

The Early Church Fathers Writings

Volume 115

THE EARLY CHURCH FATHERS WRITINGS

Volume 115

Ephrem, Aphrahat and the Syriac Writers

c. AD 270 – 1260

S E R M O N I N D E X

The Early Church Fathers Writings

Volume 115: Ephrem, Aphrahat and the Syriac Writers

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INTRODUCTION TO THIS VOLUME

How this book is arranged

This is the hundred and fifteenth volume of a series that gathers the writings of the early Church. It is an addendum, and it gathers the writings of the Syriac-speaking churches that were not printed in the volumes before it. The first part is the rhythms of Ephrem the Syrian, verse homilies on the faith, on the Nativity and against the Jews. The second part is three Demonstrations of Aphrahat the Persian Sage. The third holds two books of treasures, the Book of the Cave of Treasures, which tells the story from Adam to Christ, and a collection of Syriac miscellanies. The fourth part holds the life of the catholicos Mar Aba, a Syriac chronicle of the years 754 to 813 and an account of the Persian capture of Jerusalem in the year 614. The last part is the Book of the Bee by Solomon of Basra and two late Syriac poems.

The introductions, the descriptions of the parts and the headings were prepared for SermonIndex with the help of artificial intelligence. The texts themselves are the translations, and were not rewritten.

Translations and texts

The English is that of older translators, nearly all of the nineteenth and early twentieth centuries, and is printed as the website prints it. Most of these texts were read by machine from scanned books and have not been proofread against the printed pages, so a misreading may remain. Footnotes, and words in Greek, Hebrew, Syriac, Arabic and Latin, are left out of this book, as are the translators' long introductions; the reader who wants them should go to the printed edition.

Dates and authorship

Ephrem died in 373 and Aphrahat wrote in the 340s, and these are among the oldest Christian writings in Syriac. The Cave of Treasures was put together in the sixth century or earlier from older material, and the Book of the Bee is of the thirteenth century. The rhythms of Ephrem are verse in the original and are printed here in the prose English of Morris, with the refrains.

PART ONE

Ephrem the Syrian: Rhythms

*The rhythms, or verse homilies, of Ephrem in the English of J.
B. Morris: on the faith, on the Nativity and against the Jews.*

Rhythms on the Faith

EPHREM THE SYRIAN

c. AD 306–373

Eighty rhythms in which Ephrem answers those who pry into the nature of God, and insists that the Son's generation from the Father is to be believed and not examined. They are among his central works against the Arians and Anomoeans, written in Edessa about the middle of the fourth century.

RHYTHM 1.

¹ INSTEAD of that all-quickenning standard which He Who The Son's Generation incomprehensible to weak man. 107 teacheth all had set for us, a new faith hath this presumptuous generation made for us. He Who knoweth all knoweth what is the cause of their stirrings. If pride was the cause of them, may our Lord restrain its haughtiness, and if strife was the cause of them, may our Lord increase our harmony, and if love was the cause of them, may He reveal to them that be His, what is His. O thou that shootest at a great Mountain, fancy not that thine arrows have hit! from thyself they have gone a little way, and that standard they have not hit. For high is that Generation of the Son above the questioning of man. Set thyself a standard of thine own stock like that which is near thee, that by the testimony of what is near, that which is far may be believed. Let the soul be to thee a standard, for those that philosophize about it miss of it. For one confesses

² Church. He that ordereth the successions of natures and creatures, He it is that ordered the successions of Prophets and of Apostles from one age even to another. Blessed be He that begun and perfecteth." If instead of 'traditions' we render successions, as may be done, still he plainly contemplates doctrine as delivered through those successions. Again, vol. i. p. 454, f. he says, "When thou hearest of the well-ordered ministry of Solomon's princes, and the exact arrangement of those who brought the supply of bread to the great congregation of men and women, and purveyed hay and barley for the stallions and the horses, bethink thyself of the all-pervading beautiful order which

Immanuel has stamped upon His Church. For these spiritual princes nourish all the children of the Church in their order: the chief shepherds, to wit, offer deep things to the perfect, and to penitents and those that stand without the gates they bring hay and barley—not that these mysteries are barley and hay, but that men such as those, have their conversation like the beasts, and consequently are not nourished as rational men. Nourished however they are, seeing we give nourishment even to beasts; as the Prophet says, Thou, Lord, shalt save both man and beast.” These passages bring out the force of the first sentence; they shew St. E. to conceive of the faith as somewhat substantive, as held by the Church only, as old, and so opposed to the new doctrine, and lastly, as dispensed by the Church. It may be added that the

³ word [a] is used for a mark or butt to aim at, in which sense it corresponds to the [a]n[as]i[as]i[as] [a]n[as] of St. Athanasius, c. Arian. iii. §. 28. As the soul may be a standard for the natural reason to aim at, so God is for the reason enlightened by Baptism: see note b, on p. 87. The soul unable to comprehend that it exists, another [says] that it existeth not. One puts it in subjection to death e, another above the power of death. One maketh it out of something, and another, out of nothing f. He that sees its greatness makes it a small part of somewhat great g, and he that sees its evanescence, maketh it a breath of air. There is that maketh it a breathing, and there is also that calleth it blood h. One that seeth its fieriness, says that it is of fire i, another that seeth its viewlessness j, lays down that it is of the wind. One makes it a part of God k, and another an inspiration [from God]. One maketh it of one essence, and another of many essences l. There is that maketh it of one element, and there is that maketh it of seven m compounded elements n. There is that magnifieth and extols its nature, and there is that degradeth its race and maketh it little. If then in regard to the bewildered soul, that which even dreams bewilder, men of research be so bewildered as to have

⁴ aim, as follows, i That the soul is incomprehensible appears from this: of those who have disputed about the soul, (to pass over the rife and endless battling about it) some have said that it did not exist, some that it did; some have doubted. If then the dogmatists allow that this is a controversy which cannot be settled, they do thereby allow the incomprehensibility of the soul. j Pyrrh. Hyp. ii. 5. p. 74. Fabr. ⁵ come short of it, who is able to trace out that untraceable Generation? Come let us wonder at him who says of the soul that it does not exist, for when the soul is even dwelling in him, it yet dis-

putes against itself, it rejects itself, in that it says of its own essence that it exists not. The soul that gropeth not out its own self, [so as to know] whether it exists or exists not, sufficeth not to feel itself. How should it, which is at a loss what to say of itself, be able to search out Him by Whose S. hands it was created. Though in its proper nature not to be which grinds seen, its own mirror is, to let it see that it exists: in this, [the its gift of] speech, hath the soul been able to see itself, forasmuch mouth as it is by that gift that its glory is greater than that of the dumb animals. While then the soul exists, yet to itself it exists not, to its knowledge. For how can it not exist? for see! it is comprehended by its workings; and when from the Creator it existed, it perished by its own free-will. If then in regard to all this the soul rejecteth its true nature, and feeleth not its own majesty; this soul that denieth itself, what is there that it shall be able to confess to exist as it really does? And if the soul misseth of the very investigation of its own self, what shall it seek out by its searching? what shall it comprehend by its questioning? and if it be so far from itself, how shall it find the Secret One?

6 If then our knowledge knows not how to know itself, how shall it dare to raise difficulties about the Generation of Him that knoweth all things? The thing made that knoweth not itself, how should it seek into its Maker? The mighty Nature, that never was not, is spoken of by all mouths. The mouth that willeth to speak of That which is unspeakable, bringeth Him to littleness, in that it sufficeth not for His greatness. Every one then that wisheth to magnify God exceedingly, as He is great in His own Nature, himself in magnifying Him is magnified in Him. Restrain searching which sufficeth not [to reach] Him, and gain silence, which is becoming, of Him. Give me, Lord, to use them both discerningly, that I may neither search rashly, nor be silent carelessly. Teach me words of edification, and make me gain the silence of discernment.

RHYTHM 2.

1. Blessed be he that hath fixed him up the delicate mirror of truth, and hath seen therein Thy Generation, which is too great for any tongues! Blessed be he that hath been brought near to the knowledge of truth, and hath learnt by it that God cannot be searched out by any man! Blessed he who lxx. §. 1. hath been, Lord, a sailor of Truth in this generation, whose faith also hath not lost its savour among the savourless that pry into Thee! Blessed he that hath surrounded his hearing with the wall of silence, and through it have

never broken the questionings of the wise that have fought with Thee! xx.§.3. Blessed he that hath let the wings of the Spirit grow secretly on him, and because there was questioning upon earth, hath left it and gone up to Heaven! Blessed he again that hath been a sailor for his Faith, and from the storms of controversy hath fled into the port of Silence! Blessed also be he that lvii.§.4. hath felt that the language of his mouth was weak, and the womb of it cannot suffice for that unutterable Generation! Blessed he that hath withheld his tongue from relating the Procreation, which is not allowed him [to speak of]! Blessed he that hath punished himself for ought that he has pried into S. whose harp sings thereof! Blessed he that hath tuned his harp with Psalms which David sung, with plain things that are not to be questioned, and obscure that are not to be searched into!

Blessed he that hath made him a measure of truth every day, and hath weighed therein all his questionings that he may not raise superfluous questions! Blessed he that hath made Him a just measure, which is meted with that of the Prophets and Apostles, the measure that Righteousness hath made! Blessed he that weigheth his searching by the edification of his hearers, and it is not too light, lest it should be wanting, nor too heavy, lest it be sunk! Blessed he that hath not passed over the boundary in his haste, and also he whose delay laboureth for peace, and findeth it! Blessed be he that seeks laboriously for that which he is competent to find! Blessed he that does not distract himself with investigating the Incomprehensible! Blessed he whose tongue hath been to Thee, Lord, as of a harp, and who sings with it sounds able to heal those that hear them!

2. Blessed be he, Lord, that hath gained the Truth which sustaineth the weak, whose verity also is as a staff to the feeble-minded! Blessed he whose doctrine is good leaven, so that he thereby communicates a right taste to the foolish who is unleavened! Blessed he that cleanseth his disputation as a mirror for them that are lacking in faith, that they may by it clear off their spots! Blessed he whose speech is as a medicine of life, and he quickeneth the spiritually dead that lift themselves up against Him that quickeneth all! Blessed he that is dumb what time Thy Generation is pried into! Blessed he that becometh a trumpet what time Thy Generation is proclaimed! 3. Blessed he that knoweth, Lord, that the power of searching after Thee is hard to obtain! Blessed he that knoweth how sweet is the taste of speaking Thy praise!

Blessed be he, Lord, that giveth not his mouth to be a Evils of disputatiousness.

conduit for the foolish questionings that well forth from glozing disputers! Blessed he, Lord, whose tongue is a pure vessel, and he speaketh therewith the Truth that floweth down from Prophets and Apostles! Blessed he that hath not tasted the gall of wisdom of the Greeks! Blessed he that hath not let slip the simplicity of the Apostles!

RHYTHM 3.

1. Blessed be he, Lord, who, in great love, hath been worthy to call Thee beloved Son, which [Name] God Thy Father Himself called Thee! Blessed he, Lord, that hath weaned his mouth from all questionings and hath called Thee the Son of God, which [Name] the Holy Ghost called Thee! Blessed he, Lord, Ps. 2, 7. &c. who hath been worthy to believe in simplicity and to call Thee 'Son,' as all the Prophets and Apostles called Thee! ab. p. 111,n.d. Blessed he that knoweth, Lord, that Thy Majesty is unsearchable, and hath rebuked his tongue speedily that by silence p. 110. he might honour Thy Generation! Blessed he, Lord, that hath obtained a hidden eye wherewith to see how the Angels turn abashed from Thee, and how shamelessly man dealeth! See iv. §. 1. Blessed he, Lord, that hath expanded his mind, and hath contemplated Thee, how that creatures cannot attain to Thee, and hath given Thee thanks, because he hath been worthy of having Thee to dwell in him! Blessed be he that knoweth, Lord, that Thou art God, the Son of God, and knoweth himself whose son he is—a mortal the son of a mortal! Blessed he that hath reflected that Adonai is Thy Father, and hath also remembered his own generation, that he is a Son of Adam of the dust! Blessed he that hath reflected that the Angels by silence confess Thee, and hath speedily chidden with himself because his tongue has been so daring! Blessed he that hath understood that the heavens above were still, and the earth below was moved, and hath quieted his soul whilst among the waves [thereof]! Blessed he, Lord, that Angels leave what man boldly prieth into.

2 hath learnt that the Seraph crieth, 'Holy,' and is still, that the Seraphim search not at all, and that hath left alone what the Seraphim leave, and hath chosen what the Seraphim chose! 2. Who then is not astonished that Thou art sitting at the Right Hand, and that dust which sitteth upon dust upon its dunghill searcheth into Thee! Blessed, Lord, be he that knoweth that Thou art in the Bosom of the [Divine] Essence, and hath remembered that himself

is fast falling into the bosom of the earth his mother! Who, Lord, is not astonished that Thou art the Creator of all creatures, that man essayeth to search into Thee, and yet knoweth not what his own soul is! This is a wonder that it is Thou, Lord, alone that knowest Thy Father, and yet vile dust lifteth itself up even to search into Thy Father in Thee, O Lord! Blessed he, Lord, that by his conversation hath become godlike, who, as having sanctified himself, calleth Thee God, the Son of God!

RHYTHM 4.

1. A thousand thousands stand, ten thousand ten thousands run: thousands and ten thousands are not able to search into One: for all of them in silence stand to minister. He hath no assessor save the Son who is from Him: within the Silence [alone] is there investigation into Him. If the Angels had come to search, they had met the Silence, and been restrained. The First-Born entered the belly, and the pure Virgin suffered not. He went in, and came forth in pangs, and the Fair One perceived Him. Glorious and hidden was His entering in: vile and visible His coming forth, for He was God in His going in, and Man in His coming forth. A wonder and an astonishment to hear! Fire went into the Belly, and clothed himself with a Body and came forth! Gabriel gave the Name of 'Lord' to Him Who is the Lord of Angels. He called Him 'Lord' that he might teach that He was his Lord, and not his fellow-servant. Michael was Gabriel's fellow-servant. The Son is the Lord of servants: High is His Nature as is His Name. The servant cannot search Him

a 'Silence' " " is used of God by Dionys. Areop. de Div. Nom. p. 841. which Corderius (p. 848.) says, is used, "because neither can we by speech declare God, nor doth He thereby so declare Himself to us as that we can know Him perfectly as He is." b 'Suffered,' will apply to mind or body. St. Hil. de Trin. iii. §. 19. 'She begat a perfect Man without having ought that was her's minished.' See on xviii. fin. The received doctrine is, that as Christ entered the house in spite of the doors being shut, so He came forth from the Blessed Virgin without opening the gate of her womb. See Petav. de Incarn. x. 6. §. 3. and Assem. in Oper. Gr. iii. (p. 41.) Huet. Origenian ii. 4. §. 2. who quote Pseud.-Orig. Hom. in div. Theod. Dial. 2. p. 79. St. Aug. de Civ. D. xxii. 8. §. 21. Jerom. c. Pel. ii. §. 4. St. Ambr. Epist. 81. (42. §. 4. Bened. whom see on Comm. in Luc. ii. §. 57.) St. Hormisd. Epist. 79. Greg. Magn. Hom. 26. §. 1. in Evan. besides several passages from the Opera Graeca of St. E. e. g. vol. ii. p.

265. "Mary neither suffered as a woman, nor had she the pains in bringing forth as a Virgin." See above, p. 40. and 46.

where he speaks of the womb as sealed, an expression used by Origen and others, and taken from Cant. iv. 12. The 'pangs' he mentions presently (if not those of Compassion) may of course be quite consistent with this, as they may have preceded Child-birth. particularly of the Incarnation and Omnipresence. 117 had begun to enquire into Thy appearance among things created, they comprehended not how, by running up and down, to come to a stand in their search into Thee. For See p. 24. they saw Thee in the depth, they saw Thee above on high; they saw Thee in the sepulchre, they saw Thee in the chamber, they saw Thee dead, they found Thee a raiser of the dead: they were amazed, they were astonished, and had no strength left. 4. In every place is Thy mysterious Presence, Lord, and S. Thy mystery from every place Thou art withdrawn. Though Thy mysterious Presence be in the height, yet it feeleth not that Thou art what Thou art. Though Thy mysterious Presence be in the depth, is it not comprehended what it is. Though Thy mysterious Presence be in the sea, from the sea Thou art concealed: though Thy mysterious Presence be in the dry land, it knoweth not that Thou art He. Blessed be the glorious hidden One, since even Thy little mystery is a fountain of mysteries! who is able to clear up mysteries that fail not? If a man were to take a likeness of Thee it would be a fountain whence all likenesses would flow, and to what shall Ps. 139.

Silence and prayer more becoming than prying, we be able to look and shadow out Thy Image upon our heart. In Thy one adorable Image ten thousand beauteous things are crowded together. 5. Wondrous art Thou altogether on all sides that we seek Thee! Thou art near and far off. Who shall approach to Thee? No searching is able to extend and reach unto Thee. When it had reached itself forth to approach, it was intercepted and stopped short. It is too short to reach Thy mountain; faith does find it, and love with prayer. Imagining and recommended by Scripture and the example of Angels. 119 7. And if there be a mode of seeking Him out, come let us seek out the hidden One; come, let us in astonishment feel after Him if He can be comprehended! Thou art revealed, Lord, to babes and hidden from the cunning; to him that believeth Thou art found, to him that searcheth Thou art hidden. Blessed be he that is simple in searching out Thee and vigorous at Thy promise. Searching, Lord, is too little to glorify Thee within itself. The power that

extendeth unto every place is able to search for Thee, in the height to shadow Thee forth, and in the depth to feel after Thee, but though reaching to every place is not able to find out Thee. Blessed be he that hath felt that [only] in the Bosom of Thy Father is the enquiry into Thee fully set at rest.

8. The Seraph that is winged and flieth is too weak to search Thee out; his wing is weak in comparison of Thee, so as not to measure with Thy Majesty. In Thy Bosom are the worlds laid; how much soever one would wander into it, one is hindered. The Seraph whose voice proclaims Thee Holy, in reverential silence keeps from search into Thee. and Woe unto him that is bold, when the Seraph before Thee with his wings covereth his face! The Cherubs bear that Mighty One Who beareth all. Bowing downwards do the hosts of the Cherubim in fear beneath Thy chariot... and the hosts of the Cherubim in fear beneath Thy chariot... and the rest of the Cherses and fear to gaze therein, carrying yet not able to find Him, trembling when approaching. Blessed he that hath learnt the honour due to Thee from them, and hath praised and been silent in fear!

RHYTHM 5.

1. THE knowledge of Angels searcheth in measure, the knowledge of men without measure goeth roaming. Thy mercy put in Thy way inns and mile-stones that the unsettled disputers might come into order. Blessed he that hath measured his wonder with his knowledge so as to reach the inns. The knowledge of man to the knowledge of an Angel is like a feeble twilight, and even the knowledge of Angels to the knowledge of the Spirit is as a little twinkling. [Yet] the Spirit Is. 53, 8. saith of the Son, 'Who hath declared His generation?' Rashn. f. ness is for running on and passing over the boundary which the Spirit came up to and was still. Degrees of knowledge as of created beings different. 121 stretch himself unto aught that is greater than his own measure. Hereto nature witnesseth by the subordination that is therein, for rank leadeth unto rank unto that which is the crown: and also the counsels of Jethro made subordinations from degree to degree even up to Moses himself. Men, who are of vile degree, trespass over the degrees of Angels to come up to the First-born and search into Him!

3. It was not, Lord, from envy in Thee, that Thy works were less than Thee; the work can never be made equal with its Maker. It were a fearful blasphemy if it could be made equal to Him, since the servant would be companion of his Lord, and the Lord fellow-servant of His servant. Blessed be he

who hath felt that it was in His love that the Lord condescended and the Maker put on the work. There is no * We have already seen above, n. b. p. 107. St. E.'s way of arguing from analogy upon such subjects: as it is a common habit with him so to argue, an instance or two shall be here added; on Numbers xi. 25. p. 257. he says, "God took of the Spirit that was on him and gave it to the seventy elders. As the fruits of trees receive the juice that distils from their branches, so the seventy elders felt the Spirit which distilled from Moses and entered into them. And again, the sense (of the text) is not that He minished him, but it explains how it was from Christ that all intellectual Spirits received." On Numbers i. he says, p. 250, e. "Here is a type of the twelve Apostles, by whose means the chosen below were enrolled in the Church on earth, but those above perhaps by the head of their order. That he did not number the tribe of Levi with Israel, although he was of Israel, is again a type of the Saints, who although they be of the world, yet are not reckoned of the world: The Archangels too are higher than their companies, as the head is above the members." Again, on Joshua, p. 305, c. "By those that dwell in cities are typified those that stand in the rank of virtues and powers and dominions; those again who have their portion in country places are a semblance of those who stand in a lower contemplation, as Principalities and Angels." And on 1 Kings iv. p. 454. a. Of the different provisions for the king's table he says, "first take thee in the fine flour, a type

of those Angels, that without a veil, see the things of God, and are counted worthy to see the mysteries from God without the mediation of others. And these be like the fine flour, because it is by a light clear and pure that they are enlightened, and are in their essence pure without spot and without mixture. These are they whom we account Seraphim and Cherubim. But those who eat flower mixed with bran, are those [men] who hitherto have not attained to a capability for the pure light, for hitherto they have not attained a mind pure and perfect every whit, but there is over them a covering like to the bran, &c." See also vol. i. p. 269. We see here that he holds men and Angels to see God in very different ways; and that in spite of his holding as St. Thomas did, that Angels see God without any medium, he also holds in the text, that Angels themselves see Him in different degrees.

This seems to have been originally suggested by Plato, (Tim. §. 10. "He who established this universe was good, and in him who is good doth no envy ever at any time have place,") and is used in a similar way by St. E. R.

xlvi. §. 2. St. Athan. c. Gent. §. 41. St. Greg. Naz. p. 16. d. p. 543. d. St. Gr. Nys. c. Eun. p. 372. a. xxi. §. 2. St. Epiphani. i. p. 959. a. If Arianism grew out of Platonism, we should not forget any service the heathen did to orthodoxy, especially when (as Heindorf notices) he is opposing the current heathen notion of the enviousness of the Divinity. i. e. put on our nature. Christ takes our names, gives us His. work of His that can be compared unto its Maker. For not even are the names of the two equal and more than the names are p. 133. they themselves unequal. The Lord willed in His love to make His servants share in His names. Priests and kings by grace clad on Thy surnames, and Moses and Joshua Thy names.

4. Merciful was the Lord in that He also clad on our names; Met. 13, even to a grain of mustard seed He condescended to compare Himself. He gave unto us His Names, He took from us our names. His Names made us great, our names made Him small. Blessed be he who covered his own name with Thy goodly Name, and hath ornamented with Thy Name his own names: Let nature be a furnace unto us p. 133. for the word of truth. Lo, the sun is all of him visible to the eye of all; it is not that he is in any thing concealed that the eye cannot search into him. The whole of him is visible before it, yet can it not see one hundredth part of him. In the sun is revealed Thy hidden Generation, and who can gaze upon the might thereof? Analogies in air and colour to God's pervading presence. 123

Breath all depend; It beareth all without weariness; in His fulness they all dwell, and as in an empty space they abide. He is too great to be hidden in any thing. Lo! He is covered though not hidden, for with Himself He veileth Himself. 6. Parallels to the air, hath He made thee also in the colours; by them hath He shadowed thee out a likeness of the Eternal, Who [Himself] cannot be shadowed out. For He is near us and far off; though He is in us, He is not; and though the creation is in Him, it is as though it were not in Him; though to quote some passages here to shew how strongly he (in common with other writers before Pelagian times) expressed himself upon man's freedom, as the weight of the passage in the text cannot otherwise be duly appreciated. Vol. ii. p. 326. b. "If Enoch, that lived, found no way to live without the Tree of Life, who is there that can live without the living Son, Whose fruit giveth life to all? No man can gain a reward proportioned to his labour save by justice: no man can receive one greater than his labour save by grace. Whose labour then sufficeth for the price of the Kingdom and receiveth in

justice so as not to inherit by grace? There is a drop by justice and the rest by grace. The labour of justice (i. e. which in justice requires reward) is the cause to the Giver, to give for the little great riches without measure. Neither is He blameable for adding, who addeth thus to all things. For a mortal man's scant labour in the stead of much persuadeth that he will hereafter work: for were he to prolong his life, then his labours had been great. Wherefore it is justice while it is also grace, for it would have been justice had his life been prolonged." Again *ib.* p. 461, e. he says, "Thou that art our Healer, heal our free-will: healed may it be by Thee, and by Thee forgiveness gain. Refuse not to assist it, for in Thee its health also standeth. O mighty gift, whereby Thou hast made us greater than the seas that are fettered by their boundaries, than the earth, the heaven, and the mountains that without are very small! May our Lord visit our mind, the will whereof is enfeebled by its wealth, and its thoughts by its possessions, and by its desires enfeebled is its power. For evil, if man willetth not, does not exist, like darkness which

existeth not if it be light, or a forest, if it be let run wild, for want of tilling....Blessed be the Creator of free-will, the handmaid to whom He hath given power over the soul. Who is to hide free-will that is as the sun shining in the firmament? who deny its dominion whereof the power is as God in might? comp. (vol. i. p. 120.) quoted in p. 117. n. k....Blessed be He that plaited the commandments that by them free-will might be crowned! Blessed be He that hath made just men numerous, to be witnesses that cry aloud concerning free-will." See xxv. §. 3. xxviii. §. 2. xxxi. §. 2. lxxix. §. 3. contr. *Scrut.* i. §. 35. Again, vol. i. p. 143, a. speaking of Cain he says; "if thou doest not well, sin lieth at the door of thy heart; these words go to shew, that God wisheth man's repentance and waiteth for him to return, and exciteth and giveth opportunities which are a call thereto. They shew also that man has power over himself and a liberty of willing. Lo, sin lieth at the door of thy mind like to a fanged beast at the door of a house, if thou turn thee to it, it will get it power over thee." St. E., as other Fathers, when arguing with fatalists, insists on the fact of man's freedom, and does not go into the question of the way in which he became free. See his *de Lib. Arbitrio*, iii. p. 359. Petavius *de Deo* ix. 4. and 5. notices how the earlier writers have been causelessly impeached, and may yet be defended upon this subject.

The Son is as unsearchable as the Father, Ps. 31, no one is able to veil himself in Him, yet He covereth him in Himself. We have shadowed forth for

the sake of our quietness the Eternal that cannot be felt: let us not explore Him, but let us depart and go forth by the straight course to silence. If a blind man shall touch a living coal to explore it, its brightness profiteth him not, but its heat burneth him. So doth a hidden Essence harm them that search into it, but them that worship it, it advantageth. yet is Light, Life, and Health to the good and humble. 125 interest" with Him, that we may demand it of Him Mat. 25, again. 9. Praise thou the hidden Light by means of the gleaming from Him; hard is it for the eye of the soul to look at the secret Light. By means of the shining from Him it is able to go p. 87, to meet Him. He sent forth a brightness from Himself to n. h. them that sit in darkness. He turned away their eyes from the beauty of worthless things to the beauty of Him that sent Him. Wonder is there and astonishment at our age! for p. 107, there are bruises in our bodies, and scars in our souls, and n. d. seams in our spirits. Instead then of searching out where there was medicine suited for us, we have probed our Physician, and have searched into His nature and birth. Oh, how bitter is our wound! It is with the Physician that chaseth away our pangs that we have bruised our own selves.

10. May Thy faith be in my mind a curdle which, when poured into it, may thicken my thoughts from prying and p. 98, straying. I will knock at Thy gate, O Lord, that Thy gift §. 5. may dwell upon me in righteousness, that my poverty may come and be suddenly enriched, for it oweth ten thousand talents. O Lord, do Thou make me a debtor, that I may make Thee pay interest from what is Thine own.

RHYTHM 6.

1. How then can a man miss of the True One, when the True One is a great Mountain that may be seen even by the blind? For who does not perceive by the word 'Father' that He has a Son; it was not because He was in need that He begat Him, seeing that He Who begat Him lacketh nothing; neither did any causes beget Him, the Father Himself in His Love begat the Glorious Son. The eye is too weak to gaze upon the great might of the sun. He maketh his intenseness dim, he softeneth down his vehemence, his ray doth spread itself abroad, and cometh down unto the eye. Without the Son of the Hidden no one hath seen the Hidden one; for He is concealed from His works. By His Son is the Essence seen which cannot be seen. In the Ray from Various veils, thro' which man is visited by Christ, his Creator. 127

2 Himself He softened His wondrous might; for our Strength-ener would not weaken. He was pleasing unto us, when He softened it for us. By a ray we have represented Him, not that this is indeed like Him, for there is nothing which accurately shadoweth forth Him. He lets Himself be shadowed forth in similitudes, that according to our strength we may learn Him in His blessed dispensations. 2. For in bread the Strong One that cannot be eaten, is eaten. In strong wine also is drunk the Power which cannot be drunk. We also anoint ourselves in oil with the Power which cannot be used as ointment. And as He hath softened Himself for the mouth in pleasant meats, and it eateth Him, so He hath made the sight of Himself soft to the eye. He hath softened His might in words, so that the ear may also hear Him. Amongst those conceived Thou art marvellous: amongst those born Thou art glorious: amongst the baptized Thou art approved: amongst the redeemed Thou art desirable: amongst the sacrificed Thou art slain: amongst pleasant meats Thou art eaten: among the Prophets Thou art mingled: in the Apostles Thou art mixed: the whole of Thee, Lord, is in all: in the deep Thou art buried: in the height Thou art worshipped!

3. In the beginning then by the First-born were the works created. For God said, Let there be light, and it was created. To whom then did He give the command, for as yet nothing existed? Now if He had given the command to light, He would not have commanded it to be, for He said, Let there be light. For this word 'it was,' is different from Gen. 1, 'let it be.' He evidently intended the First-born when He created Adam, [saying,] Let Us make man in Our Image, according to Our Likeness. It were blindness to think that then too weak to create in silence? Or the sounds which He spake did He give them a body, so that they became the works h? Both these alternatives are untenable i; that 1 S. are which is third is tenable, viz. that it was to the Second 2 S. are Person 2 that He gave the command; for if a man should say 2 S. His that God gave the command to the work to be created 3, this 3 Second is confuted in Adam, since He said not to him, let Us make 3 Iossenman in Our image; it was not to His companion i that He 3 See spake, nor yet to His servant did He give the command. 11, 34. It was not meet that a servant should be made by his fellow-servant. All of them were created by the Son.

4 5. A thing made is too little to create, along with the Creator, the creation. There is no other Eternal 4 to be as a 4 or partaker with Him; servant

and associate fail, and the Only. 4 Son begotten Son remains, who was not to be commanded as a servant, nor be put on an equality with a companion. His Son sufficed for His voice. Blessed be the Eternal that softened the might of His voice in His Son k. For behold the First-born how different He is from companions, and from servants how diverse! For He is high and yet humbled Himself. He is lifted up above servants and lowered more than companions. He is not numbered with servants, neither is He reckoned with companions. He is raised up above both; He is not servant, since He is Son; He is not companion, since He is First-born. The true One is plainly revealed to him that willeth to see Him. The six days that were created bear witness on six sides; they proclaim to the four quarters, and to the height, and to the depth, that it was not the things made which He commanded to make themselves; by One, from One, were they created. The Father gave the command with His voice; the Son finished the work.

5 The words of Creation discussed. 6. It is very plain, that if He commanded the earth to bring forth, it was fitting that He should speak in the way of command with the earth also, as He said unto Eve, in sorrow shalt thou bring forth; instead of saying, let it bring forth, He would have said, 'bring forth.' It was His Son Himself Who set and planted it: by the Tree of Life alone, the Planter shadowed out His own Likeness. He knew how to make it known, that He was speaking with water, as He knew how to make it known, that He was speaking with Cain. When He said, let them bring forth fruit abundantly, He would have said, 'Bring ye forth abundantly.' For His speaking to them was different from that to others. His beloved Son He charged to create the beloved fishes and the beautiful birds. He that knoweth all things provided, that in the forming of man He should reveal the greatness of the First-born. He saw that of all His works the son of Adam was perverted. He revealed His Son openly, that whoso denied the First-born, him might Adam his father, who by the First-born was created, refute; when he was not, by Him He created him, and when he sinned and went astray, in Him He called him.—Jesus, Thou glorious Name, thou hidden bridge that carrieth over from death to life, at Thee have I arrived and stand still! in J Thy initial I am detained; be a bridge to my speech that I may pass over to Thy truth. Thy love is a bridge to Thy servant; by Thee shall I pass over to Thy Father; I will pass over and say, blessed be He that softened down His might in His Son!

6 and the seven indicates the creature by reason of the life and body. For in the former there are three things, whence it comes that God is to be loved with all the heart, with all the soul, and with all the mind; in the body the four elements, of which it consists, are quite obvious." This meaning of four occurs in St. E. i. p. 233 d. f. of our Lord's Body. As persons of late years found mysteries in the name Latinus, or as alpha and omega are insisted on in Holy Writ, so was Christ's holy name of old. St. E. may refer to what was obvious enough to devotional people of the day. Didymus de Trin. p. 264. treats in a like way of the word -. The proposed emendation requires the change of a single letter: how far the present letter in the codices may be like the proposed one, in default of any accurate description of the character used in them, (known to me) I cannot judge; but I think there is strong internal evidence in its favour which I proceed to state.

7 It is a thing very much to be observed, as bearing not only on this, but on other passages, that St. Ephrem's manner is not to quote Scripture, but to allude to it. Now whoever reads over this section, must see, at first sight, that something, supposed to be known, is wanting to make the connection between its parts clear. St. John 1, 18, which has in the Syriac the very word proposed, will supply this want. In the Syriac it runs thus: 'No man hath seen God at any time: God, the Only-Begotten, Who is in the Bosom of His Father, He hath declared Him.' Assume that St. E. is expecting his readers to be familiar with this text, and the passage becomes clear: insist on the present reading, and the allusion is lost. Next, the word (which it may seem to a Syriac scholar super-erogatory to assert) is in frequent use with St. Ephrem for the Womb, or Bosom of the Father. As the passages in which it occurs, will of course throw light upon the passage in question, it may be useful to put some of them together here.

8 (§. 1.) One of them has occurred already in R. iii. §. 2. "Blessed, Lord, be he that knoweth that Thou art in the Bosom of the [Divine] Essence, and hath remembered that himself is fast falling into the bosom of the earth, his mother." See also §. 7. and ix. 45. (§. 2.) In lx. §. 3. he says, "Leave ye unto God Himself the names that He called His Son: He affirmed that He begat Him from His own Bosom, (or Womb) yet not after our custom, but in a way above it, and all-wonderful." (§. 3.) And §. 5. 'The Holy One in [His Name] Eternal,' is consistent with His Eternity, in [His Name] 'Just,' with His Justice, in [His Name] 'Good,' with His Goodness: in these He is consistent;

and how comes His Fatherhood to be different, in that it is inconsistent with Itself, if [that is] He has no glorious Son from His Bosom?' Here besides the we have the same epithet of the Son.

⁹(§. 4.) Contr. Scrut. i. §. 2. fin. "If thou canst find out the Father, then along with Him shalt thou find out the Son? He is with His Mouth when commanding, with His Arm when He ordereth things. By Him He worketh, by Him likewise He commands: the One for the Other alone sufficeth: in His Bosom is He when He embraceth, &c." (§. 5.) Ib. §. 14. 'The Father, in whose Bosom is the Son, alone knoweth, &c.' And iii. §. 10. 'If thou canst measure that Eternal One, then thou hast measured the Son, that is from His Bosom.' Vol. ii. p. 330. a. 'Our Lord Jesus Christ rose unto us from the Bosom of His Father.' Ibid. p. 472. 'Praise thou the Son that dwelleth in His Bosom, and possesseth all things.' (§. 6.) To these passages shall be added one, in which I suspect there is the same mistake as in the text, as it will serve as an introduction to two or three other The use of the word 'Bosom' illustrated

¹⁰ passages, that will be found to bear upon the doctrine in the text. It occurs contr. Serut. i. §. 30. "How should a fruit be named so, if in reality it were not so? Name thou the Father 'Root,' surname the Son as His 'Fruit.' He is blended with Him, and distinct from Him. He is in His Bosom, and on His Right Hand. For if He were not blended with Him, then His Beloved were not in His Bosom. If again He were not distinct from Him, He would not be sitting at His Right Hand. Blended with Him is He, seeing He is in His Bosom, distinct from Him, seeing He is on His Right Hand. They are One in one Will: They are Two in two Names: They have not two Wills. They have two appellations. The Name of Fatherhood belongeth to the Father: His Name guardeth His Honour. The Name of Generateness belongeth to the Son, His Name guardeth His Generation," &c. see the place. Presently he adds, "Fruit and tree also are not one, though they are one. The fruit is known as the fruit, and the tree as the root. In one equal love are they mingled." Perhaps 'bosom' should be substituted here.

¹¹ As then St. E. co frequently uses the word 'Bosom' in the sense here contemplated, as he uses it in a similar connection in (3.) to that of the present context, as a reference to St. John i. 18. will clear up the abrupt transition to the Incarnation; as the phrase the Father Himself seems to have so little force with the present reading; it seems not unlikely that the first letter of the word bosom is wrong. The context with the proposed reading would be cap-

able of some such paraphrase as this: Though human eyes cannot gaze at the Son, as He is in the Bosom of the Father, as neither can they at the sun's light in its bosom; still in His Dispensation for man's good, the Son may be beheld. As St. E. is writing against the Anomoeans, it may serve further to illustrate the text, if some passages are put together which tend to shew that his view of doctrine is such as would preclude his sympathizing much with the Semi-arian way of opposing them. To the Anomoean tenet that the Son was unlike the Father, the Semi-arians opposed their statement, that He was in all things like (not), and by this rejection of the precluded the possibility of asserting that They have one Will except

12 figuratively, as brethren, who dwell together at unity, have one will. Doubtless the tone of the Semi-arians in many cases was better than their statements implied: still likeness of substance is not sameness, and therefore implies unlikeness, as St. Austin has on another matter observed, (c. Faust. Man. xvi. §. 15.) and as the Semi-arians at Ancyra (ap. Epiphan. i. p. 855. a.) seem to have seen. Neither am I able to see how the Two Persons, if not consubstantial, can possibly be conceived (save figuratively) to have one Will. So Greg. Nys. ii. p. 376. d. "The identity of choices necessarily indicates the community of nature in those that so choose." This (as has been shewn me) was proved by passages from the Fathers to be their usual doctrine, in the Latoran Council in A.D. 649. see Harduin's Conc. vol. iii. p. 858. Petav. de Trin. iv. 15. 13 The doctrine of the Perichoresis is taught in the passage just given from St. E., the perfect in-dwelling of One Person in the Other being expressed by the word I have rendered 'blended,' which, as is plain from this and other passages, (see above, p. 34, n. g. and xl. §. 1.) does not imply any confusion. Vol. ii. p. 471. d. puts his view on this point beyond a doubt. "One Name hath the Eternal, who hath none other that is equal to Him. But if He (be repeated in His Son, i. e.) is two owing to having a Son, how can He dwell in Him when He is not generate from Him? Great perplexity seeing that if the two eternal dwell in each other, lo! there is confusion with blasphemy. But if it be space in which they dwell, then the space is greater than the eternal, seeing it limiteth the same. It is clear that if Eternal dwell in Eternal, either He is His Son, or of His framing. But if the eternal dwell from everlasting each in his own place, &c." Here he is arguing against the Manichean notion of two eternal principles; he winds up with the passage just quoted §. 5. from p. 472, "Praise thou the Son, &c." and assumes the doctrine of the Peri-

choresis to be known, and that it will at once clash with the Manichean doctrine. To speak of a co-eternal Son in a co-eternal Father is consistent: to speak of a bad and good principle mutually indwelling in each other is inconsistent, and must lead to the assumption of a space in which they dwell, and which is greater than they. See on St. Austin's Confess. p. 314.

¹⁴ To return to the 'one Will.' In vol. ii. p. 396. O. G. he says on his death-bed, "Not by the Three Names of Fire, not by their One Movement and Will, have I ever doubted touching the Church or the power of God: If I have magnified the Father more than His Son in my mind, may He shew no mercy on me, or if I have made the Holy Spirit less than God, dark be mine eyes: If I have not confessed according to these words, to outer darkness may I go, or if I am speaking figuratively with the wicked in the fire may I burn." This solemn asseveration is consistent with the above cited passage, as also (as we shall see) with lxxvii. §. 5. and contr. Scrut. i. §. 32. ii. §. 8. Again in xlv. 4. he argues against the heretical dilemma, 'if the True One begat, He begat either by His Will or against His Will.' But the reading in the text is not what one should expect from a writer aware of that dilemma, and arguing against it in another part of the same work.

¹⁵ In lii. §. 1. the very term in the present text is used I think unquestionably of the sonship which is by grace. 'As by His Names He is comprehended to be God, and Just and Good, so the Name of Father evinceth Him to be a Generator. For the very Name of Fatherhood used of Him beareth witness of the Son, and as He was the Father of One, in His Love it is that He is so of many. Praises be to His Grace!' which doctrine of sonship by grace occurs again in xxix. §. 1. in other terms. See v. §. 3. The epithet 'glorious' seems to me to suggest to St. E.'s mind the idea of the sun shining in his might. Hence he passes off to the giving of 'that Light' to us, through the Incarnation, and the blessings, sacramental or other, attending it. Or he may mean more generally, that we do not grasp the Divine Essence shining in its strength, but only some small part of Its operations. 'For look' (he says, vol. ii. p. 518, c. on another point) 'at the source of this sun which we see, and observe that the fountain-head of its rays is unbearable, but when the shining of it spreads abroad, feeble and dulled does the might of its rays become: heat too and the gleam of it which is from fire is dulled and minished each moment. How much more dulled then will the Brilliance be which from a lengthened

¹⁶ distance extendeth unto us!' It is quite possible that a scribe who looked over the passage before transcribing might purposely substitute 'love' for 'bosom' to suit the immediate context, if unlearned; and if heterodox to meet the wishes of others. But in §. 3. St. E. seems plainly to return to the coeternity of the Son with the Father, and to be arguing §. 5. that though commanded, He was in no way inferior, as the Homœousian system at least tended to make Him.

RHYTHM 7.

1. Who, that forgets himself, and knows not his own understanding, would declare the nature of the First-born, the Lord of natures? The natures, that by Him exist, who is able to search out? Even that nature which is in himself he cannot search out. How then shall he who meets a reproof in his own self, in that he is not equal to [investigating] himself, be equal to [investigating] his Lord? Plain is the object before us, great, and open, and at hand: yet, whoso will hit at it, misses it and fails. If then the object close at hand none be capable of hitting, the Hidden Object that strikes awe what man shall find a way to hit? The Manhood none is equal to: who can attain unto the hidden Godhead? 2. Heb. 10, 20. 2. He came down, and veiled His face with a veil of Flesh. From the brilliance of His light the whole of Jordan light became. He gleamed a little in the mount; trembling, quivering, and aghast, were those three pillars that the Apostle so accounted: He granted them a sight of His hidden glory commensurate with their strength. The sea beheld Him and was shaken; though so sturdy with its waves, yet it bowed its back and bare Him, and took Him better than the colt. When He sat within the ship, the sailors counted Him a man: He went down and trod the sea, and awe the shipmen felt at Him. With no searching searched they Him, but with wonder wondered at Him. They praised and held their peace in fear. The Magi again sought Him, and when they found Him in the manger, it was not prying, but worship, that they offered to Him in silence: not empty strifes, but offerings, were what they gave to Him. Do thou too seek for the First-born, and if thou hast found Him in the height, instead of wrangling disputations open thy treasures before Him, and offer unto Him thy works.

3. Come, let us be astonished at the men that saw the King in His low estate, and neither searched nor sought; not one of them made inquiry: there, pure faith was victorious in silence. The Magi, when He was in His low estate, durst not search into Him, who shall dare to search into Him now that He

hath gone up and sat down at the Right Hand on high? Yea, the thief made no enquiries, but believed without searching into Him. The one on the left hand enquired, and his enquiring cut off his hope. The Scribes that sought fell with Herod, who asked [after] Him. Satan tempted Him, wishing to know who He was. Unto all these that searched, the Messiah gave Himself not, as He did to the little children. A star rose above Him, to shew without all controversy that He was indeed the Bright Light of the Gentiles, in that they saw the Truth in Him. On Him when baptized the Spirit settled in the form of a dove, that He might shew without question that it was He who was to baptize with fire. The voice openly proclaimed, 'This is My Son and My Beloved,' that the voice might reprove prying.

4. These affections have they repressed who have refrained from searching, and have quieted the soul that it might believe without toil. The Pharisees enquired, Who is this, and Whose Son? As searching into the Truth they fell from the Truth. On faith all dependeth. When seeking after the Truth Himself, in the seeking of Him they lost Him. The centurion was commended when he marvelled at Him as God: in faith he honoured Him, and suffered Him not to come in. His coming in he counted a weighty matter: do thou then St. Thomas blamed for believing slowly. think so of searching into Him, because at this day thou hast no room for checking His visibly coming in, check and count a weighty thing the searching into Him, that He may praise thy faith before Angels on high. Weigh them together, the Centurion that believes, and that Thomas who would feel and search. His Lord praised the former, and the latter did His Master rebuke. If he were blamed that dared to search into Him and so believed, what disgrace does he store up for himself that wisheth to search first, and to believe afterwards?

4 The more usual view of St. Thomas' doubt is perhaps to regard it as a dispensation, whereby for 'the more confirmation of the faith' light was for a time withheld from him. It is, however, usual with St. E. to avail himself as well of the moral and literal, as of the deeper and spiritual, lessons of Scripture. Thus in p. 20. he may be said to moralize on Noah's drunkenness, while in vol. i. p. 152. there quoted, and p. 3. he considers of what it was the type: in vol. i. p. 112. d. we find him stating in terms that he gives both interpretations of the Benedictions of Jacob. Thus too in R. ix. §. 3. he speaks of Job as if he had done what (as he notices on Jerem. xx.) 'the Spirit says he did not,' sin or blaspheme with his lips. A large part of the prophecies he refers to

Zorobabel, sometimes stating along with this, and sometimes not, the ultimate and spiritual sense of them.

5 See R. ix. §. 2. and xi. §. 4. St. Meletius in St. Epiph. i. p. 881. "There is reason to fear, lest, if forced to speak upon topics that we are not able to speak of, we should be no longer allowed to speak upon those whereof we are able. For it is from belief we ought to speak, and not from things spoken to believe; since it says, I believed and therefore did I speak." The Anomæans objected to the Catholics, that they worshipped they knew not what, (V. G. Nys. ii. p. 519. l.) In observing on this sort of reasoning, St. Bas. Ep. 234. §. 2. says, "A sufficient faith it is that knoweth that God is, without knowing what He is, in that He is a rewarder, &c. For the knowledge of the Divine Essence is the perception of His incomprehensible-ness; and what we worship is not that whereof it is comprehended what the essence is, but that it is."

In this Rhythm St. E. is enforcing the necessity of faith in order to the reception of doctrine of the Eternal Generation of the Son, a doctrine which 'more than any part of the Christian Religion requireth of us mere faith upon authority only.' See Pet. de Trin. v. 5. who gives several passages to this effect from the Greek and Latin Fathers.

RHYTHM 8.

1. O the brightness of Moses which none could behold! Ex. 34, 29. They that beheld him were not able to look at a mortal: who shall dare to look upon the Quickener of all living? If the brightness of the servant was so powerful, who shall look stedfastly upon his Lord? for the Mount Sinai when Ex. 19, it saw Him, smoked and was melted before Him. The 18. mighty men were not equal to seeing the glory of Moses. A veil ministered between the brightness and the people, instead of the veil which wore away, a Brightness of living Fire surrounded the chariot, that the Cherubim might not be affrighted a. Let stillness and silence be the curtain to thee, Levit. 16, 2. that thou gaze not upon His Brightness. 2. There was none that approached the folds 1 of the visible 1 S. veil to pry into the brightness of the servant that was dwelling Bosom within it. When Moses had been to gaze on Him, all the tribes were moved: how much more fearful the searching into that wherein Thy Generation is hidden! If Thou lookest upon the Angels, the Heaven and the Heaven of Heavens tremble before Thee. In the veil of Moses Thy Ex. 4, bright shining Truth was hidden, in his stammering was 10, 11; 6, 12. hidden Thy ready-speaking teaching 2. Beneath two veils 2 S. Thy Truth was hidden, and

Thy speaking. As for the veil Targum Thou didst lift it up, and the stammering Thou didst make 2 Cor. 3, to speak plain. The whole of Thee came forth to sight. 16. Lo! Truth speaketh in the mouth, and verity is revealed to the eyes. The veil upon his face and the stammering of his mouth, as two veils veiled the blinded people: but to the just that longed for 3 Thy day Thou wert revealed. The 3pp.4.66.

Lessons against prying, from the types heretics also, who at this day are blinded with the veil, stutter, and are blindfold. They are blind to Thy beauty, and to Thy teaching dumb. 3. These types under Moses shadowed out to the foolish two veils spread over the crucifiers. The Truth hath risen up Deut. openly: let us not grope in darkness: let not searching into Him be unto us another veil. His beauty came forth openly. 28, 29. Job 12 25. Liken not thou Him to any thing, for He is like His Father in the whole of Him. Into the Holy of Holies the priest went in silence: once only in the year did he go in in fear. And if See Heb. he revered the whole of that dwelling-place of His, who shall dare to search into the Power which dwelt in it? Let us feel a share of his awe in searching out of the First-born, since He is Lord of the sanctuary. Numb. 4. Two hundred and fifty priests with their censers were burnt up, because they wished to seize on Aaron's priest-16, 2. hood; and they of Corah's company were swallowed up, ib. 31. because they wished to be priests. If the priesthood of Aaron was thus altogether fearful, how much more fearful 1 Acts the Lord of priests who made priests with His own Blood! 20, 28. Who would dare to search into Him? Great was the shock, contr. that the sons of Aaron were [so] suddenly burnt up! They Ser. i. dared to offer up strange fire, and were burnt up. Who §. 46. then will escape that bringeth up into the Church strange n. b. p. questioning?

There is indeed in the Church a seeking which 3 p. 112, questioning? There is indeed in the Church a seeking which n. g. examineh things revealed, but not one that prich into things p. 141. hidden. 2 Sam. 5. Uzzah, the chief priest, when he went to stay [the ark], 6, 6. was taken off. What he was commanded he did not, things 4 S. they not commanded he performed. He was commanded to carry commanded him the ark upon his shoulders: He put forth his hand to stay the Might of Him that stays up all things. He thought the ark was about to fall: when he approached it, it slew him. Do not shew honour to what is holy on a side that they have not commanded thee. Uzziah shewed an honour, which was a dishonour. Do not as avenging

the Truth search into and dishonour the First-born. Think not that the faith is likely to fall. Itself supporteth them that are cast down: do not support it as Uzza, lest in anger it destroy thee.

6. The princes [of the Philistines] who were insolent honoured the ark; when they had made trial of its might, they worshipped it with offerings. Dagon, before it, was broken off, for it cut off his limbs. How much more should we honour the Gospel, before which the wicked one was destroyed. From his dominion did it cut him off; with offerings let us appease it, for it hath healed our torn wounds. The Jordan also saw the ark and was divided in two parts, for it ran away before it and fled behind it. It flowed down, not after its nature, because it saw the Lord of natures. If the ark was fearful because the tables were within it; how much more fearful is searching [into Him], and who shall approach unto it since the Lord of the tables is hidden in it? 7. Daniel saw wondrous living creatures. He saw also that the Ancient of Days was sitting in glory. He approached to the living creatures that he might ask and learn. He approached not to search into the glory of the High One. Fools have left the works and run on to the Maker that they might search out, Who He is. Daniel saw one of the Angels and was affrighted. He approached not to search into him; the voice that he heard he was not able to bear. Daniel was not able to hearken even to his voice. He looked not upon him that ministered; upon Him that was ministered unto, who shall look? The sea that saw the sign of Him feared and fled back and was moved, it was divided into two heaps. Daniel that asked concerning the words, heard that Daniel's unquestioning temper to be imitated.

Dan. 12, they were sealed, and that it was not seeming to search out the hidden things of the future! Who shall dare to search into the Treasury in Whom dwelleth all knowledge? The First-born is the Treasury of the Father, in Whom is all His counsel; and who is equal to searching into Him? Counsel, lit. thought or imagination. St. E. means to imply that the whole of the Father's counsels whether in creating or ruling are in the Son. St. G. Nys. ii. p. 376. urges against the Anomoans that their theory would exclude the Son from the functions of Providence, a simple Nature having a simple Will (wominess), which Will displays itself in Providence, in which Providence the Son doeth whatsoever He seeth the Father do. St. E. is arguing here, as others have done, that if the judgments of God are past finding out, a fortiori God Himself is incomprehensible. See St. Greg. Naz. i. p. 551. c. Nyss. ii.

p. 520. c. St. Epiph. i. p. 943. c. St. Chrysost. Hom. I. de Inc. p. 300. who all refer to Rom. xi. 33.

RHYTHM 9.

1. RIGHT was once the searching which hath been perverted in our age. Read and seek [to see] that He is the Son, so that thou seek not how He is so. Jordan fled and turned back to do honour to the ark. Thou searchest and goest in to do dishonour to His Majesty. The right-minded [sons] pp. 3, turned themselves so as not to look at Noah, that they might reprove the daring ones. They went backwards to hide what was uncovered. Do thou turn back the searching which uncovers what is hidden. There they hid what was uncovered: here men pry into what is concealed. The chaste men spread a garment and hid him that they might not see: the disputer, if possible, strip-peth the First-born of His glory, that His whole Nature may be scrutinized. 2. Prove by thyself this, that all which is easy becomes difficult, if thou alterest the nature of it, or disturbest the order of it. Walking is very easy, and yet difficult if thou doest it backwards. Disputing is throughout difficult, because men dispute not orderly. Rashness hath perverted the Faith in our generation, because it is in a perverted way that it questioneth.

3. God pleaded with Job; He asked him about things before his eyes, and with questions put him to silence. If Job were not able to speak of things before his eyes, who shall dare to plead about the hidden things of the First-born? Weak was Job, who in his scourges overcame, in his questionings was overcome; on the side that belonged to him he overcame, on the side that did not belong to him even he Lessons against prying from the conduct was overcome; he overcame in the combat in which it belongs to us to overcome, in investigating he was overcome, for it is not ours to be disputing. The wicked one made confusion, that he might make us to cease from what is in our power, and in what was not belonging to us might make us over-anxious. 4. Ezechiel He asked if the bones would rise, and though the Prophet knew that the dead should be restored, he ventured not to speak of that which he knew. He gathered in all his knowledge, and to the Knower of all things he offered it up. Who shall dare to search into a question which is hidden away from all, and for One alone hath light upon it?

5. Zachariah also questioned about the mysteries revealed; the Angel therefore wished to prove him, if his earnestness Zech. 4, was exhausted, saying thus: Knowest thou not these things? He was not ashamed to confess,

that he might put the proud to shame. The Prophet was not confident about his own 1 p. 128, knowledge, as the rash of our day. But Zachariah the priest questioned that he might dispute. The Angel took away his speech that he might make disputers fear; if the Chief Priest was smitten, because he scrutinized and wished to learn the generation and conception of the preacher and servant, terror, and shuddering, and fear to him who shall be bold enough to search into the generation of the Lord of all. 2 S. they Because Zachariah scrutinized, his mouth was bridled with silence. He afterwards in silence did honour unto that which he had scrutinized. The generation of the First-born how much more should we honour in silence! Since he was blamed that scrutinized the generation in the womb of his 3 S. of own wife, let him fear that hath approached to the [Divine] his Essence to search out His Well-beloved in His Womb.

Zachariah by his questionings let go of the Truth. Every man therefore that questioneth at all, his questioning shews that he has no faith hitherto. His prying looseneth the faith wherewith he had been believing. Zachariah sheweth this, since he lost the faith of his heart by the questions of his month. 5. The serpents bit the people in the wilderness. [Moses] Numb. fastened up another serpent that they might look thereon and be revived. The sight revived the people [of God] and faith the nations. A type of the First-born [this]! It was not searching into Him which healed them; seeing of Him alone revived them. In faith look upon the Lord of types, that He may quicken thee! Also the blood of the sprinkling that was poured out upon the doors, and the cloud too, and the rock, and the pillar, and the rod, these be types of the First-born. When this gainsaying people did not pry into the glorious types, do not ye Gentiles search into the First-born, that Treasure of mysteries, lest the blind rejoice [over you].

6. Though ye were all of one mind, ye have been divided, Clem. Alex. Strom. vi. f. 80. p. 780. Pott. "Half the world are as afraid, as children are of bugbear, of the Grecian philosophy, being apprehensive of its leading them astray. But if faith with them (for call it knowledge I cannot) be of such a sort that it may be by persuasive discourses loosened, let it be loosened at any rate by these discourses of theirs which belong to men that confess that the truth is not to be theirs; for truth, as one says, is invincible, but falsehood it is that gets loosened." So too St. Chrys. on Rom. iv. 21. p. 125. O. T. "He that is persuaded with words, may have his persuasion altered too by them. But he,

&c." On Num. xxi. 8. p. 263. a. he says, "Moses fixed it in the door of the tabernacle, that they might turn their faces thither, from whence they had turned them away, and that the place whence healing came forth to them might be honourable in their eyes; the while in it were shadowed out types of Him who said, 'As Moses lifted up the serpent in the wilderness for the healing of the children of Israel, so is the Son of Man to be lifted up upon the Cross for the redemption of all nations.'" The same fact he urges vol. ii. p. 483. e. as others have done, against the Jews,

as a proof that their law was typical and to pass away. "How came God who in the wilderness wrote and warned the Jew, saying, 'Thou shalt not make any image or likeness, lest thou die,' to form a serpent, whereon, as upon God, man should look and be healed?" Of the blood, see p. 32, note n. and p. 138, note b. of the cloud I do not recollect any other notice in St. E.; of the rock, on Num. xxi. 17. he says, "They say that that rock, which went with them, (1 Cor. x. 4.) even in the time that they journeyed, sent down twelve streams, but in the time of their encamping did not indeed withdraw them altogether, yet did not altogether send them down;" where he evidently has the Apostles filled from Christ in his mind, as he says plainly on Deut. xxxii. 13. that "the rock is a type of Christ, that true Rock Who is the Head of the eternal Building and Fountain of Life." Of the rod of Aaron which budded, he says on Num. xvii. that "it was a type of the adorable Body of Immanuel, which, although of the same nature with corruptible ones, remained itself alone in the sepulchre incorruptible."

God is incomprehensible to man. for that ye have come near to search into the Nature that cannot be searched out. The blind people thought that our Truth itself is false. If it were false, it would necessarily have been minished, lo! it is altogether strengthened! Ye blind perceive not that it is in His Majesty that ye have been straying, for if He had been an Angel or weak man, searching into Him would have been an easy thing; since one would have known that He was a servant. Disputing, then, which is against Him, comes to be in the place of Him. Itself bears witness that He is great, seeing He cannot be searched out, and proclaimeth that He is God, for lo! [all] ages have been wandering in Him, and have not been able to comprehend Him. If all measures were to come and go down to the sea, they would be short, and be surpassed, and would not contain the whole of it. They are measured by it, yet are unable to measure it; and not because they were surpassed, is

that not the sea; for it is even because it is so, that the foolish dared to come down to Him. Whoever is able to search, to him He is poor. The knowledge that is able to comprehend Him that knoweth all things must be greater than Him, since it sufficeth to measure Him entirely. He that can search out the Father and the Son, is greater than Both of Them. Forbear, and let it be an anathema, for the Father and the Son to be searched into, and for dust and ashes to be lifted up!

RHYTHM 10.

1. THOU, Lord, hast caused it to be written, Open thy mouth, Ps. 81, 10. and I shall fill it. Lo! the mouth of Thy servant is open to Thee, with his mind! Do Thou fill it, Lord, with Thy Gift, that according to Thy will I may sing Thy praise. For speaking of Thee every man hath his own proper measure; S. there are degrees of within the silence is Thy Generation sealed up, and what all measures to mouth is it that dareth to meddle therewith? Though Thy all men Nature is One, the explanations thereof are manifold. Lofty R. iv. §. 1. discourses are there, and intermediate, and lowly on the part of the lowly. Deem me worthy as it were of the crumbs, p. 152, n. b. S. wisdoms. note e, that I may gather up the droppings of Thy wisdom. 2. Thy visible Generation is laid up with Thy Father. note e, Angels are astonished at Thy smaller riches. A small drop, p. 115. O Lord, of Thy history becomes with those below a flood of interpretations; for if John, even, that great one, cried [saying], 'I am not worthy, O Lord, to [unloose] the 27. §. 8. latchets of Thy shoes,' I will flee as that sinful woman to Mat. 9, the shadow of Thy garments, that I may begin from thence; and as she who was affrighted, yet took heart, because she was Mat. 9, 21. Luke 8, 47.

Lessons against prying from Christ's visible made whole; heal my fright at the danger, and let me take heart in Thee, may I be also moved from Thy garment to Thy Body, that according to my power I may speak of Thee. 3. Thy garment, Lord, is a fountain of medicines. In Thy visible vesture there dwelleth an hidden power. A little spittle from Thy mouth became also a great miracle of light in the midst of its clay. In Thy Bread is hidden the Spirit that cannot be eaten; in Thy Wine there dwelleth the Fire that cannot be drunk. The Spirit in Thy Bread and the Fire in Thy Cup are distinct miracles, which our lips receive. 4. When the Lord came down to the earth unto mortal men, He created them a new Creation, as in the Angels He mingled Fire and the Spirit, that they might be of Fire and Spirit in a hidden manner.

The Seraph did not bring the living coal near with his fingers; it did but come close up to Isaiah's mouth; he did not himself lay hold of it or eat it; but unto us the Lord hath given both of them.

5. To the Angels which are spiritual Abraham brought bodily food, and they ate. A new miracle it is, that our mighty Lord giveth to bodily creatures Fire and the Spirit, as food Above, p. 81. he calls the Angels Empyreals, as in vol. ii. p. 330. f. 334. a. The word for 'Spirit,' as in Greek and Hebrew, is the same as that for 'wind.' The idea that Angels consist of Fire and Spirit is suggested by Ps. 104, 4. 'He maketh His Angels spirits, and His Ministers a flaming fire,' which of course does not (as Euseb. *Præp. Ev.* vii. 15. p. 326. d. notices) imply that they consist of material fire or wind, but only that the words are used of them, as fire and spirit are of God. St. Greg. Naz. Or. xxxiv. v. fin. p. 560. quoting the same text, says, "Angels are called fire and spirit, partly as being above our senses, and partly as ministering to our purification, though I am aware that these are names of the First Essence."

See above, p. 30, n. k. contr. *Scrut.* i. §. 12. St. James of Sarug, A. D. 480, quoted in Assemani's *Antirr.* adv. Kohl, p. 5. "The Seraph took not hold of it with his hand, that he might not be burned: neither did the prophet take it in his mouth, that he might not be consumed: the one did not seize hold of, the other did not eat the glorified (ember). It was because it was incorporeal, that it was not to be taken hold of, nor eaten, but after this Coal hath presented itself to sight in a Body, lo! it is eaten from the table of the God-hend. So on Ezek. x. v. 2. St. E. says, "These coals, and the man that is clothed in fine linen, that bringeth them and casteth them upon the people, are a type of the priest by whose mediatorship the living coals of the Life-producing Body of our Lord are given away. But see there is another Cherub that reacheth them forth, and placeth them in his fists! this is a type, to shew that it is not the priest who is able to make the Body, of the bread, but Another, to wit, the Holy Ghost: the priest, therefore, doth but lend his hands as a mediator, and his lips offer prayers with supplications, as a servant suing for mercy."—which passage seems to Ass. to have been copied by St. Chrysost. *Hom.* lxxxiii. in Matt. p. 870. b. See p. 119, n. l.

Greg. Naz. Or. 34. p. 549. "Abraham, that great patriarch, was justified by faith, and offered a sacrifice strange and typical of the great One: yet he saw not God as God, but nourished Him as if man, and was commended for having revered as far as he did comprehend." Generation and the fruits of it

in the Eucharist. 147 and drink. Fire came down upon sinners in wrath, and consumed them. The Fire of the Merciful in bread cometh down and abideth. Instead of that fire which devoured men, ye eat a Fire in bread and are quickened. As fire came down on the sacrifice of Elijah and consumed it, the Fire of Mercy hath become to us a Living Sacrifice. Fire ate up the oblations, and we, O Lord, have eaten Thy Fire in Thy Oblation. 6. Who hath ever taken hold of the Spirit in his fists? Come and see, O Solomon, what the Lord of thy father hath done. For Fire and Spirit against its nature He hath mingled, and hath poured them into the fists of His disciples. He asked, 'Who hath bound the waters in a garment?' Lo! the Fountain in a garment, the lap of Mary! From the Cup of Life the distilling of life in the midst of the garment do Thine hand-maids take!

7. Oh, Might hidden in the veil of the sanctuary, that Might which the mind never conceives, It hath His love brought down; and It hath descended and brooded over the veil of the altar of propitiation. Lo! Fire and Spirit in the bosom of her that bare Thee! Lo! Fire and Spirit in that river wherein Thou wert baptized, Fire and Spirit in our baptism! In the Bread and the Cup is Fire and the Holy Ghost. Thy Bread killeth the greedy one who had made us his bread; Thy cup destroyeth death which swallowed us up. We have eaten Thee, O Lord, yea, we have drunken Thee, not that we shall make Thee fail, but that we might have life in Thee. Mark 1, 8. The latchet of Thy shoe was a thing fearful to the discerning; the hem of Thy garment was fearful to the understanding: our generation is foolish in scrutinizing Thee. Oh, Feast which is drunken with new Wine! Wonder

Ps. 77, is there in Thy footsteps that went upon the waters; the great sea didst Thou make obedient beneath Thy feet; to a little stream¹ Thy head made itself obedient, in that it condescended to be baptized therein. The stream² was like John who baptized therein. Both of them in littleness mutually shadow out each other. To the little stream and the weak servant the Lord of them both made Himself obedient. 9. See my folds be filled, Lord, with the dropping of Thy blessings; and as no room is now remaining, as in my borders I am full, O stay Thy Gift, and, as a store, O keep it in Thy treasury for Thee to give it us again!

RHYTHM 11.

1. I, O LORD, am not worthy, neither venture I upon this; for should I venture to fly, I should not reach it. He deceiveth Himself whosoever ventureth

without Thee upon what is Thine, O Thou that art above all. Thy Nature with its breath reproacheth us when it affrighteth us. Thy height mocketh us, so high and lifted up is it. Thy mercy also, lo! it putteth us to shame, it hath so humbled itself to the abjects. Let him who hath ventured, yield proof openly; let his eye see the Great Mountain from afar, let his eye reprove that mind of his, because he hath scrutinized Him without measure; for his own troubled course reproacheth him, and his vision putteth him to shame. His troubled course reproacheth his tongue, that he hath thus strayed into that Majesty, in Whose Bosom the world is placed, as but a span.

2. Lo! his ear is not able to hear the mighty crash, neither can it hear the still silence; how then shall he hear the voice ab. p. 128, n.g. of the Son or the silence of the Father, when the silence too is vocal? The heavens declare the glory of God. Lo! a silence, the whole whereof muttereth among all languages to all languages! This firmament, lo! it declareth day by day the glory of its Maker. Man is too little to be able to hear all languages, and if he sufficed to hear the tongue of Angels that are spirits, so might he lift himself up to hear the silence which speaketh between the Father and the Son. Our The narrow path of Orthodoxy tongue is estranged to the voice of beasts; the tongue of Angels is estranged to every [other] tongue. That silence wherewith the Father speaketh with His Well-beloved, is strange unto the Angels.

3. Good is He that clad Him in all forms for our sight, clad Himself likewise in all voices in order to have intercourse with us. He alone is able to see His Own Nature, and His silence He alone can hear. His Son that is from Him is Himself also equal to Him. And he that is a stranger to His Nature is a stranger to the investigation of Him, and he wandereth exceedingly, since there is no path that leadeth to the Hidden One. When the Creator trod a path for the creature that the offerings of prayers might come to His door, it was not a path for prying which He made that by it man might come to the door of the [Divine] Essence. 4. To him that bringeth an offering and cometh unto prayer, the Way sheweth itself and cleaveth to him, and the Door itself when it seeth him, also openeth itself before his offering. Whoso cometh unto that Majesty to scrutinize, the paths are deceitful, the gates are closed to him, and there is a waste and a desert and a veritable solitude, and the rash one wanown nature doth reproach, in that he wandereth in Thee, while even it is not acquainted with itself. Foolish is he that thinketh he can overcome death, and he cannot know death nor its essence. Knowledge does

not remain with him that forgetteth his own nature in Thy Nature. He is blameworthy who hath lost his own and found neither his own nor Thine. He deceiveth himself that thinketh that he hath mounted up and searched out Thee. He injureth not Thee by all his knowledge, since it is in Thee; and what is his, is without Thee.

5. My mouth sufficeth not for Thee, and I rejoice that I sufficed not, for if I sufficed it were a blasphemy on both accounts; either that the nature of man should be greater than that of God, or that it should be equal were harsh to think. Thy feast is athirst for them that were bidden. Without bound Thy banquet rejoiceth in ready guests and their dresses, Thy chamber longeth for the virgins whose lamps are furnished with oil. There are many called, that long for Thy door, but since Thy door is narrow, they are very few that have given up and cast away every thing, and have been able to enter in, because it hateth riches. 6. Thy furnace exulteth in us, that it may be perfect in the assaying, and true in the trial. And since Thou hast lifted up our mind unto the impress of Thy Image, on it, Lord, may there be cast the impress of Thy Truth. Thy path to us is long. It is shortened, for in His mercy He cut short the length of it, in His love for him that is weak. He extended His mountain unto him that is little, that the praise for Thy wisdom might be increased. The throne of Thy glory, and also the tribunal of Thy righteousness, rejoiceth in the victor that put the adversary to shame. Thy mercy also sustaineth the weak, and even Gehenna would be refreshed with Thy shadow.

See contr. Scrut. iii. §. 24. where a similar impossibility is noticed; unless it be thought that St. E. held with St. Austin (in a difficult passage in the *Enchir. ad Laur. v. fin.*) that the punishment of the damned, though unalterable as a condition, might, in degree, be alleviated. It may be right to add, to prevent misconception, that St. E. held the fire of hell to be "inextinguishable, not consuming that which it devoureth, seeing it was not appointed to consume, but to cause suffering and torment." ii. p. 354, s.

RHYTHM 12.

Christ, the Remnant, draweth all men to Him. 153 for Thy Twelve who shall sit thereat. With Thy rain every thing increaseth, with Thy dew every thing is moistened. Thy doctrine is a hidden dew for the hidden earth. Gather, O Lord, Thy fruit as a vintager, and offer it to Thy Father as a Sheaf of reconciliation. 3. Thou art a Branch of that Vine which is from Egypt, which also

the wild boar of the forest devoured, when it sprouted and put forth its twig from it; which bare the blessed Cluster and the Cup of the Medicine of Life. From the family of the circumcised and from the place of tares there came up unto us the Sheaf which was full of New Bread, from the bitter the sweet Fruit, and from the murderers the Physician that healed all. In a spicy root the Son of David was brought to us, and from a dry ground flowed unto us the Fountain of mercies. How shall we reject that Fountain, which mercies have poured forth in dry lands? Thy key manifesteth itself unto him that seeketh it. Thy treasure rejoiceth in the thief that taketh it by violence, because Thou didst rejoice in that woman who from the hem of Thy garment took and stole a medicine for her plague. Thy leaven, O Lord, longed for a mass of sinners, that it might change them, and draw them to repentance. Thy light maketh the path of Truth even; it cleanseth out and taketh away from it [all] stumbling stones. Thy silver, O Lord, sheweth mercy unto the empty, that he may be enriched thereby. Thy pound sheweth mercy, since it cometh to the humble with ten pounds; Thy talent desireth to come to the indolent with ten. Glory to Him that enricheth all!

4. Thy armour, O Lord, rejoiceth in a penitent that fighteth with wickedness: Thy vineyard rejoiceth in the idler, who contendeth victoriously with the thrifty, that with open mouth and unveiled face he may claim his reward. Glory to the Rewarder of all! Thy yoke, Lord, rejoiceth in subduing the rebellious; Thy rod rejoiceth in scattering the assembled So, in the far west, St. Austin on Ps. 1. §. 4. "As this visible earth nourisheth and containeth the visible man, so doth that invisible earth the interior man: from the face of which earth it is that the wind scattereth the ungodly, &c." See also Jerome on Esai. lviii. v. fin. Of the parable here referred to (Matt. xx. 1.) he gives elsewhere, vol. i. p. 153, a. and p. 269, e. the other and perhaps more exact interpretation, which refers the different hours to the different interpositions of Christ for His Church.

Christ desirous of all men's salvation. Ezek. wolves, and Thy fold in gathering the persecuted sheep into 22, 7. the pasture. Glory to the Shepherd of all! Thy haven Ps. 2, 9. looketh for our ship, which Thou wilt bring unto it. Direct Ez. 34, it with Thy Spirit; in Thy love with the oars of Thy mercies 22. let it be assisted: let it stop the mouth of the greedy sea. Ps. 107, Glory to Thy assistance! Thy Rock looketh for them that 30. build, that the foundations may be builded upon it, and all John 10, that see it may give [Thee] glory. Let

not their tower, Lord, 11. be a laughing-stock: in Thee may it be finished! Glory be to wind Him that perfecteth all! Thy seed looketh for lands that are Mat. 7, to be tilled. In the least may it bring from Thee thirty-fold; 24. and in the middling may it bring sixty, and in the perfect may Luke 14, it bring an hundred-fold. 28.

5. Thy mirror is clear, and all of it turneth towards Thee. Thy brightness inciteth the filthy to cleanse themselves thereon, since no impurity can be joined unto Thee, unless S.sears. it hath wiped from it its stains. Thy hyssop looketh for us ab.p.3. that it may be gracious unto us in its mercy. With the dew of Thy mercy, Lord, let us be cleansed again. The Lord Ezek. hath no pleasure in our uncleanness, though the Just One is 18, 23. greatly glorified in our purity. John 15,

RHYTHM 13.

1. I WOULD keep my faith from the deceit which hath burst up here, and which, while it confesseth the Father, denieth the Only-Begotten: and since the investigators have flown up to all the high things, in the Fort of Truth I would keep my faith. I came near to the Father, and He denoteth Himself by His Paternity: I came near to the Son, and He hath blended Him in His Sonship: as hath the Holy Spirit also His holiness: in Him then do I also conclude the all-hallowing mystery! All faith which is not signed is error. Let us prepare ourselves for tribulation if it come, whether our spirit suffer, or our soul depart, or our body be burned. Who shall overcome us? This is that which is written, neither height, nor depth, nor sword, shall be able to cut off our faith. Who shall cut off the glory-rays that cannot be cut off from the Sun of Truth. Upon the Three Names our baptism hangeth. In the Three Mysteries our faith overcometh. The Three Names our Lord gave to His Twelve, that in them we might find a refuge. The soul that is not sealed is like a wandering sheep: and that which is sealed in one name is also to be rejected, and that whose seal, being inadmissible, is stolen, it also strayeth. Blessed be He that hath sealed us for Himself! The doctrine is a treasury of the faith: the voice is the key, and the tongue as it were the treasurer. Never hath the faith ceased to set forth and yield truth unto the hearers. To silence are the trumpet and the faith strangers. Never did the trumpet mutter low in the secret The Faith lifts up its voice to all.

2 chamber, and the faith also did never steal away and mutter the truth low in secret or in a hidden place. 2. Who ever saw [before] a tree which pro-

duced only a single fruit with this fruit singly upon it continually? Faith it is which hath Truth singly hung upon it: for Truth is one. Let not my tongue be silent or be bridled for the faith, let it ascend from my lips, Lord, as an offering unto Thee. Lo! from branches speaking or silent my tongue hath gathered it for Thee! This sentiment occurs again, R. is a beacon to all—as fides is used in xx. §. 2. The faith means probably Latin and wives in Greek for a form of the written form of it, the Creed which words.

RHYTHM 14.

1. I HAVE invited Thee, Lord, to a banquet of songs: the wine in the banquet hath failed, even the language of praise. Thou Guest, who filledst the water-pots with goodly wine, fill my mouth with the praise of Thee! The wine that was in the water-pots was near akin to, yea, was of the same stock with this reasonable wine which begetteth praise, since that wine also begat praise from them that drank it, who saw the miracle. Oh, Thou most just, if in the marriage-feast, which was not Thine own, Thou filledst six waterpots with that goodly wine, in this feast, instead of waterpots, fill ten thousand ears, Lord, with sweetness. Oh, Jesus, who wast invited to the feast of others, lo! now is Thine own feast, chaste and fair! gladden Thy youths! for lo! Thy guests also are lacking, Lord! with Thy songs let Thy harp speak. The soul is Thy bride and the body is Thy bridechamber: Thy guests are the senses with the mental faculties. And if it be one Body which Thou hast for a banquet, Thy guestchamber is the Church, inasmuch as she imitateth Thee!

2. An holy man took the synagogue up to mount Sinai. His body shone with white garments, and [yet] his heart was dark. She played the adulteress with the calf, and the High One was displeased at her and brake the tables, that writing of His Covenant. Who ever at any time saw a bawling out amidst a deed of lust, [or] a bride that would * It is common to explain the number five of the senses: see Method. C. Virg. vi. §. 3. Augustin in Ps. xlix. §. 9. Greg. M. in Evang. cap. i. Hom. xii. §. 1. who all consider the five virgins to have reference to the five senses. I believe St. E. has somewhat of the kind in his mind here, and wishes to imply that the five senses, with the mental faculties thereto corresponding, are to be like the five virgins admitted to the feast. See R. iv. §. 3. The next words, I believe, mean, 'If one man's body, so filled with praises, has thereby become a banquet to Thee, still it is in the Church that

such a banquet must be prepared: he must be a member of Thy visible representative.' Or, perhaps it is better to take the words 'one Body' of Christ's Body as a newly introduced subject, suggested by the mention of the human body, the banquet, again, of the Supper in which It is eaten, as suggested by the 'banquet of songs' and the guest-chamber of the visible Church which imitates Christ in giving His Body to her disciples. The passage, however, is one upon the meaning of which I feel more uncertain the more I look at it. 158 The Jews' ingratitude warns Christians to be thankful.

RHYTHM 15.

1. LET him that is a man care for the things of a man: let him who is mortal muse upon what is commanded; and again, let him that is a sinner seek medicine fit for his wound. Let the discerning with silence venerate Thy God-head: let the learned in stillness be amazed at Thy Majesty: let the wise with wholesome words proclaim to children the glory of Thy kingdom. Let not our soul go astray and raise doubts about our God. Let us mete our mind and measure also our imagination, and let us know our knowledge how much too small and foolish it is, to search into Him, who knoweth all things. 2. Tell me how thou didst shadow out in thy mind that Generation which is at a mighty distance from thy scrutinizing? Thou fanciedst It was a little mountain, into the midst of which thou didst descend to explore it. In silence seal up thy mouth: let not thy tongue be rash. Know thyself a creature made, a child of clay, for a great gulph and boundless is between thee and the Son in the parts where thou searchest into Him. He that is weak hath no concern with difficulties; nor he that is feeble with perplexities: and let not him who is of the earth lift himself so proudly up, that his mouth should haste to fly up at his Maker. He that scrutinizeth is a limb that is broken: let it get itself healed, lest it hurt the whole body, and lest, because it is diseased, the Healer of all pains should cut it off and drive it away from His pasture.

3. Every one that questioneth, is a companion of him that is lost, and he that searcheth, is a fellow unto him that is gone astray. For never did one that is lost seek and find himself, like to the scrutinizer. Let him who is a member fix himself firmly upon Christ. Let not his blade be separated The disputatious blind, and miss their aim. from his Root: for the Vintager cutteth off him whose fruit He hath perceived to be bitter. 2 Cor. 4, 3. 4.

RHYTHM 16.

1. How shall Thy servant, Lord, cease from giving Thee glory? how shall my tongue desist from Thy praise? How shall I stop up the sweet overflow which Thou hast opened in my mind that was parched? With what is Thine I will sing praise unto Thee, from Thine own gift. For in Thee, Lord, it is that I am rich, and unto Thee I bring forth increase. In Thee I am increased, and shall I refuse Thee, O Thou Giver of all increase? Blessed be He that sent Thee unto us! Thy treasure is sweet, and we are Thy treasurers. My deposit is increased in Thy storehouse as a choice seed. This is of Thy gentle mercy, that Thou causest my little to have great returns. For, lo! our debts are great, and who shall dare to ask? Lo! the danger is taken away, in Thy mercy, from the oppressors who have taken and oppressed. Yea, they dissemble, and have come to the door of Thy treasury. Give unto us, O give unto us more! To be bold I would not wish, from being daring I refrain myself. Which then of the two is preferable to Thee, Lord? The boldness of our love is pleasing unto Thee, as it is pleasing to Thee that we should steal from Thy treasury.

2. To Thee, Lord, my faith I bring as an offering in its nakedness: I have brought it without works; it as being Thine will be enriched by Thee, and I from it, and also from Thee, since I am [found] wanting. A merchant bringeth a pearl to the king; he receiveth it in its nakedness, and by himself he enhanceth it. If the king enhanceth it in his crown, how much more, Lord, shall my faith be enhanced in Thee? If even the husbandman offers plucked fruit, and the lord of the vineyard rejoiceth therein, and even giveth him clothing, and if the workman for fruit plucked receiveth clothing, clothe me with Thy mercy. He whose faith is great is not small: the faith that in him is small, in Faith should shew its inward growth outwardly. Thee, Lord, it is enhanced; and if even wheat corn is enriched in the dust, let my faith be enriched from Thy treasury. It sufficeth then for that [corn] and also for this faith that it is not we who, as though impostors, give to it from what is its own. Strip not off even from what is its own; because it groweth not in us, let it not therefore, Lord, diminish in us.

3. Woe [unto us] if we see the abode of idle disputants; we have been naughty labourers who have turned idle and fallen asleep! But and if we be watchful, we shall receive the reward which the prudent receiveth, who hath not been in any wise idle. Yet at this time many smother it entirely, for beneath the veil of the silence of fear have they put it, whose faith watcheth in

their hearts, while their profession slumbereth in their mouths. For this is not prayer ministering in silence. Faith, typified by the face, is set in an open place. He that concealeth his faith, it were fitting for him to cover his face also.

RHYTHM 17.

1. HE that seeketh after the Truth in a grudging spirit, not even if he meeteth it will he be able to know it. Since envy troubleth his mind, he doth not know it, not even if he graspeth hold of it. His anger is mad, and dareth without considering. He disturbeth the earth, he graspeth also at the heaven. He knoweth not his fellow-servant, neither distinguisheth he the servant from his Lord. Who would not weep to see that his neighbours have forsaken and left the contest with them without, and themselves among themselves as strangers are daring at disputation? Who would not blame him who, though insufficient for the things which in his own self are concealed from himself, yet proudly lifteth himself up above his Creator, though not attaining even unto the creatures? 2. God seeing that He was never at any time searched out, clothed Himself with a body that may be searched out, that we might cease from searching into His Divine Nature, and rest ourselves in the Generation of His Human Nature. He persuadeth us to ask how the Divine Nature came down, and in the Belly was for nine months silent. Thirty years also He was in the earth, that by His long stay we might gain Him by use. He left those above, and became a companion unto those below: He left those that were found, and sought for those that were lost: He left those that were wise, He chose those that were simple, and by them He spread His simple preaching unto every man: He left the chariot of the four living creatures, and came down: and the Cross He made Him a chariot unto the Christ the Creator of all things.

2 four quarters [of the world]: He left the Seraphim and also the Cherubim, and came down and endured the contempt of His crucifiers. 3. Thou art the Son of the Living One, and Thou art the Son of a mortal. Thou art the Son of our Creator, O Lord, who in Thee stablished all things, and also the Son of Joseph, that workman who learnt by Thee. By Thee it was, that the Maker without teaching stablished [all things]! with Thy Finger the Creator fashioned all the creatures! by Thee it was that Joseph fashioned his carpenter's work, since he saw that Thou wert his Teacher! Hail! Son of the Creator. Hail! to the Son of Carpenter, who, when creating, created every thing

in the mystery of the Cross. And haply even in the house of Joseph, that carpenter, with the Cross He was busied all the day. n. x.

³ As the first chapter of Ezekiel is evidently in St. E.'s mind in the text, it may be allowable to give here a portion of his commentary on the place: p. 166. "The faces of the lion, who is the king of beasts, represent to us the kings and princes of the world, who have come under and been subdued to the yoke of the Church, which is represented by the chariot; or to the Gospel, which self-same Gospel the chariot represents. The faces of the eagle again are, that we may know that it is from above that He, which shall come, is to be. But by the faces of the birds and the beasts, he represents the nations differing in their habits, who have received the Gospel and wrought at its spiritual toils... The hand that was beneath the wings of the Cherubs represents to us, that it was the might of Him Who is the Son of Man, which supporteth the chariot that carrieth Him. By this hand also he pointeth out that Christ our Redeemer put on a man's body. 'The hand of a man beneath the wings,' i.e. the foundations of the Church it is His Right Hand which

⁴ supporteth...The faces were in the four corners, though they were upon two sides. One face was that which looked to the West, from one corner, another again, opposite to it to the North, and another to the East, and that opposite to it to the South: and so it was opposite each one of the faces that the quarter to which it looked was, and each observed it whenever they moved. They formed therefore the shape of a plinth, whose breadth does not amount to its length. For the ox was yoked with animals that destroy it, unclean with the clean. Here is a marvel to see three unclean species and one clean: and by this he taught us, that it was out of those that were circumcised that choice was made of those to be Apostles to the Gentiles: by the four corners he hinteth at the four quarters of the world."

⁵ i.e. as having four quarters. See §. 2. and xviii. §. 1. In a similar way Eph. 3, 18. is taken of the Cross by St. Greg. Nys. Or. Cat. 32. c. Eun. p. 582. Jerom. in Es. v. 10. Austin. de Doctr. Christ. ii. §. 62.

RHYTHM 18.

1. THE young of a bird, unless it be matured, is not able to break through its covering, through its imperfect state; and faith which is under silence is also imperfect. Oh perfect it, Thou that perfectest all things! The race of birds is brought up by a threefold advance from the belly, to the egg: from hence to the nest, and when it is perfected, it flieth in the air: it spreadeth its wings in

the mystery of the Cross. And faith too is perfected by threefold advance. For since in the Father, and in the Son, and in the Holy Ghost the Apostles believed, thus the faith flew unto the four quarters [of the world] in the mystery of the Cross. The Threefold Names are sown in a threefold way, in the R. xl. §. 1. The manifold occurrence of Holy Cross spirit and in the soul and in the body, as in the mystery. When our trinity was perfected by the Threefold One, it reigned unto the ends [of the earth].

² See R. xii. §. 1. 2. If the spirit suffer, it is wholly sealed with the Father;

³ By 'the mystery' probably the Sacrament of Baptism is intended. The connection probably is to be found by recalling the use of the Cross at Baptism; upon which see Gretser de Cr. iv. 13. In vol. ii. p. 336, b. we find the following parallel passage: "Grant to us, Lord, that we may kindle three bright-shining lights to Thee, the spirit, the soul, and the body. The spirit let us give to the Father, the soul let us give to the Son, and let us give the body to the Holy Ghost. Oh, Father, hallow Thou our spirit for us! and oh, Son, hallow Thou our soul for us! and oh, Holy Ghost, hallow the feeble body from its spots! Grant to us, Lord, to rejoice in Thee, and that Thou mayst rejoice in us, and from spirit, soul, and body, to Thee be glory and on us Thy mercies! This passage, as well as the text, evidently alludes to 1 Thess. v. 23. the only difference is that supplies the place of in the text, as the word for spirit. Of which more in note c. St. E. is probably aiming at furnishing a sort of Creed against some heresy in vogue, although it may be difficult to determine precisely what he alludes to. Two errors, however, seem to deserve notice in this view. Apollinaris is said by St. G. Naz. ad Cledon. i. p. 744. to have made the Trinity consist of great, greater, and greatest;

⁴ Spirit, Son, and Father, as brightness, ray, and sun:—in the text the Three Persons are set before us as working Each alike man's renovation, though in distinct ways; which of course must not be so taken as to militate against the well-known rule, 'that whatever God does externally to himself, that the whole Trinity does.' St. E.'s object seems to be to mark out the distinctness of the Persons, as well as their equality. Basil. Ep. 265. §. 2. (compare Euseb. c. Marcell. ii. 4. Timoth. Pr. ap. Cotel. M. G. iii. p. 395. speaks of Apollinaris as restoring Sabellius' doctrine and one form of this, of which we learn from Epiphanius. Hær. lxii. init. (who says they abounded in Mesopotamia; see also St. E. ii. p. 485, d. 488, c. and Assem. B. O. i. p. 111. and

⁵ Pseudo-Athan. c. Sabell. Gregales, §. 13. would be obviated by the text.

"This man (says St. Epiph.) and the Sabellians after him teach that the Father, the Son, and the Holy Ghost, is the same, so that there are three names in one subsistency, as in [the case of] man, body, soul, and spirit; that the body, so to say, is the Father, the soul the Son, and that as the spirit of a man so is the Holy Ghost in the Godhead." The form of Baptism was often urged as telling against Sabellians as well as Arians, (see Petav. de Trin. ii. 12. §. 8.) the singular 'Name' proving the Unity, and the repetition of 'the' proving the Trinity of Persons. This then would be a heresy at which the passage quoted and the text might be levelled, though it might meet some secret form of Apollinarianism, the maintainers of which had 'for disciples of the inner school' more open blasphemies. Vid. Gr. Naz. p. 746, c. Our trinity means man's nature consisting of three things, a mode of speaking to be found in St. Austin de Trin. ix. x. xi. A passage from the author c. Sabell. Greg. §. 8. may be added here. "Let no one who denieth the Three expect to find the Unity, but in the Trinity let him behold the Unity, having the sum of the faith in his Baptism, and in the three holy seals whereby he was regenerated into salvation, remembering what the Apostle says, 'There is one God, &c.' 1 Cor. 8, 6. See also Jerome on Eph. iv. 30. We are sealed with the Holy Spirit of God, that our spirit and soul may be impressed with the seal of God, and we may recover that image and likeness, after which we were in the beginning created."

¶It remains to shew why the particular Persons are assigned in the way adopted in both places by St. E. St. Greg. Nyss. ii. p. 602. says that St. Paul often "calleth the mind spirit; for when this hath received the participation of the Spirit, then unto those who have received it, is present the honourable estate of adopted sonship." The word in the passage quoted answers to commonly, and also to this as illuminated. See on and if the soul suffer, it is wholly blended with the Son; and R. xi. if the body confess and be burned, it communicateth wholly §. 6. with the Holy Ghost. And if the little bird drew in its wings and refused to use the silly mystery of the Cross, the air would then refuse her, and not bear her up; but her wings praise the Rood. And if a ship spreadeth her sails for the sea, in the mystery of the Rood and from the yoke of wood, she maketh a bosom for the wind; when she hath spread forth the Rood, then is the course spread clearly out for her voyage. And if the ship was that of the Jew, the Cross rebuked him by his deed, since though not intending it, in the ship himself with his own hands hath spread and displayed

the mystery of the Rood. The sea by the Rood was subjected to the unbelievers: but unless the crucifers had made wood into the form of a cross, and upon it had hung the Body as a sail, the voyage would have halted. Oh, pure bosom [of a sail], sign mysterious of the Body of our Redeemer, which was filled with the Spirit, although It in no wise confined It. By the [same] Breath which dwelleth in the sail do bodies live, in which the soul dwelleth.

⁷ Ezech. xxxvii. 1. Levit. 1. xxiii. and vol. i. p. 139, e. p. 132, b. p. 398, a. The spirit then being that part or faculty of the soul which receives the Gift of the Spirit, is said to be sealed with the Father, because as the Father is the Fount of the Godhead, so the spirit becomes by that Gift the fountain of a new life in man. Greg. Naz. p. 742, d. "If it was by sanctifying like by like that Christ would put an end to the condemnation of sin, then as He needed Flesh, by reason of the flesh which was under condemnation, and a Soul, by reason of the soul; so did He also need a (spirit or) mind, by reason of the (spirit or) mind which not only stumbled in Adam, but was the seat of the disease, (.) as the physicians say of bodily ailments. For it was that which received the commandment, which also did not keep it... and chiefly needed salvation." comp. Cyril de Incarn. cap. 15. Mai C. N. viii. p. 77. It then may be viewed as the fountain of sin in the old Adam, of grace by the new. The expressions, God of the spirits, &c. &c. Father of spirits, Heb. xii. should be borne in mind. It may suffer from weariness, (see 2 Cor. ii. 13.) though preserved from

⁸ falling by the seal upon it. Manifold occurrence of Holy Cross 3. Neither, again, doth the land yield itself to the crucifiers, without the fair mystery of the shining Rood. It is the sign of a Rood which worketh it and softeneth it, and scattereth its seed therein. Neither doth his dress please him without a mystery: he spreads out his arms in putting it on as if a Rood. Lo! his covering is a mirror to him, the sign is sealed upon it which he denieth. If the crucifier buyeth a lamb and killeth it, upon wood he hangs it, Lord, that he may shadow forth the slaughter of Thee. And again, when he hideth wheat in the earth, the living seed preacheth Thy resurrection. In his flock he museth on Thee, because it is kept by Thy Rod. And in his vineyard is the cluster full of the type of Thy Blood: and when upon his tree the fruit hangeth, it is a type of Thy Cross and of the Fruit of Thy Body.

⁹ 4. Lo! in the house of unbelievers the preacher of Thee crieth aloud, Ye that sleep arise, be watchful! Since it is plain what he signifies by clapping his

wings there. Lo! he proclaimeth the resurrection of the dead to that buried living man, seeing that his sleep is deadly to himself. And if scribed by Himself, He was able to contain Himself as well entire without being aught impeded, as without being aught circumscribed, yet in no way straitened; this is in very deed a sign of a natural Power, that may not by any external force be shut out from its own uncircumscribed condition, or be circumscribed in doing what it pleaseth. This too is what is spoken of as the exceeding wonder by him who saith of Christ after the flesh, that in Him dwelleth all the fullness of the Godhead bodily." The word rendered sail might also be rendered 'linen cloth.' Comp. note p, p. 68.

¹⁰ St. Just. Mart. c. Tryph. p. 259. "The lamb that is roasted, is roasted in a form like to that of the Cross; for one upright spit is passed through it from the nethermost parts to the head, and one again into the back, to which also the shoulders of the lamb are affixed." This is not precisely like what St. E. says, as he alludes to the slaughter rather than the roasting of the lamb. The directions in the Mishna, Pesach. v. §. 9, compared with note 1, may serve to bring out St. E.'s meaning. "How did they hang [the lamb] and skin it? Hooks of iron were fixed in walls and posts, whereby they hung them and skinned them. And every one that had not where to hang and skin it, got thin smooth staves, and rested them upon his own shoulder and the shoulder of his fellow, and so hung it and skinned it."

¹¹ in her nest by mere touch her womb conceiveth holily from the warmth of the [male's] cherishing wings, and hath her R. xii. issue without other intercourse, then, lo! in his own house S. marhe hath a mirror of Mary! futurum." To me the passage is very obscure, but sepulto isto vivo would seem to be the literal rendering of He would then be aluding to Matt. viii. 22. 1 Tim. v. 6. Rev. iii. 1. and the like, and the passage might be paraphrased: the cock says, Awake thou that sleepest, rise from thy death of sin, be buried no more therein, seeing there is a resurrection and a judgment, and that thy drowsiness is therefore thy death in the truest and awfulest sense of death." m The same is noticed of Vultures, by Orig. c. Cels. p. 29. (where see Spencer) Basil Hex. viii. §. 6. Euseb. P. E. iii. 12. Ambrose, Hex. v. 20. A passage from vol. i. p. 117, f. may be worth adding. "The Father spake, and the Son wrought; and so it was fitting that the Spirit should Himself also exercise operation and shew it in His brooding over it, that hereby it might be revealed that it was by the

¹²Trinity that every thing was perfected and finished. Consider, too, that since the Scripture is speaking of the agency of God, that this Spirit is not a being created and shed forth, which it explains to be brooding over the surface of the water along with Him; but it speaks of the Holy Spirit, how that He rendereth the water hot and boiling, and imparteth thereto generative powers. An image hereof is the hen, that broodeth over the eggs; and by the heat of her brooding warmeth them, and gendereth fruitfulness in them. It is also intended to furnish us at the same time with a type of Holy Baptism, which was, by means of His brooding over it, to gender children of God." This serves to shew how St. E. dwelt over the things of nature, and found in them types of the things of grace, arranged as it were in corresponding series. Compare what he says of Baptism, as typified by the Incarnation in n. f. p. 86.

RHYTHM 19.

1. PRAISE becometh the Son Who taught the Truth! do thou praise the Lord that became the brother of His servants! Honour is becoming from the time that He came in, Who became a Child and ministered unto the lowly. Thy garment seeing it was the covering of Thy Human Nature, and Thy Body seeing it was the covering of Thy Divine Nature, coverings twain they were to Thee, Lord, the garment and the Body that Bread, the Bread of Life. Who would not marvel at Thy changes of garments? Lo! the Body covers Thy glorious fearful brightness: the garment covered Thy feebler nature: the bread covereth the Fire which dwells therein. Never at any time did the mind of mortal touch it. Who hath the Hands of Fire and the Fingers of Spirit which our Maker hath to grasp That, in respect of the Invisible Nature of Which even our mind is as it were a body? Neither again is the knowledge of the highest [Angels] capable of that Glorious One, Who is within all and without all. He is His own knowledge and our knowledge. He is the Life of our soul which dwelleth in us. Who is not astonished that though every thing is in Him, and He is also in them all, yet never at any time have they touched Him though

* Hahn takes the words as if a pleonasm for: this seems an unnecessary assumption; since may be a verb, and there is no great difficulty in supposing that 'to come in' might mean in Syriac as in English 'to be in season,' 'to be come into vogue,' or the like. they be in Him; like as the body never at any time hath touched with the hand it hath, the soul which is within it. 2. Who would not praise that Hidden One that is hidden from all, Who came openly

to manifestations the plainest of all? S. to an open When He had clothed Himself with a Body bodies touched open-Him, though minds had never at any time felt Him. It is a ness Great thing that the little ones pressed upon His Greatness, from all that even It was made little in their form that It might be like: R. them. Since it was hard for them to be like unto Him, for xxxii. Him it was a light thing to make Himself like them. §. 3, 4.

3. The weak man that armeth himself is deceived. He putteth armour of brass upon his feeble body. Thou, O Lord, didst clothe Thy Nature with a frail Body, that Thou mightest be able to suffer in it. Divers remedies flowed from Thee to them that needed; though all of them were one undivided Virtue, it was many for the frail, was divided to the needy: it gathered [them into one] and was one Verity for the truthful. Thy Love collected stores for our neediness, R. vi. that to each one Thou mightest assign a different gift from §. 2. out of Thy Treasury. By little portions Thou didst move our needy estate, Lord, that it might come near to Thy door. is part of His person and adorable as such; (see p. 158, n. c. p. 199, n. a. and Pet. de Inc. xv. 3.) The Fire, i. e. God, though so concealed, is unapproachable even by the mind. True that in the Eucharist the Word of Life is handled and seen, yet it will not follow from this that we can know, and explore, and grasp, as if in our hands, the Invisible Person there present, as the Eunomians fancy. (See p. 116, n. e.) We have not those Hands, &c. i. e. those creative energies (it not being the priest who is able to make the Body, p. 146, n. d.) which produce That which, in respect of It's Divine Nature, is such that even our souls are gross and material when compared with it. So far then from our mind being able to grasp It, even the highest Angels, who are ever praising Him, know Him not to the full; so far from having any independent knowledge of Him, He it is Who is the Light and Life of our souls. If then we would argue that we can grasp Him, because in a sense we do so in the Eucharist; let us reflect that we cannot lay hold of our own souls. This interpretation satisfies myself; it is right to mention that Hahn thinks the text corrupt.

RHYTHM 20.

1 the door of the mouth, it is as one that wandereth. Truth is its chamber, Love its crown; stillness and silence are the eunuchs at [its] gate. She is the Betrothed of the King's Son: let her not go forth to be lured into wantonness: but let Faith, as a bride to be seen in the street, mounted upon the voice ride stately on from the mouth unto the chamber of the ear. 3. For it is written,

that there were many who believed on the Lord, whose voice because of danger denied the faith, while the heart within confessed it. With unbelievers did He count the speechless. Jonah prayed a prayer without any voice; the preacher was put to silence in the belly of the fish: from the midst of the reptile his prayer crept forth, and the High One heard, for silence was to Him a crying. In one body are, both prayer and faith, hidden and visible, for the Hidden One and also for the visible. Hidden prayer for the hidden ear, and faith for the visible ears. Our prayer is as it were a secret taste in the middle of our body. Let us then be rich and breathe forth the savour of faith, a savour which preacheth, and that to the taste of him that possesseth discernment in sweetly savoured things!

24. Truth and Love are wings that cannot be separated, since Truth without Love cannot fly, neither can Love and depth and of this world, preserve me as that pupil which is preserved for me in the eye. Be Thou, O God, a Preserver unto all that trust in Thee! And as a pupil in the eye, so may Thy preserving be their hiding-place! Two lids hath He made to the eye, that within them it might hide, that no hurtful thing might come into it: for by it the whole body is lighted. Two gates hath He set to the pupil which veils itself within the eye, as a modest virgin within them, as a beloved one in the bridechamber; two gates hath He raised before it, to be open or be shut; open to admit the light, and to keep out when shut things hurtful. Its eyelids furnish it with covering, that when any thing is falling into it, it may be kept from entering, and its clearness may not be impaired... The eye, it is an adulteress if it doth look not chastely; the ear, it is a fornicatress if it hear not uprightly. When the eye looketh and lusteth after aught that belongeth not to it, it is an adulteress to God, and committeth

3 whoredom by lusts. It was to see the works of God that the eye was placed in the body, and to receive in itself wondering, and convey it into the region of the heart."

RHYTHM 21.

1. Do Thou, Lord, play on my harp with all Thy edifying strains: Sing we to the perfect with words that are healthful p. 152, and with pure words to the nuns, and with simple ones sing n. b. we to the simple! Come and hearken to Zacharias that answered Gabriel again! O aged man, search and look where-Luke 1, unto thy speech is gone! Thus is every one stopped and put 19. 20. to silence that dares to dispute with the Truth. For if Gabriel, though a servant,

dealt so severely, because his word was not believed with a Levite, how much more severely will the Son of the Just One deal with those who believe not, that He is, as He said, the Son! 2. O Zacharias, barren so as to be past cure, in that thy tongue doubted how thou couldest have a son, while there was there that which might reprove thee! Appeal to the rod Numb. 17, 8. that budded, in the Ark. If then a mortal being so grudged his fellow servant, that he threw upon him the bit of silence, because he doubted concerning John, as for the mouth that Freedom from heretical deceitfulness

2 Is. 37, disparageth the Only-begotten, for it is the bit of Sennacherib fitted. 3. Let Abraham's single-heartedness be a mirror to shew thee that prying is an evil blemish unto faith. When he believed, he was also justified, and when he was prying, his seed was subjected to bondage. For as a partridge which calleth unto the young that are not her own, or a bird whose voice deceiveth him to whom she singeth, so let not the voices or openly, let thy voice set forth the savour of thy Truth. Moses also, with the mystic trumpets made the camp move, two trumpets only made proclamations; lo! the type is accomplished, since in the Churches two Testaments sound forth their proclamations. And David too, his harp also sang in three manners. With loud strings he sung to Thy Godhead, with tenor strings to Thy Humanity, with low middle ones he sang again of Thy Death. And let Thy Church weak also be a harp to Thy praise! Appease, Lord, the strifes. wherewith its strings are untuned, that upon this harp we may sing of peace, truth, and concord!

RHYTHM 22.

1. PRAISE thou the Lord of all, Who fashioned and strung p. 217, for Himself two lyres, that of the Prophets, and also of the n. g. Apostles. Thus one finger struck the two distinct sounds of the two covenants. And yet, though the lyre hath different sounds, it is the same lyre and the same player; the lyres of Truth also, my son, have different sounds, though the Truth R. xix. be one. Also one flute is able to generate distinct sounds. §. 3. To the healthy ear it pipeth healthful sounds; to the ear of children simple sounds; to the ear of the sickly a feeble sound. These trumpets of Truth likewise set perfect sounds p. 152, before him that is perfect, but to him that is a child, they n. b. frame promises of milk and honey. 2. Who ever took a harp or horn, when men had set him for a help unto the commonweal, to sound one note at leisure and be gone? 'tis by diversity of notes that a rescue is secured. Thus therefore in many ways have the notes of the Truth set forth and sealed the Faith.

The Father and the Son are my son, true to Their Names. If Jesus is dishonoured by fools, that dishonour [is done to] the Father also, John 5, and His Name is false and not true.

3. That Jesus that endured the mocking of strangers also endureth great dishonour from worshippers. Great insult is it to the Trinity, if it be in borrowed names that a man is St. Clem. Al. Strom. vi. §. 88. p. 784. Pott. gives the different mystical senses of a harp, more than one of which occur in these Rhythms, as follows: "The harp in the Psalmist allegorically signifieth in its first sense, the Lord; and in the second, those who continually strike their souls under the Lord as Chief Musician: the elect people would also be called a harp owing to the breathing of the Word upon them, and owing to their knowledge of God they are heard uttering glory notes, and stricken so as to express belief in the Word; and you can also take it in another way of the musical harmony in the Church between the Law and the Prophets, and the Apostles with the Gospel too, and the

melody which in each Prophet doth according to the changes of persons in the choir finally come out." Milk and honey were given at Baptism. See Cotel. on Barn. i. p. 19. and on Tertullian de Bapt. p. 163, n. u. i. e. The combination of notes is what gives them the power of sounding a retreat, &c. i. e. If, as the heretics say, the Names do not indicate something real. See on lxii. §. 4. Perhaps St. E. may be thought here to incline to the view of St. Athanasius, that heretical Baptism was invalid, c. Arian. ii. §. 42. p. 339. O. T. where St. A. speaks of "the rite administered by them as altogether empty and unprofitable, making a show, but in reality baptized! How should thy blasphemy be a song of praise? how should thy deficiency be as a superabundant gain? See How should thy strife, O daring man, be a treasurehouse of notification?

4. The Son knoweth His Father as a fruit doth its tree, and He also knoweth His Fruit as being the Stock. Lo! this knowledge of Them Both, in Both of Them is hidden and closed up: this knowledge of the Begotten and the Begetter is in a Treasury whose door is sealed up in mighty silence, and before the door is awful silence, and the keeper p. 115, of it also is a strong Chernib. 5. What mouth is that, my son, that shall question, or that shall speak near the door of that treasurehouse hidden and still? The Angels above when they gaze upon it, seal R. v. up their mouths with the silence of discernment. Whosoever knoweth not the awfulness of that place, as a drunken

man chattering is he, and also his hearers. But if he abase himself, my son, the pride of him who was drunken is silent at Him and adores.

being no help towards religion;" and §. 43. "as deficient in religious meaning, so that he who is sprinkled by them is rather polluted by irreligion than redeemed." A passage from Didymus de Trin. ii. 15. is worth adding, "Those who come over to orthodoxy, even if they happen to have been baptized, are yet baptized—for rebaptized we do not call it, since they have not the true Baptism, not the Eunomians owing to their making but one immersion and saying that it is only into the Lord's death that they are baptized, and not the Phrygians from their not baptizing into the Three sacred Persons, but believing that Father, Son, and Holy Ghost are the same." D. also mentions innovations upon the form, p. 294. If the text appears to imply regularity in the use of the Name, it will appear from xxviii. §. 7. that the Divine Persons were only mentioned to cheat the unwary, not in the proper way. Hence what Mingarelli says of Didymus may apply to our author, that he looks on heretical Baptism as invalid only in the case of heretics who altered the form as the Eunomians did. See Greg. Nys. ii. p. 295, d. Didym. p. 279. Epiphan. i. p. 992. Sozom. H. E. vi. 26. and Reading's note. Tim. Presb. ap. Cot. M. G. iii. p. 384. men-

tions, that the Eunomians objected to baptizing the uncomely parts, using but one immersion, and that only partial. See Constant on Dionys. Alex. Ep. i. ad Sixt. Rom. Didym. de Trin. p. 25. "If in the beginning of the creation the first trees came into being with the fruits from them upon them at the time, and it is no absurdity for the fruit to have sprung up along with the root; in what way is it incompetent for the all-competent Father to have had the Fruit of His own Son in Him at the beginning, and for the Brightness to have shone with no interval from the glory of His Substance?" and Cyril of Alex. Thes. p. 304, c. and p. 308, b. "If...the tree is known by its fruit, and the Fruit of the Father is the Son, such must He of necessity be as that is which is generate from Him." St. C. as well as St. E. frequently applies the name to the Son, and to the the Father. See above, p. 10. n. a. and xlii. §. 3. l. §. 1. lxxvi. §. 1. lxxvii. §. 4. contr. Serut. i. §. 12. &c. and St. Cyr. Thes. p. 45, c. p. 126, c. p. 239, c. p. 240, c. p. 326, b. Dial. p. 413, c. &c. Vid. Petav. de Trin. v. 5. §. 15. Newman on Athan. p. 284, note e.

RHYTHM 23.

1. SPEAK on, harp, for silence is thine enemy; speak then whatsoever is to be spoken, for whatsoever we have no right to speak, if it be spoken, to the righteous it will be blasphemy. Unto the unbelievers is he nigh akin that dares to pry; on the very edge of death the rash standeth, in that he hath left the faith in his disputations to go down and search into the Ocean of hidden things. 2. Marvel not, my child, at what I tell thee. Take them, and compare them together discerningly. For the one denieth His Divinity, and the other searcheth how to depreciate God. The Lord of all is greater than all, as is His surname. They see by His Name that Lord of all who is greater than all. Who is there whose knowledge is great enough to feel after and mete out the Sea of all wisdom?

3. Cleanse the harp of thy soul from strife! Let it not sing in thyself from thine own, for self-will is death. Let not proud boasting speak in thee strains of mockery, for it is wholly mischief to thee. Tune then such strings as have become discordant by disputation: draw in the strains which go astray in vain searchings. Be first, my son, in the presence of the Divinity, and then shalt thou sing the praise of God, for then art thou a living harp and a reasonable. Liberty indeed thou hast in thy strings, and in thy words also, thou harp that from thy soul and from thy will singest unto thy God. Set thy soul then in tune, and sing without discord. Harmony gendered by keeping to revealed order of mysteries. 181 Purify thy strains and sing unto us, but not of hidden things. Be a disciple to all the things revealed, speak fair things which are free of danger; weigh out then thy words, sounds which may not be blamed; weigh also and sing strains that cannot be reprov'd, and let thy song be, my son, comfort to the servants of thy Lord, and then shall thy Lord reward thee!

4. Do not, therefore, sing things hurtful to mankind, neither divide, by thy disputation, brethren at unity together: put not a sword, which this questioning is, among the simple that believe in sincerity. Sing not then unto God perversely in the stead of praise, lest thou forget and sing iniquity. Sing like David to David's Son, and call Him Lord and Son as David did! Do not dishonour Father and Son at once! Neither again sing thou to the Father the reproach of His Son, lest thou sing to the Son too the dishonour of His Father, denying that He begat Him. That the Father is first, is without all controversy: that the Son is second, is without all doubt: as that the Name of the

Spirit is third: so that thou shouldst not pervert the order of the Names. 5. Make ye then disciples, and baptize in the Three Names, that is, in the Name of the Father, and of the Son, and of the Holy Ghost. For the Name of the Son could not have come before the Name of the Father, that there might not be confusion. But how and why this is so, is encompassed in silence. Far off from that silence, without it, be thou speaking of His praise. Let not thy tongue be a bridge for sounds, which letteth all words pass across it. Praise do thou send up to Him, as the tithing of thy strains! A waive-sheaf of words offer unto Him from thine imagination, hymns also as first-fruits, and send up clustered hymns thy tongue hath culled.

RHYTHM 24.

1. WITH the weapons of the guilty wrestler, did the Lord prevail! He clad on a body which was from Adam, and from David, that with that body which the wicked one had made guilty, he might be brought low, so that his disgrace might the more abound. Yea, that littleness of Thine is too great for the eloquent. For who shall open his mouth [to speak] of Him that feedeth all, who was yet brought up at the poor table of Joseph and of Mary! [Coming] from the Bosom great and rich, which maketh all rich, in the poor bosom of Mary wert Thou brought up. Thou hadst a mortal father upon earth, the while Thou wert living and quickening all things. 2. He rode upon a lowly ass; hidden in His humility was His nobleness. They that rode upon horses and chariots were overcome while victorious. For David conquered the warrior ranks, and a weak rib brought this warrior low. The ass spake, and knew that she was an ass, and knew also her master for her master. What sort of teacher is he that cannot distinguish the work which is made, from the Maker? If Nabal too was overcome because he thrust forth his scornful tongue, in that he opened his mouth brutishly, for he esteemed lightly of David the great king, and joined his name with servants; then whoso is so foolish as to be like Nabal, flee from his tongue, my brethren, and from his death; for it is not the son of Jesse of whom he speaketh scornfully, but the Son of David.

3. The Lord humbled Himself and came down, and the Maker became a servant. He was as a minister, He was a fellow-servant who washed the feet. These things let us search into, my beloved, if we be able to give due thanks! The Lord of Heaven came down to the earth and became a sojourner! He was a sojourner [there], and a dweller, and also a traveller, that He might take us

up and cause us to dwell in His Kingdom in an everlasting mansion. 4. Praise we with all our mouths the Lord of all tongues! how long shall we go astray, and how long will it be ere we praise the Son of the Living One, against Whom, because He took a Body in His Love, the crucifiers have been bold, and the disputers have been mad! On the sense of the word servant, see Petav. de Incarn. vii. §. 7. The word in the Syriac comes from the same root as the word for Maker. Hence it easily suggests to the mind the text, Ps. 119, 91. 'for all things are Thy servants.'

The well known words of St. Greg. the Great may be added here. Hom. in Matt. xxv. H. ix. §. 1. "Who is that man that travelled into a far country, but our Redeemer, who with that flesh which He had taken, departed into Heaven? For of flesh the proper abode is earth; and it is as it were led to a strange country, when, by our Redeemer, it is placed in Heaven."

RHYTHM 25.

1. WOULD that some one would give to me a little breathing of the Spirit, not that I might prophesy, for that were death to ask for, but that I might have enough to set forth the praise of Him, that is greater than all, with my poor tongue. For without the gift of that Divine Majesty Itself no mouths are able to set His treasures forth, since it is with His key that those treasures are opened in the presence of His treasurers. Glory be to the Gift which lispeth in the mouth of the speakers, though by its speech it snatcheth not their own free will away. The mouth is owner of two things at once. With that which is His, it museth on Him; with that which is its own, it magnifieth Him: without the gift of the word too the mouth cannot declare of Him, who is the Word, what and how great He is. It is by word too that man is able to speak in behalf of himself, and be his own spokesman. The eye also is able by the light to see the light, for by the rays thereof is it able to see its beauty. Even by the brilliancy from itself man is able to see the lightning in the heavens. For without the guidance sent forth from the lights [of heaven], the eye were not able to come to the light, and also in the midst of thick darkness fire by its shining draweth the pupils unto itself.

3. The type of the Son of the Creator is sealed upon the creatures: through the light, fire, and also water, as with the rest wherein He is, can human nature approach, through the type of His Majesty. By the gift of the sea the swimmer has strength to swim on the deep, because the power of the water supporteth him. Not incoherent are the tides there, the dashings also, and

the waves, and the murmurings. And as the surface of the sea is on the very verge and confine of destruction, whereon thou yet mayest ride; so there are also those that dwell in the depths of it, after the fashion in which these knowing men do in the generations of the Divine Majesty. 3. And though the seed be from us, yet is the fruit from His good pleasure; that Gift of His doth not teach us slothfulness. Its thriving strength suggests to us by thriving strength to seize upon the riches which His mercies have brought unto us. And the rain too which He sprinkleth over all is His Gift; this doth not teach idleness unto the husbandmen. Their labour increaseth their stores; and here again thrift increaseth solid boasts.

4. May Thy Gift, O Lord, take me up soon unto Thy height! by Thee I can be great enough to reach unto Thee. For if through the creatures man is able to attain to the creatures, may I through Thee attain, Lord, unto Thee! Me shall the example of Zacchaeus persuade, for he reached forward to Thee! By Thee his weakness was made great, and he mounted and reached to Thee. Lo! the voice which came from Thee to him, brought near to Thee him that had kept aloof of Thee. The fruitless fig tree yielded fruit; tasteless insipidity yielded a taste. The sycamore by means of its fruit became a salt, which cleared away tastelessness. A marvel is the fig tree which was despoiled of its natural fruit, and bare a different fruit that was not according to its nature, and that which in another form was not eatable, the hungry ate in the possessions which he distributed. May Thy Gift call me also as it did Zacchaeus, not that I may distribute possessions as he did, Lord, but that I may make haste, and restore again interest upon Thy money.

5. For this thing also, namely, that He gave His money to the merchants, sheweth us that without His being joined unto us, there were no trading: and so neither is there any finding of the Truth without His Gift. Run, my brethren, and gather along with us all similitudes, for lo! they are too many for our mouth to describe. Be ye then pleased St. Ephrem prays against unstableness. with what we have found, and it is right that we be also with what ye have. For the lump cannot without the gift of leaven partake in the flavours thereof. By the Gift from Him the whole lump may have it entirely diffused throughout itself. Neither can the curdle thicken milk without the hidden power of the rennet. By the gift that comes from it, it thickens milk's fluid nature into a close mass. 6. Grant unto my unsteady nature Thy straight ascents! By Thee, Lord, let my vileness ascend unto Thy Majesty! By Thee let

it reach up unto Thy Height, in a large room, that there it may worship Thee!

Ass. recti aditus, as if from the occurrence of so immediately would alone seem to determine the etymology of the word, which does not occur in the Lexicon. Ps. lxxxiv. 6. would occur to those acquainted with the Greek and Latin Fathers, as referred to here: and possibly St. E. may have had a version in which the of the LXX was given.

RHYTHM 26.

1. THE Hidden God is by His First-born a Creator, wonderful yet tiring not, for in respect of master, He lacked Ps. 121, not one, nor was He feeble at the art, for at the nod of His 4; 40, 5. Will, noiseless and gentle, from out of nothing He created all, and ordered all: and as without labour He created, so without anxiousness He supporteth all. In the Beginning He created all things, while His Thought was with Him without any beginning. He hath no thinking as man hath, that He xxxii. §. should be moved in any new way, as is a child of flesh. His movement was not new, nor was His thought fresh. His creation is subject to time and starting and beginning. But His knowledge preventeth times, and beginnings it transcends. The natures of the Seraphim are concealed from us, so that we are to seek as to how an angel hath six Is. 6, 2. wings, and what his wings are, and where they are, and how a spirit needeth to fly by means of wings. Is this a parable? or is it plain truth? If a truth, very hidden it is; and if a figure, very perplexing it is. Withdrawn from us then is that Infinite Hidden Being, and the searching into Him is too deep for feeble men, and the seeking after Him too high for mortals. And who shall fly up unto His Height? or search out His Depth? He that ventureth towards His 2 p. 144, Height, stumbleth mightily, and falleth; and he that venn. g.

The objects and occasions to be considered tureth to His Depth, drowneth in it, and perisheth. Miserable is the death of him that pried into Him, and the drowning of him that dived to search Him out! 2. The sun that we see persuades us, my brethren, that it is harm to gaze upon Majesty, since His Nature is too potent for any mouth, and to all languages wholly strange, since our perceptions wist not how to shadow Him out, for there is none of them daring enough to be able to reach unto Him. But the writings of the prophets essayed to depict a symbol [of Him] in Names. For causes there were, why they should be spoken with after so imperfect a manner, since, if He had

essayed to speak according to the marvel and wonder of His Divine Nature, it had benumbed their hearing, put a stumbling block before their childishness: the simple man had perished, and the perfect man had fallen short. By every similitude then He accommodated Himself [to them], that man might according to his power and ability suffice for Him.

3. The man that thinketh to liken the [Divine] Essence to the creatures, is in a great error. For us to body It forth as the mouth, the ears, and the eyes, this weakly frame of ours, is a danger: for us to frame a shape of It, is a terror: for us to measure It, a wickedness: for us to limit It, an iniquity. And though He was higher than these, yet in His mercy It condescended to be below these: the likenesses which are suited to man, came forth from the treasury of the Lord of all. According to the time and the circumstance, He setteth forth a likeness, that He may help us thereby. In the time of wrathfulness, in the time of cheerfulness, in the time of fearfulness, in the time of quietness, though His Essence remaineth equable, yet, according to the laws of men, He changeth Himself.

4. Lo! Moses, when he taught the people, spoke of His Majesty after our fashion: he overthroweth these same [ideas], in that which he says, Ye saw no similitude in the when God gives or withholds similitudes of Himself. 189 fire. For the Hidden One did not clothe Himself with a likeness in Mount Sinai, lest the people should shadow it forth in colours. He gat Him an Image and a Countenance with Moses, that he might shadow Him forth in his heart. And as it was profitable that He shewed no countenance or image in Mount Sinai, that He might not give profaneness occasion, to shadow forth Himself in erroneous conceptions to mankind, so was it profitable also that He clothed Himself with the likeness of a countenance, that He might shew us His glory, and we might perceive His fairness. In not shewing it He hindered error, and in shewing it He edified more abundantly.

5. When the elders saw Susanna, they sought to know her. And when Moses saw the glory of the Majesty, he betook himself to all humble entreaty, and besought Him that he might see Him, that He would make Himself known to him. The elders falsely said, that they had seen what they declared they saw. And Moses too when he saw, yet knew that he saw not, for that discerning person did not forget that his Lord put on borrowed similitudes. The sight of the Lord of all lowered itself to dust, and the Stables her of all things formed it into shape! and as He condescended to shape it in His

goodness, so He humbled Himself to shew Himself in His littleness. And if, though in our similitudes, Moses saw Him and was afraid, how then is it possible to stand before the real power of His Essence? Lo! the Son alone can bear that*!

6. Gaze then on Him [and see] that it was He, and yet it was not He, for the Real One veiled Himself with an image: His fulness was found within it. His Brightness was covered with our form: for the form was not devoid of His Majesty. This similitude then was not of the Divine Nature. The Majesty made itself a veil * On the place he says, 'I will cause to pass, &c.' i. e. glory, such as thine eyes can bear; thou canst not see My Face,' i. e. it is not possible for man to live among the living of this world after he hath seen It.' It may be added in allusion to what has been said above, note c. p. 116. that St. Chrysostom, who also refers to Ex. xxxiii. 2. conceives sight to be here knowledge; "For there are not the pupils, eyes, and eyelids, in the incorporeal powers; but what with us is sight, that with them is knowledge. When then you are told that 'no one hath seen God at any time,' consider yourself to be told this, that no one hath known God with entire accuracy."

RHYTHM 27.

1. GOD Who existeth essentially, hath a Nature glorious as His Name. And if He be an Entity Who is in His Name distinct from all, He is an Entity Who in the knowledge of Him is withdrawn from all: let things which are made harass themselves as they may to understand Him, since He hath nothing like to a created being, gaze they as much as they may upon the attributes, these it is which they behold instead of Him. Lo! natures fancy that they see Him, [even] Him Whom in them they cannot ever see! For they looked, and lo! they erred, in that God they deemed to be like unto themselves. For had they seen Him in Himself they had done well to think they saw Him; instead of Him they saw themselves, and thought that they saw Him. Oh, childish man, that feeleth himself, and fancieth that he toucheth the Hidden One. For the Nature of the Entity which cannot be shadowed out in the heart, as He is, of that what likeness shall we make, if we would not go astray and settle down in that for Truth, which is but like the Truth? If then in the likeness they fancy that they have seen Him, grievously are they misled, and do mislead grievously, they err and make to err. For the Fruit that is from Him alone knoweth Him in verity.

2. Woe to the blind synagogue of disputers! they stand in the light, and yet seek for it. They touched gold and imagined it the sun. They felt a seal, and thought it was the colour of the light. They handled every thing and felt every thing, and lo! they foolishly thought that they felt the sun. Each then as they fancied, took his shadow in his mind for the sun. Neither did they consider that there was but one sense akin to the sun. Their other senses were bereaved of and strangers to the sun. Its flavour is not tasted, its savour is not smelt: its clearness is not heard: its light is not handled. The sight alone, being related to it, is able to reach unto it, as a son to his father. 3. Light dwelt in the palate and it felt it not; it rose and dwelt in the ear, and it was not affected by it. It dwelt on the hand, and how came it not to touch it? The nostrils snuffed it not up. At its rising upon it, the mind and the heart, the king and the captain of his forces, and all the host of thoughts and their army comprehended not the sun: and yet into the Lord of light vile things of dust do pry! Lo! it is a disgrace, and a dishonour, and an ignominy, and a shame, that all of them [are employed] about one thing, and that they are not all of them together able to see this feeble light which is before them! Lo! it poureth itself about them, its radiance brushes by them, its brightness anointeth them, and though they are clad with it, it is removed a boundless distance; it is [as it were] by hearsay that the feeble beings have perceived it!

4. Lo! the blind in their questionings are like unto that proud blind man who took hold of the bow and shot arrows therewith into the flame, and he perceived not how his arrows were wasted away; for the arrows which he shot in his pride became ashes in the fire, became dust in the wind; and if it should happen unto him that he himself went up to it, he and his arrows would be consumed.

RHYTHM 28.

1. If clouds and lightnings and meteors, yea, and earthquakes and whirlwinds and floods, being but fellow-servants, are terrible to [us] servants, when they come impetuously upon our feebleness, and if the ministers that are appointed to minister to him, are thus awful to man who is ministered unto, who shall venture to gaze upon that Might, by Whose Power all things subsist? Lo! medicines have a different power, which is hurtful to us when they are not mingled, and wine also injureth with its sweetness, and spices with the strength of their odours. Sleep and food without measure are harmful. And if the weak things, when not [rightly] blended, are hard upon us, how much

harder shall it go with the man who without restraint prieth into the consuming Fire? 2. Therefore the Good One hath appointed us weights, and measures, and rules, that we should approach with restraint to the creatures, in order to receive from them benefit and comfort. Is it not in measure then that He hath granted to us that men should approach unto Himself, Who is greater than all? or is it to be without restraint? How then cometh He to have put restraints upon all, and upon the disputings of the disputers to have put no restraint? Lo! His bounds are stretched forth upon every thing, and His restraints are spread over all. Over natural things He

* S. Macarius, Hom. xv. §. 24. "The nature of irrational animals is tied down, that of the serpent, for instance, is bitter and venomous, and consequently all serpents are so,... &c. The dove is guileless and simple, and the whole dove tribe are of the same nature. But man is not so: for one man is a rapacious wolf, another is as a lamb that is the object of rapaciousness; both are to be met with from the same race of mankind." St. E. vol. iii. p. 366. fin. "As the word of the mouth is loose, so is free-will loose, and as the tongue of the dumb is bound, so is nature bound. He hath not the word of the mouth; neither hath the latter free-will. Put thee on some of the things I have said to thee; taste free-will in thine own person; make trial in thyself of thy power over thyself; see whether thou hast it or no! From thy own self thou mayest thyself learn about free-will." Compare also St. Athan. p. 349. O. T. Cyril de Ador. in S. and V. p. 499, a.

The boundaries existing in nature coincide with sets Him a necessity; over free agents, mind and will. The natural things are fixed; things unbound are preserved; the law is a wall that preserveth free agency. Who can take away that which belongs to natural things, though our free will goeth astray? 3. Lo! the sun is bounded in his course, and the moon also hath her increases ordered: He hath appointed an order too for the earth and the heavens: the firmament hath He bounded by the waters which are above it. It is not He which is confused, but we that are perturbed. For if by the sand the waves are bounded, marvel at the rash man that proudly lifts himself up above Him Who is Lord of all! Lo! let us from his very self teach, my brethren, to the daring due restraint. For his conception in the belly was bound, as also in the womb of the earth his resurrection is, and his birth [therefrom]. Lo! the conception limited him, and birth limited him, and death limiteth him, and

the grave, and the resurrection! lo! by these the rash man is limited, but his own questionings he limiteth not!

4. Lo! we will yet farther rebuke his confusion, since his will is perturbed by his liberty. For his nature is overruled Gen. 1, 6. Jer. 5, 22. S. gaze Eccles. 11, 5. Ps. 139, 2. R. xl. 4. 1. Butler Anal. i. 1. p. 40, n. g. by [Divine] Goodness, that nature might be distinguished from liberty. And if any one was minded to injure his members, yet he hateth those that so injure him, and loveth his own members:—thus maintaining the order of his bodily parts, while loosening and perturbing the order of his mental parts! 5. Lo! the Cherub was a boundary to Paradise, and an awful barrier to Mount Sinai. Whoso approached, was stoned without mercy: by things visible, He warned us from things invisible. If then He set a bound to that mountain for all that day, for eternity He setteth a bound to the loftiness of His invisible Nature. There, there was death for him that was daring: but here, there is Gehenna for the disputatious.

6. Lo! the leprosy that reproveth the talkative, reproveth the insolence of the disputers; for though it was Miriam who spoke against the meek man, yet he wove his lips into a garment of leprosy for her. Her love clave to the child in the water; on the land she made the heart of Pharaoh's daughter swim. For that child who was swimming—from the wages for himself, he nourished his mother also. O miracle and wonder and amazement! for if Miriam spake against a mortal, who was indebted to her for the kindness done to him in the waters, although she was also older than Moses; yet that righteous man who had commanded elders to be honoured, upon this elder prophetess inflicted a disgrace, a disgrace without mercy; who shall be clear, if he seeks into the First-born of Him Who punisheth the talkative? 7. If then the Most High avenged the servant of his sister, a prophetess, who intermeddled with him, who shall meddle with the birth of that Majesty, Who is the Son of a Bosom which is consuming Fire, whence there flame forth lightnings

to be merciful to his own self, then he cannot be oppressive to his brother. The alternatives are placed in the midst: if a man call upon God as forgiving, then he has set his own debtor free; if as Avenger, then he has desired Him to be forgiving to himself. A man's neighbour then is stationed along with himself in all aspects. Wherever Divine Goodness is, there are his debtors stationed; and wherever Divine Justice is, there are his misdeeds stationed. If he

seek to supplicate for his misdeeds, then has he for his debtors also lifted up a prayer: if he draw nigh to Divine Goodness, then he has let his debtors go: if he draw nigh to Divine Justice, then he has summoned his own misdeeds." This unfolds the meaning of the text: men will not let others hurt them outwardly without seeking redress; but they will mar their own inward constitution, and sell themselves to work wickedness, and then complain that they are slaves.

o 2 Audaciousness in heretics Acts 2, and Tongues [of fire]? The prying of daring men is as 3. stubble with Him; and the questioner and the contentious Is. 47, like as chaff, and like as thorns, are devoured. Gehazi also 14. 2 Kings who mocked and was mocked, tried to escape his master's 5, 1. &c. 1 p. 128, notice and was disgraced. The daring men try to escape n. h. men's notice [when pretending] that they baptize in the S.Trine Three Names. Now at the mouth of Three the judges decide. See here be Three Witnesses Who put an end to all strife! And who would doubt about the holy Witnesses of His Baptism? 8. If the Temple was avenged, because dishonour was done it, who would raise lowering questions about the Lord of all? Approach not to His Generation, lest thou be destroyed. For Uzziah offered incense, and was smitten; and since he was not ashamed to stretch forth [his hand] to the glory of the sanctuary, he was ashamed all his days, because his leprosy covered him; and since he dishonoured the hallowed house, he had to shut himself up in his own house, as unclean. The hallowed house which halloiweth all, from it he went forth a leper all defiled. And the doctrine which rightly ordereth all things, hath been to us a fount of questioning disordering all things. The rain which profiteth all, by superabundance of it injureth all; and the sun which illuminates all, by the might of it blindeth all. Bread also which quickeneth all, to him that eateth gluttonously is a murderer.

9. His ordering of bounds bringeth the impetuous into order, seeing that it is with fire He hath surrounded His sanctuary. The two hundred men that dared to seize the priesthood a fire befriending the sanctuary consumed: it drift of the whole passage then would admit of being stated thus: Those who will not believe 'the record that God gave of His Son' (1 John v. 10.) are obliged to approach the most sacred rites with a lie in their right hand; they are worse than Gehazi, who thought that none would witness the sacrilegious use he was making of the type only of the Sacrament of Baptism seen in Naaman, (see on the place, p. 532, c.d.) which was 'by water only'; but these dar-

ing men make the most solemn adjuration a mere trap for men's souls, and while they call to witness the Three that bear record in Heaven, they thereby constitute all, that keep alive a religious sense of the honour of having had God's Name sealed upon them at Baptism, judges of their own sacrilegious intentions; they summon from Heaven Three Witnesses against themselves, and prove the Church's doctrine by the counterfeit of her rites, which to save appearances they are compelled to adopt. (See note d.) It may, in conclu-

sion, be right to remind the reader, that it is not St. E.'s usual practice to quote Scripture; he alludes to it in by far the greater number of instances. The wilfulness of false worships. Levitt. devoured the sons of Aaron because they offered up strange 10, 1. fire, as it were a harlot, and the hallowed fire was zealous p. 39, b. against the strange fire; and the knowledge of the truth is zealous against the contaminating disputation. Lo! they are both shadowed forth for the wise in the hidden mirror of thought, as having both put on one shape of wilfulness and one stamp of venom from their liberty of will! Both of them willed to be priests to God. On their visible offering their hidden heart is impressed; for by occasion of their offerings 1 Sam. their secrets were openly set forth to shame. 5, 6. 9.

Church, have some of them laid violent hands on the faith which was put into writing in that glorious Council. Memorable is the king that assembled them!—Heads they became in the midst of the Churches! Some too were presbyters and deacons! others doctors and readers! some were even religious: and from the Church they stole ordination of each kind of ministers to act as priests, and to baptize, and to break bread, and to teach that our Lord hath come and will come. Blessed He Who hath restrained them all by His Truth!" And just before: "Let them be distinctly asked from whom it was that they received imposition of hands? if it was from us that they received it and then repudiated it, that sufficeth for the truth; but if they have made themselves priests and done arrogantly, that sufficeth to reprove them, for this very thing is to their shame. For every man is a priest if he please, and lays his hand on his own head. A confusion this which cutteth off hope!"

* Here again as above, p. 102, n. d. is an implied parallel between heresy and idolatry. See on R. xxxvii. §. 3. St. E.'s words upon Levitt. x. 1. may be interesting. "Nadab and Abihu suffered not upon one count only, but upon many, as Scripture hints; one was, because they brought in strange fire upon the fire which came down and consumed their sacrifices in its time; another

was, that they despised Moses and Aaron, and brought incense without having received any permission from them; a third, that they confused the time of beginning their office, and offered incense not in their proper time; a fourth, that they entered into the sanctuary, a place which Aaron their father went into once a year. Now that they offered strange fire is typical. The strange fire he calls the wilfulness of Adam and Eve who were in a haste to become gods." And so on 1 Sam. xiii. p. 357. a. "By this action and the consequences of it he describeth to us a type of the first Adam, because both of them (Saul and Adam) despised God's commandment, and both of them also justified themselves and accused their fellow-creatures; both of them harmed both themselves and their sons; both of them dared to lust after a rank of which they were not worthy. Moreover by this they are blamed, who invade the rank of the priesthood, without receiving imposition of hands." Here we see St. E. again dwells on the wilfulness of the act of Nadab and Abihu as its main feature, though he views it as typifying another thing.

RHYTHM 29.

1. God in His mercies called mortals gods through grace; but they by their scrutinizing have set limits to Him who is God, as though he were man. This Body of yours which He put on, Cherubim bare up and Seraphim are awed before it, Angels are still before it; but yet ye that are despicable have made light of the generation of the Glorious One. For unto that weak body which He came down and clad Himself with, His names and operations were assimilated. And as it was needful for Him to be hungry, thus also it was needful for Him to pray, and as that hunger belonged wholly to the body, so His lacking belonged wholly to the p. 210, body. Do not ye die by means of the names wherewith n. b. the Living One veiled Himself that He might quicken all! 2. For the Mighty One clad Himself with names which fell short of Him in His pity for you by reason of the body. On which of them will ye fix as true, honourable, and glorious! True is the Name of the Father, Faithful is the Name of the Son, and to be loved is He as being a Pardoner, and to be feared is He as being Judge. Because the Son of man, he was bounded, without bound was He, because His Nature is God. Weak clay hath dared to go down and feel into the properties of the sea. It hath scrutinized the floods thereof to make himself acquainted with the place whence they come up and where they settle. That vile one that prieth cannot even find out from what place the hand which fashioned him took himself and gave him measures

which he yet scorns. Who ever saw dust which dared to assay the power of the winds with questioning? The daring shall die in scrutinizing Him whose Breath quickeneth the dead.

RHYTHM 30.

1. GOD who is the Lord of all, who is not numbered with His works, as if among them, who is not subject to metre, or weight, or touch, or colour, or measure, is not confined in space, for He is not as the spreading forth of the wind or the sunbeams, that any thing comprehend to Him. Knowledge is His Essence; for all that have knowledge are strangers to His Substance. For what escapes these rebellious men is, that the thing made comprehendeth not its Maker. The natures of Angels are fire and spirit: the natures of bodies are dust and water. The Nature of the Lord of all who can perceive? that Nature which these three natures are inadequate to the explanation of and which it is above them to say how, or where, or in what shape It exists? 2. Explain unto us these three things for instance, how great thou wilt say, when asked, that He is? how great His measure is and His weight? or His height and length of whatsoever is His? or again, how and what His appearance is, if He be

* Asseman. renders thus: *Ipsius essentia Ratio est, hanc extra si quid aliud cogitas, ab ejus notione longissime abis.* This is a paraphrase, and to me not a very clear one. It might be rendered thus: *Ipsius essentia scientia est: omnia autem quæ sciunt, ab Ejus Substantia tamen procul absunt; i. e. 'With Him to know and to be are identical: creatures which have knowledge, are yet strangers to all but His doings and attributes. Himself they cannot attain to.'* See p. 191. The sense here given to seems to be required by the context. It means the stem or stock of a tree, and is the Chaldee word used in Isaiah vi. 13. where our version has 'substance.' It is obvious enough to take some ordinary solid substance as the type of 'substance' in its metaphysical sense: in Greek, *mula* 'a root' in Sanscrit, *stoff* in German, in Heb. and in Syrbone, are similar instances. Basil. c. Eun. i. 12. "How great is the insolence of men that profess to know the substance of God! I should like to ask them what they have to say about the earth on which they stand, and from which they are? What

account they will give us of its substance, because if they can give any unanswerable statement about things on the ground, and close at their feet; then we may trust them when they are so positive about things out of the

reach of all thought. What then is the substance of the earth? what the method of comprehending it? Let them tell us in answer, whether it was reason which arrived at this, or sense, and if it is sense that they say, to which of the senses is it comprehensible? Is it to sight? nay, for that graspeth colours. To touch then? why this also discriminates between hardness and softness, hot and cold, and the like, and of these no one would assert any to be substance, unless he was gone into a state of downright derangement." This passage seems almost to have been known to St. E. See §. 2. Either passage supplies us with the ordinary ecclesiastical sense of the word 'Substance,' as somewhat in no case cognizable to the senses. See xxxi. §. 1. The 'three things' allude to the common definition of body,. Sext. Empir. Pyrrh. H. iii. §. 39. ii. §. 30. &c.

202 God's condescension, though real in His Incarnation, 4. For the Fruit is blessed, being as His Root. He put on humility in His temptations. The abysses and the waves of His wisdom He veiled and concealed though questioned. p. 135, Scriptures which to us were of small account did He cite to the serpent, and lamed him and stopped his disputing and questioning. Our Lord cited from Moses, but the daring cite from error; for the serpent, subtle and disputatious, clothed his disciples with his own cast-off skin. Put off and cast away his cast-off skin, lest thou become corrupt and be destroyed by familiarity with him who destroyeth all. They that are new and white, in their newness have put on the moth of self-will: and, since it lay hid in their garments, have been corrupted and changed. Put ye on leaves which are strangers to the moth.

5. Since that disputer is subtle and acute, his intricacies overthrow the single-hearted. Put not on the disputatiousness of that servant; let not thy free-will become a fellow-servant of his, for that evil servant grindeth his fellow-servants, that he may stamp his own image upon them and dye them with his own stain. Whoso putteth on his likeness, it is not possible for him to see his own deformity. If then thou seest that the All-knowing hath become little, fancy not that He knoweth not. The love of us it was that made Him small, that He might not know. For He became small that He might measure thee, that thou mightest not be small. The humiliation was that thou mightest turn thyself aside from searching into Him Who searcheth all. For if thou art so weak as to be unable to struggle with wine, if what is

lowly overcometh thee, how much more would that Generation lead thee into perplexity?

RHYTHM 31.

1. LET us praise Him that put on the names of the members: who named Himself ears to teach that He heard us, who surnamed Himself eyes to shew that He saw us; the names only of things did He put on. And as there is not in His Essence wrath or repenting, He put on the names of them for our weakness's sake. Let us know, that unless He had put on the names that belong to such things, it were not possible for Him to speak with us that were men. By what was ours He approached to us. Names did He put on that were ours, that He might put on us that which is His. For when He asked for and put on our form, and as a father with his sons, so spake He with us childish creatures; lo! that likeness did the Invisible One put on, and yet He put it not on; He stripped it off, and yet He stripped it not off; and though He had it put on, yet He had it stripped off! He put it on to assist us, He stripped it off when He changed. For as He stripped off or put on every form, He taught that this was not the likeness of His Essence; for the Invisible One shadowed that Essence forth in things visible.

2. He was in one place like an Old Man and the Ancient God's manifold economies Ex. 15, of Days: also He became like a Mighty Man active and a 3. Warrior: for judgment He was an Old Man; for battle He was Hab. 2, an active One. In one place He was as one delaying, and, as 3. He had run, in another place He is weary. In one place Ps. 44, He was asleep; in another He was empty. In every way 23; 50, He laboured that He might gain us. For that Good One, 12. when He could have made us glorious by compulsion without labour, laboured in all ways that we might be glorious by our and affirming He profited us to our instruction. In the vision of the sapphire [throne] He gathered Himself up Ex. 24, and sat upon it. He unfolded and filled the heavens, though every thing was in His fist. Himself He shewed in space, and shewed Himself every where. We fancied that He was in space, but every thing was filled with Him. He who was small that He might be on a level with us, was great that He might enrich us. He was small, and great again that He might make us great. Had He been small and not great, He had been small and would have made us small. Because He was fancied to be weak, therefore He was small, and great.

5. Let us marvel how that by being small He made our smallness great! Yet if He had not been great also, He would have made our mind's conception of Him small, since it would have thought Him weak, and would have been made less, in that it thought so. He is a Being of Whose greatness we are not capable, nor even of His littleness. He was great; we got ourselves bewildered: and He was little; and we got ourselves into guilt. In all things He laboured with us. He willed to teach us two things, that it was He and yet it was not He. He made Himself a countenance in His love, that His servants might look upon Him. Again, that we might not harm ourselves by thinking 'this is His form,' from form to form did He change, in order to teach us that He had no form, and though He departed not from the shape of man, yet in His changes of it He did depart from it.

eret. [L.] is often used, (cf. i. p. 136, e. illustration of this see on the latter place. ii. p. 333, e. iii. p. 529. contr. Scrut. i. The whole passage is to me far from §. 42. p. 187, c.) nearly in this sense. In clear.

RHYTHM 32.

1 image, which Thou didst borrow and clad on, made Thee R.xxvi. small, how much more would the Body make Thee small §. 6. wherewith Thou didst clothe Thyself in reality, not in likeness? Thou didst make Thyself small when Thou didst R.xxvi. create: for Thou didst come down from Thy Majesty to a §. 5. low estate, since creation was not possible, unless in a state of condescension Thou hadst come to Thy framing of it b. He clothed Himself with littleness 3 ere He was a Creator. 3 R. liii. How could He create, unless He could be little? or how else §. 4. could He do great things? Glory to Thy good-will! The Son immutable as being in the Father. 4. From Thine own Thou hast become little! from Thine R.xix.own too Thou hast become great! Thou becamest small, §. 2. because Thou didst let Thyself down from that Majesty; and Thou wert great, because Thou shewedst Thyself gracious, and didst create the creatures. Thou becamest small outwardly, and Thou becamest great outwardly: it was not in Thyself that Thy Glory waned and increased. Thy R.xxxi. Nature is equable, and high above those changes. My §. 5. littleness hath spoken of Thee, since Thy Majesty hath been willing to fall under words; and to be beneath voices, that R. v. Thou mightest be profitable to the mouth and to the hearing. §. 3. The Father and the Son are One, because Their Nature is p.87,n. One. They wander not out of One another; they

are i. p.144, blended with One another; they are distinct from One n. g. fin. another. Glory to Thy blending! p. 235, n. h.

²Syr. from a word of uncertain origin, probably formed (as a similar word in Hebrew and Chaldee) from the fut. of 'to stand up;' for transpositions similar to the one required here occur in the Syriac proper names, for Jael, Naioth, &c. Etymologically then it would seem to be, 'that which stands firm,' as e. g. in R. i. contr. Scrut. §. 24. it is used for the 'firmament' of Heaven, and vol. i. p. 6, a: in §. 31. of the 'reality' or 'substance,' as opposed to the 'name' of the fruit, as also in vol. i. 6, b. ii. p. 532. and iii. p. 279, b: in vol. iii. p. 249. death is said not to have the 'reality' of speech and silence; *ibid.* p. 246, a. in our frame is Thy Baptism, and in our 'substance' is Thy living Body. But by far the commonest use of the word in St. E. is for 'self.' E. g. in vol. i. p. 373. Saul having in vain tried to get rid of David by means of the Philistines, 'himself' or 'in his own person' rises against him. P. 389, c. "a spirit 'in itself' wicked and lying and hostile, and hating God." P. 392, e. "to stretch forth his hand against the king 'himself,' the king's person." P. 497, d. 'by the sacrifice of Himself.' See also iii. p. 61, b. 259, d. 269, f. &c. In this sense it seems to answer to one use of hypostasis, in which it was used of essence, considered as subsisting in one person, i. e. of one person, viewed not as person, but as essence. Hence, e. g. when the Son is said to be the express Image of the Father's Essence

3 in the Syriac, Heb. 1. our version has Person, and above, 'a spirit in itself wicked,' would not in a popular way of speaking differ much from 'a spirit essentially wicked.' See farther on R. i. contr. Scrut. §. 31. and on R. xl. §. 1. In the text the adverb employed is equivalent to 'essentially,' if we view the Son's Human Nature, as an accident to His Essence. (*Vide* Petav. de Inc. vi. 8. §. 4.) What St. E. means to say is, that the Divine Nature remained what it was, as the following passage from vol. ii. p. 516, e. will shew: "It is not possible for the Nature of the [Divine] Majesty to become small or be humbled, except in similitudes." And p. 512, f. "A wonder is the visible sample that meets our eye, even the word [of Christ] that wished to persuade the learned concerning that Majesty, of which fools thought that It was not perfect. For us then it was that It was small when small, and for us that It was great when great; and though it was equable in Itself at all times, all similitudes did It put on in Its mercy, for the Nature of the Divine Essence doth not ever at any time wane or increase...He is One, that waneth not; He is One, that increaseth not: for

the whole of Him is in every place. There is no space within Him for us to enter into, neither is there any room without Him to go out into. How should He expand or be greater, or how contract or wane?"

RHYTHM 33.

1. JOHN in truth when he saw Thee, shadowed out Thee, S. The truth of John in order that every man should shadow Thee out by that R.lii.§.2. type, in his mind, and not dare to shadow out aught that is p. 50, foreign to Thee. The appearance that the Spirit in John n. r. R. xlii.§.5. sealed upon us, there-with also are our heart and understanding and mind impressed. His Nature is hidden, yet revealed, though it is entirely hidden; for it is revealed that it existeth, but concealed in its mode of existence. Let us R. xlii. leave alone what He hath left, and that which He hath given §. 1. us to hold fast, let us hold fast. 2. If it be too difficult for painters to paint us the wind in R. xlii. colours; whose tongue hath painted the Generation, which §. 1. no mouths have painted with their words? When they paint the body, they paint not the soul; and when they paint the mouth, they paint not the voice, since these fall not at all under the pencil; the Scriptures which paint unto us the Son, paint not unto us, when [He became Son], and though R. l. they preach unto us the Father, yet they preach not unto us how §. 1. above, [He begetteth], since these things fall not under investigation. p. 69, n. t. And if then the devil cannot be shadowed forth with colours, who with his investigations hath shadowed forth the Holy Ghost? The unclean spirit chideth at their interpretations of Him: for as he concealeth himself from the painters, thus an hundredfold more concealed is the Godhead from their minds which do not comprehend the mode of His existence. comp.

2 n. c. p. 170. Spiritual Essences cannot be represented to sense. 3. And as colours paint not the voice, so thoughts suffice not for the Son, that mark at which they aim from a subtle mind. Which of the painters gazed upon that brightness in which Moses was enwrapped: neither the painters of faces nor the painters of drapery sufficed to paint him. For those heavenly tints could not even by the eye be perfectly taken in or by the mind, which was not correlative to either of them. Now if the countenance of an aged man and a mortal, because it was but slightly suffused with the heavenly tint, put the colours to shame, and perplexed the painters, who then shall shadow forth the Nature of that Essence which cannot be seen unto perfection? And whoever is said in Scripture to have seen Him, saw not Him, but a shape in which

He wrapped Himself. For lo! the intelligible colours of all minds are not correlative unto the Son, so that we should paint therewith His likeness to the hearers, or know Him as He is. For if that breath which may be held and felt, we yet cannot paint, who shall shadow forth that Generation which is revealed to the Father alone, and withdrawn and hidden from all [others]?

RHYTHM 34.

1. BEFORE Adam had sinned, all the creatures were pure; and when he and they were pure, he garnished them with their names. And when the man sinned in his free-will, the Creator rejected them by reason of his sins, though he was more unclean than they, that by them He might teach him, and bring him unto pureness. Blessed be He Who by means of beasts taught him not to make himself like them. For like unto beasts and brutes he made himself, as is written. By them He shadowed forth man's own hideousness, that he might see how foul he had made himself; that when he saw his hideousness, he might be disgusted thereat; and when he saw the great blot upon him, he might feel ashamed; and when he saw whereto he was like, he might weep, and seek the brightness which he had lost. 2. One mirror serveth to minister unto many in a state of concord: but to Adam were many [given], that in them he might see his own manifold stains. He drew our attention to

RHYTHM 35.

1. LIKE is nature unto Scripture, and like are those within to those without. In their questionings do their losses come, comp. and by their own arguings their mischiefs. On nature those without looked and stumbled, in Scripture those within have p. 107, read and have been perplexed. Grant me, Lord, that I may suffice to plead with them according to Thy will! One, In the beginning, is like the other, and John also is like Moses: for in the beginning of their books they have reproved the scribes that searched amiss. For one preached God who came to suffering—and Moses also nature which came to travail in pain. That the hearers might not be weakened [in the faith] they wrote their glories in the beginning of their books. Blessed be the Pure One who in pure things opened unto us the mouth of pure fountains! 2. For from the words which are written concerning the humiliation of the Son of the Creator, the searchers thought that He was a creature. They too disturbed the fountain, and when they had disturbed it with their strifes they turned to

prying, and drank the waters that their feet had disturbed, and though that doctrine was clear, yet they were drinking dregs from out of its clearness. O Lord, shew mercy upon our wilfulness which first disturbed and then drinks.

Nature and Scripture, save through man's fault, O Fountain of wonder that art clear and disturbed according to the parties using it. For it is pure to the pure who are purified in its pure drink; and to the disturbed it is disturbed, because it is to the disturbed as sweetness also is bitter to the sick. Truth is disturbed among the disputers, as sweetness among those that are sick. Lord, heal our sicknesses that we may hear of Thy Generation healthfully! 3. Those without looked on nature the whole of which was disturbed for Adam's sake; for in it were the sins from free-will, and the fearful stripes from [Divine] justice: they foolishly thought that it was nature that was deformed and confused. And those within slandered our Lord for His Human Nature; they saw His littleness, and were perplexed. The wicked one mocked both sides. Reprove, Lord, that deceiver who mocketh us as he did Samson. Because they have disturbed the stream by searching, they think that it is disturbed and its fountain disturbed the clear fountains enough, ye searchers? Our sin hath disturbed nature, and our searching hath confused the Scripture. And for the fair flock that cometh to drink it is perplexed, since we have given to it perplexed sounds to drink in. It came unto nature, we had corrupted it; and it came unto Scripture, we had confused it. Clear up, O Lord, the water-courses which the searchers have disturbed, who have been disturbers!

5. That searching which confuseth all, that strife which perplexeth all, Ezechiel had beforehand shadowed out when he reproved the shepherds, saying, 'My sheep fed upon pastures which your heels have trodden down, and they have returned and drank waters which your feet disturbed.' Lo the words, and lo the doings of the proud have disturbed the creation! Let us give thanks, that before the searchers [came] the fountains were clear to the Apostles. Clear up, Lord, the streams that the shepherds have disturbed before Thy flock. Avenge my simplicity, O Lord, from the wise that are very foolish; for if they had known Thy greatness they would not have dared to scrutinize Thee. For if they had cleaved to nature, yea, and to Scripture, they from both would have learned the Lord of both. Nature sheweth by open things, and Scripture too by plain things! Blessed He who by one quickeneth

bodies, and by the other quickeneth souls. By pure Pastors give me to drink from the pure water-courses of Scripture!

RHYTHM 36.

1. THE Son came down to visit the servants, because their infirmities lingered and delayed, and the physicians had been forward to come, yet had been wearied of their labour. They healed but little and left much alone. Blessed be He that sent Thee! Since they were not able to see Him, He took Him clothing from the sheep. The flock approached to Him, and loathed Him not, since the smell of the sheep breathed from His clothes. The wolves that were crafty were afraid of Him, because He had changed [His garment]. They rent His garments and revealed His glory, and though they wished it not, His bright-shining glistened forth from His veil. 2. The chief pastors of that day, who saw that He was put to great shame for His sheep, as if drunken with the savour of strong wine thought that He was the Head of the pastors and shepherds; and the husbandmen that crucified Him felt that He was the Heir and Lord of the Vineyard. The shepherds thought Him a fellow-servant with the sheep, because in His love He became the Paschal Lamb. Let our eyes be opened with fountains of tears, since the Son of the Maker, by Whom we were made, did they that were made slander with their own names,—the reward that they paid Him Who made them great by His own Names.

Difficulties in nature accredit the Son's Generation. 219 with the creatures. There is freedom attached to thy own R. bondship: set not thine own yoke upon that Sovereign Nature xxviii. who freeth all. and b. S. His Lord-ship 4. Wherein thou art burdened, recount to us, for haply thy bruise is like His. Who shall define what number they were, or of what kind they were, which He bare for thee? What hast thou borne for Him? If thou doest not honour to Him, yet do not do dishonour. In what fire hast thou been burned for Him, that the smoke of the furnace of thy obstinacy hath come up even unto Him? R. xviii. §. 2. 5. See! with what zeal the Eternal Being is zealous, saying, One is not divisible into Three. Let alone His Name and shew His Nature; for this very Nature giveth eyes even to the searchers. The nature of stone is divisible, and the other natures are [herein] its fellows: the nature of fire is not divisible. See! the assaying of their natures proves to us as good as eyes. For they are akin in their names, when they are far off in their natures; so then thou canst not shew us a common name in which things divisible and not divisible are alike contained. Lo! every single thing that exists

has a single name to it, each single body, each single person, each single one, as also every thing which is the subject of number. But if it be [only] from thy having called it so, that one is indivisible, thou art greatly in error: the nature of water is one, yet it is divisible also; in fruits and seeds it is even changed. It is impossible for us to rise up to Him without experience of His Nature. For the fact that He is one, doth not give us means of comprehending and finding an explanation of His Generation which is with-drawn from all. contr. R. i. §. 10. p. 136, n. e.

6. There are two different assay-furnaces, faith and exp. 122, n. i. The alternatives of faith and experience. perience; for either man believes the truth, or experience is able to teach him how it is. The faith of the children of truth needeth not to be investigating. To us the way of seeking for experience and disputation on every thing comes from the heretic. Take and cast him among the waves that he may cease entirely from his questionings. Demand of him an experience of the Divine Essence, how it exists, and where it exists, and whose it is? and if the Generation is explainable from any thing, or the creatures from what is nothing? Plough once and again the land of thorns, and it will yield thee the word of Truth, though itself ignorant of it.

RHYTHM 37.

1. ISAIAH darkly describes him who put the bridle of error Shints upon the jaws of men, the sign of humiliation which made at. Is. 30, men brutish. Blessed be He, whose Truth made error to. cease! When we had made ourselves like the beasts, God came down and made Himself like unto us, that we might be again like Him. Hail to the Blessed One! for from what a R.xlvi. place to how different a one have His mercies called me! But §. 6. man, who being in his honour understood not, was wroth and Ps. 49, rejected Him. Israel waxed fat, and kicked and rebelled 12. Deut. and hid and cast away that mercy. O thought most 32, 15. mournful! 2. From being wise and teachers, Satan made men brutish. S.great. Instead of the yoke that maketh one those that are divided, mournhe with the yoke of strife divided them by disquisitions. In ing. In the thickets he made them run into a maze, among snares, R.xliii. where on one side there were the mountains of guilt, and on the §. 2. other side again questionings and fearful rocks! In a place place R. xx. of ditches, where ten thousand eyes were required, and. 4. 6 comp. of ditches, where ten thousand eyes were required, with much 1 Cor. 13, 2.

Heresy has no faith, but is 2 Chron. 16, 9. he made gods among the unbelievers. To the artificer master. For He is a Wall of Adamant, such as the Prophet saw in the spirit; the dart of words, if one should fling against it, without fastening in it, will turn back and fix itself in those that spoke them. Look at a potter's wheel, and then behold ye the wheel of thoughts; for the motion of the one enhanceth the clay, but that of the other degradeth the Son, though He may not be degraded. Fight not with thy Fashioner who made thee a speaking vessel with discourse of reason. As for the potter, his vessels are silent. As for that Good One, the vessels which He enhanced strive with Him. The least fragment of searching into Him is a hard rock which cannot be made smooth. Two words to thee out of enquiry into Him are heaven and earth. What a space for thee to stray in!

5. Thy bound, Lord, no man hath passed: Thy great height no man hath lowered. The Nature of the Eternal One and the Bosom of the Father are the Walls of the Son which cannot be trodden down. As there is no nature which can enter into and feel the bosom of fire, outside of which every man keepeth; there is no wall to it, neither battlement is there, and yet every man is warned off by it. Who will dare to pry into the Bosom of that most fearful Essence? By the sea the rivers are stopped; and by the investigation of the Generation of the Son all venturesome disputers!

RHYTHM 38.

1 and cast it out, Thou hast made it as a confused smoke. Is. 51, 9. Thy measure weighed silence and speaking that we might do so likewise. And does not even nature teach, my brethren, that by one scale without the twin one we can weigh nothing? Let us avail ourselves of silence and of speaking; let our speech be as the day, and as the night again let our silence be; for both the hearing and the tongue require rest: for they may be likened and compared, the doctrines of truth to the broad day, and again silence and stillness are as the night; and as sleep again is rest abounding in sweetness. 4. For the word of Truth be we labourers, and, as upon ground, come and let us toil therein; sow we love and reap we peace. Let a sheaf come up from reconciliation to the Lord of peace. Lo, a breath of the Holy Ghost with its fanning purifieth the corn-heap; the chaff it winnows, the pollard it scatters, the wheat it gathers into the Barn of Life that hath no tares! Blessed be that Good One who gave us speech, and blessed be the Just that added silence! He gave us sides upon which we might search, and keepeth others from us that in them

we may be silent, as being Teacher of all. And it is not the whole earth that He has given us to go up and down, but a portion of it only; neither the whole sea to go down to; neither the whole sun for the eye to exercise lordship over.

25. And how then is it that the mind wishes to have that Majesty, which cannot be thoroughly comprehended, to exercise a lordship over It, as though it reckoned It to be less than the creatures? And if those things which are given unto us are not given unto us fully, how should we search into the hidden Generation which has a bound about it continually, my brethren, as the Mount Sinai? 6. Adam wished to inherit brightness, and the earth became his inheritance. Uzziah wished to take to himself the priesthood, and a filthy leprosy was caught by him. And who shall venture upon hidden things, the boundaries whereof are stillness and silence, yea, the walls thereof are fire and judgment, and their hedges are wailing, and weeping, and gnashing of teeth? Who shall make a breach in the rampart walls and enter in and take the fearful woes? Whoso maketh a breach in the foundations the hedges and the walls, doth it for gain;

3 Orthodoxy a subject for thanksgiving. we, my brethren, should do it for damage. I will praise Thee, O Lord, who hast held me back from the hidden things, and from those follies which have emptied the trea-

RHYTHM 39.

1. IF, my son, the crucifiers and the heathen mocked our Lord, because He was the Son of Man, yet it is true that He is God of glory unsearchable; and instead of disputers who pry into His glorious Generation, Martyrs loved Him, who with the blood of their necks preached the Generation of the Son of God. Discern ye how our strife hath refuted all to a certainty that He exists. Rather, let it not be discussed whether it be possible for Him to generate, since He 8. is Master of all possibilities. For it is not on one side that the Godhead is confounding; it is a difficulty on all sides. Who hath been able to measure the grains of seed, and the drops of water, and the herbs of all tribes, seeing it is all wonder in all these? For if to us Its motion in our own procreation is incomprehensible, who can comprehend the Generation from Its own Bosom?

RHYTHM 40.

