

The Ancient Faith in Its Historical and Living Traditions
Explained Through...

A Guided Journey Through the 2026 Lenten and Pascal Seasons
of the Eastern Orthodox Christian Church

6. *Co-Crucifixion With Christ*

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1

Prayer Before Reading Scripture

Shine within our hearts, loving Master, the pure light of Your divine knowledge and open the eyes of our minds that we may comprehend the message of Your Gospel. Instill in us also reverence for Your blessed commandments, so that having conquered all sinful desires, we may pursue a spiritual life, thinking and doing all those things that are pleasing to You. For You, Christ our God, are the light of our souls and bodies, and to You we give glory together with Your Father who is without beginning and Your all holy, good, and life giving Spirit, now and forever and to the ages of ages. Amen.

2

What Happened Last Sunday & What's Coming

- Last Sunday
 - Sunday of the "Veneration of the Precious Cross"
- Next Sunday "Mary of Egypt"
- Next Wednesday "Feast of the Annunciation"

3

Baptism, Crucifixion

4



"If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me." (Luke 9:23)
 "And whoever does not bear his cross and come after Me cannot be My disciple." (Luke 14:27)



Canon of Pentecost,
 Ode Three, Troparion 3

Yesterday I was buried with Thee, O Christ,
 and today I arise with Thine arising.

Yesterday I was crucified with Thee; do Thou
 Thyself glorify me with Thee, O Saviour, in
 Thy Kingdom. (HTM)

Scriptures (NKJV)

Our Lord to His Disciples - John 14:21; 4:23b

21: He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him."

23b: "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him.

St. Paul - 2nd Letter / Epistle to the Corinthians 5:9-11

9: Therefore we make it our aim, whether present or absent, to be well pleasing to Him.

10: For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.

11: Knowing, therefore, the terror of the Lord, we persuade men; but we are well known to God, and I also trust are well known in your consciences.

9

St. Paul - 2nd Letter / Epistle to the Corinthians 5:12-15

12: For we do not commend ourselves again to you, but give you opportunity to boast on our behalf, that you may have an answer for those who boast in appearance and not in heart.

13: For if we are beside ourselves, it is for God; or if we are of sound mind, it is for you.

14: For the love of Christ compels us, because we judge thus: that if One died for all, then all died;

15: and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.

10

St. Paul - 2nd Letter / Epistle to the Corinthians 5:16-17

16: Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know Him thus no longer.

17: Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.

11

St. Paul - 2nd Letter / Epistle to the Corinthians 5:18-21

18: Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation,

19: that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.

20: Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God.

21: For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

12

St. Paul - Letter / Epistle to the Galatians 2:19-21

2:19: For I through the law died to the law that I might live to God.

20: I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

21: I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain.”

13

St. Paul - Letter / Epistle to the Galatians 3:1-3

3:1: O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified?

2: This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith?

3: Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?

14

St. Paul - Letter / Epistle to the Galatians 5:13-15

13: For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another.

14: For all the law is fulfilled in one word, even in this: “You shall love your neighbor as yourself.”

15: But if you bite and devour one another, beware lest you be consumed by one another!

15

St. Paul - Letter / Epistle to the Galatians 5:16-18

16: I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.

17: For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.

18: But if you are led by the Spirit, you are not under the law.

16

St. Paul - Letter / Epistle to the Galatians 5:19-21

19 Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness,

20 idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies,

21 envy, murders, drunkenness, revelries, and the like;

of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.

17

The Works of the Flesh (Gal 5:19-21) - Sexual Sins

- Adultery – Μοιχεία (moicheía): violation of the marriage covenant by sexual relations with someone other than one's spouse; a direct assault on family stability and on covenant fidelity before God.
- Fornication – Πορνεία (porneía): all forms of sexual immorality outside marriage—prostitution, premarital sex, incest, and other illicit unions, not only the narrow act of adultery.
- Uncleanness – Ἀκαθαρσία (akatharsía): moral and ritual impurity, especially impure sexual conduct, fantasies, and habits that stain the inner life and render a person unfit for God's presence.
- Lewdness – Ἀσέλγεια (aselgeia): shameless, unrestrained sensuality; a brazen disregard for moral boundaries, including provocative behavior, obscenity, and living as if public decency no longer matters.

