

Clement of Alexandria, Stromata

About This Translation

The English translation included here was created on 2025-07-22 using gpt-4.1-mini. This diglot edition was created on 2025-09-07. A sentence-level semantic similarity check was performed between the source text and translation using bowphs/SPhilBerta, also available from HuggingFace. In addition to the sentence-level semantic similarity check, the text-to-translation length ratio was evaluated for each verse to locate and review possible hallucination.

Disclaimer

Please note, as indicated above, that this translation is a machine-generated translation. There are several older works, like Clement of Alexandria's *Stromata*, that are either not available in English or only available in old and difficult to read translations. This translation is an attempt to provide a readable and fairly literal modern English translation of the source text. It is provided in a diglot format so the source text can be appealed to by readers if they run into sticky spots. The process that created this translation has done its best to mitigate hallucinations, but there will still be translation issues.

License

This work is *Available under a Creative Commons Attribution-ShareAlike 4.0 International License*. License details: <https://creativecommons.org/licenses/by-sa/4.0/>

About the Publisher

This translation was created and published by Rick Brannan for the Appian Way Press. This diglot edition is available for download at <https://github.com/AppianWayPress/Clement>. We are also evaluating low-priced, translation-only print, ebook, and audio editions through Amazon and other providers.

Chapter 1 (92) (ΛΟΓΟΣ ΠΡΩΤΟΣ (92))

Chapter 1 (CAPUT PRIMUM)

SEU PRÆFATIO.

OR THE PREFACE.

*Auctor propositum suum exponit
quantumque utilitatis scriptores lectoribus
suis conferant ostendit.*

*The author explains his purpose and
shows how much benefit writers bring to
their readers.*

Λείπει ἡ ἀρχή.... ἵνα ὑπὸ χεῖρα (93)
ἀναγινώσκῃς αὐτάς, καὶ δυνηθῇς φυλάξαι
αὐτάς. Πότερον δ' οὐδ' ὅλως, ἢ τισὶ
καταλειπτέον συγγράμματα; καὶ εἰ μὲν τὸ
πρότερον· τίς ἡ τῶν γραμμάτων χρεία; εἰ
δὲ τὸ ἕτερον, ἥτοι τοῖς σπουδαίοις, ἢ τοῖς
μὴ. Γελοῖον μὲντ' ἂν εἴη, τὴν τῶν
σπουδαίων ἀποδοκιμάζοντα γραφὴν, τοὺς
μὴ τοιοῦτους ἀποδέχεσθαι συντάττοντας.
Ἄλλ' ἄρα Θεοπόμπῳ μὲν καὶ Τιμαίῳ,
μύθους καὶ βλασφημίας συντάττουσι· πρὸς
δὲ καὶ Ἐπικούρῳ, ἀθεότητος κατάρχοντι·
ἔτι δὲ Ἱππώνακτι καὶ Ἀρχιλόχῳ (94),
αἰσχρῶς οὕτως ἐπιτρεπτέον γράφειν· τὸν
δὲ τὴν ἀλήθειαν κηρύσσοντα κωλυτέον
τοῖς ὕστερον ἀνθρώποις ὠφέλειαν
ἀπολιπεῖν. Καλὸν δ', οἶμαι, καὶ παῖδας
ἀγαθοὺς τοῖς ἔπειτα καταλείπειν· οἱ μὲν γε
παῖδες σωμάτων, ψυχῆς δὲ ἔγγονοι οἱ
λόγοι· αὐτίκα πατέρας τοὺς κατηγήσαντάς
(95) φαμεν. Κοινωνικὸν δὲ ἡ σοφία καὶ
φιλόανθρωπον. Λέγει γοῦν ὁ Σολομῶν· «Υἱέ,
ἐὰν δεξάμενος ῥῆσιν ἐντολῆς ἐμῆς, κρύψῃς
παρὰ σεαυτῷ, ὑπακούσεται σοφίας τὸ οὖς

The beginning is missing.... so that you may
have them at hand (93) to read, and be able
to keep them safe. Or is it that there are no
writings at all, or must some be left
behind?? And if the former is true; what
need is there for letters?? But if the latter,
then either for the serious ones, or for
those who are not.. It would be ridiculous
to reject the writings for the serious ones,
while accepting those arranged for the ones
who are not.. But then, to Theopompus and
Timaeus, they attribute myths and
blasphemies; and to Epicurus, the
beginning of godlessness; and still more to
Hipponax and Archilochus (94), it is
shameful to allow such writings. Yet the
one who proclaims the truth must be
prevented from leaving benefit to later
people.. It is good, I think, to leave behind
good children for those who come after; the
children are indeed of the body, but the
descendants are the words of the soul. We
say that those who taught them first are
their fathers (95).. Wisdom is both social

σου.» Σπειρόμενον τὸν λόγον κρύπτεσθαι μηνύει, καθάπερ ἐν γῇ, τῇ τοῦ μανθάνοντος ψυχῇ· καὶ αὕτη πνευματικὴ φυτεία. Διὸ καὶ ἐπιφέρει· «Καὶ παραβαλεῖς καρδίαν σου εἰς σύνεσιν· παραβαλεῖς δὲ αὐτὴν εἰς νοουθήτησιν τῷ υἱῷ (96).» Ψυχὴ γάρ, οἷμαι, ψυχῇ, καὶ πνεῦμα πνεύματι συναπτόμενα, κατὰ τὴν τοῦ λόγου σπορὰν αὖξει τὸ καταβληθὲν καὶ ζωογονεῖ· υἱὸς δὲ πᾶς ὁ παιδευόμενος καθ’ ὑπακοὴν τοῦ παιδεύοντος· «Υἱὲ, φησὶν, ἐμῶν θεσμῶν (97) μὴ ἐπιλανθάνου.» Εἰ δὲ μὴ πάντων ἡ γνῶσις, ὄνος λύρας, ἣ φασιν οἱ παροιμιαζόμενοι, τοῖς πολλοῖς τὰ συγγράμματα· ὕες (98) γοῦν βορβόρω ἡδονταὶ μᾶλλον ἢ καθαρῷ ὕδατι. «Διὰ τοῦτο, φησὶν ὁ Κύριος, ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες, οὐ βλέπουσι, καὶ ἀκούοντες, οὐκ ἀκούουσι, καὶ οὐ συνιᾶσι (99).» μὴ ὡς τὴν ἄγνοιαν αὐτοῖς παρέχοντος τοῦ Κυρίου· καὶ γὰρ οὐ θεμιτὸν οὕτω φρονεῖν· ἀλλὰ τὴν ὑπάρχουσαν διελέξαντος προφητικῶς, καὶ ἀσυνέτους τῶν λεγομένων ἐσομένους μηνύσαντος. Ἦδη δὲ καταφαίνεται ἐκ περιουσίας ὁ Σωτὴρ αὐτὸς, κατὰ τὴν τοῦ λαμβάνοντος δύναμιν, καὶ (1) δὴ ἐκ συνασκήσεως αὖξιν τοῖς δούλοις τὰ ὑπάρχοντα διανείμας, αὖθις ἐπανελθὼν, τιθέναι (2) λόγον μετ’ αὐτῶν· ὁπηνίκα τοὺς μετ’ αὐξήσαντας τὸ ἀργύριον αὐτοῦ, τοὺς ἐν ὀλίγῳ πιστοὺς, ἀποδεξάμενος, καὶ ἐπαγγελιάμενος ἐπὶ πολλῶν καταστήσειν, εἰς τὴν τοῦ Κυρίου χαρὰν προσέταξεν εἰσελθεῖν· τῷ δὲ ἀποκρυψαμένῳ τὸ πιστευθὲν ἀργύριον εἰς τὸ ἐκδανεῖσαι, καὶ αὐτὸ ὅπερ ἔλαβεν ἀποδιδόντι ἀργὸν, «Πονηρὲ δοῦλε, εἶπε, καὶ ὀκνηρὲ, ἔδει σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμόν.» Ἐπὶ τούτοις ὁ ἀχρεῖος δοῦλος εἰς «τὸ ἐξώτερον ἐμβληθήσεται (3) σκότος.» «Σὺ οὖν (4) ἐνδυναμοῦ, καὶ Παῦλος λέγει, ἐν

and loving toward humanity.. Solomon says, “Son, if you accept the word of my command and keep it hidden within yourself, your ear will listen to wisdom.”.» The saying that the word is sown and hidden shows, just like in the earth, the soul of the learner; and this is a spiritual planting.. Therefore it also adds, “And you will direct your heart to understanding; you will direct it to instruction for your son (96).”.» For the soul, I think, joins with soul, and spirit with spirit, and according to the sowing of the word, what is planted grows and gives life; and every son is one who is educated by obeying the one who educates. «Son,» he says, «do not forget my laws (97).» But if knowledge is not everything, like the donkey of the lyre, as the proverb says, writings are for the many; pigs (98), at least, enjoy mud more than clean water.. «Therefore,» the Lord says, «I speak to them in parables, because though they see, they do not see; and though they hear, they do not hear or understand (99).» Not as if the Lord is giving them ignorance; for it is not right to think so. But rather, he prophetically refutes what exists and shows that they will be foolish about what is said.. Now the Savior himself is clearly shown as a master of the household, distributing the existing possessions to the servants according to the power received, and (1) indeed, after training them, returning again to settle accounts with them (2). When he accepted the silver from those who had increased it, the faithful ones with little, and promised to put them in charge of much, he ordered them to enter into the joy of the master. But to the one who hid the entrusted silver instead of lending it out, and returned the same amount he had received, he said, «You wicked and lazy servant, you should have

χάριτι τῇ ἐν Χριστῷ Ἰησοῦ· καὶ ἃ ἤκουσας
 παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα
 παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ
 ἔσονται καὶ ἐτέρους διδάξαι.» Καὶ πάλιν·
 «Σπούδασον σεαυτὸν δόκιμον παραστῆσαι
 τῷ Θεῷ, ἐργάτην ἀνεπαίσχυντον,
 ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.» Εἰ
 τοίνυν ἅμφω κηρύττουσι τὸν λόγον, ὁ μὲν
 τῇ γραφῇ (5), ὁ δὲ τῇ φωνῇ· πῶς οὐκ ἅμφω
 ἀποδεκτέοι, ἐνεργὸν (6) τὴν πίστιν διὰ τῆς
 ἀγάπης πεπονημένοι; Τῇ δὲ αἰτίᾳ (7) τοῦ μὴ
 τὸ βέλτιστον ἐλομένου Θεοῦ ἀναίτιος.
 Αὐτίκα τῶν μὲν, ἐκδανεῖσαι τὸν λόγον,
 ἔργον ἐστίν, τῶν δὲ, δοκιμάσαι, καὶ ἦτοι
 ἐλέσθαι, ἢ μὴ· ἡ κρίσις δὲ ἐν αὐτοῖς
 κρίνεται. Ἀλλ' ἡ μὲν κηρυκτικὴ ἐπιστήμη, ἡ
 δὲ πῶς ἀγγελικὴ· ὁποτέρως ἂν ἐνεργῇ, διὰ
 τε τῆς χειρὸς διὰ τε τῆς γλώττης,
 ὠφελοῦσα· «Ὅτι ὁ σπείρων εἰς τὸ πνεῦμα
 ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον. Τὸ
 δὲ καλὸν ποιοῦντες, μὴ ἐκκακῶμεν.»
 Συμβάλλεται γοῦν τὰ μέγιστα τῷ
 περὶ τυχόντι κατὰ τὴν θείαν πρόνοιαν,
 ἀρχὴν πίστεως, πολιτείας προθυμίαν,
 ὁρμὴν τὴν ἐπὶ τὴν ἀλήθειαν, κίνησιν
 ζητητικὴν, ἔχνος γνώσεως, συνελόντι
 εἰπεῖν, ἀφορμὰς δίδωσι σωτηρίας. Οἱ δὲ
 ἐντραφέντες γνησίως τοῖς τῆς ἀληθείας
 λόγοις, ἐφόδια ζωῆς αἰδίου λαβόντες, εἰς
 οὐρανὸν πτεροῦνται. Θαυμασιώτατα
 τοίνυν ὁ Ἀπόστολος, «Ἐν παντὶ, φησὶ,
 συνιστάντες (8) ἑαυτοὺς ὡς Θεοῦ
 διάκονοι· ὡς πτωχοὶ, πολλοὺς δὲ
 πλουτίζοντες· ὡς μηδὲν ἔχοντες, καὶ πάντα
 κατέχοντες. Τὸ στόμα ἡμῶν ἀνέωγε πρὸς
 ὑμᾶς. Διαμαρτύρομαι δὲ,» τῷ Τιμοθέῳ
 φησὶν ἐπιστέλλων, «ἐνώπιον τοῦ Θεοῦ καὶ
 Χριστοῦ Ἰησοῦ, καὶ τῶν ἐκλεκτῶν ἀγγέλων,
 ἵνα ταῦτα φυλάξης χωρὶς προκρίματος,
 μηδὲν ποιῶν κατὰ πρόσκλισιν.» Ἀνάγκη
 τοίνυν ἅμφω τούτῳ δοκιμάζειν σφᾶς
 αὐτούς· τὸν μὲν, εἰ ἄξιός τις λέγειν τε καὶ
 ὑποπνήματα καταλιμπάνειν· τὸν δὲ, εἰ

put my silver with the bankers, and when I
 came, I would have received my own with
 interest.» On these things, the worthless
 servant will be thrown into «the outer
 darkness (3).» «Therefore, you (4) be
 strong, and Paul says, in the grace that is in
 Christ Jesus; and what you heard from me
 through many witnesses, entrust these
 things to faithful people who will be able to
 teach others as well.» And again: «Be
 diligent to present yourself approved to
 God, a worker who does not need to be
 ashamed, rightly dividing the word of
 truth.» If then both proclaim the word,
 one by the scripture (5), the other by the
 voice; how could both not be accepted,
 having made faith active (6) through love??
 God is without blame for the fault (7) of not
 choosing the best.. Immediately, for some,
 to give the word as a loan is a work; for
 others, to test it and then either accept it or
 not; but the judgment is decided among
 them.. But the knowledge of preaching is
 like a kind of messenger work; whichever
 way it acts, through the hand or through
 the tongue, it is helpful: “For the one who
 sows to the spirit will reap eternal life from
 the spirit.. Doing what is good, let us not
 grow weary.» Great things come together
 for the one who, by divine providence, has
 received the beginning of faith, eagerness
 for conduct, a drive toward the truth, a
 searching movement, a trace of
 knowledge—in short, these give the
 starting points for salvation.. Those who
 have been truly nourished by the words of
 truth, having received provisions for
 eternal life, fly up to heaven.. The Apostle
 says most wonderfully, «In everything,
 presenting yourselves as servants of God;
 as poor, yet making many rich; as having
 nothing, and yet possessing everything.»
 Our mouth has opened toward you.. I

ἀκροᾷσθαί τε καὶ ἐντυγχάνειν δίκαιος. Ἡ καὶ τὴν Εὐχαριστίαν τινὲς διανείμαντες, ὡς ἔθος, αὐτὸν δὴ ἕκαστον τοῦ λαοῦ, λαβεῖν τὴν μοῖραν ἐπιτρέπουσιν. Ἀρίστη γὰρ πρὸς τὴν ἀκριβῆ ἀίρεσίν τε καὶ φυγὴν ἢ συνείδησις. Θεμέλιος δὲ αὐτῆς βέβαιος ὀρθὸς βίος ἅμα μαθήσει τῇ καθηκούσῃ· τό τε ἔπεσθαι ἐτέροις δοκιμασθεῖσιν ἥδη καὶ κατωρθώκοσιν ἄριστον πρὸς τε τῆς ἀληθείας τὴν νόησιν καὶ τὴν κατάπραξιν τῶν ἐντολῶν. «Ὡστε ὃς ἂν ἐσθίῃ τὸν ἄρτον, καὶ πίνη (9) τὸ ποτήριον τοῦ Κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ Κυρίου. Δοκιμαζέτω δὲ ἄνθρωπος ἑαυτὸν καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω, καὶ τοῦ ποτηρίου πινέτω.» Σκοπεῖσθαι οὖν ἀκόλουθον, ἄρα τῷ τὴν ὠφέλειαν τῶν πλησίον ἐπανηρημένων (10), εἰ μὴ θρασέως καὶ τισιν ἀντιζηλούμενος ἐπεπήδησε τῇ διδασκαλίᾳ· εἰ μὴ φιλόδοξος ἢ κοινωνία τοῦ λόγου· εἰ τοῦτον μόνον καρποῦται τὸν μισθὸν, τὴν σωτηρίαν τῶν ἐπαϊόντων, τό τε μὴ πρὸς χάριν ὁμιλεῖν· δωροδοκίας τε αὖ διαβολὴν διαπέφυγεν, ὃ δι' ὑπομνημάτων λαλῶν· «Οὔτε γὰρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε, φησὶν ὁ Ἀπόστολος, οὔτε ἐν (11) προφάσει πλεονεξίας, Θεὸς μάρτυς, οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν, οὔτε ἀπ' ἄλλων, δυνάμενοι ἐν βάρει εἶναι ὡς Χριστοῦ ἀπόστολοι· ἀλλ' ἐγενήθημεν ἡπιοὶ ἐν μέσῳ ὑμῶν, ὡς ἂν τροφὸς θάλπη τὰ ἑαυτῆς τέκνα.» Κατὰ ταῦτα δὲ καὶ τοὺς τῶν θείων μεταλαμβάνοντας λόγων, παραφυλακτέον, εἰ μὴ περιεργίας ἕνεκεν ἱστορήσοντες, ὥσπερ τῶν πόλεων τὰ οἰκοδομήματα, εἰς τόδε ἀφικνουῦνται· εἰ μὴ μεταλήψεως χάριν τῶν κοσμικῶν προσίασι, κοινωνικοὺς τῶν ἐπιτηδείων μαθόντες τοὺς καθωσιωμένους τῷ Χριστῷ· ἀλλ' οἱ μὲν ὑποκριταί, καὶ δὴ ἐάσθωσαν· εἰ δέ τις (12) οὐ δοκεῖν δίκαιος, ἀλλ' εἶναι

testify, then,» He says in a letter to Timothy, «Before God and Christ Jesus, and the chosen angels, keep these things without prejudice, doing nothing out of partiality.»» It is necessary, then, for both to test themselves by this: the one, whether he is worthy to speak and leave behind teachings; the other, whether he is just to listen and respond.. Some, as is the custom, distributing the Eucharist, allow each person of the people to receive their portion.. For conscience is the best guide for careful choosing and avoidance.. The sure foundation of it is a right life together with the proper learning; to follow those who have already been tested and proven is best both for understanding the truth and for carrying out the commandments.. «Therefore, whoever eats the bread and drinks (9) the cup of the Lord unworthily will be guilty of the body and blood of the Lord.. Let a person examine himself, and so eat from the bread and drink from the cup..» It is necessary, then, to consider whether the one who has taken away the benefit of others (10) did not boldly and with some envy jump into the teaching; whether the fellowship in the word is not ambitious; whether this alone produces the reward, the salvation of those who come; whether he does not associate for favor; and whether he avoids the slander of bribery, who speaks through notes. «For we were never flattering in speech, as you know, says the Apostle, nor under the pretense of greed, God is witness, nor seeking glory from people, neither from you nor from others, though we might be heavy as apostles of Christ; but we became gentle among you, as a nurse cherishes her own children.»» According to these things, those who partake of the divine words must also be watched carefully, lest, out of

θέλη, συνιέναι (13) τὰ κάλλιστα τοῦτον αὐτῷ προσήκει. Εἰ γοῦν «ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται βραχεῖς (14),» τῷ ὄντι «δεῖσθαι» καθήκει, ὅπως ὅτι μάλιστα πλειόνων ἢ μῖν ἐργατῶν εὐπορία γένηται. Ἡ γεωργία δὲ διττή (15)· ἡ μὲν γὰρ ἄγραφος, ἡ δὲ ἐγγραφος. Ὅποτέρως δ' ἂν ὁ τοῦ Κυρίου ἐργάτης σπεῖρῃ τοὺς εὐγενεῖς πυροὺς, καὶ τοὺς στάχυν αὐξήσῃ τε καὶ θερίσῃ, θεῖος ὄντως ἀναφανήσεται γεωργός. «Ἐργάζεσθε,» φησὶν ὁ Κύριος, «μὴ τὴν ἀπολλυμένην βρῶσιν, ἀλλὰ τὴν μένουσαν εἰς ζωὴν αἰώνιον.» Τροφή δὲ καὶ ἡ διὰ σιτίων, καὶ ἡ διὰ λόγων λαμβάνεται· καὶ τῷ ὄντι μακάριοι οἱ εἰρηνοποιοὶ, οἱ τοὺς ἐνταῦθα κατὰ τὸν βίον καὶ τὴν πλάνην πρὸς τῆς ἀγνοίας πολεμουμένους μεταδιδάσκοντες, καὶ μετάγοντες εἰς εἰρήνην τὴν ἐν Λόγῳ, καὶ βίῳ τῷ κατὰ τὸν Θεόν, καὶ «τοὺς πεινῶντας δικαιοσύνην,» τρέφοντες τῇ τοῦ ἄρτου διανομῇ. Εἰσὶ γὰρ καὶ ψυχὰς ἰδίας ἔχουσαι τροφάς· αἱ μὲν κατ' ἐπίγνωσιν, καὶ ἐπιστήμην αὖξουσιν, αἱ δὲ κατὰ τὴν Ἑλληνικὴν νεμόμεναι φιλοσοφίαν, ἥς, καθάπερ καὶ τῶν καρύων, οὐ τὸ πᾶν ἐδώδιμον. «Ὁ φυτεύων δὲ καὶ ὁ ποτίζων, τοῦ αὖξοντος ὄντες διάκονοι, ἐν εἰσὶ» κατὰ τὴν διακονίαν. Ἐκαστος δὲ τὸν ἴδιον μισθὸν λήψεται κατὰ τὸν ἴδιον κόπον· Θεοῦ γὰρ ἐσμεν συνεργοί, Θεοῦ γεώργιον· Θεοῦ οἰκοδομὴ ἐστε,» κατὰ τὸν Ἀπόστολον. Οὐκ οὐκ οὐδὲ ἀπὸ συγκρίσεως τὸ δοκίμιον ποιεῖσθαι τοῖς ἀκρωμένοις ἐπιτρεπτέον· οὐδὲ εἰς ἐξέτασιν ἑκδοτον παραδοτέον τὸν λόγον τοῖς ἐνθετραμμένοις λόγων παντοδαπῶν τέχναις καὶ δυνάμεσιν ἐπιχειρημάτων ὠγκωμένων, τοῖς προκατελημμένοις ἤδη τὴν ψυχὴν, καὶ μὴ προκεκενωμένοις. Ὁ δ' ἂν ἐκ πίστεως ἔληται τις ἐστιᾶσαι, βέβαιος οὗτος εἰς θείων λόγων παραδοχὴν, κρίσιν εὐλογον τὴν πίστιν κεκτημένος. Ἐπεταὶ δὲ ἐνθὲνδε αὐτῷ ἡ πειθὼ ἐκ περιουσίας. Καὶ τοῦτ' ἦν

curiosity, they investigate as if the buildings of cities, and come to this point; lest, not for the sake of participation, they approach worldly matters, having learned to be partners with those suitable to Christ; but let the hypocrites be as they are. If anyone (12) does not seem just but wishes to be, it is fitting for him to understand (13) the best things for himself.. If indeed «the harvest is plentiful, but the workers are few (14),» truly «there is need» it is necessary, so that especially for many of us there may be an abundance of workers.. The farming is twofold (15): for one part is unwritten, and the other part is written.. Whichever way the Lord's worker sows the noble wheat, and both grows and harvests the ears, he will truly appear as a divine farmer.. "Work,» the Lord says, "Do not work for the food that perishes, but for the food that remains for eternal life..» Food is received both through grains and through words; and truly blessed are the peacemakers, who teach and lead those here who, in their life and error, fight against ignorance, bringing them over to the peace found in the Word and in a life according to God, and "those who hunger for righteousness,» feeding by distributing the bread. For there are also souls that have their own kinds of food; some grow through knowledge and understanding, while others follow Greek philosophy, which, like the shells of nuts, is not entirely edible.. "The one who plants and the one who waters are servants of the one who makes things grow; they are one."» according to the service. Each one will receive his own reward according to his own labor; for we are coworkers with God, God's farm, God's building.» According to the Apostle. Therefore, it is not allowed to put the test before those who listen; nor

ἄρα τὸ προφητικὸν ἐκεῖνο· «Ἐὰν μὴ πιστεύσητε, οὐδὲ μὴ συνῆτε. Ἄρ' οὖν ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.» Ἐκαστος δὲ τούτων, κατὰ τὸν μακάριον Δαβὶδ, εὐχαριστῶν ψαλλέτω· «Ῥαντιεῖς με ὑσσώπῳ, καὶ καθαρισθήσομαι· πλυνεῖς με, καὶ ὑπὲρ χιόνα λευκανθήσομαι· ἀκουτιεῖς με εὐφροσύνην (16), καὶ ἀγαλλίασιν ἀγαλλιάσονται ὅστ' αὖ τεταπεινωμένα. Ἀπόστρεψον τὸ πρόσωπόν σου ἀπὸ τῶν ἁμαρτιῶν μου· τὰς ἀνομίας (17) μου ἐξάλειψον. Καρδίαν καθαρὰν κτίσον ἐν ἐμοὶ ὁ Θεὸς, καὶ πνεῦμα εὐθὲς ἐγκαίνισον ἐν τοῖς ἐγκάτοις μου. Μὴ ἀπορρίψῃς με ἀπὸ τοῦ προσώπου σου, καὶ τὸ Πνεῦμά σου τὸ ἅγιον μὴ ἀντανέλῃς ἀπ' ἐμοῦ. Ἀπόδος μοι τὴν ἀγαλλίασιν τοῦ σωτηρίου σου, καὶ πνεύματι ἡγεμονικῷ στήριζόν με.» Ὁ μὲν οὖν πρὸς παρόντας λέγων καὶ χρόνῳ δοκιμάζει, καὶ κρίσει δικάζει, καὶ διακρίνει τῶν ἄλλων τὸν οἶόν τε ἀκούειν (18), ἐπιτηρῶν τοὺς λόγους, τοὺς τρόπους, τὰ ἥθη, τὸν βίον, τὰς κινήσεις, τὰς σχέσεις, τὸ βλέμμα, τὸ φθέγμα, τὴν τρίοδον, τὴν πέτραν (19), τὴν πατουμένην ὁδὸν, τὴν καρποφόρον γῆν, τὴν ὑλομανοῦσαν χώραν, τὴν εὐφορον καὶ καλὴν καὶ γεωργομένην, τὴν πολυπλασιάσαι τὸν σπόρον δυναμένην· ὁ δὲ δι' ὑπομνημάτων λαλῶν πρὸς τὸν Θεὸν ἀφοσιοῦται, ταῦτα κεκραγῶς ἐγγράφως· «Μὴ κέρδους ἕνεκα, μὴ κενοδοξίας χάριν, μὴ προσπαθεία νικᾶσθαι, μὴ φόβῳ δουλοῦσθαι, μὴ ἡδονῇ ἐπαίρεσθαι· μόνης δὲ τῆς τῶν τυγχανόντων ἀπολαύειν σωτηρίας, ἧς οὐδὲ κατὰ τὸ παρὸν μεταλαμβάνει, ἀλλὰ ἐλπίδι ἀπεκδεχόμενος τὴν ἀποδοθησομένην πάντως ἀμοιβὴν παρὰ τοῦ τὸν μισθὸν (20) τοῖς ἐργάταις κατ' ἀξίαν ἀποδώσειν ὑπεσχημένου.» Ἄλλ' οὐδὲ ἀντιμισθίας ἐφίεσθαι χρή τῷ εἰς ἄνδρας ἐγγραφομένῳ

should the word be handed over for examination to those who are filled with all kinds of skill and power of arguments, those who have already taken possession of the soul, and have not been emptied beforehand.. But whoever chooses to feast from faith is sure to accept divine words, having gained a reasonable judgment through faith.. From this follows persuasion for him as a possession.. And that was indeed the prophetic saying: "Unless you believe, you will not understand.". So then, since we have the opportunity, let us do good to all, especially to those who belong to the family of faith..» Each one of these, following the blessed David, should give thanks by singing: "You will sprinkle me with hyssop, and I will be cleansed; you will wash me, and I will be whiter than snow; you will make me hear joy, and the bones that have been humbled will rejoice.". Turn your face away from my sins; erase my lawlessness.. Create in me a pure heart, O God, and renew a right spirit within my inmost being.. Do not cast me away from your presence, and do not take your holy Spirit from me.. Restore to me the joy of your salvation, and uphold me with a willing spirit..» He who speaks to those present and tests by time, and judges by trial, and distinguishes among others who is able to listen (18), observing the words, the manners, the habits, the life, the movements, the relations, the gaze, the voice, the threefold path, the rock (19), the trodden way, the fruitful land, the wooded region, the fertile and good and cultivated land, the one able to multiply the seed; but he who speaks through notes and dedicates himself to God, having cried these things in writing: "Not for gain, not for the sake of empty glory, not to be overcome by effort, not to be enslaved by fear, not to be lifted

(21). Οὐ γὰρ ὁ μὲν καυχησάμενος (22) εὐποιίαν τὴν ἀμοιβὴν ἀπέιληφε δι' εὐδοξίας· ὁ δὲ τῶν προσηκόντων δι' ἀντιμισθίαν πράσσων τι, ἥτοι ὡς εὐεργὸς σπεύδων ἀπολαβεῖν, ἢ ὡς κακοεργὸς τὴν ἀμοιβὴν περιστάμενος, οὐχὶ τῇ κοσμικῇ ἐνέχεται συνηθείᾳ; Δεῖ δὲ, ὡς οἶόν τε, τὸν Κύριον μιμεῖσθαι. Οὗτος δ' ἂν εἴη ὁ τῷ θελήματι τοῦ Θεοῦ ἐξυπηρετῶν, δωρεὰν (23) λαβὼν, δωρεὰν διδοὺς, μισθὸν ἀξιόλογον ἀπολαμβάνων, τὴν πολιτείαν αὐτήν· «Οὐκ εἰσελεύσεται (24) δὲ εἰς τὰ ἅγια μίσθωμα πόρνης,» φησὶν. Ἀπείρηται δ' οὖν προσφέρειν τῷ θυσιαστηρίῳ ἄλλαγμα κυνός. Ὅτω δὲ ἀπήμβλυνται κακὴ τροφή τε καὶ διδασκαλία (25) τὸ τῆς ψυχῆς ὄμμα, πρὸς τὸ οἰκεῖον φῶς βαδιζέτω, ἐπὶ τὴν ἀλήθειαν, τὴν ἐγγράφως τὰ ἄγραφα δηλοῦσαν· «Οἱ διψῶντες, πορεύεσθε ἐφ' ὕδωρ,» Ἡσαΐας λέγει· καὶ «Πίνε ὕδωρ ἀπὸ σῶν ἀγγείων,» ὁ Σαλομὼν παραινεῖ. Ἐν γοῦν τοῖς **Νόμοις** ὁ ἐξ Ἑβραίων φιλόσοφος Πλάτων (26) κελεύει τοὺς γεωργοὺς μὴ ἐπαρδεῦσαι, μηδὲ λαμβάνειν ὕδωρ παρ' ἐτέρων, ἐὰν μὴ πρότερον ὀρύξαντες παρ' αὐτῶν ἄχρι τῆς παρθενίου (27) καλουμένης, ἄνυδρον εὗρωσι τὴν γῆν. Ἀπορίᾳ γὰρ ἐπαρκεῖν οὐ δίκαιον (28)· ἀργίαν δὲ ἐφοδιάζειν οὐ καλόν· εἰ καὶ φορτίον συνεπιτιθέναι μὲν εὐλογον, συγκαθαρεῖν (29) δὲ οὐ προσήκειν ὁ Πυθαγόρας ἔλεγεν. Συνεξάπτει δὲ ἡ Γραφή τὸ ζώπυρον τῆς ψυχῆς, καὶ συντείνει τὸ οἰκεῖον ὄμμα πρὸς θεωρίαν, τάχα μὲν τι καὶ ἐντιθεῖσα, οἶον ὁ ἐγκεντρίζων γεωργὸς, τὸ δὲ ἐνυπάρχον ἀνακινουῖσα. «Πολλοὶ γὰρ ἐν ἡμῖν (30), κατὰ τὸν θεῖον Ἀπόστολον, ἀσθενεῖς καὶ ἄρρωστοι· καὶ κοιμῶνται ἱκανοί. Εἰ δὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα.» Ἦδη δὲ ἡ Γραφή (31) εἰς ἐπίδειξιν τετεχνασμένη ἦδε ἡ πραγματεία· ἀλλὰ μοι ὑπομνήματα εἰς γῆρας θησαυρίζεται λήθης φάρμακον (32),

up by pleasure; but only to enjoy the salvation granted to those who receive it, which he does not even partake of at present, but hoping for the reward to be given fully from the one who promised to give the wage to the workers according to their worth (20)..» But the one who writes to men must not seek a reward in return (21).. For the one who boasts (22) has not promised a reward for good deeds through seeking praise; but the one who does what is proper for a reward, either eagerly to receive as a benefactor, or as a wrongdoer expecting payment, does not act according to worldly custom.? But one must, as much as possible, imitate the Lord.. But this one would be the servant of the will of God, receiving a gift (23), giving a gift, and receiving a worthy reward, having that very conduct: «The wages of a prostitute will not enter (24) the holy place,» he says. He is asked, then, whether it is lawful to offer a dog's price to the altar.. But when the eye of the soul is cleansed from bad food and teaching (25), let it walk toward its own light, toward the truth, which clearly shows what is not written: «Those who thirst, come to the water,» Isaiah says: and «Drink water from your own vessels,» Solomon advises. At least in the **Laws**, the philosopher Plato, who is from the Hebrews (26), urges farmers not to draw water or take it from others unless they have first dug from them up to what is called the virgin (27), finding the land without water.. For it is not right to satisfy need by lack; and it is not good to provide idleness. Even if it is reasonable to add a burden, it is not proper to take away, Pythagoras said.. The Scripture also connects the living spark of the soul and directs the natural eye toward contemplation, sometimes even placing

εἶδωλον ἀτεχνῶς καὶ σκιογραφία (33) τῶν
ἐναργῶν καὶ ἐμψύχων ἐκείνων, ὧν
κατηξιώθην ἐπακοῦσαι, λόγων τε καὶ
ἀνδρῶν μακαρίων καὶ τῷ ὄντι ἀξιολόγων.
Τούτων ὁ μὲν ἐπὶ τῆς Ἑλλάδος ὁ Ἰωνικὸς, οἱ
δὲ (34) ἐπὶ τῆς μεγάλης Ἑλλάδος· τῆς
κοίλης (35) θάτερος (36) αὐτῶν Συρίας ἦν·
ὁ δὲ ἀπ’ Αἰγύπτου· ἄλλοι δὲ ἀνὰ τὴν
ἀνατολήν· καὶ ταύτης ὁ μὲν τῆς (37) τῶν
Ἀσσυρίων, ὁ δὲ ἐν Παλαιστίνῃ Ἑβραῖος
ἀνέκαθεν. Ὑστάτῳ (38) δὲ περιτυχῶν
(δυνάμει δὲ οὗτος πρῶτος ἦν),
ἀνεπαυσάμην ἐν Αἰγύπτῳ θηράσας
λεληθότα. Σικελικὴ τῷ ὄντι ἡ μέλιττα·
προφητικοῦ τε καὶ ἀποστολικοῦ λειμῶνος
τὰ ἄνθη δρεπόμενος, ἀκήρατόν τι γνώσεως
χρῆμα ταῖς τῶν ἀκροωμένων ἐνεγέννησε
ψυχαῖς (39). Ἄλλ’ οἱ μὲν τὴν ἀληθῆ τῆς
μακαρίας σώζοντες διδασκαλίας
παράδοσιν, εὐθὺς ἀπὸ Πέτρου (40) τε (41)
καὶ Ἰακώβου, Ἰωάννου τε καὶ Παύλου, τῶν
ἁγίων ἀποστόλων, παῖς παρὰ πατρός
ἐκδεχόμενος (ὀλίγοι δὲ οἱ πατράσιν
ὅμοιοι), ἦκον δὴ σὺν Θεῷ καὶ εἰς ἡμᾶς τὰ
προγονικὰ ἐκεῖνα καὶ ἀποστολικά
καταθησόμενοι σπέρματα (42)· καὶ εὖ οἶδ’
ὅτι ἀγαλλιάσονται οὐχὶ τῇ ἐκφράσει
ἡσθέντες λέγω τῇδε, μόνη δὲ τῇ κατὰ τὴν
ὑποσημείωσιν τηρήσει. Ποθοῦσης γὰρ,
οἶμαι, ψυχῆς τὴν μακαρίαν παράδοσιν
ἀδιάδραστον φυλάττειν, ἡ τοιάδε
ὑποτύπωσις· «Ἀνδρὸς (43) δὲ φιλοῦντος
σοφίαν εὐφρανθήσεται Πατήρ.» Τὰ
φρέατα (44) ἐξαντλούμενα, διειδέστερον
ὑδωρ ἀναδίδωσι· τρέπεται δὲ εἰς φθοράν,
ὧν μεταλαμβάνει οὐδεὶς. Καὶ τὸν σίδηρον ἡ
χρῆσις καθαρώτερον φυλάσσει· ἡ δὲ
ἀχρηστία, ἰοῦ τοῦτω γεννητική. Συνελόντι
γὰρ φάναι, ἡ συγγυμνασία ἔξιν ἐμποιεῖ
ὑγιεινὴν καὶ πνεύμασι καὶ σώμασιν.
«Οὐδεὶς (45) ἄπτει λύχνον καὶ ὑπὸ τὸν
μόδιον τίθεισιν, ἀλλ’ ἐπὶ τῆς λυχνίας,
φαίνειν τοῖς τῆς ἐστιάσεως τῆς αὐτῆς

something within, like the farmer who
plants a stake, stirring what is already
there.. “For many among us, according to
the divine Apostle, are weak and sick; and
they sleep enough. But if we judged
ourselves, we would not be judged..» Now
the Scripture has been skillfully arranged
as a demonstration in this treatise; but to
me, these notes are stored up as a remedy
for the forgetfulness of old age, a simple
image and shadow drawing of those clear
and living things, which I was worthy to
hear, both the words and the truly worthy
blessed men.. Of these, one was Ionian in
Greece, and others were in Greater Greece;
one of them was from hollow Syria;
another from Egypt; others from across the
East; and among these, one was from the
Assyrians, another a Hebrew from
Palestine from ancient times.. Having come
upon Hystatius (38) — and he was the first
in power — I rested in Egypt, having
hunted what was hidden.. Truly Sicilian is
the bee; gathering the flowers of the
prophetic and apostolic meadow, it
produced a pure thing of knowledge for the
souls of those listening (39).. But some,
preserving the true teaching of the blessed,
straight from Peter (40), and James (41),
and John, and Paul, the holy apostles,
receiving as a child from the father (few are
like their fathers), came indeed with God
and laid down for us those ancestral and
apostolic seeds (42); and I know well that
they will rejoice not at my expression here,
but only in the keeping according to the
note.. For a soul longing, I think, to keep the
blessed tradition unbroken, here is such a
pattern: «A man (43) who loves wisdom
will make his Father glad.» Drawing from
wells (44), it gives forth clearer water; but
it turns to ruin, which no one shares in..
And use keeps iron purer; but disuse is a

κατηξιωμένοις.» Τί γὰρ ὄφελος σοφίας μὴ σοφιστοῦσης τὸν οἶον τε ἐπαΐειν; Ἔτι τε καὶ ὁ Σωτὴρ «σώζει, καὶ αἰεὶ ἐργάζεται, ὡς βλέπει τὸν Πατέρα.» Διδάσκων (46) τις, μανθάνει πλεῖον, καὶ λέγων, συνακροᾶται πολλάκις τοῖς ἐπακούουσιν αὐτοῦ. Εἷς γὰρ (47) ὁ διδάσκαλος καὶ τοῦ λέγοντος, καὶ τοῦ ἀκροωμένου, ὁ ἐπιτηγάζων καὶ τὸν νοῦν καὶ τὸν λόγον. Ἥ καὶ οὐ κεκώλυκεν ὁ Κύριος ἀπὸ ἀγαθοῦ σαββατίζειν· μεταδιδόναι δὲ τῶν θείων μυστηρίων καὶ τοῦ φωτὸς ἐκείνου τοῦ ἁγίου τοῖς χωρεῖν δυναμένοις, συγκεχώρηκεν. Αὐτίκα οὐ πολλοῖς (48) ἀπεκάλυψε ἃ μὴ πολλῶν ἦν, ὀλίγοις δὲ οἷς προσήκειν ἡπίστατο, τοῖς οἷς τε ἐκδέξασθαι καὶ τυπωθῆναι πρὸς αὐτά· τὰ δὲ ἀπόρρητα, καθάπερ ὁ Θεὸς, λόγῳ πιστεύεται, οὐ γράμματι. Ἐάν τις λέγῃ γεγράφθαι, «Οὐδὲν κρυπτόν, ὃ οὐ φανερωθήσεται· οὐδὲ κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται.» ἀκουσάτω καὶ παρ' ἡμῶν, ὅτι τῷ κρυπτῷ ἐπαῖοντι καὶ κρυπτόν φανερωθήσεται, διὰ τοῦδε προεθέσπισεν τοῦ λογίου· καὶ τῷ (49) παρακεκαλυμμένως τὰ παραδιδόμενα οἶω τε παραλαμβάνειν δηλωθήσεται τὸ κεκαλυμμένον, ὡς ἡ ἀλήθεια, καὶ τὸ τοῖς πολλοῖς κρυπτόν, τοῦτο τοῖς ὀλίγοις φανερόν γενήσεται. Ἐπεὶ διὰ τί μὴ πάντες ἴσασιν τὴν ἀλήθειαν, διὰ τί δὲ μὴ ἡγαπήθη ἡ δικαιοσύνη, εἰ πάντων ἡ δικαιοσύνη; Ἀλλὰ γὰρ τὰ μυστήρια μυστικῶς παραδίδονται, ἵνα ἡ ἐν στόματι λαλοῦντος καὶ ὃ λαλεῖται· μᾶλλον δὲ οὐκ ἐν φωνῇ, ἀλλ' ἐν τῷ νοεῖσθαι. «Δέδωκε δὲ ὁ Θεὸς τῇ Ἐκκλησίᾳ τοὺς μὲν ἀποστόλους, τοὺς δὲ προφῆτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους, πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ.» Ἡ μὲν οὖν τῶνδ' ἐμοὶ τῶν ὑπομνημάτων γραφὴ ἀσθενὴς μὲν εὔ οἶδ' ὅτι, παραβαλλομένη πρὸς τὸ πνεῦμα ἐκεῖνο τὸ κεχαριτωμένον,

poison born to it.. For to sum up, joint exercise produces a healthy habit both for the mind and the body.. “No one (45) lights a lamp and puts it under a bushel, but on the lampstand, to give light to those in the house.”.» For what use is wisdom if it does not make one wise in what one is able to understand?? Moreover, the Savior «saves, and always works, as he sees the Father..» When someone teaches, he learns more, and when he speaks, those who listen to him often pay close attention.. For there is one teacher both of the speaker and of the listener, who fastens both the mind and the word.. Just as the Lord did not prevent resting on the Sabbath for good, so he has also allowed sharing the divine mysteries and that holy light with those who are able to receive it.. Immediately he revealed to few what was not for many, but to the few to whom it belonged, those who were able to receive and be impressed by them. But the secret things, just like God, are believed by word, not by writing.. And if anyone says it is written, «Nothing is hidden that will not be revealed; nor is anything covered that will not be uncovered;»» Let him also listen to us, that to the one who understands secretly, even what is hidden will be revealed; through this the meaning was foreseen. And to the one who receives what is handed down in a hidden way, the hidden thing will be made clear, as the truth, and what is hidden from many will become clear to the few.. Since why do not all know the truth, and why was righteousness not loved, if the righteousness of all? But the mysteries are handed down secretly, so that what is spoken is also in the mouth; and it is spoken not so much in voice, but in understanding.. “But God gave to the church some as apostles, others as

οὗ καταξιώθημεν ὑπακοῦσαι· εἰκὼν δ' ἂν εἴη ἀναμιμνήσκουσα τοὺς ἀρχετύπους τὸν θύρσω πεπληγότα· «Σοφῶ γὰρ, φησὶ, λάλει, καὶ σοφώτερος ἔσται· καὶ τῷ ἔχοντι δὲ προστεθήσεται.» Ἐπαγγέλλεται δὲ οὐχ ὥστε ἐρμηνεῦσαι τὰ ἀπόρρητα ἱκανῶς, πολλοῦ γε καὶ δεῖ, μόνον δὲ τοῦ ὑπομνήσαι, εἴτε ποτὲ ἐκλαθοίμεθα, εἴτε ὅπως μὴδ' ἐκλανθανοίμεθα. Πολλὰ δὲ, εὖ οἶδα, παρερρύηκεν ἡμᾶς χρόνου μήκει ἀγράφως διαπεσόντα. Ὅθεν τὸ ἀσθενὲς τῆς μνήμης τῆς ἐμῆς ἐπικουρίζων, κεφαλαίων συστηματικὴν ἔκθεσιν, μνήμης ὑπόμνημα σωτήριον πορίζων ἐμαυτῷ, ἀναγκαίως κέχρημαι τῇδε τῇ ὑποτυπώσει. Ἔστι μὲν οὖν τινα μὴδὲ ἀπομνημονευθέντα ἡμῖν· πολλὴ γὰρ ἡ παρὰ τοῖς μακαρίοις δύναμις ἦν ἀνδράσιν. Ἔστι δὲ (50) καὶ ἀνυποσημείωτα μεμενηκότα τῷ χρόνῳ, ἃ νῦν ἀπέδρα· τὰ δὲ, ὅσα ἐσβέννυτο, ἐν αὐτῇ μαραινόμενα τῇ διανοίᾳ, ἐπεὶ μὴ ῥάδιος ἡ τοιάδε διακονία τοῖς μὴ δεδοκιμασμένοις, ταῦτα δὲ ἀναζωπυρῶν ὑπομνήμασι, τὰ μὲν ἐκὼν παραπέμπομαι, ἐκλέγων ἐπιστημόνως, φοβούμενος γράφειν, ἃ καὶ λέγειν ἐφυλαξάμην· οὐτὶ που φθονῶν (οὐ γὰρ θέμις), δεδιὼς δὲ ἄρα περὶ τῶν ἐντυγχανόντων, μή πη ἐτέρως σφαλεῖν, «καὶ παιδὶ μάχαιραν,» ἣ φασιν οἱ παροιμιαζόμενοι, «ὀρέγοντες» εὐρεθῶμεν. Οὐ γὰρ ἔστι τὰ γραφέντα μὴ ἐκπεσεῖν, καίτοι ἀνέκδοτα ὑπὸ γ' ἐμοῦ μεμενηκότα· κυλιόμενα δὲ αἰεὶ, μόνῃ μιᾷ χρώμενα τῇ ἐγγράφῳ φωνῇ, πρὸς τὸν ἐπανερόμενον οὐδὲν πλέον παρὰ τὰ γεγραμμένα ἀποκρίνεται· δεῖται γὰρ ἐξ ἀνάγκης βοηθοῦ, ἥτοι τοῦ ἐγγραφάμενου, ἢ καὶ ἄλλου τοῦ εἰς τὸ αὐτὸ ἵχνος ἐμβεβηκότος. Ἔστι δὲ ἃ καὶ αἰνίξεταί μοι γραφή· καὶ τοῖς μὲν παραστήσεται, τὰ δὲ μόνον ἐρεῖ· πειράσεται δὲ καὶ λανθάνουσα εἰπεῖν, καὶ ἐπικρυπτομένη ἐκφῆναι, καὶ δεῖξαι σιωπῶσα· τά τε παρὰ τῶν ἐπισήμων

prophets, others as evangelists, others as pastors and teachers, for the perfecting of the saints, for the work of ministry, for the building up of the body of Christ.”» This writing of mine, then, I know is weak, especially when compared to that gracious spirit to which we were made worthy to listen; but it would be like an image reminding of the original, struck with a thyrus: «For he speaks to the wise, and he will become wiser; and to the one who has, more will be given.»» It promises not to explain the mysteries fully, which indeed is both difficult and necessary, but only to remind us, whether we have ever forgotten or so that we may not forget at all.. Many things, I know well, have slipped away from us over the long passage of time, falling unrecorded.. Therefore, easing the weakness of my memory, I have necessarily used this outline of main points, providing a saving reminder of memory for myself.. There is, then, nothing that has not been remembered by us; for the power among the blessed men was very great.. There are also things that have remained unmarked by time, which now have escaped; and those things that were fading away in the mind itself, since such service is not easy for those untested, I rekindle with reminders. I willingly send these on, carefully selecting them, fearing to write what I have guarded even in speech; not out of envy (for that is not proper), but rather out of concern for those who encounter them, lest they be led astray in some other way, “and even a child a sword,» “with which the proverb says, ‘stretching out’» we may be found. For what is written cannot fail to fall away, although it has remained unpublished by me; but always rolling along, using only the written voice, it answers nothing more to

δογματιζόμενα αἰρέσεων παραθήσεται· καὶ
τούτοις ἀντερεῖ πάνθ' ὅσα
προοικονομηθῆναι καθήκει τῆς κατὰ τὴν
ὑποπτικὴν θεωρίαν (51) γνώσεως, ἥ (52)
προβήσεται ἡμῖν κατὰ τὸν εὐκλεῆ καὶ
σεμνὸν τῆς παραδόσεως κανόνα ἀπὸ τῆς
τοῦ κόσμου γενέσεως προῖοῦσιν,
ἀναγκαίως ἔχοντα προδιαληφθῆναι τῆς
φυσικῆς θεωρίας προπαρατιθεμένη, καὶ τὰ
ἐμποδῶν ἱστάμενα τῇ ἀκολουθίᾳ
προαπολυομένη· ὡς ἐτοιμοὺς ἔχειν τὰς
ἀκοὰς πρὸς τὴν παραδοχὴν τῆς γνωστικῆς
παραδόσεως, προκεκαθαρμένης τῆς γῆς
ἀπὸ τε τῶν ἀκανθῶν καὶ τῆς πόας ἀπάσης
γεωργικῶς εἰς καταφύτευσιν ἀμπελῶνος·
ἀγὼν γὰρ καὶ ὁ προαγὼν, καὶ μυστήρια τὰ
πρὸ μυστηρίων (53). Οὐδὲ ὀκνήσει
συγχεῖσθαι φιλοσοφίας καὶ τῆς ἄλλης
προπαιδείας τοῖς καλλίστοις τὰ
ὑπομνήματα ἡμῖν. «Οὐ γὰρ μόνον δι'
Ἑβραίους καὶ τοὺς ὑπὸ νόμον,» κατὰ τὸν
Ἀπόστολον, «Εὐλόγον Ἰουδαῖον γενέσθαι,
ἀλλὰ καὶ διὰ τοὺς Ἕλληνας Ἕλληνα, ἵνα
πάντας κερδάνωμεν.» Κάν τῇ πρὸς
Κολοσσαεῖς Ἐπιστολῇ Νουθετοῦντες,
γράφει, πάντα ἄνθρωπον, καὶ διδάσκοντες
(54) ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν
πάντα ἄνθρωπον τέλειον ἐν Χριστῷ.»
Ἀρμόζει δὲ καὶ ἄλλως τῇ τῶν ὑπομνημάτων
ὑποτυπώσει τὸ γλαφυρὸν τῆς θεωρίας.
Αὐτίκα καὶ ἡ τῆς χρηστομαθείας περιουσία
οἷον ἡδυσμά τι ἐστὶ παραπεπλεγμένον
ἀθλητοῦ βρώματι, οὐ τρυφητιῶντος,
ὄρεξιν δὲ ἀγαθὴν φιλοτιμίαν λαμβάνοντος.
Ψάλλοντες γοῦν, τὸ ὑπέρτονον (55) τῆς
σεμνότητος ἐμμελῶς ἀνίεμεν. Καθάπερ δὲ
οἱ βουλόμενοι δῆμῳ προσομιλῆσαι διὰ
κήρυκος τοῦτο πολλάκις ποιοῦσιν, ὡς
μᾶλλον ἐξάκουστα γενέσθαι τὰ λεγόμενα·
οὕτω κἀνταῦθα· πρὸς πολλοὺς γὰρ ἡμῖν ὁ
λόγος ὁ πρὸ αὐτῆς τῆς παραδόσεως
λεγόμενος τῆς συνήθους· διὸ δὴ
παραθετέον δόξας τε καὶ φωνάς, τὰς

the one who asks again beyond what is
written. For it necessarily needs help,
either from the one who wrote it, or even
from another who has followed the same
path.. There are also things written to me in
riddles; and to some they will make sense,
but to others they will say only a little. It
will try to speak what is hidden, to reveal
what is concealed, and to show what is
silent. It will set forth heresies taught by
well-known doctrines; and against these it
will oppose everything that must be
anticipated by the knowledge according to
the contemplative vision (51), which (52)
will come to us according to the glorious
and solemn rule of tradition, proceeding
from the origin of the world, necessarily
having been taken beforehand as a
preparation for natural philosophy, and
removing obstacles that stand in the way of
the sequence. This is so that the hearers
may be ready to accept the knowledge
handed down, purified from the earth of all
thorns and weeds, cultivated like a
vineyard for planting. For the struggle is
both the one leading forward and the
mysteries before the mysteries (53).. Nor
will it hesitate to make use of philosophy
and other preliminary education as the best
notes for us.. «For not only through the
Hebrews and those under the law,»
according to the Apostle, “It is right to
become a Jew,” but also through the Greeks
to become a Greek, so that we may win
over all..» And in the Letter to the
Colossians, giving instruction, he writes,
“teaching every person (54) in all wisdom,
so that we may present every person
perfect in Christ.”.» It also fits well,
according to the outline of the
commentaries, to the vividness of the
vision.. At once, the wealth of good learning
is like a delicacy woven into the food of an

ἐμβώσας παρ' ἑκάστα αὐτοῖς δι' ὧν
μᾶλλον οἱ ἀκούοντες ἐπιστραφήσονται.
Καὶ δὴ, συνελόντι φάναι· ἐν πολλοῖς γὰρ
τοῖς μαργαρίταις τοῖς μικροῖς ὁ εἷς· ἐν δὲ
πολλῇ τῇ τῶν ἰχθύων ἄγρᾳ ὁ καλλίχθυσ
(56)· χρόνῳ δὲ καὶ πόνῳ τάληθές
ἐκλάμπει, ἀγαθοῦ παρατυχόντος βοηθοῦ·
δι' ἀνθρώπων γὰρ θεόθεν αἱ πλεῖσται
εὐεργεσίαι χορηγοῦνται. Πάντες μὲν οὖν
ὅσοι ταῖς ὁψεσι κεκρήμεθα, θεωροῦμεν τὰ
προσπίπτοντα αὐταῖς· ἄλλοι δὲ ἄλλων (57)
ἔνεκα. Αὐτίκα οὐχ ὁμοίως θεωρεῖ τὸ
πρόβατον ὁ μάγειρός τε καὶ ὁ ποιμήν· ὁ μὲν
γὰρ (58), εἰ πῖόν ἐστι πολυπραγμονεῖ, ὁ δὲ
εἰς εὐγένειαν τηρεῖ. Τὸ γάλα τοῦ προβάτου
ὁ μὲν τις ἀμελξάτω, εἰ χρήζει τροφῆς. Τὸν
μαλλὸν κειράτω, εἰ σκέπης δεῖται. Ὡδέ μοι
καὶ τῆς Ἑλληνικῆς χρηστομαθείας ὁ
καρπὸς προχωρεῖτω. Οὐκ οἶμαι γὰρ τινα
οὕτως εὐτυχῇ γραφὴν ἠγεῖσθαι, ἢ μηδεὶς
ἀντερεῖ· ἀλλ' ἐκείνην εὐλογον νομιστέον, ἢ
μηδεὶς εὐλόγως ἀντερεῖ. Καὶ πρᾶξιν ἅμα
καὶ αἵρεσιν ἀποδεκτέον οὐ τὴν ἀμεμφῇ,
ἀλλ' ἣν οὐδεὶς εὐλόγως καταμέμφεται. Οὐκ
εὐθὺς (59) δ', εἴ τις μὴ προηγουμένως
ἐπιτελεῖ, κατὰ περίστασιν αὐτὸ ποιεῖ· ἀλλὰ
οἰκονομούμενός τι θεοσόφως, καὶ
συμπεριφερόμενος ἐνεργήσει· Οὔτε γὰρ ὁ
ἔχων τὴν ἀρετὴν χρήζει τῆς ἐπὶ τὴν ἀρετὴν
ἔτι ὁδοῦ, οὐθ' ὁ ἐρρώμενος ἀναλήψεως.
Καθάπερ (60) γὰρ οἱ γεωργοὶ
προαρδεύσαντες τὴν γῆν, οὕτω δὲ καὶ
ἡμεῖς τῷ ποτίμῳ τῶν παρ' Ἑλλήσι λόγων
προαρδεύομεν τὸ γεῶδες αὐτῶν, ὥς
παραδέξασθαι τὸ καταβαλλόμενον σπέρμα
πνευματικόν, καὶ τοῦτο εὐμαρῶς ἐκθρέψαι
δύνασθαι. Περιέξουσιν δὲ οἱ Στρωματεῖς
ἀναμεμιγμένην τὴν ἀλήθειαν τοῖς
φιλοσοφίας δόγμασι, μᾶλλον δὲ
ἐγκεκαλυμμένην καὶ ἐπικεκρυμμένην,
καθάπερ τῷ λεπύρῳ τὸ ἐδώδιμον τοῦ
καρύου· ἀρμόζει γὰρ, οἶμαι, τῆς ἀληθείας
τὰ σπέρματα μόνοις φυλάσσεσθαι τοῖς τῆς

athlete, not of a person indulging in luxury,
but of one who takes a good appetite and
ambition.. Singing, then, let us properly
raise the high tone of reverence.. Just as
those who want to speak to the people
often do so through a herald, so that what
is said may be heard more clearly, so here
as well: for the speech we have before this
usual tradition is addressed to many.
Therefore, it is necessary to present both
opinions and voices, the ones that shouted
out at each point, so that those listening
will be more drawn in.. And indeed, to sum
up briefly: among many small pearls, there
is one; and in the great catch of fish, there is
the beautiful fish; and in time and effort,
the truth will shine forth, with the help of a
good ally; for most blessings from God are
given through people.. All of us, then, who
have used our eyes, see the things that fall
before them; but others do so for different
reasons. (57). Immediately, the cook and
the shepherd do not look at the sheep in
the same way; for the one, if it is fat, is
concerned with many things, while the
other watches for nobility. (58). Let
someone milk the sheep's milk, if food is
needed.. Let him shear the wool, if shelter
is needed.. Let the fruit of Greek learning
advance in this way for me as well.. For I do
not think there is any writing so successful
that no one opposes it; but that one must
be considered reasonable, to which no one
reasonably opposes.. And both action and
choice must be accepted, not the blameless
one, but the one which no one reasonably
blames.. Not immediately (59), if someone
does not first complete what is necessary,
does he act according to the situation; but
managing things with divine wisdom, and
acting accordingly. For neither does the one
who has virtue need a path still toward
virtue, nor the one who is already lifted up..

πίστεως γεωργοῖς. Οὐ λέληθε δέ με καὶ τὰ
θρυλλούμενα πρὸς τινων, ἀμαθῶς
ψοφοδεῶν· χρῆναι λεγόντων περὶ τὰ
ἀναγκαιότατα καὶ συνέχοντα τὴν πίστιν
καταγίνεσθαι· τὰ δὲ ἔξωθεν (61) καὶ
περιττὰ ὑπερβαίνειν, μάτην ἡμᾶς τρίβοντα
καὶ κατέχοντα περὶ τοῖς οὐδὲν
συμβαλλομένοις πρὸς τὸ τέλος. Οἱ δὲ καὶ
πρὸς κακοῦ ἂν τὴν φιλοσοφίαν
εἰσδεδυκέναι τὸν βίον νομίζωσιν ἐπὶ λύμῃ
τῶν ἀνθρώπων, πρὸς τινος εὐρετοῦ
πονηροῦ (62). Ἐγὼ δὲ, ὅτι μὲν ἡ κακία
κακὴν φύσιν ἔχει, καὶ οὐποτ' ἂν καλοῦ
τινος ὑποσταίῃ γεωργὸς γενέσθαι, παρ'
ὅλους ἐνδείξομαι τοὺς Στρωματεῖς,
αἰνισσόμενος ἀμηγέπη θείας ἔργον
προνοίας καὶ φιλοσοφίαν.

Just as (60) farmers water the land
beforehand, so we also water the soil of the
words from the Greeks beforehand, in
order to receive the spiritual seed that is
sown, and to be able to nurture it easily..
The Stroma writers present the truth
mixed with the teachings of philosophy, but
rather hidden and concealed, just as the
edible part of the nut is covered by the
shell. For it seems fitting that the seeds of
truth be kept only by the farmers of faith.. I
am not unaware of the rumors spread by
some, ignorantly making noise; it is
necessary to focus on what is most
necessary and holds the faith together. But
to go beyond and waste time on things
outside and unnecessary is pointless, as it
wears us down and holds us back
concerning things that do not contribute at
all to the goal.. Some even think that
philosophy has dressed life for evil, as if it
were a plague upon humanity, brought by
some wicked being.. But I will show,
despite all, that evil has an evil nature and
could never become the foundation of
anything good. I will point out the Stroma
writers, hinting at the silent work of divine
providence and philosophy.

Chapter 2 (CAPUT II)

*Occurrit quorundam objectioni,
vituperantium quod tam multa e
philosophia desumpta libris suis inserat.*

*An objection arises from some who blame
philosophy for including so much taken
from their own books.*

Ὑπὲρ δὲ τῶν ὑπομνημάτων τῶν
περιειληφόντων κατὰ τοὺς ἀναγκαίους
καιροὺς τὴν Ἑλληνικὴν δόξαν, τοσοῦτόν
φημι τοῖς φιλεγκλήμοσι· πρῶτον μὲν, εἰ καὶ
ἄχρηστος εἴη φιλοσοφία, εἰ εὐχρηστος ἡ
τῆς ἀχρηστίας βεβαίωσις, εὐχρηστος·

Concerning the commentaries that have
been collected according to the necessary
times on Greek opinion, I say this to those
who love piety: first, even if philosophy
were useless, if the confirmation of
uselessness is useful, then it is useful; then,

ἔπειτα, οὐδὲ καταψηφίσασθαι τῶν Ἑλλήνων οἷόν τε, ψιλῇ τῇ περὶ τῶν δογματισθέντων αὐτοῖς χρωμένους φράσει, μὴ συνεμβαίνοντας εἰς τὴν κατὰ μέρος ἄχρι συγγνώσεως ἐκκάλυψιν. Πιστὸς γὰρ εὖ μάλα ὁ μετ' ἐμπειρίας ἔλεγχος· ὅτι καὶ τελειοτάτη ἀπόδειξις εὐρίσκεται ἡ γνῶσις τῶν κατεγνωσμένων. Πολλὰ δ' οὖν, καὶ μὴ συμβαλλόμενα εἰς τέλος, συγκοσμεῖ τὸν τεχνίτην· καὶ ἄλλως ἢ πολυμαθία διασυστατικὴ τυγχάνει τοῦ παρατιθεμένου τὰ κυριώτατα τῶν δογμάτων (63) πρὸς πειθῶ τῶν ἀκροωμένων, θαυμασμὸν ἐγγεννῶσα τοῖς κατηγουμένοις, καὶ πρὸς τὴν ἀλήθειαν συνίστησιν. Ἀξιόπιστος δὲ ἡ τοιαύτη ψυχαγωγία, δι' ἧς κακουμένην οἱ φιλομαθεῖς παραδέχονται τὴν ἀλήθειαν, πρὸς τὸ μήτε αὖ τὴν φιλοσοφίαν λυμαίνεσθαι τὸν βίον, ψευδῶν (64) πραγμάτων καὶ φαύλων ἔργων δημιουργὸν ὑπάρχουσαν· ἦν τινες διαβεβλήκασιν, ἀληθείας οὕσαν εἰκόνα ἐναργῇ, θείαν δωρεὰν Ἑλλήσι δεδομένην· μήτε ἡμᾶς ἀποσπᾶσθαι τῆς πίστεως, οἷον ἀπὸ τινος ἀπατηλοῦ τέχνης καταγοητευομένους· ἀλλ' ὥς ἔπος εἰπεῖν, περιβολῇ πλείονι χρωμένους, ἀμηγέπη συγγυμνασίαν τινὰ πίστεως ἀποδεικτικὴν ἐκπορίζεσθαι. Ναὶ μὴν καὶ συναφὴ τῶν δογμάτων διὰ τῆς ἀντιπαραθέσεως (65) τὴν ἀλήθειαν μνηστεύεται, δι' ἧς ἐξηκολούθηκεν ἡ γνῶσις· οὐ κατὰ προηγούμενον λόγον τῆς φιλοσοφίας παρεισελθούσης, διὰ δὲ τὸν (66) ἀπὸ τῆς γνώσεως καρπὸν ἡμῶν, βέβαιον λαμβανόντων πεῖσμα τῆς ἀληθοῦς καταλήψεως, διὰ τῆς τῶν ὑπονοουμένων ἐπιστήμης (67). Σιωπῶ γὰρ ὅτι οἱ Στρωματεῖς τῇ πολυμαθείᾳ σωματοποιούμενοι, κρύπτειν ἐντέχνως τὰ τῆς γνώσεως βούλονται σπέρματα. Καθάπερ οὖν ὁ τῆς ἄγρας ἐρωτικὸς, ζητήσας, ἀνιχνεύσας, ἐρευνήσας, κυνοδρομήσας, αἰρεῖ τὸ θηρίον· οὕτω καὶ

it is not possible to reject the Greeks by using the bare phrase about the doctrines assigned to them, without allowing for partial forgiveness up to a point.. For the test based on experience is very reliable; for the knowledge of those found guilty is also the most perfect proof.. Many things, then, even those not coming together in the end, adorn the craftsman; and in another way, much learning serves to arrange the main points of the teaching presented for persuading the listeners, producing wonder in those being instructed, and leading them to the truth.. Such guidance of the soul is trustworthy, through which those who love learning accept the truth, so that life is not ruined again by philosophy as a creator of false things and worthless deeds. Some have slandered it, although it is a clear image of truth, a divine gift given to the Greeks; nor does it lead us away from faith, as if we were bewitched by some deceitful art, but rather, so to speak, using a greater covering, it provides a kind of clear training that proves faith.. Indeed, the truth is sought through the close connection of teachings by means of comparison, through which knowledge has continued—not by the earlier reasoning of philosophy intruding, but because of the fruit of our knowledge, receiving a sure proof of true understanding through the science of what is implied.. For I am silent about the fact that the Stroma writers, becoming embodied in much learning, wish to skillfully hide the seeds of knowledge.. Just as the hunter in the chase, having sought, tracked, searched, and run with dogs, captures the beast; so too the truth appears to be sought with sweetness and obtained through effort.. What then seemed fitting to be arranged in this way for the notes appeared to be helpful.? That the

τάληθές γλυκύτητι (68) φαίνεται ζητηθὲν,
καὶ πόνῳ πορισθέν. Τί δὴ ποτ' οὖν ὧδε
διατετάχθαι φίλον ἔδοξεν εἶναι τοῖς
ὑπομνήμασιν; Ὅτι μέγας ὁ κίνδυνος, τὸν
ἀπόρρητον ὡς ἀληθῶς τῆς ὄντως
φιλοσοφίας λόγον ἐξορχήσασθαι (69) τοῖς
ἀφειδῶς πάντα μὲν ἀντιλέγειν ἐθέλουσιν
οὐκ ἐν δίκῃ, πάντα δὲ ὀνόματα καὶ ῥήματα
ἀπορρίπτουσι· οὐδαμῶς κοσμίως, αὐτοὺς
τε ἀπατῶντες (70), καὶ τοὺς ἐχομένους
αὐτῶν γοητεύοντες. «Ἑβραῖοι μὲν γὰρ,
σημεῖα αἰτοῦσιν,» ἥ φησιν ὁ Ἀπόστολος·
«Ἕλληνες δὲ σοφίαν ζητοῦσι.»

danger is great, to reveal the secret
teaching of true philosophy, since those
who are stingy want to contradict
everything without reason, and reject all
names and words; not at all properly,
deceiving themselves and bewitching those
who follow them.. “For the Hebrews ask for
signs,» as the Apostle says: “But the Greeks
seek wisdom.”

Chapter 3 (CAPUT III)

*Contra sophistas et inutilis scientiæ
jactatores.*

*Against sophists and boastful men of
useless knowledge.*

III. Πολὺς δὲ ὁ τοιοῦδε ὄχλος· οἱ μὲν αὐτῶν,
ἡδοναῖς δεδουλωμένοι, ἀπιστεῖν ἐθέλοντες,
γελῶσι τὴν ἀπάσης σεμνότητος ἀξίαν
ἀλήθειαν, τὸ βάρβαρον ἐν παιδείᾳ
τιθέμενοι (71)· οἱ δὲ τινες, σφᾶς αὐτοὺς
ἐπαίροντες, διαβολὰς τοῖς λόγοις
ἐξευρίσκουσιν βιάζονται, ζητήσεις ἐριστικὰς
ἐκπορίζοντες, λεξιδίων θηράτορες (72),
ζηλωταὶ τεχνυδρίων, ἐριδαντές (73) καὶ
ἱμαντελικτές, ὡς ὁ Ἀβδηρίτης ἐκεῖνός
φησιν·

III. There is a large crowd of this kind: some
of them, enslaved to pleasures and willing
to disbelieve, laugh at the truth worthy of
all reverence, placing barbarism in
education (71); others, proud of
themselves, force themselves to find
slanders against the words, engaging in
quarrelsome disputes, hunters of words
(72), zealots of clever tricks, contentious
and quarrelsome, as that man from Abdera
says.

**Στρεπτή γὰρ γλῶσσα βροτῶν· πολέες δ'
ἐνὶ μῦθοι**

**For the tongue of mortals is changeable;
and there are many stories**

**Παντοίων· ἐπέων δὲ πολὺς νομὸς ἐνθα
καὶ ἐνθα.**

**Of all kinds; and there is a great law of
words here and there.**

Καὶ,

Ὅποῖον καὶ εἶπῃσθα ἔπος, τοῖόν κ' ἐπακούσῃς.

Ταύτῃ γοῦν ἐπαιρόμενοι τῇ τέχνῃ οἱ
κακοδαίμονες σοφισταί, τῇ σφῶν αὐτῶν
στωμυλλόμενοι τερθρία, ἀμφὶ τὴν
διάκρισιν τῶν ὀνομάτων καὶ τὴν ποιὰν τῶν
λέξεων σύνθεσιν τε καὶ περιπλοκὴν τὸν
πάντα πονοῦμενοι βίον, τρυγόνων (74)
ἀναφαίνονται λαλίστεροι· κνήθοντες (75)
καὶ γαργαλίζοντες οὐκ ἀνδρικῶς, ἐμοὶ
δοκεῖν, τὰς ἀκοὰς τῶν κνίσασθαι
γλιχομένων·

**Ποταμὸς (76) ἀτέχνως ῥημάτων, οὐδὲ
σταλαγμός·**

ἀμέλει καὶ καθάπερ τῶν παλαιῶν,
ὑποδημάτων, τὰ μὲν ἄλλα αὐτοῖς ἀσθενεῖ
καὶ διαρρεῖ, μόνη δὲ ἡ γλῶσσα ὑπολείπεται.
Παγκάλως ὁ Ἀθηναῖος ἀποτείνεται, καὶ
γράφει Σόλων·

**Εἰς γὰρ γλῶσσαν (77) ὁρᾶτε, καὶ εἰς ἔπη
αἰμύλου ἀνδρός.**

**Εἰς ἔργον (78) δ' οὐδὲν γιγνόμενον
βλέπετε.**

**Ὑμῶν δ' εἷς μὲν ἕκαστος ἀλώπεκος
ἵχνεσι βαίνει,**

And,

**Whatever kind of word you might say,
you would hear the same.**

Relying on this skill, the ill-spirited
sophists, stammering with their own
babble, struggling all their lives over the
distinction of names and the nature of
words, their composition and complexity,
appear like chattering turtledoves.
Scratching and tickling—not manfully, it
seems to me—these sounds irritate the
ears of those who hear them.

**A river (76) of words without art, not
even a drop.**

He neglects, and just like old shoes, the
others wear out and fall apart, but only the
tongue remains. The Athenian says this
very well and writes Solon:

**For you see into the tongue (77) and into
the verses of a sharp man.**

**But in the work (78) you see nothing
happening.**

**Each one of you walks in the tracks of a
fox,**

Σύμπασιν δ' ὑμῖν χαῦνος ἔνεστι νόος.

But altogether your mind is foolish.

Τοῦτό που (79) αἰνίσσεται ἡ σωτήριος ἐκείνη φωνή· «Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν· Ὁ δὲ Υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει (80).» Μόνω γὰρ, οἶμαι, τῷ πιστεύοντι, διακεκριμένω τέλεον τῶν ἄλλων, τῶν πρὸς τῆς Γραφῆς θηρίων εἰρημένων, ἐπαναπαύεται τὸ κεφάλαιον τῶν ὄντων, ὁ χρηστὸς καὶ ἡμερος Λόγος, «ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν· Κύριος» γὰρ «μόνος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶ μάταιοι» σοφοὺς δῆπου τοὺς σοφιστὰς, τοὺς περὶ τὰς λέξεις καὶ τὰς τέχνας περιττοὺς (81), καλούσης τῆς Γραφῆς. Ὅθεν οἱ Ἕλληνες καὶ αὐτοὶ τοὺς περὶ ὀτιοῦν πολυπράγμονας σοφοὺς ἅμα καὶ «σοφιστὰς» (82) παρωνύμως κεκλήκασι. Κρατῖνος γοῦν ἐν τοῖς **Ἀρχιλοχείοις** (83), ποιητὰς (84) καταλέξας, ἔφη·

This is what that saving voice hints at: «The foxes have dens; but the Son of man has nowhere to lay his head.» For, I think, only the one who believes, completely set apart from the others, those wild beasts spoken of in Scripture, finds rest for the head of being—the good and gentle Word, «who catches the wise in their craftiness; for the Lord alone knows the thoughts of the wise, that they are vain»—wise, of course, meaning the sophists, those who are excessive about words and skills, as Scripture calls them. Hence the Greeks themselves have also called those busybodies about anything both wise men and «sophists» by a related name. Cratinus, in the **Archilocheans**, listing poets, said:

Οἷον σοφιστῶν σμήνος ἀνεδειφύσατε.

«Like a swarm of sophists you have shown yourselves.»

Ἰοφῶν (85) τε ὁμοίως ὁ κωμικὸς ἐν **Αὐλῳδοῖς σατύροις** ἐπὶ ῥαψωδῶν καὶ ἄλλων τινῶν λέγει·

Similarly, Iophon the comic poet says in **The Satyrs of Aulodoi**, about rhapsodes and others:

... Καὶ γὰρ εἰσελήλυθεν

«... For indeed he has come in.»

Πολλῶν σοφιστῶν ὄχλος ἐξηρτυμένος.

«A crowd armed with many sophists.»

Ἐπὶ τούτων καὶ τῶν παραπλησίων, ὅσοι τοὺς κενοὺς μεμελετήκασι λόγους, ἡ θεία Γραφή παγκάλως λέγει· «Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω.»

Regarding these and those similar, who have studied empty words, the divine Scripture rightly says: «I will destroy the wisdom of the wise, and will reject the understanding of the prudent.»

Chapter 4 (CAPUT IV)

Humanas artes, non minus quam rerum divinarum scientiam, a Deo esse profectas.

Human arts, no less than the knowledge of divine things, come from God.

Ὅμηρος δὲ καὶ τέκτονα σοφὸν (86) καλεῖ· καὶ περὶ τοῦ **Μαργεΐτου**, εἰ δὴ αὐτοῦ (87), ὧδέ πως γράφει·

Homer also calls a carpenter wise (86); and about **Margeitus**, if indeed it is about him (87), he writes something like this:

**Τὸν δ' οὔτ' ἄρ σκαπτῆρα θεοὶ θέσαν,
οὔτ' ἀροτῆρα,**

“But neither did the gods set him as a digger, nor as a plowman,”

**Οὔτ' ἄλλως τι σοφόν· πάσης δ'
ἡμάρτανε τέχνης.**

“Nor did they make him wise in any other way; but he failed in every craft.”

Ἡσίοδος γὰρ τὸν κιθαριστὴν Λῆνον, **παντοίας σοφίας δεδαηκότα** εἰπὼν, καὶ ναύτην οὐκ ὀκνεῖ λέγειν σοφόν·

For Hesiod calls the lyre player Linus, «skilled in every kind of wisdom,» and he does not hesitate to call a sailor wise;

Οὔτε τι ναυτιλίας σεσοφισμένον,

“Nor skilled in navigation,”

γράφων. Δανιὴλ δὲ ὁ προφήτης, «Τὸ μυστήριον,» φησὶν, «ὃ ὁ βασιλεὺς ἐρωτᾷ (88), οὐκ ἔστι σοφῶν, μάγων, ἐπασιδῶν, Γαζαρηνῶν δύναμις, τοῦ ἀναγγεῖλαι τῷ βασιλεῖ· ἀλλ' ἔστι Θεὸς ἐν οὐρανῷ

writing. But Daniel the prophet, “The mystery,» says, “What the king asks (88) is not the power of wise men, magicians, enchanters, or Chaldeans to declare to the king; but there is a God in heaven

ἀποκαλύπτων.» Καὶ δὴ τοὺς Βαβυλωνίους
«σοφοὺς» προσαγορεύει. Ὅτι δὲ «σοφίαν
(89)» ὁμωνύμως καλεῖ ἡ Γραφή πᾶσαν τὴν
κοσμικὴν εἴτε ἐπιστήμην, εἴτε τέχνην·
ἄλλαι δὲ εἰσιν αἱ κατ' ἐπισύνθεσιν
ἀνθρωπίνῳ λογισμῷ ἐπινενοημέναι· καὶ ὡς
θεόθεν ἡ τεχνικὴ καὶ ἡ σοφὴ ἐπίνοια,
σαφὲς ἔσται παραθεμένοις τήνδε τὴν λέξιν·
«Καὶ ἐλάλησε Κύριος πρὸς Μωσῆν, λέγων·
Ἴδου ἀνακέκληκα (90) τὸν Βεσελεὴλ τὸν
τοῦ Οὐρί, τὸν Ὡρ, τῆς φυλῆς Ἰούδα· καὶ
ἐνέπλησα αὐτὸν πνεῦμα θεῖον σοφίας, καὶ
συνέσεως, καὶ ἐπιστήμης, ἐν παντὶ ἔργῳ
διανοεῖσθαι καὶ ἀρχιτεκτονῆσαι,
ἐργάζεσθαι τὸ χρυσίον, καὶ τὸ ἀργύριον,
καὶ τὸν χαλκὸν, καὶ τὴν ὑάκινθον, καὶ τὴν
πορφύραν, καὶ τὸ κόκκινον, καὶ τὰ
λιθουργικὰ, καὶ τεκτονικὴν (91) τῶν ξύλων
ἐργάζεσθαι.» ἕως «καὶ ἅπαντα τὰ ἔργα»
Ἐπεὶτα ἐπιφέρει καθολικὸν δὴ λόγον· «Καὶ
παντὶ τῷ συνετῷ καρδίᾳ δέδωκα σύνεσιν·»
τουτέστιν, τῷ οἷω τε ἐπιδέξασθαι πόνῳ καὶ
συνασκήσει. Πάλιν τε αὖ διαρρήδην ἐξ
ὀνόματος Κυρίου γέγραπται· «Καὶ σὺ
λάλησον πᾶσι τοῖς σοφοῖς τῇ διανοίᾳ, οὓς
ἐνέπλησα πνεῦμα αἰσθήσεως (92).»
Ἐχουσι μὲν τι οἰκεῖον φύσεως ἰδίωμα οἱ
σοφοὶ τῇ διανοίᾳ· λαμβάνουσι δὲ πνεῦμα
αἰσθήσεως παρὰ τῆς κυριωτάτης σοφίας
διττὸν, ἐπιτηδείους σφᾶς αὐτοὺς
παραστήσαντες· οἱ μὲν γὰρ τὰς βαναύσους
μετιόντες τέχνας τοῦ περὶ τὰς αἰσθήσεις
ἀπολαύουσι περιττοῦ· ἀκοῆς μὲν ὁ κοινῶς
λεγόμενος μουσικὸς, ἀφῆς δὲ ὁ πλαστικὸς
(93), καὶ φωνῆς ὁ ὠδικὸς, ὁ σφρηγίσσεως, ὁ
μυρεψικὸς, ὁ ψεῶς ὁ τῶν ἐν ταῖς σφραγῖσιν
ἐντυπωμάτων τορευτικὸς, οἱ δὲ ἀμφὶ τὴν
παιδείαν διατρίβοντες τὴν συναίσθησιν
χορηγοῦνται· καθ' ἣν τῶν μέτρων οἱ
ποιηταὶ (94) καὶ τῆς λέξεως οἱ σοφισταί,
καὶ τῶν συλλογισμῶν οἱ διαλεκτικοί, καὶ οἱ
φιλόσοφοι τῆς κατ' αὐτοὺς θεωρίας
ἀντιλαμβάνονται. Εὐρετικὸν γὰρ καὶ

revealing.» And indeed the wise men of
Babylon» he calls. But that “wisdom (89)»
The Scripture calls all worldly knowledge
either science or art by the same name
“wisdom” (89). But some are made by
human reasoning through combination;
and as both technical skill and wise thought
come from God, this word will be clearly
shown in the following passage: “And the
Lord spoke to Moses, saying: Behold, I have
called by name Bezalel, son of Uri, son of
Hur, of the tribe of Judah; and I have filled
him with the divine spirit of wisdom,
understanding, and knowledge, to think
about every work and to be chief architect,
to work with gold, silver, and bronze, and
with lapis lazuli, and purple, and scarlet,
and with stones for setting, and to work in
woodcraft (91),» up to “and all the works»
Then he brings a general statement: “And
to every intelligent heart I have given
understanding;» that is, to the one able to
take on labor and practice. Again, clearly it
is written from the Lord’s name: “And you,
speak to all the wise in mind, whom I have
filled with the spirit of understanding
(92).» The wise have a certain natural gift
of mind; but they receive the spirit of
understanding from the highest wisdom,
which provides them with two things
suited to themselves. For some enjoy the
crafts that serve the senses beyond what is
necessary: the commonly called musical for
hearing, the sculptor for touch (93), the
singer for voice, the perfumer for smell, the
engraver for sight, who carves the
impressions on seals. Others devote
themselves to education and provide
insight; in this, poets with their meters
(94), sophists with their words,
dialecticians with their arguments, and
philosophers with their own kind of
contemplation share.. Insight is both

ἐπινοητικὸν ἢ συναίσθησις, ἐπιβάλλειν
πιθανῶς ἀναπείθουσα· συναύξει δὲ τὴν
ἐπιβολὴν ἢ εἰς ἐπιστήμην συνάσκησις.
Εἰκότως τοίνυν ὁ Ἀπόστολος
«πολυποίκιλον» εἶρηκε «τὴν σοφίαν τοῦ
Θεοῦ, πολυμερῶς καὶ πολυτρόπως,» διὰ
τέχνης, διὰ ἐπιστήμης, διὰ πίστεως, διὰ
προφητείας, τὴν ἑαυτῆς ἐνδεικνυμένην
δύναμιν εἰς τὴν ἡμετέραν εὐεργεσίαν· «Ὅτι
(95) πᾶσα σοφία παρὰ Κυρίου, καὶ μετ'
αὐτοῦ ἐστὶν εἰς τὸν αἰῶνα·» ἢ φησιν ἡ τοῦ
Ἰησοῦ σοφία. «Ἐὰν γὰρ τὴν φρόνησιν τὴν
τε αἰσθήσιν ἐπικαλέσῃ μεγάλη τῇ φωνῇ,
καὶ ζητήσῃ αὐτὴν ὥσπερ ἀργυρίου
θησαυροῦς, καὶ προθύμως ἐξιχνιάσῃ,
νοήσεις θεοσέβειαν, καὶ αἰσθήσιν θείαν
εὐρήσεις.» Πρὸς ἀντιδιαστολὴν τῆς κατὰ
φιλοσοφίαν αἰσθήσεως εἶρηκεν ὁ
προφήτης, ἦν μεγαλοφυῶς καὶ
μεγαλοπρεπῶς ἐξερευνᾷ διδάσκει, εἰς τὴν
ἐπὶ τὴν θεοσέβειαν προκοπὴν. Ἀντέθηκεν
οὖν αὐτῇ τὴν ἐν θεοσεβείᾳ αἰσθήσιν, τὴν
γνώσιν αἰνισσόμενος, καὶ τάδε λέγων· «Ὁ
γὰρ Θεὸς δίδωσι σοφίαν ἐκ τοῦ ἑαυτοῦ
στόματος, αἰσθήσιν τε ἅμα καὶ φρόνησιν,
καὶ θησαυρίζει δικαίοις βοήθειαν·» τοῖς
γὰρ ὑπὸ φιλοσοφίας δεδικαιωμένοις
βοήθεια θησαυρίζεται καὶ ἡ εἰς θεοσέβειαν
συναίσθησις.

inventive and creative, able to impose itself
convincingly and persuasively. Practice in
knowledge increases this power to impose..
Therefore, it is fitting that the Apostle says
«multifarious» has spoken of «the wisdom
of God, in many forms and in many ways,»
through skill, through knowledge, through
faith, through prophecy, showing its own
power for our benefit; «For (95) every
wisdom comes from the Lord, and with him
it is forever;» so says the wisdom of Jesus..
«For if you call upon prudence and
perception with a loud voice, and seek
them as treasures of silver, and eagerly
search for them, you will understand
reverence for God, and you will find divine
perception..» The prophet spoke in contrast
to the perception according to philosophy,
teaching to explore it with great genius and
grandeur, for progress toward reverence
for God.. He opposed to it the perception in
reverence for God, hinting at knowledge,
and saying these things: «For God gives
wisdom from his own mouth, both
perception and prudence at the same time,
and stores up help for the righteous;» For
to those justified by philosophy, help is
stored up, and so is the perception toward
reverence for God.

Chapter 5 (CAPUT V)

*Philosophiam theologiae ancillari; quod
illustrat allegorica interpretatione historiae
Saræ et Agaris.*

*Philosophy as the handmaid of theology;
which is shown by the allegorical
interpretation of the story of Sarah and
Hagar.*

Ἦν μὲν οὖν (96) πρὸ τῆς τοῦ Κυρίου
παρουσίας εἰς δικαιοσύνην Ἑλλήσιν
ἀναγκαία φιλοσοφία· νυνὶ δὲ χρήσιμη πρὸς
θεοσέβειαν γίνεται, προπαιδεῖα τις οὖσα

Before the Lord's coming, philosophy was
necessary for the Greeks to reach
righteousness; but now it becomes useful
for piety, serving as a kind of preparation

τοῖς τὴν πίστιν δι' ἀποδείξεως
καρπουμένοις· ὅτι «ὁ ποὺς σου,» φησὶν,
«οὐ μὴ προσκόψῃ,» ἐπὶ τὴν πρόνοιαν τὰ
καλὰ ἀναφέροντος, ἐάν τε Ἑλληνικὰ ἢ ἐάν
τε ἡμέτερα. Πάντων μὲν γὰρ αἴτιος τῶν
καλῶν ὁ Θεός· ἀλλὰ τῶν μὲν, κατὰ
προηγούμενον, ὡς τῆς τε Διαθήκης τῆς
Παλαιᾶς, καὶ τῆς Νέας, τῶν δὲ κατ'
ἐπακολούθημα, ὡς τῆς φιλοσοφίας. Τάχα
δὲ καὶ προηγουμένως τοῖς Ἑλλησιν ἐδόθη
τότε, πρὶν ἢ τὸν Κύριον καλέσαι καὶ τοὺς
Ἑλληνας· «ἐπαιδαγώγει» γὰρ καὶ αὐτὴ τὸ
Ἑλληνικόν, ὡς «ὁ νόμος» τοὺς Ἑβραίους,
«εἰς Χριστόν.» Προπαρασκευάζει τοίνυν ἡ
φιλοσοφία, προοδοποιούσα τὸν ὑπὸ
Χριστοῦ τελειούμενον. «Αὐτίκα τὴν
σοφίαν,» ὁ Σαλομών, «περιχαράκωσον,»
φησὶ, «καὶ ὑπερυψώσῃ σε (97)· στεφάνῳ
δὲ τρυφῆς ὑπερασπίσει σε·» ἐπεὶ καὶ σὺ,
τῷ θριγκῷ ὑπεροχυρώσας (98) αὐτὴν διὰ
φιλοσοφίας καὶ πολυτελείας ὀρθῆς (99),
ἀνεπίβατον τοῖς σοφισταῖς τηρήσεις. Μία
μὲν οὖν ἡ τῆς ἀληθείας ὁδός· ἀλλ' εἰς
αὐτὴν, καθάπερ εἰς ἀένναον ποταμὸν,
ἐκρέουσι τὰ ῥεῖθρα ἄλλα ἄλλοθεν. Ἐνθέως
οὖν ἄρα εἴρηται· «Ἄκουε, υἱέ μου, καὶ δέξαι
ἐμοὺς λόγους,» φησὶν, «ἵνα σοι γένωνται
πολλαὶ ὁδοὶ βίου· ὁδοὺς γὰρ σοφίας
διδάσκω σε, ὅπως μὴ ἐκλίπωσιν σε αἱ
πηγαί·» αἱ τῆς αὐτῆς ἐκβλύζουσαι γῆς. Οὐ
δὲ μόνον (1) ἐνός τινος δικαίου ὁδοὺς
πλείονας σωτηρίους κατέλεξεν· ἐπιφέρει
δὲ ἄλλας πολλῶν πολλὰς δικαίων ὁδοὺς
(2), μηνύων ὧδέ πως· «Αἱ δὲ ὁδοὶ τῶν
δικαίων ὁμοίως φωτὶ λάμπουσιν.» Εἶπεν δ'
ἂν καὶ αἱ ἐντολαὶ καὶ αἱ προπαιδεῖαι, ὁδοὶ
καὶ ἀφορμαὶ τοῦ βίου. «Ἱερουσαλὴμ,
Ἱερουσαλὴμ, ποσάκις ἠθέλησα
ἐπισυναγαγεῖν τὰ τέκνα σου, ὡς ὄρνις τοὺς
νεοσσούς;» Ἱερουσαλὴμ δὲ «ὄρασις
εἰρήνης» ἐρμηνεύεται. Δηλοῖ τοίνυν
προφητικῶς τοὺς εἰρηνικῶς
ὑποπτεύσαντας (3), πολυτρόπως εἰς

for those who bear fruit in faith through
proof. For «your foot,» he says, “will not
stumble,» because it is guided by the care
that leads to good things, whether Greek or
our own,. For God is the cause of all good
things; but some, according to what came
before, as in the Old and New Testament,
and others as a result, like philosophy..
Perhaps even before that, the Greeks were
given guidance, before they called the Lord
and the Greeks; «he educates» For even the
Greek itself, like «the law» the Hebrews, «to
Christ.» Philosophy, then, prepares in
advance, paving the way for the one
perfected by Christ.. «Immediately
wisdom,» Solomon said, “Fortify wisdom,»
he says, “and she will exalt you (97); and
with a crown of delight she will defend
you;» for you also, having fortified her on
the lintel (98) through philosophy and true
luxury (99), will keep her inaccessible to
the sophists,. There is indeed one path of
truth; but into it, like into an eternal river,
streams flow from different places..
Therefore it has been said with inspiration:
“Listen, my son, and accept my words,» He
says, “So that many paths of life may be
yours; for I teach you the paths of wisdom,
so that the springs may not fail you.”»
which flow from the same earth.. Not only
did he list more saving paths than one
righteous person has; but he also presents
many other paths of many righteous
people, indicating in a way like this: «The
paths of the righteous likewise shine with
light..» Let the commandments and the
precepts also be, paths and starting points
of life.. “Jerusalem, Jerusalem, how often I
wanted to gather your children together,
like a bird gathers its chicks.?» Jerusalem
means “vision of peace.”» It is interpreted
as.. It therefore prophetically shows those
who have suspected peace (3) to be led in

κλῆσιν παιδαγωγεῖσθαι (4). Τί οὖν;
«ἤθελῃσε» μὲν, οὐκ ἠδυνήθη δέ; Ποσάκις
δὲ ἢ ποῦ; Δις, διὰ τε προφητῶν. καὶ διὰ τῆς
παρουσίας, Πολύτροπον μὲν οὖν τὴν
σοφίαν ἢ «ποσάκις» ἐνδείκνυται λέξις, καὶ
καθ' ἓνα ἕκαστον τρόπον ποιότητός τε καὶ
ποσότητος πάντως σώζει τινὰς, ἔν τε τῷ
χρόνῳ, ἔν τε τῷ αἰῶνι· «Ὅτι Πνεῦμα
Κυρίου πεπλήρωκε τὴν οἰκουμένην.» Κἄν
τις βιαζόμενος λέγῃ· «Μὴ πρόσεχε φαύλη
γυναικί· μέλι γὰρ ἀποστάζει ἀπὸ χειλέων
γυναικὸς πόρνῃς·» τὴν Ἑλληνικὴν εἶναι
παιδείαν, ἐπακουσάτω τῶν ἐξῆς· «Ἡ πρὸς
καιρὸν λιπαίνει (5) σὸν φάρυγγα,» φησί·
φιλοσοφία δὲ οὐ κολακεύει. Τίνα τοίνυν
αἰνίσσεται τὴν ἐκπορνεύσασαν; ἐπιφέρει
ῥητῶς· «Τῆς γὰρ ἀφροσύνης οἱ πόδες
κατάγουσι τοὺς χρωμένους αὐτῇ μετὰ
θάνατον εἰς ἄδην· τὰ δὲ ἔχνη αὐτῆς οὐκ
ἐρείδεται.» Μακρὰν οὖν ποίησον ἀπὸ τῆς
ἄφρονος ἡδονῆς τὴν σὴν ὁδόν· «Μὴ
ἐπιστῆς θύραις (6) οἴκων αὐτῆς, ἵνα μὴ
προῆ ἄλλοις τὴν σὴν ζωήν.» Καὶ
ἐπιμαρτυρεῖ· «Εἴτα μεταμελήσει σοι ἐπὶ
γῆρως, ἥνικα ἂν κατατριβῶσί σου σάρκες
σώματος.» Τοῦτο γὰρ τέλος τῆς ἄφρονος
ἡδονῆς. Καὶ ταῦτα μὲν ταύτῃ· ὀπηνίκα δ' ἂν
φῇ, «Μὴ πολὺς ἴσθι πρὸς ἄλλοτρίαν·»
χρησθαι μὲν, οὐκ ἐνδιατρίβειν δὲ καὶ
ἐναπομένειν τῇ κοσμικῇ παιδείᾳ παραινεῖ·
προπαιδεύει γὰρ τῷ κυριακῷ Λόγῳ τὰ
κατὰ τοὺς προσήκοντας καιροὺς ἐκάστη
γενεὰ συμφερόντως δεδομένα. Ἦδη γάρ
(7) τινες τοῖς φίλτροις τῶν θεραπεινίδων
δελεασθέντες, ὠλιγώρησαν τῆς δεσποίνης
φιλοσοφίας, καὶ κατεγήρασαν οἱ μὲν
αὐτῶν ἐν μουσικῇ, οἱ δὲ ἐν γεωμετρίᾳ,
ἄλλοι δὲ ἐν γραμματικῇ, οἱ πλεῖστοι δὲ ἐν
ῥητορικῇ. Ἀλλ' ὥς «τὰ (8) ἐγκύκλια»
μαθήματα συμβάλλεται πρὸς φιλοσοφίαν,
τὴν δέσποιναν αὐτῶν, οὕτω καὶ φιλοσοφία
αὕτῃ πρὸς σοφίας κτῆσιν συνεργεῖ. Ἔστι
γὰρ ἢ μὲν φιλοσοφία ἐπιτήδευσις σοφίας, ἢ

many ways to a calling (4).. What then? «He
wished» «He wished, but he was not able»?
«How many times or where»? «Twice, and
through the prophets». And through the
presence, then, the wisdom called «How
many times» is many-sided.» The
expression is shown many times, and in
each way it fully preserves certain things
both in quality and quantity, both in time
and in eternity: «For the Spirit of the Lord
has filled the world.» And if someone says
hastily: «Do not pay attention to a
worthless woman; for honey drips from the
lips of a loose woman;» If someone hears
that Greek education is such, let him listen
to the following: «It lubricates your throat
just in time,» he says: but philosophy does
not flatter. Whom then does he mean by the
one who has prostituted herself?? He states
clearly: «The feet of earthly folly lead those
who follow her after death to Hades; but
her tracks do not rest upon...».» Keep your
path far from foolish pleasure: «Do not
stand at the doors (6) of her house, so that
you do not lead your life to ruin before
others.» And he confirms: «Then you will
regret in old age, when your body's flesh is
worn away.» For this is the end of foolish
pleasure.. And these things to her: but
whenever she says, «Do not be too much
toward another woman.» She advises to
use it, but not to spend time in it or remain
in worldly education; for she prepares
beforehand for the Lord's Word the things
suitable for each generation, given at the
proper times.. For already (7) some, having
been enticed by the charms of the servants'
spells, have neglected the mistress's
philosophy, and some of them have grown
old in music, others in geometry, others in
grammar, and most in rhetoric.. But as «the
(8) liberal arts» «the liberal arts are joined
to philosophy, their mistress, so philosophy

σοφία δὲ ἐπιστήμη (9) θείων καὶ ἀνθρωπίνων, καὶ τῶν τούτων αἰτίων. Κυρία τοίνυν ἡ σοφία τῆς φιλοσοφίας, ὡς ἐκείνη τῆς προπαιδείας. Εἰ γὰρ ἐγκράτειαν φιλοσοφία ἐπαγγέλλεται γλώσσης τε καὶ γαστρὸς, καὶ τῶν ὑπὸ γαστέρα, καὶ ἔστι δι' αὐτὴν αἰρετὴ· σεμνοτέρα φανεῖται καὶ κυριωτέρα, εἰ Θεοῦ τιμῆς τε καὶ γνώσεως ἕνεκεν ἐπιτηδεύοιτο. Τῶν εἰρημένων μαρτυρίαν παρέξει ἡ Γραφὴ διὰ τῶνδε· Σάρρα (10) στεῖρα ἦν πάλαι, Ἀβραὰμ δὲ γυνή· μὴ τίκτουσα ἡ Σάρρα, τὴν ἑαυτῆς παιδίσκη, ὀνόματι Ἄγαρ, τὴν Αἰγυπτίαν, εἰς παιδοποιῖαν ἐπιτρέπει τῷ Ἀβραάμ. Ἡ σοφία τοίνυν, ἡ τῷ πιστῷ σύνοικος, (πιστὸς δὲ εὐλογίσθη (11) Ἀβραὰμ καὶ δίκαιος·) στεῖρα ἦν ἔτι καὶ ἄτεκνος κατὰ τὴν γενεὰν ἐκείνην, μηδέπω μηδὲν ἐνάρετον ἀποκυήσασα τῷ Ἀβραάμ. Ἡξίου δὲ εἰκότως, τὸν ἤδη καιρὸν ἔχοντα προκοπῆς, τῇ κοσμικῇ παιδείᾳ (Αἴγυπτος δὲ ὁ κόσμος ἀλληγορεῖται·) συνευνασθῆναι πρότερον, ὕστερον δὲ, καὶ αὐτῇ προσελθόντα κατὰ τὴν θείαν πρόνοιαν, γεννηῆσαι τὸν Ἰσαάκ. Ἑρμηνεύει δὲ ὁ Φίλων τὴν μὲν Ἄγαρ (12) «παροίκησιν» ἐνταῦθα γὰρ εἴρηται· «Μὴ πολὺς ἴσθι πρὸς ἄλλοτριαν·» τὴν Σάρραν (13) δὲ «ἀρχή μου.» Ἐνεστὶν οὖν, προπαιδευθέντα, ἐπὶ τὴν ἀρχικωτάτην σοφίαν ἐλθεῖν, ἀφ' ἧς τὸ Ἰσραηλιτικὸν γένος αὖξεται. Ἐξ ὧν δείκνυται διδακτικὴν (14) εἶναι τὴν σοφίαν, ἣν μετέλθεν Ἀβραὰμ, ἐκ τῆς τῶν οὐρανίων θεάς μετιῶν εἰς τὴν κατὰ Θεὸν πίστιν τε καὶ δικαιοσύνην. Ἰσαάκ (15) δὲ «τὸ αὐτομαθὲς» ἐνδείκνυται· διὸ καὶ Χριστοῦ τύπος εὐρίσκεται. Οὗτος μᾶς γυναικὸς ἀνὴρ, τῆς Ῥεβέκκας, ἣν «ὑπομονὴν» μεταφράζουσιν· πλείοσι δὲ συνέρχεσθαι ὁ Ἰακώβ (16) λέγεται ὡς ἂν «ἀσκητὴς» ἐρμηνευόμενος. Διὰ πλειόνων δὲ καὶ διαφερόντων αἱ ἀσκήσεις δογμάτων· ὅθεν καὶ Ἰσραὴλ (17), οὗτος

itself works together toward the acquisition of wisdom.». For philosophy is the pursuit of wisdom, and wisdom is the knowledge (9) of divine and human things, and of the causes of these.. Wisdom, then, is the mistress of philosophy, just as philosophy is the mistress of preliminary education.. For if philosophy promises self-control of both the tongue and the stomach, and of what is under the stomach, and choice is through it, it will appear more serious and more masterful, if it is practiced for the sake of reverence and knowledge of God.. The Scripture will provide testimony to what has been said through these words: Sarah (10) was barren for a long time, but Abraham had a wife; since Sarah was not bearing children, she allowed her own servant, named Hagar, the Egyptian, to bear children for Abraham.. Wisdom, then, who lives with the faithful, (and Abraham was faithful and blessed (11) and just,) was still barren and childless at that time, having not yet brought forth anything virtuous for Abraham.. It was reasonable to expect that, having already reached the right time for growth, she would first join with worldly education (Egypt is an allegory for the world), and later, coming to her according to divine providence, give birth to Isaac.. Philo interprets Hagar's (12) "sojourning."» For it is said here: «Do not be too close to a stranger.»» But Sarah (13) is «my beginning.»» It is therefore possible, having been preliminarily taught, to come to the most original wisdom, from which the Israelite race grows.. From these things it is shown that wisdom is instructive, which Abraham pursued, turning away from the contemplation of the heavens toward faith and righteousness according to God.. Isaac (15) is «the self-taught one.»»

μετονομάζεται, ὁ τῷ ὄντι «διορατικός,» ὡς ἂν πολypeίρος τε καὶ ἀσκητικός. Εἴη δ' ἂν τι καὶ ἄλλο δηλούμενον διὰ τῶν τριῶν προπατόρων, κυρίαν εἶναι τὴν σφραγίδα τῆς γνώσεως, ἐκ φύσεως, καὶ μαθήσεως, καὶ ἀσκήσεως συνεστῶσαν. Ἔχουσιν δ' ἂν καὶ ἄλλην εἰκόνα τῶν εἰρημένων, τὴν Θήμαρ (18) ἐπὶ τριόδου καθεσθεῖσαν, καὶ πόρνης δόξαν παρασχοῦσαν· ἦν ὁ φιλομαθῆς Ἰούδας, («δυνατὸς (19)» δὲ ἐρμηνεύεται,) ὁ μηδὲν ἄσκειτον καὶ ἀδιερεύνητον καταλιπὼν, ἐπεσκέψατο, καὶ πρὸς αὐτὴν ἐξέκλινε, σώζων τὴν πρὸς τὸν Θεὸν ὁμολογίαν. Διὰ τοῦτο καὶ ὁ Ἀβραάμ, παραζηλούσης τῆς Σάρρας τὴν Ἀγάρ παρευδοκιμοῦσαν αὐτὴν (20), ὡς ἂν τὸ χρήσιμον ἐκλεξάμενος μόνον τῆς κοσμικῆς φιλοσοφίας, «Ἴδου ἡ παιδίσκη ἐν ταῖς χερσί σου· χρῶ αὐτῇ ὡς ἂν σοι ἀρεστὸν ᾖ,» φησί· δηλῶν ὅτι, Ἀσπάζομαι μὲν τὴν κοσμικὴν παιδείαν, καὶ ὡς νεωτέραν, καὶ ὡς συνθεραπαινίδα· τὴν δὲ ἐπιστήμην τὴν σὴν, ὡς τελείαν δέσποιναν, τιμῶ καὶ σέβω. «Καὶ ἐκάκωσεν (21) αὐτὴν Σάρρα·» ἴσον τῷ, Ἐσωφρόνισε καὶ ἐνουθέτησεν. Εὖ γοῦν εἴρηται, «Παιδείας Θεοῦ (22), υἱὲ, μὴ ὀλιγώρει· μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος. Ὅν γὰρ ἀγαπᾷ Κύριος, παιδεύει· μαστιγοῖ δὲ πάντα υἱὸν, ὃν παραδέχεται.» Κατ' ἄλλους μέντοι γε τόπους (23) ἐξεταζόμεναι αἱ προειρημέναι γραφαὶ ἄλλα μυστήρια μηνύουσι παρεστάναι. Φαμὲν τοίνυν ἐνθένδε γυμνῶ τῷ λόγῳ, τὴν φιλοσοφίαν ζήτησιν ἔχειν περὶ ἀληθείας καὶ τῆς τῶν ὄντων φύσεως· ἀλήθεια δὲ αὕτη, περὶ ἧς ὁ Κύριος αὐτὸς εἶπεν, «Ἐγὼ εἰμι ἡ ἀλήθεια·» τὴν τε αὖ προπαιδεῖαν τῆς ἐν Χριστῷ ἀναπαύσεως, γυμνάζειν τὸν νοῦν, καὶ διεγείρειν τὴν σύνεσιν, ἀγχίνουσαν γεννῶσαν ζητητικὴν διὰ φιλοσοφίας ἀληθοῦς, ἣν εὐρόντες, μᾶλλον (24) δὲ εἰληφότες, παρ' αὐτῆς τῆς ἀληθείας ἔχουσιν οἱ μύσται.

He is shown as such; therefore, he is also found to be a type of Christ.. This man is the husband of one woman, Rebekah, who is «patience.»» They translate it; but more say that Jacob (16) is called as if he were «an ascetic.»» being interpreted. Because of the many and different practices, there are different teachings; hence Israel (17), who is renamed, is truly «the insightful,» as if both very experienced and ascetic. There might also be something else indicated through the three ancestors: that the seal of knowledge is chief, composed of nature, learning, and practice.. You might also have another image of what has been said, Themar (18) set at a crossroads, giving the appearance of a prostitute; whom the lover of learning Judas, («powerful (19)» is interpreted), who, leaving nothing unexamined or unexplored, examined her and turned toward her, preserving his confession toward God.. For this reason, Abraham, when Hagar was favored over Sarah and she became jealous (20), chose only what was useful from worldly philosophy, saying, “Behold, the slave girl is in your hands; use her as you please, as long as it is pleasing to you,» he says, showing that he embraces worldly education as something new and as a companion, but he honors and reveres your knowledge as the perfect mistress.. “And Sarah mistreated her (21);» Just like the one, Be sensible and admonish.. Well said indeed, “Son of God (22), do not neglect instruction; do not become slack when corrected by it.. For the Lord loves the one he disciplines; he punishes every son he accepts..» But when the previously mentioned passages are examined in other places (23), they reveal other mysteries present.. We say then, stripped of all words, that philosophy is a search for truth and

the nature of beings; and this is the truth about which the Lord himself said, "I am the truth."» And again, the preliminary training for rest in Christ exercises the mind and awakens understanding, producing a close-minded search for true philosophy; having found it, and even more having received it, the initiates hold it from that very truth.

Chapter 6 (CAPUT VI)

Institutione plerumque, non natura, bonos fieri, multumque ad eruditionem virtutem conferre.

By training mostly, not by nature, people become good, and virtue contributes greatly to education.

Πολλά δ' ἡ ἐτοιμότης πρὸς τὸ τὰ δέοντα ὁρᾶν διὰ τῆς προγυμνασίας συμβάλλεται· εἴη δ' ἂν γυμνασία τῷ νῷ τὰ νοητά. Τριττὴ δὲ ἡ τούτων φύσις, ἔν τε ποσοῖς, καὶ πηλίκοις, καὶ λεκτοῖς θεωρουμένη. Ὁ γὰρ ἀπὸ τῶν ἀποδείξεων λόγος, ἀκριβῆ πίστιν ἐντίθησι τῇ ψυχῇ τοῦ παρακολουθοῦντος, ὥστε μὴδ' ἂν ἄλλως ἔχειν τὸ ἀποδειχθὲν οἶσθαι· τοῖς τε αὖ δι' ἀπάτην ὑποτρέχουσιν ἡμῖν, ὑποπίπτειν οὐκ ἐᾷ. Ἐν τούτοις οὖν τοῖς μαθήμασιν ἐκκαθαίρεται τε τῶν αἰσθητῶν, καὶ ἀναζωπυροῦται ἡ ψυχὴ, ἵνα δὴ ποτε ἀλήθειαν διιδεῖν δυνηθῇ. Τροφὴ (25) γὰρ, καὶ ἡ παιδείσις ἡ χρηστὴ σωζομένη, φύσεις ἀγαθὰς ποιεῖ· καὶ αἱ φύσεις αἱ χρησταί, τοιαύτης παιδείας ἀντιλαμβάνόμεναι, ἔτι βελτίους τῶν πρότερον φύονται εἰς τε τὰ ἄλλα, καὶ εἰς τὸ γεννᾶν, ὥσπερ καὶ ἐν τοῖς ἄλλοις ζώοις. Διὸ καὶ φησιν· «Ἴθι πρὸς τὸν μύρμηκα, ὦ ὀκνηρὲ· καὶ γενοῦ ἐκείνου σοφώτερος,» ὃς «πολλὴν» καὶ παντοδαπὴν ἐν τῷ ἀμήτῳ παρατίθεται πρὸς «τὴν τοῦ χειμῶνος» ἀπειλὴν «τὴν τροφήν· ἦ, Πορεύθητι πρὸς τὴν μέλισσαν, καὶ μάθε ὡς ἐργάτις ἐστί· καὶ

Much readiness to see what is right comes through preliminary training; and training would be like exercise for the mind in grasping what is understood.. Third is the nature of these things, seen in their amounts, their sizes, and their kinds.. The argument from proofs puts precise trust into the soul of the listener, so that they believe what has been demonstrated cannot be otherwise; and it does not allow those who try to deceive us to succeed.. In these lessons, then, the senses are purified, and the soul is rekindled, so that at last it may be able to see the truth.. For good nourishment (25) and education, when preserved, make natures good; and good natures, receiving such education, grow even better than before both in other ways and in their ability to produce offspring, just as in other animals.. Therefore he also says: "Go to the ant, you lazy one; and become wiser than it," who «much» who «prepares much and varied food in the harvest season for «the winter,» a threat «to the food; or, Go to the bee, and learn

αὐτὴ γὰρ, πάντα τὸν λειμῶνα ἐπινεμομένη, ἐν κηρίον γεννᾷ.» Εἰ δὲ «ἐν τῷ ταμείῳ εὕχῃ,» ὡς ὁ Κύριος ἐδίδαξε «πνεύματι προσκυνεῖν,» οὐκ ἔτι περὶ τὸν οἶκον εἴη ἂν μόνη ἡ οἰκονομία, ἀλλὰ καὶ περὶ τὴν ψυχὴν, τίνα τε ἐπινεμητέον αὐτῇ, καὶ ὅπως, καὶ ὅποσον· τίνα τε ἀποθετέον καὶ ἐπιθησαυριστέον εἰς αὐτήν· καὶ ὅτε ταῦτα προκομιστέον, καὶ πρὸς οὐστυνας. Οὐ γὰρ φύσει, μαθήσει δὲ, οἱ καλοὶ κάγαθοι γίνονται, καθάπερ ἰατροὶ καὶ κυβερνήται. Ὅρῳμεν γοῦν κοινῶς οἱ πάντες τὴν ἄμπελον καὶ τὸν ἵππον· ἀλλ' ὁ μὲν γεωργὸς εἴσεται, εἰ ἀγαθὴ πρὸς καρποφορίαν, ἢ κακὴ ἢ ἄμπελος· καὶ ὁ ἵππικὸς ἄθυμον (26), ἢ ταχὺν διακρίνει ῥαδίως· τὸ δ' ἄλλους παρ' ἄλλους εὖ πεφυκέναι πρὸς ἀρετὴν, ἐπιτηδεύματα μὲν τίνα τῶν οὕτω πεφυκότων παρὰ τοὺς ἑτέρους ἐνδείκνυται· τελειότητα δὲ κατ' ἀρετὴν, οὐδ' ἦν τιν' οὖν τῶν ἁμεινον φύντων κατηγορεῖ, ὅποτε καὶ οἱ κακῶς πεφυκότες πρὸς ἀρετὴν, τῆς προσηκούσης παιδείας τυχόντες, ὡς ἐπίπαν καλοκάγαθίας ἦνυσαν· καὶ αὖ τὰ ἐναντία, οἱ ἐπιτηδεῖως φύντες, ἀμελείᾳ γεγόνασιν κακοί. Φύσει δ' αὖ κοινωνικοὺς καὶ δικαίους ὁ Θεὸς ἡμᾶς ἐδημιούργησεν, ὅθεν οὐδὲ τὸ δίκαιον ἐκ μόνης φαίνεσθαι τῆς θέσεως ῥητέον· ἐκ δὲ τῆς ἐντολῆς ἀναζωπυρεῖσθαι τὸ τῆς δημιουργίας ἀγαθὸν νοητέον, μαθήσει παιδευθείσης τῆς ψυχῆς ἐθέλειν αἰρεῖσθαι τὸ κάλλιστον (27). Ἀλλὰ καθάπερ καὶ ἄνευ γραμμάτων πιστὸν εἶναι δυνατόν φαμεν· οὕτω συνεῖναι (28) τὰ ἐν τῇ πίστει λεγόμενα οὐχ οἷόν τε, μὴ μαθόντα, ὁμολογοῦμεν. Τὰ μὲν γὰρ εὖ λεγόμενα προσίεσθαι, τὰ δὲ ἀλλότρια μὴ προσίεσθαι, οὐχ ἀπλῶς ἡ πίστις, ἀλλ' ἡ περὶ τὴν μάθησιν πίστις ἐμποιεῖ. Εἰ δ' ἡ ἄγνοια, ἀπαιδευσία τε ἅμα καὶ ἀμαθία, τὴν ἐπιστήμην τῶν θείων καὶ ἀνθρωπίνων ἐντίθησι τῇ διδασκαλίᾳ, ἀλλ' ὡς ἐν πενίᾳ

how it is a worker; for it too, roaming all over the meadow, produces a single little wax candle.» But if «you pray in the storehouse,» as the Lord taught «to worship in spirit,» the management would no longer be only about the house, but also about the soul—what should be given to it, and how, and how much; what should be set aside and stored up in it; and when these things should be brought in, and for whom.. For good and noble people are not made by nature, but by learning, just like doctors and pilots.. We all see the vine and the horse in common; but the farmer knows whether the vine is good for bearing fruit or bad; and the horseman quickly and easily distinguishes a spirited horse. That others are naturally well suited to virtue is shown by some habits of those naturally inclined compared to others. But perfection in virtue, nor any kind of superiority among those naturally better, is not claimed, whenever even those naturally worse, by receiving the proper education, have altogether achieved goodness and nobility. And again, the opposite happens: those naturally suited but careless have become bad.. But by nature God created us social and just, so it must not be said that justice appears from position alone; rather, it must be understood that the good of creation is rekindled by command, and that the soul, having been trained by learning, wants to choose what is best (27).. But just as we say it is possible to be faithful even without letters, so we agree that it is not possible to understand what is said in faith without learning (28).. For faith does not simply accept what is well said and reject what is foreign; rather, it instills faith concerning learning.. If ignorance, along with lack of education and foolishness, opposes the knowledge of divine and human things

βίου ὀρθῶς ἐστὶ βιοῦν, οὕτω δὲ καὶ ἐν
 περιουσίᾳ ἔξεστι· καὶ ῥᾶον ἅμα καὶ θᾶττον
 σὺν τῇ προπαιδείᾳ θηρᾶσαι ἅν τινα τὴν
 ἀρετὴν ὁμολογοῦμεν, οὐδὲ δίχα τούτων
 ἀθήρατον οὕσαν· πλὴν καὶ τότε τοῖς
 μεμαθηκόσι, καὶ τὰ αἰσθητήρια (29)
 συγγεγυμνασμένοις. «Μῖσος μὲν γὰρ,»
 φησὶν ὁ Σολομών, «ἐγείρει νεῖκος, ὁδοὺς δὲ
 ζωῆς φυλάσσει παιδεία·» ὥς μὴ
 ἀπατηθῆναι, ὥς μὴ κλαπῆναι πρὸς τῶν ἐπὶ
 βλάβῃ τῶν ἀκροωμένων κακοτεχνίαν
 ἡσκηκότων. «Παίδεια (30) δὲ ἀνεξέλεγκτος
 (31) πλανᾶται,» φησί· καὶ χρὴ μετεῖναι τὸ
 ἐλεγκτικὸν εἶδος, ἔνεκα τοῦ τὰς δόξας τὰς
 ἀπατηλὰς διακρούεσθαι τῶν σοφιστῶν· Εὖ
 γοῦν καὶ Ἀνάξαρχος εὐδαιμονικῶς (32) ἐν
 τῷ **Περὶ βασιλείας** γράφει· «Πολυμαθείη
 κάρτα μὲν ὠφελεῖ, κάρτα δὲ βλάπτει τὸν
 ἔχοντα· ὠφελείη μὲν τὸν ἄξιον ὄντα (33),
 βλάπτει δὲ, τὸν ῥηϊδίως φωνέοντα πᾶν
 ἔπος, κ' ἐν παντὶ δῆμῳ. Χρὴ δὲ καιροῦ
 μέτρα εἰδέναι· σοφίης γὰρ οὗτος ὅρος· ὅσοι
 δὲ καὶ θύρησιν (34) αἰίδουσιν, ἢ ἣν πη
 πεπνυμένα αἰίδωσιν, οὐ τιθέμενοι ἐν
 σοφίῃ, γνῶμην δ' ἔχουσι μωρίας.» Καὶ
 Ἡσίοδος·

**Μουσάων, αἱ τ' ἄνδρα πολυφραδέοντα
 τιθεῖσαι**

Θέσπιον, αὐδήεντα·

εὖπορον μὲν γὰρ ἐν λόγοις, «τὸν
 πολυφράδμονα» λέγει· δεινὸν δὲ, «τὸν
 αὐδήεντα (35)·» καὶ «θέσπιον,» τὸν
 ἔμπειρον, καὶ φιλόσοφον, καὶ τῆς ἀληθείας

given by teaching, just as it is right to live
 well in a life of poverty, so it is also possible
 in wealth; and we agree that it is easier and
 quicker to pursue some virtue with early
 education, not without these things being
 necessary; but even then, for those who
 have learned, the senses (29) must be
 trained together.. “For hatred, indeed,»
 Solomon says, “Hatred stirs up quarrels,
 but education guards the paths of life.”» So
 that one might not be deceived, so that one
 might not be robbed by those who practice
 evil craftiness against the listeners.,
 “Education (30) wanders unchecked (31),»
 He says: and the critical kind must be
 present, because of the need to test the
 deceptive opinions of the sophists. Indeed,
 Anaxarchus also writes happily (32) in *On
 Kingship*: “Much learning is very helpful,
 but it also greatly harms the one who has it;
 it helps the worthy person (33), but it
 harms the one who easily speaks every
 word, and in every crowd.”. One must also
 know the measure of the time; for this is
 the limit of wisdom. But those who sing
 even at the doors (34), or who sing
 foolishly, not placing themselves in
 wisdom, have the opinion of folly..» And
 Hesiod:

**Of the Muses, who placed the very wise
 man**

Thespian, speaking with a voice;

For he says "the very wise man" is skilled in
 words; and "the speaking one" is powerful;
 and "the Thespian," experienced, and a
 lover of wisdom, and knowledgeable in

ἐπιστήμονα.

truth.

Chapter 7 (CAPUT VII)

Philosophiam ad divinam virtutem viam aperire, eamque non particularis alicujus sectæ, sed eclecticam.

Philosophy opens the way to divine virtue, and it is not of any particular sect, but eclectic.

Καταφαίνεται τοίνυν προπαιδεία ἡ Ἑλληνικὴ, σὺν καὶ αὐτῇ φιλοσοφίᾳ θεόθεν ἵκκειν εἰς ἀνθρώπους, οὐ κατὰ προηγούμενον, ἀλλ' ὃν τρόπον οἱ ὕετοι καταρτίζονται εἰς τὴν γῆν τὴν ἀγαθὴν, καὶ εἰς τὴν κοπρίαν, καὶ ἐπὶ τὰ δώματα. Βλαστάνει δ' ὁμοίως καὶ πόα καὶ πυρός· φύεται τε καὶ ἐπὶ τῶν μνημάτων συκῇ, καὶ εἴ τι τῶν ἀναιδестέρων δένδρων· καὶ τὰ φύόμενα ἐν τύπῳ προκύπτει τῶν ἀληθῶν· ὅτι τῆς αὐτῆς τοῦ ὕετοῦ ἀπέλαυσε δυνάμει· ἀλλ' οὐ τὴν αὐτὴν ἔσχηκε χάριν τοῖς ἐν τῷ πίνονι φυεῖσιν, ἥτοι ξηρανθέντα, ἢ ἀποτιλθέντα. Καὶ δὴ κἀνταῦθα χρησιμεύει ἡ «τοῦ σπόρου» παραβολή, ἣν ὁ Κύριος ἡρμήνευσεν. Εἷς γὰρ ὁ τῆς ἐν ἀνθρώποις γῆς γεωργός, ὁ ἄνωθεν σπείρων ἐκ καταβολῆς κόσμου τὰ θρεπτικὰ σπέρματα, ὁ τὸν Κύριον καθ' ἑκάστον καιρὸν ἐπομβρίσας Λόγον· οἱ καιροὶ δὲ καὶ οἱ τόποι οἱ δεκτικοὶ τὰς διαφορὰς ἐγέννησαν. Ἄλλως τε ὁ γεωργός οὐ πυροὺς μόνον, (καίτοι καὶ τούτων πλείους εἰσὶ διαφοραί·) σπείρει δὲ καὶ τὰ ἄλλα σπέρματα, κριθάς τε καὶ κυάμους, καὶ πῖσον, καὶ ἄρακα, καὶ τὰ κηπευόμενα, καὶ τὰ ἀνθευτικά σπέρματα. Τῆς αὐτῆς δὲ γεωργίας καὶ ἡ φυτουργία, καὶ ἐργάζεσθαι ὅσα εἰς αὐτά τε τὰ φυτώρια, καὶ εἰς παραδείσους, καὶ τὰ ὠραῖα, καὶ ὅλως παντοίων δένδρων φύσιν καὶ τροφήν. Ὡσαύτως δὲ οὐχ ἡ ποιμενικὴ μόνη, ἀλλὰ καὶ ἡ βουκολικὴ, ἵπποτροφικὴ τε καὶ

It is clear, then, that Greek education, along with philosophy, comes from God to humans, not in a direct way, but like rain that falls upon the good earth, the dirt, and even on the roofs.. Likewise, grass and fire also sprout; the fig tree grows even on tombs, and some of the more shameless trees; and what grows in appearance comes forth from the true ones; because it has enjoyed the power of the same rain; but it did not have the same favor as those growing in the rich soil, whether dried up or torn away.. And indeed here too the “of the seed” is useful» the parable, which the Lord explained. For there is one farmer of the earth among men, who from above has sown since the foundation of the world the nourishing seeds, who has watered the word of the Lord at every time; but the times and the places that receive it have produced the differences.. Moreover, the farmer does not sow only wheat, (although even among these there are many differences;) but also sows other seeds, barley and beans, and vetch, and peas, and garden plants, and flowering seeds.. The same farming includes planting, and working on all that belongs to these plants, both in nurseries and in gardens, and the beautiful, and in general the nature and nourishment of all kinds of trees.. Likewise, not only the pastoral care. But also the herding arts, including horse breeding and

κυνοτροφική, καὶ μελισσοουργική, τέχναι
πᾶσαι· συνελόντι δ' εἶπεῖν, ἀγελοκομική τε
καὶ ζωοτροφική ἀλλήλων μὲν τῷ μᾶλλον
καὶ ἥττον διαφέρουσι, πλὴν αἱ πᾶσαι
βιωφελεῖς. Φιλοσοφίαν δὲ, οὐ τὴν Στωϊκὴν
λέγω, οὐδὲ τὴν Πλατωνικὴν, ἢ τὴν
Ἐπικούρειον τε, καὶ Ἀριστοτελικήν· ἀλλ'
ὅσα εἴρηται παρ' ἐκάστη τῶν αἰρέσεων
τούτων καλῶς, δικαιοσύνην μετὰ εὐσεβοῦς
ἐπιστήμης ἐκδιδάσκοντα, τοῦτο σύμπαν τὸ
ἐκλεκτικὸν (36) φιλοσοφίαν φημί. Ὅσα δὲ
ἀνθρωπίνων λογισμῶν ἀποτεμόμενοι
παρεχάραξαν, ταῦτα οὐκ ἂν ποτε θεῖα
εἴποιμ' ἄν. Ἦδη δὲ κάκεῖνο σκοπῶμεν, ὥς εἴ
ποτε οἱ μὴ ἐπιστάμενοι (37), διαβιοῦσι
καλῶς εὖ ποιεῖν· εὐποιᾷ γὰρ
περιπεπτώκασιν· ἔνιοι δὲ καὶ εὐστοχοῦσι
διὰ συνέσεως εἰς τὸν περὶ ἀληθείας λόγον·
«Ἀβραάμ» δὲ «οὐκ ἐξ ἔργων ἐδικαιώθη,»
ἀλλ' «ἐκ πίστεως.» Οὐδὲν οὖν ὄφελος
αὐτοῖς μετὰ τὴν τελευτὴν τοῦ βίου, κἂν
εὐεργῶς ᾧσι νῦν, εἰ μὴ πίστιν ἔχοιεν. Διὰ
τοῦτο γὰρ Ἑλλήνων φωνῇ ἐρμηνεύθησαν
(38) αἱ Γραφαί, ὥς μὴ πρόφασιν ἀγνοίας
προβάλλεσθαι δυνηθῆναι ποτε αὐτοὺς,
οἷους τε ὄντας ἐπακοῦσαι καὶ τῶν παρ'
ἡμῖν, ἦν μόνον ἐθελήσωσιν. Ἄλλως τις περὶ
ἀληθείας λέγει, ἄλλως ἡ ἀλήθεια ἑαυτὴν
ἐρμηνεύει· ἕτερον στοχασμὸς ἀληθείας,
ἕτερον ἡ ἀλήθεια· ἄλλο ὁμοίωσις, ἄλλο
αὐτὸ τὸ ὄν· Καὶ ἡ μὲν μαθήσει καὶ ἀσκήσει
περιγίνεται, ἡ δὲ δυνάμει καὶ πίστει. Δωρεὰ
γὰρ ἡ διδασκαλία τῆς θεοσεβείας, χάρις δὲ
ἡ πίστις. Ποιοῦντες (39) γὰρ τὸ θέλημα τοῦ
Θεοῦ, τὸ θέλημα γινώσκουμεν. «Ἀνοίξατε
οὖν,» φησὶν ἡ Γραφή, «πύλας δικαιοσύνης,
εἰσελθὼν ἐν αὐταῖς ἐξομολογήσομαι τῷ
Κυρίῳ·» ἀλλ' αἱ μὲν, εἰς δικαιοσύνην ὁδοί,
πολυτρόπως σώζοντος τοῦ Θεοῦ, (ἀγαθὸς
γάρ·) πολλά τε καὶ ποικίλαι, καὶ φέρουσαι
εἰς τὴν κυρίαν ὁδὸν τε καὶ πύλην. Ἐὰν δὲ
τὴν βασιλικὴν τε καὶ αὐθεντικὴν εἴσοδον
ζητῇς, ἀκούσῃ· Αὕτη ἡ πύλη (40) τοῦ

dog breeding, and beekeeping—all these
arts; in short, cattle raising and animal
feeding differ from each other more or less,
but all are useful.. Philosophy, I do not
mean the Stoic, nor the Platonic, nor the
Epicurean and Aristotelian; but whatever
has been well said by each of these schools,
teaching justice along with pious
knowledge, this whole I call the eclectic
(36) philosophy.. What they have cut off
from human reasoning and engraved, these
I could never call divine.. Now let us also
consider whether those who do not know
(37) ever live well and do good; for they
have fallen into doing good; and some even
hit the mark through understanding
toward the word about truth: “Abraham»
but Abraham “was not justified by works,»
but “by faith.» Therefore, there is no benefit
for them after the end of life, even if they do
good now, unless they have faith.. For this
reason, the Scriptures were interpreted in
the Greek language (38), so that they could
never be able to claim ignorance as an
excuse, since they are able to hear and
learn from us, if only they are willing..
Someone may speak about the truth one
way, but the truth interprets itself another
way. One is a guess about the truth, the
other is the truth itself. One is a likeness,
the other is the very being. And one is
gained by learning and practice, the other
by power and faith.. For teaching is a gift of
reverence toward God, and faith is a grace..
For by doing the will of God, we come to
know the will.. “Therefore, open,» the
Scripture says, “Open the gates of
righteousness; entering through them, I
will give thanks to the Lord;» but they are
the paths to righteousness, through which
God saves in many ways (for he is good);
many and varied, and leading to the Lord’s
way and gate,. But if you seek the royal and

Κυρίου· δίκαιοι εἰσελεύσονται ἐν αὐτῇ.»
Πολλῶν τοίνυν ἀνεωγμένων πυλῶν ἐν
δικαιοσύνῃ, αὕτη (41) ἦν ἐν Χριστῷ· ἐν ᾗ
μακάριοι πάντες οἱ εἰσελθόντες, καὶ
κατευθύνοντες τὴν πορείαν αὐτῶν ἐν
ὁσιότητι γνωστικῇ. Αὐτίκα ὁ Κλήμης ἐν τῇ
«πρὸς Κορινθίους Ἐπιστολῇ, «κατὰ λέξιν
φησὶ, τὰς διαφορὰς ἐκτιθέμενος τῶν κατὰ
τὴν Ἐκκλησίαν δοκίμων· «Ἦτω τις πιστός·
ἦτω δυνατός τις γινῶσιν ἐξειπεῖν· ἦτω
σοφὸς ἐν διακρίσει λόγων (42)· ἦτω
γοργὸς ἐν ἔργοις (43).»

true entrance, listen: "This is the gate of the
Lord; the righteous will enter through it."»
Therefore, among the many gates opened
in righteousness, this one was in Christ;
through it all who enter are blessed, and
they direct their path in spiritual holiness..
Immediately Clement, in the "Letter to the
Corinthians," says word for word, setting
forth the differences among the approved
in the Church: "Let someone be faithful; let
someone be able to explain knowledge; let
someone be wise in judging words; let
someone be quick in deeds."

Chapter 8 (CAPUT VIII)

*Artem sophisticam, aliasque quæ in verbis
tantum versentur, non perinde utiles esse
habendas.*

*Sophistical skill, and other things that deal
only with words, should not be considered
equally useful.*

Ἡ δὲ σοφιστικὴ τέχνη, ἣν ἐζηλώκασιν
Ἕλληνες, δύναμις ἐστὶ φανταστικὴ, διὰ
λόγων δοξῶν ἐμποητικὴ ψευδῶν ὡς
ἀληθῶν· παρέχει γὰρ πρὸς μὲν πειθῶ τὴν
ῥητορικὴν, πρὸς τὸ ἀγωνιστικὸν δὲ τὴν
ἐριστικὴν. Αἱ τοίνυν τέχναι, εἰ μὴ μετὰ
φιλοσοφίας γένωνται, βλαβερώτεραι παντὶ
που εἶεν ἄν. Ἀντικρυς γὰρ οὖν ὁ Πλάτων
«κακοτεχνίαν» προσεῖπε τὴν σοφιστικὴν· ὃ
τε Ἀριστοτέλης (44) ἐπόμενος κλεπτικὴν
τινα αὐτὴν ἀποφαίνεται, ἅτε τὸ ὅλον τῆς
σοφίας ἔργον πιθανῶς ὑφαιρουμένην, καὶ
ἐπαγγελλομένην σοφίαν, ἣν οὐκ
ἐμελέτησεν. Ἐν βραχεῖ δὲ εἰπεῖν, καθάπερ
τῆς ῥητορικῆς ἀρχὴ μὲν τὸ πιθανόν, ἔργον
δὲ τὸ ἐπιχείρημα (45), καὶ τέλος ἡ πειθῶ·
οὕτω τῆς ἐριστικῆς ἀρχὴ μὲν τὸ δόξαν,
ἔργον δὲ τὸ ἀγώνισμα, καὶ τέλος ἡ νίκη.
Τὸν αὐτὸν γὰρ τρόπον καὶ τῆς σοφιστικῆς
ἀρχὴ μὲν τὸ φαινόμενον, ἔργον δὲ διττόν·
τὸ μὲν ἐκ ῥητορικῆς, διεξοδικόν

Sophistical skill, which the Greeks have
envied, is a deceptive power, producing
false opinions through words as if they
were true. For rhetoric provides the power
to persuade, and dialectic provides the
power to argue. Therefore, these arts, if
they are not joined with philosophy, are
probably harmful in every way. Indeed,
Plato called sophistry outright «bad
craftsmanship»; Aristotle (44), following
him, says it is a kind of theft, since it steals
the whole work of wisdom and promises
wisdom that it has not studied. To put it
briefly, just as the beginning of rhetoric is
the probable, its work is the argument (45),
and its end is persuasion; so the beginning
of dialectic is opinion, its work is the
contest, and its end is victory. In the same
way, the beginning of sophistry is the
appearance, its work is twofold: one part
comes from rhetoric, the appearance of

φαινόμενον (46), τὸ δὲ ἐκ διαλεκτικῆς, ἐρωτητικόν· τέλος δὲ αὐτῆς ἡ ἐκπληξις. Ἦ τε αὖ θρυλλουμένη κατὰ τὰς διατριβὰς διαλεκτικὴ γύμνασμα φιλοσόφου περὶ τὸ ἔνδοξον δείκνυται, ἀντιλογικῆς ἔνεκεν δυνάμεως. Οὐδαμοῦ δ' ἐν τούτοις ἡ ἀλήθεια. Εἰκότως τοίνυν ὁ γενναῖος ἀπόστολος, ἐκφραζὼν τὰς περιττὰς ταύτας τῶν λέξεων τέχνας, «Εἴ τις μὴ προσέρχεται ὑγιαίνουσι λόγοις,» φησὶ, «διδασκαλίᾳ δέ τινι τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεως καὶ λογομαχίας, ἐξ ὧν γίνεται ἔρις, φθόνος, βλασφημία, ὑπόνοιαι πονηραὶ, διαπαραιτριβαὶ (47) διεφθαρμένων ἀνθρώπων τὸν νοῦν, καὶ ἀπεστερημένων τῆς ἀληθείας.» Ὁρᾷς ὅπως πρὸς αὐτοὺς κεκίνηται, «νόσον» ὀνομάζων τὴν λογικὴν τέχνην αὐτῶν, ἐφ' ἧς σεμνύνονται, οἷς φίλῃ ἢ στωμύλος αὕτη κακοτεχνία, εἴτε Ἑλληνες εἴεν, εἴτε καὶ βάρβαροι σοφισταί. Παγκάλως οὖν ὁ τραγικὸς Εὐριπίδης ἐν ταῖς **Φοινίσσαις** λέγει·

... Ὁ δ' ἄδικος (48) λόγος,

**Νοσῶν ἐν αὐτῷ, φαρμάκων δεῖται
σοφῶν.**

«Ὑγιαίνων» μὲν γὰρ ὁ σωτήριος εἴρηται Λόγος, αὐτὸς ὢν ἀλήθεια· καὶ τὸ ὑγιαῖνον αἰεὶ ἀθάνατον μένει· ἡ δὲ ἀπὸ τοῦ ὑγιαινοῦ τε καὶ θεοῦ διάκρισις ἀθεότης τε καὶ πάθος θανατηφόρον. Λύκοι (49) οὗτοι ἄρπαγες, προβάτων κωδίοις ἐγκεκρυμμένοι, ἀνδραποδισταί τε καὶ ψυχαγωγοὶ εὐγλωσσοι, κλέπτοντες μὲν ἀφανῶς, διελεγχόμενοι δὲ λησταί, αἴρειν (50) ἀγωνιζόμενοι καὶ δόλῳ καὶ βίᾳ ἡμᾶς

thoroughness (46), the other from dialectic, questioning; and its end is amazement. The dialectical exercise, which is talked about in the discussions, shows itself to be a philosopher's training about what is reputable, for the sake of argumentative power. But truth is nowhere in these things. Therefore, rightly the noble apostle, exposing these superfluous arts of words, says, «If anyone does not approach with wholesome words, but is puffed up with some teaching, knowing nothing, but sick with disputes and arguments, from which come quarrels, envy, slander, evil suspicions, constant friction (47) of corrupted people's minds, and deprived of the truth.» You see how he calls their logical skill a «sickness,» on which they pride themselves, this foul bad craftsmanship, whether they are Greeks or even barbarian sophists. Therefore, the tragic Euripides says well in the **Phoenician Women**:

... But the unjust (48) word,

**Sick within itself, it needs the remedies
of the wise.**

“For the saving Word has been called ‘healing,’ since it is truth itself; and what is healthy always remains immortal. But the distinction from what is healthy and divine is godlessness and a deadly passion. These are wolves (49), robbers hidden among the sheep's flocks, both slave traders and eloquent guides of souls, stealing secretly but revealed as robbers when tested, striving to take (50) us, the unarmed, by

δὴ τοὺς ἀπερίττους, ὥς ἂν εἰπεῖν
ἀδυνατωτέρους.

trickery and force, so that we might be
weaker, so to speak.”

**Ἀγλωσσία (51) δὲ πολλάκις ληφθεὶς
άνήρ,**

**Often a man seized by speechlessness
(51),**

Δίκαια λέξας, ἥσσον εὐγλώσσου φέρει

**Speaking justly, he suffers less than one
who is eloquent.**

Νῦν δ' εὐρόοισι στόμασι τάληθέστατα

**Now with flowing mouths, the truest
things**

**Κλέπτουσιν, ὥστε μὴ δοκεῖν ἅ χρή
δοκεῖν·**

They steal, so that they do not seem what
they ought to seem;

ἡ τραγωδία λέγει. Τοιοῦτοι δὲ οἱ ἐριστικοὶ
οὔτοι, εἴτε αἰρέσεις μετίοιεν, εἴτε καὶ
διαλεκτικὰ συνασκοῖεν τεχνύδρια· οὔτοι
«οἱ τὰ κατάρτια (52) κατασπῶντες, καὶ
μηθὲν ὑφαίνοντες,» φησὶν ἡ Γραφή·
ματαιοπονίαν ἐζηλωκότες, ἣν «κυβείαν
ἀνθρώπων (53)» ὁ Ἀπόστολος ἐκάλεσε,
«καὶ πανουργίαν, πρὸς τὴν μεθοδεῖαν τῆς
πλάνης ἐπιτήδειον. Εἰσὶ γάρ,» φησὶ,
«πολλοὶ ἀνυπότακτοι, ματαιολόγοι,
φρεναπατοῦντες (54).» Οὐκ οὐκ οὐ πᾶσιν
εἴρηται, «Ὑμεῖς ἐστε οἱ ἄλῃς τῆς γῆς.» Εἰσὶ
γάρ τινες τῶν καὶ τοῦ λόγου ἐπακηκοότων
τοῖς ἰχθύσι τοῖς θαλασσίοις ἐοικότες, οἳ δὴ
ἐν ἄλμῃ ἐκ γενετῆς τρεφόμενοι, ἁλῶν ὅμως
πρὸς τὴν σκευασίαν δέονται. Ἐγὼ γ' οὖν
καὶ πάνυ ἀποδέχομαι τὴν τραγωδίαν
λέγουσαν·

Tragedy says: These contentious ones,
whether they join heresies or even engage
in dialectical tricks, are those who «tear
apart the joints, and weave nothing,» as
Scripture says; they have pursued futility,
which the Apostle called «the dice of men,»
and «craftiness, suitable for the deceitful
scheme.» For he says, «There are many
disobedient, empty talkers, deceivers of
minds.» Therefore, it was not said of all,
«You are the salt of the earth.» For there
are some among those who have heard the
word who are like the fish of the sea, who
indeed are nourished from birth in salt
water, yet still need salt for seasoning. So I
very much accept what tragedy says;

ὦ παῖ (55), γένοιντ' ἂν εὖ λεγόμενοι οἱ

“O child,” (55) “the words would be well

λόγοι

spoken,”

Ψευδεῖς· ἐπῶν δὲ κάλλεσιν νικῶεν ἄν

“False; but by beauty they might win the prize,”

Τάληθές· ἀλλ’ οὐ τοῦτο τὰκριβέστατον·

“The truth; but this is not the most exact;”

Ἀλλ’ ἡ φύσις καὶ τούρθόν· ὅς δ’
εὐγλωσσίαν (56)

“But nature and what is right; and he who has good speech” (56)

Εἰ καὶ σοφὸς μὲν, ἀλλά γε τὰ πράγματα

“Even if he is wise, yet the matters”

Κρείσσω νομίζω τῶν λόγων αἰεί ποτε.

“I always think that actions are better than words.”

οὐ ποτε ἄρα ὀρεκτέον τοῖς πολλοῖς
ἀρέσκειν· ἃ μὲν γὰρ ἐκείνους εἰδείην (57),
οὐκ ἀσκοῦμεν ἡμεῖς· ἃ δὲ ἡμεῖς ἴσμεν,
μακρὰν ἐστὶ τῆς ἐκείνων διαθέσεως. «Μὴ
γινώμεθα κενόδοξοι,» φησὶν ὁ Ἀπόστολος,
«ἀλλήλους προκαλοῦμενοι, ἀλλήλους
φθονοῦντες.» Ταύτη τοι ὁ φιλαλήθης
Πλάτων, οἷον θεοφορούμενος. «Ὡς ἐγὼ
(58) τοιοῦτος,» φησὶν, «ὁποῖος οὐδενὶ
ἄλλῳ ἢ τῷ λόγῳ πείθεσθαι, ὥς ἂν μοι
σκοπούμενῳ βέλτιστος φαίνοιτο.» Αἰτιᾶται
γοῦν τοὺς ἄνευ νοῦ καὶ ἐπιστήμης δόξαις
πιστεύοντας· ὥς μὴ προσῆκον, ἀφιεμένους
τοῦ ὀρθοῦ καὶ ὑγιοῦς λόγου, τῷ
κοινωνοῦντι τοῦ ψεύδους πιστεύειν. Τὸ
μὲν γὰρ ἐψεῦσθαι τῆς ἀληθείας κακὸν ἐστὶ·
τὸ δὲ ἀληθεύειν, καὶ τὰ ὄντα δοξάζειν,
ἀγαθόν. Τῶν δὲ ἀγαθῶν ἀκουσίως μὲν
στέρονται ἄνθρωποι· στέρονται δὲ ὁμῶς, ἢ
κλαπέντες, ἢ γοητευθέντες, ἢ βιασθέντες,

One must never seek to please the many;
for the things that I know about them, we
do not practice; but the things we know are
far from their disposition. «Let us not
become vain,» says the Apostle, «provoking
one another, envying one another.» In this,
the truth-loving Plato, as if inspired by God,
agrees. «As for me,» he says, «I am such
that I obey no one except reason, so that I
may appear best to the one who judges
me.» He blames those who trust in opinions
without sense or knowledge; saying it is
improper to believe those who share
falsehood, abandoning right and sound
reasoning. For to lie against the truth is
bad; but to speak the truth and to honor
what is real is good. Yet people are
unwillingly deprived of good things; they
are deprived either by theft, or by being
deceived, or by force, and without

καὶ μὴ πιστεύσαντες. Ὁ μὲν δὴ πιστεύσας ἐκὼν ἤδη παραναλίσκεται· κλέπτεται δὲ ὁ μεταπεισθεὶς, ἐκλαθόμενος ὅτι τῶν μὲν ὁ χρόνος, τῶν δὲ ὁ λόγος ἐξαिरούμενος λανθάνει. Βιάζεται τε πολλάκις ὁδύνη τε καὶ ἀλγηδὼν φιλονεικία τε αὖ καὶ θυμὸς μετὰ τὸ δοξάσαι· καὶ ἐπὶ πᾶσι γοητεύονται οἱ ἥτοι ὑφ' ἡδονῆς κληθέντες (59) ἢ ὑπὸ φόβου δείσαντες· πᾶσαι δὲ, ἐκούσιοι τροπαί· καὶ τούτων οὐδὲν ἄν ποτε ἐπιστήμη ἐκλάλοι.

believing. The one who believes willingly is already lost; the one who is persuaded is robbed, not realizing that time is taken from some and words from others. Often pain and suffering, quarrels, and anger follow after believing; and all are deceived, either called by pleasure or frightened by fear; all are willing defeats; and none of these things could ever be explained by knowledge.

Chapter 9 (CAPUT IX)

Scientias humaniores ad Scripturas recte intelligendas esse omnino necessarias.

More human knowledge is absolutely necessary for correctly understanding the Scriptures.

