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ATHANASIUS

THE CONFLICT OF SEVERUS

Patriarch of Antioch
THE CONFLICT OF SEVERUS
Patriarch of Antioch

BY ATHANASIUSS

ETHIOPIAN TEXT EDITED AND TRANSLATED

BY

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in the University of Chicago

WITH THE REMAINS OF THE COPTIC VERSIONS

BY

W. E. CRUM
IMPRIMATUR.

Parisiis, die 26: decembris 1907.

H. ODELIN,
Vic. Gen.

TO MY FATHER

THOMAS WAKEFIELD GOODSPEED
INTRODUCTION

The Life of Severus of Antioch by Athanasius is preserved in an Ethiopic version, in two British Museum manuscripts, Oriental 773 and 774, and in part in one manuscript, numbered 31, in the D'Abbadie collection. 774 is a copy of 773 made for king Bakăṣa and thus belongs to his reign, A.D. 1721-30. In the present edition, the first of this Life of Severus, 773 has therefore been made the basis of the text. It belongs to the reign of ʿĪyāṣū I, A.D. 1682-1706, and is thus little older than 774. Abbadianus 31 is a finely written parchment codex of the eighteenth century, with three columns, of thirty lines each, to the page. Unfortunately, it preserves little more than half the work (fol. 163-174). In the following pages it is designated by A, while 773 is designated by B.

Manuscript B is a parchment codex of 219 leaves measuring 26 by 24 cm and is written in double columns, of twenty lines each. It contains:

I. Twelve homilies of Severus bishop of Ḫoshmunēn on Christian doctrine. Fol. 2 a.

II. Concerning the Prayer of Longinus. Fol. 148 a.

III. The Life of Bar-Saumā the Syrian, of Dabra-Basmūl. Fol. 150 b.

IV. Homily of Cyril of Jerusalem, on S. Simeon receiving our Lord. Fol. 164 a.

V. The Life of Severus of Antioch, by Athanasius. Foll. 167 a — 219 a.

While the historical presumption points to a Greek original lying back of this Ethiopic form of the Life of Severus, and this presumption finds corroboration in a number of points in the Ethiopic, — as in the presence of Greek words, Greek endings, and plays upon Greek words, — it is clear that the immediate parent of the Ethiopic was an Arabic version. For this there is the explicit testimony of the colo-

phon, where reference is made to Abu’l-Makarram son of Abu’l-Baddar as the writer of the parent version. Nor is indirect evidence to the same effect wanting. The constructions ḫīh : ʿa (fol. 178, v°.), ḥāh : ʿa (fol. 193, r°.), and ḥā-ḥā : ḫīh (fol. 169, v°.; 207 r°.) are unmistakably Arabic. The adjective ṣawḥ ḥāth : (fol. 201, r°.; 218, r°.) suggests translation from the Arabic, and the word ṣawḥ ḥāth : (fol. 217, r°.) can be nothing but the Arabic ʿalā transferred into Ethiopic. Did this position require further support, the large indebtedness of Ethiopic literature to Arabic might be appealed to. What lay immediately behind this Arabic version can hardly be determined, although Mr. Crum’s Coptic fragments suggest the Coptic as its possible parent.

In any case there has been in the successive translations the work has undergone, as well as in the inevitable dilution sustained by such writings on passing into Ethiopic, abundant opportunity for the corruption of its text and the obscuration of its meaning. More particularly, comparison with the Coptic fragments will show how freely the original narrative has been dealt with by its later translators, and for the changes it has sustained the maker of the Ethiopic version or recension is no doubt responsible.

The Ethiopic text here presented is in general precisely that of the oldest manuscript. It has, however, been broken into paragraphs, to facilitate comparison with the translation, and its punctuation has been freely altered, the better to accord with the sense. Further, its readings have in some instances been set aside and replaced by the readings of A, or by emendations suggested by the context. These changes are for the most part mere corrections of mistaken quantities, as ʿ for ʿ, ʾ for ʿ, etc.; or of confusion of kindred consonants. In general, the aim has been to leave in the text all forms at all tolerable; and when displacing them by others supposedly more classical, to register the reading of the manuscripts either in a special foot note, or, in cases of habitual non-conformity, in the note appended to this introduction². In this way, it is hoped, an intelligible text has

². Thus the more usual reading has been substituted when manuscript B has ʾay-in for ʾay-in, ʾay-in for ʾay-in, ʾay-in for ʾay-in, ʾay-in for ʾay-in, ʾay-in for ʾay-in, ʾay-in for ʾay-in, or ʾay-in for ʾay-in, ʾay-in for ʾay-in, ʾay-in for ʾay-in, ʾay-in for ʾay-in, ʾay-in for ʾay-in, ʾay-in for ʾay-in, ʾay-in for ʾay-in, ʾay-in for ʾay-in, ʾay-in for ʾay-in, ʾay-in for ʾay-in, ʾay-in for ʾay-in, ʾay-in for ʾay-in.
been secured, while upon all questionable points, the reading of the manuscripts has been left immediately accessible, without excessively burdening the margins with textual minutaie.

The text of A has been carefully compared with that of B, and has been found to exhibit close resemblance to it. The spellings and quantities of A are generally nearer the conventional forms that are those of B, and where both agree in presenting an unconventional form, it has usually been admitted to the text. A makes it possible, farther, to correct the text of B in a number of important particulars, notably in omissions, thus indicating that it is no mere descendant of B, but an independent textual witness.

In translating it has been kept in mind that a version rather than an original is being dealt with, and a greater degree of literalness is thus demanded of the translator than would otherwise be required. Certain obscurities and harshnesses have thus been retained in the translation, in the hope that they may better contribute to the recovery or reconstruction of the original, than any attempted correction or improvement of them might do.

My especial thanks are due Professor Enno Littmann, of Strassburg, for not a few helpful suggestions concerning text and translation.

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APPENDIX

TO THE INTRODUCTION.

THE COPTIC VERSIONS

by W. E. CRUM

In the course of cataloguing the Coptic manuscripts in the British Museum, I met with two Sa‘idic fragments of narratives relating to Severus, which, upon comparison with the Ethiopic Mss. here edited, proved to be both from a version of the same work. Palaeographical resemblances and the Ethiopic version led to the identification of more fragments: two in Paris and one in the Borgian collection, which Zoega had assumed to be from a work of Shenoute. All five fragments are from two MSS., distinguished below as A and B. Of these the former shows a large, square uncial script, dating perhaps from the 8th or 9th century; while the latter is written in a much coarser hand, for which cf. certain features in Balestri, Sacr. Bibl. Frag., Tab. 4, 30. It may belong to the 11th or 12th century. To these Sa‘idic texts I subsequently added a Bohairic fragment, brought from the Nitrian monasteries and here called C, the script of which shows that it belongs to about the year 900.

There does not appear to be, in Europe, any trace of the Arabic version which, one must assume, held a middle place between the Coptic (?) Bohairic) and the Ethiopic. From the Greek work which, on the analogy of most Coptic texts, we may postulate as the original form of the Life, either two independent versions, the Sa‘idic and the Bohairic, were made, or one of these latter is derived from the other. But too little of them remains to justify speculation as to their mutual relations.

1. V. Journ. Theol. Stud., V, 130. Amélineau, Œuvres de Schenouki, I, pl. 4, reproduces a p. of Zoega’s text, but it is not from the same MS. as the leaf with which we are dealing.
3. In the same hand are Paris, vol. 1201, ff. 102, 103; vol. 1313, f. 25; Brit. Museum, Or. 3581 B. 15), all relating to S. Mark; probably also Paris 1201, ff. 111, 112, 113 and Leyden n° 25, all relating to S. Athanasius.
(Fol. b).

Δὴν αἰχασμαξε μὴν ὁρῶν αὐτῷ ἦπερς αὐτῷ ἔμαχ ἐπιμονακτὴν ῥιοντὶ ἤπερεν ἢ
Πνεὔ ὅ ἐπὶ πρὸ ὑπὸ
ματσαρίον αὐτῷ
ἐποτερέξεικαθὲ ἐπὶ
πνεύετε ἤπερ
ποτὲ ἄρτι ποτὶ
ἐγω ἁμιπο ὑπὲρ
ἐν εἰπετεθείαν
ἐγεμαμαχοπο ὑπὶ
ματσαρίαν ἠπερε
cωτὶ ὅ ἐπ
πρωτὴ
πεσχόμα
πε αὐ
ποτὶ

(Fol. a).

ϹΕΤΗΡΟϹ

ΠΗ ΕΓΧΕΜΗ

ΤΗ ΕΝΑΙ ΠΕΖΑΧΗ ΔΕ

ΠΑΤ ΧΕΜΑΕΙΟΤΗ

ΜΑΙΝΟΤΙΜΕΤΙ ΜΗΡ

ΜΗΘΙΑΡΙ ΓΗΝΕ

ΠΕΖΑΧΗ ΕΠΙΕΙΧΗ

ΨΑΡΕΠΗΤΗ ΤΗΡΗΜΗ

ΜΕ ΨΥΡΤΗ ΕΥΘΑΝ

ΕΠΑΙΝΟΤ ΜΗΝΟΡ ΠΑΡΑ ΠΗ

ΜΗΡ ΠΝΟΤΕ ΣΟΟΤΗ

Ὡ ΣΗΛΙΑΙΣ ΠΕΤΗΡΟΡ.

ΤΟΝ ΙΜΠΗΤΗ ΜΗ

ΠΑΖΑΚΗ ΜΗ

ΜΟΧ Ο ΣΕΤΗΡΟϹ.

ΠΝΕΟΤ ΕΠΙΚΗΜΟΤ ΠΗ

ΜΠΙΟΤΟϹ ΜΗ ΣΕΤΗΡΟϹ.

ΗΡΟϹ ΗΧΙΗΕ ΕΠΙΑ.

ΚΑΙΝΗ ΠΕΖΑΧΗ

ΠΗΜΗΙ ΑΜΟΤ ΕΡΩΤΗ

ΠΖΟΕΙϹ ΠΗΜΑΚΗ.

ΑΜΟΤ ΕΡΩΤΗ ΓΗΜΕ ΕΚ

ΖΟΠΤΗ ΕΠΙΚΟΙΤΗ

Α ΠΝΟΜΑΧΟϹ

...ΤΑΤΩΟΒΟΚ ΣΗ.

ΑΥ ΤΗΝ ΧΑΙΝΗ

ΨΕΩΝ ΠΑΤΗΒΩϹ ΠΗϹΑ

ΠΝΟΤΕ ΠΙΛΟΓΟϹ

ΠΖΑΘΡΙϹΑΡΗ ΠΝΟΤΗ

ΠΕ ΑΥΤΗ ΠΡΩΤΗ ΕΙ

ΟΡΣΟΠ ΖΗΝΟΤΗΕ.

ΠΟϹΜ ΜΑΨΩΝ ΑΝΟΚ

ΜΕΙΤΑΛΑΙΠΗΡΟϹ

ΠΑΡΑ ΡΗΜΗΝ ΠΗϹ.

ΜΠΕΡΕΤΣΟΤΗ ΔΕ Ε

ΝΑΙ ΠΝΟΤΗ ΠΗ

ΣΕΤΗΡΟϹ ΑΤΡΥΜΗΝ
Zoega, Catalogus, ο CLXXXV, fol. I (Codex A).

(P. roe) μπεταμάζετε παρά τεκέω μπεμαμίη
μιμήν πετάσκοπος πτατσωτες στηνίκατα. Επίζην πετ
πκρατος ριμετετε μπατετελέως εμβεοτζωμ μπιτς
παξοεσ προ πιν εμπιπετε πειοτζορ εματοετ ετρεκ
πισιτες εμβζωμ πτειμε (leg. πτειμε). Πετζορ μεν
επικοφία εμικοβ ματομενες τεμπομπεμερος εμον
επεμ πριμαθ εμοθι ερομ εμμενοικικ ερομ μπεμ
πριμο η πεπκατ μππιμεημε εμεχι ρπιμαμζε

tημαθον πτεμπάθη κατα θε εμμαμ μμος ποι τεπιδ
τοπικη διδακακα. δωται πιπο σμιμ πετζορ ερ

ουππάτ εμπμιμε μμμαχ εμμες ερας (leg. ερας) ερομ
νπυππε η υπεμμομμενεμετ ηματμενεμετ
μερος (leg. μη-) εβαθ πομκοτες ραμπονονες εμπνη
αριος ατω ετμμεμζαμε μπεμπαρζαμε ερομ

μπατματ (p. roz) εμ.εροτεμε εμαθοκοτε ερας αχω
απ εμοι μπεμμαμζε εμμαμ μμος ποι πταχ
μπατμενε ερομ εματοετ ματεομ 
ερας ερομ εμμομμμη η ππυππε εμμαμ 
εμμος εμμε μπρμε ετμμμεμ μμαχ-ημεπμε
εμπνη εμπμομεμεν 
μμοι εμμετζορ δωται εμμαμες μπεμμπαρζομε 
μπεμπκρατος μπατματ εμπαμε μπεμμοομε εμμαμ 
εμπνη εμπμομε 

τομπ υποι ερομ αμον πεπελαχικομ εμη
ουκε με απ εμμε 

εμπμεμο εμμαμ ερομ εις 
εις 
εις 
η 

εμ 

εμμμο 

αρ 

αρ 

αρ
πως Πλατηματισσάς μαμανόττε να υπάρχει στον Μνωτόλογος πανεπηράστην ει δεμενής τις
περιστατικά επεκβασμοί και περιστατικά παραδοσία.

Πάρω χαράς δια χειρονομία προσευχής εις ναον δια

Paris, MS. copte 129ᵃ, foll. 120, 121, 119, (Cod. Br).

(F. 120 a).

εσεθρος ἑρη
τὴν προβλ ματί
νατιτι νασ
τις παυσεπ

... πλούτωι οἰκώ

προ, το ετοιν

... κι εις ενεπερη

μπερτρευμα

... χι εκενηρο ετού

μορτε έροχ η

πλούτωι υπερον η

πλούτωι πλούτωι

ς

ποντε:-

προ α νη μνησκ

καλοτι τηρε

αργάς παση ποι

επιστολη εκχε

φέτερη:-

κεκοτ
κοι γι λοτ

(F. 121 b).

μαστίγη

ναπυλκ επέκ

(F. 120 b).

c πετρομμεν η

c πτηρη πτωχ

c πέλει πεκαποροντο

c ταυτης αντι τ.

c εις εκενερα

c ναυνε λεικω

c τις ερον ανων

c ποιεις ερον η

c αγγελος χωμον

c νακωμενε

c εροκ ανω εγρο

c εις εροκ ηπακα

c ναυν επομικ.

c εξανεμοίξας μυ

c ποιεις πυ

c παθας ηπακα

c πειτος οκ γα

c πεινασμενον

c του πι παοις

c τε παρασταçı

(F. 121 a).

υπερε
επεκεβε ζυπτο.
μα τοιοστα
εις δεντα αντι
ποιοτ νακ ποτ
σακρα εφθασο
τε πελεπησε
οτοιμα
τε

(F. 119 a).

μυθηρε πηγεβραος
μυ ιοπογειω πτε
πηκοις επεποτητ
θωκ εφακ εβελλημ
ετε η επεικεσεβ
οτρι ρισε σετηρος
παμεριτ ιε
κ εκκω
μυσο γενασμ
πι μεσι απο ινε
επειπο
κοπος επειμα
κεδονιος πε

(F. 119 b).

μη

πηρογεσθη
ιε ποια ηδαρετη
κος ηθοτ ιε
ασετηρος αι ποτ
σακρα ενιστε α
παμπα επηρρο κα
ηροσ αηγοτε
πηροτο πτεκα

μυθαγιος σετ
ηρος ποτε μιπηκαρ
σοι επεικεσον
πεα απο ποκ
σοι επεικεσον
μυσο
μητερην

μη

μηπητοντον ποι
κα ετοιοξ ετ
μνη απο ετεκε
κωε εφακ επεγ
κελλης ποτε ππατ
ιδ κατα δε τι
τανυρηποσ
σομε οτρι ετη
ματ ετουαννο
κς εβαξ μεγ
οσε μυοτ ι
βι πενηαον
κς επεξαή
αλδα ππαξαέ μερ
ροχ ιε

αγωη παρ
γελος δε μικηοιτ
αγορωη εβοι μ
πεποταξε επε
ηρος εβαξ μυος
ματ ηεβοη
αιν πα
ετηπ.
πεττολικ έβολ
λατσαμ (αλλαμένο) λάμη
λει ιταρεγεί έβολ
γυμνοπατή
ριον ιός κετνηρός
αγεστής ιός ιεπη

πηγός
ανάκ
ταχίος
κοκέ
αφήσκ κατά θε
πτά

British Museum, Or. 3584 B(54) = Catalogue no. 349 (Cod. B).

(Fol. a).

άπα
........... μερί
........ μεμελκε
ζηταιαντ ερόκ
ζυμσο αμπιε
ορκός θηρυοτ
ερασπετικος
ζυμη απεμίπηε
περθεολοξία
τουμ μη ευτρ
κρινον, αμπε
βοτ ηπιρρε επη
περειπματ

ντε
........... ρεχήδα μης κετ
νρος ηντάνα
τον καρχει
παμποιζι κα
πκακος ης ης
ρεπιακος, μυν
ζαπεζις ευξέ
οτζωμπρέτο γο
πιε ης ζάτεια
ακάτι μπερτοοχ
ηπιε ευξέ
οτζωμπρέτο
μαζεύονας
εισ κετνηρός ημ
ης ααροκυ μπη
φυτοο πεταγη
ζιομ ετοναβ

(Fol. b).

ην γαρ μπεζμβ.
μπρε ητοοτη
κετνηρός ηη
αντε μπητικ
της πιάδογμα γαρ

οτ.........
ηπι
βες
περοτο μπηζαξε
πιθότο πνήμι
τις σεεχρε εξω
σικ
πεστνθωσ
πεσετθαος πνευμ η
οτοτιχος η
οτοτ ην φε
σικ
εγχω μονος η
οι πετσομαι
σοτασος πεπις
κοπος πατρα
μνηθη πε

πατράγκων εγ' ουν
σικοπο πνεθρων
επεθανον πνευμ
ερθη ηντοποια
σικ
ης αυθην επεζομο
πηπαραβασον

πε περσον ηνακ
απαντα ηνεφε
ηρθη πνευμ
εποτον ηνεφε

κακως η κακως
πετορομο
ος ουν ηνθαλ
επεθεσθε
μφλαβια

πος πεπικ
σκοπο δηνα
ποχεια αγ
σιε εροθεν
σικ
οτε εμεθε
ρος ετρεχ
σιους εξω
πετροθος
ερεπεθηνα
ετοταλλον ην
σικ οθανκαθ
Greek: Αεκκουρα παλαβολος αχ... 'Αμεν. Αγιειρμεν
τ... οι Αεκκουρα θηλαις ηι θηλαις ηει θηλαις οργειν ηει παναθειν
ας οι Αεκκουρα ενοι ηει θηλαις ηει. Αμεν. Αγιειρμεν
ας οι Αεκκουρα ενοι ηει θηλαις ηει παναθειν

Hoc est corpus, hoc est sanguis, nec habet puncta aut cruce.
Hoc est corpus, hoc est sanguis, nec habet puncta aut cruce.

British Museum, Add. 14740 A, fol. 20 (Cod. C).

(Fol. b)

(Amend. Amen)

(Fol. a)

Paris, Ms. copte 1294, fol. 118.

(Fol. 118 b) Jerusalem, and saluted (σαπεζεν) the cross (σταυρος) and thus he went to the monastery (μοναστήριον). But (δε) when he had reached the door of the monastery and when he had knocked at the door of the convent, forthwith the news was brought in unto the abbot (lit. great man) and

PATR. OR. — T. IV.
THE CONFLICT OF SEVERUS OF ANTIOCH.

those with him, namely, Malchus and Johannes. But (? δὲ) when they had heard that a man (ἐκ τῆς) set the altar of Baal thee. O Severus, the oil which I the faithful (πιστοῦς). O Severus, the sword that shall slay the enemies of the truth. Enter in! The Lord be with thee! Enter in, as (ὥς) if thou wert (already) tried in the polity (πολιτεία) of the monks (μοναχὸς). In what rule (παντὸς) shall I instruct thee?