1. THE sun is our light, and it none is able to know; how much less to know man, and still less God! The light of the sun is not subsequent to it, neither was he at any time without it. The light is the second, and the warmth is the third; they depart not from it, nor are they identical with it. Look at the sun in his height, which is thought to be one; descend, and look, and behold in his light, a second; try, and feel, and search his heat, a third. They are like, and yet not like one to another. The second is blended with him, though well distinguished from him; and the third is mingled with him, distinguished, blended, and mingled. Light and also the sun are individual subsistences; there are in them three kinds mingled in a threefold way, himself, and also the light, and the heat the third, dwelling one in the other, and agreeing without grudging. Mingled, yet not confused; blended, yet not bounden; assembled, yet not compelled; yea free, and yet not divergent. Let then the haughty ones ponder the things which are seen, for lo, one are these three, and the three are one, blended, yet not compounded, distinct, yet not several! There is a marvel in all these things which putteth us to silence. Thus man also is compounded of three, and will rise in the resurrection, when he is perfected

2 The use of the sun as furnishing by its light a type of the Father generating the Son is very frequent indeed in the Fathers. The use made of it here and R. lxxiii. §. 1. is much less frequent: indeed I am not able to furnish any other instance of a passage exactly parallel, as they speak rather of the Holy Spirit as Light of Light, than as heat of light. St. Cyril Thes. p. 337. speaks of the Spirit 'passing naturally from the Father through the Son to those fitted to receive It as heat out of fire would do in a body;' which procession of heat from fire he elsewhere, e. g. 175. uses, as is commonly done, of the Procession of the Son from the Father. It may be added that a simile of a like kind used by Greg. Naz. p. 612, a. is urged by Veccus Or. ii. 13. G. Orth. vol. ii. p. 57. to shew the Procession of the Holy Spirit from the Son. 'Who is there with any parts or sense who would deny that the procession of the light through the ray is its existence through the same? For if the existence of the light from the sun were not through the ray, the light would never have been called the light

3 of the ray, &c.' I mention this because the passage in the text struck me as helping to indicate what St. E. held of the Procession of the Holy Spirit,

before I had seen this passage in Veccus. S. [spontane] [sic], 'single natures.' So Alexander, Alex. in Theod. H. E. i. 4 calls the Father and the Son *vâs vâ bôserâen dâm qâens*, where Lowth quotes St. Clement Al. Strom. vii. §. 5. p. 831: whether St. Cyril also used the word *qâens* in the sense of Person is too wide a question to enter upon here. St. E. of course uses his word only of the type, and that in a way answering rather to the Greek *bôserâen* than to the Latin *persona*.—[scato] here rendered 'himself' is used of the substance of the sun, the light and heat being strictly not substances, perhaps, in St. E.'s view, but rather emanations. Still as the word is contrasted in part with [sic], the passage goes to shew the indefiniteness of the word in St. E.'s time. See n. c. p. 210.

⁴ See R. xviii. §. 1. "The race of birds is brought up by a threefold advance, &c." and note d. In vol. ii. entirely. The sun which, though one, is an uniform nature with three mingled in him, distinct yet not divided, and one by one the whole of him is perfect, and in one all of them are perfect, and the glory is one, yet is not one. This nature is a marvel; for it generateth solitarily, and gathereth itself up conjointly, and unfoldeth itself threefoldly. 2. If then a man dare to think that fire is not threefold, who will be led into error by him, and cleave to his foolishness, and agree with his perverseness, and reject the threefold which are seen to be equal and yet distinct, and this is one

5 p. 551. there occurs a Rhythm which will throw some light on this passage; the following are parts of it: "Let us reprove Bardesanes, since no man can take away any one of the forms appertaining to man, any more than he can the form of fire, for if he did, he would annihilate it; since it is by three parts that it liveth in perfection, as man is of a threefold composition... Their own simile reproveth them: by it they have given the body the surname of 'egg,' and the soul of 'bird,' and do not examine how bones and flesh come forth from the said egg, which is like the earth in which the body is conceived, and rends at the resurrection its earth and its sepulchre, and flieth at the advent. The comparison for the soul does not stand, for the bird has two generations: the first that of copulation, the second that of incubation. The womb generates by copulation, and the earth without it, after the type of the bird, performs the second generation in the Resurrection. Let us notice to what they compare our Saviour's work: for if He rent the bodies and made the souls to fly, then our Lord has overthrown the type of the unbelievers. But if

the tombs were broken open as an egg, and the entombed bodies rose and came to life, then hath our Lord given the cause in our favour...

¶Eggs are reckoned like the dead by these frantic men, and they are quick in their nests to the wings of the bird. Corpses in their tombs are dead to the heretics, but alive in the grave to the Quicken of all: thus not even as powerful as that wing of the feeble bird have they reckoned the overshadowing of the Good One who raiseth all! Three things in the Resurrection are brought to be one whole, the soul, and the mind, and their harp the body. The mind dwelleth in the head, the word thereof in the mouth, and the soul participateth with them both in every 7 thing. Distinct are their names, easy are they in their significations, difficult in their primary essences." another. If then this fire is of a miraculous nature, which produceth, yet lacketh not; which is equable, and doth not chill; and when its heat is distinct from it, yet it is not cut off from it; that passeth through every thing, and grudgeth R. v. not; that flieth into bread, and blends itself with water, and q. 5. p. 105, dwelleth in every thing, while the whole thereof dwelleth in n. i. it; a symbol of the Spirit is in it, yea a type of the Holy Spirit, who is mingled in water that it may become a propitiation, and is blended with bread that it may become a p. 87, n. h. R. x. q. 4.

§by St. Austin de Trin. iii. 4. 'The element is not consecrated to be so great a Sacrament, save by the Spirit of God working invisibly.' And so in the Missa Leoniana ap. Assem. B. Lit. iv. p. 27. Gothic. iv. p. 39. &c. Yet there can be little doubt that the Western Churches held, that the elements were consecrated by our Lord's words then repeated. See Gotti Theol. Scholastico-Dogm. Tr. vii. qu. 2. q. 2. and Le Quien on Damascene, p. 268, n. 2. Bened. xiv. de Miss. Sacr. ii. 15. Orsi de Liturg. Inv. Sp. Sct. ii. q. 2. Martene de Rit. i. 4. 8. q. 19. Benedict. Antirrheticon, ii. cap. 5. who quotes a passage from Theodulus Ben Althib. which will be of service here: 'The power of the Holy Ghost descendeth at this day upon the Bread offered upon the Altar, and consecrates it and makes it the Body of God the Word. For the power of the Father and of the Son and of the Holy Ghost, and their operation is one. (see p. 166, n. c. When the Son blesseth and consecrateth, then the Spirit blesseth and consecrateth; and when the Spirit blesseth and consummates, then the Son blesseth and consummates; when the Father imparteth His Divine power, it do the Son and the Spirit impart in like manner. For albeit the Persons are distinct, yet is the Substance and Nature one. Thus in like way is

Their power and operation. Therefore the Bread which we receive is His Body, as He Himself saith;

⁹ and since He Himself calleth It His own Body, Who will not confess It so to be?' (comp. St. John Maro. cap. xxxiii. Assem. Cod. Lit. v. on which B. remarks, that Theodulus here conceives (1) the words of Christ to be the efficient cause of the Real Presence, and (2) operation of the Holy Spirit to be not distinct from that of Christ. Here also is perhaps the key to St. E.'s meaning: The Son and the Spirit are said to be sent, and not the Father; and this mission is of course 10 not any thing new, but Their Eternal Procession from the Father considered as affecting us. Vide Petav. de Trin. viii. Hence St. E. passes off from the doctrine of the Trinity to that in which the Mission of the Two Persons (as explained in note f.) is continually brought before us, viz. the Eucharist. Sacrifice: and though He seemeth to be entirely in all of them, His fulness is far removed. For it is not possible to shadow forth the mysteries of the Trinity, which cannot be

RHYTHM 41.

1. Who hath at any time seen a raven that was not single? or a hornet that ever companied with others? The virgin bee generateth in virginity, and the worm in solitariness gendereth. The cloud also bringeth forth the lightning gloriously, and the spark from the midst of the flint appeareth marvellously. The pool of waters also swarmeth with insects by means of the sun, and convinceth the infidels, because it gendereth in purity like as the waters brought forth creeping things at the beginning in chastity. Who would not wonder at all these, which are hidden, yet not suffocated; even the moles in the dust, and fish in the sea, and the babes in the womb. For by what motion is the iron of its own accord led to the loadstone; and another kind of nature hath been found which is never scorched in the fire, and many are the inventions also of stones, and roots, and medicinable virtues, and who hath been equal to defining and distinguishing their natures?

2. The solitary procreations which exist without intercourse, which have natures too difficult for them that are enquiring, and investigations too subtle for them that pry into them, justify us in not prying into the mode of the Generation of the Lord of all; and in not searching after the place, and in not saying the causes of It, and in not seeking after the time of It. And although there are a smell and a colour and a taste, which are beautiful and subtle, and cannot be touched by the hand, yet by the senses allied to them

they may be comprehended; one is smelt, and another is tasted: but what sense is there akin to His Majesty, by which, as being related to Him, we may approach to the investigation of Him? Similar reference to the mysteries of nature is made below, R. lviii. §. 1. R. lxiv. §. 3. contr. Serut. i. §. 10. It is held I believe at this day, that the copulation of one generation of insects produces other generations with the organs of the females in such a state as

to conceive afresh, without further intercourse. See Schubert *Geschichte der Natur*. iii. p. 64. Thomass. de Incarn. ii. 3. 10. Raynaud. *Christus*. iii. 2. §. 198. furnish similar instances to those in the text. Any thing that is not allied to us and of our race, who is able to search into? and who is able to scrutinize it? To Him it seemed good, and He revealed what His own Nature is: to Him it seemed good, and He became little, and humbled Himself, that He might shew Himself to us, and blend His without reason, how by our reasons doth he abuse and lead us astray? For as for the Lord of natures, His Nature is hidden from all. Grant to me to form no shape of Thy R. lxiv. Nature by the creatures. But if [by any one] it be shaped out §. 5. so, in order to lead the darling astray, the Gospel is thy marvellous mirror, and in it the Threefold are seen without contradiction, since in Them the Apostles went forth and baptized without disputatiousness. O Lord, let not my searching afterp. 166, n. d. Thee make my baptism of none effect; for there is that hathp. 228, made his baptism of none effect by his scrutinizing. And if. c. he be made a disciple afresh and renewed, then it is right for him to be also baptized afresh; but if one be not so baptized, he sheweth, that it is because he found no new thing that he abideth.

RHYTHM 42.

1. Who hath been able to comprise as it were in water-pipes and pass over in his thought the billows of hidden things? As searching is to us in our weakness, as it were, bitter, how much more then is the standard of glorious Might bitter? Who that hath his senses not healthful would be able to bear the might of that Power whose Generation is unsearchable? The sight of the Spirit were not suited to our pupils, and strange were the colour thereof for our eyes to gaze upon: and who is there that will by his scrutinizing become correlative to the Hidden One, who is in all respects unknown to all? Who that hath made his mouth correlative to flaming Fire and his taste to that Brilliancy which never was tasted at any time? Let him learn by this fire, the might of which cannot be tasted, though the power of it is tasted by the taste

of what is dressed, and in this way it is our profit and altogether our gain. So also is the hidden Essence; mingle and take Its might in the divers kinds of blessings, since the investigating of It in Its own self is too arduous and difficult.

2. The sun passing into a transparent vessel, into water, begetteth in the cold element the hot fire, an offspring that is like itself; marvellously it generateth; an offspring rises up from it without division, so that his light is not quenched, and the water is not divided. The offspring is one of chastity, which glisteneth forth in spotlessness. Gold is uniform, a flower is threefold; stone is uniform, fire is threefold; burning, and heat, and light are blended in it. For it is not by one comparison only that the language of the creation mounteth up; and thus, as They are preached, so receive ye without gainsaying these Threefold Ones. For they stand not by the ordering of our wills; that nature as it exists, existeth threefoldly, neither can it be comprehended, wherefore it is found to be such, as without question it really is. For who would blame him who said that fire exists threefoldly? No man condemns him, since every one allows him. The passage of fire remains a mystery to thee, how it is conceived in the sun and hidden therein, and how again it is concealed in the womb of his brightnesses; and the pang which begot it is inscrutable! This wonderful birth of that miraculous thing silenceth thee and refraineth thy thought, since it surpasseth thy mind!

3. The fruit which thou hast never tasted what sort it is, if thou shouldst feel it with thy hand and smell it and also see it, yet because thou hadst not hitherto tasted it and tried it, thou wouldst rely upon another who had tried it; since then He is too mighty for thee, even that hidden Essence, believe that Fruit whereby His might hath been tasted. Take wheat, and open it, and examine it, and shew us how the blade, the ear, and the root are hidden [there], which are each one of them perfect within it threefoldly, and which is recent, which old, or which afore other: and though they had a beginning, yet this is difficult to comprehend, since their hidden beginning is from themselves unto themselves.

RHYTHM 43.

1. By the little egg set the bold disputers at nought, since R.xviii. the form is hidden in a threefold way in the liquid; ask then §. 1. its head and its feet and its wings, how they are three, that they may instruct thee. If then he be stifled in an egg by his scrutinizing thereof, how much more will he be

whelmed that dareth to feel into the mighty Sea! Blessed p. 144, be He who with weak things hath astounded our mind! n. g. Lo, the wheat when stript yet hath its garment in it; we buried it unclad therewith; we saw it again glorified! That silent body which hath crept into its dust, it is a wonder that it therein hath gotten itself a covering, and its dishonour cannot be understood, now that it is swallowed up in glory, and the whole of it hath become a bride in bridal ornaments. For as in the stalk the wheat is secreted, thereby it amazeth the investigator and causeth wonder in the beholders, since they know not how to feel after it and investigate it. It is manifest and visible, yet it is not; it puts the searcher to R. xlii. shame, and lo, it crieth aloud in its silence, 'Be ye ashamed §. 2. with things visible, ye rude dealers with hidden things!'

2. Yea, there is a hidden treasure in that visible plant, or stem. three are hidden there, and cannot be searched out there; three that are one, and though one they are three. Who R. xlii. hath penetrated into the midst of a plant and [found] how §. 3. the root, and the fruit, a second, and the leaf, a third, are blended one with another? Therefore, that His true Church R. i. should not be the abode of strifes, and a sect of divided n. b. people, He shadoweth forth and shewed Himself how He S. divisions. is. For He Himself alone sufficeth to teach us concerning R. Himself, seeing that it is open to Himself alone to search xxxix. into the mode of His own Existence, and He hath given §. 1. R. ix. §. 6. foretastes thereof by His words for His true ones. He then who prieth into Him entangleth himself in Him, seeking out so as not to know Him, searching so as not to find Him: for he loseth that which is in Him and findeth that which is not in Him. A man may find Him so as to know Him, provided he seek not in order to know Him as He is.

Is. 65, 1. For if thou hast believed Him, then hast thou comprehended Him. 3. Choose thyself one of two things, of which enquiry shall be made of thee: that if He is true, rely and enquire not; but if He cause thee to go astray, who shall gather thee in? It is fit that thou shouldest rely upon Him in these two things. For Rom. 9, if He hath made thee to err, it were evil for thee to reproach Him with it. How much more should He be believed in that it is the Truth which He hath written and given unto thee! But

RHYTHM 44.

1. His Names admonish thee, how and what thou shouldest call Him. One He hath taught thee, that He is; another R.xvi. that He is the Creator: He

hath shewed thee that He is §. 2. also good: He hath informed thee that He is just also. §. 3. 4. Father likewise hath He named, and called Himself. The Scriptures are an assay furnace: and the fool why should he babble? Assay in the midst of His furnaces His Names and His distinctions. Praises be to Thee from all, who confess Thee without scrutinizing! 2. For He hath Names perfect and appropriated: also He hath Names borrowed and transient, which He suddenly R. iii. clad on, and suddenly put off, as that 'He repented', and §. 1. contr. Scrut. R. l. §. 17. * See p. 150, n. c. p. 190, n. f. p. 205, n. b. Vol. ii. p. 480, c. "The false teachers have been deceived by the expression 'He repented,' a sound word which is bitter to the infirm, and they distorted it, while it only explained how great Adam was. Lo! God essayed to persuade him that he was not the vessel of an impotent workman, seeing it was no other Workman that restored him. Dumbness belongs to the [other] creatures, but Adam had discourse by his nature. The seas are spread out, and the mountains are fixed, but Adam commands. Perversely then have men understood the word, and yet it has at this day currency, and it is the way with men to find fault [and say] that 'God exalted one whose character He did not discern; and Saul too beareth witness of His having repented also of having made him king and given him authority, and yet he proved perverse: what is not seen in Adam's case, is plain in Saul's.' It was that He might reprove the slanderers, that He by the kingdom ensnared the freewill, which has full power. He nourished and brought up children, and they corrupted themselves and proved perverse. Which is it that the hearers ought to blame?

God that honoured? or those that disgraced man?" Ibid. p. 506, e. "Whose nature would be made greater by that great One, unless He denied Himself by taking what is not in Him. For this He did when He said He ate, and ate not the sacrifice that the fire ate. (Ps. 50, 13. Levit. 9, 24.) He denied Himself by taking the appearance of a man, though He is hidden from all in His Essence: so did He by that repenting which is not in Him, that He might awaken it in our race in which it is. That, however, He might not be as it were divided with Himself as if hating altogether the truth which is with Him; He on the other hand confessed the verity of His Nature, that He might shew of what manner He is. When He stated that He hungered for fat, He on the other hand confessed that He eateth not sacrifices: when He stated that He dwelt in the Sanctuary, He also shewed that the Heavens are filled with Him. He denied His majesty, that He might shew how merciful He was,

&c." P. 514, c. "When it was known that His Nature as unchangeable, was far from passions, He feared not to put on repentance; hence He was not ashamed cease to exist, then would the world be nigh to falling to ruin.

3. The Jews change the Names of God, yet they are not able to live upon the multitude of [their] surnames [for Him]. Because they rejected the one Name, they have been rejected in the many. The Names that that people put away and threw aside, in them are the Gentiles baptized. And who is able to untie those Names which have made a trench between us and that people? One cause alone made that people rejected, and he that untie it, buildeth Jerusalem. For it was not because they did not scrutinize, that the Jews were rooted out, but because they did not believe by the Son. Search for a cause which rooted up Jerusalem, and see that it hangeth over them until they cease to strive. much as to the other: he who denies the latter will soon come to deny the former, they being in fact, though not in our conception of them, linked one into the other. In regard to the illustration here used, it may be mentioned that in vol. i. p. 12, c. he says, that "the heaven and the earth and fire and wind and water were created out of nothing as Scripture testifies;" and *ibid.* n. e. "the remnant of other things were made out of these same things which existed." See also p. 7, c. where he shews how the creation of things not specified in Scripture as created, are implied to be created within the six days. Here he omits earth and heaven, because they make up the world of which the others are the pillars. His caution against denying the obvious sense of Gen. 1. is quite to the purpose to add: "By Heaven and earth He means the very Heaven and the very earth. Let no man then suppose that there are allegories (Syr. Targums) on the work of the six days: neither may one say that the things which took place in the days took place in a moment, nor that the names are empty ones, or that other things are intimated to us by the names. But let us know, that as the Heaven and earth which were created in the beginning are in very deed Heaven and earth, and it is not any thing else that is surnamed to us by the name of Heaven and earth; so the remnant of things made, and of the courses which come after are not empty appellations, since the realities of the natures suit closely to the appellations of the names." p. 6. So in the text he

implies that the Name Father has a reality corresponding to it as much as that of 'just,' 'good,' 'creator,' &c. See R. iii. §. 1. Assem. renders in *Filium*, which is not exact; St. E. means, that the Jews did not believe through or by

the Son in "the Three Names which have made a trench, &c." comp. vol. iii. p. 592, c. St. Gr. Nyss. ii. p. 339. "If it be only that they may lay themselves a sort of foundation and starting-place for their blasphemy, that they allow an existence to the Son and the Spirit, it may be a bold way of putting it perhaps, but, at that rate, more profitable would it be to them to desert to the Jews' worship and forswear the faith than to do an insult to the title of 'Christians,' by their pretended admission. For they by continuing up to the present time in the rejection of the word, only carry their impiety so far as not to admit that Christ has come, but to be hoping that He will come; but for any conception wicked and subversive of the opinion they hold of Him whom they expect, none such can one hear them utter. (Comp. p. 71, n. z.) But these of the new circumcision, or rather, to use the Apostle's word, of the concision, do not deny that He who was expected, has come, but imitate those who in unbelief and insolence dishonoured the presence of the Lord in the flesh. They essayed to cast stones at the Lord; these with blasphemous words throw stones at the word of truth: they alleged the lowness and ingloriousness of the birth after the flesh, not affecting the Birth before all ages; and these in the same way by denying to the Gentiles. The Jews are looking for the dream of p. 74, their own intellect: it is the guess of their own wisdom that n. d. the children of [Gentile] error are worshipping.

[illegible]

RHYTHM 45.

1. THE eye and the mind teach one another: for any little thing that falleth into the eye worries and disturbs it; and so is thy mind. Scripture and a light, each make thee wise, the light is fair to the eye, and truth to the mind. Choose light for thine eye, the Scriptures for thy mind. How averse the eye is to aught that falleth into it: evil meddlesomeness however is cast into our imagination. A mote is distressing to the eye, how much more is meddlesomeness distressing to the mind, corrupting all things at all times. The finger is no assistance to the eye that it should meddle with it; nor is searching to the mind that it should fix in it. 2. His Fatherhood is easier to us than His Essentiality. It is impossible that another Ever-being should come from space: but it is possible that He should generate one Son, that is like unto Himself. Aught that is from aught is an easy thing, but [to conceive] an Everbeing which was not from aught is difficult, which though it upholdeth all things, yet dwelleth in all things. For if He dwelt in a space He would be small in His greatness, for then there would be a greater than He, since He would be found to dwell in space, and this is subject to a limit. But He that is illimitable, is a space which nothing can comprehend, and as it is not possible that space should be filled with the whole of Him, thus neither is it possible that His fulness should be in the mind.

2 As God transcend space, His Fatherhood is incomprehensible 251 3. And if He were commensurate with that which is space in regard to His knowledge, and yet not commensurate with it in regard to His Essence; then were His knowledge greater than His Essence, and it is found that He is made up out of two things: for lo, it is inconsistent, that He being One should be in them both. This His little-ness contraries His greatness, while He knoweth not if there be in that space entities without limit, and worlds, and creatures. The foolish therefore fall into a maze of blasphemy, and hence it is high time for them to say, that He is One from Himself, and a Father from Himself, and perfect, and entire, and Self-sufficing in all things. 4. For if He dwelleth in space, He would be little in His Majesty; and if He could not beget, then would His Fatherhood be void; and if He could not create, He would be weak in His Essence. Lo, He is wholly perfect in all these things, for He begat without suffering, and created without labour, and dwelt without space, and is rich without treasure! For there is no place that surroundeth and hemmeth Him in, neither is there any scrutiny which sear-

cheth Him out sufficiently. Great is His Essence, as is also His Fatherhood. Space and intellect are cast and condemned, and Creation which is in space, is above man's reason.

³ as there is no space that sufficeth for His Essence. Whose §. 3. is the mind that sufficeth to search into His Fatherhood? 5. Though it be quite true, yet it is hard to search out how He created any thing when there had not been any or nothing, and there would be no demonstration whereby thou del, see mightest search out if it were possible. And since in the dis-Is. 40, course of reason there is no place where thy mind may rest 13. 14. and say, 'lo, thus it was!' believe and repress the haughtiness S. of scrutiny. And inasmuch as thy spirit sufficeth not to gaze |△≡ upon the difficulty of the actual thing, search Him out in another way, that from another side thou mayest rest thyself; R. and reflect that to Him, the Lord of all, all is easy. The pleadxxxix. ing wherewith thou hast silenced investigation into the crea- §. 3. tures, oh, clad it on, and silence therewith the investigation into the Generation!

⁴* Space is an element which enters into a vast majority of our conceptions of things; we explain time and its properties by reference to space, as the primary meanings of prepositions, &c. would shew. St. E. then probably means that, as we cannot bring God's Essence under space, it is impossible for our mind to conceive how the whole of that Essence was communicated to the Son. Even Angels we conceive to have relation to space and so comprehend their operations or energies. (See p. 187, n. b.) But such dim and vague apprehension of God's Essence as we have, presupposes Him to transcend space, and so precludes our reasoning about His operations. See however on R. lvii. §. 2.

RHYTHM 46.

1. BE restrained ye daring ones, and go not on with meddling any more! The fish leaps along the boundary of its river, R.lxiv. §. 5. and passeth not over it: we have passed with our scrutiny the boundary of Him who is the Giver of our life. The Breath of the Gospel sustaineth us, the waters support the fish, the Scriptures intelligent creatures. Within them is R. xlv. §. 1. p. life, without them is death. He that dareth to go in, my son, 279, n.d. where there is no air, dieth, since there is no breath there to Ideler. quicken him; that we may learn that we are not at liberty to go Meteor. p. 25. into hidden things. That Threefold Breath sustaineth thee, R. v. §. 5. R. lv. §. 2. and if outside it thou

shouldst go forth into scrutinizing, the gust from errors will fly to thee, and kill thee.

2. The fool rageth, saying, "Wherefore should God have a Son; for if the True One begat, it was either by His p. 133. own Will or not by His own Will that He begat; and if R. lv. §. 3. R. it was by His Will, then was that which He begot no God; lx. §. 1. but if it was not of His Will, He denied Himself though Scripture employs the words 'Father,' free." Wherefore is thine eye evil, because it was owing to His p. 121, being Good that He begat? thou art envious of that in which n. f. p. He was not envious. Leave all these things, and seek what 231, n.b. His Will is. The Father willeth that thou shouldest believe contr. that the Son is from Him: now if He willed this to be so, the Scrut. Truth of Him agreed with His Name; and if He did not i. §. 44. will it, it would have been opposed to His Name: the Name ii. §. 6. R. liv. of Son were then a borrowed one. Faithful is His Name, §. 1. and true is the Name of His Son. Confess and fear not, since Mat. 3, 17; 17, His Voice encourageth thee, His Voice is as it were a pledge

5. that gladdeneth thee touching His Son. Pet. 1, 17. &c. 3. Thamar, inasmuch as her action was hard [to justify], took, in belief, the witnesses for her innocence. She took his pledge, that it might go forth and strive with him; for the silent ones went forth and justified her. Let a man learn then from Judah who was overcome by his own pledges, that if S. with-He blame thee, His writings are within thy reach. For it is in thee. not another man that crieth, that thou shouldest doubt comp. p. [thereof.] Moses and Elias were still and silent, and even he 279, n.d. who baptized Him, as if he knew Him not, gave place to the Father, that He might give a true account of Him. And if He blameth thee, repeat to Him His own words: He clave the Heavens open, and cried and clave strife asunder.

4. And if thou were to refute this, [and say,] that He i. e. not a Name of Nature, but of Grace. See on R. xlv. §. 2. See p. 38, n. b. p. 49, r. 1. St. E. means, 'If you say the Father will blame you for believing without being able to state the doctrine in terms of human science, do you deal with Him as Judah with Thamar, and produce against Him His own pledges to shew that He is the Father.—Without a certain devotional affectionateness such applications of Scripture may appear irreverent: with it such applications are true to facts, to say the least. St. Austin, in Joan. Tr. iv. §. 15. thus states St. John's seemingly contradictory account of himself. 'See, my brethren, John

is placed before your eyes, John the Baptist standing at the river; see the Lord is coming still to be baptized, as yet not being so! Hear the voice of John: Comest Thou to me? I have need to be baptized of Thee. See he now knows the Lord by

whom He wishes to be baptized. When baptized the Lord ascends from the water, the heavens are opened, the Spirit descends: now it is that John recognises Him. If it is only now that He recognises Him, why was it that he said before, I have need to be baptized of Thee? but if it is not only now, inasmuch as he had known Him before, why is it that he says, I knew Him not, but He that sent me? &c. &c." In Tr. v. §. 8. §. 11. he makes the main answer to this question to be that St. John knew Him to be Lord, but did not know that the 'power of the Lord's Baptism would not pass from the Lord to any man, but that the ministering of it would.' This brings to the point from which St. E. starts in the next §. viz. the distinction between sonship by grace which the Son could give, and that by Nature which the Son has and none other.

'Son,' 'sons,' with discrimination, and as a guide to us. 255 calleth even the sons of men 'sons,' thou hast refuted that John 1, which refuted this: since he shewed the nature of man to be from the dust, and what the nature of the angels is He hath also shewn. He cried of the Son that He is the Son, and of the Spirit that He is the Holy Ghost. He purifieth and putteth these very things into our hearts. He wittingly called mortals 'sons' (their body convicting them of having a created nature) that we might know that angels are our fellow-servants. Since, however, their nature was high above ours, they were not called at any time 'sons of God', that they might not confuse their name, by reason of their natures. 5. Go and call Adam earthy without questioning, and call Gabriel also spiritual: seal up in silence Those Three. If a man asketh of thee, there is written for thee the nature of inferior beings as warranty for that of higher: but He hath not had it written for thee, that thou art to search into the Three! Refrain thyself, O foolish one, and follow Him wholly,

See on R. xxi. §. 2. and Bas. de Sp. Sanct. xvi. quoted p. 120, n. c. Probably St. E. alludes to such passages as speak of the Angels being made spirits, and all the host of them being made by the Breath or Spirit of God's Mouth. In what follows he means to say, that God purposely bestowed the name of 'sons' on mortal men and not on angels, that we might learn from the fact

of such a name being bestowed on corruptible beings such as men, that the name has a derived sense, in which it does, as well as its true one in which it does not suit servile natures. This the bestowal of such a name upon embodied spirits proves more markedly. Angels on the contrary are not called 'sons,' that men might not confuse their name with that of the Son, which they were more likely to do 'by reason of their natures,' i. e. because they were incorporeal beings, as well as He.

The older writers (out of respect to the book of Enoch perhaps) applied the term 'sons of God' in Gen. vi. 2. to Angels. In process of time, Christians were led partly by reflection and partly by the necessity of opposing heresies to drop a notion, which is valuable only as a protest in favour of the duty of believing Scripture statements in simplicity, but was found incompatible with a scientific adjustment of such statements with other Scripture statements. No one perhaps was more explicit than St. E. in asserting that the expression must mean the sons of Seth. Thus he takes Gen. iv. 26. to mean the giving of the name of God to Seth's tribes, now separated from those of Cain; he accounts for the dwindled state of Cain's race which made Seth's progeny giants to them by supposing (i. p. 49, d.) that the curse on their ground prevented Cain's race from being else than dwarfed: he urges (ii. p. 456, a.) most ingeniously that if the production of giants requires the intervention of Angels, then the production of dwarfs must be supernatural; and p. 478. that if Angels could make women mothers, then devils could, and so would have imitated the Birth of a Virgin; that if God had intended the race of Angels to be propagated, He would have made them male and female; that, finally, the name of 'sons of God' may be accounted for, (i. p. 145.) by supposing the family of Seth to have dwelt apart (as some say) on Mount Hermon, and devoted themselves to a life of angelical devotion and contemplation.

See n. c. p. 121. St. E.'s words imply, that one may argue from one order of creatures to another in some degree, but about God we must depend wholly on what He reveals. and of all that He speaketh unto thee, look not whether it is R. lii. suiting, since thy appreciation [of it] sufficeth not to give aught \$. 3. unto Him. If thou approvest Him, hitherto it is but a little; and when thy faith is very great, worship exceedingly, in that He hath brought the truth of His words down to the ear that is of dust. Oh! wonder, that God should have humbled Himself to the dust, and should have given it the ornament of life,

and Vol. ii. enhanced it with freewill, and delivered His Son up for us p. 451. to shew unto us His love! But instead of being astonished n. g. that it was so great, (and if he had wondered and been silent, p. 235. still that had been but little) by the paltriness of their wranglings they have made light of the Glorious One.

6. They are called gods, but He is God entirely: they are called fathers, but He is the True Father: they are surnamed spirits, but there is a living Spirit. They who are called 'sons,' and 'fathers,' have borrowed names, which teach by the grace [given], that He is the One Father in Truth, who hath the Son in Truth h. h The Fathers argued that men were not properly fathers, since they attained the age at which they become so by degrees, and lost the power of being so again, their sons in turn going through the same course. See Athan. O. T. p. 192, p. 201. Below, R. lxii. §. 4. Vol. ii. p. 479, e. 'He lifted man above every thing, seeing He was called and named God.' i. p. 430, a. 'It is plain that Angels and saintly men receive from God sanctification, illumination, and godship.' So Clement Al. Strom. ii. §. 104. speaks of a 'saint as becoming God Holy of holies.' And vi. §. 113. 'The soul having received the Lord's might practises to be a god.' Comp. §. 146. 'He calls them sons and gods.' vii. §. 56. Iren. iv. 38. §. 4. quoting Ps. lxxxi. 6. as does Justin M. c. Tryph. p. 353, b. (we are called and

are true sons of God) Orig. c. Cels. p. 128. p. 375. where he speaks of those honoured by God with the appellation of god, and partaking of His Godship. Athan. c. Ar. i. 39. and the note c. p. 236. O. T. Didym. de Trin. p. 139. ("Though there be but one God and Father, and one true Son, all of us through His goodness and profuseness are called after His Image gods and sons, not that we are so in truth, but according to that Ps. lxxxii. 6. &c.") and p. 331. §. xlii. Basil de S. S. ix. §. 23. 'the summit of things desired is to become god,' and above, p. 120, n. c. c. Eun. iii. 5. G. Nyss. in Or. Dom. Vol. 1. p. 752. b. c. Ambr. de Fid. v. §. 22. Austin in Jo. i. §. 4. in Ps. xlix. §. 2. Cyril c. Nest. p. 41, c. p. 121, b. in Jul. p. 59. Spanh. &c.

RHYTHM 47.

1. THE work of artisans, the weaving of clever workmen, the beams and the cunning work, bracelets and necklaces, books and calculations, meters and measures, have men found out by their wisdom, when they measure the earth, and when they weigh the waters—these are things easy to the learned and hard to common men. Yet if the simple are not able to scrutinize the

wise, though it is but a little by which they have surpassed them in advantage of learning, how far short does the wisdom of the wise fall of Him, who created all in His Wisdom! and how mad must they be to think that they can scrutinize and search into the Nature of the Creator, and the Generation of the Maker! 2. Let us feel awed to think, how it is by these little and deficient natures, (by which used as types they are not able to attain to the fair Beauty of the Real One, or the Generation of the True One) that He has perplexed the enquirers into all these. For if they were unable to attain to the creatures by scrutiny, how far short would they be of Him that is far beyond all! Our being stopped amid the weak boundaries of visible things, shews that the measures of our thought reach not unto the Son, the Beginning of whom none is able to explore, since His Father is in all things hidden from all. And how much soever a man may reach out his intellect and his mind, He will not have His place explored nor His magnitude comprehended. Be awed then at the creatures and honour the Creator, and do not strive to search into the Nature which is greater than all!

3. For vain-glory is the cause of thy scrutinizing, Thou weak and feeble nature! go forth, go see thy shame in the midst of thy contest which thine enemy reproacheth thee with, and along with him do thou [reproach] thyself also, that thou mayest know that haughtiness is the cause of thy strife. For into these things Prophets pried not, and the just men, the Apostles, did not scrutinize. Was it that they were unlearned men? Moses will put thee to shame, who was learned, and yet cast quite away from him the wisdom of Egypt, and wrote with plainness the Truth in open characters. 4. Daniel too was learned and had been taught wisdom in Babel, such that she was not to be compared even with a gleaming of it: the bands of the wise men, that came in to the trial, in all sciences all of them did he silence. And since he knew that the treasury of revelations was closed, prayer gave him the key of interpretations; He was meditative above all the just, and when he heard that the words were sealed up in secrecy, he sealed his own mouth with silence, and bounded his questioning, and was yet for the sake of his countrymen prevailed upon and asked with discretion; and as he knew that he was a man he asked things pertaining to men, and revered the things pertaining to the Divinity.

5. The bold [disputant] forgets his nature, that he is a man, and leaveth the things pertaining to man and scrutinizeth those pertaining to the [Di-

vine] Essence. If then he forget his own nature, whose nature should he search into? for he forgeteth his own measures and turneth wanton. If he had cast up his strong wine and known that he is a mortal, then had he been silent and had kept the measures of mortals. Comp. 6. Look at that Daniel, who, though a Prophet indeed, asked the Angels that he might learn simple things: the foolish seek, each of them, into hidden things and put them i. e. not in hieroglyphics which he mentions vol. ii. p. 145. as used by the heathen for their mysteries. See R. viii. §. 7. and p. 67, n. p. p. 205, n. b. The prophecies of Daniel relate chiefly to the affairs of the world, 'as it is God's world,' rather than to any detailed account of God's attributes and dealings with His Church. As the

"soothsayers and Chaldeans proclaimed that it was by their soothsaying and calculations that they had raised the king of Babylon, Daniel was to come in and wrestle with them by his God, of whom they thought that He would certainly be overcome by the gods of the Babylonians." (on chap. ii.) 6. forth. Moses also a glorious Prophet, asked in fear about His Name, I AM; yet we pry into hidden things in sport. The Apostle was more subtle than these rash [disputers] when he went into the city that was the metropolis of the Greeks, spoke to them of their own that he might shew that he knew it; but when they were overcome, then he cast aside their weapon, and taught them the truth: they rejected the medicine of life, since they had now of a long time been enfeebled with the disease of disputations. 7. Sit thee in the contest that thou mayest see the strifes: for in a clear place before them comes a thing as clear as day, which clear as it is they cannot see, though striving, and struggling, and shouting. If then thou examinest them who have come to a stand-still in things clear, how much more will the foolish men be overwhelmed in the Sea of hidden things. Go again, seek an assembly which is all still and clear, and cast in amongst them searching and strife, and sit thee down and contemplate the composed persons that are turned frantic, the quiet that are disturbed and that disturb. If a single one is prostrated there, then all shout together. Searching it is, the smoke whereof hath blinded many!

* contr. Scrut. i. §. 48. Vol. ii. p. 554, f. "Moses witnesseth to us that he called no other by the Name of 'Essence.' They were called gods, but essentials [or ever-beings] were they not called: that by one Name He might teach us the taste of His grace, and by another Name let us know the mightiness

of His Essence, that we might confess both. To Moses did He reveal His Name, since He called Himself, I AM, which is the Name of His Essence. And never at any time did He surname another by this Name, as by His [other] Names He did many; that by the one Name which He left, He might shew us that He alone is the Essential, and that there is no other." It may be just mentioned in justification of the old translation 'I AM' here preserved, that the force of the Name lies not in the tense employed, but in the fact that Being is all that can be predicated of God. See Maimon. ap. Petav. de Deoi. 6. §. 5. So St. Hilary de Trin. i. §. 5. says of this passage, (Ex. 3, 14.) "I felt mere wonder at so finished a description touching God, which put the incomprehensible knowledge of the Divine Nature into words the best suited for making It understood to man. For that no one thing is more peculiar to God than Being, is understood, because the very fact that He is, belongeth to One neither ceasing at any time, nor begun, &c."

RHYTHM 48.

1. GRANT that I may open my senses to Thy Well-beloved, since He alone is able to tell me of Thee: and he that hath not learnt of Him Thy Nature, hath erred greatly in thinking that he had found Thee. In the faithful are shadowed out the Names of the Threefold who have not been searched out at any time, nor comprehended at any time. Give unto us that our congregation may praise Thee without division! Nature & Grace teach the willing, condemn the unwilling. 261 His Law. His Light and His Law are a lamp that, without grudging, with His bright glistenings crieth aloud to them that see it, that by the gleamings of the Law the Truth is to be comprehended. Nature was an instructress to us in every thing, and every man according to his ability learns in proportion his pains; and he that learneth not is reckoned among the unlearned. Compare one with the other, and be persuaded that he who subjects not himself to the Teacher of all, is justly styled 'one who errs through self-will.'

3. It is hard for one to find fault with a poor or an unlearned person, that he knoweth not how to paint, or that he skills not to chase gold; yet one might be able to find fault with him who, it may be, did not learn. In the former case he escapes, and the latter he is condemned. And yet not even on this very score for which he thought to have escaped, could he have escaped, if men had condemned him upon the same. Let go to a full length the fish that he may get himself refreshed; for thee he is struggling, and his labour is

against himself; he bringeth the crown to thee by his run though he perceive it not. Despise thou the bold disputer and the erring man, who is overcome by his own weapon; for when he thinks that he shall draw with him, then is he drawn himself at the will of the fisherman. Since he could not explore the sea into which he plunged deep, the air he wished to pierce into, and the height he wished to explore, though not able to live in a place not his own. The fish whose frolicsomeness leads him astray, leaps and goes aloft that it may come up and feel the air; because the breath thereof tosses him away, back into his waters does it send him; because he is a child of the water he thinks that every thing will give him a watery dwelling-place. His stream persuadeth him that he is not of a nature adapted to a dwelling in chambers, and that he is not of a nature at all adapted to our dwelling-place. Thus our priors are not of a nature adapted to, or capable of, attaining to the things above, or searching out the natures thereof.

4. The Gospel in the figure of Gihon breaks forth to give us drink; by Euphrates is typified its fruitfulness, because of the abundance of its doctrine; by Pishon is shadowed forth the type of it and of the pause put to scrutinizing it. Our The rivers of Eden types of Gospel graces. washing, like the Deklath, with its word washeth us, and we come up by it into the lands of Paradise. And let not its fishes pass over the boundaries of life! "Gihon means 'breaking forth'—Euphrates he connects with a word signifying fruitfulness, as Simonis ap. Gesen. in v. has done. See Ecclus. 24, 27—38, which St. E. probably had in his eye. As for Pishon it seems to a Hebrew scholar connected with 'pause' by the mere accident of alliteration, though in Syriac the same root is used in the sense of stopping. In like way he connects Deklath the Syrian name of the Tigris with a Syriac word signifying 'washing,' which is against the well-attested etymology of the name from

the Persian *tiger* an arrow, though possibly it may be a correcter one for the Semitic name *Hiddekel*. St. E. on the whole may perhaps be said to be very much less open to the charge of nonsensicalness in etymologies, so deservedly brought against the ancients, than his Grecian and Roman contemporaries: in places he traces accurately and scientifically the ramifications of a word's senses from a common idea, and therefore some weight is to be attached to his opinion in such matters.

RHYTHM 49.

1. Oh! how august was Noah, who was above comparison with any of the men of his generation! They that were weighed by righteousness were found wanting in the balances, and one soul alone was of due weight by the force of chastity. S. They were drowned in the Flood who were lacking in weight: and he that was chaste and grave was lifted aloft in the ark. Glory to Him who was well pleased in him! Noah extended His ministry between both sides [of the flood], and marked out two types. He sealed up that which was passed, and began that which was, and between two generations ministered two types, since he interred the former days, and made preparation for the latter: he buried the old generation, and nursed up the youthful one. Praises to Him that elected him! 2. The Ship of the Lord of all fluttered upon the flood. It went out from the east, and reached nearly to the west: it flew to the south, and reached to the north. Its fluttering over the waters was a prophet to the dry land, and preached that its offspring should multiply on all sides, and increase in every quarter. Praises to its Redeemer! It marked out by its course the standard of its Preserver, the Cross of its Shipman, and the Tree of its Sailor, who should come and fashion for Himself a Church in the waters, and by the Name of the Trinity rescue them that dwell in it; and the Spirit instead of the dove was the Minister of her unction, and of the Sacrament of the Redemption by her. Praises to her Redeemer! His mysteries in the law and His types in the ark bear witness to each other: for as the recesses of the ark were emptied, thus also were the types that are in the Scriptures emptied. He who by His coming brought the mysteries of the law to a close, fulfilled in the Churches the types of the ark. Glory be to Thy Coming!

3. My mind is amazed that it hath embarked upon the fearful flood of our Redeemer! Blessed be Noah, since even though the ship was afloat upon the flood, and the ark also, he was himself collected. Be my faith, Lord, a ship for my weakness: for lo! the foolish are sunken in the depths of their prying into Thee. Praises to Him that begot Thee!

RHYTHM 50.

1. THE Son who was with His Father before all things surpasseth also all times, for in Him were created times, and He was before numbers, moments, and seasons. His p. 66, mode of existence cannot be searched out, neither the date n.l.p.69, of it be comprehended, neither can enquiry discover why it n. t.

p. 126, was. It hath not been measured out how great He is, nor p.305, d. been explored of what quality He is. Praises to Him that R.xxx. §. 2. begot Him! Who is there whose mouth would not hold its peace at the Begotten, whose glory no mouths are able to utter? R.xlvii. Who is there that would not reprove his own self, and bethink §. 2. himself that if the Begotten could be comprehended, they would have made Him that begot small: and if the Fruit p. 179, could be searched out, they would have set bounds to the p. 305, d. Root thereof; for that They are blended One with the Other. p. 25, n. y. Glory be to Thy Father in Thee! p. 210, ref. 4.

2. Who would not be ashamed for concluding within the narrow womb of his own imagination prying without measure, searching out without limit into the Begotten and the Begetter? R.xliv. §. 5. R. liii. §. 5. The searching out of the creatures even is too great for our minds: the searching out of the Creator there is none that can span, for it is too great for any nature. Praises to His Greatness! §. 3. R. 3. Who would not allay his prying into the Begotten, and be astonied at Him that begot Him? That He is Son, is easy for us: how, is hard for us: that we should feel Him so, is easy for us: that we should pry into Him, is difficult for us: R.vii. since from every nature is the prying into His Essence concealed. To the Father and to Him let us offer up glory by means of silence. Praise be to Him that sent Him! blessed be His coming! R. ii. §. 1. iv. §. 6. li. §. 6. Gen. 2, 7.

4. Who would not bless the Good One who gave to dust its soul, that it might feel Him; who gave to the small dust discourse and reasoning; who sent His Son, and clothed it, and brought it up to glory. The wicked one envied at His p. 53. The envy of the devil in leading men to disputation, and his inexplicable subtlety in tempting them. 267 it, and it perceiveth not his intimate access. He is not seen with its eye, neither is he felt with its hand, neither is he tasted by it, that it should know that he is bitter. He is not smelt by it, that it should perceive that he is a stench, since he is wholly bent upon blood. Blessed be He that vol. i. of Satan. "The creatures are not too straight for Him, and when the heart seeketh for him, the heart though little holdeth Him. He taketh Him but a small space out of a man to dwell therein, that he may be a temple of God, so that He may dwell in him, and abide in him. A temple unto Him is the soul made, the heart is made the holy Altar, that He may be glorified on it, and have worship done Him, and that offerings may be offered on it. And the Spirit is made as it were a priest

(comp. n. d. p. 146. and n. a. p. 282. that stands thereat, and ministers at it. Let not foul sin come in, and the Spirit go forth from thee, &c. In vol. ii. p. 504, b. he asks in a Rhythm we shall have occasion to quote below, how the devil, who [according to the Manichean theory] was akin to body, came to be more subtle than the mind, and be in one self in dreams, and yet one does not know how? and speaks of it as an inexplicable mystery. (See on R. lvii. §. 4. Ibid. p. 546, a. "If the soul be an inspiration, angels that are spiritual, whence be they? If the angels are out of nothing, then the soul is so likewise.

If, however, all of them are from the Creator, how is it that angels need not a bodily nature in order to see, while the soul cannot see or hear without the senses? If devils again are the offspring of matter, and the body which cometh from it is vile in their sight, how came the Maker to want to dwell in it by His inspiration; (see n. a. p. 263. and how is it that the devil is unable to smite the body and dwell in it? or if the body be alien from his properties, how comes he to be akin to the soul? Oh what falsehoods these unbelievers utter! Here he evidently contrasts God's power of dwelling even in men's bodies with Satan's inability to do so, (i. e. without permission) and implies that into the soul he could not enter. Into this alternative he does not explicitly enter, as his object there is to shew that evil and matter are not identical. Upon this and upon the text the following passage from vol. iii. p. 575, b. will throw light. It treats of a question analogous to the very important question which is said to have been some—

what grotesquely stated by the Schoolmen when they asked, 'How many angels could stand upon a needle's point?' "I have also enquired this: whether paradise is sufficiently large for all the just to dwell therein? I enquired things not in Scripture, and He taught me by things in Scripture. Look, He said, to that man in whom a legion dwelt of all the devils: they were in him, yet not known, since that power is more subtle and fine even than the soul itself. The whole of that power dwelt in one single body. Now an hundred times more subtle is the body of the just after they are risen, and have come to life again! Here he is using the power which a number of devils had to dwell in a body, as an illustration of the way in which, it may be, all the just will dwell in one space.—Not being aware of any passages which really affirm the view the text is calculated, at first sight, to give one, one may presume, from the denial of that view implied in what has been quoted, that St. E. means in the text to insist upon what appears to be (but is not really) the case, as a diffi-

culty inexplicable to man. Somewhat also might be said upon the ground that 'soul' is used so excessively often in Syriac for 'self,' as to create an indefiniteness in the expressions used, which the context will not allow one to attempt to keep up in the English.

The Holy Spirit also is said to dwell in men before Christian times in which only, in a strict sense, He blendeth His substance (so to speak) with men: which might not only account for, but seem to justify, a less exact use of the word in regard to evil spirits. St. Austin (see *Pet. de Angelis*. i. 7. §. 10. at one time thought that devils could see such thoughts as were thrown, in our minds, into explicit reasoning, though unable to search the heart fully. This would go to shew how strongly he, as well as St. E., felt the closeness of Satan's approach and his seeming ubiquity: to explain which, notwithstanding the many damned he has to consult with, may be an impossibility, though it be a duty to submit to the received doctrine in spite of such difficulties to the reason. The subtlety of Satan inexplicable. frustrateth him! Because the soul perceiveth not the devil, therefore it is that, if he dwelleth in itself, it never toucheth him or creepeth up to him; and if he encampeth against it from without, that his intimate access hath never touched it. And whether he be in its neighbourhood, or again in its substance, the soul doth not perceive. Let us bewail ourselves that we have been bold towards the Son of our Creator. Praises be to Thee from all! There are several passages in St. E. in which he exhibits no common insight into the subtleties of Satan's temptations. The following which will throw light on the text, may be adduced as a specimen: vol. i. p. 412, b. "From this (the history of Amnon and Tamar) thou mayest learn the craftiness of Satan, and the silliness of the soul that is off its guard: for Satan, when he wishes to obliterate its beauty, and is unable to effect any thing by force, struggles with it craftily, and persuades its childish simplicity to actions which are not imagined by it to be blameworthy, as those which very many times are by the subtle movements of the thoughts mischievously set in motion, and which, as if not blameworthy, we are negligent of; or as words which are as it were said in mirthfulness and in love—or as

it happeneth in those things, which we without perceiving it, suffer when devils rise up against us, and throw us into a battle of imaginary obscene passions in visions of the night. Now concerning these and the like to these, when their soul repenteth and reflecteth in sober thought, how wrong they

are, and how much they disturb its brightness and blacken it, and how that they are the beginning of transgression, it bewails itself, and from its weakness pours forth tears, and rendeth its garment, that is, the body, with hard labours, and the heart by the passion of repentance. They cover their head too from their passion and their shame, and go, crying as they go from their whole heart and calling aloud to the Lord to do judgment upon their persecutors."

RHYTHM 51.

1. Who is able to requite Thee for having humbled Thy Majesty unto all which is little, and having brought Thy p. 209, Highness down to the limits of a lowly estate, and brought 10. and 10. and Thine own Life down to the rank of mortality. And Thy Thine own Life down to the rank of mortality. And Thy Richness came down and dwelt in all necessity, and Thou hast subjected Thy Lordship to the yoke of service. Praises p. 183, be to Thy goodness! Who, Lord, can gaze upon Thy invin. c. sibleness which came down to a visible state, and Thy vol. i. concealedness which came to the light and to manifestation, p. 493, b. concealedness which came to the light and to manifestation, p. 305. n. and Thy retiredness came forth to boundless openness, and R. xix. Thy awfulness came to the hand of them that seized Thee. §. 2. R. x. These things happened to Thee, Lord, because Thou wert §. 4. 6. Son of Man. Praises to Him that sent Thee!

2. Who would not be afraid, since though Thy rising and Thy Human Birth were so manifest, yet so incomprehensible is Thy Generation, that it hath baffled the investigators. For p. 115, there is that preacheth that it was a body only that Thou n. c. tookest: and there is that teacheth that it was a soul and a body: others have erred in thinking it was a heavenly frame. The Divine objects of faith Praises to Thy Generation! Lord, seal our mouth: since, if Thy revealed estate has baffled the wise; (for they have not been able to grasp Thy Birth of Mary, seeing the learned are divided into parties about Thy Birth;) if also men comprehended not Thy Humanity, who ever shall be equal to Thy Divine Generation? Praises be to Him that begot Thee! 3. Whatsoever is allowed, let us sing, Lord, upon our harp: let us not utter any thing thereon which is not permitted, seeing it is the harp of frail creatures. Neither are the sounds of it equal to the probing of Thy Generation; neither on harps high and spiritual of the highest Angels can Thy Generation be comprehended. Praises to Thy secretness! Lord, let my tongue be a pen for

Thy glory, and let the Finger of Thy grace mark out and write therewith words of edification. The pen, Lord, cannot, without one to hold it, of itself write at its own will. Let not my tongue slide off into speaking, without Thee, aught which edifieth not.

Who could deny the Threefold Names, whose over-shadowing ministered of old, by the Jordan? True is it that by the Names wherewith Thy Body was baptized, that our bodies are baptized; and though there be very many Names of the Lord of all, He hath baptized us in the Father and the Son and the Spirit distinctly. Praises to Thy Majesty! 4. Who would not be amazed at the painter, who if he painted even a common horse, when he should have added a head and the members, out of fear added them not? O foolish wise men that by questioning have counted a small thing that Generation which is not small, and though He is like One, yet have likened Him to many! Glory to the Son of our King! 5. Who hath seen in the subtle air a way akin to that way which a fowl wendeth, or a man walking as upon the back of the wind? The breeze is spread out, and made a path for that which walketh there, and admonisheth not to go at all outside of it, for out of it is death. Praises be to Thy monishing! Lord, make me also to be fully instructed by that danger, and to be afraid of going beyond the boundary

allusion to St. Luke 1, 35. (in which the word Power is taken by some of the Son) it has been rendered 'overshadowing.' For the River that baptized Him was a type of His Conception in St. E.'s view, p. 86, n. f. Perhaps by 'ministered' he means to imply that this was the beginning of the Christian, as the end of the Jewish, dispensation. Vol. ii. p. 185. "The long-suffering which was granted to this priesthood, (the Jewish) and was granted also to it unto wickedness and violence, must needs be granted to it until His Son the Messiah, whose the priesthood is, should come, and bring it to a consummation in the Jordan by means of John." Comp. p. 488, b. (above, p. 197, n. d.) and 495-6. Vol. i. p. 526, d. p. 532, e. (Jordan the mother and beginning of Baptism.) p. 534, b. The word 'ministered' has, however, the technical sense of pouring water upon the hands. See Ass. Cod. Lit. v. p. 221. and the Ch. Paraph. 2 Kings 3, 12. from which this sense is doubtless taken.

The received faith rejects novelties. of my faith. Thy Truth is easy and straight: to them that R. l. §. 3. believe, it is easy; and to them that are perverse, it is difficult. Scribes The simple disentangle themselves, and escape: the learned err, and fall into the pit of disputatiousness. Oh that the Lord

may lift them out! Praises to Him who findeth all! 6. From those His Names also the might of interpretation shone forth unto us. The Names of the Servant and Son of the Lord bear witness; for the name of servant teacheth that he is not the Son, as does the name of Son proclaim that He is not one of the fellow-servants. Of both their names preach without doubt. Praises to His Majesty! The bold one then that teacheth aught that is new let us reproach and say, that my faith is perfect. My gem is entire, not needing thy grinding. It will not beautify in Thy furnace, since its beauty is from itself; and if it be graven, it is rejected from the crown of the King of Heaven. Praises be to Thy Kingdom!

g i. e. the name of servant shews that the Nature which appears outwardly, is not the Only-begotten Son who always is and was and is to come. The followers of Apollinaris made the flesh of Christ (as contradistinguished from His mind and soul) to be eternal and yet that which saved men as being servile in its nature. See Greg. Nyss. c. Ap. 40. To this perhaps St. E. here alludes. Comp. §. 1. p. 183, n. c. and Vol. i. p. 493, b. "Oh marvel unspeakable, which E-alias calls a wonder, that unto man his Lord came down and took the likeness of a servant, and made the servile nature commensurate as it were with the Divine!" ii. p. 90, c. "He was called a servant by the Father when He came to fulfil His will in the salvation of men, and took the likeness of a servant in that He clothed Himself with our body."

h S. pearl. See Pearl ii. §. 1. n. b. Probably the word is here used generally for a gem, as rendered: for a pearl would be destroyed by heat, whereas it is said to be the practice with jewellers to get out flaws and specks from some gems by exposing them to heat.

RHYTHM 52.

1. FROM God Himself let us learn God; for as by His Names it is comprehended that He is God, and is Just, and also Good; so the Name of Father evineth that He is a Generator. For the very Name of Fatherhood used of Him bears witness of the Son; and as He was the Father of One, in His love it is that He is so of many. Praises be to His grace! He is the true Lord; and lo, His servants stand witness; and He is King over His possessions! and that He is Creator, lo! His creation standeth [witness]: and because He is Father of a truth, He hath a Son of a truth! But if His Name of Father be borrowed, (which cursed be he that thinketh) then by strife are dissolved the kindred names also. Praises be to the True One! Who would speak so stoutly against

the Father of the Truth, as to say that He could not beget, and that that Name of Fatherhood wherewith He did invest Himself was borrowed? But since He is verily Truth, His savour is preserved in Himself; R. lx. §. 5. p. 133. R. lviii. §. 3. (which hush and curse) See R. xlv. R. xlv. §. 2. R. lx. §. 1.

274 The Names of Father and Son proclaimed in Scripture, and the futility of all heretical cavils against them. 275 by their abundant streams become limpid and purified. And if a man pry into them they eddy him in and cast him down, p. 141, seeing that he has died in his scrutinizing. Praises be to Thy Righteousness! 4. Who would not refrain his searching into secret things? it is a plague which the Apostle calleth a canker. Contentious searching is a fountain of mischiefs for the fool that busieth himself therein. From out of it there may be formed a passion of a sudden, which is sweet in the beginning thereof, bitter in the end thereof. Praises be to Him that exhausted it! Who hath persuaded thee to use thy feeble pupils in gazing on the secret and strong Lights, whose glistenings the Angels cannot look upon. Moses wished to pierce through them and see them there a little while. And as he did not look to pry, the glistening was eager to meet him, blinding, as it does, them that pry. Praises to Thy Majesty!

5. Who would not believe the two Testaments concerning the Father, and the Son, and the Spirit. Comment on them where you will, yet are They not called by the name of 'made,' 'created,' or 'formed.' No affinity to Them have the names there given to things created. Thus He willed it should be written, and since He is God, it is meet that we believe Him. Praises to His Lordly State! Who would not submit himself to his teachers and learn as they have taught him? p. 139, But if a man hath thought that he has surpassed the measure of his teachers, empty is his vaunting! O man, whose taste is lost, and who hast raised a quarrel with God, to whom hast thou likened thyself? Who among the wise is as He who giveth wisdom unto all? and who among deliverers is as He who giveth all freedom? or who in revelations can compare with the Holy Spirit? Praises to Thy teaching!

6. What strong reason then hath he that striveth with us? for the Truth fetters up all their reasonings! One of three things happeneth unto him that is a bold disputer: either grant that he is an infidel, or grant that he is a deceiver, or A prayer for peace and unity. suppose that he is an ignorant fellow. [The cause] of them that pry is at a stop: [the cause] of them that are faithful is established. Praises to Thy victory! What then remaineth to the side of the

vain-babblers? as they speak, so would I speak: for even when a man uses lies, he is able to overcome them. For either it was feebleness that He could not beget, and He concealed His weakness, and made us think that He was Father; but if He was able to beget, this is a crown of victory on our side in two things. Why then should we add any new truth to that which He hath had written for us? The Names that we have added, they have been partizans to the bold disputers. At all hateful additions, thou hast added questionings, thou hast added strifes, and changed what is written.—Thou hast quieted those which were in confusion. Praises to Thy calmness! O Lord, make quiet in my days in Thy churches, and blend and unite, O Lord, the contentious sects, and still, and rule also the conflicting parties. And may there be at every time one true Church, and may her righteous children gather themselves into her bosom to confess Thy graciousness. Praises to Thy reconciliation!

RHYTHM 53.

1. Who would not wonder at the Just One who omitted not to write the deeds of beings above, and mark out those of beings below, and write those of the creatures, and embrace every thing even to the matter of the rods and the history of Gen. 30, the mandrakes? What chaste women have spoken, He caused to be written by the Holy Ghost, and it was placed in the Ark. Marvelous are Thy appointments whereof the causes are hidden! Praises be to Thy doctrine! Who would not be afraid that there are offences on the earth, contentions in the world, disputations in the streets, and in assemblies divisions, and in the midst of Churches the sword and the scimitar? Women fall out with women, and men with their comrades, even priests too with kings; and the whole world is in uproar! 2. Who would not weep that the earth hath been tossed for so long a time, and hath settled again: yet the tossings and strivings of the Churches are not stilled. Waves and billows are silent in the sea; yet fools and enquirers are in medicines, and there are men that are quite strangers to S. roots [Scripture] lections; and their words are contradictory in the mouth of foolish clerks. The Scriptures are full of S. harmony, and the clerks of confusedness. What then remains, save this alone, that we should establish [our cause] by witnesses, but not by one only, since the Just One did not command that it should be received: for at the mouth of three witnesses (it says) the matter shall be decided. Let us appeal to the great tribunal of Justice, and let both sides call witnesses to their accounts.

4. In order that the thing may be made clear, let alone words which proclaim the littleness of our Lord, and His greatness. For one perceives His Human, and another His Divine, Nature in them. Let us leave interpretations, and examine with simplicity the bare words 'Son' and 'creation.' They will be able sure to tell us as finished clerks, learned in the law, ready in the prophecies, that Solomon puts the matter beyond all controversy; for he felt, and called Him a creation and a formation. Solomon then forsooth is the great stronghold of all these changelings! From me that am an Haza 280 The usual Names of the Son clear up the unusual.

RHYTHM 54.

1. THE King of Heaven, when His Son came down to the earth, did the people who had not known Him, know from the voices of Them Both. For the Father bare witness to the Son, and the Son called Him Father, and even in His low estate He was comprehended to be the Lord; for He was honoured by all things; for the sea was His chariot and the air His car. Praises be to Him that sent Thee! From those who ministered to Him learn whose Son He was; for when He was in His low estate the Angels came down and ministered to the Son of their glorious Lord. And as unto handmaids, so gave He orders unto the creatures, and the world in the image of a slave was governed by His nod, after the type of His Father, whose silence ordereth all things. 2. For since the Lord exalted the children of His house, and they fools despised themselves, and fell, and wallowed [in the mire], He came down and drew them up out of that same wallowing. Error erred because it saw our blots upon His garments: knowledge alone knew that He came to the mire that He might bring to the Washing. From His taking up of this burden it was comprehended that He was the King's Son, and as a good Heir, He diligently kept His Father's House. He saw His servant that was laid; He raised him up in healthiness. He saw His handmaid that was laid; He rebuked her fever. He saw that bread was lacking, and He satisfied them of His household, and they praised Him that sent Him. Who would not love Him that loved them of His household, that was blended and mingled with His handmaid and servant? They invited Him and He despised it not, He went to the feast and made it glad with His Majesty. He also threw in His marriage-gift, the wine in the flagons, since He carried with Him the treasures of His Kingdom.

Heretics are impure and disputatious as 29. in love, they passed not judgment on His words. The Mark sectarians deceitfully laid wait for His words:

for their 12, 13. detestable strife was as it were the adversary of that Righteousness, which laboured by fiction to overbear the right. 5. The Lord had spoken: plain men were cheered, sullen men were confused, and the simple heard and relied; the John 6, crafty heard and questioned, [saying,] 'How can this Man 52. give us His Body? Their questioning kept them deprived of the Medicine of Life: let not our questionings deprive us also of reliance [on Him]. The words of God ought not to be assayed in our furnace. For look at the disciples, and again look at the unbelievers, how confiding the chaste are, and how questioning the furious! They thought that the Son Himself, who could never at any time have His measure comprehended, was not yet fifty years old. John 8, 57. Wherefore we will briefly say, that all scrutinizing belongs to the left hand. For even the thief that was crucified p. 135, on the left hand himself scrutinized, that we might learn by his questionings the audacity of the investigators. O thou hopeless one, that when even pierced and crucified Luke 23, scrutinized His Lord! Who again would not be astonished 39. at that thief on the right hand, who, though he hung, saw and believed that He was the Son of God, and quickened us who have believed that He ascended unto glory and sat down at the Right Hand? Him did the Crucified persuade; but as for us, not even the Cherubim that carried Him, persuaded us.

them. Rather then we ought to believe in Christ, and by assenting without thought to what is said by Him, to be anxious rather to learn how to win the blessing, and not with drunkard recklessness to say, 'How can this man, &c.' See Athan. p. 326. O. T. and other passages in Petav. de Trin. v. 6. against this use of 'How.' Philo de Abrah. fin. 'Touching those things whereof God witnesseth what befiteth men, but with all certainty to believe.' c i.e. though the highest angels adore Him in spite of His Flesh, we are not to be persuaded: see on R. xvi. fin. and R. xxix. 1. and n. a. p. 285. Perhaps this passage refers to the interpretation of Is. lxiii. 1. &c. commonly received among the Fathers, (as Antonelli on St. James of Nisibis, p. 298, rightly notices) and alluded to by St. E. vol. i. p. 372, a. on 1 Sam. xviii. 6. ('In the going out of the damsels and their rejoicings in David's victories, behold by contemplation the victories of Christ, and His return from the place of the dead, and how the Angels and the souls of the just went forth to meet Him,') and plainly adopted by him in vol. ii. p. 307, c. where he writes as follows, on Zech. xiii. 6. 'They shall say, What are these wounds in Thy

Hands?' and He shall say, These are the wounds wherewith I was subdued in the house of my friends. This is to be taken of Him who above was called a Fountain of life, (quoted note c. p. 196. fin.) and suits with the Son in every respect. For the heavenly powers, the friends of Christ the Bridegroom, and His labourers ask Him about the wounds wherewith He was subdued by the crucifiers, and about the rents of the nails in His hands. And it is they whom He probably answers and says, These are the wounds wherewith I was subdued, not by Mine enemies, but among My friends and My kinsmen: owing to their hatred of the false prophets, they thought that I was a deceiver and one of the lying prophets. After this fashion the heavenly powers asked the question also in those words that are written in Isaiah, and say, Who is this that cometh from Edom, with His garments red from Bozrah? when they saw that His Body was mysteriously dyed with the Blood of the sufferings of His own self.' Petav. de Angelis i. 8. §. 11. in part disapproves of this interpretation, but does not mention that Orig. in Joan. vi. 39. G. Naz. Hom. in Pasch. Nyss. in Asc. iii. p. 443. Ambr. de Inst. Virg. v.

Christ's ascent gazed on by Angels. §. 39. Alex. in loc. et ap. Ang. Mai, A. C. x. p. 61. Arctas in Apoc. ed. Oxon. p. 460. all have this interpretation. All he mentions are Theodoret, Anastasius, Sin. Ambr. de Myst. vii. 36. J. Martyr c. Tryph. §. 36. J. Firmicus de Err. prof. rel. 25. Max. ad Dionys. de Cad. Hier. vii. §. 3. p. 91. Petav. however allows §. 12. which is enough perhaps for the present passage, that the Angels are represented as asking questions, but doubts if we can infer that this is more than an economy to teach us: for St. E. may be taken to imply that they are said to believe what they were told, in order to instruct man.

RHYTHM 55.

1. Who, my son, would compare natures which are not like one another in their births: for from all of them is the Nature of Him who created all, different. For if the generation of fire is hard to relate, though quite open to the eye, how much more hidden from us is the Fruit of our Maker, and the Generation of our Creator. Praises to Thy concealedness! For he that discourseth of Him who gave all things their nature, §. 3. ought to discourse of every nature first. Let us let alone His Majesty, and speak of His chariot; let us shadow forth how it is. Let us also explain the living wheels of it, and if too the beasts have reason. Who hath ever seen a chariot, whereto the air was made in the place of the earth, and the wind in the place of a road; lo! it

leadeth its own self, and turneth not itself aside: for the four sides have four heads over the throne. This is the direction of its faces, and the countenance thereof looketh unto every place.

2. And since the son of Buzi saw the likeness of a Man upon the throne, and since that chariot turned not itself aside, was it the throne therefore that changed its posture that it might explore every side? But if the throne be a marvel, who can suffice for the Watcher that sitteth upon it? Speak, and shew us the nature of Heavenly Beings, the image of Michael, and the form of Gabriel, who are fire and spirit. Wherein is this fire seen, wherein is this spirit breathed? and are they short or tall? and their cast, of what cast the feel of them is? whether The Divine Nature more easily conceived it may be touched by thee? Who hath gone, upon investigation, out of the world, and beyond it, that he should come and tell thee? And if there be no bound to it, so extended is it, go measure it with thy mind, that it may answer thee by the measures of it. There is One who hath measured all things, who may not Himself be measured; and that containeth all things, though nothing may contain Him.

3. this is to His glory. For there is one thing which is not in the power of that Lord, in whose power are all things; and this is His commendation. For His Will, than which there is nothing higher, alone and by itself is high; and this is its crown. Seeing that there is no possibility of this being declared in words, if one has been obliged to do so, it is not with a view to that being declared in words, which being hidden, never was at any time spoken or declared in words; it was the prying that I wished to reprove: for, if His not having given a nature to Himself, is a thing beyond its reach to attain to, how much more beyond our reach is prying into His Eternal Essence! 4. Who, my beloved, hath been able to feel or to embrace aught which existeth not? Even thus difficult and hard is it for thee to search into that which [really] is. And see how He sealeth up the searching into Himself, my son, since that which is not, beareth witness unto that which is, in this, that by scrutinizing Him, He cannot be searched out unto perfection. From this itself let us learn what perplexity

what is that operative will which proceedeth from Him, which also according to them gave the Son His Subsistency, it being able forsooth to create and to make the things that are not? While they avoid saying that the Father's Creative Word was generated from His Essence, in very truth they

are driven to the selfsame point—for the Will of the Father which liveth and is in His Essence is the Son, and His Word by whom all things are wrought." Epiphan. i. p. 963, c. "In all things whatsoever thou sayest concerning God, O Aetius, He is wholly very simplicity, incomparable, perfect in Himself, not standing in need of aught. For He is perception itself and will itself. Wherefore in a way incomparable the Only-begotten Son did He beget, yet neither thereby did He deprive Himself of His own Essence, &c." See on contr. Scrut. i. §. 30. where the subject of the one Will in the Trinity will occur.

d i. e. if one cannot conceive an unoriginate Nature in such way as to keep clear of difficulties, then neither can we so conceive His Eternal Essence. It may be said, that if God did not give Himself His own Nature, He cannot alter that Nature, therefore He is not free in the absolute way He ought to be; for a necessity forces Him to be what He is, and prevents Him from being other than He is. This indeed is a case which no pious mind would wish to put, and which the confutation of heretics is the only object which will justify one in putting. Still when men profess to be able to investigate His Eternal Essence, it is allowable to shew, how what we conceive as attributes belonging to that Essence, and so more intelligible than the Essence Itself, are incomprehensible to us. Heretics say God begat at His Will: let them explain that Will, is St. E.'s reply, and then we may think of arguing with them. See R. xlv. §. 2.

Human proof inapplicable to things Divine. is ours, every time we gaze upon that first Essence, who when there was nothing, yet is found to have existed, and there is no proof of the mode of His existence. There is also another perplexity, as often as we go into Him, and how He begot from all eternity hath not been comprehended from all eternity. 5. It is from Him that we say of Him, that as it is necessary to confess His Essence; this being matter of necessity, not of proof, since it is too great for any proof: so too it is necessary that thou shouldest extol His Fatherhood without searching and scrutiny, seeing it is too high for any search. In prying into His Fatherhood, thou hast pried also into His Essence. Who will not honour in silence both of them? For they are withdrawn from all, and they are blended together. If they dispute, it is together; and if they overcome, it is together. For gracious is the Fatherhood: fearful is the Essence: after the fashion of the hands they assist one another, since their crown is one.

6. Who is there among ready speakers, whose speaking is equal to speak with all languages the Lord of all languages, which have never at any time spoken Him. For whatever will allow the whole of itself to be uttered, is also akin to us: its nature is fellow to ours. He alone it is who is not a servant: since by reason of His Father He is Lord. at full mid-day any one were to essay to teach men with their eyesight sound by argument, that the sun is the brightest of all the heavenly bodies. Now if a man who shews by argument things plain to sense is ridiculous, how can he who so teaches the things admitted by men's common notions be else than guilty of the same absurdity? For sure to men of right mind things like this are far better believed than the objects of sight...Do we indeed want the syllogisms of Aristotle and Aristippus to learn that the Ingenerate is not generate either from Himself or from any other, and that He is neither older nor younger than Himself? What then is he aiming at in all this? I suppose he wishes to make a display amongst his followers, as a person of a deep and piercing mind, sharp at spying out an absurdity, and sharper still at confuting what he detects, and that this is why he disports himself in a

wreath of arguments, and works so subtly at a demonstration of the truth, that the Ingenerate is not generate either from Himself or from any else." St. E. seems in this and the next § to be alluding to the above-cited passage of Eunomius, who, as St. Basil goes on to shew, in spite of all his parade of argument only involves himself in contradictions. The last note will explain his meaning here. The words 'of necessity' may be illustrated by Aristot. *Meta.* iv. 5. "That which doth not admit of being otherwise we say is necessarily so...demonstration moreover belongs to the head of 'necessary,' because it cannot be otherwise, if it be demonstrated in an absolute sense. But of this the principles will be the cause, if those from which the syllogism is made are incapable of being otherwise, &c." St. E. uses the word of all principles we cannot prove.

RHYTHM 56.

1. Who would not imitate those patriarchs, who have believed in simplicity? They examined not, and scrutinized not; for they set aside and cast out the disputations of the subtle one, who made our heart wax gross; and it became too heavy to rise up to the Godhead. I rejoice in the simple who have believed and have triumphed. 2. Who could ever comprehend how Noah was silent, who for a hundred years repressed his questioning within his heart? When

the foolish jeeringly asked how the Flood should be, he questioned not, neither disputed when the surge should slay the ungodly; for, indeed, it was not revealed to him that in a hundred years it was to be. Who could look to Abraham and not be silent, for he bound his beloved son, the son of the promise, and upon the altar he placed him; he questioned not, he scrutinized not: he disputed not, he asked not, Where is the promise, or where the vouchsafement? He sheathed his tongue, and drew his knife. Who would not marvel how Abraham was silent, when there was indeed room for him to speak and to enquire? If that aged man were silent, and asked not concerning his son who was to die, who is there so desperate as to dare to scrutinize about the Son of God, by whom Isaac was redeemed?

3. Lest thou shouldst err, and think that Abraham was not of the eloquent, thou wilt find that he was both an orator, and comprehend that he was a questioner. For if he did not blush to be earnest for the people of Sodom, when he made the Judge of all content with ten instead of fifty; his speaking was a benefit, his silence was a victory. He spoke, because it was beneficial: and was silent, because it was becoming; he kept [silence] discriminatingly, and answered beneficially. Also, lest thou shouldst think that he was of the weaker sort, in that he avenged not himself, four kings were conUnbelief reproved by Scripture examples, Gen. 14, quered [by him], and he went and delivered his brother's 16. son, whom they had snatched away from him, and was patient so as to be victorious. 4. Let us learn from the Old Testament, which the children of the truth heard with discriminating love, and believed on 1 R. liii. the Giver of it, and relied upon the Writer of it, that all of it §. 1. was edifying. And the children of error heard it with ears of strife: and the mouths of mockers were rejected, because they 2 R. viii. scorned it. Wherefore both the Testaments persuade us that and ix. faithful men at no time ever disputed or scrutinized, since they believed God. But the learned and the cavilous disputants 3 R. liii. §. it is that rest not; the Scriptures are full of peace: and they

3. R. lix. are full of angeriness; their disputing is inveterate in them: §. 5. R. their rust fretteth them away. Ixv. §. 1. R. lxvi. §. 2. 5. Who would not [be led to] fear by Moses, who because Numb. he let himself slip and become doubtful, as to whether a rock 27, 14. could bring forth water, was hindered from going into the land of promise? Who shall be able to enter into the abode of the living, who believeth not upon the Son of Divine Majesty? From the arti-

ficers one may gain wholesome learning, since it is not permitted to, or put in the power of, 4 R. xlvii. those that are uninstructed to judge of their works; nor are §. 1. these able to serve as an assay-furnace of their skill, since when skill of all kinds is measured, feeble men cannot make 5 S. the a point which is above their skill. Who then can judge haven the words of the Judge of all? Who can reprove the Voice which is of Him who reproveth all? As the blind searcheth not, but too great of fir them. trusteth to the medicines, and confidingly commits his pain to the knife to be healed, though it excruciate him much; yet he confideth, and this even to cauterizing, though it torture him much: who would not wonder that every one

6 R. liii. believes in the book of medicines, wherein the physician §. 3. Vol. ii. p. 437. "It is by love that he who would be a physician in difficult cases, increases the sick man's pangs: he gives pain without wrath, and suffering without anger, for he is no physician who cuts from hatred. And though his love be indeed great, his knife is fearful and severe, sweet in the relief he gives, but bitter in his medicines." See R. lxxv. §. 3. This seems to allude to some definite book in vogue then, possibly to some of the pharmaceutical works of Galen, (whom St. E. mentions vol. ii. p. 317.) which were then in great repute. The parallel, here tacitly alluded to, between the physician and Christ, is fully drawn out, vol. iii. p. 388, e. it may be allowable to add a portion of it here. "The medicines of Thy goodness it is the sick only that need. See them stricken at Thy door, asking of Thee pardon! Whoso needeth not, O Lord, to him and by man's belief in physicians of the body. 291

reads and repeats and instructeth us, that we should rely on his words, and agree to his medicines, since questioning is not befitting: and yet the books of God have not yet been able to convince men concerning the Son, that He is His Begotten? mercy is not beloved. The good physician also hath no triumph, save in ulcers: he is not able to give a healthy body to one in health. For what way should a physician who cometh to the sick, heal one in health? Idly labours that physician that would heal a man in health: it is in ulcers and in pains that he shews the triumph of his art, and by merit and with propriety taketh the reward of his healing. In the sick the physician triumpheth when they get well of their pains...greatly doth the physician rejoice that pains and sicknesses increase, and ulcers, in his own neighbourhood, that he may gather from them advantages, yea, praise and glory, and the triumph of his art. And Thou so merciful and kind, O bring to me the medicine of Thy

mercies, and triumph in me that am weak and longing for Thine abundant mercies," &c.

RHYTHM 57.

¹prehended so as to know who He is? And it keepeth hold of the names of the creatures without labour, and though there be no space in it, yet is there in it space for all. And how is it that by the names all things take up their abode in it, though its vigour wearieth not? Who can enter into the memory and feel where these names of the creatures are, since neither it nor they can be explored? In the mind and in the Essence all things dwell. Thus is the Father of Very Truth: in Him is the Son of Truth; for neither He nor those things allow their place to be explored. Mysteriousness of the memory, 3. Who doth not know that his soul goeth not out [of the body], and that if it did, the body would die with its departure; and still the memory flieth to all quarters, yet it hath no place that thou shouldst say, 'lo, here it is!' and though it is in the body, yet the creation is small to it: since the whole of it is in every place? Who hath searched into one asleep, for lo, although he sleepeth, he goeth to and fro. And if the soul wandereth in dreams, wherefore should the intellect wander along with it,

²as an energy of the soul, shewing that not even the soul and far less God is circumscribed by a body. See Leontius, (p. 416, quoted ab. p. 167, n. h.) who charges the Nestorians with deriving their notions of God's uncircumscribed Nature from what is locally uncircumscribed, and so attempting to prove the impossibility of God and Man being compounded in Christ. which is incapable of sleep? Who hath been asleep and seen, after he was waked and remembered, how he saw when asleep, and how he forgot when awake? For lo, in all these things is a miracle! 4. How is it that the soul without the mind from out of its own self seeth a dream against itself; yet if it sees, how is it that it perceiveth not that it seeth, and in what memory is it that it retained all that it saw, until that [other] half of it be awakened which also giveth it light? How cometh that to cause [the soul] to remember which was sunken in sleep along with it? Who would not marvel at the sun which hath no feet, whose way is above itself, and how it can go therein—by feet? yet it hath none; by wings? yet it hath none; by motion? yet it stirreth not. It doth not belong to walking creatures; it doth not belong to flying; nor yet to the swimming. Lo, in all these things there is a miracle!

35. Speak thou, and explain to us, thou discourse of mortal man! where dwelleth thy store, and in what part of the their interpretations examines and expounds their own dreams to their own selves! Who is it that would not be astounded at this confusion? who that would not be awed at this commixture? who that is equal to comprehending this discreteness? how that it is one, and how that it is many; knowing, and yet knowing not; perceiving, and yet discerning not; forgetfulness, yet memory; himself, yet not himself; if asleep, he is awake; if dead, alive; if quiet, yet of wide wandering; if entranced, yet a prophet; the prophecy of his sleep in his awaked estate he expounded; he is with his essence, and is not with his soul; he is in himself, yet not in himself; for lo! while lying down he runneth about! is it he who goeth forth and cometh? or is it another that cometh and entereth into it? What report is to be given of the emotions which take place in a dream, which stirreth the limbs and maketh the eyes weep real tears in a dream which is not real? If we say it is real; behold it is not wholly so! if we say it is false; behold it is not wholly lost! Lo, their guilt is the same, because their dream is the same: amidst their great quietness their wrestling is great! &c. &c." Comp. vol. i. p. 412, quoted in p. 268, n. c. Vol. iii. p. 480, d. e. and Leont. c. Nest. i. 14. who notices that matter, unless animate, does not sleep.

4 Man's word inexplicable, much more the Word. mind is it that thou dost abide? art thou a portion of the R.l.§.1. soul, whereto there is yet no bound? art thou the offspring R.lxiv. of thy fountain, which bringeth forth, yet faileth not? And §. 3. where is it in the heart that thy motions beat? From this mere lowly discourse of thine then thou mayest learn amazedly the glorious Word, the Word of God. For if thy S.word own discourse knoweth not at any time how to relate its own R. lii. history, honour in thy silence the Word of thy Creator, whose §. 2. glory cannot be searched out! Comp. Pearl iii. §. 4. R. xxv. §. 1. R. xxxiii. §. 1. The Syriac word here answers precisely to the Greek and may mean discourse, either in the mind, or, discourse in words. Thus far then our word 'discourse' sufficiently expresses it; but since the words and 'sermo' were dropped as names for the Word of God, because calculated to give a Sabellian impression, it would not be fitting to use the term 'discourse' of the Son. Hence some little confusion arises in the translation, as we do not use the term 'word' of the discourse in the mind. The points of resemblance between the type and Prototype, on which St. E. here dwells, are

5 its mysterious coinherence in and coextension with the mind, the generation from the mind without passion or partition, and its incomprehensibility. Numerous passages from the Fathers upon this type will be found in Petav. de Trin. vi. 2. vii. 14. Thomassin *ibid.* tr. ii. 18—20. The latter well observes, 21. §. 2. 'Hinc lubet admirari stupendam illam consensionem Scripturarum cum illa sive ratione sive philosophiâ defœcatissimâ, quæ interdum superne nobis allucet, et cujus nonnullas scintillas in Gentilium libris, sed multo magis in sanctorum Patrum monumentis deprehendere est.'

RHYTHM 58.

1. Who hath seen the waters in the womb of a tree, which there undergo a change in a vast multitude of ways, as the waters alter themselves at His command, that they may turn to a body and become wood for buildings, and out of the very same there may be made bridges and ships, so that by means of themselves we prevail over the waters. Praises be to Thy wisdom! Who hath seen wood which has been consumed in a furnace, how that it is entirely dissolved and wandereth about in the air, so that even the sensible perception of it has departed by means of the fire, so as to yield no holding to its holder's hand. It began in the sprout and ended in the flame, and wondrously hath it withdrawn itself! Who can search out in what place the smoke of incense is left, the fat of sacrifices, the smell and the fumes of burning woods? Is it preserved in any thing that it may come to any thing again? or is it dissolved into nothing, that the Lord of every thing may be magnified in every thing?

2 God's gracious condescension heightens 2. When a servant has searched thoroughly, he findeth his fellow-servants; and if one hath searched the creatures, he findeth things proximate to himself; for his Lord is hidden from him, and how vile is the name of 'dust' compared with that of God! Yet still more vile is his disputing in His Maker's eyes; in name and in truth is it vile, yea in both of them. Who will not admit this without controversy, that audacious are not willing to confess even that He is the King's Son. Him they surname fellow-servant, and the crown that He received [they say] exalted Him by grace. Our King and the Son of our King opened His treasures, p. 71, and scattered abroad the good things of His Kingdom. n. y. He gave unto us two worlds, that which passeth away, and that which is waiting to come, yet since His love out-passed

3 His gift, the King took the King's Son and gave Him unto R. liv. us as a gift for His beloved, and killed Him and redeemed us by Him. §. 1. 5. Who

then hath cast among us strife and harasses and mischievous disputing, the device of harm and the plenitude of blasphemy and the utmost evils, envy for love, jealousy for truth? The wicked one saw the Good One, who freely shewed us mercy; he clothed himself with jealousy, that he also might force us to be ruined. Wherefore let us say unto Satan, who worried us to pry into our Redeemer, Get thee forth, go, pry into thy devils, that thou mayest find thy fellow-servants; and also pry into the spirits, that thou mayest be acquainted with thy neighbours; and pry into Gehenna the fire whereof is reserved for thee, and feel after the darkness, the whole whereof is prepared for thee!

RHYTHM 59.

1. THE waters of our expiation and the stream of our 1 R. lxxv. Atonement have become to them [the waters] of strife, §. 1. since in them their disputings range themselves on two Gen. 26, sides. The [Jewish] people strove in the wilderness, the 21. Gentiles strive in the Church; they contended angrily Ex. 17, concerning the waters of the Red Sea, and now these 7. concerning the waters of the Red Sea, and now these Ps. 106, contend angrily about the waters of the Sanctuary. Praises 7. 32. be to Thy Atonement! Who is there that striveth not, Ezech. 47, 12. who is there that asketh not his comrade [saying], 'who p. 203, baptized thee then, and whence was thy baptism received?' n. g. Who is it that doth not admonish and adjure another [saying], p. 197. let not such and such a schismatic priest's hand baptize thee? p. 178, and so they have come to be waters of strife to parties of n. d. strife. p. 196, 2. The Holy Spirit we called on at Baptism. The bold n.c. Nat. disputers have rejected the truth: they strive, and say that Alex. it is not right to make Him equal with the Father and the diss. Son. Who is it that hath despised the Holy Spirit, and xliii. p. hath numbered with the embodied Him who admitteth not

526. of a body? Yet in no place have the Prophets brought in a 4 R. lii. charge of weakness against Him, or the Apostles of deficiency. §. 5. R. As a servant and minister, as a creature and subordinate liii. §. 2, person, the Prophets never have preached Him, as they &c. preached the Son. For He is high above any body, and Scripture implies, that the Holy Ghost & so the Son is God. 301 high above all these. From Him by Himself let us search: for if they must needs write unto us the Nature of the Father and the Son and the Spirit, and reveal concerning the Maker that when nothing was made, He did make; and, as these R. ix. say, wrote of the Son also that He was cre-

ated, how was it^{§, 1} that they revealed not unto us, of this Third Person, of what Nature He was?

3. Who knoweth not that he rangeth in his thoughts, and numbereth in order the Threefold Names of the Father, the Son, and the Spirit? And it is meet that as he reckoneth up Their Names, so also he should reveal Their Natures. If then it be written, let them read it: if not written, let them confess that their Nature is hidden. Inasmuch as He hath not given a revelation to us concerning the Third [Person], He sheweth most clearly that it is not the Natures of the Father and the Son and the Spirit into which we ought to search; but the anxious care of the Good One hath been, how by all means and by all occasions He might shew mercy unto the children of men! 4. Wherefore without controversy allow, that every thing which is given in writing, or by word, that names, and appellations, aim at giving mankind the life more abundantly. It is not for scrutiny nor for distinctions, that we should

not to me very clear to what heresy St. E. is alluding: [see §. 4.] perhaps he wishes to shew that Aetius, by making the Spirit finite, approximated to the Montanists in some respects, and to the Manicheans in others, either of these parties making the Spirit incarnate in their Paraclete, and thus by introducing a duality, obliterating the Catholic doctrine of the Trinity. St. Basil de Sp. S. cap. 2. notices a principle of Aetius, as that on which the Pneumatomachi or Macedonians founded their heresy, viz. that things unlike were declared in unlike terms, and that, conversely, what are declared in unlike terms, are unlike. From this they argued, that the Holy Spirit was not consubstantial with the Son. This will perhaps serve to shew why St. E. appears in this §. to pass from the Macedonian, to Montanist or Manichean, heresy, and from those again to the Anemeans. St. Basil, c. Eun. ii. §. 33. and §. 84. says, Eunomius was the first to call

the Holy Spirit a creature, and that he asserted that He was created by the Only-begotten, who Himself was created by the Father. (where see Ducæus.) To this blasphemy St. E. plainly alludes in the end of the §. search into Their Nature, but that we might be instructed in the greatness of Their Love. Say that the Holy Spirit hath not taken flesh. He is high above voices and the odious sounds of voices that have been uttered. Proclaim the Divinity of our Lord and His Humanity, since these are words which the Holy Books have scattered and cast into the ears of men.

RHYTHM 60.

1. WHAT was it, pray, that compelled the true Father, who 'generated' all things, to use the names 'Generate,' 'Father,' and 'Son?' "It was because He chose to do so." What, chose to lead us into error? "To adorn Himself was what He chose, and He denied Himself." But if this were the case—but far be this from being so, nor let such things come into the mouths of the faithful—still from this selfsame expression, if it did 'adorn' Him, does He who denied Himself, in spite of His not being so, yet prove to be a Generator? The Names of Father and Son intended to 4. The Lord that knoweth all, asked of the devil what his name was; and the unclean devil denied not his own name; as neither did the devils deny His Name: and the clerks are put to shame who have called our Redeemer a creature; for the devils themselves betrayed that He was the Son of God. Of His own self alone Legion taught, that as his own name of Legion agreed with the interpretation of it, so he cried out because he felt that He was the Son of God, whose Name implied His Father. But if His Name comforted the sick, even His mortal Name, which agreed with His Human Nature, how much should that of our God [comfort us]?

5. For who would compare the Names of the Holy One, [and not see] that He agreeth with Himself in all, in that of 'Eternal' with His Eternity, in that of 'Just' with His Justice, in that of 'Good' with His Goodness? in these He agreeth, and how comes it that His Fatherhood is different, in that it agreeth not with itself, if He hath no glorious Son from His own Womb! Who is there that does not see whether these surnames agree with the [things] themselves; with dust Adam [agreeth], Eve with 'living,' Phaleg with 'division,' and Babel with 'confusion.' Since we have touched on this confusion, let us avoid agitation. Receive in order the Names threefoldly. For from Babel one learns, that even there Three came down and confounded. For it says, Come Ye, let Us go down, and that Invisibleness was an attribute of the Father's which the Son did not possess. St. E. then would imply in the text that the Son is the Fruit and consubstantial with the invisible Father; the Invisibleness of the Son would be implied in that of the Father, because 'generate from' means 'having the same nature from' the Father. See St. Aust. c. Maxim. ii. cap. 9.

The expression 'that knoweth all' might be noticed as bearing upon the question, (p. 190, n. g.) whether our Lord grew, really, irwisdom; but the meaning of the original is far from clear. See n. d. on R. lxxvii. See p. 68, n. r.

The Heb. and Sam. have the singular in the present text; the Chaldee and Syriac and the Vulgate also have the plural: the LXX. 3. As St. E. elsewhere refers to readings found in the Hebr. only (e. g. in Vol. i. p. 539, d. to the Cethibh in 2 Kings viii. 10.) it seems likely that some Codices then had the reading from which he here argues, although de Rossi gives no such reading. There is however the same difference in Gen. xi. 3, 4. and Ex. i. 20. where the singular occurs again with a plural verb, which might be alien to the usage of Chald. and Syr. but is akin to the use of Syr in Greek (Kuhner Synt. §. 430. n. m.) and 'age' in Latin (Ramshorn 70. ii. 2.) with a plural. The passage is used by other Fathers to prove a plurality of Persons, (see Sabatier on the place, Petav. de Trin. ii. 7. 10.) but they do not seem to insist particularly upon the 'Venite.' It is right to add that this passage according to the Talmud (see Voisin ad R. Martin, fol. 559.) was altered by the LXX. to the singular to prevent the heathen from deducing a plurality of Gods from it.

this of One only no one could say, for to one it had been, Come thou, let us go down. The wicked one with these

RHYTHM 61.

1. Who is there that would not fear, since the Lord threatened a millstone to the neck of him that maketh one of the children of light to stumble? They that trouble the simple with questions have their prying for a millstone, they are drowned by scrutinizing, and will not emerge p. 87, again, since they keep not silence from that evil wrangling of theirs. The word which teacheth patiently concerning the Father and the Son, who are united with Each Other, S. is that, which has either lowered the Father as well as Him to a kinsmanship with the creatures, or else has raised the Son as well as Him to a state different from that of creatures; since the Son would be like His Father. 2. Any word with a proper meaning in it, is not intended either to leave that meaning unuttered or to give a contrary one; for if the name of Son be suitable to the creatures, then If 'Father' and 'Son' have no corresponding

the name of the creatures is suitable to the Creator; and if the name of the creatures is alien from the Creator, then is it alien also from the Son of the Creator. Whatsoever happeneth to the Nature of Him that begot, may also happen to the Son of Him which begot. The Ray is bright, because bright is He I R. xl. that begot It; and It is not cut off, since It is like to Its R. lxxv. Root; neither is It stinted, since It is bound up in His Surn. e. p. name and like Him in all things. From the Father one may 339, c. learn the Son;

for if the Generator be akin to the creatures, i. 12. the Generate also would prove a fellow-servant with the 3 n. c. on creatures. But if the Father be alien from, is His Fruit akin R. lxxiii. to, them? or shall we separate This from Him and say that 4 R. xlvi. He is not the Son? But if He crieth aloud that He is §. 4. p. the Son, then He hath put strife to silence! 272, g.

5 R. lii. the Son, then He hath put strife to silence! §. 2. R. 3. Who would not marvel at a wedlock of roots which lxii. §. 1. have lost their own nature and have changed their names; R. lxv. both of them are bereaved of what are their fruits! a Root of §. 4. freedom with a Fruit of bondage; and a Tree of bondage 6 R. lviii. with a produce of Majesty. How, when blossoming, do They §. 1. blossom? From this very expression thou shalt learn: for if 7 R. lii. the Son be verily reckoned so, then is He verily Generate: §. 1. He must count for a servant if He be not Generate; it R. lxxvi. must be one of the two. For either both Parties stand good, §. 1. Each of Them in His proper place; or They have undergone a c. Serut. change, and have loosened Their Names, and fluctuated in i. 12. 8 comp. Their Natures. Who would not enquire, whether, if the Name p. 234, of the Son is to be made 'creature' in his scrutinizing, this n. f. [word] 'creature' is not to be Son in the enquiry. Since then it was impossible for this name of its to be consistent with 9 S. its itself, it relinquished it: for the thing intended betakes itself reality to 'Generate,' as the Name of 'Son' also assorteth not with R. lxii. the creature. For that word 'creature' were no longer like a §. 2. creature, as also 'Generate' is not like Son. Whence there arises a great confusion—for the Name of Son will not be consistent with 'creature;' and the word hath forced the 9 S. its wrangler to call the Son 'creature,' and the creature 'Son;' reality and with the Name he hath also destroyed the worship of R. lxii. §. 2.

10 On Athan. p. 423, n. m. This is like the use of the word in Greek Fathers, (see Petav. de Trin. iv. 10. §. 5. Le Quien on Damasc. i. p. 37, n. 5.) for whatever is accessory to the Essence of God in our conceptions of Him, e g. attributes, whether personal or not; here of course personal attributes are out of the question. 3. the Son of God,—the which be far from happening! It is not for any one to abide in what is right, that hath transgressed what is becoming! 4. How was Moses demeaned, who received even the Divine Name and a heavenly glory, yet dared not to say he was God, and deceived not the people? When the children of that people went astray in the desert, then he by all methods reproved them in every thing; and he cried against them, and

called heaven and earth to witness against them. How again was the saintly Apostle demeaned and his colleague, when the men began to offer sacrifices unto them and to burn incense to them, and called them gods, because they saw their wondrous works? They rent their inward heart and their outward garments, and allowed themselves to be stoned rather than to be worshipped. Why did John exempt himself, saying, 'I am not the Christ whom ye seek?' But and if the servant had felt that his Lord was his fellow-servant, then the Nazarite who lieth not, did on the contrary deceive greatly. For he set to his seal, that He was the Son of God, and lo! this preacher's word crieth aloud in the world!

5. Why did not Gabriel deceive Daniel and say he was God, or the Seraph not deceive Isaiah and say he was the Son of God? He was an Angel and he deceived not, a Seraph and he lied not. The Apostle is true and deceived us not, and he asserted and revealed Him to be greater than all. Hear what I say, —that if this were not the truth, it would have been confuted and come to an end. The truth alone is able to increase to the East, and to spread to the West, and to lay hold on the North, and to clasp the South. Into the depth It went down and conquered! into the height It went up and abode and ruled in all places over all! Dan. 8, 17. Is. 6, 6

RHYTHM 62.

1. FROM the very beginning our fellow-servant seduced and Rom. 1, enslaved us in the service of our fellow-servants. His Son 25. set us free from all; and when He liberated us from servants, p. 223, our Lord became our fellow-servant; and when we had let d. go what we had found, the creation was again made our portion. See p. 272, n.g. For it is to the adored Father in the adorable Son that we offer our adoration. Praise be to Thy Light! Who doth Gen. 1, not know that Adam gave those creatures their names, and the names which the servant gave pleased the Lord of all, and were written and were believed? yet have the sons of 2 relation to man's fallen state, and in that state, the result of gradual development, was in Adam from his birth (so to call it) what gave him the power of making and choosing particular names; much as in the gift of miracles (which of course is not without God's agency, comp. p. 68, n. r. the recipient is not tied down to determinate acts of miraculous power, but uses or even abuses that power in particular acts. Eunomius, on the other hand, spoke as if God had Himself uttered certain words and syllables, i. e. assumed that the phrase 'God said, &c.' was not in any

sense an accommodation to man's notions, but a literal fact. St. Chrysostom in Gen. Hom. xiv. p. 124, b. speaks in a like way with St. Gr. of Adam's great wisdom being displayed in giving the names; and so Basil of Seleucia, p. 8. (ed. Dausq. "Go thou up Adam to thy dignity and confirm thy lordship by the names given to the animals; imitate the Creator's dignity! He creates natures, do you give the appellations! And one might see a secret watchword carried orderly through all the animals, and they all flowed together to Adam confessing their subservience to him by their passing before him. For God, it says, brought all the animals, &c. Be thou a creator of names, Adam, since of creatures thou canst not be, and let them be formed by Me, but when formed be named by thee! Let us share the glory of creative wisdom!

³ Me let them recognise as Creator by the law of nature, thee as master by the word of naming! give the appellation to those, to which I have given the substance. I subvert not the name; I reshape not the gift. St. Austin Op. imp. in Julian. P. lib. v. init. notices that Adam's giving 'the names to all kinds of creatures was a proof of most excellent wisdom;' it being so held even by Gentiles, (see Plato's *Cratylus*, §. 8. §. 14. &c. from whom Nyssen, p. 815, a. says Eunomius borrowed 'the nonsense which he through poverty of ideas tacked on to his own trash')—St. A. adds, "that we might have most reasonably conjectured, (even if we had learnt nothing of the sort about Adam) what kind of nature was created in that man in whom there was absolutely no fault; which any one can see...slowness of intellect or memory to be. Severian of Gabala, a less saintly author, in

⁴ the on the place, p. 75. on the other hand speaks as follows: "Since God made him after His Image, He wished also to bring his honour out to view, and to shew verily that he beareth the Image of Wisdom. And see what a marvel! God prefigured to Himself the names, and wished it to be shewn by the image that Adam's decisions agreed with the acts of God's will. So Scripture then being minded to shew that God had also foreordained the names which he gave, says, 'and every thing that he called it, that was the name of it'—i. e. this was foreordained, God had decided it. So Eusebius, (whose heretical bias is thought plain by many great divines) P. E. p. 516, a. where he also is commencing Plato, says of the same text, "What else does this prove, than that the names were given according to nature? for the name which was now given, this (it says) was long before comprised in nature, that to each of the things named there should be and preexist this name which the man

aforesaid, inspired by a power above him, had given it. To which view Origen also strongly inclines, *contr. Cels.* (i. §. 24. p. 18. Spenser, (see his notes) as does Mahomet, *Coran* ii. 31. and perhaps others referred to (anonymously) by Moses Bar. Cephas de Parad. i. p. 477. B. P. Max. vol. xvii.

5 It is not meant that there is any Catholic doctrine upon the subject known to the writer, but that the opinions of orthodox writers on the whole run one way; as they did hold Adam to be possessed of supernatural grace and knowledge, so they seem to hold the need of believing a freedom in the use of the latter, as well as of the former, as if guarding against any depreciation of Adam's supernatural state,—the belief in which the heterodox in all ages seem by some instinct, as it were, led to attempt to obliterate. A supernatural gift of knowledge then freely used in cooperation with the external circumstances in which, by bringing the creatures wonderfully to him, God had placed Adam, seems to be that which originated language. As such a view does not preclude a belief in the continuity of God's enlightenment of the soul, (*comp.* p. 209, n. b. during the process, it is not in any way connected with a heathen notion, that men Adam not been ashamed to wage the war of disputation against the names of the Son, which the mouth of God proclaimed in their ears.

6 2. Our Lord is mystically 'the Way,' because He hath led 7 began with being a 'mutum et turpe pecus.' (See Horace, *Sat.* i. 3. 100. and Lucret. v. 1027. whom Simon quotes. It also falls in with the following other passages from *St. E.*; vol. i. p. 24, d. on the place. "His saying that He brought them to Adam is to shew his wisdom, and what peace there was betwixt the beasts and Adam before he transgressed the commandment. For they came to him as to a much loved shepherd...Not only the power over every thing which He had promised did God give to Adam, but He added moreover the right of giving the names which He had not promised. Now if He did for him somewhat over and above, which he asked not, how, without Adam's having sinned, could He withdraw what He had promised? For if a man were to impose names few in number, for them to be kept in the memory is no great thing. But an excellent thing it is, and greater than man can attain to, when in a single hour a man imposed thousands of names without giving the latter the names of the former. For for a man to put forth a multitude of names for a multitude of tribes of creeping things, beasts, and cattle, and fowl, is pos-

sible, but to do it so as not to give the names of one tribe to its fellow, this is of God, or of that man to whom this is given by God.

8 If He gave him power and associated him in the creation, (comp. Bas. Sel. above, which forms a scholion upon this seeming misprint for Lacopo which occurs in p. 24, f. and clothed him with glory, what was there more that He could do unto him to make him mindful of the commandment, which He did not do for him? Here the whole drift of the passage is the same as it is in St. Chrysostom, viz. to shew that the fall was not from any want of wisdom in Adam, and St. E. minds not what view is taken of giving the names provided that is admitted; though he seems plainly from the second of the alternatives (of that man, &c. which he gives, to prefer referring it to the supernatural state of glory in which Adam then was; as he says in p. 22, c. "He clothed him with glory,

9 and gave him his discourse and intelligence and perception of God. p. 27, c. "He was more subtle than all who had given the names to all; for as the children of Israel without a veil were not able to look upon the face of Moses, so neither were the beasts able to look upon the glory of Adam. With down-cast eyes did they pass before him what time they received their names from him. Here again he is arguing to the same purpose, viz. to shew the serpent's own subtlety was not greater nor as great as Adam's. So in vol. ii. p. 455, f. speaking of the diverse races of men, he says, "From the wonderful fountain of Adam the common stream of words and of forms flowed; which implies that he draws a parallel between language and other natural gifts. The sense then in which such passages are to be taken is to be estimated in part by the heresies the Fathers were opposing. When Eunomius wanted to shew an inherent connection between words and the things signified by them, he is plainly talking of words as they now exist: and therefore it is to the purpose to urge against him, as St. G. does, the endless variety of languages as proof that there is now no such connection. When he or others represent Adam as a mere material instrument in God's hand, it is important to insist on his supernatural state of knowledge and grace, and maintain the existence and free operation of created wisdom.

10 This of course is quite another thing from denying, as Eunomius implies St. B. does, all interference of God or dependence of man in such matters. A portion of a fragment of St. Athanasius ap. Leont. in Mai's Coll. N. vii. p. 86. will fitly conclude this note. "Thus did God make man, and God as be-

ing good made man so great and goodly. Do not then consider his present contemptibleness, but imagine to thyself his first constitution, seeing that it was in God's Image that He made him, &c. &c." ¹¹ us to His Father; and 'the Gate' again, because He hath brought us into His Kingdom. They also mystically called Him 'the Lamb,' and He was slain to be our reconciliation: and as He John 1, was sacrificed and thereby made good His title as Redeemer, 36. how much more was His Generator entitled to that Name, seeing that if He was Son, He was also Generate. From R. lxi. the name itself by itself may its force be tasted; for there. 3. is a name that may explain itself to us. The word 'made' n. c. proclaimeth a Maker, 'creature' a Creator, 'framed' a Framers, 3. 'Son' a Father, beyond all controversy. That is a weapon which, through its truth, hath at no time been overcome. 3. From the confusion made, a perversion is detected; c. Scrut. for lo! every name is of a piece with its root, and agreeth i. 12. with it, 'Made' with 'Maker,' 'Creature' with 'Creator,' and R. lx. 'Begotten' with 'Begetter.' Is then the name of every thing p. 307, to stand, and the name of Son only to be lost? It is not lost, since the lost by it were found and returned. From its own mere self alone it appears, that as this word 'creature' means creature without all controversy, both in name and in reality; so one may rightfully insist that, in like manner, S. it is the Son, our Lord, is the Son, only if He be Son both in the requisition name and in reality: but if the names be empty, then pretend of fitness that all things are names, and nothing else.

¹² and as oil to another, and as butter, and as the fat of wheat; and this is a type of Christ that true Rock, the Head of the Everlasting Building and the Fountain of Life. To every one that draweth near to Him, is He according to his desire: to one He is the River, to another the Gate, to another the Way, and to this one Wisdom, and all things becometh He to all that He may gain every man." The Anomeans, as it would appear from Gr. Nyssen, p. 525, when told by the orthodox that the Son could not be made son in the sense in which men are called sons of light, without making Him capable of moral advance, urged that the Son had a number of other titles, as Stone, Axe, Foundation, &c. which plainly were not names which really agreed with His Nature; therefore neither does the Name 'Son' do so. To this St. G. replies, p. 526, c. 'that though the names which are given by Scripture to the Son are, as they say, many, there is none which we say implies by its

¹³relativeness a connaturalness with the Generator. For we do not, as in the case of the Father's Son, so also in that of Stone, Resurrection, Shepherd, or Light, or any of the other names, use the term to imply a relation to the God of all: but one may as if by some artificial rule make a twofold division in the meaning of God's names. For some of them contain a setting forth of His high and unspeakable glory, and others set forth the manifoldness of His providential dispensations.' Comp. p. 672, d. p. 792, c. Epiphan. Hier. lxix. §. 35. and see on Athan. p. 25, &c. p. 153, n. d. and above, p. 29, n. g. Vol. i. p. 334, c. "The gods of the Gentiles are names without meaning. The argument in this §. is, that relatives imply their correlatives. See Aristot. Categ. §. 7. p. 6. l. 27. Bekk. St. Bas. c. Eun. ii. 9. "Who doth not know, that of words some absolutely pronounced, and by themselves are significative of their subject matters; but others being used relatively indicate only the bear¹ §. 7. R. him? the names of Generate and Generator then are borrowed! lx. §. 1. and so would the Father in His Name be at variance with R. lx. Himself, and the Son also in His Generateness. That the §. 3. Fruit and the Tree are not divided, Their Names proclaim by their true taste.

¹⁴Who can taste any thing 'made' in the Name 'Generate,' or in the Name 'Son' any 'creature.' For the Fruit by itself alone may have its taste comprehended. But if the taste of what is bitter give sweetness, the names of S. are every thing give contradictory impressions. Yet who shall heard make the Names of the Lord of all contradictory? Men do pervertnot, from having a surname by grace, lose on that account edly. R. lxxv. §. 1. their natures by the surname, seeing they remain clad with R. lii. §. 1. names unalterably attaching to mankind, and their own name §. 1. is an assay-furnace to them. If the Son be a servant, then S being clad He is found to be our fellow-servant; if the Son be our Lord, with fixed then in truth He is our God. names of p. 316. ref. 3. R. 5. Who would not be astonished to think that if even the lxxiii. §. 4. Son is a servant, that the Womb of His Generator made Him p. 122, fellow-servant of all; and that He was more glorious in the n. i. birth from Mary, which did make Him a true Brother of man-R. xlvi. §. 4. kind, than in that from the Womb which did not make Him §. 4. either Angel or man, but made Him the fellow-servant and Ps. 110. kinsman of creeping things and of brutes. Who can deny p. 133. R. lxxv. §. 1.

¹⁵ing they have to their correlatives. 'Man,' e. g. and 'horse,' and 'ox,' brings before us each of the things mentioned; but 'son,' or 'servant,' or

'friend,' are merely indicative of the connection with the cognate word. Whenever, at this rate, a man has heard a generate thing mentioned, it is not to some essence that he is carried in mind, but its connection with another is what he thinks of. For a thing generate is an expression used of that which is generate from some thing." And his brother, vol. ii. p. 403, d. "God is called both Father and King, and by countless other names, by Holy Writ. Now out of these names some are used in this single way, thus absolutely I mean, e. g. 'Incorruptible,' 'Eternal,' 'Immortal,' and the like. For these, even if no other conception be understood along with them, in themselves comprise a kind of perfect notion of God. But there are other names which

16 only signify a relative bearing, as 'helper,' 'shielder,' 'protector,' and as many of this signification as may be met with: from which if you take away that which needs assistance, then the power indicated by the word comes to naught. But some there are used both of themselves and with correlatives—as 'God,' 'good,' and such like... There is no reason why a person, who sets before us the Father and Him who is from Him,... should not at the same time by the appellation 'Father' signify to us that He begat the Son, and also explain by the same word His own Unoriginateness." Comp. the next note. the Names of the True One; he hath heard His true Nature in His Name: and if the name of Son and of Generate were found to be untrue, then was He a deceiver. But if the name R. lx. of the creature really applies to it, that name is found to §. 1. be true; yea its appellation is a name of taste and soundness, while that of Son is tasteless. Nay, 'tis we are tasteless, who have made it tasteless!

17 6. But who would make the fixed Names of Father and §. 4. Son and Spirit tasteless, by which the clerks that lack taste ref. 4. have gained taste? For every word which may be tasteless hath its force from the adjoined words. The Names of S. by nature Father, Son, and Spirit, since they alone are fixed, have a comp. force which cannot be made void; for there is nought that is Athan. p. 286-7. akin to them so as to be adjoined to them. Who could be p. 316, baptized in disjoined names? Who could confess in borrowed ref. 1. §. 4. R. lxiii. §. 4. 18 title instead of giving the Son any pre-eminence, expresses no more of Him than what might be said of the brutes, i. e. only expresses that He is a creature as well as they. Nyssen, ii. p. 558. "If the Son be a creature, then the Heaven is a son, and each of the things that are made is, according to this fiction-writer, with propriety called by the name of 'son.'

For if it is not by sharing the nature of Him who begot Him that He hath the name of Son, but He is called so just because He is created, then this same argument will make a lamb and a dog and a frog, and all things that subsist at the will of the Creator, to have the appellation of 'son.'" St. Austin c. Maxim. lib. i. 6. "In order to shew that the Son is of the same Nature as the Father, I opposed to the monstrousness of your error the progeny even of animals that die, to reprove the heart of you who deny that God the Son is of the same Nature as the Father, though you do not deny that He is a true Son. For God Himself gave to animals the power of generating that which themselves are; in which case I called not only man man's son, but a dog a dog's son, not for their likeness to God, but for the confusion of those who detract from the Son of God; who when they see natures corruptible and mortal, which yet have a unity of nature from their parents, are still unwilling to allow to the Son of God a participation of One Nature from the Father, though He be inse-

¹⁹parable from the Father, and incorruptible and eternal with the Father. Whence also I said that, on your theory, the estate of man, in which such growth is possible that at least thereby the sons may arrive at the parents' strength, is the better: but the Son of God, as ye say and teach, being born less than the Father in such way continued so, that He could not come up to the form of the Father, and did not grow." The heretics of the Arian school generally asserted, that Son had unalterable relations to the Father, as St. A. here assumes. See St. Greg. Nyss. ii. p. 369, c. and p. 639-40. (ab. p. 175, n. a.) in which latter place he contrasts as was commonly done the Angels' natural capability of moral advancement with the unchangeableness of the Son. This then will throw a light on the word 'Angel;' and the passage from St. A. on the word 'man.' Angels are capable by nature of continual approximation to God, as man is to his parents, or indeed to God: but the Son in the Arian view not being really a true Son, and yet being fixed to one unalterable state as they allow, is rather like brutes than rational beings, has a title which, with the heretical explanation of it, concedes to Him whom God bare from all eternity, not so much real advantage as attaches to the nature of man or Angel, to wit, a capacity for indefinite progression towards their Creator.

²⁰Heretics pervert the use of language. names? They are essentially indivisible; it is we that have made a division in the Truth. For the virtue of the Father can never be made void of Him who is Generate from Him, neither

can the Son be severed from Him. Who can sever the harmonious Names? Who would not scorn to say that the Creator made the creatures greater than His own Essence in that their names are united, while He divided the Name of Father? Every man is clad with names of his own; and the Father and the Son alone have Their Names stripped from Them.—They have falsified the names of every thing in every thing!

RHYTHM 63.

1. Who doth not perceive, my son, that whatsoever hath surnames, hath had them given from some occasion; and that when there is very urgent cause, at the time of a testament bonds and loans, they come to an end, and are broken off: and veritable names are requisite at that time, that they may seal the truth? Who doth not know that when our Lord was crucified, He cried to His Father, and commended His orphans and disciples, saying, 'Father, take and keep them.' And when John 17, He was raised again, He sealed by His Resurrection His 11. R. 4. Sonship to that Father, and made His Name to pass through the assay-furnace, that it might be believed on in all the world. Who doth not confess, that even during His Cruci- 1 S. upon fixation it was to His Father He cried, and commended the Luke 23, 46. Flesh 2 of His Humanity 3? And that they might believe 2 or Body Mat. 27, that He was the Son, His voice rent the graves, and rent the

50. p. 23. sanctuary; it scattered the nation of crucifiers, and gathered Is. 60, 5. together the nations; and they believed in His Divinity, and Zech. 8, confessed Him the Very God, the Son of Very God. His 32. Voice was as a witness, shouted, confessed, avouched, and wrote, and sealed, that He was not a servant, who as a Son fled to His Father. 2. Since the watch was a man of distinguishing mind, who is called 'centurion,' he diligently observed how the voices of our Redeemer, who cried unto His Father, were in c. Arian §. 5. has the following remark upon the passage, which will perhaps help to shew St. E.'s object here. "He commends all mankind to the Father by Himself, as they are quickened in Him; for they be His members, and the members being many are one Body, which is the Church, &c. quoting Gal. iii. 28. What St. E. then may mean is, to consider the voice at the Crucifixion in its effects upon the Church, and hence, as He is speaking of the Resurrection, he is led to mention not its effects upon men's souls in the intermediate state, but upon their bodies afterwards. In vol. i. p. 561. we find the following passage, in which there is a reference to the way in which Scripture blends the First-

fruits with the effects on the lump. "Isaiah had said, Take a lump of figs, &c. 2 Kings 20, 7. The lump of figs which was put upon Hezekiah's boil, and by which being put on it a cure began to be effected, is a type of the Incarnation of Christ out of our nature. For from the time that God condescended to Flesh, and was united with It, the cure of Adam's boils began. But the figs be a type of the generations out of which the lump of healing effect was derived unto us. Beautifully then doth Scripture add, that it was on the third day that Hezekiah's cure was perfected, and he went up to the House of the Lord;

because it was not before the third day that Christ healed by His Resurrection our mortality; and He became the First-fruits of them that slept, and made ready for us an ascent to the House not made with hands. For the Apostle Paul saith, Eph. 1, 6. God lifted us up with Him, and made us sit in Heaven in our Lord Jesus Christ. In the same way he may here apply what is said in Scripture of Christ to the orphans and disciples who were, by virtue of His commendation of Himself to His real Father, to attain to the adoption, to wit, the redemption of the body. So above, p. 23. in a passage throughout parallel to this, he says, 'When upon the Cross He quickened the dead, His Body quickened them, yea, rather His Will.' Yet the addition here 'yea rather' makes the meaning plain, not to say that 'Body' ought to occupy the place of 'them' to make this clause parallel to the text in this point also. What one would suspect is, that a letter should be altered, and we should read 'Body of our humanity.' Vol. iii. p. 507, b. "O Lord, when Thy mercifulness moved Thee to come down and put on the Flesh [or Body] of our humanity, &c. See R. lxxiii. §. 2. and R. lxxvii. §. 1. This taken in connexion with the way in which St. E. speaks of the Old Adam, (p. 328, n. c. would give a good meaning to the passage, the main object of which is to shew Christ called God 'Father' to the last. Didymus, de Trin. iii. 30. is worth quoting, as shewing what use may be made of the text against heretics. "Through His own Person He commends the human nature which is quickened into Him by faith, which also He deigned to call His members, or possibly He partly teaches all to know how much Arius was in error herein, he having supposed Him not to have a soul in the Incarnation;

and partly teaches all to pray at their last breath, and use this voice, confessing in a right spirit, that it is from God that the being of us men originates, and to Him that we have to return. And so what took place was a precept. See also p. 350, n. d. and Le Quien ad J. Dam. F. O. iii. §. 24. The expres-

sion, however, in St. E., as it stands, would go the other way; it is so strange that this note cannot pretend to do more than A.'s version, i. e. to palliate the difficulty. to pretend these are undistinguishable from proper, names. 319 a voice diverse from all voices. The earth beneath it shook, the sun above it darkened, yea, he also cried, and set to his seal p. 23. that He was the Son of God. From the Lord of all Himself one Mat. 27, may learn how sweet He is; for He called not Himself by the name of the [eternal] Essence, for the Name of Eternal were great and high in His justice, rather than in graciousness. Neither can the height of His name and His surname be brought down, so that He should invest the creatures with it, since it is the Name belonging to the [eternal] Essence. 3. Who would not marvel at His Name and at His mercy? for His Name is inaccessible to all, and His Love condescendeth even to all. Since He hath other Names which are sweet, and accommodate themselves to creatures, and which are condescending in order to magnify His works by His surnames, it was in these that He came down, and clothed His own creatures with His Names. The Heavenly King made kings of His servants: because He was God, He called them also by the name of gods; and because He was Judge, lo, His servants are judges; and because they were travellers, weary did He call Himself by name; and by reason of their riding He also made Himself a rider, that He might in all things be like unto us.

4. Who is there that is in such sort wholly unwise and hard-hearted, as to fancy ever so short a while, that because men were called by His Names, that the nature of man and of God is one [and the same]; or again who, because the Lord was called by the Name of His servants, would imagine a thing made and the Maker to admit of being compared together? For when He called us kings by His own Name, the reality was His, the likeness ours. Again, when He called Himself by the names of His servants, the nature is ours, His is the surname, in the place of the true name: and the borrowed name is plain, both in our case, and in His case. Now by His mercies wittingly did He set His own Names upon His own creatures, not for disputation, but for consolation. Let questioning be stopped, my brethren, and let us pray more. For when He shineth forth unto us, He is as of our race, and though distinct in all things from all things, yet is He with all things in all things.

5. Wherefore, if He were to separate Himself, He could R. xlv. R. lv. §. 2.

RHYTHM 64.

1. LORD, root out the thorns, whose sower is the evil one, p. 220, and the husbandman of tares. For they saw that we disputed, p. 217, and they rejoiced that we wrangled, and they agreed together n. g. at our separation, and they assembled at our dispersion, and they rejoiced that our assay-furnace put not their frauds to p. 122, the trial, nor our light their spots, nor our voice their n. i. disputings. Who would not weep that we have become perverse? For where it was fit that we should keep still silence, there our voice was tumultuous; and were it was p. 118,9. right that we should reprove, there we were tongue-tied by the persons of men. We have gone astray, and have turned p. 162, n. a. on our eyes away from our own hateful faults. We have warred Athan. and risen up against the High One, for we have pried into the p. 190, n. c. hidden things of God, [to see] how He exists. Yet who is able to search thoroughly into that party which disturbeth and p. 326, n. c. troubleth us? For if he indeed have senses, how then is R. l. §. 5. he formed, and how are his ears and eyes furnished with R. lxxv. openings? and if he hath a mouth? for behold he hath no §. 4. body; and if he hath limbs? for behold he hath no frame.

2. Who then—[to take] this apostate Satan, who teacheth n. b. R. lxxv. e. us the prying into secret things—who hath searched him p. 203, n. f. out, [so as to know] whether the whole of him is any man, p. 104. and how he is able to blend his design with our mind, and p. 299, n. e. R. his words into our words, and how too he insinuates his will lxvi. §. 1. into our heart? Here is a marvel in his hateful doings! p. 326, n. c. Who would not be ashamed that the wicked one entereth R. l. into his body and maketh a sport of the soul which dwelleth §. 5. therein; and how that it feeleth not the intimate access of Satan, who dwelleth in itself, and entereth into it; neither can it comprehend how to feel the touch of him that sojourneth in it. While searching into its Lord, let it search into its murderer!

3. Who hath explored into the earth, (which yet appears Scrut. i. to be a thing limited by measures) to see, whence the ear is §. 7—11. R. lviii. §. 1. 322 Difficulties in nature teach submission to those in Scripture.

RHYTHM 65.

1. SPEAK for thy side: Nature is before thy hand, Scripture before thine eyes, and nature is hard for us, Scripture is easy for us; for it was not from nature

that we learnt Christ. It is right and meet that from the same source whence we learnt His Humanity, we should also learn His Divinity. It is right that from the same source whence we learnt His Birth from Mary, we should also learn His other prior Birth. And though nature is hard to us in every thing, the Scripture is able to teach us of the Father and the Son and the Spirit, if They of a truth baptize us and give Basil us life. He is convicted by himself! for either he denies p. 721. the baptism of the heretics to be valid; or else if he is baptized xlv. §. 3. and asserts their baptism to be valid, he is like Marcion, who d. ate the goods of the Maker, and denied the Maker, and though he was conceived and born, yet vilified marriage. Tertull. A bitter fruit this which denieth its own root! For who when c. Marc. i. 29. he baptizeth denies and casts aside That into Which he R. lxii. baptizeth? He cannot then cast them aside, since he cannot R. lxii. baptize without the Names of Father and Son and Spirit. And though every form of words has a fixed shape, thou hast Though had trial of those of the heretics! every word

2. Who hath searched out the ventricles and ducts of animals, meats and their changes, natures and their vicissitudes, some whereof are solitary, and some of them productive of others. There is also reason to be greatly astonished at the trees, how it is that they put forth and bear leaves and branches and yield fruit; the investigating whereof ends in stillness, and the searching after them in silence. Who 324 Necessity of faith illustrated by the case of the blind.

RHYTHM 66.

1. Who is he that hath been daring and hath forgotten himself, and hath wished to be a measure of Him that formed him, himself being but dust? Let him who feels that he is dust praise that Image who fashioned, yea, and ordered him. The seducer seduced and bewildered the sons of men. Against the invisible Sun he incited them and darkened them, not that they should see, but that they should pry. By the Trinity, whereby they were washed, they have defiled themselves, in that they have made divisions about Their Names. 2. There is wrangling in the Church, and in the presence of the Truth the heart is divided upon disputation. In the Church envy biteth men, and in the Ark there was a treaty of peace among the fanged beasts. Under the pretext of truth there were bows; a quiver have they made of wrangling, and it is full of arrows. The wicked one hath decoyed the simple, and introduced them to hopeless questions and crushed them to pieces therewith. He

hath irritated men with things which are not convenient, that they might leave off from those which are allowed. Because they were intoxicated, they put on strife as a coat of mail; they have rent Truth as the garment. Yet is the Truth itself not divided, for it hath rent them that rend it, and cast them out of the Kingdom. Lo, they have put on armour, as in war, for that victory in which is concealed condemnation! They have worn the Scripture to pieces, not that they might read it, but that they might go astray and [see] how to pry and wrangle. They are clothed within with hidden poison, while they are convicted of having the Serpent hissing amongst their words. Who shall be able to allay them who, when supposed to be searching after the

RHYTHM 67.

1. THE standard of truth hath been set in the Scriptures, the blear-eyed leave it; for they seek to shoot at the Lord of angels. This standard is that the Father is One, indivisible; and the Son is One, unsearchable. A visible standard is set in the light, and he who is foolish shooteth darts by night into the darkness. Let stillness be a boundary to the vain talkers, and let silence be a boundary to the disputers concerning hidden things! Let the mouth learn how it should speak, and thus let it speak, lest it repent after it hath spoken; let it learn first, and thus let it teach, lest it become as it were a passage for things not convenient. 2. The Scriptures are set as a mirror: he whose eye is clear, seeth the image of truth therein. There is the likeness of the Father set: there is the image of the Son shadowed out, and of the Holy Ghost. The Names of these Three are set one after another in the faith at baptism. Pretence entered in to make confusion, [saying,] that we ought to pry into them, in order that we may gain them. Scrutinizing entered, strife entered, struggling entered, and truth fled. The right thing was then, that they should gain the truth without disputing, and not that we by searching should let go of the whole of it. It was fit also that in simplicity we should gain life, and not by much wisdom to gain death. It is fitting too in the time of thirst to drink the water, and not in stead of drinking to measure the fountain. It is fitting for a little child to know his father by the sight of him, and not by closely examining him. It is fitting then that one should learn the

RHYTHM 68.

1. THE Scriptures are agreed, men are divided, seeing that it is about the one truth, that strifes have risen from free-R. lix. will. Under the pretext of truth vile men have designed the obtaining the mastery, after having called men to their side. R. xxxviii. The congregations chose their masters, captains of thousands and of hundreds, and captains of tens: because there was abundance of peace, all the spoilers that spoiled by troops every man his neighbour, were vehement at disputing as at a contest, so that brothers cast their darts against brothers. p. 190. Mighty sorrow! The vile drew their tongues; they smote, n. c. R. lxiv.§.1. and were smitten: and without blood or danger that sword though feeble raged. The tongue as a murderer scorneth, §. 2. because it is blinded! 2. Vain-glory troubleth the disputants, as the crown causeth sighs to the wrestlers who smite and are yet overcome. They are much overcome even by that wherewith they conquered, since their excuse was rash boldness. Mighty woe! In what sense has he conquered, who in having conquered, hath yet been the more overcome, whom his own pride hath conquered? How doubly great is the loss of him also that loseth his suit, who by disputing loseth it and by envy too, with perfect loss! Whoso hath entangled his fellow by searchings, him hath haughtiness entangled as in a pit-fall. R.xliv. O great humiliation!

3. One is filled with wrath, another with strife, which [leads to] endless evils. And what hope is there for them that have lost all hope? Let us weep that they have been daring against God and against men, that they may hoodwink them by vain babbling. The headiness on earth goeth into heaven; the earth is disturbed: disputation funeth up as a smoke. The Heaven and the Heaven of Heavens are unproductive of disputation, and the caverns of earth are full of the Disputation dissuaded and prayed against. blasphemy. The Heaven distributeth over things beneath dew and rain, streams that are full of all good things. The earth hangs the things above with all sorts of questionings, with disputation that is full of all blasphemies. The things of clay have clashed, by their disputings, with their handiworks, and have fallen upon the earth and become dust! 1 R. iv. 4. Ten thousand times ten thousand Angels are still, and two are prying; the soul and the body are in disturbance. Still is Michael and Gabriel too, and dust disputeth and ashes too. O heavy wrath! Sickneses pressed on us: their words 2 S. by ceased, as by the prospect of death have their scrutinizings means of their end and disputings also.

Praise be to Thee, Lord, because that Thou hast restrained me from such scrutinizing as all the bold disputers use, that I may live before Thee.

RHYTHM 69.

1. If thou priest into the Eternal, it is a distraction; where wilt thou begin, and where wilt thou end, O weak man! From the beginning to the end there is rest to him that goeth by the King's high-way. To the Eternal there is no beginning nor end, and so He perplexeth him that seeketh into Him. If in the Truth which thou hast laid hold of, thou lettest thyself be of divided mind, thou wilt pour thyself out and error will drink thee in, that thirsty land. If with His secret counsel thou let thyself become perplexed, disputing about Him will be a mighty sea and will come over thee. In the faith as in a ship go down to His Scriptures as a sailor to the port. Save by His Scriptures go not thou down into Him, for He hath made Him many havens among His billows. Praise thou His Name!

2. The High One came down in His Love and became small though greater than all, and was little unto Him who was too weak to go. Again, in His Love He hath become a Sea, that he might traffick therein who was lacking in treasures. But if in His own Nature one should familiarly use Him, neither things above nor things below can go down into Him. What created thing can search into His God-head, when there is a gulph between him and the Creator? Unto the Godship is naught of the things which are made far away; for Love is between Him and the creatures. Unto God there is not a man of the disputers that cometh nigh, though He be very nigh unto them of distinguishing mind. In that Holy One none that is impure partaketh, for that He dwelleth in His entirety in the holy. To that All-knowing One none attaineth that is subtle, for that His Love is with plain men. To that High One none that is haughty attaineth, since His Love condescendeth to the lowly. He, being God, cannot be measured of a man, though very loving unto men. He, being Maker, cannot be measured of things made, how great No faculties can find out God.

soever the thing made by Him may be. He, as Only Living, cannot be uttered by mortals, nor His Generation by the disputers. Unto that Majesty who can reach? the spirit is feeble, the soul is little, the flesh weak. Whoso hath thought that he could search out Him, of him the speech strayeth, of him the heart roameth, of him the whole rebelleth. * It seems but little to add, that the flesh cannot reach God, which assertion may yet be illustrated

by reference to n. d. p. 116. It would however appear more likely, that the word 'flesh' is used (as in Scripture) for the soul considered as acting upon, and acted upon by, the body; and the sentence will then mean, that that one substance, (which we call spirit, soul, or flesh, according to the subject matter which at the time of speaking we conceive of it as acting upon) cannot by any of its faculties find out God. The oneness of the soul in all these three functions ought to have been noticed above, p. 166, n. d. and p. 295, n. d. as what St. E. makes analogous to the oneness of God in Three Persons. It will be

following the example of the Fathers again to remind the reader, that God is not one out of all things and does not come under the laws relating to all things, and that consequently any one of them selected to illustrate His Nature only illustrates It partially. Each of these three functions of the soul seems as we contemplate them to engross its whole substance, and so to correspond to the Trinity in Unity in the rude way in which alone we can contemplate His Adorable Substance. The soul's mode of existence does not, in reality, answer to God's mode of existence: but the two objects, as we contemplate them, do (Leveia, see p. 145, n. a. p. 246, n. b.) exhibit a kind of resemblance. Comp. R. lvii. n. a. b. p. 341.

RHYTHM 70.

1. WITH what eye shall the thing made look upon the Maker, when it is a creature, and He the Creator? There is no seeing of the soul within us, gaze and look as we may, R. lvii. either with the mind or with the eyes. For if we enquire §. 2. after it with the mind one believeth in it, and the other denieth [its existence]. Oh, great stumblingblock! How R.i.§.1. should the soul that is so blind that it cannot see even itself, n. e. gaze upon the Godhead? Neither can it feel itself, yet will it with these senses dare to search into the Creator. Get thee down to the haven, feeble man! for if the sea be R.lxix. vehement, the haven close at hand is as a place of refuge. §. 1. Draw near to a searching proportioned to thy strength; and then if thy heart be amazed and lost, wait thou in silence! Stillness is not at a distance, nor is it at a dear rate that thy mouth can buy silence. Silence is easy; disputing R. li. is hard. It is not by any necessity that prying is thrown §. 5. upon the bold disputer; and even the commandment, though it seem to be altogether constraining, is not of necessity, since it is of free-will. And if the law be not of R. v. necessity, what disputing can constrain us to be searching? §. 5. R. xxviii. He gave the com-

mandments, and refrained disputing; in His §. 2. c. Testaments there is no seeking and no prying. He gave the R.i.§.12. law instead of disputation, and instead of searching, the e.Scrut. faith, unto our feebleness. The natures which He made are R. not to be comprehended; how much less the Nature of R. lxxii. Him who is hidden in Himself, and is unspeakable! §. 1. R.lxvii. §. 3. Mat. 11, 27.

2. The Son, which is of Him, knoweth Him without controversy, as not erring as to the way of searching into Him. Every thing made erreth altogether, whensoever it prieth, for that it cannot reach unto the Maker. If then His Love magnified us, let us know what we are—that our nature R.xxix. cannot pry into His Nature. For every thing which is a §. 1. R. lxiii. §. 3. Creatures cannot comprehend the Creator. creature goeth altogether astray, if it thinks that it is capable of prying into the Creator. Let not that which is made go astray, since by scrutinizing into Him it goes to a wider distance from the Maker thereof.

RHYTHM 71.

1. THERE cannot be among the creatures a vessel large enough to contain that Majesty! there cannot be among minds a womb that sufficeth for the knowledge of the Godhead! For the Maker is very wise, so that He would not be at issue with Himself, as in sport, about the manner in which He should create. For if He were to make a vessel capable of containing Him, then were the thing made greater than its Maker. Folly this, that the thing made should be the greater and more excellent, while the Maker thereof were not greater than it! 2. If then the Creator be the greater, how can the thing made, which He hath made, be commensurate with His knowledge? and if He hath made any thing commensurate with Himself, this were an amazement not to be believed. Again, since every thing which He hath made is marvellous, it is because the Creator is great that they be glorious, though created things. Great is the creature, because great is the Creator of it; and little again, since however great it is, it is worthless [compared] to Him. Nothing then is small which He made by reason of His Love, and yet it is small [compared] to Him by reason of His Glory. Yet the Creator acted not counter to Himself to create aught which should limit Himself, neither did the Maker strive against Himself to make aught which should set bounds to Him. It was not any envy between the Creator and the creatures, since He is

clothed with Love toward His subjects; [but] it is not the lot of that which is created that it should be a match with its Creator in its knowledge.

3. Of what is a creature, the Scriptures cry aloud, that great as it may be, it is far less than its Creator. Let no one imagine these things, or the like of these, of the Fruit or of the Begetter of Him. The Prophets cry, the Apostles confess, yea things above, yea things below, that He is the Son of the Highest. Yea, His noble acts which are rife in Heretics deaf to God's teaching. all the creation are enough to convince even the blind; and who is there that will despise the mighty thunder of all His

RHYTHM 72.

1. WITH mighty wonder set thy soul a boundary, O hearer, and gather in thy mind from distraction! By faith He draweth R. lxx. §. 1. nigh unto thee: but by prying thou removest far off from His blessings. Great disputing is not adequate to the exploring of Him, since He is hidden entirely from the disputatious. In faith wait thou for Him; and if thou hide in Him, to Him it is that thou hast come! how great refreshment hast thou found! Yet even to attain this thine own running sufficeth not, since without Him thou couldst not even know that He exists. If thou wert to search for ever and ever, it is He that giveth thee this, to be able to know of His existence only. And how much soever he that laboureth doth labour, this he knoweth, and beyond it there is none that knoweth. 2. For He is very manifest to him that seeketh Him, and very concealed from him that prieth into Him. Be still, bold disputant! He is withdrawn from thee; He is not in the height above, nor beneath. He is lost by thee: yet found to thee. Lo! in both these who can reach unto Him, seeing He is withdrawn from thee, O searcher; He is found to thee, O worshipper? He is revealed in His Goodness: concealed in His Essence. Instead of His Majesty, seek His Goodness, which may be found of thee. His treasure is open: Himself is withdrawn. Instead of thyself, seek the Deep; instead of scrutinizing Him, seek His aid. His great mercy calleth unto thee, O weak man, that thou mayest know that His treasury is full of compassion.

3. His mighty Power alloweth thee not to gaze after thine

RHYTHM 73.

1. Lo, there is a similitude between the sun and the Father, S. are the radiance and the Son, the heat and the Holy Ghost; of parables and though it be one, a trinity is beheld in it! That incomprehensible who can explain? One is

many, a one that is three and a three one. Mighty wonder, marvel visible! The sun is distinct from its ray; they are distinct, yet alike, since his ray is itself also the sun; yet of two suns no one speaketh, though his ray is also the sun over things below. We call Comp. Chem not two Gods, though our Lord be also God over the creatures. Who can search out how and where His Ray is bounden, bounden and yet free His Heat? Though not divided, R.i. §. 5. 2. Types of the Trinity and the Incarnation drawn and when it is shut up in sleep, the ray putteth it off again, as the dead [body] that is to be raised up again.

3. And how the light pierceth into the eye no man comprehendeth, as [neither how] our Redeemer dwelt in the belly. The light from within the eye putteth on a fair appearance, and goeth forth visiting the whole world, as our Redeemer clothed Himself with this vile body and went forth and sanctified the whole world. But when that ray passed to the fountain thereof (for it doth not separate from its generator) it leaveth its heat here; as the Holy Ghost, whom our Lord left with His disciples, without changing from His own place. 4. Look at the likenesses among the creatures, and do not thou be divided about the Trinity, lest thou perish; since thine own life is too hard for thee, being one that is three, a trinity which is one.

RHYTHM 74.

1. Who shall make me able to gaze and look upon thee, thou great light! wherein are crowded together types of thy Lord? Who can search out the heat thereof, which though separate is not cut off, as the Holy Ghost? The might of his heat dwelleth over every thing: the whole of Him is with every thing, and also with each one. It is not cut off from the ray which is blended in it, neither from the sun as being mingled with it; and when it is spread over the creatures, each one Comp. Basil de Sp. S. §. 22. fin. In this sentence may be contained an allusion to the doctrine, that the Holy Spirit sanctifies the elect by the application of His Very Substance to their souls, each one of which taketh up that divinely infused Heat according to his ability. Yet it may be observed, in confirmation of the view taken in n. b. and c. to R. lxxiii. that St. E. here speaks of the heat as spread over the creatures, as he did of the ray in that passage. For as it would be heretical to make the Holy Spirit, (who never took into union with His Person a nature capable of change as the Son did) to be in any way subject to change; it seems that this passage would shew in what sense the other is intended to be taken. For the mission

of the Holy Spirit (of which §. 2. speaks clearly) is His Procession, viewed as influencing those 'who take up the might of His Heat,' i. e. the elect. (see Petav. de Trin. viii. 1. §. 10.) So far then the passage might be taken to allude not to what is eternal only, but also to what is temporal, i. e. to man's part in the matter, inasmuch as it would be difficult to some to distinguish in words between the Unction of Christ's Human Nature with His Divine, and (what of course in reality is a very different thing) the Unction of the elect with the Holy Spirit. (See however Petav. viii. 7. §. 10. &c.) Yet even the Incarnation of the Son, in spite of the new relations to man to which it gives rise, (p. 234, n. f.) is in such way the result of His eternal Procession from the Father, that neither of the Other Persons could have been incarnate with-

out a confusion of the order of the Trinity. (Petav. de Inc. ii. 15. Thomassin *ibid.* ii. 1. and 2.) Nor is it else than remarkable, that those who favoured the Nestorian view of Christ's Mission were also opposed to the Latin view of the Holy Spirit's Mission. (vide Le Quien. Diss. D. i. §. 13. Petr. Strozza de Dogm. Chald. p. 17. ed. 1617. Assem. B. O. iii. 2. p. 233.) If then in a passage of disputed meaning what makes for A.'s explanation is not concealed; it is hoped that what is done for fairness' sake will not be taken to be done from hesitation as to the explanation here given. For it seems, that had St. E. had before him here only the substantial application of the Spirit to the elect, he would have spoken of His being 'mingled' with them or 'dwelling' in them; and that the clause really alludes to the two constituents of the notion implied by the word 'mission,' the eternal Procession of the Omnipresent Spirit being alluded to by the phrase 'spread over the creatures,' and His union with the elect by the remainder of the sentence. See on c. Scrut. ii. §. 8. Calcas (in Petavius) illustrates the Mission of the Spirit much as St. E. does that of the Son in the last R. as follows; 'Although we take the Mission in a sense implying time, referring our own affection to God, yet may we not make it subject to time. For if a blind man were just to recover his sight and enjoy the sun's ray, one should not say that the ray or light then for the first time proceeded from the sun. For it is plain that before the man recovered his sight, &c.' St. E. himself gives such The operation of heat and the Spirit compared. 343

taketh up the might of its heat according to its ability. By it the naked getteth him warmth, while putting it on, after the likeness of Adam who was unclothed; this it is which is See on c. Serut. grateful to all that are na-

ked, while it sendeth them forth, as i. §. 34. men invigorated, for all labours. 2. The Spirit also clothed the Apostles and sent them forth to the four quarters of the world upon labours. By heat all things are ripened, as by the Spirit all things are hallowed! O visible type! By that is the cold that is in the body overcome, as uncleanness by the Holy Spirit. By p. 73, that things which the frost hath bound are loosened; as n. d. souls which the wicked one hath bound are by the Holy Spirit. By it the calves of Nisan dance; as the disciples p. 27. [rejoiced] by the Holy Ghost which dwelt in them. By the heat also are the bridles of winter broken loose, wherewithal it holds back the fruits and the shoots; by the Holy Spirit again are the bridles of the wicked one broken off, wherewithal he hindered all graces. The warmth awakeneth the bowels of the still earth; as the Holy Ghost doth holy Church. How much then is it that he will go astray, and how much that he, a feeble man, will be searching the mighty boundless treasury? and how can he go astray so far as to measure with Him, unto whom whatsoever is in the four corners of the world is small? §. 1. p. 235, ref. 1.

3. Heat looseneth the evil bridle, yea, the chilly silence of comp. the frost upon the lips, and penetrateth the mouth, yea, and R. lxxii. the tongue, as did the tongues of the Spirit which settled on the Acts 2, Disciples. The Holy Spirit by His Heat applied by the. tongues chased silence away from the Disciples, the evil, yea, an abundance of illustrations that it requires some apology for introducing thus much from Calecas. But to use the words of Petav. viii. 5. §. 8. "rapit nos ad sese ac sine satietate delectat tantæ rei ac tam suavis jucundæque recordatio." The operation of heat and the Spirit compared. God's condescension and man's inadequacy dissuade prying.³⁴⁵ in the firmament, three senses fail, if thy whole body were senses they would not reach to the Godhead that is hidden from all. The three senses that failed at the types of the Threefold, that are the in sun, they cry aloud, that they are ignorant how to scrutinize the Father and the Son and the Holy Ghost.

2. Again, place water before the sun, and behold there a semblance of the Birth of that Holy One. For without separation and without flowing it generateth a fire, a generate which is chaste as the generator thereof: this is not by separation from the sun, nor by severance from the water. Mighty symbol! For while the water and sun are unimpaired, a generation takes place, wherein a man seeth the Generation of the Son. He hath shadowed out difficult things by simple ones for our feebleness, that we might know clearly

that He is the Son. By every similitude the Gracious One came near to our weakly estate, that He might heal it. 3. And if that Great One who is God, without semblances approacheth not unto mankind, let man who is feeble not seek to bring his own weakness near that Majesty without a medium. Linger not, O mind, construct spiritual bridges, and pass on to thy Creator. O son of a servant! serve thyself of the wings of the Holy Scriptures, that thou mayest reach to the Son of thy Lord. And let this soul too avail itself of every medium, that it may reach to the Holy Spirit; and thou body be not slothful, fly as an eagle unto that Body which quickeneth all.

4. And since those senses of man's are too feeble to scrutinize the God-head, deal not extravagantly. For lo, the senses of the Angels on high, subtle though they are, yea spiritual, yet suffice not! Stay then the coarse senses of the gross bodies which carry off excretions! from searching these things are relinquished as too pure; tell us concerning the unclean things of unclean devils! Let the senses of thy body tell us of the spiritual senses of the foul-smelling devils, with what nostrils doth Legion snort? and with what feet runneth the wicked one through the whole world!? sages may be added here. Canon liii. fin. "Oh, High Priest, who didst offer Thyself for us a Sacrifice to Thy Father, receive from us, O Lord, our offerings in Thy mercy, and clothe with glory those that have waited for Thee and kept and done Thy commandments." xxiii. §. 3. "Lo! the pillar that did lead Israel, causeth His Light to rise to thee in darkness, for there is hidden in thy limbs His Body that rouseth all, and in the blood of thy spirit is there mingled the Cup of Salvation which leaveth not thy body in destruction." liv. §. 3. "Take Baptism and the Body and Blood of Christ with thee as a passport." lxxxi. "As provision for a journey Thee have I taken unto me, Thou Son of God, and when an hungry Thee have I eaten, O Redeemer of the world! Far be the fire from my limbs, and when the smell of Thy Body and Thy Blood striketh from me, may Baptism be to me a ship that foundereth not!" Paræn. v. 1. p. 414, c. "O fatted Calf that wert killed to be a Sacrifice for sinners, blot not out me wretched man, O Lord, from the number of them redeemed by Thy Blood! Thy Body have I eaten, and Thy Blood have I drunken, and by Thy Death believed that I should live." p. 429. "Because

Thou hast given me Thy Body to eat and Thy living Blood to drink, by Thy Body may I be pardoned, and by Thy Blood have my sins forgiven, and rise to praise Thee among the assemblies of Thy Saints." p. 432. "That sea of

fire disturbs me and terrificeth me, and I am in fear by reason of the iniquity I have done. May Thy Cross, O Son of the Living God, be to me a bridge, and from Thy Body and Thy Blood may Gehenna go away ashamed, and I by Thy mercies be redeemed." p. 452, f. "Leave me not in the enemies' hands, nor give him ground against me; for Thy Body and Thy Blood hast Thou mingled in me, and Thy Rood betwixt mine eyes is stamped." p. 480, c. and f. "From hateful lust deliver me by Thy living Body that I have eaten, and I will lay me down and sleep in peace, and guardian be Thy Blood to me, and to the soul that is Thine image." p. 482, c. p. 488, e. p. 490, f. p. 493, f. p. 494, e. p. 519, d. p. 535, c. p. 545, c. ('Thy Body and Thy Blood as an earnest of life is hidden in their members,') p. 551, d.

RHYTHM 76.

1. By the names of trees, lo, their fruits also are named, R. lx. §. 3. R. lxii. §. 4. whether they be sweet or bitter! The names of the trees then and their fruits are the same; they are distinct, yet equal. A great type! Distinct is the fruit from its tree, and yet the same with it, since one appellation is given to S. surthem both. If the root be sweet, then the fruit is sweet; the same name men call them both, it and its fruit. Distinguish p. 317. the names of the stem and the fruit, and yet make them the same also, and call the fruit by the name of its tree. For if it be sweet, they call the fruit also sweet, and the root how-R. lxxvii. §. 3. c. §. 12. §. 31. & p. 383, n. x. ever stringent. Distinguish the Names of the Father and the Son, and also make them equal, since the Father is God and the Son is God. For God is the Name of the Father and God also is the Name of the Son, as it is written. For He is distinct in Name, in that He is the Son; and equal in the Name, in that He is God also. Glory to His Name!

2. And if [the names of] trees as well as of their fruits be true, how much more true are [those of] the Father and the Son. He shadowed forth things hidden upon things which are visible, that He might shew the things which are not seen by the things which are seen: He imprinted His mysteries upon trees, that He might explain the things which are not comprehended by the things which are comprehended. For He also interpreted difficult things to us by the things which are easy, that we might easily gain a knowledge of Him, and things difficult by things which are clear, He made clear unto us, that we might know clearly that He is the Son. That He is our Lord then, yea, and our God, the just feel: p. 372, n. n. scriptures cry aloud, that the

Father is God and the Son is God. Without God is the [Jewish] people who gainsay Him.

RHYTHM 77.

Mark 13, 32. §. 3. R. liii. §. 5. R. lxxviii. §. 1. 2. R. lxxix. §. 1. 1. 'THAT Hour knoweth no man;' this the childish have balanced with the Son, and it as it were preponderates. For if the First-born does know the Father, who is there that is greater than the Father Himself, whom yet He doth not know? That hour, forsooth, no man knoweth, not even the First-born, for it is the Father only who knoweth it. And if as they think, it is because He is a creature that [the Son] does not know it; behold fools are making Him a creature by their prying. 2. Come, wonder ye how our Lord, because He is a creature knoweth not that hour, while they which are created by His own Hand have dared to pry, not into that hour, but into the Lord of hours. Would that they would abide by their own word, that every thing which is a creature might keep silence before its Creator!

3. By that knowledge wherewith He knoweth His Father, is that hour also pondered upon in His knowledge: for if He gave Him to know His glory, and concealed from Him an hour of time, then is it greater than Himself. Set the hour which He knoweth not, along side of the Father whom He knoweth, and weigh and see whether is more excellent. 1 §. 1. For the Son by the mere fact of His knowing the Father knoweth Him entirely: He is not less than Him; for that He lacketh naught. And since the Root is real, in a real way doth the Fruit which He brought forth know Him 2. And what fruit is 2 R there that knoweth less than the root thereof, in that the whole of it is blended 3 with the whole. For if in its knowledge it fell short of its tree, then in name also hath it ceased, for it were not its fruit. If then that fruit agreeth with its root in its name, it agreeth also therewith in knowledge. The sweetness which is in both of them is one: one is the knowledge 4, which is in both of them, being they are commingled. 4 R. xlv. §. 3.

4. The fruit is mingled into its tree, and so is its root into the fruit: who can sever them? They are not divided in the sweetness; they are not divided either, in the knowledge of perfect truth. The love of the fruit is amid the root, and amid the fruit that of the tree: who can divide them? The Names of the Father and of the Son and of the Holy Ghost, equal are they, and at unity in the illapse at Baptism. The Names are united, the movement is the concordant 5 one of S. equal one Will 6. They bear as it were one yoke, and

come; and as 6c. Scrut. They are equal in the illapse at Baptism 7, so are They also in Their unanimity. 7 p. 166, n. d. 5. But the Fruit came down and clothed Himself with a Body 8, and clothed Himself along with it with the feeble 8 or Flesh

b It might seem from the Latin, (*completitur et representat*) though very loose, that it was intended to be printed 4 was comprised in His own knowledge; which certainly would make the passage run on more easily. Christ's seeming ignorance names of His kindred, that as He even put on our human nature, He might also put on our knowledge for our sakes. 4 This squares with the passages noticed above, p. 190, n. g. p. 305, n. e. The words 'for our sakes,' which tally with 'for our profit,' in Athan. p. 461, n. f. are explained by the next sentence, in which the asking of questions evidently refers not to the real state of our Lord's knowledge as Man, but to what He said and did with a view to carrying out the economy, asking questions when He Himself knew what He would do, as though He did not know. Having put on our nature, He demeaned Himself, so to speak, as though He had all its accidents, some of which He suspended at will, see p. 202, n. c. p. 199, a. So in a Sermon on Lazarus, vol. ii. p. 391, c. he says, 'When the third day of the death had come to the dead, (Lazarus) and upon the fourth the worm had begun to gnaw his features, the Quickener with His disciples came to the city of the deceased, and asked his buriers that were assembled, Where have ye laid him?' The question about this was owing to the perverse [Jews]; for it is clearer than the sun that Himself had no need to ask it: it was to attest his burial that He asked....He did not say, Where is his sepulchre? but, Where have ye laid him?

He knew the haughtiness with which they gainsayed His noble acts, and so by the question tied them down to the place in which they had laid the buried man. He did not ask, Where is Lazarus laid? or, Where is he buried? but, Where have ye laid him? do you shew Me, ye gainsayers! Even of the Father is there a question which is like to this, and what is uttered by many that do I through reverence abstain from, without going into perverse disputings. Truth standeth by itself; it is not a marshalling of words that grapples with faith; simplicity with cheerful look it is which beholdeth truth as it is, and without wordiness and strife it standeth on the side of verity that is without strife and disputing. Whether of the two is greater to know, where the sepulchre is, or to raise him after he stank? That He was a knower of hid-

den things He proved before He came, by His revealing to His Apostles that 'our friend Lazarus is fallen asleep;' but the gainsaying buri-ers did He ask, 'Where have ye laid him?' that He might take a pledge of his burial from them, and then call

him. He wittingly bound them down to their having laid the buried man there, that when He had called him and raised him up, they might be witnesses of his resurrection. He asked, Where have ye laid him? they say unto Him, Come and see. They were tied by the question, that they might not gain fresh haughtiness. The Son is not inferior to the Father, through His asking concerning the sepulchre, or from His weeping over Lazarus. His Incarnation did He attest; both in His weeping and in His sweating the tears and the sweat were His own, yet do they not minish the Son, seeing He is a Raiser of the dead as His Father. He wept to attest the reality of His Body; He called the dead to shew His power; He put questions to tie down the gainsayers; He prayed to shew His perfectness. Neither doth His prayer over the grave make Him less than His Father, and indeed from His own language thou learnest, that it was not from any need to do so that He prayed, for what I say, He says, is for the sake of the people of the Jews, that they may believe that Thou hast sent Me. The mind of the people did He heal, seeing their hearing was weak, and they manifestly doubted if He was the Son of the Most High.

This was why He referred all His actions to the Father, to shew that it was not from 'robbery' that He was Lord and Quickener of the dead. In lowliness were the things done by Him, done, that the understanding might behold His love. It is beside our purpose to speak of these things here. Clearly shineth truth in its generations, and without our words it gleameth! Perfect is the Generate, as is His Generator! Wonderful the Firstborn, as He that sent Him! a Raiser of the dead is He, as is His Father also! For He that wept raised also. Upon this point it is possible for us, if ye asked us, to speak many things, if we see that the seed of our word hath budded in your ears. Even if ye reject it, I shall not cease to sow! Be not a rock unto my word, nor the high-way, nor a place of thorns, &c. &c.' In this passage we see that St. E. used the account of Lazarus' resurrection to establish any thing but a true ignorance of what our Lord asked about, which the Adoptionists afterwards used it for: see on Athan. p. 466, g. What St. E. argues He that knew all things became unknowing, He asked and listened, as a man, for man's sake!

6. If feeble men then have pried into the Essence [to see], how He is the Son and yet cannot contain that [Essence], either let them be still, if He knows it not, or if they pry, let §. 2. them confess that the Son knoweth all things. If then they pry when not permitted, this is audacity; or if it be permitted, p. 128, it is as a gift [of grace]. He then who gave dust [the liberty] to search, how should He hinder His Son from knowing an hour of time? Grant that He knew not that hour: the cause of His not knowing was the Body where for Flesh withal He was clothed. from it is, that our Lord's disclosures of His knowledge were made with reference to those whom He was addressing, and also to prove the reality of the Flesh, i. e. to shew that He had a certain Nature, not to describe the state in which that Nature existed in Him. See Eulogius in Phot. p. 284. ed. Bekker. who has many topics in common with St. E. here quoted, and in R. lxx.

RHYTHM 78.

1. SHOULDEST thou at any time be minded to say that the Son knoweth not that hour which He does know well, since that hour is from His reckonings, He knoweth it, for by Him were all numbers framed. If it be [an hour] of the year, He R.1.§.1. knoweth it well, for by Him the months of the year were framed as its limbs; if it be of the months, He is acquainted with it, since by Him were framed the days of the months as arteries; and if it be of the days, it escapeth Him not, since Mark 2, by Him were divided the hours and the sabbaths and the weeks; and if it be of the sun, He is acquainted therewith, since it is He that hath trodden out for it the paths of winter and the steps of the summer; and if it be of the moon, again He knoweth it, for it is He that made the full moons, with the beginnings of the months. If it be in the height or the See Is. depth, it is in His fists: by His finger are all creatures suspended! 40, 15.

2. Compare the hour that He knoweth not with the Holy Ghost whom He doth know, [and see] whether is greater! and set forth clearly unto us the reason how and wherefore He concealed from Him the hour of His triumph? If the reason why He concealed it from Him, was that He might be less than Himself, lest He should make Himself like Him by stealth, that conceit is very weak, and see how soon it is solved with a single word. For when that hour shall be revealed, and the trumpet hath sounded, and the triumph is going on, it shall be solved. Now then compare the two together, and the inequality will have become equality upon their assumption. One of two things

must be: if it be in the fact of His not knowing that He is inferior, then by knowing He will become equal, when He doth perceive it; or else if He be not advantaged when He doth perceive it, then of what advantage is it? for see though He does know it, He is still inferior, inasmuch as even Satan may know that hour, for when revealed, he will be ruined thereby. A mighty thing then is St. Mark xiii. 32. discussed.

that hour to conceal from His Well-beloved, when even Satan may know it! 3. Come then and hear the ground of His glory who is Lord of all, who is greater than all, whom all things depend upon! For the ground of the glory of God which has respect to us is His loving-kindness, which endureth for ever; and the ground of His glory in respect of His Son is His Paternity, which also is from eternity to all eternity. Oh, holy grounds, which neither towards creatures nor towards the First-born shall ever cease to act! Time is the ground of the hour of time, and it is for a time, and with time itself its time passeth away. Mighty is the ground of His Makership, so that nothing made can ever be as great as its Maker! Mighty is the ground of His Paternity, so that His Begotten can never at any time become the Begetter!

4. Of that hour there is yet another question for us to proceed to examine, since that former one hath been explained. And he that hath been induced by this gave thanks, and declared that our Redeemer also knew that hour! He as it were whispered to us as in secret, that it was strife that framed it, and spoke it, that it might prevail therewith. Strife hath pleaded guilty, and truth prevailed! questioning hath ceased, and the crown hath come to the Conqueror! St E. here is evidently speaking of some one with whom he had had a controversy, and whom he had won back to the faith. Who it was, I am not able to discover. The two questions which he examines here are, (1) Whether Christ's apparent ignorance of the day of judgment is inconsistent with His glory viewed as relative to man, or (2) whether that ignorance is inconsistent with the same viewed as relative to God. The latter (if I mistake not) he means to dispatch by saying, that, as He is the Maker of all things, and of time among them, and so cannot be a creature, He must be taken to be teaching in the text in

question, that He derived His knowledge from the Father, and so is a distinct Person from the Father. The former he reserves for the next Rhythm, merely stating here that he had gotten his adversary to allow that our Redeemer also knew that hour. The words 'our Redeemer' are remarkable, as

shewing that they had discussed, whether Christ (see R. lxxix. §. 1.) as such, i. e. considered as Man as well as God, knew that hour, and that St. E. had opposed the view held afterwards by the Agnoeter; at least it is very unlikely that he should use such an expression of the Son, considered as God. Comp. R lxxix. §. 6. A a 2

RHYTHM 79.

1. WHICH, my son, is the most glorious in the comparison, and which, again, is heaviest in the balance, that the Son knoweth not that hour or that He knoweth it? The Father who is great beyond comparison, He did declare; yet said that He knew not, and declared that He intended not to pry into, the hour, that by the hour He might hinder, yea, that the hour might rebuke thee, bold man, from prying into the Lord of all hours. To Thee be glory, Thou Son Christ, who knowest all things! 2. By thine own self know that He knoweth, since He has prevented and tied up thy knowledge: for thy free-will is a defiled handmaid, which, being in wine, spoileth exceedingly her Master's treasures. Chains He prepared for her, gyves also He made for her, hedges too, and they surrounded her, and walls, and they encompassed her; and if these preserved her not, from all this her madness is made known. He knew that the families and tongues, and that the Greeks, that are eager after hidden things, were to come to His discipline. For it was the net which collected those of every Man's chief good is God's rule in all He gives him. 357

sort. His leaven bridled and brought the wild asses to His doctrine, and in order that they might not be confused in their race, by one yoke of truth He taught them one race of concord. He gave not a place to the light-footed, that by himself he might run apart from others. He gave not him that pryeth a place, that he might be loosened from the yoke of the faith; [upon] clerks and unlearned men, the subtle and the simple, upon all of them the one yoke of equality was extended, even the yoke of His chariot, whereby the divided gain concord. 3. That we eat, and drink, and sleep, and rise, is of the free power of our will; the senses too possess free-will, in that they have power to do as they wish, yet not to do as much as they wish. Thus beneath the yoke of love which is put on them, [and] of truth wherewith they are encompassed, is it, that they neither go astray, nor lead astray, seeing they obey the will of their guide. If where free-will does not exist, it yet does exist, to wit, in the family of brutes, how much rather will it be found in its own

abode, in man, who hath the motions of himself within his power, that is bounden by the truth, yet free in his actions, and by perversion can transgress against the things that are good; but if he slip from off the verge of truth, to error is he degraded.

4. One watcheth and [after] sleepeth, and when he sleepeth yet the reward of his watching is reserved for him; again, one fasteth and eateth in his season, yet his fast is not by any means lost to him by his eating. For food and fasting are both of them clean and fitting. Truth is single, yet error is the neighbour thereof; and if thou strayest ever so little R. xi. §. 3. 4. 358 Christ, who made all things, and all time among them, could possibly be concealed from His Finger which shaped all things? If then this was impossible, it escaped not His Foreknowledge, and He prepared a place for it that it might be established therein, and a time when from being secret it should become visible. When it was not found, yet was it p. 353, found by its Master, seeing it was kept in the treasury of ref. 3. His knowledge. And if it be hidden in the Root, it is not hidden in the Fruit which is in His Bosom.

RHYTHM 80.

1. INQUIRE and hearken discriminatingly that faith is a second soul; and as the body standeth by the soul, the life of the soul also hangeth on faith, and if it deny it or be divided, it becometh a corpse. That mortal body then dependeth upon the soul, and the soul is dependent upon faith, and faith also itself dependeth upon the Godhead; for from the Father Himself by the Son the Truth descendeth which quickeneth all of them in the Spirit. For by this Truth it is that man can link his soul with those above: by the soul he liveth, and by means of the body he seeth and heareth: by Faith and Love and Wisdom he is blended also with the Godhead, and hath His Image formed in him. Let us not then loosen this wondrous fabric, nor let the faith become void in our souls, lest we should become dead invisibly, whereof the Living One said, 'Let the dead bury their dead!' This air is a soul which without living breath quickeneth the body, and whoso ventureth to cut himself off from it, his life floweth away, and he is visibly a dead man; and whoso cutteth off himself from the Word of Truth, his soul is invisibly a corpse.

