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**IN QUIETNESS AND CONFIDENCE SHALL BE YOUR STRENGTH**

July 26, 2006

*In the Name of the Father, the Son, and the Holy Spirit, One God. Amen.*

We will read a passage from Isaiah the prophet:

*For thus says the Lord God, the Holy One of Israel: “In returning and rest you shall be saved; in quietness and confidence shall be your strength.” But you would not, and you said, “No, for we will flee on horses” -- Therefore you shall flee! And, “We will ride on swift horses” -- Therefore those who pursue you shall be swift! One thousand shall flee at the threat of one, at the threat of five you shall flee, till you are left as a pole on top of a mountain and as a banner on a hill*.[[1]](#footnote-2)

*Because you have said, “We have made a covenant with death, and with Sheol we are in agreement. When the overflowing scourge passes through, it will not come to us, for we have made lies our refuge, and under falsehood we have hidden ourselves.” Therefore thus says the Lord God: “Behold, I lay in Zion a stone for a foundation, a tried stone, a precious cornerstone, a sure foundation; whoever believes will not act hastily. Also I will make justice the measuring line, and righteousness the plummet; the hail will sweep away the refuge of lies, and the waters will overflow the hiding place. Your covenant with death will be annulled, and your agreement with Sheol will not stand*.”[[2]](#footnote-3)

The Lord gave the people spiritual advice, but they were unwilling to listen at that time. They tried to find human or demonic means of protecting themselves, thinking that their safety lies therein. In contrast to their sins, He spoke of Christ: “*Behold, I lay in Zion a stone for a foundation, a tried stone, a precious cornerstone, a sure foundation*.” We know that the cornerstone is the Lord Christ: “*The stone which the builders rejected has become the chief cornerstone*.”[[3]](#footnote-4) So, on the one hand, the people’s behavior was disturbing, but on the other, our Lord wanted to establish justice and truth, and to remove the lies. They made lies their refuge, and falsehood their shield, and so He told them: “*The hail will sweep away the refuge of lies, and the waters will overflow the hiding place… I will make justice the measuring line, and righteousness the plummet*.”

**Total Confidence in God:**

The section that concerns us here is: “*In returning and rest you shall be saved; in quietness and confidence shall be your strength*.” It is very important for the spiritual person to know, first and foremost, that victory over evil lies in confidence in God, in the life of submission, and in faith in the effectiveness of prayer. A life of rest and quietness are among the elements of the monastic life. Confidence comes from faith in God’s promises, the life of submission, and faith in God’s ability as the Pantocrator. An unsettled, disturbed person has a shaken faith, but “*He who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him*.”[[4]](#footnote-5) The Lord Christ told His disciples: “*Peace I leave with you, My peace I give to you; not as the world gives do I give to you…I will see you again and your heart will rejoice, and your joy no one will take from you*.”[[5]](#footnote-6) The feeling that one’s life is in God’s hand is what makes a person capable of living with confidence [a sense of security], as Christ promised: “*Not a hair of your head shall be lost*”[[6]](#footnote-7) except by His permission. He told the multitudes: “*Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on… For your heavenly Father knows that you need all these things*.”[[7]](#footnote-8)

A person who lives with God feels that nothing can ever happen in his or her life without God’s permission. Therefore St. Paul says, “*We know that all things work together for good to those who love God, to those who are the called according to His purpose*,”[[8]](#footnote-9) even things that seem disturbing, painful, or fearful. Who could harm someone who relies on God? Who could change God’s plans, intentions, and economy? St. Paul lived this verse, so he said, “*all things work together for good…*”

*If God is for us, who can be against us? He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall bring a charge against God’s elect? It is God who justifies. Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.*[[9]](#footnote-10)

Here, he connects two things: Christ is the intercessor, and He is also the one who will judge the world at the end of the age. He is the Redeemer. If the Judge is the Redeemer, if the Judge is the one interceding for us now, then the Lord Christ, by all possible means, is willing to support us in our struggle against the spiritual kingdom of darkness. But it is important for us to respond, accept, seek support, and remain faithful to the end.

*Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? [St. Paul was passing through all this.] As it is written: “For Your sake we are killed all day long; we are accounted as sheep for the slaughter.” Yet in all these things we are more than conquerors through Him who loved us. For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord*.[[10]](#footnote-11)

Therefore, amid the very violent whirlpools and commotions which St. Paul faced, he said, “*I have fought with beasts at Ephesus*,”[[11]](#footnote-12) to the point that “*we were burdened beyond measure, above strength, so that we despaired even of life*.”[[12]](#footnote-13) (They did not despair of God’s mercy, but they felt that there was no use in their continued existence.) Yet he says, “*For Your sake we are killed all day long. We are accounted as sheep for the slaughter… Who shall separate us from the love of Christ*?” Amid these violent terrors, St. Paul says: “*We know that all things work together for good to those who love God*.”[[13]](#footnote-14) No one can remove peace — “*The peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus*”[[14]](#footnote-15); no one can remove peace from the life of the children of God, despite the fierce turmoil which they may endure.

**Consolations amid Turmoil:**

St. Paul says: “*Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God. For as the sufferings of Christ abound in us, so our consolation also abounds through Christ*.”[[15]](#footnote-16) What was this comfort (or consolation) which St. Paul received in his hardships? Certainly one example is when he and Silas were in the inner prison in Philippi. They “*were praying and singing hymns to God, and the prisoners were listening to them*.”[[16]](#footnote-17) Then the angel of the Lord illuminated the prison, opened its doors, and loosed their chains. The keeper of the prison was about to kill himself when St. Paul prevented him, saying, “*Do yourself no harm, for we are all here*.”[[17]](#footnote-18) St. Paul preached Christ to him and he believed and was baptized. So, Paul and Silas received a good beating without a court ruling (even though Paul was a Roman citizen) and were thrown into the inner prison. The consolation began, as they said, “*We suffer with Him, that we may also be glorified together*,”[[18]](#footnote-19) and, “*As the sufferings of Christ abound in us, so our consolation also abounds through Christ*” – this is his agenda. This is to be expected; St. Paul had grown to anticipate this: whenever the sufferings increase, the consolation will also increase, and therefore they sang and praised while they were in this very painful and contemptible condition. Certainly they were dishonored much on that day. The prisoners were listening to their praises, there was a reaction in the place, the prison was lit up, the chains were loosed, the prison doors were opened, and Paul began preaching inside the prison. God had sent him to preach the gospel and so events turned around – the keeper of the prison became the student and they became the teachers. The jailor wanted to kill himself but they consoled him. He was baptized along with his whole household, and it is not far-fetched to assume that the prisoners might also have been baptized, since they witnessed the event from the start. The matter ends with the keeper of the prison telling them that orders came for their release, but they refuse to come out. Although he rejoiced for their release, they refrained, objecting that they were beaten without a ruling and therefore the rulers must come to apologize to them in the prison before they would leave. Things turned around: it started with humiliation and dishonor and ended with them giving orders for the rulers and the people to come to offer them an apology and honor them.

St. Paul had grown accustomed to this. Another time he was sent as a prisoner on a ship, and they landed on the island of Malta (This is the time the viper fastened around his hand as he was kindling the fire). First, the ship was sinking, yet because God had given him the souls with him on the ship, he was the one giving orders about what they should do: he said, “*enough fasting*,” and they ate; “*throw over the burdens*,” they threw them. He was leading the ship, the prisoners, and the guards. Afterwards, they were all rescued and everyone realized that all events had occurred just as he had predicted, and they awaited his orders. He was a prisoner on this mission, but he was the one giving the orders (however, he did not escape so as not to compromise his guard). All the guards, soldiers, and people took their orders from him. When they landed on the island, “*the natives… said to one another, ‘No doubt this man is a murderer, whom, though he has escaped the sea, yet justice does not allow to live*.’ [That was a very venomous viper which sprang onto his hand]*… But after they had looked for a long time and saw no harm come to him, they changed their minds and said that he was a god*.”[[19]](#footnote-20) They wanted to worship St. Paul but he sternly refused, preaching to them the word of salvation and the gospel. Ultimately, the ones on the island, the ones in the ship, and everyone else were under St. Paul’s command. Furthermore, when they reached Rome, he rented a house and was allowed all visitors, so that this house, instead of being a prison, turned into a church where people would come to listen to his sermons. He sent an epistle from this house to the people of Philippi, saying, “*All the saints greet you, but especially those who are of Caesar’s household*.”[[20]](#footnote-21) Even the members of Caesar’s family came to hear from him the word of salvation. He tells them, “*But I want you to know, brethren, that the things which happened to me have actually turned out for the furtherance of the gospel, it has become evident to the whole palace guard, and to all the rest, that my chains are in Christ*.”[[21]](#footnote-22) St. Paul is sitting as a prisoner in Rome, but he is preaching, has opened a church, and the commanders and soldiers are willingly under his command. The tone of the Bible comment is very vivid on this matter. The Book of Acts comments on this fact: “*Then Paul dwelt two whole years in his own rented house, and received all who came to him, preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ with all confidence, no one forbidding him*.”[[22]](#footnote-23) At that time, St. Luke also said:

*Now when we came to Rome, the centurion delivered the prisoners to the captain of the guard* [this is after the incident at Malta]; *but Paul was permitted to dwell by himself with the soldier who guarded him*, [symbolic, one who told him, “You may reside wherever you please”]. *And it came to pass after three days that Paul called the leaders of the Jews together.* [The unbelieving Jews came repeatedly, but ultimately he said to them, “We will preach the Gentiles since you do not want to believe.”] *…and [he] received all who came to him, preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ with all confidence, no one forbidding him*.[[23]](#footnote-24)

**Hardships Lead to Consolation:**

The beginning is pain and suffering, but the end result is always to their advantage; through pains and hardships, consolation comes. The consolation might be in the form of visions, revelations, or being caught up to the third heaven. When they stoned St. Paul and dragged him out of the city, supposing him to be dead, he said, “*Such a one was caught up to the third heaven… he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter.*”[[24]](#footnote-25) This is why he said, “*As the sufferings of Christ abound in us, so our consolation also abounds through Christ*.” The consolation which he received as a result of the pain could not be measured. How? From what happened in the prison in Philippi it is very obvious that the results are much more than anyone could expect! The events on the ship, the sea, the island, and in Rome are also much more than anyone could expect. Being beaten and thrown outside the city—most likely this is the incident in which he was caught up to the third heaven (even he does not know if he was inside or outside the body), but afterwards he lived—when he sees Paradise, and the third heaven, and inexpressible things, are these not consolations?

Some people think that once the monk or nun enters the cell and closes the door, he or she will immediately be caught up to St. Paul’s third heaven. By the time St. Paul reached the third heaven he was beaten to death! But they think that once one puts on the monastic image, then one has gone up to paradise! The Elder says, “How long will you console yourself with dressing in black?”[[25]](#footnote-26) We have to understand that these consolations have an entryway; they do not just come erratically. By “erratically” I mean, would you think you have reached the highest spiritual levels without the trials and sacrifices that would bring you up to this level? This does not negate that consolations are available for all; this is not a problem, but one should not “*think of himself more highly than he ought to think, but to think soberly*.”[[26]](#footnote-27) You should say, “I am still small. I am still at the beginning of the way. Where do I fit in compared with these giants?” As the sufferings of Christ abound in us, so our consolation also abounds through Christ.

St. Paul says:

*Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God. For as the sufferings of Christ abound in us, so our consolation also abounds through Christ. Now if we are afflicted, it is for your consolation and salvation, which is effective for enduring the same sufferings which we also suffer. Or if we are comforted, it is for your consolation and salvation. And our hope for you is steadfast, because we know that as you are partakers of the sufferings, so also you will partake of the consolation.* [Then, unless they might think he is only sermonizing, he gave them an example.] *For we do not want you to be ignorant, brethren, of our trouble which came to us in Asia: that we were burdened beyond measure, above strength, so that we despaired even of life.*[[27]](#footnote-28)

They felt certain of their impending death, but today people are like saran wrap, like little children. He says, “*Be men, be strengthened*,” but today the level of pampering in the spiritual life has risen greatly. He says:

*We were burdened beyond measure, above strength, so that we despaired even of life. Yes, we had the sentence of death in ourselves,* [This is very beautiful: when he despaired of life he was brought to a state from which he reaped benefit] *that we should not trust in ourselves but in God who raises the dead,* [He considers that he was given a second life. He is very happy to have reached this level—the brink of death] *that we should not trust in ourselves but in God who raises the dead, who delivered us from so great a death, and does deliver us; in whom we trust that He will still deliver us, you also helping together in prayer for us, that thanks may be given by many persons on our behalf for the gift granted to us through many.*[[28]](#footnote-29)

He is prepared to die, or approach death, many times. He knows that his life is in the hands of God, knowing that it will never end except at the time God wants. Even more than this, he said, “*Having a desire to depart and be with Christ, which is far better. Nevertheless to remain in the flesh is more needful for you*.”[[29]](#footnote-30)

He says, “*You also helping together in prayer for us*.” It is spectacular that St. Paul, while a tremendous personality in his spiritual level, at the same time knows that the greater the quantity of people praying, the greater influence he will have: “*You also helping together in prayer for us, that thanks may be given by many persons on our behalf for the gift granted to us through many*.” Does it really matter with God if five or fifty persons pray, saying, “Thank you God for helping St. Paul the Apostle”? Yes, with God it does matter. The life of thanksgiving is a vital part of the spiritual life. We even call the Eucharist, the Sacrament of Thanksgiving. For the creation to offer God thanks and praise is a very beautiful thing; it pleases God’s heart. The more the number of those who offer thanks and praise to God increases, the more this pleases all of the heavens. No one should ask, “Will it really matter if I attend the Psalmody?” Yes, of course it matters, because all creation should praise and thank God. God does not need these things, but He is pleased for the benefit imparted to those who pray and thank, because this means that they have entered into fellowship with the Holy Trinity. This fellowship helps them discover the depth of God, and discover matters that cause joy, gladness, and consolation.

**Monastic Confidence: Entrusting God to Care for All:**

Returning to Isaiah, he says: “*In returning and rest you shall be saved; in quietness and confidence shall be your strength*.” Confidence gives a person power to face difficulties and hardships, and to witness to Christ. Otherwise, when one is frightened, the testimony is weak. Confidence does not mean weakness; on the contrary, this is a person who feels that his or her life is in God’s hands, never fearing anyone or anything.

Rest [or stillness] is the work of monastics, so, if this precept was given to the general laity, how much more does it apply to the monks and nuns? If people are saved through rest, then how can a monastic be saved without the life of stillness? Stillness includes not being quick to speak, quick to react, or quick to anger; not being dragged behind curiosity; not meddling in other people’s affairs; maintaining a distance from the world and not being attached to it. The monk or nun who associates with laypersons more than necessary loses his or her stillness; stillness means avoiding news which stirs anxiety and restlessness.

A monastic could create his or her own problems by continually wanting to know the news of the family; most likely their news is not pleasant—one is sick, one failed, one was put back, one died—the world’s people chose the difficult way for themselves. St. Paul said regarding marriage: “*Such will have trouble in the flesh, but I would spare you*”[[30]](#footnote-31); he said it plainly: the one who marries will enter into problems. “I do not mean to put on you hardship or a leash”[[31]](#footnote-32); he says, “I am not telling you that celibacy is better because I want to snare you into celibacy and confine you with troubles, on the contrary, I want your comfort,” but he says, “Generally speaking, those who cannot, then let them marry, they are free, I cannot force anyone.” What is important here is that marriage is simply a heap of problems: concern for the children, raising them, watching over them, and saving their souls; it is a never-ending story. It is enough to watch how the whole world turns upside down because of an expecting mother —her father and mother, her family, her husband, and her children. As for the nun, she has been spared from the troubles of the world; this is why I am puzzled at a monk or nun, who, after being liberated from the troubles of the world, sits eager to hear news, especially family news. One can pray for them without knowing anything. She might disagree saying, “I need to know their news in order to pray for them.” You can pray for them without knowing (most likely they need someone to pray for them); hearing their news only brings anxiety. When we allow families to visit the monks and nuns, we do this because if we forbid family visits, the families of prospective nuns will refuse to send them to the monasteries, saying, “No, the nun is not allowed to see her family,” and the resistance would be very unyielding against allowing a person to enter monasticism; we do this simply to soothe their concerns.