18

The Works of the Flesh (Gal 5:19-21) - Religious Perversions

- Idolatry – Εἰδωλολατρία (eidōlōlatría): giving ultimate loyalty, trust, or worship to anything other than the true God—both literal pagan cults and any created thing elevated to God's place (power, wealth, nation, self).
- Sorcery – Φαρμακεία (pharmakeía): use of spells, charms, drugs, and occult practices to manipulate spiritual forces or people, seeking control or power apart from reliance on God.

19

The Works of the Flesh (Gal 5:19-21) - Relational Hostilities

- Hatred – Ἔχθραι (échthrai): settled hostility or enmity toward others, a deep-rooted attitude of ill-will that opposes love of neighbor.
- Contentions – Ἔρις (pl. ἔριδες) (éris, érides): a quarrelsome spirit that constantly stirs up arguments and disputes, especially factional strife within the community.
- Jealousies – Ζήλοι (zēloi): resentful desire for what another has (status, gifts, affection), leading to rivalry rather than rejoicing in another's good.
- Outbursts of wrath – Θυμοί (thymoi): explosive, uncontrolled anger that breaks out in verbal or physical aggression, damaging relationships and community peace.

20

The Works of the Flesh (Gal 5:19-21) - Community-destroying

- Selfish ambitions – Ἐριθειᾶι (eritheîai): self-seeking pursuit of position, influence, or advantage, using others as means to one's own advancement.
- Dissensions – Διχοστασίαι (dichostasíai): standing apart and creating rifts in the community; deliberate refusal to maintain unity, often through party spirit or cliques.
- Heresies – Αἰρέσεις (hairéseis): party-formations or sects built around divisive teaching or loyalties, tearing the church into rival camps rather than nurturing communion in the gospel.

21

The Works of the Flesh (Gal 5:19-21) - Corrosive attitudes and excesses

- Envy – Φθόνοι (phthónoi): not merely wanting what another has, but begrudging them their good and wishing they did not have it; a cancerous inner posture opposed to love.
- Murders – Φόνοι (phónoi): taking another's life unjustly; in the broader biblical frame, the violent fruit of unchecked hatred and anger.
- Drunkenness – Μέθαι (méthai): habitual or episodic excess in drinking that impairs judgment, self-control, and responsibility toward God and neighbor.
- Revelries – Κῶμοι (kōmoi): wild, disorderly drinking parties and orgies, often associated with pagan festivals, where intoxication, sexual immorality, and chaos go together.

22

The Works of the Flesh (Gal 5:19-21) - “And the like”

- “And the like” – Καὶ τὰ ὅμοια τούτοις (kai ta hómoia tóutois): any practices springing from the same self-centered, God-resisting orientation belong to the same family and are likewise incompatible with inheriting the kingdom.

...of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.

23

St. Paul - Letter / Epistle to the Galatians 5

22: But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,

23: gentleness, self-control. Against such there is no law.

24: And those who are Christ's have crucified the flesh with its passions and desires.

24

The Fruit of (union with) the Spirit (Gal 5:28-27) - Fundamental Dispositions Towards God and Neighbor

- Love – Ἀγάπη (agápē): self-giving, patient, and sacrificial love that seeks the true good of the other, grounded in God's own gracious disposition rather than in attraction or utility.
- Joy – Χαρά (chará): deep, Spirit-given gladness rooted in God's saving presence and promises, not dependent on external circumstances or success.
- Peace – Εἰρήνη (eirēnē): wholeness and reconciliation with God that overflows into inner calm and harmonious relationships with others, healing hostility and fear.

25

The Fruit of (union with) the Spirit (Gal 5:28-27) - Patient and generous character

- Longsuffering – Μακροθυμία (makrothymía): patient endurance of provocation, suffering, and delay without retaliating or giving way to resentment; a slow-to-anger steadfastness.
- Kindness – Χρηστότης (chrēstótēs): active benevolence, gentleness in dealing with others, and readiness to do good, especially to those who are weak or undeserving.
- Goodness – Ἀγαθωσύνη (agathōsýnē): moral excellence and generosity in action; a robust goodness that is willing even to confront or correct for the other's true benefit.

26

The Fruit of (union with) the Spirit (Gal 5:28-27) - Stable inward virtues

- Faithfulness – Πίστις (pístis): here, the quality of being trustworthy and loyal—reliable before God and others, steadfast in commitments and in confessing the gospel.
- Gentleness – Πραΰτης (praýtēs): meekness, not weakness; strength under God's rule, expressed in a humble, non-domineering manner toward others, especially the vulnerable.
- Self-control – Ἐγκράτεια (enkrátēia): disciplined mastery over one's desires and impulses (especially bodily and emotional), ordering them under the Spirit rather than being ruled by them.