2. Ezech. 18, 23. 2. I have no pleasure at all in the death of him that dieth, witnessed the Living One who quickeneth all. As the Sea, is that True One which cannot be deceived, a Fountain of Life! He hath made known His Will and hath certified His Love, which thirsteth mightily to kill our death.

The Scripture hath sealed unto us that the just in faith findeth life. He hath made the Truth as a glorious root, and works as fruits Comp. hath He hung upon faith, and suspendeth them on the branch R. xvi. of truth. By a visible type, lo! hidden things shew them-R. xiii. selves to thee as it were to the eyes; for the body longeth R. over the gains as a merchant, and let the mind too gather lxxvi. together its treasures as a sailor, into faith the ship of Life! R. xlix.

3. And as the body standeth by the life of the soul, the §. 3 R. soul too though full of life yet without works is not even §. 2. alive; for by the deeds of faith it is able to live, and the James², Scriptures are witnesses. Lazarus the faithful answered and 26. came forth! and sweet was his savour through the voice of Him p.350,n. that called him: and after the type of Lazarus, the Gentiles were quickened with the hidden life; and as a type of the Jews did the thief die that hung himself, and left his ruin as an heritage to the Scribes that hired him.

Three Rhythms concerning the Faith

EPHREM THE SYRIAN

c. AD 306–373

Three further rhythms on the faith: the persons of the Trinity distinct in will yet one, the different laws given in different ages, and why simple faith is better than the questions of the curious.

RHYTHM 1.

1. I marvel at our boldness, to such a height hath it mounted! it is not that it hath reached it, that I marvel, but that it thought that it should reach it. For it is not because a man thinks, that he that comprehendeth aught, that he does comprehend it: it is not from his thinking that he comprehends, for to think is a very easy thing. The scrutinizers too thought that they comprehended, yet did they not comprehend, because they thought. For high above every mind is the Creator of all minds: He may not be investigated by man, nor by the Angels ascertained. Nothing made can by its knowledge describe the Maker, nor even how itself was §. 3. * These three Rhythms have been referred to in the margin and notes as *contra Scrutatores*; the three first of the foregoing as *adversus Scrutatores*, for distinction's sake. *Assem. præf.* p. 18. speaks of them as if directed against the Audians or Anthropomorphites: but as no sufficient internal evidence occurs to lead me to think that they were as a whole directed against them, and as Walchius (*Ketzerhist.* iii. p. 301.) confirms me in this opinion, they have been treated rather as a continuation of the foregoing Rhythms. The conception of God in the likeness of man is common to many heretics: heresy indeed may almost be said to consist in attempting to reduce God to what we know of the highest being with which experience makes us acquainted. Hence such passages as §. 18. may be explained as applying directly to Arianism, though with an allusion to the Audians whose heresy lay in inferring from Gen. 1, 26. that God was like man. Nor ought

even thus much to be assumed overhastily: for, though St. E. does mention the Audians, (above, p. 197, n. d.) he may allude to some heathen error, such as the Indian notion, that God in creating assumed the human form, (Purusha) a notion the Magians are likely to have borrowed in common with many others from India: and from them the Audians may have copied. For the account given of them by Theodoret, (H. E. iv. 10. and H. F. iv. 10. with which Walchius, p. 316. quarrels) as holding fire, darkness, and water, to be eternal, is perhaps only antecedently improbable from an ignorance of the Oriental systems. The notes and marginal references will shew that there is a sufficient resemblance between these and the foregoing Rhythms, to make Asseman's assertion (for he says nothing to prove it any thing more) highly questionable: in particular see p. 389. n. b. and p. 396, n. l.

The Son made all things, is not understood by any thing. 363 framed, is it adequate to describe. If it be inadequate to [understanding] its own framing, how shall it be adequate to adv. [understanding] its Maker? No mind can reach to the mighty height of its Maker: after this very height, and §. 4. below it, is there the prying of them that pry. They harass themselves to form some likeness of Him, who is like to One alone. They all go astray in the knowing of Him, when the One [Son] which He hath alone knoweth Him. 2. He is not of the family of things made, that they should adv. search Him out as if their comrade: He is not of the race Ser. R. lxi. §. 2. of things framed, that man should describe Him: nor is He S. akin to the Angels, that they should pry into Him as if their Adam kinsman: neither is He fellow of the Cherubim, who bear Him up as Lord: neither flieth He among the Seraphim, R. iii. since His Glory is at the Right Hand: with the ministering §. 13. §. spirits He is not, since He with His Father is ministered Serut. unto. All the Hosts of Heaven are entrusted unto His §. 1. and command: they cannot see the Father without the First- §. 8. born, their Commander: for neither without Him were they framed when they were made. The eye sufficeth for the p. 209, light, and with it the whole body is lightened; the ear R. xli. understandeth the voice, and by it do the limbs hear; the §. 2. mouth tasteth victuals, and so by it and with it doth the whole body. Thus by the Son who is from His Bosom do Angels see the Father: by Him also they hear His voice: by Him they receive His Gift. There is no other brother by One alone all the creatures. It is in His graciousness that He is a Pardoner, in His righteousness that He is an Avenger. By that He rewardeth, yea, by this He avengeth;

for He is the measure of His repayments. It is in His wrath that He is inflamed, and in His mercy that He pardoneth: by His knowledge it is that He revealeth, and by His teaching that He teacheth: by Him He teacheth, by Him He maketh His creatures rich in His wisdom: and by Him He helpeth them that are in need to blessings from His treasury. By Him He will give to His wrestlers their crowns, when they are risen again. The whole of Him is mingled with the whole of Him. Who suffice to search into Him? 4. The Angels worship with silence: the Seraphim cry 'Holy' to Him: the Cherubim are laden with [His] glory: the Wheels run with [His] brightness. All of them afar off, by the Revealed One, worship the Hidden Father. If there were any other essence [to see Him by], and if it could search into the Son, its power to do so would not be from Him, since it would be unto what was from Him, that it had power to attain. Or if it knew Him, though external to Him, either it were akin to Him, or of the same family. Any other essence if it indeed by itself knew Him, either was far off as external to Him, or near as of the same family. If there were an essence that was related to Him, it is but a One that is many in names only; and should it not be related, then we are among the feeble created beings. Seraphim and Angels are not equal to it, and if there be any other nature, as being external [to Him], it is far removed. O thou creature of dust here below, to what height art thou mounting?

Who hath ever seen the hungry that are satisfied, and are filled and intoxicated with the floods of glory that flow from the Beauty of the Eternal Fairness. The Lord of every thing is a treasury of every thing: to every man according to his strength doth He give glimpses of His invisible Beauty, and of the Brightness of His Majesty. That Brilliancy giveth shine to all in its love, to the little with its glimmerings, to the perfect with its full rays. The fulness of His Glory is His Son only able to bear!...Who hath ever seen multitudes whose viands were Glory, whose clothing Light, and their faces Brilliancy, that ruminate upon and exhale the fulness of His Gift, with a fount of all wisdom in their mouth, with peace in their mind, truth in their knowledge, fear in their searching, love in their praises! O grant to my beloved, Lord! that I and they may there light upon the fragments that remain of Thy Gift. The sight of Thy Well-beloved is a fountain of delights, and whoso is worthy to regale himself therewith, slightheth food; for every one that gazeth upon Thee, is by Thy Beauty filled. Glory be to Thy Fairness!' See n. c. on p. 353.

God incomprehensible to man, who 5. It is not as the Heaven is high, that the Lord of Heaven is higher than thee: it is in measure that the Heaven is high, but its Creator is so without measure. For all that is created is greater than its fellow by measure: immeasurably high and hidden is the Creator above the creatures. [Every] creature is the brother servant of its fellow, and removed from it [but] by a little space. But the Creator is far removed from His creatures in His own Essence. There is One that is near above all unto Him, He by whom He being One made all things. The servant cometh not near unto Him, for His Son it is who is near unto Him. No fellow-servant is by His side, since His Begotten sitteth by His side. 6. There is a mighty space betwixt the Creative Essence and the creature: not that He did not shed His influence on it, since without Him it would not even exist. It is with Him, not He with it. He is mingled with it and distinct from it, as the sun is near the earth, the nature of him far from hers. The nature of the earth is not like the pure nature of light: and gold too though of her, is distinct from her, and yet mingled with her. How much more separate is the Creator from the creature though He be with it? He is too high for aught to search Him out. Whither wilt thou mount feeble man? Thou dust, that art flung upon dust, let thy conversation be in the dust! Even the dust which is beneath thee is above thee, to search into! If that beneath be too high for thee, how wilt thou attain to Him Who is above? If the small dust thy kinsman, from which thou art, is yet hidden from thee, how wilt thou search out the Majesty too high for any to search out?

7. That dust is in appearance one: it is little and yet great upon searching into it. The dust is one and yet not one, since in its severalty it is manifold. One mean bosom generates tastes that cannot be numbered: one little treasury sendeth forth ornaments that cannot be reckoned. Dust as parent gendereth offsprings that are external to itself: they are not like it in appearance; neither are they to one another. From the midst of this little thing is a wonder born to us; from the midst of its poverty many treasures stream forth, from that which is one every thing, for from the earth comes every thing. But the dust in its own self makes no alliance with any of our senses; in the hollow of the ear it is mischief, and in the eye it is injury; it stoppeth the gates of hearing, it troubleth the light of seeing.

8. To all uses it is foreign: of all assistant means it is a fountain. Though it be foreign to use, yet from it are all useful things. It is opposed to hunger, yet

the table of hunger. Dust to the mouth is a mischief, for it is the bread of the accursed serpent. It was made bread to the serpent in wrath, and the table to all in mercies. That which the eater hath no acquaintance with, yieldeth us all manner of victuals. That which hurteth the sight, purchases for us all medicinable roots; that which troubleth the eye, opened the eyes of the blind. In itself and in its victuals is it entirely of advantage. Rise and marvel thou that seest at the treasures which the dust sendeth forth; a parched nature has become the fountain of all fat things; this dry nature sendeth forth moistening streams to us; from that which in its nature is weak, cometh iron and brass; that which is poor in appearance, poureth out gold and silver to us. It hath been appointed treasurer to the birds, and as a steward to the beasts; it is a great treasury feeding all, brutes, creeping things, and mankind.

9. There is a miracle in the fine dust, and it is common yet not looked upon. It reconciles in the earth side by side bitter and sweet: by the esculent root there is the deadly root. It giveth increase to the bitterness of the bitter and to the sweetness of the esculent. The bitter one gathers in its bitterness, and it is not shed out to the sweet one: the sweet one gathers in its sweetness, and it is not poured out on those round about it. How much can vile dust do which giveth to each of them its increase! To the fruits it giveth their tastes, and with their tastes their colours! to the flowers it gives their odours, and with their odours their ornaments! flavours it giveth to the fruits, and to the roots aromas! it gives beauty to the blossoms, the flowers it clothes with ornament! It is the seed's handicraftsman, it bringeth up the wheat in the ears! the stem is strengthened with knots as a building with bond-timbers, The mysterious changes of the dust.

that it may sustain and bear up the fruit, and hold out against the winds. God the Father partaken of through the Son. 369 the violence thy self will; those of necessity are thy Lord's, R. so that even if thou dost grow daring, thou art powerless. §. 2. R. Whether thou wilt, or whether thou wilt not, the curbs lxx. §. 1. of thy Lord are cast upon thee. To what purpose, then, thy running on? still thyself powerless man! The Father R. lxxiii. is complete in His Essence, and so is the First-born in His Generateness, the perfect Father of a perfect Son. Perfect is the Begotten, as is His Begetter. Complete entirely is the Root, complete is the Fruit as well as He. The savours which are in the Tree, He keepeth not back from His Fruit: the savours of that Root which

cannot be adv. meted, dwell in the Offspring thereof. If roots conceal not Scrut. their treasures from their fruits, how should the blessed Root R. lxi. §. 3. conceal His excellency from His Fruit? Look at the tree, R. lxxvi. §. 1. how it concealeth its savours in its bosom from every one! R. lxxvii. the savours which it concealed from all, are poured out in §. 3. n.e. the bosom of its fruit! When its fruit hath received them, it divideth them to the eaters: by the means of the fruit is given unto us the sweetness which is in the root. If the fruit had not received it, it were not possible for any to in His Person might set an example to bold disputants. R.xxx. For if He were silent about His own Generation, who would §. 3. R. lxxix. be bold about His Generation? and if He were silent, and §. 1. revealed not Himself, who would pry into His Birth? Then Mat. 11, did He confirm this saying, 'the Father knoweth the Son;' He 7. became Himself silent, that His Generator might tell of Him.

14. The Father, in whose Bosom the Son is, knoweth how p. 132. to declare Him. The One Father of the One First-born beginneth and maketh an end of the declaring of Him, as also the First-born began and made an end of His Will. John 5, The declaring of questions has failed, yet our rash disputing 0; 17, is not satisfied. Pride laboureth in new things, that it. §. 13. may not repeat those things which were heretofore: it ref. 3. is a small thing to the haughty man to hand on the truth, as it is written: seeking after things too deep, he strips off the truth of things revealed. Picture to thyself Simon, make a likeness of him: the fisher became a painter. He painted a model for the Churches: let every man paint it upon his own R. iii. heart. Let us all say unto the Son, Thou art the Son of the Pearl living God. This sentence is too great for things above, or v. §. 1. things below; let it be to thee a constant bread, and do thou and R. never reject it any day! Blessed he whom alone the Son of xxxiii. God called so! that blessing which our Lord gave him, made §. 2. R. him blessed. xlii. §. 1. R.li. §. 4. p. 260,

15. Bring thine eye near the light, and in it it seeth n. a. without prying into it, and to sleep also it turneth itself, and R. doth not trouble itself with investigating it. Bring thy mouth xxvii. nigh unto fruits, yet it does not approximate to an examina- §. 2, 3. tion of them. Upon the face of the earth thou walkest, and R.lxxv. how far art thou from seeking out the end thereof. Delightful R. to thee is the whole creation, without seeking or prying into §. 4. it. Thou rejectest measurable things, and seekest after the R. Almighty: with the creation thou keepest in quiet, with the xlviii. Creator in disputing;

calm and still altogether art thou with all, but fretful art thou with the Lord of all. §. 2. 16. In measure dost thou get thyself nourished, and without measure dost thou pry. Small is the womb of thy mind: adv. doctrine in measure give thou unto it. According as its Scrut.R. womb is, so is its nourishment: let it not take too much, §. 1. §. 8. and die. Be thou fed with doctrine, that table which p. 213, n. a. fin.

B b 2 God's incomprehensibleness and man's vain sustaineth all! This is the Table of the Kingdom, take thou a little according as thou canst relish it! let not its pleasantness lead thee to many things which thou canst not relish! Disputation in due measure is a medicine of life: without measure a medicine of death. Oh thou that drinkest water in measure, make a measure also for thy searching! over-much water is more fitting than overmuch questioning. It is not by a little that He is greater than thee, that thou shouldst reach thyself out to His Height! By how much the Heaven is higher than thee, is He higher than the Heaven itself: and a hundred times more, in proportion, is the searching into Him too high for thee. It is not that He is hard of approach in His high places, that He cannot be tracked out; He is easy and visible to His servants, yet withdrawn and hidden from His creatures. He is within every thing: He is without every thing. As He is near to us in His graciousness, just so far above us is the investigation of Him! Thus much may the knowing know: naught beyond it may he know!

17. The mind laboureth to explore Him, and that He exists is all it feeleth! the reason toileth to attain unto Him, when it thinketh that it is near, it is far off! the senses and with them the thoughts have hastened, yet have they not compre- * See on adv. Serut. R. ii. §. 3. R. viii. §. 4. R. ix. §. 4. Vol. iii. p. 620, a. "The colour of wool may be changed; but the substance of it cannot be changed: neither doth it from putting on all colours, from its colour lose its nature; it is one, yet not one, and manifold in its colours, single in what is its substance. Though the truth also hath but one subsistence, (.) it is uttered in all words, while one in its substance. For the substance which is without division is divided by the heretic's mouth; they force it to be against itself, they compel one half to be against its other half. The substance in the faithful (p. 260, n. a. p. 347, ref. 8.) is at peace, clear, still, healthful; it is troubled by the knowing men; it is by strifes in the mouths of disputers that the truth wrestles with itself. But in the healthful hearer healthful words agree with their neighbours; a prudent disputant is like a builder that maketh sound

and bindeth, that buildeth and tieth. The spiritual architect of scriptural words buildeth and finisheth the language like a tower,

that it may be a place of refuge for the ear to flee to away from errors. He is a purveyor of peace to the passages of Scripture, thought by fools to be at variance. He reconciles them by intellect as not at wrath, he makes them agree by wisdom as not divided. The audience too that were at wrath he reconciles; at wrath they were and set at wrath. When the books that had not been at wrath have reconciled the hearers, then are the texts reconciled one with another." Part of the last sentence, which the editor prudently abridges in translating, is obscured by a misprint of for. The whole passage, however, plainly conceives the office of a theologian to be chiefly in exercising itself in measure, i. e. within certain limits, in reference to a certain standard, unalterable in reality though entirely changed outwardly, which exists implicitly in the hearts of the faithful, though it requires an architect's mind to state it scientifically. See p. 165, n. a.

efforts to understand His Nature and attributes. 373 hended aught of Him: when they thought they had made speed and comprehended Him, they came to a stand in the abyss, and in doubtfulness. This the hearing only heard, that it heard not aught of Him. Waves upon waves dash p. 87, it down, the while it hears the Holy Scriptures. While it examineth at hearing 'He was weary,' it heareth that He wearieth not. One ear heareth that He sleepeth, and another adv. that He slumbereth not. It hears that He was little and was Serut. limited, again it hears that He filleth the Heavens. While R. xxxi. seeking to be small in its presence, He proves greater than all the creatures. 18. It heard that He had members, and went forth to feel them, and they were not; whilst musing on His frame, He proved to it to have no frame; while hearing that He was in one place, it heard that He was in all places; while to seek about calling Him Good, He gat Him a name as being Just. The eye looked upon His justice, His goodness seized upon it; the mind looked upon His graciousness, His severe rod hastened unto it; the report of pardon rejoiced it, the report of vengeance affrighted it. Betwixt His goodness and His justice, amazed and astonied is the mind; betwixt election and apostacy, the sight is troubled. When it seeth the wicked that deal violently, it seeth the good that are scourged. His trial seeketh out the true ones: His rod repressed the bold-doers. They are mingled together to Him, but not

confounded: one with another, though not indiscriminate. It is owing to its weakness that the mind is amazed at this, in that it sufficeth not for it.

19. While he who seeth the death of an old man, has seen the death of children also; in one case he seeth what seems right, in another its opposite: for one who is just is overcome, and his companion, another, is delivered. He seeth good men that are oppressed, he seeth some of them that are at peace. These same perversions doth he see also among the wicked. There is one whom in a single murder men seize; another who murders a multitude, yet escapes. As among the waves slight ships are lost, so between goodness and justice are feeble minds lost. Because the conceptions S. genealogies Man's need of God's preventive and sustaining of them are confused, they cause the weak to go astray. If they are not wholly understood, as much as is fitting is understood. This is enough for us to know, that He who Gen. 18, 25. judgeth all cannot deal perversely; sufficient this for us to know, that He may not be reproved by us. For it is a 1 Rom. 9, 21. R. 11. blasphemy for the vessel to turn and teach its maker. By xxix. 21. R. what discriminating skill shall we blame Him who gave §. 3. R. discrimination? Who shall discriminate without Him who xxxvii. 11. Himself made him discriminating? What knowledge is there §. 4. capable of judging Him that knoweth all? Oh, thou that receivest thy knowledge from Him, at least be a man of knowledge in what is thine own! for if it is from Him that thou receivest, with what is His draw nigh to Him! It is the 2 p. 375. 2 p. 375. Gift of the Giver that brought thee nigh to the Giver; it is ref. 3. by knowledge that He gave to thee that thou hast found how p. 14, to know thyself and thy God. Somewhat it was that came n. m. from Him that drew thee to Him peaceably; for thine own R. xxv. from Him that drew thee to Him peaceably; for thine own §. 3. powers were inadequate to make thee reach unto Him.

20. He gave thee discourse, and made thee great 3 p. 225, thereby; do not make little the Giver of it thereby! And ref. 2. if thou hast trafficked and made gain, it was having 4 p. 125, such a capital that made thy traffick thrive. Thy known. n. ledge is from Him; thine is the likeness, His the perfection. 5 S. the If it is by knowledge from His inspiration, that rectitude is capital beheld by thee, how much more would He see it who is the thereof fountain of that knowledge itself? The rectitude which is beheld by thee do thou search it out aright, and thou wilt see The belief that knowledge in seeing as well as grace in doing God's will, is a gift of God, is often found in the Fathers. Thus

in vol. i. p. 267, e. St. E. speaks as if it was the same in kind, though different in degree, with inspiration properly so called: "The gold and silver and brass and iron and tin and lead, and every thing that goeth through the fire, shall be purified. (Numb. 31. 22.) As for the vessels that are plunged in this fire, they have a typical meaning, as the gold means spiritually the Apostles: by the silver the mind understands the prophets: by the vessels of brass, iron, silver, and lead, is mystically meant the teachers of the Church, seeing

that they also are plunged in the Spirit not as the Apostles and Prophets, but next to them: but in the vessels that are plunged in water is to be understood a type of the middling and lower classes of those that are [plunged,] baptized, and made disciples." This passage will shew how St. E.'s account of a theologian in n. may be made to tally more exactly with the more recent one: as he holds the doctors of the Church to be in their degree inspired, of course we might anticipate there would be the same kind of difficulties to be reconciled by those who systematize the statements of the Fathers, as are there chiefly spoken of as existing in Scriptures. that it is shortcoming in the understanding of other things. Where then is thy knowledge, since it is not with understanding? For it is a blasphemy to say that the thing made is wiser than its Maker. Let him that hath this knowledge tell thee whence he received it. If it was not from His Lord that he obtained it, then is he neither a servant nor the fellow-servant. R. lxxviii. He cannot then be concealed, seeing there is a furnace that §. 3. detects him: the need of the Maker convicts him of being a thing made. And if it was his Lord who gave him [the power] to know, how should He be rebuked by him? for he cannot go beyond the gift which he received from Him. However great the gift is in him, he still standeth in need of the Giver: for that He did not perfect the defective creature was ib. §. 2. not because the Maker thereof was weak; but He made him subject to need, that he might feel who sustained him. Every thing that the creature hath, did it receive from One in loving-kindness.

21. For if he be great by what is lent unto him, how much greater is the Lord of the creatures. His goodness constrained Him exceedingly to make His gift to thee exceeding abundant; He made Himself poor that He might make thee rich: be not thou poor in His riches; for it were not well-pleasing unto Him, that thou shouldest stay in thy poverty. His poverty enriched thee; do not thou impoverish it by thy prying. He that enriched all is not impoverished; he that prieth it is that is impoverished. Far better than thee is the

dumb, that speaketh not daring things against His Creator! better far than thee the deaf, that prieth not into his Maker. Thy speaking mouth is venturesome; the silent one is better than thee. The Lord hath exalted thee through these things, and thou requitest Him perversely. 22. The First-born made thy littleness great, do not thou make His greatness little, for He that giveth increase to all, decreaseth not. Thee doth the scrutinizing of Him make little: to no purpose will His goodnesses have befallen thee, if thou art distorted. By the Enricher of all do not thou make thee poor, by the Increaser of all do not thou get brought low; by the Gatherer in of all be not thou led astray, and by the Finder of all be not thou lost. For if thou priest thou wilt go astray in Him; and if thou measurest out Him thou measures the Creator by conceptions drawn from them. 377

nay, the disputer it is that is poor. His Will is His treasureon house, for from nothing was every thing. If the waters were wrapped together and turned unto their place, it is in handicraftsmanship only that the Creator is greater than man. In Will is the Maker mighty, for that His Will is His working. He is not subject to handicraftsman's art to get instructed S. that how He should make: it is not possible for it to teach its Creator how He should create; handicraftsman's art commanded not that Will that createth all. For an handicraftsman is as a slave beneath the yoke of handicraftsman's art; not working after his free-will, he is subject to the art. He stands amid doubts, seeing he worketh not according as he willeth. In one case his will has its course, in another his will is ineffective. From the handicraftsman's art doth a pattern come to him as to one needing it. As for the Creator, it is not upon His art that He is stayed; He Himself created the art that it might stay the children of men. By it the workman is stayed, and of somewhat maketh somewhat. If this belong to God, then is He also on a level with man, and however great in His handicraftsmanship, He is very little in His Godship. If God be God, His Will hath power to do every thing. Man maketh out of something, and God out of nothing.

25. As our create nature is in no respect like unto the Eternal Nature, thus is it in no respect like Him in its working. This solid Heaven, narrate to us in what way it exists, whether it be substantial or subtle, humid or dry? Mightier than this fire below is the sun above, and yet it burneth not up the firmament, because the commandment p. 271, alloweth it not: that commandment refraineth it, that refrained the fire of the furnace. And who would set

about recounting the things created that cannot be comprehended; for lo, amid the investigation of them things visible become as the things invisible; and if the things visible are invisible, how much more are the invisible things invisible! and if the invisible things are invisible, how much more invisible is the Invisible One in His invisibleness! Thy timidity is much greater than thy knowledge in thy prying; thou fleest from the flame, thou art swift to pry into the Lord of it; thou art not so afraid of the fire, as it is afraid of its Lord. If thou fearest the The lust of prying perversely leaves the natural use

Is. 33, fire, be afraid of Him that dwelleth in fire. The fire that 14. ministereth is shining, how much more shining He that is 1 §. 23. ministered unto! From that which ministereth thou fleeth; into Him who is ministered unto thou priest! 26. With brightness, glorious though borrowed, did the Angels enter into Sodom. They saw the brightness that was Gen. 19, fairer than all, and they were frantic, old men and young. 4. There descended the fire of the Most High to aid the sons p. 255, of the Most High, not that it might deliver the holy, but that n. e. f. it might burn up the proud doers. The high ones changed their appearance, wherefore those below were bold. If the spiritual ones had lightened, the carnal ones had been prostrated. As of their own nature did they regard the Angels, a spiritual nature; contrary to nature therefore did they lust, though they changed not from their nature. The use which was not accord-

Rom. 1, ing to nature it lusted after with those of its race; it would not 26. have lusted after the high ones, who were foreign to its nature. The nature which is not of our place was foreign to our use; it is by its will that it can adapt itself entirely, if it be sent. Lust lusted after the high ones, because they had put on the countenance of those below; against nature, and yet in nature, was it, since lust did lust for that which is its own. 27. the opposite of faith. Examining goes searching and searching on, and if a man is a searcher, then is he no believer; and if p. 143, he be searching until now, his finding is far from him. Faith n. c. that goeth not wandering is that which hath found the truth revealed. She hath been found of, and hath found the verity that hath come to her. By those without have they of the household been re-proved for bold disputers: by them in error too R. hath the knowing one been put to shame, that knew and yet xxxv. §. 1. and iii. §. 16. was bold.

28. The worshippers of the sun pry not into him, who is but a creature; though his servitude be very obvious, yet call they him by the name of his

Lord; neither doth the heathen pry into the graven image that superstition hath graven, for if he were to pry into it, then could he not worship it: he could not pray unto it, if he pried into it, which is a dumb [idol]. Experience would teach him that it seeth not nor heareth. Wherefore superstition doth not allow those in error to be prying, but it has brought prying into §. 29. the house of the true [worshippers] that they may die. Prying hindereth that it may blind, and again it giveth that p. 124, it may hoodwink. For as if thou priest into an idol, it is n. m. R. lxxv. edification to thee; so if thou priest into God, it is a mischief. §. 3. It gave faith, then, where prying were useful; but prying Comp. came in where faith was required. For if prying cometh in, Bel and Dragon. then faith cometh to a stop, and by both of them did man fall in p. 396, his feebleness; for prying he comprehended not, and faith he possessed not. Pry into the dumb that thou mayest understand, since he is bereft of hearing; but pry not into Him that heareth all, how and by whom He heareth; for it is not by any ear that he heareth, since He is wholly hearing throughout; neither is it by eyes that He seeth, since the whole fulness of Him is seeing. It is His Nature that He hears n. l.

Disputation vain, revelation sufficient. throughout, it is His Nature that He sees throughout. In faith take refuge, for He is high above prying; it is faith that is able to give life to our feebleness. The Persons distinct, the Will one in the Trinity. 381 not in His Bosom. And if also He were not distinct from Him, He would not sit at His Right Hand. He is mingled with Him, because He is in His Bosom; He is distinct from Him, because He is on His Right Hand. One They are in one Will; They are Two by Their two Names. the tree a stock by the name of a fruit that it bare not; as then the tree exists in name, and likewise in subsistency, Vol. iii. p. 352, b. in a doxology at the end of a funeral dirge, which might possibly have been a subsequent addition, though in other respects like St. E.'s style. (See also on R. ii. §. 3.) 'Praise let us offer to the Father, the Son, and the Holy Spirit, Three Persons and Names, One God, the Raiser up of Adam's sons.' (Yet compare a very similar case in Athanasius' use of the term hypostasis, in O. T. p. 70. Ibid. p. 433. Christ addresses a sinner—'the who by the Blood of Myself, i. e. Mine own Blood, art redeemed.' Ibid. p. 422, c. 'I have not been watchful the solidity of a single hour,' i. e. even for one single hour. [De la socia] words not without some difficulty, which the elusion of them in the translation would shew. These are the only passages (besides the one in p. 381. bottom) that occur to

me to add to those already referred to: the latter, if correctly rendered, answers to the use of it in the text. St. E. again and again speaks of the Names, but does not use the word [de la] alone (though even the metre would not interfere with his doing so) for Persons. To express this he contends that the Names have a reality to answer to them:

this again he illustrates by certain rude similitudes in nature, and in the thing used as a simile he does apply the term [de la] to the substance which the name indicates, but seems to avoid so applying it to the thing signified by that simile. Now this is just what he does with the word [de la] (nature) in p. 232, n. b. for a parallel to which in Greek, see *Le Quien Diss. Damasc.* ii. §. 17. and on *Dam. Dialect.* p. 36, n. 4. This indefiniteness of meaning served to help the cause both of Nestorians and of Monophysites at a subsequent period. See *Assem. B. O.* iii. pt. 2. p. cxx. &c. *Diss de Monoph.* §. 5. and *P. Strozza de Dogm. Chald.* cap xv. ii. That which St. E. seems to employ the word thus indefinite to express, would answer more nearly to our word 'reality,' (which he uses, p. 384. as equivalent to it) than to 'person;' as [de la] in Greek would mean unreal, so the Syriac word would be used of the contrary (*comp.* p. 372, n. n.)—and St. E. would mean, that apart from the farther question in what the Unity of the Godhead lies,

Each Divine Person has a Substantial Reality answering to it. This was one step to make against the Arians: to shew a Oneness of Substance was another step, which may be done by proving a oneness of operation and of will: to determine precisely what properties must be added to our idea of that Substance, when we would contemplate it as existing in Any One of the Three Persons was a farther step resulting indeed from subsequent reflection upon the former two, but upon which St. E. does not seem to enter. So far then the distinct sense of 'person' is not definitely attached by St. E. to [de la]. Yet surely the frequent use of the word for 'self,' (as noticed in p. 210. is an approximation to such use of it. This latter use may be illustrated by another word commonly used in Syriac for 'self' viz. the word 'soul.' If it may not be considered as a ruled point, that the soul alone does not constitute a man's person, St. E. (*de Parad.* viii. certainly holds this to be constituted of soul and body. Yet the soul is the source of man's personality, is that which, in our ideas, though not in fact, is prior to the body when we conceive of a definite person in our minds. See *Petav. de Inc.* iii. 12. §. 2. and 15. §. 4. *de Trin.* iv. 8. §. 4. And as the soul is to our body, so is the Godhead to Christ's Manhood:

His Personality is compounded of these two Natures—only in Him the Godhead had a priority in fact to the Manhood—He was a Person without the latter, though He is not now. When then the Sacrifice of Himself, or 'the Blood of Himself' is spoken of, the word [*de la*] used for 'self' in that case makes a close approximation, though it is only an approximation to the subsequent use of it for 'Person.' As I am not aware of any thing like a scientific treatment of this word, it seemed desirable to put together what was known to me in connection with it. Of course it is quite one thing to acknowledge that the word admitted of being confused with other words, and another to excuse heretics for confounding the things signified. Orthodoxy does not lie in 'the noise of words,' (see p. 260, n. a. though it is symptomatic of heresy to refuse to attach to words that meaning which the Church chooses to attach to them. St. E. is here writing antecedently to the time when the definite 384 The Names of Father and of Son imply real Persons appellations, and in the place of forms are names. The or voice riseth instead of the light, and instead of the eye is the features hearing. The ear is near unto the names, and distinguisheth them as if images!

33. Yet neither do similitudes serve even to shadow forth R. xlii. the reality. For that fruit of the tree cannot preach of the §. 5. First-born, seeing the fruit is suspended upon its tree, and if ref. 6. they cut it off, it changeth; it cannot be on its tree when it is with him that taketh it. But the First-born is in the Father; He remaineth with Him and cometh unto us; He is with Him and with us also: He cometh and goeth while He R. is in every thing. The Creation is filled with Him wholly, lxxiii. while the end of Him is in the Father; neither is there any p. 25, mouth that can tell His going or His coming. Before He came n. y. He was here, and when He came here He was there. Ere He ref. 2. & went to His Father, He was there entirely with Him. He went ref. 4. thither, when He was there. He came hither, when He was here. His going and coming was true: He came and went

Father.' But let them hear one thing, that if the Divine Subsistencies had not been manifested by an appellation corresponding to each, what symbol would there be for any one to use, (without mentioning the Father's title) in order to indicate both the Father, and the fact that He has a Son? or again, to speak of the Son and the Spirit, withal, without naming the title of the Son and the Spirit? &c." Didymus is there alluding to Eunomius, who argues (as Mingarelli notices) Apol. §. 18. that diverse names imply diverse essences. The

answer is, that names are all we have to distinguish the Subsistencies, even though They be One Essence, and that it is manifestly perverse to argue, that the rules which we apply to things in general are to be so absolutely universal as to include the Trinity, as if in this case also separate names implied three separate essences.

34. he knew that God existed that he was condemned, but because he dared to scrutinize Him. If thou believest that there is an Eternal, to pry into Him is distraction: if then thou knowest that He exists, into the mode of that existence search not. For on which side of Him wilt thou look upon Him that is without end? If thou wishest to pry into that Essence, go, begin with it from the bound thereof. And when thou hast bounded that which is unbounded, from what quarter wilt thou go in to measure Him? If thou wert to dwell in the midst [of it], then thou wert far off from the end of It; and if in every place thou art feeble, turn thee to the commandment. Look upon Adam, for if he had continued instant in the commandment, then had he reigned; because he daringly transgressed the commandment, he was not honoured with that for which he wished.

35. For when God made him, God made him a thing made, in that He gave him freewill that he might deal after his own will. Adam, however, foolishly wished to lust after that which he already had. But since he was daring as if by necessity, even that which he now had he lost his hold of. To thee then hath God given commandments as schoolmasters, and lo! they teach thee, that if thou keepest them, thou wilt be a brother of the Christ. Instead then of seeking to go in, lo! thou seekest how thou mayest come forth. Enter in to the searching of the commandments, and they will be to thee like a mirror! See therein thy labour and thy work; seek therein the reward and the promise! 36. Let the just be also to thee an image of love, and fashion thyself by them! look, therefore, and grow bright in Enoch! be like Noah, the second head [of the race]!

This again is a passage which may glance at the Audians, though assuredly it may also be aimed at the Anomeans. Greg. Naz. Or. 34. p. 542, d. in writing against the latter, says, "Is God nowhere, or somewhere? If nowhere, some of the very enquiring minds may ask, how at that rate He is to exist? for if what does not exist, is nowhere, what is nowhere haply does not exist; and if He exists somewhere, then, as He does, He must be either in the universe, or beyond it; but, if in it, either in some part or else everywhere. And if

in any part, He will be circumscribed by this part which is less than Him: but if He be everywhere, He will be circumscribed by another thing, and that much greater.... but if He be beyond the universe, is there then nothing to separate Him from the universe? And where will He be beyond this, or how is one to conceive that which transcends and that which is transcended, without some limit existing to transect and separate them? &c." See R. xlv. and G. Nyss. ii. p. 319. who points out how Eunomius makes God local.

c c 2 Abraham's faith a lesson against prying. If then thou thinkest that thou surpasst them, how wilt thou surpass Abraham? However great thy excellencies are, his bosom is the haven to which thou wilt come at last. Our Lord hath taught thee in His Gospel, that it is in him that thy course is to end. Seek thou then, as one discriminating, what his conversation was: if then it was by his believing only that his degree was above all, how comest thou to be minded by prying to rise above his degree? Two things are taught by him, faith, and not prying. Because he believed, he received the promise; because he pried not, he gained the kingdom. Whoso believeth, prieth not; if then a man pry, he believeth not. 37. Consider how Abraham might have pried into the words that he heard! for it was not by a commandment that he learnt that there was a God in Heaven, but he judged of his own self that He was Lord of the creation. He then who saw his thoughts revealed Himself unto him, that he might be confirmed [therein]. When Abram perceived that He existed, he sought not to find the mode of His existence. Even after He had revealed it to him, he asked Him not, in what mode dost Thou exist? And the Messiah too he knew, and yet the mode of His existing did he not enquire into. He saw then, and was transported with joy; he wrought the type, and kept silence. How then wilt thou be daring in the investigating of the Only-begotten? Flee away, and hide thee with the commandments! Seek what thou shouldest do, and how thou mayest have life, and which of the commandments may be a key unto life for thee!

38. Consider also which commandment ministered unto its time, and was ministered unto; but be not deceived, when thou shalt hear words like, and yet distinct. There is a voice that requireth sacrifices, and there is a voice that rejecteth burnt-offerings. There is a voice that maketh clean meats, and there is a voice that confuseth them and eateth. There is a voice that maketh feast-days; there is a voice that pro-faneth feast-days: there is a voice that halloweth the day; there is a voice that rejecteth sabbaths. There is a voice

that is for circumcising males; there is a voice that rejecteth circumcision. All these, when thou hast heard, stand between them both and question them. Be not thou then in error with the rest, whom scrutinizing choked, but hear the voice which speaketh with one mouth in all generations. In one generation there was one voice; the generation passed, and the commandment passed: a generation [more] came in, the voice added yet to command another law. The voices were gathered together and multiplied, since all these generations were in one generation. Fools came in to distinguish between voice and voice, that from voices that were not like they might establish different Gods, seeing they saw not, that the generations also were unlike one to another; for the dispensations of the generations were distinct one from its comrade.

39. But if the law of one generation extended unto all, wherefore did the flood carry away those who approached not unto the tree? For if the voice spoken to Adam had passed on unto Noah, what recompense was there, where the action Ps. 50, 13. Is. 1, 12. Amos 5, 22. Pearl vi. §. 2. Deut. 10, 16. Jer. 4, 4. p. 14. 18 which had no place? It was necessary, then, in all generations was a that according as they are, so should the commandments be; stranger for the edification of those of the generation were the voices to the spoken in the generations. By this economy, then, the action. voices were added to and increased; the voices that were added caused to err the teachers of error that have erred from One. From the voices that have spoken upon earth §. 38. have they made Gods in heaven. For many were the voices of the Prophets, that they might persuade the weakly; they R. liii. set forth all manner of medicines for the sickliness of the §. 3. infirm. There were some of the commandments that ceased, because the former malady was no more; there were some of them that were standing ones, because the maladies were standing ones. Both Apostles and Prophets were physicians of souls: according to the suffering of mankind so did they apply their remedies; according to the sicknesses which were in their generations, thus did they set forth their medicines. They administered their medicines to the last and to the first. There are maladies of particular generations, and there are maladies which are in all generations. For the new maladies which came athwart them they gave new medicines: for the maladies constant in all generations they gave constant remedies.

40. They gave the commandment 'thou shalt not steal:' constant is the malady, and constant the remedy thereof. They gave a commandment for circumcision: the malady is gone, and gone is the remedy of it. They stablished an instrument different positive laws, each unsuited to the other. 391 for the circumcised, for maladies that were recently [come]. The instruments then that were stablished were by reason of the former maladies. Since that malady is no more at this day, that instrument hath also ceased, for as the mischief had ceased, the instrument was also supererogatory. At this day the commandments of the sabbath, of circumcision, and purification, have ceased. They are supererogatory to those of latter days, and those of middle times they were fitting. To those of former days they were not fitting, since they were sound in knowledge: neither to those of latter times were they fitting, because they were sound in the faith. To the middle times alone did they minister, because they had to struggle with Paganism. Whoso now-a-days frames his life

So in §. 44. Leave the sabbath and circumcision; and in §. 42. the medicines of sacrifices and sabbaths and tithings are put together as things that have passed away with the maladies. It is remarkable that Eunemius argued from the institution of the Sabbath, that the Son had a 'beginning and end of being begotten,' as if it was a commemoration of His being produced, and not of His having Himself made all things. See G. Nyss. ii. p. 653, b. It is just possible that the Syrian Anomeans may have made a similar endeavour to shew that their system was a key to the types of the Old Testament. The Fathers speak commonly as in the text, as if the whole principle of observing one day more than another was Jewish and blameable. (See Justin Martyr, quoted p. 10, n. b. Const. Apost. vi. 23. Barnab. Ep. §. 15. Ignat. ad Magnes. ix. Clem. Strom. iii. §. 99. vii. §. 35. Origen in Jos. viii. 2. c. Cels. p. 61. p. 270. p. 393. Archel. c. Man. xliii. Tertull. c. Jud. 4. Austin in Ps. xxxii. §. 6. xxxvii. §. 2. §. 12. Cons. Evang. ii. §. 151. c. Faust. vi. §. 4. xvi. §. 28. xviii. §. 5. xix. §. 9 and 18. Jerom. in Esai. p. 197, a. p. 206, d. p. 220, b. Erasm. Epiphan. i. p. 13, d. p. 123. p. 124, a. p. 158, d. Nyssen i. p. 177, c. Cyril de Ador. p. 227, d. p. 346, c. p. 558, d. p. 600, b. p. 619, e. p. 629, 30. Greg. Mor. xviii. §. 68. Aretas Caten. in Apoc. p. 337. Corder. Cat. in Pss. ii. p. 896. &c.) Yet of course such a disparagement of the principle of keeping one day holy (modified as it is in some of these passages by the context) may be intended to exclude

the truly Jewish notion, that things unallowable on the Sabbath were allowable at any other time, as if a sabbath from sin was not always obligatory; and not to exclude the Christian principle of having a fixed time for religious exercises, whether that time be or be not divinely sanctioned. The practice of directly appealing to the Fourth Commandment (now, it is believed, universally so appealed to) as a divine sanction for this principle belongs, perhaps, to ages with the theology of which the writer is not acquainted; it certainly is not common in antiquity as far as he is acquainted with it; the Fathers rather speak of their practice of observing the Lord's day than of God's command. E. g. Athan. de Sabb. et Circ. §. 4. As He commanded them formerly to keep the day of the Sabbath a memorial of the finishing of the former things; thus do we honour the Lord's day which is a memorial of the beginning of the second re-creation." Conc. Laod. can. 29. "Christians ought not to Judaize and be at ease on the Sabbath, but to work on that day, and, giving the chief honour to the Lord's day, that is to say if able, to be at ease as Christians should be." [see Note A, p. 417. Ed.]

This is the reason given by St. James of N. as above, §. 6. §. 7. §. 42. Other instances may be found in Spenser de Legg. i. §. 2. This of course is only one aspect of the Jewish ritual; no one who has seen his mode of treating parts of it in these notes, can doubt that St. E. held the law also to be a type of things to come. Sacrifices and ordinances suited to the Jew, having after the commandments, as after instruments, is akin to the murderer who cutteth off healthy limbs. fulfilled their object, are not binding on Christians. 393 that which He loosed, thou keepest. Inquire a little, foolish one, concerning the observances of the Law! what can circumcision do for that sin which dwelleth within? sin Hch. 9, dwelleth within thy heart, and thou circumciseest thy foreskin. 9. Well wouldest thou speak on this wise: circumcision was fitting in its time: the Shepherd of all made it a seal for the Gen. 17, foolish fold which He had obtained; He that knoweth all Rom. 4, things made it a sign for the flock which killeth its shepherds. 11. A fold it was that mingled continually among the folds of the heathen! With a visible seal did He seal it, that they might 1 p. 391, be distinguished, though they wished not; that the visible Ex. 20, sign which He set upon them, might repress the violence of 32. their madness. He was bent on keeping the fold, because of Somewhat that was in the midst of it. The Somewhat which was hidden in the midst of it came forth, and became a Shepherd to mankind. In a contemptible flock

was He hidden, that Prince of shepherds: He left the foolish fold, for the nations had become His pasture.

43. Afflict not thyself then with that circumcision, the time whereof hath passed away. Afflict thyself with circumcision: circumcise the hateful things that are within thee. Thy will is free: it can circumcise thee from iniquity 2; 2 p. 122, external force 3 cannot enter into thy mind and circumcise it. 2 p. 122, ii. §. 4. See that He who circumcised their bodies, called upon them, 3 p. 193, [saying,] 'circumcise your hearts.' Wherefore did He seek Deut. 30, another circumcision, for behold, their bodies were circum- 6. cised? and if He seeketh another circumcision, be not thou bound by the visible one! 1 The respect to this 'Somewhat' is made by St. E. above, p. 3. p. 39. p. 49. that which justified Tamar and Ruth in what else would have been unseemly. Vol. i. p. 90, a. "I plead that it was for that Something which is hidden in the Hebrews that I was athirst. Whether this be pleasing or not unto Thee I wist not! Grant unto me to be seen by him, that he may not kill me as having had the word of whoredom found in my mouth. It is enough for me to know that it pleaseth Thee, that the Treasure hidden in those circumcised men should flow down even by means of a daughter of the uncircumcised, &c." In p. 407, e. he mentions

the same thing of the other of our Lord's female ancestors, mentioned in Matt. i. "From the fact that the king was inflamed at the sight of her, the interpreters have found ground for thinking, that the woman displayed her person to the king, since she did not conceal herself from him, yea, she knew he saw her, and did not go into her inner chamber as a modest woman ought to have done. This, however, as they say, was not from folly, but that she might gain from Him the Treasure that was hidden in him—for every body knew that the Messiah was to come from the tribe of Judah, &c." The obstinate perversity of the Jews ought to hath no prophets to kill openly as it lusteth. It was scattered amongst kings, that they might tame it by force; so it saw that the heathens mused over the prophets in the stead of R. iii. demons. It clad itself with those Prophets, which it then had killed. It clothed itself with them, and it stripped them off, that it might kill with them while disputing. It killed the bodies of the Prophets, and clothed itself with the voices of the Prophets, that instead of the Prophets it might kill those that read in the Prophets.

46. Flee from it, thou that art feeble; a light thing is thy death and thy blood to it; it took [upon it] the Blood of Acts 20, God, will it be scared away from thine? It feareth not while leading thee astray, since it feared not while letting itself be led astray. Beneath the pillar of the cloud it made a calf, and was not ashamed; and it placed an image of four fears in the sanctuary, and did not feel afraid. It hung God upon the Cross, and all created shook to see Him. The Spirit rent the veil of the temple in twain, that the unbelieving people might rend their hearts. Rocks and sepulchres were rent, but the heart of stone felt not. When the [Spirit] saw that they were not scared thereby, He fled away from the mad ones. 47. Then broke forth the curse on them that looked at the p. 70. Presence of the Glorious God; the Prophet was too abashed to relate the wantonness of them as it was; abashedly did Ezech. Ezechiel speak of their wanton doings. In that they were delivered by a bashful man, they were spoken abashedly.

Perhaps this remarkable expression is of some weight as indirect evidence that St. E. had the reading, the 'Church of God,' in Acts xx. 28. as it seems hardly likely (notwithstanding the expression, 'it hung God, &c.' which is more like 1 Cor. ii. 8.) that St. E. would have employed such an expression without direct sanction from Scripture. Father Thomas of Jesus in his book *de Procur. Gentium Salute*, p. 355. mentions the fact that the Nestorians read 'Church of Christ,' but Adler. *de Vers. Syr.* p. 17. p. 36. notices that the Syrian Codices do not all give this reading, as neither do the Greek. A Syriac Ms. of about 1000 years old, belonging to Mr. Palmer of Magdalen College, has 'Church of Christ.' Though the proper business of this note is to mention any thing bearing on the Syriac text known to me, yet the expressions, 'by the might of God the Father, by the Blood of God the Son and the dew of the Holy Spirit,' (Clem. *Quis D. salv.* §. 34.) and 'God and the Father, although it be not written that He purchased us with His own Blood,' (Didym. *de Trin.* p. 236.) are worth noticing, both as parallel to the text and as seeming to imply the same reading as it does: and as a kind of evidence for readings which have been much neglected. At any rate St. E.'s own statement is not one which a Nestorian would have made.

Satan's devices the proper arena for subtlety, See Tit. 1,14.15. As what was sacred passed through their mouth, and had dishonour done it, thus also did hateful things pass through the mouth of the bashful, and were handled bashfully. They slaughtered Prophets as simple lambs; the physicians came

unto them; they became to them butchers. Flee and rescue thyself from their madness; run and find a port in Christ: that thou mayest not go as one that prieth, draw near as one that worshippeth. If the unbelieving became a crucifier, and the worshipper a disputer, sorely do the discerning weep [to think] that one blasphemed, the other disputeth. 48. He went to the seed of Abraham; the heirs had become murderers: He went to the Gentiles that were simple; the plain men became disputers. Be thou a plain man unto thy Lord; and crafty to thine adversary. Pry, and search, and learn his snares, and how and where he hideth them. Mind well, and look about, and see his hidden and subtle net! incline thine ear, and look about, and feel where he prepares his pitfalls! make thee a spy, and learn when he layeth an ambush for thee! But instead of prying into thy deceiver, thou hast come to grope after thy God. Know that God is God, and cannot be comprehended by thee: know too that the wicked one is a deceiver; let thy business be with him. Approach them each according as he is, with distinguishing spirit, Satan in hostility, and God as a plain man! Fight with one in the struggle: and believe the other that He is! Be not thou bold to plunge into His great hidden flood, lest the depth should wax great p. 87, before thee, and thy reason be put in jeopardy!

RHYTHM 2.

1. I WOULD fain approach, and yet I fear, lest I should be far off, since the bold man that approacheth prying, removeth himself very far off. But he that approacheth in measure, him doth not Equity reject. Let us not approach, lest we be far off, neither let us stay far off, lest we perish! Let us temper with moderation our approach to the Essence that cannot be measured! since long speaking is not becoming, let us speak briefly! 2. How can vile dust tell of its Framer? Goodness framed the dust to be an image of its Maker; let then Justice also terrify it from being bold against its Creator. The Creator gave knowledge to the vessel, in order that it might know itself. The thing framed striveth about Him that framed it; by prying it driveth away Goodness. Let us give hearing in [due] weight to him that learneth in measure! Let us put a balance in the midst, and weigh and take and give; let us take therewith from the teachers, and give it therewith unto the learners!

3. Thou hast heard that God is God, know thyself that thou art man: thou hast heard that God is the Maker. How being clay dost thou pry into Him? Thou hast heard of God, that He is Father; by His Fatherhood, know His Begotten. For if the Father begetteth, the Son that is from Him did He

beget from Himself. That One Offspring which is the Only-begotten Son, let not thy questionings sunder! thou hast heard of the Brightness of the Son; do not thou insult Him by thy questioning! Thou hast heard of the Spirit, that He is the Holy Spirit; surname Him by the Name that they have called Him. Thou hast heard His Name; praise [Him] by His Name: to pry into His Nature is not allowed. Thou hast heard of the Father and the Son and the Spirit; by the Names hold the Realities. These Names are not blended together: the Three are in truth p. 210, rel. 4. blended together.

4. If thou confessest Their Names, and confessest not Their Subsistencies, thou art in name a worshipper, in deed an unbeliever. Where there is nothing in subsistency, the name which intervenes is an empty one; whatsoever hath no subsistency, of that the appellation also is void: the word subsistency teacheth us that it is some reality. That then it has this, we know, in what way it has it, we comprehend not. Because thou knowest that it exists, thou dost not therefore comprehend in what mode it exists: neither again do thou deny that it exists, because thou canst not define it. For both are a blasphemy, either for thee to recede [from Him], or for thee to scrutinize. That mighty sea, if thou shouldst R. i. pry into it, the weight of the waves thereof would bewilder §. 48. p. 87, n.i. thee. A single wave might weigh thee down, and might dash thee against a rock. It sufficeth for thee, O feeble man,

The word [icon] is used here and in §. 4. and §. 6. in a sense approximating to 'Person,' as was noticed above, p. 280, n. u. yet as it is known that obria was used for that to which briernes was afterwards applied. (see Coteler. P. A. ii. p. 58. n. 50) it cannot be argued from this that [icon] had the definite sense of 'Person.' Indeed it appears from passages already given, to be used for substance in some cases, not to say that he uses 'Nature' of the Spirit in nearly the same way just above. This is confirmed by what he says in §. 4. where he evidently regards [icon], there rendered 'subsistency,' as the reality which every name implies, and not as that reality viewed in a definite sense, as modified by those properties which constitute its personality. (Comp. §. 7. and i. §. 31. where [icon], though in the singular, obviously takes the place of [icon] here.) For what he there says would apply as well to three different substances. A passage from vol. ii. p. 556, a. bearing upon this subject ought not to be omitted here: speaking of the Æons of the Gnostics he says: "It is clear without controversy that the nature of the Essence (or Æons) is one, and the name of the same is one also; for the

name of every essence defineth its substance (Knumo). The body of men is one, because the name of men is one; allow, without controversy, that the nature of Angels is one, because the name of Angels is one; the nature of souls is one, because the name of souls is one. A genus is proclaimed and explained by the name which belongs to it. If there be other distinctive names which do not answer to the substances, that comes of the Creator's Will; He called His servants by the name of Gods and Lords; by the Son's name did He surname the sons of grace; by the name of the Spirit the family of spiritual beings. Their natures are distinct, and their names the same, that we might confess His grace and adore His Lordship." Here Knumo is plainly used in a loose way for substance, much as 'body' is used in the next clause. A little before, p. 564, c. he had said, "If the names be like, then the natures are like." Thus he deprecates investigating into the mode in which the reality or substance is modified in order to make a person, much as St. Greg. Nazianzen and others deprecated discussing the difference between Generation and Procession, which difference was not discussed till afterwards.

400 Man ought to rebuke the tempest of unbelief within. wilt believe upon the Name, thou shalt live. Let the Name of the Father be a boundary to thee; pass not over to pry into His Nature! Let the Name of the Son be a wall unto thee; pass not over to pry into His Generation! Let the Name of the Spirit be a hedge to thee; go not within it to pry into Him! Let the Names be boundaries to thee; with the Names bridle questionings! 7. Since thou hast heard of the Names and the Reality, then turn thee to the commandment; since thou hast heard the law and the commandments, turn then to the conversation therein; since thou art perfect in the commandments, then turn thee to the promises. Do not thou make of none effect that which is commanded, and let thyself run wild in what is not written. Thou hast heard the truth in what is revealed; go not astray upon what is concealed. Simon spake things revealed; the Truth he gave, and a blessing he received. See how with one word Simon spake; do not thou go astray in many [words]! The Truth is written in concise expressions; do not thou make long investigations! That there is a Father, every man knoweth; in what mode He is so, no man knoweth. That there is a Son, we all confess; the manner and degree He is so, we cannot define. That there is a Holy Ghost, every man confesseth; for prying into Him, no man sufficeth. That there is a Father then, confess; that He can be defined, do not thou confess! Again, believe that there is a Son; that

He can be scrutinized, by no means believe! That there is a Holy Ghost, assert; that He may be pried into, assert not! That They are One, believe and assert; and that They are Three, be not doubtful!

8. That the Father is the First, believe; that the Son is the Second, assert; that the Holy Ghost also is the Third, doubt not! The First-born never at any time commanded the Father, for He it is who commandeth. Never at any time did the Spirit send the Son, for that the Son is the Sender thereof. The Son that sitteth on the Right 1 p. 370, Hand snatcheth not at the place of the Father, neither doth n. m. the Spirit, which is sent from Him, snatch at the order of the 2 Son. The Son rejoiceth that the Begetter of Him is mighty, p. 301, and the Holy Ghost that His Well-beloved is mighty. Joy is n. b. 3 p. 210, there there and concord, and intermingling along with order. ref. 4. The Father knoweth the Generation of the Son; the Son 4 S. nod knoweth the design of the Father; the Father designeth, and the Son knoweth, and the works are done by the Spirit. There 5 S. in the is no division intervening, because there is but One Will to middle intervene. There is no confusion in the intermingling, since p. 381, there is a perfect order there. For suppose not, because They n. u. 6 R. xl. are blended, that there is any confusion; neither, because They §. 1. R. are distinct, fancy to thyself that there is any division. They ixiii. are blended, though not confounded; and distinct, though § 1. not divided. Their reciprocity is not confounded, and Their distinctness is not divided. What blendeth Their distinctness? what distinguisheth Their blended estate? They alone themselves know! Flee unto silence, feeble [man]!

the strong negative statement in the text, which plainly speaks of the Trinity irrespectively of the Incarnation. [It may be observed, that even when the Equality of the Divine Persons is argued from Is. 48, 14. (in that elsewhere God the Son is said to send the Holy Spirit, here to be sent by Him) it does not follow that the text is taken of any other than His Human Nature. For St. Augustine who in the *de Civ. Dei* (xx. 30.) explicitly states that our Lord says this 'in the form of a servant,' elsewhere alleges it against Arian disparagement of the Holy Spirit, (c. Maximin. Arian. ii. 20. §. 4.) The two passages are; *de Civ. D.* "It is the Same Who was just speaking as the Lord God, nor would it be understood to be Jesus Christ, unless He had added, 'And now the Lord God and His Spirit hath sent Me.' For this He said, after 'the form of a Servant,' using of the future a verb of past time, as in the same

Prophet, 'He was led, as a lamb, to the slaughter.'" c. Maxim. "Nor let us think that the Son was so sent by the Father, that He was not sent by the Holy Spirit, since it is His own Voice by the Prophet, 'And now the Lord and His Spirit hath sent ME.' For that the Son said this, appears from what had been said before, Is. 48, 12—16. What is plainer than this? Nor was He so sent by the Father and the Spirit, that He did not

send Himself, as He is shewed to have been delivered by the Father, (Rom. 8, 32.) yet in another place it is said of the Son Himself, 'Who loved me, and gave Himself for me.'" And in like way the author of a homily attributed to S. Chrysostome by Photius, though not his, (Hom. de Sp. S. §. 12. T. iii. p. 809. ed. Ben.) says distinctly, He begat according to the Godhead, He sent according to the Flesh. The Maker of Heaven saith, The Lord and His Spirit hath sent Me Yet the heretic takes the Mission of the Spirit as implying inferiority." And so St. Ambrose blends this passage with Is. 61, 1. which can but relate to our Blessed Lord's Human Nature, and asks, "Who is He Who saith, The Lord God and His Spirit hath sent Me, but He Who came from the Father to save sinners? Whom, as thou hearest, 'and the Spirit sent,' lest when thou readest that the Son sendeth the Spirit, thou think the Spirit inferior in power." (de Sp. 3, 1.) For although our Lord spoke this "in the form of a Servant," (S. Aug.) yet since He was Very God, He Whom the Spirit sent, was God; which is all which S. Ambrose's argument requires. The argument holds, if, in a typical sense, it be understood of Cyrus or the Prophet, so that in the deeper sense, it belong to our Lord; since in Him the Creator and He Who was sent are the Same.

RHYTHM 3.

1. **THOUGH** the Doctrine is older than teachers and learners, it became a comrade to children, that all thereof might be with all. It was a teacher with the doctors, and a learner with the disciples: it at once taught and learnt, for it ran among both parties. Among the speakers it was applauded, among the subtle it dealt prudently. It dwelt among the simple and the cunning, in all measures with all minds: it gave itself up to every thing, as the Mistress of every thing. It brought itself to measures, though it was greater than those that measured it. For the disciples did not measure it, because their mind's movements were not speedy enough: there were no doctors that meted it, because they reached not unto its fountains. And though that Doctrine was greater than masters and teachers, it is much less than its Creator, so that it

attaineth not to a scrutiny of Him. No learner can comprehend how great the might of its Creator is: it doth not comprehend aught that He created, or how He was able to create it! For the whole that the Creator could do is

Thus, S. Jerome who had "according to the Hebrews and their opinion" interpreted it of the Prophet, paraphrases, "I Who ever was with the Father and in the Father and never was without the Father, speak now also, and after the weakness of the Flesh which I took say, that the Lord and His Spirit hath sent Me. In one little brief verse, is set forth the mystery of the Trinity," ad loc. And S. Cyril, who in his Comm. explains it simply of Cyrus, in the Expos. Fid. (as referred to by a Castro) alleges it of our Lord. (St. Cyril's Comm. on this place is quoted by Procopius, so that there is no ground to think with a Castro that it is interpolated.) It may be added that Eusebius says explicitly that "all who had interpreted Holy Scripture," understood the Person here speaking to be "the Word of God," (Eclog. Proph. iv. 23.) and besides the above, a Castro quotes Orig. c. Cels. i. Eus. Dem. Ev. vi. 22. S. Greg. Nyss. de cognit. Dei, Faustus, (as S. Aug. Sermon. 234. App. Ben.) Idacius, (as S. Ath. de assumpt. hom. L. 3. T. 2. p. 613. ed. Ben.) S. Basil. de Sp. S. (c. 19. where he insists on the authority only with which the Spirit sendeth.) S. Athanasius (c. Serap. i. 13.) who, however, assumes that the Son is not mentioned here, and uses it to refute those who cavilled on

occasion of a like omission of the mention of the Holy Ghost. So that a Castro says too broadly, "None of the ancients but explains it of the Lord;" for Theodore also interprets it of the Prophet. Procopius mentions both expositions, as to Cyrus and the Prophet. Ed.] * The former part of this §. might lead one to think St. E. meant the Son, by 'the Doctrine,' as St. Austin c. Max. ii. 20. §. 3. de Trin. i. §. 27. ii. §. 4. in Joan. xxix. §. 3. and St. Cyril in Joan. p. 412, e. think St. John vii. 16. may be explained. But this interpretation will not suit with the words 'it is much less than its Creator:' St. E. must therefore be taken to mean that definite amount of doctrine, which Christ was commissioned to deliver, (see p. 370, n. m.) and which was no more an adequate expression of His real knowledge than His actual operations are of His real power. In the same way he speaks in R. i. §. 23. of God 'Himself creating the art,' i. e. gave it such a subsistence as it has, one, namely, ideal, mental, and subjective, not one objective and independent of the being in which it is. As Solomon is thought by many to personify wisdom in Prov. viii. 22.

(see Petav. de Trin. iv. 1. §. 10.) so St. E. may here personify Doctrine, and speak of it also as created.

p d 2 God's power not to be measured not merely these creatures that He did create, and these 1 p. 377, things made which He did make. It was not that He could ref. 1. not create that He left creating. His will hath no bounds Petav. set to it: if He willed He could create every day. But de Deo, there would be a confusion if the creatures kept multiplying v. 6. and departing; neither would the creatures know one another, when numerous; and though He would be adequate to all of them, they would not be adequate to themselves. And to what advantage would He create them to be strange to one another? All that the Creator did create, He did not create to aggrandise Himself; He was not the less, or ever He had created, nor aggrandised after He had created. 2. He wished to aggrandise His works; therefore He created them in measure. For He might have increased this present creation without bounds, but then would the inhabitants thereof have been perplexed; and with perplexity were mischief also, since they would not have perceived the righteous, nor have acquiesced in the Prophets. If this creation were one hundred-fold larger than it is, the preachers would not be able to avail to the whole creation. He placed world. Jerusalem b in the midst, that the whole creation might perceive it. For when He brought them up from Egypt, and when He took them up from Babylon, when He brought them down, and when He took them up, the whole creation perceived it.

3. If it were wider than it now is, it would not then have been able to perceive this: He would have been fully able to [do so], because He is greater than it in all respects. That creation could not be so much advantaged by Him; for if now that it is small, it is confused by the words of error, p. 320. how much more would it have been confused, if it were greater by much. The sun too could not have come down [upon it] from one end to the other, for a moment would become a great [space], a day would have been a year. It b. f. had been harm and loss to it that order had perished in it. Winter and summer would be lingering, day and night protracted. When would seed have matured? when would fruit have ripened? He could have made it thus: to us there

5 S. over would have been many hardships. It was not then answerably against b Jerusalem was thought from Ps. lxxiii. 13. Ez. xxxviii. 12. to be in the middle of the earth. see Quaresmius de Terra Sancta, ii. p. 436. Vil-

lalpand. ad Ezech. vol. iii. p. 13. Lorinus in Ps. ii. p. 480. St. E. here only speaks of it as such in respect of the opportunities it offered for spreading the Gospel; which is one of the opinions these authors mention. to His Power that the Creator created any thing, but answerably S. over against to our own advantage, that He created and made every thing. 4. From that boundless Womb came forth the Offspring, or Bosom p. 131. that cannot be searched out. If then thou wishest to search it out, I will be unto thee a counsellor. Go, first search into the Father; prove thy powers with His Begetter; make a beginning and an ending of prying into Him; measure Him in length and breadth. If thou canst measure that Essence, Comp. then hast thou measured the Son that is from His Bosom; p.25,n.y. p. 265, if thou art equal to measuring the Father, then art thou ref. 5. equal also to His Only-begotten. Thou then art unequal to the Eternal, and so neither art thou capable of His Son. p. 369, Go up, feeble man, from the sea! Come, let us turn to what n. l. we have cast aside; let us not let go of aught that is known, and strike off into what is not known.

5. It is not then by the measure of what He is able to do that the Creator createth: it is not as much as He can, that He createth, but as much as is expedient, thus much as He createth. If then He created, and went on without setting a bound to this working, nature would have been an untempered daub which was devoid of distinctness. It were S. like a fountain that flows forth and goes on turbidly. The Creator would have been a fountain, which in its nature is restricted, which could not restrain its stream, and hath no power over its will. As without a [fixt] course He could not declare unto us His Will, so, unless He put a restraint, He Comp. could not shew us His Power. He began that He might n. a. and p. 316, stablish, He ended that He might order. If every day He n. b. were creating heaven and earth and creatures, His workmanship would be confusedness without arrangement, neither would He be great in His workmanship who was little in His knowledge. Even for the mouth which is vocal, it is befitting that it speak orderly: its ability to speak is not any reason why it should not be fitting to leave off speaking. Words are not so easy to the mouth as creating to the Creator. Much R. vi. & 4. easier than sounds to the ready speakers, are works to the Comp. Maker; yet not on account of His ability to make, doth He G.Nyss. ii. p.768. keep on evermore making every thing. For He who gave order in n. a.

to man as possessed of discourse, shall He not much rather p. 310. \$ p. 293, be Himself orderly? Though He could create continually, n. b.

God's power transcends His actual operations, He yet left creating that He might set in order what He had created. Who then can ascertain precisely how much more He could have created? Much is that which He created, and much is that which He left [uncreate]. That which He made cannot be ascertained precisely, nor that which He passed over be scrutinized. For He who at His nod made all things out of nothing, is wholly hidden from them that pry. Of His revealed things, as well as His concealed, thou knowest not in what number He made them, nor in what number He could have made. The Only-begotten which is concealed in His Bosom, He knoweth both in what way and number [He could make]. For the Son that is concealed and revealed, knoweth the things created and the things revealed. But how should a learner be capable of fountains which are too difficult for Him? It is the weak and the feeble that Doctrine is able to profit: for it gives them power of doing multiplication by speedy advances; for ten when multiplied into ten advances to the number of a hundred, and ten when multiplied into a hundred reaches to the number of a thousand. It advances from thousand to thousand, and from ten thousand to its comrade. From this make trial of that which may be done in all these again as speedily!

His wide-working Wisdom its actual effects in man. 407 to go swiftly in the sea. It hath chariots in the sea; ships of the dry land doth it fashion: it participates with feebleness, and maketh it rich in power: it approacheth wantonness, and maketh it the possessor of discretion: it approacheth ordinary men, and teacheth them thousands of wise things. It approacheth silence, and bringeth to it ready-speaking: it dealeth with strictness with the judge; it maketh itself lowly with the criminal: it teacheth the former how to avenge, and the latter how to beseech. It disputeth with the disputer, and questioneth with the knowing ones: it is itself seeking on one side, and on another side it is finding. To it both of them are bound, for that itself ministereth to both of them: though not constraining by necessity, its lordship is set over all. The same teacheth the workman to make aught out of any thing, for it could teach God who out of nothing maketh all things. For it teacheth the thing made, that the Maker thereof is greater than itself, in that the thing made maketh out of something, and the Maker maketh out of nothing.

7. My brethren, let us awaken us from our sleep, that Angels may rejoice in our wakefulness! Let us arm ourselves with faith, and kill the iniquity that killeth us! The stench of our rottenness smiteth our nostrils, in that we are not a sweet-smelling savour in Christ. The fighting of our strifes is awake, and lullesh the Angels to sleep with its fightings. Because priests have fallen into disputings, therefore kings are thrown into war. War without flaggeth not, because war within is in force. Pastor warreth with his comrade, and chief ruler with his yoke-fellow; by the strife of the pastors have the flock and the pasture been ruined; while the shepherds wished to feed us with subtleties, they trod down our sweet pasture which sustained us with sincere food. While wishing for our enrichment, they The heathen more faithful to their light, bereaved us of all our treasures. They have veiled the lamp of Truth, that they might search in the dark for the Truth. §. 8. p. 173, n.b. Verity thundereth in the world, and they seek for it in clefts [of the rocks]. Lo, the children of the light make a confusion of questions in the dark! The Truth is open as the light, and they seek for it as lost. Lo, they are looking for a mighty mountain in slender clefts! It is too great for the whole world, yet they pry into it as if a glimmering! Lo, they laboriously grope after the verity which is extended more than any thing! They will not see it; they seek for any thing instead of any thing else. Lo, they labour to lose the Truth which had found them!

8. clean possessors. The heathen perceived that it brake the graven images by its Divinity. The Truth crieth §. 7. aloud in the world, and the disputers are seeking where it is! they that hated the Son felt it, and they that preach Him are seeking for it! 9. Though the [Jewish] people had indeed denied Him, they knew who had rooted them up: they felt, although they owned it not, whence all this came upon them. The Church which He espoused convicted them, that Jerusalem through p. 77, her was deserted: the priesthood which He had given, taught n. k. that their priesthood was dissolved by Him. The Prophets that He gave unto us cried aloud, that in Him all things were completed. Satan in his envy set up perversities on Palm among the disputers, that by the perversities which he flin. brought in, perversities might be uttered; outwardly they p. 266, n. a. p. 326, come decorous, inwardly they come designing ill! n. c.

10. With unlearned men is the finding of the Son: and the n. c. prying into Him with the learned. They that were far off came and proved disciples:

strangers came in and partook; those without were astonished at those within, that they kept R. on prying until now. Like is this which happeneth at the end xxxv. unto that which happened at the beginning. The Magi from R. vii. afar perceived the King that was born in Bethlehem; the Magi being single-hearted, thought thereon more than the Scribes and the Hebrews, on whose hands was borne about the King's Son who was born there. They who were from afar came and found Him whom they that were near perceived not. The King stood among them, and they were raising captious questions; the King was born as He was born, and they were scrutinizing His Generation. The strangers were astonished, that even until now they were seeking in the books, concerning His Genealogy. The pledge of Him was with The laity not to be shaken by disputes among

those without, and the scrutinizing of Him with those within. His ambassador was before the strangers, and the dispute about Him with those of the household. But the Magi were not perplexed at them who kept seeking for Him: they left them, and went straight on in the way with their offerings unto the First-born. The Truth was revealed to the Magi, and to the Pharisees there was questioning! 11. Ye also, O learners, be not disturbed at this, that up to now your teachers keep seeking for the Truth! As He was found in Bethlehem of the Magi that searched diligently for Him, [so] is He found in Holy Church for him that seeketh Him uprightly. In the Magi compare and weigh their conversation, as also their offerings. Worship the Son as thou hast found Him, healthily, as He was revealed to thee! For as the Magi at the bright star which was from Him rose up after Him, so may the enquirer at the revelation which Simon revealed, find Him. Let not the present time distress thee, which is like the former time. That coming of the Son wherewith He did come, is like unto that whereby He shall come. For the questionings of the learned were perplexed by that coming, and thus are the questionings perplexed now before His Coming.

12. is the Appellation which is written in the Writings that belong to the blind. They began learning the interpretation of it—Hebrews from Gentiles. This spelling of their own books did strangers teach them: the interpretation of their writings did they teach who came from far. 13. Be not perplexed, thou hearer, if the learned get himself entangled; be not thou unnerved, O learner, if the disputer be distracted. If thy master have turned out of the way, go, get thee understanding in the Scriptures, for where the dis-

puters have gone astray, the discerning have not gotten themselves into error, and where the doctors have gone astray, the hearers have not found themselves perplexed. It is not the word of man that sustaineth the preaching [of the Gospel]. The word of man may be cut off, and all that hangeth thereby will fall; on the Word of God hangeth the preaching of the Truth. By that Word which sustaineth all is thy doctrine hanging, O learner. Whoso perverteth the way, he himself gets perverted by it; whoso knoweth not which path to take, the way is lost before him: yet is the way for the discerning planted with milestones and with inns!

14. If the whole congregation repented and prayed in sackcloth and ashes, the Most High would not wink at the perverseness of the chief men. Priest was unto Him as people, and people were likened to the priest; both parties alike tore each other in pieces. The lax master hath no peace from his disciples: they are corrupted by him, and he also is tarnished by them. To the sterner ruler, ministers of quiet temper become a refreshment to himself; they are themselves preserved by him; and he too hath sweet comfort of them. Our masters have neglected us, and we have neglected our masters: they are not pained at our pain, nor we at their sufferings. In the united body are there divisions, since the head and the members are divided: the beasts in the forest are at one: in the Church souls are divided. For who is there

for us while we study them... When we deal with pagans, and shew that that is now coming to pass in the Church of Christ which was predicted before of the name of Christ, of the head and body of Christ, to prevent their thinking that we have forged these predictions, and put them together out of circumstances which have already happened, as if they had yet to come, we produce in testimony the books of the Jews." The miserable effects of divisions. who is pained at this common suffering, that now we have gotten to the way, we turn about to seek for the beginning of it? We have reached to the end of the way, and where the beginning of it is we comprehend not: our course is by the end of it, and our search for the beginning of it. When we had grown old among the doctors we have come to be disciples, after we had worn out the book, we begin to learn the spelling.

15. Youths have lately made themselves disciples; they have blossomed like Jonah's gourd. Lo! they shadow forth a new picture, instead of the pictures which holy men have p. 371, shadowed out, a picture that is full of strifes, a fountain of ref. 4. contentions and of fightings, which intoxicateth and

maddeneth the humble, so that they should keep changing themselves at every word [they speak]. For the mouth he Comp. made a channel and a passage for the hearing; the still p. 260, and silent looked at it; they became quarrelsome and contentious. The loving and affectionate looked on it, and they n. l. §.24. R. unsheathed their tongues against one another. They that lxviii. were mutual lovers looked thereon, and they became mutual §. 1. haters. They that were friends and equals looked thereon, and gat sects and divisions. They that were lovers from of old looked thereon, they broke off their love that was from of old. Gravity looked upon it, and became by it dissipation; p. 274, discretion looked thereon, and made savourless the salt of ref. 1. truth; meekness looked thereon, and gat her the horns of the butting ram. Again, he that was a mere child looked thereon, and insulted the old man of threescore; the old man of threescore and ten looked thereon, and he became seventy times seven the more abusive. The pastors looked thereon, and thereby became lords [over the heritage]; the silent lambs looked thereon, they became leopards in disputing; doves also looked thereon, and became serpents full of gall.

16. There are two sides to the Only-begotten, one concealed and the other revealed. The revealed side is not to p. 155. be veiled, and the concealed is not to be searched out. p. 173, Satan, who is more crafty than all, took us from the revealed n. b. Comp. side, and by the concealed side he choked us, that we might p. 396, not be quickened by the revealed one. They saw that the n. l. Not only God but all things have a mysterious side. 413 Father which begat Him had also two sides; for that He exists every man comprehended, but His concealed Nature is unsearchable. His revealed side is plainly revealed, so that even fools know that He exists. Concealed is His concealed Side, so that not even Angels know the manner of it. And not only is it so with that Majesty incomprehensible, but all creatures have each of them two sides, in that the one side is revealed and the other side is concealed. They are comprehended themselves, but the ends of them cannot be comprehended.

17. If then even the creatures have these two points, that they are concealed while they are revealed, that they are known while not known, how much more is this so with the Maker and with the Son of the Creator! Two knowledges are discovered, one that is revealed and one that is concealed—a knowledge of His revealed side, and a not-knowledge of His concealed side; the more it is known that He exists, the less is it known in what mode He ex-

ists. There is a way to His revealed side, but a maze on His concealed side. If thou askest if the Son exists, thou learnest in the twinkling of an eye; but if thou askest of the mode in which He exists, until He cometh, wilt thou question! Neither yet, when thou hast seen Him, couldst thou know the mode of His existence. And if when there thou shouldest ask of this, thou wouldest not even see when thou hadst seen Him; and if thou wert to pry into the Glory which thou didst see, thou wouldest not even know that thou hadst seen it.

18. And if thou shouldest, when there, pry into this, lo, [even] in the Kingdom wouldest thou be tormented, since every one would be rejoicing in the Messiah, and thou wouldest torment thyself with prying into Him! and sooner is there hope to come out from the midst of hell! Yet that torment of thine remaineth, if thou dost not lay it aside. And if thou wert to dispute there in this way, the Kingdom would not receive thee, that thou mightest not go in and cast in division in a place full of concord. That Kingdom then will execute vengeance, and that for Holy Church, seeing that there shall not enter into that Kingdom the troublers that troubled it here; there shall not enter into the garden of The judgments of war and the like peace those that threw in strifes. A likeness of that Kingdom is this true Church!

19. For as it is right that there be harmony in the Kingdom, so is it right that there be concord in Holy Church. If there be no disputing there, wherefore prying here? If in that there be tranquillity and peace, wherefore strugglings in this? Upon the One Son they look there, and by Him hidden its power and hath not made Verity victorious, the Truth also hath hidden its power, that the heathens might scorn us! 22. Stern avengers have come in, violent spoilers have entered: because we were divided by disputing, they are all agreed in the war. Because we were divided by prying, they are of one accord for leading into captivity. Because we listened not obediently unto the Son, they have listened obediently unto their head. Because we despised the commandment, there the commandment is urgent. Because the ordinances are dashed down here, there they stand in awe of the orderings [of the army]. There have the laws risen up to life again, which here are defunct. Because we are divided one against one, all of them listen obediently to one. There is none there that asketh of the plan, scrutinizing about the manner and the person: but we keep hourly prying into the Generation of the Lord of all. At the nod of that mortal his hosts tremble: in the Church clerks are raising

disturbances, and there is that relateth his own dream. What is here we have let them borrow, it has been repaid us from there. Rapaciousness is extinguished yonder; here the flame of it blazes: thefts which are sickly there, here have their full health. When they had straitened inordinate gluttony, jollity was what we met it with; when fraud was there feeble, we gave it twice the power. And if it should come for the Truth, who is there in whom this is really remaining?

23. Lo! this also is against us, that He judgeth us by heathens. There the sun is honoured, and there is none p. 379, that pries into it, though made: here we have despised the n. s. Creator, for that every one prieth into the Adorable! In the place of that fire which is worshipped, here the Lord of it is scrutinized: there waters are honoured; we have p. 224, despised our Baptism. They, though in error, have hon. n. e.oured the creatures in the stead of the Creator, and as for us that know the truth, mammon is chosen by us before it. In this we pride ourselves much, and though we know it we go astray. Since there is no hedge to our mind, they have R. dug down the walls of our city; and because our mind is xxxvii. not at peace, those without have destroyed our peace; and because our heart was wholly upon the earth, lo, with mounds §. 4. 5.

The judgments of war and the like of dust have they hidden us. Because we thirsted not after love, thirst hath taken vengeance of us; and because we went gadding after possessions, our captives straggle among the mountains. Because we were pollard instead of wheat, the Comp. R. xxxviii. §. 4. and Assem. Acta Mart. i. p.29. fin. east wind hath scattered us: because we went straggling to all quarters, we are dispersed to all quarters. Because we hasted not to the one Refuge, forts after forts have they destroyed. Because we were dead in the midst of peace, we have been shut up amongst the roads. Because we provided not for the poor, the ravenous bird gluts itself from our bodies. Since our pastors behaved themselves proudly, lo, they are scattered in the land of the Magi; the unclean have burnt our Churches, because we prayed not aright in them; they have hewn down the Altar, because we ministered p. 196, n. c. not before it with due solemnity; they have torn to pieces the sacred writings, because we have not kept their commandments.

24. Yet hath He not left us, because we have left Him! lo, He wisheth to chastise us, and to win! The united force entered, and came against our union which was divided: the stern generals entered: the rapacious judges came

in: distant war came prematurely [upon us]; lo, there was great fighting among ourselves! Before the bowmen had R.lxvi. §. 2. §. 15. come, there were invisible bowmen with us; before the swords were unsheathed to come, tongues were unsheathed with us; by hatred, that inward bow, sharp arrows did we shoot out: there was none that shot not at his brother; all of us at all were shooting. The Just One brought in evils, that He might therewith still our evils; He brought the bowmen, that the bow of envy might be stilled thereby. He shot at us visible arrows, that He might still the unseen arrows. He brought men clad in spangles, that we might put off our hatreds, that by the breastplates of them without we might put on the breastplate of truth. If He brought unsheathed swords, [it was] that they might still unsheathed tongues; if He brought the bows of Assyria, [it was] that wrath might not cast [its] arrows, that by the tinkling of the bowstring without, mocking within might grow quiet, and by the fear and mightiness of the elephants we might be not lifted up above the degraded. Penitency and humbleness let us be diligent to sow amongst ourselves, that we may quench on all sides wars hidden or visible.

Note A, on p. 391, n. e. By the Editor. "The Fathers speak commonly, as in the text, as if the whole principle of observing one day more than another was Jewish and blameable." This statement appeared to the Editor much too broad. Since the writer did not wish to make any alterations, it seemed best to state more at length what is said by the Fathers in the passages quoted. To the Editor they seemed only to apply the language of Holy Scripture, (Col. ii. 16. which speaks of the Jewish sabbath, as something past, "a shadow of things to come; and Heb. iv. 10. which points out, whereof it was a figure, the rest in Christ, "There remaineth yet a keeping of a sabbath, E. M. to the people of God," of which resting from sin is a part and a condition. The stress in the above passage should probably be on the words "as if," since the writer must have had in mind that the Lord's Day was kept from the time of the Apostles, and consequently, the Fathers could not have meant to condemn "the principle of observing one day more than another," under which they themselves were acting. Rather, there was the less risk in speaking broadly of the cessation of the Jewish sabbath, or of the rest from sin, or our eternal rest, as its spiritual meaning, without any mention of the Lord's Day, because the Lord's Day was an Apostolic Ordinance, every where observed as a chief part of Christian devotion, and which therefore could not be meant to

be disparaged. The Lord's Day is mentioned in the two first passages, which speak of the abolition of the Jewish sabbath.

At the end of the second century, Tertullian speaks of abstinence from business, as a traditional religious act. "We, as we have received, ought, on the day of the Lord's Resurrection alone, [not on the sabbath,] to keep from not only that, [kneeling,] but every posture of painfulness, and to forbear offices, deferring even our business, that we give no place to the Devil. (*de Orat.* c. 23. p. 317. *Oxf. Tr. S. Chrysostome* (*Hom.* 43. §. 2. in *Cor.* 16. 1. p. 606. O. T. says, "the Lord's day hath rest and immunity from toils. In the fourth E C century, continued neglect to attend Divine worship on the Lord's Day was punished by excommunication by the Councils of Eliberis and Sardica, (see Bingham, 16. 8. 1. whom see as to further sanctions; and the Council of Laodicea A. 361. directs the mode of its observance, much in accordance with modern religious practice. (see p. 391, n. e. end. The same word is used of the rest which was not to be used with the Jews on the sabbath, and that which was to be used on the Lord's Day, and this Balsamon explains, "they are to abstain from manual labour, and frequent the Churches," and the clause "if able," he explains, "of destitution, or any other necessity. He notes also that agricultural labours were forbidden by Leo Sap. which were expressly prohibited by French Councils in the sixth cent. (The Sermon, formerly attributed to St. Augustine, (*Serm.* 280. App. which says, "the holy Doctors of the Church decreed to transfer all the glory of the Jewish rest (*sabbatismi*) to the Lord's Day," is later than the eighth cent., since it incorporates a passage of Alcuin. The Council of Trullo, Can. 66. prohibits races or any public show in the octave of Easter, being, (Balsamon notes) "as one Lord's Day. As soon as the Empire became Christian, there were Imperial decrees to secure the rest of the Lord's Day. In the beginning of the fourth cent.

were those of Constantine, closing the courts of Law, and prohibiting military exercises, followed by those of the two Valentinians, prohibiting arrest for debt, &c.; and at its close, (and so contemporary with St. Augustine and St. Jerome) are the edicts of the two Theodosii, obtained, (there is no doubt) by the Bishops, the first prohibiting shows on the Lord's Day, the other on the great Christian Festivals. (see Bingham, 20. 2. These are, of course, comments on what the Church wished to enforce. In the Council of Orleans (A. 538. there is a trace of the popular religious feeling, going, in

some instances, into excess on the side of strictness. "In as much as the people are persuaded that on the Lord's Day journeys ought not to be made with horses or oxen and carriages, nor ought they to prepare any thing for food, nor in any degree to do any thing appertaining to the cleanliness [or neatness, nitorem] of either house or person, (which thing is approved to belong to Jewish rather than Christian observance) we decree that on the Lord's Day what was afore lawful to be done, is lawful. The Council then proceeds to forbid all works of agriculture, "in order that coming together to Church they may the more easily give themselves to the grace of prayer. (can. 28.)

It should further be taken into account, that the Jews, while abstaining from work, gave license to all excess and dissoluteness; and this must often be included in what is said against Jewish sabbatizing, at least in the fourth and fifth centuries; (see S. Chrysostome, S. Augustine, Ruffinus, Prudentius, S. Cyril Al., Theodoret quoted by Bingham, 24. 2. 3. Thus when S. Augustine (in Ps. 91. §. 2. says, "Our rest is from evil works, their rest is from good works. For it is better to plow than to dance. They rest from a good work; they do not rest from a frivolous work; he is contrasting only what the Jews did not and did, not implying that works in the field were allowed to Christians, although the laws of the Church which we have against them, are later. For such is the contrast in his Sermon. 9. de Chordis, §. 3. "Thou art commanded to observe sabbath (rest) spiritually, not as the Jews observe sabbath with carnal idleness. For they would have full leisure for their toys and luxuries. For better would the Jew do some useful work in his fields, than be seditious in the theatre; and better would their women weave wool on the sabbath-day, than all day dance unchastely on their solars. And again, in Ps. 32. Enarr. 2. §. 6. "Observe sabbath-day, not carnally, not with Jewish luxuries, who abuse leisure to wickedness. For better would they dig all day, than all day dance.

But do thou, meditating on rest in thy God, and doing all for that very rest, abstain from all servile work," [i. e. sin. S. Augustine in Ps. 91. says, that the Jews celebrate the sabbath-day (in præsentī tempore) with a certain sickly and relaxed and luxurious ease, carnally. Bingham (20. 2. 4. renders this "in our time," as if S. Augustine were speaking of the corrupt state of the Jews in his day; but it is rather, "in this present time," looking to nothing beyond, a temporal instead of an eternal rest. (see in Ps. 22. p. 421. This profane way of keeping sabbath perhaps Justin M. has in view, (Dial. c. 12. see ab. p. 10. "Ye by

idling one day think ye are religious, not understanding why it [the sabbath] was commanded you." At all events, however, negatively, the fourth commandment is not alleged by the Fathers as the ground of keeping the Lord's Day holy. It sufficed that it was an Apostolic institution, whereof there are traces in Holy Scripture, received by the whole Church thenceforward. The bearing of the several passages referred to, p. 391, n. e. is, as follows; S. Barnabas (Ep. §. 15.) is contrasting the Jewish Sabbath with the Lord's Day. "See how He saith, The sabbaths which now are, are not acceptable to Me, but those which I made, when having closed all, I shall make the beginning of the eighth day, i. e. the beginning of another world. Wherefore also we keep the eighth day in joy, wherein Jesus arose from the dead;" so also S. Ignat. ad Magnes. §. 9. "no longer keeping sabbath, but living according to the Lord's Day, whereon also our life dawned through Him, and through His death." In the Interpol. Ep. the Jewish mode of observing the Sabbath, "eating things cooked the day before, or lukewarm, walking a certain distance, &c." is specified; and it adds, "And after sabbatizing, let every lover of Christ celebrate the Lord's Day, the Day of the Resurrection, the Royal, the Sovereign of all days, &c."

S. Justin's argument (Dial. c. 12.) is that the Jews, denying the Gospel, fell short of the meaning of their own law. "Ye have need of a second circumcision, and ye think much of that in the flesh. The new law willeth you to keep sabbath always, and ye think ye are godly if ye are idle on one day, not perceiving why it was commanded you." In the Constit. Ap. vi. 23. the expansion of the doctrine of the sabbath is dwelt upon, not the keeping of one day disparaged. "He Who ordained that the sabbath be passed without working, for the meditating on the law, hath now commanded daily considering the law of creation and Providence, to give E c 2 thanks unto God." St. Clement Alex. Strom. iii. p. 201. iv. p. 204. explains the spiritual meaning of the sabbath to be keeping from sin, "if he keep the sabbath (Is. 56.) by abstaining from sin," "to me the sabbath seems to indicate continence by abstaining from evils." The other passage, strictly taken, would go against the whole principle of keeping any festivals at all, but it is plain that S. Clement means not to speak negatively, but positively that the Christian's devotion should be "at all times and in all places." "We are enjoined to worship and honour Him Whom we believe to be the Word and Saviour and Guide, and through Him, The Father, not doing this on special days, as some others, but contin-

ue our whole life through, and in every way. Of a truth the elect race, justified according to the commandment, said, 'Seven times a day have I given praise unto Thee.' Whence the true Gnostic, not in one definite place or chosen temple, or during certain appointed feasts and days, but all his life, in every place, whether he be alone, or have others who believe with him, honoureth God, i. e. giveth thanks for the knowledge of a right life." He contrasts the conduct of one who is unceasingly present with God "by knowledge and life and thanksgiving," with one who thinks of Him as circumscribed by place, so that he may be at times without Him, and day and night give himself to dissoluteness, and sums up, "we then, persuaded that God is present in all places, on all sides, passing all life as a festival, cultivate the ground, praising Him, sail hymning Him, in our whole course of life act according to His rules."

Origen, Hom. 8. in Jos. §. 2. speaks simply of the abolition of the Jewish Sabbath. "Those who follow Jesus seem to flee from legal burdens and precepts, the observation of the sabbath, the circumcision of the flesh, the killing of sacrifices. And so again, c. Cels. ii. 7. (p. 61. ed. Sp. "Was it unholy to remove men from circumcision of the body, and a sabbath of the body, and bodily feasts, and bodily new moons, and things clean and unclean, and transfer the mind to a law worthy of God, true and spiritual? in v. 59. (p. 270. noticing what Celsus had said in irony, "that the great Church admitted as true the cosmogony received among the Jews, as to the six days, and the seventh wherein, as Scripture saith, God rested from His works," he says, "as to the making of the world and the period of rest, (sabbatizing) which after it is reserved for the people of God, it would be a large, deep, mysterious, and difficult discussion. In the remaining passage, viii. 22. 23. (p. 392, 93. after having in a very eloquent passage (like one in S. Chrys. de Pentecost. i. §. 1.

said, "Now the perfect Christian who is ever in the Words and Works and Thoughts of God the Word, by Nature, His Lord, might ever keep Lord's Day," and the other fasts or festivals, Origen speaks of festivals as necessary for imperfect Christians only, yet allows them to be necessary for these, the greater part being unwilling or unable to keep all days such. "But the great body of those who seem to believe, and not being such, [perfect,] needs, for reminiscence, sensible tokens of these things; and such I think Paul meant, when he named a feast on fixed days above others 'part of a feast,' (Col. 2, 16. because a life which is ever according to the Divine Word, is not in a partial

feast, but in an entire and unceasing feast. In which passage, Origen rather undervalues the blessedness of our great festivals for the most perfect, but does not disparage them for ordinary Christians. Elsewhere (Hom. vii. in Exod. §. 5. he speaks of the Lord's Day as typified in the Old Testament, and even then preferred to the sabbath. "The sabbath is the seventh day. I ask them on what day the manna began to be given from heaven, and would compare our Lord's Day with the sabbath of the Jews. For it appears from the Divine Scriptures, that the manna was first given on the earth on the Lord's Day.

For if (as Scripture saith) it was collected on six days continuously, but on the seventh day, which is the sabbath, it ceased, without doubt its beginning was on the first day, which is the Lord's Day. But if this is certain from the Divine Scriptures, that on the Lord's Day God rained manna from heaven, and on the sabbath did not rain it, let the Jews understand that even then our Lord's Day was preferred to the Jewish sabbath, even then it was understood that in their sabbath no grace of God descended to them from heaven, no bread of heaven, which is the word of God, came to them, (coll. Hos. 3, 2. But on our Lord's Day the Lord ever rained manna from heaven. Yea and on this day I say, that the Lord raineth manna from heaven. Archelaus (c. Man. xliii. says that the sabbath was not abolished, but fulfilled.

Tertullian, c. Jud. c. 4. speaks strongly, denying (after Justin M. Dial. §. 19. and S. Irenæus, 4. 16. 2.) that the sabbath was before Moses, and declaring that it had ceased. "Before this temporal sabbath, the eternal sabbath was foreshewn and foretold, (Gen. 2, 3.) Let them shew, as we have already said, that Adam kept sabbath, or that Abel offering to God a holy sacrifice, pleased Him through the religion of the sabbath, or that Enoch who was translated was an observer of the sabbath, or that Noah the builder of the ark for that universal deluge kept sabbath, or that Abraham, amid the observance of the sabbath, offered his son Isaac, or Melchisedech in his priesthood received the law of the sabbath. But the Jews will say, that from the time this precept was given by Moses thenceforward it was to be observed. It is plain then, that it was not an eternal or spiritual, but a temporal command, which should at some time cease." His argument, however, is directed against the non-employment of the sabbath, rest for its own sake; as he goes on to say, "So far is this solemnity to be kept by the idleness (vacatio) of the sabbath, i. e. the seventh day," that it was broken by God's command in the taking of

Jericho, and that afterwards the Maccabees, "fighting by God's command, did servile works." In Apol. c. 16. there is the like contrast of the rejoicing of the Lord's Day with the heathen way of "setting apart the day of Saturn" (the seventh day of the month) "for rest and feasting, themselves also deflecting from the Jewish custom, of which they are ignorant." (see also p. 417.)

S. Augustine (in Ps. 22. Enarr. 2. §. 6.) is speaking against Jewish dissipation, (see the passage above) and so again de cons. Ev. ii. 157. "that your flight be not on the sabbath-day," for which St. Luke has, "that your hearts be not overcharged with surfeiting and drunkenness," he says, "for these drown and overwhelm the heart with carnal joy and luxury, which evil is therefore signified by the name of the sabbath, because such then was, and as it is now also, the most wretched habit of the Jews, on that day to indulge in all luxury, because they know not the spiritual sabbath." On Ps. 37. §. 2. 12. he says that the inscription "for the remembrance of the sabbath must mean not the sabbath which was observed, since we remember things absent, and that 'sabbath' therefore here means our eternal rest." c. Faust. he speaks generally of the cessation of the Jewish Sabbath, with which (18. 5.) he incidentally compares the Lord's Day.

S. Jerome in Is. (as S. Augustine in Ps. 32.) is chiefly speaking of the indolence and self-indulgence of the Jewish sabbath, or again of the strict observance of its literal provisions. On Is. 53 fin. (p. 197.) he instances as supposed practices of a carnal millennium, "to sacrifice, be circumcised, sit still on the sabbath, sleep, eat and drink to the full, and rise up to play;" on Is. 56, 2. "What sabbath He enjoins to be kept, the following verse shews; 'keeping his hands that they do no evil.' For it is of no avail to sit still on the sabbath, or sleep, or revel; but if doing good, he resteth from evil and hold an unceasing sabbath, i. e. rest from iniquity, and do those things only which pertain to the health of the soul and undertake no servile work. For he who doeth sin, is the servant of sin;" on c. 58, 13. (p. 220.) "By the law it is commanded, not to do any servile work on the sabbath, not to light a fire, to sit in one place, to do those works only which pertain to the health of the soul. Which, if we take literally, they cannot be fulfilled. For who could sit all day and night on the sabbath, not moving ever so slightly from one place; else to be a transgressor? From one command then, which in the letter is impossible, we are compelled to understand the rest also spiritually, not to do any servile work and lose freedom of soul. For he who doeth sin, is the servant of sin, &c."

S. Epiphanius, *Hær.* 5, 6. p. 19. mentions the typical meaning of the Jewish sabbath. "And then was the Sabbath, keeping us for the great Sabbath, i. e. the rest of Christ, that in Christ we may keep a sabbath from sin." *Hær.* 2. §. 7. p. 123. he puts together as "Jewish rites, Circumcision and the Sabbath," and p. 124. "that the Lord has bestowed upon us things more perfect." *Hær.* 30, 32. p. 159. a little enlarges p. 19. In the *Expos. Fid.* c. 22. he mentions the observance of the Lord's Day as an Apostolic Ordinance. S. Greg. *Nyss. de Vit. Mos.* speaks of the cessation of all employment as something past. "For one of the days of the week having been, for certain mystic meanings, honoured by abstinence from employment." S. Cyril (*de Adorat.*) gives the spiritual meaning of the sabbath, and the rest on it, with express reference to *Heb. iv. 10.* (l. vii. p. 227. l. x.

p. 346. l. xvi. p. 558, and 600. p. 619. he gives the like explanation of the sabbaths, wherewith the Feast of Tabernacles began and closed, as pour-traying the rest in Paradise before the fall, and that in Christ Risen on the eighth day. p. 629, 30. he dwells on the rest in Christ. The first passage will stand for the rest, "The sabbath, being the last day of the week, may signify, I think, the time of the Advent of the Lord, Who appeared at the close, and all but at the very setting of this present world; but to us He became the Beginning, and Door and Way to the washing away of sin, to freedom and remission, to immortality and life and hope to come. But manifoldly doth the faith of the Holy Scriptures hint to us this sabbath-rest in Christ. By faith in Christ, we keep a spiritual sabbath, when, ceasing from the distractions in this world, and resting from a vain whirl, and severed from wickedness, and withdrawing from the yoke of sin, we are released for a free holiness. S. Greg. *Mor.* xviii. 68. explains the meaning of "the Sabbath" to be "the rest of the spirit. (see t. ii. p. 369. O. T. Arethas. in *Apoc. xi. 2.* regards it as a prophecy, that "the Church shall be free from the legal contractedness of the minute ordinances, circumcision, sabbatizings, and other superfluous purifyings. *Corderii Cat. in Ps. 91. t. ii. p. 896, 7.*

preserves the scholia of Diodorus and Timotheus, who give the spiritual meaning; Diodorus, "The sabbath is as it were an image of the life in Christ and the dispensation of the Gospel, which the Saviour of the world formed once for us, changing the shadows of the law into the spiritual service. Timotheus, "By the sabbath-day, he signifies the time of the Divine Incarnation, which they who believe, have as it were the prelude of the sabbath,

(foresabbatize) laying aside the burthens of sin, and taking to them the rest of the future and more perfect sabbath." It is apparent from this examination, that the Fathers 1) spoke absolutely of the abolition of the Jewish Sabbath; 2) that they did not speak of the Lord's Day as being a transfer of it; (see Dr. Routh, *Reliquiæ Sacra*, T. iii. p. 475. ed.) 3) yet that they do speak of it as an Apostolic ordinance; (see also Bingham 16. 2. l.) and 4) as a substitution for it; displacing it. (see S. Ignat.; Ep. S. Barn.; S. Ath. and Concil. Laod. above, p. 391, &c.) 5) that abstinence from business on the Lord's Day, as a religious duty, was an early universal tradition, and 6) enforced by the laws of the Church. According to that larger acceptance of the ten Commandments whereby they contain the summary of all moral duty, as the 6th forbids anger or spiritual murder, or the 7th all uncleanness, so the 4th enjoins the hallowing of all days, appointed by authority, whether Apostolic or of the Church. And of these the Lord's Day, of course, with the great Festivals of our Lord, holds the highest place; so that it is still the chief object and intent of the 4th Commandment. The ten Commandments, placed as the commencement of Alfred's code, are a testimony as to the 9th cent.

Rhythms on the Nativity of Christ

EPHREM THE SYRIAN

c. AD 306–373

Thirteen rhythms of Ephrem on the birth of Christ, in Morris's English prose: the prophets and patriarchs who looked for the Son, the Virgin Mary, the shepherds and the Magi, the creatures called on to praise him, and the fruits of his coming.

RHYTHM 1.

¹ 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 did to-day bring forth Immanuel in Bethlehem. The voice that erst Isaiah spake, to-day reality became. He was born there who in writing should the Gentiles' number tell! The Psalm that David once did sing, by its fulfilment came to-day! The word that Micah once did speak, to-day was actually done! For there came from Ephrata a Shepherd, and His staff swayed over souls. Lo! from Jacob shone the Star, and from Israel rose the Head. 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 did gleam in Bethlehem! The Nativity of Christ fulfils the types ²Risen 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, bringeth hope to mortal men! Solomon his hidden proverb had to-day its explanation! To-day was born the Child, and His name was Wonder called! For a wonder 'tis that God as a Babe should shew Himself. By the word Worm did the Spirit Him in parable foreshew, because His generation was without marriage. The type the Holy Ghost did figure, to-day its meaning was [explained.] He came up as a root before Him, as a root of parched ground. Aught that covertly was said, openly to-day was done! The King that was in Judah hidden, Tamar stole Him from his thigh; to-day arose His conquering beauty, which in hidden

estate she loved! Ruth at Booz side fell down, because the Medicine of Life hidden in him she perceived. To-day fulfilled was 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 birth a man gave, who had had no birth himself. 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 virgin womb a Child hath borne!

3, the Angel that spake in me, was the Angel of the covenant, the Light of Light; and it seems that a created being would not so readily be conceived of as speaking in a person. See Zech. 1, 9. It may be well also to notice here, how St. Ephrem (in common with St. Leo, St. Chrysostom, St. Augustine, and others) speaks of the celebration of the day as if it was the day itself, partly as exhibiting their 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.

4 So the hymn in the Salisbury Brev. for the feast of the Name of Jesus, Aug. 7, has among the list of His Names, 'Vermis.' S. Austin, in Joan. Tr. i. 13, and on Ps. 21, 7, may be also referred to. It was common anciently to interpret the rod out of the stem of Jesse of the Bl. Virgin, and the Branch from his roots of the Messiah. Thus Jerome on the place: "Jews interpret rod and branch of the Lord Himself, because forsooth the power of a ruler is indicated by the rod, by the flower (so he renders Shamed is that folk that holdeth the prophets as true; for unless our Saviour did come, falsified their words have been! 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 coffer of Thy Scriptures, names of righteous men of old, who did look to see Thy coming! Seth who was in Abel's stead shadowed out the Son as killed, by Whose death dulled was the envy Cain had brought into the world! Noah saw the sons of God, saints that sudden waxed wanton, and the Holy Son he expected, by whom

were hallowed whoremongers'. The brothers twain, that covered Noah, 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, did the gracious Son expect, Who should come and set free Canaan from the servitude of sin.

5 Melchizedek expected Him,—as His vicegerent, was looking, that he might see the Priesthood's Lord, whose hysop whiteneth the world. Lot beheld the Sodomites how they perverted nature's course: 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, His cross would eat the Serpent up that had eaten Adam and Eve. Moses saw the hanging serpent that the bites of asps had cured, and he looked to see Him who would heal the ancient Serpent's wound. Moses saw that he himself alone retained the gleam from God, and he looked for Him who came and multiplied gods by His teaching'. 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, how much more would He by His

6 the beauty. But let us understand the rod of the root of Jesse, of the Holy Virgin Mary &c.' St. E. on the place (after the Ch. Paraph.) interprets the roots of the kin of Joseph and Mary. The Nativity of Christ fulfils the types 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 quickeneth all. Rahab too for Him was looking; for when the scarlet thread in type redeemed her from wrath, in type she tasted of the Truth. 'Twas for Him Elijah thrilled, 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. For the death the dead have tasted, them He maketh to be first: and the rest that are not buried are at last caught up to meet Him.

7 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 their foretaste so set forth, as I am able. Who is adequate to

praising of the Son of the Truth that hath risen to us? For 'twas for Him the righteous thrilled, that in their generation they might see Him. Adam, he was looking 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 after Him did thrill, that in his days He might come, that instead of that lamb that he offered, the Lamb of God he might behold. Eve for Him was also looking, 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 symbolically looked for One, who coming down would build on earth a tower that lifts up to Heaven. Yea the ark of living creatures for our Lord looked in a type; for He should build the Holy Church, wherein souls find a refuge. In Phaleg's days earth was divided into tongues threescore and ten. He looked for Him who by the tongues, to His Apostles earth divided. Earth which the flood had swallowed up, in silence cried to her Lord.

8 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 His brethren by grace might be. But little lacking of a thousand years did Methusalah live: He looked for the Son that maketh heirs of life that never ends! Grace itself with mystic instinct, was beseeching in their stead that their Lord might come in their age and fill up their fallings short. For the Holy Spirit in them, in their stead, besought with musing: He stirred them up, and in Him did they look on that Redeemer, after whom they thrilled [with longing.] 9 The soul of just men in the Son a Medicine of life perceived, and so it felt desires that He might come in its own days, and then His sweetness would it taste. Enoch, he was thrilling 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 cometh 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. Lamech then his son beheld, Noah,—him, in whom were figured types The vigils of worldlings relating to the Son. In the stead of Lord afar off, type at hand afforded quiet. Yea Noah also thrilled 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 stablished. For if the type of Him thus saved life, sure much more would He in person.

¹⁰ John 8, Abraham perceived in spirit that the Son's Birth was far off; 56. stead of Him in person even His day he saw with gladness. To see Him Isaac thrilled with longing, as having tasted the Heb. 11, taste of His redemption; for if the sign of Him so gave 19. life, much more would He by the reality. Dan. 4, 13. Joyous were to-day the watchers, 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 drenching sleep of sin. Watch not we as usurers, who, on money put to interest thinking, watch at night so oft, to reckon up their capital, and interest. Waking, full of cool devices, is the thief, who in the earth hath buried and concealed his sleep. His wakefulness all ends in 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 of stint he was impatient. Wakeful likewise is the merchant, of a night he works his fingers telling o'er 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 are sleeping, he doth

¹¹ St. E. probably here views the whole world or creation (as the word literally means) as waiting for the manifestation of the Son of God, whose further manifestation in them whom He is not ashamed to call His brethren it yet waits for. Rom. 8, 19. Hence on Joel 1, 18-20, he says, "the groaning of the herds is a type of the groaning of the creation, indicating how it: groaneth and waiteth for the manifestation of the sons of God. Hence the divine Paul saith, that the creature (i. e. creation) was subjected to vanity not by its own will." And presently he adds, "this hunger indicates that hunger more sore than it, wherewith our race before the advent of the Lord was vexed, when it was in want of the heavenly Bread; which was quenched and passed away by the preaching of the Gospel." It was usual formerly to usher in all the greater feasts with a vigil, which St. E. here makes the occasion of the practical remarks following.

¹² This is to us a very strong figure: Shakspeare's expression, 'Macbeth hath murdered sleep,' is not unlike it. guard his treasures from the thieves. Wake-

ful also is the careful, by his care his sleep is swallowed: though his end standeth by his pillow, yet he wakes with cares for years to come. Satan teacheth, O my brethren, in one watching's stead another, that to good deeds we 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 did purchase the whole world. The son of the dark one put on darkness, having stripped the Light from off him: and the Creator of silver, for silver did the thief sell. 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 its colour is, yet in virtue it is clear.

¹³ For whoe'er is like this clear One, wakeful and at prayer in darkness, in this darkness visible him a light unseen envelopes! The bad man that in daylight standeth, yet as a son of darkness dealeth, though with light clad outwardly, inly is with darkness girt. Be we not deceived, beloved, by the fact that we are watching! For whoso doth not rightly watch, his watch is an unrighteous watch. Whoso watcheth not cheerfully, his watching but a sleeping is: whoso also watcheth 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 doth wake, 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 expeditious, but for prayers disrelish shews.

¹⁴ The wise man if so be he that watches, one of two things chooseth him, either takes sweet, moderate, sleep, or a holy Mercifulness recommended to us Ps. 45, 3. Cant. 1, 15. S. path S. filtered. vigil keeps. That night is fair, wherein the Fair One 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, chaste the seeing of the eye! hallowed the musing of the heart! speaking of the mouth be cleared. Mary hid in us to-day leaven come 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 shew mercy to his persecutors, as did Jesse's son to Saul. The prophets' sweet salt is to-day among the Gentiles scattered. Let us gain a new savour by that, by the which the ancient people

lost their savour. Let us speak the speech of wisdom; speak we not of things beside it, lest we be ourselves beside it!

15 In this night of reconciliation let no man be wroth or gloomy! in this night that stilleth all, none that threateneth or disturbs! This night belongeth to the sweet One; bitter none, nor harsh be in it! In this night that is the meek One's, high or haughty none be in it! In this day of pardoning let us not be unforgiving! In this day of gladnesses let us not spread sadnesses! In this day so sweet, let not us be harsh! In this day of peaceful rest, let us not be nally sweetly, then temperately. Bened. renders it *somnum suavem, noxiis ac tristibus vacuum curis, sibi statuii*. Perhaps he was influenced in this by the words of the hymn in daily use at Compline, *Procul recedant somnia, Et noctium phantasmata &c.* Comp. Ps. 119, 56. I have thought upon Thy Name, O Lord, in the night season, and have kept Thy law: this I had, because I kept thy commandments,—where being able to have God before us in the night season, is spoken of as a reward for keeping His commandments. See too Aristot. *Ethic. Nicom. i. & v. fin.* "Better are the dreams of the good than those of ordinary men." However we find in the Gospel that our Lord does not stay up late to pray, but either passes the whole night in prayer, or else rises up very early in the morning; and it seems to me that St. E. whose manner it is to allude tacitly to Scripture, wished to lead men not to throw away His blessed example herein, and to recommend taking one

16 of these two modes of keeping the vigil. Vigils might be made an occasion of falling: hence St. Hilary says on the Psalm just quoted, "The nightly vigils may not be made into a dangerous leisure wherewith to unnerve the soul: but it is by prayers and supplications, and confessions of sin, that its attention must be arrested; so that at the very time, when to the vices of the body an occasion is administered, then especially may those very vices by the calling to mind of the Law of God be crushed." wrathful in it! In this day when God did come to sinners, in his mind uplifted let not just o'er sinner be! In this day in which there came the Lord of all unto the servants, condescending too be masters to their servants lovingly! In this day in which the Rich poor became for our sakes, let the rich man make the poor man at his table with him share. On this day to us came forth the Gift, although we asked it not! Let us therefore alms bestow on them that cry and beg of us. 'Tis to-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's self was against His nature changed; let it not to us be irksome our evil wills to turn. Fixed in nature is the body, great or less cannot become: but the will hath such dominion, it can grow to any measure. To-day' Divinity did seal itself upon Humanity, that so Humanity might be with the Godhead's stamp adorned.

RHYTHM 2.

¹ BLESSED be that Child, that gladdened Bethlehem to-day! Blessed be the Babe that made manhood young again top. 2. n. d. day! Blessed be the Fruit, that lowered Himself to our p. 13. n. famished state! Blessed be the Good One, who suddenly k. 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 for our propitiation. Praise too to Him that undid the Sabbath by fulfilling it! Praise be to Him that 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, who 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 p. 19. n. might by that Body shew mercy on His household's bodies! k. p. 22. Glory to that Hidden One, whose Son was made manifest! adv. Glory to that Living One, whose Son was made to die! Glory scrut. to that Great One, whose Son descended and was small! adv. Scrut.

² Glory to the Power who did stint 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 human beings! 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 did allow 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 alterations purchased life for human nature.

3 Blessed He that 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 with our lute is hymned, and His virtue with our harp. The Gentiles have assembled and have come to hear His strains. Glory to the Good One's Son, whom the evil one's sons rejected! Glory to the Just One's Son, whom the sons of wickedness did crucify! Glory to Him that loosed us, and was bound for us all! Glory to Him that gave the pledge, and did redeem it too! Glory to the Beautiful, who conformed us to His image! Glory to that Fair One The loving condescension to man's needs Ps. 97, that looked not to our foulnesses! Glory to Him that sowed 4 11. His Light in the darkness, and was chidden in His hidden state, and covered His secret things. He also stripped and took off from us the clothing of our filthiness. Glory be to Him on high, who mixed His salt in our minds, His leaven or rennet. in our souls. His Body became Bread, to quicken our deadness. *supr.* Praise to the Rich, that paid for us all, that which He borrowed p. 8. *n.p.* not, and wrote [His bill,] and also became our debtor! By His Ps.69,4. yoke He brake from us the chains of him that led us captive. *Comp.* Glory to the Judge that was judged, and made His Twelve to Luke sit in judgment on the tribes, and by ignorant men condemned 16, 6. the scribes of that nation! Glory to Him that could never be So S. V. measured by us! Our heart is too small for Him, yea our in Acts mind is too feeble. He fooleth our littleness by the riches 4, 13. of His Wisdom. Glory to Him, that lowered Himself, and asked 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 that enlightened with His doctrine our mind, and in our hearing sought for a pathway for His words. Praise we Him that grafted into our tree His fruit. Thanks to Him that 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!

5 Blessed He who did not chide, because that He was good! Blessed He that did not spurn, because that He was just also! made us likenesses of Himself, probably with allusion to Rom. 8, 29. where the Syriac employs the same roots as are here used. The restoration, as the context shews, is here spoken of, and not the creation. A restoration however implies somewhat to which a person is restored, and this is the likeness to the Son; not that we are not made in the Image of the Trinity, (whose unity is implied by the unity of

man made in His Image) but "because it was necessary for those who were to be called sons of God to be made in the likeness of the Son rather, that the stamp of sonship might fittingly belong to us." S. Cyril, c. Anthropol. vi. The Syriac root here in its primary sense means to cover, then to cover the face as in shame, to be reproached, &c. Probably St. E. intended the primary sense here, but as I have no au-

⁶thority for such a use, I have preferred keeping the ordinary sense of the root. As the next words allude to the stripping of Christ, these may allude to the reproaching of Him, before His crucifixion. Zech. 3, 3. is explained by St. E. on the place, of Christ taking upon us the iniquities of us all; and so also Origen in Joan. 2, 21. "Having borne our infirmities and diseases, He owneth that He hath His soul in a very sorrowing and troubled estate, and is said in Zachary to be clad with filthy garments, which, seeing he should put them off, are said to be sins." Salt was used in Baptism in the West. Ezek. 16, 4. is thought to have given rise to the practice. I am not able to find, however, such a use in the East, and therefore St. E. probably alludes to Mark 9, 49.

⁷Blessed He that was silent and did chide, that He might quicken us with both! Severe His silence and reproachful. Mild His severity even when He was accusing; for He chode 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 hundred-fold into the treasury of our souls! Let us adore Him who sat John 14, down and took rest, and walked in the way, so that the Way 6; 10, 9. was in the way, and the Door also for them that go in, by which they go in to the kingdom. Blessed the Shepherd that became a Lamb for our reconciliation! Blessed the Branch that did become the Cup of our Redemption! Blessed also be the Cluster, Fount of medicine of life! Blessed also be the Tilman, that became Wheat, that He might be sown, and a Sheaf, that He might be cut! [Blessed be] the Architect, that Ps. 61, became a Tower for our place of safety! Blessed He that so 3. Prov. hath tempered the feelings of our mind, that, we with our harp 18, 10. should sing that which the winged creatures' mouth wists not with its strains to sing! Glory to Him, who beheld how we had pleased us to be like to brutes in our rage and our greediness, and came down and was one of us, that we might become heavenly!

⁸Glory be to Him, who never felt the need of our praising Him, yet felt the need, as being kind to us and thirsted as loving us, and asketh us to give

to Him, and Mat. 25, longeth to give to us. His Fruit was mingled with us men, 40. 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, that prevailed and quickened us by His stripes! Praise we Him, that took away the curse by His thorns! Praise we Him, that put death to death by His dying! Praise we Him, that 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! 91 Alluding to the wave-offering, Levit. 23, 11. which was ordinarily interpreted of Christ. See also on Joseph's sheaf, Ambrose de Jos. 2. §. 7. "Herein is the Resurrection of the Lord Jesus revealed, whom, when the eleven had seen at Jerusalem, they adored Him. The loving condescension of Christ. See Luke 8, 33. and LXX. of 1 Sam. 16, 14.

RHYTHM 3.

1 BLESSED be that first day of thine, Lord, wherewith this day of Thy Feast is stamped! Thy day is like Thee, in that it sheweth mercy unto men, in that it is handed down and cometh with all generations. This is the day that endeth with the aged, and returns that it may begin with the young! a day that by its love refresheneth 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 knoweth that human nature needeth 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 stretcheth over generations that have come, and are to come! Thy day is like unto Thee, because when it is one, it buddeth and multiplieth 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 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;

2 Thy day did forgive 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 shew mercy according as it useth to do, upon us transgressors! And if every day, Lord, Thy forgiveness wellet 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 3* St. E. here views the day of Christ's Birth, as handed down in the anniversaries of it, as Christ Himself is in His members—as having a presence, so to say, in the anniversaries, as Christ has in them. Thus too St. Leo, Hom. vi. in Nat. 'The generation of Christ is the origin of Christ's people, and the birthday of the Head, is the birth-day of the Body. Though each single one of those that are called have his station, and all the children of the Church have through the successive ages a separate existence, still the whole sum of the faithful which by the font of Baptism came to birth, as they were crucified with Christ in His Passion, raised again in His Resurrection, and placed at the right hand of the Father in His Ascension; so were we born along with Him in His Nativity.' See also St. Chrysost. Hom. 31. in Nativ. vol. v. p. 418. a. Ed. 1636.

5 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 treasurehouse 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 hungriness. 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, overcometh all the feasts. In the winter which strippeth the fruit of the branches off from the barren vine, Fruit sprung up unto us; in the cold that bareth all the trees, a shoot was green for us of the house of Jesse. In December when the seed is hidden in the earth, there sprouted forth from the Womb the Ear of Life. In March when the seed was sprouting in the air, a Sheaf 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!

6 Out of the stream whence the fishers came up, He was baptized and came up Who incloseth 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 catcheth all robbers, He caught up unto life that robber! 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, at

the snares of the deceitful fowler did the Holy One catch! The sinful woman, who was a snare for men, He made a mirror for penitent women! The fig that casteth its fruit, that refused fruit, offered 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 S. V. renders it. St. Ambrose on St. Luke 19, 15. "Zacchaeus in the sycamore, is, so to say, a new fruit of a new era; and so in this there is also a fulfilment of that verse: The fig-tree putteth forth her green figs, Cant. 2, 13. &c." The word rational is here used to express, mystical: thus on Romans 12, 1. we have which Origen explains, of fulfilling in the spirit the sacrifices which the law by its types prescribes. And in the same way St. Clement calls Baptism, mystical water. *Protrept.* §. 99. p. 79. Pott. Zacchaeus as fruit; the fruit of its own nature it gave not, but it yielded one rational 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: twelve fishers the Holy One caught, and again caught with them the whole world. As for Iscariot, that escaped from His nets, the strangling noose fell upon his neck! His all quickening net catcheth the living, and he that escapeth from it escapeth from the living.

8 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 to-day the voice of our petition, let our prayer which is in words take place in deeds. Heal us, O my Master; every time that we see Thy Feast, may it cause the rumour [of wars] that we have heard to pass away. Our mind wandereth amid these voices. O Voice of the Father, still the voices [of these reports]; 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. From amongst Thy fold there is the voice of sorrowfulness; O Thou that makest all rejoice, let Thy flock rejoice! as for our murmur, O my Master, in it reject us not: our mouth murmureth since it is sinful. Let Thy day, O Lord, give us all manner of joy; with the flowers of peace, let us keep Thy passover. In the day of Thy Ascension we are lifted up: with the new Bread shall be the memorial thereof. O Lord, increase our peace, that we may keep the three feasts of the Godhead? Great is Thy day, Lord, let us not be despired. All men honour the day of Thy birth. Thou righteous One, keep Thou the glory of Thy birth;

9 for even Herod honoured the day of His birth! The dances of the impure one pleased the tyrant; to Thee, Lord, 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 Gen. 41, fill, and they were emptied and failed in the years of the 49. famine. One true Sheaf gave bread, the bread of Heaven, whereof there is no stint. The bread which the First-born John 6, brake in the wilderness failed and passed away though very 1, &c. good. He returned again and broke the New Bread 1 which 1 p. 10. ages and generations shall not waste away! The seven Mat. 15, loaves also that He brake failed, and the five loaves too that 36. He multiplied were consumed; the Bread that He brake ex-Mat. 14. ceded the world's needs 2, for the more it was divided, the more 17. it multiplied exceedingly 3. With much wine also He filled 2 S. over the waterpots. They drew it out, yet it failed though it was came the world abundant: though of the Cup that He gave the draught was John 2, 7. small, very great was its strength, so that there is no stint thereto. A Cup is He that containeth all strong wines, and Ps. 16, 5. also a Mystery in the midst of which He Himself is!

10 The one Bread that He brake hath no bound, and the one Cup that He mingled 2 hath no stint! The Wheat that was sown, 3 p. 25. on the third day came up and filled the Garner of Life. Prov. 9, 5. spiritual Bread, as the Giver of it, quickeneth the spiritual spi-John 12, ritually, and he that receiveth it carnally, receiveth it rashly to 24. no profit. This Bread of grace let the spirit receive discern-Mat. 13, 30. ingly, as the medicine of Life. If the dead sacrifices in the 1 Cor. name of Devils were offered, yea eaten, not without a mystery, 10, 20. in that offering of the holy Sacrifice 4, how much more doth it 4 S. at behove us that this mystery be circumspectly administered the holy thing of by us. He that eateth of the sacrifice in the name of devils, the offer-becometh devilish without all contradiction. He that eateth ing.

11 b St. E. here applies the miracles to the end for which they were ultimately selected, i. e. to teach believers, not to convince gainsayers. See St. John 20, 30. 31. So St. Austin in Joann. Tr. xxiv. §. 2. "As to this miracle, since we have heard how great it is, let us also search and see how deep it is." His principle of comparing the miracles of grace with those of nature, in order to shew that the latter are as mysterious, is only carried farther here by St. E. while he argues implicitly, that it is as easy for Christ to multiply His own

spiritual Body now, as it was then for Him to multiply a natural body. St. Hilary de Trin. iii. 6. may be referred to, who makes use of the same two miracles, to shew our ignorance of the mode in which matter is multiplied. (See too St. Aust. de Trin. iii. §. 10.) The same writer notices on Mat. xv. (as St. E.) that the disciples continued with Him three days, because 'they passed the whole time of the Lord's Passion with Him.' Mat. 15, 32. and 27, 63.

¹² Satan's weapons turned against himself. Prov. 20, 1. the Heavenly Bread, becometh Heavenly without doubt! Wine teacheth us, in that it maketh him that is familiar therewith like itself: for it hateth much him that is fond of it, and is intoxicating and maddening, and a mocker to him! Light teacheth us, in that it maketh 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. As for that nakedness it was wine that made it, which even to the chaste skilleth not to shew mercy!! ¹³ the Fair One that cheered all in the world! In winter that maketh the earth barren, virginity learned to bring forth. In December, that causeth 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 S. who 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 daring against the Meek, the Mighty One might rend that Eater. The Holy One dwelt bodily in the womb; and He dwelt spiritually in the mind. Mary that conceived Him hated 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. The deaf perceiveth not the mighty thunder, neither doth the heady man the sound of the commandment. For the deaf is bewildered in the time of the thunder-clap, the heady man is bewildered also at the voice of instruction; if fearful thunder terrified the deaf, then would fearful wrath stir the unclean! That the deaf heareth not is no blame to him; but whoso trampleth [on the commandments] it is headiness. For from time to time there is thunder: but the voice of the law thundereth every day. Let us not close The Infant Christ is very God,

¹⁴ 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 re-proach 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 hath given us, and let us hear the mighty Voice, and let not the doors of our ears be closed. ¹⁵ Glory to that Voice which became Body, and to the Word of the High One that became Flesh! Hear Him also, O ears, and see Him, O eyes, and feel Him, O hands, and eat Him, R. xi. 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 liveth, without the Might of the Son no man subsisteth. 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 that He was in the earth, who [else] was ordering all creatures, who [else] 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 and retained in the womb His attributes as God. 23

¹⁶ 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 Ps. 139, was going on in the womb, He Himself was fashioning babes in the womb. 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 every where! Thus was He entirely in the womb, while He was again wholly in every thing! While on the Cross He quickened the dead, so while a Babe He was fashioning babes. While He was slain, He opened the graves, 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!

17 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 upholdeth 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! While she that anointed Him was anointing Him, with His dew and His rain He was dropping fatness over all! The Magi brought myrrh and gold, while in Him was hidden a treasure of riches. The myrrh and spices 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 7 1! 1 S. how He is. For every creature whether above or below obtaineth each his measure of knowledge; He the Lord of all giveth all to us. He that enricheth all, requireth usury of all. He giveth to all things as wanting nothing, and yet requireth 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.

18 Of His own He mingled 2 [wine] in the marriage feast, His wine He 2 p. 19. 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 3 carry Him; he that presented Him, 3 p. 7. was by Him presented [to God]. He gave imposition of hands Exod. to Moses in the Mount, and received it in the midst of the 33, 22. 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.

197 St. Iron. iv. 432. quotes one who said, that 'the immeasurable Father Himself was measured in the Son: for the Son is a measure of the Father, since He compriseth Him.' Vide Damascen. Parall. i. 2.

RHYTHM 4.

1 this feast, the gates are glad before the gates, and the Holy One rejoiceth in the holy temple, and the voice resoundeth in the mouth of children, and Christ rejoiceth 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, 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. It was twelve days since it had gone up, and to-day is the thirteenth day: a type exact of the Son's Birth 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. 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 light, that it might triumph, because the First-born was victorious. Along with the St. Joseph and St. Mary astonished

2 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 sprung 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!" 3 wrapped round with glory-rays? My mouth knoweth 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. Whiles Thou art the Son of One, then should I be calling Thee the Son of

many. For ten thousand names would not suffice Thee, adv. Serut. since Thou art the Son of God and also the Son of man, xii. 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. Shew 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 below, rejoice, for Thou art the Key of Paradise. Lo, the sea raged p. 42, against Thy mother as against Jona. 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 p. 22. every place. The prison with Thee is no prison, for in Thee note r. man goeth up unto Heaven: the grave with Thee is no John 11, grave, for Thou art the Resurrection! 25.

⁴ A star of light which was not [in the course of] nature gleamed 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 Holy men and women adore and a heavenly. That above shewed His Nature to be from the Majesty [of God], and that below too shewed 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.

⁵ In the Holy temple Simeon carried Him, and lulled Him, [saying,] 'Thou art come, O Merciful One, shewing 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 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 p. 18, preach before His face? Hail, Son of the King, to whom n. f. 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 contemptible 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. Rev. 5, 5. 6. The fox heard that the Lion was a whelp, and as a suckling, p. 18. and 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.

6 The whole creation became mouths to Him, and cried p. 6, concerning Him. The Magi cried by their offerings! the n. m. 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. The slumber of Sion was not dispersed by the voice of the thunders, but she was offended, stood up, and killed Him because He aroused her.

RHYTHM 5.

1 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, yea that Paschal Lamb, Who handed down and made present 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 praiseth Thy Rod, O Shepherd of all, for Thee Moses praiseth, although his lambs have become wolves, and his flocks as it were dragons, and his sheep fanged beasts. In the fearful wilder-

ness his flock became furious, and attacked him. Thee then the Shepherds praise, because Thou hast reconciled the wolves and the lambs within the fold.

2 O Babe, that art older below, than Noah and younger than Noah, that reconciled all, 54. 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 girls became staid: 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! To-day 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 p. 15. 54. 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 p. 10. Blessed Fruit, bless the fruit of our wombs; to Thee may S. our fruit they be given as first-born. They waxed hot 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, p. 36.

3 Blessed Fruit born without marriage, bless the wombs of us that are married; have mercy on our barrenness, Thou wonderful Child of Virginity!

RHYTHM 6.

1 BLESSED be the Messenger that came laden with abundance of 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 Divine Person with His own goods. Praised be the Wise One, who reconciled and blended the Divine with the Human Nature. One from above and one from below, He mingled 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 a 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 suffereth, 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,

2 ¶ The Syriac word here used means literally to 'mix,' upon which word see on Tertullian, p. 49. The word occurs in Isai. 5, 8. of joining field to field: and in adv. Scrut. liv. of Christ's familiar intercourse with His servants and handmaidens. The words of St. Cyril on the subject may be added here, adv. Nest. i. p. 15. b. 'Though the Word did become Man, yet doth He not cast off His being God, for neither do we say that there was a change of the Flesh into the Nature of the Godhead...for that of the Word remained that which It is, though united to the Flesh... The expression mixture,' some even of the holy Fathers adopted...in their earnest desire to shew the close union of the Natures that had come together. And we say that the Word, of God, hath come together with His own Flesh, into a union indisceptible and unchangeable.' He then proceeds to shew how Scripture also used the word not in its strict sense,

3 but in a derivative one. An explanation of St. E.'s object in using the word similar to that given by St. Cyril, is employed by Philoxenus de Incarn. ap. Assem. B. O. i. p. 80. 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 S. assistance 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 Barn of Life.' The husbandmen came and gave glory to the Vineyard that sprung of the root and stem of Jesse, the Virgin Cluster of the glorious Vine. 'May we be vessels for Thy new Wine that reneweth all things. In Thee may the Vineyard of my Well-beloved that yielded wild grapes find peace! Graft its vines from Thy stocks; let S. husks it be laden entirely from Thy blessings with a fruit which may reconcile the Lord of the Vineyard, Who threateneth it.'

4 Owing to Joseph the workmen came to the Son of Joseph. Blessed be Thy Nativity, Thou Head of Workmen, the impress of which the ark bore, fashioned after which was the Tabernacle of the congregation that was for a time only! Our craft praiseth Thee, Who art our glory. Mayest thou make the

yoke which is light, yea easy, upon them that bear it; make the measure, in which there can be no falseness, which is full of Truth, yea devise and make measures by Present fruition contrasted 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. ⁵ 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' giveth 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 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!

⁶ Offspring, conceived the Divine and Human Child in her mind before she did in her body.' S. Epiph. lxxviii. 18. (who is speaking of Eve as a type of St. Mary) 'From Mary the Life Itself hath been born into the world: that she might bear a Living One, and Mary be the Mother of the living.' And St. Irenæus, v. 19. §. 1. 'As the human race was fettered to death by a virgin, it is restored by a Virgin, by a re-adjustment of the balance a virgin's disobedience [is restored] through a Virgin's obedience.'

RHYTHM 7.

¹ 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 above, the High Priest a hyssop came to Thee, a throne and p. 3. crown from the house of David, a race and family from Abraham. Be Thou unto me a Port for Thy own sake, O p. 43. 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, 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 crowneth the Head of Thy Humanity, O Victorious One!

² For Thy sake women ran 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 Gen. 38. Thee. Tamar went forth, and in the darkness 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 ran 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! Sure the name she gave Gen. 38, him was calling unto Thee to come to her. For Thee honourable women disgraced themselves, Thou that givest p. 3. 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.

³ Ruth fell down by a man in the threshingfloor for Thy sake; her love made her unbashful for Thy sake, O Thou that teachest all penitents unbashfulness. Her ears refused [to listen to] any voices for the sake of Thy voice. The living coal that glowed in the bed of Booz went up, fell down there, saw the High Priest, in whose loins was hidden a fire for his incense! She ran and was a heifer to Booz, that should bring forth Thee, the fatted Calf. She went a leasing 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.
p. 13. n. i.

RHYTHM 8.

¹ 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 [chosen] 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. 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!

² 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. ³ Ps. 88, 5. above, p. 2. 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: 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 presension of Elijah's ascension, as it were doubted of

his going up, how 2 Kings much more would impure men speak slander of the Son? By 2, 16. their own guards He convinced them that He was risen again.

⁴ 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 Ps. 45, was Thy betrothed. With every thing didst Thou adorn 14. 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 teats not after the ordinary way. 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 1 p. 30. keep her bosom safe. A wonder is Thy Mother. The Lord ref. 1. entered her, and became a servant: the Word entered her, and became silent within her²: thunder entered her, and 2 p. 22. His voice was still: the Shepherd of all entered her; He ref. 4.

⁵ Christ though typified as mighty became a Lamb in her, and came forth bleating. The Belly of Thy Mother changed the order of things, O Thou that arrangement 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 Bibles, used lulling-songs from their own books: a hidden Power within their words was prophesying. Eve lifted up her eyes from Hell 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 activity. 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.

6 How meek art Thou! How mighty art Thou, O Child! 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? 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 little bosom of Mary. The mind wandereth 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 cometh down to Thee. How fearless art Thou, O Babe, that dost let all have thee [to carry]: upon every one that meeteth with Thee dost Thou smile: to every one that sees Thee, art Thou gladsome! Thy love is as one that hungereth 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 stirreth Thee that Thou didst let all that saw Thee have Thee, both rich and poor? Thou assistedst them that called Thee not. Whence came it that Thou hungerdest so for men? How great was Thy love, that if one rebuked Thee, Thou wert not wrath! if a man threatened Thee, Thou wert not terrified! if one hissed at Thee, Thou

7 cords better with Judg 14, 4. Heb. 11. than any other view. See Pseudo-Ambros. de Sp. Sanct. ii. init. St. Aust. c. Faust. xii. 32. 1 St. Aust. on Nat. xiii. "The Nativities of our Lord Jesus Christ be two: the one without a woman for mother, the other without a man for father." St. Hilary de Trin. vi. §. 15. ix. §. 8. notices that Scripture uses the word womb Ps. 110. of the incorporeal Fath-

er by an accommodation to our ignorance, to shew that it was not a creation out of nothing, but a natural birth of His Only-Begotten from Himself. Christ contrasted with types. didst not feel vexed! Thou art superior to 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? Gen. 16, 12. and 21, 9. p. 36, ref. 2. The son of Hagar who was wild, kicked at Isaac. 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?

RHYTHM 9.

¹ COME rest, and be still in the bosom of Thy Mother, Son of the Glorious. Forwardness fitteth 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 is thoughtful 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.

² David, that stately king, took branches, and in the feast amongst the children as he danced, he gave praise. Is The Synagogue reproved in types; and laws. 2 Sam. ³ it not the love of David Thy father that is warm in Thee? Lo! the 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. Let mouths tremble at blasphemy, lest they be shut up! Keep, 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. The impure people as whoremongers and jealous did God see to be very slanderous, and He shewed mercy upon the women, in that He enlarged His revelations among the slanderers for their sakes. If a held rain from the adulterous; because he kept under his body, he kept 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 dwelleth 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 S. filtered divided and separated himself from his consort, divided the sea before the harlot. Zipporah though daughter of a heathen priest kept sanctity: with a calf the daughter of Abraham went a whoring.

4 n i. e. the Jewish Church. These instances are given, after what has been said of St. Mary's purity, perhaps, to shew the great excellence of Virginity in God's sight, in that He vouchsafed these miracles in connection with virgin or married continency. It may be also, that the miracles therewith connected were hidden types and fore-runners of the exceeding miracle of His Holy Incarnation, that there was, so to speak, a certain harmony in the previous connection of miracles with virginity.

RHYTHM 10.

1 Rev. 3, 14. Ps. 81, 10. Heb. 6, 7. Is Thee will I begin to speak, Thou Head that didst begin all created things. I, even I will open my mouth, but it is Thou that fillest my mouth. I am the earth to Thee, and Thou art the husbandman. Sow Thy voice in me, Thou that sowedst Thyself in the Belly of thy Mother. "All the chaste daughters of the Hebrews, 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, that hated 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 pleaseth' Thee; and since I have learnt a new Conception by Thee, let my mouth learn in Thee, O new Son, a new song of praise.

2 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 con- 3° St. E. without notice introduces the B. V. M. as speaking. Such a change of persons is frequent in these Rhythms, although it has generally been squared to our habits by adding 'saying' or the like. ceived, and yet have brought forth the Truth who justifieth me. For if Tamar was justified by Judah, how much more shall p. 38. 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 Ps. 72, Sheba. This psalm that he sung of Thee, lo! it, whilst Thou art yet a Child, in reality heapeth before Thee myrrh and gold; and the hundred and fifty Psalms that he wrote, in Thee were seasoned, because all the sayings of prop. 8. phecy stood in need of Thy sweetness, for without Thy salt adv. all manner of wisdom were tasteless. Scrut. xxi.

4 St. Aust. on Ps. 84. §. 13. 'When righteousness looked down from Heaven,' i. e. that we might be justified by Divine grace, Truth was born from the Virgin Mary... Truth flourished out of the earth, and righteousness looked down from Heaven. St. Austin. on Ps. 59. §. 1. "Scarcely shalt thou find in the Psalms aught but the words of Christ and the Church, either of Christ only, or of the Church only." The next words allude evidently to Job 6, 6, for the word occurs in both. One may suspect, however, that St. Eph. had seen the LXX. version of the passage; which is literally rendered in the portions of the Syriac Hexapla published by Middeldorpf, and runs thus, 'Can bread be eaten without salt? or is there any savour in empty words?'

RHYTHM 11.

¹ I SHALL not be jealous, my Son, that Thou art with me, and also with all men. Be Thou God to him that confesseth Thee, and be Lord to him that serveth Thee, and be Brother to him that loveth 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 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 blended with Thee. Hast Thou then shewn 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 hateth Thy Bread is like unto him that hateth Thy Body. He that is far off that desireth Thy Bread, and he that is near that loveth 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 scorneth that of those that are near. Lo! Thy Image is shadowed forth in the blood of the grapes' on the Bread; and it is shadowed forth on the heart with the finger of love, with the colours of faith. Blessed be He that by the Image of His Truth caused the graven images to pass away.

² Thou art not [so] the Son of Man that I should sing unto S. lull Thee in a common way; 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? see Mat. xii. 50. 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 sancp. 36. tification, Thy handmaid and Thy daughter, from the Blood and Water wherewith Thou hast purchased me and baptized 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 regeneration; because He put His Mother's garment on, she S. seclothed her body with His glory.

³ Tamar, who was of the house of David, Amnon disgraced, 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 stank from Tamar, whose perfume she had stolen away. As for Joseph's Bride, not even his breath exhaled from her garments, since she conceived Cinnamon. A wall of fire was Thy Conception Cant. 4, St. Joseph ministers to his Spouse. unto me, O holy Son. The little flower was faint, because Cant. 2, the smell of the Lily of Glory was great. The Treasure- 1. house of spices stood in no need of flower or its smells! flesh stood aloof because it saw in the Belly a Conception from the Spirit. The woman ministereth 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.

⁴ had a brightness like to Moses, to overawe the creatures, and at p. 31. f. that Eve after sin, was not immediately stripped of this glory, that Adam's faith might be tried also, that he might not be frightened at seeing her countenance fallen. This put together with the last note throws a light on the passage. As the sight of Eve bereft of glory would make Adam stand aloof of her, so the sight of St. Mary glistening with glory would make flesh, i. e. St. Joseph, stand aloof of her. It may be added, that on Genesis 19. he notices that Sarah during her supernatural pregnancy had some unwonted external appearance, which made her, even at her age, attractive to Abimelech. [The writer subsequently rejected this note, because "St. E. would have said not had he meant any external brightness." The fact of the Conception which the Angel had declared to St. Joseph, was itself "the wall of fire." S. Matt. 1, 24. 25] "St. E. possibly here looks on St. Joseph as a type of the Priesthood. St. Ambr. in Luc. ii. §. 7. Haply the reason that St. Mary was married to one and filled by Another is, because individual Churches are filled with the Spirit and grace, but yet are married to a visible temporal priest"—*junguntur ad temporalis speciem sacerdotis*—where Sacerdos is used for the Bishop, as in St. Cyprian, and St. Austin c. Jul. Pel. ii. 33, &c.

RHYTHM 12.

¹THE Babe that I carry carrieth me, saith Mary, and He pp. 22, 23. hath 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 Ex. 1, 16. who strangled the little ones that Moses might perish, 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 sufficeth p. 51. for all. She gave the little vest of the Body to Him that covereth all. Blessed is she in whose heart and mind Thou p. 36. wast! A King's palace she was by Thee, O Son of the King, note y. and a Holy of Holies by Thee, O High Priest! She had not ref. 2. the trouble nor vexation of a family, or a husband! Eve, again, was a nest and a cave for the accursed serpent, that entered in and dwelt in her. His evil counsel became bread s adv. to her that she might become dust. Thou art our Bread, and Serut. 1. Thou art also [of] our race and our garment of glory. He that §. 5.

²Men in all conditions invited hath sanctity, if he be in danger, lo! here is his Guardian! He that hath iniquity, lo! here is his Pardoner! He that hath a devil, here is the Pursuer thereof! They that have pains, lo! here is the Binder up of their breaches. He that hath a child, let him come and become a brother to my Well-Mat. 12, beloved! He that hath a daughter or a young woman of his race, let her come and become the bride of my Glorious One! He that hath a servant, let him set him free, that he may come and serve his Lord. The son of free men that beareth Thy yoke, my Son, shall have one reward; and the slave that beareth the burden of the yoke of two masters, that above and that below, there are two blessings for him, and two rewards of the two burdens. 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 Cant. 2, freed; hidden apples in her bosom are stored up, if she love

³. Thee! Ochaste women, long ye for my Well-beloved, that He may dwell in you, and ye also that are impure that He may hallow you! ye

Churches also, that the Son of the Creator Who came to renew all creatures, may adorn you! He freshened the foolish who worshipped and served all the stars, He freshened 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 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. See Justiniani on 1 Cor. 7, 21.

⁴See pp. 15, 33. On Gen. 49, 22. p. 113, he says, "As Jacob leaned upon Joseph instead of Reuben his firstborn; so instead of Adam the firstborn, and the embitterer, the world had one Son of its old age in the latter time of the same, that as upon a pillar the whole world might lean upon Him, and be stayed by Him. As he by the brethren and children, so the world, in the strength of our Lord, was supported by Prophets and Apostles. For Joseph was a wall of plenty to his brethren in the time of hunger, and our Lord a wall of knowledge to the world in the time of its errors." This passage is to be noticed as shewing that St. E. did not think a man with a distorted limb merely could be meant by the word employed in the text. >the Creator Whose treasure-houses are filled with all manner of helps. Let him that is without eyeballs come to Him that maketh clay and changeth it, that maketh flesh, that enlighteneth eyes. By the small quantity of clay He shews that it was with His hand that Adam was formed: the soul of the dead also beareth 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 shall He annoy 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 doth not make Himself strange to His servants, [or conceal] that He is Lord of all. For if the Just maketh 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, be-

ing Just, Thou wouldest not have healed it, and if it were not Thy creature, when in health, Thou wouldest not have afflicted it. The punishments that Thou hast cast upon it, and the pains which Thou hast healed, proclaim that Thou art the Creator's Son.

RHYTHM 13.

¹In the fifth year, the Sun glistened 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 p. 27. of the unseen soul might be able to look upon Him. Blessed be His brightness! 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! 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! In the year that is eighth also, let the fields give praise, S. wilderness that suckle their fruits from His fountains. They worshipped because they saw the Son in arms and the pure One sucking pp. 23, pure milk. Blessed be His good pleasure! 24.

²In 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 p. 2. 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! 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. Blessed be His building! In the eleventh year, let the great sea praise the fists of the Son that measured it, 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!

³In 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, p. 32. Blessed be His propitiation! 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! In the fourteenth year, let the passover in Egypt praise the Passover that came and passed over all,

and instead of Pharaoh sunk the Legion, instead of horses choked the devil. Blessed be His vengeance! 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!

⁴In 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 when the race of Hagar gave a shout of praise. Blessed be the praise of Thee! 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. Blessed be Thy rule! 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. The mortal escaped, and He that quickeneth all died. Blessed be His offering! 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, and came forth. Blessed be Thy Resurrection!

⁵In 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! And in this year let Moses and Joshua 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! 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 shewed us life. Blessed be His delivery! 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!

⁶In the year that is thirtieth, let the dead praise Him with us, because they are quickened, and the living, because they have turned to repentance,

because height and depth were set at one by Him. Blessed be He and His Father!

A Rhythm against the Jews

EPHREM THE SYRIAN

c. AD 306–373

A long rhythm in which Ephrem argues with the Jews that the prophets are fulfilled in Christ, who came in low estate as they foretold, and that their rejection of him was foreseen.

A RHYTHM AGAINST THE JEWS, DELIVERED UPON PALM SUNDAY

1. To the feast full of wise meanings have ye been invited, my beloved. Offer ye the gifts of praise to the Wise One Who invited you. To the marriage supper of all noble things have ye assembled yourselves, ye successful men; as conquering wrestlers, take the standard upon your hands. Unto the haven of all good things have ye approached to-day: the hidden treasures of the [Divine] Essence are become a spiritual merchandize. Unto the port which is full of peace have ye come as swimmers: spring in and enter into the place where is no danger, since the storms make no eddies therein. Prayer for restitution of unity and holiness. 2. Lo! unto joy hath the King's Son who cometh to our place invited you. Go ye out to meet Him with olive-branches, and sing unto Him with your Hosannahs. It is the Lord of feasts and seasons that hath invited you on this day to come unto this feast, the Lord [it is] of months and years. And Thou hast taught us to sing to Thee in the festival that is dedicated to Thee, and Thou hast shewed us that we should speak unto Thee in the day of the memorial of Thy goodnesses unto us. May the Angels rejoice along with us the while their trumpets sound aloud; nations and languages exult as joying in their Hosannahs.

3. Let our troubles be wiped away in Thee: let our evil-doings also be blotted out by Thy glorious doings for our sakes! Let our souls be refreshed in Thee, forgetting their straitenings! Let the creatures also rejoice that were worn out, and grown old, and become corrupt! Let our glorious [gifts] be fastened up and fitted into their wonted places; let our Churches be honoured in Thee, Thou Lord of things spiritual! Let our spirits too be cleansed!

Let our families be blessed in Thee, Thou that art akin to our human nature! Let our consciences be sanctified in Thee, and let them get their evils corrected! Let our breaches be builded up in Thee, and let them be holpen against the adversaries! Let our sound parts also be beautified that we may return to the former fairness! Let the heaven and the earth and all that is therein glorify Thee, O Lord of those above! Let the creatures, Lord, praise Thee, [each] in the form wherein Thou didst stablish it! Let all winds rejoice to Thee with wonderful and nimble blasts! Let the ornaments of Heaven S. the wonder give honour to the gloriousness of Thy Essence! Let the and nimheights rejoice in Thy coming down, the depths also exult and nimbleness and give glory!

4. Let the sea rejoice at Thy treadings upon it, yea the dry land at Thy footsteps! Let our nature rejoice and give glory to Thee, because in it Thy Majesty dwelt! Let my weak mind give praise to Thee with words full of discernment! Let the company of the Prophets rejoice in the voice of the children's praise: let the band of the Apostles exult in the various voices of all measures! To-day let the heavens rejoice, and all the ghostly companies, when they confess each in his own form Him that bowed His Height and came down! To-day let the waters that are above [the firmament] proclaim glory in Hosannahs! To-day let the waters that are beneath, yield the fruit of lauds unto Thy high and mighty Name! 5. To-day let the firmament exult and give glory to that Essence that bowed the heavens and came down to the earth, that He might dwell with the earthy! To-day let the sun rejoice, yea, let his rays make them a joyful countenance, as confessing the Mighty Sun that gave shine to worlds and creatures! To-day let the moon glisten amid the glorious gleamings of the bright stars, as worshipping in a lofty place the Mighty One, Who at His good pleasure humbled Himself! To-day let all the bright stars in the garnishment of their forms send forth the presents of their praises to the Creator that garnished them! To-day let the earth exult, and the mountains skip like lambs before the King's Son, Who made Himself lowly, Who came that He might visit things below! To-day let the sea rejoice, and the islands that are in it wear a glad countenance at the Lord, Who came from His place to the vile place of our human nature!

6. To-day let the thickets rejoice and the groves' in their * Compare §. 2. and §. 3. at the close. The waters above the Firmament may mean the Angels. It may be worth noticing, that the Jews thought they were typified by the

different branches employed. See Groddeck de Festo Palm, in Ugolin. xviii. p. 526. Their festival however was in September, and must not be confounded with the event alluded to in the text. Vineyard of the Lord overthrown. trees, for lo! their branches have been cut off to be a fair banner! To-day do ye beasts exult; yea, let the wild beasts leap for joy, for lo! borne upon the ass's foal is the Heavenly One, Who hath come unto our abode! To-day let the city of David rejoice exceedingly and be comforted, for lo! Luke 9, the Lord of all creatures hath set His face to come unto her! 51. To-day let the places round about rejoice, and let the cities Mat.21, be troubled at the cry of the children that cry aloud, Blessed 9. be He that cometh!

7. To-day the vineyard of the well-beloved is barren and Is. 5, 1. scattered among the nations, and lo! the trampers treat it &c. contemptuously, for it is made a mock and is broken down! The hedge thereof that was rejected hath fallen; to-day it is removed and destroyed: and its high tower to-day hath the voice of the cry shaken down as Jericho g, which was ruined at the voice of their trumpets! Of the vines that were worn out and spoiled, to-day a restoration happened, for in their place was planted the Vine that grew among the nations! The great vineyard that was fruitless did the beasts of the forest feed upon: for it yielded not grapes, but wild clusters 2, and the Lord of the vineyard was wrath, and kindled fire in the branches thereof, and also commanded the clouds that they give not the rain in its season, that it might be dry and barren and without fruit or green leaves. He cut off from it the rain of the Prophets h and the spiritual dew of the Seers, for the well of Jacob was dried up, and the stream of Israel had failed.

Zech. 11, 7. 8. The two rods full of fatness He cut away from the portion while the Church is in joy with the departed. 65 of Abraham, and the kingdom and the priesthood perished from Israel. He cut off the crowns to-day, loosening the crown of Judah; and the Lord caused the ruler to pass from His people, the prince and him that was of venerable countenance, the wise man, and the counsellor, and the prophet, with the chief ruler! To-day the congregation that loved feast-days, sitteth in sorrow; because she declined the feast-day of the Son, He hath despised and rejected her feast-days! To-day the glory passed away from the people of Israel, and they stand among the nations ashamed, as Cain was, at their unnatural deed! To-day the breaches are multiplied in the dwellings of Jacob in every quarter, seeing the Workman that builded her walls hath now destroyed her corner-stones! To-day let the

synagogue sing this song among the people, He hath brought upon me a great mourning, the Lord hath left me desolate, and the Lord hath forgotten that I am His heritage, and hath reckoned me as a stranger, and as a widow that is bereaved!

9. To-day let our congregation rejoice with the voice of the sweet things of the Prophets, and let us make the boughs of praise to flourish, and let us flower as the lilies! To-day let us pluck fruits from the plot of the Prophets, and by the luscious things of their gardens gain we spiritual sweetnesses! Clap your hands, O ye people, in this spiritual feast, and sing with your Hosannahs to Him that crowneth your feast-days. Jacob will come and preach to you the foal and the vine, David will rouse the babes and sucklings to praise, Zachariah crieth to Jerusalem, 'Rejoice and be glad, thou daughter of Zion.' Isaiah again will preach unto us as hinting the disciples, 'Behold upon the mountains the feet of them that proclaim the glad tidings of righteousness.' His entrance into Zion with a great procession of Hosannahs is a type of Witnesses of the Prophets

joys, and fulfilleth mysteries and parables. The children run before Him with their branches in their hands, and unto Him with Hosannahs do simple and artless babes sing: and after a glorious sort there surrounds Him the band of the Apostles, and holiness cleaveth to Him, and royalty, yea, and the priesthood. And the Prophets with their trumpets proclaim before Him their mysteries, and as unto the King they pour forth to meet Him praise—the gifts they give Him—and with variety of sounds they picture similitudes of Him. Bar. 3, 38. Gen. 28, 13. Exod. 3, 2. p. 68. Is. 9, 6. Ezek. 1, 13; 11, 23. See Zeph. 3, 14. Is. 24, 13. 10. One saith, this is He Whom I said would come in the end unto the earth: and another said, that upon the ladder he saw Him standing. One saith, this is He Whom I saw in the bush in the likeness of fire: and another called Him Wonderful, and Mighty God of the ages. One saith, This is He that came down amid the crashes and the mighty lightnings, and came in the voice of a trumpet upon the mountain top, and I saw Him. And another cried and said, Praise thy God, O Zion, take the harp and the lute, and sing unto Him with thy songs! One said, He is the Remnant that was plucked off from Israel: and another took Him up and proclaimed, For Him it is that the Gentiles wait. One said, Gen. 49, He is the Herb that sprung up and sprouted without seed: 10. Is. 53, 2. and another answered and said, This is the Stock of Jesse. Is. 11, 1. One said, This is the Standard which

should be lifted up to Is. 5, 26. the peoples of the earth: and another likened Him to a sheep before the shearer. One said, doubtless this is He Is. 53, 7. Whom the Gentiles wait to see: and another, that the Lord Is. 62, 2. cometh down and treadeth forth over the top of the mountains. Amos 4, One repeateth the mighty acts and the signs of His visitations; 13. for, lo! He looseth the prisoners and bindeth up the broken—Ps. 147, hearted.

Another seeketh for His Name, and anxiously 3. Is. 61, enquires how he shall call Him: He that taketh the Wind in Prov. His fists, what is His Name and the Name of His Son. 30, 4. One saith, As a root, so shall a dry land bear Him: and Spirit Is. 53, 2. another crieth and saith, that before the sun His Name Ps. 72, existed. One saith, As for this Child, this day was His birth: 17. Is. 9, 6. and another, The Ancient of Days and the Elder of all the Ps. 2, 7. creation. One saith, I saw Him standing against a high Dan. 7, 6. Witness of the Prophets; Amos 7, wall: and another calleth Him Angel, because the Gospel of 7. the Father was in His hand 8. One saith, Shall God indeed 2 Chron. dwell with men? and another saith on this wise, He is the 6, 18. Lord our God. Is. 25, 9. Is. 60, 1. 11. One saith unto Jerusalem, Arise and shine, for thy Light Zeph. 3, is come: and another, Exult, thou daughter of Zion, rejoice 14. p. 56. Zech. 3, and shout, Jerusalem. One saith, that He is the Day-Spring: 12. another calls Him, Star. One saith, He is a Rod: another, Numb. 24, 17. the Shepherd of Israel. One saith, He is a King: another, a Ps. 110, 2; 80, 1. Head and Counsellor. One saith, He is a Lamb: and 2; 80, 1. another, a whole Offering. One saith, He is a Stone cut out Hos. 1, 11. Is. 9, 6; without hands: and another calleth Him, a Prince of Peace 53, 7. 53, 7. and Righteousness. One saith, it is He Whom I saw Mic. 5, 5. Dan. 7, carried upon the clouds: and another saw Him sitting upon

13. Is. 6, 1. the chariot of Cherubim. One saith, that I saw Him sitting upon a high throne, and with the train of His skirts the holy Temple was filled: others were making wise significations of secret mysteries. One said, I heard from the Father, Gen. 11, saying, Come, let us go down unto Babylon and divide the 7. Dan. 4, tongues there: another preached and said, To thee They 31. speak, Nebuchadnezzar. Another said, As for me, I was preached of that I should come forth to preach in the Gen. 1, world that the Lord said to His Only-begotten, Come, let Us 26. Ps. 72, 6. make man in Our Image. One shadowed out His coming down in a shower that cometh down tranquilly,

and Mary again he shadowed forth in a Fleece comely and pure. Jer. 31, Another foreshewed His Conception, and shadowed out His 22.

"goes forth," i. e. to destroy the earth for the wickedness of its inhabitants. What he says of the roll points to the Incarnation of Emmanuel, Who was hung upon the Cross. And if any one should say, 'why, he calleth it a curse,' let him be persuaded by the Apostle, who says, 'He was made a curse for us.' 8 It is to be observed, that St. E. here looks upon the Angel as the Son. Upon Exodus 3. he observes, that Moses at first saw a dim vision of an Angel, but that as he drew nearer, he perceived that it was not an Angel, but God speaking in an Angel. See upon S. Athanasius, p. 120. 9 On Gen. 11. "In this passage it is not one that is spoken to, for the phrase 'come let us go down,' were out of place of one. It was to the Son then and to the Spirit that He spake, inasmuch as neither the former nor the latter tongues were given without the Son and the Spirit." See also adv. Scrut. lx. §. 5. In the next words he probably means to insist on the plural verb, 'They speak' (which the LXX. and Syriac, following the original literally, preserve) as indicating the Trinity.

10 The Fleece is commonly thus explained. See J. Lauretus Sylv. Alleg. n. v. St. E. on Judges, p. 317. "The Fleece of Gideon, in that it was a receptacle for the dew of heaven, has prefigured the Virgin in whom the Word became Flesh." Birth. One hinted at the Way [saying], Make straight the Is. 40, 3. Way of our God. 12. With these voices was He magnified as He went into Jerusalem, and a company of Prophets moved at His entrance into Zion; and there were gathered together the children, and Prophets with disciples that they might bring the King in with pomp, and with the grandeur of their Hosannahs. The Church of the Gentiles longed for Him and worshipped Him, the King of kings; and at Him the harlot synagogue full of stains was indignant: she received below, Him not with exultation, as the Prophets had plainly told p. 77. her. She saw His Majesty and felt afraid, that the Most High was come to her, and His Holiness, and she burned with vexation. Because she was wanton between the legs, she looked again upon Him rashly, since He was contemptible in His body; and turned aside from the glory of His Essence, which was hidden in His Godhead. David the son of Jesse cried unto her, because of that hidden glory; in the beauty of holiness was He born from the Bosom of [His Father's], Syr. V. Essence. Him Who rode upon the back of the unharnessed ass's foal, did the Father beget in a hidden way from the beginning in His Essence: from us, however, S. the He was [born] visibly

in the limits of times and seasons. The Lord swore and lieth not as speaking to His beloved Son, S. be-

cause of The Jews rejected, Thou art a spiritual Priest like Melchizedek, for ever. For David shadowed out for Him this true image: after the manner of a man he moulded Him in his Psalms discerningly, in that mention is made of His human nature with which He clothed Himself when He came: for in it it was that the Priesthood was fore-ordained to belong to that High-Priest Who is for ever, and to that King Who shall never de cease. For Thou, it says, art a Priest for ever, Thy dominion is an everlasting dominion, and Thy kingdom is over all generations. Ps. 145, 13. In these graces which are blended with the hidden nature of the Godhead, David shadowed forth before the eyes of the daughter of Jerusalem, similitudes of this King of glory, before whom the Prophets cried out, Hearken, and look, and incline thine ear to the voice of the children's praise, and forget thine iniquity and thy people's, and the rebellion of thy father's house, because the King is ravished with thy grace, and longeth exceedingly for thee who art so glorious. She despised the voice of the Prophets and the preaching of the Apostles; and to the youths and the children she inclined not her harlot ear, which listened not, neither went along with the joyousness or praise. He wrote and delivered to her the divorcement as being rejected and polluted. He took the veil from her head, and from her eyes also chastity: He stripped her of her ornaments, and doubled back and lifted up her covering: He took her necklaces from her neck, and took away her bracelets and her armlets; and as an adulteress and a harlot He drove her out and sent her forth from His chamber; and she sat without a veil, and with her head uncovered and disgraced!

14. Where is the beauty of thy youth, yea, the glory of thy nuptials? Where are thy days, those former ones that were of old? Where is thy beauty, and thy glory, and thy garniture, and thy comeliness? Where is the house that Solomon built thee to thy glory? Where is the priest and the ephod which stood and ministered to thee? Where is the girdle that was bound on, and the chain too, and the turban? Where the fine linen, and the purple, and the bells of gold, and the pomegranates? where the row of beryls, the clusters of goodly stones? Where is the table of gold, and shew-bread which was thereon? where the fumes of propitiatory sacrifices, and the fat of whole burnt-offerings? Where is the ark itself, and the tables of stone that were therein? Where are the cups, and the dishes, and all the vessels of the ministry? Where

are thy feast-days, and thy new moons, and thy observances? Rejoicing hath ceased from thee, and the sound of the dance and of thy chanting! and, lo! wailings are the chants of thy mouth, and of thy children's mouths!