The true monastic does not feel inclined to hear family news, feeling secure that they are in God’s hands. When one places someone in God’s hands, in truth one obliges God, saying, “Now, I was carrying the concerns of these people, and now I have handed them over to You; I will pray to You, and You deal with them.” So one corners God by placing the responsibility on Him, and now God can work more than if the monk or nun had been personally responsible with following up. Of course, we do not take a person into monasticism who is the head of the household, the one who financially supports the family. What I am saying is that the monastic should not be concerned or anxious.

**In *Returning* and *Rest* you shall be saved; in *Quietness* and *Confidence* shall be your strength.[[32]](#footnote-33)**

*In* ***returning*** *and rest you shall be saved* –In returningto yourselves, in returning to God, in returning to your cell, you shall be saved –“Flee O brethren.”[[33]](#footnote-34) The monastic flees to the cell feeling one has entered the safety zone, the rescue ship. In returning to the cell, the monastic should not prolong remaining outside the cell; you should be like a child deprived of its mother’s breast, returning quickly to throw yourself into our Lord’s bosom.

*In returning and* ***rest*** *you shall be saved* –one can sit in the cell with volcanoes erupting and bombs going off inside; returning to the cell without stillness is useless. To the monastic the cell is the gate of heaven and the ladder to Paradise.

*In returning and rest you shall be* ***saved*** –you will be saved from problems, from world news, from offenses that come from being in contact with people, and from your weaknesses –the ones you are unable to overcome because you are deteriorating –because you do not have time to examine yourself.

*In* ***quietness*** *and confidence shall be your strength* –one who is anxious over monastery news ­– revolving east, west, north, and south – needs to keep this phrase in mind. One needs to deal with issues in a calm way, not with violence; a monastic leans towards calmness, solving problems in a calm way. We also find that females, whether nuns, deaconesses, servants, or girls, tend to have a kind of doubt: “This one will double-cross me. This one will speak about me. This one will cause our priest or the bishop to be upset with me. This one will defame me in the monastery, the consecration, the service, or the church.” But, what does He say: *in quietness and* ***confidence*** *shall be your strength*. This confidence includes faith in God’s care, and confidence that, “*The Lord will fight for you, and you shall hold your peace*.”[[34]](#footnote-35) I always notice this anxiety (one that could especially affect females in closed societies) that someone is speaking about them. Meanwhile, one who has faith and confidence in God is sure that God will defend her. And even if someone causes commotion, God is able to end this commotion. If an opportunity comes to calm the situation or correct the understanding, it is permissible, but this must be while confident, not while unsettled. One does not spend sleepless nights, or nights turning in circles. If one is slandered, one says, “*A disciple is not above his teacher*.”[[35]](#footnote-36) They spoke much against the Lord Christ; if one is wronged, one considers it part of sharing in the pains of Christ. Did we want to enter the kingdom without any hardships? Strange! They say that monks are earthly angels and heavenly humans, yet if this over-sensitivity comes along and the ego ticks, then where is the life of humility and lowliness? “*Blessed are the poor in spirit, for theirs is the kingdom of heaven*.”[[36]](#footnote-37) One of the virtues a monastic should acquire in the monastic life is being poor [lowly] in spirit, and there is nothing better in monasticism than for a person “always to accuse himself,”[[37]](#footnote-38) rejoicing in humiliation. This is written in *The* *Paradise*, but I guess it was written to be framed or placed on the shelf, not to be lived, for some people. Where is the person who rejoices in being humiliated? Monastics flee from praise, because they fear vainglory [internal self-praise].