27

St. Paul - Letter / Epistle to the Galatians 5:24-26

24: And those who are Christ's have crucified the flesh with its passions and desires.

25: If we live in the Spirit, let us also walk in the Spirit.

26: Let us not become conceited, provoking one another, envying one another.

28

St. Paul - Letter / Epistle to the Galatians 6:1-6

1: Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted.

2: Bear one another's burdens, and so fulfill the law of Christ.

3: For if anyone thinks himself to be something, when he is nothing, he deceives himself.

4: But let each one examine his own work, and then he will have rejoicing in himself alone, and not in another.

5: For each one shall bear his own load.

6: Let him who is taught the word share in all good things with him who teaches.

29

St. Paul - Letter / Epistle to the Galatians 5:7-10

7: Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.

8: For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.

9: And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.

10: Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith.

30

St. Paul - Letter / Epistle to the Galatians 6:11-13

11: See with what large letters I have written to you with my own hand!

12: As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ.

13: For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh.

31

St. Paul - Letter / Epistle to the Galatians 6:14-16

14: But God forbid that I should boast except in the cross of our Lord Jesus Christ,

by whom the world has been crucified to me, and I to the world.

15: For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.

16: And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God.

32

**A (Very) Few of
the (Many) Fathers
on Co-Crucifixion With Christ**

33

Fathers - Saint Maximos the Confessor - Philokalia -

27. ...the Word of God...is crucified for those who initially practice piety, nailing their passionate actions with divine fear.

He rises and ascends to the heavens for those who have stripped off the "old self" which is corrupted by deceitful desires and have put on the new self, created to be like God in true righteousness and holiness (Ephesians 4:22-24) and have reached the Father with the grace within them, above every principality and power and might and dominion and every name that is named, not only in this age but also in the one to come (Ephesians 1:21). For all things after God, and things and names and dignities, will be under one who, by grace, reaches God.

From The Philokalia Volumes 1-5 The Full Text (p. 170). Kindle Edition.

34

Fathers - Saint Theodore of Edessa 100 Edifying Chapters

74. He who unites practical virtue with divine knowledge is a praiseworthy farmer who waters the field of his soul from two completely pure springs. For knowledge gives wings to the intellectual essence with the contemplation of higher things, while practical virtue mortifies the "members that are on earth," fornication, impurity, passion, evil desire (Col. 3:5). And when these are mortified, the flowers of virtues bloom, bearing the fruit of the Spirit, love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (Gal. 5:22-23).

Then, this wise farmer, having crucified the flesh with its passions and desires (Gal. 5:24), will say with Paul, the God-bearing herald: "It is no longer I who live, but Christ lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me" (Gal. 2:20).

From The Philokalia Volumes 1-5 The Full Text (p. 170). Kindle Edition.

35

Fathers - Saint Isaac of Syria - Ascetical Homilies

The activity of taking up the cross is twofold, in conformity with the duality of our nature, which is divided into two parts. The first is patient endurance of the tribulations of the flesh...and this is called righteous activity (praxis).

The second is to be found in the subtle workings of the understanding, in steady divine meditation, in unflinching constancy of prayer, and in other such practices; this second activity is...called divine vision (theoria).

The Ascetical Homilies of Saint Isaac the Syrian, 2nd edition, 2011. Holy Transfiguration Monastery. p. 123.

36

Fathers - Saint Isaac of Syria - Ascetical Homilies

As for the first, that is, praxis, it purifies the passionate part of the soul by the power of zeal.

And the second, through the action of the soul's love, which is a natural yearning, thoroughly filters out the noetic part of the soul.

Thus every man who, before training completely in the first part, proceeds to that second activity out of passionate longing for its sweetness (or rather, should I say, out of sloth) has wrath come upon him, because he did not first 'mortify his members which are upon the earth,' (cf Col. 3:5) that is, heal the infirmity of his thoughts by patient endurance of the labor which belongs to the shame of the cross.

The Ascetical Homilies of Saint Isaac the Syrian, 2nd edition, 2011. Holy Transfiguration Monastery. p. 123.