15. What is thine iniquity, O daughter of Jacob, that thy chastisement is so severe? Thou hast dishonoured the King and the King's Son, thou shameless one and harlot! The King was dishonoured in the wilderness, and the King's Son again, in Jerusalem. The Father was exchanged for the calf and for sundry similitudes, and the Son also was exchanged for a thief and a blood-shedder; and the Spirit of the Lord did they vex among the strange nations. The Trinity 7 On Ps. lxxi. §. 2. St. Austin says, 'He that is King is also the King's Son, seeing that God the Father is King; which is indeed the usual interpretation. Comp. adv. Scrut. lviii. 4. S. Methodius, as above, c. v. refers apparently to it, '[He is] a Very King from a Very King, having a Kingdom coeternal and before the ages, as He hath Who begat Him. For the Kingdom is common to Him, nor is it from without that the expression makes the Son to inherit the honour of this Kingship or as if it had a beginning, or accrued to Him—far from it—but it is one natural and His own by a true possessorship. For there is one Kingship of the Father and of the Son and of the Holy Spirit, as there is also one Essence and one Lordship. Hence also we do with one adoration worship the Trine Essence of the Godhead, which hath no beginning, creation, boundary, or successiveness. For neither will the

Father ever cease to be Father, or the Son to be Son and King, nor the Holy Spirit to be that which He is by Essence.' 2 These words may be rendered, 'the Trinity that was from Eternity,'. However, this will not alter the passage in one respect, viz. in this, that St. E. evidently here contemplates the generality of the Jews as having access to a knowledge of the Trinity. This opinion seems expressed with some limitation, adv. Scrut. viii. §. 2. and xlv. §. 3. lix. §. 2. and cont. Scrut. i. §. 37. on which see the notes. I think it will be found, that other Fathers agree with St. E. in proportion as they had access to Jewish sources of information. Thus Origen in Josh. iii. §. 2. "I think that those of old who were under the Law, attained indeed a knowledge of the Trinity, though not a whole and perfect, but a partial one, inasmuch The Jews' adoption of Idols for the Trinity

that was of old she despised, and behaved herself madly, and loved vain gods, devils, and fortunes, and images. For Saturn had honour paid to him, and the Word of the Father got dishonoured; Chemosh too was beloved, and

the gracious Son was insulted. Thamuz was near and dear, and Ez. 8, 14. as in that Trinity there was wanting to them a knowledge of the Incarnation," &c. S. Just. Mart. by his reasoning with Trypho appears to expect them to allow a plurality of Persons, 'do ye admit, he says, that the Holy Ghost calleth any else God and Lord beside the Father of all,' p. 277. ed. 1686. comp. p. 274. and St. Athan. below. St. Epiphani. p. 18. 'In the Monarchy the Trinity was ever preached and believed upon by the chiefest men among them, i. e. the Prophets and the Saints.' p. 24. 'In the Pentateuch there is scattered here and there evidence of the Resurrection of the dead, yet it is not preached, so as to be visible to all; and evidence is scattered also concerning the Only-Begotten Son of God and the Holy Spirit, and against idols. But one has the proof of the Monarchy more visible to all, and in the Monarchy the Trinity is spiritually declared,' cf. p. 899. 'The One Godhead is chiefly declared in Moses. More than One in the Prophets is fully preached, but in the Gospels the Trinity is made clear, suiting as it does better in respect of the seasons and generations for the justified man to know and believe. S. Bas. Hex. vi. §. 2. In every part of the History is the Doctrine of Theology mystically scattered.' Pseudo-B. c. Eun. v. p. 317. 'The Word did the Fathers know, the Word of God they worshipped, and with the Word the Spirit.' What St. B.

himself says, p. 258, of the ignorance of the Jews does not necessarily make against this, as it may be observed, that St. Athan. c. Arian. i. §. 38. ii. §. 1. iii. §. 28. speaks in a like way of the Jews of that day, (see also adv. Scrut. xlv. §. 3. whereas in §. 40. St. A. speaks of the Patriarchs worshipping the Son. St. B.'s words are: 'though there be many things which separate Christianity off as well from Grecian error as from Jewish ignorance, I think no doctrine more peculiar to itself exists in the Gospel of our salvation than the belief in the Father and the Son.' So also Greg. Nys. ii. p. 322. b. Still it must be admitted, that in his Hexaem. ix. §. 6. and Hom. xxiv. p. 189. he holds the same language without any limitation to the later Jews: and in Hex. vi. as above, seems rather to be looking at the actual contents of Holy Writ than the insight the Jews had into it. St. Chrys. de Incompr. v. "This (the keeping the Jews from Polytheism) was the cause why the Son of God was not clearly or manifestly, but darkly and sparingly, made known to the Jews. For as they were just set free from Polytheism, if they had had to hear of God, and God again, they would have turned back again to this mischief." This may suffice to shew the degree in which the Fathers admit that a knowledge of the Trin-

ity might have existed under the Old Testament, though it were but obscure and imperfect.—It may be added, that the reference to Barabbas, which seems out of the order one should expect, is perhaps intended to refer to the general character of the Jews: all along they preferred thieves and robbers to the Word, whether speaking in divers ways by the Prophets or in His own Person.

the Lord on high was rejected and despised. Astaroth was paraded in every place, and the Heavenly One was put aside. Baal was honoured by sacrifices, and the Messiah was persecuted of the impure. And the bats and ghosts Bar. 6, were worshipped in her chamber, and He on whose nod the earth hangeth, was smitten with palms in the streets. Who hath heard the like of this which was done to the Redeemer? Jer. 19, Wherefore I will break you in pieces [it says] and make you 11; 23, a great reproach. These things did Israel hear from the mouth of prophecy, lo! ye are as Ethiopians, children that Is. 24, 5. have transgressed My law. For the ox knoweth his owner Is. 1, 3. and the ass his master's crib, but My people hath not known their God, and Israel hath not considered. Would that Ps. 81, My people had known Me and Israel had walked in My 13. ways, then had their enemies perished in a little while, and I should have turned My hand against them that hated them. For thus He spake with them: with His reproach in severity and in His anger He troubled them, and shame filled their faces. Jer. 51, And He was wroth at Jerusalem and made it also desolate. 51. And the Prophet Isaiah cried, intimating [things] concerning it; that as a shed in the midst of a vineyard, and as a hovel Is. 1, 8, 9. which is let alone, thus hath the Lord left Jerusalem, because of her iniquity. And except the Lord of Hosts had left a small remnant unto the assembly of the house of Israel, which was to shoot up from the stock of Jesse, they would have been as Sodom and would be like unto Gomorra.

16. Yet now it thinks within itself that a restoration 4 shall be 4 See § 20. and adv. Serut. xliv. 3. So too on Isai. fin. 'The interpretation however [of this passage] which is certain, and squares in all points with the words of the Prophets and the history of the times is, that whatever both Prophets, Isaiah and Ezekiel, have said of the delivery and restitution of the Jews, is to be taken of the days of the coming of our Lord and of the preaching of His Gospel.' And elsewhere he notices how prophecies which had a partial fulfilment at the return from the Captivity were really fulfilled at Christ's coming, as on Jerem. 16. and 49. So also on 1 Kings 1. p. 440. he writes as follows,

David in his old age "is a type of the way in which, in the people of the Jews, when grown old,

the warmth of love was gone, and the zeal for the Law had waxed cold: the nakedness of their coldness was covered by the Prophets, yet from the chilling of sin they gat no heat; for evil habits had seized them, and as ice that is not to be thawed, so did these bind their limbs with cold: neither was any medicine found for their inveterate chill, which had entered into the ligaments of their body and rotted the marrow of their bones. Assistance from heaven therefore was expected by them: from thence did the Wisdom of God come down: that is it which Abishag, the youthful and the fair, shadoweth out to us, and She came to Her own, and lay in the bosom of the old; but as this one was feeble, there was no cure wrought. For The Jews' infatuation in expecting again given unto it, this people who hath provoked God with all their perverse tumults; lo! it expecteth, and searcheth into the times when its release shall be. It reads foolishly in the Prophets and understandeth not their words. And, as one that heareth a restoration [coming], with blustering voice it cries that Jerusalem shall be built again. The Hebrew, though hearkening and longing again, yet knows not wherefore it was destroyed. Again it saith, that its glory is waxing great; and how it is to do so, it knoweth not; and it muttereth to itself that its name shall be great; and in whom it shall be great, it knoweth not. It says, that it is called redeemed, and who hath redeemed it, it skilleth not; and that it shall be for a [great] name and a glory it goes on to say madly, and in what, and how, it saith not, because its reason' has deserted it, his heart hath waxed gross, and Israel hath made his ears dull of hearing, that he should not hear aught that is written. Lo! at the entering in of our Redeemer prophecy cried aloud with its voice, that this

the Jews turned not from their evil ways, and the Messiah also who came to them, they hanged on the Cross. From that time a gloomy winter came over them and removed that Sun afar from them. After the Messiah was ascended into Heaven, and the disciples were dispersed into the four quarters of the world, there was awaked over the Jews' city a war, the weapon of destruction. Then was the nation of the Jews like unto a tree against which in mid-winter mighty blasts blow with evil whirlwind: for off it letteth fall its leaves, and within a little while is cast down on the ground." And presently after; "Adonijah depicts the haughtiness and rebelliousness of the elder son, i. e. of

the people of Israel. For neither the sword, nor the yoke of bondage, nor the multitude of troubles that encompassed them, sufficed for their humiliation. But their pride is to be seen even in our days, and there is a hope among them that upon the coming of that Messiah, whom they expect, they will obtain the kingdom of the world. This Adonijah saw in his dreams, when he says, I will reign: for the Jews, who idly fancy to themselves these things, behave proudly and extravagantly to every body, and even imagine that they have the kingdom which in their own silly mind is to

be theirs. The Prophet says, 'they have reigned, but not from Me,' Hos. 8, 4. their kingdom then is from themselves, exists, that is, in the cogitation of their own heart." See also ii. p. 325. a. This is the opinion also of St. Chrysostom, St. Jerome, Origen, (contr. Cels. iv. p. 174. where see Spencer) St. Epiphanius, Har. xxix. §.3. Those who, after theology had become more systematic, speak of a return, as St. Aust. de C. D. xx. 29. St. Cyril de Ador. p. 428. on Hos. p. 62. seem to hold only, that they will be absorbed into the Church, not be lords over it. St. E.'s opinion upon the subject may be considered as of especial value, since from his youth he had enjoyed a capacity through his knowledge of the Semitic tongues for entering more deeply than other Fathers into the meaning of the Prophets.

* Possibly there is an allusion here to the processions, &c. which it appears from St. Chrys. adv. Judæos, that the Jews used to be in the habit of making. 'This seems to be the sense:—Syr. Because it is deserted by its own mind,' as though its mind were contemplated as different from itself, and so able to divorce it. Possibly, however, the self-contempt inwardly felt by the people in spite of its boasting, is intended. is He of Whom it saith, Lo! He cometh riding upon the foal of an ass. Arise, go forth to meet Him with Hosannahs, and with timbrels rejoice and be glad. But the scornful one, when she heard the voice of His praise in Hosannahs, was burning with grief, and was vexed, and sought to silence the little ones, for the voices of the Apostles, and of the children, were intermingled g. Even the Old [Testament] sung with joy to the Redeemer, Prophecy along with the children, and the Apostleship in its own person. Lo! in the Messiah perfected are the Prophets and the Apostles, and both of them at once give praise to the Lord that gave both [Testaments].

17. The Jews, then, not only made themselves strangers to the covenants, but dishonoured the Father, and killed the Son in envy. The Prophet invites

the congregation of the house of Israel to praise Him, but it went about to kill Him, and hastened to do mischiefs. The heavens declare His glory, and the synagogue yielded not obedience. The earth was amazed at His humiliation, and the Jews considered it not. All the types of Him came true, but they impudently assert that He was not true. And the things that were to come, met their accomplishment, yet they deny that they have ever come nigh to them. The types also which the Seers foreshewed, our Redeemer fulfilled and brought to a close, and the people, hard-hearted and rebellious, deny impudently with an oath that hitherto new things have been administered unto them, but say, that they are all still kept a mystery. O fools, how long will ye be unwilling to get wisdom! Come, and let us search aright the sayings of prophecy, and let us see if these types which were spoken have not been fulfilled!

18. Jacob blessed Judah, saying, 'The sceptre shall not depart from thee, nor an interpreter from between his feet, until the Shepherd come unto him; Whose is the kingdom, and Whom the nations look for to redeem them from their errors, The Jews ought to be ashamed, He shall bind His foal to the vine, and his ass, my son, to the vine-branch. In this passage let the Jew that perceiveth not, search and look if there be sceptre in Judah or interpreter between his feet, then the things that are written have not been fulfilled, neither have they hitherto met their accomplishment. But if the sceptre be done away with, and the prophet too be silenced, let the people of the Jews be put to shame, however hardy in impudence they be. If He sat not upon the colt as Zachariah prophesied, and the children did Ps. 8, 4. not praise Him as David also said, and if He made not the Zech. 9, kingdom to pass away from Ephraim as it is written, and if He 10. spake not with the people and things were not accomplished as had been said, then let it not be believed on the earth that He is King for ever.

19. If however He effected these things and accomplished types and parables, let the Jew be also ashamed when hearing Hos. 1, from God, 'Ye are not My people, neither am I your God.' 10. The people is exchanged for the nations, them that are near for Jer. 9, them that are far off. Lo! I have scattered thee among the 16. nations, saith the Lord to Israel, and have sold thee without Ps. 44, money, neither will I exchange thee any more: because they 12; 106, were mingled among the nations, and learned their works, 35. lo! I will remove them far off and call the nations unto Me. Is. 28, And, in the

midst of Zion will I place a choice Stone, [a 16. stone] of stumbling, and he that trusteth upon His Name shall not be confounded, saith the Lord. And again the It appears from 2 Kings 4, 29. that it was usual for prophets, the authorized interpreters of the law, to carry a staff. St. E.'s words on the place will conveniently follow: "He spoke of the Kingdom, which, though they were under trials and humiliations, no body was able to take from them. For it was for the Lord of the Kingdom, that a kingdom was preserved among their tribes, and to shew that he spoke of the crown that was to be derived from him, and not of his tribe, it is written, the sceptre shall not depart, i. e. the king; nor the interpreter, i. e. the prophet who interprets things to come. Until he come, not David, [to whom he had said the prophecy in its first sense applied,] who

enlarged his kingdom, but Jesus, David's Son, who is the Lord of the Kingdom. King then and prophet shall not depart from the house of Judah until He come, to whom the Kingdom belongs. If this is not so, let them shew us kings before David, who were descended from Judah and kept up the crown for him till David. And if before David king there was none, it is plain that it was to descend in the line of David and his sons." The word 'Kingdom' is added from the Chaldee, and is not in the present Syriac text. The word Shiloh has been divided by several versions, in order to make it 'to whom it belongs,' and 'Kingdom' is then supplied from the context. 'Shepherd' is St. E.'s own addition. Prophet saith, I saw the Lord standing against a wall of adamant, and in His hand a stone of adamant, and the Lord said unto the Prophet, in a revelation evidently, Lo! I will set an adamant among this people Israel! David also had foretold how He would fulfil all types [saying], The Stone which the builders rejected hath become the head of the building.

20. Learn, therefore, O Hebrew, that the Lord hath built Jerusalem, and raised up her walls firm, and blessed her children with peace. The Lord hath remembered His mercy, and in His compassion hath gained many; and as a man whom his mother comforteth that he may forget his sorrows, thus doth the Lord comfort Jerusalem, saying unto her, In great fury have I smitten thee, and with everlasting mercies will I gain thee; instead of the disgrace of thy rejection and the ignominy of thy destruction, I will lift up thy head among the nations, and will increase thy glory and thine honour: because they have called thee unfaithful, and a city full of stains, I will sprinkle upon

thee My precious Blood, and will make thine iniquities and thy sins to pass away. And as thou art bereaved of Israel, because I have removed him from My side, I will open thy gates with joy, and the hosts of the Gentiles shall enter into thee, and shall become in thee an elect people, and the Lord shall reign over Zion, and many peoples shall come and shall worship Me in Jerusalem. And as a land that giveth its fruit, and as a garden that yieldeth its seed, thus shall the Lord cause righteousness to sprout forth among the Gentiles. And they shall say in that day, lo! our God is the Redeemer! lo! the Lord cometh with power, and shall redeem us from our trouble, and with a new name shall they name thee, which the mouth of the The glories given to the Church, the new Jerusalem,

Lord shall set on thee. Then Zion spake weeping distractedly, The Lord hath left me because I have provoked Him, and God hath forgotten me, yea, He hath rejected me. Can a mother forget to shew mercy upon her beloved, or not lull and love the pleasant fruit whom she brought forth? Yea, she may forget, yet I will never forget. Lo! upon the palms of My hands have I graven thy high walls, O Jerusalem! Thine ini- Is. 40, 2. quity is forgiven thee then, O thou humbled one, who hast been exalted suddenly. For, lo! I will make all thy stones beryls, and thy choice foundations will I make stones of sapphire, and thy battlements, I will make them as excellent jaspers, and thy doors will I make of crystal stone, and thy high wall will I make of choice stones, and I will fill thee within, O Jerusalem, with abundance, and treasures, and stores, with chalcedony, and pearls, and glass, and beryls, and thy chambers will I fill with sardonyx, and thy palaces with choice gold! And all thy sons and thy daughters shall be taught of God, and peace shall abound in thy towers, and righteousness in thy streets, and before many nations will I hallow thee, and I will dwell in the midst of thee. Lo! the

Is. 60, 3. nations shall come to thy light, and the Gentiles to meet thy rising! I have made thee to be an honour unto Me amongst the nations, and to be My boast among the Gentiles. I will pitch My tabernacle in thee, and fix My nails in the midst of thee, I will spread out and enlarge thy corners, and will also stretch forth in thee My curtains, I will dwell in thee, and be hallowed in thee, I will be thy God for ever; here will I dwell, for I have pleasure herein. And I will bless her victuals, and will cause the horn of David to flourish, and My redemption shall never fail her. Because Jerusalem was vexed at the cry of the children's voices, the Church shall gather in children,

and they shall praise Me with their Hosannahs, and as she invited the children to glorify Me in the streets, I will gather unto her the multitude of the nations, and they shall chant to Me with Hosannahs. And Jerusalem and her children shall cry out, Blessed is He that hath come and is to come! Hosannah in the height and in the depth, to the Son of the Father Most High. Blessed He that in His love lowered Himself that He might redeem the human race! Blessed the King that made Himself poor that He might enrich the needy! Blessed He that came to p. 75. fulfil the emblems and types of the Prophets! Blessed He that gladdened the creation with the wealth and treasure S. the of His Father! Blessed He Whose glory those dumb by creatures nature sung in Hosannahs! Blessed He to Whom the little below, children sung a new glory in hymns! Blessed be the new p. n. c. King Who came that new[born] babes might glorify Him! Blessed He unto Whom the children stammered songs, and lauded Him amongst the disciples!

21. Who, Lord, would not be astonished at Thy love, how greatly it humbled itself! When the chariot of Cherubim beareth up Thy glory in fear, a poor colt was bearing Thy p. 80. Might and holy Power, which in its mercies came unto us, adv. that by His peace we might be lifted up on high. Let my Scrut. mouth proclaim Thy righteousness on this day of joy. And let my tongue speak Thy glory upon this feast-day of blessings. Let my soul exult in this feast whereby all creatures are gladdened, and let my mind carry boughs of praise instead of Hosannah-[boughs]p which the infants bore before the foal upon which Thy Majesty sat. Let us cry unto Thee with the children, 'Hosannah to the Son of David.' The infant whose tongue faltered, did in the channel for maturer speech gender, with their Hosannahs, such a praise as Prophets had never praised Him withal. The children, who sung to the Son, made aghast the old men, that saw the Son, yet praised Him notq.

22. Let my thoughts, Lord, bear Thee about, not as babes which were without discernment, and let me laud Thee like ° Method. v. 'They blessed the Lord God sitting upon the colt as upon the Cherubim.' The lowliness of Christ's Triumph. that multitude of disciples who saw Thy power: and let me rejoice in Thee as the children who uttered a voice in joy of heart! On this day our Lord entered Jerusalem the city of kings, and humbled Himself and rode a colt, that He might exalt the low estate of man. He left the Seraphim in a high place, who sing 'holy' unto Him with His Father, and received glory from the babes and the children of Jerusalem. To-day our Lord entered

into Zion, and rode upon a foal, and Zachary preached this aforetime—Lo! thy King cometh unto thee righteous and meek, and riding upon an unharnessed colt, and the children cried before Him, Hosannah to the Son of David. Blessed He that came and is to come, to Him be glory and to His Father that sent Him. The Cherubim cried unto His Majesty, Blessed be the Lord from out of His place, and the children with boughs of olive gave praise before Him in Hosannahs. To-day the Creator of the worlds humbled Himself, and left the height of the Cherubim, and sat upon a lowly foal! Blessed be the Lord of the Prophets Who came and fulfilled their words; and the children with the disciples yield praise to see His lowliness. Children that as yet knew not the speech of man sung praises from the arms, because they saw that He rode upon a foal.

23. He rode the foal and came to that Jerusalem that thirsted for blood. She saw Him and was filled with foolish envying, because she saw that He was chaste and pure. Blessed be the King that made Himself lowly and sat upon a lowly colt: and Zion, when she saw His lowliness, despised Him and would not receive Him. Seraphim are abashed at His brightness, *adv. ser.ut.iv. de. p. 45.* neither are they able to look upon it; yet the children with disciples sung before Him with Hosannahs. Cherubs at His brightness tremble, and beneath His chariot serve, yet did the disciples make ready a lowly colt for Him, and He sat thereon. O marvel how the King's Son humbled Himself among the earthy, for instead of fiery chariot He upon a foal was borne! Em-pyreals haste away from Him in His high place with His Father, and babes in love shout to Him, 'Hosannah to the Son of David.'

24. To David the king did the daughters of Israel sing with the timbrels, and to the Son of David did the children give glory with their Hosannahs, and strawed their garments before the colt of the King of kings, Who rejected horses and chariots, and chose Him a lowly beast, that the word of Zachary might be fulfilled, which he prophesied to the daughter of Zion; Lo! thy King cometh riding upon a colt the foal of an ass. Before the Ark of God David the king sported, and before the colt of David's Son youths with the branches yielded praise. Michal despised David, and so did the foolish old men the children. They began to cring out in churlish mood, let the voices of praise be put to silence, the shout also of the multitudes of disciples who were lauding the coming of the King of kings, Who humbled Himself and sat upon the lowly colt.

25. The King of kings went into the city with the shout of glory which was fitting, and the contemptuous synagogue asked, Who is this, and what the report of Him? It saw the multitudes that were praising Him, with new-cut branches of palm, and envy pricked the contemptuous one to put the Mat. 27, 18. Christ's lowly triumph gladdens the Church, children to silence. He went into Zion in lowliness, though Lord of the whole creation, and she started not up from her sleep, that asp that loveth adulterers. Blessed be He that made to be trodden down the haughty one that received Him not, and chose Him an holy Church, and lo! she praiseth Him with Hosannahs. Bridegroom, if she will, or, if not, send children to praise Him in their Hosannahs. 27. Exult and rejoice, thou daughter of Jerusalem, for lo! thy King cometh riding, and shout with praise, thou daughter of Zion, for thy King rideth on an ass's foal! destroying horses Zech. 9, from Ephraim and the chariot from Israel, and proclaiming glad tidings of peace and quiet unto all the nations that believe in Him. Aged Jacob, rise, give praise, for He hath sealed up the mysteries of thy blessings; for He hath bound the colt to Gen. 49, the vine, and to the vine-branch the ass's foal. Rise, give praise, thou holy Church, and receive the Bridegroom with Hosannahs, and with babes and children hymn praises amongst the nations upon the feast-day of our Redeemer, that hath come and delivered thee from error!

P A R T T W O

Aphrahat the Persian Sage

*Three of the Demonstrations of the Persian sage, on faith, on
love and on penitents.*

On Faith

APHRAHAT THE PERSIAN SAGE

c. AD 270–345

The first Syriac church father, in Persia.

ON FAITH

APHRAATES ON FAITH.

¹Hear then, my beloved, and open unto me the internal eyes of thy heart and the spiritual perceptions of thy understanding to that which I will say unto thee. Now faith is built up of many things, and is crowned with many colours; it is like unto a building which is built up of many materials, and its fabric mounteth to the top. But know, O my beloved, that stones must be laid in the foundations thereof, and then the whole edifice goeth upwards until it is finished. And thus also must it be with our whole building; its foundation must be the true Rock, which is Jesus Christ our Lord, and upon [this] Rock is faith founded, and upon faith the whole building riseth until it is finished. [This] foundation is the beginning of the whole building, for when a man draweth nigh to faith, he is founded upon the Rock which is our Lord Jesus Christ. And his building will not be washed away by the waves, and it will not be injured by the winds, and it will not fall through storms, because his building riseth upon the rock of the true Rock. And in calling Christ the "Rock" I have not spoken according to my opinion, but the Prophets of old called Him "Rock", and [this] I will prove to thee.

²But for the present listen concerning the faith which is founded upon the Rock, and concerning the building which riseth upon the Rock. First of all a man must believe, and when he hath believed he will love, and when he loveth he will hope, and when he hopeth he will be justified, and when he is justified he will be perfect, and when he is perfect he will be completed; and when his whole building hath risen up, and hath been finished and perfected then will he become a temple for the dwelling-place of Christ, even as the

prophet Jeremiah said, "The temple of the Lord, the temple of the Lord, ye are the temple of the Lord if ye make fair your ways and your deeds. And again it saith in the prophet, "I will dwell in you, and I will walk in you". And again the blessed Apostle spake thus, "Ye are the temple of God, and the spirit of Christ dwelleth in you". And our Lord also thus spake to His disciples, "Ye are in Me, and I am in you". And when a man hath become a house and a dwelling-place then he beginneth to take care for what is required by him that dwelleth in the building, just as if a king, or some honourable man who was called by the name of king were to tarry in a house; for then all the appurtenances of royalty would be required for the king, and all the ministration which is necessary for the honour thereof.

³For in a house which lacketh all good things a king will neither tarry nor dwell, nay, a king requireth all the furniture in a house with nothing whatsoever lacking; and if anything is lacking in the house in which the king abideth, the keeper of the house is delivered over unto death, because he did not make ready for the service of the king. Thus also let the man who becometh a house and a dwelling-place for Christ see what appertaineth unto the service [of the house] in which Christ dwelleth, and with these things let him make it fair. First of all let him build his building upon the Rock which is Christ, and upon the Rock let faith be founded, and upon faith all the building shall rise up. And for making the house habitable pure fasting which is stablished by faith is necessary; and he requireth the pure prayer which is accepted by faith; and to him is useful the love which is compounded with faith; and he needeth the alms which are given in faith; and he must ask for the humility which is ornamented with faith; and virginity which is beloved of faith must be chosen by him; and he must bring nigh unto him the holiness which is planted by faith; and he must meditate upon the wisdom which is discovered by faith; and he must seek after the hospitality which is increased by faith; and the simplicity which is mingled with faith is necessary for him;

⁴and he must seek after the patience which is perfected in faith; and his mind must abide in the long-suffering patience which is acquired by faith; and he must love the life of an anchorite which appeareth by faith; and he must seek after the purity which is preserved by faith; all these things the faith which is founded upon the true Rock, which is Christ, asketh, and these things are required by the King Christ Who dwelleth in the children

of men who have been builded with these works. ⁵ And if thou sayest, "Since Christ hath been laid in the foundation, how can Christ dwell in the building when it is finished?" [I answer], the blessed Apostle said these two things: "I, like a wise architect, have laid the foundation", and he distinguished there also concerning the foundation, and showed [what it was], and spake, saying, "Other foundation besides this which is laid, which is Jesus Christ, can no man lay". And moreover, that Christ dwelleth in the building is said in the words which have been written above, for Jeremiah calleth the children of men "temples", [and saith] that God dwelleth in them. And the Apostle saith, "The spirit of Christ dwelleth in you", and our Lord spake, "I and My Father are one"; therefore the words, "Christ dwelleth in the men who believe in Him", and "He is the foundation upon which the whole building riseth" agree.

⁶ And now I come to the first words which I spake, that Christ was called "Rock" in the Prophets. First of all David saith concerning Him, "The rock which the builders rejected hath become the head of the building". And as the builders rejected this Rock, which is Christ, even so also did they reject it before the face of Pilate, saying, "This [man] shall not be king over us", and again in that parable which our Lord spake of a certain great nobleman who went to receive a kingdom and to return to rule over the people thereof, but they sent messengers after him, saying, "This man shall not be king over us". Thus did they reject the Rock, which is Christ. And how hath it become the head of the building except that it hath risen up over the building of the nations? and upon it hath risen up all their building. And who are the builders except the priests and Pharisees who build not a true building, but who throw down what He hath built, even as it is written in Ezekiel the Prophet, "He built a wall, but they beat upon it that it might fall". And again it is written, "I sought for a man among them, that should make up the fence and stand in the gap for the earth, that I might not destroy it, but I found [him] not".

⁷ And again Isaiah of old prophesied concerning this Rock, for he said, "Thus said the Lord, Behold I lay in Zion a chosen Rock, in the honourable corner, the head of the wall of the foundation". And again he said there, "Whosoever believeth on it shall not fear, and whosoever falleth on that Rock shall be broken, and on whomsoever it shall fall, it shall grind him to powder". The people of the house of Israel fell upon it, and their breaking

was for ever; and it fell upon the image and shattered it to pieces; and the nations believe therein and are not afraid. ⁸ And he proved concerning the Rock that it is laid as the head of the wall and [as] the foundation; now if this Rock hath been laid as the foundation, how can it also be the head of the wall? Only [in this wise]. When our Lord came He set faith in the earth like a foundation, and He went up above all the heavens like the head of a wall, and the whole building, above and below, was completed. And as concerning what I spake of faith, He hath set this faith in the earth, this did David proclaim of old concerning Christ, for he said, "Faith shall spring up out of the earth"; and [showing] that He is above, he saith, "Righteousness looked forth from heaven". And again, Daniel also spake concerning this Rock which is Christ, for he said, "A Rock was hewn out of the mountain, not with hands, and it smote the image, and the whole earth was filled therewith"; this foreshewed concerning Christ that the whole earth should be filled with Him, for with the faith of Christ behold all the ends of the earth are filled, even as David spake, "In all the earth hath gone forth the word of the Gospel of Christ". And again when He sent forth His disciples, He spake to them thus, "Go forth, and teach all nations to believe on Me". And Zechariah the prophet also spake concerning this Rock, which is Christ, for he said, "I have seen a choice stone of beauty and mercy".

⁹ That [this Rock is called] choice" [means] that He is with His Father, and that he speaks of "mercy" is because when He came to the world He spake to His disciples thus, "This is My commandment, that ye love one another. And again He said, "I have called you friends". And the blessed Apostle speaks thus: "God hath mercy upon us in the love of His Son; in very truth Christ hath loved us, and hath given Himself for us". ¹⁰ And he explained and made manifest concerning this Rock, [saying], "Behold I will open upon this Rock seven eyes". And what then are the seven eyes which have been opened upon [this] Rock except the Spirit of God, which abideth on Christ in seven things, even as the Prophet Isaiah saith, "The Spirit of God shall rest and dwell in Him, the spirit of wisdom, of understanding, of counsel, of strength, of knowledge, and of the fear of the Lord". These are the seven eyes which have been opened upon the Rock, and these are the seven eyes of the Lord which "look upon the whole earth". And this also is said concerning Christ, for he spake, saying, "Light hath been given unto all nations", even as saith Isaiah the prophet, I have set thee to be a light unto all nations, that

My redemption may be to the ends of the earth". And David also spake, "Thy word is a lamp unto my feet, and a light to my paths". And moreover the word and speech of the Lord is Christ, as it is written in the beginning of the Gospel of our Lifegiver, "In the beginning was the Word"; and concerning the light there also he testifieth, "The light shone in the darkness, and the darkness comprehended it not".

¹¹ And what have the words, "The light shone in the darkness, and the darkness comprehended it not", reference to except Christ Who made His light to shine upon the people of the house of Israel, but the people of the house of Israel comprehended not the light of Christ because they believed not upon Him, even as it is written, "He came unto His own, and His own received Him not"? And our Lord Himself also called them "darkness", for He said to His disciples, "That which I say unto you in the darkness, say ye in the light; among the nations shall your light shine", because they have received the light of Christ Who is the light of the nations. And He spake also to His disciples, "Ye are the light of the world". And again He said unto them, "Let your light shine before the children of men that they may see your good works and glorify your Father which is in heaven". And again He shewed concerning Himself that He was the light, for He said to His disciples, "Walk while the light is yet with you, before the darkness overtaketh you". And again He spake to them, "Believe in the light, that ye may become the children of the light. And again He said, "I am the light of the world".

¹² And again He said, "No man lighteth a lamp and placeth it under a bushel or under a bed, or placeth it in a hidden place, but he setteth it on a candlestick that every man may see the light thereof". And a shining lamp is Christ, even as saith David, "Thy word is a lamp unto my feet, and a light unto my path". And moreover, Hosea the prophet also said, "Kindle ye a light and seek the Lord"; and our Lord Jesus Christ said, "What woman, having ten zuze and losing one of them, will not light a lamp and search round the house looking for the zûzà which she hath lost"? And who is this woman except the congregation of the house of Israel unto whom the ten commandments have been given, and which hath lost the first of them with which God admonished it, saying, "I am the Lord thy God Who brought thee up out of the land of Egypt"? And when the congregation had lost the first commandment it was unable to keep the remaining nine, because the nine depend upon the first, for it was an impossible thing when they were wor-

shipping Baal to keep the nine commandments; thus they lost the first commandment like the woman who lost one zûzà out of ten. And the prophet cried to them, "Light ye a lamp and seek the Lord". And moreover, the prophet Isaiah also said, "Seek ye the Lord, and when ye have found Him, call upon Him.

13 And when He hath drawn nigh, let the sinner forsake his way, and the man of iniquity his evil thoughts". For He lighted a lamp, but they sought not thereby the Lord their God; and His light lightened the darkness, and the darkness comprehended it not. And the lamp went up upon a candlestick, but those who were in the house saw not the light thereof. Now what do the words "the lamp went up upon a "candlestick" mean except His going up upon the Cross? whereby all the house became dark upon [its inhabitants]. Now when they crucified Him the light became dark to them, but it shone upon the Gentiles. For from the sixth hour when they crucified Him until the ninth hour darkness came upon all the land of Israel, and the sun set at noonday, and the earth became dark during broad daylight, even as it is written in the prophet Zachariah, "And it shall come to pass in that day, saith the Lord, that I will make the sun to set at noon, and I will make the earth dark during broad daylight".

14 And now I come to my first statement concerning faith upon which all the fair deeds of the building ascend. And, moreover, that which I have spoken concerning the building I have not spoken in a strange manner, but the blessed Apostle wrote in the first Epistle to the Corinthians, and said, "I have laid the foundation like a wise architect, and every man buildeth thereupon. Some build with silver, and gold, and precious stones, and some build with reeds, and hay, and stubble, but at the last day the building will be tried by fire". The gold, and silver, and precious stones will be preserved by the fire, because they are the true building; but over the hay, and the reeds, and the stubble will the fire gain the mastery, and they will burn away. Now what are the gold, and silver, and precious stones upon which the building riseth except the good deeds of faith which are preserved in the fire? In that true building Christ dwelleth, and it is He that will preserve it from the fire. Now let us see and understand from the similitude which God also gave us in this world in order that the promises of that world might be sure unto us;

15 and let us also understand from those three righteous men who fell in the fire, and were not consumed, ----Ananias, Azarias, and Misael----upon

whom the fire gained not dominion, because they built a sure building, and rejected the command of Nebuchadnezzar the king, and did not worship the image which he made. But upon those who transgressed the commandment of God the fire gained dominion straightway, and it set them on fire and they were burned mercilessly. And the Sodomites were burned like hay, and reeds, and stubble; and Nadab and Abihu who transgressed the commandment of God were also burnt; and two hundred and fifty men who were offering [strange] incense were also burnt; and the two captains, together with a hundred men who were with them, who had drawn nigh to the mountain upon which sat Elijah, who went up to heaven in a chariot of fire, were also burnt; and the calumniators also were burnt who dug pits for righteous men. On this account, my beloved, the righteous are tried in the fire like gold, and silver, and precious stones, and the wicked are consumed by fire like hay, and reeds, and stubble, over which the fire gaineth dominion, even as saith the prophet Isaiah, "The Lord judgeth by fire, and therewith He trieth all flesh". And again he saith, "Ye shall go forth and see the dead bodies of the men who have wrought iniquity against Me, whose worm dieth not and whose fire is not quenched; and they shall be a wonder unto all flesh".

¹⁶ And, moreover, the Apostle hath explained unto us concerning this building, and concerning this foundation, for he saith thus: "Foundation other than this which is laid can no man lay, which is Jesus Christ". And again the Apostle speaketh concerning the faith which is mingled with hope and love, for he spake thus: "Now these three abide, faith, hope, and charity", and he shewed concerning faith that it is founded as a sure foundation first of all. ¹⁷ Now the sacrifice of Abel was accepted because of his faith. And because Enoch pleased [God] by his faith he was removed from death. And because Noah believed he was saved from the Flood. And because Abraham had faith he was blessed, and it was reckoned unto him for righteousness. And because Isaac believed he was loved. And Jacob was preserved because of his faith. And because of his faith Joseph was tried in the waters of contention, and he was delivered from temptation, and the Lord set a testimony upon him, even as David spake, "He set a testimony on Joseph". Moses too by faith wrought many marvellous and mighty deeds, and by faith he made an end of the Egyptians with ten plagues. And again by faith he divided the sea, and led his people over, and drowned the Egyptians in it. By faith he cast a stick in the bitter waters, and they became sweet; by faith he brought down the

man, and satisfied his people; by faith he spread out his hands, and overcame Amalek, even as it is written, "His hands were [stretched out] in faith until the sun set". By faith also he went up to Mount Sinai, having twice fasted forty days; and by faith he overcame Sihon and Og, kings of the Amorites.

18 Now this is a wonderful and great marvel which Moses wrought in the Sea of Reeds, for the waters were divided by faith, and they stood up like high mountains, and mighty rocks, and they were restrained, and stood up by the command, and were confined as in leather bottles, and they were shut in above as well as below; and their mobility did not pass over the boundary [set for them], and they changed the nature in which they had been created, and though insensible creatures they became obedient. And the waves stood upright awaiting the reward when the people should have passed over, and the billows marvelled and waited, and were looking towards the commandment and the reward. The foundations of everlastingness were revealed, and that which had been wet from the beginning suddenly became dry. And the doors lifted up their heads, and the everlasting gates were lifted up. And a pillar of light went in and illumined all the camp, and the people passed over in faith, and a righteous judgment came upon the Pharaoh, and his host, and his chariots. Thus also did Joshua the son of Nun by his faith divide the Jordan, and the children of Israel passed over as in the days of Moses.

19 Now know, O my beloved, that that passage of the Jordan was divided three times: first of all by Joshua, the son of Nun, secondly by Elijah, and thirdly by Elisha. Now the word of the Book maketh known that Elijah was taken up to heaven opposite that place of crossing by Jericho. For when Elisha returned from following him, and divided the Jordan and passed over, the sons of prophets of Jericho went out to meet Elisha, and said, "The spirit of Elijah dwelleth in Elisha". And of the people when they crossed over in the days of Joshua, the son of Nun, it is written, "The people passed over opposite Jericho". And Joshua, the son of Nun, by faith overthrew the walls of Jericho, and they fell without labour. And again by his faith he destroyed thirty-one kings, and made the children of Israel to inherit the land. And again by his faith he spread out his hands to heaven, and held back the sun in Gibeon, and the moon in the valley of Ajalon, and they were restrained and stood still in their courses. Finally, all the righteous fathers have by faith triumphed in everything which they have done, even as the blessed Apostle

testifieth concerning them all, saying, "By faith they became prosperous". And again Solomon saith, "Many men are called merciful, but who can find a faithful man"? And again Job saith, "Remove not my integrity from me, and I will continue in my righteousness".

²⁰ And our Lifegiver spake unto every one that drew nigh unto Him to be healed thus: "According to thy faith shall it be unto thee". When the blind man came to Him, he said to him, "Dost thou believe that I am able to heal thee? and he said unto Him, "Yea, Lord, I do believe"; and his faith opened his eyes. And to him whose son was sick He said, "Believe, and thy son shall live". He saith unto Him, "Lord, I believe, help Thou my little faith"; and by his faith his son was made whole. And by faith was healed the son of the royal servant who came to Him, and said to our Lord, "Speak the word, and my child shall be healed"; and our Lord wondered at his faith, and according to his faith so was it unto him. And when the chief of the congregation asked Him concerning his daughter, He spake thus to him, "Believe only, and thy daughter shall live"; and he believed, and his daughter lived and stood up. And when Lazarus died, our Lord said to Martha, "If thou believest thy brother shall rise up". Martha saith to Him, "Yea, Lord, I do believe"; and He raised him up after four days. And Simon, who was surnamed 'Rock', because of his faith was called "the true Rock". And when our Lord gave the mystery of baptism unto His disciples, He spake unto them thus: "Whosoever believeth and is baptized shall live;

²¹ but whosoever believeth not shall be condemned". And again He said unto His disciples, "If ye believe, and doubt not, there is nothing which ye shall not be able to do". For when our Lord walked on the waves of the sea, Simon also, by his faith, walked with Him, but when his faith wavered and he began to sink, our Lord called him "little of faith". And when His Apostles asked our Lord, they begged for nothing from Him, but they said to Him, "Increase our faith". He saith unto them, "If ye have in you faith, even a mountain shall depart from before you". And He said to them, "Be not doubtful, and be not sunk in the world", like Simon who as soon as he doubted began to sink in the sea. And again He spake thus: "This shall be a sign unto those who believe: They shall speak with new tongues, and devils shall be driven out, and [when] their hands shall be laid upon the sick they shall be healed".

22 Let us then, my beloved one, draw nigh unto the faith whose mighty deeds are so many. For faith lifted up to heaven; it overcame the Flood; it made barrenness to give birth to children; it enriched the poor; it unloosed the prisoners; it saved the persecuted; it extinguished the fire; it divided the sea; it cleaved the rock and made the thirsty to drink; it satisfied the hungry; it vivified the dead; it brought up out of Sheol; it calmed the waves; it healed the sick; it vanquished hosts; it swept away walls; it closed the mouths of lions; it extinguished the flame of fire; it humbled the boastful; and brought the humble to honour. All these mighty deeds were wrought by faith. Now this is faith. A man must believe in God the Lord of all, Who created the heaven and the earth, and the seas and all that therein is, Who made Adam in His image, Who gave the Law to Moses, Who sent His Spirit into the Prophets, Who also sent His Christ into the world; and a man should believe in the vivification of the dead, and also in the mystery of baptism. This is the faith of the Church of God. And a man must be free from the keeping of hours, and weeks, and months, and seasons, and incantations, and enchantments, and the magic of the Chaldeans, and sorcery, and from harlotry, and singing and dancing, and vain doctrines, and the vessels of the Evil one, and the blandishments of sweet words, and blasphemy, and adultery; and a man must not bear false witness, neither must he speak with a double tongue. These are works of the faith which is set upon the sure Rock, which is Christ, upon Whom riseth the whole building.

23 And, moreover, O my beloved, in the Holy Scriptures are many things concerning the matter of faith, but these few out of many have I written to remind thy love that thou mayest know, and make known, and mayest believe and make thyself a believer. And when thou hast read and learned the works of faith thou shalt be like unto that tilled land upon which the good seed fell, and which brought forth fruit, some a hundredfold, some sixtyfold, and some thirtyfold; and when thou shalt depart to thy Lord, He shall call thee "good, and excellent, and faithful servant", who on account of his exceedingly great faith shall enter into "the kingdom of his Lord".

Demonstration 2 On love

APHRAHAT THE PERSIAN SAGE

c. AD 270–345

The first Syriac church father, in Persia.

DEMONSTRATION 2 ON LOVE

DE CARITATE

TRANSLATED FROM THE SYRIAC OF APHRAATES By Frank Hudson

Hallock 1. Surely, beloved, all the law and the prophets depend upon the two commandments, as our Saviour said: "The law and the prophets are too little to convince him who will not be persuaded." Therefore our Saviour said: "On these two commandments hang the law and the prophets," that is: "A man shall love the Lord His God with all his soul, and with all his might, and with all his substance"; and that a man also "shall love his neighbor as himself." 2. And when thou proceedest to the examination of these two commandments, upon the power of which depends all the law and the prophets, thou mayest perceive if these two commandments, on which depends all the power of the law and the prophets, are received in the hearts and in the minds of men, or if the law and the prophets which have been written, have not been sought, as it is written that "for the just the law is not appointed, but for the evil doers. On account of the wicked, therefore, the law has been appointed. And if righteousness had remained among men law would not have been needed. Again, if a law had not been appointed, the power of God would not have been known in all our generations, and in all the miracles which He showed. By the transgression of the commandment of the house of Adam death was decreed against the world, and the power of God manifested when all men arise at the end which removes the rule of death. On account of the sinners which were in the days of Noah the power of God was manifested in the waters of the flood. And Abraham, because he observed the righteousness which is in the law before the law was appointed, had

manifested in him the power of God by means of righteousness, when he brought back the spoil of Sodom by the power of his God and did not put forth his hand upon the booty;

and God said to him after that day: "Thy reward is multiplied by thy righteousness. And he upon whom the law had not been imposed manifested the works of the law, which the law of his righteousness did not require. Thus also in the case of Isaac and Jacob his sons, there was no necessity for them (to obey the law), because the law had not yet been imposed for their righteousness, for their father commanded them to act worthily and justly; as it is written that the Lord said concerning Abraham: "I know him, that he will command all his sons after him that they keep all My commandments. Also Joseph kept the righteousness which is in the law when he was not obedient to his mistress. For he said: "How shall I do this great wickedness and sin against God? And Moses also, for he observed the righteousness which is in the law when he denied that he should be called a son to the daughter of Pharaoh; on account of this the Lord made him worthy that through him He gave the law to His people. For all these manifested the works of the law, also for their righteousness the law had not been imposed and they were a law unto themselves.

3. When the time of the law was at hand it was added on account of transgression. And He showed that it was an addition. And wherefore, then, was this addition? except on account of the calling of the Gentiles which was foretold before the law was promised. And that law was the keeper and teacher until that Seed should come in whom the Gentiles were blessed. For the word of the oath which was promised to Abraham is also a covenant of the promise; God said unto him, "In thy seed shall all the Gentiles be blessed." And this word, which is a covenant, placed four hundred and thirty years before the law, was a promise to Abraham that the Gentiles in his seed, which is Christ, should be blessed. And the law was four hundred and thirty years after these things. For when Abraham received this promise he was eighty-five years old, and from that time until Jacob went to Egypt was two hundred and five years, and from the time that Jacob went to Egypt and until the people came forth by the hand of Moses was two hundred and twenty-five years.

4. And the cause of their sojourning is designated, for the children of Israel abode four hundred and thirty years in the land of Egypt. And where-

fore, beloved, when they dwelt there two hundred and twenty-five years was four hundred and thirty years written for them? if not on account of that hour of which God said to Abraham: "Know of a surety that thy seed shall be a sojourner in a land which is not theirs, and they shall serve among them, and they shall bring them into bondage four hundred years. For at that time in which this word was spoken to Abraham, there shall be unto thee an offspring, by faith it was formed in the heart of Abraham, as it is written: "Abraham believed in God, and it was reckoned unto him for righteousness." And also the word concerning the servitude which his sons should serve in Egypt was conceived in the heart of Abraham, and he began to be anxious as to how his seed should be in servitude, and his heart was serving in Egypt. Likewise also Isaac and Jacob were taking thought about the servitude, and they were in thought serving in the midst of Egypt. And the bondage was promised concerning the seed of Abraham before they were born; for the word was fifteen years before the birth of Isaac, and the promise of the bondage was two hundred and five years before their entering Egypt, and the promise that in the seed of Abraham all peoples should be blessed was four hundred and thirty years before the law. And the law was not able to make void the promise, henceforth the law was an addition with regard to this word of promise until the time should come.

5. And that word was preserved one thousand seven hundred and ninety-four years from the time it was promised to Abraham until the Advent, and that word was in observation one thousand three hundred and sixty-four years after the imposition of the law. And the word was four hundred and thirty years older than the law, and when it came it made ineffectual observances of the law. And the law and the prophets are included in these two commandments or which our Lord spoke, for the word is written: "All the law and the prophets prophesied until John the Baptist." And our Lord said: "I have not come to destroy the law and the prophets, but to fulfil them." Again it is written: "The truth of the law is through Jesus." 6. And how, then, were the law and the prophets lacking, when it was necessary that they should be fulfilled? if not because the testament was hidden in them which is itself the word of promise. For that testament which was given to Moses was not sealed until this last testament should come, which is also the first, because it was promised, it was signed by the death of Him who was to come of the testament, and the two testaments were confirmed (N.B. this whole pas-

sage is obscure and the translation, following the Latin rather closely, little more than a guess): "And He made them both one, and the law of the commandments He abolished by His precepts. For the uses of the law are abolished by the advent of our Life-giver, and He offered up Himself in the place of the sacrifices which are in the law, and He was led as a lamb to the slaughter in the place of the lambs of propitiation, and He was killed for us (as) a fattened bull, that there might be no necessity for us to offer the offspring of cattle. He came and He was lifted up upon the cross; oblations and sacrifices are not required from us; He gave His blood in place of all men, that the blood of animals might not be required of us; He entered the sanctuary which was not made by hands, and He became the priest and minister of the holy place.

For from the time in which He came He abolished the observances which are of the law, and from the time that they bound Him the festivals were bound for them by chains; and because they wished to judge the innocent One He took the judges away from them; and because they rejected His kingdom He took away the kingdom from them, for He came whose the kingdom is; and He ascended a living sacrifice in our stead and abolished their sacrifices, and the children of Israel remained without sacrifices and without altar, and without putting on the ephod and placing of incense; and He took away from them seers and prophets because they had not heard the great Prophet; and the former covenant was fulfilled by the latter, and the works which are in the law have grown old and become antiquated and fit for destruction, for from the time the new was given the old was abolished. And it was not only from the time of the advent of our Saviour that sacrifices were rejected, but even before (that) time their sacrifices did not give pleasure to Him, as it is written: "I will not eat the flesh of calves, and the blood of goats I will not drink"; but "sacrifice to God thanksgiving and accomplish thy vows to the Highest. And again He said: "A broken heart God does not reject. And again He said: "I have not desired sacrifices and by holocausts of peace (offerings) I have not been reconciled.

"The sacrifices of God are an afflicted spirit. And also Isaiah the prophet said: "A multitude of your sacrifices I have not required, said the Lord. And again He said to them: "I hate and reject your feast days, and I will not smell in your sacrifices." 7. And this again is the word on which our Saviour says the law and the prophets depend, beautiful and good and seemly. For our

Lord spake thus: "A single letter yudh shall not pass from the law or the prophets until all is done." For He took the law and the prophets and made them depend upon two commandments, and did not abolish anything from them. And when thou shalt look well at this word, so it truly is. The observation of that which is in the law and of everything which is written in it is an example of that word, "Thou shalt love the Lord thy God with all thy soul, and with all thy might, and with all thy heart"; and of everything which was done by the law, for it lead them to love the Lord their God; and a man shall love his neighbor as his own flesh. And these two commandments above are from the whole law. And when thou shalt set thy heart and look intently unto the law, in the beginning of all the law (thou shalt find) it is written thus: "I am the Lord thy God, who brought thee up from the land of Egypt. Thou shalt not make to thyself, My people, any image or any similitude." And the man who does not make another god has under him the word on which hangs the law and the prophets. Remember, beloved, that I have written for thee that the law is not imposed for the righteous, for he who observes righteousness is above the commandments and the law and the prophets; and the word which our Lord speaks is true: "The letter yudh shall not pass from the law and from the prophets," for by the two commandments He seals (them) and makes them depend.

8. Hear now, beloved, the persuasiveness of this word. If a man should say: "Why was this word written, that the seat of the children of Israel should remain in the land of Egypt four hundred and thirty years, when in the promise which had been made to Abraham it was said to him that there should be four hundred years? And thirty were received in addition?" Now I will show thee, beloved, even as it was. For when the time of fulfillment of the four hundred years was come, Moses was sent that he might deliver them. "When he killed the Egyptian, and they rejected him as their saviour, and Moses fled to Midian, wrath was upon them so that they remained thirty years in Egypt. For they said to Moses: "Who has appointed thee ruler and judge over us?" And when they rejected their salvation the wrath of God withheld them for thirty years in the midst of Egypt, and Moses was thirty years in Midian. Then, when affliction increased upon them, He lead them out of Egypt. God manifested this patience of His spirit; first He chastised them because they had rejected Moses, and secondly because they had completed the sins of the Amorites. He exceeded that which had been promised to Abraham and ad-

ded thirty years to the people, and He had patience with the Amorites seventy years, thirty in Egypt and forty in the desert. And when the four hundred and thirty was completed, and the forty years for the consummation of the iniquities of the Amorites, He brought them into the land of promise.

9. Know moreover, beloved, that there is no law for God. For sometimes He increases and diminishes, and sometimes He adds to because it is little. For in the days of Noah on account of the sins of men He promised that the days of men should be one hundred and twenty years, and in the six hundredth year of the years of the life of Noah He destroyed them. For He said: "A hundred and twenty years they shall be upon the earth." And in the six hundredth year of the years of the life of Noah they were destroyed, and he took away these twenty years. And again it is written that when iniquity increased the sins of the house of Ephraim, when Jeroboam ruled over them, the son of Nebat, that he sinned and caused Israel to sin, and when they sinned He promised in their behalf by the prophecy of Isaiah the prophet, who said to them that after sixty-five years He will cut off Ephraim from the people. This word was in the first year of Ahaz, and in the fourth year of Hezekiah Shalmanasar, King of Assyria (*Ôtûr*), came up against them, and after him Taglathphalasar, and he carried them into exile from their land. For Ahaz reigned over them sixteen years, and in the fourth year of Hezekiah the kings of Assyria ruled over them; so there were only twenty years and He cut off Ephraim from the people of Israel, and He took away from them forty-five years, and this time which at first He had appointed He did not complete according to that which He had decreed.

10. It was not as though it were unknown that He had promised in their behalf that things should be thus, and then the years were diminished and also were increased, but as known; for He knew the measure of that which was to come, and on account of His mercies He gave a time for repentance that men might be without excuse; and men despised the longsuffering of God, and when they heard that there was much time until the wrath which was promised should come, becoming bold they sinned before Him and said: "That which the prophets say is prophesied for a remote time. On account of this when there arose a disputing concerning these things in the days of Ezekiel the prophet and they said: "That which hath been prophesied is for a remote time," He said to Ezekiel: "As I live," saith the Lord of dominions, "there shall not again be a delay to My words, for the word which I shall

speaking I shall shortly accomplish. And He cut off that which He had foretold, to give to men a time for repentance, that perhaps they might repent; but they despised the longsuffering of God and did not repent, and He also changed the time which He had appointed and decreed to them. And it was not done as if it were not known, but as it is written: "Woe to him that destroyeth! Ye were not destroyed; and who hath spoken falsely, and He did not speak falsely against you.

For when ye have wished to destroy ye have been destroyed, and when ye have wished to speak falsely it hath been spoken falsely against you. Again it is written in Jeremiah: "If I shall speak against a people and against a kingdom, to pluck up and to break down and to destroy them and to cause them to perish, and that nation shall turn from its wickedness, I also will make false My word, and I will turn away from them everything which I have spoken against them. Again Jeremiah said: "If I shall speak concerning a people and concerning a kingdom to build and to plant, and that people shall do iniquity before Me, I also will make false My word, and I will turn from it the good thing which I have spoken to benefit it." 11. Now, beloved, all these things have I written to thee because in what was said before, that is in the former discourse concerning faith, I have shown thee that in faith may be placed the foundation of this covenant in which we are established; and in this second discourse which I have written to thee I have reminded thee that all the law and the prophets depend upon two commandments, those which our Saviour spoke, and in these two commandments are included all the law and the prophets. And in the law faith is included, and by faith true love is established, which is from those two commandments, that after a man loves the Lord his God he shall cherish his neighbor as himself.

12. Now hear, beloved, concerning the love which is produced from those two commandments. For when our Life-giver came He showed the eagerness of love, for He said to His disciples: "This is My commandment that ye love one another." And again He said to them: "A new commandment I give you, that ye love one another." And again, when making clear concerning love, thus He warned them: "Love your enemies, and bless him who curses you; pray for those who deal hardly with you and persecute you." And this again He said to them: "If ye love him who loves you what is your reward? For if thou lovest him who loves thee thus also do the Gentiles, who loves them they love him." Again our Life-giver said: "If ye do good to him who does

good unto you what is your reward? thus also do the publicans and sinners. But ye, because ye are called sons of God who is in heaven, be ye like Him who showeth mercy also upon those who renounce goodness." Again our Saviour said: "Forgive, and it shall be forgiven you; loose, and ye shall loosed; give, and it shall be given you." Again He spoke and put fear in us: "Unless ye forgive men who sin against you their sins, neither will the Father forgive you." For thus He warned and said: "If thy brother shall sin against thee, forgive him; and even if he shall sin against thee seven times in one day, forgive him."

13. And when Simon Peter (Kipho) heard this word he said to our Lord: "How many times, if my brother sin against me, shall I forgive him? Seven times?" Our Lord said to him: "Not only seven, but until seventy times seven (and) seven." Even if he shall sin against thee four hundred and ninety times, forgive him in one day" (this sentence has the particle indicating a quotation). And He is likened to His good Father who multiplied His forgiveness upon Jerusalem when He caused the children of Israel to go into captivity to Babylon, He scattered them seventy years, and when His mercies were revealed He brought them together to their land by means of Ezra the scribe, and He increased forgiveness unto them by the division of His day (which is) seventy weeks of years (cf. Ps. 90:4), four hundred and ninety years. And when they shed innocent blood He did not again exempt them on account of Jerusalem, but He delivered it over into the hands of its enemies, and they rooted it up, and they did not leave in it stone upon stone, and they did not leave its foundations for the Lord. And He did not say to the children of Edom that vengeance should be recompensed them because they did not cry out against Jerusalem, "reveal it, reveal it, even to its foundations." But God by the division of His day forgave four hundred and ninety years, and He bore their iniquities; and then He rooted it up, and also He delivered Jerusalem into the hands of strangers. So our Life-giver commanded them that in one day a man should forgive his brother four hundred and ninety times.

14. But be not offended, beloved, by the word which is written unto thee, that by the division of His day God spared Jerusalem; for thus it is written by David in the ninetieth Psalms: "A thousand years in the eyes of the Lord are as a day which was completed and has passed away." And also our learned teachers say thus, that in the similitude of six days God made the world, and for the consummation of the world six thousand years were appointed, and

there was to be a Sabbath of God in the similitude of the Sabbath which was after the six days, as our Saviour revealed and showed us concerning the Sabbath, for He spake thus: "Pray that your flight may not be in the Winter or on the Sabbath." And also the Apostle said: "There remaineth still a Sabbath of God. Let us give diligence also that we may enter into its rest."

15. Again when our Lord taught a prayer to His disciples, He said to them: "Thus shall ye pray, Forgive us our debts, and also we shall forgive our debtors. And again He said: "When thou desirest to offer an oblation, and thou rememberest that thou hast anger against thy brother, go away and be reconciled with thy brother, and then come (and) offer thy oblation. Lest when a man prayeth: "Forgive us our debts, and also we will forgive our debtors," he should be ensnared out of his own mouth, and it should be said to him by Him who receiveth prayers, thou thyself has not forgiven thy debtor, how shall it be forgiven to thee? And thy prayer shall remain upon the earth. And again our Lord shows us an example of that man who began to take a reckoning from his servants, and when his servant came into his presence who owed him ten thousand talents, and when his lord urged him that he give him what he owed him, and when he was unable to pay his debt to his lord, his lord commanded to release him and forgave him all that he owed. When that servant in his wickedness did not remember the forgiveness of his lord, how much he had multiplied forgiveness towards him, and when he went forth he found one of his fellow-servants who owed him a hundred pence, and he held him, and choked him, and said to him, give me what thou owest me;

and he did not receive the prayer which his fellow-servant asked from him, but going away he bound him in prison. And because he to whom much had been forgiven did not forgive his fellow-servant a little, he was given up to the officers who beat him until he gave what he owed. And He said to them: "Thus will My Father who is in heaven do to you if ye do not forgive each one his brother." 16. See again, beloved, how greatly the blessed Apostle magnified love when he said: "If ye are zealous of great gifts I will show you what is a more excellent gift. And he said: "If I have prophecy, and know all mysteries, and all knowledge, and all faith, so that I might remove a mountain, and love is not in me, I have gained nothing. And if I give all that I have to the poor to eat, and also deliver my body that it may be burnt, and love is not in me, again I have gained nothing. For he spake thus: "Love,

its spirit is long-suffering and kind, and not envious, and also it is not boastful, and it is not puffed up, and does not seek anything which is pleasant for itself alone, but what is expedient for many. Love hopeth all things, suffereth all things, love is never cast down. Again he said: "Love is greater than all things. And the Apostle shows and demonstrates that after faith love excels, and on it a firm building has been established. And he shows prophecy to be built upon love, and mysteries to be made known by love, and knowledge to be fulfilled by love, and faith to be confirmed by love; and he who having faith moves a mountain, but has not love, profits nothing; and if a man give all that he has to the poor and his alms are not given in love, there is no advantage to him;

and even if for the name of his Lord his body has been burnt in the fire, he has been in no wise profited. And again he shows that long-suffering, and patience, and kindness, and for a man not to envy his brother, these things are found in the fulness of love; and also patience, and humility and sweetness have been established in him by love. For faith has been erected upon the rock of a structure, and love is the bonds of the structure, and by it the walls of the house have been held together. And if a defect is found in the bonds of the house the whole structure will fall; so also when dissention is found in love all faith falls. And faith was not able to drive away jealousy and contention until the love of Christ came, just as a structure cannot be well built until the walls have been fastened by bonds.

17. Again I will show thee, beloved, that love is more excellent than anything else, and by it the righteous ones of the old times were perfected. For it (i. e. the Scripture) shows concerning Moses that he gave himself in behalf of the sons of his people, and he wished that he might be blotted out of the book of life (if) only the people might not be blotted out. And also when they rose up against him to stone him, he offered up prayer before God in their behalf that they might be saved. And David also showed an example of love when he was persecuted by Saul, and a trap was continually set for his life so that they might kill him, and David by love was generously performing acts of mercies in behalf of Saul his enemy, who was seeking his life; and he was twice delivered into the hands of David, and he did not kill him and repaid good in place of evil. Because of this good did not depart from his house, and he who forsook him was forsaken. And Saul who repaid evil in place of good, evil did not depart from his house, and He called to God and He did

not answer him, and he fell by the sword of the Philistines, and David wept over him bitterly. And David fulfilled beforehand the precept of our Saviour, who said: "Love your enemies," and "forgive, and it shall be forgiven unto you." Thus David loved and was loved, and forgave and it was forgiven unto him.

18. And Elisha also showed love in respect to this, when his enemies came against him to take him so that they might do evil to him, and he, doing good to them, set forth bread and water before them and sent them away from him in peace; and he fulfilled the word which is written: "If thine enemy is hungry feed him, and if he thirsts give him to drink." And also Jeremiah the prophet in behalf of those who made him a captive in a pit and were continually putting him to torture, but he also prayed ardently for them before God. And it was (by) this example of those who went before (that) our Saviour taught us that we should love our enemies and pray for those who hate us. And if He commanded us to love our enemies and to pray for those who hate us, what shall be our excuse to Him in the day of judgment, who have hated our brothers and our own members? Because we are of the Body of Christ and members of His members. For he who hates one of the members of Christ will be separated from the whole body, and he who hates his brother will be separated from the sons of God.

19. And it was thus that our Saviour taught us diligently to manifest love. For first He perfected it in Himself, and then He taught those who heard Him. And He reconciled our enmity with His Father because He loved us, and He yielded up His innocence in the stead of the debtors, and the Good in place of the evil ones was put to shame, and the Rich in our behalf was made poor, and the Living died in behalf of the dead, and by His death made alive our death. And the Son of the Lord of all took for our sake the form of a servant, and He to whom all things were subject subjected Himself that He might release us from the subjection of sin. And by His great love He gave a blessing to the poor in spirit, and He promised the peace makers they should be called His brothers and sons of God; and He promised the humble that they should inherit the land of life; and He promised the mourners that by their supplications they would be comforted; and He promised to the hungry fulness in His kingdom; and to those who weep that they should rejoice in His promise; and He promised to the merciful that they should be shown mercy; and to these who are pure in heart He said that they should see God;

and again He promised to those who are persecuted on account of righteousness that they should go into the kingdom of heaven;

and to those who are persecuted on account of His Name He promised a blessing and rest in His kingdom. And He changed our nature of dust and made us the salt of truth, and He delivered us from being the prey of the serpent, and He called us the light of the world; and He delivered us from the power of death; and He made us good instead of evil, and pleasing instead of hateful; and He appointed for us mercy instead of hatred; and He imparted to us the perfect man; and He brought forth good things from His treasures, and delivered us from him who brought forth evil things from the superfluities of his heart. 20. And because of His overflowing love He healed the plagues of the sick; He healed also the son of the centurion because of his faith; and He silenced the waves of the sea by His power; and because of His favor He drove from us the evil spirits who were legion; and by His mercy He restored to life the daughter of the ruler of the synagogue; and again He cleansed the woman from the pollution of blood; and He opened the eyes of two blind men who had come to Him; and also He gave to the Twelve power and authority over all disease and infirmity, and also to us by their hands. And He prohibited us from the way of the Gentiles and of the Samaritans. And He gave power to us by His mercy that we might not fear when they brought us before the rulers of the world. And He set a division in the earth because of His great peace. And He forgave the many sins to the woman who was a sinner because of His mercies. And He made us worthy because of His grace that we might build a tower at His expense (S. Lk. XIV: 28; here there appears to be a certain play upon words; tower, magdol, being suggested by the reference to S. Mary Magdalene in the preceding sentence).

And He cast out from us unclean spirits, and He made us a lodging place of His divinity, and sowed in us a good seed which should give fruit a hundredfold, and sixtyfold and thirtyfold. And He was placed in the midst of the world in the likeness of a treasure which is put in a field. And He manifested the power of His greatness when He was cast down from on high to the depth and was not harmed. And He satisfied the hungry who had grown faint with five loaves and two fishes, five thousand men besides woman and children, and manifested the greatness of His glory. And on account of His abundant love He heard the Canaanitish woman and raised up her daughter from her infirmity. And by the power of Him who sent Him He loosed the

tongue of the man who was dumb, and who was also deaf; and the blind saw His light, and by means of Him they glorified Him who had sent Him. And when He went up into the mountain to pray the rays of the sun were overcome by His light. And He made His power known in the case of that boy upon whom a spirit had come, and at His word the demon went away. And He gave us an example and a pattern that we should become as children and enter the kingdom of heaven.

And He spoke and made clear concerning the little ones that a man should not despise them, that their angels always see the Father who is in heaven. And again He showed His healing perfectly in the case of that man who was infirm thirty-eight years, and He magnified His mercy towards him and healed him. And again He gave us a command, that we should forsake the world and be turned to Him; and He revealed to us that he who is a lover of the world is not able to be pleasing to God, by the example of the rich man who trusted in his goods; and by the case of that man who was made merry by his riches, and his destruction was in sheol, and he asked for water on the tip of his little finger, and no man gave to him. And He hired us as laborers that we should work in His vineyard, which is the vineyard of truth. All these things our Saviour did unto us because of His great love. And we also, beloved, should be partakers of the love of Christ, while we love one another and fulfil these two commandments, on which hang all the law and the prophets.

The Demonstration Concerning Love Is Completed.

Demonstration 7 On penitents

APHRAHAT THE PERSIAN SAGE

c. AD 270–345

The first Syriac church father, in Persia.

DEMONSTRATION 7 ON PENITENTS

APHRAATES ON PENITENTS

Translated by Frank H. Hallock. Nashotah House, Nashotah, Wisconsin. (The following Homily, issued in 336–337 A.D., is especially valuable for its advanced teaching on the administration of penance and on pastoral care; there is nothing in either Greek or Latin Patristic literature of an equally early date which is quite so precise on either of these subjects). 1. Of all those who are begotten, who have put on a body, there is only One innocent, that is our Lord Jesus Christ; just as He bore witness concerning Himself, for He said: "I have overcome the world" (S. John 16: 33). And the prophet also bore witness concerning Him: "He did not iniquity, neither was guile found in His mouth" (Mal. 2: 6). And the blessed Apostle said: "He who had not known sin made Himself sin in our behalf" (2 Cor. 5; 21). And how did He make Himself sin? if not because of His taking sin, when He Himself had not committed it, and His nailing it on His cross. Again the Apostle said: "There are many who run in the race course, but one received the crown (1 Cor. 9: 24). Furthermore, there is no other of the sons of Adam who, descending into the contest, has not been smitten and beaten; for sin has reigned from (the time) that Adam transgressed against the commandment; and from the many it (sin) had beaten, and the many it had smitten, and the many it had killed, there was not a man from the many (that) it had not destroyed, until our Saviour came, and took it, and nailed it on His cross. And even when it was nailed on the cross there was (still) its sting, and it will sting many until the end, and (then) its sting will be broken.

2. For all diseases there are medicines, and there will be healing when a skilled physician shall have found them. And for those who have been smitten in our conflict there is the medicine of penitence, and those who apply it to their wounds are healed. O physicians! disciples of our wise Physician, take to yourselves this remedy, that by it ye may heal the wounds of the sick. For warriors who are smitten in battle at the hands of one who is fighting with them, when they have found for themselves a skillful physician, give themselves over to him for their healing, that he may make whole the parts where they have been wounded. And when a physician heals him who has been smitten in battle, he receives gifts and honor from the king. So, beloved, he who is laboring in our conflict, and his enemy comes against him and smites him, it is fitting to give to him the medicine of penitence, when the repentance of him who has been smitten has become great. For God does not reject the penitent, for Ezekiel the prophet said: "I take no delight in the death which the sinner dieth, but that he may turn from his evil way and live" (33:11).

3. For he who is wounded in battle is not ashamed to give himself into the hands of a skillful physician in order that he may overcome that which befell him (in) battle; and the king does not reject him who has been healed, but numbers and considers him with his army. So the man whom Satan has smitten ought not to be ashamed to confess his sin, and depart from it, and entreat for himself the medicine of penitence. For gangrene comes to the wound of him who is ashamed to show it, and harm comes to his whole body; and he who is not ashamed has his wound healed, and again returns to go down into the conflict. And he who becomes gangrenous is not able to be healed, and may not put on again the arms which he laid aside. So for him who has been conquered in our conflict there is this way that he may be healed, when he shall say "I have sinned", and shall entreat penitence. And he who is ashamed is not able to be healed, because he does not wish to make known to the physician who receives two pennies (perhaps an allusion to S. Luke 10:35) his wounds, that by his means all the places where he has been smitten may be healed.

4. And to you physicians also, disciples of our illustrious Physician, it is fitting that you should not withhold healing from him who needs healing. Whosoever shows his wound to you, give to him the medicine of penitence; and whosoever is ashamed to show his disease, ye shall exhort him not to

conceal from you, and when he has revealed to you do not publish it, lest by means of it the innocent also should be considered as debtors by enemies and those who hate (them). The line of battle where the slain are falling is considered by their enemies the weakest of them all. And when those who are smitten are found among them, those who have not been smitten bind up their wounds, and there is no revealing of their condition to the enemy. But if it is made known to everyone about them the whole army bears a bad name; and also the king, the leader of the army, is angry with those who exposed his army, and they are smitten with wounds which are worse than those of the ones who were smitten in battle.

5. But if those who have been smitten are not willing to show their wounds the physicians are not liable to any blame, because they did not heal the infirm who have been smitten. And if those who have been smitten are desiring to hide their wounds, they will not again be able to wear arms on account of the gangrene contracted in their bodies. And while there is gangrene in them, and they attempt to wear arms, when they are going down to engage in conflict, their arms will become hot upon them, and their wounds will become corrupt and putrified, and they will be killed. And when the corpses of those who have hidden from them their wounds are found, then all the shame of those who have concealed the wounds of their smiting is laughed at; and their corpses also will not be committed to a grave, and they will be regarded as fools, and evil, and ignorant.

6. And also the one who showing his wound has been healed is careful of the place which has been healed that he may not be struck in it a second time. For the healing of him who has been smitten a second time will be difficult for a skilled physician, for the wound which is in the scar will not have been healed completely; and also, although it may be healed again, he will not be able to wear arms, and when he shall venture to wear arms he will be taking to himself a kind of condemnation. 7. O you who have put on the arms of Christ! learn the arts of war, lest ye be conquered and thrown down in the battle. Our enemy is cunning and skillful, but his arms are weaker than ours. Therefore it is right for us to engage (in battle) with him, and to take away his arms, being vigilant in sleep; for he is not visible to us when he is fighting with us. We turn unto Him who sees him, that He may take him away from us.

8. Also I counsel you who have been smitten that ye be not ashamed to say: "We have fallen in the battle." Receive the medicine which is without price, and repent, and live, before ye are slain. Also I remind you physicians of that which is written in the Scriptures of our wise Physician, that He does not forbid repentance. For when Adam had sinned He called him to repentance when He said to him: "Adam, where art thou?" (Gen. 3: 8). And he, hiding his sin from Him who beholds the heart, laid the blame upon Eve who had deceived him. And because he did not confess his sin death was decreed against him and against all his offspring. And Cain also was full of guile, and sacrifice was not accepted from him; and He gave to him (a place) of repentance, and he did not accept. For He said to him: "if thou hadst done well I would have accepted thy sacrifice; but thou hast not done well and thy sin will accompany thee" (Gen. 4: 7). And in the guile of his heart he slew his brother and was accursed, "and he was trembling and wandering on the earth" (Gen. 4: 12). And also to the generation in the days of Noah he gave one hundred and twenty years for repentance; and they were not willing to repent and, one hundred years being completed, He destroyed them.

9. See also, beloved, how much better this is when a man confesses and turns away from his iniquity. Our God does not reject the penitent. For the Ninevites increased their sins, and they received the preaching of Jonah when he declared an overthrow against them, and they repented, and God was moved with compassion towards them. And the sons of Israel also when they increased their sins, and He proclaimed repentance to them, and they did not receive it; for He called to them by Jeremiah and said: "Repent, (become) penitent sons, and I will heal your penitence. Again He proclaimed in the ears of Jerusalem and said: "Return unto Me, a penitent daughter". Again He said unto the sons of Israel: "Return and be restored from your evil ways, and from the wickedness of your works. And thus He said to the people: "If thou return unto Me, I will restore thee, and thou shalt stand before Me. And again He spoke thus and reproached them: "I have said, Return unto Me, inhabitant (fem. of Israel with all thy heart, and she has not returned" (these are all loose quotations from Jere. 3 and 4:1). Again He took up a parable against them and reminded them of that which is written in the law, and He wished that the law might speak falsely for the sake of their repentance. For He said:

"When a man takes a wife and she shall go forth from him and shall be unto another man, and if the other man who took her shall die or shall dismiss her, and she shall return unto her first husband, it will not be possible for her first husband to take her again after she has been polluted; and if he shall take her, behold that land will surely be polluted. And now also I have taken thee, Jerusalem, to Myself, and thou hast become Mine, and thou hast gone from Me, and thou hast departed, and thou hast committed fornication with stones and trees. Now return unto Me, and I will receive thee, and in thy repentance I will loose the law" (Jere. 3: 1 sqq., and Dt. 24: 13 sqq., both loosely). 10. Be ye not afraid, O penitents, lest the hope which is written in the Scriptures be cut off; for it is fitting for the Spirit of God thus to warn, for a fearful warning is set in Ezekiel the prophet when He said to him: "If all his days a man shall do judgment and righteousness, and at the end of his days he shall do iniquity, in his iniquity he shall die. And if a man shall do iniquity all his days, and he shall repent and do judgment and righteousness, his soul shall live" (Ezek. 33: 18-19). By this one word He has warned the righteous that he should not sin and lose his course; and He gave hope to the wicked that he should turn from his iniquity and live. Again He said to Ezekiel: "Although I cut off the hope of the unrighteous, thou shalt surely warn him; also when I encourage the righteous, set thou fear before him that he may be warned" (abridged thought of Ezek. 33: 7-9). When I say to the sinner: "Thou shalt surely die; and thou dost not warn him, the sinner shall die in his iniquity, and is blood will I require from thy hand" (Ezek. 3: 18), because thou didst not warn him. "And if thou warn the sinner, the sinner shall live whom thou shalt warn, and thou shalt save thy soul. And when thou shalt say to the righteous:

thou shalt surely live, and there shall be confidence to him concerning this, it was fitting for thee to warn him lest he be exalted and sin; and he who has been warned shall live, and thou shalt save thy soul" (Ezek. 3: 17-21 loosely). Give heed again, penitents, to the hand which is stretched forth and the calling to repentance, for He spoke also by Jeremiah the prophet and gave repentance. For thus He said: "If I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy and to cause it to perish; and that nation turn from its iniquity, I will turn away from it the evil which I had decreed against it. And if I shall speak concerning a nation and concerning a kingdom, to plant and to build, and there

shall be confidence in it concerning this, and it do that which is evil in My sight, I also will turn from it the good which I had promised concerning it" (Jere. 18: 7-10), and in its iniquity and in its sins I will cause it to perish.

11. Hear again also ye who hold the keys of the gates of heaven and open the gates to the penitent, believe that which the blessed Apostle hath said: "If a man from among you shall be troubled by sin, ye who are in the spirit, restore ye him in a spirit of gentleness; and be ye cautious lest perhaps ye also be tempted" (Gal. 6: 1). For the Apostle was afraid and warned them, for he said concerning himself: "Lest I who have preached to others should myself become reprobate" (1 Cor. 9: 27). He who from among you is troubled by sin, do not hold him as an enemy, but be ye counsellors and admonishers to him as of a brother; for he whom ye have separated from among you has been swallowed up by Satan. Again he said: "We who are strong ought to bear the infirmities of the weak (Rom. 15: 1). Again he said: "He who is lame should not be cast down, but should be healed" (Heb. 12: 13).

12. I say to you also, penitents, that ye should not withhold from your souls this counsel which is given for your healing. For he has said in the Scriptures: "He who confesseth his sins and passeth away from them, God will be moved with compassion in his behalf" (Prov. 28: 13). Behold the son who has squandered his goods, and when he returned unto his father he rejoiced over him, and received him, and killed for him the fatted ox, and his father was glad over his return. And he called his friends also that they might rejoice with him; and his father embraced him and covered him with kisses and said: "this my son was dead and is alive; he was lost and has been found" (S. Luke 15: 32). And his father did not find fault with him about the goods which he had squandered. 13. And our Lord encouraged the penitents and said: "I have not come to call the righteous but sinners to repentance" (S. Luke 5:32). And again He said: "There shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who are not needing repentance" (S. Luke 15:7). The shepherd is concerned about that sheep who is lost from all the flock more than (about) those who have not wandered. For Christ died because of sinners, not because of the righteous, as He said by the prophet: "He bore the sins of many" (Isa. 53:12). And the Apostle said: "If while we were sinners God was reconciled with us by the death of His Son, how much more abundantly now in His reconciliation shall we live by His life" (Rom. 5:10).

14. God forgives him who confesses his sins. For when David had sinned, Nathan the prophet came unto him and made known to him his sin and the punishment which he should receive. Then David confessed and said: "I have sinned." The prophet said to him: "The Lord also hath put away thy sin because thou hast confessed" (2 Sam. 12: 13). And when he prayed he spoke thus: "Against thee only have I sinned, and done evil things before Thee" (Ps. 51: 4). And again he entreated God and said: "Lead not Thy servant into judgment, for in Thy sight no man living is justified" (Ps. 143: 2). And Solomon also spake thus: "Who can say, Thou hast made my heart clean, and I have been cleansed from sins" (Prov. 20: 9)? And also in the law it is written that Moses prayed before God and said: "Thou forgiveest iniquity and sin, and surely Thou dost not justify" (Ex. 34:7; Num. 14:18 loosely). And also when he wished that his people might be blotted out on account of their sins Moses spoke thus, when he entreated and supplicated and said: "Forgive Thy people its transgression, as Thou hast forgiven them from Egypt and up to to-day". And God said to him: "I forgive them according to Thy word" (Num. 14:19-20).

15. O ye who are entreating penitence, be ye like unto Aaron the chief of the priests who, when he had caused the people to sin by the calf, confessed about his sin and his Lord forgave him. And also David, the chief of the kings of Israel, confessed about his transgression, and it was forgiven him. And also Simon, the chief of the disciples, when he denied, (saying) that Christ hath never seen me, and he cursed and swore, "I do not know Him" (S. Mt. 26: 74) and when repentance came to him he multiplied tears in his weeping; our Lord received him, and made him the foundation, and called him Peter, the edification of the Church. 16. Be ye not foolish as Adam who was ashamed to confess his sin. And also be ye not likened to Cain who, when he was accused of killing his brother, said: "I do not know where Abel is, for I am not his keeper" (Gen. 4: 9). And be ye not lifted up on high in the mind in the likeness of the corrupt generation, and do not add iniquity to iniquity and increase your sins, thinking yourselves to be innocent while ye are debtors. Harken to your first fathers who, even when they were righteous, subjected themselves to humiliation. For Abraham said: "I am dust and ashes" (Gen 18:27), and he held himself lowly as a thing of small consequence. And also David said: "The days of men are as a vapor" (Ps. 144: 4). And Solomon spoke and admonished: "If the righteous shall scarcely be

saved where shall the sinners and the impious be found" (Prov. 11:31; cf. 1 S. Peter 4: 18)?

17. I beseech thee, beloved by the mercies of God, not on account of that which I have written unto thee of God who does not reject the penitent, that thou do not let go thy fortitude and become lacking in repentance. To the needy only is repentance given. Therefore let this be (a care) to thee that there may not be need for repentance. This hand is stretched forth to sinners, and the righteous do not seek it. For alms are given to the poor, and the rich have no need for them. They give to the man who has been stripped by robbers, who is ashamed, that he may be clothed, that he may cover his shame. Do not lose that which thou be wearied in seeking it again, or (uncertain) whether thou canst find it again or not. And even when thou hast found much it is not like thy own possession; for he who has sinned and repented is not equal to him who has kept himself far from sin. Thou shouldst be loving the higher part and keeping far from that which is inferior; by thine arms the good should be fought for, lest thou be smitten in the battle, that thou mayest not have need for seeking a remedy, and be wearied in going the way to the house of the physician. And when thou art perfectly healed these scars will be recognized.

Do not be confident that there will be healing for thee, and give thyself the name of one who is humble, but be greater by means of repentance. He who has torn his garment needs (a patch) upon it that it may be filled up, and even though it has been well sewn everyone discerns it. And he who breaks down a hedge built for him by toil, even though it be well (re-) built, it is called broken. And he whose house thieves break though, it has been laid open from within and the hole is recognized, and by great toil some of that which was lost may be regained. And he who cuts down his fruit tree, it will be a long time until it grows up again (lit. changes) and gives fruit. And he who opens up his drinking fountain, labors and toils until he closes it, and when it is well closed he fears lest, perhaps, the waters increasing, it should be ruined. And he who gathers the flower of his vineyard at its season is deprived of the fruit of grapes. And there are blushes on the face of him who steals, and he toils and labors until the penalty is remitted to him. And he who throws down his work in a vineyard receives (his) pay and, his head bowed down, is unable to ask for more. And he who subdues the power of his youth will rejoice in his old age.

And he who does not drink of stolen waters will be refreshed at the fountain of life (N. B. The argument of this section is far from clear). 18. O ye who have been called to the conflict, hear the sound of the trumpet and be of good cheer. And also I speak to you, bearers of the trumpets, priests, doctors and wise men, assemble and say to all the people: "He who fears let him turn away from the conflict, lest he break the heart of his brethren, even as his heart (is broken). And he who has planted a vineyard let him return to his husbandry, lest being anxious about it he fail in the battle. And he who has married a wife and wishes to take her, let him return and rejoice with his wife. And he who has built a house let him return to it, lest perhaps he be mindful of his house and does not fight perfectly". Conflict is seemly only for those that, setting their faces to (those things which are) before them, are not mindful of anything which is behind them. For their treasures are before them, and all that which they plunder is their own, and they receive their profit from that which they win. Therefore, I speak to you, sounders of the trumpets, when ye have finished admonishing look to those who are turning back, and care for those who are remaining, and lead down to the waters of probation those who are assembling themselves for battle. Everyone who is strong the waters will prove, and those who are slothful will be separated thenceforth.

19. Hear then, beloved, this mystery which Gideon foresaw and showed figuratively. When he assembled the people for battle, the scribes, the fulfillers of the law, he admonished (according to) the words which I have written above unto thee; then many people with drew from the army, and when those who were left were chosen for battle, "the Lord said to Gideon, lead them down to the water and there prove them. He who laps up the water with his tongue (Jud. 7: 5) is eager and courageous to go forth to battle; "and he who falls down upon his belly to drink the water" is faint (hearted) and afraid to go forth to battle. Great, then, is this mystery, beloved, which Gideon foresaw, and it shows a type of baptism, and the mystery of the conflict, and an example of anchorites. For he foresaw and warned the people from the first by the probation of the water. Also when he tried them by the water from the ten thousand only three hundred men were chosen to wage war. This also agrees with the word of our Lord, who said: "many are called, few are chosen" (S. Mt. 22: 14).

20. For this reason it is fitting for the sounders of trumpets, the preachers of the Church, to warn all (who are in) the covenant of God before baptism, and to those who choose for themselves virginity and holiness, young men and virgins and those (wishing to. become) holy; and for the preachers to warn them and say: "He who sets his heart upon the natural state of fellowship (i.e. in matrimony), let him become united before baptism lest, perhaps, he fall in the conflict and be killed. And he who is afraid of this part of the struggle let him turn back lest, perhaps, he break the heart of his brethren as well as his own heart. And he who loves possessions let him turn back from the army lest, perhaps, when the battle shall prevail against him he should remember his possessions and turn back to them, for there is disgrace to him who turns back from the conflict". And he who does not offer himself, and does not yet put on arms, is not blamed if he turns back; but everyone who has offered himself and put on arms is derided if he turns back from the conflict. It is fitting to him to empty himself for the strife, for he may not be mindful of anything which is behind and turn back to it.

21. And when they have preached and delivered their message and warned all (who are in) the covenant of God, they will bring to the waters of baptism those who have been chosen for the conflict and have been tried. And after baptism they will take heed to those who are strong and to those who are weak; it is fitting to encourage the strong and, furthermore, they should openly turn back from the conflict those who are faint (hearted) and weak, lest when hardship approach them they should hide their arms and flee and be overcome. For He said to Gideon: "Lead down to the water" those who present themselves. And when he had brought the people down to the water "the Lord said to Gideon, all those who lap the water as a dog laps with his tongue" shall go with thee to battle. "And all those who throw themselves down to drink water shall not go with thee to battle. Great is this mystery, beloved, which he provided and showed (as) His sign to Gideon. For He said to him: "Everyone who laps the water as a dog laps is fit to go to battle.

And from every living creature which has been created there is not one which loves his master and keeps watch over him by day and by night as does a dog, and even when his master beats him severely he does not depart from him, and when he goes forth to the hunt with his master and a powerful lion meets his master he delivers himself over to death instead of his master. So are those strong who have been put to the test by the water; they follow their

Master as the dogs, and they deliver themselves over to death for Him, and carry on His struggle valiantly, and keep watch over Him by day and by night, and they roar like the dogs while they meditate upon the law day and night (cf. Heb. Ps. 1: 2), and they love the Lord, and they lick His wounds when they receive His Body, and they set Him before their eyes, and they lick Him with their tongues as a dog licks his master. And those who do not meditate upon the law are called "dumb dogs, who are not able to bark" (Isa. 56: 10); and all those who are not eager to last are called "greedy dogs, not knowing how to be satisfied" (Isa. 56:11). And those who are eager to seek mercies receive the bread of children, and they cast it to them (cf. S. Mt. 15: 26).

22. And again the Lord said to Gideon: "Those who fall down to drink water shall not go with thee to battle, lest they fall down and be conquered in battle." For those who falling down drank the water slothfully foreshowed a mystery. Wherefore, beloved, it is necessary for the ones who fall in the conflict not to be made like to these slothful ones, lest they turn back from the struggle and become a reproach to all their comrades. 23. Hear also, beloved this word lest, since I have persuaded thee from the Scriptures that God does not reject penitents, thou trust to thyself and venture to sin; and lest on account of what I have spoken to thee (any one) become remiss and be smitten (because) he does not seek repentance. For thus it is fitting for him to remain in sadness all his days, lest he become proud and condemnation be upon him. The servant who offends against his master changes his garment that his master may be reconciled to him, comes before (him), and makes himself obscure in his presence, that perhaps he may receive him. And when his master perceives that he is faithful to him, he forgives him his offence and is reconciled to him. For if he say to his master, "I have offended against thee," his master would show mercy to him; but if when he has offended he should say to his master, "I have not sinned," he would add to the anger of his master against him. Remember, beloved, the son who squandered his goods, and when he confessed to his father he forgave him his wrongdoings. And also the woman who had multiplied wrongdoings, when she came to the Lord He forgave her many sins and had mercy upon her. And Zacchaeus the publican was also a sinner, and he confessed his sins and the Lord forgave him. And also our Saviour spoke thus: "I came not to call the righteous, but sinners to repentance" (S. Lk. 5: 32).

For the Lord died for sinners, and His coming was not in vain. And also the Apostle said about himself: "I was a blasphemer, and a persecutor, and a reviler (1 S. Tim. 1: 13), and God had mercy upon me. Again he spoke thus: "Christ died in our behalf" (1 Thess. 5: 9-10). For from the whole flock its Lord seeks the sheep which is lost, and finds it, and rejoices over it. And there is joy to the watchers of heaven when a sinner turns back from his iniquity. "For it is not the will of the Father who is in heaven that one of these little ones should perish" (S. Mt. 18: 14), who have sinned and who have sought repentance for themselves. "For the Lord came not that He might call the righteous but sinners to repentance. Whosoever is sick among you we bear his sufferings, and whosoever offends we are afflicted in his behalf.

24. For when sickness comes to one of our members we occupy ourselves with his wound until he is made whole; and when one of our members is glorified the whole body shines and is beautiful; and when sickness comes to one of our members fever burdens the whole body. "Every one who shall cause one of these little ones to offend shall fall into the sea with the mill stone of an ass on his neck" (S. Mt. 18: 6). And he who rejoices over the evil of his brother shall soon be crushed himself. And he who treads with his foot upon his brother shall not be spared. For the wound of the scoffer there is no healing, and the sins of the mockers shall not be forgiven. For he who digs a pit shall fall into it; and he who rolls away a stone it shall return upon him. And he who stumbles and falls let him not say, every man is like me; and let not the rich man who draws near to poverty say, all the rich are like unto me, for if his prayer is heard who is there that will supply his loss?

25. All these things I have written unto thee, beloved, because in our age there are those who themselves choose to become solitaries, sons of a covenant, and religious. And we have engaged in conflict against our adversary, and our adversary is fighting against us that he may lead us back to the nature from which in our freedom we have separated ourselves. And there are some of us who are vanquished and swallowed up, and when those who are vanquished justify themselves and, even though we know their sins, confirm themselves in that thought and do not wish to draw near to repentance, they, on account of their shame, die the second death, and are not mindful of Him who searches the consciences. And again there is one who confesses his sin, and penitence is not given to him. O master of the house of Christ, give penitence to thy fellow man, and remember that the Lord did not reject

the penitent. Tares are sown in the field, and the Master of the seed does not permit His servants to purge the tares from among the wheat until the time of harvest. A net is spread in the sea, and the fish are not chosen until it is drawn to the top. Servants receive hire from their masters, and his master will judge the slothful servant. The wheat and the chaff are mingled together, and the Lord of the threshing-floor separates and cleanses (them). There are many who are called to the marriage feast, and His Lord casts out him who has not garments into the darkness. The wise and the foolish are standing together, and the Lord of the bride-chamber knows who shall enter.

26. O shepherds, disciples of the Lord, feed the flock and lead (it) well! Strengthen the sick, support the weak, bind up the broken, make whole the lame, and take heed to the fattened ones for the Lord of the flock. Be not likened unto an unskilled and foolish shepherd, who in his foolishness is not able to feed the flock, and whose arm is dried up, and whose eye has been blinded, because he said: "dying, let it die; and perishing, let it perish, and the flesh that is left shall be eaten by its companions ". And when the Chief of the shepherds comes He will condemn the unskilled and foolish shepherd who has not cared well for his fellow servants. And he who has shepherded the flock and led (it) well shall be called "a good and skillful servant" (cf. S. Mt. 25: 21), who has presented the flock to the Shepherd while it was intact. O watchers, watch well, and admonish all the people concerning the sword, lest it come and take away the soul. For that soul is taken away in its sins, and its blood will be required from your hands. But if the soul is taken away after admonition, that soul will be taken away in its own sins, and ye will not be trodden down. O fattened flock, do not smite the weak, lest ye be condemned in judgment by our great Shepherd when He shall come.

27. Receive this exhortation, beloved, which conducts the penitents and admonishes the righteous. This is a world of grace, and until it is finished there is repentance in it. The time approaches in which grace vanishes and justice reigns; and in that time there is no repentance and justice rests tranquilly, because grace in its strength has prevailed. And when the time of justice approaches grace is unwilling to receive penitents, because a limit is set (at) the departure (from this life), thenceforth there is not again repentance. Read, beloved, and learn, and know, and perceive, for in regard to this every man is needing in part; for there are many who are running in the race course, and the victor receives for himself the crown, and every man accord-

ing to his labor shall receive his reward. The demonstration concerning penitents is completed

P A R T T H R E E

Books of Treasures

*The Book of the Cave of Treasures, which tells the story from
Adam to Christ, and a collection of Syriac miscellanies.*

The Book of the Cave of Treasures

6th century

A Syriac history of the world, told as a history of the patriarchs and kings from Adam to the crucifixion, with the Testament of Adam and extracts from the Book of the Bee added by Budge. The manuscripts ascribe it to Ephrem the Syrian, but it is a later work. It describes the cave in which Adam's sons kept the gold, frankincense and myrrh that the Magi later brought to Christ.

THE FIRST THOUSAND YEARS: FROM ADAM TO YÂRÊD

¹By the might of our Lord Jesus Christ we begin to write the "Book of the Succession of the Generations," that is to say, ME'ARATH GAZZÊ, which was composed by SAINT MÂR APHRÊM (i.e. Ephraim, commonly known as "Ephraim Syrus," or "Ephraim the Syrian," who died A.D. 373). O our Lord, help Thou me in Thy Mercy. Amen.

*THE FIRST THOUSAND YEARS: ADAM TO YÂRÊD (Jared) — The Creation.
First Day*

²In the beginning, on the First Day, which was the holy First Day of the Week, the chief and firstborn of all the days, God created the heavens, and the earth, and the waters, and the air, and the fire, and the hosts which are invisible (that is to say, the Angels, Archangels, Thrones, Lords, Principalities, Powers, Cherubim and Seraphim), and all the ranks and companies of Spiritual beings, and the Light, and the Night, and the Day-time, and the gentle winds and the strong winds (i.e. storms). All these were created on the First Day. And on the First Day of the Week the Spirit of holiness, one of the Persons of the Trinity, hovered over the waters, and through the hovering thereof over the face of the waters, the waters were blessed so that they might become producers of offspring, and they became hot, and the whole nature of the waters glowed with heat, and the leaven of creation was united to them. As the mother-bird maketh warm her young by the embrace of her closely covering wings, and the young birds acquire form through the

warmth of the heat which [they derive] from her, so through the operation of the Spirit of holiness, the Spirit, the Paraclete, the leaven of the breath of life was united to the waters when He hovered over them.

The Creation. Second Day

3 And on the Second Day God made the Lower Heaven, and called it RĒKĪ'A [that is to say, "what is sold and fixed," or "firmament"]. This He did that He might make known that the Lower Heaven doth not possess the nature of the heaven which is above it, and that it is different in appearance from that heaven which is above it, for the heaven above it is of fire. And that second heaven is NŪHRĀ (i.e. Light), and this lower heaven is DARPIŦĪŦ and because it hath the dense nature of water it hath been called "Rĕkĭ'a." And on the Second Day God made a separation between the waters and the waters, that is to say, between the waters which were above [Rĕkĭ'a] and the waters which were below. And the ascent of these waters which were above heaven took place on the Second Day, and they were like unto a dense black cloud of thick darkness. Thus were they raised up there, and they mounted up, and behold, they stand above the Rĕkĭ'a in the air; and they do not spread, and they make no motion to any side.

4 And on the Third Day God commanded the waters that were below the firmament (Rĕkĭ'a) to be gathered together in one place, and the dry land to appear. And when the covering of water had been rolled up from the face of the earth, the earth showed itself to be in an unsettled and unstable state, that is to say, it was of a damp (or moist) and yielding nature. And the waters were gathered together into seas that were under the earth and within it and upon it. And God made in the earth from below, corridors, and shafts, and channels for the passage of the waters; and the winds which come from within the earth ascend by means of these corridors and channels, and also the heat and the cold for the service of the earth. Now, as for the earth, the lower part of it is like unto a thick sponge, for it resteth on the waters. And on this Third Day God commanded the earth, and it brought forth herbs and vegetables, and it conceived in its interior trees, and seeds, and plants and roots.

5 [NOTE.—On this day the waters gathered together in the depths of the earth, sand was set as a limit for the waters of the seas, and the mountains and hills appeared. The sages say that Paradise was created on this day, but the Limestone monolith at Pasargadae in Persia sculptured in low relief with

a portrait figure of the Fravashi or "genius" of Cyrus the Great, the friend of the Jews. The figure of Cyrus is rather larger than life-size, and is winged after the manner of gods and kings on the Assyrian bas-reliefs; and the decoration of the hem of his garment is Assyrian in character. His crown was copied from some Egyptian bas-relief sculptured with the figure of a king, and represents the horus Khnemu or Amen, the two cobras of the Upper and Lower Country, and the triple symbol of royalty resting on solar disks and terminating in disks. The inscription "I jam! Cyrus, the King, the Achæmenian" has been broken off. (See page 190.)

From Perrot and Chipiez, History of Art in Ancient Egypt, Vol. V

6 Unil Rabbis held the view that it existed before the world. Solomon of Başrah says that the earth produced herbs and trees by its own power, and that the luminaries had nothing to do with vegetable growth. Book of the Bee (chapter ix.)]

The Creation. Fourth Day

7 And on the Fourth Day God made the sun, and the moon, and the stars. And as soon as the heat of the sun was diffused over the surface of the earth, the earth became hard and rigid, and lost its flaccidity, because the humidity and the dampness [caused by] the waters were taken away from it. The Creator made the sphere of the sun of fire and filled it with light. And God gave unto the sphere of the moon and the stars bodies of water and air, and filled them with light. And when the dust of the earth became hot, it brought forth all the trees and plants, and seeds, and roots which had been conceived inside it on the Third Day. E in their courses by the angels. The Ethiopians have a tradition that when the sun was first made its light was twelve times as strong as it is to-day. The angels complained that the heat was too strong, and that it hampered them in the performance of their duties, whereupon God divided it into twelve parts, and took away six of these parts, and out of three of them He made the moon and stars, and the other three He distributed among the waters, the clouds, and the lightning.]

The Creation. Fifth Day

8 And on the Fifth Day God commanded the waters, and they brought forth all kind of fish of divers appearances, and creatures which move about, and twist themselves and wriggle in the waters, and serpents, and Leviathan, and beasts of terrible aspects, and feathered fowl of the air and of the waters. And

on this same day God made from the earth all the cattle and wild beasts, and all the reptiles which creep about upon the earth. And on the Sixth Day, which is the Eve of the Sabbath, God formed man out of the dust, and Eve from his rib. And on the Seventh Day God rested from His labours, and it is called "Sabbath."

The Creation of Adam.

9 Now the formation of Adam took place in this wise: On the Sixth Day, which is the Eve of the Sabbath, at the first hour of the day, when quietness was reigning over all the Ranks [of the Angels], and the hosts [of heaven], God said, "Come ye, let Us make man in Our image, and according to Our likeness." Now by this word "Us" He maketh known concerning the Glorious Persons [of the Trinity]. And when the angels heard this utterance, they fell into a state of fear and trembling, and they said to one another, "A mighty miracle will be made manifest to us this day [that is to say], the likeness of God, our Maker." And they saw the right hand of God opened out flat, and stretched out over the whole world; and all creatures were collected in the palm of His right hand. And they saw that He took from the whole mass of the earth one grain of dust, and from the whole nature of water one drop of

10 E 2 water, and from all the air which is above one puff of wind, and from the whole nature of fire a little of its heat and warmth. And the angels saw that when these four feeble (or inert) materials were placed in the palm of His right hand that is to say, cold, and heat, and dryness, and moisture, God formed Adam. Now, for what reason did God make Adam out of these four materials unless it were [to show] that everything which is in the world should be in subordination to him through them? He took a grain from the earth in order that everything in nature which is formed of earth should be subject unto him; and a drop of water in order that everything which is in the seas and rivers should be his; and a puff of air so that all kinds [of creatures] which fly in the air might be given unto him; and the heat of fire so that all the beings that are fiery in nature, and the celestial hosts, might be his helpers.

11 God formed Adam with His holy hands, in His own Image and Likeness, and when the angels saw Adam's glorious appearance they were greatly moved by the beauty thereof. For they saw the image of his face burning with glorious splendour like the orb of the sun, and the light of his eyes was like the light of the sun, and the image of his body was like unto the spark-

ling of crystal. And when he rose at full length and stood upright in the centre of the earth, he planted his two feet on that spot whereon was set up the Cross of our Redeemer; for Adam was created in Jerusalem. There he was arrayed in the apparel of sovereignty, and there was the crown of glory set upon his head, there was he made king, and priest, and prophet, there did God make him to sit upon his honourable throne, and there did God give him dominion over all creatures and things. And all the wild beasts, and all the cattle, and the feathered fowl were gathered together, and they passed before Adam and he assigned names to them; and they bowed their heads before him; and everything in nature worshipped him and submitted themselves unto him. And the angels and the hosts of heaven heard the Voice of God saying unto him, "Adam, behold; I have made thee king, and priest, and prophet, and lord, and head, and governor of everything which hath been made and created; and they shall be in subjection unto thee, and they shall be thine, and I have given unto thee power over everything which I have created." And when the angels heard this speech they all bowed the knee and worshipped Him.

¹² According to a Coptic tradition preserved in the Discourse on Abbatôn, the Angel of Death, by Timothy, Archbishop of Rakoti (Alexandria), the clay of which Adam was made was brought by the angel Mûriël from the Land of the East. When God had made his body He left it lying for forty days and forty nights without putting breath into it. At the request of our Lord, Who promised to become Adam's advocate and to go down into the world, God breathed into Adam's nostrils the breath of life three times, saying, "Live! Live! Live! according to the type of My Divinity." Thereupon Adam rose up, and worshipped the Father, saying, "My Lord and my God." (Budge, *Coptic Martyrdoms*, page 482.)]

The Revolt of Satan, and the Battle in Heaven.

¹³ And when the prince of the lower order of angels saw what great majesty had been given unto Adam, he was jealous of him from that day, and he did not wish to worship him. And he said unto his hosts, "Ye shall not worship him, and ye shall not praise him with the angels. It is meet that ye should worship me, because I am fire and spirit; and not that I should worship a thing of dust, which hath been fashioned of fine dust." And the Rebel meditating these things would not render obedience to God, and of his own free will he asserted his independence and separated himself from God. But he

was swept away out of heaven and fell, and the fall of himself and of all his company from heaven took place on the Sixth Day, at the second hour of the day. And the apparel of their glorious state was stripped off them. And his name was called "Sâṭânâ" because he turned aside [from the right way], and "Shêdâ" because he was cast out, and "Daiwâ" because he lost the apparel of his glory. And behold, from that time until the present day, he and all his hosts have been stripped of their apparel, and they go naked and have horrible faces. And when Sâṭânâ was cast out from heaven, Adam was raised up so that he might ascend to Paradise in a chariot of fire. And the angels went before him, singing praises, and the Seraphim ascribed holiness unto him, and the Cherubim ascribed blessing; and amid cries of joy and praises Adam went into Paradise. And as soon as Adam entered Paradise he was commanded not to eat of a [certain] tree; his entrance into heaven took place at the third hour of the Eve of the Sabbath (i.e. on Friday morning).

¹⁴ When Satan saw Adam seated on a great throne, with a crown of glory on his head and a sceptre in his hand, and all the angels worshipping him, he was filled with anger. And when God said to him, "Come thou also, for thou shalt worship My image and likeness," Satan refused to do so, and, assuming an arrogant and insolent manner, he said, "It is meet that he should worship me, for I existed before he came into being." When the Father saw his overbearing attitude, He knew that Satan's wickedness and rebellion had reached their highest pitch. He ordered the celestial soldiers to take from him the written authority that was in his hand, to strip off his armour, and to hurl him down from heaven to earth. Satan was the greatest of the angels, and God had made him the Commander-in-Chief of the celestial hosts, and in the document which Satan held in his hand were written the names of all the angels under his command. Knowing their names, his authority over them was absolute. When God saw that the angels hesitated to take the document from him, He commanded them to bring a sharp reaping-knife, and to stab him on this side and that, right through his body to the backbone and shoulder blades; and Satan could no longer stand upright. And a Cherub smote him, and broke his wings and his ribs, and having rendered him helpless he cast Satan down from heaven upon the earth. Then he became the Arch-Devil and the leader of those who were cast out of heaven with him, and who henceforth were devils. (From Budge, *Coptic Martyrdoms*, page 484.)

The Making of Eve.

15 And God cast a sleep upon Adam and he slept. And God took a rib from the loins on the right side of Adam, and He made Khâwâ (i.e. Eve) from it; and when Adam woke up, and saw Eve, he rejoiced in her greatly. And Adam and Eve were in Paradise, and clothed with glory and shining with praise for three hours. Now this Paradise was situated on a high range of hills, and it was thirty spans—according to the measurement of the spirit—higher than all the high mountains, and it surrounded the whole earth. nor from his heart, that she might not be quarrelsome; nor from his hand, that she might not touch everything with her hand; nor from his feet, that she might not rove about (Berê-shîth Rabbah on Gen. ii. 23).] Now Moses the prophet said that God planted Paradise in Eden and placed Adam there (Gen. ii. 8).

The Symbolism of Eden.

16 Now Eden is the Holy Church, and the Church is the compassion of God, which He was about to extend to the children of men. For God, according to His foreknowledge, knew what Satan had devised against Adam, and therefore He set Adam beforehand in the bosom of His compassion, even as the blessed David singeth concerning Him in the Psalm (xc), saying, "Lord, Thou hast been an abiding place for us throughout all generations," that is to say, "Thou hast made us to have our abiding place in Thy compassion." And, when entreating God on behalf of the redemption of the children of men, David said, "Remember Thy Church, which Thou didst acquire in olden time" (Ps. lxxiv. 2), that is to say, "[Remember] Thy compassion, which Thou art about to spread over our feeble race." Eden is the Holy Church, and the Paradise which was in it is the land of rest, and the inheritance of life, which God hath prepared for all the holy children of men. And because Adam was priest, and king, and prophet, God brought him into Paradise that he might minister in Eden, the Holy Church, even as the blessed man Moses testifieth concerning him, saying, "That he might serve God by means of priestly ministration with praise, and that he might keep that commandment which had been entrusted to him by the compassion of God" (Gen. ii. 15, 16²). And God made Adam and Eve to dwell in Paradise. True is this word, and it proclaimeth the truth: That Tree of Life which was in the midst of Paradise prefigured the Redeeming Cross, which is the veritable Tree of Life, and this it was that was fixed in the middle of the earth.

Satan's Attack on Adam and Eve.

17 And when Satan saw that Adam and Eve were happy and joyful in Paradise, that Rebel was smitten sorely with jealousy, and he became filled with wrath. And he went and took up his abode in the serpent, and he raised him up, and made him to fly through the air to the skirts of Mount [Eden] whereon was Paradise. Now, why did Satan enter the body of the serpent and hide himself therein? Because he knew that his appearance was foul, and that if Eve saw his form, she would betake herself to flight straightway before him. Now, the man who wished to teach the Greek language to a bird—now the bird that can learn the speech of men is called "babbaghah" (i.e. parrot)—first bringeth a large mirror and placeth between himself and the bird. He then beginneth to talk to the bird, and immediately the parrot heareth the voice of the man, it turneth round, and when it seeth its own form [reflected] in the mirror, it becometh pleased straightway, because it imagineth that a fellow parrot is talking to it. Then it inclineth its ear with pleasure, and listeneth to the words of the man who is talking to it, and it becometh eager to learn, and to speak Greek. In this manner (i.e. with the object of making Eve believe that it was the serpent that spoke to her) did Satan enter in and dwell in the serpent, and he watched for the opportunity, and [when] he saw Eve by herself he called her by her name. And when she turned round towards him, she saw her own form [reflected] in him, and she talked to him; and Satan led her astray with his lying words, because the nature of woman is soft (or, yielding).

18 And when Eve had heard from him concerning that tree, straightway she ran quickly to it, and she plucked the fruit of disobedience from the tree of transgression of the command, and she ate. Then immediately she found herself stripped naked, and she saw the hatefulness of her shame, and she ran away Baked clay cylinder inscribed with an account of the capture of Babylon by Cyrus (𐎧𐎠𐎧𐎠𐎧 KU-RA-ash) King of Persia, 538 B.C. He restored to their original shrines throughout the country the images of the gods which a former king Nabonidus had collected in Babylon and gave the Jews permission to rebuild their temple. (British Museum No. 90920.) (See page 190.) naked, and hid herself in another tree, and covered her nakedness with the leaves thereof. And she cried out to Adam, and he came to her, and she handed to him some of the fruit of which she had eaten, and he also did eat thereof. And when he had eaten he also became naked, and he and Eve made

girdles for their loins of the leaves of the fig-trees; and they were arrayed in these girdles of ignominy for three hours. At mid-day they received [their] sentence of doom. And God made for them tunics of skin which was stripped from the trees, that is to say, of the bark of the trees, because the trees that were in Paradise had soft barks, and they were softer than the byssus and silk wherefrom the garments worn by kings are made. And God dressed them in this soft skin, which was thus spread over a body of infirmities.

¹⁹ F the elephant, and the lion, and the leopard, and the hyena, and the wild boar; the first four refused point blank to do what Satan wished, and the wild boar attempted to gore him with his tusks. On this Satan took to flight. He then went to the animal Sereg, which was commonly known as the "digger of graves," but this animal refused to help him, and then Satan approached the animal called "Taman," "the front part of which was like a camel's foal." This creature agreed to help him, and, mounted on his back, Satan entered Paradise and stood before Eve. The serpent became spokesman for him, and Eve hearkened to him and ate of the fruit. According to the "Book of the Mysteries of Heaven and Earth," the tree was called "Sezen," and each fruit cluster contained 150,000 grains, or berries. It is described as a large and handsome tree, and it has been identified with the "Sendâlê," or sandal-wood tree. According to the same authorities, the Tree of Life was the prototype of the Cross on which our Lord was crucified.]

Adam's stay in Paradise

²⁰ At the third hour of the day Adam and Eve ascended into Paradise, and for three hours they enjoyed the good things thereof; for three hours they were in shame and disgrace, and at the ninth hour their expulsion from Paradise took place. And as they were going forth sorrowfully, God spake unto Adam, and heartened him, and said unto him, " Be not sorrowful, O Adam, for I will restore unto thee thine inheritance. Behold, see how greatly I have loved thee, for though I have cursed the earth for thy sake, yet have I withdrawn thee from the operation of the curse. As for the serpent I have fettered his legs in his belly, and I have given him the dust of the earth for food; and Eve have I bound under the yoke of servitude. Inasmuch as thou hast transgressed my commandments get thee forth, but be not sad. After the fulfilment of the times which I have allotted that you shall be in exile outside [Paradise], in the land which is under the curse, behold, I will send

my Son. And He shall go down [from heaven] for thy redemption, and He shall sojourn in a Virgin, and shall put on a body [of flesh], and through Him redemption and a return shall be effected for thee. But command thy sons, and order them to embalm thy body after thy death with myrrh, cassia, and stakte. And they shall place thee in this cave, wherein I am making you to dwell this day, until the time when your expulsion shall take place from the regions of Paradise to that earth which is outside it. And whosoever shall be left in those days shall take

21 F 2 thy body with him, and shall deposit it on the spot which I shall show him, in the centre of the earth; for in that place shall redemption be effected for thee and for all thy children." And God revealed unto Adam everything which the Son would suffer on behalf of him.

Adam's expulsion from Paradise

22 And when Adam and Eve had gone forth from Paradise, the door of Paradise was shut, and a cherub bearing a two-edged sword stood by it. [According to the Book of the Bee, the cherub, or, as some think, a "terrible form endowed with a body," was armed with a spear and sword, each being made of fire.] And Adam and Eve went down in... of spirit over the mountains of Paradise, and they found a cave in the top of the mountain, and they entered and hid themselves therein. Now Adam and Eve were virgins, and Adam wished to know Eve his wife. And Adam took from the skirts of the mountain of Paradise, gold, and myrrh, and frankincense, and he placed them in the cave, and he blessed the cave, and consecrated it that it might be the house of prayer for himself and his sons. And he called the cave "ME'ARATH GAZZÊ" (i.e. "CAVE OF TREASURES").

23 So Adam and Eve went down from that holy mountain [of Eden] to the slopes which were below it, and there Adam knew Eve his wife. [A marginal note in the manuscript says that Adam knew Eve thirty years after they went forth from Paradise. And Eve conceived and brought forth Cain and Lebhûdhâ, his sister, with him; and Eve conceived again and she brought forth Hâbhîl (Abel) and Kelimath, his sister, with him. [The Book of the Bee makes Kelimath the twin sister of Cain, and Lebhûdhâ the twin sister of Abel. And when the children grew up, Adam said unto Eve, "Let Cain take to wife Kelimath, who was brought forth with Abel, and let Abel take to wife Lebhûdhâ, who was brought forth with Cain. And Cain said unto Eve his mother, "I will take to wife my twin sister Lebhûdhâ, and let Abel take to

wife his twin sister Kelimath"; now Lebhûdhâ was beautiful. When Adam heard these words, which were exceedingly displeasing unto him, he said, "It will be a transgression of the commandment for thee to take [to wife] thy sister, who was born with thee. Nevertheless, take ye to yourselves fruits of trees, and the young of sheep, and get ye up to the top of this holy mountain. Then go ye into the Cave of Treasures, and offer ye up your offerings, and make your prayers, and then ye shall consort with your wives.

²⁴ And it came to pass that when, Adam, the first priest, and Cain and Abel, his sons, were going up to the top of the mountain, Satan entered into Cain [and persuaded him] to kill Abel, his brother, because of Lebhûdhâ; and because his offering was rejected and was not accepted before God, whilst the offering of Abel was accepted, Cain's jealousy of his brother Abel was increased. And when they came down to the plain, Cain rose up against his brother Abel, and he killed him with a blow from a stone of flint. Then straightway Cain received the doom of death, instead of curses, and he became a fugitive and a wanderer all the days of his life. And God drove him forth into exile in a certain part of the forest of Nôdh, and Cain took to wife his twin sister and made the place of his abode there.

²⁵ [Notes.—Adam carried Abel to the Cave of Treasures and buried him therein, and he set by the side of the body a lamp which burned day and night. Abel was fifteen and a half years old when Cain, who was seventeen and a half years old, murdered him. Adam and Eve mourned for Abel, in great grief, for one hundred and forty days. Book of Adam and Eve (II, 1.)]

The Birth of Seth

²⁶ And Adam and Eve mourned for Abel one hundred years (sic). And then Adam knew his wife again, and she brought forth Seth, the Beautiful, a man mighty and perfect like unto Adam, and he became the father of the mighty men who lived before the Flood.

The Posterity of Seth

²⁷ And to Seth was born Ānōsh (Enos), and Ānōsh begot Kainān (Cainan), and Kainān begot Mahlâlâl (Mahalaleel); these [are] the Patriarchs who were born in the days of Adam.

The Death of Adam

²⁸ And when Adam had lived nine hundred and thirty years, that is to say, until the one hundred and thirty-fifth year of Mahlâlâl, the day of his death

drew nigh and came. And Seth, his son, and Ânôsh, and Kainân, and Mahlâlâil gathered themselves together and came to him. And they were blessed by him, and he prayed over them. And he commanded his son Seth, and said unto him, "Observe, my son Seth, that which I command thee this day, and do thou on the day of thy death give my command to Ânôsh, and repeat it to him, and let him repeat it to Kainân, and Kainân shall repeat it to Mahlâlâil and let this [my] command be handed on to all your generations. And when I die, embalm me with myrrh, and cassia, and stakte, and deposit my body in the Cave of Treasures. And whosoever shall be left of your generations in that day, when your going forth from this country, which is round about Paradise, shall take place, shall carry my body with him, and shall take it and deposit it in the centre of the earth, for in that place shall redemption be effected for me and for all my children. And be thou, O my son Seth, governor of the sons of thy people. And thou shalt rule them purely and holily in all the fear of God. And keep ye your offspring separate from the offspring of Cain, the murderer."

²⁹ And when the report "Adam is dying" was known generally, all his offspring gathered together, and came to him, that is to say, Seth, his son, and Ânôsh, and Kainân and Mahlâlâil, they and their wives and their sons, and their daughters; and Adam blessed them. And the departure of Adam from this world took place in the nine hundred and thirtieth year—according to the reckoning from the beginning—on the fourteenth day of the moon, on the sixth day of the month of Nisân (April), at the ninth hour, on the day of the Eve of the Sabbath (i.e. Friday). At the same hour in which the Son of Man delivered up his soul to His Father on the Cross, did our father Adam deliver up his soul to Him that fashioned him; and he departed from this world.

The Burial of Adam.

³⁰ And when Adam was dead his son Seth embalmed him, according as Adam had commanded him, with myrrh, and cassia, and stakte; now Adam's dead body was the first [body buried] in the earth. And grief for him was exceedingly sore, and Seth [and his sons] mourned for his death one hundred and forty days; and they took Adam's body up to the top of the mountain, and buried it in the Cave of Treasures. And after the families and peoples of the children of Seth had buried Adam, they separated themselves from the children of Cain, the murderer. And Seth took Ânôsh his first-

born, and Kainân, and Mahlâlâlî, and their wives and children, and led them up into the glorious mountain where Adam was buried; and Cain and all his descendants remained below on the plain where Cain slew Abel.

The Rule of Seth.

³¹ And Seth became the governor of the children of his people, and he ruled them in purity and holiness. And because of their purity they received the name, which is the best of all names, and were called "the sons of God," they and their wives and their sons. Thus they lived in that mountain in all purity and holiness and in the fear of God. And they went up on the skirts of [the mountain] of Paradise, and they became praisers and glorifiers of God in the place of that host of devils who fell from heaven. There they dwelt in peace and happiness: there was nothing about which they needed to feel anxiety, they had nothing to weary or trouble them and they had nothing to do except to praise and glorify God, with the angels. For they heard continually the voices of the angels who were singing praises in Paradise, which was situated at no great height above them—in fact, only about thirty spans—according to the measure of the spirit. They suffered neither toil nor fatigue, they had neither seed [time] nor harvest, but they fed themselves with the delectable fruits of glorious trees of all kinds, and they enjoyed the sweet scent and perfume of the breezes which were wafted forth to them from Paradise. [Thus lived] those holy men, who were indeed holy, and their wives were pure, and their sons were virtuous, and their daughters were chaste and undefiled. In them there was no rebellious thought, no envy, no anger, no enmity.

³² In their wives and daughters there was no impure longing, and neither lasciviousness nor cursing, nor lying was heard among them. The only oath which they used in swearing was, "By the blood of Abel. And they, and their wives, and their children used to rise up early in the morning, and go up to the top of that holy mountain, and worship there before God. And they were blessed by the body of Adam their father, and they lifted up their eyes to Paradise, and praised God; and thus they did all the days of their life. ³³ And when Seth had lived nine hundred and thirteen years he became sick unto death. And Ânôsh his son, and Kainân, and Mahlâlâil, and Yârêd (Jared), and Henôkh (Enoch), and their wives and their sons, gathered together and came unto him, and they were blessed by him. And he prayed over them, and commanded them, and made them to take an oath, and said unto them "I

will make you to take an oath, and to swear by the holy blood of Abel, that none of you will go down from this holy mountain to the children of Cain, the murderer. For ye know well the enmity which hath existed between us and Cain from the day whereon he slew Abel." And Seth blessed Ânôsh, his son, and gave him commands concerning the body of Adam, and he made him ruler over the children of his people. And Seth ruled them in purity and in holiness, and he ministered diligently before the body of Adam. And Seth died when he was nine hundred and twelve years old, on the seven-and-twentieth day of the blessed month of Âbh (August), on the second day of the week (Monday), at the third hour, in the twentieth year of the life of Enoch. And Ânôsh, Seth's first-born son, embalmed his body and buried him in the Cave of Treasures, with his father Adam; and they made a mourning for him forty days.

The Rule of Ânôsh

³⁴ And Ânôsh rose up to minister before God in the Cave of Treasures. And he became the governor of the children of his people, and he kept all the commandments which his father Seth had commanded him, and he urged them to be constant in prayer. And in the days of Ânôsh, in his eight hundred and twentieth year, Lamech, the blind man, killed Cain, the murderer, in the Forest of Nôdh. Now this killing took place in the following manner. As Lamech was leaning on the youth, his son [Tubal-Cain], and the youth was setting straight his father's arm in the direction in which he saw the quarry, he heard the sound of Cain moving about, backwards and forwards, in the forest. Now Cain was unable to stand still in one place and to hold his peace. And Lamech, thinking that it was a wild beast that was making a movement in the forest, raised his arm, and, having made ready, drew his bow and shot an arrow towards that spot, and the arrow smote Cain between his eyes, and he fell down and died. And Lamech, thinking that he had shot game, spake to the youth, saying, "Make haste, and let us see what game we have shot." And when they went to the spot, and the boy on whom Lamech leaned had looked, he said unto him, "O my lord, thou hast killed Cain." And Lamech moved his hands to smite them together, and as he did so he smote the youth and killed him also.

³⁵ And when Ânôsh had lived nine hundred and five years, and was sick unto death, all the patriarchs gathered themselves together, and came unto him, viz. Kainân, his first-born son, and Mahlâlâil, and Yâred, and Enoch,

and Matûshlah (Methuselah), they, and their wives, and their sons. And they were blessed by him, and he prayed over them and commanded them, and spake unto them, saying, "I will make you to swear by the holy blood of Abel that not one of you shall go down from this mountain to the plain, nor into the encampment of the children of Cain, the murderer; and ye shall not mingle yourselves among them. Take ye good heed unto this matter, for ye well know what enmity hath existed between us and them from the day whereon Cain slew Abel." And he blessed Kainân, his son, and commanded him concerning the body of Adam, that he should minister before it all the days of his life, and that he should rule over the children of his people in purity and holiness. And Ânôsh died at the age of nine hundred and five years, on the third day of the month of the First Teshrîn (October), on the day of the Sabbath, in the fifty-third year of the life of Methuselah. And Kainân, his first-born, embalmed him and buried him in the Cave of Treasures, with Adam and Seth, his father. And they made a mourning for him forty days.

The Rule of Kainân

³⁶ And Kainân stood up before God to minister in the Cave of Treasures. He was an honourable General view of the ziggurat and the excavations at "Ur of the Chaldees." (See page 275.) Univ Of Ch and pure man, and he governed the children of his people in the complete fear of God, and he fulfilled all the commandments of Ânôsh his father. And when Kainân had lived nine hundred and twenty years [in the Book of Adam and the Book of the Bee 910 years], and was sick unto death, all the Patriarchs gathered together and came unto him, viz. Mahlâlâlî his son, and Yârêd, and Enoch and Methuselah and Lamech, they and their wives and their children, and were blessed by him. And he prayed over them and commanded them, saying, "I will make you swear by the holy blood of Abel that not one of you shall go down from this holy mountain into the camp of the children of Cain, the murderer, for ye all know well what enmity hath existed between us and them since the day whereon he killed Abel." And he blessed his son Mahlâlâlî, and admonished him concerning the body of Adam, and said unto him, "Behold, O my son Mahlâlâlî, minister thou before God in purity and holiness in the Cave of Treasures, and depart not thou from the presence of the body of Adam all the days of thy life. And be thou the governor of the children of thy people, and rule thou them purely and holily." Kainân died, being nine hundred and twenty years old, on the thirteenth day of the month of Hezêrân (June),

37 G on the fourth day of the week (Wednesday), at mid-day, in the five and sixtieth year of [the life of] Lamech, the father of Noah. And Mahlâlâil, his son, embalmed him, and buried him in the Cave of Treasures; and they made mourning for him forty days.

The Rule of Mahlâlâil.

38 And Mahlâlâil rose up and ministered before God in the place of Kainân his father. He was constant in prayer by day and by night, and he urged earnestly the children of his people to observe holiness and purity, and to pray without ceasing. And when Mahlâlâil had lived eight hundred and ninety-five years and the day of his departure drew nigh, and he was sick unto death, all the Patriarchs gathered together and came unto him, viz. Yârêd, his first-born, and Enoch and Methuselah, and Lamech, and Noah, they and their wives and their children, and were blessed by him. And he prayed over them, and commanded them, saying, "I will make you to swear by the holy blood of Abel, that not one of you shall go down from this holy mountain. And ye shall not permit any one of your descendants to go down to the plain, to the children of Cain, the murderer, for ye all well know what enmity hath existed between us and them from the day whereon he slew Abel." And he blessed Yârêd, his first-born, and he commanded him concerning the body of Adam, and revealed unto him the place whereto he should make ready to go. And he also commanded him, and made him to swear an oath, saying, "Thou shalt not depart from the body of our father Adam all the days of thy life, and thou shalt be the governor of the children of thy people, and shalt rule them in chastity and holiness." And Mahlâlâil died, [being] eight hundred and ninety-five years old, on the second day of the month Nisân (April), on the first day of the week (Sunday), at the third hour of the day, in the four and thirtieth year of the life of Noah. And Yârêd, his first-born, embalmed him, and buried him in the Cave of Treasures; and the people made a mourning for him forty days.

The Rule of Yârêd.

39 And Yârêd his son rose up and ministered before God [in the Cave of Treasures]. He was a perfect man, and was complete in all the virtues, and he was constant in prayer by day and by night. And because of the excellence of his life and conversation, his days were longer than those of all the children of his people. And in the days of Yârêd, in the five hundredth year of his life,

the children of Seth broke the oaths which their fathers had made them to swear. And they began to go down from that holy mountain to the encampment of iniquity of the children of Cain, the murderer, and in this way the fall of the children of Seth took place. ⁴⁰ At this time Satan and thirty of his devils appeared to Yâréd in the form of handsome men, and called him from the Cave of Treasures. He came out to them, and thought they were strangers, and asked them who they were. In answer, Satan told him that he was Adam, and that among his companions were Abel, Seth, Enos, Cainan, and other kinsmen of Yâréd. He invited Yâréd to come with him, and live with him in the garden which God had given him, and at length Yâréd was persuaded to leave the Cave and go with him. When they arrived at the top of the mountain of the sons of Cain, Satan pretended that he had left a garment for Yâréd by the Cave, and sent one of his devils back to fetch it, telling him at the same time to extinguish the lamp which was burning in the Cave near Adam's body. Satan and Yâréd rested by a fountain, and food was brought out to them by the sons and daughters of Cain, but Yâréd refused to eat or drink. Satan entreated him to put aside his sadness, and to do as he was going to do. Thereupon Satan and five of his devils each seized a woman and committed fornication with her, and on seeing this exhibition of iniquity Yâréd burst into tears and began to pray to God to be delivered from that place.

⁴¹ When he began to pray the devils took to flight, and God sent an angel, who brought him back to his holy mountain. When he returned to the Cave his people told him that the lamp had been extinguished, and that the bodies of the Patriarchs had been scattered about, and that voices had come from them. On entering the Cave a voice came to him from Adam's body, and warned him to beware of Satan and his wiles, and told him to relight the lamp from the fire on the altar at which Adam had ministered. The lamp was relighted at the end of the 450th year of Yâréed's life. Eighty years later his people began to go down to the children of Cain, and to mingle with their women.]

And in the Fortieth Year of Yâréd the First Thousand Years, from Adam to Yâréd, Came to an End.

⁴² And in these years the handicraftsmen of sin, and the disciples of Satan, appeared, for he was their teacher, and he entered in and dwelt in them, and

he poured into them the spirit of the operation of error, through which the fall of the children of Seth was to take place.

THE SECOND THOUSAND YEARS: FROM YÂRÊD TO THE FLOOD

¹Yôbâl (Jubal) and Tôbalkin (Tubal-Cain), the two brethren, the sons of Lamech, the blind man, who killed Cain, invented and made all kinds of instruments of music. Jôbâl made reed instruments, and harps, and flutes, and whistles, and the devils went and dwelt inside them. When men blew into the pipes, the devils sang inside them, and sent out sounds from inside them. Tôbalkin made cymbals, and sistra, and tambourines (or drums). And lasciviousness and fornication increased among the children of Cain, and they had nothing to occupy them except fornication—now they had no obligation [to pay] tribute, and they had neither prince nor governor—and eating, and drinking, and lasciviousness, and drunkenness, and dancing and singing to instruments of music, and the wanton sportings of the devils, and the laughter which affordeth pleasure to the devils, and the sounds of the furious lust of men neighing after women. And Satan, finding [his] opportunity in this work of error, rejoiced greatly, because thereby he could compel the sons of Seth to come down from that holy mountain. There they had been made to occupy the place of that army [of angels] that fell [with Satan], there they were beloved by God, there they were held in honour by the angels, and were called "sons of God," even as the blessed David saith in the psalm, "I have said Ye are gods, and all of you sons of the Most High." (Ps. lxxxiii. 6.)

²Meanwhile fornication reigned among the daughters of Cain, and without shame [several] women would run after one man. And one man would attack another, and they committed fornication in the presence of each other shamelessly. * For all the devils were gathered together in that camp of Cain, and unclean spirits entered into the women, and took possession of them. The old women were more lascivious than the maidens, fathers and sons defiled themselves with their mothers and sisters, sons respected not even their own fathers, and fathers made no distinction between their sons [and other men]. And Satan had been made ruler (or prince) of that camp. And when the men and women were stirred up to lascivious frenzy by the devilish playing of the reeds which emitted musical sounds, and by the harps which the men played through the operation of the power of the devils, and by the sounds of the tambourines and of the sistra which were beaten and

rattled through the agency of evil spirits, the sounds of their laughter were heard in the air above them, and ascended to that holy mountain.

3 And when the children of Seth heard the noise, and uproar, and shouts of laughter in the camp of the children of Cain, about one hundred of them who were mighty men of war gathered together, and set their faces to go down to the camp of the children of Cain. When Yâréd heard their words and knew their intention, he became sorely afflicted, and he sent and called them to him, and said unto them, "By the holy blood of Abel, I will have you swear that not one of you shall go down from this holy mountain. Remember ye the oaths which our fathers Seth, and Ânôsh, and Kainân, and Mahlâlâil made you to swear. And Enoch also said unto them, "Hearken, O ye children of Seth, no man who shall transgress the commandment of Yâréd, and [break] the oaths of our fathers, and go down from this mountain, shall never again ascend it. But the children of Seth would neither hearken to the commandment of Yâréd, nor to the words of Enoch, and they dared to transgress the commandment, and those hundred men, who were mighty men of war, went down [to the camp of Cain]. And when they saw that the daughters of Cain were beautiful in form and that they were naked and unashamed, the children of Seth became inflamed with the fire of lust. And when the daughters of Cain saw the goodliness of the children of Seth, they gripped them like ravening beasts and defiled their bodies.

4 And the children of Seth slew their souls by fornication with the daughters of Cain. And when the children of Seth wished to go up [again] to that holy mountain after they had come down and fallen, the stones of that holy mountain became fire in their sight, and having defiled their souls with the fire of fornication, God did not permit them to ascend to that holy place. And, moreover, very many others made bold and went down after them, and they, too, fell. 5 And when Yâréd had lived nine hundred and sixty years, and the day of his departure approached, and came nigh, and arrived, all the Patriarchs gathered themselves together and came unto him, viz. Enoch, his first-born, and Methuselah, and Lamech, and Noah, they and their wives and their children, and were blessed by him. And he prayed over them, and said unto them, "I will make you to swear by the holy blood of Abel that ye will not go down from this holy mountain; for I know that God will not allow you to remain very much longer in this holy country. Inasmuch as ye have transgressed the commandment of your fathers, ye shall

surely be cast out into that outer country, and ye shall no longer have your habitation on the skirts [of the mountain] of Paradise. And take ye good heed to this. Let him that is among you who shall go forth from that holy country take with him the body of our father Adam, and the offerings [of gold, frank-incense, and myrrh] that are in the Cave of Treasures, and let him carry away and deposit the body in the place wherein he shall be commanded by God to set it down. And thou, my son Enoch, depart thou not from before the body of Adam, but minister before God purely and holily all the days of thy life." And Yâréed died, [being] nine hundred and sixty-two years old, on the thirteenth day of the month of Îyâr (May), on the day of the Eve of the Sabbath (Friday), at sunset, in the three hundred and sixty-sixth year of the life of Noah. And Enoch his son embalmed him, and buried him in the Cave of Treasures; and they made mourning for him forty days.

6Fol. 13b, col. 2 [The Rule of Enoch]. And Enoch stood up to minister before God in the Cave of Treasures. And the children of Seth turned aside from the right path and willed to go down [to the children of Cain on the plain]. And Enoch and Methuselah, and Lamech and Noah mourned over them. And Enoch had ministered before God for fifty years in the three hundred and [sixty] fifth year of the life of Noah. And when Enoch knew that God was about to remove him [from the earth], he called Methuselah, and Lamech, and Noah, and said unto them, "I know that God is wroth with this generation, and that a pitiless judgment hath been decreed for the people thereof. Ye are the chiefs of this generation and the remnant thereof, for no other man shall be born on this mountain who shall be the chief of the children of his people. But take ye good heed to yourselves, and see that ye minister before God in purity and holiness." And when Enoch had given them his commandment in these words, God removed him to the Land of Life, and to the delectable mansions which are round about Paradise, and to that country which is beyond the reach of death. And of all the children of Seth there remained only these three Patriarchs in the "Mountain of the Triumphant Ones," viz. Methuselah, Lamech, and Noah, for all the others had betaken themselves to the encampment of the sons of Cain.

7 An arched doorway in the north-east wall of the sanctuary of E-Dublalmaj. Of the time of Kuri-Galzu, about 1600 B.C. (See page 277.) Univ Of Rafa'ël to bind 'Azâz'ël hand and foot, and to thrust him into a dark hole in the desert of Dudâ'ël (a place near Jerusalem?), and heap stones and rocks

upon him. There he was to remain until the Day of Judgment, when he would be cast into the fire and consumed. Gabriel was sent to destroy all the children of fornication; and Michael was sent to bind Semyâzâ and the other dekarchs of the children of Seth, and to imprison them under the mountains of the earth for 70 generations, after which time they were to be taken to the abyss of fire and tortured there for ever. Book of Enoch (chapter x).] [The Book of the Mysteries of Heaven and Earth, by Abbâ Bakhayla-Mikâ'el (ed. Perruchon), says that it was the men who taught man the arts of civilisation, who caused God to bring the Flood on the earth. This work gives the names of these men and describes their inventions thus:—

8 Pîpîrôs understood the sun, Rûrîdê quarried stones, Zar'el instituted the month, Pînênê introduced horse-riding (or racing), Gâlê invented the axe, Tîgana invented the shield, Hôrêrî taught men to play musical instruments, Yuebê taught working in iron, Mégêd taught horse-riding, Negôdî discovered medicinal springs, and made known the planetary hours when the waters were most effective, Gargê made the first corn- H grinder, Sêter taught men how to mix dough, Gîmêr taught the use of earthenware vessels for food, Zârê taught men to milk animals, Heggê taught men to make roofs, and Tentôreb showed them how to make doors, Sâpêr taught butter-making, Halâgê discovered how to carve wood and stone, Hêder was the first to cultivate trees, Sînô taught house-building, and Tôf invented the potter's craft, Artôrbegâs invented agricultural implements, Sêbêdêgâz introduced the use of kohl (eye-paint, stibium), Zârê invented the brewing of beer, Bêtênêlâdâs invented the oven, Nâfil taught men to make plantations and gardens, Yârbeh discovered how to fell trees and saw them up, 'Êlyô taught dancing, Pênê-mûs invented architecture and writing, Agâlê-mûn taught the use of beasts in ploughing and how to drive furrows, Kueses invented ploughs and leather whips, Akôr discovered bronze (copper?), certain men taught working in cedar and willow-wood, Wasag and Abêregyâ taught men the game of Tâbat, and Nêr and Zabêrêgued taught them to play the games of Atâwemâ and Akîs, and the games of the circus.]

The Rule of Noah

9 And when Noah saw that sin had increased in his generation, he preserved himself in virginity for five hundred years. Then God spake unto him and said unto him, " Take unto thee to wife Haykêl, the daughter of Namûs (or Haykêl Namûs), the daughter of Enoch, the brother of Methuselah." And

God revealed unto him concerning the Flood which He was making ready to produce, and He spake to him and said unto him, " One hundred and thirty years from this moment I will make a Flood."

The Building of the Ark

¹⁰ And God said unto Noah, " Make for thyself an ark for the saving of the children of thy house, and build it [in the plain] below [this mountain], in the encampment of the children of Cain, and ye shall cut down the timber for the same [from the trees that are on] this mountain. And thus shall be the dimensions thereof. Its length shall be three hundred cubits according to thy cubit, its breadth shall be fifty cubits, and its height thirty cubits; and above it shall be finished off one cubit. And make three storeys in it: the lowermost shall be for wild animals H 2 and cattle, the middle one shall be for the birds and feathered fowl, and the topmost shall be for thee and the children of thy house. And make in it cisterns for water and cupboards for food. And make to thyself a striking board of eshkar'a wood which will not rot, three cubits long and a cubit and a half in breadth; and there shall be a hammer of the same kind of wood, and with it thou shalt strike [the board] three times in the day. Once in the morning that the workmen may be gathered together for the work of the ark, and once at midday that they may eat food, and once at sunset so that they may cease from their labour. And when thou strikest the board, and men hear the sound of the blows, and say unto thee, 'What is this that thou doest?' thou shalt say unto them, 'God is going to make a flood of waters.'" And Noah did as God commanded him. And there were born unto him three sons within the space of a hundred years, Shem, Ham, and Japhet, and they took unto them wives of the daughters of Methuselah.

The Death of Lamech

¹¹ And when Lamech had lived seven hundred and seventy years, he died during the lifetime of Methuselah, his father, forty years before the Flood, on the twenty-first day of the month of Ilûl (September), on the first day of the week (Sunday), in the sixty-eighth year of the life of Shem, the firstborn of Noah. And Noah his firstborn embalmed him, and Methuselah his father swathed him for burial, and they buried him in the Cave of Treasures, and mourned for him forty days.

The Rule of Methuselah and Noah

¹² And Methuselah and Noah remained alone on the mountain, for all the children of Seth had gone down from the skirts of the mountain of Paradise to the plain where the children of Cain lived. And men, the children of Seth, had intercourse with the daughters of Cain, who conceived of them, and brought forth men, giants and the sons of giants, who were like unto towers. Now because of this certain ancient writers have fallen into error, and have written, "The angels came down from heaven, and had intercourse with men, and by them these famous giants have been produced." But this is not true, for those who have written in this manner did not understand [the facts]. Behold, O my brother readers, and know ye that it is not in the nature of beings of the spirit to beget, neither is it in the nature of the devils—who are unclean beings, and workers of wickedness, and lovers of adultery—to beget, because there are neither males nor females among them. And since the time when the angels fell, not another angel has been added to their number. And if the devils were able to have intercourse with women they would not leave unravished a single virgin in all the race of the children of men.

The Death of Methuselah.

¹³ And when Methuselah had lived nine hundred and sixty-nine years, and the day of his departure had drawn nigh, Noah, and Shem, and Ham, and Japhet, and their wives, came unto him. Now of all the posterity of Seth who had not betaken themselves down to the plain, only these eight souls were left, viz. Noah, Shem, Ham, Japhet, and their wives; for no children were born to them before the Flood. And when these gathered themselves together to Methuselah, and they had been blessed by him, he embraced them, and kissed them sorrowfully, and wept over the fall of the children of Seth. And he said unto them, "Of all the tribes and families of your fathers, this remnant [consisting] of eight souls alone is left. May the Lord God of our fathers bless you! The Lord God who formed our father Adam and Eve by themselves (and they were fruitful, and multiplied, and the whole of the blessed land which was round about Paradise was filled with their progeny), shall make you to be fruitful, and to multiply, and the whole earth shall be filled with you. He shall save you from the terrible wrath which hath been decreed against this rebellious generation, and He shall be with you, and He shall

protect you. And the gift which was given by God unto our father Adam shall go forth with you from this holy country. And these three measures of the wheat of blessings which God gave unto your father Adam shall serve as leaven, and shall be kneaded into your seed, and into the seed of your children, that is to say, Royalty, Priesthood, and Prophecy.

¹⁴ "Hearken thou, Noah, thou blessed of the Lord. Behold I am going forth from this world, like all my fathers, but thou and thy children shall be saved. And thou shalt do everything which I am commanding you to do this day, [for] God will make the Flood. When I die, embalm my body, and bury me in the Cave of Treasures with my fathers. Take thy wife, and thy sons, and the wives of thy sons, and get thee down from this holy mountain. And take with thee the body of our father Adam, and these three offerings, gold, and myrrh, and frankincense; set the body of Adam in the middle of the Ark, and lay these offerings upon him. Thou and thy sons shall occupy the eastern part of the Ark, and thy wife and thy son's wives shall occupy the western part thereof; thy wives shall not pass over to you, and ye shall not pass over to them. Ye shall neither eat nor drink with them, and ye shall have no intercourse whatsoever with them until ye go forth from the Ark. Now this generation hath provoked God to wrath, and He will neither permit them to be neighbours of [those who are in] Paradise, nor to praise Him with the angels.

¹⁵ "And when the waters of the Flood have subsided from the face of the earth, and ye go forth from the Ark, and ye take up your abode in that land, thou, O Noah, the blessed of the Lord, shall not depart from the Ark, from the body of our father Adam, but minister thou before God in the Ark purely and holily all the days of thy life. And these offerings shall be placed in the east. And command thou Shem, thy firstborn, to take up with him, after thy death, the body of our father Adam, and to carry it and deposit it in the middle of the earth. And let him establish there a man from among his descendants who shall minister there. And he shall be one who is set apart (*nezîrâ*) all the days of his life. He shall not take a wife, he shall not shed blood, he shall not offer up these offerings of wild animals and feathered fowl; but he shall offer unto God bread and wine, for by these redemption shall be made for Adam and all his posterity. And the Angel of God shall go before him, and he shall show him the place where the middle of the earth is situated. And the apparel of him that shall stand up there to minister before

the body of Adam shall be the skins of wild animals. He shall not shave off the hair of his head, and he shall not cut his nails, but he shall remain alone (in his natural state?) because he is the priest of God, the Most High."

¹⁶ And when Methuselah had commanded Noah [to do] all these things, he died with tears in his eyes, and sorrow in his heart. He was nine hundred and sixty-nine years old when he died, on the fourteenth day of the month Âdhâr (March), on the first day of the week (Sunday), in the seventy-ninth year of the life of Shem, the son of Noah. And Noah, his grandson, embalmed the body of Methuselah with myrrh, and cassia, and stakte, and Noah and his sons buried him in the Cave of Treasures; and they and their wives made mourning for him forty days. And when the days of his mourning had passed, Noah went into the Cave of Treasures, and embraced and kissed the holy bodies of Seth, and Ānôsh, and Kainân, and Mahlâlâl, and Yârêd, and Methuselah, and Lamech his father, and he was greatly moved and tears gushed from his eyes. And Noah carried the body of our father Adam, and [the body of] Eve, and his firstborn Shem carried the gold, and Ham carried the myrrh, and Japhet the frankincense, and they went forth from the Cave of Treasures. [The Book of Adam does not mention Eve.] And as they were coming down from that holy mountain they were smitten sorely with grief, and they wept in agony because they were to be deprived of that holy place, and the habitation of their fathers. And weeping painfully, and wailing sorrowfully, and enveloped in gloom, they said,

¹⁷ "Remain in peace! O holy Paradise, thou habitation of our father Adam. He went forth from thee alive, but stripped [of glory] and naked. And behold, at his death he was deprived of thy nearness. He and his progeny were cast out into exile in that land of curses, to pass their days there in pain, and sicknesses, and in labour, and in weariness, and in trouble. Remain in peace, O Cave of Treasures! Remain in peace, O habitation and inheritance of our Fathers! Remain ye in peace, O our Fathers and Patriarchs! Pray ye for us, O ye who live in the dust, ye friends and beloved ones of the Living God. Pray ye for the remnant of your posterity which is left. O ye who have propitiated God, make supplication unto Him on our behalf in your prayers. Remain in peace, O Ānôsh! Remain ye in peace, O ye ministers of God, Kainân, and Mahlâlâl, and Yârêd, and Methuselah, and Lamech, and Enoch! Cry out in sorrow on our behalf.

18 Remain in peace, O Haven and Asylum of the Angels! O ye our Fathers, cry out in sorrow on our behalf, because ye will be deprived of our society! And we will cry out in sorrow, because we are cast out into a bare land, for our habitation will be with the wild beasts." And as they were coming down from that holy mountain, they kissed the stones thereof, and embraced the delectable trees thereof. And in this wise they came down, and they wept with great sorrow, and shed scalding (or bitter) tears, and suffering sorely they descended to the plain. And Noah went into the Ark, and deposited the body of Adam in the middle thereof, and he placed these offerings upon it. Now in the year wherein Noah went into the Ark THE SECOND THOUSAND YEARS OF THE POSTERITY OF ADAM TO THE TIME OF THE FLOOD CAME TO AN END, according to what the Seventy Wise Writers have told us.

THE THIRD THOUSAND YEARS: FROM THE FLOOD TO REU

1 The entrance of Noah into the Ark took place on the day of the eve of the Sabbath (Friday), on the seventeenth day of the blessed month of Iyâr (May). On the Friday, in the morning (i.e. the third hour) the beasts and the cattle went into the lowermost storey; and at midday all the feathered fowl and all the reptiles went into the middle storey; and at sunset Noah and his sons went into the Ark, on the east side of [the third storey], and his wife and the wives of his sons went to the west side. And the body of Adam was deposited in the middle of the Ark, wherein also all the mysteries of the Church were deposited. Thus women in church shall be on the west [side] and men on the east [side], so that the men may not see the faces of the women, and the women may not see the faces of the men. Thus also was it in the Ark; the women were on the west [side], and the men on the east [side], and the body of our father Adam was placed between [them] like a raised stand (or throne). And as quietness reigneth in the Church between men and women, so also peace reigned in the Ark between the wild beasts, and the feathered fowl, and the creeping things (or reptiles).

2 And as kings, and judges, and rich men, and poor men, and governors, and sick men, and beggars, live in concord, that is to say, in a general bond of peace, so also was it in the Ark. For lions, and panthers, and savage beasts of prey lived in peace and harmony with the cattle; and the beasts that were fierce and strong lived in peace with those that were timid and weak; and the

lion with the ox, and the wolf with the lamb, and the lion's whelp with the calf, and the serpent with the dove, and the hawk with the sparrow.

The Flood.

³ And when Noah and his sons had gone into the Ark, and his wife and the wives of his sons, on the seventeenth day of the month of Iyâr (May), at sunset, the door of the Ark was shut fast, and Noah and his sons in captivity in the darkness. And as soon as the door of the Ark was shut, the floodgates of the heavens were opened, and the foundations of the earth were rent asunder, and Ocean, that great sea which surroundeth the whole world, poured forth its floods. And whilst The ruins of the great Hall of Justice (E-Dublaimah) at "Ur of the Chaldees," as seen from the south corner. (See page 277.)

⁴ Un Of Nick the floodgates of heaven were open, and the foundations of the earth were rent asunder, the storehouses of the winds burst their bolts, and storm and whirlwinds swept forth, and Ocean roared and hurled its floods upon the earth. And the children of Seth, who had besmirched themselves in the mire of fornication, ran to the door of the Ark, and entreated Noah to open to them the door of the Ark. And when they saw the water floods which were swirling about them and engulfing them on all sides, they were in great tribulation, and they tried to climb up the mountains of Paradise, but were unable to do so. Now the Ark was closed and sealed, and the Angel of the Lord stood over one side of it that he might act as the pilot thereof. And when the floods of waters mastered the children of Seth, and they began to drown in their great and mighty waves—then was fulfilled that which David spake concerning them, saying, "I said, Ye are gods, and all of you sons of the Most High. (Ps. lxxxii. 6.) But since ye have done this, and ye have loved the fornication of the daughters of Cain, like them ye shall perish, and even as they did so shall ye die."

⁵ And when the Ark was lifted up from the earth by the mighty strength of the waters, all the children of men, and the wild beasts, and the feathered fowl, and the cattle, and the creeping ⁶I things, and everything [living] on the face of the earth was drowned. And the waters of the Flood mounted up above all the tops of the high mountains fifteen cubits [variants, 25, 50 cubits], according to the measure of the Spirit. [The cubit of the Holy Ghost = 3 ordinary cubits.] And the flood waxed strong, and the waters thereof lifted up the Ark until it reached the skirts [of the mountain] of Paradise. And as the flood had been blessed by Paradise (i.e. had been made holy), it bowed its

head, and kissed the skirts of Paradise and turned itself back to destroy the whole earth. And the Ark flew on the wings of the wind over the waters of the flood from east to west, and from north to south, and it marked out [by its path] a cross on the waters. And the Ark flew about for one hundred and fifty days, and it came to rest on the mountains of Kardô (i.e. Ararat, the Jabal al-Jûdi of the Arabs, near Jazirat ibn 'Umar) in the seventh month, that is to say, in the First Teshrî (October) on the seventeenth day thereof. And God commanded the waters, and they became separated from each other. The celestial waters were taken up, and ascended to their own place above the heavens, whence they came. The waters which had risen up from the earth returned to the lowermost abyss [under the earth]; and those which belonged to the Ocean [which surroundeth the whole world] returned to the innermost parts thereof. And the waters which had been on the earth, and had been assigned to it by the Divine Nod for the needs thereof from the beginning, remained upon it.

7 And the waters diminished little by little until the tenth month, which is Shebât (February), and on the first day thereof the tops of the mountains appeared. And, forty days later, on the tenth day of the month of Âdhâr (March), Noah opened the east window of the Ark, and sent forth a raven to bring back tidings; and the raven departed and did not return. And after the waters had diminished a little more from the earth, Noah sent forth a dove; and it found no place to rest, and it returned to Noah to the Ark. And after seven days he sent forth another dove, and it returned to him, carrying in its beak an olive leaf. Now the dove figureth for us the Two Covenants. In the First Covenant the spirit which spake by the Prophets did not find a place of rest among that rebellious people (i.e. the Jews); and in the Second Covenant it rested on the peoples through the waters of baptism.

8 I 2 [Noah leaves the Ark.] And in the six hundred and first year of the life of Noah, on the first day of the month of Nisân (April) the waters had dried up from the face of the earth. And in the second month, which is Îyâr (May), wherein Noah went into the Ark on the twenty-seventh day, on the holy first day of the week (Sunday), their going forth took place; and he and his wife went forth, and his sons and their wives went with them. Now, when they went into the Ark they went in in separate companies, Noah and his sons [in one company], and his wife and their wives in another company; and the men did not know the women until they went forth from the Ark. And

all the wild beasts, and all the cattle, and all the feathered fowl, and all the creeping things went forth from the Ark on the first day of the week.

Noah founds Themânôn, the city of the "Eight."

9 And when they had gone forth Noah began work on the ground and they built a city and called the name thereof "The-mânôn" (i.e. "Eight"), after the name of the eight souls who had gone forth from the Ark. And Noah built an altar, and offered up upon it an offering of beasts that were clean and feathered fowl. And God was appeased by the offering of Noah, and he established with him an everlasting covenant, and swore an oath, saying, "I will never again make a Flood." He took away the arrow of wrath from the bow which is in the clouds, and he stripped from it the string of anger, and spread it out (i.e. unbent it) in the clouds. For formerly, when the bow was bent in the firmament against that generation of the children of Cain, the murderer, they used to see the arrow of wrath placed in position on the string of anger, but after the Flood they did not see the arrow on the string.

10 [NOTE.—According to the Book of Adam (iii. 11), the waters dried up in the 607th year of the life of Noah. The altar on which Noah sacrificed was that on which Adam, Cain, and Abel had laid their offerings; it had been damaged by the Flood, but Noah rebuilt it. The city of Themânôn is identified with Sübhâ (i.e. Nišibis) in the Book of the Bee (chapter xx), but this is a false identification. The "City of Eight," Themânôn, is not to be identified with the to thomanon of Theophylact Simocatta (vol. ii. chap. 10, p. 86), which lay on the right bank of the Tigris near Ḥiṣn Kêfâ, but with the Sûk Thamânîn of the Arab geographers, which lay at a distance of one day's journey from Jazirat ibn 'Umar. It was situated high up in the mountains, and Khusraw Anōsharwân used to encamp there during the heats of summer. Near Burzmihrân, and between Jazirat ibn Umar and Thamânôn was Dêr Abūūn, which, according to Yākūt, contained the tomb of Noah. It is interesting to note that the Arabs call Noah's city Sûk Thamânîn (i.e. "Market of the Eighty") and not "Market of the Eight." For further details see Hoffmann, G., *Auszüge aus syrischen Akten*, page 174.]

The Vineyard of Noah.

11 And when they had gone forth from the Ark, they sowed seed and planted a vineyard; and they pressed out new wine. And Noah drew nigh, and drank some of it, and immediately he had drunk of it he became drunk. And hav-

ing fallen asleep, his shame was seen, and his son Ham saw the nakedness of his father, and did not cover it; but he laughed at him and made a mock of him, and he ran and called his brethren that they also might make a mock of their father. And when Shem and Japhet heard of it they were dismayed exceedingly. And they rose up, and took a cloak, and walked backwards with their faces turned away that they might not see the nakedness of their father. And they cast the cloak over him and covered him. And when Noah woke up from the sleep of his wine, his wife told him about everything that had happened, and he also within himself knew what had happened to him. And Noah was exceedingly angry with his son Ham, and he said, "Cursed be Canaan; he shall be a servant of servants to his brethren."

¹² Why, since the whole of the folly was Ham's, was Canaan cursed, except that, when the youth grew up and attained the full measure of his understanding, Satan entered into him, and became to him a teacher of sin? And he renewed the work of the house of Cain, the murderer. He constructed and made reed instruments and harps, and the fiends and the devils went unto them and dwelt therein. And immediately wind was blown through them (the reeds), the devils sang inside them, and sent forth loud sounds; and when men struck the harps the devils became operative inside them. And when Noah heard that Canaan had done this, he was grieved sorely, because the work of error, through which the fall of the children of Seth had taken place, was renewed. For by means of singing, and lewd play, and the mad lasciviousness of the children of Cain, Satan had cast down the mighty men, the "sons of God," into fornication. And through the music of reed pipes and harps sin had multiplied among the former generations until, at length, God became wroth and made the Flood. And Canaan was cursed because he had dared to do this, and his seed became a servant of servants, that is to say, to the Egyptians, and the Cushites, and the Mûsâyê (Mysians), [and the Indians, and all the Ethiopians, whose skins are black]. And because Ham had dared to make a mock of his father he was called "vile" (or "lascivious") all the days of his life.

¹³ Now Noah in his lying down in sleep, having drunk wine, symbolizeth the Cross of Christ, as the blessed man David singeth in his Psalm concerning him, saying, "Wake up, Lord, like a sleeping man, and like a man whom wine hath overcome." [Compare Psalm xlv. 23; lxxviii. 65.] Let the heretics who say "God was crucified" hold their peace. Here David calleth him "Lord,"

even as Peter the Apostle said, "This Jesus, whom ye crucified, hath God made Lord and Messiah (Christ)." [Compare Acts v. 30, 31.] He did not say "God" (Allâhâ), but "Lord" (Mâryâ), thus making known concerning the unity (or oneness) of the Two Persons who were united in one sonship. Now when Noah woke up from his sleep he cursed Canaan, and reduced his seed to slavery, and scattered his seed among the nations. And when our Lord rose from the dead He cursed the Jews, and scattered them among the nations. Now the seed of Canaan, as I have already said, are the Egyptians, and behold, they are scattered over the whole earth, and have been made servants of servants. And of what kind is this slavery of slavery? Behold, the Egyptians go round about all over the earth carrying loads on their backs (literally, necks). Now, men who are not fettered under the yoke of slavery, when despatched by their masters on journeys, do not march on their feet and carry loads, but they ride upon beasts in an honourable manner, like their masters. The seed of Ham are the Egyptians who carry loads, and they march on the roads with their backs and necks breaking under their loads, and they wander round to the doors of the children of their brethren. The seed of Ham was reduced, through the folly of Canaan, to suffer this penalty, that is, to become servants even to servants.

¹⁴[NOTE.—The Book of the Bee (chapter xx) says concerning the cursing of Ham, "The reason why he (Noah) cursed Canaan, who was not as yet born, nor had sinned, was because Ham had been saved with him in the Ark from the waters of the Flood, and had with his father received the divine blessing, and also because the arts of sin—I mean music and dancing and all other hateful things—were about to be revived by his posterity, for the art of music proceeded from the seed of Canaan." The same work adds, "After the Flood a son was born to Noah, and he called his name Yōnaṭōn; and he provided him with gifts and sent him to the fire of the sun, to the east." The Book of Adam (iii. 13), merely states that Noah married another wife, who bore him seven children, and that he continued to dwell on that mountain until the end of his days.]

The Death of Noah.

¹⁵And Noah lived three hundred and fifty years after he came forth from the Ark. And when he was sick unto death, Shem, and Ham, and Japhet, and Arpakhshar (Arphaxad), and Shālah (Salah) gathered together unto him. And Noah called Shem, his firstborn, and said unto him privily, "Take heed,

my son Shem, unto what I say unto thee this day. When I am dead, go into the Ark, wherein thou hast been saved, and bring out the body of our father Adam, and let no man have knowledge of what thou doest. And take with thee from this place provision for the way, bread and wine, and take with thee Melchisedek, the son of Mālākh because him hath God chosen from among all your descendants that he may minister before Him in respect of the body of our father Adam. And take the body and place it in the centre of the earth, and make Melchisedek to sit down there. And the Angel of God shall go before you, and shall show you the way wherein ye shall go, and also the place wherein the body of Adam shall be deposited, which is, indeed, the centre of the earth. There the four quarters of the earth embrace each other. For when God made the earth His power went before it, and the earth, from [its] four quarters, ran after it, like the winds and the swift breezes, and there (i.e. in the centre of the earth) His power stood still and was motionless.

¹⁶ There shall redemption be made for Adam, and for all his posterity. Now this story, or mystery, was handed down to us from Adam in all generations. Adam commanded Seth, and Seth commanded Ânôsh (Enos), and Ânôsh commanded Kainân (Cainan), and Kainân commanded Mahlâlâil, and Mahlâlâil commanded Yârêd, and Yârêd commanded Enoch, and Enoch commanded Methuselah, and Methuselah commanded Lamech; and behold, I command thee this day. And take heed that this story is never mentioned again in all your generations. Get thee up, and take the body of Adam, and deposit it secretly in the place which God shall show thee until the day of redemption. And when Noah had given all these commands unto his son Shem, he died, [being] nine hundred and fifty years old, in the month of Iyâr (May), on the second day thereof, at the second hour of the first day of the week (Sunday). And Shem his son embalmed him, and buried him in the city which he had built (i.e. Themânôn), and they made a mourning for him forty days.

The Departure of Shem with the body of Adam

¹⁷ And after the death of Noah Shem did as his father had commanded him. And he went into the Ark by night, and brought out the body of Adam therefrom, and he sealed the Ark with his father's seal, and no man perceived [what he had done]. And he called Ham and Japhet, and said unto them, "My brethren, my father commanded me to go up and travel over the earth, even to the sea (i.e. the Mediterranean), and I am to see what the rivers

are like, and then return unto you. And behold, my wife and the children of my house are with you (i.e. in your care); let your eyes be upon them." And his brethren said unto him, "Take with thee a company of men from the camp, for the land is a desert waste, and is shorn of inhabitants, and there are wild beasts therein." And Shem said unto them, "The Angel of the Lord shall go up with me, and he shall save me from every evil thing"; and his brethren said unto him, "Go in peace, and may the Lord God of our Fathers be with thee." And Shem said unto Mâlâkh (the brother of Shâlâh (Salah), the son of [Cainan] and [grand]son of Arphaxad), the father of Melchisedek, and Yôz-adhâk, his mother, "Give ye me Melchisedek that he may go up with me, and be a consolation for me on the road." And Mâlâkh and Yôzadhâk, his mother, said unto Shem, "Take [him] and go in peace." And Shem gave commands unto his brethren, and said unto them, "My brethren, my father made me swear that neither I, nor any of your descendants, should go into the Ark," and he sealed the Ark with his seal, and said unto them, "Let no man go near it."

Shem carries the body of Adam to Golgotha

¹⁸ And Shem took the body of Adam and Melchisedek, and went forth by night from among his people, and behold, the Angel of the Lord, who was going before them, appeared unto them. And their journey was very speedy, because the Angel of the Lord strengthened them until they arrived at that place. And when they arrived at Gâghûltâ (Golgotha), which is the centre of the earth, the Angel of the Lord showed Shem the place [for the body of Adam]. And when Shem had deposited the body of our father Adam upon that place the four quarters [of the earth] separated themselves from each other, and the earth opened itself in the form of a cross, and Shem and Melchisedek deposited the body of Adam there (i.e. in the cavity). And as soon as they had laid it therein, the four quarters [of the earth] drew quickly together, and enclosed the body of our father Adam, and the door of the created world was shut fast. And that place was called "Kar-kaphtâ" (i.e. "Skull"), because the head of all the children of men was deposited there. And it was called "Gâghûltâ," because it was round [like the head], and "Reşîphtâ" (i.e. a troddendown thing), because the head of the accursed serpent, that is to say, Satan, was crushed there, and "Gefîftâ" (Gabbatha), because all the nations were to be gathered together to it.

19 Univ Of Ch frankincense and myrrh. Shem laid the body in the coffin which he had made, and then shut the door of the Ark. Melchisedek was fifteen years of age when he set out with Shem. The voice of Adam told Shem when they arrived at the centre of the earth, and as soon as the coffin touched the rock, the rock split asunder to receive it. On the following morning Melchisedek builded an altar of twelve stones, and offered up upon it the bread and wine which Shem had brought from Paradise.]

Shem's commands to Melchisedek

20 And Shem said unto Melchisedek, "Thou shalt be the priest of the Most High God, because thou alone hath God chosen to minister before Him in this place. And thou shalt sit (i.e. dwell) here continually, and shalt not depart from this place all the days of thy life. Thou shalt not take a wife, thou shalt not shave thy head, and thou shalt not pour out blood in this place. Thou shalt not offer up wild beasts nor feathered fowl, but thou shalt offer up bread and wine always; and thou shalt not build a building in this place. And behold, the Angel of the Lord shall come down to thee and visit thee continually." And Shem embraced and kissed Melchisedek, and blessed him, and he returned to his brethren. And Mâlâkh, the K father of Melchisedek, and Yôzâdhâk, his mother, said [unto Shem], "Where is the young man?" And he said, "He died on the journey, and I buried him there" (i.e. where he died); and they mourned for him greatly.