(Fol. 118 m) Severus (ὁ) on hearing [these things]. And (ὁ) he said to them, «My pious fathers, disturb me not by your words; for (ἐπεβδόμη) the heart of man is wont to be disturbed, if he be praised (ἐπεμβαίνω) beyond (παράφξ) his measure. God knows and your fathership, except for the baptism (φωτισμός) that I have received»

(coll. 2) sinless except God the word ( λόγος), who was incarnate (σάρξ), God and man, together, in truth — how much more (πᾶσαι μέλην) I, wretched (παιδίσκος) as I am above (παράφξ) all men! » When however (ὁ) they heard these things from Severus, they marvelled. And (ὁ) thus did they receive him unto them with joy, like the man [written of] in the gospel (ἐγραφή), who found [a treasure hid]den in [the field. And (ὁ)] when he had [entered] in to

Zoega, n° CLXXXV.

[of him that is in authority, against (παράφξ) the doctrine of the 118 (sic, read 318) bishops (τίτροι) who assembled at Nicæa (Νικηφόρος). Now (ὁ) thy mightiness (τιμωρία) hath called to mind my insignificance (πολέμοις) regarding a matter of the faith (πίστις). But who, my lord king, is this dead dog that would be go-between (μεσοτροφός) in such an affair? For (πάντως) the dog, in secular wisdom (σκληροτητείαs), doth display his gentleness (τιμωρία) to whose showeth mildness toward him, by his moving at him his hinderparts or (ὁ) his tail, and by letting fall his ears behind his head; even (καιρὸς) as saith the Platonic teaching (πλατωνική διδασκαλία). But when (ὁ) the dog beholds one that attacks him, lifting a stone or stick, forthwith thou seest his gentleness (τιμωρία) of a little before, turned to fierceness (τιμωρία) and to enmity toward him that is his enemy. Thou seest (p. 176) his cheeks drawn up, displaying his teeth; in short (προκειμένος), every limb (μορφή) of him much threatening (προκειμένος) against him that had raised against him the stick or the stone, desiring to tear the limbs (μορφὴ) of the man that opposeth him. Since (ὁ) I have likened myself unto the dog, when (ὁ) I come to your lordship and your mightiness (τιμωρία), and behold the gladness of your glory upon every one and likewise upon me too, wretched one (ὁ) I do not wish to come, by reason of them that would cast (λοιπόν) stones upon me by the way, or (ὁ) would set a stumbling-block.
upon the roads whereby I come to you. But (πλῆν) let your pious letters come once more to me, with a benevolent (ἐνπεπτιστετικ) edict (κῆρε), because of them that contend with us upon the road, namely the ἐκκλήσια, the godless heretics (ἰπτιστικοι). For (γάρ) thou dost know, O my lord, that they agree not with those that stand

Paris 129*, fol. 120, 121, 119.

(Fol. 120 a) wherein Severus is. The thing is agreeable unto us and the distance (διαστημα) will be [for us] far easier than is the one another [ ] word of the king which is called law (ἦνεκος) in truth a [ ] set an obstacle [ ] seek to [ ] benefit. And (δι) the king and the whole senate (συνκαλεσθες) [wrote to] him a letter (ἐπιστ.), which was written [thus]: — [καὶ] thou dost desire to receive a [ ] (fol. b). He that directs all things, He it is careth for thee. I know and am aware that it is soldiers that surround us and guard us. But angels (ἀγγελ.) surround thee and guard thee [on] all [sides, bearing thee] upon their [hands, lest (междунаποτι) thou ]. For (γάρ) the words of the heretics (ἰπτιστικοι) [are] like [to a stone] of stumbling. As the Lord liveth, the God of Constantine

(Fol. 121 b) scourge (μαστιγος) shall be able (?) to approach thy dwelling-place. Behold, we have sent unto thee an order (σύμβας), because of the fear [of the people of (?)] the land [ ]

(Fol. a) which springs up in the face (?) of the holy (ἰερος) Severus, even as the summer heat (?) κατωσον in the last [days?] and [snow (γριαύνι) in the [days?] of the harvest 1. Forthwith [ ]

(F. 119 a, paged 47) children of the Hebrews (ἱθεσποτικ), at the time when the Lord (?) our God went up to Jerusalem. [As regards this thing also [therefore], O Severus, [my] beloved, namely [ ] thou sayest? They will not hear[ken to] me and will [ ] a bishop (ἐπίσκοπος), namely Macedonianus (col. 2) ] the four stones, complete, like one to another and polished, into his wallet, even as David, according (απτα) as we have already said. These stones then (οἱ), when they are thrown, he that casts them at his enemy gets no hurt. But (ἀλλα ἐνν) the enemy [ ]

(Fol. b, paged 48) But (δι) when all the heretics (ἰεροι) had heard that Severus had received an order (σύμβας), so as to (ὁποτε) meet (ἐπιστυλης) the king in spite of (?) καιρος them, without fear, forthwith they deserted their city (πολις) and fled [without] delay (ἐφελε). When Severus came forth from the monastery (ἐκκλησιας), the [bishop (ἐπισκοπος)] heard [ ]

British Museum, Or. 3581 B(54).

(Fol. a) Of a truth (ἀληθες) on looking thee in the face, all the trials


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of the heretics (χιστ.); have ceased and the firm establishment of orthodoxy (ὑποθεσαλία) hath blossomed even as a lily (χρύνον) in the new month (i.e. spring), in [ ] when I had seen [ ] when Severus arose (like the sun) [for us] in the east (ἀναλή) and thou didst begin (ἀεχείν) to pursue (δοκάω) the wicked (κακός) heretics (αιστ.) and the heresies. If Goliath was mighty, lo, David did take the four stones; if Macedonius is mighty, lo, Severus too hath armed himself with the four gospels (ἐγκομ.) [ (Fol b)] for (γάτ.) [ ] the thing. Commit not unto Severus the things of the faith (πίστις); for (γάτ.) all the doctrines (δόγμα) of the faith (πίστις) are written upon the breast (στήθος) of Severus, even as a single verse (στίχος). » And (δὲ) these things said the holy Julius, the bishop (ἐπ.) of Atrameté (Adramytium) [ ], beyond the words which they addressed one to another, in praising (ἐπαινεῖν) one another, and the discourse become too great. It was on the Sabbath that they met (ὑπαιτάν) one with another. But (δὲ) when the morning was come [ ]


He went forth from them and departed to his monastery (μοναστήριον) while God and His angels (ἀγγέλια) walked with him, until they set him again (παρακατάγοικ) upon his [ (col. 2) well or ill (κακῶς ἢ κακῶς). When therefore (οὖν) they were seated, they dealt with (?) the affairs of Flavian (Φλαβιανός) the bishop (ἐπ.) of Antioch (Ἀντιοχια), and they found him [ (p. 217) gathered (?) to Palestine (Παλαιστίνη) and they enquired (πάντα) among themselves carefully (ἀκριβεία) as to who then (ἀρχή) was worthy to sit upon the throne (θρόνος) of Flavian [ (col. 2) desire Severus (Σαυρίνος), that he should sit upon the throne (θρ.), the Holy Spirit (πν.) also seeking S., for the honorable rank (βαθμός). And they did [ ]


(Fol b)] « was brought to naught; the devil (διακ.) was [ ]. Hell (Ἀμενών) was destroyed; [ ] was brought to naught. The error (παράθεν) of the idols (ἀδιώλον) was darkened and became invisible. Paradise (παράδεισος) was laid open; the tree of life was revealed. The heavens became the world (κόσμος); the world (κοσ.) became heaven. God became man; man became God. God descended; man ascended. The glory which was in heaven came upon the earth. He that (was) in the bosom of His father became in the bosom of Mary. He whom the Father begot in mystery (μοναστήριον) ineffable, Him did Mary [ 1. κόσμικ seems unsuitable.
(Fol. a) John, having in truth suffered, according to (τετράφ) the irrefutable certainty that is in the holy gospels (εὐαγγελία), which God hath given us in His church (τικε), like a rock (πέτρα) of adamant (ἀμάμαμ) immovable. Be content then, O king; bring not before me nor (οὐδέποτε) this Christ-loving synod (συνέδριον) the remembrance of the blasphemies of the polluted bishops (ἐπίσκοποι) that gathered in Chalcedon. Now (δέ) the king and the senate (σταυροκράτες) marvelled at the wisdom (σοφία) of Severus and the constancy (σπουδασμοί) of his struggle (ἀγών) and the depth of his philosophy (μυστικά).

It may be of interest to draw attention here to further slight traces of this text. These are to be recognized — with little doubt, I think — in the Greek-Sa'idic-Arabic Vocabulary, Paris Ms. copte 44 (dated AD 1389). On fol. 119 b a new section is headed: ΠΑΙΝΕ ΣΠΑΣΙΚ ΕΤΜΟΧ ΠΝΟΕΙ ΜΜΟΤ ΕΤΝΗΣ ΕΒΩΝ ΣΑΝΤΙΑΓΩΤ ΦΙΝΙΑ ΚΑΤΑ ΟΥΠΡΟΣΩΠΗΝ, "These are phrases difficult to understand and selected, which we have written here as an addition." Among these are a few obviously drawn from our text. They occur at the opening of the list: (1) ΠΕΠΑΛΑΞΙΑΚΗ ΠΑΧΑΚΑΜΙΑ, v. above, p. [48]; (2) ΚΑΤΟΓΟΓ ΠΑΠΕΡΑΝΑΚΙΟΝ, v. above p. 19; (3) ΑΝΠΑΝΟΟΤ ΝΑΚ ΝΟΥΚΑΚΡΑ v. above p. 19; (4) ΜΠΕΧΕΚΕΛΧΗΣ (sic) ΝΗΕ ΠΝΑΔΕΔ, v. ibidem. The next words, ΜΑΡΤΥΡΙΟΥΠΟΙΣΗ and ΑΡΚΑΙΝΑ ΣΙΤΟΤΗ ΦΟΡΠΟΙ, show that our text is no longer under contribution. Between (1) and (2) is ΤΟΝΠΤΙΜΝΗΕ ΕΠΙΕΣΖΟΟΤΕ 'the turning-aside of the roads', which I do not identify in that position in the Ethiopic version. Further, on fol. 121 b occur ΟΥΑΛΟΓΡΑΜΜΑΤΙΚΟΣ, 'he was a former grammarian'.

1. In the upper margin of Fol. a are the remains of a Syriac note in later ink, the following transcript and translation of which have been kindly made by Mr. E. W. Brooks.

? 55 ?
? 1 0 0 2 1 0 1 1 ?
5 7 7 7 7 7 ?

In l. 2 'the mount (of)' and in 3 'the monastery of Surjum' are apparently mentioned. L. 4 contained a date, with the name of the Persian month Bihman and the year 976. The mention of this famous monastery is in keeping with the repeated provenance of the miscellaneous Bohairic fragments acquired by the British Museum together with this.

2. V. my British Museum Catalogue, pp. xii, xiii.
3. Cf. Woide, Appendix etc., p. [9], note k.
(2 the same phrase) οὐρουμίπαρανασομπε, 'he was a man from Hali-
carnassus,' words which might relate to Julian; but the many intervening
excerpts make it unlikely that they are from our Conflict. Had we more of
the Coptic text of that work, we might probably identify more phrases from
it in this vocabulary.

W. E. CRUM.
THE CONFLICT OF SEVERUS PATRIARCH OF ANTIOCH.

* In the name of the Father and the Son and the Holy Spirit, one God. * fol. 3a

Bless the Lord. We begin with the help of the Lord and by his good ordering, to write what is found concerning the conflict of the reverend father * Severus patriarch of Antioch, which he carried on for the orthodox faith, according as the reverend father Athanasius, who is known to have been wise, wrote it, on the day of his commemoration, on the fourteenth of Yakätit. May the Lord grant us the blessing of his prayer. Amen.

Who then is there who does not wonder at the mysteries of the great father Severus when it has been read? Who is there that is pure in heart like the king of heaven in his purity to write it all? When I meditate in my heart upon the memory of the great Severus, because of his works, that I may remember his wonders, my heart is carried swiftly away on high unto the place where is the company of the saints, and now my tongue says a little of what is revealed to my heart, and I cry aloud and am strong and zealous; * and I say, as doth the blessed David, My tongue is like the pen
of a ready writer\(^1\), I will tell the virtues of father Severus. And he it was who excelled many men in the flow of grace from his lips, for he was all grace. I ask of thee that thou withhold not thy grace from a stranger, but shed it upon me, even me thy child Athanasius; because thy name is oil which flows upon thy sheep; but in the presence of enemies it is a veritable sword that slays them, and bitter to them is the father Severus, O brethren.

And my father after the flesh was with him and served him well, for he was an elder, and my grandfather besides was of the men of his country; he was moreover a blessed father and an elder, and his name, like mine, was Athanasius. And he loved the old man Severus, the bishop in his city, who was the grandfather of Severus the patriarch. And the bishop belonged to the council of Ephesus, being one of the two hundred bishops, and strove in it. And this great father Severus, who was grandfather of the patriarch Severus, knew my grandfather, and he used to recline with him at table continually, and to talk with him, for they loved each other exceedingly. And while they were thus, one day his understanding was caught away and his consciousness departed from him for about one hour, and my grandfather

\(^1\) Ps. 44:2.
was watching him. And then he said, while my grandfather heard him, « O Lord, behold now thy servant; do with him that which thou dost please, and establish * thy name, O Lord, that the unbelievers be not stablished.»

And my grandfather the elder said unto him, « I entreat thee, O blessed Severus, that thou hide not from me anything of that which thou hast seen, for thou knowest how I love thee. » And the bishop answered and said, « I will tell thee the vision which I saw. I heard a voice which said, A bruised reed shall not be crushed, and smoking flax shall not be quenched'; Severus shall build up the faith of the Christians. And the voice said unto me, But thou shalt die in Babylon this year, and thy son who shall be born to thy son, shall establish the rock of the orthodox by his true word. But he shall meet great hardship, and much blood shall be shed because of him, and he shall be rejected much of men, and shall be reckoned * as one of the guilty. And he shall be driven from church to church, by the hands of kings and governors and heretics. And the name of the child shall be called Severus, after thy name, because by this name shall the Lord save his people that believe * . And behold I have revealed to thee the vision. » This therefore Athanasius my grandfather told me, Athanasius, of him. And he said to me that at that time my father was

not born, and the reverend father Severus was not born. And after a year the reverend father Severus the holy patriarch was born. May the Lord grant the blessing of his prayer to our king 'Iyāsū for ever and ever. Amen.

This father was sitting one day reading the writings of Plato, and there appeared to him Leontius the martyr, standing before him, and he said to him, «Thou hast enough of reading this day; rise up, follow me, that thou mayest be pure from the abominations of the heathen, and mayest read the law of the Lord, which thy fathers read until the time of their death. Rise up, O Severus, and finish the wall of the church, and plaster it and make thyself to work, and be not slothful, and do not neglect the prayer of thy fathers, and go not after that which is unprofitable. Seek first the garment of monasticism, which is the solitary life, that thou mayest know how to wrestle with might. Then shalt thou extinguish the fires of the heretics. And thou shalt put on the helmet of salvation, whereby thou shalt repel the spirits of the unclean under heaven. And thou shalt go unto Antioch and shalt cry aloud like a roaring lion, and there the children of Nestorius, which are children of devils, shall flee from thee with trembling. Now also perform thy work, and make haste to search

1. Eph. 6:16, 17.
the venerable writings of Basil and Gregory and Julian and Ignatius and Athanasius the apostolic and Alexander and Epiphanius and Cyril the wise and Dioscorus the great, even the contending of the faithful fathers, and to ponder the instruction addressed to him that walks their ways. » And after Leontius the martyr had said these words to him, he vanished from his sight.

And when the great father Severus heard these words, straightway the Holy Spirit came upon him as upon David in his day¹. For the Father who loves man knew that Severus was wise, and that he was obedient and steadfast in conflict, and he sent his holy martyr Leontius to anoint him as Samuel when he anointed David, for he was the God of both of them. But neither of them had a weapon, for as for David, his might was shown against that mighty Philistine by stones which he had, and with one stone he slew the Philistine²; and the great Severus was in the company of kings and beasts, which are the unbelievers, and there was no one with him and no one followed him, and he destroyed them, and burst upon them with the four gospels that he had. For David indeed strove in conflict with one

¹ 1 Sam. 16:13. — 2. 1 Sam. 17:50.
man, but this great one wrestled with five heresies, and his warfare was with them. Yet Severus was like great David in his warfare with the council of Chalcedon, for he conquered with one stone. But I know that thou wilt say, Declare unto me this stone which destroyed * the Philistine, which brought to naught the council of Chalcedon also. And I for my part will tell thee the stone that destroyed the council of Chalcedon; it was the pure gospel of John, wherein he cries and says, The Word became flesh and dwelt among us, and we saw his glory, the glory as of the only Son of his Father, who was full of grace and truth †. And when they encountered this stone, they fell upon their faces before the holy Severus.

And let us therefore now proceed to relate the youth of this holy one, even on this wise. My father found a man that feared the Lord, and he told him the deeds of the holy Severus, while I heard him. And he said that the holy Severus was of Athens, and he related that he wished to go forth from it and to pray in the church of Leontius the martyr, who revealed to him * in after days that which he told. And the holy one said to his learned friends, "Will ye go with me unto the church of the holy martyr, even Leontius the martyr?" And they gave heed to him concerning it, and they all agreed together to flee from their teachers, for they were stu-

dying philosophy and had not done with it. And they said, «Let us
turn our hearts from henceforth from this world unto the Lord.» And
when the holy one went forth from his city, the grace of the Lord was with
him. And there was a holy hermit near that city, a spiritual man, and his
name was Elijah. And when the great father Severus drew near, this
hermit went forth unto him with haste to meet him. And when he came
near unto him, he said, «O Severus, * son of Severus, hail! Hail, O patriarch!
O chief of all bishops, hail! O father of hermits, hail! O true fountain, hail!
O my son, O martyr, three days now have angels and martyrs and prophets
and clergy and all the saints waited for thee, they with whom thou shalt
receive the grace of the Holy Spirit, that it may descend abundantly upon
thee. For if it does not descend upon thee, thou shalt not be able to with-
stand the enemies of the truth. And now go and receive the earnest of the
kingdom of heaven, which is baptism.»

And when he came into the church of the martyr, he began to entreat
him that he might perform his service to him in holiness. And then he
slept in a certain place in the church. «And there were with him that night
four of his friends, learned fellow pupils; and one of them became a bishop,
and afterward turned away from the true faith, and the holy Severus converted him again unto it by his writings and letters. At a certain time in their vigil, these four saw Leontius the martyr standing before them like a judge, a mighty man. And his girdle therewith he was girded was wrought with jewels, and such work was upon his neck and his arms also. And when they saw him with this great glory, they were afraid, and he said unto them, « Fear not. » And his face was full of light. And stretching out his hand unto them, he said unto them, « Be strong. Behold a path meet for you. Ask the forgiveness of your sins. » And then the reverend martyr vanished from their sight.
and receive the grace of the Lord, and assume perfection, and shine in excellence, and not in precepts only, but in knowledge also. »

And Severus answered him with indignation, and said to him, « Alas, O elder, wast thou sent to *baptize us, or to praise us? » And the elder answered him saying, « Forgive me, O my son, for the thing which I have said is sure, for so it was revealed unto me. » And then they rose up and followed the elder and were baptized. And when they drew near the time of the profession of faith, that they should be anointed, as was customary for the candidate, with holy oil, all who were standing by saw a hand revealed above the baptistry, and it descended upon the head of Severus, and all the people heard a voice saying, « It becomes him! It becomes him! It becomes him! » And they all wondered and said, « We have never seen, in the case of those who have been baptized, wonders such as this, nor heard a voice such as this, save in the case of this man alone, for this voice is spiritual. And behold this one shall receive the ordination of the Most High, and shall receive authority over many souls. »

And when * they had been baptized in the name of the Father and the * Son and the Holy Spirit, they clothed them with the garments of baptism. as was due, according to the custom of the people of Syria. And it was so

in those days, that they baptized only persons thirty years old; but if one under that age fell sick, and there was fear that he would die, he was baptized and partook of the sacred mysteries. And when seven days were passed after their baptism, they stripped from them the garments, and when they had put on their own garments, they went each one of them to his work. But Severus was minded to go unto a certain monastery and dwell there. And when he came unto the monastery, he knocked at the gate, and the gatekeeper told concerning him to the abbot and to three men, which were the lay-head 1 Romanus and Malcobulus 2 and John. And he said to them, "Behold there is at the gate a wise man whom they call Severus; he wishes to enter the monastic life, and to dwell with you."