Ἔνιοι δὲ, εὐφυεῖς οἰόμενοι εἶναι, ἀξιοῦσι μῆτε φιλοσοφίας ἄπτεσθαι, μῆτε διαλεκτικῆς, ἀλλὰ μὴδὲ τὴν φυσικὴν θεωρίαν ἐκμανθάνειν· μόνην δὲ καὶ ψιλὴν τὴν πίστιν ἀπαιτοῦσιν· ὥσπερ εἰ μηδεμίαν ἡξίου ἐπιμέλειαν ποιησάμενοι τῆς ἀμπέλου, εὐθὺς ἐξ ἀρχῆς τοὺς βότρυας λαμβάνειν. «Ἄμπελος» δὲ ὁ Κύριος ἀλληγορεῖται, παρ' οὗ μετ' ἐπιμελείας καὶ τέχνης γεωργικῆς τῆς κατὰ τὸν Λόγον τὸν καρπὸν τρυγητέον. Κλαδεῦσαι δεῖ, σκάψαι, ἀναδῆσαι, καὶ τὰ λοιπὰ ποιῆσαι· δρεπάνου τε, οἴμαι, καὶ μακέλλης, καὶ τῶν ἄλλων ὀργάνων τῶν γεωργικῶν πρὸς τὴν ἐπιμέλειαν τῆς ἀμπέλου χρεῖα· ἵνα ἡμῖν τὸν ἐδώδιμον καρπὸν ἐκφήνη. Καθάπερ δὲ ἐν γεωργίᾳ, οὕτω καὶ ἐν ἱατρικῇ, χρηστομαθὴς ἐκεῖνος, ὁ ποικιλωτέρων μαθημάτων ἀψάμενος, ὡς βέλτιον γεωργεῖν τε καὶ ὑγιάζειν δύνασθαι· οὕτω κἀνταῦθα χρηστομαθὴς φημι τὸν πάντα ἐπὶ τὴν ἀλήθειαν ἀναφέροντα· ὥστε καὶ ἀπὸ γεωμετρίας, καὶ μουσικῆς, καὶ ἀπὸ

Some, thinking themselves clever, refuse to touch either philosophy or dialectic, nor do they learn natural science; they demand faith alone, pure and simple—just as if they expected to gather grapes immediately from the vine without any care for it from the start.. «Vine»» «The Lord is allegorized as the vine, from which, with care and the art of farming according to the Word, the fruit must be harvested.». «It is necessary to prune, to dig, to loosen the soil, and to do the rest; I think the sickle, the mattock, and the other farming tools are needed for the care of the vine, so that it may produce for us the edible fruit.». Just as in farming, so also in medicine, the well-learned person who has touched on many different subjects is able to farm better and be healthier; in the same way here I say the one who brings everything back to the truth is well-learned; so that, gathering what is useful from geometry, music, grammar, and philosophy itself, he

γραμματικῆς, καὶ φιλοσοφίας αὐτῆς, δρεπόμενον τὸ χρήσιμον, ἀνεπιβούλευτον φυλάσσειν τὴν πίστιν. Παρορᾶται δὲ καὶ ὁ ἀθλητῆς, ὡς προεῖρηται· ἄλλ' εἰς τὴν σύνταξιν συμβαλλόμενος (60). Αὐτίκα καὶ κυβερνήτην τὸν πολὺπειρον ἐπαινοῦμεν, ὃς πολλῶν (61) ἀνθρώπων εἶδεν ἄστεα· καὶ ἰατρὸν τὸν ἐν πείρᾳ πολλῶν γεγεννημένον· ἥ τινες καὶ τὸν ἐμπειρικὸν ἀναπλάττουσιν. Ὁ δὲ πρὸς τὸν βίον ἀναφέρων ἕκαστα τὸν ὀρθόν, ἐκ τε τῶν Ἑλληνικῶν καὶ τῶν βαρβαρικῶν ὑποδείγματα κομίζων, πολὺπειρος οὗτος τῆς ἀληθείας ἰχνευτῆς, καὶ τῷ ὄντι πολὺμητις (62), δίκην τῆς βασάνου λίθου· (ἥδ' (63) ἐστὶ Λυδῆ), διακρίνειν πεπιστευμένη τὸ νόθον ἀπὸ τοῦ ἰθαγενοῦς χρυσοῦ· καὶ ἱκανὸς ὢν χωρίζειν ὁ πολὺῖδρις ἡμῶν καὶ γνωστικὸς σοφιστικὴν μὲν φιλοσόφου, κομμωτικὴν δὲ γυμναστικῆς, καὶ ὀψοποικὴν ἰατρικῆς, καὶ ῥητορικὴν διαλεκτικῆς, καὶ μετὰ τὰς (64) ἄλλας τῆς κατὰ τὴν βάρβαρον φιλοσοφίαν αἰρέσεις, αὐτῆς τῆς ἀληθείας. Πῶς δὲ οὐκ ἀναγκαῖον περὶ νοητῶν φιλοσοφοῦντα διαλαβεῖν τὸν ἐπιποθοῦντα τῆς τοῦ Θεοῦ δυνάμεως ἐπίβολον γενέσθαι; Πῶς δὲ οὐχὶ καὶ διαιρεῖσθαι χρήσιμον τὰς τε ἀμφιβόλους φωνάς, τὰς τε ὁμωνύμως ἐκφερομένας κατὰ τὰς Διαθήκας; Παρ' ἀμφιβολίαν (65) γὰρ ὁ Κύριος τὸν διάβολον κατὰ τὸν τοῦ πειρασμοῦ σοφίζεται χρόνον· καὶ οὐκ ἔτι ἔγωγε ἐνταῦθα συνορῶ, ὅπως ποτὲ ὁ τῆς φιλοσοφίας (66) καὶ τῆς διαλεκτικῆς εὐρετῆς, ὡς τινες ὑπολαμβάνουσιν, παράγεται, τῷ κατ' ἀμφιβολίαν ἀπατώμενος τρόπῳ. Εἰ δὲ οἱ προφητῆται καὶ οἱ ἀπόστολοι οὐ τὰς τέχνας ἐγνώκεσαν, δι' ὧν τὰ κατὰ φιλοσοφίαν ἐμφαίνεται γυμνάσματα· ἀλλ' ὁ νοῦς γε τοῦ προφητικοῦ καὶ τοῦ διδασκαλικοῦ πνεύματος ἐπικεκρυμμένως λαλούμενος. διὰ τὸ μὴ πάντων εἶναι τὴν συνεῖσαν

preserves faith without harm.. The athlete is also overlooked, as has been said before; but when he takes part in the training (60). At once we praise the very experienced helmsman, who has seen the cities of many people; and the doctor who has become skilled through much experience; in this way some also shape the empiricist.. But the one who brings each thing back to the right way of life, bringing examples from both the Greeks and the barbarians, is very experienced in tracking down the truth, and truly very clever (62), like the touchstone of the trial stone (which is Lydian) (63), trusted to distinguish the fake from genuine gold; and being able to separate, our very wise one who knows, the sophist's philosophy from the philosopher's, the hairdresser's art from gymnastics, the cook's skill from medicine, rhetoric from dialectic, and after these (64) the other sects of philosophy according to the barbarian way, from the very truth itself.. How is it not necessary, when philosophizing about things that are understood by the mind, to convince the one who longs to become a receiver of the power of God?? How is it not also useful to distinguish the doubtful voices, as well as those that are spoken with the same name throughout the Scriptures?? For the Lord, because of doubt (65), wisely uses the devil according to the time of temptation; and I no longer see here how the discoverer of philosophy (66) and dialectic, as some suppose, could come to be, being deceived in a doubtful way.. But if the prophets and the apostles did not know the arts by which the exercises according to philosophy are shown plainly, it is the mind of the prophetic and teaching spirit speaking in a hidden way.. Because not everyone has a listening mind, it demands skillful

ἀκοήν, τὰς ἐντέχνους ἀπαιτεῖ πρὸς σαφήνειαν διδασκαλίας. Ἀσφαλῶς γὰρ ἐγνώκεσαν τὸν νοῦν ἐκείνων οἱ προφῆται καὶ οἱ τοῦ πνεύματος μαθηταί· ἐκ γὰρ πίστεως, καὶ ὡς οὐχ οἷόν τε ῥαδίως, ὡς τὸ Πνεῦμα (67) εἴρηκεν· ἀλλ' οὐχ οὕτως ἐκδέξασθαι (68) μὴ μεμαθηκότας. «τὰς δὲ ἐντολὰς (69)» φησὶν, «ἀπογράψαι δισσωῶς, βουλήσει, καὶ γνώσει τοῦ ἀποκρίνασθαι λόγους ἀληθείας τοῖς προβαλλομένοις σοι.» Τίς οὖν ἡ γνώσις τοῦ ἀποκρίνασθαι, ἢ τίς καὶ τοῦ ἐρωτᾶν; Εἴη δ' ἂν αὕτη διαλεκτική. Τί δ'; οὐχὶ καὶ τὸ λέγειν ἔργον ἐστὶ, καὶ τὸ ποιεῖν ἐκ τοῦ Λόγου γίνεται; Εἰ γὰρ μὴ Λόγῳ (70) πράττοιμεν, ἀλόγως ποιοῖμεν ἅν. Τὸ λογικὸν δὲ ἔργον κατὰ Θεὸν ἐκτελεῖται· «Καὶ οὐδὲν χωρὶς αὐτοῦ ἐγένετο,» φησὶ, τοῦ Λόγου τοῦ Θεοῦ. Ἡ οὐχὶ καὶ ὁ Κύριος Λόγῳ (71) πάντα ἔπρασεν; ἐργάζεται δὲ καὶ τὰ κτήνη, ἐλαυνόμενα ἀναγκάζοντι τῷ φόβῳ· οὐχὶ (72) δὲ καὶ οἱ ὀρθοδοξασταὶ καλούμενοι ἔργοις προσφέρονται καλοῖς, οὐκ εἰδότες ἃ ποιοῦσιν;

explanations for clear teaching.. For the prophets and the disciples of the spirit rightly understood the mind of those; for it was through faith, and as it is not easy, as the Spirit said; but not to receive in this way those who have not learned.. «But the commandments (69)» He says, «You will want to write down twice, and you will know how to give true answers to those who question you..» What then is the knowledge of answering, or what is the knowledge of asking?? Let this be dialectic.. But what?? Is not speaking also a work, and doing comes from the Word?? For if we do not act by the Word (70), we would act without reason.. The rational work is carried out according to God: “And nothing came into being without him,» he says, of the Word of God.. Did not the Lord also do all things through the Word (71)?? Even the animals work, driven on by compelling fear; are not (72) those called orthodox also shown by their good works, not knowing what they do?

Chapter 10 (CAPUT X)

Majorem bene faciendi, quam bene dicendi, curam esse habendam.

Greater care must be given to doing good than to speaking well.

Διὰ τοῦτο οὖν ὁ Σωτὴρ, ἄρτον λαβὼν, πρῶτον ἐλάλησεν καὶ εὐχαρίστησεν· εἶτα κλάσας τὸν ἄρτον προέθηκεν (73), ἵνα δὴ φάγωμεν λογικῶς, καὶ τὰς Γραφὰς ἐπιγινόντες, πολιτευώμεθα καθ' ὑπακοήν. Καθάπερ δὲ οἱ λόγῳ χρώμενοι πονηρῶ, οὐδὲν τῶν ἔργῳ χρωμένων πονηρῶ διαφέρουσιν· ἡ γὰρ διαβολὴ ξίφους διάκονος, καὶ λύπην ἐμποιεῖ βλασφημία· ἐξ ὧν αἱ τοῦ βίου ἀνατροπαί· ἔργα τοῦ πονηροῦ λόγου εἶεν ἂν ταῦτα· οὕτω καὶ οἱ

For this reason then the Savior, taking bread, first spoke and gave thanks; then breaking the bread, he placed it before them (73), so that indeed we might eat rationally, and knowing the Scriptures, live according to obedience.. Just as those who use evil words are no different from those who do evil deeds, for slander is the servant of the sword, and blasphemy causes pain; from these come the ruin of life. These would be works of evil speech.

λόγω ἀγαθῶ κεχρημένοι συνεγγίζουσι τοῖς
τὰ καλὰ τῶν ἔργων ἐπιτελοῦσιν.
Ἀνακτᾷται γοῦν καὶ ὁ λόγος τὴν ψυχὴν, καὶ
ἐπὶ καλοκάγαθίαν προτρέπει· μακάριος δὲ
ὁ περιδέξιος. Οὕτ’ οὖν βλασφημητέος ὁ
εὐποιητικὸς πρὸς τοῦ εὖ λέγειν δυναμένου,
οὐδὲ μὴν κακιστέος ὁ οἷός τε εὖ λέγειν,
πρὸς τοῦ εὖ ποιεῖν ἐπιτηδείου· πρὸς δὲ ᾧ
(74) ἐκάτερος πέφυκεν, ἐνεργούντων. Ὁ δ’
οὖν τὸ ἔργον δείκνυσι, τοῦτο ἕτερος λαλεῖ,
οἷον ἐτοιμάζων τῇ εὐποιίᾳ τὴν ὁδὸν, καὶ ἐπὶ
τὴν εὐεργεσίαν ἄγων τοὺς ἀκούοντας.
Ἔστι γὰρ καὶ σωτήριος λόγος, ὡς καὶ ἔργον
σωτήριον. Ἡ δικαιοσύνη γ’ οὖν οὐ χωρὶς
λόγου συνίσταται. Ὡς δὲ τὸ εὖ πάσχειν
περιαιρεῖται, ἐὰν τὸ εὖ ποιεῖν ἀφελοῦμεν·
οὕτως ἡ ὑπακοὴ καὶ πίστις ἀναιρεῖται μῆτε
τῆς ἐντολῆς, μῆτε τοῦ τὴν ἐντολὴν
σαφηνιοῦντος συμπαραλαμβανομένων.
Νυνὶ δὲ ἀλλήλων ἔνεκα εὐποροῦμεν, καὶ
λόγων καὶ ἔργων. Τὴν δὲ ἐριστικὴν τε καὶ
σοφιστικὴν τέχνην παραιτητέον παντελῶς·
ἐπεὶ καὶ αἱ λέξεις αὐτὰι τῶν σοφιστῶν οὐ
μόνον γοητεύουσι, κλέπτουσι (75) τοὺς
πολλοὺς, βιαζόμεναι δ’ ἔσθ’ ὅτε, Καδμεῖαν
νίκην (76) ἀπηνέγκαντο. Παντὸς γὰρ
μᾶλλον ἀληθὲς ὁ ψαλμὸς ἐκεῖνος· «Ὁ
δίκαιος (77) ζήσεται εἰς τέλος, ὅτι οὐκ
ὄψεται καταφθορὰν, ὅτ’ ἂν ἴδῃ σοφοὺς
ἀποθνήσκοντας.» Τίνας δὲ σοφοὺς λέγει;
ἄκουσον ἐκ τῆς σοφίας Ἰησοῦ· «Οὐκ ἔστι
σοφία πονηρίας ἐπιστήμη.» Ταύτην δὲ
λέγει, ἣν ἐπενόησαν τέχνηαι λεκτικαί τε καὶ
διαλεκτικαί. «Ζητήσεις οὖν σοφίαν παρὰ
κακοῖς, καὶ οὐχ εὐρήσεις.» Κἂν πύθῃ πάλιν
ποιᾶν ταύτην, «Στόμα δικαίου,» φήσῃ σοι,
«ἀποστάξει (78) σοφίαν,» σοφία δὲ
ὁμωνύμως τῇ ἀληθείᾳ ἡ σοφιστικὴ λέγεται
τέχνη. Ἐμοὶ δὲ εἰκότως, οἶμαι, πρόκειται,
βιοῦν μὲν κατὰ τὸν Λόγον, καὶ νοεῖν τὰ
σημαινόμενα· εὐγλωττίαν δὲ μήποτε
ζηλοῦντα, ἀρκεῖσθαι μόνῳ τῷ αἰνίξασθαι
τὸ νοούμενον. Ὅποιώ δὲ ὀνόματι δηλοῦται

In the same way, those who use good
words are joined with those who perform
the good works.. The word also restores the
soul and urges it toward virtue and
goodness; blessed is the skillful one..
Therefore, the one who does good and is
able to speak well should not be
blasphemed, nor should the one who is
able to speak well be considered the worst,
as long as he is fit to do good; each acts
according to what he is naturally suited
for.. But the one who shows the deed
speaks differently, as if preparing the way
for good works and leading the listeners
toward kindness.. For there is a saving
word, just as there is a saving deed..
Therefore, justice does not exist without
reason.. Just as well-being is taken away if
we remove doing well, so obedience and
faith are taken away if we remove both the
command and the one who makes the
command clear.. Now we succeed because
of one another, both in words and in deeds..
The art of argument and sophistry must be
completely rejected; for the very words of
the sophists not only deceive but also steal
from the many, and sometimes, by force,
they have even carried off a Cadmean
victory.. For that psalm is truer than
anything else: “The righteous shall live
forever, because he will not see
destruction, when he sees the wise
dying.”.» Whom then does he call wise??
Listen to the wisdom of Jesus: “There is no
wisdom in evil knowledge.”.» This then he
means, the wisdom that is devised by
rhetorical and dialectical arts.. «You will
seek wisdom from the wicked, and you will
not find it.».» And if you ask again what
kind of wisdom this is, «The mouth of the
righteous,» will tell you, “will drip (78)
wisdom;» but wisdom, when used in the
same sense as truth, is called the skill of

τοῦτο, ὅπερ παραστῆσαι βούλομαι, οὐθέν μοι μέλει (79). Σωθῆναι γὰρ εὖ οἶδ' ὅτι, καὶ συνάρασθαι τοῖς σώζεσθαι γλιχομένοις, βέλτιστόν ἐστιν, οὐχὶ συνθεῖναι τὰ λεξείδια καθάπερ τὰ κόσμια. «Κἂν φυλάξης (80),» φησὶν ὁ Πυθαγόρειος ἐν τῷ Πλάτωνος **Πολιτικῷ**, «τὸ μὴ σπουδάζειν ἐπὶ τοῖς ὀνόμασι (81), πλουσιώτερος εἰς γῆρας ἀναφανήσῃ φρονήσεως.» Καὶ ἔν γε τῷ **Θεαιτήτῳ** εὖροις ἂν πάλιν· «Τὸ δὲ εὐχερὲς τῶν ὀνομάτων τε καὶ ῥημάτων, καὶ μὴ δι' ἀκριβείας ἐξεταζόμενον, τὰ μὲν πολλὰ οὐκ ἀγεννὲς, ἀλλὰ μᾶλλον τὸ τούτου ἐναντίον, ἀνελεύθερον· ἔστι δ' ὅτε ἀναγκαῖον.» Ταῦτα, ὡς ἐνὶ μάλιστα, διὰ βραχέων ἐξήνεγκεν ἡ Γραφή· «Μὴ πολὺς ἐν ῥήμασι γίνου», λέγουσα· ἡ μὲν γὰρ λέξις οἷον ἐσθῆς ἐπὶ σώματος· τὰ δὲ πράγματα, σάρκες εἰσὶ καὶ νεῦρα. Οὐ χρή τοίνυν τῆς ἐσθῆτος πρὸ τῆς τοῦ σώματος σωτηρίας κήδεσθαι· εὐτελὴ γὰρ οὐ μόνον δίαιταν, ἀλλὰ καὶ λόγον ἀσκητέον ἀπέριττόν τε καὶ ἀπερίεργον, τῷ τὸν ἀληθῆ βίον ἐπανηρημένῳ, εἴ γε τὴν τρυφήν ὡς δολερὰν τε καὶ ἄσωτον παραιτοίμεθα· καθάπερ τὸ μύρον καὶ τὴν πορφύραν οἱ παλαιοὶ Λακεδαιμόνιοι (82), δολερὰ μὲν τὰ ἵματα, δολερὰ δὲ τὰ χρίσματα ὑπολαβόντες ὀρθῶς, καὶ ὀνομάσαντες· ἐπεὶ μήτε ἐκείνη καλὴ σκευασία τροφῆς, ἢ πλείω τῶν τρεφόντων ἔχουσα τὰ ἡδύσματα· μήτε λόγου χρήσις ἀστεία ἢ τέρπειν μᾶλλον ἢ ὠφελεῖν τοὺς ἀκούοντας δυναμένη. Μούσας (83) σειρήνων ἡδίους ἢ γεῖσθαι Πυθαγόρας παραινεῖ (84)· τὰς σοφίας (85) ἀσκεῖν μὴ (86) μετὰ ἡδονῆς διδάσκων, ἀπατηλὸν δὲ τὴν ἄλλην διελέγχων ψυχαγωγίαν. Σειρήνας δὲ παραπλεύσας, εἷς ἀρκεῖ· καὶ τῇ Σφιγγὶ ὑποκρινάμενος (87) ἄλλος εἷς· εἰ δὲ βούλεσθε, μηδὲ εἷς (88). Οὐκ οὖν πλατύνειν (89) τὰ φυλακτήρια χρή ποτε, κενοδοξίαν ζηλοῦντας· ἀρκεῖ δὲ τῷ γνωστικῷ κἂν εἷς μόνος ἀκροατὴς εὐρεθῇ.

sophistry.. But for me, I think it is right to live according to the Word and to understand the meanings; never to desire eloquence, but to be content with only hinting at what is meant.. By whatever name this is called, which I wish to explain, it matters nothing to me.. For I know well that to be saved, and to be joined with those who are being saved, is best; not to put together words like ornaments.. «And even if you guard (80),» Pythagoras says in Plato's **Politicus**, «not to be eager about names (81), you will appear richer in wisdom in old age..» And indeed in the **Theaetetus** you would find again: «The ease of names and words, and not being examined carefully, many things are not unworthy, but rather the opposite of this, unfree; and there are times when it is necessary.» These things, as in some cases especially, the Scripture has expressed briefly: «Do not be excessive in words,» saying: for speech is like clothing on the body; but the things themselves are flesh and nerves. Therefore, it is not necessary to care for the clothing before the salvation of the body; for not only a simple way of life, but also speech must be practiced without excess and without showiness, by the one who has taken up the true life, if indeed we reject luxury as deceitful and wasteful. Just as the old Spartans (82), rightly considering perfume and purple clothing to be deceitful—both the garments and the anointings—they named them so; since neither is that a fine preparation of food, which has more sweetness than nourishment, nor is the use of speech meant to please more than to help those who hear.. Pythagoras advises to consider the Muses (83) more pleasant than the sirens (84); teaching not to practice wisdom (85) with pleasure (86), but

Ἔστι γ' οὖν ἀκοῦσαι καὶ Πινδάρου (90) τοῦ Βοιωτίου γράφοντος· **Μὴ πρὸς ἅπαντας ἀναρρῆξαι τὸν ἀρχαῖον λόγον· Ἔσθ' ὅτε πιστοτάταις (91) σιγᾶς ὁδοίς. Κέντρον δὲ μάχας Ὁ κρατιστεύων λόγος.**

Διατείνεται οὖν εὖ μάλα ὁ μακάριος Ἀπόστολος παραινῶν ἡμῖν «μὴ λογομαχεῖν τε δι' οὐδὲν (92) χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων· τὰς δὲ βεβήλους κενοφωνίας, περιστάσθαι· ἐπὶ πλεῖον γὰρ προκόπτουσιν ἀσεβείας, καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔξει.»

exposing as deceitful any other form of entertainment for the soul.. Sailing past the sirens, one is enough; and another, playing the part of the Sphinx (87); but if you wish, not even one (88).. Therefore, it is not necessary to spread out (89) the safeguards, seeking vain glory; it is enough if even one listener is found by the knower.. So, it is possible to hear also Pindar the Boeotian writing: **“Do not pour out the ancient word to everyone; wait for the most trustworthy paths of silence”** (91).. The sharp point of battle is the most powerful word.. Therefore, the blessed Apostle strongly urges us, saying, “Do not argue over anything useless, leading to the ruin of those who hear; but avoid profane and empty talk. For such things advance ungodliness even more, and their speech will spread like gangrene.”

Chapter 11 (CAPUT XI)

Quænam sit sapientia mundana et philosophia quam devitare nos vult Apostolus.

What is worldly wisdom and philosophy that the Apostle wants us to avoid.

Αὕτη οὖν «ἡ σοφία τοῦ κόσμου μωρία παρὰ Θεῷ ἐστίν.» καὶ τούτων «τῶν σοφῶν Κύριος γινώσκει τοὺς διαλογισμοὺς, ὅτι εἰσὶ μάταιοι. «Μηδεὶς (93) τοίνυν καυχάσθω, ἐν ἀνθρωπίνῃ προανέχων διανοίᾳ. Εὖ γάρ τοι ἐν τῷ Ἱερεμίᾳ γέγραπται.» Μὴ καυχάσθω ὁ σοφὸς ἐν τῇ σοφίᾳ αὐτοῦ, καὶ μὴ καυχάσθω ὁ ἰσχυρὸς ἐν τῇ ἰσχύϊ αὐτοῦ· καὶ μὴ καυχάσθω ὁ πλούσιος ἐν τῷ πλούτῳ αὐτοῦ· ἀλλ' ἐν (94) τούτῳ καυχάσθω ὁ καυχώμενος, συνιέναι καὶ γινώσκειν ὅτι ἐγὼ εἰμι Κύριος ὁ ποιῶν ἔλεος, καὶ κρῖμα, καὶ δικαιοσύνην ἐπὶ τῆς γῆς· ὅτι ἐν τούτοις τὸ θέλημά μου, λέγει

This then, «the wisdom of the world is foolishness before God.» and of these «the Lord knows the thoughts of the wise, that they are useless. «Let no one then boast, relying on human pride of mind. For it is well written in Jeremiah:» «Let not the wise boast in his wisdom, nor let the strong boast in his strength; nor let the rich boast in his riches; but let the one who boasts boast in this, to understand and know that I am the Lord who makes mercy, judgment, and justice on the earth; for in these things is my will, says the Lord.»» «So that we may not trust in ourselves, but in God who

Κύριος.» «Ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ Θεῷ τῷ ἐγείροντι τοὺς νεκροὺς,» ὁ Ἀπόστολος φησὶν, «ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς, ἵνα ἡ πίστις ἡμῶν μὴ ᾗ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυνάμει Θεοῦ. Ὁ γὰρ (95) πνευματικὸς ἀνακρίνει πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται.» Ἐπαῖω δὲ κάκεινων αὐτοῦ· «Ταῦτα (96) δὲ λέγω, ἵνα μηδεὶς ὑμᾶς παραλογίζεται ἐν πιθανολογίᾳ, μηδὲ ὑπείσέρχεται ὁ συλαγωγῶν.» Καὶ πάλιν· «Βλέπετε οὖν, μή (97) τις ἔσται ὑμᾶς ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ οὐ κατὰ Χριστόν·» φιλοσοφίαν μὲν οὐ πᾶσαν, ἀλλὰ τὴν Ἐπικούρειον, ἧς καὶ μέμνηται ἐν ταῖς Πράξεσιν τῶν ἀποστόλων ὁ Παῦλος, διαβάλλων, πρόνοιαν ἀναιροῦσαν καὶ ἡδονὴν ἐκθειάζουσιν, καὶ εἰ δὴ τις ἄλλη τὰ στοιχεῖα ἐκτετίμηκε, μὴ ἐπιστήσασα τὴν ποιητικὴν αἰτίαν τούτοις, μηδὲ ἐφαντάσθη τὸν Δημιουργόν. Ἀλλὰ καὶ οἱ Στωϊκοί, ὧν καὶ αὐτῶν μέμνηται, σῶμα ὄντα τὸν Θεόν (98) διὰ τῆς ἀτιμοσύνης ὕλης πεφοιτηκέναι λέγουσιν οὐ καλῶς. «Παράδοσιν δὲ ἀνθρωπίνην» τὴν λογικὴν τερθρείαν λέγει. Διὸ κάκεῖνα ἐπιστέλλει· «Τὰς νεωτέρας (99) ζητήσεις φεύγετε.» μεираκιῶδεις γὰρ αἱ τοιαῦται φιλονεικίαι. «Ἀρετὴ δὲ οὐ φιλομεираάκιον,» ὁ φιλόσοφος λέγει Πλάτων· καὶ τὸ ἀγώνισμα ἡμῶν, κατὰ τὸν Λεοντίνον Γοργίαν, διττῶν δὲ ἀρετῶν δεῖται, τόλμης καὶ σοφίας· τόλμης μὲν, τὸ κίνδυνον ὑπομεῖναι, σοφίας δὲ, τὸ αἰνίγμα γινῶναι. Ὁ γὰρ τοι Λόγος, καθάπερ τὸ κήρυγμα τὸ Ὀλυμπιάσι, καλεῖ μὲν τὸν βουλόμενον, στεφανοῖ δὲ τὸν δυνάμενον· ἀκίνητον μὲν, ὅτι πρὸς (1) ἀλήθειαν, καὶ τῷ ὄντι ἀργὸν οὐ βούλεται εἶναι τὸν πιστεύσαντα ὁ Λόγος. «Ζητεῖτε, γὰρ, καὶ εὕρησете,» λέγει· ἀλλὰ τὴν ζήτησιν εἰς εὕρεσιν περαιοῖ (2), τὴν καινὴν (3)

raises the dead,» The Apostle says, «He who saved us from such a great death, so that our faith would not be in the wisdom of men, but in the power of God.» For the spiritual person judges all things, but is himself judged by no one..» I also understand his words: «I say these things so that no one may deceive you with plausible arguments, nor may the one who steals away come in.»» And again: «See to it, then, that no one takes you captive through philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ.»» Not all philosophy, but Epicurean philosophy, which Paul also mentions in the Acts of the Apostles, criticizing it for denying providence and praising pleasure; and even if someone has valued the elements, without understanding the creative cause of these things, nor imagining the Creator.. But also the Stoics, whom he also mentions, say that God is a body and has come to be through the most dishonorable matter, which is not right.. «A human tradition» He calls the rational soul a human tradition.. Therefore, he also commands there: «Avoid the newer (99) inquiries;» for such quarrels are childish.. «Virtue is not childish,» The philosopher Plato says: «Virtue is not childish.» And our contest, according to Leontinus Gorgias, requires two kinds of virtues, boldness and wisdom: boldness to endure danger, and wisdom to understand the riddle.. For the Word, just like the proclamation at the Olympic games, calls the one who wishes, and crowns the one who is able; it is unmoving, because it does not want the one who trusts the Word to be idle toward truth and reality.. «For you will seek, and you will find,» he says; but the seeking leads to finding, driving away the

ἐξελάσας φλυαρίαν, ἐγκρίνων δὲ τὴν
ὀχυροῦσαν τὴν πίστιν ἡμῖν θεωρίαν.
«Τοῦτο δὲ λέγω, ἵνα μὴ τις ὑμᾶς
παραλογίζεται ἐν πιθανολογίᾳ,» φησὶν ὁ
Ἀπόστολος· διακρίνειν δηλονότι τὰ ὑπ’
αὐτῶν (4) λεγόμενα μεμαθηκόσι, καὶ
ἀπαντᾶν πρὸς τὰ ἐπιφερόμενα
δεδιδασγμένοις. «Ὡς οὖν παρελάβετε
Ἰησοῦν Χριστὸν (5) τὸν Κύριον, ἐν αὐτῷ
περιπατεῖτε, ἐρριζωμένοι καὶ
ἐποικοδομούμενοι ἐν αὐτῷ, καὶ
βεβαιούμενοι ἐν τῇ πίστει.» Πειθω δὲ ἡ
βεβαίωσις τῆς πίστεως. «Βλέπετε μὴ τις
ὑμᾶς ἔσται ὁ συλαγωγῶν» ἀπὸ τῆς
πίστεως τῆς εἰς τὸν Χριστὸν «διὰ τῆς
φιλοσοφίας καὶ κενῆς ἀπάτης,» τῆς
ἀναιρούσης τὴν Πρόνοιαν, «κατὰ
παράδοσιν τῶν ἀνθρώπων.» ἡ γὰρ κατὰ
τὴν θείαν παράδοσιν φιλοσοφία ἴστησι τὴν
πρόνοιαν καὶ βεβαιοῖ· ἥς ἀναιρεθείσης,
μῦθος ἡ περὶ τὸν Σωτῆρα οἰκονομία
φαίνεται· «κατὰ τὰ στοιχεῖα τοῦ κόσμου,
καὶ οὐ κατὰ Χριστὸν,» φερομένων ἡμῶν. Ἡ
γὰρ ἀκόλουθος Χριστῷ διδασκαλία καὶ τὸν
Δημιουργὸν ἐκθειάζει, καὶ τὴν πρόνοιαν
μέχρι τῶν κατὰ μέρος ἄγει, καὶ τρεπτὴν καὶ
γενητὴν οἶδε τὴν τῶν στοιχείων φύσιν· καὶ
πολιτεύεσθαι εἰς δύναμιν ἐξομοιωτικὴν τῷ
Θεῷ διδάσκει, καὶ τὴν οἰκονομίαν ὡς
ἡγεμονικὸν, τῆς ἀπάσης προΐεσθαι
παιδείας. Στοιχεῖα δὲ σέβουσι, Διογένης (6)
μὲν τὸν ἀέρα, Θάλης δὲ τὸ ὕδωρ· Ἴππασος
δὲ τὸ πῦρ· καὶ οἱ τὰς ἀτόμους ἀρχὰς
ὑποτιθέμενοι, φιλοσοφίας ὄνομα
ὑποδύμενοι, ἄθεοί τινες ἀνθρωπίσκοι καὶ
φιλήδονοι. «Διὰ τοῦτο προσεύχομαι, φησὶν,
ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον
περισεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει,
εἰς τὸ δοκιμάζειν ὑμᾶς τὰ
διαφέροντα.» Ἐπεὶ «ὅτε ἤμεν νήπιοι, φησὶν
ὁ αὐτὸς Ἀπόστολος, ὑπὸ τὰ στοιχεῖα τοῦ
κόσμου ἤμεν δεδουλωμένοι. Ὁ δὲ νήπιος,
κἂν κληρονόμος ᾖ, οὐδὲν δούλου διαφέρει,

new nonsense, and judging the vision that
strengthens our faith.. “I say this so that no
one deceives you with plausible
arguments,» The Apostle says; clearly to
discern the things taught by them, and to
respond to the teachings brought against
those who have been instructed.. “As then
you received Jesus Christ the Lord, walk in
him, rooted and built up in him, and
established in the faith,» The assurance of
faith persuades.. “See to it that no one takes
you captive» from the faith in Christ
through philosophy and empty deceit,»
which destroys Providence, according to
human tradition;» For the philosophy
according to divine tradition establishes
Providence and confirms it; when it is
removed, the story of the Savior’s plan
seems like a myth, according to the
elements of the world and not according to
Christ,» with us being carried along. For the
teaching that follows Christ praises the
Creator, and leads Providence even to the
parts, and knows the nature of the
elements to be changeable and created; and
it teaches to live with a power that is like
God, and to regard the plan as a guiding
principle of all education.. The elements are
honored: Diogenes (6) honored the air,
Thales honored the water; Hippasus
honored fire; and those who set forth
atoms as the first principles, pretending to
be philosophers, are some godless little
men and pleasure-seekers.. «For this
reason I pray,» he says, «that your love may
overflow more and more in knowledge and
all understanding, so that you may test
what is better;» Since, «when we were
children,» the same Apostle says, «we were
enslaved under the elemental principles of
the world,. But a child, even if he is an heir,
is no different from a slave until the time
set by the father..» Philosophers, then, are

ἄχρι τῆς πρθεσμίας τοῦ πατρός.» Νήπιοι οὖν καὶ οἱ φιλόσοφοι, ἐὰν μὴ ὑπὸ τοῦ Χριστοῦ ἀπανδρωθῶσιν. Εἰ γὰρ «οὐ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας,» ἀλλὰ γ' οὖν σπέρμα (7) ἐστὶν Ἀβραάμ, τὸ μὴ ἐξ ἐπαγγελίας τὸ ἴδιον εἰληφὸς δωρεάν. «Τελείων δέ ἐστὶν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἔξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ. Πᾶς γὰρ ὁ μετέχων γάλακτος ἄπειρος λόγου δικαιοσύνης, νήπιος ὢν,» καὶ μηδέπω ἐπιστάμενος τὸν λόγον, καθ' ὃν πεπίστευκε (8) καὶ ἐνεργεῖ, μήτε ἀποδοῦναι δυνάμενος τὴν αἰτίαν ἐν αὐτῷ. «Πάντα δὲ δοκιμάζετε, ὁ Ἀπόστολός φησι, καὶ τὸ καλὸν κατέχετε.» τοῖς πνευματικοῖς λέγων, τοῖς ἀνακρίνουσι πάντα, κατὰ ἀλήθειαν λεγόμενα, πότερον δοκεῖ, ἢ οὕτως (9) ἔχεται τῆς ἀληθείας. «Παιδεία (10) δὲ ἀνεξέλεγκτος πλανᾶται· καὶ αἱ πληγαὶ καὶ οἱ ἔλεγχοι διδόασιν παιδείαν σοφίας.» οἱ μετ' ἀγάπης δηλονότι ἔλεγχοι. «Καρδιά (11) γὰρ εὐθεῖα ἐκζητεῖ γνῶσιν· ὅτι ὁ ζητῶν τὸν Θεὸν εὐρήσει γνῶσιν μετὰ δικαιοσύνης· οἱ δὲ ὁρθῶς ζητήσαντες αὐτὸν, εἰρήνην εὔρον. Καὶ γνώσομαι, φησὶν, οὐ τὸν λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν δύναμιν.» τοὺς δοκῇ σοφοὺς, καὶ οἰομένους εἶναι, οὐκ ὄντας δὲ σοφοὺς, ἐπὶ ῥαπίζων γράφει· «Οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ Θεοῦ·» οὐ τῷ μὴ ἀληθεῖ, ἀλλὰ καθ' ὑπόληψιν πιθανῷ· «ἐν δυνάμει» δὲ, εἶπε· μόνη γὰρ ἡ ἀλήθεια δυνατή. Καὶ πάλιν· «Εἴ τις (12) δοκεῖ ἐγνωκέναι τι, οὕπω ἔγνω καθὼς δεῖ γινῶναι·» οὐ γὰρ ποτε ἡ ἀλήθεια οἶσις· ἀλλ' ἡ μὲν «ὑπόληψις τῆς γνώσεως φυσιοῦ» καὶ τύφου ἐμπύμπλησιν· «οἰκοδομεῖ δὲ ἡ ἀγάπη,» μὴ περὶ τὴν οἴησιν, ἀλλὰ περὶ τὴν ἀλήθειαν ἀναστρεφόμενη. Ὅθεν, «Εἴ τις ἀγαπᾷ, οὗτος ἐγνωσται,» λέγει.

also children, unless they are made mature by Christ.. For, «the son of the slave woman will not inherit with the son of the free woman,»» But then Abraham's seed (7) is the one who received the promise, not the one who received the gift by his own effort.. «But solid food is for the mature, those who by constant use have trained their senses to distinguish good and evil.». For everyone who lives on milk is inexperienced in the word of righteousness, being a child,» and not yet knowing the word by which he has believed and acts, nor able to give an account of the reason within him.. «Test everything, the Apostle says, and hold on to what is good;» speaking to the spiritual ones, who examine everything, truly saying whether it seems to be or not so with the truth.. «Discipline (10) wanders unchecked; and both wounds and rebukes give the discipline of wisdom;» the rebukes that are clearly given with love. «For the heart (11) seeks knowledge directly; because the one who seeks God will find knowledge with righteousness; but those who have sought him rightly found peace. And I will know, he says, not the word of natural things, but the power;» He writes, mocking those who seem wise and think they are wise but are not: «For the kingdom of God is not in word;» not in what is untrue, but according to a credible opinion: «in power» he said: for only truth is powerful. And again: «If anyone (12) seems to have known something, he has not yet known as he ought to know;» For truth is never presumption; rather, presumption of knowledge breeds arrogance.» and fills with blindness; but love builds up,» not around presumption, but turning toward the truth.. Therefore, «If anyone loves, he has been known,»» he says.

Chapter 12 (CAPUT XII)

Fidei mysteria non esse cuivis propalanda, ideo quod non sint veritatis idonei auditores.

The mysteries of faith are not to be revealed to just anyone, because they are not suitable for all listeners of the truth.

Ἐπεὶ δὲ μὴ μόνῃ (13) ἡ παράδοσις καὶ πάνδημος τῷ γε αἰσθομένῳ τῆς μεγαλειότητος τοῦ λόγου· ἐπικρυπτέον (14) οὖν τὴν ἐν μυστηρίῳ λαλουμένην σοφίαν, ἣν ἐδίδαξεν ὁ Υἱὸς τοῦ Θεοῦ. Ἦδη γ' οὖν καὶ Ἡσαΐας ὁ προφήτης πυρὶ (15) καθαίρεται τὴν γλῶτταν, ὥς εἰπεῖν δυνηθῆναι τὴν ὄρασιν· καὶ οὐδὲ τὴν γλῶτταν μόνον, ἀλλὰ καὶ τὰς ἀκοὰς ἀγνίζεσθαι προσήκει ἡμῖν, εἴ γε τῆς ἀληθείας μεθεκτοὶ (16) εἶναι πειρώμεθα. Ταῦτα ἦν ἐμποδὼν τοῦ γράφειν ἐμοί· καὶ νῦν ἔτι εὐλαβῶς ἔχω, ἥ φησὶν, «Ἐμπροσθεν τῶν χοίρων τοὺς μαργαρίτας βάλλειν (17), μὴ ποτε καταπατήσωσι τοῖς ποσὶ, καὶ στραφέντες ῥήξωσιν ἡμᾶς.» χαλεπὸν γὰρ τοὺς περὶ τοῦ (18) ἀληθινοῦ φωτὸς καθαρὸς ὄντως καὶ διαυγεῖς ἐπιδεῖξαι λόγους ἀκροατῶν τοῖς ὑώδεσί τε καὶ ἀπαιδεύτοις· σχεδὸν γὰρ οὐκ ἔστι τούτων πρὸς τοὺς πολλοὺς καταγελαστότερα ἀκούσματα· οὐδ' αὖ πρὸς τοὺς εὐφυεῖς θαυμασιωτέρᾳ τε καὶ ἐνθουσιαστικώτερα. «ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ Πνεύματος τοῦ Θεοῦ· μωρία γὰρ αὐτῷ ἐστίν.» Σοφοὶ (19) δὲ οὐκ ἐκφέρουσιν ἐκ στόματος, ἀ διαλογίζονται ἐν συνεδρίῳ. «Ἀλλ' ὃ ἀκούετε εἰς τὸ οὖς, φησὶν ὁ Κύριος, κηρύξατε ἐπὶ τῶν δωματίων·» τὰς ἀποκρύφους τῆς ἀληθοῦς γνώσεως παραδόσεις, ὑψηλῶς καὶ ἐξόχως ἐρμηνευομένης ἐνδέχεσθαι (20) κελεύων· καὶ καθάπερ ἠκούσαμεν εἰς τὸ οὖς, οὕτω καὶ παραδιδόναι οἷς δέον· οὐχὶ δὲ πᾶσιν ἀναίδην (21) ἐκδιδόναι τὰ ἐν παραβολαῖς

Since the tradition and the common knowledge of the greatness of the word are not for everyone to perceive, the wisdom spoken in mystery, which the Son of God taught, must be kept hidden. Already Isaiah the prophet burns his tongue with fire, so to speak, to be able to see the vision; and not only the tongue but also the ears must be purified for us, if indeed we try to partake in the truth. These things were a hindrance to my writing; and even now I hold them carefully, as it is said, "Do not throw pearls before swine, lest they trample them underfoot and turn to attack us." It is difficult to show words about the true light to those who are truly pure and clear, when the listeners are ignorant and uneducated; for almost nothing is more laughable to them than these words, nor, on the other hand, more wonderful and inspiring to the intelligent. "The natural man does not accept the things of the Spirit of God, for they are foolishness to him." The wise do not speak out loud what they discuss in council. "But what you hear in your ear," says the Lord, "proclaim on the housetops." He commands that the secret traditions of true knowledge, interpreted highly and excellently, may be entrusted; and just as we heard in the ear, so also to hand over to those who deserve it; not to give openly to all the things spoken in parables to them. But indeed the outline of these notes is such that they contain the truth scattered and spread out, so that the

εἰρημένα πρὸς αὐτοὺς, παραγγέλλων. Ἄλλ' ἔστι τῷ ὄντι ἢ τῶν ὑπομνημάτων ὑποτύπωσις, ὅσα διασποράδην καὶ διερρίμμενως ἐγκατεσπαρμένην ἔχουσι τὴν ἀλήθειαν, ὅπως ἂν λάθοι τοὺς δίκην κολοίων σπερμολόγους· ἐπὰν δὲ ἀγαθοῦ τύχῃ γεωργοῦ, ἐκφύσει τε ἑκάστον αὐτῶν, καὶ τὸν πυρὸν ἀναδείξει.

seed collectors like dung beetles may be deceived; but when it falls to a good farmer, each one by nature will sprout and reveal the fire.

Chapter 13 (CAPUT XIII)

Variarum philosophiæ sectarum unamquamque aliquam veritatis particulam sibi arripuisse.

Various philosophical schools have each seized upon some part of the truth for themselves.

Μιᾷς τοίνυν (22) οὔσης τῆς ἀληθείας (τὸ γὰρ ψεῦδος μυρίας ἐκτροπὰς ἔχει), καθάπερ αἱ βάκχαι (23) τὰ τοῦ Πενθέως διαφορήσασαι μέλη, αἱ τῆς φιλοσοφίας τῆς τε βαρβάρου, τῆς τε Ἑλληνικῆς αἰρέσεις, ἐκάστη, ὅπερ ἔλαχεν, ὡς πᾶσαν ἀύχεϊ τὴν ἀλήθειαν. Φωτὸς (24) δ', οἶμαι, ἀνατολῇ πάντα φωτίζεται. Σύμπαντες οὖν Ἑλληνές τε καὶ βάρβαροι, ὅσοι τάληθοὺς ὠρέχθησαν, οἱ μὲν οὐκ ὀλίγα, οἱ δὲ μέρος τι εἴπερ ἄρα τοῦ τῆς ἀληθείας λόγου ἔχοντες ἀναδειχθεῖεν. Ὁ γ' οὖν αἰὼν τοῦ χρόνου τὸ μέλλον καὶ τὸ ἐνεστώς, αὐτὰρ δὴ καὶ τὸ παρωχικὸς ἀκαριέως συνίστησι· πολὺ δὲ πλεον δυνατωτέρα τοῦ αἰῶνος ἡ ἀλήθεια (25) συναγαγεῖν τὰ οἰκεῖα σπέρματα, κἂν εἰς τὴν ἀλλοδαπὴν ἐκπέσῃ (26) γῆν. Πάμπολλα (27) γὰρ τῶν παρὰ ταῖς αἰρέσεσι δοξαζομένων εὐροιμεν ἂν, ὅσαι μὴ τέλεον ἐκκεκώφηνται, μηδὲ ἐξετμήθησαν τὴν φυσικὴν ἀκολουθίαν, καθάπερ τὸν ἄνδρα αἱ γυναικωνίτιδες ἀποκοψάμεναι τὸν Χριστόν· εἰ καὶ ἀλλήλοις ἀνόμοια εἶναι δοκεῖ, τῷ γένει γε καὶ ὅλῃ τῇ ἀληθείᾳ ὁμολογοῦνται. Ἡ γὰρ ὡς μέλος (28), ἢ ὡς εἶδος, ἢ ὡς γένος, εἰς ἓν συνέπεται. Ἡδη δὲ

Since there is one truth (for falsehood has countless twists), just as the Bacchae (23) separated the parts of Pentheus, each sect of philosophy, both barbarian and Greek, takes whatever part it has, as if each claims the whole truth for itself. But light, I think, is revealed fully at sunrise. Therefore, all Greeks and barbarians who have sought the truth—some many things, others only a part—if they truly possess any portion of the word of truth, have been revealed. The third age of time is the future and the present, but also the past moment comes together quickly; and truth is much more powerful than time in gathering its own seeds, even if they fall into foreign soil. For we would find very many of the beliefs praised among the heresies, as long as they have not been completely silenced or cut off from their natural sequence, just as if the women's quarters had cut off Christ from the man; even if they seem unlike each other, they agree in their kind and in the whole truth. For whether as a limb, or as a form, or as a kind, it comes together into one. Already the highest and the

καὶ ἡ ὑπάτη, ἐναντία τῇ νεάτῃ οὕσα, ἀλλ' ἄμφω γε ἁρμονία μία· ἐν τε ἀριθμοῖς ὁ ἄρτιος τῷ περιττῷ διαφέρεται, ὁμολογοῦσι δὲ ἄμφω τῇ ἀριθμητικῇ· ὡς τῷ σχήματι ὁ κύκλος, καὶ τὸ τρίγωνον, καὶ τὸ τετράγωνον, καὶ ὅσα τῶν σχημάτων ἀλλήλων διενήνοχεν· ἀτὰρ (29) καὶ ἐν τῷ κόσμῳ παντὶ τὰ μέρη σύμπαντα, κἂν διαφέρηται πρὸς ἄλληλα, τὴν πρὸς τὸ ὅλον οἰκειότητα διαφυλάττει· οὕτως (30) οὖν ἢ τε βάρβαρος, ἢ τε Ἑλληνικὴ φιλοσοφία, τὴν αἰδίων ἀλήθειαν σπαραγμόν τινα, οὐ τῆς Διονύσου μυθολογίας, τῆς δὲ τοῦ Λόγου τοῦ ὄντος αἰεὶ θεολογίας πεποιήται· ὁ δὲ τὰ διηρημένα συνθεῖς αὖθις, καὶ ἐνοποιήσας, τέλειον τὸν Λόγον ἀκινδύνως εὖ ἴσθ' ὅτι κατόψεται, τὴν ἀλήθειαν. Γέγραπται γ' οὖν ἐν τῷ Ἐκκλησιαστικῷ· «Καὶ προσέθηκα σοφίαν ἐπὶ πᾶσιν, οἳ δὴ (31) ἐγένοντο ἔμπροσθέν μου ἐν Ἱερουσαλήμ· καὶ ἡ καρδίᾳ μου εἶδε πολλά· σοφίαν καὶ γνῶσιν, παραβολὰς καὶ ἐπιστήμην ἔγνων ἔτι. Καὶ γε τοῦτό (32) ἐστὶ προαίρεσις πνεύματος, ὅτι ἐν πλήθει σοφίας πλήθος γνώσεως.» Ὁ δὲ τῆς παντοδαπῆς σοφίας ἔμπειρος, οὗτος κυρίως ἂν εἴη γνωστικός. Αὐτίκα γέγραπται· «Περισσεία γνώσεως τῆς σοφίας ζωοποιήσῃ τὸν παρ' αὐτῆς.» Πάλιν τε αὖ βεβαιοῖ σαφέστερον τὰ εἰρημένα ἢ δε ἢ ῥῆσις· «Πάντα ἐνώπια τοῖς νοοῦσι·» τὰ δὲ πάντα Ἑλληνικά ἐστι καὶ βαρβαρικά· θάτερα δὲ οὐκ ἔτι πάντα. «Ὅρθα (33) δὲ, τοῖς βουλομένοις ἀπενέγκασθαι αἴσθησιν. Ἀνθαιρεῖσθε (34) παιδείαν, καὶ μὴ ἀργύριον, καὶ γνῶσιν ὑπὲρ χρυσοῦ δεδοκιμασμένον·» ἀνθαιρεῖσθε δὲ καὶ αἴσθησιν χρυσοῦ καθαροῦ (35)· «κρείσσων γὰρ σοφία λίθων πολυτελῶν· πᾶν δὲ τίμιον οὐκ ἄξιον αὐτῆς.»

lowest, though opposite, are both one harmony; in numbers, the even differs from the odd, yet both agree in arithmetic; in shape, the circle, the triangle, the square, and all the shapes that intersect each other; but also in the whole world, all the parts, even if they differ from one another, keep their belonging to the whole. Thus, both barbarian and Greek philosophy have made a certain tearing of the eternal truth, not of the mythology of Dionysus, but of the theology of the Word who always exists. And the one who again puts together what was divided, and unites it, know safely that he will see the perfect Word and the truth.. It is written then in Ecclesiastes: "And I added wisdom to all who were before me in Jerusalem; and my heart saw many things; I also learned wisdom and knowledge, parables and understanding." And indeed this is the choice of the spirit, that in the abundance of wisdom there is a fullness of knowledge..» But the one experienced in all kinds of wisdom would especially be knowledgeable.. It is immediately written: "The abundance of knowledge of wisdom will give life to the one who has it."» Again, this saying confirms more clearly what has been said: "Everything is open before those who understand."» But all things are Greek and barbarian; other things are no longer all.. "Rightly (33), for those willing to bring forth perception. Choose (34) education, and not silver, and knowledge tested above gold;» Choose also the perception of pure gold (35); «wisdom is better than precious stones; and all that is valuable is not worthy of it.»

Chapter 14 (CAPUT XIV)

Philosophorum apud Græcos successio.

The succession of philosophers among the Greeks.

Φασὶ δὲ Ἕλληνες, μετάγε Ὀρφέα καὶ Λῖνον καὶ τοὺς παλαιοτάτους παρὰ σφίσι ποιητάς, ἐπὶ σοφίᾳ πρώτους θαυμασθῆναι τοὺς ἑπτὰ (36), τοὺς ἐπικληθέντας σοφούς· ὧν τέσσαρες μὲν ἀπὸ Ἀσίας ἦσαν, Θαλῆς τε ὁ Μιλήσιος, καὶ Βίας ὁ Πριηνεὺς, καὶ Πιττακὸς ὁ Μιτυληναῖος, καὶ Κλεόβουλος ὁ Λίνδιος· δύο δὲ ἀπὸ Εὐρώπης, Σόλων τε ὁ Ἀθηναῖος, καὶ Χίλων ὁ Λακεδαιμόνιος· τὸν δὲ ἔβδομον, οἱ μὲν Περιάνδρον εἶναι λέγουσι τὸν Κροίνθιον, οἱ δὲ Ἀνάχαρσιν τὸν Σκύθην, οἱ δὲ Ἐπιμενίδην τὸν Κρήτα, ὃν Ἑλληνικὸν οἶδε προφήτην, οὗ μέμνηται (37) ὁ ἀπόστολος Παῦλος ἐν τῇ πρὸς Τίτον Ἐπιστολῇ, λέγων οὕτως· «Εἶπέ τις ἐξ αὐτῶν Ἰδιος (38) προφήτης οὕτω· **Κρήτες αἰεὶ Ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί**· καὶ ἡ μαρτυρία αὕτη ἐστὶν ἀληθής.» Ὁρᾷς ὅπως κἀν τοῖς Ἑλλήνων προφήταις δίδωσί τι τῆς ἀληθείας, καὶ οὐκ ἐπαισχύνεται, πρὸς τε οἰκοδομὴν καὶ πρὸς ἐντροπὴν (39) διαλεγόμενός τινων, Ἑλληνικοῖς συγχρῆσθαι ποιήμασι; Πρὸς γ' οὖν Κορινθίους (οὐ γὰρ ἐνταῦθα μόνον), περὶ τῆς τῶν νεκρῶν ἀναστάσεως διαλεγόμενος, ἱαμβεῖω (40) συγκέχρηται τραγικῶ· «Τί μοι ὄφελος,» λέγων, «εἰ νεκροὶ οὐκ ἐγείρονται; Φάγωμεν καὶ πῖωμεν, αὔριον γὰρ ἀποθνήσκομεν. Μὴ πλανᾶσθε· **φθείρουσιν ἡθηχρήσθ' ὀμιλῖαι κακαί**.» Οἱ δὲ Ἀκουσίλαον τὸν Ἀργεῖον ἐγκατέλεξαν τοῖς ἑπτὰ σοφοῖς· ἄλλοι δὲ Φερεκύδην τὸν Σύριον. Πλάτων (41) δὲ ἀντὶ Περιάνδρου, ὡς ἀναξίου σοφίας, διὰ τὸ τετυραννηκέναι, ἀντικατατάττει Μύσωνα τὸν Χηνέα. Ὡς μὲν οὖν κάτω που τῆς Μωϋσέως ἡλικίας οἱ παρ' Ἑλλήσι σοφοὶ γεγονόνασι, μικρὸν ὕστερον

The Greeks say that after Orpheus and Linus and the very earliest poets among them, the first to be admired for wisdom were the seven (36), called the wise men; of these, four were from Asia: Thales of Miletus, Bias of Priene, Pittacus of Mytilene, and Cleobulus of Lindus; two were from Europe: Solon of Athens and Chilon of Sparta; and the seventh, some say, was Periander the Corinthian, others say Anacharsis the Scythian, and others say Epimenides the Cretan, whom Greek tradition knows as a prophet, whom the apostle Paul remembers (37) in his letter to Titus, saying this: «One of them, a certain prophet, said thus: **Cretans are always liars, evil beasts, lazy bellies**; and this testimony is true.» You see how even to the prophets of the Greeks some part of the truth is given, and they are not ashamed to use Greek poems in conversation with some, both for building up and for correction (39).? To the Corinthians then (for not only here), while discussing the resurrection of the dead, he has used both iambic (40) and tragic meters: «What advantage is it to me,» saying, “if the dead are not raised,? Let us eat and drink, for tomorrow we die.. Do not be deceived: “Bad company corrupts good morals.” But they left Acusilaus the Argive to the seven sages; others left Pherecydes the Syrian.. Plato (41), instead of Periander, as unworthy of wisdom because he had been a tyrant, places Myson the Chenian in his place.. As for the sages among the Greeks, they probably lived somewhat later than the time of Moses; this will be shown shortly. The character of the philosophy they had,

δειχθήσεται· ὁ δὲ τρόπος τῆς παρ' αὐτοῖς φιλοσοφίας, ὡς Ἑβραϊκὸς καὶ αἰνιγματώδης, ἤδη ἐπισκεπτέος. Βραχυλογίαν (42) γοῦν ἡσπάζοντο τὴν παραινετικὴν, τὴν ὠφελιμωτάτην. Αὐτίκα Πλάτων πάλαι τὸ διὰ σπουδῆς γεγονέναι τόνδε τὸν τρόπον λέγει, κοινῶς μὲν πᾶσιν Ἑλλήσιν, ἐξαιρέτως δὲ Λακεδαιμονίοις (43) καὶ Κρησὶ τοῖς εὐνομωτάτοις. Τὸ μὲν οὖν, «Γνωθὶ σαυτὸν (44),» οἱ μὲν Χίλωνος ὑπειλήφασιν· Χαμαιλέων (45) δὲ ἐν τῷ **Περὶ Θεῶν**, Θαλοῦ· Ἀριστοτέλης δὲ, τῆς Πυθίας. Δύναται δὲ τὴν γνῶσιν ἐγκελεύεσθαι μεταδιώκειν. Οὐκ ἔστι γὰρ ἄνευ τῆς τῶν ὅλων οὐσίας εἰδέναι τὰ μέρη· δεῖ δὴ (46) τὴν γένεσιν τοῦ κόσμου πολυπραγμονῆσαι, δι' ἧς καὶ τὴν τοῦ ἀνθρώπου φύσιν καταμαθεῖν ἐξέσται. Πάλιν αὖ Χίλωνι τῷ Λακεδαιμονίῳ ἀναφέρουσι τὸ, «Μηδὲν ἄγαν (47).» Στράτων δὲ ἐν τῷ **Περὶ εὐρημάτων** Στρατοδήμῳ τῷ Τεγεάτῃ προσάπτει τὸ ἀπόφθεγμα· Δίδυμος δὲ Σόλωνι αὐτὸ ἀνατίθησιν· ὥσπερ ἀμέλει Κλεοβούλῳ τὸ, «Μέτρον ἄριστον (48).» Τὸ δ', Ἑγγύα, πάρα δ' ἄτα (49),» Κλεομένης μὲν ἐν τῷ **Περὶ Ἡσιόδου** Ὀμήρῳ φησὶ προειρησθαι διὰ τούτων·

Δειλαί (50) τοι δειλῶν τε καὶ ἐγγύαι ἐγγυάσθαι·

οἱ δὲ περὶ Ἀριστοτέλη Χίλωνος αὐτὸ νομίζουσι· Δίδυμος δὲ Θαλοῦ φησὶν εἶναι τὴν παραινέσιν. Ἐπειτα ἐξῆς τὸ, «Πάντες (51) ἄνθρωποι κακοί,» ἢ, «Οἱ πλεῖστοι τῶν ἀνθρώπων κακοί» (διχῶς γὰρ ἐκφέρεται τὸ αὐτὸ ἀπόφθεγμα), οἱ περὶ Σωτάδαν (52) τὸν Βυζάντιον Βιάντος λέγουσιν εἶναι· καὶ τὸ, Μελέτη πάντα καθαιρεῖ,» Περιάνδρου

being Hebrew and mysterious, must already be examined.. They certainly favored brevity in their advice, which was the most useful.. Immediately Plato long ago said that this way of life came about through effort, generally for all the Greeks, but especially for the Spartans and the well-governed Cretans.. So then, «Know yourself (44),» Some attribute it to Chilon; Chamaeleon (45) in his **On the Gods**, Thales; and Aristotle, from the Pythian [oracle].. It is possible that knowledge commands us to pursue it further.. For it is not possible to know the parts without knowing the whole being; therefore, one must investigate the origin of the world carefully, through which it will also be possible to understand the nature of man.. Again, they attribute to Chilon the Lacedaemonian the saying, «Nothing in excess.»» Straton, in his **On Discoveries**, attributes the saying to Stratodemus the Tegean; while Didymus assigns it to Solon, just as he neglects the saying to Cleobulus, «Moderation is best.»» The saying, «A pledge, and then ruin,»» Cleomenes, in **On Hesiod**, says that Homer spoke beforehand through these words:

Cowards (50) are cowards, and to give a pledge is to pledge;

Those around Aristotle think it belongs to Chilon; Didymus says the advice is from Thales. Then follows the saying, «All (51) men are bad,» or, «Most men are bad» (for the same saying is expressed in two ways); those around Sotades (52) say it belongs to Byzantion, son of Biantes; and the saying, «Practice destroys everything,» they want

τυγχάνειν βούλονται· ὁμοίως δὲ τὴν,
 «Γνῶθι καιρόν,» παραίνεσιν Πιττακοῦ
 καθεστάναι. Ὁ μὲν οὖν Σόλων Ἀθηναίος,
 Πιττακὸς δὲ Μιτυληναίος ἐνομοθέτησαν.
 Ὅψι δὲ Πυθαγόρας, ὁ Φερεκύδους
 γνῶριμος, φιλόσοφον (53) ἑαυτὸν πρῶτος
 ἀνηγόρευσε. Φιλοσοφίας τοίνυν μετὰ τοὺς
 προειρημένους ἄνδρας τρεῖς (54) γεγόνασι
 διαδοχαί, ἐπώνυμοι τῶν τόπων, περὶ οὓς
 διέτριψαν· Ἰταλικὴ μὲν ἡ ἀπὸ Πυθαγόρου,
 Ἴωνικὴ δὲ ἡ ἀπὸ Θαλοῦ, Ἑλεατικὴ δὲ ἡ ἀπὸ
 Ξενοφάνους. Πυθαγόρας (55) μὲν οὖν
 Μνησάρχου, Σάμιος, ὥς φησιν Ἰππόβοτος·
 ὥς δὲ Ἀριστόξενος ἐν τῷ **Πυθαγόρου Βίῳ**
 καὶ Ἀρίσταρχος, καὶ Θεόπομπος, Τυρρηνὸς
 ἦν· ὥς δὲ Νεάνθης, Σύριος ἢ Τύριος· ὥστε
 εἶναι, κατὰ τοὺς πλείστους, τὸν Πυθαγόραν
 βάρβαρον τὸ γένος. Ἀλλὰ καὶ Θαλῆς, ὥς
 Λέανδρος καὶ Ἡρόδοτος ἱστοροῦσι, Φοῖνιξ
 ἦν· ὥς δὲ τινες ὑπειλήφασιν, Μιλήσιος·
 μόνος (56) οὗτος δοκεῖ τοῖς τῶν Αἰγυπτίων
 προφήταις συμβεβληκέναι· διδάσκαλος δὲ
 αὐτοῦ οὐδεὶς ἀναγράφεται· ὥσπερ οὐδὲ
 Φερεκύδου (57) τοῦ Συρίου, ᾧ Πυθαγόρας
 ἐμαθήτευσεν. Ἀλλ' ἡ μὲν ἐν Μεταποντίῳ
 (58) τῆς Ἰταλίας, ἡ κατὰ Πυθαγόραν
 φιλοσοφία ἡ Ἰταλική, κατεγήρασεν.
 Ἀναξίμανδρος δὲ Πραξιδάδου (59)
 Μιλήσιος, Θαλῆν διαδέχεται· τοῦτον δὲ
 Ἀναξιμένης Εὐρυστράτου Μιλήσιος· μεθ' ὃν
 Ἀναξαγόρας (60) Ἠγησιβούλου
 Κλαζομένιος. Οὗτος μετήγαγεν (61) ἀπὸ
 τῆς Ἰωνίας Ἀθήναζε τὴν διατριβήν. Τοῦτον
 διαδέχεται Ἀρχέλαος (62), οὗ Σωκράτης
 (63) διήκουσεν·

**Ἐκ δ' ἄρα τῶν ἀπέκλινε λαοξόος
 ἐννομολέσχης,**

to attribute to Periander; likewise, the
 advice, «Know the right time,» they assign
 to Pittacus. Solon, then, made laws for the
 Athenians, and Pittacus for the people of
 Mytilene. Later, Pythagoras, a friend of
 Pherecydes, was the first to call himself a
 philosopher (53). After the men mentioned
 above, three (54) lines of philosophy arose,
 named after the places where they lived:
 the Italian from Pythagoras, the Ionian
 from Thales, and the Eleatic from
 Xenophanes. Pythagoras (55), son of
 Mnesarchus, was from Samos, as
 Hippobotus says; but according to Aristotle
 in his **Life of Pythagoras**, and Aristarchus
 and Theopompus, he was a Tyrrhenian;
 and according to Neanthes, a Syrian or
 Phoenician; so, according to most,
 Pythagoras was a barbarian by birth. But
 Thales, as Leander and Herodotus record,
 was Phoenician; though some claim he was
 from Miletus; he alone seems to have been
 connected with the Egyptian prophets; no
 teacher of his is recorded; just as none is
 recorded for Pherecydes (57) the Syrian,
 whom Pythagoras studied under. But the
 Italian philosophy according to Pythagoras,
 in Metapontum (58) of Italy, has died out.
 Anaximander, son of Praxidamus (59) of
 Miletus, succeeded Thales; after him
 Anaximenes, son of Eurysthenes, also of
 Miletus; after him Anaxagoras (60), son of
 Hegesibulus of Clazomenae. This man
 transferred (61) his studies from Ionia to
 Athens. He was succeeded by Archelaus
 (62), whom Socrates (63) listened to;

**Then the people-shaping lawgiver
 turned away from these,**

Ἑλλήνων ἐπαοιδός,

ὁ Τίμων φησὶν ἐν τοῖς **Σίλλοις**, διὰ τὸ ἀποκεκλικέναι ἀπὸ τῶν φυσικῶν (64) ἐπὶ τὰ ἠθικά. Σωκράτους δὲ ἀκούσας, Ἀντισθένης μὲν ἐκύνισε, Πλάτων δὲ εἰς τὴν Ἀκαδημίαν ἀνεχώρησε. Παρὰ Πλάτωνι Ἀριστοτέλης φιλοσοφῆσας, μετελθὼν εἰς τὸ Λύκειον, κτίζει τὴν περιπατητικὴν αἵρεσιν. Τοῦτον διαδέχεται Θεόφραστος, ὃν Στράτων, ὃν Λύκων, εἶτα Κριτόλαος, εἶτα Διόδωρος. Σπεύσιππος δὲ Πλάτωνα διαδέχεται, τοῦτον δὲ Ξενοκράτης, ὃν Πολέμων. Πολέμωνος δὲ ἀκουσται Κράτης τε καὶ Κράντωρ, εἰς οὓς ἡ ἀπὸ Πλάτωνος κατέληξεν ἀρχαία Ἀκαδημία. Κράντορος δὲ μετέσχεν Ἀρκεσίλαος, ἀφ' οὗ μέχρι Ἡγησιλάου ἦνθησεν Ἀκαδημία ἡ μέση. Εἶτα Καρνεάδης (65) διαδέχεται Ἡγησίλαον, καὶ οἱ ἐφεξῆς. Κράτητος (66) δὲ Ζήνων ὁ Κιτιεὺς, ὁ τῆς Στωϊκῆς ἄρχας αἰρέσεως, γίνεται μαθητής. Τοῦτον διαδέχεται Κλεάνθης, ὃν Χρύσιππος, καὶ οἱ μετ' αὐτόν. Τῆς δὲ Ἑλεατικῆς ἀγωγῆς Ξενοφάνης ὁ Κολοφώνιος κατάρχει, ὃν φησι Τίμαιος κατὰ Ἱέρωνα τὸν Σικελίας δυνάστην καὶ Ἐπίχαρμον τὸν ποιητὴν γεγονέναι. Ἀπολλόδωρος δὲ, κατὰ τὴν τεσσαρακοστὴν Ὀλυμπιάδα γενόμενον, παρατετακέναι ἄχρι τῶν Δαρείου τε καὶ Κύρου χρόνων (67). Παρμενίδης (68) τοίνυν Ξενοφάνους ἀκουστὴς γίνεται· τούτου δὲ Ζήνων, εἶτα Λεύκιππος, εἶτα Δημόκριτος. Δημοκρίτου δὲ ἀκουσται Πρωταγόρας ὁ Ἀβδηρίτης καὶ Μητρόδωρος ὁ Χίος, οὗ Διογένης ὁ Σμυρναῖος, οὗ Ἀνάξαρχος· τούτου δὲ Πύρρων, οὗ Ναυσιφάνης· τούτου φασὶν ἔνιοι μαθητὴν Ἐπίκουρον γενέσθαι. Καὶ ἡ μὲν διαδοχὴ τῶν παρ' Ἑλλήσι φιλοσόφων, ὡς ἐν ἐπιτομῇ, ἤδε· οἱ χρόνοι δὲ τῶν προκαταρξάντων τῆς φιλοσοφίας αὐτῶν ἐπομένως λεκτέοι· ἵνα δὴ ἐν συγκρίσει

The Greek singer of spells,

Timon says in the **Silloi**, because he turned away from the natural sciences (64) toward ethics.. Hearing Socrates, Antisthenes sneered, but Plato withdrew to the Academy.. Having studied philosophy under Plato, Aristotle went on to the Lyceum and founded the Peripatetic school.. Theophrastus succeeded him, followed by Strato, then Lyco, then Critolaus, and then Diodorus.. Speusippus succeeded Plato, then Xenocrates succeeded Speusippus, followed by Polemon.. Crates and Crantor were followers of Polemon, to whom the ancient Academy founded by Plato came to an end.. Arcesilaus was a student of Crantor, and from him until Hegesilaus, the Middle Academy flourished.. Then Carneades (65) succeeded Hegesilaus, and those who followed after him.. Zeno of Citium, the founder of the Stoic school, became a student of Crates (66).. Cleanthes succeeded him, then Chrysippus, and those after them.. Xenophanes of Colophon began the Eleatic school, whom Timaeus says became a tutor to Hieron, the ruler of Sicily, and to the poet Epicharmus. Apollodorus, who lived during the fortieth Olympiad, extended the school's influence up to the time of Darius and Cyrus (67).. Parmenides then became a follower of Xenophanes; after him came Zeno, then Leucippus, and then Democritus.. Following Democritus were the followers Protagoras of Abdera and Metrodorus of Chios, then Diogenes of Smyrna, then Anaxarchus; after him came Pyrrho, then Nausiphanes; some say that Epicurus was a student of the latter.. And this is the succession of the Greek philosophers, as in a summary; the dates of

ἀποδείξωμεν πολλαῖς γενεαῖς πρεσβυτέραν τὴν κατὰ Ἑβραίους φιλοσοφίαν. Καὶ περὶ μὲν Ξενοφάνους εἴρηται, ὃς τῆς Ἑλεατικῆς ἤρξε φιλοσοφίας· Θαλῆν (69) δὲ Εὐδημος ἐν ταῖς **Ἀστρολογικαῖς ἱστορίαις** τὴν γενομένην ἐκλειψιν τοῦ ἡλίου προειπεῖν φησὶ, καθ' οὓς χρόνους συνῆψαν μάχην πρὸς ἀλλήλους Μῆδοι τε καὶ Λυδοί, βασιλεύοντος Κυαξάρους μὲν, τοῦ Ἀστυάγου πατρὸς, Μήδων, Ἀλυάττου δὲ τοῦ Κροίσου, Λυδῶν. Συνάδει δὲ αὐτῷ καὶ Ἡρόδοτος (70) ἐν τῇ πρώτῃ. Εἰσὶ δὲ οἱ χρόνοι ἀμφὶ τὴν πεντηκοστὴν Ὀλυμπιάδα (71). Πυθαγόρας (72) δὲ κατὰ Πολυκράτη τὸν τύραννον περὶ τὴν ἑξηκοστὴν (73) δευτέραν Ὀλυμπιάδα εὐρίσκεται. Σόλωνος δὲ ζηλωτῆς Μνησίφιλος (74) ἀναγράφεται, ᾧ Θεμιστοκλῆς συνδιέτριψεν. Ἦκμασεν οὖν ὁ Σόλων κατὰ τὴν τεσσαρακοστὴν ἔκτην Ὀλυμπιάδα. Ἡράκλειτος γὰρ (75) ὁ Βαύσωνος (76) Μελαγκόμαν τὸν τύραννον ἔπεισεν ἀποθέσθαι τὴν ἀρχήν. Οὗτος βασιλέα Δαρεῖον (77) παρακαλοῦντα ἤκειν εἰς Πέρσας ὑπερεῖδεν.

those who came before them in philosophy must be given next, so that we may show by comparison that the philosophy according to the Hebrews is older by many generations.. And concerning Xenophanes, it has been said that he began the Eleatic philosophy; Eudemus, in his **Astrological Histories**, says that Thales predicted the solar eclipse that happened during the time when the Medes and the Lydians fought each other, while Cyaxares was king of the Medes, the father of Astyages, and Alyattes was king of the Lydians, the father of Croesus.. Herodotus also agrees with him in the first. The times are around the fiftieth Olympiad (71). Pythagoras (72), according to the tyrant Polycrates, is found around the sixtieth (73) second Olympiad.. Mnesiphilos (74) is recorded as a follower of Solon, with whom Themistocles lived at the same time.. Solon, then, flourished during the thirty-sixth Olympiad.. Heraclitus (75) of Bauson (76) persuaded the tyrant Melagoman to give up his rule.. This man saw King Darius (77) coming to the Persians.

Chapter 15 (CAPUT XV)

Græcorum philosophiam magna ex parte a barbaris haustam.

Greek philosophy was in large part drawn from the barbarians.

Οἶδε μὲν οἱ χρόνοι τῶν παρ' Ἑλλήσι πρεσβυτάτων σοφῶν τε καὶ φιλοσόφων· ὥς δὲ οἱ πλεῖστοι αὐτῶν βάρβαροι τὸ γένος, καὶ παρὰ βαρβάροις παιδευθέντες, τί δεῖ καὶ λέγειν; εἶγε Τυρρήνους ἢ Τυρρήνιος (78) ὁ Πυθαγόρας ἐδείκνυτο· Ἀντισθένης δὲ, Φρυγῆς (79) ἦν· καὶ Ὀρφεὺς, Ὀδρύσης ἢ Θρᾷξ· Ὀμηρον γὰρ οἱ πλεῖστοι Αἰγύπτιον φαίνουσιν. Θαλῆς δὲ Φοῖνιξ ὦν

These are the times of the oldest wise men and philosophers among the Greeks; and since most of them were of barbarian origin, and were educated among barbarians, there is no need even to say more.? If Pythagoras was shown to be a Tyrrhenian or a Tyrrhenian (78), Antisthenes was a Phrygian (79); and Orpheus was an Odrysian or a Thracian.

τὸ γένος, καὶ τοῖς Αἰγυπτίων προφήταις
συμβεβληκέναι εἶρηται· καθάπερ καὶ ὁ
Πυθαγόρας (80) αὐτοῖς γε τούτοις, δι' οὓς
καὶ περιετέμετο (81), ἵνα δὴ, καὶ εἰς τὰ
ἄδυτα κατελθὼν, τὴν μυστικὴν παρ'
Αἰγυπτίων ἐκμάθοι φιλοσοφίαν· Χαλδαίων
τε καὶ μάγων τοῖς ἀρίστοις συνεγένετο· καὶ
τὴν Ἑκκλησίαν, τὴν νῦν οὕτω καλουμένην,
τὸ παρ' αὐτῷ **ὀμακοεῖον** (82) αἰνίττεται.
Πλάτων δὲ οὐκ ἀρνεῖται τὰ κάλλιστα εἰς
φιλοσοφίαν παρὰ τῶν βαρβάρων
ἐμπορεύεσθαι· εἷς τε Αἴγυπτον ἀφικέσθαι
ὁμολογεῖ. Δύνασθαι γοῦν ἐν τῷ **Φαίδωνι**
πανταχόθεν τὸν φιλόσοφον ὠφελεῖσθαι
γράφων, «Πολλὴ μὲν ἡ Ἑλλὰς, ἔφη, ὧ
Κέβης, ἣ δ' ὅς, ἐν ἣ εἰσὶ (83) πάμπαν ἀγαθοὶ
ἄνδρες, πολλὰ δὲ καὶ τὰ τῶν βαρβάρων
γέννη.» Οὕτως οἶεται ὁ Πλάτων καὶ
βαρβάρων φιλοσόφους τινὰς εἶναι. Ὁ δὲ
Ἐπίκουρος ἔμπαιν ὑπολαμβάνει μόνους
φιλοσοφῆσαι Ἑλληνας δύνασθαι. Ἐν τε τῷ
Συμποσίῳ ἐπαινῶν Πλάτων τοὺς
βαρβάρους, ὡς διαφερόντως ἀσκήσαντας,
μόνους (84) ἀληθῶς φησὶ, «καὶ ἄλλοι
πολλαχοῦ, καὶ ἐν Ἑλληνισὶ καὶ βαρβάροις,
ῶν καὶ ἱερὰ πολλὰ ἤδη γέγονε διὰ τοὺς
τοιούτους παῖδας.» Δῆλοι δὲ εἰσιν οἱ
βάρβαροι, διαφερόντως τιμήσαντες τοὺς
αὐτῶν νομοθέτας τε καὶ διδασκάλους,
θεοὺς προσειπόντες. «Ψυχὰς (85) γὰρ
ἀγαθὰς,» κατὰ Πλάτωνα, «καταλιπούσας
τὸν ὑπερουράνιον τόπον, ὑπομεῖναι ἐλθεῖν
εἰς τόνδε τὸν τάρταρον, καὶ σῶμα
ἀναλαβούσας, τῶν ἐν γενέσει κακῶν
ἀπάντων μετασχεῖν ὑπολαμβάνουσι,
κηδεμόνας τοῦ τῶν ἀνθρώπων γένους,» αἱ
νόμους τε ἔθεσαν, καὶ φιλοσοφίαν
ἐκήρυξαν· «οὗ μείζον (86) ἀγαθὸν τῷ τῶν
ἀνθρώπων γένει οὐτ' ἢ λθέ ποτε ἐκ θεῶν,
οὐτ' ἀφίξεται.» Καὶ μοι δοκοῦσιν
αἰσθόμενοι τῆς μεγάλης εὐποιίας τῆς διὰ
τῶν σοφῶν, σεβασθῆναι τε τοὺς ἄνδρας,
καὶ δημοσίᾳ φιλοσοφῆσαι, Βραχμᾶνές τε

For most people consider Homer to be
Egyptian.. Thales, being Phoenician by
birth, is said to have been connected with
the prophets of the Egyptians; just as
Pythagoras (80) was also connected with
these same people, through whom he was
even circumcised (81), so that, having gone
down into the inner sanctuaries, he might
learn the secret philosophy from the
Egyptians. He also associated with the best
of the Chaldeans and magi; and the
Assembly, now called by that name, is
hinted at by the term **omakoion** (82) used
by him.. Plato does not deny that the finest
things in philosophy come from the
barbarians; he admits that he traveled to
Egypt.. At any rate, in the **Phaedo**, he
writes that the philosopher is helped from
all sides: «Great indeed is Hellas,» he said,
«O Kebes,» and he added, «in which there
are altogether good men, and many also of
the barbarian kinds.» (83).» Thus Plato
thinks that there are also some
philosophers among the barbarians..
Epicurus, on the other hand, holds the
opposite view, thinking that only Greeks
are able to philosophize.. In the
Symposium, praising Plato for having
trained the barbarians in a special way, he
says that only they truly do so, «and
elsewhere in many places, both among
Greeks and barbarians, where many sacred
places have already come to be because of
such children.» (84).» The barbarians are
clearly those who have honored their
lawmakers and teachers in a special way,
worshiping them as gods.. «For they have
good souls, (85)» according to Plato,
“leaving the heavenly place above, they
endure coming down to this Tartarus, and
taking on a body, they are thought to share
in all the evils of birth, as guardians of the
human race,» who set laws and proclaimed

σύμπαντες, καὶ Ὀδρύσαι, καὶ Γέται. Καὶ τὸ τῶν Αἰγυπτίων γένος ἐθεολόγησαν ἀκριβῶς τὰ ἐκείνων, Χαλδαῖοί τε καὶ Ἀράβιοι, οἱ κληθέντες **εὐδαίμονες**, καὶ ὅσοι γε τὴν Παλαιστίνην κατῴκησαν, καὶ τοῦ Περσικοῦ γένους οὐ τὸ ἐλάχιστον μέρος, καὶ ἄλλα πρὸς τούτοις γένη μυρία. Ὁ δὲ Πλάτων δῆλον ὡς σεμνύνων ἀεὶ τοὺς βαρβάρους εὐρίσκεται, μεμνημένος αὐτοῦ τε καὶ Πυθαγόρου, τὰ πλεῖστα καὶ γενναιότατα τῶν δογμάτων ἐν βαρβάροις μαθόντας (87). Διὰ τοῦτο καὶ γένη βαρβάρων εἶπε «γένη φιλοσόφων ἀνδρῶν βαρβάρων» γινώσκων ἐν τε τῷ **Φαίδρω** τὸν Αἰγύπτιον βασιλέα, καὶ τοῦ Θωῦθ (88) ὑμῖν σοφώτερον δείκνυσιν, ὄντινα Ἑρμῆν οἶδεν ὄντα. Ἀλλὰ καὶ τῷ **Χαρμίδῃ** (89) Θρᾷκας τινὰς ἐπιστάμενος φαίνεται, οἱ λέγονται ἀθανατίζειν τὴν ψυχὴν. Ἱστορεῖται δὲ Πυθαγόρας μὲν Σώγχηδι (90) τῷ Αἰγυπτίῳ ἀρχιπροφήτῃ μαθητεῦσαι· Πλάτων δὲ Σεχνούφιδι τῷ Ἡλιοπολίτῃ· Εὐδοξος δὲ ὁ Κνίδιος Κονούφιδι (91) τῷ καὶ αὐτῷ Αἰγυπτίῳ. Ἐν δὲ τῷ **Περὶ ψυχῆς** (92) Πλάτων πάλιν προφητεῖαν γνωρίζων φαίνεται, προφήτην εἰσάγων τὸν τῆς Λαχέσεως λόγον ἐξαγγέλλοντα, πρὸς τὰς κληρουμένας ψυχὰς προθεσπίζοντα· καὶ τῷ **Τιμαίῳ** τὸν σοφώτατον Σόλωνα μανθάνοντα εἰσάγει πρὸς τοῦ βαρβάρου (93). Ἔχει δὲ τὰ τῆς λέξεως ὧδε· «ὦ Σόλων (94), Σόλων, Ἕλληνες ὑμεῖς ἀεὶ παῖδες ἐστε· γέρων δὲ Ἕλληνα οὐδεὶς· οὐ γὰρ ἔχετε μάθημα χρόνῳ πολίων.» Δημόκριτος γὰρ τοὺς Βαβυλωνίους (95) λόγους ἠθικοὺς πεποιήται· λέγεται γὰρ τὴν Ἀκικάρου (96) στήλην (97) ἐρμηνευθεῖσαν τοῖς ἰδίῳις συντάξει συγγράμμασι. Κᾶστιν ἐπισημῆνασθαι παρ' αὐτοῦ (98), «Τάδε λέγει Δημόκριτος,» γράφοντος· ναὶ μὴν καὶ περὶ αὐτοῦ, ἢ σεμνυνόμενός φησί που ἐπὶ τῇ πολυμαθίᾳ· «Ἐγὼ (99) δὲ τῶν κατ' ἐμαυτὸν ἀνθρώπων γῆν πλείστην

philosophy: "No greater good (86) for the human race has ever come from the gods, nor will it ever come,» And it seems to me that, sensing the great kindness shown through the wise, they both respected the men and publicly practiced philosophy—all the Brahmans, and the Odrysae, and the Getae,. And the race of the Egyptians carefully spoke of their gods, as did the Chaldeans and the Arabs, who were called **eudaimones**, and all those who lived in Palestine, and not the least part of the Persian race, and countless other peoples besides these.. But Plato clearly shows that he always honored the barbarians, remembering both himself and Pythagoras, having learned most of the doctrines, and the noblest ones, from the barbarians (87).. For this reason, he also said that the races of barbarians are «races of wise men who are barbarians.»» Knowing in the *Phaedrus* the Egyptian king, and of Thoth (88), he shows you who Hermes is, whom he knows to be wiser.. But even in the *Charmides* he seems to know some Thracians, who are said to make the soul immortal.. It is recorded that Pythagoras studied under Sogchides (90), the chief prophet of Egypt; Plato under Sechnuphis of Heliopolis; and Eudoxus of Cnidus under Conuphis (91), who was also Egyptian.. In the *On the Soul* (92), Plato again seems to show knowledge of prophecy, introducing a prophet who announces the word of Lachesis, foretelling the souls to be allotted; and in the *Timaeus* he introduces the wisest Solon learning from the barbarian (93).. The wording is as follows: "O Solon (94), Solon, you Greeks are always children; but no Greek is ever old; for you do not gain wisdom with time."» Democritus made the Babylonian (95) sayings moral; for it is said that the stele of Acicarus (96) (97) was interpreted

ἐπεπλανησάμην, ἱστορέων τὰ μήκιστα· καὶ
 ἀέρας τε καὶ γέας (1) πλείστας εἶδον· καὶ
 λογίων ἀνθρώπων πλείστων ἐσήκουσα (2)·
 καὶ γραμμέων (3) συνθέσιος (4) μετὰ
 ἀποδείξιος οὐδείς (5) κώ με παρήλλαξεν,
 οὐδ' οἱ Αἰγυπτίων καλεόμενοι
 Ἄρπεδονάπται (6)· σὺν τοῖς δ' ἐπὶ πᾶσιν ἐπ'
 ἔτε' ὀγδώκοντα ἐπὶ ξείνης ἐγενήθην.»
 Ἐπῆλθε (7) γὰρ Βαβυλῶνά τε, καὶ Περσίδα,
 καὶ Αἴγυπτον, τοῖς τε μάγοις καὶ τοῖς
 ἱερεῦσι μαθητεύων· Ζωρωάστρην δὲ τὸν
 μάγον (8) τὸν Πέρσῃν ὁ Πυθαγόρας
 ἐδήλωσεν (9). Βίβλους ἀποκρύφους (10)
 τάνδρὸς τοῦδε οἱ τὴν Προδίκου (11)
 μετιόντες αἶρεσιν αὐχοῦσι κεκτῆσθαι.
 Ἀλέξανδρος δὲ ἐν τῷ **Περὶ Πυθαγορικῶν**
συμβόλων Ναζαράτῳ τῷ Ἀσσυρίῳ (12)
 μαθητεῦσαι ἱστορεῖ τὸν Πυθαγόραν
 (Ἰεζεκιὴλ τοῦτον ἡγοῦνται τινες· οὐκ ἔστι
 δὲ, ὡς ἔπειτα δηλωθήσεται), ἀκηκοέναι τε
 πρὸς τούτοις Γαλατῶν καὶ βραχμάνων τὸν
 Πυθαγόραν βούλεται. Κλέαρχος (13) δὲ ὁ
 Περιπατητικὸς εἰδέναι (14) φησί τινα
 Ἰουδαῖον, ὃς Ἀριστοτέλει συνεγένετο.
 Ἡράκλειτος (15) γὰρ οὐκ ἀνθρωπίνως
 φησὶν, ἀλλὰ σὺν Θεῷ μᾶλλον Σιβύλλῃ
 πεφάνθαι (16). Φασὶ γοῦν ἐν Δελφοῖς (17)
 παρὰ τὸ βουλευτήριον δείκνυσθαι πέτραν
 τινὰ, ἐφ' ἧς λέγεται καθίζεσθαι τὴν πρώτην
 Σίβυλλαν, ἐκ τοῦ Ἑλικῶνος
 παραγενομένην, ὑπὸ τῶν Μουσῶν
 τραφεῖσαν· ἔνιοι δὲ φασὶν ἐκ Μαλιαίων
 ἀφικέσθαι, Λαμίας οὖσαν θυγατέρα τῆς
 Σιδῶνος (18). Σαραπίων (19) δὲ ἐν τοῖς
 ἔπεσι, μὴδὲ ἀποθανοῦσαν λῆξαι μαντικῆς
 φησὶ τὴν Σίβυλλαν· καὶ τὸ μὲν εἰς ἀέρα
 χωρῆσαν αὐτῆς μετὰ τελευτὴν (20), τοῦτ'
 εἶναι τὸ ἐν φήμαις καὶ κληδόσι
 μαντευόμενον· τοῦ δὲ εἰς γῆν
 μεταβαλόντος σώματος, πόας ὡς εἰκὸς
 ἀναφυσίσης, ὅσα ἂν αὐτὴν ἐπινεμηθῇ
 θρέμματα, κατ' ἐκεῖνον δῆπουθεν γενόμενα
 τὸν τόπον, ἀκριβῆ τὴν διὰ τῶν σπλάγχχνων

and arranged into his own writings.. And it
 is said to be noted by him (98), "Thus says
 Democritus,» He writes: yes, indeed, even
 about himself, boasting somewhere about
 his great learning: "I (99) wandered over
 most of the earth among men, investigating
 the greatest things; and I saw many airs
 and lands (1); and I heard many wise men
 (2); and no one has surpassed me in
 putting together writings (3) with
 explanation (4), not even those called
 Arpedonaptai among the Egyptians (6);
 and for eighty years I lived abroad among
 foreigners..» For I also went to Babylon,
 Persia, and Egypt, learning from the magi
 and the priests; and Pythagoras identified
 Zoroaster, the Persian magus (8), (9).. The
 followers of Prodicus (11), who reject this
 man's heresy, boast that they possess his
 secret books (10).. Alexander, in his work
On the Pythagorean Symbols, reports that
 Pythagoras studied under Nazaratus the
 Assyrian (12) (some consider this to be
 Ezekiel, but he does not exist, as will be
 shown later), and he also wishes to hear
 about Pythagoras from the Gauls and the
 Brahmins.. Clearchus (13) the Peripatetic
 says he knew a certain Jew who was a
 contemporary of Aristotle (14).. Heraclitus
 (15) does not speak in a human way, but
 rather says that the Sibyl appeared with
 God (16).. They say that at Delphi (17),
 near the council chamber, there is a certain
 rock shown, on which the first Sibyl is said
 to have sat, coming from Helicon, raised by
 the Muses; but some say she came from the
 Malians, being the daughter of Lamia of
 Sidon (18).. In his verses, Sarapion (19)
 says that the Sibyl did not cease her
 prophecy even after death; and that her
 departure into the air after her end (20) is
 what is foretold in oracles and riddles.
 When her body changed into the earth, a

τοῖς ἀνθρώποις προφαίνειν τοῦ μέλλοντος
δήλωσιν γράφει· τὴν δὲ ψυχὴν αὐτῆς εἶναι
τὸ ἐν τῇ σελήνῃ (21) φαινόμενον
πρόσωπον οἶται. Τάδε μὲν περὶ Σιβύλλης.
Νουμᾶς (22) δὲ, ὁ Ῥωμαίων βασιλεὺς,
Πυθαγόριος (23) μὲν ἦν, ἐκ δὲ τῶν
Μωϋσέως ὠφεληθεὶς, διεκώλυσεν
ἀνθρωποειδῆ καὶ ζωόμορφον εἰκόνα Θεοῦ
Ῥωμαίους κτίζειν. Ἐν γοῦν ἑκατὸν καὶ
ἑβδομήκοντα τοῖς πρώτοις ἔτεσι, ναοὺς
οἰκοδομοῦμενοι, ἄγαλμα οὐδὲν οὔτε
πλαστὸν, οὔτε μὴν γραπτὸν, ἐποιήσαντο.
Ἐπεδείκνυτο γὰρ αὐτοῖς ὁ Νουμᾶς δι’
ἐπικρύψεως (24), ὥς οὐκ ἐφάψασθαι (25)
τοῦ βελτίστου δυνατὸν ἄλλως ἢ μόνῳ τῷ
νῷ. Φιλοσοφία τοίνυν, πολυωφελές τι
χρῆμα, πάλαι μὲν ἤκμασε παρὰ βαρβάροις,
κατὰ τὰ ἔθνη διαλάμπασα· ὕστερον δὲ καὶ
εἰς Ἑλλήνας κατῆλθεν. Προέστησαν δ’
αὐτῆς Αἰγυπτίων τε οἱ προφηταί, καὶ
Ἀσσυρίων οἱ Χαλδαῖοι (26), καὶ Γαλατῶν οἱ
δρυῖδαι, καὶ Σαμαναῖοι (27) Βάκτρων, καὶ
Κελτῶν οἱ φιλοσοφῆσαντες, καὶ Περσῶν οἱ
μάγοι, οἱ μὲν γε (28) καὶ Σωτῆρος
προεμήνυσαν τὴν γένεσιν, ἀστέρος αὐτοῖς
καθηγουμένου εἰς τὴν Ἰουδαίαν
ἀφικνούμενοι γῆν· Ἰνδῶν τε οἱ
γυμνοσοφισταί, ἄλλοι τε φιλόσοφοι
βάρβαροι. Διττὸν δὲ τούτων τὸ γένος· οἱ
μὲν Σαρμάναι (29), αὐτῶν, οἱ δὲ Βραχυμᾶνες
καλούμενοι. Καὶ τῶν Σαρμάνων οἱ Ἀλλόβιοι
(30) προσαγορευόμενοι, οὔτε πόλεις
οἰκοῦσιν, οὔτε στέγας ἔχουσιν· δένδρων δὲ
ἀμφιέννυνται φλοιοῖς (31), καὶ ἀκρόδρυα
σιτοῦνται, καὶ ὕδωρ ταῖς χερσὶ πίνουσιν.
Οὐ γάμον, οὐ παιδοποιίαν ἴσασιν, ὥσπερ οἱ
νῦν Ἑγκρατηταὶ καλούμενοι. Εἰσὶ δὲ τῶν
Ἰνδῶν οἱ τοῖς Βούττα (32) πειθόμενοι
παραγγέλμασιν, ὃν δι’ ὑπερβολὴν
σεμνότητος εἰς θεὸν (33) τετιμήκασιν.
Σκύθης δὲ καὶ Ἀνάχαρσις ἦν· καὶ πολλῶν
παρ’ Ἑλληνσι διαφέρων οὗτος ἀναγράφεται
φιλοσόφων. Τοὺς δὲ Ὑπερβορέους

plant is said to have sprung up, as is fitting,
from the nourishment given to her,
marking the place where this happened. He
writes that through the entrails, she clearly
shows to humans the revelation of what is
to come. He believes that her soul is the
face that appears on the moon (21).. These
things concerning the Sibyl.. Numas (22),
the king of the Romans, was a follower of
Pythagoras (23), and having been helped
by Moses, he prevented the Romans from
making images of God in human or animal
form.. At least for the first one hundred and
seventy years, while building temples, they
made no statues, neither carved nor
painted.. Numas showed them secretly (24)
that it was not possible to grasp the best
thing (25) in any way other than by the
mind alone.. Philosophy, then, a very useful
thing, long ago flourished among the
barbarians, shining among the nations;
later it also came down to the Greeks..
Leading in it were the prophets of the
Egyptians, the Chaldeans of the Assyrians
(26), the Druids of the Gauls, the Samanas
(27) of Bactria, the philosophers of the
Celts, and the magi of the Persians, some of
whom (28) even foretold the coming of the
Savior, guided by a star as they arrived in
the land of Judea; and the gymnosophists of
the Indians, along with other barbarian
philosophers.. There are two kinds of these:
some are called Sarmanes (29), and others
are called Brahmins.. And among the
Sarmanes, those called Allobii (30) neither
live in cities nor have houses; they clothe
themselves with bark from trees (31), eat
the nuts of trees, and drink water with
their hands.. They do not know marriage or
childbearing, just like those now called the
Encratites.. There are also among the
Indians those who obey the commands of
the Buddhas (32), whom, because of their

Ἑλλάνικος ὑπὲρ τὰ Ῥίπαια ὄρη οἰκεῖν ἱστορεῖ· διδάσκεσθαι (34) δὲ αὐτοὺς δικαιοσύνην, μὴ κρεωφαγοῦντας, ἀλλ' ἀκροδρύοις χρωμένους. Τοὺς ἐξηκονταετείς (35) οὗτοι ἔξω πυλῶν ἄγοντες, ἀφανίζουσιν. Εἰσὶ δὲ καὶ παρὰ Γερμανοῖς (36) αἱ ἱεραὶ καλούμεναι γυναικες, αἱ ποταμῶν δίναις προσβλέπουσαι (37), καὶ ῥευμάτων ἐλιγμοῖς καὶ ψόφοις, τεκμαίρονται καὶ προθεσπίζουσι τὰ μέλλοντα. Αὗται γοῦν οὐκ εἶασαν αὐτοὺς τὴν μάχην θέσθαι πρὸς Καίσαρα πρὶν ἐπιλάμψαι σελήνην τὴν νέαν. Τούτων ἀπάντων πρεσβύτατον μακρῶ τὸ Ἰουδαῖον (38) γένος· καὶ τὴν παρ' αὐτοῖς φιλοσοφίαν ἔγγραπτον γενομένην, προκατάρξαι τῆς παρ' Ἑλληνσι φιλοσοφίας, διὰ πολλῶν ὁ Πυθαγόριος ὑποδείκνυσι Φίλων (39). Οὐ μὴν ἀλλὰ καὶ Ἀριστόβουλος (40) ὁ Περιπατητικὸς, καὶ ἄλλοι πλείους, ἵνα μὴ κατ' ὄνομα ἐπιὼν διατρίβω. Φανερώτατα (41) δὲ Μεγασθένης ὁ συγγραφεὺς, ὁ Σελεύκῳ τῷ Νικάτορι (42) συμβεβιωκώς, ἐν τῇ τρίτῃ τῶν **Ἰνδικῶν** ὧδε γράφει· «Ἄπαντα μὲν τοι τὰ περὶ φύσεως εἰρημένα παρὰ τοῖς ἀρχαίοις λέγεται καὶ παρὰ τοῖς ἔξω τῆς Ἑλλάδος φιλοσοφοῦσι· τὰ μὲν παρ' Ἰνδοῖς (43) ὑπὸ τῶν Βραχμάνων, τὰ δὲ ἐν τῇ Συρίᾳ ὑπὸ τῶν καλουμένων Ἰουδαίων.» Τινὲς δὲ μυθικώτερον τῶν Ἰδαίων (44) καλουμένων Δακτύλων σοφοὺς τινὰς πρῶτους γενέσθαι λέγουσιν· εἰς οὓς ἢ τε τῶν Ἑφεσίων λεγομένων γραμμάτων (45), καὶ ἡ τῶν κατὰ μουσικὴν εὗρεσις ῥυθμῶν ἀναφέρεται. Δι' ἣν αἰτίαν οἱ παρὰ τοῖς μουσικοῖς δάκτυλοι τὴν προσηγορίαν εἰλήφασιν. Φρύγες δὲ ἦσαν καὶ βάρβαροι οἱ Ἰδαῖοι Δάκτυλοι. Ἡρόδωρος δὲ τὸν Ἡρακλέα, μάντιν καὶ φυσικὸν γενόμενον, ἱστορεῖ παρὰ Ἀτλαντος τοῦ βαρβάρου τοῦ Φρυγὸς διαδέχεσθαι τοὺς τοῦ κόσμου κίονας (46)· αἰνιττομένου τοῦ μύθου, τὴν

extreme holiness, they have honored as gods (33).. An Anacharsis was a Scythian; and he is listed among the philosophers, differing greatly from many among the Greeks.. Hellanikos reports that the Hyperboreans live beyond the Rhiphaean Mountains; and that they are taught justice, not eating meat, but using only nuts.. Those who serve sixty-year terms, these they lead outside the gates and put to death.. There are also among the Germans (36) women called priestesses, who look into the depths of rivers (37), and by the swirling currents and noises, they interpret and foretell what is to come.. These certainly did not allow them to engage in battle against Caesar before the new moon had appeared.. Of all these, the oldest by far is the Jewish race (38); and Philo shows that their philosophy, written down among them, began before the philosophy among the Greeks, through many examples, as Pythagoras demonstrates (39).. But also Aristobulus (40) the Peripatetic, and many others, so that I do not dwell on this only in name.. Most clearly (41) Megasthenes the writer, who lived with Seleucus the Victor (42), writes in the third book of the **Indica** as follows: "All things concerning nature said by the ancients are also said by those who philosophize outside of Greece; some among the Indians (43) by the Brahmins, and others in Syria by those called Jews..» Some say that the first wise men were the Dactyls, called the Idæans (44), in a more mythical way; to them are attributed both the letters said to be from Ephesus (45) and the discovery of musical rhythms.. For this reason, those among the musicians have taken the name Dactyls.. The Idæan Dactyls were Phrygians and barbarians.. Herodorus, who was a seer and natural philosopher, tells that Heracles succeeded

τῶν οὐρανίων ἐπιστήμην μαθήσει
διαδέχεσθαι. Ὁ δὲ Βηρύτιος Ἑρμιππος
Χείρωνά τὸν κένταυρον σοφὸν καλεῖ, ἐφ'
οὗ καὶ ὁ τὴν **Τιτανομαχίαν** (47) γράψας,
φησὶν, ὡς «πρῶτος οὗτος (48) εἷς τε
δικαιοσύνην θνητῶν γένος ἤγαγεν, δείξας
ὄρκον καὶ θυσίας ἱλαρὰς, καὶ σχήματα
Ὀλύμπου.» Παρὰ τούτῳ Ἀχιλλεὺς
παιδεύεται, ὃ ἐπ' Ἴλιον στρατεύσας· Ἰππῶ
δὲ, ἡ θυγάτηρ τοῦ κενταύρου,
συνοικήσασα Αἰόλῳ, ἐδιδάξατο αὐτὸν τὴν
φυσικὴν θεωρίαν, τὴν πάτριον ἐπιστήμην.
Μαρτυρεῖ καὶ Εὐριπίδης περὶ τῆς Ἰπποῦς
ᾧδὲ πως·

Atlas the barbarian Phrygian as the pillar of
the world (46); the myth hints that he
succeeded in the learning of the science of
the heavens.. Hermippus of Berytus calls
Chiron the wise centaur, on whom also the
one who wrote the **Titanomachy** (47) says,
«he was the first to lead the race of mortals
to justice, showing the oath and pleasant
sacrifices, and the forms of Olympus.»»
Near him Achilles was educated, the one
who led the expedition to Ilium;
Hippodamia, the daughter of the centaur,
living with Aeolus, taught him natural
philosophy, the ancestral science..
Euripides also testifies about Hippodamia
in this way:

Ἡ πρῶτα μὲν τὰ θεῖα προύμαντεύσατο

First of all, she foretold the divine things

Χρησμοῖσιν, ἢ δι' ἀστέρων ἐπαντολὰς
(49).

By oracles, or by the rising of the stars
(49).

Παρὰ τῷ Αἰόλῳ τούτῳ Ὀδυσσεὺς μετὰ τὴν
Ἰλίου ἄλῳσιν ξενίζεται. Παρατήρει μοι τοὺς
χρόνους εἰς σύγκρισιν τῆς Μωυσέως
ἡλικίας, καὶ τῆς κατ' αὐτὸν ἀρχαιοτάτης
φιλοσοφίας.

Odysseus stays as a guest with this Aeolus
after the fall of Ilium. He watches the times
for me to compare the age of Moses and the
oldest philosophy according to him.

Chapter 16 (CAPUT XVI)

*Præter philosophiam, aliarum etiam
artium inventores fere barbaros fuisse.*

*Besides philosophy, the inventors of other
arts were almost all barbarians.*

Οὐ μόνον δὲ φιλοσοφίας, ἀλλὰ καὶ πάσης
σχεδὸν τέχνης εὐρεταὶ βάρβαροι (50).
Αἰγύπτιοι (51) γοῦν πρῶτοι ἀστρολογίαν
εἰς ἀνθρώπους ἐξήνεγκαν· ὁμοίως δὲ καὶ

Not only the inventors of philosophy, but
also of nearly every art were barbarians
(50).. The Egyptians (51) at least were the
first to bring astrology to people; likewise,

Χαλδαῖοι. Αἰγύπτιοι λύχνους τε αὖ καίειν
πρῶτοι κατέδειξαν (52), καὶ τὸν ἐνιαυτὸν
εἰς δώδεκα μῆνας διεῖλον, καὶ ἐν ἱεροῖς
μίσγεσθαι γυναιξίν (53) ἐκώλυσαν, μηδ' εἰς
ἱερὰ εἰσιέναι ἀπὸ γυναικὸς ἀλούτους
ἐνομοθέτησαν. Γεωμετρίας τε αὖ εὐρεταὶ
γεγόνασιν (54). Εἰσὶν δὲ οἱ Κᾶρας τὴν δι'
ἀστέρων πρόγνωσιν ἐπινενοηκέναι
λέγουσιν. Πτήσεις δὲ ὀρνίθων
παρεφυλάξαντο (55) πρῶτοι Φρύγες. Καὶ
θυτικὴν ἠκρίβωσαν Τοῦσκοι (56), Ἰταλίας
γείτονες. Ἰσαυροὶ δὲ καὶ Ἀραβες
ἐξεπόνησαν τὴν οἰωνιστικὴν (57), ὥσπερ
Τελμισεῖς (58) τὴν δι' ὀνείρων μαντικὴν.
Τυρρῆνοὶ (59) σάλπιγγα ἐπενόησαν, καὶ
Φρύγες αὐλόν· Φρύγες γὰρ ἦσθιν
Ὀλυμπὸς τε καὶ Μαρσύας. Κάδμος (60) δὲ
Φοῖνιξ ἦν, ὁ τῶν γραμμάτων Ἑλλήσιν
εὐρετής, ὡς φησὶν Εὐφορος (61)· ὅθεν καὶ
Φοινικήϊα τὰ γράμματα Ἡρόδοτος (62)
κεκλησθαι γράφει. Οἱ δὲ Φοίνικας καὶ
Σύρους γράμματα ἐπινοῆσαι πρῶτους
λέγουσιν· ἱατρικὴν δὲ Ἄπιν Αἰγύπτιον
αὐτόχθονα, πρὶν εἰς Αἴγυπτον ἀφικέσθαι
τὴν Ἰώ (63)· μετὰ δὲ ταῦτα Ἀσκληπιὸν τὴν
τέχνην αὐξῆσαι λέγουσιν (64). Ἄτλας δὲ ὁ
Λίβυς πρῶτος ναῦν ἐναυπηγήσατο, καὶ τὴν
θάλασσαν ἐπλευσε. Κέλμις τε αὖ καὶ
Δαμναμενεὺς (65) οἱ τῶν Ἰδαίων (66)
Δάκτυλοι, πρῶτοι σίδηρον εὗρον ἐν
Κύπρῳ· ὁ δὲ ἄλλος Ἰδαῖος (67) εὔρε
χαλκοῦ (68) κρᾶσιν· ὡς δὲ Ἡσίοδος,
Σκύθης. Καὶ μὴν Θρᾶκες πρῶτοι τὴν
καλουμένην ἄρπην (69) εὗρον· ἔστι δὲ
μάχαιρα καμπύλη· καὶ πρῶτοι πέλταις ἐπὶ
τῶν ἵππων ἐχρήσαντο. Ὅμοίως δὲ καὶ
Ἰλλύριοι τὴν καλουμένην πέλταν ἐξεῦρον.
Ἔτι φασὶ Τουσκανοὺς (70) τὴν πλαστικὴν
ἐπινοῆσαι, Ἰτανόν τε (Σαμνίτης (71) οὗτος
ἦν), πρῶτον θυρεὸν κατασκευᾶσαι. Κάδμος
γὰρ ὁ Φοῖνιξ λιθοτομίαν ἐξεῦρε· καὶ
μέταλλα χρυσοῦ τὰ περὶ τὸ Πάγκαιον (72)
ἐπενόησεν ὁρος. Ἦδη δὲ καὶ ἄλλο ἔθνος,

the Chaldeans.. The Egyptians were also the
first to show how to light lamps (52), and
they divided the year into twelve months,
and they forbade mixing with women in the
temples (53), and made a law that women
who were unclean should not enter the
temples.. They also became the inventors of
geometry (54).. There are those who say
that Karas invented the knowledge of the
future through the stars.. The Phrygians
were the first to observe the flights of birds
(55).. And the Etruscans (56), neighbors of
Italy, perfected the art of sacrifice.. The
Isaurians and Arabs developed divination
by birds (57), just as the Telmisians (58)
did divination through dreams.. The
Tyrrhenians (59) invented the trumpet,
and the Phrygians the flute; for Olympus
and Marsyas were Phrygians.. Cadmus (60)
was a Phoenician, the inventor of letters for
the Greeks, as Euphrosyne (61) says; hence
Herodotus (62) writes that the letters were
called Phoenician.. They say that the
Phoenicians and Syrians were the first to
invent letters; and that medicine was
invented by Apis, an Egyptian native,
before Io came to Egypt (63); after that,
they say Asclepius increased the art (64)..
Atlas the Libyan was the first to build a ship
and to sail the sea.. Kelmis and
Damnameneus (65), the Idaean Dactyls
(66), were the first to find iron in Cyprus;
another Idaean (67) discovered the mixing
of bronze (68); and according to Hesiod,
the Scythian.... And indeed the Thracians
were the first to find the so-called harpē
(69); it is a curved sword. They were also
the first to use small shields on horses..
Similarly, the Illyrians discovered the so-
called peltē.. They also say that the Tuscans
(70) invented molding, and that Itanos (he
was a Samnite (71)) was the first to make
the shield.. For Cadmus the Phoenician

Καππάδοκες, πρῶτοι εὔρον τὸν νάβλαν
καλούμενον (73), ὃν τρόπον καὶ τὸ
δίχορδον Ἀσσύριοι. Καρχηδόνιοι γὰρ
πρῶτοι τετρήρη κατεσκεύασαν·
ἐναυπήγησε δὲ αὐτὴν Βόσπορος
αὐτοσχέδιον (74). Μήδειά τε, ἡ Αἰήτου, ἡ
Κολχίς, πρώτη βαφὴν τριχῶν ἐπενόησεν.
Ἀλλὰ καὶ Νώροπες (ἔθνος ἐστὶ Παιονικόν,
νῦν δὲ Νωρικοὶ (75) καλοῦνται·)
κάτειργάσαντο χαλκὸν, καὶ σίδηρον
ἐκάθηραν πρῶτοι. Ἄμυκος τε, ὁ Βεβρύκων
βασιλεὺς, ἱμάντας πυκτικούς πρῶτος (76)
εὔρε· περὶ τε μουσικὴν (77) Ὀλυμπος ὁ
Μυσὸς τὴν Λύδιον ἁρμονίαν
ἐφιλοτέχνησεν· οἳ τε Τρωγλοδῦται
καλούμενοι σαμβύκην εὔρον, ὄργανον
μουσικόν. Φασὶ δὲ καὶ τὴν πλαγίαν σύριγγα
Σάτυρον εὑρεῖν τὸν Φρύγα (78)· τρίχορδον
δὲ (79) ὁμοίως καὶ τὴν διάτονον ἁρμονίαν
Ἄγνην (80), τὸν καὶ αὐτὸν Φρύγα·
κρούματα δὲ Ὀλυμπον ὁμοίως τὸν Φρύγα·
καθάπερ Φρύγιον ἁρμονίαν, καὶ
μιξοφρύγιον, καὶ μιξολύδιον, Μαρσύαν, τῆς
αὐτῆς ὄντα τοῖς προειρημένοις χώρας· καὶ
τὴν Δώριον θάμυριν (81) ἐπινοῆσαι τὸν
Θραῖκα. Πέρσας τε πρώτους ἀκηκόαμεν
ἀπήνην, καὶ κλίνην, καὶ ὑποπόδιον
ἐργάσασθαι· τοὺς τε Σιδονίους (82)
τρίκροτον ναῦν κατασκευάσαι. Σικελοὶ τε,
οἱ πρὸς τῇ Ἰταλίᾳ, πρῶτοι φόρμιγγα εὔρον,
οὐ πολὺ τῆς κιθάρας λειπομένην· καὶ
κρόταλα ἐπενόησαν. Ἐπὶ τε Σεμιράμεως
βασιλέως Αἰγυπτίων (83) τὰ βύσσινα
ἱμάτια εὑρῆσθαι ἱστοροῦσιν· καὶ πρώτην
ἐπιστολὰς συντάξαι (84) Ἀτοσσαν, τὴν
Περσῶν βασιλεύσασαν, φησὶν Ἑλλάνικος.
Σκάμων (85) μὲν οὖν ὁ Μιτυληναῖος, καὶ
Θεόφραστος ὁ Ἐρέσιος (86), Κύδιπός τε
ὁ Μαντινεὺς, ἔτι τε Ἀντιφάνης, καὶ
Ἀριστόδημος, καὶ Ἀριστοτέλης, πρὸς
τούτοις δὲ Φιλοστέφανος, ἀλλὰ καὶ
Στράτων ὁ περιπατητικὸς ἐν τοῖς **Περὶ
εὐρημάτων**, ταῦτα ἱστόρησαν. Παρεθέμην

discovered stone cutting; and he invented
the metals of gold around Mount Pangaion
(72).. Already another people, the
Cappadocians, were the first to find the
instrument called the nabra (73), which the
Assyrians also use in the manner of a two-
stringed instrument.. For the Carthaginians
were the first to make a perforated object;
and Bosphorus built it by hand (74).. Medea,
daughter of Aeëtes, the Colchian, was the
first to invent the dyeing of hair.. But also
the Noropes (a Paeonian people, now called
Norici (75)) worked copper and were the
first to refine iron.. Amycus, king of the
Bebryces, was the first to find thick straps
(76); and Olympus the Mysian invented the
Lydian harmony in music (77); and those
called Troglodytes found the sambuca, a
musical instrument.. They say that the
sideways flute was also invented by the
Satyr, the Phrygian (78); and the three-
stringed instrument (79) as well as the
diatonic harmony were invented by Agnus
(80), who was also a Phrygian; the
ornaments of sound were likewise
invented by Olympus the Phrygian; just as
the Phrygian harmony, and the mixolydian
Phrygian, and the mixolydian, were
invented by Marsyas, who was from the
same region as those mentioned before;
and the Dorian harmony was invented by
Thamyris (81), the Thracian.. We have
heard that the Persians were the first to
make the wagon, the couch, and the
footstool; and that the Sidonians (82) built
a three-masted ship.. The Sicels, who live
near Italy, were the first to find the lyre,
which is not much different from the
cithara; and they invented the castanets..
They say that during the reign of
Semiramis, king of the Egyptians (83), silk
garments were discovered; and Hellanicus
says that Atossa, queen of the Persians, was

δὲ αὐτῶν ὀλίγα εἰς σύστασιν τῆς παρὰ
βαρβάρους εὐρετικῆς καὶ βιωφελοῦς
φύσεως (87)· παρ' ὧν Ἕλληνες τὰ
ἐπιτηδεύματα ὠφέληνται (88). Εἰ δέ τις
τὴν φωνὴν διαβάλλει τὴν βάρβαρον,
«Ἐμοὶ» δὲ, φησὶν ὁ Ἀνάχαρσις, «πάντες
Ἕλληνες Σκυθίζουσιν.» Οὗτος ἦν ὁ παρ'
Ἑλληνισι θαυμασθεὶς, ὁ φήσας, «ἐμοὶ
περίβλημα (89) χλαῖνα· δεῖπνον, γάλα,
τυρός.» Ὅρᾳς φιλοσοφίαν βάρβαρον, ἔργα
(90) ἐπαγγελλομένην, οὐ λόγους. Ὁ δὲ
Ἀπόστολος οὕτω φησὶν· «Καὶ ὑμεῖς (91)
διὰ τῆς γλώσσης ἐὰν μὴ εὖσημον λόγον
δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον;
ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες. Τοσαῦτα,
εἰ τύχοι, γένη φωνῶν εἰσιν (92) ἐν κόσμῳ,
καὶ οὐδὲν ἄφωνον. Ἐὰν οὖν μὴ εἰδῶ τὴν
δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι
βάρβαρος, καὶ ὁ λαλῶν ἐμοὶ βάρβαρος.»
Καὶ, «Ὁ λαλῶν (93) γλώσση προσευχέσθω,
ἵνα διερμηνεύῃ.» Ναὶ μὴν ὁψέ ποτε εἰς
Ἑλληνας ἡ τῶν λόγων παρῆλθε διδασκαλία
τε καὶ γραφή. Ἀλκμαίων γοῦν ὁ Περίθου,
Κροτωνιάτης, πρῶτος φυσικὸν λόγον
συνέταξεν. Οἱ δὲ Ἀναξαγόραν
Ἠγησιβούλου, Κλαζομένιον, πρῶτον διὰ
γραφῆς ἐκδοῦναι βιβλίον ἱστοροῦσι. Μέλος
τε αὖ πρῶτος περιέθηκε τοῖς ποιήμασι, καὶ
τοὺς Λακεδαιμονίων νόμους ἐμελοποίησε
Τέρπανδρος ὁ Ἀντισσαῖος. Διθύραμβον δὲ
ἐπενόησεν Ἀἰσός (94) Ἑρμιονεύς· ὕμνον
Στησίχορος Ἱμεραῖος· χορείαν Ἀλκμᾶν
Λακεδαιμόνιος· τὰ ἐρωτικὰ Ἀνακρέων
Τήϊος· ὑπόρχησιν Πίνδαρος Θηβαῖος·
νόμους τε πρῶτους ἤσεν (95) ἐν χορῷ καὶ
κιθάρᾳ Τιμόθεος ὁ Μιλήσιος. Ναὶ μὴν
Ἰάμβον μὲν ἐπενόησεν Ἀρχίλοχος ὁ Πάριος·
χῶλον δὲ Ἰάμβον Ἰππῶναξ ὁ Ἐφέσιος· καὶ
τραγωδίαν μὲν Θέσπιδος ὁ Ἀθηναῖος,
κωμωδίαν δὲ Σισαρίων (96) ὁ Ἰκαριεύς.
Τοὺς χρόνους τούτων παῖδες παραδιδόασιν
γραμματικῶν· μακρὸν δ' ἂν εἴη τούτους
ἀκριβολογούμενον παραθέσθαι, αὐτοῦ

the first to compose letters (84).. The chair
(85), then, was recorded by the Mytilenean,
and Theophrastus of Eressus (86), also by
Cydippus of Mantinea, as well as
Antiphanes, Aristodemus, and Aristotle; in
addition to these, Philostephanus and even
Strato the Peripatetic in his *On Inventions*
wrote about these things.. I have added a
few of them to provide a summary of the
inventive and useful nature among the
barbarians (87); from which the Greeks
have gained their skills (88).. If anyone
slanders the barbarian language, saying,
«To me» but, says Anacharsis, «all Greeks
speak like Scythians.» This was the man
admired among the Greeks, who said, «To
me a cloak is a wrap; dinner, milk, cheese.»
You see philosophy as barbaric, promising
deeds, not words. But the Apostle says this:
«And if you do not give a clear word
through the tongue, how will what is
spoken be understood?»? For you will be
speaking into the air. So many, if it
happens, are kinds of voices in the world,
and none is without sound.. If then I do not
know the meaning of the voice, I will be a
foreigner to the one speaking, and the one
speaking will be a foreigner to me..» And,
“Let the one speaking pray with a tongue,
so that someone may interpret.”.» Yes
indeed, at some time the teaching and
writing of words came to the Greeks..
Alcmaeon, son of Perithous, a Crotonian,
was the first to compose a natural
philosophy.. But Anaxagoras, son of
Hegesiboulos, a Clazomenian, is said to
have been the first to publish a book in
writing.. Terpander of Antissa was the first
to add melody to poems, and he set the
laws of the Lacedaemonians to music..
Lasos of Hermione invented the dithyramb;
Stesichorus of Himera composed hymns;
Alcman of Lacedaemon created the chorus;

δεικνυμένου τοῦ Διονύσου, δι' ὃν καὶ Διονύσια καὶ θέα (97), μεταγενεστέρου Μωϋσέως, ἢ αὐτίκα μάλα. Φασὶ δὲ καὶ τοὺς κατὰ διατριβὴν λόγους καὶ τὰ ῥητορικὰ ἰδιώματα εὐρεῖν, καὶ μισθοῦ συνηγορῆσαι πρῶτον δικανικὸν λόγον εἰς ἔκδοσιν (98) γραψάμενον Ἀντιφῶντα Φίλου (99), Ῥαμνοῦσιον, ὡς φησὶ Διόδωρος. Ἀπολλόδωρος δὲ ὁ Κυμαῖος πρῶτος τοῦ κριτικοῦ εἰσηγήσατο τοῦνομα, καὶ γραμματικὸς προσηγορεύθη. Ἐνιοὶ δὲ Ἐρατοσθένη τὸν Κυρηναῖον φασιν· ἐπειδὴ ἐξέδωκεν οὗτος βιβλία δύο, «Γραμματικά» ἐπιγράψας. Ὡνομάσθη δὲ γραμματικὸς, ὡς νῦν ὀνομάζομεν, πρῶτος Πραξιφάνης Διονυσοφάνους, Μιτυληναῖος. Ζάλευκός τε ὁ Λοκρὸς πρῶτος ἱσθόρηται νόμους (1) θέσθαι· οἱ δὲ, Μίνω τὸν Διὸς ἐπὶ Λυγκέως. Οὗτος μετὰ Δαναὸν (2) γίνεται, ἐνδεκάτη (3) ἄνωθεν ἀπὸ Ἰνάχου καὶ Μωϋέως γενεᾷ, ὡς ὀλίγον ὑποβάντες δεῖξομεν. Λυκοῦργος δὲ μετὰ πολλὰ τῆς Ἰλίου ἀλώσεως γεγονῶς ἔτη, πρὸ τῶν Ὀλυμπιάδων ἔτεσιν ἑκατὸν πεντήκοντα (4) νομοθετεῖ Λακεδαιμονίοις· Σόλωνος γὰρ τοὺς χρόνους προειρήκαμεν. Δράκων δὲ, ὁ καὶ αὐτὸς νομοθέτης, περὶ τὴν τριακοστὴν καὶ ἐνάτην Ὀλυμπιάδα γεγονῶς εὐρίσκεται. Ἀντίλοχος δὲ αὖ, ὁ τοὺς ἱστορας πραγματευσάμενος ἀπὸ τῆς Πυθαγόρου ἡλικίας ἐπὶ τὴν Ἐπικούρου τελευτὴν, γαμηλιῶνος δὲ δεκάτη ἱσταμένου γενομένην, ἔτη φέρει τὰ πάντα τριακόσια δώδεκα. Ἔτι φασὶ τὸ ἡρῶον (5) τὸ ἐξάμετρον Φανοθέαν, τὴν γυναῖκα Ἰκαρίου, οἱ δὲ, Θέμιν, μίαν τῶν Τιτανίδων, εὐρεῖν. Δίδυμος δ' ἐν τῷ **Περὶ Πυθαγορικῆς φιλοσοφίας** Θεανῶ τὴν Κροτωνιάτιν πρῶτην γυναικῶν φιλοσοφῆσαι καὶ ποιήματα γράψαι, ἱστορεῖ. Ἡ μὲν οὖν Ἑλληνικὴ φιλοσοφία, ὡς μὲν τινες, κατὰ περίπτωσιν ἐπήβολος τῆς ἀληθείας ἀμηγέπη, ἀμυδρῶς τε, καὶ οὐ πάσης, γίνεται· ὡς δὲ ἄλλοι βούλονται, ἐκ τοῦ

Anacreon of Teos wrote love songs; Pindar of Thebes composed the hyporcheme; and Timotheus of Miletus was the first to sing laws with chorus and lyre.. Archilochus of Paros invented the iambic meter; Hipponax of Ephesus created the limping iambic; and Thespis of Athens invented tragedy, while Sissarion of Icaria created comedy.. At that time, children were taught by grammarians; it would take too long to give an exact account of them, with Dionysus himself being shown, through whom both the Dionysia and the theater (97) came later than Moses, or very soon after.. They also say that the speeches used in daily life and the special forms of rhetoric were invented, and that Antiphon the Sophist (99), a man from Rhamnus, was the first to write a paid forensic speech for a trial (98), as Diodorus says.. Apollodorus of Cyme was the first to introduce the name "critic," and he was called a grammarian.. Some say it was Eratosthenes of Cyrene, since he published two books called "Grammatical."» inscribing. The first to be called a grammarian, as we now call it, was Praxiphanes, son of Dionysophanes, from Mytilene.. Zaleucus the Locrian is the first recorded to have established laws (1); and among them, Minos, the son of Zeus, on Lycastus.. He comes after Danaus (2), in the eleventh generation (3) from Inachus and Moses, as we will show shortly by going back a little.. Lycurgus, after many years following the fall of Ilium, legislated for the Lacedaemonians one hundred and fifty years before the Olympiads (4); for we have already mentioned the time of Solon.. Draco, who was also a lawgiver, is found to have lived around the thirty-ninth Olympiad.. Antilochus, who studied the histories from the time of Pythagoras up to the death of Epicurus, which happened in

διαβόλου τὴν κίνησιν ἴσχει. Ἐνιοὶ δὲ
δυνάμεις τινὰς ὑποβεβηκυίας ἐμπνεῦσαι
τὴν πᾶσαν φιλοσοφίαν ὑπειλήφασιν. Ἀλλ’
εἰ μὲν μὴ καταλαμβάνει (6) ἡ Ἑλληνικὴ
φιλοσοφία τὸ μέγεθος τῆς ἀληθείας, ἔτι δὲ
ἐξασθενεῖ πράττειν τὰς κυριακὰς ἐντολὰς,
ἀλλ’ οὖν γε προκατασκευάζει τὴν ὁδὸν τῇ
βασιλικωτάτῃ διδασκαλίᾳ, ἀμηγέπη
σωφρονίζουσα, καὶ τὸ ἥθος προτυποῦσα,
καὶ προστύφουσα εἰς παραδοχὴν τῆς
ἀληθείας τὴν Πρόνοιαν δοξάζοντα.

the tenth year of the reign of Gamaliel,
assigns the total years as three hundred
and twelve.. They also say that the heroic
six-line poem is by Phanothea, the wife of
Icarius, while others say it is Themis, one of
the Titanesses, who composed it.. Didymus,
in his *On Pythagorean Philosophy*, records
that Theano of Croton was the first woman
to practice philosophy and to write poems..
Greek philosophy, then, as some say, is by
chance a partial helper to the truth, faintly
and not in every way; but others want to
say that it takes its movement from the
devil.. Some have supposed that certain
powers having come down inspired all
philosophy.. But if Greek philosophy does
not grasp (6) the full extent of the truth,
and still weakens in carrying out the main
commandments, yet it does prepare the
way for the most royal teaching, mixing in
moderation, and setting forth the character
as a model, and inclining toward
acceptance of Providence, which honors
the truth.

Chapter 17 (CAPUT XVII)

*De illo dicto Salvatoris: «Omnes qui me
præcesserunt fures erant et latrones.»*

*On that saying of the Savior: “All who
came before me were thieves and
robbers.”*

Ναὶ, φασὶν, γεγράφθαι, «Πάντες (7) οἱ πρὸ
τῆς παρουσίας τοῦ Κυρίου κλέπται εἰσὶ καὶ
λησταί.» Πάντες μὲν οὖν οἱ ἐν Λόγῳ (οὗτοι
δὲ οἱ πρὸ τῆς τοῦ Λόγου σαρκώσεως),
ἐξακούονται καθολικώτερον. Ἀλλ’ οἱ μὲν
προφητῆται, ἅτε ἀποσταλέντες καὶ
ἐμπνευσθέντες ὑπὸ τοῦ Κυρίου, οὐ
κλέπται, ἀλλὰ διάκονοι. Φησὶ γοῦν ἡ
Γραφή· «Ἀπέστειλεν ἡ σοφία (8) τοὺς
ἐαυτῆς δούλους, συγκαλοῦσα μετὰ ὑψηλοῦ

Yes, they say, it is written, «All (7) who
came before the presence of the Lord are
thieves and robbers.»» All then who are in
the Word (these indeed are those before
the Word’s incarnation), are heard more
universally. But the prophets, since they
were sent and inspired by the Lord, are not
thieves, but servants.. The Scripture indeed
says: «Wisdom sent her servants, calling
with a loud proclamation to a wine vat»..»

κηρύγματος ἐπὶ κρατῆρα οἴνου.»
Φιλοσοφία δὲ οὐκ ἀπεστάλη ὑπὸ Κυρίου,
ἀλλ' ἦλθε, φασὶ, κλαπεῖσα, ἢ παρὰ κλέπτου
δοθεῖσα· εἴτ' οὖν δύναμις, ἢ ἄγγελος (9),
μαθὼν τι τῆς ἀληθείας, καὶ μὴ καταμείνας
ἐν αὐτῇ, ταῦτα ἐνέπνευσε καὶ κλέψας
ἐδίδαξεν, οὐχὶ μὴ εἰδότος τοῦ Κυρίου, τοῦ
καὶ τὰ τέλη τῶν ἐσομένων πρὸ καταβολῆς
τοῦ ἕκαστον εἶναι ἐγνωκότος, ἀλλὰ μὴ
κωλύσαντος. Εἶχε γάρ τινα ὠφέλειαν τότε
ἢ εἰς ἀνθρώπους ἐρχομένη κλοπῇ, οὐ τοῦ
ὑφελομένου τὸ συμφέρον σκοπομένου,
κατευθυνούσης δὲ εἰς τὸ συμφέρον τῆς
Προνοίας τὴν ἔκβασιν τοῦ τολμήματος.
Οἶδα πολλοὺς ἀδιαλείπτως ἐπιφυομένους
ἡμῖν, καὶ τὸ μὴ κωλῦον αἴτιον εἶναι
λέγοντας· φασὶ γὰρ αἴτιον εἶναι κλοπῆς τὸν
μὴ φυλάξαντα, ἢ τὸν μὴ κωλύσαντα· ὡς
τοῦ ἐμπρησμοῦ, τὸν μὴ σβέσαντα τὸ δεινὸν
ἀρχόμενον· καὶ τοῦ ναυαγίου, τὸν
κυβερνήτην, μὴ στείλαντα τὴν ὁθόνην.
Αὐτίκα κολάζονται πρὸς τοῦ νόμου οἱ
τούτων αἴτιοι· ὧ γὰρ κωλῦσαι (10)
δύναμις ἦν, τούτῳ καὶ ἡ αἰτία τοῦ
συμβαίνοντος προσάπτεται. Φαμὲν δὴ
πρὸς αὐτοὺς, τὸ αἴτιον ἐν τῷ ποιεῖν καὶ
ἐνεργεῖν καὶ δρᾶν νοεῖσθαι· τὸ δὲ μὴ
κωλῦον, κατὰ γε τοῦτο ἀνενέργητον εἶναι.
Ἔτι τὸ μὲν αἴτιον πρὸς τῇ ἐνεργείᾳ ἐστί·
καθάπερ ὁ μὲν ναυπηγὸς πρὸς τὸ γίγνεσθαι
τὸ σκάφος· ὁ δὲ οἰκοδόμος πρὸς τὸ
ἐκτίσθαι (11) τὴν οἰκίαν· τὸ δὲ μὴ κωλῦον
κεχώρισται τοῦ γινομένου· διὰ τοῦτο γοῦν
ἐπιτελεῖται, ὅτι τὸ κωλῦσαι δυνάμενον οὐκ
ἐνεργεῖ, οὐδὲ κωλύει· τί γὰρ ἐνεργεῖ ὁ μὴ
κωλύων; Ἦδη δὲ καὶ εἰς ἀπέμφασιν αὐτοῖς
ὁ λόγος χωρεῖ, εἴ γε τῆς τρώσεως, οὐχὶ τὸ
βέλος, ἀλλὰ τὴν ἀσπίδα τὴν μὴ κωλύσανσαν
τὸ βέλος διελθεῖν, αἰτιάσονται· οὐδὲ γὰρ
τὸν κλέπτην, ἀλλὰ τὸν μὴ κωλύσαντα τὴν
κλοπὴν καταμέμψονται. Καὶ τὰς ναῦς
τοίνυν τῶν Ἑλλήνων μὴ τὸν Ἑκτορα
ἐμπρῆσαι λεγόντων (12), ἀλλὰ τὸν

Philosophy was not sent by the Lord, but,
they say, it came stolen or given by a thief;
so whether it was power or an angel (9)
who learned something of the truth, and
not remaining in it, inspired these things
and taught them by stealing, not without
the knowledge of the Lord, who also knew
from before the foundation of the world the
ends of all things, but did not prevent it..
For the theft that came to humans then had
some benefit, not aiming at the advantage
of the one being robbed, but directing the
outcome of the bold act toward the good of
Providence.. I know many who constantly
blame us, saying that not preventing it is
the cause; for they say the cause of theft is
the one who did not guard, or the one who
did not stop it—like with a fire, the one
who did not put out the terrible beginning;
and with a shipwreck, the captain who did
not send out the sail.. Immediately, those
responsible for these things are punished
by the law; for whoever had the power to
stop it is also held responsible for what
happened.. We say, then, that the cause is
to be understood in doing, acting, and
carrying out; but not preventing is, by its
nature, inactivity.. Moreover, the cause
belongs to the action itself; just as the
shipbuilder is the cause of the ship's
coming into being, and the builder is the
cause of the house's being built. But not
preventing is separate from what happens;
for this reason, it is completed because the
one able to prevent does not act, nor does
he prevent. For what does one do who does
not prevent?? Already the argument leads
them to a conclusion, if indeed for the
wound they blame not the arrow, but the
shield that did not prevent the arrow from
passing through; for they will blame not the
thief, but the one who did not prevent the
theft.. And so, when the Greeks say that it

Ἀχιλλέα· διότι κωλύσαι τὸν Ἑκτορα
δυνάμενος, οὐ κεκώλυκεν· ἀλλ' ὁ μὲν διὰ
μῆνιν (ἐπ' αὐτῷ δὲ ἦν (13) καὶ μηνίειν, καὶ
μῆ)· καὶ μὴν οὐκ ἀπεῖρξε τὸ πῦρ, καὶ ἴσως
συναίτιος· ὁ δὲ διάβολος, αὐτεξούσιος ὢν,
καὶ μετανοῆσαι οἷός τε ἦν (14) καὶ κλέψαι·
καὶ ὁ αἵτιος αὐτὸς τῆς κλοπῆς, οὐχ ὁ μὴ
κωλύσας Κύριος. Ἀλλ' οὐδ' ἐπιβλαβὴς ἡ
δόσις ἦν, ἵνα ἡ κώλυσις παρέλθῃ. Εἰ δὲ χρή
ἀκριβολογεῖσθαι πρὸς αὐτούς, ἴστωσαν τὸ
μὲν μὴ κωλυτικὸν (15), ὅπερ φαμέν ἐπὶ τῆς
κλοπῆς γεγονέναι, μὴδ' ὅλως αἵτιον εἶναι·
τὸ δὲ κωλυτικὸν ἐνέχεσθαι τῷ τοῦ αἰτίου
ἐγκλήματι. Ὁ γὰρ προασπίζων αἵτιός ἐστι
τῷ προασπιζομένῳ τοῦ μὴ τιτρώσκεσθαι,
κωλύων τὸ τρωθῆναι αὐτόν. Καὶ τῷ
Σωκράτει τὸ δαιμόνιον αἵτιον ἦν, οὐχὶ μὴ
κωλύον, ἀλλὰ προτρέπον (16), εἰ καὶ μὴ
προέτρεπεν. Οὔτε δὲ οἱ ἔπαινοι, οὔτε οἱ
ψόγοι, οὔθ' αἱ τιμαὶ, οὔθ' αἱ κολάσεις
δίκαιαι, μὴ τῆς ψυχῆς ἐχούσης τὴν
ἐξουσίαν τῆς ὁρμῆς καὶ ἀφορμῆς, ἀλλ'
ἀκουσίου τῆς κακίας οὔσης. Ὅθεν ὁ μὲν
κωλύσας αἵτιος· ὁ δὲ μὴ κωλύσας τὴν
αἵρεσιν τῆς ψυχῆς κρίνει δικαίως· ἵν' ὅτι
μάλιστα ὁ Θεὸς μὲν ἡμῖν κακίας ἀναίτιος.
Ἐπεὶ δὲ τῶν ἀμαρτημάτων προαίρεσις καὶ
ὁρμὴ κατάρχει, διημαρτημένη δὲ ὑπόληψις
ἔσθ' ὅτε κρατεῖ, ἥς ἀγνοίας καὶ ἀμαθίας
οὔσης ὀλιγωροῦμεν ἀποστῆναι, εἰκότως αἱ
κολάσεις. Καὶ γὰρ τὸ πυρέττειν ἀκούσιον,
ἀλλ' ὅταν δι' ἑαυτὸν τις καὶ δι' ἀκρασίαν
πυρέττῃ, αἰτιώμεθα τοῦτον. Ὡς δὲ καὶ τῆς
κακίας ἀκουσίου οὔσης· οὐ γὰρ αἰρεῖται τις
κακὸν, ἢ κακόν· τῇ δὲ περὶ αὐτῷ (17)
ἡδονῇ συναπαγόμενος, ἀγαθὸν ὑπολαβὼν,
ληπτὸν ἡγεῖται. Ὡν οὕτως ἐχόντων, τὸ
ἀπαλλάττεσθαι τῆς τε ἀγνοίας, τῆς τε
αἰρέσεως τῆς φάουλῆς καὶ ἐπιτερποῦς, καὶ
πρὸ τούτων τὸ μὴ συγκατατίθεσθαι ταῖς
ἀπατηλαῖς ἐκείναις φαντασίαις, ἀπόκειται
ἐφ' ἡμῖν. «Ληστής δὲ καὶ κλέπτης» ὁ
διάβολος λέγεται, ψευδοπροφήτας

was not Hector who set fire to their ships,
but Achilles; because, being able to stop
Hector, he did not stop him. But Achilles
acted out of anger (and it was on him both
to be angry and not to be angry). And
indeed, the fire did not cease, and perhaps
he was partly responsible. But the devil,
being self-willed, was able both to repent
and to steal; and he himself is the cause of
the theft, not the Lord who did not prevent
it.. But the giving was not harmful, so that
the prevention might be avoided.. But if one
must speak precisely to them, let them
know that the non-preventive thing (15),
which we say happened in the theft, is not
at all the cause; but the preventive thing
belongs to the fault of the one responsible..
For the one who defends is responsible to
the one being defended for not being
wounded, by preventing him from being
wounded.. And for Socrates, the daimonion
was responsible, not for preventing, but for
urging (16), even if it did not urge.. Neither
praise nor blame, neither honors nor
punishments are just for a soul that has
control over its impulse and motive, but for
one whose evil is involuntary.. Therefore,
the one who prevents is responsible; the
one who does not prevent the choice of the
soul is judged rightly; so that God is
especially without blame for our evil.. Since
the will and impulse come before sins, and
there is a mistaken belief that sometimes
rules, which we neglect to avoid because it
is ignorance and lack of knowledge,
punishments are reasonable.. For fever is
involuntary, but when someone has a fever
because of themselves and because of
weakness, we blame that person. And so it
is also with involuntary evil; for no one
chooses evil as evil, but being carried away
by the pleasure about it (17), thinking it
good, they consider it desirable.. Since

ἐγκαταμίξας τοῖς προφήταις, καθάπερ τῷ πυρὶ τὰ ζιζάνια· «Πάντες οὖν οἱ πρὸ Κυρίου κλέπται καὶ λησταί·» οὐχ ἀπλῶς πάντες ἄνθρωποι, πάντες δὲ οἱ ψευδοπροφηταί, καὶ πάντες οἱ μὴ κυρίως ὑπ’ αὐτοῦ ἀποσταλέντες. Εἶχον δὲ καὶ οἱ ψευδοπροφῆται τὸ κλέμμα τὸ ὄνομα τὸ προφητικόν, προφηταὶ ὄντες, ἀλλὰ τοῦ ψεύστου. Λέγει γὰρ ὁ Κύριος· «Ὑμεῖς ἐκ τοῦ πατρὸς ὑμῶν (18) τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. Ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ’ ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. Ὅτ’ ἂν λαλῇ τὸ ψεῦδος, ἐκ τῶν ιδίων λαλεῖ· ὅτι ψεύστης ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ.» Ἐν δὲ τοῖς ψεύδεσι καὶ ἀληθῇ (19) τινα ἔλεγον οἱ ψευδοπροφῆται. Καὶ τῷ ὄντι οὗτοι ἐν «ἐκστάσει» προεφήτευσον, ὡς ἂν «ἀποστάτου» διάκονοι. Λέγει δὲ καὶ ὁ Ποιμὴν, ὁ ἄγγελος τῆς μετανοίας (20), τῷ Ἑρμῇ περὶ τοῦ ψευδοπροφήτου· «Τινὰ (21) γὰρ ῥήματα ἀληθῇ λαλεῖ· ὁ γὰρ διάβολος αὐτὸν πληροῖ τῷ ἑαυτοῦ πνεύματι, εἴ τινα δυνήσεται ῥῆξαι τῶν δικαίων.» Πάντα μὲν οὖν οἰκονομεῖται ἄνωθεν εἰς καλὸν, «ἵνα γνωρισθῇ διὰ τῆς Ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ Θεοῦ, κατὰ πρόγνωσιν (22) τῶν αἰώνων, ἣν ἐποίησεν ἐν Χριστῷ·» τῷ Θεῷ δὲ οὐδὲν ἀντίκειται, οὐδὲ ἐναντιοῦται τι αὐτῷ, Κυρίῳ καὶ παντοκράτορι ὄντι. Ἀλλὰ καὶ αἱ τῶν ἀποστατησάντων (23) βουλαί τε καὶ ἐνέργειαι, μερικαὶ οὖσαι, γίνονται μὲν ἐκ φαύλης διαθέσεως, καθάπερ καὶ αἱ νόσοι αἱ σωματικά· κυβερνῶνται δὲ ὑπὸ τῆς καθόλου προνοίας ἐπὶ τέλος ὑγιεινὸν, κἂν νοσοποιοὺς ᾖ ἡ αἰτία. Μέγιστον γοῦν τῆς θείας προνοίας, τὸ μὴ ἑᾶσαι τὴν ἐξ ἀποστάσεως ἐκουσίῳ φρεῖσαν κακίαν ἄχρηστον καὶ ἀνωφελῇ μένειν, μηδὲ μὴν κατὰ πάντα βλαβερὰν αὐτὴν γενέσθαι· τῆς γὰρ θείας σοφίας, καὶ ἀρετῆς, καὶ

things are this way, it is up to us to free ourselves from both ignorance and the choice of what is base and pleasing, and before these, not to consent to those deceptive imaginations.. “A robber and a thief» The devil is called a robber and a thief, mixing false prophets with the true prophets, like weeds in a fire: “Therefore, all those before the Lord are thieves and robbers;» Not simply all people, but all the false prophets, and all those not truly sent by him.. The false prophets also had the stolen prophetic name, being prophets, but of the liar.. For the Lord says, “You are from your father the devil, and you want to do the desires of your father.”. He was a murderer from the beginning, and he did not stand in the truth, because there is no truth in him.. When he speaks lies, he speaks from his own; because he is a liar, and his father is the same..» But among the lies, the false prophets were also saying some true things. (19). And indeed these, in “ecstasy,”» prophesied, as if “of a renegade”» servants. And the Shepherd, the angel of repentance (20), also says to Hermas about the false prophet: «For he speaks some true words; for the devil fills him with his own spirit, if he can break any of the righteous ones...»» Everything, then, is managed from above for good, «so that the manifold wisdom of God may be made known through the Church, according to the foreknowledge (22) of the ages, which he made in Christ.»» To God nothing opposes, nor does anything resist him, being Lord and almighty.. But even the plans and actions of those who have fallen away (23), though some are from a bad disposition, like bodily diseases, are governed by the universal providence toward a healthy end, even if the cause is harmful.. The greatest thing about divine

δυνάμεως ἔργον ἐστὶν οὐ μόνον τὸ ἀγαθοποιεῖν (φύσις γὰρ, ὡς εἶπεῖν, αὕτη τοῦ Θεοῦ, ὡς τοῦ πυρὸς τὸ θερμαίνειν, καὶ τοῦ φωτὸς τὸ φωτίζειν)· ἀλλὰ κάκεῖνο μάλιστα, τὸ διὰ κακῶν τῶν ἐπινοηθέντων πρὸς τινων, ἀγαθόν τι καὶ χρηστὸν τέλος ἀποτελεῖν, καὶ ὠφελίμως τοῖς δοκοῦσι φαύλοις χρῆσθαι, καθάπερ καὶ τῷ ἐκ πειρασμοῦ μαρτυρίῳ. Ἔστιν οὖν κἀν φιλοσοφίᾳ, τῇ κλαπίσῃ, καθάπερ ὑπὸ Προμηθέως, πῦρ ὀλίγον εἰς φῶς ἐπιτήδειον χρησίμως ζωπυρούμενον, ἵχνος τι σοφίας καὶ κίνησις παρὰ Θεοῦ. Ταῦτα (24) δ' ἂν εἶεν «κλέπται καὶ λησταὶ» οἱ παρ' Ἑλλήσι φιλόσοφοι, καὶ πρὸ τῆς τοῦ Κυρίου παρουσίας παρὰ τῶν Ἑβραϊκῶν προφητῶν μέρη τῆς ἀληθείας οὐ κατ' ἐπίγνωσιν λαβόντες, ἀλλ' ὡς ἴδια σφετερισάμενοι δόγματα· καὶ τὰ μὲν παραχαράξαντες, τὰ δὲ ὑπὸ περιεργίας ἀμαθῶς σοφισάμενοι, τὰ δὲ καὶ ἐξευρόντες· ἴσως γὰρ καὶ «πνεῦμα αἰσθήσεως (25)» ἐσχήκασιν. Ὡμολόγησε δὲ καὶ Ἀριστοτέλης τῇ Γραφῇ, κλεπτικὴν σοφίας τὴν σοφιστικὴν εἰπὼν, ὡς προεμνήσαμεν. Ὁ δὲ Ἀπόστολος· «Ἄ καὶ λαλοῦμεν, λέγει, οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς πνεύματος.» Ἐπὶ μὲν γὰρ τῶν προφητῶν· «Πάντες, φησὶν, ἐκ τοῦ πληρώματος αὐτοῦ ἐλάβομεν.» δηλονότι τοῦ Χριστοῦ. Ὡστε οὐ κλέπται οἱ προφηταί. «Καὶ ἡ διδαχὴ ἡ ἐμὴ (26), οὐκ ἔστιν ἐμὴ, ὁ Κύριος λέγει, ἀλλὰ τοῦ πέμψαντός με Πατρός·» ἐπὶ δὲ τῶν κλεπτόντων, «Ὁ δὲ ἀφ' ἑαυτοῦ, φησὶ, λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ.» Τοιοῦτοι δὲ οἱ Ἕλληνες, «φίλαυτοι καὶ ἀλαζόνες.» Σοφοὺς δὲ αὐτοὺς λέγουσα ἡ Γραφή, οὐ τοὺς ὄντως σοφοὺς διαβάλλει, ἀλλὰ τοὺς δοκῇσι σοφοὺς.

providence is not allowing the evil that grows from voluntary rebellion to remain useless and harmful, nor to become harmful in every way. For it is the work of divine wisdom, virtue, and power not only to do good (for this nature, so to speak, is from God, like fire warms and light illuminates); but especially to bring about a good and beneficial end through evils devised by some, and to use them helpfully even for those who seem wicked, just as with the testimony that comes from trial.. There is, then, even in philosophy, which was stolen, just as by Prometheus, a small trace of wisdom and movement from God, like a little fire usefully kindled into light.. These (24) might be called “thieves and robbers.”» The philosophers among the Greeks, and before the Lord’s coming, the Hebrew prophets, took parts of the truth not with full understanding, but as if they had claimed the teachings for their own; and some they falsified, others they foolishly twisted out of curiosity, and some they even discovered; for perhaps even a “spirit of perception (25)» they have held.”. Aristotle also agreed with Scripture, calling sophistry a thieving kind of wisdom, as we have already mentioned.. But the Apostle says, “What we speak is not in the words taught by human wisdom, but in those taught by the Spirit.”.» For about the prophets, he says, “All of us have received from his fullness.”» Clearly, it is of Christ.. So the prophets are not thieves.. «And my teaching (26) is not mine, the Lord says, but of the one who sent me, the Father.»» But concerning those who steal, «He who speaks from himself,» he says, «seeks his own glory.»» Such are the Greeks, «self-loving and boastful.»» The Scripture, calling them wise, does not speak against those who are truly wise, but against those

who seem wise.

Chapter 18 (CAPUT XVIII)

Illustrat illud dictum Apostoli: «Perdam sapientiam sapientum.»

He explains that saying of the Apostle: “I will destroy the wisdom of the wise.”