37

Fathers - Saint Isaac of Syria - Ascetical Homilies

For he dared to imagine in his mind the cross's glory. And this is what was said by holy men of old:

'If the mind should wish to mount upon the cross before the senses have found rest from their infirmity, the wrath of God comes upon it.'

This mounting of the cross which brings wrath upon itself does not result from the first part, that of patient endurance of afflictions which is the crucifying of our flesh, but results from the desire to ascend to divine vision (theoria), which is the second part and takes place after the healing of the soul.

The Ascetical Homilies of Saint Isaac the Syrian, 2nd edition, 2011. Holy Transfiguration Monastery. p. 123.

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Fathers - Saint Isaac of Syria - Ascetical Homilies

A man whose mind is polluted with the 'passions of dishonor,' and who rushes to imagine with his mind the phantasies of the thoughts, is put to silence by divine punishment because he did not previously purify his mind through afflictions, and subdue the lusts of his flesh.

But from what he has heard with his ears, and from the ink of his book-learning, he ran ahead of himself to walk in a way filled with gloom, while his own eyes were blind.

The Ascetical Homilies of Saint Isaac the Syrian, 2nd edition, 2011. Holy Transfiguration Monastery. p. 123-124.

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Fathers - Saint Isaac of Syria - Ascetical Homilies

For even those whose sight is sound and who are filled with light, who have obtained grace as their guide, are in peril both night and day.

Their eyes are filled with tears, and they are diligent in prayer and weeping all the day and in the night, because they fear the journey and the great precipices that confront them and the illusions of dissembling shapes found mixed with truth.

The Ascetical Homilies of Saint Isaac the Syrian, 2nd edition, 2011. Holy Transfiguration Monastery. p. 124.

40

Fathers - Saint Isaac of Syria - Ascetical Homilies - 2
The Two-Fold Taking Up of the Cross

- Human nature is twofold → so is ascetic life
- Praxis (Righteous Activity)
 - Patient endurance of bodily tribulations
 - “Crucifying the flesh” (Col. 3:5)
- Governed by zeal
- Purifies the passionate part of the soul

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Fathers - Saint Isaac of Syria - Ascetical Homilies - 2
The Two-Fold Taking Up of the Cross

- Theoria (Divine Vision)
 - Subtle work of the understanding
 - Constant prayer & divine meditation
 - Governed by love (natural yearning)
- “Filters” the noetic part (nous)

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Fathers - Saint Isaac of Syria - Ascetical Homilies - 2
The Two-Fold Taking Up of the Cross

- Key Principle
 - Praxis → foundation
 - Theoria → higher stage

43

Fathers - Saint Isaac of Syria - Ascetical Homilies - 2
The Two-Fold Taking Up of the Cross - “Filtering the Noetic Part”

- The nous (noetic faculty):
 - The “eye of the heart”
 - Organ of contemplation and divine perception
- “Filtering” (St. Isaac’s image):
 - Not removal, but refinement / purification
 - Like clarifying water or refining gold

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Fathers - Saint Isaac of Syria - Ascetical Homilies - 2
The Two-Fold Taking Up of the Cross - "Filtering the Noetic Part"

- Happens through:
 - Love (natural yearning toward God)
 - Deep, steady prayer of the mind in the heart
 - Interior stillness

45

Fathers - Saint Isaac of Syria - Ascetical Homilies - 2
The Two-Fold Taking Up of the Cross - "Filtering the Noetic Part"

- What is removed:
 - Subtle passions
 - Mental images (phantasies)
 - Inner fragmentation (of mind, heart)

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Fathers - Saint Isaac of Syria - Ascetical Homilies - 2
The Two-Fold Taking Up of the Cross - "Filtering the Noetic Part"

- Result:
 - Clarity
 - Simplicity
 - Undivided attention to God

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Fathers - Saint Isaac of Syria - Ascetical Homilies - 2
The Two-Fold Taking Up of the Cross - the Warning - Premature Theoria

- "He dared to imagine... the cross's glory" without bearing it

48

- Spiritual danger St. Isaac identifies
 - Skipping praxis → rushing into contemplation
- Causes:
 - Desire for “sweetness” of prayer
 - Intellectual ambition
 - Sloth disguised as spirituality

- Consequences:
 - “Wrath” = spiritual disorder / correction
 - Mind filled with fantasy and illusion
 - Inability to discern truth from deception

- Even the purified are in danger:
 - Tears, vigilance, fear of deception
- Therefore:
 - Purification must precede illumination

Yes, it is challenging...impossible as fallen humans...