And when Romanus heard the name of the wise Severus, he rose up quickly and all that were with him, and went forth to meet him. And when they saw the man of God, Romanus said to him, "Hail, O father of us all! Hail, pattern of souls and judge of bodies! Thou therefore art the son of Peter the chief of the apostles. Thou art the foundation and the true building. And thou art Elijah, who fell upon the idol Baal. For Elijah fell upon the images and slew the priests who did not believe in the Lord; and

1. Or, with B. ordained of. Other lives describe Romanus as founder of the monastery. — 2. The Coptic has Malchus.

thou also, O Severus, shalt slay every priest who separates the Son and every one who denies the power of the Only-begotten, and divides him into two natures and into two likenesses. Be strong and bold, O Severus. Thou art the faithful champion of the churches, O Severus, and thou shalt slay the enemies of the truth. Enter, for the Lord is with thee, and thou art in need of nothing; thou hast the dignity of monasticism and its precepts. What rule is there to which I should lead thee? Thou thyself shalt lead everyone that is born of the truth. Thou art the immovable foundation. And thou art not unknown to us, for he whom thou dost serve has this night revealed to us thy work and thy knowledge, and the Lord has shown me thine honors and thy greatness and thy praise, and that thou shalt save many souls by thy spiritual words. »

But the blessed Severus was sad at heart because of what he heard from them, and he answered and said unto them, « Your words disturb me now, O my fathers, for it is becoming that a man be sad when he is unduly praised. But as for me, the Lord knows my wickedness. But if I did not come before you now from the baptism which I have received, ye had

not been able to see me, for the multitude of my evil doings. Ye know, O my fathers, that there is no one that is born into the world that has not sin, except only the Word that was made flesh and became man\(^1\), for he is God and he is man together, and they are one and not two. But I am a man exceedingly sinful above all men. »

And when they heard the words of the holy and modest Severus, they received him with joy like that of the man that found a treasure in a field; and behold his story is written in the holy gospel\(^2\). And when he had entered into the monastery, and had seen the work\(^*\) of the brethren, he rejoiced exceedingly. And he practised withdrawing by himself, and he wept much in his retirement. And afterwards Romanus received him as a beloved son and as Elijah received Elisha\(^3\), and as Paul received Timothy\(^4\) and set about teaching him in the midst of the brethren concerning prayer and the work of men. And it was not the wont of the holy Severus to do the work of the brethren, for he was a man delicate in body and fine in person, and his flesh shone like fire. And when he did their work the blood used to run from his hands, and it did not hurt him, but he used to say to his flesh, «Thou shalt not abide, but art dust, and after a little shalt be cast into the grave. Put off from thee therefore this slothfulness, which

leads the souls of many into Sheol. It is meet for me to be strong that I may inherit with the brethren. » And Severus grew daily, as did Samuel the prophet, who grew like a tree of Lebanon; so Severus was strong in all his work, and not one idle thing was seen in him, and he was not found slothful. And he was called father Severus while he was in the monastery with the brethren.

And there was dwelling there with him in the monastery a monk, and this monk was diligent in good work and he was not slothful in his prayer day nor night, a man mighty in learning. And once as he prayed, behold there appeared to him an angel, and said to him, «Look upon this place and behold the court of the monastery, that thou mayest see what is therein. » And when he looked, he saw two men go forth with Severus, of indescribable glory and splendor, and the light of their apparel and their faces shone with the brightness of light. And they were talking with Severus and revealing to him the mystery of the orthodox faith. And every word which they told him he received with simplicity, and he praised them for leading him unto the orthodox faith. The brother monk saw this, and he said unto the angel that had shown him the vision, «Sir, who are these wise
ones with whom brother Severus walks, and to whom he is subject?"
The angel says unto him, "One of them is Basil the Great, bishop of Cappadocian Caesarea, and the other is the great Gregory the theologian, and they are leading. Severus unto the orthodox faith, for Severus shall be the guardian of the keys of the churches in the matter of the faith of the Christians. And in days to come he shall be shepherd of much people in Antioch and in all the world. For the angel of the church cries day and night unto the Lord, and asks him saying, How long, O Lord? Send Severus. For behold abominations and beasts have filled thy holy places,—which are the congregation of the unbelievers who resolve the unity of the Savior into two natures and two substances, with lying tongue that ought to be cut out, and their heart likewise, for it is a vessel of their father Satan. Arise, O Lord, and show favor to Zion, for the days have come that thou
shouldest send unto us a man to purify the earth," and to weed out of it the weeds, which are the unbelievers, which Satan has sown in the church."

This was the end of the vision that the old man, the holy monk, saw. And when he learned this and heard it, he reported it to the brethren, and told them what he has seen concerning Severus, even as Jeremiah and Ezekiel
and Daniel, who appeared in the flesh. And ye, O brethren, do ye magnify this man, for deceit is not found in his mouth.

They say of him that he went once to draw water, carrying a jar upon his shoulder as he went, and Satan met him in the form of a man lame and black, and came before him with his hands upon his head, and cried with a loud voice and said, "I have stirred up great disturbance and grievous slaughter, so that the blood of many has been shed. And I have roused up abominations and adulteries and I have wrought in the world much woe, and against the churches I have at all times done much that opposed and insulted them. And there have risen up to oppose me Gregory and the great Liberius and Athanasius the apostolic and Julianus the patriarch of Rome and Basil the wise and Gregory the theologian, and Ignatius and Alexander and Cyril and Dioscorus. And afterward I built me an ark wherein to do what I pleased, and it was the council of Chalcedon. But now I have heard a voice from heaven saying, Behold here is Severus, the roaring lion; he has sprung from the root of the Christians. And he shall conquer and shall destroy the habitation of the dragon, and shall bruise his head, who is the father of all the company of bishops.

who gathered unto John the patriarch of Constantinople. And them the queen Eudoxia conquered, and as for Dioscorus, Pulcheria discomfited him; and behold Severus desires to cast me out. » And when the holy one saw this, and heard Satan, he said unto him, « The Lord rebuke thee. » And straightway Satan disappeared from his sight.

And a little while alter, the great father Romanus bore witness concerning him and said, « I was in a desert place that was untilled and unsown and unvisited by dew or rain, and exceedingly cumbered with weeds and tares. And I saw an exceedingly beautiful woman, and her tears ran down upon her cheek and her breast, and her garments were defiled and torn, and she was lamenting and weeping exceedingly, because of the the nakedness of her flesh. And as I stood, I perceived a great commotion, and I heard one say unto his neighbor, Behold Severus comes to cut out the thorns from this place, and to plant the vine of the Lord of Hosts. Then they told the woman, saying, Fear not, O city of Antioch! Behold thy king Severus comes, and he is an upright man, built up in the canons which the bishops who assembled at Nicaea ordained. And the woman said to those that talked

with her. When then will Severus come? And they said to her, As yet the sins of the council of Chalcedon are not finished. This therefore is the vision that I Romans 1 saw. And I am sure of heart forsooth that you are the offspring of Abraham, Christian people. And the Lord has found Severus after the desire of his heart, who shall do his will even as David, who slew the Philistine, and put his hosts to flight; so Severus shall cut off the head of Satan, and shall disperse all the heretics, who are in the church of God. I bear you witness, O people who love the Lord, that Severus shall give us light in that day, even as the light of the sun, and shall make the lamp of the orthodox faith to shine upon us, and the word of mighty kings shall not move him, nor the council of the bishops of Chalcedon, nor the might of the wise, but they shall be even as nothing to him."

And now also let us return, my brethren, unto the story of the conflict of the great Severus. But I know not how my weak tongue can tell the grace of the Holy Spirit which led the holy Severus until he brought his ship to port with spiritual glory. And how shall I, poor as I am, compass the

1. Mss. Awwyanos. — 2. Or, were.
recital of his endless virtues? But I will tell somewhat of the conflict wherein he contended with the enemies of the church, which are the offspring of Satan and his beloved ones, that is with Julianus the heretic, who was from the island of San'ā'ī and opposed the great Severus even as the Philistine opposed David. For he wrote a letter unto father Severus, and thus it ran: Julianus writes unto Severus, the writer of *history. Although I did not see thee or meet thee, in the days when I dwelt with thee at Tiberias, I hope to see thee now. And they have told me concerning thee that thou hast left thy glory, and hast put away thy wisdom which we learned together, thou and I; and they who come from thee tell me that thou hast left the admonition of the learned men who belonged to the council of Chalcedon, even the bishops who assembled in Chalcedon, and that thou hast followed the two hundred bishops who assembled in Ephesus. And they have told me that thou dost accept the words of Cyril and of Dioscorus who was exiled and cut off, because he reviled and rejected a father worthy of honor, Leo, who is Lēwōnī, patriarch of Rome, and that thou dost accept their word, that 'thy portion may be with them. And now be watchful and know the worth of the glory

1. We should expect Halicarnassus. — 2. Or perhaps ἅπτω τί = ὁ λέων, the lion.
which thou hast left, O master Severus, for Satan is entering into the hearts of the monks and is stirring them up, and desires by this to cut off their hope from life. And now this letter to thee shall restrain thee, that we all may rejoice with thee. And thou thyself knowest that whoever does not receive admonition, his admonition is as naught. This have I written for thy profit, for I am older than thou. In the peace of the Lord. Amen.

And when father Severus, the new Elijah, always zealous for the Lord of Sabaoth, at whose right hand was the Lord at all times, that he should not slip, read this letter from the unbeliever who resisted the Lord, even as they persisted in resisting Moses, and understood it straightway he said, "Enough for thee, O abandoned elder, shut thy mouth, until thou be cast down. When wilt thou come unto me? How long ere thou art in my hands and I take vengeance upon thee?" And he in turn wrote unto him a letter, saying, Thy letter has reached me, wherein thou dost declare that thou art older than I. Thou thyself knowest that two evil elders who were well known were chief priests and were false witnesses. But the Holy Spirit which rested upon Daniel the prophet cursed them and cut them off, and the king also did not spare them for the dignity of their station, but the blessed youth Daniel who was sent from the Lord commanded the king and he cut
them asunder, and afterward they were stoned with stones for their wickedness, and their false testimony. *And how shall I revere thee, O evil elder, wicked and mad, who from his youth up has not gained for himself aught of good to have in his old age? But afterward thou didst fall into sin and didst draw nigh unto death, for thou shalt inherit Gehenna. Thou art snared with empty praise and art full of the spawn of blasphemy and ruin, and thou shalt not see thine old age. And thou sayest that thou art wise; but there is nothing in thy greater age that pleases the Lord, nor in the wondrous whiteness of thy hair. Thou shalt lose thy soul and in thine impiousness thou shalt go alive into Sheol. But as to that which thou hast written me, I think, thou didst desire to steal therewith my treasure by thy guile, and thou didst think to tear away my heart, by dividing the integrity of the Savior. For I saw thee whet thy tongue like a serpent *with cursing which thou didst utter against the elders, the holy lords Cyril and Dioscorus, the champions of the true faith. But the Lord will be patient with thee until the day of retribution, and he will put thee forth from the land of life. I have written thus unto thee of it now in this letter, that he may bridle thee, and thy blasphemy against God the Word that was made flesh may be put to shame, in the days when the righteous judge shall appear and sit in judgment and before him all men are revealed

1. Susanna 61,62.
and their faith and the thought of their heart. And then shall the secret things be disclosed, and liars and everyone that speaks lies shall be destroyed. And of them thou and thy following make up the greater part, who blaspheme against his divinity and deny him, and say at the end of every letter, Peace; but I say, far be "peace from thee, and let thy children be orphans, and thy wife a widow; thine office let another take from thee". Because thou hast loved cursing, it shall come upon thee, and thou hast refused blessing, and it shall depart from thee. And the Lord shall say unto thee and unto those who have followed thee, As for my enemies who will not that I reign over them, bring them unto me and let them slay them before me. This did the great father Severus write and more than this which I will not recount.

And after this one there arose another from the palace who uttered a great blasphemy, whose name was Kalikselimos; he it was who declared that he would oppose the Holy Spirit that rested upon Severus. And he left him but a little while before vexing him with his letter. And he wrote unto him anathematizing "all his blasphemy and his error; and in the letter

he admonished the children of Satan, which are Julianus and Kalikselimos and the company of heretics.

And afterward there arose another also who was called Dionysius, wise and mighty. And he dwelt with him in the monastery. And he too again taught doctrines after his own manner. And when he heard his story, great Severus rebuked him again and converted him, like a skilful fisher. When he saw him on the day of commemoration, when they met, the disciple of Peter the chief of the disciples, which is Severus, said to him, «Hail, Dionysius, holy man! I desire of thee now that thou come unto my cave, that we may receive of carnal things together, for I know that thou hast withstood thine enemies. But I desire to know this, for thou art wise in thy discourse. » And Dionysius feared to go with him, for he was like a lion in his strength and his discourse. And Dionysius said «If it came to pass that I fell into the hands of Severus, and he knew my work, he would revile me and cast me out. » And he departed from the monastery.

But the Lord, who thinks upon everyone, did not desire to destroy the work of this man, nor to ruin him. And when he had gone one mile from the monastery, he saw a vision; the company of demons, scattered, fighting
together like savages. And his heart was troubled and sad, and he was not able to draw near to them, and he stood afar off that he might look at them. And an angel of the Lord appeared to him in the form of a monk like himself, and said to him, “Why hast thou left the path of peace and hast fallen in the midst of these arms? Because thou hast committed this offense return unto thy house and the Lord shall give thee rest. And be not ashamed to reveal thine error to Severus, for he will not condemn thee nor reject thy work. But he will meet thee on the way; for Severus is compassionate; he forgives men when they return.”

And straightway the monk returned unto the monastery and bowed down at the feet of Severus, truly meek as Moses. And he answered him in love, saying; “It was well for thee, O Dionysius, that thou didst meet a good man.” And Dionysius said, “And had I not, O my lord father, I should have become a prey to robbers this day.” And the holy Severus said to him, “As for this man whom thou didst meet, he was the servant of a woman in whom Satan dwelt. And it was said of her that she had had seven husbands.” And this man ‘whom thou didst see took and bound him with chains, and brought him unto a place wherein there was no rest, but punishment in exile and fetters, but the woman safe and

sound now lives with her husband. And again it came to pass that he opened the eyes of a blind man with the gall of a fish\(^1\). » And Dionysius said to him, « Where is his abode and what is his name, that I may go unto him and receive his blessing? » Severus says to him, « His abode is in heaven, and his name is Rufael\(^2\). And the arms which thou didst see in the midst of those men, are devils; they hate one another in the air\(^3\). »

And when he said this to the monk, and when he heard these words from the great Severus, he fell worshipping at his feet. And he raised him up, and every evil thought that he cherished departed from him, and Severus taught him steadfast faith, and he accepted it. And he executed every one who differed with him, and any impious one that resisted the Lord he did not receive, to accept him, from the day of his preservation, from the time that the Holy Spirit took up its abode in him.

And as to the fact that the great Severus was called by his name before he was made patriarch therefore, for he had not at that time assumed the office of patriarch, likewise Moses the prophet when he wrote the name of Abraham in the Old Testament knew not beforehand the force of the name by which the Lord called him, but he called him Abram until he came unto the place in which the Lord spoke to him and said to him, « From henceforth thou shalt

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1. Tobit 11:10-13.  2. Ibid. 3:17; 11:2.  3. Text is obscure.
not be called Abram, but Abraham shall thy name be." And likewise Jacob he did not call Israel save at the end of his speaking to him; and the Lord said to him, "Thy name shall no more be called Jacob, but Israel." Again when I began the story of Severus from his youth and the days of his monastic life, his name was made known whereby he was known after he assumed the venerable office. And I have deemed him like to the likeness of one who thinks high thoughts, and his appearance therefore was unknown, whether it was dark or no, save after he was anointed, for when he was anointed his likeness and flesh were seen. In like manner I also again have related the work of the lord Severus before he came unto the dignity of patriarch.

And now we ask him that makes men to speak with tongues, which is the Paraclete, the Spirit of Truth, now and henceforth to help us to finish the telling of the conflict of the holy father Severus in the days of his monasticism. * And it came to pass in those days, after the death of Italus, there arose a bishop over the city of Constantinople who was named Macedonius. And it came to pass before his episcopate the rich prefects desired to know of him whether he was a Christian or a heretic. And they said to him, "If perchance thou dost desire to join with us, and to join with

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the king, take the canons of the faithful king Zeno and write in them the excommunication of all the wretched heretics. And then we will receive thee and we will appoint thee our father. » And Macedonius wrote in them as they bade him. And he did this in guile. And he was acceptable to them even as Nestorius was, when they appointed him and set him upon that seat. And afterward he taught a corrupt teaching and the blasphemy of the council of Chalcedon.

* And this Macedonius joined with the monks that were in the monasteries about Chalcedon, and spent much time in solitude with them. And Kalemekestinos was abbot of their monastery, and he was teaching a heresy, that because he that was crucified was simply a man, he was not able to save himself. And he caused the believers to divide into two parties. And he appointed as chief of them the holy Licinius, son of the blessed elder Caleb. And when there was controversy among them again in the division of the church, their chief men wrote a letter unto the priests and unto the believers, unto Paulus the chief of the praefects and unto Abilius and many of the patriarchs and praefects, — and they were Misael and those with him, — asking them to present their letter * unto the king. And they presented it unto him. And in it was written, Behold the heresy which
was of old, Macedonius has now revealed, against whom the Lord and the people bear witness that he is a heretic and an alien. And behold protect thy kingdom, forasmuch as abominable blasphemy has been revealed in the midst of us all; and behold Macedonius has revealed it to the damage of the fear of the Lord. And behold we have made know his story unto thy majesty, O holy king, and we entreat thee to inquiere of the doctors learned in the scriptures of the church, that they may know the discourse which this heretic utters, for he has preached a great heresy, and the sheep of Christ are scattered. But we desire to separate from the wolves and from the children of foul demons. And may the Lord keep thee from "the poison of the serpent, O king. And vindicate thy faith, which is our fathers'", that we may have glorying and deliverance through thy command.

And when the king understood this letter, he wondered at the zeal of these believers, and he inquired concerning the bishops who taught the true faith, who were in all the places of his dominion. And Paulus the chief of the praefects came straightway and told him the story of Severus the monk, who dwelt in the district of Pisidia, for he made known the report concerning him, that he was an excellent man, and that his counsel was
good and his zeal for the true faith, and he searched the writings of the heretics and revealed their corruptness; and he asked the king to write unto him. And the believing king wrote unto the chief men of the monastery in which Severus was, which were Romanus and John, saying unto them, Let the fathers know that we purpose well in our heart, and we desire of your holiness the lamp that is to be placed upon the lamp-stand, that it may give light therefrom; we desire that it illumine the provinces of the king (which is Severus). And we ask of the Lord that ye may not hide in a measure him who abides with you, and may not quench him, but it is meet to put him upon the lamp-stand that he may illumine all the field of Christ our Lord, which is the church of the Lord. And now we ask of your holiness that ye reveal him that he may enlighten us, even as we have before made our prayer unto our Lord and unto your holiness. Fare ye well in the Lord. And when they had read the king’s letter, they showed it to Severus, and were silent. And he then said to them, «Because this work which they ask of me concerns the faith, this I think in my heart and my mind; I am not a bishop and cannot *excommunicate with my voice, and I might say to the sun, Arise, that I may take vengeance upon the enemies of the Lord, and I

1. Matt. 5: 15.
might wish that the world assemble at the revealing of this work, yet I am a poor man and I cannot do this work, to be over anything while I am thus, and I will not approach anything which is not becoming to my station. And how then shall the faith be built up by my hand? But I am a monk exceeding poor beyond all men. But to that which ye command me I will conform, as a son that is obedient to his father. And let your excellencies know, O my fathers, that ere I reach an end I will shed my blood, if I be not equal to that which ye command me; for so it becomes me to do unto you. »

And the fathers withdrew from him, and they took counsel and said, « How shall we send him unto the city of the king, to his many enemies? And who is there who will help him? For all the heretic leaders know him. » * For he composed writings and wrote therein that which put them to shame in their days. And he called them by name, and made answer concerning the schismatics and he was renowned in Syria and roundabout, and so was that which he composed concerning the faith. For at that time he wrote all discourses and words to everyone of them wherever they were, in order that he might make them turn from their belief; and he set himself to contend in writing about the schismatics that he might make them to stumble because of his words, and might make it depart from them. And he brought testimony from the scriptures wherewith to answer them and the
chief of the heretics and all the apostates even those that worship the creature instead of the creator; and again another schism besides, which is greater than all this, even the council of Chalcedon, so that he put forth treatises concerning them also.

