

Cyriacus of Tagrit and his Book on Divine Providence



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33

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Cyriacus of Tagrit and his Book on Divine Providence

Volume 2

Mikael Oez



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[By the same author, the sixth treatise,
which contains five chapters.]

[Chapter Three]

[That the incarnation of God the Word is also appropriate for God]¹

3i | ... and he subdued him for us. [But] perhaps Satan might say, whilst exulting over our feeble race, ‘You did not conquer me, O men, but God Almighty conquered me. So the victory is not yours, but His, it belongs to Him who always has victory over me and over all other creatures. There is no one at all who can stand before His powerful hand and His strong arm. He is invincible and almighty.’

‘But I have conquered you, and victory over you is now mine, since no man among you for an hour or [... in the contest] with me stood [...] victory against [...].

3ii But because the incarnate God made man — He who in truth became a human in the likeness of a slave, when in form He truly appeared as a human — conquered the Accuser, by battling with him, [Satan] can no longer say ‘You did not conquer me’. However, we can proclaim and say, that in truth our feeble nature conquered him through [Christ] as through the first-fruits [of the new creation]. Just such a confession | the Accuser by [his] behaviour confirms to us, being frightened and fearful and cowardly in [his] struggles with diligent men, and being conquerable in battle with these, which is due to that defeat which he received on account of us by means of our Lord and our God when He was incarnated and became man for our sake.

It is clear, then, that the incarnation of God the Word was necessary for us, and full of justice, as it gave victory by will and not by force, without a battle by means of the mighty divine power.

¹ The chapter title is a guess, based on Cyriacus’ habit of paraphrasing chapter titles at the end of each chapter. It is thus included here simply as an aid to the reader.

4i That incarnation of God the Word is also appropriate for God. For since we by our free will subjugated ourselves to the yoke of the enslavement of the Accuser, He did not judge that he should redeem us from that [Accuser] through [force], [since] for a while we were disobedient and not obe[dient], but just as through [our will] we were enslaved by that [Accuser], [by] the same free-will He wanted us to [rebel], by rejecting [him] as something vain or falsely named, | and [that] we should willingly place our necks under the yoke of subjection of Him who saved and redeemed us from the hands of the rebel, to whom we were previously subjected in our stupidity. And this He did, whilst demonstrating His love for humanity in the sight of all of us, in that He became man for our sake, and suffered and died on the cross, and through the performance of those glorious miracles, appropriate for God, which He manifested upon earth, desiring to draw us to Him, not by force but willingly,—that which has both happened and been fulfilled. Now, since we have seen things such as these —those which [were] on earth—we have gladly, by our will, been summoned, through the love of Him who came for our redemption, and by means of this passage:² “Draw me on! We will run after you!” [And to him] we were shouting,³ “Take me in, O king, into your bed-chamber! We will rejoice and be glad in you! We will remember your love more than wine, and your affection more than uprightness!”⁴

4ii It has been seen, then, that the incarnation of God the Word is also appropriate for God. |

Chapter three has ended.

² Literally ‘from here’.

³ [And to him] we were shouting’ is not found in the Peshitta text of Song of Songs 1:4, nor in any of the other versions. It could either be an addition by Cyriacus, or just possibly be one of a number of variant readings of the Song of Songs not found in the apparatus of the Leiden edition. (This information from David Taylor.)

⁴ Song 1:4.

4i

4ii

உள்ளே இருக்கிறார்கள்.

³ The outer margin of the text is lost from here to the end of the page.

Chapter Four

Concerning [the question], if the coming of the Lord was beneficial and salvific for our race, why did He not come at the beginning of the ages, but rather at the end of the ages?

Wise doctors, who are thoroughly expert in the knowledge of illnesses and sicknesses, do not immediately—at the beginning of the illness or sickness—offer their medicines, which are [only] helpful at the appropriate time, since if to the contrary [they prescribe them immediately] they make that illness or sickness thrust itself into the depths, and it will have great power over the body, so that it will be difficult to cure. Doctors, however, remain patient with such things until the body drives off [the illnesses] from within, [aided] by palliatives [such as special kinds] of foods, or external poultices, and [only] then do they offer their useful roots.

5i And these [illnesses] which are readily uprooted from the body | they do by means of them, and [so] present a body which is healthy and completely freed from [the illnesses].

So then, if doctors—who themselves are also subject to illnesses, and are not able to touch illnesses which are deep-down—by wise administrations such as these provide healing to the sick, how much more has that most wise Physician, most strong in His wisdom, provided us—who were not merely sick but dead through sin—with life and salvation from this [affliction]?

We were seized, then, by sin, and by it we were put to death and destroyed. It began with the transgression of the commandment,⁵ and grew broad and strong through gradual increases, and overpowered our feeble race, being revealed in all its destructive forms.

5ii But the good Lord and merciful God, when He saw us whom He had created in His grace, that by our free will | we had become subject to sin, even so He did not desist from His grace and leave us unhealed on account of our careless presumption, but He sent [medicine] to the patriarchs. First of all the natural law, and then afterwards the written law through Moses, and the true prophets,

⁵ Cf. Gen 3.

who appeared from generation to generation. He was not revealed [in the flesh] at the beginning of the sin to kill it, lest whilst its head was being crushed it should move and coil its tail around us, like a serpent⁶ when its head is crushed, and so it would powerfully fight against us since it had not yet been killed by Him, just as it was fighting powerfully against us before He killed it, and was roaring like a rapacious lion!⁷

Furthermore, [He was not revealed at the beginning] since His grace would have appeared inadequate, and also since [the sin] is a reason for His coming.

6i So the coming of our Lord was wisely and most philanthropically ordained. |

When, therefore, evil had spread out in all its varieties, and influences, and transformations,⁸ and it possessed nothing exposed or concealed that it had not brought out into the open, and had thus arrogantly sprung upon us, then, therefore, [only] then was our Lord and our God and our Saviour revealed to destroy and to kill it, that which existed so. As the divine Paul taught, saying, “where sin increased, there Grace increased much more.”⁹

When, then, in the last ages, sin existed like so, He was revealed, and killed it, and truly put it to death, and He saved us from its tyrannical subjection.

6ii He did not only free those people of that time from its subjection, but all those also who had previously departed through death, and those who until the end [of time] were going to arrive through birth, for He is the Lord of the dead and of the living. To those who were then alive, whilst | appearing like them, He proclaimed salvation. To those who had already departed through death He proclaimed in Sheol, by means of His soul, His same salvation. He extended His salvation until the end [of time] over those who were going to be born on earth, and He granted it, willingly and not

⁶ The Syriac word *taninā* is often translated ‘dragon’, especially with reference to Satan, but it can also have a more general sense ‘serpent’.

⁷ Cf. 1 Pet 5:8?

⁸ Or if the text is emended, ‘effects’.

⁹ Rom 5:20.

perforce, to everyone, to [both] the living and the dead. Now that sin was the cause of death for our weak race, and when this was killed by Him, the Saviour, He who killed it placed life and salvation from this [sin] for the dead and the living in [the control of] their will and their free power, so that they may choose them or may avoid choosing them. So then, it has been shown that the coming of the Lord was wisely ordained at the end of the ages.

7i Now, although He had previously drowned sin, that is, in the flood by means of its practitioners, yet because it had not yet been revealed in all its varieties, | it had sprung up in those who did not drown, who were very many, when the earth was filled by many who had received this.

And hence, in the last ages, it compelled the coming of our Lord, so that He might kill it in its complete and fully exposed state, [and] might show it to be ineffective and inoperative for those who are willing.

Chapter four has ended.

Chapter Five

Concerning why Christ God came to the testing of death and endured this through the Cross.

7ii Adam, the head of our creation, first received the law when he heard from the Lord, He who made him, that ‘Of all the trees in paradise you may eat, but do not approach that tree which is in the centre of paradise, because it contains death.’¹⁰ He did not keep that first law, but he transgressed the commandment and trampled upon it, and with justice he received the sentence, death, | that which defeated us one by one, since [humans] were sent forth from it for all ages and generations, so that they ended up becoming those who were outside paradise, on account of that reason for which he was expelled from paradise. And so when death carried out such an assault against us, and there was no longer any hope of salvation from it, since there was nobody of our race who was capable of receiving the punishment due to the sin, that which produced such a great horror for our race, which thrust it down into a death without hope, not that first man, our father Adam, who was its cause, and neither was any of the saints able whilst enduring death to find salvation from this for those who were held captive by it, since all of them were subject to sin and through it to death, no matter how righteous they were, and there was nobody
8i who was able | to deliver [them] from death.

And hence the Creator of our nature, having pity on His handiwork, was required to come for its salvation and that He might liberate it from death, since He knew its weakness, and that it was incapable of delivering itself from the power of this [death]. For He alone, our Saviour, is without sin, and is capable of putting an end to [the power of] death over His handiwork, that [death] which was introduced by sin through the transgression of the commandment.

And therefore He was not ashamed to come for the salvation of this [handiwork], or to become man for its sake, “But emptied Himself, and took the likeness of a servant, and became

¹⁰ See Gen 2:16-17.

மாலை - கவி.

על מ; והכל מה אשר יצאנו אליו ומה אשר יצאנו אליו.
בן יצחק שבת

[illegible][illegible]

7ii

8i

a human in truth, and humbled Himself unto death, even the death of a cross",¹¹ as Paul says in that [letter] to the Philippians, He who did not commit any sin, that which is able to summon death for its doers.

And thus He killed death, since it dared to attack Him who was unacquainted with sin.

8ii For where there is no sin, | neither is death able to act, and if it is presumptuous against one who is thus without sin, it will be justly killed by him and die, together with that sin which is its cause. And all those who through sin were subject [to death], by means of Him who is without sin they will be delivered from its power.

So then, He killed death through His death, and gave to our mortal race the hope of resurrection through His resurrection and absolute salvation from corruption.

This is the cause that summoned our Lord and our God to come to the testing of death. But that He should receive this [death] on the cross, and not in any other way, the reason is thus:

1i The earth, the air, and [all] the ends of the inhabited-world had become unclean through the stinking stenches and fumes [of the sacrifices] which had been offered for a long time by those on earth to the foul demons, and through the killing and bloodshed of animals, those which as sacrifices, with honours, |¹² were slaughtered for them.

Hence, He who came to death for the salvation of our race, did not leave without purification all those things which had become unclean together with us by means of our sin. So that when He frees us from our sin, He will remove [them] so that we might tread upon an earth that is purified of uncleanness by Him, and so that we might breathe the air He will also bring purification from the stenches and fumes within it.

¹¹ Phil 2:7-8.

¹² When the Jerusalem codex was rebound one of the leaves (now numbered as pages 1-2) was accidentally removed from its correct location here and placed at the beginning of the volume.

8ii

1i

1i

1. *im* 2. *om* 3. *om* 4. *om* 5. *om* 6. *om* 7. *om* 8. *om* 9. *om* 10. *om* 11. *om* 12. *om* 13. *om* 14. *om* 15. *om* 16. *om* 17. *om* 18. *om* 19. *om* 20. *om* 21. *om* 22. *om* 23. *om* 24. *om* 25. *om* 26. *om* 27. *om* 28. *om* 29. *om* 30. *om* 31. *om* 32. *om* 33. *om* 34. *om* 35. *om* 36. *om* 37. *om* 38. *om* 39. *om* 40. *om* 41. *om* 42. *om* 43. *om* 44. *om* 45. *om* 46. *om* 47. *om* 48. *om* 49. *om* 50. *om* 51. *om* 52. *om* 53. *om* 54. *om* 55. *om* 56. *om* 57. *om* 58. *om* 59. *om* 60. *om* 61. *om* 62. *om* 63. *om* 64. *om* 65. *om* 66. *om* 67. *om* 68. *om* 69. *om* 70. *om* 71. *om* 72. *om* 73. *om* 74. *om* 75. *om* 76. *om* 77. *om* 78. *om* 79. *om* 80. *om* 81. *om* 82. *om* 83. *om* 84. *om* 85. *om* 86. *om* 87. *om* 88. *om* 89. *om* 90. *om* 91. *om* 92. *om* 93. *om* 94. *om* 95. *om* 96. *om* 97. *om* 98. *om* 99. *om* 100. *om*

Again, all those who in the ends of the inhabitable-earth had dwelled, and were dwelling, and would dwell, were made captive by the demons through the worship of idols.¹³

1ii And therefore our Saviour endured death on the cross, so that he might gather together to him, through the stretching out of His hands upon it, those who [dwell] in the ends [of the earth]. And that he might purify and sanctify the air in which He was stretched out, as has already been demonstrated.¹⁴ As for the earth, He bestowed upon it purification from its defilements through the drops of blood which He sent [down]¹⁵ to it from His side. | And again, from the life-giving fountains¹⁶ he will send [down] from on high baptism, the heavenly mother, to those who are on earth, so that through it they might be purified from the birth which is with sin, due to the mother [Eve] who transgressed. And he bestowed upon us the cup of salvation of his life-giving blood, together with his He gave us chalice of redemption of his life-giving blood together with His consecrated body, for the pardon of our debts and for the forgiveness of our sins.

2i Again, our Saviour endured death on the cross, so that He might free from sin the hand of the man [Adam] which was stretched out in sin towards the forbidden tree, through the stretching out of his hands which were transfixed to the cross. And that through His feet which were fixed to this [cross] with nails, He might purify from defilement the feet of that man which unlawfully run¹⁷ towards the tree. It is evident, then, that it was appropriate for our Lord to endure the testing of death on the cross for our sake, the penalty to which we were sentenced, and not He, nor in any other fashion, just as the prophets previously prophesied concerning Him. And first Solomon | in his [Book of] Wisdom says thus:

¹³ Read 𐌸𐌹𐌸𐌹𐌸

¹⁴ Or read as S1, ‘which I have already demonstrated’?

¹⁵ Read 𐌸𐌹𐌸 for manuscript’s 𐌹𐌹𐌸? Or keep as is, in parallel with following use of this verb?

¹⁶ Heavenly imagery, or a reference to blood and water pouring from Christ’s side high on the cross?

¹⁷ Read 𐌶𐌹𐌸𐌹?

1ii

2i

“For blessed is the wood through which righteousness comes about.”¹⁸

Now it is clear that ‘the wood’ is that of the cross, through which righteousness, or justice, came about, that through which the demons were condemned. But men were redeemed by that [wood] of righteousness on which Christ was stretched out, as is said in another chapter. Now afterwards Isaiah says thus, as though in the person of the Lord:

“All day long I have stretched out my hands towards a disobedient and contentious people.”¹⁹

It is evident that He stretched out his hands on the cross towards the disobedient people of the Jews.

Let us give thanks, my beloved, to Him who has saved us on His cross! Let us exalt with hymns of thanksgiving Him who has killed our death through His life-giving death! Let us praise Him without pause, because He has freed us from sin our killer! And let us worship Him, with His Father, and His Holy Spirit, forever, Amen.

¹⁸ Wisd of Sol 14:7 (quotation is from Syro-hexapla).

¹⁹ Is 65:2, quoted in Rom 10:21 (quotation is from Syro-hexapla).

By the same author, the seventh treatise,
which contains two chapters.

Chapter One

That God is good and just in nature, and in knowledge, and in will,
[and in power], and in operation.

He who brought everything into existence by His will and by His power, and adorned this [creation] with decoration of old through His omniscient knowledge, and through His hidden operation justly provided for each species those things which are appropriate to its nature, who will not say that He is good and just in nature, and in knowledge, and in will, and in power, and in operation? And who is as good in these things which have been mentioned as He who alone had the delight of ‘existing without beginning’? | ¹

end 2ii

¹ Several leaves have been lost after fol. 2. The text jumps from treatise 7.1 to 12.1.

אברהם יצחק

end 2ii

[By the same author, the twelfth treatise,
which is the third concerning Divine Providence

It contains five chapters.

Chapter One¹

[That God is the cause of good things, and He is never the cause of evil things.] ²

9i ... | are far-removed. They belong, however, to those things which are called ‘naturally implanted [attributes]’. The cause of the good [attributes] is God in their being done in such as these, and in those different things which He alone knows.

But these abandon the ‘naturally implanted [attributes]’, and through their will the enslaving sin is also able to enter from outside. They choose and act, it is never God who is the cause of their evil deeds, since they hated and rejected those things which were granted to them by Him when He was creating them, and they chose and loved to commit, through their will, these things which are alien and external to nature, things from outside of nature, [which] were found through the inclination of the will of the Accuser.

So then, have you seen that God is the cause of good things, in all those things which are done by Him and by His creatures, and He is never the cause of evil things?

Chapter one has ended.

¹ Text restarts after long lacuna.

² The title of this treatise is reconstructed from the text of the final paragraph.

אזל כח דג' קולא ד' שטרא.

9i

علم مملوك من مملوك.

Chapter Two

9ii Concerning the fact that all disciplines that are brought about by |
 God are good and advantageous, and there is nothing evil in them,
 even if, due to human weakness, they are in certain places called
 evils.

He, therefore, who is the cause of good in all things which are
 done, and is in no way the cause of evil things, He never brings
 about disciplines that are not good and advantageous, nor in which
 there is anything of evil, even if occasionally, due to human weak-
 ness, they are in certain places called evils. Like that which was said:
 “I am the Lord who makes peace and creates evil.”³ And again, “Is
 there an evil in the city that the Lord does not produce?”⁴ So then,
 let us now examine the causes of the disciplines, and from them we
 will learn of what kind is the nature of the Divine disciplines.

10i God brought us | into the world, when we did not yet exist,
 pure and without stain, and He granted to us that we should delight
 in the health of the body and in the beauty of its adornment. And
 he entrusted the earth to us, abundant in trees of every kind, and
 suitable to grow plants and grasses for the nourishment of our-
 selves and of that beneficial livestock of ours which he set upon it
 for us. And He gave us fire, that we might make use of it in those
 matters which are for the sustenance of our lives. And He diffused
 the air for us, that by it, through pleasant respiration, our lives
 might be sustained and we might prosper. So also he poured out
 the waters for us, so that by drinking from them together with [our
 other] nourishment our lives might be sustained, and that we might
 take pleasure in some of the creatures [living] in them. So if we
 make seemly use of all these things that have been mentioned they
 will be kept unchanged for us, for as long as God discerns that it is
 appropriate. But if we wilfully make wicked use of them God will
 cause them to be changed for us, and instead of gladdening
 things He will turn them into saddening things for us. Now, it is
 10ii clear that | He wishes that we should put an end to our evil acts

³ Is 45:7.

⁴ Am 3:6.

and should prepare ourselves to flee from our sin by our own will, and that we should recognize [the need] to give thanks to Him for His gracious acts such as these, and should not be obsessed with the delights and invariable abundance [to be found] in such things. So then, when we by our own free will cause that soul which was created by Him pure and stainless to appear before Him besmeared with sin and deranged by raging waves, and the body which was prosperous in health and sound of limb we raise up rabid and subject to passions and so forth, so that through the law of sin it will wage a battle against the law of the spirit, that is, of the mind, through the laziness of the soul, that by which like the law, the passionate impulse of sin is implanted in the limbs, and it [the body] dares to attack so that through violence in this it might prevail against the law of the mind, because of the paralysis of thoughts
 11i due to the courage | that has succumbed, and the acceptance of and inclination towards laxity, these things which anger God no less. Hence, that body which did not desire to preserve its natural properties, being honoured with health and soundness of limbs, but rather did these things, made those a substance for the doing of evil acts by the consent and will of the soul, and by this they summoned God to be angry against them, [but] here also, the creator does not act without mercy, for He did not utterly blot them out, since He was looking for their turning back.

And hence He disciplines the body with sickness, so that when through this it is afflicted and is buffeted by its sufferings He will also inflict pain and suffering on the soul along with it, and so through the buffeting of this and His discipline He might produce penitence, and that it might awake from the sleep of its laziness and take refuge in its Maker, turning away from evil things and embracing virtues. In the same way, the element of fire also | which was
 11ii given for our aid, He makes it rage against us due to the multitude of our evil acts, and through burning thunderbolts and the burning of various places He commands it to terrify us, so that through such terrors we might reject our evil acts. As for the air, he gives it a sign to grow scorching and pour out hot sicknesses on us, or to rage with the fierceness of extreme cold and afflict our hearts and bodies with an acute iciness, or again, through this to scorch our crops, or with hail stones to stone and destroy our crops,

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so that by means of these things He might call us to repentance. Likewise with the earth and the waters, in the same manner He takes care that we should be disciplined through them, so that by means of [the earth], for example, he terrifies with chasms and earthquakes in order that He might terrify and shake our hearts, and through this prepare them to become penitents and refugees from sin, and show them [that they should] take shelter in righteousness. Or He disciplines us through [the earth] by a lack of fruits, and so causes us to hate the lack of the fruits of virtue, and to love the fruits of righteousness.

- 12i As for these [waters], he forms them into raging waves | so that they will pile up in the likeness of mountains, and on command will cross the boundaries, and thus will drown many lands adorned with abundant crops, and demolish cities, and destroy ships and their cargos by wrecking, in order that He might give a blow to our arrogance, and cool our raving, and bridle the irrational urgings of our raging-anger, and that through such things we might take shelter with Him, when we see that in His providential-care for us He is calling us, and we will seek those things which lead to our salvation, through the correction of the conduct of our lives. So also He causes some of the livestock and those other things in which we are proud, and [on account of which] we exalt ourselves over other [people], to perish through disciplines such as these, in order that through these things we might restrain our mind from arrogance and presumptuous-attacks against others. And He commands savage beasts to grow wild and destroy, so that those of us who did not take refuge with Him when they were peaceful,—with
 12ii Him who takes care over | the protection of our lives,—by means of [our] fear of their savagery He might teach us that we should seek Him alone as a place of refuge, Him by Whom every savage power is subdued.

So also, then, wealth which is not used to benefit the poor is nevertheless removed on account of the destitute, so that it will pass out of the hands of its possessors, in whatever manner that He who knows [all] allows—either through the plundering of robbers, or through the sinking of cargoes during the voyage through seas or along rivers, or by whatever other manner, so that in His care He might banish and put an end to that sin of ours which is produced by us through [wealth].

Do you see [now] that all disciplines that are brought about by God are good and advantageous, and there is nothing evil in them?

13i But when people consider these things at the superficial level of the supposed harm, | due to the weakness of their thought they call them evils.

13ii So also God, desiring to correct human weakness, and desiring to draw people towards Himself through His good disciplines, He also refers to them with the same terms that they use to name them, and hence He says: “Is there an evil in the city that the Lord does not do?”⁵ Now [this] is clearly [a reference to] discipline. Likewise He says: “I am the Lord who makes peace and creates evil.”⁶ That is, ‘I impart peace in regions in which there is no peace, but [only] disturbances and controversies, by means of that discipline which is evil according to humans, or rather is so named by me, although [in reality] it is good and advantageous, and in which there is nothing of evil’. Again, [to put it] in a different way, | “I am the one who brings peace to the earth by means of beautiful things for its inhabitants. I send punishment due to sins upon its dwellers.”

So then, it has been seen very clearly that all disciplines that are brought about by God are good and advantageous, and that there is nothing evil in them.

Chapter two has ended.

⁵ Am 3:6.

⁶ Is 45:7.

Chapter Three

Concerning that God does not in any way willingly agree with or accept the impudent purpose of evil beings, and so neither [does He agree] with that of Satan and the evil spirits.

14i It is impossible that the Carer for all and the Sustainer of all physical beings⁷ could, in His good will, ever agree with or accept the impudent purpose of evil beings, so neither [could He agree] with that of Satan and the evil spirits. For God is not the cause of evils since He is not tempted by evils. | The godly apostle James bears witness to this in his catholic epistle, saying thus: ‘God is not tempted by evil; and neither does He tempt any man: But man is tempted by his conscience, and is caused to lust and is enticed.’⁸

14ii O the unspeakable sea of goodness! O the invariable wonder of the abundance of God’s graces! He who always calls our weak nature towards good things, and has never enticed or called anyone to be tempted by evil things. ‘God is not tempted by evil’, that is, God does not know evil things since He has never been tempted by their practice. For how could He who is good by nature and the cause of [all] good things be tempted by that which is found outside [His] nature, [and is] due to the deviation of the will of the Accuser? Being is in no respect evil, and neither is an action in agreement with God’s will, which is performed on account of | those unpervertable powers which God planted in rational natures, but [evil] is something found outside nature, due to the deviation of the Accuser’s will away from the good, as has been mentioned.

That [evil], then, which was found due to Satan, through the deviation of the Accuser’s will away from the good, which is God, and those things which He desires that the will of rational beings will chose, how could He, that good and eternal being, be tempted by this which possesses such qualities? So God is not one who knows evil, and neither does He teach anyone to be tempted by evil, or to desire and love [it]. But man is tempted by evil on account of that desire of his, that is, he learns

⁷ Literally ‘of all flesh’.

⁸ Jas 1:13-14.

² There is here a linked marginal note which provides a definition of the term **المعصية**: **المعصية** **كل** **مخالفة** **لما** **أمر** **به** **الله** **و** **رسوله**.

these things which are outside nature when, through a thought that is gathered in from outside, in the perversity of his will, he is enticed to do them, desiring those things by which he will be tempted.

15i So how is it possible | that God could ever willingly agree with or accept the impudent thought of evil people such as this, since He is good and not tempted by evil? For it is not God's thought that always desires the destruction of humans, or their distancing from His good household. For He said through Ezekiel the prophet: 'I take no pleasure in the death of a dead sinner, but that he should turn from his evil path and live.'⁹

God does not desire that anyone should die in his sins, through which he will be handed over to eternal tortures, but He desires either that he should not sin, so preserving the purity of his creation, or if he should sin, being clothed in flesh, that he should take refuge in repentance, and should thus [in this state] receive the fixed moment of death determined for him according to God's will.

15ii But the evil are not so. For it is not a characteristic of those who through the perversity of their will are recognized | as being evil that they desire good things for others, but just as they do not desire them for themselves, since in [their] slide away from goodness they have come to love negligence, so neither do they want them for others. And just as they had no pity on themselves, neither do they have pity on others. Those [people], then are something like this: when they beat [others] they do not beat in order to heal, but in order to destroy and kill. Again, neither do they beat whilst having pity on or desiring the salvation of evil people, or [desiring] any testing of or advance in the virtues of the righteous, or that they should make themselves more illustrious [so as to receive] rewards. But rather [they beat] with a wild and human-hating rage, just as their father Satan beats, when he is permitted or given authority by God [to do so]—either in order that the evil of those who have adhered to [Satan's] will should be pressed out whilst being pounded with his rod, and through this should depart, and through its departure it might produce an opportunity for

⁹ Ezek 18:32.

16i repentance for the evil ones, so that turning away from it | they might take refuge in God in repentance and [so] be saved, or in order that others should be terrified and purify themselves and take refuge in God, although it is the wicked who are being beaten, and those who are scornful about God and about the justice of His judgements, in the likeness of Satan to whom they have been handed over by [divine] permission for the benefit that has been mentioned, and so that they should not again, through the prosperity of their lives or through the prosperity of their possessions, hinder the weak of mind from running towards virtues, or encourage a destructive complaining about such things, and so that the righteous might rejoice in their virtues, and give thanks for the correct judgments of God.

Or, again, in order that the righteous might be made glorious by being tested in the furnace of temptations, and might be seen to be valiant and unpreventable against Satan, he who thought that he would be sufficient to slacken their hands from God's love, although he rules over them by the will and permission of Him whom
16ii they love, so that | they might be seen to be more righteous, and so that they might clothe Satan and the evil spirits with shame, who were vaunting themselves over them with thoughts such as these, like those which we find concerning the illustrious and nobly victorious Job.

God who cares about our weak race is not thus, but He beats [us] in His life-giving providential-care so that He might heal [us] in these ways that have been mentioned.

Again, evil people and Satan, when they are permitted by God to kill or to put to death,—He who does not constrain their free will, being one who does not regret His gifts—it is not in order to give life that they kill, when they kill or put to death, but they are jealous of their lives and desire their destruction, never taking into account their salvation.

17i But God causes [people] to die not to destroy, but to make alive, taking their salvation into account in his providential-care. For He says | in a [certain] place: 'I cause to die, and I make alive; I beat, and I heal; and there is none who can deliver out of my hands.'¹⁰

Again, when evil people and Satan entice people and lure them with their evil contrivances, it is not because they want them to walk on the path of righteousness that they entice them with such things, but that they might set out into the trackless waste, and might travel in such a journey towards the chasms of destruction.

But God, the Merciful and Carer for all, when He in his providential-care entices and encourages people, and attracts them with His wisdom, which is rich in life-giving opportunities, He does not entice them so that they might be dragged down into the abyss of evil things in the trackless waste, but that they might turn from their evil [deeds], and agree to journey on the path of righteousness, so that through it they might attain the blessed and eternal delights.

17ii It has been seen | very clearly, then, that God does not in any way willingly agree with or accept the impudent purpose of evil beings, and so neither [does He agree] with that of Satan and the evil spirits.

What, then, is more wonderful than this Providence? Or what care could a man or an angel ever establish for himself that is capable of attaining even to an infinite distance from the level of the Providential-care of God for us? It is clear that not one is as the [Divine] Providence is thus discovered to be.

Chapter three has ended.

¹⁰ Deut 32:39.

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Chapter Four

Concerning the fact that even if God on many occasions allows the activities of demons or of evil people to have power over humans, —for reasons which He alone knows—even so He never desists from His protection and care for them.

- 18i God who in every | way desires that our weak race should draw near to His household, on many occasions in His wise Providence He allows the activities of demons or of evil people to have power over humans. So that if they have already reached the full-grown state and have become entangled in sins, by their being oppressed by the affliction of testing He wishes them to hate their sins, and to love His household through virtuous practices, and constant fasts, and night-time vigils, [the household] of Him who acquires their salvation and desires their return. And so that they should never believe or teach that demons or evil men are able to have power over humans through their activities, except by God's permission, and hence they should only fear God and only make themselves pleasing to Him, and not [fear] the activities of demons
- 18ii and of evil people, whilst believing that they are able | to affect humans without God's command and permission. Or God permits that through this should be made righteous those whom He knows in his knowledge that they will rapidly run away from the temptations towards righteousness, or also for the improvement that is through this.

Or if they are children who have not yet attained the discernment of knowledge, either He allows the activities which have been mentioned to have power over them so that through them their parents and others will be made righteous, or He allows [it] so that they will be afraid and repent of their sins when they see little children without sin who are thus being tormented, lest they also, by being scornful at the sight of such as this close up, should be handed over by the justice of God to similar things.

- 19i Or, since God the Knower of all knew in advance that the children were going to be like those [wicked people] in evil, if they were not previously | tested with discipline, and therefore He gave permission and handed them over to such a test, so that by it they would be disciplined, recalling it, after their deliverance from it, in all the states [of their life] through which they are going to pass until the [final] departure.

[illegible]

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Or for different reasons, which God alone knows.

But when He hands over such as these to testings like these, He never desists from His protection and care for them. So then, He, when those people are being convulsed and suffocated by the enemy demons, and hence their mind is seized with confusion, He protects them on many occasions, so that they will not be completely destroyed at the hands of demons, which are howling for their death and destruction, whether they should be cast down into pits or into chasms, or should be thrown down onto rocks, or |
 19ii should be made to fly off cliffs by them. For God does not permit the demons to have power over them in everything, since He does not allow that He should destroy through these but that He should give life, since He also knows the audacity of the demons and of evil people, that they will never refrain from destroying utterly if they are permitted, just as we learn from those things which happened to the great Job, for they could never approach him or his property except by [divine] command, and when they were permitted, they destroyed without mercy.

We also understand this from irrational pigs, for the demons were not able to approach even them without the approval and command of God,¹¹ so they are never able to touch humans without a [divine] command, and when this happens, for reasons that have been mentioned, or for different ones which only God
 20i knows, He never desists | from his protection and care for them.

Given, therefore, that these things are so, let no one fear lowly demons, or evil people, but only God Almighty, and let no one again take refuge from fear in those accursed beings, but let him take refuge in the merciful and most gracious God, never doubting His protection and His most bountiful Providence.

Chapter four has ended.

¹¹ Cf. the episode of the Gadarene swine, Mark 5:10-13, and parallels.

Chapter Five

Concerning the fact that none of the created or made beings is able to comprehend the depth of God's judgements.

20ii When Paul, that godly man and apostle of the nations, wanted to plunge the eye of his mind into the depth of God's judgments, and was anxious to know whether the mystery which is concealed within the depth of his incomprehensible wisdom is comprehensible | to all created and made beings, he discovered that giddiness seized all of them in [their] meditation of this. And hence, with a mind full of wonder, he cries out: 'Oh, the depth of the wealth and the wisdom and the power of God! No one has searched out His judgments and His inscrutable ways.'¹²

21i Most justly the apostle spoke in wonder, most justly. For even if the created and the made can generally conceive [with respect] to these things which come to pass, or rather are ordained, through the judgements of God, the matter of 'by what means' which is [intrinsic] to them, and this when their minds are entrusted with the purity that is possible for the Spirit, the Knower of all, from whom those things which are appropriate will be bestowed, given that they possess the strength to receive [them], yet that which is hidden in the inscrutable mystery of the depth of God's judgments they can never touch, neither [are they able] to plunge in with their minds | to comprehend, even if they were capable of a greater level than that. For it is impossible for created and made beings to understand and discuss even generally, in the way that has been mentioned, these things which come to pass through the judgments of God, whilst dubiously determining that that was due to such-and-such a cause, or because of such-and-such, that that [aspect] of this thing was particular to this one, but that was unique to another, [it is impossible] that they should ever be able to understand why it is so, all except God, that uncreated one, alone.

For no person or angel is able to understand the reason for which the upper rank fell to the Seraphim, the Cherubim, and the Thrones, but those following were placed in ordered ranks one after another until the angels, those who are different in rank.

¹² Rom 11:33.

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21ii Likewise also, neither do those who are beneath them comprehend why this one is seemly, but that one | otherwise; [why] this one is perfect in likeness, but that one is lacking; [why] this one received from the Just one that he should be white, but that other one [that he should be] black or intermediate in colour; [why] this one is small in stature or crooked, but the other one is straight in stature or tall, and other different things which are similar to these.

And neither, again, do they comprehend the reason for which this one delights in prosperity of life, whether righteous or a sinner, without sickness or discipline, but that other one, whether again righteous or a sinner, suffers from pains, sicknesses, and disciplines.

22i And nor do they comprehend this, why this one is burnt up and destroyed by a fiery thunderbolt, whereas another perishes through hail-stones; and another through hunger, and yet another due to being over-full; and this one a crust of bread or water chokes, but another remains unharmed whilst taking food and drink in a disorderly way, | whether, I mean, a human, or an animal, or fields of seeds, or plantations of trees.

Likewise, they are not able to comprehend other [examples] which are similar to these, why this happens to that one, but that to that other one.

So then, the godly apostle spoke well whilst amazed: ‘Oh, the depth of the wealth and the wisdom and the power of God! No one has searched out His judgments and His inscrutable ways.’¹³

When we, then, together with the apostle, alertly take into our minds the incomprehensible judgements of God, let us all together with him, with all the states and kinds of being capable of this, cry out: ‘Oh, the depth of the wealth and the wisdom and the power of God! No one has searched out His judgments and His inscrutable ways.’¹⁴

¹³ Rom 11:33.

¹⁴ Rom 11:33.

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❖ لك حصة خمس.

❖. നമുക്കു ലഭിക്കേണ്ടതും, നമുക്കു ലഭിക്കാത്തതും

22ii Having learned these things, therefore, my beloved, let no one who lingers in life despise the incomprehensible judgements of God. | Let no one who enjoys health of body and wealth and property be deluded by these things, because he does not know what judgement will spring upon him and hand him over to eternal torments. Let no one rely on beauty, nor another on greatness and power, for He will introduce either griping poverty or other things similar to these, through which in this world people either prosper or are crushed, because over our heads hangs God's justice. However, let everyone according to his condition offer practices that are seemly to God, appropriately preparing himself in advance for his [final] departure, and for [his] standing before the just tribunal, so that he might be deemed worthy of the blessed delights [of Paradise] through Christ Jesus our Lord, through whom, and with whom, to God the Father be praise and glory and worship, together with the living and Holy Spirit, forever, | Amen.

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Treatise twelve has ended.

By the same author, the thirteenth treatise,
which is the fourth concerning Divine Providence.

It contains two chapters.

Chapter One

Concerning the fact that all things that happen are wisely governed through Divine Providence, and are not due to fortunes or fates, or astrological birth-signs,¹ or the providence of these, as has seemed good to the deceivers.

He who has brought all that exist into existence, would never have allowed that they should be governed not by his most wise Providence—that is, in various manners, and in varied forms, and by natural chances and also by those things which subsequently chance to happen, whether by permissions or by punishments and helpful encouragements—but by fates, fortunes, and astrological birth-signs [which is] the fabrication of the Accuser, and of simple people and the intellectually rebellious.

23ii | For God, that most wise craftsman, rich in knowledge and natural power, has no need for fates, which have been fabricated by demons and accepted by miserable humans far removed from God, nor for those demons which in the name of good or evil fortunes contrived their own [artifices] for them, nor for the stars which with their birth-signs are also the fabrications of the demons, that by means of such as these they should be arranged or governed.

For God is not like the craftsmen among us, because he did not acquire knowledge of his most wise craftsmanship from study, as craftsmen among us acquire [it].

24i For when these [latter] are not yet craftsmen they acquire the wisdom of the craft from external [sources], in accordance with their natural power, which is capable, with diligence, to acquire this [wisdom], in greater or lesser [measure]. They will also | add to this, or lose [some of it], due to [other] causes that may happen.

¹ Literally 'nativities'.

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24i

But God is omniscient by nature, and all those whom He wills to bring into being, He brings [into being] in all perfection with a quick and unspoken gesture, just as He wills, and knowing that thus it is appropriate for them. He never acquires any gain or loss in His wisdom, being one who is eternally perfect in this [wisdom]. All perfection is received by others from Him. It is bestowed [on them] providentially and most wisely in proportion to their strength.

Now, each one of those [craftsmen] perfects his craft by means of [these] things that are laboured at. [And] he is in need of other craftsmen for the perfection of these [things], that they also might offer the wisdom of their crafts for the [firm] foundation and the raising-up of the things that are perfected by them.² [And] 24ii they also need a long time, | and much labour, in order that such things might be provided by him.

But it is not so with God, for, as has already been demonstrated, He brought everything [into being], in perfection, with a quick sign, and every one of these, which are eternally known and loved by Him, He governs perpetually, through those things which He knows are thus appropriate for it, although He never works or labours at such things.

So then, let those who contend with God be silent, and let them not direct impudent speech against the Creator and the Wise Governor of all, ascribing providential acts such as these to fortunes, fates, and astrological birth-signs. And let the wretches recognize that the fortunes—that were contrived with such a name by the demons for the deception and destruction of those who believe in them, being [in reality], as has been said, evil demons, and tyrants, and destroyers and killers of humans—were never [the source] of the providential enactments | ... end 24

25i | of sentences such as these, which are more suitable for sinners than for the righteous, such as we ourselves have heard and seen. [Take for example] those towns and cities which have been destroyed with a [great] fall, whose fall and destruction was prepared by the demons, through the teaching and acceptance

² مَتَّحِلِّ، lit. 'being completed'.

24ii

end 24

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۱ | تَجَلَّوْا رَبَّكُمْ ذِكْرُكُمْ كَلِمَةً يَسْتَجِيبُ لَهَا مَا تَدْعُونَ
 ۲ | وَتُخَوِّفُونَ نَفْسَكُمْ بِذُكُرِكُمْ أَلَيْسَ لِكُلِّ شَيْءٍ قَدْرٌ
 ۳ | وَتُخَوِّفُونَ نَفْسَكُمْ بِذُكُرِكُمْ أَلَيْسَ لِكُلِّ شَيْءٍ قَدْرٌ
 ۴ | وَتُخَوِّفُونَ نَفْسَكُمْ بِذُكُرِكُمْ أَلَيْسَ لِكُلِّ شَيْءٍ قَدْرٌ

¹ One folio is lost between p. 24 and p. 25.

of evil things, yet they were [actually] destroyed by God in [his] sentence upon their inhabitants, wicked people, and even if it struck the righteous and the sinners alike, due to reasons that have already been mentioned, even so those things which were prepared by those [demons] for evil were perfected for good and for the help of many by the merciful God.

25ii For they prepare the conflagrations and destruction of territories and of cities, like those that happened to Sodom and Gomorrah and the rest of the cities that were with them.³ They also prepare the destruction of crops and of cattle, and manifold plagues, those which the merciful God, when He is compelled by the evils | which have been prepared by them among many [people], just such plagues and sentences He [himself] brings about, whilst willing the salvation of the many. [He is] like a wise doctor who cuts off from the body a limb which has already become corrupted and has putrefied, so that it alone will be lost through amputation, lest by remaining it should become the cause of the loss of the entire body, its infection little by little taking control of it, until the whole of it is destroyed by its corruption. So when He brings about those [punishments] and destroys [men], He redeems the majority through the fear of those who were lost. He does not harm all, so that He should not unjustly destroy all with the affliction, and he does not pass over all when sparing from the affliction, so that He should not destroy all with this [affliction] in the imitation of [the affliction] which is through evil things.

For of one kind are the presumptuous acts of the demons in their providence, and of another kind are the helping acts of God in [His] judgements and chastisements, those which are brought about through His most wise Providence!

26i And [all] these things | are due to fortunes, that is to say demons. Now as for the fates, which were also contrived by demons for the destruction of wretches according to their will, from where have the wretched picked up [the belief] that by means of the [astrological] birth-signs that are invented by [the demons] through the movement or the immobility of the stars every one of those

³ See Gen 18-21.

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who are born may be divided up? Where indeed, for as may clearly be seen some of the nations are mostly beautiful and perfect in appearance, but others of them are swollen and wanting in looks, or, [to speak] differently, some of them are black, yet others are more white or red. And some of them have fine beards, and some have resplendent curls, or yet others through lack of beard are deprived of beautiful appearances, or other [examples] similar to these.

26ii From where do those [characteristics come] O wretches, from where? From fates that are distributed through birth-signs due to the movement of the stars? If yes, | how is this possible? Or do you say in your foolishness that one fate befell all the Cushites through one [astral] movement? Or again, how was one fate bestowed upon the majority of the sons of the East, by means of which they were enriched with the glorious beards in which they glory? Or again, how could anyone accept that the Westerners are guided by the fates which have been fabricated, by the movement of the governing stars, as you foolishly assert, [there] where all, in general, are resplendent with beautiful curls? Or the others who lack a beard, which fate conferred this on them? Or the many thousands that are killed in one hour in war, who could accept that one end befell [all of] these through one governing [astral] movement in the [astrological] birth-signs?

27i Or again, [consider] the masses of people in towns and cities that are being destroyed which are suddenly destroyed in the blink of an eye. What person, who has not slid into an abominable state of mind, could ever accept | that the fate which befell them was imparted to them through this movement of a star?

Or again, the irrational stars which are without life, how do the wretches not understand that they could never guide rational and living beings, since they are not conscious?

So then, it has been revealed very clearly that God, who brought beings into existence from the beginning, He adorned them with diverse appearances and varied forms and (different) natural circumstances, so that by these differences people would recognize that there is a wise Creator for all this, He who glorified [existence] with adornments

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such as these, and through His most abundant Providence, through the disciplines, the punishments, and the acts of forgiveness that have been mentioned, He leads it to [its] advantage, or through other things similar to these, or through rare chances that subsequently occur.

27ii Let them never think either that the universe is without a beginning, or that it has come into being automatically, nor | that by such things it is being led.

Now, that all things which are wisely ordained are of God, and not of the fates or of the movement of the stars, the prayer of the righteous Joshua should persuade the wretches, since it bound the sun in the sky so it might not move until the enemies of the Lord who had arrayed themselves against them in battle should receive the deserved retribution through his hands.⁴ Let the prayer which was offered to God and restrained the sun persuade them, for the babes of that day did not all become kings or slaves, those who were born when the sun was bound and did not move.

For if this were due to fate, then rightly all of them would have been kings or [all of them] slaves, for all of them were born during the standing still and immobility of the sun.

28i That this was not the case, nature should persuade them. The women of the Hebrews who were there will persuade them, that not all of them were giving birth to kings or slaves on that day. For nobody | bore crowns in Israel, until Saul who resisted and David, the faithful, bore [them], and fate was not able to break God's promise, since his sons handed over the crown one to another in succession.

Now that is the only day which has made the horoscope equal [for all], so if it was an evil day, why was it good for the Hebrews? And if it was good, how was it evil for the Hittites? In it, then, fate was put to shame in all things, for instead of it multiplying crowns at that time, Joshua removed thirty one crowns, to its disgrace.

⁴ See Josh 10:13.

כל המעשה הזה הוא על ידי ה' והוא
הוא המעשה הזה והוא המעשה הזה

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॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

[illegible]

² S. Sey.

So also in the time of Hezekiah the sun went back ten steps at the command of its maker,⁵ and again on the cross it went dark⁶ when the moon ran and hid it, so that it might shame the crucifiers. And in those days [also] fate did not declare all of those born kings or slaves.

So then, it is evident that wise acts of providence such as these are of God, and not of false fates or of the movement of unconscious [stars].

The first chapter has ended.

⁵ See 1 Kgs 20:9-11, Is 38:8.

⁶ See Mt 27:45 and parallels.

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| Chapter Two

Concerning whether wealth and poverty are distributed by God to all who possess these, or only to a few, or whether [they are distributed] by fates, and fortunes, and through the motion of astrological birth-signs, as the deceivers rave.

He, therefore, who is concerned for everyone never neglects those things which aid them, and so to one He grants wealth, and to another poverty, as He discerns it to be beneficial for them, so that they might labour with these as in good soil,⁷ and might gather fruits of righteousness from them, on account of which they might be deemed worthy of the rewards of eternal blessedness. And that one labours with his wealth as in good soil, when he carefully spends on the poor, and with it gives relief to the distressed in spirit, and prisoners, and orphans, and widows, and others who are afflicted.

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But this one labours in his poverty as in good soil, when he gives thanks to God for this, and never provokes to anger or | blasphemes, and also when he repays the rich man with [his] prayers, he through whom he has been provided for by his Maker.

The rich man then, who thus manages his wealth, when there is no greed⁸ mixed in with his ownership, but all of it has been justly earned by him, this wealth of his is from God, since He knows that he is able to manage it justly, like that [wealth] of Abraham, and of Isaac, and of Jacob, and of Job, he who was great in virtues.

Similarly, the poor man also, who knows to give appropriate thanks to God for his poverty, his poverty is from God, like that of Lazarus in the Gospel.⁹

But those rich men who have gathered their wealth by acts of fraud, and seizure, and human blood-shed, the wealth of these is not from God, but is due to their insolent will through the activity of demons, and by the permission of God,

⁷ See Mt 13:8 and parallels.

⁸ Or 'fraudulence'.

⁹ See Lk 16:19-31.

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1. മനുഷ്യൻ്റെ അഭിമാനം സംരക്ഷിക്കുക.
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 9. മനുഷ്യൻ്റെ അഭിമാനം സംരക്ഷിക്കുക.
 10. മനുഷ്യൻ്റെ അഭിമാനം സംരക്ഷിക്കുക.

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29ii He who does not force their free will, although He does not at all desire their fraudulence. For this reason, | almost the majority of those who have thus gathered their wealth from the poor are accursed, and they are unmerciful and ungracious towards the distressed in spirit.

Again, those poor people who are not thankful, and provoke God to anger, and are blasphemers, and are cursers of [other] people, and complainers, the poverty of these is not from God, but is either due to their laziness, or is due to their mismanagement or their negligence, or again is due to the fact that the trade which was supposed to be the fulfilment of their desire they have discovered to be poverty,¹⁰ in which in their audacity they would avariciously seize people by force, just like the avaricious rich people who have been mentioned.

So then, wealth and poverty are not distributed by God to all who possess these, but [only] to a few, as has already been demonstrated.

30i Now, that the rich whose wealth is from God are [sometimes] permitted | to taste poverty, [so that, for example] whilst they are transporting their wealth either in order to offer it as alms to the poor, or as a gift for churches and monasteries, it is seized by robbers, [this is] because God wants them to become righteous through poverty, just as they were made righteous in wealth, given that He knows that they are able to bear it, for in [poverty] righteousness, when properly directed, is even greater than in wealth made splendid by alms-giving. For rare is the virtuous rich man who will joyfully direct his wealth into alms-giving, or [will joyfully manage] crushing poverty that makes him stand at the gates of others.

And again, they have been permitted [to taste poverty] so that they might give thanks for the snatching of [their] wealth by the robbers, because it is a greater thing that without being distressed they should give thanks for its snatching, than that they should spend it in alms-giving or in a gift for churches and monasteries, and that they should be proven to be triumphant and God-loving

¹⁰ Translation uncertain.

30ii in both [conditions] against Satan | and the evil spirits, their enemies, just as Job that victorious friend of God was proved in wealth and poverty, not being changed at all in his love [for God] by poverty, but being all the more triumphant in this [love] on account of it.

So then, that wealth and poverty are not distributed by fates, and fortunes, and birth-signs due to the motion of stars, as the deceivers rave, the same sun declares which was held back from its course through the prayer of the righteous [Joshua],¹¹ and through other [prayers] which have been mentioned in the previous chapter, for it was not the case that all those who were born of Hebrew women on that day become rich, and neither did all become poor. And again, neither did all those who were born at the time when the Cross darkened the sun become all rich or [all] poor,¹² just as neither did those who were born during the sun's going back ten steps, in the time of Hezekiah the righteous king.¹³ So then, it has
31i been seen | that the fates, fortunes, and birth-signs which have been fabricated are the raving of demons and evil people, and that truth does not adhere to [this] trickery of words.

When, therefore, you have learned these things, O rich people and poor, let no rich person become accursed, let him not love wealth but the poor! Let him not bestow his compassion on wealth, but on the needy and the distressed in spirit! And again, let no poor person become a blasphemer and a provoker to anger of God, but let him give thanks for his poverty, well knowing that he can bear it, and let him not again be a complainer and a curser, but one who knows to repay kindness with constant prayers for those who spend money on him, and to God who has provided him with this through them.

¹¹ See Josh 10:13.

¹² See Mt 27:45 and parallels.

¹³ See 1 Kgs 20:9-11; Is 38:8.

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31ii So that when, O rich people and poor, you thus manage these things well you will be deemed worthy of the timeless and eternal delights, through Christ Jesus our Lord, | through whom, and with whom, to God the Father, be praise, and glory, and worship, together with His Holy and life-giving Spirit, who is equal to Him in Essence [*ousia*], now and always, forever and ever, Amen.

Treatise thirteen has ended.

By the same author, the fourteenth treatise,
which is the fifth on Divine providence.

It contains four chapters.

Chapter One

Concerning whether God's care is different or the same in the case of deaths which are calm and peaceful, and those which are sudden, or grievous, or agonizing, or through murders, or in [mine]-cuttings, or through other accidents, at various stages of life, whether full-grown or not full-grown.

32i He who governs all in His wise Providence, would never neglect | our weak race, which He in the beginning fashioned in His image and likeness, but He cares about us all generally, and about each one of us particularly, not only in the fullness of [our] life, but also at [our] exiting from life, and [our] departure and setting forth in death. So in the fullness of [our] life He provides us with those things which are essential and needed for the sustenance of our life, whereas at our exiting from this [life] He directs us in those things which are suitable for each individual. And [He also cares for us] in these things, in the rising and splendour of the sun, and in the abundance of rains and harvests, or in the lack of these, or in illnesses and health, and the other different disciplines.

In this [also He cares for us], then, in deaths which are quiet and peaceful, or [deaths] which are sudden, or grievous, or agonizing, or through murders, or in [mine]-cuttings, or through other accidents, [assigned] to each one of us according as the Omniscient knows in His knowledge that such is the exit appropriate to him.

32ii For nobody can separate the soul from the body by death except God alone, He who from | the beginning bound them together in a natural and personal [*gnōmāytā*] union. So then, God's care for us is the same in [all] the different kinds of death, those which are distributed to us at different stages [of life], whether full-grown¹ or not full-grown, and [his care] is not otherwise.

¹ Literally 'complete, perfect'.

ਮਲਕਾ ਮਾਮਾ.