Καὶ περὶ τούτων (27) φησὶν, «Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω.» Ἐπιφέρει γοῦν ὁ Ἀπόστολος· «Ποῦ σοφός; ποῦ γραμματεὺς; ποῦ συζητητὴς τοῦ αἰῶνος τούτου;» πρὸς ἀντιδιαστολὴν τῶν γραμματέων, τοὺς τοῦ αἰῶνος τούτου ζητητάς, τοὺς ἐξ ἐθνῶν φιλοσόφους, τάξας. «Οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου (28);» ἐπίσης τῷ, μωρὰν ἔδειξε, καὶ οὐκ ἀληθῆ, ὡς ᾤοντο. Κἂν πύθῃ τὴν αἰτίαν τῆς δοξοσοφίας αὐτῶν, «διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν,» ἐρεῖ· «ἐπειδὴ ἐν τῇ σοφίᾳ τοῦ Θεοῦ,» τουτέστι διὰ τῶν προφητῶν κατηγορημένῃ, «οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας,» τῆς διὰ τῶν προφητῶν λαλούσης, «αὐτόν (29),» δηλονότι τὸν Θεόν· «εὐδόκησεν οὗτος (30) ὁ Θεὸς διὰ τοῦ κηρύγματος τῆς μωρίας,» τῆς δοκούσης Ἑλλήσιν εἶναι μωρίας, «σῶσαι τοὺς πιστεύοντας· ἐπειδὴ Ἰουδαῖοι, φησὶ, σημεῖα αἰτοῦσι» πρὸς πίστιν· «Ἑλλήνες δὲ σοφίαν ζητοῦσι,» τοὺς ἀναγκαστικοὺς καλουμένους λόγους, καὶ τοὺς ἄλλους συλλογισμοὺς δηλονότι, «Ἡμεῖς δὲ κηρύσσομεν Ἰησοῦν (31) Χριστὸν ἐσταυρωμένον· Ἰουδαίοις μὲν σκάνδαλον,» διὰ τὸ, εἰδότας τὴν προφητείαν, μὴ πιστεύειν τῇ ἐκβάσει, «Ἑλλήσι δὲ μωρίαν»· μωθῶδες γὰρ ἡγοῦνται οἱ δοκησίσοφοι, διὰ τε ἀνθρώπου Υἱὸν Θεοῦ λαλεῖν, υἱὸν τε ἔχειν τὸν Θεόν, καὶ δὴ καὶ πεπονθέναι τοῦτον· ὅθεν αὐτοὺς ἡ πρόληψις τῆς οἰήσεως ἀναπεῖθει ἀπίστεῖν. Ἡ γὰρ

And concerning these (27) he says, “I will destroy the wisdom of the wise, and I will reject the understanding of the prudent.”» The Apostle indeed brings this up: “Where is the wise man?” “Where is the scribe?” “Where is the debater of this age?”» In contrast to the scribes, those seekers of this age, the philosophers from the nations, arranged. “Has not God made foolish the wisdom of the world (28)?» also to that, he showed foolish and not true, as they thought. And if you ask the reason for their proud wisdom, «because of the hardness of their heart,» he will say: «when in the wisdom of God,» that is, through the prophets it was declared, «the world did not know through wisdom,» spoken through the prophets, «him (29),» clearly God: «this God (30) was pleased through the preaching of foolishness,» which seemed to the Greeks to be foolishness, «to save those who believe; since the Jews, he says, ask for signs» for faith; «but Greeks seek wisdom,» the so-called compelling arguments, and other reasonings clearly, «but we preach Jesus (31) Christ crucified; to the Jews a stumbling block,» because, knowing the prophecy, they do not believe in its fulfillment, «to the Greeks foolishness;» For the so-called wise men consider it a myth, that a man speaks as the Son of God, and that God has a son, and indeed that this one has suffered; therefore, their prideful prejudice persuades them

παρουσία τοῦ Σωτῆρος οὐ μωροὺς ἐποίησε καὶ σκληροκαρδίους, καὶ ἀπίστους, ἀλλὰ συνετοὺς καὶ εὐπειθεῖς, προσέτι πιστοὺς. Ἐδείχθησαν δὲ, ἐκ τῆς τῶν ὑπακουσάντων ἐκουσίου προσκλίσεως χωρισθέντες, οἱ μὴ ἐθελήσαντες πείθεσθαι ἀσύνετοί τε, καὶ ἄπιστοι, καὶ μωροί. «Αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἑλλήσι, Χριστὸς Θεοῦ δύναμις ἐστὶ, καὶ Θεοῦ σοφία.» Μὴ τι οὖν (ὅπερ καὶ ἄμεινον), ἀποφατικὸν ἡγητέον τὸ, «Οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου,» ἐπίσης, «Οὐχ ἐμώρανεν,» ἵνα μὴ ἡ αἰτία τῆς σκληροκαρδίας αὐτοῖς παρὰ τοῦ Θεοῦ φαίνεται γενομένη, «τοῦ μωράναντος τὴν σοφίαν;» Ἐν πᾶσι γάρ, καίτοι σοφοὶ ὄντες, ἐν μείζονι αἰτίᾳ γεγόνασιν, μὴ πιστεύσαντες τῷ κηρύγματι· ἐκούσιος γὰρ ἢ τε αἵρεσις, ἢ τε τῆς ἀληθείας ἐκλογή. Ἀλλὰ καὶ τὸ, «Ἀπολῶ τὴν σοφίαν τῶν σοφῶν,» τῇ τῆς καταφρονουμένης ὑπερορωμένης (32) βαρβάρου φιλοσοφίας ἀντιπαραθέσει καταλάμπσαι φησὶν· ὡς καὶ ὁ λύχνος, ὑπὸ τοῦ ἡλίου καταλαμπόμενος. ἀπολωλέναι λέγεται, τῷ μὴ τὴν ἴσην ἐκτελεῖν ἐνέργειαν. Πάντων τοίνυν ἀνθρώπων κεκλημένων, οἱ ὑπακοῦσαι βουληθέντες, «κλητοὶ (33)» ὠνομάσθησαν. Οὐ γάρ ἐστιν ἀδικία (34) παρὰ τῷ Θεῷ. Αὐτίκα ἐξ ἐκατέρου γένους οἱ πιστεύσαντες, οὗτοι «λαὸς περιούσιος (35).» Κάν ταῖς Πράξεσι τῶν ἀποστόλων εὗροις ἂν κατὰ λέξιν, «Οἱ μὲν οὖν ἀποδεξάμενοι (36) τὸν λόγον αὐτοῦ ἐβαπτίσθησαν.» οἱ δὲ μὴ θελήσαντες πείθεσθαι ἑαυτοὺς ἀπέστησαν δηλαδή. Πρὸς τούτους ἡ προφητεία λέγει· «Κἂν θέλητε, καὶ εἰσακούσητέ μου, τὰ ἀγαθὰ τῆς γῆς φάγεσθε» ἐφ' ἡμῖν κείμενα διελέγχουσα καὶ τὴν αἵρεσιν, καὶ τὴν ἐκτροπήν. «Θεοῦ» δὲ εἶρηκεν ὁ Ἀπόστολος τὴν κατὰ τὸν Κύριον διδασκαλίαν «σοφίαν.» ἵνα δείξη τὴν ἀληθεῖ φιλοσοφίαν δι' Ὑιοῦ παραδιδομένην. Ἀλλὰ γὰρ καὶ ὁ

not to believe.. For the coming of the Savior did not make people foolish and hard-hearted, and unbelieving, but wise and obedient, and moreover faithful.. But it was shown that those who did not want to obey, separated from the voluntary submission of those who obeyed, were foolish, unbelieving, and senseless.. "To these called ones, both Jews and Greeks, Christ is the power of God and the wisdom of God;" Should we then (which is even better) consider the statement, "God did not make the wisdom of the world foolish," as negative,» also, "He did not make foolish,"» so that the cause of their hard-heartedness would not appear to come from God, "of the one who made the wisdom foolish,"?» For in all things, although being wise, they became guilty of a greater fault by not believing the preaching; for both heresy and the choice of truth are voluntary.. But also the phrase, "I will destroy the wisdom of the wise,"» he says that it will shine against the despised and arrogant opposition of barbarian philosophy; just as the lamp is outshone by the sun,. it is said to be lost when it does not carry out its proper function.. Therefore, of all people called, those who are willing to obey are called «called (33)» were named. For there is no injustice (34) with God. Immediately from both groups, those who believed, these are the «chosen people (35).» And even in the Acts of the Apostles you would find word for word, «Those who accepted (36) his message were baptized;» but those who did not want to obey separated themselves, that is to say. To these the prophecy says: «If you are willing, and listen to me, you will eat the good things of the earth;» set before us, convicting both heresy and error. «Of God» But the Apostle spoke of the teaching according to the Lord

δοκησίσοφος παραινέσεις ἔχει τινάς, τὰς παρὰ τῷ Ἀποστόλῳ κελευούσας «ἐνδύσασθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας. Διὸ ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν. Μὴ δίδοτε τόπον τῷ διαβόλῳ. Ὁ κλέπτων μηκέτι κλεπτέτω· μᾶλλον δὲ κοπιάτω, ἐργαζόμενος τὸ ἀγαθόν» (ἐργάζεσθαι δὲ ἐστὶ τὸ προσεκπονεῖν ζητοῦντα τὴν ἀλήθειαν· σὺν γὰρ τῇ λογικῇ εὐποιᾷ) «ἵνα ἔχητε (37) μεταδοῦναι τῷ χρεῖαν ἔχοντι,» καὶ τῆς κοσμικῆς περιουσίας, καὶ τῆς θείας σοφίας. Βούλεται γὰρ ἐκδιδάσκεσθαι τὸν λόγον, καὶ εἰς τὰς τραπέζας (38) τὸ ἀργύριον βάλλεσθαι, δεδοκιμασμένον ἀκριβῶς, εἰς τὸ ἐκδανείζεσθαι. Ὅθεν ἐπιφέρει· «Λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω.» Σαπρὸς λόγος οὗτος, ὃ ἐξ οἰήσεως· «ἀλλ’ εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῶ χάριν τοῖς ἀκούουσιν.» Ἀγαθοῦ δ’ ἂν ἀνάγκη Θεοῦ ἀγαθὸν τὸν λόγον. Πῶς δὲ οὐκ ἀγαθὸς ὁ σῶζων;

as “wisdom of God.”» so that he might show true philosophy handed down through the Son. But even the so-called wise man has certain exhortations, like those from the Apostle urging to “put on the new man, created according to God in righteousness and holiness of the truth.”. Therefore, putting away falsehood, speak the truth. Do not give place to the devil. Let the thief no longer steal; rather, let him work hard, doing what is good» (To work is to strive earnestly, seeking the truth; for with rational kindness) “so that you may have (37) to share with the one in need,» both of worldly wealth and of divine wisdom. For he wishes the word to be taught, and the money to be placed on the tables (38), carefully tested, for lending out. Therefore he brings forward: «Let no rotten word come out of your mouth.» This rotten word comes from pride: «But if anyone speaks good for the building up of need, to give grace to those who hear.» But if the word is good, it must be good by the necessity of God.. But how could the one who saves not be good?

Chapter 19 (CAPUT XIX)

Philosophos aliquam veritatis partem percepisse probat.

He proves that the philosopher has grasped some part of the truth.

Ἐπεὶ οὖν μαρτυροῦνται ἀληθῆ τινα δογματίζειν καὶ Ἕλληνες, ἔξεστι κἀντεῦθεν σκοπεῖν. Ὁ Παῦλος ἐν ταῖς Πράξεσι τῶν ἀποστόλων ἀναγράφεται λέγων πρὸς τοὺς Ἀρεοπαγίτας· «Δεισιδαιμονεστέρους ὑμᾶς θεωρῶ· διερχόμενος γὰρ καὶ ἱστορῶν (39) τὰ σεβάσματα ὑμῶν, εὗρον βωμὸν, ἐν ᾧ ἀνεγέγραπτο, Ἀγνώστῳ Θεῷ. Ὅν οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον ἐγὼ

Since then it is testified that even the Greeks hold some true belief, it is right to consider this as well. Paul is recorded in the Acts of the Apostles as saying to the Areopagites: “I see that you are very religious. For as I passed by and carefully observed your objects of worship, I found an altar with this inscription: ‘To the Unknown God.’ Therefore, the one whom

καταγγέλλω ὑμῖν. Ὁ Θεὸς ὁ ποιήσας τὸν
κόσμον καὶ πάντα τὰ ἐν αὐτῷ· οὗτος,
οὐρανοῦ καὶ γῆς ὑπάρχων Κύριος, οὐκ ἐν
χειροποιήτοις ναοῖς κατοικεῖ· οὐδὲ ὑπὸ
χειρῶν ἀνθρωπίνων θεραπεύεται,
προσδεόμενός τινος, αὐτὸς δοὺς (40) πᾶσι
ζωὴν καὶ πνοήν, καὶ τὰ πάντα· ἐποίησέ τε
ἐξ ἑνὸς πᾶν γένος ἀνθρώπων, κατοικεῖν ἐπὶ
παντὸς προσώπου τῆς γῆς· ὀρίσας
προσ τεταγμένους καιροὺς (41) καὶ τὰς
ὁροθεσίας τῆς κατοικίας αὐτῶν, ζητεῖν τὸ
Θεῖον, εἰ ἄρα ψηλαφήσειαν ἢ εὗροιεν ἄν·
καίτοι οὐ μακρὰν ἀπὸ ἑνὸς ἐκάστου ἡμῶν
ὑπάρχοντος· ἐν αὐτῷ γὰρ ζῶμεν, καὶ
κινούμεθα, καὶ ἐσμεν, ὥς καὶ τινες τῶν καθ'
ὑμᾶς ποιητῶν εἰρήκασιν·

you ignorantly worship, I proclaim to you.
The God who made the world and
everything in it—this one, who is Lord of
heaven and earth, does not live in
handmade temples, nor is he served by
human hands, as if he needed anything. He
himself gives everyone life and breath and
everything else. From one man he made all
the nations to live on the whole earth,
having determined their appointed times
and the boundaries of their lands, so that
they would seek God, if perhaps they might
feel their way toward him and find him—
though he is not far from each one of us.
For in him we live and move and have our
being, as even some of your own poets have
said.”

Τοῦ γὰρ (42) καὶ γένος ἐσμέν ...»

For we are indeed his offspring...»

Ἐξ ὧν δῆλον, ὅτι, καὶ ποιητικοῖς χρώμενος
παραδείγμασιν ἐκ τῶν Ἀράτου
Φαινομένων, δοκιμάζει τὰ παρ' Ἑλληνισι
καλῶς εἰρημένα· καὶ διὰ τοῦ ἀγνώστου
Θεοῦ τιμᾶσθαι μὲν κατὰ περίφρασιν (43)
πρὸς τῶν Ἑλλήνων τὸν δημιουργὸν Θεὸν
ἠνίξατο· κατ' ἐπίγνωσιν δὲ δεῖν δι' Υἱοῦ
παραλαβεῖν τε καὶ μαθεῖν. «Ἀπέστειλα οὖν
διὰ τοῦτό σε εἰς τὰ ἔθνη, ἀνοῖξαι, φησὶν,
ὀφθαλμοὺς αὐτῶν, τοῦ (44) ἐπιστρέψαι
ἀπὸ σκοτόους εἰς φῶς, καὶ τῆς ἐξουσίας τοῦ
Σατανᾶ ἐπὶ Θεὸν, τοῦ λαβεῖν αὐτοὺς
ἄφεσιν ἁμαρτιῶν, καὶ κληρὸν ἐν τοῖς
ἡγιασμένοις πίστει τῇ εἰς ἐμέ.» Οὗτοι οὖν οἱ
ἀνοιγόμενοι τυφλῶν ὀφθαλμοί· ἢ δι' Υἱοῦ
ἐπίγνωσις ἐστὶ τοῦ Πατρὸς, ἢ τῆς
περιφράσεως τῆς Ἑλληνικῆς κατάληψις· τό
τε «ἀπὸ τῆς ἐξουσίας τοῦ Σατανᾶ
ἐπιστρέψαι,» τὸ ἀπὸ τῆς ἁμαρτίας ἐστὶ
μεταβάλλεσθαι, δι' ἣν ἡ δουλεία ἐγγέγονει.

From this it is clear that, even using poetic
examples from Aratus' *Phenomena*, he
approves what the Greeks have well said;
and by the phrase “unknown god,” he
hinted that the creator God is honored by
the Greeks in a roundabout way; but in full
knowledge, it is necessary to receive and
learn through the Son.. “I have therefore
sent you for this purpose among the
nations, to open,” he says, “their eyes, so
that they may turn from darkness to light,
and from the power of Satan to God, to
receive forgiveness of sins and a share
among those who are sanctified by faith in
me.”.» These, then, are the eyes of the blind
being opened; the knowledge of the Father
through the Son, the understanding of the
Greek phrase; and the turning “from the
power of Satan,» is the turning away from
sin, through which slavery has come about..

Οὐ μὴν ἀπλῶς πᾶσαν φιλοσοφίαν
 ἀποδεχόμεθα, ἀλλ' ἐκείνην περὶ ἧς καὶ ὁ
 παρὰ Πλάτωνι λέγει Σωκράτης· «Εἰσὶ γὰρ
 δὴ (45), ὡς φασι, περὶ τὰς τελετὰς
 Ναρθηκοφόροι (46) μὲν πολλοὶ, Βάκχοι δέ
 τε, παῦροι·» «πολλοὺς μὲν τοὺς κλητοὺς,
 ὀλίγους δὲ τοὺς ἐκλεκτοὺς» αἰνιττόμενος.
 Ἐπιφέρει γοῦν σαφῶς· «Οὗτοι δὲ εἰσὶ, κατὰ
 τὴν ἐμὴν δόξαν, οὐκ ἄλλοι ἢ οἱ
 πεφιλοσοφηκότες ὀρθῶς. ὧν δὴ κἀγώ,
 κατὰ γε τὸ (47) δυνατόν, οὐδὲν ἀπέλιπον
 ἐν τῷ βίῳ, ἀλλὰ παντὶ τρόπῳ
 προύθυμήτην γενέσθαι. Εἰ δὲ ὀρθῶς
 προύθυμήτην, καὶ τι ἡνύσαμεν, ἐκεῖσε
 ἐλθόντες, τὸ σαφὲς εἰσόμεθα, ἐὰν Θεὸς
 θέλῃ, ὀλίγον ὕστερον.» Ἄρ' οὐ δοκεῖ σοι
 πίστεως ἐκ τῶν Ἑβραϊκῶν Γραφῶν τὴν
 μετὰ θάνατον ἐλπίδα τοῦ δικαίου
 σαφηνίζειν; κἀν τῷ **Δημοδόκῳ** (48)· (εἰ δὲ
 τοῦ Πλάτωνος τὸ σύγγραμμα·) «Μὴ δὲ
 ἡγοῦ (49) τὸ φιλοσοφεῖν λέγειν περὶ τὰς
 τέχνας κυπτάζοντα ζῆν, οὐδὲ
 πολυμαθοῦντα, ἀλλὰ ἄλλο τι· ἐπεὶ ἔγωγε
 ὦμην καὶ ὄνειδος εἶναι.» Ἦδει γὰρ, οἶμαι,
 «ὥς ἄρα (50) ἥδη πολυμαθῆ νόον ἔχει· ὃ
 διδάσκει» καθ' Ἡράκλειτον. Ἐν τε τῷ ε' τῆς
Πολιτείας· «Τούτους (51) οὖν πάντας,
 φησὶ, καὶ ἄλλους τοιοῦτων τινῶν
 μαθηματικούς, καὶ τῶν τεχνυδρίων (52),
 φιλοσόφους θήσομεν; Οὐδαμῶς, εἶπεν
 (53), ἀλλ' ὁμοίους μὲν φιλοσόφοις. Τοὺς δ'
 ἀληθινούς, ἔφη, τίνας λέγεις; Τοὺς τῆς
 ἀληθείας, ἦν δ' ἐγώ, φιλοθεάμονας.» Οὐ
 γὰρ ἐν γεωμετρίᾳ (54), αἰτήματα καὶ
 ὑποθέσεις ἐχούση, φιλοσοφία· οὐδ' ἐν
 μουσικῇ, στοχαστικῇ γε οὔση· οὐδ' ἐν
 ἀστρονομίᾳ, φυσικῶν, καὶ ρεόντων, καὶ
 εἰκότων βεβυσμένη λόγων· ἀλλ' αὐτοῦ
 ἀγαθοῦ δι' ἐπιστήμης (55) καὶ τῆς
 ἀληθείας, ἐτέρων μὲν ὄντων τάγαθοῦ,
 ὁδῶν (56)· ὥσπερ δὲ ἐπὶ τάγαθόν. Ὡστ'
 οὐδ' αὐτὸς τὴν «ἐγκύκλιον» παιδείαν (57)
 συντελεῖν πρὸς τάγαθὸν δίδωσιν,

We do not simply accept every philosophy,
 but that one about which Socrates says in
 Plato: "For indeed, they say, many are the
 Narthex-bearers (45) concerning the rites,
 and the Bacchae are few and poor;" "Many
 are the called, but few are the chosen." hinting.
 He clearly adds, "These, in my opinion, are none
 other than those who have truly loved philosophy;
 of whom I too, as far as I could, left nothing
 undone in life, but in every way was eager to
 become one.. But if I was truly eager, and we
 accomplished something by coming there, we will
 understand the clear meaning, if God wills, a
 little later..» Does it not seem to you that the
 hope of the righteous after death is made clear
 from the Hebrew Scriptures?? And also to **Demodocus**
 (48): (if indeed the writing is by Plato): «Do not
 think (49) that to philosophize means to talk
 about crafts and to live by them, nor to be very
 learned, but something else; for I myself was
 even a subject of blame.» For I think he sang,
 «then indeed (50) he already has a very learned
 mind; which he teaches» According to Heraclitus.
 And in the fifth book of the **Republic**: «Therefore,
 he says, we will make all these, and others of
 such mathematical studies, and of the craftsmen
 (52), philosophers.»? Not at all, he said (53),
 but similar to philosophers. But the true ones,
 he said, whom do you mean?? Those who love
 the truth, I replied..» For philosophy is not in
 geometry, which has problems and assumptions;
 nor in music, which is speculative; nor in astronomy,
 which is based on natural, flowing, and probable
 accounts. But it is through knowledge and truth
 about the good itself, which is different from
 other goods, the paths leading to it. Just as one
 goes toward the good.... So not even the "encyclopedic"
 itself...» Does it give the "encyclopedic"

συνεργεῖν δὲ πρὸς τὸ διεγείρειν καὶ συγγυμνάζειν πρὸς τὰ νοητὰ τὴν ψυχὴν. Εἴτ' οὖν κατὰ περίπτωσιν φασιν ἀποφθέγξασθαι τινα τῆς ἀληθοῦς φιλοσοφίας τοὺς Ἑλληνας, θείας οἰκονομίας ἢ περίπτωσις· οὐ γὰρ ταυτόματον ἐκθειάσει τις διὰ τὴν πρὸς ἡμᾶς φιλοτιμίαν· εἴτε κατὰ συντυχίαν, οὐκ ἀπρονόητος ἢ συντυχία· εἴτ' αὖ φυσικὴν ἔννοιαν ἐσχηκέναι τοὺς Ἑλληνας λέγοι, τὸν τῆς φύσεως δημιουργὸν ἕνα γινώσκωμεν· καθὼς καὶ τὴν δικαιοσύνην φυσικὴν εἰρήκαμεν· εἴτε μὴν κοινὸν ἐσχηκέναι νοῦν, τίς ὁ τούτου πατήρ, καὶ τίς κατὰ τὴν τοῦ νοῦ διανομὴν δικαιοσύνη, σκοπήσωμεν. Ἄν γὰρ «προαναφώνησιν» τις εἴπη, καὶ «συνεκφώνησιν» αἰτιάσεται, προφητείας εἶδη λέγει. Ναὶ μὴν κατ' ἔμφασιν ἀληθείας ἄλλοι θέλουσιν εἰρησθαι τινα τοῖς φιλοσόφοις. Ὁ μὲν οὖν θεσπέσιος Ἀπόστολος ἐφ' ἡμῶν γράφει· «Βλέπομεν γὰρ νῦν ὡς δι' ἐσόπτρου (58).» κατ' ἀνάκλασιν ἐπ' αὐτοῦ ἑαυτοὺς γινώσκοντες, καὶ τοῦ ἐν ἡμῖν θείου τοῦ ποιητικὸν αἴτιον, ὡς οἷόν τε, συνθεωροῦντες.

education to complete the good, but it helps to awaken and train the soul toward the things that are understood?. So if, then, they say that the Greeks have uttered something of true philosophy by chance, this is the divine arrangement; for no one praises the same thing out of ambition toward us. Whether by coincidence, the coincidence is not without reason; or whether they say that the Greeks had a natural understanding, we recognize the one creator of nature; just as we have also said that justice is natural. Or if they say that reason is common, we will consider who is the father of this, and what justice is according to the distribution of reason.. For if they «called out beforehand» someone should say, and «join in the call» someone should say, and «join in the call,» let them be accused of speaking types of prophecy.. Yes, indeed, some want to say something to the philosophers with an emphasis on truth.. The divine Apostle, then, writes about us: «For now we see through a mirror (58)».. by reflection, we know ourselves, and also the creative cause of the divine within us, as far as possible, observing together.

«Εἶδες γὰρ, φησὶ (59), τὸν ἀδελφόν σου, εἶδες τὸν Θεόν σου.» τὸν Σωτῆρα οἶμαι Θεὸν εἰρησθαι ἡμῖν τὰ νῦν. Μετὰ δὲ τὴν τῆς σαρκὸς ἀπόθεσιν, «πρόσωπον πρὸς πρόσωπον.» τότε ἤδη ὁριστικῶς καὶ καταληπτικῶς, ὅτ' ἂν «καθαρὰ (60) ἡ καρδία» γένηται. Καὶ κατ' ἔμφασιν δὲ καὶ διάφασιν οἱ ἀκριβῶς παρ' Ἑλλησι φιλοσοφῆσαντες, διορῶσι τὸν Θεόν· τοιαῦται γὰρ αἱ κατ' ἀδυναμίαν φαντασῶν ἀληθεῖς (61), ὡς φαντασία καθορᾶται ἐν τοῖς ὕδασι, ὁρῶμεν καὶ τὰ διὰ τῶν διαφανῶν καὶ διαυγῶν σωμάτων. Καλῶς

«For, he says, you have seen your brother, you have seen your God;» I think that the Savior is called God for us now.. But after the putting off of the flesh, «face to face;» then already definitely and fully, whenever «the heart is pure (60)» becomes». And both in emphasis and explanation those who have philosophized carefully among the Greeks perceive God; for such are the true imaginations made by weakness (61), just as an image is seen in water, so we also see through transparent and clear bodies.. Well then, Solomon rightly says, «The one

οὗν ὁ Σολομών, «Ὁ σπείρων (62),» φησὶ, «δικαιοσύνην, ἐργάζεται πίστιν· εἰσὶ δὲ οἱ τὰ ἴδια σπείροντες, οἱ (63) πλείονα ποιοῦσι.» Καὶ πάλιν· «Ἐπιμελοῦ τῶν ἐν τῷ πεδίῳ χλωρῶν, καὶ κερεῖς πόαν· καὶ συνάγαγε χόρτον ὥριμον, ἵνα ἔχῃς πρόβατα εἰς ἱματισμόν·» ὁρᾷς ὅπως καὶ τῆς ἔξωθεν σκέπης τε καὶ φυλακῆς φροντιστέον· «Γνωστῶς δὲ ἐπιγνώσῃ ψυχὰς ποιμνίου σου. Ὅτ' ἂν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα, φύσει τὰ τοῦ νόμου ποιῶσιν (64), οὗτοι, νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσι νόμος, τῆς ἀκροβυστίας (65) τὰ δικαιώματα τοῦ νόμου φυλασσούσης,» κατὰ τὸν Ἀπόστολον, καὶ πρὸ τοῦ νόμου, καὶ πρὸ τῆς παρουσίας. Οἶονεὶ δὲ σύγκρισιν ποιοῦμενος ὁ Λόγος τῶν ἀπὸ φιλοσοφίας πρὸς τοὺς αἰρετικούς, καλουμένους, ἐμφανῶς πάνυ, «Κρείσσων, φησὶ, φίλος ἐγγὺς, ἢ ἀδελφὸς μακρὰν οἰκῶν. Ὅς δὲ ἐρείδεται ἐπὶ ψεύδεσιν, οὗτος ποιμαίνει ἀνέμους (66), καὶ διώκει ὄρνεα πτερωτά.» Οὐκ οἶμαι φιλοσοφίαν λέγειν τανῦν τὸν Λόγον, καίτοι ἐν πολλοῖς τὰ εἰκότα ἐπιχειρεῖ καὶ πιθανεύεται φιλοσοφία, ἀλλὰ τὰς αἰρέσεις ἐπιρρόπιζει. Ἐπιφέρει γοῦν· «Ἀπέλιπε γὰρ ὁδοὺς τοῦ ἑαυτοῦ ἀμπελῶνος· τὰς δὲ τροχιάς τοῦ ἰδίου γεωργίου πεπλάνηται.» Αὗται δὲ εἰσιν αἱ τὴν ἐξ ἀρχῆς ἀπολείπουσαι Ἐκκλησίαν. Αὐτίκα ὁ εἰς αἵρεσιν ὑποπεσὼν «διέρχεται δι' ἐρημίας (67) ἀνύδρου,» τὸν ὄντως ὄντα Θεὸν καταλιπὼν, ἔρημος Θεοῦ, ὕδωρ ἄνυδρον ζητῶν, «τὴν ἀοίκητον καὶ δίψιον ἐπερχόμενος γῆν, συνάγων χερσὶν ἀκαρπίαν. Καὶ τοῖς ἐνδεέσι φρενῶν (68) παρακελεύομαι,» λέγουσά φησιν ἡ Σοφία (69), τοῖς ἀμφὶ τὰς αἰρέσεις δηλονότι· «Ἄρτων κρυφίων ἡδέως ἄψασθε, καὶ ὕδατος κλοπῆς γλυκεροῦ (70)·» «ἄρτον» καὶ «ὕδωρ (71)» οὐκ ἐπ' ἄλλων τινῶν, ἀλλ' ἢ ἐπὶ τῶν ἄρτων καὶ ὕδατι κατὰ τὴν προσφορὰν, μὴ κατὰ τὸν κανόνα τῆς

who sows (62),» says, «sows righteousness, reaps faith; but those who sow their own things, who (63) produce more.» And again: «Take care of the green plants in the field, and gather the tender grass; and collect ripe hay, so that you may have sheep for clothing;» you see how one must also take care of the outer shelter and protection; «And certainly know the souls of your flock. For when nations that do not have the law by nature do what the law requires (64), these, not having the law, are a law to themselves, keeping the requirements of the law of circumcision (65),» according to the Apostle, both before the law and before the coming [of Christ].. As if making a comparison, the Word clearly contrasts those who come from philosophy with the so-called heretics, saying plainly, «A friend who is near is better than a brother who lives far away.» But the one who relies on lies shepherds the winds (66) and chases winged birds.. I do not think the Word is speaking of philosophy here, although in many ways philosophy attempts and argues for what is reasonable; rather, it condemns the heresies.. He brings this up indeed: «For he has left the paths of his own vineyard; he has gone astray from the tracks of his own farmer.»» But these are the ones who abandon the Church from the beginning.. Immediately, the one who has fallen into heresy «passes through a dry wilderness (67),» Leaving behind the truly existing God, a desert of God, seeking water without water, «coming upon a land uninhabited and thirsty, gathering with hands barrenness. And to those lacking understanding (68) I urge,» Wisdom (69) says, speaking clearly to those around the heresies: «Sweetly touch the hidden bread, and the sweet theft of water (70);» «Bread»

Ἐκκλησίας, χρωμένων αἱρέσεων, ἐμφανῶς ταπτούσης τῆς Γραφῆς. Εἰσὶ γὰρ οἱ καὶ ὕδωρ ψιλὸν εὐχαριστοῦσιν (72). «Ἀλλὰ ἀποπήδησον, μὴ χρονίσῃς ἐν τῷ τόπῳ αὐτῆς· τόπον» τὴν Συναγωγὴν, οὐχὶ δὲ Ἐκκλησίαν, ὁμωνύμως προσεῖπεν. Εἴτα ἐπιφωνεῖ· «Οὕτω γὰρ διαβήσῃ ὕδωρ ἀλλότριον·» τὸ βάπτισμα τὸ αἱρετικὸν, οὐκ οἰκεῖον καὶ γνήσιον ὕδωρ λογιζομένη. «Καὶ ὑπερβήσῃ ποταμὸν ἀλλότριον,» τὸν παραφέροντα καὶ κατασύροντα εἰς θάλασσαν, εἰς ἣν ἐκδίδεται ὁ παρεκτραπείς ἐκ τῆς κατ' ἀλήθειαν ἐδραιότητος, συνεκρυσταλλοῦντος εἰς τὰ ἐθνικὰ καὶ ἄτακτα τοῦ βίου κύματα.

«bread and «water (71)» not on any others, but on bread and water according to the offering, not according to the rule of the Church, used by heresies, clearly distorting the Scripture. For there are those who even give thanks over plain water (72). “But jump away, do not linger in her place; place» she called the Synagogue, not the Church, using the same name.. Then he exclaims: “For so foreign water will pass through;» Considering heretical baptism as not proper and genuine water, “And it will cross a foreign river,» carrying away and dragging down into the sea, into which the one who has strayed from the true foundation is thrown, again hidden away into the pagan and disorderly waves of life.

Chapter 20 (CAPUT XX)

Quanam ratione philosophia conferat ad divinæ veritatis comprehensionem.

In what way philosophy contributes to the understanding of divine truth.

Ὡς δὲ οἱ πολλοὶ ἄνθρωποι, οἱ καθέλκοντες τὴν ναῦν, οὐ πολλὰ αἷτια λέγουσιν· ἅν, ἀλλ' ἐκ πολλῶν αἷτιον ἔν· οὐκ ἔστι γὰρ αἷτιος ἕκαστος τοῦ καθέλκεσθαι τὴν ναῦν, ἀλλὰ σὺν τοῖς ἄλλοις· οὕτω καὶ ἡ φιλοσοφία, πρὸς κατάληψιν τῆς ἀληθείας, ζήτησις οὕσα ἀληθείας, συλλαμβάνεται· οὐκ αἷτια οὕσα καταλήψεως, σὺν δὲ τοῖς ἄλλοις αἷτια, καὶ συνεργός· τάχα δὲ καὶ τὸ συναίτιον αἷτιον. Ὡς δὲ ἐνὸς ὄντος τοῦ εὐδαιμονεῖν, αἷτια τυγχάνουσιν αἱ ἀρεταὶ πλείονες ὑπάρχουσιν· καὶ ὥς τοῦ θερμαίνεσθαι ὃ τε ἥλιος, τό τε πῦρ, βαλανεῖόν τε, καὶ ἐσθῆς· οὕτω μιᾶς οὕσης τῆς ἀληθείας, πολλὰ τὰ συλλαμβανόμενα πρὸς ζήτησιν (73) αὐτῆς· ἡ δὲ εὕρεσις, ἡ δι' Υἱοῦ. Εἰ γοῦν σκοποῖμεν, μία κατὰ δύναμιν ἐστὶν ἡ ἀρετή· ταύτην δὲ συμβέβηκε,

Just as many people who haul a ship ashore would not give many causes, but one cause from many: for not each one is the cause of the ship being hauled ashore, but together with the others; so also philosophy, being a search for truth toward grasping it, is understood—not as the cause of the grasping, but together with the others a cause and helper; and perhaps even the joint cause is a cause.. Just as for one who is happy, there are many causes in the virtues that exist; and just as for warming, both the sun, fire, a bath, and clothing contribute; so, for one truth, many things come together in the search for it. The discovery, however, is through the Son.. If we consider carefully, virtue is one in its power; but it happens to be called prudence in these matters,

τούτοις μὲν τοῖς πράγμασιν ἐγγενομένην, λέγεσθαι φρόνησιν, ἐν τούτοις δὲ σωφροσύνην, ἐν τούτοις δὲ ἀνδρείαν ἢ δικαιοσύνην. Ἀνὰ τὸν αὐτὸν οὖν λόγον καὶ μιᾶς οὗσης ἀληθείας, ἐν γεωμετρίᾳ μὲν γεωμετρίας ἀλήθεια, ἐν μουσικῇ δὲ μουσικῆς· κἀν φιλοσοφίᾳ τῇ ὀρθῇ Ἑλληνικῇ εἶη ἂν ἀλήθεια. Μόνῃ δὲ ἡ κυρία αὕτη ἀλήθεια, ἀπαρεγγεীরητος, ἦν παρὰ τῷ Υἱῷ τοῦ Θεοῦ παιδευόμεθα. Τοῦτόν φαμεν (74) τὸν τρόπον μιᾶς καὶ τῆς αὐτῆς δραχμῆς, τῷ μὲν ναυκλήρῳ δοθείσης, λέγεσθαι ναῦλον, τῷ δὲ τελώνῃ τέλος· καὶ ἐνοίκιον μὲν τῷ σταθμούχῳ· μισθὸν δὲ τῷ διδασκάλῳ· καὶ τῷ πιπράσκοντι ἀρράβωνά. Ἐκάστη δὲ εἴτε ἀρετὴ, εἴτε καὶ ἀλήθεια, συνωνύμως καλουμένη, μόνου τοῦ καθ' ἑαυτὴν ἀποτελέσματός ἐστιν αἰτία· κατὰ σύγχρησιν δὲ τούτων γίνεται τὸ εὐδαιμόνως ζῆν· μὴ γὰρ δὴ εὐδαιμονῶμεν πρὸς τὰ ὀνόματα, ὅτ' ἂν τὸν ὀρθὸν βίον εὐδαιμονίαν λέγωμεν, καὶ εὐδαίμονα τὸν κεκοσμημένον τὴν ψυχὴν εὐαρέτως (75). Εἰ δὲ καὶ πόρρωθεν συλλαμβάνεται φιλοσοφία τῇ πρὸς τὴν ἀλήθειαν εὐρέσει, κατὰ διαφόρους ἐπιβολὰς διατείνουσα ἐπὶ τὴν προσεχῶς ἀπτομένην τῆς ἀληθείας, τὴν καθ' ἡμᾶς εἴδῃσιν· ἀλλὰ συλλαμβάνεται γε τῷ λογικῶς ἐπιχειρεῖν ἐσπουδακότι ἀνθάπτεσθαι γνώσεως. Χωρίζεται τε ἡ Ἑλληνικὴ ἀλήθεια τῆς καθ' ἡμᾶς, εἰ καὶ τοῦ αὐτοῦ μετείληφεν ὄνοματος, καὶ μεγέθει γνώσεως, καὶ ἀποδείξει κυριωτέρᾳ, καὶ θείᾳ δυνάμει, καὶ τοῖς ὁμοίοις. Θεοδίδακτοι (76) γὰρ ἡμεῖς, ἱερὰ ὄντως γράμματα (77) παρὰ τῷ Υἱῷ τοῦ Θεοῦ παιδευόμενοι· ἔνθεν οὐδ' ὥσαύτως κινουσι τὰς ψυχὰς, ἀλλὰ διαφύρω διδασκαλίᾳ. Εἰ δὲ διαστέλλεσθαι ἡμᾶς διὰ τοὺς φιλεγκλήμονας δεήσει, συναίτιον φιλοσοφίαν (78) καὶ συνεργὸν λέγοντες τῆς ἀληθοῦς καταλήψεως, ζήτησιν οὖσαν

temperance in those, courage or justice in others.. For the same reason, though there is one truth, in geometry it is the truth of geometry, in music the truth of music; and even in true philosophy, it would be the Greek truth.. But this main truth alone is beyond reach, the one we are taught by the Son of God.. We say this (74) in the case of one and the same drachma: when given to the ship captain, it is called freight; to the tax collector, a tax; to the innkeeper, rent; to the teacher, a wage; and to the seller, a deposit.. Each virtue or truth, though called by the same name, is the cause of its own particular result; and by their use, one lives happily. For we do not become happy just by the names, when we call the right life happiness, and the one whose soul is well-ordered happy in a pleasing way (75).. Even if philosophy is grasped from afar as the search for truth, stretching toward the kind of truth we hold closely by various approaches, it is indeed grasped by one who seriously tries to engage in reasoning and to hold on to knowledge.. Greek truth is separated from our own, even though it has taken part in the same name, and in the extent of knowledge, and in a more authoritative demonstration, and in divine power, and in similar things.. For we are taught by God (76), truly holy letters (77) being instructed by the Son of God; from this source, souls are not moved in the same way, but by different teachings.. But if we must be distinguished because of those who love piety, calling philosophy (78) a partner and helper in the true grasp, being a search for truth, we will admit that it is a preparation for knowledge, not blaming the partner; nor do we call the helper a binder; nor do we say it does not exist without philosophy, (79). Since almost all are without the "general education,"» and

ἀληθείας, προπαιδεῖαν αὐτὴν
ὁμολογήσομεν τοῦ γνωστικοῦ, οὐκ αἴτιον
τιθέμενοι τὸ συναίτιον· οὐδὲ μὴν τὸ
συνεργὸν συνεκτικόν· οὐδ' ὥς οὐκ οὔσης
ἄνευ τὴν φιλοσοφίαν, (79). Ἐπεὶ σχεδὸν οἱ
πάντες ἄνευ τῆς «ἐγκυκλίου παιδείας,» καὶ
φιλοσοφίας τῆς Ἑλληνικῆς, οἱ δὲ καὶ ἄνευ
γραμμάτων, τῇ θείᾳ καὶ βαρβάρῳ
κινηθέντες φιλοσοφία, δυνάμει (80) τὸν
περὶ Θεοῦ διὰ πίστεως παρειλήφαμεν
λόγον, αὐτουργῶ σοφία πεπαιδευμένοι. Ὁ
δὲ μεθ' ἐτέρου ποιεῖ, ἀτελὲς ὃν καθ' αὐτὸ
ἐνεργεῖν, συνεργόν φαμεν καὶ συναίτιον,
ἀπὸ τοῦ συναιτίου αἴτιον ὑπάρχειν (81),
ἀπὸ τοῦ ἐτέρῳ συνελθεῖν, αἴτιον γίνεσθαι
ὠνομασμένον· καθ' ἑαυτὸ δὲ μὴ δύνασθαι
τὸ ἀποτέλεσμα τὸ κατ' ἀλήθειαν παρέχειν.
Καίτοι καὶ καθ' ἑαυτὴν ἐδικαίου (82) ποτὲ
καὶ ἡ φιλοσοφία τοὺς Ἑλληνας, οὐκ εἰς τὴν
καθόλου δὲ δικαιοσύνην, εἰς ἣν εὐρίσκεται
συνεργός, καθάπερ καὶ ὁ πρῶτος καὶ ὁ
δεύτερος βαθμὸς τῶ εἰς τὸ ὑπερῶν
ἀνιόντι, καὶ ὁ γραμματιστῆς τῶ
φιλοσοφῆσοντι· οὐχ ὥς κατὰ τὴν
ἀφαίρεσιν αὐτῆς ἥτοι ἐλλείπειν τῶ
καθόλου Λόγῳ, ἢ ἀναιρεῖσθαι τὴν
ἀλήθειαν· ἐπεὶ καὶ ἡ ὄψις συμβάλλεται, καὶ
ἡ ἀκοή, καὶ ἡ φωνὴ πρὸς ἀλήθειαν· νοῦς δὲ
ὁ γνωρίζων αὐτὴν προσφυῶς. Ἀλλὰ τῶν
συνεργῶν τὰ μὲν πλείονα, τὰ δ' ἐλάσσονα
προσφέρεται δύναμιν. Ἡ γοῦν σαφήνεια
συνεργεῖ πρὸς τὴν παράδοσιν τῆς
ἀληθείας· καὶ ἡ διαλεκτικὴ πρὸς τὸ μὴ
ὑποπίπτειν ταῖς κατατρεχούσαις
αἰρέσεσιν. Αὐτοτελὴς μὲν οὖν καὶ
ἀπροσδεῆς ἡ κατὰ τὸν Σωτῆρα διδασκαλία,
«δύναμις οὔσα (83) καὶ σοφία τοῦ Θεοῦ»
προσιούσα δὲ φιλοσοφία ἡ Ἑλληνικὴ, οὐ
δυνατωτέραν ποιεῖ τὴν ἀλήθειαν, ἀλλ'
ἀδύνατον παρέχουσα τὴν κατ' αὐτῆς
σοφιστικὴν ἐπιχείρησιν, καὶ διακρουομένη
τὰς δολερὰς κατὰ τῆς ἀληθείας ἐπιβουλάς,
«φραγμὸς (84)» οἰκεῖος (85) εἴρηται καὶ

Greek philosophy, and some even without
letters, moved by divine and foreign
philosophy, we have received the word
about God through faith by power, having
been educated by self-working wisdom
(80). But when it works with another,
being incomplete on its own to act, we say
it is a partner and co-responsible; from the
co-responsible it has a cause (81), from
coming together with the other, it is called
the cause; but on its own it is not able to
truly produce the result.. And yet
philosophy itself once justified the Greeks,
not toward universal justice, in which it is a
partner, just as the first and second steps
are to the one ascending to the upper room,
and the letter-writer is to the philosopher;
not as if by its removal it either lacks the
universal Word or destroys the truth; since
sight also contributes, and hearing, and
voice toward truth; and the mind that
knows it properly.. But among the partners,
some offer greater power, others less..
Clarity indeed helps in handing down the
truth; and dialectic helps in not falling into
the chasing heresies.. Therefore, the
teaching according to the Savior is self-
sufficient and independent, «being the
power (83) and wisdom of God.»» Greek
philosophy, when added, does not make the
truth stronger, but rather makes the
sophistic attempt according to it
impossible, and resisting the deceitful plots
against the truth, it is a «barrier (84)»..» It
has been said to be a «fence (85) and a
hedge of the vineyard.»» And faith-based
truth is necessary for life, like bread; but
preliminary education seems like a mask
and a chew.. «At the end of the meal (86), a
sweet morsel (87),» according to the
Theban Pindar. But the Scripture plainly
says: “The guileless one will be craftier,
understanding; but the wise will accept

θριγκὸς εἶναι «τοῦ ἀμπελῶνος.» Καὶ ἡ μὲν,
 ὡς ἄρτος, ἀναγκαία πρὸς τὸ ζῆν, ἢ κατὰ
 τὴν πίστιν ἀλήθεια· ἡ προπαιδεία δὲ
 προσοψήματι ἔοικεν καὶ τραγήματι.
 «Δείπνου (86) δὲ λήγοντος, γλυκὺ
 τρωγάλιον (87),» κατὰ τὸν Θηβαῖον
 Πίνδαρον. Ἄντικρυς δὲ ἐξεῖπεν ἡ Γραφή·
 «Πανουργότερος (88) ἔσται ἄκακος,
 συνιών· ὁ δὲ σοφὸς δέξεται γνῶσιν.» Καὶ «ὁ
 μὲν ἀφ' ἑαυτοῦ λαβὼν (89), τὴν δόξαν τὴν
 ἰδίαν ζητεῖ,» φησὶν ὁ Κύριος· «ὁ δὲ ζητῶν
 τὴν δόξαν τοῦ πέμψαντος αὐτὸν ἀληθὴς
 ἐστὶ, καὶ ἀδικία οὐκ ἔστιν ἐν αὐτῷ.»
 Ἐμπαλιν οὖν ἀδικεῖ ὁ σφετερισάμενος τὰ
 βαρβάρων, καὶ ὡς ἰδίαν (90) ἀύχων, τὴν
 ἑαυτοῦ δόξαν αὖξων, καὶ ψευδόμενος τὴν
 ἀλήθειαν· οὗτος κλέπτῃς ὑπὸ τῆς Γραφῆς
 εἴρηται. Φησὶ γοῦν· «Υἱέ, μὴ γίνου
 ψεύστης· ὁδηγεῖ γὰρ τὸ ψεῦσμα πρὸς τὴν
 κλοπὴν.» Ἦδη δὲ ὁ κλέπτῃς, ὅπερ
 ὑφελόμενος ἔχει ἀληθῶς ἔχει, κἂν χρυσίον
 ᾗ, κἂν ἄργυρος, κἂν λόγος, κἂν δόγμα. Ἐκ
 μέρους τοίνυν ἃ κεκλόφασιν, ἀληθῆ μὲν,
 στοχαστικῶς δὲ καὶ ταῖς τῶν λόγων
 ἀνάγκαις ἴσασι, μαθητευθέντες οὖν,
 καταληπτικῶς ἐπιγνώσκονται.

knowledge..» And “he who takes from
 himself seeks his own glory,» the Lord says:
 “But he who seeks the glory of the one who
 sent him is true, and there is no injustice in
 him..» On the other hand, the one who
 takes for himself the things of foreigners
 wrongs, and, as if boasting of his own,
 increases his own glory, and lies about the
 truth; this one is called a thief by Scripture..
 He says indeed: “Son, do not become a liar;
 for falsehood leads to theft..» Now the thief,
 by taking away, truly has what he takes,
 whether it is gold, or silver, or a word, or a
 teaching.. Therefore, in part, the things they
 have stolen are true, and those who have
 been taught understand them thoughtfully
 and according to the needs of words;
 having been instructed, they will know
 them fully.

Chapter 21 (CAPUT XXI)

*Ex *From the time of Moses and other prophets, compared at length with the times of
 Moys the Greeks, it is shown that the institutions and laws of the Jews are much older
 is than Greek philosophy.*
 alior
 umq
 ue
 prop
 hetar
 um
 ætate
 ,
 proli
 xe

cum
temp
oribu
s
Græc
orum
comp
arata,
osten
ditur
instit
uta et
leges
Judæ
orum
mult
o
esse
antiq
uiora
philo
sophi
a
Græc
orum
.*

Καὶ
περὶ
μὲν
τοῦ
παρ'
Ἑβρα
ίων
τὰ
τῶν
φιλο
σόφ
ων
ἔσκε
υωρῇ
σθαί

And about the fact that the doctrines of the philosophers were borrowed from the Hebrews, we will discuss a little later; but first, as follows, we must already speak about the times according to Moses; through these it will be shown without doubt that the philosophy according to the Hebrews is the oldest of all wisdom (91).. It has been said (92) about these matters precisely by Tatian (93) in the **Address to the Greeks** (94); it has also been said by Cassian in the first of the **Explanations**; however, the commentary demands that we also run through the things said according to the place.. Apion (95), the grammarian, called Pleistonices, in the fourth (96) of the **Egyptian Histories**; although he was hostile toward the Hebrews, being Egyptian by birth, he wrote a book also about the Jews. He mentions Amosis (97), the king of the Egyptians, and Ptolemaeus (98) the Mendesian is cited as a witness to his deeds; and his wording is as follows: «Amosis dug up Athyria (99), becoming the Argive Inachus, as Ptolemaeus Mendesius wrote in the **Chronicles**.».» Ptolemaeus (1) was a priest; and having set forth the deeds of the Egyptian kings in three complete books, he says that under Amosis (2), king of Egypt, Moses led the

δόγμ
 ατα,
 μικρὸ
 ν
 ὅστε
 ρον
 διαλη
 ψόμε
 θα·
 πρότ
 ερον
 δὲ,
 ὅπερ
 ἀκόλ
 ουθο
 ν ἦν,
 περὶ
 τῶν
 κατὰ
 Μωϋ
 σέα
 χρόν
 ων
 ἤδη
 λεκτέ
 ον·
 δι'
 ὧν
 δειχθ
 ῆσεται
 ἀνάμ
 φηρί
 στως
 πάση
 ς
 σοφί
 ας
 ἀρχα
 ιοτάτ
 η
 (91)
 ἡ

Jews in their departure from Egypt.. From these, it is summarized that Moses flourished according to Inachus.. Earlier than the Greek Argolic histories, those from Inachus, I mean, as Dionysius of Halicarnassus teaches in the **Chronicles**.. Of these, the Attic histories, from Cecrops the two-natured and native, are forty generations newer, as Tatian says word for word; the Arcadian histories, from Pelasgus, are nine generations newer; he is also said to be native. Of these, the Phthiotic histories, from Deucalion, are fifty-two generations newer.. In the time of the Trojan War, from Inachus, the generations are counted as twenty or more; the years, so to speak, are four hundred, and forward.. If the Assyrian histories are many years older than the Greek ones, as Ctesias says, it will appear at the second and thirtieth year of Moses, according to Amosis the Egyptian and Inachus the Argive, the movement from Egypt.. According to Greece, and according to Phoroneus who came after Inachus, there was the flood in the time of Ogygus, and the kingdom in Sicyon, first of Aegialeus, then of Europos, then Telchines; and Crete in Crete.. For Acusilaus says that Phoroneus was the first man; hence the poet of **Phoronis** said of him, «father of mortal men.»» From this point, Plato, following Acusilaus, writes in **Timaeus**: «And once, wishing to lead them forward in discussions about ancient matters in this city, he attempts to speak about the oldest things, about Phoroneus, the first mentioned, and about Niobe, and about those after the flood.»» According to Forbus, Actaeus, from whom Attica is called Actaea; and according to Triopas, Prometheus, and Atlas, and Epimetheus, who is also the two-natured Cecrops, and Ino.. According to Crotopus, the burning caused by Phaethon; and the flood during Deucalion's time; according to Sthenelus, the reign of Amphictyon; and the arrival of Danaus in the Peloponnese; and under Dardanus, the founding of Dardania.

κατὰ
Ἑβρα
ίους
φιλο
σοφί
α.
Εἴρητ
αι
(92)
μὲν
οὖν
περὶ
τούτ
ων
ἀκρι
βῶς
Τατι
ανῶ
(93)
ἐν τῷ
πρὸς
Ἑλλ
ηνας
(94).
εἴρητ
αι δὲ
Κασι
ανῶ
ἐν τῷ
πρώτ
ῳ
τῶν
Ἐξηγ
ητικ
ῶν.
ἀπαι
τεῖ δὲ
ὁμως
τὸ
ὑπόμ
νημα,
καὶ
ἡμᾶς

ἐπιδρ
αμεῖν
τὰ
κατὰ
τὸν
τόπο
ν
εἶρημ
ένα.
Ἀπίω
ν
(95)
τοίνυ
ν ὁ
γραμ
ματικ
ὸς, ὁ
Πλει
στονί
κης
ἐπικλ
ηθεῖς
, ἐν
τῇ
τετά
ρτη
(96)
τῶν
Αἶγυ
πτια
κῶν
ἱστο
ριῶν
·
καίτο
ι
φιλα
πεχθ
ημόν
ως
πρὸς
Ἑβρα
ίους

διακε
ίμενο
ς, ἄτε
Αἰγύ
πτιος
τὸ
γένος
, ὥς
καὶ
κατὰ
Ἰουδ
αίων
συντ
άξασ
θαι
βιβλί
ον,
Ἀμώ
σιος
(97),
τοῦ
Αἰγυ
πτίω
ν
βασι
λέως,
μεμν
ημέν
ος,
καὶ
τῶν
κατ'
αὐτὸ
ν
πράξ
εων
μάρτ
υρα
παρα
τίθετ
αι
Πτολ
εμαῖο

ν

(98)

τὸν

Μενδ

ήσιον

· καὶ

τὰ

τῆς

λέξε

ως

αὐτο

ῶ

ῶδε

ἔχει·

«Κατ

έσκα

ψε δὲ

τὴν

Ἀθυρ

ίαν

(99)

Ἄμω

σις,

κατὰ

τὸν

Ἀργεῖ

ον

γενό

μενος

Ἰναχ

ον,

ὡς ἐν

τοῖς

Χρόν

οις

ἀνέγ

ραψε

ν ὁ

Μενδ

ήσιος

Πτολ

εμαῖο

ς.» Ὁ

δὲ
Πτολ
εμαῖο
ς (1)
οὔτο
ς
ιερεὺ
ς μὲν
ἦν·
τὰς
δὲ
τῶν
Αἴγυ
πτίω
ν
βασι
λέων
πράξ
εις ἐν
τρισι
ν
ὅλαις
ἐκθέ
μενος
βίβλο
ις,
κατὰ
Ἄμω
σίν
φησι
ν
Αἰγύ
πτου
(2)
βασι
λέα,
Μωϋ
σέως
ἡγου
μένο
υ,
γεγο
νέναι

Ἰουδ
αίοις
τὴν
ἐξ
Αἰγύ
πτου
πορεί
αν.
Ἐξ
ῶν
συνῶ
πται,
κατὰ
Ἰναχ
ον
ἤκμα
κέναι
τὸν
Μωϋ
σέα.
Παλα
ίτερα
δὲ
τῶν
(3)
Ἑλλη
νικῶ
ν τὰ
Ἄργο
λικά,
τὰ
ἀπὸ
Ἰνάχ
ου
λέγω,
ὥς
Διονύ
σιος
ὁ
Ἄλικ
αρνα
σσεὺ
ς ἐν

τοῖς
Χρόν
οις
διδά
σκει.
Τούτ
ων δὲ
τεσσ
αράκ
οντα
(4)
μὲν
γενε
αῖς
νεώτ
ερα
τὰ
Ἄττικ
ὰ, τὰ
ἀπὸ
Κέκρ
οπος
τοῦ
διφυ
οῦς
δὴ
καὶ
αὐτό
χθον
ος,
ὥς
φησι
κατὰ
λέξιν
ὁ
Τατι
ανός·
έννέα
δὲ τὰ
Ἄρκα
δικὰ,
τὰ
ἀπὸ

Πελα
σγοῦ·
λέγετ
αι δὲ
καὶ
οὔτο
ς
αὐτό
χθων
·

τούτ
ων δὲ
ἄλλα
πεντ
ήκον
τα
δυοῖν
νεώτ
ερα
(5),
τὰ
Φθιω
τικά,
τὰ
(6)
ἀπὸ
Δευκ
αλίω
νος.
Εἰς
δὲ
τὸν
χρόν
ον
τῶν
Τρωϊ
κῶν
ἀπὸ
Ἰνάχ
ου
γενε
αὶ
μὲν

εἵκοσ
ιν ἥ
πλείο
υς
(7)
διαρι
θμοῦ
νται·
ἔτη
δὲ,
ὥς
ἔπος
εἶπεῖ
ν,
τετρ
ακόσ
ια,
καὶ
πρόσ
ω. Εἰ
δὲ τὰ
Ἄσσυ
ρίων
(8)
πολλ
οῖς
ἔτεσι
(9)
πρεσ
βύτε
ρα
τῶν
Ἑλλη
νικῶ
ν, ἀφ'
ῶν
(10)
Κτησ
ίας
λέγει,
φανή
σεται
, τῷ

δευτέ
ρω
καὶ
τριακ
οστῶ
ἡ
Μωϋ
σέως,
κατὰ
Ἄμω
σιν
τὸν
Αἰγύ
πτιον
καὶ
κατὰ
Ἰναχ
ον
(11)
τὸν
Ἀργεῖ
ον, ἐξ
Αἰγύ
πτου
κίνησ
ις.
Ἦν
δὲ
κατὰ
τὴν
Ἑλλά
δα,
κατὰ
μὲν
Φορ
ωνέα
τὸν
μετ'
Ἰναχ
ον, ὃ
ἐπὶ
ᾠγύγ
ου

(12)

κατα
κλυσ
μὸς,
καὶ ἡ
έν
Σικυ
ῶνι
βασι
λεία,
πρώτ
ου
μέν
Αἴγια
λέως,
εἴτα
Εὖρω
πος,
εἴτα
Τελχί
νος·
καὶ ἡ
Κρητ
ὸς έν
Κρήτ
η·
Ἄκου
σίλαο
ς γάρ
Φορ
ωνέα
πρῶτ
ον
ἄνθρ
ωπον

(13)

γενέσ
θαι
λέγει·
ὅθεν
καὶ ὁ
τῆς
Φορ

ωνίδ

ος

ποιητ

ῆς

εἶναι

αὐτὸ

ν ἔφη

«πατ

έρα

θνητ

ῶν

άνθρ

ώπω

ν.»

Έντε

ὔθεν

ὀ

Πλάτ

ων

(14)

έν

Τιμα

ίω,

κατα

κολο

υθήσ

ας

Άκου

σιλά

ω,

γράφ

ει·

«Καί

ποτε

(15)

προα

γαγεῖ

ν

βουλ

ηθεις

αὐτο

ὕς

περὶ

τῶν
ἀρχα
ίων
εἰς
λόγο
υς
τῶν
τῆδε
τῆ
πόλει
, τὰ
ἀρχα
ιότατ
α
(16)
λέγει
ν
ἐπιχε
ιρεῖ
(17),
περὶ
Φορ
ωνέω
ς τε
τοῦ
πρώτ
ου
λεχθέ
ντος,
καὶ
Νεώβ
ης
(18),
καὶ
τὰ
μετὰ
τὸν
κατα
κλυσ
μόν.»
Κατὰ
δὲ
Φόρβ

αντα
Ἄκτα
ῖος,
ἀφ’
οὔ
Ἄκτα
ία ἢ
Ἀττικ
ή·
κατὰ
δὲ
Τριό
παν,
Προμ
ηθεὺς
ς, καὶ
Ἄτλα
ς, καὶ
Ἐπιμ
ηθεὺς
ς, ὁ
καὶ
διφυ
ῆς
Κέκρ
οψ,
καὶ
Ἰνώ
(19).
Κατὰ
δὲ
Κρότ
ωπον
(20),
ἢ ἐπὶ
Φαέθ
οντο
ς
ἐκπύ
ρωσι
ς
(21).
καὶ ἢ

ἐπὶ
Δευκ
αλίω
νος
(22)
έπομ
βρία·
κατὰ
δὲ
Σθέν
ελον
(23),
ἦ τε
Ἄμφι
κτυό
νος
(24)
βασι
λεία·
καὶ ἡ
εἰς
Πελο
πόνν
ησον
Δανα
οὔ
παρο
υσία·
καὶ
ὕπὸ
Δαρδ
άνου
(25)
τῆς
Δαρδ
ανίας
κτίσι
ς
(26),

**Ὅν Who first,
πρῶ**

τον,

φησὶ Homer says,
ν
Ὅμη
ρος,

Τέκε Zeus, the cloud-gatherer, was born;
το
νεφε
ληγε
ρέτα
Ζεύς·

ἧ τε The one from Crete brought to Phoenicia; and according to Lynceus, the abduction
ἐκ of the Maiden; and the founding of the sanctuary at Eleusis; the farming of
Κρήτ Triptolemus, and the arrival of Cadmus in Thebes; and the reign of Minos; according
ης εἰς to Proetus, the war of Eumolpus against the Athenians; according to Acrisius, the
Φοινί crossing of Pelops from Phrygia, and the arrival of Ion in Athens, and the second
κην Cecrops, the deeds of Perseus and Dionysus, Orpheus and Musaeus. According to
άνακ the eighteenth year of the reign of Agamemnon, Ilium was taken, in the first year of
ομιδή Demophon, son of Theseus, reigning over the Athenians, on the second day of the
· month Thargelion, as Dionysius of Argos says; and Aegias and Dercylus, on the third
κατὰ day of the month Panemus, the eighth day of the waning moon; for Hellanicus says
δὲ the twelfth of the month Thargelion; and some say the last year of Menestheus in
Λυγκ Attica, when the moon was full.
έα,
τῆς
Κόρη
ς ἡ
άρπα
γή·
καὶ ἡ
τοῦ
έν
Ἐλευ
σῖνι
τεμέν
ους

καθί
δρυσ
ις·
Τριπ
τολέ
μου
τε
γεωρ
γία,
καὶ ἡ
Κάδμ
ου
εἰς
Θήβα
ς
παρο
υσία·
Μίνω
ός τε
βασι
λεία·
κατὰ
δὲ
Προῖ
τον, ὃ
Εὐμό
λπου
πρὸς
Ἀθην
αίους
πόλε
μος·
κατὰ
δὲ
Ἀκρί
σιον,
Πέλο
πος
ἀπὸ
Φρυγ
ίας
διάβ
ασις,

καὶ
Ἰωνο
ς εἰς
Ἀθήν
ας
ἄφιξι
ς, καὶ
ὁ
δεύτε
ρος
(27)
Κέκρ
οψ,
αἱ τε
Περσ
έως
καὶ
Διονύ
σου
πράξ
εις,
Ὅρφε
ύς τε
καὶ
Μου
σαῖος
(28).
Κατὰ
δὲ τὸ
όκτω
καιδέ
κατο
ν
ἔτος
τῆς
Ἀγαμ
έμνο
νος
βασι
λείας,
Ἰλιον
(29)
ἐάλω

,
Δημο
φῶντ
ος
τοῦ
Θησέ
ως
βασι
λεύο
ντος
Ἀθήν
ησι
τῷ
πρώτ
ῳ
ἔτει,
Θαργ
ηλιῶ
νος
μηνὸ
ς
δευτέ
ρα
ἐπὶ
δέκα
(30),
ὥς
φησι
Διονύ
σιος
ὁ
Ἀργεῖ
ος·
Αἰγία
ς
(31)
δὲ
καὶ
Δερκ
ύλος,
ἐν τῇ
τρίτῃ
μηνὸ

ς
Πανή
μου,
όγδό
η
φθίν
οντο
ς·
Ἑλλά
νικος
γάρ
(32)
δωδε
κάτη
Θαργ
ηλιῶ
νος
μηνό
ς· καί
τινες
(33)
τῶν
τὰ
Ἄττο
τελευ
ταῖον
ἔτος
Μενε
σθέω
ς,
πληθ
υούσ
ης
σελή
νης·

Νύξ It was night,
μὲν
ἔην,

φησὶ says the one who composed the **Little Iliad**,
ν ὃ
τὴν
Μικρ
ὰν
Ἰλιά
δα
πεπο
ιηκῶ
ς,

Μεσ **The moon was at its highest, shining brightly;**
άτα,
λαμπ
ρὰ δ'
έπέτ
ελλε
σελά
να·

ἕτερο Others (34) say it was on the same day of Skirophorion. But Theseus, who was a
ι (34) rival of Heracles, is older than the Trojans by one generation. At least Homer
Σκιρο remembers Tlepolemus (36), who was the son of Heracles, leading an expedition to
φορι Ilium. Therefore, Moses shows earlier dates (37) for the deification of Dionysus, six
ῶνος hundred and four years; if indeed the reign of Perseus (38) is dated to the thirty-
τῇ second year, as Apollodorus (39) says in the **Chronicles**. From Dionysus (40) to
αὐτῇ Heracles and the best men around Jason who sailed on the Argo, sixty-three years
ἡμέρ are gathered; Asclepius and the Dioscuri also sailed with them, as the Rhodian
α. Apollonius (41) testifies in the **Argonautica**. From the reign of Heracles in Argos to
Θησε the deification of Heracles himself and Asclepius, thirty-eight years are counted
ὕς δέ, (42), according to the chronicler Apollodorus; from there to the deification of Castor
ὁ and Polydeuces, fifty-three years; here perhaps is also the capture of Ilium. But if we
Ἡρακ must trust the poet Hesiod, let us hear him:
λέους
(35)
ζηλω
τῆς
ῶν,
πρεσ
βύτε

ρός
έστι
των
Τρωϊ
κων
μιᾶ
γενε
ᾱ.
Τοῦ
γοῦν
Τληπ
ολέμ
ου
(36),
ὃς ἦν
υἱὸς
Ἡρακ
λέους
,
Ὅμη
ρος
μέμν
ηται
ἐπὶ
Ἰλιον
στρα
τεύσ
αντο
ς.
Προτ
ερεῖν
ἄρα
Μωϋ
σῆς
ἀποδ
είκνυ
ται
(37),
τῆς
μὲν
Διονύ
σου
ἀποθ

εώσε
ως,
ἔτη
ἐξακ
όσια
τέσσ
αρα·
εἴ γε
τῆς
Περσ
έως
βασι
λείας
(38)
τῷ
τριακ
οστῷ
δευτέ
ρω
ἔτει
έκθε
οὔται
, ὥς
φησι
ν
Ἀπολ
λόδω
ρος
(39)
έν
τοῖς
Χρον
ικοῖς
. Ἀπό
δὲ
Διονύ
σου
(40)
ἐπὶ
Ἡρακ
λέα
καὶ
τοὺς

περὶ
Ἰάσο
να
ἀριστ
εῖς
τοὺς
ἐν τῇ
Ἄργο
ῖ
πλεύ
σαντ
ας
συνά
γεται
ἔτη
ἑξήκο
ντα
τρία·
Ἄσκλ
ηπιός
τε
καὶ
Διός
κουρ
οι
συνέ
πλεο
ν
αὐτοῖ
ς, ὥς
μαρτ
υρεῖ
ὁ
ῥόδι
ος
Ἀπολ
λώνι
ος
(41)
ἐν
τοῖς
Ἄργο
ναυτ

ικοῖς

. Ἀπὸ

δὲ

τῆς

Ἡρακ

λέους

έν

Ἄργε

ι

βασι

λείας

ἐπὶ

τὴν

Ἡρακ

λέους

αὐτο

ῦ καὶ

Ἄσκλ

ηπιο

ῦ

ἀποθ

έωσι

ν ἔτη

συνά

γεται

τριακ

οντα

οκτώ

(42),

κατὰ

τὸν

χρον

ογρά

φον

Ἀπολ

λόδω

ρον·

έντεῦ

θεν

δὲ

ἐπὶ

τὴν

Κάστ

ορος
καὶ
Πολυ
δεύκ
ους
ἀποθ
έωσι
ν ἔτη
πεντ
ήκον
τα
τρία·
έντα
ῥθά
που
καὶ ἡ
Ἰλίου
κατά
ληψι
ς. Εἰ
δὲ
χρὴ
πείθε
σθαι
καὶ
Ἥσιό
δω
τῷ
ποιητ
ῃ,
ἀκού
σωμε
ν
αὐτο
ῦ·

Ζηνὶ To Zeus, Maia bore the glorious Hermes to Atlas,
(43)
δ'
ἄρ'
Ἄτλα
ντὶς

Μαίη
τέκε
κύδι
μον
Ἑρμ
ῆν,

Κήρυ The immortal herald, having ascended the sacred bed.
κ'
άθαν
άτω
ν,
ιερὸ
ν
λέχο
ς
είσα
ναβᾶ
σα.

Καδ And Cadmus' daughter Semele bore him a shining son,
μείη
δ'
ἄρα
οἱ
(44)
Σεμέ
λη
τέκε
φαίδ
ιμον
υἷον,

Μιχθ Mixed in affection, the much-rejoicing Dionysus.
εἶς'
έν
φιλό
τητι,
Διών

υσον
πολυ
γηθῇ

Κάδμ
ος
μὲν, ὁ
Σεμέ
λης
πατὴ
ρ, ἐπὶ
Λυγκ
έως
εἰς
Θήβα
ς
ἔρχετ
αι,
καὶ
τῶν
Ἑλλη
νικῶ
ν
γραμ
μάτω
ν
εὐρετ
ῆς
γίνετ
αι·
Τριό
πας
δὲ
συγχ
ρονεῖ
Ἰσιδι
,
ἐβδό
μη
γενε
ᾱ

Cadmus, the father of Semele, came to Thebes from Lyceus and became the founder of Greek letters. Triopas was a contemporary of Isis, in the seventh generation from Inachus. Isis, also called Io, is said to have wandered over the whole earth. Istros, in his *On the Egyptian Colony*, says that she was the daughter of Prometheus; Prometheus, according to Triopas, was in the seventh generation after Moses. Thus, Moses seems to have flourished even before the Greek human genealogy. Leon, who wrote about the gods of Egypt, says that Isis was called Demeter by the Greeks; she lived in Lyceus, in the eleventh generation after Moses. Apis, king of Argos, founded Memphis, according to Aristippus in the first *Arcadians*. Aristeas of Argos says that this Apis was called Sarapis; he is the one whom the Egyptians worship. Nymphodorus of Amphipolis, in the third *Nomimons* of Asia, says that Apis the bull, after he died and was embalmed, was placed in a “sarcophagus” in the temple of the honored spirit; from this, he was called Soroapis, and later Sarapis by some local custom. Apis is the third from Inachus. Indeed, Leto is said to be descended from Tityus;

(45)

ἀπὸ

Ἰνάχ

ου.

Ἰσιν

δὲ,

τὴν

καὶ

Ἰώ

φασι

διὰ

τὸ

(46)

ἰέναι

αὐτὴ

ν διὰ

πάση

ς τῆς

γῆς

πλαν

ωμέν

ην

(47).

Ταύτ

ην δὲ

Ἰστρ

ος ἐν

τῷ

Περὶ

τῆς

Αἴγυ

πτίω

ν

ἀποι

κίας

Προμ

ηθέω

ς

θυγα

τέρα

φησί·

Προμ

ηθεὺ

ς δὲ
κατὰ
Τριό
παν,
ἐβδό
μη
γενε
ᾱ
μετὰ
Μωϋ
σέα·
ὥστε
καὶ
πρὸ
τῆς
καθ’
Ἑλλη
νας
άνθρ
ωπογ
ονίας
ὁ
Μωϋ
σῆς
ἤκμα
κέναι
φαίν
εται
(48).
Λέων
(49)
δὲ, ὁ
τὰ
περὶ
τῶν
κατ’
Αἴγυ
πτον
θεῶν
πραγ
ματε
υσάμ
ενος,

τὴν
ἴσιν
ὑπὸ
Ἑλλή
νων
Δήμη
τρα
(50)
καλεῖ
σθαί
φησι
ν· ἥ
κατὰ
Λυγκ
έα
γίνετ
αι,
ἐνδεκ
άτη
ὑστε
ρον
Μωϋ
σέως
γενε
ᾱ
(51).
Ἄπισ
(52)
τε, ὁ
Ἄργο
υς
βασι
λεὺς,
Μέμ
φιν
οἰκίζ
ει, ὥς
φησι
ν
Ἄρίσ
τιππ
ος ἐν
πρώτ

ἡ
Ἄρκ
αδικ
ῶν.
Τοῦτ
ον δὲ
Ἄρισ
τέας
ὁ
Ἀργεῖ
ος
έπον
ομασ
θῆναί
φησι
Σάρα
πιν·
καὶ
τοῦτ
ον
εἶναι,
ὃν
Αἰγύ
πτιοι
σέβο
υσιν.
Νυμ
φόδ
ωρος
δὲ ὁ
Ἀμφι
πολίτ
ης, ἐν
τρίτ
ῳ
Νωμί
μων
Ἀσία
ς, τὸν
Ἄπιν
(53)
τὸν
ταῦρ

ον,
τελευ
τήσα
ντα
καὶ
ταριχ
ευθέ
ντα,
εἰς
«σορ
ὸν»
ἀποτ
ίθεσθ
αι τῷ
ναῶ
(54)
τοῦ
τιμω
μένο
υ
δαίμ
ονος·
κάντ
εὐθε
ν
Σορό
απιν
κληθ
ῆναι,
καὶ
Σάρα
πιν
συνη
θεία
τινὶ
τῶν
ἐγχω
ρίων
(55)
ὥστε
ρον.
Ἄπιδ
δὲ

τρίτο
ς
έστιν
(56)
ἀπὸ
Ἰνάχ
ου.
Ναὶ
μὴν ἢ
Λητῶ
κατὰ
Τιτυὸ
ν
γίνετ
αι·

Λητ **For Leto attracted the famous consort of Zeus.**
ῶ
(57)
γὰρ
ἤλκη
σε,
Διὸς
κυδρ
ῆν
παρ
ἄκοι
τιν.

Τιτυὸς δὲ συνεχρόνισεν Τάντ᾽ ἄλφ. Εἰκότως ἄρα καὶ
Tityus was a contemporary of Tantalus. It is reasonable, then, that the Boeotian Pindar writes, «At that time Apollo was born;» and it is no wonder, since he is found serving with both Admetus and Heracles, «great for a year.» Zethus and Amphion, the inventors of music, lived around the time of Cadmus. And if someone tells us that Phemonoe was the first to prophesy at Acrisius, let them at least know that after Phemonoe, twenty-seven years later, came those around Orpheus, and Mousaion, and Linus, the teacher of Heracles. Homer and Hesiod are much younger than the Iliad; after them, far younger still are the Greek lawgivers, Lycurgus and Solon, and the seven wise men, and those around Syrianus, Pherecydes, and the great Pythagoras, who probably lived around the Olympiads, as we have shown. And among most of the gods of the Greeks, not only the so-called wise men and

(58) poets, Moses has been shown to us as the oldest. And not only he alone, but also the
Βοιῷ Sibyl is older than Orpheus; there are many stories about her name and about the
τιος infamous oracles attributed to her. She was Phrygian and called Artemis; and she
Πίνδ came to Delphi to sing;

αρος
γράφ
ει·

«Ἐν
χρόν
ῳ δὲ
γένετ
,

Ἀπόλ
λων·

» καὶ
οὐδὲ
ν

θαυμ
αστό
ν,

ὅπου
γε

καὶ
Ἀδμή
τῳ

θητε
ύων
εὐρίσ

κεται
σὺν

καὶ
Ἡρακ

λεῖ
(59)

«μέγ
αν εἰς
ένιαυ

τόν
(60).

»
Ζῆθο

ς δὲ
καὶ

Ἀμφί
ων,
οἱ
μους
ικῆς
εὐρετ
αἰ,
περὶ
τὴν
Κάδμ
ου
γεγό
νασιν
ἡλικί
αν.
Κᾶν
τις
ἡμῖν
λέγει,
Φημο
νόην
πρώτ
ην
χρησ
μωδῇ
σαι
Ἄκρι
σίφ,
ἀλλ'
ἴστω
γε
(61),
ὅτι
μετὰ
Φημο
νόην
ἔτεσι
ν
ὕστε
ρον
εἴκοσ
ιεπτὰ
, οἱ

περὶ
Ὅρφέ
α, καὶ
Μου
σαῖον
, καὶ
Λῆνον
, τὸν
Ἡρακ
λέους
διδά
σκαλ
ον.
Ὅμη
ρος
δὲ
καὶ
Ἡσίο
δος
πολλ
ῶ
νεώτ
εροι
τῶν
Ἰλιακ
ῶν·
μεθ'
οὓς
μακρ
ῶ
νεώτ
εροι
οἱ
παρ'
Ἑλλη
σι
νομο
θέται
,
Λυκο
ῦργό
ς τε
καὶ

Σόλω
ν, καὶ
οἱ
ἐπτὰ
σοφο
ί, οἷ
τε
ἀμφὶ
τὸν
Σύριο
ν
Φερε
κύδη
ν, καὶ
(62)
Πυθα
γόρα
ν τὸν
μέγα
ν,
κάτω
που
περὶ
τὰς
Ὀλυμ
πιάδ
ας
γενο
μένο
υς
(63),
ὥς
παρε
στήσ
αμεν.
Καὶ
θεῶν
ἄρα
τῶν
πλείσ
των
παρ'
Ἑλλη

σιν,
οὐ
μόνο
ν τῶν
λεγο
μένω
ν
σοφ
ῶν τε
καὶ
ποιητ
ῶν, ὁ
Μωϋ
σῆς
ἡμῖν
ἀποδ
έδεικ
ται
πρεσ
βύτε
ρος.
Καὶ
οὔτι
γε
μόνο
ς
οὗτο
ς,
ἀλλὰ
καὶ ἡ
Σίβυλ
λα
Ὅρφέ
ως
παλα
ιοτέρ
α·
λέγετ
αι
γὰρ
καὶ
περὶ
τῆς

έπων
υμίας
αύτῃ
ς, καὶ
περὶ
τῶν
χρησ
μῶν
τῶν
κατα
πεφη
μισμέ
νων
ἐκεῖν
ης
εἶναι
λόγοι
πλείο
υς·
Φρυγ
ίαν
τε
οὔσα
ν,
κεκλ
ῆσθα
ι
Ἄρτε
μιν
(64)·
καὶ
ταύτ
ην
παρα
γενο
μένη
ν εἰς
Δελφ
οὺς
ἄσαι·

ὦ
Δελφοί,
θεράποντες
ἐς
ἐκὸν
Ἀπόλλωνος,
οἱ,

ἦλθον
ἐγὼ
χρήσασθαι
Διὸς
νόον
αἰγίοχοιο,

Αὐτὸν κασιγνήτην
ἐμὸν
Ἀπόλλωνι.
ἄνθρωπον ἄνθρωπον.

Ἔστι δὲ καὶ ἄλλη Ἑρυθραία, ἡ Ἡεροφίλη (65). Ἡρακλίδης τοῦ Πόντου ἀναμνηστικῶς ἐκφέρει τὰς ἐκείνης τῆς πόλεως ἀποκαταστάσεις ἐν τῇ ἑξῆς ἐργᾷ. Ἡ ἐκείνη ἡ πόλις ἦν ἐν τῇ ἑξῆς ἐργᾷ. Ἡ ἐκείνη ἡ πόλις ἦν ἐν τῇ ἑξῆς ἐργᾷ. Ἡ ἐκείνη ἡ πόλις ἦν ἐν τῇ ἑξῆς ἐργᾷ.

φίλη
 (65)
 καλο
 υμέν
 η.
 Μέμν
 ηται
 τούτ
 ων
 Ἡρακ
 λείδη
 ς ὁ
 Ποντι
 κὸς
 ἐν τῷ
 Περὶ
 χρησ
 τηρί
 ων.
 Ἐὼ
 δὲ
 τὴν
 Αἶγυ
 πτίαν
 , καὶ
 τὴν
 Ἰταλ
 ῆν, ἣ
 τὸ ἐν
 Ῥώμ
 η
 Κάρμ
 αλον
 (66)
 ᾠκησ
 εν, ἥς
 υἱὸς
 Εὐαν
 δρος,
 ὁ τὸ
 ἐν
 Ῥώμ
 η τοῦ

land.. As the book of Joshua states, the aforementioned man succeeded Moses for twenty-seven years (68).. Then, having sinned, the Hebrews were handed over to Chusachar (69), king of Mesopotamia, for eight years, as the book of the Judges records.. Later, having prayed to God, they received as leader Gotoniel, the younger brother of Caleb, from the tribe of Judah, who, after killing the king of Mesopotamia, ruled the people for nine years in a row (70).. And again, having sinned, they were handed over to Eglon, king of the Moabites, for eighteen years.. When they returned, again Aud led them for eighty years, a man skilled with both hands (71), from the tribe of Ephraim; he is the one who killed Eglon.. When Aud died, having sinned again, they were handed over to the king of Canaan, Jabin, for twenty years. At that time Deborah, a woman of Lapidoth from the tribe of Ephraim, prophesied; and Ozius, son of Rhesa, was the high priest (72).. Through her, Barak, son of Abinoam, from the tribe of Naphtali, led the army. He arranged battle against Sisera, the commander of Jabin, and defeated him. From then on, Deborah judged the people for forty years.. When she died, the people sinned again and were handed over to the Midianites for seven years.. At that time, Gideon from the tribe of Manasseh, son of Joash, led an army of three hundred. After destroying twelve thousand of them, he ruled for forty years. After him, his son Achimelech ruled for three years.. He was succeeded by Boeleth, son of Bedan, son of Harran, from the tribe of Ephraim, who ruled three years out of the twenty.. After him, the people sinned again and were handed over to the Ammonites for eighteen years. When they repented, Jephthah the Gileadite from the tribe of Manasseh led them and ruled for six years.. After him, Abathan from Bethlehem, of the tribe of Judah, ruled for seven years.. Then, Ephron the Zebulunite ruled for eight years.. Then Eglom, of Ephraim, ruled for eight years.. Some connect the seven years of Abathan with the years of Ephron. (78). And after this, the people sinned again, and were under the Philistines for ten years.. When they turned back, Samson from the tribe of Dan became their leader, defeating the foreigners in battle.. He ruled for twenty years.. And after him, during a time of no leadership, the priest Eli judged the people for forty years.. Samuel the prophet succeeded him; with him, Saul reigned for twenty-seven years.. He also anointed David.. Samuel died two years before Saul, during the high priesthood of Abimelech.. He (81) anointed Saul as king, who was the first to reign over Israel after the judges; the total number of those judges until Samuel is four hundred sixty-three years and seven months.. Then, according to the first book of Kings, Saul reigned for twenty years after being renewed.. After the death of Saul, David the second son of Jesse, from the tribe of Judah, reigned in Hebron for forty years, as the second book of **Kings** records.. And the high priest was Abiathar, son of Abimelech, from the family of Eli.. But Gad and Nathan prophesied over him.. So, from Joshua son of Nun until David took the kingdom, some say it was four hundred and fifty years; but as this present chronology shows, the total comes to five hundred twenty-three years and seven months, up to the death of David.. And after this, Solomon, son of David, reigned for forty years.. Nathan continued to prophesy at this time, and he also urged him about the building of the temple; likewise, Ahijah from Shiloh

Πανὸς
 ἱερὸν
 , τὸ
 Λουπ
 ἔρκιο
 ν
 (67)
 καλο
 ὕμεν
 ον,
 κτίσα
 ς.
 Ἄξιον
 δὴ,
 ἔντα
 ὕθα
 γενο
 μένο
 υς,
 διερε
 υνήσ
 αι
 καὶ
 τῶν
 ἄλλω
 ν,
 τῶν
 μετὰ
 Μωϋ
 σέα
 παρὰ
 τοῖς
 Ἑβρα
 ίοις
 προφ
 ητῶν
 , τοὺς
 χρόν
 ους.
 Μετὰ
 τὴν
 Μωϋ

prophesied.. Both kings, David and Solomon, were also prophets.. Zadok, the high priest, was the first to serve in the temple that Solomon built; he was the eighth in line from Aaron, the first high priest.. From Moses to the time of Solomon, the years amount to, as some say, five hundred ninety-five, but according to others, five hundred seventy-six (84).. But if someone adds the four hundred fifty years from Joshua to David, the forty years of Moses' leadership, and the other eighty years that Moses lived before leading the Hebrews out of Egypt, and then adds the forty years of David's reign, the total will come to six hundred and ten years.. More precisely, according to our chronology, if someone adds to the five hundred twenty-three years and seven months up to the death of David the one hundred twenty years of Moses and the forty years of Solomon, the total will come to six hundred eighty-three years and seven months up to the death of Solomon.. Eiramos (85) gives his daughter to Solomon, at the time after the fall of Troy when Menelaus arrived in Phoenicia, as Menander (86) of Pergamum says, and Laitos in the **Phoenicians** (87).. After Solomon, his son Rehoboam reigns for seventeen years; and the high priest was Abimelech (88), son of Zadok.. At this time, when the kingdom was divided, Jeroboam, from the tribe of Ephraim and servant of Solomon, reigns in Samaria; and Ahijah the Shilonite still prophesies, along with Samaiah, son of Ammam (89), and the one who came from Judah to Rehoboam, and having prophesied (90) at the altar.. After him reigns Abijam (91), his son, for twenty-three years; and likewise his son Asaman.. He was seized by a disease in old age; and Io, son of Ananias, prophesied about him.. After him reigns Jehoshaphat, his son, for five years (92).. During his reign, Elijah the Tishbite, Micaiah son of Imlah, and Obadiah son of Ananias prophesy.. In the time of Micaiah, Zedekiah son of Chenaan was also a false prophet.. After them follows the reign of Joram, the son of Jehoshaphat, for eight years; during which Elijah prophesies, and after Elijah, Elisha son of Shaphat.. In his time, those in Samaria ate pigeon dung, and even their own children.. But the time of Jehoshaphat extends from the last of the third of the reigns to the fourth.. In the time of Joram, Elijah was taken up; and Elisha, son of Shaphat, began to prophesy, being six years old and forty years old.. Then Ahaziah reigned one year; during his reign Elisha still prophesied.. And with him Abda-donaïos (94).. After him, the mother of Uzziah (95), Jothaliah, reigned for eight years (96), having killed the children of her brother (97); for she was from the family of Ahab.. The sister of Uzziah, Jehosheba, rescued the son of Uzziah, Joash, and later gave him the kingdom.. During the reign of this Jothaliah, Elisha still prophesied; after her, as I said before, Joash, who was saved by Jehosheba, the wife of Jehoiada the priest, ruled; and everything happened over forty years.. It is gathered (98) then from Solomon to the death of the prophet Elisha that the years are, as some say, one hundred and five, while others say one hundred and two; but as the present chronography shows, from the reign of Solomon it is one hundred and eighty-one years. From the Trojan War (99) to the time of Homer's birth, according to Philochorus, it is one hundred and eighty years, later than the Ionian colony.. Aristarchus (1), in his **Archilochean commentaries**, says that he lived during the

σέως Ionian colony, which happened forty years after the Trojan War; Apollodorus (2)
 τοῦ places him one hundred years after the Ionian colony, during the reign of Agesilaus
 βίου the Doryssaean, king of the Lacedaemonians; so it is likely that Lycurgus (3) the
 τελευ lawgiver was still young at that time.. Euthymenes, in his **Chronicles**, says that
 τὴν Hesiod, having reached his peak, was born in Chios during the time of Acastus,
 διαδέ around the two hundredth year after the fall of Ilium; this is also the opinion of
 χεται Archemachus in the third book of his Euboean history; thus, both Hesiod and Elisha
 τὴν (4) the prophet are considered to be younger.. And if anyone wishes to follow the
 ἡγεμ grammarian Crates (5), and says that Homer lived around the time of the Heraclids'
 ονίαν return, eighty years after the fall of Ilium, it will again be found that he lived after
 τοῦ Solomon, at whose time Menelaus arrived in Phoenicia, as was said before..
 λαοῦ Eratosthenes (6), after the hundredth year from the fall of Ilium, assigns the age of
 Ἰησο Homer.. Indeed, Theopompus (7) records that Homer lived in the 43rd year of the
 ὕς, Philippics, five hundred years after those who campaigned at Ilium.. Euphorion (8),
 πολε in **On the Aliads** (9), places him according to Gyges, who began to reign from the
 μῶν eighteenth Olympiad; and he also says that he was the first to be called tyrant..
 μὲν Sosibius (10) the Lacedaemonian, in **the record of years**, places Homer in the
 ἔτη eighth year of the reign of Charillus, son of Polydectes.. Charillus reigned for sixty-
 ξε', ἐν four years, after whom his son Nicander ruled for thirty-nine years. According to
 δὲ τῇ the thirty-fourth year of Nicander's reign, he says that the first Olympiad was
 γῆ τῇ established, making Homer about ninety years before the start of the Olympiads..
 ἀγαθ After Ioan, his son Amazias succeeds to the throne, reigning for thirty-nine years
 ῖ (11).. After him, Ozias, his son, likewise reigns for fifty-two years; and he died a
 ἄλλα leper.. Amos and Isaiah, his son, and Hosea son of Beer, and Jonah son of Amittai,
 πέντε from Gath Hephher, who preached to the Ninevites, who passed through the whale,
 καὶ all prophesied during his time (12) (13).. Then Jonathan, the son of Ozias, reigns for
 εἴκοσ sixteen years (14).. During his reign, Isaiah still prophesies, as do Hosea, Micah the
 ἰ Morasthite (15), and Joel son of Pethuel.. He is succeeded by his son Ahaz, who
 ἀναπ reigns for sixteen years (16).. In his fifteenth year (17), Israel was taken to Babylon
 αυσά (18); Salmanassar, the king of the Assyrians, relocated those in Samaria to Media
 μενος and Babylon.. Again, Ahaz is succeeded by Hezekiah (19), who reigns for eight years.
 . Ὡς Then comes Ezekias, who reigns for twenty-nine years.. To him, because of his
 δὲ τὸ holiness (20), near the end of his life, God grants through Isaiah another fifteen
 βιβλί years to live, by the turning back of the sun (21).. Up to this time, Isaiah, Hosea, and
 ον Micah continue prophesying.. These are said to have lived after Lycurgus (22), the
 τοῦ lawgiver of the Lacedaemonians.. For Dieuchidas, in the fourth book of **Megarian**
 Ἰησο **Matters**, places the peak of Lycurgus around the two hundred and ninety-ninth
 ὕ year after the fall of Ilium.. Isaiah, from the time of Solomon's reign, during which
 περιέ Menelaus went to Phoenicia and was revealed, still appears to prophesy in the two
 χεῖ, hundredth (23) year, along with Micah, Hosea, and Joel, son of Pethuel.. After
 διεδέ Hezekiah, his son Manasseh ruled for fifty-five years; then his son Amos ruled for
 ξατο two years; after him, Josiah, his son, the most law-abiding, ruled for thirty-one
 τὸν years.. He put on «the fetters» «on the fetters of men upon the fetters of idols,» just

Μωϋσέα ὁ προεφημέριος ἀνὴρ ἐξ ἑκζ' (68). Ἐπειτα ἅμαρτόντες οἱ Ἑβραῖοι, παραδίδονται Χουσαχάρ (69), βασιλεὺς Μεσοποταμίας, ἔτεσιν ὀκτώ, ὡς ἡ τῶν Κριτῶν ἱστορεῖ βιβλος. Δεηθέντες δὲ ὥστε πον

as it is written in Leviticus (24). At this point, in the eighteenth year, the Passover was brought, from the time of Samuel (25), nor was it ever celebrated in the meantime.. Then Helkias, the priest, father of the prophet Jeremiah, happened upon the book of the Law kept in the temple, and after reading it, he died.. At this point, Olda, Zephaniah, and Jeremiah prophesy.. During the time of Jeremiah, Ananias, the son of Josiah, becomes a false prophet.. This man, having disobeyed the prophet Jeremiah, was killed by Necho, king of Egypt, near the Euphrates River, as he was going to meet the Assyrians.. Jehoiachin succeeds Josiah, and his son Jehoahaz reigns for three months and ten days.. Necho, king of Egypt, bound him and took him to Egypt, setting his brother Jehoiakim as king in his place, to pay tribute for the land, for eleven years.. After him, his namesake Jehoiakim reigns for three months.. Then Zedekiah, eleven years (30); and up to this time Jeremiah continues to prophesy; also prophesy Buzi, (31) and Uriah (32) son of Shemaiah, and Habakkuk with him; and finally it contains the accounts of the Hebrew kings.. So, from the birth of Moses to this exile, the years are, according to some, nine hundred seventy-two; but according to precise chronology, one thousand eighty-five years, six months, and ten days. From the reign of David to the captivity by the Chaldeans, there are four hundred fifty-two years and six months; but according to our current exact reckoning, four hundred eighty years, six months, and ten days.. In the twelfth year of Zedekiah's reign, Nebuchadnezzar (33), seventy years before the rule of the Persians, marched against the Phoenicians and the Judeans, as Berossus says in the **Chaldaean Histories**.. Joab (34), writing about the Assyrians, admits that he took the history from Berossus, testifying to the truth of the man (35).. Now Nebuchadnezzar, after blinding Zedekiah, leads him to Babylon, and moves the whole people (36) into exile (and the captivity lasts for seventy years), except for a few who fled to Egypt.. Jeremiah and Habakkuk also prophesy during the time of Zedekiah.. In the fifth year of his reign in Babylon, Ezekiel prophesies (37), followed by the prophet Nahum, then Daniel; after him, Haggai and Zechariah prophesy during the reign of Darius the First (38), for two years; after them, the angel among the twelve (39).. After Haggai and Zechariah, Nehemiah, the chief cupbearer of Artaxerxes, son of Achil the Israelite, rebuilds the city of Jerusalem and repairs the temple.. During this captivity, Esther (40) and Mordecai come to be, of whom a book is said to exist, just like that of the Maccabees.. During this captivity, Mishael, Ananias, and Azarias, unwilling to worship the image, were thrown into a fiery furnace, but by the appearance of an angel they were saved.. Then Daniel, thrown into the lions' den because of a dragon (41), was cared for by God's providence under Ahabqub and was saved after seven days.. Here also the sign of Jonah took place, and Tobias, through the angel Raphael, is led to Sarah as a wife, after the demon had killed her first seven suitors; and after the marriage of Tobias, his father Tobit regains his sight.. Here Zorobabel, by wisdom overcoming his opponents, obtains from Darius permission to renew Jerusalem, and together with Ezra leads the people back to their ancestral land, through whom the people's redemption takes place, and the recognition of the inspired writings, and the renewal (42) of the

τοῦ scriptures, and the saving Passover is observed, and the breaking of the law against
 Θεοῦ, marrying a brother's widow.. Cyrus also proclaimed (43) the restoration of the
 λαμβ Hebrews.. When the promise was fulfilled (44) under Darius, the Feast of the
 άνου Dedication was celebrated, just as the Feast of the Tabernacles (45) was; and all the
 σιν years together with those of the captivity until the restoration of the people are
 ήγεμ counted: from the birth of Moses, one thousand one hundred fifty-nine years, six
 όνα months, and ten days; from the reign of David, according to some, three hundred
 Γοθο fifty-two years (46); but more precisely, five hundred seventy-two years, six
 νιήλ, months, and ten days.. So then, the seventy weeks spoken of by Daniel (47) the
 τόν prophet are fulfilled from the captivity that happened under Jeremiah the prophet
 άδελ in Babylon, which say as follows: «Seventy weeks (48) are cut off for your people
 φόν and for your holy city (49), to finish sin, to seal up sin, to wipe away (50)
 τοῦ wickedness, to make atonement, to bring in everlasting righteousness, to seal both
 Χαλὲ vision and prophet, and to anoint the Most Holy; and you will know and understand
 β τόν from the going out of the word to restore and build Jerusalem until the Anointed
 νεώτ One, the ruler, seventy weeks plus sixty-two weeks (51); and the street and the wall
 ερον, will be rebuilt, but in troubled times (53); and after the sixty-two weeks, the
 έκ Anointed One will be cut off, and there will be no judgment in him; and the city and
 φυλῇ the sanctuary will be destroyed along with the ruler who is coming.. And they will
 ς be cut off in a flood, and until the end of the war they will be shortened by
 Ἰούδ destruction (54).. And he will strengthen a great covenant for one week (55; seven
 α, ὅς, days); and in the middle of the week (56) my sacrifice and offering will be taken
 άποκ away; and on the temple will be the abomination of desolation, until the end of the
 τείνα time, when desolation is decreed.. And in half of the week, he will stop the offering
 ς τόν of incense and sacrifice, and the wing of destruction will continue until the end, with
 τῆς a decree of destruction and haste..» That the temple was built in seven weeks is
 Μεσο clear; for it is also written in Ezra.. And so Christ became king of the Jews, the
 ποτα leader, when the seven weeks were completed, in Jerusalem; and in the sixty-two
 μίας weeks all Judea was at peace, and it happened without wars; and our Lord Christ
 βασι became «Holy of Holies,» having come and fulfilled «the vision and the prophet,» he
 λέα, was anointed» the flesh by the Spirit of his Father; in these «sixty-two (57) weeks,»
 ἥρξε just as the prophet said, and «in the one week,» The Lord; for half of the week Nero
 τοῦ was in power as king, and in the holy city Jerusalem he set up the abomination; and
 λαοῦ in the half of the week (58) he himself was killed, along with Otho (59), and Galba,
 ἔτεσι and Vitellius; but Vespasian held power, and destroyed Jerusalem, and laid waste
 ν the sanctuary.. And just as these things are so, it is clear to the one who is able to
 έφεξ understand, just as the prophet also said.. Now, at the completion of the eleventh
 ἡς ν' year (60), at the beginning of the next, while Jehoiakim was king, the captivity to
 (70). Babylon took place under King Nebuchadnezzar, in the seventh year (61) of his
 Καὶ reign over the Assyrians, and in the second year of the reign of Oaphra over the
 πάλιν Egyptians (62), while Philip was ruler in Athens, in the first year of the 248th
 άμαρ Olympiad.. And the captivity lasted for seventy years (63), ending in the second year
 τόντε of Darius (64) Hystaspes, who became king of the Persians, Assyrians, and

ς, Egyptians; at that time, as I have said before, Haggai and Zechariah, and the Angel
παρε from the twelve, prophesied; and the high priest was Joshua, son of Jehozadak.. And
δόθη in the second year of the reign of Darius, whom Herodotus (65) says ended the rule
σαν of the magi, Zerubbabel, son of Shealtiel, was sent to raise up and adorn the temple
Αίγλ in Jerusalem.. So the years of the Persians are gathered as follows: Cyrus, thirty
ὠμ years (66); Cambyses, nineteen (67); Darius, forty-six (68); Xerxes, twenty-six;
βασι Artaxerxes, forty-one; Darius, eight (69); Artaxerxes, forty-two; Ochus or Arses,
λεῖ three (70).. The total of the Persian years comes to two hundred thirty-five (71)..
Μωα After overthrowing this Darius, Alexander the Macedonian begins to reign
βιτῶ according to the years previously mentioned; likewise, the years of the Macedonian
ν, kings are counted as follows: Alexander, eighteen years (72); Ptolemy (73) son of
ἔτεσι Lagus (74), forty years; Ptolemy Philadelphus, twenty-seven years (75); then
ν Euergetes, twenty-five years; then Philopator, seventeen years; after him
όκτω Epiphanes, twenty-four years; he is succeeded by Philometor, who reigns thirty-five
καίδε years; after him Physcon, twenty-nine years (76); then Lathyrus, thirty-six years;
κα. then the one called Dionysus, twenty-nine years (77); over all of them Cleopatra
Ἐπισ reigned twenty-two years; after her, the rule of the Cappadocians lasted eighteen
τρεψ days.. Therefore, the years of the Macedonian kings also come to the same total:
άντω three hundred twelve years and eighteen days.. Those who prophesied during the
ν δὲ time of Darius Hystaspes are thus shown to be elders: Angaeus and Zacharias, who
αύτῶ prophesied in the second year of his reign, and Angelos, one of the twelve, who
ν, prophesied in the first year of the eighty-fourth Olympiad. They are older than
αὔθις Pythagoras, who lived in the sixty-second Olympiad, and older than Thales, the
ήγήσ eldest of the Greek sages, who lived around the fiftieth Olympiad.. Those wise men
ατο who are counted alongside Thales lived at the same time, as Andron says in the
αύτῶ **Tripod**.. For Heraclitus, who came after Pythagoras, remembers him in his writing..
ν Therefore, without a doubt, the age of the aforementioned prophets, along with the
Ἀώδ seven so-called wise men, would be earlier than the first Olympiad, which is also
ἔτεσι shown to be four hundred and seven years later than the time of the Iliad.. It is easy,
ν then, to realize that Solomon, who was born after Menelaus (and Menelaus was
όγδο from the time of the Iliad), was many years older than the wise men among the
ήκον Greeks.. How many years Moses preceded him has been shown to us in the earlier
τα, parts.. Alexander Polyhistor, called by that name, wrote in his work about the Jews
άνήρ some letters (78), one from Solomon to Uafer, the king of Egypt, and another to the
άμφο Phoenicians of Tyre, as well as their letters to Solomon. From these, it is shown that
τερο Uafer sent eight thousand men from Egypt to Solomon to build the temple; and the
δέξιο other sent the stones along with the chief architect from Tyre, who was from a
ς Jewish mother, from the tribe of David (79), named Hupērōn, as it is written there
(71), (80).. Indeed, Onomacritus (81) the Athenian, who is said to be the author of the
έκ poems attributed to Orpheus, lived around the time of the Peisistratid rule, about
φυλῆ the fiftieth Olympiad. Orpheus himself, who sailed with Heracles, was a student of
ς Musaeus (82). For Amphion comes two generations before the Iliad; Demodocus
Ἐφρ and Phemius lived after the fall of Ilium (83). The one was among the Phaeacians,

αἶμ· the other among the suitors, both well known for their skill in playing the lyre (84)..
 οὐτό And those attributed to Musaeus (85) are said to be the Oracles of Onomacritus;
 ς Crates (86) is said to be of Orpheus, and Zopyrus the son of Heracleotes; and the
 ἔστιν Descent into Hades (87) is attributed to Prodicus of Samos.. Ion the Chian, in the
 ὁ Trigrammi (88), records that Pythagoras was in some way connected to Orpheus..
 ἀνελ Epigenes, in his writings about the poem attributed to Orpheus, says that the
 ὦν Descent into Hades and the Sacred Discourse belong to Cercops (89) of the
 τὸν Pythagoreans; but the Veil and the Physical [Works] belong to Brontinus (90)..
 Αἶγλ Indeed, some say Terpander is ancient; Hellanicus at least reports that he lived
 ὦμ. during the time of Midas. Phantias, placing Lesches the Lesbian before Terpander,
 Τελε considers Terpander younger than Archilochus; he says that Lesches was defeated
 υτήσ by Arctinus. Xanthus the Lydian places him around the eighteenth Olympiad;
 αντο Dionysius says he founded Thasos around the fifteenth (91). It is clear (93) that
 ς δὲ Archilochus was known after the twentieth Olympiad.. He also recalls the
 Ἀώδ, destruction of the Magnetes, which happened recently.. Simonides is said to come
 ἄμαρ after Archilochus; but Callinus (94), who is not much older, remembers the
 τήσα Magnetes—Archilochus among those who were destroyed, and himself among
 ντες those who prospered. Eumelos of Corinth, being older, is said to have imposed
 αὔθις himself on Archias of Syracuse, the founder.. And these things we have gone ahead
 , to say, that especially among the very ancient, they place the poets of the circle
 παρε (95).. Already among the Greeks, soothsayers are said to have become common, like
 δόθη the Bacides (96), one a Boeotian, the other an Arcadian, who foretold many things
 σαν to many people.. By the advice of the Athenian Amphiletus (97), Peisistratus also
 βασι held power as tyrant, revealing the moment for the attack.. Let Cometes the Cretan
 λεῖ be silent, Kinyras the Cypriot, Admetus the Thessalian, Aristaeus (98) the Cyrenean,
 Χανα Amphiarus the Athenian (99), Timoxeus (1) the Corcyrean, Demainetos the
 ἄν Phocaeen, Epigenes the Thespian, Nicias the Carystian, Ariston the Thessalian,
 Ἰαβεῖ Dionysius the Carthaginian, Cleophon the Corinthian, Hippô, daughter of Cheiron,
 μ and Boio, and Manto, and the many Sibyls, Samia (2), the Colophonian, the
 ἔτεσι Cymaeen, the Erythraean, Phyto (3), Taraxandra, Maketis, the Thessalian, the
 ν Thesprotian; and also Calchas and Mopsus, who lived during the Trojan War;
 εἴκοσ Mopsus being the elder (4), as he sailed with the Argonauts.. They say that the one
 ι· ἐπὶ called Mopsus composed the **Mantike** together with Batton the Cyrenean; and
 τούτ Dorotheus, in the first **Pandektēs**, hearing from Alkyon and Koronis, records the
 ου story of Mopsus.. Pythagoras the great also always agreed with prophecy (5), as did
 προφ Abaris the Hyperborean, Aristaeus (6) the Proconnesian, Epimenides the Cretan,
 ητεύε who came to Sparta, Zoroaster the Mede, Empedocles the Agrigentine, and
 ι Phormion the Lacedaemonian; indeed, Polyaratus the Thasian and Empedotimus
 Δεββ the Syracusan as well; and above all these, Socrates the Athenian: «For it is (7) to
 ώρα, me,» he says in the **Theageitus**, «beginning from childhood and coming under a
 γυνή divine fate, a sign of a spirit. This is a voice, which, whenever it happens, stops me
 Λαβι from doing what I am about to do, but it never urges me on..» Exekestos, the tyrant
 δῶθ, of the Phocians, wore two enchanted rings, and by the sound between them, he

ἐκ could distinguish the right times for his actions; yet he died by assassination, even
 φυλῆ though the sound had warned him, as Aristotle says in the **Constitution of the**
 ς **Phocians**.. But also among the people of Egypt, who became like gods in human
 Ἑφρ reputation, were Hermes of Thebes and Asclepius of Memphis; and Tiresias and
 αἴμ· Manto in Thebes, as Euripides says (8); Helen already (9) and Laocoön, and Oenone,
 καὶ and Brennus (10) in Ilium; for Crenus, one of the Heracleidae, is said to have been a
 ἦν famous seer; and another, Iamus, in Elis, from whom the Iamidae come; and
 ἀρχιε Polyidus in Argos, in Megara, whom tragedy remembers.. Why should I mention
 ρεὺς Telemus, who, being a seer of the Cyclopes, foretells to Polyphemus the events
 Ὀζιο concerning Odysseus' wandering, or Onomacritus among the Athenians; or
 ὕς ὁ Amphiarus, who with the seven who marched against Thebes, is considered older
 τοῦ than the generation of the fall of Ilium; or Theoclymenus in Cephallenia; or Telmis
 Ῥησ in Caria, or Galeon in Sicily?? There could also be others besides these, Idmon who
 οὔ was with the Argonauts, Phemonoë of Delphi, Mopsus in Pamphylia, the seer of
 (72). Apollo and Manto (11), and Amphiloclus, son of Amphiarus, in Cilicia, Alcmaeon
 Διὰ (12) in Acarnania, Anius in Delos, and Aristander of Telmissus, who was with
 ταύτ Alexander.. Philochorus already records that Orpheus became a seer in the first
 ης book **On Divination**.. Theopompus, Ephorus, and Timaeus also mention a certain
 ἡγησ seer named Orthagoras; just as the Samian Pythocles does in the fourth book of
 ἀμεν **Italic Matters**, about Gaius Julius Nepos.. But some say, "They are all thieves and
 ος robbers,» As the Scripture says (13), most have spoken beforehand from
 τῆς observation and likelihood, just like doctors and seers who judge by appearance;
 στρα others are moved by spirits, or disturbed by waters, incense, and air; among the
 τιᾶς Hebrews, the prophets act by the power of God and inspiration; before the Law,
 Βαρὰ Adam (14) foretold the names of woman and animals; and Noah preached
 κ ὁ repentance (15); and Abraham, Isaac, and Jacob plainly revealed many things to
 τοῦ come and even things already present.. Along with the Law, Moses and Aaron; after
 Βενῆ them prophesied Joshua son of Nun, Samuel, Gad, Nathan, Ahijah, Semaiah, Iddo,
 ρ, ἐκ Elijah, Micah, Obadiah, Elisha, Abdaddonae, Amos, Isaiah, Hosea, Jonah, Joel,
 φυλῆ Jeremiah, Zephaniah son of Buz (16), Ezekiel, Uriah, Habakkuk, Nahum, Daniel,
 ς Mishaël, the one of the visions (17), Haggai, Zechariah, who is also among the
 Νεφθ twelve angels.. All together, there are thirty-five prophets; and women also
 ἀλὶμ, prophesied, such as Sarah, Rebecca, Mary, Deborah, and Huldah.. Then, around the
 παρα same time (18), John prophesied up to the saving baptism; after the birth of Christ,
 ταξά Anna and Simeon; for Zechariah, the father of John, is said in the Gospels to have
 μενος prophesied even before the child was born.. Therefore, from Moses onward, let us
 Σισά gather the chronology according to the Greeks.. From the birth of Moses to the
 ρα Exodus of the Jews from Egypt, eighty years; and from then until his death, another
 τῷ forty years.. The Exodus takes place according to Inachus, before the Sothiac period
 ἀρχισ (19), with Moses leading the people out of Egypt three hundred and forty-five years
 τρατ earlier.. From the leadership of Moses and Inachus to the flood of Deucalion, which I
 ἡγῶ call the second deluge, and to the burning of Phaethon, which indeed happens
 τοῦ according to Crotopus, forty generations are counted (20); but three generations

Ἰαβελ μ, ἐνίκησε· καὶ ἤρξεν ἐντεῦθεν τοῦ λαοῦ διακρίνουσα ἡ Δεββώρα ἔτη τεσσαράκοντα. Τέλεσθη ἡ ἀσκήσις δὲ αὐτῆς, ὡς, ἀμαρτῶν αὐθις ὁ λαὸς, παραδίδοται Μαδηνναίως ἔτη ἑπτὰ. Ἐπὶ τοῦτοις Γεδεὼν ἐκφυλῇ

are counted as one hundred years.. From the flood to the burning of Mount Ida and the discovery of iron, and the Idaean Dactyls, seventy-three years, as Thrasyllus says; and from the burning of Mount Ida to the abduction of Ganymede, sixty-five years.. From there to the campaign of Perseus, when Glaucus also set the Isthmian games at Melicertes, fifteen years; and from the campaign of Perseus to the founding of Ilium, thirty-four years.. From there to the sailing of the Argo, sixty-four years.. From this to Theseus and the Minotaur, thirty-two years; then to the seven against Thebes, ten years.. From then to the Olympic contest that Heracles established for Pelops, three years; and to the campaign against the Amazons at Athens, and the abduction of Helen by Theseus, nine years.. From there to the deification of Heracles, eleven years; then to the abduction of Helen by Alexander, four years.. From the fall of Troy (22) to the descent of Aeneas and the founding of Lavinium, ten years; and to the beginning of Ascanius, eight years; and to the descent of the Heracleidae, sixty-one years; and to the Olympiad of Ifitus, three hundred thirty-eight years (23).. Eratosthenes records the times as follows: «From the fall of Troy to the descent of the Heracleidae, eighty years (24); from there to the founding of Ionia, sixty years; and following these, to the rule of Lycurgus, one hundred fifty-nine years; and to the first year of the earliest Olympiads, one hundred eight years.». From that Olympiad to the crossing of Xerxes, two hundred ninety-seven years; from that to the start of the Peloponnesian War, forty-eight years; and to the defeat and downfall of the Athenians, twenty-seven years; and to the battle at Leuctra, thirty-four years; after which to the death of Philip, thirty-five years.. After these events, to the change under Alexander (25), twelve years..» Again, from the first (26) Olympiad, some say that twenty-four years passed until the founding of Rome (27); from there to the fall of Babylon (28), consuls ruled for two hundred forty-three years; and from the fall of Babylon (29) to the death of Alexander, one hundred eighty-six years.. From there to the victory of Augustus (30), when Antony killed himself in Alexandria, two hundred ninety-four years; Augustus was consul (31) for the fourth time.. From that time to the contest that Domitian (32) held in Rome, fourteen years; and from the first contest to the death of Commodus, one hundred eleven years.. There are those who count from Cecrops to Alexander the Macedonian one thousand eight hundred twenty-eight years; from Demophon, one thousand two hundred fifty; and from the fall of Troy to the arrival of the Heracleidae, one hundred twenty, or one hundred eighty years.. From this point to the rule of Euanetus, at which time they say Alexander crossed into Asia, according to Phanias, seven hundred fifteen years; according to Ephorus, seven hundred thirty-five; according to Timaeus and Cleitarchus, eight hundred twenty; according to Eratosthenes, seven hundred seventy-four; and according to Douris, from the fall of Troy to Alexander's crossing into Asia, one thousand years.. From there to Euanetus (33), the ruler of the Athenians, at whose time Alexander died, eleven years.. From there to the rule of Germanicus Claudius Caesar, three hundred sixty-five years; from that time it is clear that the years up to the death of Commodus are also counted, as many as are gathered.. After the Greek times, and

ς also from the years during the barbarians, the greatest intervals must be given as
 Μανᾶ well.. From Adam (34) to the flood, there are two thousand one hundred forty-eight
 σση, years and four days; and from Shem to Abraham, one thousand two hundred ninety
 ὁ τοῦ years.. From Isaac to the inheritance, six hundred sixteen years.. Then from the
 Ἰωᾶς, judges to Samuel, four hundred sixty-three years and seven months.. And after the
 τριακ judges, during the kings, five hundred seventy-two years, six months, and ten days..
 οσίο After those times, two hundred thirty-five years of Persian rule; then three hundred
 υς twelve years of Macedonian rule until the death of Antony, and eighteen days.. After
 ἑκστ that time, the Roman rule until the death of Commodus, two hundred twenty-two
 ρατε years.. Again, from the seventy-year captivity and the restoration of the people to
 ὕσας, their native land until the captivity under Vespasian, four hundred ten years are
 καὶ gathered; the last period from Vespasian until the death of Commodus is found to
 δώδε be one hundred twenty-one years, six months, and twenty-four days.. Dimitrios says
 κα in **On the Kings in Judea** that the tribe of Judah, Benjamin, and Levi were not taken
 μυρι captive by Senacherib, but from that captivity made by Nebuchadnezzar from
 ἁδας Jerusalem until the last, there are one hundred and two years, six months; and from
 αὐτῶ when the ten tribes from Samaria were taken captive until Ptolemy the Fourth,
 ν there are five hundred seventy-three years, nine months; and from when taken
 ἀπολ from Jerusalem, there are three hundred thirty-eight years, three months.. Philo
 ἕσας, himself also wrote the kings of the Judeans differently from Dimitrios.. Moreover,
 ἥρξεν Eupolemos in the same treatise says that all the years from Adam until the fifth year
 ἔτη of Demetrios Ptolemaios, the twelfth king of Egypt, add up to 5,480 years.. From the
 τεσσ time Moses led the Judeans out of Egypt until the previously mentioned date, the
 ἀράκ years add up to two thousand five hundred eighty.. From that time until the consuls
 οντα· Gaius Domitianus and Cassianus in Rome, the years add up to one hundred twenty..
 μεθ’ Euphorus (36) and many other historians, as well as nations and languages, say
 ὃν ὁ there were seventy-five; having heard the voice of Moses saying, «All the souls from
 υἱὸς Jacob were seventy-five who went down into Egypt» (37)..» The general dialects
 αὐτο also appear to be seventy-two according to the true account (38), as our Scriptures
 ὁ hand down; but the many other languages come about through the mixing of two,
 Ἀχιμέ three, or even more dialects.. Dialect: it is a word showing the special character of a
 λεχ place; either a word showing the special character of a place, or of a common
 (73) nation.. The Greeks say there are five dialects among them: Attic, Ionic, Doric,
 ἔτη Aeolic, and the fifth, the common dialect; but the barbarian sounds, which are not
 τρία. included, are not dialects but are called languages.. Plato also assigned a certain
 Διαδέ dialect to the gods, especially based on dreams and oracles; but also differently
 χεται from the demons, who do not speak their own voice or dialect, but that of the
 τοῦτ demons who possess them.. He also thinks that irrational animals have dialects, of
 ον which the similar kinds can be heard.. When an elephant falls into the mud and cries
 Βωλε out, if someone nearby sees what happened and soon returns, he brings with him a
 ᾶς herd of elephants and saves the one that fell.. They say that in Libya, a scorpion, if it
 (74) cannot reach a person to sting, will return with many others; clinging to each other
 υἱὸς like a chain, they try to attack together. Surely, they do not communicate by

Βηδᾶ invisible signals used by irrational animals, nor do they reveal themselves by their
 ν, shape, but I think by their own dialect.. Some others also say that if a fish is pulled
 υιοῦ out and escapes through a torn net, no fish of the same kind will be found in that
 Χάρρ same place on that day.. The earliest and most general dialects are barbarian by
 ἄν, language but natural in their names; for people agree that prayers spoken in a
 ἐκ barbarian tongue are more powerful.. And Plato, in **Cratylus**, wanting to explain
 φυλῆ fire, says that the name is barbarian.. At least the Phrygians bear witness by calling
 ς it so, deviating slightly.. I think nothing worse than this, even to set forth the times
 Ἐφρ of the Roman emperors, to show the birth of the Savior.. Augustus (43) forty-four
 αἴμ, years; Tiberius twenty-two years; Gaius four years.. Claudius fourteen years; Nero
 ἄρξα fourteen years; Galba one year; Vespasian ten years; Titus three years; Domitian
 ς ἔτη fifteen years; Nerva one year; Trajan nineteen years; Hadrian twenty-one years..
 γ’ Antoninus twenty-one years; likewise again Antoninus and Commodus twenty-two
 πρὸς years.. Everything from Augustus to Commodus amounts to twenty-six years; and
 τοῖς from Adam to the end of Commodus, five thousand two hundred forty-four years,
 εἴκοσ two months, twelve days.. Some, however, record the times of the Roman emperors
 ι. as follows: Gaius Julius Caesar, three years, four months, five days; after whom
 Μεθ’ Augustus reigned sixteen years, six months, one day.. Then Tiberius, twenty-six
 ὄν years, six months, nineteen days; succeeded by Gaius Caesar, three years, ten
 (75) months, eight days; then Claudius, thirteen years, eight months, twenty-eight days;
 ἔξαμ Nero, thirteen years, eight months, twenty-eight days; Galba, seven months, six
 αρτώ days; Otho, five months, one day; Vitellius, seven months, one day; Vespasian,
 ν eleven years, eleven months, twenty-two days; Titus, two years, two months;
 πάλιν Domitian, fifteen years, eight months, five days; Nerva, one year, four months,
 ὁ eleven days; Trajan, nineteen years, seven months, fifteen days; Hadrian, twenty
 λαός, years, ten months, twenty-eight days; Antoninus, twenty-two years, three months,
 ἔτεσι seven days; Marcus Aurelius Antoninus, nineteen years, eleven days; Commodus,
 ν twelve years, nine months, fourteen days.. From Julius Caesar then until the end of
 ὀκτώ Commodus, there are sixty-six years, six months.. All the time from Romulus, the
 καίδε founder of Rome, until the end of Commodus adds up to one hundred and seventy-
 κα nine years, six months.. Our Lord was born in the twenty-eighth year, when they
 Ἀμμα first ordered the “censuses.”» The censuses were to take place under Augustus..
 νίται That this is true is written in the Gospel according to Luke as follows: “In the
 ς fifteenth year of the reign of Tiberius Caesar, the word of the Lord came to John, the
 παρα son of Zechariah.”» And again in the same [Gospel]: “Now Jesus came to be
 δίδοτ baptized, being about thirty years old.”» And that he was only to preach for one
 αι· year, this is also written as follows: «The Lord has sent me to preach a year
 μετα acceptable.»» This the prophet also said, and so does the Gospel.. In the fifteenth
 νοησ year then of Tiberius, and the fifteenth of Augustus (51); thus the thirty years are
 ἄντω completed, up to the time when he suffered.. From the time he suffered until the
 ν δὲ destruction of Jerusalem, there are 32 years (52), 3 months; and from the
 αὐτῶ destruction of Jerusalem until the end of Commodus, 61 years, 10 months, 3 days..
 ν So, from the time the Lord was born until the end of Commodus, the total is one

ἡγεῖται hundred ninety-four years, one month, and thirteen days.. There are some (53) who, being more curious about the birth of our Savior, add not only the year but also the day, which they say was in the 28th year of Augustus, on the fifth of Pachon (54) and the twentieth day.. Those who celebrate from the day of Basilides (55) and his baptism, observing the night before with readings,. They say it was the fifteenth year of Tiberius Caesar, on the fifteenth day of the month Tybi (56); some (57) say it was the eleventh day of the same month.. Those who give exact details about his suffering place it in the sixteenth year of Tiberius Caesar, on the 29th of Phamenoth (58); others say on the 29th of Pharmuthi; still others say on the 19th of Pharmuthi, claiming that the Savior suffered then.. Yes, indeed, some of them say he was born on the 24th or 29th of Pharmuthi.. Furthermore, those things (59) must also be added to the chronology; I mean the days.. These are the days that Daniel hints at from the desolation of Jerusalem: the seventh year of Vespasian, the seventh month (60).. For the two years are added to those of Otho, Galba, and Vitellius, with the seventeenth month and the eighth day; and so it becomes three years and six months, which is “half of the week,”» just as the prophet Daniel said.. He said that 1,290 days would pass from the time the abomination was set up by Nero in the holy city until its destruction.. For this is how the stated prophecy shows it: “Until when will the vision stand, the sacrifice be taken away, the sin be made desolate (61), the one given, and the power and the holy thing be trampled down?”? And he said to him: “Until evening and morning, twenty-three days (62); and the holy thing will be taken away.”» These twenty-three days then become six years and four months (63); of these, Nero the emperor held half, and it became half a week; the other half was held by Vespasian along with Otho, and Galba, and Vitellius.. And for this reason Daniel says: “Blessed is the one who reaches the days of 150,000.”» For the war lasted until these days, but after these it stopped.. This number is also shown from the assigned chapter, which says: “And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred ninety days.”. Blessed is the one who endures, and reaches the days of 150,000..» Flavius Josephus, the Jew who wrote the Jewish histories, giving the times, says that from Moses to David there are 490 years; from David to the second year of Vespasian, 1,280 years; then from that time until the tenth year of Antoninus, 77 years; so that from Moses to the tenth year of Antoninus, all the years are 1,847.. Others, counting up to the end of Commodus from Inachus and Moses, said that the years amount to 2,642; those, 2,821.. In the Gospel according to Matthew, the genealogy from Abraham ends with Mary, the mother of the Lord: «For there are (67),» he says, «From Abraham to David are fourteen generations, and from David to the exile in Babylon are fourteen generations; and from the exile in Babylon to Christ are likewise fourteen generations. (68) Three secret periods, each completed by six sevens.

Ἐπει
τα
Ἐγλ
ὠμ,
Ἐφρ
αῖμ,
ἔτη
ἦ.
Ἐνιοι
δὲ
τοῖς
τοῦ
Ἀβατ
θάν
ἔτεσι
ν ζ'
συνά
πτου
σι τὰ
Ἐβρ
ὠμ μ'
ἔτη
(78).
Καὶ
μετὰ
τοῦτ
ον
ἔξαμ
αρτῶ
ν
πάλιν
ὁ
λαὸς,
ὑπὸ
ἄλλο
φύλο
ις
γίνετ
αι
τοῖς
Φυλι
στιεὶ
μ ἔτη

μ'.
Ἐπισ
τρεψ
άντω
ν δὲ
αὐτῷ
ν,
Σαμψ
ών
ἡγεῖτ
αι, ἐκ
φυλῇ
ς
Δάν,
νικήσ
ας ἐν
πολέ
μῳ
τοὺς
ἄλλο
φύλο
υς.
Οὗτο
ς
ἦρξεν
ἔτεσι
ν
εἴκοσ
ι. Καὶ
μετὰ
τοῦτ
ον
άναρ
χίας
οὔση
ς,
διέκρ
ινε
(79)
τὸν
λαὸν
Ἥλι ὁ
ιερεὺ

ς,
τεσσ
αράκ
οντα
ἔτη
(80).
Τοῦτ
ον δὲ
διαδέ
χεται
Σαμο
υῆλ ὁ
προφ
ήτης·
σὺν
οἷς
Σαοὺ
λ
έβασί
λευσ
εν,
ἔτη
εἴκοσ
ιεπτὰ
κατα
σχών
·
Οὗτο
ς καὶ
τὸν
Δαβὶ
δ
ἔχρισ
εν.
Ἐτελ
εύτα
δὲ
Σαμο
υῆλ
δυοῖν
έτων
πρότ
ερος

τοῦ
Σαοὺ
λ ἐπὶ
ἀρχιε
ρέως
Ἀβιμ
έλεχ.
Οὗτο
ς
(81)
τὸν
Σαοὺ
λ εἰς
βασι
λέα
ἔχρισ
εν, ὃς
πρῶτ
ος
έβασί
λευσ
εν
ἐπὶ
Ἰσρα
ήλ
μετὰ
τοὺς
κριτά
ς· ὧν
ὁ πᾶς
ἀριθ
μὸς
ἕως
τοῦ
Σαμο
υήλ
γίνετ
αι
ἔτη
τετρ
ακόσ
ια
ἐξηκο

ντατ
ρία,
μῆνες
ἐπτά.
Ἐπει
τα
διὰ
τῆς
πρώτ
ης
βίβλο
υ
τῶν
Βασι
λειῶν
, τοῦ
Σαοῦ
λ ἔτη
εἴκοσ
ι (82)
ἐπιαν
ακαιν
ισθεὶ
ς
ἐβασί
λευσ
ε.
Μετὰ
δὲ
τὴν
τελευ
τὴν
Σαοῦ
λ
βασι
λεύει
Δαβὶ
δ τὸ
δεύτε
ρον
(83)
έν
Χεβρ

ὧν, ὁ
τοῦ
Ἰεσοῦ
αἱ, ἐκ
φυλῆ
ς
Ἰουδα
α,
ἔτη
τεσσα
ράκ
οντα,
ὥς
περιέ
χει ἡ
δευτέ
ρα
τῶν
Βασι
λειῶ
v.
Καὶ
ἦν
ἀρχιε
ρεὺς
Ἀβιά
θαρ,
ὁ τοῦ
Ἀβιμ
έλεχ,
ἐκ
συγγ
ενεία
ς Ἡλί.
Προφ
ητεύ
ουσι
δὲ
Γὰρ
καὶ
Νάθα
ν ἐπ'
αὐτό

Ὡ.
Γίνον
ται
οὖν
ἀπὸ
Ἰησοῦ
τοῦ
Ναυῆ
ἕως
παρέ
λαβε
τὴν
βασί
λειαν
Δαβὶ
δ, ὥς
μέν
τινες,
ἔτη
τετρ
ακόσ
ια
πεντ
ήκον
τα·
ὥς δὲ
ἡ
προκ
ειμέν
η
δείκν
υσι
χρον
ογρα
φία,
συνά
γοντ
αι
ἔτη
πεντ
ακόσ
ια
εἴκοσ

ιτρία,
μῆνες
ἐπτὰ,
εἰς
τὴν
τοῦ
Δαβὶ
δ
τελευ
τήν.
Καὶ
μετὰ
ταῦτ
α
ἐβασί
λευσ
ε
Σολο
μὼν,
υἱὸς
Δαβὶ
δ, ἔτη
τεσσ
αράκ
οντα.
Διαμέ
νει
ἐπὶ
τούτ
ου
Νάθα
ν
προφ
ητεύ
ων,
ὃς
καὶ
παρε
κάλει
αὐτὸ
ν
περὶ
τῆς

τοῦ
ναοῦ
οἰκοδ
ομῆς·
ὁμοί
ως
καὶ
Ἀχίας
ἐκ
Σηλῶ
μ
προφ
ητεύε
ι.
Ἦσα
ν δὲ
καὶ οἱ
βασι
λεῖς
ἄμφ
ω, ὅ
τε
Δαβὶ
δ ὅ τε
Σολο
μῶν,
προφ
ῆται.
Σαδὼ
κ δὲ
ὁ
ἀρχιε
ρεὺς
πρῶτ
ος ἐν
τῷ
ναῷ,
ὃν
ᾠκοδ
όμησ
ε
Σολο
μῶν,

ἱεράτ
ευσε
ν·
ὄγδο
ος ὦν
ἀπὸ
Ἄαρ
ὦν,
τοῦ
πρώτ
ου
ἀρχιε
ρέως.
Γίνον
ται
οὖν
ἀπὸ
Μωϋ
σέως
ἐπὶ
τὴν
Σολο
μῶνο
ς
ἡλικί
αν,
ὥς
μέν
τινές
φασι
ν, ἔτη
πεντ
ακόσ
ια
ένενή
κοντ
α
πέντε
, ὥς
δὲ
ἕτερο
ι,
πεντ

ακόσ
ια
ἐβδο
μήκο
ντα
ἕξ
(84).
Εἰ δέ
τις
τοῖς
ἀπὸ
Ἰησο
ϋ
μέχρι
Δαβὶ
δ
τετρ
ακοσ
ίοις
πεντ
ήκον
τα
ἕτεσι
συγκ
αταρι
θμήσ
αι τὰ
τῆς
Μωϋ
σέως
στρα
τηγία
ς
τεσσ
αράκ
οντα,
καὶ
τὰ
ἄλλα
τὰ
ὀγδο
ήκον
τα

ἔτη,
ἃ
γεγό
νει ὁ
Μωϋ
σῆς,
πρὸ
τοῦ
τὴν
ἔξοδο
ν τοῖς
Ἑβρα
ίοις
ἀπὸ
Αἰγύ
πτου
γεγο
νέναι
,
προσ
θείη
τε
τούτ
οις
τὰ
τῆς
βασι
λείας
τῆς
Δαβὶ
δ
τεσσ
αράκ
οντα
ἔτη,
συνά
ξει
ἔτη
τὰ
πάντ
α
ἐξακ
όσια

δέκα.
Ἄκρι
βέστ
ερον
δὲ ἢ
καθ'
ἡμᾶς
χρον
ογρα
φία
πρόει
σιν,
εἰ
τοῖς
πεντ
ακοσ
ίοις
εἴκοσ
ι καὶ
τρισὶ,
καὶ
μησὶν
ἐπτὰ,
μέχρι
τῆς
Δαβὶ
δ
τελευ
τῆς,
προσ
θείη
τις
τά τε
τοῦ
Μωϋ
σέως
ἐκατ
ὸν
εἴκοσ
ι ἔτη,
τά τε
τοῦ
Σολο

μῶνο
ς
τεσσ
αράκ
οντα·
συνά
ξει
γάρ
τὰ
πάντ
α ἐπὶ
τὴν
Σολο
μῶνο
ς
τελευ
τὴν
ἔτη
ἐξακ
όσια
όγδο
ήκον
τα
τρία,
μῆνα
ς
ἐπτά.
Εἴρα
μος
(85)
τὴν
ἐαυτ
οῦ
θυγα
τέρα
Σολο
μῶνι
δίδω
σι,
καθ'
οὓς
χρόν
ους

μετὰ
τὴν
Τροί
ας
ἄλῳσ
ιν
Μενε
λάῳ
εἰς
Φοινί
κην
ἄφιξι
ς, ὥς
φησι
Μένα
νδρο
ς
(86)
ὁ
Περγ
αμην
ὅς,
καὶ
Λαῖτ
ος ἐν
τοῖς
Φοιν
ικοῖς
(87).
Μετὰ
δὲ
Σολο
μῶνα
βασι
λεύει
Ῥοβο
ὰμ,
υἱὸς
αὐτο
ῦ, ἔτη
ἐπτα
καίδε
κα·

καὶ
ἦν
ἀρχιε
ρεὺς
Ἀβιμ
ἐλεχ
(88)
ὁ τοῦ
Σαδὼ
κ.
Ἐπὶ
τούτ
ου
μερισ
θείση
ς τῆς
βασι
λείας,
έν
Σαμα
ρεία
βασι
λεύει
Ἱερο
βοὰμ,
έκ
φυλῆ
ς
Ἐφρ
αΐμ, ὁ
δοῦλ
ος
Σολο
μῶνο
ς·
προφ
ητεύε
ι δὲ
ἔτι
Ἀχίας
ὁ
Σηλω
νίτης,

καὶ
Σαμα
ίας
υἱὸς
Ἀμαμ
ῆ
(89),
καὶ ὁ
ἐξ
Ἰούδ
α
ἀπελ
θὼν
ἐπὶ
Ῥοβο
ὰμ,
καὶ
προφ
ητεύ
σας
(90)
ἐπὶ
τοῦ
θυσι
αστη
ρίου.
Μετὰ
τοῦτ
ον
βασι
λεύει
Ἀβιο
ὺμ
(91),
υἱὸς
αὐτο
ῦ, ἔτη
εἴκοσ
ιτρία·
καὶ
ὁμοί
ως ὁ
τούτ

ου
υἱὸς
Ἄσαμ
άν.
Οὓτο
ς ἐπὶ
γῆρω
ς
ἐποδ
άγρη
σε·
προφ
ητεύε
ι δὲ
ἐπ'
αὐτο
ῦ
Ἰοῦ,
υἱὸς
Ἀνανί
ου.
Μετὰ
τοῦτ
ον
βασι
λεύει
Ἰωσα
φὰτ,
υἱὸς
αὐτο
ῦ, ἔτη
ε'
(92).
Ἐπὶ
τούτ
ου
προφ
ητεύ
ουσιν
Ἥλία
ς ὁ
Θεσβ
ίτης,

καὶ
Μιχαί
ας
υἱὸς
Ἰεβλ
ᾶ, καὶ
Ἀβδί
ας
υἱὸς
Ἀνανί
ου.
Ἐπὶ
δὲ
Μιχαί
ου,
καὶ
ψευδ
οπρο
φήτη
ς ἦν
Σεδε
κίας
ὁ τοῦ
Χανα
αν.
Ἐπετ
αι
τούτ
οις ἡ
βασι
λεία
Ἰωρὰ
μ,
τοῦ
υἱοῦ
Ἰωσα
φάτ,
ἐπὶ
ἔτη
όκτώ
· ἐφ'
οὔ
προφ

ητεύε

ι

Ἡλία

ς, καὶ

μετὰ

Ἡλία

ν

Ἐλισ

αῖος

ὁ τοῦ

Σαφά

τ.

Ἐπὶ

τούτ

ου οἱ

έν

Σαμα

ρεία

κόπρ

ον

(93)

ἔφαγ

ον

περισ

τερᾶ

ς, καὶ

τὰ

τέκν

α τὰ

ἐαυτ

ῶν. Ὁ

δὲ

χρόν

ος

Ἰωσα

φάτ,

ἀπὸ

τῶν

ὕστά

των

τῆς

τρίτη

ς τῶν

Βασι
λειῶν
ἄχρι
τῆς
τετά
ρτης
έπεκ
τείνει
. Ἐπὶ
δὲ
τοῦ
Ἰωρὰ
μ
άνελ
ήφθη
μὲν
Ἥλία
ς·
ἦρξα
το δὲ
προφ
ητεύε
ιν
Ἐλισ
αῖος,
υἱὸς
Σαφὰ
τ, ἔτη
ἔξ,
ῶν
έτῶν
τεσσ
αράκ
οντα.
Εἴτα
Ὅχοζί
ας
έβασί
λευσ
εν
ἔτος
ἔν·
ἐπὶ

τούτ
ου
ἔτι
προφ
ητεύε
ἰ'Ελισ
αῖος.
καὶ
σὺν
αὐτῷ
Ἀβδα
δωνα
ῖος
(94).
Μετὰ
τοῦτ
ον ἢ
μήτη
ρ
Ὅζιο
υ
(95)
Γοθο
λία
βασι
λεύει
ἔτη
όκτώ
(96),
κατα
κτείν
ασα
τὰ
τέκν
α τοῦ
ἀδελ
φοῦ
αὐτῇ
ς
(97).
ἐκ
γὰρ
τοῦ

γένο
υς ἦν
Ἀχαά
β. Ἡ
δὲ
ἀδελ
φὴ
Ὀζίο
υ
Ἰωσα
βαία
ἐξέκλ
εψε
τὸν
υἱὸν
Ὀζίο
υ
Ἰωᾶς,
καὶ
τούτ
ω
περιέ
θηκε
ν
ὥστε
ρον
τὴν
βασι
λείαν
. Ἐπὶ
τῆς
Γοθο
λίας
ταύτ
ης ἔτι
ὁ
Ἐλισ
σαῖος
προφ
ητεύε
ι·
μεθ'
ἦν

βασι
λεύει,
ὥς
προεῖ
πον,
Ἰωᾶς
ὁ
περισ
ωθει
ς ὑπὸ
Ἰωσα
βαίας
τῆς
Ἰωδα
ἐ τοῦ
ἀρχιε
ρέως
γυναι
κός·
καὶ
τὰ
πάντ
α
γίνετ
αι
ἐτη
τεσσ
αράκ
οντα.
Συνά
γεται
(98)
οὖν
ἀπὸ
Σολο
μῶντ
ος
ἐπὶ
Ἑλισ
αίου
τοῦ
προφ
ήτου

τελευ
τήν
ἔτη,
ὥς
μέν
τινές
φασι
ν,
ἐκατ
ὸν
πεντε
, ὥς
δὲ
ἕτερο
ι,
ἐκατ
ὸν
δύο·
ὥς δὲ
ἢ
προκ
ειμέν
η
δηλοῖ
χρον
ογρα
φία,
ἀπὸ
βασι
λείας
τῆς
Σολο
μῶντ
ος
ἔτη
ἐκατ
ὸν
ὀγδο
ήκον
τα
ἔν·
ἀπὸ
δὲ

τῶν
Τρωϊ
κῶν
(99)
ἐπὶ
τὴν
Ὅμηρ
ου
γένεσ
ιν,
κατὰ
μὲν
Φιλό
χορο
ν,
ἐκατ
ὸν
όγδο
ήκον
τα
ἔτη
γίνετ
αι,
ὥστε
ρον
τῆς
Ἰωνι
κῆς
άποι
κίας.
Ἄρις
ταρχ
ος
(1)
δὲ, ἐν
τοῖς
Ἄρχι
λοχε
ίοις
ὑπομ
νήμα
σι,
κατὰ

τὴν
Ἴωνι
κὴν
ἀποι
κίαν
φησὶ
φέρει
σθαι
αὐτό
ν· ἥ
ἐγένε
το
μετὰ
ἐκατ
ὸν
τεσσ
αράκ
οντα
ἔτη
τῶν
Τρωϊ
κῶν·
Ἀπολ
λόδω
ρος
(2)
δὲ
μετὰ
ἔτη
ἐκατ
ὸν
τῆς
Ἴωνι
κῆς
ἀποι
κίας
Ἀγησ
ιλάου
τοῦ
Δορυ
σσαί
ου,
Λακε

δαιμ
ονίω
ν
βασι
λεύο
ντος·
ὥστε
ἐπιβ
αλεῖν
αὐτῷ
Λυκο
ῦργο
ν (3)
τὸν
νομο
θέτη
ν, ἔτι
νέον
ὄντα.
Εὐθυ
μένης
δὲ ἐν
τοῖς
Χρον
ικοῖς
συνα
κμάσ
αντα
Ἡσιό
δω
ἐπὶ
Ἀκάσ
του
ἐν
Χίω
γενέσ
θαι
περὶ
τὸ
διακο
σιοστ
ὸν
ἔτος

ὅστε
ρον
τῆς
Ἰλίου
ἀλώσ
εως·
ταύτ
ης δέ
ἐστι
τῆς
δόξης
καὶ
Ἀρχέ
μαχο
ς ἐν
Εὐβο
ϊκῶν
τρίτ
ω· ὡς
εἶναι
αὐτό
ν τε
καὶ
τὸν
Ἡσίο
δον
καὶ
Ἑλισ
αίου
(4)
τοῦ
προφ
ήτου
νεωτ
έρου
ς.
Κᾶν
ἔπες
θαί
τις
βουλ
ηθῆ
τῶ

γραμ
ματικ
ῶ
Κράτ
ητι
(5),
καὶ
λέγη
περὶ
τὴν
Ἡρακ
λειδ
ῶν
κάθο
δον
Ὅμη
ρον
γεγο
νέναι
,
μετὰ
ἔτη
όγδο
ήκον
τα
τῆς
Ἰλίου
άλώσ
εως,
εὐρε
θήσε
ται
πάλιν
Σολο
μῶντ
ος
μετα
γενέσ
τερος
, ἐφ'
οὗ ἡ
Μενε
λάου

εἰς
Φοινί
κην
ἄφιξι
ς, ὥς
προεί
ρηται

.

Ἐρατ
οσθέ
νης
(6)
δὲ,
μετὰ
τὸ
ἐκατ
οστὸ
ν
ἔτος
τῆς
Ἰλίου
ἀλώσ
εως,
τὴν
Ὀμήρ
ου
ἡλικί
αν
φέρει
. Ναὶ
μὴν
Θεόπ
ομπο
ς (7)
μὲν,
ἐν τῇ
τεσσ
αρακ
οστῇ
τρίτῃ
τῶν
Φιλίπ
πικῶ

ν
μετὰ
ἔτη
πεντ
ακόσ
ια
τῶν
ἐπὶ
Ἰλίου
στρα
τευσ
άντω
ν
γεγο
νέναι
τὸν
Ὅμη
ρον
ἱστορ
εῖ.
Εὐφο
ρίων
(8)
δὲ ἐν
τῷ
Περὶ
Ἀλιδ
ων
(9),
κατὰ
Γύγη
ν
αὐτὸ
ν
τίθησ
ι
γεγο
νέναι
, ὃς
βασι
λεύει
ν
ἦρξα

το
ἀπὸ
τῆς
ὀκτω
καιδε
κάτη
ς
Ὀλυμ
πιάδ
ος·
ὄν
καί
φησι
πρῶτ
ον
ώνομ
άσθα
ι
τύρα
ννον.
Σωσί
βιος
(10)
δὲ ὁ
Λάκ
ων,
έν
χρόν
ων
άναγ
ραφ
ῆ,
κατὰ
τὸ
ὄγδο
ον
ἔτος
τῆς
Χαρίλ
λου
τοῦ
Πολυ
δέκτ

ου
βασι
λείας
Ὅμη
ρον
φέρει

.

Βασι
λεύει
μὲν
οὔν
Χάριλ
λος
ἔτη
ἐξηκο
ντατ
έσσα
ρα,
μεθ'
ὄν
υἱὸς
Νίκα
νδρο
ς ἔτη
τριακ
οντα
εννέα

.

Τούτ
ου
κατὰ
τὸ
τριακ
οστό
ν
τέτα
ρτον
ἔτος
τεθῆ
ναί
φησι
τὴν
πρώτ

ην
Ὀλυμ
πιάδ
α, ὡς
εἶναι
έννεεν
ήκον
τά
που
έτῶν
πρὸ
τῆς
τῶν
Ὀλυμ
πίων
θέσε
ως
Ὅμη
ρον.
Μετὰ
δὲ
τὸν
Ἰωάν
διαδέ
χεται
τὴν
βασι
λείαν
Ἀμασ
ίας, ὁ
υἱὸς
αὐτο
ῦ, ἔτη
τριακ
οντα
εννέα
(11).
Τοῦτ
ον
Ὀζίας
ὁμοί
ως, ὁ
υἱὸς

αὐτο
ὑ, ἐπὶ
ἔτη
πεντ
ηκον
ταδύ
ο· καὶ
λεπρ
ῶν
οὗτο
ς
έτελε
ύτα.
Προφ
ητεύ
ουσι
δὲ
ἐπ'
αὐτο
ὑ
Ἀμῶς
καὶ
Ἡσαΐ
ας
(12)
ὁ
υἱὸς
αὐτο
ὑ, καὶ
Ὡσηὲ
ὁ τοῦ
Βηερ
εἰ,
καὶ
Ἰωνᾶ
ς ὁ
τοῦ
Ἀμαθ
ι, ὁ ἐκ
Γὲθ
Χοβὲ
ρ, ὁ
κηρύ

ξας
Νινευ
ἴταις,
ὁ ἐκ
τοῦ
κήτο
υς
διελθ
ών
(13).
Ἐπει
τα
βασι
λεύει
Ἰωνά
θάν
(14),
ὁ
υἱὸς
Ὁζίο
υ, ἔτη
ἐκκαί
δεκα.
Ἐπὶ
τούτ
ου
ἔτι
Ἡσαΐ
ας
προφ
ητεύε
ι, καὶ
Ὡσηὲ
, καὶ
Μιχαί
ας ὁ
Μωρ
αηθίτ
ης
(15),
καὶ
Ἰωήλ
ὁ τοῦ

Βαθο
υήλ.
Τοῦτ
ον
διαδέ
χεται
ὁ
υἱὸς
αὐτο
ὕ'Αχὰ
ζ ἐπὶ
ἔτη
ἐκκαί
δεκα
(16).
Ἐπὶ
τούτ
ου,
πεντε
καιδε
κάτω
ἔτει
(17),
ὁ
Ἰσρα
ήλ εἰς
Βαβυ
λῶνα
(18)
ἀπήχ
θη·
Σαλμ
ανασ
άρ
τε, ὁ
βασι
λεὺς
τῶν
Ἄσσυ
ρίων,
μετώ
κισε
τοὺς

έν
Σαμα
ρείᾱ
εἰς
Μήδο
υς
καὶ
Βαβυ
λῶνα

.
Πάλι
ν τὸν
Ἀχαζ
διαδέ
χεται
Ὡσηὲ
(19)
ἐπὶ
ἔτη
ὀκτώ
Εἴτα
Ἐζεκί
ας,
ἐπὶ
ἔτη
εἴκοσ
ιεννέ
α.
Τούτ
ω δι'
ὁσιότ
ητα
(20),
πρὸς
τῷ
τέλει
τοῦ
βίου
γενο
μένω,
διὰ
Ἡσαΐ
ου

δωρε
ῖται ὁ
θεὸς
ἄλλα
ἔτη
βιώσ
αι
πεντε
καίδε
κα,
δί'
ἀναπ
οδισ
μοῦ
ἡλίου
(21).
Μέχρ
ι
τούτ
ου
διατε
ίνουσ
ι
προφ
ητεύ
οντες
Ἡσαΐ
ας,
καὶ
Ὡσηὲ
, καὶ
Μιχαί
ας.
Λέγο
νται
δὲ
οὗτοι
μετὰ
τὴν
Λυκο
ύργο
υ
(22)

τοῦ
νομο
θέτο
υ
Λακε
δαιμ
ονίω
ν
ἡλικί
αν
γεγο
νέναι

.
Διευχ
ίδας
γάρ
έν
τετά
ρτω
Μεγ
αρικ
ῶν
περὶ
τὸ
διακο
σιοστ
ὸν
έννεν
ηκοσ
τὸν
ἔτος
ὔστε
ρον
τῆς
Ἰλίου
άλώσ
εως
τὴν
ἀκμή
ν
Λυκο
ύργο
υ

φέρει

.