The Generations of Shem.

21 And when Shem had lived six hundred years he died, and Arphakhshar, his son, and Shâlâh (Salah), and 'Abhâr (Eber), his sons, buried him. And Arphakhshar was thirty and five years old when he begot Shâlâh, and all the days of his life were four hundred and thirty-eight years and he died, and Shâlâh, his son, and 'Abhâr and Pâlâg (Peleg) buried him in Arpakhsharath, the city which he built after his own name. [NOTE.—After Shem the Book of Adam (iii. 22) inserts the name of Cainan, the father of Melchisedek (sic), who lived 589 years. Shem's years are given as 550.] Salah was thirty years old when he begot Eber, and all the days of his life were four hundred and thirty-three years [Ethiopic variant, 408 years], and he died, and Eber, his son, and Peleg, and Ar'ô (Reu) buried him in Shelihôn, the city which he built after his own name.

22 Eber was thirty and four years old when he begot Peleg; and all the days of his life were four hundred and sixty-four [Ethiopic variant, 434] years; and he died, and Peleg his son and Reu and Sorôgh (Serug) buried him in 'Ebhrîn, the city which he built after his own name. Peleg was thirty years old when he begot Reu; and all the days of his life were two hundred and thirty-nine years, and he died [and they buried him in the city of Peleg, which he had built after his own name]. K 2 [The Migration to the land of Sên'ar.] And in the days of Peleg all the tribes and families of the children of Noah gathered together, and went up from the East. And they found a plain in the land of Sên'ar (Shinar?), and they all sat down there; and from Adam until this time they were all of one speech and one language. They all spake this language, that is to say, SÛRYÂÛÂ (Syrian), which is ÂRÂMÂÛÂ (Aramean), and this language is the king of all languages. Now, ancient writers have erred in that they said that Hebrew was the first [language], and in this matter they have mingled an ignorant mistake with their writing. For all the languages there are in the world are derived from Syrian, and all the languages in books are mingled with it. In the writing of the Syrians the left hand stretcheth out to the right hand, and all the children of the left hand (i.e. the heathen) draw nigh to the right hand of God; now with the Greeks, and Romans, and the Hebrews, the right hand stretcheth out to the left. [Both Hebrew and Syriac are written from right to left, but Greek and Latin from left to right.]

23 And in the days of Peleg the Tower which is in Babel was built, and there the tongues of men were confounded. [A marginal note says, "the division of tongues took place at midnight."] And from that place they were scattered over the face of all the earth; and that place was called "Babel," because tongues were confounded there. [NOTE.—The name Babel or Babylon has nothing to do with the Hebrew words "to mix, to confound." "Babel" is a transcription of the Assyrian words "Bâb-ilu," which mean "Gate of God," and which are the Semitic translation of the Sumerian words KA-DIN-GIRRA-KI.] And after the division of tongues Peleg died in great sorrow, and with tears in his eyes and grief in his heart, because in his days the earth was divided. And his son Reu, and Serug, and Nâhôr buried him in Peleghîn, the city which he had built after his own name. And there were seventy-two tongues in the earth, and seventy-two heads of tribes (or families), and each tribe and tongue made unto themselves a chief like a king.

The Posterity of Japhet

24 And the seed of Japhet became thirty-seven nations and kingdoms, viz. Gâmâr (Gomer), and Yâwân, and Mâdhâi, and Tûbil, and Mâshêkh and Tîrês, and all the kingdoms of the Alânâyê; all these are the children of Japhet. And the sons of Hâm—Kûsh (Nubia), and Meşrîm (Egypt), and Pôt, and Canaan, and all their children. And the sons of Shem—'Îlâm (Elamites), and Âshôr (Assyrians), and Arpakhshar (Persians?), and Lôdh (Lud), and Ârâm (Arameans, Damascenes, and Harranites), and all their children. Now the children of Japhet clung to the borders of the east, from the Mountain of Nôdh, which is on the confines of the east, to the Tigris and the confines of the north, and from Baḵtôrônôs (Bactria?) as far as Gadhrîôn (Gadarea?). And the children of Shem held from Persia [in] the east as far as the sea of Tadhrasnḵôs in the west; unto them belongeth the middle of the earth, and they held sovereignty and dominion therein. The children of Shem occupy all the southern and a little of the western quarter.

25 And Reu lived thirty-two years, and begot Serug. And in the days of Reu, in his one hundred and thirtieth year, Nimrod, the mighty man, the first king on the earth, reigned, and he reigned sixty-nine years; and the beginning of his kingdom was Babel. This Nimrod saw the figure of a crown in the heavens, and he called Sîsân, the weaver, who wore a crown like unto it, and he set it on his head. And because of this men used to say that the crown came down to him from heaven.

THE FOURTH THOUSAND YEARS

1 And in the days of Reu the Mesrâyê, who are the Egyptians, appointed their first king; his name was Punṭos, and he reigned over them sixty-eight years. And in the days of Reu a king reigned in Shebhâ (Sâba), and in Ophir, and in Havilah. And there reigned in Sâba sixty of the daughters of Sâba. And for many years women reigned in Sâba—until the kingdom of Solomon, the son of David. And the children of Ophir, that is, Send (Scindia?), appointed to be their Lophoron (?), who built Ophir with stones of gold; now, all the stones that are in Ophir are of gold. And the children of Havilah appointed to be their king Ḥavîl, who built Havilah, that is, Hend (India?). And Reu died, being two hundred and thirty-nine years old, and Serug his son, and Nâhôr and Tarah (Terah) buried him in Aor'în, the city which he built after his own name.

2 And Serug lived thirty years and begot Nāḥôr, and all the days of his life were two hundred and thirty years. And in the days of Serug the worship of idols entered the world. And in his days the children of men began to make themselves graven images, and it was at this time that the introduction of idols into the world took place. For the children of men were scattered all over the earth, and they had neither teachers nor lawgivers, and no one to show them the way of truth wherein they should walk, and for this reason they became confused and fell into error. Some of them through their error adored the heavens, and some of them worshipped the sun, and moon and stars, and some of them the earth, and wild beasts, and birds, and creeping things, and trees, and stones, and the creatures of the sea, and the waters, and the winds. Now Satan had blinded their eyes so that they might walk in the darkness of error, because they had no hope of a resurrection. For when one of them died they used to make an image of him, and set it up upon his grave, so that the remembrance [of his appearance] might not pass from before their eyes. And error having been sown broadcast in all the earth, the land became filled with idols in the form of men and women. And then Serug died, being two hundred and thirty years old, and Nāḥôr, and Tarah and Abraham his sons, buried him in Sarghîn, the city which he built after his own name.

3 And Nāḥôr was twenty-nine years old when he begot Terah. And in the days of Nāḥôr, in the seventieth year of his life, when God looked upon the children of men, and saw that they were worshipping idols, a great earthquake took place, and all their houses were overturned and fell down; but the people did not understand within themselves, and they added to their wickedness. And Nāḥôr died when he was one hundred and forty-seven years old, and Terah his son and Abraham buried him. Terah was seventy-five years old when he begot Abraham. 4 And Terah was seventy-five years old when he begat Abraham. And in the days of Terah, in his ninetieth year, sorcery appeared on the earth in the city of Aôr (Ur), which Horon, the son of 'Abhâr, built. Now, there was in the city a certain man who was very rich, and he died at that time. And his son made an image of him in gold and set it up upon his grave, and he appointed there a young man to keep guard over it. And Satan went and took up his abode in that image, and he spake to that youth (i.e. the son of the rich man) after the manner of his father. And thieves went into [his house], and took everything that the youth possessed,

and he went out to the tomb of his father weeping. And Satan spake unto him, saying, "Weep not in my presence, but go and fetch thy little son, and slay him here as a sacrifice to me, and forthwith everything which thou hast lost shall be returned to me here." And straightway the youth did as Satan told him, and he slew his son, and bathed in his blood. And Satan went forth immediately from that image [of gold], and entered into the youth, and taught him sorcery, and enchantments, and divination, and the lore of the Chaldeans, and [how to tell] fortunes, and [how to forecast] events, and [how to foretell] destinies. And behold, from that time the children of men began to sacrifice their sons to devils and to worship idols, for the devils entered into the images, and took up their abodes therein.

5 And in the one hundredth year of the life of Nâhôr, when God saw that the children of men were sacrificing their sons to devils and worshipping idols, He opened the storehouses of the wind, and the gate of the whirlwind, and a blast of wind went forth in all the earth. And it uprooted the images, and the places where offerings were made to devils, and it swept together the idols, and the images, and the pillared buildings in a heap, and piled up great mounds [of earth] over them; [and they are there] to this day. Now to this blast of wind learned men have given the name of "Wind-Flood"; but certain who have erred have said, "These mounds existed [already] in the days of the Flood [of waters]. Now those who have said these things have erred greatly from the truth; for before the Flood [of waters] there were no idols in the earth, and it was not because of idols that the Flood came, but because of the fornication of the daughters of Cain. And, moreover, at that time there were no men on this earth, which was a waste and a desert. And our fathers were cast forth in days of old, as it were, into exile, because they were not worthy to be neighbours of Paradise. And through the Ark they were driven forth to the mountains of Kardô, and from there they were scattered about throughout all the earth. For these mounds came into being because of idols, and in them are buried all the idols of that time, and all the devils also who dwell in them are in these mounds, and there is no mound which hath not devils in it.

Nimrod the fire-worshipper, and Yônôn, son of Noah

6 And in the days of Nimrod, the mighty man (or giant), a fire appeared which ascended from the earth, and Nimrod went down, and looked at it, and worshipped it, and he established priests to minister there, and to cast

incense into it. From that day the Persians began to worship fire, [and they do so] to this day. And Sîsân, the king, found a spring of water in Drôghîn, and he made a white horse and set it over it, and those who bathed in the water used to worship the horse. And from that time the Persians began to worship that (sic) horse. [According to the Book of Adam (iii. 25), the horse was made of gold.] And Nimrod went to Yôkdôrâ of Nôdh, and when he arrived at the Lake (or Sea) of Atrâs, he found there Yônṭôn, the son of Noah. [A marginal note in the Syriac MS. adds, "Noah begot this Yônṭôn after the Flood, and he honoured him in many things, and sent him to the east to dwell there."] And Nimrod went down and bathed in the Lake, and he came to Yônṭôn and did homage unto him. And Yônṭôn said, "Thou art a king; doest thou homage unto me?" And Nimrod said unto him, "It is because of thee that I have come down here"; and he remained with him for three years. And Yônṭôn taught Nimrod wisdom, and the art of revelation (divining?), and he said unto him, "Come not back again to me."

7 And when Nimrod went up from the east, and began to practise the art of divining, very many men marvelled at him. And when Idhâshir (Arde-shir?), the priest who ministered to the fire that ascended from the earth, saw that Nimrod was practising these exalted courses, he entreated the devil, who appeared in connection with that fire, to teach him the wisdom of Nimrod. And as the devils were in the habit of destroying those who came nigh unto them by sin, the devil said unto the priest, A man cannot become a priest and a Magian until he hath known carnally his mother, and his daughter, and his sister." And Îdhâshir the priest did this, and from that time the priests, and the Magians, and the Persians take their mothers, and their sisters, and their daughters [to wife]. And this Îdhâshir, the Magian, was the first to begin to study the Signs of the Zodiac, and [omens concerning] luck, and fate, and happenings, and motions of the eyes and eyelids, as well as all the other arts of the learning of the Chaldees. Now, all this learning is the error of devils, and those who practise it shall receive, together with the devils, the doom of the Judgment. And because this art of divination, which was employed by Nimrod, was taught to him by Yônṭôn, none of the orthodox doctors have suppressed it; nay, they have even practised it. Now the Persians call it "Gelyânâ" (i.e. "Revelation") and the Romans "Estrômiôn" (i.e. "Astro-nomy"). But that [knowledge] which the Magians have, viz. astrology, is sorcery and the teaching of devils. There are some who say that it doth indeed

[teach concerning] luck, and happenings (i.e. future events), and fate, but these are in error. Now Nimrod builded strong cities in the east, Babel, and Nineveh, and Râsân (Râs 'Ain), and Selîk (Seleucia), and Ctesiphon, and Âd-hôrbaighân; and he made three fortresses.

8 3 1. Stone duck weight of Shulgi, King of Ur, about 2200 B.C. (See page 285.) 2. Bronze shoe of a door pivot and its stone socket inscribed with the name of Ur-Nammu, about 2600 B.C. (See page 279.) 3. Hard stone fragment with an inscription of Ur-Nammu. (See page 279.) Univ Of M And Terah, the father of Abraham, lived two hundred and fifty years, and he died, and Abraham and Lot buried him in Hârrân. And there God spoke unto Abraham, and said unto him, "Get thee forth from thy land, and from among thy people, and come to the land which I will show thee." And Abraham took his household, Sârâ his wife and Lot, his brother's son, and he went up to the land of the Amôrâyê (Amorites); and he was seventy-five years old when he crossed the desert from the Euphrates. And he was eighty years old when he pursued the kings, and rescued Lot, his brother's son.

9 L he himself had defamed the images of his father. [An old tradition says that Terah made idols of mud, and it is possible that some of these may be represented by the terra-cotta figures of gods and goddesses which have been found in such large numbers in recent years at Ur and other ancient sites in Babylonia. And as he was returning he stepped aside from the road, and he set the images down, and looked at them, and said unto them, 'I wonder now if ye are able to do what I ask you at this moment, and whether ye are able to give me bread to eat or water to drink?' And none of them answered him, for they were pieces of stone and wood; and he abused them and heaped revilings upon them, and they spake never a word. And he buffetted the face of one, and kicked another with his feet, and a third he knocked over and broke to pieces with stones, and he said unto them, 'If ye are unable to save yourselves from him that buffeteth you, and ye cannot requite with injury him that injureth you, how can ye be called "gods"?

10 Those who worship you do so in vain, and as for myself I utterly despise you, and ye shall not be my gods.' Then he turned his face to the East, and he stretched out his hands and said, 'Be Thou my God, O Lord, Creator of the heavens and the earth, Creator of the Sun and Moon, Creator of the sea and the dry land, Maker of the majesty of the heavens and the earth, and of that which is visible and that which is invisible; O Maker of the universe, be Thou

my God. I place my trust in Thee, and from this day forth I will place my trust in no other save Thyself.' And then there appeared unto him a chariot of fire which blazed, and Abraham was afraid, and fell on his face on the ground; and God said unto him, 'Fear thou not, stand upright.'"

¹¹ On the day of the birth of Abraham the house shone with a bright light. Many people fell down, and there was a cry in a loud voice, which said, "Woe is me! Woe is me! For he who shall crush my kingdom hath been born." And he who cried out wept, and described the events which should take place, saying, "It is he who shall burn down my abode." And there were among the people certain men who said, "Kill this child forthwith," and those who spake thus knew well that grace would be given to Abraham. And God set mercy in the heart of the father of Abraham, and he said to the Satans, "Whence come ye, O ye who tell me that I should kill my son who is a gracious gift of God?" And he reared the child.... And Abraham was circumcised by the hand of Gabriel and Michael, who helped him. From the *Book of the Mysteries of Heaven and Earth*, ed. Perruchon.]

¹² L 2 [Abraham and Melchisedek.] And at that time Abraham had no son, because Sârâ was barren. And when he returned from the battle of the kings, the agency of God called him, and he crossed the mountain of Yâbhôs (Jebus?), and Melchisedek, the king of Shâlim, the priest of the Most High God, went forth to meet him. And when Abraham saw Melchisedek, he made haste and fell upon his face, and did homage to him, and he rose up from the ground and embraced him, and kissed him, and was blessed by him; and Melchisedek blessed Abraham. And Abraham gave Melchisedek tithes of everything which he had with him, and Melchisedek made him to participate in the Holy Mysteries, [of] the bread of the Offering and the wine of redemption. And after Melchisedek had blessed him, and made him to participate in the Holy Mysteries, God spake unto Abraham, and said unto him, "Thy reward is exceedingly great. Since Melchisedek hath blessed thee, and hath made thee to partake of bread and wine [with him], I also will assuredly bless thee, and I will assuredly multiply thy seed."

¹³ And when Abraham was eighty-six years old Ishmael was born to him by Hâghâr, the Egyptian woman, whom Pharaoh had given to Sârâ as a handmaiden. Now Sârâ was the sister of Abraham on the father's side, because Terah took two women to wife. When Yâwnû, the mother of Abraham, died, Terah took to wife a woman whose name was "Naharyath" (or

Shalmath, or Tona, or Taḥdif), and of her Sârâ was born. It was because of this [fact] that Abraham said, "She is my sister, the daughter of my father, but not the daughter of my mother" (Gen. xx. 2, 5).

The Birth of Isaac.

14 And Abraham was ninety-nine years old when God went into his house and gave Sârâ a son, and he was one hundred years old when Isaac was born to him. And Isaac was thirteen years old when his father took him and went up to the mountain of Yâbhôs (Jebus) to Melchisedek, the priest of God, the Most High. Now Mount Yâbhôs is the mountain of the Amôrâyê (Amorites), and in that place the Cross of Christ was set up, and on it grew the tree which held the ram that saved Isaac. And that same place is the centre of the earth, and the grave of Adam, and the altar of Melchisedek, and Golgotha, and Karkâftâ, and Gefftâ (Gabbatha). And there David saw the angel bearing the sword of fire. There, too, Abraham took up Isaac his son for a burnt offering, and he saw the Cross, and Christ and the redemption of our father Adam. The tree (i.e. thicket) was a symbol of the Cross of Christ our Lord, and the ram [caught] in its branches was the mystery of the manhood of the Word, the Only One. And, because of this, Paul cried out and said, "If they had only known [it] they were not crucifying the Lord of glory." Let the mouths of the heretics be stopped who in their madness impute passibility to the Eternal God.

15 Now, when Christ was eight days old, Joseph, the betrothed of Mary, rose up to circumcise the Child according to the Law, and he circumcised Him according to the custom that was the Law. In like manner Abraham took up his son as an offering, but he at the same time [fore]saw in this [act] the crucifixion of Christ. And this thing did Christ openly proclaim before the multitudes of the Jews, saying, "Abraham, your father, wanted to see My days, and he saw and was glad" (John viii. 56). Abraham saw the day of the redemption of Adam, and he saw and rejoiced, and it was revealed unto him that Christ would suffer on behalf of Adam.

The founding of Jerusalem

16 And in that same year in which Abraham offered up his son as an offering, in that same year [I say] Jerusalem was built; and the beginning of the building thereof was in this wise. Melchisedek having appeared and shown himself

to men, the kings of the nations heard his history, and they gathered together and came unto him.

The names of the kings who built Jerusalem

¹⁷ Abimelech, king of Gâdhâr. Âmarphîl, (Amraphel), king of Sen'âr. Arioch, king of Dâlâsâr (sic). Kardla'mar (Chedorlaomer), king of Elam. Tar'îl (Tidal), king of the Gîlâyê. Bârâ (Bera), king of Sodom. Barshâ (Birsha), king of Gomorrah. Shênâbh (Shinab), king of Adhâmâh. Shamâ'îr (Shemeber), king of Zeboim. Salâkh, king of Bâlâ'. Tâbhîk, king of Damascus. Baktôr, king of the desert. These twelve kings gathered together and came to Melchisedek, king of Shâlim the priest of the Most High God. And when they saw his appearance, and heard his words, they entreated him to go with them. And he said unto them, "I am not able to go from this place to any other"; and they took counsel together about building him a city, and said to each other, "Verily, he is the king of the whole earth, and the father of all kings." And they built him a city and made Melchisedek to live in it; and Melchisedek called the name thereof "Jerusalem." And when Mâghôgh, the king of the south, heard [of this], he came to him, and saw his appearance, and spake unto him, and gave him offerings and gifts. And Melchisedek was held in honour by all, and he was called the "Father of Kings."

Melchisedek

¹⁸ Now, as concerning what the Apostle said, "there was no beginning to his days, and no end to his life" (Heb. vii. 3) it has been thought by simple folk that he was not a man at all, and in their error they have said concerning him that he was God. God forbid that there should have been no beginning to his days or end to his life. [The Apostle spake thus] because when Shem, the son of Noah, took away Melchisedek from his parents, no word is said as to how old he was when he went up from the East, and it is not said how old he was at the time of his departure from this world. Now, he was the son of Mâlâkh, the son of Arpakhshar, the son of Shem, and he was not the son of one of the Patriarchs. And the Apostle said that none of his father's family had ever ministered at the altar (Heb. vii. 6). The name of his father is not written in the genealogies, because Matthew and Luke, the Evangelists [only] wrote down the [names of the] Fathers [in chief, i.e. Patriarchs]; and for this reason neither the name of his father nor the name of his mother, is known.

The Apostle did not say that he had no parents, but [only] that they were not written down in Matthew and Luke.

Kūmrōs.

19 And in the one hundredth year [of the life] of Abraham there was a king in the East whose name was "Kūmrōs." He built Shemesht̃ (Samosata), after the name of his son Shemeshtō, and Klawdīya (Claudias), after the name of his daughter Kālōdh, and Pīrīn after the name of his son Pōrōn.

Nimrod founds Nisibis, Harrān and Edessa.

20 And in the fiftieth year of [the life of] Reu, Nimrod went up and built Nisibis, and Edessa, and Harrān, which is Edessa. And Harrānith, the wife of Dāsān, the priest of the mountain, surrounded it with a wall, and the people of Harrān made a statue of her and worshipped her. And Baltīn, who was given to Tamūzā (Tammuz)—now because B'ēlshemīn loved her, Tammuz fled before him—set fire to Harrān and burned it. And when Sārā, the wife of Abraham, died, Abraham took to wife Ɣenṭōrā the daughter of Baḳṭōr, the king of the desert. And there were born unto him by her Zamrān, and Yaḳshān, and Mādhan, and Medhyān, and Ashbāk, and Shōh. [See Gen. xxv. 1, 2; 1 Chron. i. 32. A marginal note in the Syriac MS. says, "these sons of Ɣenṭōrā are called sons of Daran by the prophet."] And from these are sprung the Arabs.

Isaac and Rebecca.

21 And when Isaac was forty years old, Eliezer, a son of the house of Abraham, went down and brought Rabḳā (Rebecca) from the east, and Isaac took her to wife. And when Abraham died Isaac buried him by the side of Sārā. [NOTE.—According to the Book of Adam (iv. 4), Abraham was 175 years old when he died, and Isaac and Ishmael buried him. Rebecca was the daughter of Bethuel, the Aramean, a native of the town of Arāch (Erech?).] And when Isaac was sixty years old Rebecca became with child of Esau and Jacob. And being sorely afflicted, she went to Melchisedek, and he prayed over her and said unto her, "Two nations are in thy womb, and two peoples shall be removed from thy loins, that is to say, shall go forth from thy womb. One nation shall be stronger than the other, and the elder shall be in subjection to the younger, that is to say, Esau shall be in subjection to Jacob."

The founding of Jericho:

22 And in the sixty-seventh year of [the life of] Isaac, Jericho was built by seven kings, namely, the king of the Hittites, and the king of the Amorites, and the king of the Girgantes, and the king of the Jebusites, and the king of the Canaanites, and the king of the Hivites, and the king of the Perizites; and each of them surrounded it with a wall. Now the son of Meşrin (Mizraim), the king of the Egyptians, had founded Jericho in olden time. And Ishmael made a mill of the hands (i.e. a handmill) in the desert, a mill of slavery (i.e. a mill to be worked by slaves).

Jacob's Ladder

23 And in the one hundred and third year of his life Isaac blessed Jacob, who was forty years old, and having received the blessing from his father, he went down into the desert of Beersheba, and lay down to sleep there; and when he was lying down he took a stone and made a pillow of it. And he saw in his dream, and behold, a ladder was set upon the earth. And the top of it was in the heavens. And the angels of God were going up and coming down, and the Lord stood at the top of it. And Jacob woke up from his sleep, and said, "This is truly the house of God"; and he took the stone of his pillow, and made it an altar, and he anointed it with oil. And he vowed a vow, and said, "Of everything which I have will I tithe for this stone." Now, it is manifest to those who possess understanding that the ladder which Jacob saw symbolizeth the Cross of our Redeemer. And the angels who were going up and down were the ministers of Zechariah and Mary, and the Magi, and the shepherds. And the Lord Who was standing at the top of the ladder symbolized Christ, Who stood on the Cross that He might go down to redeem us.

24 And when God had shown the blessed Jacob the Cross of Christ by means of the Ladder of the Angels, and the coming down of Christ for our redemption, and the Church, the House of God, and the altar by means of the stone, and the offerings by means of the tithes, and the anointing by means of the oil, Jacob again went down to the East that there God might show him baptism. And Jacob looked, and saw, and beheld three flocks of sheep lying down by a well; and there was a great stone placed over the mouth of the well. And Jacob drew nigh, and rolled away the stone from the mouth of the well, and watered the sheep of his mother's brother. And having watered the flocks, he took Rachel and kissed her. 25 Now by "Well" the

blessed Jacob indicated (or, depicted) baptism, which was covered over (i.e. hidden) from the races of men, and generations and tribes. And the three flocks of sheep which were lying down by the well are a type of the three divisions and three groups [who come] for baptism, namely, men and women and children. And that Jacob saw Rachel coming with the flocks, and that he neither embraced her nor kissed her until he had rolled away the stone from the well, and she had watered the flocks, is in accordance with the law of the sons of the Church, who neither embrace nor kiss the Lamb of Christ until baptism hath opened [the way]; they go down into the waters and put on strength from them, and then the sons of the Church embrace and kiss. And as Jacob served with Laban for seven years, and the woman he loved was not given to him, so also was it with the Jews, who served Pharaoh, king of Egypt, in slavery, and went forth. For the Covenant of the Church, the Bride of Christ, was not given unto them, but that Covenant which was old, and worn out, and of no effect. Now the eyes of [Leah], the first woman whom Jacob took to wife, were hateful, whilst the eyes of Rachel were beautiful, and her countenance was radiant. A covering (i.e. veil) was laid over the face of the first Covenant, so that the children of Israel might not see the beauty thereof; as for the second Covenant, it is wholly light.

Jacob's sons. The Death of Isaac

²⁶Jacob was seventy-seven years old when he received the blessing of Isaac, his father, and he was eighty-nine years old when he begot Reuben, his first-born, by Leah. The sons of Jacob are these:— Reuben, Simeon, Levi, Judah, Issachar and Zebulon; these are the sons of Leah. Joseph and Benjamin were the sons of Rachel. Gad and Asher were the sons of Zilpah, the handmaiden of Leah. Dan and Naphtali were the sons of Bilhah, the handmaiden of Rachel. And after twenty years Jacob returned to Isaac his father. And all the days of the life of Isaac were one hundred and eighty years—until the thirty-first year of the life of Levi—and he died in the one hundred and twentieth year of the life of Jacob. Twenty-three years after Jacob went up from Har-rân, Joseph was sold to the Midianites; he was sold during the lifetime of Isaac, and they mourned for him. When Isaac died Jacob and Esau, his sons, buried him with Abraham and Sârâ. Seven years later Rebecca died, and was buried with Abraham, and Isaac, and Sârâ; and Rachel died and was buried with them.

27 And Judah, the son of Jacob, took unto himself to wife Shû' (Shuah), the Canaanites and his father was grieved because he had taken to wife a woman of the seed of Canaan. And Jacob said unto Judah, "May the Lord God of our fathers Abraham and Isaac not permit the seed of Canaan to be mingled with our families." And there were born unto Judah by Shuah, the Canaanite woman, 'Îr (Er), Ôânân, and Shêlâ (Shelah). And Judah took a wife for Er his firstborn, Tââmâr, and he consorted with her unnaturally, and God put him to death. And Judah gave Tââmâr to Ôânân, and as soon as his seed became available for Tââmâr he wasted it, and him also did God put to death. Thus, God did not permit the seed of Canaan to mingle with the seed of Jacob, even as Jacob prayed God that the seed of Canaan, the firstborn of the lascivious Ham, might not be mingled among the generations of the Fathers. And God made Tââmâr go out to the roadside, and Judah lay with her in the passion of fornication, and she conceived and brought forth Pereş (Pharez) and Zarah.

Jacob in Egypt

28 And Jacob and all his descendants went down into Egypt to Joseph, and he lived in Egypt seventeen years; and Jacob died, being one hundred and forty years old, and Joseph was fifty-six years old when his father died, in the twelfth year of Kâhâth. And the wise physicians of Pharaoh embalmed him, and Joseph took him up [to Canaan] and buried him with Abraham and Isaac his father. [NOTE.—According to the Book of Adam (iv. 5), Jacob lived in Egypt fourteen years, and died there at the age of 157 years, when Joseph was 53 years old.] Door socket of Bur-Sin (about 2200 m.c.), recording the dedication of a temple to Nannar. (See page 279.) Door socket of Sin-balatsu-ikbi about 650 m.c. (See page 277.) M C B [The Genealogies of the "Tribes" and the "Children of Israel."] 29 Now there are certain doctors who trace the genealogies of the Tribes from the death of Jacob, and who mix them together, but they do not do this in the light of knowledge. They set in the midst two genealogies, one of the "Tribes," and the other of the "Children of Israel". Now fix thine attention on these generations, and how they became mixed together. [When] they went forth from Egypt: Judah begot Pharez, Pharez begot Heşrôn (Hezron), Hezron begot Ârâm (Râm, I Chron. ii. 9), Ârâm begot Amminadab, Amminadab begot Nahshôn (Nahson), and Nahshon was he who became prince of Judah. And Amminadab gave the sister of Nahshon to 'Îr (so in the text, but read Eleazar), the son of Aaron, the

priest; of her was born Phinehas, the great priest, who prayed "and the plague was stayed" (Num. xxv. 7, 8; Ps. cvi. 30). Behold, I have shown thee that from Amminadab, the priesthood of the children of Israel was transmitted by the sister of Nahshon, and the kingdom by Nahshon her brother. Observe also that the priesthood and the kingdom were transmitted by Judah to the children of Israel.

³⁰ And Nahshon begot Shilâ, that is to say, Salmôn, and Shilâ begot Boaz. Observe now M that the kingdom went forth from Boaz and Ruth the Moabitess, for the old man Boaz took Ruth to wife so that Lot, the son of Abraham's brother, might have participation in the transmission of the kingdom. And God did not deprive the righteous man Lot of the reward of his labour, because he had suffered in exile with Abraham, and he received the angels of God in peace. And that the righteous man Lot might not be reviled because he slept with his daughters, God granted that the royal succession might be maintained by the seed of both, and that Christ should be born of the seed of Lot and Abraham. And from the seed of Ruth, the Moabitess, Obed was born, and from Obed, Jesse, and from Jesse, David, and from David, Solomon; these are the descendants of Ruth, the Moabitess, the daughter of Lot. And of Na'mâ (Naamah, I Kings xiv. 21), the Ammonitess, another daughter of Lot, whom Solomon took to wife was born Rehoboam, who reigned after Solomon.

Solomon

³¹ Now Solomon married many wives, seven hundred free-born women, and three hundred concubines; and of the thousand women which he took to wife, he had no son except from Naamah, the Ammonitess. And why was it that God did not give him a son from these [others]? It was in order to prevent the wicked seed of the Canaanites, and Jebusites, and Amorites, and Hittites, and Gergasites, and the seed of the peoples whom God hated, from mingling in the succession of the genealogy of Jesus Christ. [NOTE from the Kebra Nagast, chapter lxvii.— And the Angel of God went down to Solomon and said unto him, "From being a wise man thou hast turned thyself into a fool, and from being a rich man thou hast turned thyself into a poor man, and from being a king thou hast turned thyself into a man of no account, through transgressing the commandment of God. And the beginning of thy evil was the taking of many wives by thee, for through this thou didst transgress His Law, and His decree, and the ordinance of God which

Moses wrote and gave to you, to Israel, that ye should not marry wives from alien peoples, but only from your kinsfolk and the house of your fathers, that your seed might be pure and holy, and that God might dwell with you. But thou didst hold lightly the Law of God, thinking that thou wast wiser than God, and that thou wouldst get very many male children. But the foolishness of God is wiser than the wisdom of men, and he hath only

32 M 2 given thee three sons: the one who carried off thy glory into an alien land, and made the habitation of God to be in Ethiopia; the one who is lame of foot, who shall sit upon thy throne for the people of Israel, the son of the kin of thy kin from Tarbāna, of the house of Judah; and the one who is the son of a Greek woman, a handmaiden, who in the last days shall destroy Rehoboam and all thy kin of Israel; and this land shall be his because he believeth in Him that shall come, the Saviour."]

The chiefs of Israel born in Egypt

33 Now the succession of the children of Israel is this: Levi, and Amram, and Moses, and Joshua, the son of Nôn, and Caleb, the son of Yôfannâ (Jephunneh). These were born in Egypt. [NOTE.—Moses was the son of Amram, the son of Kohath, the son of Levi; his mother's name was Yokâbâr (Jochebed). Book of the Bee (chapter xxix).]

Moses

34 And when Moses was born he was cast into the river, and Shîpôr (in Ethiopic, Sefurah), the Egyptian woman, the daughter of Pharaoh, took him up, and he lived in the house of Pharaoh for forty years. And then he killed Pethkôm, the Egyptian, the chief of the bakers of Pharaoh. Now this was noised abroad in the house of Pharaoh, after Pharaoh's daughter Makrî, who was called "Shîpôr Meşrên (i.e. Trumpet of Egypt)", was dead, and Moses was afraid, and he fled to Midian, to Reuel, the Cushite, the priest of Midian. And Moses took to wife Zipporah, the Cushite woman, daughter of the priest, and two sons were born to him—Gershom and Eliezer. And in the second year of the life of Moses, Joshua, the son of Nôn, was born in Egypt. And Moses was eighty years old when God talked with him from out of the bush, and because of his fear his tongue halted, even as he said to God, "Behold, my Lord, from the day wherein Thou didst speak to me I have been halting of tongue." Moses lived in Egypt forty years, and in the house of the priest of Midian forty years, and he passed forty years in governing the

people. And he died at the age of one hundred and twenty years on Mount Nebo.

³⁵ And Joshua, the son of Nôn, was the governor of the children of Israel for twenty-seven years. And after the death of Joshua, the son of Nôn, Kûshân, the Wicked (Chushanrishathayim), was lord over the people for eighty years. And 'Athnâil (Othniel), the son of Kenaz, the brother of Caleb, the son of Jephunneh, was lord over Israel for forty years. And then the children of Israel were in subjection to the Moabites for eighteen years. And Âhôr (Ehud), the son of Gera, ruled the children of Israel for eighty years.

And in the Twenty-Sixth Year of his Life the Fourth Thousand Years Came to an End.

³⁶ (See Book of Adam, IV, chapter vii.)

THE FIFTH THOUSAND YEARS

¹ Nâbhîn (Jabin), who was dried up in body, ruled twenty years. Deborah and Barak [ruled them] forty years. The children of Israel were in subjection to the Midianites seven years, and God delivered them by the hands of Gideon, who ruled them forty years. Abimelech his son reigned after him three years. Tûla' (Tola), the son of Puah [ruled them] twenty-three years. Yâir, the Gileadite, twenty-two years. And again the children of Israel were in subjection to the Ammonites eighteen years, and God delivered them by the hand of Naphtah (Jephthah), the man who offered up his daughter as a sacrifice, and he ruled them six years. Abhişân (Ibzan of Bethlehem), who is Naḥshôn (sic), ruled them seven years. Alôn (Elon), who was from Zebulon, ruled them ten years. 'Abhrôn (Abdon, the son of Hillel, the Pirathonite) ruled them eight years. And the children of Israel were in subjection to the Philistines forty years, and God delivered them by the hand of Samson, and he ruled them twenty years.

² And the children of Israel lived without a governor for eighteen years, and then Eli the priest rose up and ruled them forty years. And Samuel rose up over them and ruled them twenty years. And in the days of Samuel the children of Israel provoked to wrath God, Who had delivered them from the servitude of the Egyptians, and they made Saul, the son of Kish, king, and he reigned over them forty years. And in the days of Saul lived Gûlyâdh (Goliath), a giant of the Philistines. He came nigh and reviled Israel, and blasphemed against God, and David, the son of Jesse, killed him. And David was praised in songs by the daughters of Israel, and Saul persecuted him. And the

Philistines slew Saul because he forsook the Lord, and took refuge with the devils. ³[NOTE.—The story of David and Goliath finds an interesting parallel in the history of Sanehat as found in an Egyptian papyrus in the Royal Library at Berlin. Sanehat fled from Egypt as the result of some political trouble, and made his way into Palestine, where he settled down and prospered, and became a shêkh of great influence and importance. Then a certain man of Thennu went to Sanehat's tent and reviled him, and challenged him to fight him. This man was a mighty warrior, and was famed throughout the country for his strength, and valour, and success. During the following night Sanehat made ready his dagger, and spear, and bow, and at daybreak all the tribes came to the place to witness the great duel which was to take place. The man of Thennu grasped his shield and his battle-axe, and then began to hurl his spears at Sanehat, but they either went wide or Sanehat managed in some way to avoid them; in any case, they failed to touch him. When the man of Thennu saw this, he lost his temper, and made a rush at Sanehat, meaning to close with him and despatch him with his battle-axe. But as he came on in his mad rage Sanehat hurled his short javelin at his head, and it pierced his neck and remained fast in it. The man of Thennu uttered a prolonged shriek and then fell headlong on the ground, face downwards. Sanehat went to him, and, taking his foe's weapons from him, killed him with them. Then he took his stand on the dead body, and shouted the cry of victory, and the onlookers rejoiced in his triumph and applauded him.]

⁴David reigned over the children of Israel forty years, and Solomon, his son, reigned forty years. And Solomon did great and wonderful things, and it was he who sent to Ophir and brought gold from the mountains of gold, and the ships sailed the sea for thirty-six months, and then came forth (i.e. returned). It was he who built Tadmor (Palmyra) in the wilderness, and he carried out there great and wonderful works. And when Solomon passed the borders of the mountain which is called Sâ'êr, he found there the altar which Pîôrzâkhâr, and Pîôrzânâi, and Neznâdhôr had built. These were they whom Nimrod, the giant, sent to Balaam, the priest of the Mountain of Sâ'êr, because he heard that he was wont to consult the Signs of the Zodiac, and when they were passing the skirts of the mountain they built there an altar to the sun. And when Solomon saw it he built a city there and called its name "Nîâpôlis" (more correctly, Heliopolis) that is to say, "City of the Sun."

And Solomon also built Aradus (Arvad) in the midst of the sea, and he became so famous and renowned that the report of his wise acts went out into all the ends of the earth. And the Queen of Sheba went to hold converse with him. And Solomon loved Hiram, king of Tyre, greatly. And Hiram reigned in Tyre five hundred years, from the days of the kingdom of David to the [days of] the kingdom of Zedekiah and of all the kings of the children of Israel. And at length he forgot that he was a man, and he blasphemed and said, "I am God, and I sit upon the throne of God in the middle of the sea." And Nebuchadnezzar the king killed him.

5 [NOTE.—Solomon reigned over his large kingdom with the greatest wisdom ever found. But he did not keep his soul; but inclined his heart to the love of women, and forsook God, Who had created him and given him his kingdom. And he died in his denial of Him, and in his sins. Book of Adam (iv. 8.)]

The purple linen of Tyre

6 And in the days of Hiram the purple-[coloured] apparel worn by kings [first] appeared. As a dog was running along the sea-shore [at Tyre] he saw a purple shell-fish (i.e. the murex) coming up out of the water, and he bit it, and straightway his mouth was filled with the blood of that shell-fish. And a certain shepherd who saw the dog brought a piece of woollen cloth and wiped the dog's mouth with it. And he made that piece of woollen cloth into a crown (i.e. a kafiyah or head-cloth), and set it upon his head, and as he walked along in the sun, those who saw him thought that rays of fire were coming forth from his head, and when Hiram heard [of this] he sent for the man. And when he saw the woollen cloth he marvelled, and was astonished. And all the dyers gathered together and marvelled at it, and they set out to enquire into the matter; and they found some of these shell-fish and rejoiced greatly.

The Apostasy of Solomon.

7 And Solomon waxed exceedingly great. And the food [provided for his table every day] consisted of forty oxen, one hundred head of sheep, thirty measures of fine flour, sixty measures of wheat, and three hundred measures of wine; and besides all this stags, and gazelle, and wild antelopes, and other creatures of the desert. And he became froward and transgressed the Law, and hearkened not to the commands of his father, and he took to wife one

thousand women from all the peoples whom God hated. And in the time of his old age he gave himself up to women, and he let them play with him, and he hearkened to their words, and did their will. And he denied the God of David, his father. And he builded altars to devils, and offered up sacrifices to idols and graven images, and he worshipped the work of the hands; and God turned away His face from him and he died. And he reigned in Jerusalem forty-six years.

8[NOTE.—Solomon was seduced into idolatry by his wife, the daughter of Pharaoh. "One day she beautified and scented herself for him, and she behaved herself haughtily towards him, and treated him disdainfully. And he said unto her, 'What shall I do? Thou hast made thy face evil towards me, and thy regard towards me is not as it was formerly, and thy beautiful form is not as enticing as usual. Ask me, and I will give thee whatsoever thou wishest, and I will perform it for thee, so that thou mayest make thy face gracious towards me as formerly'; but she held her peace and answered him never a word. And he repeated to her the words that he would do whatsoever she wished. And she said unto him, 'Swear to me by the God of Israel that thou wilt not play me false.' And he swore to her that he would give her whatsoever she asked for, and that he would do for her everything she told him. And she tied a scarlet thread on the middle of the door of [the house of] her gods, and she brought three locusts and set them in the house of her gods. And she said unto Solomon, 'Come to me without breaking the scarlet thread, bend thyself and kill these locusts before me, and pull out their necks,' and he did so. And she said unto him, 'I will henceforward do thy will, for thou hast sacrificed to my gods and hast worshipped them.' Now he had done this because of his oath, so that he might not break his oath which she had made him to swear, even though he knew that it was an offence (or, sin) to enter into the house of her gods." *Kebra Nagast* (chapter lxiv).]

Rehoboam

9 And Rehoboam, the son of Solomon, reigned after him. Rehoboam was forty-one years old when [he began] to reign, and he polluted Jerusalem with fornication, and the altars of devils, and the stink of heathendom; and the kingdom of Israel was rent in twain. And in the fifth year of his kingdom Shishak, the king of Egypt, went up against Jerusalem. And he carried off all the treasure of the service of the house of the Lord, and all the treasure of the kingdom of David, and of that of Solomon, and the vessels of gold and the

vessels of silver. And he magnified himself and said, "I am not taking away treasure which is yours, but the wealth which your fathers took out of Egypt." And Rehoboam died in the heathen practices of his father Solomon. Kitchen in the Gia-Par-Ku at "Ur of the Chaldees," showing tank, wall, rope-ring and fire-place. (See page 280.

10 Of [NOTE.—The Book of Adam (iv. 8) says that Asaph (i.e. Asa) took his mother Anna, who was an adulteress, and cast her down from the roof of her house, and she died. Zerah, who is called Eleazar, is described as a "black king" who reigned at Endena. No mention of Zerah the Cushite has hitherto been found in the cuneiform or hieroglyphic inscriptions.] And Jehosaphat his son reigned after him, and he walked in the ways of Asa his father, and he did that which was pleasing before God. And God was angry with him because he was a friend of the house of Ahab, and for this reason God did not permit him to bring out gold from Ophir. Now he made ships to send thither, and they were broken at Ezion Geber. He was thirty-two years old when he began to reign, and the name of his mother was 'Azôbhâ (Azuba?), the daughter of Shâlâh. And Jehosaphat died in his righteousness.

11 Joram reigned after him, and he was thirty-two years old when he began to reign; he reigned eight years in Jerusalem. He did not do what was pleasing before God, for he sacrificed at the altar of devils, and he died in his heathen practices.

NOTE.—In the Book of Adam he is called Aram. Zambri made war upon him, and he died denying God

12 N Ahaziah his son reigned after him, and he was twenty-two years old when [he began] to reign; he lived for one year in Jerusalem, and did evil things before God in that year. Because of the wickedness and iniquity which he wrought, God delivered him into the hands of his enemies and they killed him. When he was dead his mother [Athaliah] killed all the royal children of the house of David, imagining that she would uproot the children of the Jews. The only person of the seed of the royal house whom she did not slay was Joash, whom Yôshba' (Jehosheba), the daughter of Joram, the son of Jehosaphat, carried away secretly and hid with her in her house.

Reign of Ahab's sister

13 And the sister of Ahab reigned seven years in Jerusalem. And she polluted the city with fornication, for she commanded the women to play the whore without fear, and the men to commit adultery with the wives of their neigh-

bours without incurring any penalty. And she herself committed fornication like Jezebel, and she adopted all the heathen practices of the house of Ahab in Jerusalem.

Reign of Joash

¹⁴ And after seven years the children of Jerusalem considered whom they should make their king, and Jehoiada the priest gathered them together in the house of the Lord, in the temple which Solomon had built. And when the captains of thousands and the captains of hundreds had gathered together, Jehoiada the priest said unto them, "Whom say ye shall be king and sit upon the throne of David except [he be] a king and the son of a king?" And when he showed him to them they rejoiced with an exceedingly great joy. And the captains of thousands, and the captains of hundreds, and the "runners," and the messengers brought the kingdom to the house of the Lord, and the soldiers who were armed surrounded him on all sides; and Jehoiada the priest set him (i.e. Joash) upon the throne of David his father. And [Joash] was seven years old when [he began] to reign, and he reigned forty years in Jerusalem. And the name of his mother was Şûbhâ (Zibea) and she was from Beersheba. And Athaliah [the mother of Ahaziah] was killed. And Joash requited with evil the kindness which Jehoiada had done him, and after his death he shed the innocent blood of his sons. And Joash died, and Amaziah his son reigned after him.

¹⁵ Amaziah was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem; and the name of his mother N 2 was Yâhô'adhân (Joadan). And Amaziah died, and Uzziah his son reigned after him. Uzziah was sixteen years old when [he began] to reign, and he reigned fifty (sic) years in Jerusalem; and the name of his mother was Îkhânyâ (Jechalia). And he did that which was good before the Lord. Now, he made bold to go into the Holy of Holies, and he took the censer from the priest of God (Azariah), and burned incense in the temple of the Lord; and because he did this leprosy covered his face. And because Isaiah the prophet did not rebuke him, he was prevented from prophesying until Uzziah died. And Jotham his son reigned in his stead. Jotham was twenty-five years old when [he began] to reign, and he reigned sixteen years in Jerusalem; and the name of his mother was Îrûshâ (Jerusa), the daughter of Zadok. And he did that which was good before the Lord, and he died and Ahaz his son reigned after him.

Ahaz a vassal of the King of Assyria

¹⁶ Ahaz was twenty years old when [he began] to reign, and he reigned sixteen years in Jerusalem; and the name of his mother was 'Âphin, the daughter of Levi. And he did that which was evil before the Lord, and he sacrificed to devils. Tiglath-Pileser, the king of Assyria, went up against him, and Ahaz wrote himself down in his letter as his servant, and the Assyrian held him in subjection. And Ahaz sent to the king of Assyria the gold and silver [which were in] the house of the Lord, [and in his days] the children of Israel were carried off into captivity. And the king sent for the men who had come from Babel, so that they might dwell in the land instead of the children of Israel, because they could kill the lions. And the king of Assyria sent to them Ôrî the priest, and he taught them the laws. And Ahaz died and Hezekiah his son reigned after him.

¹⁷ [NOTE.—The Assyrian king who conquered Ahaz was Tiglath Pileser III, who reigned from 745–727 B.C. In a list of the kings in the British Museum which were his tributaries we find— Hezekiah was twenty-five years old when [he began] to reign, and he reigned twenty-nine years in Jerusalem; and the name of his mother was Akhi (Abhi?), the daughter of Zechariah. And he did that which was pleasing before the Lord, for he smashed the altars, and he cut in pieces the serpent of brass which Moses made in the wilderness, because the children of Israel used to worship it, and he abolished heathen practices in Jerusalem. In the fourth year of his reign, Shalmaneser, king of Assyria, came up and carried away captive the rest of the children of Israel, and he sent them into Media, beyond Babel. [NOTE.—Tiglath Pileser III having conquered Syria carried away into captivity the Israelitish tribes of Reuben and Gad, and the half tribe of Manasseh. His successor Shelmaneser V, 𐤒𐤍𐤕𐤒𐤕𐤕𐤓𐤕𐤓𐤕 (727-722 B.C.) attacked Hosea, king of Israel, and conquered him and, because he was an ally of the king of Egypt, carried him off into captivity.]

¹⁸ And in the twentieth year of Hezekiah, Sennacherib, king of Assyria, came up and took all the cities and towns of Judah, but through the prayer of Hezekiah Jerusalem was saved. [NOTE.—Sennacherib, 𐤏𐤍𐤕𐤕𐤕𐤓𐤕𐤓𐤕, king of Assyria, 705–681 B.C., having brought Padi from Jerusalem and made him king of Ekron, then marched on to attack Kha-zakiau (matu) Iaudai Hezekiah [king of] the country of the Judeans. He captured 46 of Hezekiah's strongholds, and brought out from them 200,150 people, and horses, mules,

asses, camels, oxen, and innumerable sheep. He then shut up Hezekiah like a caged bird in Ursaliimmu ali sharrutisu Jerusalem the city of his sovereignty. Hezekiah's soldiers deserted, and he sent his envoy to Nineveh to pay his tribute to Sennacherib, viz. 30 talents of gold, 800 talents of silver, precious stones, eye-paint, couches and chairs of ivory, hides, tusks, precious woods, and his daughters with their attendants and musicians.]

¹⁹ And Hezekiah became sick unto death and it was grievous unto him, and he wept. And there were certain men who blamed him, but why [his sickness] was grievous unto him they never troubled to acquaint themselves. Now the sorrow of Hezekiah [came upon him] because when he became sick unto death he had no son to reign after him. And when he looked with the eyes of his soul and saw that he had no son to reign after him, he was afflicted, and wept and said, "Woe is me! for I must die childless, and that blessing which hath been given [unto us] for six and forty generations hath been cut off by me this day. I have become the destroyer of the kingdom of David, and the succession of the kings of Judah hath been cut off this day." This was [the cause of] the sorrow of Hezekiah. And after he recovered from his sickness he waited fourteen years, and [then] Manasseh was born to him. And Hezekiah died in great content, and left a son to sit upon the throne of David his father.

Manasseh

²⁰ Manasseh was twelve years old when [he began] to reign, and he reigned fifty-five years in Jerusalem; and the name of his mother was Ḥabhṣibhāh (Hephziba). He was a man who was more evil and iniquitous than all those who had lived before him; he builded altars to devils, and sacrificed to idols, and he filled Jerusalem with iniquity and provoked God to wrath. And because Isaiah the prophet rebuked him, he threatened him and sent men who were sons of iniquity, and they sawed Isaiah the prophet in twain with a saw between [two pieces of] wood, from his head downwards to his feet. And Isaiah was one hundred and twenty years old when they sawed him in twain, and he had been the prophet of God for ninety years. And Manasseh repented after he had slain Isaiah, and he put sackcloth on his body, and decreed fasting for himself, and he ate bread with tears all the days of his life because he had committed iniquity and had slain the prophet. And Manasseh died, and Ammon reigned after him.

²¹ Ammon was twenty-two years old when [he began] to reign, and he reigned two years in Jerusalem; and the name of his mother was Mashlēmāth. And Ammon did evil before the Lord, and he made his sons to pass through fire; he died, and Josiah his son reigned after him. Josiah was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem; and the name of his mother was Yadhīdhā (Jedida), the daughter of Azariah (Adaja?), from Bezkaṭh. And he did what was good before the Lord, and he walked in all the way wherein his father David had walked; and he turned aside neither to the right hand nor to the left. And Pharaoh, the "Lame" (i.e. Necho II) killed him, and Jehoahaz his son reigned after him. [NOTE.—Pharaoh Necho, king of Egypt 609–593 B.C., was the second king of the XXVIth Dynasty. His names as "King of the South and North," and "Son of Rā" are

²² Jehoahaz was twenty-three years old when [he began] to reign, and he reigned three months in Jerusalem; and the name of his mother was Ḥamṭāl, the daughter of Jeremiah from Lebhnā. And he did what was evil before the Lord, even as Manasseh had done. And Pharaoh, the Lame, king of Egypt, took him prisoner in Diblath, in the land of Ḥamath, whilst he was king in Jerusalem, and he laid tribute on the land, one hundred talents of silver and ten talents of gold. And Pharaoh, the Lame, made Eliakim, the son of Jonah, king instead of Josiah his father, and he made his name to be Jehoiakim. And he carried away Jehoahaz, and he went to Egypt and died there. And Jehoiakim gave silver and gold to Pharaoh; he laid [the payment] of silver and gold on the land according to the word (i.e. command) of Pharaoh's mouth. Every man, according to what it was right for him [to pay], brought silver and gold from the people of the land, according to the command of the mouth of Pharaoh, the Lame.

²³ Jehoiakim was twenty-five years old when [he began] to reign, and he reigned eleven years in Jerusalem; and the name of his mother was Zebhīdhā, the daughter of Pedāyā, from Ramah. And he did that which was evil before the Lord, even as his fathers had done. In his days Nebuchadnezzar, king of Babel, went up against Jerusalem, and Jehoiakim became his vassal for three years. Then he turned and rebelled against him, and the Lord stirred up bands of robbers against him because of his sins. And Jehoiakim slept with his fathers, and Jehoiachin his son reigned after him. And the king of Egypt did not come forth again out of his country; for the king of

Babel captured all the land that belonged to the king of Egypt, from the river of Egypt to the river Euphrates. Jehoiachin was eighteen years old when [he began] to reign, and he reigned three months in Jerusalem; and the name of his mother was Neheshtā, the daughter of Elyāthān (Elnathan?), from Jerusalem. And he did that which was evil before the Lord, even as his father had done. At that time Nebuchadnezzar, king of Babel, went up against Jerusalem, and the king of Babel took him with him in the eighth year of his kingdom. And he brought out from there all the treasure of the house of the Lord, and the treasure of the king's house, and he carried off into captivity to Babel all [the people of] Jerusalem, and Jehoiachin, and his mother, and his wives, and his nobles; and the king brought captive to Babel all the men who had made war. And the king of Babel made Methanyā, the uncle [of Jehoiachin] king in his stead, and he called his name "Zedekiah."

The Capture of Jerusalem.

²⁴ Zedekiah was twenty years old when [he began] to reign, and he reigned eleven years in Jerusalem; and the name of his mother was Ḥamṭāl, the daughter of Jeremiah, from Libnah. And he did that which was evil before the Lord, even as did Jehoiakim, and the wrath of the Lord was (i.e. fell upon) Jerusalem. And Zedekiah rebelled against the king of Babel, and in the ninth year of his kingdom Nebuchadnezzar, king of Babel, came against Jerusalem, and the city was fettered with affliction (i.e. besieged) until the eleventh year of king Zedekiah. And the city was rent open (i.e. its wall was breached), and all the mighty men of war fled from the city by night by way of the plain. And the soldiers of the Chaldeans pursued the king, and they overtook him on the plain of Jericho, and all his soldiers were driven away from him; and the Chaldeans captured Zedekiah and took him up to the king of Babel at Dehlath (Riblah), and he passed judgment upon him. And the king of Babel slew the sons of Zedekiah the king before his eyes, and he blinded the eyes of Zedekiah, and bound him in chains, and carried him to Babel. And Simeon the high priest, because he had freedom of speech with the commander of the [Chaldean] army, made entreaty to him, and the commander of the army gave him all the books of the Scriptures and did not burn them; and Simeon the high priest gathered them together and cast them into a pit (or dry well). And Jerusalem was laid waste and made desolate, and no man remained therein except Jeremiah, the Prophet, who sat and raised lamentations over it for twenty years. And Jeremiah, the Prophet,

died in Samaria, and the priest Úr buried him in Jerusalem, according to the oath which the prophet made him to swear.

²⁵ Now up to the time of the destruction of Jerusalem the Hebrew, Greek, and Syrian writers were in possession of the truth, and they were able to produce the registers of the genealogies of the tribes and the people. But from the destruction of Jerusalem and onwards there has been no truth in their writings, except as regards the heads of the tribes (i.e. the Patriarchs) and they are unable to prove whence the succession of the priests took its origin. And Jehoiachin was bound in prison for thirty-seven years, and after he came forth from prison he took to wife Gü lith, the daughter of Eliakim, and he begot by her in Babel Shalathiel (Salathiel); and Jehoiachin died in Babel. And Salathiel took to wife Heṭ bath, the daughter of Halkanâ, and he begot by her Zûrbâbhel (Zerubbabel), who took to wife Malkath, the daughter of Ezra the scribe; but no son was born to him by her in Babel. In the days of Zerubbabel, the prince of Judah, Cyrus the Persian reigned in Babel. [A reproduction of a sculptured relief of Cyrus is given on Plate I. The official account of his conquest of Babylon is found on a baked clay cylinder now in the British Museum. See Plate II.]

Cyrus.

²⁶ And Cyrus took to wife the daughter of Salathiel, the sister of Zerubbabel, and he took her to wife according to the law of the Persians, and made her [his] queen. And she entreated Cyrus to bring about the return of the children of Israel [to Jerusalem]. And inasmuch as Zerubbabel was her brother, she was very insistent about the return [to Jerusalem] of those who had been led away into captivity. Now Cyrus loved his wife as he loved himself, and he did for her what she wished. And he sent forth heralds into all the land of Babel, ordering all the children of Israel to gather themselves together. And when they were gathered together Cyrus said unto Zerubbabel, his wife's brother, "Rise up, and take with thee all the children of thy people, and go up to Jerusalem in peace; and [re]build the city of thy fathers, and dwell and reign therein. And because Cyrus brought about the return of the children of Israel [to Jerusalem], God said, I have taken my servant Cyrus by his right hand" (Isa. xlv. 28; xlv. 1). And the name of Cyrus was called "My shepherd, the anointed of the Lord," because his seed was received into the seed of David through Meshayyanath, the sister of Zerubbabel, whom he had taken to wife. And the children of Israel went up from Babel, and Zerubbabel became

king over them; and Joshua, the son of Yôzâdâk, the son of Aaron, was high priest, even as the angel showed Zechariah the prophet, and said unto him, "These are the sons of the oil of consecration."

27 And the people of the captivity went up in the second year of Cyrus, and the FIFTH THOUSAND YEARS CAME TO AN END.

THE FIVE HUNDRED YEARS FROM CYRUS TO THE BIRTH OF CHRIST,
AND THE LIFE AND DEATH OF CHRIST

1 Now when the people had gone up [to Jerusalem] they had no Books of the Prophets. And Ezra the scribe went down into that pit [wherein Simeon had cast the Books], and he found a censer full of fire, and the perfume of the incense which rose up from it. And thrice he took some of the dust of those Books, and cast it into his mouth, and straightway God made to abide in him the spirit of prophecy, and he renewed all the Books of the Prophets. [NOTE.—According to the Book of Adam (iv. 10) the manuscripts and the library of the Temple were burnt. Simeon begged the commander to give him the ruins of the library, and he went in and collected the ashes of the books and put them into a pot, which he placed in a vault. He filled a censer with coals and incense, and, having lighted the fire, he set the censer over the place where the ashes of the books lay. The fire continued to burn until Ezra came to the

2 Front view. Side view. Diorite statue of Bau, the goddess of fertility. She sits on a throne set upon water, and her supports and footstool are geese. (See page 280.) Univ Of Ch vault, and the smoke of the incense was rising from the censer. He spread his hands thrice over the ashes of the books, and God gave him the spirit of prophecy, and he rewrote the Books of the Law and the Prophets.] And that same fire which was found in the pit became the holy fire in the house of the Lord. And Zerubbabel reigned in Jerusalem, and Joshua, the son of Yôzâdâk, was high-priest, and Ezra was the scribe of the Law and the Prophets. And the children of Israel celebrated a Passover when they went up from Babel. These are the three Passovers which the children of Israel kept; the first was [kept] in Egypt in the days of Moses; the second was [kept] in the reign of Josiah; the third was [kept] when they went up from the land of Babel. And now an end hath been made to the Passover for them for ever. From the first captivity of Jerusalem, that in which Daniel went down into captivity, to the reign of Cyrus the Persian, was seventy years according to the prophecy of Jeremiah. And the children of Israel began the [re]build-

ing of the Temple in the days of Zerubbabel, and Joshua, the son of Yôzâdôk, and Ezra the scribe, and the building thereof was finished in six and forty years, even as it is written in the holy Gospel (John ii. 19).

30 [The genealogies of the later Israelites.] Now the genealogy of the tribes (or, families) was lost by the scribes, and they were unable to show either whence the heads of families took [their] wives, or whence they came. I, however, possess the knowledge of the correct genealogy, and will show the truth to everyman. When the children of Israel went up from Babylon—Zerubbabel begot Abiud by Malkath, the daughter of Ezra the scribe. Abiud took to wife Zakhyath, the daughter of Joshua, the son of Yôzâdâk, the priest, and begot by her Eliakim. Eliakim took to wife Hâlâbh, the daughter of Dôrnîbh, and begot by her 'Âzôr. 'Âzôr took to wife Yalpath, the daughter of Hazôr, and begot by her Zadok. Zadok took to wife Kaltîn, the daughter of Dôrnîbh, and begot by her Akhîn. Akhîn took to wife Heskath, the daughter of Ta'îl, and begot by her Eliud.

4 Eliud took to wife Beshtîn, the daughter of Hasâl, and begot by her Eleazar. Eleazar took to wife Dîbath, the daughter of Tôlâh, and begot by her Mâtthân. Mâtthân took to wife Sebhrath, the daughter of Phinehas, and begot by her two sons at one conception, Jacob and Yônâkhîr. Jacob took to wife ẖadhbîth, the daughter of Eleazur, and begot by her Joseph. Yônakhîr took Dînâ, the daughter of Pâkôdh, and begot by her Mary, of whom was born the Christ. And because none of the early writers could discover the order of succession of the generations of their fathers, the Jews urged the sons of the Church very strongly to show them [who were] the fathers of the blessed Mary in the order of the succession of their families. And they pressed the children of the Church to enquire into the genealogy of the families of their fathers, and to show them the truth. For the Jews call Mary an adulteress. And here the mouth of the Jews is stopped, and they believe that Mary was of the seed of the house of David and of Abraham. Now the Jews have no table of succession which showeth them the true order of the families of their fathers, because their books have been burned thrice—once in the days of Antiochus [IV. Epiphanes], who raised up a persecution against them, and polluted the Temple of the Lord, and forced them to offer up sacrifices unto idols; the second time in the days of...; and the third time in the days of Herod, when Jerusalem was destroyed. Because of this the Jews were greatly grieved, for they had no

502 trustworthy table of the succession of the generations of their fathers. And they toiled eagerly that they might obtain the truth, but they were unable to do so. 6 Now the Jews had many writers, and each of them wrote what he pleased, and no two of them agreed in what they wrote, because they could not stand on a foundation of truth. And even our own writers, the children of the Church, cannot show us the certainty of the real truth. They cannot show how the ascent of the body of Adam to Golgotha took place, nor whence came the fathers (or, ancestors) of Melchisedek, and the fathers of the blessed woman Mary. And the children of Israel being urged by the Church, and being unable to ascertain the truth, waxed reckless, and wrote, as it were, in the madness of error. [Here the text is faulty and incomplete. And as concerning the table of succession of the sixty-three families, which [reach] from Adam to Christ, the Greek writers, and the Hebrew writers, and the Syrian writers, can neither show whence each head of a family took his wife nor whose daughter she was. Now each divine doctor (or, teacher) has laid down for the Church one true doctrine, and they have given unto believers the armour wherewith they can fight and overcome her enemies. Besides this, the grace of Christ hath granted unto us that which was lacking in them, and this we will cast into the rich treasury [of their knowledge]. And this, with great diligence, we have bestirred ourselves to do, even as our truly loving brother in Christ, the illustrious Nāmōsāyā (Nemesius? greatly desireth.

7 And although I have been hindered through my dilatoriness, thou hast through thy love of learning, not been dilatory. And because of thy loving kindness towards me, and also because I myself am eager not to withhold from thee that which thou requirest of me, I will [here] write down the true table of succession. Hear, O my brother Nemesius (? the following table of succession which I write for thee; none of the [other] doctors hath been able to light upon it. The following are the sixty-three generations from which the Incarnation of Christ is descended, and their order is thus:— 8 1. Adam begot Seth. 2. Seth took to wife ẖelīmath, who was born with Abel, and begot by her Enos. 3. Enos took to wife Ḥannā, the daughter of Jubal, the daughter of Hōḥ, the daughter of Seth, and begot by her Cainan. 4. Cainan took to wife Peryath, the daughter of Kōtūn, the daughter of Yarbāl, and begot by her Mahlālāl. 5. Mahlālāl took to wife Ṣeḥatpar, the daughter of Enos, and begot by her Yāred (Jared). 6. Jared took to wife Zebhîdhâ, the

daughter of Kuhlôn, the daughter of Kenan, and begot by her Enoch. 7. Enoch took to wife Zadhkîn, the daughter of Tôpîh, the daughter of Mahlâlâil, and begot by her Methuselah. 8. Methuselah took to wife Sâkhûth, the daughter of Sôkhîn, and begot by her Lamech. 9. Lamech took to wife Kîpâr, the daughter of Tûthâth, the daughter of Methuselah, and begot by her Noah.

9 10. Noah took to wife Haykâl, the daughter of Namûs, and he begot by her Shem, Ham and Japhet. 11. Shem begot Arpakhshar (Arphaxad). 12. Arphaxad begot Shâlâh (Salah). 13. Salah begot Âbhâr (Eber). 14. Eber begot Pâlâg (Peleg). 15. Peleg begot Ar'ô (Reu). 16. Reu begot Sârôgh (Serug). 17. Serug took to wife Kâhâl, the daughter of Peleg, who begot Nâhôr. 18. Nâhôr took to wife Napûsh (Yapûsh?), the daughter of Reu, and begot Tarah (Terah). 19. Terah took two wives, Yônâ and Salmûth; by Yônâ he begot Abraham, and by Salmûth he begot Sârâ (Sarah) [Fol. 39a, col. 1]. 20. Abraham took to wife Sarah and begot Isaac. 21. Isaac took to wife Rebecca and begot Jacob. 22. Jacob took to wife Leah and begot Judah. 23. Judah begot Parş (Pharez) by Tamar. 24. Pharez begot Hezron. 25. Hezron begot Aram. 26. Aram begot Amminadab. 27. Amminadab begot Nahshôn (Nahasson).

10 28. Nahasson begot Salmon. 29. Salmon begot Boaz, by Rahab. 30. Boaz took to wife Ruth, the daughter of Lot, and begot Obed. 31. Obed begot Jesse. 32. Jesse begot David the king. 33. David took to wife Bathsheba, and begot by her Solomon. 34. Solomon begot Rehoboam. 35. Rehoboam begot Abijah. 36. Abijah begot Asa. 37. Asa begot Jehoshaphat. 38. Jehoshaphat begot Joram. 39. Joram begot Ahaziah. 40. Ahaziah begot Joash. 41. Joash begot Amaziah. 42. Amaziah begot Uzziah. 43. Uzziah begot Jotham. 44. Jotham begot Ahaz. 45. Ahaz begot Hezekiah. 46. Hezekiah begot Manasseh. 47. Manasseh begot Amon. 48. Amon begot Josiah. 49. Josiah begot Jehoiakim. 50. Jehoiakim begot Jehoiachin. 51. Jehoiachin begot Salathiel. 52. Salathiel begot Nedabijah (sic). 53. Nedabijah begot Zerubbabel. 54. Zerubbabel begot Abiud. 55. Abiud begot Eliakim. 56. Eliakim begot Azor. 57. Azor begot Zadok. 58. Zadok begot Achin. 59. Achin begot Eliud. 11 60. Eliud begot Eleazar. 61. Eleazar begot Mâtthan. 62. Mâtthan took to wife Sabhrath, the daughter of Phinehas, and begot Jacob and Yônâkhîr. 63. Jacob took to wife Hadhbhîth, the daughter of Eleazar, and begot Joseph, the betrothed of Mary. Yônâkhîr took to wife Dînâ, that is to say, Hannâ,

the daughter of Pâkôdh, and sixty years after he had taken her to wife she brought forth Mary, of whom was born Christ.

The Genealogy of Mary.

12 And because Joseph was the son of Mary's uncle, by the fore-knowledge of God, Who knew that Mary would be certainly attacked by the Jews, Mary was given to Joseph, who was the son of her uncle, that he might take care of her. Observe, O our brother Nemesius, that the fathers of the blessed woman Mary belonged to the succession of the generations of David. [NOTE.—An alternative genealogy is given in the Book of the Bee (chapter xxxiii), and reads: David begot Nathan, Nathan begot Mattatha, Mattatha begot Mani, Mani begot Melea, Melea begot Eliakim, Eliakim begot Jonam, Jonam begot Levi. [Add Joseph, Juda and Simeon from Luke iii. 19, 20.] Levi begot Mattitha, Mattitha begot Jorim, Jorim begot Eliezer, Eliezer begot Jose, Jose begot Er, Er begot Elmodad, Elmodad begot Cosam, Cosam begot Addi, Addi begot Melchi, Melchi begot Neri, Neri begot Salathiel, Salathiel begot Zerubbabel, Zerubbabel begot Rhesa, Rhesa begot Johannan, Johannan begot Juda, Juda begot Joseph, Joseph begot Semei, Semei begot Mattatha, Mattatha begot Maath, Maath begot Nagge, Nagge begot Esli, Esli begot Nahum, Nahum begot Amos, Amos begot Mattitha, Mattitha begot Joseph, Joseph begot Janni, Janni begot Melchi, Melchi begot Levi, Levi begot Matthat, Matthat begot Heli, Heli begot Joseph.]

13 Behold, I have set thee upon a foundation of truth, which none of the [former] chroniclers found to stand upon; see, too, how these sixty-three generations [reaching] from Adam to the birth of Christ, succeeded each other. And the Jews also rejoiced because they also had found the generations of the families of their fathers. Observe, O our brother Nemesius, that in the days of Cyrus the FIFTH THOUSAND [YEARS] CAME TO AN END. And from the thousand [years] of Cyrus until the Passion of our Redeemer, the years were in number five hundred, according to the prophecy of Daniel, who prophesied and said, "After sixty-two weeks the Messiah shall be slain." And these weeks make five hundred years. [NOTE.—According to the Book of Adam (iv. 14), Daniel said, "After seven weeks Christ shall come, and shall be put to death." Now seven weeks are 490 years, for a great week contains 70 years. But on that the prophet said, "after seven years," he pointed to the [remaining] ten [of the 500 years]. Daniel did not say, "Christ shall come at the end of seven weeks," but "after seven weeks, and He shall be put to death."]

14 Behold, from this time the mouth of the Jews is shut, for they have dared to say that the Messiah hath not yet come. They must, perforce, do one of two things: either accept the prophecy of Daniel, or say, "We do not accept it." For the prophecy hath fulfilled itself, and the weeks have passed, and the Messiah hath been slain, and the Holy City hath been laid waste by Vespasian.

The Birth of Christ.

15 Observe now O thou lover of learning, our brother Nemesisius, in the forty-second year of the kingdom of Augustus, Christ was born in Bethlehem of Judah, as it is written in the Holy Gospel.

The Star and the Magi.

16 Now, it was two years before Christ was born that the star appeared to the Magi. They saw the star in the firmament of heaven, and the brilliancy of its appearance was brighter than that of every other star. And within it was a maiden carrying a child, and a crown was set upon his head. Now it was the custom of the ancient kings, and the Magi of the Chaldeans, to consult the Signs of the Zodiac about all the affairs of their lives. And when the Magi saw the star they were perturbed, and terrified, and afraid, and the whole land of Persia was disturbed. And the kings, and the Magi, and the Chaldeans and the wise men of Persia, were stupefied, and they were exceedingly afraid of the portent which they saw. And they said, "Peradventure the king of the Greeks hath determined to wage war against the land of Nimrod. And the Magi and the Chaldeans were terrified, and they consulted their books of wisdom, and through the might of the wisdom of their books they understood and learned, and stood upon the strength of the truth. Now, in truth, the Magi of the Chaldeans discovered that by means of the motions of the stars, to which they gave the name of "Signs of the Zodiac," they were able to know and understand the strength (or, importance) of events before they took place.

17 And this same knowledge is also given to those who go down into the sea, and by the motions of the stars they know beforehand when there is going to be a disturbance of the winds, and when a violent storm is going to rise up against them, and whenever they are about to be threatened with danger from winds and waves. Thus also was it with the Magi. When they saw and read in the "Revelation of Nimrod" they discovered therein that a

king was born in Judah, and the whole path of the Dispensation of Christ was revealed unto them. ¹⁸[NOTE.—As touching the nature of that star, whether it was a star in its nature, or in appearance only, it is right to know that it was not of the other stars, but a secret power which appeared like a star; for all the other stars that are in the firmament, and the sun and moon, perform their course from east to west. This one, however, made its course from north to south, for Palestine lies thus, over against Persia. This star was not seen by them at night only, but also during the day, and at noon; and it was seen at the time when the sun is particularly strong, because it was not one of the stars. Now the moon is stronger in its light than all the stars, but it is immediately quenched and its light dissipated by one small ray of the sun. But this star overcame even the beams of the sun by the intensity of its light. Sometimes it appeared, and sometimes it was hidden entirely. It guided the Magi as far as Palestine... This was not an ordinary movement of the stars, but a rational power. Moreover, it had no fixed path. It did not remain always in the height of heaven, but sometimes it came down, and sometimes it mounted up. Book of the Bee (chapter xxxviii).]

The Signs of the Zodiac

¹⁹[The names of the Babylonian Signs of the Zodiac were:— ²¹(The sign XL placed before each name is the determinative for star.) ²³On the first Zodiac which was set up by Tīāmat, the Evil One, see *The Babylonian Legends of the Creation*, London, 1921, page 17 (British Museum publication).] And straightway, according to what they had received from the tradition which had been handed down to them by their fathers, they left the East, and went up to the mountains of Nôdh, which lie inside the entrances to the East from the lands on the skirts of the North, and they took from them gold, and myrrh, and frankincense. And from this [passage] understand, O my brother Nemesius, that the Magi knew the whole service of the Dispensation of our Redeemer through the offerings which they brought: the gold was for a king, the myrrh for a physician, and the frankincense for a priest, for the Magi knew Who He was, and that He was a king, and a physician, and a priest. Now when the son of the king of Sheba was a little boy his father brought him to a Rabbi, and he learned the Book of the Hebrews better than all his companions and his fellow countrymen, and he said unto all his slaves, "It is written in all the books of genealogies that the king shall be born in Bethlehem."

The names of the Magi

²⁴ These are they who bore offerings to the King, kings, the sons of kings:—
1. Hôrmîzdadh of Mâkhôzdî, king of Persia, who was called "King of Kings," and dwelt in Lower Âdhôrhîn. 2. Îzgarad (Yazdegerd), the king of Sâbhâ. A stele of the IIIrd Dynasty from the E-Gig-Par at "Ur of the Chaldees." (See page 280.) The King Ur-Nammu making an offering to Nannar and Nin-Gal. From the great stele of Ur-Nammu. (See page 278.) Univ Of Cm 3. PER-ŌZĀDH, the king of Sheba, which is in the East. [NOTE.—In the Book of Adam (iv. 15) the kings are called Hor, king of Persia, Basantar, king of Saba, and Karsundas, king of the East. According to the Book of the Bee (chapter xxxix), the Magi were twelve in number, and their names were:— Zar-wândâd, the son of Artabân. Hôrmîzdâd, the son of Sîṭârûk (Sanṭarôk). Gûshnâsph (Gushnasp), the son of Gûnda-phar.

²⁵ Arshakh, the son of Mîhârôk. These four brought gold. Zarwândâd, the son of Wârzwâd. Îryâhō, the son of Kesro (Khusrau). Arṭahshesht, the son of Hōlîṭî. Ashtôn'âbôdân, the son of Shîshrôn. These four brought myrrh. Mehârôk, the son of Hûhâm. Aḥshiresht, the son of Haṣbân. Şardâlâh, the son of Baladân. Merôdâch, the son of Beldarân. These four brought frankincense.]

The Magi in Jerusalem

²⁶ And the Magi having made ready to go up, the kingdom of the mighty men of war was P perturbed and terrified, and there was with the Magi so mighty a following that all the cities of the East were in dismay before them, and Jerusalem also. And when they entered the presence of Herod, he trembled before them, and he commanded them, saying, "Depart in peace, and seek diligently for the young Child, and when ye have found Him, come and show me, that I too may go and make obeisance unto Him"; though deceit was hidden in Herod's heart, he offered homage with his mouth. Now when the Magi went up to Jerusalem there was great commotion in Judea, because of the edict of Augustus Cæsar, which commanded that every man should be registered in his country, and in the city of his fathers. Because of this Herod was greatly perturbed, and he said unto the Magi, "Go ye and search for Him." Now the Magi are called "Magi" because of the garb of Magianism in which the heathen kings arrayed themselves whensoever they offered up a sacrifice and made offerings to their gods. They made use of two

different kinds of apparel; that which appertained to royalty [they wore] inside, and that which appertained to Magianism outside. And thus also was it with those who went up prepared to make offerings to Christ, and they were arrayed in both kinds of apparel.

27 And when the Magi had gone forth from Jerusalem, and from the presence of Herod, that same star which had been their guide on the road appeared to them, and they rejoiced greatly. And the star went on before them until they entered the cave, where they saw the young Child swathed in bands and laid in a manger. Whilst they were on their way up thither they said within themselves, "When we arrive there we shall see mighty and wonderful things, according to the law and custom which prevail among royal personages when a king is born." Thus did they think—that they would find in the land of Israel a royal palace, and couches of gold with cushions laid upon them and the king and the son of the king arrayed in purple, and awe-struck soldiers and companies of royal troops, and the nobles of the kingdom paying him honour by presenting gifts, and tables laid out with meats fit for the king, and vessels of drink standing in rows, and men servants and women servants serving in fear. Such were the things which the Magi expected to see, but they saw them not; they saw sights which were far better than these when they went into the cave. They saw Joseph sitting in astonishment, and Mary in a state of wonderment, but there was no couch with cushions laid upon it, and no table with

28 P 2 food laid out upon it, and no sign of the preparations which accompany royal state. And although they saw all this humble estate and poverty, they had no doubt in their minds, but they drew nigh in fear and made obeisance to Him in honour, and they offered unto Him, gold, and myrrh, and frankincense. And it was very grievous unto Mary and Joseph that they had nothing to set before them, but the Magi fed themselves with food of their own providing.

The Circumcision of Christ.

29 Now Christ was eight days old when the Magi presented their offerings; and Mary received them at the very time when Joseph circumcised Christ. In truth, Joseph circumcised Him according to the Law, but he only went through (or imitated) the act of cutting, for no [flesh] whatsoever was cut off from Him. For as [a rod of] iron passeth through the fire and cutteth the rays

thereof, without any part of it being cut off from it, so in like manner was Christ circumcised without anything being taken from Him.

The Conversion of the Magi.

³⁰ And the Magi lived with the Child three days, and they saw the hosts of heaven going up and coming down to Christ. And they heard the sound of the praises of the angels, who sang hymns and cried out, "Holy, Holy, Holy, Mighty God, with whose praises the heavens and the earth are filled." And they were in great fear, and in truth they believed in Christ, and said, "This is the King Who hath come down from heaven and become man." And Per-ôzdhâdh answered and said unto them, "Now know I that the prophecy of Isaiah is true. For when I was in the school of the Hebrews I read in [the Book of] Isaiah, and I found [written] therein thus: 'For unto us a child is born, and unto us a son hath been given. And His Name shall be called Wonderful, and Counsellor, and God, Giant of the Worlds' (Isa. ix. 6). And it is written in another place, Behold, a virgin is with child, and she shall bring forth a son, and His name shall be called Emmanuel,' which is, being interpreted, 'God with us' (Isa. vii. 14). And because He became like a man, and the angels were coming down from heaven to Him, truly He is the Lord of angels and men. And all the Magi believed and said, Truly this King is God. Kings are born unto us frequently, and mighty men, the sons of mighty men, are born unto us on earth, but it is an unheard-of thing for the angels to come down to them." And straightway they all rose up, and did homage to Him as the Lord and King of the world. And having prepared food for their journey, they went down to their own country by a desert road.

The Massacre of the Innocents

³¹ Now, there are certain men who will dispute this [statement] and say, "Where was Christ when the children were massacred, for it is written that He was not found in the land of Judah?" It was because of this massacre that He fled to Egypt, so that there might be fulfilled that which is written. "From Egypt I called my Son" (Hos. xi. 1). And know this also. When Christ entered Egypt all the idols therein were swept from their places, and fell down, and were broken, so that there might be fulfilled that which is written, "Behold, the Lord rideth on a swift cloud, and entereth Egypt, and the idols of Egypt shall be broken before Him" (Isa. xix. 1). [NOTE.—When

Joseph and Mary and the Child reached the gate of the city of Hermopolis, there were by the two buttresses of the gate two figures of brass that had been made by the sages and philosophers; and they spoke like men. When our Lord entered Egypt these two figures cried out with a loud voice, saying, "A great king has come into Egypt." Book of the Bee (chapter xl.)]

³² And He did not return from Egypt [at once], but lived there until Herod died, and after him reigned Archelaus. Now, thou must know, O my brother Nemesius, that, even as I have already told thee, all the men who were under the rule of Herod were [included] in that registration for taxation; and the registration was completed in fifty days. And it was not until this registration was completed and sealed, and until Herod had sealed it and sent it to Augustus in Rome, that the Messiah was searched for; up to that time no children had been slain. And it was during the commotion caused by that registration that Christ was born. When forty HEROD 217 days after His birth had been fulfilled, Christ went into the Temple of the Lord. And Simeon the Aged, the son of Joshua bar-Yôzâdhâk, in whose days the captivity went up from Babel, took Him in his arms. Now, Simeon was five hundred years old when he took Christ in his arms.

The Flight into Egypt.

³³ And straightway the angel said unto Joseph, "Arise, take the young Child and His mother, and flee into Egypt." And when the registration was completed, the Jews were dismissed, so that each man might depart to his own district and to his own village.

Herod and John the Baptist.

³⁴ Then did Herod enquire for the Magi, and when he was told, "they have gone back to their own country," he was exceedingly wroth, and he sent straightway and slew all the young children in Bethlehem, and in all the villages round about. And when Herod had passed among the slain children, and they did not find there [the body of] John, the son of Zacharias, he said, Truly, his son will reign over Israel." For he had heard of what had been said unto Zacharias by the angel, when he announced to him concerning [the birth of] John. And Herod sent to Zacharias [and commanded him] to bring John, and Zacharias said, "I am a priest, and I minister in the Temple of the Lord; I do not know where the Child and his mother are." And because of

these words Zacharias was slain between the bench (or, steps) and the altar. Now, Elizabeth had taken John and gone forth into the desert.

The Death of Herod.

³⁵ And as for Herod, a divine punishment that was pitiless overtook him, and he fell ill of a sickness through which he stank, and his body melted away into a mass of worms, and he suffered most grievous pains, and at length people were unable to come near him because of his putrid smell. And through that bitter suffering his soul departed into outer darkness. Nevertheless, by his death he destroyed many. [NOTE.—First of all, he slew his wife and his daughter, and he killed one man of every family, saying, "At the time of my death there shall be mourning and weeping and lamentation in the whole city." His bowels and his legs were swollen with running sores, and matter flowed from them, and he was consumed by worms. He had nine wives and thirteen children. There was a knife in his hand, and he was eating an apple; and by reason of the severity of his pain, he drew the knife across his throat, and cut it with his own hand; and his belly burst open, and he died and went to perdition. An evil fate also overtook Bôziyâ, the daughter of Herodias, who begged for the head of John the Baptist on a charger. Having given the saint's head to her mother, she went out to dance upon the ice, but the ice broke and she sank into the water up to her neck, and no one could deliver her. At length men came with the sword which had been used in beheading John, and they cut off Bôziyâ's head and gave it to her mother. The right hand with which Herodias took up John's head withered, and when she saw the heads of the saint and her daughter she became blind, and Satan entered her and bound her with fetters. See Book of the Bee (chapters xxxix and xli).]

³⁶ Now Herod had said unto Archelaus his son, and unto Shâlôm his sister, "Immediately I am dead, let those whom I have fettered in prison be slain"—now he had imprisoned one person from every house. And he said, "I know that the Jews will feel great joy at my death. But in order that they may not rejoice and be glad whilst ye are sorrowful and are weeping, let all those whom I have shut up in prison be slain, so that through their death they may cause lamentation unintentionally." And Archelaus and Shâlôm did as Herod commanded them, and when this order had been carried out in all Judea there remained not one house in which there was not lamentation, even as it was in Egypt [in days of old].

Christ returns to Galilee.

³⁷ And when Herod died, and his death had been announced to Joseph, he went back to Galilee. And when Christ was thirty years old He was baptized by John. Now John was in the desert all the days of his life, and he lived upon the root which is called "Kâmûş," which is wild honey. [According to some this root was like unto a carrot.] And in the twelfth year of the kingdom of Tiberius Christ suffered.

Chronological statement.

³⁸ Understand now and see, O my brother Nemesius, that in the days of Yârêd, in his fortieth year, the FIRST Thousand Years came to an end. In the six hundredth year of Noah the SECOND Thousand Years came to an end. In the seventy-fourth year of Reu the THIRD Thousand Years came to an end. In the twenty-sixth year of Âhôr (Ehud) the FOURTH Thousand Years came to an end. In the second year of Cyrus the FIFTH Thousand Years came to an end. And in the five hundredth year of the SIXTH Thousand Years Christ was born in His human form.

The Crucifixion of Christ.

³⁹ And know thou also that Christ dwelt in Mary, and suffered in Nazareth, and was born in Bethlehem, and was laid in a manger, and was carried by Simeon in the Temple of Solomon, and was reared in Galilee, and was anointed by Mary Magdalene, and ate the Passover in the house of Nicodemus, the brother of Joseph of Râmethâ, and was bound in the house of Hannân, and was struck with a reed in the house of Caiaphas, and embraced the pillar and was scourged with a whip in the Prætorium of Pilate, and on Friday, on the first day of Nisân (April), on the fourteenth day of the moon, our Redeemer suffered. At the FIRST HOUR of Friday God fashioned Adam from the dust, and at the first hour of Friday Christ received spittle from the sons of Adam. At the SECOND HOUR of Friday the wild beasts, and the cattle, and the feathered fowl gathered themselves together to Adam, and he gave names to them as they bowed their heads before him. And at the second hour of Friday the Jews gathered themselves together against Christ, and they gnashed their teeth at Him, even as the blessed David said, "Many bulls have gathered together round about me, bulls of Bashan have beset me round" (Ps. xxii. 12).

⁴⁰ At the THIRD HOUR of Friday a crown of glory was placed on the head of Adam, and at the third hour of Friday the crown of thorns was placed on the head of Christ. Three Hours was Adam in Paradise and shining with splendour, and three hours was Christ in the Judgment Hall being beaten by creatures that had been fashioned out of dust. At the SIXTH HOUR Eve went up to the tree of the transgression of the commandment, and at the sixth hour Christ ascended the Cross, the Tree of Life. At the SIXTH HOUR Eve gave unto Adam the fruit of the gall of death and at the sixth hour the crowd of iniquity gave unto Christ vinegar and gall. For THREE HOURS Adam remained under the Tree naked, and for three hours was Christ naked on the wood of the Cross. And from the right side of Adam went forth Eve, the mother of mortal offspring, and from the right side of Christ went forth baptism, the mother of immortal offspring.

⁴¹ On Friday Adam and Eve sinned, and on Friday their sin was remitted. On Friday Adam and Eve died, and on Friday they came alive. On Friday Death reigned over them, and on Friday they were freed from his dominion. On Friday Adam and Eve went forth from Paradise, and on Friday our Lord went into the grave. On Friday Adam and Eve became naked, and on Friday Christ stripped Himself naked and clothed them. On Friday Satan stripped Adam and Eve naked, and on Friday Christ stripped naked Satan and all his hosts, and put them to shame openly. On Friday the door of Paradise was shut and Adam went forth, and on Friday it was opened and a robber went in. On Friday the two-edged sword was given to the Cherub, and on Friday Christ smote with the spear, and brake the two-edged sword. On Friday kingdom, and priesthood, and prophecy were given unto Adam, and on Friday priesthood, and kingdom, and prophecy were taken from the Jews.

⁴² At the NINTH HOUR Adam went down into the lowest depth of the earth from the height of Paradise, and at the ninth hour Christ went down to the lowest depths of the earth, to those who lay in the dust, from the height of the Cross. Know also that Christ was like unto Adam in everything, even as it is written. In that very place where Melchisedek ministered as a priest, and where Abraham offered up his son Isaac as an offering, the wood of the Cross was set up, and that self-same place is the centre of the earth, and there the Four Quarters of the earth meet each other. For when God made the earth His mighty power was running before it, and the earth was running after it, and the power of God stood still and became motion-

less in Golgotha; and that same place formeth the boundary of the earth. When Shem took up the body of Adam, that same place, which is the door of the earth, opened itself. And when Shem and Melchisedek had deposited the body of Adam in the centre of the earth the Four Quarters of the earth closed in about it, and embraced Adam, and straightway that opening was closed firmly, and all the children of Adam were not able to open it. And A street of private houses recently excavated in the city of "Ur of the Chaldees." The houses were built about 2100 B.C., i.e. about the time when Abraham and his father Terah were living in Ur; this street must have been seen by these patriarchs. They are the first private houses of the period to be discovered, and their state of preservation is such that it is possible to reconstruct the general plan of the house of a well-to-do citizen of Ur. (See page 284.)

⁴³ Un Of C.A. when the Cross of Christ, the Redeemer of Adam and his sons, was set up upon it, the door of that place was opened in the face of Adam. And when the Wood (i.e. the Cross) was fixed upon it, and Christ was smitten with the spear, and blood and water flowed down from His side, they ran down into the mouth of Adam, and they became a baptism to him, and he was baptized. Now when the Jews crucified Christ on the Wood, they divided His garments among them beneath the Cross, even as it is written. His tunic was of purple, which is the raiment of royalty; and when they stripped Him of the raiment of royalty Pilate would not permit the Jews to array Him in ordinary apparel, but only in the actual raiment of royalty, either purple or scarlet. By both of these it might be known that He was a king. For it is impossible for any other man to wear purple; only a king can do this. And one of the Evangelists hath said, "The soldiers put on Him a purple robe" (Mark xv. 17; John xix. 2, 5), and this is a true word and is highly credible; and another Evangelist uses the word "scarlet" (Matt. xxvii. 28), and he proclaimed what was true. The scarlet garment indicateth to us blood, and the purple garment water; for the scarlet one was like unto blood, and the

⁴⁴ Q purple one was like unto water. The scarlet garment proclaimeth the joyful and immortal nature of man, and the purple one the sad and mortal nature of man. Understand, therefore, O our brother Nemesius, that scarlet proclaimeth life. Now the spies said prophetically to Rahab, the harlot, "thou shalt tie a thread of scarlet to the window" (Joshua ii. 18) when they descended having been [well] entreated by her. And through her they pre-

figured a certain matter, for the window [symbolized] the side of our Lord Christ, and the thread of scarlet His precious blood which produced life. ⁴⁵ And they (i.e. the Jews) wove a crown of spikes of thorn bushes, and set it upon His head. And they arrayed Him in royal apparel, not knowing what they were doing. And they bowed the knee, and made obeisance unto Him, and they spake with their mouths, without being compelled to do so, saying, "Hail to Thee, King of the Jews. Observe ye, O my brethren, that not even in His death did He lack the [sign of] royalty. And when the Jews and the soldiers who were the servants of Herod and Pilate were struggling together to rend the tunic of Christ to divide it among them, they did so because they all eagerly desired the beauty of the sight thereof. And the centurion also who watched the Cross himself testified before all the crowd, saying, "Verily, this man is the Son of God. And this centurion said unto them, "The orders which have been given to me do not permit me to rend the apparel of royalty, but cast lots for it [and we shall see] to whom it will come"; and when the Jews and the soldiers of the king had cast lots, the lot fell upon one of the soldiers of Pilate. Now the tunic of our Lord had no seam, but had been woven whole in one piece.

⁴⁶ And whensoever there was a lack of rain in the place where it had been deposited and taken care of, the people used to bring out the tunic, and as soon as they lifted it up towards heaven an abundance of rain fell. And also, whensoever the soldier who had received it lacked rain for his crop, he brought out the tunic, and it worked this miracle. Now the tunic was taken away by force from the man who got it by Pilate, who sent it to the Emperor Tiberius. To us this tunic indicateth the Orthodox Faith, which all the nations [joined] together are unable to cleave. ⁴⁷ Three valuable gifts, than which there is nothing more valuable, were given to the Jews in olden time, namely, royalty, priesthood, and prophecy: prophecy by the hand of Moses, priesthood by the hand of Aaron, and royalty Q 2 by the hand of David. These three gifts which the generations and families of the children of Israel had enjoyed for [many] years were taken from them in one day; and they were stripped of all three of them, and became aliens to them, that is to say, prophecy by the Cross, priesthood by the rending of the tunic [of Christ], and royalty by the crown of thorns. Moreover, that spirit of compassion (or propitiation) which had dwelt in the Temple, in the Holy of Holies, forsook them and departed. And the curtain (or veil) of the sanctuary was cleft in

twain. And the Passover fled from them, for they never celebrated another Passover in it. And know, O my brethren, that when Pilate pressed them to go into the Judgment Hall, they said unto him, "We are unable to go into the Prætorium, because up to now we have not eaten the Passover."

48 And when the sentence of death had been passed on our Lord by Pilate, they (the Jews) made haste and went into the sanctuary and brought out from thence the carrying poles of the Ark of the Covenant, and out of them they made the Cross of Christ. Verily it was meet that these pieces of wood which used to carry the Covenant should also carry the Lord of the Covenant. The Cross of Christ was formed of two pieces of wood which were of the same height, and depth, and length, and breadth. And Paul the Apostle laboured exceedingly that the Gentiles might know what was the might of the Cross, which embraced the height, and depth, and length, and breadth of the earth. And when they raised up Christ, the Lamp of Light of all the earth, and set Him upon the candlestick of the Cross, the light of the sun became dark, and was extinguished, and a covering of darkness was spread over the whole earth. Three nails were driven into the body of our Redeemer, two through His hands, and one through both His feet. And there were two thieves [with Him], one on His right hand and one on His left hand.

49 And they handed out to Him vinegar and gall in a sponge. By the vinegar which they gave unto Him it was made known concerning them that their will was changed from what it had been formerly, and that they had turned themselves from integrity to wickedness, and by the gall was made known the bitterness of the accursed serpent which was in them. And they showed that they also had belonged to that good vineyard from which prophets, and kings, and priests, and they themselves had drunk; but because they had become wicked heirs, who would not labour in the vineyard of my beloved, they produced husks instead of grapes, and the wine which they pressed out therefrom was sour. And having crucified the Heir on the Wood, they mixed some of the impurity of their wickedness with their sour wine and gave Him to drink of the wine from the vineyard of the Gentiles; but He would not drink [saying], "Give me of that vine which My Father brought out of Egypt." For Christ knew that the prophecy of Moses which had been prophesied concerning them had been fulfilled in them; for Moses said, "Your grapes are grapes of gall, your clusters are bitter. Your poison is the

poison of the serpent, and their head is that of a malignant viper. These are the things which ye render unto the Lord" (Deut. xxxii. 32, 33).

⁵⁰ Observe, O my brother Nemesius, that the blessed Moses with the eye of the Spirit foresaw the things which they were going to do to Christ [and said], "These are the things which ye render to the Lord." The congregation of the crucifiers was a decayed vine, its daughters were bitter grapes, and its sons were clusters of gall. Their head was Caiaphas, the malignant viper, and they were all evil serpents, and all of them were filled with the venom of Satan, who is the Evil Serpent. Instead of the water of the rock which had been given them to drink in the wilderness, they gave Him vinegar to drink, and instead of manna, the gall of the quail. They did not give Him a cup to drink from, but a sponge, so that they might show that the blessing of their fathers had been swept away from them. Now this is evident from what follows: When a vessel is empty and there is no wine in it, they wash and wipe it with a sponge. Even so did the Jews do when they crucified Christ, [for] with a sponge they wiped away and removed from themselves royalty, and priesthood, and prophecy, and the religion of Christ, and gave them to Christ, and the vessels of their bodies washed and empty remained only.

⁵¹ And the Law and the Prophets having been fulfilled, and Adam having been sent and seen the fountain of living water which was poured out from above for his redemption then was Christ smitten with the spear, and blood and water flowed down from His side; but they were not mingled with each other. For what reason did the blood come forth before the water? For two reasons: First, that through the blood life might be given unto Adam, and then, after life and resurrection, the water for his baptism. Secondly, that through the blood He might show that He was immortal, and through the water He might show that He was mortal, and a bearer of sufferings. The blood and the water ran down into the mouth of Adam, and Adam was redeemed, and put on a garment of glory. And Christ wrote the edict of His return with the blood of His own Person, and despatched it by the thief.

⁵² And when an end had been made of everything, the writ of repudiation of the congregation was written, and the congregation became a thing cast aside, and it was stripped of its glorious raiment, even as in times of old David had, through the Holy Spirit, said and prophesied, saying, "Even unto the horns of the altar" (Ps. cxviii. 22?)—to this pass were the festivals of the

Jews brought. " Unto the horns of the altar " [means] to the crucifixion of Christ, that is to say:

The Genealogy of Christ

⁵³ From Adam to Seth; from Seth to Enos; from Enos to Cainan; from Cainan to Mahalâlâêl; from Mahalâlâêl to Jared; from Jared to Enoch; from Enoch to Methuselah; from Methuselah to Lamech; from Lamech to Noah; from Noah to Shem; from Shem to Arphaxad; from Arphaxad to Salah; from Salah to Eber; from Eber to Peleg; from Peleg to Reu; from Reu to Serug; from Serug to Nahor; from Nahor to Terah; from Terah to Abraham; from Abraham to Isaac; from Isaac to Jacob; from Jacob to Judah; from Judah to Pharez; from Pharez to Hesron; from Hesron to Aram; from Aram to Amminadab; from Amminadab to Nahasson; from Nahasson to Salmon; from Salmon to Boaz; from Boaz to Obed; from Obed to Jesse; from Jesse to David; from David to Solomon; from Solomon to Rehoboam; from Rehoboam to Abijah; from Abijah to Ara; from Ara to Jehoshaphat; from Jehoshaphat to Joram; from Joram to Ahaziah; from Ahaziah to Joash; from Joash to Amaziah; from Amaziah to Uzziah; from Uzziah to Jotham; from Jotham to Ahaz; from Ahaz to Hezekiah; from Hezekiah to Manasseh; from Manasseh to Ammon; from Ammon to Josiah; from Josiah to Jehoahaz; from Jehoahaz to Jehoiakim; from Jehoiakim to Jehoiachin; from Jehoiachin to Salathiel;

⁵⁴ from Salathiel to Zerubbabel; from Zerubbabel to Abiud; from Abiud to Eliakim; from Eliakim to Azor; from Azor to Zadok; from Zadok to Achin; from Achin to Eliud; from Eliud to Eleazar; from Eleazar to Mathan; from Mathan to Jacob and Yônâkhîr; from Yônâkhîr to Mary; from Mary to the manger; from the manger to circumcision; from the circumcision to the Temple; from the Temple to Egypt; from Egypt to Galilee; from Galilee to Jerusalem; from Jerusalem to the Jordan; from the Jordan to the desert; from the desert to Judah; from Judah to the preaching; from the preaching to the Upper Chamber; from the Upper Chamber to the Passover; from the Passover to the Judgment Hall; from the Judgment Hall to the Cross; from the Cross to the grave; from the grave to the Upper Chamber; from the Upper Chamber to heaven; and from heaven to the throne. He sitteth on the right hand of His Father.

The end of the two and sixty weeks

⁵⁵ Observe, O our brother Nemesius, how the generations and families have succeeded each other; from Adam to the Jews, and the Jews also from one [generation] to another until the Cross of Christ. From that time and onwards the festivals of the Jews have ceased, even as the blessed David saith concerning them: "Bind our festivals with chains even to the horns of the altar" (Ps. cxviii. 27). The chains are the families which are linked each to the other, and the altar is the Cross of Christ. The festivals of the Jews succeeded each other until the Cross of Christ, in priesthood, and royalty, and prophecy, and Passover; but from the Cross of Christ up to the present they all have ceased, even as I have said. The Jews have no longer among them a king, or a priest, or a prophet, or a Passover, even as Daniel prophesied concerning them, saying, "After two and sixty weeks Christ shall be slain, and the city of holiness shall be laid waste until the completion of things decreed" (Dan. ix. 26). That is to say, for ever and ever.

Christ's body is embalmed and laid in the tomb made for Joshua, the son of Nôn

⁵⁶ And when the end of all the Law and the Prophets had come, and Christ was hanging on the Cross, Joseph, the brother of Nicodemus and Cleophas, went in to Pilate—now he was the bearer of the seal-ring of Pilate, and was a councillor, and had free intercourse with him—and asked for the body of our Redeemer; and Pilate commanded that it should be given to him. And when Joseph had taken His body, straightway Pilate commanded that the garden also in which the grave was situated should be given to him; it belonged to Joseph, and it had been given unto him as an inheritance by Phinehas, the Levite, the son of Joseph's uncle. Now Joseph was from Jerusalem, but he had been made a councillor in Râmthâ, and all the letters which had been written during the whole period of Pilate's administration had been sealed with the seal which Joseph carried. And when Joseph had taken down the body of our Lord from the Cross, the Jews ran and took the Cross, and brought it into the Temple, because [the pieces of wood thereof] were the bearing poles of the Ark of the Covenant. And Nicodemus also embalmed the body of our Lord [and swathed it] in clean, new linen swathings, and Joseph made it ready for the grave and buried it in a new tomb which had been made for Joshua, the son of Nôn, to be buried in.

57 And because he saw with the eye of the Spirit and the way of the Dispensation of Christ had appeared to him, he took the stone which had travelled about with the children of Israel in the desert and placed it at the door of the tomb, and therefore he was not buried in it. And when Joseph, and Nicodemus, and Cleophas had buried Christ, they laid that stone before the door of the building of the tomb. And the high priests, and men of the house of Pilate, went out and set seals on the grave and on the stone.

The Cross of Christ.

58 And now, my brother Nemesius, be amazed and give praise to God that all the straps (or, ligatures) of the... of Christ were joined together on the bearing poles of the Ark of the service of God and the covering of the sanctuary of propitiation. This was what God commanded Moses: to make a breast-plate of judgment (Exod. xxviii. 15) and of peace; of judgment for the Jews who crucified Him and of peace for the Gentiles who have believed in Him. His Cross was made of the wood of the Sanctuary, His grave was a new one, which had been made for the death of Joshua, the son of Nôn, and the stone (or rock), which is Christ, had when in the desert given water to six hundred thousand people, and now it became an altar and gave life to all the Gentiles. And the saying of the Apostle, " that rock was Christ " (I Cor. x. 4) is true and well worthy of belief. Joseph was a councillor in Râmthâ, Nicodemus was a teacher of the Law in Jerusalem, and Cleophas was the recorder of the Hebrews in 'Amâôs. Nicodemus prepared everything which was required for the Passover in the Upper Chamber; and Joseph made Him ready for burial and buried Him in his own inheritance, and Cleophas received Him into his house. And when He had risen from the dead these men became to Him true and faithful brethren.

The trilingual inscription above the Cross

59 And when Joseph brought Him down from the Cross, he took away that inscription which was spread out above His head, that is to say, over the head of the Cross of Christ, because it had been written by Pilate in Greek, and Latin, and Hebrew. And why did Pilate write in it no word of the Syrians? Because the Syrians participated in no way whatsoever in the [shedding of the] blood of Christ. And Pilate, a wise man and a lover of the truth, did not wish to write a lie as wicked judges do, but he did according to what is written in the Law of Moses. Pilate wrote in the inscription [the names of the

languages of] those who condemned the innocent in the order in which the slayers of Christ laid their hands upon Him, and he hung the writing above Him. Herod was a Greek, Caiaphas was a Hebrew, and Pilate a Roman. Now the Syrians had no part in the murder of Christ, and to this testifieth Abhgar, king of Edessa, who wished to take Jerusalem and destroy it because the Jews crucified Christ. [See Cureton, *Doctrine of Addai*, ed. Phillips, page 30; Cureton, *Ancient Syrian Documents*, page 107; and Wright, *Journal of Sacred Literature*, No. XX, New Series, January, 1865.]

The Harrowing of Hell.

⁶⁰ Now the descent of Sheol was not in vain, for it was the cause of manifold benefits to our race. He dismissed Death from his domination. He preached the resurrection to those who were lying in the dust, and He pardoned those who had sinned against the Law. He laid waste Sheol, and slew sin. He put Satan to shame, and made the devils sad, and He abrogated sacrifices and offerings and made an apology for Adam, and abolished the festivals of the Jews. [NOTE.—According to the Coptic Book of the Resurrection, which is attributed to Bartholomew the Apostle, Christ broke down the doors of hell, and smashed the bolts, and destroyed the doorposts and frames. He overthrew the blazing furnaces of brass, and extinguished their fires, and, sweeping everything out of hell, He left it like a desert. He fettered the "Shameless One," and bound the ministers of Satan, and tied up a devil called Melkhir with a chain. See British Museum MS. Oriental No. 6804, and Budge, *Coptic Apocrypha*, page 184.]

The Resurrection of Christ

⁶¹ And having risen from the grave on the third day, Christ appeared to Kipâ (Peter) and John. And whilst Christ was in the grave, and the watchmen were sitting round about it, Simon Peter conceived the design of giving the watchmen wine to drink so that they might become drunk and fall asleep, when he intended to rise up and open the tomb, and take out the body of Christ without breaking the seals on the tomb, so that the Jews might not say, "Assuredly His disciples stole Him away." And whilst the watchmen were eating and drinking, Christ rose up and showed Himself to Kipâ (Peter), for He had indeed risen. And Peter believed that He was truly Christ, the Lord of the heavens and the earth, and did not approach the tomb. And afterwards Christ also appeared to the watchmen openly, and He went to His dis-

ciples in the Upper Chamber, and Thomas felt Him. And He appeared to His disciples on the sea shore. Now, though Simon Peter denied Him thrice before the Jews, he acknowledged Him thrice before the disciples. And Christ delivered to him and committed to his hands all His flock, saying, before His disciples, "Feed thou for Me My sheep and lambs and ewes," that is to say, men, women and children. And forty days after His Resurrection He bestowed upon the Apostles the laying on of hands of the priesthood, and He went up to heaven, and sat down on the right hand of His Father.

62 Then the Apostles gathered themselves together and went up into the Upper Chamber with Mary, the Holy Virgin, and Simon Peter baptized Mary, and John, the virgin, received her [into his house]. And they decreed a fast until they had received the Spirit, the Paraclete, 1. Limestone plaque with reliefs representing the King and his sons pouring out a libation to Nannar, the Moon-god. (See page 278.) 2. A priest pouring out a libation before a shrine. Behind him is the high priestess and men bearing offerings. (See page 278.) Alabaster rams from a throne. (See page 278.) Un 3 OF at Pentecost, they all being gathered together. And tongues (i.e. languages) were distributed among them, so that each of them might go and teach that nation in the tongue which he had received, so that there might never be strife among them. Here endeth the "BOOK OF THE ORDER OF THE SUCCESSION OF FAMILIES FROM ADAM TO CHRIST," which is called the "Cave of Treasures."

63 And to God be glory for ever!

THE TESTAMENT OF ADAM

1[The Ethiopic text and an Arabic version was published by Bezold in Nöldeke's *Festschrift*, Gieszen, 1906. See also Brit. Mus. Add. 16251 and Add. 16217 (Dillmann, *Catalogus*, Nos. XXXIV and XXXVII).]

The Hours of the Day.

2 And, moreover, understand thou concerning the hours of the day and of the night, and how it is seemly that ye should make supplication to God, and to pray to Him at each of His seasons. For my Creator taught me all this, and He told me the names of all the wild animals and beasts, and of the birds of heaven, and then God made me to understand the number of the hours of the day and of the night, and He told me how the angels praise God. Understand, then, O my son, that at the first hour of the day the prayer of my chil-

dren ascendeth to God. And at the second hour the prayer and petition of the angels take place. At the third hour the birds of the heavens praise Him. And at the fourth hour the spiritual beings worship Him. And at the fifth hour all the wild beasts and animals salute Him. At the sixth hour the petition of the Kîrûbêl (Cherubim) taketh place. And at the seventh hour all the angels enter the presence of God, and go forth therefrom, for at this hour the prayer of every living thing ascendeth to God. At the eighth hour the shining denizens of heaven praise Him. And at the ninth hour the angels of God who stand before the throne of the Most High do homage unto Him. And at the tenth hour the Holy Spirit overshadoweth the waters, and the devils flee away and remove themselves from the waters.

³ And if the Holy Spirit did not overshadow the waters at this hour every day, no one could drink of the waters, [for if he did] his flesh (i.e. body) would be destroyed by the evil devils. And if the priest taketh water at this hour and mixeth with it holy oil, and anointeth the sick and those who are possessed of foul spirits with the mixture, they shall be healed of their sickness. And at the eleventh hour the glorifyings of the righteous take place. And at the twelfth hour God, the Most High, receiveth the prayers and petitions of the children of men. ⁴R 2 And at the first hour of the night the devils render thanks and praise to God Most High, and there is in them no evil and no harm for anyone until they have finished their service of homage. And at the second hour of the night the fish and every creature that is in the waters praise God, and the wild beasts and the whales. And at the third hour the fire praiseth Him—now it is in the lowest depth, and in that hour no one can address Him (?). And at the fourth hour the Sûrâfêl (Seraphim) proclaim Him Holy. And at the fifth hour the waters which are above the heavens praise Him. Now long ago I sat and listened to the angels at this hour, and [marvelled] how they cried out; [their cry] was like the noise of a mighty wheel, and they cried out like the waves of the sea with the voice of praise to God. And at the sixth hour the clouds praised God in fear and trembling. And at the seventh hour the earth was hushed in silence and every creature that was upon it, and the waters slumbered. And if at this hour the priest taketh some water and mixeth holy oil with it, and he anointeth therewith the sick and those who cannot sleep at night because of [their] pain, those who are sick will be healed, and those who are wakeful will fall asleep.

5 At the eighth hour the earth maketh to grow grass and green herbs, and maketh the trees to put forth leaves and fruit. And at the ninth hour the angels perform their service of homage to God, and the prayer of the children of men cometh into the presence of God the Most High. And at the tenth hour the gates of heaven are opened, and God heareth the prayer of the children of the believers, and the petition which they ask from God is granted unto them. And at the sound of the wings of the Seraphim at that time the cocks crow and praise God. And at the eleventh hour there is joy and gladness on all the earth, for the sun entereth into the Garden (i.e. Paradise), and his light riseth in all the ends of the world, and illumineth every created thing. And at the twelfth hour it is befitting for my children to stand up before God, and pay homage to Him, for at this hour there resteth a great silence on all the heavenly beings.

Adam Foretells the Coming of Christ.

6 Now therefore know thou all this, and hearken unto my word, and understand that the Word of God, the Most High, shall come down upon the earth, even as He told me at the moment when He thrust me out from the Garden (Paradise). For He told me that His Word in later days should become man from a woman who was a virgin whose name was Mary, and should hide in her, and put on flesh, and be born like a man with great power, and operative skill and knowledge. No one shall know Him except Himself and him to whom He manifested [Himself]. And God said that He should go about with people on the earth, and grow in days and years, and should perform signs and wonders openly, and should walk upon the sea as upon dry land, and should rebuke the sea and the winds openly, and they should be subject unto Him, and that He should cry out to the waves of the sea and they should make answer to Him speedily. And that He should make the blind to see, and the lepers to be cleansed, and the deaf to hear, and the dumb to talk, and should raise up the paralytics, and make the lame to walk, and should turn many from error to the knowledge of God, and should drive out the devils from men.

7 And besides [these things] God spake unto me, saying, "Be not sorrowful, O Adam, for thou didst wish to become a god and didst transgress my command. Behold, I will stablish thee, not at this present, but after a few days." And again He spake unto me, saying, "I am God Who made thee to go forth from the Garden of Joy into the earth, which shall shoot forth thorns

and brambles, and thou shalt dwell therein. Bend thy back, and make thy knees to totter in old age, and I will make thy flesh food for the worms. And after five days and half a day I will have compassion upon thee, and shew thee mercy in the abundance of my compassion and my mercy. And I will come down into thy house, and I will dwell in thy flesh, and for thy sake I will be pleased to be born like an [ordinary] child. And for thy sake I will be pleased to walk in the market place. And for thy sake I will be pleased to fast forty days. And for thy sake I will be pleased to accept baptism. And for thy sake I will be pleased to endure suffering. And for thy sake I will be pleased to hang on the wood of the Cross. All these things [will I do] for thy sake, O Adam."

8 To Him be praise, and majesty, and dominion, and glory, and worship, and hymns, with His Father and the Holy Spirit from this time forward and for ever and ever. Amen. Furthermore, thou must know, O my son, Seth, behold a Flood shall come and shall wash the whole earth because of the children of Kāyal (Cain), the murderer, who slew his brother through jealousy, because of his sister Lūd. And after the Flood and many weeks the latter days shall come, and everything shall be completed, and his time shall come and fire shall consume everything which is found before God, and the earth shall be sanctified, and the Lord of Lords shall walk about on it." And Seth wrote down this Commandment, and sealed it with his seal, and with the seal of his father Adam, which he took with him from the Garden (Paradise), and with the seal of Eve his mother.

SUPPLEMENTARY TRANSLATIONS FROM THE BOOK OF THE BEE

1 The assumption of the virgin. OUR LORD'S APPEARANCES AFTER THE RESURRECTION. THE LAST SUPPER. THE NAMES OF THE APOSTLES AND DISCIPLES. CHRONOLOGY. GOG AND MAGOG. ANTI-CHRIST. THE GREEK TRANSLATION OF THE HEBREW BIBLE. The extracts quoted in the preceding pages show how largely Solomon, Bishop of Al-Baṣrah, borrowed from the "Cave of Treasures" when compiling his work, "The Book of the Bee," especially when he was dealing with the history of the early Patriarchs. But he did not bring his book to a close with the narrative of the Crucifixion, for his aim was to describe briefly the progress of Christianity after the death of Christ; and in doing this he collected and set down in writing a considerable amount of information regarding the Apostles and disciples, and their lives and deaths, and a number of facts and legends which he accepted and wished the Nestorians in his diocese especially

to believe. In fact, the "Book of the Bee," though written by a Nestorian bishop, may be regarded as a supplement or continuation of the "Cave of Treasures," which, according to ancient tradition, was written by a Jacobite bishop. Both works are included in the collection of texts which the learned priest Hômo copied in the British Museum MS. Add. 25875, and both were so highly esteemed that copies of them were made for the library of the church of the Virgin Mary in 'Amedia. The following summary is based on my translation of the Syriac text published at Oxford in 1886.

The Death and Assumption of the Virgin Mary.

² Mary lived twelve years after our Lord's Ascension; the sum of the years which she lived in the world was fifty-eight years, but others say sixty-one years. She was not buried on earth, but the angels carried her to Paradise, and angels bore her bier. On the other hand, we read in the History of the Virgin, "And the blessed Mary departed this life in the year of Alexander, 394 (i.e. A.D. 82-83). At the Annunciation she was thirty years old, and she lived also the thirty-three years of the Dispensation; and after the Crucifixion she lived fifty-eight years. The years which she lived were one hundred and twenty-one. In the same book we have: "And Mary remained in Jerusalem, and grieved because of her separation from our Lord Jesus Christ, and the absence of the apostles from her. And she prayed and cast frank-incense into the fire, and lifted up her eyes and spread out her hands to heaven, and said, 'O Christ, the Son of the living God, hearken unto the voice of Thy hand-maiden, and send unto me Thy friend John the Young with his fellow-apostles, that I may see them and be comforted by the sight of them before the day of my death; and I will praise and adore Thy goodness.'" And straightway it was revealed by the Holy Spirit to each one of the apostles, in whatever country he was in, that the blessed Mary was about to depart from this world into the never-ending life.

³ And the Spirit summoned them, along with those of them who were dead, to be gathered together at daybreak to the blessed Mary for her to see them: and each one of them came to her from his own land at dawn by the agency of the Holy Spirit, and they saluted Mary and each other, and adored her. Thomas was in India, and an angel took him up and brought him. And he found the angels carrying her bier through the air; and they brought it nigh to Thomas, and he also prayed and was blessed by her. ⁴ He appeared ten times: 1. To Mary Magdalene (John xx. 11, 18). 2. To the women at the

grave (Matt. xxviii. 9, 10). 3. To Cleophas (Luke xxiv. 18). 4. To Simon Peter (Luke xxiv. 34). 5. To all the disciples except Thomas (Luke xxiv. 36-49; John xx. 19-23). 6. To the disciples, Thomas being with them (John xx. 24-29). 7. On the Mount (Matt. xxviii. 16-20). 8. On the Sea of Tiberias (John xxi. 1-24). 9. At His Ascension (Mark xvi. 19; Luke xxiv. 50-53). 10. To the Five Hundred at once (I Cor. xv. 6). After His Ascension he appeared to Paul (Acts ix. 3-9; I Cor. xv. 3), and to Stephen (Acts vii. 55-60).

The Last Supper.

5 Some men have a tradition that when our Lord broke His body in the Upper Chamber, John, the son of Zebedee, hid a part of his portion until our Lord rose from the dead. When Thomas put his finger near to our Lord's side, and it rested on the mark of the spear, the disciples saw the blood. And John took that piece of consecrated bread, and wiped up that blood with it; and the Easterns Mâr Addai and Mâr Mârî took that piece, and sanctified this unleavened bread which has been handed down among us. Others say that when John took that piece of consecrated bread in his hand, it burst into flame, and burnt in the palm of his hand, and the palm of his hand sweated, and he took that sweat and hid it for the sign of the Cross of baptism.

The Apostles.

6 The Apostles were Twelve and Seventy; their names are:— Simon, the chief of the Apostles, was from Bethsaida, of the tribe of Naphtali. He preached for one year in Antioch, where the disciples were [first] called Christians, and he built there the first church, in the house of Cassianus, whose son he restored to life. He lived in Rome twenty-seven years. He was crucified, head downwards, by Nero, in the 376th year of the Greeks (65-64 B.C.). Andrew, his brother, preached in Scythia, Nicomedia, and Achaia. He died in Byzantium and was buried in the church which he built there. John, the son of Zabhdai (Zebedee), was from Bethsaida, of the tribe of Zebulon. He preached in Ephesus, was exiled to Patmos, and then returned to Ephesus, where he built a church. Three of his disciples went with him:—IGNATIUS, later bishop of Antioch, who was thrown to the beasts in Rome; POLYCARP, later bishop of Smyrna who was burnt to death; and JOHN, who succeeded him as bishop. John, the son of Zebedee, was buried by John, his disciple, at Ephesus, and his grave is unknown. John, his disciple, was also buried at Ephesus. He wrote

the Revelation, and said that all he had written in that book he had received from John the Evangelist.

7 James, the brother of John, preached in Bethsaida and built a church there. Herod Agrippa slew him with the sword in the year following the Ascension of our Lord. He was buried at Âkâr, a city of Marmârikâ. Philip, from Bethsaida, was of the tribe of Asher. He preached in Phrygia, Pamphylia and Pisidia; he died in Pisidia, and was buried in the church which he built there. He lived as an apostle 27 years. Thomas, from Jerusalem, was of the tribe of Judah. He taught the Parthians, Medes and Indians; he baptized the daughter of the Indian king, who had him speared to death. Habbân the merchant brought his body to Edessa and buried it there. Some say he was buried in Mahlûph in India. Matthew, from Nazareth, was of the tribe of Issachar. He preached in Palestine, Tyre and Sidon, and went as far as Gabbûlâ (i.e. al-Jabbâl, a town in Coelesyria). He died, and was buried in Antioch.

8 Bartholomew, from Endor, was of the tribe of Issachar. He preached in Armenia, Ardeshîr, Kêtarbôl, Radbîn and Prûharmân. He first went to Golthon in Armenia, came back to Artaschu, and then went on to Her, Zarévant and Urbianos. He lived as an apostle for 30 years, and then Hûrstî (Rhûstnî or Hêrôstmî), king of Armenia, crucified him in Urbianos. He was buried in the church which he had built in Armenia. The king of Armenia in the time of Bartholomew was called Sanadrog (Sanatruk). Jude, the son of James, surnamed THADDAEUS (TADDAI), who is also LEBBAEUS (Lebbai), from Jerusalem, was of the tribe of Judah. He preached in Laodicea, and in Antaradus and Arwâd (Ruwâd). He was stoned in Arwâd, and died and was buried there. Simon Zelôtes, from Galilee, was of the tribe of Ephraim. He preached in Shêmêshât (Samosata), Pârîn (Perrhê), Zeugma, Hâlâb (Aleppo), Mabbôg (Manbig), and Kenneshrîn (Kinnesrîn). He built a church in Kyrrhos, and died and was buried there.

9 James, the son of Alphaeus (Halphai), was from the Jordan, and of the tribe of Manasseh. He preached in Tadmor (Palmyra), KirkêSION (Kirkisîyâ), and Callinicos (ar-Rakkah), and came to Bâṭnân of Serûg (Sarug), where he built a church, and died and was buried there. Judas Iscariot, the Betrayer, from Sekharyût, was of the tribe of Gad or Dan. MATTHIAS, of the tribe of Reuben, came in his stead. He preached in Hellas and in Sicily, where he built a church, and died, and was buried in it. James, the brother of our Lord, was cast down from a pinnacle of the Temple whilst preaching in Jeru-

salem; then a fuller of cloth smashed in his skull with a club, and afterwards they stoned him. John The Baptist was of the tribe of Levi. Herod the tetrarch slew him, and his body was buried in Sebastia. Ananias (ḤANANYĀ), John's disciple, taught in Damascus and Arbil. Pōl, the general of Aretas (Aristus) slew him, and he was buried in his church at Arbil.

¹⁰ Paul, of Tarsus, was a Pharisee and of the tribe of Ephraim (or, Benjamin?). He went to Peter at Rome, and Nero ordered them to be slain. On their way to the place of slaughter they gave the laying on of hands of the priesthood to their disciples, Peter to Mark, and Paul to Luke. Peter was crucified and Paul was beheaded, and Mark and Luke brought their The cover of an ivory toilet box with a Phoenician inscription. The box was probably sent from Syria to "Ur of the Chaldees" about 600 B.C. (See page 285.) Gold dagger, with a handle of deep blue lapis lazuli studded with gold; the sheath in which it was found is also of gold. (See page 289.) Unix 3CF bodies into the city. But Paul's head could not be found. At length a shepherd found it, and he laid it by his sheep-fold. At night a fire blazed over it, and the shepherd went and told bishop Xystus and the clergy, and when they saw the head they recognized it as Paul's head. They laid the head at the feet of Paul's body, and, having prayed the whole night, the head was found to have joined itself to the body. From his call to the end of his life was 35 years; he travelled for 31 years, and he was in prison at Caesarea for two years, and for two years in Rome. He was martyred in the thirty-sixth year after the Passion of our Lord, and was buried in the royal catacombs in Rome.

¹¹ Luke, the physician and Evangelist, was a disciple of Lazarus, and was baptized by Philip in the city of Beroea. He was beheaded by Hóros, the governor of Alexandria under Tiberius, whilst preaching there; he was buried in that city. Mark the Evangelist preached in Rome, and died and was buried there. He was either the son of Simon Peter's wife or the son of Simon; and Rhoda was his sister. He was first called John, but the Apostles changed his name to Mark. Addai, from Paneas, preached in Edessa and Mesopotamia in the days of Abhgar the king; he s built a church in Edessa. Herod, son of Abhgar, slew him in the fortress of Aggêl, or Engtl, north of Âmid. He was buried either in Edessa or Rome. Aggai, the disciple of Addai, was a silk weaver; because he refused to give up his preaching, Herod, son of Abhgar, broke his legs with a club and he killed him.

¹²Thaddaeus was slain by Herod, son of Abhgar, and was buried in Edessa. Zacchaeus (Zaccai), the publican, was slain whilst preaching in Mount Hôrôn. Simon, the leper, taught in Ramah, and the Jews slew him there. Joseph, the Senator, taught in Galilee and Decapolis, and was buried in Ramah. Nicodemus, the Pharisee, the friend of our Lord, died in Jerusalem, and was buried there. Some say that he was buried by his brother Gamaliel in Kephâr Gamlâ. Nathaniel was stoned whilst preaching in Mount Hôrôn (or, Mount Hebron), and died. Simon, the Cyrenian, was slain in the island of Chios. Simon, son of Cleopas, was bishop of Jerusalem. At the age of one hundred years he was crucified by Irenaeus (or, Hereôs?), the chiliarch. Stephen was stoned to death in Jerusalem, and was buried in Kephâr Gamlâ. Mark (surnamed John) taught at Nyssa and Nazianzus; he built a church at the latter place, and died and was buried there.

¹³Cephas (Gal. ii. 9; I Cor. i. 12) taught in Baalbec, Ĥimṣ (Emesa), and Nathrôn (Batharûn); he died and was buried in Shîrâz (Shaizar?). Barnabas, a native of Cyprus or a member of a family of Cyprians settled in Antioch, undertook two preaching missions in that Island, and then went and preached in Northern Italy and Kûrâ for some time. Later he returned to Cyprus, where, according to one tradition, he suffered martyrdom. The various accounts of his life and preaching are described by Lipsius in his *Apostel-geschichte* (Bd. ii. Heft 2, pp. 276–320). Titus taught in Crete, and died and was buried there. Sosthenes taught in Pontus and Asia, and was cast into the sea by Nonnus, the prefect. Criscus (CRESCENS) taught in Dalmatia; he died of hunger in Alexandria. Justus taught in Tiberias and Caesarea, where he died and was buried. Andronicus taught in Illyricum, where he died and was buried.

¹⁴Rufus was slain whilst teaching in Zeugma. Patrobas taught in Chalcedon, and died there. S 2 HERMAS, the shepherd, taught in Antioch and died there. Narcissus taught in Hellas, and died there. Asyncritus went to Bêth-Hûzâyê (Ahwâz, Khûzistân), and died there. Aristobulus taught in Isauria, and died there. Onesimus, the slave of Philemon, fled to Paul in Rome, where his legs were broken, and he died. Apollos was burned to death by Sparacleus (?), governor of Gangra. Olympas, Stachys and STEPHEN died in prison in Tarsus. Junias was slain in Samos. Theocritus died in Ilios. Martalus (I) was slain by the Barbarians. Niger taught in Antioch, and died there. Lucius was dragged behind a horse and died. Alexander was thrown

into a pit in Heracleōpolis (Hierapolis?) and died. Milus was drowned at Rhodes. Silvanus and HERŌDIŌN (Rhōdiōn) were slain at Accō. Silas taught at Sarapolis (Hierapolis?), and died there. ¹⁵ Timothy taught in Ephesus, and died there. Manael was burned to death in Accō. The EUNUCH of Candace was strangled on the island of Parparchia. Jason and SOSIPATRUS were thrown to the beasts in Olmius. Demas taught in Thessalonica, and died there. Omius (HYMENAEUS) taught in Melitene, and died there. Thraseus was thrown into a fiery furnace at Laodicea. Bistorius (ARISTARCHUS) taught in the island of Kō, and died there. Abrios and Mōtos died in Ethiopia. Levi was slain in Paneas by Charmus. Nicetianus (NICETAS) was sawn in twain in Tiberias. John and THEODORUS were thrown to the beasts at Baalbec. Euechestion (?) and SIMON were slain by Methalius in Byzantium. Ephraim (APHREM) taught in Baishān, and died there. Justus was slain at Corinth. James taught in Nicomedia, and died there.

The Names of the Apostles

¹⁶ The TWELVE (Matt. x. Mark iii. Luke vi. Acts i.). 1. Simon Peter. 2. Andrew, his brother. 3. James, the son of Zebedee. 4. John, his brother. 5. Philip. 6. Bartholomew. 7. Thomas. 8. Matthew. 9. James, the son of Alphaeus. 10. Labbaeus (Thaddaeus). 11. Simon the Canaanite. 12. Judas Iscariot (in whose stead came Matthias).

The SEVENTY.

¹⁷ 1. James, the son of Joseph. 2. Simon, the son of Cleopas. 3. Cleopas, his father. 4-8. Joses; Simon; Judah; Barnabas; Manaes (?). 9. Ananias, who baptized Paul. 10. Cephas, who preached at Antioch. 11. Joseph, the senator. 12. Nicodemus, the Archon. 13. Nathaniel, the chief scribe. 14. Justus (i.e. Joseph, called Barshabbā). 15-17. Silas; Judah; John (Mark). 18. Mnason, who received Paul. 19. Manael, foster-brother of Herod. 20. Simon, called Niger. 21. Jason (see Acts xvii. 5-9). 22. Rufus (see Rom. xvi. 13). 23. Alexander. 24. Simon, the Cyrenian, their father. 25. Lucius, the Cyrenian. 26. Judah (mentioned in the Acts). 27. Judah, who is called Simon. 28. Eurion (Orion), the splay-footed. 29-32. Thorus; Thorisus; Zabdon; Zakron. The following were chosen with Stephen:— 33. Philip, whose three (sic) daughters prophesied (see Acts xxi. 9). 34-36. Stephen; Prochorus; Nicanor. 37-39. Timon;

Parmenas; Nicolaus (Acts vi. 5). 40. Andronicus, the Greek (Rom. xvi. 7). 41, 42. Titus; Timothy.

¹⁸ The following were with Peter in Rome:— 43, 44. Hermas; Plighta. 45-47. Patrobas; Asyncritus; Hermas. The following came with Peter to Cornelius:— 48, 49. Criscus (II Tim. iv. 10); Milichus. 50, 51. Kiriton (Crito); Simon. 52. Gaius, who received Paul. 53, 54. Abrazon (?); Apollos. The following were rejected from among the Seventy, for they were followers of Cerinthus, and denied our Lord's divinity:— 55-57. Simon; Levi; Bar-Kubba. 58-60. Cleon; Hymenaeus; Candarus. 61-63. Clithon (?); Demas; Narcissus. 64-66. Slikispus; Thaddaeus; Maruthā. In their stead there came in:— Luke, the Physician. Apollos, the elect. Ampelius; Urbanus; Stachys. Popillius (Publius); Aristobulus. Stephen; Herodion, the son of Narcissus. Olympas; Mark, the Evangelist. Addai; Aggai; Mâr Mârî.

Chronology.

¹⁹ From Adam to the Flood was. 2262 years. From the Flood to Abraham was. 1015 From Abraham to the Exodus from Egypt was... 430 From the Exodus to Solomon and the building of the Temple was. 400 From Solomon to the First Captivity, which Nebuchadnezzar led away captive.... 495 From the First Captivity to the prophesying of Daniel was. 180 From the prophesying of Daniel to the Birth of our Lord was. 483 [5265] All these make 5345 years (sic). From Alexander to our Lord was. 303 years. From our Lord to Constantine was 341 In the year 438 of Alexander, the Macedonian, the kingdom of the Persians had its beginning.

For 438 read 538, as the Sasanian dynasty was founded by Ardashir I in A.D. 226

²⁰ Know, O my brother readers, that from the beginning of the creation of Adam to Alexander was 5180 years.

Of Gog and Magog

²¹ When Alexander was king, and had subdued countries and cities, and had arrived in the East, he saw in the confines of the East those men who are of the children of Japhet. They were more wicked and unclean than all [other] dwellers in the world; filthy people of hideous appearance, who ate mice and the creeping things of the earth, and snakes and scorpions. They never buried the bodies of their dead [but ate them]. People ignorant of God, and unacquainted with the power of reason, but who lived in this world without understanding like ravening beasts. When Alexander saw their wickedness,

he called God to his aid, and he gathered together and brought them and their wives and children, and made them go in, and shut them up within the confines of the North. This is the gate of the world on the north, and there is no other entrance or exit from the confines of the world from the east to the north. And Alexander prayed to God with tears, and God heard his prayer and commanded those two lofty mountains which are called "the children of the north," and they drew nigh to one another until there remained between them about twelve cubits. Then he built in front of them a strong building, and he made for it a door of brass, and anointed it within and without with oil of Thesnaḳṭis (i.e. an oil which cannot be burnt off with fire or scraped off with an iron tool), so that if they should bring iron implements near it to force it to open, they would be unable to move it; and if they wished to melt it with fire, it would quench it; and it feared neither the operations of devils nor of sorcerers, and was not to be overcome [by them]. Now there were twenty-two kingdoms imprisoned within the northern gate, and their names are these:—

22 Gôg, Mâgôg. Nâwâl, Eshkênâz (Eshkîn). Denâphâr (Difâr). - Paḳtâyê (the people of Paktuê in the Thracian Chersonesus). Welôtâyê (Lûdâyê). Humnâyê (the Huns), Parzâyê. Daḳlâyê, Thaubelâyê (Tuklâyê). Darmetâyê, Kawkebâyê. Dog-men (Cynocephali). Emdērâthâ, Garmidô. Cannibals, Therkāyê (Thracians). Ālānâyê (the Allani), Pisilôn. Denkāyê (Dunkâyê). Saltrâyê (Saltâyê). At the end of the world and at the final consummation, when men are eating and drinking and marrying wives; and women are given to husbands; when they are planting vineyards and building buildings, and there is neither wicked man nor adversary, on account of the assured tranquillity and certain peace; suddenly the gates of the north shall be opened, and the hosts of the nations that are imprisoned there shall go forth. The whole earth shall tremble before them, and men shall flee and take refuge in the mountains and in caves and in burial places, and in clefts of the earth; and they shall die of hunger, and there will be none to bury them, by reason of the multitude of afflictions which they will make men suffer. They will eat dead dogs and cats; they will give mothers the bodies of their children to cook, and they will eat them before them without shame. They will destroy the earth, and there will be none able to stand before them. After one week of that sore affliction, they will all be destroyed in the plain of

Joppa, for thither will all those [people] be gathered together, with their wives and their sons and their daughters.

Of the Coming of Anti-Christ.

²³ In a week and half a week after the destruction of these wretches shall the son of destruction appear. He shall be conceived in Chorazin, born in Bethsaida, and reared in Capernaum. Chorazin shall exult because he was conceived in her, Bethsaida because he was born in her, and Capernaum because he was brought up in her; for this reason our Lord proclaimed Woe to these three [cities] in the Gospel (Matt. xi. 21). As soon as the son of perdition is revealed the king of the Greeks will go up and stand upon Golgotha, where our Lord was crucified; and he will set the royal crown upon the top of the holy Cross, upon which our Lord was crucified; and he will stretch out his two hands to heaven, and will deliver over the kingdom to God the Father. The holy Cross shall be taken up to heaven, and the royal crown with it; and the king will die immediately. The king who shall deliver over the kingdom to God will be descended from the seed of Kûshath, the daughter of Pîl, the king of the Ethiopians; for Armelaus (Romulus), the king of the Greeks, took Kûshath to wife, and the seed of the Ethiopians was mingled with that of the Greeks. From this seed shall a king arise who shall deliver the kingdom over to God, as the blessed David hath said, "Cush will deliver the power to God" (Ps. lxxviii. 31).

²⁴ When the Cross is raised up to heaven straightway shall every head and every ruler and all powers be brought to nought, and God will withdraw His providential care from the earth. The heavens will be prevented from letting fall rain, and the earth from producing germs and plants; and the earth shall remain like iron through drought, and the heavens like brass. Then will the son of perdition appear, of the seed and of the tribe of Dan; and he will show deluding phantasms, and lead astray the world, for the simple will see the lepers cleansed, the blind with their eyes opened, the paralytic walking, the devils cast out, the sun when he looks upon it becoming black, the moon when he commands it becoming changed, the trees putting forth fruit from their branches, and the earth making roots to grow. He will show deluding phantasms [of this kind], but he will not be able to raise the dead. He will go into Jerusalem and will sit upon a throne in the Temple, saying, "I am the Christ," and he will be borne aloft by legions of devils like a king and a law-giver, naming himself God, and saying, "I am the fulfilment of the types and

the parables. He will put an end to prayers and offerings, as if at his appearance prayers are to be abolished and men will not need sacrifices and offerings along with him. He becomes a man incarnate by a married woman of the tribe of Dan.

²⁵ When this son of destruction becomes a man, he will be made a dwelling place for devils, and all Satanic workings will be perfected in him. There will be gathered together with him all the devils and all the hosts of the Indians; and before all the Indians and before all men will the mad Jewish nation believe in him, saying, "This is the Christ, the expectation of the world. The time of the error of the Anti-christ will last two years and a half, but others say three years and six months. And when everyone is standing in despair, then will Elijah (Elias) come from Paradise, and convict the deceiver, and turn the heart of the fathers to the children and the heart of the children to the fathers; and he will encourage and strengthen the hearts of the believers. ²⁷ 10. Jeremiah Eliezer Zechariah Benaiah Elisha Dathi Of the tribe of Naphtali. 11. Samuel Josephus Judah Jonathan Dositheus Caleb Of the tribe of Joseph. 12. Isalus John Theodosius Arsam Abijah Ezekiel Of the tribe of Benjamin. [Ptolemy II, surnamed Philadelphus, was the son of Ptolemy I, Soter, by Berenice, and was born 308 B.C.; he reigned as sole king from 283 to 247 B.C., when he died. His name was transcribed by the Egyptian annalists thus:—

Ptu[O]Lmis

²⁸ and his title Philadelphus by \$\text{—} \int_{\text{—}}^{\text{—}} \text{—}\$ (i.e. "brother-loving"). He enlarged the great Alexandrian Library, which was founded by his father, and in his day it is said to have contained as many as 400,000 books, (i.e. rolls of papyrus). It was by his orders that Manetho, a priest of Sebennytus in the Delta compiled his History of Egypt.] 3 Incised shell plaques from "Ur of the Chaldees." 1. Figures of bulls and stags. 2. Priest pouring out a libation. 3. Shell plaque of the 1st dynasty of Ur. (See page 288.)

Syriac Miscellanies

various dates

Extracts from Syriac writings with English translations, collected by B. H. Cowper in 1861.

INTRODUCTION

SYRIAC MISCELLANIES;

¹ OR

EXTRACTS

² RELATING TO THE FIRST AND SECOND GENERAL COUNCILS,
AND VARIOUS OTHER QUOTATIONS,

THEOLOGICAL, HISTORICAL, & CLASSICAL.

³ TRANSLATED INTO ENGLISH FROM MSS. IN THE BRITISH MUSEUM AND IMPERIAL LIBRARY OF PARIS. WITH NOTES by

B. H. COWPER.

⁴ [x] WILLIAMS AND NORRIS, 14, HENRIETTA STREET, COVENT GARDEN, LONDON; AND 20, SOUTH FREDERICK STREET, EDINBURGH. ----- MDCCCLXI. HERTFORD: PRINTED BY STEPHEN AUSTIN, FORE STREET.

PREFACE.

⁵ THE following pages owe their appearance to no public desire to investigate the Syriac Literature deposited in the British Museum. England has produced some of the most successful explorers and discoverers of Syriac Manuscripts, and has at this moment a most precious collection of such MSS., which is unequalled by any other in Europe. But, unhappily, there is little curiosity among the general or even the literary public to know anything about the matter. When Robert Huntington made his collections in the 17th century, he was held in honour and rewarded with a Bishopric. When Claudius Rich procured his invaluable collection it was purchased by the na-

tion; and such modern names as Buchanan and Lee, are none the less remembered for their zeal in this department. Dr. Cureton we all pronounce illustrious in connection with this literature; he has been forward in promoting measures for procuring MSS., painstaking in their arrangement, diligent in their examination, and both accurate and learned as an editor. Dr. Etheridge also has |iv rendered good service to the cause as a compiler and translator. A few others have done something worth honourable mention, among whom is Mr. Payne Smith, the editor and translator of Cyril on Luke, and the translator of the third part of John of Ephesus' Church History. But beyond this, little has been done among us, and the deficiencies in this department are many and grievous. The MSS. in the British Museum have not been efficiently catalogued, and their full contents can only be known by wearisome personal inspection.

6 We have no complete lexicon of the language; and only two or three Syriac English Grammars. There is very little general knowledge of even the old Peshito version, the most ancient, as to the New Testament, and still less acquaintance with other works. The immense collection in the British Museum has been stigmatized as a mass of Monophysitism, and thus depreciated by opprobrious epithets. And yet there is in some minds, happily an increasing number, a desire to know more of these things. This laudable curiosity ought to be gratified, and doubtless it will be eventually found that the MSS. in question are an important supplement to our knowledge on many subjects. The information and extracts they contain as to the Fathers, Creeds, Councils, and Church History, are considerable. In addition to versions of much that we already possess, there are many fragments and entire treatises hitherto unknown. This is true both of known and otherwise unknown authors. |v

7 The following miscellaneous matters owe their appearance to the request of the SYRO-EGYPTIAN SOCIETY, whose members feel a praiseworthy interest in this matter. They requested me to publish a few things in English in order to show what might be obtained from the Syriac MSS. with which I am acquainted. I cheerfully comply with this wish, and have thrown together, with a few supplementary observations, some of the extracts which I have made. These have been designedly few and brief. It would have been easier to select some one treatise, but perhaps not so well for the purpose intended. Hence there will here be found a diversity of quotations on a variety

of subjects. Some of them I had already published, but I have thoroughly revised the translation of them and omitted many of the notes. Some of them are of little value, and yet all have peculiar features. Those on the first Nicene Council are the fullest, and to illustrate them I have added a remarkable Greek list of the Bishops who attended that Council, and a fragment of one in Coptic. I have also given a version of the Nicene Canons for comparison with the copies in Greek and Latin, and as this version, like the list of members, is from the oldest MS. of them yet known, it cannot fail to be interesting. From the same document I have copied a list of those who attended at the Council of Constantinople in A.D. 381, and a few other matters.

8 These lists are important in reference to the names of Bishops and of places, |vi as well as for the student of ancient geography. The fragments from Greek authors are obscure, and include some names with which I am otherwise unacquainted. Their chief interest arises from the fact that they clearly form part of some document of the nature of an apology, and are, therefore, in all probability, very ancient. It is well known that the apologists of the second and third centuries defended Christianity by copious citations from Pagan writers, and this is constructed on the same plan, as the conclusion shows. The extracts from Diocles may not be free from interpolation, but they claim to represent the first historian of Rome, a historian from whom, Plutarch tells us, Fabius Pictor drew largely. As to the extracts from Christian authors, they are merely specimens of thousands contained in the MSS., and yet present some points of interest. The matters drawn from the old Syriac Chronicle may furnish the student of history with a few facts, and among them the list of the first successors of Mahomet is peculiarly interesting. This MS. belongs to the 8th century, and is evidently a compilation from the Chronicle ascribed to Hippolytus, that of Eusebius, and others. The notice of two martyrologies is simply intended to show that at a very early period the legends of superstition were not confined to the Western world.

9 If any readers are disappointed with the selection I have made I shall regret it. But it must be borne in mind that my object has been somewhat peculiar, and |vii that this work is meant to meet the wishes of those who may take the trouble to investigate it. Yet even on such a text a large biographical, geographical, and chronological commentary might be written. The version is for the most part very literal, and I have aimed rather to give the sense of the originals than to produce what is called a readable book. There are places

where I may have missed the meaning, either because of the obscurity of the construction or the defects of our lexicons, which do not contain all the words. I must express my thanks to the Council of the SYRO-EGYPTIAN SOCIETY for their kindness in promoting a publication for which they are well aware there can be no remunerative demand, and of which only a small number of copies have been printed. I have cheerfully done my part, and hope they will find in it at least a few things which will gratify them.

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11 PREFACE COUNCIL OF NICEA: Extracts from the Codex Syriacus, No 38, in the Imperial Library at Paris Extracts from the Syriac MSS No 14,528, etc, in the British Museum Nicene Catalogue of Fathers and Cities, by Theodorus Lector Fragments of a Coptic List of the same COUNCIL OF CONSTANTINOPLE: Extract from the MS No 14,528 THE COUNCILS OF ANTIOCH, ANCYRA, etc FRAGMENTS OF GREEK AUTHORS DIO-CLES ON THE ORIGIN OF ROME, etc FRAGMENTS OF CHRISTIAN AUTHORS MISCELLANEOUS CHRONOLOGICAL ITEMS from the Syriac MS No 14,643 Notice of early Councils from the same Ancient List of Mahomet and his Successors from the same NOTICE OF TWO MARTYROLOGIES from No, 14,644 OBSERVATIONS

SYRIAN MISCELLANIES. — THE COUNCIL OF NICEA. — EXTRACTS FROM THE CODEX SYRIACUS 38 IN THE IMPERIAL LIBRARY AT PARIS. P. 249, ETC, WRITTEN ABOUT A.D. 795.

12 Again: Of the great and holy and oecumenical Synod of 318 holy Fathers, which was held at Nicea, the metropolis of Bithynia, in the year 636 of the reckoning of the Greeks, from Seleucus Nicator, king of Syria, which is the reckoning of the Edessenese; in the consulship of the illustrious Paulinus and Julianus: in the month Haziran, on the 19th thereof, the 13th before the calends of July, in the 20th year of the lover of Christ, the great Constantine, the faithful king, who, when these fathers had first assembled at Ancyra of Galatia, called them thence to Nicea, by his epistle to them, which is this:

Epistle of Constantine the King to the Synod of 318 Bishops.

13 "That there is nothing more honourable in my sight than the fear of God, I believe is manifest to every man. Now, because the Synod of Bishops at Ancyra, of Galatia, consented at first that it should be, it now seems on many

accounts that it would be well for a Synod to assemble at Nicea, a city of Bithynia, both because the Bishops of Italy and the rest of the countries of Europe are coming, and also because of the excellent temperature of the air, and also because I shall be present as a spectator and participator of what is done. Wherefore I signify to you, my beloved brethren, that I earnestly wish all of you to assemble at this city which is named, that is at Nicea. Let every one of you therefore, considering that which is best, as I before said, be diligent without any delay speedily to come, that he may be present in his own person as a spectator of what is done. God keep you, my beloved brethren."

14 When, therefore, at once, on this command, these Fathers speedily assembled at Nicea, on the day before named, they determined and drew up, all of them in common, with the Holy Spirit that was in them, a definition and confession of faith, that which is put beneath. Definition of Faith. "We believe in one God, the Father Almighty, maker of all things which are visible, and of those which are invisible: And in one Lord Jesus Christ, the Son of God, who was the only One begotten of the Father. Now he is of the substance of the Father, God of God, Light of Light, very God of very God; and he was begotten, not made; equal in substance to the Father; by whose hands everything was, both those which are in heaven and those which are in earth; who for us men, and for our salvation, came down, and became incarnate, and became man, and suffered, and arose the third day, and ascended to heaven, and cometh to judge the living and the dead:

15 "And in the Holy Ghost. "As to those who say there was a time when he was not, and that before he was begotten he was not, and that he was of things which were not, or say that he was of another substance or of another essence, or who think the Son of God changeable or mutable, these the holy Catholic and Apostolic Church anathematizes." This is the faith which the Fathers drew up----first, indeed, against Arius, who blasphemed, and said that the Son of God was a creature; but afterwards also against all heresies, that is of Sabellius and Photinus; and against the heresies of Paul of Samosata, and of Manes, and of Valentinus, and of Marcion; and against every heresy whatever which sprang up against the Catholic Church; these the 318 Fathers condemned when they were assembled together at Nicea. Now they also drew up these sentences:

16 "Now we anathematize also those who say, like Paul of Samosata, that before Mary the Son of God was not, but took his beginning from his gener-

ation in the flesh; and that he who was of Mary was one, but the Word of God another, and deny the Son that he was the Word of God, who was eternally with the Father; by whose hands all things were, and without him nothing was; who for us became man, when he became incarnate of Mary the Virgin. "And we, moreover, anathematize those also who say that there are three Gods, and deny that the Word, that is, the Son of God, is God."

¹⁷ Because of these things, those heresies which were before named were anathematized, and also the wicked madness of the Arians. Concerning the Faith therefore, thus did it seem good to all the 318 holy Bishops who were assembled together at the Sacerdotal Synod, those that is, whose names, and cities, and provinces, many of them, are these, which are written below. But of a few of them the names were not written. For those were zealous who wrote; and also those servants of God, the bishops, zealous for the faith, of the Orientals especially, made it a care to receive the names; and they especially were required to sign, because in the west there was not as with them disputation concerning heresies, or concerning the division and disagreement about the Passover. For they did not say as Sabellius, "one person, with three names, the Father, and the Son, and the Holy Ghost," but as it is in the definition of the Holy Synod at Nicea, which is above set down, "that the Father is one truly, and the only Son is one truly, and that the Holy Ghost is one truly," And it was also just and correct with them concerning the Passover. Therefore all of them were not found at the subscribing. Now those Bishops subscribed the orthodox faith thus, "Such a one, Bishop of such a city, and of such a province; so I believe as before written." Concerning the faith, then, all the holy Synod thus decided and wrote; and thus all of them subscribed and affirmed the definition which is before put down.

¹⁸ Now, concerning rules and canons ecclesiastical, these things seemed good, and pleased all who were assembled in the Sacerdotal Synod, before, and with, and in the presence of the lover of God, the great and faithful King Constantine, who not only brought to one mind the Bishops before written, and many others whose names are not written hitherto, since he sought and designed peace for the people of the Christians, but also since he was present at their holy assembly, and at the same time spake and heard, and declared those things which were befitting and best for the holy and universal Church of Christ. Since, therefore, when the matter was investigated, in order that all under heaven might celebrate the holy feast of the Pas-

sover, unanimously and at once, without contention, there were found three parts of the world which, with unanimity, and without variance, observed it, together with the Romans and Alexandrians; but one part only, that of the east, was found which was in uncertainty, and continued in strife and confusion always; thus it seemed well pleasing to them, "that all questioning and strife being removed from the midst, thus also shall our brethren in the east observe the feast of the Passover as do the Romans and Alexandrians, and all others besides, in order that on one day, with consent and agreement of voice, all Christians may offer praises and prayers." Therefore concerning this also all those subscribed who in the east had been divided with one another, and they ended and abolished strife. Now when this also was set right and came to a conclusion, while all the great and holy Synod was assembled, it determined and drew up those things which are written below.

¹⁹ Ecclesiastical canons of the great Synod of Nicea, XX. [The canons follow, after which the following intimations are given]. Here end the twenty ecclesiastical canons which were determined by the great and holy Synod of Nicea of 318 Bishops. Again: twenty-four canons which were drawn up at Ancyra, a city of Galatia, by the Synod which assembled there. These canons were prior to those which were constituted at Nicea, but those of Nicea are written first, because of the authority of the great and holy Synod which was at Nicea. Now the names of the Bishops who were assembled at the Synod at Ancyra are these. [The list of names at Ancyra here follows].

*EXTRACTS FROM THE SYRIAC MS. NO. 14528 IN THE BRITISH MUSEUM.
WRITTEN A.D. 501. — Epistle of Constantine the King summoning the Bishops
from Ancyra to Nicea.*

²⁰ That there is nothing more honourable in my sight than the fear of God, is, I believe, manifest to every man. Now because the Synod of Bishops at Ancyra of Galatia consented formerly that it should be, it hath seemed to us on many accounts that it would be well for a Synod to assemble at Nicea, a city of Bithynia, both because of the Bishops who from Italy and the rest of the countries of Europe are coming, and because of the excellent temperature of the air, and because I shall be present as a spectator and participator of those things which are done. Wherefore I signify to you, my beloved brethren, that all of you promptly assemble at the city which was named, that is at Nicea. Let every one of you therefore, regarding that which is best, as I before said, be diligent, without delay in anything, speedily to come, that he

may be in his Own person present as a spectator of those things which are done by the same.

21 God keep yon my beloved brethren.

Letter of the same Constantine against the Arians.

22 Constantine the King to the Bishops and nations everywhere. Inasmuch as Arius imitates the evil and the wicked, it is right that, like them, he should be rebuked and rejected. As therefore Porphyry, who was an enemy of the fear of God, and wrote wicked and unlawful writings against the religion of Christians, found the reward which befitted him, that he might be a reproach to all generations after, because he fully and insatiably used base fame; so that on this account his writings were righteously destroyed; thus also now it seems good that Arius and the holders of his opinion should all be called Porphyrians, that he may be named by the name of those whose evil ways he imitates: And not only this, but also that all the writings of Arius, wherever they be found, shall be delivered to be burned with fire, in order that not only his wicked and evil doctrine may be destroyed, but also that the memory of himself and of his doctrine may be blotted out, that there may not by any means remain to him remembrance in the world. Now this also I ordain, that if any one shall be found secreting any writing composed by Arius, and shall not forthwith deliver up and burn it with fire, his punishment shall be death; for as soon as he is caught in this he shall suffer capital punishment by beheading without delay.

23 A confession of faith which was made at Nicea, a city of Bithynia, in the consulate of Paulinus and Julianus, in the year 373 of the reckoning of the Antiochians, after Antiochus, and in the year 636 of the reckoning of the Macedonians, after Alexander, in the month Haziran, on the 19th of it, and on the 13th of the reckoning of the Romans, which is called the calends of June, July. I believe in one God the Father Almighty, maker of all things, visible and invisible; And in one Lord Jesus Christ the Son of God, who was begotten of the Father, only begotten. Now he is of the substance of the Father: God of God, Light of Light, very God of very God; who was begotten and not made; of the same substance as the Father, by whose hand all things were made which are in heaven and in earth; who for us men, and for our salvation, came down and became incarnate, and was made man, and suffered, and rose the third day, and ascended to heaven, and cometh to judge the living and the dead; And in the Holy Ghost. Now those who say

that once he was not, and that he was not before he was begotten, or that he was from nothing, or say that he was of another substance or essence, or think the Son of God changeable or mutable, these the Catholic and Apostolic Church anathematizes.

²⁴ Confession of Faith of 150 Bishops who were at Constantinople. I believe in one God the Father Almighty, Maker of heaven and earth, of all tilings visible and invisible: And in one Lord Jesus Christ, the only Son of God, who was begotten of the Father, before all worlds, very God of very God, who was begotten and not made; of the same essence as the Father; by whose hands everything was made; who for us men, and for our salvation, came down, and became incarnate of the Holy Ghost, and of Mary the Virgin, and became man, and was crucified for us, in the days of Pontius Pilate; and suffered, and was buried, and rose the third day according as the Scriptures say; and ascended to heaven, and sitteth at the right hand of his Father; and cometh again in glory to judge the living and the dead; of whose kingdom there is no end: And in the Holy Ghost, the Lord and Lifegiver, who proceedeth from the Father; who with the Father and the Son, is to be worshipped and glorified; who spake by the prophets: And in one Holy, Apostolic, and Catholic Church: And I confess one baptism for the remission of sins: And I hope for the resurrection of the dead, and the life of the world to come.

²⁵ NAMES OF THE BISHOPS. Of Italy, Three. Hosius, Bishop of Corduba, a city of Italy. Thus I believe as is above written. Vito and Vicentius, presbyters of Rome, for our bishop (papa) we subscribe, for we thus believe as is above written. Of Egypt, Eleven. Alexander of Alexandria. Secundus of Ptolemais. Alpocraton of Alphocranum. Dorotheus of Pelusium. Adamantius of Canon. Gaius of Thmuis. Arbetion of Barathu. Antiochus of Memphis. Philip of Panephyus. Tiberius of Tauthatis. Potamon of Heraclea. Of Thebais, Three. Atthas of Ascedia. Volusianus of Lycon. Tyrannus of Arsinoë. Of Upper Lybya, Five. Daces of Berenice. Secundus of Teuchilibya. Zopyrus of Barce. Titus of Paraetionium. Serapion of Antipurgos. Of Palestine, Nineteen. Macarius of Jerusalem. Paul of Maximianopolis. Germanus of Samaria. Januarius of Jericho. Marinus of Sebastena. Heliodorus of Zabulon. Gajanus of Sebaste. Aetius of Lydda. Eusebius of Caesarea. Silvanus of Azotus. Sabinus of Gadara. Patrophilus of Beishan. Longinus of Ascalon. Asclepias of Gaza.

²⁶ Peter of Nicopolis. Peter of Aila. Macrinus of Jamnia. Antiochus of Capitolias. Maximus of Eleutheropolis. Of Phoenicia, Ten. Zeno of Tyre. Philocles of Paneas. Aeneas of Accho. Gregory of Berytus. Magnus of Damascus. Marinus of Thadmor. Theodoras of Sidon. Anatolius of Emesa. Hellanicus of Tripolis. Badonius of Alaso. Of Coele Syria, Twenty-two. Eustathius of Antioch. Zoilus of Gabala. Zenobius of Seleucia. Bassus of Zeugma. Theodotus of Laodicea. Gerontius of Larissa. Ulpius of Apamea. Manicius of Hamath. Bassianus of Raphanea. Eustathius of Aresthan. Philoxenus of Mabug. Paul of Neocaesarea. Solomon of Germanicia. Siricius of Cyrrhus. Papirius of Samosata. Seleucus, Chorepiscopus. Archelaus of Doliche. Peter of Gindara. Euphrantion of Balanea. Pegasius of Harba-Kedem. Palladius, Chorepiscopus. Bassonius of Gabala. Of Arabia, Six. Nicomachus of Bostra. Severus of Sodoma. Cyrnon of Philadelphia. Sopater of Barathena. Gennadius of Esbonta. Severus of Dionysias. Of Mesopotamia, Five. Ethilhas of Edessa. Mareas of Birtha. Jacob of Nisibis. John of Persia. Antiochus of Resaina.

²⁷ Of Cilicia, Eleven. Theodoras of Tarsus. Paulinus of Adana. Amphion of Epiphaneia. Macedonius of Mopsuestia. Narcissus of Neronias. Taracondamantus of Aegae. Moses of Castabala. Hesychius of Alexandria Minor. Nicetas of Flavias. Narcissus of Irenopolis. Eudaemon, Chorepiscopus. Of Cappadocia, Ten. Leontius of Caesarea. Gorgonius, Chorepiscopus. Euppsychius of Tyana. Stephen, Chorepiscopus. Erythrius of Colonia. Eudrames, Chorepiscopus. Timothy of Cybistra. Doron, Chorepiscopus. Helpidius of Comana. Theophanes, Chorepiscopus. Of Armenia Minor, Two. Eulalius of Sebaste. Euhethius of Satala. Of Armenia Major, Five. Aristacius of Armenia. Helpidius of Comana. Acrites of Diospontum. Heraclius of Zela. Eutychanus of Amasea. Of Pontus Polemicus, Three. Longinus of Neocaesarea. Stratophilus of Pityus. Domnus of Trapezus. Of Paphlagonia, Three. Philadelphus of Pompeiopolis. Euppsychius of Amastris. Petronius of Junopolis. Of Galatia, Five. Marcellus of Ancyra. Gorgonius of Ciaena. Diciasius of Tyana. Philadelphus of Juliopolis. Arcathius of Gadmeausa. Of Asia, Six. Theonas of Corycus. Eutychiu of Smyrna. Menophantes of Ephesus. Mithras of Hypaepa.

²⁸ Eudion of Ilium. Macrinus of Julium. Of Hellespont, One. Paul of Anaea. Of Lydia, Nine. Artemidorus of Sardes. Florentius of Ancyra Ferrea. Sares of Thyatira. Antiochus of Aurelianopolis. Etoemasius of Philadelphia. Marcus of Standum. Pollio of Baris. Antiochus of Hierocaesarea. Agogius of

Tripolis. Of Phrygia, Eight. Nunechius of Laodicea. Athenodorus of Dorylaeum. Flaccus of Sanis. Paul of Apamea. Procopius of Synnada. Eugenius of Eucarpia. Pisticius of Azani. Flaccus of Hierapolis. Of Pisidia, Ten. Eulalius of Iconium. Tarsicius of Apamea. Telemachus of Adrianopolis. Patricius of Ampelada. Hesychius of Neapolis. Polycarpus of Metropolis. Eutyechius of Seleucia. Academius of Papha. Uranicus of Limen. Heraclius of Baris. Of Lycia, One. Eudemus of Patara. Of Pamphylia, Seven. Callicles of Perga. Contianus of Seleucia. Eurasius of Termessus. Patricius of Maximianopolis. Zeuxes of Verabon. Aphrodisias of Magidon. Domnus of Aspendum. Of the Islands, Four. Euphrosynus of Rhodes. Strategius of Lemnos. Meliphron of Coos. Alitodorus of Corcyra. ²⁹ Of Caria, Five. Eusebius of Antioch. Letodorus of Cibra. Ammonius of Aphrodisias. Eusebius of Miletus. Eugenius of Apollonias. Of Isauria, Seventeen. Stephen of Barata. Cyrillus of Thaumada. Athenaeus of Coracesium. Theodoras of Vasada. Hedesius of Claudiopolis. Anatolius, Chorepiscopus. Agapius of Seleucia. Paul of Laranda. Silvanus of Isauropolis. Conatus, Chorepiscopus. Postus of Panaemon. Tiberius of Lysitra. Antoninus of Antioch. Aquila, Chorepiscopus. Nestor of Syedra. Eusebius of the Parochia of Isauropolis. Hesychius, Chorepiscopus. Of Cyprus, Two. Cyrillus of Paphos. Gelasius of Salamis. Of Bithynia, Eleven. Eusebius of Nicomedia. Georgius of Aprusas. Theognis of Nicea. Euhethius of Adrianopolis. Maris of Chalcedon. Theophanes, Chorepiscopus. Cyrillus of Cium. Rufus of Caesarea. Hesychius of Prusa. Eulalius, Chorepiscopus. Gorgonius of Apollonias. Of Europe, One. Phaedrus of Heraclea. Of Dacia, Two. Protogenes of Serdica. Marcus of Calabria. Of Moesia, One. Festus of Marcianopolis. Of Carthage, One. Cecilianus of Carthage. Of Macedonia, One. Alexander of Thessalonica. Of Dardania, Two.