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For God, He who protects Israel, is a wise and alert protector for us, and He never turns side from us in all those things that happen [to us], through which we receive our departure from this life, even though on many occasions because of [our] greed for 'this mammon of unrighteousness'² we place ourselves in the midst of thieves and shedders of blood, or in the cuttings of mines³ of gold or of silver or of other different materials, or we carelessly stand next to wells, or we contemptuously wander about on roofs without [due] fear, we who are in the fullness of life, or are already in old-age, or in the various | intermediate stages, or in young infancy, the initial stage [of life], but in all of these [stages of life] He who is concerned for our lives will be a careful protector, and in none of these [stages], or in others similar to them, will He slacken his merciful providential-care for us. But He permits each one of us that in whichever of these departures from life through death he will receive, that he should leave life by that [death] which He knows will be beneficial to him, whether in the same way as other people, or other people perhaps [in one way] and he in a particular way which is the penalty for his sin due to his contempt.

So then, it is clear that God's care is the same, and in no way different, towards those who depart in calm and peaceful deaths in their beds, and [those] who leave through sudden deaths which occur abruptly. With respect to those [former ones], since He knows that they are ready to become Watchers,⁴ | [either because] the remainder of their lives [will be spent] in bed with illness, or through [their] repentance or through [their] progress in righteousness, He will grant them a departure such as this, calm and peaceful. But as for those [latter ones], since He knows they will not become penitent towards [their] exit, but rather more contemptuous⁵ and disobedient, he entrusts them for their benefit to sudden deaths, to whom may also be added those who depart through

² Lk 16:9.

³ See Audo II.47 (a loan-word from Greek). Not in Payne Smith or Brockelmann.

⁴ I.e. angels.

⁵ Audo II.67. Not in Payne Smith or Brockelmann.

murders, or in [mine]-cuttings, or in wells, or through those [deaths] which are similar to these. And even though on many occasions those who are buried in mines are preserved alive [and] are penitent, it is clear that is because of [their] virtue of mind and their swift course towards righteousness.

34i The righteous also often depart through deaths such as these, for their benefit and that of others, as we have demonstrated in previous treatises. Those who leave by grievous or agonizing deaths, | He gives them deaths such as these in order that they will take refuge in repentance, or will become more righteous, due to [their] fear of eternal torments, those which are prefigured for them in the torments of their illnesses, since He knows that [such deaths] are no less a benefit for them as also for others.

That they receive such deaths at various stages of life, full-grown and not full-grown, it is because such is the departure appropriate for each one, at whatever stage of life, by whatever kind of death, and not at another [stage] or by another [death], or it is for other reasons which God knows in the inscrutable depth of His incomprehensible judgements.

34ii And let nobody say to us, ‘How are these things possible? Behold, God commands the sons of Israel through Moses “that they should cover their wells and make a fence for their roofs, so that if somebody should fall into [the wells] or off [the roofs] the | blood will not be on their houses”.’⁶

To this we say, ‘Don’t you be too hasty with your speech, or introduce trickery against God who is not to be deluded in [the matter of] sudden and calm deaths, as has been demonstrated, but wisely recognize that here also He bestows His most-abundant care. Firstly, when He was offering a word of warning to those of the blood of Israel, and through them to all the peoples under heaven, He wanted for them that they should not dwell in this world without any beneficial care for their lives, like animals without speech, since they had been fashioned by him at the beginning as rational beings. Secondly,⁷ He wanted for them that when they

⁶ See Deut 22:8. This passage only refers to a parapet on the roof.

⁷ Literally ‘subsequently’.

[illegible]

34i

34ii

35i heard such things from Him, and they not knowing with what kind of death the fixed-moment of the death of each one of them had been determined by Him, they would become diligent and quick with regard to those [words] which were inviting them to salvation, and they would not be | negligent, since they do not know when death will spring upon them and will make them stand before the just tribunal. But if they are sinners, let them take refuge in repentance, and let them train themselves in virtues. But if they are righteous, let them increase their progress towards righteousness, because they do not know when [death], like a thief, will come and overtake them.⁸

Do you see that God's care is the same in deaths such as these, and not different? So let no one despise his life and neglect repentance and righteousness, since he does not know what kind of death has been decreed for him by God.

The first chapter has ended.

⁸ See Mt 24:43; Lk 12:39; 1 Thess 5:2, 4; 2 Pet 3:10.

Chapter Two

Concerning infants who are snatched away when they have just received baptism, and concerning those who are taken away in their childhood without having been deemed worthy of baptism; there is also [discussion] in it about those who are permitted | to flourish in this life in full-grown stages [of life] even though they are going to become evil.

35ii

Small infants who, before completion of [this] stage of life and the discernment of good from evil, are led away from the life here, to what place would one say that they are deemed worthy in that blessed world, since they are taken at such a stage which is unadorned by virtues of voluntary choice, nor with the practice of foul and hateful evils?

36i

To this we say, He who created man in the beginning, and then through marriage and procreation He caused, and will cause, everyone to enter the world, pure and spotless He created and made them, so that they will be fit through the exercise of their virtuous free will for the vision and enjoyment of the blessed life. And hence, those who guarded well [their] natural purity and made this resplendent with the beauty of virtuous practices, | or having stained it they purified it [again] with great labour and also adorned it with virtues, justly they are deemed worthy, by the grace of God, for the delights of the blessed life, like those to whom is owed the pay for their labours, even if it is not entirely [like] this.

36ii

Those, however, who have not guarded their purity but have stained it, and have not taken the care to purify it, these also are justly alienated from the blessed life, and are deemed worthy of eternal torments, since they did not wish to receive the light of eternal life through the practice of virtues, but loved the eternal torments through the choice and practice of evils. It is as if there were two people affected by a malady of the eye, and the two of them should receive healing herbs from the wise doctor with equal care, and one of them prudently accepts the doctor's care,⁹ and carefully preserves his instruction, | but the

⁹ The word used here is *صالحه*.

35ii
 חיל עבד ומחשבותיו בן שבעה ימים ושלשה ימים
 לא ראה אדם אחד מאלו השנים. כעבור שבוע
 שלוש וחמש | ובתוך שלושה ימים נפטר ממנו
 הדיין והוא נקרא קורט.

[illegible]

² The reading is clear, but a verbal form from HWB might have been expected here, such as **סחב** or **סחבסחב**.

other, rejecting the doctor's care, and not at all preserving his instruction, practices constant bathing in the [public] baths, and constantly fills himself with undiluted¹⁰ wine and drunkenness, what end will the two of these receive from that disease which afflicts them both equally? Will not that [first] one find healing from his sickness, because of his carefulness and the obedience he showed towards the doctor, but this [second] one an increase of the sickness and disease because of his disobedience, and recklessness, and disorderly behaviour?

Such things will they receive, both those who diligently guard the equal care of God for them and those who reject it contemptuously through their desire for the practice of evils, each of them in the manner that has just been described.

37i Infants, | however, those who preserve [their] natural purity, even if not by voluntary [choice], justly will they be preserved from torments by the mercy of God, since they kept the natural purity, although not by voluntary choice, since they were not yet capable of this.

But infants are not able to enter the kingdom of heaven, because it has been granted by God as an inheritance to those who have been deemed worthy of adoption as children¹¹ through the washing of the new birth.¹² If they have not been deemed worthy of adoption as children through the salvific washing it is just as our Lord, the granter of the kingdom to His true servants, said to Nicodemus the teacher of the Jews; 'If a person is not born anew of water and the Spirit he cannot enter the kingdom of heaven and of God'.¹³

37ii So those infants who have not been deemed worthy of baptism will be completely outside the kingdom, according to our Saviour's word, in some | intermediate place, neither being tortured with sinners, nor delighting with the saints.

¹⁰ Literally 'living wine'.

¹¹ See Rom 8:23; Gal 4:5.

¹² See Jn 3:3-8.

¹³ Jn 3:5.

[illegible]

עבי'א מדינא קמליל וליא אשכחא לאהור: לכו מה חללה
מעלה בך מיין קמי חללה ואינין: כדאי | מדינא מיין. ו
לא בה תפלה מעלה: אסרלא בה קויעא מחסרה *

³ C. Sey. err.

But those [infants] who have been deemed worthy of the salvific washing, even if they have not added voluntary deeds [of virtue], yet because they have become children of God by baptism, they will receive the kingdom of heaven, that which was promised by our Lord to the children of God. And this is by God's grace, and not as something that is owed to them due to deeds of virtue. But they will not receive this in the same way as those received it through deeds and sweating-labours of virtue, but they will stand at an incomparable distance from those in the delights of this [kingdom], just as is the purity and perfection which is due to washing alone, in comparison with these who shine with the adornment of glorious virtues.

38i Now, the fact that [such] infants were not allowed to reach the full measure | of growth indicates God's wonderful and merciful Providence for them. For He knew, God knew, He who knows everything before it happens as though it had already attained fulfilment, that if these infants were allowed to reach a full-grown state, and by their authoritative will should take a choice of actions, they would surpass everyone in evil, and they would become incomparable in evils to all those who have ever been known or will [ever] be known, which would prepare for them torments only a little less equal, being compared in agonizing strength, to those with which the Accuser and his evil spirits are going to be tormented.

38ii And hence, before they should gain the fury of a rebellious will at an age that is [morally] liable, in His philanthropy and his compassion for them He took them away, being concerned that they should not come, through [their] choice | and practice of incomparable evils, to the torments that have been mentioned. And those whom He did not allow to come to baptism, it is because He knew that they would become more bitter in evils than those who were deemed worthy of baptism, just as more [bitter] than them [would have been] those who do not make it to birth, but receive death through miscarriage.

38i

38ii

⁴ S. Sey.

As for that which was said by our Lord to the disciples in the Gospel, and through them to all those who are preparing to live in virtue, that ‘Unless you turn and become like children, you will not enter the Kingdom of Heaven,’¹⁴ it did not require them, men wonderful in [their] virtues, to introduce the likeness of children in everything, but that they should turn away from cruel rage and the desire to take vengeance, and from a hatred towards those who defraud and rob them, or wickedly hurt them, whilst looking towards their Father | in heaven only during such sufferings, whether they happen to them due to evil people or demons, in the likeness of those children, then, who call out to their parents when such things happen to them.

Do you see God’s care for children? Do you see how great His providential-care is? And how his philanthropy towards these appears?

And yet people insolently dare to say that ‘If all this is advantageous, that children should be taken away from their childhood, from this life, because of those evil¹⁵ things which God knew were going to happen if they should gain the age of the full-grown state, why not also those who were left alive to fulfil their will [which was evil] like those who were plucked away in their childhood, since God knew that they were going to attain to all this evil in which they would appear in the full-grown state?’ |

To these we say, ‘You there! Do not let loose your irrational tongues¹⁶ against the incomprehensible judgements of God, and do not by this prepare for yourselves eternal torments, but acknowledge that all those things which come to pass due to God are ordained in wisdom, as the Psalmist might say.¹⁷ Firstly then, ‘those have been left in His wisdom’, so as to imitate [these people] in order that we might rebut such words, and might not leave any opportunity to those who dare to say that

¹⁴ Mt 18:1-4.

¹⁵ Literally ‘those things which were going to happen in evil’.

¹⁶ Literally ‘your tongues without speech’.

¹⁷ Compare Ps 104:24: וְכָל חַיָּוִי בְּיָדָאֵל וְכָל חַיָּוִי בְּיָדָאֵל .
וְכָל חַיָּוִי בְּיָדָאֵל .

‘if those children had been left and had not been plucked away in their childhood, perhaps they might have attained to the highest virtues’, when they see those who were left, to what depth of evils they have attained, it will also restrain complaints on behalf of children on the day of judgement, [both] for those who stand outside the kingdom, and for those who because of the salvific washing were deemed worthy of it [but at a distance from virtuous adults], |
 40i let them not be sad to say such things, when they see those who were left in this life, who have attained to those bitter torments because of the audacity of their deeds, and instead of complaints let them offer thanks to that Good one who delivered from such torments those who because of their evil deeds were going to become their recipients if they had been left and had not been taken away in their childhood from this life. It also leaves those people without defence in the eternal torments, and that they should confess that the Judge is just, the wicked, that is, and those who deserve torments such as these, since they did not repay the favour to Him who granted them long lives, through the adornment of their selves with the virtues which are pleasing to Him, but they chose evil things, the invention of Satan, those who are summoned to an inheritance with him, as they deserve, in the fire of Gehenna.

40ii Secondly,¹⁸ then, they were also left for the benefit | of the good, as God is accustomed [to do], in an appropriate way, when there is an occasion for Him to give an opportunity for evil, since, clearly, He does not lead free [will] by force, or destroy evil beings from the beginning. Just as, due to His patience, Pharaoh, the stiff-necked, hardened his heart and remained unpersuaded, and in such a way, it is said that ‘God stiffened the heart of Pharaoh’.¹⁹

They are left [alive], then, for the benefit of the good, either so that when they examine their evil acts, and consider that for such [acts] these torments are reserved, they will reject such things so that they also should not so suffer through being inflamed with such things, and hence, if they are sinners,

¹⁸ Literally ‘subsequently’.

¹⁹ See Ex 9:12; 14:8.

40i

40ii

⁵ S. Sey.

they will take refuge in repentance and righteousness, and if it happens that they are righteous, they will increase in cheerfulness and ascend in their righteousness. Or, when they receive the sentence
 41i which they deserve in this world, like that Pharaoh, | a pledge of the eternal tortures, through this they will be a cause of good things for sinners and the righteous alike, in the manner that has already been mentioned. And so those who are not suitable for the cultivation of virtues, or for the inheritance of eternal delights, through their insolent will, they have been appointed by the all-wise Divine Providence to be a cause for the benefit of the diligent in the practice of virtue, in these ways which have been mentioned. And in order to illuminate this with a clear example, let us consider craftsmen amongst us, those who produce objects of iron or of other materials for the use of the world from [materials] that are soft and manageable for the production of helpful objects, who take iron, which is not [naturally] manageable for the production of helpful objects and which is scarcely softened by fire, for the benefit of their crafts [they take] this, making of it an anvil, upon which those
 41ii [metals] which are soft may be worked | [to produce] those objects which are appropriate for the use and for the benefit of the world. In such a way God also, that wise craftsman, leaves such as these, or for other reasons which He alone knows in His incomprehensible judgements.

Chapter two has ended.

علم مولاہ - اذہب

Chapter Three

Concerning the various plagues which affect various kinds and age-groups [of people], and whether each person departs from life in this world at his own [determined] end or not, and whether a fixed end is determined by God [for people] in general, or for each person individually.

42i The various plagues, therefore, which happen to various kinds and age-groups [of people], are brought about by the Providence of omniscient God for general benefits. For when He sees that evil is greatly poured out and spread abroad to corrupt almost the entire world, [and] wishing to restrain the fury of this, | since it possesses no personification by which it may be tormented and persecuted, He persecutes this [evil] through its practitioners, when by various plagues He plucks away various kinds and age-groups [of people] in His grace and overflowing mercy for the entire weak human race, so that those who depart through such plagues will gather benefits through such deaths together, either, as with the wicked and contemptuous, when their sins are cut short, or, as with sinners, it softens their torments, because they left in universal [divine] anger, or, as with the righteous, when good rewards are multiplied for them, because of the discipline together and the benefit for those who remain [alive].

42ii Those who are kept alive will become penitents concerning their sins, and will readily run towards righteousness, or the righteous also who were not filled with righteousness will advance, as we have demonstrated on many occasions | in treatises prior to this one.

But even though they are swept away in anger through plagues such as these, due to the pouring out of evil which has been mentioned, since God knew in his eternal foreknowledge that such would be beneficial to them, not one of them departed, however, despite being swept away together, except at that end which God determined for him individually], for God is not fooled. But each one of them goes at his own [fixed]-end,—since God did not appoint one common end for all of us,—which no one has ever surpassed or will ever surpass, but thus He has individually

42i

42ii

[illegible]

appointed [an end] for everyone, as is seen in practice. But these [people], even if in common speech they are said to have received a single end, because of [their] death together, yet it is not one in truth because of [their] different ages.

43i So then, it has become evident that God did not determine one common end | for every one generally, but individually to each one, since He foreknew in His abundant and all-seeing wisdom that it is not to anyone's benefit if he should remain in this life for even the blink of an eye after that end which he has been granted by [divine] grace. And to this the psalmist David bears witness, saying, 'Behold, you have given me my days in a measure, and my stay is as nothing before you.'²⁰ That is, 'Since you have limited the days of my life by a known measure, or end, in the life here I will await that [measure] which follows this one, not that it is without loss for me, when I shall appear before you, O Knower of all'. The holy Mor Ephrem also affirms this in the first homily on Nicomedia, when he speaks thus: 'Do not make a single end for us! Lord, let every person go at his [own] end!'²¹

43ii Before these [words], in the same homily, concerning | those who are carried away together, he speaks thus: 'Although they did not sin more than their companions, He struck them that all might fear. He struck a few so that through them He might frighten and give life to many.'²²

Do you see God's Providence in the various plagues which affect various kinds and age-groups [of people]? Do you also see that He grants a fixed end to everyone for [their] benefit in His all-knowing Providence? So then, it has been revealed that God directs all these things with wisdom, and there is never anything haphazard in His government.

Chapter three has ended.

²⁰ Ps 39:6.

²¹ Ephrem, *Homily on Nicomedia*. (ed. in Armenian, Charles Renoux, PO 37, parts 2 and 3, 1975; but this line is not included in the surviving Armenian fragments). The same passage is cited by Cyriacus in 14.3.

²² Ephrem, *Homily on Nicomedia*. (ed. in Armenian, Charles Renoux, PO 37, parts 2 and 3, 1975; but this line is not included in the surviving Armenian fragments). The same passage is cited by Cyriacus in 14.3.

43i

43ii

பெரிய கலாசாலை.

⁶ Read *ḥḥḥ*.

Chapter Four

Concerning the preparation of wars, and the victories and defeats of nations and kingdoms.

44i He who is concerned about our weak race, that it should never turn away from His household by its authoritative will, desired that all peoples and kingdoms | should perpetually dwell and take pleasure in their lands and kingdoms in tranquil peace, without exalting themselves against Him or against each other, nor giving way in their will so that evils and an outpouring of abominations should rule over them, nor establishing in their minds and propounding with their tongues blasphemy against God and against his providential-care for them, and that they should never love wars and bloodshed and acts of arrogance against each other, those things which are loved by the Accuser, and which are prepared by him for their destruction through the agreement of their will. But He who is always dedicated to the practice of righteousness by those upon earth, according to His good teaching, He desires to put an end to wars in [all] the ends of the earth, and to break the bows and spears together, in accordance with those [words] which David that singer of priestly [songs] says concerning Him, when he was prophesying about His coming in the flesh. 'He makes wars to cease from [all] the ends of the earth, and bows He breaks, and He
44ii breaks spears, | and chariots He sets on fire.²³

When, then, peoples together with kingdoms are insolently resisting those things of His will, and are contemplating rebellion against Him and against each other, and are wickedly blaspheming against His lordship and His providential-care for them, and are delighting in the pouring out of intolerable desires and defilements, and like rapacious beasts they are eager for killings and bloodshed, and by these things they are calling down destruction upon themselves, that which the murderous Accuser is preparing for them through their will, in order that they should not destroy everything under heaven through such an evil manifestation, God,

²³ Ps 46:9.

מקורות נאומיים.

הכלל הדגשני הנכונה. האופנים הנאומיים הנכונה והנכונה הנכונה. 44i
 והכלל הדגשני הנכונה. האופנים הנכונה והנכונה הנכונה. 44ii
 והכלל הדגשני הנכונה. האופנים הנכונה והנכונה הנכונה. 44iii

הכלל הדגשני הנכונה. האופנים הנכונה והנכונה הנכונה. 44iv
 והכלל הדגשני הנכונה. האופנים הנכונה והנכונה הנכונה. 44v
 והכלל הדגשני הנכונה. האופנים הנכונה והנכונה הנכונה. 44vi

for their aid and that [of people] in general, through His philanthropy, encourages them to be stirred up for war,—that which they have prepared for themselves by those things that have been mentioned,—whilst provoking kingdom to rise up against kingdom, just as the Assyrians, and the Babylonians, and others, at one time against Israel and other kingdoms, so that He might break the
 45i horns of their pride, whilst | they are being destroyed by one another in wars, and are being tormented and afflicted by the constant travelling along roads, and by the hunger and thirst of their armies, and by fear and terrors due to death, for in the killing of wars anticipated destruction threatens them, and their brothers who are [just] in front of them are killed and cast down, slain by the sword, which [events] make those who remain become afraid, and they call out to them to take refuge in God, whilst hating those evils on account of which they are enduring such things, and loving repentance and the turning away [from sins], through which, by the mercy of God, they can be delivered from such evils. Together with these things which are tormenting them and calling them to repentance, if they are willing, there is also [the fact] that their lands are being trampled [under foot] by barbarians, and are being destroyed and plundered, and their inhabitants are being taken captive, and their virgins and men's wives are being raped, along with
 45ii other things that are more grievous, such as [permanent] separation from each other, | and bitter slavery, together with the memory of relatives of those in the armies who have been left behind, who will fall ill and suffer through hunger and want.

And God takes care that these things should be accomplished in them, although they have been prepared for themselves by themselves through the influence of that Enemy. Not that [God] is concerned to persecute and destroy them, but rather that sin which is their corruptor and destroyer, just as a wise doctor is not concerned to persecute the wounded when he applies purging roots or amputations or cauterizing-irons, but the wounds and illnesses, as one who care for and loves the wounded.

And such are the facts with regard to the ones who wage war, and such is their sense. But the peoples and the other kingdoms, what benefit do they pluck out from such things? They take refuge in peace, and they revere repentance and the turning away from evil
 46i acts, honouring | humility of mind and casting down arrogance

45i

45ii

46i

⁸ There is a marginal gloss here, which reads: **لعلهم يحفظوا**.

and pride, rejecting wars and bloodshed, so that they might not suffer these [horrors] of those [others], but that they might attain perpetual peace and tranquillity, those [rewards] which are found by those who are humble in mind and not arrogant.

Since, therefore, these things are so, let no one be insolent and blame God for His providential-care for our weak race, when he sees or hears about wars and killings such as these, but let him recognize that these things, which have been prepared for their destruction by themselves and by the Accuser, have been ordained by God for their salvation and that of many peoples, and with us and with all those who give thanks for His grace, on account of His providential-care for us, let us [all] together offer up glory and thanksgiving and exaltation to Him, now and always, forever and ever, Amen.

Treatise fourteen has ended.

1. මෙම සමාජ සේවා ක්ෂේත්‍රයේ දැක්ම: මෙම සමාජ සේවා ක්ෂේත්‍රයේ දැක්ම වන්නේ, සියලුම අයට සමාන අවස්ථා සැලසීම සහ ආර්ථික, සාහසික සහ සාමාජික සමාජයක් සාදා ගැනීමයි. මෙම සමාජ සේවා ක්ෂේත්‍රයේ දැක්ම වන්නේ, සියලුම අයට සමාන අවස්ථා සැලසීම සහ ආර්ථික, සාහසික සහ සාමාජික සමාජයක් සාදා ගැනීමයි.

علم كذا وكذا.

46ii | By the same author, the fifteenth treatise,
which is the sixth concerning the Divine Providence.

It contains three chapters.

Chapter One

Whether all things that are going to happen, happen because God knows them, or whether He knows them because they are going to happen, or because of both reasons at the same time.

47i He whom no future matter escapes, since all things are revealed before Him, it is impossible for anything that is going to happen to possess a future which He does not know in His eternal knowledge. And those things which are going to happen due to Him, because He simultaneously knows them and wills them to be accomplished, they come into being and into perfection in reality, through His all-capable power, when He knows that it is appropriate for them to receive accomplishment by His will. For it is not possible that there should be | a future for something which is going to come into being—whether a creature or a wise [act of] guidance for this [creature] from Him—which He does not will that it should happen thus. For God is not compelled towards such things, but He has brought, and will bring, all of them [into being], creatures together with good and helpful [acts] of guidance for them, through his inexpressible mercies.

But those things which are going to happen due to rational creatures and made beings, through their free will, these things which are so are going to happen just as they are able, since they are never compelled by God, or directed by force.

47ii So then, these things which are so, because they are going to happen through the free will of those [creatures], God knows that they are going to happen, and it is not because He knows them, on the contrary, that they will happen, or because of the two [reasons] at once. But if not, it would be found that their free will is forcefully | directed by God's knowledge so that it should do those things which it does not will, which would be quite impossible, and neither would [such a claim] be accepted by the minds of the discerning.

46ii

ਮਲਕਾ ਮਾਮਾ.

47i

47ii

[illegible]

For God does not forcefully direct the freedom of the created being, as has already been said, and He does not compel it to go outside its own will. But if not, then freedom has become slavery, and henceforth it is not freedom. However, those things which are going to happen according to His will, He rejoices in them, and He also wills that they should be accomplished, whilst through two things He provides aid for their completion, through the authoritative freedom which was granted by Him for the completion of such things, and [through] constant encouragement towards its completion.

48i But those things which are going to happen not according to His will, but according to the will of Satan the Enemy, He does not at all will that they should be accomplished, and even though He knows that they are going to be accomplished | through the free will of those who will choose and do them, He does not direct by force even the freedom of these [people], but neither, however, does He provide encouragement or aid for their completion, since God does not share any part in evil things, and He never wills their completion.

Chapter one has ended.

کہ چنانچہ تو کہتا ہے کہ اس کتاب کی تعلیمات سے ہمیں بہت کچھ سیکھنا ہے۔
 اس کتاب کی تعلیمات سے ہمیں بہت کچھ سیکھنا ہے۔ اس کتاب کی تعلیمات سے
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48i

علم و مکتبہ اسلامیہ

Chapter Two

Concerning whether all things that God knows will happen, happen in any case, and do not fail to happen, or whether they do fail [to happen].

48ii He who is wise and knows everything before its existence, all those things which He knows are going to happen, happen in any case, and do not fail to happen. And the fact that they happen in any case is because He infallibly knows that they are going to happen, and it is quite impossible that secret or concealed things can be hidden from Him, and it is not because He wills or does not will them, except if they are things of His. But the fact that they do not | fail to happen, because of the will of their doers are [these words] expressed thus, since they are going to be diligent in their free will concerning their choice and completion, so then God is mentioned here, for He knows what is going to be chosen and accomplished by them, through their free will, and it is not that He directs their freedom by force in that which He thus knows.

And hence it is that [the words] ‘they do not fail to happen’ are said, and it is not as though they are directed to happen by force due to the knowledge of God.

For God does not direct by force, and He never constrains the authority of the autonomous, and again He never accepts to be fallible, or that He should not know everything before its existence, since He is the infallible wisdom that knows everything.

Chapter two has ended.

حالا، اگر چه این مطلب را می‌توانستیم در حلقه‌های قبلی
فهم کنیم، اما در اینجا.

[illegible][illegible]

علم مولاك . آمین .

¹ S. Sey.

49i

| Chapter Three

Concerning whether God wills, or does not will, the accomplishment of all those things which He knows will happen.

He who is not tempted by evils, and does not tempt anyone with these, does not will the accomplishment of evils, those which He knows are going to happen due to demons and evil people through their impudent free will. He does will, however, those things which are going to happen in accordance with His will due to the diligent and [people] of good will, those who are vigilant and strong with regard to the performance of virtues.

49ii

But perhaps someone might say, 'Why does God permit such things to be accomplished if He does not at all will them?'. With regard to this we say, 'You there! God does not constrain freedom because He never | regrets his gifts. But that He does not will that the evil actions of evil beings should be accomplished, those which He knows will happen, but wills that the virtuous actions of good beings should be accomplished, those which He [also] knows will happen, [these statements] clearly indicate the rewards that are prepared for the two groups on that day of just judgement. For those virtuous beings, the blessed delights which are promised forever, in which they are going to exult on that day when the just rewards are distributed. But for those [evil beings], eternal torments that do not cease, the unquenchable fire of Gehenna, the outer darkness in which there is no gleam [of light], the worm that does not die, bitter weeping and grinding of teeth, and those things similar to these, or even more bitter, | the banishment from before the face of God, that which further delights the righteous, and the grievous proximity to Satan, he whom they loved.'

50i

If it is the case that He wills the accomplishment of those things which He knows are going to be accomplished evilly by them, why does He deem them worthy of such torments because of the accomplishment of them? It is evident then, that it is because it is not in accordance with His will that they do these things that He deems them worthy of such torments because of them. And He confers these [torments] on them, not when they have not already been threatened by Him, in His merciful

[illegible]

49ii

[illegible]

50i

providence, since He diligently did this in advance, so that He might preserve them from becoming heirs of torments such as these, if they indeed will it, being terrified by those things which impart fear and trembling when they are heard in people's minds.

50ii So let us not suffer these things, O people! Let us flee from imitation | of the evil ones, hating their deeds, and let us cast these far away from us, so that we will also be delivered from the torments that are promised for them!

Let us rather run to imitate the virtuous, and let us be diligent like them in the practice of virtues, so that we might be deemed worthy of the rewards that are promised to them, through Christ Jesus our Lord, through whom, and with whom, to God the Father, be glory, power, and worship, together with the life-giving Holy Spirit, who is equal in essence [*homoousios*] with Him, now and always, forever and ever, Amen.

Treatise fifteen has ended.

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² So ms; perhaps emend to אבא דמאן.

By the same author, the sixteenth treatise,
which is the seventh on Divine Providence.

It contains four chapters.

Chapter One

- 51i Concerning whether | there is any of those things which happen through God's providence for His creatures that is newly brought to His knowledge, or [whether] it is eternally manifest to Him as the Knower of All.

He who eternally knows everything, as one who is perfect and not deficient in His knowledge, He never accepts that any of those things which happen through His providence for His creatures should newly come to His knowledge, being one who knows everything before its existence, and He never forgets¹ any of those things which are going to be accomplished by Him in His providence for His creatures. For how could He who brought all these into being from nothing,—whilst eternally and without a beginning knowing them, that is those things which were going to be accomplished through His will, [at the time] when He knew that this would be appropriate for them,—eternally forget anything of those
51ii which were going to come into being and be ordained | in His providence for them. So He is not lacking any of these, that Omniscient one, and He does not accept that anything should newly come to His knowledge, that is, that which He did not previously know, since He it is who by nature contains everything within Him, but is not contained by anything, that Creator of all, and Carer.

So then, if it is the case that He contains all as its Creator, how could He not [also] contain these things which are through His providential-care for it, which is through His grace-filled providence?

¹ Literally 'it never escapes Him'.

ਮਲਕਾ ਮਰਮਾ.

[illegible]

52i It is evident that He does contain and eternally know all of them, and He cares that they should be accomplished for the benefit of all His creatures, of whatever kind they are capable. For all of those things which are ordained by God are full of benefits for His creatures, whether they are calming or purging, or are considered as things of the right hand or things of the left, so | that I might speak comprehensively.

So then, there is none of those things which happen through His providence for His creatures that is not eternally manifest to Him as the Knower of All.

Chapter one has ended.

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Chapter Two

Concerning whether the knowledge of God concerning the benefits which, of whatever kind, are brought into being for living-beings through Him, diminishes with the accomplishment of the benefits, or not.

That all-wise and blessed knowledge of God, which eternally and without a beginning exists in all perfection, without increase or diminution, by means of it He knows that which is beyond all understanding and so-called wisdom of creatures and made-beings, and He eternally knows all His creatures and the benefits, of whatever kind, which are going to be given to them by Him.

This knowledge belongs to God by essence, and is not from the outside or acquired.

52ii For | God possesses nothing in His essence that is acquired, since by His nature He possesses everything without beginning, as one who is infinitely perfect, and is the perfecter or accomplisher of all those things which are perfected or accomplished, [all the more so] in comparison with others, such as those who always require the acquisition [of knowledge] through which they might be instructed and advance in the growth of perfection,—not that through this they are able to ascend to the clear and incomparable summit of perfection!—so that through this they might exist without being under instruction or in need of growth.

53i So then, the knowledge of God which is thus, and has such properties, never diminishes, or turns aside from its perfection, with the accomplishment of the coming into being of creatures and of the benefits which are granted to them, those which are known by God in [His knowledge] that they are going to be accomplished by Him | through His will and through His all-capable power, [at that time] when He knows that such is appropriate.

So those benefits which are going to be brought into being by God, of whatever kind,—whether one which is brought into being with gladdening or saddening [effects], or with manifold prosperity or with discipline of varied kinds, or with delights of the supposed right-handed kind, or with left-handed purgatives,—those which are eternally known by God, for through such kinds of things improvements are going to be brought about

by Him, His Knowledge concerning them never diminishes with the accomplishment of the benefits. But that term 'they are going to' [concerning] the benefits that will come into being does diminish, since they are no longer known by God as things that are 'going [to happen]', but they have already come to accomplishment, through His rich Providence.

53ii So it is not God's knowledge, that which never diminishes, | that diminishes with the accomplishment of the benefits that are going to have happened, but that [expression] 'going to have happened'. But God was seeing [these] benefits in His knowledge equally [as those] which were going to come to pass and [as those] which had already come to accomplishment, and not [one of these] more or less [than the other], even though [from the perspective of] over there He knew them as future things, but from over here He knows them as things accomplished in reality.

It has clearly been made known, then, that it is not God's knowledge concerning the benefits for living beings that diminishes with the accomplishment of the benefits, but that [expression] 'the benefits were going to come to pass'.

Chapter two has ended.

Chapter Three

Concerning why God's knowledge is different from His will in regards to those things which happen.

54i In those things that happen due to God, of whatever kind they might be, His will and His knowledge agree, without any difference, on their futurity | and their accomplishment alike. For He knows these things as He knows all things that are going to be accomplished by Him, and He simultaneously wills them to be accomplished, without increase or diminution, [at that time] when He knows that accomplishment is appropriate for them. So those things which He knows will happen due to Him, He also rightfully wills, and those things which He wills to happen due to Him, in the very same way that He wills them to happen He [also] knows that they are going to be accomplished.

54ii But as for those things that happen due to rational creatures, His knowledge of them differs from His will in a certain type, even if not in all [types]. Those things which happen and are accomplished virtuously by virtuous people through their free will, His knowledge of them does not differ from His will, for He knows them just as He also wills them. He knows them in their futurity, and in the manner of their happening without difference, and thus He also wills them, | in their futurity together with the accomplishment of their happening, without difference.

But those things which happen due to evil people, and are accomplished through their rebellious free will, His knowledge of them is not the same in one respect as His will. But His knowledge knows them in their manner [of being], as that which eternally knows everything before its existence, and nothing at all is able to conceal itself from it. His will, however, does not will them, as that which is good by nature and hates evil things. But He does not prevent them, since He does not constrain freedom, through which [the evils] have been chosen with desire and have been accomplished, for He is not repentant about His gifts. And let no one suppose through these things that God's knowledge is opposed to His will.

55i For it is not opposed, but is helping His will in everything, and | the two of them are in agreement in such things indifferently, that one whilst it knows, this [other] one whilst it wills or does

not will. Or, to speak more precisely, it is God in these things who knows and wills or does not will. So the fact that God knows the actions of the good and of the evil is of assistance to the fact that He wills or does not will them, so that on account of each of them He may distribute the rewards which they deserve to their doers, whilst they cry out that ‘the Judge is just and there is no hypocrisy with Him’, and they can never say that unjustly they possess those [rewards] which were distributed to them by Him, since He plainly and clearly knows those things which He wills or does not will, because of which the different distributions [of rewards] were bestowed. But if He did not know these things which He did not will to be accomplished, neither would He be able to judge, due to [the uncertainty of] just judgement, | since He would not know for each one of [the evil acts] how exactly it was in the will and in the accomplishment of the action of the one who did it, and neither would He be able to determine which sentence and reward it deserved.

55ii

It has become evident, then, that in such things the will of God and His knowledge are [mutually] helpful and not opposed or conflicting.

56i

[Put] a different way, that the knowledge of God and His will agree in such things we can discover thus, for those things which God does not will, as being alien to His will and hateful, neither, in a certain manner, does He know them, as being intimates and beloved, but as hateful and alien, in exactly the same way that the will hates them and does not will them. And this Our Lord teaches in the Gospel, when concerning those things which the sinners are going to hear from Him | on the day of judgement He was saying, ‘Go away from me, accursed ones, to the eternal fire! Get you away, I do not know you!’²

So it has been most clearly demonstrated by our Lord, that in that way in which He did not will [or take pleasure in] the evil people, because they rejected the good things of His household which are beloved by Him, but they chose and did foreign evils which are hateful to Him, in the very same way He does not know them and He drives them away from His household.

² Mt 25:41.

So then, the knowledge of God is not opposed to His will in these things that happen so, but it agrees and is in harmony with it about them without [any] difference.

Chapter three has ended.

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Chapter Four

Concerning why God's approval and command are different from His permission.

Those [actions] which by the free will of their doers are chosen to be accomplished, [and] which are chosen in accordance with God's will, it is said that He 'approves' that these should be accomplished, and not that He 'commands', because of the freedom
 56ii | of their doers, like that which is said, in the negative, "The Spirit of Jesus did not give approval to them".³ And even if it can also be said to be a kind of command when [the approval] occurs otherwise, with disciplines due to God, in order that by it He might cut off the sin of the few and frighten the many, or because of the penitence of those who are disciplined and of other sinners, or because of the testing of the righteous for the individual as well as the collective benefit, like that which was accomplished with regard to the righteous Job by a kind of command, when He gave approval to Satan, -he who by his free will was arrogantly eager to battle with him,-and through him to the rebellious demons beneath him, by speaking thus: 'Go! Behold he is given into your hands, only his soul you may not touch.'⁴ Oh the providential-care of God for His servants! When He wills that they should be seen to be victorious
 57i | in contests | such as these against the [demonic] enemies, He does not leave them without His help, but establishing a constant guard over them He makes His approval of their [being attacked] a limitation for those [demons] which they will keep, without any addition, in their fear and terror of Him, for even if the demons and the Accuser are also rebels against God, yet they believe that He is God, and they are shaking and terrified of Him, as James the apostle said: 'Even the demons believe and shake [with fear]'.⁵ For unless He gave approval to them that according to their will they should fight with the righteous one with all their desire, they would not refrain

³ Acts 16:7.

⁴ Job 1:12.

⁵ Jas 2:19.

from cruelly effecting a total obliteration [of him], but it is not a battle in the arena, for He will make the love of the righteous one for his Lord triumph against them.

57ii Likewise, unless He made [the righteous one] attackable⁶ for them in every way, they and the Accuser their chief would be boasting that | their defeat is not due to the righteous one, but is due to God himself, He who kept him safe in all things, and did not in any way hand him over to the contest with them. So in this way ‘approval’ has been called ‘command’, although it is not properly a command. Again, there is also approval such as that [passage] ‘He gave approval to them’,⁷ [the demons], that they should enter into the [Gadarene] swine.

58i But a command is properly like that which was spoken in the Gospel on account of the demon who, being many, was [later in the story] given approval to enter into the swine: ‘Jesus commanded the unclean spirit to leave the man’.⁸ And it is like that which was said to that demon who was crying out ‘I know who you are, the Holy one of God!’, [as follows]: ‘Jesus rebuked him and said, “Close your mouth, and come out from him!”’.⁹ And again, it is like that which He commanded the sea which was raging: “Be quiet! Control | yourself, I say!”¹⁰

God’s ‘permission’, however, is not called ‘command’, because permission is not granted in an imperative manner. But in a way it may be called ‘approval’, when permission is granted in the manner of approval, like that which was accomplished with respect to Job,

⁶ The ms reads ܠܬܝܡܝܬܐ, ‘approachable’, but the context suggests that this should be emended to ܠܬܝܡܠܝܬܐ, ‘attackable’, which is attested in Audo II.460b.

⁷ Lk 8:32.

⁸ Lk 8:29.

⁹ Mk 1:24-25; Lk 4:34-35.

¹⁰ Mk 4:39. (The last three words of the Syriac text and English translation are not found in the Peshitta text.)

when with [divine] approval he was permitted,¹¹ for the famous [and] glorious contest, to be in the hands of his enemies, the evil demons, and the slanderous Accuser, as has [already] been demonstrated, and like that which was said to Israel because of its resistance to God: 'I will permit you to be in the hand of your enemies, and in the hand of those that seek your life.'¹²

58ii His permission is different from His approval in this way, for where, with regard to sin, God permits its doers to proceed to the accomplishment of this, it is not while approving or willing that which is being done that He permits them to accomplish this, but while not constraining their free will. For God does not will | sin to be accomplished since it is a corruptor of its doers, and it alienates those who do it from his household, and because of this He is never approving when He permits it to be accomplished.

59i But He wills rebuking and testing¹³ discipline, and hence He approves that it should be accomplished for their benefit in a manner that He knows to be appropriate for those being disciplined. Do you see,—all those [of you] who know well how to understand such things as these, —how they are helpful to those who are guided by them? Do you see the Providence of God in them, what it is and how it is? For they greatly benefit our weak race, whether they are commanded, or approved, or permitted, just as has previously been demonstrated, even if, [in the case of] those who are being given permission with regard to sin, it is supposed that that their unknown permission is not | a benefit. For it is in truth a benefit, by means of which their freedom is being permitted to them, and is not being taken from them because they have made

¹¹ For this and the next of Cyriacus' examples it is difficult to find an English term that has the semantic range of 'being permitted' and 'being left' which the Syriac ܥܕܝܬܐ has. 'To be given leave' is close, but soon becomes awkward.

¹² Jer 21:7.

¹³ This adjective is not listed in the lexica. (A similar form, ܥܕܝܬܐ, said to mean 'lasting, permanent', listed in Brockelmann and the Compendious Syriac Dictionary, and derived by Nöldeke from an Arabic root in ZDMG 25 (1871), p. 285, was in fact a printing error in the original text for ܥܕܝܬܐ, see Supplement to the Thesaurus Syriacus 60b.)

evil use of it. And this calls them towards repentance, teaching that henceforth they have become slaves of sin which is external to their nature, and by their will they have destroyed their natural freedom, and this they have subjected so that it might be enslaved to sin.

And hence, when they awake, they will rush to liberate their freedom from the subjection of sin through repentance.

And the permission [granted] to these will make others flee from sin, being careful to preserve their freedom, through those things which were judged with discernment to be in the permission of those people.

59ii So let no one prepare himself to be given permission by God through [his] love of evildoing. Let no one be disheartened by improving discipline, being | tested without any discernment of it. Let no one rebel against the life-giving command, being seen to be disobedient to this. But let us all together love and submit to those things which are loved by God, so that they might be ordained for our salvation, and let us hate and flee from those things which are hateful to Him. And let us raise up glory and thanks to Him, for all his gracious acts towards us, now and always, and forever and ever, Amen.

Treatise sixteen has ended.

By the same author, the seventeenth treatise,
concerning the will and the implanted impulse within us,
which is the eighth on Divine Providence.

It contains two chapters.

Chapter One

Concerning whether the will of rational beings is theirs by nature,
or not.

60i God, He who is | good by nature, generous with gifts and overflowing with favours, when He brought rational natures into being, He perfected them as full-grown beings in those things of nature, and not lacking in such things. And because He created the heavenly hosts above as noetic spirits and immaterial fire, and not corporeal or composite like humans, He adorned them with those things which are appropriate for the adornment of their noetic nature, such as the [divine] image and likeness,¹ and with freedom, and autonomy, and will—through which freedom authoritatively chooses those things which it wills to accomplish—but they did not receive the authoritative freedom and will later, afterwards, since from the beginning of their creation they were capable of the gifts from above which were being bestowed by God.

60ii As for humans, who were fashioned by Him as composite beings, them also | He brought into being at the beginning as full-grown beings, with a soul together with a body. And the soul, being like the [divine] image and likeness,² He adorned it with freedom and autonomy, but the body [He brought into being] in the full-grown and perfect state, which had no need of increase or diminution, things which our weak nature [only] received due to the transgression of the commandment, so that it³ would begin from the implantation [of the foetus] in the womb through the ejaculation

¹ See Gen 1:26.

² See Gen 1:26.

³ These imperfect forms could be P1 forms, ‘we’, or S3M referring to ‘our nature’ in the abstract.

הוא נאמר: ואלה שמות המלכות אשר יקראו להם:
 ואלה שמות המלכות אשר יקראו להם:
 ואלה שמות המלכות אשר יקראו להם:
 ואלה שמות המלכות אשר יקראו להם:

מקור ראשון.

הוא נאמר: ואלה שמות המלכות אשר יקראו להם:
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 ואלה שמות המלכות אשר יקראו להם:

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הוא נאמר: ואלה שמות המלכות אשר יקראו להם:
 ואלה שמות המלכות אשר יקראו להם:
 ואלה שמות המלכות אשר יקראו להם:
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 ואלה שמות המלכות אשר יקראו להם:
 ואלה שמות המלכות אשר יקראו להם:

60ii

of semen, and would gradually progress through various stages towards the full-grown state of our creation, and then should move towards the diminution of our state in the coursing towards antiquating old age.

61i For there was no childhood or old-age in the beginning, but a full-grown state which was capable of being an instrument for the soul for the accomplishment of its natural actions, like that which we will receive after the resurrection | in the renewal, in which will never again be seen childhood and old-age.

So then, it has become evident that at the beginning of our creation our Creator adorned us with natural will, and did not exhibit our freedom without [a will] at the beginning, but rather it was complete with this, as authoritative freedom, so that through [the will] it might choose to complete and to accomplish those things which it loved. And if not, and that freedom had been brought into being lacking a will, it would never have been able to become authoritative freedom, even if to some extent it might have been called freedom.

For it is not in truth freedom, that which does not naturally have a will,—through which it might incline and adhere to those things which are loved by it according to the rank of its nature,—but servitude led by force.

61ii That God at the beginning gave to our nature an authoritative freedom which possesses a natural will, | that law which was entrusted [to our nature] in Paradise bears witness, that from those trees he might eat, but those he should not approach.⁴

He who was granted choice by Him, so that through it he might prepare for himself those rewards which he wills, life, I mean, or death according to the law, how is he lacking a natural will? Or how was he in the image of God and in His likeness⁵ if he did not possess freedom and will, he who according to his free strength⁶ is able to preserve the likeness of God, or to distance himself from it towards a likeness which he loves [better].

⁴ See Gen 2:16-17.

⁵ See Gen 1:26.

⁶ His 'potentiality'?

[illegible]

1. **අනුමැතිය** ලබා ගැනීම සඳහා අත්‍යවශ්‍ය වන පිළිගැනීමක් ලෙස සලකා බැලිය යුතුය.
 2. **අනුමැතිය** ලබා ගැනීම සඳහා අත්‍යවශ්‍ය වන පිළිගැනීමක් ලෙස සලකා බැලිය යුතුය.
 3. **අනුමැතිය** ලබා ගැනීම සඳහා අත්‍යවශ්‍ය වන පිළිගැනීමක් ලෙස සලකා බැලිය යුතුය.

¹ Ms S pt.² Ms S. Sey.

So it is clear, then, that he naturally possessed freedom and will from the beginning, through which he might be deemed worthy of those good rewards for which he was created, or of the eternal tor-
 62i tures which were prepared for the Accuser and for his angels, ac-
 cording to the inclination | and liking of his will.

But perhaps someone might say, that if the will is natural, how is it seen in different forms among humans?

To this I say: 'You there! Do not be too hasty about this, be-
 cause this is due to the inclination of the will and is not of the na-
 ture of the subject⁷. The will not only appears in many [people] in
 different forms through its inclination, but also in one and the
 same subject, just as it was created in the most wise providence of
 its Maker, so that the good which through [the inclination of the
 will] is chosen by the subject, might belong to the subject, accord-
 ing as God, He who gave seeds and constant benefits, grants. So
 also the evil which through it is chosen by the subject, might be-
 long to the subject itself, and not another, like that [evil] which was
 chosen by him [Adam] through his free will when he accepted the
 deceitful counsel of that Enemy.

62ii Again, it is not in strength that the will is not | equal in many
 [people], but the eagerness it possesses for action. In strength,
 then, it is equal for everyone, just as [the faculty of] speech is also
 equal in natural strength, yet it is not equal in the articulation of
 speech in which it appears in action, but some people are rhetori-
 cians in speech, whereas some of them are hindered⁸ in speech,
 and have difficulties with regard to this. And laughter is similar,
 being a natural property to everyone equally, although everyone
 does not make use of it equally, but some of them make use of
 this gushingly and without restraint, whereas some of them on
 many occasions do not even allow it to produce [a sound],

⁷ The meaning of this term, *ὑποκείμενον*, is unclear to me. According to Audo, II.143a, it can indicate either a grammatical subject, or the substance and type of a word or thing. It could also more literally mean 'that which was constituted'. As a consequence, this paragraph may have been misunderstood.

⁸ Not in JPS.

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❖❖ כחלק מן התהליך

62ii

[illegible]

and if perchance they do on occasion permit it, they only approach a whisper of happiness, through that will which was granted providentially by God as an aid to our nature, whilst natural courage and heroism | delivers it in a struggle such as this, just as in the choice of words and of actions.

63i But that it is not effective at the beginning of the young stage [of life], as also [the faculty of] speech does not [function], is because of the simultaneous springing up of the soul with the body in the union, and because the stature of the body is not yet sufficient [in development] that the body can instantly be the instrument of the soul for the doing of such things. But when the body should acquire full-grown stature, then, then indeed the soul will also justly accept, because of the union, that it might act in these things, just as the holy Gregory of Nyssa says concerning the will in that treatise ‘On infants who die in their childhood’, which was composed by him:

63ii ‘He Who performs everything with a word, on account of His philanthropy He removes the material of evil, by not giving time to the will. Through the power of foreknowledge the [future] greatness of the evil has become known, | through deeds it will be seen how they actually are when it shall be eager for evil.’⁹

Due to philanthropy, then, God removes through death the lives of infants, those who were going to become the material, or matter, of evil when the natural will within them should have received [enough] time that the greatness of evil—which became known through the power of foreknowledge—it should in reality bring to action.

So then, it has been clearly demonstrated that the will belongs naturally to angels and to humans, and is not acquired from outside, and also [that] it appears differently through inclinations, although it is one, and not many, in nature in each individual.

Chapter one has ended.

⁹ Gregory of Nyssa, *On Infants’ Early Death*. (CPG 3145; PG 46,185C).

הוא קרובו של המעשה הזה. לכן יש להבחין בין המעשה הזה לבין המעשה הזה. 63i
 כלומר, המעשה הזה הוא מעשה של חסד, והמעשה הזה הוא מעשה של חסד.

ולכן יש להבחין בין המעשה הזה לבין המעשה הזה. 63ii
 כלומר, המעשה הזה הוא מעשה של חסד, והמעשה הזה הוא מעשה של חסד.

ולכן יש להבחין בין המעשה הזה לבין המעשה הזה. 63iii
 כלומר, המעשה הזה הוא מעשה של חסד, והמעשה הזה הוא מעשה של חסד.

ולכן יש להבחין בין המעשה הזה לבין המעשה הזה. 63iv
 כלומר, המעשה הזה הוא מעשה של חסד, והמעשה הזה הוא מעשה של חסד.

ולכן יש להבחין בין המעשה הזה לבין המעשה הזה. 63v
 כלומר, המעשה הזה הוא מעשה של חסד, והמעשה הזה הוא מעשה של חסד.

על מנת להבין את המעשה הזה.

Chapter Two

Concerning the [reproductive] impulse implanted within us, that it is ours by nature, and not something from outside.

64i He who is merciful and compassionate by nature, who eternally | knows everything before it happens, when in his all-seeing knowledge He saw man, He who was going to be brought into existence by Him, that he would not endure to preserve the honour which was given to him in Paradise,—by having kept which he would have progressed to the anticipated perfection, and he would have remained without copulation and immortal,—He planted the impulse towards the desire for reproduction within him, and He fashioned for him the organs suitable for copulation, the means of such reproduction, in order that by means of them he might attain continuity and imperishability through reproduction after the transgression of the command, and would not waste away and disappear utterly, should no increase due to reproduction remain along with the transgression of the commandment. These things, then, were prepared and implanted by the merciful Divine Providence, since He knew in His all-wise knowledge that such was appropriate, so that | our weak nature should be preserved imperish-
64ii able after the transgression of the commandment.

And hence, although He made him immortal and impassible by grace, He did not make him impassible and immortal by nature, but since He made him a passible and mortal nature, and since he naturally possesses an implanted impulse, he inclines towards desire and reproduction.

For every composite being is dissoluble according to its nature, and not non-dissoluble, that is immortal and incorruptible.

Likewise, again, every corporeal living being is passible according to nature, and inclines towards the desire for reproduction.

However, for as long as he kept the commandment, the grace of immortality, and impassibility, and incorruptibility would have been preserved eternally by him, and he would never have inclined towards desire and reproduction through copulation, through which [grace] the natural properties would have remained inactive,
65i | and would never have become known, since they had been so concealed by the God-like grace.

