

## REFERENCES TO SELF-KNOWLEDGE IN MAINSTREAM (ORTHODOX) CHRISTIAN WRITINGS



Knowing and accepting the truth about oneself  
(KNOWLEDGE OF SELF)

Equals

KNOWLEDGE OF GOD



### SELECTED REFERENCES

*“They will not look at themselves honestly and humbly, and examine their former life and present sinful state, nor recognise their own nothingness before God.”*

[Walter Hilton, “The Ladder of Perfection”, Book 2, Chap 26]

*“A soul that desires to attain knowledge of spiritual things must first know itself, for it cannot acquire knowledge of a higher kind until it first knows itself.”*

[Walter Hilton, “The Ladder of Perfection”, Book 2, Chap 30]

*“Similarly, consider how the soul is a living spirit, immortal and invisible, with power in itself to see and know supreme Truth and to love supreme Good, which is God. Once you have grasped this, you will have some understanding of yourself.”*

[Walter Hilton, “The Ladder of Perfection”, Book 2, Chap 30]

*“And just as reason enables a soul to know that the virtue of justice requires that every man receive his due reward, it can in the same way enable the soul to understand itself.”*

[Walter Hilton, “The Ladder of Perfection”, Book 2, Chap 30]

*“A man who truly knows himself realises his own worthlessness, and takes no pleasure in the praises of men.”*

[Thomas à Kempis, “The Imitation of Christ”, Book 1, Chap 2]

*“A true understanding and humble estimate of oneself is the highest and most valuable of all lessons”.*

[Thomas à Kempis, “The Imitation of Christ”, Book 1, Chap 2]

*“The Kingdom of God is within you’ says Our Lord. Turn to the Lord with all your heart, forsake this sorry world, and your soul shall find rest. Learn to turn from worldly things, and give yourself to spiritual things, and you will see the Kingdom of God come within you.”*

[Thomas à Kempis, “The Imitation of Christ”, Book 2, Chap 1]

*“Whoever considers his own defects fully and honestly will find no reason to judge others harshly.”*

[Thomas à Kempis, “The Imitation of Christ”, Book 2, Chap 5]

*“You will never become interior and devout unless you refrain from criticism of others, and pay attention to yourself.”*

[Thomas à Kempis, “The Imitation of Christ”, Book 2, Chap 5]

*“We conclude that self-knowledge flows first from this dry night, and that from this knowledge as from its source proceeds the other knowledge of God. Hence St. Augustine said to God: ‘Let me know myself Lord, and I will know you’.”*

[St. John of the Cross, “The Dark Night”, Book 1, Chap 12 (5)]

*“Beyond this a general confession calls us to the knowledge of ourselves.”*

[St. Francis de Sales, “Introduction to The Devout Life”, Part 1, Chap 6]

*“Contrition and confession are so beautiful and of such good odour as to efface its (sin) deformity and purify its stench.”*

[St. Francis de Sales, “Introduction to The Devout Life”, Part 1, Chap 19]

*“Yet the accusation of them (sins) will become sweet and agreeable, because God is honoured thereby. It is a kind of relief to acquaint the physician rightly with the nature of the evil that torments us.”*

[St. Francis de Sales, “Introduction to The Devout Life”, Part 1, Chap 19]

*“Open your heart perfectly, so that you may cast out your sins by confession.”*

[St. Francis de Sales, “Introduction to The Devout Life”, Part 1, Chap 19]

*“Be sure to declare everything with candour and sincerity.”*

[St. Francis de Sales, “Introduction to The Devout Life”, Part 1, Chap 19]

*“Repent, for the kingdom of heaven has come near.”*

[Matthew 3:2]

*“Bear fruit worthy of repentance.”*

[Matthew 3:8]

*“From that time Jesus began to proclaim, ‘Repent, for the kingdom of heaven has come near.’”*

[Matthew 4:17]

*“Why do you see the speck in your neighbour’s eye, but you do not notice the log in your own eye?”*

[Matthew 7:3]

*“John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins.”*

[Mark 1:4]

*“So they went out and proclaimed that all should repent.”*

[Mark 6:12]

*“Bear fruits worthy of repentance. ”*  
[Luke 3:8]

*“I have come to call not the righteous but sinners to repentance. ”*  
[Luke 5:32]

*“No, I tell you; but unless you repent, you will all perish as they did. ”*  
[Luke 13:3]

*“Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance. ”*  
[Luke 15:7]

*“Just so, I tell you, there is joy in the presence of the angels of God over one sinner who repents. ”*  
[Luke 15:10]

*“and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. ”*  
[Luke 24:47]



**“Repent:** to feel remorse (for); be contrite (about); show penitence (for)”  
[“Collins English Dictionary”]

**“Repentance:** remorse or contrition for one’s past actions or sins.”  
[“Collins English Dictionary”]

**“Repentant:** reproaching oneself for one’s past actions or sins; contrite.”  
[“Collins English Dictionary”]

**“Remorse:** a sense of deep regret and guilt for some misdeed.”  
[“Collins English Dictionary”]



You will find many more such references (in orthodox teachings) on the crucial importance of knowing yourself, particularly knowing your own faults (‘Repentance’, ‘Confession’, ‘Examination of Conscience’).

The writings of many Roman Catholic saints are carefully crafted to appear orthodox, in order to avoid disapproval, censure, and suppression by the hierarchy of the Roman Catholic Church (which seeks to hide the truth that the primary teaching of Jesus is to know God by knowing yourself - through the practice of repentance).

Unfortunately, the Protestant Reformation completely missed these insights, and instead perpetuates the fictitious mythologies originating from the original Jewish founders of the Roman Catholic Church.



## BIBLIOGRAPHY

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