And then the fathers determined that he should write an answer. * And father Severus wrote an answer on this wise: Severus the poor monk writes boldly unto his lord the good king, who is worthy of the world to come, by reason of his good works of which he is worthy. In thy days have appeared truth and righteousness, that is, thy faith will show thy way before thee and crush the heads of all thine enemies and of them that spread impiety in thy kingdom, who have departed from the teaching of the three hundred and eighteen bishops who assembled in Nicea. And forasmuch as thou hast remembered my insignificance in connection with the faith, I say that it is not meet that this work come from a dead dog. And it is written in the wisdom of the transgressors that by a dog two behaviors are displayed, * one, gentleness, and the other ^ love for his master, and it is made known by him when he moves his tail, even as says one of the wise; and when the dog sees one who attacks him and threatens him with a stick,

straightway his gentleness is changed against his enemies, and his look becomes savage, and he shows his teeth, and all his members become the image of wrath. And I myself also am like unto a dog, when I come to see thy majesty and the joy of thy glory, which is manifest unto everyone, even unto the least. But I am not able to do it, because of those who cast stones at me, in every way; and behold they have hidden stones of stumbling for me. But I ask of thee that thou send unto me thy written pledge that I be free from fear * of those who oppose me, and are like beasts, for thy majesty knows that they are not steadfast at all toward the upright; and let thine authority search out the bishops that believe, and assemble them, and when thy letter comes to me, I shall know from it thy steadfastness, and the Lord shall approve. Peace by the might of the Triune Lord God be to thy king, who loves the Lord.

And when this letter came unto the king and all his principal men, they wondered at the wisdom which abode upon Severus. And they all answered with one voice and said to the king, * Send and let them bring Severus, for he it is that shall fall upon Macedonius and drive him out and excommunicate him. And if Severus will not come, let us with the king go * unto the


* fol. 179 v a.

* fol. 179 v a.
place where he is, because it will be good for us, and the fatigue of the journey will be exceedingly refreshing to us beside this apostasy that has arisen in the church. And no command of the king that he has ordained as law, is law in truth, but that of him to whom is given zeal about asking well-being for everyone."

And then the king wrote unto the good and wise shepherd, saying to him, Dost thou ask of me a strong assurance? For we indeed know that he who cares for thee is ever with those whom he leads. And thou knowest that a host shall surround me, but as for thee, angels shall encompass thee on every side, and upon their hands shall they bear thee up lest thou dash thy foot against a stone. For the blasphemy of the schismatics is as a stone of stumbling." As the Lord, the Lord God of Constantine, lives, there shall no plague nor peril come nigh thee, nor approach thy dwelling. Behold now I have sent unto thee as a solemn pledge, because of my fear of thy friends, my messengers who shall abide with thee. And hasten therefore and join us, who are thirsting for thee, that we may satisfy our hope and our desire before thee, even as the children of the Hebrews, in the

1. 1 Peter 2:8. — 2. Ps. 91:10-12.
day wherein Jesus entered into Jerusalem'. Wherefore, beloved Severus, be not anxious nor distressed, saying that when thou dost come unto us we will not hearken unto thee, and that we will not reject the bishop Macedonius, the blasphemous heretic; and let not this thought be in thy perfect heart. And if we have * edification from thy holiness, we will cast out Judas* and receive Matthias*. In the peace of the Lord may we rejoice with thee.

And when Severus read this letter he was strong in the power of the Holy Spirit, and it was not apart from him, but it abode with him at all times. And he took with him four stones, which are the four holy gospels, even as David when he took up those stones. If a man learn these stones he does not err in his discourse. And when he fought therewith, not one that he threw missed the mark, but what remained with him. These were the stones that Severus took with him unto the city of the king, wherewith to attack his enemies; even the four holy gospels.

And when the heretics heard that Severus * had received a letter from * the king who decides by * his word, the shepherds made haste to leave their district and fled from it.

And when they went forth from his monastery they returned in the way to

meet the king. And the bishop of that district whose name was Anastasius heard this: and he had not seen the face of Severus, but had heard his name and knew of his journey. And Severus was weary with riding his mule, and he found by the way-side a place where was a spring of water and a wood, and he abode there to rest. And then Anastasius chanced to come that way, fleeing from the holy Severus. And when Severus beheld them afar off, he said to the servant of the king that was with him, «Go speak to this bishop and tell him that I have sent thee unto him.» And it came to pass when Anastasius drew near the place in the heat, that he threw himself down of his own accord by the water in his frenzy and his strange temper, to drink. And Anastasius was incensed and began to curse Macedonius, and to say, «This man, burning with fire, has aroused up against us this lion from his lair, to drive us with insult from our city,» — referring to Severus as a lion.

And when he that was sent heard his words, he spoke to him and said to him, «Has a lion appeared in your city?» And Anastasius said to him, «It were better if it were indeed a lion, but it is a man named Severus whom this Macedonius has aroused up against us, to take away the faith. And when Severus heard concerning him that he was an apostate from the faith, he came forth from his monastery to go and change the faith of all the
heretics. » And he that was sent spoke unto him saying, "Is Severus then so great a man?" » And Anastasius said to him, "I have not indeed seen his face, but I have seen him this night in a vision, as though he came into my city and burned the church and all its books, and built a new church, and made a new law by force." » And Severus heard these words of his. And he that was sent said to him, "If thou hast seen him in sleep and he has frightened thee, how shall it be with thee when thou dost see him openly?" » Anastasius said to him, "It is that I may not see him that I have left my city. For while he was in his monastery, his letter agitated us and shook us in sleep. How now therefore? Behold he has come forth, with a commission from the king to cut off with his voice indeed. Thus he will consume us if he find us upon our thrones in the guise of bishops and we do not join with him. But if I did not fear to be called a heretic, I would approve him without scruple. »

And then Severus answered from his place and said to him, "Behold thou hast shown us by thy talk that thou art Anastasius. How hast thou heard concerning Severus that he destroys men indeed? Ye it is whose words and works and pride of heart destroy your souls; as men that are meet for slaughter every day, so is every one that turns aside from the way of..."
the Lord. And this death is one that hurts you in some measure, but a grievous death shall ye suffer, when ye hear the words of the Master, the true king, Bring unto me my enemies who do not wish me to reign over them; slay them before me\(^1\). These are they that have cast their lot with the worshippers of idols. And know thou, Anastasius, that the death of this world is as naught beside the death that thou shalt suffer, which thou hast earned for thyself by thine apostasy from thy lord. Behold now, I see thy heart, how it strips thee of thy glory and clothes thee with reproach, because thou hast denied thy lord\(^2\) and cursed him with thy strange mind. But I am the servant of him against whom thou dost blaspheme. And I have not indeed taken a sword in my hand, but my tongue by the grace of God shall slay exceedingly, more than a two-edged sword. It has not been heard at all concerning Severus that he has destroyed a city, but it is his sound word that shall destroy the cities of the schismatics and their foundations. Severus is not a lion that devours flesh, but it has been given him from the Lord to tear every one that makes schism in the true faith of the orthodox, like a lion whom they fear in the midst of the council of Chalcedon; and likewise the perverseness and wickedness of all the heretics

shall he take away from them. So then a wise man with orthodox grace shall vex every apostate from the faith, but the hard man shall be beset with grievous punishment, and if he ask grace he shall not obtain it. Every man therefore shall obtain for himself; that which he gains is his, whether good or bad, whether death or life, every one of us because of his integrity and his desire; whom may the touch of spiritual fire save from the true burning of fire. Ye then are evildoers who deny the unity of Christ. And he therefore that desires to escape, behold the door of repentance is open to him, even as * says the apostle, For the Lord has opened the door of knowledge to the Gentiles. And now, O Anastasius, behold the door of repentance is ever open to him that desires it.

And when Anastasius heard this, he knew that it was the great Severus that was appointed for the reproof of blasphemy. And then Severus said to him, « Ye have abandoned the established creed and have followed the false creed of Chalcedon. And the Lord will utterly destroy him that speaks falsehood, and more than this shall befall those who give up the oneness of the Father, who are of the vile council that is full of all evil and wickedness.»

Then Anastasius bowed down before Severus and saluted him as the

good leader. And he wrote with his hand the creed that is orthodox and repudiated the council of Chalcedon. And *he confessed the faith of the Savior, and confessed the holy and unique Trinity, and the creed of the three hundred and eighteen reverend fathers, full of the Holy Spirit, who assembled in Nicaea, and he repudiated the errors that existed and every one that devised evil against the faith and every one that should thenceforth accept the council of Chalcedon.

And Severus drew near unto him to write with his own hand concerning the true faith the mention of the Trinity, and to say therein, « I believe in the Father and the Son and the Holy Spirit, equal, with one divinity, without division and without change; him let us worship and him we do adore, even his oneness. He is Father, he is Father and Son, he is Son and Holy Spirit, and the Holy Spirit is in the bond of union with the Father. And there is perfection of Trinity, three substances belonging to * the Triune forever, abiding without decrease always. »

And when Anastasius saw the gentleness of the shepherd that ever seeks the flock that is lost, that the wolf, which is Anastasius, tears, he worshipped before the Lord, because he had learned from him the exact faith of the

church. And Severus rejoiced exceedingly because a soul that was lost had now returned again unto the fold. And Anastasius asked the holy Severus to take him with him unto the city of Constantinople, but father Severus said unto him: "I am not indeed able, because the king has not summoned any other beside me." And father Anastasius said to him, "Thou sayest truly; for it is not meet to do other than as the king has commanded thee." And Anastasius returned straightway unto his city, "glorifying the Lord, as did the eunuch who was treasurer to the queen of Ethiopia, who met Philip the disciple on his journey, and he baptized him, and he went his way praising the Lord." And Anastasius did not return to blasphemy at all afterward, but he remembered the word of Severus and heeded it and it was strong upon him.

Then the reverend father Severus was sent on his way with the messenger who was sent unto him, and the Holy Spirit helped him and the angel of the Lord prospered his way until he came unto the city of Constantinople. And when Severus entered into the city with the messenger, they went unto the house of Paulus the chief of the prefects and abode with him.

And on the day on which he entered into the city, he saw a vision: the Jews were gathered together and the master Christ in the midst of them.

and they were blaspheming against him, and some were saying that he whom Mary bore was a man, and others were saying that his human nature was taken away at the time of the passion and death and crucifixion, and others also were saying that when his work was finished, then the divine nature returned again unto the flesh, which is a weak creature. And he said, «And when I saw all this, I trembled and was not able to remain and I could not bear to see my lord in the assembly of beasts, while they were reviling and blaspheming him. » And he said, «And while I was in this terror, and was fleeing from place to place, I saw again in my sleep one in the likeness of a messenger that came from the Lord. And when I drew near unto him, I said unto him, How can I endure this which as thou seest is being done unto the Lord? And he said unto me, From the time that I was baptized into him unto this day, I have remained with him while I have been persecuted, and I contend until I attain the judgment of victory. And he will repay every one that condemns him. And I said to him, Who then are these blasphemers? And he said to me, These then are Nestorius and Theodore and Theodoret and Andreas and Ananias and those with him. And he pointed with his hand unto the sacrifice for every one of them, and he made me to see him; and I was terrified with my going and my fleeing from place

to place. And they whom I saw were constant in blasphemy, both they and all that were with them. And the Lord turned his face toward me and toward him whom I beheld in the likeness of a servant, and it shone exceedingly. And he said, Will ye endure these that destroy me a second time? Of old the children of Israel crucified me, and Arius has divided my garments. And behold he it is now that prevails over me in the council of Chalcedon. And he spoke to us and strengthened us, and he said unto us. Speak and fear not, for I am with you, and behold no one shall be able to harm you. » And Severus said, « But from his words and his tokens which I saw. I knew that he whom I saw in the likeness of a servant of the Lord was Peter the martyr by name. « And when I arose and awoke, on the next day the honored prelates summoned me to the court. And when I entered in I saw one sitting, and it was Julianus the bishop. » And when he saw Severus he said to him, « I have stedfastly desired to see the light of thy countenance. And now that I behold thee, O Severus, thou whom my soul loves in truth, my desire is fulfilled. For when I beheld thy face, O Severus, every heretical thought was taken from my heart, thou long-desired man, like unto Daniel, who brought to naught the counsel of the Chaldæans, and destroyed and slew the priests of the

dragon, and rooted out his ministers, and shewed his faith in conquering. And afterward the lions worshipped him, and their nature was changed to gentleness. And afterward the king whom he had conquered in this conflict, worshipped and believed and said, There is no god but the God of Daniel. And thou too likewise, O Severus, thou new Daniel, come unto us, and scatter the counsel of the new Canaanites and destroy their pride and consume the ministers of the dragon, who assembled in Chalcidon, and everyone who helped their words. For the Canaanites served a dumb stone, and this perverse council worshipped a man without might, for they divided Immanuel into two natures and two substances. The Canaanites persisted in worshipping a deadly dragon, and this strange council of deaf men worshipped Satan who is the deadly father of dragons, and changed their glory for shame, and worshipped the creature instead of the creator. But now, O Severus, stop the mouth of those deadly flesh-eating lions with thy spiritual words. Hail to thy refreshing speech, and may sweet refreshing be heard from thee: and again I say, may the help of thy name be to me, O my brother, refreshing oil that is poured out. Of a truth, when I saw thee, O Severus, truth appeared unto me from the east, and the darkness, which is the council of the heretics, departed when the day of the Christians reached

it. Thou art the goodly branch, the shoot that springs from the orthodox root, which is the church. From the east thou hast revealed the bruising of the heads of the heretics, O Severus, and thou hast driven from the world all the schismatics. Although the Philistine was strong, David conquered him with three stones, and although the council of apostates is numerous, thou shalt overcame it with the four gospels and the canons of our holy fathers. The Lord said, Let there be light, and there was light: he lightened the world, and this Severus has brought us light from the east. He was not taught the might of battle, but his enemies were taught in it; and Severus knows not how to withstand the apostates, but he that is instructed in the gospels knows, and carries weapons of warfare, which are the canons of our fathers, wherewith he will destroy everyone that opposes the ordinance of God, which is the church. » All this Julianus the bishop said to father Severus. This was the voice of the sheep to the shepherd, the voice of a seeker of the right way to the guide unto the way. Father Severus says unto him, « Let not a man be praised overmuch if he be lowly, (now every

1. Gen. 1: 3.
one of them was praising the other and lauding him), and as naught to me is the praise which every one of them speaks to his neighbor."

And it was the first sabbath; and on the next day, the first day of the week, the multitude of the Christians assembled in the church of the martyr father Romanus and his children the martyrs. And when they were assembled in the church of the Lord at the time that they were saying the service to the Holy Trinity there came unto them the son of Satan, which is Macedonius, with his deceit and his violence and his hypocrisy, and brought evil men against them on every side, and made them to stand at the door of the church with their swords and staves, and they said one to another, "Come! See these accursed lost ones, how they have come in unto this holy place and defiled it!" Now they desired this thing, even a tumult of the people and of every one that was in the city, on account of these believers, until Macedonius should make an end, for he had started the tumult.

And now I will not fail to make mention of the wickedness of the deed of this heretic which he did unto the saints, and the distress that overtook them from him. As the Lord, the Word that was made man, endured

1. i.e., the Jewish.
distress in his flesh for us, so did a great deed befall the Christians that day. And they were all crying with a fearful voice and with trembling saying. « O thou that wast crucified for us, have mercy upon us. O thou that didst suffer for us, have mercy upon us. O thou that didst die for us and didst conquer death and rise from the dead the third day, have mercy upon us. » And with all that befell them of suffering that day, they did not cease glorifying and praising the Savior. And after this they brought them forth from the church and gathered them in a dark place distant from the church. And because of all that befell them they gave thanks* and said, « This is mercy to us. »

And when the prefects of the kingdom knew what was done unto these Christians, they had pity on them and told the king Anastasius what had befallen them. And straightway he gave orders to release them from the prison wherein they were without his order. And he found them in this snare, because of Macedonius, who was called a bishop and was not a bishop; he was not a bishop but a robber. And he desired to cast him out of the church straightway, and he dared not do this save after a council of bishops and monks, and he said, « It does not become me to oppose the ordinance of the church, and I am not worthy. And though I am king,
shall I cast out a bishop without a council? But let us accuse him of his deed before the Lord.

* And when Julianus the bishop saw, and the bishop of Cilicia, and Marianus the bishop of Antioch, and Isaiah the bishop of Africa, and all the bishops that came with Severus the monk, they were all assembled in the city of the king, and the prefects inquired of them the ordinances of the faith.

And one of the bishops desired to be alone with the king that he might tell him his desire about the parties, that is Macedonius and his associates and Severus and those with him. And he left them by stealth and told his matter.

And Paulus the chief of the prefects had placed Severus in his house, that he might not be seen of anyone until it should be known among the chief men what was to be done about this matter. And the bishops desired
and they might learn this from them. And they accordingly assembled in a place that was meet for them.

And when the blessed Julianus the bishop sat down he looked at those that were there, and he did not see Severus. And he was exceedingly troubled about this and he was grieved over it, and their hearts were every one of them anxious for Severus, and they thought that Julianus the bishop was Severus. And the people cried aloud and said to him, «Speak * and be not silent, for this is the place wherein the strong one shall be revealed and the mighty one shall show the weakness of him who resists the truth. This is the time when thy sword shall be drawn, and thou shalt stop the mouth of them that speak great things against the Lord. Cast thy stone, which is the spiritual word that goes forth out of thy mouth, and destroy the Philistine, which is Macedonius, and provoke him and overthrow him. Be strong in thy speech and strong in thy canons and draw near unto battle, and rise up against the legalists, for thou art the father of ordinances. Conquer thine adversaries, and grant us a portion with thee, that we may glory in victory. »

And they observed that Macedonius held aloof, and all the people of the kingdom asked the holy Julianus the bishop to send * a letter to Macedonius by the hand of the priests. And when they were silent he said to
them, « People of the synod of the kingdom of Rome, and all the rulers of
the Christians, is it possible for the body to speak without the head? For
the body without the head is dead. And now I am the body, and I have
sought the head, and have not found him, and I have desired him, and I
ask your worship to seek the head, in whom all the body is bound together,
which is Severus. And then shall the body speak in peace, and he shall
establish the orthodox faith as abiding, and it shall not be moved. » And
when they heard this word, those who were present, who did not know
Severus, knew that he was not Severus, and there was much tumult among
the assembled Christians.

And after this the prelates of the kingdom talked of Severus, * and Paulus
the chief of the prelates answered and said in the midst of them, « Severus
is at my house, and he is a monk and not a bishop. And if my lord the
king desires that I bring him and that he sit with the bishops with joy, then
let him send his word with true justice unto his enemies and command the
bishops to write unto him a letter about this, saying that they are in agreement
with him, and that he shall not fear the hostility of those who oppose him in
anything, whatever and from whomsoever it be. For my lord the king knows
that there is hostility to him, and that on his account there assembled a congregation of heretics, who resist Christ. »

And when the king heard this word, he commanded him to write letter concerning Severus even as Paulus the chief of the prefects had said. And when the bishops read the king’s letter, they again wrote with joy and eagerness, pledging themselves and saying, Julianus and the synod of bishops write unto Severus the faithful monk. At the command of our lord the king and with our own concurrence we the bishops all of us write unto thee to meet with us even as one of us. Yet not as one of us, but rather thou shalt speak for the people. And as Elijah did for the children of Israel, come unto us and destroy the priests of the new Baal, and tell us the nature of the fire that came down from heaven and consumed the offerings and the wood and the water and all that was about the altar, which is the Word of God that came down from heaven and became one with us, even with the wetness that surrounded the altar, for water is a foe to fire, and likewise the nature of fire is a foe to water. It was Mary therefore upon whom that descended, which descended upon the spiritual altar and became one with the offering, which is the holy flesh with which

1. 1 Kings 18:38. — 2. Or, wet nature.
it ascended unto the Lord in purity. And the wood was a tree which was utterly consumed, but the water was made man with it  
without separation. This is the flesh of the virgin of which he was. This is great love because the holy creative Word was made flesh of it  
This is the fresh water. This is the flesh wherewith he was made flesh in a wondrous mystery, and which is the bread which is without division and past finding out, but is one. He has taken away from us the enmity  
and has established for us the peace of one form  which is without change and without end and passes not away; one new man has made peace for us. And there are not two forms but one, and there are not two natures but one nature, and one likeness. This is what they wrote unto the holy Severus that he might come unto them, and they were not double-minded. And this was written in a roll.

And the thrones of the holy apostles Peter and John and Mark wrote in it further. That which thou hast taken upon thyself is such that everyone whom we find departing from the voice and precepts of  the holy fathers, though he were an angel from heaven  
we will cast out from the estate  of our council, that every evil creed may be destroyed and brought to naught; and

every one that hears and heeds with true repentance, shall be received, but he that is found in his wickedness and his blasphemy against Christ shall be as Judas Iscariot and as Simon Magus and as Arius the apostate and as Nestorius the heretic.