But because he did not keep the commandment, but was disobedient to the law of his Lord, he was justly stripped of the grace of immortality, and these natural properties had power over him, flourishing in him and growing eager that they might fulfil those things for which they had been implanted according to nature. And therefore the implanted impulse towards reproduction, along with desire, grew eager according to nature to accomplish through these this for which they had been constituted, even though a few¹⁰ with an even greater desire, through the aid of that later Desirable One, have conquered this.

65ii It has become clear, then, that the implanted impulse which was given to human nature by Divine Providence at the beginning was bestowed naturally, as [part] of the constitution of [human] nature, and not [due to] its corruption—even though people through their free will have made it a cause of unlawful activities, becoming excessive | in [their] desire for the abominations of fornication and adulteries, or other evil even more wilful.

But perhaps someone might say, since copulation was granted by God for righteous reproduction through such an implanted impulse for desire, why was it not withheld from those who make unlawful use of this? But [on the contrary] babies are fashioned by God on account of it, through the seed that is unlawfully ejaculated and the blood of the wanton woman¹¹ who licentiously indulges in coupling, although on many occasions those who are brought into being by coupling such as this are born beautiful and attractive in appearance.

66i Concerning this I say, ‘You there! Do not be scandalized over this, and do not let it a reason for you to stumble, since you know that God is just, and that He rewards everyone according to his deeds, and also, He is not one who regrets | His gifts.

¹⁰ That is, Christian monks and ascetics.

¹¹ Literally ‘fool’, but a term also used in Syriac for prostitutes and the sexually promiscuous.

66ii So then, He who does not regret his gifts, when He created our weak nature He granted it a blessing like this, saying, 'Be fruitful and multiply, and fill the earth, and subdue it'.¹² He, therefore, who granted such a gift would never prevent the seed that is ejaculated into the womb from achieving the fulfilment of a baby through it, and through its will. So then, it was justly granted by Him through nature to the seed and the blood [that] when they meet in the womb, according to nature, babies should be fashioned and perfected by Him, as by the Creator and the Fashioner of the nature itself, and even if they met through an unlawful will, through the mediation of fornicators. With these [seed and blood] God fashions a baby such as this, for the benefit of the many and of his begetters. For the many, then, when they see this cause of mockery for his parents, both here [in this world] and in the eternal tribunal, if they do not repent, just as Solomon | says about them in his [Book of] Wisdom: 'For children [begotten of] unlawfulness are hostile¹³ witnesses against their parents at their trial.'¹⁴ Evidently, then, [they are hostile witnesses] either when [the illegitimate offspring] are seen by [the parents], or when they are seen by others, here [in this world] and there [in the future judgement], and fleeing like wise ones from the two [visions] they will loathe unlawful coupling and will love that which is lawful according to the commandment, that through it they might be fruitful and multiply upon the earth.

But when his parents see this [child], and remember what kind of coupling was the cause for his coming [into being] he will be a constant rebuke to them for this unclean coupling, and through this he will call them to repentance.

Or if they should come to an end on account of such a sight, but should not have repented, it will send them before the fearful judgement-seat, since they were not rebuked about it by that here,

¹² Gen 1:28.

¹³ Literally 'evil'.

¹⁴ Wisd of Sol 4:6.

67i | they shall be exposed in their unlawfulness before the whole theatre of angels and humans, and they shall be sent away to the tortures which they deserve, whilst crying out, ‘The judge is just, and most correct are his judgements’.¹⁵

So the fashioning of a baby from the unlawfully ejaculated seed is advantageous and most beneficial, as has been demonstrated.

That the impulse of desire which is implanted within us is natural, as I have previously said, those of revered memory, Basil and Cyril, also bear witness, for [the first of these] in the letter [addressed] to those of Sozopolis, against the heresies of the Phantasiasts,¹⁶ says thus:

67ii ‘It is evident then that the Lord assumed the natural passions for a confirmation that His incarnation is real and not a phantasm. But all of the passions which are from evil, those which soil the purity of our lives, these He rejected as being unworthy of His unsullied Godhead. | On account of this it is said, “He was [made] in the likeness of sinful flesh”.¹⁷ So He took that flesh of ours, together with its natural passions, but “did no sin”^{18,19}

The [latter of the two], in the letter to Succensus, says thus:

‘We maintain, therefore, that since, because of Adam’s transgression of the commandment, human nature became subject to corruption, and our mind rebelled through the desires of the body and through the natural impulses, then it was a necessary thing for the lives of all humans on earth that God the Word should become human, and that He should make His own the human body that had been subjected to corruption and made sick

¹⁵ See Ps 119:137.

¹⁶ The ‘Phantasiasts’ in this context means the Manichaeans.

¹⁷ Rom 8:3.

¹⁸ 1 Pet 2:22. See Is 53:9.

¹⁹ Basil the Great, *Letter 261, to the inhabitants of Sozopolis*. (CPG 2900; PG 32,972B).

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❖ ಶಿವಭಕ್ತನಾದ ಈ ಹುಡುಗನಿಗೆ ಮೂಲಕ, ಮುಖ್ಯವಾಗಿ

❖ ക്രമിച്ച് ക്രമപ്പെടുത്തിയത്

67ii

[illegible]

through the love of desire. Because He is the Living One and the Maker of Life, He will put an end to the corruption that is in the body. He will also rebuke the natural impulses which incline towards the love of desire. Thus sin was put to death through Him.²⁰

We also recall the blessed Paul who called our natural impulse ‘the law of sin’.²¹

68i It has been seen, | then, very clearly, that the implanted impulse which is within us is, as these saints have said, a natural impulse—and the passions [also] are natural—and not unnatural, entering from outside.

Do you see the Providence of God concerning our nature in such an impulse? Do you see His Care in this, how great it is and of what kind it is? So let no one, when he recognizes this, pervert the natural impulse that is within us towards licentious and unlawful desire, the rewards for which are eternal torments, but let him make use of this in a lawful manner, adhering only to that which was granted him by God, so that through this he might be deemed worthy of blessed rewards, through Christ Jesus our Lord, through whom and with whom, to God the Father, be glory and honour, together with the Holy Spirit, now and always, and forever and ever, Amen.

Treatise seventeen has ended.

²⁰ St. Cyril of Alexandria, *First letter to Succensus*. (CPG 5345; PG 77,233C).

²¹ See Rom 7:23, 25.

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על כחול וצהוב.

⁴ So ms; perhaps emend to $\kappa\alpha\ \gamma\kappa$.

By the same author, the eighteenth treatise,
which is the ninth on Divine Providence.

It contains two chapters

Chapter One

Concerning that everyone departs from this life at his own particular [determined] end, and not by chance.

69i He who is wise in essence and knows [all] hidden things, He who by His grace brought our nature into being, and honoured this [nature] with freedom and autonomy and with the grace of immortality, and gave it a desirable dwelling place in the delight which is in paradise, and hedged it round for [its] benefit with a commandment, an occasion for the exercise of its freedom, while at the same time He declared in its¹ ears a death-bearing threat to aid the keeping of the command, He never desisted from His graceful Providence when He saw [that nature] for which the command had been instituted by Him, that by its free will it had not kept the commandment, and that it had already been stripped of the grace of | immortality, and had fallen beneath the constraints of death, [that nature] which prior to its coming into being [God] eternally saw that it was going to be in such [circumstances]. So enforcing and effecting the commandment by His ruling will,² by means of the fact that for each of the individual instances [*qnōmē*] of [human nature],³ for its aid, He will mark out for it a particular determined

¹ Cyriacus begins by talking of our nature, which is a masculine noun in Syriac but in English is indicated by the neuter pronoun 'it'. As the passage proceeds it is possible that the unnamed object of God's providence becomes more specifically Adam, or 'man'. But if *qnōmē* later on refers to the individual instances of human nature, then it is likely that it is 'our nature' which is the object throughout.

² This clause is here understood to have God as the subject, but it is possible that the subject might be 'human nature', especially if the second verb is emended to ܐܬܬܝܬܐܝܬܐ, in which case it would be translated as: 'through its ruling will, resisting and transgressing the commandment'.

³ I.e. for each individual human.

ਮਲਕਾ ਮਾਮਾ.

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¹ The scribe wrote *ḥadḥa*, but it appears that a later hand has partially erased the dot under the *dolāt*, but without adding a supralinear dot. It is possible, but far from certain, that the verb should be emended to *ḥadḥa*.

end, He makes [an end] for it which is not known to anyone, in order that while every one is constantly scared due to [his] fear of [this unknown end], he will keep [the commandment] without stumbling or error. And he will run in the path of righteousness, and towards an exit that is not known to him, for [his] benefit, although clear and determined for God. He will alertly prepare himself for it, never sleeping carelessly with respect to sin, and [the possibility] that this [sin] should rule over him through his will passes away, since he is shaking and terrified of the end which is awaited by him in ignorance.

- 69ii For God did not create us so that we should remain in the material life here, and because of this | He gave us at the beginning of our creation the grace of immortality, and He placed us in the paradise of delights, so that through observances we might ascend from it to the anticipated perfection. But in order that from here we should be prepared for the spiritual and blessed life, and might eternally and without end be in the delights of that [life], and hence, He gave us this life here as a certain blessing of prior-life, so that through it, as through a pledge, we might anticipate that [future life], and that on account of a life in which there are both gladdening and saddening things we should long for that life full of unending delights, and might love to receive this [new life] quickly, and to depart rapidly from this [life] here, just as the psalmist said in a certain place, whilst praying to God: ‘You are my hope and my portion in the land of the living.’⁴ Adding, after a little: ‘Bring my soul | out of prison, that I may praise your name.’⁵ Which evidently [means], out of this body entangled with passions, that weighs down the soul which is in the image of God. In another place he calls the life here a ‘sojourning’: ‘Woe to me that my sojourning is prolonged’, he said, ‘and that I have dwelled in the tent of Kedar.’⁶
- 70i

⁴ Ps 142:5.

⁵ Ps 142:8.

⁶ Ps 120:5.

69ii

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❖❖ **אמרי**

It is clear that He called this world the tent of Kedar, in which we dwell as though in darkness⁷ in the practice of sin, and we go astray through this, and through the negligence of our will we are constantly stumbling in it.

So then, God granted them this life, which is like this and has such [characteristics], not without a determined end for everyone, but with an end that is known to Him. He determined it for everyone individually, for [their] benefit, with no addition or diminution, and not one common end for all of them.⁸

70ii For one common end would not have been a benefit, but it would have been to the harm of all | in common and in general, and because of this God prevented such a thing from happening.

For if everyone had a single end, it would be known to everyone that no one would ever surpass or fall short of this [end], and [it would also be known] what period of life he had remaining apart from it, from [the time of] that first individual who had departed from this life through it. And hence, those on earth would be living negligently, wantonly giving themselves over to destructive desires, and they would be reaching the depth of evils because of the remoteness of the end, and in general, from the constant habit of these things, they would never make them satisfying for themselves, and so the end would overtake them, though they had never drawn close to penitence or asked for it.

71i But it is not only the [ordinary] believers who would be harmed by such an end, but also, frequently, the righteous, | either becoming disheartened about deeds of righteousness, or being defeated over a long period of time by love for the delights of the flesh.

So God prevented there from being one common end for everyone for [our] benefit, and also for [our] benefit He determined for everyone individually an end known [to Him alone].

⁷ The author has in mind the tents of thick black cloth still to be seen among Arab and Kurdish beduin, and until recently among Christian pastoral nomads.

⁸ By 'common end' Cyriacus means that there is not a fixed limit to human life so that, for example, everyone dies at the age of 70.

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² So ms; emend to **ح**.

³ A note beside the text saying, نہ ملے نہ ملے

That the end is not common, but is particular for every individual, we recognize in reality, for it is not the case that every one of those who have already departed from this life left at one age of life, but at different ages of life, whether they left through calm and tranquil deaths upon [their] bed, or through sudden deaths or killings, or in [mine]-cuttings, or in falls from cliffs or from roofs or into wells, or through deaths that were prepared by [divine] anger on account of the wicked they are snatched away together with many [others] for various benefits. |

So then, everyone leaves this life at his own [particular] end, even if he should be ever so wicked and impenitent about his wickedness.

For God, who is light by nature, is never tricked, and it is impossible that anything should ever be hidden from His all-seeing knowledge.

He eternally knows the end of everyone, then, since it was determined by Him, and it is as though it were placed before his eyes in a brilliant light, or were [like] a mark written upon the palm of the hand.

So God has determined a (fixed) end for everyone, for his (each person's) benefit, knowing that it would not be of advantage for a person whose end was determined to (continue) living on earth even for a moment (lit. blink of an eye) after that end which had been determined. And if indeed it would not [be of advantage] | God had eternally determined his end for him, He who delights in [giving] benefits to people, and 'does not will the death of a dead sinner, but that he should turn from his evil path and live',⁹ that is, He does not will that anyone should remain in his sins and thus receive death, and through that eternal torments, but that he should turn from his evil path and should practice justice and righteousness, and should delight in the blessed life that does not grow old.

⁹ Cf. Ezek 33:11.

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72i

[illegible]

Those [words] which were spoken by Solomon:—‘Let your heart keep my words, for length of time and years of life they will add to you’,¹⁰ and ‘Accept my words and the years of your life will be many’,¹¹ and again, ‘When you keep the law, you will live a long time’¹²—they contain instruction for people like those who do not know the day of [their] end but desire a long life here, although they suppose that they do not have a period that matches their desire, | but that [their life] is brief and short, and through this they make it a greater cause of suffering and sadness, but [these sayings of Solomon] are not in conflict with the [doctrine of the] end determined by God, He whom nothing escapes [even] before it happens, and never does anything to the harm of His servants, those who were created by His grace.

72ii

And again, in a different way: ‘Keep my words and the law, that a long period of time and years of life may be added to you.’¹³ It is evident then, that to this life which is limited by a determined end will be added eternal years of life without an end, with blessed and eternal delights, when one keeps such life-giving words and the law in one’s heart. So then, such is the meaning of the words of Solomon, and those [others] which resemble these which in various places are cited from the Spirit-inspired scripture.

73i

So let no one have any doubt | about the determined end of every individual, but let him recognize that every one leaves at his [own particular] end, at various ages and by various deaths, [whether] peaceful and tranquil, or those which happen through [divine] anger, [those] which were prepared for them in advance by themselves through their will, since [the timing of our] end has been determined by God, but that it should be in anger is prepared in advance by us, because of those wickednesses and evils which will be done by us with desire through our will, those which were never not known to God.

¹⁰ Cf. Prov 3:1-2.

¹¹ Prov 4:10.

¹² Prov 7:2.

¹³ Prov 3:2.

73ii So every one of those who perished in the flood¹⁴ through [divine] anger left at his [own particular] end, and not [at a time] which was not his end. Again, in the same way, each one of the people of Sodom,¹⁵ and those who were with Sennacherib,¹⁶ [departed] at his own end. At his own end Pharaoh and his army were drowned in the sea,¹⁷ and the Amorites and the Canaanites were killed,¹⁸ and the children of Israel fell in the wilderness,¹⁹ and those seventy thousand whom the angel cut down in the days of David,²⁰ and those who perished through the tower | of Siloam in Jerusalem,²¹ and those who were killed by Titus in the destruction of Jerusalem,²² and those from both sides who were killed in the destruction of Illium,²³ and those who perish in the overturnings and various burials of cities, and the prophets, and apostles, and martyrs, and the righteous, who in various deaths departed from the life here, and all those who in whatever manner depart from this world, by praiseworthy or blameworthy causes.

That a fixed end is determined for everyone, as has already been demonstrated, the Spirit-inspired Scripture [also] testifies, and the teachers [who are] the interpreters of this.

Let that great Job come first, who says thus:

¹⁴ Cf. Gen 6-8.

¹⁵ Cf. Gen 19:24-25.

¹⁶ Cf. 2 Kgs 19:35.

¹⁷ Cf. Ex 14:28.

¹⁸ Cf. Num 21:3, 24-25.

¹⁹ Cf. Ex 32:28, Heb 3:17.

²⁰ Cf. 2 Sam 24:15.

²¹ Cf. Lk 13:4.

²² The future emperor Titus captured Jerusalem and destroyed the temple in AD 70. The account of this by Josephus in his *Jewish Wars* was translated into Syriac before Cyriacus' time, and was an event often mentioned by Syriac historians.

²³ This reference to the siege and fall of Illium, or Troy, is unlikely to come from a direct knowledge of Homer. This siege, along with that of Jerusalem just mentioned by Cyriacus, were the classic examples of city sieges cited by many Syriac historians.

73ii

‘Who can become clean from what is dirty? Not even one, even if his life on earth is one day. But his months are numbered by him, You have appointed his time, and he may not surpass it.’²⁴

74i His life is numbered, then, | by his known [total of] months, and the time, that is that end which You have determined for him, O Lord, he may not surpass.

Again, in a different place he says the same thing, thus: ‘[My] years have come to be numbered, I am travelling on that road, then, on which I shall not return.’²⁵

What clearer indication of the known end is there than these words? For it is clear that by ‘numbered years’ the righteous one wanted to declare nothing other than the determined and unchangeable end.

The psalmist David, however, speaks thus in the thirty-eighth psalm:

‘I spoke with my tongue: ‘Lord, tell me my end, and the number of my days, what it is; so that I might know what I lack. Behold, You have ordained my days to be hand-breadths; and my age is as nothing before You’.²⁶

74ii See, [this means], ‘You have limited my days like hand-breadths, that is, with a known measure,²⁷ | with a [determined]-end, and You know that after this it will not be to my advantage that I should exist before You in [this] life here.’

²⁴ Job 14:4-5. This citation, like the others from the Old Testament which follow, is taken not from the Peshitta but from the Syro-hexaplar (ed. Ceriani, 43r). Since in most of these cases the Peshitta text, which Cyriacus normally cites, would seem to support Cyriacus’ argument as well as the Syro-hexaplar, this is further evidence that Cyriacus was taking all these proof-texts from a pre-existing florilegium. Since the biblical passages are not merely translations of Septuagint passages found in a Greek florilegium, but actual citations of the Syro-hexaplar, this suggests that they are taken from a florilegium compiled by a Syriac scholar, some time after the mid-seventh century.

²⁵ Job 16:22, Syro-hexaplar (Ceriani, 44r.).

²⁶ Ps 39:4-5 (so Hebrew, and Peshitta), but here cited from the Syro-hexaplar which, following the Septuagint, numbers this psalm as Ps 38. (See Ceriani, 14v.)

²⁷ ‘With a measure’ is the wording of the Peshitta text here, instead of ‘hand-breadths’.

In the first Book of Kingdoms, the same psalmist David says thus: 'As the Lord lives, if the Lord does not discipline him, either his day will come and he will die, or he will go down to battle and will be gathered [to his fathers]. The Lord forbid that I should bring my hand against the Lord's anointed.'²⁸

So it has been made clear [here], that the prophet [David] had determined that Saul possessed a known day for [his] end, even though, because he did not know by what kind of death this would be accomplished, he says uncertainly: 'If the Lord does not discipline him ... either he will go down to battle and will be gathered [to his fathers]'. as well as, 'or his day will come and he will die'.²⁹

75i It is known, however, that [he died] peacefully on his bed, and not by being killed or in a plague | due to [divine] anger, as the Lord knew would [best] benefit him.³⁰

In the book of the prophet Isaiah, king Hezekiah speaks thus in his prayer:

"I said, at the height of my days I shall go, at the gate of Sheol I shall leave the years that remain",³¹ and after a little, 'I have left the remainder of my life'.³²

That is, 'I supposed that I would go in the middle of my days, when I would leave the remainder of my life at the gates of Sheol, the numbered years which were determined for me by God through a known end'.

In the book of Genesis, concerning those who perished together in the flood at various stages of life, God said these [words]: 'The end of all flesh has entered before me.'³³

²⁸ 1 Sam 26:10, Syro-hexaplar.

²⁹ 1 Sam 26:10, Syro-hexaplar.

³⁰ This comment is very strange, since Saul died a violent death, falling upon his own sword in battle in order to avoid capture and torture by the Philistines (cf. 1 Sam 31:4; 1 Chr 10:40). If it is not just a simple error, which seems most likely, it is possible that Cyriacus is here making a reference to David's death, which was indeed peacefully in a bed (cf. 1 Kgs 2:10; 1 Chr 29:28).

³¹ Is 38:10, Syro-hexaplar (Ceriani, 184v).

³² Is 38:12, Syro-hexaplar (Ceriani, 184v).

³³ Gen 6:13.

Again, the Lord says to the prophet Daniel: 'Go to [your] end and rest, and you will arise at the last, at the end of days.'³⁴

75ii In the Gospel, when Our Lord wants to teach us about His providence and His care for us thus, He speaks | thus: 'Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from your Father. And as for you, even the hairs of your head are all counted.'³⁵

Oh His wonderful and [most] helpful Providence! Oh the care of God for His creatures that not even a small sparrow or a strand of hair is left without watching by Him.

So the Spirit-inspired Scripture says these things [about the determined end]. The teachers, however, the interpreters of this [Scripture], they also say such things.

76i For the holy Basil, the bishop of Caesarea of Cappadocia, in that homily 'That God is not the Cause of Evil', says thus: 'The death which He brings, that we might pass over the limit of our lives, is through the sentence which He has fixed for us in His just judgement, due to the transgression of the commandment, | and as that wisdom of God in its foreknowledge foresees from afar that it should direct these things which are beneficial for us.'³⁶

'Death', he says, 'which God brings, so that we might pass over the limit of our lives'. Now it is evident that he here calls 'limit' the known end, that which was granted for our aid by the foreknowledge of God, just as the holy one added, saying, 'As that wisdom of God in its foreknowledge foresees from afar that it should direct these things which are beneficial for us'.³⁷

Again, by the same author, from the 'Homily on Julita the Martyr': 'Consider, then, that God, He who created us and gave us life, gave a particular dwelling for every soul, and He fixed other limits for others'.³⁸

³⁴ Dan 12:13.

³⁵ Mt 10:29-30.

³⁶ Basil the Great, *That God is not the Cause of Evil*. (CPG 2853; PG 31,333B).

³⁷ Basil the Great, *That God is not the Cause of Evil*. (CPG 2853; PG 31,333B).

³⁸ Basil the Great, *Homily on Julita, the martyr*. (CPG 2849; PG 31,248D).

75ii

76i

[illegible]

Here the teacher has clearly demonstrated that there is a particular end for every individual, and not one common one for everybody.

76ii Again, | holy Mor Ephrem, from the 'Homily against Bardaisan' which starts 'Bardaisan, behold, declares':³⁹

[33] The death that God decreed for Adam after he sinned, it is not the wicked killing whereby men kill their fellow-men; the killing of Abel the righteous was from the Free-will that wronged him, and the death of Adam the sinner, was from the justice that requited him.

[34] It was not the case then because the killing of Abel the righteous was previous to the death of Adam the sinner that Abel died first by that death that is from God. Free-will in its audacity made an assault on Abel in its envy, and brought in killing before death.

[35] By that [determined]-end from the Judge, Adam died first, by that killing from Man, Abel was killed first. They stand in the domain of Justice and of Free-will, Justice is not wronged and Free-will is not constrained.

77i [36] And lo, there go down from the beginning, the two ways of death, | one of the [determined]-end and one of killing. For as Free-will brought in killing before death in the Beginning, so Justice brought in death after sin.

[37] God who knew beforehand that the killed would be killed by the killers, by the killing set a bound to their life, though He be far from the blame of the killers who have dared to kill, and is far also from [the blame for] the accident of the killed man who is killed suddenly.

³⁹ Ephrem the Syrian, *Against Bardaisan*, ed. C. W. Mitchell, *S. Ephraim's Prose Refutations of Mani, Marcion, and Bardaisan*, Volume II: *The Discourse called 'Of Domnus' and six other writings*, (London, 1921); Syr. p. 143-169, ET p. lxvi-lxxix. The extract here contains stanzas 33-42, omitting stanza 40 (Mitchell, Syr. p. 151-154, ET p. lxx-lxxi). BL Add 12155 contains the same extract, and BL Add. 17193 contains stanzas 33-42, and BL Add. 14731 contains stanzas 33-36, 41-42. The translation given here is that of Mitchell (revised by Burkitt), with occasional small changes to bring the translation of key terms into line with those used elsewhere in our translation of Cyriacus.

[38] If therefore one who is killed goes not at his end it is an accident, and if he goes at his end it is a scandal for it justifies the one who killed him, yet God is high above accident and also above scandal; it is not an accident, in that the end drew nigh and it is not a scandal, in that there is about to be a judgment.

[39] But however much, lo, they are explained these things have need of explanation, for it is hard [to explain] how there should chance in the one hour the hidden end of him who is killed and also the will of the killer, that the man killed should go at his end and the killer with his weapon be held guilty.⁴⁰

77ii [41] And that ignorant folk may not go astray, | saying that ‘Abel, he died first,’ and disturb the comparison that is struck between our Lord and Adam: let them know that killing is of man but the end is from God; for as regards Abel the wicked one killed him, but as regards Adam the Just One made him die.

[42] But not even for this will there be an opportunity for you to hinder the inexperienced in that as regards our Lord it was men who killed Him and as regards Adam the Just One made him die: Adam that sinned against Justice, God by the [determined]-end time made him die, but our Lord that killed wickedness, by wicked men was the killing of Him.’

Again, by the same author, from the first Homily on Nicomedia: ‘Do not make a single end for us! Lord, let every person go at his own end!’⁴¹

So it has been clearly seen that everybody has a personal end, and there is not one common [end] for everyone, and that no one departs by this [end] by accident, not if he leaves through a killing, nor through a [natural] death.

78i Gregory, bishop of Nyssa, in the first homily | in ‘The commentary on the Beatitudes’, says these things: ‘And in these things they resemble the animals, and hence they do not remain within the human limitation, but they liken themselves to the divine authority,

⁴⁰ Stanza 40 is omitted.

⁴¹ Ephrem, *Homily on Nicomedia*. (ed. in Armenian, Charles Renoux, PO 37, parts 2 and 3, 1975; but this line is not included in the surviving Armenian fragments). The same passage is cited by Cyriacus in 14.3.

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78i

⁶ These two words have been added at the end of a column by a later hand. (The reference is in fact correct.)

for they believe in their minds that they are the lords of death and life, since of those who are being judged before them, by their command they free one from death, but another they condemn to the shame of death. And they do not understand, not even this, who it is who is truly the Lord of human life, He who gave a beginning [to it] and has determined [its] end.⁴²

Here the teacher has even more clearly demonstrated the end, when he said: '[they do not understand] who it is who is truly the Lord of human life, He who gave a beginning [to it] and has determined [its] end'.

78ii The holy Mor Severus, in the tenth 'Song of Admonition', says thus: 'My heart has been tortured within me on account of my sins and my offences. | My bones have all been shaken and filled with trembling, as I think of the uncertain end and termination of my life.'⁴³

By the same author, the beginning of the second 'Song of Burial': 'On the day of the end, that is, of the exit from the temporal life, I have quaked and shrunk back like a leaf that rustles and is shaken before the wind.'⁴⁴

The teacher has clearly shown here that each one of us has a personal end which is determined by God, even though it is unknown to us.

When, therefore, we have learned these things, my beloved, let no one dare to suppose with regard to God that randomly He sets up the fixed end for every one, but let all of us as one acknowledge that God has determined a particular end for each one of us for our benefit. So then, let us all be diligent to be ready for [our] departure, whilst recognizing in it God's providential-care for us.

Chapter one has ended.

⁴² Gregory of Nyssa, *Homily I on the Beatitudes*. (CPG 3161; PG 44,1205C).

⁴³ Severus of Antioch, *Songs of Admonition*. (CPG7072; ed. E. W. Brooks, PO 7, p. 727, line 1-3).

⁴⁴ Severus of Antioch, *Songs of Burial*. (CPG 7072; ed. E. W. Brooks, PO 7, p. 784, line 5-7).

[illegible]

۱. **خداوند، منزه و بزرگوار است:** این بخش از دعا، خداوند را بزرگوار و منزه می‌داند و از او تعظیم می‌کند.

علم مملکت و مملکت.

[There are 3 marginal notes written in later hands in the upper, outer, and lower margins of this page. The citation in the upper margin is much faded and damaged, and cannot easily be read from the microfilm.]

[In the outer margin:]

The holy Mor Severus, in Homily seventy-six whose beginning is ‘When I consider the evil of this time’, says thus: ‘What shall they do, those who are fixed on dances, when they are overtaken by the limit of life, [when death comes and they are suddenly taken away.]’⁴⁵

[In the lower margin:]

The reverend Mor Jacob of Batnan, of Serugh, from the *Homily of Admonishment*, in the metre of Mor Ephrem, said thus: ‘There is a limit to life, but there is no limit to mercy’.⁴⁶

[In the upper margin:]

[What] and how they were snatched away without coming when they [are completed] [... ...] so then, God’s knowledge never forgets anything, but [His] judgments are unfathomable [... ...] He knows which aids man thus [...] him, and he releases from [... ...].

⁴⁵ Severus of Antioch, *Homily 76*. (CPG 7035; PO 12, p. 142, line 9-10). The final line—which may be longer than here restored—has almost entirely been cut away by the trimming of the page by a binder.

⁴⁶ Jacob of Serug, *Memre of Admonishment in the metre of Mar Ephrem*. I have not been able to identify the source of this reference.

[In the outer margin]

[In the lower margin]

[In the upper margin]

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79i

| Chapter Two

About problematic passages taken from the Spirit-inspired Scripture.

God said to David through Nathan the prophet: ‘Behold, I will raise up evils against you out of your own house, and I will lead away your wives before your eyes, and give them to your companion.’⁴⁷

Here God called ‘evils’ those disciplines by which David was disciplined because of [his] sin with Uriah’s wife,⁴⁸ when for his benefit Absalom his son was allowed to rule over him, he who by his free will had poured himself into his desire to kill his father, through his longing for the kingship, also through the fact that he lusted after his father’s concubines. It was not that the will of God was concerned to accomplish [this]—far be it!—for God does not will sin, He who wills [only] beneficial discipline.

79ii

Again, from Ezekiel the prophet. God said: ‘If anyone should set his heart upon his erroneous thought, of whatever kind, wishing | to practice it, and should raise up his [object of] reverence upon his heart, and should place the stumbling-block of his iniquity before his face, and should go and ask a prophet about it, in order that he might confirm it for him, I, the Lord, will mislead that prophet and he shall teach him in accordance with his will, so that he shall be confirmed in that error which he loved, and I will cause that man to perish from the midst of his people, and also that prophet.’⁴⁹

God who in His philanthropic Providence calls out to every one to give guidance on the path of justice, and in a [certain] place commands ‘do not mislead the blind man in the way’,⁵⁰ He never misleads anyone from the path of justice onto the destructive path of error. But those who by their own free will have loved to learn error or to teach [it] to [other] people, He does not hold them back

⁴⁷ 2 Sam 12:11.

⁴⁸ Cf. 2 Sam 11:2-27.

⁴⁹ Paraphrase of Ezek 14:7-10.

⁵⁰ Deut 27:18 (cf. Lev 19:14).

80i from the accomplishment of their desire, since He does not constrain their freedom. For He does not judge | that it is just that he should constrain and lead by force [their] authoritative freedom, that which was bestowed by Him at their creation. Rather, He allows this [freedom] to run according to its will, and to prepare for its possessors those rewards which they desire.

This, then, is what the Lord God said: 'I, the Lord, will mislead that prophet', that is, 'I shall allow the false and error-loving prophet to speak error in accordance with his will, without holding him back. And, again, as for him who loves to hear error from the false prophet, —and not the truth, as according to the words of that prophet he supposes it to be,—that error which he loved and upon which he set his heart to accomplish it shall be confirmed, [and] him also I shall allow to listen and to act in accordance with his will, not at all constraining his freedom, in order that the two of them might receive the destruction which they deserve in the just judgement.'

80ii Again, God said, | 'I gave them commandments that are not good and judgments through which they could not live, and I defiled them through their gifts'.⁵¹

He who always ordains good laws and commandments, and life-giving judgements, and is also Holy and sanctifying in His gifts,⁵² never gives commandments that are not good, or judgments through which people cannot live, or ever causes defilement through His gifts, since He is Holy. But that which was said, 'I gave' and 'I defiled', is because He does not hinder those who govern them that by their free will they should give them destructive commands and judgements such as these, and by means of such as these they should defile them, since they were identical in will, both the receivers and the givers of defiled gifts such as these.

⁵¹ Ezek 20:25.

⁵² The continuation of the passage in Ezekiel makes it clear that the gifts mentioned are those made by the people, rather than those received by them from God (as Cyriacus here understands them), and that they consist of their offering their first-born to God as a sacrifice by fire.

81i Again, [it may be explained] in a different manner, as by the *Didascalia Apostolorum*.⁵³ 'Laws and commandments that are not good | and judgments through which they could not live' He called the bonds which are in the second Law,⁵⁴ those which were given to them by [divine] anger after they had denied God and His good and life-giving Law and had worshipped the calf.⁵⁵

Again, in the third book of Kingdoms this is mentioned: 'The Lord said, "Who will deceive Ahab the king of Israel that he may go up and fall at Ramoth-Gilead?" And this one spoke thus, and this one thus, and [then] a spirit came forward and stood before the Lord, and said, "I will deceive him." And the Lord said to him, "By what means?" And he said, "I will go forth, and will be a lying spirit in the mouth of all his prophets." And He said, "You shall deceive him, and you shall also succeed; go forth and do so." And now behold, the Lord has put a lying spirit in the mouth of all these, your prophets; and the Lord has spoken evils concerning you.'⁵⁶

81ii It is perfectly clear that God did not | summon the rank of angels in advance for the deception of human beings, nor again the Accuser, whilst openly preparing and boasting about the destruction of humans, but rather, by means of a spoken conversation the writer portrayed the fact that it happened by the permission of God. And one can find many such things in the Divine Scripture. So that which was said by the Lord in the form of question, 'Who will deceive Ahab?', this is why it was framed thus, so that it might demonstrate that he who chooses to deceive by his own will, the cause of the error belongs to him, and not to God, He who allows choice and does not constrain freedom, just as the blame for his error also belongs to him who chooses to be deceived, and not to Him who did not constrain his freedom.

⁵³ Arthur Vööbus, *Didascalia Apostolorum in Syriac*, (Syriac text) CSCO 407 chapter 26, p. 250, line 1, (English translation) CSCO 408, p. 231 line 31, 1979.

⁵⁴ In the technical sense in which this is used in the *Didascalia*, and not merely referring to the book of Deuteronomy.

⁵⁵ Cf. Ex 32:4, etc.

⁵⁶ 1 Kgs 22:20-23.

81i

81ii

[illegible]

82i So then, that spirit which deceived Ahab through the false prophets is the Accuser, the spirit of deception, he whom Ahab loved to listen to | and obey, and he hated the Holy Spirit of God and His words, as he made known by his words to Jehoshaphat, for concerning the true prophet of the Holy Spirit, [Micaiah,] he said: ‘There is still one man through whom we can inquire of the Lord, but I hate him.’⁵⁷

So [the Accuser], he whom Ahab loved, came to him through the false prophets, but not having previously been standing before the Lord, since he does not have the freedom to do this, even if, according to its custom, the Scripture of God depicted the permission [given him to do so] in the guise of a conversation.

Again, from the divine apostle Paul: ‘Since they did not judge in themselves that they should know God, God gave them up to a detestable mind, that they should do that which was improper’.⁵⁸ ‘And God gave them up to the impure desires of their heart, that they might dishonour their bodies with them.’⁵⁹ ‘And God gave them up to shameful passions.’⁶⁰

82ii It is, therefore, because ‘they did not judge in themselves | that they should know God’,—that is, they did not take thought and did not wish to know Him,—that it is said that ‘God gave them up to a detestable mind’. That is, He allowed them to love a detestable mind, by not constraining their free will, for a detestable mind is that which does not judge and also does not will to know God. Likewise, that which is also said, that because of desires and because of shameful passions he handed them over, it possesses the same kind of thing, [namely, the wording] ‘He handed [them] over’ instead of ‘He allowed them’.

So then, the passages taken from the Spirit-inspired Scripture in the ways mentioned, possess meanings such as these, and all others which are like them, whilst the [most] helpful Providence of God flashes forth from them in manifold ways.

⁵⁷ 1 Kgs 22:8.

⁵⁸ Rom 1:28.

⁵⁹ Rom 1:24.

⁶⁰ Rom 1:26.

82i

❖ കുറഞ്ഞതുക

۱۔ حق کا

82ii

حاجیہ ابراہیم بیگم صاحبہ نے اپنے حوالہ میں لکھا ہے کہ:

83i So Him, then, who is in all ways concerned for us, and never
neglects His care | concerning us, let us all honour Him together,
with virtuous practices, with those things whose rewards are eternal
blessings, and let us raise up to Him praise and thanksgiving, now
and always, and forever and ever, Amen.

Treatise eighteen has ended.

83i
 למת מכלל מדינת ישראל חלף פתעם חליל למת: מלך מלחמה
 מלחמה חל מלחמה | והחליל: כמלחמה והחליל חל מלחמה
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 מלחמה מלחמה: כמלחמה והחליל חל מלחמה *

ഇക്കാര്യം നിങ്ങൾക്ക്

By the same author, the nineteenth treatise,
which is the tenth on Divine Providence.

It contains eight chapters.

Chapter One

Concerning Divine Providence in the period of time from the beginning of our creation until the flood.

83ii He who is always concerned for our weak nature has never desisted from, nor will He desist from, His providential-care for it. Now we can recognize this in part when we divide the time from the beginning of our creation until the end of the world into distinct periods, in which | were fulfilled prominent and renowned occasions of Divine Providence.

In the first period, that in which something can be known from the beginning of our creation until the flood, we find the Divine Providence concerning us to be exceedingly illustrious and shining.

84i When, therefore, He brought us into existence at the beginning, and completed and perfected our nature with splendid adornments, those in which He preserves that which is like [His] Image and Likeness,¹ and, secondly, gave to us Paradise, beautiful in appearance and sweet in the tastes of its fruits, He laid down for us a commandment, simultaneously a protector and a teacher, that through it we might be instructed about those things which were at that time appropriate for our consumption, and the *theoria* [spiritual interpretation] concerning them, those things that [if] they were eaten then would grant us life, and would safeguard the keeping of the commandment. Again, through it we were also told about those things which were not | at that time beneficial for our consumption, those things which [if] they were eaten then, death would be found for us in their eating, and through this we would be considered rebels against the commandment.

¹ Cf. Gen 1:26.

הנהגה זו היא מה שהנהגה הנכונה
היא, והנהגה הנכונה היא מה שהנהגה הנכונה.

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היא, והנהגה הנכונה היא מה שהנהגה הנכונה.

84i

Since those things which were then permitted to us for consumption were a type of spiritual things etc, we were, therefore, told not only about the consumption of the fruit of each one of them, but also about the *theoria* of that whose type it was.

Now, those things whose fruits we were not then permitted to taste, since we were not capable of conceiving the *theoria* of those things the type of which these things were, we were denied the benefit of their consumption, so that if we had kept the commandment, at a time that was appropriate for its reception it would have been given to us.

84ii But because we transgressed the commandment and submitted to sin | by our own freewill, we were justly driven away from the Paradise of delights, and we were handed over to the compulsion of death, since we had destroyed by our own will the grace of immortality.

85i But even here, however, let the discerning understand how great and of what kind is God's care for us, for after we had rebelled and transgressed against His commandment, He gave us death for our help, so that by means of it He² might cut back our sin in various ways, so that it might not remain immortal for us like that of Satan. Afterwards, He also gave us the partnership of marriage, so that by means of it our nature might remain stable and not disturbed, and should not melt away and come to a complete finish through death. Now, He also raised up for us righteous men from among us for our aid, so that by visual example and by word they should be constant protectors for us. Therefore, also by that Enoch | He caused many (descendants) to spring up from our nature, that married man who was very pleasing to God, and because of this he was also taken away by God,³ so that by means of him, although he was silent,⁴ He might raise up a teaching for those of that time, that they also should desire to please God,

² Note that 'מִכָּתוּב' could also stand for 'we cut'.

³ Cf. Gen 5:21-24; Heb 11:5.

⁴ No words are placed in Enoch's mouth in the Old Testament, although the pseudepigraphical 1 Enoch 1:9 is quoted in Jude 1:14-15.

so that through that they might attain the grace of immortality, that which [Adam] had destroyed in the transgression of the commandment, and might receive the relocation from here to heaven when the Son of God was ready to be revealed for the general salvation.

85ii However, when time stretched out, and those humans on earth had multiplied, and they had widely spread out their wickednesses, God manifested a righteous man in that generation, that famous Noah, so that from him the seeds of the world [i.e. human offspring] would arise again from the beginning,—as through the first Adam,—he [Noah] who preserved [his] virginity, the adornment of nature, for five hundred | years,⁵ so that by means of it he might strengthen those who are upon earth with the knowledge of the immortality and the incorruptibility of the new world, and so by surpassing them they should be consumed by a desire for that [knowledge], while they prepare themselves with habits of virtue, so that they might indeed exist in [such habits] and so receive that [knowledge] in inheritance.

Because those on earth acted wickedly, and those beneath heaven were already preparing to go towards corruption through the wickednesses of human beings, it was necessary for the great Noah to yield to marriage, so that through it he might save the seed of the world. And hence God, who cares about the sustenance of our nature, permitted him to marry, for he begat three famous sons, Shem, Ham, and Japheth.

86i Since God desired the salvation of those who are on earth, | [and] had pity on them lest they should perish through their sins, He stretched out their opportunity for repentance to a hundred and twenty years, saying: “My spirit will not remain in those humans for ever, because they are flesh. Let their days be a hundred and twenty years.”⁶ And He commanded Noah, the righteous one, to constantly proclaim the flood to them in [his] speech, and to plant before them the mystery of the building of the ark in which the

⁵ Cf. Gen 5:32, which is then further developed in Syriac texts such as the Cave of Treasures.

⁶ Gen 6:3.

seeds of the world were going to be saved, so that when they hear and see the preparations [being made] for their destruction they should be afraid and turn away from their evil deeds, and hold back from themselves the flood, that which was decreed against them as a punishment, for its cause was nothing other than their evil deeds.

86ii But they were not only not afraid or scared by these things which were being seen and heard, but | they were impudently mocking them and the righteous Noah, and they were bringing about an increase in their evil acts. And therefore God said to Noah that he should build the ark in their sight, and that he should construct [three] stories for it, to a height of thirty cubits, in a type, and in length three hundred cubits, and fifty [cubits] broad,⁷—in a type, then, of the Holy Trinity, single of essence [ousia], and [also] of this tangible world, and of that blessed one to come, in which the priestly church delights in the worshipful and consubstantial⁸ Trinity.

87i Whether due to God's philanthropy for our weak race, or His bountiful providence, or that ineffable patience of His, He commanded that the ark should be like this, so that since it was being completed over a long time | it should be a terrifying sight for those who saw it, on account of which they might repent and turn away from their sins.

But since even on account of this they did not turn aside but gave themselves over even more to [their] love of evil acts, He commanded Noah to enter the ark, together with his sons and his wife, and the wives of his sons, taking in with him into the ark some of the wild and domestic animals and creeping things of the earth, and birds of all kinds, so that by means of them, as with seeds, he might establish their species anew and cause [them] to flourish. And straightaway God commanded, 'and all the fountains of that great deep were burst open, and the cataracts⁹ of the sky were opened. And the rain was upon the earth for forty days and forty nights.'¹⁰

⁷ Cf. Gen 6:15-16.

⁸ Literally 'of equal essence [ousia]'

⁹ Not the usual Peshitta reading, which is ܡܝܬܝܢ.

¹⁰ Gen 7:11-12.

And thus He justly destroyed the impersonal sin, the corruptor of the whole world, together with its practitioners, so that it would not dare to corrupt the remnant also.

87ii | Do you see the Divine Providence in these things which have been mentioned? Do you see His care, how great it is, and of what kind it is? So then, let nobody reject the likeness of Noah and of his sons, and love the imitation of those disobedient ones, lest he perish in wrathful-acts which resemble the flood of those people.

Chapter one has ended.

הַיְחָלָה הַשְּׁלִישִׁית הַשְּׁלִישִׁית הַשְּׁלִישִׁית הַשְּׁלִישִׁית הַשְּׁלִישִׁית
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הַיְחָלָה הַשְּׁלִישִׁית

87ii | הַיְחָלָה הַשְּׁלִישִׁית הַשְּׁלִישִׁית הַשְּׁלִישִׁית הַשְּׁלִישִׁית הַשְּׁלִישִׁית
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הַיְחָלָה הַשְּׁלִישִׁית הַשְּׁלִישִׁית הַשְּׁלִישִׁית הַשְּׁלִישִׁית הַשְּׁלִישִׁית

Chapter Two

Concerning Divine Providence, in the period of time from the flood to the building of the tower of Babel.

When, therefore, Noah and his wife, and his sons, and the wives of his sons, and all the wild and domestic animals, and the birds of the heavens and the creeping things of the earth went out from the ark, he built an altar to God and offered up on it some of the [ritually] clean animals as whole fruits,¹¹ and the Lord said: 'Never again will I curse the earth because of the deeds of humans... (and the rest of the words which follow)¹², and then, straightaway, 'God blessed | Noah and his sons, and said to them, "Become great and numerous and fill the earth and rule over it,""¹³ just as He said to Adam at the beginning when He blessed our race through him.¹⁴ And thus through the mediation of those who went out from the ark he re-established the world anew, and He enlarged¹⁵ and made [it] abundant with multitudes. And He established an encouraging covenant for them, that there would never again be a flood over the earth, [the sign of which] is the bow which is seen in the clouds when they are made by God to grow numerous over the earth.¹⁶ They heard God say, therefore, in His care for them: 'I regret that I brought a flood upon the earth'¹⁷—He, indeed, who is incapable of regret!—, so that through this they should learn how great was the evil of those who perished in the flood, and [so] should hate this [evil] and flee from it, so that they should not perish in punishments | which resemble that of those people.

¹¹ Cf. Gen 8:20. 'Whole offerings', **ܩܪܒܢܐ ܫܠܡܝܡ**, would be a more common expression, and also one closer to the Peshitta text.

¹² Gen 8:21.

¹³ Gen 9:1; 'rule over it' is an exegetical expansion by Cyriacus, and is not found here in the Peshitta text.

¹⁴ Cf. Gen 1.28.

¹⁵ The same verb is used in Noah's blessing of Japheth in Gen 9:27; 'God shall enlarge Japheth'.

¹⁶ Cf. Gen 9:12-16.

¹⁷ Cyriacus' paraphrase.

כל חלילה להם האלם הנצחית הוזהר: דרך לפנה לנסה ודע דל
דכחל.

⁴ The usual Peshitta reading is **ⲟⲓⲉ**.

Now, for the aid of those who had multiplied upon the earth He granted to both Noah and his righteous sons many years and a large measure of time, during which, when they appeared in it together, they were also teaching that [such years] were sufficient for them for flight from evil deeds and for deliverance from the punishments which are brought [upon people] on account of such [deeds].

89i They were teaching, then, they were teaching the same things that Noah was teaching those who were before the flood, reciting before them the providential-care of God for those [earlier] people along with all those things that were done or spoken before the flood, and the impudence and disobedience of those who perished, and the manner in which the flood which destroyed all flesh appeared, the report of which alone was sufficient that it should make those upon earth dwell in fear and trembling. | When the report of that fearsome and terrifying [flood] also made those wretches gathered together in Babel dwell in fear and trembling —[those] who held to the reverence of demons and the worship of idols, and were contemplating rebellion against God, and were abounding in the practice of all evils, those at whose head was sitting that rebellious tower of flesh, the giant Nimrod,—they were minded to build a tower, which should be raised above the clouds in height, so that by means of it they should be delivered from the flood, the report of which alone terrified them, if it should once again be upon the earth, for the wretches supposed that by means of this they would be capable of rebelling against the divine commandment.

89ii God, however, the merciful one and philanthrope, had pity on their wretched state and turned [towards them] on account of their exhaustion and their rebellious thought which was due to it.¹⁸ For when they had risen high | in the building of the tower by means of severe exhaustion, and at that time they all possessed one tongue and one speech, [then,] because they had plotted rebellion such as this with each other and had also carried it out, [God] in his care

¹⁸ or 'with respect to Him'?

for them confused their language, so that they should not understand each one the speech of his neighbour.¹⁹ And thus He scattered them from there over the surface of the entire earth, and they ceased from building the tower and the city.²⁰ When, then, he cast down the tower, He also destroyed Nimrod, the leader of evil, with its fall,²¹ and He indicated to them that they should name the place in which their languages were confused Babel, so that through the recollection of things such as these, when they bring them to their minds in the lands of their sojourning, they would be filled with trembling and fear, and from them they should learn that they should not again plot rebellion of any kind against God.

90i | Do you see here also the providence of God for us? Do you see his helpful care? Let no one, therefore, [employing] languages that were confused because of the rebellion, appear as a rebel before God. Let no one be caught up in the love of foul things, lest he receive the rewards that are appropriate for his evil acts, just as those people received [them]. But let everyone bow his neck beneath the yoke of God's commandments, so that he might be deemed worthy of good rewards, here and in that eternal world.

Chapter two has ended.

¹⁹ Cf. Gen 11:7.

²⁰ Cf. Gen 11:8.

²¹ This tradition of Nemrod's death is also to be found in Michael the Syrian, II.3 (Syriac p.10).

Chapter Three

Concerning Divine Providence, in the period of time from the division of languages and the fall of the tower until Abraham.

90ii Those people, therefore, who [lived in the period] from the building of the tower of Babel until the patriarch Abraham, they were disciplined by God in various ways through His all-wise and helpful Providence. For He had raised up for them a constant disciplinarian, that flood on account of which they lived in ceaseless fear, because they were shaking | lest by means of something similar they should suffer like those who suffered in it. They took refuge in the building of the tower, thinking that through it they were capable of defeating the divine power, and of being saved from the flood, if also against them, as against those [earlier people], the cataracts of the heavens should be opened in anger, and the sources of that great deep should be broken open.

91i Again He raised up a disciplinarian for them, capable of holding them back from rebellion against God and of restraining them from the doing of evil deeds, for that language of theirs in Babel was confused, and He scattered them over the face of the entire earth, and the tower was cast down together with the giant Nimrod, he whose great fall is also renowned until the present. When they suffered in that language of confusion, and in the scattering over the face of the entire earth, they were constantly oppressed and tormented, for they knew that there was no other cause | for these things apart from their rebellion against God. They were constantly retelling that [rebellion] to their children, whilst weeping, and I suppose that they were commanding them to beware of such [revolt] as this. Through [the story of] the tower, then, that was cast down together with Nimrod its preparer, when they were bringing this to their memory, and [when] they were repeating with wounded speech those things that were arrogantly²² done by them then in its building, they were being disciplined, and they were wrapped in suffering and bitter mourning when comprehending how great and of what kind was their rebellion.

²² 'With raised eyebrow'.

But they also had a living presence by which those both near and far were being instructed, [namely] Eber who did not agree with their rebellious desire in the building of that tower which was [so] easily cast down by God, to their shame.

91ii This Eber, then, who did not accept such an impudent desire, | was made a teacher both for those who see and those who hear, when they were seeing him [who continued to live in Babel], or hearing that he spoke in that ancient and first language of theirs [Hebrew],²³ he and all the seed which are descended from him, that through him they should know that they should bow down their rebellious shoulder to the yoke of submission to God, and [that] they should never again be rebels and dissenters.

They saw too that that land, in which previously all of them had been gathered, also came to him by lot for his dwelling, and [that] he had no need at all to find an allotted land and dwelling place for himself, whilst being, as they were, exhausted by the journey or by [the construction of] buildings.

92i Subsequently, God, in his most helpful providential-care for them, also raised up for them Abraham, a capable disciplinarian, that through him they might escape from the reverence and error of idols, | and through him they might take refuge in the true God

²³ In the Bible, Eber is only mentioned in the genealogies in Gen 11:16-17 and 1 Chron 1:18-19, 25. The extra-biblical tradition that Eber opposed the building of the tower and so continued to live in Babel after the scattering of the peoples is of ancient Jewish origin, and the first part of this tradition is also reported by Michael the Syrian (II.3, Syriac text pp. 9-10). Jacob of Edessa, in his 13th letter to John of Litarba, also stated that Hebrew was the primitive language of humanity, and that it was named after Eber who preserved it after the division of languages. Many other Syriac writers argue that the first language was Syriac or Aramaic. Michael also reports a tradition that the name 'Hebrew' is derived from the verb ܠܚܝܬ, 'to cross or pass over'. For some of the Jewish background to these debates, also witnessed in Christian sources as early as Julius Africanus, see W. Adler, 'Jacob of Edessa and the Jewish Pseudepigrapha in Syriac Chronography', in J.C. Reeves (ed.), *Tracing the Threads. Studies in the Vitality of Jewish Pseudepigrapha*, (Atlanta, 1994), [pp. 143-171], pp. 152-154.