Ἡσαΐ

ας δὲ

ἀπὸ

τῆς

Σολο

μῶντ

ος

βασι

λείας,

ἐφ’

οὔ

Μενέ

λεως

εἰς

Φοινί

κην

γενό

μενος

ἐδείχ

θη,

διακο

σιοστ

ῶ

(23)

ἔτει

προφ

ητεύ

ων

ἔτι

φαίν

εται,

Μιχαί

ας τε

σὺν

αὐτῶ

, καὶ

Ὡσηὲ

, καὶ

Ἰωὴλ

ὁ τοῦ

Βαθο

υήλ.
Μετὰ
δὲ
Ἐζεκι
αν ὁ
υἱὸς
αὐτο
ὦ
Μανα
σσῆς
βασι
λεύει
ἔτη
πεντ
ηκον
ταπέ
ντε·
ἔπειτ
α ὁ
τούτ
ου
υἱὸς
Ἀμὼς
ἔτη
δύο·
μεθ'
ὄν
Ἰωσί
ας ὁ
υἱὸς
αὐτο
ὦ ὁ
νομικ
ώτατ
ος,
ἔτη
τριάκ
οντα
καὶ
ἔν.
Οὗτο
ς
ἐπέθ

ηκε
«τὰ
κῶλα
» τῶν
άνθρ
ώπω
ν
«ἐπὶ
τὰ
κῶλα
τῶν
εἰδώ
λων,»
καθὼ
ς ἐν
τῷ
Λευιτ
ικῷ
(24)
γέγρ
απτα
ι. Ἐπὶ
τούτ
ου
όκτω
καιδε
κάτω
ἔτει
τὸ
Πάσχ
α
ἤχθη,
ἐξ οὗ
ἀπὸ
Σαμο
υήλ
(25),
μήτε
ἐν τῷ
μεταξ
ὺ
χρόν
ῳ

τελεσ
θέν.
Τότε
καὶ
Χελκί
ας, ὁ
ιερεὺς,
ὁ
τοῦ
προφ
ήτου
Ἰερεμ
ίου
πατὴρ,
περιτ
υχῶν
τῷ
τοῦ
Νόμο
υ
βιβλί
ω ἐν
τῷ
ἱερῷ
ἀποκ
ειμέν
ω,
ἀναγ
νοὺς
έτελε
ύτησ
εν. Ἐ
πὶ
τούτ
ου
προφ
ητεύε
ι
Ὀλδᾶ
, καὶ
Σοφο
νίας,

καὶ
Ἰερεμ
ίας. Ἐ
πὶ δὲ
Ἰερεμ
ίου
ψευδ
οπρο
φήτη
ς
γίνετ
αι
Ἀνανί
ας ὁ
Ἰωσί
ου
(26).
Οὗτο
ς,
παρα
κούσ
ας
Ἰερεμ
ίου
τοῦ
προφ
ήτου,
ὕπὸ
Νεχα
ῶ,
βασι
λέως
Αἰγύ
πτου,
άνηρ
έθνη,
κατὰ
ποτα
μὸν
Εὐφρ
άτην,
ὀρμῶ
ντι

αὐτῷ
πρὸς
Ἄσσυ
ρίους
(27)
ἅπαν
τήσα
ς.
Ἰωσί
αν
διαδέ
χεται
Ἰεχω
νίας,
καὶ
Ἰωάχ
ας, ὁ
υἱὸς
(28)
αὐτο
ῦ,
μῆνα
ς
τρεῖς
καὶ
ἡμέρ
ας
δέκα.
Τοῦτ
ον
Νεχα
ὦ,
βασι
λεὺς
Αἰγύ
πτου,
δήσα
ς,
ἀπήγ
αγεν
εἰς
Αἴγυ
πτον,

κατα
στήσ
ας
άντ'
αυτό
ὅ
βασι
λέα
τόν
άδελ
φόν
αυτό
ὅ
Ἰωακ
εἰμ,
ἐπὶ
φór
ω τῆς
γῆς,
ἔτη
ἔνδεκ
α.
Μετὰ
τοῦτ
ον ὁ
ὁμών
υμος
αυτό
ὅ
Ἰωακ
εἰμ
(29)
τρίμη
νον
βασι
λεύει.
Εἶτα
Σεδε
κίας,
ἔτη
ἔνδεκ
α
(30)·

καὶ
μέχρι
τούτ
ου
προφ
ητεύ
ων
διατε
ίνει
Ἰερεμ
ίας·
προφ
ητεύ
ουσι
δὲ
καὶ
Βουζὶ
, (31)
καὶ
Οὐρί
ας
(32)
ὁ
υἱὸς
Σαμα
ίου,
καὶ
Ἀμβα
κοῦμ
σὺν
αὐτῷ
· καὶ
τέλος
ἔχει
τὰ
τῶν
Ἑβρα
ϊκῶν
βασι
λέων.
Γίνον
ται
οὖν

ἀπὸ
μὲν
τῆς
Μωϋ
σέως
γενέσ
εως
ἕως
τῆς
μετοι
κεσία
ς
ταύτ
ης
ἔτη,
ὥς
μὲν
τινες,
έννεα
κόσι
α
ἐβδο
μήκο
ντα
δύο·
κατὰ
δὲ
τὴν
ἀκρι
βῆ
χρον
ογρα
φίαν,
χίλια
όγδο
ηκον
ταπέ
ντε,
μῆνες
ἕξ,
ἡμέρ
αι
δέκα·

ἀπὸ
δὲ
τῆς
Δαβὶ
δ
βασι
λείας
ἕως
τῆς
αἰχμ
αλωσ
ίας,
τῆς
ὑπὸ
Χαλδ
αίων
γενο
μένης
, ἔτη
τετρ
ακόσ
ια
πεντ
ηκον
ταδύ
ο,
μῆνες
ἕξ·
ὥς δὲ
ἡ
καθ'
ἡμᾶς
τῶν
χρόν
ων
ἀκρί
βεια
συνά
γει,
ἔτη
τετρ
ακόσ
ια

όγδο
ηκον
ταδύ
ο,
μῆνες
ἕξ,
ἡμέρ
αι
δέκα.
Ἐν δὲ
τῷ
δωδε
κάτῳ
ἔτει
τῆς
Σεδε
κίου
βασι
λείας
Ναβο
υχοδ
ονόσ
ορ
(33),
πρὸ
τῆς
Περσ
ῶν
ἡγεμ
ονίας
ἔτεσι
ν
ἐβδο
μήκο
ντα,
ἐπὶ
Φοίνι
κας
καὶ
Ἰουδ
αίους
έστρ
άτευ

σεν,
ὥς
φησι
Βήρω
σος
έν
ταῖς
Χαλδ
αῖκα
ῖς
ἰστο
ρίαις

.
Ἰωάβ
ας
(34)
δὲ,
περὶ
Ἄσσυ
ρίων
γράφ
ων,
ὁμολ
ογεῖ
τὴν
ἱστορ
ίαν
παρὰ
Βηρώ
σσου
εἶλη
φέναι
ι,
μαρτ
υρῶν
τάλή
θειαν
τάνδ
ρί
(35).
Ὅ
τοίνυ
ν

Ναβο
υχοδ
ονόσ
ορ,
τυφλ
ώσας
τὸν
Σεδε
κίαν,
εἰς
Βαβυ
λῶνα
ἀπάγ
ει,
καὶ
τὸν
λαὸν
(36)
πάντ
α
μετοι
κίζει
(καὶ
γίνετ
αι ἢ
αἰχμ
αλωσ
ία ἐπὶ
ἔτη
ἐβδο
μήκο
ντα),
πλήν
ὀλίγ
ων,
οἳ εἰς
Αἴγυ
πτον
κατέ
φυγο
ν.
Προφ
ητεύ

ουσι
δὲ
καὶ
ἐπὶ
Σεδε
κίου
ἔτι
Ἰερεμ
ίας
καὶ
Ἀμβα
κούμ.
Ἐν δὲ
τῷ
πέμπ
τῷ
ἔτει
τῆς
βασι
λείας
αὐτο
ὅ ἐν
Βαβυ
λῶνι
προφ
ητεύ
ουσιν
(37)
Ἰεζεκ
ιήλ,
μεθ'
ὃν
Ναοὺ
μὲν
προφ
ήτης,
ἔπειτ
α
Δανι
ήλ·
πάλιν
αὖ
μετὰ

τοῦτ
ον
προφ
ητεύ
ουσιν
Ἄγγα
ῖος
καὶ
Ζαχα
ρίας
ἐπὶ
Δαρεί
ου
τοῦ
πρώτ
ου
(38),
ἔτη
δύο·
μεθ'
ὃν ὁ
έν
τοῖς
δώδε
κα
ἄγγε
λος
(39).
Μετὰ
δὲ
Ἄγγα
ῖον
καὶ
Ζαχα
ρίαν
Νεεμί
ας ὁ
ἀρχιο
ινοχό
ος
Ἄρτα
ξέρξο
υ,

υἱὸς
δὲ
Ἀκηλ
ἰ τοῦ
Ἰσρα
ηλῖτο
υ,
οἰκοδ
ομεῖ
τὴν
πόλιν
Ἱερο
υσαλ
ἡμ,
καὶ
τὸν
νεῶν
ἐπισκ
ευάζε
ι. Ἐν
τῇ
αἰχμ
αλωσ
ία
ταύτ
ῃ
γίνετ
αι
Αἰσθ
ῆρ
(40)
καὶ
Μαρδ
οχαῖο
ς, οὗ
φέρει
ται
βιβλί
ον,
ὥς
καὶ
τὸ
τῶν

Μακκ
αβαϊ
κῶν.
Κατὰ
τὴν
αἰχμ
αλωσ
ίαν
ταύτ
ην,
τῇ
εἰκόν
ι
λατρ
εὔσαι
μὴ
θελή
σαντ
ες
Μισα
ἦλ,
Ἀνανί
ας τε,
καὶ
Ἀζαρί
ας,
εἰς
κάμιν
ον
έμβλ
ηθέν
τες
πυρὸ
ς, δι'
έπιφ
ανεία
ς
άγγέ
λου
σώζο
νται.
Τότε
διὰ

δράκ
οντα
Δανι
ήλ,
εἰς
λάκκ
ον
λεόντ
ων
βληθ
εἰς
(41),
ὑπὸ
Ἀμβα
κούβ
προν
οία
θεοῦ
τραφ
εἰς,
ἐβδο
μαῖος
άνασ
ώζετ
αι.
Ἐντα
ῦθα
καὶ
τὸ
σημεῖ
ον
ἐγένε
το
Ἰωνᾶ
, καὶ
Τωβί
ας
διὰ
Ῥαφ
αήλ
τοῦ
ἀγγέ
λου

Σάρρ
αν
ἄγετ
αι
γυναι
κα,
τοῦ
δαίμ
ονος
αὐτῇ
ς
ἐπτὰ
τοὺς
πρώτ
ους
μνησ
τῆρα
ς
ἀνελ
όντο
ς· καὶ
μετὰ
τὸν
γάμο
ν
Τωβί
ου ὁ
πατὴρ
ρ
αὐτο
ῦ
Τωβῆ
τ
ἀναβ
λέπει
.
Ἐντα
ῦθα
Ζορο
βάβε
λ,
σοφί
α

νικήσ
ας
τοὺς
άντα
γωνι
στάς,
τυγχ
άνει
παρὰ
Δαρεί
ου
ώνησ
άμεν
ος
άναν
έωσι
ν
Ἱερο
υσαλ
ήμ,
καὶ
μετὰ
Ἑσδ
ρα
εἰς
τὴν
πατρ
ώαν
γῆν
άναζ
εύγν
υσι,
δι' ὃν
γίνετ
αι ἡ
άπολ
ύτρω
σις
τοῦ
λαοῦ,
καὶ ὁ
τῶν
θεοπ

νεύσ
των
ἀναγ
νωρι
σμός,
καὶ
ἀνακ
αινισ
μός
(42)
λογί
ων,
καὶ
τὸ
σωτή
ριον
ἄγετ
αι
Πάσχ
α, καὶ
λύσις
όθνεί
ας
ἐπιγα
μβρί
ας.
Προε
κεκη
ρύχει
(43)
δὲ
καὶ
Κῦρο
ς τὴν
Ἑβρα
ίων
ἀποκ
ατάσ
τασιν
.
Τελε
σθείσ
ης

(44)

δὲ

ἐπὶ

Δαρεί

ου

τῆς

ὑποσ

χέσε

ως, ἡ

τῶν

Ἐγκα

ινίων

ἄγετ

αι

ἐορτ

ή,

καθὼ

ς καὶ

ἐπὶ

τῆς

Σκην

ῆς

(45)·

καὶ

γίνετ

αι τὰ

πάντ

α ἔτη

σὺν

τοῖς

τῆς

αίχμ

αλωσ

ίας

μέχρι

τῆς

ἀποκ

ατας

τάσε

ως

τοῦ

λαοῦ,

ἀπὸ

μὲν
τῆς
Μωϋ
σέως
γενέσ
εως,
ἔτη
χίλια
ἐκατ
ὄν
νε',
μῆνες
ἕξ,
ἡμέρ
αι
δέκα,
ἀπὸ
δὲ
τῆς
Δαβὶ
δ
βασι
λείας,
ἔτη,
ὥς
μὲν
τινες,
τριακ
όσια
(46)
πεντ
ήκον
τα
δύο·
ὥς δὲ
ἀκρι
βέστ
ερον,
πεντ
ακόσ
ια
ἐβδο
μήκο

ντα
δύο,
μῆνες
ἕξ,
ἡμέρ
αι
δέκα.
Πεπλ
ήρωτ
αι
τοίνυ
ν ἐκ
τῆς
αἰχμ
αλωσ
ίας
τῆς
ἐπὶ
Ἰερεμ
ίου
τοῦ
προφ
ήτου
εἰς
Βαβυ
λῶνα
γενο
μένης
τὰ
ὑπὸ
Δανι
ἦλ
(47)
τοῦ
προφ
ήτου
εἰρημ
ένα
οὕτω
ς
ἔχοντ
α·
«Ἐβδ

ομήκ
οντα
ἐβδο
μάδε
ς
(48)
συνε
τμήθ
ησαν
ἐπὶ
τὸν
λαόν
σου,
καὶ
ἐπὶ
τὴν
πόλιν
τὴν
ἁγίαν
(49),
τοῦ
συντ
ελεσ
θῆναι
ἅμαρ
τίαν,
καὶ
τοῦ
σφρα
γίσαι
ἅμαρ
τίας,
καὶ
τοῦ
ἀπαλ
εἴψαι
(50)
τὰς
ἀδικί
ας,
καὶ
τοῦ
ἐξιλά

σασθ
αι,
καὶ
τοῦ
ἀγαγ
εἶν
δικαι
οσύν
ην
αἰώνι
ον,
καὶ
τοῦ
σφρα
γίσαι
ᾧρασ
ιν καὶ
προφ
ήτην,
καὶ
τοῦ
χρῖστα
ι
Ἄγιο
ν
ἀγίω
ν· καὶ
γνώσ
η, καὶ
συνή
σεις
ἀπὸ
ἐξόδου
υ
λόγο
υ τοῦ
ἀποκ
ρίνας
θαι,
καὶ
τοῦ
οἴκοδ
ομῆς

αι
Ἱερο
υσαλ
ἡμ,
ἕως
Χριστ
οὔ
ἡγου
μένο
υ,
ἐβδο
μάδε
ς
ἐπτὰ,
καὶ
ἐβδο
μάδε
ς
ἐξηκο
νταδ
ύο
(51).
καὶ
ἐπιστ
ρέψει
, καὶ
οἰκοδ
ομηθ
ήσετ
αι
(52)
πλατ
εῖα,
καὶ
τεῖχο
ς· καὶ
κενω
θήσο
νται
οἱ
καιρο
ὶ
(53),

καὶ
μετὰ
τὰς
ἐξηκο
νταδ
ύο
ἐβδο
μάδα
ς,
ἐξολο
θρευ
θήσε
ται
χρῖσμ
α, καὶ
κρῖμ
α οὐκ
ἔσται
ἐν
αὐτῷ
· καὶ
τὴν
πόλιν
, καὶ
τὸ
ἅγιον
διαφ
θερεῖ
σὺν
τῷ
ἡγου
μένῳ
τῷ
έρχο
μένῳ.
Καὶ
ἐκκο
πήσο
νται
ἐν
κατα
κλυσ
μῷ,

καὶ
ἕως
τέλο
υς
πολέ
μου
συντ
ετμη
μένοι
άφαν
ισμοῖ
ς
(54).
Καὶ
δυνα
μώσε
ι
διαθ
ήκην
πολλ
ήν
ἐβδο
μὰς
μία
(55).
καὶ
ἡμίσε
ι τῆς
ἐβδο
μάδο
ς
(56)
άρθῃ
σεταιί
μου
θυσί
α καὶ
σπον
δή·
καὶ
ἐπὶ
τὸ
ιερόν

βδέλ
υγμα
τῶν
έρημ
ώσε
ων,
καὶ
ἕως
συντ
ελεία
ς
καιρο
ῦ,
συντ
έλεια
δοθή
σεται
ἐπὶ
τὴν
ἐρήμ
ωσιν.
Καὶ
ἡμισ
υ τῆς
ἐβδο
μάδο
ς
κατα
παύσ
ει
θυμί
αμα
θυσί
ας,
καὶ
πτερ
υγίου
άφαν
ισμο
ῦ ἕως
συντ
ελεία
ς καὶ

σπου
δῆς
τάξιν
άφαν
ισμο
ῦ.»
Ὅτι
μὲν
οὖν
έν
έπτὰ
έβδο
μάσι
ν
ώκοδ
ομήθ
η ὁ
ναὸς,
τοῦτ
ο
φανε
ρόν
έστι·
καὶ
γάρ
έν τῷ
Ἔσδ
ρα
γέγρ
απτα
ι. Καὶ
οὕτω
ς
έγένε
το
Χριστ
ὸς
βασι
λεὺς
Ἰουδ
αίων
ἡγού
μενος

,
πληρ
ουμέ
νων
τῶν
ἐπτά
ἐβδο
μάδω
ν, ἐν
Ἱερο
υσαλ
ήμ·
καὶ
ἐν
ταῖς
ἐξήκο
νταδ
ύο
ἐβδο
μάσι
ν
ἡσύχ
ασεν
ἅπασ
α ἡ
Ἰουδ
αία,
καὶ
ἐγένε
το
ἄνευ
πολέ
μων·
καὶ ὁ
Κύρι
ος
ἡμῶν
Χριστ
ός,
«Ἄγι
ος
τῶν
ἀγίω

ν,»
έλθῶ
ν καὶ
πληρ
ώσας
«τὴν
ὄρασ
ιν,
καὶ
τὸν
προφ
ήτην,
ἐχρίσ
θη»
τὴν
σάρκ
α τῷ
τοῦ
Πατρ
ὸς
αὐτο
ῦ
Πνεύ
ματι·
ἐν
ταύτ
αις
«ταῖς
ἐξηκο
νταδ
ύο
(57)
ἐβδο
μάσι,
»
καθὼ
ς
εἶπεν
ὁ
προφ
ήτης,
καὶ
«ἐν

τῇ
μιᾷ
ἐβδο
μάδι,
» ὁ
Κύρι
ος·
ἐβδο
μάδο
ς τὸ
ἥμισ
υ
κατέ
σχε
Νέρω
ν
βασι
λεύω
ν, καὶ
ἐν τῇ
ἀγία
πόλει
Ἱερο
υσαλ
ῆμ
ἔστη
σε τὸ
βδέλ
υγμα
· καὶ
ἐν τῷ
ἡμίσε
ι τῆς
ἐβδο
μάδο
ς
(58)
άνηρ
έθη
καὶ
αὐτὸ
ς, καὶ
”Οθω

ν
(59),
καὶ
Γάλβ
ας,
καὶ
Ούϊτέ
λλιος
·
Ούεσ
πεσι
ανὸς
δὲ
ἐκρά
τησε,
καὶ
καθεῖ
λε
τὴν
Ἱερο
υσαλ
ῆμ,
καὶ
τὸ
ἅγιον
ἡρήμ
ωσε.
Καὶ
ὥς
ταῦθ·
οὕτω
ς
ἔχει,
τῷ δέ
συνιέ
ναι
δυνα
μένω
δῆλο
ν,
καθὰ
καὶ ὁ
προφ

ήτης
εἴρηκ
ε.
Τοῦ
ένδεκ
άτου
τοίνυ
ν
ἔτους
(60)
πληρ
ουμέ
νου,
κατὰ
τὴν
ἀρχὴ
ν τοῦ
ἐπομ
ένου,
βασι
λεύο
ντος
Ἰωακ
εἰμ, ἡ
αἰχμ
αλωσ
ία εἰς
Βαβυ
λῶνα
γίνετ
αι
ὕπὸ
βασι
λέως
Ναβο
υχοδ
ονόσ
ορ,
τῷ
ἐβδό
μῳ
ἔτει
(61)

βασι
λεύο
ντος
αυτό
ῥ
Ἄσσυ
ρίων,
Αἴγυ
πτίῳ
ν δὲ
Οὐα
φρῆ
(62)
βασι
λεύο
ντος
τῷ
δευτέ
ρω
ἔτει,
Φιλίπ
που
δὲ
Ἀθήν
ησιν
ἄρχο
ντος,
τῷ
πρώτ
ῳ
ἔτει
τῆς
όγδό
ης
καὶ
τεσσ
αρακ
οστῇ
ς
Ὀλυμ
πιάδ
ος.
Καὶ

ἔμειν
εν
(63)
ἢ
αἶχμ
αλωσ
ία ἐπὶ
ἔτη
ἐβδο
μήκο
ντα,
κατα
λήξα
σα
εἰς τὸ
δεύτε
ρον
ἔτος
τῆς
Δαρεί
ου
(64)
τοῦ
Ὑστά
σπου
, τοῦ
Περσ
ῶν
καὶ
Ἀσσυ
ρίων
καὶ
Αἰγυ
πτίω
ν
γεγεν
ημέν
ου
βασι
λέως·
ἐφ'
οὔ,
ὥς

προεῖ
πον,
Ἄγγα
ῖος
καὶ
Ζαχα
ρίας,
καὶ ὁ
ἐκ
τῶν
δώδε
κα
Ἄγγε
λος,
προφ
ητεύ
ουσι·
καὶ
ἦν
ἀρχιε
ρεὺς
Ἰησο
ῦς, ὁ
τοῦ
Ἰωσε
δέκ.
Κάν
τῷ
δευτέ
ρῳ
ἔτει
τῆς
Δαρεί
ου
βασι
λείας,
ὅν
φησι
ν
Ἡρόδ
οτος
(65)
κατα

λυσα
ι την
των
μαγω
ν
αρχη
ν,
αποσ
τελλε
ται
Ζορο
βαβε
λ, ο
του
Σαλα
θηλ,
εγειρ
αι
και
επικο
σμησ
αι
τον
νεων,
τον
εν
Ιερο
σολυ
μοις.
Συνά
γοντ
αι
ουν
και
των
Περσ
ων οι
χρον
οι
ουτω
.
Κυρο
ς, ετη

τριάκ
οντα
(66)·
Καμβ
ύσης,
δεκα
εννέα
(67)·
Δαρει
ος, ἕξ
καὶ
τεσσ
αράκ
οντα
(68)·
Ξέρξ
ης, ἕξ
καὶ
εἴκοσ
ι·
Ἄρτα
ξέρξη
ς ἔν
καὶ
τεσσ
αράκ
οντα·
Δαρει
ος,
όκτώ
(69)·
Ἄρτα
ξέρξη
ς,
τεσσ
αρακ
οντα
δύο·
ᾠχος
ῆ
Ἀρσῆ
ς,
τρία

(70).

Συνά

γεται

ἐπὶ

τὸ

αὐτὸ

τῶν

Περσ

ικῶν

ἔτη

διακό

σια

τριακ

οντα

πέντε

(71).

Καθε

λῶν

δὲ

τὸν

Δαρεῖ

ον

τοῦτ

ον

Ἀλέξ

ανδρ

ος ὁ

Μακε

δῶν

κατὰ

τὰ

προκ

εῖμεν

α

ἔτη,

βασι

λεύει

ν

ἄρχε

ται·

ὁμοί

ως

οὖν

καὶ
τῶν
Μακε
δονικ
ῶν
βασι
λέων
οὶ
χρόν
οι
οὔτω
κατά
γοντ
αι·
Ἀλέξ
ανδρ
ος,
ἔτη
δεκα
οκτώ
(72)·
Πτολ
εμαῖο
ς
(73)
ὁ
Λαγο
ῦ
(74),
ἔτη
τεσσ
αράκ
οντα·
Πτολ
εμαῖο
ς ὁ
Φιλά
δελφ
ος,
ἔτη
εἴκοσ
ιεπτὰ
(75)·

εἶτα
ὁ
Εὐερ
γέτης
, ἔτη
πέντε
καὶ
εἴκοσ
ι·
εἶτα
ὁ
Φιλο
πάτω
ρ, ἔτη
ἑπτα
καίδε
κα·
μεθ'
ὄν ὁ
Ἐπιφ
ανῆς,
ἔτη
τέσσ
αρα
καὶ
εἴκοσ
ι·
τοῦτ
ον
διαδέ
χεται
ὁ
Φιλο
μήτω
ρ, καὶ
βασι
λεύει
ἔτη
πέντε
καὶ
τριάκ
οντα·
μεθ'

ὄν ὁ
Φύσκ
ων,
ἔτη
έννέα
καὶ
εἴκοσ
ι
(76).
εἴτα
ὁ
Λάθο
υρος,
ἔτη
ἔξ
καὶ
τριάκ
οντα·
εἴτα
ὁ
ἐπικλ
ηθεὶς
Διόνυ
σος,
ἔτη
έννέα
καὶ
εἴκοσ
ι
(77).
ἐπὶ
παῖσι
ν ἢ
Κλεο
πάτρ
α
έβασί
λευσ
εν
ἔτη
δύο
καὶ
εἴκοσ

ι·
μεθ'
ἦν ἡ
τῶν
Καππ
αδόκ
ων
βασι
λεία
ἡμερ
ῶν
όκτω
καίδε
κα.
Γίνον
ται
τοίνυ
ν ἐπὶ
ταύτ
ὁ καὶ
οὐ
τῶν
Μακε
δόνω
ν
βασι
λέων
χρόν
οι,
ἔτη
τριακ
όσια
δώδε
κα,
ἡμέρ
αι
όκτω
καίδε
κα.
Ἀποδ
είκνυ
νται
τοίνυ

ν οἱ
ἐπὶ
Δαρεί
ου
τοῦ
Ὑστά
σπου
προφ
ητεύ
σαντ
ες,
κατὰ
τὸ
δεύτε
ρον
ἔτος
τῆς
βασι
λείας
αὐτο
ῦ,
Ἀγγα
ῖος
καὶ
Ζαχα
ρίας,
καὶ ὁ
ἐκ
τῶν
δώδε
κα
ἑξήκον
κατὰ
τὸ
πρῶτ
ον
ἔτος
τῆς
ὀγδό
ης
καὶ
τεσσ

αρακ
οστῇ
ς
Ὀλυμ
πιάδ
ος
προφ
ητεύ
σαντ
ες,
πρεσ
βύτε
ροι
εἶναι
Πυθα
γόρο
υ,
τοῦ
κατὰ
τὴν
δευτέ
ραν
καὶ
ἐξηκο
στήν
Ὀλυμ
πιάδ
α
φερο
μένο
υ· καὶ
τοῦ
πρεσ
βυτά
του
τῶν
παρ'
Ἑλλη
σι
σοφ
ῶν
θαλο
ῦ,

περὶ
τὴν
πεντ
ηκοσ
τὴν
Ὀλυμ
πιάδ
α
γενο
μένο
υ.
Συνε
χρόνι
σαν
δὲ οἱ
συγκ
αταλ
εγέντ
ες
σοφο
ὶ τῷ
Θαλεῖ
, ὥς
φησι
ν
Ἄνδρ
ων ἐν
τῷ
**Τρίπ
οδι.**
Ἡράκ
λειτο
ς
γάρ,
μετα
γενέσ
τερος
ῶν
Πυθα
γόρο
υ,
μέμν
ηται

αὐτο
ὅ ἐν
τῷ
συγγ
ράμμ
ατι.
Ὅθεν
ἀνάμ
φιλέ
κτως
τῆς
τῶν
προει
ρημέ
νων
προφ
ητῶν
ἡλικί
ας,
σὺν
καὶ
τοῖς
ἐπτά
λεγο
μένοι
ς
σοφο
ῖς,
προγ
ενεστ
έρα
ἄν
εἴη ἡ
Ὀλυμ
πιὰς
ἡ
πρώτ
η, ἥ
καὶ
ὕστε
ρα
τῶν
Ἰλιακ

ῶν
δείκν
υται
ἔτεσι
τετρ
ακος
ίοις
ἐπτά.
Ῥᾶδι
ον
τοίνυ
ν
συνιδ
εῖν
Σολο
μῶντ
α,
τὸν
κατὰ
Μενέ
λαον
γενό
μενο
ν (ὁ
δὲ
κατὰ
τὰ
Ἰλιακ
ἃ ἦν),
πολλ
οῖς
ἔτεσι
πρεσ
βύτε
ρον
τῶν
παρ'
Ἑλλη
σι
σοφ
ῶν.
Τούτ
ου δ'

αὖ
ὀπόσ
οις
ἔτεσι
Μωϋ
σῆς
προτ
ερεῖ,
έν
τοῖς
ἔμπρ
οσθε
ν
ἡμῖν
δεδή
λωτα
ι.
Ἀλέξ
ανδρ
ος δὲ
ὁ
Πολυ
ῖστω
ρ
ἐπικλ
ηθεῖς
, έν
τῷ
περὶ
Ἰουδ
αίων
συγγ
ράμμ
ατι
ἀνέγ
ραψέ
ν
τινας
ἐπιστ
ολὰς
(78),
Σολο
μῶντ

ος
μὲν
πρὸς
τε
Οὐά
φρην
τὸν
Αἰγύ
πτου
βασι
λέα,
πρὸς
τε
τὸν
Φοινί
κης
Τυρί
ων,
τάς
τε
αὐτῷ
ν
πρὸς
Σολο
μῶντ
α·
καθ'
ἃ
δείκν
υται
ὁ μὲν
Οὐά
φρης
όκτῳ
μυρι
άδας
άνδρ
ῶν
Αἰγυ
πτίῳ
ν
άπεσ
ταλκ

έναι
αὐτῷ
εἰς
οἶκοδ
ομὴν
τοῦ
νεώ·
ἄτερ
ος δὲ
τὰς
ἴσας
σὺν
ἀρχιτ
έκτο
νι
Τυρί
ω, ἐκ
μητρ
ὸς
Ἰουδ
αίας,
ἐκ
τῆς
φυλῆ
ς
Δαβί
δ
(79),
ὥς
ἐκεῖ
γέγρ
απτα
ι,
Ὑπέρ
ων
τοῦν
ομα
(80).
Ναὶ
μὴν
ὄνομ
ἀκριτ
ος

(81)

ὁ

Ἀθην

αῖος,

οὐ τὰ

εἰς

Ὀρφέ

α

φερό

μενα

ποιή

ματα

λέγετ

αι

εἶναι,

κατὰ

τὴν

τῶν

Πεισι

στρα

τιδῶ

ν

ἀρχή

ν,

περὶ

τὴν

πεντ

ηκοσ

τὴν

Ὀλυμ

πιάδ

α,

εὐρίσ

κεται

.

Ὀρφε

ὕς τε,

ὁ

συμπ

λεύσ

ας

Ἡρακ

λεῖ,

Μου
σαίο
υ
μαθη
τής
(82)·
Ἀμφί
ων
γάρ
δυσὶ
προά
γει
γενε
αῖς
τῶν
Ἰλιακ
ῶν·
Δημό
δοκο
ς δὲ
καὶ
Φήμι
ος,
μετὰ
τὴν
Ἰλίου
ἄλωσ
ιν
(83)·
ὁ μὲν
γάρ
παρὰ
τοῖς
Φαία
ξιν, ὁ
δὲ
παρὰ
τοῖς
μνησ
τῆρσι
,
κατὰ
τὸ

κιθα
ρίζειν
εὐδο
κιμοῦ
ν

(84).

Καὶ
τοὺς
μὲν
ἀναφ
ερομ
ένους
εἰς

Μου
σαῖον
(85)

**Χρησ
μοὺς**

Ὄνομ
ακρίτ
ου
εἶναι
λέγο
υσι·
τὸν

**Κράτ
ητα**

(86)

δὲ
τὸν
Ὀρφέ
ως,
Ζωπύ
ρου
τοῦ
Ἡρακ
λεώτ
ου·
τὴν
τε Εἰς
ἄδου
κατά
βασι

ν
(87),
Προδ
ίκου
τοῦ
Σαμί
ου.
Ἰων
δὲ ὁ
Χῖος
έν
τοῖς
**Τριγ
ράμμ
οις**
(88)
καὶ
Πυθα
γόρα
ν εἰς
Ὀρφέ
α
άνενε
γκεῖν
τινα
ἱστορ
εῖ.
Ἐπιγ
ένης
δὲ έν
τοῖς
περὶ
τῆς
εἰς
Ὀρφέ
α
ποιή
σεως,
Κέρκ
οπος
(89)
εἶναι
λέγει

τοῦ
Πυθα
γορεί
ου
τὴν
Εἰς
ἄδου
κατά
βασι
ν καὶ
τὸν
Ἱερὸ
ν
λόγο
ν·
τὸν
δὲ
Πέπλ
ον
καὶ
τὰ
Φυσι
κὰ
Βρον
τίνου
(90).
Ναὶ
μὴν
καὶ
Τέρπ
ανδρ
ον
ἀρχα
ἴζουσ
ί
τινες·
Ἑλλά
νικος
γοῦν
τοῦτ
ον
ἱστορ
εἷ

κατὰ
Μίδα
ν

γεγο
νέναι

.

Φανε
ίας

δὲ,

πρὸ

Τερπ

άνδρ

ου

τιθεῖ

ς

Λέσχ

ην

τὸν

Λέσβ

ιον,

Ἀρχιλ

όχου

νεώτ

ερον

φέρει

τὸν

Τέρπ

ανδρ

ον·

διημι

λλῆσ

θαι

δὲ

τὸν

Λέσχ

ην

Ἀρκτί

νω,

καὶ

νενικ

ηκέν

αι·

Ξάνθ

ος δὲ
ὁ
Λυδὸς,
περὶ
τὴν
ὀκτώ
καιδε
κάτη
ν
Ὀλυμ
πιάδ
α· ὥς
δὲ
Διονύ
σιος,
περὶ
τὴν
πεντε
καιδε
κάτη
ν
(91)
θάσο
ν
ἐκτίσ
θαι
(92)·
ὥς
εἶναι
συμφ
ανές
(93),
τὸν
Ἀρχίλ
οχον
μετὰ
τὴν
εἴκοσ
τὴν
ἤδη
γνωρ
ίξεσθ

αι
Ὀλυμ
πιάδ
α.
Μέμν
ηται
γοῦν
καὶ
τῆς
Μαγν
ητῶν
ἀπωλ
είας,
προσ
φάτ
ως
γεγεν
ημέν
ης.
Σιμω
νίδης
μὲν
οὔν
κατὰ
Ἀρχίλ
οχον
φέρει
ται·
Καλλ
ῖνος
(94)
δὲ,
πρεσ
βύτε
ρος
οὐ
μακρ
ῶ·
τῶν
γὰρ
Μαγν
ήτων
ὁ μὲν

Ἀρχίλ
οχος
ἀπολ
ωλότ
ων, ὁ
δὲ
εὐήμ
ερού
ντων
μέμν
ηται·
Εὖμη
λος
δὲ ὁ
Κορί
νθιος
,
πρεσ
βύτε
ρος
ῶν,
ἐπιβε
βληκ
έναι
Ἀρχί
α τῷ
Συρα
κούσ
ας
κτίσα
ντι.
Καὶ
ταῦτ
α μὲν
προή
χθημ
εν
εἶπεῖ
ν, ὅτι
μάλι
στα
έν
τοῖς

πάνυ
παλα
ιοῖς
τοὺς
τοῦ
κύκλ
ου
ποιητ
ᾶς
(95)
τιθέα
σιν.
Ἦδη
δὲ
καὶ
παρ'
Ἑλλη
σι
χρησ
μολό
γοι
συχν
οὶ
γεγο
νέναι
φέρο
νται,
ὥς οἱ
Βάκι
δες
(96),
ὁ μὲν
Βοιώ
τιος,
ὁ δὲ
Ἀρκά
ς,
πολλ
ὰ
πολλ
οῖς
προα
γορε

ύσαν
τες.
Τῇ δὲ
τοῦ
Ἀθην
αίου
Ἀμφι
λήτο
υ
(97)
συμβ
ουλῇ
καὶ
Πεισί
στρα
τος
ἐκρά
τυνε
τὴν
τυρα
ννίδα
, τὸν
καιρὸ
ν τῆς
ἐπιθέ
σεως
δηλώ
σαντ
ος.
Σιγά
σθω
γὰρ
Κομή
της ὁ
Κρής,
Κινύ
ρας ὁ
Κύπρ
ιος,
Ἄδμη
τος ὁ
Θεττ
αλός,

Ἄρισ
ταῖος
(98)
ὁ
Κυρη
ναῖος
,
Ἄμφι
άραο
ς ὁ
Ἀθην
αῖος
(99),
Τιμόξ
εος
(1) ὁ
Κερκ
υραῖ
ος,
Δεμαί
νετος
ὁ
Φωκ
αεὺς,
Ἐπιγ
ένης
ὁ
Θεσπ
ιεὺς,
Νικία
ς ὁ
Καρύ
στιος
,
Ἄρίσ
των
ὁ
Θεττ
αλὸς,
Διονύ
σιος
ὁ
Καρχ

ηδόνι
ος,
Κλεο
φῶν
ὁ
Κορί
νθιος
,
Ἴππώ
τε ἢ
Χεῖρ
ωνος,
καὶ
Βοιῶ,
καὶ
Μαντ
ῶ,
καὶ
τῶν
Σιβυλ
λῶν
τὸ
πλῆθ
ος, ἢ
Σαμί
α (2),
ἢ
Κολο
φωνί
α, ἢ
Κυμα
ία, ἢ
Ἐρυθ
ραία,
ἢ
Φυτ
ῶ
(3), ἢ
Ταρα
ξάνδ
ρα, ἢ
Μακέ
τις, ἢ

θεττ
αλή,
ή
θεσπ
ρωτί
ς·
Κάλχ
ας τε
αὔ,
καὶ
Μόψ
ος, οἷ
κατὰ
τὰ
Τρωϊ
κά
γεγό
νασι·
πρεσ
βύτε
ρος
δὲ ὁ
Μόψ
ος
(4),
ὥς
ἄν
συμπ
λεύσ
ας
τοῖς
Ἄργο
ναύτ
αις.
Φασὶ
δὲ
τὴν
Μόψ
ου
καλο
υμέν
ην
Μαν

τική

ν

συντ

άξαι

τόν

Κυρη

ναῖον

Βάττ

ον·

Δωρό

θεός

τε έν

τῷ

πρώτ

ω

Πανδ

έκτη

Άλκυ

όνος

καί

Κορώ

νης

έπακ

οὔσα

ι τόν

Μόψ

ον

ίστορ

εῖ.

Προγ

νώσε

ι (5)

δὲ

καί

Πυθα

γόρα

ς ὁ

μέγα

ς

προσ

ανειχ

εν

αίει,

Ἄβαρ
ἰς τε
ὁ
Ἵπερ
βόρε
ος,
καὶ
Ἄρισ
ταίας
(6) ὁ
Προκ
οννή
σιος,
Ἐπιμ
ενίδη
ς τε ὁ
Κρής,
ὅστις
εἰς
Σπάρ
την
ἀφίκ
ετο,
καὶ
Ζωρο
άστρ
ης ὁ
Μῆδο
ς,
Ἐμπε
δοκλ
ῆς τε
ὁ
Ἄκρα
γαντῖ
νος,
καὶ
Φορμ
ίων ὁ
Λάκ
ων·
ναὶ
μὴν

Πολυ
άρατ
ος ὁ
θάσι
ος,
Ἐμπε
δότιμ
ός τε
ὁ
Συρα
κούσ
ιος·
ἐπί
τε
τούτ
οις
Σωκρ
άτης
ὁ
Ἀθην
αῖος
μάλι
στα·
«Ἔστ
ι (7)
γάρ
μοι,»
φησὶ
ν ἐν
τῷ
**Θεάγ
ει,**
«ἐκ
παιδ
ὸς
ἀρξά
μενο
ν
θεία
μοίρ
α
παρα
γινόμ

ενον
δαιμ
όνιον
σημεῖ
ον.

Τοῦτ
ο δέ
έστι
φων
ή, ἥ
ᾔταν
γένη
ται,
έπίσχ
ει

τοῦτ
ο, ὃ
μέλλ
ω
πράτ
τειν,
προτ
ρέπει
δὲ
οὐδέ
ποτε.

»
Ἐξήκ
εστό
ς τε,
ὁ
Φωκ
έων
τύρα
ννος,
δύο
δακτ
υλίου
ς
φορ
ῶν
γεγο
ητευ

μένο
υς,
τῷ
ψόφ
ω τῷ
πρὸς
ἀλλή
λους
διησ
θάνε
το
τοὺς
καιρο
ὺς
τῶν
πράξ
εων·
ἀπέθ
ανε
δὲ
ὅμως
δολο
φονη
θεῖς,
καίτο
ι
προσ
ημὴν
αντο
ς τοῦ
ψόφ
ου,
ὥς
φησι
ν
Ἄρισ
τοτέλ
ης ἐν
τῇ
Φωκ
έων
πολι
τεία.

Ἀλλὰ
καὶ
τῶν
παρ'
Αἴγυ
πτίοι
ς
άνθρ
ώπω
ν
ποτέ,
γενο
μένω
ν δὲ
άνθρ
ωπίν
η
δόξῃ
θεῶν,
Ἑρμῇ
ς τε ὁ
θηβα
ῖος
καὶ
Ἀσκλ
ηπιὸς
ὁ
Μεμ
φίτης
·
Τειρε
σίας
τε αὖ
καὶ
Μαντ
ῶ ἐν
θήβα
ις, ὥς
φησι
ν
Εὐρι
πίδης
(8)·

Ἔλεν
ος
ἦδη
(9)
καὶ
Λαοκ
όων,
καὶ
Οἰνώ
νη,
καὶ
Βρῆν
ος
(10)
έν
Ἰλίῳ·
Κρῆν
ος
γάρ
εἷς
τῶν
Ἡρακ
λειδ
ῶν
έπιφ
ανῆς
φέρει
ται
μάντι
ς· καὶ
Ἰαμο
ς
ἄλλο
ς έν
Ἡλιδ
ι, άφ'
οὔ οἱ
Ἰαμίδ
αι·
Πολύ
ἰδός
τε έν
Ἄργε

ι, ἐν
Μεγά
ροις,
οὔ
μέμν
ηται
ἢ
τραγ
ωδία.
Τί
μοι
Τήλε
μον
κατα
λέγει
ν, ὅς,
Κυκλ
ώπω
ν
μάντι
ς ὦν,
Πολυ
φήμ
ω
θεσπί
ζει τὰ
κατὰ
τὴν
Ὀδυσ
σέως
πλάν
ην, ἥ
τὸν
Ἀθήν
ησιν
ὄνομα
ἀκριτ
ον· ἥ
τὸν
Ἀμφι
άρεω
ν, τὸν
σὺν

τοῖς
ἐπτά
τοῖς
ἐπὶ
θήβα
ς
στρα
τεύσ
ασι,
μιᾶ
γενε
ᾱ τῆς
Ἰλίου
ἁλώσ
εως
πρεσ
βύτε
ρον
φερό
μενο
ν· ἥ
θεοκ
λύμε
νον
έν
Κεφα
λληνί
α· ἥ
Τελμι
σὸν
έν
Καρί
α, ἥ
Γάλε
ον έν
Σικελ
ία;
Εἶεν
δ' ἄν
καὶ
ἕτερο
ι
πρὸς

τούτ
οις,
Ἰδμω
ν ὁ
σὺν
τοῖς
Ἄργο
ναύτ
αις,
Φημο
νόη
Δελφ
ῖς,
Μόψ
ος ὁ
Ἀπόλ
λωνο
ς καὶ
Μαντ
οῦς
(11)
έν
Παμ
φυλί
α, καὶ
Ἀμφί
λοχο
ς
Ἀμφι
αράο
υ ἐν
Κιλικ
ία,
Ἄλκμ
έων
(12)
έν
Ἄκαρ
νάσιν
,
Ἀνίας
έν
Δήλῳ

,
Ἄρισ
τανδ
ρός
τε ὁ
Τελμι
σσεὺ
ς, ὁ
σὺν
Ἀλεξ
άνδρ
ω
γενό
μενος
. Ἦδη
δὲ
καὶ
Ὅρφέ
α
Φιλό
χορο
ς
μάντι
ν
ἱστορ
εῖ
γενέσ
θαι
ἐν τῷ
πρώτ
ω
**Περὶ
μαντ
ικῆς.**
Θεόπ
ομπο
ς δὲ,
καὶ
Ἔφο
ρος,
καὶ
Τίμαι
ος,

Ὅρθα
γόρα
ν
τινὰ
μάντι
ν
ἀναγ
ράφο
υσι·
καθά
περ ὁ
Σάμι
ος
Πυθο
κλῆς
έν
τετά
ρτω
Ἴταλ
ικῶν
,
Γάϊον
Ίούλι
ον
Νέπ
ωτα.
Ἄλλ'
οἱ
μὲν,
«κλέ
πται
πάντ
ες
καὶ
ληϊστ
αί,»
ὥς
φησι
ν ἡ
Γραφ
ῇ
(13),
τὰ

πλεῖσ
τα ἐκ
παρα
τηρή
σεως
καὶ
ἐξ
εἰκότ
ων
προει
ρηκό
τες,
καθά
περ
οἱ
φυσι
ογνω
μονο
ὄντες
ἰατρο
ί τε
καὶ
μάντ
εις·
οἱ δὲ
καὶ
ὑπὸ
δαιμ
όνων
κινηθ
έντες
, ἢ
ὕδατ
ων,
καὶ
θυμι
αμάτων,
ων,
καὶ
ἀέρο
ς
ποιο
ῦ

έκτα
ραχθ
έντες
·

παρὰ
Ἑβρα
ίοις
δὲ οἱ
προφ
ῆται
δυνά
μει
Θεοῦ
καὶ
ἐπιπν
οίᾳ·
πρὸ
μὲν
τοῦ
Νόμο
υ
Ἀδὰμ
(14),
ἐπὶ
τε
τῆς
γυναι
κὸς
ἐπὶ
τε
τῆς
ζώων
όνομ
ασίας
προθ
εσπί
σας·
καὶ
Νῶε,
μετά
νοιαν
κηρύ
ξας

(15)·

Ἀβρα

άμ

τε,

καὶ

Ἰσαὰ

κ, καὶ

Ἰακώ

β,

ἄντικ

ρυσ

οὐκ

όλίγα

τῶν

μελλ

όντω

ν καὶ

ἤδη

ένεστ

ώτω

ν

προφ

αίνον

τες.

Σὺν

δὲ τῷ

Νόμ

ω,

Μωϋ

σῆς

τε

καὶ

Ἀαρ

ών·

μεθ’

οὓς

προφ

ητεύ

ουσιν

Ἰησο

ϋς

τοῦ

Ναυῆ

,
Σαμο
υήλ,
Γάδ,
Νάθα
ν,
Άχίας

,
Σαμα
ίας,
Ίου,
Ήλία
ς,
Μιχαί
ας,
Άβδι
οὺ,
Έλισ
αῖος,
Άβδα
δωνα
ι,
Άμῶς

,
Ήσαϊ
ας,
Ώσηε

,
Ίωνᾶ
ς,
Ίωήλ,
Ίερεμ
ίας,
Σοφ
ωνία
ς
Βουζι
(16),
Ίεζεκ
ιήλ,
Ούρι
ας,
Άμβα

κοῦμ,
Ναοὺ
μ,
Δανι
ἦλ,
Μισα
ἦλ, ὁ
τοὺς
συλλ
ογισμ
οὺς
(17),
Ἄγγα
ῖος,
Ζαχα
ρίας,
ὁ καὶ
έν
τοῖς
δώδε
κα
᾿Άγγε
λος.
Γίνον
ται
δὲ οἱ
πάντ
ες
προφ
ῆται
πέντε
καὶ
τριάκ
οντα·
γυναι
κῶν
δὲ
(καὶ
γάρ
καὶ
αὗτα
ι
προε

φήτε
υον),
Σάρρ
α τε,
καὶ
ῥεβέ
κκα,
καὶ
Μαρι
ὰμ,
Δεββ
ώρα
τε,
καὶ
Ὀλδά

.
Ἔπει
τα
περὶ
τοὺς
αὐτο
ὺς
χρόν
ους
(18)
Ἰωάν
νης
προφ
ητεύε
ι
μέχρι
τοῦ
σωτη
ρίου
βαπτ
ίσμα
τος·
μετὰ
δὲ
τὴν
γένεσ
ιν
τοῦ

Χριστ
οῦ,
Ἄννα
καὶ
Συμε
ών·
Ζαχα
ρίας
γάρ,
ὁ
Ἰωάν
νου
πατὴρ,
καὶ
πρὸ
τοῦ
παιδ
ὸς
προφ
ητεύε
ιν ἐν
τοῖς
Εὐαγ
γελίο
ις
λέγετ
αι.
Ἄνω
θεν
οὖν
ἀπὸ
Μωϋ
σέως
συνα
γάγω
μεν
τὴν
καθ'
Ἑλλη
νας
χρον
ογρα
φίαν.

Ἀπὸ
τῆς
Μωϋ
σέως
γενέσ
εως
ἐπὶ
τὴν
ἐξ
Αἰγύ
πτου
τῶν
Ἰουδ
αίων
ἐξοδο
ν, ἔτη
ὀγδο
ήκον
τα·
καὶ
τὰ
μέχρι
τῆς
τελευ
τῆς
αὐτο
ῦ,
ἄλλα
τεσσ
αράκ
οντα.
Γίνετ
αι ἡ
ἐξοδο
ς
κατὰ
Ἰναχ
ον,
πρὸ
τῆς
Σωθι
ακῆς
περιό

δου
(19),
ἐξελθ
όντο
ς ἀπ'
Αἰγύ
πτου
Μωϋ
σέως
ἔτεσι
πρότ
ερον
τριακ
οσίοι
ς
τεσσ
αρακ
οντα
πέντε
. Ἀπὸ
δὲ
τῆς
Μωϋ
σέως
στρα
τηγία
ς καὶ
Ἰνάχ
ου
ἐπὶ
τὸν
Δευκ
αλίω
νος
κατα
κλυσ
μόν,
τὴν
δευτέ
ραν
λέγω
έπομ
βρίαν

, καὶ
ἐπὶ
τὸν
Φαέθ
οντο
ς
ἐμπρ
ησμό
ν, ἃ
δὴ
συμβ
αίνει
κατὰ
Κρότ
ωπον
,
γενε
αὶ
τεσσ
αράκ
οντα
(20)
ἀριθ
μοῦν
ται·
εἰς
μέντ
οι τὰ
ἐκατ
ὸν
ἔτη
τρεῖς
έγκα
ταλέ
γοντ
αι
γενε
αί.
Ἀπὸ
δὲ
τοῦ
κατα
κλυσ

μοῦ
ἐπὶ
τὸν
Ἰδης
ἐμπρ
ησμὸ
ν καὶ
τὴν
εὖρε
σιν
τοῦ
σιδή
ρου,
καὶ
Ἰδαίο
υς
Δακτ
ύλου
ς, ἔτη
ἐβδο
μηκο
ντατ
ρία,
ὥς
φησι
Θράσ
υλλο
ς· καὶ
ἀπὸ
Ἰδης
ἐμπρ
ησμο
ῦ ἐπὶ
Γανυ
μήδο
υς
άρπα
γὴν,
ἔτη
ἐξηκο
νταπ
έντε.
Ἐντε

ὕθεν
δὲ
ἐπὶ
τὴν
Περσ
έως
στρα
τείαν
, ὅτε
καὶ
Γλαῦ
κος
ἐπὶ
Μελι
κέρτ
ῃ τὰ
Ἰσθμ
ια
ἔθηκ
εν,
ἔτη
πεντε
καίδε
κα·
ἀπὸ
δὲ
Περσ
έως
στρα
τείας
ἐπὶ
Ἰλίου
κτίσι
ν, ἔτη
τριακ
οντα
τέσσ
αρα.
Ἐντε
ὕθεν
ἐπὶ
τὸν
εἴσπλ

οὐν
τῆς
Ἄργο
ῦς,
ἔτη
ἐξηκο
ντατ
έσσα
ρα.
Ἐκ
τούτ
ου
ἐπὶ
Θησέ
α καὶ
Μινώ
ταυρ
ον,
ἔτη
τριακ
οντα
δύο·
εἴτα
ἐπὶ
τοὺς
ἐπτὰ
ἐπὶ
θήβα
ις,
ἔτη
δέκα.
Ἐπὶ
δὲ
τὸν
Ὀλυμ
πίασι
ν
ἀγῶν
α ὃν
Ἡρακ
λῆς
ἔθηκε
εν

ἐπὶ
Πέλο
πι,
ἔτη
τρία·
εἷς τε
τὴν
Ἀμαζ
όνων
εἷς
Ἀθήν
ας
στρα
τείαν
, καὶ
τὴν
Ἑλέν
ης
ὕπὸ
Θησέ
ως
ἄρπα
γὴν,
ἔτη
έννέα
.
Ἐντε
ὔθεν
ἐπὶ
τὴν
Ἡρακ
λέους
ἀποθ
έωσι
ν, ἔτη
ένδεκ
α·
εἴτα
ἐπὶ
τὴν
Ἑλέν
ης
(21)

ὑπὸ
Ἀλεξ
άνδρ
ου
ἄρπα
γὴν,
ἔτη
τέσσ
αρα.
Ἀπὸ
δὲ
Τροί
ας
ἁλώσ
εως
(22)
ἐπὶ
τὴν
Αἰνεί
ου
κάθο
δον,
καὶ
κτίσι
ν
Λαου
ινίου,
ἔτη
δέκα·
ἐπὶ
τε
τὴν
Ἄσκα
νίου
ἀρχή
ν, ἔτη
ὀκτώ
· καὶ
ἐπὶ
τὴν
Ἡρακ
λειδ
ῶν

κάθο
δον,
ἔτη
ἐξήκο
ντα
ἔν·
ἐπί
τε
τὴν
Ἰφίτ
ου
Ὀλυμ
πιάδ
α,
ἔτη
τριακ
όσια
τριακ
οντα
οκτώ
(23).
Ἔρατ
οσθέ
νης
δὲ
τοὺς
χρόν
ους
ᾧδε
ἀναγ
ράφε
ι·
«Ἀπὸ
μὲν
Τροί
ας
ἀλώσ
εως
ἐπὶ
Ἡρακ
λειδ
ῶν
κάθο

δον,
ἔτη
όγδο
ήκον
τα
(24)·
έντεϋ
θεν
δὲ
ἐπὶ
τὴν
Ἰωνί
ας
κτίσι
ν, ἔτη
ἐξήκο
ντα·
τὰ δὲ
τούτ
οις
ἐξῆς,
ἐπὶ
μὲν
τὴν
ἐπιτρ
οπία
ν τὴν
Λυκο
ύργο
ν, ἔτη
ἐκατ
ὸν
πεντ
ηκον
ταεν
νέα·
ἐπὶ
δὲ
προη
γούμ
ενον
ἔτος
τῶν

πρώτ
ων
Ὀλυμ
πίων,
ἔτη
ἐκατ
ὸν
όκτώ
. Ἀφ'
ἧς
Ὀλυμ
πιάδ
ος
ἐπὶ
τὴν
Ξέρξ
ου
διάβ
ασιν,
ἔτη
διακό
σια
έννεεν
ήκον
τα
ἐπτά·
ἀφ'
ἧς
ἐπὶ
τὴν
ἀρχή
ν τοῦ
Πελο
πονν
ησια
κοῦ
πολέ
μου,
ἔτη
τεσσ
αρακ
οντα
οκτώ

· καὶ
ἐπὶ
τὴν
κατὰ
λυσιν
καὶ
Ἀθην
αἰών
ἦττα
ν, ἔτη
εἴκοσ
ιεπτὰ
· καὶ
ἐπὶ
τὴν
έν
Λεύκ
τροις
μάχη
ν, ἔτη
τριακ
οντα
τέσσ
αρα·
μεθ'
ἦν
ἐπὶ
τὴν
Φιλίπ
που
τελευ
τὴν,
ἔτη
τριακ
οντα
πέντε
·
Μετὰ
δὲ
ταῦτ
α ἐπὶ
τὴν
Ἀλεξ

άνδρ
ου
(25)
μετα
λλαγ
ήν,
ἔτη
δώδε
κα.»
Πάλι
ν ἀπὸ
τῆς
πρώτ
ης
(26)
Ὀλυμ
πιάδ
ος
ἔνιοί
φασι
ν ἐπὶ
Ῥώμ
ης
κτίσι
ν
(27)
συνά
γεσθ
αι
ἔτη
εἴκοσ
ιτέσσ
αρα·
έντεϋ
θεν
ἐπὶ
τὴν
Βαβυ
λῶνο
ς
ἀναίρ
εσιν
(28)

ὑπατ
οι
ἐγένο
ντο
ἐπὶ
ἔτη
διακό
σια
τεσσ
αράκ
οντα
τρία·
ἀπὸ
δὲ
τῆς
Βαβυ
λῶνο
ς
ἀλώσ
εως
(29)
ἐπὶ
τὴν
Ἀλεξ
άνδρ
ου
τελευ
τὴν,
ἔτη
ἐκατ
ὸν
όγδο
ήκον
τα ἕξ.
Ἐντε
ὑθεν
ἐπὶ
τὴν
Αύγο
ύστο
υ
νίκην
(30),

ὅτε
Ἄντῳ
νίος
ἀπέσ
φαξε
ν
ἐαυτ
ὸν ἐν
Ἀλεξ
ανδρ
εῖα,
ἔτη
διακό
σια
ἐννε
ήκον
τα
τέσσ
αρα·
ὕπᾱτ
ευεν
(31)
Αὔγο
υστο
ς τὸ
τέτα
ρτον.
Ἀφ'
οὔ
χρόν
ου
ἐπὶ
τὸν
ἀγῶν
α, ὃν
ἔθηκ
ε
Δομε
τιανὸ
ς
(32)
ἐν
Ῥώμ

η, ἔτη
ἐκατ
ὄν
δεκα
τέσσ
αρα·
ἀπὸ
δὲ
τοῦ
πρώτ
ου
ἀγῶν
ος
ἐπὶ
τὴν
Κομό
δου
τελευ
τὴν,
ἔτη
ἐκατ
ὄν
ἔνδεκ
α.
Εἰσὶ
δὲ, οἳ
ἀπὸ
Κέκρ
οπος
μὲν
ἐπὶ
Ἀλέξ
ανδρ
ον
τὸν
Μακε
δόνα
συνά
γουσι
ν ἔτη
χίλια
όκτα
κόσι

α
εἴκοσ
ιοκτ
ώ·
ἀπὸ
δὲ
Δημο
φῶντ
ος,
χίλια
διακό
σια
πεντ
ήκον
τα·
καὶ
ἀπὸ
Τροί
ας
ἀλώσ
εως
ἐπὶ
τὴν
Ἥρακ
λειδ
ῶν
κάθο
δον,
ἔτη
ἐκατ
ὸν
εἴκοσ
ιν, ἥ
ἐκατ
ὸν
όγδο
ήκον
τα.
Ἀπὸ
τούτ
ου
ἐπὶ
Εὐαί

νετον
ἄρχο
ντα,
ἐφ'
οὔ
φασι
ν
Ἀλέξ
ανδρ
ον εἰς
τὴν
Ἀσία
ν
διαβ
ῆναι,
ὥς
μὲν
Φανε
ίας,
ἔτη
ἐπτα
κόσι
α
δεκα
πέντε
, ὥς
δὲ
Ἔφο
ρος,
ἐπτα
κόσι
α
τριακ
οντα
πέντε
· ὥς
δὲ
Τίμαι
ος
καὶ
Κλείτ
αρχο
ς,

όκτα
κόσι
α
εἴκοσ
ιν·
ὥς δὲ
Ἔρατ
οσθέ
νης,
ἐπτα
κόσι
α
ἐβδο
μηκο
ντατ
έσσα
ρα·
ὥς δὲ
Δοῦρ
ις,
ἀπὸ
Τροί
ας
ἀλώσ
εως
ἐπὶ
τὴν
Ἀλεξ
άνδρ
ου
εἰς
Ἀσία
ν
διάβ
ασιν,
ἔτη
χίλια.
Ἐντε
ῦθεν
ἐπὶ
Εὐαί
νετον
(33)

τὸν
Ἀθὴν
ῆσιν
ἄρχο
ντα,
ἐφ'
οὗ
θνήσ
κει
Ἀλέξ
ανδρ
ος,
ἔτη
ια'.
Ἐντε
ὑθεν
ἐπὶ
τὴν
ἡγεμ
ονίαν
Γερμ
ανικο
ῦ
Κλαυ
δίου
Καίσ
αρος,
ἔτη
τριακ
όσια
ἐξήκο
ντα
πέντε
· ἀφ'
οὗ
χρόν
ου
δῆλα
γίνετ
αι
καὶ
τὰ
ἐπὶ

τὴν
Κομό
δου
τελευ
τὴν
ἔτη,
ὅσα
γε
συνά
γεται

.
Μετὰ
δὲ τὰ
Ἑλλη
νικά,
καὶ
ἀπὸ
τῶν
κατὰ
τοὺς
βαρβ
άρου
ς
χρόν
ων,
ἀποδ
οτέο
ν καὶ
τὰ
μέγισ
τα
διαστ
ήματ
α.

Ἀπὸ
μὲν
Ἀδὰμ
(34)
ἕως
τοῦ
κατα
κλυσ
μοῦ

συνά
γεται
ἔτη
δισχί
λια
ἐκατ
ὸν
τεσσ
αρακ
οντα
οκτώ
,
ἡμέρ
αι
τέσσ
αρες·
ἀπὸ
δὲ
Σὴμ
ἕως
Ἀβρα
ὰμ,
ἔτη
χίλια
διακό
σια
ν'.
Ἀπὸ
δὲ
Ἰσαὰ
κ ἕως
τῆς
κληρ
οδοσί
ας,
ἔτη
ἑξακ
όσια
δεκα
ἑξ.
Ἐπει
τα
ἀπὸ

κριτ
ῶν
ἕως
Σαμο
υήλ,
ἕτη
τετρ
ακόσ
ια
ἑξήκο
ντα
τρία,
μῆνες
ἑπτά.
Καὶ
μετὰ
τοὺς
κριτὰ
ς,
βασι
λειῶν
ἕτη
πεντ
ακόσ
ια
ἑβδο
μηκο
νταδ
ύο,
μῆνες
ἕξ,
ἡμέρ
αι
δέκα.
Μεθ'
οὓς
χρόν
ους,
Περσ
ικῆς
βασι
λείας
ἕτη

διακό
σια
τριακ
οντα
πέντε

.

ἔπειτ
α τῆς
Μακε
δονικ
ῆς
ἕως
Ἄντω
νίου
άναιρ
έσεω
ς ἔτη
τριακ
όσια
δώδε
κα,
ἡμέρ
αι
δεκα
οκτώ

.

Μεθ'
ὄν
χρόν
ον ἢ
Ῥωμ
αίων
βασι
λεία
ἕως
τῆς
Κομό
δου
τελευ
τῆς,
ἔτη
διακό
σια

εἴκοσ
ιδύο.
Πάλι
ν τε
αὖ
ἀπὸ
τῆς
ἐβδο
μηκο
νταε
τοῦς
αἰχμ
αλωσ
ίας,
καὶ
τῆς
τοῦ
λαοῦ
εἰς
πατρ
ῶαν
γῆν
ἀποκ
ατασ
τάσε
ως
εἰς
τὴν
αἰχμ
αλωσ
ίαν
τὴν
ἐπὶ
Ούεσ
πεσι
ανοῦ
ἔτη
συνά
γεται
τετρ
ακόσ
ια
δέκα·

τελευ
ταῖα
δὲ
ἀπὸ
Ούεσ
πεσι
ανοῦ
ἕως
τῆς
Κομό
δου
τελευ
τῆς
εὐρίσ
κεται
ἔτη
ἐκατ
ὸν
εἴκοσ
ι ἔν,
μῆνες
ἕξ,
ἡμέρ
αι
εἴκοσ
ιτέσσ
αρες.
Δημή
τριος
δέ
φησι
ν ἔν
τῷ
Περὶ
τῶν
ἐν τῇ
Ἰουδ
αίαβ
ασιλ
έων,
τὴν
Ἰούδ
α

φυλή
ν, καὶ
Βενια
μεῖν,
καὶ
Λευῖ
μὴ
αἶχμ
αλωτ
ισθῆν
αι
ὕπὸ
τοῦ
Σενα
χηρεῖ
μ,
ἀλλ'
εἶναι
ἀπὸ
τῆς
αἶχμ
αλωσ
ίας
ταύτ
ης εἰς
τὴν
έσχά
την,
ἦν
έποιή
σατο
Ναβο
υχοδ
ονόσ
ορ έξ
Ἱερο
σολύ
μων,
ἔτη
έκατ
ὸν
εἴκοσ
ιοκτ

ὦ,
μῆνα
ς ἕξ·
ἀφ’
οὗ δὲ
αἱ
φυλα
ὶ αἱ
δέκα
έκ
Σαμα
ρείας
αίχμ
άλωτ
οι
γεγό
νασιν
ἕως
Πτολ
εμαίο
υ
τετά
ρτου,
ἕτη
πεντ
ακόσ
ια
έβδο
μηκο
ντατ
ρία,
μῆνα
ς
έννέα
· ἀφ’
οὗ δὲ
έξ
Ἱερο
σολύ
μων,
ἕτη
τριακ
όσια

τριακ
οντα
οκτώ
,
μῆνα
ς
τρεῖς.
Φύλω
ν δὲ
καὶ
αὐτὸ
ς
ἀνέγ
ραψε
τοὺς
βασι
λεῖς
τοὺς
Ἰουδ
αίων
διαφ
ώνως
τῷ
Δημη
τρίῳ.
Ἔτι
δὲ
καὶ
Εὐπό
λεμος
ἐν τῇ
ὁμοί
α
πραγ
ματεί
α τὰ
πάντ
α ἔτη
φησὶ
ν ἀπὸ
Ἀδὰμ
ἄχρι
τοῦ

πέμπ
του
ἔτους
Δημη
τρίου
Πτολ
εμαίο
υ, τὸ
δωδέ
κατο
ν
βασι
λεύο
ντος
Αἰγύ
πτου,
συνά
γεσθ
αι
ἔτη ,ε
ρ μ
θ'.
Ἄφ'
οὐ δὲ
χρόν
ου
ἐξήγ
αγε
Μωϋ
σῆς
τοὺς
Ἰουδ
αίους
ἐξ
Αἰγύ
πτου
ἐπὶ
τὴν
προει
ρημέ
νην
προθ
εσμία

ν
συνά
γεσθ
αι
ἔτη
δισχί
λια
πεντ
ακόσ
ια
όγδο
ήκον
τα.
Ἀπὸ
δὲ
τοῦ
χρόν
ου
τούτ
ου
ἄχρι
τῶν
έν
Ὶώμ
η
ὕπάτ
ων
Γαῖο
υ
Δομε
τιανο
ῦ,
Κασι
ανοῦ
(35)
συνα
θροίζ
εταῖ
ἔτη
ἐκατ
ὸν
εἴκοσ
ιν.

Εὐφο
ρος
(36)
δὲ
καὶ
ἄλλοι
πολλ
οὶ
τῶν
ἱστορ
ικῶν,
καὶ
ἔθνη,
καὶ
γλώσ
σας
πέντε
καὶ
ἐβδο
μήκο
ντα
λέγο
υσιν
εἶναι·
ἐπακ
οῦσα
ντες
τῆς
φων
ῆς
Μωϋ
σέως
λεγο
ύσης·
«Ἦσ
αν
(37)
δὲ
πᾶσα
ι αὶ
ψυχὰ
ὶ ἐξ
Ἰακώ

β
πέντε
καὶ
ἐβδο
μήκο
ντα,
αὶ εἰς
Αἴγυ
πτον
κατε
λθοῦ
σαι.»
Φαίν
ονται
δὲ
εἶναι
καὶ
κατὰ
τὸν
ἀληθ
ῆ
λόγο
ν αἰ
γενικ
αὶ
διάλε
κτοι
δύο
καὶ
ἐβδο
μήκο
ντα
(38),
ὥς αἰ
ἡμέτ
εραι
παρα
διδόα
σι
Γραφ
αί· αἰ
δὲ
ἄλλαι

αἱ
πολλ
αὶ ἐπὶ
κοιν
ωνία
διαλέ
κτων
δύο ἢ
τριῶ
ν ἢ
καὶ
πλειό
νων
γίνον
ται.
Διάλε
κτος·
δέ
ἐστι
λέξεις,
ἴδιον
χαρα
κτῆρ
α
τόπο
υ
έμφα
ίνουσ
α· ἢ
λέξεις
ἴδιον,
ἢ
κοινὸ
ν
ἔθνο
υς
ἐπιφ
αίνου
σα
χαρα
κτῆρ
α.
Φασὶ

δὲ οἱ
Ἑλλη
νες
διαλέ
κτου
ς
εἶναι
τὰς
παρὰ
σφίσι
πέντε
,
Ἀτθί
δα,
Ἰάδα,
Δωρί
δα,
Αἰολί
δα,
καὶ
πέμπ
την
τὴν
κοινή
ν·
ἀπερι
λήπτ
ους
δὲ
οὔσα
ς τὰς
βαρβ
άρων
φων
ὰς,
μηδὲ
διαλέ
κτου
ς,
ἀλλὰ
γλώσ
σας
λέγε

σθαι.
Ὁ
Πλάτ
ων δὲ
καὶ
τοῖς
θεοῖς
(39)
διάλε
κτον
ἄπον
έμει
τινᾶ,
μάλι
στα
μὲν
ἀπὸ
τῶν
όνειρ
άτων
τεκμ
αιρό
μενος
καὶ
τῶν
χρησ
μῶν·
ἄλλω
ς δὲ
καὶ
ἀπὸ
τῶν
δαιμ
ονών
των,
οἷ
τὴν
αὐτῷ
ν οὐ
φθέγ
γοντ
αι
φων

ἤν
οὐδὲ
διάλε
κτον,
ἀλλὰ
τὴν
τῶν
ὑπείσ
ιόντ
ων
δαιμ
όνων

.
Οἷετα
ι δὲ
καὶ
ἀλόγ
ων
ζώων
διαλέ
κτου
ς
(40)
εἶναι,
ῶν
τὰ
ὁμογ
ενῇ
ἐπακ
ούειν

.
Ἐλέφ
αντο
ς
γοῦν
έμπε
σόντ
ος εἰς
βόρβ
ορον
καὶ
βοήσ
αντο

ς,
παρ
ών
τις
ἄλλο
ς καὶ
τὸ
συμβ
ἄν
θεωρ
ήσας,
ὕποσ
τρέψ
ας
μετ'
οὐ
πολὺ,
ἄγει
μεθ'
ἐαυτ
οῦ
ἀγέλ
ην
έλεφ
άντω
ν, καὶ
σώζε
ι τὸν
έμπε
πτωκ
ότα.
Φασὶ
δὲ
καὶ
έν τῇ
Λιβύ
ῃ
σκορ
πίον,
έάν
μῆ
έφικν
ῆται

παίει
ν τὸν
ἄνθρ
ωπον

,
ἀπιό
ντα
μετὰ
πλειό
νων
άνασ
τρέφ
ειν·
ἐξαρτ
ώμεν
ον δὲ
θάτε
ρον
θατέ
ρου
άλύσ
εως
δίκην

,
οὔτω
δὴ
φθάν
ειν
ἐπιχε
ιροῦν
τα τῇ
ἐπιβο
υλῇ·
οὐ
δήπο
υ
νεύμ
ατι
άφαν
εῖ
τῶν
άλόγ
ων

ζώων
κεχρ
ημέν
ων,
οὐδὲ
μὴν
τῷ
σχήμ
ατι
μηνυ
όντω
ν
σφίσι
ν,
ἀλλ'
οἶμαι
τῇ
οἰκεί
α
διαλέ
κτω.
Φασὶ
δὲ
καὶ
ἄλλοι
τινὲς,
ὥς εἴ
τις
ἰχθὺς
ἄνασ
πώμε
νος,
τῆς
μηρίν
θου
ἀπορ
ῥαγεί
σης
ἀποδ
ράσει
, οὐκ
ἔτ' ἂν
ἐν τῷ

αὐτῷ
τόπῳ
τοῦ
αὐτοῦ
ᾧ
εἶδου
ς
ἰχθῦς
αὐτῇ
ς
ἐκεῖν
ης
εὖρε
θήσε
ται
τῆς
ἡμέρ
ας. Αἰ
δὲ
πρῶτ
αι
καὶ
γενικ
αὶ
διάλε
κτοι
βάρβ
αροι
μὲν,
φύσε
ι (41)
δὲ τὰ
όνόμ
ατα
ἔχου
σιν·
ἐπεὶ
καὶ
τὰς
εὐχὰς
ς
ὁμολ
ογοῦ

σιν οἱ
ἄνθρ
ωποι
δυνα
τωτέ
ρας
εἶναι
τὰς
βαρβ
άρω
φων
ἦ
λεγο
μένα
ς. Καὶ
Πλάτ
ων
(42)
δὲ ἐν
Κρατ
ύλῳ
τὸ
πῦρ
ἐρμη
νεῦσ
αι
βουλ
όμεν
ος,
βαρβ
αρικό
ν
φησι
ν
εἶναι
τὸ
ὄνομα.
Μαρτ
υρεῖ
γοῦν
τοὺς
Φρύγ

ας
οὕτω
καλο
ὕντα
ς,
μικρό
ν τι
παρα
κλίνο
ντας.
Οὐδὲ
ν δὲ,
οἶμαι,
ἐπὶ
τούτ
οις
χείρο
ν, καὶ
τοὺς
χρόν
ους
τῶν
Ῥωμ
αῖκῶ
ν
βασι
λέων
παρα
θέσθ
αι, εἰς
ἐπίδε
ιξιν
τῆς
τοῦ
Σωτῆ
ρος
γενέσ
εως.
Aὔγο
υστο
ς
(43)
ἔτη

τεσσ
αρακ
οντα
τρία·
Τιβέρ
ιος
ἔτη
κβ'·
Γάϊος
ἔτη
δ'.
Κλαύ
διος
ἔτη
ιδ'·
Νέρω
ν ἔτη
ιδ'·
Γάλβ
ας
ἔτος
ἐν·
Ούεσ
πεσι
ανὸς
ἔτη
ι'·
Τίτος
ἔτη
γ'·
Δομιτ
ιανὸς
ἔτη
ιε'·
Νέρβ
ας
ἔτος
α'·
Τραῖ
ανὸς
ἔτη
ιθ'·
Ἄδρι

ανὸς
ἔτη
κα'·
Ἄντω
νῖνος
ἔτη
κα'·
ὁμοί
ως
πάλιν
Ἄντω
νῖνος
καὶ
Κόμο
δος
ἔτη
λβ'·
Γίνετ
αι τὰ
πάντ
α
ἀπὸ
Αύγο
ύστο
υ ἕως
Κομό
δου
ἔτη
σκβ'·
καὶ
τὰ
ἀπὸ
Ἀδὰμ
ἕως
Κομό
δου
τελευ
τῆς
ἔτη ε
ψ π
δ',
μῆνες
δύο,

ἡμέρ
αι
δώδε
κα.
Τινὲς
μέντ
οι
τοὺς
χρόν
ους
τῶν
Ῥωμ
αἱκῶ
ν
βασι
λέων
οὔτω
ς
ἀναγ
ράφο
υσι·
Γάϊος
Ίούλι
ος
Καῖσ
αρ
ἔτη
γ',
μῆνα
ς δ',
ἡμέρ
ας ε'·
μεθ'
ὄν
Αὔγο
υστο
ς
έβασί
λευσ
εν
ἔτη
μς',
μῆνα

ς ζ',
ήμέρ
αν
μίαν.
Ἐπει
τα
Τιβέρ
ιος
ἔτη
κς',
μῆνα
ς ζ',
ήμέρ
ας
ιθ'.
ὄν
διαδέ
χεται
Γάϊος
Καῖς
αρ
ἔτη
τρία,
μῆνα
ς ι',
ήμέρ
ας
όκτώ
.
τοῦτ
ον
Κλαύ
διος
ἔτη
ιγ',
μῆνα
ς η',
ήμέρ
ας
κη'.
Νέρω
ν ἔτη
ιγ',

μῆνα
ς
ὀκτώ
,
ἡμέρ
ας
κη'·
Γάλβ
ας
μῆνα
ς
ἐπτά,
ἡμέρ
ας ς'·
Ῥόθω
ν
μῆνα
ς ε',
ἡμέρ
αν α'·
Οὐίτέ
λλιος
μῆνα
ς
ἐπτά
(44),
ἡμέρ
αν α'·
Ούεσ
πεσι
ανὸς
ἔτη
ια'
(45),
μῆνα
ς ια',
ἡμέρ
ας
κβ'·
Τίτος
ἔτη
β',
μῆνα

ς β'·
Δομιτ
ιανός
ἔτη
ιε',
μῆνα
ς η',
ἡμέρ
ας ε'·
Νέρβ
ας
ἔτος
α',
μῆνα
ς δ',
ἡμέρ
ας ι'·
Τραῖ
ανός
ἔτη
ιθ',
μῆνα
ς ζ',
ἡμέρ
ας
ιε'·
Ἄδρι
ανός
ἔτη
κ',
μῆνα
ς ι',
ἡμέρ
ας
κη'·
Ἄντω
νῖνος
ἔτη
κβ',
μῆνα
ς
τρεις,
ἡμέρ

ας ζ'.
Μάρκ
ος
Αύρη
λιος
Ἄντω
νῖνος
ἔτη
ιθ',
ἡμέρ
ας
ια'.
Κόμο
δος
ἔτη
ιβ',
μῆνα
ς θ',
ἡμέρ
ας
ιδ'.
Ἀπὸ
Ἰουλί
ου
τοίνυ
ν
Καίσ
αρος
ἕως
Κομό
δου
τελευ
τῆς
γίνον
ται
ἔτη
σλζ',
μῆνες
ζ'.
Συνά
γεται
δὲ
πάντ

α τὰ
ἀπὸ
Ῥωμ
ύλου
τοῦ
κτίσα
ντος
Ῥώμ
ην
ἕως
Κομό
δου
τελευ
τῆς
ἔτη
ἄνγ'
(46),
μῆνες
ς'.
Ἐγεν
νήθη
δὲ ὁ
Κύρι
ος
(47)
ἡμῶν
τῷ
όγδό
ῳ καὶ
εἴκοσ
τῷ
ἔτει,
ὅτε
πρῶτ
ον
ἐκέλε
υσαν
«ἀπο
γραφ
ὰς»
γενέσ
θαι,
ἐπὶ

Αύγο
ύστο
υ.
Ὅτι
δὲ
τοῦτ'
ἀληθ
ές
ἐστίν
, ἐν
τῷ
Εὐαγ
γελί
ῳ τῷ
κατὰ
Λουκ
ᾶν
γέγρ
απτα
ι
οὔτω
ς·
«Ἔτε
ι δὲ
πεντε
καιδε
κάτῳ
ἐπὶ
Τιβερ
ίου
(48)
Καίσ
αρος,
ἐγένε
το
ῥῆμα
Κυρί
ου
ἐπὶ
Ἰωάν
νην,
τὸν
Ζαχα

ρίου
υιόν.
» Καὶ
πάλιν
ἐν τῷ
αὐτῷ
· «Ἦν
δὲ
Ἰησο
ῦς
(49)
ἐρχό
μενος
ἐπὶ
τὸ
βάπτ
ισμα,
ὥς
ἐτῶν
λ'.»
Καὶ
ὅτι
ένιαυ
τὸν
μόνο
ν
(50)
ἔδει
αὐτὸ
ν
κηρύ
ξαι,
καὶ
τοῦτ
ο
γέγρα
πτα
ι
οὕτω
ς·
«Ἐνι
αὐτὸ
ν

δεκτ
ὸν
Κυρί
ου
κηρῶ
ξαι
ἀπέσ
τειλέ
ν με.»
Τοῦτ
ο καὶ
ὁ
προφ
ήτης
εἶπε,
καὶ
τὸ
Εὐαγ
γέλιο
ν.
Πεντ
εκαιδ
εκάτ
ω
οὖν
ἔτει
Τιβερ
ίου,
καὶ
πεντε
καιδε
κάτω
Αύγο
ύστο
υ
(51).
οὕτω
πληρ
οῦντ
αι τὰ
τριάκ
οντα
ἔτη,

ἕως
οὗ
ἔπαθ
εν.
Ἀφ'
οὗ δὲ
ἔπαθ
εν,
ἕως
τῆς
κατα
στρο
φῆς
Ἱερο
υσαλ
ῆμ,
γίνον
ται
ἔτη
μβ'
(52),
μῆνες
γ'.
καὶ
ἀπὸ
τῆς
κατα
στρο
φῆς
Ἱερο
υσαλ
ῆμ,
ἕως
Κομό
δου
τελευ
τῆς
ἔτη
ρκτη',
μῆνες
ι',
ἡμέρ
αι γ'.

Γίνον
ται
οὖν
ἀφ'
οὗ ὁ
Κύρι
ος
ἐγενν
ήθη,
ἕως
Κομό
δου
τελευ
τῆς,
τὰ
πάντ
α ἔτη
ἐκατ
ὸν
έννεν
ηκον
τατέ
σσαρ
α,
μὴν
εἴς,
ἡμέρ
αι ιγ'.
Εἰσὶ
δὲ
(53)
οἱ
περιε
ργότ
ερον
τῇ
γενέσ
ει
τοῦ
Σωτῆ
ρος
ἡμῶν
οὐ

μόνο
ν τὸ
ἔτος,
ἀλλὰ
καὶ
τὴν
ἡμέρ
αν
προσ
τιθέν
τες,
ἦν
φασι
ν
ἔτους
κη'
Αύγο
ύστο
υ, ἐν
πέμπ
τη
Πάχ
ων
(54)
καὶ
εἰκάδ
ι. Οἱ
δὲ
ἀπὸ
Βασι
λείδο
υ
(55)
καὶ
τοῦ
βαπτ
ίσμα
τος
αὐτο
ῦ τὴν
ἡμέρ
αν
ἐορτ

άζου
σι,
προδ
ιανυκ
τερεύ
οντες
άναγ
νώσε
σι.
Φασὶ
δὲ
εἶναι
τὸ
πεντε
καιδέ
κατο
ν
ἔτος
Τιβερ
ίου
Καίσ
αρος,
τὴν
πεντε
καιδε
κάτη
ν τοῦ
Τυβί
μηνό
ς
(56).
τινὲς
(57)
δὲ
αὐτὴ
ν
ἐνδεκ
άτην
τοῦ
αὐτο
ῦ
μηνό
ς. Τό

τε
πάθο
ς
αὐτο
ῦ
ἀκρι
βολο
γούμ
ενοι
φέρο
υσιν
οἱ
μέν
τινες
τῷ
ἐκκαί
δεκά
τῷ
ἔτει
Τιβερ
ίου
Καίσ
αρος,
Φαμε
νῶθ
(58)
κε'·
οἱ δὲ,
Φαρμ
ουθὶ
κε'·
ἄλλοι
δὲ,
Φαρμ
ουθὶ
ιθ',
πεπο
νθέν
αι
τὸν
Σωτῆ
ρα
λέγο

υσι.
Ναὶ
μήν
τινες
αὐτῷ
ν
φασι
Φαρμ
ουθὶ
γεγεν
νῆσθ
αι κδ'
ἦ κε'.
Ἔτι
δὲ
κάκεῖ
να
(59)
τῇ
χρον
ογρα
φία
προσ
αποδ
οτέο
ν·
τὰς
ἡμέρ
ας
λέγω.
ἄς
αἰνίτ
τεται
Δανι
ἦλ
ἀπὸ
τῆς
έρημ
ώσε
ως
Ἱερο
υσαλ
ἡμ·

τὰ
Ούεσ
πεσι
ανοῦ
ἔτη
ζ',
μῆνα
ς ζ'
(60).
Τὰ
γὰρ
δύο
ἔτη,
προσ
λαμβ
άνετ
αι
τοῖς
᾽Οθω
νος,
καὶ
Γάλβ
α, καὶ
Ούιτε
λλίου
μησὶ
ιζ',
ἡμέρ
αις
η'·
καὶ
οὔτω
γίνετ
αι
ἔτη
τρία,
καὶ
μῆνες
ς'· ὃ
έστι
«τὸ
ἥμισ
υ τῆς

ἐβδο
μάδο
ς,»
καθὼ
ς
εἴρηκ
ε
Δανι
ἦλ ὁ
προφ
ήτης.
Εἴρη
κε δὲ
,βτ'
ἡμέρ
ας
γενέσ
θαι,
ἀφ'
οὔ
ἔστη
τὸ
βδέλ
υγμα
ὑπὸ
Νέρω
νος
εἰς
τὴν
πόλιν
τὴν
ἀγίαν
μέχρι
τῆς
κατα
στρο
φῆς
αὐτῇ
ς.
Οὕτω
γὰρ
τὸ
ῥητὸ

ν τὸ
ὑποτ
εταγ
μένο
ν
δείκν
υσιν·
«Ἐω
ς
πότε
ἡ
ὄρασ
ις
στήσ
εται,
ἡ
θυσί
α ἡ
ἀρθεῖ
σα, ἡ
ἁμαρ
τία
ἐρημ
ωθήσ
εται
(61),
ἡ
δοθεῖ
σα,
καὶ ἡ
δύνα
μις
καὶ
τὸ
ἅγιον
συμπ
ατηθ
ήσεται;
Καὶ
εἶπεν
αὐτῷ
·

ἕως
ἐσπέ
ρας
καὶ
πρωῖ
ἡμέρ
αι
,βτ'
(62).
καὶ
ἀρθή
σεται
τὸ
ἅγιον
.»
Αὐτά
ι οὖν
αἱ
,βτ'
ἡμέρ
αι,
γίνον
ται
ἔτη
ς',
μῆνες
δ'
(63).
ῶν
τὸ
ἥμισ
υ
κατέ
σχε
Νέρω
ν
βασι
λεύω
ν, καὶ
ἐγένε
το
ἥμισ
υ

ἐβδο
μάδο
ς· τὸ
δὲ
ἥμισ
υ
Ούεσ
πεσι
ανὸς
σὺν
᾽Οθω
νι,
καὶ
Γάλβ
α, καὶ
Ούϊτε
λλίω.
Καὶ
διὰ
τοῦτ
ο
λέγει
Δανι
ήλ·
«Μακ
άριος
ὁ
φθάσ
ας εἰς
ἡμέρ
ας
,ατλε'
.»
Μέχρ
ι γὰρ
τούτ
ων
τῶν
ἡμερ
ῶν ὁ
πόλε
μος
ἦν,

μετὰ
δὲ
ταῦτ
α
ἐπαύ
σατο.
Δείκν
υται
δὲ
καὶ
οὗτο
ς ὁ
ἀριθ
μὸς
ἐκ
τοῦ
ὑποτ
εταγ
μένο
υ
κεφα
λαίου
,
ἔχοντ
ος
ὧδε·
«Καὶ
ἀπὸ
καιρο
ῦ
παρα
λλάξε
ως
τοῦ
ένδελ
εχισμ
οῦ,
καὶ
δοθῇ
ναι
βδέλ
υγμα
(64)

έρημ
ώσε
ως,
ἡμέρ
ας
χιλίο
υς
διακο
σίους
(65)
έννευ
ήκον
τα.
Μακ
άριος
ὁ
ὑπομ
ένων,
καὶ
φθάσ
ας εἰς
ἡμέρ
ας
,ατλε'
.»
Φλαύ
ϊος δὲ
Ίώση
πος,
ὁ
Ίουδ
αῖος,
ὁ τὰς
Ίουδ
αἰκὰς
συντ
άξας
ἱστορ
ίας,
κατα
γαγὼ
ν
τοὺς

χρόν
ους,
φησὶ
ν ἀπὸ
Μωϋ
σέως
ἕως
Δαβὶ
δ' ἔτη
γίγνε
σθαι
φπε'·
ἀπὸ
δὲ
Δαβὶ
δ' ἕως
Ούεσ
πεσι
ανοῦ
δευτέ
ρου
ἔτους
,αροθ
'·
εἴτα
ἀπὸ
τούτ
ου
μέχρι
Ἄντω
νίνου
(66)
δεκά
του
ἔτους
ἔτη
οζ'·
ὥς
εἶναι
ἀπὸ
Μωϋ
σέως
ἐπὶ

τὸ
δέκα
τον
ἔτος
Ἄντω
νίνου
πάντ
α ἔτη
,αλγ
'·
Ἄλλο
ι δὲ
μέχρι
τῆς
Κομό
δου
τελευ
τῆς
ἀριθ
μήσα
ντες
ἀπὸ
Ἰνάχ
ου
καὶ
Μωϋ
σέως,
ἔτη
ἔφησ
αν
γίνεσ
θαι
,βλμβ
'· οἱ
δὲ,
,βωκ
α'. Ἐν
δὲ τῷ
κατὰ
Ματθ
αῖον
Εὐαγ
γελί

φ ἢ
ἀπὸ
Ἀβρα
ὰμ
γενε
αλογί
α
μέχρι
Μαρί
ας
τῆς
μητρ
ὸς
τοῦ
Κυρί
ου
περαι
οὔται
·
«Γίνο
νται
γὰρ
(67),
»
φησὶ
ν,
«ἀπὸ
Ἀβρα
ὰμ
ἕως
Δαβὶ
δ
γενε
αὶ ἰδ',
καὶ
ἀπὸ
Δαβὶ
δ ἕως
τῆς
μετοι
κεσίας
ς
Βαβυ

λῶνο
ς
γενε
αὶ ἰδ'·
καὶ
ἀπὸ
τῆς
μετοι
κεσία
ς
Βαβυ
λῶνο
ς ἕως
τοῦ
Χριστ
οῦ
ὁμοί
ως
ἄλλαι
(68)
γενε
αὶ ἰδ'·
τρία
διαστ
ήματ
α
μυστι
κὰ, ἕξ
ἐβδο
μάσι
τελει
οὔμε
να.

Chapter 22 (CAPUT XXII)

*De Græca Veteris Testamenti
interpretatione.*

Καὶ τὰ μὲν περὶ τῶν χρόνων διαφόρως
πολλοῖς ἱστορηθέντα καὶ πρὸς ἡμῶν

*On the Greek Interpretation of the Old
Testament.*

And as for the times, which have been
recorded differently by many and

ἐκτεθέντα, ὧδε ἐχέτω· ἐρμηνευθῆναι (69) δὲ τὰς Γραφάς, τὰς τε τοῦ Νόμου, καὶ τὰς προφητικὰς, ἐκ τῆς τῶν Ἑβραίων διαλέκτου εἰς τὴν Ἑλλάδα γλῶτταν φασὶν ἐπὶ βασιλέως Πτολεμαίου τοῦ Λάγου (70)· ἢ, ὥς τινες, ἐπὶ τοῦ Φιλαδέλφου ἐπικληθέντος, τὴν μεγίστην φιλοτιμίαν εἰς τοῦτο προσενεγκάμενου Δημητρίου τοῦ Φαληρέως, καὶ τὰ περὶ τὴν ἐρμηνείαν ἀκριβῶς πραγματευσαμένου (71). Ἔτι γὰρ (72) Μακεδόνων τὴν Ἀσίαν κατεχόντων, φιλοτιμούμενος ὁ βασιλεὺς τὴν ἐν Ἀλεξανδρείᾳ πρὸς αὐτὸν (73) γενομένην βιβλιοθήκην πάσαις κατακοσμήσαι γραφαῖς, ἠξίωσε καὶ τοὺς Ἱεροσολυμίτας τὰς παρ' αὐτοῖς προφητείας εἰς τὴν Ἑλλάδα διάλεκτον ἐρμηνεύσαι. Οἱ δὲ (74) ἄτε ἔτι ὑπακούοντες Μακεδόσι, τῶν παρὰ σφίσις εὐδοκιμωτάτων, περὶ τὰς Γραφάς ἐμπείρους καὶ τῆς Ἑλληνικῆς διαλέκτου εἰδήμονας, ἐβδομήκοντα πρεσβυτέρους ἐκλεξάμενοι, ἀπέστειλαν αὐτῷ μετὰ καὶ τῶν θείων βιβλίων. Ἐκάστου δὲ ἐν μέρει κατ' ἰδίαν ἐκάστην ἐρμηνεύσαντος προφητείαν (75), συνέπνευσαν αἱ πᾶσαι ἐρμηνεῖαι συναντιβληθεῖσαι καὶ τὰς διανοίας καὶ τὰς λέξεις· Θεοῦ γὰρ ἦν βούλημα μεμελετημένον εἰς Ἑλληνικὰς ἀκοάς. Οὐ δὲ ξένον (76) ἐπιπνοίᾳ Θεοῦ, τοῦ τὴν προφητείαν δεδωκότος, καὶ τὴν ἐρμηνείαν, οἶονεῖ Ἑλληνικὴν προφητείαν, ἐνεργεῖσθαι· ἐπεὶ κὰν τῇ Ναβουχοδονόσορ αἰχμαλωσίᾳ (77) διαφθαρεισῶν τῶν Γραφῶν, κατὰ τοὺς Ἀρταξέρξου, τοῦ Περσῶν βασιλέως, χρόνους, ἐπίπνους Ἔσδρας ὁ Λευΐτης, ὁ ἱερεὺς, γενόμενος, πάσας τὰς παλαιὰς αὐθις ἀνανεούμενος προεφήτευσεν Γραφάς. Ἀριστόβουλος (78) δὲ ἐν τῷ πρώτῳ τῷ πρὸς (79) τὸν Φιλομήτορα κατὰ λέξιν γράφει· «Κατηκολούθηκε δὲ καὶ ὁ Πλάτων (80) τῇ καθ' ἡμᾶς (81) νομοθεσίᾳ· καὶ φανερός ἐστὶ περιειργασάμενος (82) ἕκαστα τῶν ἐν

explained to us, let it be so here; but the Scriptures, both the Law and the Prophets, are said to have been translated (69) from the Hebrew language into Greek during the reign of King Ptolemy Lagus (70); or, as some say, under Philadelphus, so called, with Demetrius of Phalerum showing the greatest eagerness for this, and carefully investigating matters concerning the translation (71).. For while the Macedonians held Asia, the king, eager to adorn the library in Alexandria that had been made for him (73) with all kinds of writings, also ordered the people of Jerusalem to translate the prophecies they had into the Greek language.. But since they were still subject to the Macedonians, they chose seventy elders, the most respected among them, experienced in the Scriptures and skilled in the Greek language, and sent them to him along with the sacred books (74).. Each one translated a separate prophecy in turn (75), and when all the translations were compared, both the meanings and the words agreed; for it was God's will that the message be carefully rendered into Greek for hearing.. It is not strange (76) that by the inspiration of God, who gave the prophecy, the interpretation also should act as a kind of Greek prophecy; for even during the captivity under Nebuchadnezzar (77), when the Scriptures were destroyed, in the time of Artaxerxes, king of the Persians, Ezra the Levite, the priest, being inspired, renewed all the old writings again and prophesied.. Aristobulus (78), in the first letter to (79) Philometor, writes word for word: «Plato (80) also followed our law (81); and it is clear that he thoroughly worked through (82) each of the things said in it (83).». The text was interpreted before Demetrius (84), by another (85), before the rule of Alexander

αὐτῇ λεγομένων (83). Διερμηνεύται δὲ πρὸ Δημητρίου (84), ὑφ' ἑτέρου (85), πρὸ τῆς Ἀλεξάνδρου καὶ Περσῶν ἐπικρατήσεως, τὰ τε κατὰ τὴν ἐξ Αἰγύπτου (86) ἐξαγωγήν τῶν Ἑβραίων τῶν ἡμετέρων πολιτῶν, καὶ ἡ τῶν γεγονότων ἀπάντων αὐτοῖς ἐπιφάνεια, καὶ κράτησις τῆς χώρας, καὶ τῆς ὅλης νομοθεσίας ἐπεξηγήσις· ὥστε (87) εὐδὴλον εἶναι, τὸν προειρημένον φιλόσοφον εἰληφέναι πολλά· γέγονε γὰρ πολυμαθής· καθὼς καὶ Πυθαγόρας (88) πολλὰ τῶν παρ' ἡμῖν μετενέγκας (89) εἰς τὴν ἑαυτοῦ δογματοποιίαν.» Νουμῆνιος δὲ, ὁ Πυθαγόρειος (90) φιλόσοφος, ἀντικρὺς γράφει· «Τί γάρ ἐστι Πλάτων, ἢ Μωϋσῆς ἀττικίζων (91);» Οὗτος ὁ Μωϋσῆς (92) θεολόγος καὶ προφήτης (93), ὡς δέ τινες (94), νόμων ἱερῶν ἐρμηνεὺς ἦν. Τὸ γένος αὐτοῦ καὶ τὰς πράξεις, καὶ τὸν βίον, ἀξιόπιστοι κηρύσσουσαι αὐταὶ αἱ Γραφαί (95)· λεκτέον δὲ ὅμως καὶ ἡμῖν, ὡς ὅτι μάλιστα.

and the Persians, both concerning the exodus from Egypt (86) of the Hebrews, our fellow citizens, and the appearance of all the events to them, and the holding of the land, and the explanation of the entire law; so that (87) it is clear that the aforementioned philosopher took much from this; for he was very learned; just as Pythagoras (88) also brought many things from us (89) into his own system of thought..» Numenius, the Pythagorean (90) philosopher, writes directly: «What is Plato, but Moses speaking in Attic Greek (91)?»» This Moses (92), a theologian and prophet (93), was, according to some (94), an interpreter of the sacred laws.. His race and deeds, and his life, are proclaimed trustworthy by these Scriptures (95); nevertheless, we must also speak, as is most necessary.

Chapter 23 (CAPUT XXIII)

De Moysis ætate, ortu et vita.

On the age, origin, and life of Moses.

Μωϋσῆς, ἄνωθεν (96) τὸ γένος Χαλδαῖος ὢν, ἐν Αἰγύπτῳ γεννᾶται, τῶν προγόνων αὐτοῦ διὰ πολυχρόνιον λιμὸν ἐκ Βαβυλῶνος εἰς Αἴγυπτον μεταναστάντων. Ἑβδόμη (97) γενεᾷ γεννηθεὶς, καὶ τραφεὶς βασιλικῶς, περιστάσει κέχρηται τοιαύτη. Εἰς πολυανθρωπίαν ἐπιδεδωκότων ἐν Αἰγύπτῳ τῶν Ἑβραίων, δείσας ὁ βασιλεὺς τῆς χώρας τὴν ἐκ τοῦ πλήθους ἐπιβουλήν, τῶν γεννωμένων ἐκ τῶν Ἑβραίων κελεύει τὰ μὲν θήλεα τρέφειν αὐτοὺς (ἀσθενὲς γὰρ εἰς πόλεμον γυνή·), διαφθεῖρειν δὲ τὰ ἄρρενα, εὐαλκῇ νεότητι ὑφορώμενος. Εὐπατρίδην (98) δὲ τὸν παῖδα ὄντα τρεῖς

Moses, being from the Chaldean race originally (96), was born in Egypt, his ancestors having migrated from Babylon to Egypt because of a long-lasting famine.. Born in the seventh generation (97) and raised in a royal manner, he was treated with such honor.. When the Hebrews in Egypt had grown very numerous, the king of the land, fearing a plot from their great numbers, ordered that the female children born from the Hebrews be kept alive (for a woman is weak in war), but that the male children be destroyed, fearing their strong youth.. Being a noble child (98), his parents

ἐφεξῆς κρύπτοντες ἔτρεφον μῆνας οἱ γονεῖς, νικώσης τῆς φυσικῆς εὐνοίας τὴν τυραννικὴν ὠμότητα. Δείσαντες (99) δὲ ὕστερον μὴ συναπόλωνται τῷ παιδί, ἐκ βίβλου τῆς ἐπιχωρίου σκευῆς τι ποιησάμενοι, τὸν παῖδα ἐνθέμενοι, ἐκτιθέασιν παρὰ τὰς ὄχθας τοῦ ποταμοῦ, ἐλώδους ὄντος. Ἐπετήρει δὲ τὸ ἀποβησόμενον, ἄπωθεν ἐστῶσα, τοῦ παιδὸς ἡ ἀδελφή. Ἐνταῦθα ἡ θυγάτηρ τοῦ βασιλέως, συχνῶ χρόνῳ μὴ κυΐσκουσα, τέκνον δὲ ἐπιθυμοῦσα, ἐκείνης ἀφικνεῖται τῆς ἡμέρας ἐπὶ τὸν ποταμὸν, λουτροῖς καὶ περιρῶραντηρίοις χρησομένη· ἐπακούσασα δὲ κλαυθυριζομένου τοῦ παιδὸς, κελεύει προσενεχθῆναι αὐτῇ· καὶ κατοικτεῖρας, ἐζήτει τροφόν. Ἐνταῦθα προσδραμοῦσα (1) ἡ ἀδελφὴ τοῦ παιδὸς, ἔχειν ἔφασκεν Ἑβραίαν γυναῖκα μὴ πρὸ πολλοῦ τετοκυῖαν, παραστήσειν αὐτῇ τροφόν, εἰ βούλοιο· τῆς δὲ συνθεμένης, καὶ δεηθείσης, παρήνεγκε τὴν μητέρα τὴν τοῦ παιδὸς τροφὸν ἐσομένην, ὥς τινα ἄλλην οὔσαν, ἐπὶ ῥητῶ μισθῷ· εἴτα τίθεται τῷ παιδίῳ ὄνομα ἡ βασιλὶς Μωϋσῆν, ἐτύμως, διὰ τὸ ἐξ «ὔδατος» ἀνελεσθαι αὐτό· τὸ γὰρ ὕδωρ «μῶϋ» (2) ὀνομάζουσιν Αἰγύπτιοι· εἰς ὃ ἐκτέθεται (3) τεθνηξόμενος. Καὶ γὰρ τοὶ Μωϋσῆν «τὸν ἀποπνεύσαντα τῷ ὕδατι» προσαγορεύουσι. Δῆλον οὖν ὡς ἐν τῷ ἔμπροσθεν χρόνῳ περιτμηθέντι τῷ παιδίῳ οἱ γονεῖς ἔθεντο ὄνομά τι· ἐκαλεῖτο δὲ Ἰωακείμ. Ἔσχεν δὲ καὶ τρίτον ὄνομα ἐν οὐρανῷ μετὰ τὴν ἀνάληψιν (4), ὡς φασιν οἱ μύσται, Μελχί. Ἐν δὲ ἡλικίᾳ (5) γενόμενος, ἀριθμητικὴν τε καὶ γεωμετρίαν, ῥυθμητικὴν (6) τε καὶ ἁρμονικὴν, ἔτι τε ἰατρικὴν ἅμα καὶ μουσικὴν παρὰ τοῖς διαπρέπουσιν Αἰγυπτίων ἐδιδάσκετο· καὶ προσέτι τὴν διὰ συμβόλων φιλοσοφίαν, ἣν ἐν τοῖς ἱερογλυφικοῖς γράμμασιν ἐπιδείκνυνται. Τὴν δὲ ἄλλην ἐγκύκλιον παιδείαν Ἑλληνες ἐδίδασκον ἐν Αἰγύπτῳ,

secretly raised him for three months in a row, natural affection overcoming tyrannical cruelty.. Later, fearing that the child might be destroyed along with them, they made a small container from local materials, placed the child inside, and set him afloat by the banks of the river, which was marshy.. The child's sister watched from a distance as it floated away.. At that time, the king's daughter, having not slept for a long time and longing for a child, came that day to the river, using baths and sprinklers; and hearing the child crying, she ordered it to be brought to her. Feeling pity, she looked for a nurse.. Then the child's sister ran up, saying that a Hebrew woman, who had recently given birth, would serve as a nurse if she wished. When the woman agreed and asked, she brought the child's mother to be the nurse, as if she were someone else, for a fixed wage. Then the queen gave the child the name Moses, truly, because of "water."» "to take him out of the water"; for the word "water" is «μῶϋ-» (2) The Egyptians call it "mōy-"; (3) to which he was exposed, about to die by drowning.. For indeed Moses is called "the one who breathed out in the water."» they call him by this name. It is clear, then, that at the earlier time when the child was circumcised, the parents gave him a name; and he was called Joachim.. He also had a third name in heaven after the ascension (4), as the initiates say, Melchi.. When he reached adulthood (5), he was taught arithmetic and geometry, rhythm and harmony (6), as well as medicine and music by the leading Egyptians; and in addition, he studied the philosophy through symbols, which is shown in the hieroglyphic writings.. The other general education was taught by Greeks in Egypt, as to a royal child, as Philo says in the Life

ὥς ἂν βασιλικὸν παιδίον, ἧ φησι Φίλων ἐν τῷ **Μωϋσέως** Βίῳ. Προσεμάνθανε δὲ τὰ Αἰγυπτίων γράμματα, καὶ τὴν τῶν οὐρανίων ἐπιστήμην παρὰ τε Χαλδαίων παρὰ τε Αἰγυπτίων· ὅθεν ἐν ταῖς Πράξεσι «πᾶσαν σοφίαν Αἰγυπτίων πεπαιδεῦσθαι» φέρεται. Εὐπόλεμος δὲ ἐν «τῷ περὶ τῶν ἐν τῇ Ἰουδαίᾳ βασιλέων,» «τὸν Μωϋσῆ, φησὶ, πρῶτον σοφὸν γενέσθαι, καὶ γραμματικὴν (7) πρῶτον τοῖς Ἰουδαίοις παραδοῦναι· καὶ παρὰ Ἰουδαίων Φοίνικας παραλαβεῖν, Ἑλλήνας δὲ παρὰ Φοινίκων.» Εἰς δὲ τὴν αὐτῶν φύσιν ἄξας (8), ἐπέτεινε τὴν φρόνησιν, τὴν συγγενικὴν (9) καὶ προγονικὴν ζηλώσας παιδείαν, ἄχρι καὶ τὸν Αἰγύπτιον τὸν τῷ Ἑβραίῳ ἀδίκως ἐπιθέμενον πατάξας, ἀποκτεῖναι. Φασὶ δὲ οἱ μύσται λόγῳ μόνῳ ἀνελεῖν τὸν Αἰγύπτιον, ὥσπερ ἀμέλει ὕστερον Πέτρος ἐν ταῖς Πράξεσι φέρεται τοὺς νοσησάμενους (10) τῆς τιμῆς τοῦ χωρίου, καὶ ψευσαμένους, λόγῳ ἀποκτείνας. Ἀρτάπανος (11) γοῦν ἐν τῷ **Περὶ Ἰουδαίων** συγγράμματι ἱστορεῖ «κατακλεισθέντα εἰς φυλακὴν Μωϋσέα ὑπὸ Νεχεφρέους (12) τοῦ Αἰγυπτίων βασιλέως, ἐπὶ τῷ παραιτεῖσθαι τὸν λαὸν ἐξ Αἰγύπτου ἀπολυθῆναι, νύκτωρ ἀνοιχθέντος τοῦ δεσμωτηρίου κατὰ βούλησιν τοῦ Θεοῦ, ἐξελθόντα, καὶ εἰς τὰ βασίλεια παρελθόντα, ἐπιστῆναι κοιμωμένῳ τῷ βασιλεῖ, καὶ ἐξεγείραι αὐτόν. Τὸν δὲ, καταπλαγέντα τῷ γεγονότι, κελεῦσαι τῷ Μωϋσεῖ τὸ τοῦ πέμψαντος εἰπεῖν ὄνομα Θεοῦ· καὶ τὸν μὲν προσκύψαντα πρὸς τὸ οὖς εἰπεῖν· ἀκούσαντα δὲ τὸν βασιλέα, ἄφωνον πεσεῖν· διακρατηθέντα δὲ ὑπὸ τοῦ Μωϋσέως, πάλιν ἀναβιβῶναι.» Περὶ δὲ τῆς ἀνατροφῆς τοῦ Μωϋσέως συνάσεται ἡμῖν καὶ ὁ Ἐzekήλος, ὁ τῶν Ἰουδαϊκῶν τραγωδιῶν ποιητής, ἐν τῷ ἐπιγραφομένῳ δράματι «Ἐξαγωγή,» γράφων ὧδε ἐκ

of Moses.. He also learned the Egyptian letters, and the science of the heavens from both the Chaldeans and the Egyptians; hence in the Acts it says, “he was educated in all the wisdom of the Egyptians.”» he is said. Eupolemus, in “On the Kings in Judea,» “that Moses, he says, was the first to become wise, and the first to hand down writing (7) to the Jews; and that he received Phoenicians from the Jews, and Greeks from the Phoenicians,» Having considered their nature (8), he increased his understanding, eager for the education related by kinship (9) and ancestry, even to the point of striking down and killing the Egyptian who wrongfully attacked the Hebrew,. The mystics say that he killed the Egyptian by word alone, just as Peter is later said in the Acts to have killed by word those who had stolen the honor of the place and lied (10).. Artapanus (11), in his work *On the Jews*, records that Moses was locked up in prison by Nechephre (12), the king of the Egyptians, because he asked that the people be allowed to leave Egypt. When the prison was opened at night by the will of God, Moses went out, came to the palace, stood over the sleeping king, and woke him up.. The king, struck with fear at what had happened, ordered Moses to say the name of the one who sent him. Moses bowed close to the king’s ear and spoke it. When the king heard it, he fell silent. Then, held by Moses’ power, he came back to life again..» About the upbringing of Moses, Ezekiel, the poet of Jewish tragedies, agrees with us in the drama called “The Exodus,»» writing as if from the face of Moses:

προσώπου Μωϋσέως·

**Ἰδὼν (12*) γὰρ ἡμῶν γένναν ἄλῃς
ἠύξημένην,**

**For having seen (12*) our race grown
sufficiently,**

Δόλον καθ' ἡμῶν πολὺν ἐμηχανήσατο

He devised a great deceit against us

**Βασιλεὺς Φαραώ· τοὺς μὲν ἐν
πλινθεύμασιν**

King Pharaoh devised a great deceit against
us: some he put in brickwork,

**Οἰκοδομίας (13) τε βάρεσιν αἰκίζων
βροτοὺς,**

oppressing mortals with the heavy burdens
of building, (13)

**Πόλεσί (14) τε πύργους σφῶν ἔκρητι
δυσμύρων.**

and by their cities' towers, built by his will
against the ill-fated. (14)

Ἐπειτα κηρύσσει μὲν Ἑβραίων γένει

Then he proclaims against the Hebrew race

**Τάρσενικὰ ρίπτειν ποταμὸν ἐς
βαθύρροον.**

to throw the arsenic into the deep-flowing
river.

Ἐνταῦθα μήτηρ ἡ τεκοῦσ' ἔκρυπτέ με

Here the mother who bore me hid me.

**Τρεῖς μῆνας, ὥς ἔφασκεν· οὐ λαθοῦσα
δὲ,**

Three months, as they said; but not without
notice,

Ὑπεξέθηκε, κόσμον ἀμφιθεῖσά μοι,

She endured, wrapping the world around
me,

Παρ' ἄκρα (15) ποταμοῦ, λάσιον (16) εἰς ἕλος βαθύ· Near the edge (15) of the river, into a rough (16) deep marsh;

Μαριάμ δ' ἀδελφή μου (17) κατώπτειν πέλας. My sister Mariam (17) was watching nearby.

Κᾶπειτα θυγάτηρ (18) βασιλέως ἄβραις ὁμοῦ And then the king's daughter (18), together with her gentle companions,

Κατήλθε (19) λουτροῖς χρῶτα φαιδρῦναι νέον. She went down to the baths to brighten her fresh skin.

Ἴδοῦσά μ' εὐθὺς, καὶ λαβοῦσ', ἀνείλετο. She saw me immediately, and having taken me, she lifted me up.

Ἔγνων δ' Ἑβραῖον ὄντα· καὶ λέγει τάδε· She realized I was a Hebrew, and said these things:

Μαριάμ δ' (20) ἀδελφή, προσδραμοῦσα βασιλίδι, Mary, the sister, running up to the queen,

Θέλεις τροφόν σοι παιδί τῷδ' (21) εὖρω ταχὺ "Do you want a nurse for this child? I will find one quickly."

Ἐκ τῶν Ἑβραίων; Ἡ δὲ ἐπένευσεν κόρη (22). "From the Hebrews?" And the girl nodded.

Μολοῦσα δ' εἶπε μητρὶ· καὶ παρῆν ταχὺ Kissing her, she said to the mother, and was present quickly.

**Αὐτή τε (23) μήτηρ, καὶ ἔλαβέν μ' ἐς
ἀγκάλας.**

She herself, the mother, also took me into
her arms.

**Εἶπεν δὲ θυγάτηρ βασιλέως· Τοῦτον,
γύναι,**

The king's daughter said, «This one,
woman,»

**Τρόφει· κάγὼ μισθὸν ἀποδώσω
σέθεν.**

«Take care of him; and I will pay you a
reward.»

Ὄνομα δὲ Μωσῆν ὠνόμαζε, τοῦ χάριν

His name was Moses, for the sake of grace

Ὑγρᾶς ἀνείλε ποταμίας ἀπ' ῥόνος.

He drew up the moist riverbanks from the
mud.

**Ἐπεὶ (24) δὲ καιρὸς νηπίων παρῆλθέ μοι
(25),**

Since the time of infancy had passed for me,

**Ἦγέν με (26) μήτηρ βασιλίδος πρὸς
δώματα,**

My mother led me to the palace of the
queen,

Ἄπαντα μυθεύσασα καὶ λέξασά μοι,

telling me everything and speaking to me,

Γένος πατρῶον καὶ Θεοῦ δωρήματα.

«The family of my father and the gifts from
God.»

**Ἔως μὲν οὖν τὸν παιδὸς εἶχομεν
χρόνον,**

So long as we had time with the child,

Τροφαῖσι βασιλικαῖσι καὶ παιδεύμασιν	With royal foods and teachings
Ἄπανθ' ὑπισχνεῖθ', ὥς ἀπὸ σπλάγχχνων ἐών·	He promised everything, as if from his very heart;
Ἐπεὶ δὲ πλήρης κόλπος ἡμερῶν παρῆν,	But when the womb was full of days,
Ἐξῆλθον οἴκων βασιλικῶν....	They came out of the royal house....
Ἔπειτα τὴν διαμάχην τοῦ τε Ἑβραίου καὶ τοῦ Αἰγυπτίου διηγησάμενος, καὶ τὴν ταφὴν τὴν ἐν τῇ ψάμμῳ τοῦ Αἰγυπτίου, ἐπὶ τῆς ἐτέρας μάχης φησὶν οὗτος (27)·	Then, after describing the struggle between the Hebrew and the Egyptian, and the burial in the sand of the Egyptian, he says this about the other battle (27):
... τί τύπτεις ἀσθενέστερον σέθεν;	"... why do you strike one weaker than yourself?"
Ὁ δ' εἶπεν· Ἡμῖν τίς σ' ἀπέστειλε κριτὴν,	He said, "Who sent you to be a judge over us?"
Ἡ' πιστάτην ἐνταῦθα; μὴ κτείνεις δέ (28) με,	"Or are you a trustworthy one here? Do not kill me," (28)
Ὡσπερ τὸν ἐχθρὸς ἄνδρα; Καὶ δείσας ἐγὼ	"Just like an enemy man? And fearing, I"
Ἔλεξα· Πῶς ἐγένετο συμφανὲς τόδε;	I said, "How did this become clear?"
Φεύγει δὴ ἐντεῦθεν, καὶ ποιμαίνει πρόβατα, προδιδασκόμενος εἰς ἡγεμονίαν	He then flees from here and tends sheep, being trained for pastoral leadership (29);

ποιμενικήν (29)· προγυμνασία γὰρ βασιλείας, τῷ μέλλοντι τῆς ἡμερωτάτης τῶν ἀνθρώπων ἐπιστατεῖν ἀγέλης ἡ ποιμενική, καθάπερ καὶ τοῖς πολεμικοῖς τῇ φύσει ἡ θηρευτική· Ἄγει δὲ αὐτὸν ἐντεῦθεν ὁ Θεὸς ἐπὶ τὴν τῶν Ἑβραίων στρατηγίαν. Ἔπειτα νοθετοῦνται μὲν Αἰγύπτιοι πολλάκις ἀσύνετοι· θεαταὶ δὲ Ἑβραῖοι ἐγίνοντο ὧν ἕτεροι κακῶν ὑπέμενον, ἀκινδύνως ἐκμανθάνοντες τὴν δύναμιν τοῦ Θεοῦ. Ἐπεὶ δὲ Αἰγύπτιοι ἀκοῇ μὴ παραδεχόμενοι τὰ τῆς δυνάμεως ἀποτελέσματα, δι' ἀφροσύνην οἱ νήπιοι ἀπιστοῦντες (30)· τότε, ὡς εἴρηται, ῥεχθὲν δέ τε «οἱ νήπιοι (31) ἔγνωσαν»· ὕστερόν τε ἐξιόντες (32) οἱ Ἑβραῖοι, πολλὴν λείαν τῶν Αἰγυπτίων ἐκφορήσαντες, ἀπήεσαν, οὐ διὰ φιλοχρηματίαν, ὡς οἱ κατήγοροί φασιν· οὐδὲ γὰρ ἀλλοτρίων αὐτοὺς ἀνέπειθεν ἐπιθυμεῖν ὁ Θεός. Ἀλλὰ πρῶτον μὲν, ὧν παρὰ πάντα τὸν χρόνον ὑπηρέτησαν τοῖς Αἰγυπτίοις, μισθὸν ἀνακαῖον κομιζόμενοι· ἔπειτα δὲ καὶ τρόπον τινὰ ἡμύναντο, ἀντιλυποῦντες ὡς φιλαργύρους, Αἰγυπτίους, τῇ τῆς λείας ἐκφορῇσει, καθάπερ ἐκεῖνοι τοὺς Ἑβραίους τῇ καταδουλώσει· εἴτ' οὖν (33), ὡς ἐν πολέμῳ φαίη τις τοῦτο γεγενῆσθαι, τὰ τῶν ἐχθρῶν φέρειν ἡξίουσαν νόμῳ τῶν κεκρατηκότων, ὡς κρείττονες ἡττόνων (καὶ τοῦ πολέμου ἡ αἰτία δικαία. Ἰκέται διὰ λιμὸν Ἑβραῖοι ἦκον πρὸς Αἰγυπτίους· οἱ δὲ, τοὺς ξένους καταδουλωσάμενοι, τρόπον αἰχμαλώτων ὑπηρετεῖν ἠνάγκασαν σφίσι, μηδὲ τὸν μισθὸν ἀποδιδόντες)· εἴτε, ὡς ἐν εἰρήνῃ, μισθὸν ἔλαβον τὴν λείαν παρὰ ἀκόντων τῶν πολλὸν χρόνον οὐκ ἀποδιδόντων, ἀλλὰ ἀποστεροῦντων.

for pastoral care is a preparation for kingship, for the one who is to oversee the most gentle of people's flock, just as hunting is by nature for warriors. God leads him from here to the leadership of the Hebrews. Then the Egyptians, often foolish, were warned; and the Hebrews became spectators, some of whom endured various evils, learning without danger the power of God. But when the Egyptians refused to accept the results of that power by hearing, the foolish ones disbelieved (30); then, as it is said, it was fulfilled that "the foolish have understood" (31). Afterwards, the Hebrews went out (32), carrying off a great spoil from the Egyptians, and they left, not out of greed for money, as their accusers say; for God did not persuade them to desire what belonged to others. But first, having served the Egyptians all that time, they received a fair wage; then in a certain way they defended themselves, grieving as if the Egyptians were greedy, by carrying off the spoil, just as those Egyptians had enslaved the Hebrews. Whether then (33), as one might say in war, they deserved by law to carry off the enemy's goods, as the stronger over the weaker (and the cause of war was just). The Hebrews came as suppliants to the Egyptians because of famine; but the Egyptians, having enslaved the foreigners, forced them to serve as captives, not even paying their wages. Or, as in peace, they took the spoil as wages from those unwilling to pay for a long time, but rather withholding it.

Chapter 24 (CAPUT XXIV)

*Quomodo Moyses ducis partes absolverit

*How Moses fulfilled the role of leader and

aliisque ad id munus exsequendum
exemplo suo praeiuerit.*

set an example for others to carry out that
office.*

Ἔστιν οὖν ὁ Μωϋσῆς (34) ἡμῖν
προφητικός, νομοθετικός, τακτικός,
στρατηγικός, πολιτικός, φιλόσοφος. Ὅπως
μὲν οὖν ἦν προφητικός, μετὰ ταῦτα
λεχθήσεται, ὁπηνίκα ἂν περὶ προφητείας
διαλαμβάνωμεν· τὸ τακτικὸν δὲ μέρος ἂν
εἴη τοῦ στρατηγικοῦ· τὸ στρατηγικὸν δὲ,
τοῦ βασιλικοῦ. Πάλιν τε αὖ τὸ νομοθετικὸν
μέρος ἂν εἴη τοῦ βασιλικοῦ, καθάπερ καὶ
τὸ δικαστικόν. Τοῦ δὲ βασιλικοῦ τὸ μὲν
θεῖον μέρος ἐστίν, οἷον τὸ κατὰ τὸν Θεὸν
καὶ τὸν ἅγιον Υἱὸν αὐτοῦ, παρ’ ὧν τὰ τε
ἀπὸ γῆς ἀγαθὰ καὶ τὰ ἐκτὸς, καὶ ἡ τελεία
εὐδαιμονία χορηγεῖται· «Αἰτεῖσθε (35)»
γάρ, φησὶ, «τὰ μεγάλα, καὶ τὰ μικρὰ ὑμῖν
προστεθήσεται.» Δεύτερον δὲ ἐστὶν εἶδος
βασιλείας, μετὰ τὴν ἀκραιφνῶς λογικὴν
καὶ θεῖαν διοίκησιν, τὸ μόνον τῷ θυμοειδεῖ
τῆς ψυχῆς εἰς βασιλείαν συγχρώμενον·
καθ’ ὃ εἶδος Ἡρακλῆς μὲν Ἄργους,
Ἀλέξανδρος δὲ Μακεδόνων, ἐβασίλευσε.
Τρίτον δὲ, τὸ ἐνὸς ἐφιέμενον, τοῦ νικῆσαι
μόνον καὶ καταστρέψασθαι· τὸ δὲ πρὸς
κακὸν ἢ ἀγαθὸν τὴν νίκην ποιεῖσθαι, τῷ
τοιούτῳ οὐ πρόσεστιν· ὥς Πέρσαι ἐπὶ τὴν
Ἑλλάδα στρατεύσαντες συνεχρήσαντο.
Τοῦ γὰρ θυμοῦ τὸ μὲν φιλόνεικον (36)
μόνον ἐστίν, αὐτοῦ τοῦ κρατεῖν ἕνεκα τὴν
δυναστείαν πεποιημένον· τὸ δὲ φιλόκαλον,
εἰς καλὴν καταχρωμένης τῆς ψυχῆς τῷ
θυμῷ. Τετάρτη δὲ, ἡ πασῶν κακίστη, ἡ
κατὰ τὰς ἐπιθυμίας τάττεται βασιλεία· ὡς
ἡ Σαρδαναπάλου, καὶ τῶν τὸ τέλος
ποιουμένων, ταῖς ἐπιθυμίαις ὡς πλεῖστα
χαρίζεσθαι. Τοῦ δὲ βασιλικοῦ, τοῦ τε κατ’
ἀρετὴν νικῶντος καὶ τοῦ κατὰ βίαν,
ὄργανον τὸ τακτικόν. Ἄλλο δὲ κατ’ ἄλλην
φύσιν τε καὶ ὕλην· ἐν μὲν γε ὅπλοις, καὶ
τοῖς μαχίμοις ζώοις, δι’ ἐμπύχων τε καὶ

Moses, then, is for us prophetic, legislative,
tactical, military, political, and a
philosopher.. How he was prophetic will be
said later, when we discuss prophecy; the
tactical part belongs to the military; and the
military, to the royal.. Again, the legislative
part belongs to the royal, just as the judicial
part does.. The royal part has a divine
aspect, like the one according to God and
his holy Son, from whom both the good
things on earth and those beyond, as well
as perfect happiness, are granted: “Ask
(35)» For he says, “Ask for the great things,
and the small things will be added to
you.”..» There is also a second kind of
kingship, after the purely rational and
divine rule, which belongs only to the
spirited part of the soul acting as king; in
this kind, Heracles ruled Argos, and
Alexander ruled the Macedonians.. Third,
there is the kind that aims at one thing
only: to conquer and to overthrow. But to
win for evil or for good is not possible for
this kind; the Persians used this kind when
they marched against Greece.. For the
spirited part is only competitive (36), and it
has made power its rule for the sake of
ruling; but the love of beauty belongs to the
spirited part when it is used well in the
noble soul.. Fourth, the worst of all is the
kind of kingship that is set according to
desires; like that of Sardanapalus, and of
those who make pleasure their goal, giving
themselves up as much as possible to their
desires.. The instrument of kingship, both
of the one who conquers by virtue and of
the one who conquers by force, is order..
Another kind is different in nature and
substance: in weapons and fighting

ἀψύχων, ψυχὴ τὸ τάττον ἐστὶ καὶ νοῦς· ἐν δὲ τοῖς τῆς ψυχῆς πάθεσιν, ὧν ἐπικρατοῦμεν τῇ ἀρετῇ, λογισμός ἐστὶ τὸ τακτικόν, ἐπισφραγιζόμενος ἐγκράτειαν καὶ σωφροσύνην μεθ' ὁσιότητος, καὶ γινώσιν ἀγαθὴν μετ' ἀληθείας, τὸ τέλος εἰς εὐσέβειαν ἀναφέρων Θεοῦ· οὕτω γὰρ τῇ ἀρετῇ χρωμένοις φρόνησις ἡ τάττουσά ἐστι· τὰ δὲ θεῖα ἡ σοφία· τὰ ἀνθρώπεια δὲ ἡ πολιτική· σύμπαντα δὲ ἡ βασιλική· βασιλεὺς τοίνυν ἐστὶν ὁ ἄρχων κατὰ νόμους, ὁ τὴν τοῦ ἄρχειν ἐκόντων ἐπιστήμην ἔχων· οἷός ἐστιν ὁ Κύριος, τοὺς εἰς αὐτὸν καὶ δι' αὐτοῦ πιστεύοντας προϊέμενος (37). Πάντα (38) γὰρ παρέδωκεν ὁ Θεὸς, καὶ πάντα ὑπέταξε Χριστῷ, τῷ βασιλεῖ ἡμῶν· «ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ, ἐπουρανίων, καὶ ἐπιγείων, καὶ καταχθονίων· καὶ πᾶσα γλῶσσα ἐξομολογήσεται, ὅτι Κύριος Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ Πατρός.» Ἰδέαις δὲ ἐνέχεται τὸ στρατήγημα τρισὶν, ἀσφαλεῖ, παραβόλῳ, καὶ τῷ ἐκ τούτων μικτῷ· συντίθεται δὲ τούτων ἕκαστον ἐκ τριῶν, ἡ διὰ λόγου, ἡ δι' ἔργων, ἡ καὶ δι' ἀμφοτέρων ἅμα τούτων. Ταῦτα δὲ ὑπάρξει πάντα ἐπιτελεῖν, ἡ πείθοντας, ἡ βιαζομένους, ἡ ἀδικοῦντας, ἐν τῷ ἀμύνασθαι, οἷς ἐμπεριέχεται· ἡ τὰ δίκαια ποιοῦντας, ἡ ψευδομένους, ἡ ἀληθεύοντας, ἡ καὶ τούτων ἅμα τισὶ χρωμένους κατὰ τὸν αὐτὸν καιρόν. Ταῦτα δὲ σύμπαντα, καὶ τὸ πῶς δεῖ χρῆσθαι τούτων ἐκάστῳ, παρὰ Μωϋσέως λαβόντες Ἕλληνες, ὠφέληνται. Τύπου δὲ ἔνεκεν, ἐνὸς ἢ καὶ δευτέρου ἐπιμνησθήσομαι παραδείγματος στρατηγικοῦ. Μωϋσῆς, τὸν λαὸν ἐξαγαγὼν, ὑποπτεύσας ἐπιδιώξει τοὺς Αἰγυπτίους, τὴν ὀλίγην καὶ σύντομον ἀπολιπὼν ὁδὸν, ἐπὶ τὴν ἔρημον ἐτρέπετο· καὶ νύκτωρ τὰ πολλὰ τῇ πορείᾳ ἐκέχρητο. Ἑτέρα γὰρ ἦν οἰκονομία, καθ' ἣν ἐπαιδεύοντο Ἑβραῖοι, δι'

animals, both living and nonliving, the soul and mind are the order; but in the passions of the soul, over which we have power through virtue, reason is the order, sealed by self-control and temperance along with holiness, and good knowledge with truth, leading the goal toward reverence for God. For in those who use virtue, the ordering is wisdom; the divine things are wisdom; the human things are politics; and all together make up kingship.. A king, then, is the ruler according to laws, the one who has knowledge of ruling willingly; such is the Lord, leading those who trust in him and through him. (37). For God has given all things, and has subjected all things to Christ, our king: «so that in the name of Jesus every knee should bow, in heaven, on earth, and under the earth; and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.»» The strategy belongs to three kinds of ideas: secure, allegorical, and the mixed kind from these; and each of these is made up of three parts, either through reason, or through actions, or through both at the same time.. All these things exist to accomplish either persuading, or forcing, or wronging those who are involved in defending; or those who do right, or lie, or speak the truth, or even some who use these at the same time in the same moment.. All these things together, and how each one must use them, the Greeks took from Moses and were helped by them.. For the sake of example, I will recall one or even two examples of strategy.. Moses, leading the people out, suspected that the Egyptians would pursue them, so he took the short and narrow path through the desert; and he used the night for most of the journey.. For there was another way of life, by which the Hebrews were trained through much wilderness and

έρημίας πολλῆς καὶ χρόνου μακροῦ, εἰς
μόνον τὸ πιστεύειν τὸν Θεὸν εἶναι, δι'
ὑπομονῆς ἐθιζόμενοι σώφρονος. Τὸ γοῦν
στρατήγημα τοῦ Μωϋσέως διδάσκει πρὸ
τῶν κινδύνων δεῖν τὰ χρήσιμα συνιδεῖν, καὶ
οὕτως ἐπιβαλεῖν. Ἀμέλει γέγονεν ὅπερ καὶ
ὑπώπτευσεν· ἐπεδίωξαν γὰρ οἱ Αἰγύπτιοι
ἐφ' ἵππων καὶ ὄχημάτων· ἀλλ' ἀπώλοντο
θᾶττον, ῥαγείσης τῆς θαλάσσης, καὶ σὺν
ἵπποις καὶ ἄρμασιν αὐτοὺς κατακλυσάσης,
ὥς μὴδὲ λείψανον αὐτῶν ἀπολειφθῆναι.
Μετὰ δὲ ταῦτα στύλος πυρὸς ἐπόμενος
(ὠδήγει γὰρ ἔμπροσθεν αὐτῶν) ἤγε
νύκτωρ τοὺς Ἑβραίους δι' ἀβάτου, ἐν
πόντοις καὶ ὁδοιπορίαις εἷς τε ἀνδρείαν εἶς
τε καρτερίαν γυμνάζων καὶ συμβιβάζων
αὐτούς· ἵνα καὶ χρηστὰ τὰ τῆς χώρας μετὰ
τὴν πεῖραν τῶν δοκούντων δεινῶν φανῇ,
εἰς ἣν ἐξ ἀνοδίας παρέπεμπεν αὐτούς. Ναὶ
μὴν καὶ τοὺς πολέμιους, τοὺς τῆς χώρας
προκαθεζομένους, τροπώσάμενος,
ἀπέκτεινεν, ἐξ ἐρήμου καὶ τραχείας ὁδοῦ
(τοιαύτη γὰρ ἡ ἀρετὴ τοῦ στρατηγικοῦ)
ἐπιθέμενος αὐτοῖς. Ἐμπειρίας γὰρ καὶ
στρατηγίας ἔργον ἦν τὸ τὴν χώραν τῶν
πολεμίων λαβεῖν. Τοῦτο συνιδὼν
Μιλτιάδης, ὁ τῶν Ἀθηναίων στρατηγός, ὁ
τῇ ἐν Μαραθῶνι μάχῃ νικήσας τοὺς
Πέρσας, ἐμιμήσατο τόνδε τὸν τρόπον·
ἤγαγε τοὺς Ἀθηναίους νύκτωρ, δι' ἀνοδίας
βαδίσας, καὶ πλανήσας τοὺς τηροῦντας
αὐτὸν τῶν βαρβάρων· ὁ γὰρ Ἱππίας, ὁ τῶν
Ἀθηναίων ἀποστάς, ἐπήγαγε τοὺς
βαρβάρους εἰς τὴν Ἀττικὴν, καὶ τοὺς
ἐπικαίρους τῶν τόπων προκαταλαβόμενος
ἐφύλαττε, διὰ τὸ τῆς χώρας ἔχειν τὴν
ἐμπειρίαν. Ἔργον μὲν οὖν ἦν τὸν Ἱππίαν
λαθεῖν· ὅθεν εἰκότως ὁ Μιλτιάδης
συγχερῆσάμενος ἀνοδίᾳ τε, καὶ νυκτὶ
ἐπιθέμενος τοῖς Πέρσαις, ὧν Δάτις ἡγεῖτο,
τὰ κατὰ τὸν ἀγῶνα, μετ' ἐκείνων ὧν αὐτὸς
ἡγεῖτο, κατώρθωσεν. Ἀλλὰ καὶ
Θρασυβούλῳ τοὺς ἐκπεσόντας ἀπὸ Φυλῆς

a long time, to believe in God alone, being
accustomed to self-control through
patience.. The strategy of Moses teaches
that before dangers, one must recognize
what is useful, and thus act accordingly..
What was suspected did happen: the
Egyptians pursued on horses and chariots;
but they were destroyed quickly when the
sea broke, and with horses and chariots
they were overwhelmed, so that not even a
remnant of them was left.. After these
things, a pillar of fire following them (for it
led them ahead) guided the Hebrews by
night through impassable places, training
and toughening them with labor and travel
both in courage and endurance; so that the
good things of the land might appear after
the trial of the dangers they thought they
faced, to which the journey was sending
them.. Indeed, he also defeated the enemies
who were stationed in the land by changing
his approach, attacking them from the
desert and rough roads (for such is the skill
of a general).. For it was a matter of
experience and generalship to take
possession of the enemy's land.. Seeing this,
Miltiades, the general of the Athenians who
defeated the Persians at the battle of
Marathon, copied this method: he led the
Athenians by night, walking through rough
paths, and confused the barbarians who
were guarding him. For Hippias, the
Athenian deserter, had brought the
barbarians into Attica and, knowing the
local terrain well, guarded the key places in
advance.. The task, then, was to catch
Hippias off guard; therefore, it was
reasonable that Miltiades used the rough
paths and attacked the Persians by night,
those led by Datis, and with those he
himself commanded, he succeeded in the
battle.. But also for Thrasybulus, who
brought down those who had fallen away

(39) καταγαγόντι καὶ βουλομένῳ λαθεῖν
 στύλος ὁδηγὸς γίνεται διὰ τῶν ἀτριβῶν
 ἰόντι· τῷ Θρασυβούλῳ νύκτωρ, ἀσελήνου
 καὶ δυσχειμερίου τοῦ καταστήματος
 γεγονότος, πῦρ ἑωρᾶτο προηγούμενον,
 ὅπερ αὐτοὺς ἀπταίστως προπέμψαν, κατὰ
 τὴν Μουνυχίαν ἐξέλιπεν· ἔνθα νῦν ὁ τῆς
 Φωσφόρου βωμὸς ἐστὶ. Πιστὰ τοίνυν τὰ
 ἡμέτερα κᾶν ἐντεῦθεν γενέσθω τοῖς
 Ἕλλησιν· ὅτι ἄρα δυνατὸν τῷ
 παντοκράτορι Θεῷ, προηγῆσθαι ποιῆσαι
 τοῖς Ἑβραίοις νύκτωρ στῦλον πυρὸς, τὸν
 καὶ καθηγησάμενον αὐτοῖς τῆς ὁδοῦ.
 Λέγεται δὲ καὶ ἐν χρησμῷ τινι·

from Phyle (39) and wanted to catch them
 off guard, a pillar served as a guide through
 the rough terrain. For Thrasybulus, by
 night, when the moon was absent and the
 weather harsh, saw a fire ahead, which they
 had sent out without fail; it went out near
 Munychia. There now stands the altar of
 the Morning Star.. Let our words then be
 trusted and let them be a source of
 confidence for the Greeks: that indeed it is
 possible for the almighty God to provide
 the Hebrews with a pillar of fire by night,
 guiding them along the way.. It is also said
 in a certain oracle:

**Στύλος Θηβαίοισι Διώνυσσος
 πολυγηθῆς,**

**Dionysus, the pillar of great joy for the
 Thebans,**

ἐκ τῆς παρ' Ἑβραίοις ἱστορίας. Ἀλλὰ καὶ
 Εὐριπίδης ἐν **Ἀντιόπῃ** φησὶν·

from the story about the Hebrews. But
 Euripides also says in **Antiope**:

... Ἐνδον δὲ θαλάμοις βουκόλον

... Inside the chambers, a herdsman

Κομῶντα κισσῷ, στῦλον Εὐΐου θεοῦ.

Wearing ivy, a pillar of the god Euoi.

Σημαίνει δὲ ὁ στύλος τὸ ἀνεικόνιστον τοῦ
 Θεοῦ. Ὁ δὲ πεφωτισμένος στύλος, πρὸς τῷ
 τὸ ἀνεικόνιστον σημαίνειν, δηλοῖ τὸ ἐστὼς
 καὶ μόνιμον τοῦ Θεοῦ, καὶ τὸ ἄτρεπτον
 αὐτοῦ φῶς, καὶ ἀσχημάτιστον. Πρὶν γοῦν
 ἀκριβωθῆναι τὰς τῶν ἀγαλμάτων σχέσεις,
 κίονας (40) ἱστάντες οἱ παλαιοὶ, ἔσεβον
 τούτους ὡς ἀφιδρύματα τοῦ Θεοῦ Γράφει
 γοῦν ὁ τὴν **Φορωνίδα** ποιήσας·

The pillar signifies the invisible nature of
 God. The illuminated pillar, in relation to
 what signifies the invisible, shows God as
 standing and permanent, and his
 unchanging light, and without form. Before
 the exact forms of statues were established,
 the ancients set up columns (40) and
 honored them as representations of God.
 The author of **Phoronida** writes this:

**Καλλιθόη κλειδοῦχος Ὀλυμπιάδος
βασιλείης**

Callithoe, key-bearer of Queen Olympia

**Ἥρης Ἀργεΐης, ἥ στέμμασι καὶ
θυσάνοισι**

**Hera of Argos, who with crowns and
wreaths**

Πρώτη ἐκόσμησεν περὶ κίονα μακρὸν
ἀνάσσης. Ἀλλὰ καὶ ὁ τὴν Εὐρωπίαν (41)
ποιήσας ἱστορεῖ τὸ ἐν Δελφοῖς ἄγαλμα
Ἀπόλλωνος κίονα εἶναι διὰ τῶνδε·

She was the first to adorn a tall pillar of a
queen. But also the one who made Europa
(41) tells that the statue of Apollo at Delphi
was a pillar because of the following:

**Ὅφρα θεῶ δεκάτην ἀκροθίνιά τε
κρεμάσαιμεν**

**So that we might hang a tithe and a first-
fruits offering to the god**

**Σταθμῶν ἐκ ζαθέων καὶ κίονος
ὕψηλοιο.**

From sacred weights and a tall pillar.

Ἀπόλλων (42) μέντοι, μυστικῶς κατὰ
«στέρησιν τῶν πολλῶν» νοούμενος, ὁ εἷς
ἐστὶ θεός. Ἀλλ' οὖν τὸ πῦρ ἐκεῖνο τὸ εἰκότως
στύλῳ, καὶ πῦρ τὸ δι' ἀβάτου, σύμβολόν
ἐστὶ φωτὸς ἁγίου, τοῦ διαβαίνοντος ἐκ γῆς,
καὶ ἀνατρέχοντος αὐθις εἰς οὐρανὸν διὰ
τοῦ ξύλου (43), δι' οὗ καὶ τὸ βλέπειν ἡμῖν
νοητῶς δεδώρηται.

Apollo (42) is indeed, in a secret way,
understood as the one God "hidden from
many." But that fire, which looks like a
pillar, and the fire that passes through the
inaccessible place, is a symbol of the holy
light, which goes out from the earth and
runs back again into the sky through the
wood (43), through which we have also
been given the power to see with
understanding.

Chapter 25 (CAPUT XXV)

***Quomodo Plato in legibus suis condendis
Moysen imitalus est.***

***How Plato imitated Moses in making his
laws.***

Πλάτων (44) δὲ ὁ φιλόσοφος, ἐκ τῶν

Plato (44), the philosopher, having been

Μωϋσέως τὰ περὶ τὴν νομοθεσίαν
ώφεληθεις, ἐπετίμησε μὲν τῇ Μίνωος καὶ
Λυκούργου πολιτείᾳ, πρὸς ἀνδρείαν μόνην
ἀποβλεπομέναις· ἐπῆνεσε δὲ, ὡς
σεμνοτέραν, τὴν ἔν τι λέγουσαν, καὶ πρὸς
δόγμα ἔν νεύουσιν αἰεὶ· καὶ γὰρ ἰσχύϊ, καὶ
σεμνότητι, καὶ φρονήσει πρέπειν ἂν
μᾶλλον φιλοσοφεῖν ἡμᾶς λέγει, πρὸς τὸ
ἀξίωμα τοῦ οὐρανοῦ ἀμετανοήτως
χρωμένους γνώμῃ τῇ αὐτῇ, καὶ περὶ τῶν
αὐτῶν. Ἄρα οὖν τὰ κατὰ τὸν Νόμον
ἐρμηνεύει, πρὸς ἓνα Θεὸν ἀφορᾶν καὶ
δικαιοπραγεῖν ἐντελλόμενος. Τοῦ δὲ
πολιτικοῦ δύο εἶδη λέγει· τὸ μὲν νομικόν,
τὸ δὲ πολιτικόν, ὁμωνύμως ὠνομασμένον.
Καὶ πολιτικόν μὲν κυρίως αἰνίττεται τὸν
Δημιουργόν, ἐν τῷ ὁμωνύμῳ βιβλίῳ· τοὺς
τε εἰς αὐτὸν ἀφορῶντας καὶ βιοῦντας
ἐνεργῶς καὶ δικαίως σὺν καὶ τῇ θεωρίᾳ, καὶ
αὐτοὺς πολιτικούς ὀνομάζει. Τὸ δὲ ἐπίσης
τῷ νομικῷ κεκλημένον πολιτικόν εἷς τε
κοσμικὴν (45–46) μεγαλόνοιαν διαιρεῖ, εἷς
τε ἰδιωτικὴν σύνταξιν, ἣν κοσμιότητα, καὶ
ἁρμονίαν, καὶ σωφροσύνην ὠνόμασεν,
ὅταν ἄρχοντες μὲν πρέπωσι τοῖς
ἀρχομένοις, πειθήνιοι δὲ οἱ ἀρχόμενοι τοῖς
ἄρχουσι γίγνωνται· ὅπερ ἡ κατὰ Μωϋσέα
πραγματεία διὰ σπουδῆς ἔχει γενέσθαι.
Ἔτι τὸ μὲν νομικόν (47) πρὸς γενέσεως
εἶναι, τὸ πολιτικόν δὲ πρὸς φιλίας καὶ
ὁμονοίας, ὁ Πλάτων ὠφεληθεὶς, τοῖς μὲν
Νόμοις τὸν φιλόσοφον τὸν ἐν τῇ
Ἐπινομίδι (48) συνέταξε, τὸν τὴν διέξοδον
πάσης γενέσεως, τῆς διὰ τῶν πλανωμένων,
εἰδότα· φιλόσοφον δὲ ἄλλον τὸν **Τίμαιον**
(49), ὄντα ἀστρονομικὸν καὶ θεωρητικὸν
τῆς ἐκείνων φορᾶς, συμπαθείας τε καὶ
κοινωνίας τῆς πρὸς ἄλληλα, ἐπομένους
(50) τῇ **Πολιτείᾳ** συνάπτει· ἔπειτα· τέλος
γὰρ (51), οἶμαι, τοῦ τε πολιτικοῦ, τοῦ τε
κατὰ νόμον βιοῦντος ἢ θεωρίας· ἀναγκαῖον
γοῦν τὸ πολιτεύεσθαι ὀρθῶς· ἄριστον δὲ
τὸ φιλοσοφεῖν. Ὁ γὰρ νοῦν ἔχων πάντα τὰ

helped by Moses concerning legislation,
criticized the constitutions of Minos and
Lycurgus for focusing only on courage; but
he praised, as more reverent, the one that
always spoke of one thing and always
pointed to one principle. For he says that
we should philosophize more with
strength, reverence, and understanding,
holding firmly to the same opinion about
the authority of heaven, and concerning the
same things.. Therefore, he interprets the
things according to the Law as directing
one to focus on one God and to act justly by
command.. He says that there are two kinds
of political matters: one is legal, and the
other is political, both called by the same
name.. And the political in the proper sense
refers to the Creator, in the book with the
same name; and those who turn toward
him and live actively and justly, along with
contemplation, he also calls political.. But
the political, also called legal, divides into a
concern for the order of the world and a
private arrangement, which he called
decency, harmony, and self-control,
whenever rulers behave properly toward
those they rule, and the ruled become
obedient to the rulers; this is what the
Mosaic teaching carefully aims to bring
about.. Moreover, the legal concerns birth,
while the political concerns friendship and
harmony. Benefiting from this, Plato
composed the philosopher in the *Laws* and
the *Epinomis*, who knows the way out of all
birth caused by wandering. Another
philosopher is the *Timaeus*, who is an
astronomer and a theorist of the
movement, sympathy, and communion of
things toward one another, connecting
them to the *Republic*. Then, for I think the
end of both the political and the lawful life
is contemplation. It is necessary, at least, to
govern rightly; but the best is to

αὐτοῦ εἰς γνῶσιν συντείνας, βιώσειε, κατευθύνας μὲν τὸν βίον ἔργοις ἀγαθοῖς, ἀτιμάσας δὲ τὰ ἐναντία, τὰ τε πρὸς ἀλήθειαν συλλαμβανόμενα μεθέπων μαθήματα. Νόμος δὲ ἐστὶν οὐ τὰ νομιζόμενα, (οὐδὲ γὰρ τὰ ὁρώμενα ὄρασις·) οὐδὲ δόξα πᾶσα· (οὐ γὰρ καὶ ἡ πονηρά·) ἀλλὰ νόμος ἐστὶ χρηστὴ δόξα, χρηστὴ δὲ ἡ ἀληθής. ἀληθὴς δὲ ἡ «τὸ ὄν» εὐρίσκουσα, καὶ τούτου τυγχάνουσα. «Ὁ ὢν δὲ ἐξαπέσταλκέ (52) με,» φησὶν ὁ Μωϋσῆς. Ἦτινες (53) ἀκολούθως, δηλονότι τῇ χρηστῇ δόξῃ, λόγον ὀρθὸν τὸν νόμον ἔφασαν· προστακτικὸν μὲν, ὧν ποιητέον, ἀπαγορευτικὸν δὲ, ὧν οὐ ποιητέον.

philosophize.. For the one who has mind, focusing all his own things toward knowledge, would live, directing life by good deeds, despising the opposite things, and following the lessons that lead toward truth.. Law is not what is customary, (for not all that is seen is sight;) nor is it every opinion; (for even a bad one is not.) But law is a good opinion, and the true one is good.. The true is «being itself» finding, and attaining this itself. «The one who is has sent me (52),» Moses says. Those who follow (53), clearly according to good glory, said that the law is a correct statement: commanding what must be done, and forbidding what must not be done.

Chapter 26 (CAPUT XXVI)

Moysem recte dici divinum legislatorem, licet Christo inferiorem, et longe potiori jure quam Græcorum legislatores Minoem et Lycurgum.

Moses is rightly called a divine lawgiver, though inferior to Christ, and by far more rightful than the Greek lawmakers Minos and Lycurgus.

Ὅθεν ὁ νόμος εἰκότως εἴρηται διὰ Μωϋσεώς δεδόσθαι, κανὼν τυγχάνων δικαίων τε καὶ ἀδίκων· καὶ τοῦτον κυρίως θεσμόν (54) ἂν εἴποιμεν, τὸν ὑπὸ Θεοῦ διὰ Μωϋσεώς παραδεδομένον. Ἔχει γοῦν τὴν ἀγωγὴν εἰς τὸ Θεῖον. Λέγει δὲ καὶ ὁ Παῦλος· «Ὁ νόμος τῶν παραβάσεων χάριν ἐτέθη, ἄχρις ἂν (55) ἔλθῃ τὸ σπέρμα, ὃ ἐπήγγελλται.» Εἴτα, οἷονεὶ ἐπεξηγούμενος τὴν διάνοιαν, ἐπιφέρει· «Πρὸ τοῦ δὲ (56) ἔλθεῖν τὴν πίστιν ὑπὸ νόμον ἐφρουρούμεθα, συγκεκλεισμένοι,» φόβῳ δηλαδὴ ἀπὸ ἁμαρτιῶν, «εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθήσεσθαι· ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν ἐγένετο εἰς Χριστὸν, ἵνα ἐκ πίστεως δικαιωθῶμεν.» Ὁ νομοθετικὸς δὲ ἐστὶν ὁ τὸ προσῆκον ἐκάστω μέρει τῆς

Therefore, the law has been rightly said to have been given through Moses, serving as a rule for both just and unjust; and this is the main institution (54) we would call the one handed down by God through Moses.. It certainly has guidance toward the divine.. Paul also says: “The law was put in place because of transgressions, until the seed to whom the promise was made should come.” (55).» Then, as if explaining the meaning, he adds: “But before faith came, we were held under the law, kept in custody,” (56)» that is, by fear of sins, “until the coming faith would be revealed; so the law became our guardian until Christ, that we might be justified by faith..» The lawgiver is the one who assigns to each

ψυχῆς καὶ τοῖς τούτων ἔργοις ἀπονέμων. Μωϋσῆς δὲ, συνελόντι εἰπεῖν, νόμος ἔμψυχος ἦν, τῷ χρηστῷ Λόγῳ κυβερνώμενος. Πολιτείαν γοῦν διηκόνησεν ἀγαθὴν· ἡ δὲ ἐστὶ τροφὴ ἀνθρώπων καλὴ κατὰ κοινωνίαν. Αὐτίκα τὴν δικαστικὴν μετεχειρίζετο, ἐπιστήμην οὖσαν διορθωτικὴν τῶν ἀμαρτανομένων, ἔνεκεν τοῦ δικαίου. Σύστοιχος δὲ αὐτῇ ἡ κολαστικὴ, τοῦ κατὰ τὰς κολάσεις μέτρου ἐπιστημονικὴ τις οὖσα. Κόλασις δὲ οὖσα, διόρθωσις ἐστὶ ψυχῆς. Ἔστι δὲ, ὡς ἔπος εἰπεῖν, τῷ Μωϋσεὶ ἡ πᾶσα ἀγωγή, παιδευτικὴ μὲν τῶν οἴων τε γενέσθαι καλῶν κάγαθων ἀνδρῶν, θηρευτικὴ δὲ τῶν ὁμοίων τούτοις· ἥτις ἂν εἴη στρατηγικὴ· ἡ δὲ χρηστικὴ τοῖς θηρευθεῖσι Λόγῳ κατὰ τρόπον σοφία εἴη ἂν νομοθετικὴ· κτᾶσθαι τε γὰρ καὶ χρῆσθαι ταύτης ἴδιον, βασιλικωτάτης οὐσης. Μόνον γοῦν τὸν σοφὸν οἱ φιλόσοφοι βασιλέα, νομοθέτην, στρατηγὸν, δίκαιον, ὄσιον, θεοφιλῆ κηρύττουσιν. Εἰ δὲ ταῦτα περὶ τὸν Μωϋσέα εὐροιμεν. ὡς ἐξ αὐτῶν δείκνυται τῶν Γραφῶν, εὖ μάλα πεπεισμένως ἂν ἀγορεύοιμεν σοφὸν τῷ ὄντι τὸν Μωϋσέα. Καθάπερ οὖν τὴν ποιμενικὴν τῶν προβάτων προνοεῖν φαμεν· οὕτω γὰρ «ὁ ἀγαθὸς (57) ποιμὴν (58) τὴν ψυχὴν τίθεισιν ὑπὲρ τῶν προβάτων»· οὕτω γε καὶ τὴν νομοθετικὴν τὴν ἀνθρώπων ἀρετὴν κατασκευάζειν ἐροῦμεν, τὸ ἀνθρώπινον κατὰ δύναμιν ἀγαθὸν ἀναζωπυροῦσαν, ἐπιστατικὴν οὖσαν καὶ κηδεμονικὴν τῆς ἀνθρώπων ἀγέλης. Εἰ δὲ ἡ ποιμνὴ ἡ ἀλληγορουμένη πρὸς τοῦ Κυρίου οὐδὲν ἄλλο ἢ ἀγέλη τις ἀνθρώπων ἐστίν, ὁ αὐτὸς (59) ἔσται ποιμὴν τε καὶ νομοθέτης ἀγαθὸς, μᾶς τῆς ἀγέλης, «τῶν αὐτοῦ ἐπαϊόντων προβάτων», ὁ εἷς κηδεμὼν, «ὁ τὸ ἀπολωλὸς ἐπιζητῶν τε» καὶ εὐρίσκων, νόμῳ καὶ λόγῳ· εἴ γε ὁ νόμος πνευματικὸς, καὶ ἐπὶ τὴν εὐδαιμονίαν ἄγων· ὁ γὰρ

part of the soul its proper share and the works that belong to them.. Moses, in short, was a living law, governed by the good Word.. Indeed, he served a good constitution; and it is a good nourishment for people according to fellowship.. At once he used the judicial art, a knowledge that corrects those who sin, for the sake of justice.. Corresponding to it was the punitive art, a certain knowledge according to the measure of punishments.. Punishment, being correction, is a healing of the soul.. All conduct, so to speak, belongs to Moses: the educative kind for those who can become good and noble men, and the hunting kind for those like them; this would be strategic. The practical kind, used by the hunted according to reason in a proper way, would be legislative wisdom; for it is proper to both acquire and use this, being most royal.. Philosophers call only the wise man a king, a lawgiver, a general, just, holy, and beloved by god.. But if we find these things concerning Moses,. As is clearly shown from the Scriptures, we would speak very confidently that Moses is truly wise.. Just as we say that he cares for the flock of sheep, so also «the good shepherd lays down his life for the sheep.»» In the same way, we would say that he established the virtue of human lawgiving, kindling what is good in human nature according to its ability, being both supervisory and caring for the human flock.. If the flock allegorized by the Lord is nothing other than a herd of people, then the same one will be both a good shepherd and a lawgiver of one flock, «of his own sheep who hear his voice,»» the one guardian, «the one who seeks the lost and»» and finding, by law and word; if indeed the law is spiritual, and leads to happiness; for the one who has become

Πνεύματι ἀγίῳ γενόμενος, πνευματικός. Οὗτος δὲ ὁ τῷ ὄντι νομοθέτης, ὃς οὐ μόνον ἐπαγγέλλεται τὰ ἀγαθὰ τε καὶ καλὰ, ἀλλὰ καὶ ἐπίσταται. Τούτου καὶ ὁ νόμος, τοῦ τὴν ἐπιστήμην ἔχοντος, τὸ σωτήριον πρόσταγμα· μᾶλλον δὲ ἐπιστήμης πρόσταγμα ὁ νόμος· «Δύναμις» γὰρ «καὶ σοφία» ὁ Λόγος «τοῦ Θεοῦ.» Νόμων τε αὖ ἐξηγητὴς οὗτος αὐτὸς, δι' οὗ ὁ νόμος ἐδόθη· ὁ πρῶτος ἐξηγητὴς τῶν θείων προσταγμάτων, ὁ τὸν κόλπον τοῦ Πατρὸς ἐξηγούμενος, Υἱὸς μονογενής. Ἐπειτα οἱ μὲν πειθόμενοι τῷ νόμῳ, τῷ τε γινώσκιν ἔχειν τινὰ αὐτοῦ, οὗτ' ἀπιστεῖν, οὗτ' ἀγνοεῖν δύνανται τὴν ἀλήθειαν· οἱ δὲ ἀπιστοῦντες, ἥκιστα τε ἐν τοῖς ἔργοις εἶναι βεβουλημένοι, εἴπερ τινὲς ἄλλοι, καὶ οὗτοι ἀγνοεῖν ὁμολογοῦνται τὴν ἀλήθειαν. Τίς τοίνυν ἡ ἀπιστία τῶν Ἑλλήνων; Μή πη βούλεσθε (60) πειθεσθαι τῇ ἀληθείᾳ, φασκούμενη θεόθεν διὰ Μωϋσέως δεδόσθαι τὸν νόμον, ὅποτε γε καὶ αὐτοὶ ἐκ τῶν παρὰ σφίσι τιμῶσι Μωσῇ (61); τὸν τε Μίνω παρὰ Διὸς δι' ἐννάτου ἔτους λαμβάνειν τοὺς νόμους ἱστοροῦσι, φοιτῶντα εἰς τὸ τοῦ Διὸς ἄντρον· τὸν τε αὖ Λυκοῦργον τὰ νομοθετικά, εἰς Δελφοὺς πρὸς τὸν Ἀπόλλωνα συνεχῆς ἀπιόντα, παιδεύεσθαι γράφουσι Πλάτων τε, καὶ Ἀριστοτέλης, καὶ Ἐφορος· Χαμαιλέων τε ὁ Ἡρακλεώτης ἐν τῷ **Περὶ μέθης**, καὶ Ἀριστοτέλης ἐν τῇ **Λοκρῶν πολιτείᾳ**, Ζάλευκον (62) τὸν Λοκρὸν παρὰ τῆς Ἀθηνᾶς τοὺς νόμους λαμβάνειν ἀπομνημονεύουσιν. Οἱ δὲ, τὸ ἀξιόπιστον τῆς παρ' Ἑλλήσι νομοθεσίας, ὡς οἷόν τε αὐτοῖς, ἐπαίροντες εἰς τὸ Θεῖον, κατ' εἰκόνα τῆς κατὰ τὸν Μωϋσέα προφητείας, ἀγνώμονες, οὐκ αὐτόθεν ὁμολογοῦντες τὴν τε ἀλήθειαν καὶ τὸ ἀρχέτυπον τῶν παρὰ σφίσι ἱστορουμένων.

spiritual by the Holy Spirit is spiritual. But this one is truly a lawgiver, who not only promises good and beautiful things, but also understands them.. And the law of this one, who has knowledge, is a saving command; but rather, the law is a command of knowledge: «Power» For «power and wisdom» the Word «of God.» He is also the interpreter of the laws, through whom the law was given; the first interpreter of the divine commands, the only-begotten Son, who reveals the bosom of the Father.. Then those who obey the law and have some knowledge of it can neither disbelieve nor be ignorant of the truth; but those who disbelieve are least willing to do good works, if indeed some others do, and these also admit that they are ignorant of the truth.. What then is the unbelief of the Greeks?? Do you perhaps not want to obey the truth, which is said to have been given by God through Moses, even though you yourselves honor Moses among your own?? They say that Minos received the laws from Zeus in the ninth year, going to the cave of Zeus; and that Lycurgus, who legislated, went continuously to Delphi to Apollo to be educated, as Plato, Aristotle, and Ephorus write; and Chamaeleon the Heracleote in *On Drunkenness*, and Aristotle in *The Constitution of the Locrians*, record that Zaleucus the Locrian received the laws from Athena.. But those who, as much as possible, raise the unreliability of the laws among the Greeks up to the divine, like the prophecy according to Moses, are unwise, not admitting from there both the truth and the original source of what is recorded among them.