And when their letter came unto Severus, with the writing of the king and of all the company and synod of bishops by Paulus the chief of the praetors, he came with him unto them, and his appearance was terrible. And when the bishops and the multitude of the Christians saw him, they received him shouting and saying, "Blessed is Severus who comes in the name of the Lord the king of Israel; blessed is the Lord who has sent thee to save his people from the bitter servitude of the Egyptians and from the blasphemy of the heretics." This they were saying with a terrible voice.

And Macedonius was troubled when he saw Severus, and he watched him that he might cast him out, and reveal his blasphemy against Christ. And Macedonius said nothing, fearing the shouting of the people who were crying, "Hail to Severus, to whom every land looks as a savior!" And Severus did not regard him at all, but he was sad at heart because of him.
because he had heard concerning him of his lack of faith. For Severus was a good man.

And when they had sat down, they were all silent an hour. And then Macedonius said to * those assembled, « Why do ye frighten with fearful voices, as if I were a blasphemer or a murderer, or had done some sin? But I have reproved many people. And now behold this is the final matter wherewith to try me. And as for Severus, of whom you think that he knows the power of the true word, behold, it is his time; and I have remained desiring to see him. And for this cause it is meet for me that the Lord grant me the sight of him ». And then Macedonius was silent.

And Severus said, « What is this disagreement among those who are assembled? » Macedonius said, « Because those who are assembled say, O thou who wast crucified, have mercy upon us! » Severus says, « This is blasphemy which they say! And for this they were beaten in this city, and punished and imprisoned! Truly * if these ills would not have befallen them except for this faith, behold they put on then the crown of martyrdom, for it became them to suffer for their faith in him who was crucified for them. And as for them, they did not ask another to have mercy upon them, but they asked him who was crucified for them. But if it be not so, why do we take the body and blood of the Word? And if he was not crucified for us in

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* fol. 188.
* a.
* b.
* c.
* d.
* e.
* f.
* g.

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his flesh, how then do we find his flesh upon the holy table and his blood in
the cup? » This was the speech of Severus.

And Macedonius said, « They call upon him, as though they had once
 crucified the Son of God; instead of saying, O doer of wonders and mighty
 works, have mercy upon us! they say, O thou who wast crucified, have
mercy upon us! »

* Severus answered and said, « All the mighty works that he did at that
time were because of the Jews' want of faith; but his passion and his cruci-
fixion and his death were for the salvation of the world, and his resurrection
also which befell that he might raise the dead with himself. For the work
of our flesh brought forth for us death, but he took it away from us at the time
of his death upon the cross. And our glorying in sin brought forth for us de-
struction in Gehenna and ground of punishment, and if the Holy Lamb had
not tasted death, there would be upon us the bond of Satan the deadly serpent,
when he tries to devour Immanuel; but he freed us from the bitter sway of
death. And behold the revered Daniel has revealed this to us saying, When
he received his food, straightway he burst asunder and his glory vanished
away! » This is our hope of resurrection, because he died for us and rose. And
neither Elijah nor Elisha, who raised the dead, is joined with him, for they

were prophets; and see whether we believe that they are gods. Peter and Paul and the other apostles did many mighty works which the Lord did not do; see whether we reckon them gods. For there was not one of them that conquered death, nor snatched from him that which he had devoured, which is Adam; and this the Creator of all did, even he who was one with Adam, and he died for him and raised him up with himself, and over him thereafter death has no power.

* fol. 189, r. a.

"And now indeed he who died for us and rose the third day, is very God the Word, who destroyed the weakness of the flesh by his true death, and raised up our nature by the might of his true unconquered divinity, which is one with his flesh, not separable, not distinguishable, as is all else."

Macedonius says, «This is indeed weakness, to say that God the Word died.» And Severus said, «So said Nestorius also, when the blessed Cyril sent unto him on the day of the Savior’s nativity, whereon life came to all the children of Adam, saying to him, Come now with us unto the Savior of all the world, whose birth-day it is, even our God and Savior Jesus Christ our Lord. And he answered with his tongue that should have been cut out,
brought forth and they wrapped him in swaddling clothes. And if thou art like unto him in thy word, thou art like unto him in blasphemy also against Christ; and concerning this be it revealed to thee now that I shall oppose thee, and with me are the holy gospels of our Lord Jesus Christ, and again that with fewer words our fathers will conquer thee than they used to conquer him. As says Solomon the wise, As for the heart of a fool, his lips are to him his snare. And there is no folly that is greater than this, that a man should leave the Lord and deny him in his apostasy, even as thou hast revealed tous now that thou are like Nestorius of old.

And then Severus knew that Macedonius was lost, and he turned unto the bishops and said unto them, « I had heard of the lost estate of this man and now behold I have seen him with mine eyes and I have heard him.» And then he addressed Macedonius again and said to him alone, « Thou that hast said this thing, is it with thy tongue, or from thy heart as well as thy tongue? » And Macedonius said, « The canons which the father bishops who were in Chalcedon established, I accept. » Severus said to him, « If thou dost accept the canons of those men, and dost observe them, from henceforth thou dost not differ at all from Nestorius, for he separated divinity from humanity, and added unto the Trinity a fourth; he has taught thee

also the heresy that is in thee and in him, for thou art allied with him in blasphemy."

And Macedonius without fear answered to his face and said, « What was the fault of Nestorius, that he should be cast out and cut off? » * Severus said, « The truth is that not even Diocletian harmed the church as did Nestorius and the council of Chalcedon, and he who agrees with them. » Macedonius said, « If all the world assembled against me, they would not be able to move my heart unto the blasphemy of the bishops who are assembled here. » And Severus said to him, « What is it? Is it the council of Nicaea? » And Macedonius said to him, « It is not, but the council of Chalcedon. »

And then Paulus the chief of the praefects answered and said to Macedonius, « Why therefore? When they desired to seat thee upon this seat, thou didst not believe the union of the Trinity which was in the book of Zeno the believing king, which thou didst take in thine hand and wherein thou didst write thy writing. If therefore we had known that thou wert not united with us, we would not have left thee, and the believing king would not have sided with thee. »

* fol. 189, v. b. And Macedonius said, « This trouble that has befallen me is because thou didst take this Severus unto thyself and didst make him to dwell in
thy house. » For Paulus the chief of the praetors had at the time of the arrival of Severus in the city made him to dwell with him, and he abode with him in his dwelling. And when Paulus the chief of the praetors saw this that was said by Macedonius, he said to him, « Is this disturbance and trouble that has befallen thee because he came unto my dwelling? Not so, but it is because of thy word and thine evil doings, which behold thou doest. But I therefore do not fear thee, nor do we, one of us, speak with thee as touching the faith. And if thou dost come unto us in evil, the Lord shall be our helper and avenger. And, as it is meet that thou shouldest know, we therefore do not believe the faith of Nestorius nor of the vile council of Chalcedon. For our God is the true king, and our king is a believing king, and our true path is from the Lord; and he prepares his kindness unless we resist him. The Lord is glorious in his holy ones. Who is able to tell his greatness? Or who is his counsellor that he should share with him in his works? He shall judge righteous judgment. For the Lord shall dwell forever for them that fear him, and for them that remember his mercy. I shall not die but live, and I will declare the works of the Lord. The Lord has chastened me sore, but he has not delivered me unto my enemies. I will magnify my God and I will sing spiritual

1. Ps. 118:17, 18.
praise before the people and in the midst of Jerusalem. The Lord shall bless us from Zion; the Creator of the heavens and the earth. They that oppose us fall down because of the wrestling of father Severus, but we are risen up and stand upright, because the Lord is our helper. We believe in the God of Severus, who came and was made man and endured the passion of the flesh; in whom there was no fault; who endured scourging and nailing to the cross, and the bitterness of death, and sleep in the tomb, and the descent into Sheol. And greater than this is all the ineffable eternal life that he gave us, and grace without measure, the resurrection of the dead and the great joy of the ascension of Immanuel in a great mystery in his undivided union and release from all servitude and his sitting upon the throne of ineffable glory.

And then Paulus the chief of the praefects took Severus by the hand and they went out. And there was great confusion and much tumult among those who were assembled. And they, even the bishop and the king and his host, awarded the victory to Severus.

And then the congregation of Christians assembled with one heart exultingly against Macedonius, and the people said with a loud voice, « Hallelujah! For thou, O Severus, hast put an end to the rage of the blasphemer Macedonius. » And Paulus the chief of the praefects and Severus went
with great glory unto their dwelling. And the king and all his princes were strong in the orthodox faith.

We believe, O beloved, that we are not able to tell his virtues, and to record his conflict with Macedonius and others also. But we will tell a little of the hardship which he met and endured for the faith. And we will tell again concerning Severus that he feared for the king, that he would not win his heart, and that his mind would not be turned. And then he went unto the king and said to him, «If there be desire for this work, O king, for the welfare of the church, then let the flock of Christ dwell in safety. And in truth it is fitting to care for the work of the church and that this blasphemer among thy people believe that one from the Trinity became flesh and was made man without withdrawal and without separation, and Mary the Virgin brought him forth, and was then called the Mother of our Lord God forever.»

And when the believing king Anastasius, the lover of God, heard the words of the wise Severus, he approved this thing, and straightway he sent the chief men of his kingdom unto Macedonius to turn him from his faith and bring him back unto the truth. And when they, even the chief of the judges and princes, came unto him, they spoke to him and he did not accept of them aught that Severus had said. And they returned unto the king.
and told him this. And when the king heard that Macedonius did not agree with Severus in his faith, and denied this thing, he gave Macedonius over to Severus that he might teach him the canon of the church.

And then Severus wrote carefully, setting forth to the king the canons of the faith. And thus he said: "We believe and confess the true faith, the faith of our three hundred and eighteen fathers who assembled in Nicaea by the might of the Holy Spirit which was with them, which revealed it to them. And they who were our leaders after them received it from their holy heritage; and again the one hundred and fifty fathers who assembled in Constantinople and the two hundred that assembled in Ephesus in the first council against the mad Nestorius. We believe in one God, the Father, and we believe in the only-begotten Son of God, who was made man for us, that he is not divided and is not sundered; before his incarnation he was only-begotten and again after he was made man he was only-begotten. And we believe in the Holy Spirit, the Savior Lord, with the Holy Lord three substances' abiding perfect, three substances' equal, undivided in glory and splendor, one likeness, one essence, one power, and one worship, one faith; so is it meet for believers to believe. And we believe that the Father also is in the
estate of fatherhood, and is not the Son; and the Son also is in the estate of sonship, and is not the Father; and the Holy Spirit is the Holy Spirit which proceeds incessantly from the Father and not from the Son; three substances abiding stable, each one of them in their nature indivisibly united in one godhead, one image, one activity, one dominion, one power; the Trinity has not worship nor adoration nor discrepancy, the one person from another. nor is one perfect and its fellow not equal with its dominion; but all are in the estate of godhead; there is one estate, one authority; and there is in it no servant or master, but they are equal in dignity and rule and light and splendor; the Father is not for one hour or moment without the Son, nor the Holy Spirit, but there abides a three-fold holy nature, without beginning or end. And it is meet for us that we believe in God the Word, that he has two births; his birth from the Father before all the world, which is incerutable, and his birth in the latter days from Mary the Virgin without union with a man, which is incerutable and indisputable, and no one knows it but he. And the Word became flesh and dwelt among us and our eyes saw him, and our hands handled him. It was not the Father who created him even as one of the angels, nor as cherubim and seraphim, nor as one of the orders.
of angels," but he who was born, by his nature and his image was above all principalities and powers and all exalted angels, and every name that is known of this time and of the time to come. He is equal with the Father and with the Holy Spirit, in his one godhead. For this cause he says of the Holy Spirit, He shall take of mine and shall declare it unto you. This is that which we saw in Jordan in the form of a dove upon the Son who was made man. When God the Word saw that sin was obstinate, he came down from heaven and dwelt in the womb of the Virgin Mary, and he received flesh from her in a great mystery beyond thought and past finding out. And he abode in her womb nine months and made him flesh within her. It was not the Father that abode in the womb of the Virgin; that man might not say, that the Father passes from fatherhood unto sonship, nor that the Son passes from sonship unto fatherhood, likewise the Holy Spirit does not pass unto fatherhood nor unto sonship, but there is one will and one good pleasure unto the holy Triune, even as none does falsely or does aught alien from the godhead; but he who was made man even as he willed, endured sufferings in which there was no deceit. And he did not bring with him his flesh from heaven, but received it from Mary the Virgin, the Mother of God,

without human intercourse. His birth was not phantom but real appearance. And this therefore is our faith which we believe; he is God and he is man in his ineffable incarnation, for he is Immanuel; he ate and drank what they offered him, and by his will he was placed upon the wood of the cross that he might be a pure sacrifice unto God the Father for us. His hands were nailed and his side was pierced * with the spear; he is God and he is man also. He is one and not two; who does not die in his divinity: he that did not die endured death of his own will; the Only-begotten was numbered with the dead. From his side issued water and blood, a covenant † of the mysteries of holiness. The incarnation which he wrought was not alone that man might not say that the godhead was divided; God forbid! But the godhead endured the passion in the flesh without rebellion, because he in his solitariness in all that he did was one nature, and there were not two distinct natures. And everything that the Word in his office did, he did without separation from his humanity, either in the power that belonged to deity or in the passions that belonged to humanity. Let us not * perish, even as Cyprian and the other heretics who assert the division, that deity was separated from humanity at the time of the crucifixion. This those heretics say. They tell us that the Lord in his fear when he came to be made man, separated himself from him and left him. This is the word of their heresy and

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1. Or, sacrament.
skill in deceit and their reviling against the Lord and their blasphemy against him. This blasphemy against the king of glory does not become us, but we believe that he who was not man was made man, and he who was without blood received of the blood of the Virgin as an infant, and he who did not suffer endured sufferings in his flesh; even as the wise Paul says, He was like in everything whatsoever unto his brethren except only sin, that he might deliver those who dwelt in the dominion of death in that great day. 

By his death he saved us, and by his dispensation he freed us.

And the king and his company saw the might of the word of Severus, and the light of his countenance, and they deemed him even as one of the angels. They said, even as the men of Athens said to Paul and Barnabas, that the gods were likened to men and dwelt with them. Who is able to attain the telling of thy glory, and to recount thy words? Thou, Severus, art an athlete, and thy wrestling was not that thou mightest be glorified of men, but that thou mightest proclaim Jesus Christ as Paul and the apostles, for thou didst have fellowship with them in their sufferings.

And then Severus drew near unto the king and said to him, « Fear not, O king, if thou hast heard that God the Word endured sufferings for us and died

in the flesh; and thou shalt not permit the dividers of the Word to be jealous of thee, O king, for they say with their tongue that ought to be cut out, that they do not believe that God the Word that was made flesh died and was buried. But we believe that he died and was buried in his humanity, even he who knew not death and was unsearchable in his divinity and his resurrection, and that in his resurrection was revealed his power, for when he rose from the dead he brought death to an end. He rose because he was king of power. And let us not deny the resurrection. But if we deny the resurrection, our faith is vain and our fellowship is with the Jews, the enemies of God; who do away with his death whereby he did away with death, and the disobedience which seduced and beguiled Adam. But we believe, O king, in the Holy Trinity. The schismatics, blind of heart, say that when the Virgin brought forth the child, the three-fold became four-fold. God forbid that we should say that one was two, or that we should divide him. But he is the light that was not separated from his divinity. And let us not say as do the heretics that one became two, nor divide him, but he is one in his divinity and his humanity; this is a wondrous mystery. And he who dwelt in the womb of Mary the Virgin, the Mother of God the Word, ascen-
ded into heaven and sat down at the right hand of his Father, and he shall come to judge the quick and the dead. This is the certain faith without heresy; one baptism without defilement; so is the Trinity, Father and Son and Holy Spirit, existing without division in one godhead, and in one substance and three persons without mingling or blending. And each one of them abides, even each person, in his own person; this is the faith. And in it the church stands. It is the faith of the apostles; so we believe and know. And we do not help one of the heretics nor agree with him, but I distinctly believe that the Word that was begotten of the Father was made flesh of Mary the Virgin, and was one with the flesh wherewith he was made man; he that was begotten of the Father is one in his flesh and his soul and his understanding; the thinking soul is spiritual and is not temporal, and it does not at one time abide with him and at another time depart from him, but he is one, without change forever. It is not that he is Word when he is separated from the flesh, but he is one in his nature, and his oneness of nature is without end; and he is not two, God in his divinity and man in his flesh. And he has two births, his birth from the Father before all creation, in his divinity,
without mother, and his birth from Mary the Virgin in his humanity, without father. Without seed is he. He alone took on humanity, and by his incarnation he did not add anything unto the Trinity. And now believe in the Lord one God, Jesus Christ, that he is one nature in one godhead. Divinity does not pass unto his humanity, nor humanity unto divinity, through being snatched away, as one of the prophets, but the Word became flesh, the Son of Mary the Holy Virgin, the Mother of God, and he is one; perfect God and man is he. He made peace. And divinity does not serve his humanity, nor does his humanity serve his divinity, but he abides in his divinity alone, without division or admixture: that none may say that one tasted death and another conquered death, but he who endured suffering and death, he it was who tormented death unmoved, and he revealed to us that he who conquered death and crushed it is in one godhead and in one nature and person; one only-begotten Son of God, perfect, without decrease or change. And we do not think that change and division and blending and mixture appertain unto him whom the suffering befell. And divinity is not revealed apart from the flesh nor the flesh apart from divinity, but the one divinity that did not endure suffering is one with that which did endure sufferi-

1. Or, only-begotten, unique. — 2. Eph. 2 : 15.
ring; he who feeds all flesh is one with him who hungered and thirsted; he endured the sufferings of the flesh, that is, weariness by the way and weariness of the flesh, and the enduring of crucifixion and thirst upon the cross and trouble of soul even unto death, and the drooping of the head and his giving up his spirit and the piercing of his side by the soldier on guard, and the coming forth of blood and water from it after his death, which was a spring of life,—all this God the Word endured in his flesh, without withdrawing himself apart, in one nature and form, wholly without division from the Father; nor are there two deities nor two likenesses. But he who believes in two, behold he has rent the only-begotten in sunder, and is become alien and far off from the sole Word of God. Every one that speaks of two, or says that he is shadow or phantom, behold he is like unto Eutychus the lost. We believe thus in the only-begotten Christ and the saving passion. And there is in it no inequality; the Son is equal with the Father and the Holy Spirit in the form of deity and he it was who undertook suffering and death and all that was involved in his flesh.

We say that he is one, and that he endured it of his will. And he who

1. Eutyches is probably meant. — 2. Lit.: neglect, omission.
is above understanding and he who is different from understanding is one with him. This one God died in the flesh and raised the dead by his divine power, even as it is written in David the prophet, But thou art thyself and thy years fail not. He is one and not two, who died and conquered death and rose from the dead, and he has given us the victory over death forever. He has taken away the tree of death and has planted for us a tree of life, by his true resurrection. To us who are desirous and eager to endure.

God has appeared and has caused salvation from death and from the bitterness of sin to burst forth upon us. Even as the blessed David says, Arise in thy might and come to our salvation. Come, he says; that is, in the flesh, to free us from Satan who prevailed over Adam in death; because in his death he harassed death; and though it be the heaven of heavens, it is not able to behold the glory of his divinity; and how then can we abide the glory of his divinity at all? For this cause the prophet says of him, Come to our salvation.

« What then was the garment of flesh over which the serpent, which is Satan, prevailed? For by it came the destruction of Adam, and he fell into the sea of vanity in the wickedness of his heart, when he said, I will ascend into heaven and set my throne above the clouds. And thou art he who didst spoil him, and save from him the image which fell before into

sin, that is, man whom thou didst create in thine image. — It is meet that thou shouldst know, O king, lover of God, thou and thy company, that Satan is not able to stand before the only-begotten Word of God; and it was not possible to resist him without putting on the flesh of Adam. And because of this he says, 'The Word became flesh', perfect and full man, in the womb of Mary the Virgin, in his unique divinity, one from the bottom and without seam. He conquered the world and oppressed Satan and crushed death and took Sheol captive; as it is written, The Lord reigneth; he hath put on his glory; the Lord hath put on his strength and hath girded himself. He it is that has given us eternal life and has abolished the throne of Satan forever. As said Gregory the theologian, This is he whom he ordained to be one Word with his humanity. O mighty king, the Lord be thy defense."

And when the believers and the schismatics heard this utterance, they all accepted this creed, unto orthodox fellowship. And they repudiated the apostasy of Macedonius and the council of Chalcedon. And then they told all of them one to another the excellencies of Severus, that he was an excellent savior and liberator. And there was peace in the church and quiet, and the Lord was their helper.