91ii

92i

אלהי אברהם אלהי יצחק אלהי יעקב
 אלהי ישראל אלהי יוסף אלהי משה
 אלהי דוד אלהי שלמה אלהי שלום
 אלהי אבותינו אלהי כל ישראל

of Abraham. He who, when he was a very young boy in age,²⁴ recognized that God who made heaven and earth, through that sign which was given to him, and hated [the false deity] Qainan and the rest of the idols, of whose religion his parents were priests. And he took refuge in that true God who had been revealed over him,²⁵ and he revered him alone, and before Him he bent the knee both of his soul and of his body.

And hence, in [his] acute zeal, he burned the idol Qainan together with their place of worship in which it was placed, and he had accepted that he would be persecuted on account of such zeal, and a sojourner in a random alien land so that he might put an end to the error, [and] might draw those who were caught up in it towards the truth.

92ii But in that burning which Abraham carried out, another provider of discipline arose for them, Haran, Abraham's brother and Lot's father, he who | being enflamed with zeal for the reverence of the idols, wanted to be the extinguisher of that fire which Abraham had set at the indication of God. For in [the fire], in anger, [Haran] perished as he deserved, and through this he was the first to endure death before his parents among all the generations that preceded him.²⁶

²⁴ Literally 'new of time'. For the background to this apocryphal episode, and the god Qainan in Syriac tradition, cf. S.P. Brock, 'Abraham and the Ravens: A Syriac Counterpart to Jubilees 11-12 and its Implications', *Journal for the Study of Judaism* 9 (1978) pp.135-152. According to Jacob of Edessa's account (see Brock), when Abraham was fifteen years old he attempted to drive away the flocks of ravens that were devouring all the seed, but failed. In his desperation he prayed to the God who made heaven and earth for help, and God drove off the ravens and spoke to Abraham, repeating the description of himself as 'the God who made heaven and earth', picked up here by Cyriacus. This story provides the sign and revelation referred to by Cyriacus, who clearly knows a tradition closer to that of Jacob of Edessa than to the abridged versions of the Catena Severi and Michael the Syrian.

²⁵ The construction 'God was revealed over someone' is of Jewish targumic origin, but also occurs in early Syriac texts; cf. S.P. Brock, 'A Palestinian Targum feature in Syriac', *Journal of Jewish Studies* 46 (1995), 271-82.

²⁶ Cf. Gen 11:28.

Do you see God's care for our race in all these things which have been said? Do you see His Providence in these things, how great and of what kind it is? So then, let no one who acknowledges these things dare to be seen as a rebel towards the divine disciplines, but let him acknowledge that all things which are brought about by God are provided by Him for the support of our lives. And hence let him accept them as a means of benefit and of turning away from his evil acts, lest, should they be despised, eternal torments be prepared for him, just as they were prepared for those people then.

Chapter three has ended.

93i

| Chapter Four

Concerning Divine Providence, in the period of time from Abraham until the Law of Moses.

93ii

Now, in that time from Abraham until the Law of Moses, in which there was no written law at all from God by which those on earth might be disciplined, God raised up for them living pillars as a law, Abraham, and Isaac, and Jacob, and Joseph, the patriarchs, and the leaders of the tribes, Judah and his brothers, and afterwards Moses and Aaron and the seventy elders of Israel, and the holy people of Israel, famous among the peoples, those who like solid columns were then holding up the inhabited-earth by their prayers, so that it should never topple and fall due to the wickedness that was performed upon it by the barbarian peoples. Along with these, then, in that time, was also Job that great | and renowned man, who along with them was capable of holding up the inhabited-earth. Now whilst, for the common good, God caused these men to flourish more than [was usual for] human nature, he was [also] commanding them to depart from one place to another, so that He might set them up as an example and a model for all the peoples whom they were visiting, and also for those who were hearing at a distance of their fame, of the turning back to Him from the error and reverence of the demons which they were encouraging in them. Hence, when Abraham departed as a fugitive from the land of the Chaldeans, He sent him to the land of the Harranites, that by means of him those peoples who were dwelling there, and those around them, who were strongly attached to the reverence of the demons, should recognize Him [alone] to be the true God.

94i

And from there He commanded him to move to the land of the Canaanites and of the Philistines, so that whilst settling there with | his sons Isaac and Jacob they should bring it about that those peoples who were living there should know the true God. Abraham was also sent to Egypt for a short time, so that when he should stand before Pharaoh, and it should be known that he was a servant of the true God, the Egyptians would know that He is the true God, and would not be held captive by vain idols of no advantage.

Subsequently, when he returned from Egypt to the land of the Canaanites, whose seed had flourished and expanded in that land, and his fame flew among many peoples, [at that time] through the visions from heaven which were revealed to the patriarchs Abraham, and Isaac, and Jacob, and the victorious Joseph, He was delighting and strengthening him, and making him more famous among the peoples. Now, when God, the all-knowing and universal
 94ii carer, saw that famine that was going to occur, | He sent Joseph to the land of Egypt as a saviour for them [the Israelites] and the peoples together. But the [example] of Lot and the Sodomites has almost slipped past us in [our] discourse, [so let us return to that for a moment].

When [Abraham and Lot] came from Haran to the land of Canaan, God prepared in His care for the peoples that they should be separated from each other, through a quarrel that occurred amongst their shepherds,²⁷ and hence Abraham remained in the land in which they were living as a teacher for those nations, but Lot was sent to Sodom for the aid of those who were there. But the Sodomites, and the masses of their sister cities, did not obey the servant of God who was sent to them for their salvation, but became more resolute in their wickedness, and reached the [very] depth of evilnesses through their unclean acts.

And therefore that anger which was hanging over their head, that which was revealed to Abraham by God, was justly emptied
 95i out | upon them, because they had not only not obeyed God's servant, but also not God Himself, He who when He came for their salvation in the likeness of two men, they insolently attacked Him. He brought down fire and brimstone from heaven upon them, and as for the five cities, He stoned and burnt their inhabitants with stones like these of fire and brimstone, and by means of [these cities] he filled the inhabited-earth with fear and terror, these whose recollection is full of clamour, and in which the trees do not produce fruit up to the present [day]. As for the soul which was disobedient, He set it up as a statue of salt.²⁸

²⁷ Cf. Gen 13:7.

²⁸ Cf. Gen 19:26.

94ii

95i

[illegible]

Therefore, having already demonstrated these things, let us return to that story of Israel which we previously abandoned.

95ii So then, when the expected famine came, all of Israel, with Jacob their father, were sent to the land of the Egyptians for the salvation of those people. And when | they had been worshipping God there for many years and a period of ages, and with this example of turning towards the true God they had been working for Pharaoh and the Egyptians, who had flourished together with them, and they had attained an abundant state,²⁹ those [Egyptians] who had not been ashamed by the example [of the Israelites] so that they might obey God, nor by familiarity with those virtuous people did they bow down their will so that they might imitate them, instead they imposed persecution and the labour of brick-making upon them, so that by means of this they might force those people to submit to their wickedness.

96i And therefore the great Moses was sent for the salvation of the people, with those acts of horror and glorious wonders which were openly proclaiming the power of God, when He scourged the Egyptians with the ten plagues, so that by means of them He might astound them, and might save the holy people and lead it out from among them,³⁰ so that it should not incline towards their unclean acts. But | He did not bring these things about all together, but gradually, beginning with reconciliatory actions, and keeping the punitive actions until the end, whilst [always] looking for their return [to Him], and in His love for humanity He took care that they should not stand in need of these strong measures.

Not only did Pharaoh and the Egyptians not use for their benefit their divine disciplinings and God's patience with them, but through this they attained hardness of heart and bitterness, on account of which it is said by God 'I hardened the heart of Pharaoh'.³¹

²⁹ Cf. Ex 1:7.

³⁰ Cf. Ex 3:8.

³¹ Cf. Ex 7:3, 13, 14 etc.

96ii Which clearly means, then, ‘Through my love of humanity and patience with him, his heart was hardened in his insolent free will, since I did not bring upon him and upon his armies at the beginning that total obliteration which in my compassion for them was reserved until the end, so that it might be known to all the peoples beneath heaven that Pharaoh and the Egyptians perish through a just judgement, | and [that] they might tremble before my justice.’ Now, since they were not persuaded by nine plagues, that more wounding tenth plague came against them, the loss of the firstborn, through which Israel was delivered from their hands and began to journey on the path to the promised land.

So then, when He was disciplining this man by this means, the stiff-necked Pharaoh gathered his rebellious armies³² and pursued after [Israel] in order to return him, that is, to [his] former slavery. But whilst [the armies] had such [purposes], Israel in his journeying reached the Red Sea.

97i Then, however, God commanded Moses to move his staff, beginning the sign of the cross, and by it he should divide the sea into twelve paths, so that the tribes would not be constrained by a crossing on one path.³³ Pharaoh, however, of the burning heart,³⁴ and his armies, instead of repenting of their evil deeds on account of a wonder such as this | which had appeared to them, and returning to their land, they further hardened their heart in their insolence, and they attempted to cross the sea after Israel by the divided paths.

³² i.e. rebellious against God’s will.

³³ This tradition of the twelve paths across the Red Sea is of Jewish origin and is found in the Palestinian Targum fragments from the Cairo Genizah (cf. M.L. Klein, *Genizah Manuscripts of Palestinian Targum to the Pentateuch* [Cincinnati, 1986], I. 230f, 232f, 278f, 330f), and the later *Pirge d-Rabbi Eliezer* 42, as reported by S.P. Brock, ‘Two editions of a new Syriac Apocalypse of Daniel’, *Jahrbuch für Antike und Christentum* 48/49 (2005/2006), [pp. 7-18] p. 18, whilst drawing attention to the same motif, but applied to the Euphrates and Tigris, in this early-seventh-century Syriac apocalypse. This passage in Cyriacus thus appears to be the first complete parallel to the Jewish exegetical tradition yet discovered in Syriac texts.

³⁴ So the manuscript; perhaps read ‘hardened of heart’, i.e. *ܠܚܕܐ ܠܠܒ*.

Then God again commanded Moses to move his hand with the staff for the completion of [the sign of] the cross over the sea, and to return the streams [of the sea] back again to their natural state. And so Pharaoh, by a just judgement, together with his chariots and his cavalry, were drowned in the Red Sea. And their drowning inflicted horror upon the Egyptians and upon all the peoples under heaven, and they were trembling and afraid before the ruling hand of God, He who saved and delivered His people Israel by His raised arm, and drowned and destroyed their enemies, the Egyptians, in the Red Sea.

97ii [When we acknowledge the following], whether the providential-care, the philanthropy, of God, or His merciful care for | all the peoples and nations under heaven, or the overflowing of His patience, which so greatly endured the insolence of the Egyptians, or His justice which surpasses all correctness, which caused all the peoples to dwell in fear, which issued forth in just judgement against Pharaoh and the Egyptians—when, therefore, we acknowledge all these things, let nobody, like that wicked Pharaoh, harden his heart through the philanthropic discipline of God, or through the lack of disciplines and afflictions. For if not, he will receive punishments from Him in anger like [those] of those people, and he will be deemed worthy of eternal torments like that [Pharaoh]. However, let us all delight God with our good deeds, and let us be seen to be obedient before His disciplines, if indeed they are brought upon us because of our sins for our aid, through His most beneficial care.

Chapter four has ended.

Concerning Divine Providence, in the period of time from the Law of Moses until the coming of Christ.

To those [who lived in the age] from the Law of Moses until the coming of Christ, Divine Providence was given in many different ways, that is in various varieties of helpful acts and words.

When, therefore, those of the blood of Israel crossed through the Red Sea, by the mighty hand and raised arm [of God], but Pharaoh and the Egyptians were drowned in the great abyss of the waters, all the peoples shook and were terrified before God's people, because they recognized that their God is the true God who is exalted among the peoples and is exalted in the land.

98ii And then He gave the Law, for the keeping of His people, through Moses, the great one of the prophets, on the mountain of Sinai in Arabia, | so that through it His people should be separated out from all the godless peoples, so that it should nowhere resemble those [peoples] in foul customs. Now in it He gave them prophesies about the coming of their Saviour, and that of all the peoples under heaven, through various types, so that through them from henceforth they should take delight in hopes of the Saviour, whereas at that time, through faith in Him, they would rejoice at His coming and be saved.

99i Through it they also had fine and life-giving commandments, which, by every excellent means beloved by God, were adorning and ordering them, so that through these they should become objects of envy to the peoples, which they were in truth, at that time in types for the few, those who on account of [their] virtuous will took refuge with the people of God, so that with them | they might constantly worship and bless the true God, but here [and now] through the revelation of truth to the many, that is to all the peoples and nations. At that time, then, since they acted virtuously they inspired the few with zeal, but now [in this age] they hated and turned aside from household-familiarity with the Saviour, even though some of them arose, as among the majority, as leaders, the proclaimers of the Gospel, both to them and to the other peoples.

Again, then, God shone forth His providential-care for them and for all the peoples when He destroyed before them the rebellious peoples of the Amorites and the Canaanites and others,

ὅτι ἡ ἀποστολή καὶ ἡ ἱερωσύνη ἵδρυται ἐπὶ τῇ ἀποστολῇ καὶ τῇ ἱερωσίᾳ.

ὁ ἀποστολὴ καὶ ἡ ἱερωσύνη ἵδρυται ἐπὶ τῇ ἀποστολῇ καὶ τῇ ἱερωσίᾳ. ὁ ἀποστολὴ καὶ ἡ ἱερωσύνη ἵδρυται ἐπὶ τῇ ἀποστολῇ καὶ τῇ ἱερωσίᾳ.

ὁ ἀποστολὴ καὶ ἡ ἱερωσύνη ἵδρυται ἐπὶ τῇ ἀποστολῇ καὶ τῇ ἱερωσίᾳ. ὁ ἀποστολὴ καὶ ἡ ἱερωσύνη ἵδρυται ἐπὶ τῇ ἀποστολῇ καὶ τῇ ἱερωσίᾳ. ὁ ἀποστολὴ καὶ ἡ ἱερωσύνη ἵδρυται ἐπὶ τῇ ἀποστολῇ καὶ τῇ ἱερωσίᾳ.

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98ii

ὁ ἀποστολὴ καὶ ἡ ἱερωσύνη ἵδρυται ἐπὶ τῇ ἀποστολῇ καὶ τῇ ἱερωσίᾳ. ὁ ἀποστολὴ καὶ ἡ ἱερωσύνη ἵδρυται ἐπὶ τῇ ἀποστολῇ καὶ τῇ ἱερωσίᾳ. ὁ ἀποστολὴ καὶ ἡ ἱερωσύνη ἵδρυται ἐπὶ τῇ ἀποστολῇ καὶ τῇ ἱερωσίᾳ.

99i

ὁ ἀποστολὴ καὶ ἡ ἱερωσύνη ἵδρυται ἐπὶ τῇ ἀποστολῇ καὶ τῇ ἱερωσίᾳ. ὁ ἀποστολὴ καὶ ἡ ἱερωσύνη ἵδρυται ἐπὶ τῇ ἀποστολῇ καὶ τῇ ἱερωσίᾳ.

99ii because the measure of their sins was completed, and there was no longer in them any opportunity for God's love of humanity, according to His incomprehensible and unfathomable judgements. And hence He emptied out upon them the measure of [His] anger, as they merited, and He divided up their land by lots | for those of the blood of Israel, that [land] which was promised by Him beforehand to their forefathers.

These kings, then, were destroyed by the mighty power of God, by the mediation of Moses the mighty, Joshua the great, and the other judges, about whom, to speak as Paul,³⁵ 'time is too short for us to tell' of their wonderful acts and about the triumphs and victories that occurred through them, those which were summoning and inciting all the peoples to a knowledge of God, He who is the overseer of the salvation of all the peoples.

100i When the holy prophets were revealed in their respective times they did not manifest the providential-care of God for all the peoples, but they prophesied in their prophecies about the coming of [Him who is] the Saviour of Israel and of all the peoples | in different ways, that is, [by] varied means.

They also prophesied about the departure of the rebellious Israel from the household-intimacy of God.

They also prophesied, again, about the entering in of the obedient peoples to the household-intimacy of the true God, and about those other things which are in the ten theoria in which their prophecies are found to have been laid down.³⁶

Again, they demonstrated God's care for all the peoples even in the time of the reign of the wicked Ahab and Jezebel through the mediation of the holy prophet and virgin Elijah, he who like Enoch was taken away by God, but in a chariot of fire and with horses of fire.³⁷

³⁵ Cf. Heb 11.32 ('For time is too short for me to tell of Gideon, and of Barak, and of Samson, and of Jephthah, and of David, and of Samuel, and of the rest of the prophets'.)

³⁶ Ref?

³⁷ Cf. 2 Kgs 2.11.

100ii That [prophet] who commanded the sky with divine power that it should send down neither dew nor rain upon the earth for three years and six months,³⁸ because of the severe wickedness | of the house of Ahab. He who also by the very same divine power, at an appropriate time, sent down rain upon earth,³⁹ and released an elemental fire from heaven and from earth,⁴⁰ that which they received by the word of Elijah like a curse of Moses,⁴¹ and in his acute zeal he killed the prophets of Baal and the priests of shame.⁴²

Subsequently, even in Samaria during that great famine,⁴³ the providential-care of God for them was exalted with strong discipline, that which was also emptied out upon them due to the wickedness of the house of Ahab, for [their] benefit, through God's love for humanity, He who does not desire the destruction of humans but that they should turn from their evil ways and live, in that He also released the affliction of famine, through the mediation of 101i Elisha the prophet, the disciple of Elijah,—those [two prophets] | who also returned the dead to life,⁴⁴—and by this he demonstrated the military power of God in the sight of all the peoples and kings of earth.⁴⁵

Now, God's care for the Ninevites, and by means of them for all the nations, who would not acknowledge this? Those people who, by their sufferings and their penitence as well as by their salvation, when they listened to the voice of the prophet Jonah, were most clearly seen to be more persuaded by this than were those of the blood of Israel by the voices of the prophets.

³⁸ Cf. 1 Kgs 17:1.

³⁹ Cf. 1 Kgs 18:1, 45.

⁴⁰ Cf. 1 Kgs 18:38.

⁴¹ Cf. 1 Kgs 18:39.

⁴² Cf. 1 Kgs 18:40.

⁴³ Cf. 2 Kgs 6:25.

⁴⁴ Cf. 1 Kgs 17:17-22; 2 Kgs 4:18-37.

⁴⁵ Cf. 2 Kgs 7.

But what [gain would it be] for us to adduce many [further] examples of God's care, where it is clearly seen to be for the general benefit with [the aid of] all the prophets, or in the captivity to Babylon, and in Babylon itself, or after the ascent from this [city back to Judea], up to the revelation of the coming of the Christ, the Saviour of all, He who was manifested for us in the flesh from the seed of the house of David?

101ii Do you see God's care for those people, and for the following generations | until the end? Do you see his bountiful providence in these things which have been mentioned? Have you learnt of His justice as well as His care for our weak race? So then, let us all take refuge in His providence, and let no one dare to be impious in [his] speech about the Saviour, but let him understand and acknowledge this from the prophesies of the prophets, that He is the true God, and let him offer Him gifts of virtuous acts, whilst taking shelter in his unceasing mercy and love for humanity.

Chapter five has ended.

Chapter Six

Concerning Divine Providence, in the period of time from the coming of Christ until the holy teachers.

102i He who visited the world in His love for humanity clearly demonstrated His concern for the salvation of all the peoples. For how could this not be so, given that He who is God by nature, invisible and | intangible, impassible and immortal, eternal and—as the creator of the ages—atemporal, became visible and tangible in the flesh for our sake, and passible and mortal and temporal.

He became man, by an ineffable wonder, from a Virgin unacquainted with coition, a thing that had never otherwise been seen among the race of Adam and never [again] will be seen. He was also given birth by her without pain, a cause which proclaims Him to be the true God whom it is appropriate for all the peoples of earth to worship.

102ii He who, when He was born, indicated to the Magi that they should run to worship Him with symbolic offerings, and that through this they would become a glorious example to all the peoples under heaven. He also summoned the shepherds to bring offerings | to Him, so that everyone should recognize that He is that Saviour who was expected in the revelations of the Patriarchs and in the Mosaic Law, and in the prophesies of the prophets. He moved the heavenly hosts to resound with glorias for His birth in the flesh so that all the peoples should learn that He is the Lord of Hosts.

103i He departed to Egypt with Mary, His mother, and Joseph, to fulfil the prophesy about Him, and to cast down and destroy the idols of the Egyptians. He returned from Egypt and He was teaching wonderful things in the temple and in every place, and He was amazing those who were listening. He summoned the dead and raised them up by His lordly command, and He healed all sorts of illnesses and sicknesses. He gave sight to the blind, and restored hearing to the deaf, and He made the lame and paralyzed, and all who were restrained by such things, to jump with praise. |

He also gave vitality of skin to those afflicted with leprosy, through healing and cleaning from this. He satisfied thousands in the desert with small loaves, and He left many surpluses [portions], in a double miracle.

ἁγία ἰστορία.

ὁ δὲ ἁγίος πνεῦμας ἐν τῇ ἱστορίᾳ τοῦ ἁγίου πνεύματος
ἐκείνου ἀποκαλύπτει.

ὁ δὲ ἁγίος πνεῦμας ἐν τῇ ἱστορίᾳ τοῦ ἁγίου πνεύματος
ἐκείνου ἀποκαλύπτει. ὁ δὲ ἁγίος πνεῦμας ἐν τῇ ἱστορίᾳ
τοῦ ἁγίου πνεύματος ἀποκαλύπτει. ὁ δὲ ἁγίος πνεῦμας
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πνεῦμας ἐν τῇ ἱστορίᾳ τοῦ ἁγίου πνεύματος ἀποκαλύπτει.
*ἁγία ἰστορία.

102i

ὁ δὲ ἁγίος πνεῦμας ἐν τῇ ἱστορίᾳ τοῦ ἁγίου πνεύματος
ἐκείνου ἀποκαλύπτει. ὁ δὲ ἁγίος πνεῦμας ἐν τῇ ἱστορίᾳ
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πνεῦμας ἐν τῇ ἱστορίᾳ τοῦ ἁγίου πνεύματος ἀποκαλύπτει.
*ἁγία ἰστορία.

ὁ δὲ ἁγίος πνεῦμας ἐν τῇ ἱστορίᾳ τοῦ ἁγίου πνεύματος
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πνεῦμας ἐν τῇ ἱστορίᾳ τοῦ ἁγίου πνεύματος ἀποκαλύπτει.
*ἁγία ἰστορία.

102ii

ὁ δὲ ἁγίος πνεῦμας ἐν τῇ ἱστορίᾳ τοῦ ἁγίου πνεύματος
ἐκείνου ἀποκαλύπτει. ὁ δὲ ἁγίος πνεῦμας ἐν τῇ ἱστορίᾳ
τοῦ ἁγίου πνεύματος ἀποκαλύπτει. ὁ δὲ ἁγίος πνεῦμας
ἐν τῇ ἱστορίᾳ τοῦ ἁγίου πνεύματος ἀποκαλύπτει. ὁ δὲ ἁγίος
πνεῦμας ἐν τῇ ἱστορίᾳ τοῦ ἁγίου πνεύματος ἀποκαλύπτει.
*ἁγία ἰστορία.

103i

He turned water into wine in Cana of Galilee, and did many other such things without number, and He turned those who had gone astray towards His true knowledge.

103ii But what is more amazing, and demonstrates that His providential-care for us surpasses all understanding and speech of rational beings, is this, that He handed Him over to dishonourable sufferings for us, and to death and that cross which is the most dishonourable of all the deaths [to be had] among humans, by which He also killed our death, and He undid the corruption of our bodies by His incorruptible burial of three days. And He gave us a pledge of resurrection, by | His life-giving resurrection. And He was raised up heaven in the flesh, and He trod out for us the path of ascent to there, and He also opened the gates for us by which we may enter, should we be willing. And He sent the Paraclete, the Spirit of truth, to His disciples, by which, according to the promise, they came to know the whole truth, and thus they were sent to preach the Gospel to all the peoples.

104i Those who, when they went out and started to preach, moved all under heaven, leading all the peoples and kings of the earth towards the knowledge of truth, through the gospel words. Now those who were not persuaded remained for a while [as they were], whereas those who desired their salvation were tormented with bitter sufferings, but these were bearing such sufferings with gladness and joy for Jesus' name, | which they were preaching to them, so that the salvation of all, which he effected in His own person on the cross, might be completed among all the peoples through their mediation.

104ii And henceforth they were performing many signs and wonders before them in the name of Jesus, which were no inferior to those which He demonstrated in His own person upon earth. For they raised up the dead in the name of Jesus, and made the paralysed walk, and drove out unclean spirits from people, and from illnesses and sicknesses they healed those who were afflicted by them, along with many other such acts. And thus they drew all the peoples under heaven to the worship of the Father, and of the Son, and of the Holy Spirit, with gladness and joy, in running away from selfishness, whilst confessing Him who saved them, and honouring | like beloved sons the footstool of the feet of the proclaimers

[illegible][illegible]

104ii

[of the Gospel], or rather, when they were placing the sufferings and death of our Saviour before their eyes, and also the afflictions and the stonings and the torments of all kinds of his Apostles, those which were due to them and due to the rabid people of the Jews, they endured for the sake of their salvation. And thus they bore their sufferings and their deaths, and the killings by tyrants. They wedded the Church from the peoples to Christ, and they adorned it with laws and commandments, and embellished it with mystical and life-giving teachings, through them as well as through their disciples, and they raised them up for it as a glorious model for the practice of virtues, until the time of the holy teachers.

105i Who will not wonder at the providential-care of God for our weak race, when he hears such things? | Or who will not be amazed at His care for us when he wisely understands His humiliation for our sake? Or who will not be filled with astonishment and amazement when he brings His cross and His death to his mind, and the various sufferings and deaths and the course of His disciples in the Gospel? So then, my beloved, when we consider such things, let us exalt Jesus our Saviour with words of thanksgiving on account of His pure and holy blood which He shed on the cross for our sake, and His care for us in all generations.

Chapter six has ended.

Chapter Seven

Concerning Divine Providence, in the period of time from the holy teachers until the end of the world.

105ii When, therefore, destructive wolves sprang forth from among the shepherds of the holy Church, and were keen at various times to delight the children of this [Church] with different kinds | of error, and dared to falsify the reasoning of theology, and also the reasoning concerning the incarnation, as wicked people and deniers of God's salvation, God raised up holy teachers as strong pillars for the [Church], so that being supported upon them it might be firmly established, without shaking, in orthodoxy.

Those who, when they were hovering over the children of the Church like a bird over her chicks, were protecting them from any harm due to the error of the various heresies, and with the Spirit-inspired teachings that were being propounded by them, they were constantly nourishing and rearing them. Those who laid bare the error of the heresies, and refuted and reproved the false doctrines
106i of their leaders by | their own wise and true teachings.

Those who in their holy councils justly made the destructive wolves exiles from the midst of the true governors of the priestly Church, since they had dared to savage her children with their error.

They also became teachers of virtues for those people of their age by their personal example and by their constant admonitions. They also became protectors from Divine punishments for all those who were in their hands through the care of their helping words, by which they were gently drawing them towards the service of God, and escape from the punishments which were being brought by Him upon the wicked in just judgement. But they were
106ii also helpers during the disciplines | when they were sent by God, in that they were leading to repentance those for whom they were concerned.

They became teachers of orthodoxy and instructors of every kind of virtue for all the subsequent generations until the end of the world.

Now, together with these [teachers] God also raised up glorious people shining in virtues, those whom He showed forth in every country for the general aid, and in various ways He also cared for the inhabited-earth, for those of the right hand and for those who were thought to be of the left hand, and until the end of the world he will care for them the same and will also raise up the saints, in His merciful care for all generations, since He granted understanding of the secrets of His incomprehensible knowledge.

107i Do you see here also the providential-care of God for our feeble and weak race? Do you see His care which never | neglects our poverty? When, therefore, we have learned these things, my beloved, let us be strengthened in the divine teachings of the teachers of rightness, and let none of us, being neglectful of his life, turn aside from these [teachers], to right or to left, lest He cast us into the chasms of the erroneous teachings of heresies.

Chapter seven has ended.

Chapter Eight

Concerning the fact that there are eleven causes of the afflictions and of the various tests that come upon the saints.

[By Him] who governs all in His abundant wisdom, all those who are steered by Him are wisely managed for [their] general advantage, for He disciplines the commonality through the few, and through a minority He admonishes the many.

107ii In His wise discipline He puts an end to [some of] the wicked with anger, so that He might cut off what belongs to them from their sin, | whereas the rest of the wicked He will fill with terrors. He will make sinners repent of their sins and take refuge in righteousness. The righteous shall again be filled with hope, and shall become strengthened in righteousness. He disciplines sinners so that he might help them, for through the discipline their sins will decrease, and at the eternal judgement their torments will diminish, and through the discipline of these [sinners] He will also teach the other sinners penitence. But He also disciplines the righteous with afflictions and with various tests for eleven causes, which will now be clearly brought forward by us in order.

And the first cause on account of which the saints endure afflictions and tests is this:

108i 1. That [the saints] should not easily be transfixed by pride on account of | the splendour of their glorious acts and the wonders which are performed by them, He often hands them over to illnesses, so that through them they should be subdued and should no longer boast about their virtues. The psalmist David and the divine Paul make known the benefit of this, when the [former] says: "It is good for me that I was humbled, so that I might learn your commands."⁴⁶ The [latter] teaches that he was snatched up to the third heaven, and they took him to Paradise, and these other things mentioned afterwards, after which he adds these words: "And lest I should become arrogant through the abundance of the revelations, there was given to me a thorn in the flesh, the angel of Satan to buffet me, lest I should become arrogant."⁴⁷

⁴⁶ Ps 119:71.

⁴⁷ 2 Cor 12:7.

108ii 2. This is the second cause, that people should never have any doubt about [the saints], | that is, that they are not of human nature, but might rather suppose that they are gods, as some people thought about Paul and Barnabas.⁴⁸ And because of this He handed them over to trials by sicknesses, so that by this He might show His power in them, and might correct the mad ones who were saying that God was not able to deliver them from testing. And because of this he allowed them to be constantly buffeted by these things, so that Paul also, after that [declaration] “there was given to me a thorn in the flesh, the angel of Satan who was buffeting me”,—and by this he indicated the continuous trials [imposed] on him—he added: “Concerning this thing I asked my Lord three times that it might depart from me. And he said to me, ‘My grace is sufficient for you: for my power is made perfect in sickness’.”⁴⁹

109i 3. The third [cause], then, is in order that God’s power | which is in the sick, should also be revealed to rule, and to grow in strength in victory, in those who are in fetters, through the growth of His [Gospel] proclamation. Now many people would be prepared to consider themselves as being superior to human nature if they did not see that things such as these happen to them. Listen to Paul, how he was shaking because of this, whilst saying: “For even if I should desire to boast, I would not be a fool. For I am afraid lest any man should think of me more than what he sees of me and hears from me.”⁵⁰

109ii 4. Now the fourth [cause] is in order that their fortitude should be further celebrated and exposed, and they should become known to everyone, that they do not labour in the expectation of a reward with God, but with a ready will, so that they are also seen in the many tests | and in the various evils which they endure for the sake of His name, for they were never shaken in these [tests] due to [their] love for Him, but rather they were recognized through this to be all the more triumphant. Just as the great Job was seen

⁴⁸ Cf. Acts 14:11-12; (28:6).

⁴⁹ 2 Cor 12:8-9.

⁵⁰ 2 Cor 12:6.

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to be victorious not only through [his] prosperity in worldly goods,⁵¹ and that he served God with true love, but also through [his earlier] absolute poverty and need, and through the famous tests which are proclaimed by the Spirit-inspired scripture, indeed, by these [trials and deprivations] his love for God was celebrated more than in [his eventual] wealth and possessions and in the abundance of beloved children.

110i 5. The fifth [cause], then, is in order that hope in the resurrection of the dead should be established in our hearts. For when someone sees one who is triumphant in all virtue, who will be known to be just | and righteous through the beauty of this, who endures many evils and thus leaves this life, even though [the observer] may not by any means desire it, he will be compelled to bring the matter to his mind because of the future judgement. For if people do not agree to allow those who work on their behalf to leave without pay or reward, how much more so will God never agree to allow those who have endured evils such as all these for his sake [to depart this life] without crowns. If, then, this is true, as it is also true that God will never agree to deprive them of the rewards for their deeds, then it is absolutely necessary that there should be another world after the departure from this one, in which they appropriately receive the rewards for their deeds and for those things which they endured here [in this world].

110ii | Now, that this also introduces the understanding of the resurrection, listen to Paul who speaks thus: “If, according to people, I was thrown to the beasts in Ephesus, what have I gained [if the dead are not raised]?”⁵² And again, “If it is only through this life that we hope in Christ, then we are more wretched than all [other] humans.”⁵³

6. The sixth [cause], then, is in order that all those who are caught up in trials and [other] evils should acquire sufficient consolation and encouragement when they consider those [saints] and recall the evils which befell them.

⁵¹ Literally ‘those things here’.

⁵² 1 Cor 15:32.

⁵³ 1 Cor 15:19.

111i So then, when then you see a righteous person who is afflicted, and oppressed, and buffeted, and who is also in sickness and poverty, and is departing this life in a myriad of afflictions, say, whispering to yourself: if there were no resurrection and judgement, God would never allow this one to depart from here, | [nor that] he should endure evils such as these and thus leave, without receiving even one [moment of] respite. From which you also learn that God has prepared another life for the righteous, which is more delightful, and desirable, and restful than these [delights] of this world.

7. The seventh [cause] is in order that when we encourage you to become imitators of the virtues of those saints, and we instruct each one of you individually, ‘May you resemble Peter, and may the zealous Paul be for you [a stimulus] towards virtue!’,⁵⁴ that you should not become lazy in your running to resemble those [saints], whilst thinking, because of the amazing splendour of their virtue, that they are not of our nature. [As is clear] from that which Paul said in one place when they were running away: “I am a passible human like you.”⁵⁵ By this he pointed out, as though with a finger, 111ii the shared nature [of saints and other humans], | just as a certain sage also said concerning Elijah the prophet, that “Elijah was a passible human like us.”⁵⁶

8. The eighth [cause] is in order that when it is necessary that He should give a blessing to some people among others, or again woe, you should know which ones to emulate and imitate, and from which ones in zeal to flee and to put at a distance, just as Paul teaches us that He will give blessing to those who deserve blessing, in this which he says: “I will gladly boast in [my] sicknesses”,⁵⁷ [that is] “in [my] afflictions”, and again, “I rejoice in sicknesses, in insults, in stonings, in distresses.”⁵⁸ And again, “I rejoice in

⁵⁴ Is this a citation from a liturgy?

⁵⁵ Cf. Acts 14:15.

⁵⁶ Jas 5:17.

⁵⁷ 2 Cor 12:9.

⁵⁸ Cf. 2 Cor 12:10.

112i sufferings for your sake.”⁵⁹ Now, when we hear him say, “Until this very hour we go hungry and thirsty, we are naked, we are buffeted, and we labour and we toil”,⁶⁰ and again, “The Lord disciplines the one He loves, | and He beats these children with whom he is pleased,”⁶¹ from here we understand that He will not give a blessing to those who luxuriate in pleasures, but to those who are scattered and afflicted for the sake of God. The prophet, the psalmist, said the same thing: “Their right hand is a right hand of wickedness,”⁶² [upon] those “whose sons are like new plants which are firmly-rooted in their youth, whose beautiful and adorned daughters resemble the temple, whose barns are full, overflowing from one to another, whose sheep are abundant in offspring, which increase in their issuing forth, whose choice cattle suffer no collapse of a fence nor departure, nor outcry in their dwellings. Bless that people who possess these things!”⁶³ Now what do you say? Is that nation blessed which belongs to God?

112ii I will give blessing not to the one who is wealthy with possessions, but to the one who | is rich in the fear of God, even if he should endure a multitude of evils.

9. The ninth [cause], then, is that sufferings show those who suffer to be experienced and tested. “For suffering perfects endurance in us, and endurance experience, and experience hope.”⁶⁴ Now hope is not put to shame.

10. The tenth [cause], is that if there should be in the [saints] certain spots or blemishes, they should be cleansed of these, and through these, just as the patriarch Abraham made known in these [words] to the rich man [Dives], saying: “Lazarus received his evil things”⁶⁵ [in his lifetime, and now he is comforted here].

⁵⁹ Col 1:24.

⁶⁰ 1 Cor 4:11-12.

⁶¹ Heb 12:6, citing Prov. 3:12.

⁶² Ps 144:8.

⁶³ Paraphrase of Ps 144:12-15.

⁶⁴ Rom 5:3-4.

⁶⁵ Lk 16:25.

113i 11. The eleventh [cause] is in order that the [saints] should all the more multiply and improve their crowns. For to the extent that their sufferings multiply and stretch out, exactly so will their rewards grow larger and increase, that is, even more than these [sufferings]. “For the sufferings of this age are not equal to that future glory | which shall be revealed in us.”⁶⁶

Given, therefore, that we are able to mention all these causes for the buffetings of the saints, let us never grow weary or oppressed in our own trials, nor let us be disturbed, but let us discipline ourselves, and let us also teach these things to others, and acknowledge that all these things are due to God’s providential-care for us, just as we have also learnt, through these things that [happen] to the righteous, of God’s care for them and for all in general. And let us give thanks to Him and praise Him constantly on account of His providential-care for all, now, and always, forever and ever, Amen.

Treatise nineteen has ended.

⁶⁶ Rom 8:18.

113ii By the same author, the twentieth treatise,
which is the eleventh | on Divine Providence.

It contains three chapters.

It was asked for by the request of Habib, his secretary.¹

Chapter One

Concerning whether souls have knowledge after their separation from bodies.

I praise your diligence concerning learning, my beloved son! I rejoice all the more in your concern regarding these questions which you have now put forward to my inadequate self, so that by my mediation in these things you will become wise, and will increase the profit that is sufficient for others also.

114i Your first question is whether indeed souls have knowledge after they depart from those bodies with which they were yoked together in simultaneous origin? For some people have said that they do not possess knowledge after [their] | departure from the body, until they receive it [again] at the resurrection.

I, then, having accepted this, to tell you those things which were requested of me by you, I say that no less impudent is this attack, that some people dare to deprive of knowledge those souls which were created from the beginning in the image of God, [there] where they are found to be more acute of vision.

114ii Let you understand then, and also through you those who dared to say this, that that God who at the beginning brought the spiritual and tangible creation from a state of non-existence to that of existence, He demonstrated that in every respect they are far-removed from one another in nature, and that they have no kind of relationship in these [things] of nature, since that [spiritual creation] was fixed in spiritual-existence alone, and nothing from materiality ever touched it. | But this [material-existence] was material in every respect, for it possessed nothing from spiritual-existence.

¹ Or 'synkellos'.

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אויפֿהייבט דאס בוך א: געבט שטילק וואס.

۱. در این کتاب، که به نام «کتاب الفقه» است، به بیان احکام شرعی پرداخته شده است. این کتاب یکی از مهم‌ترین منابع فقهی در اسلام است و به بیان احکام و قوانین الهی می‌پردازد.

114i

[illegible]

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Later, when God, the Maker of these [things], wished to produce a certain wondrous composite nature from these, from the spiritual nature, I say, and from this tangible [nature], He created this human whom He made in His image and in His likeness,² when He took dust from the ground, that which was already pre-existing. But from himself He put [in] life, which reason knows as the spiritual soul and the image of God.

115i It is certain, then, that He brought the soul into being from nothing, that is, not from anything, that [soul] which he yoked together in a simultaneous origin with the body that was taken from the earth, since He did not make His taking of the body from that [earth] of which it | was constituted precede the arrival of that soul which was not brought forth from anything.

Now, He made this composite nature which is [composed] of spiritual things and tangible things, glorious in knowledge and splendid in the beauty of [its] wisdom, and again that it should sink down to material things, and often grow dark in knowledge, according to the measure of those obstructions which dare to darken the spiritual eye within it, each one according to its nature. And the cause of the knowledge and the brilliance in the wisdom is none other than the spiritual soul, that which as the image [of God] was naturally made glorious in knowledge, and as a creature, is constantly the recipient of this through additions. Now the cause of the obstructive fallings away from this is the body, that which for 115ii [mutual] aid | was yoked together with the soul in the providential-care of God, so that this [body] should be delighted and uplifted by the glories of that [soul], whereas that [soul] should be restrained by the labours of this [body], so that it should not in any place be pierced by pride, whilst exalting itself because of the glory of its nature.

So then, how do they tell me, those who dare to involve souls with ignorance after their separation from bodies, that they say that that [soul] which is the cause of the knowledge of the composite nature is unknowing after its separation from that body which is the cause of the obstruction of the knowledge of the same nature?

² Cf. Gen 1:26.

1. התאמה – התאמה בין המידע המוצג לבין המידע המצוי. התאמה היא תהליך של התאמה בין המידע המוצג לבין המידע המצוי.

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Let them learn, then, that the soul does not decrease in knowledge after its separation from the body, but through this it becomes more splendid, because it has cast off from itself | that which was pulling it down,—the clay, I say, or filth with which it was yoked, or fetters some might call this,³ or some other of those things which tend to pull downwards,—that which makes heavy its swift wing,⁴ or obscures the eye of its knowledge, in as much as although a suffering and mortal thing it is bound together with [the soul]. And henceforward [after its separation from the body] it will exist in the spiritual contemplation [*theoria*] of those things that are reserved for it on account of the habits and deeds which [were done] here [in this world]. So if the soul is righteous it will exist in the meditation of the blessedness which is reserved for it, even while not forgetting those things that would be helpful to us who are left in life here, or while of its own [volition] beseeching God on our behalf, or while it is being called upon by us to be an intermediary for us in such things. | But if it is sinful, it will also be oppressed by the meditation of those things which are prepared for it, as our Lord taught us in the Gospel, in that parable of the rich man and Lazarus,⁵ and as the psalmist David instructed us in those [words] which he was speaking beseechingly to God; ‘Bring my soul out of prison, so that I may give thanks to Your name!’⁶ and again, ‘When shall I come and see your face?’⁷ How can it be, you [contentious ones], that when he goes out of the prison,—that is, out of this body which he confesses to be like a gaol to the soul,—or sees the face of God, he has no knowledge?

So then, it is clear that the soul has knowledge after it departs from the body, and [indeed] it becomes more splendid in knowledge when it is uncovered through its departure from the body which obscures it, | just as a most precious pearl,—glorious

³ Cf. Gregory of Nazianzus, *Homily on the funeral of his father, in the presence of Basil*. (CPG 3010; PG 35, 989A).

⁴ Cf. Gregory of Nazianzus, *Homily on his brother, St. Caesarius*. (CPG 3010; PG 35, 781B).

⁵ Cf. Lk 16:19-31.

⁶ Ps 142:7.

⁷ Ps 42:3.

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in its beauties, luminous by nature,—if it should be mixed with clay, that is, if it should be covered with this, it darkens the rays of its light whilst it is covered with this, and it is as though it is already losing that natural property through its being bound and imprisoned within the clay. But when it casts this off from itself, and is freely uncovered, it will preserve its natural properties. Then indeed it will flash with glorious light, and it will delight those who see it with the luminous rays that are from it.

117ii So let nobody dare say, when he learns these things, that souls do not have knowledge after they depart from bodies, but let him believe on account of these things that have been illuminatingly investigated, and on account of those things which were born witness to by our Lord and his prophet [David], that they shine more splendidly with knowledge after | the departure [from the bodies] than when they were yoked together with the bodies, just as the Fathers, clothed with God, make known.

118i Firstly, then, Gregory the Theologian, in his homily on Caesarius his brother, said thus:⁸ ‘Are these [words] not yet sufficient for consolation? I will offer a more powerful medicine. I am persuaded by the words of the wise that every good and God-loving soul, at the very moment it is released from the body with which it was bound [and] flees from [this world], it will immediately be in a state of perception and spiritual contemplation of that good which awaits it, since that which was making it dark has been purified, or laid aside, or I do not know what is the appropriate way to say it. It enjoys and exults in a certain wondrous pleasure, | and peacefully goes towards its Lord, having escaped from the way of life here, as though from some harsh prison, and having cast off the fetters with which it was bound, [and] by which the wing of its intellect was weighed down, and as already [it has done] in imagination, it takes hold of that blessing which was put aside for it.’

⁸ Gregory of Nazianzus, *Homily on his brother, St. Caesarius*. (CPG 3010; PG 35, 781B).

Վերջինս Կոմիտասի հետ խոսակցելու ժամանակ ասելով, որ Կոմիտասը իր արվեստով իր ամբողջ կյանքը նվիրեց Հայաստանի փրկությանը, Կոմիտասը պատասխանեց, որ իր արվեստով իր ամբողջ կյանքը նվիրեց Հայաստանի փրկությանը:

Երբ Կոմիտասը ասելով, որ իր արվեստով իր ամբողջ կյանքը նվիրեց Հայաստանի փրկությանը, Կոմիտասը պատասխանեց, որ իր արվեստով իր ամբողջ կյանքը նվիրեց Հայաստանի փրկությանը:

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Կոմիտասը ասելով, որ իր արվեստով իր ամբողջ կյանքը նվիրեց Հայաստանի փրկությանը, Կոմիտասը պատասխանեց, որ իր արվեստով իր ամբողջ կյանքը նվիրեց Հայաստանի փրկությանը:

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¹ S. Sey.

Again, by the same person, from that homily on the funeral of his sister Gorgonia:⁹ 'I know well [my sister] that those things which are now close to you are more excellent and far more glorious than these visible things [here],—the clamour of those who are celebrating, the rejoicing of the angels, the heavenly host, the contemplation of that other [-worldly] glory, and the effulgence of the most exalted Trinity, which is most pure and most perfect, and which no longer escapes the mind that is bound and dissipated through the senses, but the whole of it is seen and comprehended by the whole mind, and it flashes into our souls with the whole light | of the Godhead—in all these things you are delighting, in these things to which you become accustomed whilst still on earth, because of [your] steadfast inclination towards them. And if you have any awareness of these affairs of ours, and this is an honour [granted] by God to pious souls that they might perceive such things, accept this homily of ours instead of many [gifts]!'

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Again, by the same person, from his homily on the funeral of his father, in the presence of Basil, he says:¹⁰ 'Secondly, by your convincing [us], that is, the flock, that even now the good shepherd, he who lays down his life for the sheep, has not abandoned us, but is near by and is tending and guiding, and he knows his own, and is known by his own, [and that] although he is not seen physically, spiritually he is with us, fighting before the flock against the wolves, and allowing no one who passes through the fold thievishly or mischievously | to carry off or steal with an alien voice the souls that have been raised well in the truth.'

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⁹ Gregory of Nazianzus, *Homily on the funeral of his sister, Gorgonia*, (CPG 3010; PG 35,816C).

¹⁰ Gregory of Nazianzus, *Homily on the funeral of his father, in the presence of Basil*. (CPG 3010; PG 35, 989A).

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I am persuaded, however, that he also helps more now by [his] intercession than previously by [his] teaching, since he is also much closer [now] to God, having cast off [his] corporeal fetters, and escaped from the filth which disturbs the mind, and nakedly he has drawn near to the naked one,¹¹ to the prime and purest Mind, being deemed worthy, if it is not impudent to say this, of the angelic rank and freedom.'

Now what is there that is clearer than these [words] to demonstrate the knowledge of souls after their departure from the body?

119ii Again, of saint Gregory of Nyssa, from the homily on the Virgin.¹² 'You should be made chaste, then, by that Bridegroom who is in every place, and by His Father, and by the Holy Spirit, and—why should I utter all these things?—and by the innumerable hosts of angels, and, along with these, also by the holy spirits of the Fathers, for there is none | of these who does not see into every place, although he does not receive sight from the eyes of the body, but with incorporeal sight he comprehends everything in his knowledge.'

Do you see the splendour of the knowledge of souls after their departure from the body?

Again, from the teaching of Addai the apostle which was spoken in the city of Edessa.¹³ 'You know what I have said to you, that all the souls which depart from the bodies of humans will not be subject to death, but they live and rise, and have mansions, and a dwelling-place of rest. For the reasoning of the soul does not cease, nor [its] knowledge, because it is the immortal image of the living God. It is not without senses, like the body, which has no

¹¹ Or 'unadorned he has drawn near to the unadorned one'.

¹² Possibly this is a scribal error for 'virginity' (ܪܝܬܘܬܐ),—especially as the word is too long for the available space in the manuscript and projects into the central margin between the two columns,—and is thus a reference to Gregory's famous homily on this topic, *Treatise on Virginity* (CPG 3165; PG 46,317-416). I have not, however, been able to identify a passage in this homily which corresponds to the Syriac passage given here.

¹³ *Doctrina Addai*, (ed. G. Phillips, London 1876, p. 46 last line, to p. 47 line 12).

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1. 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

120i perception of that corruption which reigns over it. But it will not receive reward and recompense without its body, because the suffering was not its only, | but also of that body in which it once dwelt. But the unpersuaded who have not known God, they will become penitent at that time to no advantage.’

Again, of saint John of Constantinople, from the eulogy which he composed about Meletius of Antioch:¹⁴ “Let us all pray together, therefore, princes and subjects, women and men, elders and youths, and let us accept the Blessed Meletius as a partner in our prayers, because he now possesses great freedom, and is fervent in [his] love for you.’

Do you see the knowledge of souls after [their] departure from bodies, in all these things which have been said? So then, let no one argue against this, but let him be persuaded through such [words], by our Lord and by the prophets, and by these holy teachers.

Chapter one has ended.

¹⁴ John Chrysostom, *Encomium on Meletius of Antioch*. (CPG 4345; PG 50, 520^b, Line.17, 22).

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حاصلہ ہو گا یہ کہ : ایک خط ہلکتا : ہلکتا کہ ملے ہو گا ♦

உலக அமைதி

Chapter Two

120ii Concerning the fact that the departed gain benefit from the offerings that are offered on their behalf. |

Secondly, your question is whether the departed gain benefit from [eucharistic] offerings,¹⁵ since some people also argue about this, and dare to say that they do not gain benefit.¹⁶

121i If it is the case, therefore, that souls have knowledge, as they indeed do, after their departure from the body, as has been demonstrated in the chapter before this, how would they not gain benefit from the offerings which are offered for their sake, since they sense them, and assemble close by them while they are being offered, as John that theologian teaches in his revelation.¹⁷ So the departed gain benefit from the offerings, since the priestly church has not rashly been instructed to make offerings on behalf of those who have fallen asleep by the Holy Spirit, He who accepts the offerings. Furthermore, if it is the case that Judas Maccabaeus made atone-
ment before the Lord for those who fell in battle | [and] were found to have the images of idols hanging around their necks, and it was accepted from him,¹⁸ who is it, who has not slipped into a detestable [state of] mind, who would ever doubt about those who have departed in Christ that they do not gain benefit from the offerings, those which the holy church offers for their sake, through the priestly hands of archpriests and holy priests?

¹⁵ The Syriac word *qurbānā* means both an offering in general, and in particular the eucharistic offering or mass.

¹⁶ Although this short section is rubricated in the manuscript, it in fact seems to be the beginning of Cyriacus' reply, rather than to form part of the chapter title.

¹⁷ There is no obvious reference in the Revelation of John to the dead gathering around altars on earth, but in Rev 6:9 there is mention of martyrs clustered under the heavenly altar; 'When he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the witness they had borne.' Perhaps it is this text that Cyriacus has in mind.

¹⁸ Cf. 2 Macc 12:39-45.

[illegible]

² S. Sey.