Chapter 27 (CAPUT XXVII)

*Legem commoda kominum spectare,
etiam dum corrigit et punit.*

*The law looks to the common good, even
when it corrects and punishes.*

Μὴ τοίνυν κατατρεχέτω τις τοῦ νόμου διὰ
τῆς τιμωρίας, ὡς οὐ καλοῦ κάγαθοῦ· οὐ
γὰρ ὁ μὲν τὴν τοῦ σώματος νόσον ἀπάγων
εὐεργέτης δόξει· ψυχῆς δὲ ἀδικίας (63) ὁ
πειρώμενος ἀπαλλάττειν οὐ μᾶλλον ἢ εἴη
κηδεμῶν, ὅσῳ περ ψυχὴ σώματος
ἐντιμότερον· ἀλλ’ ἄρα τῆς μὲν τοῦ σώματος
ὕγιείας ἕνεκα, καὶ τομὰς, καὶ καύσεις, καὶ
φαρμακοποσίας ὑφιστάμεθα· καὶ ὁ ταῦτα
προσάγων σωτήρ τε καὶ ἰατρός καλεῖται·
οὐ φθόνῳ τινὶ, οὐδὲ δυσμενείᾳ τῇ πρὸς τὸν
πάσχοντα, ὡς δ’ ἂν ὁ τῆς τέχνης
ὑπαγορεύει λόγος, καὶ μέρη τινὰ
ἀποτέμνων, ὡς μὴ τὰ ὑγιαίνοντα
συνδιαφθείρεσθαι αὐτῷ· καὶ οὐκ ἂν τις
πονηρίας αἰτιάσαιτο τοῦ ἱατροῦ τὴν
τέχνην· τῆς δὲ ψυχῆς ἕνεκα οὐχ ὁμοίως
ὑποστησόμεθα, ἐάν τε φεύγειν ἐάν τε
ἐκτίνειν ζημίας, ἐάν τε δεσμὰ, εἰ μέλλοι τις
μόνον ἐξ ἀδικίας ποτὲ δικαιοσύνην
κτᾶσθαι; Ὁ γὰρ νόμος, κηδόμενος τῶν
ὑπηκόων, πρὸς μὲν τὴν θεοσέβειαν
παιδεύει, καὶ ὑπαγορεύει τὰ ποιητέα, εἴργει
τε ἕκαστον τῶν ἁμαρτημάτων, δίκας
ἐπιτιθεὶς τοῖς μετρίοις αὐτῶν· ὅταν δέ τινα
οὕτως ἔχοντα κατίδη ὡς ἀνίατον δοκεῖν,
εἰς ἔσχατον ἀδικίας ἐλαύνοντα, τότε ἤδη
τῶν ἄλλων κηδόμενος, ὅπως ἂν μὴ
διαφθείρωνται πρὸς αὐτοῦ, ὥσπερ μέρος
τι τοῦ παντὸς σώματος ἀποτεμῶν, οὕτω
που τοιοῦτον ὑγιέστατα ἀποκτίννυσσι.
«Κρινόμενοι δὲ ὑπὸ τοῦ Κυρίου,» φησὶν ὁ
Ἀπόστολος, «παιδευόμεθα, ἵνα μὴ σὺν τῷ
κόσμῳ κατακριθῶμεν.» Προεῖπε γὰρ ὁ
προφήτης· «Παιδεύων ἐπαίδευσέ με ὁ
Κύριος, τῷ δὲ θανάτῳ (64) οὐ παρέδωκέ

Therefore, no one should run away from
the law because of punishment, as if it were
not good and noble. For no one would think
that a person who removes a disease from
the body is a benefactor; and one who tries
to free the soul from injustice would be no
less a guardian, since the soul is more
valuable than the body. But for the sake of
the body's health, we endure cuts, burns,
and medicines; and the one who applies
these is called both savior and doctor—not
out of envy or ill will toward the sufferer,
but as the expert's advice directs, cutting
off some parts so that the healthy parts are
not destroyed. And no one would blame the
doctor's art for wickedness. But for the
soul, we would not endure the same,
whether to avoid or to pay penalties, or to
endure chains, if someone were to try to
gain justice only through injustice.? For the
law, caring for its subjects, trains them
toward godliness and directs what must be
done, preventing each sin by imposing
punishments in moderation. But when it
sees someone in such a state that seems
incurable, driving them to the utmost
injustice, then, caring for the rest, so that
they are not corrupted by that one, it cuts
off that part as if it were a part of the whole
body, thus perhaps killing it in the
healthiest way possible.. «And being judged
by the Lord,» the Apostle says, “We are
disciplined so that we may not be
condemned along with the world..» For the
prophet foretold, “The Lord disciplined me,
but he did not give me over to death (64)..

με. Ἐνεκα (65) γὰρ τοῦ διδάξαι σε τὴν δικαιοσύνην αὐτοῦ, ἐπαίδευσέ σε,» φησί, «καὶ ἐπείρασέ σε, καὶ ἐλιμαγχόνησέ σε, καὶ ἐδίψησέ σε ἐν γῇ ἐρήμῳ· ἵνα γνωσθῇ πάντα τὰ δικαιώματα καὶ τὰ κρίματα αὐτοῦ ἐν τῇ καρδίᾳ σου, ὅσα ἐγὼ ἐντέλλομαί σοι σήμερον· καὶ γνώσῃ ἐν τῇ καρδίᾳ σου, ὅτι ὡς εἴ τις παιδεύσει ἄνθρωπος τὸν υἱὸν αὐτοῦ, οὕτω παιδεύσει σε Κύριος ὁ Θεὸς ἡμῶν.» Ὅτι δὲ τὸ ὑπόδειγμα σωφρονίζει, αὐτίκα φησί· «Πανοῦργος ἰδὼν τιμωρούμενον πονηρὸν, κραταιῶς αὐτὸς παιδεύεται.» ἐπεὶ «γενεὰ σοφίας φόβος Κυρίου.» Μέγιστον δὲ καὶ τελεώτατον ἀγαθὸν, ὅταν τινὰ ἐκ τοῦ κακῶς πράττειν εἰς ἀρετὴν τε καὶ εὐπραγίαν μετάγειν δύνηται τις· ὅπερ ὁ νόμος ἐργάζεται· ὥστε καὶ ὅταν ἀνηκέστῳ τινὶ κακῷ περιπέσῃ τις, ὑπὸ τε ἀδικίας καὶ πλεονεξίας καταληφθεὶς, εὐεργετοῖτ' ἂν ὁ ἀποκτιννύμενος· εὐεργέτης γὰρ ὁ νόμος, τοὺς μὲν δικαίους ἐξ ἀδίκων ποιεῖν δυνάμενος, ἢν μόνον ἐπαίειν ἐθελήσωσιν αὐτοῦ· τοὺς δὲ ἀπαλλάττων τῶν παρόντων κακῶν· τοὺς γὰρ σωφρόνως καὶ δικαίως βιοῦν ἐλομένους ἀθανατίζειν ἐπάγεται (66). Τὸ δὲ γινῶναι νόμον διανοίας ἐστὶν ἀγαθῆς. Καὶ πάλιν· «Ἄνδρες (67) κακοὶ οὐ νοοῦσι νόμον· οἱ δὲ ζητοῦντες τὸν Κύριον συνήσουσιν ἐν παντὶ ἀγαθῷ.» Δεῖ δὲ (68) τὴν διοικοῦσαν Πρόνοιαν κυρίαν τε εἶναι καὶ ἀγαθὴν· ἀμφοῖν γὰρ ἡ δύναμις οἰκονομεῖ σωτηρίαν· ἡ μὲν, κολάσει σωφρονίζουσα, ὡς κυρία· ἡ δὲ, δι' εὐποιίας χρηστευομένη, ὡς εὐεργέτις. Ἐξεστὶ δὲ μὴ εἶναι ἀπειθείας υἱὸν, ἀλλὰ μεταβαίνειν ἐκ τοῦ σκότους εἰς ζωὴν, καὶ παραθέντα τῇ σοφίᾳ τὴν ἀκοήν, νόμιμον εἶναι Θεοῦ δοῦλον μὲν τὰ πρῶτα, ἔπειτα δὲ πιστὸν γενέσθαι θεράποντα, φοβούμενον Κύριον τὸν Θεόν· εἰ δὲ τις ἐπαναβαίῃ, τοῖς υἱοῖς ἐγκαταλέγεται. Ἐπὶ δὲ «ἀγάπη καλύψῃ πλῆθος ἁμαρτιῶν,» μακαρίας ἐλπίδος

For the sake of teaching you his righteousness, he disciplined you,» He says, “And he tested you, and made you hungry, and made you thirsty in a desert land; so that all his laws and judgments might be known in your heart, as many as I command you today; and you may know in your heart that just as a man disciplines his son, so the Lord our God will discipline you..» Because the example corrects, immediately he says, “A crafty person, seeing a wicked one punished, is strongly disciplined himself;» since «the fear of the Lord is the beginning of wisdom,» The greatest and most perfect good is when someone can be led from doing wrong to virtue and success; this is what the law accomplishes. So even when someone falls into incurable evil, caught by injustice and greed, the one who is struck down would be benefited; for the law is a benefactor, able to make the just from the unjust, if only they are willing to understand it; and it frees others from present evils; for it promises immortality to those who choose to live wisely and justly. (66). But to know the law is the work of a good mind. And again: “Evil men do not understand the law; but those who seek the Lord will agree in every good thing.” (67).» It is necessary, then, that the ruling Providence be both master and good; for the power of both manages salvation: the one, correcting by punishment, as master; the other, acting kindly through good deeds, as benefactor.. It is possible not to be a son of disobedience, but to pass from darkness into life, and having placed hearing under wisdom, to be a lawful servant of God at first, then to become a faithful attendant, fearing the Lord God; but if anyone turns back, he is counted among the sons.. But if “love covers a multitude of sins,» to the

τελειώσει, αὐξηθέντα ἐν ἀγάπῃ ἐκδέχεσθαι τοῦτον. ἐγκαταταγέντα τῇ ἐκλεκτῇ υἱοθεσίᾳ, τῇ φίλῃ κεκλημένῃ τοῦ Θεοῦ, ἄδοντα ἤδη τὴν εὐχὴν, καὶ λέγοντα· «Γενέσθω μοι Κύριος εἰς Θεόν.» Τοῦ νόμου δὲ τὴν εὐποιάν διὰ τῆς πρὸς τοὺς Ἰουδαίους περικοπῆς δεδήλωκεν ὁ Ἀπόστολος, γράφων ὡδὲ πως· «Εἰ δὲ (69) σὺ Ἰουδαῖος ἐπονομάζῃ, καὶ ἐπαναπαύῃ νόμῳ» καὶ καυχᾶσαι ἐν Θεῷ, καὶ γινώσκεις τὸ θέλημα τοῦ Θεοῦ (70), καὶ δοκιμάζεις τὰ διαφέροντα κατηχούμενος ἐκ τοῦ νόμου, πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ ἀληθείας ἐν τῷ νόμῳ·» ταῦτα γὰρ δύνασθαι τὸν νόμον ὁμολογεῖται· καὶ οἱ κατὰ νόμον μὴ πολιτευόμενοι, ὡς ἐν νόμῳ ἀλαζονεύονται βιοῦντες. «Μακάριος δὲ ἀνὴρ (71) ὃς εὗρε σοφίαν, καὶ θνητὸς ὃς εἶδε φρόνησιν. Ἐκ δὲ τοῦ στόματος αὐτῆς,» τῆς σοφίας δηλονότι, «δικαιοσύνη ἐκπορεύεται· νόμον δὲ καὶ ἔλεον ἐπὶ γλῶσσης φορεῖ.» Ἐνὸς γὰρ Κυρίου ἐνέργεια, ὃς ἐστι «δύναμις (72) καὶ σοφία τοῦ Θεοῦ,» ὃ τε νόμος, τό τε Εὐαγγέλιον· καὶ ὃν ἐγέννησε φόβον ὁ νόμος, ἐλεήμων (73) οὗτος εἰς σωτηρίαν. «Ἐλεημοσύνη δὲ (74), καὶ πίστις, καὶ ἀλήθεια, μὴ ἐκλιπέτωσάν σε· ἄφαψαι δὲ αὐτὰς περὶ σῶ τραχήλῳ.» Ὁμοίως δὲ τῷ Παύλῳ ἡ προφητεία (75) ὀνειδίζει τὸν λαόν, ὡς μὴ συνιέντα τὸν νόμον· «Σύντριμμα καὶ τλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν· οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν. Φάσκοντες εἶναι σοφοί, ἐμωράνθησαν. Οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐάν τις αὐτῷ νομίμως χρήσῃται (76)· οἱ δὲ θέλοντες εἶναι νομοδιδάσκαλοι οὐ νοοῦσι (77),» φησὶν ὁ Ἀπόστολος, «οὔτε ἂ λέγουσιν, οὔτε περὶ τίνων διαβεβαιοῦνται.» Τὸ δὲ τέλος τῆς

perfect hope of the blessed, having grown in love, to await this one. having been enrolled in the chosen adoption, the beloved called of God, already singing the prayer, and saying: “Let the Lord become for me God.» But the Apostle has shown the goodness of the law through the passage concerning the Jews, writing something like this: “But if (69) you call yourself a Jew and rely on the law,» and boast in God, and know the will of God (70), and test the things that differ, being instructed from the law, and trust yourself to be a guide of the blind, a light to those in darkness, a teacher of the foolish, a teacher of infants, having the form of knowledge and truth in the law;» For it is acknowledged that the law is able to do these things; and even if those who live according to the law do not conduct themselves properly, they boast as if they live under the law.. “Blessed is the man (71) who found wisdom, and the mortal who saw understanding.. From her mouth,» from wisdom clearly, “righteousness goes out; and law and mercy she carries on her tongue..» For the work of one Lord, who is “the power (72) and wisdom of God,» both the law and the Gospel; and the fear that the law produced, this one is merciful (73) toward salvation.. “Let mercy (74), and faith, and truth not leave you; bind them around your neck,» Likewise, the prophecy (75) rebukes the people through Paul, because they do not understand the law: “Destruction and misery are in their ways, and they have not known the way of peace; there is no fear of God before their eyes.. Claiming to be wise, they became fools.. But we know that the law is good if someone uses it lawfully (76); yet those who want to be teachers of the law do not understand (77),» The Apostle says, “Neither what they say, nor about

παραγγελίας ἀγάπη ἐκ καθαρᾶς καρδίας,
καὶ συνειδήσεως ἀγαθῆς, καὶ πίστεως
ἀνυποκρίτου.

whom they make their claims, is certain;»
The goal of the command is love from a
pure heart, a good conscience, and sincere
faith.

Chapter 28 (CAPUT XXVIII)

Quadruparilitas legis Mosaicæ divisio.

The fourfold division of the Mosaic law.

Ἡ μὲν οὖν κατὰ Μωϋσέα φιλοσοφία
τετραχῇ τέμεται, εἷς τε τὸ ἱστορικὸν καὶ
τὸ κυρίως λεγόμενον νομοθετικόν· ἅπερ ἂν
εἴη τῆς ἠθικῆς πραγματείας ἴδια· τὸ τρίτον
δὲ, εἰς τὸ ἱεουργικόν, ὃ ἐστὶν ἤδη τῆς
φυσικῆς θεωρίας· καὶ τέταρτον ἐπὶ πᾶσι τὸ
θεολογικὸν εἶδος, ἢ «ἐποπτεία»· ἣν φησὶν ὁ
Πλάτων τῶν μεγάλων ὄντων εἶναι
μυστηρίων (78)· Ἀριστοτέλης δὲ τὸ εἶδος
τοῦτο **Μετὰ τὰ φυσικὰ καλεῖ**. Καὶ ἡ γε
κατὰ Πλάτωνα διαλεκτικὴ (79), ὥς φησὶν
ἐν τῷ **Πολιτικῷ**, τῆς τῶν ὄντων δηλώσεως
εὐρετικὴ τίς ἐστὶν ἐπιστήμη. Κτητὴ δὲ αὕτη
τῷ σώφρονι, οὐχ ἕνεκα τοῦ λέγειν τι,
πράττειν τι (80) τῶν πρὸς τοὺς
ἀνθρώπους· (ὥσπερ οἱ νῦν διαλεκτικοί,
περὶ τὰ σοφιστικὰ ἀσχολούμενοι,
ποιοῦσιν·) ἀλλὰ τῷ Θεῷ κεχαρισμένα μὲν
λέγειν δύνασθαι, κεχαρισμένα δὲ πράττειν,
τὸ πᾶν εἰς δύναμιν. Μικτὴ δὲ φιλοσοφία
οὕσα τῇ ἀληθείᾳ (81) ἢ ἀληθοῦς διαλεκτικῇ,
ἐπισκοποῦσα τὰ πράγματα, καὶ τὰς
δυνάμεις καὶ τὰς ἐξουσίας δοκιμάζουσα,
ὑπεξαναβαίνει περὶ τὴν πάντων κρατίστην
οὐσίαν, τολμᾷ τε ἐπέκεινα ἐπὶ τὸν τῶν
ὅλων Θεὸν, οὐκ ἐμπειρίαν τῶν θνητῶν, ἀλλ'
ἐπιστήμην τῶν θείων καὶ οὐρανίων
ἐπαγγελλομένη· ἣ συνέπεται καὶ ἡ περὶ
τῶν ἀνθρωπείων, περὶ τε τοὺς λόγους καὶ
τὰς πράξεις, οἰκεία χρῆσις. Εἰκότως ἄρα καὶ
ἡ Γραφὴ τοιοῦτους τινὰς ἡμᾶς
διαλεκτικούς οὕτως ἐθέλουσα γενέσθαι,

The philosophy according to Moses is
divided into four parts: the historical, the
proper legislative, which belongs to the
study of ethics; the third, the ritual, which
is already part of natural theology; and the
fourth, the theological aspect common to
all, called "the vision."» Plato says that this
is truly one of the great mysteries (78);
Aristotle calls this kind "**Metaphysics**"..
And the dialectic according to Plato (79), as
he says in the *Politics*, is a certain science
that discovers the explanation of beings..
This ability is acquired by the wise person,
not for the sake of saying or doing
something toward other people (80) —
(just as the dialecticians nowadays, busy
with sophistry, do) — but it is given by
grace to be able to speak and to act toward
God, all as a power.. True dialectic, being a
philosophy mixed with truth (81),
examines things and tests powers and
authorities. It rises above all to the
strongest essence and dares to go beyond
toward the God of all. It does not claim to
be the experience of mortals but the
knowledge of divine and heavenly things.
Along with this comes the proper use of
human matters, both in words and actions..
Therefore, it is fitting that Scripture,
wanting us to become such dialecticians,
advises: «Become (82) skilled stewards,»
rejecting what is worthless, holding on to

παραινεῖ· «Γίνεσθε (82) δὲ δόκιμοι
τραπεζῖται,» τὰ μὲν ἀποδοκιμάζοντες, τὸ δὲ
καλὸν (83) κατέχοντες. Αὕτη γὰρ τῷ ὄντι ἡ
διαλεκτικὴ φρόνησις ἐστὶ περὶ τὰ νοητὰ
διαιρετικὴ, ἐκάστου τῶν ὄντων ἀμίκτως τε
καὶ εἰλικρινῶς τοῦ ὑποκειμένου δεικτικὴ· ἡ
δύναμις περὶ τὰ τῶν πραγμάτων γέννη
διαιρετικὴ, μέχρι τῶν ἰδικωτάτων
καταβαίνουσα, παρεχομένη ἕκαστον τῶν
ὄντων καθαρὸν, οἷόν ἐστι, φαίνεσθαι. Διὸ
καὶ μόνη αὕτη ἐπὶ τὴν ἀληθῆ σοφίαν
χειραγωγεῖ, ἥτις ἐστὶ δύναμις θεία τῶν
ὄντων ὡς ὄντων γνωστικὴ, τὸ τέλειον
ἔχουσα, παντὸς πάθους ἀπηλλαγμένη· οὐκ
ἄνευ τοῦ Σωτῆρος, τοῦ καταγαγόντος
ἡμῶν τῷ θείῳ Λόγῳ τοῦ ὁρατικοῦ τῆς
ψυχῆς τὴν ἐπιχυθεῖσαν ἐκ φαύλης
ἀναστροφῆς (84) ἄγνοιαν ἀχλὺώδη, καὶ τὸ
βέλτιστον ἀποδεδωκότος, ὅφρ' εὖ
γινώσκοιμεν ἡμὲν Θεὸν, ἡδὲ καὶ (85)
ἄνδρα. Οὗτός ἐστιν ὁ τῷ ὄντι δείξας ὅπως
(86) τε γνωστὸν ἑαυτοῦ· οὗτος ὁ τῶν
ὅλων τὸν Πατέρα ἐκκαλύπτων, ὃ ἂν
βούληται, καὶ ὡς οἷόν τε τὴν ἀνθρωπίνην
φύσιν χωρῆσαι νοεῖν (87)· «Οὐδεὶς (88)
γὰρ ἔγνω τὸν Υἱὸν, εἰ μὴ ὁ Πατήρ· οὐδὲ τὸν
Πατέρα, εἰ μὴ ὁ Υἱὸς, καὶ ὃ ἂν ὁ Υἱὸς
ἀποκαλύψῃ.» Εἰκότως ἄρα ὁ Ἀπόστολος,
κατὰ ἀποκάλυψιν, φησὶν, ἐγνωκέναι τὸ
μυστήριον, «καθὼς προέγραψα ἐν ὀλίγῳ,
πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι
τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ
Χριστοῦ.» Πρὸς ὃ δύνασθε (89), εἶπεν· ἐπεὶ
ἤδει τινὰς γάλα (90) μόνον εἰληφότας,
οὐδέπω δὲ καὶ βρῶμα, αὐτίκα οὐχ ἀπλῶς
γάλα (91). Τετραχῶς (92) δὲ ἡμῖν
ἐκκληπτέον τοῦ νόμου τὴν βούλησιν· ἡ ὡς
σημεῖον ἐμφαίνουσας, ἡ ὡς ἐντολὴν
κυροῦσαν εἰς πολιτείαν ὀρθήν, ἡ
θεσπίζουσας ὡς προφητείας. Ἀνδρῶν (93)
δὲ εὖ οἶδ' ὅτι τὰ τοιαῦτα διακρίνειν τε, καὶ
λέγειν· οὐ γὰρ δὴ μία Μύκονος (94) ἡ πᾶσα
πρὸς νόησιν Γραφῇ, ἣ φασὶν οἱ

what is good (83). For dialectic truly is the
wise skill about things understood by the
mind, dividing and clearly showing each of
the beings without mixing; or it is the
power that divides kinds of things, going
down to the most specific, giving each of
the beings a clear appearance as it really is..
Therefore, this alone leads to true wisdom,
which is the divine power of knowing
beings as beings, having perfection, free
from all passion; not without the Savior,
who brought us through the divine Word
the cloudy ignorance poured out from bad
conduct of the soul (84), and gave the best,
so that we might know well either God or
even (85) man.. This is the one who
showed how beings must know themselves
(86); this is the one who reveals the Father
of all things to whoever he wishes, and who
considers how it is possible to contain
human nature (87): «No one (88) has
known the Son except the Father; nor the
Father, except the Son, and the one to
whom the Son reveals him.» Rightly then
the Apostle, according to revelation, says
that he has known the mystery, «just as I
wrote briefly, so that you may be able, by
reading, to understand my insight in the
mystery of Christ.» «So that you may be
able» (89), he said; since he knew that
some had only taken milk (90), but not yet
solid food, immediately not simply milk
(91).. We must learn the will of the law in
four ways (92): either as a sign showing
something, or as a command establishing
right conduct, or as a decree setting forth a
prophecy.. But I know well, men (93) can
both distinguish and speak about such
things; for not all Scripture is like one
Mykonos (94) to understanding, as those
who use proverbs say; rather, one must
approach it more dialectically, especially
when observing the sequence of divine

παροιμιαζόμενοι· διαλεκτικώτερον δὲ, ὥς
ἐνι μάλιστα, προσιτέον αὐτῇ, τὴν
ἀκολουθίαν τῆς θείας διδασκαλίας
θηρωμένοις.

teaching.

Chapter 29 (CAPUT XXIX)

*Græcos recle ab Ægyptio pueros dictos
respectu ad Hebræos eorumque instituta
habito.*

*The Greeks call boys "recl" from the
Egyptian, considering their relation to the
Hebrews and their customs.*

Ὅθεν παγκάλως ὁ παρὰ τῷ Πλάτῳ
Αἰγύπτιος ἱερεὺς, «ὦ Σόλων (95), Σόλων,»
εἶπεν, «Ἕλληνες ὑμεῖς αἰεὶ παῖδες ἐστε, οὐδ'
ἦντιναοῦν ἐν ταῖς ψυχαῖς ἔχοντες δι'
ἀρχαίαν ἀκοήν (96) παλαιὰν δόξαν· γέρων
δὲ Ἑλλήνων οὐκ ἔστιν οὐδεὶς·» γέροντας,
οἶμαι, εἰπὼν τοὺς τὰ πρεσβύτερα, τουτέστι
τὰ ἡμέτερα, εἰδότας· ὥς ἔμπαλιν νέους
τοὺς τὰ νεώτερα καὶ ὑπὸ Ἑλλήνων
ἐπιτετηδευμένα, τὰ χθὲς καὶ πρόην
γενόμενα, ὥς παλαιὰ καὶ ἀρχαῖα,
ἱστοροῦντας. Ἐπήγαγεν οὖν, «μάθημα
χρόνῳ πολὺν,» κατὰ βαρβαρικὸν τινα
τρόπον ἀπλάστῳ καὶ οὐκ εὐκρινεῖ
χρωμένων ἡμῶν τῇ μεταφορᾷ. Ἀτεχνῶς
γοῦν οἱ εὐγνώμονες ὄλῳ τῷ πλάσματι τῷ
τῆς ἐρμηνείας προσίασιν. Ἐπὶ δὲ τῶν
Ἑλλήνων φησὶ, τὴν οἴησιν αὐτῶν «βραχύ
(97) τι διαφέρειν μύθων·» οὐ γὰρ μύθων
παιδικῶν ἑξακουστέον, οὐδὲ μὴν τῶν τοῖς
παισὶ γενομένων μύθων. «Παῖδας» δὲ
εἶρηκεν αὐτούς γε τοὺς μύθους, ὥς ἂν
μικρὸν διορῶντων τῶν παρ' Ἑλλήσιν
οἰησισόφων· αἰνιττόμενος «τὸ μάθημα τὸ
πολὺν» τὴν παρὰ βαρβάρους
προγενεστάτην ἀλήθειαν· ᾧ ῥήματι τέθεικε
τὸ, «παῖς μῦθος·» τὸ μυθικὸν τῆς τῶν
νεωτέρων ἐπιβολῆς διελέγχων, ὥς, δίκην
παίδων, μηδὲν πρεσβύτερον ἐχούσης·
ἄμφω κοινῶς, τοὺς μύθους αὐτῶν καὶ τοὺς

Therefore, the Egyptian priest who was
with Plato said, "O Solon, Solon, you Greeks
are always children, having no ancient
belief in your souls through old hearing;
and no one among the Greeks is an old
man." By "old men," I think he meant those
who know the older things, that is, our
own; and conversely, the young are those
who know the newer things, which among
the Greeks are practiced, telling of what
happened yesterday and the day before as
if they were old and ancient. He then
added, "Learning is gray with time," in a
somewhat barbaric and simple way, not
using a clear metaphor as we do. The wise,
however, easily accept the whole form of
this interpretation. About the Greeks, he
says, their pride "differs little from myths,"
for it is not the childish myths that are to be
heard, nor even the myths made for
children. He called their myths "children,"
as if seeing a little of the foolish pride
among the Greeks, hinting that "learning is
gray" means the truth that is older than the
barbarians. With that word he put "child"
and "myth" together, exposing the mythical
nature of the newer additions, as if, like
children, they have nothing older. Both
commonly represent their myths and
stories as childish. Therefore, the divine

λόγους, παιδικοὺς εἶναι παριστάς. Θείως τοίνυν (98) ἡ δύναμις ἡ τῷ Ἑρμῇ κατὰ ἀποκάλυψιν λαλοῦσα, «Τὰ ὁράματα,» φησὶ, «καὶ τὰ ἀποκαλύμματα διὰ τοὺς διψύχους, τοὺς διαλογιζομένους ἐν ταῖς καρδίαις αὐτῶν, εἴ ἄρα ἐστὶ ταῦτα, ἢ οὐκ ἔστι.» Ὅμοίως δὲ καὶ ἐκ τῆς πολυμαθοῦς περιουσίας ἀποδείξεις ἰσχυροποιοῦσι, καὶ βεβαιοῦσι καὶ θεμελιοῦσι τοὺς λόγους τοὺς ἀποδεικτικούς, ὅσον ἔτι αἱ αὐτῶν ὡς νέων φρένες (99) ἠερέθονται. «Λαμπτήρ (1) ἄρα ἐντολὴ ἀγαθὴ,» κατὰ τὴν Γραφήν· «νόμος δὲ φῶς ὁδοῦ· ὁδοὺς γὰρ βιότητος ἐλέγχει παιδεῖα.» Νόμος (2) ὁ πάντων βασιλεὺς, θνητῶν τε καὶ ἀθανάτων, λέγει Πίνδαρος. Ἐγὼ δὲ τὸν θέμενον τὸν νόμον διὰ τούτων ἐξακούω· καὶ τό γε Ἡσιόδιον (3) ἐπὶ τοῦ πάντων λελέχθαι Θεοῦ λαμβάνω, εἰ καὶ στοχαστικῶς εἴρηται τῷ ποιητῇ, ἀλλ' οὐ καταληπτικῶς·

power speaking through Hermes by revelation says, “Visions and revelations are for the double-souled, those who reason in their hearts, whether these things are or are not.” Likewise, from the learned treasury, proofs strengthen, confirm, and establish the demonstrative arguments, as long as their minds, like young ones, are still stirred. “Therefore, the command is a bright lamp,” according to Scripture; “the law is the light of the way, for education reproves the ways of life.” The law is the king of all, both mortals and immortals, says Pindar. I hear the one who established the law through these things; and I take the Hesiodic saying that all things are spoken by God, even if it is said reflectively by the poet, but not comprehensively.

Τόνδε γὰρ ἀνθρώποισι νόμον διέταξε Κρονίων,

For this law the son of Cronus gave to humans,

Ἰχθύσι γὰρ (4) καὶ θηρσὶ καὶ οἰωνοῖς πετεηνοῖς,

For to fish (4) and beasts and flying birds,

Ἐσθήμεν ἀλλήλους· ἐπεὶ οὐ δίκη ἐστὶ μετ' αὐτῶν.

To eat one another; since there is no justice among them.

Ἀνθρώποισι δ' ἔδωκε δίκην, ἣ πολλὸν ἀρίστη.

But to humans he gave justice, which is much the best.

Εἴτ' οὖν τὸν ἅμα τῇ γενέσει φύσει (5) νόμον, εἴτε καὶ τὸν αὖθις δοθέντα, πλὴν ἐκ Θεοῦ, ὃ τε τῆς φύσεως, ὃ τε τῆς μαθήσεως

Whether then the law given together with nature at birth (5), or the one given again, but from God, both the law of nature and

νόμος εἷς· ὥς καὶ Πλάτων ἐν τῷ **Πολιτικῷ** ἓνα τὸν νομοθέτην φησίν· ἐν δὲ τοῖς **Νόμοις**, ἓνα τὸν συνήσοντα τῶν μουσικῶν· διὰ τούτων διδάσκων τὸν Λόγον εἶναι ἓνα, καὶ τὸν Θεὸν ἓνα. Μωϋσῆς δὲ φαίνεται τὸν Κύριον διαθήκην καλῶν· «Ἴδου ἐγὼ (6),» λέγων· «ἡ διαθήκη μου μετὰ σοῦ·» ἐπεὶ καὶ πρότερον εἶπεν (7), διαθήκην μὴ ζητεῖν αὐτὴν ἐν γραφῇ· ἔστι γὰρ διαθήκη, ἣν ὁ αἷτιος τοῦ παντὸς Θεὸς τίθεται. Θεὸς δὲ παρὰ τὴν θέσιν εἴρηται, καὶ τάξιν, τὴν διακόσμησιν. Ἐν δὲ τῷ Πέτρου **Κηρύγματι** (8) εὖροις ἂν Νόμον καὶ Λόγον τὸν Κύριον προσαγορευόμενον. Ἄλλ’ ὁ μὲν κατὰ τὴν ἀληθῆ φιλοσοφίαν γνωστικῶν ὑπομνημάτων πρῶτος ἡμῖν Στρωματεὺς ἐνταῦθα περιγεγράφθω.

the law of learning are one; just as Plato says in the **Politicus** that there is one lawgiver; and in the **Laws**, one who unites the musical laws; through these teaching that Reason is one, and God is one. Moses seems to call the Lord a covenant maker; saying, «Behold, I (6),» «my covenant is with you;» since earlier he said (7) not to seek the covenant in writing; for there is a covenant which God, the cause of all, establishes. God is said to be beside the place, and order, the arrangement. In Peter’s **Preaching** (8) you would find the Law and the Reason called the Lord. But according to true philosophy of the Gnostic writings, the first for us to describe here is the Stromateus.

OF THE EIGHT (9) SECOND DISCOURSE (ΤΩΝ ΕΙΣ ΟΚΤΩ (9) ΛΟΓΟΣ ΔΕΥΤΕΡΟΣ)

Chapter 1 (CAPUT PRIMUM)

SEU PRÆFATIO.

OR PREFACE.

Auctor res a se deinceps tractandas proponit.

The author sets forth the matters to be discussed by him from this point onward.

Ἐξῆς δ’ ἂν εἴη διαλαβεῖν, ἐπεὶ κλέπτας τῆς βαρβάρου (10) φιλοσοφίας Ἑλληνας εἶναι προσεῖπεν ἡ Γραφή (11), ὅπως τοῦτο δι’ ὀλίγων δειχθήσεται. Οὐ γὰρ μόνον τὰ παράδοξα τῶν παρ’ ἡμῖν ιστορουμένων ἀπομιμουμένους ἀναγράφειν αὐτοὺς παραστήσομεν· πρὸς δὲ τὰ κυριώτατα τῶν δογμάτων σκευωρουμένους καὶ παραχαράσσοντας (προγενεστέρων οὐσῶν τῶν παρ’ ἡμῖν γραφῶν, ὡς ἀπεδείξαμεν),

Next, it would be fitting to explain, since Scripture called the Greeks thieves of the foreign (10) philosophy, that they are Greeks (11), so that this will be shown briefly.. For we will show that they not only record themselves as imitating the strange stories told among us; but also, plotting and falsifying the main teachings (which were earlier in our writings, as we have shown), we will refute them both on matters of faith

διελέγξομεν ἔν τε τοῖς περὶ πίστεως (12),
περὶ τε σοφίας, γνώσεώς τε καὶ ἐπιστήμης,
ἐλπίδος τε καὶ ἀγάπης, περὶ τε μετανοίας
καὶ ἐγκρατείας, καὶ δὴ καὶ φόβου Θεοῦ.
σμήνος ἀτεχνῶς τῶν ἀληθείας ἀρετῶν
(13)· ὅσα τε ἀπαιτήσῃ ἡ κατὰ τὸν τόπον
τὸν προκείμενον ὑποσημείωσις,
περιληφθήσεται, καὶ ὥς τὰ μάλιστα τὸ
ἐπιεκρυμμένον τῆς βαρβάρου
φιλοσοφίας, τὸ συμβολικὸν τοῦτο καὶ
αἰνιγματῶδες εἶδος, ἐζήλωσαν οἱ
πραγματικῶς τὰ τῶν ἀρχαίων
φιλοσοφήσαντες, χρησιμώτατον, μᾶλλον
δὲ ἀναγκαιότατον, τῇ γνώσει τῆς ἀληθείας
ὑπάρχον. Ἐπὶ τούτοις, ἀκόλουθον οἶμαι,
ὑπὲρ ὧν κατατρέχουσιν ἡμῶν Ἕλληνες,
ἀπολογήσασθαι, ὀλίγαις συγχρωμένους
Γραφαῖς, εἴ πως ἡρέμα καὶ ὁ Ἰουδαῖος
ἐπαῖων ἐπιστρέψαι δυνηθεῖν ἐξ ὧν
ἐπίστευσεν, εἰς δὲ οὐκ ἐπίστευσεν.
Διαδέξεται δὲ εἰκότως τοὺς γενναίους τῶν
φιλοσόφων ἔλεγχος ἀγαπητικὸς τοῦ βίου
τε αὐτῶν, καὶ τῆς εὐρέσεως τῶν καινῶν
δογμάτων, οὐκ ἀμυνομένων ἡμῶν τοὺς
κατηγόρους (πολλοῦ γε καὶ δεῖ, τοὺς
εὐλογεῖν μεμαθηκότας τοὺς
καταρωμένους, καὶ βλασφήμους κενῶς
καταφέρωσιν ἡμῶν λόγους), ἀλλ' εἰς
ἐπιστροφὴν τὴν ἐκείνων αὐτῶν· εἴ πως
ἐπαισχυνθεῖεν οἱ πάνσοφοι δι' ἐλέγχου
βαρβάρου σωφρονισθέντες, ὥς διδεῖν ὅψε
γοῦν δυνηθῆναι, ὅποια ἄρα εἴη τὰ
μαθήματα, ἐφ' ἃ στέλλονται τὰς ἀποδημίας
τὰς διαποντίους. Ὡν μὲν γὰρ δὴ κλέπται,
καὶ δὴ καὶ ταῦτα ἀποδεικτέα,
περιαιρεθείσης αὐτοῖς τῆς φιλαυτίας· ἃ δὲ
αὐτοὶ διζησάμενοι, ἑαυτοὺς ἐξευρηκέναι
φρυάττονται, τούτων ὁ ἔλεγχος.
Κατεπακολούθημα δὲ καὶ περὶ τῆς
ἐγκυκλίου καλουμένης παιδείας, εἰς ὅσα
ἄχρηστος (14)· περὶ τε ἀστρολογικῆς, καὶ
μαθηματικῆς, καὶ μαγικῆς, γοητείας τε,
ἐπιδραμητέον. Αὐχοῦσι γὰρ δὴ καὶ ἐπὶ

(12), and on wisdom, knowledge, and
understanding, hope and love, as well as on
repentance and self-control, and indeed
also on the fear of God.. a clear sign of the
virtues of truth (13); and whatever the note
appropriate to the place requires will be
included, and how those who truly studied
the ancient philosophers eagerly sought
out this hidden part of foreign philosophy,
this symbolic and mysterious form, which
is most useful and indeed most necessary
for the knowledge of truth.. On these
points, I think it is fitting to offer a defense
against the Greeks who accuse us, gathered
briefly from a few Scriptures, so that
perhaps even the Jew, understanding
quietly, might be able to turn back from
what he believed, to what he did not
believe.. A loving rebuke of their lives and
the discovery of new teachings rightly
follows the noble philosophers, not
defending our accusers (which is indeed
necessary, those who have learned to
praise while cursing, even if they bring
empty blasphemies against us), but aiming
at the conversion of those very accusers; so
that perhaps the all-wise ones, ashamed by
the rebuke of a foreigner, might be
corrected, and at last be able to see what
kind of teachings these are, for which their
journeys across the sea are sent.. For these
things are indeed stolen, and these must
also be shown clearly, once their self-love is
taken away; but the things they themselves
seek, boasting that they have found
themselves, these are what the rebuke
concerns.. As a follow-up, there is also the
so-called general education, which is
useless (14) in many ways; and one must
run through topics such as astrology,
mathematics, magic, and sorcery.. For
indeed all the Greeks boast about these as
the greatest sciences.. Whoever rebukes

ταῖσδε οἱ Πανέλληνες, ὡς μεγίσταις ἐπιστήμαις. **“Ὅς δ’ ἐλέγχει μετὰ παρρησίας, εἰρηνοποιεῖ.**” Ἐφραμεν δὲ πολλάκις ἤδη μήτε μεμελετηκέναι, μήτε μὴν ἐπιτηδεύειν ἐλληνίζειν· ἱκανὸν γὰρ δὴ τοῦτο, ἀποδημαγωγεῖν τῆς ἀληθείας τοὺς πολλούς· τὸ δὲ τῷ ὄντι φιλοσόφημα, οὐκ εἰς τὴν γλῶσσαν, ἀλλ’ εἰς τὴν γνώμην ὀνήσει τοὺς ἐπαίοντας. Δεῖ δ’, οἶμαι, τὸν ἀληθείας κηδόμενον οὐκ ἐξ ἐπιβουλῆς καὶ φροντίδος τὴν φράσιν συνθεῖναι· πειρᾶσθαι δὲ ὀνομάζειν μόνον ὡς δύναται, ὃ βούλεται· τοὺς γὰρ τῶν λέξεων ἐχομένους καὶ περὶ ταύτας ἀσχολουμένους διαδιδράσκει τὰ πράγματα. Γεωργοῦ μὲν οὖν ἴδιον τὸ ἐν ἀκάνθαις φυόμενον ῥόδον ἀβλαβῶς λαβεῖν· καὶ τεχνίτου, τὸν ἐν ὀστρεῖῳ σαρκὶ (15) κατορωρυγμένον μαργαρίτην ἐξευρεῖν. Φασὶ δὲ καὶ τὰς ὄρνιθας ἡδίστην ἔχειν τὴν σαρκὸς ποιότητα, ὅτε, οὐκ ἀφθόνου τροφῆς παρατεθείσης αὐταῖς, αἶδε σκαλεύουσαι τοῖς ποσίν, ἐκλέγονται μετὰ πόνου τὰς τροφάς. Εἴ τις οὖν τοῦ ὁμοίου θεωρητικὸς ἐν πολλοῖς τοῖς πιθανοῖς τε καὶ Ἑλληνικοῖς τὸ ἀληθὲς διαλεληθέναι (16) ποθεῖ, καθάπερ ὑπὸ τοῖς μορμολυκείοις τὸ πρόσωπον τὸ ἀληθινόν, πολυπραγμονήσας, θηράσεται. Φησὶ γὰρ ἐν τῷ ὁράματι τῷ Ἑρμῇ ἡ Δύναμις ἡ φανεῖσα· **“Ὁ ἂν ἐνδέχεταιί (17) σοι ἀποκαλυφθῆναι, ἀποκαλυφθήσεται.**

with boldness makes peace. **We have said many times already that they neither care to study nor even to practice Greek ways; for it is enough to lead many away from the truth. But true philosophy benefits the understanding, not the language, of those who are skilled.. But I think that anyone who cares about the truth should not put together their speech out of trickery or worry; they should only try to call things by the name they can, as they wish. For those who are caught up in words and busy with them run away from the real matters.. A farmer’s skill is to safely take the rose that grows among thorns; and an artisan’s, to find the pearl dug out from oyster flesh (15).. They say that birds have the sweetest flesh when, without plenty of food given to them, they pick out their food with effort using their feet.. If anyone, then, who is a thinker about what is similar, longs to have the truth discussed among many plausible and Greek ideas (16), just as the true face is hidden under masks, he will hunt for it by being very careful.. For in the vision of Hermes, the Power appeared and said: “Whatever can be revealed to you, will be revealed.”****

Chapter 2 (CAPUT II)

Per fidem solam ad Dei cognitionem perveniri posse.

That knowledge of God can be reached through faith alone.

Ἐπὶ δὲ σῇ σοφίᾳ μὴ ἐπαίρου, αἱ Παροιμίαι λέγουσιν· ἐν πάσαις δὲ ὁδοῖς γνώριζε (18) αὐτήν, ἵνα ὀρθοτομή τὰς

Do not be proud of your wisdom, the Proverbs say; in all your ways acknowledge (18) her, so that you may

ὁδοὺς σου, ὃ δὲ ποῦς σου οὐ μὴ προσκόπη. Βούλεται μὲν γὰρ διὰ τούτων δεῖξαι, ἀκόλουθα δεῖν γενέσθαι τῷ λόγῳ τὰ ἔργα· ἥδη δὲ ἐμφαίνειν, χρῆναι τὸ ἐξ ἀπάσης παιδείας χρήσιμον ἐκλεγόμενους ἡμᾶς ἔχειν· αἱ δὲ ὁδοὶ σοφίας ποικίλαι, ὀρθοτομεῖν ἐπὶ τὴν ὁδὸν τῆς ἀληθείας· ὁδὸς δὲ ἡ πίστις· **Ὁ δὲ ποῦς σου μὴ προσκοπτέτω,** λέγει περὶ τινῶν ἐναντιοῦσθαι δοκούντων τῇ μιᾷ καὶ θείᾳ τῇ προνοητικῇ διοικήσει. Ὅθεν ἐπάγει· **Μὴ ἴσθι φρόνιμος παρὰ σεαυτῷ,** κατὰ τοὺς ἀθέους λογισμοὺς τοὺς ἀντιστασιώδεις τῇ οἰκονομίᾳ τοῦ Θεοῦ· **Φοβοῦ δὲ τὸν μόνον δυνατόν Θεόν·** ὃ ἔπεται, μηδὲν ἀντικεῖσθαι τῷ Θεῷ. Ἄλλως τε καὶ ἡ ἐπαγωγὴ διδάσκει σαφῶς, ὅτι **ὁ θεῖος φόβος ἑκκλισίς ἐστι κακοῦ.** Φησὶ γάρ· **Καὶ ἑκκλινον ἀπὸ παντὸς κακοῦ.** Αὕτη παιδεία σοφίας· **Ὁν γὰρ ἀγαπᾷ Κύριος, παιδεύει·** ἀλγεῖν μὲν ποιῶν εἰς σύνεσιν, ἀποκαθιστὰς δὲ εἰς εἰρήνην καὶ ἀφθαρσίαν. Ἡ μὲν οὖν βάρβαρος φιλοσοφία, ἣν μεθέπομεν ἡμεῖς, τελεία τῷ ὄντι καὶ ἀληθής. Φησὶ γοῦν ἐν τῇ Σοφίᾳ· **Αὐτὸς γὰρ μοι δέδωκε τῶν ὄντων γνῶσιν ἀψευδη, εἰδέναι σύστασιν κόσμου,** καὶ τὰ ἐξῆς, ἕως· **Καὶ δυνά μεις ῥιζῶν.** Ἐν τούτοις ἅπασι τὴν φυσικὴν ἐμπεριείληφε θεωρίαν, τὴν κατὰ τὸν αἰσθητὸν κόσμον ἀπάντων τῶν γεγονότων. Ἐξῆς δὲ καὶ περὶ τῶν νοητῶν αἰνίττεται, δι' ὧν ἐπάγει· **Ὅσα τέ ἐστι κρυπτὰ καὶ ἐμφανῆ, ἔγνω· ἡ γὰρ πάντων τεχνίτις ἐδίδαξέ με, σοφία.** Ἔχεις ἐν βραχεῖ τὸ ἐπάγγελμα τῆς καθ' ἡμᾶς φιλοσοφίας. Ἀνάγει δὲ ἡ τούτων μάθησις μετὰ ὁρθῆς πολιτείας ἀσκηθεῖσα, διὰ τῆς πάντων τεχνίτιδος σοφίας, ἐπὶ τὸν ἡγεμόνα τοῦ παντὸς, δυσάλωτόν τι χρῆμα καὶ δυσθήρατον, ἐξαναχωροῦν αἰεὶ καὶ πόρρῳ ἀφιστάμενον τοῦ διώκοντος. Ὁ δὲ αὐτὸς, μακρὰν ὦν, ἐγγυτάτῳ βέβηκε, θαῦμα

make straight your paths, and your foot will not stumble.. For he wants to show that actions must follow the word; and now he shows that we should have what is useful from all learning chosen carefully. The paths of wisdom are indeed many, but they cut straight toward the path of truth. The path is faith. «Let your foot not stumble,» he says, speaking about those who seem to oppose the one divine providential guidance.. Therefore he adds: «Do not be wise in your own eyes,» according to the godless thoughts that resist the providence of God; «Fear the only powerful God.» Whoever follows him must oppose nothing to God.. Moreover, the conclusion clearly teaches that «the divine fear is a turning away from evil.». For he says: «And turn away from all evil.». This is the discipline of wisdom: «For whom the Lord loves, he disciplines;» causing pain for understanding, but restoring to peace and incorruption.. The barbarian philosophy, which we follow, is truly perfect and genuine.. He says indeed in Wisdom: «For he himself has given me true knowledge of things that exist, to know the structure of the world,» and what follows, up to: «And the power of roots.». In all these, it has included the natural theory of everything that has happened in the sensible world.. Next, he also hints at the intelligible things, by which he says: «I have known all that is hidden and revealed; for wisdom, the maker of all things, has taught me.» You have here in brief the promise of the philosophy we follow.. The learning of these things, practiced with right conduct, leads through the wisdom of the maker of all things to the ruler of everything, an invincible and untouchable power, always retreating and standing far away from the pursuer.. But he himself, though far away,

ἄρρητον. **Θεὸς ἐγγίζων ἐγὼ**, φησὶ Κύριος· πόρρω μὲν κατ' οὐσίαν (19)· πῶς γὰρ ἂν συνεγγίσει ποτὲ τὸ γεννητὸν ἀγεννήτῳ; Ἐγγυτάτω δὲ δυνάμει, ἥ (20) τὰ πάντα ἐγκεκόλπισται (21). **Εἰ ποιήσει (22) τις κρύφα, φησὶ, τί, καὶ οὐκ ἐπόψομαι αὐτόν;** Καὶ δὴ πάρεστιν αἰεὶ τῇ τε ἐποπτικῇ, τῇ τε εὐεργετικῇ, τῇ τε παιδευτικῇ ἀπτομένη ἡμῶν δυνάμει· δύναμις τοῦ Θεοῦ. Ὅθεν ὁ Μωϋσῆς, οὐ ποτε ἀνθρωπίνῃ σοφίᾳ γνωσθήσεσθαι τὸν Θεὸν πεπεισμένος, **Ἐμφάνισόν μοι σεαυτὸν, φησί· καὶ εἰς τὸν γνόφον (23), οὗ ἦν** ἡ φωνὴ τοῦ Θεοῦ, εἰσελθεῖν βιάζεται, τουτέστιν, εἰς τὰς ἀδύτους καὶ ἀειδεῖς περὶ τοῦ ὄντος ἐννοίας. Οὐ γὰρ ἐν γνόφῳ ἡ τόπῳ ὁ Θεός, ἀλλ' ὑπεράνω καὶ τόπου, καὶ χρόνου, καὶ τῆς τῶν γεγονότων ιδιότητος· διὸ οὐδ' ἐν μέρει καταγίνεται ποτε, οὔτε περιέχων, οὔτε περιεχόμενος, ἢ κατὰ ὀρισμὸν τινα, ἢ κατὰ ἀποτομήν. **Ποῖον γὰρ οἶκον οἰκοδομήσετε μοι; λέγει Κύριος·** ἀλλ' οὐδὲ ἑαυτῷ ὠκοδόμησεν, ἀχώρητος ὢν· καὶ ὁ οὐρανὸς θρόνος αὐτοῦ λέγεται, οὐδ' οὕτω περιέχεται, ἐπαναπαύεται δὲ τερπόμενος τῇ δημιουργίᾳ. Δῆλον οὖν ἡμῖν ἐστὶ κεκρύφθαι τὴν ἀλήθειαν· εἰ καὶ ἐξ ἐνὸς παραδείγματος ἤδη δέδεικται, μικρὸν δ' ὕστερον καὶ διὰ πλείονων παραστήσομεν. Πῶς δὲ οὐχὶ ἀποδοχῆς ἄξιοι οἱ τε μαθεῖν ἐθέλοντες, οἱ τε δυνάμενοι, κατὰ τὸν Σολομῶντα, **γνῶναι σοφίαν καὶ παιδείαν, νοῆσαί τε λόγους φρονήσεως, δέξασθαι τε στροφὰς λόγων (24), νοῆσαί τε δικαιοσύνην ἀληθῆ;** ὥς οὔσης καὶ ἐτέρας τῆς μὴ κατὰ τὴν ἀλήθειαν διδασκομένης πρὸς τῶν νόμων τῶν Ἑλληνικῶν, καὶ τῶν ἄλλων τῶν φιλοσόφων. **Καὶ κρίματα, φησὶν, εὐθῦναι**, οὐ τὰ δικαστικά, ἀλλὰ τὸ κριτήριον τὸ ἐν ἡμῖν, ὑγιὲς καὶ ἀπλανὲς ἔχειν δεῖν μηνύει· **Ἵνα δῶ ἀκάκοις πανουργίαν, παιδὶ δὲ νέφῳ αἴσθησίν τε**

has come very near, an unspeakable wonder.. **"I am God who comes near," says the Lord; indeed, far away in essence (19); for how could the begotten ever come near the unbegotten?? But very near in power, which (20) holds all things within itself (21)..** "If someone does something secret," he says, "will I not see it?" And indeed, he is always present with the power that watches, that helps, and that teaches us; the power of God.. Therefore Moses, convinced that God could never be known by human wisdom, says, "Show me yourself." And he tries to enter into the darkness (23) where the voice of God was, that is, into the hidden and unchanging thoughts about being.. For God is not in darkness or in a place, but above place, and time, and the nature of things that have come to be; therefore he is never confined in any part, neither containing nor contained, neither by any limit nor by any cutting off.. **"For what kind of house will you build for me? the Lord says: but he did not build a house for himself, being uncontainable; and even if the heaven is called his throne, he is not contained by it, but rests, enjoying his creation.. It is clear to us that the truth has been hidden; and although it has already been shown by one example, shortly afterward we will also present it through many more..** How then are those who want to learn and are able not worthy of acceptance, according to Solomon, to know wisdom and instruction, to understand words of insight, to receive the sayings of prudence, and to understand true justice? Since there is also another kind of teaching, not according to the truth, coming from the laws of the Greeks and from other philosophers.. And he says

καὶ εὖνοιαν (25). Τῶνδε γὰρ ἀκούσας σοφὸς ὁ ὑπακούειν ταῖς ἐντολαῖς πεπεισμένος, **σοφώτερος ἔσται κατὰ τὴν γνῶσιν· ὁ δὲ νοήμων κυβέρνησιν κτήσεται· νοήσει τε παραβολὴν καὶ σκοτεινὸν λόγον, ῥήσεις τε σοφῶν καὶ αἰνίγματα.** Οὐ γὰρ κιβδήλους οἱ ἔπιπνοι ἐκ Θεοῦ λόγους προφέρουσιν, οὐδ' οἱ παρὰ τούτων ἐμπορευόμενοι· οὐδὲ μὴν πάγας, αἷς οἱ πολλοὶ τῶν σοφιστῶν τοὺς νέους ἐμπλέκουσι, πρὸς οὐδὲν ἀληθὲς σχολάζοντες· ἀλλ' οἱ μὲν τὸ ἅγιον **Πνεῦμα** (26) κεκτημένοι, **ἐρευνῶσι τὰ βάθη τοῦ Θεοῦ,** τουτέστι, τῆς περὶ τὰς προφητείας ἐπικρύψεως ἐπήβολοι γινόμενοι. **Τῶν δὲ ἀγίων μεταδιδόναι τοῖς κυσὶν** ἀπαγορεύεται, ἔστ' ἂν μένη θηρία· οὐ γὰρ ποτε ἐγκρινάναι προσήκει φθονεροῖς καὶ τεταραγμένοις, ἀπίστοις τε ἔτι ἤθεσιν, εἰς ὑλακὴν ζητήσεως ἀναιδέσι, τοῦ Θεοῦ (27) καὶ καθαροῦ νάματος τοῦ ζῶντος ὕδατος. **Μὴ δὴ ὑπερεκχείσθω** (28) **σοι ὕδατα ἔξω πηγῆς σου· εἰς δὲ σὰς πλατείας διαπορευέσθω σὰ ὕδατα.** Οὐ γὰρ φρονέουσι τοιαῦτα πολλοὶ, ὁκόσοι (29) ἐγκυρσεύουσιν· οὐδὲ μαθόντες, γινώσκουσιν· ἑαυτοῖσι δὲ δοκέουσι, κατὰ τὸν γενναῖον Ἡράκλειτον. Ἄρ' οὐ δοκεῖ σοι καὶ οὗτος τοὺς μὴ πιστεύοντας ψέγειν; **Ὁ δὲ δίκαιός** (30) **μου ἐκ πίστεως ζήσεται,** ὁ προφήτης εἶρηκε. Λέγει δὲ καὶ ἄλλος προφήτης· **Ἐὰν μὴ πιστεῦσητε, οὐδὲ μὴ συνῆτε.** Πῶς γὰρ τούτων ὑπερφυᾶ θεωρίαν χωρήσαι ποτ' ἂν ψυχὴ, διαμαχομένης ἑνδον τῆς περὶ τὴν μάθησιν ἀπιστίας; πίστις δὲ (31), ἥν διαβάλλουσι κενὴν καὶ βάρβαρον νομίζοντες Ἕλληνες, πρόληψις ἐκούσιός ἐστι, θεοσεβείας συγκατάθεσις, **ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων,** κατὰ τὸν θεῖον Ἀπόστολον· **ταύτη** (32) **γὰρ μάλιστα ἐμαρτυρήθησαν οἱ πρεσβύτεροι.** Χωρὶς

that judgments should be straight—not the judicial ones, but the standard within us must be healthy and unerring; so that he may give cunning to the innocent, and to the young child both perception and goodwill. (25). For hearing these things, the wise man, convinced to obey the commandments, will become wiser in knowledge; and the understanding one will gain guidance; he will understand parables and obscure sayings, as well as the sayings of the wise and riddles. For the inspired ones do not speak counterfeit words from God, nor do those who trade in them; nor indeed the traps with which many sophists entangle the young, paying no attention to anything true. But those who have received the holy Spirit search the depths of God—that is, they become seekers of the hidden meaning concerning the prophecies. (26). **It is forbidden to give the holy things to dogs, even if they remain beasts. For it is never proper to throw pearls before the envious and disturbed, and still unbelieving in their habits, who shamelessly seek to bark at the divine and pure stream of living water.** (27). Do not let waters be poured out beyond your spring; rather, let your waters go through your streets. (28). For many do not think such things, as many who take part; nor do they know, even after learning; but they seem to themselves, according to the noble Heraclitus.. Does it not seem to you that this one also blames those who do not believe?? **«But my righteous one shall live by faith,» the prophet said.. Another prophet also says, «If you do not believe, you will not understand.»** For how could a soul ever grasp the extraordinary vision of these things, struggling inside with unbelief about learning?? Faith, which the Greeks falsely accuse as

**δὲ πίστεως ἀδύνατόν ἐστιν
εὐαρεστῆσαι** Θεῷ. Ἄλλοι δ' ἀφανοῦς
πράγματος ἐνωτικὴν συγκατάθεσιν
ἀπέδωκαν εἶναι τὴν πίστιν· ὥσπερ ἀμέλει
τὴν ἀπόδειξιν ἀγνοουμένου πράγματος
φανερὰν συγκατάθεσιν. Εἰ μὲν οὖν
προαίρεσις (33) ἐστίν, ὀρεκτικὴ τινος
οὔσα, ἡ ὀρεξις νῦν διανοητικὴ· ἐπεὶ δὲ
πράξεως ἀρχὴ ἡ προαίρεσις, πίστις
εὐρίσκεται (34)· ἀρχὴ γὰρ τῆς πράξεως,
θεμέλιος ἔμφρονος προαιρέσεως,
προαποδεικνύοντος τινὸς αὐτῷ (35) διὰ τῆς
πίστεως τὴν ἀπόδειξιν. Ἐθελοντὴν δὲ
συνέπεσθαι τῷ συμφέροντι, συνέσεως
ἀρχή. Μεγάλην γοῦν εἰς γνῶσιν ῥοπὴν
ἀπερίσπαστος παρέχει προαίρεσις. Αὐτίκα
ἡ μελέτη τῆς πίστεως ἐπιστήμη γίνεται,
θεμελίῳ βεβαίῳ ἐπερηρισμένη. Τὴν γοῦν
ἐπιστήμην (36) ὀρίζονται φιλοσόφων
παῖδες, ἔξιν ἀμετάπτωτον ὑπὸ λόγου.
Ἔστιν οὖν ἄλλη τις τοιαύτη κατάστασις
ἀληθῆς θεοσεβείας αὐτῆς (37), ἥς μόνος
διδάσκαλος ὁ λόγος; Οὐκ ἔγωγε οἶμαι.
Θεόφραστος δὲ τὴν αἴσθησιν (38) ἀρχὴν
εἶναι πίστεως φησιν· ἀπὸ γὰρ ταύτης αἱ
ἀρχαὶ πρὸς τὸν λόγον τὸν ἐν ἡμῖν καὶ τὴν
διάνοιαν ἐκτείνονται. Ὁ πιστεύσας τοίνυν
ταῖς Γραφαῖς ταῖς θεαῖς, τὴν κρίσιν
βεβαίαν ἔχων (39), ἀπόδειξιν
ἀναντίρρητον τὴν τοῦ τὰς Γραφὰς
δεδωρημένου φωνῆν λαμβάνει Θεοῦ.
Οὐκέτ' οὖν πίστις γίνεται δι' ἀποδείξεως
ὠχυρωμένη. **Μακάριοι τοίνυν, οἱ μὴ
ιδόντες, καὶ πιστεύσαντες.** Αἱ γοῦν τῶν
σειρήνων ἐπιτελέσεις, δύνανται ὑπὲρ
ἄνθρωπον ἐνδεικνύμεναι, ἐξέπληττον τοὺς
παρατυγχάνοντας, πρὸς τὴν τῶν
λεγομένων παραδοχὴν σχεδὸν ἄκοντας
εὐτρεπίζουσαι.

empty and barbaric, is a voluntary
acceptance, a consent to reverence God,
the assurance of things hoped for, the
proof of things not seen, according to
the divine Apostle: for by this faith the
elders were especially commended..
Without faith it is impossible to please
God.. Others have said that faith is a
uniting consent to an unseen thing; just
as one carelessly accepts something
clear when the thing is unknown.. If then
it is a choice (33), being a kind of desire,
the desire is now intellectual; and since
choice is the beginning of action, faith is
found (34); for the beginning of action,
the foundation of a sensible choice, is
the prior demonstration of something to
it (35) through faith as proof.. To be
willing to follow what is beneficial is the
beginning of understanding..
Unwavering choice gives a great
tendency toward knowledge..
Immediately, the study of faith becomes
knowledge, supported by a firm
foundation.. At least, the children of
philosophers define knowledge (36) as
an unchanging habit of the mind.. There
is then another such state of true piety
(37), of which reason alone is the
teacher.? I certainly do not think so..
Theophrastus says that perception (38)
is the beginning of faith; for from this,
the beginnings extend toward the
reason within us and the
understanding.. Therefore, the one who
believes in the divine Scriptures, having
a firm judgment (39), receives an
undeniable proof of the voice of God
who gave the Scriptures.. Faith is no
longer strengthened through
proof..Blessed, then, are those who have
not seen and yet have believed. For the
deeds of the sirens, showing power beyond

human, amazed those who happened upon them, almost unwillingly leading them to accept what was said.

Chapter 3 (CAPUT III)

Contra hæreticos disputat, qui fidem ex naturæ necessitate provenire statuunt.

He argues against heretics who claim that faith arises from the necessity of nature.

Ἐνταῦθα φυσικὴν ἡγοῦνται τὴν πίστιν οἱ ἀμφὶ τὸν Βασιλείδην· καθὼ καὶ ἐπὶ τῆς ἐκλογῆς τάττουσιν αὐτὴν, τὰ μαθήματα ἀναποδείκτως εὐρίσκουσιν καταλήψει νοητικῇ. Οἱ δὲ ἀπὸ Οὐαλεντίνου, τὴν μὲν πίστιν τοῖς ἀπλοῖς ἀπονείμαντες ἡμῖν, αὐτοῖς δὲ τὴν γνῶσιν (40), τοῖς φύσει σωζομένοις (41), κατὰ τὴν τοῦ διαφέροντος πλεονεξίαν σπέρματος ἐνυπάρχειν βούλονται, μακρῶ (42) δὲ κεχωρισμένην πίστεως, ἢ τὸ πνευματικὸν τοῦ ψυχικοῦ λέγοντες. Ἔτι φασὶν οἱ ἀπὸ Βασιλείδου (43), πίστιν ἅμα καὶ ἐκλογὴν οἰκείαν εἶναι καθ' ἕκαστον διάστημα· κατ' ἐπακολουθήμα δ' αὖ τῆς ἐκλογῆς τῆς ὑπερκοσμίου, τὴν κοσμικὴν ἀπάσης φύσεως συνέπεσθαι πίστιν, κατάλληλόν τε εἶναι τῇ ἐκάστου ἐλπίδι καὶ τῆς πίστεως τὴν δωρεάν. Οὐκέτ' οὖν προαιρέσεως κατόρθωμα ἡ πίστις, εἰ φύσεως πλεονέκτημα· οὐδὲ ἀμοιβῆς δικαίας τεύξεται, ἀναίτιος ὢν, ὃ μὴ πιστεύσας· καὶ οὐκ αἷτιος ὃ πιστεύσας. Πᾶσα δὲ ἡ τῆς πίστεως καὶ ἀπιστίας ιδιότης καὶ διαφορότης οὗτ' ἐπαίνω, οὔτε μὴν ψόγω ὑποπέσοι ἂν, ὁρθῶς λογιζόμενοις, προηγούμενην ἔχουσα τὴν ἐκ τοῦ τὰ πάντα δυνατοῦ φυσικὴν ἀνάγκην γενομένην. Νευροσπαστομένων δὲ ἡμῶν, ἀψύχων δίκην, φυσικαῖς ἐνεργείαις, τό τε ἀκούσιον παρέλκει (44), ὁρμὴ τε, ἡ προκαθηγουμένη τούτων. Καὶ οὐκ ἔτι ἔγωγε ἐννοῶ ζῶον

Here those around Basil consider faith to be natural; for they also place it on election, finding that the teachings inevitably lead to intellectual acceptance. But those from Valentinus assign faith to the simple people, and knowledge (40) to themselves, wanting it to exist in those saved by nature (41), according to the excess of the differing seed, far (42) separated from faith, calling it the spiritual part of the psychic. Moreover, those from Basil (43) say that faith and election are proper to each time; and as a consequence of the election of the supernatural, worldly faith follows all nature, and it is fitting to each one's hope and the gift of faith. Therefore, faith is no longer the result of free choice if it is an advantage of nature; nor will the one who does not believe receive a just reward, being without cause; nor is the one who believes to blame. All the particular qualities and differences of faith and unbelief would not fall under praise or blame, rightly considered, having as their origin the natural necessity from the all-powerful. When we are convulsed, like lifeless ones, by natural actions, the involuntary is involved (44), and impulse, which leads these. And I no longer think this is a living being, whose impulsive necessity (45) is pierced by an external cause and moved. Where then is the

τοῦτο, οὗ τὸ ὀρμητικὸν ἀνάγκη (45)
λέλογχεν ὑπὸ τῆς ἔξωθεν αἰτίας
κινούμενον. Ποῦ δὲ ἔτι ἡ τοῦ ποτε ἀπίστου
μετανοία, δι' ἣν ἄφεσις ἀμαρτιῶν; Ὡστε
οὐδὲ βάπτισμα ἔτι εὐλογον, οὐδὲ μακαρία
σφραγίς (46), οὐδὲ ὁ Υἱὸς, οὐδὲ ὁ Πατήρ·
ἀλλὰ Θεὸς, οἶμαι, ἡ τῶν φύσεων αὐτοῖς
εὐρίσκεται διανομή, τὸν θεμέλιον τῆς
σωτηρίας, τὴν ἐκούσιον πίστιν, οὐκ
ἔχουσα.

Chapter 4 (CAPUT IV)

*Iterum de utilitate credendi, fidemque
esse omnis scientiæ fundamentum.*

Ἡμεῖς δὲ, οἱ τὴν αἵρεσιν καὶ φυγὴν
δεδόσθαι τοῖς ἀνθρώποις αὐτοκρατορικὴν
παρὰ τοῦ Κυρίου διὰ τῶν Γραφῶν
παρειληφότες, ἀμεταπτῶτῳ κριτηρίῳ τῇ
πίστει ἐπαναπαυώμεθα, τὸ πνεῦμα
πρόθυμον ἐνδειξάμενοι, ὅτι εἰλόμεθα τὴν
ζωὴν, καὶ τῷ Θεῷ διὰ ἐκείνου (47) φωνῆς
πεπιστεύκαμεν· καὶ ὁ τῷ Λόγῳ πιστεύσας
οἶδε τὸ πρᾶγμα ἀληθές· ἀλήθεια γὰρ ὁ
Λόγος. Ὁ δὲ ἀπιστήσας τῷ λέγοντι
ἠπίστησε τῷ Θεῷ. **Πίστει νοοῦμεν
κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ,
εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον
(48) γεγονέναι, φησὶν ὁ Ἀπόστολος·
πίστει πλείονα θυσίαν Ἄβελ παρὰ Κάϊν
προσήνεγκε, δι' ἧς ἐμαρτυρήθη εἶναι
δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις
αὐτῷ τοῦ Θεοῦ· καὶ δι' αὐτῆς,
ἀποθανόντων, ἔτι λαλεῖ, καὶ τὰ ἐξῆς, ἕως
(49), ἣ πρόσκαιρον ἔχει ἀμαρτίας
ἀπόλαυσιν.** Τούτους μὲν οὖν καὶ πρὸ
Νόμου ἡ πίστις δικαιοῦσα, κληρονόμους
κατέστησε τῆς θείας ἐπαγγελίας. Τί οὖν ἔτι
τὰ τῆς πίστεως ἐκ τῆς παρ' ἡμῖν ἱστορίας

repentance of the once unbelieving,
through which forgiveness of sins comes?
So neither baptism is reasonable anymore,
nor a blessed seal (46), nor the Son, nor the
Father; but God, I think, who assigns the
natures to them, lacks the foundation of
salvation, voluntary faith.

*Again on the usefulness of believing, and
that faith is the foundation of all
knowledge.*

We, who have received from the Lord
through the Scriptures the ruling power to
reject heresy and flee from it, rest on faith
as an unchanging judge, showing a willing
spirit, because we choose life and have
trusted in God through that voice (47). And
the one who has believed in the Word
knows the matter is true; for the Word is
truth.. But the one who disbelieves the
speaker has disbelieved God.. **By faith we
understand that the ages were formed
by the word of God, so that what is seen
did not come from things that appear
(48), says the Apostle. By faith Abel
offered a better sacrifice than Cain,
through which he was declared
righteous, God bearing witness to his
gifts. And through it, though he died, he
still speaks. And the following things,
until (49), which have a temporary
enjoyment of sin.. These, then, even
before the Law, faith justified and made
them heirs of the divine promise.. What
then remains to be said about faith from**

ἀναλεγόμενος, παρατίθεμαι μαρτύρια (50); **Ἐπιλείπει γάρ με διηγούμενον ὁ χρόνος** **περὶ Γεδεὼν, Βαράκ (51), Σαμψών,** **Ἰεφθάε, Δαβὶδ τε καὶ Σαμουήλ, καὶ τῶν** **προφητῶν**, καὶ τὰ τούτοις ἐπόμενα. Τεσσάρων δὲ ὄντων, ἐν οἷς τὸ ἀληθές, αἰσθήσεως, νοῦ, ἐπιστήμης, ὑπολήψεως· φύσει μὲν πρῶτος ὁ νοῦς, ἡμῖν δὲ καὶ πρὸς ἡμᾶς ἡ αἰσθησις· ἐκ δὲ αἰσθήσεως καὶ τοῦ νοῦ ἡ τῆς ἐπιστήμης συνίσταται οὐσία· κοινὸν δὲ νοῦ τε καὶ αἰσθήσεως τὸ ἐναργές. Ἀλλ’ ἡ μὲν αἰσθησις ἐπιβάθρα τῆς ἐπιστήμης· ἡ πίστις δὲ, διὰ τῶν αἰσθητῶν (52) ὁδεύσασα, ἀπολείπει τὴν ὑπόληψιν· πρὸς δὲ τὰ ἀψευδῆ σπεύδει, καὶ εἰς τὴν ἀλήθειαν καταμένει. Εἰ δέ τις λέγοι τὴν ἐπιστήμην ἀποδεικτικὴν εἶναι μετὰ λόγου, ἀκουσάτω, ὅτι καὶ αἱ ἀρχαὶ ἀναπόδεικτοι· οὔτε γὰρ τέχνη, οὔτε μὴν φρονήσει γνωσταί. Ἡ μὲν γὰρ περὶ τὰ ἐνδεχόμενά ἐστιν ἄλλως ἔχειν· ἡ δὲ ποιητικὴ (53), μονονουχὶ δὲ καὶ θεωρητικὴ. Πίστει οὖν ἐφικέσθαι μόνη οἴονται τῆς τῶν ὅλων ἀρχῆς. Πᾶσα γὰρ ἐπιστήμη διδακτὴ ἐστὶ· τὸ δὲ διδακτὸν ἐκ προγινωσκομένου. Οὐ προεγινώσκετο δὲ ἡ τῶν ὅλων ἀρχὴ τοῖς Ἑλλήσιν· οὐτ’ οὖν Θαλῆς (54), ὕδωρ ἐπισταμένῳ τὴν πρώτην αἰτίαν, οὔτε τοῖς ἄλλοις τοῖς φυσικοῖς τοῖς ἐξῆς· ἐπεὶ καὶ Ἀναξαγόρας (55) πρῶτος ἐπέστησε τὸν νοῦν τοῖς πράγμασιν· ἀλλ’ οὐδὲ οὗτος ἐτήρησε τὴν ἀξίαν τὴν ποιητικὴν, δίνους τινὰς ἀνοήτους ἀναζωγραφῶν, σὺν τῇ τοῦ νοῦ ἀπραξίᾳ τε καὶ ἀνοίᾳ. Διὸ καὶ φησιν ὁ Λόγος· **Μὴ εἴπητε (56) ἑαυτοῖς διδάσκαλον ἐπὶ τῆς γῆς**. Ἡ μὲν γὰρ ἐπιστήμη ἕξις ἀποδεικτικὴ· ἡ πίστις δὲ χάρις ἐξ ἀναποδείκτων εἰς τὸ καθόλου ἀναβιβάζουσα τὸ ἀπλοῦν, ὃ οὔτε σὺν ὕλῃ ἐστὶν, οὔτε ὕλῃ, οὔτε ὑπὸ ὕλης. Οἱ δὲ ἄπιστοι (57) ὥς ἔοικεν, ἐξ οὐρανοῦ καὶ τοῦ ἀοράτου πάντα ἔλκουσιν εἰς γῆν, ταῖς χερσὶν ἀτεχνῶς πέτρας καὶ δρυῖς

the history given to us? I present the testimonies (50).? For time will fail me in telling about Gideon, Barak (51), Samson, Jephthah, and also David and Samuel, and the prophets, and those who followed them.. There are four things: perception, mind, knowledge, and opinion. By nature, the first is the mind, but for us and toward us it is perception. From perception and mind comes the substance of knowledge. The clear thing is common to both mind and perception.. But perception is the foundation of knowledge; faith, traveling through the things perceived (52), leaves behind opinion; it hastens toward what is true and remains in the truth.. If someone says that knowledge is demonstrative and based on reason, let him hear that even the first principles are not demonstrable; for they are known neither by skill nor by reasoning.. For knowledge about things that are possible to be otherwise is different; but productive knowledge (53), and especially theoretical knowledge, is otherwise.. They think that the beginning of all things can be reached by faith alone.. For every kind of knowledge is taught; and what is taught comes from what is known beforehand.. The beginning of all things was not known beforehand by the Greeks; neither by Thales (54), who knew water as the first cause, nor by the other natural philosophers who came after him. For Anaxagoras (55) was the first to apply mind to things; but even he did not maintain the proper creative value, painting some foolish whirlpools, along with the mind’s inactivity and foolishness.. Therefore the Word also says: **“Do not say to yourselves, ‘We have a teacher on the earth.’”** For knowledge is a habit of demonstration; but faith is a grace that, without demonstration, raises the simple to

περιλαμβάνοντες, κατὰ τὸν Πλάτωνα· τῶν γὰρ τοιούτων ἐφαπτόμενοι πάντων, διῆσχυρίζονται τοῦτ' εἶναι μόνον, ὅπερ ἔχει προσβολὴν καὶ ἐπαφήν τινα· ταύτὸν σῶμα καὶ οὐσίαν ὀριζόμενοι, πρὸς αὐτοὺς ἀμφισβητοῦντες, μάλα εὐλαβῶς ἄνωθεν ἐξ ἀοράτου ποθὲν ἀμύνονται νοητὰ ἅττα καὶ ἀσώματα εἶδη, βιαζόμενοι τὴν ἀληθινὴν οὐσίαν εἶναι. **Ἰδοὺ δὴ (58), ποιῶ καινὰ, ὁ Λόγος φησὶν, ἃ ὀφθαλμὸς οὐκ εἶδεν, οὐδὲ οὖς ἤκουσεν, οὐδὲ ἐπὶ καρδίαν ἀνθρώπου ἀνέβη·** καινῷ ὀφθαλμῷ, καινῇ ἀκοῇ, καινῇ καρδίᾳ, ὅσα ὁρατὰ καὶ ἀκουστὰ, καταληπτὰ διὰ τῆς πίστεως καὶ συνέσεως, πνευματικῶς λεγόντων, ἀκουόντων, πραττόντων τῶν τοῦ Κυρίου μαθητῶν. "Ἔστι γὰρ δόκιμον (59) νόμισμα, καὶ ἄλλο κίβδηλον, ὅπερ οὐδὲν ἔλαττον ἀπατᾷ τοὺς ιδιώτας, οὐ μὴν τοὺς ἀργυραμοιβούς· οἱ ἴσασι μαθόντες τό τε παρακεχαραγμένον καὶ τὸ δόκιμον χωρίζει καὶ διακρίνειν· οὕτως ὁ ἀργυραμοιβὸς τῷ ιδιώτῃ, τὸ νόμισμα τοῦτο μόνον (60) ὅτι κίβδηλόν ἐστι, φησί· τὸ δὲ πῶς, μόνος ὁ τοῦ τραπεζίτου γνώριμος, καὶ ὁ ἐπὶ τοῦτο ἀλειφόμενος, μανθάνει. Ἀριστοτέλης δὲ τὸ ἐπόμενον τῇ ἐπιστήμῃ κρῖμα ὡς ἀληθὲς τὸ δέ τι (61) πίστιν εἶναι φησι. Κυριώτερον οὖν τῆς ἐπιστήμης ἢ πίστις, καὶ ἔστιν αὐτῆς κριτήριον. Ὑποκρίνεται δὲ τὴν πίστιν ἡ εἰκασία (62), ἀσθενὴς οὕσα ὑπόληψις· καθάπερ ὁ κόλαξ τὸν φίλον, καὶ ὁ λύκος τὸν κύνα. Ἐπειδὴ δὲ ὁρῶν ὁ τέκτων, ὅτι μαθὼν (63) τινα, τεχνίτης γίνεται· καὶ ὁ κυβερνήτης, παιδευθεὶς τὴν τέχνην, κυβερνᾷ δυνήσεται, οὐκ ἀπαρκεῖν (64) λογιζόμενος τὸ βούλεσθαι καλὸν γενέσθαι κάγαθόν, ἀνάγκη δὲ ἄρα πειθόμενον μαθεῖν· τὸ δὲ πείθεσθαι τῷ Λόγῳ, ὃν διδάσκαλον ἀνηγορεύσαμεν, αὐτῷ ἐκείνῳ πιστεῦσαι ἐστὶ, κατ' οὐδὲν ἀντιβαίνοντα· πῶς γὰρ οἷόν τε ἀνεπίστασθαι τῷ Θεῷ; Πιστὴ (65)

the universal, which is neither with matter, nor matter, nor under matter.. But the unbelievers (57), it seems, draw everything from heaven and the invisible down to the earth, grasping stones and oak trees clumsily with their hands, according to Plato. For touching such things, they insist that only what has contact and touch exists. Defining body and substance as the same, they argue against themselves, very carefully defending from above, from the invisible and somewhere else, the existence of intelligible and immaterial forms, forcing them to be the true substance.. Behold now (58), I am doing a new thing, says the Word, which the eye has not seen, nor the ear heard, nor has it entered into the heart of man: **With a new eye, a new ear, a new heart, all that is visible and audible is grasped through faith and understanding, spiritually speaking, by those who are the Lord's disciples, hearing and doing.. For there is a genuine coin (59), and another counterfeit one, which deceives ordinary people no less, but not the money changers; who, having learned, know how to separate and distinguish the genuine from the forged. Thus the money changer says to the ordinary person that this coin alone (60) is counterfeit; but how it is so, only the banker's expert, and the one anointed for this, learns.. Aristotle, however, says that what follows from knowledge is true judgment, and that something is faith (61).. Faith is therefore more important than knowledge, and it is the test of it.. Faith is imitated by conjecture (62), which is a weak opinion; just as the flatterer imitates a friend, and the wolf imitates the dog.. When the craftsman sees that by learning something he**

τοίνυν ἡ γνῶσις· γνωστὴ δὲ ἡ πίστις θεία
 τινὶ ἀκολουθία τε καὶ ἀντακολουθία
 γίνεται. Ναὶ μὴν καὶ ὁ Ἐπίκουρος, ὁ
 μάλιστα τῆς ἀληθείας προτιμήσας τὴν
 ἡδονὴν, πρόληψιν (66) εἶναι διανοίας τὴν
 πίστιν ὑπολαμβάνει· πρόληψιν δὲ
 ἀποδίδωσιν, ἐπιβολὴν ἐπὶ τι ἐναργές, καὶ
 ἐπὶ τὴν ἐναργῆ τοῦ πράγματος ἐπίνοιαν· μὴ
 δύνασθαι δὲ μηδὲν μῆτε ζητῆσαι, μῆτε
 ἀπορῆσαι, μηδὲ μὴν δοξᾶσαι, ἀλλ' οὐδὲ
 ἐλέγξει χωρὶς προλήψεως. Πῶς δ' ἂν, μὴ
 ἔχων τις πρόληψιν οὗ ἔφίεται, μάθοι περὶ
 οὗ ζητεῖ; Ὁ μαθὼν (67) δὲ ἤδη κατέληψιν
 ποιεῖ τὴν πρόληψιν. Εἰ δὲ ὁ μανθάνων οὐκ
 ἄνευ προλήψεως μανθάνει τῆς τῶν
 λεγομένων παραδεκτικῆς, αὐτὸς μὲν ὧτα
 ἔχει τὰ ἀκουστικά τῆς ἀληθείας· μακάριος
 δὲ ὁ λέγων εἰς ὧτα ἀκουόντων· ὥσπερ
 ἀμέλει μακάριος καὶ αὐτὸς, ὁ τῆς ὑπακοῆς
 (68). Τὸ δὲ κατακοῦσαι συνεῖναί ἐστιν. Εἰ
 τοίνυν ἡ πίστις οὐδὲν ἄλλο ἢ πρόληψις ἐστὶ
 διανοίας περὶ τὰ λεγόμενα, καὶ τοῦτο
 ὑπακοή τε εἴρηται, σύνεσις τε πειθῶ (69),
 οὐ μὴν μαθήσεται τις ἄνευ πίστεως· ἐπεὶ
 μηδὲ ἄνευ προλήψεως. Ἀληθὲς δ' οὖν ὄν
 πάντως μᾶλλον ἀποδείκνυται τὸ ὑπὸ τοῦ
 προφήτου εἰρημένον· **Ἐὰν μὴ
 πιστεύσητε, οὐδὲ μὴ συνῆτε.** Τοῦτο καὶ
 Ἡράκλειτος ὁ Ἐφέσιος τὸ λόγιον
 παραφράσας, εἴρηκεν· **Ἐὰν μὴ ἔλπηται
 (70) ἀνέλπιστον οὐκ ἐξευρήσει,**
ἀνεξερεύνητον ἐὼν καὶ ἄπορον. Ἀλλὰ
 καὶ Πλάτων ὁ φιλόσοφος ἐν τοῖς **Νόμοις**
(71) τὸν μέλλοντα μακαριὸν τε καὶ
εὐδαίμονα γενέσθαι τῆς ἀληθείας ἐξ
ἀρχῆς εὐθὺς εἶναι μέτοχον χρῆναι
φησὶν, ἵν' ὥς πλεῖστον χρόνον ἀληθῆς
ῶν διαβίῃ· πιστὸς γάρ. Ὁ δὲ ἄπιστος,
ὧ φίλον ψευδὸς ἐκούσιον· ὅτω δὲ
ἀκούσιον, ἄνους ὦν, οὐ ζῶον· οὐθ'
ἕτερον οὖν ζηλωτόν (72). Ἀφίλος γὰρ
 πᾶς, ὃ γε ἄπιστος καὶ ἀμαθής. Καὶ μὴ τι
 ταύτην σοφίαν βασιλικὴν ἐν Εὐθυδήμῳ

becomes skilled, and the pilot, having
 been trained in the art, will be able to
 steer, it is not enough to think that
 wanting to become good and noble is
 sufficient; it is necessary, therefore, to
 learn by trusting. And to trust the Word,
 whom we have called the teacher, is to
 believe in that very one, without any
 contradiction. For how is it possible not
 to know God?? Knowledge, then, is
 reliable (65); and faith becomes known
 through a certain divine following and
 counter-following.. Indeed, Epicurus,
 who preferred pleasure above truth,
 considers faith to be a preconception
 (66) of the mind; and he defines a
 preconception as an impression laid
 upon something clear, and upon the
 clear thing a conception; and that no one
 can either seek, doubt, or even believe
 without a preconception, nor can
 anyone refute without one.. How could
 anyone, not having a preconception of
 what he desires, learn about what he
 seeks?? The one who has learned (67)
 already makes the preconception a firm
 grasp.. If the learner does not learn the
 acceptance of what is said without a
 preconception, he himself has ears for
 hearing the truth; but blessed is the one
 who speaks to ears that listen; and just
 as blessed is the one who pays attention
 (68).. To understand thoroughly is to
 agree.. If then faith is nothing else but a
 preconception of the mind about what is
 said, and this has been called both
 obedience and understanding with
 persuasion (69), no one will learn
 without faith; since not even without a
 preconception.... Since it is true, then, it
 is all the more clearly shown by what
 the prophet said: "If you do not believe,
 you will not understand." Heraclitus of

ἐπιεκκρυμμένως λέγει; Ἐν γοῦν τῷ **Πολιτικῷ** πρὸς λέξιν φησίν· Ὡστε ἡ τοῦ (73) ἀληθινοῦ βασιλέως ἐπιστήμη βασιλική· καὶ ὁ ταύτην κεκτημένος, ἐάν τε ἄρχων, ἐάν τε ἰδιώτης ὢν τυγχάνη, πάντως κατὰ γε τὴν τέχνην αὐτὴν βασιλικὸς ὀρθῶς προσαγορευθήσεται. Αὐτίκα οἱ εἰς τὸν Χριστὸν πεπιστευκότες χρηστοί (74) τέ εἰσι καὶ λέγονται· ὥς οἱ (75) τῷ ὄντι βασιλικοὶ βασιλεῖ μεμελημένοι. Ὡς γὰρ οἱ σοφοὶ σοφία εἰσὶ σοφοί, καὶ οἱ νόμιμοι νόμῳ νόμιμοι· οὕτως οἱ Χριστῷ βασιλεῖ βασιλεῖς, καὶ οἱ Χριστοῦ Χριστιανοί. Εἴθ' ὑποβὰς, ἐπιφέρει σαφῶς· **Τὸ μὲν ὀρθὸν (76) ἂν εἴη νόμιμον, καὶ νόμος φύσει ὢν ὁ λόγος ὁ ὀρθός, καὶ οὐκ ἐν γράμμασιν, οὐδὲ ἐτέροις.** Ὁ τε Ἑλεάτης ξένος τὸν βασιλικὸν καὶ πολιτικὸν ἄνδρα **νόμον ἔμψυχον** ἀποφαίνεται. Τοιοῦτος δὲ ὁ πληρῶν μὲν τὸν νόμον, **ποιῶν δὲ τὸ θέλημα τοῦ Πατρὸς,** ἀναγεγραμμένος δὲ ἄντικρυς ἐπὶ ξύλου (77) τινὸς ὑψηλοῦ, παράδειγμα θείας ἀρετῆς τοῖς διορᾶν δυναμένοις ἐκκείμενος. Ἰσασι δὲ Ἕλληνες τὰς τῶν ἐν Λακεδαιμόνι ἐφόρων σκυτάλας, νόμῳ ἐπὶ ξύλων ἀναγεγραμμένας· ὁ δὲ ἐμὸς νόμος, ὡς προείρηται, βασιλικὸς τέ ἐστι, καὶ ἔμψυχος· καὶ ὁ λόγος ὁ ὀρθός· **Νόμος (78),** ὁ πάντων βασιλεὺς, θνητῶν **τε καὶ ἀθανάτων,** ὡς ὁ Βοιωτίας ἄδει Πίνδαρος. Σπεύσιππος (79) γὰρ ἐν τῷ πρὸς Κλεοφῶντα πρώτῳ τὰ ὅμοια τῷ Πλάτῳ ἔοικε διὰ τούτου γράφειν· **Εἰ γὰρ ἡ βασιλεία σπουδαῖον, ὃ τε σοφὸς μόνος βασιλεὺς καὶ ἄρχων· ὁ νομος, λόγος ὢν ὀρθός, σπουδαῖος·** ἃ καὶ ἔστιν. Τοῦτοις ἀκόλουθα οἱ Στωϊκοὶ (80) φιλόσοφοι δογματίζουσι, βασιλείαν, ἱερωσύνην, προφητείαν, νομοθετικὴν, πλοῦτον, κάλλος ἀληθινόν, εὐγένειαν, ἐλευθερίαν, μόνῳ προσάπτοντες τῷ σοφῷ· ὁ δὲ δυσεύρετος πάνυ σφόδρα καὶ πρὸς αὐτῶν ὁμολογεῖται.

Ephesus, paraphrasing this saying, said: “If one does not hope, one will not find the unexpected; it remains unexplored and without a way.” **But also the philosopher Plato, in the Laws (71), says that the one who is to become both blessed and happy must from the start be a sharer in truth, so that he may live as truly as possible for the longest time; for he is faithful.... But the unbeliever, for whom falsehood is willingly dear; and for whom it is unwilling, being senseless, is not a living being;** nor is there anything else worthy of envy (72).. **For everyone who is unbelieving and ignorant is without love.** And perhaps this is what the royal wisdom says secretly in Euthydemus.? **In the Politics, he says in so many words: Thus, the knowledge of the true king is royal; and the one who has acquired this, whether he happens to be a ruler or a private citizen, will rightly be called royal according to this very art. Immediately, those who have trusted in Christ are both good and called so; as those who are truly royal, caring for the king.. Just as the wise are wise by wisdom, and the lawful are lawful by law; so too, those who are kings to Christ the king, and those who are Christians to Christ.. Then, going further, he clearly states:** What is right would be lawful, and the right reason is law by nature, not in letters or in anything else. **The Eleatic stranger also shows the royal and political man as a living law.. Such a one fulfills the law, doing the will of the Father, and is directly inscribed on some high wood, offering an example of divine virtue to those able to see.. The Greeks know the rods of the ephors in Lacedaemon, inscribed by law on wood; but my law, as I said before, is both royal**

and living; and the right reason. Law (78), the king of all, both mortals and immortals, as the Boeotian Pindar sings.. Speusippus (79), in his first letter to Cleophon, seems to write something similar to Plato through this: For if kingship is important, then only the wise man is king and ruler; the law, being right reason, is important;** which indeed it is.. Following these, the Stoic (80) philosophers teach that kingship, priesthood, prophecy, lawgiving, wealth, true beauty, nobility, and freedom belong only to the wise; but the wise man is very hard to find, and even they admit this.

Chapter 5 (CAPUT V)

Græcos e sacris scriptoribus plurima hausisse multis exemplis probat.

He proves with many examples that the Greeks have drawn much from the sacred writers.

Πάντα τοίνυν τὰ προειρημένα φαίνεται παρὰ Μωϋσεως τοῦ μεγάλου ἐπὶ τοὺς Ἑλληνας διαδεδόσθαι δόγματα. Πάντα (81) μὲν οὖν τοῦ σοφοῦ ὑπάρχειν διὰ τούτων διδάσκει· **Καὶ διότι (82) ἡλέησέ με ὁ Θεός, ἔστι μοι πάντα·** Θεοφιλῇ δὲ αὐτὸν μηνύει, λέγων· **Θεὸς Ἀβραάμ, Θεὸς Ἰσαάκ, Θεὸς Ἰακώβ.** Ὁ μὲν γὰρ φίλος ἄντικρυς κεκλημένος εὐρίσκεται· ὁ δὲ Ὅρῶν τὸν Θεὸν (83), μετωνομασμένος δείκνυται· τὸν τε Ἰσαάκ, ὡς καθωσιωμένον ἱερεῖον ἀλληγορήσας, ἐξελέξατο ἑαυτῷ, τύπον ἐσόμενον ἡμῖν οἰκονομίας σωτηρίου. Παρὰ τε Ἑλλησιν ἄδεται ὁ Μίνως ἐννέωρος (84) βασιλεὺς, ὁ ἀριστὴς Διὸς· ἀκηκοὶτων αὐτῶν ὅπως ποτὲ μετὰ Μωϋσέως διελέγετο ὁ Θεός, **ὡς εἴ τις λαλήσαι πρὸς τὸν ἑαυτοῦ φίλον.** Ἦν δ' οὖν ὁ μὲν Μωϋσῆς σοφός, βασιλεὺς, νομοθέτης· ὁ

All the things mentioned before seem to have been handed down from the great Moses to the Greeks as teachings.. All (81) then belongs to the wise man through these teachings: **And because God has shown me mercy, everything is mine.** To Theophilus he reveals this, saying: **God of Abraham, God of Isaac, God of Jacob.** For the one called **friend** is found face to face; the one called **He who sees God** (83) is shown by a change of name; and Isaac, interpreted as a consecrated priest, was chosen by him for himself, to be a symbol for us of the plan of salvation.. Among the Greeks, Minos, the nine-year king, is sung as the judge of Zeus; it is said that God once spoke with them after Moses, **as if someone were to speak to his own friend..** Moses was indeed wise, a king, and

Σωτήρ δὲ ἡμῶν ὑπερβάλλει πᾶσαν ἀνθρωπίνην φύσιν· καλὸς μὲν ὡς ἀγαπᾶσθαι μόνος πρὸς ἡμῶν, τὸ καλὸν τὸ ἀληθινὸν ἐπιποθούντων· **ἦν γὰρ τὸ φῶς τὸ ἀληθινόν.** Βασιλεὺς (85) δὲ καὶ ὑπὸ παίδων ἀπείρων ἔτι, καὶ ὑπὸ Ἰουδαίων ἀπιστούντων καὶ ἀγνοούντων ἀναγορευόμενος, καὶ πρὸς αὐτῶν προφητῶν ἀνακηρυττόμενος δείκνυται. Πλούσιος δὲ εἰς τοσοῦτον, ὡς πᾶσαν τὴν γῆν, καὶ τὸ ὑπὲρ γῆς καὶ ὑπ’ αὐτὴν χρυσίον, ὑπερηφάνησεν σὺν καὶ δόξῃ πάσῃ διδόμενα αὐτῷ πρὸς τοῦ Ἀντικειμένου (86). Τί δεῖ λέγειν, ὡς μόνος ὁ ἀρχιερεὺς, ὁ μόνος ἐπιστῆμων (87) τῆς τοῦ Θεοῦ θεραπείας; **Βασιλεὺς εἰρήνης, Μελχισεδέκ,** ὁ πάντων ἱκανώτατος ἀφηγεῖσθαι τοῦ τῶν ἀνθρώπων γένους· νομοθέτης δὲ, ὡς ἂν διδοὺς τὸν νόμον ἐν τῷ στόματι τῶν προφητῶν, τά τε πρακτέα καὶ μὴ, σαφέστατα ἐντελλόμενός τε καὶ διδάσκων. Τίς δ’ ἂν τούτου εὐγενέστερος, οὗ μόνος πατήρ ὁ Θεός; Φέρε δὴ καὶ Πλάτωνα τοῖς αὐτοῖς ἐπιβάλλοντα παραστησώμεθα δόγμασιν· πλούσιον μὲν τὸν σοφὸν εἶρηκεν ἐν τῷ Φαίδρῳ (88), **ὦ φίλε (89) Πᾶν, λέγων, καὶ ὅσοι ἄλλοι τῇδε θεοὶ, δοιήτέ μοι καλῶ γενέσθαι τᾶνδοθεν· ἔξωθεν δὲ ὅσα ἔχω, τοῖς ἐντὸς εἶναι μοι φίλα· πλούσιον δὲ νομίζοιμι τὸν σοφόν!** Καταμεμφόμενος δὲ ὁ Ἀθηναῖος ξένος τῶν οἰομένων πλουσίους εἶναι τοὺς πολλὰ κεκτημένους χρήματα, ὧδε λέγει· **Πλουσίους (90) δ’ αὖ σφόδρα εἶναι κάγαθους (91) ἀδύνατον, οὓς γε δὴ πλουσίους οἱ πολλοὶ καταλέγουσι· λέγουσι δὲ τοὺς κεκτημένους ἐν ὀλίγοις τῶν ἀνθρώπων πλείστου (92) νομίσματος ἄξια κτήματα· ἃ καὶ κακὸς τις κέκτεται (93).** Τοῦ πιστοῦ (94) ὅλος ὁ κόσμος τῶν χρημάτων, ὁ Σολομὼν λέγει· **τοῦ δὲ ἀπίστου οὐδὲ ὀβολός.** Πιστέον οὖν πολλῶ

a lawgiver; but our Savior surpasses all human nature; beautiful as the only one to be loved by us who long for the true good; **for he was the true light.** He is called king (85) even by children still inexperienced, and by Jews who disbelieve and do not understand, and is shown to be proclaimed by their prophets.. He was so rich that he was proud of all the earth, and the gold above the earth and beneath it, along with all the glory given to him by the Opponent (86).. What need is there to say that only the high priest, the only one knowledgeable (87) in the service of God,? King of peace, Melchizedek, **most able to lead all the human race; and a lawgiver, since he gives the law through the mouths of the prophets, clearly commanding and teaching both what must be done and what must not.. Who could be nobler than this one, whose only father is God?? Then let us also bring in Plato and compare him with these same teachings; the wise man said in the Phaedrus (88), “O dear (89) Pan, and all other gods here, grant me to become good from within; and whatever I have from outside, let it be dear to those within me. And I would consider the wise man rich!”** The Athenian stranger, blaming those who think themselves rich by having much money, says this: **“It is impossible for those whom most call rich to be truly rich and good (90)(91). They call rich those who have the greatest amount of wealth among a few people (92); but even a bad person may have these possessions” (93)..** “The whole world of money belongs to the faithful,” Solomon says; “but not even a small coin belongs to the unfaithful.” Therefore, we must trust the Scripture much more, which says, “It is easier for a

μᾶλλον τῇ Γραφῇ, λεγούση, **θᾶττον κάμηλον διὰ τρυπήματος βελόνης διελεύσεσθαι, ἢ πλούσιον φιλοσοφεῖν· μακαρίζει δ' ἔμπαλιν τοὺς πένητας**, ὡς συνῆκε (95) Πλάτων, λέγων· **Πενίαν δὲ ἡγητέον οὐ τὸ τὴν οὐσίαν ἐλάττω ποιεῖν, ἀλλὰ τὸ τὴν ἀπληστίαν πλείω· οὐ γὰρ πενία ποτὲ ἡ ὀλιγοχρηματία, ἀλλ' ἡ ἀπληστία (96)· ἥς φροῦδος ὁ ἀγαθὸς ὢν, καὶ πλούσιός γ' ἂν εἴη.** Ἐν τε τῷ Ἀλκιβιάδῃ (97) δουλοπρεπὲς μὲν τὴν κακίαν προσαγορεύει, ἐλευθεροπρεπὲς δὲ τὴν ἀρετήν. **Ἄρατε (98), φησὶν (99), ἀφ' ὑμῶν τὸν βαρὺν ζυγόν, καὶ λάβετε τὸν πρῶτον**, ἡ Γραφή φησι· καθάπερ καὶ οἱ ποιηταὶ **δούλειον καλοῦσι ζυγόν (1).** Καὶ τὸ, **Ἐπράθητε (2) ταῖς ἀμαρτίαις ὑμῶν**, τοῖς προειρημένοις συνάδει. **Πᾶς μὲν οὖν ὁ ποιῶν τὴν ἀμαρτίαν δοῦλός ἐστιν· ὁ δὲ δοῦλος, οὐ μένει ἐν τῇ οἰκίᾳ (3) εἰς τὸν αἰῶνα.** Ἐὰν δὲ ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, **ἐλεύθεροι ἔσεσθε, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.** Καλὸν δ' αὖ εἶναι τὸν σοφὸν, ὁ Ἀθηναῖος ξένος (4) ὥδὲ λέγει, ὡς εἴ τις δισχυρίζοιτο εἶναι τοὺς δικαίους, ἂν καὶ τυγχάνωσιν ὄντες αἰσχροὶ τὰ σώματα· κατὰ γε τὸ δικαιοτάτον ἦθος, ταύτῃ ἂν καλοὺς εἶναι σχεδὸν οὐδεὶς ἂν λέγων οὕτω, πλημμελῶς δόξειεν λέγειν· καὶ, **Τὸ εἶδος (5) αὐτοῦ ἐκλείπον παρὰ πάντας τοὺς υἱοὺς τῶν ἀνθρώπων ἦν**, ἡ προφητεία προηγόρευσε. Πλάτων δὲ **βασιλέα** τὸν σοφὸν εἵρηκεν ἐν τῷ **Πολιτικῷ**· καὶ πρόκειται (6) ἡ λέξις. Τούτων δὲ ἐπιδεδειγμένων, ἀναδράμωμεν αὖθις ἐπὶ τὸν περὶ τῆς πίστεως λόγον. Ναὶ μὴν μετὰ πάσης ἀποδείξεως ὁ Πλάτων, ὅτι πίστεως χρεῖα πανταχοῦ, ὧδέ πως παρίστησιν, ἐξυμνῶν ἅμα τὴν εἰρήνην· **Πιστὸς (7) μὲν γὰρ καὶ ὑγιὲς ἐν στάσεσιν οὐκ ἂν που γένοιτο ἄνευ ξυμπάσης ἀρετῆς· μαχητικοὶ δὲ καὶ ἐθέλονται ἀποθνήσκειν ἐν πολέμῳ τῶν**

camel to go through the eye of a needle than for a rich person to enter the kingdom.” And it blesses the poor instead, as Plato understood, saying, “Poverty should be understood not as having less wealth, but as having more greed. For poverty is never a lack of money, but a lack of contentment; and a good person who is content would also be rich.”. In the *Alcibiades* (97), it calls wickedness slavish, but virtue noble.. **“Take away,” it says, “from you the heavy yoke, and take the gentle one,” the Scripture says; just as the poets also call the yoke “slavish.” (1). And the phrase, “You were sold for your sins” (2), agrees with the ones mentioned before..** Everyone who commits sin is a slave; but a slave does not remain in the house forever. (3). If the son sets you free, you will be free, and the truth will set you free. It is good, again, to be wise, as the Athenian stranger says in this way: if someone claimed to be just, even though their bodies were shameful; for according to the most just character, almost no one would call them beautiful in this way, and it would seem wrong to say so. And, “His form was lacking among all the sons of men,” the prophecy foretold. (5). Plato called the wise man a king in the *Politicus*; and the word is about to be explained. (6). With these things having been shown, let us run back again to the discussion about faith.. Indeed, after every proof, Plato presents the need for faith everywhere in this way, praising peace at the same time: «For one who is faithful and sound in troubles would not exist without all virtue; and many mercenaries in war are eager and willing to die, most of whom become bold and unjust, both insolent and foolish, except for a very few.» (7)(8). If these things are rightly said, then every

μισθοφόρων εἶναι (8) πάμπολλοιῶν
πλεῖστοι γίνονται θρασεῖς καὶ ἄδικοι,
ὕβρισταί τε καὶ ἄφρονες, ἐκτὸς δὴ
τινων μάλα ὀλίγων. Εἰ δὴ ταῦτα ὀρθῶς
λέγεται, πᾶς νομοθέτης, οὗ καὶ σμικρὸν
ὄφελος, παρὰ τὴν (9) μεγίστην ἀρετὴν
ἀποβλέπων, μάλιστα σταθήσεται τοὺς
νόμους (10). Αὕτη δὲ ἐστὶ πιστότης· ἥς
κατὰ πάντα καιρὸν χρῆζομεν, ἐν τε εἰρήνῃ
καὶ παντὶ πολέμῳ, κἀν τῷ ἄλλῳ σύμπαντι
βίῳ· συλλαβοῦσα γὰρ ἔοικε τὰς ἄλλας
περιέχειν. Τὸ δὲ ἄριστον (11) οὐθ' ὁ
πόλεμος, οὔτε ἡ στάσις· ἀπευκτὸν γὰρ
τὸ δεσθῆναι τούτων· εἰρήνη δὲ πρὸς
ἀλλήλους ἅμα καὶ φιλοφροσύνη τὸ
κράτιστον. Ἐκ δὴ τούτων καταφαίνεται
μεγίστη μὲν εὐχὴ, τὸ εἰρήνην ἔχειν, κατὰ
Πλάτωνα· μεγίστη δὲ ἀρετῶν μήτηρ, ἡ
πίστις. Εἰκότως οὖν εἴρηται παρὰ τῷ
Σολομῶντι· **Σοφία (12) ἐν στόματι
πιστῶν.** Ἐπεὶ καὶ Ξενοκράτης ἐν τῷ **Περὶ
φρονήσεως τὴν σοφίαν ἐπιστήμην τῶν
πρώτων αἰτίων καὶ τῆς νοητῆς οὐσίας
εἶναί** φησι· τὴν φρόνησιν ἡγούμενος
διτην· τὴν μὲν πρακτικὴν, τὴν δὲ
θεωρητικὴν· ἣν δὴ σοφίαν ὑπάρχειν
ἀνθρωπίνην. Διόπερ ἡ μὲν σοφία φρόνησις,
οὐ μὴν πᾶσα φρόνησις σοφία. Δέδεικται δὲ
τῆς τῶν ὅλων ἀρχῆς ἐπιστήμη πιστὴ, ἀλλ'
οὐκ ἀπόδειξις (13) εἶναι. Καὶ γὰρ ἄτοπον
τοὺς μὲν Πυθαγόρου τοῦ Σαμίου ζηλωτάς,
τῶν ζητουμένων τὰς ἀποδείξεις
παραιτουμένους, τὸ, **Αὐτὸς ἔφα** (14),
πίστιν ἡγεῖσθαι, καὶ ταύτῃ ἀρκεῖσθαι μόνῃ
τῇ φωνῇ πρὸς τὴν βεβαίωσιν ὧν ἀκηκόασι·
τοὺς δὲ τῆς ἀληθείας φιλοθεάμονας,
ἀπιστεῖν ἐπιχειροῦντας ἀξιοπίστῳ
διδασκάλῳ, τῷ μόνῳ Σωτῆρι Θεῷ,
βασάνους τῶν λεγομένων ἀπαιτεῖν παρ'
αὐτοῦ. Ὁ δὲ, **ὁ ἔχων ὦτα ἀκούειν
ἀκουέτω**, λέγει. Καὶ τίς οὗτος; Ἐπίχαρμος
εἰπάτω· **Νοῦς (15) ὀρῇ, νοῦς ἀκούει· τὰ
δ' ἄλλα, κωφὰ καὶ τυφλά.** Ἀπίστους εἶναι

lawgiver, even one with the smallest
benefit, looking beyond the greatest virtue,
will especially uphold the laws. (9)(10).
This is faithfulness, which we need at every
time, both in peace and in every war, and in
all the rest of life; for it seems to hold
together the others by embracing them..**
The best thing is neither war nor civil
strife; for it is dreadful to have to ask for
these. Peace with one another, along with
goodwill, is the very best.. From these
things it is clear that the greatest wish,
according to Plato, is to have peace; and
faithfulness is the greatest mother of
virtues.. It is fitting, then, that Solomon
said: "Wisdom is in the mouth of the
faithful." Since Xenocrates also says in *On
Prudence* that wisdom is the knowledge of
the first causes and of the intelligible being;
he considers prudence to be twofold:
practical and theoretical—the kind of
wisdom that is truly human.. Therefore,
wisdom is prudence, but not every
prudence is wisdom.. It has been shown
that the knowledge of the origin of all
things is certain, but it is not a
demonstration (13).. For it is unreasonable
that the followers of Pythagoras of Samos,
rejecting proofs for what they seek, should
consider faith in the saying, «He himself
said it» (14), and be satisfied with this
alone as confirmation by the voice of what
they have heard; while those who love to
see the truth, trying not to believe without
a trustworthy teacher, the only Savior God,
demand tests of what is said from him.. But
he who has ears to hear, let him hear, says.
And who is this?? Let Epicharmus say: "The
mind sees, the mind hears; the rest are deaf
and blind." Heraclitus says that some are
unbelievers, stubborn: "They do not know
how to listen, nor to speak." Surely this is
taken from Solomon: "If you love to listen,

τινας ἐπιστύφων Ἡράκλειτός φησιν·
Ἀκοῦσαι οὐκ ἐπιστάμενοι, οὐδ' εἰπεῖν·
ὠφελῆθεις δὴπουθεν παρὰ Σολομῶντος·
Ἐὰν ἀγαπήσης ἀκούειν, ἐκδέξῃ· καὶ ἐὰν
κλίνῃς τὸ οὖς σου, σοφὸς ἔσῃ.

you will receive; and if you incline your ear,
you will be wise.”

Chapter 6 (CAPUT VI)

De fidei præstantia et utilitate.

On the excellence and benefit of faith.

Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;
Ἡσαΐας φησίν. **Ἡ μὲν γὰρ πίστις ἐξ**
ἀκοῆς· ἡ δὲ ἀκοὴ διὰ ῥήματος Θεοῦ,
φησὶν ὁ Ἀπόστολος· **Πῶς οὖν**
ἐπικαλέσονται, εἰς ὃν οὐκ ἐπίστευσαν;
Πῶς δὲ πιστεύουσιν, οὗ οὐκ ἤκουσαν;
Πῶς δὲ ἀκούσουσι χωρὶς κηρύσσοντος;
Πῶς δὲ κηρύξουσιν, ἐὰν μὴ
ἀποσταλῶσι; Καθὼς γέγραπται· Ὡς
ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων
τὰ ἀγαθὰ (16); Ὅρᾳς, πῶς ἀνάγει τὴν
πίστιν δι' ἀκοῆς καὶ τῆς τῶν ἀποστόλων
κηρύξεως ἐπὶ τὸ ῥῆμα Κυρίου καὶ τὸν Υἱὸν
τοῦ Θεοῦ; Οὐδέπω (17) συνίεμεν ἀπόδειξιν
εἶναι τὸ ῥῆμα Κυρίου. Ὡς περ οὖν τὸ
σφαιρίζειν οὐκ ἐκ τοῦ κατὰ τέχνην
πέμποντος τὴν σφαῖραν ἤρτηται μόνον,
ἀλλὰ καὶ τοῦ εὐρύθμως ἀποδεχομένου
προσδεῖ αὐτῷ, ἵνα δὴ κατὰ νόμους τοὺς
σφαιρητικούς τὸ γυμνάσιον ἐκτελεῖται·
οὕτω καὶ τὴν διδασκαλίαν ἀξιόπιστον εἶναι
συμβέβηκεν, ὅταν ἡ πίστις τῶν
ἀκροωμένων, τέχνη τις, ὡς εἰπεῖν,
ὑπάρχουσα φυσικὴ, πρὸς μάθησιν
συλλαμβάνει. Συνεργεῖ οὖν καὶ ἡ γόνιμος
(18) ὑπάρχουσα πρὸς τὴν τῶν σπερμάτων
καταβολήν· οὔτε γὰρ τῆς ἀρίστης
παιδεύσεως ὄφελός τι ἄνευ τῆς τοῦ
μανθάνοντος παραδοχῆς, οὔτε μὴν
προφητείας (19), οὔτε τῆς τῶν ἀκουόντων
εὐπειθείας μὴ παρούσης. Καὶ γὰρ τὰ κάρφη

Lord, who has believed our report??
Isaiah says. **For faith comes from**
hearing; and hearing through the word
of God, the Apostle says: “How then will
they call on him in whom they have not
believed?? How then will they believe in
him of whom they have not heard?? How
then will they hear without someone
preaching?? How then will they preach,
if they are not sent?? As it is written:
“How beautiful are the feet of those who
bring good news” (16)? Do you see how
faith is raised up through hearing and
the preaching of the apostles concerning
the word of the Lord and the Son of
God?? We do not yet understand that the
word of the Lord is proof (17).. Just as
throwing a ball does not depend only on
the one who skillfully throws it, but also
on the one who catches it smoothly, so
that the ball game can be properly
carried out according to the rules; in the
same way, teaching becomes
trustworthy when the faith of those
listening, a kind of natural skill, so to
speak, takes hold for learning.. So, the
fertile nature that exists for the planting
of seeds also works together (18); for
neither the best education is of any use
without the acceptance of the learner,
nor prophecy (19), nor the obedience of

τὰ ξηρὰ, ἔτοιμα ὄντα καταδέχεσθαι τὴν δύναμιν τὴν καυστικὴν, ῥᾶον ἐξάπτεται· καὶ ἡ λίθος (20) ἡ θρυλλουμένη, ἔλκει τὸν σίδηρον διὰ συγγένειαν· ὥσπερ καὶ τὸ δάκρυον τὸ σούχιον ἐπισπᾶται τὰ κάρφη, καὶ τὸ ἤλεκτρον τὰς ἀχυρμιάς ἀνακινεῖ· Πείθεται δὲ αὐτοῖς τὰ ἐλκόμενα, ἀρρήτῳ ἐλκόμενα πνεύματι, οὐχ ὡς αἴτια, ἀλλ' ὡς συναίτια. Διπλοῦ τοίνυν ὄντος τοῦ τῆς κακίας εἶδους· τοῦ μὲν, μετὰ ἀπάτης καὶ τοῦ λανθάνειν, τοῦ δὲ μετὰ βίας ἄγοντος καὶ φέροντος· ὁ θεῖος Λόγος κέκραγε, πάντας συλλήβδην καλῶν· εἰδὼς μὲν καὶ μάλιστα τοὺς μὴ πεισθησομένους, ὅμως δ' οὖν, ὅτι ἐφ' ἡμῖν τὸ πείθεσθαί τε καὶ μὴ, ὡς μὴ ἔχειν ἄγνοιαν προφασίσασθαί τινας, δικαίαν τὴν κλῆσιν πεποίηται, τὸ κατὰ δύναμιν δὲ ἐκάστου ἀπαιτεῖ (21). Τοῖς μὲν γὰρ ὁμοῦ τῷ θέλει καὶ τὸ δύνασθαι πάρεστιν, ἐκ συνασκήσεως ἡύξηκόσι τοῦτο (22), καὶ κεκαθαρμένοις· οἱ δὲ, εἰ καὶ μήπω δύνανται, τὸ βούλεσθαι ἤδη ἔχουσιν. Ἔργον δὲ τὸ μὲν βούλεσθαι ψυχῆς, τὸ πράττειν δὲ, οὐκ ἄνευ σώματος. Οὐδὲ μὴν τῷ τέλει παραμετρεῖται μόνῳ τὰ πράγματα, ἀλλὰ καὶ τῇ ἐκάστου κρίνεται προαιρέσει, εἰ ῥαδίως εἴλετο, εἰ ἐφ' οἷς ἡμαρτεν μετενόησεν, εἰ σύνεσιν ἔλαβεν ἐφ' οἷς ἔπταισεν, καὶ μετέγνω, ὅπερ ἐστὶ, **μετὰ ταῦτα ἔγνω**· βραδεῖα γὰρ γνῶσις μετάνοια· γνῶσις δὲ ἡ πρώτη ἀναμαρτησία. Πίστεως οὖν καὶ ἡ μετάνοια κατόρθωμα· ἐὰν γὰρ μὴ πιστεύσῃ ἀμάρτημα εἶναι ὃ προκατείχετο, οὐδὲ μεταθήσεται· κἂν μὴ πιστεύσῃ, κόλασιν μὲν ἐπηρτῆσθαι τῷ πλημμελοῦντι, σωτηρίαν δὲ τῷ κατὰ τὰς ἐντολὰς βιοῦντι, οὐδ' οὕτω μεταβαλεῖται. Ἦδη δὲ καὶ ἡ ἐλπίς ἐκ πίστεως συνέστηκεν. Ὅρίζονται γοῦν οἱ ἀπὸ Βασιλείδους τὴν πίστιν, ψυχῆς συγκατάθεσιν πρὸς τι τῶν μὴ κινούντων αἴσθησιν, διὰ τὸ μὴ παρεῖναι Ἐλπίς δὲ προσδοκία κτήσεως ἀγαθοῦ· Πιστὴν δὲ

those who hear being absent.. For even dry nails, being ready to receive the burning power, catch fire more easily; and the flint stone (20), when struck, draws iron because of their kinship; just as the tear of a fig tree pulls in nails, and amber moves straw. Those things drawn are persuaded by them, drawn by an invisible spirit, not as causes but as co-causes.. Since there are two kinds of evil: one that leads by deceit and hiddenness, and the other that leads and carries by force; the divine Word has cried out, calling all alike; knowing especially those who will not be persuaded, yet still, because it depends on us to obey or not, so that no one can claim ignorance, it has made the call just, and demands according to the ability of each (21).. For those who both want and are able, this has grown through practice (22) and cleansing; but those who are not yet able already have the desire.. The willing is the work of the soul, but the doing is not without the body.. Nor are actions judged only by their outcome, but also by each person's choice—whether they chose easily, whether they repented for their mistakes, whether they gained understanding about what they had done wrong, and whether they changed their mind afterward. For knowledge comes slowly after repentance; the first knowledge is without sin.. Faith and repentance are achievements; for if one does not believe that what they held before was a sin, they will not change. And if one does not believe that punishment awaits the wrongdoer, and salvation the one who lives according to the commandments, they will not change even then.. And now hope has

ανάγκη τὴν προσδοκίαν εἶναι. Πιστὸς δὲ ὁ ἀπαράβῃως τηρητικὸς τῶν ἐγχειρισθέντων· ἐγχειρίζονται δὲ ἡμῖν οἱ περὶ Θεοῦ λόγοι, καὶ οἱ θεῖοι λόγοι, αἱ ἐντολαὶ (23), σὺν τῇ καταπράξει τῶν παραγγελμάτων. Οὗτός ἐστιν ὁ **δοῦλος ὀπιστός**, ὁ πρὸς τοῦ Κυρίου ἐπαινούμενος. Ἐπὶ δὲ εἴπῃ, **Πιστός ὁ Θεός**, ᾧ ἀποφαινομένῳ πιστεύειν ἄξιον, μηνύει· ἀποφαίνεται δὲ ὁ Λόγος αὐτοῦ, καὶ αὐτὸς ἂν εἴῃ **πιστός ὁ Θεός** (24) Πῶς οὖν, εἰ τὸ πιστεύειν ὑπολαμβάνειν ἐστὶ, βέβαια τὰ παρ' αὐτῶν οἱ φιλόσοφοι νομίζουσιν; Οὐ γάρ ἐστιν ὑπόληψις ἢ ἐκούσιος προαποδείξεως (25) συγκατάθεσις, ἀλλὰ συγκατάθεσις ἰσχυρῶ τι. Τίς δ' ἂν εἴῃ δυνατότερος Θεοῦ; Ἡ δὲ ἀπιστία ὑπόληψις τοῦ ἀντικειμένου ἀσθενὴς ἀποφατικὴ· καθάπερ ἡ δυσπιστία ἔστις δυσπαράδεκτος πίστεως. Καὶ ἡ μὲν πίστις ὑπόληψις ἐκούσιος καὶ πρόληψις εὐγνώμονος προκαταλήψεως· προσδοκία δὲ δόξα μέλλοντος· ἡ δὲ τῶν ἄλλων προσδοκία δόξα ἀδήλου· πεποιθησις δὲ διάληψις βεβαία περὶ τινος. Διὸ πιστεύομεν, ᾧ ἂν πεποιθότες ὦμεν εἰς δόξαν θεῖαν καὶ σωτηρίαν· πεποιθαμεν δὲ τῷ μόνῳ Θεῷ, ὃν γινώσκουμεν, ὅτι οὐ παραβήσεται τὰ καλῶς ἡμῖν ἐπηγγελμένα, καὶ διὰ ταῦτα δεδημιουργημένα καὶ δεδωρημένα ὑπ' αὐτοῦ ἡμῖν εὐνοϊκῶς. Εὐνοία (26) δὲ ἐστὶ βούλησις ἀγαθῶν ἐτέρῳ ἕνεκεν αὐτοῦ ἐκείνου· ὁ μὲν γάρ ἐστιν ἀνενδεής· εἰς ἡμᾶς δὲ ἡ εὐεργεσία, καὶ ἡ παρὰ τοῦ Κυρίου εὐμένεια καταλήγει, εὐνοία θεῖα οὖσα, καὶ εὐνοία πρὸς τὸ εὐποιεῖν οὖσα. Εἰ δὲ **τῷ Ἀβραάμ πιστεύσαντι ἐλογίσθη εἰς δικαιοσύνην**, σπέρμα δὲ Ἀβραάμ ἡμεῖς, δι' ἀκοῆς καὶ ἡμῖν πιστευτέον. Ἰσραηλῖται (27) γὰρ ἡμεῖς, οἱ μὴ διὰ σημείων, δι' ἀκοῆς δὲ εὐπειθεῖς. Διὰ τοῦτο, **Εὐφράνθητι (28) στείρα, ἡ οὐ τίκτουςα· ῥῆξον καὶ βόησον**, φησὶν, ἡ οὐκ ὠδίνουςα· ὅτι

also been established from faith.. Faith is defined by Basil as the soul's consent toward something that does not move the senses, because hope is not present. Hope is the expectation of gaining a good thing; and expectation must be faithful.. Faithful is the one who unshakably keeps what has been handed over; and the words about God, the divine words, the commandments (23), along with the practice of the instructions, have been handed over to us.. This is the faithful servant, the one praised by the Lord.. And if he says, God is faithful, to the one to whom it is fitting to believe, he shows this; for the Word himself declares it, and God himself would be faithful (24). How then, if faith is to be assumed, do the philosophers consider the things from them to be certain?? For voluntary acceptance is not the same as proof beforehand (25), but acceptance is given to something strong.. Who then would be stronger than God?? Unbelief is a weak, negative opinion about the object; just as distrust is a habit unwilling to accept faith.. And faith is a voluntary opinion and a preconception of a grateful expectation; expectation is the belief of something to come; the expectation of others is the belief of something unclear; confidence is a firm grasp of something.. Therefore, we believe in the one in whom we have trusted for divine glory and salvation; and we have confidence in the one God alone, whom we know, that he will not fail the good things promised to us, and because of these things, which have been created and kindly given to us by him.. Goodwill (26) is the desire for good things for another because of that other person; for it is without lack. For

πολλά τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα. Ἐβίωσας εἰς τὸ περίφραγμα τοῦ λαοῦ, ἐνευλογήθησαν τὰ τέκνα σου εἰς τὰς σκηνάς τῶν πατέρων (29). Εἰ δὲ αἱ αὐταὶ μοναὶ ὑπὸ τῆς προφητείας ἡμῖν τε αὖ καὶ τοῖς Πατριάρχαις καταγγέλλονται, εἷς ἀμφοῖν ταῖν διαθήκαιν δείκνυται ὁ Θεός· Ἐπιφέρει γοῦν σαφέστερον· **Ἐκληρονόμησας (30) τὴν διαθήκην τοῦ Ἰσραὴλ**, τῇ ἐξ ἐθνῶν κλήσει, λέγων, τῇ στείρᾳ ποτὲ τούτου τοῦ ἄνδρος, ὅς ἐστιν ὁ Λόγος, τῇ ἐρήμῳ πρότερον τοῦ νυμφίου. **Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται**, τῆς κατὰ τὴν διαθήκην καὶ τὰς ἐντολάς· ἐπειδὴ δύο αὗται ὀνόματι καὶ χρόνῳ, καθ' ἡλικίαν καὶ προκοπὴν οἰκονομικῶς δεδομέναι, δυνάμει μία οὔσαι, ἡ μὲν παλαιά, ἡ δὲ καινὴ, διὰ Υἱοῦ παρ' ἐνὸς Θεοῦ χορηγοῦνται· ἢ καὶ ὁ Ἀπόστολος ἐν τῇ πρὸς Ῥωμαίους Ἐπιστολῇ λέγει· **Δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν** τὴν μίαν, τὴν ἐκ προφητείας εἰς Εὐαγγέλιον τετελειωμένην, δι' ἐνὸς καὶ τοῦ αὐτοῦ Κυρίου διδάσκων σωτηρίαν. **Ταύτην (31), ἔφη, παρατίθεμαί σοι τὴν παραγγελίαν, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας, ἵνα στρατεύσῃ ἐν αὐταῖς τὴν καλὴν στρατείαν, ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἣν τινες ἀπώσάμενοι, περὶ τὴν πίστιν ἐναυάγησαν·** ὅτι τὴν θεόθεν ἤκουσαν συνείδησιν ἀπιστίᾳ κατεμίαναν. Οὐκοῦν ἔτ' εἰκότως πρόχειρον τὴν πίστιν διαβλητέον, ὡς εὐκόλῳ τε καὶ πάνδημον, καὶ πρὸς ἔτι τῶν τυχόντων. Εἰ γὰρ ἀνθρώπινον ἦν τὸ ἐπιτήδευμα, ὡς Ἕλληνες ὑπέλαβον, κἂν ἀπέσβη· εἰ δὲ αὖξει, οὐκ ἔστιν (32) ἐνθα οὐκ ἔστιν. Φημὶ τοίνυν τὴν πίστιν, εἴτε ὑπὸ ἀγάπης θεμελιωθῇ εἴτε καὶ ὑπὸ φόβου, ἢ φασιν οἱ κατήγοροι, θεῖόν τι εἶναι· μήτε ὑπὸ ἄλλης φιλίας κοσμικῆς διασπωμένην, μήτε ὑπὸ φόβου παρόντος διαλυομένην. Ἡ

us, it is kindness, and the favor from the Lord, being divine goodwill, and goodwill toward doing good.. If Abraham believed, it was counted to him as righteousness, **and we are Abraham's seed; through hearing, we too must believe.. For we are Israelites (27), not by signs, but by hearing, obedient..** Therefore, "Rejoice (28), barren one who does not bear; break forth and shout," **he says,** "you who are not in labor; for many are the children of the desert more than those who have a husband.. **You have lived within the enclosure of the people; your children have been blessed in the tents of the fathers (29)..** But if the same promises are proclaimed to us and to the Patriarchs by prophecy, **God shows one covenant for both more clearly. For example,** "You have inherited (30) the covenant of Israel," **by the calling from the nations, saying to the barren one of this man, who is the Word, to the desert before the bridegroom..The righteous will live by faith,** according to the covenant and the commandments; since these two, given by name and time, by age and progress in order, are one in power—the old and the new—are granted through the Son by one God the giver. This is why the Apostle says in the Letter to the Romans: **"For the righteousness of God is revealed in it from faith to faith,"** the one righteousness, perfected from prophecy into the Gospel, teaching salvation through one and the same Lord.. "This," **he said,** "I entrust to you, my child Timothy, according to the prophecies that went before you, so that you may fight the good fight in them, holding faith and a good conscience, which some having rejected, have suffered shipwreck concerning the faith;** because they have defiled their conscience that

μὲν γὰρ ἀγάπη τῇ πρὸς τὴν πίστιν φιλία
τοὺς πιστοὺς ποιεῖ· ἡ δὲ πίστις ἔδρασμα
ἀγάπης, ἀντεπάγουσα τὴν εὐποιάν· ὅτε
καὶ τοῦ νόμου παιδαγωγὸς φόβος, ἀφ' ὧν
πιστεύεται, καὶ φόβος εἶναι πιστεύεται. Εἰ
γὰρ ἐν τῷ ἐνεργεῖν τῷ εἶναι δείκνυται (33),
ὁ δὲ μέλλων καὶ ἀπειλῶν, οὐχὶ δὲ ἐνεργῶν
καὶ παρῶν, πιστεύεται· καὶ τὸ εἶναι
πιστευόμενος, οὐκ αὐτὸς τῆς πίστεως
γεννητικὸς, ὃ γε πρὸς αὐτῆς ἀξιόπιστος
εἶναι δοκιμασθεῖς. Θεία τοίνυν ἡ τοσαύτη
μεταβολή, ἐξ ἀπιστίας πιστόν τι γενόμενον,
καὶ τῇ ἐλπίδι καὶ τῷ φόβῳ πιστεῦσαι. Καὶ
δὴ ἡ πρώτη πρὸς σωτηρίαν νεῦσις ἡ πίστις
ἡμῖν ἀναφαίνεται, μεθ' ἣν φόβος τε καὶ
ἐλπίς καὶ μετάνοια, σύν τε ἐγκρατεία καὶ
ὑπομονὴ προκόπτουσιν, ἄγουσιν ἡμᾶς ἐπὶ
τε ἀγάπην ἐπὶ τε γνῶσιν. Εἰκότως οὖν ὁ
ἀπόστολος Βαρνάβας, Ἀφ' οὗ (34), φησὶν,
**ἔλαβον μέρους, ἐσπούδασα κατὰ
μικρὸν ὑμῖν πέμψαι· ἵνα μετὰ τῆς
πίστεως ὑμῶν τελείαν ἔχητε καὶ τὴν
γνῶσιν. Τῆς μὲν (35) οὖν πίστεως ἡμῶν
εἰσιν οἱ συλλήπτορες φόβος καὶ
ὑπομονή· τὰ δὲ συμμαχοῦντα ἡμῖν
μακροθυμία καὶ ἐγκράτεια. Τούτων
οὖν, φησὶ, τὰ πρὸς τὸν Κύριον (36),
μενόντων ἀγνῶς, συνευφραίνονται
αὐτοῖς σοφία, σύνεσις, ἐπιστήμη,
γνῶσις.** Στοιχείων γοῦν τῆς γνώσεως τῶν
προειρημένων ἀρετῶν, στοιχειωδεστέραν
εἶναι συμβέβηκε τὴν πίστιν, οὕτως
ἀναγκαίαν τῷ γνωστικῷ ὑπάρχουσαν, ὥς
τῷ κατὰ τὸν κόσμον τόνδε βιοῦντι πρὸς τὸ
ζῆν τὸ ἀναπνεῖν. Ὡς δ' ἄνευ τῶν τεσσάρων
στοιχείων οὐκ ἔστι ζῆν, οὐδ' ἄνευ πίστεως
γνῶσιν ἐπακολουθῆσαι. Αὕτη τοίνυν
κρηπὶς ἀληθείας.

came from God with unbelief.. Therefore, it
is still reasonable to put faith forward as
something to be defended, since it is both
easy and well-known, and even accessible
to those who happen to encounter it.. For if
the practice were human, as the Greeks
supposed, it would have also faded away;
but if it grows, there is no place where it
does not exist.. I say, then, that faith,
whether it is founded on love or even on
fear, which the accusers claim, is something
divine; neither scattered by any other
worldly affection, nor dissolved by present
fear.. For love makes the faithful friends
toward faith; and faith is the foundation of
love, responding to kindness; even when
fear, the tutor of the law, is the cause from
which faith comes, faith is still believed to
be fear.. For if it is shown in the active
being (33), the one who is about to be and
threatens, but is not active and present, is
not believed; and the being believed is not
itself the source of faith, but the one who
has been proven to be trustworthy toward
it.. Such a great change is divine, when
something becomes trustworthy from
unbelief, and faith comes through both
hope and fear.. And indeed, the first sign
toward salvation appears to us as faith,
with which fear and hope and repentance,
along with self-control and patience
growing together, lead us on toward both
love and knowledge.. Reasonably then, the
apostle Barnabas, from whom he says, «I
took part, and I was eager little by little to
send to you; so that with your faith you
might have complete knowledge.» The
companions of our faith are fear and
patience; the allies supporting us are long-
suffering and self-control.. Of these, he says,
«As they remain pure toward the Lord,
wisdom, understanding, knowledge, and
insight rejoice with them.» Indeed, faith has

turned out to be more basic than these virtues of knowledge mentioned before, so necessary to the one who knows as breathing is to the one living in this world.. Just as it is not possible to live without the four elements, so knowledge cannot follow without faith.. This, then, is the foundation of truth.

Chapter 7 (CAPUT VII)

Timoris usum ostendit eumque a vituperantium objectionibus vindicat.

He shows the proper use of fear and defends it against the accusations of critics.

Οἱ δὲ τοῦ φόβου κατηγοροῦντες κατατρέχουσι τοῦ νόμου. Εἰ δὲ τοῦ νόμου, δῆλόν που ὡς καὶ τοῦ δεδοκóτος τὸν νόμον Θεοῦ. Τρία γὰρ ταῦτα ἐξ ἀνάγκης ὑφέστηκεν παρὰ τὸ ὑποκείμενον, ὁ διοικῶν, ἡ διοίκησις, τὸ διοικούμενον. Εἰ γοῦν καθ' ὑπόθεσιν ἐξέλαιεν τὸν νόμον, ἀνάγκη δήπου ἔκαστον, ὃς ἄγεται (37) ὑπὸ ἐπιθυμίας, ἡδονῇ χαριζόμενον, ἀμελεῖν μὲν τοῦ καλῶς ἔχοντος, ὑπερφρονεῖν δὲ τοῦ Θεοῦ, ἀσεβεῖν δὲ ἅμα καὶ ἀδικεῖν ἀδεῶς, ἀποσκιρτήσαντα τῆς ἀληθείας. Ναί, φασίν, ἄλογος ἔκκλησις (38) ὁ φόβος ἐστὶ καὶ πάθος. Τί σὺ λέγεις; καὶ πῶς ἂν σοι ἔτι σώζοιτο οὗτος ὁ ὄρος, διὰ Λόγου δοθείσης μοι τῆς ἐντολῆς; Ἐντολὴ δὲ ἀπαγορεύει τὸν φόβον, ἐπαρτῶσα διὰ παιδείαν τὸν οὕτως ἐπιδεχόμενον νοθετεῖσθαι (39). Οὐ τοίνυν ἄλογος ὁ φόβος· λογικὸς μὲν οὔν, πῶς γὰρ οὔ; παραινῶν, **Οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις.** Ἄλλ' εἰ σοφίζονται τὰ ὀνόματα, εὐλάβειαν (40) καλούντων (41) οἱ φιλόσοφοι τὸν τοῦ νόμου φόβον, εὐλογον οὔσαν ἔκκλησιν. Ὀνοματομάχους τούτους οὐκ ἀπὸ τρόπου ὁ Φασηλίτης

Those who accuse fear rush through the law. But if of the law, it is clear, of course, that it is also of God who gave the law. For these three things necessarily stand under the one who rules: the ruler, the rule, and the one being ruled.. If indeed the law were removed according to assumption, then it would be necessary that everyone who is led (37) by desire, granted pleasure, would neglect what is good, despise what is divine, and at the same time be both impious and unjust without fear, having turned away from the truth.. Yes, they say, fear is an irrational turning away (38), and a passion.. What do you say?? And how could this condition still be saved for you, since the commandment was given to me through the Word?? But the commandment forbids fear, raising up through discipline the one who is willing to be corrected in this way (39).. Therefore, fear is not unreasonable; it is indeed reasonable, for how could it not be?? Advising, “You shall not kill, you shall not commit adultery, you shall not steal, you shall not bear false witness.” But if the names are made clever,

ἐκάλει Κριτόλαος. Ἀστεία μὲν οὖν ἤδη καὶ καλλίστη πέφηνε τοῖς ἐγκαλοῦσιν ἡμῖν ἡ ἐντολὴ, ὀνόματος ἐναλλαγῇ νοηθεῖσα. Ἡ οὖν εὐλάβεια λογικὴ δείκνυται, τοῦ βλάπτοντος ἔκκλησις οὔσα· ἐξ ἧς ἡ μετάνοια τῶν προημαρτημένων φύεται.

Ἀρχὴ γὰρ σοφίας φόβος Κυρίου·
σύνεσις δὲ ἀγαθὴ πᾶσι τοῖς ποιοῦσιν αὐτήν. Τὴν σοφίαν λέγει (42) ποιῆσιν; ἢ ἐστὶ φόβος Θεοῦ, ὁδοποιῶν εἰς σοφίαν. Εἰ δὲ ὁ νόμος φόβου ἐμποιητικὸς, ἀρχὴ σοφίας γνῶσις νόμου· καὶ οὐκ ἔστιν ἄνευ νόμου σοφός. Ἄσσοφοι τοίνυν οἱ παραιτούμενοι τὸν νόμον· ὧς ἔπεται ἀθέους αὐτοὺς λογίζεσθαι. Παιδεῖα δὲ ἀρχὴ σοφίας (43). **Σοφίανδε καὶ παιδεῖαν ἀσεβεῖς ἐξουθενήσουσι,** λέγει ἡ Γραφή. Τίνα δὲ τὰ φοβερὰ ὁ νόμος καταγγέλλει, θεασώμεθα. Εἰ μὲν τὰ μεταξὺ ἀρετῆς καὶ κακίας, οἷον πενίαν, καὶ νόσον, καὶ ἀδοξίαν, καὶ δυσγένειαν, καὶ ὅσα παραπλήσια· ταῦτα μὲν καὶ οἱ κατὰ πόλιν νόμοι προτείνοντες, ἐπαινοῦνται· καὶ τοῖς ἐκ Περιπάτου τρία γένη τῶν ἀγαθῶν εἰσηγουμένοις, καὶ τὰ τούτων ἐναντία λογιζομένοις εἶναι κακὰ, ἀρμόνιος ἦδε ἡ δόξα· ἡμῖν δὲ ὁ δοθεὶς νόμος τὰ τῷ ὄντι κακὰ ἀποφεύγειν προστάττει, μοιχείαν, ἀσέλγειαν, παιδεραστίαν, ἄγνοιαν, ἀδικίαν, νόσον ψυχῆς, θάνατον· οὐ τὸν διαλύοντα ψυχὴν ἀπὸ σώματος, ἀλλὰ τὸν διαλύοντα ψυχὴν ἀπὸ ἀληθείας· δειναὶ γὰρ καὶ φοβεραὶ τῷ ὄντι κακίαι αὗται, καὶ αἱ ἀπὸ τούτων ἐνέργειαι. **Οὐ μὴν (44) ἀδίκως ἐκτείνεσθαι δίκτυα περωτοῖς,** λέγουσιν οἱ χρησμοὶ οἱ θεῖοι· **αὐτοὶ γὰρ αἱμάτων μετέχοντες, θησαυρίζουσιν ἐαυτοῖς κακὰ.** Πῶς οὖν ἔτι οὐκ ἀγαθὸς ὁ νόμος πρὸς τινων αἰρέσεων λέγεται, ἐπιβωμένων τὸν Ἀπόστολον λέγοντα **Διὰ γὰρ νόμου γνῶσις (45) ἁμαρτίας;** Πρὸς οὓς φαμεν· Ὁ νόμος οὐκ ἐποίησεν, ἀλλ’ ἐδείξεν τὴν ἁμαρτίαν. Προστάξας γὰρ ἃ

calling the fear of the law “reverence” by the philosophers, it is a reasonable avoidance.. These word-fighters were not called by Phaselites Critolaus because of their manner.. Therefore, the command appeared trivial and even excellent to those who accuse us, being understood as a mere change of name.. Reverence, then, is shown to be reasonable, being an avoidance of what harms; from this grows the repentance of those who sinned before.. For the beginning of wisdom is the fear of the Lord; and good understanding is for all who do it. **It speaks of wisdom (42) as a work.? Which is the fear of God, a guide leading to wisdom.. But if the law is a teacher of fear, the beginning of wisdom is the knowledge of the law; and there is no one wise without the law.. Foolish, then, are those who reject the law; and those who do so are considered godless.. Education is the beginning of wisdom (43)..** “The ungodly will despise both wisdom and education,” says Scripture.. But let us see what terrible things the law proclaims.. If the things between virtue and vice, such as poverty, disease, disgrace, and low birth, and all similar things, are considered—these things, even the city laws that propose them, are praised; and for those who follow the Peripatetic school, three kinds of goods are introduced, and the opposites of these are thought to be evils, and this opinion is consistent. But the law given to us commands us to avoid the truly evil things: adultery, lewdness, pederasty, ignorance, injustice, disease of the soul, death—not the death that separates the soul from the body, but the death that separates the soul from truth. For these evils are truly terrible and dreadful, and so are the effects that come from them.. **«Surely nets are not**

ποιητέον, ἤλεγξε τὰ μὴ ποιητέα. Ἀγαθοῦ δὲ τὸ μὲν σωτήριον ἐκδιδάξαι, τὸ δὲ δηλητήριο ἐπιδειῖν· καὶ τῷ μὲν χρῆσθαι συμβουλευσai, τὸ δὲ ἀποφυγεῖν κελεῦσαι. Αὐτίκα ὁ Ἀπόστολος, ὃν οὐ συνιῖσι, γινῶσιν εἶπεν ἁμαρτίας διὰ νόμου πεφανερῶσθαι, οὐχὶ ὑπόστασιν εἰληφέναι. Πῶς δ' οὐκ ἀγαθὸς ὁ παιδεύων νόμος, ὁ **παιδαγωγὸς εἰς Χριστὸν** δοθείς, ἵνα δὴ ἐπιστρέψωμεν, διὰ φόβου παιδευτικῶς κατευθυνόμενοι, πρὸς τὴν διὰ Χριστοῦ τελείωσιν; **Οὐ βούλομαι** (46), φησὶν, **τὸν θάνατον τοῦ ἁμαρτωλοῦ, ὡς τὴν μετάνοιαν αὐτοῦ**. Μετάνοιαν δὲ ἐντολὴ ποιεῖ, κωλυτικὴν μὲν τῶν μὴ ποιητέων, ἐπαγγελτικὴν δὲ τῶν (47) εὐεργεσιῶν. **Θάνατον** δὲ, οἶμαι, τὴν ἄγνοιαν λέγει. **Καὶ ὁ ἐγγὺς (48) Κυρίου, πλήρης μαστίγων·** ὁ συνεγγίζων δηλονότι τῇ γνώσει, κινδύνων, φόβων, ἀνιῶν, θλίψεων, διὰ τὸν πόθον τῆς ἀληθείας ἀπολαύει· **Υἱὸς γὰρ πεπαιδευμένος σοφὸς ἀπέβη· καὶ διεσώθη ἀπὸ καύματος υἱὸς νοήμων. Υἱὸς δὲ νοήμων δέξεται ἐντολὰς.** Καὶ Βαρνάβας ὁ Ἀπόστολος, **Οὐαὶ (49) οἱ συνετοὶ παρ' ἑαυτοῖς καὶ ἐνώπιον αὐτῶν ἐπιστήμονες,** προστάξας (50), ἐπήγαγε· **Πνευματικοὶ γενώμεθα, ναὸς τέλειος τῷ Θεῷ· ἐφ' ὅσον ἐστὶν ἐφ' ἡμῖν, μελετῶμεν τὸν φόβον τοῦ Θεοῦ, καὶ φυλάσσειν ἀγωνιζώμεθα τὰς ἐντολὰς αὐτοῦ, ἵνα ἐν τοῖς δικαιώμασιν αὐτοῦ εὐφρανθῶμεν.** Ὅθεν, Ἀρχὴ σοφίας φόβος Θεοῦ θείως λέλεκται.

stretched out in vain for the winged,» say the divine oracles; «for they themselves, sharing in blood, store up evils for themselves.» How then is the law still not called good by some sects, who shout against the Apostle saying, **«For through the law comes knowledge of sin»?** (45)? To those we say: The law did not make sin, but revealed it.. For having commanded what must be done, it exposed what must not be done.. The law taught what is good for salvation and showed what is harmful; advising to use the one and commanding to avoid the other.. Immediately the Apostle, whom they do not understand, said that knowledge of sin is revealed through the law, not that sin has taken a real existence.. How then is not the law good that disciplines, the tutor to Christ given, so that indeed we may turn back, being guided in discipline through fear, toward the perfection through Christ??I do not want (46), he says, **the death of the sinner, but rather his repentance..** Repentance is made a command, both preventing what must not be done and promising (47) benefits.. By death, I think, he means ignorance..**And the one near (48) the Lord is full of scourges;** the one who draws near, clearly by knowledge, experiences dangers, fears, despair, and troubles because of the longing for truth. For a son who has been taught becomes wise; and a sensible son is saved from burning.. But a sensible son will accept commands. And Barnabas the Apostle, **“Woe (49) to the wise in their own eyes and knowledgeable before themselves,”** having commanded (50), urged: **“Let us become spiritual, a perfect temple for God; as far as it depends on us, let us take care to fear God, and strive to keep**

his commands, so that we may rejoice in his righteous acts.” Therefore, “The beginning of wisdom is the fear of God,” is said divinely.

Chapter 8 (CAPUT VIII)

Basilidis et Valentini deliria de timore ut rerum causa refutat.

Refutation of the delusions of Basilides and Valentinus about fear as the cause of things.