And then again father Severus said to the king, "It is meet that we dis-

cuss together concerning this now, and know the likeness of that concerning
which we contend, because of which divisions and setting at naught have
arisen in the church; even concerning the council of Chalcedon. And thou
also, O king and glorifier of the Lord, didst have the victory in the memo-
rable council; forcibly subject this apostate unto the true faith of the council
that was in Nicaea. And concerning this disturbance and division that has
befallen, likewise the fathers who assembled in Ephesus,—was it not they
that were firm, and anathematized every one who added anything unto their
creed? And from this time therefore it is not meet * for a bishop or elder
or one of the congregation to institute a new matter. For the soul council of
Chalcedon distinguished in him two natures and two likenesses, and they
divided the only-begotten Christ into forms and substances and natures and
individualities, as the Jews, who say that he whom they crucified was a
man, deny unity to God, and they are as beasts in impious blasphemy, and
they set aside the canons of the fathers who are our teachers, who say that
our Lord Jesus Christ is Son of God, and they are partakers with the words
of Aquilaecus and Theodoret, the teachers of heresy, and they believe as did
Nestorius the mad, who opposed the holy Cyril and said that he was a heret-
ic. And behold thenceforth has appeared their work and * their faith and
that which Theodoret did to them who wasted us in his days, writing that

1. Lit., from.
wherewith he resisted the believers and all the teachers of the church; and he who was greater than all his opposition, the reverend father Cyril, the chief of the bishops, who prevailed and surpassed him, to seek all his words, full of blasphemy and hypocrisy, that is, the words of Theodoret; and he it was again who cast out Nestorius and likewise the Tome of Leo, unbelieving exceedingly beyond all men, for he also was bold and daring toward the parts of the only-begotten Christ, who is not divided; and he made him God and man, divided into two natures and separated, and two likenesses and two wills severally; the deity did the signs and wonders, and the man endured the sufferings, and all the imperfections, sleep and handling and weariness, he placed upon the man alone; and he satisfied the five thousand with five loaves and gave the Samaritan woman the water of life and walked upon the sea and rebuked the winds, by his divinity alone. And he said that each one of the natures did that which became it; God the Word did that which became deity, and the flesh did that which became humanity. And he said that one of them was light, and the other endured suffering in the weak flesh. And he said, It is not possible that God be partaker with what is
THE CONFLICT OF SEVERUS.

weak, and it is not possible for a man to be partaker in the exalted condition of deity. This he said, and he that is like him it is that has brought division and heresy into the church and the orthodox congregation. And henceforth, "O king, if they accept the faith with strength, they shall go into the house of the Lord in harmony, and with one heart they shall assemble, and shall abide forever in peace, they and the king also without sadness of heart. And let us henceforth ask the Lord, who knows the hidden things and the mysteries of hearts, as to the hope of our Savior and the harmony of our faith, for in it is salvation. For I do not wish to seek the victory and I will not be a servant to the adversaries even as other men are, and they think that I will wrestle in this prayer to please men."

And when the king took up the writings of the canons of Macedonius and the council of Chalcedon, which were full of blasphemy and hypocrisy, and saw it, the king wondered at the words which gushed "from the heart of Severus. And the king sent again unto Macedonius, and inquired his mind and his creed; and when he had written his creed he sent it unto the king, and said, "Though the king commanded my tongue to be cut out, and the world assembled against me, I would not give up the words of the many bishops who assembled."

1. Lit., returned and sent. — 2. Sc. in Chalcedon.
And when the king received the letter, he commanded that Macedonius should meet with Severus, for he was his servant. And the king sent faithful men of his with Severus. And Severus said to Macedonius, «What is the council whereof thou sayest with thy voice that thou canst not give up that which the bishops who assembled for it said? Was it the council of Nicæa or the council of Ephesus?» And Macedonius said, «It was not, but the council of Chalcedon.» And Severus said to him, «Well did Isaiah the prophet prophesy of you, who said 'concerning the council of Chalcedon, I mourn over you; because the prophet saw it, he cried out against the ships of Chalcedon', that is the bishops, because they were corrupted and did not turn, for the Lord did not give them a house nor time to turn, but he cast them off. At the time of their speaking, they disappeared and did not return. They were not ships but bishops, even the council of Chalcedon. This it was that the prophet knew about the council of bishops who were perfect in their lust, they who deny God the Word, even as do the Jewish beasts. And what is their life? For behold he has brought down their loftiness, and their glory has been changed and rejected. And behold you have heard the abiding voice and the abiding wisdom of the Lord, which the Son of God uttered, He that denieth me before men, him will I deny before my Father who is in

1. Isa. 23:1: LXX: πλοία Κασσαράδιον.
heaven, and his holy angels. And now behold you have destroyed your souls by your wicked creed, but the faith is uncorrupted and undefiled. For the bishops who were remiss concerning the flock, these he whom they have corrupted and poured out will repay in the judgment of the Son of God, for their want of faith. For the prophet called them ships, because they are carriages of the winds, for they bear them until they bring them unto their proper haven. But they have sunk them, in a heart without wisdom and in a corrupt understanding; who afflict the ship and do not bring it to port. But they are partakers with destruction, and by the desire of their head have obtained ruin, and they have led men unto Gehenna. On this account the prophet repeated the word again, and said, Their loftiness vanished suddenly, their life disappeared; because of their letting slip the words of the holy gospels and the orthodox faith, because they feared a mortal king, and denied the king who harassed death, and who gives might unto kings. And as for thee, O Macedonius, from henceforth thy creed is corrupt, and he who believes in it likewise; and he whom thou hast sundered shall sunder thee from his church, and from the canons of the holy fathers.

And when the believing king Anastasius saw that Macedonius did not turn from his blasphemy, he commanded that there should be a council in Phoenicia. And when they were assembled they decreed the excommunication of Macedonius, and agreement with father Severus, because of that which the holy one said, and because of the victory and of his endurance of the weakness of the Christians, and of his acceptance of the sufferings of Christ; on account of his revelation of her in all the world, when he said that the holy Mary was the mother of God,* and that the holy cross was conqueror in every conflict. This was the work of the great Severus.

And he said, « If any man love Christ, it is meet that he seek him. » And he said, « If there is one man that is an alien, his flesh shall be troubled; and if there are many aliens, they shall fall every man in the tumult, » — that is, he that is without the doctrines of the church.

For this cause was the great father Severus zealous for all the churches, that there might not be among them disturbance from the creed of Chalcedon. This it was that Severus was minding, and he was zealous for the flock of Christ and his people. And on account of this, he was in great grief and anxiety of heart, for he was crying out in the assembly of the winds and all the waves that were opposed to him. And he was found pressing forward, and did not turn back,* and steadfast against obstacles and over many waves,

* fol. 197, v. b.
and his wisdom was revealed in the face of every danger, until he brought his ship unto port; such was Severus, the skilful and truly wise, who endured the tumult of the schismatics. Behold he came unto the port, which is the creed of the orthodox. And he was again the helper of every one who lived in the royal city, and more than this, of all the world. The walls of Jericho did not make Joshua the son of Nun afraid ere he destroyed it, and likewise Severus also destroyed many evil words which pertained to the council of Chalcedon. David slew a lion, and cut down a lioness, and he uprooted the mighty Philistine, even as he said to the king of Midian: and Severus again slew Leo the lion, the destroyer of souls, and he destroyed the words of the blasphemy of the heretics, and he stopped the mouth of Nestorius and of all who followed him. Severus uprooted seven men that were heretics from the land of the inheritance, which is the church: Leo and Nestorius and Sabellius and Lutisayos and Cyriacus and Theodoret and Theodore, and all that they set forth. O Severus, thou didst set the church in order, and thou didst establish it, even as its first estate, by thine orthodox words. After Solomon Zerubbabel again set in order the house of the sanctuary, and restored it with images, with gold and with pure silver and precious

1. Or, country. — 2. Lampetius?
things; and thou likewise hast set the church in order by thy words concerning the true faith. Thou hast made the church to shine by thy holy canons and thy orthodox teachings in all places.

Where is the tongue of flesh that is able to tell the greatness of thy remaining acts, and to recount thy praise and the depth of thy spiritual wisdom which is stablished, and the interpretation of thy precepts, and thy canons? Or who is able to seek all out concerning them? Thou didst declare the spiritual salt, and who shall withstand thy spiritual teachings? And because of thy solicitude thy flesh was dried up, even as Paul's. The wisdom of Severus was true understanding with great things, even as says Solomon the wise. And David also said, I will not give sleep to mine eyes, nor slumber to mine eyelids, until I find the house of the Lord, and the habitation of the God of Jacob. So Severus was zealous for the house of the Lord, and he was entreating the Lord to help him, and to establish him, until he should stop the tumult of the schismatics, who opposed him in every place.

In the beginning of his work he was alone, and he renounced marriage, and he collected all writings by the grace of the Holy Spirit which dwelt upon him, and he wrote all faithful words, and sent them unto all the churches that they might stand in them; and in them he related all the matter of things.

1. Prov. 6: 4.
the expulsion of the schismatics: for the Holy Spirit led him. And he stoned them with stones by his words, and cast them afar from him also by his teaching which was sharp weapons, and he slaughtered them by that which he wrote therein unto them. And this writing of the great Severus was like the tables that were in the hand of Moses.

And after this the schismatics feared when they heard his name, and the most of their desire was that they might not see him, for he destroyed their fault and put an end to all their snare, and them that were armed with it, and those whom they caused to stumble. And even as was Samson the mighty in the days of the Philistines, and they feared him when he burned their land, so Severus burned the house of the altar of the schismatics, and he made it a desert by his words, and he cut them down even as an axe cuts trees. And in like manner he loosed the fetters of the schismatics, even all the heretics, by his words with which he opposed them. And he proclaimed and established the orthodox faith in all the churches. David says, As a bridegroom coming out of his chamber, and his habitation is unto the ends of the world; so was the great father Severus; his lamp shone like the sun in all the world.

with his apostolic words. And though the sun was lightening the day, his strength was humble. And he was strong in the church exceedingly, beyond the mighty and great ones. He conquered his enemy by the exposition of the faith of the orthodox; and as for his youth and his wisdom, who is able to convict him? Or who is able to tell the reasonable spiritual might of his writings which were full of wisdom, which he sent unto all places, that he might thereby uproot the transgression of the schismatics, or who shall number them? But I will be bold, and say concerning them, as was said, Their word is gone forth in all the earth, and their speech has come unto the ends of the world— which is the apostles’. This one again was destroying by his doings all the tumults of him who opposed the wisdom of God; a man who was found skilled in the depth of the interpretation of his word, and in the height of his wisdom; and may it make thee profess that he was wise. For great was the wisdom of the wise Severus. May it enrich

Who then is there who does not admire the excellencies of father Severus? and what is there that was hidden from him? As for the work of Aeschylus, in his folly, who followed the mad Nestorius, this man was a ruler, and he was a schismatic toward the true church. And he prepared to oppose the wise Severus in wickedness of heart, and he was lying in wait for him in secret,

and went about to put him to death, because he cursed the men of his faith by his God. And he came unto the place where Severus was, and in guile he asked to meet him, and represented that he desired his blessing. And he said to the door-keeper, «Tell the reverend father that I am a man afflicted of Satan, and that the king has sent me unto him that he may bless me and may place his hand upon me, that I may be whole of my plague: for the king asks this of him.» And when the door-keeper went in and told the holy Severus this, the father knew by the mind of the Holy Spirit, that for an evil work he was come unto him; and he, which is Christ the Son of God, did not conceal from him anything; in truth he used many times to appear unto the holy one; and he revealed to him that he was an unbelieving man, and that he, that is the schismatic Aeschylus, had sent him unto him in guile. And father Severus said to the door-keeper, «Say that I say to him. The Savior says, Ask and it shall be given you, knock and it shall be opened to you, and that which thou dost desire shall be thine.» And when Aeschylus heard this thing, he knew that it was from the Lord. And straightway there came upon him an evil spirit and cast him upon the earth, for his horse whereon he rode threw him at the Lord’s command, and he was entangled² in the bridle, and straightway he burst in twain and died. And

fear filled them that were with him when they saw this that befell, and they confessed what was the occasion of his coming and his guile and that for which he came and that which came upon him. And when the schismatics that were with him knew of his death, because of Severus they feared as the hosts of the Philistines at the time that they feared the children of Israel, when David slew Goliath the mighty Philistine. But the Christians glorified God who strove for them in his might and his mercy.

And again I will tell you another wonder which was akin to that which Elijah the prophet wrought. And you are not ignorant of the great drought that befell in the days of the reverend father Severus, because of the sin of the world; and there did not fall rain from heaven upon the earth at that time; and its fields dried up for lack of water. And straightway there was a great famine in all the lands of the east, even as befell in the days of Ahab the king. And the chief of the praefects, the believing Claudius, came, and with him a company of Christians, unto the monastery of father Severus; for they knew that nothing was impossible for him through the might of the Holy Spirit which was upon Elijah the prophet, and they asked him and trusted him to ask the Lord to send rain upon the earth that the world might not become a desert and man and all cattle perish. And at this the father wept
exceeding much and said, "But I am not meet for this prayer." And all the people were entreating him and constraining him, and the great, holy Severus taught them and talked with them with humility, *saying, "Our God Jesus Christ is merciful, and he says in his holy gospel, If there be in one faith as much as a grain of mustard seed, then he shall say to this mountain, Remove to yonder place, and it shall be to him even as he asks." And let us therefore ask him now all of us, if there be in us faith, for the Lord will hear us." And then the new Elijah, which is Severus, lifted up his hands on high, and the company of brethren who were with him. And there was fulfilled the word of scripture, Call upon me, for I am near to thee. And straightway the Lord commanded a cloud on high, and the door of heaven was opened, even as it is written, and there was much rain in Syria exceeding. And when they saw what was befallen, they glorified God, and said, "He has raised up a great prophet unto us." 

But if I inquire concerning the wonders of the holy Severus, then I am overcame with awe and am powerless. For his face shone as the brightness of the sun, because of his holiness, and his appearance was wonderful for its fulness of the grace of the Holy Spirit, and as for all the wonders that he did,
and the tumults of the schismatics that arose in the churches and the gain-saying of the heretic people, he did not fall short of that which Moses did to Dathan and Abiram and the children of Korah, of destruction by fire which devoured them, and the earth swallowed them up. So was the work of the great Severus. He turned away half of the spirits of the unclean that he might afflict them, even as did Paul that they might not blaspheme against Christ.

And again he was like the pillar of light that went before the children of Israel unto the land of 'the inheritance; so Severus was giving light before the orthodox people of the Lord, with the light of his spiritual deeds, unto the church which is the heaven that dwells upon earth, and the inheritance of the angels. Moses brought down material manna from heaven with joy to the children of Israel; and Severus provided the Christian people, which is the true Israel, with spiritual doctrine, and saving heavenly manna, which is the holy flesh of the Messiah, and his pure blood. And the manna which Moses brought down spoiled when it was left, even as the Lord said, but the manna of Severus abides forever uncorrupted; it saves him that is afflicted of Satan.

You are not ignorant also of the matter of Theodorus the elder, whose hands were leprous and they were white, until he was ashamed to enter into the holy church, and he did not receive the saving mysteries, be-
cause his flesh was white. And he heard how the Lord gave to father Severus the healing of sick folk by his hands. And he rose up and went unto him and found him sitting at the door of his cave. And when Theodorus the elder saw Severus, he bowed down at his feet and wept before him, and said, "Have compassion upon me, O father Severus, servant of Christ God. I know that whatever thou dost ask of the Lord, thou dost receive, and that he grants thee thy request." And Severus, who was crowned with all spiritual virtues, looked upon Theodorus the elder as he wept, and he said to him. "Father elder, didst thou not know that thou, when thou didst consort with the children of Nestorius, wert without the grace of the Lord even as they? Leave off therefore now from thee their fellowship and their society. Believe in Christ, who suffered for us, even as one has said before, and be baptized in his name." Now Theodorus the elder was a believer, but Severus rebuked him because he communed with the schismatics and was partaker with them. And Theodorus confessed his sin, and promised him that he would not again consort with one of the schismatics, and would not be partaker with them from that day. And Severus did to him as did his fellow in serving the Lord, Elisha the prophet, unto Naaman the Syrian. And he said to Theodorus, "Go wash in the well from which the brethren draw
water, for thou shalt be clean." And when Theodorus went, he did with faith that which he had commanded him; for Severus also did that which he did to him with faith; and it was not of himself, but in Christ he fulfilled his word. And when he washed in the well, there appeared a great wonder, and straightway when he ceased from washing, he was altogether made clean by its waves\(^1\), even as a new-born babe. And great fear laid hold of all those who saw, and they glorified God, saying, «Behold, the power of Christ has been revealed from Severus.» But the man returned unto his dwelling, glorifying the Lord, and praising and magnifying the holy Severus. And when they who had known him before saw him, they marvelled, and a company of those who opposed Severus returned unto him with joy.

Who among scribes is able to write the wonders which the Lord did by the hands of the holy Severus? For he spread forth like a tree of a garden, for the Holy Spirit led him, and he\(^2\) leads us also again unto heaven by his spiritual doctrine. For angels again rejoiced to hear his spiritual excellence and his divine interpretation. Thou, O Severus, went the abode of the Holy Spirit, even as our fathers the doctors of the church, the company of the

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1. Or read ἔρυθρως: «of his flesh».
2. Or, it.
apostles, because they formed the canons and spiritual expositions, and the apostolic creeds, and the discourses of the prophets. Who can tell thy doctrine? For all they who write of the conflict of the wise of this world, write also of their words, which are more than their deeds, and they seek wisdom apart from deeds, even as Plato and he that is like him, of whom it is said that his word was strong, exceedingly abundant to tell. But let us seek first, wherewith to begin, the desire of work, even as says James the apostle, who says, And show me thy faith without works, and I will show thee my faith by my works. For faith without works is dead.

And for this cause father Severus did not seek eloquence nor the lofty company of the wisdom of the world. And behold he excelled in that which was written of the record of his old age, and there is little of his history that it shows concerning his custom, and how he was offering his flesh as an offering to the Lord many times night and day, and it was not seven times a day only that he glorified the Lord, but day and night continually, for he read the Holy Scripture night and day. And not half the night only did he pray, but he prayed continually without intermission, and he constrained his flesh until he knew by heart in a few days the Old and New Testaments, and many discourses which are read in the holy church. And then the Lord brought...

him forth unto him, even as he brought our father Abraham forth, and said to him, Come forth from thy land and from thy fathers’ house, unto a land which I have given thee, to thee and to thy seed after thee. And so did the Lord therefore to Severus also; he brought him forth from his land, and gave a spiritual inheritance in it to him and to his children after him, which are we; whom the Savior found for our sake, and he released us and brought us forth in weakness and sufferings. For he obtained the seat of the chief of the patriarchate, even as Abraham, in whom all peoples are blessed; for the people of the Christians were blessed in his holy word. The Lord said to Abraham, I will multiply thy seed as the stars of the heaven, and as the sand of the sea-shore; so are Severus and his children that follow his teaching as the stars of the heaven.

I will relate further a part of his conflict in the days of his humanity. Behold they remembered the folly of Theodoret and Nestorius, and they rejected their writings, and took up the half of them, even the writing of the wise Cyril, and they hid in it their blasphemy and hypocrisy, that is the apostasy of Nestorius and the other. And they said that the wise and holy

Cyrl said of our Lord and our God and our Savior Jesus Christ, that he was two natures, after his unsearchable incarnation. And they sent the writing to Macedonius. And when he read it, he rejoiced exceedingly, and it appeared to him that he joined with him in his blasphemy. And as for one of our believing brethren, he carried off the writing, and took it in secret, and brought it unto the king. And when the king saw it, he was vexed against him in whom the denial was hidden, and he commanded that Severus should come, that he might tell him about this crime that was found. And when Severus came into the city, the bonds of the schismatics who were in the city of Constantinople were loosed, for they feared him as a ravening lion of the wilderness.