121ii So let those who doubt learn that the departed do in truth benefit from offerings, and let them acknowledge that it is no less of an arrogance that they should dare to say with respect to the death of Christ our God on the Cross,—that which He endured for the sake of the living and the dead, through which this priestly sacrifice was granted to us, which is consecrated on the holy altar for the sake of the living and the dead,—that those who have departed in Christ do not benefit from the offerings | which the holy church offers on their behalf. That the departed, those who have gone to sleep in Christ, do in truth benefit from the offerings the holy teachers also bear witness:

122i Palladius, the bishop of Hellenopolis, from the tales he wrote down about the solitaries. ‘A man renounced the world, though he had a wife, and also a daughter who died when she was still of the hearers that were going to be baptised. Her father distributed the portion that came to him to the poor, and her mother also [distributed] hers. He never fell silent from beseeching God on behalf of his daughter who had passed away from [this] world while [still] unbaptised. Now, while he was praying a voice was heard by him [which said]: ‘I have baptised your daughter, do not be sad’. But he did not believe. Therefore that invisible voice again said, ‘Dig up her grave and look, for you will not find her [there]’. So he went to her grave and dug, | and he did not find her, for she had moved and had been placed amongst the believers.’¹⁹

Again, the holy John of Constantinople, from homily forty-one of the commentary on the first letter to the Corinthians. ‘But if a sinner has departed [from this life], because of this also it is right that you should rejoice, since he has been cut off short in his sins and has not added to the evil [he has already done], and [it is right] that you should help him as far as possible, not by tears, but by prayers and supplications, and by alms and offerings. For not unadvisedly has this been discovered, nor in vain do we make mention of those who have departed before [the consecration of]²⁰

¹⁹ Palladius of Hellenopolis, *The Book of Paradise*. (ROC 12, p. 52; ed. E. A. Wallis Budge, p. 662).

²⁰ Or possibly ‘before’ in the sense of ‘in the presence of’.

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[illegible]

122ii the divine mysteries, and receive [communion] on their behalf, while beseeching this appointed Lamb who took away the sin of the world, but in order that they should have some comfort from [this world] here. And it is not in vain that he who stands by the altar whilst accomplishing | the fearful mysteries cries out on behalf of all of those who have fallen asleep in Christ, and on behalf of those who carry out their commemorations. For if there were no commemorations on their behalf, neither would these things have been said. For these things of ours are not mere theatre—far be it!—for these things are completed by command of the Spirit. Let us therefore give them aid and perform commemorations for them. For if the children of Job were purged by the sacrifice which their father offered, why are you arguing? For if we also make an offering on behalf of those who have departed, there will be some comfort for them, for God is accustomed to grant to others [that which has been requested] for the sake of another.²¹

123i Again, by the same [author], from homily three of the commentary on the letter to the Philippians. ‘Not in vain was it ordained by the Apostles in a law concerning the dreadful Mysteries that remembrance should be made of those who have passed away. For we know that | they will gain great benefit [from it], and not a small benefit. For when the whole people stands with outstretched hands, a priestly assembly, and the dreadful sacrifice is already consecrated, how shall we not persuade God while beseeching [Him] on behalf of these? But this [we do] for those who have passed away in faith.’²²

Again, holy Cyril, from that homily against those who say that it is inappropriate that we should offer the divine sacrifice on behalf of those who have fallen asleep in faith. ‘When, therefore, we offer sacrifices and prayer to God on behalf of those who have departed, let no one complain, if we take care to perform that kind

²¹ John Chrysostom, *Homily no. 41, on I Corinthians* (1 Cor 15:46). (CPG 4428; PG 61, 361^a, line 6-27).

²² John Chrysostom, *Homily no. 3, on Philippians* (Phil 1:24). (CPG 4432; PG 62,204^b, line 16-24).

of prayer on their behalf which is most excellent, through Him, the Father, who was very prepared to show mercy, since He also put an end to death.’ And after other things: ‘Among wise and good intellects, therefore, it is not temperately that one sees go astray
 123ii those | who want to deprive those who have fallen asleep [in Christ] of the mystical sacrifice and of tranquillity from above. For they are alive, as it was said by God, those who are hence forward going to live, and they are together with Christ.’ And after a little. ‘But that sacrifice and intercession of ours, even if it should be accomplished, so to say, it is not for our sake alone, but also for the sake of others. It is beneficial, of course, for those on behalf of whom it was [offered], and together with those of that unfeigned faith which is in us it also brings it about for others that they shall be shown mercy by God. It is not at all difficult for us to show [that this is so] from the God-inspired Scripture.’ And after other things. ‘Why, therefore, are those who know nothing of good things evilly preparing [the charge] of love of [financial] gains
 124i against us, if it is the case that we are [only] concerned to invoke tranquillity from above | for those who have fallen asleep in faith, by celebrating the holy and mystical sacrifice on account of them, through that [motivation] that we might all be shown mercy. For the power of death has fallen, and the hope of endless life in Christ has shone forth.’²³

Again, the holy Severus, from the twentieth Hypomnestikon, that to Caesaria the patrician, from the first book. ‘But they are conscious of praises and prayers, and especially those that are made over the bloodless sacrifice on behalf of their life; and assuredly some consolation results to them in proportion to the measure of each man’s character. And they are conscious too of alms-giving to the poor on their behalf; for it also is a rational sacrifice, as Paul teaches and says, “Do not forget alms-giving and sharing,

²³ Cyril of Alexandria, *Against those who reject the offering for the dead* (CPG 5234.2; P.E. Pusey [Works of St Cyril] Oxford 1868-1877; vol. 5, pp. 542 line 19 – 543 line 2; 543 line 9-14; 543 line 14-20; the last citation is not included in Pusey’s edition).

124ii for such sacrifices are pleasing to God”.²⁴ That those who have fallen asleep | in Christ are conscious of these things the ritual also which was handed down to the churches from of old by the apostles, and from the beginning to the present day, clearly witnesses; for the deacon makes proclamation to those who are standing while the bloodless sacrifice is being offered that they are to make supplication on behalf of those who have fallen asleep, and on behalf of those on whose behalf they are making commemorations and alms. But it is not lawful for us to say that any of the things enjoined in the holy churches is useless or vain.²⁵

125i Do you see God’s providential-care for us, in our lives and at our passing away? Have you clearly learnt from all these [arguments] that God has appointed for us those good things and perfect benefits due to the priestly sacrifice which is offered on the holy altars in the churches,—and due to the prayers, and praises, and giving of alms,—for us and for those who have already departed in Christ | in the true faith? So let all who dare to defraud those who have fallen asleep in Christ cease their babbling, even if belatedly, [those] who say that “They are not conscious of and do not benefit from the [eucharistic] offerings which are offered on their behalf, or from the prayers and giving of alms”, and let them believe with us that the offerings which are offered on their behalf,—that is, the priestly sacrifice and also the prayers and praises and giving of alms, of which they are also clearly conscious—benefit and profit the faithful who have passed away.

Chapter two has ended.

²⁴ Heb 13:16.

²⁵ Severus of Antioch, *Letter to Caesaria the Patrician*. (CPG 7070; PO 14.1, p. 284, line 8 to p. 285, line 9). The translation here is a slightly modified version of that by E. W. Brooks in PO 14.1.

Chapter Three

Concerning the passage of souls after their departure from bodies, and what they encounter, and where they arrive and remain before the resurrection. That third question of yours, which you have put to my inadequate self, will be no less full of benefits for you and for others when it is explained [than your previous questions], and it will make known the providential-care of God for us which is in it.

125ii He, therefore, | who saved us by His innocent blood, through His love of humanity and His concern for us, He never leaves us without His providential-care and his unceasing continual protections, both during our life and at our passing away from it. So when the end overtakes each one of us, God will send his holy angels for our aid and our encouragement, in order that we should not be terrified during our passage by the [demonic] rebels, those who do not have pity on us even at our exit [from life].

So when, therefore, souls depart from bodies by means of death, they travel upwards in the air,—so that each one might find the place which it deserves, so that it might remain there until the day of retribution,—all of them being accompanied by the holy angels. The rebellious demons, however, go out to meet them, repeating the wrong deeds and sinful stumblings of each one of them, in order that by this they might snatch [the soul] to them, while also saying and contending | that the soul belongs to them, 126i since it has laboured with them in its habitual-practices, and not with God.

They even [dare to] attack the souls of the saints, and they denounce and mock them with those things which, as beings clothed in flesh,²⁶ they have transgressed, angrily rushing to snatch away the souls, whichever they might be, and to make them part of their portion.

But the holy angels, those who have been sent by God for the protection and aid of the souls, for the moment they restrain [the demons] from this [snatching away], although without also

²⁶ Or in the English idiom, 'being only flesh and blood'.

• କଥାକଥା - ନାଟ୍ୟ

הכל מביא לה תועלת וזהו המוסר והוא פיתוי המוסר פיתוי
המלכות והחכמה⁴ מוסר מוסר מוסר. כלומר זהו המוסר והחכמה
הוא המוסר והחכמה. כלומר זהו המוסר והחכמה. כלומר זהו המוסר והחכמה.

[illegible]

125ii

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126i

[illegible][illegible]

⁴ S. Sey.

126ii preventing their insolence and their arrogance concerning them in [their] babble, until a divine signal informs them to which portion each one of [the souls] belongs, according to its practices and its deeds in this world. If indeed the soul is righteous, the demons are rebuked by the angels [and] are dispersed, whereas the soul | is embraced by the angels with praises and is honoured, and is thus escorted by them so that it might come to the hands of God, so that there it might be in delightful contemplation of the blessedness promised to it, in proportion to its practices [on earth], until the day of just reward on which it will receive its lover, the body, at the resurrection, [since the body] will delight in the eternal blessedness together with [the soul], since it helped [the soul] with its labours, being appropriately subordinated to it.

127i But if the soul is sinful or wicked, due to those things which by their foul practices or by their evils have angered God, but have delighted Satan and the evil demons, it is left by the holy angels in the hands of those rebels. When those [demons] receive this [soul] they conduct it away with terrors and horrors, furiously and wickedly rejoicing over its loss, and through them they compel it to be with them in Sheol, | which is the sorrowful place of imprisonment of wretched souls, so that there it will be in contemplation of those things which are promised for it, through the sentence of eternal torment, when it receives its body at the resurrection, according to the evilnesses of its practices and of its foul deeds. And so with such things it is oppressed in Sheol until [such time as] it shall be there together with its body in eternal tortures.

127ii So then, it has been ascertained that when the souls of the righteous travel by such a passage, and are preserved from the hands of the demons, and are guided by the angels to the holy hands of God through His care for them, according to the measure of the practices of each one of them, they shall remain in the hands of God until the end, delighting in meditations upon the blessedness that is promised to them, as I have already said, until they receive their bodies at the resurrection, | and thus

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⁵ Perhaps emend to *חל חנני*, unless *חל חנני* is an impersonal form, meaning 'they were rebuked'.

with them they shall exult and delight in the acceptance of blessedness through the same hands of God, as Solomon the wise said: "The souls of the righteous are in the hands of God, and no torment will touch them."²⁷

But the souls of the wicked and of sinners, when they are given into the hands of the demons, by them they are led away to Sheol, so that there they might be oppressed by the contemplation of their [future] torments until the day of judgement on which they will receive their bodies at the resurrection, and with them they shall again return there to be tortured with eternal and never-ending torments, just as the Psalmist David said: "The wicked shall return to Sheol, and all the peoples that forget God."²⁸

And we may confirm these things through the testimonies of the holy fathers.

128i Of holy Athanasius, that apostolic man, from the history of the way of life of Antony. "When he was about to eat, | and had stood up to pray at the time of the ninth hour, he perceived that his mind had ascended and, that which was miraculous, he could see himself standing [there] as though he were outside of himself, and it was as though he was being led in the air by certain beings. And afterwards, certain bitter and terrible beings stood in the air and sought to hinder him from passing through. But when those who were guiding [him] stood in opposition, these [hostile ones] were demanding proof whether he was not under sentence to them. When they sought, therefore, to produce proof from [the time following] his birth, these who were guiding Antony prevented them, saying to these beings, "The Lord has wiped out those [sins] that [occurred in the time following] his birth, but from when he became a monk and devoted himself to God, it is allowed [for you] to investigate." Then, since they were accusing but were not convicting [him], the way became free and unblocked for him. And immediately he [again] saw himself standing, as though he had come back to himself, and he was entirely Antony [again]."²⁹

²⁷ Wisd of Sol 3:1.

²⁸ Ps 9:17.

²⁹ Athanasius of Alexandria, *The Life of Antony*. (CPG 2101; PG 26, 933C).

[illegible][illegible]

128ii Again, | of Abba Isaiah, from the book which was written down on account of him, concerning the joy which comes to that soul which desires to subject itself to God. 'For when a soul departs from this world, angels go with it. Then all the hosts of darkness go out to meet it, seeking to seize it in order to examine whether they have anything of theirs in it. It is not the angels who then fight with them, but those deeds which it has performed, they shelter and protect it from them, so that they cannot approach it. If its deeds are victorious, then the angels offer praise before it until it meets God with joy. Then, at that moment, it will forget every deed of this world, and all its labour.'³⁰

129i Again, of the holy Severus, from the eighty-eighth Cathedral Homily. 'That the soul, when separated from the body, | is led away by the angels, that parable of Lazarus declared. For Our Saviour said, "Now when the poor man died the angels led him to Abraham's bosom."³¹ And the souls of those who did not perform the commandments, that they will be seized by demons, and will inherit an ending with them, the same Lord showed, who said: "Depart, you who are accursed, to that eternal fire which is prepared for the Accuser and for his angels"^{32,33}

129ii Again, of the holy Theophilus, patriarch of Alexandria, from the homily of exhortation. 'Do not forget, my brethren, what fear, and terror, and distress, we are going to see when the soul is separated from the body. For the opposing hosts and armies will gather against us, and the princes of darkness, and the rulers of the world of evil, and the powers and dominions and spirits of evil. And they hold the soul in a certain terror | while they bring to it all the sins that it has sinned, with [its] knowledge or without [its] knowledge, from its childhood until the age in which it was taken. So then, they stand accusing it of all those things which have been

³⁰ Abba Isaiah, *On the happiness of the soul which wishes to serve God*. (CPG 5555; CSCO 290, p. 228).

³¹ Lk 16:22.

³² Mt 25:41.

³³ Severus of Antioch, *Homily no. 88 of the Cathedral Homilies*. (CPG 7035; PO 23, p. 63, line 2-13).

committed by it, and hence in what horror do you think it will be at that moment, until the sentence arrives, and it shall have its deeds of manumission? This is the cause of its affliction until it sees what is going to happen to it. And again, the hosts of God will stand facing those enemy [hosts], and they will be repeating fine things to it. The soul also, then, which is standing in the middle, will be considering in what fear and trembling it is standing, until it receives the decree of its judgement from the just judge, and if it is worthy, [the angels] will take it from those [demonic] princes, and it will be snatched away from them. And henceforth it will dwell without
 130i care, | like that which is written: “In you all your inhabitants shall delight”.³⁴ That shall also be fulfilled which was written: “Pains, and sorrows, and lamentations have taken flight”.³⁵ Then, after it has been set free, it shall move towards that glorious and ineffable joy which it has gained. If, however, it is found that it lived in negligence, it will hear that acutely painful utterance, “Let the wicked be removed that he may not see the glory of the Lord”.³⁶ Then the day of anger will overtake it, the day of affliction and distress, the day of darkness and gloom.^{37,38}

Again, of the holy Severus, from the letter to the bishop Thomas of Germanicia. ‘Since, when the soul is separated from the body after the release from this world, the angelic and good hosts and a company of evil demons meet it, in order that, according to
 130ii the effects | of these deeds which it has performed, bad or good, either these [angels] or those [demons] may convey it to the appropriate regions to be kept until the last day, on which we shall all rise, either to judgement or to eternal life, or shall be brought to the unending flame of the fire.’³⁹

³⁴ Unidentified citation; loose paraphrase of Rev 12:12?

³⁵ Cf. Is 35:10, 51:11?

³⁶ Is 26:10.

³⁷ Cf. Is 13:9, Joel 2:2.

³⁸ Theophilus of Alexandria, *Homily of exhortation*. (CPG 2618; ROC 18, p. 80-1; PG 65, 200).

³⁹ Severus of Antioch, *Letter to Bishop Thomas of Germanicia*. (CPG 7070; PO 14, p. 261, line 8-13).

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I think that the passage of souls after the departure from the bodies, and the bitter meeting of demons with them, has clearly been demonstrated, and God's care in the angelic protection of them, and where the souls of the righteous are taken by the holy angels, and also where the souls of the wicked and of sinners are taken by the evil and rebellious demons.

131i When, therefore, we have learned these things, my beloved ones, let us all together prepare for [our] departure with virtuous and splendid conduct, in order that we might gain victory against the demons during the passage, and might be led to the hands of God by | the holy angels, so that there we might be deemed worthy of the blessed delights on the day of retribution. And let no one be ensnared in hateful acts through his negligence, lest he gather shame in the passage and be delivered into the hands of the demons who hate him through the just judgement of God, He who is both good and just by nature, to whom be praises and blessings, now and always, forever and ever, Amen.

Treatise twenty has ended.

[illegible]

131i

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By the same author, the twenty-first treatise,
which is the twelfth on Divine Providence.

It contains two chapters.

131ii

Chapter | One

Concerning the Accuser and his angels, and what Gehenna is, and that it was prepared for them, and was prepared for the benefit of the Kingdom.

132i

He who brought the Accuser and his angels, the evil spirits, into being among the companies of the holy and heavenly hosts, also adorned them with the shining splendour of those glorious beings, and endowed them with the seemly beauty of the spiritual intimates of his divinity. Whilst He ranged that Accuser in the division of the holy cherubs, —a shining cherub and more brilliant in light than that [to be seen] among fiery stones,¹ (so to speak, in human terms)—, those angels [of his] were numbered among the other divisions of the holy hosts. So that from the Maker himself this grace was given to them, at the beginning of their creation, when he endowed them with the glorious splendours of the light of | knowledge, to each one according to his rank and the standing of the division to which he had attained, through the merciful Providence of his Maker. And He was constantly and unceasingly shining forth splendours such as these for them, together with the holy cohorts and wondrous legions of the hosts which are [arrayed] above [this] world. [This grace] was distributed by Him to them equally, [both the faithful angels and those who would fall], through [His] natural love, as to ones who are beloved.

¹ Allusion to Ezek 28:14, “You were with the cherub who is anointed and overshadows [the mercy seat] ... and you were among the stones of fire”. (This prophecy is addressed to the king of Tyre, but traditionally was associated with Satan. Thus Bar Hebraeus in his *Ausar Roze* provides a historical analysis of Ezek 28, but in his note to Ezek 28:18 he says that all these words are taken spiritually to be about the Accuser.)

132ii And even though He knew that which was going to happen on account of them through their rebellion, and the assault which was going to be revealed by them later, He did not refrain from giving them in equal measures with the holy [angels] the splendours flashing with the light of His glorious and incomprehensible knowledge, so that He did not even deprive them of delighting in the glorious and angelic being [existence?], resplendent with spiritual rays,—even though, as the Knower of all, | the [above]-mentioned rebellion which was going to be revealed by them had not escaped his attention.

But they, the wretches, since they had not grasped [the origins of] their splendour, exalted themselves and acted arrogantly against their Maker through their insolent free will. They became, and are called, beings of darkness instead of beings of light, and evil beings instead of good beings, since they were the inventors of evil through their flight from goodness, and instead of kind and gentle beings [they became] bitter and savage and cruel.

When that prince of evil fell from among the cherubs,—the fiery stones, flashing with light,²—and darkness came into being and was named through his will,³ those [angels of his], who had not fittingly guarded their primacy, were bound, as they deserved, with chains of darkness.

133i And hence Gehenna was prepared for them, so that being terrified of it they would hate the arrogance of their rebellion and would take refuge in humility, | that by means of it they might acknowledge their [true] Lord [and their need] to submit. And also that they might recall the floods of gifts, rich in light, in which they existed, and might compare them to that hateful darkness in which they now exist, and might love repentance and through it might prostrate themselves before their Lord, until [such time] that, through the grace of their Maker, they might re-attain that place from which they fell through their free will.

² Cf Lk 10:18, “I saw Satan fall like lightning from heaven”. The identification of the cherubs with stones of fire depends upon Ezek 28:14, cited above, and Ezek 28:16, “And the overshadowing cherub destroyed you from among the stones of fire”.

³ Or “and he became and was named ‘darkness’”.

132ii

❖ കുടുംബ കൗൺസൽ

❖ വിശ്വകർമ്മ മനസ്സാണിത്.

133i

² Manuscript reads in singular *دليل*.

They were also granted a time for repentance and for the re-attainment of this [former place] through the Providence of God concerning them, —He who does not desire the destruction of His servants, but [desires] that they should turn and live⁴—[that is], from the beginning of their fall from the divine intimacy until the time of the salvific cross on which Our Lord and God was slaughtered for our redemption.

133ii But since the Accuser and his angels did not repent and turn in all this stretch of time, | —those who suffered an identical fall through an identical rebellious thought,—they were justly killed and died on the cross of our Lord. And hence they were made ready to become the heirs of the Gehenna of eternal fire, that which was prepared on account of them in order to help them, as I have already said, in order that being terrified of it they would take refuge in repentance, and would desire their former place.

And from this time on they have no possibility of repentance, nor any expectation of return to that [first] place, for after death there is no repentance or return, [neither for them] nor for us weak humans. And because in the time [set aside] for repentance they were seen to be [even] more rebellious and diligent in the practice of evil deeds, they were justly deprived of [the possibility of] repentance except in the time allocated to it, and of that desirable place of delights, and they were appointed to become the heirs of Gehenna through their own free will.

134i Now Gehenna is | a torturing fire which is self-igniting and self-fanning in order to torture the wicked, having no need at all of wood or of kindling with which to catch fire, [and] it is a dark [fire] without flashing [flames], and it brings in itself all the torments which have been previously decreed. But it was prepared for the Accuser and for his angels for [their] aid, even though they have made it a thing of torment for themselves, in that they desired by their own will to become its heirs and not [heirs]

⁴ Cf. Ezek. 33:11; 18:23, 32.

of the blessed delights [of heaven], just as our Lord taught in the Gospel, with those [words] which he is going to speak to the wicked: “Go away from me, you cursed, to the eternal fire, which is prepared for the Accuser and for his angels!”⁵

So then, Gehenna was prepared for these [angels], and not for humans, who were created to be the heirs of the blessed delights after the fall of the demons.

134ii Now, that Gehenna was prepared in order to be a support for the Kingdom | the fears and terrors [produced] by it bear witness. For Gehenna is in truth a support for the Kingdom, so that when people are terrified and afraid on account of the shaking and staggering report of it, they will avoid and hate evil deeds which make [them] heirs of tormenting Gehenna, and with love they will take refuge in the virtuous deeds through which they will become heirs of the Kingdom, and in whose blessed delights they will grow fat.

135i When, therefore, we have learned these things, my beloved, let us all as one flee from arrogance, and pride, and bitterness, and cruelty, and the love of all kinds of evils, —those through which Satan and the evil spirits fell away from the desirable dwelling-places by their [free] will, and became heirs of the tormenting Gehenna,—and [from] wicked and criminal people, who loved the portion of those [fallen angels] with their evil practices, and let us embrace humility and serenity, and the mercy | which resembles God, and every kind of virtue, so that through them we might pluck the delights of the Kingdom, and eternally take delight in them, without end.

Chapter one has ended.

⁵ Matthew 25:41.

Chapter Two

Against those who say that God made two [kinds of] beings or creatures, one [destined] for the Kingdom and the other for Gehenna.

135ii God the Creator, in His overflowing and unfathomable mercies, brought [into being] each one of all those whom He brought into being by His grace so that it might take delight in its being, and in the pleasant delights which are appropriate for it according to the rank of its nature, whether spiritual or physical beings, and he allocated varied beneficial habitats, so that each one of them might make a habitation in them which is appropriate for it. And He did not bring [them] into being with [benefactions] such as these [just] for torture, indeed not, [not] He who is perpetually concerned about all of them, that not one of them should perish, but rather | that they should preserve those things which were created for them for the maintenance and support of their natural properties, just as we see in these [creatures] which are on earth, which carefully, together with the protection and providence of God which is over them, protect such things [created for their support] from injuries.

136i We see, therefore, [with respect to] humans and terrestrial animals, together with birds, that the breathing of air is for them a life-giver, and a preserver of their physical lives, and a pleasure-giver, and an aid to their sources of nourishment, those which preserve their natural properties. Whereas [with regards] to the fish which are in the seas and in the rivers, [we see] that they should live in water for their lives to be protected, in those [waters in which] they also float and delight, luxuriating in their streams. But if those [creatures] which exist upon the earth and in the air should be held in the water and should be prevented from breathing air, they will drown, and they will lose their lives. Whereas those [creatures] whose dwelling is in the water, if they should come out into the air to settle in it, in this [air] they will drown | when they breath it, and they will put to an end and destroy [their] joyful life in the waters.

Thus that habitat, which is one of delight for these [creatures], is one of torture for those, and, on the contrary, that which is one of delight for those, is torture for these.

Now, that God who created these [beings] from the beginning—so that they would take delight in their lives and in those things which assure the maintenance of these, —when He created each one of these He did not place in its habitat anything harmful to its life, but He placed in that [habitat only] that which is beneficial to and protective of its life, through his merciful Providence for each one of them.

But for rational beings He also prepared and appointed the Kingdom of Heaven, which is full of spiritual delights and blessings, so that they might be pleased and delighted in it, whilst they prepare and make themselves ready for them in advance through the virtues which resemble it.

136ii He prepared Gehenna for the support of this [Kingdom], as I have said in the chapter before this, | so that on account of the fear and terror of it, they would long with desire for the Kingdom, for that [realm] which they were created to inherit, through those splendid practices of virtue which are willingly carried out with care.

137i Those, however, who, in carelessness and willful negligence, hate this delightful [Kingdom] which they were created to inherit, love instead that [realm] of torture for which they were not created. But it was prepared as a deterrent against [Gehenna], and an encouragement towards the Kingdom, due to fear of it. Through [their] filthy and foul habits, and all kinds of evil practices which resemble it, through their free will, they are justly tortured by the just judge, since Gehenna was not [prepared] for the delight but for the torture of their lives, as it was not for [Gehenna] they were created, as some people have said, as though [living] beings, or rather creatures, were divided up and assigned to the Kingdom or to Gehenna from their creation. | And they are so presumptuous as to say that those who were created for Gehenna are not able to become heirs of the Kingdom, however much they rise in virtues, and neither can those who were created for the Kingdom become heirs of Gehenna, even if they are captivated by a myriad of foulnesses, and by so doing [such people] remove [our] natural free will, and enslave the nature of free beings to the compulsions of slavery.

But [rational beings] were created for the other [place], that which is apt for the delighting of their lives, as being that in which they were created to dwell and to be delighted, just as humans and terrestrial animals and the birds of the heaven were created to dwell and be delighted in the air, whereas fish should live and rejoice in the seas and rivers. And if it were to happen that the one or other of these should dare to reside or dwell in the habitats of the others, for which they were not created, they would justly be tormented since they did not | belong to them, and they would suffer suffoca-
 137ii tion and destruction.

It has been shown, therefore, that they were not created so that they should become heirs of Gehenna by compulsion according to their nature, those [that is] who through their own free will do [indeed] become the heirs of this [place], since they endure perpetual torments in it as in a place that is alien to their creation, and not [a place of natural] delights.

For they would not endure torments in Gehenna but rather delights and pleasures if they had been pre-created for it, just as those who [belong] to the Kingdom do not endure torments, but delights, since they were created for it, just as fish, also, take delight and pleasure in water, in which terrestrial animals, etc., are tormented, and those terrestrial [creatures] and the birds of heaven live and delighted in the air, in which fish are tormented and suffocated when they enter it.

Other [creatures], however, | were created to be dual-habitat, and hence they take pleasure and delight, according to the order of their creation, in two places.
 138i

So then, there was not created one creation for the Kingdom and another for Gehenna, as it pleased these who have been mentioned, but one creation was created for the Kingdom of heaven alone. And if not, then neither Gehenna nor the Kingdom would be distinguishable, but the two of them would be kingdoms of delights for their residents who would have been created for them. For there is no place that torments those who were created to live in it, as it preserves its natural beings, as others their own.

Since, therefore, Gehenna is a torment for its heirs, it was not created for them—as it pleased these [people to say]. And if [this is] not [the case], neither laws nor commandments
 138ii would be needed, nor protective warnings against Gehenna, |

nor directions for the Kingdom, and neither would virtuous practices nor ascetic labours be needed, because there would be no benefit from them, if indeed each person inherits the Kingdom or Gehenna through his creation, and not through his free will.

But because these [laws and directions] are necessarily needed by rational beings, it is not [the case that] through their creation they inevitably inherit [either] the Kingdom or Gehenna, but through their free will, and through God's grace and justice.

139i Do you see the Providence of God concerning us even in these things which are thought injurious? Do you see His care for us in the preparation of Gehenna? So let us all then, my beloved, whilst fleeing from the terrifying Gehenna, just as we also were created let us endeavour to become heirs of that Kingdom for which we were created, through those practices of virtue which make their doers worthy | to inherit the blessings of this [Kingdom]. And let us raise up unending praise and glory to God the one who appointed this, now and always, forever and ever. Amen.

Treatise twenty-one has ended.

By the same author, the twenty-second treatise,
which is the thirteenth on Divine Providence,

From the Gospel of Matthew, on those [passages] concerning
the Antichrist and the coming of the Lord.

139ii He, therefore, who in all generations has declared through
revelations His Providence concerning us, and has shown this to be
more splendid than the sun in the brilliance of its rays, whilst call-
ing and exhorting everyone that the inhabitants of the earth who
receive the [good] tidings should ready themselves to be strong for
encounters with future events, He it is who in the overflowing of
his ineffable love for humanity was revealed | in the flesh on earth,
for the salvation of our weak race, when He was incarnated from
the ousia of the Virgin, flesh endowed with soul and mind, in
which He suffered and also died for the sake of our sins, and He [it
is who] revealed and exposed the coming of the man of sin,¹ the
son of perdition,² the Antichrist,³ and the epiphany, that is, His
[own] glorious second coming, when He was questioned by His
disciples.

For He was questioned when He had left the temple to go
away. ‘And His disciples approached and were pointing out to Him
the building of the Temple. But He said to them, “Do you not in-
deed see all these? Truly I say to you that there will not be left here
one stone upon another, which will not be thrown down”.’⁴

140i ‘And as Jesus sat on the Mount of Olives, his disciples ap-
proached and were saying, [just] between themselves and Him,
“Tell us, when will these things happen? And what is | the sign of
Your coming, and of the end of the age?”’⁵

When therefore the disciples heard about the destruction
of the temple they recognised this to be [due to] the action of
enemies and the permission of God Himself, in anger at the multi-
tude of wicked acts and blasphemies against Him, and against

¹ 2 Thess 2:3

² 2 Thess 2:3; Jn 17:12

³ 1 Jn 2:18 (ἄλλος ἄνθρωπος); 2 Jn v. 7 (ἁγιοποιεῖται).

⁴ Mt 24:1-2.

⁵ Mt 24:3.

His life-giving and salvific Gospel. And hence they were asking, ‘When will these things happen?’, whilst also joining to it that [question], ‘What is the sign of Your coming, and of the end of the age?’ For they supposed that at the time of His coming and of the end of the age these matters concerning the Temple were going to be fulfilled.

140ii But He, the compassionate and merciful, the guardian and protector of His creation, desiring to establish them—and all those who afterwards, in all generations, were going to enter the world—as watchful and unshakeable and diligent with regard to those things that they were awaiting, | He answered and said to them:

141i ‘Beware that no one deceives you. For many will come in my name, and will say, “I am the Messiah”, and they will deceive many. But you are going to hear wars and the sound of battles; see that you be not troubled. For all these things must happen, but the end is not yet. For people will rise against people, and kingdom against kingdom, and there will be famines and plagues and earthquakes in various places. But all these are the beginning of the birth-pangs. Then they will hand you over to tribulations and they will kill you; and you will be hated by all peoples because of my name. Then many will stumble, and they will hate one other and will betray one another. And many false prophets will arise and they will deceive many. And because of the abundance of wickedness, the love of many will grow cold. But he who endures until | the end, he will live. And this Gospel of the Kingdom will be preached in all the world as a witness for all peoples, and then the end will come.’⁶

When He saw that they eagerly wanted to learn about the end of the world, and they were keen to recognise the sign that is before this and of His coming, so that nowhere should they be led astray towards those things that were going to happen, He was clothing them with vigilance as though with a breastplate in the beginning of his words, and He was showing them that the sign that precedes His coming and precedes the end is not one, but many. And so He was saying, ‘Beware that no one deceives you. For many will come in my name, and will say, “I am the Messiah”,

⁶ Mt 24:4-14.

۱۰۰. یہ سب سے پہلے آج کے دن کے لیے دعا ہے کہ اللہ تعالیٰ ہمیں اپنی رحمت سے ہمیشہ محفوظ رکھے اور ہمیں اپنی رضا سے ہمیشہ ہمراہ رکھے۔ آمین۔
 ۱۰۱. اللہ تعالیٰ ہمیں اپنی رحمت سے ہمیشہ محفوظ رکھے اور ہمیں اپنی رضا سے ہمیشہ ہمراہ رکھے۔ آمین۔
 ۱۰۲. اللہ تعالیٰ ہمیں اپنی رحمت سے ہمیشہ محفوظ رکھے اور ہمیں اپنی رضا سے ہمیشہ ہمراہ رکھے۔ آمین۔
 ۱۰۳. اللہ تعالیٰ ہمیں اپنی رحمت سے ہمیشہ محفوظ رکھے اور ہمیں اپنی رضا سے ہمیشہ ہمراہ رکھے۔ آمین۔

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[illegible]

¹ S. Sey.

141ii and they will deceive many.⁷ For truly false Messiahs have come, and | they have deceived many. Not only those from outside and strangers, but also those leaders of heresies who have come out from the church. And many Messiahs have preached to many, and they have deceived many peoples with their lies. Some of these have passed away and have come to an end, but some have been inspirational among many [people] and they have been carried away by their error, and they make this grow through [further] additions, whilst they await him [i.e. the Accuser] who works corruption within them through things such as these, that he might be revealed in order to perfect their whole error, with more blatant and impudent blasphemies, and with the limitless destruction of the peoples, through his incomparable error. For wars have indeed been heard from every place, and the rumour of battles, in which mighty warriors have been destroyed, and even now they are heard with horror. For people has risen against people, and also kingdom
142i against kingdom, from the moment of the utterance of the saying | until now, without abating.

And there have also been unspeakable famines and plagues, and earthquakes in various places, both in this contemporary time and in previous times.

But he said, 'Do not be troubled when you see things such as these. For all these things must happen, but the end is not yet.'⁸

Now all these things, then, are 'the beginning of the birth-pangs of the end'.⁹ The remainder of its birth-pangs are those which are mentioned subsequently in the order of the discourse,¹⁰ up to the epiphany and revelation of the coming of the Teacher of Truth, those which have already been fulfilled and led to the abominable sign of desolation.¹¹

⁷ Mt 24:4-5.

⁸ Mt 24:6.

⁹ Cf. Mt 24:8.

¹⁰ I.e. Mt 24:9-14 (which states, 'and then the end will come'), or 15, which refers to the abominable sign of desolation.

¹¹ Cf. Mt 24:15; Dan 11:31. As will become clear below, Cyriacus identifies the abominable sign of desolation with the Antichrist.

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³ S. Sey.

142ii For the Holy Apostles and the children of the priestly church have been handed over to tribulations and to killings, and they have been hated by all the nations for the sake of His name, openly at different times. Many also stumbled, | the weak minded, and hated one another and even betrayed each other. False prophets also arose, indeed, and they deceived many. For the love of many also grew cold, through the abundance of wickedness which grew strong in them. The Gospel of the Kingdom has been preached in all the world as a witness for all the peoples.

And behold, hence forth the end has drawn near, and the abominable sign has already risen up at the gate to be revealed, and it hastens the end through the might of its wickedness.

‘When, then, you have seen the abominable sign of desolation, which was mentioned in the prophet Daniel, standing in the holy place, may the one who reads understand.’¹²

143i Now the abominable sign of desolation of the whole world is in truth the Antichrist, who carefully [and] deceitfully runs to the house of God, and there he will sit just like God, desiring | to make everyone a part of his destruction. Here, O discerning ones, consider the matter twice!

Now He also adds: ‘Then let those who are in Judea flee to the mountain. And let not him who is on the roof descend to take that which is in his house. And let not the one who is in the field turn back to take his garment.’¹³

These things will happen due to the unbearable tribulations of the persecutions of that wicked one, even if, alternatively, when they are revealed they make known the hastening of the hour of the end.

‘Woe, I say, to those who are pregnant and to those who are breast-feeding in those days.’¹⁴ Alas for the bitter suffering, full of horror! He ascribed woe to the pregnant and to those who are breast-feeding, because they will not be able to take to flight before the tribulations of the persecution that will then arise.

¹² Mt 24:15.

¹³ Mt 24:16-8.

¹⁴ Mt 24:19.

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⁴ S. Sey.

143ii And hence they will be handed over to torments, and their bellies will be ripped open, and their infants will be torn out without mercy, and they will also be killed | on the breasts of those who are suckling them, or they will be carried off into the destruction of that [wicked one].

Alternatively, however, there is [another interpretation] of the pregnant ones and the breast-feeding ones, as follows:

The pregnant ones, then, are those souls which become pregnant with the fear of God, or the turning away from evils, or the running towards virtues, whilst these they bring forth only in the birth-pangs of words, or in the musings of brief thoughts, and they have not yet brought to light the child that was conceived. Woe is given to these in those days, because they are easily carried off towards the destruction of that [wicked one], and they do not endure at all in the contest. Now He also ascribed woe to those breast-feeding, because even though they have already escaped from the birth-pangs, and they have brought a child to the light, they have not yet attained through the child a state that is sufficient for endurance, and hence, they do not appear either valiant or steadfast in the contests | before that [wicked one], and without effort they are carried off to his destruction.

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Now through these He also ascribes woe to all the souls in every age [who] only bring to conception the fear of God, or [only bring] the child to the beginning of breast-feeding, and thus they depart from this life to the place of judgements over there [in the next world], without leading the child through spiritual growth, not even to the state of babies who are of small measure among those who inherit the kingdom of delights in reward. For behold, infants who have prematurely come forth in birth, they surpass every measure of weakness in [their] feebleness, and they are not able to hold on firmly to the spiritual breast, that which gives growth and guidance to those of the state of babies, so that they will never be able to inherit the kingdom of heaven. And hence they receive the woe which they merit, since they have become lazy in their will with respect to the fear of | God, that through which the kingdom of God is acquired.

144ii

After these things He adds: 'Pray that your flight will not take place in winter or on a Sabbath!'¹⁵

At the simple level [of interpretation] this is said with reference to the Jews, those who honour the keeping of the Sabbath, and on it are prevented from setting out on journeys. And hence He said to them, 'Pray that the time of your flight from the bitter persecutions of that [wicked one] may not be in winter, harsh and difficult for travel, or on the Sabbath of the suspension of labours, lest you be easily captured by the persecutors and be handed over to unbearable tribulations!' But at the true and spiritual level [of interpretation] these words possess a universal [meaning] for all believers, those in that age, and in all the ages that have passed.

145i That is, that which was said, 'Pray that your flight will not take place | in winter or on a Sabbath!', is because winter deprives trees of fruits and leaves, and by its harshness it causes sorrow and mourning for them.

The Sabbath, however, brings about the suspension of labours for those who are of the blood of Israel, and a putting aside of work. He says, then, 'Pray diligently, lest you depart from this life to the eternal place of judgement as sorrowful as in winter, due to a lack of the fruits of righteousness, or of the keeping of the divine laws and commandments, or idle and negligent with respect to these as you are on the Sabbath.' Or rather, at that time when the sign of the abomination of desolation shall be seen, those lacking the fruits of righteousness, and the negligent, shall never endure before those tribulations.

145ii 'For then there will be great tribulation, such as has not been from the beginning of the world until now, and never | will be.'¹⁶

'And if those days had not been shortened, no living being¹⁷ would live; but for the sake of the elect those days will be shortened.'¹⁸

¹⁵ Mt 24:20.

¹⁶ Mt 24:21.

¹⁷ Literally 'all flesh'.

¹⁸ Mt 24:22.

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❖ احباب

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✧ കളികളുടെ ക്രമം

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حقیقہ ام یحیٰیؑ ، مقتولہ کائنات

Oh, His merciful care for all His elect, which surpasses every measure of speech of rational beings! For he shortened those days so that the elect also should not fall away from His household along with everyone else, due to the uncontrollable irruption of the violence of the unbearable torments.

But He also said, however, that ‘the days had been shortened’ in the likeness of the measure of the days of the kings who were before that [wicked] one, although those days in which the elect of God are going to endure for love of Him will be three and a half years.

146i Here, O discerning ones, fix the eye of your mind on me, and consider the endurance of the saints at that time, and the care | of God for them. Contemplate the torments of the martyrs in all ages, and from them you will learn that the torments and sufferings that will then be brought upon the saints are unspeakable. For there none will be able to endure except the true ones alone, those who were deemed worthy of this. Consider, therefore, the horrors that will then be carried out, even if [only] a part of those things that we have learned.

146ii See the bellies of the women saints which are being ripped open, and the babies that are being tossed around! Gaze for me upon the old men and boys who are being cut asunder with saws, and whose flesh and blood is being sprinkled and scattered upon the ground! [And upon] others whose bones are being broken upon wheels, and all their joints are being severed one from another. Others will be handed over to the gridirons and to the flaming furnaces of fire. Others will be tortured with all kinds of torments, and they will never be shaken from the love of Christ, their Saviour. For the tribulation will surpass | everything that has happened since the beginning of the world, or that will be before it. Oh the presumptuousness and mighty cruelty of that impure one! Oh the brutal rage of his servants, and [their] rabid pouncing upon the saints! Oh the heroism of the soul of the martyrs at that time, which surpasses all the heroism and valour of earlier martyrs, since they were not fighting as the earlier martyrs with kings such as those persecutors who were themselves enslaved by the Accuser, but with Satan himself, the dragon, the prince of evil, he who is seen perfectly in the person [*gnoma*] of the Antichrist, with all his different kinds of evils! For they will withstand the torments

അയ്യപ്പൻമാർക്ക് അർപ്പിക്കാൻ ഉദ്ദേശിച്ചിരുന്ന ആദ്യത്തെ പൂജാരിയായി അദ്ദേഹം തിരഞ്ഞെടുക്കപ്പെട്ടു. അദ്ദേഹം അന്നത്തെ അയ്യപ്പൻമാർക്ക് അർപ്പിക്കാൻ ഉദ്ദേശിച്ചിരുന്ന ആദ്യത്തെ പൂജാരിയായി തിരഞ്ഞെടുക്കപ്പെട്ടു.

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147i in the contest with him, whilst awaiting the revelation of Jesus their Saviour, in love of Whom they [remain] strong whilst being tortured with torments, and they are fervent in [their] adoration of Him, and never falter in any way from his household-intimacy. For these a great blessing | is reserved at His coming, a victorious and indissoluble glory, the glorious bridal-chamber whose delights are ineffable, and exultation with the angels, and that joy that surpasses everything in its sweetness, together with Him, the great Bridegroom and the true King.

Let us, therefore, prepare ourselves, all my beloved, with virtuous occupations seemly for the saints, so that in the contests on behalf of orthodoxy¹⁹ we will be seen victorious with them, and not be deemed worthy, through negligence, of the woe of the pregnant ones and those breast-feeding, or that we should depart,—as though in winter or [on] the Sabbath, lacking the fruits of righteousness or negligent,—from this life to the eternal place of judgements.

147ii After these things, He again adds, as follows: ‘Then, if anyone says to you, ‘Look, here is the Messiah!’ or ‘Here!’, do not believe it.’²⁰ |

‘For false Messiahs and deceitful prophets will arise, and will produce signs and great wonders, so as to lead astray, if possible, even the elect. Behold, I have told you beforehand. If, therefore, they say to you, ‘Look, he is in the wilderness,’ do not go out; or, ‘Look, he is in the inner room,’ do not believe it. For as the lightning comes forth from the East, and is seen as far as the West, so will be the coming of the Son of man. Wherever the body may be, there the eagles will be gathered together.’²¹

Oh, the Providence of our God, how great it is, and of what a kind it is! Oh His care for His image, which surpasses every measure of speech! By all kinds of demonstrations, before the hour of His coming, He prepares and strengthens His

¹⁹ Literally ‘beauty of faith, fear’.

²⁰ Mt 24:23.

²¹ Mt 24:24-28.

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148i disciples, and through them all those in all generations, | so that they should be watchful for the hour, and should not be shaken by the wonders that will be reported and seen before it.

Do not believe it if they say to you, 'Look, here, or there, is the Messiah!' Because Messiahs of falsehood will then arise, and deceitful prophets, and they will manifest signs and great wonders on the earth, by which, if possible, they will also lead astray the elect along with everyone else. For all who are on earth will run in order to see these wonders, and by these they will be carried off to destruction like sheep without speech.

Now, these messiahs and prophets that have been mentioned, either they are those who existed or are going to exist before that [wicked] one, those who endlessly deceived or are going to deceive the peoples, or they are those who are going to appear together with the Antichrist as his servants at that time, who will run to all the corners [of the earth] like ravaging beasts, and will attempt to destroy all beneath heaven, with destructive signs | and portents, like those which he [the Antichrist] manifests through his sorcery and his magery,²²—by illusion [only] I say, and by entrancing the misleading eyes.

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'But behold, [Christ says], I have told you beforehand that these things are going to happen, but if they say to you, "Look, I am in the wilderness," or "Look, [I am] in the inner room," do not believe it at all, for my coming shall be as brilliant as lightning,²³ and at that time it shall be far clearer to everyone than the sun and its rays.

Just like the lightning which comes forth from the East, and is seen as far as the West, so also shall I be when I set out to come. From the East I will come forth with troops of angels and of virgin saints, and to the West and to all under heaven I will be easily recognised by everyone. To me, then, the souls of the righteous will fly from the four winds of heaven to gather together, like eagles towards a body.'

149i Now, wanting to explain His coming more clearly, | He adds these things:

²² Literally, 'his Chaldaeanism'.

²³ Literally 'splendid and lightning-like'.

148i להלכה: וכן נראה שיש להחליט שכל דין | כריתות
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⁷ S. Sey.

‘Immediately after the tribulation of those days—clearly the days of the Antichrist—the sun will be darkened, and the moon will not show its light, and the stars will fall from heaven, and the powers of the heavens will be shaken; then will appear the sign of the Son of Man in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.’²⁴

And he will send out his angels with a great trumpet, and they will gather his elect from the four winds, from one end of heaven to the other.’²⁵

What is clearer to the discerning than these? Or which demonstrations are more able to be firmly and inflexibly established for everyone in those deceptions which are going to be before them, when they are carefully observed?

149ii All tribes on earth, then, will mourn when they see the Lord, and His sign, that is | His Cross on which He was stretched out for our salvation, because they were led away captive by the deception of that ‘man of sin’,²⁶ the Antichrist, to his destruction. They will be shaking and terrified by the just place of judgement of that Judge who shows no favouritism who will then be revealed, and hence they will mourn for themselves with terror-stricken lamentations. But then also the great trumpet, whose sound is life-giving, will raise up the sleepers, and He will send out His angels to gather his elect from the four winds, so that they might receive the rewards of their deeds, those eternal glories which they were looking for in their tribulations.

‘Now, from the fig tree learn the parable: as soon as its branches become tender and its leaves bud, you know that summer has arrived. So also, when you have seen all these things, know that it has arrived at the gate. Truly, I say to you,

²⁴ Mt 24:29-30.

²⁵ Mt 24:31.

²⁶ Cf. 2 Thess 2:3.

[illegible]

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⁸ ms err നർത്തകൻ.

⁹ S. Sey.

150i this tribe²⁷ will not pass away till all these things shall take place—
clearly | the tribe of the Jews, that which is going to be preserved
until the end. Heaven and earth will pass away, but my words will
not pass away.²⁸

‘It is easier for heaven and earth to pass away, which will not
then pass away, than that one of these words which I have spoken
to you should pass away.’

150ii But because the disciples desired to hear the day and the hour
of the end, those which would bring [even] the valiant to every
[kind] of harm and weakening of the mind, since He had already
shown them these things [that would happen] before the day, and
around the hour, the wise Teacher denied their harmful desire, and
helpfully and calmly put an end to their desire, with words that
briefly veiled over [the desired answer], and were then leading them
to consolation. Those [words] which after a short while they were
going to understand clearly, when the economy in the flesh had
received its end; and the passion and the death and the resurrection
of the threefold | days and the ascension to heaven had been seen;
and the coming of the Paraclete, the Spirit of Truth; and the disci-
ples had received the perfection which was able to give understand-
ing of such things.

‘But of that day and of that hour no one knows, not even the
angels in heaven, but the Father only’²⁹

For by means of that which He said, that no person, nor
[even] the angels know, he filled them with consolation about
[their] lack of knowledge concerning these things. Again, by means
of this, then, that was said in a veiled manner, that it is only the
Father that knows, He completely uprooted the desire for that
question from their mind.

Because He decreed that the Father knows, by means of this
He also showed that He knows, and the Holy Spirit. For the know-
ledge of the three of Them is one, just as the ousia is also one.
And those things which the Father knows, like those things also

²⁷ In Syriac ܪܫܝܬܐ can mean both ‘generation’ (the usual translation here) and ‘tribe’, which is required by Cyriacus’ subsequent exegesis.

²⁸ Mt 24:32-35.

²⁹ Mt 24:36.

לח: וכל הציצו עזבונו מן: חזקו ושלם חלם נחם¹⁰.
 מן: | ונעזבונו מן: ונחזקו ושלם חזקו לחזקו.

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¹⁰ S. Sey.

151i which He does, the very same | things the Son—and also the Spirit—knows and does like the Father, and not other things, nor differently. So then, the Son knows the day and the hour like the Father, indistinguishably. So also the Spirit likewise knows [them], unquestionably.

Now, then, since He wants to demonstrate the speed with which that hour is going to spring upon the inhabitants of the earth, those who will then be wearied by wickednesses and evils, as in the days of Noah, He says thus:

151ii ‘As were the days of Noah, so will be the coming of the Son of Man. For as before the flood they were eating and drinking, and taking women [in marriage], and giving [women] to men, until the day when Noah entered the ark, and they did not know until the flood came and carried them all away, so will be the coming of the Son of Man. Then two men will be in the field; one | will be taken away and the other will be left. And two women will be grinding at the mill; one is taken away and the other is left.’³⁰

Do you see, O discerning ones, the swiftness of [that] hour? So then, let no one sleep in sin like those [people] in the days of Noah, lest that hour suddenly come upon him when he has not pre-prepared and hand him over to the eternal torments. See, then, [how] the care of the Lord by each and every means skilfully casts aside every excuse.

152i Here, then, He called the world a ‘field’, and He showed that those who are in it without labour are the rich and the honoured leaders who are in the world. Again, He likened the weariness and exhaustion of the world to a mill. And through these things he indicated that the Judge is just, and ‘his judgements are most correct’,³¹ as the Psalmist might say. For He does not favour the rich, | and neither does He treat the poor with contempt, but He rewards everyone according to his practices. And hence He said, ‘one [man] will be taken away and the other will be left, and, again, one [woman] is taken away and the other is left.’

³⁰ Mt 24:37-41.

³¹ Cf. Ps 119:137.

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[illegible]

It is evident, then, that those who are being taken away, He said that they are being taken away to the Kingdom of Heaven, to the blessed and indissoluble delights, those who lived well, whether rich or poor, I say, and were vigilant and were diligent in virtues during this life.

But those who are being left, they are being left for the eternal torments and for Gehenna that is never quenched, whether rich or poor, I say, those who by all kinds of evils angered the righteous Judge.

And hence, those [former] when they are taken away will fly up above to be delighted, but these [latter] will be taken down below to Sheol to be tortured.

152ii However, that diligent One who as the Maker of all is concerned for all, wakes up all from the sleep of negligence, and He calls us and encourages us to be prepared | to receive the hour of His coming.

‘Watch therefore, for you do not know at what hour your Lord is coming.