Ἐνταῦθα οἱ ἀμφὶ τὸν Βασιλείδην, τοῦτο ἐξηγούμενοι τὸ ῥητὸν, «αὐτόν φασιν Ἄρχοντα (51), ἐπακούσαντα τὴν φάσιν τοῦ διακονουμένου Πνεύματος, ἐκπλαγῆναι τῷ τε ἀκούσματι καὶ τῷ θεάματι, παρ’ ἐλπίδας εὐηγγελισμένον· καὶ τὴν ἐκπληξιν αὐτοῦ φόβον κληθῆναι, ἀρχὴν γενόμενον σοφίας φυλοκρινητικῆς τε, καὶ διακριτικῆς, καὶ τελεωτικῆς, καὶ ἀποκαταστατικῆς. Οὐ γὰρ μόνον τὸν κόσμον, ἀλλὰ καὶ τὴν ἐκλογὴν διακρίνας, ὃ ἐπὶ πᾶσι προπέμπει.» Ἔοικε δὲ καὶ Οὐαλεντίνος ἔν τινι ἐπιστολῇ τοιαῦτά τινα ἐν νῷ λαβών· αὐταῖς γὰρ γράφει ταῖς λέξεσι· «Καὶ ὡς περίφοβος (52) ἐπ’ ἐκείνου (53) τοῦ πλάσματος ὑπῆρξε τοῖς ἀγγέλοις, ὅτε μείζονα ἐφθέγγατο τῆς πλάσεως, διὰ τὸν ἀοράτως ἐν αὐτῷ σπέρμα δεδοκότα τῆς ἄνωθεν οὐσίας, καὶ παρρησιαζόμενον· οὕτω καὶ ἐν ταῖς γενεαῖς τῶν κοσμικῶν ἀνθρώπων, φόβοι τὰ ἔργα τῶν ἀνθρώπων τοῖς ποιοῦσιν ἐγένετο, οἷον ἀνδριάντες καὶ εἰκόνες· καὶ πάντων αἱ χεῖρες ἀνύουσιν εἰς ὄνομα Θεοῦ· εἰς γὰρ ὄνομα ἀνθρώπου πλασθεὶς Ἀδὰμ, φόβον παρέσχεν πρὸ ὄντος (54) ἀνθρώπου, ὡς δὴ αὐτοῦ ἐν αὐτῷ καθεστῶτος, καὶ κατεπλάγησαν, καὶ ταχὺ τὸ ἔργον ἠφάνισαν.» Μιᾶς δ’ οὔσης ἀρχῆς, ὡς δειχθήσεται ὕστερον, τερετίσματα καὶ μινυρίσματα ἀναπλάσσοντες οἶδε οἱ ἄνδρες φανήσονται. Ἐπειδὴ δὲ ἐκ νόμου

Here those who follow Basilides explain the saying, «They say that the Ruler (51), having heard the report of the serving Spirit, was struck with fear both by what he heard and by the vision, which was proclaimed beyond his hopes; and that his amazement was called fear, which became the beginning of wisdom that is discerning, judging, perfecting, and restoring.». For he not only distinguishes the world, but also the election, and sends it ahead over all..» It seems that Valentinus also had something like this in mind in a certain letter; for he writes with these words: «And as he was very fearful (52) over that (53) creature to the angels, when he spoke more loudly than the creation, because he had invisibly received within him the seed of the higher substance, and was speaking boldly; so also among the generations of worldly men, fears became the works of men to those who make them, like statues and images; and all hands reach out for the name of God; for Adam, having been formed in the name of man, gave fear before the existence (54) of man, as if he were established in him, and they were struck with terror, and quickly the work disappeared.» Since there is one origin, as will be shown later, these men will appear to be shaping

καὶ προφητῶν προπαιδεύεσθαι διὰ Κυρίου, τῷ Θεῷ συμφέρειν ἔδοξεν, ἀρχὴ σοφίας φόβος εἴρηται Κυρίου, παρὰ Κυρίου διὰ Μωϋσέως δοθεὶς τοῖς ἀπειθοῦσι καὶ σκληροκαρδίοις. Οὓς γὰρ οὐχ αἰρεῖ λόγος, τιθασσεύει τούτους φόβος. Ὁ καὶ προῖδὼν ἄνωθεν ὁ παιδεύων Λόγος, ἐκατέρω τῶν τρόπων ἐκκαθαίρων, οἰκείως εἰς θεοσέβειαν ἤρμοσεν ὄργανον. Ἔστι μὲν οὖν ἡ μὲν ἐκπληξίς φόβος ἐκ φαντασίας ἀσυνήθους, ἡ ἐπ' ἀπροσδοκίῳ φαντασίᾳ, ἅτε καὶ ἀγγελίας· φόβος δὲ, ὡς γεγονότι, ἡ ὄντι, ἡ (55) θαυμασιότης ὑπερβάλλουσα. Οὐ συνωρῶσι τοῖνυν ἐμπαθῇ ποιήσαντες δι' ἐκπλήξεως, τὸν μέγιστον καὶ πρὸς αὐτῶν ἀνυμνούμενον Θεόν, καὶ πρό γε τῆς ἐκπλήξεως ἐν ἀγνοίᾳ γενόμενον. Εἰ δὲ ἄγνοια προκατῆρξε τῆς ἐκπλήξεως, εἰ δ' ἡ ἐκπληξίς καὶ ὁ φόβος ἀρχὴ σοφίας φόβος τοῦ Θεοῦ γεγέννηται, κινδυνεύει τῆς τε σοφίας τοῦ Θεοῦ καὶ τῆς κοσμοποιίας ἀπάσης, ἀλλὰ καὶ τῆς ἀποκαταστάσεως αὐτῆς τῆς ἐκλογῆς (56) ἄγνοια προκατάρχειν αἰτιώδης. Πότερον οὖν τῶν καλῶν ἢ φαύλων ἡ ἄγνοια; Ἀλλ' εἰ μὲν τῶν καλῶν, τί παύεται ἐκπλήξει; καὶ παρέλκει ὁ διάκονος αὐτοῖς καὶ τὸ κήρυγμα καὶ τὸ βάπτισμα· εἰ δὲ τῶν φαύλων, πῶς τῶν καλλίστων αἴτιον τὸ κακόν; Εἰ μὴ γὰρ προϋπῆρχεν ἄγνοια, οὐκ ἂν ὁ διάκονος κατῆλθεν· οὐδ' ἂν ἐκπληξίς εἴλε τὸν Ἄρχοντα, ὡς αὐτοὶ λέγουσιν· οὐδ' ἂν ἀρχὴν σοφίας ἐκ τοῦ φόβου ἔλαβεν εἰς τὴν φυλοκρίνησιν τῆς τε ἐκλογῆς τῶν τε κοσμικῶν. Εἰ δὲ ὁ φόβος τοῦ προόντος ἀνθρώπου ἐπιβούλους τοῦ σφετέρου πλάσματος πεποίηκε τοὺς ἀγγέλους, ὡς ἐνιδρυμένου τῷ δημιουργήματι ἀοράτου τοῦ σπέρματος τῆς ἄνωθεν οὐσίας, ἡ ὑπολήψει κενὴ παρεζήλωσαν (57), ὅπερ ἀπίθανον, ἀγγέλους δημιουργίας ἧς ἐπιστεύθησαν, οἷον τέκνου τινὸς, αὐθέντας γενέσθαι, ἄγνοιαν παῖσαν κατεγνωσμένους·

murmurs and whispers.. Since it was fitting for the Lord to instruct beforehand through the law and the prophets, it was decided to benefit God that the beginning of wisdom is fear of the Lord, given by the Lord through Moses to the disobedient and hard-hearted.. For those whom reason does not take, fear tames them.. And the instructing Word, foreseeing this from above, cleansing each of the two ways, fittingly joined fear as an instrument to godliness.. Fear, then, is a sudden fright from an unusual image or from an unexpected vision, like a warning; but fear, as something real or existing, is an overwhelming wonder. (55). Therefore, those who are moved by sudden fright do not perceive the greatest God, who is praised by them, and who existed before the sudden fright in ignorance.. If ignorance came before sudden fright, but sudden fright and fear became the beginning of wisdom—the fear of God—then both the wisdom of God and the whole creation, as well as the restoration of that very chosen state, are at risk if ignorance is the cause that comes before. (56). Is ignorance then of the good things or of the bad?? But if it is of the good things, why does sudden fright stop?? And the servant and the preaching and the baptism fail them; but if it is of the bad things, how can evil be the cause of the best?? For if ignorance had not existed before, the servant would not have come down; nor would the ruler have been seized by sudden fright, as they themselves say; nor would the beginning of wisdom have come from fear into the careful selection of both the chosen and the worldly.. But if the fear of the former man made the angels jealous of their own creature, as if the invisible seed of the higher essence had been implanted in the creation, or if they envied with empty

ἢ προγνώσει ἐνεχόμενοι κεκίνην·ται· ἀλλ’ οὐκ ἂν ἐπεβούλευσαν δι’ οὗ ἐπεχείρησαν, ὥς προέγνωσαν· οὐδ’ ἂν κατεπλάγησαν τὸ ἔργον τὸ αὐτῶν ἐκ προγνώσεως τὸ ἄνωθεν σπέρμα νενοηκότες· ἢ τὸ τελευταῖον γνῶσει πεποιθότες ἐτόλμησαν, ὃ καὶ αὐτὸ ἀδύνατον· μαθόντες τὸ διαφέρον τὸ ἐν πληρώματι ἀνθρώπῳ ἐπιβουλεύειν, ἔτι καὶ τὸ κατ’ εἰκόνα, ἐν ᾧ καὶ τὸ ἀρχέτυπον, καὶ ὃ σὺν τῇ γνώσει τῇ λοιπῇ ἄφθαρτον, παρειλήφesan. Τούτοις τε οὖν αὐτοῖς καὶ ἑτέροις τισὶ, μάλιστα δὲ τοῖς ἀπὸ Μαρκίωνος, ἐκβοᾷ (58) οὐκ ἐπαῖουσιν ἡ Γραφή· **Ὁ δὲ ἐμοῦ ἀκούων ἀναπαύσεται ἐπ’ εἰρήνης πεποιθώς, καὶ ἡσυχάσει ἀφόβως ἀπὸ παντὸς κακοῦ.** Τί τοίνυν τὸν νόμον βούλονται; Κακὸν μὲν οὖν οὐ φήσουσι, δίκαιον δὲ διαστέλλοντες τὸ ἀγαθὸν τοῦ δικαίου. Ὁ δὲ Κύριος, φοβεῖσθαι τὸ κακὸν προστάττων, οὐ κακῶς τὸ κακὸν ἀπαλλάττει, τῷ δὲ ἐναντίῳ τὸ ἐναντίον καταλύει. Ἀγαθῶ δὲ κακὸν ἐναντίον, ὡς δίκαιον ἀδίκῳ. Εἰ τοίνυν κακῶν ἀρχὴν ἀφοβίαν (59) εἴρηκεν, ἣν ὁ τοῦ Κυρίου φόβος ἐργάζεται, ἀγαθὸν ὁ φόβος· καὶ ὁ ἐκ τοῦ Νόμου φόβος, οὐ μόνον δίκαιος, ἀλλὰ καὶ ἀγαθὸς, κακίαν ἀναιρῶν· φόβῳ δὲ ἀφοβίαν εἰσάγων, οὐ πάθει ἀπάθειαν, παιδείᾳ δὲ μετριοπάθειαν ἐμποιεῖ. Ἐπὶ οὖν ἀκούσωμεν· **Τίμα τὸν Κύριον, καὶ ἰσχύσεις· πλὴν δὲ αὐτοῦ μὴ φοβοῦ ἄλλον·** τὸ φοβεῖσθαι ἁμαρτάνειν, ἔπεσθαι δὲ ταῖς ὑπὸ Θεοῦ δοθείσαις ἐντολαῖς, τιμὴν ἣν ἀπὸ τοῦ Θεοῦ (60) ἐκδεχόμεθα. Δέος (61) δὲ ἐστὶ φόβος Θεοῦ. Ἀλλ’ εἰ καὶ πάθος ὁ φόβος, ὡς βούλονται τινες ὅτι φόβος ἐστὶ πάθος, οὐχ ὁ πᾶς φόβος πάθος· ἡ γοῦν δεισιδαιμονία πάθος, φόβος δαιμόνων οὕσα, ἐκπαθῶν τε καὶ ἐμπαθῶν. Ἐμπαλιν οὖν ὁ τοῦ ἀπαθοῦς Θεοῦ φόβος ἀπαθής· φοβεῖται γάρ τις οὐ τὸν Θεὸν, ἀλλὰ τὸ ἀποπeseῖν τοῦ Θεοῦ. Ὁ δὲ τοῦτο δεδιώς, τὸ τοῖς κακοῖς περιπeseῖν,

suspicion (57)—which is impossible—that they, the angels of the creation in which they trusted, like children, became masters, having condemned all ignorance; or if, being forewarned, they were shaken; yet they would not have plotted against the one by whom they acted, whom they knew beforehand; nor would they have been shocked at the work of their own making, having conceived the seed from above by foreknowledge; or if, trusting in final knowledge, they dared to act—this too is impossible—knowing the difference in the man in the fullness, they plotted even against the image, in which is the archetype, and with the rest of the incorruptible knowledge, they lost hold.. To these same people and to others, especially those from Marcion, the Scripture cries out loudly, “He who listens to me will rest in peace, trusting, and will be quiet without fear from all harm.” So what do they want with the law?? They will not say that evil is good, but by separating justice from the good of what is just,. But the Lord, commanding to fear evil, does not free from evil by evil, but destroys the opposite by its opposite.. Evil is the opposite of good, just as injustice is the opposite of justice.. If then the beginning of evils is said to be fearlessness (59), which the fear of the Lord produces, fear is good; and the fear from the Law is not only just but also good, destroying wickedness. By fear it introduces fearlessness, not a lack of feeling, but with discipline it creates moderation.. So if we hear: **“Honor the Lord, and you will be strong; but do not fear anyone else besides him,”** to fear is to avoid sinning, and to follow the commands given by God is the honor that we receive from God (60).. Reverence (61) is the fear of God.. But even if fear is a

φοβεῖται καὶ δέδιεν τὰ κακά· ὁ δεδιὼς δὲ τὸ πτῶμα, ἄφθαρτον ἑαυτὸν καὶ ἀπαθῆ εἶναι βούλεται (62). **Σοφὸς φοβηθεὶς ἐξέκλινεν ἀπὸ κακοῦ· ὁ δὲ ἄφρων (63) μίγνυται πεποιθῶς,** ἡ Γραφὴ λέγει· αὐθὶς τε, **Ἐν φόβῳ Κυρίου ἐλπίς ἰσχύος,** φησὶν.

passion, as some want to say that fear is a passion, not all fear is a passion; at least superstition is a passion, being fear of demons, both excessive and harmful.. On the other hand, the fear of the impassible God is impassible; for someone fears not God, but the falling away from God.. The one who fears this, the falling into evils, fears and is afraid of the evils; but the one who fears the fall wants to be incorruptible and impassible himself. (62).** The wise person, being afraid, turned away from evil; but the foolish one mixes, trusting. The Scripture says: again, “In the fear of the Lord is strong hope,” it says.

Chapter 9 (CAPUT IX)

Virtutes Christianas esse inter se connexas.

Christian virtues are connected with one another.

Ἀνάγει γοῦν ὁ τοιοῦτος φόβος ἐπὶ τε τὴν μετάνοιαν ἐπὶ τε τὴν ἐλπίδα. Ἐλπίς δὲ προσδοκία ἀγαθῶν, ἡ ἀπόντος ἀγαθοῦ εὐελπίς· ἀμέλει καὶ ἡ ἐμπρωσία λαμβάνεται εἰς εὐέλπιδα (64), ἣν ἐπὶ τὴν ἀγάπην χειραγωγεῖν μεμαθήκαμεν. Ἀγάπη δὲ ὁμόνοια ἂν εἴη τῶν κατὰ τὸν λόγον καὶ τὸν βίον καὶ τὸν τρόπον, ἡ, συνελόντι φάναι, κοινωνία βίου· ἡ ἐκτένεια φιλίας καὶ φιλοστοργίας μετὰ λόγου ὀρθοῦ περὶ χρῆσιν ἐταίρων. Ὁ δὲ ἐταῖρος ἕτερος ἐγώ. Ἦ καὶ ἀδελφοὺς (65) τοὺς τῷ αὐτῷ λόγῳ ἀναγεννηθέντας προσαγορεύομεν. Παράκειται δὲ τῇ ἀγάπῃ ἡ τε φιλοξενία, φιλοτεχνία τις οὖσα περὶ χρῆσιν ξένων· ξένοι δὲ, ὧν ξένα τὰ κοσμικά· κοσμικοὺς γὰρ τοὺς εἰς γῆν ἐλπίζοντας καὶ τὰς σαρκικὰς ἐπιθυμίας ἐξακούομεν· Μὴ συσχηματίζεσθε, φησὶν ὁ Ἀπόστολος, τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ

Such fear indeed leads both to repentance and to hope.. Hope is the expectation of good things, or being hopeful when good is absent; neglect and misfortune are also taken as hopeful (64), which we have learned to guide toward love.. Love is unity in thought, life, and manner, or, to put it simply, sharing life; it is the deep friendship and affectionate care, with right reason, about how companions live together.. The companion is another self.. Just as we call brothers those who have been reborn by the same word.. Hospitality is closely connected to love, being a kind of skill about how to use strangers well. Strangers are those whose worldly things are foreign; for we call worldly those who hope in the earth and listen to fleshly desires. «Do not be conformed to this world,» says the Apostle, «but be transformed by the

ἀνακαινώσει τοῦ νοῦς (66), εἰς τὸ δοκιμάζειν ὑμᾶς, τί τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν, καὶ εὐάρεστον, καὶ τέλειον. Ἀναστρέψει τοίνυν ἡ φιλοξενία περὶ τὸ ὠφέλιμον τοῖς ξένοις· ξένοι δὲ οἱ ἐπίξενοι· ἐπίξενοι δὲ οἱ φίλοι· φίλοι δὲ οἱ ἀδελφοί· **Φίλε κασίγνητε** (67), φησὶν Ὁμηρος· ἢ τε φιλανθρωπία, δι' ἣν καὶ ἡ φιλοστοργία, φιλικὴ χρῆσις ἀνθρώπων ὑπάρχουσα· ἢ τε φιλοστοργία, φιλοτεχνία τις οὔσα περὶ στέρξιν φίλων ἢ οἰκείων, συμπαραμοαρτοῦσιν (68) ἀγάπῃ. Εἰ δὲ τῷ ὄντι ἄνθρωπος ὁ ἐν ἡμῖν, ἐστὶν ὁ πνευματικὸς, φιλαδελφία (69) ἡ φιλανθρωπία, τοῖς τοῦ αὐτοῦ Πνεύματος κεκοινωνηκόσιν. Στέρξιν δ' αὖ, τήρησις ἐστὶν εὐνοίας ἢ ἀγαπήσεως· ἀγαπήσις δὲ ἀπόδειξις (70) παντελής· καὶ τὸ ἀγαπᾶσθαι ἀρέσκεσθαι τῷ ἥθει, ἀγόμενόν τε καὶ ἀπαγόμενον. Ἄγονται δὲ εἰς ταυτότητα δι' ὁμόνοιαν, ἐπιστήμην οὖσαν κοινῶν ἀγαθῶν. Καὶ γὰρ ἡ ὁμογνωμοσύνη συμφωνία γνωμῶν. Καὶ, Ἡ ἀγάπη (71), φησὶν, **ἀνυπόκριτος ἔστω ἡμῖν αὐτοῖς, καὶ ἀποστυγοῦντες τὸ πονηρὸν, γινώμεθα κολλώμενοι τῷ ἀγαθῷ τῇ φιλαδελφίᾳ τε**, καὶ τὰ ἐξῆς ἕως, **Εἰ δυνατὸν, τὸ ἐξ ὑμῶν μετὰ πάντων ἀνθρώπων εἰρηνεύοντες**. Ἐπειτα, Μὴ νικῶ, λέγει, ὑπὸ τοῦ κακοῦ, ἀλλὰ νικά ἐν τῷ ἀγαθῷ τὸ κακόν. Ἰουδαίοις τε ὁ αὐτὸς ἀπόστολος **μαρτυρεῖν** ὁμολογεῖ, ὅτι ζῆλον Θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν· **ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην**, καὶ τὴν ἰδίαν ζητοῦντες (72) στῆσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν· οὐ γὰρ τὸ βούλημα τοῦ νόμου ἔγνωσάν τε καὶ ἐποίησαν, ἀλλ' ὁ ὑπέλαβον αὐτοῖ, τοῦτο καὶ βούλεσθαι τὸν νόμον ὠήθησαν· οὐδ' ὡς προφητεύοντι (73) τῷ νόμῳ ἐπίστευσαν, λόγῳ δὲ ψιλῷ· καὶ φόβῳ, ἀλλ' οὐ διαθέσει καὶ πίστει ἠκολούθησαν· **Τέλος γὰρ νόμου Χριστὸς**

renewal of your mind, so that you may test what is the will of God, what is good, pleasing, and perfect.» {{p66}}. Hospitality, then, is concerned with what is useful to strangers; strangers are those who are near; those who are near are friends; friends are brothers. «Dear brother,» says Homer. And there is kindness, through which also affection exists, a friendly use among people; and affection, being a kind of skill about the love of friends or family, goes along with love. {{p67}} {{p68}}. If indeed the person within us is spiritual, then kindness is brotherly love for those who share in the same Spirit. {{p69}}. Affection, on the other hand, is the keeping of goodwill or love; love is a complete proof; and to love is to please the character, both as the one who leads and the one who is led. {{p70}}. They are led to unity through harmony, which is the knowledge of shared goods.. For agreement of mind is harmony of opinions.. And, Love (71), he says, «let us be sincere with one another,» and «hating what is evil, let us hold fast to what is good with brotherly affection,» and the following, «If possible, so far as it depends on you, live peaceably with all people.». Then, «Do not be overcome by evil, but overcome evil with good,» he says.. The same apostle also agrees to testify about the Jews, that they have zeal for God, but not according to knowledge; for, ignoring the righteousness of God and seeking their own (72), they did not submit to the righteousness of God. For they neither knew nor did the will of the law, but what they assumed themselves, they thought that was the will of the law. Nor did they believe in the law as it was prophesied (73), but only in the bare word; and with fear, but they did not follow with disposition and faith. «For Christ is the end

εἰς δικαιοσύνην ὁ ὑπὸ νόμου προφητευθεὶς παντὶ τῷ πιστεύοντι. Ὅθεν εἴρηται τούτοις παρὰ Μωϋσέως· Ἐγὼ (74) **παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει**, ἐπ' ἔθνει **ἀσυνέτῳ παροργιῶ ὑμᾶς**, τῷ εἰς ὑπακοὴν δηλονότι εὐτρεπεῖ γενομένῳ. Καὶ διὰ Ἡσαΐου, Εὐρέθην, λέγει, τοῖς ἐμὲ μὴ ζητοῦσιν· **ἐμφανὴς ἐγενόμην** (75) **τοῖς ἐμὲ μὴ ἐπερωτῶσι**· πρὸ τῆς τοῦ Κυρίου παρουσίας δηλαδή, μεθ' ἣν καὶ τῷ Ἰσραὴλ ἐκεῖνα τὰ προφητευθέντα οἰκειῶς λέγεται νῦν· Ἐξεπέτασα τὰς **χεῖράς μου ὅλην τὴν ἡμέραν** (76) ἐπὶ λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα. Ὅρᾳς τὴν αἰτίαν τῆς ἐξ ἔθνων κλήσεως, σαφῶς πρὸς τοῦ προφήτου ἀπειθειαν τοῦ λαοῦ καὶ ἀντιλογίαν εἰρημένην; Εἴθ' ἡ ἀγαθότης καὶ ἐπὶ τούτοις δείκνυται τοῦ Θεοῦ· φησὶ γὰρ ὁ Ἀπόστολος· **Ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν εἰς τὸ παραζηλῶσαι αὐτοὺς καὶ μετανοῆσαι βουληθῆναι**. Ὁ Ποιμὴν (77) δὲ, ἀπλῶς ἐπὶ τῶν κεκοιμημένων θεὶς τὴν λέξιν, δικαίους οἷδε τινὰς ἐν ἔθνεσιν καὶ ἐν Ἰουδαίοις οὐ μόνον πρὸ τῆς τοῦ Κυρίου παρουσίας, ἀλλὰ καὶ πρὸ νόμου κατὰ τὴν πρὸς Θεὸν εὐαρέστησιν, ὡς Ἀβελ, ὡς Νῶε, ὡς εἴ τις ἕτερος δίκαιος. Φησὶ γοῦν, «τοὺς ἀποστόλους καὶ διδασκάλους, τοὺς κηρύξαντας τὸ ὄνομα τοῦ Υἱοῦ τοῦ Θεοῦ, καὶ κοιμηθέντας, τῇ δυνάμει καὶ τῇ πίστει κηρύξαι τοῖς προκεκοιμημένοις.» Εἴτα ἐπιφέρει· «Καὶ αὐτοὶ ἔδωκαν αὐτοῖς τὴν σφραγίδα τοῦ κηρύγματος. Κατέβησαν οὖν μετ' αὐτῶν εἰς τὸ ὕδωρ, καὶ πάλιν ἀνέβησαν. Ἀλλ' οὗτοι ζῶντες κατέβησαν, καὶ πάλιν ζῶντες ἀνέβησαν· ἐκεῖνοι δὲ οἱ προκεκοιμημένοι νεκροὶ κατέβησαν, ζῶντες δὲ ἀνέβησαν. Διὰ τούτων οὖν ἐζωοποιήθησαν καὶ ἐπέγνωσαν τὸ ὄνομα τοῦ Υἱοῦ τοῦ Θεοῦ· διὰ τοῦτο καὶ συνανέβησαν μετ' αὐτῶν, καὶ συνήρμωσαν εἰς τὴν οἰκοδομὴν τοῦ πύργου, καὶ

of the law for righteousness to everyone who believes.» Therefore, it was said to them by Moses: «I will provoke you to jealousy with a people who are not a nation; with a foolish nation I will anger you,» clearly intending obedience.. And through Isaiah, he says, «I was found by those who did not seek me; I became visible (75) to those who did not ask for me,» that is, before the Lord's coming, after which the things prophesied to Israel are now said to be fulfilled; «I spread out my hands all day long (76) to a disobedient and opposing people.» You see the reason for the calling from the Gentiles, clearly stated by the prophet as the disobedience and opposition of the people.? Then the goodness of God is also shown in this; for the Apostle says, «But because of their trespass, salvation has come to the Gentiles, to make them jealous and to want to repent.» The Shepherd (77), simply speaking about the dead, knows that there are some righteous ones among the Gentiles and the Jews, not only before the Lord's coming, but also before the law, according to their pleasing God, like Abel, like Noah, or like some other righteous person.. He says at least, «the apostles and teachers, those who preached the name of the Son of God, and who have fallen asleep, by their power and faith to preach to those who have died before them.»» Then he adds, «And they themselves gave them the seal of the preaching.» They went down with them into the water, and then went up again.. But these, while alive, went down, and while alive went up again; those who had died before went down dead, and went up alive.. Through these things, then, they were given life and came to know the name of the Son of God; for this reason, they also went up together with them, and joined in

ἀλατόμητοι συνωκοδομήθησαν· ἐν δικαιοσύνῃ ἐκοιμήθησαν, καὶ ἐν μεγάλῃ ἀγνείᾳ· μόνην δὲ τὴν σφραγίδα ταύτην οὐκ ἔσχον.» **Ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν (78), οὗτοι νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσι νόμος,** κατὰ τὸν Ἀπόστολον. Ὡς μὲν οὖν ἀντακολουθοῦσιν (79) ἀλλήλαις αἱ ἀρεταί, τί χρὴ λέγειν, ἐπιδεδειγμένον (80) ἤδη, ὡς πίστις μὲν ἐπὶ μετανοίᾳ ἐλπίζεται, εὐλάβεια δὲ ἐπὶ πίστει· καὶ ἡ ἐν τούτοις ἐπιμονή τε καὶ ἄσκησις ἅμα μαθήσει συμπεραιοῦται εἰς ἀγάπην, ἡ δὲ τῇ γνώσει τελειοῦται; Ἐκεῖνο δὲ ἐξ ἀνάγκης παρασημειωτέον, ὡς μόνον τὸ Θεῖον σοφὸν εἶναι φύσει νοεῖσθαι χρή. Διὸ καὶ ἡ σοφία δύναμις Θεοῦ, ἡ διδάξασα τὴν ἀλήθειαν· κἀνταῦθα που εἴληπται ἡ τελείωσις (81) τῆς γνώσεως. Φιλεῖ (82) δὲ καὶ ἀγαπᾷ τὴν ἀλήθειαν ὁ φιλόσοφος, ἐκ τοῦ θεράπων (83) εἶναι γνήσιος, δι’ ἀγάπην ἤδη φίλος νομισθεὶς. Ταύτης (84) δὲ ἀρχὴ τὸ θαυμάσαι τὰ πράγματα, ὡς Πλάτων ἐν Θεαιτήτῳ λέγει· καὶ Ματθίας (85) ἐν ταῖς Παραδόσεσι παραινῶν, **Θαύμασον τὰ παρόντα·** βαθμὸν τοῦτον πρῶτον τῆς ἐπέκεινα γνώσεως ὑποτιθέμενος. Ἥ καὶ τῷ καθ’ Ἑβραίους Εὐαγγελίῳ, **Ὁ θαυμάσας βασιλεύσει,** γέγραπται· καὶ ὁ βασιλεύσας ἀναπαυθήσεται (86). Ἀδύνατον οὖν τὸν ἀμαθῆ, ἔστ’ ἂν μένῃ ἀμαθῆς, φιλοσοφεῖν· τὸν γε μὴ ἔννοιαν (87) σοφίας εἰληφότα, φιλοσοφίας οὔσης ὀρέξεως τοῦ ὄντως ὄντος καὶ τῶν εἰς τοῦτο συντεινόντων μαθημάτων. Κἂν τῷ ποιεῖν (88) καλῶς ἢ τισὶν ἐξησκημένον, ἀλλὰ τὸ ἐπίστασθαι ὡς χρηστέον, καὶ ποιητέον, καὶ συνεκπονητέον καθὸ καὶ ὁμοιοῦταί τις Θεῷ, Θεῷ λέγω τῷ Σωτῆρι, θεραπεύων τὸν τῶν ὅλων Θεὸν διὰ τοῦ ἀρχιερέως Λόγου, δι’ οὗ καθορᾶται τὰ κατ’ ἀλήθειαν καλὰ καὶ δίκαια. Εὐσέβειά ἐστι πρᾶξις ἐπομένη καὶ ἀκόλουθος Θεῷ.

building the tower, and were built together without flaw; they died in righteousness and in great purity; but they did not have this one seal..» For when nations that do not have the law by nature do what the law requires (78), these, though they do not have the law, are a law to themselves, **according to the Apostle.. Since the virtues follow one another in order (79), what need is there to say, now that it has already been shown (80), that faith is hoped for through repentance, and reverence through faith? And in these, perseverance and practice are completed together with learning into love, and love is perfected by knowledge.? That must necessarily be noted: that only the divine is to be understood as wise by nature..** Therefore, wisdom is also the power of God, who taught the truth; and here too, perfection of knowledge has perhaps been attained (81).. The philosopher also loves (82) and cherishes the truth, because he is a genuine servant (83), already considered a friend through love.. The beginning of this (84) is to marvel at things, as Plato says in Theaetetus; and Matthias (85), in the Traditions, **advising, Marvel at what is present; placing this first step as the foundation of knowledge beyond.. Just as in the Epistle to the Hebrews, it is written,** “He who marvels will reign,”** and the one who reigns will find rest (86).. It is therefore impossible for the ignorant person, if he remains ignorant, to love wisdom; for one who has not grasped the concept (87) of wisdom, which is the desire for what truly exists and the studies directed toward it, cannot be said to love philosophy.. Even if someone is well practiced in doing (88) good things, it is the

knowledge of how one must be useful, must do, and must work together that makes one resemble God—by God, I mean the Savior God—serving the God of all through the high priest, the Word, through whom the truly good and just things are seen.. Piety is an action that follows and accompanies God.

Chapter 10 (CAPUT X)

Quid sibi vindicet philosophus Christianus.

What the Christian philosopher claims for himself.

Τριῶν τοίνυν (89) τούτων ἀντέχεται ὁ ἡμεδαπὸς φιλόσοφος· πρῶτον μὲν τῆς θεωρίας, δεύτερον δὲ τῆς τῶν ἐντολῶν ἐπιτελέσεως, τρίτον ἀνδρῶν ἀγαθῶν κατασκευῆς· ἃ δὴ συνελθόντα τὸν γνωστικὸν ἐπιτελεῖ. Ὅ τι δ' ἂν ἐνδέξῃ τούτων, χωλεῖ τὰ τῆς γνώσεως. Ὅθεν θείως ἡ Γραφή φησι· Καὶ εἶπεν (90) **Κύριος πρὸς Μωϋσῆν, λέγων· Λάλησον τοῖς υἱοῖς Ἰσραὴλ, καὶ ἐρεῖς πρὸς αὐτούς· Ἐγὼ Κύριος ὁ Θεὸς ὑμῶν. Κατὰ τὰ ἐπιτηδεύματα γῆς** (91) Αἰγύπτου, ἐν ᾗ κατωκίσατε ἐν αὐτῇ, οὐ ποιήσετε· **καὶ κατὰ ἐπιτηδεύματα** (92) γῆς Χαναάν, εἰς ἣν ἐγὼ εἰσάγω ὑμᾶς ἐκεῖ, οὐ ποιήσετε (93)· **καὶ τοῖς νομίμοις αὐτῶν οὐ πορεύσεσθε** (94)· **τὰ κρίματά μου ποιήσετε, καὶ τὰ προστάγματά μου φυλάξεσθε· πορεύεσθαι ἐν αὐτοῖς· ἐγὼ Κύριος ὁ Θεὸς ὑμῶν· καὶ φυλάξεσθε πάντα τὰ προστάγματά μου** (95), καὶ ποιήσετε αὐτά. Ὁ ποιήσας αὐτὰ **ἄνθρωπος** (96), ζήσεται ἐν αὐτοῖς. Ἐγὼ **Κύριος ὁ Θεὸς ὑμῶν**. Εἴτ' οὖν κόσμου καὶ ἀπάτης, εἴτε παθῶν καὶ κακιῶν (97) σύμβολον Αἴγυπτος καὶ ἡ Χανανίτις γῆ, ὧν μὲν ἀφεκτέον, ὁποῖα δὲ ἐπιτηδευτέον, ὡς

Of these three (89), our philosopher holds firmly: first, the contemplation; second, the carrying out of the commandments; third, the making of good men. These together complete the intellectual work. Whatever is lacking in these weakens knowledge. Hence the Scripture says divinely: And the Lord said (90) to Moses, saying, “Speak to the sons of Israel, and say to them: I am the Lord your God. According to the customs of the land of Egypt” (91), in which you lived, you shall not do; “and according to the customs” (92) of the land of Canaan, “to which I bring you,” you shall not do (93); “and you shall not follow their laws” (94); “you shall do my judgments, and keep my commandments; walk in them; I am the Lord your God; and keep all my commandments” (95), and you shall do them. “The man who does them” (96) shall live by them. I am “the Lord your God.” So whether Egypt and Canaan represent the world and deception, or passions and evils (97), some things must be avoided, and some things must be practiced, as the divine and not worldly law shows us. And when it says, “The man who does them

θεῖα καὶ οὐ κοσμικὰ, δείκνυσιν ἡμῖν τὸ λόγιον. Ὄταν δὲ εἶπη, **Ὁ ποιήσας ἄνθρωπος**, ζήσεται ἐν αὐτοῖς, τὴν τε Ἑβραίων αὐτῶν ἐπανόρθωσιν, τὴν τε τῶν πέλας (98) ἡμῶν αὐτῶν συνάσκησίν τε καὶ προκοπὴν, ζωὴν λέγει αὐτῶν τε καὶ ἡμῶν. **Οἱ γὰρ νεκροὶ τοῖς παραπτώμασι συζωοποιοῦνται** Χριστῷ, διὰ τῆς ἡμετέρας Διαθήκης. Πολλάκις δὲ ἐπαναλαμβάνουσα ἡ Γραφή, τὸ, Ἐγὼ **Κύριος ὁ Θεὸς ὑμῶν**, δυσωπεῖ μὲν διατρεπτικώτατα ἔπεσθαι διδάσκουσα τῷ τὰς ἐντολὰς δεδωκότι Θεῷ, ὑπομιμνήσκει δὲ ἡρέμα ζητεῖν τὸν Θεόν, καὶ ὡς οἷόν τε γινώσκειν ἐπιχειρεῖν· ἥτις ἂν εἴη θεωρία μεγίστη, ἡ ἐποπτική, ἡ τῷ ὄντι ἐπιστήμη (99), ἡ ἀμετάπτωτος λόγῳ γινομένη· αὕτη ἂν εἴη μόνη ἡ τῆς σοφίας γνῶσις, ἥς οὐδέποτε χωρίζεται ἡ δικαιοπραγία.

Chapter 11 (CAPUT XI)

Cognitionem illam quæ per fidem traditur esse omnium certissimam.

Ἄλλ' ἡ μὲν τῶν οἰησισόφων, εἴτε αἰρέσεις εἶεν βάρβαροι εἴτε οἱ παρ' Ἑλλήσι φιλόσοφοι, γνῶσις **φυσιοῦ** κατὰ τὸν Ἀπόστολον· πιστὴ δὲ ἡ γνῶσις, ἥτις ἂν εἴη ἐπιστημονικὴ ἀπόδειξις τῶν κατὰ τὴν ἀληθῆ φιλοσοφίαν παραδιδομένων. Φήσαιμεν δὲ ἂν αὐτὴν λόγον εἶναι τοῖς ἀμφισβητούμενοις ἐκ τῶν ὁμολογουμένων ἐκπορίζοντα τὴν πίστιν. Πίστεως δ' οὔσης διττῆς, τῆς μὲν ἐπιστημονικῆς, τῆς δὲ δοξαστικῆς, οὐθὲν κωλύει ἀπόδειξιν ὀνομάζειν διττὴν, τὴν μὲν ἐπιστημονικὴν, τὴν δὲ δοξαστικὴν· ἐπεὶ καὶ ἡ γνῶσις καὶ ἡ πρόγνωσις διττὴ λέγεται, ἡ μὲν ἀπηκριβωμένην ἔχουσα τὴν ἑαυτῆς φύσιν, ἡ δὲ ἐλλιπῆ. Καὶ μήτι ἡ παρ' ἡμῖν ἀπόδειξις

shall live by them," it speaks of the restoration of the Hebrews themselves, and also of our own training and progress nearby (98), life for both them and us. For the dead are made alive with Christ through our Covenant. And many times the Scripture repeats, "I am the Lord your God," sternly teaching to follow the God who gave the commandments, but gently reminding to seek God and to try to know as much as possible; this would be the greatest contemplation, the vision, the true knowledge (99), the unchangeable knowledge made by reason; this alone would be the knowledge of wisdom, from which justice in action is never separated.

That knowledge which is handed down through faith is the most certain of all.

But the knowledge of the vain talkers, whether they are barbarian heresies or the philosophers among the Greeks, is **natural** according to the Apostle; but faithful is the knowledge that is a scientific proof of what is handed down according to true philosophy.. We might say that it is a reason for those who doubt, drawn from what is agreed upon, that produces faith.. Since faith is twofold, scientific and opinion-based, nothing prevents calling the proof twofold as well: the scientific and the opinion-based. For knowledge and foreknowledge are also called twofold, the one having its nature exact, the other incomplete.. And surely the proof we have

μόνη ἂν εἴη ἀληθής, ἅτε ἐκ θείων
χορηγούμενη Γραφῶν, τῶν ἱερῶν
γραμμάτων, καὶ τῆς θεοδιδάκτου σοφίας,
κατὰ τὸν Ἀπόστολον; Μάθησις γοῦν καὶ τὸ
πεῖθεσθαι ταῖς ἐντολαῖς, ὃ ἐστὶ πιστεύειν
τῷ Θεῷ. Καὶ ἡ πίστις δύναμις τις τοῦ Θεοῦ,
ἰσχὺς οὕσα τῆς ἀληθείας. Αὐτίκα φησὶν·
Ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως,
μεταστήσετε (1) τὸ ὄρος· καὶ πάλιν,
Κατὰ τὴν πίστιν σου γενηθήτω σοι· καὶ ὁ
μὲν (2) θεραπεύεται, προσλαβὼν τῇ πίστει
τὴν ἴασιν· ὁ δὲ (3) νεκρὸς ἀνίσταται διὰ
τὴν τοῦ πιστεύσαντος, ὅτι ἀναστήσεται,
ἰσχύν. Ἡ δὲ δοξαστικὴ ἀπόδειξις
ἀνθρωπικὴ τέ ἐστι καὶ πρὸς τῶν
ῥητορικῶν γινομένη ἐπιχειρημάτων ἢ καὶ
διαλεκτικῶν συλλογισμῶν. Ἡ γὰρ
ἀνωτάτω (4) ἀπόδειξις, ἣν ἠνιξάμεθα,
ἐπιστημονικὴν πίστιν ἐντίθησι διὰ τῆς τῶν
Γραφῶν παραθέσεώς τε καὶ διοίξεως (5)
ταῖς τῶν μανθάνειν ὀρεγομένων ψυχαῖς,
ἣτις ἂν εἴη γνῶσις. Εἰ γὰρ τὰ
παραλαμβανόμενα πρὸς τὸ ζητούμενον
ἀληθῆ λαμβάνεται, ὡς ἂν θεῖα ὄντα καὶ
προφητικά, δῆλόν που ὡς καὶ τὸ
συμπέρασμα τὸ ἐπιφερόμενον αὐτοῖς
ἀκολούθως ἀληθὲς ἐπενεχθήσεται· καὶ εἴη
ἂν ὀρθῶς ἡμῖν ἀπόδειξις ἡ γνῶσις. Ἦνίκα
γοῦν τῆς οὐρανίου καὶ θείας τροφῆς (6) τὸ
μνημόσυνον ἐν στάμνῳ χρυσῷ
καθιεροῦσθαι προσετάρτετο, Τὸ γόμορ,
φησὶ, τὸ δέκατον τῶν τριῶν μέτρον ἦν· ἐν
ἡμῖν γὰρ αὐτοῖς τρία μέτρα, τρία κριτήρια
μηνύεται· αἴσθησις μὲν αἰσθητῶν,
λεγομένων δὲ ὀνομάτων καὶ ῥημάτων ὁ
λόγος, νοητῶν δὲ νοῦς. Ὁ τοίνυν γνωστικὸς
ἀφέξεται μὲν τῶν κατὰ λόγον καὶ τῶν κατὰ
διάνοιαν καὶ τῶν κατὰ αἴσθησιν καὶ
ἐνέργειαν ἁμαρτημάτων, ἀκηκοὼς, ὅπως Ὁ
ίδων (7) **πρὸς ἐπιθυμίαν ἐμοίχευσεν·**
λαβὼν τε ἐν νῷ, ὡς **Μακάριοι οἱ καθαροὶ**
τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν Θεὸν ὄψονται·
κάκεῖνο ἐπιστάμενος, **ὅτι Οὐ τὰ**

would alone be true, since it is given by the
divine Scriptures, the sacred writings, and
by the wisdom taught by God, according to
the Apostle.? Learning, then, and obeying
the commandments, is what it means to
believe in God.. And faith is a power from
God, being the strength of truth..
Immediately he says: If you have faith as a
mustard seed, **you will move (1) the**
mountain; and again, According to your
faith, let it be done to you; and one (2) is
healed, receiving healing through faith;
another (3) dead rises because of the
strength of the one who believed that he
will rise.. The proof of glory, however, is
both human and made through rhetorical
arguments or even dialectical reasoning..
For the highest (4) proof, which we have
hinted at, gives scientific faith through the
presentation and arrangement (5) of the
Scriptures to souls eager to learn, which
would be knowledge.. For if the premises
taken toward the sought truth are true, as
being divine and prophetic, it is clear that
the conclusion drawn from them will also
be truly carried over; and thus knowledge
would be a correct proof for us.. When,
then, the memorial of the heavenly and
divine nourishment was commanded to be
consecrated in a golden jar, Gomorrah says
that the tenth of the thirteen was the
measure; for in us there are three
measures, three standards revealed:
sensation for things sensed, speech for
names and words spoken, and mind for
things understood.. The one who knows
will endure the sins committed by word, by
thought, and by sense and action, having
heard, as in «He who sees committed
adultery through desire»; and having taken
to heart, as in «Blessed are the pure in
heart, for they shall see God»; and knowing
also, «It is not what enters the mouth that

εἰσερχόμενα εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὰ ἐξερχόμενα διὰ τοῦ στόματος, ἐκεῖνα κοινοῖ τὸν ἄνθρωπον, ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοί. Τοῦτ', οἶμαι, τὸ κατὰ Θεὸν ἀληθινὸν καὶ δίκαιον μέτρον, ᾧ μετρεῖται τὰ μετρούμενα, ἢ τὸν ἄνθρωπον συνέχουσα δεκάς, ἣν ἐπὶ κεφαλαίων τὰ προειρημένα τρία ἐδήλωσεν μέτρα. Ἐῖη (8) δ' ἂν σῶμά τε καὶ ψυχὴ, αἱ τε πέντε αἰσθήσεις, καὶ τὸ φωνητικὸν καὶ σπερματικὸν, καὶ τὸ διανοητικὸν ἢ πνευματικὸν, ἢ ὅπως καὶ βούλει καλεῖν. Χρὴ δὲ (9), ὡς ἔπος εἶπεῖν, τῶν ἄλλων πάντων ὑπεραναβαίνοντας ἐπὶ τὸν νοῦν ἴστασθαι, ὥσπερ ἀμέλει κὰν τῷ κόσμῳ τὰς ἑννέα μοίρας ὑπερπηδήσαντας· πρώτην μὲν τὴν διὰ τῶν τεσσάρων στοιχείων ἐν μιᾷ χώρᾳ τιθεμένων διὰ τὴν ἴσην τροπὴν, ἔπειτα δὲ τὰς ἑπτὰ τὰς πλανωμένας, τὴν τε ἀπλανῆ, ἐνάτην, ἐπὶ τὸν τέλειον ἀριθμὸν (10) τὸν ὑπεράνω τῶν θεῶν (11), τὴν δὲ δεκάτην (12) μοῖραν ἐπὶ τὴν γνῶσιν ἀφικνεῖσθαι τοῦ Θεοῦ, συνελόντι φάναι, μετὰ τὴν κτίσιν τὸν ποιητὴν ἐπιποθοῦντας. Διὰ τοῦτο αἱ δεκάται (13), τοῦ τε οἴφι τῶν τε ἱερέων, τῷ Θεῷ προσεκομίζοντο· καὶ ἡ τοῦ Πάσχα (14) ἑορτὴ ἀπὸ δεκάτης ἤρχετο, παντὸς πάθους καὶ παντὸς αἰσθητοῦ διάβασις οὔσα. Πέπηγεν οὖν τῇ πίστει ὁ γνωστικός· ὁ δὲ οἰησίσοφος ἐκ τῶν τῆς ἀληθείας οὐχ ἄπτεται, ἀστάτοις καὶ ἀνιδρύτοις ὁρμαῖς κεκρημένος. Εἰκότως (15) οὖν γέγραπται· Ἐξῆλθεν δὲ Κάϊν ἀπὸ προσώπου τοῦ Θεοῦ, καὶ ὤκησεν ἐν γῇ Ναῖδ, κατέναντι Ἐδέμ. Ἑρμηνεύεται δὲ ἡ μὲν Ναῖδ, σάλος, ἡ δὲ Ἐδέμ τρυφή· πίστις δὲ καὶ γνῶσις καὶ εἰρήνη ἡ τρυφή· ἥς ὁ παρακούσας ἐκβάλλεται. Ὁ δὲ οἰησίσοφος τὴν ἀρχὴν οὐδὲ ἐπαΐειν βούλεται τῶν θείων ἐντολῶν, ἀλλ', οἷον αὐτομαθής, ἀφηνιάσας, εἰς σάλον κυμαινόμενον ἐκὼν μεθίσταται, εἰς τὰ θνητά τε καὶ γενητὰ καταβαίνων ἐκ τῆς

defiles a person, but what comes out of the mouth,» those things defile a person, for from the heart come evil thoughts.. This, I think, is the true and just measure according to God, by which all measured things are measured—the ten that hold the person together, which above the three measures mentioned before are declared as the main ones.. Let the body and soul be, along with the five senses, and the vocal and generative powers, and the intellectual or spiritual part, or however else you wish to call it.. But it is necessary, so to speak, to rise above all the others and stand on the mind, just as one might overlook the nine parts in the universe; first, the one set in one place through the four elements with equal motion, then the seven wandering ones, the fixed one, the ninth, reaching the perfect number (10) above the gods (11), and the tenth (12) part arriving at the knowledge of God, to sum up, longing for the creator after creation.. For this reason, the tithes (13), both of the sheep and of the priests, were brought to God; and the feast of Passover (14) began with a tenth, being a passage from every suffering and every sensible thing.. Therefore, the gnostic has been perfected in faith; but the proud wise man does not touch the truth at all, being driven by unstable and unsteady impulses.. It is fitting (15), then, that it is written: Cain went out from the presence of God, and lived in the land of Nod, opposite Eden.. Nod is interpreted as turmoil, and Eden as delight; delight is faith and knowledge and peace; the one who disobeys is cast out of it.. The proud wise man does not want to understand the origin of the divine commands, but, like a self-taught person, he rages and willingly moves into a stormy turmoil, descending into mortal and created things from the knowledge of the

τοῦ ἀγεννήτου (16) γνώσεως, ἄλλοτε ἄλλοιᾶ δοξάζων. **Οἷς δὲ μὴ ὑπάρχει κυβέρνησις, πίπτουσιν ὥσπερ φύλλα·** ὁ λογισμὸς καὶ τὸ ἡγεμονικὸν, ἄπταιστον μένον καὶ καθηγούμενον τῆς ψυχῆς, κυβερνήτης αὐτῆς εἴρηται· ὄντως γὰρ ἀτρέπτως πρὸς τὸ ἄτρεπτον ἢ προσαγωγή. **Οὕτως Ἀβραὰμ (17) ἐστὼς ἦν ἀπέναντι Κυρίου,** καὶ ἐγγίσας εἶπεν. Καὶ τῷ Μωϋσεὶ λέγεται· Σὺ δὲ αὐτοῦ στήθι μετ’ ἐμοῦ. Οἱ δὲ ἀμφὶ τὸν Σίμωνα τῷ ἐστῶτι (18), ὃν σέβουσιν (19), ἐξομοιοῦσθαι τρόπον βούλονται. Ἡ πίστις οὖν ἢ τε γνῶσις τῆς ἀληθείας αἰεὶ κατὰ τὰ αὐτὰ καὶ ὡσαύτως ἔχειν κατασκευάζουσι τὴν ἐλομένην αὐτὰς ψυχὴν. Συγγενὲς (20) δὲ τῷ ψεύδει (21) μετάβασις, ἐκτροπὴ καὶ ἀπόστασις, ὥσπερ τῷ γνωστικῷ ἡρεμία, καὶ ἀνάπαυσις, καὶ εἰρήνη. Καθάπερ οὖν τὴν φιλοσοφίαν ὁ τύφος καὶ ἡ οἴησις διαβέβληκεν, οὕτως καὶ τὴν γνῶσιν ἢ ψευδὴς γνῶσις, ἢ τε ὁμωνύμως καλουμένη· περὶ ἧς ὁ Ἀπόστολος γράφων, **Ὡ Τιμόθεε, φησὶν, τὴν παραθήκην (22) φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως,** ἦν τινες **ἐπαγγελλούμενοι, περὶ τὴν πίστιν ἡστόχησαν.** Ὑπὸ ταύτης ἐλεγχόμενοι τῆς φωνῆς οἱ ἀπὸ τῶν αἱρέσεων (23) τὰς πρὸς Τιμόθεον ἀθετοῦσιν Ἐπιστολάς. Φέρε οὖν, εἰ ὁ Κύριος ἀλήθεια (24), καὶ σοφία καὶ δύναμις Θεοῦ, ὥσπερ οὖν ἐστὶ, δειχθεῖν, ὅτι τῷ ὄντι γνωστικὸς ὁ τοῦτον ἐγνωκώς, καὶ τὸν Πατέρα τὸν αὐτοῦ δι’ αὐτοῦ· συναίσθεται (25) γὰρ τοῦ λέγοντος· **Χεῖλη δικαίων ἐπίσταται ὑψηλά.**

unbegotten (16), sometimes holding different opinions.. Those who lack governance fall like leaves; **reason and the ruling part, remaining unshaken and guiding the soul, are said to be its governor; for truly, the leading is unchangeable toward the unchangeable..** Thus Abraham (17) stood before the Lord, and drawing near he said. And to Moses it is said: You, however, stand with him by me.. But those around Simon, who is standing (18) and whom they respect (19), want to be like him in some way.. Faith, then, and the knowledge of the truth always shape the chosen soul to be the same and in the same way.. A kin (20) to falsehood (21) is change, turning away, and departure, just as to the one who knows there is calm, rest, and peace.. Just as philosophy has been corrupted by pride and arrogance, so too knowledge has been corrupted by false knowledge, which is called by the same name. About this, the Apostle writing says, “O Timothy, guard the deposit, avoiding profane and empty babblings and contradictions of false knowledge,” which some, claiming it, have missed the mark concerning faith.. Under this voice being refuted, those from the heresies (23) reject the Letters to Timothy.. So then, if the Lord is truth (24), and the wisdom and power of God, as he really is, let it be shown that the one who truly knows him is a knower, and also knows his Father through him; for he shares in the words: “The lips of the righteous know what is high.”

Chapter 12 (CAPUT XII)

De fide dupiici

On the Twofold Faith

Τῆς δὲ πίστεως, καθάπερ τοῦ χρόνου, διττῶν ὄντων, εὐροιμεν ἂν διττὰς ἀρετὰς, συνοικούσας ἄμφω. Τοῦ γὰρ χρόνου τῷ μὲν παρωχηκότι ἡ μνήμη, τῷ δὲ μέλλοντι ἐλπίς ἐστὶ. Πιστεύομεν δὲ τὰ παρωχηκότα γεγονέναι, καὶ τὰ μέλλοντα ἔσεσθαι· ἀγαπῶμεν τε αὐτὸ, οὕτως ἔχειν τὰ παρωχηκότα, πίστει πεπεισμένοι, τὰ μέλλοντα ἐλπίδι ἀπεκδεχόμενοι. Διὰ πάντων γὰρ ἡ ἀγάπη τῷ γνωστικῷ πεφοίτηκεν, ἕνα Θεὸν εἰδότε· **Καὶ ἰδοὺ (26) πάντα, ὅσα δεδημιούργηκε, λίαν καλὰ·** οἷδέν τε καὶ θαυμάζει· Θεοσέβεια (27) δὲ προστίθησι μῆκος βίου, καὶ φόβος Κυρίου προστίθησιν ἡμέρας. Ὡς οὖν αἱ ἡμέραι μῆκος βίου τοῦ κατ' ἐπανάβασιν, οὕτω καὶ ὁ φόβος τῆς ἀγάπης ἀρχὴ, κατὰ παραύξησιν πίστις γινόμενος, εἴτα ἀγάπη. Ἀλλ' οὐχ ὥς (28) φοβοῦμαι τὸ θηρίον, καὶ μισῶ, διττοῦ τυγχάνοντος τοῦ φόβου, ὥς δὲ καὶ τὸν πατέρα δέδια, ὃν φοβοῦμαι ἅμα καὶ ἀγαπῶ· πάλιν, φοβούμενος μὴ κολασθῶ, ἐμαυτὸν ἀγαπῶ, αἰρούμενος τὸν φόβον· ὁ φοβούμενος προσκόψαι τῷ πατρὶ ἀγαπᾷ ἑαυτόν. Μακάριος οὖν ὃς πιστὸς γίνεται, ἀγάπη καὶ φόβω κεκραμένος· πίστις δὲ ἰσχύς εἰς σωτηρίαν καὶ δύναμις εἰς ζωὴν αἰώνιον. Πάλιν ἡ προφητεία, πρόγνωσις ἐστίν· ἡ δὲ γνῶσις προφητείας νόησις, οἷον γνῶσις τῶν ἐκείνους προεγνωσμένων ὑπὸ τοῦ προφαίνοντος τὰ πάντα Κυρίου. Ἡ τοίνυν γνῶσις τῶν προαγορευθέντων τριττὴν ἐνδείκνυται τὴν ἔκβασιν, ἢ γεγονυῖαν πάλαι, ἢ ἐνεστηκυῖαν ἤδη, ἢ ἔσεσθαι μέλλουσιν. Εἴθ' αἱ μὲν ἀκρότητες (29) ὑποπεπτώκασι πίστει, ἢ τελεσθέντων ἢ ἐλπιζομένων· πειθῶ δὲ παρέχει ἡ ἐνεστηκυῖα ἐνέργεια πρὸς τὴν βεβαίωσιν ἀμφοῖν τοῖν ἄκροισιν. Εἰ γὰρ, μιᾶς οὔσης τῆς προφητείας, τὸ μὲν ἤδη τελεῖται, τὸ δὲ πεπλήρωται, πιστὸν ἐντεῦθεν καὶ τὸ ἐλπιζόμενον καὶ τὸ παρωχηκὸς ἀληθές.

Since faith, like time, is twofold, we might find two virtues dwelling together in it.. For in time, memory belongs to the past, while hope belongs to the future.. We believe that the past has happened and that the future will be. And we also love the past as it is, being convinced by faith, while we await the future with hope.. For love has come to the knowledge of all things, knowing one God: "And behold, all things that have been made are very good." It knows and marvels; godliness adds length of life, and the fear of the Lord adds days.. Just as the days are a part of life that goes in a cycle, so the fear is the beginning of love, which grows into faith, and then into love itself.. But not as I fear a wild beast and hate it, since fear is twofold; rather, I also fear the father, whom I both fear and love. Again, fearing that I might be punished, I love myself, choosing fear; the one who fears, if he stumbles against the father, loves himself.. Blessed, then, is the one who becomes faithful, mixed with love and fear; for faith is strength for salvation and power for eternal life.. Again, prophecy is foreknowledge; and knowledge is the understanding of prophecy, like the knowledge of those things previously known by the Lord who reveals all things.. Therefore, the knowledge of what has been foretold shows the outcome in three ways: either what has already happened long ago, or what is already present, or what is about to happen.. Then the extremes (29) have fallen under faith, either of what has been completed or of what is hoped for; but persuasion provides the present action for the confirmation of both extremes.. For if, in one prophecy, part has already been fulfilled and part is completed, then both what is hoped for and what has passed are

Πρότερον γὰρ ἐνεστὼς ἦν, εἴτα ἡμῖν
παρώχηκεν, ὡς εἶναι καὶ τὴν τῶν
παρωχηκότων πίστιν κατάληψιν
παρωχηκότος, καὶ τὴν μὲν ἐσομένην ἐλπίδα
κατάληψιν ἐσομένου πράγματος. Τὰς δὲ
συγκαταθέσεις (30) οὐ μόνον οἱ ἀπὸ
Πλάτωνος, ἀλλὰ καὶ οἱ ἀπὸ τῆς Στοᾶς, ἐφ'
ἡμῖν εἶναι λέγουσιν. Πᾶσα οὖν δόξα, καὶ
κρίσις, καὶ ὑπόληψις, καὶ μάθησις, οἷς
ζῶμεν καὶ σύνεσμεν αἰεὶ τῷ γένει τῶν
ἀνθρώπων, συγκατάθεσις ἐστίν· ἡ δ' οὐδὲν
ἄλλο ἢ πίστις εἴη ἂν· ἡ τε ἀπιστία,
ἀποσύστασις (31) οὕσα τῆς πίστεως,
δυνατὴν δείκνυσι τὴν συγκατάθεσιν τε καὶ
πίστιν· ἀνυπαρξίας γὰρ στέρησις οὐκ ἂν
λεχθεῖη. Κἂν τις τάληθες σκοπῇ, εὐρήσει
τὸν ἄνθρωπον φύσει διαβεβλημένον μὲν
πρὸς τὴν τοῦ ψεύδους συγκατάθεσιν,
ἔχοντα δὲ ἀφορμὰς πρὸς πίστιν τάληθοῦς.
«Ὡ τοίνυν (32) συνέχουσα τὴν Ἐκκλησίαν
(33), ὡς φησὶν ὁ Ποιμὴν, ἀρετὴ ἡ πίστις
ἐστὶ, δι' ἧς σώζονται οἱ ἐκλεκτοὶ τοῦ Θεοῦ·
ἡ δὲ ἀνδριζομένη ἐγκράτεια. Ἐπεταὶ δ'
αὐταῖς ἀπλότης, ἐπιστήμη, ἀκακία,
σεμνότης, ἀγάπη. Πᾶσαι δὲ αὗται πίστεως
εἰσι θυγατέρες. Καὶ πάλιν, προηγεῖται μὲν
πίστις, φόβος δὲ οἰκοδομεῖ, τελειοῖ δὲ ἡ
ἀγάπη (34). Φοβητέον (35) οὖν τὸν
Κύριον, λέγει, εἰς οἰκοδομὴν, ἀλλ' οὐ τὸν
διάβολον εἰς καταστροφὴν. Ἐμπαλιν δὲ, τὰ
μὲν ἔργα τοῦ Κυρίου, τουτέστι τὰς ἐντολάς,
ἀγαπητέον καὶ ποιητέον, τὰ δὲ ἔργα τοῦ
διαβόλου φοβητέον καὶ οὐ ποιητέον· ὁ μὲν
γὰρ τοῦ Θεοῦ φόβος παιδεύει καὶ εἰς
ἀγάπην ἀποκαθίστησιν, ὁ δὲ τῶν τοῦ
διαβόλου ἔργων μῖσος ἔχει σύννοικον.» Ὁ δὲ
αὐτὸς καὶ «τὴν μετάνοιαν (36) σύνεσιν
εἶναί φησι μεγάλην· μετανοῶν γὰρ ἐφ' οἷς
ἔδρασεν, οὐκ ἔτι ποιεῖ ἢ λέγει· βασανίζων
δὲ ἐφ' οἷς ἥμαρτεν, τὴν ἑαυτοῦ ψυχὴν
ἀγαθοεργεῖ. Ἀφεσις (37) τοίνυν ἁμαρτιῶν
μετανοίας διαφέρει· ἅμφω δὲ δείκνυσι τὰ
ἐφ' ἡμῖν.»

trustworthy and truly real.. For first it was
present, then it passed by us, so that the
faith in what has passed also passes by, and
the hope for what is to come takes hold of
the thing that will come.. Not only those
from Plato, but also those from the Stoa,
say that the agreements are with us.. Every
opinion, judgment, assumption, and
learning by which we live and are always
aware as part of the human race is
agreement; and this would be nothing else
but faith. Unbelief, being a falling away
from faith, shows clearly the power of both
agreement and faith; for lack cannot be
called non-existence.. And if someone looks
closely at the truth, they will find that
human nature is by nature opposed to
agreement with falsehood, but has reasons
for faith in the truth.. «Faith, then, is the
virtue that holds the Church together, as
the Shepherd says, through which the
chosen of God are saved; and self-
controlled courage. Simplicity follows
them, along with knowledge, innocence,
dignity, and love.. All of these are daughters
of faith.. And again, faith leads the way, fear
builds up, and love perfects. (34). One must
fear (35) then the Lord, he says, for
building up, but not the devil for
destruction.. On the other hand, the works
of the Lord, that is, the commandments,
must be loved and done, but the works of
the devil must be feared and not done; for
the fear of God disciplines and restores to
love, but hatred dwells with the works of
the devil..» He also says that «repentance
(36) is great wisdom; for one who repents
of what he has done no longer does or says
it; and by suffering for what he has sinned,
he does good to his own soul..». Forgiveness
(37) of sins, then, differs from repentance;
yet both show what depends on us.»

Chapter 13 (CAPUT XIII)

De prima et secunda poenitentia.

«Τὸν οὖν εἰληφότα τὴν ἄφεσιν τῶν ἁμαρτιῶν οὐκ ἔτι ἁμαρτάνειν χρή· ἐπὶ γὰρ τῇ πρώτῃ καὶ μόνη μετανοίᾳ τῶν ἁμαρτιῶν αὕτη ἂν εἴη τῶν προὑπαρξάντων κατὰ τὸν ἐθνικὸν καὶ πρῶτον βίον, τὸν ἐν ἀγνοίᾳ λέγω (38), αὐτίκα τοῖς κληθεῖσι πρόκειται μετάνοια, ἡ καθαίρουσα τὸν τόπον τῆς ψυχῆς ἀπὸ τῶν πλημμελημάτων, ἵνα ἡ πίστις θεμελιωθῇ. Καρδιαγνώστης δὲ ὢν ὁ Κύριος καὶ τὰ μέλλοντα προγινώσκων, τότε εὐμετάβολον τοῦ ἀνθρώπου καὶ τὸ παλίμβολον καὶ πανοῦργον τοῦ διαβόλου, ἄνωθεν ἀρχῆθεν προεῖδεν, ὥς, ζηλώσας ἐπὶ τῇ ἀφέσει τῶν ἁμαρτιῶν τὸν ἄνθρωπον, προστρίψηται τινὰς αἰτίας τῶν ἁμαρτημάτων τοῖς δούλοις τοῦ Θεοῦ· φρονίμως πονηρευόμενος, ὅπως δὴ καὶ αὐτοὶ συνεκπέσοιεν αὐτῷ. Ἐδωκεν οὖν ἄλλην ἔτι τοῖς κἀν τῇ πίστει περιπίπτουσί τινι πλημμελήματι, πολυέλεος ὢν, μετάνοιαν δευτέραν, ἣν (39) εἴ τις ἐκπειρασθεῖ μετὰ τὴν κλήσιν, βιασθεὶς δὲ (40) καὶ κατασοφισθεὶς, μίαν ἔτι μετάνοιαν ἀμετανόητον λάβῃ.» **Ἐκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας οὐκ ἔτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία, φοβερὰ δὲ τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζῆλος, ἐσθίειν μέλλοντος τοῦς ὑπεναντίους.** Αἱ δὲ συνεχεῖς καὶ ἐπάλληλοι ἐπὶ τοῖς ἁμαρτήμασι μετάνοιαι, οὐδὲν τῶν καθάπαξ μὴ πεπιστευκότων διαφέρουσιν, ἢ μόνῳ τῷ συναισθῆσθαι ὅτι ἁμαρτάνουσι· καὶ οὐκ οἶδ' ὁπότερον αὐτοῖν χεῖρον, ἢ τὸ εἰδότα ἁμαρτάνειν, ἢ μετανοήσαντα ἐφ' οἷς ἡμαρτεν, πλημμελεῖν αὐθις· τῷ ἐλέγχεσθαι γὰρ ἐκατέρωθεν ἡ ἁμαρτία φαίνεται, ἢ μὲν

On the first and second repentance.

«Therefore, the one who has received the forgiveness of sins no longer needs to sin; for this first and only repentance of sins would be that which belongs to the life before, the pagan and former life, which I mean the life in ignorance (38). Immediately upon being called, repentance is offered, which cleanses the place of the soul from faults, so that faith may be established...». Being the knower of hearts and foreseeing what is to come, the Lord, knowing both the changeable nature of humans and the deceitful and cunning nature of the devil, from the very beginning foresaw that, jealous over the forgiveness of sins granted to humans, he would attach some causes of sins to the servants of God; acting wisely with evil intent, so that they themselves might also fall away with him.. Therefore, being full of great mercy, he gave a second repentance even to those who fall into some fault after faith, (39) in case someone might be tested after the calling, and, being forced and deceived, might take one more repentance without true repentance...» For when we sin willingly after receiving the knowledge of the truth, there remains no more sacrifice for sins, but a fearful expectation of judgment, and the zeal of fire, which will consume the enemies.. **Continuous and repeated repentances for sins differ in no way from those who have never truly believed, except in the mere feeling that they have sinned; and it is not clear whether it is worse for them to sin knowingly or, having repented for what**

ἐπὶ τῷπραχθῆναι καταγινωσκομένη πρὸς τοῦ ἐργάτου τῆς ἀνομίας, ἡ δὲ τὸπραχθῆσόμενον προγινώσκοντος, ὡς φαῦλον ἐπιχειροῦντος. Καὶ ὃς μὲν θυμῷ χαρίζεται ἴσως καὶ ἡδονῇ, οὐκ ἀγνοῶν τίσι χαρίζεται, ὃς δὲ ἐφ' οἷς ἐχαρίσατο μετανοῶν, εἴτα παλινδρομῶν αὐθις εἰς ἡδονὴν, συνάπτει τῷ τὴν ἀρχὴν ἐκουσίως ἑξαμαρτάνοντι· ἐφ' ᾧ γάρ τις μετενόησεν, αὐθις τοῦτο ποιῶν, οὗ πράσσει κατεγνωκῶς, τοῦτο ἐκὼν ἐπιτελεῖ. Ὁ μὲν (41) οὖν, ἐξ ἐθνῶν καὶ τῆς προβιότητος ἐκείνης ἐπὶ τὴν πίστιν ὁρμήσας, ἅπαξ ἔτυχεν ἀφέσεως ἁμαρτιῶν· ὁ δὲ καὶ μετὰ ταῦτα ἁμαρτήσας, εἴτα μετανοῶν, κἂν συγγνώμης τυγχάνῃ, αἰδεῖσθαι ὀφείλει, μηκέτι λουόμενος (42) εἰς ἄφεσιν ἁμαρτιῶν. Δεῖ γὰρ οὐ τὰ εἰδῶλα μόνον καταλιπεῖν, ἀλλὰ πρότερον ἐξεθείαζεν, ἀλλὰ καὶ τὰ ἔργα τοῦ προτέρου βίου, τὸν οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκὸς, ἐν πνεύματι δὲ ἀναγεννώμενον· ὅπερ εἴη ἂν τὸ μὴ εἰς ταυτὸν ὑπενεχθέντα πλημμέλημα μετανοῆσαι· μελέτη γὰρ ἔμπαλιν ἁμαρτιῶν τὸ πολλάκις μετανοεῖν, καὶ ἐπιτηδειότης εἰς εὐτρεψίαν ἐξ ἀνασκησίας. Δόκησις τοίνυν μετανοίας, οὐ μετάνοια, τὸ πολλάκις αἰτεῖσθαι συγγνώμην, ἐφ' οἷς πλημμελοῦμεν πολλάκις· **Δικαιοσύνη δὲ ἁμώμους (43) ὀρθοτομεῖ ὁδοὺς,** κέκραγεν ἡ Γραφή. Καὶ πάλιν αὖ, **Ἡ τοῦ ἀκάκου (44) δικαιοσύνη κατορθώσει τὴν ὁδὸν αὐτοῦ.** Ναὶ μὴν, **Καθὼς οἰκτεῖρει πατὴρ υἱοὺς, ὥκτειρήσεν Κύριος τοὺς φοβουμένους αὐτόν,** ὁ Δαβὶδ γράφει. **Οἱ σπείροντες οὖν ἐν δάκρυσιν ἐν ἀγαλλιάσει θεριοῦσι·** τῶν ἐν μετανοίᾳ ἐξομολογουμένων. **Μακάριοι γὰρ πάντες οἱ φοβούμενοι τὸν Κύριον.** Ὅρᾳς τὸν ἐν τῷ Εὐαγγελίῳ ἐμπερῇ μακαρισμόν; **Μὴ φοβοῦ, φησὶν, ὅταν (45) πλουτήσῃ ἄνθρωπος, καὶ ὅταν πληθυνθῇ ἡ δόξα τοῦ οἴκου αὐτοῦ· ὅτι**

they sinned, to neglect again. For sin appears to be reproved on both sides: on one side, it is condemned after the deed against the doer of lawlessness; on the other, it is known beforehand by the one about to do it, as one attempting something worthless.. And the one who forgives in anger or even in pleasure, not unaware of what he forgives, and the one who repents for what he has forgiven, then falls back again into pleasure, joins with the one who willingly sins from the start; for whoever has repented, then does again what he was condemned for doing, willingly completes that very thing.. The one, then, who came from the Gentiles and, from that former way of life, rushed toward faith, received forgiveness of sins once for all; but the one who sins even after this, then repents, and even if he obtains pardon, ought to be ashamed, no longer bathing for the forgiveness of sins.. For it is necessary not only to abandon the idols, which one formerly worshiped, but also the deeds of the former life, not born of blood, nor of the will of the flesh, but born again in the spirit; which would be to repent of the fault not carried into the same state; for often repenting is a return to sin, and a readiness for quick change through lack of discipline.. Then, what seems like repentance, but is not true repentance, is to ask for forgiveness many times for the same faults; Righteousness without blame (43) correctly guides the paths, as Scripture has cried out.. And again, The righteousness of the innocent (44) will make his way straight.. Yes indeed, Just as a father has compassion on his children, the Lord has compassion on those who fear him, David writes..Those who sow in

οὐκ ἐν τῷ ἀποθνήσκειν αὐτὸν λήψεται
τὰ πάντα, οὐδὲ συγκαταβήσεται αὐτῷ
ἡ δόξα αὐτοῦ. Ἐγὼ δὲ ἐν τῷ ἐλέει σου
(46) εἰσελεύσομαι εἰς τὸν οἶκόν σου·
προσκυνήσω πρὸς ναὸν ἁγίόν σου ἐν
φόβῳ σου. Κύριε, ὁδήγησόν με ἐν τῇ
δικαιοσύνῃ σου. Ὁρμὴ μὲν οὖν φοβερὰ
διανοίας (47) ἐπὶ τι ἢ ἀπὸ τοῦ πάθος (48)
δὲ πλεονάζουσα ὁρμὴ, ἢ ὑπερτείνουσα τὰ
κατὰ τὸν λόγον μέτρα, ἢ ὁρμὴ ἐκφερομένη,
καὶ ἀπειθῆς λόγῳ. Παρὰ φύσιν οὖν κίνησις
ψυχῆς κατὰ τὴν πρὸς τὸν λόγον ἀπειθειαν,
τὰ πάθη. Ἡ δ' ἀπόστασις, καὶ ἔκστασις, καὶ
ἀπειθεια, ἐφ' ἡμῖν, ὥσπερ καὶ ἡ ὑπακοὴ ἐφ'
ἡμῖν· διὸ καὶ τὰ ἐκούσια κρίνεται. Αὐτίκα
καθ' ἕνα τῶν παθῶν, εἴ τις ἐπεξίει,
ἀλόγους ὁρέξεις εὖροι ἂν αὐτά.

tears will reap with joy; of those who
confess in repentance.. Blessed indeed are
all who fear the Lord. **Do you see the
blessing that is similar in the Gospel??**
“Do not be afraid,” he says, “when a man
becomes rich, and when the glory of his
house increases; because he will not take
everything with him when he dies, nor will
his glory go down with him.. But I, by your
mercy, will enter your house; I will worship
toward your holy temple in your fear.. Lord,
guide me in your righteousness.. A strong
impulse of the mind is indeed fearful
toward something or away from it; and
passion is an excessive impulse, either
stretching beyond the limits set by reason,
or an impulse that carries one away and is
disobedient to reason.. Passions are
movements of the soul against nature, in
disobedience to reason.. Rebellion, and
ecstasy, and disobedience depend on us,
just as obedience depends on us; therefore,
even voluntary actions are judged..
Immediately, for each one of the passions, if
someone were to examine them closely,
they would find irrational desires within
them.

Chapter 14 (CAPUT XIV)

Quot modis fiat involuntarium.

*In how many ways something can be
involuntary.*

Τὸ γοῦν ἀκούσιον οὐ κρίνεται. Διττὸν δὲ
τοῦτο, τὸ μὲν γινόμενον μετ' ἀγνοίας, τὸ δὲ,
ἀνάγκῃ· ἐπεὶ πῶς ἂν καὶ δικάσειας περὶ
τῶν κατὰ τοὺς ἀκουσίους τρόπους
ἀμαρτάνειν λεγομένων; Ἡ γὰρ αὐτὸν τίς
ἠγνόησεν, ὡς Κλεομένης (49) καὶ Ἀθάμας,
οἱ μανέντες, ἢ τὸ πρᾶγμα, ὃ πράσσει, ὡς
Αἰσχύλος, τὰ μυστήρια ἐπὶ σκηνῆς ἐξειπών,

Involuntary action is not judged. It is
twofold: one that happens through
ignorance, and the other through necessity.
For how could you judge someone as
making a mistake in ways that are called
involuntary? Either someone was ignorant
of himself, like Cleomenes (49) and
Athamas, who were mad, or of the matter

ἐν Ἀρείῳ πάγῳ κριθεὶς, οὕτως ἀφείθη, ἐπιδείξας αὐτὸν μὴ μεμυημένον (50)· ἢ ὅπερ πράττεται ἀγνοήσαι τις, ὥσπερ ὁ τὸν ἀντίπαλον ἀφείς, καὶ ἀποκτείνας οἰκεῖον ἀντὶ τοῦ πολέμιου· ἢ τὸ ἐν τίνι πράττεται, καθάπερ ὁ ταῖς ἐσφαιρωμέναις λόγχαις γυμναζόμενος καὶ ἀποκτείνας τινὰ, τοῦ δόρατος ἀποβαλόντος τὴν σφαῖραν· ἢ τὸ παρὰ τὸ πῶς, ὡς ὁ ἐν σταδίῳ ἀποκτείνας τὸν ἀνταγωνιστὴν· οὐ γὰρ θανάτου, ἀλλὰ νίκης χάριν ἡγωνίζετο· ἢ τὸ οὗ ἕνεκα πράττεται, οἷον ὁ ἰατρὸς δέδωκεν ἀντίδοτον ὑγιεινὴν, καὶ ἀπέκτεινεν· ὁ δὲ οὐ τούτου χάριν δέδωκεν, ἀλλὰ τοῦ σῶσαι. Ἐκράτει μὲν οὖν ὁ νόμος τότε καὶ τὸν ἀκουσίως φονεύσαντα, ὡς τὸν ἀκουσίως γονορρῶν, ἀλλ’ οὐ κατ’ ἴσον τῷ ἐκουσίως. Καίτοι κάκεῖνος ὡς ἐπὶ ἐκουσίῳ κολασθήσεται, εἴ τις μεταγάγοι τὸ πάθος ἐπὶ τὴν ἀλήθειαν· τῷ ὄντι γὰρ κολαστέος ὁ ἀκρατὴς τοῦ γονίμου λόγου· ὁ καὶ αὐτὸ, πάθος ἐστὶ ψυχῆς ἄλογον, ἐγγὺς ἀδολεσχίας ἰόν· **Πιστὸς δὲ ἤρηται πνοῇ κρύπτειν πράγματα (51)**. Τὰ προαιρετικὰ τοίνυν κρίνεται. **Κύριος γὰρ ἐτάζει καρδίας καὶ νεφρούς· καὶ ὁ ἐμβλέψας πρὸς ἐπιθυμίαν κρίνεται**. Διὸ, Μηδὲ ἐπιθυμήσης, λέγει· καὶ, **Ὁ λαὸς οὗτος τοῖς χεῖλεσί με τιμᾷ, φησὶν· ἡ δὲ καρδία αὐτῶν πόρρῳ ἐστὶν ἀπ’ ἐμοῦ. Εἰς αὐτὴν γὰρ ἀφορᾷ τὴν γνώμην ὁ Θεός·** ἐπεὶ καὶ τὴν Λὼτ γυναῖκα ἐπιστραφεῖσαν μόνον ἐκουσίως ἐπὶ τὴν κακίαν τὴν κοσμικὴν, κατέλιπεν ἀναίσθητον, ὡς λίθον δείξας ἀλατίνην, καὶ στήσας, εἰς τὸ μὴ πρόσω χωρεῖν, οὐ μωρὰν καὶ ἄπρακτον εἰκόνα, ἀρτῦσαι δὲ καὶ στῦψαι τὸν πνευματικῶς δυνάμενον διορᾶν.

he was doing, like Aeschylus, who revealed the mysteries on stage and was acquitted by the Areopagus, showing himself as uninitiated (50); or someone might be ignorant of what is being done, like the one who lets go of his opponent and kills a relative instead of the enemy; or of where it is done, like the one training with javelins who kills someone after the spear misses the target; or of how it is done, like the one in the stadium who kills his competitor—not for death, but for the sake of victory; or of why it is done, like the doctor who gave a healthy antidote but ended up killing—the doctor did not give it to kill, but to save. At that time, the law held the one who killed involuntarily responsible, like the one who had gonorrhea involuntarily, but not equally with the one who killed voluntarily. Yet even the involuntary killer will be punished as if it were voluntary, if someone brings the passion into the truth. For the one who lacks control over the rational word is truly to be punished; this itself is an irrational passion of the soul, close to foolish talk. **It has been faithfully chosen to hide things in the breath (51)**. Therefore, voluntary actions are judged. **For the Lord examines hearts and kidneys; and the one who looks toward desire is judged**. Hence, He says, “Do not desire,” and, “This people honor me with their lips,” He says, “but their heart is far from me. For God looks at the mind.” Since even Lot’s wife, having turned only voluntarily toward worldly evil, was left senseless, like a stone showing salt, and standing so that her face would not turn—she was not a foolish and powerless image, but one who could be stirred and squeezed by the spiritually able to see.

Chapter 15 (CAPUT XV)

*De diversis voluntarii et peccatorum
exinde sequentium generibus.*

*On the different kinds of voluntary acts
and the sins that follow from them.*

Τὸ δ' ἐκούσιον ἢ τὸ κατ' ὄρεξιν ἐστίν, ἢ τὸ
κατὰ προαίρεσιν, ἢ τὸ κατὰ διάνοιαν.
Αὐτίκα παράκειται πῶς ταῦτα ἀλλήλοις,
ἀμάρτημα (52), ἀτύχημα, ἀδίκημα. Καὶ
ἔστιν ἀμάρτημα μὲν, φέρε εἰπεῖν, τὸ
τρυφητικῶς καὶ ἀσελγῶς βιοῦν· ἀτύχημα
δὲ τὸν φίλον, ὡς πολέμιον, ὑπ' ἀγνοίας
βαλεῖν· ἀδίκημα δὲ ἡ τυμβωρυχία ἢ ἡ
ιεροσυλία. Τὸ δὲ ἀμαρτάνειν ἐκ τοῦ
ἀγνοεῖν κρίνειν ὅ τι χρὴ ποιεῖν συνίσταται,
ἢ τῷ ἀδυνατεῖν ποιεῖν· ὥσπερ ἀμέλει καὶ
βόθρῳ περιπίπτει τις, ἢ τοι ἀγνοήσας, ἢ
ἀδυνατήσας ὑπερβῆναι δι' ἀσθένειαν
σώματος. Ἄλλ' ἐφ' ἡμῖν γε ἢ τε πρὸς τὴν
παιδείαν ἡμῶν παράστασις ἢ τε πρὸς τὰς
ἐντολὰς ὑπακοή· ὧν εἰ μὴ μετέχειν
βουληθείημεν, θυμῷ τε καὶ ἐπιθυμίᾳ
ἐκδότους σφᾶς αὐτοὺς ἐπιδόντες,
ἀμαρτησόμεθα, μᾶλλον δὲ ἀδικήσομεν τὴν
ἐαυτῶν ψυχὴν. Ὁ μὲν γὰρ Λαῖος ἐκεῖνος
κατὰ τὴν τραγωδίαν φησὶν·

**Δέληθεν (53) οὐδὲν τῶνδέ μ', ὧν σὺ
νουθετεῖς· Γνώμην δ' ἔχοντά μ' ἡ φύσις
βιάζεται,**

Voluntary action is either according to
desire, or according to choice, or according
to thought. These things are somehow
connected to each other: sin (52),
misfortune, wrongdoing. And sin, so to
speak, is living in luxury and licentiousness;
misfortune is striking a friend as if an
enemy, through ignorance; wrongdoing is
grave-robbing or sacrilege. To sin comes
from not knowing what one must do, or
from being unable to do it; just as someone
falls into a pit either by ignorance or by
weakness of the body. But for us, there is
both the support of our education and
obedience to commandments; if we do not
want to share in these, giving ourselves
over to anger and desire, we will sin, and
even more, we will wrong our own soul.
For that Laius says in the tragedy:

**Nothing of these things that you warn
me about is necessary; but nature,
having a mind, is forced,**

**τουτέστι, τὸ ἔκδοτον γεγενῆσθαι τῷ
πάθει. Ἡ Μήδεια δὲ, καὶ αὐτὴ ὁμοίως
ἐπὶ τῆς σκηνῆς βοᾷ·**

that is, to become a slave to passion. And
Medea herself likewise cries out on the
stage:

**Καὶ μανθάνω (54) μὲν οἷα δρᾶν μέλλω
κακά (55)· Θυμὸς δὲ κρείσσων τῶν**

**“And I understand what evils I am about to
do; but my anger is stronger than my**

ἐμῶν βουλευμάτων.

plans.”

Ἀλλ’ οὐδὲ Αἴας σιωπᾷ, μέλλων δὲ ἑαυτὸν
ἀποσφάττειν, κέκραγεν·

But not even Ajax is silent, about to kill
himself, he shouted out:

Οὐδὲν (56) οὖν ἦν πῆμα, ἐλευθέρου

“Therefore, there was no suffering for a
free man,”

Ψυχὴν δάκνον οὕτως ὥς ἀνδρὸς ἀτιμία.

“A soul is hurt as much by dishonor as by a
man.”

Οὕτως πέπονθα, καί με συμφοροῦσα

“I have suffered in this way, and misfortune
has struck me as well.”

Βαθεῖα κηλὶς, ἐκ βυθῶν ἀναστρέφει,

“A deep stain turns back from the depths,”

Λύσσης πικροῖς κέντροισιν
ἠρεθισμένον.

“Stirred up by the bitter stings of madness.”

Τούτους μὲν οὖν ὁ θυμός· μυρίους δὲ
ἄλλους ἢ ἐπιθυμία τραγωδεῖ, τὴν Φαῖδραν,
τὴν Ἀνθίαν, τὴν Ἐριφύλην,

This is the passion; but desire torments
countless others, Phaedra, Anthia, Eriphyle,

Ἡ χρυσὸν φίλου ἀνδρὸς ἐδέξατο
τιμῆεντα (57).

**She received the golden treasure of her
dear husband with honor (57).**

Τὸν γὰρ κωμικὸν ἐκεῖνον Θρασωνίδην ἄλλη
σκηνὴ (58), **Παιδισκάριον με**, φησὶν,
εὐτελὲς καταδεδούλωκεν. Ἀτύχημα (59)
δὲ νοῦ παράλογός ἐστιν ἁμαρτία· ἡ δὲ
ἁμαρτία ἐκούσιος ἀδικία· ἀδικία δὲ

For that comic Thrasonides, another scene
(58), says, “**A little slave girl has cheaply
enslaved me.**”. Misfortune (59) is an
unreasonable fault of the mind; but fault is
voluntary injustice; and injustice is

ἐκούσιος κακία. Ἔστιν οὖν ἡ μὲν ἁμαρτία ἐμὸν ἐκούσιον· (διὸ καὶ φησὶν· **Ἄμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γὰρ ἔστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν·** τοῖς ἤδη πεπιστευκόσι λέγων· **Ὅτι τῷ μώλωπι αὐτοῦ ἡμεῖς ἰάθημεν**). Ἀτυχία δέ ἐστιν ἄλλου εἰς ἐμὲ πρᾶξις ἀκούσιος· ἡ δὲ ἀδικία μόνῃ εὐρίσκεται ἐκούσιος, εἴτε ἐμῇ εἴτε ἄλλου. Ταύτας δ' αἰνίσσεται τῶν ἁμαρτιῶν τὰς διαφορὰς ὁ Ψαλμωδὸς, μακαρίους λέγων, ὧν ὁ Θεὸς τὰς μὲν ἀπήλειψεν ἀνομίας, τὰς δὲ ἐπεκάλυψεν ἁμαρτίας· οὐκ ἐλογίσάτο τε τὰς ἄλλας, καὶ ἀφῆκε τὰς λοιπὰς. Γέγραπται γάρ· **Μακάριοι (60), ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι· μακάριος ἀνὴρ ᾧ οὐ μὴ λογίσῃται Κύριος ἁμαρτίαν, οὐδὲ ἐστιν ἐν τῷ στόματι αὐτοῦ δόλος·** οὗτος ὁ μακαρισμὸς (61) ἐγένετο ἐπὶ τοὺς ἐκλελεγμένους ἀπὸ τοῦ Θεοῦ διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. Καλύπτει μὲν γὰρ ἀγάπη πλῆθος ἁμαρτιῶν, ἀπαλείφει δὲ ὁ **τὴν μετάνοιαν (62) μᾶλλον τοῦ ἁμαρτωλοῦ ἢ τὸν θάνατον αἰρούμενος**. Οὐ λογίζονται δὲ, ὅσαι μὴ κατὰ προαίρεσιν συνίστανται· Ὁ γὰρ (63) **ἐπιθυμήσας ἤδη μεμοίχευκε**, φησὶν. Ἀφίησί τε τὰς ἁμαρτίας ὁ φωτίζων Λόγος· **Καὶ ἐν τῷ καιρῷ ἐκείνῳ, φησὶν ὁ Κύριος, ζητήσουσιν τὴν ἀδικίαν Ἰσραὴλ, καὶ οὐχ ὑπάρξει (64), καὶ τὰς ἁμαρτίας Ἰούδα, καὶ οὐ μὴ εὐρεθῶσιν. Ὅτι τίς ὥσπερ ἐγώ; καὶ τίς ἀντιστήσεται κατὰ πρόσωπόν μου;** Ὅρᾳς ἓνα Θεὸν καταγγελλόμενον ἀγαθόν, τῶν κατ' ἀξίαν ἀπονεμητικόν τε καὶ ἀφετικὸν ἁμαρτημάτων. Φαίνεται δὲ καὶ Ἰωάννης ἐν τῇ μείζονι ἐπιστολῇ τὰς διαφορὰς τῶν ἁμαρτιῶν ἐκδιδάσκων ἐν τούτοις· **Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ (65) ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ καὶ δώσῃ αὐτῷ ζωὴν· τοῖς ἁμαρτάνουσι μὴ πρὸς θάνατον,**

voluntary wickedness.. Therefore, sin is my own voluntary act; (that is why it says, **“For sin shall not have dominion over you; for you are not under law, but under grace,”** speaking to those who have already trusted, **“That by his wound we are healed.”**). Misfortune is the involuntary action of another toward me; but injustice alone is found to be voluntary, whether it is mine or another's.. The Psalmist hints at these differences among sins, calling blessed those whose lawless acts God has wiped away and whose sins he has covered; he did not count their other faults and forgave the rest.. For it is written: **“Blessed are those whose lawless acts are forgiven, and whose sins are covered; blessed is the man to whom the Lord will not count sin, and in whose mouth there is no deceit.”** This blessing (61) came upon those chosen by God through Jesus Christ our Lord.. For love covers a multitude of sins, but he who chooses repentance rather than death wipes them away.. Not counted are those sins that are not done intentionally; for he who has desired has already committed adultery, it says.. The enlightening Word also forgives sins: «And in that time, says the Lord, Israel will seek injustice, and it will not be found, and the sins of Judah, and they will not be discovered.». For who is like me?? And who will stand against me? You see one God proclaimed as good, both justly rewarding and forgiving sins.. John also appears in the greater epistle teaching the differences of sins in these words: «If anyone sees his brother sinning a sin not leading to death, he will ask, and life will be given to him.» To those who sin not leading to death, he said. For there is a sin leading to death; I do not say that one should ask about that. Every wrongdoing is sin, and

εἶπεν. Ἔστι γὰρ ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω, ἵνα ἐρωτήσῃ τις (66)· πᾶσα ἀδικία ἁμαρτία ἐστὶ· καὶ ἔστιν ἁμαρτία μὴ πρὸς θάνατον. «Ἀλλὰ καὶ Δαβὶδ (67), καὶ πρὸ Δαβὶδ ὁ Μωϋσῆς, τῶν τριῶν δογμάτων τὴν γνῶσιν (68) ἐμφαίνουσιν διὰ τούτων· **Μακάριος ἀνὴρ, ὃς οὐκ ἐπορεύθη ἐν βουλῇ ἀσεβῶν**· καθὼς οἱ ἰχθύες πορεύονται ἐν σκότει εἰς τὰ βάθη· οἱ γὰρ λεπίδα μὴ ἔχοντες, ὧν ἀπαγορεύει Μωϋσῆς ἐφάπτεσθαι, κάτω τῆς θαλάσσης νέμονται (69). **Οὐδὲ ἐν ὁδῷ ἁμαρτωλῶν ἔστη** (70)· καθὼς οἱ δοκοῦντες φοβεῖσθαι τὸν Κύριον ἁμαρτάνουσιν, ὡς ὁ χοῖρος (71)· πεινῶν γὰρ, κραυγάζει· πληρωθεὶς δὲ, τὸν δεσπότην οὐ γνωρίζει (72). **Οὐδὲ ἐπὶ καθέδραν λοιμῶν ἐκάθισεν**, καθὼς τὰ πτηνὰ εἰς ἀρπαγὴν ἔτοιμα (73). Παρήνεσε δὲ Μωϋσῆς (74) οὐ φάγεσθαι χοῖρον, οὐδὲ ἀετὸν, οὐδὲ ὀξύπτερον (75), οὐδὲ κόρακα, οὐδὲ πάντ' ἰχθύν ὃς οὐκ ἔχει λεπίδα ἐν αὐτῷ. «Ταῦτα μὲν ὁ Βαρνάβας· Ἀκήκοα δ' ἔγωγε σοφοῦ τὰ τοιαῦτα ἀνδρὸς, **βουλὴν μὲν ἀσεβῶν**, τὰ ἔθνη λέγοντος, **ὁδὸν δὲ ἁμαρτωλῶν**, τὴν Ἰουδαϊκὴν ὑπόληψιν, **καὶ καθέδραν λοιμῶν**, τὰς αἰρέσεις ἐκλαμβάνοντος. Ἄλλος δὲ κυριώτερον ἔλεγεν, τὸν μὲν πρῶτον μακαρισμὸν τετάχθαι ἐπὶ τῶν μὴ κατακολουθησάντων ταῖς γνώμας ταῖς πονηραῖς, ταῖς ἀποστατησάσαις τοῦ Θεοῦ, τὸν δεύτερον δὲ ἐπὶ τῶν τῇ εὐρυχωρῷ (76) καὶ πλατείᾳ ὁδῷ οὐκ ἐμμενόντων, ἢ τῶν ἐν νόμῳ τραφέντων, ἢ καὶ τῶν ἐθνῶν μετανενοηκότων (77). Καθέδρα δὲ λοιμῶν καὶ τὰ θέατρα καὶ τὰ δικαστήρια (78) εἴη ἂν· ὅπερ καὶ μᾶλλον ἢ ἐξακολούθησις ταῖς πονηραῖς καὶ ταῖς λυμαντικαῖς ἐξουσίαις καὶ ἡ κατὰ τὰ ἔργα αὐτῶν κοινωνία. **Ἀλλ' ἢ ἐν τῷ νόμῳ Κυρίου τὸ θέλημα αὐτοῦ**· ὁ Πέτρος (79) ἐν τῷ Κηρύγματι νόμον καὶ Λόγον τὸν Κύριον προσεῖπεν. Δοκεῖ δὲ καὶ

there is a sin not leading to death.. “But also David, and before David Moses, show the knowledge of the three teachings through these words: «Blessed is the man who has not walked in the counsel of the wicked,» just as fish move in the dark to the depths; for those without scales, which Moses forbids touching, dwell at the bottom of the sea.”. **“He has not stood in the way of sinners; just as those who seem to fear the Lord sin like the pig; for when hungry, it cries out; but when full, it does not recognize its master.”**. “He has not sat on the seat of scornful men, just as birds ready for prey.”. Moses also advised not to eat the pig, nor the eagle, nor the sharp-winged bird, nor the raven, nor any fish that does not have scales on it.. «These things, Barnabas. I have indeed heard such things from a wise man: a counsel of the godless, spoken by the nations; a path of sinners, the Jewish opinion; and a seat of plagues, holding the heresies.. Another, more important, said that the first blessing is assigned to those who do not follow the evil opinions that have turned away from God, and the second to those who do not remain on the broad and wide road—either those raised under the law or even those among the nations who have changed their minds.. A seat of plagues would be the theaters and the courts; this is shown even more by following the evil and destructive powers and by sharing in their actions.. But is his will not in the law of the Lord? **Peter, in his preaching, called the Lord both law and word.. It seems that the lawgiver teaches the acceptance of sin in three ways: some in word, through the speechless fish—for in truth there is a silence that differs from speech; there is also a harmless honor in silence; others in deed, through predatory and flesh-**

ἄλλως τριῶν ἀποδοχὴν ἀμαρτίας τρόπων διδάσκειν ὁ νομοθέτης· τῶν μὲν ἐν λόγῳ διὰ τῶν ἰχθύων τῶν ἀναύδων· ἔστι (80) γὰρ τῷ ὄντι οὗ **σιγῇ λόγου διαφέρει**· ἔστι καὶ **σιγῆς ἀκίνδυνον γέρας**· τῶν δὲ ἐν ἔργῳ διὰ τῶν ἀρπακτικῶν καὶ σαρκοβόρων ὀρνέων· χοῖρος βορβόρῳ ἡδεταὶ καὶ κόπρῳ· καὶ χρῇ (81) μὴδὲ τὴν **συνείδησιν** ἔχειν **μεμολυσμένην**. Εἰκότως οὖν φησὶν ὁ προφήτης· **Οὐχ οὕτως, φησὶν, οἱ ἀσεβεῖς** (82), **ἀλλ' ἢ ὥσει χνοῦς, ὃν ἐκρίπτει ὁ ἄνεμος ἀπὸ προσώπου τῆς γῆς. Διὰ τοῦτο οὐκ ἀναστήσονται ἀσεβεῖς** (83) **ἐν κρίσει, οἱ ἤδη κατακεκριμένοι· ἐπεὶ ὁ μὴ πιστεύων** (84) **ἤδη κέκριται· οὐδὲ οἱ ἁμαρτωλοὶ ἐν βουλῇ δικαίων**· οἱ ἤδη κατεγνωσμένοι, εἰς τὸ μὴ ἐνωθῆναι τοῖς ἀπταίστως (85) βεβιωκόσιν· **ὅτι γινώσκει Κύριος ὁδὸν δικαίων, καὶ ὁδὸς ἀσεβῶν ἀπολεῖται**. Πάλιν ὁ Κύριος δείκνυσιν ἄντικρυς ἐφ' ἡμῖν καὶ τὰ παραπτώματα καὶ τὰ πλημμελήματα, τρόπους θεραπείας καταλλήλους τοῖς πάθεσιν ὑποτιθέμενος, πρὸς τῶν ποιμένων ἐπανορθοῦσθαι βουλόμενος ἡμᾶς διὰ Ἰεζεκιήλ· αἰτιώμενος αὐτῶν, οἶμαι, τινὰς, ἐφ' οἷς οὐκ ἐτήρησαν τὰς ἐντολάς· Τὸ ἡσθενηκὸς οὐκ ἐνισχύσατε, **καὶ τὰ ἐξῆς, ἕως, Καὶ οὐκ ἦν ὁ ἐπιζητῶν, οὐδὲ ἀποστρέφων** (86). **Μεγάλη** (87) **γὰρ χαρὰ παρὰ τῷ Πατρὶ ἐνὸς ἁμαρτωλοῦ σωθέντος**, ὁ Κύριός φησι. Ταύτη πλεον ἐπαινετὸς ὁ Ἀβραάμ, ὅτι ἐπορεύθη καθάπερ ἐλάλησεν αὐτῷ ὁ Κύριος. Ἐντεῦθεν ἀρυσάμενός τις τῶν παρ' Ἑλλήσι σοφῶν, τὸ Ἐπου Θεῷ (88), ἀπεφθέγγατο. **Οἱ δὲ εὐσεβεῖς, φησὶν Ἡσαΐας, συνετὰ ἐβουλεύσαντο**. Βουλὴ δὲ ἐστὶ ζήτησις περὶ τοῦ πῶς ἂν ἐν τοῖς παροῦσι πράγμασιν ὀρθῶς διεξάγοιμεν· εὐβουλία δὲ φρόνησις πρὸς τὰ βουλευόμενα. Τί δέ; οὐχὶ καὶ ὁ Θεὸς μετὰ τὴν ἐπὶ τῷ Κάϊν συγγνώμην ἀκολούθως οὐ

eating birds. A pig delights in mud and dung; and one must not even have a conscience **that is defiled**.. **Rightly then the prophet says: «Not so,» he says, «the ungodly, but like chaff that the wind drives away from the face of the earth.»**. **Therefore, the ungodly will not rise in judgment, those already condemned; since the one who does not believe is already judged; nor will sinners be in the council of the righteous; those already found guilty, so as not to be joined with those who live without blame. For the Lord knows the way of the righteous, but the way of the ungodly will perish**.. Again the Lord shows us clearly both the faults and the mistakes, offering suitable ways of healing for the sufferings, wanting us to be corrected through Ezekiel by the shepherds; blaming, I think, some for not keeping the commandments. **«You did not strengthen the weak,» and the following, until, «And there was no one seeking, nor turning away.»** (86). For there is great joy before the Father over one sinner who is saved, the Lord says.. Abraham is more praised for this, because he went as the Lord had spoken to him.. Then one of the wise men among the Greeks, having taken up the word "Follow God" (88), spoke out.. But the godly, Isaiah says, planned wisely.**. Counsel is the search for how we might act rightly in present matters; good counsel is the wisdom applied to plans.. But what?? Did not God, soon after forgiving Cain, also bring in the repentant Enoch (89), showing that forgiveness naturally follows repentance?? Forgiveness does not consist in pardon, but in healing.. The same thing happens also in the incense offering of the people under Aaron.. Then one of the wise

πολλῷ ὕστερον τὸν μετανοήσαντα Ἐνώχ (89) εἰσάγει, δηλῶν, ὅτι συγγνώμη μετάνοια πέφυκε γεννᾶν; Ἡ συγγνώμη δὲ οὐ κατὰ ἄφρονας, ἀλλὰ κατὰ ἄσους συνίσταται. Τὸ δ' αὐτὸ γίνεται κἀν τῇ κατὰ τὸν Ἀαρὼν τοῦ λαοῦ μοσχοποιίᾳ. Ἐντεῦθεν τις τῶν παρ' Ἑλλήσι σοφῶν, **Συγγνώμη (90) τιμωρίας κρεῖσσον (91)**, ἀπεφθέγγατο· ὥσπερ ἀμέλει καὶ τὸ, **Ἐγγύα (92), πάρα δ' ἄτα**, ἀπὸ τῆς Σολομώντος φωνῆς λεγούσης, **Υἱέ, ἐὰν ἐγγυήσῃ σὸν φίλον, παραδώσεις σὴν χεῖρα ἐχθρῷ· παγὶς γὰρ ἀνδρὶ ἰσχυρὰ (93) τὰ ἴδια χεῖλη, καὶ ἀλίσκεται ῥήμασιν ἰδίου στόματος**. Μυστικώτερον δὲ ἤδη τὸ Γνωθὶ σαυτὸν ἐκεῖθεν εἴληπται, **Εἶδες (94) τὸν ἀδελφόν σου, εἶδες τὸν Θεόν σου**. Ταύτη που Ἀγαπήσεις (95) **Κύριον τὸν Θεόν σου ἐξ ὅλης καρδίας, καὶ τὸν πλησίον σου ὡς σεαυτὸν**· ἐν ταύταις λέγει ταῖς ἐντολαῖς ὅλον τὸν νόμον καὶ τοὺς προφῆτας **κρεμᾶσθαι τε καὶ ἐξηρτῆσθαι**. Συνάδει τούτοις κάκεῖνα· **Ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ πληρωθῇ (96)**· αὕτη δὲ ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, **ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς**. Ἐλεήμων γὰρ καὶ οἰκτιρμῶν ὁ Κύριος, καὶ Χριστὸς (97) **Κύριος τοῖς σύμπασι**. Σαφέστερον δὲ τὸ, Γνωθὶ σαυτὸν, παρεγγυῶν ὁ Μωϋσῆς, λέγει πολλάκις· **Πρόσεχε σεαυτῷ**. Ἐλεημοσύναις (98) οὖν καὶ πίστεσιν ἀποκαθαίρονται ἁμαρτίαι· τῷ δὲ φόβῳ Κυρίου ἐκκλίνει πᾶς ἀπὸ κακοῦ. Φόβος δὲ Κυρίου παιδεῖα καὶ σοφία.

men among the Greeks spoke, saying, "Forgiveness is better than punishment," just as the saying, "Suretyship brings ruin," comes from the voice of Solomon, who said, "Son, if you make a pledge for your friend, you give your hand to an enemy; for a strong trap is the mouth of a man, and he is caught by the words of his own mouth." More mysteriously still, the saying "Know yourself" comes from there: "If you have seen your brother, you have seen your God." Here is probably the command, "You shall love the Lord your God with all your heart, and your neighbor as yourself." In these commandments, he says that the whole law and the prophets depend and hang.. These agree with these and those as well: "These things I have spoken to you so that my joy may be fulfilled." This is my commandment, that you love one another just as I have loved you.. For the Lord is merciful and compassionate, and Christ the Lord is merciful to all.. More clearly, Moses gives the advice, "Know yourself," saying many times: "Take care of yourself." By acts of mercy and faith, sins are cleansed; and by the fear of the Lord, everyone turns away from evil.. The fear of the Lord is discipline and wisdom.

Chapter 16 (CAPUT XVI)

Quomodo loca S. Scripturæ exponenda sunt quæ affectus humanos Deo tribuunt.

How to interpret places in the Holy Scripture that attribute human feelings to God.

Ἐνταῦθα πάλιν ἐπιφύονται οἱ κατήγοροι, χαρὰν καὶ λύπην πάθη ψυχῆς λέγοντες· τὴν μὲν γὰρ χαρὰν εὐλογον ἔπαρσιν ἀποδιδόασιν, καὶ τὸ ἀγάλλεσθαι χαίρειν ἐπὶ καλοῖς· τὸ δὲ ἔλεος λύπην ἐπὶ ἀναξίως κακοπαθοῦντι· τροπὰς δὲ εἶναι ψυχῆς καὶ πάθη τὰ τοιαῦτα. Ἡμεῖς δὲ, ὡς ἔοικεν, οὐ παυόμεθα τὰ τοιαῦτα σαρκικῶς νοοῦντες τὰς Γραφάς, καὶ ἀπὸ τῶν ἡμετέρων παθῶν ἀναγόμενοι, τὸ βούλημα τοῦ ἀπαθοῦς Θεοῦ ὁμοίως τοῖς ἡμεδαποῖς κινήμασιν ἀπεκδεχόμενοι. Ὡς δ' ἡμεῖς ἀκοῦσαι δυνατοί, οὕτως ἔχειν ἐπὶ τοῦ παντοκράτορος ὑπολαμβάνοντες, ἀθέως πλανώμεθα. Οὐ γὰρ ὡς ἔχει τὸ Θεῖον, οὕτως οἷόν τε ἦν λέγεσθαι· ἀλλ' ὡς οἷόν τε ἦν ἐπαίειν ἡμᾶς σαρκὶ πεπεδημένους, οὕτως ἡμῖν ἐλάλησαν οἱ προφῆται, συμπεριφερομένου σωτηρίως τῇ τῶν ἀνθρώπων ἀσθενείᾳ τοῦ Κυρίου. Ἐπεὶ τοίνυν βούλημά ἐστι τοῦ Θεοῦ σῶζεσθαι τὸν ταῖς ἐντολαῖς πειθήνιον τὸν τε ἐκ τῶν ἁμαρτημάτων μετανοοῦντα, χαίρομεν δὲ ἡμεῖς ἐπὶ τῇ σωτηρίᾳ ἡμῶν· τὸ χαρτὸν ἡμῶν ἐξειδιοποιήσατο ὁ διὰ τῶν προφητῶν λαλήσας Κύριος· καθάπερ ἐν τῷ Εὐαγγελίῳ φιλανθρώπως λέγων· **Ἐπείνασα, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ ἐδώκατέ μοι πιεῖν** (99)· ὁ γὰρ ἐνὶ τούτων (1) τῶν ἐλαχίστων πεποιήκατε, ἐμοὶ πεποιήκατε. Ὡσπερ οὖν τρέφεται μὴ τρεφόμενος διὰ τὸ τετράφθαι ὃν περ βούλεται, οὕτως ἐχάρη μὴ τραπείς, διὰ τὸ ἐν χαρᾷ γεγονέναι τὸν μετανενοηκότα ὡς ἐβούλετο. Ἐπεὶ δὲ πλουσίως ἔλεετ' ἀγαθὸς ὢν ὁ Θεὸς, τὰς τε ἐντολὰς διδούς, διὰ νόμου καὶ διὰ προφητῶν, καὶ προσεχέστερον ἤδη διὰ τῆς τοῦ Υἱοῦ παρουσίας, σώζων καὶ ἐλεῶν, ὡς εἴρηται, τοὺς ἡλεημένους· κυρίως τε ἔλεετ' ὁ κρείττων τὸν ἐλάσσων· καὶ κρείττων μὲν ἄνθρωπος ἀνθρώπου οὐκ ἂν εἴη, καθὼς ἄνθρωπος πέφυκεν· κρείττων δὲ ὁ Θεός

Here again the accusers object, saying that joy and sorrow are feelings of the soul; for they grant that joy is a reasonable uplift, and that delight is rejoicing over good things; but pity is sorrow over one suffering undeservedly; and that such things are changes and feelings of the soul.. But we, it seems, do not stop at understanding such things in a fleshly way in the Scriptures, nor do we transfer from our own feelings, expecting the will of the impassible God to move in the same way as our own emotions.. Just as we are able to hear, so we suppose it is with the almighty, but we are mistaken without faith.. For it is not as the divine really is that it was possible to speak; but as it was possible for us, bound by flesh, to understand, so the prophets spoke to us, with the Lord kindly accommodating the weakness of human beings.. Since then it is the will of God to save the one who obeys the commandments and the one who repents from sins, we rejoice in our salvation; the Lord, who spoke through the prophets, has made our paper (record) clear. Just as in the Gospel, speaking kindly of humanity: “I was hungry, and you gave me food to eat; I was thirsty, and you gave me drink” (99). For whatever you did to one of these least ones (1), you did it to me.. Just as one is nourished without feeding oneself because of the one who wants to nourish, so he rejoiced without turning away, because the one who repented had become as he wished in joy.. Since God is good and richly merciful, giving commandments through the law and the prophets, and now more closely through the presence of the Son, saving and showing mercy, as it has been said, to those who are shown mercy; the stronger one especially shows mercy to the weaker. And a man would not be stronger

τοῦ ἀνθρώπου κατὰ πάντα· εἰ τοίνυν ὁ
 κρείττων τὸν ἥσσω ἔλεεῖ, μόνος ἡμᾶς ὁ
 Θεὸς ἐλέησει· κοινωνικὸς μὲν γὰρ
 ἄνθρωπος ὑπὸ δικαιοσύνης γίνεται, καὶ
 μεταδίδωσιν ὧν ἔλαβε παρὰ τοῦ Θεοῦ, διὰ
 τε φυσικὴν εὐνοίαν καὶ σχέσιν διὰ τε τὰς
 ἐντολὰς αἷς πείθεται. Ὁ Θεὸς δὲ οὐδεμίαν
 ἔχει πρὸς ἡμᾶς φυσικὴν σχέσιν, ὥς οἱ τῶν
 αἰρέσεων κτίσται θέλουσιν, οὔτ' εἰ ἐκ μὴ
 ὄντων ποιοίη, οὔτ' εἰ ἐξ ὕλης (2)
 δημιουργοίη· ἐπεὶ τὸ μὲν οὐθ' ὅλως ὄν, ἡ δὲ
 κατὰ πάντα ἑτέρα τυγχάνει τοῦ Θεοῦ· εἰ μὴ
 τις μέρος αὐτοῦ (3) καὶ ὁμοουσίους ἡμᾶς
 τῷ Θεῷ τολμήσει λέγειν· καὶ οὐκ οἶδ' ὅπως
 ἀνέξεταί τις ἐπαίῳ τούτου Θεὸν ἐγνωκώς,
 ἀπιδὼν εἰς τὸν βίον τὸν ἡμέτερον, ἐν ὅσοις
 φυρόμεθα κακοῖς. Εἴη γὰρ ἂν οὕτως, ὃ μὴδ'
 εἰπεῖν θέμις, μερικῶς ἀμαρτάνων ὁ Θεός, εἴ
 γε τὰ μέρη τοῦ ὅλου μέρη καὶ
 συμπληρωτικά τοῦ ὅλου· εἰ δὲ μὴ
 συμπληρωτικά, οὐδὲ μέρη εἴη ἂν. Ἀλλὰ γὰρ
 φύσει πλούσιος ὢν ὁ Θεός ἐν ἐλέει, διὰ τὴν
 αὐτοῦ ἀγαθότητα κήδεται ἡμῶν, μήτε
 μορίων ὄντων αὐτοῦ μήτε φύσει τέκνων.
 Καὶ δὴ ἡ μεγίστη τῆς τοῦ Θεοῦ ἀγαθότητος
 ἔνδειξις αὕτη τυγχάνει· ὅτι οὕτως ἐχόντων
 ἡμῶν πρὸς αὐτὸν, καὶ φύσει
 ἀπηλλοτριωμένων (4) παντελῶς, ὅμως
 κήδεται. Φυσικὴ μὲν γὰρ ἡ πρὸς τὰ τέκνα
 φιλοστοργία τοῖς ζώοις, ἢ τε ἐκ συνηθείας
 τοῖς ὁμογνώμοσι φιλία (5)· Θεοῦ δὲ ὁ ἔλεος
 εἰς ἡμᾶς πλούσιος (6), τοὺς κατὰ μὴδὲν
 αὐτῷ προσήκοντας, ἢ οὐσίᾳ ἡμῶν λέγω, ἢ
 φύσει, ἢ δυνάμει τῇ οἰκείᾳ τῆς οὐσίας
 ἡμῶν· μόνῳ δὲ τῷ ἔργον εἶναι τοῦ
 θελήματος αὐτοῦ· καὶ δὴ τὸν ἐκόντα μετὰ
 ἀσκήσεως καὶ διδασκαλίας τὴν γνῶσιν τῆς
 ἀληθείας ἐπανηρημένον εἰς υἱοθεσίαν
 καλεῖ, τὴν μεγίστην πασῶν προκοπὴν.
Παρανομίαι δὲ ἄνδρα ἀγορεύουσι (7)·
σειραῖς δὲ τῶν ἑαυτοῦ ἀμαρτιῶν
ἕκαστος σφίγγεται, καὶ ἔστιν ὁ Θεὸς
 ἀναίτιος (8)· καὶ τῷ ὄντι **μακάριος ἀνὴρ,**

than another man, since he is human; but
 God is stronger than man in every way.
 Therefore, if the stronger shows mercy to
 the weaker, God alone will show mercy to
 us. For a man becomes just by sharing with
 others, and he shares what he has received
 from God, both through natural goodwill
 and through the commandments to which
 he obeys.. But God has no natural relation
 to us, as the creators of heresies want,
 neither making us out of nothing, nor
 creating us from matter (2); for the one is
 not at all, and the other is completely
 different from God. Unless someone dares
 to say that we are part of him (3) and
 consubstantial with God. And I do not know
 how anyone skilled in this, knowing God,
 would endure, going away into our life, in
 which we are troubled by evils.. For if it
 were so—which it is not right to say—God
 would be sinning in part, if the parts of the
 whole were parts and complements of the
 whole; but if they are not complements,
 then they would not even be parts.. But
 God, being rich in mercy by nature, cares
 for us because of his goodness, neither as
 parts of himself nor as children by nature..
 And indeed, this is the greatest proof of
 God's goodness: that although we are
 completely alienated from him by nature,
 he still cares for us.. For natural affection
 toward children belongs to animals, and
 friendship from habit belongs to those of
 like mind; but God's mercy toward us is
 rich, even though we are in no way
 connected to him—whether in essence, by
 nature, or by the power of our own being. It
 depends only on the work of his will.
 Indeed, he calls the willing, after training
 and teaching and after they have received
 the knowledge of the truth, to adoption as
 children, the greatest of all progress..
 Transgressions accuse a man (7); each one

ὃς καταπτήσσει πάντα δι' εὐλάβειαν.

is bound by the chains of his own sins, **and God is without blame (8); and truly,** blessed is the man who overcomes all things through reverence**.

Chapter 17 (CAPUT XVII)

De variis Cognitionis generibus.

On the Various Kinds of Knowledge.

Ὡς οὖν ἡ ἐπιστήμη ἐπιστητική ἐστιν ἕξις, ἀφ' ἧς τὸ ἐπίστασθαι συμβαίνει· γίνεται δὲ ἡ κατάληψις (9) αὐτῇ (10) ἀμετάπτωτος ὑπὸ λόγου· οὕτω καὶ ἡ ἄγνοια φαντασία ἐστὶν εἴκουσα, μεταπτωτική ὑπὸ λόγου· τὸ δὲ μεταπίπτειν, ὥς καὶ τὸ συνασκούμενον, ἐκ λόγου ἐφ' ἡμῖν. Παράκειται δὲ τῇ ἐπιστήμῃ ἢ τ' ἐμπειρία καὶ ἡ εἴδησις, σύνεσις τε καὶ νόησις, καὶ γνῶσις. Καὶ ἡ μὲν εἴδησις ἐπιστήμη τῶν καθ' ὅλου κατ' εἶδος εἴη ἂν, ἡ δὲ ἐμπειρία ἐπιστήμη περιληπτική· ὥστε καὶ οἷόν ἐστιν ἕκαστον πολυπραγμονεῖν· νόησις δὲ ἐπιστήμη νοητοῦ, καὶ σύνεσις ἐπιστήμη συμβλητοῦ, ἢ σύμβλησις ἀμετάπτωτος, ἢ συμβλητική δύναμις, ὣν φρόνησις ἐστὶ καὶ ἐπιστήμη, καὶ ἐνὸς καὶ ἐκάστου, καὶ πάντων τῶν εἰς ἓνα λόγον· γνῶσις δὲ ἐπιστήμη τοῦ ὄντος αὐτοῦ. ἡ ἐπιστήμη σύμφωνος τοῖς γινομένοις· ἀλήθειά τε ἐπιστήμη ἀληθοῦς· ἡ δὲ ἕξις τῆς ἀληθείας ἐπιστημη ἀληθῶν. Ἡ δὲ ἐπιστήμη διὰ τοῦ λόγου συνίσταται, καὶ ἀμετάπτωτός ἐστιν ἄλλω λόγῳ· ἐνταῦθα τὴν γνῶσιν πολυπραγμονεῖ (11). Ἄ δὲ μὴ ποιοῦμεν, ἤτοι διὰ τὸ μὴ δύνασθαι οὐ ποιοῦμεν, ἢ διὰ τὸ μὴ βούλεσθαι, ἢ δι' ἀμφοτέρω. Οὐχ ἱπτάμεθα μὲν οὖν, ἐπειδὴ οὔτε δυνάμεθα οὔτε βουλόμεθα· οὐ νηχόμεθα δὲ, φέρε εἰπεῖν, ἄρτι, ἐπειδὴ δυνάμεθα μὲν, οὐ βουλόμεθα δέ· οὐκ ἐσμέν δὲ ὡς ὁ Κύριος, ἐπειδὴ βουλόμεθα μὲν, οὐ δυνάμεθα δέ. **Οὐδείς γὰρ μαθητὴς ὑπὲρ**

Since knowledge is a scientific habit from which knowing happens, the grasp of it becomes unchanging through reason; likewise, ignorance is like an image, changeable through reason; what changes, as well as what is practiced, depends on us through reason. Experience and understanding, insight and knowledge, are related to knowledge. Knowledge is the science of universals by kind, while experience is a comprehensive science; so each can be busy with many things. Understanding is the science of what is understood, and insight is the science of what is combined, either unchanging combination or the power to combine, of which prudence is both insight and knowledge, of one, each, and all things into one reason. Knowledge is the science of being itself. Knowledge agrees with what comes to be; truth is the science of what is true; the habit of truth is the science of true things. Knowledge is established through reason and is unchanging by another reason; here knowledge is busy with many things. What we do not do is either because we cannot or because we do not want to, or both. So we do not fly because we neither can nor want to; we do not swim, so to speak, now, because we can but do not want to; we are not like the Lord, because we want but cannot. For no student is

τὸν διδάσκαλον· ἀρκετὸν δὲ, ἐὰν
γενώμεθα ὡς ὁ διδάσκαλος, οὐ κατ'
οὐσίαν· ἀδύνατον γὰρ ἴσον εἶναι πρὸς τὴν
ὑπαρξιν τὸ θέσει τῷ φύσει· τὸ δὲ (12)
ἀϊδίους γεγονέναι, καὶ τὴν τῶν ὄντων
θεωρίαν ἐγνωκέναι, καὶ υἱοὺς
προσηγορεῦσθαι, καὶ τὸν πατέρα ἀπὸ τῶν
οἰκείων καθορᾶν μόνον. Προηγεῖται τοίνυν
πάντων τὸ βούλεσθαι· αἱ γὰρ λογικαὶ
δυνάμεις τοῦ βούλεσθαι διάκονοι
πεφύκασι· **Θέλε, φησὶ, καὶ δυνήσῃ** (13)·
τοῦ γνωστικοῦ δὲ καὶ ἡ βούλησις, καὶ ἡ
κρίσις, καὶ ἡ ἄσκησις ἡ αὐτή. Εἰ γὰρ αἱ
αὐταὶ προθέσεις, τὰ αὐτὰ καὶ τὰ δόγματα
καὶ αἱ κρίσεις, ἵνα δὴ ᾧσιν αὐτῷ καὶ οἱ
λόγοι, καὶ ὁ βίος, καὶ ὁ τρόπος ἀκόλουθοι
τῇ ἐνστάσει· **Καρδιά δὲ εὐθεῖα ἐκζητεῖ
γνώσεις, καὶ ἐκείνων ἐπαΐει** (14). **Ὁ
Θεὸς δεδίδαχέ με σοφίαν, καὶ γνῶσιν
ἀγίων ἔγνωκα.**

above the teacher; but it is enough if we
become like the teacher, not in essence; for
it is impossible for will to be equal to
nature in existence. But to become eternal,
to know the vision of beings, to be called
sons, and to see the father from one's own,
this alone is possible. Therefore, willing
comes before all; for the rational powers
are servants of willing. "Will," he says, "and
you will be able." Of the knower, will,
judgment, and practice are the same. For if
the same intentions, the same beliefs and
judgments, so that words, life, and manner
follow the thought, the straight heart seeks
knowledge and understands those things.
"God taught me wisdom, and I have known
the knowledge of the holy."

Chapter 18 (CAPUT XVIII)

*Legem Mosaicam omnis doctrinæ moralis
esse fontem, atque inde Græcos ethica sua
hausisse.*

*The Mosaic law is the source of all moral
teaching, and from it the Greeks drew their
ethics.*

Προφανεῖς μὲν οὖν καὶ πᾶσαι ἄλλαι ἀρεταί,
αἱ παρὰ τῷ Μωϋσεῖ ἀναγεγραμμέναι,
ἀρχὴν Ἑλληνισι παντὸς τοῦ ἠθικοῦ τόπου
παρασχόμεναι· ἀνδρείαν λέγω, καὶ
σωφροσύνην, καὶ φρόνησιν, καὶ
δικαιοσύνην, καρτερίαν τε καὶ ὑπομονήν,
καὶ τὴν σεμνότητα, καὶ ἐγκράτειαν, τὴν τε
ἐπὶ τούτοις εὐσέβειαν. Ἄλλ' ἢ μὲν εὐσέβεια
παντί που δήλη τὸ ἀνωτάτω καὶ
πρεσβύτατον αἴτιον (15) σέβειν καὶ τιμᾶν
διδάσκουσα (16), καὶ δικαιοσύνην δὲ
αὐτὸς ὁ νόμος παρίστησι, παιδεύων τὴν τε
φρόνησιν διὰ τῆς τῶν αἰσθητῶν εἰδώλων
ἀποχῆς καὶ τῆς πρὸς τὸν ποιητὴν καὶ

All the other virtues written down by
Moses are also clear, providing the Greeks
with the beginning of every moral topic: I
mean courage, and temperance, and
prudence, and justice, as well as endurance
and patience, and reverence, and self-
control, and piety toward these things.. But
piety is clearly the highest and oldest cause
everywhere, teaching to worship and
honor. And the law itself sets forth justice,
training prudence through the avoidance of
visible idols and through calling upon the
maker and Father of all. From this source of
glory, like a spring, all understanding

Πατέρα τῶν ὄλων προσκλήσεως (17)· ἀφ’ ἧς δόξης, οἶον πηγῆς (18), πᾶσα σύνεσις αὖξεται. **Θυσίαι γὰρ ἀνόμων (19) βδέλυγμα Κυρίῳ· εὐχαὶ δὲ κατευθυνόντων δεκταὶ παρ’ αὐτῷ·** ἐπεὶ δεκτὴ (20) παρὰ Θεῷ (21) δικαιοσύνη μᾶλλον, ἢ θυσία. Τοιαῦτα καὶ τὰ παρὰ Ἡσαΐα· **Τί μοι πλῆθος τῶν θυσιῶν ὑμῶν; λέγει Κύριος· καὶ πᾶσα ἡ περικοπή. Λύε πάντα σύνδεσμον ἀδικίας· αὕτη γὰρ θυσία Θεῷ δεκτὴ (22), καρδία συντετριμμένη, καὶ ζητοῦσα τὸν πεπλακότα. Ζυγὰ δόλια (23) βδέλυγμα ἔναντι Θεοῦ· στάθμιον δὲ δίκαιον δεκτὸν αὐτῷ.** Ἐντεῦθεν, ζυγὸν μὴ ὑπερβαίνειν, Πυθαγόρας (24) παραινεῖ. **Δικαιοσύνη δὲ δολία εἴρηται ἡ τῶν αἰρέσεων ἐπαγγελία· καὶ, Γλῶσσα (25) μὲν ἀδίκων ἐξολεῖται, στόμα δὲ δικαίων ἀποστάζει σοφίαν.** Ἀλλὰ γὰρ τοὺς σοφοὺς καὶ φρονίμους (26) φαύλους καλοῦσιν. Μακρὸν δ’ ἂν εἴη περὶ τῶν ἀρετῶν τούτων μαρτυρίας παρατίθεσθαι, ἀπάσης ταύτας ἐξυμνούσης τῆς Γραφῆς· ἐπεὶ δ’ οὖν τὴν μὲν ἀνδρείαν ὁρίζονται ἐπιστήμην δεινῶν καὶ οὐ δεινῶν καὶ μεταξὺ, τὴν δὲ σωφροσύνην ἔξιν εἶναι, αἰρέσει καὶ φυγῇ σῶζουσιν τὰ τῆς φρονήσεως κρίματα· παράκειται τῇ μὲν ἀνδρείᾳ ἡ τε ὑπομονή, ἣν καρτερίαν καλοῦσιν, ἐπιστήμην (27) ἐμμενετέων καὶ οὐκ ἐμμενετέων· ἡ τε μεγαλοψυχία ἐπιστήμη τῶν συμβαινόντων ὑπεραίρουσα· ἀλλὰ καὶ τῇ σωφροσύνῃ ἡ εὐλάβεια (28), ἔκκλησις οὖσα σὺν λόγῳ. Φυλακὴ δὲ τῶν ἐντολῶν, τήρησις οὖσα αὐτῶν ἀβλαβῆς, περιποίησις ἐστὶν ἀσφαλείας βίου. Καὶ οὐκ ἔστιν ἄνευ ἀνδρείας καρτερικὸν εἶναι, οὐδὲ μὴν ἄνευ σωφροσύνης ἐγκρατῆ. Ἀντακολουθοῦσι δὲ ἀλλήλαις αἱ ἀρεταί· καὶ παρ’ ὧ αἱ τῶν ἀρετῶν ἀκολουθίαι, παρὰ τούτῳ καὶ ἡ σωτηρία, τήρησις οὖσα τοῦ εὖ ἔχοντος.

grows.. For sacrifices of the lawless **(19)** are an abomination to the Lord; but prayers of those who are right are acceptable to him; **since justice is more acceptable (20) to God (21) than sacrifice.. Such are also the words of Isaiah;** “What to me is the multitude of your sacrifices?? says the Lord; **and the whole passage. “Break every bond of injustice; for this sacrifice is acceptable to God (22), a heart crushed, and seeking the one who is crushed.** Deceitful scales (23) are an abomination before God; but a just balance is acceptable to him. **From this, Pythagoras (24) advises not to exceed the yoke,. False righteousness is said to be the promise of heresies; and, The tongue (25) of the wicked is destroyed, but the mouth of the righteous drips with wisdom.** But indeed, they call the wise and prudent wicked (26).. It would take a long time to set forth testimony about these virtues, all of which the Scripture praises; since courage is defined as the knowledge of what is terrible and what is not terrible and what is in between, and temperance is a habit that saves the judgments of the mind from choice and avoidance. Along with courage is patience, which they call endurance, the knowledge of what to hold to and what not to hold to; and magnanimity, the knowledge that rises above the things that happen. But also with temperance is reverence (28), which is a turning away together with reason.. Guarding the commandments, keeping them unharmed, is the preservation of a secure life.. And it is not possible to be patient without courage, nor to be self-controlled without temperance.. The virtues follow one another; and wherever the virtues follow, there too is salvation, which is the keeping of what is good.. It

Εἰκότως ἔτι περὶ τούτων διαλαβόντες τῶν ἀρετῶν, περὶ πασῶν ἂν εἴημεν ἐσκεμμένοι, ὅτι ὁ μίαν ἔχων ἀρετὴν γνωστικῶς πάσας ἔχει διὰ τὴν ἀντακολουθίαν. Αὐτίκα ἡ ἐγκράτεια διάθεσις ἐστὶν ἀνυπέρβατος τῶν κατὰ τὸν ὀρθὸν λόγον φανέντων.