And when Severus was come unto the king, he and all his kingdom saluted him with great joy. And they brought the writing wherein were the impious things that were gathered in it from the words of Findianus and Nestorius, and he revealed to the king and brought to him the actual saying of the wise Cyril, and advised the casting out of all the schismatics. And straightway all the people shouted and said with a loud voice, "Thy coming is good, O Severus, O light of the world after the Savior Christ the Light who is truly God. The great Severus is a light wherein is no darkness, salt that has not lost its savor, so says our Lord in his holy

1. Is Cyprian meant? See p. 653.
gospel'. Thou, O Severus, art a light to the peoples by thy spiritual words, and thou hast enlightened kings by thy doctrine which is full of the Holy Spirit, and thou hast shown them Christ face to face, and the saving sufferings which he endured for us, and thou hast made us to touch unfathomable mysteries, even as the holy Thomas, and thou hast put thy hand upon the place of the nails, and the hole that is in his holy side, and thou hast made Constantinople a tranquil port, and thou hast given light as Mount Sinai, in the shape of fire and in the shape of cloud and with the sound of trumpet, and it terrified the young children who went up unto it. This is the type of the new Jews, how they are; for they left the Lord and denied his resurrection in the flesh; and these also, the council of Chalcedon, have divided Christ in twain, and denied the passion which he endured for us in his saving flesh. But as for us he has beckoned to us with his hand, like a merciful father, and has brought us up unto him, through father Severus. And he has not led us away unto the clefts of the mountains nor upon a crooked path, but he brought us unto the Holy of Holies, and revealed to us his unspeakable glory from his holy habitation, which is Mary the Virgin, the mother of God in truth. And she was the true and perfect habitation from which God the Word appeared to us when

he became man; even as he appeared in those days, in Mount Sinai, without flesh, * but with fear and wonders; but now he has shown unto us, who are * Christians, wondrous mysteries which are beyond understanding, for he was born without union of the exalted rock of flesh, full of praise, and we have seen his glory in truth, and we are strong indeed, and the creed of Severus is as the belief of our holy fathers. »

And after this Severus beckoned with his hand to the people to be silent, and the king and all the people were exceeding glad for the salvation which they had from the Lord, and all the city; but as for the schismatics they could not show themselves for their fear of Severus. But the king gathered the bishops, while Severus was present, and they excommunicated Macedonius and cast him out. And after they had cast out Macedonius, they set upon the throne of the city of * Constantinople, by the counsel of the * holy Severus, a man whose name was Timothy. And then the holy king asked Severus to teach him the holy creed and to write it, that he might read it at all times, because of the guile of the heretics. And he gave him the twelve words of the wise Cyril which are as a sword which cuts off the evil of the heretics; and of the teachings of the holy Gregory the brother of Basil the great, and the holy fathers the doctors of the church. And after this he returned unto his monastery in peace, after the king had bowaed

P A T H . O R . — T . IV.
his head to him, and asked him to remember him in his prayer, that the Lord in his mercy might give salvation to him and to us.

And when the holy Severus went from the king unto the monastery, the king wrote unto all bishops who were in all places and all sees, that if perchance one were found holding the word of Nestorius or the council of Chalcedon, he should be excommunicated and should be alien from all the fellowship of the church. And then the command of the king went forth that the bishops that there were should unite for the removal of Macedonian, and every bishop who did not come and was not found in his seat, was possessed with the word of Macedonian, who was of the nature of Nestorius and the council of Chalcedon; he should be cast out and be alien from the canons of the church of God. When the messengers came unto the East with the message, they went unto Zabatwo; and that city was of the district of Nicæa. And they made known as the king had commanded. And they found Flavianus the bishop of Antioch, how he had become partaker in the word of Nestorius and Macedonian. And they wrote unto the king concerning this. And he wrote concerning excommunicating him and cutting him off and expelling him from the see of Antioch. And then he gathered the bishops of Palestine and he made them seek diligently and search as to who it was meet and proper should sit upon the throne of Antioch, the throne of the elect Luke the evangelist.
And those assembled were moved by the grace of the Holy Spirit, and the bishops cried 1 with one voice and said, and so did all the people. « Severus is fit for this office, even as Luke the evangelist; the father who framed the orthodox creed. » And then they sent excellent, believing men who loved the Lord, unto him who deserved all true honor.

And as they went they took counsel by the way saying, « If this deed be by the will of God, that Severus be our shepherd, then he will open to us the gate of the monastery. » Now it was not Severus’ custom to meet any man, unless he came unto him to ask about the word, and to seek the interpretation of scripture. And when they came, they knocked at the door. And it chanced that the brethren who were with him were gone forth from the monastery in their zeal. And the messengers stood an hour knocking at the door, and then they cried and said, « O Severus, open unto us. » And then he came forth unto them straightway, and opened unto them. And when he saw them he asked them concerning the matter of their coming unto them, and what was their request of him. And awe filled the men when they saw the grace which shone in his face, and they bowed down their heads unto him that he might bless them. And they told him that the devout king had commanded the assembling of a council, and then they

1. Lit., and they cried.
handed him the writing. And then they abode with him that day, while they talked together: and they said * that it was not meet for them to stay, and they said as Eleazar the servant of father Abraham said concerning Rebecca, « The Lord, behold he prospered our way, and therefore it was not impossible for us †. »

And Severus asked them to wait until the next day, and they tarried. And they wondered when the Lord revealed him and at the signs. And when it was morning he rose up and went with them. And when they came unto the second stopping-place, they found a man in whom Satan was. And Satan said to Severus, « Thy coming is well, O Severus, teacher of the Christians. But I know that thou wilt cast out me and all who are with me, and the great council, the council of Chalcedon, which did my will. But afterward there shall be a king who shall avenge me upon thee, and he shall cast thee out in every place, and he shall be a king who does * my will. » And the great Severus answered him nothing, but said to him as Michael the archangel said to Satan, « The Lord rebuke thee * 2. » And straightway the evil spirit came forth from the man, by the might of the great grace that abode in Severus.

And when he came unto the place wherein they were assembled, the

bishops who were present drew near and said many things concerning him, and the signs which they had seen. And when he came in they said to him, "How saith the reverend apostle, But I will not seek advantage for myself alone, but for all who are assembled to whom I bring tidings?" Severus says, "This is that a man leave all that he has and forsake it and take heed to the salvation of himself and the salvation of his neighbor."

*And the holy bishops tried him with the writing wherein was their agreement to make him chief over them. And when he read it, his face changed. For he was one who did not love aught of it, and he loved only the solitary life exceedingly, and he said ever to himself, "Sloth destroys the soul, for a man shall not obtain mercy except by withdrawing apart; even as it is written, Be still and know that I am God." And he said to them, "I am not fit for this matter, and I am not worthy to sit upon this throne." And he said to them, "As for Ignatius Theophorus, the cloudy of countenance, what have you to do with him? You shall not do this thing." And they all cried saying, "Severus is our shepherd, Severus is our savior from all the evil of the schismatics." And straightforward all the bishops and great ones that were there besought him saying, "There is no commandment

greater than this, that a man give his life as a ransom for his brother\(^1\). »

And then one of his friends, who were there, who abode with him, wrote unto him a letter and reminded him of the prophecy of Menas, who loved the Lord, who made it known to him saying to him, « Thou shalt take up the apostolic office, for the apostles destroyed the temples of the idols, and proclaimed the Trinity, that the Son the Word became flesh. And thou too, O Severus, shalt destroy the church of the schismatics, and thou shalt lay it waste by thy words which thou hast proclaimed in all the world. For thou dost preach the Trinity and the saving passion\(^1\) which God the Word that was made flesh endured for us. » And he made mention further of the prophecies which the holy fathers prophesied concerning this estate. He says to him, « There shall be sin upon thee, if thou art too great for this work. »

And then all the bishops and people took him with fear and entreaty, and said to him, « The Lord will hold thee to account for this matter, if thou dost leave all these souls to perish. » And then he gave them his consent, and granted their request, and they went with him to Antioch.

And when the word went before them unto the city that Severus was

\(^1\) John 15:13.
coming unto it, all the people of the city went forth to meet him with great joy. And when they brought him into the city, and all the multitude with him, all the city was stirred because of him ¹, for they were longing for him, and they were desiring that the plain of the city should produce trees that they might climb them, even as Zacchaeus the short ², to see the vicar ³ of Christ, as he passed by. And they were all crying and saying, «Blessed is Severus whom the Lord has sent unto us. Blessed be he in the highest.»

And when he entered into the church, with the priests before him praising him, even him who was worthy to be ordained and to sit upon the apostolic throne, with great glory to ordain him, then there was a great wonder; the fragrant ointment filled all the place wherein they were, and all men perceived the odor of the great ointment, and they perceived that angels were present to ordain him with great joy. And that oil the fragrance of which manifested itself on that day, remains unto this day ⁴ in the place where he was ordained.

And when he passed unto the throne, he said, even as the head, Christ our God said,—to him be glory for ever and ever, Amen. — «My house shall be called a house of prayer, but ye have made it a meeting-place for

1. Mt. 21 : 10. — 2. Lk. 19 : 3,4. — 3. Or, him that was in the stead of Christ.
Satan and his host. And straightway the schismatics fled from him as from a lion when he roars in the field. And the schismatics feared when they but heard his name, for his spiritual word cut them off even as a two-edged sword.

And as for him, he filled Antioch with the exposition of his spiritual wisdom, and he established the true canons in the church, until Antioch was as the churches and convents; there was nothing lacking to his wisdom. And he was as a wise captain of a ship, until he brought his ship unto the orthodox port. And he gave them a law and ordinance, as the messengers of the Lord. And Antioch was even as Jerusalem in the days when God the Word was made flesh. He healed the sick and he cast out Satan until other men carried shreds of his garments and brought them unto their houses that they might be blessed thereby and heal the sick therewith, even as on the Sabbaths of old they took them from the wounds of Paul that men might be healed thereby. And a great multitude of people passed into the church confessing their sins and their errors, and asked forgiveness of the father. And the congregation rejoiced in

praise of the Lord, because he had sent unto them a physician who healed them and freed them from the schismatics.

What wisdom is able to declare thine excellencies, O Severus, and write them together? But let us ask the father that through his prayer the Lord may send unto us a portion of the fragrance of the Holy Spirit, wherein he wrought, and grant it to us even as Elijah granted it unto Elisha his servant until he was able to speak a little of that which the Lord did unto him. Not as with a veil, as Moses was before the perverse people, but with shining face, which was manifested when he dwelt in Syria. For I desire to make him known, even him.

For evil men accused him before the apostate king Anastasius, who subjected the church to persecution after tranquillity and peace, and they said to him, « As for Severus, the patriarch of Antioch, behold he has rejected the writings of the council of Chalcedon which assembléd in the days of the believing king Marcian. » And the king was angry because of this, and he sent an officer from the men of his kingdom whose name was Rufus, and with him sixty guards. Now he was a Nestorian and an alien. And he desired to take the holy one by guile. And the Lord revealed this

matter to Severus, and it was not in a vision of the night, but openly, as Peter with the angel. And when Rufus and all who were with him entered into the city, father Severus and all who were with him went forth in disguise to anticipate him. And Rufus had search made for him, saying, "I have a writing of salutation from the king." And they told him that he was in hiding. And he made ready to search for him.

And we were with the father where he was, and we came unto a river, and it was near the city. And the enemy Rufus saw us from afar, and he came. And the Lord wrought a great wonder, even as he did for Moses in dividing the sea, and for Elijah in Jordan. For this God is all one God. And Severus lifted up his eyes to heaven, and he began and praised the Lord. And then by the help of the Lord we saw a boat coming unto the bank, and when we saw it we entered into it, and Rufus drew near to us, and when he saw that which had happened, with wickedness of heart and pride he caused search to be made, for he pursued us and had them press after us, until he came with us unto the bank. And they surrounded us with violence, and he called to the father the patriarch, as though prevailing over him, and said to him, "Servant of the Lord and champion of

his name, let him now save thee with thy faith, from my hand. » And he mocked in his wickedness, and wagged his head in arrogance.

"And Severus said, « If I am the servant of Christ, then let fire come forth from Christ and devour thee; and it shall devour them that are with thee. » And straightway there came a mighty tempestuous wind, and there was consuming fire from the Lord, and it surrounded them and burned them until there were none left of them save four who escaped and fled unto him, and cried out saying; « O man of God, save us, for we are of the children of the orthodox. » And by the help of the Lord and by his prayer they were saved.

And great joy possessed us because of what we had seen. And we rose up from that place and came unto the monastery of the holy Thomas the elder, and we abode with him a few days, and we told him the wonder which the Lord had done for his servant Severus, and he glorified the Lord and praised him. But the four who were saved from the fire joined with us. And when they saw the excellence of the brother monks, then they became monks even as they, and dwelt with them, and they were exceeding devout, for the brethren who were there were as angels in their likeness and their abstinence and their virtues.

And then the report of what father Severus had done came unto the king.

1. I. e., prayer to him? — 2. Or, service.
and he left off seeking him. And when the word came unto the father patriarch Severus that the king had left off seeking him, he rose up and returned to Antioch. And the help of the Lord was with him, and his might, and he wrote spiritual letters and sent them unto the orthodox in all places, to strengthen them in the faith, and he set forth to them a canon that was full of discipline and spiritual discourse, through the gift of the Holy Spirit. They say of Moses the prophet that he was learned in all the wisdom of the Egyptians, and he was fair and strong and showed the wonders of the Lord. And Severus likewise learned the wisdom of Plato and Pythagoras in Athens.

And after this his wisdom and his understanding were caught up to the search for the knowledge of heavenly mysteries and the keeping of the law of the Christians, and he revealed the wonders of the Lord concerning the church, for the wisdom of the Holy Spirit and his grace were in him. Who is able fully to recount his virtues and the purity of his flesh and his splendid understanding and the exaltation of his heart and the fountain of the wisdom of the Holy Spirit which abode in him? Moses stretched forth his hands and slew Amalek; and Severus stretched forth his hands and destroyed the schismatics. Moses ascended into Mount Sinai and received

the law, and Severus ascended into a spiritual mountain and received words of the gospel, * and he established them in the breasts of the Christians. Behold therefore I have shown to you the ways of his wisdom, even as the Lord did unto him.

And now let us prepare for the conclusion and let us relate a few of his wonders. It is not I that am able to relate it all, for I am unequal to it, but he who has shown me grace will also lead me by his spirit * and his prayer even as shepherds who guide the young ones unto the sides of their mother to suck; and then you shall know and see. And again he whose nature is weak exceedingly, he too shall be filled with his treasures from his food and he shall receive of it a little according to his ability. And he shall increase mightily because of this matter. And I also shall likewise be like him, and strengthening my thought, I shall employ the talent which has been given me, little by little, until I make gain in like manner.

And * as for the great council of Chalcedon, its men were many, and they * were as a horse which is ready for war; but they were cast out by the words of father Severus, and they, even the bishops of Chalcedon, were as a spider. And the father did not fear the new king nor his officers of his

1. Lit., spiritual.
kingdom who followed his will, but he stood before them like a rock; and dying for the sake of Christ was far better in his eyes than living. And he was patient in everything that befell him of terror and persecution and hunger and thirst and travel by sea many times, and peril from his brethren the bishops, lying hypocrites, and from the apostates; for they left the true way and turned unto ruin. And his opposition was against the king Anas-

1. Justinian is meant. — 2. Or, O Severus, thou art he who, etc.
O thou Severus, ladder of the victorious host of the apostles. Thou, O Severus, didst make the orthodox oil to be fragrant in all the world. Thou, O Severus, wert the joy of all the fathers who were before thee, for thou didst contend for the words of those who are continually crowned: with their words thou didst conquer the adversary, and didst establish the church. O Severus, thou wert a spiritual bee, which gathers for herself from all the spiritual flowers, until she has filled her storehouses thereafter; and thou didst make it sweet unto every soul; so also thy spiritual words are sweet to souls. Thou who didst endure sufferings for the sake of the company of the Christians, thou art the good shepherd who gives his life for his sheep, and thou didst guard the flock until thou didst bring it unto the port of peace. Thou, O Severus, art the father of the believers, who didst contend for the will of the Lord, and thou hast finished the course and hast kept the faith; but from henceforth there is prepared the crown of righteousness, for thee who hast gained thy church. Thou vineyard which God the Word planted until there should be pressed from it the grapes of the orthodox; and we have drunk of its spiritual wine. Thou grain of mustard seed, which grew and became great.
for the believers found shelter beneath its branches, even thy canons which thou didst leave in the church, until we found shelter therein, even in the

And now we know the creed of Gregory the theologian and John the pure evangelist, but the mention of thee is sweet to the palate exceeding, more than the marriage feast; as says the blessed David. Know, O my beloved, that if all my body were tongues, and my understanding high as the heavens, I would not be able to tell his glories.

And the hostility of the king Anastasius was against him. The king sent again to seek the holy Severus an officer whose name was Abrediminos, with two hundred guards, that they might bring him to him and he might slay him. And Abredimyanos likewise was a Nestorian. And he was exceeding angry against Severus because he rebuked the people of his faith.

And when he came unto the city of Antioch, he sought Severus the patriarch, and he found him standing at the consecration of the eucharist, for it was the day of the commemoration of the blessed Adrasas son of Adranis the

king\(^1\), in whose days Ignatius suffered. And when Abramidyos and they that were with him came unto the church, they surrounded it on every side. And he charged his soldiers to seize no one of the people, but to seize only Severus the patriarch and to bring him forth that there might not be a tumult. And there was with him a company of schismatic folk, who knew Severus, for Abdermanyos did not know him. And the congregation of Christians was gathered with him in the church. And then the blessing of the eucharist was finished, and they performed \(^*\) the holy mysteries. And he brought them to all the people, and they told him of the coming of Abraminyos and his surrounding the church. But Severus the father of the believers was not disturbed, but he was ready with joy to meet that which should come to him. And the priests said to the elders of the congregation, «It is better that the father patriarch withdraw secretly from the church.» And while they were saying this, the soldiers came and the schismatics who were with them, desiring to take him suddenly and convey him out of the city, that there might not be bloodshed \(^2\) between the schismatics and the Christians who were ready to fight for the reverend father patriarch.

And when they came unto the church and did not find him, they were

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1. Drosine, the daughter of Trajan mentioned by Malalas, is meant. — 2. Lit., the sword.
all sad, wondering. And some of them saw him, and it was not possible for them to take him. And what wonders befell on that day I am not able to find out; but the Lord Most High knows. And I say that the Spirit snatched him away, even as it did Elijah, or he had a covering from the Lord; but he went forth from the midst of the soldiers and the congregation of the people, and they did not know, not even one of them; even as the Lord passed through the midst of the Jews, and they did not see him, when they wished to stone him with stones, and he was hid and passed through the midst of them. And he saves others who trust in him, and so he will do for every one that contends for his name. But the soldiers who desired to take Severus were even as the Jews unto him.

And as for this victory which the Lord wrought for Severus, it was even as the victory which he wrought for Elisha the prophet when the king of Syria sent unto him his servants to take him and do him evil. And when the servants of the king came unto the place where the prophet was and desired to take him, then he cursed them and they were blind. And he went forth unto them and said to them, «Whom seek ye?» And they said to him, «We seek the servant of the Lord.» And he said to them, «Come, that I may salute you and ye may see him.» And he took them and led

them unto Samaria. And then he asked the Lord and their eyes were opened; and when they beheld him, he departed and left them within the hand of their enemy. And so the Lord did for Severus. He blinded Abremidyos and all who were with him, until he saved his servant the champion of his name.

But Abremidyos caused search to be made for Severus. And some of the heretics told him concerning him that he was in the monastery of Athanasius in hiding. And this Athanasius again had known much trouble for the orthodox faith, even as the great father Athanasius the apostolic. For him too again a cloud snatched away even unto the city of the king, and he rebuked the king Anastasius, which is he that erred from the true faith. And he it was again, who pleased the heart of the king Theodosius, and he counselled him until he gave him commandment concerning the second council of Ephesus, and they excommunicated Nestorius the heretic, and cut him off, at the command of the lion, the wise Cyril.

And when Abremidyos came unto the monastery, he inquired concerning Severus. And it chanced by the command of the Lord, that he had gone:

forth in his piety to draw water, carrying a jar, even as was the use and
custom of the brother monks. And when Severus heard that Abremidyos was
come thither in search of him, then he left the jar and went and hid himself in
the mountain. And when he tarried, Abremidyos knew that he had escaped
from his hands into the mountain and had hid himself in it. And he went
up into it and they that were with him, and searched the entire wilderness.
And there was none that saw aught save trees. And this was by the com-
mand of the Lord, for he caused them to behold him as a tree in the midst of
them, until he was escaped out of their hands. And when Abremidyos saw
how he had not found him, he returned unto Constantinople and told it all
to the king, how it had befallen.