But know this, that if the master of the house had known in what watch of the night the thief was coming, he would have watched and would not have let his house be broken into. Therefore you also must be ready; for the Son of Man is coming at an hour you do not expect.’³²

153i So then, let us watch, according to the Lord’s command, and let us await that hour of His coming with unending good deeds. Even more, then, those who have been entrusted with the stewardship of the holy people by their Lord, when they give that spiritual nourishment in its time to those who are in their hands, that is, the teachings of the life-giving knowledge, with the most diligent carefulness. So that when their Lord shall be revealed, and shall discover that they have done | or are doing such things, He will deem them worthy of that blessing which was promised to the good servant, whilst also setting them up over all that belongs to Him. That is, He will deem them worthy of all the blessings of His household,

³² Mt 24:42-4.

and through them He will eternally give them delight. For He said: 'Blessed is that servant whom his master when he comes will find so doing. Truly, I say to you, he will set him over all that belongs to Him.'³³

153ii However, let them not say in their heart like that evil servant, or, to speak more exactly, let us [not] say in our heart, that our Lord is delayed in coming, or let us begin beating our fellows,—that is, let us [not] act oppressively or subdue tyrannically and unlawfully as though the masters of that flock of God which is our fellow, and which, like us, was also saved by His blood, |—nor let us be eating and drinking with drunkards,—that is, [let us not] be gorging ourselves with fleshly desires without measure like those [drunkards], never supposing that our leadership is under judgement, but [presuming] that it is exempt and without judgement, like those who do not believe in the coming of their Lord, or in the retributions that are promised for everyone, lest our Lord come at an hour or on a day that we do not expect, and should apprehend us in such things, and should separate us from³⁴ or strip us of the blessing, and should place our portion with the hypocrites—which evidently means, with the wicked and those rejected,—where there is bitter weeping and gnashing of teeth, that which we plead shall not happen to us, whilst also beseeching Him that our lives shall be directed by Him according to His will, and His priestly flock shall be fittingly steered by our hands.

154i So, in order that we should not endure these things, let us hate earthly honours, | and let a few things be sufficient for us from the world, which can be expended moderately on our lives, such as is seemly for the priestly shepherds of the Church. And let us be diligent about the flock which has been entrusted into our hands,

³³ Mt 24:46-7.

³⁴ This curious use of the verb *ἔκοψεν* in Mt 24:51 reflects the underlying Greek (which means 'cut in two'), which is itself obscure in this context. Some Greek patristic authors suggest, from context, that it means 'severely punish', others that it means 'cut away the soul, or spirit'. Cyriacus here suggests his own, more straightforward, gloss.

[illegible]

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with every kind of beneficial piloting, and if this also be required, that we shed even our very blood on behalf of [the flock], let us give this cheerfully and unresistingly.

However, because the exhortations and warnings about the Antichrist in the Gospel were not sufficient for that Caring One, He brings him into His Testament, and also depicts and displays his likenesses to everyone, so that through them He might show him to be even more observant and indestructible to all those who are concerned even in part about their salvation.

154ii For in His Testament He calls this one Satan, so that everybody will be afraid of him, whilst declaring that he is the Enemy and the Destroyer. ‘His head is red, and his right eye is shot with blood, and his left is steel grey | and has two pupils, and he has other things resembling these in the rest of his members.’³⁵

Consider these images here twice, O discerning ones. The red head indicates a brutal temper and mighty anger, and a craving for the shedding of much blood without mercy. The eye which is shot with blood openly proclaims the desire for blood. The two pupils show the speed and rapidity of his unstoppable and unrestrainable eagerness for blood. His members, then, are most hideous, and they instil shaking in those who see [him].

155i So let us be watchful, my beloved, so that we shall be courageous and not fearful before this one when he appears! Behold the providential-care of God for us! Do you see how great it is and of what kind it is? It was appropriate to demonstrate those things again, in His care [for us]. For He did not omit anything from those things which suffice for us | to prepare, or through which He did not prepare us, for the going forth and encounter with that [wicked] one.

³⁵ *Testamentum domini nostri Jesu Christi* (Mainz, 1899), ed. Rahmani I. E., p. 14; cf. Cooper J., and Maclean A. J., *The Testament of Our Lord* (Edinburgh, 1902), p. 57.

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Let us not be lazy and negligent before Him who has honoured us with all these things, but let us honour Him who rejoices in our salvation with virtuous practices, and with brotherly love, and with mercy and compassion on neighbours, and let us raise up praise and thanksgiving to Him, and to His blessed and beatific Father, and to His living and holy Spirit, forever and ever.

Treatise twenty-two has ended.

By the same author, the twenty-third treatise,
which is the fourteenth on Divine Providence.

Against those who say that it is inappropriate for Antichrist to be permitted to come, since all this destruction that is mentioned will happen on his arrival.

155ii | He, therefore, who did not preserve his leadership, but was removed through his impudent assault against his Maker, and through his free will fell from the rank of the holy and noetic powers, he could not bear to see our feeble nature flourishing in the splendid glories of Paradise at the beginning of its creation. And hence he was whispering against the thoughts of the firstborn¹ of our making, that is, in the guise of a voice he was speaking in a flattering² way to them, mixing deadly poison into the enticement of his words, and with it he made them like a hook for his fishing. For that rabid one supposed that thence he would attain the total annihilation of our feeble nature, so that it would not again be seen flourishing before God in the splendid beauties of its composite nature.

156i But God who is concerned about [humanity created in] His image, | that it should never perish or be destroyed from household-intimacy with Him, He did not grant the wicked one his desire.

And therefore, in [His] love for humanity, He appointed a punishment for [their] tasting of the poison of that [wicked one]. For death is a punishment by which sin is cut off and does not remain immortal like that of Satan, since it makes many repent through [their] fear of it, and it makes them worthy of the splendid and noetic dwelling places, together with the angelic bands.

But he, the enemy of justice and the leader of evil, could not endure even here, since he could see the bands of the saints standing before God by day and by night, and urging Him to be reconciled with our feeble nature.

¹ Literally 'first ones, leaders'. (i.e. Adam and Eve).

² Or 'disturbing'.

156ii And hence, 'he was roaring like a lion',³ and bellowing for [his] prey, and like a dragon with many heads⁴ he was wildly and insatiably pouring out his bitter-gall upon many, those whom he ravaged and destroyed through their own free will, | and whom he made share in his own suffering. For the wicked one prepared for them also a punishment from the righteous Judge, since he supposed that the entire [human] nature would be rejected, and would no longer be raised up for glory before God.

This [punishment] was that flood which was decreed against our nature by God, the caring one and wise pilot, due to the multitude of wickednesses and evils which were then being committed widely and insatiably.

157i But God, that merciful one who desires our salvation, He made that punishment—which swept away and put an end to the wicked ones of that time—a healing and life-giving medicine for those who survived for the second sowing of our nature, and for those who are being brought forth little by little in all generations, in order that by this the number that fell from the ranks of the heavenly hosts,—through the ruin and the great and terrible fall of the Accuser | and of the evil spirits,—might be filled and completed from [those of] human nature.

And therefore, whilst that prince of evil was growling⁵ throughout all the ages to destroy our nature, and was eager to suck it in to [its] total annihilation, and to this [end] he was thrusting many people before vain images to his honour, and was entangling [them] in all kinds of ugly and unclean passions and unlawful blood-shedding, God, He who cares for all, did not allow that wretched one to rule in his tyranny over those of virtuous mind in the way that he was permitted [to rule] over those who by their own free will had made him ruler over them.

³ Cf. 1 Pt 5:8.

⁴ Cf. Rev 12:3, 9; Odes of Solomon 22:5 is an early example of this image in Syriac literature which may have preceded the translation into Syriac of the book of Revelation that remained outside the official Syriac biblical canons.

⁵ Or 'raging'.

157ii But God also raised up those of virtuous will to be obstacles to that unclean one, and that in every age they should be diminishers and nullifiers of his cruel and uncontrollable violence, and He also prepared them to be instructors, and teachers, and constant helpers for those under heaven, | so that they were calling and bringing them home to the true God. Sometimes these were the patriarchs, and sometimes the Law of Moses, and those leaders and governors who were then commanding the people of Israel. Later the holy prophets appeared at various times, those who were valiant and helpful governors⁶ of the people and of the peoples.

158i Subsequently, when the horn of the wicked one grew very strong⁷ and was raised up, and it destroyed many and cast [them] down in destruction, the maker of our creation, God the Word, was revealed, according to the prophecies of the prophets about Him, so that He might save His creation from destruction and renew [it], and might give it the hope of the resurrection and of incorruption. He was revealed, then, when He was incarnated from the being [*ousia*] of the Virgin Mary, [as] flesh endowed with a rational and noetic soul, that is, | He united it to Himself with respect to nature and *qnoma*, and thus the Maker of life endured sufferings and death for us, and on the third day arose from the place of the dead, having put death to death, and having put an end to corruption, and He gave us a pledge of the future resurrection that is without corruption.

And He preached His Gospel, which is full of life, in the inhabited earth, and He filled the earth with His true teaching, by means of His glorious and holy disciples.

If Satan had also been allowed to rule over those of virtuous will and the penitent and those who love God, he would have attempted from the beginning to destroy them also through his presumptuous tyranny.

But this, which [actually] happened, came to pass through the justice of God, since He did not constrain that [wicked one] because of his freedom, as [He was] the giver of [that] freedom and does not regret his gifts. But these [penitent ones] He has protected

⁶ Or 'protectors'.

⁷ Cf. Dan 7:8, 21?

158ii and He will protect like the virtuous of will, and not | [like those who] of their own free will were subjected in slavery to that [wicked one], so that it is not unjustly, but justly and beautifully divinely, that the number that became insufficient through those [evil spirits] might be filled and completed through these.

But perhaps some may say that His permission for the Accuser [to act] against the weak nature of humans was not necessary from the beginning, since he was growling [against] all this [nature], and was eager for their destruction. Nor, again, [they might add] was it necessary that the renowned Antichrist should come, if indeed on his arrival he is going to do horrors such as these which are reported.

To these I say, O you presumptuous and unjust critics, what just person would ever judge that it is seemly that humans should be stripped of their natural properties, however much they are entangled with errors? And if not, let them declare where⁸ their
159i natures and deliverance will be protected. |

Or, again, what just person after he has bestowed freedom on his slave would proclaim slavery on this one yet again? There is not even one!

And if humans, then, who are servants and creatures deliver all this to justice, how, oh you wretches, would you compel God, the Creator and the Maker, to be regretful about His gifts, as though one who did not know future events, and to enslave the freedom that was given by Him to rational beings, and by force to make this [freedom] dependent, and to demonstrate this [freedom] to be non-autonomous, and by this to place rational natures in wretchedness like that of the irrational, putting to an end their natural active-agency?

So then, Satan was justly permitted to delight in his freedom, as a created rational being, and knowing the just judgements of God, and the rewards which are reserved for the righteous and for
159ii the wicked. | He was righteously permitted [to act], not against the irrational, but against the rational and autonomous, that is, those who subjected themselves to him through their free will, and who

⁸ Possibly emend text to ~~نفسه~~? 'Let them declare how their natures and salvation will be protected'.

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❖ നമുക്കു വേണ്ടി പ്രാർത്ഥിക്കുക.

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الحمد لله الذي جعل فينا من كل شيء خلقا

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² This form is clearly read in the manuscript, but may be a scribal er-

willingly joined themselves to the rebellious horn of his arrogance, and like him also loved rebellion against God, and embraced dissipation through corrupting desires, while in no way being compelled or led by force.

Again, Antichrist is also justly allowed to come in anger, so that through him,—as though through a destructive earthquake that [strikes] cities and their inhabitants,—all the wicked and the unrepentant sinners, those who dare to go to the depths of evil actions, should perish, and should receive total annihilation from this life here, and should be deemed worthy of eternal torments together with the Antichrist, and through this the earth may be delivered and rested from the wickednesses and evils which are
 160i worked upon it. But the righteous | will be tried by Him like gold in a furnace, and will receive rewards for their tribulations and labours in the eternal light, where there are endless joys and noetic and ineffable delights.

So let those impudent ones be ashamed, and let them not set loose their tongues against the just and incomprehensible judgments of God, and let them recognize, even if belatedly, some of these things which now appear before their eyes. Let them examine sin whose arrogance is so great, and in which those upon earth are abandoning themselves and wallowing insatiably. The head of pride is raised high, and haughtiness is swollen up with its horn. Jealousy is strong, and enmity grows wild. Empty praise grows fat, and the blade is keen for killing, and eager for blood. Anger and rage blows about, and hatred openly threatens to destroy. Evil desire of every
 160ii | kind is raging, and is shamelessly spread abroad.

But when I look within [the Christian community], from here also I am filled with bitter suffering, and I call the discerning ones to examine it with me! Consider, you who are discerning and not unjust, the familiar multitudes of the holy church, and the different ranks among them, those who have been called by our Saviour to the angelic leadership. Consider, then, and see if there is anyone—apart from a [very] few—who has

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³ A later hand appears to have added (in error) seyome.

161i preserved the order and rank which were set aside for him, but has [not instead] angered God through this, and has grieved His elect angels and the spirits of the just. For men appeared speaking perversities, as has been said, and corrupted and destroyed many with [their] corrupt heresies. Others [there are] who devour the fat [sheep]⁹ and despise and reject the thin ones, and they cause their flocks to stumble through their unlawful acts. And they | shepherd them, but it is not done to the sheep as according to the prophetic utterance,¹⁰ through [their] physical desires and pleasures, whilst they also belittle the laws and trample on the commandments, and through this they cause the people of the flock to stumble.

But I will be silent [now] about the impudence of the priests and of almost all the clergy, and I will also be sparing with the arrogant acts of the sheep and the ewes, those who have become enamoured of and embraced barbarian customs, and have come to hate and despise the chaste and life-giving virtues of the church, though they said they rejoiced over these whilst [simultaneously] throwing and pushing them away from themselves. They have also long since rebelled against the governors [of the church], and have exalted themselves over the divine laws, and many have reckoned the divine word to which they are bound for their salvation to be [just] an ordinary word. Their mouths are opened wide for obscenities, and their tongues are sharpened and pour bitter-poison upon [their] neighbours. I will keep quiet about many [other] things, lest
161ii I should greatly upset [you] beloved ones. |

So do these things not justly lead the Antichrist to come in anger? Do these things not justly release him who has long been bound so that he might carry out his anger by his free will? Do these things not justly bring it about that without delay he shall be permitted [to act] who for a long time has roared to rend [and tear] according to his desire? Behold, he has justly drawn near to the door, so that he might come in to his power, raging in his

⁹ Cf. Ezek 34:3.

¹⁰ Cf. Ezek 34.

161i

161ii

⁴ Ms om sey.

unbearable anger! Woe, hence forward, to all those who have already by their free will prepared themselves to be matter for his devouring, and vessels which serve for the fulfilment of his destructive desire!

But blessed are those, who have henceforth prepared themselves with virtuous acts, so that through them they will be seen to be valiant, and triumphant, and victorious in the struggles with that [wicked] one.

162i Do you see the Providence of God in every age, | and His care for those of virtuous will, and His constant watching over them, so that none of them shall be lost from His household? Do you see how great and of what kind is His justice, which never leads freedom by force, and never regrets His gifts?

So let us be diligent then, my beloved, to honour God, who cares for our lives, through the chaste and glorious adornments of our beings, whilst fleeing from the likeness of the wicked ones, and from that woe which is reserved for them, as they deserve. And let us produce the likeness of the saints in ourselves, so that we might be deemed worthy of their blessing, through Christ Jesus our Lord, through Whom and with Whom, to God the Father, be glory, and honour, and worship, together with the Holy Spirit, forever and ever, Amen.

Treatise twenty-three has ended.

[illegible]

162i

علم كذا كذا : حقيقة كذا كذا .

162ii

| By the same author, the twenty-fourth treatise.

On that parable in Matthew's Gospel concerning that net which was cast, or thrown, into the sea.¹

He, then, who in His mercy appeared in the flesh on earth for the sake of our salvation,—having united flesh endowed with a rational soul to himself, at the level of the *qnoma*, from the being [*ousia*] of the Virgin —He would very often speak symbolically in parables to the crowds, so that by such as these the truth of the mysteries would become known to the insiders through the parables, when they were inquisitively questioning the teacher in order to comprehend.

163i

But those outsiders, bitter of soul, since they had an inflexible and unpersuadable mind, were only listening to the parables [superficially], but did not understand the mysteries of the hidden things which were concealed in them, because 'they had eyes, | but did not see',² as it is said. That is, they had eyes with which, like the disciples, they were seeing the divine wonders of Him who came for their salvation, but they did not wish to understand,³ because they were bitter in their souls, and were not pleased with Him who came for their salvation.

In the same way, the wretches also had ears, but they did not desire to listen to the life-giving Word. And hence, He was justly speaking to them in parables, since it was not to their advantage to hear the truth of the parables in a physical manner.⁴

As for the holy Apostles, because of their good will and their constant desire to learn the truth of the parables, to them the mystery of the parables was revealed, when they were diligently questioning the good teacher.

¹ Cf. Mt 13:47-52. The Peshitta here uses the verb ܬܠܬܝܬ for the casting of the net.

² Cf. Mk 8:18; Jer 5:21.

³ Cf. Mt 13:13.

⁴ Cf. Mt 13:11-17.

162ii

[illegible]

163i

۱. الخضر بن قيس: جليل عفا في سنة ۱۰۰ هـ في
 ۲. الخضر بن قيس: جليل عفا في سنة ۱۰۰ هـ في
 ۳. الخضر بن قيس: جليل عفا في سنة ۱۰۰ هـ في

163ii Now the subject for [this] homily is that proverb in the Gospel of Matthew | which is spoken figuratively thus: ‘Again, the kingdom of heaven is like a net which was thrown into the sea, and gathered together of every kind. And when it was full, they pulled it up to the shores of the sea, and they sat and made a selection: and they placed the good into vessels, but the bad they threw away. So it will be at the close of the age. The angels will go forth and separate out the bad from among the righteous, and they will throw them into the furnace of fire; there [where] there will be weeping and gnashing of teeth.’⁵

164i Oh, the wonders of the parables of the Only Begotten! Oh, the benefits which flow from them for the discerning, which surpass every word of created and made beings! ‘The kingdom of heaven is like a net which was thrown into the sea, and gathered together of every kind.’ Our Saviour named ‘kingdom of heaven’, the Good News of the Gospel, since it guides those who are caught in it,—in the true and infallible faith, with a good will and cheerfulness,—to the kingdom of God above. Again, it is of heavenly matters | that [the Gospel] advises and [to which] it invites its catch, and not earthly matters like the Mosaic Law for those of the blood of Israel, who were dwelling figuratively upon the type [of the kingdom of heaven].

164ii Now, that ‘it was thrown into the sea, and gathered together of every kind’, such is its meaning: the net of the Gospel or Good News, from the time that it was proclaimed and thrown into this great sea of the world, everyone has been held and caught by it, the good and the bad alike, the believers and the non-believers. And it will never be pulled up and ascend from the world until the end of the age. It gathers all within it, and waits, so that all of them might be saved, and might be of good will to accept the Good News of the Gospel. And because of this, it remains pleasantly upon them, just as it was spread out, and does not desire to be raised up until the end of age, at that [time] when [the possibility of] repentance |

⁵ Mt 13:47-50.

will be cut off, and the true ones will be known from the false, and the impure will be separated out from among the pure, and the righteous from among the unrighteous, so that everybody may be rewarded as he deserves by God, the just judge.

So then, when the net of the Gospel is thus filling up, and 'the full number of all the nations,—those who are going to believe,—come in',⁶ as Paul would say, then they raise it up to the shore, that is, they set it before the just Judge. Now, evidently ['they'] are the angelic hosts, those who will be sent out with the great trumpet to gather together the elect of God from the four winds of heaven, from one summit of heaven to the other,⁷ they, then, will bring it forward to the Judge, so that all the wicked and the wrong-doers in it may be convicted, those who were counting on it for their salvation, but by the sound of its proclamation were shown to be impudent and unfaithful.

165i | But it will show the faithful to be triumphant and victorious, and it will set them with uncovered faces before the Judge of justice.

But those [wicked ones] the Judge will set in the ultimate disgrace, and will hand them over to the eternal fire, and to the bitter torments that will never diminish. These [righteous ones], however, He will deem worthy of eternal delights in that indissoluble bridal-chamber which is filled with light.

And just as the net of physical fishermen, when it is thrown into this sea, usually gathers into it some of every kind,—fish I mean, those which are set aside for human nourishment, and unclean and despised creeping things, and other kinds of animals,—[and] the fishermen do not make a selection in it until they take it up to the shores of the sea, and then they store the fish in their vessels, but the unclean creeping things they reject and put to one side and destroy, so also the holy angels bring the net of the Gospel before the just Judge, | and make a selection and separate out in it the evil from among the righteous, and they throw them into the furnace of fire, that is, into the Gehenna of eternal fire, where there will be bitter weeping and grinding of teeth.

165ii

⁶ Cf. Rom 11:25.

⁷ Cf. Mt 24:31.

[illegible]

165i

❖❖❖ **Wishes**

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³ S. Sey.

Oh, the bitter condemnations to eternal torments, like which in severity are the ‘bitter weeping and grinding of teeth’! For who is able to endure even one full day among us of bitter weeping and grinding of teeth without perishing?

So, my beloved, let us awake, so that we may escape from such tortures, lest through our negligence we be deemed worthy to be of their portion!

Now, when the glorious disciples heard this parable, they recognized the mystery of its secrets. But He, Jesus, the Teacher of Truth, since he wanted to draw them to a different understanding, and so that they might consent to the understanding of the former things [of the Old Testament], He added these [words]:

166i “‘Have you understood all these things?’” They say to Him, “‘Yes, our Lord’”. | He says to them, “‘Therefore every scribe who is made a disciple⁸ for the kingdom of heaven is like a man, the master of a house, who brings out from his treasures [both] new things and old things’”.⁹

The ‘scribe’ here is he who is skilful and wise in the teachings of the Old [Testament], He said,¹⁰ like the godly Paul and those like him who turned away from the circumcision and became disciples for the kingdom of heaven, which is the Good News of the Gospel—those who easily gained wisdom from the Old and the New [Testaments], wisely comparing these with each other, and also carefully instructing others whilst preaching the Gospel to them.

This is the mystery of this parable, in as much as [my] strength is capable of showing, and [as much as] the divine grace bestowed on my inadequate self.

⁸ Or ‘is trained’.

⁹ Mt 13:51-2.

¹⁰ Or ‘I would say’?

166ii Therefore, my beloved, since these [words] possess such [meanings], let all of us be diligent that we be caught in this net with true faith [and] with virtuous practices, so that on the day | of the rewards of the just Judge, we will be deemed worthy, together with the righteous, of the unending and eternal delights, through Christ Jesus our Lord, through Whom and with Whom, to God the Father, be glory and worship, with the Holy Spirit, forever and ever, Amen.

Treatise twenty-four has ended.

By the same author, the twenty-fifth treatise.

Concerning the fact that souls do not precede bodies, [about which] we were questioned by Theodosius, bishop of Seleucia.¹

167i He then, O reverend one, who in the beginning ‘formed our nature from the dust, and breathed into his nose the breath of life’, as it is said, ‘and Adam became a living being’,² He had no need of labour or time, like makers [of things] among us, so that through them he might gradually bring man, his creation, to completion. | For he did not need firstly to construct and raise up a body at a certain time and [only] then, afterwards, to bring the soul and cause it to dwell in him, as it might be supposed that the Scripture account so indicates, for in [our] structured human language and speech it is not possible that it should make known the act of our creation otherwise, and neither, again, are composite human beings capable of hearing this otherwise.

167ii For it is impossible and could never be that two things different in nature, which hasten into a union of natures and *qnome* at the indivisible and unspoken gesture of the Maker, should be spoken of simultaneously, or should be joined together and should be declared to be one in composition, in one structured speech that is not divided into periods of time, nor that composite human beings should listen to and understand without division [into sequential acts]³ the single rapidly-spoken⁴ and indivisible⁵ gesture [of the Maker]. |

¹ “Seleucia/Ctesiphon: two connected cities. They were the capital of the Sassanids, situated on the south of Baghdad. Both these cities were destroyed at the beginning of the Arab conquest. Near their site is the present village of Salman Pak.” Barsaüm, *The Scattered Pearls*, p. 558.

² Cf. Gen 2:7.

³ In the margin the following gloss is added to this word: ‘That is, the indicated things in an undivided period of time’.

⁴ Or perhaps, ‘faster than speech’.

⁵ In the margin the following gloss is added to this word: ‘That is, the gesture itself’. (The word *remzô*, ‘gesture’ is also a title of God who makes such gestures indicating and simultaneously effecting His will.)

So then, for our sake the account of creation was spoken thus, for our benefit, not because the Creator has need of these things, or because in such a way, as in an account of labouring, He raised up and brought about the creation.

He, then, who is omnipotent, when He wished to bring man into being, and took clay from the ground, from that which was already previously existing, His taking of the clay did not precede the coming of the rational and reasonable soul, that which through His ineffable gesture and power was created from nothing, and was simultaneously, in an indivisible moment, brought together for union with the clay.

168i And hence, His creation of the soul from nothing and His taking of the dust are concurrent, and [their] hastening towards each other, and the union of natures and *qnome*, that which brought about the one nature and *qnoma* from | the two of them, are beyond the speech and strength of wisdom of created and made beings.

168ii So then, bodies do not precede souls, not even in the womb of mothers. And if this were not so, they would not be able to preserve [their] union of natures and *qnome*, because if one of them should be created before the other even if only by the [most] subtle and imperceptible blink-of-an-eye, they could not remain eternally in a union of one composite nature, but [they would be] two, which are forever divisible. For at the very moment of the ejaculation of a man's seed,—should God command that a human [life] be established in the womb,—He who sees [all] hidden things and secretly directs [all], He gestures to the womb that it should open to receive the seed that has been ejaculated, together, in swift haste, with the soul which is then newly created by Him, and the blood which naturally flows from the substance [*ousia*] of the woman by [divine] command, and thus the three of them receive a single entrance into, | and a union of nature and *qnoma* in, the womb, whilst the seed and the blood accomplish the establishment of the body, that which is united in a union—like this which has been described—with the rational and intellectual soul through the ineffable gesture of the Maker.

But they say,—those who are contentious, and are concerned to establish by all means that the body is prior to the soul in the womb, and that the soul and body do not hasten together to the womb, in the manner that has already been mentioned, and [so] are united,—that ‘In truth the body is prior to the soul in the womb of women, just as it pleased the great Moses, or rather, God through Moses, when He decreed a law, typologically, for mothers, and commanded that they should sit upon the blood⁶ forty days for a male [child], but for a female eighty [days].’⁷ See, [they say], it has been declared, according to the word of Moses, that after forty
 169i days | of the completing of the body of a male [child] the soul is given to [the body] so that through it a whole human being may be accomplished, through the wondrous and perpetual dwelling of [the soul] within [the body].

Now, [they say], as for the body of a female [child], after eighty days of its being completed the soul is also given to it. So then, it has been revealed by these [words] that the body precedes the soul to the womb of women, as we have said, and that they do not come to the womb simultaneously.⁸

Acknowledge, O you [contentious ones], that a union such as this is not a union, but an avoidance of union, in so much as the body receives a temporary indwelling and [then] an eternal emptiness from the indweller, when it departs in order to go away, as from a stranger. Just as, quite often, houses among us that have been requested from craftsmen for the dwelling of [certain] people are temporarily occupied and [then] are abandoned by their occupiers, and they do not again return to dwell in them, as though they
 169ii were strangers | to them, and they had not been established with them in a natural union.

⁶ I.e. continue to be ritually unclean ‘in the blood of purification’.

⁷ Cf. Lev 12:1-5.

⁸ According to Bar Salibi in his factual commentary on Leviticus 12, Ephrem and Philoxenus held the view that the male foetus receives a soul after forty days and the female after eighty days, whereas the Greek doctors, Jacob of Edessa, and Moshe bar Kipho argued that body and soul were created simultaneously.

169ii

Again, if body precedes soul, as you have said, they can never come to a natural union, as has already been said, and no longer are soul and body one nature and *qnoma* in union, as is said and believed by everyone.

Now, as for that which you cite from the book of the Torah as being said,—that she who gives birth to a male shall sit forty days on blood, but she who gives birth to a female, eighty,—it is not as you have understood it, that the male body does not receive a soul until forty days [have passed], whereas the female [not] until the completion of eighty days.

But these things were said typologically, just as the entire Torah was depicting a type of these things of our [Christian revelation].

170i So ‘blood’ here | depicts the red and killing sin,⁹ and by this it teaches us that no one among those who are entangled in that female sin should dare to approach the Lord’s house or His holy mysteries before he receives cleansing from this, not only he who is entirely held by this sin, and is poured out in it without satisfaction,—for whom the [woman] who gives birth to a female provides the type, [she who] sits on the blood for eighty days, whilst never daring to approach [either] the house of the Lord, or chaste practices within the place of her dwelling,—but also he who is entangled in this [sin], even though to a lesser extent, for whom she who gives birth to a male depicts the type for him, by completing a sitting on the blood of forty days.

⁹ The nature of the ‘red or scarlet sin’ is not clear, but may be adultery or fornication, given the associations of its colour, and the references to it being a ‘female sin’, and to the woman not being able to engage in chaste acts in her dwelling place. In Bar Salibi’s spiritual commentary on these verses he states that the woman is a type of the soul which grows dissolute in its thoughts. He distinguishes between being pregnant with evil thoughts, and giving birth to them through actions. He also distinguishes between the different degrees of uncleanness that result, citing as examples of the worst (which he also links to the woman who gives birth to a female) adultery and fornication.

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1. **התאמה בין המערכת והמשתמש:** מערכת המבחן צריכה להיות מותאמת למשתמשיה, הכוללת:
 א. **קלות שימוש:** המערכת צריכה להיות קלה לשימוש, גם עבור משתמשים שאינם מומחים בתחום.
 ב. **אמינות:** המערכת צריכה להיות אמינה, כלומר, לתת תוצאות מדויקות וחסרות שגיאות.
 ג. **אבטחה:** המערכת צריכה להיות מאובטחת, כלומר, לשמור על פרטיות המשתמשים ועל אמינות הנתונים.
 ד. **אפשרות אינטגרציה:** המערכת צריכה להיות מסוגלת להתאגד עם מערכות אחרות, כגון מערכות מידע או מערכות אוטומציה.
 2. **התאמה בין המערכת והמשימה:** מערכת המבחן צריכה להיות מותאמת למשימתה, הכוללת:
 א. **כיסוי תוכן:** המערכת צריכה לכסות את כל התוכן הרלוונטי למבחן.
 ב. **רמת קושי:** המערכת צריכה להיות מסוגלת להתאים את רמת הקושי של המבחן, בהתאם לרמת הידע של המשתמש.
 ג. **זמן תגובה:** המערכת צריכה להיות מסוגלת לתת תגובה מהירה למשתמש, כלומר, לזמן בין שאלת המבחן לתוצאתה.
 ד. **אפשרות משוב:** המערכת צריכה להיות מסוגלת לתת משוב למשתמש, כלומר, לציין את נקודות החוזק והחולשה שלו.
 3. **התאמה בין המערכת והמקום:** מערכת המבחן צריכה להיות מותאמת למקומה, הכוללת:
 א. **אפשרות גישה:** המערכת צריכה להיות זמינה למשתמשים בכל מקום, כלומר, לא להיות תלויה במיקום מסוים.
 ב. **אפשרות ניידות:** המערכת צריכה להיות מסוגלת להיות מותאמת לשימוש במכשירים ניידים, כגון סלולר או טאבלט.
 ג. **אפשרות אינטרנט:** המערכת צריכה להיות מסוגלת להיות מותאמת לשימוש באינטרנט, כלומר, לא להיות תלויה במחשב.
 ד. **אפשרות פרטיות:** המערכת צריכה להיות מסוגלת להיות מותאמת לשימוש פרטי, כלומר, לא להיות תלויה במחשב ציבורי.

170ii Such is the type relating to the mothers who should sit on blood, and not as you have understood concerning the coming of souls, as though to empty bodies, at the number of days which have been mentioned. And if this is not so, neither after | they give birth to males or females,—at which point you never doubt that they contain souls,—was it appropriate for them to sit on blood, but rather in those days at the beginning of the pregnancy of those who are going to bring forth males or females.

But perhaps you will say that it is not then known what [gender of child] the pregnancies contain?

So, if it is not then known, where it was most appropriate for them to sit on blood, as those who,—to speak according to your word,—carry bodies empty of souls, all the more here then, it is inappropriate for them to sit on blood who have already brought complete human beings out into the light through birth.

So then, it has been made clear that these words possess that meaning that has been previously mentioned concerning sin, and not as according to the opinion which was spoken by you.

171i Again in a different way, she who gives birth to a male sits forty days on the blood because at the end of this number [of days] the body of the male [child] is completed, | with the perfection of his members and his forms. The female [child], however, because of her effeminacy and weakness, her members and forms are completed at eighty days, and because of this the one who gives birth to her will sit eighty days on the blood.¹⁰ These [words] are sufficient for those who are not entirely obstinate with regard to reason.

For you then, our reverend brother, we have explained your question according to [our] strength, for by God also is loved that which is [done] according to [our] strength. But you [now], make an intercession for us that is able to cleanse as well as to protect the soul entangled in [moral] slips!

¹⁰ Bar Salibi in his factual commentary on Leviticus 12 states that the female child takes eighty days to form because women are of a moist constitution, and are of the left hand party (presumably referring to Mt 25:33), whereas men are hot, and of the right hand party.

Let us all exalt Jesus, the true light, with praises, on account of all His acts of grace and His benefits for us, and through Him, and with Him, to God the Father, be honour and worship together with the Holy Spirit, forever and ever, Amen.

Treatise twenty-five has ended.

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171ii

| By the same author, the twenty-sixth treatise.

Concerning the question which was asked by Walid and Yeshu¹, the believers, who live in the village of Tirminaz².

Introduction

My beloved, [your] desire for the orthodox expression of doctrine delights God no less than his chosen angels who are resplendent with the rays of light, for it is by the knowledge which comes from Him that they are made to shine. Yet [your desire] also delights the priestly people of the holy church, those, that is, who are entrusted by God with the care of rational souls.

172i

In just such a way we – who, although poor and inadequate, and in spite of our unworthiness, have been entrusted by the Lord with the pastoral rule of the children of the priestly church, at this difficult time when attacks³ against the genuine knowledge have increased – we have been filled with joy because of your care in these requests, that is to say, in the questions which have been presented to us by you. | And since you have reckoned us to be painstaking in these matters to which we will joyfully apply ourselves, we will reveal to you those things which are [contained] within them, according to the capacity of our inadequate knowledge, taking God, who is all-wise, as our guide in such matters.

¹ This is the same person who posed the ten questions at the end of this book.

² Tirminaz, in the province of Cyrhrus, which is in the territory of Antioch. See footnote, Michael the Greater, *Chronique...* III, p. 29.

³ Since there are no diacritical points, this could also be the homograph meaning 'attackers'.

On The Testament of Our Lord[#]

Your first request is; If the Testament of our Lord and God, and the order within it, are genuine, then why was the Eucharistic offering and the [rite of] holy baptism within it abandoned, and [why] did the teachers [of the church] write differently?

Regarding this we say thus; before the ascension of our Lord and God in the flesh to heaven – to there where He who fills all [the universe] like the Father was existing in divine fashion, [a place] known as the paternal womb – he entrusted this testament to his holy disciples,⁵ and through them to the universal glorified church, until His second coming, in which everyone will be rewarded according to his practices, in a righteous and unswerving judgement.

172ii In this [Testament] He instructed them about the setting up of altars and the ordering of churches,⁶ | and He entrusted them with the Eucharistic offering⁷ and the consecration of myron⁸ and of holy baptism,⁹ with the necessary prayers.

He also granted them [the apostles] in this [Testament] the prayers of ordination,¹⁰ and those others which are for the ordering of the children of the holy church, which are most useful – that is to say, necessary – to pronounce.

⁴ See Rahmani I. E., *Testamentum Domini Nostri Jesus Christi* (Mainz, 1899); ET by Cooper J., Maclean A. J., *The Testament of our Lord* (Edinburgh, 1902).

⁵ Cf. *Testament of Our Lord*, I.1.

⁶ Cf. *Testament of Our Lord*, I.19.

⁷ Cf. *Testament of Our Lord*, I.23-27.

⁸ Cf. *Testament of Our Lord*, I.24.

⁹ Cf. *Testament of Our Lord*, II.8-9.

¹⁰ Cf. *Testament of Our Lord*, I.21 (bishops); 30 (priests); 38 (deacons); 41 (widows); 44 (subdeacons); 45 (readers).

൧. മനസ്സ് കലർത്താൻ പറ്റാത്ത വിധം വെളിച്ചം ഉണ്ടാക്കുക
 ൨. മനസ്സ് കലർത്താൻ പറ്റാത്ത വിധം വെളിച്ചം ഉണ്ടാക്കുക
 ൩. മനസ്സ് കലർത്താൻ പറ്റാത്ത വിധം വെളിച്ചം ഉണ്ടാക്കുക
 ൪. മനസ്സ് കലർത്താൻ പറ്റാത്ത വിധം വെളിച്ചം ഉണ്ടാക്കുക
 ൫. മനസ്സ് കലർത്താൻ പറ്റാത്ത വിധം വെളിച്ചം ഉണ്ടാക്കുക
 ൬. മനസ്സ് കലർത്താൻ പറ്റാത്ത വിധം വെളിച്ചം ഉണ്ടാക്കുക
 ൭. മനസ്സ് കലർത്താൻ പറ്റാത്ത വിധം വെളിച്ചം ഉണ്ടാക്കുക
 ൮. മനസ്സ് കലർത്താൻ പറ്റാത്ത വിധം വെളിച്ചം ഉണ്ടാക്കുക
 ൯. മനസ്സ് കലർത്താൻ പറ്റാത്ത വിധം വെളിച്ചം ഉണ്ടാക്കുക
 ൧൦. മനസ്സ് കലർത്താൻ പറ്റാത്ത വിധം വെളിച്ചം ഉണ്ടാക്കുക

172ii

عجم لمانه دم دهوت مومنان: كف تيلدهن اهل حقو فداي:
مامله نه زنك و ناله خسته دهوتنه و دهوتنه مو دهنه كف فاداه مومنان
و تنوعه كه حله كنقم لهوت *

This book of the Testament is called, '*that of Eight Books*',¹¹ [the Octateuch], through the division of its orders. In this numbering is included that [book] of the Apostolic Canons.¹² It was gathered together by he of pious memory, Clement of Rome,¹³ and has come into the hands of us children of the church.

I do not believe that anyone of those who think well could ever doubt that the Testament is genuine, that it is of our Lord.

173i As for what you said, [namely]; why, if it is genuine, was the Eucharistic offering that is in it and the [rite of] baptism abandoned, and [why] did the teachers write differently? | Know [this] well: these [rites] that were in it were not abandoned, and neither did the teachers write differently, but [rather they wrote] things that agreed in every respect with these [rites] of that [Testament].

¹¹ The Syriac Octateuch is composed of the following books. Books 1-2, the Testament of Our Lord; book 3, the Apostolic Church Order; book 4, the eighth book of the Apostolic Constitutions; books 5-8, the Apostolic Canons. Cf. H. Kaufhold, 'La littérature pseudo-canonique syriaque', in M. Debié et al. (eds.), *Les Apocryphes syriaques* (Paris, 2005), pp. 147-167. The whole of the Syriac Octateuch was translated into French by F. Nau, *La version syriaque de l'Octateuque de Clément* (Ancienne littérature canonique syriaque 4; Paris, 1913; reprint 1967). The Octateuch came to be incorporated into the Syrian Orthodox New Testament canon, which is described as follows by Bar Hebraeus: The four Gospels; Fourteen letters of Paul; two letters of Peter; Three letters of John; One letter of James; One letter of Jude; Two letters of Clement; Eight books of Mysteries of Clement; and the Acts of the Apostles, See P. Bedjan (éd.), *Nomocanon Gregorii Barhebraei*, (Paris/Leipzig, 1898) pp. 105-106; Y.Y. Çiçek, *Nomocanon of Bar-Hebraeus*, (Glane/Losser, 1986) p. 62.

¹² The Apostolic Canons constitute books 5-8.

¹³ Clement of Rome (about 30-96 A.D.) He is alleged to be the first, second, third, or fourth, Bishop, or Pope of Rome. The *Testament of Our Lord* is attributed to him.

הוא גם מן הדימויים: זהו הדימוי האחרון בפרק
השלישי, זהו הדימוי האחרון בפרק השלישי, זהו
הדימוי האחרון בפרק השלישי, זהו הדימוי האחרון
בפרק השלישי.

הוא גם מן הדימויים: זהו הדימוי האחרון בפרק
השלישי, זהו הדימוי האחרון בפרק השלישי, זהו
הדימוי האחרון בפרק השלישי, זהו הדימוי האחרון
בפרק השלישי.

173i

[illegible]

בחינה גם נהייתה כהנה חזקה ונכונה יותר, וזו
 היתה אחת מהסיבות שהיו להם, והיא היתה
 חזקה יותר, והיא היתה חזקה יותר, והיא

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174ii

[illegible]

of becoming the body and blood, through the mystery of that body, and [neither does] the heavenly bread, because of that Heavenly Bread, [need] to be sanctified and perfected by His own name, and that of his Father and of his Holy Spirit.

175i That prayer which is prior to *Our Father who art in Heaven* does not concern the mysteries, but it requests sanctification from the Father ‘for our souls and our bodies and our spirits’,¹⁸ or rather for our minds, so that by means of these being sanctified and ‘purified’... ‘we will have the courage’ and heart ‘to call the Father’ of the Only Begotten, *Our Father who art in Heaven*. Thus [the prayer] also recalls His grace¹⁹ which was [seen] in the perfection of the mysteries, and says;²⁰ just as ‘the offerings’ – the bread and wine, that is – ‘the gifts... which have been offered’ by our hands ‘You have deigned to sanctify and to consecrate through the presence of Your Only Begotten Son, and through the over-shadowing of Your Holy Spirit’ – since your operation | as well as [your] essence (*ousia*) is one – so also ‘sanctify our souls and bodies, and spirits’ so that in purity we might cry out to You, O Father of the Only Begotten, *Our Father who art in Heaven*. This is the mystery of this prayer.

On The Trinity

Your third request concerns the cross which is signed three times by the archpriest or priest when he breaks and signs [the bread] after the completion of the commemorations [or diptychs].²¹ Some say concerning this, that when it is signed three times in the name of the Trinity, the body and blood being also present there, then behold four are found to be there.

¹⁸ Cf. Heiming p. 170, line 17.

¹⁹ Cf. Heiming p. 170, line 16.

²⁰ Here Cyriacus takes elements from the prayer itself and inserts his explanatory comments.

²¹ Prayers to commemorate the dead, sick, and repentant. This benediction occurs shortly before the prayer just discussed. Cf. Heiming, p. 170, and Rücker, p. 46.

❖ **കുറിപ്പ്**

175i

[illegible]

175ii Let those who say such things learn that we do not then sign the cross three times in the name of the Trinity, but that we then sign this three times to openly declare that this body and blood | which is now placed before us, is in a mystery the body of that one of the Trinity, being one with him in the mystical union, and not a fourth being outside the Trinity, as a second being with him. It is just like the Trisagion which we offer to that Son who was crucified for our sake,²² we sanctify these three times and we sign the cross three times, in order that by this we might accurately demonstrate that He is one of the Trinity, He who was crucified on the wood of the cross in the flesh for the sake of our redemption, and not another fourth person, outside the Trinity, as was the pleasure of the heretics, those who impudently separated Emmanuel into two natures after the inseparable union.

176i Again in a different way. The cross is signed three times as a symbol of the burial of the threefold | days and the resurrection, which happened after the redeeming passion of the cross, by which this mysterious and life-giving service was granted to us. In such a manner as this, then, we then sign the cross three times, though we never mention the glorious names of the Holy Trinity. Thus by this also, we again recall the overflowing and ineffable love for humanity of Jesus our God, while we unite His body and His blood by this sign in which they have been perfected, and we demonstrate that the blood is purely sprinkled on the body, and through this we recall His death for His church, His bride, but by this we do not add any holiness to that Holy one, and Perfect one, and Complete one.

So then, those people should not tell us that we introduce quaternity, but [should rather say it] to those who belligerently say that they break the heavenly bread ‘in the name of the Father, and of the Son, and of the Holy Spirit’!

²² In the Syrian Orthodox form; ‘Holy are you O God! Holy are you O Mighty one! Holy are you O Immortal one! Who was crucified for us! Have mercy on us!’

On The Baptism

176ii Now those exorcisms in the holy baptism which you asked us to explain for you | – which ought to be cut? which ought to be spoken [in full]? – we will not leave even these without a discussion.

So then, to be cut are those [passages] which were strung together within the baptismal service of the holy Severus in verbose fashion by uneducated and indiscriminating people in their foolish pride. Only these [words], then may be spoken without deception, these which were ordained by [Severus] himself in his baptismal service.

Also again in the baptism, is it necessary to consecrate with chrism in the baptism according to the command? Now, some people out of economy and the shortage of the oil of balm,²³ hold that the consecration of baptism should be with this [ordinary] oil of anointing which is abundant in our region, even though they first mixed [a little] chrism in it, so that these properties of chrism should complete it, wherever there happens to be a lack of chrism.

177i But we consecrate with chrism in the baptism and we command everybody | to do this, according to the holy and original command.

Regarding the Sub-deacon

Now, you asked regarding the sub-deacon whether it is appropriate for him to give peace to the holy altar, or to take the priestly mysteries from it? Concerning this we say, that it is never appropriate for him to touch the holy altar, nor to take the priestly mysteries from it, or from any other place, except for when it is given to him by the archpriests or the priest. And again, it is not even authorised for the deacon to take the mysteries in his hands from the altar for his communion, but he can only take it from the hands of the archpriests or of the holy priests.

²³ From the Greek *Οποβάλασμον*, ‘balm’ from Egypt. Cf. George of the Arabs on consecration of Muron ./ chrism in Connolly & Codrington p. 20-21, yb-yg.

הנהגה זו אינה נכונה. משהו נוסף נדרש |
 נוסף: הנהגה זו נכונה. משהו נוסף נדרש: אלא למה
 הנהגה נכונה? *

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הנהגה נכונה: אינה נכונה. משהו נוסף נדרש
 נוסף: הנהגה נכונה. משהו נוסף נדרש: אלא למה
 הנהגה נכונה? *

אם הנהגה נכונה: אלא למה נכונה? משהו נוסף נדרש
 נוסף: הנהגה נכונה. משהו נוסף נדרש: אלא למה
 הנהגה נכונה? *

אם הנהגה נכונה: אלא למה נכונה? משהו נוסף נדרש
 נוסף: הנהגה נכונה. משהו נוסף נדרש: אלא למה
 הנהגה נכונה? *

177i

הנהגה נכונה: אלא למה נכונה? משהו נוסף נדרש
 נוסף: הנהגה נכונה. משהו נוסף נדרש: אלא למה
 הנהגה נכונה? *

Indeed, the sub-deacon has not been placed there as a deacon of the altar, but as a guard of the doors of the sanctuary, and as a lighter of the lamps of the holy church. These, then, are thus their [duties].

Conclusion

177ii You then, O beloved children, when you meditate on these things properly, and | are filled with the orthodox expression of doctrine which is within them, give thanks and praise to Christ, the Lord of Glory, who by means of our inadequate self has granted you these things. And exalt Him with spiritual hymns, together with His glorified and blessed Father, and His Living and Holy Spirit, forever, Amen.

The twenty-sixth treatise has ended.

[illegible]

177ii

عَلَّمَ كَمَا كُنَّا نَحْتَفِظُ .

By the same author, the twenty-seventh treatise.

Concerning that passion for the love of money, and also concerning that for fornication.

178i That Creator and Fashioner of our nature, therefore, when He brought this into being at the beginning, He planted within it every love and desire that is helpful and essential for noetic and sensual life.¹ He cast out from it, however, and removed far away, all desires and loves | which enter in from outside.

It flourished in [its] first condition, by the love and desire of its Maker, in these things through which, whilst at every moment growing stronger² and [more] impassioned, it [was] preparing a blessed life for itself, and never-ending delights with its Creator, in those things which desire does not bring to an end, and [in which] the pleasure of good love is never decreased or consumed, but they bring ceaseless additions, and unspeakable joys.³ He also planted in it love and desire, those which sustain its body in moderation, and He rejected and cast away excesses from it.

178ii And hence, He pre-prepared fruits for it for its nourishment,⁴ for the fulfilment of its life-sustaining desire, and He also made simple garments of skins for it⁵ when it rejected the glory which it was wearing⁶ through the transgression of the commandment. He hid gold and silver out of sight in the earth, so that neither the desire for this or | the love of it should ever lay hold of His fashioned-creature.

¹ Or perhaps simply 'spiritual and physical life'.

² See Audio II.110b.

³ The sense and structure of this first part of the paragraph is not clear to me.

⁴ Cf. Gen 1:29.

⁵ Cf. Gen 3:21.

⁶ For the concept of the robe of glory in Syriac thought see S.P. Brock, 'Clothing metaphors as a means of theological expression in Syriac tradition', in *Typus, Symbol, Allegorie bei den östlichen Vätern und ihren Parallelen im Mittelalter*, ed. M. Schmidt (Eichstätter Beiträge IV; Regensburg 1982) pp.11-38, (reprinted in S.P. Brock, *Studies in Syriac Christianity: History, Literature and Theology*, Hampshire 1992, XI).

So then, my beloved, the love of money⁷ was not implanted in the nature of human beings from the beginning, since it would not have been helpful to it if it had been implanted in it, but damaging and destructive of it, just as we now see [such love of money] to be in many people. For if it had been of help, silver would have been placed out in the open from the beginning. But because it is harmful, as it is alien to our nature, it was carefully concealed from before our eyes in the hidden places of the earth.

179i But after people abandoned and rejected moderate things, but loved excessive and harmful things, they could no longer bear to delight only in these things above the ground, but they were prying into the hidden places of the earth, in order that through their free will | they might find and inflame for themselves an alien desire and love.

God, however, that Maker of everything, did not obstruct their freedom which rejected moderation in life, so that it might delight in these superfluous and unnecessary things, although even these were created in great variety for our benefit.

179ii And hence He uncovered and showed to them gold and silver and precious stones. But they did not receive these for the glory of the Maker, nor only for the use of necessity, but those things which had first been uncovered they [then] hid and buried in treasure-hoards, and they sat upon them, becoming impassioned with love for them, and they could not bear to allow them to be used for the benefit of the poor, but they sit upon them as if upon a treasure that will last forever, and that love which is owed by them to God they pour out upon [their gold and silver] as though upon things that sustain life,⁸ | and their minds, which are naturally light and fly on high, they wretchedly and arrogantly bury on top of their treasures, whilst often those who are seized by such a love have also forsaken God.

⁷ The same Syriac word is here used for both silver and money.

⁸ Or 'relations'?

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179ii

¹ Ms reads in error *perish*.

For 'love of money is the root of all evils',⁹ as it is said, since from it greed is born, which is the worship of idols. On account of it, also, many people come to [commit] killings and bloodshed, and they become plunderers and ravishers of [their] neighbours. From it avarice and excessive love of the world pour forth. From it [come] cruelty towards the poor and the deprived, and hatred of strangers and the grieving in spirit. On account of it, also, many people are often caught up in impure acts and drunkenness. Through it also anger is inflamed, and wrath and enmity become uncontrollable, | and the other passions also. So the godly Paul well named it 'the root of all evils'!¹⁰

This love is an impudent and not a modest passion, which confidently runs along in its practice. For the lover of money is not ashamed of his greed, nor of the love of accumulations of unclean profits, but rather he boasts [of it], and is concerned to surpass everyone in such destructive accumulations. He rejoices in his sin, and his destruction is dear to him. He distances himself from God, and does not suffer. He draws close to the transient world, and becomes its lover, and he rejoices and exults in pleasure.

So let us flee, my beloved, from the love of money,—the root of all evils, an alien and unnatural love which enters from outside against our will,—so that we shall not suffer these things. And let us love natural moderation, that which seeks out only necessities, and distances itself from excesses. For a small loaf and a short cloak suffices for the discerning, that with these | they might justly direct their lives in accordance with the commandment.¹¹ Let all our love, then, be poured out on God, and on those things which have been promised by Him to us, so that we might preserve the natural love, like faithful guardians. And if it should happen that money comes into our hands without effort, let us use it for the advantage of the poor and those grieving in spirit, so that by this we might increase the splendour that is appropriate for the discerning, and might entirely escape from the love of money, and on account of this we might tie on the crown of victory!

⁹ 1 Tim 6:10.

¹⁰ 1 Tim 6:10.

¹¹ Uncertain reference; cf. 1 Tim 6:8 ?