Ἐγκρατεύεται δὲ ὁ κατέχων τὰς παρὰ τὸν ὀρθὸν λόγον ὁρμὰς, ἢ ὁ κατέχων αὐτὸν, ὥστε μὴ ὁρμᾶν παρὰ τὸν ὀρθὸν λόγον. Σωφροσύνη (29) δὲ αὐτὴ οὐκ ἄνευ ἀνδρείας· ἐπειδὴ ἐξ ἐντολῶν γίνεται, ἐπομένη τῷ διατεταγμένῳ Θεῷ, φρόνησις τε καὶ ἡ μιμητικὴ τῆς θείας διαθέσεως δικαιοσύνη· καθ' ἣν ἐγκρατευόμενοι, καθαροὶ πρὸς εὐσέβειαν καὶ τὴν ἐπομένην ἀκολουθῶς τῷ Θεῷ πρᾶξιν στελλόμεθα, ἔξομοιοῦμενοι τῷ Κυρίῳ κατὰ τὸ δυνατόν ἡμῖν, ἐπικήροισιν τὴν φύσιν ὑπάρχουσιν. Τοῦτο δὲ ἐστὶ δίκαιον καὶ ὁσιον μετὰ φρονήσεως γενέσθαι. Ἀνενδεὲς μὲν γὰρ τὸ Θεῖον καὶ ἀπαθές· ὅθεν οὐδὲ ἐγκρατὲς κυρίως· οὐ γὰρ ὑποπίπτει πάθει ποτὲ, ἵνα καὶ κρατήσῃ τοῦδε· ἡ δὲ ἡμετέρα φύσις, ἐμπαθὴς οὖσα, ἐγκρατείας δεῖται, δι' ἣς πρὸς τὸ ὀλιγοδεὲς συνασκουμένη, συνεγγίζειν πειρᾶται κατὰ διάθεσιν τῇ θείᾳ φύσει· ὁ γὰρ σπουδαῖος (30) ὀλιγοδεής, ἀθανάτου καὶ θνητῆς φύσεως μεθόριος· τὸ μὲν ἐνδεὲς διὰ τε τὸ σῶμα δια τε τὴν γένεσιν αὐτὴν ἔχων· ὀλίγων δὲ διὰ τὴν λογικὴν ἐγκράτειαν δεῖσθαι δεδιδαγμένος· ἐπεὶ τίνα λόγον ἔχει τὸ ἀπειπεῖν τὸν Νόμον ἀνδρὶ γυναικὸς **ἀμπεχόνην** (31)

ἀναλαμβάνειν; Ἡ οὐχὶ ἀνδρεῖζεσθαι ἡμᾶς βούλεται, μήτε κατὰ τὸ σῶμα καὶ τὰ ἔργα, μήτε κατὰ τὴν διάνοιαν καὶ τὸν λόγον ἐκθηλυνομένους; ἡρρηνῶσθαι γὰρ τὸν ἀληθεῖα σχολάζοντα ἐν τε ὑπομοναῖς, ἐν τε καρτερίαις, κἀν τῷ βίῳ, κἀν τῷ τρόπῳ, κἀν τῷ λόγῳ, κἀν τῇ ἀσκήσει, νύκτωρ τε καὶ μεθ' ἡμέραν, καὶ εἴ που μαρτυρίου δι' αἵματος χωροῦντος ἐπικαταλάβοι χρεία, βούλεται. Πάλιν, **Εἴ τις** (32), **φησὶ, νεωστὶ**

would be reasonable, having spoken further about these virtues, to say that in fact, anyone who has one virtue truly has them all, because of their following one another.. Self-control is immediately the disposition that cannot be surpassed according to right reason.. The one who controls the impulses contrary to right reason is self-controlled, or the one who holds himself back so as not to act against right reason.. Temperance (29) does not exist without courage; since it comes from commands, following the God who has ordered it, it is both wisdom and the imitation of the divine disposition of justice. By practicing self-control according to this, we become pure toward piety and the action that follows in obedience to God. We strive to resemble the Lord as much as we can, making our nature suitable for this.. It is just and holy to become this with understanding.. It is inappropriate for the divine to be without passion; therefore, it is not truly self-controlled either. For it never falls into passion, so it cannot exercise control over it. But our nature, being passionate, needs self-control, through which, by practicing little by little, it tries to come close according to the disposition of the divine nature. For the serious person (30) is a border between immortal and mortal nature; lacking because of the body and its very origin, but needing self-control of reason in small measure, having been taught. For what reason is there to say that the law forbids a man to take up a woman's cloak? (31)? Does it not want us to be courageous, neither in body and actions nor in mind and reason becoming effeminate?? For the one who truly devotes himself to truth becomes manly in endurance, in strength, in life, in manner, in speech, in practice, both by night and by

δειμάμενος οίκίαν, οὐκ ἔφθη
εἰσοικίσασθαι· ἢ ἀμπελῶνα νεόφυτον
ἐργασάμενος, μηδέπω τοῦ καρποῦ
μετείληφεν, ἢ παρθένον ἐγγυησάμενος,
οὐδέπω ἔγημεν· τούτους ἀφεῖσθαι τῆς
 στρατείας, ὁ φιλάνθρωπος κελεύει Νόμος·
 στρατηγικῶς μὲν, ὡς μὴ περισπώμενοι
 πρὸς τὰς ἐπιθυμίας, ἀπρόθυμοι τῷ πολέμῳ
 ἐξυπηρετῶμεν· ἐλεύθεροι (33) γὰρ τὰς
 ὁρμὰς οἱ ἀπροφασίστως τοῖς δεινοῖς
 ἐπαποδιδόμενοι· φιλανθρώπως δὲ, ἐπειδὴ
 τὰ κατὰ τοὺς πολέμους ἄδηλα· ἄδικον εἶναι
 λογισάμενος, τὸν μὲν μὴ ὄνασθαι τῶν
 αὐτοῦ πόνων, ἕτερον δὲ τὰ τῶν καμώντων
 ἀταλαιπώρως λαβεῖν. Ἔοικε δὲ ὁ Νόμος καὶ
 τὴν τῆς ψυχῆς ἐμφαίνειν ἀνδρείαν, δεῖν
 νομοθετῶν τὸν φυτεύσαντα καρποῦσθαι,
 καὶ τὸν οἰκοδομησάμενον οἰκεῖν, καὶ τὸν
 μνύμενον γαμεῖν· οὐ γὰρ (34) ἀτελεῖς τὰς
 ἐλπίδας τοῖς ἀσκήσασι κατὰ τὸν λόγον τὸν
 γνωστικὸν κατασκευάζει· **Τελευτήσαντος**
 (35) γὰρ καὶ **ζῶντος ἀνδρὸς ἀγαθοῦ οὐκ**
ἀπόλλυται ἐλπίς· Ἐγὼ, φησὶ, **τοὺς ἐμὲ**
φιλοῦντας ἀγαπῶ, ἡ Σοφία λέγει· **οἱ δὲ**
ἐμὲ ζητοῦντες εὐρήσουσιν εἰρήνην (36),
 καὶ τὰ ἐξῆς. Τί δέ; οὐχὶ αἱ Μαδιναίων
 γυναῖκες τῷ κάλλει τῷ σφῶν πολεμοῦντας
 τοὺς Ἑβραίους ἐκ σωφροσύνης δι'
 ἀκрасίαν εἰς ἀθεότητα ὑπηγάγοντο;
 Προσεταρισάμεναι γὰρ τοὺς (37) ἐκ τῆς
 σεμνῆς ἀσκήσεως εἰς ἡδονὰς ἐταιρικὰς τῷ
 κάλλει δελεάσασαι, ἐπὶ τε τὰς τῶν εἰδώλων
 θυσίας ἐπὶ τε τὰς ἀλλοδαπὰς ἐξέμηναν
 γυναῖκας· γυναικῶν δὲ ἅμα καὶ ἡδονῆς
 ἡττηθέντες, ἀπέστησαν μὲν τοῦ Θεοῦ,
 ἀπέστησαν δὲ καὶ τοῦ νόμου· καὶ μικρὸν
 δεῖν (38) ὁ πᾶς λεῶς ὑποχείριος τοῖς
 πολεμίοις, γυναικείῳ στρατηγίᾳ
 ἐγεγόνει, ἕως αὐτοὺς κινδυνεύοντας
 ἀνεχαίτισε νοθετήσας φόβος. Αὐτίκα οἱ
 περιλειφθέντες, φιλοκινδύνως τὸν ὑπὲρ
 εὐσεβείας ἀγῶνα ἀράμενοι κύριοι
 κατέστησαν τῶν πολεμίων. **Ἀρχὴ (39) οὖν**

day, and if ever the need arises through the
 test of blood, he wants to seize it.. Again, **If
 someone (32), he says, recently afraid to
 enter a house, it was not allowed to
 settle in it; or having worked a newly
 planted vineyard, he has not yet
 gathered any fruit, or having pledged a
 virgin, he has not yet married her;** the
 law, which is loving to humanity,
 commands to leave these people out of the
 campaign. Strategically, so that we are not
 distracted by desires, we serve the war
 without reluctance; for those who sincerely
 give up their impulses to dangers are free
 (33). And kindly, since the things
 concerning wars are unclear, considering it
 unjust both not to benefit from one's own
 labors and to take the hardships of others
 without care.. The law also seems to show
 the courage of the soul, requiring the one
 who has planted to bear fruit, the one who
 has built to live in the house, and the one
 who has engaged to marry; for it does not
 (34) make the hopes of those who have
 practiced according to the rational
 knowledge incomplete. For (35) the hope
 of a good man does not perish even when
 he has died while still living.. "I," Wisdom
 says, "love those who love me; but those
 who seek me will find peace" (36), and the
 things that follow.. But what?? Did not the
 women of the Medes, because of their
 beauty, lead their husbands who were
 fighting the Hebrews from self-control into
 godlessness through lack of restraint?? For
 having won over those (37) from serious
 discipline to pleasures of companionship,
 having enticed them by beauty, they made
 the women mad both toward the sacrifices
 of idols and toward foreign customs. And
 having been defeated by the pleasure of
 women at the same time, they turned away
 from God and also from the law. And it was

σοφίας θεοσέβεια· σύνεσις δὲ ἁγίων
προμήθεια· τὸ δὲ γινῶναι Νόμον,
διανοίας ἐστὶν ἀγαθῆς. Οἱ τοίνυν
ἐμπαθοῦς φόβου περιποιητικὸν τὸν Νόμον
ὑπολαβόντες, οὔτε ἀγαθοὶ συνιέναι (40),
οὔτε ἐνενόησαν τῷ ὄντι τὸν Νόμον· **Φόβος**
(41) γὰρ Κυρίου ζῶν ποιεῖ. **Ὁ δὲ**
πλανώμενος ὁδυνηθήσεται ἐν πόνοις,
οἷς οὐκ ἐπισκέπτεται γινῶσις. Ἀμέλει
μυστικῶς ὁ Βαρνάβας, **Ὁ δὲ Θεὸς** (42) **ὁ**
τοῦ παντὸς κόσμου (43) **κυριεύων,**
φησὶ, δῶη καὶ ὑμῖν σοφίαν καὶ σύνεσιν,
ἐπιστήμην, γινῶσιν τῶν δικαιοματίων
αὐτοῦ, ὑπομονήν. Γίνεσθε οὖν
θεοδίδακτοι, ἐκζητοῦντες τί ζητεῖ ὁ
Κύριος ἀφ’ ὑμῶν, ἵνα εὕρηται ἐν ἡμέρᾳ
κρίσεως τοὺς τούτων ἐπιβούλους.
Ἀγάπης τέκνα καὶ εἰρήνης γνωστικῶς
προσηγόρευσεν (44). Περί τε τῆς
μεταδόσεως καὶ κοινωνίας, πολλῶν ὄντων,
ἀπόχρη μόνον τοῦτο εἰπεῖν, ὅτι νόμος
ἀπαγορεύει ἀδελφῷ δανεῖζειν· ἀδελφὸν
(45) ὀνομάζων οὐ μόνον τὸν ἐκ τῶν αὐτῶν
φύντα γονέων, ἀλλὰ καὶ ὃς ἂν ὁμόφυλος ᾖ,
ὁμογνῶμων τε καὶ τοῦ αὐτοῦ Λόγου
κεκοινωνηκώς· οὐ δικαίων ἐκλέγειν τόκους
ἐπὶ χρήμασιν, ἀλλὰ ἀνειμέναις χερσὶ καὶ
γνώμαϊς χαρίζεσθαι τοῖς δεομένοις· Θεὸς
γὰρ ὁ κτίστης τοιαῦδε χάριτος, ἥδη δὲ ὁ
μεταδοτικὸς, καὶ τόκους ἀξιολόγους
λαμβάνει, τὰ τιμιώτατα τῶν ἐν ἀνθρώποις,
ἡμερότητα, χρηστότητα, μεγαλόνοιαν,
εὐφημίαν, εὐκλειαν. Ἄρ’ οὐ δοκεῖ σοι
φιλανθρωπίας εἶναι τὸ παράγγελμα τοῦτο;
ὥσπερ κάκεῖνο· Μισθὸν (46) πένητος
αὐθήμερον ἀποδιδόναι, ἀνυπερθέτως δεῖν
διδάσκει ἐκτίνειν τὸν ἐπὶ ταῖς ὑπηρεσίαις
μισθόν· παραλύεται γὰρ, οἶμαι, ἡ προθυμία
τοῦ πένητος ἀτροφήσαντος πρὸς τούπιόν.
Ἔτι φησὶ (47)· Δανειστῆς μὴ ἐπιστῇ
χρεώστου οἰκίᾳ, ἐνέχυρον μετὰ βίας
ληψόμενος· ἀλλ’ ὁ μὲν ἔξω προφέρειν
κελευέτω, ὁ δὲ, ἔχων, μὴ ἀναδυσέσθω. Ἐν τε

only a little while (38) before the whole
people became subject to the enemies,
through a woman’s trick of war, until fear,
warning them as they were in danger,
stopped them.. Immediately those who
were left behind, eagerly taking up the fight
for piety, became masters over the
enemies.. The beginning (39) of wisdom is
the fear of God; understanding is the
foresight of the holy; and to know the Law
is the mark of a good mind.. **Therefore,**
those who took the Law with a
passionate fear were neither good at
understanding (40), nor did they truly
grasp the Law; for the fear (41) of the
Lord gives life.. But the one who is led
astray will suffer in pains that
knowledge does not oversee.. Barnabas
speaks without care in a hidden way,
but God (42), the ruler of the whole world
(43), says, may he also give you wisdom
and understanding, knowledge, insight into
his laws, and patience.. **Therefore,**
become taught by God, seeking what the
Lord asks from you, so that on the day of
judgment those who plot against these
may be found.. He addressed them as
children of love and knowledge of peace
(44).. About sharing and fellowship, since
there are many things, I will say only this:
the law forbids a brother to lend; calling
brother not only one born from the same
parents, but also anyone who is of the same
kind, sharing the same mind and partaking
in the same Word. It does not allow
charging interest on money, but rather to
give freely with open hands and good
intentions to those in need. For God, the
creator, is the source of such grace, and
now also the giver, and he receives worthy
interest, the most precious things among
humans: gentleness, kindness, generosity,
good reputation, and honor.. Does this

τῷ ἀμῆτῳ (48) τὰ ἀποπίπτοντα τῶν δραγμάτων ἀναιρεῖσθαι κωλύει τοὺς κτήτορας· καθάπερ κὰν τῷ θερισμῷ ὑπολείπεσθαι τι παραινεῖ ἄτμητον· διὰ τούτου εὖ μάλα τοὺς μὲν κτήτορας εἰς κοινωνίαν καὶ μεγαλοφροσύνην συνασκῶν ἐκ τοῦ προῖέναι τι τῶν ἰδίων τοῖς δεομένοις, τοῖς πένησι δὲ ἀφορμὴν πορίζων τροφῶν. Ὅρᾳς ὅπως ἡ νομοθεσία τὴν τοῦ Θεοῦ δικαιοσύνην ἅμα καὶ ἀγαθότητα καταγγέλλει, τοῦ πᾶσιν ἀφθόνως χορηγοῦντος τὰς τροφάς. Ἐν τε αὖτῃ τρυγῇ (49) τὸ ἐπιέναι πάλιν τὰ καταλειφθέντα δρεπομένους, καὶ τὸ τὰς ἀποπιπτούσας ῥῶγας συλλέγειν κεκώλυκεν· τὰ δ' αὐτὰ καὶ τοῖς ἐλαίας συλλέγουσι διατάσσεται. Ναὶ μὴν καὶ αἱ δεκάται (50) τῶν τε καρπῶν καὶ τῶν θρεμμάτων, εὐσεβεῖν τε εἰς τὸ Θεῖον καὶ μὴ πάντα εἶναι φιλοκερδεῖς, μεταδιδόναι δὲ φιλανθρωπίας καὶ τοῖς πλησίον, ἐδίδασκεν (51). Ἐκ τούτων γὰρ, οἶμαι, τῶν ἀπαρχῶν καὶ οἱ ἱερεῖς διετρέφοντο· ἥδη οὖν συνέμεν, εἰς εὐσέβειαν, καὶ εἰς κοινωνίαν, καὶ εἰς δικαιοσύνην, καὶ εἰς φιλανθρωπίαν παιδευομένους ἡμᾶς πρὸς τοῦ νόμου. Ἦ γὰρ οὐχὶ διὰ μὲν τοῦ ἐβδόμου ἔτους (52) ἀργὴν ἀνίσσθαι τὴν χώραν προστάττει, τοὺς πένητας δὲ ἀδεῶς τοῖς κατὰ Θεὸν φυεῖσι (53) καρποῖς χρῆσθαι ἐκέλευεν, τῆς φύσεως τοῖς βουλομένοις γεωργούσης; Πῶς οὖν οὐ (54) χρηστὸς ὁ νόμος καὶ δικαιοσύνης διδάσκαλος; Πάλιν τε αὖ τῷ πεντηκοστῷ ἔτει (55) τὰ αὐτὰ ἐπιτελεῖν κελεύει, ἃ καὶ τῷ ἐβδόμῳ, προσαποδιδούς ἐκάστῳ τὸ ἴδιον, εἴ τις ἐν τῷ μεταξὺ διὰ τина περιστάσιν ἀφῆρέθη χωρίον, τὴν τε ἐπιθυμίαν τῶν κτᾶσθαι ποθούντων περιορίζων χρόνῳ μεμετρημένῳ καρπώσεως, τοὺς τε πενία μακρᾷ ὑποσχόντας δίκην μὴ διὰ βίου κολαζομένους ἐλῶν (56). **Ἐλεημοσύναι (57) δὲ καὶ πίστεις φυλακαὶ βασιλικαί·**

command not seem to you to be an act of kindness?? Just like that one: to pay the daily wage to the poor, it teaches without exception to repay the wage for services; for, I think, the eagerness of the poor, weakened by hunger, fades away.. He also says (47): «A lender must not go to the debtor's house, taking a pledge by force; rather, the one outside should offer it, and the one who has it should not withhold it.». In the case of the unpaid debt (48), the loss of drachmas prevents the owners from being harmed; just as in the harvest, it advises leaving some uncut. Because of this, it trains the owners very well in sharing and generosity by encouraging them to give some of their own to those in need, providing the poor with a source of food.. Do you see how the law proclaims both the justice and the goodness of God, who generously provides food to all?. In that same harvest (49), it forbids reaping again what has been left behind and gathering the fallen grapes; the same rules are set for those who gather olives.. Indeed, the tithes (50) of both the fruits and the crops taught reverence toward God and not to be entirely greedy, but to share kindness with neighbors (51).. For from these first fruits, I think, the priests were supported; now then we understand that through the law we are being trained in reverence, in fellowship, in justice, and in kindness.. Is it not true that through the seventh year (52) the land is commanded to rest, and the poor are allowed to freely use the crops that grow according to God's order (53), for those who wish to farm the land according to nature?? How then is the law not good (54) and a teacher of justice?? Again, at the fiftieth year (55), it commands the same things to be completed as in the seventh, giving back to each their own, if in the

εὐλογία (58) δὲ εἰς κεφαλὴν τοῦ μεταδιδόντος· καὶ, Ὁ ἐλεῶν πτωχοὺς μακαρισθήσεται· ὅτι τὴν ἀγάπην ἐνδείκνυται εἰς τὸ ὅμοιον (59) διὰ τὴν ἀγάπην τὴν πρὸς τὸν Δημιουργὸν τοῦ τῶν ἀνθρώπων γένους. Ἔχει μὲν οὖν καὶ ἄλλας ἐκδόσεις τὰ προειρημένα, φυσικωτέρας, περὶ τε ἀναπαύσεως καὶ τῆς ἀπολήψεως τῆς κληρονομίας· ἀλλ’ οὐκ ἐν τῷ παρόντι λέλεκται. Ἀγάπη δὲ πολλαχῶς νοεῖται, διὰ πραότητος, διὰ χρηστότητος, δι’ ὑπομονῆς, δι’ ἀφθονίας καὶ ἀζηλίας, δι’ ἀμισίας, δι’ ἀμνησικακίας· ἀμέριστός (60) ἐστὶν ἐν πᾶσιν, ἀδιάκριτος, κοινωνική. Πάλιν· Ἐὰν ἴδῃς (61), φησὶ, τῶν οἰκείων (62) ἢ φίλων, ἢ καθόλου ὧν γνωρίζεις (63) ἀνθρώπων, ἐν ἐρημίᾳ πλανώμενον ὑποζύγιον, ἀπαγαγὼν ἀπόδος· κἂν οὖν τύχη (64) μακρὰν ἀφεστῶς ὁ δεσπότης, μετὰ τῶν σαυτοῦ (65) διαφυλάξας, ἄχρις ἂν κομίσῃται, ἀπόδος. Φυσικὴν κοινωνίαν διδάσκει τὸ εὖρημα παρακαταθήκην λογίζεσθαι, μηδὲ μνησικακεῖν τῷ ἐχθρῷ (66). **Πρόσταγμα Κυρίου πηγὴ ζωῆς ὡς ἀληθῶς, ποιεῖ (67) ἐκκλίνειν ἐκ παγίδος θανάτου.** Τί δέ; οὐχὶ τοὺς ἐπήλυδας (68) ἀγαπᾷν κελεύει, οὐ μόνον ὡς φίλους καὶ συγγενεῖς, ἀλλ’ ὡς ἑαυτοὺς, κατὰ τε σῶμα καὶ ψυχὴν; Ναὶ μὴν τὰ ἔθνη τετίμηκεν, καὶ τοῖς γε κακῶς πεπονηκόσιν οὐ μισοπονηρεῖ (69). **Ἄντικρυς γοῦν φησιν· Οὐ βδελύξῃ Αἰγύπτιον, ὅτι πάροικος ἐγένου κατ’ Αἴγυπτον (70),** ἥ τοι τὸν ἐθνικὸν, ἥ καὶ πάντα τὸν κοσμικὸν (71), **Αἰγύπτιον** προσειπὼν. Τοὺς τε πολέμιους (72), κἂν ἤδη τοῖς τείχεσιν ἐφεστῶτες ᾤσιν, ἐλεῖν τὴν πόλιν πειρώμενοι, μήπω νομίζεσθαι πολέμιους, ἄχρις ἂν αὐτοὺς ἐπικηρυκευσάμενοι προσκαλέσωνται πρὸς εἰρήνην. Ναὶ μὴν (73) καὶ τῇ αἰχμαλώτῳ οὐ πρὸς ὕβριν ὁμιλεῖν κελεύει· ἀλλὰ τὰς λ’ ἡμέρας ἐπιτρέψας, φησὶ, πενθῆσαι, ὡς βούλεται, μεταμφιάσας ὕστερον, ὡς

meantime a piece of land has been taken away for some reason, limiting the desire of those wanting to acquire it by a fixed time for harvest, and punishing those who promise long to the poor, not punishing them for life but taking justice (56).. Almsgiving (57) and faith are royal guards; a blessing (58) is upon the head of the giver; **and**, “The one who shows mercy to the poor will be blessed,” **because it shows love toward the similar (59) through love toward the Creator of the human race.. The things mentioned have, indeed, other versions, more natural ones, about rest and the loss of inheritance; but they are not spoken of in the present text.. Love is understood in many ways: through gentleness, through kindness, through patience, through generosity and lack of envy, through honesty, through forgiveness; it is without division (60) in all things, without partiality, and sharing.. Again: He says, if you see (61) among your own family (62) or friends, or generally among people you know (63), a beast of burden wandering in the wilderness, take it and return it; and if by chance (64) the owner is far away, protect it with your own people (65) until it is brought back, then return it.. The discovery teaches natural fellowship, to consider it a trust, and not to hold a grudge against the enemy (66)..The command of the Lord, truly a source of life, causes one to turn away from the trap of death (67).. But what then?? Does it not command loving the foreigners (68), not only as friends and relatives, but as oneself, both in body and soul?? Yes, indeed, he has honored the nations, and he does not hate even those who have done evil (69).. He says plainly: «You shall not**

γαμετῇ νόμῳ συνέρχου· οὔτε γὰρ ἐφ' ὕβρει
τὰς συνουσίας, οὐδὲ μὴν διὰ μισθαρνίαν,
ὡς ἑταίρας, ἀλλ' ἢ διὰ μόνην τῶν τέκνων
γένεσιν (74), γίνεσθαι τὰς ὁμιλίας ἀξιοῖ.
Ὅρᾳς φιλανθρωπίαν μετ' ἐγκρατείας; τῷ
ἐρῶντι, κυρίῳ τῆς αἰχμαλώτου γεγονότι,
οὐκ ἐπιτρέπει χαρίζεσθαι τῇ ἡδονῇ·
ἀνακόπτει δὲ τὴν ἐπιθυμίαν διαστήματι
μεμετρημένῳ, καὶ προσέτι ἀποκείρει τῆς
αἰχμαλώτου καὶ τὰς τρίχας, ἵνα τὸν
ἐφύβριστον δυσωπήσῃ ἔρωτα· εἰ γὰρ
λογισμὸς ἀναπέιθει γῆμαι, καὶ γενομένης
αἰσχρᾶς ἀνθέξεται. Ἐπειτα ἐάν τις, τῆς
ἐπιθυμίας κατάκορος γενόμενος, μηκέτι
κοινωνεῖν τῇ αἰχμαλώτῳ καταξιώσῃ, μηδὲ
πιπράσκειν ταύτην ἐξεῖναι διατάττεται,
ἀλλὰ μηδὲ ἔτι θεράπαιναν ἔχειν, ἐλευθέραν
δὲ εἶναι, καὶ τῆς οἰκετίας ἀπαλλάττεσθαι
βούλεται, ὥς μὴ, γυναικὸς ἐτέρας
ἐπεισελθούσης, πάθῃ τι τῶν κατὰ
ζηλοτυπίαν ἀνήκεστον (75). Τί δέ; καὶ (76)
ἐχθρῶν ὑποζύγια ἀχθοφοροῦντα
συνεπικουφίζειν καὶ συνεγείρειν
προστάσσει, πόρρωθεν διδάσκων ἡμᾶς ὁ
Κύριος ἐπιχαιρεκακίαν μὴ ἀσπάζεσθαι,
μηδὲ ἐφήδεσθαι τοῖς ἐχθροῖς· ἵνα, τοῦτοις
ἐγγυμνασασμένους, ὑπὲρ τῶν ἐχθρῶν
προσεύχεσθαι διδάξῃ. Οὔτε γὰρ φθονεῖν
(77) καὶ ἐπὶ τοῖς τοῦ πέλας ἀγαθοῖς
λυπεῖσθαι προσῆκεν, οὐδὲ μὴν ἐπὶ τοῖς τοῦ
πλησίον κακοῖς ἡδονὴν καρποῦσθαι. Κἂν
πλανώμενον (78) μέντοι, φησὶν, ἐχθροῦ
τινος ὑποζύγιον εὖρης, τὰ τῆς διαφορᾶς
διαλιπὼν ὑπεκκαύματα, ἀπαγαγὼν
ἀπόδος· τῇ γὰρ ἀμνηστίᾳ (79) ἔπεται ἡ
καλοκάγαθία· καὶ ταύτῃ ἡ τῆς ἔχθρας
διάλυσις. Ἐντεῦθεν εἰς ὁμόνοιαν
καταρτιζόμεθα· ἡ δὲ εἰς εὐδαιμονίαν
χειραγωγεῖ. Κἂν τὸν ἐξ ἔθους ἐχθρὸν
ὑπολάβῃς, παραλογιζόμενον δὲ τοῦτον
ἀλόγως ἦτοι ἐπιθυμίᾳ ἢ καὶ θυμῷ
καταλάβῃς, ἐπίστρεψον αὐτὸν εἰς
καλοκάγαθίαν. Ἄρα ἤδη καταφαίνεται

despise an Egyptian, because you became a
sojourner in Egypt» (70), or indeed the
foreigner, or even the whole worldly
population (71), addressing them as
«Egyptian.». Even the enemies (72), even if
they are already standing at the city walls,
trying to take the city, should not yet be
considered enemies until after they have
been formally summoned by heralds and
invited to peace.. Yes indeed (73), he also
commands not to treat the captive with
insult; but allowing her forty days, he says,
to mourn as she wishes, then afterward,
having changed her clothes, to come
together according to the law of marriage.
For he does not approve of coming together
in insult, nor as if for hire, like courtesans,
but only for the purpose of having children
(74).. Do you see kindness combined with
self-control?? To the one who loves, having
become the master of the captive, he does
not allow pleasure to be granted freely; but
he stops desire by a measured interval, and
furthermore he cuts the captive's hair, so
that the shameless love may be put to
shame. For if reason persuades him to
marry, he will endure even if shameful
things happen.. Then if someone, having
become tired of desire, no longer considers
it fitting to share with the captive, nor is
allowed to sell her, he is also not permitted
to keep her as a servant, but she is to be
free and separated from the household, so
that if another woman comes in, he will not
suffer something incurable because of
jealousy (75).. But what then?? And (76) he
commands us to help and encourage even
the beasts of burden of our enemies,
teaching us from afar not to welcome spite,
nor to take pleasure in the misfortunes of
our enemies; so that, having trained
ourselves in these things, he may teach us
to pray for our enemies.. For it is not fitting

φιλόανθρωπος καὶ χρηστὸς ὁ νόμος **ὁ εἰς Χριστὸν παιδαγωγῶν**; Θεὸς τε ὁ αὐτὸς ἀγαθὸς μετὰ δικαιοσύνης, ἀπ' ἀρχῆς εἰς τέλος ἐκάστῳ γένει προσφυῶς εἰς σωτηρίαν κεκρημένος; «Ἐλεῖτε (80), φησὶν ὁ Κύριος, ἵνα ἐλεηθῆτε· ἀφίετε, ἵνα ἀφεθῇ ὑμῖν· ὡς ποιεῖτε, οὕτω ποιηθήσεται ὑμῖν· ὡς δίδοτε, οὕτω δοθήσεται ὑμῖν· ὡς κρίνετε, οὕτω κριθήσεσθε· ὡς χρηστεύεσθε, οὕτω χρηστευθήσεται ὑμῖν· **ὃ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.**» Ἐτι (81) τοὺς τροφῇ δουλεύοντας (82) ἀτιμάζεσθαι κωλύει· τοῖς τε ἐκ δανείων καταδουλωθεῖσιν, ἐκεχειρίαν τῇν εἰς πᾶν (83) δίδωσιν ἐνιαυτῷ ἐβδόμῳ. Ἀλλὰ καὶ ἱκέτας (84) ἐκδιδόναι εἰς κόλασιν κωλύει. Παντὸς οὖν μᾶλλον ἀληθὲς τὸ λόγιον ἐκεῖνο· **Ὡσπερ (85) δοκιμάζεται χρυσὸς καὶ ἄργυρος εἰς κάμινον, οὕτως ἐκλέγεται καρδίας ἀνθρώπων Κύριος.** Καὶ, **Ὁ μὲν ἐλεήμων (86) ἀνὴρ μακροθυμεῖ· ἐν παντί τε μεριμνῶντι ἔνεστι σοφία· ἐμπεσεῖται γὰρ μέριμνα ἀνδρὶ νοήμονι· φροντιστὴς τε ὢν, ζωὴν ζητήσῃ· καὶ ὁ ζητῶν τὸν Θεὸν εὐρήσῃ γινῶσιν μετὰ δικαιοσύνης.** Οἱ δὲ ὀρθῶς ζητήσαντες αὐτὸν εἰρήνην εὔρουν. Ἐμοὶ δὲ δοκεῖ καὶ Πυθαγόρας (87) τὸ ἡμέρον τὸ περὶ τὰ ἄλογα ζῶα παρὰ τοῦ νόμου εἰληφέναι. Αὐτίκα (88) τῶν γεννωμένων κατὰ τε τὰς ποιμένας κατὰ τε τὰ αἰπόλια καὶ βουκόλια, τῆς παραχρῆμα ἀπολαύσεως, μηδὲ ἐπὶ προφάσει θυσιῶν, διηγόρευσεν, ἐκ γονέων τε ἔνεκα, καὶ μητέρων, εἰς ἡμερότητα τὸν ἄνθρωπον κάτωθεν ἀπὸ τῶν ἀλόγων ζώων ἀνατρέφων. Χάρισαι (89) γοῦν, φησὶ, τῇ μητρὶ τὸ ἔκγονον, κἂν ἑπτὰ τὰς πρώτας ἡμέρας· εἰ γὰρ μηδὲν (90) ἀναιτίως γίνεται, γάλα τε ἐπομβρεῖται ταῖς τετοκυῖαις εἰς διατροφὴν τῶν ἐκγόνων, ἀποσπῶν (91) τῆς τοῦ γάλακτος οἰκονομίας τὸ τεχθὲν, ἀτιμάζει τὴν φύσιν. Δυσωπήσθωσαν (92) οὖν Ἕλληνες, καὶ εἴ

to be jealous (77) or to be upset over the good things of those nearby, nor indeed to take pleasure in the misfortunes of a neighbor.. And if, wandering, you find the beast of burden of some enemy (78), leaving aside the matters of dispute, take it away and give it back; for goodness follows forgiveness (79), and through this comes the ending of hatred.. From here we are brought into harmony; and harmony leads to happiness.. And if you consider someone an enemy out of habit, but find that person acting irrationally, whether by desire or even by anger, turn them back toward goodness.. So now the law that leads to Christ clearly shows itself to be kind and good.? The same God is good along with being just, from the beginning to the end, fittingly used by each generation for salvation.? “Have mercy,” the Lord says, “so that mercy may be shown to you; forgive, so that you may be forgiven; as you do, it will be done to you; as you give, so it will be given to you; as you judge, so you will be judged; as you are kind, so kindness will be shown to you; **with the measure you use, it will be measured back to you.**.”» Still, it prevents those who serve with food from being dishonored; and to those enslaved because of debts, it grants a truce for the entire seventh year.. But it also prevents handing over suppliants to punishment.. Therefore, that saying is even more true: “Just as gold and silver are tested in a furnace, so the Lord chooses the hearts of men.”. And, “The merciful man is patient; in all things, he who worries has wisdom; for care will fall upon a sensible man; being thoughtful, he will seek life; and he who seeks God will find knowledge with righteousness.”. But those who sought him rightly found peace.. To me, it also seems that Pythagoras received the gentle

τις ἕτερός ἐστι τοῦ νόμου κατατρέχων· εἰ ὁ μὲν καὶ ἐπ' ἀλόγων ζώων χρηστεύεται, οἱ δὲ καὶ τὰ τῶν ἀνθρώπων ἐκτιθέασιν ἔγγονα (93), καίτοι μακρόθεν καὶ προφητικῶς ἀνακόπτοντος αὐτῶν τὴν ἀγριότητα τοῦ νόμου διὰ τῆς προειρημένης ἐντολῆς· εἰ γὰρ τῶν ἀλόγων τὰ ἔγγονα διαζεύγνυσθαι τῆς τεκούσης πρὸς τῆς γαλακτουχίας ἀπαγορεύει, πολὺ πλεον ἐπ' ἀνθρώπων τὴν ὠμὴν καὶ ἀτιθάσσευτον προθεραπεύει γνώμην, ἵν' εἰ καὶ τῆς φύσεως, μαθήσεως γοῦν μὴ καταφρονῶσιν. Ἐρίφων μὲν γὰρ καὶ ἄρνων ἐμφορεῖσθαι ἐπιτέτραπται· καὶ τις ἴσως ἀπολογία τῷ διαζεύξαντι τῆς τεκούσης τὸ ἔκγονον· ἡ δὲ τοῦ παιδίου ἔκθεσις τίνα τὴν αἰτίαν ἔχει; Ἐχρῆν γὰρ μηδὲ τὴν ἀρχὴν γῆμαι τῷ μηδὲ παιδοποιεῖσθαι γλιχομένῳ, ἢ δι' ἡδονῆς ἀκрасίαν, παιδοκτόνον γεγενῆσθαι. Πάλιν αὖ ὁ χρηστὸς νόμος ἀπαγορεύει ἡμέρα (94) τῇ αὐτῇ συγκαταθῆναι ἔκγονον καὶ μητέρα. Ἐντεῦθεν καὶ Ῥωμαῖοι (95), εἰ καὶ τις ἔγκυος καταδικασθεῖν τὴν ἐπὶ θανάτῳ, οὐ πρότερον ἐῷσιν ὑποσχεῖν τὴν τιμωρίαν πρὶν ἢ ἐκτεκεῖν. Ἄντικρυς γοῦν καὶ ὅσα τῶν ζώων (96) κυοφορεῖ, ὁ νόμος οὐκ ἐπιτρέπει, ἄχρις ἂν ἀποτέκη, σφαγιαζέσθαι, μακρόθεν ἐπισχὼν τὴν εὐχέρειαν τῶν εἰς ἄνθρωπον ἀδικούντων. Οὕτως ἄχρι (97) καὶ τῶν ἀλόγων ζώων τὸ ἐπιεικὲς ἀπέτεινεν· ἵνα, ἐν τοῖς ἀνομογενέσιν ἀσκήσαντες πολλῇ τινι περιουσίᾳ φιλανθρωπίας ἐν τοῖς ὁμογενέσι χρησώμεθα. Οἱ δὲ καὶ περιλακτίζοντες (98) τὰς γαστέρας πρὸ τῆς ἀποτέξεως ζώων τινῶν, ἵνα δὴ γάλακτι ἀνακεκραμένην σάρκα θοινάζωνται, τάφον τῶν κυοφορουμένων τὴν εἰς γένεσιν κτισθεῖσαν μήτραν πεποιήκασιν, διαρρήδη τοῦ νομοθέτου κελεύοντος· **Ἀλλ' οὐδὲ ἐψήσεις (99) ἄρνα ἐν γάλακτι μητρὸς αὐτοῦ· μὴ γὰρ γινέσθω ἢ τοῦ ζῶντος**

teaching about irrational animals from the law.. Immediately (88) he told about those born among the flocks, the goats, and the cattle, enjoying the moment without even the pretense of sacrifices, because of their parents and mothers, raising man gently below the irrational animals.. He says, «At least, the offspring owes thanks to the mother, even for the first seven days. For if nothing happens without cause, the milk flows to the mothers for the nourishment of the offspring; to take away what is meant for the milk's care dishonors nature.». Let the Greeks be ashamed, then, and anyone else who runs against the law. For if the law is kind even to irrational animals, but some expose the offspring of humans, although the law stops their cruelty from afar and prophetically through the command mentioned before: for if it forbids the offspring of irrational animals to be separated from the mother during nursing, much more does it prevent a cruel and wild attitude toward humans, so that they do not despise nature, at least in learning.. For it is allowed to carry young goats and lambs; and perhaps there is some excuse for the one who separates the offspring from the mother. But what reason is there for exposing a child?? For one should neither marry the one unwilling to have children nor, through pleasure, become a child-killer by lack of self-control.. Again, the good law forbids allowing both offspring and mother to suffer on the same day.. From this comes the Roman practice (95) that even if a pregnant woman is sentenced to death, they do not allow the punishment to be carried out before she gives birth.. Indeed, the law does not allow any pregnant animals (96) to be slaughtered until they give birth, holding back from the ease of those who wrong

τροφὴ ἡδυσμα τοῦ ἀναιρεθέντος ζώου, φησὶν, ἡ σὰρξ (1)· μηδὲ τὸ τῆς ζωῆς αἴτιον συνεργὸν τῇ τοῦ σώματος καταναλώσει γινέσθω. Ὁ δὲ αὐτὸς (2) νόμος διαγορεύει, **βοῦν ἀλοῶντα μὴ φιμοῦν**· δεῖ γὰρ (3) **καὶ τὸν ἐργάτην τροφῆς ἀξιοῦσθαι**· ἀπαγορεύει τε ἐν ταύτῳ καταζευγνύναι πρὸς ἄροτρον γῆς (4) βοῦν καὶ ὄνον (5)· τάχα μὲν καὶ τοῦ περὶ τὰ ζῶα ἀνοικείου στοχασάμενος, δηλῶν δ' ἅμα, μηδένα τῶν ἑτεροεθνῶν ἀδικεῖν καὶ ὑπὸ ζυγὸν ἄγειν, οὐδὲν ἔχοντας αἰτιάσασθαι ἢ ὅτι τὸ ἀλλογενὲς, ὅπερ ἐστὶν ἀναίτιον, μήτε κακία, μήτε (6) ἀπὸ κακίας ὀρμώμενον. Ἔμοι δὲ δοκεῖ καὶ μηνύειν ἡ ἀλληγορία, μὴ δεῖν ἐπίσης καθαρῶ καὶ ἀκαθάρτῳ, πιστῶ τε καὶ ἀπίστῳ τῆς τοῦ Λόγου μεταδιδόναι γεωργίας· διότι τὸ μὲν ἐστὶ καθαρὸν, ὁ βοῦς, ὁ δὲ τῶν ἀκαθάρτων λελόγισται. Δαψιλευόμενος δὲ τῇ φιλανθρωπίᾳ ὁ χρηστὸς Λόγος, μηδὲ ὅσα τῆς ἡμέρου ὕλης (7) ἐστὶ, δενδροτομεῖν ταῦτα προσῆκον εἶναι διδάσκει, μηδὲ μὴν κείρειν ἐπὶ λύμῃ στάχυν πρὸ τοῦ θερισμοῦ· ἀλλὰ μηδὲ συνόλως καρπὸν ἡμερον διαφθεῖρειν, μήτε τὸν γῆς (8) μήτε τὸν τῆς ψυχῆς· οὐδὲ γὰρ (9) τὴν τῶν πολεμίων χώραν τέμνειν ἑῶ. Ναὶ μὴν καὶ γεωργικοὶ παρὰ τοῦ νόμου καὶ ταῦτα ὠφέληνται· κελεύει γὰρ (10) τὰ νεόφυτα τῶν δένδρων ἐπὶ τριετίαν ἐξῆς τιθηνεῖσθαι, τὰς τε περιττὰς ἐπιφύσεις ἀποτέμνοντας, ὑπὲρ τοῦ μὴ βαρυνόμενα πιέζεσθαι, καὶ ὑπὲρ τοῦ μὴ κατακερματιζομένης τῆς τροφῆς δι' ἔνδειαν ἐξασθενεῖν, ἀροῦν (11) τε καὶ περισκάπτειν, ὥς μηδὲν παραβλαστάνον κωλύη τὴν αὔξησιν. Τὸν τε καρπὸν οὐκ ἑῶ δρέπεσθαι ἀτελεῖ ἑξ ἀτελῶν, ἀλλὰ μετὰ τριετίαν (12) ἔτει τετάρτῳ, καθιερώσαντα (13) τὴν ἀπαρχὴν τῷ Θεῷ, μετὰ τὸ τελειωθῆναι τὸ δένδρον. Εἴη δ' ἂν οὗτος ὁ τῆς γεωργίας τύπος διδασκαλίας τρόπος· διδάσκων δεῖν τὰς παραφύσεις τῶν

humans.. Thus, even for irrational animals, the reasonable rule was established (97); so that, having practiced some kindness toward those of different species, we might show a certain amount of compassion toward those of the same kind.. Some even kick the bellies of certain animals before they give birth (98), so that they may feast on flesh mixed with milk, making the womb, created for birth, a tomb for the unborn, openly disobeying the lawgiver's command: **"You shall not boil a young goat in its mother's milk"** (99). For the flesh, it says (1), should not become a delight of the one living's food from the one killed. Nor should the cause of life become an accomplice in the destruction of the body.. The same law also commands, **"Do not muzzle an ox while it is threshing."** For it is right (3) **that the worker be worthy of his food**. It also forbids yoking an ox and a donkey together to plow the ground (4) (5). Perhaps this rule, though about animals, shows a broader meaning, making clear at the same time that no one should wrong foreigners or force them under a yoke, having no reason to blame them for being different, which is innocent, neither from malice nor (6) driven by malice.. To me, the allegory also seems to indicate that one should not give the work of the word to both the clean and the unclean, to the faithful and the unfaithful. For the ox is considered clean, but the donkey is counted among the unclean.. The good Word, overflowing with kindness, teaches that even the material of the day (7) should not be cut down like wood, nor should one cut an ear of grain before the harvest. But also, one must not destroy the ripe fruit altogether, neither of the land (8) nor of the soul. For it does not allow (9) cutting into the land of enemies either.. Yes,

ἀμαρτιῶν ἐπικόπτειν, καὶ τὰς
συναναθαλλούσας τῷ γονίμῳ καρπῷ
ματαίας τῆς ἐννοίας πόας, ἔστ' ἂν τελειωθῇ
καὶ βέβαιον γένηται τὸ ἔρνος τῆς πίστεως.
Τῷ τε γὰρ τετάρτῳ ἔτει, ἐπεὶ καὶ χρόνου
χρεία τῷ κατηχουμένῳ βεβαίως, ἢ τετράς
τῶν ἀρετῶν καθιεροῦται τῷ Θεῷ, τῆς
τρίτης ἤδη μόνης συναπτούσης, ἐπὶ τὴν
τοῦ Κυρίου τετάρτην ὑπόστασιν (14).
Θυσία (15) δὲ αἰνέσεως ὑπὲρ
ὁλοκαυτώματα. **Οὗτος γάρ σοι, φησὶ,
δίδωσιν ἰσχὺν ποιῆσαιδύναμιν.** Ἐὰν δὲ
φωτισθῇ (16) σοι τὰ πράγματα, λαβὼν καὶ
κτησάμενος ἰσχὺν, ἐν γνώσει ποιεῖ δύναμιν.
Ἐμφαίνει γὰρ διὰ τούτων τά τε ἀγαθὰ τὰς
τε δωρεὰς παρὰ τοῦ Θεοῦ χορηγεῖσθαι, καὶ
δεῖν ἡμᾶς, διακόνους γενομένους τῆς θείας
χάριτος, σπεῖρειν τὰς τοῦ Θεοῦ εὐποιίας,
καὶ τοὺς πλησιάζοντας κατασκευάζειν
καλοὺς τε καὶ ἀγαθοὺς. Ἵνα ὥς ὅτι μάλιστα
(17) ὁ μὲν σώφρων τοὺς ἐγκρατεῖς, ὁ δὲ
ἀνδρεῖος τοὺς γενναίους, συνετοὺς τε ὁ
φρόνιμος, καὶ δίκαιος τοὺς δικαίους
ἐκτελῇ.

even farmers benefit from the law in these things; for it commands (10) that the young shoots of trees be left alone for three years in a row, cutting off the unnecessary growths so they are not weighed down or pressed down, and so that the nourishment is not broken up and weakened by lack. It also commands plowing (11) and digging around, so that nothing stops the growth.. It does not allow the fruit to be picked incomplete from incomplete trees, but after three years (12), in the fourth year, having dedicated (13) the first fruits to God, after the tree has fully matured.. This could be a model teaching method for farming: teaching that the extra growths of sins must be cut away, and the useless shoots growing alongside the fruitful crop of understanding must be removed, so that the shoot of faith may be perfected and made strong.. For in the fourth year, since the one being instructed also needs a firm time, the group of four virtues is dedicated to God, with only the third already completed, reaching toward the Lord's fourth foundation (14).. A sacrifice (15) of praise instead of burnt offerings. For he says to you, "He gives strength to do" power**. But if the matters are enlightened (16) to you, having taken and gained strength, do power in knowledge. For he shows through these both the good things and the gifts granted by God, and that we must, having become servants of divine grace, sow the good works of God and prepare those who come near to be both good and noble.. So that, as it were, especially (17) the sensible man honors the self-controlled, the brave man the noble, the wise the intelligent, and the just the just.

Chapter 19 (CAPUT XIX)

De vero Gnostico, quod sit Dei imitator, praecepit in beneficentia.

Οὗτός ἐστιν ὁ κατ' εἰκόνα καὶ ὁμοίωσιν (18) ὁ γνωστικός, ὁ μιμούμενος τὸν Θεὸν καθόσον οἶόν τε, μηδὲν παραλιπὼν τῶν εἰς τὴν ἐνδεχομένην ὁμοίωσιν· ἐγκρατευόμενος, ὑπομένων, δικαίως βιούς, βασιλεύων τῶν παθῶν, μεταδιδούς ὧν ἔχει ὡς οἶός τε ἐστὶν εὐεργετῶν καὶ λόγῳ καὶ ἔργῳ. **Οὗτος μέγιστος (19), φησὶν, ἐν τῇ βασιλείᾳ, ὃς ἂν ποιῇ καὶ διδάσκη, μιμούμενος (20) τὸν Θεὸν τῷ παραπλήσια χαρίζεσθαι· κοινωφελεῖς γὰρ αἱ τοῦ Θεοῦ δωρεαί. "Ὅς δ' ἂν ἐγχειρῇ (21) τι πράσσειν μεθ' ὑπερηφανίας, τὸν Θεὸν παροξύνει, φησὶν· ἀλαζονεία γὰρ ψυχῆς ἐστὶ κακία· ἀφ' ἧς καὶ τῶν ἄλλων κακιῶν μετανοεῖν (22) κελεύει, ἀρμοζομένοις τὸν βίον ἐξ ἀναρμοστίας πρὸς τὴν ἀμείνω μεταβολὴν διὰ τῶν τριῶν τούτων, στόματος, καρδίας, χειρῶν. Σύμβολον δ' ἂν εἴη ταῦτα, πράξεως μὲν αἱ χεῖρες, βουλῆς δὲ ἡ καρδία, καὶ λόγου στόμα. Καλῶς οὖν (23) ἐπὶ τῶν μετανοούντων εἴρηται τὸ λόγιον ἐκεῖνο· Τὸν Θεὸν εἵλου σήμερον, εἶναι σου Θεόν· καὶ Κύριος εἵλετό σε σήμερον, γενέσθαι λαὸν αὐτῷ (24). Τὸν γὰρ σπεύδοντα θεραπεύειν τὸ ὄν (25), οἰκέτην ὄντα, ἐξοικειοῦται ὁ Θεός· κἂν εἷς ᾗ τὸν ἀριθμὸν, ἐπίσης τῷ λαῷ τετίμηται· μέρος γὰρ ὢν τοῦ λαοῦ, συμπληρωτικός αὐτοῦ γίνεται, ἀποκατασταθεὶς ἐξ οὗ ᾗ· καλεῖται δὲ καὶ ἐκ μέρους τὸ πᾶν. Αὕτη δὲ ἡ εὐγένεια (26) ἐν τῷ ἐλέσθαι καὶ συνασκήσαι τὰ κάλλιστα διαδείκνυται· ἐπεὶ τί τὸν Ἀδὰμ ὠφέλησεν ἡ τοιαύτη αὐτοῦ εὐγένεια; πατήρ (27) δὲ αὐτοῦ θνητὸς οὐδεὶς· αὐτὸς γὰρ ἀνθρώπων τῶν**

On the true Gnostic, who is the imitator of God, especially in kindness.

This is the Gnostic who is made in the image and likeness (18), the one who imitates God as much as possible, leaving nothing out that could lead to likeness; self-controlled, enduring, living justly, ruling over passions, giving to others what he has as much as he can, a benefactor both in word and deed.. This one is greatest (19), he says, in the kingdom, whoever acts and teaches, **imitating (20) God by giving similar gifts; for the gifts of God are for the common good..But whoever attempts (21) to do something with pride, provokes God**, he says; for arrogance is an evil of the soul; from which he also urges repentance (22) from other evils, calling for a change from disorder to better conduct in life through these three: the mouth, the heart, and the hands.. These would be a symbol: the hands for action, the heart for will, and the mouth for speech.. Well then, (23) that saying has been rightly spoken about those who repent: «Today you have chosen God to be your God; and the Lord has chosen you today to be his people» (24).. For God becomes close to the one eager to be healed (25), being a servant; and even if the number is one, he is honored along with the people; for being a part of the people, he becomes their complement, restored from where he was; and the whole is also called by its part.. This nobility (26) is shown in choosing and practicing the best things; for what good did such nobility do Adam?? But his father (27) is no mortal; for

ἐν γενέσει πατήρ. Τὰ μὲν αἰσχρὰ (28) οὗτος
 προθύμως εἴλετο, ἐπόμενος τῇ γυναικί, τῶν
 δὲ ἀληθῶν καὶ καλῶν ἡμέλησεν, ἐφ' οἷς
 θνητὸν ἀθανάτου βίον, ἀλλ' οὐκ εἰς τέλος
 (29), ἀνθυπηλλάξατο. Νῶε δὲ, ὁ μὴ οὕτω
 γενόμενος ὥς ὁ Ἀδὰμ, ἐπισκοπῇ θείᾳ
 διασώζεται· φέρων γὰρ αὐτὸν (30)
 ἀνέθηκε τῷ Θεῷ. Τὸν τε Ἀβραὰμ (31) ἐκ
 τριῶν παιδοποιησάμενον γυναικῶν οὐ δι'
 ἡδονῆς ἀπόλαυσιν, δι' ἐλπίδα δὲ, οἶμαι, τοῦ
 πληθύναι τὸ γένος ἐν ἀρχῇ (32), εἰς μόνος
 διαδέχεται κληρονόμος τῶν πατρῶων
 ἀγαθῶν· οἱ δὲ ἄλλοι διωκίσθησαν τῆς
 συγγενείας· ἕκ τε αὐτοῦ (33) διδύμων
 γενομένων, ὁ νεώτερος κληρονομεῖ,
 εὐάρεστος τῷ πατρὶ γενόμενος, καὶ τὰς
 εὐχὰς λαμβάνει· δουλεύει δὲ ὁ
 πρεσβύτερος αὐτῷ· ἀγαθὸν γὰρ μέγιστον
 τῷ φαύλῳ, τὸ μὴ αὐτεξούσιον. Ἡ δὲ
 οἰκονομία αὕτη καὶ προφητικὴ καὶ τυπικὴ.
 Ὅτι δὲ τοῦ σοφοῦ πάντα (34) ἐστὶ, σαφῶς
 μηνύει λέγων· **Διότι ἡλέησέν με ὁ Θεός,
 ἔστι μοι πάντα.** Ἐνὸς γὰρ δεῖν ὀρέγεσθαι
 διδάσκει, δι' οὗ τὰ πάντα γέγονε, καὶ τοῖς
 ἀξίοις τὰ ἐπηγγελμένα νέμεται.
 Κληρονόμον οὖν τὸν σπουδαῖον γενόμενον
 τῆς βασιλείας συμπολίτην διὰ τῆς θείας
 σοφίας ἀναγράφει καὶ τῶν πάλαι δικαίων.
 τῶν κατὰ τὸν νόμον καὶ πρὸ νόμου
 νομίμως βεβιωκότων, ὧν αἱ πράξεις νόμοι
 γεγόνασιν εἰς ἡμᾶς. Πάλιν τε αὖ βασιλέα
 (35) τὸν σοφὸν διδάσκων, τοὺς μὴ
 ὁμοφύλους ποιεῖ λέγοντας αὐτῷ·
Βασιλεὺς (36) παρὰ Θεοῦ σὺ ἐν ἡμῖν εἶ·
 ἐθελουσίῳ γνώμη τῶν ἀρχομένων διὰ
 ζῆλον ἀρετῆς ὑπακουόντων τῷ σπουδαίῳ.
 Πλάτων (37) δὲ ὁ φιλόσοφος, εὐδαιμονίας
 τέλος τιθέμενος, ὁμοίωσιν Θεῷ φησὶν
 αὐτὴν εἶναι κατὰ τὸ δυνατόν· εἴτε καὶ
 συνδραμῶν πως τῷ δόγματι τοῦ νόμου (αἱ
 γὰρ μεγάλαι φύσεις (38) καὶ γυμναὶ παθῶν
 εὐστοχοῦσί πως περὶ τὴν ἀλήθειαν, ὥς
 φησὶν ὁ Πυθαγόρειος Φίλων (39), τὰ

he himself is the father of men by nature..
 He eagerly chose the shameful things (28),
 following the woman, but he neglected the
 true and good things, by which he
 exchanged a mortal life for an immortal
 one, though not completely (29).. But Noah,
 who did not become like Adam, is saved by
 divine care; for he offered himself (30) to
 God.. Abraham (31), having fathered
 children by three women not for the
 pleasure of enjoyment but, I think, for the
 hope that the race would increase from the
 beginning (32), alone inherits the ancestral
 goods; the others were separated from the
 family line. From him (33), twins were
 born: the younger inherits, having become
 pleasing to the father, and receives the
 blessings; the elder serves him. For the
 greatest good for the worthless is not to
 have authority over himself.. This
 arrangement is both prophetic and
 symbolic.. That everything belongs to the
 wise man is clearly shown by the saying:
**“For God has had mercy on me; all things
 are mine.”**. For it teaches to desire one
 thing, through which all things came to be,
 and to which the promised blessings
 belong to the worthy.. Therefore, it records
 the diligent person as an heir and fellow
 citizen of the kingdom through divine
 wisdom, along with the righteous of old..
 Those who lived rightly according to the
 law and before the law, whose actions have
 become laws for us.. Again, teaching that
 the wise one is king, he calls those who are
 not of the same race to him, saying: “King,
 you are from God among us.” They obey the
 diligent person with willing purpose, led by
 the rulers through zeal for virtue.. Plato the
 philosopher, setting happiness as the goal,
 says it is a likeness to God as much as
 possible; whether also somehow
 cooperating with the teaching of the law

Μωϋσέως ἐξηγούμενος)· εἴτε καὶ παρὰ τινων τότε λογίων ἀναδιδαχθεῖς, ἅτε μαθήσεως ἀεὶ διψῶν. Φησὶ γὰρ ὁ νόμος· **Ὅπισω (40) Κυρίου τοῦ Θεοῦ ὑμῶν πορεύεσθε, καὶ τὰς ἐντολάς μου φυλάξετε.** Τὴν μὲν γὰρ ἐξομοίωσιν ὁ νόμος ἀκολουθίαν ὀνομάζει· ἡ δὲ τοιαύτη ἀκολουθία κατὰ δύναμιν ἐξομοιοῖ.

Γίνεσθε, φησὶν ὁ Κύριος, ἐλεήμονες καὶ (41) οἰκτίρμονες, ὡς ὁ Πατήρ (42) ὑμῶν ὁ οὐράνιος οἰκτίρμων ἐστίν. Ἐντεῦθεν καὶ οἱ Στωϊκοὶ τὸ ἀκολουθῶς τῇ φύσει (43) ζῆν τέλος εἶναι ἐδογματίσαν, τὸν Θεὸν εἰς φύσιν μετονομάσαντες εὐπρεπῶς· ἐπειδὴ ἡ φύσις καὶ εἰς φυτὰ, καὶ εἰς σπαρτὰ, καὶ εἰς δένδρα, καὶ εἰς λίθους διατείνει. Σαφῶς τοίνυν εἴρηται· **Ἄνδρες κακοὶ (44) οὐ νοοῦσι νόμον· οἱ δὲ ἀγαπῶντες νόμον προβάλλουσιν ἑαυτοῖς τεῖχος. Σοφία (45) γὰρ πανούργων ἐπιγνώσεται τὰς ὁδοὺς αὐτῆς· ἄνοια δὲ ἀφρόνων ἐν πλάνῃ.** Ἐπὶ τίνα γὰρ ἐπιβλέψω, ἀλλ' ἢ ἐπὶ τὸν πρῶτον (46) καὶ ἡσύχιον καὶ τρέμοντά μου τοὺς λόγους; ἡ προφητεία λέγει. Τριττὰ (47) δὲ εἶδη φιλίας διδασκόμεθα· καὶ τούτων τὸ μὲν πρῶτον καὶ ἄριστον τὸ κατ' ἀρετὴν· στερρὰ γὰρ ἡ ἐκ λόγου ἀγάπη· τὸ δὲ δεύτερον καὶ μέσον κατ' ἀμοιβήν· κοινωνικὸν δὲ τοῦτο καὶ μεταδοτικὸν καὶ βιωφελές· κοινὴ γὰρ ἡ ἐκ χάριτος φιλία· τὸ δὲ ὕστατον καὶ τρίτον, ἡμεῖς μὲν τὸ ἐκ συνηθείας φαμέν, οἱ δὲ τὸ καθ' ἡδονὴν τρεπτὸν καὶ μεταβλητόν. Καί μοι δοκεῖ παγκάλως Ἱππόδαμος ὁ Πυθαγόρειος γράφειν τῆς φιλίας· **Ἄ μὲν (48) ἐξ ἐπιστάμας θεῶν· ἃ δ' ἐκ παροχᾶς ἀνθρώπων, ἃ δὲ ἐξ ἁδονᾶς ζώων.** Οὐκοῦν ἡ μὲν τις ἐστὶ φιλοσόφου φιλία, ἡ δὲ ἀνθρώπου, ἡ δὲ ζώου. Τῷ γὰρ ὄντι εἰκὼν τοῦ Θεοῦ ἄνθρωπος εὐεργετῶν· ἐν ᾧ καὶ αὐτὸς εὐεργετεῖται· ὥσπερ γὰρ ὁ κυβερνήτης, ἅμα σώζει καὶ σώζεται. Διὰ τοῦτο ὅταν τις αἰτῶν τύχη, οὐ φησι τῷ

(for great natures, free from passions, somehow aim rightly at the truth, as the Pythagorean Philon says, explaining the teachings of Moses); or whether also at that time being re-taught by some scholars, always thirsty for learning.. For the law says: "Follow after the Lord your God, and keep my commandments.". For the law calls likeness a following; and such a following, as far as possible, makes one like.. **"Be merciful," says the Lord, "and compassionate, just as your heavenly Father is compassionate."** From this, the Stoics also taught that to live according to nature is the goal, properly renaming God as nature; since nature extends even to plants, seeds, trees, and stones.. It has been clearly said: "Evil men do not understand the law; but those who love the law set up a wall for themselves.". For wisdom is recognized by the cunning in its ways; but foolishness of the senseless is in error.. For to whom shall I look, if not to my gentle, quiet, and trembling words? The prophecy says.. We learn that there are three kinds of friendship; and of these, the first and best is the one based on virtue. For love from reason is firm. The second and middle kind is based on exchange; this one is social, sharing, and useful. For friendship from favor is common. The last and third kind, we say, is the one based on habit, but others call it the one turned toward pleasure and changeable.. And it seems to me that Hippodamus the Pythagorean writes perfectly about friendships: «Some come from the knowledge of the gods; some from the favors of humans; and some from the pleasure of animals.».

Therefore, one kind of friendship is that of a philosopher, another of a human,

διδόντι, Καλῶς ἔδωκας, ἀλλὰ, Καλῶς
 εἴληφας. Οὕτω λαμβάνει μὲν ὁ διδοὺς,
 δίδωσι δὲ ὁ λαμβάνων. Δίκαιοι (49) δὲ
 οἰκτεῖρουσι, καὶ ἐλεοῦσι· χρηστοὶ δὲ
 ἔσονται οἰκήτορες γῆς· ἄκακοι δὲ
 ὑπολειφθήσονται ἐπ’ αὐτῆς· οἱ δὲ
 παρανομοῦντες ἐξολοθρευθήσονται ἀπ’
 αὐτῆς. Καί μοι δοκεῖ τὸν πιστὸν
 προμαντευόμενος (50) Ὅμηρος εἰρηκέναι,
 Δὸς φίλῳ· ἐχθρῷ δὲ ἐπικουρητέον, ἵνα μὴ
 μείνῃ ἐχθρός· ἐπικουρία γὰρ (51) εὐνοία
 μὲν συνδεῖται, λύεται δὲ ἔχθρα. Ἀλλ’ εἰ καὶ
 προθυμία πρόκειται καθὼς ἐάν ἔχῃ,
 εὐπρόσδεκτος, οὐ καθὼς οὐκ ἔχει· οὐ γὰρ
 ἵνα ἄλλοις ἄνεσις, ὑμῖν δὲ θλίψις, ἀλλ’
 ἐξ ἰσότητος ἐν τῷ νῦν καιρῷ· καὶ τὰ
 ἐξῆς· Ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν·
 ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα,
 ἡ Γραφή λέγει. Τὸ γὰρ κατ’ εἰκόνα (52) καὶ
 ὁμοίωσιν, ὡς καὶ πρόσθεν εἰρήκαμεν, οὐ τὸ
 κατὰ σῶμα μηνύεται (οὐ γὰρ θέμις θνητὸν
 ἀθανάτῳ ἐξομοιοῦσθαι), ἀλλ’ ἡ κατὰ νοῦν
 καὶ λογισμὸν· ὧ καὶ τὴν πρὸς τὸ εὐεργετεῖν
 καὶ τὴν πρὸς τὸ ἄρχειν ὁμοιότητα
 προσηκόντως ὁ Κύριος ἐνσφραγίζεται· οὐ
 γὰρ αἱ ἡγεμονίαι σωμάτων ποιότησιν, ἀλλὰ
 διανοίας κρίσεσι κατορθοῦνται· βουλαῖς
 γὰρ ἀνδρῶν ὁσίων εὖ μὲν οἰκοῦνται πόλεις,
 εὖ δ’ οἶκος.

**and another of an animal.. For a human
 is truly the image of God when doing
 good; in whom he himself is also
 benefited. Just as a pilot both saves and
 is saved at the same time.. Therefore,
 when someone who asks receives
 something, he does not say to the giver,
 “You gave well,” but rather, “You
 received well.”. In this way, the giver
 receives, and the receiver gives.. The
 righteous (49) show mercy and have
 compassion; the kind will be inhabitants
 of the earth; the innocent will be left on
 it; but the lawless will be destroyed
 from it.. And it seems to me that Homer,
 speaking as a true prophet (50), said,
 “Give to a friend; but to an enemy, you
 must help, so that he does not remain an
 enemy.” For help (51) is joined with
 goodwill, but it breaks enmity.. But even
 if eagerness is present, it is welcome
 according to what it has, not according to
 what it lacks; for it is not so that others
 have relief while you have distress, but out
 of equality in the present time. And what
 follows: “He has scattered, he has given to
 the poor; his righteousness remains
 forever,” the Scripture says.. For the image
 (52) and likeness, as we said before, do not
 mean the physical body (for it is not right
 for the mortal to be made like the immortal
 in body), but rather the mind and reason;
 to which the Lord fittingly seals the
 likeness both in the power to do good and
 in the power to rule. For rulerships are not
 qualities of bodies, but judgments of the
 mind; for cities are well governed by the
 plans of holy men, and a household is well
 managed.**

*Verum Gnosticum tolerantiam et
abstinentiam exercere*

Ἡ γε μὴν καρτερία καὶ αὐτὴ εἰς τὴν θείαν
ἐξομοίωσιν βιάζεται, δι' ὑπομονῆς
ἀπάθειαν (53) καρπουμένη, εἴ τω ἔναυλα
τὰ ἐπὶ τὸν Ἀνανίαν (54) ἱστορούμενα· ὧν
εἷς καὶ Δανιὴλ ὁ προφήτης ἦν, θείας
πίστεως πεπληρωμένος. Βαβυλῶνα ᾧκει
Δανιὴλ, καθάπερ ὁ μὲν Λῶτ τὰ Σόδομα, τὴν
Χαλδαίων δὲ γῆν ὁ Ἀβραάμ, ὁ μετ' ὀλίγον
φίλος τοῦ Θεοῦ. Κατήγαγεν οὖν εἰς ὄρυγμα
θηρίων ἔμπλεων τὸν Δανιὴλ ὁ Βαβυλωνίων
βασιλεὺς· ἀνήγαγε δὲ αὐτὸν ἀβλαβῇ ὁ
ἀπάντων βασιλεὺς, ὁ πιστὸς Κύριος.
Ταύτην κτήσεται τὴν ὑπομονὴν ὁ
γνωστικός, ἢ γνωστικός· εὐλογήσει
πειραζόμενος, ὡς ὁ γενναῖος Ἰώβ, ὡς Ἰωνᾶς
εὕξεται καταπινόμενος ὑπὸ κήτους, καὶ ἡ
πίστις αὐτὸν ἀποκαταστήσει Νινευίταις
προφητεύοντα· κἂν μετὰ λεόντων
καθειρχθῇ, ἡμερώσει τὰ θηρία· κἂν εἰς πῦρ
ἐμβληθῇ, δροσισθήσεται, ἀλλ' οὐκ
ἐκπυρωθήσεται· μαρτυρήσει νύκτωρ,
μαρτυρήσει μεθ' ἡμέραν· ἐν λόγῳ, ἐν βίῳ,
ἐν τρόπῳ μαρτυρήσει· σύνοικος ἐν τῷ
Κυρίῳ (55) ὁ ἀριστὴς τε καὶ συνέστιος
κατὰ τὸ πνεῦμα διαμένει· καθαρὸς μὲν τὴν
σάρκα, καθαρὸς δὲ τὴν καρδίαν·
ἡγιασμένος τὸν λόγον. **Ὁ κόσμος τοῦτῳ,
φησὶν, ἐσταύρωται, καὶ αὐτὸς τῷ
κόσμῳ.** Οὗτος, τὸν σταυρὸν τοῦ Σωτῆρος
περιφέρων, ἔπεται Κυρίῳ μετ' ἵχνιον, ὥστε
Θεὸς (56), ἅγιος ἀγίων γενόμενος. Πάσης
τοίνυν ἀρετῆς μεμνημένος ὁ θεῖος νόμος,
ἀλείφει μάλιστα τὸν ἄνθρωπον ἐπὶ τὴν
ἐγκράτειαν, θεμέλιον ἀρετῶν
κατατιθέμενος ταύτην· καὶ δὴ προπαιδεύει
ἡμᾶς εἰς τὴν περιποίησιν τῆς ἐγκρατείας,
ἀπὸ τῆς τῶν ζώων χρήσεως ἀπαγορεύων
μεταλαμβάνειν τῶν ὅσα φύσει πίονα,
καθάπερ τὸ τῶν συῶν γένος,

*But to practice Gnostic tolerance and self-
control*

Endurance itself also strives toward divine
likeness, bearing fruit in patience and
freedom from passion (53), if only for a
time regarding the events concerning
Ananias (54); among these was Daniel the
prophet, filled with divine faith.. Daniel
lived in Babylon, just as Lot lived in Sodom,
and Abraham, who was a friend of God for a
short time, lived in the land of the
Chaldeans.. The king of the Babylonians
threw Daniel into a den full of wild beasts;
but the Lord, the faithful king above all,
brought him up unharmed.. This endurance
will be possessed by the spiritual person, as
befits one who is spiritual; he will bless
while being tested, like the noble Job, he
will pray like Jonah swallowed by the
whale, and faith will restore him as he
prophesies to the Ninevites. Even if he is
thrown among lions, he will tame the
beasts; if he is cast into fire, he will be
cooled and not burned up. He will bear
witness by night and by day; in word, in
life, and in manner he will bear witness. As
a companion in the Lord (55), a sharer and
fellow diner in spirit, he remains pure in
body and pure in heart, sanctified in word..
The world, he says, has been crucified to
this, and he to the world.**. This one,
carrying the cross of the Savior, follows the
Lord step by step, so that he becomes God
(56), the holy of holies.. Therefore, the
divine law, mindful of every virtue,
especially anoints the person for self-
control, laying this down as the foundation
of virtues; and indeed it instructs us
beforehand to keep self-control, forbidding
us to share in the use of things that are
naturally more fattening, like the kind of

εύσαρκότατον τυγχάνον· τρυφητιῶσι γὰρ ἢ τοιαύτη χρῆσις χορηγεῖται. Λέγεται γοῦν, τινὰ τῶν φιλοσοφούντων (57) ἐτυμολογοῦντα τὴν ὕν, θῦν εἶναι φάναι, ὡς εἰς θύσιν καὶ σφαγὴν μόνον (58) ἐπιτήδειον· δεδόσθαι γὰρ τῷδε τῷ ζώῳ ψυχὴν πρὸς οὐδὲν ἕτερον ἢ ἔνεκα τοῦ τὰς σάρκας σφριγᾶν. Τῶν τε ἰχθύων ὁμοίως ἀπηγόρευσε μεταλαμβάνειν, στέλλων ἡμῶν τὰς ἐπιθυμίας, ἐκείνων οἷς μήτε πτερύγια μήτε λεπίδες εἰσίν· εύσαρκία γὰρ καὶ πιότητι τῶν ἄλλων ἰχθύων οὗτοι διαφέρουσιν. Ἐντεῦθεν οἶμαι καὶ τὰς τελετὰς οὐ μόνων τινῶν ζώων ἀπαγορεύειν ἄπτεσθαι, ἀλλ' ἔστιν ἃ καὶ τῶν καταθυομένων ὑπεξείλετο τῆς χρήσεως μέρη (59), δι' αἰτίας ἃς ἴσασιν οἱ μύσται. Εἰ δὴ γαστρὸς καὶ τῶν ὑπὸ γαστέρα κρατητέον, δῆλον ὡς ἄνωθεν παρελήφαμεν παρὰ τοῦ Κυρίου διὰ τοῦ νόμου τὴν ἐπιθυμίαν ἐκκόπτειν. Γένοιτο δ' ἂν τελείως τοῦτο, εἰ τοῦ ὑπεκκαύματος τῆς ἐπιθυμίας, τῆς ἡδονῆς λέγω, ἀνυποκρίτως καταγνοίημεν. Φασὶ δὲ αὐτῆς εἶναι τὴν ἔννοιαν, κίνησιν λείαν (60) καὶ προσηγῆ μετὰ τινος αἰσθήσεως. Ταύτῃ δουλεύοντα τὸν Μενέλεων, μετὰ τῆς Ἰλίου ἄλωσιν, φασὶν ὀρμήσαντα τὴν Ἑλένην ἀνελεῖν, ὡς κακῶν τοσούτων αἰτίαν γενομένην, ὅμως οὐ κατισχυῖσαι πρᾶξαι, ἡττηθέντα τῷ κάλλει, δι' οὗ ἐπὶ τὴν ἀνάμνησιν τῆς ἡδονῆς ἀφίκετο. Ὅθεν ἐπισκώπτοντες οἱ τραγωδοποιοὶ, ὀνειδιστικῶς ἐπεβόησαν αὐτῷ·

pigs, which happen to be very fleshy; for such use leads to indulgence.. It is said, then, that some of the philosophers (57), explaining the name of the pig, say that it comes from "thyn," meaning sacrifice, as if it is only suitable for sacrifice and slaughter (58); for this animal is given a soul for no other purpose than to make its flesh firm.. Likewise, it forbade us to share in the fish that have neither fins nor scales, restraining our desires; for these differ from other fish in their fleshiness and greasiness.. From this, I think it also forbids touching the rites of not only certain animals, but there are parts even of those sacrificed that it has excluded from use (59), for reasons known to the initiates.. If indeed the stomach and what is under the stomach must be held back, it is clear that, as we have received from the Lord through the law, desire is cut off from above.. It would be perfect if we could completely despise the burning away of desire, by which I mean pleasure, without any pretense.. They say that its nature is a smooth movement (60) and gentle, accompanied by some sensation.. They say that Menelaus, serving this desire, after the fall of Troy, set out to take back Helen, since she had become the cause of so much evil, yet he was not able to succeed, being overcome by her beauty, through which he came to remember the pleasure.. Therefore, mocking, the tragedians shouted at him in reproach:

Σὺ (61) δ', ὡς ἐσεῖδες μαστὸν, ἐκβαλὼν ξίφος,

But you, (61) as if you had seen a breast, throwing away your sword,

Φίλημ' ἐδέξω, προδότιν αἰκάλλων κύνα.

You took back Helen, a traitor more

shameful than a dog.

Καὶ πάλιν·

And again:

Ἄρ' (62) εἰς τὸ κάλλος ἐκκεκώφηνται
(63) ξίφη; Ἐγὼ δὲ ἀποδέχομαι τὸν
Ἀντισθένη (64), **τὴν Ἀφροδίτην (65),**
λέγοντα, κἂν κατατοξεύσαιμι, εἰ
λάβοιμι· ὅτι πολλὰς ἡμῶν καλὰς καὶ
ἀγαθὰς γυναῖκας διέφθειρεν. Τὸν τε
ἔρωτα κακίαν φησὶ φύσεως, ἧς ἦττους
ὄντες οἱ κακοδαίμονες, θεὸν τὴν νόσον
καλοῦσιν· δείκνυται γὰρ διὰ τούτων
ἡττᾶσθαι τοὺς ἀμαθεστέρους δι' ἄγνοιαν
ἡδονῆς, ἣν οὐ χρὴ προσίεσθαι, κἂν θεὸς
λέγεται, τουτέστι κἂν θεόθεν ἐπὶ τὴν τῆς
παιδοποιίας χρεῖαν δεδομένη τυγχάνῃ. Καὶ
ὁ Ξενοφῶν ἄντικρυς κακίαν λέγων τὴν
ἡδονὴν, φησὶν· «ὦ τλῆμον (66), τί δὲ σὺ
ἀγαθὸν (67) οἶσθα, ἢ τί καλὸν σκοπεῖς; ἦτις
οὐδὲ τὴν τῶν ἡδέων ἐπιθυμίαν ἀναμένεις
(68), πρὶν μὲν πεινῆν ἐσθίουσα, πρὶν δὲ
διψῆν πίνουσα· καὶ ἵνα μὲν ἡδέως φάγῃς,
ὀψοποιοὺς μηχανωμένη, ἵνα δὲ ἡδέως
πίνῃς, οἶνους (69) πολυτελεῖς
παρασκευάζῃ· καὶ τοῦ θέρους χιόνα
περιθέουσα ζητεῖς· ἵνα δὲ κατακοιμηθῇς
(70) ἡδέως, οὐ μόνον τὰς κλῖνας (71)
μαλθακάς, ἀλλὰ καὶ τὰ ὑπόβαθρα ταῖς
κλῖναις παρασκευάζῃ.» Ὅθεν, ὡς ἔλεγεν
Ἀρίστων, **πρὸς ὅλον (72) τὸ**
τετράχορδον, ἡδονήν, λύπην, φόβον,
ἐπιθυμίαν, πολλῆς δεῖ τῆς ἀσκήσεως
καὶ μάχης.

Are swords silenced by beauty? I accept
Antisthenes, who says that even if I were to
shoot an arrow, I would hit Aphrodite,
because she has ruined many of our
beautiful and good women. He says that
love is an evil of nature, and that the
unlucky are weaker; they call this illness a
god. For it is shown through these things
that the less wise are defeated by ignorance
of pleasure, which should not be allowed,
even if it is called a god—that is, even if it is
given by a god for the need of procreation.
And Xenophon, directly calling pleasure
evil, says: “O miserable one, what good do
you know, or what beauty do you seek? You
do not even wait for the desire for
pleasures, eating before you are hungry,
drinking before you are thirsty; and in
order to eat sweetly, you devise cooked
dishes, and to drink sweetly, you prepare
costly wines; and in summer, you put on
snow; and to sleep sweetly, you prepare
not only soft beds but also the supports for
the beds.” Therefore, as Ariston said, in
general, for the four-stringed instrument—
pleasure, pain, fear, desire—much practice
and struggle are needed.

Οὗτοι γὰρ, οὗτοι, καὶ διὰ σπλάγχχνων
ἔσω

For these very ones, these, even deep
within the bowels,

Χωροῦσι, καὶ κυκῶσιν ἀνθρώπων κέαρ.

They dwell and surround the heart of humans.

Καὶ γὰρ (73) τῶν σεμνῶν οἰομένων εἶναι τοὺς θυμοὺς ἢ ἡδονὴ κηρίνους ποιεῖ, κατὰ Πλάτωνα· ὅτι ἐκάστη ἡδονή (74) τε καὶ λύπη προσπασσαλοῖ τῷ σώματι ψυχὴν τοῦ γε μὴ ἀφορίζοντος καὶ ἀποσταυροῦντος ἑαυτὸν τῶν παθῶν (75).

Ὁ ἀπολέσας τὴν ψυχὴν τὴν ἑαυτοῦ, φησὶν ὁ Κύριος, σώσει αὐτήν· ἥτοι ῥιψοκινδύνως ὑπὲρ τοῦ Σωτῆρος αὐτήν ἐπιδιδούς, ὡς αὐτὸς ὑπὲρ ἡμῶν πεποίηκεν, ἢ ἀπολέσας αὐτήν ἐκ τῆς πρὸς τὸν συνήθη βίον κοινωνίας. Ἐὰν γὰρ ἀπολῦσαι, καὶ ἀποστῆσαι, καὶ ἀφορίσαι (τοῦτο γὰρ ὁ σταυρὸς σημαίνει) τὴν ψυχὴν ἐθελήσης τῆς ἐν τούτῳ τῷ ζῆν τέρψεώς τε καὶ ἡδονῆς, ἔξεις αὐτήν ἐν τῇ ἐλπίδι τῇ προσδοκωμένῃ, εὐρημένην καὶ ἀναπεπαυμένην. Εἴη (76) δ' ἂν τοῦτο μελέτη θανάτου, εἰ μόναις ταῖς κατὰ φύσιν μεμετρημέναις ὀρέξεσι, μηδὲν ὑπεροριζούσαις τῶν κατὰ φύσιν, ἐπὶ τὸ μᾶλλον ἢ παρὰ φύσιν, ἔνθα τὸ ἀμαρτητικὸν φύεται, ἀρκεῖσθαι βουλοίμεθα. Ἐνδύσασθαι οὖν δεῖ τὴν πανοπλίαν τοῦ Θεοῦ πρὸς τὸ δύνασθαι ἡμᾶς στῆναι πρὸς τὰς μεθοδείας τοῦ διαβόλου· ἐπεὶ τὰ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικὰ, ἀλλὰ δυνατὰ τῷ Θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων, λογισμοὺς καθαιροῦντες, καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ, ὁ Θεὸς φησὶν Ἀπόστολος. Ἄνδρὸς δὴ χρειά, ὅστις θαυμαστῶς καὶ ἀσυγχύτως τοῖς πράγμασι χρήσεται, ἀφ' ὧν τὰ πάθη ὀρμαῖται· οἷον πλούτῳ καὶ πενίᾳ, καὶ δόξῃ καὶ ἀδοξίᾳ, ὑγείᾳ καὶ νόσῳ, ζωῇ καὶ θανάτῳ, πόνῳ καὶ ἡδονῇ. Ἵνα γὰρ ἀδιαφόρως τοῖς διαφόροις χρήσωμαι,

For even the spirited parts, thought to be noble, are made restless by pleasure, according to Plato; because each pleasure and pain fastens the soul to the body, which does not separate and crucify itself from the passions.. **«The one who loses his own soul,» the Lord says, «will save it.»**

Either by risking it boldly for the Savior, as he himself did for us, or by losing it from the usual life of fellowship.. For if you wish to release, withdraw, and separate the soul (for this is what the cross means) from the pleasures and delights of this life, you will have it found and resting in the hope that is awaited.. Let this be the practice of death, if we wish to be satisfied with only those desires measured according to nature, not exceeding the natural, whether more or less than nature, where the sinful arises.. Therefore, we must put on the full armor of God so that we can stand against the schemes of the devil; for the weapons of our warfare are not fleshly, but powerful through God to destroy strongholds, to destroy arguments, and every proud thing raised up against the knowledge of God, and to capture every thought to the obedience of Christ, the divine Apostle says.. A man is needed who will use things wonderfully and without confusion, from which passions arise; such as wealth and poverty, and glory and disgrace, health and sickness, life and death, labor and pleasure.. For in order to use different things indifferently, we need great difference, since we have been previously harmed by much weakness, and by a prior distortion of bad conduct and

πολλῆς ἡμῖν δεῖ διαφορᾶς, ἅτε προκεκακωμένοις ἀσθενείᾳ πολλῇ, καὶ προδιαστροφῇ κακῆς ἀγωγῆς τε καὶ τροφῆς, μετὰ ἀμαθίας προαπολελαυκόσιν. Ὁ μὲν οὖν ἀπλοῦς λόγος τῆς καθ' ἡμᾶς φιλοσοφίας τὰ πάθη πάντα ἐναπερείσματα τῆς ψυχῆς φησὶν εἶναι, τῆς μαλθακῆς καὶ εἰκούσης, καὶ οἷον ἐναποσφραγίσματα τῶν πνευματικῶν δυνάμεων, πρὸς ἃς ἡ πάλη ἡμῖν. Ἔργον γὰρ, οἶμαι, ταῖς κακούργοις δυνάμεσιν ἐνεργεῖν τι τῆς ἰδίας ἕξεως παρ' ἑκάστα πειρᾶσθαι, εἰς τὸ καταγωνίσασθαι καὶ ἐξειδιοποιήσασθαι τοὺς ἀπειπαμένους (77) αὐτάς. Ἐπεται δ' εἰκότως τοὺς μὲν καταπαλαίεσθαι, ὅσοι δὲ ἀθλητικώτερον τὸν ἀγῶνα μεταχειρίζονται, πάμμαχον ἀγωνισάμεναι, καὶ μέχρι τοῦ στεφάνου χωρήσασαι (78) αἱ προειρημέναι δυνάμεις ἐν πολλῷ τῷ λύθρῳ, τότε δὴ ἀπαυδῶσι, θαυμάζουσιν τοὺς νικηφόρους. Τῶν γὰρ κινουμένων ἃ μὲν καθ' ὁρμὴν καὶ φαντασίαν κινεῖται, ὡς τὰ ζῶα· τὰ δὲ κατὰ μετὰθεσιν, ὡς τὰ ἄψυχα. Κινεῖσθαι δὲ καὶ τῶν ἀψύχων τὰ φυτὰ μεταβατικῶς φασὶν εἰς αὕξησιν, εἴ τις αὐτοῖς ἄψυχα εἶναι συγχωρήσει τὰ φυτὰ. Ἐξέως (79) μὲν οὖν οἱ λίθοι, φύσεως δὲ τὰ φυτὰ, ὁρμῆς τε καὶ φαντασίας, τῶν τε αὖ δευτέρων προειρημένων (80), καὶ τὰ ἄλογα μετέχει ζῶα. Ἡ λογικὴ δὲ δύναμις ἰδίᾳ οὕσα τῆς ἀνθρωπείας ψυχῆς, οὐχ ὡσαύτως τοῖς ἀλόγοις ζώοις ὁρμᾶν ὀφείλει, ἀλλὰ καὶ διακρίνειν τὰς φαντασίας, καὶ μὴ συναποφέρεσθαι αὐταῖς. Αἱ τοίνυν δυνάμεις, περὶ ὧν εἰρήκαμεν, κάλλη, καὶ δόξας, καὶ μοιχεύας, καὶ ἡδονάς, καὶ τοιαύτας τινὰς φαντασίας δελεαστικὰς περιτείνουσιν ταῖς εὐεπιφόροις ψυχαῖς, καθάπερ οἱ ἀπελαύνοντες τὰ θρέμματα, θαλλοὺς προσεῖντες· εἴτα κατασοφισάμεναι τοὺς μὴ διακρίνειν δυνήθέντας τὴν ἀληθῆ ἀπὸ ψεύδους (81) ἡδονὴν, καὶ τὸ ἐπὶ κηρόν τε καὶ ἐφύβριστον

upbringing, having been ruined beforehand by ignorance.. The simple teaching of our philosophy says that all passions are coverings of the soul, soft and seeming, like seals on the spiritual powers, against which the struggle is for us.. For I think it is the task of the evil powers to work something of their own nature in each one, trying to outdo and take over those who have disobeyed them (77).. It follows naturally that some are overcome in the struggle, while others use a more athletic effort, fighting with all their might and reaching up to the crown (78). Then indeed the powers mentioned earlier, in great distress, grow silent, marveling at the victors.. Of the things that move, some move by impulse and imagination, like animals; others move by displacement, like lifeless things.. They say that even plants, which are lifeless, move by change toward growth, if one allows plants to be lifeless.. Stones have habit (79), plants have nature, and irrational animals share both impulse and imagination, as well as the two things mentioned earlier (80).. The rational power, being proper to the human soul, does not owe impulse in the same way to irrational animals, but also distinguishes the imaginations and does not go along with them.. The powers, then, about which we have spoken—beauty, opinions, adultery, pleasures, and certain such enticing imaginations—stretch out to willing souls like those who drive away weeds and bring in shoots. Then, having tricked those unable to distinguish true pleasure from false (81), and the harmful and insolent from the holy beauty, they lead them captive.. Each deception, constantly pressing upon the soul, stamps the imagination within it; and indeed the soul of the cause, carrying around the

ἀπὸ τοῦ ἁγίου κάλλους, ἄγουσιν
δουλωσάμεναι. Ἐκάστη δὲ ἀπάτη συνεχῶς
ἐναπεριδομένη τῇ ψυχῇ, τὴν φαντασίαν ἐν
αὐτῇ τυποῦται· καὶ δὴ τὴν εἰκόνα ἔλαθεν
περιφέρουσα τοῦ πάθους ἢ ψυχῇ τῆς
αἰτίας, ἀπὸ τε τοῦ δελέατος, καὶ τῆς ἡμῶν
συγκαταθέσεως γινομένης. Οἱ δ' ἄμφω τὸν
Βασιλείδην προσαρτήματα τὰ πάθη καλεῖν
εἰώθασιν· πνεύματά τινα ταῦτα κατ'
οὐσίαν ὑπάρχειν προσηρητημένα τῇ λογικῇ
ψυχῇ, κατὰ τινα τάραχον καὶ σύγχυσιν
ἀρχικήν· ἄλλας τε αὖ πνευμάτων νόθους
καὶ ἑτερογενεῖς φύσεις προσεπιφύεσθαι
ταύταις, οἷον λύκου, πιθήκου, λέοντος,
τράγου· ὧν τὰ ιδιώματα περὶ τὴν ψυχὴν
φανταζόμενα, τὰς ἐπιθυμίας τῆς ψυχῆς
τοῖς ζώοις ἐμφερῶς ἐξομοιοῦν λέγουσιν.
Ὡν γὰρ ιδιώματα φέρουσι, τούτων τὰ ἔργα
μιμοῦνται· καὶ οὐ μόνον ταῖς ὁρμαῖς καὶ
φαντασίαις τῶν ἀλόγων ζώων
προσοικειοῦνται, ἀλλὰ καὶ φυτῶν
κινήματα καὶ κάλλη ζηλοῦσι, διὰ τὸ καὶ
φυτῶν ιδιώματα προσηρητημένα φέρειν.
Ἔχει δὲ καὶ ἕξως ιδιώματα, οἷον
ἀδάμαντος σκληρίαν. Ἀλλὰ μὲν πρὸς τὸ
δόγμα τοῦτο διαλεξόμεθα ὕστερον,
ὁπνίκα περὶ ψυχῆς διαλαμβάνομεν· νῦν δὲ
τοῦτο μόνον παρασημειωτέον, ὡς
Δουρείου τινὸς ἵππου (82), κατὰ τὸν
ποιητικὸν μῦθον, εἰκόνα σώζει ὁ κατὰ
Βασιλείδην ἄνθρωπος, ἐν ἐνὶ σώματι
τοσούτων πνευμάτων διαφόρων στρατὸν
ἐγκεκολπισμένος. Αὐτὸς γοῦν ὁ τοῦ
Βασιλείδου υἱὸς Ἰσίδωρος (83) ἐν τῷ **Περὶ
προσφυοῦς ψυχῆς**, συναισθόμενος τοῦ
δόγματος, οἷον ἑαυτοῦ κατηγορῶν, γράφει
κατὰ λέξιν· «Ἐὰν γὰρ τινι πεῖσμα δῶς, ὅτι
μὴ ἔστιν ἡ ψυχὴ μονομερὴς, τῇ δὲ τῶν
προσαρτημάτων βία τὰ τῶν χειρόνων
γίνεται πάθη, πρόφασιν οὐ τὴν τυχοῦσαν
ἔξουσιν οἱ μοχθηροὶ τῶν ἀνθρώπων λέγειν·
Ἐβιάσθην, ἀπηνέχθην, ἄκων ἔδρασα, μὴ
βουλόμενος ἐνήργησα· τῆς τῶν κακῶν

image of passion, escapes notice—both
from the lure and from our consent being
given.. Those around Basilides used to call
the passions attachments; they said these
are certain spirits essentially attached to
the rational soul, causing a kind of original
disturbance and confusion. And they said
that false spirits and foreign natures also
grow upon these, like those of the wolf,
monkey, lion, and goat; imagining their
traits around the soul, they say the soul's
desires are closely like those of the
animals.. For since they carry the traits of
these animals, they imitate their actions;
and not only do they resemble the impulses
and imaginations of irrational animals, but
they also envy the movements and beauty
of plants, because they are said to carry
traits attached from plants as well.. It also
has traits of habit, such as the hardness of
diamond.. But we will discuss this teaching
later, when we take up the soul; for now,
only this should be noted: according to the
poetic myth, the man according to Basilides
preserves the image of a Trojan horse,
filled within one body with a whole army of
so many different spirits.. The very son of
Basilides, Isidore (83), in his **On the
Attached Soul**, aware of the teaching and
as if accusing himself, writes word for
word: «For if anyone argues that the soul is
not a single part, but through the force of
its attachments the sufferings of the worse
parts happen, the wicked among men do
not have the excuse of chance to say: I was
forced, I endured, I acted unwillingly, I did
not act by choice; considering himself the
desire for evils, and not fighting against the
violence of the attachments..». But it is
necessary that the better, rational parts
become apparent as ruling over the lesser
parts of our nature..» For indeed he
supposes two souls in us, just like the

ἐπιθυμίας αὐτὸς ἡγησάμενος, καὶ οὐ
μαχεσάμενος ταῖς τῶν προσαρτημάτων
βίαις. Δεῖ δὲ, τῷ λογιστικῷ κρείττονας
γενομένους, τῆς ἐλάττονας ἐν ἡμῖν κτίσεως
φανῆναι κρατοῦντας.» Δύο γὰρ δὴ ψυχὰς
ὑποτίθεται καὶ οὗτος ἐν ἡμῖν, καθάπερ οἱ
Πυθαγόρειοι, περὶ ὧν ὕστερον
ἐπισκεψόμεθα. Ἀλλὰ καὶ Οὐαλεντίνος, πρὸς
τινας ἐπιστέλλων, αὐταῖς λέξεσι γράφει
περὶ τῶν προσαρτημάτων· «Εἷς δὲ ἐστὶν
ἀγαθός, οὗ παρρησία (84) ἡ διὰ τοῦ Υἱοῦ
φανέρωσις, καὶ δι' αὐτοῦ μόνου δύναιτο ἂν
ἡ καρδιά καθαρὰ γενέσθαι, παντὸς
πονηροῦ πνεύματος ἐξωθουμένου τῆς
καρδίας· πολλὰ γὰρ ἐνοικοῦντα αὐτῇ
πνεύματα οὐκ ἐξ καθαρεύειν· ἕκαστον δὲ
αὐτῶν, τὰ ἴδια ἐκτελεῖ ἔργα, πολλαχῶς
ἐνυβριζόντων ἐπιθυμίαις οὐ
προσηκούσαις. Καί μοι δοκεῖ ὁμοίον τι
πάσχειν τῷ πανδοχείῳ ἡ καρδιά· καὶ γὰρ
ἐκεῖνο κατατιτράταί τε καὶ ὀρύττεται, καὶ
πολλάκις κόπρου πίμπλαται, ἀνθρώπων
ἀσελγῶς ἐμμενόντων, καὶ μηδεμίαν
πρόνοιαν ποιουμένων τοῦ χωρίου,
καθάπερ ἀλλοτρίου καθεστῶτος. Τὸν
τρόπον τοῦτον καὶ ἡ καρδιά μέχρι μὴ
προνοίας τυγχάνει, ἀκάθαρτος οὔσα,
πολλῶν οὔσα δαιμόνων οἰκητήριον (85)·
ἐπειδὴ δὲ ἐπισκέπεται αὐτὴν ὁ μόνος
ἀγαθὸς Πατὴρ, ἡγίασται καὶ φωτὶ
διαλάμπει· καὶ οὕτω μακαρίζεται (86) ὁ
ἔχων τὴν τοιαύτην καρδίαν, ὅτι ὄψεται τὸν
Θεόν.» Τίς οὖν ἡ αἰτία τοῦ μὴ προνοεῖσθαι
ἐξ ἀρχῆς τὴν τοιαύτην ψυχὴν, εἰπάτωσαν
ἡμῖν. Ἦτοι (87) γὰρ οὐκ ἔστιν ἀξία (καὶ
πῶς ὥσπερ ἐκ μετανοίας ἡ πρόνοια
πρόσεισιν αὐτῇ;) ἡ φύσις σωζομένη, ὥς
αὐτὸς βούλεται, τυγχάνει· καὶ ἀνάγκη
ταύτην, ἐξ ἀρχῆς διὰ συγγένειαν
προνοουμένην, μηδεμίαν παρείσδυσιν τοῖς
ἀκαθάρτοις παρέχειν πνεύμασιν, ἐκτὸς εἰ
μὴ βιασθεῖη, καὶ ἀσθενὴς ἐλεγχεῖται. Ἐὰν
γὰρ δῶ μετανοήσασαν αὐτὴν ἐλέσθαι τὰ

Pythagoreans, about whom we will
examine later.. But even Valentinus, writing
to some, says these words about the
attachments: «There is one good soul,
whose revelation is openly through the
Son, and through him alone the heart can
become pure, with every evil spirit driven
out of the heart; for many spirits dwell in it
and do not allow it to be pure; and each of
them carries out its own works, often
insulting with desires that are not fitting.».
And it seems to me that the heart suffers
something similar to an innkeeper; for it is
both trampled and dug up, and often filled
with filth, by people behaving shamelessly,
and taking no care of the place, as if it
belonged to someone else.. In this way the
heart, until it receives care, remains
unclean, being the dwelling place of many
demons (85); but when the one good
Father visits it, it is sanctified and shines
with light; and thus the one who has such a
heart is blessed (86), for he will see God..»
What then is the cause of such a soul not
taking care from the beginning? Let them
tell us.. For indeed (87) it is not worthy
(and how could care come to it as if from
repentance?) unless the nature is
preserved as it wishes; and it is necessary
that this nature, cared for from the
beginning because of its kinship, allows no
entry to unclean spirits, unless it is forced
and shown to be weak.. For if he allows her,
having repented, to choose the better, that
one will unwillingly say what our truth
teaches: that salvation comes from a
change of will, not from nature.. For just as
the vapors, both those from the earth and
from marshes, gather into mists and cloudy
swirls, so the stirrings of fleshly desires
wear down the soul with weakness,
scattering the images of pleasure before the
soul.. They darken the intellectual light, as

κρείττω, τοῦτ' ἐκεῖνος ἄκων ἐρεῖ, ὅπερ ἡ παρ' ἡμῖν ἀλήθεια δογματίζει, ἐκ μεταβολῆς πειθηνίου, ἀλλ' οὐκ ἐκ φύσεως, τὴν σωτηρίαν. Ὡς περ γὰρ αἱ ἀναθυμιάσεις, αἱ τε γῆθεν αἱ τε ἀπὸ τελμάτων, εἰς ὁμίχλας συνίστανται καὶ νεφελώδεις συστροφάς· οὕτως αἱ τῶν σαρκικῶν ἐπιθυμιῶν ἀναδόσεις καχεξίαν προστρίβονται ψυχῇ, κατασκεδαννύουσαι τὰ εἶδωλα τῆς ἡδονῆς ἐπίπροσθεν τῆς ψυχῆς. Ἐπισκοτοῦσι γοῦν τῷ φωτὶ τῷ νοερῷ, ἐπισπωμένης τῆς ψυχῆς τὰς ἐκ τῆς ἐπιθυμίας ἀναδόσεις, καὶ παχυνούσης τὰς συστροφάς τῶν παθῶν, ἐνδελεχεῖα ἡδονῶν. Χρυσὸς δὲ ἀπὸ γῆς οὐκ αἴρεται βῶλος (88), ἀλλ' ἀφειψόμενος διυλίζεται· ἔπειτα καθαρὸς γενόμενος, χρυσὸς ἀκούει, γῆ κεκαθαρμένη. Αἰτεῖσθε (89) γὰρ, **καὶ δοθήσεται ὑμῖν**, τοῖς ἐξ ἑαυτῶν ἐλῆσθαι τὰ κάλλιστα δυναμένοις λέγεται. Ὅπως δ' ἡμεῖς τοῦ διαβόλου τὰς ἐνεργείας καὶ τὰ πνεύματα τὰ ἀκάθαρτα εἰς τὴν τοῦ ἁμαρτωλοῦ ψυχὴν ἐπισπείρειν φαμέν, οὗ μοι δεῖ πλειόνων λόγων, παραθεμένῳ μάρτυν τὸν ἀποστολικὸν Βαρνάβαν (ὁ δὲ, τῶν ἐβδομήκοντα (90) ἦν, καὶ συνεργὸς τοῦ Παύλου), κατὰ λέξιν ὧδέ πως λέγοντα (91)· «Πρὸ τοῦ ἡμᾶς πιστεῦσαι τῷ Θεῷ, ἦν ἡμῶν τὸ οἰκητήριον (92) τῆς καρδίας καὶ ἀσθενές, ἀληθῶς (93) οἰκοδομητὸς ναὸς διὰ χειρός· ὅτι ἦν πλήρης μὲν εἰδωλολατρείας, καὶ ἦν οἶκος δαιμόνων (94), διὰ τὸ ποιεῖν ὅσα ἦν ἐναντία τῷ Θεῷ.» Τὰς ἐνεργείας οὖν τὰς τοῖς δαιμονίοις καταλλήλους ἐπιτελεῖν φησὶ τοὺς ἁμαρτωλούς· οὐχὶ δὲ αὐτὰ τὰ πνεύματα ἐν τῇ τοῦ ἀπίστου κατοικεῖν ψυχῇ λέγει. Διὰ τοῦτο καὶ ἐπιφέρει (95)· «Προσέχετε ἵνα ὁ ναὸς τοῦ Κυρίου ἐνδόξως (96) οἰκοδομηθῇ πῶς· μάθετε λαβόντες τὴν ἄφεσιν τῶν ἁμαρτιῶν· καὶ ἐλπίσαντες ἐπὶ τὸ ὄνομα, γενόμεθα καινοὶ, πάλιν ἐξ ἀρχῆς κτιζόμενοι. Οὐ γὰρ οἱ δαίμονες (97) ἡμῶν ἀπελαύνονται, ἀλλ' αἱ ἁμαρτίαι, φησὶν

the soul's stirrings from desire increase, thickening the whirlpools of passions in a constant flow of pleasures.. Gold is not taken up from the earth as a lump, but when melted down it is refined; then, having become pure, it is called gold, and the earth is called purified.. For you are told, «Ask, and it will be given to you,» to those who are able to choose the best for themselves.. Since we say that the devil's actions and unclean spirits sow themselves into the soul of the sinner, I do not need to say more, having the apostolic Barnabas as a witness (he was one of the seventy (90) and a companion of Paul), who in words somewhat like these says (91): «Before we believed in God, our heart was a dwelling (92) and weak, truly (93) a temple built by human hands; for it was full of idolatry, and was a house of demons (94), because it did what was against God.»» He says, then, that sinners perform the actions suitable to demons; but he does not say that the spirits themselves dwell in the soul of the unbeliever.. Because of this, he also brings it forward (95): «Take care that the temple of the Lord be built gloriously (96); how? Learn by receiving the forgiveness of sins; and having hoped in the name, let us become new, being created again from the beginning.» For it is not the demons (97) who are driven out from us, but the sins, he says (98), which we used to commit in the same way before we believed.. It was fitting, then, that the things brought forward were opposed: «Therefore, truly God dwells in our dwelling place (99); how does he dwell in us? The Word of faith, his calling of promise, the wisdom of righteousness, the commandments of teaching.»» I know that I encountered a certain heresy; and its leader, through practice, claimed that pleasure should be

(98), ἀφίενται, ἄς ὁμοίως ἐκείνοις ἐπιτελοῦμεν πρὶν ἢ πιστεῦσαι. Εἰκότως οὖν ἀντέθηκε τὰ ἐπιφερόμενα· «Διὸ ἐν τῷ κατοικητηρίῳ (99) ἡμῶν ἀληθῶς ὁ θεός· κατοικεῖ ἐν ἡμῖν πῶς ὁ Λόγος αὐτοῦ τῆς πίστεως, ἡ κλήσις αὐτοῦ τῆς ἐπαγγελίας, ἡ σοφία τῶν δικαιομάτων, αἱ ἐντολαὶ τῆς διδασχῆς.» Οἶδα ἐγὼ αἰρέσει τινὶ ἐντυχών· καὶ ὁ ταύτης προῖστάμενος διὰ τῆς χρήσεως ἔφασκε τῆς ἡδονῆς ἡδονῇ μάχεσθαι, αὐτομολῶν πρὸς ἡδονὴν διὰ προσποιητοῦ μάχης ὁ γενναῖος οὗτος γνωστικός· ἔφασκε γὰρ δὴ αὐτὸν καὶ γνωστικὸν εἶναι· ἐπεὶ οὐδὲν μέγα ἔλεγεν τὸ ἀπέχεσθαι ἡδονῆς μὴ πεπειραμένον, ἐν αὐτῇ δὲ γενόμενον, μὴ κρατεῖσθαι· ὅθεν γυμνάζεσθαι δι' αὐτῆς ἐν αὐτῇ. Ἐλάνθανε δὲ ἑαυτὸν κατασοφιζόμενος ὁ ἄθλιος τῇ φιληδόνῳ τέχνῃ. Ταύτη δῆλον οὖν τῇ δόξῃ καὶ Ἀρίστιππος ὁ Κυρηναῖος προσέβαλε, τοῦ τὴν ἀλήθειαν ἀχούοντος σοφιστοῦ· ὀνειδιζόμενος οὖν ἐπὶ τῷ συνεχῶς ὁμιλεῖν τῇ ἐταίρᾳ τῇ Κορινθίᾳ (1), **Ἔχω γὰρ, ἔλεγεν, Λαῖδα, καὶ οὐκ ἔχομαι ὑπ' αὐτῆς.** Τοιοῦτοι δὲ καὶ οἱ φάσκοντες ἑαυτοὺς Νικολάῳ (2) ἔπεσθαι, ἀπομνημόνευμά τι τάνδρὸς φέροντες ἐκ παρατροπῆς (3), τὸ δεῖν παραχρῆσθαι τῇ σαρκί (4). Ἀλλ' ὁ μὲν γενναῖος κολοῦειν δεῖν ἐδήλου τὰς τε ἡδονὰς τὰς τε ἐπιθυμίας, καὶ τῇ ἀσκήσει ταύτη καταμαραίνειν τὰς τῆς σαρκὸς ὁρμὰς τε καὶ ἐπιθέσεις. Οἱ δὲ, εἰς ἡδονὴν τράγων δίκην ἐκχυθέντες, οἷον ἐφυβρίζοντες τῷ σώματι, καθηδυπαθοῦσιν· οὐκ εἰδότες, ὅτι τὸ μὲν ῥακοῦται, φύσει ῥευστὸν ὄν, ἡ ψυχὴ δὲ αὐτῶν ἐν βορβόρῳ κακίας κατορώρεται, δόγμα ἡδονῆς αὐτῆς, οὐχὶ δὲ ἀνδρὸς ἀποστολικοῦ, μεταδιωκόντων. Τίνι γὰρ οὔτοι Σαρδαναπάλου διαφέρουσιν; οὔ τὸν βίον δηλοῖ τὸ ἐπίγραμμα·

fought with pleasure, this brave gnostic defecting to pleasure through a pretended fight. For he claimed to be a gnostic himself; since he said nothing great about avoiding pleasure without having tried it, but about not being mastered by it when it happens; hence, to be trained through it in it.. The wretched man, trying to outsmart himself with the art of pleasure-seeking, was mistaken.. It is clear, then, that Aristippus of Cyrene attacked this opinion, the sophist who boasted of the truth; being reproached for constantly associating with the Corinthian courtesan (1), he said, «For I have Laïs, and I am not owned by her.». Such were also those who claimed to follow Nicolaus (2), carrying some kind of record of the man from persuasion (3), that one must make use of the flesh (4).. But the noble man showed that one must restrain both pleasures and desires, and by this discipline weaken the urges and attacks of the flesh.. But those who rush headlong like goats into pleasure, as if mistreating the body, suffer from excessive desire; not knowing that the body is worn out, being naturally fluid, while their soul is dug deep into the mire of wickedness, following the rule of that pleasure, not of a true man.. For in what way do these differ from Sardanapalus?? whose life the epigram reveals;

**ταῦτ' ἔχω (5) ὅσ' ἔφαγον, καὶ
ἐφύβρισα, καὶ μετ' ἔρωτος**

**These are the things (5) that I ate, and I
was insolent, and I was full of desire**

**τέρπν' ἔπαθον· τὰ δὲ πολλὰ καὶ ὄλβια
κεῖνα, λέλειπται.**

**I enjoyed pleasures; but those many
happy things have passed away.**

**Καὶ γὰρ ἐγὼ σποδός εἰμι, Νίνου μεγάλης
βασιλεύσας.**

**For I too am ashes, of great Ninus who
reigned as king.**

Καθόλου γὰρ οὐκ ἀναγκαῖον τὸ τῆς ἡδονῆς
πάθος, ἐπακολούθημα δὲ χρείαις τισὶ
φυσικαῖς, πείνη, δίψει, ρίγει, γάμω. Εἰ γοῦν
ταύτης δίχα πιεῖν οἷόν τε ἦν, ἢ τροφῆς
προσίεσθαι, ἢ παιδοποιεῖν, ἐδείχθη ἂν
οὐδεμία ἑτέρα χρεία ταύτης. Οὔτε γὰρ
ἐνέργεια, οὔτε διάθεσις, οὐδὲ μὴν μέρος τι
ἡμέτερον ἡδονή· ἀλλ' ὑπουργίας ἕνεκα
παρῆλθεν εἰς τὸν βίον, ὥσπερ τοὺς ἄλλας
φασὶ, τῆς παραπέψεως τῆς τροφῆς χάριν.
Ἡ δὲ, ἀφηνιάσασα καὶ τοῦ οἴκου
κατακρατήσασα, πρῶτην ἐπιθυμίαν γεννᾷ,
ἔφρεσιν καὶ ὄρεξιν οὔσαν ἄλογον τοῦ
κεχαρισμένου αὐτῇ· καὶ τὸν Ἐπίκουρον
τέλος εἶναι τοῦ φιλοσόφου ἀνέπεισε
θέσθαι τὴν ἡδονήν. Θειάζει (6) γοῦν
σαρκὸς εὐσταθὲς κατάστημα καὶ τὸ περὶ
ταύτης πιστὸν ἔλπισμα (7). Τί γὰρ ἕτερον ἢ
τρυφὴ ἢ φιλήδονος λιχνεία, καὶ
πλεονασμὸς περιέργου, πρὸς ἡδυπάθειαν
ἀνειμένων; Ἐμφαντικῶς ὁ Διογένης ἐν τινὶ
τραγωδίᾳ γράφει·

Pleasure is not at all a necessary passion,
but rather a consequence of certain natural
needs: hunger, thirst, cold, and marriage. If
it were possible to do without this, either
by not eating, or by not having children,
then no other need would be shown to exist
besides this one. For pleasure is neither an
activity, nor a state, nor even a part of us; it
came into life as a servant, like salt, for the
sake of seasoning food. But pleasure,
having gone wild and taken control of the
household, gives birth to the first desire, a
craving and longing that is irrational for the
one who has been given it. And it
persuaded Epicurus to set pleasure as the
goal of the philosopher. For it establishes a
stable condition of the flesh and a
trustworthy hope concerning it. What else
is luxury but the greedy craving of
pleasure, and an excessive surplus, given
over to delight? Diogenes clearly writes this
in a certain tragedy:

Οἱ τῆς ἀνάνδρου καὶ διεσκατωμένης (8)

Those of the unmanly and degraded (8)

Τρυφῆς ὑπ' ἡδοναῖσιν ἀχθέντες κέαρ,

Hearts burdened by pleasures of luxury,

Πονεῖν ἐθέλοντες (9) οὐδὲ βαίᾳ ...

καὶ τὰ ἐπὶ τούτοις, ὅσα αἰσχρῶς μὲν εἴρηται, ἐπαξίως δὲ τῶν φιληδόνων. Διό μοι δοκεῖ θείως ὁ νόμος ἀναγκαίως (10) τὸν φόβον ἐπαρτᾶν, ἵν' εὐλαβείᾳ καὶ προσοχῇ τὴν ἀμεριμνίαν ὁ φιλόσοφος κτήσῃται τε καὶ τηρήσῃ, ἀδιάπτωτός τε καὶ ἀναμάρτητος ἐν πᾶσι διαμένων. Οὐ γὰρ ἄλλως εἰρήνη καὶ ἐλευθερία περιγίνεται ἢ διὰ τῆς ἀπαύστου καὶ ἀναπαυδῆτου πρὸς τὰς τῶν παθῶν ἡμῶν ἀντιμαχήσεις (11). Οὗτοι γὰρ οἱ ἀνταγωνισταὶ παχεῖς καὶ Ὀλυμπικοὶ, σφηκῶν, ὥς εἰπεῖν, εἰσὶ δριμύτεροι (12), καὶ μάλιστα ἡ ἡδονή, οὐ μόνον μεθ' ἡμέραν, ἀλλὰ καὶ νύκτωρ ἐν αὐτοῖς τοῖς ἐνυπνίοις μετὰ γοητείας δελεαστικῶς ἐπιβουλεύουσα καὶ δάκνουσα. Πῶς οὖν ἔτι δίκαιοι κατατρέχειν τοῦ Νόμου Ἕλληνες, φόβῳ καὶ αὐτοὶ τὴν ἡδονὴν δουλοῦσθαι διδάσκοντες; Ὁ γοῦν Σωκράτης (13) **φυλάσσεσθαι κελεύει τὰ ἀναπείθοντα μὴ πεινῶντας ἐσθίειν, καὶ μὴ διψῶντας πίνειν, καὶ τὰ βλέμματα καὶ τὰ φιλήματα τῶν καλῶν, ὥς χαλεπώτερον σκορπίων καὶ φαλάγγων (14) ἰὸν ἐνιέναι πεφυκότα.** Καὶ Ἀντισθένης (15) δὲ **μανῆναι μᾶλλον ἢ ἡσθῆναι αἰρεῖται.** Ὁ τε Θηβαῖος Κράτης·

Τῶν (16) δὲ, φησὶ, κράτει, ψυχῆς ἥθει ἀγαλλομένη,

Οὐθ' ὑπὸ χρυσίων δουλουμένη οὐθ' ὑπ' ἐρώτων

Wishing to suffer (9) not even lightly ...

And the things following these, as many as have been shamefully said, but fittingly for those who love pleasure. Therefore, it seems to me that the law necessarily raises fear in a divine way, so that with reverence and attention the philosopher may gain and keep freedom from care, remaining unbroken and without fault in all things. For peace and freedom do not come about otherwise than through the relentless and unyielding struggle against our passions. For these opponents are thick and Olympian, like wasps, so to speak, they are sharper, and especially pleasure, not only during the day but also at night in dreams, cunningly plotting and biting with enchantment. How then can Greeks still run unjustly from the law, teaching by fear themselves to be enslaved by pleasure? Socrates at least commands to guard against those who persuade to eat when not hungry, and to drink when not thirsty, and that the eyes and kisses of beautiful things are naturally more painful than the sting of scorpions and hornets. And Antisthenes chooses to be mad rather than to be pleased. The Theban Crates also:

Of those, he says, the power of the soul rejoices in good character,

Neither enslaved by gold nor by desires

**Τηξιπόθων· οὐδ' ἔτι συνέμποροί εἰσι
φιλύβρι.** Καὶ τὸ ὅλον ἐπιλέγει·

**Of those who melt away in passion; no
longer are they companions of harsh
words. And he sums up the whole:**

**Ἦδονῃ (17) ἀνδραποδῶδει ἀδούλωτοι
καὶ ἄκναπτοι (18),**

**By pleasure (17) the free and untiring
are enslaved like slaves (18),**

**Ἀθάνατον βασιλείαν ἐλευθερίαν τ'
ἀγαπῶσιν.**

They love immortal kingship and freedom.

Οὗτος ἐν ἄλλοις εὐθυρρήμονως γράφει·
**Τῆς εἰς τὰ Ἀφροδίσια ἀκατασχέτου
ὀρμῆς κατάπλασμα (19) εἶναι λιμόν· εἰ
δὲ μὴ, βρόχον.** Ζήνωνι δὲ τῷ Στωϊκῷ τὴν
διδασκαλίαν μαρτυροῦσι, καὶ τοὶ
διασύροντες, οἱ κωμικοὶ, ὧδέ πως·

This man writes frankly in other places:
«The uncontrolled rush toward the
pleasures of Aphrodite is a plague; if not, a
snare.» The comic poets, while mocking,
confirm the teaching of Zeno the Stoic in
this way:

**Φιλοσοφίαν κενὴν (20) γὰρ οὗτος
φιλοσοφεῖ·**

For he philosophizes an empty philosophy.

**Πεινῇν διδάσκει, καὶ μαθητὰς
λαμβάνει·**

He teaches to be hungry, and he takes on
students;

Εἷς ἄρτος, ὄψον ἰσχὰς, ἐπιπιεῖν ὕδωρ.

One bread, a piece of roast, and water to
drink.

Πάντες δὴ οὗτοι οὐκ αἰσχύνονται σαφῶς
ὁμολογεῖν τὴν ἐκ τῆς εὐλαβείας ὠφέλειαν·
ἢ δὲ ἀληθῆς καὶ οὐκ ἄλογος σοφία, οὐ
λόγοις ψιλοῖς καὶ θεσπίσμασι πεποιθυῖα,
ἀλλὰ σκεπαστηρίοις ἀτρώτοις καὶ
μυστηρίοις δραστικοῖς, ταῖς θεαῖς ἐντολαῖς
συγγυμνασίᾳ τε καὶ συνασκήσει μελετῶσα,
δύναμιν θεῖαν κατὰ τὸ ἐμπνεόμενον μέρος

All of these, then, are not ashamed to
clearly admit the benefit that comes from
piety; but true and reasonable wisdom
does not rely on fine words and decrees,
but on imperishable veils and effective
mysteries, practicing the divine
commandments through training and
exercise, and receives divine power

αὐτῆς ὑπὸ τοῦ Λόγου λαμβάνει. Ἦδη γοῦν καὶ τοῦ ποιητικοῦ Διὸς τὴν αἰγίδα γράφουσι

according to the inspired part of it from the Word. Indeed, they even depict the aegis of the creative Zeus.

**Δεινὴν (21), ἣν πέρι μὲν πάντῃ Φόβος
ἔστεφάνωται (22)**

A terrible thing, around which indeed Fear is crowned everywhere.

**Ἐν δ' Ἔρις, ἐν δ' Ἀλκῇ, ἐν δὲ κρυόεσσα
(23) Ἰωκὴ·**

There is Strife, there is Strength, and there is icy Laughter.

**Ἐν δέ τε Γοργεῖη κεφαλῇ, δεινοῖο
πελώρου,**

And there is the Gorgonian head of a terrible giant,

**Δεινὴ τε σμερδνὴ τε, Διὸς τέρας
αἰγιόχοιο.**

Terrible and dreadful, a monster of Zeus who bears the aegis.

Τοῖς δὲ τὸ σωτήριον διορᾶν ὀρθῶς δυναμένοις οὐκ οἶδα εἴ τι φίλτερον φανήσεται τῆς τε σεμνότητος τοῦ νόμου καὶ τῆς θυγατρὸς αὐτοῦ εὐλαβείας. Ἀλλὰ γὰρ ὅταν ὑπέρτονον ᾄδῃν λέγῃται, ὥσπερ καὶ ὁ Κύριος ἐπὶ τινὰς, ἵνα μὴ τινες τῶν ζηλούντων αὐτὸν ἔκτονον καὶ ἀπόχορδον ἄσωσιν, οὕτως ἀκούω οὐχ ὡς ὑπέρτονον, ἀλλὰ τοῖς μὴ βουλομένοις ἀναλαβεῖν τὸν θεῖον ζυγὸν, τούτοις ὑπέρτονον· τοῖς γὰρ ἀτόνοις καὶ ἀσθενικοῖς τὸ μέτριον ὑπέρτονον δοκεῖ, καὶ τοῖς ἀδίκους ἀκροδίκαιον τὸ ἐπιβάλλον. Ὅσους γὰρ διὰ τὸ φιλικῶς πρὸς ἁμαρτίας ἔχειν ἢ συγγνώμῃ παρεισέρχεται, οὗτοι τὴν ἀλήθειαν ἀπῆνειαν ὑπολαμβάνουσιν, καὶ τὴν αὐστηρίαν ἀποτομίαν, καὶ ἀνηλεῆ τὸν μὴ συναμαρτάνοντα μηδὲ συγκατασπώμενον. Εὖ γοῦν ἡ τραγωδία ἐπὶ τοῦ Αἵδου γράφει·

But for those who are able to rightly see the saving truth, I do not know if anything will appear more dear than the reverence of the law and its daughter, piety. But when it is said to sing with a strong accent, as the Lord also did over some, so that some of those who envy him would not sing him down or out of tune, I hear it not as a strong accent, but as a strong burden for those unwilling to take up the divine yoke; for to the weak and faint, the moderate seems strong, and to the unjust, the strict judge seems harsh. For those who, because they are kindly toward sins, allow forgiveness to slip in, these think truth is stubbornness, and strictness is harshness, and merciless is the one who neither sins with them nor condones them. Well indeed, tragedy is written about Hades:

Πρὸς δ' οἷον ἤξεις δαίμονα, ὡς ἔρωτα (24)·

But to what sort of spirit will you come, like love? (24)

Ὅς οὔτε τοῦπιεικὲς, οὔτε τὴν χάριν

Who is neither gentle nor gracious

Ἦδει· μόνον (25) δ' ἔστεργε τὴν ἀπλῶς δίκην.

He was harsh; but only (25) he loved simple justice.

Καὶ γὰρ εἰ μὴδέπω ποιεῖν τὰ μὴ προσταττόμενα (26) ὑπὸ τοῦ νόμου οἷοί τέ ἐστε, ἀλλὰ τοι συνορῶντες ὡς ὑποδείγματα ἡμῖν ἔκκειται κάλλιστα ἐν αὐτῷ, τρέφειν καὶ αὔξειν τὸν ἔρωτα τῆς ἐλευθερίας (27) δυνάμεθα· καὶ τῇδε ὠφελοίμεθ' (28) ἂν κατὰ δύναμιν προθυμότερον, τὰ μὲν προκαλούμενοι, τὰ δὲ μιμούμενοι, τὰ δὲ καὶ δυσωπούμενοι. Οὔτε γὰρ οἱ παλαιοὶ δίκαιοι κατὰ νόμον βίωσαντες, **ἀπὸ δρυὸς ἦσαν παλαιφάτου, οὐδ' ἀπὸ πέτρης**· τῷ γοῦν βουλευθῆναι γνησίως φιλοσοφεῖν, ὅλους αὐτοὺς (29) φέροντες ἀνέθεσαν τῷ Θεῷ, καὶ εἰς πίστιν ἐλογίσθησαν. Καλῶς ὁ Σήνων ἐπὶ τῶν Ἰνδῶν (30) ἔλεγεν, ἕνα Ἰνδὸν παροπτώμενον ἐθέλειν (31) ἰδεῖν, ἢ πάσας τὰς περὶ πόνου ἀποδείξεις μαθεῖν. Ἡμῖν δὲ ἄφθονοι μαρτύρων πηγαὶ ἐκάστης ἡμέρας, ἐν ὀφθαλμοῖς ἡμῶν θεωρούμεναι, παροπτωμένων, ἀνασκινδαλυομένων (32), τὰς κεφαλὰς ἀποτεμνομένων. Τούτους πάντας ὁ παρὰ τοῦ νόμου φόβος εἰς Χριστὸν παιδαγωγήσας, συνήσκησε τὸ εὐλαβὲς καὶ δι' αἱμάτων ἐνδείκνυσθαι. **Ὁ Θεὸς ἔστη ἐν συναγωγῇ θεῶν· ἐν μέσῳ δὲ θεοὺς διακρινεῖ**. Τίνας τούτους; Τοὺς ἡδονῆς κρείττονας, τοὺς τῶν παθῶν διαφέροντας, τοὺς ἑκάστον ὧν

For even if you are not yet able to do the things not commanded by the law (26), by observing how the best examples lie before us in him, we can nurture and increase the love of freedom (27); and by this means we would benefit (28) by being more eager according to our ability—sometimes by being challenged, sometimes by imitating, and sometimes even by being disgusted.. For neither did the ancient righteous live according to the law, **they were not from the oak of old fame, nor from the rock**; at least, all of them (29), bearing the will to truly love wisdom, entrusted themselves to God and were counted among the faithful.. Senon spoke well about the Indians (30), saying that he wanted to see one Indian who was mistaken (31), or to learn all the proofs about effort.. For us, there are countless sources of witnesses every day, seen with our own eyes, being mistaken, shaken up (32), and having their heads cut off.. All these, the fear given by the law led as a tutor to Christ, trained to show reverence and to be proven through their blood.. God stands in the assembly of gods; in the midst he judges gods.. **Who are these?? Those who are stronger than pleasure, who differ from passions, who**

πράσσουν ἐπισταμένους, τοὺς Γνωστικούς, τοὺς τοῦ κόσμου μείζονας. Καὶ πάλιν, Ἐγὼ (33) εἶπα, θεοὶ ἐστε καὶ υἱοὶ **Ψψίστου πάντες**, τίσι λέγει ὁ Κύριος; Τοῖς παραιτούμενοις, ὡς οἷόν τε, πᾶν τὸ ἀνθρώπινον. Καὶ ὁ Ἀπόστολος λέγει· Ὑμεῖς γὰρ οὐκ ἔτι ἐστὲ (34) ἐν σαρκί, ἀλλ' ἐν πνεύματι. Καὶ πάλιν λέγει· Ἐν σαρκὶ ὄντες (35), οὐ κατὰ σάρκα στρατευόμεθα· σὰρξ γὰρ καὶ αἷμα βασιλείαν Θεοῦ κληρονομήσαι οὐ δύνανται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ. Ἰδοὺ δὲ (36), ὡς ἄνθρωποι ἀποθνήσκετε, διελέγχων ἡμᾶς τὸ Πνεῦμα εἶρηκεν. Χρὴ τοίνυν συνασκεῖν αὐτοὺς εἰς εὐλάβειαν τῶν ὑποπιπτόντων τοῖς πάθεσι, φυγαδεύοντας κατὰ τοὺς ὄντως φιλοσόφους τὰ πασχητιῶντα τῶν βρωμάτων καὶ τὴν παρὰ τὴν κοίτην ἔκλυτον ἄνεσιν, καὶ τὴν τρυφήν, καὶ τὰ εἰς τρυφήν πάθη ἄλλοις εἶναι ἄθλον βαρὺ· ἡμῖν δὲ οὐκ ἔτι· δῶρον γὰρ τοῦ Θεοῦ σωφροσύνη τὸ μέγιστον. **Αὐτὸς γὰρ εἶρηκεν· Οὐ μὴ σε ἀνῶ, οὐδ' οὐ μὴ σε ἐγκαταλίπω· ἄξιον κρίνας διὰ τὴν γνησίαν αἵρεσιν.** Οὕτω τοίνυν ἡμᾶς εὐλαβῶς προσιέναι πειρωμένους ἐκδέξεται (37) ὁ χρηστὸς τοῦ Κυρίου ζυγὸς ἐκ πίστεως εἰς πίστιν, ἐνὸς ἡνιόχου κατὰ προκοπὴν ἐλαύνοντος ἕκαστον ἡμῶν εἰς σωτηρίαν, ὅπως ὁ προσήκων τῆς εὐδαιμονίας περιγένηται καρπός. Γίνεται δὲ ἡ ἄσκησις κατὰ τὸν Κῶνον Ἱπποκράτην, **οὐ μόνον τοῦ σώματος, ἀλλὰ καὶ τῆς ψυχῆς ὑγίεια** (38), ἀοκνίη πόνων, ἀκορίη τροφῆς.

know each one of the things they do, the Gnostics, the greater ones of the world.. And again, I (33) said, "You are gods and all sons of the Most High," whom does the Lord mean?? To those who ask, as far as possible, all that is human.. And the Apostle says: For you are no longer (34) in the flesh, but in the spirit..**And again he says: Being in the flesh (35), we do not fight according to the flesh; for flesh and blood cannot inherit the kingdom of God, nor does corruption inherit incorruption.. Behold (36), as people you are dying, the Spirit has said, convicting us.. Therefore, it is necessary to gather ourselves into reverence for the things that fall under our passions, fleeing, according to the true philosophers, from the sufferings caused by food, and from the unclean ease beside the bed, and from luxury, and from the passions toward luxury, which are a heavy prize for others; but not for us anymore. For the greatest gift of God is self-control..For he himself said: I will not leave you, nor will I forsake you; worthy to be judged for the true choice..** Therefore, the good yoke of the Lord will kindly accept us approaching with reverence, tested from faith to faith, like one charioteer driving each of us forward in progress toward salvation, so that the proper fruit of happiness may come to be.. Exercise takes place according to the Cretan Hippocrates, not only for the health of the body but also for the health of the soul, through tireless effort and moderate food.

Chapter 21 (CAPUT XXI)

*Recenset varias philosophorum de summo

*He reviews various philosophers' opinions

bono sententias.*

Ἐπίκουρος (39) δὲ, ἐν τῷ μὴ πεινῆν, μηδὲ διψῆν, μήτε ῥιγοῦν, τὴν εὐδαιμονίαν τιθέμενος, τὴν ἰσόθεον ἐπεφώνησε φωνήν, ἀσεβῶς εἰπὼν, ἐν τούτοις κἂν Διὶ πατρὶ μαχεσθαι· ὥσπερ ὑῶν σκατοφάγων, καὶ οὐχὶ τῶν λογικῶν καὶ φιλοσόφων, τὴν μακαρίαν νίκην δογματίζων· τῶν γὰρ ἀπὸ τῆς ἡδονῆς ἀρχομένων τούς τε Κυρηναῖκοὺς εἶναι, καὶ τὸν Ἐπίκουρον· τούτους γὰρ τέλος εἶναι λέγειν διαρρήδην τὸ ἡδέως ζῆν· τέλειον δὲ ἀγαθὸν μόνον τὴν ἡδονήν. Ὁ δὲ Ἐπίκουρος καὶ τὴν τῆς ἀλγηδόνης ὑπεξαίρεσιν (40) ἡδονὴν εἶναι λέγει· αἰρετὸν δὲ εἶναι φησὶν (41), ὃ πρῶτον ἐξ ἑαυτοῦ ἐφ’ ἑαυτὸ ἐπισπᾶται, πάντως δηλονότι ἐν κινήσει ὑπάρχων (42). Δεινόμαχος δὲ καὶ Καλλιφῶν τέλος εἶναι ἔφασαν πᾶν τὸ καθ’ αὐτὸν ποιεῖν ἕνεκα τοῦ ἐπιτυχάνειν ἡδονῆς, καὶ τυγχάνειν· ὃ τε Ἱερώνυμος ὁ περιπατητικὸς, τέλος μὲν εἶναι τὸ ἀοχλήτως ζῆν, τελικὸν δὲ ἀγαθὸν μόνον τὴν εὐδαιμονίαν. Καὶ Διόδωρος ὁμοίως, ἀπὸ τῆς αὐτῆς αἰρέσεως γενόμενος, τέλος ἀποφαίνεται τὸ ἀοχλήτως καὶ καλῶς ζῆν. Ἐπίκουρος μὲν οὖν καὶ οἱ Κυρηναῖκοι τὸ πρῶτον οἰκεῖον (43) φασὶν ἡδονὴν εἶναι· ἕνεκα γὰρ ἡδονῆς παρελθοῦσα, φασὶν, ἡ ἀρετὴ ἡδονὴν ἐνεποίησε. Κατὰ δὲ τοὺς περὶ Καλλιφῶντα, ἕνεκα μὲν τῆς ἡδονῆς παρειαῖσθαι ἡ ἀρετὴ, χρόνῳ δὲ ὕστερον, τὸ περὶ αὐτὴν κάλλος κατιδοῦσα, ἰσότημον ἑαυτὴν τῇ ἀρχῇ, τουτέστι τῇ ἡδονῇ, παρέσχε· οἱ δὲ περὶ τὸν Ἀριστοτέλη τέλος ἀποδιδόασιν εἶναι τὸ ζῆν κατ’ ἀρετήν· οὔτε δὲ τὴν εὐδαιμονίαν οὔτε τὸ τέλος παντὶ τῷ τὴν ἀρετὴν ἔχοντι παρεῖναι· βασανιζόμενον γὰρ, καὶ τύχαις ἀβουλήτοις περιπίπτοντα τὸν σοφὸν, καὶ διὰ ταῦτα ἐκ τοῦ ζῆν ἀσμένως ἐθέλοντα διαφεύγειν, μὴ εἶναι μήτε μακάριον μήτ’

about the highest good.*

Epicurus (39), placing happiness in not being hungry, not being thirsty, and not shivering, called this a godlike state, speaking irreverently, even if it meant fighting against Zeus the father; like swine that eat filth, and not like rational men and philosophers, he declared this the blessed victory. For those who begin from pleasure are the Cyrenaics and Epicurus; for they say plainly that the goal is to live pleasantly; and they consider pleasure the only perfect good.. Epicurus also says that pleasure is the removal of pain (40); he says it is something chosen (41), which first draws itself from itself, clearly existing always in motion (42).. Deinomachus and Calliphon said that the goal of everything that acts on its own is to achieve pleasure and to obtain it; and Hieronymus the Peripatetic said that the goal is to live without trouble, and that the only final good is happiness.. And Diodorus likewise, coming from the same choice, declares the goal to be to live without trouble and well.. Epicurus and the Cyrenaics say that pleasure is the first natural good (43); for they say that virtue, having passed through pleasure, made pleasure for itself.. According to those around Calliphon, virtue entered because of pleasure, but later, seeing the beauty around it, it gave itself equal status to the beginning, that is, to pleasure. Those around Aristotle say that the goal is to live according to virtue; and that neither happiness nor the goal belongs to everyone who has virtue. For the wise person, being tormented and falling into unwilling misfortunes, and because of this wanting to escape life unwillingly, is neither blessed nor happy. For virtue

εὐδαίμονα· δεῖ γὰρ καὶ χρόνου τινὸς τῇ ἀρετῇ· οὐ γὰρ ἐν μιᾷ ἡμέρᾳ περιγίνεται, ἢ καὶ ἐν τελείῳ (44) συνίσταται· ἐπεὶ μὴ ἔστιν, ὥς φασι, παῖς εὐδαίμων ποτέ· τέλειος δ' ἂν εἴη χρόνος ὁ ἀνθρώπινος βίος· συμπληροῦσθαι τοίνυν τὴν εὐδαιμονίαν ἐκ τῆς τριγενείας τῶν ἀγαθῶν (45). Οὕτ' οὖν ὁ πένης, οὐθ' ὁ ἄδοξος, ἀλλ' οὐδ' ὁ ἐπίνοσος, ἀλλ' οὐδ' ἂν οἰκέτης ἦ τις κατ' αὐτούς. Πάλιν δ' αὖ Ζήνων (46) μὲν ὁ Στωϊκὸς τέλος ἡγεῖται τὸ κατ' ἀρετὴν ζῆν, Κλεάνθης δὲ τὸ ὁμολογουμένως τῇ φύσει ζῆν, ἐν τῷ εὐλογιστεῖν (47)· ὁ ἐν τῇ τῶν κατὰ φύσιν ἐκλογῇ κεῖσθαι διελάμβανεν· ὁ τε Ἀντίπατρος, ὁ τοῦτου γνώριμος, τὸ τέλος κεῖσθαι ἐν τῷ διηνεκῶς καὶ ἀπαραβάτως ἐκλέγεσθαι μὲν τὰ κατὰ φύσιν, ἀπεκλέγεσθαι δὲ τὰ παρὰ φύσιν ὑπολαμβάνει. Ἀρχέδημός τε αὖ οὕτως ἐξηγεῖτο εἶναι τὸ τέλος, ἐκλεγόμενος τὰ κατὰ φύσιν μέγιστα καὶ κυριώτατα, οὐχ οἷόν τε ὄντα ὑπερβαίνειν. Πρὸς τοῦτοις ἔτι Παναίτιος τὸ ζῆν κατὰ τὰς δεδομένας ἡμῖν ἐκ φύσεως ἀφορμὰς τέλος ἀπεφώνητο. Ἐπὶ πᾶσι τε ὁ Ποσιδώνιος τὸ ζῆν, θεωροῦντα τὴν τῶν ὄλων ἀλήθειαν καὶ τάξιν, καὶ συγκατασκευάζοντα αὐτὸν κατὰ τὸ δυνατόν, κατὰ μὴδὲν ἀγόμενον ὑπὸ τοῦ ἀλόγου μέρους τῆς ψυχῆς. Τινὲς δὲ τῶν νεωτέρων Στωϊκῶν οὕτως ἀπέδοσαν τέλος εἶναι, τὸ ζῆν ἀκολουθῶς τῇ τοῦ ἀνθρώπου κατασκευῇ. Τί δὴ σοι Ἀρίστων (48) καταλέγοιμι; τέλος οὗτος εἶναι τὴν ἀδιαφορίαν ἔφη· τὸ δὲ ἀδιάφορον ἀπλῶς ἀδιάφορον ἀπολείπει· ἢ τὰ Ἡρίλλου (49) εἰς μέσον παράγοιμι; τὸ κατ' ἐπιστήμην ζῆν τέλος εἶναι τίθησιν Ἡρίλλος. Τοὺς γὰρ ἐκ τῆς Ἀκαδημίας νεωτέρους ἀξιούσι τινες τέλος ἀποδιδόναι τὴν ἀσφαλῆ πρὸς τὰς φαντασίας ἀποχὴν. Ναὶ μὴν Λύκος ὁ περιπατητικὸς τὴν ἀληθινὴν χαρὰν τῆς ψυχῆς τέλος ἔλεγεν εἶναι, ὥς Λεύκιμος (50) τὴν ἐπὶ τοῖς καλοῖς. Κριτόλαος δὲ, ὁ καὶ

requires some time; it is not achieved in one day, and it is also found in completeness (44). Since, as they say, no child is ever happy, the perfect time would be the human life. Therefore, happiness is completed from the threefold origin of goods (45).. Therefore, neither the poor, nor the unknown, nor the clever, nor even a servant would be considered so by them.. Again, Zeno the Stoic considers the goal to be living according to virtue, while Cleanthes holds that it is living in agreement with nature, in reasoning well (47); this was understood as choosing according to nature. Antipater, his associate, says the goal is to continuously and unshakably choose what is according to nature and reject what is against nature.. Archidemus also explained the goal this way: choosing the greatest and most important things according to nature, not being able to go beyond them.. In addition to these, Panaetius declared that living according to the natural starting points given to us is the goal.. For Posidonius, the goal in all things was living, observing the truth and order of all things, and shaping himself as much as possible, being led by nothing of the irrational part of the soul.. Some of the later Stoics gave the goal as living in accordance with the nature of a human being.. What then should I say about Ariston (48)?? He said this goal is indifference; and the indifferent simply leaves things indifferent. Or should I bring in the views of Herillus (49)?? Herillus sets the goal as living according to knowledge.. For some of the later members of the Academy consider the goal to be a secure avoidance of appearances.. Yes, indeed, Lyco the Peripatetic said that the true joy of the soul is the goal, just as Leukimos said that it is the delight in what is noble..

αὐτὸς περιπατητικὸς, τελειότητα ἔλεγε κατὰ φύσιν εὐροοῦντος βίου, τὴν ἐκ τῶν τριῶν γενῶν συμπληρουμένην προγονικὴν τελειότητα μηνύων. Οὐκ οὖν ἐπὶ τούτοις ἀρκουμένους καταπαυστέον, φιλοτιμητέον δὲ, ὥς ἔνι μάλιστα, καὶ τὰ πρὸς τῶν φυσικῶν δογματιζόμενα περὶ τοῦ προκειμένου παραθέσθαι. Ἀναξαγόραν (51) μὲν γὰρ τὸν Κλαζομένιον τὴν θεωρίαν φάναι τοῦ βίου τέλος εἶναι, καὶ τὴν ἀπὸ ταύτης ἐλευθερίαν, λέγουσιν. Ἡράκλειτόν (52) τε τὸν Ἐφέσιον τὴν εὐαρέστησιν. Πυθαγόραν δὲ ὁ Ποντικὸς Ἡρακλείδης ἱστορεῖ τὴν ἐπιστήμην τῆς τελειότητος τῶν ἀρετῶν τῆς ψυχῆς (53) εὐδαιμονίαν εἶναι παραδεδωκέναι· ἀλλὰ καὶ οἱ Ἀβδηρίται τέλος ὑπάρχειν διδάσκουσι· Δημόκριτος (54) μὲν, ἐν τῷ **Περὶ τέλους**, τὴν εὐθυμίαν, ἣν καὶ εὐεστὴν προσηγόρευσεν· καὶ πολλάκις ἐπιλέγει· **Τέρψις** (55) **γὰρ καὶ ἀτερπὴ οὗρος τῶν περιηκμακώτων**· Ἑκαταῖος δὲ αὐτάρκειαν· καὶ δὴ Ἀπολλόδοτος ὁ Κυζικηνὸς τὴν ψυχαγωγίαν· καθάπερ Ναυσιφάνης (56) τὴν κατάπληξιν (57)· ταύτην γὰρ ἔφη ὑπὸ Δημοκρίτου ἀθαμβίην λέγεσθαι. Ἔτι πρὸς τούτοις Διότιμος τὴν παντέλειαν τῶν ἀγαθῶν, ἣν εὐεστὴν προσαγορεύεσθαι, τέλος ἀπέφηνεν. Πάλιν Ἀντισθένης μὲν, τὴν ἀτυφίαν· οἱ δὲ Ἀννικέρειοι (58) καλούμενοι, ἐκ τῆς Κυρηναϊκῆς διαδοχῆς, τοῦ μὲν ὅλου βίου τέλος οὐδὲν ὠρισμένον ἔταξαν· ἐκάστης δὲ πράξεως ἴδιον ὑπάρχειν τέλος τὴν ἐκ τῆς πράξεως περιγινομένην ἡδονήν. Οὗτοι οἱ Κυρηναῖκοι τὸν ὅρον τῆς ἡδονῆς Ἐπικούρου, τουτέστι τὴν τοῦ ἀλγοῦντος ὑπεξαίρεσιν, ἀθετοῦσιν (59), νεκροῦ κατάστασιν ἀποκαλοῦντες· χαίρειν γὰρ ἡμᾶς μὴ μόνον ἐπὶ ἡδοναῖς, ἀλλὰ καὶ ἐπὶ ὁμιλίαις καὶ ἐπὶ φιλοτιμίαις. Ὁ δὲ Ἐπίκουρος πᾶσαν χαρὰν τῆς ψυχῆς οἶται ἐπὶ πρωτοπαθούσῃ τῇ σαρκὶ γενέσθαι. Ὁ τε Μητρόδωρος (60) ἐν τῷ

Critolaus, who was also a Peripatetic, said that perfection is a life flowing naturally, showing the ancestral perfection completed from the three kinds.. Therefore, we should not be satisfied with these things, but rather strive eagerly, especially, to present also the views of the natural philosophers concerning the subject at hand.. For Anaxagoras (51), the Clazomenian, they say that the goal of life is contemplation, and freedom comes from this; and for Heraclitus (52), the Ephesian, it is satisfaction.. Heraclides the Pontic reports that for Pythagoras the science of the perfection of the virtues of the soul (53) was handed down as happiness; but the Abderites also teach that there is a goal; Democritus (54), in the *On the Goal*, names cheerfulness, which he also called good humor; and he often says: *For pleasure and pain are the boundary markers of those who have passed away*. Hecataeus speaks of self-sufficiency; and indeed Apollodotus of Cyzicus, of the care of the soul; just as Nausiphanes (56) speaks of astonishment (57); for he said that this was called amazement by Democritus.. Moreover, in addition to these, Diotimos declared the complete perfection of the goods, which he called good humor, to be the goal.. Again, Antisthenes held that the goal was freedom from care; but the so-called Annicerian school, coming from the Cyrenaic tradition, assigned no fixed goal for the whole life; rather, they said that each action has its own goal, which is the pleasure that comes from the action itself.. These Cyrenaics reject Epicurus' definition of pleasure, that is, the removal of pain, calling it a state of death; for they say we rejoice not only in pleasures but also in companionship and in ambitions.. Epicurus, however, thinks that all joy of the soul happens because of the

Περὶ τοῦ μείζονα εἶναι τὴν παρ' ἡμᾶς
αἰτίαν πρὸς εὐδαιμονίαν τῆς ἐκ τῶν
πραγμάτων, Ἀγαθὸν (61), φησὶ, ψυχῆς
τί ἄλλο, ἢ τὸ σαρκὸς εὐσταθὲς
κατάστημα καὶ τὸ περὶ ταύτης πιστὸν
ἔλπισμα;

first sensation of the body.. Metrodorus, in
the work *On the Cause That Is Greater for Us
Toward Happiness from Things, the Good*,
says, «What else is the soul but the stable
condition of the body and the sure hope
concerning it?»

Chapter 22 (CAPUT XXII)

*Plato summum bonum in assimilatione
cum Deo consistere ait, quocum concordant
sacri scriptores.*

*Plato says that the highest good consists in
assimilation with God, with whom the
sacred writers agree.*

Ναὶ μὴν Πλάτων ὁ φιλόσοφος διττὸν εἶναι
τὸ τέλος φησὶν, τὸ μὲν μεθεκτόν τε καὶ
πρῶτον ἐν αὐτοῖς ὑπάρχον τοῖς εἶδεσιν, ὃ
δὴ καὶ τάγαθὸν προσονομάζει· τὸ δὲ
μετέχον ἐκείνου, καὶ τὴν ἀπ' αὐτοῦ
δεχόμενον ὁμοιότητα, ὃ περὶ ἀνθρώπους
γίνεται, τοὺς μεταποιομένους ἀρετῆς τε
καὶ τῆς ἀληθοῦς φιλοσοφίας. Διὸ καὶ
Κλεάνθης ἐν τῷ δευτέρῳ **Περὶ ἡδονῆς** τὸν
Σωκράτην φησὶ παρ' ἑκάστα διδάσκειν, ὡς
ὁ αὐτὸς δίκαιός τε καὶ εὐδαίμων ἀνὴρ· καὶ
τῷ πρῶτῳ διελόντι τὸ δίκαιον ἀπὸ τοῦ
συμφέροντος καταρᾶσθαι, ὡς ἀσεβὲς τι
πρᾶγμα δεδρακότι· ἀσεβεῖς γὰρ τῷ ὄντι οἱ
τὸ συμφέρον ἀπὸ τοῦ δικαίου τοῦ κατὰ
νόμον χωρίζοντες. Αὐτὸς δὲ ὁ Πλάτων τὴν
εὐδαιμονίαν **τὸ εὖ τὸν δαίμονα ἔχειν**
(62), δαίμονα δὲ λέγεσθαι τὸ τῆς ψυχῆς
ἡμῶν ἡγεμονικόν· τὴν δὲ εὐδαιμονίαν τὸ
τελειότατον ἀγαθὸν καὶ πληρέστατον
λέγει. Ὅτε δὲ βίον ὁμολογούμενον καὶ
σύμφωνον αὐτὴν ἀποκαλεῖ· καὶ ἔσθ' ὅτε τὸ
κατ' ἀρετὴν τελειότατον· τοῦτο δὲ ἐν
ἐπιστήμῃ τοῦ ἀγαθοῦ τίθεται, καὶ ἐν
ἐξομοίῳ (63) τῇ πρὸς τὸν Θεόν·
ὁμοίωσιν ἀποφαινόμενος δίκαιον καὶ ὅσιον
μετὰ φρονήσεως εἶναι. Ἡ γὰρ οὐχ οὕτως
τινὲς τῶν ἡμετέρων τὸ μὲν **κατ' εἰκόνα**

Indeed, the philosopher Plato says that the
end is twofold: one is the participable and
the first existing in the forms themselves,
which he calls the good; the other is that
which participates in it and receives from it
likeness, which happens concerning
humans, who are transformed by virtue
and true philosophy.. Therefore, Cleanthes,
in the second book *On Pleasure*, says that
Socrates teaches in every case that he
himself is both just and happy; and when
he distinguishes the just from the useful, he
curses the useful as something impious; for
those who separate what is useful from
what is just according to law are truly
impious.. Plato himself says that happiness
is “to have a good daemon” (62), and he
calls the daemon the ruling part of our soul;
and he says that happiness is the most
perfect and fullest good.. He also calls it a
life acknowledged and in harmony with
itself; and there are times when it is the
most perfect according to virtue; this he
places in the knowledge of the good, and in
likeness (63) to God; showing that it is like
justice and holiness with understanding..
For do not some of our own people hold
that man has received the one “according

(64) εὐθὺς κατὰ τὴν γένεσιν εἰληφέναι τὸν ἄνθρωπον, **τὸ καθ' ὁμοίωσιν** δὲ ὕστερον κατὰ τὴν τελείωσιν μέλλειν ἀπολαμβάνειν ἐκδέχονται; Αὐτίκα ὁ Πλάτων (65), τὴν ὁμοίωσιν ταύτην μετὰ ταπεινοφροσύνης ἔσσεσθαι τῷ ἐναρέτῳ διδάσκων ἐκεῖνό που ἐρμηνεύει· **Πᾶς ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται**. Λέγει οὖν ἐν τοῖς **Νόμοις**· **Ὁ μὲν δὴ Θεός, ὥσπερ καὶ ὁ παλαιὸς λόγος, ἀρχὴν τε καὶ μέσα καὶ τελευτὴν τῶν πάντων ἔχων, εὐθεῖαν περαίνει κατὰ φύσιν περιπορευόμενος· τῷ δὲ αἰεὶ** (66) **ξυνέπεται δίκη, τῶν ἀπολειπομένων τοῦ θείου νόμου τιμωρός**. Ὅρᾳς ὅπως καὶ αὐτὸς εὐλάβειαν προσάγει τῷ θεῷ νόμῳ. Ἐπιφέρει γοῦν· **Ἦς ὁ μὲν εὐδαιμονήσιν μέλλων ἐχόμενος, ξυνέπεται ταπεινός καὶ κεκοσμημένος**. Εἴτα τούτοις τὰ ἀκόλουθα συνάψας, καὶ τῷ φόβῳ νουθετήσας, ἐπιφέρει· **Τίς οὖν** (67) **δὴ πρᾶξις φίλη καὶ ἀκόλουθος Θεῷ; μία καὶ ἓνα λόγον ἔχουσα ἀρχαῖον· ὅτι τῷ μὲν ὁμοίῳ τὸ ὅμοιον, ὄντι μετρίῳ, φίλον ἂν εἴη· τὰ δὲ ἄμετρα οὔτε ἀλλήλοισι οὔτε τοῖς ἐμμέτροις** (68). **Τὸν οὖν τῷ Θεῷ** (69) **προσφιλῇ γενησόμενον, εἰς δύναμιν ὅτι μάλιστα καὶ αὐτὸν τοιοῦτον ἀναγκαῖον γίνεσθαι. Καὶ κατὰ τοῦτον δὴ τὸν λόγον ὁ μὲν σώφρων ἡμῶν Θεῷ φίλος· ὅμοιος γάρ· ὃ τε** (70) **μὴ σώφρων ἀνόμοιός τε καὶ διάφορος**. Τοῦτο ἀρχαῖον εἶναι φήσας τὸ δόγμα, τὴν ἐκ τοῦ Νόμου εἰς αὐτὸν ἦκουσαν διδασκαλίαν ἠνίξατο. Κάν τῷ Θεαιτήτῳ τὰ κακὰ ἀμφὶ τὴν θνητὴν φύσιν καὶ τόνδε τὸν τόπον περιπολεῖν ἐξ ἀνάγκης δοῦς, ἐπιφέρει· **Διὸ**. (71) **καὶ πειρᾶσθαι χρὴ ἐνθένδε ἐκεῖσε φεύγειν ὅτι τάχιστα**. **Φυγὴ δὲ ὁμοίωσις Θεῷ κατὰ τὸ δυνατόν· ὁμοίωσις δὲ δίκαιον καὶ ὅσιον μετὰ φρονήσεως γενέσθαι**. Σπεύσιππός τε, ὁ Πλάτωνος ἀδελφιδοῦς (72), τὴν

to the image" (64) immediately at birth, but the one "according to the likeness" afterward, according to his perfection?? Immediately Plato (65), teaching that this likeness will be with the virtuous person along with humility, interprets that passage somewhere: "Everyone who humbles himself will be exalted.". He says in the *Laws*: "God, just as the ancient word says, having the beginning and the middle and the end of all things, proceeds straight according to nature; and justice always follows him, punishing those who fall short of the divine law." (66). You see how he also adds reverence to the divine law.. He brings this up: "He who is about to be happy, having it, is accompanied by humility and honor.". Then, after joining these things together and warning with fear, he says: "Who then is a deed dear and pleasing to God?? Having one and the same ancient principle: that to the similar, the like is, in a moderate way, dear; but the immoderate things are neither to each other nor to the moderate ones. **Therefore, the one who will become pleasing to God must necessarily become such in power as well.. And according to this very principle, the sensible person is a friend to God; for he is like him. But the one who is not sensible is unlike and different.. Saying that this teaching is ancient, he hinted at the instruction that comes to it from the Law.. And even to Theaitetos, giving him no choice but to consider the evils around mortal nature and this very place, he brings it up; Therefore. (71) And one must try from here to flee there as quickly as possible. Flight is likeness to God as far as possible; and likeness is to become just and holy with understanding.. Speusippos, the nephew of Plato (72),**

εὐδαιμονίαν φησὶν ἔξιν εἶναι τελείαν ἐν τοῖς κατὰ φύσιν ἔχουσιν· ἢ ἔξιν ἀγαθῶν· ἥς δὴ καταστάσεως ἅπαντας μὲν ἀνθρώπους ὄρεξιν ἔχειν, στοχάζεσθαι δὲ τοὺς ἀγαθοὺς τῆς ἀοχλησίας· εἶεν δ' ἂν αἱ ἀρεταὶ τῆς εὐδαιμονίας ἀπεργαστικάι. Ξενοκράτης τε ὁ Χαλκηδόνιος (73) τὴν εὐδαιμονίαν ἀποδίδωσι κτῆσιν τῆς οἰκείας ἀρετῆς καὶ τῆς ὑπηρετικῆς αὐτῇ δυνάμεως. Εἴτα ὡς μὲν ἐν ᾧ γίνεται, φαίνεται λέγων τὴν ψυχὴν· ὡς δ' ὑφ' ᾧ, τὰς ἀρετάς· ὡς δ' ἐξ ᾧ, ὡς μερῶν, τὰς καλὰς πράξεις, καὶ τὰς σπουδαίας ἔξεις τε καὶ διαθέσεις, καὶ κινήσεις, καὶ σχέσεις· ὡς τούτων οὐκ ἄνευ τὰ σωματικὰ καὶ τὰ ἐκτός. Ὁ γὰρ Ξενοκράτους γνῶριμος Πολέμων φαίνεται τὴν εὐδαιμονίαν αὐτάρκειαν εἶναι βουλόμενος ἀγαθῶν πάντων, ἢ τῶν πλείστων καὶ μεγίστων. Δογματίζει γοῦν χωρὶς μὲν ἀρετῆς μηδέποτε ἂν εὐδαιμονίαν ὑπάρχειν, δίχα δὲ καὶ τῶν σωματικῶν καὶ τῶν ἐκτός τὴν ἀρετὴν αὐτάρκη πρὸς εὐδαιμονίαν εἶναι. Καὶ τὰ μὲν ᾧδε ἐχέτω· αἱ δὲ ἀντιρρήσεις αἱ πρὸς τὰς εἰρημένας δόξας κατὰ καιρὸν τεθήσονται· ἡμῖν δὲ αὐτοῖς εἰς τέλος ἀτελεύτητον ἀφικέσθαι πρόκειται, πειθομένοις ταῖς ἐντολαῖς, τουτέστι τῷ Θεῷ, καὶ κατ' αὐτὰς βιώσασιν ἀνεπιλήπτως καὶ ἐπιστημόνως, διὰ τῆς τοῦ Θεοῦ θελήματος γνώσεως· ἢ τε πρὸς τὸν ὀρθὸν λόγον ὡς οἷόν τε ἐξομοίωσις τέλος ἐστὶ, καὶ εἰς τὴν τελείαν υἱοθεσίαν διὰ τοῦ Υἱοῦ ἀποκατάστασις, δοξάζουσα αἰετὸν Πατέρα διὰ τοῦ μεγάλου ἀρχιερέως, τοῦ ἀδελφοῦ καὶ συγκληρονόμου (74) καταξιώσαντος ἡμᾶς εἰπεῖν. Καὶ ὁ μὲν Ἀπόστολος, συντόμως τὸ τέλος ἐν τῇ πρὸς Ῥωμαίους Ἐπιστολῇ διαγράφων, λέγει· **Νυνὶ δὲ, ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν· τὸ δὲ τέλος ζωὴν αἰώνιον.** Διττὴν δὲ εἰδὼς τὴν ἐλπίδα, τὴν μὲν προσδοκωμένην,

says that happiness is a perfect state in those who live according to nature; or a state of goods; of which all people have a desire, and the good aim at freedom from trouble; and the virtues of happiness would be productive.. Xenocrates of Chalcedon (73) defines happiness as the possession of one's own virtue and the power that serves it.. Then, as to what it is made of, he shows it to be the soul; as to what it is from, the virtues; as to what it is composed of, as parts, the noble actions, and the serious habits and dispositions, and movements, and relations; and that these are not without the bodily and external things.. Polemon, a follower of Xenocrates, seems to consider happiness to be self-sufficiency, wishing for all goods, or at least for the greatest and most numerous.. He insists, at least, that without virtue there can never be happiness, but that virtue alone, apart from bodily and external things, is sufficient for happiness.. Let these things stand as they are; the objections to the opinions just mentioned will be addressed in due time. But for us, it is appointed to reach an unending end, by obeying the commandments—that is, God's commandments—and by living according to them without fault and with understanding, through knowledge of the divine will. This end is both the likeness to right reason as far as possible, and the restoration to perfect sonship through the Son, always glorifying the Father through the great high priest, who has made us worthy to call the brothers and co-heirs. (74). And the Apostle, briefly outlining the end in the Epistle to the Romans, says: "But now, having been set free from sin and

τὴν δὲ ἀπειλημμένην (75), ἥδη τέλος διδάσκει τὴν τῆς ἐλπίδος ἀποκατάστασιν· **Ἦ γὰρ ὑπομονή, φησὶ, δοκιμή· ἡ δὲ δοκιμή, ἐλπίδα· ἡ δὲ ἐλπίς οὐκαταισχύνει· ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ Πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν. Δι’ ἣν ἀγάπην καὶ εἰς τὴν ἐλπίδα ἀποκατάστασις, ἣν ἀνάπαυσιν (76) ἀλλαχοῦ λέγει ἀποκεῖσθαι ἡμῖν. Τὰ ὅμοια καὶ παρὰ τῷ Ἰεζεκιήλ εὗροις ἄν, οὕτως ἔχοντα· Ἦ ψυχὴ (77) ἀμαρτάνουσα, αὐτὴ ἀποθανεῖται· καὶ ἀνὴρ, ὃς ἂν γένηται δίκαιος, καὶ ποιήσῃ κρῖμα καὶ δικαιοσύνην, ἐπὶ τὰ ὄρη οὐκ ἔφαγεν, καὶ τοὺς ὀφθαλμοὺς αὐτοῦ οὐκ ἦρεν ἐπὶ τὰ εἰδῶλα οἴκου Ἰσραὴλ, καὶ τὴν γυναῖκα τοῦ πλησίον οὐκ ἐμίανεν, καὶ πρὸς γυναῖκα ἐν καιρῷ ἀκαθαρσίας αὐτῆς οὐ προσῆλθεν (οὐ γὰρ ἐφύβριστον τὴν ἀνθρώπου σποράν εἶναι βούλεται). καὶ ἄνδρα, φησὶ, μὴ κακώσῃ· ἐνεχύρασμα ὀφείλοντος ἀποδώσει· ἄρπαγμα οὐμὴ ἄρπάσῃ· τὸν ἄρτον αὐτοῦ πεινῶντι δώσει (78)· καὶ πλεονασμὸν οὐ λήψεται· ἐξ ἀδικίας ἀποτρέψει τὴν χεῖρα αὐτοῦ· κρῖμα ἀληθινὸν ποιήσῃ ἀνὰ μέσον ἀνδρὸς καὶ τοῦ πλησίον· ἐν τοῖς δικαίωμασί μου πορεύσεται, καὶ τὰ δικαιώματά μου ἐφύλαξε, τοῦ ποιῆσαι ἀλήθειαν· δίκαιός ἐστι, ζωῇ ζήσεται, λέγει Ἀδωναὶ Κύριος. Ὁ τε Ἡσαΐας τὸν μὲν πιστεύσαντα εἰς σεμνότητα βίου, τὸν γνωστικὸν δὲ εἰς ἐπίστασιν (79) παρακαλῶν, μὴ τὴν αὐτὴν εἶναι ἀρετὴν (80) ἀνθρώπου καὶ Θεοῦ παριστάς, ὧδέ φησι· **Ζητήσατε τὸν Κύριον, καὶ ἐν τῷ εὕρισκιν αὐτὸν ἐπικαλέσασθε· Ἦνίκα δ’ ἂν ἐγγίξῃ ὑμῖν, ἀπολειπέτω ὁ ἀσεβὴς τὰς ὁδοὺς αὐτοῦ· καὶ ἀνὴρ ἄνομος τὰς ὁδοὺς αὐτοῦ· καὶ ἐπιστραφήτω πρὸς Κύριον, καὶ ἐλεηθήσεται, ἕως, Καὶ τὰ διανοήματα ὑμῶν ἀπὸ τῆς διανοίας****

having become slaves to God, you have your fruit leading to holiness; and the end is eternal life.”. **Knowing that hope is twofold, one expected and the other received (75), he already teaches the restoration of hope’s end:** “For endurance produces character; and character produces hope; and hope does not disappoint, because the love of God has been poured out in our hearts through the Holy Spirit given to us.”. **Through this love also comes the restoration to hope, which elsewhere is said to be a rest laid up for us. (76). You would find similar things in Ezekiel, stated like this:** “The soul (77) that sins shall die; but if a man becomes just and does what is right and fair, he did not eat on the mountains, and he did not lift up his eyes to the idols of the house of Israel, and he did not defile his neighbor’s wife, and he did not come near a woman during her uncleanness” **(for he does not want to insult the seed of man)..** “And a man,” he says, “shall not do wrong; he will give a pledge when he owes; he will not steal; he will give his bread to the hungry (78); and he will not take excess; he will turn away his hand from injustice; he will do true judgment between man and neighbor; he will walk in my statutes, and keep my rules to do truth; he is just, he shall live by life, says the Lord Adonai.”. Isaiah, encouraging the one who trusts in a modest life and the knowledgeable one in understanding (79), not to present the virtue of man and God as the same (80), says this: **“Seek the Lord, and when you find him, call upon him; but when the wicked draws near to you, let him leave his ways; and let the lawless man abandon his paths; and let him turn to the Lord, and he will have mercy, until, And your thoughts from my**

μου. Ἡμεῖς τοίνυν κατὰ τὸν γενναῖον Ἀπόστολον, ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα· ἐν γὰρ Χριστῷ (81) οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη. Ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος, ἕως, Κατὰ τὴν τάξιν Μελχισεδέκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα. Τὰ ὅμοια τῷ Παύλῳ ἡ πανάρετος Σοφία (82) λέγει· Ὁ δὲ ἐμοῦ (83) ἀκούων, κατασκηνώσει ἐπ' ἐλπίδι πεποιθώς (84)· ἡ γὰρ τῆς ἐλπίδος ἀποκατάστασις ὁμωνύμως ἐλπίς εἴρηται· διὰ τοῦ κατασκηνώσει τῇ λέξει (85) παγκάλως προσέθηκε τὸ πεποιθώς, δεικνὺς τὸν τοιοῦτον ἀναπεπαῦσθαι, ἀπολαβόντα ἣν ἤλπιζεν ἐλπίδα· διὸ καὶ ἐπιφέρει, Καὶ ἡσυχάσει ἀφόβως ἀπὸ παντὸς κακοῦ. Ἀντικρὺς δὲ ὁ Ἀπόστολος ἐν τῇ προτέρᾳ τῶν πρὸς Κορινθίους διαβρόχην φησί· Μιμηταί μου γίνεσθε, καθὼς καὶ ἐγὼ Χριστοῦ· ἵνα γένηται ἐκεῖνο· Εἰ ὑμεῖς (86) ἐμοῦ, ἐγὼ δὲ Χριστοῦ· ὑμεῖς οὖν μιμηταί Χριστοῦ γίνεσθε, Χριστὸς δὲ Θεοῦ. Τὴν ἐξομοίωσιν (87) τοίνυν τῷ Θεῷ, εἰς ὅσον οἷόν τε ἦν δίκαιον καὶ ὀσιον μετὰ φρονήσεως γενέσθαι, σκοπὸν τῆς πίστεως ὑποτίθεται· τέλος δὲ τὴν ἐπὶ τῇ πίστει τῆς ἐπαγγελίας ἀποκατάστασιν. Ἐκ τούτων οὖν αἱ πηγαὶ τῶν περὶ τέλους δογματισάντων, ἃς προειρήκαμεν, βλύζουσιν. Ἀλλὰ τούτων μὲν ἄλις.

Chapter 23 (CAPUT XXIII)

De matrimonii commodis et præceptis in ejus usu observandis; quæ plenius tractat libro sequenti.

thoughts. Therefore, according to the noble Apostle, we await the hope of righteousness through faith; for in Christ (81) neither circumcision nor uncircumcision has any power, but faith working through love.. We desire that each of you show the same eagerness for the full assurance of hope, until, According to the order of Melchizedek, he became a high priest forever. **The all-holy Wisdom says similar things to Paul (82):** “But whoever listens to me (83) will dwell confidently on hope” (84); **for the restoration of hope is called by the same name, hope. Through the word “will dwell” (85), the phrase “confidently” is added perfectly, showing that such a person has rested, having received the hope he expected.**

Therefore, it also says, “And will rest without fear from all evil.”. **Right away, the Apostle says plainly in his earlier letter to the Corinthians:** “Be imitators of me, as I am of Christ.” **So that this may happen: If you belong to me, I belong to Christ; therefore, be imitators of Christ, and Christ belongs to God..The likeness (87) to God, as far as it was possible to be just and holy with understanding,** is set as the goal of faith; and finally, the restoration of the promise through faith.. From these, then, spring the sources of those who have taught about the end, which we mentioned before.. But enough of these.

On the benefits of marriage and the rules to be observed in its practice; which are treated more fully in the following book.

Ἐπεὶ δὲ ἡδονὴ καὶ ἐπιθυμία ὑποπίπτειν
γάμῳ δοκεῖ, καὶ περὶ τούτου διαληπτέον.
Γάμος μὲν οὖν ἐστὶ σύνοδος ἀνδρὸς καὶ
γυναικὸς ἡ πρώτη (88) κατὰ νόμον ἐπὶ
γνησίων τέκνων σπορά. Ὁ γοῦν κωμικὸς
Μένανδρος·

Since pleasure and desire seem to fall
under marriage, this must be discussed.
Marriage, then, is the union of a man and a
woman, the first according to law for the
bearing of legitimate children. The comic
poet Menander says:

... Παίδων, φησὶ, σπόρῳ τῶν γνησίων

**... He says, "Children come from the seed
of the legitimate."**

Δίδωμί σοί γε τὴν ἑμαυτοῦ θυγατέρα.

"I give you my own daughter."