³⁰ Dacus of Macedonia. Budiaeus of Trobon. Of Achaia, Three. Pistus of Athens. Strateges of Ephestia. Marsyas of Euboea. Of Thessaly, One. Claudianus of Thessaly. Of Pannonia, One. Domnus of Pannonia. Of Gallia, One. Nicasius of Divio. Of Gothia, One. Theophilus of Gothia. Of Bosporus, One. Cadmus of Bosporus. The names of the Bishops and of their cities end, which are in all 220, because the names of the western Bishops were not written. Ecclesiastical Canons of the great and holy Synod of 318 Bishops, which assembled at Nicea, a city of Bithynia, and determined those things which are written below. 1. Of those who mutilate or cut off their members. If a man suffers amputation by surgeons, in consequence of disease, or is mu-

tilated by barbarians, let him remain among the clergy. But if, when he is well, a man mutilates himself of his own accord, let him cease from his ministry if he is among the clergy, and henceforth let not him that is such be presented for ordination. And as this is manifestly spoken of those who deceitfully and wilfully dare to cut off their members, so if there be any who are mutilated by barbarians or by their masters, but are otherwise, as to their conduct, found worthy of ordination to the priesthood, these the canon allows to enter the clergy.

31 2. Of those of the Heathen, who at their Baptism come to ordination for the Priesthood. Since many things take place against the ecclesiastical canon, either of necessity or through haste, so that men newly come to the faith from the life of the heathen, and after they have been hearers a little time, come at once to the spiritual baptism, and at their baptism are presented for ordination to the episcopate or eldership, it is decided that henceforth no such thing shall be, because a certain time is required of a hearer, and much proof after his baptism, and this the blessed Apostle clearly shows, "Let his discipleship not be recent, lest being lifted up, he fall into condemnation and the snare of Satan." Now if in any of those who hurriedly after their baptism, forthwith have received ordination, as time passes before him, spiritual sin should be discovered, and he be convicted by two or three witnesses, let him be expelled from the clergy; and whoever contrary to this, dares to act against this great Synod, let him be deposed from the priesthood.

32 3. Of Female Visitors. As to female visitors, the great Synod altogether decides that neither with a bishop, nor with an elder, nor with a deacon, nor with any one who is of the clergy, is it lawful that there should be a female visitor, but only a sister or an aunt, or one of such persons as are far from suspicion. 4. Of those in the Provinces who come to the Episcopate. If possible, he who becomes a Bishop, ought to be constituted by all the Bishops of the province. But if this cannot be, either because of necessity or that the way is long, it is required by all means that three be gathered together, and the rest consenting with them in opinion and by writing, the ordination may take place, but the confirmation of what is done shall be conceded in every province to the metropolitan. 33 5. Of those things which take place in a Prohibition. As to what happens in a prohibition from the clergy, or from the rank of the laity, by the bishops in any one of the provinces, this opinion according to the canon [is to be held], that those who are ejected by some

shall not be received by others; but let enquiry be made, whether through strife, or through contention, or through a similar cause in the Bishop himself, they are prohibited from the communion of the Church. But that the proof which is needed may be an acceptable matter, it seems good to us, that in every province, its Synod should assemble twice in a year, in order that when all the Bishops of the province are convened together, such questions may be tried, and so those who are clearly known to have disobeyed the Bishop may be prohibited by all the Bishops, until it appear either to the Bishop himself, or to the Synod, that they should show them mercy. Now let these synods be one before the fast of forty (days), that all contention being removed, the offering may be purely presented to God; and the other in the time of Tisri (autumn).

³⁴ 6. Of the Primacy which belongs to distinguished Cities. Let the ancient customs be retained in Egypt, and in Libya, and in Pentapolis, that the Bishop of Alexandria should have authority over all these: because to him of Rome also, this is customary. And so also in Antioch, and in the other provinces, let the primacy be maintained in the churches. Now let this be everywhere known, that if a man, without the consent or permission of the Metropolitan, shall become a Bishop, the great Synod determines that he shall not be a Bishop. But if to an election, which is common to all, when it is orderly and according to the ecclesiastical canon, two or three, out of their contentiousness, shall be opposed, let the opinion of the majority obtain and be established. 7. Of the Bishop of Elia, that is Jerusalem. Because the custom obtains, and ancient tradition, that the Bishop of Jerusalem should be honoured; while there is to him the rank of his honour, let there be also maintained for the Metropolitan his distinction.

³⁵ 8. Of those who are called Cathari. Of those who sometimes call themselves Cathari, but who come to the Apostolical and Catholic Church, it seemed good to the great and holy Synod, that as they receive ordination, so they should abide in the clergy. But, before all things, it behoves that they confess in writing, that they consent to and observe the laws of the Catholic and Apostolical Church; now that is, that they commune with those who live in second marriage, and those who have denied in persecution, those to whom also a time is determined and limited when they shall be received; and who adhere in all things to what is defined in the Catholic and Apostolic Church. When, therefore, only they are found in a city or in villages with

their bishops, and there are not in the city or town other clergy of the orthodox, having received ordination, let them remain in their character. But if in a place in which there is a bishop or presbyter of the Catholic Church, some of them come, it is evident that the Bishop of the Catholic Church retains the authority of his episcopate, but he that among the Cathari is called a Bishop, shall retain the honour of presbyter; now that is, except it seem good to the Bishop of the Catholic Church that he cease to retain the name of the honour of the episcopate. But if this pleases him not, let him bestow on him the place of Chorepiscopus or of presbyter, that he may appear to be among the clergy, that there be not two bishops in a city.

36 9. On those who come to the Eldership untried. If, perchance, untried persons become presbyters, or those who, when their conduct is enquired into, confess wherein they have sinned, and when they have confessed, any act in opposition to the canons and lay hands on them, such the canon doth not receive, because the Catholic Church requires unblameableness in everything. 10. On those who deny in persecutions, and afterwards come to be Clergy. Those who come to be clergy, of such as before denied in persecution, whether known, or because they were not examined and known of those who promoted them, this prejudices the ecclesiastical canon in nothing. When they are known, by all means let them be expelled from their degrees. 11. Of those who deny and are in the rank of Laymen. As to those who deny without constraint, or without confiscation of their goods, or without peril, or any other oppression, as happened in the tyranny of Licinius; it seemed good to the Synod, that, even if unworthy of compassion, kindness should be shown to them. Therefore all those who perfectly repent, shall spend three years among the hearers, if they are baptized, and seven years with the penitent; but let them commune two years with the people in prayer at the time of the offering, without offering.

37 12. Of those that renounce the World and again embrace the World. Now those who have been called by grace, and showed their first zeal, and laid aside their girdles, but afterwards return to their former vomit, so that some of them give gold and arrange by means of gifts to take their service again; let these repent ten years, after spending three years in the rank beneath that of hearers. Now, with regard to all these, it behoves us to examine the disposition and kind of repentance; and those who in fear, and tears, and patience, and good deeds, exhibit a conversion in deed and not in appear-

ance, when they have fulfilled the period appointed for being lower than hearers, rightly participate in the prayer of the Eucharist, and the Bishop has authority to devise some kindness towards them. But those who receive it with indifference, and think the form of merely entering the church sufficient to them for conversion, let them by all means fulfil the time appointed.

³⁸ 13. Of those who in the time of their death request Communion. As to those who depart from the world, let the ancient and canonical law be now also retained, that if a man depart from the world he should not be deprived of that provision which it is needful for him to receive; but if, after it is decided respecting him that he is dying, and he is admitted to communion, and receives the Eucharist, he again returns to health and continues in life, let him be only among those who are partakers in the prayer of the Eucharist. But generally, whoever departs from the world, and requests to communicate in the holy mysteries, let the Bishop give him the Eucharist, with much discrimination having made inquiry. 14. On Hearers who deny. As to hearers who deny (those who are called Catechumens), it pleases the great and holy Synod that they shall be three years with those who come not to the instruction (who are called Acroatae), and shall afterwards pray with the hearers, according to their former rank.

³⁹ 15. That a Priest ought not to change from place to place. Because of the many disorders and contentions which take place, it is decided that this custom shall be utterly abolished, which is contrary to the canon, if it be in any place found, so that neither bishop, nor presbyter, nor deacon, shall change from city to city. Now, if after this determination of the great and holy Synod, any shall dare and allow himself to practice such conduct, let his arrangements by all means be nullified, and him be restored to the church where he has been bishop, or presbyter, or deacon. 16. Of Clergy who do not continue in Churches in which they were. Those who, exposing themselves to danger, and not setting the fear of God before their eyes, and not acknowledging the ecclesiastical canon, remove from their churches, whether elders or deacons, or such as are in any way inscribed in one of the orders of the clergy, these ought by no means to be admitted into another church, but let all influence come upon them to return to their places; but if they are obstinate and stay, let them be restrained from the communion of the church. And if any one shall dare to take a person who belongs to another, and bring

him to ordination in his church, when the Bishop from whom he has removed does not consent, such ordination shall be void.

⁴⁰17. On Clergymen who receive Interest. Whereas many who are in one of the orders of the clergy, while they run after profit and base gains, forget the divine Scripture, which says, "He giveth not his money for usury," and when they lend exact so much per cent.; the holy Synod adjudges that, if after this determination any man shall be found to take interest, or in any way whatever shall use this practice, and demand a portion, or devises anything else for base gain, he shall be expelled from the clergy, and be alienated from his ministry. 18. On the precedency of Presbyters, It hath been made known to the great and holy Synod, that in divers places and cities the deacons give the Eucharist to the presbyters, when neither canon nor custom sanctions that such as have no authority to offer the Eucharist should give the body of Christ to those who offer it; and this also has been made known, that some of the deacons receive the Eucharist even before the bishops: let all these things therefore be removed, and let the deacons abide in their proper stations, knowing that they are the ministers of the bishop, and beneath the elders. Let them therefore receive "the Eucharist in order after the presbyters, either the bishop or a presbyter giving it to them. Moreover, it is not conceded to deacons to sit among the presbyters, because it is contrary to order and the canons. Now if any one will not be obedient to what is determined, let him be removed from his ministry.

⁴¹19. Of those who come to the Church from the Heresy of Paul the Samosatene. With regard to those who have been of the heresy of Paul, and afterwards take refuge in the Catholic Church, we lay down a rule that by all means they should be baptised again: but if any of them in time past were in the clergy, if they are found to be without rebuke and without blame, let them be baptised again, and receive ordination from some bishop of the Catholic Church: but if, when inquiry is made respecting them, they appear to be unfit, let them be expelled from their places; so also with regard to deaconesses, and all those who are in the ministry, let this order be observed: but deaconesses we admonish that, because they are (such) in appearance, and have not received ordination, they will be altogether reckoned with the daughters of the world.

⁴²20. On Kneeling. Because there are men who on the first in the week and on the days of Pentecost bow the knee: in order that everything may be

worthily and uniformly observed in every province, it hath seemed good to the holy Synod that all of us should offer prayer to God, standing. Fragments from No. 14526, fol. 38. Again, a history of these Synods. Now the Synod of Nicea was assembled in the days of Constantine the Great; and its chiefs were Alexander, Archbishop of Alexandria; and in the place of the papa of Rome, Vinto and Vicentius, presbyters of Rome... Again: now the Synod of Nicea was assembled because of the affairs of wicked Arius, who alienated the Son from the nature of the Father; and in that he was begotten of the Father, they called him "made," and a "creature," and (said) that he was not of the same nature as the Father.

⁴³ It may not be uninteresting to append here a translation of a Creed, professing to be by Athanasius, from a Syriac MS. in the British Museum, No. 12,106, which was written A.D.562. The volume contains, among other things, the treatise of Timothy of Alexandria "against the Council of Chalcedon," which includes a large number of extracts from the Fathers. The Creed bears evident marks of a Monophysite origin. I am not aware of its existence elsewhere. Creed of the blessed Athanasius, head of the bishops (Archbishop) of Alexandria, upon the divine incarnation of God the Word, which consents to that of the Holy Synod which was in Nice. ⁴⁴ We confess the Son of God, who before the worlds was eternally begotten; who in the end of the worlds was (born) of Mary in the flesh for our redemption, as the divine Apostle teacheth, saying, "Now when the fulness of the time was come, God sent his son who was (born) of a woman," and he was Son of God and God in the Spirit, but Son of Man in the flesh. The one Son was not two natures, one which is to be worshipped, and another not to be worshipped, but one nature of God the Word, who became incarnate, and is with his flesh, to be worshipped with one worship: nor are there two Sons, one who is the Son of the true God and to be worshipped, but the other from Mary, the Son of Man, and not to be worshipped, being Son of God by grace as men also are: but he who was of God, and God, as I said, is at once Son of God and God; and he was not another who was also born of Mary in the flesh in the last days. As also the angel said to Mary mother of God, when she asked, "How shall this be, for I know not a man?"----"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, and therefore that Holy One who shall be born of thee shall be called the Son of God.

⁴⁵ He therefore that was born of the Virgin Mary was by nature Son of God and the true God, and not by grace and communication. In the flesh alone, he that was of Mary was Son of Man, but in the Spirit he was both Son of God and God, who bore our sufferings, as it is written, "Christ suffered for us in the flesh; and again, "For he that spared not his own Son, but gave him up for us all. For he continued impassible and immutable in the divinity, as it is said by the prophet, "I am God and I change not," who died our death in the flesh for our sins, that he might remove death by death for us, as the Apostle saith, "Death is swallowed up in victory. O Death, where is thy victory? O Grave, where is thy sting? And again, "Christ died for our sins according to the Scriptures. Now he continued incomprehensible and immortal in death, in the divinity, according to the impassible power of the Father, as Peter saith, "It was not possible that he should be holden of death. And he ascended to heaven and sitteth at the right hand of the Father, according to his flesh (viz.), that of the Word, which went up from earth, as was said by David, "The Lord said unto my Lord, Sit thou on my right hand," which is affirmed of our Lord both by him and by the Apostles.

⁴⁶ Now in the Divinity he is infinite, and every place is limited by him. With the Father, who is eternal, he is a son of eternity (= eternal), according to the paternal power which is ineffable, according to the teacher Paul, "Christ the power of God, and Christ the wisdom of God. And he coineth, being Son of God and God as is confessed, that he may judge the living and the dead, as the Apostle saith, "Who shall judge the hidden things of darkness, and reveal the thoughts of the hearts: and he shall render glory and contempt to every man as becometh him." ⁴⁷ Now if a man teach other than these things from the divine Scriptures, saying that the Son of God is one, and the Son of Man who was of Mary is another who was made a son by grace as we are, so that there are two Sons, one by nature Son of God, who was of God, and one by grace, the Son of Man who was of Mary; or if a man say that the flesh of our Lord is from above, and not of the Virgin Mary; or that the Divinity partook of the flesh, or was confounded or commuted with it; or that the Divinity of the Son was passible; or that the flesh of our Lord is not to be worshipped, inasmuch as it is that of the Son of Man, and is not to be worshipped as being the flesh of our Lord and our God: such a one the Holy and Catholic church anathematizes, since the divine Apostle enjoins it, say-

ing, "If a man preach to you other than ye have received, let him be anathema."

⁴⁸ From the same MS. we obtain the Nicene Creed in the following form:---- Confession of Faith of the great and holy Synod of 318 blessed Fathers at Nice. We believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible: And in one Lord Jesus Christ the Son of God, who was begotten of the Father, the only begotten. Now he is of the Substance of the Father; God of God; Light of Light; very God of very God; who was begotten and not made; of the same substance as the Father; by whom all things were made which are in heaven and which are on earth; who for us men and for our redemption, came down and became incarnate, and became man, and suffered, and rose the third day: and he ascended to heaven, and shall come to judge the living and the dead:

⁴⁹ And in the Holy Ghost. Now those who say that once he was not, and that he was not before he was begotten, or that he was from nothing, or say that he was of another substance or essence, or that the Son of God was mutable or changeable; these the Catholic and Apostolic Church anathematizes. This which is one and alone was constituted against the Arians. I shall insert here a version of two lists of Nicene Fathers. The first was originally printed by Zoega, and reprinted by Pitra in the *Spicilegium Solesmense* as part of a document which contains much in common with the extracts above given from the Paris MS. The second list is ascribed to Theodorus Lector, and has been only once printed in the original Greek by Morelli in his *Bibliotheca MS., Graeca et Latina*; Bassano, 1802. I owe my acquaintance with this list to the most severe of my critics in the *Christian Remembrancer*. However, *fas est et ab hoste doceri*, and I have translated both it and Dom Pitra's Coptic list for comparison with my own. Let it be observed, moreover, that Theodorus Lector, to whom the Greek list is ascribed, is referred by Cave to A.D. 520, or about 20 years later than the Syriac Catalogue was written down in the manuscript from which it has been copied.

⁵⁰ The list of Theodorus is preceded by a short notice, as follows:---- "I think it instructive to put down here also the names of the Bishops who assembled at Nicea, as far as I could find them; and of what province and city each was; and the time in which they met." The list then follows. GREEK LIST OF THEODORUS. Spain, One. Hosius, Bishop of Corduba, so I believe, as it is written. Rome, Two. Vito and Vicentius, presbyters. Egypt, Eleven. Of

Alexandria, Alexander. Of Ptolemais, Secundus. Harpocraton, Alphocranon. Of Pelusium, Dorotheas. Zeno, Adamantius. Of Thmuis, Caius. Of Pharbaethus, Arbetion. Of Memphis, Antilogus. Of Panyphis, Philippus. Of Tauthité, Tiberius. Of Heracleos, Potamon. Thebais, Four. Attheas of Scete. Lisianus of Lycae. Tyrannus of Antinous. Paphnutius. Upper Libya, Four. Daces of Berenicé. Sarapion of Antipurgos. Zopyrus of Barcé. Secundus of Tauché. Lower Libya, One. Titus of Patronium. Palestine, Nineteen. Macarius of Jerusalem. Paulus of Maximianopolis. Germanus of Neapolis. Januarius of Jericho.

⁵¹ Marianus of Sebastenus. Heliodorus of Zabula. Gainus of Sebaste. Aëtius of Lydda. Eusebius of Caesarea. Silvanus of Azotus. Sabinus of Gadara. Patrophilus of Scythopolis. Longinus of Ascalon. Asclepius of Gaza. Petrus of Nicopolis. Petrus of Aïla. Marianus of Jamnia. Antipatros of Capitolas. Maximus of Eleutheropolis. Phoenicia, Eight. Zeno of Tyre. Hellanicus of Tripolis. Aeneas of Ptolemais. Philocalus of Paneas. Magnus of Damascus. Gregorius of Berytus. Theodorus of Sidon. Anatolius of Emesa. Coele-Syria, Twenty-one Eustathius of Seleucia. Bassus of Zeuma. Theodotus of Laodicea. Gerontius of Larissa. Alphius of Apamea. Manicius of Epiphania. Basianus of Raphanea. Eustathius of Arethusa. Philoxenus of Hierapolis. Paulus of Neocaesarea. Salamanes of Germanicia. Syricius of Cyprus. Piperius of Samosata. Seleucus, Chorepiscopus. Archelaus of Doliche. Petrus of Gindara. Euphration of Balanea. Pegasius of Armocadama. Phaladus, Chorepiscopus. Bassones of Tabulé. Zoilus of Gabala. Arabia, Twelve. Nicomacus of Bostra. Dionysius of Mesopotamia. Cyrion of Philadelphia. Aithalas of Edessa. Genadius of Jebunda. Jacobus of Nisibis. Severus of Sodom.

⁵² Antiochus of Resiina. Sopater of Beritaneus. Maraïas of Macedonopolis. Severus of Dionysias. Joannes of Persia. Cilicia, Ten. Amphion of Epiphanea. Paulinus of Adana. Narcissus of Neronias. Macedonius of Mopsuestia. Moses of Castabala. Tarcodemantus of Aegea. Nicetas of Phleias. Hesychius of Alexandria Minor. Eudaimon, Chorepiscopus. Narcissus of Irenopolis. Cappadocia, Eight. Leontius of Caesarea. Elpidius of Comana. Eutychiu of Tyana. Gorgonius, Chorepiscopus. Erothrius of Colonia. Eudromius, Chorepiscopus. Timotheus of Cybistra. Theophanes. Armenia Minor, Two. Eulalius of Sebastia. Euethius of Satala. Armenia Magna, One. Arustaces. Crete, Four.... of Diospontum. Elpidius of Comana. Eutychiu of Amasea. Heraclius of Zola. Pontus Polemoniacus, Three. Longianus of Neocaesarea. Stratophilus

of Pityunta. Domnus of Trapezunta. Paphlagené, Three. Philadelphus of Pompeiopolis. Eutychiu of Amastris. Petronius of Junopolis. Galatia, Five. Marcellus of Ancyra. Gorgonius of Cinae. Diciasius of Tarbia. Philadelphus of Julipolis. Erichthius of Damaba. Asia Seven, Theonas of Cyzicum. Mithres of Hypyrpa. Menophantus of Ephesus. Marianus of Troas. ⁵³ Orion of Ilium. Paulus of Anora. Eutychiu of Smyrna. Lydia, Nine. Artemidorus of Sardis. Florentius of Ancyra Ferrea. Seras of Thyatira. Antiochus of Hidron-Caesarea. Etoemasius of Philadelphia. Antiochus of Aurelianopolis. Pollio of Baris. Marcus of Standon. Agogius of Tripolis. Phrygia, Fifteen. Nunechius of Laodicea. Eutychiu of Seleucia. Flaccus of Sanada. Araunius of Limena. Pistus of Azana. Tarsicus of Apamia. Athenodorus of Dorylleum. Patricias of Amblada. Paulus of Apamia. Polycarpus of Metropolis. Eugenius of Eucarpia. Academicus of Papae. Flacus of Hierapolis. Heracleus of Baris. Hesychius of Neapolis. Lycia, Two. Nicolaus of Myra of Lycia. Eudemus of Patara. Pamphylia, Seven. Callicles of Perga. Cyntianus of Seleucia. Euresius of Termessus. Patricius of Mazimianopolis. Zeuxius of Syarma. Aphrodisius of Magyda. Domnus of Aspendum. Islands, Four. Euphrosynus of Rhodus. Strategius of Lemnus. Meliphron of Cous. Alitodorus of Cercyra. Caria, Five. Eusebius of Antiochia. Letodorus of Cibyra. Ammonius of Aphrodisias. Eusebius of Miletus. Eugenius of Appolonias.

⁵⁴ Isauria, Seventeen. Stephanus of Carata. Cyrillus of Oumandra. Athenaeus of Gorpissus. Theodoras of Ou-Andala. Edesius of Claudiopolis. Anatolius, Chorepiscopus. Agapius of Seleucia. Paulus of Laranda. Silvanus of Metropolis. Cyntus, Chorepiscopus. Faustus of Panemitichus. Tiberius of Alistra. Antonius of Antioch. Acylas, Chorepiscopus. Nestor of Syedra. Eusebius of Paroechia. Hesychius, Chorepiscopus. Cyprus, Two. Cyrillus of Paphus. Gelasius of Salaminé. Bythinia, Nine. Eusebius of Nicomedia. Gorgonius of Apollonias. Theognius of Nicaea. Georgius of Prusias. Maris of Chalcedon. Euethius of Adriana. Cyrillus of Cym. Theophanes, Chorepiscopus. Hesychius of Prusa. Europa, One. Pederos of Heraclia. Dacia, Two. Protogenes of Sardica. Marcus of Calabria. Mysia, One. Pistus of Marcianopolis. Africa, One. Caecilianus of Carthage. Macedonia, One. Alexander of Thessalonica. Dardania, One. Dacus. Achaia, Two. Pistus of Athenae. Barsos. Byotia, One. Strategius of Hyphestia. Thessalia One. Claudianus of Larissa. Dardania. Budius of Stobae. Pannonia, One. Domnus. Gallia, One. Nicasius Duia. Gotthia, One. Theophilus. Bosporus, One. Cadmus. ⁵⁵ At the end of the

Greek list we read:---- "We have been able to find the names of so many, but of the others we have thus far not found them. And the time of the Synod, as we find in the Annotations, was the consulship of Paulinus and Julianus, on the 20th of the month of May; and this was the 636th year from Alexander King of Macedonia's 19th year. The business of the Synod, then, was accomplished, and it should be known that after the Synod the King set out to the Eastern parts." COPTIC LIST. Spain, One. Hosius of the city of Corduba, I believe as above written. Becon and Ionocentus, presbyters. We subscribe for our Bishop, who is of Rome; he believes as above written. Alexander, Archbishop. Thebais, Fifteen. Athas of Scethia. Arbetion of Pharboethus. Adamantus of Coeis. Antiochus of Memphis. Tiberius of Thmuais. Petrus of Hnes. Gaius of Panyos. Tyranus of Antinou.

⁵⁶ Potamon of Heracleus Throis. Plusianus of Siout. Dorotheus of Pelusium. Dios of Tkou. Apoc... prao.... Arpocrator of Alphocranon. Philippus of Panephyson. Libya, Upper and Lower, Six. Sarapion of Antipurgos. Zopyrus of Bacé. Dios of Paratonion. Secountus of Ptolmais. Segentus of Teuchira. Takes of Berenice. Palestine, Nineteen. ... Paulus of Maximianopolis. ... Januarius of Hiericho. ... Aëtius of Dintia. ... of Sebasté. Sabinus of Azotus. Eusebius of Caesarea. Patrophilus of Scythopolis. Sabinus of Cadara. Asclepas of Gaza. Longinus of Ascalon. Petrus of Ialon. Petrus of Nicopolis. Antochus of Gapetulus. Macrinus of Jamnia. Phoenicia, Twelve. Zeno of Tyre. Marinus of Palmyron. Ananias of Ptolmais. Thadoneus of Lazos. Magnus of Damascus. Anatolius of Emetsa. Theodorus of Sidon. Philocalus of Panias. Ellaticus of Tripolis. Synodorus of Antaratos. Gregorius of Betus. Ballaus of Thersea. Syria, Superior, Fourteen. Eustathius of Antochia. Archelaus of Perioche. Zenobius of Seleucia. Euphrantion of Daneon. Theodotus of Laodicia. Soilus of Gabalon. Alphius of Apamia. Phalatus, Chorepiscopus.

⁵⁷ Philoxenus of Hierapolis. Bassus of Seucmates. Salamias of Cermanicus. Sabianus of Heraphantes. Perperius of Samusata. Cerontius of Larissa. Syria, Inferior, Nine. Eustathius of Arethusa. Pigasius of Abogatana. Paulus of Neocaesarea. Balanus of Carboula. Siricus of Cyprus. Manicius of Epimia. Seleucius, Chorepiscopus. Eliconos of Abalas. Petrus of Cytalu. Arabia, Six. Nichomacus of Bostra. ... Cyrion of Philadelphia. ... (Bata)neus. Gennadius ... Dion ... Mesopotamia, Five. Ethalas of Edessa. Mereas of Macedonopolis. Jacobus of Sirinus Joannes Persinus. Antiochus of Risiané. Cilicia, Eleven. Theodorus of Tarsus. Mouses of Cataballa. Amphion of Epiphania. Nicetes of

Flavianus. Narcissus of Erotanus. Eudumon, Chorepiscopus. Paulinus of Adana. ... Macedo ... Narcissus... en... polis. Cappadocia, Eight. Leontius of Caesarea. Stephanus, Chorepiscopus. Eutychianus of Teana. Rodon, Chorepiscopus. Erithrius of Collania. Gorgonius, Chorepiscopus. Timotheus of Comana. Paulus of Spania. Armenia Major, Four. Eularius of Sebastia. Eucromius, Chorepiscopus. Euetheius of Sadola. Theophanes, Chorepiscopus. Armenia Alter, Two. Arirteus of Armenia. Arices of Armenia.

⁵⁸ Pontus, Three. Eutychianus of Amasia. Heraclius of Sela. Eurerius of Comana. Pontus Polemoniacus, Three. Longinus of Neocaesaria. Stratolius of Piteous. Domnus of Trapezunta. Pamphlogonia, Two. Philadelphius of Pompeiopolis. Eutychius of Amastria. Galatia, Five. Pancharius of Ancyra. Corconius of Cinae. Diciasus of Tauias. Philadelphius of Heliopolis. Erechthius of Tmausont. Asia, Six. Theonas of Cysicus. Eutychius of Smyrna. Theophantus of Ephesus. Methres of Iemptsa. Orion of Eli.... Macarius of Eli-on. Lydia, Eight. Artemetorus of Sardis. Acogius of Tripolis, Sarapas of Thyadira. Brontius of Ancyra. Ebdomasius of Philadelphia. Antochus of Aulilianopolis. Pollio of Baris. Marcus of Tanton. Phrygia, Seven. Nunechius of Laodicea. Athenasotorus of Merineus. Flaccus of Synanta. ... Procopius of Sanata. ... Pistus of Ozana. Pisidia, Twelve. ... of Iconium. Patricius of Alateus. Telemachus of Atrianopolis. Agathumius of Amordiané. Hesychius of Neapolis. Polycarpus of Metropolis. Eutychius of Sicion. Acatemius of Pampa. Ouranius of Limena. Heraclius of Beresia. Taracius of Apamia. Theodoras of Ousin.

⁵⁹ Lycia, Two. Adon of Lycia. Eudemus of Patara. Pamphylia, Seven. Reliqua desunt.

COUNCIL OF CONSTANTINOPLE.

⁶⁰ Extract on Synod of Constantinople from MS., No. 14528. "Four Canons of the Synod of Constantinople. In the 9th year of the government of Eucherius and Evagrius, in the month Ab, of the year 429 of the reckoning of the Antiochians. "The Bishops which, by the grace of God, met in Constantinople from various provinces at the summons of the lover of God, Theodosius, determined. "These definitions were made of the 150 Bishops who met in Constantinople, at the xeirotomia of Nectarius, the Bishop." The 4 Canons follow, and then the list of subscribers. "And subscribed:----Nectarius, Bishop of Constantinople." Of Egypt, Two. Timothy of Alexandria. Dorotheus of Oxyrhyncus. Of Palestine, Eight. Cyril of Jerusalem. Galasius

of Caesarea [Mansi Thalassius. Gelasius]. Macarius of Jericho [Mansi, Macer]. Dionysius of Diospolis [Lydda]. Saturnilus of Sebastia [Samaria]. Rufus of Beishan [Scythopolis. Mansi Nicopolis]. Auxentius of Ascalon. Alianus of Jamnia [Jabne]. Of Phoenicia, Nine. ⁶¹ Zeno of Tyre. Paul of Sidon. Nectabus of Accho [Mansi, Ptolemais]. Philip of Damascus. Barchus of Panydos [Paneas; Caesarea-Philippi; Mansi, Pancadus]. Timothy of Berytus. Basilides of Biblos [Byblos]. Mucimus of Arada [Aradus]. Alexander of Arca [Arce]. Of Coele Syria, Fourteen. Meletius of Antioch. Pelagius of Laodicea. Acacius of Haleb [Aleppo, Mansi, Beraea]. John of Apamea. Binus of Seleucia [Mansi, Bizus]. Eusebius of Hamath [Mansi, Epiphanea]. Marcianus of Seleucobolis [Seleucobelus. Mansi, Seleucopolis]. Patrophilus of Shizar [Mansi, Larissa]. Severus of Paltos [Boldo? Mansi. Patra]. Flavian and Helpid, Presbyters of Antioch. Eusebius of Kenneshrin [Sobo. Mansi, Chalcidensis]. Domnianus of Gabbala. Basilianus of Eaphanon. Of Arabia, Five. Agapius of Bozrah [Mansi, Agapius Bagadius]. Helpidius of Dionysiados [Dionysias]. Uranius of Adrados. Chilon of Constantinos. Severus of Neapolis. Of Osrhoene, Three. Eulogius of Urhi [Edessa]. Vitus of Haran [Carrae]. Abraham of Batnon [Batne]. Of Mesopotamia, Three. Mara of Amid [Mareas]. Bathi of Tela. Jobina of Amarios.

⁶² Of Auguste Euphratia, Five. Theodotus of Mabug [Mansi, Hierapolis]. Antiochus of Samosat. Isidorus of Cyrus [Mansi, Suriensis, etc]. Jovinus of Paran. Mares of Dalic [Doliche]. Of Cilicia, Eight. Diodorus of Tarsus. Corycus of Adana. Hysichius of Epiphania. Germanus of Corcos [Corycus]. Aeres of Zopyrus [Zephyrium]. Philomosus of Pompeiopolis. Olympius of Mompseste [Mopsuestia]. Theophilus of Alexandria by Olympius, a presbyter. Of Cappadocia, Six. Elladius of Caesarea. Gregorius of Nysa. Etherius of Tyana. Bosphorus of Colonia. Olympius of Parnassus. Gregorius of Anzianzi [Nazi-anzum]. Of Armenia the Little, Two. Eutherius of Melitene [Malatia]. Eutherius of Arabissus. Of Isauria, Eleven. Symposius of Seleucia. Montius of Claudiopolis by Paul, a Presbyter. Philotheus of Irenopolis. Hypsistes of Philadelphia. Musonius of Calendaris. Marianus of Dalisanda. Theodosius of Antioch. Artemius of Titiopolis. Neon of Selinuntos [Selinus]. Montanus of Diocaesarea. Eusebius of Olbius. Of Cyprus, Four. Helios of Paphos [Mansi, Julius]. Theoporphus of Triminthuntis [Trimethunton. Mansi, Theophilus]. ⁶³ Tychon of Tmessus [Tamassus]. Menemius of Citius [Citium]. Of Pamphylia, Ten. Tryaeus of Egnon [Mansi, Troilus: Lagania]. Gaius of Lerba

[Lyrba]. Longinus of Columbarsus [Colybrasus]. Theodulus of Corcasus [Coracesion]. Hysychius of Catana. Teuxianas of Ceson [Mansi, Cassa]. Midos of Panemus. Heraclidus of Teichon. Theodulus of Seilon [Sylloeum?] Pamenius of Ariasus. Of Lycaonia, Thirteen. Amphilochius of Iconium. Cyril of Eumenadon [Mansi, Manada or Omonada]. Aristophanes of Sopatra [Sabatra]. Paulus of Lystra. Ainazus of Corinon [Mansi, Inzu]. Darius of Mistra [Misthia]. Leontius of Parton [Barate]. Theodosius of Hydé. Eustratius of Canon [Canna?] Daphnos of Derbé. Eugenius of Prusalon [Passala?]. Elurius of Isaura. Severus of Amblada. Of Pisidia, Twenty-four. Optimus of Antioch. Theuristius of Adrianopolis. Attilus of Parastion. Ananius of Adadon. Postus of Limenon [Almenia]. Joninus of Salagason [Sagalassus]. Callinicus of Pomnadon [Pomanda?] Eustathius of Metropolis. Patricius of Perason [Baris]. Lycius of Neapolis. Lolianus of Sozopolis by Simplicius, a Presbyter. Tyraeus, a presbyter of Amorion.

⁶⁴ Euxenos a Presbyter of Apamea. Helladius a Presbyter of Cynaeon. Theosebius of Philomenon [Philomela?] by Basa a Presbyter. Titiaeus of Myron. Pionius of Comatos. Eudemius of Patara. Patricius of Eunoanadon [Mansi, Oenoanda]. Lupicianus of Dimoron [Mansi, Lymira]. Macedon of Casandon [Mansi, Xanthon]. Romanus of Pesalidos. Hermaeus of Bubonan [Pappa, or Bubod of Lycia, Mansi Bubute, all doubtful]. Tyantinus of Araxus [Mansi, Theantimus, Araxa]. Of Phrygia Salutaria, Two. Vitus of Prymnasus [Primnessus]. Euxenianus of Eucarpus. Of Phrygia, Pacatiana, Two. Nectarius of Aphias [Apia]. Theodoras of Eumenius. by Propatoros [Mansi, Profuturus], a Presbyter. Of Caria, Two. Eudocius of Aphrodisiados. Leontius of Citharon [Mansi, Cibyra]. Of Bithynia, Five. Euphronius of Nicomedia. Dorotheus of Nicea. Olympius of Neocaesarea. Theodulus of Chalcedon. Eustathius of Prusas. Of Pontus Amasea, One. Pansophius of Hiboron [Mansi, Iberorum, of the Iberi]. Of Elysia, One. Martyrius of Marcianopolis. Of Scythia, Three. Ternatius of Tomaeon. Etherius of Carsadisus [Mansi, Chersonnesus]. ⁶⁵ Sebastianus of Anchialon. Of Spain, One. Agrius of Hemimonton [Mansi, Immomonton, etc.] Of Pontus Polemicus, One. Atrabius by Aquilimus, a Lector [Mansi, Atarbius by Cylus]. Which are in all 135, and 11 who signed by others. The list contains 146 names of subscribers.

COUNCILS OF ANTIOCH, ANCYRA, ETC.

⁶⁶ The following items are not without interest. The creed of Antioch is not from the same manuscript as the lists of subscribers at Ancyra, Caesarea,

Gangra, Laodicea, and Antioch, which are from No. 14,528, and are printed here for comparison with the Nicene Catalogue of Fathers: Confession of Faith of the first Council of Antioch, A.D. 251. Confession of Faith of the Synod which assembled at Antioch in the days of Gallienus the king, the heads of which were Dionysius of Rome and Dionysius of Alexandria; there was also at it Gregory the miracle-worker. ⁶⁷ "We believe that our Lord Jesus Christ, who was of God and the Father, who was begotten before the worlds of the Spirit, but in the end of days, was born of a virgin in the flesh, is one compound person of heavenly Deity and human flesh; and also in this, that he is man, wholly God and wholly man; wholly God and with a body, but not in this, that the flesh is God; and wholly man, and with man, and with Deity, but not in this, that the Deity is man. So also wholly to be worshipped, and with the body; but not in this, that the body is to be worshipped: wholly to be worshipped, and with the Deity, but not in this, that the Deity is to be worshipped; wholly increate and with a body, but not in this, that the body is increate; wholly made and with the Deity, but not in this, that the Deity is made; wholly co-essential with God, and with the body, but not in this, that the body is co-essential with God, as not in this, that God is co-essential with man, though with Deity in the flesh He is co-essential with us. For also when we say that He being in the Spirit is a partaker of the nature of God, we say not that He in the spirit is a partaker of the nature of man. And again, when we declare Him in the flesh a partaker of the nature of man, we declare him not in the flesh a partaker of the nature of God. For as in the spirit he is not con-natural with us; because he is herein co-essential with God: so in the flesh he is not con-natural with God, because he is partaker of our nature. Now these things we correct and approve, not the dividing of one person indivisible, but the unconfused peculiar confession of the flesh and of the Deity."

⁶⁸ BISHOPS WHO WERE ASSEMBLED AT THE SYNOD OF ANCYRA. Vitalius of Antioch of Syria. Marcellus of Ancyra, Galatia.* Agricolas of Caesarea, Cappadocia. Lupus of Tarsus of Cilicia. Basilius of Amas grmn Major (i. e. Amasea, of Armenia Major). Philadelphus of Loliopolis of Galatia.* (Loliopolis is called Juliopolis in the Nicene List.) Eusiteles of Nicomedia of Bithynia. Heraclius of Zela of Armenia Major.* Peter of Iconium. Nunechius of Laodicea of Phrygia.* Sergianus of Antioch of Pisidia. Epidaurus of Perga of Pamphylia. Narcissus of Neronias.* * Names with an asterisk are also in

the Nicene list. THOSE WHO WERE AT CAESAREA (i.e. Neocaesarea, as it is called afterwards.) Vitalis of Antioch. Longinus.* Sanctus. Germanus.* Lupus of Tarsus. Heraclius of Zela.* Valentinus. Gerontius.* Leontius.* Amphion.* Narcissus of Neronias.* Stephanus.* Basilius of Amasea. Saadus. Diciasus.* Salaminus. Gregorius.* Erythraeus.* Alphius (comp. Ulpius).* Leontius.* THOSE WHO WERE AT GANGRA. Eusebius.* Eulalius.* Aelianus. Hypatius. Eugenius.* Bassus.* Olympius. Proaeresius.

⁶⁹ Bithynicus. Eugenius.* Gregorius.* Heraclius.* Philetus. Basilius. Pappus. THOSE WHO WERE AT LAODICEA. (The commencement of this list is lost.) Of Palestine. Magnus of Damascus of Phoenicia. Moses of Castabala of Cilicia. Manicius of Hamath of Syria.* Aeneas of Accho of Phoenicia.* Patricius. Aetherius. Anatolius of Emesa of Phoenicia. Jacob of Nisibis of Syria.* Agapius of Seleucia of Isauria. Macedon of Mopsuestia of Cilicia. Peter of Gindara of Syria.* Of Phoenicia. Corion of Philadelphia.* Of Palestine. Theodotus,* Of Arabia. (Theodotus?) Of Mesopotamia. Of various provinces: Of Cilicia. Of Coele Syria. Of Isauria. THOSE WHO WERE AT ANTIOCH. Eusebius. * Hesychius.* Theodorus. Manicius.* Theodoras.* Theodotus.* Nicetas.* Musaeus. Macedonius.* Mucianus. Anatolius.* Magnus.* Taracondamantus.* Agapius.* Aetherius.* Archelaus.* Alphaeus (comp. Ulpius). Bassus.* Mauricius. Siricius.*

FRAGMENT: CONTAINING EXTRACTS FROM GREEK AUTHORS. 14618, fol. 25 b. etc.

⁷⁰ Statement of Philosophers concerning the soul. Plato says: "The life of the soul consists in the actions of the soul when they are kept from wrong, so that nothing should attach to them which can slay it (the life): for, except it slayeth itself, there is nothing that can slay it, because it is elevated and above the body, and is among spiritual things; neither can that death which ruleth the body see it, for it is conceived by it." Theophrastus says: "Very powerful is the soul, and weakness approaches it not, except by its voluntary carelessness, and except it be willing, nor are its treasures exhausted when its riches fail; nor is its life consumed, nor do its times fail, for it is not transitory, nor dissoluble, and it is exalted above the earth, and not very far from heaven." Mendarus (i.e. Menander) says: "Whenever the soul is free, honour is from it, and it hateth those properties which impede it. The tongue sufficeth not to open and give room to the utterances of its pure fountains of the words of its wisdom, for it giveth and lacketh not, and enricheth and groweth not poor,

and maketh wise the ignorant, and magnifieth the small: and the more it giveth of its own it goes on increasing, and becomes richer and greater."

⁷¹ Critus (Crito?) says: "The soul in everything is famous; and after its cursory life, the death of the body is far from it, and approacheth it not, because it considereth and seeketh what is above death, and death cannot come unto it, and therefore they are in pain when separated from one another for a time." Timachus (?) says: "He that setteth his mind, that to nothing will he be persuaded, even if many wise, and writers, and scientific, and doctors, set themselves to persuade him, he is not persuaded, because he is persuaded of this only----that he will not be persuaded by man; and as for them they become children unto him. He also becomes unto them a stranger. Because of its imperfect utterance, and not because it is not persuasive does wisdom perish to itself; for it perishes from him, and he doth not perish from it."

⁷² Theocrides (Theocritus?) says: Very beautiful is this, that when man is grand in his body, and holy in his person, he should have to come to the labour of discipline and of learning, that his mind may become unoccupied with odious thoughts, which hinder and disturb instruction. And their words become illustrious when they spring from them as pleasant drink from a fountain which is not troubled. For the desire of woman and the lust of wealth are the treasures of want to fools and the stores of sins to adulterers." Eusalus (?) says: "Men who know that they are mortal, to (supply) the need of food, are compelled to labour for gold, which has an appearance of yellow, and also causes its owners to possess its colour in the time of their death, and they leave it here, and it cannot enter Hades with them." Alexander the King: ⁷³ "He had taken captive the daughters of Darius. Now they were of surpassing beauty; and when it was told him of them, he would not even consent to see them, saying:---- " 'It is odious in warlike men to be set on fire by women whom they have taken captive; for as fire burns him that touches it, so beauty inflames its beholders with lust.' "Now this man's action agreed with our precept, that he who sees a woman and lusts after her, has committed adultery with her in his heart. For even if he is restrained from the commission of adultery, and shall be delivered from the guilt, he cannot be free from having desired her in his mind. Now the end of the study of all those whom we mention, was their stability in the nights of their patience (?). Let us see, therefore, how they magnified the soul by their words----these famous ones in wisdom----when they said it was superior to death, and were

anxious that a man should not neglect the life of the soul, and were wishful that we should abandon the uncertain hindrances of this world, and they taught that we should not be negligent of comely behaviour.

⁷⁴ "Let us, therefore, consider that the race of man is of few days and of little joy; that all their quiet and all their happiness is for a short time and a few days, and their flower as the grass which flourishes, and as the herb of the field which fadeth away. Therefore the true and special care of men----that is, if they are willing----is to regard what is above, and not upon the earth, where Christ sitteth at the right hand of God. Let us, therefore, have our thought above; for, as when we rely upon what is beautiful in appearance, so shall our conversation be in this world; and let us fix our mind in heaven, wherein is our true place, and wherein is the upper Jerusalem, as the renowned of the men of our race have written, who are blessed of God." End. The discourse of the Philosophers. Glory to the Trinity. Amen.

⁷⁵ Pindarus says: "I wonder at the race of men, who, when they abhor odious things in words, run after them in deeds; and when they love things beautiful, flee from them as from things hateful; and it is not known how we may look on examples (?) and not resemble them; for they love what they hate and hate what they love; and that odious things are regarded as beautiful by those who hate them, and beautiful things as odious things by those who do them not. Aristippus says: "We greatly love victory in words without deeds, and this is condemnation and not victory, for who can give victory to him that is fallen? and that showeth the back in battle? or who can withhold victory from the warrior who dies upon his horse in the fight? For not by words is the victory, as the poor is not rich by words but by wealth."

⁷⁶ Cartus (Critus?) says: "Whatever a man loves, to himself the profit is great, even if there is loss, and what he loveth not, to himself there is loss, even if there is abundance. Now who can proceed among troubled thoughts? for the disturbed fluctuate, and the pure mind can direct its gaze to the haven of rest in which the shattered ships repose." End. The Precept of Plato to his disciple. For what is difficult in thy sight, O Caria, thee, my son, I command, that even when thou sleepest thou shouldst not cease from enquiring. The disciple says: "And how shall this be, for when I sleep I am like one dead; how shall I enquire when I sleep?" The master says: ⁷⁷ "Give thy soul good and temperate habits in its acting, and concentrate (?) it by enquiry and its communion with knowledge, and occupy it with noble

thoughts, and exercise (?) it in the understanding of the word of wisdom; and thou shalt not cause it to cease from thinking of the beautiful, and thou shalt cause it to run again after fair enquiry, and urge it to be full of the discoveries of wisdom, so that when thou fallest to rest, thy understanding may be occupied (?) in the good works of waking, and in thy sleep the sweet odour shall exhale within thy understanding, and thy tongue (?) shall utter a voice from the voice of the meditation of thy waking, so that thou shalt know how great is its power of investigation, that even when the body sinks, good habits prevail above it. Arouse thy senses, and say to thyself, that if thou wilt do what I say to thee, thou shalt not be like them that sleep: for from the oblivion which enters by sleep, behold thy heart is free through the noble thoughts of thy waking; and thou art not like the dead, in that thou art not without the motion of thoughts, and thou art different (?) from wakers, because if thou dost not move, there is no action, and that which thy heart devises in thy sleep thou canst not do.

78 "Faith is that thou affirm what is when thou hearest of it, before thou see it. "God is, what is not changed, and is always. "Love is affection unsatisfied, and in trials is free in that which is loved, and in prosperity burns with that which is desired. "Righteousness is the beauty which a man shows to his yokefellow. "Equity is the mind which awards his own to every man, and as to itself so to every man uses discretion." End.

DIOCLES.----No. 12152.

79 The writing of Diocles the wise. "Now there was after the division of tongues in the days of Peleg, a certain man of the sons of Japhet, and he was called Ag'ur (Agenor). This man went up from the east and came and dwelt on the sea shore, and built a city and called the name of it Ge'ur, which, in the Syrian tongue, is called Tyre. And he had three sons, Syrus his first born, Cylicus his second, and Punicus his third. Now Geur, their father, reigned in Tyre 13 years, and when he died he divided the land for his sons, and gave to Punicus, Phoenicia, and to Cylicus, he gave Cilicia, and to Syrus he gave Syria. "And in the time of Punicus was Heracles, a wise man, and a mighty man of strength, for he was a mighty man (or giant). He was amusing himself upon the sea-shore of Tyre, and saw a certain shepherd's dog which had caught a shellfish of the sea, called Conchylum, and was eating it, and the mouth of the dog was dyed with the blood of the shellfish. And Heracles called to him the shepherd of the flock and told him about the dog, and the

shepherd at once brought wool and wiped the mouth of the dog with it. And the shepherd made for himself of the wool a wreath and put it on his head. And when the sun shone upon it Heracles saw the wreath of wool that it was very splendid, and was astonished at its beauty, and he took the wreath from the shepherd.

⁸⁰ "And another day Heracles took the shepherd and the dog, and went to the sea shore, and the dog saw a certain shellfish as he went along, and the dog ran and caught it, and Heracles snatched the shellfish from his mouth, and sent the shepherd to go to his flock. And Heracles walked all day upon the sea shore, and as soon as one of these shellfish came out of the sea, he ran and caught it quickly, and he collected 30 of them, and boiled them over the fire, and dyed white wool with their blood. And he gave it to a certain woman and she made him a robe of it, and he took and brought the garment to Punicus, King of Tyre, and when he saw it he marvelled at its beauty, and commanded that no other man should wear it, except the King alone. Moreover, he gave to Heracles authority to command for him, and wrote that he was the Father of the Kingdom. And this Heracles taught the dyeing of all beautiful colours, and showed and taught men how pearls go up from the sea.

⁸¹ In those days there was a man in the west country and his name was Romias, and he was a mighty man of strength; and in his days there was in the province of Cilicia a certain virgin beautiful of countenance, and she was made a priestess in the temple of Mars (Ares) the God. And when Romias beheld her, he longed for her, and went in unto her, and she conceived by him: and when she perceived that she had conceived by him she was in great fear, and kept herself, lest the priests of Ares the God should be enraged with her and slay her. And when she produced twins, their father took them and gave them to a certain woman, and she reared them. And when the children grew up and became men, their father gave them names, to the one Romlaus and to the other Romus, and they built the city of Rome and [ruled] it, and all their subjects they called Romans, after the name of their father: and for this cause are the sons of Rome called Romans. And they built the Capitol, which is interpreted Head of the City, and it was one of the wonders of the whole earth. And they brought a great image, which was in Hylas, and went up and set it on the top of the Capitol, and it was a great wonder, the like of

which was not in the earth. And they built the great demosion which is in Athens, and the Philosophers call it the demosion of Wisdom.

⁸² And there happened a quarrel between the two brothers, and Armelaus arose and slew Romus, his brother; and at once the city began to quake. And when the sons of Rome saw that their city quaked, they feared with great fear, and all its inhabitants sought to flee from it. And when Romulus saw that the sons of Rome were in commotion, he entered the temple of the goddess Pythonia, asking her to reveal to him why the city trembled; and she replied, "Because thou didst murder thy brother the city trembles and laments, for he built it with thee, and it will not cease quaking till it sees thy brother sit with thee on the throne of the kingdom, and command, and write, and summon with thee as before. And when this saying was heard in all the city, they met to stone Romlaus with stones, because he slew his brother. And he fled from them and went up to Athens; and when Punitus, the philosopher, heard it, he came and heard the words of Romlaus, and he promised him that if he would write Athens free, that the King of the Romans had no authority over it, he would go to Rome and pacify the sons of the city and their forces. And he confirmed this covenant which he made with him. And Punitus went to Rome, and talked with them, and said to them, "If ye receive your king in peace, this trembling will at once cease from your city, and it will quake no more;

⁸³ but if ye will not receive him, all your city will be destroyed. And at once the sons of Rome all met, and went up after their king to Athens, and when they arrived and came and reached Rome all the city went out to meet him. And they answered and said to him, "If thou knowest that at thy entering our city the quaking will cease from it, come, enter with pomp and glory, and sit on the throne of thy kingdom; but if the trembling does not cease from us, thou shalt not enter. Now he promised them that the quaking should cease from the city. And this philosopher made an image of gold, like his brother, and set it with him upon the throne of his kingdom, and bade them that everything should be done and written as from the mouth of both of them. And they did so, and at once the trembling ceased from their city, and this quaking ceased by the wisdom of this man, and its inhabitants were at peace with their king. Hence the Romans took for a custom to write and command, "We say," "We command. And from that time Athens received its

freedom, that the king had no authority over it, to do in it anything by force.

⁸⁴ And this Romulus introduced equestrian representations (?) of pleasure, and he introduced gladiators (?) (martios), and he first introduced Veneti and Prasii, because he was afraid of the sons [of the Romans that] they might kill him as he had killed his brother. He first set up two men who were hostile to one another, one from the Veneti and one from the Prasii, and said, 'If the Veneti conspire against me, the Prasii will inform me: and if the Prasii conspire against me, the Veneti will let me know.' He [therefore set] two men before [an assembly] of the city as for pleasure, and clothed one in the Venetian clothing of the sea (i.e. blue) and the other in clothing of Prasian (i.e. green) like the grass of the earth. And he said if the one clothed in Venetian (blue) conquers, the sea will be quiet and the barbarians will not enter and get authority in the islands of the sea, because those who dwell in the sea gain the victory and those who dwell on the dry land are conquered. But if he that is clothed in Prasian (green) conquers, those who dwell in the dry land conquer and defeat those who dwell in the water. And as soon as these two men come together to fight one with another, those who dwelt in the sea prayed that the Venetian might conquer; and those who dwelt on the land, that the Prasian might conquer. And from that time till now there have been these two factions of the kingdom of the Romans, the Venetian and the Prasian.

⁸⁵ And Armelaus instituted the Brumalia, because he was a man fond of teaching, and fond of amusement, and fond of youth. And he commanded that, in the days of winter, men should invite one another, and many meeting together with one, and eating and drinking, should take their pleasure. And he ordered that every one of the letters of the alphabet should go in one after another, and every one of them should be invited on its day. And they called them Brumalia, which is interpreted in the Greek tongue, 'let us eat and drink what is others' (αλλοτριόφαγοι) that is 'for nothing' (gratis). "And [he instituted the] rank of nobility at Rome: and gave the free born great honour of position and authority, that they might command and be obeyed. And he appointed that there should be heralds in the kingdom of the Romans, ----that is, that there should be ministers in the palace. And he sent to Athens and brought thence Gelasus, and Lathrus, the Philosophers, and he made for them an organ, that they might be amused with sweet sounds. And

Armelaus instituted the stadium, and commanded that when the sons of Rome fought at the Capitol, children should be let down by a rope from the top of the Capitol, sitting upon a wheel, and holding out a crown for the kingdom (? to the victor, or a kingly crown), as came down to Nimrod the mighty man a crown, and that the kings should give gifts to these children when they returned and went up. Moreover, he appointed that the Romans should receive spoils (capta), in order that they might be supported all winter; and that in summer they might go forth to war against their enemies.

⁸⁶ And he appointed and instituted augurs to convey and bring the response to (of) the Molosii from the hosts. Now the day on which the Romans go forth to war, they call Mars (Martius) which signifies victory. And [Armelaus] made and established at Rome great wonders, and various undertakings, and fair laws, and righteous ordinances. There was not among all the Romans a man who excelled in all knowledge and wisdom like him, or that more honoured those who have understanding. Therefore he was rich in his intellect, so that by its appearance and speech he would discern the evil from the good, and the false from the true. ...

EXTRACTS FROM CHRISTIAN AUTHORS.

⁸⁷ IGNATIUS.----14533, fol. 33. Now Ignatius, who was in truth God-clad (Theophorus) and Martyr, who saw mysteries unutterable, that is to say by any other man, as also he signifies and says of himself, and apprehended with a humble mind. "For I also, not by this that I am bound, can understand heavenly things, and angelic positions, and the ranks of principalities, visible and invisible: therefore, behold, I am a disciple." When he wrote to those in Magnesia, he said thus: "For the divine prophets lived in Jesus Christ. Therefore, also, they were persecuted, for by his grace they were inspired, that they might be persuaded who were not persuaded that there is one God who revealed himself through Jesus Christ his son." And after a little:---- "How can we live apart from him, whom also the prophets being his disciples in the Spirit, expected as a teacher? And, therefore, he whom they righteously expected, when he came, raised them from the dead."

⁸⁸ "Thou seest that they, who like the prophets, lived in Jesus Christ, that is in righteousness (were) pious doers, through the descent of our Redeemer to Sheol were profited, many of whose bodies arose and appeared for the confirmation only of the power of Him that descended to the lowest places of

the earth as I said, and it was not the reward of the resurrection which is promised to all together in the day of righteous recompense." And after other things: "For on this account, also, was he preached to the dead also, that they might be judged, indeed, in the flesh as men, but live in God in the spirit. For not to the righteous but to sinners especially, and to those who went down in transgression was the Gospel preached, that they might judge themselves, pronouncing sentence upon their own soul humanly, and judging the flesh, and by the words of repentance subjugating and delivering their soul from the divine judgment, because, also, it is a fearful thing to fall into the hands of the living God. In order that they might be judged, indeed, in the flesh as men; now this is as a man when he spares his soul, will judge himself: but they shall live in God in the Spirit."

⁸⁹ Of the same, from the Epistle to Anastasia, a Deaconess, of which the beginning is: "Because thou walkest in the way of righteousness." Then, that we should suppose that those who arose then at the time of our Redeemer's crucifixion, remained until this day, the saying of the Gospel does not permit, indicating plainly that they went to the Holy city, and appeared unto many. For this, that they appeared, sheweth plainly an appearance for a certain time, for the belief, as we said, of the power of our Redeemer who broke the gates of brass and the invincible bars of iron, of those which are beneath the earth. When, therefore, they had showed themselves who arose, again they laid down the bodies, and returned to their places, awaiting that resurrection which is common, and expected by every man." BARDESANES.----14,658. Names of the Molossi (Signs of the Zodiac) according to Bardesanes.

⁹⁰ 1 The Lamb 7 The Balance. 2 The Bull. 8 The Scorpion. 3 The two Images. 9 The Great Image. 4 The Crab. 10 The Goat, 5 The Lion. 11 The Bucket. 6 The Ear of Corn. 12 The Fishes. HIPPOLYTUS. Of Hippolytus, Bishop and Martyr, from the Discourse upon the Resurrection to Mammea, the Queen: she was the mother of Alexander, who was at that time Emperor of the Romans. "The origin of the heresy of the Nicolaitans. Now this was Nicolas, one of those deacons who were chosen at the beginning, as he makes known in the Acts. This man first introduced this way, being moved by a strange spirit, saying that there had been a resurrection to him, for he thought this, that the resurrection was that we should believe in Christ, and be washed, but he denied a resurrection of the flesh. Since from him many

took occasion, heresies they set up, but especially arose from them those who are called Gnostics, of whom were Hymenaeus and Philetus, concerning whom the Apostle wrote, saying: 'They say that the resurrection has already happened, and overthrow the faith of many.' "

⁹¹ And after a little: "Now, when there was great commotion, and abundance of dissensions at Corinth, at that time the Apostle was himself troubled, being anxious to return an answer to those who brought in false knowledge, and called in question the resurrection of the flesh; or to those who introduced the practice of the law, and wished to exclude the grace which is in Christ, which abounded among the Gentiles. And again, 'because we have the treasure in an earthen vessel, that the greatness of the power may be of God, and not from us.' " And again: "Now, what is our mortal flesh but those vessels before named, wherein, while the treasure of incorruptibility is deposited, it also makes incorruptible [ones for] the body, when (there is) faith in Christ, whom God raised from the dead when he became the first fruits of all, the flesh of our resurrection."

⁹² CLEMENS ROMANUS. For holy Clement, Bishop of Rome, and a disciple of the Apostles, teacheth in the Epistle to the Corinthians thus: "Who is among you therefore that is strong? Who is compassionate and full of love, let him say, 'If because of me there is disturbance, and contention, and schism, I will go whither ye wish, and I will do what is commanded of many, only let the flock of Christ have peace with the elders who preside over it.' "[If, therefore, Paul is compassionate, and is a possessor of love, since on his account only there is disturbance, let him do what is commanded of many, according to the determination of this man and elder; and let him cease from this, that he should be chief, even if they be unwilling who adhere to him.] Of holy Clement, chief of the Bishops, (Archbishop) of Rome, and martyr, concerning whom, says Eusebius, in the third of the Ecclesiastical Histories, that he was after Anacletus, who was after Linus, who was Bishop there. Now Linus was Bishop of Rome after Peter, chief of the Apostles.

⁹³ From the second Epistle to the Corinthians, of which the beginning is---- "My brethren, thus it behoveth us to think of Christ Jesus as of God, as of the Judge of the living and the dead. "And let no man of you say that this flesh is not to be judged and not to rise. Know ye wherein ye are redeemed, wherein ye live, if it is not while ye are in this flesh? Therefore it behoveth you, that as the temple of God ye should guard the flesh. For as while ye are

in the flesh ye were called, also in the body shall ye come. If Christ is the Lord, who redeemed us, who was at first indeed Spirit, but became flesh, and so called us, so we also in this flesh shall receive a reward." CLEMENS ALEXANDRINUS. What heresy is. Of Clemens Stromateus, The end of the eighth book.

⁹⁴ "Heresy is a turning aside in doctrine, or, according to some, a turning aside in many doctrines, which adheres to one after another, and restrains those which seem to tend to this, that one may live well. Doctrine, indeed, is a certain rational apprehension, but apprehension is a habit and consent of the mind. Not only the ephectics (sceptics), but every man of doctrine, is wont to make some reserve, either through weakness of mind, or through the obscurity of the fact, or through the equal force of arguments." ORIGEN.----12154, fol. 33 b. Another Scholium, by Origen. ⁹⁵ "It is necessary to enquire why the Psalms are 150. Because the number 50 is sacerdotal in the number of days And this is known from Pentecost, which is very famous, showing a cessation of labours, and rest and joy. And, therefore, we are commanded in these days not to fast nor to kneel. For of this it was a type and shadow also in the law again, that at that time the people of the sons of Israel kept a festival. Moreover, in the years of what is called the Jubilee among the Hebrews, this number of 50 was very great and excellent, wherein they had seven times seven, and wherein was a freedom of servants and remission of debts, and rest of the land from tillage, and the restoration of lands and fields and houses and other things, which had happened to be sold by their owners through some worldly want. The holy Gospel also makes known a remission of fifty, and a like number in the number to this and resembling it; now I mean 500, for not for nothing was remission given of 50 pence and of 500. Thus, therefore, God's praises, which were for the rebuke of enemies and the reception of grace, which is to the helpers of God, it behoves thee to hold, not in one number of fifty but three, in the name of the Father, and of the Son, and of the Holy Ghost. Now the holding of one number of fifty and of seven times seven, as we read, and a week of weeks, and also the beginning, which is after perfect weeks, is the number of eight, which sheweth truly the new rest after the end of the world and the resurrection."

⁹⁶ End. DIONYSIUS ALEXANDRINUS. As holy Dionysius, Bishop of Alexandria, commanded in an epistle to Novatus, for since he said, "Not by my will are men divided," he wrote to him thus: "If, as thou sayest, thou hast not

come to this by thy own will, show that thou removest of thy own accord, for it behoves thee to bear everything for this, that the Church of God should not be divided. And this martyrdom, that a man will not divide the church, is not less honour to him than that a man will not worship idols; but, as I say, it is even greater than that, for he is a martyr for himself. But now if thou persuadest and constrainest thy brethren to come to unanimity, thy victory is greater than thy sin, and that sin is not to be condemned, but this victory to be praised. But if thou canst not persuade them, deliver thy own soul."

⁹⁷ [Therefore by all means it behoveth Paul to cease from this, that he should be chief, that the Church of God may not be rent because of him; and should restrain those who follow him, that they may not be schismatic, because it is a greater evil than any evil for the church to be divided]. JOHN OF JERUSALEM. Of holy John, Bishop of Jerusalem, in whose days was found the body of Stephen the Martyr. "Now those who say that when he was scourged with whips, he was not in pain, or that when he was crucified he did not suffer, while the nails were fastened in him, as heretics we anathematise. Now we acknowledge that he truly suffered for our sins, and that his body was buried when it was without the soul, and that he arose truly from the dead the third day, and after the resurrection ate and drank together with his disciples truly and not in appearance only, and that he ascended to heaven, and is about to come at the end of the world, to judge the living and the dead; and that he will raise all the race of men from the dead, who will have the same nature of bodies, wherein when they died they were buried: but it is manifest that [they will be] incorruptible, as his own body was when he rose from the dead."

⁹⁸ METHODIUS. Of holy Methodius. For a resurrection is spoken of that which falls and rises again, and not of that which falleth not. EUSTATHIUS. From the Epistle, "a multitude of ranks." For Eustathius, who was the pious pastor of Antioch, in the discourse against Photinus, that is to say Murinus, when he had before showed, that the Person of the Word is one, and his nature another, taught that the nature appears in three persons, to which your investigation before alleged adheres, which would leave the nature in a mere appellation, because he says that this is manifest in others, and that the beautiful Word of the Father is his Sister in part. Of holy Eustathius, Bishop of Antioch, from the discourse against Photinus, that is to say Murinus. "The

name of God, therefore, if it be indeed intelligible, is of a person. When we say three persons, by all means also, they say, there are three Gods. Now because it shows that there is a nature, when from its own something above nature has been taken; as of a man indeed laughter, of a dog barking, but they are called properties of natures, exhibiting the natures. We do not say three Gods, because we do not say three natures."

⁹⁹ And again: "For one is the Person indeed, but the nature another. If, therefore, the person had been God, when we say three persons, by all means we say there are three Gods. Now, since we say that the nature of the person is one, of necessity we say that there is only one God." JUSTIN MARTYR,----ADD. MSS., 14,609. Justin, one of the authors who were in the days of Augustus, and Tiberius and Gaius, wrote in his third discourse. That Mary, the Galilean, who was the mother of Christ who was crucified in Jerusalem, had not been with a husband, And Joseph did not repudiate her, but Joseph continued in holiness without a wife, he and his five sons by a former wife; and Mary continued without a husband. THEODORUS. Theodoras wrote to Pilate, the governor, "Who is the man, that reproach falls upon him before thee, that he should be crucified by the sons of Palestine? If they righteously desire to do this, why dost thou not assent to their righteousness? But if they seek to do this unrighteously, why hast thou transgressed the law, and commanded what is far from righteousness?" Pilate sent to him, "Because he had done signs, I was unwilling to crucify him; but his accusers said he called himself king, and was a deceiver."

¹⁰⁰ JOSEPHUS. Josephus says that Agrippa, the king, being clothed in a robe adorned with silver, also saw a vision in the theatre of Caesarea. When the people saw his clothes flashing, they said to him, "Hitherto as a man we have revered thee, henceforth thou art above the nature of mortals!" And he saw an angel which stood above him and smote him unto death. GEORGE, AN ARABIAN BISHOP. From the Reply to the nine questions of Jesus Habishi (the recluse), a Presbyter of the town of Banab. ¹⁰¹ Chap. 1. Of a man who was called the wise Persian (or Persian philosopher), who also wrote a book of epistles upon various matters. Who this wise Persian was; that is, what his honour or degree in ecclesiastical order was, or what his name or place of abode, we cannot confidently say, for he does not show us these things, or one of them in any place of his book which he wrote, nor elsewhere have we yet found it written, nor do we learn these things from

any one who knows them particularly. However, as it seems to me and every lover of truth, we ought not to say and utter, as it happens, what we are not certainly persuaded of, and can give scarcely any proofs of. Now that he was a man of penetrating genius, and that the sacerdotal writings (Scriptures) were read and honoured by him as much as possible, his work shows. Moreover, that he was a coenobite and reckoned with the church clergy, may be known from his expressions. That he was a coenobite he shows in the epistle entitled a "Demonstration of the Sons of the Covenant," for thus were coenobites called then, as well as monks. Herein he writes thus:

¹⁰² "Therefore this counsel is fair, and just, and good, which I give myself and you my beloved, that we monks receive not women, and virgins who have no husbands, for those who love holiness, it is right and just and comely, that even if it be by constraint, a man should be alone, and so it becometh him to abide; as it is written by Jeremiah, the prophet, that it is well for a man to bear thy yoke in his youth, and sit alone and be silent, because he taketh thy yoke upon him. For so my beloved, it becomes him that bears the yoke of Christ, to keep his yoke in purity. This shows that the man was a coenobite, who was called the wise Persian. That he was ranked with the clergy of the church, as I imagine those things show which are written in the beginning of the Epistle or Demonstration which is inscribed, "Concerning the strife and divisions which occur in divers places, because of glorying and haughtiness, and concerning struggles about the headship," where we have it thus: "Let us all receive reason when we meet, that we may write this epistle to all our brethren the sons of the church in divers places: we the Bishops, and presbyters and deacons, and all the church of God, with all its offspring in divers places with us:

¹⁰³ to our dear and beloved brethren the Bishops, presbyters, and deacons, with all the offspring of the church that is with you, and all the people of God in Salec (Seleucia) and Ctesiphon, and in divers places, in our Lord, our God, and our Life Giver, who by his Christ hath quickened us and brought us to himself, great peace! Behold he hereby shows that he was reckoned with the clergy, as we said. ¹⁰⁴ But where was he? In the city of Nisibis, as is said by some, or in another part of those provinces, he has not at all shown us. But what thy brotherhood has written, that some say he was a disciple of the blessed Mar Ephraim, is false, for the form of his teaching is not like holy Mar Ephraim: nor does the difference of the times of their teaching permit

us to say this, for he that is called the wise Persian was famous as a teacher in the year 648 of the Greeks, of Alexander, as he calls them. Moreover, in the year 655 and 656 of the Greeks; for he wrote in the epistle entitled "Demonstration of Death and the Last Times," thus: "These twenty-two discourses I wrote upon the twenty-two letters. I wrote the ten former in the year 648 of the kingdom of Alexander, son of Philip, the Macedonian, as is written at their close; and the twelve latter I wrote in the year 655, of the kingdom of the Greeks and Romans, which is the kingdom of Alexander, and in the year 35 of Shabor, king of Persia." Again, in the epistle entitled "Demonstration upon the Cluster," he says thus: "I wrote thee this epistle, my beloved, in the month Ab, of the year 656 of the kingdom of Alexander, son of Philip, the Macedonian, and in the year 36 of Shabor, the Persian king, who made the persecution in the year 5, when the churches were overthrown; in the year there was a great destruction of martyrs in the east country, after I wrote thee these twenty-two heads (chapters), which I composed upon the letters one after another."

¹⁰⁵ The year 648, in which he says he wrote and finished the ten former discourses, was the twelfth year after the Holy Synod at the city of Nicea, that is the first year after the pious decease of the faithful King Constantine. For the holy Synod at Nicea, met, as church histories show, in the year 636 of the Greeks, and in the twentieth year in part of Constantine's own reign. Constantine reigned in all thirty-one years: when, therefore, we deduct 636 years from 648, there remain twelve years as we said. When again we subtract the twenty years when the Synod met at Nicea, we have eleven remaining: which is one year before the writer finished the ten former discourses. If, therefore, it was the twelfth year after the Synod at Nicea, and one year after the decease of Constantine the King, when this Persian writer wrote and finished these first discourses, it is clear that it was before the year 648: that is, in the years of the life of King Constantine he wrote these discourses. This is also to be known from hence: the twelve latter discourses, which he wrote afterwards, he made after seven other years, for he wrote as we above set down, thus: I wrote these twenty-two discourses upon the twenty-two letters. I wrote the ten first in the year 648 of the Kingdom of Alexander, son of Philip of Macedon, as is written at their conclusion;

¹⁰⁶ and the twelve last I wrote in the year 655 of the kingdom of the Greeks and Romans, which is the kingdom of Alexander. When, therefore,

we deduct 648 years from 655 years, seven years remain as we said; and when we add to these seven, one year in which he made the discourse upon the Cluster, the year 656 as he says, there become eight years, in which he made the thirteen last discourses. Altogether, from the Synod of Nicea to the year 656, are 20 years. So that the times in which this Persian author wrote we find as far as possible by his book, before which, and especially before the year 648, we never find that Mar Ephraim taught or wrote, so that we should say he was before this Persian writer, and that he was his teacher or instructor. ¹⁰⁷ Moreover, the times in which the blessed Mar Ephraim was famous as a writer, may be found from hence: for Theodorit, of Cyrus, wrote in chapter 31, of Book 2, of his Church history, when he speaks of Shabor the king, and the host of the Persians, that they came and made war against Nisibis, thus, "Then the admirable Ephraim was a wise writer, and was illustrious among the Syrians. The blessed Jacob, Bishop of the city, sought from him, that he would go up to the wall and see the barbarians, and cast upon them arrows and curses." Now this war happened in the time of Constantius the son of Constantine, a little before the end of the life of Constantius, as also is to be proved by the histories of the same from Chapter 29 of Book IV., when he speaks of the time of Valens the King. At that time were famous, Ephraim, the illustrious, in Urhi, and Didymus, in Alexandria, who wrote against the doctrines contrary to the truth. Now this period was near the end, in part of the life of Valens, as is to be seen by the histories. Therefore passing over what intervenes because of the length of the account, we find by comparison as far as possible, that it was nearly 50 years from the former period in which this Persian author wrote the 12 first discourses, to the time when the blessed Mar Ephraim wrote against the doctrines, that is after the Persians took Nisibis, and he left it and came to Urhi. In this way we assume that the Persian author wrote the ten first discourses in the eight years before the decease of the faithful King Constantine, When we take these eight years, and add twenty-five years which Constantius reigned, and three of Julian and Jovinian, with fourteen from King Valens, they amount to fifty years as we said.

¹⁰⁸ How long each of the Kings named reigned, is known thus: Socrates wrote in Chapter 40, Book I., of his Ecclesiastical History, thus: "Constantine the King lived sixty-five years, of which he reigned thirty-one years. The same, from Chapter 45, Book II.: "Constantius lived forty-five years, of which he reigned twenty-eight; three along with his father, and after his

father's death twenty-five years. The same, from Chapter 16, Book III.: "Julian, therefore, in his fourth consulship, which he shared with Sallust, in the 20th of the month Thamuz, died in the land of the Persians, as I said above. Now this year was the third in a part of his reign. The same from Chapter 20, Book III., speaking of Jovinian the King: "In the place, therefore, above named, in the season of winter, he fell ill of a disease of his loins and died, in his own consulship and that of Varonianus his son, in the 17th of the month Shabet, when he had reigned seven months, and lived thirty-three years. Now there is in this third book, a period of three years and two months. The same from Chapter 35, Book IV., speaking of Valens the King, "He lived fifty years, having reigned with his brother Valeutinian thirteen years, and three years after his death.

¹⁰⁹ Since, then, there is a space of fifty years from the instruction of doctrine by the Persian author, to the time of the teaching of doctrine by the blessed Mar Ephraim, how can one say that the Persian author was the disciple of Mar Ephraim? It does not appear that this is true, as the examination which we have made above shows. And even if, at some part of the time, holy Mar Ephraim was contemporary with the Persian writer, probably Mar Ephraim was a youth in life and doctrine, and the Persian writer sufficiently advanced in years. Therefore, of him that is called the wise Persian we know not either his name or rank or place of abode; but yet he was a coenobite, who was ranked with the Clergy of the Church, and he was not the disciple of the blessed Mar Ephraim. Thus in brief. ¹¹⁰ Chap. 2. On this that the Persian writer saith, that on the accomplishment of 6000 years this world will come to an end. As to what thy fraternity wrote, that the Persian writer says, that when 6000 years are fulfilled the end of the world will take place, I wish thee to know that many other Christians since the coming of Christ have held this opinion, as their language shows. Omitting these, on account of their number, let us come to a few of them for the confirmation of our saying. Bardesan, therefore, an ancient man, and famous in the knowledge of things, in a certain dissertation made by him on the conjunctions of the luminaries of heaven one with another, says thus: "two circuits of Cronos are 60 years," etc. Holy Hippolytus also, bishop and martyr, wrote thus in the discourse upon the prophet Daniel: "For the first coming of our Lord in the flesh at Bethlehem was in the days of Augustus, in the year of the world 5500, and he suffered in the year 33 after his nativity," etc.

¹¹¹ To this we shall add holy Mar Jacob, the teacher, who expresses the same opinion, in the sixth of the discourses made by him upon "the six days, writing thus," etc. Similarly, also, the Persian writer, for he says in the Essay upon Love, as thy fraternity also wrote, thus: "Be not grieved, my beloved, at the word which I write unto thee," etc. Chap. 3. On what the Persian writer saith, that when men die, the spiritual soul [literally: natural or psychical soul] is hidden within the body, etc. ¹¹² In the Essay upon the Cluster, he says: "Noah lived till the 58th year of the life of Abraham, and that he was in Ur of the Chaldees, and there died and was buried." He says also that Shem lived till the 52nd year of the life of Jacob. Know, therefore, oh lover of instruction, that according to the tradition of the Scriptures of the Jews, this writer makes all his calculations, and not according to the exposition of the LXX., nor according to the tradition of the Samaritans, aa also thou didst write before; but thou after the tradition to which the version of the LXX. adheres and consents, and especially in the account of the years of the Patriarchs, because wise authors testify that it is rather true than the others. From Adam to the Deluge thou holdest 2242 years, and from the Deluge to Abraham 943 years, and from Adam to Abraham 3185. From Abraham to the Exodus of Israel from Egypt 515 years, and from the Exodus to the commencement of building the Temple 480 years, as is written in the book of Kings [1 Kings, vi. 1]. From the commencement of building the Temple to its burning by Nebuchadnezzar 441 years, and from the burning of the Temple to the commencement of the years of the Greeks 280 years. The total from Adam to the commencement of the years of the Greeks were 4901 years; and from Adam to this year 1025 of the Greeks [A.D. 714] there are 5926 years, being 74 years short of 6000.

¹¹³ Now, not to leave unanswered the question, Why Noah did not admonish those of his time not to worship the image of Cainan, the son of Arphaxad? nor Shem those of his generation not to serve idols? We answer it briefly. Because of the liberty and domestic authority which God conceded to the race of men,----which, if it would, sinned; and, if it would, was righteous. It was on this account also, in the 100 years before the Flood, when they saw Noah planting and cutting down cedars, and making an ark as for deliverance, that they repented not and returned from their evil at that time, but were eating and drinking, taking wives and giving to husbands, till the Flood came and destroyed them all, according to the word of the Lord.

Again, after the Flood, neither that Cainan. who, as has been said, was a great and wicked sorcerer, and was therefore deified; nor all those in the times of Noah and of Shem were persuaded to refrain from their evil, if, indeed, they were warned by them. For they say well, that in the days of Serug men began to make images and to worship idols. If this is true, neither Noah nor his son Shem attained to that period which reaches from the Deluge to the time of Serug. It is known that, according to the version of the LXX., if the 130 years of Cainan are taken, there are 794. Now Noah lived after the Flood 330 years, 444 (464?) years less than 794. Shem lived after the Deluge 50 (300?) years, being 494 years less than the 794 years to Serug.

CHAP. 5. ON GREGORY, THE BISHOP, WHO TAUGHT THE ARMENIANS

¹O lover of learning, Gregory, who taught the Armenians, as may be known from the words of the history about him, was by race a Roman, who came while he was a youth to the country of Armenia, either because of the persecution which Diocletian raised against the Christians, or for some other reason which we know not. And when he was educated in Armenia, and learned its letters and its tongue, his name spread and was famous, until he was of the attendants and domestics of King Tiridates, who then reigned over the provinces of Armenia, and this while he held his Christianity, and was not known except by a few, through whom it was made known to the King Tiridates. And he called Gregory to him, and asked him, and learned of him that it was so. And he used towards him blandishments and threatenings and various tortures, that he might be turned from his Christianity, and he would not. At last he took and cast him into a certain pit which was full of deadly reptiles and corruption (? After he had been thirteen years in the pit, as his history says, but we, if yon please, will put three years only, the King went out for pleasure and the hunting of wild beasts, when God suddenly sent an evil spirit upon him, and he was mad and went out of his mind and gnawed his own flesh.

²And he remembered the holy man, through the solicitude of his wife, and sent and brought him up out of the pit, and he prayed over him and he was healed. When this took place, by command of the King and the solicitude of the holy man, the provinces of Armenia came to Christianity. Then, because on all accounts bishops were needed, the King called some of his honourable men and committed to them Gregory, and sent them to Leontius, bishop and metropolitan of Caesarea, a city in Cappadocia, that he

might appoint Gregory bishop. He having received the men, and done what they desired, dismissed them in peace and joy. Therefore, when the holy man had authority in the provinces of Armenia, he built churches and convents with the order of the King and the zeal of his nobles. And he appointed and set in them presbyters and deacons, giving them also laws and rules as seemed good to him. Afterwards, when the holy Synod met at Nicea, he also went up to the Synod, with holy Leontius, who made him Bishop. This is the simple and summary history of Gregory, the instructor of the Armenians.

³ Now we think it needful for the further confirmation of our account, to set down a few words from the history of this man, to this effect. When Diocletian held the government of the Romans, Tiridates was holding the government of the Parthians and Armenians. Tiridates was informed that in his palace there was a certain man whose name was Gregory, who feared not his gods, but was of the religion of the Christians. Having summoned him, he thought by many blandishments to move him. And a little after, then the king began to say to him, "Thou earnest unto us a stranger and without a country, and thou hast been thought worthy by us of honour and great glory. How now darest thou reverence a God whom I do not venerate?" And much further on: "Now the blessed one remained in the pit of noisome reptiles wherein he fell, thirteen years, being preserved from the noxious reptiles by the grace of God."

⁴ And further on: "And the king commanded his host to be assembled, that he might go out hunting. When this was done, and the chariots were yoked, and he went up to sit upon the chariot of his kingdom, the wrath of God was sent upon him, and an evil spirit smote him, and he was thrown from his chariot upon his face to the ground, and began to be mad, and to bite and devour his flesh with his teeth." And further on: "Now the holy Gregory bent his knees upon the ground, and prayed to Almighty God to give health to the king. And behold, a voice from heaven was heard by him, saying, 'Gregory, be strong and manly, for I am with thee to the end. Thou shalt build to me churches, and shalt erect to me a house for the dwelling of my saints, and lift up their horn. And for this that thou hast prayed before me, lo, I have heard thee, and lo, I grant thee the request thou hast asked of me.' And when this was said to the saint, he turned to the king and touched his hands and his feet, and restored him to the stable nature of men by the power of our Lord Jesus Christ."

5 And again after other things: "Now when the king heard he rejoiced and glorified God; and commanded that those who were famous, and the elders, among the satraps and nobles, should assemble, and go with blessed Gregory to the country of Cappadocia, to the city of Caesarea, that the blessed one might forthwith receive the sacerdotal degree, and return to the land of Armenia. And after they went and entered Caesarea, they appeared before the blessed Leontius, the bishop there, and when these things were told him, he made Gregory a bishop, having assembled and brought to him the bishops who were under his hands." So much, in brief, from the long history of Gregory, we have here set down. Now that he was one of the 318 bishops at the Synod of Nicea, is known by the Acts of the Synod, wherein it is written also of Leontius, of Caesarea, of Cappadocia, that he was convened at the Synod. Holy Gregory Theologus also attests this of Leontius, for in the discourse upon the funeral of his father, he says, "That when the great Leontius passed through Arianzi to go to Nicea against the madness of Arius, he taught his father, and baptized him and made him a Christian."

6 Since these things are said of Gregory the Armenian, the time is also known wherein he was. Moreover, this also is known as we think, that he was not one of the three holy Gregories, we mean Gregory the miracle-worker (Thaumaturgus), the bishop of Nysa and the Divine (Theologus). His time was more recent than the Thaumaturgus, but older than of the other two. Thus, Gregory Thaumaturgus, who was bishop of Neocaesarea, a city in the country of Pontus, was famous in the time of King Aurelian, and was one of the bishops that met in the city of Antioch against Paul of Samosata; and Eusebius shows this, saying in Chapter 27 of Book VII., of his Church History; "The pastors who were in other churches, assembled from every place, because of this wolf, the destroyer of the flock of Christ. And all of them were assembled and met in the city of Antioch. Among these were especially celebrated, Firmilian of Caesarea, of Cappadocia, Gregory and Theodorus (Athenodorus?) who were brothers and pastors of the Churches of Pontus; and Helenus of the Church of Tarsus; and Nicomas of Iconium; and Hymenaeus of the Church of Jerusalem; Theotecnus of Caesarea of Palestine; Maximus, who gloriously conducted the brethren at Bostra; and many others whom no man could number."

7 From chapter 28: "When Gallienus had stood in the government fifteen years, Claudius arose one year. After him Aurelian received the kingdom, in

whose days met many bishops at a Synod at Antioch, and the strange doctrine of Paul, who was chief of that evil heresy, was made known and condemned by every man expressly." Now from Aurelian the king, and the Synod which expelled Paul the Samosatene, to the faithful King Constantine and the Synod at Nicea, were fifty-five years. Thus, Aurelian reigned six years; Taticus (Tacitus), six months; Probus, six years; Corus (Carus) and his sons, two years; Dioclesian, twenty years; Constantine to the Synod at Nicea, twenty years; all which years collected are nearly fifty-five as we said. So also from the Synod at Nicea to the holy Synod of 150, which met at Constantinople in the days of the great king Theodosius (at which was that godly pair, we mean Gregory, bishop of Nysa, and Gregory Theologus, the bishop of Sasima and of Nazianzum) there are again fifty-five years. Thus: We take eleven years of Constantine the Conqueror, after the Synod of Nicea; twenty-five years of Constantine and Constantius, and Constans his sons; two years of Julian; one year of Jovinian; fourteen years of Valentinian and Valens with Gratian; one year of Gratian and Valentinian the Little; all which collected are 55 years, as we said.

§ It is known therefore most clearly that this Gregory, the Armenian, was different from the other three named, as also we said above. As to the last thing thou saidst, that if Gregory was faithful, what is this opinion which he taught the Armenians, not to put water with the wine in the cup of the Eucharist. Know that it was in his power to order them who were under his hands not to put water in the wine: whether he was faithful or not faithful, for ordering them to put water in the wine or not to put it, does not prove him faithful or unfaithful; for even now there are many unfaithful who put water in the wine of the Eucharistic cup. But further, Gregory did not command them by no means not to put water in the wine; or that no one should receive the Eucharist but at the holy festival of the resurrection except elders and deacons and the bishop (babus); or that they should not make pictures in the churches, even if they report these things of him. But even if Gregory gave them this law as they say, they ought to consider that their Gregory is not greater and better than the holy Apostles, who delivered in almost all the churches under heaven to put water with the wine in the cup of the mysteries: Peter and Paul at Antioch and Rome and their provinces; Paul and John at Ephesus and Byzantia and their jurisdictions; Luke and Mark at Alexandria and Egypt and the places round about them; and of these the tradi-

tion was borne, and flowed and came to all other churches of Christians to this day.

⁹ There are therefore four seats of Patriarchs which attest the putting of water in the wine in the cup at the Eucharist; but for them there is not even one witness, except a custom which obtains among them. And since an Armenian asked thee where it is written that thou mayest prove to him from the Gospel that there was water in the cup which our Lord gave to his disciples, or that we ought to put water in the cup, let him be also asked to show from the Gospel that there was no water in the cup, or that we ought not to put water in the cup of the mysteries. But perhaps he says, it is written in the Gospel that our Lord said to his disciples, "Verily, verily, I say unto you, I will not drink again of this product of the vine until I drink it anew with you in the kingdom of God. And by this, that he says "product of the vine," it is known that the cup was living wine, and not wine mingled with water. But let him return and hear. What then, in the kingdom of God. that is the period after his resurrection, when our Redeemer ate and drank of his own free will with his disciples to verify his resurrection, when he tarried with them forty days, where is it written he and his disciples drank unmingled wine whenever they ate and drank?

¹⁰ And who is so foolish as to say this, but he that says that the cup which our Lord took, and gave thanks and blessed upon it, and his disciples drank of it, had no water in it but only wine? But if a man would refute this perverse opinion as he ought, and those other matters of theirs which I put down above, there would be need of many words and a special treatise. But we, leaving this for the present, will come to another chapter of thy inquiries.

CHAP. 9. ON NOCTURNAL TEMPTATIONS

CHRONOLOGICAL ITEMS.

¹No. 14643. ADD. MSS. Kings of the Assyrians: Belus, 62; Ninus, 52; Shemiram, wife of Ninus, 42 years. From the 40th year of the reign of Ninus, in Asia, to the 20th year of Sardanapalus, we reckon 1196 years. Abraham was born in the 43rd year of the reign of Ninus. Joseph was in Egypt 80 years. The Hebrews served in Egypt 144 years. Kings of Babel: Pul; Adrashach, Assyrians. Tiglath Pileser, Assyrian. Shalmanezzer, Assyrian. Sennacherib, Assyrian. Merodach Baladan, Chaldee. Nebuchadnezzar, Chaldee. Almorodach, Chaldee. Belatshatzar, Chaldee. Darius, Mede. Darius, son of Shurus.

In the first year of the 50th Olympiad the kingdom of the Persians began. Judah was taken captive and the temple burned by Nebuchadnezzar in the second year of the 47th Olympiad. The sum of all the years of the Kings of Israel is 485. Beginning of the twenty-seven Persians: Cambyzes first reigned over Egypt 6 years. From him to Darius, 114. The Persians, 114. Of the Babylonians and Medes, first Cyrus, 30. Cambyzes, 8. The Magians, 7 months. Darius, 36 years. Xerxes, 20. Titicnus, 7. Artachshesheth, 41. Xerxes, 2 months. Sarginus, 7 months. Arisolthus, 19 years. Artachshesheth, 40 years. Artachshesheth Uchomo, 26 years. Perses, son of Uch(omo), 4 years. Darius, son of Ershach, 6 years. Alexander of Macedon, 5 years. The sum of all these years is 225 and 11 months. They began in the 45th and ended in the 153rd Olympiad.

² The Kings of Ptolemais and of Alexandria and of Egypt. In the 114th Olympiad Alexander of Macedon died at Babel, and the government of Alexander and the Egyptians was divided. The first king was Ptolemy, the son of Arnoba. Ptolemy, son of Lagos, 40 years. Ptolemy Euergetes, 17 years. Ptolemy Philadelphus, 38. Ptolemy Philopator, 24. Ptolemy Euergetes, 35. Ptolemy Phiscon, 29. Ptolemy Soter, 14 years and 6 months. Ptolemy, who was Alexander, 17. Ptolemy Philadelphus, 8. Ptolemy Dionysius, 30. Cleopatra. 22. In all 296 years and 6 months, from the 114th Olympiad to the 187th. The kingdom of Syria and Babel and Asia. In the 13th year of Alexander of Macedon, and Ptolemy son of Arnoba, Seleucus reigned over Asia, Babylon, and Syria. Seleucus Nicator was the first, 32. Antiochus Soter, 19. Antiochus the god, 15. Seleucus Callinicus. 21. Seleucus Ceraunus, 3. Antiochus the Great, 36. Seleucus Philometor, 12. Antiochus Epiphanes, 11. Antiochus Eupator, 1 year and 2 months. Demetrius Soter, 2. Alexander, 2, 8 months. Demetrius and Drometer, 3. Antiochus Sidetes, 9. Demetrius, 4. Antiochus Agrippa, 12. Antiochus Cyzik, 18. Philippida 2. In all 219 years and 10 months. From the 117th Olympiad to the 171st.

³ The Hebrews say that Cambyzes was called Nebuchadnezzar the 2nd, and that Judith was in his days. In the 16th of Darius, son of Vastasp, in whose days the Captivity returned, the building of the temple was accomplished in Jerusalem. Chief men of the Jews after the Captivity: Josiah, son of Josedek, priest with Zerubbabel. Joiachim, son of Jeshua. Elisha, son of Joiachim. Jodoa, son of Neshib. Johanan, son of Jodoa. Odias, son of Johanan. In his days Alexander built Alexandria, and came to Jerusalem and

worshipped the Lord. Jonias, son of Iddo and Eliezer. In whose days the Scriptures were translated by seventy wise men of the Hebrews. Honia, son of Simeon, brother of Eliezer. In the days of that Simeon, was Jeshua, son of Simeon, called the son of Sirach. In the days of Honia, Antiochus Leo persecuted the Jews. Eliezer, son of Mathitho. Mathitho and his son. Juda Mac-cabi, 3 years.

⁴Jonathan, 2 years. Simeon, 8 years. John, son of Hyrcanus, 35. Aristobulus, after 470 years, united the crown with the chief priesthood, 1 year. Antigonus Jani, who is Alexander, 20 years. Saleca 9. Whose wife Alexandria, after his death, gave up the kingdom and priesthood to Hyrcanus and Aristobulus, her sons, 34 years: And there was a dissension between them and Antipater, an Idumean, came to help Hyrcanus, and overcame Aristobulus: And when Aristobulus died, his son Alexander arose and warred with Hyrcanus and Antipater, until Herod, the son of Antipater arose, 37 years after the death of his father, and he overcame Alexander and reigned in his stead. Herod begat four sons, Heraclius (Archelaus) and Antipater, who was called Herod, Herod the tetrarch, and Philip; and after the death of Herod, Archelaus, his son, reigned 9 years, and afterwards the kingdom was divided into a tetrarchy. I find that when Inacus reigned first in Argos, Jacob was chief of the Hebrews.

⁵Abraham, who was of the race of the Chaldees, was in the days of Shemiram. Moses was after then, but before those whom the Greeks call Ancients, as Homer, and Hesiod, and much before Heracles, Musaeus, and Linus, Carion, Arcos, and Dioscurus, Asclepius, Dionysius, and all the sons of the gods, and Hermes and Apollos, and the other gods of the Greeks and their mysteries and services. Also before the doings of Zeus which are related by the Greeks, who say that all the records are more recent than Cecrops, and Inachus who reigned first in Attica, before whom Moses lived 350 years. From the second of Darius, when the Temple was rebuilt, to the fifteenth of Tiberius, when our Lord came and began his preaching, there were 548 years. From the second of Darius to the first Olympiad, there are 256 years or 64 Olympiads. The first Olympiad was in the time of Isaiah and his fellows. From the 45th of Cecrops to the sack of Ilion, were 330 years; and from the eightieth of Moses and the Exodus to Labaron and Samson, who lived at the fall of Ilion, we have the same number. Moses was, therefore, without doubt, in the days of Cecrops, who first ruled in Athens; and the Olive appeared in

the Acropolis in his days, and the name of Athena was given to the city. They say of Cecrops that he first found out the name of Dios, and made an image of Athene, and first established sacrifices which were not yet found among the Greeks, with other wonderful things.

6 The flood in Deucalion's time was after Cecrops, so was the conflagration in Phaëthon's days. And the building of Dardania, by Dardanus, who is first mentioned by Homer, and the rape of Cyra, daughter of Zeus, and the mysteries of Demeter, the inscription of the altar which was in Eleusinia, the service of Triptolemus, the rape of Europa by Zeus, King of Troas, from whom Ganymede was carried away by the gods, in whose days was Tantalus, and Tityus, and Apollo sprung from Zeus and Leta. The coming of Camus to Thebes, and the birth of Dionysus was 200 years later than Cecrops. After these were Linus and Zythus and Apion, Musaeus, Europus, Minos, Prusas, Asclepias, Dioscurus, and Heracles, after whom was the sack of Ilium. Much later than this was Homer, and after him were Thaïes, Solon, and the rest of the seven wise men. After these was Pythagoras, the first named a philosopher; and after him Socrates, from whom the systems of the philosophers began.

7 Ninus and Shemiram first reigned in Athur. This Ninus, son of Belus, held all Asia to beyond the Hindui. From Abraham, who was in their times, to the great Flood, we calculate 1081 years, according to the Hebrew Scripture; and from the Flood to Adam, the first man, 2242. From Ninus and Shemiram to the fifteenth of Tiberius we reckon 2046 as the number of years from Abraham to Tiberius. From the fifteenth of Tiberius to the twenty-fourth of Constantine there were 300 years. From Abraham to the twentieth of Constantine there were 2344: from Adam to Abraham, 3323, and in all 5667. In Hebrew there are 86 Jubilees of 50 years or 4300. From Adam to our Lord's Ascension there were 5522. From Adam to Alexander 5180, and from Alexander to the birth of Christ 310, and to his Ascension 342. Of the strong kingdoms which were in all the earth. The first king who received a crown from God was named Sichon. Hamathus and the chief of the giants who held the kingdom of Sichon, 17 years. And those who followed, kings and giants, who held the kingdom, were 12, and they held it 140 years. After the giants, the Babylonians took the kingdom, their head, Anger Baladan, with six kings who followed him, and they held the kingdom 177 years.

⁸After the Babylonians, the Arabs took the kingdom, and Sichon was their chief, with fifteen kings after him, and they governed 528 years. After the Arabians, the sons of Phars (Persians) took the kingdom, and their head was Hudarschachar, with thirteen kings after him, and they governed 490 years. After the Persians, the Babylonians took the government a second time, with Tiros their head, and twenty-four kings after him, and they governed 731 years. After the Babylonians, the sons of Athur (Assyrians) and Ninevites governed, with Esthatir, their head, and eighteen kings after him, who ruled 462 years. After the Assyrians and Ninevites, the Babylonians took the government the third time. The Medes and Persians ruled with Esharathchon their head, and 13 kings after him, who governed 330 years. After the Medes and Persians, the second time, the Macedonians ruled, with Alexander their head, and ten kings after him, who governed 143 years. After the Greeks, the Romans ruled, with Augustus their head, and thirty-two kings after him to the nineteenth year of Constantine, and they ruled 335 years and four months.

⁹From the eighth of Nero and the Martyrdom of Paul and Peter to the thirty-second of Constantine, are 272 years: and from Adam to the eighth of Nero, 5556 years. From Adam to the birth of Christ 5490, and from Christ to Constantine, 341. Jerusalem was taken in the second of Vespasian, on the eighth of Elul. When Nebuchadnezzar took it, it had been built 1480 years and six months. It was first built by a Canaanite, who was called in the language of his fathers Melchizedec. David expelled the Canaanites, and settled his own people in it. After 477 years and six months, the Babylonians wasted it. From David to the overthrow by Titus were 1179 years. Neither its antiquity (2177 years) nor its wealth, nor its universal renown, nor its great glory sufficed to prevent its destruction. In the year 309 of the era of Alexander of Macedon did our Redeemer appear in the world, and he was in the world thirty-three years, according to the evidence of the true books of the Archives of Edessa, which err in nothing, and which make everything known to us truly.

¹⁰Ninus reigned 52 years; in his forty-second year he built the city of Ninus, in the land of Athur; the Hebrews call it Nineveh. Shemiram, wife of Ninus, reigned over the Athurians, 42 years, and many stories are related of her. She held Asia, and set up hills because of a flood, and built Babel. When Abraham was 75 years old he received the promise. To Abraham, first of the

prophets, the Word of God appeared in the form of a man, and foretold the calling of the Gentiles. Carus and Belus, the sons of Inachus, built a city at the fort of Antioch, on the river Orontes, in the 160th year of promise. All the years of the sojourning of the Hebrews in Egypt were 415. In the year 380 of the promise, Cosanthus (? Xanthus) built Tripolis. Moses was 35 years old when Cecrops reigned in Attica, and hence to the sack of Ilium were 375 years.

¹¹ Eupolemus wrote of Moses, "He was a wise man, who taught the Jews letters and laws. The Phoenicians received them of the Jews, and the Greeks of the Phoenicians. In the year 420 of the promise... Corinth was built, before called Eupora (Ephyre). The temple of Bedlus was built by Eriichthon, son of Cecrops, Epaphus, son of Zeus, son of Olympia [Io] built (Memphis?) when he reigned over Egypt the second time. Cadmon was built by Carmanus son of Semele. Dardanus built Dardania. In the 5 Books of Moses are recorded the transactions of 3730 years, according to the translation of the LXX. In the time of Joshua, Dionysius went out against the Hindui to war, and built the city of Nysa, on the river Hindus. Tyre was built 240 years before the Temple of Jerusalem, as Josephus writes in his third book [Antiq. viii. 3.] Of Carchedon (Carthage) Philistus says it was built by Carchedus and Azor, Syrians, at this time.

¹² Shalmanezzer first took captive the Israelites. He took ten tribes from Samaria, to Chaldea, and sent Assyrians to keep the land, and since they were zealous to keep the law of the Jews, they were called Samaritans, which is interpreted Keepers. The Latins were called Romans, and Romulus was their first king, and he built Rome. Numa Pompilius reigned there 43 years. He built the Capitol from the foundation, and gave money of wood, leather, and earthenware, instead of gold, silver, etc., as now. Glaucus, of Chios, discovered the welding (adherence) of iron. Tullus Hostilius was king of the Romans 33 years. He first used purple and a sceptre. His house was consumed with lightning, and he was burned with it and died. The preceding extracts from No. 14643, are not consecutive in the MS. Those which follow are a rendering of the conclusion of the volume from p. 92. They are in three sections.

¹³ 1. Part of the Chronicle. 2. A notice of Synods. 3. The reigns of Mahomet and his successors.

EXTRACTS FROM CHRONICLE.

¹⁴ Chosroes went up the first time in the year 851 (= 540 A.D.) In the year 853, Chosroes went up the second time. In the year 830, Mandar went up the first time. In the year 865, in Haziran (June), Mandar died. In the year 843, a Hindoo came in Conon (December-January). In the year 855, the first plague happened. In the year 855, an earthquake and the swallowing up of cities. In the year 881, Mandar made war, and God helped Mandar and doomed Cabus. In the year 848, died Mar John Bar Carsus, on the 9th of Shabet, the 3rd. In his time also was Mar Jacob, the doctor, who died in 830. In the year 876, died Theodosius, patriarch of Alexandria, on Tammuz the 22nd, in the 13th. Mar Athanasius was ordained 915, and died 942. In 684, died Mar Ephraim, the doctor, the 18th of the month Haziran.

¹⁵ In 673, Nisibis was taken from the Romans by the Persians. In 746, died Mar Rabulas, of Edessa, a Bishop. In 730, Mar Simeon ascended the pillar, and in 770 he died on the 2nd of Elul. In 871, Chosroes and his host went up to Antioch and laid siege to it and took it, and led away its inhabitants captive, and laid waste many cities, and took many captives, and went down to his country and built a city for the captives he had taken from Antioch, and called its name Antiochosrun. And again, in the year 884, Chosroes and his host went up again and besieged Dara, and sent Mazal Drahman, his satrap, and he went up to Antioch and burned Hemus (---- Hems or Emesa) and the house of Mar Julian, and went to Seleucia, and besieged it, and went to Apamea, which was surrendered to his will and burned, and he took its inhabitants captive and departed; and when he went down to his lord he laid siege to Dara, and took its inhabitants captive, and emptied it, and he put in it of his own people the Persians.

¹⁶ In the year 902, in the 9th (month), Chosrun went up to the land of the Romans when he was a youth, and he was received with great honour, and the Romans brought him down and set him upon his throne. In the year 910, in the 2nd (month), Domitian persecuted the faithful. In the year 814 (914) in the 6th (month), in the month Ab, on the 23rd of it, the Romans slew Mauricius and his sons. In the year 915, in the 7th (month), Dara was besieged the second time. In the year 920, the 10th month, there was much snow in every place, and a severe frost, until the whole Euphrates was frozen in the night of Epiphany, and sheets of ice remained in it six days, and no boats traversed it, and many fishes died, and olive trees withered in

every place. In the same year Merida was taken; and in the same year Rosaina was taken in summer (?)

¹⁷ In the year 921, were taken Urhi, and Haran, and Callinicum, and Carcusium, and every place besides which remained on the east to the Euphrates: And in the winter the Euphrates became the boundary; and in the 7th of Ab, of that year, Shahrroz crossed over to Zenobia and took it, for that city was the first taken on the west of the Euphrates. In the year 922, the Persians entered Hamez, and found there much Oriental people, and sent them every man to his place: and in that year, in summer, the Persians and Romans warred at Mar Thomas of Hamez. In the year 924, the Persians entered Darmsuk. In the year 925, Jerusalem was taken. In the year 929, Beth Dami-an was annexed. In the year 930 were annexed those from the parts of Canon and of Augin: and in Haziran of this year, Alexandria was taken. ¹⁸ In the year 940 (? 930) the Persians went out from Alexandria, and all the cities of Syria, in the month of Haziran, by the ordinance of God and not by the power of man. In the year 934, they entered Asclepia, Crete, and the other islands, and the religious of Keneshro were taken, and there were slain of them about twenty men. In the year 934, the Persians entered Rhodes, and took the commander there, and took down the captives to Persia. In that year Heraclius, the king, went forth from his throne, and led a great army, and went down to Persia, and laid waste the land, and took many captives. In the year 938, on the 10th of Elul, the sun and moon were darkened. In the year 934 (? 938) in Shebet, died Chosroes, who conquered all the earth and reigned 40 years, and Shirui, his son, reigned after him seven months, and he died that year at its end, and his son reigned after him, and his name was Ardashir (Ardishir, D'Herb. i. 245.)

¹⁹ In the year 940 in Haziran, in the night was a great earthquake, and in Tammuz of that year, Heraclius, king of the Romans, and Shahrroz, the Patrician of the Persians, met in Coelesyria, at a place in the north whose name is Arabissus Tripotamus (?), and there they built a church and called the name of it Irene, and talked there one with another in peace, and consented that the Euphrates should be the border between them, and so made peace one with another. In the year 945, Indiction the 7th, in the 4th of Shebet, at 9 o'clock in the evening, there was a battle between the Romans and the Teians of Mahomet, of Palestine, from the east to Gaza 12 miles, and the Romans fled and left Patricius, son of Jordan, (or the Patrician, Bar

Jordan), and the Teians slew him; and there were slain there about 4000 poor souls (heads) of Palestine, Christians, Jews, and Samaritans: and the Teians wasted all the country.

²⁰ In the year 947, Indiction the 9th, the Teians went forth into all Syria, and went down to the country of the Persians and conquered it; and the Teians went up to the rock of Merida, and they slew many monks in Kedar and in Banathu, and there died the blessed Simeon, janitor of Kedar, brother of Thomas the elder. In the year 343, Simeon Cephas laid the foundations of the Church of Antioch. In the year 344, Stephen the Martyr was stoned of the Jews, in Jerusalem: and from that year Paul began to preach. In the year 375, Nero slew Paul and Peter at Rome. In the year 376, Jerusalem was wasted by Vespasian, and by Titus, his son; and in that war Josephus, the historian, was slain (?). In the year 383, there was a mortality at Rome, so that there died 1000 men. In the year 420, Mar John, the Evangelist, died.

²¹ In the year 415, there was a great persecution of the Christians by Trajan, the wicked king, and Simeon, son of Cleophas, bishop of Jerusalem, nobly suffered martyrdom. In the year 419, Trajan made Armenia a province, and in the same year Ignatius, who was a disciple of John the Evangelist, suffered martyrdom in Antioch. In the year 448, Marcion and Manetes, heretics in Phrygia, were famous. In the year 479, Bardesanes, who promulgated the doctrine of Valentinus, was famous. In the year 543, Sergius and Bacchus suffered martyrdom. In the year (560?) persecution arose against the Christians, through Valentinus (Valentinian), an Arian king. In the year (563?) Shabor, king of the Persians, wasted the Syrians, and Cappadocia; and in the same year the barbarians crossed over the river Danube and devastated the islands. In the year 503, arose Paul of Samosata. In the year 573, arose the deceiver Manes.

²² In the year 583, Aurelian the king made a persecution, and God smote him in battle, and he died. In the year 611, there was an overthrow of churches by Diocletian, the wicked, and Peter, bishop of Alexandria, suffered martyrdom. In the year 619, reigned Constantine the Victor. In the year 620, Constantine removed the throne from Rome to Constantinople. In the 26th year Constantine conferred liberty upon the Christians, and honoured and enlarged the Churches of Christ. In the year 636, there was an assembly of 318 bishops. In the year 648, the great Constantine died. In the year 670, Mar Ephraim, the doctor, began to be renowned. In the year 714,

Amid was taken on the 24th of Canon the first. In the year 720, Dara was built. In the year 724, Armenia rebelled, and Anastasius the king, sent an army and subdued it, and the king uttered coin of 40 denarii (?), and of 20, and of 10, and of 5.

²³ In the year 730, the bishops of Theodora the queen, were persecuted by Justin everywhere. In the year 735, Edessa was enclosed. In the year 740, Zurac took up a great army of Persians to the Roman state, and fought with the Romans at the river Euphrates, and a multitude of the Romans were drowned in the Euphrates.

NOTICE OF COUNCILS.

²⁴ At what time Synods have met, and in the days of what Kings. In the year 427, in the days of Hadrian, the king, Sabellius arose against the Church, 117 years after the birth of Christ, and said that there was one Person in the Trinity, and that the body and blood which we receive from the altar is the Trinity. And forty-three Bishops met at Ancyra, of Galatia, and excommunicated him from the Church. And in the year 530, in the days of Severus, the king, arose Paul of Samosata against the Church. He was Bishop of Antioch, and he called the Son of God righteous, as one of the ancient righteous who had been in the world. And this was 220 years from the birth of Christ. And all the Bishops assembled at Antioch, Dionysius of Rome, and Dionysius of Alpharno (i.e. Alexandria), and Gregory Thaumaturgus, and excommunicated him from the Church.

²⁵ And in the year 640, in the days of Julian, the impious king, arose Eustathius against the Church, 330 years after the birth of Christ. And there assembled the Sons of the Covenant, who ate not flesh and took not wines, with the Sons of the Covenant who ate flesh and took wines; and there was a division in the Church, and seventy Bishops met in the city of Gangra, and they read in the sacred Scriptures, and decided and said thus: "That after God had set apart for Aaron, the priest, the right shoulder and the jaw and the (appurtenances?) until Eli, the priest, the priests of Israel ate flesh, and no man was stumbled by them, because they ate it in rectitude and propriety, as God commanded by the prophets; and when the sons of Eli came and snatched the flesh from the people, Paul comes and decides it not (to be) for impurity but for gluttony, and says, 'I will never eat flesh, that I cause not my brother to stumble.' "

²⁶ That of 318, met at Nicea, in the days of Constantine, the first Christian king, in the year 636, on the 19th of Haziran, in the 13th. In this was the overthrow of wicked Arius. From the birth of Christ, it was 326. Its heads were, Silvester at Rome, and Alexander the Great, of Alexandria, and Eustathius of Antioch, and Macarius of Jerusalem. There was there also the great Athanasius, who was a deacon, who ministered as a true son to holy Alexander. There was there also Eusebius of Cardabus (? Hosius of Corduba), who also in that of Saddica (Sardica) was found, with Eustathius of Ludion (?) Ethilhas of Urhi, Jacob of Nisibis, Antiochus of Resaina, Eusebius of Caesarea of Palestine, Eusebius of Nicomedia. That of 150, met in the days of the great king Theodosius at Constantinople, in the year 691, in the month Ab (the 10th?). Herein was the overthrow of wicked Macedonius of Constantinople, from the birth of Christ 380 years, and from the (Council) of Nicea 55 years. Its chiefs were Timothy of Alexandria, and Meletus of Antioch, and Cyril of Jerusalem. And Nectarius came into the place of Macedonius. There were there also Gregory, the speaker of divine things, (Theologus) of Anzianzi (Nazianzum), and Gregory of Nysa, brother of Basil, and Anphilochius of Iconium, and Diodorus of Tarsus, Gelasius of Caesarea of Palestine, Rufus of Beishan, and Acac of Haleb, Eulog of Urhi, Abrahan of Batnan, Mara of Amid, Betho of Tela, Helladius of Caesarea of Cappadocia, and Eutheries of Tryna (Tyana).

²⁷ The first of Ephesus of 220, in the 13th consulate of Theodosius the Little, and the 3rd of Valentinus, in the year 740; 50 years from the preceding, and from the birth of Christ 430. Herein was the condemnation of Nestorius, on the 28th of Haziran. Its principals were, Cyril of Alexandria, and Celestinus of Rome, by means of those who were sent from him; Theodotus of Ancyra of Galatia, Syenasus of Dioscuria, Acac of Melitene, Valerianus of Macalla (?), Menas of Ephesus itself, and Jubilianus of Jerusalem.

²⁸ The second of Ephesus, in the days of Theodosius the Little, in the year 760, and 450 from the birth of Christ, 19 years after the previous one, met through Flavianus of Constantinople, and Eusebius of Dorylaeum, on account of Eutyches, a chief monk. And they insisted to the wicked Eutyches that the body of our Lord was a partaker of our nature, and he confessed this which before he did not confess. They also urged him to confess that there are two natures in Christ, and because he would not confess this Flavian and the rest made his deposition. This cause forced King Theodosius to assemble

the second Synod in Ephesus. Now its leaders were, Dioscurus of Alexandria, and Jubilianus of Jerusalem, and Stephen of Ephesus, and Eustathras of Bostra, and Amphilochius of Saida, and others; and when that was read before them which was done in the imperial city, they found that Flavian required Eutyches to confess the two natures, and they made the deposition of Flavian and of Eusebius. Afterwards they deposed Domius of Antioch, Renius of Tyre, Hiba of Urhi, Celenius of Bibulus, Theodoritus of Cyrus, Daniel of Haran, Spirion of Tela, Mari, a Persian, and others, who were in number 35. Eutyches presented a document, in which was the creed of the 318, and the God-clad fathers anathematised all who had accused him in these things at Constantinople. They received him by this which deceived them as men, that wicked matter of ungodly heresy which was in his soul: for it is written that man sees into the eyes, and the Lord sees into the heart.

²⁹ That of Chalcedon met in the days of Marcion, the king. There were 665 there, and it was three years after the preceding, and 453 years from the birth of Christ. It met in the year 763, and its chiefs were Leo of Rome, Anatolius of Constantinople, Maximus of Antioch, Jubilius of Jerusalem, Aninicus (?) of Saida, Hiba of Urhi, Theodoritus of Cyrus, Eusebius of Dorliaeus, Basil of Seleucia, in Isauria, Seleucus of Amasea, who, after they were found to be with Flavian, at Constantinople, in the deposition of Eutyches, when they saw that Flavian was condemned, returned and drew up a document at the second Council of Ephesus, and anathematized that opinion, and were there received. And, again, afterwards, they came to the Council of Chalcedon, when they saw that everything was done in opposition to this second Synod of Ephesus; and at its dissolution, again they returned to their vomit as before, and went back to whatever they did in the second Synod of Ephesus, saying that they did them not willingly, but by compulsion. Now this was the opinion which they set up in Constantinople at the deposition of Eutyches, requiring us to confess two natures in Christ, which was anathematized in the second Synod of Ephesus. When they met in Chalcedon after they had deposed the holy and great confessor Dioscurus, they were asked by the principals and the senators who were with them to make a confession of faith. But they cried out and said, "It is not lawful for us to do this, and we do not venture, and dare not, for there is a canon which forbids us to do this." And after they had said this many times, and the chiefs did not persuade them, they were forcibly persuaded by the chiefs, and they removed all

their excommunications, for they anathematized themselves 35 times, saying that there were not two natures in Christ, but unity was in it.

MAHOMET AND HIS SUCCESSORS.

³¹ Memorial of the life of Mahomet, (prophet) of God. After he entered his city, and three months before he entered. From his first year, and how long every king, who after him ruled over the Mahagroye, lived, after they became kings, and how long there was faction among them: three months before Mahomed came. And Mahomed lived ten years. And Abubecr, son of Abucohapha, two years and six months. And Omar, son of Katab, ten years and three months. And Othman, son of Aphan, twelve years. And a sedition after Othman, five years and four months. And Mohawiya, son of Abu-saiphon, nineteen years and two months. And Yezid, son of Mohawiya, three years and eight months. And a sedition after Yezid, nine months. And Merwan, son of Hakem, nine months. And Ebed l'Melek, son of Merwan, twenty-one years and one month. Walid, son of Ebed l'Melek, nine years and one month.

³² And Soliman, son of Ebed l'Melek, two years and nine months. And Omar, son of Ebed l'Aziz, two years and five months. And Yezid, son of Ebed l'Melek, four years, one month, and two days. We reckon all these years at 104, five months and two days.

PORTIONS OF TWO MARTYROLOGIES.

³³ ADD. MSS. 14644. The following extracts are from a curious volume of great antiquity, the contents of which are indicated below, on page 97. I gave a further account of the volume in a paper on the Acts of Addi in the Journal of Sacred Literature for Oct., 1858. The first extract respecting Sophia and her three daughters savours of a Christian allegory, and may have been originally such. The second on Sharbel relates, beyond question, to a historical personage: its conclusion is, however, fictitious enough to satisfy the most ardent lover of ancient legends. Martyrdom of Sophia and of her three daughters, Helpis, Pistis, and Agape, in the city of Rome. By the grace of God, the Gospel is disseminated in all the earth under heaven, by Jesus Christ the Redeemer of all the sons of men; that we should every man believe in God Almighty, and in Jesus Christ the only Son, and in the living and Holy Spirit, and that every man should abandon the worship of idols, and vain error, and should receive help to their souls, and the baptism of expiation for the

remission of sins. When this word of life was preached by the Apostles, and by all the preachers, all parts ran with joy to baptism, and in faith the feet of the Apostles were kissed; for they were great and noble teachers of truth, and through them all of us came to the way of truth.

³⁴ Now there was a certain woman of the great family of the house of Salust, and her name was Sophia. She entered the city of Rome with her three daughters, fair virgins, and they hoped to receive the seal of Christ our Redeemer. And her daughters had grown up in wisdom and the Grace of God. Now their mother greatly rejoiced and praised God, because the wisdom of God was found in the mind of her daughters: and she prayed the Lord to send help to his handmaids. And since these virgins were strong in the fear of God, and continued in fasting and prayer and vigils, they were acknowledged in the mind of every man; and in the years of youth they exhibited the conduct of martyrs and of apostles. ³⁵ They went, therefore, according to their custom, on the first day of the week to pray in the house of God. And suddenly Satan moved the heart of Antiochus, one of the heads of the city, and he stood before Herodianus the king, and said to him, 'A certain woman and her three daughters, who came we know not whence, teach the women every day that they should worship one God and his Son Jesus Christ, and we are ourselves become strangers to our wives, for they do not come to meat, nor to drink, nor do they remove from these virgins, and so are they alienated (?) that even the praise of the gods is blotted out of the land.' And when Herodian the king heard this, he sent guards (?) after them, who took them and brought them to the palace of the king. And the believing virgins of Christ, with their mother, came with joy, and took each other by the hand, and when they arrived at the door of the king's palace, there were crosses imprinted on all their breasts. Now the virgins were fair, so that none of the spectators could look at their faces except as at the sun's rays, which are seen afar off and in a glass. The grace of God, moreover, was shed upon these virgins."

³⁶ Their examination and martyrdom follows, and the story ends with the succeeding manifest imitation of the account of the death of Herod, given by Josephus. "Now Herodian, the wicked king, died of many torments, for his bowels fell in the house (?), his flesh perished from his bones, his teeth dropped from his jaws, his arms were severed from his shoulders, the filth came from his mouth, everything in his whole body corrupted, and he cried

with a loud voice, and said, 'Lord God, who didst help the three virgin sisters and their mother, take my soul from me, for I know that what I endure is because of these three souls.' And when he had said this, he shrieked with a loud voice, and was rent in twain, and his flesh was scattered about, and his bones were not found: And all this happened unto him by prophecy." ³⁷ End of the martyrdom of the three noble virgins and their mother, the faithful Sophia. Memorials of Sharbel, who had been a priest of idols, and was converted to the profession of Christianity in Christ. "In the 15th year of the Emperor Trajan Caesar, and in the 3rd year of the reign of Abgar, the seventh king, which was the year 419 of the kingdom of Alexander, king of the Greeks, and in the priesthood of Sharbel and of Barsamia, Trajan Caesar commanded the governors of the provinces of his dominions to multiply sacrifices and offerings in all the cities under their jurisdiction. Those who did not sacrifice were to be taken and subjected to scourgings, and tortures, and bitter affliction, and all kinds of torments, and afterwards to suffer capital punishment by the sword. And when the command arrived at the fort (or castle) of Adasa of the Parthians, there was held a great feast, on the eighth of Nisan, and the third day in the week, and the whole city assembled," etc.

³⁸ After a long narrative of what ensued, the following curious statement occurs:---- "And when the executioners had entered the city, the brethren and young man ran and stole the bodies of both of them, and deposited them in the sepulchre of the father of 'Abshalmo, the Bishop, on the 5th of Elul, on a Friday. These memorials were written on paper by me, Marinus and Anatolius, notaries, and put in the archives of the city where the records (chartae) of the kings are laid up. ³⁹ Now this Barsamia, the bishop, was the teacher of Sharbel, the priest. He was in the days of Binus (Fabianus) Bishop of Rome, in whose days all the manhood of Rome was collected together, and they cried to the governor of the city and said to him, "There are many strangers in the city, and they cause the prostration and the burdening of everything. We therefore request thee to order them to depart out of the city. And when he had given orders that they should remove from the city, the strangers assembled, and said to the governor, "We ask of thee, my Lord, also to give orders that the bones of our dead should be taken away with us. And he ordered them to take the bones of the dead and to go forth. And all the strangers gathered together in order to take the bones of Simeon Cephas and

of Paul, the apostles; and the men of Rome said unto them, "We make you no grant of the bones of the apostles. And the strangers said to them, "Learn and observe, that Simeon Cephas was of Bethsaida, of Galilee, and Paul the apostle was of Tarsus. a city of Cilicia. And when the men of Rome perceived that the matter was so, permission was accorded. And when they raised them and removed them from their places, in that same hour there was a great earthquake, and the edifices of the city came to fall, and it was near its overthrow.

⁴⁰ And when the men of Rome saw, they returned and besought the strangers to remain in the city, and that their bones should be restored to their places. And when the bones of the apostles were returned to their places, there was a calm, and the tremblings ceased, and the winds were still, and the air was clear, and all the city was glad. So when the Jews and the heathens saw this, they ran and fell at the feet of Fabian, the bishop of their city; the Jews crying out, "We confess Christ whom we crucified, that he is the son of the living God, He of whom the prophets spake in their mysteries. And the heathens also cried and said to him, "We renounce images and statues wherein is no profit, and we believe in Jesus the King, the Son of God, who came, and who will come again; and would that there were no other doctrines in Rome or in all Italy! These also denied their doctrine as the heathen (Jews? denied, and confessed the doctrine of the apostles which was preached in the Church.

⁴¹ End of the memorials of the famous Sharbel. CONTENTS OF ADD. MS., NO. 14644, FOL. 92 b. and 93 a. We have finished in this writing the histories of select martyrdoms (or testimonies): That of King Abgar, and the doctrine of Addi the apostle, and the Finding of the Cross, and the Finding of the Cross the second time, and the martyrdom of the blessed Cyricus, the Bishop, and the doctrine of Simeon Cephas, and the doctrine of the apostles, the history of Mar Abraham Cydonius, and the triumph of the blessed Mar Sabas (or the old man) Julian, and the martyrdom of Sophia and her three daughters, Pistis, Elpis, and Agape, and the martyrdom of Jacob Maphasco (or the mutilated), and the martyrdom of Sharbel, and the memorials of Mar Cosmas and of Mar Damian, his brother, true physicians (?), and the history of a man of God. They are fourteen in number.

OBSERVATIONS. =====

⁴²[The figures refer to the number of the Note.] 1. When a volume contains a number of articles, it is customary for the second and subsequent to commence with the word again. It will be observed that the Council of Nicea is called a Synod of 318, although it is subsequently admitted that so many did not subscribe the Acts. The reckoning of the Greeks here alluded to is the well-known era of the Seleucidae commonly regarded as commencing B.C. 311. The Syrian Chronicle from which extracts are given in these pages says that it commenced B.C. 310. It will be noticed that the same reckoning is here called that of the Edessenens, and it is elsewhere termed that of Alexander. The date here assigned to the Council is June 19th, the same as that given by the more ancient document quoted at p. 7. It is well known that the date here assigned to the Council, so far as the day of the month is concerned, agrees with some, and differs from others of the ancient authorities. The statement that the fathers assembled in the first instance at Ancyra of Galatia, appears to rest solely on the authority of this manuscript and the one quoted at p. 7. Supposing it to be true, it seems to intimate that the questions brought before the Nicene Council, had already come before a Synod at Ancyra. That it was the well-known Synod of Ancyra held about A.D. 314, seems very improbable, and we must infer, that the reference is to a Synod of which no other traces have been brought to light, and one which preceded by a very short time, the one held at Nicea.

⁴³2. The expression "for a Synod to assemble" is in the original literally, "that it should assemble," or "that there should be an assembly. As it regards the genuineness of the letter ascribed to Constantine, a few words may not be out of place. The reviewer of the "Analecta Nicaena" in the Christian Remembrancer, objected to this document, although it has been accepted by the learned Dom Pitra in the *Spicilegium Solesmense*, and by the writer of the article in Herzog's *Real Encyclopadie* on the Nicene Council, as well as by others. It is well-known that Eusebius in his life of Constantine, (lib. iii. cap. 6) states that the Emperor summoned the Bishops, or to use his own words, "convoked an oecumenical Synod, summoning the Bishops by respectful letters to make haste from every place. Eusebius goes on to say that the Emperor promised and arranged for the transport of the Bishops, etc. The letter of Constantine is also mentioned by other writers; but as far as I can ascertain, no such document was discovered until I met with a copy in

the British Museum. Since then I have found a second, and a third at Paris. The copies differ but very slightly. I have, however, printed here both the one from Paris, and the first I met with in London.

⁴⁴ And now, to return to the question of genuineness, I will only repeat the statements I made to my reviewer in my reply to his censures:----Allow me to extract from my private notes the heads of argument upon which I relied. Individually some of them may be weak, but taken together I fancy that they will at least prove that I no more write before I think, than before I read. 1. The Letter is not inconsistent with the account given of it by Eusebius. 2. It contains some things which he says were in it, and which it would appear he quoted from it. 3. Its main statements accord with historical facts so far as we can ascertain. 4. It was undeniably written in Greek, as is proved by peculiar Greek idioms which occur in it, and by the statement made at the end of the book, of the contents generally. 5. It was certainly extant in the 5th century, as it must have existed before it was translated (A.D. 501). 6. It concludes with a formula which Constantine employed in like cases. 7. All the documents associated with it are genuine. 8. No motive can be assigned for its forgery. 9. Another copy of it exists with the same title in a separate and most ancient manuscript. 10. Others were more likely to let it fall into oblivion than the Syrians to forge it. 11. A forger would have made it include all that Eusebius says of the summons to the Council. 12.

⁴⁵ Some of the difficulties suggested by it are a presumption in its favour, because a forger would have avoided anything calculated to provoke enquiry, if not suspicion. So much for its genuineness. But I do not regard the title of this letter as having formed part of the original document, and I suppose this general circular was accompanied by others, varied according to circumstances, and relating to transport, provision, find such details. ⁴⁶ As this question of a second Synod at Ancyra, out of which the Nicene Council appears to have been developed, is one of historical importance, I will add a few other remarks. In his second apology against the Arians, Athanasius quotes a letter by Julius of Rome in which these words occur, "The Bishops who came together at the great Synod at Nicea (not without the counsel of God), agreed that the business of a former Synod should be tested at another." In reference to which as an "old custom" M. de Broglie, in his *L'Eglise et L'Empire Romain*, (vol. ii. p. 428), asks whether the writer "refers to a special decree of the Nicene Fathers, which we have lost, or simply to the conduct

which they had tacitly authorized by their example in submitting Arius to a new judgment when he had already been condemned at Alexandria?" My own idea is that the allusion may be to the Ancyrene Synod of the Syriac documents. In any case, time will probably show their true meaning.

⁴⁷ As to whether the Pope must take part in calling a general Council, it will be seen that Constantine's letter makes no allusion to him specifically. He does say, as I understand it, that "the Bishops of Italy and the other countries of Europe are coming," but this gives no more prominence to the Bishop of Rome, than to the Bishop of any other place, and the absence of such distinction will be accounted for by every man in his own way. 3. This expression is not very transparent. The participle signifies to consider, have regard to, and is so used in Rom. iv. 19; Phil. iii. 17, etc. The word rendered "best" usually denotes "excellent, or more excellent;" and the whole clause, as I take it, means that each of the Bishops is to have regard to what is good, and devise what shall be profitable. 4. Doubtless the names were appended to the original document, but they are omitted in the Paris copy.

⁴⁸ 5. The decisions contained in the preceding extracts are partly contained in the *Spicilegium Solesmense*, in Coptic (vol. i.) The last of them relating to the Passover or Easter has been also recently printed in the fourth volume of the same work. I printed an account of this Paris fragment with some extracts in the *Journal of Sacred Literature*, for January, 1860, in which I remarked as follows:---It serves to confirm some, and to throw fresh light upon others, of the notices of this celebrated and venerable assembly. True, it gives us few new facts and raises one or two difficult questions; but it is of importance on several accounts. In the first place it is, as we before said, a consecutive narrative, in which the various decisions of the Council seem to follow each other in the order in which they were adopted. Supposing this to be the case, we have here the nearest approach to a *Libellus Synodicus*, or minutes of the Council, which, so far as we know, has yet been discovered. A curious question suggested by the document used for the *Analecta Nicaena* is here again raised, namely, what can be meant by the Bishops being first assembled at Ancyra, and summoned thence to Nicea by the letter of Constantine? Are these the only existing traces of an unrecorded Synod at Ancyra? We must leave to others the resolution of this difficulty. It would appear, moreover, that the attendant Bishops twice subscribed, once to the Confession of Faith, and once to the decree concerning the observance of

Easter. The account given of the absence of the names of so many of the western Bishops is worthy of notice, although not absolutely new. On several important points, as to the date of the Council, the number of the canons, etc., the document agrees with the best attested records.

⁴⁹ 6. The Ancyrene list here given varies considerably from that given below from the older manuscript. 7. "God keep you, my beloved brethren," appears to have been the usual formula with which Constantine concluded his epistles. 8. Corduba was in Spain and not in Italy, a pardonable error of the scribe. The cities and towns were not always in the provinces to which they were assigned. The Syrian names of places are often written in imitation of the Greek genitive case. As far as I could I have written them in the nominative. 9. Tauthatis may be for Tauthas or Tauthis. I have been unable to identify it. 10. Teuchilibya probably for Teuchira of Libya. Except it be Tauche, and Libya then belongs to the following line. 11. Sebaste, Sebastena, and Samaria, all appear to be the same, in which case we have three Bishops for one city, 12. Alaso, i.e. Alasea, Lazo, or Lasa, called Callirhoe by the Greeks. Jerome places it on the border of the Canaanites towards Sidon.

⁵⁰ 13. Aresthan, now Restan or Rostan; the Greek Arethusa on the Orontes. 14. Harba-Kedem. Not identified. See Robinson's Palestine, i. 134. 15. Esbonta, Heshbon. A Greek plural form. 16. Ethilhas of Edessa or Urhi. Socrates (i. 6) cites Alexander of Alexandria calling Ethilhas one of the Arian apostates. 17. Some of the original works of Jacob appear to be now in the British Museum, in Syriac. 18. John, as a Persian bishop, could be scarcely under the jurisdiction of the Roman See. 19. Doron, or perhaps Rhodon, as in the Latin. 20. Aristacius or Aristaces is said by the Armenians to have been the son of Gregory the Illuminator, the apostle of Armenia. 21. Marcellus of Ancyra. The Latin lists give Macarius and Pancarius, but the Greek agrees with the Syriac. 22. Eudion, or perhaps Orion, as in the Greek, etc. 23. Julium or Julia. The Greek has Marianus of Troas. Did the Romans call Troas, Julia, to distinguish it from Ilium?

⁵¹ 24. Standum has not been identified. 25. Verabon and the Greek Syarma are alike obscure. 26. The Parochia of Isauropolis. Strabo (568) alludes to old and new Isauropolis. Which was the Parochia? I suppose the new city. 27. Trobon may be Ternobus or Trinabus in Moesia. The Greek omits the name. 28. Divio, i.e. Dijon. I am not sure of this, and the Greek does not assist me. 29. Female visitors. The Syriac is one word, and merely denotes

persons staying or lodging in the house. 30. Offering, i.e. the Eucharist. I have sometimes so translated the word, but the Syrians said "offering." 31. An election common to all, means an open or public election. 32. The penitent was permitted to attend at the Eucharistic service, but not to partake of the elements. 33. Girdles represented military service, and were laid aside by those who left that service. 34. Ministry here seems to include all kinds of service in the church, whether of those who were ordained or of those who were not.

⁵²35. This Greek list will help to explain and confirm the Syriac, which it more closely resembles than any other. 36. The second and third Egyptian names are written as here printed, without distinguishing the person from the place. 37. Tauché, or Tauche of Lower Libya. The numerals are not in the Greek. 38. Hidron-Caesarea, i.e. Hieron or Hiero-Caesarea. 39. Barsos, or Barsos of Baeotia. (See note 37). 40. Becon and Ionocentus. I have followed the uncouth spelling of many of the Coptic names. 41. Two. The Coptic text says three, but only gives two. 42. The following extract is given mainly because of its interest to the student of ancient geography, although it is interesting for other reasons. The allusions to the lists in Mansi's great work will show that we have here many new readings, and it deserves attention as the most ancient catalogue of this council extant. It will be observed that both here and at page 7 we have the date given according to the reckoning of the Antiochians, and as that era commenced B.C. 48, the Council of Constantinople is correctly placed in A.D. 381. In the following list, the words in brackets, without references to Mansi, usually consist of my own inquiries and suggestions. It will be observed that the Syriac list often gives the Oriental names of places, but not always. Thus we have Beishan, Accho, Haleb, Hamath, and Shizar, for Scythopolis, Ptolemais, Chalybon, Epipbaneia, and Larissa. But we also have Diospolis, etc., in the Greek forms. Some of the places I have failed to identify, and the discussion of them here would occupy too much space.

⁵³43. I find that the preceding confession is already known. The three lists which follow differ in several respects from other extant copies. In the first, Loliopolis is an error for Juliopolis. 44. The Laodicean list is otherwise unknown, but is unhappily imperfect. The Paris MS. already quoted embodies most of it, however, in the list for Antioch, which I here give as I there find it. Taracondimantus. Bassus. Eustathius. Musaeus (Moses?) Manicius.

Macedonius. Agapius. Theodorus. Theodosius. Theodotus. Alphaeus. Agapius. Archelaus. Petrus. Eusebius. Anatolius. Jacob. Conon. Narcissus. Antiochus. Paulus. Siricius. Alexander. Mucianus. Patricius. Etherius. Petrus. Magnus. From the provinces. Of Upper Syria. Of Phoenicia. Of Palestine. Of Mesopotamia. Of Arabia. Of Cilicia. Of Isauria. The repetition of names in this list is sufficient to prove it compounded of two or more lists. The presence of Jacob of Nisibis, at Laodicea, shows that the council was held prior to 348-9, when he died, if we may rely upon the Syriac Chronicle, from which I print some extracts.

⁵⁴ 45. These extracts are written in a very obscure style, and are evidently taken from some apology or defence of Christianity, the writer of which embodied them in his treatise. What apology it was I cannot say. Neither have I traced the extracts to their sources. Indeed some of the names of the authors are quite unknown to me. 46. This inscription seems quite out of place, but I give it as it stands. 47. Respecting the passage from Diocles, I made the following remark in the article of the *Journal of Sacred Literature* already referred to:----"At pp. 201----205 of his work, Dr. de Lagarde publishes an extract from a certain Diocles, respecting whom he gives no further information. This Diocles appears to have been Diocles of Peparethus, an ancient Greek historian, to whom, according to Plutarch in his life of Romulus, Fabius Pictor was largely indebted, and who was the first historian of the foundation of the Roman state. The only other reference to Diocles which we remember is in Festus Pompeius. The substance of what is given as from Diocles, may be found in the *Paschal Chronicle*, the *Chronicle of John Malela* and others, who will be found mentioned in the edition of the *Chronicon Paschale*, published at Paris in 1698, at p. 503, note 1. As it appears in the *Analecta Syrica* the passage is imperfect, and in some places very obscure."

⁵⁵ 48. These extracts from Ignatius have been overlooked by the learned Canon Cureton in his *Corpus Ignatianum*. In the article quoted in the preceding note I made some observations upon them, which I will here repeat, as they sufficiently describe their character:----" They are taken from a volume of Extracts from the Fathers on sundry points of Christian Doctrine. Some of them are already known, and the whole appears to be interspersed with the observations of the compiler. The passages are five in number, three of them being already known, and two new. 1. A short extract from the

epistle to the Trallians, section the 5th. 2. One from the epistle to the Magnesians, section the 8th. 8. Another from the same epistle, section the 9th. 4. This we have been unable to trace, but it relates to the statements contained in 1 Peter, iv. 6. 5. This is described as from an epistle to Anastasia, a deaconess. Doubtless some spurious Ignatian document, of which this is the only trace which has been discovered. We think it best to give this passage as it stands in the Syriac, in order that our leaders may judge for themselves."

⁵⁶ As to the Anastasian fragment, I observed:----Probably no one will plead for the genuineness of this passage, and for ought we know it may be found elsewhere under some other name than that of Ignatius; but it cannot be denied that it is deserving of attention both on its own account, and for the honourable name it bears. Who Anastasia was is of course unknown. The form of the name, taken in connexion with the subject of the quotation, would suggest the possibility that it is the invention of the writer. This, however, is not conclusive, because the name is one which occurs in ancient church history. It is moreover a curious fact that Suidas records a correspondence between Chrysogonus a confessor, and Anastasia a martyr, of the fourth century. This correspondence consists of four letters, of which the first and third are ascribed to Anastasia, and the second and fourth to Chrysogonus; but they contain nothing like the passage given above.

⁵⁷ 49. The signs of the Zodiac here given as according to Bardesanes, are probably the same as were current among the Chaldean philosophers, and in Assyria in the second century. 50. This extract is curious for two reasons. It professes to explain the peculiar doctrine of the Nicolaitans, who, it will be remarked are usually charged with immorality of which nothing is said here. It also explains the much debated clause on the statue of Hippolytus, in which allusion is made to a work of his to Severina. This extract enables us to say that Severina was the mother of Severus, and that she not only listened to the teaching of Origen, but of Hippolytus. Whether Mammea was a Christian, may be considered as probable, but is still uncertain. 51. Clemens Romanus is not often quoted from in the Syrian manuscripts, and the accompanying extracts have eluded the vigilance of the editor of the *Corpus Ignatianum*.

⁵⁸ 52. This is the only extract from Clemens Alexandrinus I have yet discovered among the Nitrian manuscripts. The circumstance is one for which I cannot account. 53. Origen also, as far as I can ascertain, is represented by a

single extract in the Syrian manuscripts. The passage is fanciful and uninformative, but I give it as nearly as I can. 54. The letter of Dionysius of Alexandria is given, I find, by Eusebius, but I print it for comparison with his copy; and to show the use made of it, I have, as in some other cases, added a portion of the context in which it stands. Dionysius died in or about. A.D. 264. 55. John of Jerusalem, died about A.D. 416. It was in his time that the pretended discovery of St. Stephen's relics took place, as stated in the inscription of the extract. 56. This short sentence from Methodius is merely given because identical with an expression of Tertullian's referred to in the foot note, Methodius is supposed to have died early in the 4th century as a martyr. Fragments of his work in defence of the resurrection are extant.

⁵⁹ 57. Eustathius of Antioch was at the Council of Nicea, and strongly opposed Arius. The extracts are remarkable for saying that Photinus was the same as Murinus. Certainly one is a translation of the other. There is extant a document bearing the name of Murinus of whom nothing is known. Photinus was the contemporary of Eustathius. 58. I have found no such passage in Justin, as the one here fathered upon him. 59. Theodorus is probably a fictitious person, except the name be a mistake for Tiberius, who was at one time believed to have corresponded with Pilate about Jesus Christ. 60. This passage in the original is closely connected with the two preceding, and is well known. 61. George, it seems, lived in the earlier part of the 8th century, and appears to have been a Bishop among the Arabs. He addresses the treatise from which the extracts are taken, to a friend who resided at Banab or Banabe, which was in Mesopotamia, near the Euphrates (see Ptolemy v. 18). This treatise has been printed by Dr. de Lagarde, and is taken from a volume containing more by the same writer (Add. MSS. 12154. See also 12144, 12165). The style is prolix, but the author says some things at least in which the Chronological student will be interested. His notices of "the wise Persian," whom I take to be Jacob of Nisibis, are by no means unimportant; and his account of Gregory the Armenian is positively valuable, so absolutely have his followers encumbered his history with fables. I have merely given the headings of the last four chapters. For the Mar Jacob alluded to on p. 67, see also p. 83.

⁶⁰ 62. The manuscript from which these items are taken is of the 8th century. It contains much that is in Eusebius, but also many things neither in his Chronicle nor in any other with which I am acquainted. In the quota-

tions I have followed the spelling of the original as to proper names generally. It would require a commentary to explain and illustrate all the peculiarities and difficulties of this curious document. The chronology is of course the one which dates from B.C. 311, or, as the writer says 310 before Christ. To facilitate the use of it, I will first give the Syriac names of the months, which have the same number of days as the Roman. January....Canon the latter. February.Shebat. March... Adar. April...Nisan. May...Eyar. June...Haziran. July...Tammuz. August....Ab. September.Elul. October ...Tishri the former. November.Tishri the latter. December...Canon the former. According to the Syrians the year commences with Tishri the former, or October.

⁶¹In the miscellaneous items, from p. 75 to 88, there are inaccurate calculations, and other errors and obscurities, but some of these are of small importance. Belus is regarded as the first king of Assyria and Sardanapalus as the last. To this latter a place is assigned at least 820 years B.C., and Abraham is made contemporary with Ninus. It will be observed that under the head of Kings of Babel, we commence with Pul and Adrashach; who this Adrashach was is not clear, but he and Pul are the first of five Assyrians, followed by four Chaldeans, a Mede, and Darius, son of Shurus (?) The first year of the 50th Olympiad was 580 B.C., and the second year of the 47th was 591. The list of Persian kings from Cambyzes to Alexander is curious, but somewhat incorrect. Titicnus (i.e. Artabanus, I suppose), is put down for seven months, and the actual sum of years is then 236 and 11 months. Arisolthus should be Darius Kothus; Artaxerxes Ochus is transformed into Artachshesheth Uchomo, or the Black; Perses takes the place of Arses; and Darius Codomanus is termed the son of Ershach. The reference to the Olympiads is also wrong.

⁶²In the next list, we find Arnoba for Zenobia, and the sum of the years is 274 and six months, although we require as many as are stated, neither is the order of the monarchs always the same as we find elsewhere. The list of Syrian kings also requires examination. It will be seen (p. 77) that Judith is regarded as having lived under Cambyzes, here identified with the Nebuchadnezzar of that book. Without tracing all the details, I will refer to a few. Cecrops found out the name of Dios (Zeus), merely invented it, according to the well-known fable. Some of the Greek classical names are considerably altered, as Camus for Cadmus, and Bedlus for Belus. The reference to Sihon as a king of the Arabians instead of the Amorites is curious, but

some of the details in this account are obscure. At p. 81, the Alexandrian era is made to commence B.C. 309, although 310 is elsewhere given, and 311 generally assumed as the correct reckoning. The Archives of Edessa, here alluded to, were very famous; but, if we may judge from the extracts stamped with their authority, not always to be trusted. We here get an intimation that Carus (i.e. Cres) and Belus were the sons of Inachus. The Tripolis erected by Xanthus is the Triopa Lesbium of Eusebius. For Carmanus, on p. 82, I should read Cadmanus or Cadmus.

⁶³ At p. 83, Chosroes is regularly termed Chosrun in the MS. Cabas is the Greek Cabades. There are some dates here which require a word of explanation. Thus the year 848, the 9th of Shebat, the third, should be A.D. 537, February 9, Indiction the third. There is, however, an error, either in the year 848, for 837, or in the Indiction. The next instance, AD. 565, July the 22nd, Indiction 13, is correct. On p. 84, the date 802, the 9th, should be the 9th Indiction; 910, the 2nd, should be the 2nd Indiction; 904, the 6th, should be the 6th Indiction; 915, the 7th, should be the 7th Indiction; and 920 should be the 10th Indiction, and not the 10th month. I need scarcely add that the Indictions were periods of fifteen years each, and it will be observed that the word is itself found in the MS. as copied on p. 86. On this page it will be seen that Arabissus has applied to it an epithet which I have written Tripotamus, but I am by no means certain of its true meaning. The chronicler supplies here a record of painful interest. He states that on February 4th, A.D. 634, a battle was fought near Gaza, between the Teian (Arab) followers of Mahomet and the Romans, in which the Saracens were victorious. This would seem to have been the first or nearly the first victory gained by the Mohammedans in Palestine, soon however to be followed by the conquest of the country. The next entry records their invasion and successes in Syria, and with this the series of events terminates. Those which follow appear to be merely omissions from the preceding pages.

⁶⁴ If the reader will turn back to p. 84, he will find reference to Antiochosrum, for which he may refer to Procopius on the Persian Wars, bk. ii. chap. 14. Mazal Drahraan is in the MSS. written as one word. Hemus may stand for Emesa, but I am not sure that Imma, near Antioch, is not meant. In the year 902 Domitian persecuted, etc., ought of course to be Chosrun. There are a few names of places in the succeeding pages which I have failed to identify; nor do I remember to have met with the name of Zurac, the Per-

sian general referred to on p. 88. In the notice of several Councils there is very little to detain us. Yet I cannot say why Alexandria is called Alpharno (p. 88), and Antioch Ludion (p. 89) except by sheer neglect. Hiba (p.90) is the well known Ibas of Edessa; Aninicus of Saida seems to stand for Arnphilochius of Sida in Pamphylia, rather than for Damian of Sidon, both of whom were at the Council. Eusebius of Dorliaeus is Eusebius of Dorylaeum.

⁶⁵ The account of Mahomet and his successors is a precious little chapter of history. The name of Mahomet is written both with a final t and a final d as in the text. In the title of this piece a word, which I believe to have been "prophet," has been erased, and has been supplied in brackets. The term Mahagroye occurs elsewhere, as at the close of the Paris MS. from which the first extracts in this volume are taken: "Epistle of the blessed patriarch (Athanasius, A.D. 684) to the effect that a Christian should not eat of the sacrifices of the Mahagroye who now rule." It seems applied to the followers of Mahomet as such, from the same root as Hegira (flight); and I understand it to mean "fugitives" or "wanderers." The period included in this table is 104 years, one month (not five months), and two days. ⁶⁶ The short extracts from two martyrologies are specimens of a large class. It will be seen that they are like all legends of a similar character. Yet there is one in the volume from which I have taken these (a MS. of the sixth century) of extreme interest. I may refer to the journal and article mentioned at p. 93, for a notice of it, and here I will only say that I speak of the acts of Addi, and that I concluded the article in question with this note. After referring to Eusebius, History lib. i. 12, and ii. 1, I remark: ----"On examining those portions of Eusebius which are here referred to, several curious facts are at once elicited by comparing them with the fragments before us. In the first place, both relate to the same series of events, of which the former part is related by Eusebius, and the latter by the Syriac fragment. Secondly, both profess to emanate from the public archives of Edessa. Thirdly, both Eusebius and the Syriac speak of a certain Abdos, son of Abdos (Abdu bar Abdu). Fourthly, both of them speak of the preaching and miracles of the evangelist, and of his success. All these (and others might be pointed out) suggest that we have here a portion of the very document from which Eusebius derived his information. This appears to be an almost necessary inference; but on this very account it encourages the suspicion that the statements made by Eusebius are not all true.

⁶⁷ He found them in his record, and supposed them to be of some antiquity; but if he had read on to the end, or reflected, he would have seen that the composition was quite a recent one. Mention is made in it of Zephyrinus of Rome, who died about A.D. 202, and of Serapion of Antioch, who lived till after A.D. 210. Besides, it is added that the account was written after all the events it records----that is, of course, after the last of them. It therefore would seem, to be most probable, and almost certain, that the document was composed at or about the middle of the third century. If this be the case, Eusebius's authentic contemporary narrative was not written at Edessa till at most three-quarters of a century before the date at which his own work ends. The whole question is curious, and by no means without interest and importance, especially if it appear that we have here stumbled upon one of the original sources of a remarkable chapter in the *Father of Ecclesiastical History*. The Greek and Latin writers after Eusebius, who refer to the subject, need not be considered, as they merely borrow from him."

PART FOUR

Syriac Lives and Histories

*The life of the Persian catholicos Mar Aba, a Syriac chronicle
of the years 754 to 813, and an account of the Persian capture of
Jerusalem in 614.*

Life of Mar Aba

ANONYMOUS EARLY WRITINGS

various dates

Short anonymous writings of the early Church, some from the East.

LIFE OF MAR ABA

[Translated by Roger Pearse] 1. The history of the wonderful and divine struggles of the holy witness Mar Aba, the Catholicos, the Patriarch of the East. (Introduction: if we honour great men with statues, how much more then is it fitting to honour the witnesses to Christ, especially Mar Aba.) Mar Aba was originally a pagan, and surpassed most heathens in his (zeal for) paganism. He also was learned in Persian literature. Because he was very learned in literature, the nobles of his area recognised that he was very learned and perceptive, and invited him to join them, and they considered that he was suitable for the civil service and gave him an official position. And since the Blessed One listened to them, they made him an Arzabed; he went in and out with them, and was respected by many. He was a hard, bitter pagan; he reviled the Christians and taunted the Sons of the Covenant. But as he crossed the Tigris, Jesus threw his net over him and caught him in it. For the Lord is accustomed to do as he did to the blessed Paul, when he went to Damascus to persecute his followers, to chain them and deliver them to death. He transformed him from a persecutor into a persecuted; he was chained, suffered and died for him. Similarly Jesus sent to the saint, as he went from the village of Chale to his home, and sat with others in a boat, a student as teacher, a mortified ascetic, a humble and gentle man, modest and humble in his appearance, named Joseph, with the surname Moses. On his rod he had the sweet and pleasant bait of the spiritual life, to entice the saint from death to life.

2. When the blessed one sat in the boat to go across, the student also got in, to go across with him. Then the saint saw his dress, took him for a Son of

the Covenant, beat him, and took the bag that he had with him and threw it ashore, and forced him to get out. The student said nothing in reply, but got out and sat on the bank of the Tigris. But once the blessed one and his companions had set out and had moved away a little distance from the shore, by the grace of God a violent wind blew against them; the Tigris became stormy like a zealous servant and its waves rose up against them, and it roared against the blessed one, because he had fought against the disciple of Christ and mocked him and prevented him from crossing. Fear came over him, and he ordered the boat to return to the shore. After he landed, the wind ceased and there was a great calm. Then he got into the boat again, and the student also got in with him, and sat down with him in the boat, and again the blessed one rose against him and forced him to go ashore. And when they had gone a little way, the wind awoke again against this pagan audacity, that he did not recognised the Creator of All, and he was even more disturbed than before. And again the blessed one and his companions returned to the shore and got out. But the excellent student was sitting on the bank of the Tigris.

3. When the blessed one looked at the habit, which was chaste and (not) colourful (?), he became doubtful whether he was perhaps not a Son of the Covenant, but a Marcionite or a Jew, and he asked him, "Are you a Jew?" He said, "Yes". Again he spoke, "Are you a Christian?" He said, "Yes". Again he spoke, "Do you worship the Messiah?" He said, "Yes". The blessed one was very angry at this answer by the student and said, "How can you be Jew, Christian and Messianist (meschîchâjâ)?" For by "Christian" he meant, after the local custom, the Marcionites. The student said, "In private I am a Jew. I worship the living God and believe in his Son, Jesus Christ, and in the Holy Spirit. I avoid idolatry and all uncleanness. I am a Christian in truth, not like those the Marcionites lead astray and call themselves Christians. Because "Christian" is a Greek word, which means in Syriac "Messianist". And if you ask me, "Do you worship the messiah?", I worship him in truth and I avoid all evil for the sake of true life."

4. When the blessed one heard this, he rejoiced in his spirit. He recognised the wisdom and humility of the student, the disciple of Christ. Again he got into the boat and sat down, and the student also got on. And since the blessed one stopped despising the student, the wind also ceased; the waves of the Tigris calmed; they went across and came ashore. As both got out, the

student said, "What did it cost you, that I came across with you?" The blessed one wondered at his calm, and very much regretted insulting him. He went to him and fell down before him, and said, "I ask you by the living and true God, forgive me for this sin committed against you." The student said, "The Lord has commanded us Christians, to retain anger against no-one, and never to return evil for evil." Then they drew near each other, greeted one another, and parted.

5. As the blessed one saw the virtue of this student, and thought much about his words, he decided in his heart to go and learn at the Christian college, and fasted and prayed much. He was working for a respectable man named Chudaibod, the secretary of the Finance Director of the district of Beit Aramaye, and was then in Radan. After the latter was called to Ctesiphon, the blessed one also went down with the secretary for whom he was working. He fasted daily and prayed constantly at the stone church. The secretary heard, where he was, that the blessed was being instructed in Christianity and said one day, "Aba, have you become a messianist?" He said, "Yes, I am a messianist." The secretary said, "I will say this and accuse you before the Finance Director, and you will be put in chains." The blessed one said, "Just say it; I am willing to allow myself to be chained and to die for the name of Christ." So spoke the saint, although he had not yet received the seal of baptism.

After he had spent some time in Ctesiphon, he returned to his home and after fasting and praying constantly, he entered into holy baptism in the village of 'KD. From then on he was more eager in fasting, prayer and virtuous works. He left the secretary and his service, renounced the world, and decided to go into the desert and the mountains, there to live and to please God by his conduct. 6. Then he went up to Nisibis, and joined the local holy school, and gained the opportunity to handle the divine scriptures, dearer than his life. He learned the (Psalter) of David in a few days, and began with the contemplation of the divine scriptures. He associated with the at-peace-in-God Ma'na, the bishop of Arzon, a godly man and teacher of truth, who mainly by his good manners and through his acumen and scholarship surpassed all who were around at that time and (even) most of his predecessors. After Mar Ma'na became a bishop, he joined him and went with him and was entrusted with the authority to teach in the province of Arzon. Everyone

there profited greatly from him, and he converted many heretics to the true faith.

Afterwards he returned to Nisibis and made great strides every day, in dealing with the explanation (of the scriptures) and spiritual studies. Then he felt obliged to go even into the Roman empire, in order to see the longed-for places of the saints, to receive the blessing of their prayers and then about a man named Sergius, who had linked the Arian ideas with paganism, with whom he wanted to dispute and establish the true faith. 7. When he came to Edessa, he was joined by a brother named Thomas, who had been instructed (in the faith) from a young age. And thus he surpassed most people in his knowledge, which he acquired from the blessed one in the many years that he was with him. After wandering about a lot teaching, because he had been instructed in the Greek language also by him, he went into the Egyptian desert and enlightened many with his teaching and virtues. He went into distant lands with great effort and by difficult ways of travel. In Alexandria he expounded the holy scriptures and converted many who held pagan opinions. He refuted those who dealt in magic, and put down the heretics, in which he put them in a state of admiration by his attractive conduct. Everyone was amazed at his mortification and enlightened by his teaching. From there he went to Athens, and chastised the Athenians who believed that they were something great because they had been busy from the start with pagan knowledge and he converted many to the knowledge of the truth by signs and wonders, which were done by him there and in Corinth. We would like to recount a double miracle.

8. In a holy nunnery the Superior had long been ill with lower abdominal pain and dysentery, and was near to death. In the same nunnery was a heretic woman who was arrogant towards the Superior and embittered her with her blasphemies. When the Superior, a large, excellent woman, heard of the learning and virtue of the blessed one, she believed that, if he would send her a blessing on her food, she would instantly be healed. She sent to ask. Because she ate only peas, on which she lived, he sent her some, because she had nothing else. When the Superior, who was near to death, ate the peas, she became well and immediately the dysentery stopped, although peas are harmful for this disease. But the divine providence wills what it will. And as through the blessed Moses with bitter wood, or through the prophet Elisha with salt, bitter water was made sweet, so did it here through this blessed one.

And the Superior pleaded with God, through the prayer of the blessed one, because of the blasphemy of that woman in the monastery, and in the night, she died, because she blasphemed God and the blessed one, because the Superior had recovered through his blessing. 9. Some sophists who were well-known for their paganism, were impressed when they listened to his erudition and knowledge of the truth and burned their books of fables. The news of this spread throughout the whole land of Achaia, and became known and God was praised. The heretics who were there were stirred up by his erudition, because he competently solved their objections and refuted their arguments, and they therefore sought to kill him. He got into a ship, travelled to the imperial capital Constantinople, and there he taught the true faith for about a year. Many brought him some gold and costly clothing; but he did not condescend to take it. He supported himself by the work of his own hands, so far as his livelihood necessitated, by weaving baskets and selling them and living thereby, so that in the land of Cilicia (?) five loaves (? phournos) of bread and a little green plant were enough to support him and his disciple for seven months.

What can I say about the thieves who left off their robberies and returned to the cities and villages, repented of their wrongdoing and became friendly to strangers? One day when he was in the Thebaid, which is full of robbers, he took a road which looked dangerous, and he encountered (some) who said, "Take off and put down everything you have." He did so, and they saw that he had nothing other than his textbook. The robbers wept, fell at his feet and begged him to forgive them for troubling him and said to him, "Take gold and silver from us, as much as you want." But he would not. They turned away from their work and gave what they possessed to the poor. 10. Such things and more did he work in the west, so that even the emperor of the west desired to see him because of the reputation of his teaching and piety. When the blessed one heard this, he went away to Antioch. And when he came to Nisibis, and saw the schism in the hierarchy, he desired to hurry away into the desert. But when the bishop of the province heard this, he forbade him to leave under threat of ecclesiastical penalties. He now remained for a long time as a teacher and delighted in intellectual pursuits more than in all the blessings of this world.

Of his works then I will tell you of just one. There was a brother studying there who was tormented by an evil devil. The blessed one fasted and prayed

with the brothers, in which he said, "I trust in God, that the evil spirit will depart rapidly from him." As he spoke, it did. After three days that spirit went out of the brother and came to him no more. All who heard and saw this knew it and praised God. 11. Afterwards without his knowledge he was elected by the metropolitans and bishops and all the clergy and believers of the (two) cities to the high office of the Catholicate. The king sent horsemen after him, although he did not suspect this, and he was elevated to the patriarchate without having thought about it. He inherited the throne of the catholicos Mar Simon (bar Sabbâ'ê), of splendid witness, and of his blessed companions, and he inherited also their beloved struggle.

He brought peace to the churches, extirpated the hostility that the devil had introduced at the time of the schism, sowed peace in the remote, inaccessible provinces and cities, in which he bore much heat (and cold), renewed the old man, lightened the darkness, and established the canons of the apostles in the east. After he had held a consultation in the provinces of Hûzâjê, Pârsâjê and Maischânâjê, which reconciled the divided churches and brought peace, and had dismissed the accompanying metropolitans and bishops to their homes, he went to meet the King of Kings, stood before him and was received by him. Afterwards he returned to his cathedral and his cities of residence. At night he worked on the letter which he sent regarding church government in the provinces; by day (he worked) until the fourth hour on the explanation of the scriptures and from then until evening on legal matters and resolving disputes between believers, as well as between them and the pagans. The servants of Christ were pleased with him, and the churches of all the provinces of his patriarchate rejoiced.

12. Satan, the enemy of our race, could not look on, but writhed threateningly. He worked on the chief magian, the Mobedan Mobed, named Dadhormizd, and his companions, the chiefs of the magians, so that they went to the King of Kings and stirred him up with their accusations, so that they said, "The Catholicos Aba, the leader of the Christians, does not respect you as King and Lord, and he does not honour these, your great and glorious majesty. When he came to Pars and into the eastern provinces of your realm, they received him with great honour. The religion of the magians, which Hormizd was given by God, who ruled in your realm, he attacks as reprehensible and destroys it. He has converted many magians to Christianity. Our religion he harms; his own he promotes. We, the chiefs of the magians,

he treats as nobodies. In short, he is a friend of the emperor and an enemy of your majesty."

The peaceful and benevolent King of Kings did not accept their accusations. But after they came often before him and talked, he gave over the matter to them. When they found an opportunity (to carry out) their desire, the magians sent a message to the blessed one and called him before their assembly, when the king, in the twelfth year of his reign, set out from the royal quarter (*ôstân*) in order to go into the northern district of the Armenians and *Gûrzânâjê* and make war with the Khazars. After he had come, everyone acted as very angry and gnashing their teeth against him in great bitterness. The holy one did not allow himself to be frightened, but he made the cross of Christ on his forehead, which reinforced him with every invincible shield, and he rejoiced and exulted to be tried for the sake of Christ. 13. When the chief magian and his companions saw that he was not afraid of their threats, they marvelled at the courage of the champion of Christ and released him the same day without asking him anything. The chief magian did the same on the second and third days. On the fourth day they clamoured violently against him, shouting, "Whoever is against our religion will be swept off the earth." Then two noble magians got up; one was *Shahrdawer*, named *Adorpareh*; the other was the *Rad of Pars*, and they accused him, "When this one came down into the region of Pars, he caused many magians of the religion (*dên*) of *Hormizd* to alienate and he made them Christians. Many Christians in Pars, who ate the flesh of the mutterings now consider it anathema to eat. When the magians heard this, they clamoured more violently still and said, "This man shall be killed, because he is an opponent of magianism." Although it was the duty of the chief magian as judge to evaluate the words, and to ask the accused about the accusation, and then to pronounce judgement as the legal code and case-law require, he did not do so because he was an enemy of truth. Instead, as if overcome with horror, he also howled and screamed, "If this man had a hundred heads, they would have to be cut off."

Then the soldier of Christ made the sign of the cross on his forehead, raised his voice and said, "In everything wherein I am accused by the magians concerning the true faith of Christ, O *Mobedan Mobed*, I am full of great joy that I have been honoured to defend it in your assembly. But only by the order of the King of Kings, when others are joined with you — then I will

answer." 14. When the chief magian and his companions heard these words of the blessed one, they grew even more enraged. They went to the King of Kings and complained to him, "This man, the leader of the Christians, must not live, because he is destroying the religion (dên) of Hormizd." Since they now pressured the King of Kings strongly, the latter allowed the blessed one to be taken to the PSNIK' DRWSPN to appear before the Mobedan Mobed, that PSNIK', and to explain himself to the magians who were accusing him.

When the blessed one heard this message, he threw himself down, turned to the east, made the sign of the cross on his face, stood up boldly and said, "There is one God, the Creator, Lord and ruler of all, and he is in three persons without beginning and end. To believe in and confess him is available for any man who of his own free will takes him as his Creator, and believes and confesses his Lordship. No-one can use that belief in God, of which anyone who confesses Him is guilty, to say, "He is mine alone," as other, pointless religions do. And, like the air that we breathe, which all men have in common, and like the light of the sun, the moon, the stars, and millions more, Christianity is not just mine, but for all rational people, past, present and future, who want to believe it. I say before men, what I learned from the holy scripture. Anyone who listens, accepts and does, I commend, honour and praise, and I do not push him out of the church. Because he knows his Creator, and believes in His Providence. The holy scripture does not tell me to bind someone, beat them, or take something from them. But we pray and implore God for those who err, that he will lead them to the knowledge of truth; but I would warn the Christians to guard against the uncleanness of sacrificial victims."