He says *in quietness and* ***confidence*** *shall be your strength*, but the monk or nun who places his or her peace in the mouths of people, will live the entire life anxious and unsettled. Meanwhile, “*Not he who commends himself is approved, but whom the Lord commends*.”[[38]](#footnote-39) This one will live very miserably because the Bible says, “*Woe to you when all men speak well of you*.”[[39]](#footnote-40) This is why I read the other part: “*Because you have said, ‘we have made a covenant with death, and with Sheol we are in agreement… for we have made lies our refuge, and under falsehood we have hidden ourselves*.’”[[40]](#footnote-41) One who wants people’s praise will resort to lies and falsehoods to conceal all matters. Why are you concerned with people’s opinions? Will people admit you into the kingdom? But the one who does not rely on lies and falsehood says, “*I will make justice the measuring line, and righteousness the plummet; the hail will sweep away the refuge of lies, and the waters will overflow the hiding place*.”[[41]](#footnote-42) The Holy Spirit annihilates hypocrisy from a person’s life. One who relies on lies to move along in the monastery will suffer. In monasticism, a person is called to live a life of simplicity. Simplicity does not mean naiveté; there is a difference. Simplicity means being uncomplicated, a clear honest person who does not know how to talk circuitously, does not know how to practice lies and deception, what is on the heart is on the tongue: “*Deacons must be reverent, not double-tongued*”[[42]](#footnote-43) –praising people to their faces and defaming them behind their backs; this is not right! Oh that we would take this admonition into consideration: “*For thus says the Lord God, the Holy One of Israel: ‘In returning and rest you shall be saved; in quietness and confidence shall be your strength*.’” Not only would there be strength, but also inner peace, spiritual joy, and all else, as long as there is confidence.

*May the Lord give us grace to obey His commandments.*

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1. (The New King James Version 1982), Is 30:15-17. All Biblical References are from the New King James Version (NKJV), unless otherwise stated. [↑](#footnote-ref-2)
2. Is 28:15-18. [↑](#footnote-ref-3)
3. Mk 12:10. [↑](#footnote-ref-4)
4. Heb 11:6. [↑](#footnote-ref-5)
5. Jn 14:27; 16:22. [↑](#footnote-ref-6)
6. Lk 21:18, 33. [↑](#footnote-ref-7)
7. Mt 6: 25, 32. [↑](#footnote-ref-8)
8. Rom 8:28. [↑](#footnote-ref-9)
9. Rom 8:31-34. [↑](#footnote-ref-10)
10. Rom 8:35-39. [↑](#footnote-ref-11)
11. 1 Cor 15:32. [↑](#footnote-ref-12)
12. 2 Cor 1:8. [↑](#footnote-ref-13)
13. Rom 8:28. [↑](#footnote-ref-14)
14. Phil 4:7. [↑](#footnote-ref-15)
15. 2 Cor 1:3-5. [↑](#footnote-ref-16)
16. Acts 16:25. [↑](#footnote-ref-17)
17. Acts 16:28. [↑](#footnote-ref-18)
18. Rom 8:17. [↑](#footnote-ref-19)
19. Act 28:4-6. [↑](#footnote-ref-20)
20. Phil 4:22. [↑](#footnote-ref-21)
21. Phil 1:12-13. [↑](#footnote-ref-22)
22. Act 28:30-31. [↑](#footnote-ref-23)
23. Act 28:16-17, 30-31. [↑](#footnote-ref-24)
24. Act 14:19; 2 Cor 12:2, 4. [↑](#footnote-ref-25)
25. The Spiritual Elder John Saba. Cf. (Hansbury 2006), 76 {6}. [↑](#footnote-ref-26)
26. Rom 12:3. [↑](#footnote-ref-27)
27. 2 Cor 1:3-8. [↑](#footnote-ref-28)
28. 2 Cor 1:9-11. [↑](#footnote-ref-29)
29. Phil 1:21-24. [↑](#footnote-ref-30)
30. 1 Cor 7:28. [↑](#footnote-ref-31)
31. Cf. 1 Cor 7:35. [↑](#footnote-ref-32)
32. Is 30:15. [↑](#footnote-ref-33)
33. Saint Macarius (Budge, The Paradise of the Holy Fathers 2008), Vol. II, 17 {30}. [↑](#footnote-ref-34)
34. Ex 14:14. [↑](#footnote-ref-35)
35. Lk 6:40. [↑](#footnote-ref-36)
36. Mt 5:3. [↑](#footnote-ref-37)
37. Abba Poemen (Ward, Sayings 1984), 181 {98}. [↑](#footnote-ref-38)
38. 2 Cor 10:18. [↑](#footnote-ref-39)
39. Lk 6:26. [↑](#footnote-ref-40)
40. Is 28:15. [↑](#footnote-ref-41)
41. Is 28:17. [↑](#footnote-ref-42)
42. 1 Tim 3:8. [↑](#footnote-ref-43)