...but it is Christ in us, the Holy Spirit in us, the saving grace (uncreated energies of God) that accomplish this...if we are willing...

St. Paul - Letter / Epistle to the Philippians 2

12: Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling;

13: for it is God who works in you both to will and to do for His good pleasure.

53

Our Lord Jesus Christ: Mat 11:27-29

27: All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and the one to whom the Son wills to reveal Him.

28: Come to Me, all you who labor and are heavy laden, and I will give you rest.

29: Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.

30: For My yoke is easy and My burden is light.”

54

St. John the (beloved) Theologian: 1 John 5:3

“For this is the love of God, that we keep his commandments;

and his commandments are not burdensome.”

55

St. James (step-brother of Jesus): James 4:4-6

4: Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.

5: Or do you think that the Scripture says in vain, “The Spirit who dwells in us yearns jealously”?

6: But He gives more grace. Therefore He says: “God resists the proud, But gives grace to the humble.”

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St. James (step-brother of Jesus): James 4:7-10

7: Therefore submit to God. Resist the devil and he will flee from you.

8: Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.

9: Lament and mourn and weep! Let your laughter be turned to mourning and your joy to gloom.

10: Humble yourselves in the sight of the Lord, and He will lift you up.

57

Questions? Comments?

58

St John the Theologian - General Epistle Chapter 3

1: Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him.

2: Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.

3: And everyone who has this hope in Him purifies himself, just as He is pure.

59

St John the Theologian - General Epistle Chapter 3

4: Whoever commits sin also commits lawlessness, and sin is lawlessness.

5: And you know that He was manifested to take away our sins, and in Him there is no sin.

6: Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him.

60

St John the Theologian - General Epistle Chapter 3

7: Little children, let no one deceive you. He who practices righteousness is righteous, just as He is righteous.

8: He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

9: Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.

61

St John the Theologian - General Epistle Chapter 1

5: This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all.

6: If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.

7: But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

62

St John the Theologian - General Epistle Chapter 1

8: If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9: If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

10: If we say that we have not sinned, we make Him a liar, and His word is not in us.

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St John the Theologian - General Epistle Chapter 2

1: My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.

2: And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

3: Now by this we know that we know Him, if we keep His commandments.

4: He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him.

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St John the Theologian - General Epistle Chapter 2

5: But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him.

6: He who says he abides in Him ought himself also to walk just as He walked.

7: Brethren, I write no new commandment to you, but an old commandment which you have had from the beginning. The old commandment is the word which you heard from the beginning.

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St John the Theologian - General Epistle Chapter 2

8: Again, a new commandment I write to you, which thing is true in Him and in you, because the darkness is passing away, and the true light is already shining.

9: He who says he is in the light, and hates his brother, is in darkness until now.

10: He who loves his brother abides in the light, and there is no cause for stumbling in him.

11: But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.

66

St John the Theologian - General Epistle Chapter 2

12: I write to you, little children, Because your sins are forgiven you for His name's sake.

13: I write to you, fathers, Because you have known Him who is from the beginning. I write to you, young men, Because you have overcome the wicked one. I write to you, little children, Because you have known the Father.

14: I have written to you, fathers, Because you have known Him who is from the beginning. I have written to you, young men, Because you are strong, and the word of God abides in you, And you have overcome the wicked one.

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St John the Theologian - General Epistle Chapter 2

15: Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.

16: For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world.

17: And the world is passing away, and the lust of it; but he who does the will of God abides forever.

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St John the Theologian - General Epistle Chapter 2

11: But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.

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16: For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world.

17: And the world is passing away, and the lust of it; but he who does the will of God abides

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St. Paul - Letter / Epistle to the Corinthians 13

1: Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal.

2: And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing.

3: And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing.

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St. Paul - Letter / Epistle to the Corinthians 13

4: Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up;

5: does not behave rudely, does not seek its own, is not provoked, thinks no evil;

6: does not rejoice in iniquity, but rejoices in the truth;

7: bears all things, believes all things, hopes all things, endures all things.

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St. Paul - Letter / Epistle to the Corinthians 13

4 Love is patient and kind; it is not jealous or conceited or proud; 5 love is not ill-mannered or selfish or irritable; love does not keep a record of wrongs; 6 love is not happy with evil, but is happy with the truth. 7 Love never gives up; and its faith, hope, and patience never fail. (Good News Translation)

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