Then the Mobedan Mobed, and all those present gave the verdict: He is worth of death. 15. At the meeting where they were negotiating with the blessed one was also a respected believer from Bet Ardashir, named Abrodak, a man who was very close to the king and his nobles. When he heard the words of the Catholicos, he was filled with divine zeal and said to the Mobedan Mobed, "You too, you who are the chief magian, will agree with the Catholicos, if you listen to his teaching, and will desire to become a Christian, and we Christians will not push you out of the church." The Mobedan Mobed and the magians were very angry at this, but because the believer was an important man, they could do nothing to him. However the chief magian and his companions arose and came in great anger to the king, and com-

plained bitterly of these words, "A Christian has said to the Mobedan Mobed, 'If you become a Christian, we will receive you with joy.'" The King of Kings said, to appease their anger, "Why didn't you prosecute him without delay?" When they were gone from the king, they sought to catch him, but they did not find him, because he had gone at the king's command on official business to the (capital) cities. Thus he escaped the hands of the magians.

16. After this the blessed one went daily into the assembly of the magians, who were negotiating with him and asking him about all sorts of things. And the Mobed of Bet Aramaje got up and said, "Often, when Christians bring a prosecution, and obtain a written (judgement) from the Mobedan Mobed, he sends for them, takes them out of the court house and tears up the written (judgement). All the cases that come to us are actually decided by him, and we suffer much violence through him." The Catholicos said, "If a Christian maliciously accuses his brother, I will not allow him to come into the church." Then a man from Samarra (?) named Dendad got up, who had put on the name of Christian, but in this, as in many other accusations, he had joined with the magians, and since he had exchanged God's truth for a lie, after a few days his body was swollen up, by God's punishment. Then he stood up publicly before the magians and said, "I have maliciously accused the Catholicos." But he died mid-sentence.

17. Because the blessed one had given himself over to the commandments of the Lord and the apostles, he warned the bishops and priests, their flock, all the time to warn all ranks of the Christian community not to break the canons of the apostles and marry their stepmother, niece, wife of their uncle, or to approach two (sisters). Anyone who did otherwise he expelled from the church with bindings and anathemas. Then the rad and the Mobed of Bet Aramaye arose and accused him also of this. The Mobedan Mobed said to the blessed one, "Those who, before you were Catholicos, married such men or women, allow them into the church because it did not happen in your time." The Catholicos said, "I will not transgress the command of my Lord, and to those who do, whether they have transgressed or are transgressing, I will refuse entry to the church, so that they do not contaminate the people of the Lord."

The chief Magian said, "Those who did so in your time should not enter." The Catholicos said, "Whether the devil entered someone before or during my Catholicate, should he leave him or not?" The chief Magian said, "He

should leave him." The Catholicos said, "In the same way should also those who have transgressed the divine commandment be freed, so that they are not delivered with Satan and the devils to eternal hell." 18. As the Mobedan Mobed and the magians recognised that they had been refuted by the blessed one with these words, they sought out another method to link the issue with the command of the king. The Mobedan Mobed said, "If in your (holy) scriptures it says, 'If you do this, you do rightly' and if it is written in another text, that you should not do it because it is not right, and if the King of Kings says to you, that this, which you are commanded to do, you shall not do, and to do what it says not to do, will you obey the orders of the King of Kings and do his will, or will you transgress his command?"

The Catholicos said, "Far be it from the King of Kings that he, with respect to the good which is commanded of me, and the evil, which is forbidden to me, shall order me not to do good and to do evil." The Mobedan Mobed and the magians said, "But what if he does?" The Catholicos said, "He does not." And as they pressured him so much, he said, "If he commands it, I will at that time answer, 'God the Creator and Lord of all things must be obeyed rather than men.'" They said nothing in reply. 19. A few days later, the King of Kings saw the blessed one on the road; he spoke to him and accepted the salutation which the godly one made him. This excited the envy of the magians and they again brought him before their assembly. When he appeared before them, one arose as prosecutor and said, "This one used to be a pagan and the son of a pagan, and later became a Christian."

Then they all clapped their hands and said, "This man is deserving of death." Then they drew up a document of the investigation and read it to each other. They showed him the piece of writing, which they had drawn up against him, and said, "If you do our will, and write and sign with us, that you do not forbid those who have married their stepmother, sisters and step-daughters, as well as those others who (have contracted marriages) forbidden by your scripture, do not come before the court, do not bring any magians and pagans into Christianity, and do not forbid the Christians to eat the flesh left over from magian sacrifices, then we will leave you free and we will not throw you into prison. Go into your house and manage your Catholicate. But if you do not listen to us, then we will draw up an indictment (purschaschnâmag) against you and throw you in prison."

The Catholicos said, "God, whom I serve, forbids me to transgress the true Christian faith, which I hold and teach, and to do you will in any of the above matters. For anyone who does something like this denies Christ and is no Christian." After they heard this, they sealed the indictment and ordered that he be thrown into prison. 20. But since the Christians at court clamoured violently and shouted because of the blessed one, the King of Kings ordered that he should not be thrown into prison. He was handed over to the Rad of Azerbaijan, named Dad(d)en, a man evil and hardened against everyone, but who through God's grace was gentle, friendly and peaceful to the blessed and his disciples. On the advice of the devil, the enemy of truth, the Mobedan Mobed and the noble magians secretly arranged to send down the holy one into his custody in the province of Azerbaijan, which is eclipsed by error in a district (rûstâkâ) darkened by paganism named PRHRWR, in a village named SRSCH by the magians, which is the birthplace of magianism.

There the magians of the whole Persian realm gather together in order to learn the foolish mutterings of Zardusht bar Spidtahman people who are the enemies of all truth. They wander about in droves and bands, follow their masters, talk and argue in the nonsense of their errors, stuttering and yelling and gnashing their teeth like wild pigs. The blessed one had to endure the sight and sound of the wildness and pugnacity of the people, who had never heard the name of Christian, faced them with his greeting and attempted to talk rationally to them. They placed a watch on him. And because of Satan's influence, they did not allow him the slightest relief from his pains, which they made him endure so that he would quickly depart from this life. 21. When the holy one heard this, he praised God: "I praise you, Lord Christ, Lord of all kings and King of all lords, that you have done me, a weakling, this great honour, that I am persecuted and reviled, because I confess you in truth as God, your Father and the holy, life-giving Spirit, and that I, for the sake of your great and terrible name, have been handed over by your persecutors to prison and imprisonment. Show your mercy, O Lord, to me and to all your holy church, which is useful and profitable for the glory and increase of your holy name."

Then he said to the Mobedan Mobed, "The earth in all its fullness, the world and all its inhabitants, belong to the Lord." Boldly he took the Rad of Azerbaijan by the hand and said, "Come, take me wherever you have been ordered to take me; see, I am pleased with you." The vigorous fighter went to

the field of combat in the strong power of Christ, and after his struggle had lasted seventy days, by the power of Christ he had not been overcome by the magians, but was strengthened by the struggle. The lamb of Christ emerged victorious, so that he might go and battle with the young lions. After the Rad handed him over to the captain (Ainbed) and the policemen of the province, the Christians at the court of the King of Kings arose; they went with the blessed one and accompanied their spiritual father, who was being sent by his enemies to prison. They remembered the spiritual milk, which they had drawn constantly from his teaching, and the good shepherd, who taught and pastured them on the meadow of his spiritual words, and of which they were deprived. Some wept and sobbed, others tore their clothes and hair, others kissed his tortured feet and took grace from his footsteps.

The blessed one was very sad, and worried about what he saw his flock do, more than a wet-nurse; and they wept more than children if their mother is taken into captivity. Lastly he prayed in great anguish, blessed them, and handed them over to God and the words of his grace, and so they parted. 22. Then the blessed one came to the village which is the centre of magianism. When he came to them, they said, "It has never happened, that a Christian came into this village and spent the night here. But now the leader of the Christians has been sent to us, so that we must give him a house and he live with us." Those who were gathered there from the various provinces were at once angry, and boasted at once, "We will dispute with him and convert him to magianism." But God altered their feeling against him, and they came to greet him. And when they heard the divine wisdom that was in him, they came constantly with their arguments to him and disputed with the holy one, and through God's grace he dissolved their objections, countered their arguments and refuted their errors. Often also they sought to kill him; but God limited their wickedness and confined them to peace. When they stopped disputing with him and just asked him about God and the world, good and evil, the resurrection, the judgement to come and the life ever after in Christ, the Master spoke with them and taught them about all this. They marvelled at his spirit-filled words and closeness to God. Some disputed about this with each other, some with their teachers. Also many magians came from other places, to hear the teaching of the Master and to see how he behaved. For everywhere they called him the god of the place because of his spirit-filled teaching, his compassion for the poor and his care for the sick.

But he had no financial dealings with any of them, and although the local Rad and the gentleman of the place said that he might satisfy his needs from them, he would not do so. Many believed in him. For thus did God turn their evil into good.

23. There was at that place a plague, and those who saw it trembled and those who heard about it were terrified. The blessed one was asked to leave; but he would not, and said, "Death and life are in God's hand; wherever I am, I am his in life and death. It is necessary only that we believe in him and walk in good works according to his will. Believe in him, and stay." And many remained and were not struck down by that harsh plague. But if anyone was hit, he blessed oil and gave it, and they anointed him and, depending on his faith, he recovered from that disease. A woman from that village, whose husband, named Arwândâd (?), was the judge, was tempted by the evil spirit. She came and with her husband threw herself for a long time at the door of the blessed one, to get him to come and put his hand on her head. But he would not, but blessed oil and sent it to her. She anointed herself and the devil departed from her and she was tempted no more. All who knew her previously saw what had happened and praised God.

24. He turned the house in which he lived into a church. He set up there an altar of Christ, and every day gave himself with his disciples to fasting and prayer. What in the beginning was the dwelling of Satan became then a house of prayer to the true God. From the provinces Metropolitans, bishops, priests, deacons and believing men and women came together there, in fact, to pray and to receive his blessing. Some were standing at his door in sackcloth and ashes, for their sins, and received remission. Some received the blessing of the spiritual dignity of the episcopate. Some received the dignity of the priesthood, diaconate or other ecclesiastical ranks. All the houses of the persecutors and blasphemers became offices of the saints and houses of prayer and praise to God. Crowds of bishops met and the sound was heard of their songs of the Holy Spirit. A stream of priests came to the offices of their comrades and told each other of the great and wonderful things that they had seen and heard. The mountains and heights of Azerbaijan became like cities, wherever the feet of the Saint went. Old men who came to see the Saint forgot their age and sprang up like deer, and those struck down by disease recovered when they were carried to him to seek his blessing.

25. After the saint had spent seven years in this way, without ever crossing the threshold of the house in which he lived, being constant in fasting, prayer, and writing letters excellent in every way, which he sent out in order to govern his subordinate provinces, Satan became full of envy and could not endure these magnificent things. He caused a second Judas, unworthy of the name of Petrus Gurganara, who from a spiritual pastor had become a ravening wolf, to deny Christ and embrace the error of magianism, because the purity and integrity of the church expelled him from its womb because of his many abominations and immoralities, like a splinter from the eye, and, with the traitor, his associates. He went to the chief magian and at the command of the king obtained a order of apostasy that any of the bishops, priests and deacons ordained by the blessed one who did not resign should be thrown into prison, and that no-one should refer to him as Catholicos, because he only became a Christian in later life.

26. When this command was broadcast by the machinations of the apostate and his associates, some fearful people were influenced, and all prayed to God that he would have mercy on his church and not deliver it into the hands of the destroyer. But when the traitor got this order and took it to Azerbaijan and convinced the Mobed of the area to prosecute the disciples of the blessed one before him and, because of his murderous ambition, to treat the blessed one in the same way as his disciples, the Lord did not fulfil his wicked desire. Instead he inspired the Mobedan (Mobed) and the magians to call him before them and to question him in the way he wanted. And the Mobed said, "I do not have the authority to question him." Some of the magians mentioned said, however, "He shall come before us as we are very determined to see him."

And because he was persuaded to, he came before their assembly and they let him seat himself in great honour." And because they heard sound thinking from his mouth, they reviled and beat the apostate, so that he hid himself from them. When he saw his hopes come to nothing, he sought another way to kill the saint. He hired some rascals and came with them to the place where the godly one lived, to murder him and give as an excuse that he was escaping from custody. But God, who knew the thoughts of the traitor, did not allow it. For when the traitor arrived secretly at night with his men, entered and searched for his disciples, he heard the voice of the blessed one, and from fright and shame became weak and trembly and could not lay a

hand on him. The men of the house found out, and the people of the village, and they came, beat the apostates, and drove him away, together with the magians that he had brought with him.

27. Afterwards the blessed one reflected, "Perhaps the murderer will find an opportunity to fulfil his murderous desire upon me, and then spread the rumour that I have run away." Then he gave himself up to death in the open, got up in the night with his disciple, named Jacob, and, trusting God, left the village accompanied by the zealous, stout and God-loving bishop of Azerbaijan, Mar Johannan. He travelled in the winter, in cold, frost and snow, over the mountains and hills, to the royal court, entered and went to the HRPDKA. When the King of Kings heard of his arrival, he was greatly astonished, that he had not gone elsewhere, but had come there, where everybody was afraid of ending up in the HRPDKA. The Christians of the (two) cities and everywhere arose and came to see the blessed one, and everyone awaited the outcome of this unfortunate business. But the magians rejoiced and said, "Now that he has ignored the command of the King of Kings, the latter will at once command his execution and rid us of him."

Since everyone was watching and waiting to see what would happen, the King of Kings sent to the blessed one by means of Ferruchdad Hormizd DZ'DGW, "What is the judgement on he who transgresses the command of his lord?" The Catholicos said, "If he is a serf, his food and clothing shall be taken; if he works for pay, he will not receive his pay." Hormizd DZ'DGW said, "What is your judgement, when you have ignored the command of the king of kings and come here against his command?" The Catholicos said, "I have not ignored the command of the king of kings, but I am his friend and obey his command. Because a renegade came against me, to murder me secretly, I left there and came to his court, so that no-one would think that I had run away. If I have done wrong, let him execute me openly." Then Hormizd DZ'DGW went and reported this to the King of Kings.

28. Then the King of Kings told him: "That you ignored our command and come here, we forgive you. But the four very serious accusations that the magians make against you are as follows: that you make magians leave their religion (dên) and into Christians; that you do not let your people marry many women as they wish; that you subvert the legal processes of the magians; that you were originally a heathen and only later became a Christian. Add to this that when you were interned, you appointed bishops, priests and

deacons and ordered them to teach and convert people to Christianity as you do. All this we forgive you in our benevolence. Only the fact that you became a Christian later, must you account for, if the Mobedan Mobed requires it from you. Now go home and be at peace." Then the Saint worshipped and praised God; he blessed the King of Kings, and went out of the HRPDKA with great joy. But because of the crush of the crowd accompanying him he could not get through the city gate, but went over the city moat. At this the aforementioned magians were amazed and upset; they went and woke the King and said: "The man, who is the enemy of the religion (dên) of Horm-izd, you have let go free and he is going to his house!"

29. On the morning of the (following) day, when the blessed one in the company of the Christians went to the court in order to thank the King of Kings, the aforementioned magians sought for a way to kill him. They were afraid to seize him openly on account of the number of believers accompanying him, in case there should be an uproar when they approached him, and decided to send the Rad and the Ainbed to arrest him secretly. That day there was heavy rain, and so they went into the hunting lodge at a place called the Birdhouse, near the (palace of) the King of Kings. The magians send to him, as if they wanted to speak to him. After he entered, they closed the door so that no-one could follow him and said to the blessed one: "Ever since you became a Christian, you have converted many magians into Christians, and you cannot be allowed to live (longer)." Some said, "He should be thrown to the lions." Some said, "He should be strangled." Others said, "We'll throw him into a well so that he dies there, without the Christians knowing."

30. While they devised these things, the Christian people came up and went about everywhere in the belief that he had been crowned or that he was about to be crowned. But God in his mercy delivered him from their hands. By his secret work he inspired one of the great men of the empire to stand up before the King and say, "King of Kings, best of men, may you live in eternity and may your majesty reign forever. The Christian people who are in your empire are a strong, great people, an innumerable multitude, and also useful for the service of the government. If this man, their leader, is put to death, it injures them greatly and your empire suffers no small damage." When the King of Kings in his benevolence heard this from this man, it pleased him

and his whole court, so that they would not hear the petition of the Magians, and he ordered that the holy one of Christ must not be killed.

31. Then they bound the saint hand and foot and neck with heavy iron fetters, and covered his face so that no-one would know him and no rebellion would break out, placed him on a mule and handed him over to the mobed who had oversight of the prison at court. The mobed did as he was commanded and the house in which the blessed one was was guarded by horsemen and foot soldiers. When the saint heard that zealous believers were hanging about, looking to break open the house, he was very worried and forbade them to remain in the vicinity of the house. Immediately they left at his command; but the saint stayed in the prison guarded by God, who had said, "With the righteous am I in distress; I will strengthen and honour him and show him my salvation." And although fettered, he consecrated bishops, priests and deacons, strengthened them with blessings and prayers, and sent them out to the provinces.

32. At the time of the journey, when the King of Kings set out to go to Azerbaijan, the saint was led with him in his fetters, in great discomfort, over mountains and hills, in heat and drought, in thirst and hunger, in much prayer with his disciples. Wherever they came, the believers welcomed him with great joy and everyone went to his tent as a means of grace and blessing. Wherever the king camped, believers came from place and asked that the Saint should be released from these harsh restraints. When the King of Kings came to Azerbaijan and the magians of the place where the Blessed One had been in custody, hearing that he was at court, all came to honour and greet him, weeping that by the removal of the Noble One they had been robbed of such a blessing. Everywhere they went, wherever the great ones of the Kingdom were, they spoke of his wisdom and manner of life. The leaders of the magians at court forbade them to say such things about him, until, of the leaders of the magians, Kardag the Ainbed, and Shahrdawer, and Azad-sad the Mobedan Mobed, calmed down in their anger against him, because they became ashamed of themselves through the beautiful things which people said about him. So they told him through a Mobed, "We hear from many people that you are a good and an upright man, and we are anxious that you should be released from your bonds. Just state publically that you are not opposed to magianism and will not convert (anyone) else to Christianity, and we will immediately release you and you can go wherever you like."

33. After the Mobed spoke thus to the Lordly one, the latter instructed him extensively from the Holy Scriptures on the true faith, the permanence of Christianity, the greatness of the economy of God, about the resurrection and the judgement, about the blessings which are prepared for the righteous in heaven, and the punishments which are prepared for the wicked in eternal hell with Satan and the devils. When the Mobed heard this, he was seized with amazement and fear; he clapped his hands together at the great manysidedness and invincibility of these thoughts, and he stood up and recognised and praised God. Then the Lordly one said, "Go and tell them: I am the servant of God and I do not transgress the command of my Lord, who says, 'Go into all nations and baptise them in the name of the Father and the Son and the Holy Spirit.' I shall not go to eternal Hell with Satan and the devils; I am not afraid of the long agony of passing time, and I do not confuse the true life and eternal blessings with the corruptible (blessings) of this impermanent world." When the Mobed went and said this to the Magians, they marvelled at the courage of the Lordly one and said, "You see that he does not obey us and does not give way so that we might release him from his fetters. Now he can only blame himself." After a few days, when he was exhausted from his heavy fetters and the effort of (walking) the difficult paths, and had come to a stop in order to rest from the rigours, the Magians brought two pairs of thick, new fetters, took the old ones away, and left him bound with them hand and foot, so that he could no longer get up because of their weight. He received these joyfully and confessed and praised God.

34. After the Saint had been dragged along in these fetters in the wake of the king for about 400 parasangs, until the King of Kings went down to the (two) cities, he went down also and lived in fetters with his disciples in a house, where by the power of Christ he managed the patriarchate and all its obligations. Then the King of Kings commanded, in his goodness, that he should be freed; but the Magians persisted in their usual hostility and left the Saint in his fetters. Once the King of Kings departed from the (two) cities, he was taken in chains in the wake of the court to a place named PS'I. After they had tortured and tormented him in these hard fetters and the wonderful beauty of his patience in the fear of God had been revealed, then almighty God, the Lord of All, in his wonderful power, through his inexpressible works, gave an irresistible hint to the mind of the King of Kings, so that he sent and by a miracle loosed the athlete of Christ from all his fetters. Then

there was great joy in the whole people of God and they offered praise and worship.

35. While the King of Kings intended that he should remain a few days after his release, and then go to the cities of his throne, Satan stirred up unrest and rioting through the actions of the heathen in Bet Huzaye. The Magians accused the Blessed One before the King of Kings: "If the Catholicos had wanted, the rioting would not have broken out." Immediately he was chained to a foot-soldier (paig) by a strong chain to the neck, and brought to the court of the King of Kings, and everyone believed that he would be executed immediately. The King of Kings, exasperated through the slander of the Magians, sent word to him by means of his commissioner (Farruchdâd Hôrmîzd) DZ'DGW: "You are an enemy of Our Majesty, and the Christians have become arrogant because of you. In many cities they have risen up against the noble Magians, beaten and robbed them, and even now are rioting. You chose bishops and priests and sent them into the provinces, even though you are in prison; but myself you treat as nothing. Therefore I command that in the morning you will be taken and thrown into a pit, so that you will die there."

36. The Catholicos boldly raised his voice and said, "Once the King of Kings has made such a decision about me, because of the whisperings of my enemies, (further) words are unnecessary. He orders my immediate death, and with great joy do I accept death for the truth of Christ. The Magians persecuted me, an innocent, and imprisoned me for seven years in the power of my persecutors, and sent a renegade to murder me. But God in his invincible power rescued me, after I came to the court of his Majesty the King of Kings, and they did violence on me and the people of God, although they fettered me hand and foot and neck as a malefactor, and God the almighty knows that I was dragged away by them by force. The King of Kings said that he would release me from the fetters, and after he retracted this, and they slandered me before his sublime Majesty, and he finally decided against me, so let him now demand my immediate execution."

The PSNIK' went and reported these words to the king. Then the King of Kings left the Saint alone and said to him in a friendly way, "Go and write letters to the Christians of each province, that, if the insurgents do not settle down peaceably, the sword, bow and arrows will be drawn against them, they will be attacked, and any found fighting will be killed, be they Magian, Jew

or Christian." After the PSNIK' brought the message, he undertook to write it. After this was done, God worked on the King of Kings, and it was suggested to him that he should release the Saint. And when the King of Kings went into (winter) quarters near the (two) cities, the Saint went with him. 37. Some time later, the chief of the Hephthalites (haftarân chudâ) sent a priest to the King of Kings, and many Christian Hephthalites sent a letter to the Saint [Mar Aba] to ask him to consecrate the priest as a bishop for the whole Hephthalite realm.

After the priest had come before the King, and set forth the business of his mission, [the King] wondered at what he heard, and marvelled at the great power of Christ, that the Christian Hephthalites also considered the Lordly One [Mar Aba] as their chief and regent, and he said to him that he should go and adorn the church as was custom, and should go into his church and house and collect the bishops according to custom, and ordain the man sent by the prince of the Hephthalites. When the people of the Lord heard this message, and the Saint came out of prison and into the cathedral of his apostolic seat, what joy was like that joy, that the Lordly One had returned to his blessed flock after nine years, which he had spent in combat with lions and panthers for his beloved flock, and returned victorious. What shepherd loves his flock like our father, the master of the holy flock, who bore every trouble and persecution for it, and gave himself over to death? As the good shepherd led his blessed sheep into the holy sheepfold, so the sheep and lambs of Christ ran in to him from all sides, when they heard his beloved voice, surrounded him, sought refuge with him, and kissed his hands and feet and whole body, which was torn and mangled by the claws and fetters. And they waited to hear the sound of his sweet hymns and to suck spiritual milk from his beloved teaching. Because the sheep heard the voice of the blessed shepherd, they were very happy about this, and only with difficulty could he enter his blessed apartment because of the crush of people.

The following morning the church was adorned with throngs of believers; the Saint ordained the Hephthalite priest as bishop for the land of the Hephthalites, and in the people of the Lord joy grew over the arrangements of divine providence. 38. Afterwards the King of Kings sent him [Mar Aba] into the province of Bêt Hûzâjê, and by God's work and his care many priests were saved from death and their blood was not shed. He encouraged them and filled their hearts with the words of spiritual teaching. Then he returned

to the court of the King of Kings, who allowed him to reside wherever he wanted. The captain of the foot-soldiers (paig) who guarded him was ordered to leave him in peace. He took up his dwelling next to the church of Bêt Narkôs. There he lived and concerned himself with divine instruction, and every day he said wonderful things to those who came to him, and converted many from heresy who had come with the King of the Arabs to pay homage to the King of Kings and that made pilgrimage to him.

When he became ill for some time because of his imprisonment, the King ordered that doctors should be sent to him to heal him; but they could not. The Saint slept from his holy struggle on the Friday of the second week of Lent. 39. Then the magians made so much fuss, that nobody dared to bury him until the King commanded it. When he was laid on the bier and brought out, with great difficulty because of the crowd of believers, who threw onto it many handkerchiefs or coats and took them back again, as means of grace and blessing, until it reached the cathedral of Koke, the magians ordered that he should be thrown to the dogs. Then the believers in droves shouted, "If anyone approaches the body of the saint, we will begin a bloodbath." They came en masse seized the litter (? BSPK') and took it as a relic, and left nothing except the coffin in which was the body of the saint.

40. He was honoured for seven days in the cathedral, day and night, with scripture readings, hymns, sermons and spiritual songs, and all the hosts of believers from all the provinces took the blessings home, by means of small towels and garments, that they laid on his body. Then the King of Kings and the Mobedan Mobed sent the Mobed (of the province?) and the judge and other magians to see whether it was the saint or not, because, out of fear and terror, they didn't believe in his death. After these delegates had seen him, the body of the saint was placed on another bier and buried with great honour while spiritual songs were sung. Countless multitudes eagerly honoured him with perfumes and lamps all the way through the city to the monastery of Seleucia. Likewise the judges and magians who had been sent went before the litter (? BISPK'), in which the saint's body was, and after he had been honoured through God's almighty power, the magians returned, amazed and astonished at what they had seen and heard, to those who had sent them.

Thus the multitude applauded and praised God because of the wonderful things that happened at the death of the saint. 41. In order to avoid wearying

you, through hearing too much, let us pass over what God soon did through him and for his sake in many distant countries, through arbitrating disputes which Satan, the enemy of our nature, had aroused; then in the imprisonment, which he endured for seven years in Azerbaijan; then in the fetters which he wore for three years around his neck, hands and feet at the king's court. There is much of this, and in many parts; the mouth is unable to tell it all, and you already know much of it. So we end our words with the words of the blessed David, and say: "Blessed is the people that has such a man, and blessed is the people at whose head stands such a man, to feed the flock of our Saviour Jesus Christ."

1. This group (Syriac *bnay qyāmā*) were a monastic-like group who combined asceticism with an politically and socially active life. See also Wikipedia article. 2. German "Kalkkirche". 3. It was illegal in the Sassanid realm for Zoroastrians to convert to Christianity, and the convert could be executed. 4. This name is given in this unvocalised form in the BKV. 5. Justinian may have desired to see him for various reasons; but Mar Aba's refusal and quick exit across the frontier suggests that the invitation was of a threatening kind, where he might be asked to anathematise Nestorius. 6. I.e. as Nestorian patriarch. 7. The Roman emperor. 8. Flesh of animals offered in sacrifice. 9. According to J. Labourt, *Le christianisme dans l'empire perse sous la dynastie Sassanide*, Paris, 1904, p.181 n.3, this is the *pasaniqarusphan*, the director of prisons, although he doesn't seem that sure about it. 10. "die durch den Irrtum verfinstert ist" — I am not sure that I have rendered this correctly.

11. I.e. Zoroaster. 12. Not sure about this sentence at all: "Welchen Anblick und welches Anhören der Wildheit und Streitsucht von Leuten, die nicht einmal den Christennamen hören, seinen Gruß annehmen und mit ihm wie Menschen reden mochten, vermochte der Selige auszuhalten." 13. I.e. that wherever he is, God is with him. 14. The writer seems to mean that the order itself indicated that the person brandishing it was an apostate. 15. Mar Aba. 16. Mar Aba. 17. Petrus Gurganara. 18. Is this "question" as in "being put to the question", i.e. torture? 19. Mar Aba. 20. Not an experienced conspirator, it seems. 21. The BKV text gives no clue as to what this is. It would seem to be a rather grim prison. 22. The HRPDKA is clearly close to the court. 23. I.e. martyred 24. Also known as the White Huns; a serious military threat to the Persian state located in the north.

25. The "lions and panthers" no doubt refers to his battles with the Zoroastrian clergy.

A Syriac Fragment: Chronicle 754-813AD

ANONYMOUS EARLY WRITINGS

various dates

Short anonymous writings of the early Church, some from the East.

A SYRIAC FRAGMENT: CHRONICLE 754-813AD

A Syriac Fragment.

¹By E. W. Brooks. The following fragment of a Syriac chronicle occupies parts of four leaves in Brit. Mus. Add. MS 14, 642, beginning at fol. 36v after the close of the Chronicle of 846, the concluding part of which was published by me in ZDMG. 51, p. 569ff., and ending on fol. 39r. The MS is torn at the top and bottom and on one side of every leaf, and there are also gaps and obliterations in other places. The handwriting is of the 10 or 11 century and is so bad that the deciphering of it is sometimes mere guess-work, many letters being to all appearance absolutely identical in shape. The MS is also a palimpsest the Syriac text being written over a Greek *Catena Patrum*, which considerably adds to the difficulty of deciphering it. On fol. 39v are some Syriac and Arabic scrawls in different hands of different dates.

²The fragment contained in these leaves begins with the death of the patriarch Ioannes in Oct. 754 and reaches to the murder of the Caliph Al Amin in Sept. 813. As it begins on the verso of a leaf of which the recto contains the end of the Chronicle of 846, we should at first sight be inclined to presume that this was the original beginning of the chronicle; but it seems scarcely credible that it really began at this point, and the slovenly scribe, who was probably short of writing material, may well have continued on this leaf a chronicle which he had begun elsewhere. The question of the end of the chronicle is more difficult. If the scrawls on fol. 39v are all of later date than our MS, it clearly follows that the chronicle ended on fol. 39r, since the scribe would certainly not have left the verso of this leaf blank, if he had had anything to write on it; if however any of the scrawls are of older date, he

may have passed it over because it was already scribbled upon. Unfortunately it does not seem possible to decide the question of priority; but, as it seems probable that, even if the scrawls already existed, the scribe would have rubbed them out and written over the page, the balance of probability is, as far as the condition of the MS goes, in favour of supposing that the work ended in 813.

³ The chronicle runs closely parallel to that of Michael, who evidently drew from the same source; on the other hand it shows no resemblance to the Chronicle of 846, the correspondence of which with Michael seems to end in 728. Now the chief source of Michael in this period is probably Dionysios; and the question therefore naturally arises whether our chronicle is a fragment of the lost work of the celebrated patriarch. If the chronicle really ended on fol. 39r, this is clearly impossible, for the chronicle of Dionysios came down to 842 and contained a long account of his own elevation to the patriarchate which could not have been contained in the two lost lines at the bottom of the last page of the MS, Even however if the chronicle did not end on this page, the identification still seems to be impossible, for (1) Michael has some citations from Dionysios which are not in our MS and cannot have been included in the lacunae; (2) There is one distinct discrepancy with Dionysios, our chronicle placing the death of the anti-patriarch John of Kallinikos in AS 1073, while Dionysios, as quoted by Elijah of Nisibis, placed it in AS 1074; (3) In homogeneous narratives, clearly derived from one source, Michael has details not found in our chronicle. This last objection is equally valid if the chronicle is a source of Dionysios, while, as the parallelism with Michael continues to the end, it cannot, if written in 813, be derived from an earlier source. Either therefore the inference as to the end of the chronicle is wrong, or it is a mere series of extracts from some earlier work and is not brought down to the compiler's own time.

⁴ As to the subject-matter of the chronicle, it contains few facts. that are not also in Michael, but some of the narratives are given in greater detail. The interests of the chronicler are much more purely ecclesiastical than those of Michael, secular matters other than famines, earthquakes, prodigies, and such matters being scarcely noticed at all. To this however the account of the anarchy in Syria after the death of Al Rashid is a notable exception. Conjectural supplements, both in the text and in the translation, are enclosed in square brackets. In the text I have tried to represent the number of

missing letters in the lacunae by the number of dots. In the translation the marks <> denote that the words thus enclosed appear to have fallen out of the text.

Translation.

5 And in the year a thousand and sixty-six my lord Ioannes the patriarch fell asleep in G'zir[tho, and his body was laid to rest at] Bedyo, a village on the river Euphrates. And then Abu Ga`far, also called 'Abd Allaha, [the king,] gave orders to the bishops and compelled them to institute as patriarch Isaac, bishop of Karrhai, who was — — — from the monastery of Karthamin. Now this Isaac had been instituted to Karrhai by Athanasius Send'lono, metropolitan of G'zirtho, in a nefarious and not a godly manner; for he had become a friend of Athanasius and also of the king owing to the following cause. It is said that, when he was living on the hills of Edessa in the monastery called Beth Furkhose, a certain strange monk came to him and lodged with him and was honorably entertained by the same Isaac. And, when he wished to go, the stranger told Isaac to bring him a piece of lead; and, having melted it, he took from his mantle a little wallet, which contained an elixir, [and] he poured some of it on to the lead, and it changed its colour and, as is said, became gold. And, when Isaac saw it, he was smitten with longing to know the art, and he earnestly begged him to teach it him. And he kept saying that he did not know anything about this, but the elixir had been given him by someone else. And, when he.

6 started to go on his way, Isaac went, with him to escort him: and, as they were going along, he smote him and threw him into one of the old wells, which there are on the hills, [and] cast a great stone after him and killed him. And this he did because he thought that he had a large quantity of the elixir with him. And upon searching his mantle he found nothing in it except the wallet; and he repented greatly and blamed himself for killing the monk. And owing [to] this elixir he afterwards became a friend of Send'lono, and he instituted him [bishop] of Karrhai in the hope that he would teach him the art. So also through the same cause he gained the favour of Abu Ga`far the king; and for this reason after the death of Ioannes he assembled the bishops and forced them to make him pat[ria]rch under compulsion; and they instituted him in Rhesaina. And, because the wretched man knew that he would not readily be received, he asked the king for a diploma — — —, that he might be received by everyone: and he gave a biruno

and a staff out of the treasures of his kingdom. And he promised him that he would go out and collect roots useful for the art and teach him it.

7 And, having after a short time sent after him and discussed it with him and discovered that he was a liar and did not know it and was deliberately deceiving him, he gave orders, and they strangled him and threw his body into the Euphrates; and he was requited with the destruction that he deserved for killing the poor monk. And thus he was put to death by an evil death. 8 Similarly also after the death of this Isaac the king again put compulsion on the bishops, and they made Athanasius, also called Send'lono. metropolitan of Martyropolis, patriarch: and he craved him a diploma and imperial soldiers and an imperial order compelling his reception by everyone. And upon arriving at Karrhai he compelled the men to come out to meet him and to receive him with a procession. And upon entering the city he wished to institute 'Abdoni, a disciple of the above-mentioned Isaac, as their bishop: and they would not consent, but even shrank with abhorrence from him himself. And at last, being compelled — — — — — a deed that was reprehensible, audacious in character, and easy to detect. For he — — — — — certain men, inflamed by zeal, came in upon him by night and threw — — — — — upon him [and suffocated him. But] some say that it was at the instigation of the amir of the city that they did this: and they threw — — — — — and killed him. However it caused many to think that his death was a requital. [And the men] of the monastery took his body and carried it up and laid it in his monastery and laid it [in a coffin] with honour.

9 After him the bishops assembled and ordained as patriarch over them [George] from B'[eltho]n, a village near Gusith in the territory of Emesa, a man who in his early youth [had been brought up in] the convent called the monastery of Kenneshre: and he was ordained at Hierapolis in the year a thousand [and seventy] of the Greeks in the month of Khonun. But among the bishops were John of Kallinikos [and David], bishop of Dara, who were not contented with G[eor]ge and found fault with him; and they were angry, saying, 'Let us [not] pass over learned and — — — men [and] ordain laymen'; because [Geo]rge still wore the white dress. being reckoned [in the order] of deacons. And this they did because each one of them [coveted] the patriarchate for himself. And, when the b[ishops] had separated [— — — — — and the bishops] of G'zirtho [had returned] and

crossed the Euphrates, [Satan worked upon them, and they appointed as their chief John, bishop of Kallinikos, and instituted him patriarch — — — — —] was his disciple [in the monastery] of K[arka]ftho and [— — — — — a village] adjoining Edessa. And from this time division and schism befell the church. [And John] visited the western districts and part of the country of G'zirtho: [but the] believing inhabitants of Kallinikos drove John from their city and would not consent even [to proclaim his name].

¹⁰ And in the following year, which is the year a thousand and seventy-three, king `Abd Allah Abu Ga`far built [a city on] the Tigris above Ktesiphon and named it Bagdad. And the same year John died. [And this] year [there was] a violent hail-storm and such destruction that it is said that each hailstone weighed [8 mathkole]. ¹¹ Now after the death of John, David of Dara was appointed, who in conjunction with John had tried to hinder the election: and the bishops assembled at S'rug and made peace between him and George in the year a thousand, and [seventy]-eight. And, as the peace did not last or continue, the impious David went to the king and brought many foul accusations against George before the king: and he kept saying, "He treats us badly and wishes to be come [patriarch] by force": and, when we said to him, "Why do you not carry with you the king's diploma like us?" <he said>, "I do not think it right that the name of their prophet should be admitted to my robe". And the king, having sent and summoned him, asked him about this and investigated it, saying; "Is it true what they say, that you spoke in this way, that the name of our prophet should not be admitted to [your] robe?" He said to him, "I did not say it. His name is manifested in my case in many actions in the drachmai and denarii used in [my] expenditure." And the king knew that for envy they had delivered him". However at first he stretched him on the wheels, and he was beaten to the extent of three lashes only. And, when he required him to teach him the art of alchemy, then he spoke [to him] somewhat as follows; < — — — — — >. And, when he asked him, "Why do you not carry with [you a diploma] from us?", he said, "Because it is not my purpose to compel anyone by force to submit to me." And, when the king saw — — — — — nevertheless he gave orders, and they shut him up in prison.

¹² And the king sent and summoned the bishops, and they made David of Dara chief over them: and against their will and desire they named him

[their] chief; and he gave him a diploma and imperial troops to go about with him. And one might see — — — — how instead of clergymen the altar was thronged by Persians and guards, who compelled [the people] to communicate — — — — by force at the oblation." And so the bishops and believers withdrew from before him, and everyone who, having fled from before him, was found and caught, they cruelly seized and brought and shut up in the prison-house of Karrhai. And so the church remained [in confusion] and with its affairs impeded until David's death and the relaxation of bondage (?) which God granted to — — — — George. And in the year 1080 there was a severe earthquake, and at Faddono Rabtho the idol was revealed which the Manichees in it used to worship.

¹³ And this year Abu Ga'far built Raf[ika] by the side of Kall[ini]kos. At this time a woman is said to have been found in the territory of Bokh[ara] who had never received food nor yet sucked milk nor yet drink since the time of [her birth], a truly wonderful and marvellous fact and outside the course of nature. And, when Mahdi, the king's son, heard about [her], he sent after her and fetched her, and he examined the matter [and found] it to be true. And in the year, a thousand and eighty-three he deposed 'Abbas [from G'zirtho] and in his place appointed Musa the son of Mus'ab, a Jew. Similarly [in Chalkis also] he appointed [a man] whom they call Musa the son of Sulaiman, both of them fierce and [unjust] men. [And he gathered all the money] of the world into the treasury, until no drachma or [denarius] was to be found [except with the merchants.] And they were distressed — — — — greatly until they asked for death — — — — — was the price of it, and an ass the same; wheat — — — — — for a drachma and boys and girls who fell [— — — — for five drachmai a piece — — — — —] suddenly made them drunk. Therefore — — — — — killed them and took everything [that — — — — —].

¹⁴ And at this same time [Abu Ga'far the king died after a reign of twenty]-one [years] and three months and [was succeeded by Mahdi his son. And the same year Con]stantine, king of the Ro[mans, died; and his successor was Leo his son. And both of them set free all] the prisoners and captives. [And the patriarch also came out with them — — — — —]

he assembled a Synod at Beth Bothin, a village in the plain of Karrhai, in the year 1106 of the Greeks. And, after the bishops had held a discussion and an investigation with regard to it, they resolved with regard to it that everyone should use it at his pleasure, and those who uttered it should not blame those who did not, nor yet vice versa: for they could not put forth a pronouncement about it in any other way. And afterwards they established forty other ecclesiastical canons, which the patriarch introduced at this Synod: and there was no one who stood in opposition to his commands. But among the bishops were some who were not very well disposed in their minds towards him, and one of these [was] Severus, bishop of Samosata. And, when his disposition became known to Cyriac, he [went] straight from the council, after it had separated, to his city of Samosata.

18 And, since Se[ve]rus thought — — — — against him and find a pretext because of it, he went and sent to the citizens not to [go out to meet] him nor to open the gates of the church to him. And, when Cyriac came and they did not go out to meet [him nor open] the gate to him, he then went to the governor of the city [and showed him the diploma]; and he gave orders, and the churches were opened to him. And then the patriarch went in[to the church and went up on to the dais] and separated Severus by anathema from all association with Christians. — — — — —] the council, he then went away and prevailed upon the bishops — — — — — and begged him to be reconciled to him [— — — — — and] peace [was made].

19 And in the year eleven hundred and ten C[onstantine, king of the Romans,] broke out into all kinds of profligacy and lasciviousness; [and he used also to take the daughters] of the Romans and debauch [them. And the leading men told all this] about him [to] his mother: and she [promised that she would depose him. And she put out] his [eyes], and he was blinded: and she [reigned alone. And in] June of the year eleven hundred [and — — — — — teen — — — — —] Harun [invaded(?)] the country of the Romans — — — — — who built many [— — — — — . 20 And in the year eleven hundred and nine of the Greeks Cyriac the patriarch assembled a council in order to effect a union with the Julianists: And] Gabr[iel] also, who was called; [patriarch] of the Jul[ianists, came] to the council — — — — — a simple man and well-instructed in the affairs of the world. And, when they made peace, — — — — — Gabriel, until they converted him from the opinion

which he held and those who were with him, so that they were ready on all points to make the same confession as we do: only however they objected to the proclamation of [the holy] Severus and to anathematizing Julian specially by name. <And the patriarch made a concession to them; > [departing] from strict accuracy on this point, since he made a compromise as the time required and hoped [that after a time] they would reform what was defective. And it was decided that Cyriac should be proclaimed in their church and Gabriel also [in ours], and each one of them should retain his authority as it stood, until one of them died, and he who [remained — — —] last, he should be head of the church. And, when they had ratified the undertakings, my lord Cyriac rose and [went into the church] of Karrhai and gave the communion to Gabriel and those who were with him; and on the following day Gabriel made the oblation, and <Cyriac> [communicated] and the council that was with him.

²¹ However there were some among the bishops with Cyriac who did not accept [the union], because they were ill-affected towards Cyriac, and now they were able to make their disposition clear owing to this [affair] which happened. And they were Bakchos of Beth Kh'rustoyo and Daniel of Edessa and Severus of Samosa[ta and] those [also] who were ordained by Cyriac, Theodosius of Kallinikos and Philoxenos of N[isibis]. These men constantly found fault with this union and reviled it and called him — — — — — a heretic and a Julianist; and, if their colleagues had not induced them to give up the idea, they would have murdered [him. But he, when he saw that they were murmuring at him and finding fault with his compromise, assembled a Synod [about] the matter; and Gabriel, the chief of the Julianists, came, to it. And he permitted them — — — — — whom we have mentioned, to speak with Gabriel as to what they wanted. [And he said to them,] "You ought to understand and know that, if [I had not been] a complete believer, knowing that truth is on your side, I should not have induced this [people — — — — —] of the world and have brought and bound them under subjection to you. But, if you want to gain [me only] without taking account of the whole party of the followers of Jul[ian, I will anathematize] Julian in writing or not in writing.

²² But you should know that many of [my] adherents, from simplicity or from ignorance, or, as it would be more true to say — — — from the custom which has become inveterate in them, object to this same thing, to ana-

thematizing Julian] specially". And, when he saw that the bishops would not consent to this but insisted that he together with the bishops should anathematize Julian, he understood the passions hidden in them, [and] he rose and shook his clothes and said, "Now I know that the determination — — — — is not in God or for the sake of God but from jealousy against your chief, lest [any good thing] should come by [his means. And now] God will require from you the blood of all this people, [whose salvation] you are hindering. [And so] the council was broken up and the union destroyed. ²³ And in the year eleven hundred and fifteen, [in the time] of Harun, it happened that there was a certain man of the tribe of the Kuraish who [— — — — lived] in Damascus and the rooms which he occupied adjoined the church [of the Christians]. And every day he used to look out of a window which was in his house [at the time of prayer and used to annoy] the priest who was in it, while he was constantly executing his priestly office and performing [the mysterious oblation, by] throwing down upon him straw(?) <and> cakes which he made [out of dust — — — — —] and to vex him out of hatred against our faith. [And God,] who lays down occasions for profit for men beforehand, [had mercy upon him — — — — —] the end which was to be, [caused] the oblation laid upon the altar, [to appear to him] in the likeness [of a living lamb cut in pieces] in the paten which was upon the altar. And, trembling [at the sight, he went down to the priest: and so, looking carefully, he saw the [lamb cut in pieces — — — and laid] in the paten, sprinkled with blood.

²⁵ And that year and the following was the schism of the Guboye [on account of Ba]kch[os the Ku]rrustoyo, bishop of the territory of Kyrrhos, a man who did not rule [the church] rightly. — — — — or lawfully and had been many times reproved by the pious my lord Cyriac [and had been separated] from his ministry. And, when at last on the intercession of certain bishops he had been reconciled to him, he — — — — — seeking an occasion how and by what means he might annoy him. And with this purpose, he induced [the presbyters] to pronounce the expression "heavenly bread", and that in order to irritate him — — — — — . And, when his time came to die, he gathered together the priests and the deacons and the principal persons in his territory [and ordered] them not to abandon this expression and not to receive a bishop in his place except from the [convent]. And, after, his death his disciple who was called Akhs'noy set out with [oth-

ers from] Gubo Baroyo, and they went to the patriarch in the district of Antioch and presented to him the ass and the robe [and the staff] of Bakchos; and they asked him to ordain Akhs'noyo over [the church of Kyrrho]s in place of Bakchos.

26 But the patriarch would not consent to this but said, "We will appoint from your convent [to another territory], and from another convent we will appoint your bishop for you, because it is not in accordance with right [that a church should be held like an inheritance] by a convent. And so the monks returned [with Akhs'noyo, and for] this reason they made a schism. And after a time he ordained for them as bishop a man [named Solomon and] sent him to the country, though they did not agree or consent to him. And this he did at the instigation [of — — — — —. And in] truth I say that now an injustice and an error was committed. But nevertheless [the evil increased, not only] because they did not receive the bishop, but because it incensed them yet more. And they set up [— — — — — and] abandoned the proclamation of the name of Cyriac. And the bishops assembled — — — — — anathematized and rejected Cyriac; and they [also] ordained Akhs'n[oyo for themselves illegally] because they had not been elected to the bishopric. And they wrote [a letter in] an unjust manner, consisting of wicked words, of a kind to cause death, and they went and gave it to Harun the king in which [they made accusations] against Cyriac.

27 But nevertheless God, who at all times cares for the deliverance of those [who serve] him in truth, who promised through his holy apostles — — — — — "Behold! I am with you unto the end of the world". — — — — — C[yriac], but, when he was sent for, he was received gently and graciously — — — — — against him in the petition, "He has killed [a certain bishop] called Sim[eon], who was ordained over the country of the Arabians"; a man who — — — — — it happened that, while he and two of his disciples were travelling in the country, that [robbers] fell [upon them], because they coveted their mules which they were riding and their wallets, which were full; [and they killed the three of them and] threw their bodies on the road, and this same body was found by [— — — — —; and these men said that] the patriarch had hired some Saracens and sent them against them to kill [them. — — — — — there was] a great famine for the reason that nothing

came in from [— — — — — — — — —. And at] last God sent ravenous
beasts against men, who attacked [men in] the daytime and tore them in
pieces.

28 But the patriarch, when — — — — — the king
graciously, assembled thirty bishops at [Gubr]in [on account of the Guboye.
And he sent] after them to invite them to peace; and, when they did not
come, [all the bishops anathematized them and excommunicated] them.
And they in their boldness and audacity
— — — — — and they also open[ly] treated the laws
of the church with contempt, [and ordained two bishops, Gabrie]l the
Gu[be]yo and another called Theo[phanes from the monastery of Eusebuna.
And, when] the patri[arch] and the bishops at Gubrin [heard of it,
— — — — —] the bishops
[— — — — —

transgressed against] his orders and [joined the rebels. And the men] whose deprivations [had been] twice [pronounced assembled] and appointed him a false chief, that is a patriarch, over themselves in despite of God and the laws of [the church]. And from this time their heresy was established and founded, [insomuch] that they became a goad and a thorn to the church and corrupters of its laws. And then the wretched A[braham] began to make bishops who were unattached and without provinces, and to send various men who came(?) to go and traverse [the country] and pervert the minds of men.

29 And in the month of March in the year eleven hundred and twenty [of the Greeks] Harun the king died at Tus, a city in Khurasan, after a reign of 23 years. And [he divided the kingdom] between his three sons, for Mahomet the son of Zubaida he made king in Bagdad, and 'Abd Allaha [Mamun] he set over Khurasan, and ordered that after Mahomet's death he should be king, [and Kasim] his son he set over all the countries of G'zirtho. and the West in Hierapolis; and [he] failed to see [that by this] measure he had cast a cause of strife between them. And after their father's death Mamun sent a messenger to Mahomet his brother, who was reigning in succession to his father, asking him to send him his chattels and the money [which] his father [had given] him, a million drachmai, as a compensation for his eldest brother being king, and to send him also his men. And he would not do so but wished to entice him to him, having treachery in his heart; because he had broken the covenants which their father made for them and wished to make

his own sons kings after him. And this was the cause of the war which happened through their cupidity; and for this cause they prepared for war against one another. And at last Mahomet was killed by the contrivance of Tahir the son of Husain through the agency of a man called Dandanid.

³⁰ And, when it became known to men that strife had arisen between these brothers in the matter of the kingdom, confusion and turmoil befell the world, and everyone plundered and kidnapped and robbed as he could. And the cause and beginning of this was a man called `Amr the Sulaimi, who on account of seditions and murders which he had perpetrated at Samosata was imprisoned in Kallinikos. And when he heard what had happened between these brothers, Mahomet and `Abd Allah, he sent to a kinsman of his, asking him to bring him his horse and his sword and to place it in one of the ruins which there are in Kallinikos. And he asked the governor of the prison for leave to go out and buy bread for himself. And he sent a man with him to guard him and fastened a chain to him. And, having gone out, he continued leading the guard on until they reached the place where his horse was: and, taking his sword from his cousin he killed the man who was conducting him, and he mounted his horse, and his cousin another, and they fled. And he went straight to Samosata and entered it and killed `Abd-All[aha], the amir in it, through whom he had been shut up in the prison. And he left the city with [those] who joined him, and he set out rapidly and went to the country of Palestine: and they began to rob and slay and plunder everyone whom they could overpower.

³¹ And this first audacious act of `Amr was the beginning of of the evil which befell the world. And these things happened in the month of April in the year 1. And, when this reached the ears of Nasr the son of Shabath, the `Ukaili, who was [in rebellion] in the country of Armenia and was intercepting traffic on the roads, he set out hastily and came and joined `Amr; and the two of them [united] to plunder and destroy the world. And they went about the countries of Palest[ine] and Syria and Phoenice, plundering and burning and slaying — — — — —. And [Na]sr [collected] a force and a colleague (he was the chief of the sons of Si`th Natn (?)); and he separated and went to the country [of S`rug]; and `Amr went to Samosata and built a wall for the upper fortress in it.

³² And in the year [eleven hundred and] twenty-two Nikopkoros, king of the Romans, died, and [S]tauricius his son reigned over the Ro[mans] after

him (now it is said that he was a descendant of the people of the Saracens). And, after Stauricius had reigned five months over the Romans, the Bulgarians assembled and came to the royal city to fight with him. And, when Stauricius went out and fought with [them, they wounded him] in the thigh, [and,] his wound being inflamed from a chill after it had been cut, he died, and [Mi]cha[el, the son-in-law] of Nikophoros, reigned [after him] for one year and seven months. [Some] say [of] Pro[copia the daughter of Nikopho]ros that she poisoned Stauricius her brother in order that [Michael her husband] might reign [instead of him]. And in the month of May

— — — — —

³³[The Syriac text and notes relating to it have been omitted] 1. 1) According to Wright (CBM p. 1041) of the 10th century, but Mr. G. Margoliouth of the British Museum believes that it may be of the 11th. 2. 2) According to Wright it is palimpsest throughout; but I see no trace of Greek writing on fol. 39. 3. 3) It does not end in 811, as Wright states, since it gives the length of Michael's reign besides recording the death of Al Amin. 4. 1) Mr. G. Margoliouth thinks that most of the scrawls are of about the same date as the MS of the chronicle, while none can be shown to be earlier. 5. 2) Quoted by Mich. (see Greg. H. E. 1 p. 347 ff.). 6. 7) The name of this patriarch is always written in the Greek form; cf. ZDMG. 51 p. 57G, and so in Mich. and Greg. His death was in October (Mich. Greg.).

³⁴7. 1) The Pseudo-Dionysios also states that Isaac was made patriarch on account of his alchemy (p. 66). 8. 2) Gk. birrion: See Smith Thesaurus col. 521. 9. 3) In AS 1067 (ZDMG. 5i p. 586). Mich. however in his list of patriarchs (fol. 405 v) gives him 2 years. The Chronicle of 816 says that he died at Al Khufa, which is not on the Euphrates, but on a canal. 'Dion.' agrees with our author that he was strangled, but states that the fate of his body was not known. 10. 1) On June 11 AS 1069 = AD 758 (ZDMG l. c.) According to 'Dion.' (p. 67) different accounts were given of the manner of his death. 11. 2) i. e. the monastery of Karthamin, from which Athanasius came (Greg.) 12. 3) It is not stated whether it was the first or the second Khonun, and there is the same omission in Mich. and Greg.

³⁵13. 4) The Pseudo-Dionysios states that in AS 1071 the monasteries and cities of Mesopotamia refused to receive John. 14. 1) Dionysios (ap El. Nis.), Mich., and Greg. all place John's death in AS 1074. The Chronicler of 846 (ZDMG. 51 p. 586) agrees with our text. 15. 2) Ps. Dion. places this Synod in

AS 1076. 16. 3) It is very improbable that the other bishops had diplomas, and I suspect the word to be corrupt. See p. 201 note 3. 17. 4) Matt. 27. 18. 18. 5) Mich. says that the Caliph threatened to banish them to China. The arrest of George and election of David are placed by 'Dion.' in AS 1078. The imprisonment of George lasted according to the Chronicle of 846 (ZDMG. 51 p. 587) 10 years, and according to Mich. and Greg, 9 years. 19. 3) Mich. places this in AS 1076. 20. 4) Mich. places this in AS 1083; and so the Arab writers.

³⁶ 21. 5) The verb has perhaps fallen out. Mich. and Greg. "did not require drink". 22. 6) i. e. Al Mansur, not Al Mahdi. 23. 7) The Pseudo-Dionysios (who wrote in 775) places this in AS 1084. He has however previously stated that Al 'Abbas was deposed in AS 1078 (p. 120). He has mentioned Ibn Mus'ab as governor of Al Mausil under AS 1081 and AS 1078 (pp. 108, 119). 24. 8) "The price of an ox and an ass was a drachma" Mich. Greg. 25. 9) "Five modduth of wheat for a drachma" Mich. Greg. 26. 1) This is clearly the supplement needed. 27. 2) Mich. and Greg. "January". 28. 3) Mich. and Greg. "Anthimos for Helioupolis"; but it is hard to supply this name in our text. 29. 4) See p. 204 note 6. Greg. "on the 8th of August, or according to some manuscripts on the 1st". Chron. of 846 (ZDMG. 51 p. 588) "on the 15th."

³⁷ 30. 1) This is the sense needed. 31. 2) Eph. 5. 16. 32. 3) There was no invasion by Al Rashid between 783 and 804, but it is hard to see how the sentence can be filled up otherwise. 33. 1) It seems clear that something to this effect is to be here inserted. I supply this from Michael. 34. 2) From this it would seem that the Synod was held at or near Karrhai, which has not been stated, unless it was in the lacuna at the beginning of the narrative. This clause is not in Mich. 35. 3) This Daniel does not appear in the list of bishops of Edessa in Mich. fol. 415r, where the order is "Zachariah, Zachariah, Basil, Theodosius". The ordination of Basil is recorded on fol. 281 v as having taken place at the beginning of Cyriac's patriarchate, and in the list of Cyriac's ordinations on fols. 405v, 406r Basil appears 13th and Theodosius 59th, while Daniel does not appear at all. The 27th ordination however has been accidentally omitted, and the name perhaps stood there. See also Wright CBM pp. 550, 551.

³⁸ 36. 4) This might be rendered "who ordained Cyriac"; but, as Theodosius and Philoxenos occur 20th and 32nd among Cyriac's ordinations in Mich. fol. 405v, I render as above. For Philoxenos see also Greg. HE 1 p. 363. 37. 1) Mich. and Greg. do not give either the place or the date but say

only "at this time". 38. 2) So Mich. Greg, says that, when he came down, he saw bread, and when he went up again, he saw a lamb. 39. 2) Mentioned 49th among Cyriac's ordinations in Mich. fol. 406 r. 40. 3) Mich. gives the names of the instigators as John of Berrhoia and Theodosius of Seleukeia, but there is not room to insert these names here. 41. 4) Mich. does not mention this proceeding or the ordination of Akhs'noyo. 42. 1) "illegally" seems to be the sense required. 43. 2) This is perhaps explained by Michael's statement that they were bishops who had been deposed; but this would be a strange way of stating this and we should perhaps read... "he had not been elected".

⁴⁰ 52. 3) "To make bishops - - - - - who went about" Mich. The text can hardly be correct; see p. 214 note 7. 53. 1) i. e. Al Dandani. 54. 3) "Uncle's son." 55. 4) Of the three words which follow I can make nothing. 56. 2) This probably refers to the total eclipse of the sun recorded by Michael on May 14, 812; so Greg. Chron. Syr. p. 136.

The Capture of Jerusalem by the Persians in 614

ANTIOCHUS STRATEGOS

7th century

Monk of Mar Saba who described the Persian capture of Jerusalem in AD 614.

THE CAPTURE OF JERUSALEM BY THE PERSIANS IN 614

¹Antiochus Strategos Account of the Sack of Jerusalem in A.D. 614. IN the ninth volume of his *Texts and Studies in Armenogruzian Philology* (Tekstwe i Razweskaniyah po Armyâno-Gruzînskoe Phîlo-logii) Professor N. Marr, of the University of Petersburg, published early last year the old Georgian version of a narrative entitled 'Antiochus Strategos, the Capture of Jerusalem by the Persians in the year 614' (Antiokh Strateg, Playnenie Jerusalem Persami). The Greek text of this narrative is lost, all except an insignificant fragment; but as it is our only detailed narrative by an eye-witness of this important but hitherto obscure episode, I have thought it worth translating for English readers. The Georgian text, edited by Professor Marr from two codices, of which one was written in the thirteenth century, fills sixty-six large octavo pages of thirty-three lines each. I have much reduced its bulk by omitting pious ejaculations and other passages devoid of historical interest. These omissions I note. Professor Marr's book contains, besides the Georgian text, a long and learned introduction, and a careful Eussian translation of the Georgian. The latter materially aided me in my rendering, because, as students of Georgian well know, the lexicons of that language are very imperfect. Without it I could only have conjectured the meaning of several words omitted in the lexicons. Professor Marr ascribes the Georgian version to the tenth century; and, on grounds which to me are a little doubtful, argues that it was made not directly from the Greek but from an Arabic version of the Greek. He prints a fragment of the Arabic text which contains the enumeration of the dead.

²FREDERICK C. CONYBEARE. The Capture of Jerusalem. The treatise of the blessed monk Strateg, who lived in the Laura of our father Saba. He told about the devastation of Jerusalem, the capture of the Cross of Christ, which is the tree of our life, and of the burning of the holy churches, and their demolition; the captivity of the patriarch Zachariah, the destruction of priests, of deacons and monks; about the folk which believed in Christ, and about all that befell Jerusalem and its inhabitants from Babylon, at the hands of Persians and Chaldeans by command of their king Chosro. For Zachariah, the chief of fathers of Jerusalem, patriarch and shepherd of the holy city, was shepherding his flock in a manner correct and decent and pleasing to God. But in these days there arrived certain wicked men, who settled in Jerusalem. Some of them aforetime dwelled in this holy city with the devil's aid. They were named after the dress which they wore, and one faction was dubbed the Greens and the other the Blues. They were full of all villainy, and were not content with merely assaulting and plundering the faithful; but were banded together for bloodshed as well and for homicide. There was war and extermination ever among them, and they constantly committed evil deeds, even against the inhabitants of Jerusalem....

³Then the Judge of truth, who desires not the death of the sinner, but that he may turn again and live, sent on us the evil Persian race, as a rod of chastisement and medicine of rebuke. And they advanced with a great force and numerous host. They seized all the land of Syria; they put to flight the Greek detachments and forces, and sundry of them they captured, and thereafter began to enter with a swarming army and to capture every city and village. And they reached Palestine and its borders, and they arrived at Caesarea, which is the metropolis. But there they begged for a truce, and bowed their necks in submission. After that the enemy advanced to Sarapeon, and captured it, as well as all the seaboard cities together with their hamlets.... Next they reached Judea; and came to a large and famous city, a Christian city, which is Jerusalem, city of the Son of God. And they came on in wrath and mighty anger of soul; and the Lord surrendered it into their hands, and they fulfilled all in accordance with His will. And who can depict what took place within Jerusalem and in her streets? Who number the multitude of dead who lay stretched in Jerusalem?...

⁴But who, my brethren, will not grieve over this deed which was done in Constantinople by the Emperor Justinian, when he cried out 'Victory! Vic-

tory!' When a river of blood flowed in the middle of the city, from the massacring of an innumerable multitude? And who has not heard what happened in the great city of Antioch, what woes and disasters overtook its inhabitants? Who will not lament and deplore the fate which overtook the city of Laodicea and its inhabitants, how that souls innumerable were destroyed by the jealousy and passion of a God-hating enemy? Who can keep silence and restrain his tears in presence of all this evil and suffering? Who compute the multitude of woes and labours, and how many tens of thousands were slain in consequence of the crime committed by the worthless Bonosus?... 5 And if you would fain understand that which happened, listen to what I had related to me by a certain God-loving man about the death of that worthless man who was called Bonosus, that you may know that I am telling the truth. For this worthy man, who lived in the Jordan region, recounted to me and said: ' Just when the ill-starred Bonosus died, I saw terrible folk who carried his soul to a well which was sealed, and on it sat a sentinel, and they said to him: "We bid thee, O man, open for us the well, that we may shut in it the soul of Bonosus." The man answered them, he that sat on the well: "I cannot open this well, until the Lord commands me so to do." But one of them that carried the soul of Bonosus, made haste and furnished unto him a document of the Lord. Forthwith the sentry that sat on the well glanced thereat, sighed from the depth of his heart, and, smiting himself on the breast, said: "Woe to this ill-starred soul, forasmuch as since the time of the impious Emperor Julian, I have not opened the door of this darkling abyss of hell." ' For this reason we have told this, namely that you may know what men lived in our country; and how many villainies they committed, in the way of slaughter and desolation and extermination of your brethren.

6 And leader in all was this worthless Bonosus. For he was full of all sorts of godlessness and on the watch for the demolition of cities and desolating of churches together with the aforementioned worthless men; so that riot and destruction overtook the churches, and he had a design to seize and kill the patriarch who preceded the patriarch Zachariah, and to lay waste the churches. Such deeds did these men commit, who sojourned among us. And as we knew not God, nor observed His commands, God delivered us into the hands of our enemies, and we fell under the lordship of this abominable tribe of Persians, and they dealt with us in all ways as they pleased. And now I

will begin to tell you what happened. For these evil tribes, when they had seized all the land of Syria and the littoral, laid hold of a certain couple of monks out of the monasteries by the sea....

7 And when they seized the monks and led them to their chief, he looked them in the face and considered their worth. And although the chief was an enemy of God, he ordered that they should be preserved until he should see how the matter should end. And as he approached the holy city of Jerusalem, he began from day to day to ask them, saying: 'What say ye, O ye monks, will yon city surrender to me or not?' The monks in answer said: 'In vain dost thou hasten, and idle are thy designs, leader of an evil and foul race, for the right hand of God protects this holy city.' And when they reached Jerusalem, the magnates and chiefs of his host went and reconnoitred the city and its walls. And when they perceived the number of the monasteries and habitations of the Godfearing ones, which were in the environs of the city, their mind was opened and they desired to conclude a treaty with the inhabitants of the city. Then the blessed patriarch Zachariah, when he learned their desire and understood from the Lord what had overtaken the city, likewise was minded to conclude a treaty with the enemies...,

8 But when the leaders of the riotous factions became aware what the patriarch designed to do, they gathered together and, assailing him like wild beasts, said to him: 'We warn thee, who art leader of this people, thou art intent on no good thing, in so far as thou thinkest of making peace with the enemy.... Then, beholding their folly and that on which they were bent, the blessed Zachariah began to lament and bewail his flock and the destruction of his faithful folk. He feared moreover the miscreants lest they should slay him.... And in the same manner the walls of Jericho, when it pleased God to lay them low, were suddenly overthrown; and He, the all good, humbled also by the Emperor Heraclius the multitude of the Persians, so soon as He, the clement One, looked with pity on His people. But the blessed Zachariah, a true shepherd, invited them to make peace; and when they hearkened not to him, he gave them other counsel; and he summoned a monk, who was named Abba Modestus, and he was superior of the monastery of St. Theodosius, and bade him go and muster men from the Greek troops which were in Jericho, to help them in their struggle. But the blessed Modestus received the order of the patriarch, went out, and mustered the Greek troops which were in Jericho.

9 The Persians however beleaguered the entire city, and surrounded it for the combat; and hourly they questioned the monks in regard to the city, whether God would deliver it or not into their hands. And the first day they asked them the same question afresh. Then the monks consulted one with the other and said: 'If we lie, 'tis evil; but if we tell the truth, woe to us. Rather, whether we tell or whether we conceal the truth, it cannot but be that this city be laid waste. So it is right that we should not conceal the truth.' Then the monks sighed from the depths of their hearts, and smiting themselves on the face, and shedding tears, as if in a flood from their eyes, they replied: ' For our sins God hath delivered us into your hands.' 10 We however, when we were delivered into captivity, said to those monks: 'Why did you then from the first not tell us that the city was to be delivered into the hands of the enemy? On the contrary you declared that by God it would be saved; and we know that your word was of the Lord; and again you said that He had delivered it over to devastation.' The monks answered us and said: ' We were not prophets and forecasters of divine decree; but rather were, because of our sins, given over into the hands of our enemies; and have been taken captive at their hands, and been smitten together with this people according as our deeds merited. But as regards the holy city be not surprised at this having overtaken it; for as we were with God, so too was God with us. But as for us, when the Persians had led us out of our caves, they conducted us here to Jerusalem. We looked on the wall of the city, and saw a marvellous sight. For on each of the towers and battlements stood an angel holding in his hands shield and fiery lance. And when we beheld this sign, we were much rejoiced. We understood that God was on our side. Wherefore we said to the enemy: "In vain you hasten, idly do you imagine of this city, that it is to be delivered into your hands." ...'

11 In that season there came down from heaven an angel three days before this evil overtook us and advanced as far as the angels which were standing upon the wall of Jerusalem and guarded it; and he said to them: 'Depart hence, withdraw; for the Lord has given over this holy city into the hands of the enemy.' And when the assembly of angels heard this, they departed; for they could not oppose the will of God. And thereby we knew that our sins exceeded God's grace... 12 But the Persians when they found that the inhabitants of the city would not consent to submit, were agitated with lively anger, like ferocious beasts, and planned all sorts of hurt against Jerusalem; and

they laid siege to it with much watchfulness and gave battle. Meanwhile the monk Abba Modestus, who had been sent by the patriarch to collect Greek troops to aid them in distress, persuaded them to start. But God willed not to help them. For when the Greeks saw the numbers of the Persian host which was encamped around Jerusalem they fled with one accord, put to flight by the Persians. Then the Abba Modestus was left alone, inasmuch as he could not flee. He saw a rock in a ravine and climbed up on to it. The rock was already surrounded by Persians: some of them stood on it, and others again stood over against the rock. But God, who preserved the prophet Elisha and destroyed the murderers who came against him before they sighted him, darkened the eyes of the enemy, and preserved His servant unscathed. And he peacefully went down to Jericho. But the inhabitants of the city began to grieve when they learned of the flight of the Greeks, and there was found from no quarter any aid for them. Then the Persians perceived that God had forsaken the Christians, and that they had no helper; and with intensified anger they began to search out ways and means to the extent of building towers around the city; and they placed on them balistas for a struggle with the inhabitants of Jerusalem; and they made ready every sort of military engine, as is customary with warriors; and with lively wrath they engaged the Christians. They were however all the more on the watch, and desired to get possession of Jerusalem, because they knew that that city was a refuge of all Christians and a fortress of their dominion.

¹³ The beginning of the struggle of the Persians with the Christians of Jerusalem was on the 15th April, in the second indiction, in the fourth year of the Emperor Heraclius. They spent twenty days in the struggle. And they shot from their balistas with such violence, that on the twenty-first day they broke down the city wall. Thereupon the evil foemen entered the city in great fury, like infuriated wild beasts and irritated serpents. The men however who defended the city wall fled, and hid themselves in caverns, fosses, and cisterns in order to save themselves; and the people in crowds fled into churches and altars; and there they destroyed them. For the enemy entered in mighty wrath, gnashing their teeth in violent fury; like evil beasts they roared, bellowed like lions, hissed like ferocious serpents, and slew all whom they found. Like mad dogs they tore with their teeth the flesh of the faithful, and respected none at all, neither male nor female, neither young nor

old, neither child nor baby, neither priest nor monk, neither virgin nor widow...

¹⁴ Meanwhile the evil Persians, who had no pity in their hearts, raced to every place in the city and with one accord extirpated all the people. Anyone who ran away in terror they caught hold of; and if any cried out from fear, they roared at them with gnashing of teeth, and by breaking their teeth forced them to close their mouths. They slaughtered tender infants on the ground, and then with loud yelps called their parents. Their parents bewailed the children with vociferations and sobbings, but were promptly despatched along with them. Any that were caught armed were massacred with their own weapons. Those who ran swiftly were pierced with arrows, the unresisting and quiet they slew without mercy. They listened not to appeals of supplicants, nor pitied youthful beauty, nor had compassion on old men's age, nor blushed before the humility of the clergy. On the contrary they destroyed persons of every age, massacred them like animals, cut them in pieces, mowed sundry of them down like cabbages, so that all alike had severally to drain the cup full of bitterness. Lamentation and terror might be seen in Jerusalem. Holy churches were burned with fire, others were demolished, majestic altars fell prone, sacred crosses were trampled underfoot, life-giving icons were spat upon by the unclean. Then their wrath fell upon priests and deacons: they slew them in their churches like dumb animals....

¹⁵ And who can relate what the evil foes committed and what horrors were to be seen in Jerusalem? However, my beloved brethren, listen to me with patience, because my heartache impels me to speak and forbids me to keep silent; and once having begun to describe this calamity, I am minded to recount to you the whole of it. For when the Persians had entered the city, and slain countless souls, and blood ran deep in all places, the enemy in consequence no longer had the strength to slay, and much Christian population remained that was unslain. So when the ferocity of the wrath of the Persians was appeased, then their leader, whom they called Rasmi Ozdan, ordered the public criers to go forth and to make proclamation saying: 'Come out, all of you that are in hiding. Fear not. For the sword is put away from you, and by me is granted peace.' Then, as soon as they heard that, a very numerous crowd came forth that had been hidden in cisterns and fosses. But many of them were already dead within them, some owing to the darkness, others from hunger and thirst. Who can count the number of those who died? for

many tens of thousands were destroyed by the number of privations and diversity of hardships, before those in hiding came out owing to the number of their privations;

¹⁶ and they abandoned themselves to death when they heard the chief's command, as if he was encouraging them for their good, and they would get alleviation by coming out. But when those in hiding had come out, the prince summoned them and began to question the whole people as to what they knew of the art of building. When they had one by one specified their crafts, he bade those be picked out on one side who were skilled in architecture, that they might be carried captive to Persia; but he seized the remainder of the people and shut them up in the reservoir of Mamel, which lies outside the city at a distance of about two stades from the tower of David. And he ordered sentinels to guard those thus confined in the moat. ¹⁷ O my brethren, who can estimate the hardships and privations which befell the Christians on that day? For the multitude of people suffocated one the other, and fathers and mothers perished together owing to the confinement of the place. Like sheep devoted to slaughter, so were the crowd of believers got ready for massacre. Death on every side declared itself, since the intense heat, like fire, consumed the multitude of people, as they trampled on one another in the press, and many perished without the sword....

¹⁸ Thereupon the vile Jews, enemies of the truth and haters of Christ, when they perceived that the Christians were given over into the hands of the enemy, rejoiced exceedingly, because they detested the Christians; and they conceived an evil plan in keeping with their vileness about the people. For in the eyes of the Persians their importance was great, because they were the betrayers of the Christians. And in this season then the Jews approached the edge of the reservoir and called out to the children of God, while they were shut up therein, and said to them: 'If ye would escape from death, become Jews and deny Christ; and then ye shall step up from your place and join us. We will ransom you with our money, and ye shall be benefited by us.' But their plot and desire were not fulfilled, their labours proved to be in vain; because the children of Holy Church chose death for Christ's sake rather than to live in godlessness: and they reckoned it better for their flesh to be punished, rather than their souls ruined, so that their portion were not with the Jews. And when the unclean Jews saw the steadfast uprightness of the Christians and their immovable faith, then they were agitated with lively

ire, like evil beasts, and thereupon imagined another plot. As of old they bought the Lord from the Jews with silver, so they purchased Christians out of the reservoir; for they gave the Persians silver, and they bought a Christian and slew him like a sheep. The Christians however rejoiced because they were being slain for Christ's sake and shed their blood for His blood, and took on themselves death in return for His death...

¹⁹ When the people were carried into Persia, and the Jews were left in Jerusalem, they began with their own hands to demolish and burn such of the holy churches as were left standing.... How many souls were slain in the reservoir of Mamel! How many perished of hunger and thirst! How many priests and monks were massacred by the sword! How many infants were crushed under foot, or perished by hunger and thirst, or languished through fear and horror of the foe! How many maidens, refusing their abominable outrages, were given over to death by the enemy! How many parents perished on top of their own children! How many of the people were bought up by the Jews and butchered, and became confessors of Christ! How many persons, fathers, mothers, and tender infants, having concealed themselves in fosses and cisterns, perished of darkness and hunger! How many fled into the Church of the Anastasis, into that of Sion and other churches, and were therein massacred and consumed with fire! Who can count the multitude of the corpses of those who were massacred in Jerusalem!

²⁰ We have recounted this, for it all happened to us in reality, that in this chastisement we may recognise the Lord, as Paul the Apostle said: 'If we are judged by the Lord, we are chastened, that we may not with the world be condemned...' Listen to me, my brethren, and I will relate to you what befell the holy mothers. In Jerusalem, on the Mount of Olives, there was a monastery, in which lived holy virgins 400 in number. The enemy entered that monastery, and expelled, like doves from their nest, those brides of Christ, blessed, of worthy life and blameless in chastity. Having led them out of the monastery, they began to pen them in like cattle; and they shared them among themselves and led them away each to their own quarters... ²¹ Now listen, my brethren, and I will relate. For after all this evil doing they captured the good shepherd, the patriarch Zachariah, and conducted him to Sion through the gate through which our Lord Jesus Christ came in; and he was conducted cautiously, like a brigand, pinioned with cords.... Then they led out the good shepherd, as they did Christ when He went forth from Sion

to the Cross. But Zachariah they led forth from the gate of Jerusalem, like Adam forth from paradise... Then went forth the blessed pastor with the people by the gate called Probatike, from which also went forth the Saviour for His Passion; and he sat down on the Mount of Olives, and as for a widowed bride so he wept for the holy church. Then there came up before him all the people. They fell prone on their faces furrowed with excess of mourning. He gazed upon them, and beheld the members of his flock, that weakened with lamentation, overcast with grief, and beset with perils, were brought nigh unto death. Then he began to console them...

22 Once more they raised up their eyes, and gazed upon Jerusalem and the holy churches. A flame, as out of a furnace, reached up to the clouds, and it was burning. Then they fell to sobbing and lamenting all at once and loudly. Some smote themselves on the face, others strewed ashes on their heads, others rubbed their faces in the dust, and some tore their hair, when they beheld the holy Anastasis afire, Sion in smoke and flames, and Jerusalem devastated. These words the blessed Zachariah uttered before the people on the holy Mount of Olives. And as he ended his words, he heard a tramping and outcry of the people. He looked round and perceived that the multitude of the Persians was advancing, who intended to take them to Persia into captivity.... Then the enemy were mingled with the company, like wild beasts among sheep; they carried them off to slaughter like lambs, and seized the blessed Zachariah, and led him off. Meanwhile the righteous man ceased not to lament and sob, but every moment he looked away and said: 'Farewell, O Jerusalem!' And from that time forth he never beheld her again. But he said: 'Farewell, holy city! Forget not thy servant! Thou knowest my love for thee, and my earnest zeal to serve thee; and therefore I pray thee to remember me and this people, whenever thou shalt pray to Christ:'...

23 And they descended from the Mount of Olives in the direction of Jericho by the road which leads to Jordan. Then, my brethren, there took hold of all the Christians of the whole world great sorrow and ineffable grief, at the fact that the city, the elect, famous, and imperial city had been given over to rapine; that the holy places and refuges of all the faithful had been given up to fire, and Christian folk vowed to captivity and death.... My own eyes witnessed further more another incident, worthy of tears. For there were two striplings, brothers in the flesh, twins born in one and the same hour, and they were carried off into captivity from the Holy City. About

them we heard of a marvellous episode, which their parents and neighbours related of them, how that between the boys there existed such intense affection, that they could not be parted even for a minute from one another. For their birth was on the same day, and their baptism was on the same day, their mother brought them up together, and they shared a single bed.

²⁴ So far I have given you an account of what happened in Jerusalem and on the road to captivity. But henceforth I shall inform you of how our entry into Persia took place, of what sorrow fell upon God's children, and how their grief, pain, and mourning burst out afresh. For before our entry into Babylon they halted us in an enclosure of great dimensions, and afterwards they brought the Cross of Christ, the tree of our life, and laid it at the threshold of the gate which led into the enclosure. Then the wicked enemy came up and began to arrest the faithful. They drove them, like lambs out of a pen, with great haste, and they said: 'You shall trample on this Cross of yours, in which you set your trust. If not, we will slay you and throw your bodies to the dogs to devour.'... And godless and merciless, they acted as follows; for they took their stand at the gate with naked swords in their hands and cut down those who had faith in the Lord, but left alive the renegades. All the same not many obeyed their godless word so far as to go through the gate, and insult the Cross of Christ by denying it, but only a few, of weak mind.

²⁵ But the majority of the folk perished for the sake of Christ, preferring to die rather than insult the Cross with their feet. Then, my brethren, vehement sorrow and immeasurable pain befell us all, because on our approaching Babylon, it was not to the river of Babylon they led us, but to the river of Persia. Nor was it to a purifying bath that they presented us, but drove us into a bloody river. And not before a Christian emperor they brought us forward, but before a Persian emperor, by name Khosro; and we reached not confessors of the Holy Trinity, but for our sins were ranked with deniers of the Holy Trinity. ²⁶ But the blessed Zachariah the Patriarch on reaching the gate remembered the captivity of the children of Israel and exclaimed: 'Blessed be the Lord, who hath brought on us also all that happened in former days of the people of Israel and in the time of Moses.' Then the man of God asked the Persians to leave him for a time and cease their molestation. And when they did so, the blessed man bade assemble all the priests, deacons, and monks; and as soon as they were assembled he took his stand in their midst,

and he kneeled down to the East, and all together with him kneeled down to the Lord. When they rose from prayer, the saint ordered them to chant three psalms of David.... When they had ended the chanting of the psalms, the blessed Zachariah went up to much higher ground and uttered the 'Alleluia,' which the monks repeat at the hour of the rising sun. He twice uttered it together with the sticheron, and all the people chanted it after him. Then the blessed one extended his hand in the direction of the river and said: 'By the rivers of Babylon we sat down and wept, when we remembered thee, O Sion. If I forget thee, Jerusalem, then may thy right hand forget me.' When he uttered this, the people were moved to sobs and could no longer utter the second Alleluia.

²⁷ But they bowed their heads in pensive grief to the earth, while the good pastor, the holy Zachariah, prayed to Christ with tears and groans. And then, while the people with bowed heads prayed a long time to the Lord, Zachariah ordered them to collect the children from seven years of age and less. And their number was 3000. The enemy however did not prevent their collecting them, but looked on to see what they were about to do. When they had collected the crowd of children, the blessed Zachariah stood to the East some space away from the people, placed the children before him and behind him the people, and bade all to call upon the Lord out loud and say: 'Merciful Lord, have mercy on us! '... ²⁸ Now listen, my brethren, and I will tell you. For when we reached Babylon, and they had informed the evil King of our arrival—one day previously he summoned his table-companions and princes, his magi, sorcerers, and diviners, for he imagined that our faith in the Cross was vain. And he said to us: 'Look ye, the might of the fire in which we put our trust, has given us the great city of the Christians, Jerusalem, and their Cross which they trust in and adore. There has also been delivered into our hands the leader of their religion, and he will to-morrow arrive before us together with his people. Therefore hasten ye now and prepare for an encounter with him, and work some miraculous effect such as they are not able to work; and if you can prevent their doing anything, and they do not accomplish the like of your achievements, I will magnify you with gifts and great honours.' Then one of the Magi answered the King as follows: 'O King, live for ever, and let not your heart be disturbed about their leader, the Christians' president. For to-morrow you shall see and know of what quality

your servants are and of what the table-companions who sit in your presence.'

29 When we reached the city, they led us like sheep to be slaughtered; and they conducted us to the palace and set us in the presence of the King. Before him stood also the Cross of our Redemption, even as our Lord Jesus Christ stood before the ruler Pilate; and they began among themselves to mock and rail at the Cross.... Then the King commanded them to present and set before him the blessed Zachariah, and he said to him: 'Who are you, or whence come you? What miracle have you the power to accomplish, that we may behold it and believe in you?' But the holy man addressed the King in answer: 'O King, I am a sinful man and sunk in sins; and now behold, how because of our sins the Lord has delivered us into your hands for chastisement; yet I will not tempt the Lord my God, but rather accept with gratitude this visitation of misery; but you desire me to tempt Him. Thou knowest.' The King said to him: 'How can you affirm that there is no other god like unto your God? Behold, now you know that my faith is above your faith, and my god greater than your God.' And when he had said this, he invited the Magus in presence of all the people, and said: 'Tell me what you are minded to do or with what sign you intend to overcome him.'

30 But the Magus began to praise [himself], and said to the blessed Zachariah in presence of the King: 'Tell me what I did yesterday and what I mean to do to-day, in order that I may recognise the power of your God and believe in you. If not, I will tell you what you did yesterday and what you are prepared to do to-day; and you will put your trust in fire and abandon your Christian faith.' On hearing this the holy patriarch, the peaceful shepherd, was filled with the Holy Spirit and said to the King: 'O King, is it right that your servants should lie before you and outrage your majesty with lies and phantasy? 'But the King when he heard these words began to swear and imprecate in the presence of all the people, and said: 'In truth, I declare, if my servant dares to utter a lie before me, I will order his head to be cut off: but if my servant tells the truth I will order the Christian president to be slain.' Then the saint rejoiced because he knew what God intended to do through him. He went up to the Magus and said: 'Tell me, O evil Magus, and enemy of God, are you able to tell me what I did yesterday and what I intend to do to-day?' The Magus replied: 'Yes, I am able to tell to you the secrets of your heart.'

³¹ That very moment, the good shepherd stretched out his hand and took the rod which the Magus had, for that the Magi should hold a rod in their hands is their custom, and he said to him: 'Tell me, evil Magus, this very moment what I mean to do, and do not slily busy yourself with lies for yesterday or to-day. Am I going to smite you with this rod or not?' Then the Magus, when he heard this, was surprised. His face changed colour, and he could not answer anything; but he began to take counsel with himself and said: 'What have I done? I have doomed myself to ruin! I know not now what answer to make. If I say: You intend to strike me, he will reply to me: I do not intend to strike you. But if I tell him: You do not intend to smite me, then at once he will strike me. And I do not know what to answer. For I am defeated in either case. Where is the essence of fire and the majesty of the sun? I pray he may come to aid his servant, and save me now in the hour of disaster.' So he spake in his mind, but it did not advantage him. And inasmuch as the Magus and sorcerer remained silent, stupefied by his own reflections, and could make no answer, the King ordered his head to be cut off, because of his oath and of his table-companions.

³² For shame took hold of them because of the people. But the Magus, as soon as he knew of this, was seized with fear and trembling. And all the Chaldaeans were confounded when they witnessed the speedy execution of the Magus, and from that moment forth no one any more dared to go near the Lord's Cross, the tree of our salvation, because fear took possession of all alike owing to this miracle. ³³ Now, my brethren, I will acquaint you with a miracle which was wrought by our holy Father, and which I learned from others. For I myself only witnessed the one of the Magus; and owing to my impatience I, herein negligent, became pusillanimous and fled. I could not display perfect endurance along with the holy Father Zachariah, so as to remain with him for a long time. Nor could I persevere with the people, so as to share with them in the reward. Among the prisoners on the contrary there were certain monks, who fled from the Persians by night, and I, poor wretch, fled together with them, reached Jerusalem, and longed to acquaint you with all that my eyes beheld. But what remains I learned from the brethren who deserve credence. Now there was a certain monk whom they called Abba Simeon. He recounted to me about the patriarch Zachariah and said: After a good time they began to show much honour by the will of God to him, who was magnified on all occasions and respected by those who truly

honour and magnify him, as the Word of God says: 'I magnify them that magnify me.' For there was found among the wives of the King Khosro a certain woman who adored the tree of holy Cross and the holy man, the patriarch Zachariah. For this woman was in name a Christian, but after the heresy of Nestorius, the impious and despised of God. She petitioned the King and obtained of him the tree of the holy Cross duly sealed, together with the patriarch and certain of the prisoners, as she chose. She led them into her palace and gave them a good place and reposeful. She lavished honour on them and gifts, and bestowed upon them abundance of fragrant incense with candles and everything they wanted.

³⁴ After a certain time one of the Hebrews became jealous of the honour which all bestowed on the man of God, and delated him to the King; for with the triumphant help of the devil the Hebrews had liberty of access to him. And they said: 'He is given up to fornication.' And they promised money to a certain wretched girl, who had only a few days before been delivered of a child, and so induced her to complain of him to the Shah.... And another similar wonder to this in connexion with the holy patriarch Zachariah was related to us by the same Simeon. The wife of a prince of that land was barren and had no child. She had petitioned several sorcerers and soothsayers in order to have children, but did not attain her object. Her husband however went in faith to the holy man and besought him to pray, and then God would grant him a son.

³⁵ The number of the slain that were found in Jerusalem. Hear, my beloved brethren, the number of the slain who were found in Jerusalem after the invasion of the Persians, and the massacre of the population, and their taking into captivity; and by what sort of death the flocks of Christ our God were destroyed. In Jerusalem there was a certain one by name Thomas. He, blessed one, was armed with the might of Christ. He resembled Nicodemus who buried the body of the Lord, and his wife Mary Magdalene. For they accomplished good deeds, for which they are worthy to be remembered; and it is our duty to mention them. He who wishes to inform himself of what happened to those of Jerusalem, let him ask them. For these blessed ones displayed divine zeal. They were on the spot when the Persians came; and they knew in detail everything which was done by them, and in every deed shewed true zeal in God's service.

³⁶ When the Persians withdrew, they began to search for all the dead that had fallen at the hands of the Persians in the city and in its environs, in all the alleys and public places. Those whom they found they collected in great haste and with much zeal, and buried them in the grotto of Mamel, and in other grottos they collected and buried them. And from these blessed persons we learnt about the terrible massacre of the faithful people, and some people we ourselves saw destroyed by similar wounds. For some were lying cloven asunder from head to breast; others lay with fissures from shoulder to belly; some lay transfixed with the sword and cut in bits like grass; some lay cut in twain. Some had their belly cloven asunder with the sword and their entrails gushing out, and others lay cut into pieces, limb by limb, like the carcasses in a butcher's shop. But above all it was piteous and deplorable to think of, how some wallowed in the streets mixed up with the soil; others with clay and mud, besmirched with impurities; while others wallowed in the churches and houses imbrued in blood. Some had fled into the Holy of Holies, where they lay cut up like grass. And some were found of the slain who had in their hands the glorious and life-giving body of Christ, and in the act of receiving it had been butchered like sheep. Others were clasping the horns of the altars; others the holy Cross, and the slain were heaped on them. Others had fled to the Baptistry and lay covered with wounds on the edge of the font. Others were massacred as they hid under the holy table, and were offered victims to Christ.

³⁷ Listen, and I will acquaint you with the number of all the slain, for the blessed Thomas informed us of the following: After the departure of the Persians, he said, I remained in Jerusalem, and began to search out the corpses of the slain that had died by the hands of the evil foe. And I found in the church of the holy martyr George, which is outside the town, and I began from this spot to search for corpses and to bury them in the grottos. We found at the altar of the holy church seven persons lying. The Lord and Saint George gave us strength and we buried them. Next we set about to seek for all the dead and to bury them. Some we collected in the grottos, others we buried in sepulchres and graves. And we found them as follows:— ³⁸ For we found in the court of the government 28 (18) persons. In the cisterns we found of the slain 275 (250) persons. In front of the gates of Holy Sion we found 2270 persons. At the altar of the Holy New we found 600 (290) souls. In the church of St. Sophia we found 477 (369) souls. In the church of Saints

Cosmas and Damian we found 2212 (2112) souls. In the Book room of Holy New 70 souls. And we found in the monastery of Holy Anastasis 212 souls. And we found in the market place 38 souls. In front of the Samaritan temple we found 919 (723) souls. In the lane of St. Kiriakos we found 1449 (1409) souls. And we found on the western side of Holy Sion 196 (197) souls. At the gate Probatike we found 2107 souls. In the passage of St. Jacob we found 308 (1700) souls. In the flesher's row we found 921 souls. And we found at the spring of Siloam 2818 (2318) souls. And we found in the cistern of Mamel 24,518 souls. In the Gerakomia of the patriarch we found 318 souls. In the place called the Golden City 1202 souls. In the monastery of Saint John we found 4219 (4250) souls. In the imperial Gerakomia 780 (167) souls. We found on the Mount of Olives 1207 souls. On the steps of the Anastasis we found 300 (83) souls. In the place of Little Assembly we found 202 (102) souls.

³⁹ In the place of Large Assembly we found 317 (417) souls. In the church of Saint Serapion we found 338 souls. We found in front of Holy Golgotha 80 souls. We found in the grottos, fosses, cisterns, gardens, 6917 (6907) souls. At the Tower of David we found 2210. Within the city we found 265 souls. Just where the enemy overthrew the wall of the city we found 9809 (1800) souls. And in Jerusalem we buried many others in addition that were massacred by the Persians beside these saints. The total number of all was 66,509 souls.... ⁴⁰ The story of how the life-giving Cross was brought back from Babylon to Jerusalem. In the 15th year after the capture of Jerusalem, in the 19th year of the reign of Heraclius, the 10th indiction, Khosro the Persian king was slain by his son, Siron by name, in the month of March. Now about that time King Heraclius with his forces had already reached Persia, and took possession of many of his cities and of the royal palaces, slew thousands of the Persian soldiers, and led back again the Greeks who had been carried into captivity and liberated the Christians from slavery by force. But the King Siron who had taken possession of his father's kingdom died in the month of September; and his son Artasir took the kingdom. He was only a child, and his reign lasted three months. Between the Greeks and the Persians was then concluded a written peace through the mediation of Rasmi-Ozan, who was the Persian commander-in-chief. But before this King Heraclius sent a eunuch whose name was Nerses, his principal chamberlain. He advanced with a numerous army to fight the Persians. The multitude of the

Persians drawn up in battle was defeated, and they fled in terror before the face of the eunuch: so that the Persians in great sorrow exclaimed once more: 'How has this happened to us? For we have been worsted by a eunuch who is despised among women and is not reckoned a man. And this piques our spirits all the more, that we flee before a woman.'

⁴¹ But in the 17th year however after the capture of Jerusalem, in the 3rd year after the murder of Khosro, in the 21st year after the accession of Heraclius, the 3rd indiction, the Persian general Rasmi-Ozan slew the Persian king Artasir, whom we mentioned above. He seized the kingdom, became an ally of the Greeks, and bestowed on the King Heraclius the life-giving tree, the Cross of Christ, as the treasure of the whole world, and as the richest of gifts, and he gave it him. But King Heraclius took it to Jerusalem on the occasion of his going there with Martina, who was daughter of his father's brother; and he had married her against the law, and therefore was very much afraid that the high priests would rebuke him on the score of that indecent action. And when he had entered Jerusalem, he on the 21st of the month of March re-established in its own place the glorious and precious tree of the Cross, sealed as before in a chest, just as it had been carried away. And it was set up altogether unopened; for just as the ark of the covenant was left unopened among strangers, so was left the life-giving tree of the Cross, which had vanquished death and trampled on Hell. Then King Heraclius, seeing the glorious event—namely, the restoration of the holy places, which had been rebuilt by the blessed Modestus, was much rejoiced and ordered him to be consecrated patriarch over Jerusalem; for the blessed Zachariah had died in Persia, and the church was widowed.

⁴² But in the 4th indiction, in the 21st year of the reign of Heraclius, the blessed Modestus assumed the patriarchate of Jerusalem. Not long time afterwards the blessed Modestus set off to go to the king about certain advantages conducive to the administration of the churches, to ask Heraclius the king for his gracious sanction. Having reached a town called Sozos, which is on the borders of Palestine, he died on September 17. Some say that he was poisoned by malignant people who were with him. From that city they brought the holy body of Modestus and laid it side by side with the holy patriarchs in the Martyrium, with chanting on the part of the crowd, with incense and candles in the hands of the faithful folk, who carried his body to the tomb. Let us with all them give glory to God extolled in the Trinity and

glorified as Unity, to whom is due reverence and prostrations to Father together with Son and Holy Ghost now and ever.

P A R T F I V E

The Book of the Bee and the Late Syriac Poets

Solomon of Basra's Book of the Bee, and two poems of the thirteenth century.

The Book of the Bee

SOLOMON OF BASRA

fl. AD 1222

A teaching book in sixty short chapters, written about AD 1222 by Solomon, bishop of Basra, on the creation of the world, the patriarchs, the prophets, Christ, the apostles, the resurrection and the fate of sinners. Solomon says he has gleaned it from the Scriptures and the Fathers, as a bee gathers from many flowers.

THE AUTHOR'S APOLOGY

¹Trusting in the power of our Lord Jesus Christ, we begin to write this book of gleanings called 'The Bee,' which was composed by the saint of God, Mâr Solomon, metropolitan of Pêrath-Maishân, that is Bassorah (al-Baṣrah), one of His companions. O Lord, in Thy mercy help me. Amen. ²'The children ought not to lay up treasures for the parents, but the parents for the spiritual children,' saith the blessed Paul; therefore we are bound to repay thee the debt of love, O beloved brother and staff of our old age, saint of God, Mâr Narses, bishop of Khônî-Shâbôr Bêth-Wâzîk. We remember thy solicitude for us, and thy zeal for our service, which thou didst fulfil with fervent love and Christ-like humility. And when we had loving meetings with each other from time to time, thou wert wont to ask questions and to make enquiries about the various things which God hath wrought in His dispensation in this material world, and also as to the things that He is about to do in the world of light. But since we were afflicted with the Mosaic defect of hesitancy of speech, we were unable to inform thee fully concerning the profitable matters about which, as was right, thou didst enquire; and for this reason we were prevented from profitable discourse upon the holy Books. Since, then, God has willed and ruled our separation from each other, and the sign of old age, which is the messenger of death, hath appeared in us, and we have grown old and come into years, it has seemed good to us, with the reed for a

tongue and with ink for lips, to inform thee briefly concerning God's dispensation in the two worlds.

3 And, behold, we have gleaned and collected and gathered together chapters and sections relating to this whole universe from the garden of the divine Books and from the crumbs of the Fathers and the Doctors, having laid down as the foundation of our building the beginning of the creation of this world, and concluding with the consummation of the world to come. We have called this book the 'Book of the Bee,' because we have gathered of the blossoms of the two Testaments and of the flowers of the holy Books, and have placed them therein for thy benefit. As the common bee with gauzy wings flies about, and flutters over and lights upon flowers of various colours, and upon blossoms of divers odours, selecting and gathering from all of them the materials which are useful for the construction of her handiwork; and having first of all collected the materials from the flowers, carries them upon her thighs, and bringing them to her dwelling, lays a foundation for her building with a base of wax; then gathering in her mouth some of the heavenly dew which is upon the blossoms of spring, brings it and blows it into these cells; and weaves the comb and honey for the use of men and her own nourishment: [†] in like manner have we, the infirm, hewn the stones of corporeal words from the rocks of the Scriptures which are in the Old Testament, and have laid them down as a foundation for the edifice of the spiritual law.

4 And as the bee carries the waxen substance upon her thighs because of its insipidity and tastelessness, and brings the honey in her mouth because of its sweetness and value; so also have we laid down the corporeal law by way of substratum and foundation, and the spiritual law for a roof and ceiling to the edifice of the spiritual tower. And as the expert gardener and orchard-keeper goes round among the gardens, and seeking out the finest sorts of fruits takes from them slips and shoots, and plants them in his own field; so also have we gone into the garden of the divine Books, and have culled therefrom branches and shoots, and have planted them in the ground of this book for thy consolation and benefit. When thou, O brother, art recreating thyself among these plants, those which appear and which thou dost consider to be insipid and tasteless, leave for thy companions, for they may be more suitable to others (than to thee); but, upon those which are sweet, and which sweeten the palate of thy understanding, do thou feed and satisfy thy hunger.

If, however, owing to their fewness, they do not fill thee, seek in succession for their roots, and from thence shall thy want be satisfied. Know also, O brother, that where there is true love, there is no fear; and where there is freedom of speech, there is no dread;

5 and we should not dare to be so rash as to [a] enter upon these subjects, which are beyond the capacity of our simple understanding, unless we relied upon thy immaculate love; because, in the words of one of the inspired, 'When thou findest honey, eat (only) so much as is sufficient for thee, lest, when thou art sated, thou vomit it'; that is to say, do not enquire (too closely) into the divine words. 6 I. Of God's eternal intention in respect of the creation of the universe. 11. Of the creation of the seven natures (substances) in silence. 111. Of earth, water, air, and fire. IV. Of heaven. V. Of the angels. VI. Of darkness. VII. Of effused (circumambient) light. VIII. Of the firmament. IX. Of the creation of trees and plants, and the making of seas and rivers. X. Of the making of the luminaries. XI. Of the creation of sea-monsters, fish, winged fowl, and the reptiles that are in the seas. XII. Of the creation of beasts and animals. Xiii. Of the formation of Adam. Xiv. Of the making of Eve. Xv. Of Paradise. Xvi. Of the sin of Adam. Xvii. Of the expulsion of Adam and Eve from Paradise. Xviii. Of Adam's knowing Eve. Xix. Of the invention of the instruments for working in iron. Xx. Of Noah and the Flood.

7 Xxi. Of Melchizedek. Xxii. Of the generations of Noah, how seventy-two families sprang from three sons. Xxiii. Of the succession of generations from the Flood until now. Xxiv. Of the building of the Tower. Xxv. Of Abraham. Xxvi. Of the temptation of Job. Xxvii. Of Isaac's blessing upon Jacob. Xxviii. Of Joseph. Xxix. Of Moses and the Children of Israel. Xxx. Of Moses' rod. Xxxi. Of Joshua the son of Nun, and the Judges, and brief notices of the Kings of the Children of Israel. Xxxii. Of the death of the Prophets; how they died, and (where) they were buried. Xxxiii. Of the divine dispensation which was wrought in the New Testament, and of the genealogy of Christ. Xxxiv. Of the announcement of the angel to Jonachir (Joachim) in respect of Mary. Xxxv. Of the annunciation of Gabriel to Mary in respect of her conception of our Lord. Xxxvi. Of our Lord's birth in the flesh.

8 Xxxvii. Of the prophecy of Zaradösht, that is Baruch the scribe. Xxxviii. Of the star which appeared in the East on the day of our Lord's birth. Xxxix. Of the coming of the Magi from Persia, and the slaughter of the infants. Xl.

Of the going down of our Lord into Egypt. Xli. Of John the Baptist and his baptism of our Lord. Xlii. Of our Lord's fast and His contest with Satan. Xliii. Of the passover of our Lord. Xliv. Of the passion of our Lord. Xlv. Of the resurrection of our Lord. Xlvi. Of the ascension of our Lord. Xlvii. Of the descent of the Holy Ghost upon the Apostles in the upper chamber. Xlviii. Of the teaching of the Apostles, their deaths, and the place where each of them (was buried). Xlix. The names of the twelve Apostles and the seventy (Disciples), one after another in (his) grade.

9 L. Of minor matters; those of the Apostles who were married, etc. Li. The names of the Eastern Patriarchs, and the places where they were buried. [J] Lii. The names of the kings who have reigned in the world from the Flood to the present time, and the (number of the) years of the reign of each of them. The names of the kings of the Medes and the Egyptians; the names of the seventy old men who brought out the Scriptures and translated them; the names of the Roman emperors, and of the kings of Persia. Liii. Of the end of times and the change of kingdoms. From the book of Methodius, the bishop of Rome. Liv. Of Gog and Magog, who are imprisoned in the North. Lv. Of the coming of Antichrist, the son of perdition. Lvi. Of death and the departure of the soul from the body.

10 Lvii. Of the rising of the dead and the general resurrection, the end of the material world, and the beginning of the new world. Lviii. Of the manner in which men will rise in the day of the resurrection. Lix. Of the happiness of the righteous, and the torture of sinners; and of the manner in which they will exist yonder. Lx. Of the demons and sinners in Gehenna, whether after they have been punished and have suffered and received their sentence, they will have mercy shewn to them or not; and if mercy be shewn to them, when it will be.

CHAPTER 1. OF GOD'S ETERNAL INTENTION IN RESPECT OF THE
CREATION OF THE UNIVERSE

1 It is well for us to take the materials for our discourse from the divine Scriptures, that we may not stray from the straight paths of the way of truth. The blessed David saith, 'Lord, thou hast been our dwelling-place in all generations, before the mountains were conceived.' David, the harpist of the Spirit, makes known thereby, that although there was a beginning of the framing of Adam and the other creatures when they were made, yet in the mind of God it had no beginning; that it might not be thought that God

has a new thought in respect of anything that is renewed day by day, or that the construction of Creation was newly planned in the mind of God: but everything that He has created and is about to create, even the marvellous construction of the world to come, has been planned from everlasting in the immutable mind of God. As the natural child in the womb of his mother knows not her who bears him, nor is conscious of his father, who, after God, is the cause of his formation; so also Adam, being in the mind of the Creator, knew Him not. And when he was created, and recognised himself as being created, he remained with this knowledge six hours only, and there came over him a change, from knowledge to ignorance and from good to evil.

2 Hence, when Divine Providence wished to create the world, the framing of Adam was first designed and conceived in the mind of God, and then that of the (other) creatures; as David saith, 'Before the mountains were conceived.' Consequently, Adam is older than the (other) creatures in respect of his conception, and the (other) creatures are older than Adam in respect of their birth [✕] and their being made. And whereas God created all creatures in silence and by a word, He brought forth Adam out of His thoughts, and formed him with His holy hands, and breathed the breath of life into him from His Spirit, and Adam became a living soul, and God gave him the knowledge of the difference between good and evil. When he perceived his Creator, then was God formed and conceived within the mind of man; and man became a temple to God his maker, as it is written, 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?' And again, 'I will dwell in them, and walk in them.'

CHAPTER 2. OF THE CREATION OF THE SEVEN NATURES (SUBSTANCES)
IN SILENCE

When God in His mercy wished to make known all His power and His wisdom, in the beginning, on the evening of the first day, which is Sunday, He created seven natures (substances) in silence, without voice. And because there was as yet none to hear a sound, He did well to create them in silence, that He might not make anything uselessly; but He willed, and heaven, earth, water, air, fire, and the angels and darkness, came into being from nothing.

CHAPTER 3. OF EARTH, WATER, AIR, AND FIRE

The earth was *tôh wê-bôh*, that is to say, it was unarranged and unadorned, but plunged in the midst of the waters. The waters were above it, and above

the waters was air, and above the air was fire. The earth is by nature cold and dry. Dry land appeared on the third day, when the trees and plants were created; and the waters were separated therefrom on the second day, when the firmament was made from them. Water is by nature cold and moist. As touching the 'Spirit which was brooding upon the face of the waters,' some men have ignorantly imagined it to have been the Holy Spirit, while others have more correctly thought it to have been this air (of ours). Air is by nature hot and moist. Fire was operating in the upper ether, above the atmosphere; it possessed heat only, and was without luminosity until the fourth day, when the luminaries were created: we shall mention it in the chapter on the luminaries (chap. x). Fire is by nature hot and dry.

CHAPTER 4. OF HEAVEN

Heaven is like a roof to the material world, and will serve as the floor of the new world. It is by nature shining and glorious, and is the dwelling-place of the invisible hosts. When God spread out this firmament, He brought up above it a third part of the waters, and above these is the heaven of light and of the luminaries. Hence people say 'the heaven, and the heaven of heavens'; for we call both the firmament and the waters which are above it 'heaven.' Some consider that the verse 'Let the waters which are above the heavens praise the name of the Lord' refers to the holy angels and to our Lord's humanity; but neither the Church nor the orthodox teachers accept this.

CHAPTER 5. OF THE ANGELS

¹ The Angels consist of nine classes and three orders, upper, middle and lower. The upper order is composed of Cherubim, Seraphim, and Thrones: these are called 'priests' (kumrê), and 'chief priests,' and 'bearers of God's throne.' The middle order is composed of Lords, Powers and Rulers: these are called 'priests' (kâhnê), because they receive revelations from those above them. The lower order consists of Principalities, Archangels and Angels: and these are the ministers who wait upon created things. The Cherubim are an intellectual motion which bears the throne of the holy Trinity, and is the chief of all motions; they are ever watchful of the classes of themselves and those beneath them. As concerning the epithet 'full of eyes,' which is applied to them, the eyes indicate the mystery of the revelations of the Trinity. Their head, and the foremost and highest among them, is Gabriel, who is the mediator between God and His creation. The Seraphim are a fiery motion,

which warms those below it with the fire of the divine love. The six wings which each of them is said to possess indicate the revelations which they receive from the Creator and transmit to mankind. The Thrones are a fixed motion, which is not shaken by the trials which come upon it. The Lords are a motion which is entrusted with the government of the motions beneath it; and it is that which prevents the demons from injuring created things. The Powers are a mighty motion, the minister of the will of the Lord;

² and it is that which gives victory to some rulers in battle and defeat to others. The Rulers are a motion which has power over the spiritual treasures, to distribute them to its companions according to the will of the Creator. This class of angels governs the luminaries, the sun, moon, and stars. The Principalities are a defined motion which possesses the direction of the upper ether, of rain, clouds, lightning, thunder, whirlwinds, tempests, winds, and other ethereal disturbances. The Archangels are a swift operative motion, into whose hands is entrusted the government of the wild beasts, cattle, winged fowl, reptiles, and everything that hath life, from the gnat to the elephant, except man. The Angels are a motion which has spiritual knowledge of everything that is on earth and in heaven. With each and every one of us is an angel of this group—called the guardian angel—who directs man from his conception until the general resurrection. The number of each one of these classes of angels is equal to the number of all mankind from Adam to the resurrection. Hence it is handed down that the number of people who are going to enter the world is equal to the number of all the heavenly hosts; but some say that the number is equal to that of one of the classes only, that they may fill the place of those of them who have fallen through transgressing the law; because the demons fell from three classes (of angels), from each class a third part.

³ If then it is an acknowledged fact that there are three orders of angels, and in each order there are three classes, and in every class a number equivalent to that of all mankind, what is the total number of the angels? Some say that when the angels were created, and were arranged in six divisions—Cherubim, Seraphim, Thrones, Principalities, Archangels, and Angels—the three lower divisions reflected (saying), 'What is the reason that these are set above, and we below? for they have not previously done anything more than we, neither do we fall short of them.' On account of this reflection as a cause, according to the custom of the (divine) government, Justice took from both

sides, and established three other middle classes of angels—Lords, Powers, and Rulers—that the upper might not be (unduly) exalted, nor the lower think themselves wronged. As for the dwelling-place of the angels, some say that above the firmament there are waters, and above them another heaven in the form of infinite light, and that this is the home of the angels. Here too is God without limit, and the angels, invisible to bodily eyes, surround the throne of His majesty, where they minister to 'the tabernacle not made with hands.' Others say that, from the beginning, when God created the angels, until the second day, in which the firmament was made, all the classes of angels dwelt in the upper heavens;

⁴ but when the firmament was made, they all came down below it, with the exception of three classes—the Cherubim, Seraphim, and Thrones—who remained above it. These surrounded and supported the Shechinah of God from the beginning of the world until our Lord ascended unto heaven; and after the Ascension, behold, they surround and support the throne of the Christ God, who is over all, until the end of the world. The Expositor and his companions say: 'The tabernacle which Moses made is a type of [a. the whole world.]' The outer tabernacle is the likeness of this world, but the inner tabernacle is the similitude of the place that is above the firmament. And as the priests ministered in the outer tabernacle daily, while the high priest alone entered into the inner tabernacle once a year; so of all rational beings, angels and men, no one has entered (the place) above the firmament, save the High Priest of our confession, Jesus Christ. The fathers, when they have been deemed worthy at any time to see our Lord in a revelation, have seen Him in heaven, surrounded by the Cherubim and Seraphim. Hence some say that there are angels above the heavens. All these celestial hosts have revelations both of sight and of hearing; but the Cherubim have revelations by sight only, because there is no mediator between them and God. The angels have an intellect superior to that of the rest of rational beings; man has stronger desire, and the demons a greater degree of anger.

CHAPTER 6. OF DARKNESS

Darkness is a self-existent nature; and if it had not had a nature, it would not have been reckoned among the seven natures which were created in the beginning in silence. Others say that darkness is not a self-existent nature, but that it is the shadow of bodies.

CHAPTER 7. OF EFFUSED (CIRCUMAMBIENT) LIGHT

When the holy angels were created on the evening of the first day, without voice, they understood not their creation, but thought within themselves [J] that they were self-existent beings and not made. On the morning of the first day God said in an audible and commanding voice, 'Let there be light,' and immediately the effused light was created. When the angels saw the creation of light, they knew of a certainty that He who had made light had created them. And they shouted with a loud voice, and praised Him, and marvelled at His creation of light, as the blessed teacher saith, 'When the Creator made that light, the angels marvelled thereat,' etc.; and as it is said in Job, 'When I created the morning star, all my angels praised me.' Now by nature light has no warmth.

CHAPTER 8. OF THE FIRMAMENT

On the evening of the second day of the week, God willed to divide the heavens from the earth, that there might be luminaries and stars beneath the heavens to give light to this world, and that the heavens might be a dwelling-place for the righteous and the angels after the resurrection. God said, 'Let there be a firmament which shall divide the waters from the waters'; and straightway the waters were divided into three parts. One part remained upon the earth for the use of men, cattle, winged fowl—the rivers and the seas; of another part God made the firmament; and the third part He took up above the firmament. But on the day of resurrection the waters will return to their former nature.

CHAPTER 9. OF THE CREATION OF TREES AND PLANTS, AND THE
MAKING OF SEAS AND RIVERS

On the third day God commanded that the waters should be gathered together into the pits and depths of the earth, and that the dry land should appear. When the waters were gathered together into the depths of the earth, and the mountains and hills had appeared, God placed the sand as a limit for the waters of the seas, that they might not pass over and cover the earth. And God commanded the earth to put forth herbage and grass and every green thing; and the earth brought forth trees and herbs and plants of all kinds, complete and perfect in respect of flowers and fruit and seed, each according to its kind. Some say that before the transgression of the command, the earth brought forth neither thorns nor briars, and that even the rose had no

thorns as it has now; but that after the transgression of the command, the earth put forth thorns and briars by reason of the curse which it had received. The reason why God created the trees and plants before the creation of the luminaries was that the philosophers, who discourse on natural phenomena, might not imagine that the earth brought forth herbs and trees through the power of the heat of the sun. Concerning the making of Paradise, it is not mentioned in the Pentateuch on what day it was created; but according to the opinion of those who may be relied upon, it was made on the same day in which the trees were made: and if the Lord will, we will speak about it in its proper place.

CHAPTER 10. OF THE MAKING OF THE LUMINARIES

On the fourth day God made the luminaries—sun, moon, and stars—of three substances, air, light, and fire. He took aerial material and prepared vessels like lamps, and mixed fire with light, and filled them. And because in the nature of fire there was no light, nor heat in that of light, [b] the fire imparted heat to the light, and the light gave luminosity to the fire; and from these two were the luminaries—sun, moon, and stars—fabricated. Some say that the luminaries were made in the morning, that the sun was placed in the east, and the moon in the west; while others say that they were made in the evening, and that the sun was placed in the west, and the moon in the east; and therefore the Jews celebrate the fourteenth in the evening. Others say that all the luminaries when they were created were placed in the east; the sun completed his course by day, while the moon waited until eventide, and then began her course. The path of the luminaries is beneath the firmament, and they are not fixed as men have foolishly stated, but the angels guide them. Mâr Isaac says, 'The sun performs his course from the east to the west, and goes behind the lofty northern mountains the whole night until he rises in the east.' And the philosophers say that during the night the luminaries perform their course under the earth.

CHAPTER 11. OF THE CREATION OF SEA-MONSTERS, FISH, WINGED FOWL, AND THE REPTILES THAT ARE IN THE SEAS

On the fifth day of the week God made from the waters mighty sea-monsters, fish, winged fowl, swimming beasts, and the reptiles that are in the seas. He created the winged fowl that are in the waters from the waters; for, like fish, they lay eggs and swim. Now, fish swim [b] in the waters, and

winged fowl in the air; but some of the latter in the waters also. Although they say that swimming creatures were made from the waters, or that the other wild beasts and cattle were made from the earth; still they consist of parts of all the other elements. Those, however, that are of the waters, have the greater part of their composition made of water; while the greater part of those whose origin is earth, consists of earth: but none of them lack the four elements.

CHAPTER 12. OF THE CREATION OF BEASTS AND ANIMALS

On Friday eve God created them, and therefore animals can see at night as well as in the day time. Others say that they were all created in the morning, and that God created Adam after them on the sixth day, which is Friday.

CHAPTER 13. OF THE FORMATION OF ADAM

¹ On the Friday, after the making of all created things, God said, 'Come, let us make man in our image and in our likeness.' The Jews have interpreted the expression 'Come, let us make,' as referring to the angels; though God (adored be His glory!) needs not help from His creatures: but the expositors of the Church indicate the Persons of the adorable Trinity. Some say that when God said 'Come, let us make man in our image and in our likeness,' the angels by the eye of the Spirit saw the right hand (of God) spread out over the whole world, and there were in it parts of all the creatures both spiritual and corporeal. And God took from all these parts, and fashioned Adam with His holy hands, and breathed into him the breath of life, and man became a living soul. Others say that God took earth from the four quarters of the world, and formed Adam outside Paradise;

² while others say that God fashioned him in the middle of the earth, on the spot where our Lord was crucified, and that there also was ³ when silence reigned over all the ranks of the (heavenly) hosts, God said, "Come, let us make man in our image after our likeness"—hereby making known concerning the glorious Persons (of the Trinity). When the angels heard these words they were in fear and trembling, saying one to another, "We shall see a great miracle to-day, the likeness of God our Maker. And they saw the right hand of God stretched out and extended over the whole world; and all created things were collected in the palm of His right hand. And they saw that He took a grain of dust from all the earth, a drop of water from the whole nature of water, a breath of wind from all the atmosphere above, and a little

warmth from all the nature of fire. And the angels saw when these four feeble elements—that is, cold and heat and dryness and moisture—were laid in the palm of His right hand, and God formed Adam. For what reason did God make Adam out of these four elements, unless it were that through them everything in the world should be subject unto him? He took a grain of dust, that all natures which are of dust might be subject unto Adam; and a drop of water, that all those in the seas and rivers might be his; and a breath of air, that all kinds of birds of the air might be given unto him; and the heat of fire, that all the fiery beings and (heavenly) hosts might come to his aid.

4 And God formed man with His holy hands, in His image and likeness. When the angels saw his glorious appearance, they trembled at the beauty of his appearance; for they saw the form of his face blazing with glorious beauty like the sphere of the sun, and the light of his eyes was like the sun, and the form of his body like the light of crystal. And when he stretched himself, and stood in the centre of the earth, he set his two feet on the spot where the cross of our Redeemer was placed: for Adam was created in Jerusalem, and there it was that he put on royal apparel, and the crown of glory was set upon his head; and there was he made king and priest and prophet, there did God set him upon the throne of His glory, and there He made him master over all creatures. And all beasts and cattle and fowl were gathered together, and they passed before Adam and he gave them names; and they bowed their heads to him, and all natures did homage to him and were subject unto him. And the angels and (heavenly) hosts heard the voice of God saying to him, "Adam, behold I have made thee king and priest and prophet and lord and chief and governor of all things made and created; to thee shall they be subject, and thine shall they be: and I have given thee power over everything that I have created.

5 And when the angels heard these words, they all blessed and worshipped him.' 6 [II. 2.] d Adam's skull laid. After God had formed Adam outside Paradise, He brought him in as a king, and made him king over all the creatures, and commanded him to give a name to each of them. God did not gather together unto Adam all cattle, nor (all) that swim in the sea, nor (all) the birds of the air, that he might give them names; but he received dominion and power over them to make use of them as he pleased, and to give them names, as a master to his slaves. And when God had brought him into

Paradise, He commanded him to till it and to guard it. Why did God say 'to till it and to guard it'?—for Paradise needed no guarding, and was adorned with fruit of all kinds, and there was none to injure it—unless it were to exhort him to keep His commandments, and to till it that he might not become a lover of idleness. Because Adam had not seen his own formation, and was not acquainted with the power of his Maker, it was necessary that, when Eve was taken from him in his own likeness, he should perceive his Maker, and should acknowledge that He who made Eve also made him, and that they two were bound to be obedient to Him.

CHAPTER 14. OF THE MAKING OF EVE

God said, 'Let us make a helper for Adam.' And He threw upon Adam a sleep and stupor, and took one of his ribs from his left side, and put flesh in its place, and of it He formed Eve. He did not make her of earth, that she might not be considered something alien to him in nature; and He did not take her from Adam's fore-parts, that she might not uplift herself against him; nor from his hind-parts, that she might not be accounted despicable; nor from his right side, that she might not have pre-eminence over him; nor from his head, that she might not seek authority over him; nor from his feet, that she might not be trodden down and scorned in the eyes of her husband: but (He took her) from his left side, for the side is the place which unites and joins both front and back.—Concerning the sleep which God cast upon Adam, He made him to be half asleep and half awake, that he might not feel pain when the rib was taken from him, and look upon the woman as a hateful thing; and yet not without pain, that he might not think that she was not meet for him in matters of nature. When Adam came to himself, he prophesied and said, 'This is bone of my bones, and flesh of my flesh; this shall be called woman': and they were both clothed in light, and saw not each other's nakedness.

CHAPTER 15. OF PARADISE

1 In the eastern part of the earth, on the mountain of Eden, beyond the ocean, God planted Paradise, and adorned it with fruit-bearing trees of all kinds, that it might be a dwelling-place for Adam and his progeny, if they should keep His commandments. He made to spring forth from it a great river, which was parted into four heads, to water Paradise and the whole earth. The first river is Pishôn, which compasseth the land of Ḥavîlâ, where

there is gold and beryls and fair and precious stones. The second river is Gi-hôn, that is, the Nile of Egypt. The third river is Deklath (the Tigris), which travels through the land of Assyria and Bêth-Zabdai. The fourth river is Pêrath (the Euphrates), which flows through the middle of the earth. Some teachers say that Paradise surrounds the whole earth like a wall and a hedge beyond the ocean. Others say that it was placed upon the mount of Eden, higher than every other mountain in the world by fifteen cubits. Others say that it was placed between heaven and earth, below the firmament and above this earth, and that God placed it there as a boundary for Adam between heaven and earth, so that, if he kept His commands, He might lift him up to heaven, but if he transgressed them, He might cast him down to this earth.

2 And as the land of heaven is better and more excellent than the land of Paradise, so was the land of Paradise better and more glorious and more excellent (than our earth); its trees were more beautiful, its flowers more odoriferous, and its atmosphere more pure than ours, through superiority of species and not by nature. God made Paradise large enough to be the dwelling-place of Adam and of his posterity, provided that they kept the divine commandments. Now it is the dwelling-place of the souls of the righteous, and its keepers are Enoch and Elijah; Elijah the unwedded, and Enoch the married man: that the unwedded may not exalt themselves above the married, as if, forsooth, Paradise were suitable for the unwedded only. The souls of sinners are without Paradise, in a deep place called Eden. After the resurrection, the souls of the righteous and the sinners will put on their bodies. The righteous will enter into heaven, which will become the land of the righteous; while the sinners will remain upon earth. The tree of good and evil that was in Paradise did not by nature possess these properties of good and evil like rational beings, but only through the deed which was wrought by its means; like the 'well of contention,' and the 'heap of witness,' which did not possess these properties naturally, but only through the deeds which were wrought by their means.

3 Adam and Eve were not stripped of the glory with which they were clothed, nor did they die the death of sin, because they desired and ate of the fruit of the fig-tree—for the fruit of the fig-tree was not better than the fruit of any other tree—but because of the transgression of the law, in that they were presumptuous and wished to become gods. On account of this foolish and wicked and blasphemous intention, chastisement and penalty overtook

them.—Concerning the tree of life which was planted in the middle of Paradise, some have said that Paradise is the mind, that the tree of good and evil is the knowledge of material things, and that the tree of life is the knowledge of divine things, which were not profitable to the simple understanding of Adam. Others have said that the tree of life is the kingdom of heaven and the joy of the world to come; and others that the tree of life was a tree in very truth, which was set in the middle of Paradise, but no man has ever found out what its fruit or its flowers or its nature was like.

CHAPTER 16. OF THE SIN OF ADAM

¹ When God in His goodness had made Adam, He laid down a law for him, and commanded him not to eat of the tree of good and evil, which is the fig-tree. After Eve was created, Adam told her the story of the tree; and Satan heard it, and by his envy it became the occasion and cause of their being made to sin, and being expelled from Paradise, for it was by reason of him that Adam fell from the height of his glory. Some say that Satan heard when God commanded Adam not to eat of that tree. Others say that God commanded Adam in his mind, mentally (and not by sense); others again say, by sense and openly. And Satan saw that the serpent was more subtle than all four-footed beasts; and he played in him, as it were with pipes, in the hearing of Eve, like an instrument, and said to her, 'Ye shall not die, as God hath said to you, but ye shall be gods like God, knowers of good and evil.' Then Eve saw that the appearance of the fig-tree was beautiful, and that its smell was delightful; and she desired to eat of it and to become a goddess. So she stretched out her hand, and plucked, and ate, and gave also to her husband, and he likewise did eat. And they were stripped of the fair glory and glorious light of purity wherewith they were clothed, when they saw not each other's nakedness.

² And their eyes were opened, and they saw their nakedness; and they took leaves of the fig-tree, and covered their nakedness for shame, and hid themselves beneath thick trees. Then God called Adam and said to him, 'Where art thou, Adam?'—not that He did not know where he was, but [He asked] in a chiding manner—and Adam said, 'Lord, I heard Thy voice, and I hid myself because I am naked.' God said, 'Whence knowest thou that thou art naked? peradventure hast thou transgressed the law and command which I laid down for thee, and hast eaten of the tree of which I commanded thee not to eat?' Adam said, 'The woman whom thou gavest to be with me, she

gave to me, and I did eat.' And God questioned Eve [as] in like manner; and Eve said, 'The serpent beguiled me, and I did eat.' And God cursed the serpent, saying, 'Cursed art thou above all beasts upon the earth.' With the cursing of the serpent, who was the tool of Satan, Satan, who had instigated the serpent, was himself cursed; and immediately his legs were destroyed, and he crawled upon his belly, and instead of being an animal became a hissing reptile.

³ And God set enmity between the serpent and man, saying, 'He shall smite the heel of man, but man shall crush his head, and the food of the serpent shall be dust.' God said to Eve, 'In pain shalt thou bring forth children;' and to Adam He said, 'Cursed is the ground for thy sake, and in toil and the sweat of thy face shalt thou eat thy bread; for dust thou art, and unto dust shalt thou return.' And the earth, by reason of the curse which it had received, straightway brought forth thorns and thistles. And God drove them out from Paradise at the ninth hour of the same day in which they were created.

CHAPTER 17. OF THE EXPULSION OF ADAM AND EVE FROM PARADISE

¹ After God had expelled them from Paradise, like wicked servants driven forth from the inheritance of their master, and had cast them into exile, over the gate at the eastern side of Paradise He set a cherub with a sword and spear to frighten Adam from approaching Paradise. Some say that the cherub was one of the heavenly hosts, of the class of the Cherubim; and others say that he did not belong to the spiritual powers, but was a terrible form endowed with a body. So also the spear point and the sword were made of fire extended [like a sharp sword, which went and came round about Paradise to terrify Adam and his wife. And God made for them garments of skin to cover their shame. Some say that they clothed themselves with the skins of animals, which they stripped off; but this is not credible, for all the beasts were created in couples, and Adam and Eve had as yet no knives to kill and flay them; hence it is clear that he means the bark of trees. Only the blessed Moses called the bark of trees 'skins,' because it fills the place of skins to trees. In the land of India there are trees whose bark is used for the clothing of kings and nobles and the wealthy, on account of its beauty. After God had expelled Adam and his wife from Paradise, He withheld from them the fruits of trees, and the use of bread and flesh and wine, and the anointing with oil;

²but they cooked grain and vegetables and the herbs of the earth, and did eat sparingly. Moreover, the four-footed beasts and fowl and reptiles rebelled against them, and some of them became enemies and adversaries unto them. They remained thus until Noah went forth from the ark, and then God allowed them to eat bread and to drink wine and to eat flesh, after they had slain the animal and poured out its blood. They say that when Adam and Eve were driven out of Paradise, Adam cut off a branch for a staff from the tree of good and evil; and it remained with him, and was handed down from generation to generation unto Moses and even to the Crucifixion of our Lord; and if the Lord will, we will relate its history in its proper place. [

CHAPTER 18. OF ADAM'S KNOWING EVE

¹When Adam and Eve went forth from Paradise, they were both virgins. After thirty years Adam knew Eve his wife, and she conceived and brought forth Cain together with his sister Kēlēmath at one birth. And after thirty years Eve conceived and brought forth Abel and Lēbōdā his sister at one birth. And when they arrived at the age for marriage, Adam wished and intended to give Abel's sister to Cain and Cain's sister to Abel; but Cain desired his own sister more than Abel's. Both (i. e. Kēlēmath and Lēbōdā) were his sisters, but because of their birth at one time I have called them thus. Now Cain's sister was exceedingly beautiful. The two brothers made an offering to God because of this matter. Abel, because he was a shepherd, offered up of the fat firstlings of his flock in great love, with a pure heart and a sincere mind. Cain, because he was a husbandman, made an offering of some of the refuse of the fruits of his husbandry with reluctance. He made an offering of ears of wheat that were smitten by blight; but some say of straw only. And the divine fire came down from heaven and consumed the offering of Abel, and it was accepted; while the offering of Cain was rejected. And Cain was angry with God, and envied his brother; and he persuaded his brother to come out into the plain, and slew him. Some say that he smashed his head with stones, and killed him;

²and others say that Satan appeared to him in the form of wild beasts that fight with one another and slay each other. At any rate, he killed him, whether this way or that way. Then God said to Cain, 'Where is Abel thy brother?' Cain said, 'Am I forsooth my brother's keeper?' God said, 'Behold, the sound of the cry of thy brother Abel's blood has come unto me;' and God cursed Cain, and made him a wanderer and a fugitive all the days of his life.

From the day in which the blood of Abel was shed upon the ground, it did not ³law that thou shouldst take to wife thy sister who was born with thee. But take ye of the fruit of the trees and the young of the flocks, and go ye up to the top of this holy mountain, and enter into the Cave of Treasures, and offer up your offerings there, and pray before God, and then be united unto your wives." And it came to pass that when Adam the first priest, and Cain and Abel his sons, were going up to the top of the mountain, Satan suggested to Cain to slay Abel his brother for the sake of Lēbōdā, and because his offering was rejected and not accepted before God, while that of Abel was accepted. And Cain increased his envy against Abel his brother; and when they came down to the plain, Cain stood up against Abel his brother and slew him by a wound from a flint stone.' See Bezold, *Die Schatzhöhle*, p. 8; Brit. Mus. Add. 25,875, fol. 7b, col. 2 to fol. 8a, col. 2.

⁴again receive the blood of any animal until Noah came forth from the ark. Adam and Eve mourned for Abel one hundred years. In the two hundred and thirtieth year, Seth, the beautiful, was born in the likeness of Adam; and Adam and Eve were consoled by him. Cain and his descendants went down and dwelt in the plain, while Adam and his children, that is the sons of Seth, dwelt upon the top of the Mount of Eden. And the sons of Seth went down and saw the beauty of the daughters of Cain, and lay with them; and the earth was corrupted and polluted with lasciviousness; and Adam and Eve heard of it and mourned. Now Adam lived nine hundred and thirty years. Some say that in the days of Seth the knowledge of books went forth in the earth; but the Church does not accept this. When Seth was two hundred and fifty years old, he begat Enos; and Seth lived nine hundred and thirteen years, and he died. Enos was two hundred and ninety years old when he begat Cainan; and Enos first called upon the name of the Lord. Some say that he first composed books upon the course of the stars and the signs of the Zodiac. Enos lived nine hundred and five years. Cainan was a hundred and forty years old when he begat Mahalaleel; and he lived nine hundred and ten years. Mahalaleel was one hundred and sixty-five years old when he begat Jared; and he lived eight hundred and ninety-five years. Jared was one hundred and sixty-two years old when he begat Enoch; and he lived nine hundred and sixty-two years. Enoch was one hundred and sixty-five years old when he begat Methuselah; and when he was three hundred and sixty-five

years old, God removed him to the generation of life, that is to Paradise. Methuselah was one hundred

5. 'Seth became a leader to the children of his people, and he ruled them in purity and holiness. And because of their purity they received this name, which is better than all names, that they should be called the children of God... and they went up in place of that band of demons which fell from heaven, to praise and glorify on the skirts of Paradise.' See Bezold, *Die Schatzhöhle*, p. 10; and Brit. Mus. Add. 25,875, fol. 9 a, col. 2. and eighty-seven years old when he begat Lamech; and he lived nine hundred and sixty-nine years. Lamech was a hundred and eighty-two years old when he begat Noah; and he lived seven hundred and seventy-seven years.

CHAPTER 19. OF THE INVENTION OF THE INSTRUMENTS FOR WORKING
IN IRON

Some say that Cainan and Tubal-cain, who were of the family of Cain, were the first who invented the three tools of the art of working in iron, the anvil, hammer and tongs. The art of working in iron is the mother and begetter of all arts; as the head is to the body, so is it to all other crafts. And as all the limbs of the body cease to perform their functions if the head is taken away from it, so also all other arts would cease if the art of working in iron were to come to an end. In the days of Jubal and Tubal-cain, the sons of Lamech the blind, Satan entered and dwelt in them, and they constructed all kinds of musical instruments, harps and pipes. Some say that spirits used to go into the reeds and disturb them, and that the sound from them was like the sound of singing and pipes; and men constructed all kinds of musical instruments. Now this blind Lamech was a hunter, and could shoot straight with a bow; his son used to take him by the hand, and guide him to places where there was game, and when he heard the movement of an animal, he shot an arrow at it, and brought it down. One day, when shooting an arrow at an animal, he smote Cain the murderer, the son of Adam, and slew him.

CHAPTER 20. OF NOAH AND THE FLOOD

1 When Noah was five hundred years old, he took a wife from the daughters of Seth; and there were born to him three sons, Shem, Ham and Japhet. And God saw Noah's uprightness and integrity, while all men were corrupted and polluted by lasciviousness; and He determined to remove the human race from this broad earth, and made this known to the blessed Noah, and commanded him to make an ark for the saving of himself, his sons, and the rest

of the animals. Noah constructed this ark during the space of one hundred years, and he made it in three stories, all with boards and projecting ledges. Each board was a cubit long and a span broad. The length of the ark was three hundred cubits, its width fifty cubits, and its height thirty cubits. Noah made it of box wood, though some say of teak wood; and he pitched it within and without. At the end of the six hundredth year, God commanded Noah, with his wife, his sons and his daughters-in-law—eight souls—to go into the ark, and to take in with him seven couples of every clean animal and fowl, and one couple of every unclean animal, a male and a female. And he took bread and water in with him according to his need: not an abundant supply, lest they might be annoyed by the smell of the faeces, but they got food just sufficient to preserve their lives.

² God forewarned the blessed Noah of what he was about to do seven days beforehand, in case the people might remember their sins and offer the sacrifice of repentance. But those rebels mocked at him scoffingly, and thrust out their unclean lips at the sound of the saw and the adze. After seven days God commanded Noah to shut the door of the ark, and to plaster it over with bitumen. And the fountains of the deeps were broken up from beneath, and a torrent of rain (fell) from above, for forty days and forty nights, without cessation, until the waters rose fifteen cubits above the highest mountains in the world. And the waters bore up the ark, which travelled over them from east to west and from north to south, and so inscribed the figure of the cross upon the world; and it passed over the ocean, and came to this broad earth. So the rain was stayed, and the winds blew, and the waters remained upon the earth without diminishing one hundred and fifty days, besides those forty days; which, from the time that Noah entered the ark and the flood began until the waters began to diminish, make in all one hundred and ninety days, which are six months and ten days—even until the twentieth day of the latter Teshrî.

³ The waters began to diminish from the latter Teshrî to the tenth month, on the first day of which the tops of the mountains appeared, but until the time when the earth was dry, and the dove found rest for the sole of her foot, was one hundred days. The ark rested upon the top of mount *Ḳardô*. In the tenth month, which is *Shêbât*, Noah opened the door of the ark, and sent a raven to bring him news of the earth. And it went and found dead bodies, and it alighted upon them and returned not. For this reason

people have made a proverb about Noah's raven. Again he sent forth a dove, but it found not a place whereon to alight, and returned to the ark. After seven days he sent forth another dove, and it returned to him in the evening carrying an olive leaf in its bill; and Noah knew that the waters had subsided. Noah remained in the ark a full year, and he came forth from it and offered up an offering of clean animals; and God accepted his offering and promised him that He would never again bring a flood upon the face of the earth, nor again destroy beasts and men by a flood; and He gave him (as) a token the bow in the clouds, and from that day the bow has appeared in the clouds; and He commanded him to slay and eat the flesh of beasts and birds after he had poured out their blood.

4 The number of people who came forth from the ark was eight souls, and they built the town of Thēmanôn after the name of the eight souls, and it is to-day the seat of a bishopric in the province of Şûbâ. Noah planted a vineyard, and drank of its wine; and one day when he slumbered, and was sunk in the deep sleep of drunkenness, his nakedness was uncovered within his tent. When Ham his son saw him, he laughed at him and despised him, and told his brethren Shem and Japhet. But Shem and Japhet took a cloak upon their shoulders, and walked backwards with their faces turned away, and threw the cloak over their father and covered him, and then they looked upon him. When Noah awoke and knew what had been done to him by the two sets of his sons, he cursed Canaan the son of Ham and said, 'Thou shalt be a servant to thy brethren;' but he blessed Shem and Japhet. The reason why he cursed Canaan, who was not as yet born nor had sinned, was because Ham had been saved with him in the ark from the waters of the flood, and had with his father received the divine blessing; and also because the arts of sin—I mean music and dancing and all other hateful things—were about to be revived by his posterity, for the art of music proceeded from the seed of Canaan. After the flood a son was born to Noah, and he called his name Jōn-
aṭōn;

5 and he provided him with gifts and sent him to the fire of the sun, to the east. Noah lived after the flood three hundred and fifty years; the sum of his years was nine hundred and fifty years; and he saw eighteen generations and families before and after it. He died on the fourth day of the week, on the second of Nīsān, at the second hour of the day; his son Shem embalmed him, and his sons buried him, and mourned over him forty days.

CHAPTER 21. OF MELCHIZEDEK

¹Neither the father nor mother of this Melchizedek were written down in the genealogies; not that he had no natural parents, but that they were not written down. The greater number of the doctors say that he was of the seed of Canaan, whom Noah cursed. In the book of Chronography, however, (the author) affirms and says that he was of the seed of Shem the son of Noah. Shem begat Arphaxar, Arphaxar begat Cainan, and Cainan begat Shâlâh and Mâlâh. Shâlâh was written down in the genealogies; but Mâlâh was not, because his affairs were not sufficiently important to be written down in the genealogies. When Noah died, he commanded Shem concerning the bones of Adam, for they were with them in the ark, and were removed from [al] the land of Eden to this earth. Then Shem entered the ark, and sealed it with his father's seal, and said to his brethren, 'My father commanded me to go and see the sources of the rivers and the seas and the structure of the earth, and to return.' And he said to Mâlâh the father of Melchizedek, and to Yôzâdâk his mother, 'Give me your son that he may be with me, and behold, my wife and my children are with you.' Melchizedek's parents said to him, 'My lord, take thy servant; and may the angel of peace be with thee, and protect thee from wild beasts and desolation of the earth.' Shem went by night into the ark, and took Adam's coffin;

²and he sealed up the ark, saying to his brethren, 'My father commanded me that no one should go into it.' And he journeyed by night with the angel before him, and Melchizedek with him, until they came and stood upon the spot where our Lord was crucified. When they had laid the coffin down there, the earth was rent in the form of a cross, and swallowed up the coffin, and was again sealed up and returned to its former condition. Shem laid his hand upon Melchizedek's head, and blessed him and delivered to him the priesthood, and commanded him to dwell there until the end of his life. And he said to him, 'Thou shalt not drink wine nor any intoxicating liquor, neither shall a razor pass over thy head; thou shalt not offer up to God an offering of beasts, but only fine flour and olive oil and wine; thou shalt not build a house for thyself; and may the God of thy fathers be with thee.' And Shem returned to his brethren, and Melchizedek's parents said to him, 'Where is our son?' Shem said, 'He died while he was with me on the way, and I buried him;' and they mourned for him a month of days; but Melchizedek dwelt in that place until he died. When he was old, the kings of the earth

heard his fame, and eleven of them gathered together and came to see him; and they entreated him to go with them, [al] but he would not be persuaded.

³ And when he did not conform to their wishes, they built a city for him there, and he called it Jerusalem; and the kings said to one another, 'This is the king of all the earth, and the father of nations.' When Abraham came back from the battle of the kings and the nations, he passed by the mount of Jerusalem; and Melchizedek came forth to meet him, and Abraham made obeisance to Melchizedek, and gave him tithes of all that he had with him. And Melchizedek embraced him and blessed him, and gave him bread and wine from that which he was wont to offer up as an offering.

CHAPTER 22. OF THE GENERATIONS OF NOAH

¹ The children of Shem. The people of Shem are twenty and seven families. Elam, from whom sprang the Elamites; Asshur, from whom sprang the Assyrians (Âthôrâyê); Arphaxar, from whom sprang the Persians; and Lud (Lôd) and Aram, from whom sprang the Arameans, the Damascenes, and the Harranites. Now the father of all the children of Eber was Arphaxar. Shâlâh begat Eber (Âbâr), and to Eber were born two sons; the name of the one of whom was Peleg (Pâlâg), because in his days the earth was divided. From this it is known that the Syriac language remained with Eber, because, when the languages were confounded and the earth was divided, he was born, and was called Peleg by the Syriac word which existed in his time. After Peleg, Joktân (Yaqtân) was born, from whom sprang the thirteen nations who dwelt beside one another and kept the Syriac language. And their dwelling was from Mênashshê (or Manshâ) of mount Sepharvaim, by the side of the land of Canaan, and towards the east, beginning at Aram and Damascus, and coming to Baishân [Maishân? and Elam, and their border (was) Assyria, and the east, and Persia to the south, and the Great Sea. Now the Hebrew has Maishân instead of Mênashshê (or Manshâ), in the verse, 'The children of Joktân dwelt from Maishân to Sepharvaim.' The children of Ham. The people of Ham are thirty and six families, besides the Philistines and Cappadocians. Cush, from whom sprang the Cushites; Miṣraim, from whom sprang the Miṣrâyē (or Egyptians);

² Phut (or Pōt), from whom sprang the Pōṭâyē; Canaan, from whom sprang the Canaanites; the seven kings whom Joshua the son of Nun destroyed; the children of 'Ōbār, Shebā and Ḥavilā, from whom sprang the Indians, the Amorites, the Samrâyē, the Meṭrâyē, and all the dwellers of the

south. And of Cush was born Nimrod, who was the first king after the flood. The beginning of his kingdom was Babel (Babylon), which he built, and in which he reigned; and then, after the division of tongues, he built the following cities: Ārāch (Erech), which is Orhāi (Edessa), Āchār (Accad), which is Nišibis, and Calyā (Calneh), which is Ctesiphon. The land of Babel he called the land of Shinar, because in it were the languages confounded, for Shinar' in the Hebrew language is interpreted 'division.' From that land the Assyrian went forth and built Nineveh and the town of Rehōbōth, which is the town of Arbēl (Irbil). It is said that Belus, the son of Nimrod, was the first to depart from Babel and to come to Assyria; and after Belus, his son Ninus built Nineveh, and called it after his name, and Arbēl and Cālāh, which is Hētrē (Ḥaṭrā), and Resen, which is Rēsh-'ainā (Rās'ain). Mišraim begat Ludim, from whom sprang the Lōdâyê; La'bîm, from whom sprang the Lûbâyê; Lahbîm, from whom sprang the Tebtâyê; Yaphtu'hîm, Pathrusîm, and Caslu'hîm, from whom went forth the Philistines, the Gedrâyê (Gadarenes), and the people of Sodom.

3 Canaan begat Sidon his firstborn, from whom sprang the Şôrâyê (Tyrians) and Sidonians, ten nations who dwelt by the side of Israel, from the sea (i. e. the Mediterranean) to the Euphrates; the Kîshâyê, the Kenrâyê (or Kîrâyê), and the Akdêmônâyê (or Kadmônâyê), who were between the children of Esau and Amnâ of Ireth. The children of Lot are children of Ham.

4 The children of Japhet. The people of Japhet are fifteen families. Gomer, from whom sprang the Gêôthâyê (Gôthâyê, Goths?); Magog, from whom sprang the Galatians; Mâdâi, from whom sprang the Medes; Javan, from whom sprang the Yaunâyê (Greeks); Tûbil (Tubal), from whom sprang the Baithônâyê (Bithynians); Meshech, from whom sprang the Mûsâyê (Mysians); Tîras, from whom sprang the Tharnêkâyê (or Thrêkâyê, Thracians), the Anshklâyê (or Asklâyê), and the Achshklâyê. The children of Gomer: Ashkênaz, from whom sprang the Armenians; Danphar, from whom sprang the Cappadocians; Togarmah, from whom sprang the Asâyê (Asians) and the Îsaurâyê (Isaurians). The sons of Javan: Elisha, that is Halles (Hellas); Tarshish, Cilicia, Cyprus, Kâthîm (Kittîm), Doranim, and the Macedonians; and from these they were divided among the islands of the nations. These are the families of the children of Noah, and from them were the nations divided on the earth after the flood; they are seventy and two families, and according to the families, so are the languages.

CHAPTER 23. OF THE SUCCESSION OF GENERATIONS FROM THE FLOOD
UNTIL NOW

¹Shem was a hundred years old, and begat Arphaxar two years after the flood; the sum of his years was six hundred. Arphaxar was a hundred and thirty-five years old, and begat Kainan. Kainan was a hundred and thirty-nine years old, and begat Shâlâh: the sum of his years was four hundred and thirty-eight. Shâlâh was a hundred and thirty years old, and begat Eber; the sum of his years was four hundred and thirty-three. Eber was a hundred and thirty-four years old, and begat Peleg; the sum of his years was four hundred and sixty-four. Peleg was a hundred and thirty years old, and begat Reu; the sum of his years was a hundred and thirty-nine. In the days of Reu the languages were divided into seventy and two; up to this time there was only one language, which was the parent of them all, namely, Aramean, that is Syriac. Reu was a hundred and thirty-two years old, and begat Serug; the sum of his years was a hundred and thirty-nine. Serug was a hundred and thirty years old, and begat Nahor; the sum of his years was a hundred and thirty years. In the days of Serug men worshipped idols and graven images. Nahor was seventy and nine years old, and begat Terah; the sum of his years was one hundred and forty-eight. In the days of Nahor magic began in the world.

²And God opened the storehouse of the winds and whirlwinds, and they uprooted the idols and graven images, and they collected them together and buried them under the earth, and they reared over them these mounds that are in the world. This was called 'the Wind Flood.' Ur, which Horon the son of Eber had built. Now there was in it a certain man who was very rich, and he died about that time. His son made for him an image of gold, and set it up on his grave; and he put a youth to watch it. Then Satan went and dwelt in that image, and he used to speak to the young man in the form of his father. But thieves went in and stole everything which the young man possessed; and he went to his father's grave weeping. And Satan spake with him, saying, "Weep not before me, but go, bring thy little son, and sacrifice him to me as a sacrifice; and everything which thou hast lost shall be restored to thee immediately." So he straightway did as Satan commanded him; and he slew his son, and bathed in his blood. Then Satan went forth from the image immediately, and entered into the young man, and taught him magic, incantation, divinations, chaldeism, destinies, haps, and fates. And behold, from that time men began to sacrifice their children to demons and to wor-

ship idols, for the demons went in and dwelt in all the images. In the one hundredth year of Nahor, when God saw that men sacrificed their children to devils, and bowed down to idols, He opened the storehouses of the wind.'

³ Bezold, *Die Schatzhöhle*, p. 32; Brit. Mus. Add. 25,875, fol. 23 b, col. 1, line 19 to fol. 24 a, col. 1, line 2. Terah was seventy years old, and begat Abraham; the sum of his years was one hundred and five years. So it is two thousand two hundred and forty-two years from Adam to the flood; and one thousand and eighty-one years from the flood to the birth of Abraham; and from Adam to Abraham it is three thousand three hundred and thirteen years. And know, my brother readers, that there is a great difference between the computation of Ptolemy and that of the Hebrews and the Samaritans; for the Jews take away one hundred years from the beginning of the years of each (patriarch), and they add them to the end of the years of each of them, that they may disturb the reckoning and lead men astray and falsify the coming of Christ, and may say, 'The Messiah is to come at the end of the world, and in the last times;' and behold, according to their account, He came in the fourth millenium, for so it comes out by their reckoning.

CHAPTER 24. OF THE BUILDING OF THE TOWER AND THE DIVISION OF
TONGUES

¹ When Reu was born in the days of Peleg, the sons of Noah, Shem, Ham, and Japhet, together with Arphaxar and their children, were gathered together in Shinar. And they took counsel together, saying, 'Come, let us build for ourselves a high tower, the top of which shall be in the heavens, lest a flood come again upon us, and destroy us from off the face of the earth.' And they began to make bricks and to build, until (the tower) was reared a great height from the ground. Then they determined to build seventy-two other towers around it, and to set up a chief over each tower to govern those who were under his authority. God saw the weariness of their oppression and the hardness of their toil, and in His mercy had compassion upon them; for the higher they went, the more severe became their labour, and their pain went on increasing, by reason of the violence of the winds and storms and the heat of the luminaries and the necessity of carrying up everything they needed. And God said, 'Come, let us go down and divide the tongues there.' The expression 'Come, let us,' resembles 'Come, let us make man in our image and in our likeness,' and refers to the persons of the adorable Trinity.

² While they were tormenting themselves with that vain labour, their language was suddenly confounded so as to become seventy-two languages, and they understood not each other's speech, and were scattered throughout the whole world, and built cities, every man with his fellow who spoke the same language. From Adam to the building of the tower, there was only one language, and that was Syriac. Some have said that it was Hebrew; but the Hebrews were not called by this name until after Abraham had crossed the river Euphrates and dwelt in Ḥarrān; and from his crossing they were called Hebrews. It was grievous to Peleg that the tongues were confounded (or, that God had confounded the tongues of mankind) in his days, and he died; and his sons Serug and Nahor buried him in the town of Pālgīn, which he built after his name.

CHAPTER 25. OF ABRAHAM

¹ Terah the father of Abraham took two wives; the one called Yônâ, by whom he begat Abraham; the other called Shelmath, by whom he begat Sarah. Mâr Theodore says that Sarah was the daughter of Abraham's uncle, and puts the uncle in the place of the father. When Abraham was seventy-five years old, God commanded him to cross the river Euphrates and to dwell in Ḥarrān. And he took Sarah his wife and Lot his nephew, and crossed the river Euphrates and dwelt in Ḥarrān. In his eighty-sixth year his son Ishmael was born to him of Hagar the Egyptian woman, the handmaid of Sarah, whom Pharaoh the king gave to her when he restored her to Abraham; and God was revealed to him under the oak of Mamre. Abraham was a hundred years old when Isaac, the son of promise, was born to him; and on the eighth day he circumcised himself, his son, and every one born in his house. When God commanded Abraham to offer up Isaac upon the altar, He sent him for sacrifice to the special place where, according to the tradition of those worthy of belief, our Lord was crucified. After the death of Sarah, Abraham took to wife Kentôrâh (Keturah), the daughter of Yaktân, the king of the Turks. When Isaac was forty years old, Eliezer the Damascene, the servant of Abraham, went down to the town of Ârâch (Erech), and betrothed Raphkâ (Rebecca), the daughter of Bethuel the Aramean, to Isaac his lord's son.

² And Abraham died at the age of one hundred and seventy-five years, and was laid by the side of Sarah his wife in the 'double cave,' which he bought from Ephron the Hittite. When Isaac was sixty years old, there were born unto him twin sons, Jacob and Esau. At that time Arbêl was built; some

say that the king who built it was called Arbôl. In Isaac's sixty-sixth year Jericho was built. Esau begat Reuel; Reuel begat Zerah; Zerah begat Jobab, that is Job.

CHAPTER 26. OF THE TEMPTATION OF JOB

¹ There was a man in the land of Uz whose name was Job. And he was a perfect, righteous and God-fearing man; and there were born unto him seven sons and three daughters. The number of his possessions was seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she-asses, and a very large train of servants. This man was the greatest of all the children of the east. His children used to go and make a feast; and the day came that his sons and his daughters were eating and drinking in the house of their eldest brother. There came a messenger to Job and said to him, 'The oxen were drawing the ploughs, and the she-asses were feeding by their side, when robbers fell upon them and carried them off, and the young men were slain by the sword; and I alone have escaped to tell thee.' While he was yet speaking, there came another and said to him, 'The fire of God fell from heaven and consumed the sheep and the shepherds, and burnt them up; and I alone have escaped to tell thee.' While he was yet speaking, there came another and said to him, 'The Chaldeans divided themselves into three bands and fell upon the camels and carried them off, and slew the young men;

² and I alone have escaped to tell thee.' While he was yet speaking, there came another and said to him, 'Thy sons and thy daughters were eating and drinking in the house of their eldest brother, when there came a mighty wind and beat upon the corners of the house, and it fell upon the young people and they are dead; and I alone have escaped to tell thee.' Then Job stood up and rent his garment, and shaved his head; and he fell upon the ground and prostrated himself, saying, 'Naked came I out of my mother's womb, and naked shall I return: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' In all this did Job sin not, neither did he blaspheme God. And Satan smote Job with a grievous sore from the sole of his foot to his head (lit. brain); and Job took a potsherd to scrape himself with, and sat upon ashes. His wife says to him, 'Dost thou still hold fast by thy integrity? curse God and die.' Job says to her, 'Thou speakest as one of the foolish women speaketh: we have received the good things of God; shall we not receive His evil things?' In all this did Job sin not, neither did he blaspheme God with his lips. Job's three friends heard of this evil which had

come upon him, and they came to him, every man from his own land, to comfort him; and their names were these:

³ Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. When they were come, they lifted up their eyes from afar off, and they did not know him. And they lifted up their voice and wept, and each man rent his garment, and they strewed dust upon their heads towards heaven; and they sat with him upon the ground seven days and seven nights, and none spake a word, for they saw that his blow was very sore. And when he held fast by his God, He blessed him, and gave him seven sons and three daughters; and there were not found in the whole land women more beautiful than Job's daughters, and their names were Jemima, Keren-happuch, and Kezia. And God gave him fourteen thousand sheep, six thousand camels and a thousand yoke of oxen; and Job lived one hundred and forty years after his temptation, and died in peace.

CHAPTER 27. OF THE BLESSINGS OF ISAAC

¹ Jacob was seventy-seven years old when his father Isaac blessed him; and he stole the blessings and birthright from his brother Esau, and fled from before his brother to Harrân. On the first night Jacob saw a ladder reaching from earth to heaven, with angels ascending and descending, and the Power of God upon the top thereof. And he woke and said, [~~on~~] 'This is the house of the Lord.' He took the stone that was under his head, and set it up for an altar; and he vowed a vow to God. Now the ladder was a type of Christ's crucifixion; the angels that were ascending and descending were a type of the angels who announced the glad tidings to the shepherds on the day of our Saviour's birth. The Power of God which was upon the top of the ladder was (a type of) the manifestation of God the Word in pure flesh of the formation of Adam. The place in which the vision appeared was a type of the church; the stone under his head, which he set up for an altar, was a type of the altar; and the oil which he poured out upon it was like the holy oil wherewith they anoint the altar.

² And Jacob went to Laban the Aramean, his mother's brother, and served before him as a shepherd for fourteen years. And he took his two daughters to wife; Leah with her handmaid Zilpah, and Rachel with her handmaid Bilhah. Now he loved Rachel more than Leah, because she was the younger and was fair in aspect, while Leah had watery eyes. There were born to Jacob by Leah six sons: Rúbil (Reuben), which is interpreted 'Great is

God' (now Jacob was eighty-four years old at that time); Simeon, which is interpreted 'the Obedient;' Levi, that is 'the Perfect;' Judah, that is 'Praise;' Issachar, that is 'Hope is near;' and Zebulun, that is 'Gift' or 'Dwelling-place.' Two sons were born to him by Rachel: Joseph, that is 'Addition;' and Benjamin, that is 'Consolation.' By Zilpah two sons were born to him: Gad, that is 'Luck;' and Asher, that is 'Praise.' By Bilhah two sons were born to him: Dan, that is 'Judgment;' and Naphtali, that is 'Heartener;' and one daughter, whose name was Dinah. After twenty years Jacob returned to Isaac; and Isaac lived one hundred and eighty [ap] years. Twenty-three years after Jacob went up to his father, Joseph was sold by his brethren to the Midianites for twenty dinârs. When Isaac died, Jacob was one hundred and twenty years old.

CHAPTER 28. OF JOSEPH

¹ After Jacob's sons had been born to him by Leah, then Joseph and Benjamin were born to him (by Rachel); and he loved Joseph more than all his children, because he was the child of (his) old age, and because of his beauty and purity, and his being left motherless. He made him a garment with long sleeves, and his brethren envied him. And he dreamed dreams twice, and their hatred increased, and they kept anger in their hearts against him. They sold him to the Midianites, who carried him to Egypt, and sold him to Potiphar, the chief of the guards; and Potiphar delivered his house and servants into his hands; but because of the wantonness of Potiphar's wife, he was bound and kept in prison for two years. When the chief cup-bearer and the chief baker dreamed dreams in one night, and Joseph interpreted them, his words actually came to pass. After Joseph had remained in bondage two years, Pharaoh the king of Egypt saw two dreams in one night; and he was troubled and disturbed, and the sorcerers and enchanters and wise men were unable to interpret his dreams. Then one of those who had been imprisoned with Joseph remembered (him), and they told Pharaoh;

² and Joseph interpreted his dreams, and Pharaoh made him king over Egypt. And Joseph gathered together and collected the corn of the seven prosperous years, and saved it for the seven years of famine. When the household of Jacob lacked bread, Jacob sent his sons to Egypt to buy corn, [and they met Joseph, and he recognised them, but they did not know him. After he had tortured them twice by his harsh words, he at last revealed himself to them, and shewed himself to his brethren. And he sent and brought his father Jacob and all his family—seventy-five souls in number, and they came

down and dwelt in the land of Egypt two hundred and thirty years. Concerning that which God spake to Abraham, 'Thy seed shall be a sojourner in a strange land four hundred and thirty years;' they were under subjection in their thoughts from the time that God spake to Abraham until they went forth from Egypt. Jacob died in Egypt, and he commanded that he should be buried with his fathers; and they carried him and buried him by the side of his fathers in the land of Palestine. After Joseph died, another king arose, who knew not Joseph, and he oppressed the children of Israel with heavy labour in clay; at that time Moses was born in Egypt. Since many have written the history of the blessed Joseph at great length, and the blessed Mâr Ephraim has written his history in twelve discourses, concerning everything which happened to him from his childhood to his death, as well as another discourse upon the carrying up of his bones (to Palestine), we refrain from writing a long account of him, that we may not depart from the plan which we laid down in making this collection.

CHAPTER 29. OF MOSES AND THE CHILDREN OF ISRAEL

¹ After Joseph was dead, and another king had arisen who knew not [the Israelitish people, the people increased and became strong in Egypt. And Pharaoh was afraid of them, and laid a burden upon them, and oppressed them with hard work in clay, and demanded a tale of bricks from them without giving them straw. At that time Moses the son of Amram, the son of Kohath, the son of Levi, was born. Levi was forty-six years old when he begat Kohath; Kohath was sixty-three years old when he begat Amram; and Amram was seventy years old when he begat Moses. When Moses was born, Pharaoh the king commanded to throw the new-born children of the Israelites into the river. Moses was beautiful in appearance, and he was called Pantil and Amlâkyâ; and the Egyptians used to call him the Shakwîtâ of the daughter of Pharaoh. The name of Moses' mother was Yokâbâr (Jochebed). When the command of the king went forth for the drowning of the infants, she made a little ark covered with pitch, and laid the child in it; and she carried it and placed it in a shallow part of the waters of the river Nile (that is Gihôn); and she sat down opposite (that is, at a distance), to see what would be the end of the child. And Shîpôr, the daughter of Pharaoh, came to bathe in the river—some say that she was called Tharmêsis—and she saw the ark and commanded it to be fetched.

² When she opened it, and saw that the appearance of the child was beautiful and his complexion comely, she said, 'Verily this child is one of the Hebrews' children;' and she took him, and reared him up as her son. She sought a Hebrew nurse, and the mother of the child Moses came, and became a nurse to him; and he was reared in the house of Pharaoh until he was forty years old. One day he saw Pethkôm the Egyptian, one of the servants of Pharaoh, quarrelling with an Israelite and reviling him. Moses looked this way and that way, and saw no man; and zeal entered into him, and he slew the Egyptian and buried him in the sand. Two days after, he saw two Hebrews quarrelling with one another. And he said to them, 'Ye are brethren; why quarrel ye with one another?' And one of them thrust him away from him, saying, 'Dost thou peradventure seek to kill me as thou didst the Egyptian yesterday?' Then Moses feared lest Pharaoh should perceive (this) and slay him; and he fled to Midian, and sat by the well there. Now Reuel the Midianite had seven daughters, who used to come to that well and water their father's flocks; and the shepherds came and drove them away; and Moses arose and delivered them, and watered their flocks.

³ When they went to their father, he said to them, 'Ye have come quickly to-day.' They said to him, 'An Egyptian rescued us from the hands of the shepherds, and watered the flocks also.' He said to them, 'Why did ye not bring him? Go quickly and call him hither to eat bread with us.' When Moses came to the house of Reuel and dwelt with him, Reuel loved him and gave him his daughter Zipporah the Cushite to wife. And he said to him, 'Go into the house, and take a shepherd's crook, and go feed thy flocks.' When Moses went into the house to take the rod, it drew near to him by divine agency; and he took it and went forth to feed his father-in-law's flocks.

CHAPTER 30.

¹ When Adam and Eve went forth from Paradise, Adam, as if knowing that he was never to return to his place, cut off a branch from the tree of good and evil—which is the fig-tree—and took it with him and went forth; and it served him as a staff all the days of his life. After the death of Adam, his son Seth took it, for there were no weapons as yet at that time. This rod was passed on from hand to hand unto Noah, and from Noah to Shem; and it was handed down from Shem to Abraham as a blessed thing from the Paradise of God. With this rod Abraham broke the images and graven idols which his father made, and therefore God said to him, 'Get thee out of thy

father's house,' etc. It was in his hand in every country as far as Egypt, and from Egypt to Palestine. Afterwards Isaac took it, and (it was handed down) from Isaac to Jacob; with it he fed the flocks of Laban the Aramean in Pad-dan Aram. After Jacob Judah his fourth son took it; and this is the rod which Judah gave to Tamar his daughter-in-law, with his signet ring and his nap-kin, as the hire for what he had done. From him (it came) to Pharez. At that time there were wars everywhere, and an angel took the rod, and laid it in the Cave of Treasures in the mount of Moab, until Midian was built.