Again, concerning the passion for fornication.

181i The passion for the love of fornication is also alien to our nature, and is rejected by God. For the Maker of [our nature] did not plant the love of fornication in it at the beginning, but the love of lawful reproduction, and this [latter] was clearly triumphant in it when it abandoned virginity through the transgression of the commandment. But that He made the love of fornication alien, the male and the female | bear witness, for only the two of them were created at the beginning, for [the purpose of] procreation. So then, he who is not able to preserve virginity shall be united in lawful marriage, [but] only through a desire for natural procreation, and not through a pouring out of wild passions for females. This one shall justly run [his course] in his marriage, and through it he pleases God, the bestower of marriage.

181ii But he who engages in sexual intercourse through the love of fornication, being driven wild by females like a stallion crazed with uncontrollable desire, this one is impure in his soul, he is crazy in his mind, foul and detestable in his body, an enemy of God and of the sanctity of pure marriage. This desire is evil and cunning, and it is a thief and stealthy. It lies in wait in the darkness and it sheds the blood of souls insatiably. It does not refrain from violating virgins, nor from | corrupting married women. Often, indeed, it jumps outside nature, to defile males too. [As] a cause of disturbance¹² it also crawls between the houses, and it buries traps to snare those it desires. It does not refrain from scattering about its money for the fulfilment of its deed, nor from stripping off its clothes. It corrupts with sin those who are secretly held bound by it,—whether they are sitting among many and remaining quiet or are engaging in conversation,—that which no other love or desire is able to redeem.

¹² Or possibly, 'as a flatterer', 'a seductress'.

182i But if the desire for fornication had [complete] freedom, as is the case with the love of money, who would be able to stand before it? Or which virgin would be able to preserve his virginity [in the face of] it?¹³ Or which marriage would be kept undefiled? For they would attack,—the wild ones would attack—everyone without | shame, and by force or by flattery they would corrupt everybody.

But God, who is concerned about the purity of His saints, subdued and humbled this desire, and He did not make it a free thing for the human race, not only for those who become impassioned with it through the pouring out of impurity, but also for those who entirely flee from it, loving the other lawful desire for reproduction only, since in appearance it may resemble that thievish [desire] when it becomes excessively immoderate.

182ii But we, O priestly sons of the Church—[that] holy inheritance which was acquired through the blood of Christ God—, let us be alert so as not to be seized by an impure desire such as this, and due to it be cast down into the pit of destruction. And if a man is a virgin, let him carefully preserve the purity of his virginity for God, without stain, according to his vow, never occupying himself with contemplation of this [desire], or with speech | concerning it. For such thoughts and dissolute words are often accustomed to drag the valiant down to defilement.

Let the married man also keep the bed holy for the true bridegroom, He whose type, and that [type] of His holy church, he is able to attain through his pure marriage. And let the natural desire for reproduction be sufficient for him, and let him never incline towards that alien and destructive [desire], so that he should not sin in his impudence against Christ, He who is the head of the body of the church,¹⁴ and so be deemed worthy of eternal torments.

¹³ Literally 'with it'.

¹⁴ Cf. Eph 5:23.

For it is written that 'Every sin that a person commits is outside the body; but he who commits fornication sins against his own body'.¹⁵ That is, if he should be held by the love of money, or by greed, he has sinned against others in these things when he was greedy or plundered, and not against his own body. But he who commits fornication, he sins against his own body, against his body which is a member of Christ in the body of the church,¹⁶ that
 183i [body] whose head is Christ. And hence, it is against Christ | he impudently sins when he takes His member [that is, his body,] and makes this a member of fornication by consenting to it, and dares to corrupt the house of God¹⁷ through fornication. So then, my beloved, let us be diligent to keep our bodies, Christ's members, in purity and holiness, so that they along with our souls will always be pure temples for His dwelling,¹⁸ and so that on account of these things we might receive blessed rewards, never-ending and eternal delights, through Christ Jesus our Lord, through whom and with whom to God the Father be praise and worship, together with the Holy Spirit, forever and ever, Amen.

Treatise twenty-seven has ended.

¹⁵ 1 Cor 6:18.

¹⁶ Cf. 1 Cor 6:15.

¹⁷ Cf. 1 Cor 6:19.

¹⁸ Cf. 1 Cor 6:19.

By the same author, the twenty-eighth treatise.

Concerning passion for the desire for leadership, and also that of vain glory.

183ii He who is Omnipotent as Maker and Lord of all, | to Him alone do leadership and reign naturally belong. All beings created and made, both the spiritual and the physical, are servants beneath his hand. Any of them who is led by his desire to presume to snatch for himself leadership over his companions, this one is no less presumptuous than those who plotted rebellion against the Divine leadership, and who fell and were cast out from [their] angelic dwellings. For the desire for leadership is evil and it often times unstoppably brings those who are entangled in it towards the depths of destruction.

184i He who desires leadership raves in his desire for it, and does not perceive how great the disgracefulness of his desire, and neither does he comprehend the contempt and hatred it gathers against him from everyone [else]. For he becomes drunk through desire for it, and never wants to hear [anything] but its swift arrival into his hands. | The wretch rushes to rule over his companions, and to hold power tyrannically over them, never much considering the evil, that he too is a servant like them under the hand [of God], and that exaltation over his neighbours is unseemly.

He fawns like a dog at the doors of those who hold power, and he looks for an introduction to, and familiarity with, one who is capable of granting him leadership.

He throws away his money on that person's household members, and does not despise even the least [of them]. He whispers pleadingly to each one individually, that he might make mention of him before him who holds power. He even presumes to offer his money to [the ruler] himself by the hands of these people, so that he might receive the fulfilment of his desire. But on account of this he will [only] hear from him, if he too is indeed righteous: "May your money go with you to destruction, because you thought that divine gifts are given out by means of earthly possessions."¹

¹ Acts 8:20.

184ii But if he should acquire this in accordance with his longing,
 which—how strange!—is the highest throne that then | is seen, he
 will puff up in his pride and exalt over his companions, forgetting
 his former [things], and he will raise his eyebrow [haughtily] as
 though he were indeed of a different nature. He will receive every-
 body with severity, not caring about the wounding he will increase.
 He will fawn to the rich in the pursuit of his food, and scorn and
 despise the poor. He will consume the fat ones,² and neglect the
 emaciated.³ He will wound the healthy, and will not bind up the
 wounded. He will lose those who were found, and will not seek for
 the lost. It may even happen that he becomes haughty with regard
 to him who offered him such leadership, and most rightly so, for it
 was inappropriate for him to offer such a thing, when he had seen
 him leaping madly from place to place in his desire for leadership,
 in the cold and in the heat alike, both in cold and warmth, and re-
 lentlessly importuning him and his household members. For, as is
 usual, he who is driven crazy through desire such as this does not
 185i consider the journeys⁴ | ...

... of the just and righteous prophets and apostles, forever and
 ever, Amen.

The twenty-eighth treatise has ended,
 which is the end of the third book.

The third book has ended,
 of Cyriacus, the patriarch of Antioch, the city of Syria,
 which contains twenty-eight treatises.

² The images here and in the lines which follow are based on Eze-
 kiel's prophecy against the shepherds of Israel, Ezek 34, especially Ezek
 34:3-4.

³ The sense of being thin and emaciated is attested in JPS only in
 Ethp'el and Pa'el, but clearly provides the correct sense here.

⁴ It is likely that several pages have been lost at this point in the
 manuscript. The manuscript quires contain 10 folios each, made from 5
 folded sheets. The final quire has only 6 folios, and so as many as 2 folios,
 or 4 pages, may have been lost between what is now fol. 184 and fol. 185.

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ይህ ዓመት ለጥያቄዎችዎ ትኩረት እና ምላሽ እንስጥዎታለን፡፡

¹ The scribe originally wrote $\aleph \delta \aleph \gamma \aleph$, but then deleted the middle δ .

² S. Sey.

By the same author, Cyriacus the patriarch, the explanation of the questions asked by the deacon Yeshu', who lives in the village of Tirminaz.

185ii Some of the questions which were presented by you to my inadequate self, O beloved son, have [already] been explained by me in those treatises on Divine Providence | which you are going to encounter if God wills and we live [long enough].¹ But those others we will explain according as [divine] grace grants [us] wisdom.

The first question. Concerning that saying of Solomon which states that 'The earth will remain forever,'² whether 'forever' here indicates eternity, or something else?

Now, he said, 'A generation goes, and a generation comes, but the earth remains forever.'³ That is, some generations enter [the world] through birth, whereas others depart through death. But the earth does not depart with the generations, but abides forever with the rest of the elements, and along with the sons of God they will receive liberation from corruption, as the godly Paul might say.⁴ David also, the singer of the priestly texts, sings: 'You renew the face of the earth.'⁵

The second question. Concerning that (text), 'You shall not boil a kid in its mother's milk.'⁶

186i By 'kid' [Moses] was speaking allegorically of sinful thought. That is, when a sinful thought | is set in motion in the mind, it should not be engaged with by us or be turned over in our mind, lest through this [the kid] should manage to become a [full-grown]

¹ Or 'and He grants life [to us]'.
² Eccl. 1:4.
³ Eccl. 1:4.
⁴ Cf. Rom. 8:21.
⁵ Ps. 104:30.
⁶ Ex. 23:19; 34:26; Dt 14:21.

דילט בן דילט דעמאנסטראציעס. פאפער דעקלער¹: דאזשעאל
 זיך געדעמערט. דאזשעאל מיט דאזשעאל.

דעקלער קאלט דאזשעאל לויט דאזשעאל, דאזשעאל דאזשעאל. 185ii
 דעמאנסטראציע: דאזשעאל דאזשעאל דאזשעאל דאזשעאל. |
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¹ S. Sey.

הנהגה נכונה היא שיש להקדים את המילה "לפיכך" לפני המילה "לכן".
לפיכך, נראה כי יש להקדים את המילה "לפיכך" לפני המילה "לכן".
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הנהגה נכונה היא שיש להקדים את המילה "לפיכך" לפני המילה "לכן".

186ii The holy prophets did in truth know those things which they were seeing and hearing through the prophetic eye and ear of the spirit, just as the prophet said to the Lord in a certain place: 'Increase my ear | to hear,'⁸ and not like Balaam⁹ and Caiaphas¹⁰ who did not understand the mystery¹¹ of the prophecies of their lips. Now, that [such prophecies concerning the incarnation] were not written down clearly, it is because the time for their explanation was not until Jesus,—the fulfilment of the words of the prophets,—had been revealed, and in Him the truth of the prophecies has been demonstrated in reality.

The fourth question. Concerning that which is said in the Gospel: 'Amen, I say to you that they have received their reward'.¹²

These are the hypocrites who only perform their prayers and their alms-giving before [other] people, in order to be praised by them and not so that they might be rewarded by God. These [hypocrites] have already received from people the reward for which they were looking, and they have been deprived of that which is given by God to those who do such things because of love for Him.

⁸ Unidentified citation. This exact wording is not found in the Peshitta.

⁹ Cf. Num. 22-24, where he blesses Israel three times on the instructions of God, but against his instructions from Balak, and apparently against his own will.

¹⁰ Cf. Jn. 11:49-52.

¹¹ *Rāḡā*, 'mystery', also means 'symbol' or 'type', and forms a pair with *ṣūnā*, 'truth', or 'antitype', 'fulfilment of the symbol'.

¹² Mt. 6:2, 5, 16.

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ግድግዳ ገጽ 187i | ግድግዳ ገጽ 187i
ግድግዳ ገጽ 187i | ግድግዳ ገጽ 187i

عراق کے حالات : چار سال کا دورانیہ . ۱۹۸۰ء تا ۱۹۸۳ء
 ایشیائی اقتصادی بحران : ۱۹۹۷ء تا ۲۰۰۰ء

‘Hosanna’ interpreted is ‘psalm’, or ‘song of praise’.¹⁵ Wise Syrians, however, also say hosanna twice like the Greeks, by one they declare the first coming of the Lord, whereas by the other they make known that second [coming].

The seventh question. Why do the teachers mention exorcists in the eucharistic liturgies and in the *sedrē*?¹⁶ And whether they were exorcising others, and not [just] those who were being baptized? And what is necessary with respect to exorcisms in baptism, when the priest is given authority to rebuke the Adversary during it?

187ii It is not, I think, unensurable that mysteries should be pried into [with the word] ‘why?’. | Nevertheless, [know that] exorcists were once different from baptizers. Exorcisms should be carried out in a commanding manner by the priest, and not in a beseeching manner, as you supposed, when in the name of the Lord he justly rebukes the Adversary, just as the prophet was once rebuking and saying: ‘O Satan, may the Lord reprove you! May the Lord who chose Jerusalem reprove you!’¹⁷

The eighth question. If there are on the altar three patens of the mysteries and in the same way also [three] chalices or more, is it the case that priests of the same number as the patens are necessary to pick them up when elevating them and saying ‘Holy things to the holy ones’?¹⁸

This is [utter] confusion! For one priest only, he who is making the offering, should raise up one paten and one chalice only when elevating [them], and not many, because the body and blood arrayed in the many [patens and chalices] is one.

¹⁵ Moshe bar Kipho provides a more accurate etymology based on the Hebrew: Connolly and Codrington, *Two commentaries on the Jacobite liturgy*, Syr. p. 42, ET p. 50.

¹⁶ Within the anaphora of St James exorcists are mentioned in the prayer for the priests and deacons and other lower clerical orders; see Heiming, ‘Anaphora Sancti Iacobi’, p. 166. I have not identified any mention of them in the *sedrē* that precede the anaphora, but there is one *sedrā* translated by Howard, *The Christians of St. Thomas*, p. 192, that lists priests and deacons and monks and even stylites, where a mention of exorcists in an earlier form would not be implausible. But there is no proof of this.

¹⁷ Zech. 3:2.

¹⁸ See Heiming, ‘Anaphora Sancti Iacobi’, p. 174.

[illegible]

187ii

[illegible]

מנהג שלמה המלך. על פי חז"ל, מנהג שלמה המלך.
היה, לפי חז"ל, מנהג שלמה המלך.
היה, לפי חז"ל, מנהג שלמה המלך.

² The Ms. by error reads *فحص*.

188i The ninth question. If there is a priest who is not able to perform the duties of the mysteries and the ephod¹⁹ | on account of his sight or because of his negligence, whether it is right for the deacon to complete these things in the presence of that [priest]?

If such should be the case with the priest, let the deacon approach him in a suppliant and humble manner when requesting this, and if he permits him, let him complete these things like a subordinate. But if he is not persuaded to give him permission, let him bring the case to the bishop of the place, privately²⁰ and not with a disturbance. Let the bishop manage the case as it appears [fit] to him, whether to correct the priest, or whether to give permission to the deacon.

The tenth question: Whether it is suitable for a priest to sign the chalice [with the cross] without those prayers which are written down? Or is it right for the deacon to sign when there is no priest? Or is it right that he should give out the Eucharist without the chalice?

¹⁹ It is not clear whether this is a reference to a specific liturgical vestment (and associated rite?) or just a reference to the definitive Old Testament priestly garment, and so is here being used to refer to priestly duties in general.

²⁰ Lit. 'secretly'.

188ii It is never right for a priest to sign the chalice without the prayers which are written down. As for the deacon, where there is no priest at all, let him sign the chalice silently, | and let him not dare upon the prayers of the priests. Let him sign, moreover, on the chests²¹ and not on the altar, whilst with reverence and caution he takes the pearl²² and places it in the chalice, asking for God's mercy. Afterwards let him say 'Our Father, who art in heaven', and let him share in the mysteries, and let him give them also to the faithful who ask [for them]. However, it is not right that the body should be given without the blood, since this is not uncriticised by the canons.

The ten questions and their explanations have ended.

²¹ This word can be used of storage chests, cupboards, or shelves in a church, and is sometimes used of the storage container of reserved sacraments.

²² A consecrated piece of the eucharistic bread.

מִיָּדְךָ יְיָ לִי לְהִלָּחֵם וְיִשְׁמַחְךָ לִי וְיִשְׁמַחְךָ לִי וְיִשְׁמַחְךָ לִי
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 וְיִשְׁמַחְךָ לִי וְיִשְׁמַחְךָ לִי וְיִשְׁמַחְךָ לִי וְיִשְׁמַחְךָ לִי וְיִשְׁמַחְךָ לִי

188ii

עַל־כֵּן יִשְׁמַחְךָ לִי וְיִשְׁמַחְךָ לִי וְיִשְׁמַחְךָ לִי וְיִשְׁמַחְךָ לִי וְיִשְׁמַחְךָ לִי

May who ever reads this book, pray for Theodosios,¹ the inadequate, who wrote it according to his ability.²

189i | This book belongs to Stephen, the son of Barhadbšabo, the son of Aho, from Tagrit the metropolitan and Christ-loving city, who acquired it by means of God's sustenance and the labour of his [own] hands,³ and for the profit of his soul and of all those who encounter this book. It was completed and collated in the year one thousand one hundred and eighteen of the Greeks,⁴ of the seventh⁵ indiction, which is in that [era] of the *Mhaggrāyē*,⁶ year one hundred and ninety-two, in the month of first Teshrin [October], on the

¹ This name is not widely attested in Syriac sources, and so it is noteworthy that BL Add. 14659, (Wright dcccxc, vol. III, p. 1163-1164), dated by Wright to the 8th or 9th century, and which contains part of the *Organon* of Aristotle, with commentaries by George, bishop of the Arabs, was also written by a monk named Theodosios (fol. 32a, ܬܝܘܕܝܫܝܘܣ ܕܥܡܪܬܐ ܕܕܝܢܐ ܕܕܝܢܐ ܕܕܝܢܐ). This may or may not be the same scribe, because unfortunately he does not indicate his location, but it is interesting that both are interested in copying works of a philosophical nature.

² This first note is written in estrangela. The following text, beginning on the following page, is written in the cursive serto script.

³ Stephen presumably paid for it to be copied by Theodosios, and so this refers to the means by which he earned the money to pay for the book. The statement that a book was acquired through 'God's sustenance' is also to be found in another manuscript acquired by Tagritans, BL Add. 14648 (Wright, dcccclxiii, vol. 2, p. 1092).

⁴ That is 806 A.D.

⁵ Here, as often following references to the dating system of the fifteen year cycle of indictions (see R. Payne Smith, *Thesaurus Syriacus*, vol. II, col. 256), the number is given in its Greek form *hebdomē* (ἑβδόμη). According to V. Grumel, *La chronologie*, (Paris, 1958), p. 250, the year of the Greeks 1118 corresponds to indiction 15, and so there appears to be an error in the scribe's calculation here. (Information from David Taylor.)

⁶ This Syriac term for the Muslims, commonly found in Syriac sources of the seventh and eighth centuries, probably corresponds to the Arabic *muhājirun*. See Brock, 'The use of Hijra dating in Syriac manuscripts: a preliminary investigation', in J.J. van Ginkel, H.L. Murre-van den Berg, and T.M. van Lint (eds), *Redefining Christian Identity. Cultural Interaction in the Middle East since the Rise of Islam* (Orientalia Lovaniensia Analecta 134; Leuven, 2005), [p. 275-290], p. 277.

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උදාහරණයක් ලෙස : උදාහරණයක් ලෙස : උදාහරණයක් ලෙස :

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third day in [the month],⁷ on the third day of the week [Tuesday], in the holy convent of the monastery of the Pillar, near the city of Callinicus, in the days of the reverend and blessed Patriarch Mar Cyriacus, from the same holy monastery and from the blessed city of Tagrit. And in the days of the reverend Father Mar Simon, the metropolitan of Tagrit and from the [above]-mentioned monastery, and [of] the bishop of the city of Callinicus, Mar Theodosios,⁸ the Tagritan Metropolitan from the holy monastery of Mar Athanasius.⁹ And in the days of Sargis, the Abbot, and Mar Simon, the sacristan, and Mar Theodosios, the scribe, [all] from the convent of the monastery of the Pillar. May the Lord, on account of | whose
 189ii holy Name he¹⁰ was diligent and set down this spiritual treasure, give to him,—and to all his fathers, and to all their convent, and to all their deceased,—that delight that does not pass away or come to an end, through the prayers and supplications of all the saints, in particular of Mary the Mother of God, and of our blessed Father,¹¹ and of all the reverend ones, forever, Amen.

⁷ This is an accurate correspondence according to V. Grumel, *La chronologie*, (Paris, 1958), p. 250. The hijra year 193 began three weeks later on the 25th October.

⁸ Theodosios was one of the signatories of the creed drawn up by Patriarch Cyriacus and Patriarch Gabriel of the Julianists in A.D. 798.

⁹ The monastery of Mar Athanasius is also referred to in an undated note by a reader in BL Add. 14648 (Wright, dccccxliii, vol. 2, p. 1092). The reader came from Rish 'Ayna.

¹⁰ That is, the scribe Theodosios.

¹¹ That is, Patriarch Cyriacus.

May everyone who reads [this] pray for the one who has been diligent, because he is the first who has written out [this book]. It was written out from a manuscript of the autograph¹² of our blessed Father [Mar Cyriacus], from the exemplar of Mar Theodoros, the Tagritan priest from the monastery of the Pillar. Anyone who asks for this book, in order to read it or make a collation from it, or to copy from it, or for whatever other reason, and does not return it to its owner in its current state, or if it happens that he tears out part of a sheet, or a quire, or has dishonest intentions concerning it, may his portion be with Judas Iscariot, and let him know he will have to answer for it on the day of judgment, and that he transgresses against the word of the Lord, but have mercy on your soul, wretched man, and do not trample upon justice!

My prayer is for the sinner who wrote, indeed and Amen!

¹² Literally 'of his own writing'.

ۛی لالہ، حل بیلک وھیڈ ک م ا ک مے ❖

190 | Again, the confession of faith of the holy and divinely clothed
Mor Cyriacus, Patriarch of Antioch of Syria.

To the holy and blessed father of the fathers, Mor Cyriacus, the head of the bishops, that is, our Patriarch, I, N, who am by God's mercy a priest from the place¹ N, request your holy prayers for the support of my weak self.

Because by the grace of God, and by your decree and that of these other reverend bishops who are gathered with you and have taken counsel together, I am about to approach the exalted rank of high-priesthood, these [declarations of belief] are required of me by your Reverence which are in every respect in accordance with the priestly canons and the teaching of the holy fathers, those which I confess before omniscient God that with an unshakeable and unchangeable and resolute will I will embrace and hold onto [them] until the end of my life, and readily I do so, and [also] with respect to all those things which are pleasing to God and also to you, so that hereafter, without hesitation but joyfully, I will also confirm these matters in writing, for I know that on account of this I will gain greater caution. These things, therefore, which are placed in my mind, which I am now required by you to confess and write down, these which by the aid of God I will preserve until [my] last breath, without error and correctly², are as follows:³

I promise, therefore, to your Beatitude, my Lord, before God and His elect angels, that I will unswervingly keep the orthodox faith, that which is from the beginning and from the time of the holy apostles, which the three hundred and eighteen holy fathers⁴ received and confirmed, and the holy synod

¹ Or possibly here with the more specific sense of 'monastery'.

² Or 'in orthodox manner.'

³ Literally 'are these'.

⁴ i.e. the 318 bishops who gathered in A.D. 325 at the first ecumenical council in Nicaea in Bithynia (modern İznik in Turkey).

191 of one hundred and fifty holy fathers, which was gathered in Constantinople,⁵ ratified, and likewise the holy synod of Ephesus,⁶ whose leaders were the holy fathers Celestine of Rome⁷ and Cyril | of Alexandria⁸.

Moreover, I cry out in your ears, O blessed ones, that which is confessed by me, the doctrine of the holy Trinity, without addition, and without diminution, ‘perfect Trinity from three perfect beings’, according to the definition of the holy and divinely clothed Gregory of Nazianzus.⁹

That is, three holy *qnōmē* or *parsōpē*, of the Father, and of the Son, and of the Holy Spirit, which are indicated by three particular characteristics, by unbegottenness, and begottenness, and procession, these which are not *qnōmē* but types, that is depictions of beings, eternal [characteristics], then, together with eternal [beings], like depictions [with respect] to those who are depicted.

And the Father, then, is unbegotten, as He is the cause for the Son and the Spirit, and it is not from another that He has being, and neither is it from Himself that He exists, but He is eternal and timeless, and the fact that He exists is without any becoming or coming-into-being.

The Son, however, is begotten from the Father, and not from any other, as an effect from a cause, which possesses its existence together with the cause, and there is no [moment of] time or blink [of an eye], or any eternal period that is even finer in its spiritual-essence, that is able to alienate the effect from the cause. But together with the fact that the Father exists unbegottenly, together with it also the Son exists begottenly, like radiance from

⁵ The second ecumenical synod was held at Constantinople in A.D. 380.

⁶ The third ecumenical synod was held at Ephesus in A.D. 431. This council was summoned on account of Nestorius, the bishop of Constantinople.

⁷ Celestine, Pope of Rome, A.D. 422 – 432.

⁸ Cyril of Alexandria was the Pope of Alexandria in A.D. 378 - 444.

⁹ Gregory of Nazianzus, A.D. 330-390. In what follows great use is made of Gregory’s Theological Orations.

the sun, and like reason from a mind, without affection and indivisibly. And just as the mind never attains being without reason, and neither is mental reason able to exist, even for the blink [of an eye], apart from the mind, so also neither is it possible to understand the Father, without [this] understanding immediately running with it, that it is the Son who sprung forth from Him. Likewise, neither is it possible to recognize the Son without his sustainer the Father immediately entering in indivisibly with Him. And this one is the true Son, and the Father is He who is truly the Father, without change and without development.

So the Holy Spirit is also a true *qnōmā*, just like the Father and the Son, for together with the fact that the Son was eternally begotten from the Father, so also He sprung forth by procession from the same Father, even though without being begotten like the Son, but by procession, as is seemly for the Holy Spirit.

192 The three of them are one in Divinity, and threefold in *qnōmē* | or *parsōpē*, or, to speak more exactly, the three *qnōmē* are themselves the essence [*ousia*] of Divinity. And I do not preach any other essence—apart from the holy *qnōmē*—as it pleased the former pagans [to do], and so likewise the heretics, when they preach a different divinity apart from the *qnōmē*, that which is comprehended by word and thought. For those, although they were teaching [the existence of] many gods, hostile and contending, were [also] confessing one so-called god who in [their] fiction is different in kind, that is, he is portrayed as an invention of the mind, that is an intimate-associate of the hostile ones, aliens both to time and reality, contentious both in actions and in desires. For me, however, this is not the ‘Portion of Jacob’,¹⁰ says the Theologian, but one God in reality as well as in name, in that the three are equal in everything, for each one of them is considered by itself to be God, and nature [*kyānā*], and essence [*ousia*], and also *qnōmā*, that is *parsōpā*. But when they are considered with each other, they are one God and one essence [*ousia*], and also one action, one will, and one creatorship,

¹⁰ The ‘Portion of Jacob’ is a designation of God used by the prophet Jeremiah, 10:16, 51:19, and appears to be cited here from Gregory’s Fifth Theological Oration, § 16.

and one knowledge, and word, and light, and life, and incorruptibility, but not three common essences, or three particular essences, and nor again three godheads, or three particular godheads, nor again three natures [*kyānē*], or three particular natures, and so not three Gods, or three particular Gods, and hence they are one God in reality and in name, essentially and authoritatively. And not one *qnōmā* alone, as seems to have pleased the wicked Sabellius,¹¹ who teaches that the Godhead possesses one *qnōmā* in three *parsōpē* or names, who changes along with the times, and who produces¹² the Father and the Son and the Holy Spirit, according to the reasoning of the wicked one. And again, neither do we confess three of different generation, like the audacity of Arius¹³ and Eunomios,¹⁴ those who presumed to confess different essences [*ousia*] with respect to the *qnōmē* of the Godhead, and to advance towards the hateful doctrine of multiple gods. And neither again do I presume to number the Holy Spirit with creatures, according to the rabid-
 193 thought of the unclean Macedonius.¹⁵ I also flee | from the filthy degrees [of divinity] of Apollinarius,¹⁶ he who madly applied to the Godhead [the terms] the great, the greater, and the greatest.¹⁷ I also reject the godless thought of John Philoponus,¹⁸ he who asserts that the *qnōmā* exists in a common and a specific manner.

But I confess that one of these holy *qnōmē*, I mean the Word God, He who was eternally begotten of the Father without passion, at the end of the ages He was incarnated for the sake of our salvation from the Holy Virgin, unacquainted with coupling, Mary the Mother of God, who in her soul and in her body was first purified by the Spirit, when from her own essence [*ousia*] she introduced through the action of the Holy Spirit

¹¹ Sabellius (fl. c. 215).

¹² Or possibly 'transcends' if *خفى* is read.

¹³ Arius (c. 260-336).

¹⁴ Eunomius of Cyzicus (d. c. 393).

¹⁵ Macedonius I of Constantiople (d. after 360).

¹⁶ Apollinarius of Laodicea (d. 390).

¹⁷ The sense here is unclear.

¹⁸ John Philoponus (d. after 570).

that which it is natural for women to introduce by means of the casting of a man's seed. He was incarnated, then, from her in flesh endowed with a rational and intelligent soul. And He became like us in everything, 'apart from sin', as it is written.¹⁹ And thus He was born from her, truly [but] without pain, and not by false illusion, since He did not cause a body to descend for Him from heaven, nor did He pass through the Virgin as though through a pipe, but He was embodied from her essence, from her flesh and from her bones. And He was born from her through a miracle, without tearing the seals of her virginity. And so He was one nature [*kyānā*] in His eternal state, and He is the same one nature in His incarnate state. But He, however, who was simple and not composite, invisible and intangible, the same He became composite for our sake, in His manifestation from the Virgin, simultaneously visible and tangible, eternal and temporal, and not different and different. But the same He is one nature [*kyānā*] and composite *qnōmā* or *parsōpā*, for the same He is simultaneously God and human, who effects things divine and things human, and those things which possess an intermediate rank, with a single activity, and a single will and command, whilst preserving the differentiation of the natural signifier, that which demonstrates the particularity of the natures, but not that quantification to which number belongs. And hence the Trinity remains a trinity, and does not progress to be a quaternity, and neither does it acquire diminution nor change.

194 This [Person], then, when on account of us He was incarnated and became man, He endured passions for our sake, not [passions] of illusion | or of fantasy, nor like one who suffers sympathetically with another through a certain will or agreement, but natural, voluntary, salvific, and life-giving passions, since He also truly became human.

But even though we call them natural passions, those by which the cross of salvation, and the death, and the burial of three days, were accomplished, yet I do not at all confess the suffering of the Godhead, but rather I say that the passions reached as far as it was appropriate for them to reach, and so they were kept in check.

¹⁹ Heb 4:15.

They ruled, however, over the flesh, since by His will He made the Word yield to His flesh, so that he might suffer these things that belong to [the flesh], but because the flesh belongs to the Word and not to another, they are also truly His passions, and not [just] in a false supposition. He who when He arose from the place of the dead on the third day, and in every respect became the firstfruits for us, according to the saying of the apostle Paul, ‘He was the firstfruits of those who have fallen asleep,’²⁰ He raised us up with Him, and granted us the pledge of that resurrection which is going to be revealed in us by the holy baptism, that in which we are thrice buried, and [in which] we drown sin, the habit of this world, and [in which] we arise to the splendour of the desirable habits of the new world. And He ascended to heaven, and sat at the right hand of His father, which is to say, the throne or authority of the Father, that which He possessed eternally, but at the same time He showed that He [also] possesses it in his incarnate state, as John proclaims in the Gospel, he who whilst telling us ‘The Word became flesh,’²¹ in addition declares, ‘We have seen His glory, the glory as of the only begotten of the Father, which is full of grace and truth.’²² And ‘He is going to come again in the glory of His Father with His holy angels, to judge both the living and dead.’²³

These things contain such a sense, since I acknowledge the teachers of orthodoxy, the holy fathers, and reverently I embrace their teachings. But I cast down as preachers under anathema all those who were corrupters of the orthodox, and who tore at the flock of Christ like rapacious wolves and dragged it towards their pit of destruction, those whom I also now name as leaders of error and teachers of falsehood.

195 I mean, Simon the sorcerer,²⁴ Menandros,²⁵ | Valentinus,²⁶

²⁰ 1 Cor 15:20.

²¹ Jn 1:14.

²² Jn 1:14.

²³ Mt 16:27; Mk 8:38; Lk 9:26.

²⁴ Simon Magus, cf. Acts 8:13.

²⁵ Menandros is said by Irenaeus to have been a first-century disciple of Simon, and is said to have been an important early gnostic teacher.

²⁶ Valentinus (d. c. 160).

Bardaisan,²⁷ Marcion,²⁸ Mani,²⁹ Sabellius,³⁰ Arius,³¹ Eunomius,³² Macedonius,³³ Apollinaris,³⁴ Eutyches,³⁵ he of foul name, and the wicked Julian of Halicarnassus³⁶ and all those who talked nonsense and should be called wicked, [saying] that after³⁷ the union the flesh, that which was taken from us and was united in *qnōmā* with the Word God, was not passible and was not mortal, and they introduce illusion and fantasy to the great mystery of the true and unchangeable incarnation.

I also anathematise Paul of Samosata,³⁸ Photinus,³⁹ Diodore,⁴⁰ Theodore,⁴¹ Nestorius,⁴² Ibas,⁴³ Theodore⁴⁴, Alexadros of Mabbug,⁴⁵ Andrew,⁴⁶ Eutherius of Tyana,⁴⁷ the twice-married

²⁷ Bardaisan (d. 222).

²⁸ Marcion (d. 160).

²⁹ Mani (d. 274/277).

³⁰ Sabellius (fl. c. 215).

³¹ Arius (c. 260-336).

³² Eunomius of Cyzicus (d. c. 393).

³³ Macedonius I of Constantiople (d. after 360).

³⁴ Apollinaris, bishop of Laodicea (d. 390).

³⁵ Eutyches (c. 380-c. 456), extreme monophysite, condemned by both Chalcedonians and Miaphysites.

³⁶ Julian of Halicarnassus (fl. 518), founder of Julianists, Phantasiasts.

³⁷ Or possibly 'on account of the union'.

³⁸ Paul of Samosata was a third-century Syrian theologian and heretical patriarch of Antioch.

³⁹ Photinus, bishop of Sirmium (d. 376).

⁴⁰ Diodore of Tarsus (d. c. 390).

⁴¹ Theodore of Mopsuestia (d. 428).

⁴² Nestorius, Archbishop of Constantinople (c. 386-c. 451).

⁴³ Ibas, bishop of Edessa (d. 457).

⁴⁴ Theodore of Cyrrhus (d. c. 437).

⁴⁵ Alexandros of Hierapolis (Mabbug) (d. 434/5). He is the first of a series of bishops listed here who were supporters of Nestorius at the Council of Ephesus.

⁴⁶ Andrew of Samosata (d. after 444).

⁴⁷ Eutherius of Tyana (fl. 431).

Irenaeus,⁴⁸ Cyrus and John who were from Aegea of Cilicia,⁴⁹ and those who dared to write against the *Twelve Chapters*⁵⁰ or against the other writings of the holy Cyril, with their unclean and impious compositions. And also Barsauma the Persian,⁵¹ with his [filthy and impure⁵²] canons of these [.....], [and also] the wicked synod of Chalcedon,⁵³ and Leo⁵⁴ and his wicked Tome, he whom the synod named 'the Pillar of the Orthodox', and those who say that He, our One Lord and God and Saviour, Jesus Christ, is known and established in two natures [*kyānē*], after the ineffable union, and who do not confess that He is one *parsōpā*, one *qnōmā*, one nature [*kyānā*] of God the Word who became incarnate and was perfectly made human.

And together with these things I have confirmed and gladly accepted that I will not be presumptuous and leave the province [*eparchia*] which your beatitude has entrusted to me, and I will not become separated from you, and neither will I agree to become separated together with those who are separated.⁵⁵

⁴⁸ Irenaeus was an imperial count at the time of Ephesus, and accompanied Nestorius in a private capacity at the Emperor's request. Condemned along with his friend, he was stripped of his rank and property, and exiled to Petra for twelve years. Surprisingly, at the end of this time he was elected Bishop of Tyre, despite having been married twice. He was deposed in 448.

⁴⁹ Cyrus, or Qora, and John, both from the port city of Aegea, were supporters of Nestorius. Cf. Le Quien, *Oriens Christianus*, II.893.

⁵⁰ That is the twelve chapters, or anathemas, of Cyril of Alexandria against Nestorius and his followers.

⁵¹ Barsaum of Nisibis (d. c. 495).

⁵² The manuscript is torn here, and although no text has been lost two and a half words are illegible on the microfilm. The chronicle of Michael the Syrian, vol. 4, p. 240, 427, twice mentions Barsauma's canons (using pejorative adjectives), and states that Philoxenos wrote against them.

⁵³ The fourth ecumenical synod held in A.D. 451.

⁵⁴ Pope Leo I (d. 461)

⁵⁵ The following final paragraph and final rubric are largely obscured in the microfilm of the Jerusalem manuscript by a flap of vellum at the bottom of the page that has been folded upwards. The text is restored here from the Munster copy of the Jerusalem manuscript.

[I], N, who by the mercy of God am a priest from the place⁵⁶ N, having made this confession of faith which is set down above, and having read and carefully considered the matters in it, and all of them having pleased me, and having agreed with it, I have signed with my signature. And I confirm that I will adhere to all of those things in it all the days of my life, without transgression or deviation. And I have confessed these things as though before God and his chosen angels.

Finished is the confession of faith of the holy Mor Cyriacus the Patriarch. May his prayer aid us!

⁵⁶ Or possibly here with the more specific sense of ‘monastery’.

196 |¹ [The canons... ..] which were issued by our reverend fathers, Cyriacus, who by the grace of God is Patriarch of the Apostolic see of the city of Antioch of Syria, and the synod of the reverend bishops who were with him from all regions [of the world].

[We have together gathered in Beth] Botin, the village of the faithful in the jurisdiction of Harran, [O beloved priests], and deacons, and all the clergy and faithful people who [live or] dwell in every [town or country]. Peace be with you, and the Grace of God [our Father, and of our Lord Jesus Christ], and of His Holy Spirit, Amen.

1.² [A priest or deacon has no authority] to usurp the leadership of the holy church in the spiritual or physical ad[ministration] except he be called by the choice of the bishop with the consent of the whole body of priests.

2.³ A presbyter or deacon or anyone from all the clergy who [employs] magic knots or amulets or goes to sorcerers or charmers or soothsayers [or to those] who mutter incantations or write out (magic) texts, [anyone who does any of these] shall be expelled from his rank. So also if they are laypeople, a woman or a man, [.... ...] they shall be cast out of the church.

3.⁴ A priest or deacon who takes his (baptismal) sponsor (to wife) shall fall [out from his rank.] And if he is a layman, [he shall be dismissed] from the church.

¹ This final page was clearly unprotected for some years before the volume was rebound in 1881, and so is dirty and has suffered heavy wear. But since the text is interesting, being a version of the canons of the synod of Beth Botin of A.D. 794 that varies significantly from the other manuscripts known (see Vööbus, *The Synodicon in the West Syrian Tradition II*, pp. 6-18), it is included here. I have attempted to read as much of the text as possible, and have filled some of the gaps with reconstructions based on the text published by Vööbus, but since I only have access to a microfilm, many large gaps and numerous uncertain readings remain. A reliable text will only be possible after examination of the original manuscript, and even then gaps may remain.

² This canon corresponds to canon 13 in the edition of Vööbus.

³ This canon corresponds to canon 12 in the edition of Vööbus.

⁴ This canon corresponds to canon 11 in the edition of Vööbus.

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¹ The wording here is very unclear, but it is certainly not the same as in Vööbus' edition; **רַבִּי חֲסִידָא דְּרַבִּי הִלְכִּי וְרַבִּי חֲסִידָא דְּרַבִּי הִלְכִּי וְרַבִּי חֲסִידָא דְּרַבִּי הִלְכִּי** or **רַבִּי חֲסִידָא דְּרַבִּי הִלְכִּי וְרַבִּי חֲסִידָא דְּרַבִּי הִלְכִּי וְרַבִּי חֲסִידָא דְּרַבִּי הִלְכִּי**.

4.⁵ A presbyter or deacon [..... ..] in baptism [.....
.....]
or [..... ..] and their churches [..... ..]
.....] blessing [.....], and tithe. Or gives them a woman [.....
..... ..] baptism [..] gives them [..... ..]
word
.....
.....] priests
[..... ..]
.....
.....
.....] in minds [..... ..]
.....
.....] of bish[ops.....
.....]

[9?]⁶ Priests who are young are not allowed to exalt themselves over those who are older than them, but everyone [shall enter according to his rank], and shall sit according to his rank, and shall speak according to his rank, [unless there is one who should be distinguished] by the bishops and by the company of the priests on account of his ability. So also the deacons shall fulfil [their duty] according to age. And they shall be obedient to the priests in all piety and reverence, and no deacon shall sit between two priests but everyone shall sit according to his rank.

⁵ It is very uncertain which canons this section corresponds to, and where one starts and another finishes. It is likely that it includes canons numbered 4-8, though this is uncertain. There are verbal parallels with canons 9 and 14 in Vööbus, where the clergy are forbidden from giving baptism to members of other Christian groups (Nestorians, Chalcedonians, Julianists), and are also forbidden from going to their churches and monasteries, and giving them blessings, vows, and tithes, and from giving them women as wives.

⁶ This canon corresponds to canon 6 in the edition of Vööbus.

[illegible]

[10?] ⁷ A priest who stretches out his hand against his fellow (priest) has no authority from God, and he shall observe naziriteship and shall not officiate as a priest for a month of days. But if he insults (his fellow priest) the limit is twenty days. Also a deacon, if he stretches out his hand against a priest, he shall be barred from his service and shall observe naziriteship for three months. But if he dares (to do so) against a fellow deacon, he shall observe naziriteship for one month. And if laypeople should insult priests or deacons they shall be barred from the eucharist and shall observe naziriteship for one month. [..... ..]

11. No one [..... ..] is allowed | ⁸

⁷ This canon corresponds to canon 15 in the edition of Vööbus.

⁸ Since this canon breaks off in mid-sentence it is clear that one or more pages have been lost from the end of the manuscript.

- 197 | In the year one thousand eight-hundred and eighty-one of Christ, he rebound this book, [he who is] the least among the high-priests, Gregorios Jarjis, metropolitan of Jerusalem, and he requests every brother and father to remember him with mercy. And [this book] is the property of the Syrian Dair Mar Marqos in al-Quds ash-Sharif.

**6.2. THE CREED DRAWN UP AT QENNESHKIN IN
A.D. 797**

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In the name of our Lord Jesus Christ, Our God and Our Saviour, in the year one thousand and one hundred and nine according to the reckoning of the Greeks, in the month of October, on the seventh, a Friday, was [drawn up] this agreement of belief, which is inscribed below, by the Patriarch Mor Cyriacus, from the holy monastery of the Pillar, of the city of Callinicus, and by the pious bishops who are with him, and by his entire flock,¹ and by the Patriarch Gabriel,² from the monastery of Mor Isaac of Gabulla, and by the pious bishops who are with him, and by his entire flock, in the holy monastery of the Souls in the district of Qenneshkin.

27bi We confess that in the Father, and in the Son, and in the Holy Spirit, is one divinity and power, | and one operation and one will, but three *qnome* or *parsope*, each one of which being from Him and visible to Him, is God; and nature and ousia and being, when they are comprehended together, they are one God, and one nature and one ousia and being, as we have said. For the *qnome* are nothing other than ousia, and neither is the ousia anything other than these three *qnome*.

27bii Now one of these three *qnome* we call the Word God. In other times, for the sake of the salvation of us humans, He was incarnated from the Virgin Mary, one unacquainted with coition, [His] flesh endowed with a rational and reasonable soul, and He became like us, apart from sin, though He did not change from being God, but He remained God, and He was not transformed into flesh. And the flesh too remained flesh, and was not transformed into the nature of the Divinity. In the union, then, they completed the one nature and *qnomo* of the incarnated Word God, without mixture and without confusion, and without division into two natures. The same one is invisible and visible, | and intangible and tangible, and mortal and immortal, and passible and impassible, and corruptible and incorruptible, and so on.

¹ The Syriac word used often means diocese, but in this context means all the faithful who owed allegiance to Mor Cyriacus as Patriarch.

² It should be noted that Gabriel is not given the honorific title 'Mor', and neither is his monastery described as 'holy'. These omissions are unlikely to have occurred in the original document.

27bi

27bii

But, because these things belonging to us He accepted upon Himself for our sake, so that through them He might liberate us, let us clearly and explicitly declare which these things are, and when we were liberated from them. They are, then, these things: our natural passions which He willingly accepted upon Him in truth and not by compulsion, and they are salvific and life-producing. We mention, then, hunger³ and thirst,⁴ and tiredness from the labour of the road,⁵ and sadness and grief, and the passions on the Cross, and the piercing of His hands and His feet, and the opening of His side and death, and afterwards, the resurrection from the dead, by which He liberated us from death and from all corruptibility, being impassible. That is because He lasted in the passions, and He was immortal in death, and [lasted] in these things of ours, like ours and raised above ours, apart from sin, since sin never found any opportunity at all in Him.

28ai

And He ascended to Heaven, | and sat at the right of His Father, and He is going to come in the glory of His father, with His holy angels, to judge the earth in righteousness, and He will bestow eternal and everlasting rewards to everybody according to how he behaved in this world, to Whom be glory and power, together with His Father and His Holy Spirit, forever and ever, Amen.

These [words] were commonly and willingly declared by us through the Divine Love, and with the agreement of the persons signed below.

And along with this creed, we believers have agreed in common that it shall be called 'the Creed of St. James, the brother of our Lord', [a creed] with which St. Jacob, the teacher and bishop of Batnan, agrees in every matter, and [also] St. Ephrem and St. Isaac, the teachers, along with all the rest of the orthodox teachers.

Cyriacus, by God's grace, Patriarch.

Gabriel, by God's grace, Patriarch.

Touma, Metropolitan of Amid.

Theodosios, Bishop [of the diocese of Callinicus].

George, Bishop of [Qenneshkin].

³ Cf. Mt 21:18.

⁴ Cf. Jn 19:28.

⁵ Cf. Jn 4:6.

28ai

❖ $\text{ind} \circ \text{ind} = \text{id}$

28aⁱⁱ Constantine, Bishop of [the diocese] of Qenneshkrin.
Iwannis, Bishop | of Harran.
John, Bishop of Aleppo.
Tideos, Bishop of Seleucia.
Joseph, of the diocese of Harran.
Habib, Metropolitan of Apamea.

It was seen [appropriate] to all of us in common to decree that whoever dares to make an addition or an omission in this confession, which is written above, he shall be excommunicated by the Father, and the Son, and the Holy Spirit, forever and ever, Amen.

מהחלפת המעזיב [המעזיב] המעזיב *

מעזיב המעזיב | המעזיב *

מעזיב המעזיב המעזיב *

מעזיב המעזיב המעזיב *

מעזיב המעזיב המעזיב *

מעזיב המעזיב המעזיב *

מעזיב, למעלה מעזיב המעזיב המעזיב המעזיב המעזיב המעזיב

מעזיב המעזיב המעזיב המעזיב המעזיב המעזיב המעזיב המעזיב המעזיב

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28aii

6.3. THE REPORT OF ACCUSATIONS

MICHAEL THE GREAT, CHABOT, J.B.
(ED.), *CHRONIQUE DE MICHEL LE SYRIEN*,
V. IV, PP. 488-9, PARIS 1899-1910.

And they wrote a wicked report thus:

We inform the [divinely] preserved Amir, [that] this Cyriacus who calls himself Patriarch and is made head over us against our will, he possesses an [imperial] sigillion, and afflicts us with heavy demands. And he is the enemy of the king and of all the Muslims.

489 He built for himself | churches on the frontier with the Romans, and passes on letters to the Romans, and does not think it right to be in the same place as you, but when you come to the East, he goes to the West.

מחזיקים להחזיק בזה. כח מהמנהיגים והם חזקו.
 מחזיקים זהו זהו זהו. מחזיקים זהו זהו זהו.
 מחזיקים זהו זהו זהו. מחזיקים זהו זהו זהו.
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 מחזיקים זהו זהו זהו. מחזיקים זהו זהו זהו.
 מחזיקים זהו זהו זהו. מחזיקים זהו זהו זהו.

489

¹ S. Sey.

6.4. THE LETTER WRITTEN AT THE SYNOD OF BETH GOBRIN IN A.D. 808

**MICHAEL THE GREAT, CHABOT, J.B.
(ED.), *CHRONIQUE DE MICHEL LE SYRIEN*,
v. IV, PP. 491-2, PARIS 1899-1910.**

492 The holy synod which was gathered in the year 1119 [A.D. 808] in Gobrin,¹ the fortress of the Cyrrestians, on account of matters that had occurred in the Church. When we were occupied in these matters in accordance with the law of the priestly church, suddenly culpable, vicious and destructive men attacked God and His church, and manifested [their] ugly passions. [They were] Job, the polluted, who was once bishop of Msista,² who had previously been accused of murder and drunkenness—he then went and accepted to become a collector of the *jizya*,³ and he afflicted his diocese with tax—he who trampled upon the commandments of the patriarch, and mocked the holy mysteries. And with him was John of Kokta, that deceiver, he whose place [of residence] is not known, and was not counted amongst the bishops. These men conspired wickedly, like Dathan and Abiram, who exalted themselves against Moses,⁴ and like those they attacked the high-priesthood, and against the holy synod in Gobrin. And they brought forward destructive men, Gabriel, Theodotus, and Theophanes, and ordained them bishops, | like a gathering of polluted men. On account of this our synod, together with the high-priest Jesus Christ and the company of the Apostles, has deposed Job, and John, and Gabriel, and Theodotus, and Aksnaya, and Matthew, and Simon, and Theophanes, and it has confirmed by the living word of God, from before which the dark forces and also all creatures are trembling, that God does not recognize them either among bishops, nor among priests, nor in the numbering of the Christians, but they are anathematized, and let nobody receive them lest he be condemned.

¹ It is possible that the letter *beth* before Gobrin here and below is in fact part of the place name, Beth Gobrin, and that the word Beth has been reduced, as often in local pronunciation to Be- or Ba-.

² Mopsuestia.

³ The Syriac here, and in Michael 516 line 4, reads ܙܝܝܐ, a rare word not found in the Thesaurus Syriacus but listed in Brockelmann in 95a, which is translated by the Arabic in both places as *jizya*, the per capita tax levied on non-Muslims.

⁴ Cf. Num 16.

Cyriacus

By the Grace of God, Patriarch of the apostolic see of Antioch,
I have deposed this and that person, those who are inscribed.

John of Germanicia, and Lazarus of Orom,
and the rest of the bishops have signed the same.

**6.5. THE LETTER WRITTEN AT THE SYNOD
OF MOSUL IN A.D. 817**

**MICHAEL THE GREAT, CHABOT, J.B.
(ED.), *CHRONIQUE DE MICHEL LE SYRIEN*,
v. IV, PP. 495-7, PARIS 1899-1910.**

The document which was written by Cyriacus, the Patriarch, and the bishops with him, to the Easterners.

496 Cyriacus, by the Grace of God, Patriarch of the apostolic see of Antioch of Syria, and the pious bishops who are with me, having gathered in Mosul due to the controversy | which has arisen between the inhabitants of the monastery of Mor Mattai and the bishops and the congregations who follow them in the city of the Mosulites and in [its] territory [on the one hand], and the congregation of the Tagritans of Mosul [on the other], on account of various reasons which produced a schism between them in the month of August of the year 1128 of the Greeks (A.D. 817).

And since we desire to mediate peace and unity we have examined the reasons of both parties; and those which are unworthy of mention we have ignored; we have accepted some of them, and we have made [our] decree in accordance with the honour of peace and its truth; and since the congregation of the Tagritans were pronouncing accusations against the bishop, Mor Daniel, and hence were demanding that [these] should be investigated, but the members of the monastery and the congregation who were with them were saying; 'We will never accept that he should be judged, and neither should these accusations ever come to examination'; for the honour of peace, let him be proclaimed Metropolitan in the church of the Tagritans which is in Mosul, and in all his diocese, although he is subordinate to the honourable and primatial see of Tagrit, like all the other bishops in the eparchies of the East, and it is inappropriate for him to snatch to himself anything of those things which belong to that aforementioned see, on account of this title 'Metropolitan'.