But father Severus went forth thence secretly unto Ascalon, and we were
with him, and we came unto a monastery which father Peter built in Wares.
And it was this holy Peter of whom we just now made mention. He was
worthy to see mysteries even as Peter the head of the apostles saw them.
For he desired to see the mystery of the holy Trinity, and he saw three suns
equal in size and splendor, and one light shone from them, which was the
light of divinity; and the light which proceeded from them was like unto the
Son of Man. This mystery it was that father Peter saw. And he heard a
loud voice, full of glory, from the Father, even as Peter the chief of the apostles, and the sons of Zebedee heard upon the mountain. This was on the Sabbath day, at the time of the performance of the mysteries. And at the end of the consecration of the eucharist, a cloud covered the altar, and he saw in the plate a babe of fair appearance upon the altar, and arms outstretched above the altar with fingers pointing to the babe, and there was a voice that said, «This is my Son whom I love, with whom I am.» And when he divided the holy bread and came unto the place wherein he consecrated the bread, he blessed it and divided it, and there sprang forth from the midst of it a fountain of blood, and the altar was wet with it and all its vessels. And when he blessed the cup, his fingers were stained with the blood that was in it. And this happened in the Church of the Mother of God the Word that became flesh, on the day of her solemn commemoration. And I am not able to prolong the narration of the signs and wonders of this holy father Peter, but I will return unto the conclusion of that which I have begun, even of the story of the reverend father Severus, the glory of all the brethren. And after this the angel of the Lord appeared unto father Severus and said to him,

"Arise and go unto the city of Constantinople and strive with the king for the orthodox faith, for he desires to fill all the world with his error." And then the angel vanished from his sight. And straightway we rose up and went forth from the brethren to go to Constantinople. And they let us go in sadness, saying, "The Lord be with you, and establish the orthodox faith."

And when by the help of the Lord we came unto the sea, "we found a ship sailing for Rome," as though prepared for us by the blessed Lord, and we embarked upon it, the might of the Holy Spirit being with us. And when we came unto the city, we entered into the dwelling of the blessed Fironia, who was of the royal house. And after two days, when the king thought to destroy the church of the Lord and to abide by the words of Nestorius and Leo, father Severus appeared to the king and instructed him. And the king desired to meet him, and Severus made known to him that he was sent from the Lord to strive with the king, and he went unto him without fear and he was strong in the Lord. And when the king saw Severus, and his earnestness and his love for the Lord, "and how he stood in his power without fear, he wondered at him and said to him, "Art thou Severus who dost revile the churches?" And he said to him, "It is not I who destroy the churches, but thou who hast forsaken the true faith of the orthodox fathers and hast distur-

1. Constantinople is meant.
bed the provinces. Where is the faith of Constantine the king, which he made law for us? And he anathematized the council of Rome and everyone because of it, that there might not be another creed beside it. Where is the creed of Zeno, gifted with an excellent nature, and his letters, which were full of sweetness? Where is the creed of Anastasius the devout king who was before thee? And behold thou, O king, hast left the faith of these, and hast accepted the apostasy of Nestorius and Leo the hypocrite, and the blasphemy of the council of Chalcedon, and thou hast troubled the world.

And the king said, «This is the teaching of Dioscorus and those of Alexander, whom the king Marcian cast out from the believers.» And Severus said to him, «But Marcian was not a believer, for not even Diocletian troubled the church as did he.» The king said to him, «Leave off from thee this boasting, and agree with the great council that thou mayest be saved, and that thy fellowship be not with Dioscorus, lest thou die excommunicated as did he.» Severus said, «It is better then, if it be needful, for me to be as Dioscorus, for he did not accept the counsel of the schismatics, nor did he sit in the seat of the scorners.» The king said to him, «But thou sayest that this council of bishops was wicked; and the Lord is praised of many.»

Severus says, « But the Lord has commanded us not to have much of evil, and he says, Let us leave to the day its evil 1. Where is an evil that is greater than this council of Chalcedon, who opened their mouth and blasphemed against the Lord in their error? They whose mouth was full of bitter cursing, and the poison of vipers was in their tongues 2, and it became 3 them to resist God the Word that became man, and endured suffering, even as he says in his holy gospel: and they denied the Lord. »

The king said to him, « Enough of thine audacity before me. I am long-suffering even toward thee, but thou dost revile the fathers who established the truth. » Severus said to him, « Of what creed dost thou speak? Of the creed of Nicaea or of Ephesus? » The king said to him, « Not so, but the creed of the great council of Chalcedon, which cast out Dioscorus who multiplied words and was disobedient to rulers. And thou also, O Severus, art like him. Leave off therefore from thee thine heresy, and do not follow this heretic, but the council of many bishops. »

Severus said to him, « In the days of Noah, the world was well-peopled exceedingly, and there was none of them that gave praise save Noah alone. But the rest were drowned, but as for that upright man, the Lord saved him

from his calamity, and his children and their wives alone, and he caused him to proclaim the faith which is in the mouth of the orthodox unto this day: who established a covenant with him when he offered up incense to him. And he said to him, I will not again destroy the world with a flood of water: and this Dioscorus again alone remained in the true faith, and they remember him for it unto this day. And from him sprang the Christians, who are his children, who are established in him who contended for them, and who endured suffering for us in his flesh, even the Son of God; and the council of Chalcedon rejected him; but the Lord will destroy them with a flood of fire which shall come upon them and upon all those who believe not the passion of God the Word that was made flesh. »

The king said to him, « They told me concerning thee before thy coming here that a disputatious spirit was in thee. And now give this up, and hearken to our authority. » And Severus said, « The Holy Scripture teaches us to obey our governors, and we pray for kings who love the Lord, that they may find days of tranquility and of peace, if there be in them no heresy, and if in the church also there be no disorder. And know now, O king,

that the wickedness of the heart of Pharaoh did not allow his kingdom to be exalted, but the Lord utterly destroyed him and all who were with him in the abyss of catastrophe. » The king said to him, « Why dost thou reject the gray hairs of the bishops who were in the council of Chalcedon, and dost liken them to madmen? » Severus said, « Wisdom does not dwell with all old men, nor understanding with all youths. And look upon Achiab and Ezekiel, two old men, priests, who were hypocrites; and of what account was their age and greatness? And there was nothing wherein they were profited and abounded at all by reason of their age, but a youth whose name was Daniel judged them when they left their place of greatness and became as beasts, and a punishment of destruction overtook them. So is every one who does not seek the true faith and does not obey the Lord; a great judgment shall overtake him. And his Son was witness concerning this, that they did not know the Lord by their wisdom or understanding, but in the gospel the Lord is made known, and the Lord appeared to them, even to the prophets, to the fathers, as far as every one of them was able to see him, and he spoke to them. And he was not incarnate who appeared to the children

1. Susanna 5, Jer. 29: 22 (« Zedekiah »), Origen to Afric. 7, 8. — 2. Or, he was like a lion, reading ἄρος: "... ἐλθάναι •
of Israel forty years, doing signs and wonders without flesh, and the world also was not saved and did not know the Lord after he had revealed signs and wonders, and the people did not turn unto him, but they remained hard, to depart from the Lord. And he who was greater than this people it was who appeared to it and gave his law and taught it salvation, and showed his signs in the midst of it. And they did not believe in him, and did not abide in his covenant, but they worshipped idols and served them and took pleasure in the host of heaven. And they forgot the Lord, the doer of wonders, who appeared to them in the sea and in the wilderness, and showed them a pillar of fire by night and overshadowed them with cloud by day, and gave them water to drink out of the rock which was not of nature, even as the coming down of the manna from heaven, and the rest of the signs which he did, which cannot be told, and no one in the world can number them. And it was the will of the Lord and his great goodness that the world turn unto him and know him. He sent his beloved Son from heaven into the world, and he was made flesh in our image, perfect flesh in body and bone and flesh and blood, perfect flesh which appeared and was seen, and in it he endured sufferings and death. And then the world knew God, when he saved it and judged the works of Satan, and brought his work to naught.

1. Acts 7:42.
Hast thou seen, O king, that which the Lord has done of good to us who were far from him, and how his Son suffered death in the flesh for us and destroyed Satan, and his altars were demolished and the shrines of idols were destroyed? And he opened a garden and gave us a tree of life, and made reconciliation between the heavenly and earthly things. God the Word became man, and so the man is therefore our God. God the Word was one with man and he was man in exaltation. He who abode in heaven in the bosom of the Father, abode in the bosom of the revered Mary the Virgin, while he was not sundered from the bosom of his Father; whom the Father begat before the world was created, in a mystery ineffable and inscrutable, apart from woman. He it was whom Mary the Virgin bore without union with man, in a wondrous mystery; whose birth was unsearchable and without spot. She bore him, and she abides in virginity, and he has freed us from the bondage of the wicked Satan, who took us captive and removed us far from the resurrection of the body, by leading us astray. The Word became flesh and dwelt among us; and if the Word became flesh as the true evangelist John says, he evidently endured suffering in the flesh, in truth, without seeming, as says the holy evangelist. Whom the Lord made exalted in his church, as a solid rock which shall not be moved. Know therefore, O king, that thou shalt not obey those who speak of two

natures, and thou shalt not incline unto the blasphemy of the bishops who sat in Chalecedon. »

And when the king and his officers heard this utterance from father Severus, they marvelled at his wisdom and constancy in conflict, and the interpretation of his words. And the king thought on how he should treat the holy Severus, for he saw that he was strong in his faith and his canons. And there was present one of his officers whose name was Bektaadeyano\textsuperscript{1}, who prepared his portion with Judas and Caiaphas, and advised the king concerning the putting of Severus to death. And he said, « It is well that one die and peace be established in our church\textsuperscript{2}. » It is better than that he should live and there should be disorder in the church because of him.

And the king commanded that it be done as described before by the counsel of Diocletian.

And when the devout queen Theodora, who loved our Lord Jesus Christ, knew what the king Anastasius\textsuperscript{3} intended to do, she sent unto him and told him, even father Severus, the true champion. And he came unto her. And there were with her Fironia and other women that believed, and they asked the reverend father Severus to hide himself and not fall

into the hand of the king. But the father athlete was desirous of receiving
the crown of martyrdom, and he refused to do this, and he was not willing
to be hid. And he said, « I am ready to die, and I will give up my life for
the holy faith. »

And the queen and those that were with her of those that believed asked
him saying to him, « How dost thou desire the salvation of thyself alone,
and wilt leave the churches as widows? If the shepherd be dead, will not
the wolf scatter the sheep, and drive them far off from their pasture and make it a desert and the sheep of Christ be scattered? And thou wilt go unto the place that is prepared for thee, O our holy father, and thou therefore shalt be glad, but the ravenous beasts —! » Thus the devout woman spoke, weeping. And with difficulty they persuaded him, with the great earnestness of
their entreaty of him.

And then the queen commanded her officers to seek a ship, and they found
a ship that was going to Phoenicia, and they brought him unto it by night,
without the knowledge of anyone, and he went, and we were with him, and
the Lord led him. And when we came unto Phoenicia, the brethren received
us in secret and we went unto Antioch.

And when we came there, he called the elders and the deacons, and saluted them, and committed to them the flock of our Lord Jesus Christ who bought

1. Lit., church. — 2. Lit., them.
them with his blood. And he said to them, "Take heed that ye drink not of a fountain of strange water, nor marry a wife from the Amorites, that is, those who are apostates in their words. For these deny the Only-begotten, and his redeeming passion, which he endured for our sake, and his all-saving death. Take heed again that ye labor not for anything which will not save your souls, for this shall surely come upon you. Take heed that ye leave not the words of the gospels nor the canons of the reverend fathers, and be ye zealous for souls. I have told you many times that death and punishment and great condemnation shall come upon him who consorts with schisms in their creed. For the Son of God is one, but they deny his oneness and his passion which he endured for us, and they make him a mere appearance, and those who are greater than they, the council of Chalcedon. Behold I charge you that ye abstain from every evil one, and the leaven of the unclean, who are the council of the separaters. And as the poison of vipers is hidden in their heads, so is the council of Chalcedon; in it are hidden all the words of blasphemy."

And then he wrote for them words which made of none effect every heresy, for each one of them according to its blasphemy, and he set it before them

as a covenant and his ordinance to guard and meditate upon. And he commanded them to keep the flock of Christ.

And he was minded to go unto Egypt, the place whither the Son of God went when he was made flesh, when he escaped from Herod the king. And he went secretly and arrived there, that the regions of Egypt too might receive the blessing of the reverend father Severus the patriarch. And thenceforth he did not leave off guiding the church by his letters and his writings; when the schismatics heard them they fled.

And Anastasius, the king was seeking him with much preparation, for he heard in the church the letters of him who cast out the schismatics. And the king was angry about him, and he did not leave off searching for him, and he inquired for him until the day when the holy Severus finished his vocation and fell asleep.

But what he did for the brethren in Egypt of signs which the Lord Most High showed by his hands, by his prayer and by his faith, no one is able to comprehend. And the Egyptians relate concerning it that by his prayer he watered souls and bodies, and healed them both by his wisdom. And he went about in the desert and the monasteries and he passed from city to

city and from region to region, because of the persecution of the heretics. And the Lord guarded his priest, that souls might be saved through him.

But I will reveal to you divers wonders of the great father Severus who cared for soul and body. And it is said of him that he went unto a city that is famous, Busim, which is on the borders of Egypt. And a man that feared the Lord received him, and he did not know him, and he made him to abide with him, for it was his custom to receive the stranger unto him in his dwelling. And this man was a weaver, and worked with his hands. And he set apart for himself as much as sufficed him, and what remained of it he distributed to the needy. And when the truly wise one was in his house, he found his son's wife sick, and the sickness was in her bowels and there was none that was able to come near unto her, because of the sickness that was in her. And when the wise and prudent Severus saw the severity of her sickness he had pity on her and made the sign of the cross in the name of the Father and the Son and the Holy Spirit, and straightway there came down upon her of the grace of God which came down upon the mother of the wife of Peter the apostle; and she arose and ministered unto them, being whole, without disease. And when the people of the house saw what was done, they wondered, and glorified the Lord. And father Severus was great in their eyes. And when the men of the city knew this, he hid himself and went out.

1. Or, by. — 2. Or, that which.

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from the midst of them. And the men of the city sought him that they might do him honor, and they did not find him. And they were all glorifying God for that which had happened.

And he went unto the monastery of Abba Macarius. And there was there a monk who was of the land of Sa'id, whose name was Macarius and he was a holy man. And the Lord revealed to him that it was Severus the patriarch, and he went forth unto him, and showed him honor meet for apostles and fathers and elders; for he strove and pleased the Lord by his conflict for the true faith. And there was in the care of the holy monk a spring of bitter water. And the brother monks were troubled because of it, and Macarius the holy elder drew near unto him to make it known to him, according as the Lord heard that which he asked him, and he told him of the spring of bitter water and how the brethren were troubled for lack of water. And the patriarch said to the elder-monoik, "Thy prayer, O my father, is able to do this." And he refused. And he asked him the more, and he entreated him to call upon the Lord that the spring of water might become sweet, a hope of refreshing from toil to the heart of the brethren, because of the distance of water from them. And the second lion that spoke great things, which is Severus the patriarch, said to Macarius the elder, the holy monk, "When the brethren re-

receive the cup wherefrom ye drink in the church put the water that is left in it when they have done receiving the holy mysteries into this fountain of bitter water, and it shall become sweet, by the command of the Lord Most High and his power. And the elder-monk had true faith, and he did as he commanded him, and the spring of water became sweet, unto this our day, as the waters of Jericho, when Elisha, the prophet came there. And they relate again that men of the schismatics fell in with the reverend father Severus by the way, and grievous harm befell him at their hands, and they despoiled him, and the spoil is with Abba Macarius unto this day. It was Severus who cut off all the evil of the schismatics and established for us the orthodox faith.

And my days would pass relating his works and his wonders. And let me therefore now leave that to which my understanding is not equal and my wisdom cannot attain, and I will tell the end of his story. And his falling asleep, for precious in the sight of the Lord is the death of his saints, and this father was exceedingly exalted therefore above the congregation of the saints. For he endured unto victory in his conflict with the enemies of the name of Christ, for he finished the course and kept the faith. And because

of this he certainly received the crown of our Lord Jesus Christ, the athlete for us, whose faith is over his church. And it was he that called him even as he called Moses the prophet in the wilderness. For he, when he had pleased the Lord by his works and his faith, desired him to take him from this troublesome world unto the abode of paradise, the eternal rest, that he, even the great father Severus, might there rejoice with his saints and inherit everlasting life. And he had gone unto the city of Saka (Xois) and was in the dwelling of Dorotheus the governor of it. And the Lord visited him with a sight disorder, and when he fell asleep his understanding was zealous and clear in the orthodox faith and he uttered many words wherewith he overthrew all the words of the schismatics and their canons, and he put therein all the offences and shameful acts of the council of Chalcedon, and he revealed their hypocrisy to his people. And then he lifted up his eyes and said that he saw men whose aspect was wonderful, coming to seek him, and they were the company of the holy fathers who fell asleep before him, and whose words he continually declared, and their teaching he called to mind, and read it in the church. These are they whom our Lord Jesus Christ has accepted because of their conflict for the holy faith.
The Conflict of Severus

And as for the father Severus also, when he had wrestled again and revealed the saving faith, and shown it unto the people, he received him unto himself, and the grace of the Messiah crowned him. For he was a keeper of his commands, wondrously bright, until the day when he finished his conflict.

And it was on the fourteenth of the month Yakaitit that he fell asleep. And the devout Dorotheus, who loved the Lord, wrapped his holy body and brought it unto the monastery which the reverend father Severus loved, and in which he dwelt and to which he always returned. For there were there many monasteries, more than three hundred monasteries. And this monastery which is the monastery of Māhew was near to Alexandria. And his body is now in that monastery. For the most of the monasteries that were there have perished.

And I have told you, O brethren, a little of his story, and I have not related how his coming unto the monastery came about, lest the writing be too long. For his story is long, but I am weary with it for the writing of it is long.

It is fitting now for you, ye who have heard this, that each one of you go unto the body of this holy hero, with reverence, and that we desire not substance nor raiment, but salvation of soul, and holiness of body, and love of the brethren, and likewise love for our king and God Jesus Christ. And let

1. Or, too weak for it.
us flee unto him, that we may find mercy and grace before him by his prayer. For he loved the Lord as did Abraham, and served him as did all his apostles. And let us ask him to make mention before the Lord and to be an intercessor for us before our God Jesus Christ, the most holy one, and may he forgive us all our sins, and establish us in the orthodox faith, and may he have mercy upon us according to the greatness of his mercy, and may he not remember our sins, but show us his clemency and his grace. Blessed be God the Father, Son and Holy Spirit, now and eternally, and for ever and ever. Amen.

Here ends the story, from the words of the holy Athanasius who wrote it, of the conflict of the reverend father Severus, the patriarch. May his prayer be with us all henceforth and for ever. Amen. And the writing of it is found in the writing of John the son of Sā'ed the son of Yehyā; remember the scribe, and him who translated it from the writing by the hand of the elder Abuel-Makarram, son of Abuel-Baddar. May the Lord have mercy through his prayer upon our king, Iyyāisu, and upon him who wrote this book, who believes the good faith in the God of Severus. May he write his name in the book of life in heaven with the righteous saints and martyrs for ever and ever. Amen.
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III. — ETHIOPIAN INDEX OF NAMES.

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UZABA. 602, 724.

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INDICES.
CORRIGENDA

P. 629, l. 6. Read ΔΛΗΤΗΡΙΟΝ:
— l. 7. Read ΛΑΦΩ:

P. 648, l. 49. Read « father Severus ».
NOTE ON THE AUTHOR OF « THE CONFLICT OF SEVERUS »

The Athanasius named by our Conflict of Severus as its author is probably that bishop Athanasius of Antioch, who, perhaps a century later, wrote a work on the patriarch, of whom he was an ardent admirer. Of this Athanasius, bishop of Antioch, « monk and priest and scholar », as he is called, the History of the Patriarchs of Alexandria says: « It was he who delivered a homily in which he spoke of the holy Severus; and every one that read it knew that the Lord Christ was with him ». It is altogether probable that by this homily dealing with Severus, and evidently circulating in written form, our Life of Severus, in its original Greek form, is meant. Athanasius visited Anastasius, bishop of Alexandria, (605-616), and seems to have been bishop of Antioch at the time. His episcopate thus fell about one hundred years later than that of Severus. Yet it is by no means impossible that his father and grandfather should have known Severus and others who knew him, as our Life states. Moreover our author calls himself a « stranger » to Severus, and refers to his father and his grandfather as among his sources of information about him. With this he use of the first person in the later parts of our Life, pp. 690 ff, does not harmonize, but those parts are evidently due to quotation from some presumable sharer in Severus' wanderings, and certainly are not meant to imply that the author Athanasius participated in those experiences. On the whole, it seems probable that our Life is no other than the Homily on Severus, mentioned in the History of the Patriarchs, and referred to Athanasius, bishop of Antioch. As a Severian, and a later successor of Severus in the See of Antioch, Athanasius is very likely to have performed such a pious task; and the internal evidence of the Life is at many points strikingly in accord with the external testimony to which this note calls attention.