² There was in Midian a man, upright and righteous before God, whose name was Yathrô (Jethro). When he was feeding his flock on the mountain, he found the cave and took the rod by divine agency; and with it he fed his sheep until his old age. When he gave his daughter to Moses, he said to him, 'Go in, my son, take the rod, and go forth to thy flock.' When Moses had set his foot upon the threshold of the door, an angel moved the rod, and it came out of its own free will towards Moses. And Moses took the rod, and it was with him until God spake with him on mount Sinai. When God said to him, 'Cast the rod upon the ground,' he did so, and it became a great serpent; and the Lord said, 'Take it,' and he did so, and it became a rod as at first. This is the rod which God gave him for a help and a deliverance, that it might be a wonder, and that with it he might deliver Israel from the oppression of the Egyptians. By the will of the living God this rod became a serpent in Egypt. By it God spake to Moses; and it swallowed up the rod of Pösdî the sorceress of the Egyptians. With it Moses smote the sea of Sôph in its length and breadth, and the depths congealed in the heart of the sea.

³ It was in Moses' hands in the wilderness of Ashimôn, and with it he smote the stony rock, and the waters flowed forth. Then God gave serpents power over the children of Israel to destroy them, because they had angered Him at the waters of strife. And Moses prayed before the Lord, and God said to him, 'Make thee a brazen serpent, and lift it up with the rod, and let the children of Israel look upon it and be healed.' Moses did as the Lord had commanded him, and he placed the brazen serpent in the sight of all the children of Israel in the wilderness; and they looked upon it and were healed. After all the children of Israel were dead, save Joshua the son of Nun and Caleb the son of Yôphannâ (Jephunneh), they went into the promised land, and took the rod with them, on account of the wars with the Philistines and Amalekites. And Phineas hid the rod in the desert, in the dust at the gate of

Jerusalem, where it remained until our Lord Christ was born. And He, by the will of His divinity, shewed the rod to Joseph the husband of Mary, and it was in his hand when he fled to Egypt with our Lord and Mary, until he returned to Nazareth. From Joseph his son Jacob, who was surnamed the brother of our Lord, took it; and from Jacob Judas Iscariot, who was a thief, stole it.

4 When the Jews crucified our Lord, they lacked wood for the arms of our Lord; and Judas in his wickedness gave them the rod, which became a judgment and a fall unto them, but an uprising unto many. There were born to Moses two sons; the one called Gershom, which is interpreted 'sojourner;' and the other Eliezer, which is interpreted 'God hath helped me.' Fifty-two years after the birth of Moses, Joshua the son of Nun was born in Egypt. When Moses was eighty years old, God spake with him upon mount Sinai. And the cry of the children of Israel went up to God by reason of the severity of the oppression of the Egyptians; and God heard their groaning, and remembered His covenants with the fathers, Abraham, Isaac and Jacob, to whom He promised that in their seed should all nations be blessed. One day when Moses was feeding the flock of Jethro his father-in-law, the priest of Midian, he and the sheep went from the wilderness to mount Horeb, the mount of God; and the angel of the Lord appeared to him in a flame of fire in a bush, but the bush was not burnt.

5 Moses said, 'I will turn aside and see this wonderful thing, how it is that the fire blazes in the bush, but the bush is not burnt.' God saw that he turned aside to look, and He called to him from within the bush, and said, 'Moses, Moses.' Moses said, 'Here am I, Lord.' God said to him, 'Approach not hither, for the place upon which thou standest is holy.' And God said to him, 'I am the God of Abraham, the God of Isaac, the God of Jacob;' and Moses covered his face, for he was afraid to look at Him. Some say that when God spake with Moses, Moses stammered through fear. And the Lord said to him, 'I have seen the oppression of My people in Egypt, and have heard the voice of their cry, and I am come down to deliver them from the Egyptians, and to carry them up from that land to the land flowing with milk and honey; come, I will send thee to Egypt.' Moses said, 'Who am I, Lord, that I should go to Pharaoh, and bring out those of the house of Israel from Egypt?' God said to him, 'I will be with thee.' Moses said to the Lord, 'If they shall say

unto me, What is the Lord's name? what shall I say unto them?' God said, 'that is, the Being who is the God of your fathers hath sent me to you.

6 This is My name for ever, and this is My memorial to all generations.' God said to Moses, 'Go, tell Pharaoh everything I say to thee.' Moses said to the Lord, 'My tongue is heavy and stammers; how will Pharaoh accept my word?' God said to Moses, 'Behold, I have made thee a god to Pharaoh, and thy brother Aaron a prophet before thee; speak thou with Aaron, and Aaron shall speak with Pharaoh, and he shall send away the children of Israel that they may serve Me. And I will harden the heart of Pharaoh, and I will work My wonders in the land of Egypt, and will bring up My people the children of Israel from thence, and the Egyptians shall know that I am God.' And Moses and Aaron did everything that God had commanded them. Moses was eighty-three years old when God sent him to Egypt. And God said to him, 'If Pharaoh shall seek a sign from thee, cast thy rod upon the ground, and it shall become a serpent.' Moses and Aaron came to Pharaoh, and threw down Moses' rod, and it became a serpent. The sorcerers of Egypt did the same, but Moses' rod swallowed up those of the sorcerers; and the heart of Pharaoh was hardened, and he did not send away the people. And God wrought ten signs by the hands of Moses: first, turning the waters into blood; second, bringing up frogs upon them; third, domination of the gnats; fourth, noisome creatures of all kinds;

7 fifth, the pestilence among the cattle; sixth, the plague of boils; seventh, the coming of hail-stones; eighth, the creation of locusts; ninth, the descent of darkness; tenth, the death of the firstborn. When God wished to slay the firstborn of Egypt, He said to Moses, 'This day shall be to you the first of months, that is to say, Nisan and the new year. On the tenth of this month, let every man take a lamb for his house, and a lamb for the house of his father; and if they be too few in number (for a whole lamb), let him and his neighbour who is near him share it. Let the lamb be kept until the fourteenth day of this month, and let all the children of Israel slay it at sunset, and let them sprinkle its blood upon the thresholds of their houses with the sign of the cross. This blood shall be to you a sign of deliverance, and I will see (it) and rejoice in you, and Death the destroyer shall no more have dominion over you;' and Moses and Aaron told the children of Israel all these things. And the Lord commanded them not to go out from their houses until morning;

8 for 'the Lord will pass over the Egyptians to smite their firstborn, and will see the blood upon the thresholds, and will not allow the destroyer to enter their houses.' When it was midnight, the Lord slew the firstborn of the Egyptians, from the firstborn of Pharaoh sitting upon his throne down to the last. And Pharaoh sent to Moses and Aaron, saying, 'Depart from among my people, and go, serve the Lord, as ye have said; and take your goods and chattels with you.' The Egyptians also urged the children of Israel to go forth from among them, through fear of death; and the children of Israel asked chains of gold and silver and costly clothing of the Egyptians, and spoiled them; and the Lord gave them favour in the sight of the Egyptians. The children of Israel set out from Raamses to Succoth, six hundred thousand men; and when they entered Egypt in the days of Joseph, they were seventy-five souls in number. They remained in bodily and spiritual subjection four hundred and thirty years; from the day that God said to Abraham, 'Thy seed shall be a sojourner in the land of Egypt,' from that hour they were oppressed in their minds. When the people had gone out of Egypt on the condition that they should return, and did not return, Pharaoh pursued after them to bring them back to his slavery. And they said to Moses, 'Why hast thou brought us out from Egypt?

9 It was better for us to serve the Egyptians as slaves, and not to die here.' Moses said, 'Fear not, but see the deliverance which God will work for you to-day.' And the Lord said to Moses, 'Lift up thy rod and smite the sea, that the children of Israel may pass over as upon dry land.' And Moses smote the sea, and it was divided on this side and on that; and the children of Israel passed through the depth of the sea as upon dry land. When Pharaoh and his hosts came in after them, Moses brought his rod back over the sea, and the waters returned to their place; and all the Egyptians were drowned. And Moses bade the children of Israel to sing praises with the song 'Then sang Moses and the children of Israel' (Exod. xv. 1). 10 The children of Israel marched through the wilderness three days, and came to the place called Murrath (Marah) from the bitterness of its waters; and the people were unable to drink that water. And they lifted up their voice and murmured against Moses, saying, 'What shall we drink?' Moses prayed before God, and took absinth-wood, which is bitter in its nature, and threw it into the water, and it was made sweet. There did the Lord teach them laws and judgments. And they set out from thence, and on the fifteenth of the second month,

which is Iyâr, came to a place in which there were twelve wells and seventy palm-trees. Dâd-Îshô' says in his exposition of Paradise that the sorcerers Jannes and Jambres, who once opposed Moses, lived there. There was a well in that place, and over it was a bucket and brass chain; and devils dwelt there, because that place resembled Paradise. The blessed Mâkârîs (Macarius) visited that spot, but was unable to live there because of the wickedness of those demons; but that they might not boast over the human race, as if forsooth no one was able to live there, God commanded two anchorites, whose names no man knoweth, and they dwelt there until they died.

¹¹ When the children of Israel saw that wilderness, they murmured against Moses, saying, 'It were better for us to have died in Egypt, being satisfied with bread, than to come forth into this arid desert for this people to perish by hunger.' And God said to Moses, 'Behold, I will bring manna down from heaven for you; a cloud shall shade you by day from the heat of the sun, and a pillar of fire shall give light before you by night.' God said to Moses, 'Go up into this mountain, thou, and Aaron thy brother, and Nadab, and seventy chosen elders of the children of Israel, and let them worship from afar; and let Moses come near to Me by himself.' And they did as the Lord commanded them, and Moses drew near by himself, and the rest of the elders remained below at the foot of the mountain; and God gave him commandments. And Moses made known to the people the words of the Lord; and all the people answered with one voice and said, 'Everything that the Lord commands us we will do.' Moses took blood with a hyssop, and sprinkled it upon the people, saying to them, 'This is the blood of the covenant,' and so forth.

¹² And God said to Moses, 'Say unto the children of Israel that they set apart for Me gold and silver and brass and purple,' and the rest of the things which are mentioned in the Tôrâh, 'and let them make a tabernacle for Me.' God also shewed the construction thereof to Moses, saying, 'Let Aaron and his sons be priests to Me, and let them serve My altar and sanctuary.' God wrote ten commandments on two tables of stone, and these are they. Thou shalt not make to thyself an image or a likeness; thou shalt not falsify thy oaths; keep the day of the Sabbath; honour thy father and thy mother; thou shalt not do murder; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet thy neighbour's or

brother's house; thou shalt not covet the wife of thy kinsman or neighbour, nor his servants, nor his handmaidens.

13 When the children of Israel saw that Moses tarried on the mountain, they gathered together to Aaron and said to him, 'Arise, make us a god to go before us, for we know not what has become of thy brother Moses.' Aaron said to them, 'Bring me the earrings that are in the ears of your wives and children.' When they had brought them to him, he cast a calf from them, and said to the people, 'This is thy god, O Israel, who brought thee out of Egypt;' and they built an altar, and the children of Israel offered up sacrifice upon it. God said to Moses, 'Get thee down to the people, for they have become corrupt.' And Moses returned to the people, and in his hands were the two tablets of stone, upon which the ten commandments were written by the finger of God. When Moses saw that the people had erred, he was angry and smote the tablets upon the side of the mountain and brake them. And Moses brought the calf, and filed it with a file, and threw it into the fire, and cast its ashes into water; and he commanded the children of Israel to drink of that water.

14 And Moses reproached Aaron for his deeds, but Aaron said, 'Thou knowest that the people is stiffnecked.' Then Moses said to the children of Levi, 'The Lord commands you that each man should slay his brother and his neighbour of those who have wrought iniquity;' and there were slain on that day three thousand men. And Moses went up to the mountain a second time, and there were with him two tables of stone instead of those which he brake. He remained on the mountain and fasted another forty days, praying and supplicating God to pardon the iniquity of the people. When he came down from the mountain with the other two tablets upon which the commandments were written, the skin of his face shone, and the children of Israel were unable to look upon his countenance by reason of the radiance and light with which it was suffused; and they were afraid of him. When he came to the people, he covered his face with a napkin; and when he spake with God, he uncovered his face. And Moses said to Hur, the son of his father-in-law Reuel the Midianite, 'We will go to the land which God promised to give us; come with us, and we will do thee good; but he would not, and returned to Midian. [+] So the children of Israel went along the road to prepare a dwelling-place for themselves; and they lifted up their voice with a cry;

15 and God heard and was angry, and fire went round about them and burnt up the parts round about their camps. They said to Moses, Our soul languishes in this wilderness, and we remember the meats of Egypt; the fishes and the cucumbers and the melons and the onions and the leeks and the garlic; and now we have nought save this manna which is before us.' Now the appearance of manna was like that of coriander seed, and they ground it, and made flat cakes of it; and its taste was like bread with oil in it. And the Lord heard the voice of the people weeping each one at the door of his tent, and it was grievous to Him. Moses prayed before the Lord and said, 'Why have I not found favour before Thee? and why hast Thou cast the weight of this people upon me? Did I beget them? Either slay me or let me find favour in Thy sight.' God said to Moses, 'Choose from the elders of the children of Israel seventy men, and gather them together to the tabernacle, and I will come down and speak with thee. And I will take of the spirit and power which is with thee and will lay it upon them, and they shall bear the burden of the people with thee, and thou shalt not bear it by thyself alone;' and Moses told them. Moses gathered together seventy elders from the children of Israel, and the Lord came down in a cloud, and spake with them;

16 and he took of the spirit and power which was with Moses and laid it upon them, and they prophesied. But two elders of the seventy whose names were written down remained in the camp and did not come; the name of the one was Eldad, and that of the other Medad; and they also prophesied in the tabernacle. A young man came and told Moses, and Joshua the son of Nun, the disciple of Moses, said to him, 'My lord, restrain them.' Moses said, 'Be not jealous; [+] would that all the children of Israel were prophets; for the Spirit of God hath come upon them.' 17 And Moses said to the children of Israel, 'Because ye have wept and have asked for flesh, behold the Lord will give you flesh to eat; not one day, nor two, nor five, nor ten, but a month of days shall ye eat, until it goeth out of your nostrils, and becometh nauseous to [II. 2.] you.' Moses said (to the Lord), 'This people among whom I am is six hundred thousand men, and hast Thou promised to feed them with flesh for a month of days? If we slay sheep and oxen, it would not suffice for them; and if we collect for them (all) the fish that are in the sea, they would not satisfy them.' And the Lord said to Moses, 'The hand of the Lord shall bring (this) to pass, and behold, thou shalt see whether this happens or not.' By the command of God a wind blew and brought out quails from the sea, and they

were gathered around the camp of the children of Israel about a day's journey on all sides; and they were piled upon one another to the depth of two cubits. Each of the children of Israel gathered about ten cors; and they spread them out before the doors of their tents. And the Lord was angry with them, and smote them with death, and many died; and that place was called 'the graves of lust.'

¹⁸ They departed from thence to the place called Haşerôth. And Aaron and Miriam lifted up themselves against Moses because of the Cushite woman whom he had married, and they said, 'Has God spoken with Moses only? Behold, He hath spoken with us also.' Now Moses was meeker than all men. And God heard the words of Miriam and Aaron, and came down in a pillar of cloud, and stood at the door of the tabernacle, and called them, and they came forth to Him. The Lord said to them, 'Hear what I will say to you. I have revealed Myself to you in secret, and ye have prophesied in a dream. Not so with My servant Moses, who is trusted in everything, for with him I speak mouth to mouth.' And the Lord was angry with them, and the cloud was taken up from the tabernacle; and Miriam was a leper, and was white as snow. Aaron saw that she was a leper, and said to Moses, 'I entreat thee not to look upon our sins which we have sinned against thee.' Moses made supplication before God, saying, 'Heal her, O Lord, I entreat Thee.' God said to Moses, 'If her father had spat in her face, it would have been right for her to pass the night alone outside the camp for seven days, and then to come in.' So Miriam stayed outside the camp for seven days, and then she was purified.

¹⁹ And God said to Moses, 'Send forth spies, from every tribe a man, and let them go and search out the land of promise.' Moses chose twelve men, among whom were Joshua the son of Nun and Caleb the son of Jephunneh; and they went and searched out the land. And they returned, carrying with them of the fruit of the land grapes and figs and pomegranates. The spies came and said, 'We have not strength to stand against them, for they are mighty men, while we are like miserable locusts in their sight.' And the children of Israel were gathered together to Moses and Aaron, and they lifted up their voice and wept with a great weeping, saying, 'Why did we not die under the hand of the Lord in the wilderness and in Egypt, and not come to this land to die with our wives and children, and to become a laughing-stock and a scorn to the nations?' [Joshua the son of Nun and Caleb the son of Jephunneh said to them, 'Fear not; we will go up against them, and the Lord will

deliver them into our hands, and we shall inherit the land, as the Lord said to us.' The children of Israel said to one another, 'Come, let us make us a chief and return to Egypt;' and Moses and Aaron fell upon their faces before the people.

²⁰ And Joshua the son of Nun and Caleb the son of Jephunneh rent their clothes and said to the children of Israel, 'The land which we have searched out is a thriving one, flowing with milk and honey, and it is in the power of God to give it to us; do not provoke God.' And the children of Israel gathered together to stone them with stones. And God was revealed in a cloud over the tabernacle openly in the sight of the children of Israel; and He said to Moses, 'How long will these (people) provoke Me? and how long will they not believe in Me for all the wonders which I have wrought among them? Let Me smite them, and I will make thee the chief of a people stronger than they.' Moses said to the Lord, 'O Lord God Almighty, the Egyptians will hear and will say that Thou hast brought out Thy people from among them by Thy power: but when Thou smitest them, they will say, "He slew them in the desert, because He was unable to make them inherit the land which He promised them. And Thou, O Lord, who hast dwelt among this people, and they have seen Thee eye to eye, and Thy light is ever abiding with them, and Thou goest (before them) by night in a pillar of light, and dost shade them with a cloud by day, pardon

²¹ i 2 now in Thy mercy the sins of Thy people, as Thou hast pardoned their sins from Egypt unto here.' God said to Moses, 'Say unto the children of Israel, O wicked nation, I have heard all the words which ye have spoken, and I will do unto you even as ye wish for yourselves. In this desert shall your dead bodies fall, and your families and your children, every one that knows good from evil, from twenty years old and downwards. Their children shall enter the land of promise; but ye shall not enter it, save Caleb the son of Jephunneh and Joshua the son of Nun. Your children shall remain in this wilderness forty years, until your dead bodies decay, according to the number of the days in which ye searched out the land; for each day ye shall be requited with a year because of your sins.' And the spies who had spied out the land with Joshua the son of Nun and Caleb the son of Jephunneh died at once, save Joshua the son of Nun and Caleb the son of Jephunneh. This was very grievous to the people, and the children of Israel said to Moses, 'Behold, we are going up to the land which God promised us.' He said to them, 'God hath

turned His face from you; go ye not away from your place.' And they hearkened not to Moses, but went up to the top of the mountain without Moses and the tabernacle;

²² and the Amalekites and Canaanites who dwelt there came out against them and put them to flight. God said to Moses, 'When the children of Israel enter the land of promise, let them offer as offerings fine flour and oil and wine.' Then Korah the son of Zahar (Izhar), and Dathan and Abiram the sons of Eliab, together with their families, and two hundred and fifty men, separated from the children of Israel; and they came to Moses, and made him hear them, and troubled him. And Moses fell upon his face before the Lord and said, 'To-morrow shall every one know whom God chooses. Is that which I have done for you not sufficient for you, that ye serve before the Lord, but ye must seek the priesthood also?' And Moses said unto God, 'O God, receive not their offerings.' And Moses said to them, 'Let every one of you take his censer in his hand, and place fire and incense therein;' and there stood before the Lord on that day two hundred and fifty men holding their censers. The Lord said to Moses, 'Stand aloof from the people, and I will destroy them in a moment.' And Moses and Aaron fell upon their faces, and said to the Lord, 'Wilt Thou destroy all these for the sake of one man who hath sinned?' God said to Moses, 'Tell the children of Israel to go away from around the tents of Korah and his fellows;' and Moses said to the people everything that God had said to him;

²³ and the people kept away from the tent of Korah. Then Korah and his family with their wives and children came forth and stood at the doors of their tents. And Moses said to them, 'If God hath sent me, let the earth open her mouth and swallow them up; but if I am come of my own desire, let them die a natural death like every man.' While the word was yet in his mouth, the earth opened, and swallowed them up, and the people that were with them, from man even unto beast; and fear fell upon their companions. The fire went forth from their censers, and burnt up the two hundred and fifty men. Moses said to Eleazar, 'Take their censers and make a casting of them, that they may be a memorial—for they have been sanctified by the fire which fell into them—that no man who is not of the family of Aaron should dare to take a censer in his hand.'

²⁴ The children of Israel gathered together unto Moses and Aaron and said to them, 'Ye have destroyed the people of the Lord.' And God said to

Moses and Aaron in the tabernacle, 'Stand aloof from them, and I will destroy them in a moment.' Moses said to Aaron, 'Take a censer and put fire and incense therein, and go to the people, that God may forgive their sins, for anger has gone forth against them from before the Lord.' And Aaron put incense in a censer, and went to the people in haste, and he saw death destroying the people unsparingly; but with his censer he separated the living from the dead, and the plague was stayed from them. The number of men whom the plague destroyed at that time of the children of Israel was fourteen thousand and seven hundred, besides those who died with the children of Korah; and Aaron returned to Moses. And God said to Moses, 'Let the children of Israel collect from every tribe a rod, and let them write the name of the tribe upon its rod, and the name of Aaron upon (that of) the tribe of Levi, and the rod of the man whom the Lord chooseth shall blossom.' And they did as God had commanded them, and took the rods and placed them in the tabernacle that day. On the morrow Moses went into the tabernacle, and saw the rod of the house of Levi budding and bearing almonds. And Moses brought out all the rods to the children of Israel, and the sons of Levi were set apart for the service of the priesthood before the Lord.

²⁵ When the children of Israel came to the wilderness of Şin, Miriam the sister of Moses and Aaron died, and they buried her. And there was no water for them to drink; and the children of Israel murmured against Moses and said, 'Would that we had all died with those who are dead already, and that we had not come hither to die with our beasts and our possessions! Why did the Lord bring us out from Egypt to this desert land, in which there are neither pomegranates nor grapes?' Moses and Aaron went to the tabernacle, and fell upon their faces before the Lord, and the Lord said to them, 'Gather together the children of Israel, and let Moses smite the rock with the rod, and water shall come forth and all the people shall drink;' and Moses called that water 'the water of strife.' The children of Israel gathered themselves together unto Moses and Aaron, and they murmured against them saying, 'Why have ye brought us out to this desert to die of thirst and hunger?' And the Lord was angry with them, and sent serpents upon them, and many of the people died by reason of the serpents. And they gathered themselves together unto Moses and Aaron and said to them, 'We have sinned before God and before you.' God said to Moses, 'Make a serpent of brass, and hang it upon the top of thy rod, and set it up among the people; and let every one

whom a serpent shall bite look upon the brazen serpent, and he shall live and not die.' This serpent which Moses set up is a type of the crucifixion of our Lord, as the doctor saith, 'Like the serpent which Moses set up, He set Him up also, that He might heal men of the bites of cruel demons.'

²⁶ And the children of Israel came to mount Hôr, and Aaron died there; and they wept for him a month of days; and Moses put his garments upon Eleazar his son. The children of Israel began to commit fornication with the daughters of Moab, and to bow down to their idols, and to eat of their sacrifices. The Lord was angry with them, and He commanded Moses to gather together the children of Israel, and to order every man to slay his fellow, and every one who should bow down to Baal Peôr, the idol of the Moabites. When they were all assembled at the door of the tabernacle, Zimri the son of Salô came and took Cosbi the daughter of Zûr, and committed fornication with her in the sight of Moses and all the people; and God smote the people with a pestilence. Then Phinehas the son of Eleazar the priest, the son of Aaron, arose, and thrust them through with a spear, and lifted them up upon the top of it; and the plague was stayed from that hour. This zeal was accounted unto Phinehas as a prayer, as the blessed David says, 'Phinehas arose and prayed, and the pestilence was stayed; and it was accounted unto him for merit from generation unto generation, even for ever.' The number of those who died at that time was twenty-four thousand men. God commanded Moses to number the people, and their number amounted to six hundred and one thousand seven hundred and eighty souls.

²⁷ And God commanded Moses to bless Joshua the son of Nun, and to lay his hand upon him, and to set him up before Eleazar the priest and before all the children of Israel; and God gave him wisdom and knowledge and prophecy and courage, and made him ruler of the children of Israel. God commanded the children of Israel to destroy the Midianites. And (Moses) chose from each tribe a thousand men, and they went up against the Midianites and took them captive and spoiled them. And Moses told them to slay every man who had committed fornication with a Midianitish woman, and every Midianitish woman who had committed fornication with a son of Israel, except the virgins whom man had not known. God commanded Moses to set apart one-fiftieth part of the spoil for the sons of Levi, the ministers of the altar and the house of the Lord. The number of the flocks that were gathered together with the children of Israel was six hundred and seventy thousand,

and seventy-two thousand oxen, and thirty-two thousand virgins. And the Lord commanded them that when they should pass over the Jordan and come to the land of promise, they should set apart three villages for a place of flight and refuge, that whosoever committed a murder involuntarily might flee thither and dwell in them until the high priest of that time died, when he might return to his family and the house of his fathers. God laid down for them laws and commandments, and these are they.

28 A man shall not clothe himself in a woman's garments, neither shall a woman clothe herself in those of a man. If one sees a bird's nest, he shall drive away the mother, and then take the young ones. A man shall make a fence and an enclosure to his roof, lest any one fall therefrom, and his blood be required of him. Let him that hath a rebellious son, bring him out before the elders, and let them reprimand him; if he turn from his (evil) habit, (good and well); but if not, let him be stoned. One that is crucified shall not pass the night upon his cross. He that blasphemes God shall be slain. The man that lies with a betrothed woman shall be slain. If she is not betrothed, he shall give her father five hundred dinârs, and take her to wife. And the other commandments.

29 And Moses gathered together the children of Israel and said to them, 'Behold, I am a hundred and twenty years old, no more strength abideth in me; and God hath said to me, Thou shalt not pass over this river Jordan.' And he called Joshua the son of Nun and said to him in the sight of all the people, 'Be strong and of good courage, for thou shalt bring this people into the land of promise. Fear not [the nations that are in it, for God will deliver them into thy hands, and thou shalt inherit their cities and villages, and shalt destroy them.' 30 And Moses wrote down laws and judgements and orders, and gave them into the hands of the priests, the children of Levi. He commanded them that, when they crossed over to the land of promise, they should make a feast of tabernacles and should read aloud these commandments before all the people, men and women; that they might hear and fear the Lord their God. And God said to Moses, 'Behold thou art going the way of thy fathers; call Joshua the son of Nun, thy disciple, and make him stand in the tabernacle, and command him to be diligent for the government of this people; for I know that after thy death they will turn aside from the way of truth, and will worship idols, and I will turn away My face from them.' And God said to Moses, 'Get thee up into this mountain of the Amorites

which is called Nebo, and see the land of Canaan, and be gathered to thy fathers, even as Aaron thy brother died on mount Hôr.' So Moses died there and was buried, and no man knoweth his grave; for God hid him, that the children of Israel might not go astray and worship him as God. He died at the age of one hundred and twenty years; his sight had not diminished, neither was the complexion of his face changed. And the children of Israel wept for him a month of days in Arbôth Moab.

³¹ From Adam then until the death of Moses was three thousand eight hundred and sixty-eight years. When the number of the children of Israel was reckoned up, it amounted to eight hundred thousand, and that of the house of Judah to five hundred thousand. In the Book of Chronicles it is written, 'The children of Israel were a thousand thousand, one hundred thousand and one hundred men; and the house of Judah was four hundred thousand and seven hundred men that drew sword.' Now when they came out of Egypt, they were six hundred thousand; and when they entered Egypt, they were seventy and five souls.

CHAPTER 31. OF JOSHUA THE SON OF NUN, AND BRIEF NOTICES OF THE
YEARS OF THE JUDGES AND THE KINGS OF THE CHILDREN OF ISRAEL

¹ After Moses was dead, God said to Joshua the son of Nun, 'Moses My servant is dead; now therefore arise, go over this Jordan, thou and all this people, unto the land which I have sworn to their fathers to give them. Every place upon which ye tread shall be yours.' So Joshua the son of Nun gathered the people together, and passed over Jordan. Jordan was divided on this side and on that, and the children of Israel passed over as upon dry ground, even as their fathers passed through the sea of Sôph, when they went forth from Egypt. And they took twelve stones from the midst of Jordan, as a memorial for those after them. And they took Jericho, and destroyed it; and Joshua the son of Nun slew thirty-one kings of the foreign nations, and divided the land among them, and he brake their idols and images. These are the names of the kings whom Joshua the son of Nun destroyed. The king of Jericho, the king of Ai, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, the king of Gezer, the king of Debir, the king of Hormah, the king of Geder, the king of Arad, the king of Libnah, the king of Adullam, the king of Makkedah, the king of Bethel, the king of Tappuah, the king of Hepher, the king of Aphek, the king of Lashsharon; the king of Madon, the king of Hazor, the king of Shimron-

meron, the king of Achshaph, the king of Taanach, the king of Megiddo, the king of Rekam (Kadesh), the king of Jokneam, the king of Dor and Naphath-Dor, the king of Goiim, the king of Tirzah.

² And as we do not intend to write a complete history of the kings and judges, but only to collect a few matters which may serve for the consolation of the feeble in a time of despondency, behold we pass over them with brief notices. If however any one seeks to know these (things), let him read in the Tôrah and in the Bêth-Mautêbhê, whence he will understand clearly. Moses ruled the people in the desert forty years. Joshua ruled the people twenty-five years. Judah was ruler of the people forty-eight years. Eglon king of Moab oppressed the people eighteen years. Ahôr (Ehûd) was ruler of the people eighty years. Nâbin (Jabin) oppressed Israel twenty years. Deborah and Barak were rulers of the people forty years. The Midianites oppressed Israel seven years. Gideon was ruler of the people forty years. He had seventy sons, who rode with him upon seventy ass colts. Abimelech the son [🐄] of Gideon was ruler of the people sixty years. Tola the son of Puah was ruler of the people twenty-three years. Jair was ruler of the people twenty-two years. The Philistines and Ammonites oppressed the people eighteen years. Naphthah (Jephthah) was ruler of the people six years. He vowed a vow to the Lord and said, 'Whatsoever cometh forth to meet me from my house, I will offer up as an offering to the Lord.' And his only daughter came forth, and he offered her up as an offering to the Lord. Abizan (Ibzan) was ruler of the people seven years.

³ He had thirty sons and thirty daughters; he sent out the thirty daughters and brought in thirty daughters-in-law. Elon was a ruler of the people ten years. Acrôn (Abdon) was ruler of the people eight years. The Philistines oppressed Israel forty years. Samson was ruler of the people twenty years. He slew a thousand men with the jawbone of a dead ass. Eli was ruler of the people forty years. From Eli, the ark was in the house of Abinadab twenty years. Samuel was ruler of the people thirty years. Saul was ruler of the people forty years. These years of the Judges (lit. rulers) amount to six hundred and fifty-five. King David reigned forty years. Solomon reigned forty years. Rehoboam reigned seventeen years. Abijah reigned three years. Asa reigned forty-one years. Jehoshaphat reigned twenty-five years. Joram reigned eight years. Ahaziah reigned one year. Athaliah reigned six years. Joash reigned forty years. Amaziah reigned twenty-three years. Uzziah reigned fifty-two

years. Jotham reigned sixteen years. Hezekiah reigned twenty-nine years. He prayed before God, and fifteen years were added to his life; and he held back the sun and the moon in their course. Manasseh reigned fifty-five years. He sawed Isaiah with a wooden saw and killed him. Amon reigned two years. Josiah reigned thirty-one years. Jehoahaz reigned three months. Jehoiakim reigned eleven years. Jehoiachin reigned one hundred days. Zedekiah reigned eleven years. These years of the kings amount to four hundred and fifty-five years, six months, and ten days.

CHAPTER 32. OF THE DEATH OF THE PROPHETS; HOW THEY DIED, AND
(WHERE) EACH ONE OF THEM WAS BURIED

¹ Manasseh the son of Hezekiah slew Isaiah with a wooden saw; he was buried before the outfall of the waters which Hezekiah concealed by the side of Siloah. Hosea the son of Beeri, of the tribe of Issachar, (was) from the town of Be'elmāth. He prophesied mystically about our Lord Jesus Christ who was to come; saying that when He should be born, the oak in Shiloh should be divided into twelve parts; and that He should take twelve disciples of Israel. He died in peace, and was buried in his own land. Joel the son of Bethuel (Pethuel), of the tribe of Reuben, died in peace in his own land. Others say that Ahaziah the son of Amaziah smote him with a staff upon his head; and while his life was yet in him, they brought him to his own land, and after two days he died. Amos (was) from the land of Tekoa. The priest of Bethel tortured him and afterwards slew him. Others say that it was he whom Ahaziah the son of Amaziah killed with a staff, and he died.

² Obadiah from the country of Shechem was the captain of fifty of Ahab's soldiers. He became a disciple of Elijah, and endured many evil things from Ahab, because he forsook him and went after Elijah. However he died in peace. After he followed Elijah, he was deemed worthy of prophecy. Elijah the fiery, of the family of Aaron, (was) from Tashbi, a town of the Levites. When this (prophet) was born, his father saw in a dream that one was born, and that they wrapped him in fire instead of swaddling bands, and gave him some of that fire to eat. He came to Jerusalem, and told the priests the vision that he had seen. The learned among the people said to him, 'Fear not, thy son is about to be a fire, and his word shall be like fire, and shall not fall to the ground; he will burn like fire with jealousy of sinners, and his zeal will be accepted before God.' He was taken up in a chariot towards heaven. Some say that his father was called Shôbâkh. [as]

³ Elisha his pupil, from Âbêl-Mêhôlâh, (was) of the tribe of Reuben. On the day of his birth a great wonder took place in Israel; for the bull which they worshipped in Gilgal lowed, and his voice was heard in Jerusalem. The chief priests in Jerusalem said, 'A mighty prophet is born to-day in Israel at this time, and he will break the images and idols to pieces.' He died in peace, and was buried in Samaria. Jonah the son of Amittai (was) from Gath-hepher, from Kûryath-Âdâmôs, which is near to Ascalon and Gaza and the sea coast. After this (prophet) had prophesied to the Ninevites in the time of Sardânâ the king, he did not remain in his own land because the Jews were jealous of him; but he took his mother, and went and dwelt in Assyria. He feared the reproach of the Jews, because he had prophesied, and his prophecy did not come to pass. He also rebuked Ahab the king, and called a famine upon the land and the people. He came to the widow of Elijah, and blessed her, because she received him, and he returned to Judaea. His mother died on the way, and he buried her by the side of Deborah's grave. He lived in the land of Seridâ, and died two years after the people had returned from Babylon, and was buried in the cave of Kainân. This (prophet) prophesied that when the Messiah should come, the cities of the Jews would be overturned.

⁴ Micah the Morashtite (was) of the tribe of Ephraim, and was slain by Joram the son of Ahab. This (prophet) prophesied concerning the destruction of the temple of the Jews, and the abrogation [Δ] of the Passover on the death of the Messiah. He died in peace, and was buried in Anikâm. Nahum, from the city of Elkôsh, (was) of the tribe of Simeon. After the death of Jonah this (prophet) prophesied concerning the Ninevites, saying, 'Nineveh shall perish by perpetually advancing waters, and ascending fire;' and this actually took place. He prophesied also concerning the Babylonians, that they would come against the Israelitish people; and therefore they sought to kill him. He prophesied that when the Messiah should be slain, the veil of the temple should be rent in twain, and that the Holy Spirit should depart from it. He died in peace, and was buried in his own country.

⁵ Habakkuk (was) of the tribe of Simeon, and from the land of Şûâr (Zoar). This (prophet) prophesied concerning the Messiah, that He should come, and abrogate the laws of the Jews. He brought food to Daniel at Babylon by the divine (or, angelic) agency. The Jews stoned him in Jerusalem. Zephaniah (was) of the tribe of Simeon. He prophesied concerning the

Messiah, that He should suffer, and that the sun should become dark, and the moon be hidden. He died in peace in his own land. Haggai returned from Babylon to Jerusalem when he was young. He prophesied that the people would return, and concerning the Messiah, that He would abrogate the sacrifices of the Jews. He died in peace. Zechariah the son of Jehoiada returned from Babylon in his old age, and wrought wonders among the people. He died at a great age, and was buried by the side of the grave of Haggai.

⁶ Malachi was born after the return of the people, and because of his beauty he was surnamed 'Angel.' He died in peace in his own land. The Jews stoned Jeremiah the son of Hilkiyah in Egypt, because he rebuked them for worshipping idols; and the Egyptians buried him by the side of Pharaoh's palace. The Egyptians loved him much, because he prayed and the beasts died which used to come up from the river Nile and devour men. These beasts were called 'crocodiles.' When Alexander the son of Philip, the Macedonian, came (to Egypt), he made enquiries about his grave, and took and brought him to Alexandria. This (prophet) during his life said to the Egyptians, 'a child shall be born—that is the Messiah—of a virgin, and He shall be laid in a crib, and He will shake and cast down the idols.' From that time, and until Christ was born, the Egyptians used to set a virgin and a baby in a crib, and to worship him, because of what Jeremiah said to them, that He should be born in a crib.

⁷ Ezekiel the son of Buzi was of the priestly tribe, and from the land of Seridâ. The chief of the Jews who was in the land of the Chaldeans slew him, because he rebuked him for worshipping idols. He was buried in the grave of Arphaxar, the son of Shem, the son of Noah. Daniel (was) of the tribe of Judah, and was born in Upper Beth-Horon. He was a man who kept himself from women, and hence the Jews thought that he was an eunuch, for his face was different (from that of other men), and he had no children. He prayed for the Babylonians, and died in Elam, in the city of the Hôzâyê, and was buried in Shôshan the fortress. He prophesied concerning the return of the people. Ahijah (was) from Shilo. A lion slew this prophet, and he was buried by the oak at Shilo in Samaria. [

⁸ Ezra the scribe was from the country of Sâbthâ, and of the tribe of Judah. This (prophet) brought back the people, and died in peace in his own land. Zechariah the son of Berachiah, the priest, was from Jerusalem. Joash

the king slew this (prophet) between the steps and the altar, and sprinkled his blood upon the horns of the altar, and the priests buried him. From that day God forsook the temple, and angels were never again seen in it. Simon the son of Sîrâ (Sirach) died in peace in his own town. Nathan died in peace. Here ends the first part of the book of gleanings called 'the Bee.' To God be the glory, and may His mercy and compassion be upon us. Amen. Again, by the Divine power, we write the second part of the book of gleanings called 'the Bee,' regarding the Divine dispensation which was wrought in the new (covenant).

CHAPTER 33. OF THE MESSIANIC GENERATIONS

¹ God created Adam. Adam begat Seth. Seth begat Enos. Enos begat Kainân. Kainân begat Mahalaleel. Mahalaleel begat Jared. Jared begat Enoch. Enoch begat Methuselah. Methuselah begat Lamech. Lamech begat Noah. Noah begat Shem. Shem begat Arphaxar. Arphaxar begat Kainân. Kainân begat Shâlâch. Shâlâch begat Eber. Eber begat Peleg. Peleg begat Reu. Reu begat Serug. Serug begat Nahor. Nahor begat Terah. [Ω] Terah begat Abraham. Abraham begat Isaac. Isaac begat Jacob. Jacob begat Judah. Judah took a Canaanitish wife, whose name was Shuah. And it was very grievous to Jacob, and he said to Judah, 'The God of my fathers will not allow the seed of Canaan to be mingled with our seed, nor his family with our family.' There were born to Judah by the Canaanitish woman three sons, Er, Onan, and Shelah. Er took Tamar, the daughter of Merari the son of Levi, to wife, and he lay with her in the Sodomite way and died without children. After him his brother Onan took her, to raise up seed to his brother; he also, when he lay with her, scattered his seed outside of her on the ground, and he too died without children. Because Shelah was a child, Judah kept his daughter-in-law in widowhood, that he might give her to Shelah to raise up seed by her. But Tamar went into her father-in-law by crafty devices, and lay with him, and conceived, and gave birth to twins, Pharez and Zarah. Pharez begat Hezron. Hezron begat Aram. Aram begat Amminadab. Amminadab begat Nahshon. Eleazar the son of Aaron, the priest, took the sister of Nahshon to wife, and by her begat Phinehas; and the seed of the priesthood was mingled with the royal line. Nahshon begat Salmon. Salmon begat Boaz by Rahab. Boaz begat Obed by Ruth the Moabitess. Obed begat Jesse. Jesse begat David the king by Nahash.

2[] Now two genealogies are handed down from David to Christ; the one from Solomon to Jacob, and the other from Nathan to Heli. David begat Solomon. Solomon begat Rehoboam. Rehoboam begat Abijah. Abijah begat Asa. Asa begat Jehoshaphat. Jehoshaphat begat Joram. Joram begat Uzziah. Uzziah begat Jotham. Jotham begat Ahaz. Ahaz begat Hezekiah. Hezekiah begat Manasseh. Manasseh begat Amon. Amon begat Josiah. Josiah begat Jeconiah. Jeconiah begat Salathiel. Salathiel begat Zerubbabel. Zerubbabel begat Abiud. Abiud begat Eliakim. Eliakim begat Azor. Azor begat Zadok. Zadok begat Achin. Achin begat Eliud. Eliud begat Eleazar. Eleazar begat Matthan. Matthan begat Jacob. Jacob begat Joseph. Or again: David begat Nathan. Nathan begat Mattatha. Mattatha begat Mani. Mani begat Melea. Melea begat Eliakim. Eliakim begat Jonam. Jonam begat Levi. Levi begat Mattitha. Mattitha begat Jorim. Jorim begat Eliezer. Eliezer begat Jose. Jose begat Er. Er begat Elmodad. Elmodad begat Cosam. Cosam begat Addi. Addi begat Melchi. Melchi begat Neri. Neri begat Salathiel. Salathiel begat Zorobabel. Zorobabel begat Rhesa. Rhesa begat Johannan. Johannan begat Juda. Juda begat Joseph. Joseph begat Semei. Semei begat Mattatha. Mattatha begat Maath. Maath begat Nagge. Nagge begat Esli. Esli begat Nahum. Nahum begat Amos. Amos begat Mattitha. Mattitha begat Joseph. Joseph begat Janni. Janni begat Melchi. Melchi begat Levi. Levi begat Matthat. Matthat begat Heli. Heli begat Joseph.

3 Know too, O my*brother, that Mattan the son of Eliezer—whose descent was from the family of Solomon—took a wife whose name was Astha (or Essetha) and by her begat Jacob naturally. Mattan died, and Melchi—whose family descended from Nathan the son of David—took her to wife, and begat by her Eli (or Heli); hence Jacob and Heli are brothers, (the sons) of (one) mother. Eli took a wife and died without children. Then Jacob took her to wife, to raise up seed to his brother, according to the command of the law; and he begat by her Joseph, who was the son of Jacob according to nature, but the son of Heli according to the law; so whichever ye choose, whether according to nature, or according to the law, Christ is found to be the son of David. It is moreover right to know that Eliezer begat two sons, Mattan and Jotham. Mattan begat Jacob, and Jacob begat Joseph; Jotham begat Zadok, and Zadok begat Mary. From this it is clear that Joseph's father and Mary's father were cousins.

CHAPTER 34. OF THE ANNUNCIATION OF THE ANGEL TO YÔNÂKÎR
(JOACHIM) IN RESPECT OF MARY

¹ This Zadok, who was called Yônâkîr, and Dinah his wife were righteous before God, and were rich in earthly riches and in goods and chattels; but they had neither fruit nor offspring like other people. They were reproached by the people for their barrenness, and they did not allow them to offer up the offering except after every one else, because they had no children among the people of Israel. And Yônâkîr went out into the desert, and pitched his tent outside the encampment, and he prayed before God with mournful tears, and put on garments of mourning; so also did Dinah his wife. And God heard their prayers and accepted the sacrifices of their tears. The angel of God came to them, and announced to them the conception of Mary, saying, 'Your prayer has been heard before God, and behold, He will give you blessed fruit, a daughter who shall be a sign and a wonder among all the generations of the world; and all families shall be blessed through her.' Then they two praised God, and Zadok returned to his habitation. And Dinah his wife conceived, and brought forth Mary; and from that day she was called Hannah (Anna) instead of Dinah, for the Lord had had compassion upon her. Now the name 'Mary' (Maryam or Miriam) is interpreted 'lifted up,' 'exalted; and they rejoiced in her exceedingly.

² And after six months her parents said to one another, 'We will not allow her to walk upon the ground;' and they carried her with sacrifices and offerings, and brought her to the temple of the Lord. And they sacrificed oxen and sheep to the Lord, and offered Mary to the high priest. He laid his hand upon her head, and blessed her, saying, 'Blessed shalt thou be among women.' Two years after she was weaned, they brought her to the temple of the Lord, even as they had vowed to the Lord, and delivered her to the high priest. He laid his hand upon her head, and blessed her, and said to her that she should give herself over to the aged women who were there. And she was brought up with the virgins in the temple of the Lord, and performed the service of the temple with joyful heart and godly fervour until she was twelve years old. Because she was beautiful in appearance, the priests and the high priest took counsel and prayed before God that He would reveal to them what they should do with her. And the angel of God appeared unto the high priest and said to him, 'Gather together the staves of the men who have been left widowers by their first wives, and are well known for piety, uprightness,

and righteousness, and what God sheweth thee, do.' And they brought many staves and laid them down in the temple; and they prayed before God that day and its night.

³ The chief priest went into the temple and gave to each of them his staff, and when Joseph took his staff in his hand, there went forth from it a white dove, and hovered over the top of the rod, and sat upon it. The chief priest drew near to Joseph and kissed him on his head, and said to him, 'The blessed maiden has fallen to thy lot from the Lord; take her to thee until she arrives at the age for marriage, and (then) make a marriage feast after the manner and custom of men; for it is meet for thee (to do so) more than others, because ye are cousins.' Joseph said to the chief priest, 'I am an old and feeble man, and this is a girl, and unfit for my aged condition; it is better to give her to one of her own age, because I cannot rely upon myself to watch her and guard her.' The chief priest said to him, 'Take heed that thou dost not transgress the command of God, and bring a punishment upon thee.' So Joseph took Mary, and went to his dwelling-place.

⁴ threads to weave for the veil of the sanctuary; and it fell to Mary's lot to weave purple. And while she was in the temple in prayer, having placed incense before the Lord, suddenly the archangel Gabriel appeared to her in the form of a middle-aged man, and a sweet odour was diffused from him; and Mary was terrified at the sight of the angel.

CHAPTER 35. OF THE ANNUNCIATION BY GABRIEL TO MARY OF THE
CONCEPTION OF OUR LORD

¹ At the ninth hour of the first day of the week, on the twenty-fifth of the month of Adar,—though some say on the first day of the month of Nisan, which is correct,—in the three hundred and seventh year of Alexander the son of Philip, or of Nectanebus, the Macedonian, six months after Elizabeth's conception of John, the archangel Gabriel appeared to Mary and said to her, 'Peace be to thee, O full of grace! our Lord is with thee, O blessed among women!' As for her, when she saw (him), she was terrified at his words, and was thinking what this salutation was. The angel said to her, 'Fear not Mary, for thou hast found grace with God. And behold, thou shalt conceive [as] and bear a son, and thou shalt call his name Emmanuel, which is interpreted, "our God is with us. This (child) shall be great, and shall be called the Son of the Highest.' Mary said to the angel, 'Behold, I am the handmaid of the Lord; let it be to me according to thy word.' And the angel

went away from her. In those days Mary arose, and went to Elizabeth her cousin, and she went in and saluted Elizabeth. And it came to pass that when Elizabeth heard Mary's salutation, the babe leaped in her womb, and John in Elizabeth's womb bowed down to our Lord in Mary's womb, as a servant to his master. Mary remained with Elizabeth about three months, and then returned to her house.

2 After the lapse of six months, Joseph saw that Mary had conceived, and he was troubled in his mind, and said, 'What answer shall I give to the high priest in respect of this trial which has befallen me?' And because he relied upon the purity of his spouse, he fell into perplexity and doubt, and said to her, 'Whence hast thou this? and who has beguiled thee, O perfect dove? Wast thou not brought up with the pure virgins and venerable matrons in the temple of the Lord?' And she wept, saying, 'As the Lord God liveth, I have never known man nor had connexion with any one;' but she did not speak to him of the angel and the cause of her conception. Then Joseph meditated within himself and said, 'If I reveal this matter before men, I fear lest it may be from God; and if I keep it back and hide it, I fear the rebuke and penalty of the law.' For the Jews did not approach their wives until they made a feast to the high priest, and then they took them. And Joseph thought that he would put her away secretly; and while he was pondering these things in his heart, the angel of the Lord appeared to him in a dream, and said, 'Joseph, son of David, fear not to take Mary thy wife; for that which is born in her is of the Holy Spirit.' He spake well when he said 'in her,' and not 'of her.'

3 And the priests heard of Mary's conception, and they made an accusation against Joseph, as if deceit had been found in him. Joseph said, 'As the Lord liveth, I know not the cause of her conception;' and Mary likewise swore this. There was a custom among the Jews that, when any one of them was accused with an accusation, they made him drink 'the water of trial;' if he were innocent, he was not hurt, but if he were guilty, his belly swelled, and his body became swollen, and the mark of chastisement appeared in him. When they had made Mary and Joseph drink of the water of trial, and they were not hurt, the high priest commanded Joseph to guard her diligently until they saw the end of this matter.

CHAPTER 36. OF THE BIRTH OF OUR LORD IN THE FLESH

¹ One year before the annunciation of our Lord, the emperor of the Romans sent to the land of Palestine Cyrinus the governor, to write down every one for the poll-tax, for the Jews were subject to the empire of the Romans; and every man was written down in his city. And Joseph the carpenter also went up that he might be written down in his city; and by reason of his exceeding great watchfulness for the blessed (Mary), he took her with him upon an ass. When they had gone about three miles, Joseph looked at her and saw that her hand was laid upon her belly, and that her face was contracted with pain; and he thought that she was troubled by the beast, and asked her about her trouble and pain. She said to him, 'Hasten and prepare a place for me to alight, for the pains of childbirth have taken hold upon me.' When he had lifted her down from the animal, he went to fetch a midwife, and found a Hebrew woman whose name was Salome. The heretics say that she was called Hadyôk, but they err from the truth. When Joseph came to the cave, he found it full of brilliant light, and the child wrapped in swaddling clothes and rags, and laid in a crib. And there were shepherds there keeping watch over their flocks, and behold the angel of God came to them, and the glory of the Lord shone upon them; and they feared with an exceeding great fear.

² The angel said to them, 'Fear not, for behold, I announce to you a great joy which shall be to all the world; for there is born to you this day a Redeemer, who is the Lord Jesus, in the city of David: and this shall be the sign unto you; ye shall find the babe wrapped in swaddling clothes, and laid in a crib.' And suddenly with the angel there appeared many hosts of heaven, praising God and saying, 'Glory to God in the heights, and on earth peace and tranquillity and good hope to men.' And the shepherds went and entered the cave, and they saw as the angel had said to them. The names of the shepherds were these: Asher, Zebulon, Justus, Nicodemus, Joseph, Barshabba, and Jose; seven in number.

CHAPTER 37. THE PROPHECY OF ZÂRÂDÔSHT CONCERNING OUR LORD

¹ This Zârâdôst is Baruch the scribe. When he was sitting by the fountain of water called Glôshâ of Hôrîn, where the royal bath had been erected, he said to his disciples, the king Gûshnâsâph and Sâsân and Mahîmad, 'Hear, my beloved children, for I will reveal to you a mystery concerning the great King who is about to rise upon the world. At the end of time, and at the final dis-

solution, a child shall be conceived in the womb of a virgin, and shall be formed in her members, without any man approaching her. And he shall be like a tree with beautiful foliage and laden with fruit, standing in a parched land; and the inhabitants of that land shall be gathered together to uproot it from the earth, but shall not be able. Then they will take him and crucify him upon a tree, and heaven and earth shall sit in mourning for his sake; and all the families of the nations shall be in grief for him. He will begin to go down to the depths of the earth, and from the depth he will be exalted to the height; [S] then he will come with the armies of light, and be borne aloft upon white clouds; for he is a child conceived by the Word which establishes natures.' Gûshnâsâph says to him, 'Whence has this one, of whom thou sayest these things, his power? Is he greater than thou, or art thou greater than he?' Zârâdôst says to him, 'He shall descend from my family;

2 I am he, and he is I; he is in me, and I am in him. When the beginning of his coming appears, mighty signs will be seen in heaven, and his light shall surpass that of the sun. But ye, sons of the seed of life, who have come forth from the treasures of life and light and spirit, and have been sown in the land of fire and water, for you it is meet to watch and take heed to these things which I have spoken to you, that ye await his coming; for you will be the first to perceive the coming of that great king, whom the prisoners await to be set free. Now, my sons, guard this secret which I have revealed to you, and let it be kept in the treasure-houses of your souls. And when that star rises of which I have spoken, let ambassadors bearing offerings be sent by you, and let them offer worship to him. Watch, and take heed, and despise him not, that he destroy you not with the sword; for he is the king of kings, and all kings receive their crowns from him. He and I are one. These are the things which were spoken by this second Balaam, and God, according to His custom, compelled him to interpret these things; or he sprang from a people who were acquainted with the prophecies concerning our Lord Jesus Christ, and declared them aforetime. [✠5]

CHAPTER 38. OF THE STAR WHICH APPEARED IN THE EAST ON THE
DAY OF THE BIRTH OF OUR LORD

1 Some say that that star appeared to the Magi simultaneously with the birth of our Lord. As for Herod's commanding that all children from two years old and downwards should be slain, it is not as if they required all that length of time for their journey, but they had some accidental delay either in

their own country or on the road. Again, Herod did not command that the children should be slain immediately after his having met the Magi, but much time passed in the interval, because he was waiting to hear from them. The holy Mār John Chrysostom, in his exposition of Matthew, says, The star appeared a long time before, for their journey was accomplished with great delay that they might come to the end of it on the day of our Lord's birth. It was meet that He should be worshipped in swaddling bands, that the greatness of the wonder might be recognised; therefore the star appeared to them a long time before. For if the star had appeared to them in the east when He was born in Palestine, they would not have been able to see Him in swaddling bands. Marvel not, if Herod slew the children from two years and downwards, for wrath and fear urged him to increased watchfulness; therefore he added more time than was needful, that no one should be able to escape.'

² As touching the nature of that star, whether it was a star in its nature, or in appearance only, it is right to know that it was not of the other stars, but a secret power which appeared like a star; for all the other stars that are in the firmament, and the sun and moon, perform their course from east to west. This one, however, made its course from north to south, for Palestine lies thus, over against Persia. This star was not seen by them at night only, but also during the day, and at noon; and it was seen at the time when the sun is particularly strong, because it was not one of the stars. Now the moon is stronger in its light than all the stars, but it is immediately quenched and its light dissipated by one small ray of the sun. But this star overcame even the beams of the sun by the intensity of its light. Sometimes it appeared, and sometimes it was hidden entirely. It guided the Magi as far as Palestine. When they drew near to Jerusalem, it was hidden; and when they went forth from Herod, and began to journey along the road, it appeared and shewed itself. This was not an ordinary movement of the stars, but a rational power. Moreover, it had no fixed path, but when the Magi travelled, it travelled on also, and when they halted, it also halted; like the pillar of cloud which stopped and went forward when it was convenient for the camp of Israel. The star did not remain always up in the height of heaven, but sometimes it came down and sometimes it mounted up; and it also stood over the head of the Child, as the Evangelist tells us. [

CHAPTER 39. OF THE COMING OF THE MAGI FROM PERSIA

¹ When Jesus was born in Bethlehem of Judah, and the star appeared to the Magi in the east, twelve Persian kings took offerings—gold and myrrh and frankincense—and came to worship Him. Their names are these: Zarwândâd the son of Artabân, and Hôrmizdâd the son of Sîtârûk (Sanțarôk), Gûsh-nâsâph (Gushnasp) the son of Gûndaphar, and Arshakh the son of Mihârôk; these four brought gold. Zarwândâd the son of Warzwâd, Îryâhô the son of Kesrô (Khosrau), Arțahshisht the son of Țolîtî, Ashtôn'âbôdan the son of Shishrôn; these four brought myrrh. Méhârôk the son of Țûhâm, Așșîresh the son of Hașbân, Șardâlâh the son of Baladân, Merôdâch the son of Bel-darân; these four brought frankincense. Some say that the offerings which the Magi brought and offered to our Lord had been laid in the Cave of Treasures by Adam; and Adam commanded Seth to hand them down from one to another until our Lord rose, and they brought (them), and offered (them) to Him. But this is not received by the Church. When the Magi came to Jerusalem, the whole city was moved; and Herod the king heard it and was moved. And he gathered together the chief priests and the scribes of the people, and enquired about the place in which Christ should be born; and they told him, in Bethlehem of Judah, for so it is written in the prophet.

² Then Herod called the Magi, and flattered them, and commanded them to seek out the Child diligently, and when they had found Him to tell Herod, that he also might go and worship Him. When the Magi went forth from Herod, and journeyed along the road, the star rose again suddenly, and guided them until it came and stood over (the place) where the Child was. And when they entered the cave, and saw the Child with Mary His mother, they straightway fell down and worshipped Him, and opened their treasures, and offered unto Him offerings, gold and myrrh and frankincense. Gold for His kingship, and myrrh for His burial, and frankincense for His Godhead. And it was revealed to them in a dream that they should not return to Herod, and they went to their land by another way. Some say that the Magi took some of our Lord's swaddling bands with them as a blessed thing.

³ Then Longinus the sage wrote to Augustus Caesar and said to him, 'Magians, kings of Persia, have come and entered thy kingdom, and have offered offerings [ss] to a child who is born in Judah; but who he is, and whose son he is, is not known to us.' Augustus Caesar wrote to Longinus, saying, 'Thou hast acted wisely in that thou hast made known to us (these things) and hast

not hidden (them) from us.' He wrote also to Herod, and asked him to let him know the story of the Child. When Herod had made enquiries about the Child, and saw that he had been mocked by the Magi, he was wroth, and sent and slew all the children in Bethlehem and its borders, from two years old and downwards, according to the time which he had enquired of the Magi. The number of the children whom he slew was two thousand, but some say one thousand eight hundred. When John the son of Zechariah was sought for, his father took him and brought him before the altar; and he laid his hand upon him, and bestowed on him the priesthood, and then brought him out into the wilderness. When they could not find John, they slew Zechariah his father between the steps and the altar. They say that from the day when Zechariah was slain his blood bubbled up until Titus the son of Vespasian came and slew three hundred myriads of Jerusalem, and then the flow of blood ceased. The father of the child Nathaniel also took him, and wrapped him round, and laid him under a fig-tree; and he was saved from slaughter. Hence our Lord said to Nathaniel, 'Before Philip called thee, I saw thee, when thou wast under the fig-tree.'

CHAPTER 40. OF OUR LORD'S GOING DOWN INTO EGYPT

¹ When the Magi had returned to their country, the angel of the Lord appeared to Joseph in a dream, and said to him, 'Arise, take the Child and His mother, [as] and flee to Egypt; and stay there until I tell thee.' So Joseph arose and took the Child and His mother by night, and fled to Egypt, and was there until the death of Herod. When they were journeying along the road to Egypt, two robbers met them; the name of the one was Titus, that of the other Dūmāchos (?). Dūmāchos wished to harm them and to treat them evilly, but Titus would not let him, and delivered them from the hands of his companion. When they reached the gate of the city called Hermopolis, there were by the two buttresses of the gate two figures of brass, that had been made by the sages and philosophers; and they spoke like men. When our Lord and His mother and Joseph entered Egypt, that is to say that city, these two figures cried out with a loud voice, saying, 'A great king has come into Egypt.' When the king of Egypt heard this, he was troubled and moved; for he feared lest his kingdom should be taken away from him.

² And he commanded the heralds to proclaim throughout the whole city, 'If any man knoweth (who He is), let him point (Him) out to us without delay.' When they had made much search and did not find Him, the king

commanded all the inhabitants of the city to go outside and come in one by one. When our Lord entered, these two figures cried out, 'This is the king.' And when our Lord was revealed, Pharaoh sought to slay Him. Now Lazarus—whom Christ raised from the dead—was there, and was one of the king's officials, and held in much esteem by the lord of Egypt. He drew near to Joseph and asked them, [is] 'Whence are ye?' They said to him, 'From the land of Palestine.' When he heard that they were from the land of Palestine, he was sorry for them, and came to the king and pledged himself for the Child. And he said to the king, 'O king, live for ever! If deceit be found in this Child, behold, I am before thee, do unto me according to thy will.' This is the (cause) of the love between Lazarus and Christ. One day when Mary was washing the swaddling bands of our Lord, she poured out the water used in washing in a certain place, and there grew up there apûrsam (that is to say balsam) trees, a species of tree not found anywhere else save in this spot in Egypt. Its oil has (divers) properties;

3 if a man dips iron into it, and brings (the iron) near a fire, it shines like wax; if some of it is thrown upon water, it sinks to the bottom; and if a drop of it is dropped upon the hollow of a man's hand, it goes through to the other side. Our Lord remained two years in Egypt, until Herod had died an evil death. He died in this manner. First of all he slew his wife and his daughter, and he killed one man of every family, saying, 'At the time of my death there shall be mourning and weeping and lamentation in the whole city.' His bowels and his legs were swollen with running sores, and matter flowed from them, and he was consumed by worms. He had nine wives and thirteen children. And he commanded his sister Salome and her husband, saying, 'I know that the Jews will hold a great festival on the day of my death; when they are gathered together [with the weepers and mourners, slay them, and let them not live after my death.' There was a knife in his hand, and he was eating an apple; and by reason of the severity of his pain, he drew the knife across his throat, and cut it with his own hand; and his belly burst open, and he died and went to perdition. After the death of Herod who slew the children, his son Herod Archelaus reigned, who cut off the head of John.

4 And the angel of the Lord appeared to Joseph in Egypt and said to him, 'Arise, take the Child and His mother, and go to the land of Israel, for those who sought the life of the Child are dead.' So Joseph took the Child and His mother, and came to Galilee; and they dwelt in the city of Nazareth, that

what was said in the prophecy might be fulfilled, 'He shall be called a Nazarene.' In the tenth year of the reign of Archelaus the kingdom of the Jews was divided into four parts. To Philip (were assigned) two parts, Ituraea and Trachonitis; to Lysanias one part, which was Abilene; and to Herod the younger the fourth part. And Herod loved Herodias, the wife of his brother Philip.

CHAPTER 41. OF JOHN THE BAPTIST, AND OF THE BAPTISM OF OUR
LORD

1 John the Baptist lived thirty years in the desert with the wild beasts; and after thirty years he came from the wilderness to the habitations of men. [~~45~~] From the day when his father made him flee to the desert, when he was a child, until he came (again), he covered himself with the same clothes both summer and winter, without changing his ascetic mode of life. And he preached in the wilderness of Judaea, saying, 'Repent, the kingdom of God draweth nigh;' and he baptised them with the baptism of repentance for the remission of their sins. He said to them, 'Behold, there cometh after me a man who is stronger than I, the latchets of whose shoes I am not worthy to unloose. I baptise you with water for repentance, but He who cometh after me is stronger than I; He will baptise you with the Holy Spirit and with fire:' thereby referring to that which was about to be wrought on the apostles, who received the Holy Spirit by tongues of fire, and this took the place of baptism to them, and by this grace they were about to receive all those who were baptised in Christ. Jesus came to John at the river Jordan to be baptised by him;

2 but John restrained Him, saying, 'I need to be baptised by Thee, and art Thou come to me?' Jesus said to him, 'It is meet thus to fulfil the words of prophecy.' When Jesus had been baptised, as soon as He had gone up from the water, He saw that the heavens were rent, and the Spirit like a dove descended upon Him, and a voice from heaven said, 'This is My beloved Son, in whom I am well pleased.' On this day the Trinity was revealed to men; by the Father who cried out, and by the Son who was baptised, and by the Holy Spirit which came down [~~6~~] upon Him in the corporeal form of a dove. Touching the voice which was heard from heaven, saying, 'This is My beloved Son, in whom I am well pleased, hear ye Him,' every one heard the voice; but John only was worthy to see the vision of the Spirit by the mind. The day of our Lord's birth was the fourth day of the week, but the day of

His baptism was the fifth. When John rebuked Herod, saying that it was not lawful for him to take his brother Philip's wife, he seized John, and cast him into the prison called Machaerûs. And it came to pass on a certain day, when Herod on his birthday made a feast for his nobles, that Bôziyâ, the daughter of Herodias, came in and danced before the guests; and she was pleasing in the sight of Herod and his nobles.

3 And he said to her, 'Ask of me whatsoever thou desirest and I will give it to thee;' and he sware to her saying that whatever she asked he would give it to her, unto the half of his kingdom. She then went in to Herodias her mother and said to her, 'What shall I ask of him?' She said to her, 'The head of John the Baptist;' for the wretched woman thought that when John should be slain, she and her daughter would be free from the reprover, and would have an opportunity to indulge their lust: for Herod committed adultery with the mother and with her daughter. Then she went in to the king's presence and said to him, 'Give me now the head of John the Baptist on a charger.' And the king shewed sorrow, as if, forsooth, he was not delighted at the murder of the saint; but by reason of the force and compulsion of the oath he was obliged to cut off John's head. If, O wretched Herod, she had demanded of thee the half of thy kingdom, that she might sit upon the throne beside thee and divide (it) with thee, wouldst thou have acceded to her, and not have falsified thy oath, O crafty one? And the king commanded an executioner, and he cut off the head of the blessed man, and he put it in a charger and brought and gave it to the damsel, and the damsel gave it to her mother.

4 Then she went out to dance upon the ice, and it opened under her, and she sank into the water up to her neck; and no one was able to deliver her. And they brought the sword with which John's head had been cut off, and cut off hers and carried it to Herodias her mother. When she saw her daughter's head and that of the holy man, she became blind, and her right hand, with which she had taken up John's head, dried up; and her tongue dried up, because she had reviled him, and Satan entered into her, and she was bound with fetters. Some say that the daughter of Herodias was called Bôziyâ, but others say that she also was called by her mother's name Herodias. When John was slain, his disciples came and took his body and laid him in a grave; and they came and told Jesus. The two disciples whom John sent to our Lord, saying, 'Art thou He that should come, or do we look for another,' were

Stephen the martyr and deacon, and Hananyah (Ananias) who baptised Paul. Some say that the wild honey and locusts, which he fed upon in the wilderness, was manna,—which was the food of the children of Israel, and of which Enoch and Elijah eat in Paradise,—for its taste is like that of honey. Moses compares it to coriander seed, and the anchorites in the mountains feed upon it. Others say that it was a root like unto a carrot;

5 it is called Kâmûs, and its taste is sweet like honey-comb. Others say that the locusts were in reality some of those which exist in the world, and that the honey-comb was that which is woven by the little bees, and is found in small white cakes in desert places.

CHAPTER 42. OF OUR LORD'S FAST; OF THE STRIFE WHICH HE WAGED WITH THE DEVIL; AND OF THE MIGHTY DEEDS THAT HE WROUGHT

1 Two days after His baptism, He chose eight of the twelve disciples; and on the third day He changed the water into wine in the city of Cana. After He went forth from the wilderness, He completed the number of the twelve, according to the number of the tribes of the children of Israel and according to the number of the months. After the twelve disciples, He chose seventy and two, according to the number of the seventy-two elders. When He went out to the desert after He had changed the water into wine, He fasted forty days and forty nights. 2 Some say that our Lord and the devil were waging war with one another for forty days; others say that the three contests took place in one day. After He had conquered the devil by the power of His Godhead, and had given us power to conquer him, He began to teach the nations. He wrought miracles, healed the sick, cleansed the lepers, cast out devils, opened the eyes of the blind, made the lame walk, made cripples stand, gave hearing to the deaf, and speech of tongue to the dumb. He satisfied five thousand with five loaves, and there remained twelve basketfuls; and with seven loaves and two fishes He satisfied four thousand (men), besides women and children, and there remained seven basketfuls. And some writers say that our Lord satisfied forty thousand men and women and children with five loaves. He walked upon the water and the sea as upon dry land. He rebuked the sea when it was disturbed, and it ceased from its disturbance. He raised up four dead; the daughter of Jairus, the widow's son, the servant of the centurion, and His friend Lazarus after (he had been dead) four days. He subjected Himself to the ancient law of Moses, that it might not be thought He was opposed to the divine commandments; and when the time came for

Him to suffer, and to draw nigh to death that He might make us live by His death, and to slay sin in His flesh, and to fulfil the prophecies concerning Him, first of all He kept the Passover of the law; He dissolved the old covenant, and then He laid the foundation for the new law by His own Passover.

CHAPTER 43. OF THE PASSEVER OF OUR LORD

¹ When the time of the Passover came, He sent two of His disciples to a man with whom they were not acquainted, saying, 'When ye enter the city, behold, there will meet you a man carrying a pitcher of water; follow him, and wheresoever he entereth, say ye to the master of the house, "Our Master saith, Where is the guest-chamber, where I may eat the Passover with My disciples? and behold, he will shew you a large upper chamber made ready and prepared; there make ye ready for us.' And because at that time crowds of people were flocking thickly into Jerusalem to keep the feast of the Passover, so that all the houses of the inhabitants of Jerusalem were filled with people by reason of the great crowd which was resorting thither, our Lord, by the power of His Godhead, worked upon the master of the house to make ready a large upper chamber without his being aware for whom he was preparing it, but he thought that perhaps some great man among the nobles and grandees of the Jews was about to come to him, and that it was right to keep a room for him furnished with all things (needful); because all those who came from other places to Jerusalem were received into their houses by the people of the city, and whatsoever they required for the use of the feast of the Passover they supplied.

² Hence the master of the house made ready that upper chamber with all things (needful), and permitted no man to enter therein, being restrained by the power of our Lord. Because a mystical thing was about to be done in it, it was not meet for Him to perform the hidden mystery when others were near. [mo] Mâr Basil says: 'On the eve of the Passion, after the disciples had received the body and blood of our Lord, He poured water into a basin and began to wash the feet of His disciples; this was baptism to the apostles. They were not all made perfect, because they were not all pure, for Judas, the son of perdition, was not sanctified; and because that basin of washing was in truth baptism, as our Lord said to Simon Peter, "If I wash thee not, thou hast no part with Me," that is to say, "If I baptise thee not, thou art not able to enter into the kingdom of heaven. Therefore, every one who is not baptised by the priests, and receives not the body and blood of Christ our Lord, enters

not into the kingdom of heaven.' Mâr Dâd-ishô' says in his commentary on Abbâ Isaiah: 'When our Lord at the Passover had washed the feet of His disciples, He kissed the knees of Judas, and wiped the soles of his feet with the napkin which was girt round His loins, like a common slave;

³for everything which our Lord did, He did for our teaching.' Mâr Basil in his 'Questions' advises Christians to eat oil, drink wine, and break their fast on this evening; for in it was the old covenant finished, and the new one inaugurated; and in it was the (chosen) people stripped of holiness, and the nations were sanctified and pardoned. Although this saint permits (this), yet the other fathers do not give leave (to do) this, neither do we, nor those of our confession. [

CHAPTER 44. OF THE PASSION OF OUR LORD

¹Three years and three months after His baptism, Judas Iscariot the son of Simon betrayed his Lord to death. He was called Iscariot (Sêkhariōṭā) from the name of his town (Sêkhariōṭ), and he had the sixth place among the disciples before he betrayed our Lord. Our Lord was crucified at the third hour of Friday, the ninth of Nisan. Caiaphas, who condemned our Lord, is Josephus. The name of Bar-Abbā was Jesus. The name of the soldier who pierced our Lord with the spear, and spat in His face, and smote Him on His cheek, was Longinus; it was he who lay upon a sick bed for thirty-eight years, and our Lord healed him, and said to him, 'Behold, thou art healed; sin no more, lest something worse than the first befall thee.' The watchers at the grave were five, and these are their names: Issachar, Gad, Matthias, Barnabas and Simon; but others say they were fifteen, three centurions and their Roman and Jewish soldiers. Some men have a tradition that the stone which was laid upon the grave of our Lord was the stone which poured out water for the children of Israel in the wilderness. The grave in which our Redeemer was laid was prepared for Joshua the son of Nun, and was carefully guarded by the Divine will for the burial of our Lord. The purple which they put on our Lord mockingly, [was given in a present to the Maccabees by the emperors of the Greeks;

²and they handed it over to the priests for dressing the temple. The priests took it and brought it to Pilate, testifying and saying, 'See the purple which He prepared when He thought to become king.' The garment which the soldiers divided into four parts indicates the passibility of His body. The robe without seam at the upper end which was not rent, is the mystery of the

Godhead which cannot admit suffering. As touching the blood and water which came forth from His side, John the son of Zebedee was deemed worthy to see that vivifying flow from the life-giving fountain. Mâr John Chrysostom says: 'When His side was rent by the soldiers with the spear, there came forth immediately water and blood. The water is a type of baptism, and the blood is the mystery of His precious blood, for baptism was given first, and then the cup of redemption. But in the gospel it is written, "There went forth blood and water."' As to the tree upon which our Redeemer was crucified, some have said that He was crucified upon those bars with which they carried the ark of the covenant; and others that it was upon the wood of the tree on which Abraham offered up the ram as an offering instead of Isaac. His hands were nailed upon the wood of the fig-tree of which Adam ate, and behold, we have mentioned its history with that of Moses' rod.

3 The thirty pieces of silver (zûzê) which Judas received, and for which he sold his Lord, were thirty pieces according to the weight of the sanctuary, and were equal to six hundred pieces according to the weight of our country. [Terah made these pieces for Abraham his son; Abraham gave them to Isaac; Isaac bought a village with them; the owner of the village carried them to Pharaoh; Pharaoh sent them to Solomon the son of David for the building of his temple; and Solomon took them and placed them round about the door of the altar. When Nebuchadnezzar came and took captive the children of Israel, and went into Solomon's temple and saw that these pieces were beautiful, he took them, and brought them to Babylon with the captives of the children of Israel. There were some Persian youths there as hostages, and when Nebuchadnezzar came from Jerusalem, they sent to him everything that was meet for kings and rulers. And since gifts and presents had been sent by the Persians, he released their sons and gave them gifts and presents, among which were those pieces of silver about which we have spoken; and they carried them to their parents. When Christ was born and they saw the star, they arose and took those pieces of silver and gold and myrrh and frankincense, and set out on the journey; and they came to the neighbourhood of Edessa, and these kings fell asleep by the roadside.

4 And they arose and left the pieces behind them, and did not remember them, but forgot that anything of theirs remained behind. And certain merchants came and found them, and took these pieces, and came to the neigh-

bourhood of Edessa, and sat down by a well of water. On that very day an angel came to the shepherds, and gave them the garment without seam at the upper end, woven throughout. And he said to them, 'Take this garment, in which is the life of mankind.' And the shepherds took the garment, and came to the well of water by the side of which were those merchants. They said to them, 'We have a garment without seam at the upper end; will ye buy it?' The merchants said to them, 'Bring it here.' When they saw the garment, they marvelled and said to the shepherds: 'We have thirty pieces of silver which are meet for kings;

5 take them and give us this garment.' When the merchants had taken the garment, and had gone into the city of Edessa, Abgar the king sent to them and said, 'Have ye anything meet for kings, that I may buy it from you?' The merchants said to him, 'We have a garment without seam at the upper end.' When the king saw the garment, he said to them, 'Whence have ye this garment?' They said to him, 'We came to a well by the gate of thy city, and we saw it in the hands of some shepherds, and we bought it from them for thirty pieces of stamped silver, which were also meet for kings like thyself.' The king sent for the shepherds, and took the pieces from them, and sent them together with the garment to Christ for the good that He had done him in healing his sickness. When Christ saw the garment and the pieces, He kept the garment by Him, but He sent the pieces to the Jewish treasury. When Judas Iscariot came to the chief priests and said to them, 'What will ye give me that I may deliver Him to you?' [: the priests arose and brought those pieces, and gave them to Judas Iscariot; and when he repented, he returned them to the Jews, and went and hanged himself. And the priests took them and bought with them a field for a burial-place for strangers.

6 earth, but the angels carried her to Paradise, and angels bore her bier. On the day of her death all the apostles were gathered together, and they prayed over her and were blessed by her. Thomas was in India, and an angel took him up and brought him, and he found the angels carrying her bier through the air; and they brought it nigh to Thomas, and he also prayed and was blessed by her. A.D. 82-3). At the Annunciation she was thirty years old, and she lived also the [thirty]-three years of the Dispensation; and after the Crucifixion she lived fifty-eight years. The years which she lived were one hundred and twenty-one.' Matthew says. Eighthly, upon the sea of Tiberias, as John says. The reason that Simon Peter did not recognise Him was because

he had denied Him, and was ashamed to look upon Him; but John, because of his frank intimacy with our Lord, immediately that he saw Him, knew Him. Ninthly, when He was taken up to heaven from the Mount of Olives, as Mark and Luke say. Tenthly, to the five hundred at once, who had risen from the dead, as Paul says. After His Ascension, He appeared to Paul on the way to Damascus, when He blinded his eyes; and also to Stephen, the martyr and deacon, when he was stoned.

CHAPTER 46. OF THE ASCENSION OF OUR LORD TO HEAVEN

¹ After our Redeemer had risen from the grave, and had gone about in the world forty days, He appeared to His disciples ten times, and ate and drank with them by the side of the Sea of Tiberias. At this point the heathen say to us, that if our Lord really ate and drank after His resurrection, there will certainly be eating and drinking after (our) resurrection; but if He did not really eat and drink, then all the actions of Christ are mere phantasms. To these we make answer, that this [world is a world of need for food; therefore He ate and drank, that it might not be thought He was a phantom; and because many who have risen from the dead have eaten and drunk in (this) world until they departed and died, as, for example, the dead (child) whom Elisha raised, and the dead whom our Lord raised. Our Lord did not eat after His resurrection because He needed food, but only to make certain His humanity: for, behold He once remained in the desert forty days without food, and was not injured by hunger. Some say that after His resurrection our Lord ate food like unto that which the angels ate in the house of Abraham, and that the food was dissipated and consumed by the Divine Power, just as fire licks up oil without any of it entering into its substance.

² Our Lord remained upon the earth forty days, even as He had fasted forty days, and as Elijah fasted forty days, and as Moses fasted forty days at two several times, and as the rain continued for forty days during the flood, and as God admonished the Ninevites for forty days, and as the spies remained (absent) for forty days, and as the children of Israel wandered about in the wilderness for forty years, and like the child whose fashioning in the womb is completed in forty days. After forty days, our Lord took up His disciples to the Mount of Olives, and laid His hand upon them, and blessed them, and commanded them concerning the preaching and teaching of the nations. And it came to pass that while He was blessing them, He was separated from them, and went up to heaven; and they worshipped Him. And

there appeared to them angels, encouraging them and saying, 'This Jesus, who has been taken up from you to heaven, is about to come again even as ye have seen Him go up to heaven.' Then they returned to that upper chamber where they were, and stayed there ten days, until they received the Holy Spirit in the form of tongues of fire. Simon Peter said to his fellow-disciples, 'It is right for us to put some one in the place of Judas to complete the number of twelve;' and they cast lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

³ As concerning the manner in which our Lord entered heaven without cleaving it, some say that He went in as He did through the closed doors; and as He came forth from the virgin womb, and Mary's virginity returned to its former state; and like the sweat from the body; and as water is taken up by the roots of the olive and other trees, and reaches in the twinkling of an eye the leaves, flowers and fruits, as if through certain ducts, without holes or channels being pierced in them. Thus by an infinite and ineffable miracle our Lord entered into heaven without cleaving it. And if the bodies of us who are accustomed to drink water and wine pour out sweat without our flesh being rent or our skin pierced, how very much easier is it for the Divine Power to go in through closed doors and within the firmament of heaven without rending or cleaving it?

⁴ His disciples in the upper chamber, John the son of Zebedee hid a part of his portion until our Lord rose from the dead. And when our Lord appeared to His disciples and to Thomas with them, He said to Thomas, 'Hither with thy finger and lay it on My side, and be not unbelieving, but believing.' Thomas put his finger near to our Lord's side, and it rested upon the mark of the spear, and the disciples saw the blood from the marks of the spear and nails. And John took that piece of consecrated bread, and wiped up that blood with it; and the Easterns, Mâr Addai and Mâr Mârî, took that piece, and with it they sanctified this unleavened bread which has been handed down among us. The other disciples did not take any of it, because they said, 'We will consecrate for ourselves whenever we wish.' As for the oil of baptism, some say that it was part of the oil with which they anointed the kings; others say that it was part of the unguent wherewith they embalmed our Lord; and many agree with this (statement). Others again say that when John took that piece of consecrated bread of the Passover in his hand, it burst into flame and burnt in the palm of his hand, and the palm of his hand

sweated, and he took that sweat and hid it for the sign of the cross of baptism. This account we have heard by ear from the mouth of a recluse and visitor, and we have not received it from Scripture. The word Pentecost is interpreted 'the completion of fifty days.'

CHAPTER 48. OF THE TEACHING OF THE APOSTLES, AND OF THE
PLACES OF EACH ONE OF THEM, AND OF THEIR DEATHS

¹Next we write the excellent discourse composed by Mâr Eusebius of Caesarea upon the places and families of the holy apostles. Know then that the apostles were twelve and seventy. When the apostles had received the gift of the Holy Spirit, on the day following they fasted this feast of the apostles (which we keep); but the Malkâyē (Melchites) say that the apostles fasted eight days after. Their names are as follows. Simon, the chief of the apostles, was from Bethsaida, of the tribe of Naphtali. He first preached in Antioch, and built there the first of all churches, which was in the house of Cassianus, whose son he restored to life. He remained there one year, and there the disciples were called Christians. From thence he went to Rome, where he remained for twenty-seven years; and in the three hundred and seventy-sixth year of the Greeks, the wicked Nero crucified him head downwards.

²Andrew his brother preached in Scythia and Nicomedia and Achaia. He built a church in Byzantium, and there he died and was buried. John the son of Zebedee (Zabhdai) was also from Bethsaida, of the tribe of Zebulun. He first preached in Asia (Ephesus), and was afterwards cast into exile in the island of Patmos by Tiberius Caesar. He then went to Ephesus, and built in it a church. Three of his disciples went with him: Ignatius, who was afterwards bishop of Antioch, and who was thrown to the beasts in Rome; Polycarp, who was afterwards bishop of Smyrna, and was crowned by fire; and John, to whom he committed the priesthood and the bishopric after him. When John had lived a long time, he died and was buried at Ephesus; and John, the Ser. Gr., vol. 43, col. 393 foll.; Tillemont, *Mémoires pour servir à l'histoire ecclés.*, Paris, 1701, 4to; Lipsius, *Die Apokryphen Apostelgeschichten*, Braunschweig, 1884; and Brit. Mus. Add. 14,601, fol. 163 b.

³disciple of the Evangelist, who became bishop of Ephesus, buried him; for he commanded them that no one should know the place of his burial. The graves of both of them are in Ephesus; the hidden one of the Evangelist, and the other of his disciple John, the author of the Revelation; he said that everything he had written down, he had heard from John the Evangelist.

James, the brother of John, preached in his city Bethsaida, and built a church there. Herod Agrippas slew him with the sword one year after the Ascension of our Lord. He was laid in Âkâr, a city of Marmârikâ. [Philip also was from Bethsaida, of the tribe of Asher. He preached in Phrygia, Pamphylia and Pisidia; he built a church in Pisidia, and died and was buried there. He lived twenty-seven years as an apostle. Thomas was from Jerusalem, of the tribe of Judah. He taught the Parthians, Medes and Indians; and because he baptised the daughter of the king of the Indians, he stabbed him with a spear and he died. Habbân the merchant brought his body, and laid it in Edessa, the blessed city of Christ our Lord. Others say that he was buried in Maḥlûph, a city in the land of the Indians.

4 Matthew the Evangelist was from Nazareth, of the tribe of Issachar. He preached in Palestine, Tyre and Sidon, and went as far as Gabbûlâ. He died and was buried in Antioch, a city of Pisidia. Bartholomew was from Endor, of the tribe of Issachar. He preached in inner Armenia, Ardeshîr, Kêṭarbôl, Radbîn, and Prûharmân. After he had lived thirty years as an apostle, Hûrstî the king of the Armenians crucified him, and he was buried in the church which he built in Armenia. Jude, the son of James, who was surnamed Thaddaeus (Taddai), who is also Lebbaeus (Lebbai), was from Jerusalem, of the tribe of Judah. He preached in Laodicea and in Antaradus and Arwâd. He was stoned in Arwâd, and died and was buried there. Simon Zelôtes was from Galilee, of the tribe of Ephraim. He preached in Shêmêshât (Samosâta), Pârîn (Perrhê), Zeugma, Hâlâb (Aleppo), Mabbôg (Manbig), and Kenneshrîn (Kinnesrîn). He built a church in Kyrrhos, and died and was buried there.

5 James, the son of Alphaeus (Ḥalphai), was from the Jordan, of the tribe of Manasseh. He preached in Tadmor (Palmyra), Kirkêsion (Kirkisiyâ), and Callinicos (ar-Rakkah), and came to Batnân of Serûg (Sarûg), where he built a church, and died and was buried there. Judas Iscariot, the betrayer, was from the town of Sêkharyût, of the tribe of Gad, though some say that he was of the tribe of Dan. He was like unto the serpent that acts deceitfully towards its master, because like a serpent, he dealt craftily with his Lord. Matthias, of the tribe of Reuben, came in in his stead. He preached in Hellas, and in Sicily, where he built a church, and died and was buried in it. While James the brother of our Lord was teaching the Jews in Jerusalem, they cast him down from a pinnacle of the temple; and while his life was yet in him, a

fuller of cloth smote him upon the head with a club and beat it in; and afterwards they stoned him with stones.

6 John the Baptist was of the tribe of Levi. Herod the tetrarch slew him, and his body was laid in Sebastia. Ananias (Hananyâ) the disciple of the Baptist taught in Damascus and Arbêl. He was slain by Pôl, the general of the army of Aretas, and was laid in the church which he built at Arbêl (Irbil).

7 Paul of Tarsus was a Pharisee by sect, of the tribe of Ephraim. When he had been baptised by Ananias, he wrought many miracles, and taught great cities, and bore and suffered dangers not a few for the name of Christ. Afterwards he went to Peter at Rome. When they divided the world between them, and the heathen fell to Paul's lot, and the Jewish nation to Peter, and they had turned many to the truth of Christ, Nero commanded that they should both die a cruel death. Then Simon asked to be crucified head downwards, that he might kiss that part of the cross where the heels of his Master had been. As they were going forth to be slain, they gave the laying on of hands of the priesthood to their disciples, Peter to Mark, and Paul to Luke. When Peter had been crucified, and Paul slain, together with many of those who had become their disciples, Mark and Luke went forth by night, and brought their bodies into the city. Now Paul's head was lost among the slain, and could not be found. Some time after, when a shepherd was passing by the spot where the slain were buried, he found Paul's head, and took it upon the top of his staff, and laid it by his sheep-fold. At night he saw a fire blazing over it, and he went in (to the city) and informed the holy bishop Xystus (Sixtus) and the clergy of the church; and they all recognised that it was Paul's head.

8 Xystus said to them, 'Let us watch and pray the whole night, and let us bring out the body and lay the head at its feet; and if it joins again to its neck, it will be certain that it is Paul's.' And when they had done so, the whole body was restored, and the head was joined to its neck as if the vertebrae had never been severed; and those who saw it were amazed and glorified God. From his call to the end of his life was thirty-five years; he went about in every place for thirty-one years; for two years he was in prison at Caesarea, and for two years at Rome. He was martyred in the thirty-sixth year after the Passion of our Lord, and was laid with great honour in the magnificent royal catacombs in Rome. They celebrate every year the day of his commemoration on the twenty-ninth of the month of Tammûz.

9 Luke the physician and Evangelist was first of all a disciple of Lazarus, the brother of Mary and Martha, and was afterwards baptised by Philip in the city of Beroea. He was crowned with the sword by Hôros, the judge (or governor) of the emperor Tiberius, while he was preaching in Alexandria, and was buried there. Mark the Evangelist preached in Rome, and died and was buried there. Some say that he was the son of Simon Peter's wife, others that he was the son of Simon; and Rhoda was his sister. He was first called John, but the Apostles changed his name and called him Mark, that there might not be two Evangelists of one name. Addai was from Paneas, and he preached in Edessa and in Mesopotamia in the days of Abgar the king; and he built a church in Edessa. After Abgar died, Herod Abgar's son slew him in the fortress of Aggêl. His body was afterwards taken and carried to Rome; but some say that he was laid in Edessa.

10 Aggai his disciple was first of all a maker of silks for Abgar, and became a disciple. After Abgar's death, his son reigned, and he required of Aggai to weave silks for him; and when he consented not, saying, 'I cannot forsake teaching and preaching to return to weaving,' he smote him with a club upon his legs and brake them, and he died. Thaddaeus (Taddai) came after him at Edessa, and Herod, the son of Abgar, slew him also; he was buried at Edessa. Zacchaeus (Zaccai) the publican and the young man whom our Lord brought to life were both slain together while they were preaching in Mount Hôrôn. The Jews smote Simon the leper while he was teaching in Ramah, and he died (there). Joseph the Senator taught in Galilee and Decapolis; he was buried in his town of Ramah. Nicodemus the Pharisee, the friend of our Lord, received and honoured the Apostles in Jerusalem; and he died and was buried there.

11 Nathaniel was stoned while he was teaching in Mount Hôrôn, and died. Simon the Cyrenian was slain while he was teaching in the island of Chios. Simon the son of Cleopas became bishop of Jerusalem. When he was an old man, one hundred years of age, Irenaeus the chiliarch crucified him. Stephen the martyr was stoned with stones at Jerusalem, and his body was laid in the village of Kêphar Gamlà. Mark, who was surnamed John, taught at Nyssa and Nazianzus. He built a church at Nazianzus, and died and was buried there. Some say that he is the Evangelist, as we have mentioned. Cephas, whom Paul mentions, taught in Baalbec, Hîms (Emesa) and Nathrôn (Batharûn). He died and was buried in Shîrâz. Barnabas taught in Italy and in

Kûrâ; he died and was buried in Samos. they died, they were buried by the side of Nicodemus in Kêphar Gamlâ, where Stephen was buried. Many years after (about A. D. 415), God revealed their place of burial to one of the saints (Lucian), and they sought for the remains of the bodies by digging, and found them; and there they built a church. Foll. 187 b, 188 a. See also Migne, *Biog. Chrét.*, ii. 73; Wright, *Cat. Syr. MSS.*, iii, p. 1047, i. 8.

¹² Titus taught in Crete, and there he died and was buried. Sosthenes taught in the country of Pontus and Asia. He was thrown into the sea by the command of Nonnus the prefect. Criscus (Crescens) taught in Dalmatia; he was imprisoned in Alexandria, where he died of hunger and was buried. Justus taught in Tiberias and in Caesarea, where he died and was buried. Andronicus taught in Illyricum, where he died and was buried. The people of Zeugma slew Rufus while he was teaching in Zeugma. Patrobas taught in Chalcedon, and he died and was buried there. Hermas the shepherd taught in Antioch, and he died and was buried there. Narcissus taught in Hellas, and he died and was buried there. Asyncritus went to Beth-Hûzâyê (Khûzistân) and there he died and was buried. Aristobulus taught in Isauria, and there he died and was buried. [Onesimus was the slave of Philemon, and he fled from him and went to Paul, while he was in prison; because of this Paul calls him 'the son whom I have begotten in my bonds.' His legs were broken in Rome.

¹³ Apollo the elect was burnt with fire by Sparacleus (?), the governor of Gangra. Olympas, Stachys and Stephen were imprisoned in Tarsus, and there they died in prison. Junias was captured in Samos, and there he was slain and died. Theocritus died while teaching in Ilios, and was buried there. Martalus (?) was slain while teaching the barbarians. Niger taught in Antioch, and died and was buried there. They dragged Lucius behind a horse, and thus he ended his life. While Alexander was teaching in Heracleôpolis they threw him into a pit and he died. Milus while he was teaching in Rhodes, was thrown into the sea and drowned. Silvanus and Hêrôdiôn (Rhôdiôn) were slain while they were preaching in the city of Accô. Silas taught in Sarapolis (Hierapolis?), and died and was buried there. Timothy taught in Ephesus, and died and was buried there. Manael was burnt with fire while teaching in Accô, and died.

¹⁴ The Eunuch whom Philip baptised, the officer of Candace the queen of the Ethiopians, went to Ethiopia and preached there. Afterwards, while he was preaching in the island of Parparchia (?), they strangled him with a cord.

Jason and Sosipatrus were thrown to the wild beasts while they were teaching in Olmius (?). Demas taught in Thessalonica, and there he died and was buried. Omius (Hymenaeus) taught in Melitene, and there he died and was buried. They threw Thraseus into a fiery furnace, while he was teaching at Laodicea. Bistorius (Aristarchus?) taught in the island of Kô and there he died and was buried. Abrios (?) and Môtos (?) went to the country of the Ethiopians, and there they died and were buried. Levi was slain by Charmus while he was teaching in Paneas. Nicetianus (Nicetas) was sawn in two while teaching in Tiberias. While John and Theodorus were preaching in the theatre of Baalbec, they threw them to the beasts.

¹⁵ The prefect Methalius (?) slew Euchestion (?) and Simon in Byzantium. Ephraim (Aphrem) taught in Baishân, and he died and was buried there. Justus was slain at Corinth. James taught and preached in Nicomedia, and he died and was buried there. [

CHAPTER 49. THE NAMES OF THE APOSTLES IN ORDER

¹ The names of the twelve. Simon Peter; Andrew his brother; James the son of Zebedee; John his brother; Philip; Bartholomew; Thomas; Matthew the publican; James the son of Alphaeus; Labbaeus, who was surnamed Thaddaeus; Simon the Cananite; Judas Iscariot, in whose stead came in Matthias. The names of the seventy. James the son of Joseph; Simon the son of Cleopas; Cleopas his father; Joses; Simon; Judah; Barnabas; Manaëus (?); Ananias, who baptised Paul; Cephas, who preached at Antioch; Joseph the senator; Nicodemus the archon; Nathaniel the chief scribe; Justus, that is Joseph, who is called Barshabbâ; Silas; Judah; John, surnamed Mark; Mnason, who received Paul; Manaël, the foster-brother of Herod; Simon called Niger; Jason, who is (mentioned) in the Acts (of the Apostles); Rufus; Alexander; Simon the Cyrenian, their father; Lucius the Cyrenian; another Judah, who is mentioned in the Acts (of the Apostles); Judah, who is called Simon; Eurion (Orion) the splay-footed; Thórus (?); Thorisus (?); Zabdon; Zakron. These are the seven who were chosen with Stephen: Philip the Evangelist, who had three daughters that used to prophesy; [Stephen; Prochorus; Nicanor; Timon; Parmenas; Nicolaus, the Antiochian proselyte; Andronicus the Greek; Titus; Timothy.

² These are the five who were with Peter in Rome: Hermas; Pligtâ; Patrobas; Asyncritus; Hermas. These are the six who came with Peter to Cornelius: Criscus (Crescens); Milichus; Kiriţôn (Crito); Simon; Gaius, who received

Paul; Abrazon (?); Apollos. These are the twelve who were rejected from among the seventy, as Judas Iscariot was from among the twelve, because they absolutely denied our Lord's divinity at the instigation of Cerinthus. Of these Luke said, 'They went out from us, but they were not of us;' and Paul called them 'false apostles and deceitful workers.' Simon; Levi; Bar-Ḳubbâ; Cleon; Hymenaeus; Candarus; Clithon (?); Demas; Narcissus; Slikispus (?); Thaddaeus; Mârûthâ. In their stead there came in these: Luke the physician; Apollos the elect; Ampelius; Urbanus; Stachys; Popillius (or Publius); Aristobulus; Stephen (not the Corinthian); Herodion the son of Narcissus; Olympas; Mark the Evangelist; Addai; Aggai; Mâr Mârî. It is said that each one of the twelve and of the seventy [wrote a Gospel; but in order that there might be no contention and that the number of 'Acts' might not be multiplied, the apostles adopted a plan and chose two of the seventy, Luke and Mark, and two of the twelve, Matthew and John.

CHAPTER 50. OF SOME MINOR MATTERS

¹ These are they who were married among the apostles: Peter, the chief of the apostles; Philip the Evangelist; Paul; Nathaniel, who is Bartholomew; Labbaeus, who is Thaddaeus, who is Judah the son of Jacob; Simon the Cananite, who is Zelotes, who is Judah the son of Simon. The child whom our Lord called and set (in the midst), and said, 'Except ye be converted, and become as children, ye shall not enter into the kingdom of heaven,' was Ignatius, who became patriarch of Antioch. He saw in a vision the angels ministering in two bands, and he ordained that (men) should minister in the church in like manner. After some time this order was broken through; and when Diodorus went with his father on an embassy to the land of Persia, and saw that they ministered in two bands, he came to Antioch his country, and re-established the custom of their ministering in two bands.

² The children whom they brought near to our Lord, that He might lay His hand upon them and pray, were Timothy and Titus, and they were deemed worthy of the office of bishop. The names of the Maries who are mentioned in the Gospels. Mary the Virgin, the mother of our Lord; Mary the wife of Joseph; Mary the mother of Cleopas and Joseph; Mary the wife of Peter, the mother of Mark the Evangelist; and Mary the sister of Lazarus. Some say that Mary the sinner is Mary of Magdala; but others do not agree with this, and say that she was other than the Magdalene. Those who say that she was the Magdalene tell us that she built herself a tower with the wages of

fornication; and those who say that she was other than the Magdalene, say that Mary Magdalene was called after the name of her town Magdala, and that she was a pure and holy woman.

CHAPTER 51. THE NAMES OF THE EASTERN CATHOLICS, THE
SUCCESSORS OF THE APOSTLES ADDAI AND MÂRÎ

1. Addai was buried in Edessa. 2. Mârî (was buried) in the convent of Kônî. 3. Abrîs, called in Greek A[m]brosius; the place of his grave is unknown; he was of the laying on of hands of Antioch. 4. Abraham was of the laying on of hands of Antioch; he was descended from the family of Jacob the son of Joseph; his grave is in Ctesiphon. 5. James, of the laying on of hands of Antioch, was also of the family of Joseph the husband of Mary; his grave is in Ctesiphon. 6. Aḥâ-d'abû[hî] was of the laying on of hands of Antioch; his grave is in Ctesiphon. 7. Shahlûphâ was of the laying on of hands of Ctesiphon, and he was buried there. 8. Pâpâ; his grave is at Ctesiphon. 9. Simon bar Ṣabbâ'ê was martyred at Shôshân. 10. Shah-dôst was buried in Ctesiphon. 11. Bar-Bé'esh-shémin was martyred and buried in Elam (Khūzistân).

12. Tumarṣa was buried in Ctesiphon. 13. Kayomâ was buried in Ctesiphon; he abdicated the patriarchate, and another was put in his place, and was before him until he died. 14. Isaac was buried in Ctesiphon. 15. Aha was buried in Ctesiphon. 16. Yab-alahâ was of the school of Mar 'Abdâ; he was buried in Ctesiphon. 17. Ma'na dwelt in Persia and was buried there. 18. Dād-ishō' was buried in Hértâ. In his days the strife between Nestorius and Cyril (of Alexandria) took place. 19. Baboi was martyred and buried in Hertâ. 20. AkaK (Acacius) was of the family of Baboi the Catholicus; he was buried in al-Madân. 21. Babai took a wife, and was buried at Ctesiphon. 22. Shila took a wife, and was buried in his convent beside Awana. 23. Paul was buried in Ctesiphon. 24. Mar(i)-aba was buried in Hertâ, and was a martyr without bloodshed. 25. Ezekiel was buried in Hertâ.

26. Ishó'-yab of Arzón was buried in Hértâ. [Sabr-ishó' was buried in Hértâ. 28. Gregory was buried in 29. Ishó'-yab of Gédalâ was buried in 30. Már[i]-emmeh was buried in Kétimiyá (?). 31. Ishó'-yab of Adiabene was buried in Béth-'Abé. 32. George was buried in... 33. John was buried in... 34. Hénán-ishó' was buried in... 35. Sèlibá-zèkhâ was buried in Ctesiphon. 36. Pethiôn was buried in Ctesiphon. 37. Már[i]-abâ was buried in al-Madâin. 38. Jacob was buried in... 39. Hénán-ishó' was buried in... 40. Timothy was buried in his own convent. 41. Ishó' (Joshua) the son of Nón (Nun) was buried in

the convent of Timothy. 42. George was buried in the same convent. 43. Sabr-ishô' 3 was buried in the same convent. 62. 'Abd-ishô' was buried in the Greek Palace. 63. Makkikhâ was buried in the Greek Palace. 64. Elijah (Eliyâ) was buried in the Greek Palace. 65. Bar-ṣaumâ was buried in the Greek Palace. 66. 'Abd-ishô' was buried... 67. Ishô'-yab was buried in the church of Mâr Sabr-ishô'. 68. Elijah (Eliyâ) was buried in the church of Mâr Sabr-ishô'. 69. Yab-alâhâ was buried in the church of Mârt[i] Maryam (my lady Mary). [Sabr-ishô' was buried in the church of Mârt[i] Maryam. 71. Sabr-ishô' was buried... 72. [Mâr Makkikhâ was buried... 73. Mâr Denhâ was buried... 74. Mâr Yab-alâhâ the Turk was buried... 75. Mâr Timothy was buried... 76. Mâr Denhâ was buried... 77. Mâr Simon was buried...

78. Mâr Elijah (Eliyâ) was buried... 79. Mâr Simon of our days, may he live for ever!] The names of the Catholics who were deposed and dismissed (from office): Mâr(i)-bôkht, Narsai, Elisha, Joseph and Sôren.

CHAPTER 52. THE NAMES OF THE KINGS WHO HAVE REIGNED IN THE
WORLD FROM THE FLOOD UNTIL NOW

The Median Kings who Reigned in Babylon.

¹ Darius the son of Vashtasp (Hystaspes) reigned 24 years. Ahshiresht (Xerxes) his son, 20 years. Artahshisht the long-hand (Artaxerxes Longimanus), 41 years. Daryâwash (Darius) the son of the concubine, 20 years. Artahshisht (Artaxerxes) the ruler, 30 years. Arses the son of Ochus, 4 years. Daryâwash (Darius) the son of Ârsham (Arsânes), 6 years. [als]

The Years of the Egyptian Kings.

² Alexander the son of Philip, 12 years. Ptolemy the son of Lagôs, 40 years. Ptolemy Philadelphus, 38 years. In his third year the fifth millennium ended. This (king) asked the captive Jews who were in Egypt, and seventy old men translated the Scriptures for him, from Hebrew into Greek, in the island of Pharos. In return for this he set them free, and gave back to them also the vessels of their temple. Their names are these. Josephus, Hezekiah, Zechariah, John, Ezekiel, Elisha; these were of the tribe of Reuben. Judah, Simon, Samuel, Addai, Mattathias, Shalmî; these were of the tribe of Simeon. Nehemiah, Joseph, Theodosius, Bâsâ, Adonijah, Dâkî; these were of the tribe of Levi. Jothan, Abdi, Elisha, Ananias, Zechariah, Hilkiyah; these were of the tribe of Judah. Isaac, Jacob, Jesus, Sambât (Sabbateus), Simon, Levi; these were of the tribe of Issachar. Judah, Joseph, Simon, Zechariah, Samuel,

Shamli; these were of the tribe of Zebulon. Sambât (Sabbateus), Zedekiah, Jacob, Isaac, Jesse, Matthias; these were of the tribe of Gad. Theodosius, Jason, Joshua, John, Theodotus, Jothan; these were of the tribe of Asher. Abraham, Theophilus, Arsam, Jason, Jeremiah, Daniel; these were of the tribe of Dan. Jeremiah, Eliezer, Zechariah, [Benaiah, Elisha, Dathi; these were of the tribe of Naphtali. Samuel, Josephus, Judah, Jonathan, Dositheus, Caleb; these were of the tribe of Joseph. Isalus, John, Theodosius, Arsam, Abijah, Ezekiel; these were of the tribe of Benjamin.

³ After Ptolemy Philadelphus arose Ptolemy Euergetes; (he reigned) 26 years. Ptolemy Philopator, 17 years. Ptolemy Epiphanes, 24 years. Ptolemy Philometor, 35 years. The time of the Maccabees extended to this (reign), and in it the old Covenant came to an end. Ptolemy Soter, 17 years. Ptolemy Alexander, 18 years. Ptolemy Dionysius, 30 years.

The Years of the Roman Emperors.

⁴ Gaius Julius, 4 years. Augustus, 57 years. In the forty-third year of his reign our Lord Christ was born. Tiberius, 23 years. In the fifteenth year of his reign our Lord was baptised; and in the seventeenth year He suffered, died, rose again, and ascended to heaven. Gaius (Caligula), 4 years. Claudius, 14 years. Nero, 14 years. [Vespasian, 10 years. Immediately after he came to the throne, he sent his son Titus against Jerusalem, and he besieged it for two years, until he uprooted it and destroyed it. Titus, 2 years. Domitian, 15 years. Trajan, 20 years. John, the son of Zebedee, lived until the seventh year of his reign. Hadrian, 20 years. Antoninus, 20 years. Verus, 20 years. Commodus, 14 years. Severus, 20 years. The house of Antoninus. Alexander the son of Mammaea, 13 years. Maximinius and Gordianus, 9 years. Philip and Gallus, 10 years. Valerianus and Gallius (Gallienus), 15 years.

⁵ Claudius and Tacitus, 16 years. Diocletian and those that were with him, 20 years. Constantine, 33 years. In the fourth year of Constantine Caesar the Victorious, Shâbôr reigned in Persia 70 years. Ardashîr his brother, 20 years. Vahrân (Bahrâm) and Shâbôr, the sons of Ardashîr, 20 years. Yazdagerd, the son of Shâbôr, 20 years. Vahrân (Bahrâm), the son of Yazdagerd, 20 years. Pêrôz, the son of Yazdagerd, 27 years. Balâsh, the son of Pêrôz, 4 years. Kawâd, the son of Pêrôz, 41 years. Chosrau, the son of Kawâd, 47 years. Hormizd, the son of Chosrau, 12 years. From Shâbôr to this fifteenth year of Chosrau the son of Hormizd, in which he destroyed Dârâ is three hundred and six years. The sum of all the years from Adam to this fifteenth year of

Chosrau the conqueror, which is the nine hundred and sixteenth year of the Greeks is 5861 years. From Adam to the Crucifixion is 5280 years. The whole of the Jewish economy therefore, from the time they went out of Egypt until Jerusalem was destroyed by Titus, was 1601 years. From Abraham to this year is 2031 years.

Of the Years that Have Passed Away from the World.

6 From Adam to the Flood was 2262 years. From the Flood to Abraham was 1015 years. From Abraham to the Exodus of the people from Egypt was 430 years. From the Exodus of the people by the hand of Moses to Solomon and the building of the Temple was 400 years. From Solomon to the first Captivity, which Nebuchadnezzar led away captive, was 495 years. From the first Captivity to the prophesying of Daniel was 180 years. From the prophesying of Daniel to the Birth of our Lord was 483 years. All these years make 5345 years. From Alexander to our Lord was 303 years. From our Lord to Constantine was 341 years. In the year 438 of Alexander the Macedonian, the kingdom of the Persians had its beginning. Know, O my brother readers, that from the beginning of the creation of Adam to Alexander was 5180 years.

CHAPTER 53. OF THE END OF TIMES AND THE CHANGE OF KINGDOMS;
FROM THE BOOK OF METHODIUS, BISHOP OF ROME

1 In this seventh and last millennium will the kingdom of the Persians be destroyed. In it will the children of Ishmael go forth from the wilderness of Yathrib (al-Medinah), and they will all come and be gathered together in Gibeah of Ramah, and there shall the fat ones of the kingdom of the Greeks, who destroyed the kingdoms of the Hebrews and the Persians, be destroyed by Ishmael, the wild ass of the desert; for in wrath shall he be sent against the whole earth, against man and beast and trees, and it shall be a merciless chastisement. It is not because God loves them that He has allowed them to enter into the kingdoms of the Christians, but by reason of the iniquity and sin which is wrought by the Christians, the like of which has never been wrought in any one of the former generations. They are mad with drunkenness and anger and shameless lasciviousness; they have intercourse with one another wickedly, a man and his son committing fornication with one woman, the brother with his brother's wife, male with male, and female with female, contrary to the law of nature and of Scripture, as the blessed Paul has said, 'Male with male did work shame, and likewise also the

women did work lewdness, and, contrary to nature, had intercourse with one another.

² Therefore they have brought upon themselves the recompense of punishment which is meet for their error, women as well as men, and hence God will deliver them over to the impurity of the barbarians, that their wives may be polluted by the sons of pollution, and men may be subjected to the yoke of tribute; then shall men sell everything that they have and give it to them, but shall not be able to pay the debt of the tribute, until they give also their children to them into slavery. And the tyrant shall exalt himself until he demands tribute and poll-tax from the dead that lie in the dust, first oppressing the orphans and defrauding the widows. They will have no pity upon the poor, nor will they spare the miserable; they will not relieve the afflicted; they will smite the grey hairs of the aged, despise the wise, and honour fools; they will mock at those who frame laws, and the little shall be esteemed as the great, and the despised as the honourable; their words shall cut like swords, and there is none who shall be able to change the persuasive force of their words. The path of their chastisement shall be from sea to sea, and from east to west, and from north to south, and to the wilderness of Yathrib. In their latter days there shall be great tribulation, old men and old women hungering and thirsting, and tortured in bonds until they account the dead happy.

³ They will rip up the pregnant woman, and tear infants away from their mothers' bosoms and sell them like beasts, and those that are of no use to them will they dash against the stones. They will slay the priests and deacons in the sanctuary, and they will lie with their wives in the houses of God. They will make clothes for themselves and their wives out of the holy vestments, and they will spread them upon their horses, and work impurity upon them in their beds. They will bring their cattle into the churches and altars, and they will tie up their dogs by the shrines of the saints. In those days the spirit of the righteous and of them that are well versed in signs will be grieved. The feeble will deny the true faith, the holy Cross, and the life-giving mysteries; and without compulsion many will deny Christ, and become rebels and slanderers and boasters, denying the faith. With this chastisement shall the Christians be tried. For at that time the righteous, the humble, the peaceful and the gentle will not be sought after, but liars and slanderers and accusers and disturbers and the obscene and those who are destitute of mercy,

and those who scoff at their parents and blaspheme the life-giving mysteries. And the true believers shall come into troubles and persecutions until they despair of their lives. Honour shall be taken away from the priests, and the pastors shall become as the people. When the measure of their (i. e.

4 the Ishmaelites') victory is full, tribulation will increase, and chastisement will be doubled upon man and beast. And there shall be a great famine, and the dead bodies of men shall lie in the streets and squares without any one to bury them, and (just) reckoning shall vanish and disappear from the earth. And men shall sell their brass and their iron and their clothes, and shall give their sons and their daughters willingly to the heathen. A man shall lie down in the evening and rise in the morning, and shall find at his door two or three exactors and officers to carry off by force; and two or three women shall throw themselves upon one man and say, 'We will eat our own bread, and wear our own apparel, only let us take refuge beneath thy skirts.' When men are oppressed and beaten, and hunger and thirst, and are tormented by that bitter chastisement; while the tyrants shall live luxuriously and enjoy themselves, and eat and drink, and boast in the victory they have won, having destroyed nations and peoples, and shall adorn themselves like brides, saying, 'The Christians have neither a God nor a deliverer;' then all of a sudden there shall be raised up against them pains like those of a woman in childbirth; and the king of the Greeks shall go forth against them in great wrath, and he shall rouse himself like a man who has shaken off his wine.

5 He shall go forth against them from the sea of the Cushites, and shall cast the sword and destruction into the wilderness of Yathrib and into the dwelling-place of their fathers. They shall carry off captive their wives and sons and daughters into the service of slavery, and fear of all those round about them shall fall upon them, and they shall all be delivered into the hand of the king of the Greeks, and shall be given over to the sword and to captivity and to slaughter, and their latter subjection shall be one hundred times more severe than their (former) yoke. They shall be in sore tribulation from hunger and thirst and anxiety; they shall be slaves unto those who served them, and bitter shall their slavery be. Then shall the earth which has become desolate of its inhabitants find peace, and the remnant that is left shall return every man to his own land and to the inheritance of his fathers; and men shall increase like locusts upon the earth which was laid waste. Egypt shall be ravaged, Arabia shall be burnt with fire, the land of Hebron

shall be laid waste, and the tongue of the sea shall be at peace. All the wrath and anger of the king of the Greeks shall have full course upon those who have denied Christ. And there shall be great peace on earth, the like of which has not been from the creation of the world until its end; for it is the last peace.

6 And there shall be great joy on earth, and men shall dwell in peace and quiet; convents and churches shall be restored, cities shall be built, the priests shall be freed from taxes, and men shall rest from labour and anxiety of heart. They shall eat and drink; there shall be neither pain nor care; and they shall marry wives and beget children during that true peace. Then shall the gates of the north be opened, and the nations shall go forth that were imprisoned there by Alexander the king.

CHAPTER 54. OF GOG AND MAGOG, WHO ARE IMPRISONED IN THE
NORTH

1 When Alexander was king and had subdued countries and cities, and had arrived in the East, he saw on the confines of the East those men who are of the children of Japhet. They were more wicked and unclean than all (other) dwellers in the world; filthy peoples of hideous appearance, who ate mice and the creeping things of the earth and snakes and scorpions. They never buried the bodies of their dead, and they ate as dainties the children which women aborted and the after-birth. People ignorant of God, and unacquainted with the power of reason, but who lived in this world without understanding like ravening beasts. When Alexander saw their wickedness, he called God to his aid, and he gathered together and brought them and their wives and children, and made them go in, and shut them up within the confines of the North. This is the gate of the world on the north, and there is no other entrance or exit from the confines of the world from the east to the north. And Alexander prayed to God with tears, and God heard his prayer and commanded those two lofty mountains which are called 'the children of the north,' and they drew nigh to one another until there remained between them about twelve cubits.

2 Then he built in front of them a strong building, and he made for it a door of brass, and anointed it within and without with oil of Thesnakṭis, so that if they should bring iron (implements) near it to force it open, they would be unable to move it; and if they wished to melt it with fire, it would quench it; and it feared neither the operations of devils nor of sorcerers, and

was not to be overcome (by them). Now there were twenty-two kingdoms imprisoned within the northern gate, and their names are these: Gōg, Māgōg, Nāwāl, Eshkēnāz, Dēnāphār, Paḡtāyē, Wēlōṡāyē, Humnāyē, Parzāyē, Daḡlāyē, Thaubēlāyē, Darmēṡāyē, Kawkēbāyē, Dog-men (Cynocephali), Emdērāthā, Garmīdō, Cannibals, Therkāyē, Ālānāyē, Pīsilōn, Denkāyē, Salṡrāyē. At the end of the world and at the final consummation, when men are eating and drinking and marrying wives, and women are given to husbands; when they are planting vineyards and building buildings, and there is neither wicked man nor adversary, on account of the assured tranquillity and certain peace; suddenly the gates of the north shall be opened and the hosts of the nations that are imprisoned there shall go forth. The whole earth shall tremble before them, and men shall flee and take refuge in the mountains and in caves and in burial places and in clefts of the earth; and they shall die of hunger, and there will be none to bury them, by reason of the multitude of afflictions which they will make men suffer.

3 They will eat the flesh of men and drink the blood of animals; they will devour the creeping things of the earth, and hunt for serpents and scorpions and reptiles that shoot out venom, and eat them. They will eat dead dogs and cats, and the abortions of women with the after-birth; they will give mothers the bodies of their children to cook, and they will eat them before them without shame. They will destroy the earth, and there will be none able to stand before them. After one week of that sore affliction, they will all be destroyed in the plain of Joppa, for thither will all those (people) be gathered together, with their wives and their sons and their daughters; and by the command of God one of the hosts of the angels will descend and will destroy them in one moment.

CHAPTER 55. OF THE COMING OF THE ANTICHRIST, THE SON OF
PERDITION

1 In a week and half a week after the destruction of these wretches shall the son of destruction appear. He shall be conceived in Chorazin, born in Bethsaida, and reared in Capernaum. Chorazin shall exult because he was conceived in her, Bethsaida because he was born in her, and Capernaum because he was brought up in her; for this reason our Lord proclaimed Woe to these three (cities) in the Gospel. As soon as the son of perdition is revealed, the king of the Greeks will go up and stand upon Golgotha, where our Lord was crucified; and he will set the royal crown upon the top of the holy Cross,

upon which our Lord was crucified; and he will stretch out his two hands to heaven, and will deliver over the kingdom to God the Father. The holy Cross will be taken up to heaven, and the royal crown with it; and the king will die immediately. The king who shall deliver over the kingdom to God will be descended from the seed of Kûshath the daughter of Pil, the king of the Ethiopians; for Armelaus (Romulus) the king of the Greeks took Kûshath to wife, and the seed of the Ethiopians was mingled with that of the Greeks.

2 From this seed shall a king arise who shall deliver the kingdom over to God, as the blessed David has said, 'Cush will deliver the power to God.' When the Cross is raised up to heaven, [straightway shall every head and every ruler and all powers be brought to nought, and God will withdraw His providential care from the earth. The heavens will be prevented from letting fall rain, and the earth from producing germs and plants; and the earth shall remain like iron through drought, and the heavens like brass. Then will the son of perdition appear, of the seed and of the tribe of Dan; and he will shew deluding phantasms, and lead astray the world, for the simple will see the lepers cleansed, the blind with their eyes opened, the paralytic walking, the devils cast out, the sun when he looks upon it becoming black, the moon when he commands it becoming changed, the trees putting forth fruit from their branches, and the earth making roots to grow. He will shew deluding phantasms (of this kind), but he will not be able to raise the dead.

3 He will go into Jerusalem and will sit upon a throne in the temple saying, 'I am the Christ;' and he will be borne aloft by legions of devils like a king and a lawgiver, naming himself God, and saying, 'I am the fulfilment of the types and the parables.' He will put an end to prayers and offerings, as if at his appearance prayers are to be abolished and men will not need sacrifices and offerings along with him. He becomes a man incarnate by a married woman of the tribe of Dan. When this son of destruction becomes a man, he will be made a dwelling-place for devils, and all Satanic workings will be perfected in him. There will be gathered together with him all the devils and all the hosts of the Indians; and before all the Indians and before [all men will the mad Jewish nation believe in him, saying, 'This is the Christ, the expectation of the world. The time of the error of the Antichrist will last two years and a half, but others say three years and six months. And when every one is standing in despair, then will Elijah (Elias) come from

Paradise, and convict the deceiver, and turn the heart of the fathers to the children and the heart of the children to the fathers; and he will encourage and strengthen the hearts of the believers.

CHAPTER 56. OF DEATH AND THE DEPARTURE OF THE SOUL FROM THE
BODY

¹ The foundation of all good and precious things, of all the greatness of God's gifts, of His true love, and of our arriving in His presence, is Death. Men die in five ways. Naturally; as David said, 'Unless his day come and he die,' alluding to Saul. Voluntarily; as when Saul killed himself in the battle with the Philistines. By accident; such as a fall from a roof, and other fatal accidents. By violence, from devils and men and wild beasts and venomous reptiles. By (divine) chastisement; as the flood in the days of Noah, and the fire which fell upon the Sodomites, and other such like things. But (side by side) with all these kinds of fatalities runs the providence of God's government, which cannot be comprehended by the creatures, restraining (them) where it is meet (to restrain), and letting (them) loose where it is fitting (to let loose). This government is not comprehended in this world, neither by angels nor by men; but in the world which is to come all rational beings will know it. When the soul goes forth from [to] the body, as Abbâ Isaiah says, the angels go with it: then the hosts of darkness go forth to meet it, seeking to seize it and examine it, if there be anything of theirs in it. Then the angels do not fight with them, but those deeds which the soul has wrought protect it and guard it, that they come not near it. If its deeds be victorious, then the angels sing praises before it until it meets God with joy. In that hour the soul forgets every deed of this world. Consequently, no one who does not obtain remission (of sins) in this world can be free from the penalty of examination in that day. Not that there is torture or pleasure or recompense before the resurrection; but the soul knows everything that it has done whether of good or evil.

² As to where the souls abide from the time they leave their bodies until the resurrection, some say that they are taken up to heaven, that is, to the region of spirit, where the celestial hosts dwell. Others say that they go to Paradise, that is, to the place which is abundantly supplied with the good things of the mystery of the revelations of God; and that the souls of sinners lie in darkness in the abyss of Eden outside Paradise. Others say that they are buried with their bodies; that is to say, as the two were buried in God at baptism,

so also will they now dwell in Him until the day of the resurrection. Others say that they stand at the mouth of the graves and await their Redeemer; that is to say, they possess the knowledge of the resurrection of their bodies. Others say that they are as it were in a slumber, because of the shortness of the time; for they point out in regard to them that what seems to us a very long time is to them as a momentary nod (or wink) in its shortness. And just as he that is sunk in slumber departs from the life of this world, and yet does not arrive at absolute mortality, so also are they in an intermediate knowledge which is higher than that of this world, and yet attain not to that which is after the resurrection. Those who say that they are like an infant which has no knowledge, shew that they call even the knowledge of the truth ignorance in comparison with that knowledge of the truth which shall be bestowed upon them after the resurrection.

3 That the souls of the righteous pray, and that their prayers assist those who take refuge with them, may be learned from many, especially from Mâr Theodore in his account of the blessed Thecla. Therefore it is right for those who have a holy man for a friend, to rejoice when he goes to our Lord in Paradise, because their friend has the power to help them by his prayers. Like the blind disciple of one of the saints mentioned in the Book of the Paradise, who, when his master was dying, wept bitterly and said, 'To whose care dost thou leave the poor blind man?' And his master encouraged him, and said to him, 'I believe in God that, if I find mercy in His sight, at the end of a week thou wilt see;' and after some days he did see. The souls of the righteous also hold spiritual conversation with each other, according to the Divine permission and command which moves them to this by necessary causes. Neither those who have departed this life in the flesh are hindered from this (intercourse), nor those who are still clad in their fleshly garments, if they live their life in them holily.

CHAPTER 57. OF THE QUICKENING AND THE GENERAL RESURRECTION,
THE CONSUMMATION OF THE MATERIAL WORLD AND THE BEGINNING
OF THE NEW WORLD

1 After Elijah comes and conquers the son of destruction, and encourages the believers, for a space and a time which is known to God alone, there will appear the living sign of our Lord's Cross, honoured and borne aloft in the hands of the Archangel Gabriel. Its light will overpower the light of the sun, to the reproach and putting to shame of the infidels and the crucifying Jews.

As soon as the life-giving Cross appears before our Lord, as the Doctor saith, 'His victory comes before Him,' etc., then a powerful light will fill the whole vaulted space between the heavens and the earth, the radiance and light whereof will be above all (other) lights; and suddenly will the mighty sound of the first trumpet of the Archangel be heard, concerning which our Lord said, 'At midnight there will be a cry, "Behold the Bridegroom cometh, go ye forth to meet Him."' At this trumpet the sun shall become dark, the moon shall not display its light, the stars shall drop from the heavens like leaves, and the powers of the heavens shall be moved. The earth shall totter and tremble, the mountains and hills shall melt, the sea shall be disturbed and shall cause terrible sounds to be heard. The rivers shall submerge the earth, the trees shall be uprooted, buildings shall fall, towns and villages shall be overturned, and high walls and strong towers shall be thrown down. The wild beasts and cattle and fowl and fish shall come to an end and perish;

2 and everything shall be destroyed, except a few human beings who shall remain alive, and whom the resurrection shall overtake, of whom Paul has said, 'We who are left shall not overtake them that sleep,' meaning to say that those who are found alive at the time of the resurrection will not sleep the sleep of death; as the apostle says again, 'Behold I tell you a mystery; we shall not all sleep, but we shall all be changed.' As touching the heavens, some say that they will be rent, and that the waters which are above the firmament will descend, for it is not possible for the substance of water to pass through the substance of the firmament. Others say that as water passes through a tree or a piece of pottery, and sweat through the skin, so also will men enter into heaven and not be prevented, and (in like manner too) will the waters descend from above. Others say that the firmament will be rolled up like the curtain of a tent.

3 The second trumpet is that at the sound of which the firmament will be opened, and our Lord will appear from heaven in splendour and great glory. He will come down with the glory of His divinity as far as two-thirds of the distance between the firmament and the earth, whither Paul ascended in the spirit of revelation. He will then make an end of the son of perdition, and destroy him body and soul, and He will hurl Satan and the devils into Gehenna. 4 The third trumpet is the last, at which the dead will rise, and the living be changed, as the blessed Paul says, 'Swiftly, as in the twinkling of an eye, at the last trumpet when it sounds; and the dead shall rise without cor-

ruption, and we shall be changed.' So swiftly and speedily will the resurrection of all men be wrought, according to the spiritual nature of the new world. For the swiftness of the resurrection will surpass the swiftness of understanding, and the spiritual hosts alone see and know in what manner it will take place, every man being suddenly found standing in his spirituality. Some men therefore have a tradition that the resurrection of the righteous and the just and the believers will precede that of other men, who are remote from the true faith; but according to the opinion of the truthful and of people generally, the resurrection of the whole human race will take place quicker than lightning and than the twinkling of an eye; from the generation of Adam to the latest generation they shall rise at the last trumpet. And though, according to the opinion of the Expositor, many sounds will be heard on that night, each one of which is a sign of what will happen, yet, according to the consent of the greater part of the expositors and of Scripture, three distinct trumpets will sound by which the whole work of the resurrection will be completed and finished.

5 Michael the expositor and exegete, however, says otherwise in the book of Questions, speaking as follows: 'The world will not pass away and be dissolved before the vivification of the dead, but the coming of our Lord will be seen first of all, who will come with the spiritual hosts; and immediately our Lord's power will compel the earth to give up the parts of the bodies of men who have been slain and have become dust and ashes within it; and there will be a making ready and preparation of the souls to receive their bodies all together. If, before the vivification of the dead [crain], the world and all that is therein were to pass away, from whence pray would the dead rise? Those who say that the world will pass away before the vivification of the dead are fools and simpletons; for Christ will not make the world pass away before the vivification of the dead, but He will first of all raise the dead, and men will see with their eyes the passing away of the world, the uprooting of the elements, and the destruction of the heavens and the earth and the sun and the moon and the stars; and from here sorrow will begin to reign in the mind of the wicked, and endless joy in the mind of the righteous.'

CHAPTER 58. OF THE MANNER AND STATE IN WHICH MEN WILL RISE IN
THE DAY OF THE RESURRECTION

1 All classes and conditions of men will rise from the dead in the state of the perfect form of Christ, about thirty-three years of age, even as our Redeemer

rose from the grave. We shall rise with all our limbs perfect, and with the same constitutions, without addition or diminution. Some say that the hair and nails and prepuce will rise, and some say they will not; as if they were superfluous for the completion of the nature of man. Some say concerning the resurrection that a likeness only will rise, without parts and without the composition of the limbs of man; a mere similitude of hands and feet and hardness of bones. Others say that the whole man will be cast into one crystalline substance, and that all his parts will be mingled together; and they do not grant him an ordered arrangement of composition. Others say that the vessels which are inside the belly, such as the bowels, liver, etc., will not rise; but they err and stray from the truth, and do not understand that if one of the parts of the body perish, it is not perfect. For Paul shewed plainly and laid down an example of the resurrection in the grain of wheat: just as that grows up entire with its glory, without any portion of it having perished, even so we; for the whole man shall rise with all his limbs and parts, and ordered in his composition as now, only having acquired purification from the humours.

² And this is not surprising, that if an earthen vessel acquires firmness and lightness when it goes into the fiery furnace, without any change taking place in its shape or form, but is lightened of its heaviness and density, whilst it preserves its shape uninjured; so also should the Holy Spirit burn us in the furnace of the resurrection and drive forth from us all the foul material of the present (life), and clothe us with incorruptibility. 'It is sown an animal body; it rises a spiritual body.' We shall neither see nor hear with all our bodily members, although some men have thought that the whole man will be sight and hearing; but we shall carry out action with these same usual limbs, if it happen to be necessary; although we shall not there need speech and conversation with one another, because each other's secrets will be revealed to us.

³ The things which certain stupid men invent, who indulge their fancy, and give bodily form to the punishment of sinners and the reward of the just and righteous, and say that there is at the resurrection a reckoning and a pair of scales, the Church does not receive; but each one of us carries his light and his fire within him, and his heaviness and his lightness is found in his own nature. Just as stone and iron naturally possess the property of falling to the earth, and as the air naturally ascends upward on account of its rarity and its

lightness; so also in the resurrection, he that is heavy and lying in sins, his sins will bring him down; and he that is free from the rust of sin, his purity will make him rise in the scale. And our Lord will ascend to heaven, and the angels (will go) before Him like ambassadors, and the just and the righteous will be upon His right hand and His left, and the children behind Him in the form of the life-giving Cross.

CHAPTER 59. OF THE HAPPINESS OF THE RIGHTEOUS AND THE
TORMENT OF SINNERS, AND IN WHAT STATE THEY ARE THERE

1 It is right for us to know and explain how those suffer, who suffer in Gehenna. If they do suffer, how can we say that they are impassible? and if they do not suffer, then there is no torture for sinners; and if there be no torture for sinners in proportion to their sins, neither can there be happiness for the righteous as a reward for their labours. The suffering wherewith the Fathers say that sinners will suffer in Gehenna is not one that will pain the limbs, such as the blows of sticks, the mutilation of the flesh, and the breaking of the bones, but one that will afflict the soul, such as grief for the transgression of what is right, repentance for shameful deeds, and banishment from one to whom he is bound [in love and for whom his affection is strong. For in the resurrection we shall not be without perception, like the sun which perceives not his splendour, nor the moon her brilliancy, nor the pearl its beauty; but by the power of reason we shall feel perfectly the delight of our happiness or the keen pain of our torture. So then by that which enables the righteous to perceive the pleasure of their happiness, by that selfsame thing will the wicked also perceive the suffering of their torment; (that is) by the power capable of receiving pleasure, which is the intelligence.

2 Hence it is right for us to be certain that intelligence will not be taken away from us, but it will receive the utmost purification and refinement. The glorious and good things of the world which is to come are not to be compared with those of this world; for if all the glorious and good things and delights of this world were given to us in the world which is to come, we should look upon them as hateful and abominable, and they would not be able to give us pleasure or to gladden us; and our nature by the blessedness of its immortality would be exalted above all their glory and desirability. And if all the torments and afflictions and troubles of this world were brought near to us in the world which is to come, the pain of them would make no impression upon our immortal and immutable nature. Hence the pleasure of

that world is something beyond all comparison more glorious and excellent and exalted than those of this world; and the torment of yonder is likewise something beyond all comparison more severe and more bitter than any that is here.

3 It is also right for us to explain the quality of the light of the righteous. The light of the righteous is not of a natural origin like this elemental light (of ours), but some of the light of our Lord—whose splendour surpasses ten thousand suns—is diffused and shed upon them. Each saint shines in proportion to his purity, and holiness and refinement and sincerity, as the blessed Paul has said, 'One star surpasseth another in glory, so also is the resurrection of the dead.' And although all the saints will be happy in one kingdom, yet he who is near to the King or the Bridegroom will be separated from him whose place is at the end of the guest-chamber, even though his place be in the same chamber. So also with the sinners in Gehenna; their sentence will not be alike, for in proportion to the sin of each will be his torment. And as the light of the sun is not to be compared with the light of the moon, nor is the light of the moon like that of the stars, so also will the happiness of the righteous be, although the name and honour of righteousness be laid upon and spread over all of them. And as the light of our Lord's humanity will pass over all our limbs without distinction, and take the place of dress and ornament for us, so also with all our members shall we perceive the suffering and torment of Gehenna.

4 The festal garments which our Lord has prepared for His saints, the children of light, are impassibility; and the filthy garments which hinder us from entering into the spiritual bridal-chamber are the passions. In the new world there will be no distinctive names for ranks and conditions of human beings; and as every name and surname attributed to God and the angels had its origin from this world, and names for human beings were assigned and distributed by the government of this world, in the world of spiritual and intellectual natures there will be [+] neither names nor surnames among them, nor male nor female, nor slave nor free, nor child nor old man, nor Ethiopian nor Roman (Greek); but they will all rise in the one perfect form of a man thirty-three years of age, as our Lord rose from the dead. In the world to come there will be no companies or bands but two; the one of the angels and the righteous, who will mingle and form one Church, and the other of the devils and sinners in Gehenna.

CHAPTER 60.

¹ Whether mercy will be shewn to sinners and the devils in gehenna, after they have been tormented and suffered and been punished, or not? AND IF MERCY IS TO BE SHEWN TO THEM, WHEN WILL IT BE? ² Some of the Fathers terrify us beyond our strength and throw us into despair; and their opinion is well adapted to the simple-minded and transgressors of the law. Others of them encourage us and bid us rely upon Divine mercy; and their opinions are suitable and adapted to the perfect and those of settled minds and the pious. In the 'Book of Memorials' it is thus written: 'This world is the world of repentance, but the world which is to come is the world of retribution. As in this world repentance saves until the last breath, so in the world to come justice exacts to the uttermost farthing. And as it is impossible to see here strict justice unmingled with mercy, so it is impossible to find there strict justice mingled with mercy.' [⁺] Mâr Isaac says thus: 'Those who are to be scourged in Gehenna will be tortured with stripes of love; they who feel that they have sinned against love will suffer harder and more severe pangs from love than the pain that springs from fear.' Again he says: 'The recompense of sinners will be this: the resurrection itself will be their recompense instead of the recompense of justice; and at the last He will clothe those bodies which have trodden down His laws with the glory of perfection.

³ This act of grace to us after we have sinned is greater than that which, when we were not, brought our nature into being.' Again he says: 'In the world which is to come grace will be the judge and not justice.' Mâr Theodore the Expositor says: 'Those who have here chosen fair things will receive in the world to come the pleasure of good things with praises; but the wicked who have turned aside to evil things all their life, when they are become ordered in their minds by penalties and the fear that springs from them, and choose good things, and learn how much they have sinned by having persevered in evil things and not in good things, and by means of these things receive the knowledge of the highest doctrine of the fear of God, and become instructed to lay hold of it with a good will, will be deemed worthy of the happiness of the Divine liberality. For He would never have said, "Until thou payest the uttermost farthing," unless it had been possible for us to be freed from our sins through having atoned for them by paying the penalty; neither would He have said, "he shall be beaten with many stripes," or "he shall be beaten with few stripes," unless it were that the penal-

ties, being meted out according to the sins, should finally come to an end.' These things the Expositor has handed down in his books clearly and distinctly.

⁴ So also the blessed Diodorus, who says in the 'Book of the Dispensation:' 'A lasting reward, which is worthy of the justice of the Giver, is laid up for the good, in return for their labours; and torment for sinners, but not everlasting, that the immortality which is prepared for them may not be worthless. They must however be tormented for a short time, as they deserve, in proportion to the measure of their iniquity and wickedness, according to the amount of the wickedness of their deeds. This they will have to bear, that they suffer for a short time; but immortal and unending happiness is prepared for them. If it be then that the rewards of good deeds are as great (in proportion to them) as the times of the immortality which are prepared for them are longer than the times of the limited contests which take place in this world, the torments for many and great sins must be very much less than the greatness of mercy. So then it is not for the good only that the grace of the resurrection from the dead is intended, but also for the wicked; for the grace of God greatly honours the good, but chastises the wicked sparingly.

⁵ Again he says: 'God pours out the wages of reward beyond the measure of the labours (wrought), and in the abundance of His goodness He lessens and diminishes the penalty of those [who are to be tormented, and in His mercy He shortens and reduces the length of the time. But even thus He does not punish the whole time according to (the length of) the time of folly, seeing that He requites them far less than they deserve, just as He does the good beyond the measure and period (of their deserts); for the reward is everlasting. It has not been revealed whether the goodness of God wishes to punish without ceasing the blameworthy who have been found guilty of evil deeds (or not), as we have already said before. * ⁶ But if punishment is to be weighed out according to sin, not even so would punishment be endless. For as regards that which is said in the Gospel, 'These shall go away into everlasting punishment, but the righteous into life eternal;' this word 'eternal' (lè-âlam) is not definite: for if it be not so, how did Peter say to our Lord, 'Thou shalt never wash my feet,' and yet He washed him? And of Babylon He said, 'No man shall dwell therein for ever and ever,' and behold many generations dwell therein. In the 'Book of Memorials' he says: 'I hold what the most cel-

ebrated of the holy Fathers say, that He cuts off a little from much. The penalty of Gehenna is a man's mind; for the punishment there is of two kinds, that of the body and that of the mind. That of the body is perhaps in proportion to the degree of sin, and He lessens and diminishes its duration; but that of the mind is for ever, and the judgment is for ever.' But in the New Testament *lê-'âlam* is not without end. To Him be glory and dominion and praise and exaltation and honour for ever and ever. Amen and Amen.

John bar Zo'bi, An extract from a metrical homily

LATE SYRIAC WRITERS

13th century

Writers of the Church of the East in the thirteenth century.

JOHN BAR ZO'BI, AN EXTRACT FROM A METRICAL HOMILY

¹ On the foundation of the two holy sacraments of the Church, viz. Baptism and the Body and Blood of our Lord. ² "I confess two sacraments in the holy Church,—one the sacrament of Baptism, and the other the sacrament of the Body and Blood. The foundation of these two is laid in the flesh of our Lord, and it is fit that I should explain this for the edification of the sons of the Church. Peter the Apostle wrote this account, and I am therefore bound to record it without any alteration. When our Saviour was baptized of John in the river Jordan, John beheld His greatness, i.e., His Divinity and humanity, and understood that He did not submit to be baptized on His own account, but in order to set us an example that we should be baptized even as He was. And this blessed John was graciously inspired to take from Christ's baptism a little leaven for our baptism. So when our Lord went up out of the water whilst the water was yet dripping from His body, John approached our Lord and collected these drops in a phial; and when the day of his martyrdom arrived he committed it to his disciple, and commanded him to preserve it with great care until the time should come when it would be required. This disciple was John the son of Zebedee, who he knew would become our Lord's steward. Accordingly, after His baptism, our Lord called John, and made him His beloved disciple;

³ and when He was about to close His dispensation, and His passion and death drew nigh, on the evening preceding the Friday He committed His passover to His disciples in the bread and wine, as it is written, and gave to each a loaf; but to John He gave two loaves, and put it into his heart to eat

one and to preserve the other, that it might serve as leaven to be retained in the Church for perpetual commemoration. After this, when our Lord was seized by the Jews, and the disciples through fear hid themselves, John was the only one who remained. And when they crucified the Lord in much ignominy with the thieves, John alone was present, determined to see what would become of Him. Then the chief priests ordered that the crucified ones should be taken down from the cross, and that their legs should be broken, in order that if yet alive they might die outright. The soldiers did this to the thieves, but when they came to our Lord and found that He was dead already, they brake not His legs, but one of them with a spear pierced His side, and straightway there came out blood and water, of which John was witness. Now this blood is a token of the sacrament of the Body and Blood in the Church, and the water is a token of the new birth in believers.

4 John was the only one who perceived this sepa-rateness of the water and the blood, and he bare true witness thereof, as he says, that we might believe. He declares that he saw them unmixed, and that he did not take of them together, but of each separately. He took of the blood upon the loaf which he had reserved from the paschal feast, and he took of the water in that same vessel which had been committed to him by John the Baptist. The very blood of His body, therefore, mixed with the bread which He had called His body, and the water from His side mingled with the water of His baptism. After He rose from the grave and ascended up in glory to His Father, and sent the grace of His Spirit upon His disciples to endow them with wisdom, He commanded His apostles to ordain in His Church that same leaven which they had taken from His body to be for the sacrament of His Body, and also for the sacrament of Baptism. And when the disciples went forth to convert the nations, they divided this leaven amongst themselves, and they took oil of unction and mixed it with the water which was kept in the vessel, and they divided this also amongst themselves to be a leaven for Baptism.

5 The loaf which John had, and which was mixed with the blood which flowed from His side, they bruised into powder, then mixed it with flour and salt, and divided it among them, each portion being put into a separate vessel to serve as leaven for the Body and Blood of Christ in the Church. This is the account which I have read, which bore the sign of Peter, and I have written it as I found it for the benefit of such as may read this our Epistle. The presbyter Rabban Shimoon, who first related the narrative to me, and then af-

terwards showed me the written account, can witness to the truth. From an ancient work by Yohanan Bar Zöobi.

Khamis bar Kardahe, A poem

LATE SYRIAC WRITERS

13th century

Writers of the Church of the East in the thirteenth century.

KHAMIS BAR KARDAHE, A POEM

¹(a) " Ten thousand times ten thousand glories uttered by the Church, and never-ending springs of the pouring forth of the Spirit, flow towards the dust, unto Thee, Thou Bay of the Mysterious Orb, the Everlasting, the Son of the essence of Self-existence, Who from virginity took a garment of humanity, and hid therewith the effulgence of His Divinity! (b).... " After the similitude of His hidden likeness had become corrupt, and the image of His mysterious self had been defaced and defiled, and the transcript of His similitude had been utterly ruined, and after the model of His own creation had been swallowed up in the gaping bowels of the insatiable sheal, the good God deigned to renew and to restore it. And when the set time for the fulfilment of this His benevolent purpose towards the creation had arrived, the Lord spread abroad His mercy as the sea, and His pity as the great deep, and He poured forth and enlarged the goodness and the grace of His Divinity, by sending His consubstantial Son,----the Son of Self-existence. In a befitting way His Will descended towards men; He sent His Beloved, the Begotten of Himself, that is, His Express Image, Who in consummate wisdom, took upon Him, from us, a nature and a person. In a wonderful manner he clothed Himself with a corruptible garment, covering therewith His excellent glory, and when the time appointed in His wisdom had come, He mended and repaired it, and sewed together its rents. He was borne in the womb according to the laws and peculiarities of nature, and was brought forth by His mother."

²(c) " The Begotten, the Highest, the Ancient of days, Who has set us free, drew milk from the breast as do sucklings and infants, was bound in

swaddling clothes, and was placed in a manger like a child of the poor and needy, although He is verily and indeed the King of kings, to Whom the highest worship is due. Crowds of simple and untutored shepherds surround the cave where He lay, and bow to Him in adoration. Legions of spiritual, excellent, and adoring Powers,----the living chariots of the wonderful cherubim,----the speaking wheels, with open eyes and replete with wisdom and intelligence, now stationary, now lifted up,----myriads of Seraphim, as quick as light, with outstretched wings, whose it is to sing thrice Holy,----the glorious, admirable, and awful company of exalted thrones,----the company of those who keep watch over the kingdom of the Lord, all the beautiful armies, lordships, dominions, invincible powers, archangels, angels, and messengers, surround Ephratha in nine circles, fly to and fro, ascend and descend as eagles, dance, rejoice, clap their hands and feet like children of freedom, sing and sound their trumpets on the day of the Nativity, and on their lyres praise the Child Born,----sing the most exalted hallelujahs, thrice Hallelujahs, psalms, glories, and holy songs, unto God in the highest, increase of security and peace upon the earth, and the descent of good-will and its continuance among men.

3 The unbelieving Magi, the worshippers of idols, Chaldeans, and sorcerers, and such as adore the great lights,----men well versed in astronomy and astrology, and deeply read in these sciences,----were troubled and perplexed, they snorted like wild beasts, and cried out and demanded one of another, 'Who is this before whom the mountains tremble, and the images are moved, and the idols quake, and the heathen priests are confounded, and their altars fall to ruin, and the high places are annihilated?' They fled to the treasures of their volumes, opened the scrolls, searched them diligently, and discovered therein that what had been foretold generations before by Zoroaster the highly venerated and esteemed was now fulfilled. Then the lips of these scribes were shut, and they were confounded; and they chose out from among them kings of high renown and of great riches, and they delivered into their hands gifts, tithes, and vow-offerings, and sent them away with a commission, and bade them to be watchful. And as they went forth, behold a star of great brightness, bearing on its surface the image of a woman with a child in her bosom, guided and accompanied them into the land of Judea. In all haste, like men in earnest, they accomplished their journey,

and entering the cave they offered their gifts, and bent to Him the knee. After this they returned to their own land continually glorifying God.

⁴ The spiritual essences, those who dwell in the regions of the Spirit, were enraptured, and the earthly, such as were alive and such as were in the grave, rejoiced, saying: 'He is One to all generations.' ⁵(d).... " From these things, then, let us rest assured that the Messiah is One in two Natures, and two Persons subsisting in one Parsopa of Filiation, since the Natures did not commingle; and in like manner we believe of the Persons. The Son of the Father clothed Himself with Him of Mary, and was conceived in the womb. But let no man filch a word from this, and wilfully pervert it by specious philosophy, so as to conclude that there are two Sons. For there is one Son only, not a Son and a Son making two; but One Son, we repeat, as it is most proper to maintain, even as a man by clothing himself with a garment is not called two men. The Will of the Creator descended and united Itself to the will of the creature: the Divine Nature clothed itself with the human nature, which thus became co-equal in everything, in reverence, in worship, and in praise, for they have but one Parsopa; in essence, however, not so, for this were impossible...Now, in what we have laid down, there is no doubt, double-meaning, or equivocation whatever; neither in what we have declared is there any folly or ignorance; but as it is written, all has been arranged in a 'goodly and pleasant way,' and after a suitable order;----all, we say, has been set forth worthily, rightly, truly, firmly, and on a solid foundation...

⁶(e) "Behold Him, Who is clothed with light, wrapped in swaddling bands; what a mystery is here! No less wonderful is it that He Who is seated on the throne of heaven should have been laid in a manger! The Ancient of times became a Son of Mary in the latter time, and appeared as the Father, Lord, and Master, of the sons of Adam, loosing from off their nature the bands of the curse and of sin, and causing a light to shine forth through the shadows of death. The sun of His love chose an orb from the firmament of humanity, and made the rays of His moon to be the rational confidence of man; so that henceforth the grossness of the dark earth cannot hide the one from the other, He having destroyed it by the splendour of His brightness. He brought down the Spiritual, and guided it to the nature of the dust, wherefrom He chose Him out an abode to manifest forth the mystery of perfect and great salvation, and to exhibit true liberty to the children of flesh, who had become the slaves of falsehood and error...

7 (f) "A daughter of man, the chaste Virgin, became as a haven of safety to the rational vessel, tossed about in the tempestuous sea, so that henceforth the winds of error are powerless to drive it hither and thither, nor can the tumultuous waves, raised by Satan, cause trouble to its rowers, now that the true Jewel has been brought up by the power of the Almighty arm of God, enclosed in the shell of the chaste Virgin, and elect bosom, which shall, having indeed the companionship of a human body, but without any [conjugal] intercourse, open upon the shore of the cave of Bethlehem, the rivulet of which is small. Towards this Jewel we bow the neck and shoulders, and for it we barter our souls; because it sheds forth light in darkness, and is a Pearl which all the merchants extol. Not all the wealth of the world can purchase it, therefore let us cast away all our silver and gold, and all that we possess, and hasten and gaze on its pure and varied beauty, so that perchance its reflection may be impi'essed upon our minds, and it may become to us a treasure of life in earthen vessels...

8 (g) " Behold Adam, the begetter of nations, is begotten again, and the Creator of men has become a little child! He [the first Adam] who would have arrogated to himself the sovereignty unreasonably, took it [in Christ] when He was born an infant. Hail to thee, O daughter, whose Son caused fatherhood to exist! Hail to Thee, O Infant, Who filledst the womb of Thy mother with grace! Hail, Mary, who honouredst in thy bosom a united Man filled with purity, the reasonable temple of the Divinity! The Holy Spirit was the Master Who wove in thee the tabernacle of the Humanity, and the words of the Angel messenger were as His threads thereto. Hail to the Begotten, the Unspeakable, the Wonder working! Hail to the Begotten, the equal with His Father in dominion and sovereignty, Who became the origin of reconciliation and peace! (h) " The Sceptre has sprung out of the root of Jesse, according to the prophecies, and the branch has arisen out of his stock, as had been declared, and the Star of Jacob has appeared from the Virgin, the second heaven full of purity.

9 (i) " Let us rejoice and sing praises, let us be merry and joyfull, because the King is born at Ephratha, and has received the adoration of sovereigns through their gifts. Let the priests who surround the altar clap their hands, and let the Church dance for joy, since He is born Who will instantly destroy all those that hate her. Let the heavens rejoice, and let the earth be glad, because the Lord has been sent to create peace above and below, and to make

all one. Henceforth the Leader of the weak, Who has been exalted, shall abolish death; and the Strength of the fallen, Who has been raised up, shall drive the oppressor far off. On this day the Law of despised nature puts to silence the scribes, and the Barrier of tradition, Which has been broken through, shall from this time forth annul their scriptures. The time has come for the Holy Church to adorn her neck with glory, because the body of her truth which was wounded is now suddenly healed, and the shoulders of her children are freed from the yoke of death.

10 (j) " That which good and righteous men, who declared the set seasons, waited for, has at length appeared and come to pass, and has dazzled the minds of men; the Essence, in Itself simple, has, by a wonderful operation, made Itself compound through the different 'kinds of flesh' [1 Corint. xv. 39,] and the accidents of colour, and thereby manifested the hidden mysteries of Itself. 11 (k) " The hope of the good, and the parables of the just, are now brought to light, and the sayings of the prophets are fulfilled in the birth of the Highest. The Fire and the Spirit, whose mysteriousness Moses the Prophet worshipped on the mount, have manifested their excellence in vile flesh. The stone cut out without hands, as prophesied of by Daniel, appears in the Child born without conjugal intercourse or connexion. Though the seals of virginity are unbroken, behold a child is found wrapped in swaddling bands, even as Isaiah had declared, that a Virgin should bring forth Emmanuel. A Branch from the root of Jesse sprouts out where there is no water; and the daughter of David inwardly magnifies and praises the Lord's Son. The emblem of Aaron's rod that budded speaks from afar that the tree of virginity bears fruit without having been watered. The prophets figured forth the hidden mystery of Him in divers manners, and in various ways the righteous declared His beauteous signs, and those who searched diligently prefigured Him in proverbs; but the perfect accomplishment of the whole has appeared to us in a wonderful mystery, and in an astounding way. He covered and hid His dazzling brightness with a corporeal, corruptible and vile garment, for had He appeared to the children of the dust in His glory, who could have looked upon His Divine splendour, who would have been so rash as to gaze upon His exalted Image, or who could dare to conceive of Him Who is beyond all conception? Did He not say to the son of Amram: 'Turn back, for no man can look upon Me and live?' Great is He Who is Born, Who strikes all creatures with awe!

12 (l) " Hitherto the law of nature was in force, but in the appearance of the Saviour from a virgin, the law of birth from [conjugal] union was abrogated; and the mind that would comprehend how this was must lose itself in the inquiry. 13 (m) " On the exalted throne of that glorious Temple whose two gates are built in wisdom on the confines of the two worlds, [reference here is made to the Divinity and Humanity of Christ,] there the Lord of all creation sat as Supreme Ruler. Like kings who take a survey of all their dominions in order to manifest the greatness of their affection towards the nations under their sway, and to cause peace and safety to dwell among them;----for a similar end the Messiah, the King, took upon Him a human body, that the two worlds, the visible and invisible, might be comprehended in Him, and that by a gate within a gate [the Divine Nature hidden under the Human] He might bring both together, and join them in One. This is the mystery contained in the words spoken by the Spirit, that from a daughter of David and of Abraham the Messiah should be born. David says of Him, that ' His throne shall stand as the sun, and shall endure as the moon to order and to establish all things,' that is, by His manifested Divinity, and by the life and wisdom of His Humanity;

14 for in the motions of Himself He comprehends all the angels in the highest, and, in the members of His Body, He comprehends man who is on the earth, thereby fulfilling, as in a rational way, that the two worlds are, by the power of His Spirit, but One body, and He is that very One Who through these sees the things which we cannot see. He is the very One Who makes all visible creatures to subsist, Who tries and judges them. Before the Union these offices belonged to the Person of the Divinity; afterwards it was given to the Person of the Humanity. And since all these things are fulfilled in this Begotten One, He is therefore Man and Lord most truly, certainly, and beyond all doubt. Let our abject race, therefore, rejoice, exult, and leap for joy, since the King of the highest and of the deep came down in order to raise it from its fall, and through Him the pure in heart see God. Let not heretics, with perverse minds, dispute this truth; but henceforward let angels and men rejoice together, because they shall abide one Church for ever....

15 (n) " By His birth He has opened the gates of the highest which were shut, and by His nativity He found again the lost sheep of the Father, as was figured in the shepherds who crowded round the manger, praising Him Who is the Good Shepherd. These did not indeed comprehend the meaning of the

occurrence; but nevertheless they took up and repeated the song of the angels. For in those days men were like beasts in every thing, living like brutes in sensual lusts, and they stumbled in their goings over the stumbling-block of sin through the obliquity of their souls: they were, moreover, vain-glorious, and walked after the law of their nature without any discernment. And whilst in this condition, led about forcibly by this law of their nature, they took medicine for their souls from the manger of His Body, and thus prefigured to us the mystery of His sacraments, their actions loudly proclaiming and foreshadowing His Body as our meat, and His Blood as our drink, which fulfil in us the mystery of life. Whilst these were thus engaged round about the manger, the angels in heaven were singing praises unto Him; and let us, in the renewal of that life which was decayed, join in their exultations.

16 (o) " The Invisible Will came down, took a parsopa, and appeared openly, and thereby renewed that which was broken up. And the rain of the wicked one descended furiously upon Him, because without water He made the rod of the wonderful Virgin Child to bud, and without germinating heat He made it to blossom anew, and thereby consummated all by restoring our nature. (p) " The form which had been marred [human nature] was again glorified; the piece of silver which had been lost was found; the sheep that had wandered was brought home safe; the hungry prodigal ate, and left of that which was placed before him; the leaven leavened the three measures of meal; the stranger in Jerusalem, who had fallen among thieves that robbed him in the descent to Jericho, and who was found plundered, wounded, and stricken, despised, and cast out, has been healed, since the Heavenly Physician has been sent to the earth to dispense medicine to the afflicted, to heal the sick, and to give sight to the blind; and not to this end only, but also to break the gates of steel, and to raise the dead, because His power is great, and His medicine healing, and whatever pleaseth Him that He doeth. Therefore, O Christ, Thy birth is worthy of all worship and praise.

17 (q) "The wicked one foresaw the shadow of salvation in Moses, and hence it was that he stirred up the deceitful Pharaoh not to suffer a Hebrew child to live, thereby hoping to destroy Moses among the children. And when Satan could not compass this his wicked end, he made use of Herod as a cloak, whom he incited to slay all the children of Bethlehem, the fool thinking in this way to destroy Him Who gives life to all. (Consider these ways of the Creator, thou discriminating one, and observe how His provid-

ence is ordered by rule, and preserves the middle of the road. Who can deny His wisdom but the unbelieving; and who can refuse coming to Him to be sanctified but the impure? When the vile fox discovered that he could not approach the place of the Lion, he was confounded and put to shame, both he and his mean instrument with him. Then the Father brought His Son out of Egypt, even as the prophet David, that lyre of the Spirit, had declared when he said: ' Out of Egypt have I called My Son.' (Attend now, thou prudent one, and perceive how he reminds us of the things relating to Moses in Egypt, who was saved from the water in an ark of bulrushes, even as Pharaoh was afterwards drowned by water.

18 The birth of the Saviour at Bethlehem, which spot had been purchased by a good and accepted man for seven sheep, and called by him Ephratha on account of its spring, typifies, declares, and makes known to us that He destroys the power of the seven ⁴⁷ carnal lusts which matter generates, and, moreover, that from Him shall flow forth rivers of the knowledge of the fear of God, which shall destroy the wicked one as by a flood. The material water drowned in its depths the material man [Pharaoh], and the immaterial water drowns the immaterial one [i.e. Satan]. Behold a great mystery! Hail, then, to the economy which surpasses all comprehension! Hail to that Providence, the story of which strikes even the pure in heart with awe! Behold, on this day, drink is set down in the place appointed for meat, from the manger issues the spring of life, which is meat and drink, spirit and power, unto all such as believe on Him, but a drowning flood to all those who resist Him. Such is the property of water, that it quenches the thirst of the thirsty, and destroys the rash and froward. Here, then, in the cave of a flinty rock, is set up the beautiful stone, the very building of the Born One, the Temple of the Lord, figuring to us that faith in Him cannot be moved for ever and ever, because it is founded on a truth which frees the world from all doubt and uncertainty.

19 (r) " The life-giving Spirit was the agent in His pure conception, and gave a body and members to the Infant by the power of God, and joined it to Him in one immutable *parso*pal dignity, not to be changed for ever and ever... 20 (s) " Abraham, Moses, and David, were truly the beauty, excellency, and dignity of the Old Testament, and in their wonderful actions and lives figured forth the mystery of the Son. Abraham through the lamb, Moses through the fire, and the illustrious David, in all his actions, ministered to

the mystery of Him. Saul persecuted with all his might the injured David; even so did the wicked and deceitful Herod [persecute the Saviour]. On David's account the priests were slain by the sword of the proud, just as the innocent children were slaughtered on Christ's account. From among the priests Abiathar was the only one saved; so John the son of the barren ones was the only child preserved. David fled and dwelt among the Gentiles; and the Son of David fled into Egypt from the hand of the infidel. The high-priesthood was cut off from the house of Eli in Abiathar; and in John prophecy ceased in the house of Jacob. And whereas He twisted the Old and New Covenants into one, we believe that He is Lord of both. At the annunciation He was called Jesus, that is, a Saviour, because he was destined to redeem men from the power of the Hater. He was also called Christ, a name of union and of dignity, because in Him a new life was joined to the mortality of dust. The legal shadow has now passed away, and the light has broken forth in the renewing of the Spirit, not in the oldness of the letter.

²¹ The grace of the Father has appeared in the Wonderful Begotten One, teaching us, as it is written, to deny ungodliness and worldly lusts. On this day the bark of prophecy has reached the shore; in This Begotten One all the types are fulfilled. Water and clay have become like the subtler elements of air and fire, since Jesus took from them a body. Where to, then, serve the orders, multitudes, classes, and appointments, of the heavenly hosts who magnify the Lord within the veil? Where to the circuits of the spheres, the sun, and the moon? Where to the sea and the dry land, the mountains and plains? Wherefore dost thou thus ask, O inquirer? Wouldest thou say that their creation was superfluous, or that humanity could have done without them, or that they cannot hide that radiance? If thereby thou meanest what the apostle did when he said, 'that God may be all in all,' thou dost rightly interpret the mystery of the perfect man [Saint Paul], for this is its true signification. For the Parsopa of the Word, as on this day, appeared in the body, and has centred in His own beauty the sight and contemplation of all minds. Henceforth men will not be deluded into the worship of bulls and calves, nor be attracted after the bright shining of any of the planets. But, thou, keep this charge of mine and be watchful.

²² (t) " The Church exults in Thy adorable birth, Thou Saviour of the world, since thereby the nations and the nations [Jews and Gentiles] are made one, and the shepherds of earth and the angels in the heavens above

unitedly sing and praise Thee. ²³(u) " Let the Church rejoice in this first-born of festivals, and on this chief of her solemn assemblies, in the contemplation of this glorious and wonderful providence, and let her with watchful mind keep guard over its mysteries, and let her show herself beauteous and perfect by being ready to do good deeds, and in nothing coming short of perfection. Let her bring up her children in every good work little by little, and at all times cause the idea of the Saviour's Image to be conceived in the bowels of their spiritual thoughts, in order that Christ may be truly formed in their hearts, as saith the Apostle Paul in his Epistle. For such is the profit to be derived from all the festivals observed by the Church; and unless this is the result, all our labour will be in vain, and in vain all the round whereby we commemorate the life and actions of the Saviour. O God, make us to be blameless, that we may live in purity, in faith, and in a right spirit, and that we may apprehend salvation by the eye of our minds, close our sight against every earthly lust, and lift up our eyes towards the high and heavenly kingdom, and there behold Him, Who is clothed in a bodily garment hiding therewith His dazzling Form, seated on the right hand of the Almighty, invisible to mortal ken. And as we have honoured this festival of the Nativity with the voice of the [Church] services, so may we sing to the Begotten in the mystical Sion. And now with an equal praise we magnify the Father, Son, and Holy Ghost, because He has saved His people in a wonderful way, and redeemed us with a mighty arm.

²⁴(w) "We praise the Father, Son, and Holy Spirit, one Essence, because He has saved those of earth by the birth of Jesus Christ; to Him be glory. And may this illustrious festival of the Nativity be blessed, and Satan driven far off from the baptized, and may the grace of the Adorable Spirit descend upon us. To the erring author [of this hymn] stretch forth Thy hand, O Lord."---- From the Khamees, and appointed in the Gezsa to be read on the Feast of the Holy Nativity. Note to the online edition Khamis bar Kardahe, of Arbel, was a younger contemporary of Bar-Hebraeus, as we learn from his correspondence with Daniel bar Khattab. He bequeathed his name to one of the Nestorian service books, still called the Khamis. Wright indicates that this passage of Badger is a poem by Khamis. He is not mentioned in S.Brock, *A brief outline of Syriac literature* (1997) however. So all this information comes from W. Wright, *A short history of Syriac literature*, (1894) pp.284-5.

²⁵ An interesting extract from another Nestorian service book precedes it in Badger: "With all these proofs to establish the humanity of the Saviour, I am astounded at the tenets of the erring heretics. Manes, Marcion, and the worthless Simon deny [Christ's] body, and thereby deprive our race of salvation. Eutyches, also, who falsely asserted that the [Christ's] body descended from above, equally denies our body, [i.e. that Christ's body was like our own.] Eunomius and his followers denied the soul [of Christ]; Apollinaris denied the mind [of Christ]; but the worst of all was Jacob [Baradseus] who makes the self-existent passible. This erring man maintains that there is but one nature in Christ, and says that the self-existent became flesh, thereby destroying the co-equality of the Persons of the Trinity, and inflicting a serious injury on mankind. After him come the erroneous Chalcedonians, whose creed resembles his, since they believe that there are two Natures and one Person in Christ. And this creed is maintained by all the West, by the Romans, the Greeks, the Egyptians, the Copts, the Melchites, and by most of the Georgians. This wicked party excommunicated Mar Nestorius, who was true, and who taught the truth in the Church. He confessed two Natures and two Persons in Christ even as the disciples declared to all nations in their preaching; and all nations received this doctrine, which is well known in all the Churches of the East as it was preached and manifested by Mar Mari the Apostle." From the Gezza.

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