497 Likewise, neither because of his primacy does the Metropolitan of Tagrit have the right to do anything in any of the eparchies in the region of the East, against the will of the bishop, to whom belongs the administration. And the Metropolitan of Tagrit shall not ordain a bishop | to any of the sees under him, without the agreement of the bishop of the monastery of Mor Mattai, and of all the bishops of the eparchy, according to the power of the rules of the church.

As for the bishops, they ought to recognize him as their father, chief, and primate. And when he summons they should obey, and they should never do anything outside his will, and nor should he ever do anything without their agreement. And when some cause summons [him], and he comes to one of them, let him be received with the honour that is fitting.

And we have commanded Mor Daniel, that it is not permitted [for him] to recall the transgression of any person of the congregation of the Tagritans, or to seek retribution for any of those things which occurred during the time of the schism, except if the transgression should be such that the doer is not able to escape from judgement, such as [for example], if a man should have dismissed his wife and taken another, or should have taken a wife [in addition] to his [first] wife, or should have seized the wife of another man, or should have committed adultery, or fornication, or murder.

We have directed and commanded these things for the support of peace, which is beloved by God, and for the authority which is appropriate to the see of Peter. And therefore we command that [these instructions] be observed with great care by the two parties, by the decree of the Word of God. And let nobody dare to rescind a single one of these things here defined. And should anyone provoke a dispute, let him be restricted outside the priestly courts until he repents, and [also] he who dares to take ecclesiastical matters away from [ecclesiastical] judges to outsiders, that is, the secular authorities.

**6.6. PATRIARCH GEORGE'S LETTER
ON THE HEAVENLY BREAD**

**MICHAEL THE GREAT, CHABOT, J.B.
(ED.), *CHRONIQUE DE MICHEL LE SYRIEN*,
v. IV, PP. 480-2, PARIS 1899-1910.**

Oh my beloved son! Since your diligent self has written to me [to ask]: When was the beginning of this formula? From where did it enter [the church]? When was it rejected? And from what time was it doubted by people? [Since you so asked] I say this to you, that our Lord, our great God and Saviour Jesus Christ, handed down to us three sacraments; the sacrament of the holy baptism; the sacraments of the sacrifice of His body and His blood; and also the sacrament of ordination, of the consecration of the priestly ministries. And for each one of the sacraments He [also] handed down certain things which provide a likeness of it. | For that [sacrament] of baptism, the breath which He breathed on the faces of the disciples, and said: "Receive the Spirit! If you forgive anyone's sins, they will be forgiven him; but if you bind [them to him], they are bound."¹ Therefore, those who sanctify the water for baptism, whether they are arch-priests or priests, they breathe on the water, so that the mysteries of that Divine breath will be mystically imparted to it, and it will receive the Holy Spirit for the spiritual rebirth. Whereas in the sacrament of the ministry of His body and His blood, the fact that He took bread in His holy hands, blessed it, and broke it, and gave it to His holy disciples, [is repeated] in that prayer² which is after 'Holy, Holy...', so that the power which Christ set to work, He who is God the Almighty Power, will also be effective now in this mystical consecration which is now carried out by weak men. And [as for] when He gave us the sacraments of ordination, Luke says at the end | of his Gospel, "He raised his hands and blessed his disciples at the moment of his ascension away from them."³ The likeness of this holy tradition is performed in the holy churches over the head of all those who approach for this priestly consecration, whether they are arch-priests, or priests, or deacons, so that here also, the very same sacrament that is performed by the right hand of God the Father, who is Jesus Christ, is also [performed] by the hands of us wretches. And [the idea] that we should confuse these rituals, or that we should introduce any matter

¹ Cf. Jn 20:23.

² I.e. the words of institution.

³ Cf. Lk 24:50-1.

of our own, or that we should invent other traditions, [such things] are outside all these divine mystical consecrations. So we are not allowed to breath [upon the water] after the last prayer, for this mystery occurs after the first breath. Nor, again, may we raise our hands over those who are being ordained after the last prayer takes place, after the laying-on of hands that occurs after the raising of hands. And just as [the possibility] that we should breathe out a second time in the baptism is entirely outside the sacrament which our Saviour handed down, so also [the idea] that we should repeat the final prayer over the broken bread is alien [to] his tradition. For it is not written in the Gospel, "He blessed and broke, and blessed and broke all over again, and then gave it to His disciples". This would not have been appropriate to that All-perfecting Power.

As for that which you asked, "When did this [prayer] enter the Church?" I do not know. "From when was it rejected?" [that] I do know; from ever and for ever! By means of two holy and god-clothed men the Holy Spirit brought it about that this mystical consecration, [that of] the body and blood of God the Word, should be perfected; by means [that is] of Jacob the first bishop and Mark the evangelist. The Egyptians and all the province of Alexandria attest that the formula 'We break the heavenly bread, in the name of the Father, and of the Son, and of the Holy Spirit,' never existed in the liturgy of Mark, the son and disciple of Peter, that head of all the godly apostles, from whom he learnt the divine Gospel and Evangel and received all the sacraments. So also all the Greeks attest,—and firstly the holy teachers, those who produced liturgies⁴ according to the tradition of Jacob, | the first of the bishops, whether Basil, or Gregory, or Timothy, or Severus—that this expression 'We break the heavenly bread, in the name of the Father, and of the Son, and of the Holy Spirit,' was not in the liturgy of Jacob the apostle. Nor was it permitted by them in any of these [Syriac copies] of yours, nor indeed is it in any of the Greek copies, and it is evident that since it is not in his [liturgy], and neither in theirs, that it is rejected from ever and for ever.

481ii

⁴ Or possibly 'performed liturgies'.

However, I have not imposed a ruling concerning this on anyone, neither that he should say it, nor that he should not say it, not because I do not know that it is inappropriate for it to be said, but in order that I should not provide any opportunity for troublemakers, or those who are not concerned with the building up of the Church but with its destruction, so that in their love of primacy they might establish their own will, and create a pretext for schism so that they might steal away the simple ones.

Woe to us, if there is in our confession 'bread which has descended from heaven' which is not the Son and Word of God. But if 'We break Him in the name of the Father, and of the Son, and of the Holy Spirit', we have a different son there, who is not the bread which descended from heaven.

And after other matters [George continues as follows]. It was written in your letter, 'From where did this enter the Church?' Two traditions have been handed down about this mystery. The first one is holy, but the second one is removed from all holiness. Now because the holy apostles decreed that no Eucharist should be offered in the holy days of Lent, except on Saturday and Sunday, they commanded that there should be a signing of the chalice [with the sign of the cross] on those other days of all the weeks of Lent, in order that the people might receive the offering in the evening [after the daytime fasting]. And when the priest shall sign it, he shall say, 'in the name of the Father, and of the Son, and of the Holy Spirit'. And then he throws the propitiatory coal⁵ into it, which sanctifies it. And this is the holy tradition that sanctifies a chalice which is not sanctified, and says that it is a chalice of faith, and it does not [repeat] any of those things which our Saviour said in which His divinity is recognised, and which does not conform at all to any of the likenesses of His incarnation.

⁵ I.e. a piece of the consecrated bread.

482i That other unholy tradition, that which the wicked Diodore, the enemy of truth, | and the battler with Christ, introduced,—[for] he acted in accordance with his name,⁶ an offering [or access] which is not a closeness but a distance from God—it is like this, and he says in it; ‘He sacrifices the Lamb of God before the Holy Trinity’. And, I say that those who introduced this formula, that they should say, ‘We break the Heavenly Bread in the name of the Father, and of the Son, and of the Holy Spirit’, followed this person, though I know that it has been said by simple people who are as distanced from the thought of Diodoros as heaven is distant from the earth. But if someone should examine it [he will find] that it carries the same sense. Who is the Lamb of God, if not that living Bread which descended from heaven? And to this the holy Baptist bore witness, who made a confession of this expression; ‘This is the Lamb of God, who takes away the sin of the World’.⁷

482ii And after other matters... But, as I have already said, when the two expressions are compared,—that which says that it sacrifices ‘the Lamb of God before the Holy Trinity’, and that which says that it breaks ‘the Heavenly Bread in the name of the Father, and of the Son, and of the Holy Spirit’,—they are not separable from each other, but it is Diodore [who] in his evil ideology divides Christ. And [as for] those who by foolishness introduced it from the signing of the chalice, although the signing of the chalice is well said, since the signing of the chalice does not sanctify, here, however, | it is not well [said], because it introduces [the phrase] ‘we break the Bread’ which is the Son and the Word of the Father, and it says that it is broken ‘in the name of the Father, and of the Son, and of the Holy Spirit’, and it makes that Heavenly Bread [something] apart from the Father, and the Son, and the Holy Spirit. Just as someone might say ‘So-and-so is baptised in the name of the Father, and of the Son, and of the Holy Spirit’, it is the same when it is said that ‘The Heavenly Bread is broken

⁶ Diodore means ‘gift of God’, which George renders by ܕܝܘܕܝܐ ܕܥܡܠܐ, ‘offering of God’, before playing with the other sense of this Syriac word ܕܝܘܕܝܐ, ‘being brought near, access’.

⁷ Cf. Jn 1:29.

in the name of the Father, and of the Son, and of the Holy Spirit'; that Heavenly Bread is declared to be something other, apart from the Father, and the Son, and the Holy Spirit. However, I have not instructed anyone [about this], neither that he should say it, nor that he should not say it, in order that I should not provide any opportunity to those who thirst to divide the Church in their audacity. And [there follows] the rest of the letter...

End

וְהָיָה כִּי יִשְׁפָּט בָּם הָאֵלֹהִים וְהָיָה כִּי יִשְׁפָּט בָּם
 לְפָנֵי הָאֵלֹהִים. לְכָל הָאֵלֹהִים אֲשֶׁר יִשְׁפָּט בָּם
 לְפָנֵי הָאֵלֹהִים. לְכָל הָאֵלֹהִים אֲשֶׁר יִשְׁפָּט בָּם
 לְפָנֵי הָאֵלֹהִים. לְכָל הָאֵלֹהִים אֲשֶׁר יִשְׁפָּט בָּם
 לְפָנֵי הָאֵלֹהִים. לְכָל הָאֵלֹהִים אֲשֶׁר יִשְׁפָּט בָּם

עַל

**6.7. HOMILY ON
'THE VINEYARD OF THE BELOVED' (MT 21:33-46)**

**BRITISH LIBRARY
ADD. 14727, FOL. 110A-114B**

A homily on that parable of the vineyard of the beloved, of the holy Mor Cyriacus, patriarch of Antioch.

110b When our Saviour was talking in parables and allegories to those of the blood of Israel, and was talking figuratively to them in His parables about their impudence, and was pointing out to them in his allegories their rejection [by God], | and [was speaking] about the virtuous obedience of the nations and the domestic-intimacy with God that had been prepared for them to possess, He was saying;¹

“There was once a man, the owner² of a house, and he planted a vineyard, put a fence around it, dug a winepress in it, and built a tower in it. Then he handed it over to cultivators and departed. Now when the time of the fruit had come, he sent his slaves to the cultivators, that they might send him some of the fruits of his vineyard. But the cultivators seized his slaves, and some they beat, and some they stoned, and some they killed. And again he sent other slaves, more numerous than the first ones, and they treated them the same way. Last of all, then, he sent his son to them, saying, ‘Maybe they will respect my son.’ But when the cultivators saw the son, they said to themselves, ‘This is the heir! Come on, let us kill him and we will seize his inheritance.’ So they took hold [of him], and led him out of the vineyard, and killed him. When, therefore, the owner of the vineyard comes, what will he do to these cultivators?’ They say to Him [in reply], ‘He will destroy them most wickedly, and he will hand over the vineyard to other cultivators, those who will give him the fruits in their season’. Jesus says to them, ‘Have you never read in the Scripture that ‘The stone which the builders rejected became the head of the corner.
111a This was done by the Lord, and it is | a wonder in our sight!’³ Therefore I say to you, ‘The Kingdom of God will be taken away from you and it will be given to a people which produces its fruits.

¹ Mt 21:33-46.

² Throughout the parable and interpretation which follows, it should be noted that ‘owner’ translates a Syriac word which literally means ‘lord’, and thus has obvious implications for the interpretation offered.

³ Ps 117:22-23.

And whoever should fall on this stone will be broken to pieces; and everyone upon whom that stone should fall, it will scatter him.” When the chief priests and the Pharisees heard His parables they knew that He had spoken against them, and they sought to arrest Him, but they were afraid of the crowd, because they held Him to be like a prophet.’

The foolish people⁴ which did not guard His honour has been cast out, a stranger to the Kingdom of God, and the people from the peoples⁵ that was obedient to God has, in its place, become the heir to His glorious Kingdom. The rebel has been sent far away, and the obedient one has entered and become one of the household. Because [the people] did not offer fruits in their season from that vineyard which the owner of the house handed over to it, but killed His servants and His beloved Son, since it supposed that it was capable of rebelling against the owner of the vineyard, He was required to decree a judgement against it, [that is] He who had handed the vineyard over to it for cultivation. And since He was required to issue a judgement against it, He issued a just judgement, correctly, and He decreed in that judgement that it should perish most wickedly, and another cultivator would enter [the vineyard] in its place, one who would give the fruits in [their] season to that owner of the vineyard.

111b Let the discerning [among you] understand the sense of the allegory, that from it you might learn | the wickedness of that people. Although it understood very well that [the parable] was spoken about it,⁶ it persisted in its evil and killed the Beloved one. So then, the owner of the house is God the Father. The house is this entire world which exists on account of spiritual and physical beings. The vineyard is that Kingdom of Heaven which God planted for the delight of those who do His will, which no one can inherit or take delight in except him who produces sufficient fruits of righteousness from his cultivation that

⁴ I.e. the Jewish people.

⁵ A common Syriac name for the Christian Church, brought together from many nations.

⁶ Cf. Mt 21:45.

111b

³ Manuscript reads in pl. i.e. $\alpha\beta\gamma$.

⁴ S. Sey.

by means of them he might enter the Kingdom. And the owner of this [Kingdom] will delight in his cultivation, He who is truly delighted and rejoices in the fruits of righteousness which are offered by His true servants. Now those first cultivators who were appointed by the Father to produce fruits from their cultivation which were worthy of that Kingdom which was promised in the vineyard, are the children of Israel; that is, the first ones received from God the written Law, an occasion for the cultivation of the Kingdom of Heaven, that [Law] in which was [appointed] an altar for sacrifices, and that temple in which these were being completed. And this is why our Lord said, 'He put a fence around it, and dug a wine press in it, and built a tower in it', calling a 'fence' that Law which was given to them through Moses, that which became | like a fence for them, separating them from the unlawfulness of the peoples, and protecting that cultivation which was cultivated by them for the inheritance of the Kingdom, from the robbery of those thieving demons which are diligently intent on plundering our spiritual cultivation, even more than thieves [seek to plunder] the labour of cultivators, who protect the fruit of their vineyards with strong fences. Now the 'tower' is [either] the renowned temple which is in Jerusalem, or that angelic guarding which was assigned to them by God. And [the Jews] were commanded to offer prayers to that God who is in heaven in the temple itself, and not to wander about on the mountains and the high places to prostrate themselves there before the unclean demons. The 'winepress' is the sacrificial altar which was set up within [the temple], upon which were completed the lawful sacrifices, which were the type of this one sacrifice [of ours] which in this age was slain upon the cross.

But those people, although they had received an occasion such as this through which to bring fruits which are worthy of the Kingdom, yet they did not bring [such] fruits. And those true servants who were sent by the owner of the household to claim fruits from them, goading them on to the cultivation of these [fruits], and on many occasions also revealing to them God's threats, | some of them they beat, and some they stoned, and some they killed, whilst contemplating rebellion. Subsequently, then, He sent other, more numerous, men to them, and those also they killed, and did exactly the same things.

112a

112b

⁸ S. Sey.

Now, the ‘servants’ are those holy prophets who were sent by God the Father to the house of the house of Israel, and they were sent on many occasions, and some of them they beat, and some of them they killed, and some of them they stoned, and they did not give fruits to the owner of the house, He who exists [in one way], they in a different way. Now the fruits that they did not give to the owner of the house are those things which are appropriate to the cultivation of his holy vineyard. And therefore He sent the one who is consubstantial⁷ with Him, so that they should be ashamed by Him and bring the fruits which are appropriate for the Kingdom. At the time⁸ that He was sent, He was incarnated from the house of Israel, and He became a human from the Virgin Mary, one unacquainted with coition, who is from the seed of David⁹ and of Abraham. But when those people saw Him on earth, that true Heir, who is equal in nature and in essence and in royalty to the Father, that He had come to claim from them those fruits of the vineyard which had not been given in the previous age, when the prophets were claiming them with [their] types, they threatened Him, and took Him outside the vineyard and killed Him, saying, ‘This is the heir. Let us kill Him, | and take His inheritance.’ That is to say, ‘Let us kill the beloved Son of God the Father, and let us rebel against the Kingdom of His Father, and let us “break the yoke, and cut their bonds”’, as it is said in the psalm.¹⁰

113a

Here, then, he calls the house of Israel ‘the vineyard’, and not that which was handed over to the cultivators by the owner of the house, just as Isaiah also calls the house of Israel ‘the vineyard of the beloved’;¹¹ that one about which he states that ‘a fence was put around it, and a winepress was dug in it, and a tower was built in it’;¹² and it had clouds which were the holy prophets, those who

⁷ ‘Bar ousia dileh’, ‘homousion’, ‘the sharer of his ousia, essence’.

⁸ Literally ‘now’.

⁹ Mary’s descent from David is not explicit in the Greek Gospels or in the Peshitta, but is emphasised in the Old Syriac Gospels.

¹⁰ Cf. Ps 2:3.

¹¹ Cf. Is 5:1, 5:7.

¹² Cf. Is 5:2.

113a

[illegible]

were bringing down prophecies like rain upon it;¹³ that one about which, when it was staggering about the stupidity of transgressions and wickednesses, he says that instead of grapes they produced thorny carobs,¹⁴ so that he would uproot it from domestic-intimacy with Him, and would break down its fence, and would uproot its tower, and would stop up its winepress;¹⁵ that one which is from the pure ones of the house of Israel killed God from the domestic-intimacy of the Father, and through the killing of the cultivation of types, and the entrance of a new people which believed in and accepted the beloved Son, and of the new cultivation and the true service which is in the Gospel, He commanded the clouds not to send down rain.¹⁶ That is to say, the age of the prophets passed, because the one about whom they were prophesizing was revealed, [and] the murderers saw Him, the murderous children of his prophets and the disobedient [Israelites] led Him outside that vine-
 113b yard, which is the synagogue of Israel | which is in Jerusalem, and they killed Him.

When the Father was asking them allegorically, according to the utterance of our Saviour,¹⁷ what he should do to those cultivators, for it is fitting that cultivators such as these are should perish most wickedly, and [that] He should hand over the vineyard to other cultivators who are better than them, He was naturally driving them away from His Kingdom, as they were not bringing the fruits which are appropriate for this [Kingdom]. And He will hand it over to the new people from the peoples, those who always bring fruits of righteousness which are appropriate for the Kingdom, whilst loving His beloved Son, He whom the Jews hated, and they adore His salvific passions, those which were carried out by those [Jews], and they boast in His death, that which was completed by the hands of those wicked ones. And therefore Jesus was saying to them; 'Have you never

¹³ Cf. Is 5:6, where God says that he will command the clouds to stop raining upon the vineyard.

¹⁴ Cf. Is 5:2, 5:4.

¹⁵ Cf. Is 5:5.

¹⁶ Cf. Is 5:6.

¹⁷ Cf. Mt 21:40.

113b

⁹ S. Sey.

114a read in the Scripture that “The stone which the builders rejected became the head of the corner. This was done by the Lord, and it is a wonder in our sight!” Therefore I say to you, the Kingdom of God will be taken away from you and it will be given to a people which produces its fruits. And whoever should fall on this stone will be broken to pieces; and everyone upon whom that stone should fall, it will scatter him.’ Have you perceived that that vineyard which was taken away from the first cultivators and was handed over to others has been shown by our Saviour to be the Kingdom of God, that which was taken from the murderous people | of the Jews, and was given to a new people which brings fruits. Now, those people were called builders since they are those to whom the building of the holy church was entrusted from the beginning through the ministry of the types. When the stone of the head of the corner, which is Christ, fell upon them, by means of it He joined together the people to the peoples, and gathered them into one house or people, that which is the holy church. Those [Jews], however, denied Christ and did not accept Him, and they made him suffer and nailed Him on the Cross. And hence He said, ‘everyone who should fall on this stone will be broken to pieces’, that is to say, everyone who should be impudent against Christ, blaspheming as the Jews blasphemed against Him, he shall be destroyed and shall perish and shall become a stranger to that holy house which is joined together and made firm through Him as though through the head of the corner. And ‘The one upon whom that stone should fall, it will scatter him’, for it is evident that the one against whom Christ is angry, due to his rebellion and blasphemy against Him, He will cast him out from the household and will scatter him among the peoples, just as the Jews had to endure on account of their wickedness and their impudence.

114b So then, when we know things such as these, my beloved, let us flee from the imitation of the Jews, let us not be haters of God like them, so that we should not suffer a scattering like theirs. Let us not reject the stone of the head of the corner, so that it should not cast us far away from His household. Let us not fall upon it, being wickedly impudent in any way, | lest we be broken to pieces and destroyed by perdition. And, again, neither let it fall upon us, as upon [those] abusive ones, lest it put an end to us and drive us away from the blessed life. But let us long

for the meeting with that stone of the head of the corner by which we will be strengthened and will be [incorporated] within the glorious building of the holy church. Let us hate the action of the Jews, fleeing from the love of killing, and let us worship Him whom they killed, as one who is the true God, who in His mercy was slaughtered by the Jews for the sake of our salvation. Let us abhor the rabid thought of the scribes and the Pharisees, as from that which shed innocent blood in its impudence. Let us weep for the destruction of those people, and let us request from our Lord Jesus Christ that pardoning their weakness He might quickly gather them in to the faith in Him, and mix them in with the gathering of the holy church, so that the remnant of Israel might live, according to that which is now spoken concerning the fulfilment of the peoples. And let Him manifest his revelation over us, so that that by means of it we might escape from the anxieties of this world which is full of sorrows, and we might be deemed worthy of the delightful repose which is there, through Our Lord and Our God, who is alive by nature, to Whom be glory and worship, together with His Father, and His Holy Spirit, forever and ever, Amen.

[illegible]

6.8. THE LITURGY OF CYRIACUS

SYRIAC TEXT IS REPRINTED, WITH CORRECTIONS,
FROM THE EDITION OF KARL KAISER 'DIE SYRISCHE
"LITURGIE" DES KYRIAKOS VON ANTIOCHEIA,
ORCHR 5 (1905), PP. 174-197.

CORRECTIONS HAVE BEEN INTRODUCED HERE FROM
BRITISH LIBRARY
ADD. 14694, FOL. 95B-103A,
AND ADD. 14690, FOL. 166B-178A.

151r° B | Again [the anaphora], of the holy Mor Cyriacus, Patriarch of Antioch

v° A | O Lord, the everlasting and eternal, You who are invisibly honoured and exalted in the splendour of the illustrious Powers, and in the incarnate radiance of the Sun of Righteousness, of that eternal Son who is from You, You have filled those on earth with peace, so now also Lord, make us worthy that with a love which is purified of deceit and hypocrisy, and with a tranquillity shining with immaterial graces, we may embrace one another with a spiritual and undefiled kiss. And let us raise up...

Priest: Peace... Deacon: Let us give...

Priest: An abundance of blessings and a sea of mercies and compassion grant, O Lord, to these who are now bowed before Your priestly altar and are entreating You, by the grace and mercy and love for humanity of Your Only-begotten Son, with Whom...

B Priest: O Lord, You who are most illustrious and good, who in Your overflowing and incomprehensible mercies | did send Your Son for our salvation, do not turn us away from before Your merciful face, O Lord, as we stand in the inner Holy of Holies to offer You service and the performance of the spiritual, rational, bloodless, and illustrious sacrifice. For in truth we are they who stand far removed from righteousness, and we are entangled in many kinds of evil, and we have no confidence to offer this fearful and bloodless sacrifice, but taking refuge in Your Only-begotten, we beseech You, O most Merciful One, that these mysteries may not be for us a cause of retribution or sin, since they were prepared
152r° A for our salvation, | for the blotting out of all our stains and transgressions, and for the remission of all our spots and trespasses, by the grace and mercy and love for humanity of Your Son, through Whom...

Deacon: Let us stand... Priest: The love... Deacon: Upward... Priest: Let us give thanks...

Inclination: Worship, and honour, and praise are truly fitting, and seemly, and incumbent for You, O Creator of things visible and invisible.

¹ B.L. Add. 14690, fol. 166b, reads **𐭩𐭥𐭮𐭠𐭪𐭡𐭣𐭤**.
² B.L. Add. 14690, fol. 167a, reads without sey (i.e. in sing.)
³ B.L. Add. 14696, fol. 96a, and B.L. Add. 14690, fol. 167b, read
𐭮𐭠𐭪𐭡𐭣𐭤.
⁴ B.L. Add. 14690, fol. 168a, reads **𐭬𐭮𐭠𐭪𐭡𐭣𐭤**.
⁵ B.L. Add. 14690, fol. 168a, reads **𐭮𐭠𐭪𐭡𐭣𐭤** (abbr. for **𐭬𐭮𐭠𐭪𐭡𐭣𐭤**).

And he raises his voice: Having, therefore, our spiritual eyes in the celestial heights above, and alertly gazing upon the illustrious companies and ranks who are there, and with the ears of our mind listening to the splendour of the perpetual praises above, we hear the illustrious voices of the congregations of the first-born who are inscribed in heaven, the mystical sounds of the glorious utterances
 B | of the Angels, the wondrous hymns of the Archangels, the anthems rejoicing with spiritual praises of the eternal and imperishable Principalities and Powers, the immaterially sublime exultations of the canticles of the Thrones, the shining brilliance of the blessings of the Cherubim, which flash forth with wings and wheels and glorious eyes, the burning of the Seraphim, which with threefold 'Holies' blaze and flame,¹ with whom let us also cry out and say ...

People: Holy...

Inclination: You are truly glorified with the [threefold] 'Holies', along with Your equally illustrious Only-begotten Son, the Lord and King of all,² for You are marvellous in holy things, and a sea of mercies and compassion, who created man in Your image and likeness, and entrusted him with the shining delights of paradise,
 v° A | he who, when he did not keep [the commandment], through the deceit of the Accuser and the counsel of the woman, became an exile from it and was dismissed to the cursed earth. But You, O merciful Father, did not believe that Your image should become alien to Your possessions, but having [tried] to discipline him by the laws and prophets, although he was not disciplined, You sent Your beloved Son for his salvation, He who having become incarnate and made man from the Spirit and from the Virgin Mary, devised an excellent rite³ for our salvation.

¹ Cf. Is 6:3.

² In the Syrian Orthodox tradition the Trisagion is linked to the Son by the addition of the words 'Who was crucified for us', and this is echoed here by Cyriacus.

³ The term *ἔργον*, 'kind, type, species', is also used in liturgical contexts of the eucharistic words of institution, which follow here immediately after this prayer.

And he raises his voice: When He had taken the bread into His pure and holy hands, which are without blemish and unstained, and having given thanks to You O God, the Father, ✠ He blessed ✠ He sanctified ✠ He broke, and He gave it to His disciples and apostles, saying, 'Take, eat of it. This is My Body, which for you and for many is broken and given for the remission of sins | and for eternal life.'

B

✠ Likewise concerning the cup, after the mystical supper He made a measured mix of wine and water, ✠ He gave thanks ✠ He blessed ✠ He sanctified, and He gave it to His disciples and apostles, saying, 'Take, drink of it, all of you. This is the blood of the New Covenant, which for you and for many is shed and given for the remission of sins and for eternal life.'

'Whenever you eat this bread and drink this cup you proclaim My death and resurrection, until I come [again].'

153r° A

Priest: | As we thus celebrate the commemoration of Your death, and of Your resurrection, flashing with light on the third day, we also commemorate Your ascension to heaven, accompanied by the jubilation of the angels, Your sitting at the right hand of the majesty of the Father, and Your second coming from heaven, along with the great trumpet and the sound of the Archangels. And we offer this fearful and bloodless sacrifice so that despite the multitude of our iniquities, and the sea of our evil deeds, You might not turn us away from the splendours of the magnificent gifts of Your glory, O lover of humanity, when You sit on the fearful throne of Your majesty on high, at that time of trembling and of judgements, | when You will judge everyone according to his deeds, when the bitter weeping and the grinding of teeth of the wicked and wrong-doers shall be heard from within the fire of Gehenna, when the righteous shall shine with the splendid glories of the bridal-chamber, when the undying worm shall sharpen its tooth upon the deniers, and the fire of Gehenna shall fiercely burn and threaten to torment the wicked, when the unfading light shall delight the just and the righteous, and the outer darkness, in which there is no ray [of light], shall eternally burn the sinners, when Your judgemental voice shall separate the lambs from the goats, admitting the lambs to the Kingdom of Heaven, but the goats to the fire which is not

B

153r^o A

⁸ S. Sey.
⁹ Text reads **לחשבה**.
¹⁰ Text reads **חנה**.
¹¹ Text reads **חנה**.

quenched,—at that time when all these things shall be fulfilled, O
 v° A Compassionate one, do not drive us away from before Your merci-
 ful face, because of the abundance of Your mercy, O | Lover of
 humanity. On account of these things, then, let there be compunc-
 tion...

People: Have mercy... Priests: We also...

The Invocation of the Holy Spirit: Have mercy upon us, O
 God the Father Almighty, and send Your Holy Spirit upon us and
 upon these offerings which are placed before us, He who is con-
 substantial and co-eternal with You and with Your Only-begotten
 Son, Who spoke through the Law, and the prophets, and the apos-
 tles, Who was revealed over our Lord Jesus Christ in the river Jor-
 dan, Who rested upon the apostles in tongues of fire.

Answer me Lord,

So that, by His indwelling, He may make this bread ✠ the
 Body ✠ of Christ our God ✠.

And this cup ✠ the Blood ✠ of Christ our God ✠.

So that when our souls and bodies are deemed worthy of par-
 B ticipation in these holy mysteries they may shine in purity and in
 the splendour of the light of holiness, together with | orthodox
 belief and the brilliance of glorious deeds of virtue, and may we
 appear [with] total confidence before the terror-filled throne of the
 place of judgement without hypocrisy, through [Your] grace,
 mercy, and love of humanity.

Inclination: We offer You this sacrifice on behalf of Your holy
 Church everywhere, so that by the gift of the Holy Spirit You may
 honour her, O Lord. Remember, O Lord, the blessed saints, our
 Patriarchs, Mor (N) and (N), and our reverend Metropolitan, Mor
 (N), together with all the other Orthodox bishops. Grant them a
 dignified old age, and preserve them into long life, whilst they
 154r° A shepherd Your people in all truth and righteousness. | Remember,
 O Lord, the priests, and deacons, and all the rest of the ecclesiasti-
 cal hierarchy. Remember also, O Lord, my sullied self, who al-
 though unworthy have presumed to make [this] offering to You
 with impure hands. O most Merciful One, do not reward me ac-
 cording to the multitude of my iniquities, but, O Lord, according to
 the abundance of Your mercies may You increase Your grace

and multiply Your compassion towards me. Remember, O Lord, the mingling of the breezes and the rains, and the bringing of fruits, and the cycle of the year, for the eyes of all flesh are looking towards You, and You fulfil their needs at the appropriate time.

B And he raises his voice: Deliver Your people from the plagues of wrath which are in the air, and from all deceitful devices, | and do not offer us remedies as we merit, O Lord, but according to the sea of Your compassion, and strengthen our hearts in a correct zeal for You, for You are gentle and most merciful. To You, then, be praise...

Inclination: Remember, O Lord, those who together with us make supplication, and these who have presented the offerings, and these who wished to present [offerings] but lacked the strength to do so, and those who instructed us to remember them in our prayers and supplications to You, O God.

v° A And he raises his voice: In the abundance of Your mercies, O Lord, recollect these whom we have brought before You, and those whom we have not mentioned. Grant them the joyful splendour of Your glorious salvation. And when You receive their sacrifices in the secrecy of Your Holy of Holies, may they give thanks to You with hymns | of thanksgiving. May You also be for them a protective stronghold, because You are our merciful and sheltering God, and to You be praise...

Inclination: Remember, O Lord, the Orthodox kings and their servants. And by Your aid subject all hostile enemies to them, so that we may live a tranquil and undisturbed life, in all truth and righteousness.

Loudly: For You are their invincible strength and impregnable wall, and also of those who take refuge in You, O Lord, and [so] we offer up praise to You and to Your Only-begotten...

B Inclination: Because You have the power over life and death, remember, O Lord, those who from the beginning have been victorious before You, the fathers, the patriarchs, the prophets and apostles, and the martyrs and confessors, the preachers | [and] evangelists, John, the voice [in the wilderness] and the forerunner before Your Word, and Stephen, the proto-deacon and proto-martyr, and the most holy and blessed Theotokos Mary, and all the saints.

B

 $v^\circ A$

B

¹⁸ Text reads [كع]عاق.

And he raises his voice: Array us also among their blessed ranks, O Lord, and in Your eternal mercies let us share in the splendour of their glorious companies, those who, since they are seen to be imitators of Your love for humanity, will become intercessors on behalf of our wretchedness, and with us they will offer this mysterious and bloodless sacrifice to You, for the protection and strengthening of us sinners who remain in this life here, and for merciful kindness for those who with orthodox
 155r° A faith | have already fallen asleep, through the grace and mercy and love of humanity of Your Only-begotten Son, through Whom and with Whom...

Inclination: Remember, O Lord, those bishops who have already fallen asleep, who were victorious in the orthodox formulation of faith, and helped Your holy church in whatever way, and especially Ignatios, Dionysios, Kyrilos, Julios, Basilios, Gregorios, Iwannis, Severios, Kyriakos, and the rest of the holy apostles.

And he raises his voice: [Remember, O Lord,] the victorious luminaries of Your holy Church, those who in contests on behalf of orthodoxy demonstrated heroism of the soul, those who proclaimed Your holy name before nations, kings, and the children of Israel, so through [their] acceptable prayers, cast aside the heresies
 B | yoked to wickedness, and cause the church to dwell in perpetual peace. Strengthen and fix fast the orthodox dogmas of their faith in all our souls, because You are holy and take delight in the saints, and to You be praise and thanksgiving...

Inclination: Remember, O Lord, the priests and deacons and sub-deacons, the readers, psalmists, ascetics, and laypeople who have departed from this life in the orthodox faith, and these on behalf of each of whom they have made an offering, or who by his own thought had already set [such an offering] aside and [so] possesses it.

Loudly: O Lord God, the undeceiving hope of those who have departed from this life with the orthodox faith, give rest to their souls and spirits in the tabernacles of light, where the joy of

155r^o A

B

B

B

B

²² Text reads נִתְּנָה .

v° A Your face makes [them] happy and glad in the longed for bosoms of Abraham, Isaac, and Jacob, without reminding them of their errors, | nor handing them over to just judgement. For there is nobody who is pure of the filth of sin, even if his dwelling on earth were for one hour, except for our Lord, and our God, and our Saviour, Jesus Christ alone, through Whom we also ...

O God, put aside, disregard, and forgive our offences, [those] intentional and unintentional, known and unknown, hidden and revealed, those which we have dared to commit, whether in thought or in deeds, those which You know, O lover of humans, and until [our] last breath keep us in Your truth and [keep] our nature free of all defilement by our unlawful acts, and in Your merciful compassion cause us to delight among the ranks of Your illustrious ones, even if with small glimmers of their delights, in order that through this also...

B | Priest: Peace... Priest: Let them... Deacon: The preaching...

Priest: O wondrous, ineffable, and almighty Lord, You who are glorified and magnified with shining praises by the heavenly hosts, and are lauded with the splendour of exalted and mystical melodies, cleanse our hearts in the abundance of Your mercies, and adorn and sanctify us with Your glorious and exalted sanctifications, so that with purity of conscience and purification of the soul, without shame, we may presume to call upon Your heavenly, good, almighty, and holy name, and may pray and say, Our Father...

Priest: O Lord, do not bring upon us any temptation whose weight we are not strong enough to bear, but deliver us from the Slanderer, and from his deceiving tricks and his evil deeds, for Yours is the kingdom, and we offer up praise to You and to Your Only-begotten Son...

Priest: Peace... Deacon: Before the Lord...

156r° A | Priest: O Lord, Your flock worships You, and seeks refuge in Your compassion. Send forth Your sanctifying gifts and sanctify our souls, bodies, and spirits, so that we may be deemed worthy of participation in these holy mysteries, for You are holy, and we offer up praise to You and to Your Only-begotten ...

$$\mathbf{v}^\circ A$$

B

156r^o A

²⁵ חסדו של ה' אליו יתפלל [הוא] ויחיה.

[illegible]

²⁵ Text reads **מ.י.ג.**

Priest: Peace... Priest: May there be... Deacon: In fear...
Priest: Sanctification... Deacon: One Father...

Priest: Who is able to give adequate thanks for the sea of Your mercifulness, O most merciful Lord? For we who were entangled in the cords of evil, in Your compassion You have scourged and purified us and made us worthy of Your priestly altar. We give You thanks for Your grace towards us, and we glorify, and magnify, and worship, and request, and entreat You, that You will never make us strangers to participation in these holy mysteries, for You are holy, and to You be glory and to [Your] Only-begotten...

Priest: Peace... Deacon: From...

Priest: O Lord, Who bowed down heaven and descended for the salvation of our weak race, pour out upon us Your gentle mercies, and grant to the whole multitude of Your holy Church the riches of Your heavenly blessings, so that they may unstintingly glorify You, for You are in truth God of all, and Your undefiled Father, and Your Holy Spirit...

The Anaphora of the holy Cyriacus has ended,
may his prayer be with us.

உலக அமைதி, உலக உரிமை, உலக உரிமை, உலக உரிமை.

²⁶ B.L. Add. 14690, fol. 177a, reads **ശദിഷ്ടം**.

6.9. THREE MADROSHE ON CYRIACUS

**BRITISH LIBRARY
ADD. 17141, FOL. 25B-27A**

Madroshe One

Madroshe on Cyriacus, Patriarch of Tagrit, to the tune 'Blessed are the chaste, those fasting'. Refrain: Lord, make me worthy to see him, Cyriacus, in that land of the just and the righteous!

Lord, arouse my sunken mind
to tell the beauty of Cyriacus!
He was perfect in deeds and in words,
and excellent and diligent among the apostles.
His practices attest and show us
that the pride of high position¹ never touched him.
The evil one was afraid, for he saw his astuteness,
and he was frightened of the true one.

He was cheerful also in those things of virtue,
and took no pleasure in things unseemly.
He was zealous, astute, and very gentle.
He was innocent, humble, and intelligent.
He stretched out his right hand for almsgiving,
and with his left he supported it so that it would not sink.
The reproaches of the party of the left side
did not silence him from exhorting the impudent.

He was further strengthening the astute
and further supporting the weak.
He did not break the yoke of the law,
and he did not transgress the boundaries of justice.
Slander was alien to his mouth,
and curses to his lips.
He cast away from himself the leaven of pride,
and hateful things he also removed.

¹ Or possibly just to be taken as a synonym for 'pride', as in stanza 3.

He made his heart a dwelling place for grace,
and his tongue a sword for justice.

He opened his mouth and spoke wonders,
and his tongue declaimed glories.

26a In himself he was depicting | the passion of his Lord's Son,
and by his sufferings he was comforting his children.
He was a saint in his conscience and thoughts,
and was shining in his soul and members.

The high-priest made him a treasurer,
and he multiplied his talents by thousands and tens of thousands.

He abandoned families, races, and possessions
and he gained heavenly riches.

He broke the yoke of pride
and he bore the yoke of serenity.

He was peaceful and humble towards everyone,
but he yielded no ground to the schismatics.

26a
 1. 𐎧𐎠𐎡𐎹 𐎧𐎡𐎴𐎧𐎢 𐎧𐎡𐎴𐎧𐎢
 2. 𐎧𐎡𐎴𐎧𐎢 𐎧𐎡𐎴𐎧𐎢
 3. 𐎧𐎡𐎴𐎧𐎢 𐎧𐎡𐎴𐎧𐎢
 4. 𐎧𐎡𐎴𐎧𐎢 𐎧𐎡𐎴𐎧𐎢
 5. 𐎧𐎡𐎴𐎧𐎢 𐎧𐎡𐎴𐎧𐎢
 6. 𐎧𐎡𐎴𐎧𐎢 𐎧𐎡𐎴𐎧𐎢
 7. 𐎧𐎡𐎴𐎧𐎢 𐎧𐎡𐎴𐎧𐎢
 8. 𐎧𐎡𐎴𐎧𐎢 𐎧𐎡𐎴𐎧𐎢
 9. 𐎧𐎡𐎴𐎧𐎢 𐎧𐎡𐎴𐎧𐎢
 10. 𐎧𐎡𐎴𐎧𐎢 𐎧𐎡𐎴𐎧𐎢

[illegible]

Madroshe Two

The same tune. Refrain: Grant us Lord that we might see the spiritual one at the feast where the Watchers serve!

Like his Lord he was crucified in his mind,
for being wrapped in the truth of His love
He gave himself to suffer and be afflicted,
for the sake of the entire party of the right hand.²
Like Peter he was binding and loosing,³
and like Paul he was reproving and instructing.
The stings of serpents did not hurt him,
for by his peace he blunted their poison.

The simple ones did not hinder his journey,
for his way did not lead to wandering.
The ship of the mighty one did not sink,
for the waves of controversies did not drag upon it.
At every moment he was instructing his children,
so that they would not acquire lax habits.
At every moment he was summoning peace,
and comforting everyone with love.

Blessed are you, our father Cyriacus,
for in your temperance there was no blemish!
Blessed are you, our holy father,
for no bribe blinded your reason!
Blessed are you, our holy father,
for no money obscured your thinking!
Blessed are you, pure and holy one,
for no anger disturbed your purity!

How shall I name you, blessed one?
What is comparable to you, and how?
Cyriacus, the light of the churches

² Cf. Mt 25:33 ff.

³ Cf. Mt 16:19.

and the lamp of all the monasteries!
Cyriacus, the beauty of Syria,
and the adornment and splendour of Mesopotamia!
Cyriacus, the wise shepherd,
and the pastor of the heavenly Shepherd!

Cyriacus, the illumination of his diocese,
and the charioteer who drives on to the Kingdom!
Blessed is he who has seen Cyriacus!
In the banquet⁴ of our Lord he will be served by Him!
With multiple colours which are seemly for you
He will weave a crown for your temperance.
And with splendid sealings⁵ that are fitting for you
a diadem will be offered for your victory.

Cyriacus, modest and precious,
the pride of the party of the right hand side,
from the pasture of the meadows of the Holy Spirit
at every moment he was fattening up his sheep.
And from the clear streams which are in the Gospel,
at every moment he was watering his lambs.
And from the sweet salt which is in the prophets,
at every moment he was seasoning his flock.

Cyriacus, the thurible of fragrant-aromas,
by which our stinking soul was made sweet!
He exhaled his fragrance into our nostrils and members,
and purified our soul which was putrefying.
In his homilies, discourses, and speeches,
He was giving medicine to our sick mind.
In his prayer he was pleasing his Lord,
and conferring forgiveness on his flock.

⁴ Or 'wedding feast'.

⁵ Or 'impressed metal-work'?

Like the Gihon⁶ he gushed forth prayers,
 and like the Pishon he shaped the laws!
 Like the Euphrates he was fruitful in homilies,
 and like the Tigris he tidied me up for heaven!
 Blessed is he who has seen Cyriacus
 in the bridal-chamber of the heavenly Bridegroom!
 How can I weep for you, blessed one?
 How can I grieve for you, victorious one?

Cyriacus, may the weeping be for your enemies,
 and the lamentation for your ill-wishers!
 The daughters of Jacob were weeping for Saul,
 but the churches were offering praise for Cyriacus.
 The daughters of Jacob on account of the dyed clothes⁷
 were weeping for Saul and Jonathan.
 26b The churches on account of | his prayers
 and blessings were offering praise for Cyriacus.

The daughters of Jacob with grief and lamentation
 were weeping for Saul and Jonathan.
 The churches with songs and hallelujahs
 and hymns were celebrating Cyriacus.
 Again, Joshua⁸ the son of Nun whilst dying,
 was giving instruction concerning the Law.⁹
 You also, our father, on the day of your departure,
 like Jesus¹⁰ your Lord, were giving instruction.

⁶ The first of the four rivers that flowed from Paradise (Gen 2:11), as virtues flowed from Cyriacus. In each case the main verb is chosen to resemble in sound the Syriac name of the river.

⁷ Cf. the lament of David over the deaths of Saul and Jonathan, 2 Sam 1:24: 'Ye daughters of Israel, weep over Saul, who clothed you in scarlet and dyed clothes, who put ornaments of gold upon your apparel.'

⁸ In Syriac 'Jesus'.

⁹ Cf. Josh 24.

¹⁰ 'Jesus' and 'Joshua' are identical in Syriac.

“If you are the children of the Father,
 then the love of the Father will continue in you.”¹¹
 Joseph was also giving instruction thus,
 that his bones should not remain in Egypt.¹²
 Moses carried and escorted the victorious one
 and placed him in the valley of Jehoshaphat.¹³
 And you, our father, your priests and deacons
 carried and escorted you, and placed you in your ancestral place.¹⁴

The merchandise of Antioch of Syria
 has been snatched away by the land of the Arabs.
 That splendid treasure of Mesopotamia
 has been removed by the land of the Arabs.
 That prize and wealth of Syria
 has been plundered and gathered in by Tagrit.

¹¹ An allusion to Jn 15:9-10, part of Jesus’ farewell discourse before being arrested: ‘If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in his love.’ Here justifying the removal of Cyriacus’ body to Tagrit after his death?

¹² Cf. Gen 50:25.

¹³ In Ex 13:19 it is said that ‘Moses took the bones of Joseph with him’, and in Josh 24:32, ‘The bones of Joseph which the people of Israel brought up from Egypt were buried at Shechem, in the portion of ground which Jacob bought from the sons of Hamor the father of Shechem for a hundred pieces of money; it became an inheritance of the descendants of Joseph.’ There are some extra-biblical Jewish and Islamic traditions which say that Joseph’s tomb was in Hebron rather than Shechem, but none to my knowledge which place it in the valley of Jehoshaphat. It seems likely, therefore, that the poet has here confused the location of the patriarch Joseph’s tomb and that of St Joseph, the husband of the Virgin Mary. A seventh-century pilgrim account by Arculfus, possibly a bishop in France, who travelled to the Holy Land around 670, reports that the tomb of St. Joseph was located next to that of the old man Simeon (cf. Lk 2:21 ff) in the valley of Jehoshaphat. Cf. J.R. Macpherson, (ed.), *The Pilgrimage of Arculfus in the Holy Land (About the year A.D. 670)*, (Palestine Pilgrims’ Text Society 3.1; London 1889), p. 18.

¹⁴ Literally ‘inheritance’, but this stanza is explaining why Cyriacus’ body was removed from Mosul where he died and taken back to his home town of Tagrit for burial.

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Jerusalem through the bones of the son of Jesse¹⁵
was once protected against wrath.

And the bones of Joseph also became a wall
to the daughter of Jacob, and by them she was sheltered.
And Tagrit also by the bones of Mor Marutha¹⁶
will be protected until the end,
and the bones of our father Cyriacus also
will always be a wall for it.
Cities are surrounded by walls,
but Tagrit has its wall within it.

The daughter of Jacob was guided
by the pillar of fire towards peace,¹⁷
and for Tagrit, Marutha and Cyriacus
were guides to the Kingdom
As Esau and Jacob were the children of Rebecca,
so Cyriacus and Marutha were the children of Tagrit.
But Esau hated Jacob,
whereas Marutha loves Cyriacus.

Blessed are you Tagrit of Mesopotamia,
for behold, a treasure of life is buried within you!
Blessed are you, city of Cyriacus,
for behold, your citadel has again returned to you!
That money which you lent to Syria,
behold it has repaid, by thousands and ten thousands.
Lord, encircle our city with a wall,
through the prayer of our father, Cyriacus!

¹⁵ King David, who was buried in Jerusalem; cf 1 Kgs 2:10.

¹⁶ The famous metropolitan of Tagrit from 629-649; cf. J.M. Fiey, 'Tagrit: Esquisse d'histoire chrétienne', *OrSyr* 8 (1963) 289-342.

¹⁷ Cf. Ex 13:21 etc.

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Madroshe Three

Another by him,¹⁸ and it rises up to the tune ‘You have departed, our little father’. Refrain: Glory be to your Lord in the remembrance of you, and may your prayer be a wall for us!

Behold your entire flock is grieving for you, for it was bereaved of you through your passing away.

Intercede on our behalf, our father Cyriacus, when your Lord comes at the resurrection.

Intercede on our behalf, our blessed father, that we will not become a portion for the flame.

Intercede on our behalf, our holy father, that we will not be driven out to Gehenna.

Entreat your Lord and your God, that there will not be a schism in the church,

And that He will raise another leader in it like you, another ruler who resembles you,

So that the rapacious wolves will not enter and destroy the lambs of your flock.

You have caused us pain, our father, by your passing away, you have saddened us, our father, by your departure.

27a Behold, your ship has reached its destination, and your deeds will produce joy | for you!

Our Saviour’s saying has been fulfilled in you, ‘Behold the man, and his deeds before him’.¹⁹

¹⁸ Or possibly ‘another concerning him’, i.e. Cyriacus.

¹⁹ Or ‘have preceded him’. Unidentified citation or allusion.

Paradise is reserved for you and looks out for you. Go and rest, weary one, and find relief!

The banquet is appointed for the saints, be the guest of the heavenly Bridegroom!

Reward is prepared for the diligent. Go and receive your talent without fear!

Go our father to the city of light, which looks for you to enter and tread within it!

May the splendour of the son of Amram²⁰ appear on you, and may Elijah take you into his chariot!

May Aaron and Eliezer meet you, and may you rest in the bosom of Abraham!

May the company of the victorious ones keenly await you, and may you be enrolled within the spiritual ranks!

May the Lord and His servants keenly await you, and may the heavenly hosts rejoice in you!

May the heavenly Bridegroom meet you, and may He receive you with a happy face!

And may He say to you, 'O good servant, although you were given charge over a few,

From now on you will be given charge over many. Enter, and rejoice with your Lord in His joy?' ²¹

And you, our father, will say to Him, 'Behold, here I am Lord, and those children You entrusted to me.'

²⁰ i.e. Moses.

²¹ Cf. Mt 25:14-30; Lk 19:11-27.

❖ **ಪ್ರಾಚೀನ ಕಾಲದಿಂದಲೂ ಇರುವುದು.**

❖ കൂടെ കൂടെ നമ്മൾ, ഐ.എ.ഇ.ൽ പാലാ പരിശീലനം

فمنكم من لم يسمعوا لرسول الله صلى الله عليه وسلم

❖ **אל אכא** – למשל חז"ל וז"ל ואל אכא

נניח לי ולמ וכו' חזק. אכלה חליי כחבולת *

❖ **ಪ್ರಮುಖ: ಯಶಸ್ವಿ ಕಾರ್ಯ. ಇಲ್ಲದಿದ್ದರೆ ನಿರಾಶೆ ತಪ್ಪಿ ಹೋಗುತ್ತದೆ**

ከፍለጋው ላይ ለገጽ ፩ ጥያቄ ይደረጋል፡

❖ **കുടുംബവും സാമൂഹികവും**

فقد جى ساركى خىلىك. ئىمگىلى كىركە قى قىلىك. ❖

אנחנו לא נראים חברים אלה וכל מה שיש לנו

❖ **കർമ്മവും ധർമ്മവും**, **പാപവും പരമധർമ്മവും**.

❖ ജലം ന വെള്ളം, വെള്ളം ന വെള്ളം, വെള്ളം ന വെള്ളം

And He will say to you, our father, in His joy, 'Enter, and rejoice with your children in the Kingdom'.

Glory be to the heavenly Father, who guided you so that for your temperance He might grant ease!

Thanksgiving to the eternal Son, who will eternally rejuvenate your old age!

Praise and worship to the Holy Spirit, who weaves a crown for your heroic acts!

And as for me, a wretch with defiled lips, do not deprive me of the wage for which I have laboured,

For since I have been deemed worthy (here), my Lord, to sing his heroic acts, may I sing for You in the Kingdom with him!

The madrosho on Cyriacus, the patriarch of Tagrit, has ended.

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