Ζητοῦμεν δὲ, εἰ γαμητέον· ὅπερ τῶν κατὰ
πρὸς τί (89) πῶς ἔχειν ὠνομασμένων ἐστίν.
Τινὶ γὰρ γαμητέον, ὅπερ καὶ πῶς ἔχοντι,
καὶ τίνα, καὶ πῶς ἔχουσιν· οὔτε γὰρ παντὶ
γαμητέον, οὔτε πάντοτε, ἀλλὰ καὶ χρόνος
ἐστίν, ἐν ᾧ καθήκει, καὶ πρόσωπον, ᾧ
προσῆκει, καὶ ἡλικία, μέχρι τίνος. Οὔτε οὖν
παντὶ γαμητέον πᾶσαν οὔτε πάντοτε, ἀλλ'
οὐδὲ παντελῶς καὶ ἀναίδην (90)· ἀλλὰ τὸ
πῶς ἔχοντι (91), καὶ ὁποῖαν, καὶ ὁπότε δεῖ,
καὶ χάριν παίδων, καὶ τὴν κατὰ πάντα
ὁμοίαν, καὶ μὴ βία ἢ ἀνάγκη στέργουσιν
τὸν ἀγαπῶντα ἄνδρα. Ὅθεν ὁ Ἀβραάμ
φησὶν, ἐπὶ τῆς γυναικὸς σκηπτόμενος ὡς
ἀδελφῆς· **Ἀδελφή μοί ἐστίν ἐκ πατρὸς,
ἀλλ' οὐκ ἐκ μητρὸς· ἐγένετο δέ μοι (92)
καὶ (93) εἰς γυναῖκα·** τὰς ὁμομητρίους μὴ
δεῖν ἄγεσθαι πρὸς γάμον διδάσκων.
Ἐπίωμεν δὲ ἐν βραχεὶ τὴν ἱστορίαν.
Πλάτων (94) μὲν οὖν ἐν τοῖς ἐκτὸς ἀγαθοῖς
τάττει τὸν γάμον, ἐπισκευάσας τὴν
ἀθανασίαν τοῦ γένους ἡμῶν, καὶ οἰονεῖ
διαμονὴν τινα παισὶ παίδων
μεταλαμπαδευομένην· Δημόκριτος δὲ
γάμον καὶ παιδοποιίαν παραιτεῖται διὰ τὰς

We ask whether one must marry; this is
what is called having relations with
someone in a certain way (89).. For one
must marry someone, and also how one is
married, and whom, and how she is; for it is
not necessary to marry everyone, nor
always, but there is also a time when it is
fitting, and a person to whom it is proper,
and an age, up to what point.. Therefore, it
is not necessary to marry everyone, nor
always, nor completely and shamelessly
(90); but according to how things stand
(91), and what kind, and when it is
necessary, and for the sake of children, and
one who is similar in all respects, and who
willingly loves the man who loves her, not
by force or compulsion.. Therefore
Abraham says, holding to his wife as a
sister: "She is my sister from my father's
side, but not from my mother's; and she
became to me" (92) "also" (93) "a wife."
Teaching that one should not take women
who share the same mother into marriage..
Let us now briefly follow the story.. Plato
(94), then, places marriage among the

πολλὰς ἐξ αὐτῶν ἀηδίας τε καὶ ἀφορκὰς ἀπὸ τῶν ἀναγκαιοτέρων. Συγκατατάττεται δὲ αὐτῷ καὶ Ἐπίκουρος (95), καὶ ὅσοι ἐν ἡδονῇ καὶ ἀοχλησίᾳ, ἔτι δὲ καὶ ἀλυπία, τάγαθὸν τίθενται. Ἔτι κατὰ μὲν τοὺς ἀπὸ τῆς Στοᾶς ἀδιάφορον (96) ὃ τε γάμος ἢ τε παιδοτροφία· κατὰ δὲ τοὺς ἐκ τοῦ Περιπάτου ἀγαθόν. Συλλήβδην οὗτοι, μέχρι γλώττης ἀγαγόντες τὰ δόγματα, ἡδοναῖς ἐδουλώθησαν· οἱ μὲν παλλακίσιν, οἱ δὲ ἐταίραις, μειρακίοις τε οἱ πλεῖστοι κεκρημένοι. Ἡ σοφὴ δὲ ἐκείνη τετρακτὺς ἐν τῷ κήπῳ μετὰ τῆς ἐταίρας (97) ἔργοις ἐκύδαινον τὴν ἡδονήν. Οὐκ ἂν οὖν ἐκφύγοιεν τὴν βουζύγιον ἀράν, ὅσοι μὴ δοκιμάζοντες σφίσι συμφέρειν τινὰ, ἐτέροις ταῦτα παρακελεύονται ποιεῖν· ἢ αὖ τοῦμπαλιν. Τοῦτο βραχέως ἡ Γραφὴ δεδήλωκεν, εἰρηκυῖα· Ὁ μισεῖς (98), ἄλλω οὐ ποιήσεις. Πλὴν οἱ γάμον δοκιμάζοντες, Ἡ φύσις ἡμᾶς ἐποίησεν, φασίν, εὐθέτους πρὸς γάμον, ὡς δῆλον ἐκ τῆς σωματῶν κατασκευῆς, τῶν τε ἀρρένων καὶ τῶν θηλειῶν· καὶ τὸ **Αὐξάνεσθε καὶ πληθύνεσθε** συνεχῶς ἐπιβοῶνται. Εἰ δὲ καὶ ταῦθ' οὕτως ἔχει, ἀλλ' αἰσχρόν γε αὐτοῖς δοκεῖ τὸ καὶ τῶν ἀλόγων ζώων τὸν ὑπὸ Θεοῦ δημιουργηθέντα ἄνθρωπον ἀκρατέστερον εἶναι, ἢ τὴν ἐπιμιξίαν οὐ ποιεῖται πρὸς πολλὰ καὶ ἀναίδην (99), ἀλλὰ πρὸς ἓν καὶ ὁμόφυλον· οἷαι αἱ πελειάδες, καὶ αἱ φάσσαι, καὶ τὸ τρυγόνων γένος, καὶ ὅσα τούτοις παραπλήσια. Ἔτι, φασίν, «Ὁ ἄτεκνος τῆς κατὰ φύσιν τελειότητος ἀπολείπεται, ἅτε μὴ ἀντικαταστήσας τῇ χώρᾳ τὸν οἰκεῖον διάδοχον· τέλειος γὰρ ὁ πεποιηκὼς ἐξ αὐτοῦ τὸν ὅμοιον· μᾶλλον δὲ, ἐπειδὴν κάκεῖνον τὸ αὐτὸ πεποιηκότα ἐπίδη, τουτέστιν, ὅταν εἰς τὴν αὐτὴν καταστήσῃ φύσιν τὸ τεκνωθὲν τῷ τεκνώσαντι.» Γαμητέον οὖν πάντως καὶ τῆς πατρίδος ἕνεκα, καὶ τῆς τῶν παίδων διαδοχῆς, καὶ τῆς τοῦ κόσμου, τὸ ὅσον ἐφ'

external goods, arranging it as a preparation for the immortality of our race, and as a kind of inheritance passed on to children from children; but Democritus rejects marriage and having children because of the many unpleasant and troublesome things that come from the necessary parts of it.. Epicurus (95) is also grouped with him, along with all those who place the good in pleasure and freedom from pain, and even in being without grief.. Moreover, according to those from the Stoa, marriage and raising children are indifferent (96); but according to those from the Peripatetic school, they are good.. In general, these people, having brought their teachings down to mere talk, became enslaved to pleasures; some to mistresses, others to courtesans, and most to boys.. That wise tetrad in the garden, along with the courtesan (97), praised pleasure through their actions.. Therefore, those who do not test whether something benefits them but encourage others to do these things would not escape the curse of the cowherd; or, on the other hand, the opposite.. This, briefly, Scripture has made clear, saying: "What you hate (98), do not do to another.". But those who approve of marriage say, "Nature made us straight for marriage," as is clear from the structure of the bodies of both males and females; and they constantly shout, "Be fruitful and multiply.". And if even this is so, still it seems shameful to them that a human, created by God, should be more uncontrolled than irrational animals, which do not mate with many and shamelessly (99), but with one and of the same kind; like the doves, and the pigeons, and the species of turtledoves, and all similar to these.. Furthermore, they say, "The childless person is left behind from natural

ἡμῖν, συντελειώσεως· ἐπεὶ καὶ γάμον τινὰ οἰκτεῖρουσιν οἱ ποιηταὶ ἡμιτελῇ (1) καὶ ἄπαιδα· μακαρίζουσι δὲ **τὸν ἀμφιθαλῆ**. Αἱ δὲ σωματικαὶ νόσοι μάλιστα τὸν γάμον ἀναγκαῖον δεικνύουσι· ἡ γὰρ τῆς γυναικὸς κηδεμονία, καὶ τῆς παραμονῆς ἡ ἐκτένεια, τὰς ἐκ τῶν ἄλλων οἰκείων καὶ φίλων ἔοικεν ὑπερτίθεσθαι προσκαρτερέσεις, ὅσῳ τῇ συμπαθείᾳ διαφέρειν καὶ προσεδρεύειν μάλιστα πάντων προαιρεῖται· καὶ τῷ ὄντι κατὰ τὴν Γραφὴν ἀναγκαῖα βοηθός (2). Ὁ γοῦν κωμικὸς Μένανδρος, καταδραμῶν τοῦ γάμου, ἀλλὰ καὶ τὰ χρήσιμα ἀντιτιθεῖς, ἀποκρίνεται τῷ εἰπόντι·

perfection, since they have not replaced their own heir in their place. For the one who has made someone like themselves is perfect; even more so when they show that same one who is made, that is, when they establish the offspring in the same nature as the one who begot them.”.» Marriage must be entered into in every case for the sake of the homeland, for the succession of children, and for the completion of the world as much as depends on us. For even poets pity an incomplete and childless marriage (1); and they bless the twins. Physical illnesses especially show the necessity of marriage; for the care of the woman, and the hardship of staying with her, seem to be added burdens from other relatives and friends, which one endures with persistence, as much as one chooses to sympathize and attend to them above all else. And indeed, according to Scripture, it is a necessary helper (2).. The comic playwright Menander, running away from marriage but also opposing what is useful, replies to the one who spoke:

... πρὸς τὸ πρᾶγμ' ἔχω κακῶς·

... I am doing badly when it comes to the matter.

Ἐπαριστερῶς γὰρ αὐτὸ λαμβάνεις....

For you take it too much to the left side...

Εἴτ' ἐπιφέρει·

Then he adds:

Τὰ δυσχερῆ (3) τε καὶ τὰ λυπήσαντά σε

The difficult (3) and the things that have caused you pain

**Ὅρᾱς ἐν αὐτῷ· τὰ δ' ἀγάθ' οὐκ
ἐπιβλέπεις·**

**You see the bad in it; but you do not look
at the good.**

καὶ τὰ ἐξῆς. Βοηθεῖ δὲ ὁ γάμος καὶ ἐπὶ τῶν
προβεβηκότων τῷ χρόνῳ, παριστὰς τὴν
γαμετὴν ἐπιμελουμένην, καὶ τοὺς ἐκ ταύτης
παῖδας γηροβοσκούς ἐκτρέφων. Παῖδες (4)
δὲ ἀνδρὶ,

And what follows. Marriage also helps,
even in later years, providing a wife who
cares for you, and raising children from her
who care for you in old age. Children (4) for
a man,

Κατ' αἶαν ὄντι κληδόνες γεγάασι·

**Indeed, they have become a real
treasure on earth;**

**Φελλοὶ δ' ὥς ἄγουσι δίκτυον τὸν ἐκ
βυθοῦ,**

**Like corks, they carry up a net from the
depths,**

καὶ κλωστῆρα σώζοντες λίνῳ, κατὰ τὸν
τραγικὸν Σοφοκλέα. Οἱ τε νομοθέται οὐκ
ἐπιτρέπουσι τὰς μεγίστας ἀρχὰς τοῖς μὴ
γαμήσασι μετεῖναι. Αὐτίκα ὁ τῶν Λακῶνων
(5) νομοθέτης οὐκ ἀγαμίου μόνον ἐπιτίμιον
ἔστησεν, ἀλλὰ μονογαμίου (6), καὶ
ὀψιγαμίου, καὶ μονοδιαιτησίας. Ὁ δὲ
γενναῖος Πλάτων (7), καὶ τροφὴν γυναικὸς
ἀποτίνειν εἰς τὸ δημόσιον κελεύει τὸν μὴ
γήμεντα, καὶ τὰς καθηκούσας δαπάνας
ἀποδιδόναι τοῖς ἄρχουσιν· εἰ γὰρ μὴ
γήμεντες οὐ παιδοποιήσονται, τὸ ὅσον ἐφ'
ἑαυτοῖς, ἀνδρῶν σπάνιν ποιήσουσιν, καὶ
καταλύσουσι τὰς τε πόλεις, καὶ τὸν κόσμον
τὸν ἐκ τούτων· τὸ δὲ τοιοῦτον ἀσεβὲς,
θείαν γένεσιν καταλόντων· ἥδη δὲ
ἄνανδρον καὶ ἀσθενὲς (8), τὴν μετὰ
γυναικὸς καὶ τέκνων φεύγειν συμβίωσιν·
οὗ γὰρ ἡ ἀποβολὴ κακὸν ἐστὶ, τούτου
πάντως ἡ κτήσις ἀγαθόν· ἔχει δ' οὕτω καὶ
ἐπὶ τῶν λοιπῶν. Ἀλλὰ μὴν ἡ τῶν τέκνων
ἀποβολὴ τῶν ἀνωτάτω κακῶν ἐστὶ, φασίν·
ἡ οὖν τῶν τέκνων κτήσις ἀγαθόν· εἰ δὲ

And saving the spindle with thread,
according to the tragic Sophocles. The
lawmakers do not allow the highest offices
to be held by those who have not married.
Immediately, the lawgiver of the Laconians
(5) set a penalty not only for the unmarried
but also for the monogamous (6), the late-
married, and those living alone. The noble
Plato (7) even commands that a man who
has not married must pay the cost of a wife
to the public and must give the appropriate
expenses to the rulers; for if men do not
marry, they will not have children, and to
their own harm, they will cause a shortage
of men, and they will destroy both the cities
and the order that comes from them. Such
behavior is impious, destroying divine
generation. Already, the man without
courage and weak (8) flees from living with
a wife and children; since the loss of this is
a misfortune, the possession of it is
certainly a good thing. This is also true for
other matters. But indeed, the loss of

τοῦτο, καὶ ὁ γάμος.

children is said to be the greatest of evils; therefore, the possession of children is a good thing; and if this is so, then marriage is also good.

Ἄνευ δὲ πατρὸς, φησὶ, τέκνον οὐκ εἶη ποτ' ἄν·

But he says that a child would never exist without a father;

Ἄνευ δὲ μητρὸς οὐδὲ συλλαβὴ τέκνου·

But without a mother, not even the conception of a child.

Πατέρα δὲ γάμος (9) ποιεῖ, ὡς μητέρα ἀνὴρ.

Marriage makes a father, just as a man makes a mother.

Εὐχὴν οὖν μεγίστην καὶ Ὅμηρος τίθεται, ἄνδρα τε καὶ οἶκον, ἀλλ' οὐχ ἀπλῶς, μετὰ ὁμοφροσύνης (10) δὲ τῆς ἐσθλῆς. Ὁ μὲν γὰρ τῶν ἄλλων γάμος ἐφ' ἡδυπαθείᾳ ὁμονοεῖ, ὁ δὲ τῶν φιλοσοφούντων ἐπὶ τὴν κατὰ Λόγον ὁμόνοιαν ἄγει, ὁ μὴ τὸ εἶδος (11), ἀλλὰ τὸ ἥθος ἐπιτρέπων ταῖς γυναιξὶ κοσμεῖσθαι, μὴδ' ὡς ἐρωμέναις χρῆσθαι ταῖς γαμεταῖς προστάττων τοῖς ἀνδράσι, σκοπὸν πεπονημένοις τὴν τῶν σωμάτων ὕβριν· ἀλλ' εἰς βοήθειαν παντὸς τοῦ βίου καὶ τὴν ἀρίστην σωφροσύνην περιποιεῖσθαι τὸν γάμον. Πυρῶν γὰρ, οἶμαι, καὶ κριθῶν τε αὖ κατὰ τοὺς οἰκείους καιροὺς καταβαλλομένων σπερμάτων, τιμιώτερός ἐστιν ὁ σπειρόμενος ἄνθρωπος, ᾧ πάντα φύεται· κάκεῖνά γε καὶ νήφοντες καταβάλλουσι τὰ σπέρματα οἱ γεωργοί. Πᾶν οὖν, εἴ τι ῥυπαρὸν καὶ μεμολυσμένον ἐπιτήδευμα, ἀφαγνιστέον τοῦ γάμου, ὡς μὴ ὀνειδισθῆμεν τὴν τῶν ἀλόγων ζώων σύνοδον, τῆς ἀνθρωπίνης συζυγίας συνάδουσαν τῇ φύσει μᾶλλον, κατὰ τὸν ὁμολογούμενον θορονθορόν. Τὰ γοῦν ἔνια

Homer also sets forth the greatest prayer, both for a man and a household, but not simply—rather with the agreement of noble goodwill. For the marriage of others unites in pleasure, but that of philosophers leads to agreement according to Reason, allowing women to be adorned not by their appearance but by their character, and commanding wives not to be treated as lovers by their husbands, who make their goal the excess of the body; instead, marriage is to be maintained for the help of all life and the best self-control. I think that a man who sows is more honorable, since everything grows from him, just as farmers soberly sow seeds of wheat and barley at the proper times. Therefore, any filthy or polluted practice must be purified from marriage, so that we are not shamed by the union of irrational animals, which sings along with nature more than the human marriage, according to the agreed-upon law. Some of these things, when the time commands, are immediately removed,

αὐτῶν, ᾧ κελεύεται καιρῷ, εὐθέως ἀπαλλάττεται, καταλιπόντα τὴν δημιουργίαν τῇ διοικήσει (12). Τοῖς τραγωδοποιοῖς (13) δὲ ἡ Πολυξένη, καίτοι ἀποσφαττομένη ἀναγέγραπται, ἀλλὰ καὶ θνήσκουσα ὅμως πολλὴν πρόνοιαν πεποιῆσθαι τοῦ εὐσχημόνως πεσεῖν,

Κρύπτουσ' (14), ἃ κρύπτειν ὄμματ' ἀρρένων ἐχρῆν.

Ἦν δὲ κάκειν γάμος ἢ συμφορά. Τὸ ὑποπεσεῖν οὖν καὶ παραχωρῆσαι τοῖς πάθεσιν ἐσχάτη δουλεία· ὥσπερ ἀμέλει τὸ κρατεῖν τούτων ἐλευθερία μόνη. Ἡ γοῦν θεία Γραφή τοὺς παραβάντας τὰς ἐντολάς πεπρᾶσθαι λέγει τοῖς ἀλλογενέσι, τουτέστιν ἁμαρτίαις ἀνοικείαις τῇ φύσει, ἅχρις ἂν ἐπιστρέψαντες μετανοήσωσι. Καθαρὸν οὖν τὸν γάμον, ὥσπερ τι ἱερὸν ἄγαλμα, τῶν μαινόντων φυλακτέον· ἀνεγειρομένοις μὲν ἐκ τῶν ὕπνων μετὰ Κυρίου, ἀπιοῦσι δὲ εἰς ὕπνον μετ' εὐχαριστίας, καὶ εὐχομένοις,

Ἦμὲν ὅτ' εὐνάζη, καὶ ὅτ' ἂν φάος ἱερὸν ἔλθῃ, μαρτυρουμένοις τὸν Κύριον παρ' ὅλον ἡμῶν τὸν βίον· τὸ μὲν θεοσεβεῖν τῇ ψυχῇ κεκτημένοις, τὸ σῶφρον δὲ μέχρι καὶ τοῦ σώματος ἄγουσιν. Θεοφιλὲς γὰρ τῷ ὄντι ἀπὸ τῆς γλώττης ἐπὶ τὰ ἔργα τὸ κόσμιον διαχειραγωγεῖν· ὁδὸς δὲ ἐφ' ἀναισχυντίαν ἢ αἰσχρολογία· καὶ τέλος ἀμφοῖν ἡ αἰσχρολογία (15). Ὅτι δὲ γαμεῖν ἡ Γραφή συμβουλεύει οὐδὲ ἀφίστασθαί ποτε τῆς συζυγίας ἐπιτρέπει, ἄντικρυς νομοθετεῖ· **Οὐκ ἀπολύσεις γυναῖκα, πλὴν εἰ μὴ ἐπὶ λόγῳ πορνείας**· μοιχείαν δὲ

leaving the creation to its governance (12). To the tragedians (13), Polyxena, although recorded as being slaughtered, even in dying showed much care to fall with dignity,

Hiding (14) what the eyes of men ought to hide.

And in that case, marriage was a misfortune. To give in and yield to passions is the greatest slavery; just as neglecting to control them is the only freedom. Indeed, the divine Scripture says that those who break the commandments commit acts against nature, that is, sins foreign to it, until they turn back and repent. Therefore, marriage is pure, like some sacred statue, and must be guarded against those who defile it. When people rise from sleep with the Lord, they do so awake; but when they go to sleep, they do so with thanksgiving and prayer,

Both when one lies down to sleep, and whenever the sacred light comes, with the Lord witnessing throughout our whole life; those who have gained reverence for God in their soul also lead a disciplined life even in their body.. For truly, the one who is beloved by God leads the proper conduct from the tongue to the actions; but the way leads to shamelessness through foul speech; and the end of both is foul speech. (15). That the Scripture advises marriage and never allows separation from the spouse, it clearly commands: **You shall not**

ἡγεῖται τὸ ἐπιγῆμαι ζῶντος θατέρου τῶν
κεχωρισμένων. Ἀνύποπτον δὲ εἰς διαβολὴν
δείκνυσι γυναῖκα (16) τὸ μὴ
καλλωπίζεσθαι, μηδὲ μὴν κοσμεῖσθαι πέρα
τοῦ πρέποντος, εὐχαῖς (17) καὶ δεήσεσι
προσανέχουσιν ἐκτενῶς· τὰς μὲν ἐξόδους
τῆς οἰκίας φυλαττομένην τὰς πολλὰς,
ἀποκλείουσιν δ' ὡς οἶόν θ' ἑαυτὴν τῆς
πρὸς τοὺς οὐ προσήκοντας προσόψεως,
πρὸς τὴν οἰκουρίαν. **Ὁ δὲ
ἀπολελυμένην λαμβάνων γυναῖκα
μοιχᾷται, φησὶν· ἔάν γάρ τις ἀπολύσῃ
γυναῖκα, μοιχᾷται αὐτήν,** τουτέστιν,
ἀναγκάζει μοιχευθῆναι. Οὐ μόνον δὲ ὁ
ἀπολύσας αἴτιος γίνεται τούτου, ἀλλὰ καὶ ὁ
παραδεξάμενος αὐτήν, ἀφορμὴν παρέχων
τοῦ ἁμαρτῆσαι τῇ γυναικί· εἰ γὰρ μὴ
δέχοιτο, ἀνακάμψει πρὸς τὸν ἄνδρα. Τί οὖν
ὁ νόμος; Πρὸς ἀναστολὴν τῆς εὐεπιφορίας
τῶν παθῶν ἀναιρεῖσθαι προστάττει τὴν
μοιχευθεῖσαν, καὶ ἐπὶ τούτῳ ἐλεγχθεῖσαν·
ἔάν δὲ ἱέρεια ᾗ, πυρὶ παραδίδοσθαι
προστάττει. Λιθοβολεῖται δὲ καὶ ὁ μοιχός·
ἀλλ' οὐκ ἐν τῷ αὐτῷ τόπῳ, ἵνα μηδὲ ὁ
θάνατος αὐτοῖς κοινὸν ᾗ. Οὐ δὲ μάχεται τῷ
Εὐαγγελίῳ ὁ νόμος· συνάδει δὲ αὐτῷ. Πῶς
γὰρ οὐχί, ἐνὸς ὄντος ἀμφοῖν χορηγοῦ τοῦ
Κυρίου; Ἡ γὰρ τοι πορνέυσασα ζῇ μὲν τῇ
ἁμαρτίᾳ, ἀπέθανε δὲ ταῖς ἐντολαῖς· ἡ δὲ
μετανοήσασα, οἷον ἀναγεννηθεῖσα κατὰ
τὴν ἐπιστροφὴν τοῦ βίου, παλιγγενεσίαν
ἔχει ζωῆς· τεθνηκυίας μὲν τῆς πόρνῃς τῆς
παλαιᾶς, εἰς βίον δὲ παρελθούσης αὐτῆς
τῆς κατὰ τὴν μετάνοιαν γεννηθείσης.
Μαρτυρεῖ τοῖς εἰρημένοις διὰ Ἰεζεκιὴλ τὸ
Πνεῦμα, λέγον· **Οὐ βούλομαι τὸν
θάνατον τοῦ ἁμαρτωλοῦ,** ὥς τὸ
ἐπιστρέψαι (18). Αὐτίκα λιθόλευστοι
γίνονται, ὡς ἂν διὰ σκληροκαρδίαν
ἀποθανόντες τῷ νόμῳ, ᾧ μὴ ἐπέισθησαν·
τῇ δὲ ἱερείᾳ ἐπιτείνεται τὰ τῆς κολάσεως,
ὅτι ᾧ πλεῖον ἐδόθη, οὗτος καὶ πλεῖον

**divorce your wife, except for the reason
of fornication;** and it considers adultery to
be the act of living with another while still
joined to the separated one.. A woman who
does not take care to be properly adorned,
nor even to be dressed beyond what is
fitting, patiently enduring prayers and
supplications earnestly, shows herself
innocent of blame (16). She guards the
entrances of the house most of the time,
shutting herself off as much as possible
from the sight of those who are not proper,
giving priority to keeping the household
free from untimely chatter.. He says that
the one who takes a divorced woman
commits adultery; for if anyone divorces a
wife, he commits adultery with her**, that
is, he forces her to be adulterous.. Not only
is the one who divorces responsible for
this, but also the one who takes her in,
giving the woman the opportunity to sin;
for if he did not accept her, she would
return to her husband.. What then does the
law say?? To stop the easy spread of
passions, it commands that the woman
caught in adultery be put to death after
being proven guilty; and if she is a
priestess, it commands that she be handed
over to the fire.. The adulterer is also
stoned; but not in the same place, so that
even death is not common to them.. The
law does not fight against the Gospel;
rather, it agrees with it.. For how could it
not, since both share the same source from
the Lord?? For the woman who committed
adultery lives in sin, but has died to the
commandments; while the one who
repents, as if reborn through the turning of
her life, has a new birth of life; she is dead
to the old life of the prostitute, but has
passed into a new life born again through
repentance.. The Spirit testifies to what has
been said through Ezekiel, saying: "I do not

(19) ἀπαιτηθήσεται. Περιγεγράφθω καὶ ὁ δεύτερος ἡμῖν ἐνθάδε Στρωματεὺς, διὰ τὸ μῆκός τε καὶ πλήθος κεφαλαίων (20).

want the death of the sinner, but rather that he turn back" (18).. Immediately they become stoned, as if by hard-heartedness they have died under the law, to which they did not obey; but the punishment is increased for the priest, because "to whom much is given, from him much will be demanded" (19).. Let the second one here also be described for us, the Stratēteus, because of the length and number of his chapters (20).

Chapter 3 of the Eight Discourses (ΤΩΝ ΕΙΣ ΟΚΤΩ ΛΟΓΟΣ ΤΡΙΤΟΣ)

Chapter 1 (CAPUT PRIMUM)

Basilidis sententiam de continentia et nuptiis refutat.

Basilides' opinion on self-control and marriage is refuted.

Οἱ μὲν οὖν ἀμφὶ τὸν Οὐάλεντῖνον, ἄνωθεν ἐκ τῶν θείων προβολῶν (21) τὰς συζυγίας (22) καταγαγόντες, εὐαρεστοῦνται γάμῳ· οἱ δὲ ἀπὸ Βασιλείδου (23), «Πυθομένων, φασὶ, τῶν ἀποστόλων μήποτε ἄμεινόν ἐστι τὸ μὴ γαμεῖν, ἀποκρίνασθαι λέγουσι τὸν Κύριον· Οὐ πάντες (24) χωροῦσι τὸν λόγον τοῦτον· εἰσὶ γὰρ εὐνοῦχοι, οἱ μὲν ἐκ γενετῆς. οἱ δὲ ἐξ ἀνάγκης (25).» Ἐξηγοῦνται δὲ τὸ ῥητὸν ὧδέ πως· «Φυσικὴν τινες ἔχουσι πρὸς γυναῖκα ἀποστροφὴν ἐκ γενετῆς, οἵτινες, τῇ φυσικῇ ταύτῃ συγκράσει χρώμενοι, καλῶς ποιοῦσι μὴ γαμοῦντες. Οὗτοι, φασὶν, εἰσὶν οἱ ἐκ γενετῆς εὐνοῦχοι. Οἱ δὲ ἐξ ἀνάγκης, ἐκεῖνοι οἱ θεατρικοὶ ἀσκηταὶ (26), οἵτινες διὰ τὴν ἀνθολικὴν τῆς εὐδοξίας κρατοῦσιν ἑαυτῶν· οἱ δὲ ἐκτετμημένοι κατὰ συμφορὰν (27) εὐνοῦχοι γεγόνασιν κατὰ ἀνάγκην. Οἱ τοίνυν κατὰ ἀνάγκην οὐ κατὰ λόγον εὐνοῦχοι γίνονται· οἱ δὲ ἔνεκα τῆς αἰωνίου βασιλείας

Those around Valentinus, drawing marriages down from the divine revelations above (21), approve of marriage; but those from Basilides (23), when asked, say that the Lord answered the apostles, "Not all can accept this word; there are eunuchs, some from birth..." (24). some by necessity (25).» The saying is explained somewhat like this: «Some have a natural aversion to a woman from birth, and those who use this natural temperament do well by not marrying.. They say that these are the eunuchs from birth.. Those who are eunuchs by necessity are the theatrical ascetics (26), who control themselves because of their desire for fame; and those who have been castrated by misfortune (27) have become eunuchs out of necessity.. Those who are eunuchs by necessity do not become so by reason; but those who have made themselves eunuchs

εὐνουχίσαντες ἑαυτοὺς, διὰ τὰ ἐκ τοῦ
γαμοῦ, φασὶ, συμβαίνοντα, τὸν
ἐπιλογισμὸν (28) τοῦτον λαμβάνουσιν, τὴν
περὶ τὸν πορισμὸν τῶν ἐπιτηδείων
ἀσχολίαν δεδιότες. Καὶ τὸ, «Ἀμεινον (29)
γαμῆσαι ἢ πυροῦσθαι,» μὴ εἰς πῦρ ἐμβάλῃς
τὴν ψυχὴν σου, λέγειν τὸν Ἀπόστολον,
νυκτὸς καὶ ἡμέρας (30) ἀντέχων, καὶ
φοβούμενος μὴ τῆς ἐγκρατείας ἀποπέσῃς·
πρὸς γὰρ τὸ ἀντέχειν γενομένη ψυχῇ,
μερίζεται τῆς ἐλπίδος.» «Ἀντέχου (31)
τοίνυν,» φησὶ κατὰ λέξιν ὁ Ἰσίδωρος ἐν
τοῖς «Ἠθικοῖς,» μαχίμης γυναικὸς, ἵνα μὴ
ἀποσπασθῇς τῆς χάριτος τοῦ Θεοῦ, τό τε
πῦρ ἀποσπερματίσας, εὐσυνειδήτως (32)
προσεύχῃ (33). Ὅταν δὲ ἡ εὐχαριστία σου,
φησὶν, εἰς αἴτησιν ὑποπέσῃ (34), καὶ στῇς
τὸ λοιπὸν οὐ κατορθῶσαι, ἀλλὰ μὴ
σφαλῆναι, γάμησον. Ἀλλὰ νέος τίς ἐστίν, ἢ
πένης, ἢ κατωφερῆς, καὶ οὐ θέλει γῆμαι
κατὰ τὸν λόγον· οὗτος τοῦ ἀδελφοῦ μὴ
χωριζέσθω· λεγέτω, ὅτι Εἰσελήλυθα ἐγὼ
εἰς τὰ ἅγια· οὐδὲν δύναμαι παθεῖν. Ἐὰν δὲ
ὑπόνοιαν ἔχῃ, εἰπάτω· Ἀδελφὲ, ἐπίθες μοι
τὴν (35) χεῖρα, ἵνα μὴ ἁμαρτήσω· καὶ
λήψεται βοήθειαν, καὶ νοητὴν καὶ
αἰσθητήν· θελησάτω (36) μόνον
ἀπαρτῆσαι (37) τὸ καλὸν, καὶ ἐπιτεύξεται.
Ἐνίστε δὲ τῷ μὲν στόματι λέγομεν, Οὐ
θέλομεν ἁμαρτῆσαι· ἡ δὲ διάνοια ἔγκειται
ἐπὶ (38) τὸ ἁμαρτάνειν. Ὁ τοιοῦτος διὰ
φόβον οὐ ποιεῖ ὃ θέλει, ἵνα μὴ ἡ κόλασις
αὐτῷ ἐλλογισθῇ. Ἡ δὲ ἀνθρωπότης ἔχει
τινὰ ἀναγκαῖα καὶ φυσικὰ μόνα· ἔχει τὸ
περιβάλλεσθαι ἀναγκαῖον (39) καὶ
φυσικόν· φυσικὸν δὲ τὸ τῶν ἀφροδισίων,
οὐκ ἀναγκαῖον δέ.» Ταύτας παρεθέμην τὰς
φωνὰς εἰς ἔλεγχον τῶν μὴ βιούντων ὀρθῶς
Βασιλειδιανῶν (40), ὡς ἦτοι ἐχόντων
ἐξουσίαν καὶ τοῦ ἁμαρτεῖν (41) διὰ τὴν
τελειότητα, ἢ πάντως (42) γε
σωθησομένων (43) φύσει (44), καὶ νῦν
ἁμάρτωσι, διὰ τὴν ἔμφυτον ἐκλογὴν· ἐπεὶ

for the sake of the eternal kingdom,
because of what happens from marriage,
take this purpose (28), fearing the
distraction about obtaining what is
needed.. And the saying, «It is better (29) to
marry than to burn,» not to throw your
soul into fire, says the Apostle, enduring
night and day (30), and fearing that you
might fall from self-control; for the soul
that endures is divided in its hope..»
«Therefore, endure (31),» Isidore says
word for word in the «Ethics», «A fighting
woman, so that you may not be torn away
from the grace of God, having put out the
fire, prays conscientiously (32) (33)». But
when your thanksgiving, he says, falls into
a request (34), and you no longer succeed,
but do not fail, marry.. But if someone is
young, or poor, or weak, and does not want
to marry according to the word, let him not
separate from his brother; let him say, “I
have entered into the holy things; I am not
able to suffer anything.”. But if he has
doubt, let him say, “Brother, lay your hand
on me, so that I may not sin.” And he will
receive help, both understood and felt; let
him only wish to take away what is good,
and he will obtain it.. Sometimes with the
mouth we say, “We do not want to sin,” but
the mind is set on sinning.. Such a person,
out of fear, does not do what he wants, so
that punishment may not be counted
against him.. But humanity has some things
that are necessary and natural alone; it is
necessary and natural to be clothed; the
desire for sexual pleasure is natural, but
not necessary..» I have set forth these
words as a rebuke to those Basileidians
who do not live rightly, as if they have the
power both to sin because of perfection, or
at least to be saved by nature, even if they
sin now, because of an innate choice; since
even the founders of their doctrines do not

μηδὲ ταῦτα αὐτοῖς πράττειν συγχωροῦσιν οἱ προπάτορες τῶν δογμάτων (45). Μὴ τοίνυν ὑποδύμενοι τὸ ὄνομα τοῦ Χριστοῦ, καὶ τῶν ἐν ἔθνεσιν ἀκρατεστάτων ἀκολαστότερον βιοῦντες, βλασφημίαν τῷ ὀνόματι προστριβέσθων· «Οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι,» ἕως, «Ὡς τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.» Ἐγκράτεια τοίνυν σώματος ὑπεροψία, κατὰ τὴν πρὸς Θεὸν ὁμολογίαν· οὐ μόνον γὰρ περὶ τὰ ἀφροδίσια, ἀλλὰ καὶ περὶ τὰ ἄλλα, ἃ ἐπιθυμεῖ ἡ ψυχὴ κακῶς, οὐκ ἀρκουμένη τοῖς ἀναγκαίοις, ἡ ἐγκράτεια ἀναστρέφεται. Ἔστι δὲ καὶ περὶ τὴν γλῶσσαν, καὶ περὶ τὴν κτῆσιν, καὶ περὶ τὴν χρῆσιν, καὶ περὶ τὴν ἐπιθυμίαν ἐγκράτεια. Οὐ διδάσκει δ' αὐτὴ σωφρονεῖν μόνον, ἢ γε παρέχει σωφροσύνην ἡμῖν, δύναμις οὖσα καὶ θεία χάρις. Τίνα οὖν τοῖς ἡμετέροις δοκεῖ περὶ τοῦ προκειμένου, λεκτέον. Ἡμεῖς εὐνουχίαν μὲν, καὶ οἷς τοῦτο δεδωρηται ὑπὸ Θεοῦ, μακαρίζομεν· μονογαμίαν δὲ καὶ τὴν περὶ τὸν ἕνα γάμον σεμνότητα θαυμάζομεν· συμπάσχειν δὲ δεῖν λέγοντες, καὶ ἀλλήλων (46) τὰ βάρη βαστάζειν· μὴ ποτέ τις δοκῶν καλῶς ἐστάναι, καὶ αὐτὸς πέσῃ. Περὶ δὲ τοῦ δευτέρου γάμου, «Εἰ πυροῖ, φησὶν ὁ Ἀπόστολος, γάμησον.»

allow them to do these things.. Therefore, do not pretend to bear the name of Christ, and live more wildly than the most uncontrolled among the Gentiles, bringing blasphemy upon the name; «For such are false apostles, deceitful workers,» until, «whose end will be according to their works.» Self-control, then, is pride of the body, according to the confession toward God; for self-control is not only about sexual matters, but also about other things that the soul desires wrongly, not being satisfied with what is necessary, self-control is turned upside down.. There is also self-control concerning the tongue, and concerning possessions, and concerning use, and concerning desire.. But the power itself, being divine grace, does not teach us only to be temperate, which indeed provides us with temperance.. What then do you think about what has been said so far, it must be spoken about.. We bless eunuchs, and those to whom this has been given by God; but we admire monogamy and the dignity concerning one marriage. We say that it is necessary to share in suffering and to bear one another's burdens, so that no one, thinking he stands firm, may fall himself.. About the second marriage, the Apostle says, «If you burn, then marry.»

Chapter 2 (CAPUT II)

Carpocratis el Epiphanis sententiam de feminarum communicate refutat.

He refutes the opinion of Carpocrates and Epiphanes about sharing women.

Οἱ δὲ ἀπὸ Καρποκράτους καὶ Ἐπιφάνους ἀναγόμενοι κοινὰς εἶναι τὰς γυναῖκας ἀξιοῦσιν· ἐξ ὧν ἡ μεγίστη κατὰ τοῦ ὀνόματος (47) ἐρῶν βλασφημία.

Those who follow Carpocrates and Epiphanes claim that women are to be shared in common; from this comes the greatest blasphemy against the name (47)..

Ἐπιφάνης (48) οὗτος, οὗ καὶ τὰ συγγράμματα κομίζεται, υἱὸς ἦν Καρποκράτους, καὶ μητρὸς Ἀλεξανδρείας τοῦνομα (49)· τὰ μὲν πρὸς πατρὸς Ἀλεξανδρεὺς (50), ἀπὸ δὲ μητρὸς Κεφαλληνεύς. Ἔζησε δὲ τὰ πάντα ἔτη ἑπτακαίδεκα, καὶ Θεὸς ἐν Σάμῃ τῆς Κεφαλληνίας τετίμηται· ἐνθα αὐτῷ ἱερὸν ῥυτῶν λίθων, βωμοί, τεμένη, μουσεῖον ὠκοδόμηται τε καὶ καθιέρωται· καὶ συνιόντες εἰς τὸ ἱερὸν οἱ Κεφαλλῆνες (51) κατὰ νομηνίαν, γενέθλιον ἀποθέωσιν θύουσιν Ἐπιφάνει· σπένδουσί τε καὶ εὐωχοῦνται, καὶ ὕμνοι λέγονται (52). Ἐπαιδεύθη μὲν οὖν παρὰ τῷ πατρὶ τὴν τε ἐγκύκλιον παιδείαν καὶ τὰ Πλάτωνος (53)· καθηγήσατο δὲ τῆς μοναδικῆς γνώσεως (54)· ἀφ' οὗ καὶ ἡ τῶν Καρποκρατιανῶν αἵρεσις. Λέγει τοίνυν οὗτος ἐν τῷ **Περὶ δικαιοσύνης**· «Τὴν δικαιοσύνην τοῦ Θεοῦ κοινωνίαν τινὰ εἶναι μετ' ἰσότητος. Ἴσος γέ τοι πανταχόθεν ἑκταθεὶς οὐρανὸς, κύκλῳ τὴν γῆν περιέχει πᾶσαν· καὶ πάντας ἡ νύξ ἐπίσης ἐπιδείκνυται τοὺς ἀστέρας· τὸν τε τῆς ἡμέρας αἴτιον καὶ πατέρα τοῦ φωτὸς ἥλιον ὁ Θεὸς ἐξέχεεν ἄνωθεν ἴσον ἐπὶ γῆς ἅπασιν τοῖς βλέπειν δυναμένοις· (οἱ δὲ κοινῇ πάντες βλέπουσιν)· ἐπεὶ μὴ διακρίνει πλούσιον, ἢ πένητα, ἢ δήμου ἄρχοντα, ἄφρονάς τε καὶ τοὺς φρονοῦντας, θηλείας, ἄρσενας, ἐλευθέρους, δούλους. Ἀλλ' οὐδὲ τῶν ἀλόγων παρὰ τοῦτο ποιεῖται τι· πᾶσι δὲ ἐπίσης τοῖς ζώοις κοινὸν αὐτὸν ἐκχέας ἄνωθεν, ἀγαθοῖς τε καὶ φαύλοις, δικαιοσύνην ἐμπεδοῖ, μηδενὸς δυναμένου πλεῖον ἔχειν, μηδὲ ἀφαιρεῖσθαι τὸν πλησίον, ἵν' αὐτὸς τὸ κάκεινου φῶς διπλασιάσας ἔχῃ. Ἥλιος κοινὰς τροφὰς ζώοις ἅπασιν ἀνατέλλειν (55)· δικαιοσύνης τε τῆς κοινῆς ἅπασιν ἐπίσης δοθείσης· καὶ εἰς τὰ τοιαῦτα βοῶν γένος ὁμοίως γίνεται ὡς αἱ βόες, καὶ συῶν ὡς οἱ σύες, καὶ προβάτων ὡς τὰ πρόβατα, καὶ τὰ λοιπὰ

Epiphanes (48), whose writings are also preserved, was the son of Carpocrates and a mother named Alexandria (49); on his father's side he was Alexandrian (50), and on his mother's side from Cephallenia.. He lived a total of seventeen years, and he is honored as a god in Sami of Cephallenia; there a sanctuary of flowing stones, altars, sacred precincts, and a museum have been built and dedicated to him. And the Cephallenians come together at the sanctuary each new moon to offer sacrifices for the birthday deification of Epiphanes; they pour libations and feast, and hymns are sung (52).. He was educated by his father in general learning and in the teachings of Plato (53); and he taught the unique knowledge (54), from which also comes the sect of the Carpocratians.. He says then in the **On Justice**: "The justice of God is a kind of fellowship with equality. For indeed, the sky, stretched out equally everywhere, surrounds the whole earth in a circle; and night also shows all the stars; and God poured out the sun, the cause and father of light, from above equally upon all on earth who are able to see it; (and all see it together;) since it does not distinguish rich or poor, or ruler of the people, or foolish and wise, females, males, free, slaves.. But not even among the irrational animals does it do anything different; to all living creatures alike it pours out the same from above, to good and bad alike, establishing justice, so that no one can have more, nor take away from a neighbor, so that he himself might have twice the light of the other.. The sun rises to give common food to all living creatures (55); and common justice is also given to all; and among such creatures, the cattle become like cattle, the pigs like pigs, the sheep like sheep, and all the rest likewise; for justice

πάντα· δικαιοσύνη γὰρ ἐν αὐτοῖς
ἀναφαίνεται ἡ κοινότης. Ἐπειτα κατὰ
κοινότητα πάντα ὁμοίως κατὰ γένος
σπείρεται· τροφή τε κοινή χαμαὶ
νεμομένοις ἀνείται, πᾶσι τοῖς κτήνεσι, καὶ
πᾶσιν ἐπίσης, οὐδενὶ νόμῳ κρατουμένη, τῇ
δὲ παρὰ τοῦ διδόντος κελεύσαντος
χορηγία συμφώνως ἅπασι δικαιοσύνη
παροῦσα (56). Ἀλλ' οὐδὲ τὰ τῆς γενέσεως
νόμον ἔχει γεγραμμένον· μετεγράφη γὰρ
ἄν· σπείρουσι δὲ καὶ γεννῶσιν ἐπίσης,
κοινωνίαν ὑπὸ δικαιοσύνης ἔμφυτον
ἔχοντες· κοινῇ πᾶσιν ἐπίσης (57)
ὀφθαλμὸν εἰς τὸ βλέπειν ὁ ποιητὴς τε καὶ
πατὴρ πάντων δικαιοσύνη νομοθετήσας τῇ
παρ' αὐτοῦ παρέσχε, οὐ διακρίνας
θήλειαν ἄρρενος, οὐ λογικὸν ἀλόγου, καὶ
καθάπαξ οὐδενὸς οὐδέν· ἰσότητι δὲ καὶ
κοινότητι μερίσας τὸ βλέπειν ὁμοίως ἐνὶ
κελεύματι πᾶσι κεχάρισται. Οἱ νόμοι δέ,
φησὶν, ἀνθρώπων ἀμαθίαν κολάζειν μὴ
δυνάμενοι παρανομεῖν ἐδίδαξαν· ἡ γὰρ
ιδιότης τῶν νόμων, τὴν κοινωνίαν τοῦ
θεοῦ νόμου κατέτεμεν καὶ παρατρώγει· μὴ
συνεῖς τὸ τοῦ Ἀποστόλου ῥητὸν, λέγοντος
«Διὰ Νόμου τὴν ἀμαρτίαν ἔγνων (58)»· τό
τ' ἐμὸν καὶ τὸ σὸν φησὶ διὰ τῶν νόμων
παρεισελθεῖν· μηκέτι (59) εἰς κοινότητα
(κοινὰ τε γάρ·) καρπούμενων, μήτε γῆν,
μήτε κτήματα, ἀλλὰ μηδὲ γάμον· κοινῇ γὰρ
ἅπασιν ἐποίησε τὰς ἀμπέλους, αἱ μὴ
στρουθὸν, μήτε κλέπτειν ἀπαρνοῦνται· καὶ
τὸν σῖτον οὕτως, καὶ τοὺς ἄλλους καρπούς.
Ἡ δὲ κοινωνία παρανομηθεῖσα (60) καὶ τὰ
τῆς ἰσότητος ἐγέννησε θρεμμάτων καὶ
καρπῶν κλέπτειν. Κοινῇ τοίνυν ὁ Θεὸς
ἅπαντα ἀνθρώπῳ ποιήσας, καὶ τὸ θῆλυ τῷ
ἄρρενι κοινῇ συναγαγὼν, καὶ πάνθ' ὁμοίως
τὰ ζῶα κολλήσας, τὴν δικαιοσύνην
ἀνέφηεν, κοινωνίαν μετ' ἰσότητος. Οἱ δὲ
γεγονότες οὕτω, τὴν συνάγουσαν
κοινωνίαν, τὴν γένεσιν αὐτῶν
ἀπηρνήθησαν· καὶ φησὶν, εἰ μίαν ἀγόμενος

appears in them as their common bond..
Then, according to commonality,
everything is sown alike by kind; common
food is given to those grazing on the
ground, to all the animals, and also to all,
held by no law, but with justice present to
all in agreement with the command of the
giver of the gift (56).. But it does not even
have the law of birth written down; for it
would have been rewritten. They both sow
and give birth as well, having an inborn
sharing under justice; also to all alike the
maker and father of all has given the eye to
see, legislating with justice, not
distinguishing female from male, not giving
reason to the unreasonable, and in no case
giving nothing to anyone; but dividing sight
equally and commonly, he has granted it to
all alike by one command.. But the laws, it
is said, unable to punish human ignorance,
taught people to break the law; for the
nature of the laws cut off and gnawed away
the sharing of the divine law; not
understanding the clear statement of the
Apostle, saying, «Through the law I came to
know sin» (58).» He says that mine and
yours have entered through the laws; no
longer into community (for the fruits are
common), neither land, nor property, nor
even marriage; for he made the vineyards
common to all, which do not refuse a
sparrow or a thief; and so also the grain,
and the other fruits.. But the sharing,
having been broken by lawlessness, gave
birth to a thief of food and fruits of
equality.. Therefore, God made all things
common to humans, bringing the female
together with the male in common, and
joining all animals alike, revealing justice as
sharing with equality.. But those who have
come into being in this way denied the
gathering sharing, their origin; and he says,
if one is led (61) let him have it, able to

(61) ἐχέτω, δυναμένων κοινωνεῖν ἀπάντων, ὥσπερ ἀπέφηνε τὰ λοιπὰ τῶν ζώων.» Ταῦτα εἰπὼν κατὰ λέξιν, πάλιν ὁμοίως αὐταῖς ταῖς λέξεσιν ἐπιφέρει· «Τὴν γὰρ ἐπιθυμίαν εὐτονον καὶ σφοδροτέραν ἐνεποίησε τοῖς ἄρρεσιν εἰς τὴν τῶν γενῶν παραμονήν· ἣν οὔτε νόμος, οὔτε ἔθος, οὔτε ἄλλο τι τῶν ὄντων ἀφανῖσαι δύναται. Θεοῦ γὰρ ἐστὶ δόγμα.» Καὶ πῶς ἔτι οὗτος ἐν τῷ καθ' ἡμᾶς ἐξετασθεῖν λόγῳ, ἄντικρυς καὶ τὸν νόμον καὶ τὸ Εὐαγγέλιον διὰ τούτων καθαιρῶν; Ὁ μὲν γὰρ φησιν· «Οὐ μοιχεύσεις· τὸ δὲ, Πᾶς (62) ὁ προσβλέπων κατ' ἐπιθυμίαν, ἤδη ἐμοίχευσεν,» λέγει· τὸ γὰρ «Οὐκ ἐπιθυμήσεις,» πρὸς τοῦ νόμου λεγόμενον, τὸν ἕνα δείκνυσι Θεὸν, διὰ νόμου καὶ προφητῶν καὶ Εὐαγγελίου κηρυσσόμενον· λέγει γὰρ, «Οὐκ ἐπιθυμήσεις τῆς τοῦ πλησίον·» ὁ πλησίον δὲ οὐχ ὁ Ἰουδαῖος τῷ Ἰουδαίῳ· ἀδελφὸς γὰρ καὶ ταυτότης τοῦ Πνεύματος (63)· λείπεται δὲ πλησίον τὸν ἄλλοεθνή λέγειν· πῶς γὰρ οὐ πλησίον, ὁ οἷός τε κοινωνῆσαι τοῦ Πνεύματος; Οὐ γὰρ μόνων Ἑβραίων, ἀλλὰ καὶ ἐθνῶν πατὴρ Ἀβραάμ (64). Εἰ δὲ ἡ μοιχευθεῖσα, καὶ ὁ εἰς αὐτὴν πορνεύσας θανάτῳ κολάζεται, δῆλον δήπου τὴν ἐντολὴν τὴν λέγουσαν, «Οὐκ ἐπιθυμήσεις τὴν γυναῖκα τοῦ πλησίον,» περὶ τῶν ἐθνῶν διαγορεύειν· ἵνα τις, κατὰ νόμον καὶ τῆς τοῦ πλησίον καὶ τῆς ἀδελφῆς ἀποσχόμενος, ἄντικρυς ἀκούσῃ παρὰ τοῦ Κυρίου· «Ἐγὼ δὲ λέγω, Οὐκ ἐπιθυμήσεις.» Ἡ δὲ τοῦ «Ἐγὼ» μορίου προσθήκη προσεχεστέραν δείκνυσι τῆς ἐντολῆς τὴν ἐνέργειαν. Καὶ ὅτι θεομαχεῖ ὁ τε Καρποκράτης ὁ τ' Ἐπιφάνης ἐν αὐτῷ τῷ πολυθρυλλήτῳ βιβλίῳ τῷ «Περὶ δικαιοσύνης» λέγων (65), ὧδέ πως ἐπιφέρει κατὰ λέξιν· «Ἐνθεν, ὡς γελοῖον εἰρηκότος τοῦ νομοθέτου, ῥῆμα τοῦτο ἀκουστέον, «Οὐκ ἐπιθυμήσεις,» πρὸς τὸ γελοιότερον εἰπεῖν, «Τῶν τοῦ πλησίον·» αὐτὸς γὰρ ὁ τὴν ἐπιθυμίαν δοὺς, ὡς

share with all, just as he showed the rest of the animals..» Having said these things word for word, he again brings forward the same words to them: “For desire made the males sharp and stronger toward the continuation of the generations; which neither law, nor custom, nor anything else that exists is able to destroy.. For it is a decree of God.» And how could this one still be examined by us in speech, directly overthrowing both the law and the Gospel through these things?? For he says, «You shall not commit adultery,» but the other says, «Everyone who looks with desire has already committed adultery with me,»» He says, for the commandment «You shall not covet,» The commandment spoken about in the law points to one God, who is proclaimed through the law, the prophets, and the Gospel; for it says, «You shall not covet what belongs to your neighbor.»» But the neighbor is not the Jew to the Jew; for brotherhood and unity of the Spirit (63) remain. So, the neighbor is not said to be the foreigner; for how could he not be a neighbor, one who is able to share in the Spirit?? For Abraham is the father not only of the Hebrews but also of the nations (64).. If the woman who committed adultery, and the man who committed fornication with her, are punished by death, then clearly the commandment that says, «You shall not covet your neighbor’s wife,» is evident.» It is about the nations that it speaks; so that someone, keeping the law and refraining from the wife and sister of his neighbor, might hear directly from the Lord: «But I say to you, You shall not covet...»» Ἡ δὲ τοῦ «Ἐγὼ» The addition of the phrase «I» shows more carefully the power of the commandment.. And that both Carpocrates and Epiphanes fight against God in that much-talked-about book «On Justice»..»

συνέχουσιν τὰ τῆς γενέσεως, ταύτην ἀφαιρεῖσθαι κελεύει, μηδενὸς αὐτὴν ἀφελῶν ζῶου· τὸ δὲ «Τῆς» τοῦ πλησίον (66) «γυναικὸς» ιδιότητα τὴν κοινωνίαν ἀναγκάζων, ἔτι γελοιότερον εἶπεν.» Καὶ ταῦτα μὲν οἱ γενναῖοι Καρποκρατιανοὶ δογματίζουσι· τούτους (67) φασὶ, καὶ τινὰς ἄλλους ζηλωτὰς τῶν ὁμοίων κακῶν (68), εἰς τὰ δεῖπνα ἀθροιζομένους· (οὐ γὰρ «ἀγάπην» εἶπομι· ἂν ἔγωγε τὴν συνέλευσιν αὐτῶν·) ἄνδρας ὁμοῦ καὶ γυναῖκας, μετὰ δὴ τὸ κορεσθῆναι ἐν πλησμονῇ τῇ κυπρίσῃ (69) φασὶ, τὸ καταισχῦνον αὐτῶν τὴν πορνικὴν ταύτην δικαιοσύνην, ἐκποδῶν ποιησαμένους φῶς τῇ τοῦ λύχνου περιτροπῇ, μίγνυσθαι, ὅπως ἐθέλοιεν, αἷς βούλοιντο· μελετήσαντας δὲ ἐν τοιαύτῃ «ἀγάπῃ» τὴν κοινωνίαν, μεθ' ἡμέραν ἤδη παρ' ὧν ἂν ἐθέλῃσιν γυναικῶν ἀπαιτεῖν τὴν τοῦ Καρποκρατείου (οὐ γὰρ θέμις εἰπεῖν θεοῦ) νόμου ὑπακοήν. Τοιαῦτα δὲ, οἶμαι, ταῖς κυνῶν καὶ συῶν καὶ τράγων λαγνείαις νομοθετεῖν τὸν Καρποκράτην ἔδει. Δοκεῖ δέ μοι καὶ τοῦ Πλάτωνος παρακηκοέναι ἐν τῇ «Πολιτείᾳ» φαμένους, κοινὰς (70) εἶναι τὰς γυναῖκας πάντων· κοινὰς μὲν, τὰς πρὸ τοῦ γάμου, τῶν αἰτεῖσθαι μελλόντων, καθάπερ καὶ τὸ θέατρον κοινὸν τῶν θεωμένων, φάσκοντος· τοῦ προκαταλαβόντος δὲ ἐκάστην ἐκάστου εἶναι, καὶ οὐκ ἔτι κοινήν τὴν γεγαμημένην. Ξάνθος δὲ ἐν τοῖς ἐπιγραφομένοις «Μαγικοῖς, Μίγνυνται δὲ,» φησὶν, «οἱ μάγοι μητράσι καὶ θυγατράσι (71)· καὶ ἀδελφαῖς μίγνυσθαι θεμιτὸν εἶναι, κοινὰς τε εἶναι τὰς γυναῖκας, οὐ βία καὶ λάθρα, ἀλλὰ συναινούντων ἀμφοτέρων, ὅταν θέλῃ γῆμαι ὁ ἕτερος τὴν τοῦ ἑτέρου.» Ἐπὶ τούτων οἶμαι καὶ τῶν ὁμοίων αἰρέσεων προφητικῶς Ἰούδαν ἐν τῇ ἐπιστολῇ εἰρηκέναι· «Ὅμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι·» (ὃ γὰρ ὕπαρ, τῇ ἀληθείᾳ ἐπιβάλλουσιν (72)·) ἔως, «Καὶ τὸ

Saying (65), he brings it forward in this way, word for word: «Therefore, as the lawgiver has said in a laughable way, this phrase must be heard, 'You shall not desire,'» to speak even more laughably, 'Of your neighbor's things;'» for he who gave desire, as something that holds together the things of birth, orders this to be taken away, without taking it away from any living being. But the phrase "Of the" neighbor's (66) "wife" forcing association as a private matter, he spoke even more laughably.» And these things the noble Carpocratians teach as doctrine; they say that these (67), and some others who are zealous for similar evils (68), gather together for meals; (for not "love" I myself might call their gathering "love." They say that men and women together, after being filled with the pleasure of sexual indulgence (69), put aside the shameful justice of their prostitution by extinguishing the light of the lamp, and mingle as they wish, with whomever they want. Having practiced such "love"» and fellowship in such "love," after a day they demand from whichever women they wish obedience to the law of Carpocrates (for it is not lawful to call it divine).. I think that Carpocrates should have made laws for the lusts of dogs, pigs, and goats.. It also seems to me that he misunderstood Plato in the "Republic."» He says that women are common to all; common, he means, before marriage to those who intend to ask for them, just as the theater is common to those who watch it; but once taken, each woman belongs to each man, and the married woman is no longer common.. Xanthus, in the so-called "Magical [Texts]," says, «They are mixed,»» He says, «The magicians unite with mothers and daughters; and it is lawful to unite with

στόμα αὐτῶν λαλεῖ ὑπέρογκα.»

sisters, and the women are common—not by force or secretly, but with the consent of both, whenever one wishes to marry the other’s woman.»» On these points, I think Judas also spoke prophetically about similar heresies in the letter: «Likewise, these too, while dreaming,»» (for their existence imposes upon the truth) until, «And their mouth speaks arrogant things.»

Chapter 3 (CAPUT III)

Quatenus Plato aliiue e veteribus præiverint Marcionitis aliisque hæreticis, qui a nuptiis ideo abstinere quia creaturam malam existimant et nasci homines in pœnam opinantur.

How far Plato and other ancient thinkers went before the Marcionites and other heretics, who abstain from marriage because they consider creation evil and believe that being born is a punishment.

Ἦδη δὲ εἰ αὐτός τε ὁ Πλάτων καὶ οἱ Πυθαγόρειοι (73), καθάπερ οὖν ὕστερον καὶ οἱ ἀπὸ Μαρκίωνος, κακὴν τὴν γένεσιν ὑπελήφεσαν, πολλοῦ γε ἔδει κοινὰς αὐτὸν ὑποτίθεσθαι τὰς γυναῖκας. Ἀλλ’ οἱ μὲν ἀπὸ Μαρκίωνος φύσιν κακὴν ἔκ τε ὕλης κακῆς καὶ ἐκ δικαίου γενομένην Δημιουργοῦ (74)· ὧς δὲ λόγῳ μὴ βουλόμενοι τὸν κόσμον τὸν ὑπὸ τοῦ Δημιουργοῦ γενόμενον συμπληροῦν, ἀπέχεσθαι γάμου (75) βούλονται, ἀντιτασσόμενοι τῷ ποιητῇ τῷ σφῶν, καὶ σπεύδοντες πρὸς τὸν κεκληκότα ἀγαθὸν, ἀλλ’ οὐ τὸν, ὡς φασὶ, θεὸν ἐν ἄλλῳ τρόπῳ· ὅθεν οὐδὲν ἴδιον καταλιπεῖν ἐνταῦθα βουλόμενοι, οὐ τῇ προαιρέσει γίνονται ἐγκρατεῖς, τῇ δὲ πρὸς τὸν πεποιηκότα ἔχθρᾳ, μὴ βουλόμενοι χρῆσθαι τοῖς ὑπ’ αὐτοῦ κτισθεῖσιν. Ἀλλ’ οὗτοί γε, ἀσεβεῖ θεομαχίᾳ τῶν κατὰ φύσιν ἐκστάντες λογισμῶν, τῆς μακροθυμίας (76) καὶ χρηστότητος τοῦ Θεοῦ καταφρονοῦντες, εἰ καὶ μὴ γαμεῖν ἐθέλουσι, ἀλλὰ τροφαῖς χρῶνται (77) ταῖς

Already both Plato himself and the Pythagoreans (73), just as later those from Marcion, claimed that birth is evil, so it was necessary for him to reject marriage in general. But those from Marcion say that nature is evil because it comes from bad matter and from the just Creator (74); for this reason, not wanting to complete the world made by the Creator, they choose to abstain from marriage (75), opposing their own maker, and rushing toward the called good, but not the God, as they say, in another way. Therefore, not wanting to leave anything of their own here, they do not become self-controlled by choice, but out of hatred toward the maker, they refuse to use what has been created by him. But these people, impious and fighting against God with thoughts that go against nature, despising the patience (76) and kindness of God, even if they do not want to marry, they still use the created foods (77), and breathe the air of the Creator, being his

κτισταῖς, καὶ τὸν ἀέρα τοῦ Δημιουργοῦ ἀναπνέουσιν, αὐτοῦ τε ὄντες ἔργα καὶ ἐν τοῖς αὐτοῦ καταμένοντες, τὴν τε ξένην, ὡς φασὶ, γινῶσιν εὐαγγελίζονται, κἂν κατὰ τοῦτο χάριν ἐγνωκέναι τῷ Κυρίῳ τοῦ κόσμου ὀφείλοντες, καθὼς ἐνταῦθα εὐηγγελίσθησαν. Ἀλλὰ πρὸς μὲν τούτους, ὁπόταν τὸν περὶ ἀρχῶν διαλαμβάνωμεν λόγον, ἀκριβέστατα διαλεξόμεθα· οἱ φιλόσοφοι δὲ ὧν ἐμνήσθημεν, παρ' ὧν τὴν γένεσιν κακὴν εἶναι ἀσεβῶς ἐκμαθόντες οἱ ἀπὸ Μαρκίωνος, καθάπερ ἰδίῳ δόγματι φρυάττονται, οὐ φύσει κακὴν βούλονται ταύτην εἶναι, ἀλλὰ τῇ ψυχῇ τῇ τὸ ἀληθὲς διαδόσῃ· κατάγουσι γὰρ ἐνταῦθα τὴν ψυχὴν, θεῖαν οὖσαν, καθάπερ εἰς κολαστήριον (78) τὸν κόσμον· ἀποκαθαίρεσθαι δὲ ταῖς ἐνσωματουμέναις ψυχαῖς προσήκει κατ' αὐτούς. Κἄστιν τὸ δόγμα τοῦτο οὐ τοῖς ἀπὸ Μαρκίωνος ἔτι, τοῖς δὲ ἐνσωματοῦσθαι (79) καὶ μετενδεῖσθαι καὶ μεταγγίζεσθαι (80) τὰς ψυχὰς ἀξιοῦσιν οἰκεῖν· πρὸς οὓς ἄλλος ἂν εἴη καιρὸς λέγειν, ὁπηνίκα ἂν περὶ ψυχῆς διαλαμβάνωμεν. Ἡράκλειτος γοῦν κακίζων φαίνεται τὴν γένεσιν· «Ἐπειδὴν, φησὶ, γενόμενοι (81) ζῶειν ἐθέλουσι, μὲν τ' ἔχειν, μᾶλλον δὲ ἀναπαύεσθαι· καὶ παῖδας καταλείπουσι, μὲν τ' ἔχειν, μᾶλλον δὲ ἀναπαύεσθαι· καὶ παῖδας γενέσθαι.» Δῆλος δὲ αὐτῷ συμφερόμενος καὶ Ἐμπεδοκλῆς, λέγων·

Κλαῦσά τε καὶ κώκυσα, ἰδὼν ἀσυνήθεα χῶρον.

Καὶ ἔτι·

Ἐκ μὲν γὰρ ζῶων ἐτίθει νεκρά, εἶδε'

works and remaining in his works, and they preach the foreign knowledge, as they say, even if by this they owe thanks to the Lord of the world, as they were preached here. But concerning these, whenever we discuss the origins, we will speak very precisely; the philosophers we mentioned, from whom those from Marcion learned impiously that birth is evil, as if following their own doctrine, do not want this to be evil by nature, but by the soul that passes on the truth. For they lead the soul here, which is divine, as if into a place of punishment (78), the world; and according to them, it is fitting for the souls that are embodied to be purified. And this doctrine is not proper to those from Marcion anymore, but to those who think that souls must be embodied (79), transfused, and transferred (80); about these another time might be suitable to speak, when we discuss the soul. Heraclitus at least seems to blame birth, saying: «When they have come into being, they want to live and to have their share, but rather to rest; and they leave children behind, to have their share.» It is clear that Empedocles agrees with him, saying:

He wept and wailed, seeing an unusual place.

And furthermore:

For from the living he produced dead

(82) ἀμείβων.

things, changing their form. (82)

Καὶ πάλιν·

And again:

ὦ πόποι! ἦ δειλὸν (83) θνητῶν γένος· ὦ
δυσάνολβον·

“Oh woe! The race of mortals is miserable;
oh, unhappy one!” (83)

Οἷων ἐξ ἐρίδων ἔκ τε στοναχῶν
ἐγένεσθε;

“What kind of people have you become,
born from quarrels and groans?”

Λέγει δὲ καὶ ἡ Σίβυλλα·

And the Sibyl also says:

Ἄνθρωποι θνητοὶ καὶ σάρκινοι, οὐδὲν
έόντες·

Mortal and fleshly men, being nothing;

Ὅμοίως τῷ γράφοντι ποιητῇ (84)·

Likewise to the writing poet (84);

Οὐδὲν ἀκιδνότερον γαῖα τρέφει
άνθρωποιο.

The earth nourishes nothing more
fragile than man.

Ναὶ μὴν καὶ Θεόγνις τὴν γένεσιν δείκνυσι
κακὴν, ὥδὲ πῶς λέγων·

Indeed, even Theognis shows the evil of
birth, saying something like this:

Πάντων (85) μὲν μὴ φῦναι
ἐπιχθονίοισιν ἄριστον,

Of all things, it is not best to be born
among those who live on the earth,

Μηδ’ ἔσορᾶν (86) αὐγὰς ὀξέος ἡελίου·

Nor to see the rays of the sharp sun;

φύντα δ', ὅπως ὥκιστα πύλας αἴδαο
περῆσαι (87).

But to be born, so that as quickly as possible one may pass through the gates of Hades.

Ἀκόλουθα δ' αὐτοῖς καὶ ὁ τῆς τραγωδίας
ποιητῆς Εὐριπίδης γράφει·

Following them also the tragedian
Euripides writes:

Ἔδει (88) γὰρ ἡμᾶς, σύλλογον
ποιουμένους,

For it was necessary for us, making a gathering,

Τὸν φύντα (89) θρηνεῖν, εἰς ὅς' ἔρχεται
κακά·

To mourn the one who is born, for all the evils that come upon him;

Τὸν δ' αὖ θανόντα καὶ πόνων
πεπαυμένον,

But again, to mourn the one who has died and is freed from sufferings,

Χαίροντας, εὐφημοῦντας ἐκπέμπειν
δόμων.

To send forth those rejoicing and giving
praise from the house.

Καὶ αὖθις τὰ ὅμοια οὕτως ἐρεῖ (90)·

And again, he will say the same things in
this way (90):

Τίς δ' οἶδεν (91), εἰ τὸ ζῆν μὲν ἐστὶ
κατθανεῖν,

“Who knows,” (91) “if living is really dying,”

Τὸ κατθανεῖν δὲ τὸ ζῆν (92);

“But dying is living?” (92)

Ταύτὸν δὴ τούτοις φαίνεται καὶ Ἡρόδοτος
ποιῶν λέγοντα τὸν Σόλωνα· «ὦ Κροῖσε,
πᾶς ἄνθρωπός (93) ἐστὶ συμφορῆ·» καὶ ὁ
μῦθος δὲ αὐτῷ σαφῶς ὁ περὶ τοῦ

This seems to be the same thing, and
Herodotus makes Solon say: «O Croesus,
every man (93) is unlucky.» And the story
about Cleobis and Biton (94) clearly means

Κλεόβιδος καὶ Βίτωνος (94) οὐκ ἄλλο τι
βούλεται ἀλλ' ἢ ψέγειν μὲν τὴν γένεσιν, τὸν
θάνατον δὲ ἐπαινεῖν.

nothing else but to blame birth and to
praise death.

**Οἷη περ φύλλων γενεή, τοιήδε καὶ
ἀνδρῶν (95),**

**Just as the kind of leaves is such, so is
the kind of men (95),**

Ὅμηρος λέγει. Πλάτων δὲ ἐν «Κρατύλῳ»
Ὅρφεϊ τὸν λόγον ἀνατίθησι, τὸν περὶ τοῦ
κολάζεσθαι τὴν ψυχὴν ἐν τῷ σώματι· λέγει
δὲ ὧδε· «Καὶ γὰρ (96) σῆμά τινες φασὶν
αὐτὸ εἶναι τῆς ψυχῆς, ὡς τεθαμμένης ἐν τῷ
νῦν παρόντι· καὶ διότι τοῦτο (97) σημαίνει,
ἃ ἂν σημαίνει (98) ἡ ψυχὴ· καὶ ταύτῃ σῆμα
(99) ὀρθῶς καλεῖσθαι. Δοκοῦσι μέντοι
μάλιστα θέσθαι οἱ ἀμφὶ Ὅρφέα τοῦτο τὸ
ὄνομα, ὡς δίκην διδούσης, ὧν δὴ ἔνεκα
δίδωσιν.» Ἀξιὸν δὲ καὶ τῆς Φιλολάου
λέξεως μνημονεῦσαι· λέγει γὰρ ὁ
Πυθαγόρειος ὧδε· «Μαρτυρέονται δὲ καὶ οἱ
παλαιοὶ θεολόγοι τε καὶ μάντις, ὡς διὰ
τινας τιμωρίας ἃ ψυχὰ (1) τῷ σώματι
συνέζευκται, καὶ καθάπερ ἐν σώματι τούτῳ
τέθραπται.» Ἀλλὰ καὶ Πίνδαρος, περὶ τῶν ἐν
Ἐλευσίνι μυστηρίων λέγων, ἐπιφέρει·
«Ὀλβιος (2), ὅστις ἰδὼν ἐκεῖνα, κοινὰ εἰς
ὑπὸ χθόνα (3)· οἶδεν μὲν βίου τελευτάν,
οἶδεν δὲ Διὸς δοτὸν ἀρχάν (4).» Πλάτων τε
ἀκολούθως ἐν «Φαίδωνι» οὐκ ὀκνεῖ
γράφειν ὧδέ πως· «Καὶ οἱ τὰς τελετὰς (5)
δὲ ἡμῖν οὗτοι καταστήσαντες οὐκ ἄλλοτι,»
ἔως, «Μετὰ θεῶν τε οἰκήσει.» Τί δὲ ὅταν
λέγῃ· «Ἔως (6) ἂν τὸ σῶμα ἔχωμεν, καὶ
συμπεφυρμένη (7) ἡμῶν ἡ ψυχὴ ἢ μετὰ
τοιούτου κακοῦ, οὐ μῆποτε κτησώμεθα
ἐκεῖνο ἱκανῶς, οὗ ἐπιθυμοῦμεν;» οὐχὶ
αἰτίαν τῶν μεγίστων κακῶν τὴν γένεσιν
αἰνίσσεται; Κάν τῷ «Φαίδωνι (8)»
ἐπιμαρτυρεῖ· «Κινδυνεύουσι γὰρ, ὅσοι
τυγχάνουσιν ὀρθῶς ἀπτόμενοι

Homer says. But Plato in the "Cratylus"»
Orpheus sets forth the idea concerning the
punishment of the soul in the body; he says
this: «For some say that a tomb is a kind of
sign of the soul, as if it were buried in the
present time; and because this is what the
soul signifies; and rightly this is called a
sign.» However, those around Orpheus
seem to place this name especially as giving
punishment, for the sake of those to whom
it is given..» It is also worth recalling the
statement of Philolaus; for the Pythagorean
says this: «The ancient theologians and
seers also testify that the soul is joined to
the body because of certain punishments,
and as if it were buried in this very
tomb.»» But also Pindar, speaking about
the mysteries at Eleusis, says: «Happy is
the one who, having seen those things,
shares in what is under the earth; he knows
the end of life, and he knows the beginning
given by Zeus.»» And Plato likewise in the
"Phaedo"» does not hesitate to write
something like this: «And those who
established the rites for us did so not at
another time,» until, «After the gods dwell.»
But what does he mean when he says:
«Until (6) we have the body, and our soul is
joined (7) with such an evil, we will never
truly gain that which we desire?» He does
not hint that the origin of the greatest evils
is without cause.? And even in the "Phaedo"
(8)» He also bears witness: «For those who

φιλοσοφίας, λεληθέναι τοὺς ἄλλους, ὅτι οὐδὲν ἄλλο αὐτοὶ ἐπιτηδεύουσιν ἢ ἀποθνήσκειν τε καὶ τεθνάναι.» Καὶ πάλιν, «Οὐκοῦν (9) καὶ ἐνταῦθα ἡ τοῦ φιλοσόφου ψυχὴ μάλιστα ἀτιμάζει τὸ σῶμα, καὶ φεύγει ἀπ' αὐτοῦ· ζητεῖ δὲ αὐτὴ καθ' αὐτὴν γίνεσθαι (10).» Καὶ μήτι συνάδει τῷ θεῷ Ἀποστόλῳ, λέγοντι· «Ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;» εἰ μὴ τὴν ὁμοφροσύνην τῶν εἰς κακίαν ὑποσεσυρμένων «σῶμα θανάτου» τροπικῶς λέγει. Τὴν τε συνουσίαν, γενέσεως οὖσαν ἀρχὴν, καὶ πρὸ τοῦ Μαρκίωνος ἀποστρεφόμενος φαίνεται ἐν τῷ πρώτῳ τῆς «Πολιτείας» ὁ Πλάτων· ἐπαινῶν γὰρ τὸ γῆρας (11), ἐπιφέρει, «Ὅτι εὔϊσθι (12) ὅτι ἔμοιγε ὅσον αἱ ἄλλαι αἱ κατὰ τὸ σῶμα ἡδοναὶ ἀπομαραίνονται, τοσοῦτον αὖξονται αἱ περὶ τοὺς λόγους ἐπιθυμίαι τε καὶ ἡδοναί·» τῆς τε τῶν ἀφροδισίων χρήσεως ἐπιμνησθεῖς, «Εὐφήμει (13), ἄνθρωπε· ἀσμενέστατα μέντοι αὐτὸ ἀπέφυγον, ὥσπερ λυττῶντά τινα καὶ ἄγριον δεσπότην ἀποφυγών.» Πάλιν δ' ἐν τῷ «Φαίδωνι», τὴν γένεσιν κακίζων, γράφει· «Ὁ μὲν οὖν ἐν (14) ἀπορρήτοις λεγόμενος περὶ αὐτῶν λόγος, ὡς ἐν τινι φρουρᾷ ἐσμὲν οἱ ἄνθρωποι.» Καὶ αὖθις, «Οἱ δὲ (15) δὴ, ἂν δόξωσι διαφερόντως πρὸς τὸ ὁσίως βιώναι, οὗτοί εἰσιν, οἱ τῶνδε μὲν τῶν τόπων ἐν τῇ γῇ (16) ἐλευθερούμενοί τε καὶ ἀπαλλαττόμενοι, ὥσπερ δεσμοτηρίων, ἄνω δὲ εἰς τὴν καθαρὰν οἴκησιν ἀφικνούμενοι. Ἄλλ' ὅμως οὕτως ἔχων, αἴσθεται (17) τῆς διοικήσεως καλῶς ἐχούσης, καὶ φησὶν· «Οὐ δεῖ (18) δὴ ἑαυτὸν ἐκ ταύτης λύειν. οὐδὲ ἀποδιδράσκειν·» καὶ, συνελόντι εἰπεῖν, κακὴν λογίζεσθαι τὴν ὕλην, ἀφορμὴν οὐ παρέσχεν τῷ Μαρκίῳ, εὐσεβῶς αὐτὸς εἰπὼν περὶ τοῦ κόσμου τάδε· «Παρά (19) μὲν γὰρ τοῦ συνθέντος (20) πάντα τὰ καλὰ

truly engage in philosophy risk being forgotten by others, because they pursue nothing else but to die and to be dead.» And again, «Therefore here too the soul of the philosopher especially dishonors the body and flees from it; and it seeks to become by itself.» (10).» And does he not agree with the divine Apostle, who says: «Wretched man that I am! Who will rescue me from this body of death?»? unless the agreement of those dragged into evil, a “body of death,” he speaks figuratively. He seems to reject both the union, which is the beginning of birth, and before Marcion, in the first book of the “Republic,” Plato, praising old age (11), says, “Know well (12) that for me, as much as the bodily pleasures fade away, just so much do the desires and pleasures of the mind grow around reason;» Remembering the use of pleasures, he says, “Well said (13), man; yet I gladly avoided it, as if escaping some raging and wild master.» Again, in the “Phaedo,” blaming birth, he writes: “The speech said in secret about them is that we humans are as if in some prison.» And again, «Those who, if they seem to live in a holy way, are these: those who are freed and released from these places on earth, like prisoners, and who arrive above to the pure dwelling. But still, in this way, he perceives that the governance is going well, and he says: «One should not then free oneself from this.» nor run away;» and, to sum up, he considers matter to be bad, but it did not give Markion a reason to reject it, as he himself piously said these things about the world: «For from the one who put it together, all good things have been obtained; but from the previous condition, whatever is harsh and unjust happens in heaven, these things come from it itself and it imposes them on living beings.» He also

κέκτηνται (21)· παρὰ δὲ τῆς ἔμπροσθεν ἕξεως, ὅσα χαλεπὰ καὶ ἄδिका ἐν οὐρανῷ γίνεται, ταῦτα ἐξ ἐκείνης αὐτός τε ἔχει καὶ τοῖς ζώοις ἐναπεργάζεται.» Ἔτι δὲ σαφέστερον ἐπιφέρει (22)· «Τούτων δὲ αὐτῷ (23) τὸ σωματοειδὲς τῆς συγκράσεως (24) αἴτιον, τὸ τῆς πάλαι ποτὲ φύσεως σύντροφον (25), ὅτι πολλῆς ἦν μετέχον ἀταξίας πρὶν εἰς τὸν νῦν κόσμον ἀφικέσθαι.» Οὐδὲν δὲ ἥττον κὰν τοῖς «Νόμοις» ὁδύρεται τὸ τῶν ἀνθρώπων γένος, λέγων ὧδε· «Θεοὶ (26) δὲ οἰκτεῖραντες τὸ τῶν ἀνθρώπων ἐπίπονον πεφυκὸς γένος, ἀναπαύλας τε αὐτοῖς τῶν πόνων ἐτάξαντο τὰς τῶν ἐορτῶν ἀμοιβάς.» Ἐν τε τῇ «Ἐπινομίδι» καὶ τὰς αἰτίας τοῦ οἴκου δίεισι, καὶ τάδε λέγει· «Ὡς ἐξ ἀρχῆς (27) τὸ γενέσθαι χαλεπὸν ἅπαντι ζῶω, πρῶτον μὲν τὸ μετασχεῖν τῆς τῶν κυουμένων ἕξεως, ἔπειτ' αὖ τὸ γίνεσθαι, καὶ ἔτι τρέφεσθαι, καὶ παιδεύεσθαι, διὰ πόνων μυρίων γίγνεται ξύμπαντα, ὥς φαμεν ἅπαντες.» Τί δέ; οὐχὶ καὶ Ἡράκλειτος (28) θάνατον τὴν γένεσιν καλεῖ; Πυθαγόρας δὲ καὶ τῷ ἐν «Γοργίᾳ» Σωκράτει ἐμπερὶ, ἐν οἷς φησι· «Θάνατός ἐστιν, ὁκόσα ἐγερθέντες ὀρέομεν· ὁκόσα δὲ εὐδοντες, ὕπνος.» Ἀλλὰ τούτων μὲν ἄλλος· ἐπειδὴν δὲ περὶ τῶν ἀρχῶν διαλαμβάνωμεν, τότε καὶ τὰς ἐναντιότητας ταύτας, ἃς οἱ τε φιλόσοφοι αἰνίσσονται, οἱ τε περὶ Μαρκίωνα δογματίζουσιν, ἐπισκεψώμεθα (29). Πλὴν οὐκ ἀσαφῶς δεδειχθαι ἡμῖν νομίζω τὰς ἀφορμὰς τῶν ξένων δογμάτων τὸν Μαρκίωνα παρὰ Πλάτωνος ἀχαρίστως τε καὶ ἀμαθῶς εἰληφέναι. Ὁ δὲ περὶ ἐγκρατείας ἡμῖν προβαίνετω λόγος. Ἐφάσκομεν δὲ τὴν δυσχρηστίαν ὑφορωμένους Ἕλληνας, πολλὰ εἰς τὴν γένεσιν τῶν παίδων ἀποφθέγγασθαι· ἀθέως δὲ ἐκδεξαμένους ταῦτα τοὺς περὶ Μαρκίωνα, ἀχαριστεῖν τῷ Δημιουργῷ. Λέγει γὰρ ἡ τραγωδία (30)·

makes it clearer: «To these things, the bodily form of the composition is responsible, the companion of the nature that once was, because it shared much disorder before coming into the present world.» No less so also concerning the "Laws"» The race of humans laments, saying this: «The gods, pitying the race of humans born to toil, and giving them rest from their labors, established the cycles of festivals as relief.» In the "Epinomides" as well» and it goes through the causes of sorrow, and says this: «From the beginning, coming into being is hard for every living creature; first, to share in the condition of being pregnant, then to be born, and still to be nourished and educated, all this happens through countless pains, as we all say.» But what? Does not Heraclitus also call birth death?? But Pythagoras also, in the work called "Gorgias," to Socrates similarly, in which he says: "Death is all that we desire when awake; but all that we desire when asleep is sleep."» But enough of these things. When we discuss the principles, then we will also examine these opposites, which both the philosophers hint at and those who hold opinions about Marcion. (29). But I think it has been clearly shown to us that Marcion has taken the starting points of foreign doctrines from Plato, both ungratefully and ignorantly.. Let the discussion about self-control proceed for us.. We deny that the Greeks, who are hard to deal with, have said many things about the birth of children; but those who follow Marcion have accepted these things godlessly, showing ingratitude to the Creator.. For the tragedy says: (30)

**Τὸ (31) μὴ γενέσθαι κρεῖττον, ἢ φῦναι
βροτούς.**

**It is better not to be born than to grow
into a mortal. (31)**

**Ἔπειτα (32) παῖδας σὺν πικραῖς
ἀλγηδόσι**

**Then children come with bitter pains
(32)**

**Τίκτω· τεκοῦσα δ', ἦν (33) μὲν ἄφρονας
τέκω,**

**I give birth; but if I give birth to fools,
(33)**

Στένω ματαίως, εἰσορῶσα μὲν κακούς,

I groan in vain, seeing the bad,

**Χρηστοὺς δ' ἀπολύουσ' (34)· ἦν δὲ καὶ
σεσωσμένους (35),**

**but releasing the good. (34) But if even
the saved (35),**

Τήκω τάλαιναν καρδίαν ὀρῶδία.

I melt my wretched heart with grief.

**Τί τοῦτο (36) δὴ τὸ χρηστόν; οὐκ ἀρκεῖ
μίαν**

**What then is the good? Is it not enough
to have one (36)**

**Ψυχὴν (37) ἀπολύειν, κᾶπειτ' οὐδ' ἔχειν
(38) πόνους;**

**To save one soul, and then to have no
more pains?**

Καὶ ἔθ' ὁμοίως·

And also likewise;

Ἐμοὶ γένοιτο (39) καὶ πάλαι δοκεῖν,

I would wish, as I have long thought,

Παῖδας φυτεῦειν οὔ ποτ' ἀνθρώπους

That children should be raised, and

ἐχρῆν,

never should men be used,

Πόνους ὁρῶντας εἰς ὅσους φυτεύομεν.

Seeing the labors for those whom we raise.

Ἐν δὲ τοῖς αὖθις λεγομένοις καὶ τὴν αἰτίαν τῶν κακῶν ἐναργῶς ἐπὶ τὰς ἀρχὰς ἐπανάγει λέγων ὧδε·

But in what follows, he clearly brings back the cause of evils to the rulers, saying this:

Ὡ δυστυχεῖν φύς, καὶ κακῶς πεπραχέναι

O wretched nature, and to have acted badly

Ἀνθρωπος ἐγένου καὶ τὸ δυστυχὲς βίου

Become a human, and the misfortune of life

Ἐκεῖθεν ἔλαβες, ὅθεν (40) ἅπασιν ἤρξατο

From there you received, from where (40) it began for all

Τρέφειν ὃ τ' αἰθήρ, ἐνδιδούς θνητοῖς πνοάς.

The air nourishes, giving breath to mortals.

Μὴ οὖν τὰ (41) θνητὰ, θνητὸς ὢν, ἀγνωμόνει.

Therefore, do not disregard mortal things, being mortal yourself.

Πάλιν δ' οὖν τὰ ὅμοια τούτοις ὧδε ἀποδίδωσι·

Again, then, he gives back things similar to these in this way:

Θνητῶν (42) δ' ὄλβιος οὐδεὶς, οὐδ' εὐδαίμων· Οὕπω γὰρ ἔφυ τις ἄλυπος.

No one among mortals is truly blessed or happy; for no one has yet been born without pain.

Καὶ εἴτ' αὖθις·

And then again:

**Φεῦ, φεῦ (43), βροτείων (44) πημάτων
ὅσαι τύχαι,**

“Alas, alas, all the misfortunes of mortals,”

**Ὅσαι τε μορφαί! τέρμα δ' οὐκ εἴποι τις
ἄν.**

“All the forms! And no one could say the end.”

Καὶ ἔθ' ὁμοίως·

And likewise still;

... τῶν γὰρ (45) ἐν βροτοῖς

... for among mortals (45)

**Οὐκ ἔστιν οὐδεὶς διὰ τέλους
εὐδαιμονῶν (46).**

No one is truly happy to the end (46).

Ταύτη οὖν φασι καὶ τοὺς Πυθαγορείους
ἀπέχεσθαι ἀφροδισίων. Ἐμοὶ δὲ ἔμπαλιν
δοκοῦσι γαμεῖν μὲν παιδοποιίας ἕνεκα, τῆς
δὲ ἐξ ἀφροδισίων ἡδονῆς ἐθέλειν κρατεῖν
μετὰ τὴν παιδοποιίαν. Ταύτη μυστικῶς
ἀπαγορεύουσι κυάμοις χρῆσθαι (47), οὐχ
ὅτι πνευματοποιὸν, δύσπεπτον, καὶ τοὺς
ὀνείρους τεταραγμένους ποιεῖ τὸ ὄσπριον·
οὐδὲ μὴν ὅτι ἀνθρώπου κεφαλῇ
ἀπείκασται κύαμος, κατὰ τὸ ἐπύλλιον
ἐκεῖνο·

Therefore, they say that the Pythagoreans
also abstain from aphrodisiacs. But to me, it
seems the opposite: they appear to marry
for the sake of having children, but they
want to control the pleasure from
aphrodisiacs after having children. Secretly,
they forbid the use of beans (47), not
because the legume is spirit-producing,
indigestible, and causes disturbed dreams;
nor because the bean is shaped like a
human head, according to that fable;

**Ἵσόν (48) τοι κυάμους τρώγειν
κεφαλὰς τε τοκῆων·**

It is just as if one were to eat beans and the
heads of one's parents (48);

μᾶλλον δὲ ὅτι κύαμοι ἐσθιόμενοι ἀτόκους

Rather, it is because eating beans causes

ἐργάζονται τὰς γυναῖκας. Θεόφραστος
γοῦν ἐν τῷ πέμπτῳ τῶν «Φυσικῶν αἰτίων»
(49) τὰ κελύφη (50) τῶν κυάμων, περὶ τὰς
ρίζας τῶν νεοφύτων δένδρων
περιτιθέμενα, ξηραίνειν τὰ φυόμενα
ἱστορεῖ· καὶ αἱ κατοικίδιαι δὲ ὄρνιθες,
συνεχῶς ταῦτα σιτούμεναι, ἄτοκοι
γίνονται.

women to become barren. Theophrastus, in
the fifth book of his "Natural Causes" (49),
reports that the husks (50) of beans, when
placed around the roots of newly planted
trees, dry up the growing plants; and pet
birds, when fed these continuously, become
barren.

Chapter 4 (CAPUT IV)

*Quibus prætextibus utantur hæretici ad
omnis generis licentiam et libidinem
exercendam.*

*The pretexts heretics use to practice all
kinds of license and lust.*

Τῶν δὲ ἀφ' αἰρέσεως ἀγομένων
Μαρκίωνος μὲν τοῦ Ποντικοῦ
ἐπεμνήσθημεν, δι' ἀντίταξιν τὴν πρὸς τὸν
Δημιουργὸν τὴν χρῆσιν τῶν κοσμικῶν
παραιτουμένου. Γίνεται δὲ αὐτῷ τῆς
ἐγκρατείας αἴτιος, εἴ γε τοῦτο ἐγκράτειαν
ῥητέον, αὐτὸς ὁ Δημιουργός, πρὸς ὃν ὁ
Θεομάχος οὗτος γίγας ἀνθιστάναι
οἰόμενος, ἅκων ἐστὶν ἐγκρατὴς,
κατατρέχων καὶ τῆς κτίσεως καὶ τοῦ
πλάσματος. Κἂν συγχρήσωνται τῇ τοῦ
Κυρίου φωνῇ, λέγοντος τῷ Φιλίππῳ (51),
«Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν
νεκρούς· σὺ δὲ ἀκολούθει μοι (52)·» ἀλλ'
ἐκεῖνο σκοπεῖτωσαν, ὡς τὴν ὁμοίαν τῆς
σαρκὸς πλάσιν καὶ Φίλιππος φέρει, νεκρὸν
οὐκ ἔχων μεμιασμένον. Πῶς οὖν σαρκίον
ἔχων, νεκρὸν οὐκ εἶχεν; Ὅτι ἐξανέστη τοῦ
μνήματος, τοῦ Κυρίου τὰ πάθη
νεκρώσαντος, ζήσαντος (53) δὲ Χριστοῦ.
Ἐπεμνήσθημεν δὲ καὶ τῆς κατὰ
Καρποκράτην ἀθέσμου γυναικῶν
κοινωνίας· περὶ τε Νικολάου ῥήσεως
διαλεχθέντες (54), ἐκεῖνο παρελίπομεν·
Ὡραίαν, φασὶ (55), γυναῖκα ἔχων οὗτος,
μετὰ τὴν ἀνάληψιν τὴν τοῦ Σωτῆρος, πρὸς

Of those who follow a heresy, we have
mentioned Marcion of Pontus, who, by
opposing the use of worldly things toward
the Creator, rejects them.. The Creator
himself is made responsible for self-
control, if this is to be called self-control;
this giant enemy of God, thinking he is
rising up against him, is unwillingly self-
controlled, running down both creation and
the creature.. And even if they use the
Lord's own words, when he says to Philip,
«Let the dead bury their own dead; but you,
follow me,»» they should pay attention to
this: that Philip also carries a similar fleshly
form, not having a dead and defiled one..
How then, having a body of flesh, did he not
have a dead one?? Because he rose from the
tomb, the Lord having put to death the
sufferings, and Christ being alive.. We also
remembered the unlawful association with
women according to Carpocrates; having
discussed the saying about Nicolaus, we
passed over that. They say he had a
beautiful wife, and after the Savior's
ascension, being reproached by the
apostles with jealousy, he brought the

τῶν ἀποστόλων ὀνειδισθεὶς ζηλοτυπίαν, εἰς μέσον ἀγαγὼν τὴν γυναῖκα (56), γῆμαι τῷ βουλομένῳ ἐπέτρεψεν (57)· ἀκόλουθον γὰρ εἶναι φασι τὴν πρᾶξιν ταύτην ἐκείνῃ τῇ φωνῇ, τῇ, ὅτι «παραχρήσασθαι τῇ σαρκὶ δεῖ (58).» Καὶ δὴ κατακολουθήσαντες τῷ γενομένῳ τῷ τε εἰρημένῳ ἀπλῶς καὶ ἀβασανίστως, ἐκπορνεύουσιν ἀναίδην (59) οἱ τὴν αἵρεσιν αὐτοῦ μετιόντες. Πυνθάνομαι δ' ἔγωγε τὸν Νικόλαον μηδεμιᾶ ἐτέρᾳ παρ' ἣν ἔγημεν, κεχρησθαι γυναικί· τῶν τ' ἐκείνου (60) τέκνων θηλείας μὲν καταγηρᾶσαι παρθένους, ἄφθορον (61) δὲ διαμεῖναι τὸν υἱόν. Ὡς οὕτως ἐχόντων, ἀποβολὴ πάθους ἦν, εἰς μέσον τῶν ἀποστόλων (62) ἡ τῆς ζηλοτυπουμένης ἐκκύκλησις γυναικός· καὶ ἡ ἐγκράτεια τῶν περισπουδάστων ἡδονῶν, τὸ «παραχρησθαι (63) τῇ σαρκὶ» ἐδίδασκεν. Οὐ γὰρ, οἶμαι, ἐβούλοντο (64), κατὰ τὴν τοῦ Σωτῆρος ἐντολὴν, δυσὶ κυρίοις δουλεύειν,» ἡδονῇ καὶ Θεῷ (65). Λέγουσι γοῦν καὶ τὸν Ματθαῖον οὕτω διδάξαι. «Σαρκὶ μὲν μάχεσθαι καὶ παραχρησθαι (66), μηθὲν αὐτῇ πρὸς ἡδονὴν ἀκόλαστον (67) ἐνδιδόντα· ψυχὴν δὲ αὖξιν διὰ πίστεως καὶ γνώσεως (68). Εἰσὶν δ' οἱ (69) τὴν πάνδημον Ἀφροδίτην κοινωνίαν μυστικὴν ἀναγορεύουσιν, ἐνυβρίζοντες καὶ τῷ ὀνόματι (70)· λέγεται γὰρ καὶ τὸ ποιεῖν τι κακὸν ἐργάζεσθαι, ὥσπερ ἂν καὶ τὸ ἀγαθόν τι, ὁμωνύμως ἐργάζεσθαι· ὁμοίως δὲ καὶ «ἡ κοινωνία» ἀγαθὸν δὲ καὶ ἐν μεταδόσει ἀργύριον (71), καὶ τροφῆς, καὶ στολῆς· οἱ δὲ καὶ τὴν ὁποιανδηποτοῦν ἀφροδισίων συμπλοκὴν κοινωνίαν ἀσεβῶς κεκλήκασιν. Φασὶ γοῦν τινὰ αὐτῶν, ἡμετέρᾳ παρθένῳ, ὥραία τὴν ὄψιν, προσελθόντα φάναι· Γέγραπται, «Παντὶ τῷ αἰτοῦντί σε δίδου» τὴν δὲ σεμνῶς πάνυ ἀποκρίνασθαι, μὴ συνιεῖσαν τὴν τάνθρωπου ἀσέλγειαν· Ἀλλὰ περὶ γάμου τῇ μητρὶ διαλέγου. Ὡς τῆς

woman into the middle and allowed her to marry whoever he wished. For they say this action followed that saying, that “one must make use of the flesh.”» And indeed, following what happened simply and without restraint, those who follow his heresy shamelessly commit fornication.. I have learned, however, that Nicolaus did not use any woman other than the one he married; and that among his children, the daughters grew old as virgins, while the son remained undefiled.. Since these things were so, it was a casting off of passion when the woman who was the cause of jealousy was brought before the apostles; and the self-control of those who took pleasure seriously was in the saying, “to make use of the flesh.”» he was teaching. For I do not think they wished, according to the command of the Savior, to serve two masters,» pleasure and God. (65). They say, then, that Matthias also taught in this way.. “To fight against the flesh and to use it (66), giving it nothing unrestrained for pleasure (67); but to grow the soul through faith and knowledge (68).. There are some (69) who call the common Aphrodite a secret communion, insulting even the name (70); for to do something bad is said to be to work evil, just as to do something good is to work good, using the same word; likewise, also, “communion.”» “Communion is good also in the sharing of money (71), and of food, and of clothing; but some have wickedly called any kind of joining in sexual acts a communion.”. Some of them say that a certain one, seeing our young virgin, approached and said: It is written, “To everyone who asks you, give.”» But to answer very solemnly, not understanding the wickedness of the human, “But speak about marriage to your mother.”. O impiety! And those who share in lust deny

ἀθεότητος! καὶ τῶν τοῦ Κυρίου φωνῶν διαψεύδονται οἱ τῆς ἀσελγείας κοινωνοὶ, οἱ τῆς λαγνείας ἀδελφοὶ, ὄνειδος οὐ φιλοσοφίας μόνον, ἀλλὰ καὶ παντὸς τοῦ βίου· οἱ παραχαράσσοντες τὴν ἀλήθειαν, μᾶλλον δὲ κατασκάπτοντες, ὡς οἷόν τε αὐτοῖς· οἳ γε τρισάθλιοι (72) τὴν τε σαρκίνην κατὰ τὴν συνουσιαστικὴν κοινωνίαν (73) ἱεροφαντοῦσι, καὶ ταύτην οἷονται εἰς τὴν βασιλείαν αὐτοὺς ἀνάγειν τοῦ Θεοῦ (74). Εἰς τὰ χαμαιτυπεῖα μὲν οὖν ἢ τοιάδε εἰσάγει κοινωνία· καὶ δὴ συμμετοχοὶ εἶεν αὐτοῖς οἱ σύες καὶ οἱ τράγοι· εἶεν δ' ἂν ἐν ταῖς μείζουσι παρ' αὐτοῖς ἐλπίσιν αἱ προεστῶσαι τοῦ τέλους πόρνοι, ἀναίδην εἰσδεχόμενοι (75) τοὺς βουλομένους ἅπαντας. «Ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστὸν, εἴ γε αὐτὸν ἠκούσατε, καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς ἐστὶν ἀλήθεια ἐν Χριστῷ Ἰησοῦ (76), ἀποθέσθαι ὑμᾶς τὰ (77) κατὰ τὴν προτέραν ἀναστροφὴν, τὸν παλαιὸν ἄνθρωπον, τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης· ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν, καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας,» κατὰ τὴν ἐξομοίωσιν τοῦ Θεοῦ (78). «Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα ἀγαπητὰ, καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ὑμᾶς (79), καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ εἰς ὁσμὴν εὐωδίας. Πορνεία δὲ, καὶ πᾶσα ἀκαθαρσία, ἢ πλεονεξία, μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίοις, καὶ αἰσχύρης, καὶ μωρολογίας.» καὶ γὰρ ἀπὸ τῆς φωνῆς ἀγνεύειν μελετᾷ διδάσκων ὁ Ἀπόστολος, γράφει· Τοῦτο γὰρ ἴστε γινώσκοντες (80), ὅτι πᾶς πόρνος,» καὶ τὰ ἐξῆς, ἕως, «Μᾶλλον δὲ καὶ ἐλέγχετε.» Ἐρρῦν δὲ αὐτοῖς τὸ δόγμα ἔκ τινος ἀποκρύφου· καὶ δὴ παραθήσομαι τὴν λέξιν τὴν τῆς τούτων

the words of the Lord, the brothers of lewdness, a disgrace not only to philosophy but to all life; those who falsify the truth, and rather undermine it as much as they can; those most wretched ones (72) who make a show of the fleshly union in sexual intercourse (73), and think that this leads them into the kingdom of God (74).. Such fellowship leads to brothels; and indeed, let the swine and the goats be partners with them; and let the leading prostitutes of the house be their greatest hopes, shamelessly welcoming (75) all who wish.. “But you did not learn Christ in this way, if indeed you heard him and were taught in him, as the truth is in Christ Jesus (76), to put away the things of your former way of life, the old man who is corrupted by deceitful desires; but to be renewed in the spirit of your mind, and to put on the new man, created according to God in righteousness and holiness of the truth,”» according to the likeness of the divine (78). “Therefore, be imitators of God, as beloved children, and walk in love, just as Christ also loved you (79), and gave himself up for us as an offering and sacrifice to God, a fragrant aroma”. Let no sexual immorality, or any kind of impurity, or greed, even be named among you, as is proper for the holy, nor shameful behavior, nor foolish talk;» For the Apostle teaches to practice purity even from the voice, writing: For you know this, understanding (80), that every fornicator,» and the following, up to, «But rather also you should rebuke.» The teaching flows to them from some hidden source; and indeed I will set down the word that is the mother of their licentiousness; and whether they themselves are writers of the Bible, see their wickedness, even if they deny God through lack of self-control; or whether, coming upon others (81), they have joined

άσελγείας μητέρα· καὶ εἴτε αὐτοὶ τῆς βίβλου συγγραφεῖς, ὅρα τὴν ἀπόνοιαν, εἰ καὶ Θεοῦ διαψεύδονται δι’ ἀκρασίαν· εἴτε ἄλλοις (81) περιτυχόντες, τὸ καλὸν τοῦτο ἐνόσησαν δόγμα (82), διεστραμμένως ἀκηκοότες. Ἔχει δὲ (83) οὕτω τὰ τῆς λέξεως· «Ἐν ἧν τὰ πάντα· ἐπεὶ δὲ ἔδοξεν αὐτοῦ τῇ ἐνότητι μὴ εἶναι μόνῃ, ἐξῆλθεν ἀπ’ αὐτοῦ ἐπίπνοια, καὶ ἐκοινώνησεν αὐτῇ, καὶ ἐποίησε τὸν ἀγαπητόν. Ἐκ δὲ τούτου ἐξῆλθεν ἀπ’ αὐτοῦ ἐπίπνοια, ἣ κοινωνήσας ἐποίησε δυνάμεις, μήτε ὁραθῆναι, μήτε ἀκουσθῆναι δυναμένας,» ἔως, «ἐπ’ ὀνόματος ἰδίου ἐκάστην.» Εἰ γὰρ καὶ οὗτοι, καθάπερ οἱ ἀπὸ Οὐαλεντίνου, πνευματικὰς ἐτίθεντο κοινωνίας, ἴσως τις αὐτῶν τὴν ὑπόληψιν ἐπεδέξατο· σαρκικῆς δὲ ὕβρεως κοινωνίαν εἰς προφητείαν ἁγίαν ἀνάγειν ἀπεγνωκότος ἐστὶ τὴν σωτηρίαν. Τοιαῦτα (84) καὶ οἱ ἀπὸ Προδίκου, ψευδωνύμως Γνωστικούς (85) σφᾶς αὐτοὺς ἀναγορεύοντες, δογματίζουσιν· υἱοὺς μὲν φύσει τοῦ πρώτου Θεοῦ λέγοντες αὐτοὺς, καταχρώμενοι δὲ τῇ εὐγενείᾳ καὶ τῇ ἐλευθερίᾳ, ζῶσιν ὡς βούλονται· βούλονται δὲ φιληδόνως· κρατηθῆναι ὑπ’ οὐδενὸς νενομικότες, ὡς ἂν «κύριοι τοῦ σαββάτου (86), καὶ ὑπεράνω παντὸς γένους πεφυκότες, βασιλῆιοι παῖδες· βασιλεῖ δὲ, φασὶ, νόμος ἄγραφος. Πρῶτον (87) μὲν, ὅτι οὐ ποιοῦσιν ἅ βούλονται πάντα· πολλὰ γὰρ αὐτοὺς κωλύσει καὶ ἐπιθυμοῦντας καὶ πειρωμένους· καὶ ἅ ποιοῦσι δὲ, οὐχ ὡς βασιλεῖς, ἀλλ’ ὡς μαστιγίαί ποιοῦσι· λάθρα γὰρ μοιχεύουσιν, τὸ ἀλῶναι δεδιότες, καὶ τὸ καταγνωσθῆναι ἐκκλίνοντες, καὶ φοβούμενοι κολασθῆναι (88). Πῶς δὲ ἐλεύθερον ἢ ἀκρασία καὶ ἡ αἰσχρολογία; «Πᾶς (89) γὰρ, «φησὶν (90), «ὁ ἁμαρτάνων δοῦλός ἐστιν,» ὁ Ἀπόστολος λέγει. Ἀλλὰ πῶς κατὰ Θεὸν πολιτεύεται ὁ πάσῃ ἐπιθυμίᾳ ἐνδοτον ἑαυτὸν παρασχών, τοῦ Κυρίου φήσαντος, «Ἐγὼ δὲ λέγω, Μὴ

this good teaching (82), having heard it in a twisted way. The meaning is (83) as follows: «All things were one; but when it seemed to him that unity should not be alone, a breath came forth from him, and shared in it, and made the beloved one.». From this came a breath from him, by which, having shared, he made powers that were neither able to be seen nor heard,» until, «each one [came] upon its own name.» For even if these, like those from Valentinus, placed spiritual communions, perhaps some accepted their opinion; but to raise a fellowship of fleshly arrogance to holy prophecy is a failure of salvation.. Such things (84) also those from Prodicus, falsely calling themselves Gnostics (85), declare as their doctrine: they say they are by nature sons of the first God, and, abusing nobility and freedom, they live as they wish; and they wish to live as they please. They claim to be held by no one’s law, so that they may be “lords of the Sabbath (86), and by nature above every race, royal children; and they say the king has an unwritten law.. First (87), they do not do everything they want; for many things stop them, both desiring and trying; and what they do, they do not as kings, but as scourges; for they commit adultery secretly, fearing to be caught, and avoiding being condemned, and fearing to be punished (88).. How then is licentiousness and foul speech free?? «For everyone, «he says, (90) «who sins is a slave,» the Apostle says. But how does one live according to God, who has given himself over to every desire, when the Lord said, «But I say to you, Do not desire»??» But if someone wants to sin willingly, and sets a rule to commit adultery, and to lie with others’ wives, and to take advantage of their marriages, even though we pity others who

ἐπιθυμίας;» Ἐκὼν δέ τις ἀμαρτάνειν βούλεται, καὶ δόγμα τίθησι τὸ μοιχεύειν, καὶ καθηδυνασθῆναι, καὶ λυμαίνεσθαι τοὺς ἄλλων γάμους, ὅπου γε καὶ τοὺς ἄλλους ἄκοντας ἀμαρτάνοντας ἐλεοῦμεν; Κἂν εἰς ξένον τὸν κόσμον ἀφιγμένοι ᾧσι, πιστοὶ (91) ἐν τῷ ἄλλοτρίῳ μὴ γενόμενοι, τὸ ἀληθὲς οὐχ ἔξουσιν. Ὑβρίζει δέ τις ξένος πολίτας, καὶ τούτους ἀδικεῖ· οὐχὶ δὲ ὡς παρεπίδημος (92), τοῖς ἀναγκαίοις χρώμενος, ἀπρόσκοπος τοῖς πολίταις διαβιοῖ; Πῶς δὲ καὶ τοῖς ὑπὸ τῶν ἐθνῶν μεμισημένοις, διὰ τὸ μὴ πράσσειν τὰ ὑπὸ τῶν νόμων διηγορευμένα, τουτέστι τοῖς ἀδίκους, καὶ ἀκρατέσι, καὶ πλεονέκταις, καὶ μοιχοῖς τὰ αὐτὰ πράσσοντες, Θεὸν ἐγνωκέναι μόνοι λέγουσιν; Ἐχρῆν γὰρ αὐτοὺς, καὶ ἐν τοῖς ἄλλοτρίοις παρόντας, καλῶς βιοῦν, ἵνα δὴ τῷ ὄντι τὸ βασιλικὸν ἐνδείξωνται. Ἦδη δὲ καὶ τοῖς ἀνθρωπίνους νομοθέταις καὶ τῷ θεῷ νόμῳ ἀπεχθάνονται, παρανόμως βιοῦν ἐπανηρημένοι. Ὁ γοῦν «ἐκκεντήσας (93)» τὸν πόρνον εὐλαβούμενος (94) πρὸς τοῦ Θεοῦ δείκνυται ἐν τοῖς «Ἀριθμοῖς. Καὶ ἐὰν εἴπωμεν,» φησὶν ὁ Ἰωάννης ἐν τῇ ἐπιστολῇ, «ὅτι κοινωνίαν ἔχομεν μετ’ αὐτοῦ,» τουτέστι μετὰ τοῦ Θεοῦ, «καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν· ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτὸς ἐν τῷ φωτὶ (95), κοινωνίαν ἔχομεν μετ’ αὐτοῦ, καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ τῆς ἀμαρτίας.» Πόθεν οὖν κρείττους εἰσὶ τῶν κοσμικῶν οἱ τοιαῦτα πράσσοντες, καὶ τοῖς χειρίστοις τῶν κοσμικῶν ὅμοιοι; ὅμοιοι γὰρ, οἶμαι, τὰς φύσεις οἱ καὶ τὰς πράξεις ὅμοιοι. Ὡν δὲ ὑπερφέρειν κατὰ τὴν εὐγένειαν ἀξιοῦσι, τούτων καὶ τοῖς ἡθεσιν ὑπερέχειν ὀφείλουσιν, ὅπως τὸν εἰς τὴν φυλακὴν (96) συγκλεισμὸν διαφύγωσιν. Ὦντως γὰρ, ὡς ὁ Κύριος ἔφη, «Ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλείω (97)

sin unwillingly, wherever this happens,? And even if they have come into a foreign land, being faithful (91) and not becoming part of what is alien, they will not have the truth.. But if a stranger insults the citizens and wrongs them, he does not live as a mere visitor (92), using only what is necessary, without causing trouble to the citizens.? But how is it that those hated by the nations, because they do not do what the laws require—that is, the unjust, the uncontrolled, the greedy, and the adulterers—doing the same things, are the only ones who say they have known God?? For they ought, even when present among foreigners, to live well, so that truly they may show the royal nature.. And now they are hated even by human lawmakers and by the divine law, living unlawfully and deprived.. He, then, «having pierced (93)» He, then, «having pierced (93) the immoral man, shows reverence (94) toward God in the «Numbers».. And if we say,» John says in the letter, «that we have fellowship with him,» that is, with God, «and if we walk in darkness, we lie and do not practice the truth; but if we walk in the light, as he himself is in the light (95), we have fellowship with him, and the blood of Jesus his son cleanses us from sin..» Where then are those who do such things better than the worldly, and similar to the worst of the worldly?? For, I think, their natures and their actions are alike.. But since they claim to be superior in nobility, they ought also to be superior in character, so that they may escape the confinement of imprisonment (96).. Indeed, as the Lord said, “Unless your righteousness exceeds that of the scribes and Pharisees, you will not enter the kingdom of God” (97)..» Concerning self-control over food, it is shown in Daniel; and to sum up, David, singing about obedience,

τῶν γραμματέων καὶ Φαρισαίων, οὐκ εἰσελεύσεσθε εἰς τὴν βασιλείαν τοῦ Θεοῦ.» Περὶ δὲ τῆς τῶν βρωμάτων ἐγκρατείας δείκνυται ἐν τῷ Δανιήλ· συνελόντι δ' εἶπεῖν, περὶ ὑπακοῆς ὁ Δαβὶδ ψάλλων λέγει· «Ἐν τίνι κατορθώσει νεώτερος τὴν ὁδὸν αὐτοῦ;» Καὶ παραχρῆμα ἀκούει· «Ἐν τῷ φυλάσσεσθαι (98) τὸν λόγον σου ἐν ὅλῃ καρδίᾳ·» ὃ τε Ἱερεμίας φησί· «Τάδε λέγει Κύριος· Κατὰ τὰς ὁδοὺς τῶν ἐθνῶν μὴ πορεύσησθε (99). Ἐντεῦθεν ἄλλοι τινὲς κινήθεντες, μικροὶ καὶ οὐτίδανοι, τὸν ἄνθρωπον ὑπὸ διαφορῶν δυνάμεων πλασθῆναι λέγουσι, καὶ τὰ μὲν μέχρις ὀμφαλοῦ θειοδεστέρας τέχνης εἶναι, τὰ ἔνερθε δὲ, τῆς ἡττονος· οὗ δὴ χάριν ὀρέγεσθαι συνουσίας. Λέληθε δὲ αὐτοὺς, ὅτι καὶ τὰ ἀνωτέρω μέρη τῆς τροφῆς ὀριγνᾷται καὶ λαγνεύει τισίν· ἐναντιοῦνται δὲ καὶ τῷ Χριστῷ, πρὸς τοὺς Φαρισαίους εἰρηκότι (1), τὸν αὐτὸν Θεὸν καὶ «τὸν ἐκτός» ἡμῶν καὶ «τὸν ἔσω» ἄνθρωπον πεποιηκέναι. Ἀλλὰ καὶ ἡ ὀρεξις οὐ τοῦ σώματός ἐστι, καὶ διὰ τὸ σῶμα γίνηται. Ἄλλοι τινὲς, οὓς καὶ Ἀντιτάκτας (2) καλοῦμεν, λέγουσιν, ὅτι ὁ μὲν Θεὸς ὁ τῶν ὅλων πατὴρ ἡμῶν ἐστι φύσει, καὶ πάνθ', ὅσα πεποίηκεν, ἀγαθὰ ἐστίν· εἷς δὲ τις τῶν ὑπ' αὐτοῦ γεγονότων ἐπέσπειρεν τὰ ζιζάνια, τὴν τῶν κακῶν φύσιν γεννήσας· οἷς (3) καὶ δὴ (4) πάντας ἡμᾶς περιέβαλεν, ἀντιτάξας ἡμᾶς (5) τῷ Πατρί. Διὸ δὴ καὶ αὐτοὶ ἀντιτασσόμεθα τούτῳ εἰς ἐκδικίαν τοῦ Πατρὸς (6), ἀντιπράσσοντες τῷ βουλήματι τοῦ δευτέρου. Ἐπεὶ οὖν οὗτος «Οὐ μοιχεύσεις» εἴρηκεν, ἡμεῖς, φασὶ (7), μοιχεύομεν ἐπὶ καταλύσει τῆς ἐντολῆς αὐτοῦ. Φαίημεν δ' ἂν καὶ πρὸς τούτους, ὅτι τοὺς ψευδοπροφήτας καὶ τοὺς ὅσοι τὴν ἀλήθειαν ὑποκρίνονται, ἐξ ἔργων γινώσκεσθαι παρειλήφαμεν (8). Εἰ διαβάλλεται δὲ ὑμῶν ἔργα, πῶς ἔτι (9) τῆς ἀληθείας ἀντέχεσθαι ὑμᾶς ἐρεῖτε; Ἡ γὰρ

says, "In what can a young man keep his way pure?"?» And immediately he hears: "By guarding your word with all your heart; (98)» And Jeremiah says: "Thus says the Lord: Do not walk in the ways of the nations; (99). From here, some others, moved, small and insignificant, say that a person is formed by various powers, and that some are divine arts up to the navel, but those below are of a lesser kind; for the sake of which they desire fellowship.. They are mistaken, because even the higher parts of the body are nourished and cause desire in some; and they oppose Christ, who said to the Pharisees (1) the same God and "the one outside» of us" and "the one within."» has made man.. But desire is not of the body, even if it happens through the body.. Some others, whom we also call Antitactae (2), say that God, the Father of all, is by nature good, and all things He made are good; but one of the things made by Him sowed weeds, having brought forth the nature of evils; and indeed (3) (4) He surrounded all of us with these, setting us against (5) the Father.. Therefore, we ourselves also oppose this, in revenge against the Father (6), acting against the will of the second.. Since then this one says, «You shall not commit adultery» he has said, we say (7), that we commit adultery by breaking his commandment.. We might also say to these, that we have been deceived about the false prophets and those who pretend to speak the truth, by their actions (8).. But if your works are slandered, how can you still say that you hold to the truth? (9)? For is there no evil, and no longer worthy of blame, which you accuse as opposed to God, nor has it become the cause of any harm? For even the tree is destroyed along with the evil (10). Or if evil truly exists (11), let them tell

οὐδέν ἐστι κακὸν, καὶ οὐκ ἔτι μέμψεως ἄξιος, ὃν αἰτιᾶσθε ὡς ἀντιτεταγμένον τῷ θεῷ, οὐδὲ κακοῦ τινος γέγονε ποιητικός· συναναιρεῖται γὰρ τῷ κακῷ καὶ τὸ δένδρον (10)· ἢ εἰ ἔστι τὸ πονηρὸν ἐνυπάρξει (11), εἰπάτωσαν ἡμῖν, τί λέγουσιν εἶναι τὰς δοθείσας ἐντολὰς περὶ δικαιοσύνης, περὶ ἐγκρατείας, περὶ ὑπομονῆς, περὶ ἀνεξικακίας καὶ τῶν τούτοις ὁμοίων, φαύλας ἢ ἀστείας; καὶ εἰ μὲν φαύλη εἴη, τὰ πλεῖστα ἀπαγορεύουσα ποιεῖν τῶν αἰσχυρῶν ἢ ἐντολῇ, καθ' ἑαυτῆς νομοθετήσει ἢ κακία ἐπὶ καταλύσει τῇ ἰδίᾳ, ὅπερ ἀδύνατον· εἰ δὲ ἀγαθὴ, ἀντιτασσόμενοι ταῖς ἀγαθαῖς ἐντολαῖς ἀγαθῷ ἀντιτάσσεσθαι, καὶ τὰ κακὰ πράσσειν ὁμολογοῦσιν. Ἦδη δὲ καὶ ὁ Σωτὴρ αὐτὸς, ὃν πείθεσθαι ἀξιοῦσιν μόνω, τὸ μισεῖν (12) καὶ τὸ λοιδορεῖν κεκώλυκεν· καὶ, «Μετὰ τοῦ ἀντιδίκου βαδίζων, φίλος αὐτοῦ πειράθητι ἀπαλλαγῆναι,» φησὶν. Ἦ τοίνυν καὶ τὴν Χριστοῦ παραίνεσιν ἀρνήσονται, ἀντιτασσόμενοι τῷ ἀντιτεταγμένῳ· ἢ φίλοι γινόμενοι, τούτῳ οὐκ ἀντιδικήσουσιν. Τί δαί; οὐκ ἴστε, ὃ γεννάδει, (ὡς πρὸς παρόντας γὰρ εἴπομι' ἂν·) ὅτι ταῖς καλῶς ἐχούσαις ἐντολαῖς μαχόμενοι, τῇ ἰδίᾳ ἀνθίστασθε σωτηρίᾳ; Οὐ γὰρ τὰ διαγορευθέντα χρησίμως, ἀλλ' ἑαυτοὺς καταστρέφετε. Καὶ ὁ μὲν Κύριος, Τὰ ἀγαθὰ (13) ὑμῶν ἔργα λαμβάτω,» ἔφη, ὑμεῖς δὲ τὰς ἀσελγείας ὑμῶν ἔκφανεῖς ποιεῖτε. Ἄλλως τε εἰ τὰς ἐντολὰς καταλύειν τοῦ νομοθέτου θέλετε, τί δήποτε τὸ μὲν «Οὐ μοιχεύσεις,» καὶ «Οὐ παιδοφθορήσεις (14),» καὶ ὅσα εἰς ἐγκράτειαν συμβάλλεται, καταλύειν ἐπιχειρεῖτε δι' ἀκρασίαν τὴν σφῶν· οὐ καταλύετε δὲ χειμῶνα τὸν ὑπ' αὐτοῦ γενόμενον, ἵνα θέρος ποιήσητε μεσοῦντος ἔτι τοῦ χειμῶνος· οὐδὲ γῆν πλωτὴν, βατὴν δὲ θάλασσαν (15) ἐργάζεσθε, καθάπερ οἱ τὰς ἱστορίας συνταξάμενοι (16), τὸν βάρβαρον ἐθέλῃσαι

us what the commandments given about righteousness, about self-control, about patience, about not taking revenge, and those similar to these, say—are they worthless or silly?? And if it were worthless, the commandment, forbidding most shameful acts, would by itself cause evil to destroy itself, which is impossible; but if it is good, then by opposing the good commandments they admit that they oppose what is good, and that they do evil.. Already the Savior himself, whom they say alone is worthy to be obeyed, has forbidden hatred (12) and insult; and he said, “If you go with your opponent, try to be reconciled to him, your friend.”» He says. Or then will they also deny the advice of Christ, opposing what has been commanded against them? Or, becoming friends, will they not oppose this?. What then?? Do you not know, noble ones, (as I might say about those present now,) that by fighting against the good commandments, you resist your own salvation?? For you are not using what has been wisely declared, but you are destroying yourselves.. And the Lord said, “Let your good works shine,” (13)» He said, but you display your own wickedness in your actions.. Moreover, if you want to break the commandments of the lawgiver, what does the command “You shall not commit adultery” mean at all,» and “You shall not corrupt children,” (14)» and you try to break all that leads to self-control through lack of restraint; but you do not break the winter that has come from it, in order to make summer while winter is still in the middle; nor do you make the earth a floating sea that can be walked on (15), as those who wrote the histories (16) tried to make the barbarian Xerxes willing.? Why do you not oppose all the commandments?? For it was said, “Be fruitful and multiply,»

Ξέρη; Τί δ' οὐχὶ πάσαις ταῖς ἐντολαῖς ἀντιτάσσεσθε; Εἰπόντος γάρ, «Αὐξάνεσθε καὶ πληθύνεσθε,» ὑμᾶς τοὺς ἀντιταγμένους ἔχρην μηδόλως συνουσίᾳ χρῆσθαι. Καὶ εἰπόντος, «Ἐδωκα ὑμῖν πάντα εἰς τροφᾶς» καὶ ἀπολαύσεις, ὑμᾶς ἔχρην μηδενὸς ἀπολαύειν. Ἀλλὰ καὶ, «Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ,» λέγοντος, ὑμᾶς ἔχρην μὴ ἀποδιδόναι ἀντίταξιν ἀντιτάξει· καὶ τὸν κλέπτην κελεύσαντος «τετραπλοῦν» ἀποδιδόναι, ὑμᾶς ἔχρην καὶ προσδοῦναι τῷ κλέπτῃ· ὁμοίως τε αὖ καὶ τῇ, «Ἀγαπήσεις τὸν Κύριον,» ἐντολῇ ἀντιτασσομένους, ἔδει οὔτε τὸν ὅλων Θεὸν ἀγαπῆσαι. Καὶ πάλιν, εἰπόντος, «Οὐ ποιήσεις γλυπτὸν, οὐδὲ χωνευτὸν, ὑμᾶς ἀκόλουθον ἦν καὶ τὰ γλυπτὰ προσκυνεῖν. Πῶς οὖν οὐκ ἀσεβεῖτε, ἀντιτασσόμενοι μὲν, ὥς φατε, τῷ Δημιουργῷ, τὰ δὲ ὅμοια ταῖς πόρναις καὶ τοῖς μοιχοῖς ἐξηλωκότες; Πῶς δὲ οὐκ αἰσθάνεσθε μείζονα ποιοῦντες, ὃν ὡς ἀσθενῇ νομίζετε; Εἴπερ, ὃ βούλεται, τοῦτο γίνεται, ἀλλ' οὐχὶ ἐκεῖνο, ὃπερ ἠθέλησεν ὁ ἀγαθός. Ἐμπαλιν γὰρ ἀσθενῆς δείκνυται πῶς ὑμῶν αὐτῶν (17) ὁ ὑμέτερος, ὥς φατε, πατήρ. Ἀναλέγονται δὲ καὶ οὗτοι ἔκ τινων προφητικῶν περικοπῶν λέξεις ἀπανθισάμενοι, καὶ συγκαττύσαντες κακῶς, κατ' ἀλληγορίαν εἰρημένας, ἐξ εὐθείας λαβόντες. Γεγραφθαι γάρ φησιν· «Ἀντέστησαν Θεῷ, καὶ ἐσώθησαν.» Οἱ δὲ καὶ «Τῷ ἀναιδεῖ Θεῷ» προστιθέασιν· δέχονται δὲ ὡς βουλὴν παρηγγελμένην τὸ λόγιον τοῦτο, καὶ σωτηρίαν σφίσι λογίζονται, τὸ ἀνθίστασθαι τῷ Δημιουργῷ. «Τῷ» μὲν οὖν «ἀναιδεῖ Θεῷ» οὐ γέγραπται· Εἰ δὲ καὶ οὕτως ἔχοι, τὸν κεκλημένον διάβολον, ὃ ἀνόητος, ἐξακούσατε ἀναιδῆ, ἢ ὡς διαβάλλοντα (18) τὸν ἄνθρωπον, ἢ ὡς κατήγορον τῶν ἁμαρτανόντων, ἢ ὡς ἀποστάτην. Ὁ γοῦν λαὸς, ἐφ' οὗ εἴρηται ἡ περικοπή, παιδευόμενοι ἐφ' οἷς ἥμαρτον βαρέως φέροντες, καὶ στένοντες,

Those who oppose you should not be joined with you in any way.. And it was said, "I have given you everything for food." And you will enjoy; you should not enjoy anything from anyone.. But also, "An eye for an eye," When it is said, you should not give back opposition for opposition; and when the thief is commanded "fourfold" to give back, you should also add to the thief; likewise also to the one who says, "You shall love the Lord," those who oppose the commandment, it was necessary neither to love the whole God. And again, when it is said, «You shall not make a carved image, nor a molten one,» you were following along and worshiping the carved images as well.. How then are you not impious, opposing, as you say, the Creator, but zealously following the things like prostitutes and adulterers?? How then do you not realize that you are doing something greater, which you consider weak?? If what he wants happens, but not what the good one wished,. For on the other hand, your own father, as you say, is shown to be weak in some way.. They also gather words from certain prophetic passages, picking and choosing poorly, and putting together what was said allegorically as if it were literal.. For it says, "They stood against God, and were saved.." But also, "To the shameless God" They add to it: they accept this saying as a commanded plan, and they consider standing against the Creator to be salvation for themselves.. "To the" "To the shameless God then" "To the shameless God it is not written; but even if it were so, you have heard the one called the devil, foolish ones, as shameless, either as slandering (18) man, or as accuser of sinners, or as a rebel. The people, then, about whom the passage was spoken, being disciplined for the things

διεγόγγυζον τὴν εἰρημένην λέξιν· ὅτι τὰ μὲν ἄλλα ἔθνη παρανομοῦντα οὐ κολάζεται, αὐτοὶ δὲ μόνοι παρ' ἑκάστα κολοῦνται· ὡς καὶ Ἰερεμίαν εἰρηκέναι· «Διὰ τί (19) ὁδὸς ἀσεβῶν εὐοδοῦται;» ὅμοιον τούτῳ τὸ παρὰ τῷ Μαλαχίᾳ τὸ προειρημένον.
 «Ἀντέστησαν Θεῷ, καὶ ἐσώθησαν· χρηματιζόμενοι γὰρ οἱ προφηῆται, οὐ μόνον τινὰ ἀκούειν λέγουσι παρὰ τοῦ Θεοῦ, ἀλλὰ καὶ αὐτοὶ διαγγέλλοντες δείκνυνται κατὰ ἀνθυποφορὰν τὰ πρὸς τοῦ λαοῦ θρυλούμενα, ὡς ἐπιζητήματ' αἰνὰ ὑπὸ τῶν ἀνθρώπων ἀναφέροντες· ἐξ ὧν καὶ τὸ προκειμένον τυγχάνει ῥητόν. Καὶ μή τι πρὸς τούτους ὁ Ἀπόστολος ἐν τῇ πρὸς Ῥωμαίους ἐπιστολῇ ἀποτεινόμενος γράφει· «Καὶ μὴ καθὼς βλασφημούμεθα, καὶ καθὼς φασὶ τινες ἡμᾶς λέγειν, ὅτι, Ποιήσωμεν τὰ κακὰ, ἵνα ἔλθῃ τὰ ἀγαθὰ,» ὧν τὸ κρίμα ἔνδικόν ἐστιν; Οὐτοὶ εἰσιν οἱ κατὰ τὴν ἀνάγνωσιν φωνῆς τόνῳ διαστρέφοντες τὰς Γραφὰς πρὸς τὰς ἰδίας ἡδονὰς, καὶ τινῶν προσωδίων καὶ στιγμῶν μεταθέσει τὰ παραγγελθέντα σωφρόνως τε καὶ συμφερόντως βιαζόμενοι πρὸς ἡδυπαθείας τὰς ἑαυτῶν· «Οἱ παροξύνοντες (20) τὸν Θεὸν τοῖς λόγοις ὑμῶν, ὁ Μαλαχίας φησὶ, καὶ εἶπατε· Ἐν τίνι παρωξύναμεν αὐτόν; Ἐν τῷ λέγειν ὑμᾶς· Πᾶς ὁ ποιῶν πονηρὸν ἀγαθὸς ἐνώπιον Κυρίου, καὶ ἐν αὐτοῖς ἡυδόκησεν· καὶ ποῦ ἔστιν ὁ Θεὸς τῆς δικαιοσύνης;»

in which they had sinned, bearing it heavily and groaning, were complaining about the said word: that other nations who break the law are not punished, but they alone are punished for each offense; as Jeremiah also said: "Why (19) does the way of the wicked prosper?" The passage before mentioned from Malachi is similar to this.. "They stood against God and were saved; for the prophets, acting as messengers, not only say that some hear from God, but also themselves, as messengers, show by their reports the things whispered among the people, as if bringing back some inquiries made by humans; from these comes the present saying." And perhaps the Apostle, addressing these very people in the letter to the Romans, writes: «And not as we are slandered, as some say that we say, 'Let us do evil so that good may come.'» «Of which the judgment is just.»? These are the ones who, in reading aloud, distort the Scriptures' tone toward their own pleasures, and by changing certain accents and pauses, force what was commanded wisely and fittingly toward their own indulgence; «Those who provoke (20) God by your words, Malachi says, and you say: In what way have we provoked him?»? By saying to you: Everyone who does evil is good before the Lord, and he is pleased with them; and where is the God of justice?»

Chapter 5 (CAPUT V)

Duo genera hæreticorum notat: prius illorum qui omnia omnibus licere pronuntiant, quos refutat.

He marks two kinds of heretics: first, those who declare that everything is allowed to everyone, whom he refutes.

Ἦν οὖν (21) μὴ, ἐπιπλεῖον ὀνυχίζοντες (22)

If then (21) we do not, going too far and

τὸν τόπον, πλειόνων ἀτόπων αἰρέσεων ἐπιμενήμεθα, μηδ' αὖ καθ' ἐκάστην αὐτῶν λέγειν πρὸς ἐκάστην ἀναγκαζόμενοι, αἰσχυνόμεθα τε ἐπ' αὐτοῖς, καὶ ἐπὶ μήκιστον τὰ ὑπομνήματα προάγωμεν· φέρε, εἰς δύο διελόντες πράγματα ἀπάσας τὰς αἰρέσεις, ἀποκρινώμεθα αὐτοῖς· ἢ γάρ τοι ἀδιαφόρως ζῆν διδάσκουσιν, ἢ, τὸ ὑπέρτονον ἄγουσαι, ἐγκράτειαν διὰ δυσσεβείας καὶ φιλαπεχθημοσύνης καταγγέλλουσι. Πρότερον δὲ περὶ τοῦ προτέρου διαληπτέον τμήματος· εἰ πάντα ἔξεστιν ἐλέσθαι βίον, δηλὸν ὅτι (23) καὶ τὸν μετ' ἐγκρατείας· καὶ εἰ πᾶς βίος ἀκίνδυνος ἐκλεκτῷ, δηλὸν ὅτι μετὰ ἀρετῆς καὶ σωφροσύνης πολὺ μᾶλλον ἀκίνδυνος· δοθείσης γὰρ ἐξουσίας «τῷ κυρίῳ τοῦ σαββάτου,» εἴπερ ἀκολάστως βιώσαι, ἀνεύθυνον εἶναι, πολλῷ μᾶλλον ὁ κοσμίως πολιτευσάμενος οὐχ ὑπεύθυνος ἔσται. «Πάντα μὲν γὰρ ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει,» φησὶν ὁ Ἀπόστολος. Εἰ δὲ καὶ πάντα ἔξεστι, δηλὸν ὅτι καὶ τὸ σωφρονεῖν. Ὡςπερ οὖν ὁ τῇ ἐξουσίᾳ εἰς τὸ κατ' ἀρετὴν βῶσαι συγχρησάμενος ἐπαινετός, οὕτω πολὺ μᾶλλον ὁ τὴν ἐξουσίαν ἡμῖν δεδοκώς ἐλευθέραν καὶ κυρίαν, καὶ συγχωρήσας ἡμῖν βιοῦν ὡς βουλόμεθα, σεμνὸς καὶ προσκυνητός, μὴ ἐάσας δουλεύειν ἡμῶν κατὰ ἀνάγκην τὰς αἰρέσεις καὶ τὰς φυγὰς. Εἰ δὲ τὸ ἀδεὲς ἐκάτερος ἔχει, ὃ τε ἀκρασίαν ὃ τε ἐγκράτειαν ἐλόμενος, ἀλλὰ τὸ σεμνὸν, οὐχ ὅμοιον. Ὁ μὲν γὰρ εἰς ἡδονὰς ἐξοκέilas σώματι χαρίζεται, ὁ δὲ σώφρων τὴν κυρίαν τοῦ σώματος ψυχὴν ἐλευθεροῖ τῶν παθῶν. Κἂν ἐπ' ἐλευθερίᾳ κεκληῖσθαι λέγωσιν ἡμᾶς, μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκὶ παρέχωμεν, κατὰ τὸν Ἀπόστολον· εἰ δὲ ἐπιθυμία χαριστέον, καὶ τὸν ἐπονείδιστον βίον ἀδιάφορον ἡγητέον, ὡς αὐτοὶ λέγουσιν, ἥτοι πάντα ταῖς ἐπιθυμίαις πειστέον καὶ εἰ τοῦτο, τὰ ἀσελγέστατα καὶ ἀνοσιώτατα πρακτέον ἅπαντα, ἐπομένους

scratching the surface (22) of the matter, recall more absurd heresies, and also do not force ourselves to speak about each one individually, let us be ashamed on their behalf, and let us bring forward the notes for the greatest length; come, dividing all heresies into two parts, let us answer them; for either they teach to live without care, or, carrying the extreme tone, they announce self-control through impiety and hatred.. First, we must discuss the former part: if it is allowed to choose any kind of life, it is clear that (23) even the life with self-control is allowed; and if every life is safe for the chosen one, it is clear that a life with virtue and temperance is much safer; for when power is given «to the Lord of the Sabbath,» if indeed living without restraint is to be without responsibility, much more will the one who lives in an orderly manner not be held responsible.. «For all things are allowed, but not all things are beneficial,» says the Apostle.. If indeed all things are allowed, it is clear that self-control also is allowed,. Just as the one who uses power to live according to virtue is praiseworthy, so much more the one who gave us power that is free and sovereign, and allowed us to live as we wish, is honorable and worthy of respect, not permitting us to be slaves to our choices and desires by necessity.. But if each one has the same weakness, whether choosing weakness or self-control, the honorable thing is not the same.. For one who gives in to pleasures abandons the body, while the self-controlled one frees the soul, which rules the body, from passions.. And if they say we are called to freedom, let us only not give freedom as a starting point to the flesh, according to the Apostle; but if we must give in to desire, then even the most shameful life must be considered indifferent, as they themselves

τοῖς ἀναπείθουσιν ἡμᾶς· ἡ τῶν ἐπιθυμιῶν
τινας ἐκκλινούμεν, καὶ οὐκ ἔτι ἀδιαφόρως
βιωτέον. οὐδὲ ἀναίδην δουλευτέον τοῖς
ἀτιμοτάτοις μέρεσιν ἡμῶν, γαστρὶ καὶ
αἰδοίοις, δι' ἐπιθυμίαν κολακευόντων τὸν
ἡμέτερον νεκρόν (24). Τρέφεται γὰρ καὶ
ζωοποιεῖται διακονουμένη εἰς ἀπόλαυσιν
ἐπιθυμία, καθάπερ ἔμπαλιν κολουμένη
μαραίνεται. Πῶς δέ ἐστι δυνατόν,
ἡττηθέντα τῶν τοῦ σώματος ἡδονῶν,
ἐξομοιοῦσθαι τῷ Κυρίῳ, ἡ γινῶσιν ἔχιν
Θεοῦ; Πάσης γὰρ ἡδονῆς ἐπιθυμία
κατάρχει· ἐπιθυμία δὲ λύπη τις καὶ
φροντίς, δι' ἔνδειαν ὀρεγομένη τινός. Ὡστ'
οὐκ ἄλλο τί μοι δοκοῦσιν οἱ τοῦτον
ἐπανηρημένοι τὸν τρόπον, ἀλλ' ἡ τὸ
λεγόμενον δὴ τοῦτο,

say, that is, we must obey all desires, and if
this means doing the most licentious and
impious things, following those who
persuade us; or else we reject some desires,
and no longer live indifferently.. Nor should
we shamelessly serve the most
dishonorable parts of ourselves, the
stomach and the genitals, flattering our
dead body through desire (24).. For desire,
when served for pleasure, is nourished and
given life, just as when cut off, it withers
away.. How is it possible, having been
defeated by the pleasures of the body, to be
like the Lord or to have the knowledge of
God?? For desire rules over every pleasure;
and desire is a kind of pain and worry,
reaching out for something because of lack..
So it seems to me that those who have
taken away this way of life want nothing
else but what is called this,

... Πρὸς τ' αἵσχεσιν ἄλγεα πάσχειν·

... And to suffer pains of shame;

ἐπίσπαστον ἑαυτοῖς αἰρούμενοι κακὸν
(25), νῦν καὶ ἐς ὕστερον. Εἰ μὲν οὖν πάντα
ἔξῃν, καὶ μηδὲν ἦν δέος ἀποτυχεῖν τῆς
ἐλπίδος διὰ πράξεις πονηράς, ἴσως ἦν ἂν
τις αὐτοῖς πρόφασις τοῦ βιοῦν κακῶς τε
καὶ ἐλεινῶς· ἐπεὶ δὲ βίος τις ἡμῖν μακάριος
δι' ἐντολῶν ἐπιδέδεικται, ὧς χρὴ πάντας
ἐπομένους, μὴ παρακούοντας τῶν
εἰρημένων τινός, μηδὲ ὀλιγωροῦντας τῶν
προσηκόντων, κἂν ἐλάχιστον ᾖ, ἔπεσθαι ἢ
ἂν ὁ λόγος ἡγῆται· εἰ σφαλεῖμεν αὐτοῦ,
ἀθανάτῳ κακῷ (26) περιπεσεῖν ἀνάγκη·
κατακολουθήσασιν δὲ τῇ θείᾳ Γραφῇ, δι' ἧς
ὁδεύουσιν οἱ πεπιστευκότες, ἐξομοιοῦσθαι
κατὰ δύναμιν τῷ Κυρίῳ, οὐκ ἀδιαφόρως
βιωτέον, ἀλλὰ καθαρευτέον εἰς δύναμιν
τῶν ἡδονῶν καὶ τῶν ἐπιθυμιῶν,

They chose for themselves a drawn-on evil
(25), now and also for later.. If indeed
everything were allowed, and there was no
fear of losing hope because of evil actions,
perhaps one might have an excuse for
living badly and miserably; but since life
has been shown to be blessed for us
through commandments, which all who
follow must obey, not disobeying what has
been said in any way, nor neglecting what
is proper, even if it is very little, and must
follow wherever reason leads—if we stray
from it, we must fall into an immortal evil
(26). But by following the divine Scripture,
through which those who have trusted
walk, and by becoming as much like the
Lord as possible, life must not be lived

ἐπιμελητέον τε τῆς ψυχῆς, ἥ πρὸς μόνῳ τῷ
Θείῳ διατελεστέον. Καθαρὸς γὰρ ὢν καὶ
πάσης κακίας ἀπηλλαγμένος ὁ νοῦς,
δεκτικός πως ὑπάρχει τῆς τοῦ Θεοῦ
δυνάμεως, ἀνισταμένης ἐν αὐτῷ τῆς θείας
εἰκόνης· «Καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα
ταύτην ἐπὶ τῷ Κυρίῳ (27), ἀγνίζει, φησὶν,
ἑαυτὸν (28), καθὼς ἐκεῖνος ἀγνός ἐστιν.»
Θεοῦ δὲ γνῶσιν λαβεῖν τοῖς ἔτι ὑπὸ τῶν
παθῶν ἀγομένοις ἀδύνατον· οὐκοῦν οὐδὲ
τῆς ἐλπίδος τυχεῖν, μηδεμίαν τοῦ Θεοῦ
γνῶσιν πεποιημένοι· καὶ τοῦ μὲν
ἀποτυγχάνοντος τοῦδε τοῦ τέλους ἢ τοῦ
Θεοῦ ἄγνοια κατηγορεῖν ἔοικε· τὸ δὲ
ἀγνοεῖν τὸν Θεὸν ἢ τοῦ βίου πολιτεία
παρίστησιν. Παντάπασι γὰρ ἀδύνατον ἅμα
τε καὶ ἐπιστήμονα εἶναι, καὶ τὴν τοῦ
σώματος κολακείαν ἐπαισχύνεσθαι (29)·
οὐδὲ γὰρ συνᾶδειν ποτὲ δύναται τὸ ἀγαθὸν
εἶναι τῇ ἡδονῇ, ἢ μόνον εἶναι τὸ καλὸν
ἀγαθὸν (30) ἢ καὶ μόνον καλὸν τὸν Κύριον,
καὶ μόνον ἀγαθὸν τὸν Θεόν, καὶ μόνον
ἐραστόν· «Ἐν Χριστῷ δὲ περιετμήθητε
περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει
τοῦ σώματος τῆς σαρκὸς (31), ἐν τῇ
περιτομῇ τοῦ Χριστοῦ. Εἰ οὖν συνηγέρθητε
τῷ Χριστῷ, τὰ ἄνω ζητεῖτε (32), τὰ ἄνω
φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς· ἀπεθάνετε
γὰρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ
Χριστῷ ἐν τῷ Θεῷ.» οὐχὶ δὲ πορνεία, ἣν
ἀσκοῦσιν. «Νεκρώσατε οὖν τὰ μέλη (33) τὰ
ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος,
ἐπιθυμίαν, δι' ἃ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ.
Ἀποθέσθωσαν οὖν καὶ αὐτοὶ (34) ὀργήν,
θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογίαν
ἐκ τοῦ στόματος αὐτῶν, ἀπεκδυσάμενοι
τὸν παλαιὸν ἄνθρωπον σὺν ταῖς
ἐπιθυμίαις, καὶ ἐνδυσάμενοι τὸν νέον τὸν
ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα
τοῦ κτίσαντος αὐτόν.» Τὰ γὰρ τῆς
πολιτείας ἐλέγχει σαφῶς τοὺς ἐγνωκότας
τὰς ἐντολάς· ἐπεὶ οἷος ὁ λόγος, τοῖος ὁ βίος
(35)· ἀπὸ δὲ τῶν καρπῶν τὸ δένδρον (36),

carelessly, but must be purified toward
strength against pleasures and desires, and
care must be taken for the soul, which must
be devoted only to the Divine.. For the
mind, being pure and free from all evil,
somehow becomes receptive to the power
of God, with the divine image rising within
it. «And everyone who has this hope in the
Lord (27) purifies himself,» it says (28),
«just as he is pure.»» To gain knowledge of
God is impossible for those still driven by
passions; therefore, it is also impossible for
them to have hope or to have any
knowledge of God. And ignorance of God
seems to accuse the one who misses this
goal; while the way of life shows one who is
ignorant of God.. It is completely impossible
to be both knowledgeable and to be
ashamed of flattering the body (29); for
what is good can never agree with
pleasure, nor can what is beautiful be good
only (30), nor can the Lord be only
beautiful, or God only good, or only
desirable. «But in Christ you were
circumcised with a circumcision not made
by hands, in the removal of the body of the
flesh (31), in the circumcision of Christ.» If
then you were raised with Christ, seek the
things above (32), think about the things
above, not the things on the earth; for you
have died, and your life is hidden with
Christ in God;» Not fornication, which they
practice. «So then, put to death the
members (33) that are on the earth:
fornication, uncleanness, passion, desire,
through which comes the wrath of God.».
So also put away (34) anger, wrath, malice,
slander, and obscene talk from your mouth,
stripping off the old self with its desires,
and putting on the new self, which is being
renewed in knowledge after the image of
the one who created it..» For the affairs of
the state clearly judge those who know the

οὐκ ἀπὸ τῶν ἀνθῶν καὶ πετάλων,
 γνωρίζεται. Ἡ γνῶσις οὖν ἐκ τοῦ καρποῦ
 καὶ τῆς πολιτείας, οὐκ ἐκ τοῦ λόγου καὶ τοῦ
 ἄνθους· οὐ γὰρ λόγον ψιλὸν εἶναι τὴν
 γνῶσιν φαμεν, ἀλλὰ τινα ἐπιστήμην θείαν·
 καὶ φῶς ἐκεῖνο τὸ ἐν τῇ ψυχῇ ἐγγενόμενον
 ἐκ τῆς κατὰ τὰς ἐντολὰς ὑπακοῆς, τὸ
 πάντα κατάδηλα ποιοῦν, τὰ τε ἐν γενέσει,
 αὐτόν τε τὸν ἄνθρωπον, ἑαυτόν τε
 γινώσκειν παρασκευάζον, καὶ τοῦ Θεοῦ
 ἐπήβολον καθίστασθαι διδάσκον· ὥς γὰρ
 (37) ὀφθαλμὸς ἐν σώματι, τοῦτο ἐν τῷ νῷ
 ἡ γνῶσις. Μηδὲ λεγόντων ἐλευθερίαν τὴν
 ὑπὸ ἡδονῆς δουλείαν, καθάπερ οἱ τὴν
 χολὴν γλυκεῖαν· ἡμεῖς γὰρ ἐλευθερίαν
 μεμαθήκαμεν, ἣν ὁ Κύριος ἡμᾶς ἐλευθεροῖ
 μόνος, ἀπολύων τῶν ἡδονῶν τε καὶ τῶν
 ἐπιθυμιῶν, καὶ τῶν ἄλλων παθῶν. «Ὁ
 λέγων· Ἐγὼκα τὸν Κύριον (38), καὶ τὰς
 ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστίν,
 καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν,»
 Ἰωάννης λέγει

commandments; for as the word is, so is
 the life (35). And from the fruits, not from
 the flowers and petals, is the tree
 recognized (36).. Knowledge, then, comes
 from the fruit and the way of life, not from
 the word and the flower; for we say that
 knowledge is not a bare word, but a certain
 divine understanding; and that light which
 is born in the soul from obedience to the
 commandments, making everything clear,
 both in origin and in the person himself,
 preparing him to know himself and to
 become a witness of God by teaching. For
 just as (37) the eye is in the body, so
 knowledge is in the mind.. Do not call the
 slavery of pleasure freedom, like those who
 call bile sweet. For we have learned the
 freedom that the Lord alone frees us to,
 releasing us from pleasures and desires,
 and from other passions.. “He who says, ‘I
 know the Lord’ (38), but does not keep his
 commandments, is a liar, and in this there
 is no truth,» John says

Chapter 6 (CAPUT VI)

*Secundum genus hæreticorum aggreditur,
 illorum scilicet qui ex impia de Deo
 omnium conditore sententia, continentiam
 exercent.*

*He attacks the second kind of heretics,
 namely those who, from an impious
 opinion about God as the creator of all,
 practice self-control.*

Τοῖς δὲ εὐφήμως (39) δι’ ἐγκρατείας
 ἀσεβοῦσιν εἷς τε τὴν κτίσιν καὶ τὸν ἅγιον
 Δημιουργόν, τὸν παντοκράτορα μόνον
 Θεόν, καὶ διδάσκουσι μὴ δεῖν
 παραδέχεσθαι γάμον καὶ παιδοποιίαν μηδὲ
 ἀντεισάγειν τῷ κόσμῳ δυστυχήσοντας
 ἐτέρους, μηδὲ ἐπιχορηγεῖν τῷ θανάτῳ
 τροφήν, ἐκεῖνα λεκτέον· πρῶτον μὲν τὸ τοῦ
 ἀποστόλου Ἰωάννου· «Καὶ νῦν ἀντίχριστοι
 πολλοὶ γεγόνασιν· ὃθεν ἐγνώκαμεν (40),

To those who piously (39) through self-
 control act impiously toward both creation
 and the holy Creator, the almighty God
 alone, and who teach that marriage and
 childbearing should not be accepted, nor
 should one oppose others who are
 unfortunate in the world, nor provide
 nourishment to death, these things must be
 said: first, the words of the apostle John;
 «And now many antichrists have come;

ὅτι ἐσχάτη ὥρα ἐστίν. Ἐξ ἡμῶν ἐξῆλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενήκεισαν ἂν μεθ' ἡμῶν.» Ἐπειτα καὶ διαστρεπτέον αὐτοῦς, τὰ ὑπ' αὐτῶν φερόμενα διαλύοντας, ὧδέ πως· «Τῇ Σαλώμῃ ὁ Κύριος πυνθανομένη, μέχρι πότε θάνατος ἰσχύσει,» οὐχ ὡς (41) κακοῦ τοῦ βίου ὄντος καὶ τῆς κτίσεως πονηρᾶς, «Μέχρις ἂν, εἶπεν, ὑμεῖς αἱ γυναῖκες τίκετε» ἀλλ' ὡς τὴν ἀκολουθίαν τὴν φυσικὴν διδάσκων· γενέσει γὰρ πάντως ἔπεται καὶ φθορά. Τρυφῆς μὲν οὖν καὶ πάσης ἀκοσμίας ἡμᾶς ὁ νόμος ἐξάγειν προήρηται. Καὶ τοῦτό ἐστιν αὐτοῦ τέλος, ἐκ τῆς ἀδικίας ἡμᾶς εἰς δικαιοσύνην ὑπάγειν, γάμους τε αἰρουμένους σώφρονας, καὶ παιδοποιίας, καὶ πολιτείας. Ὁ δὲ Κύριος οὐ καταλύειν (42) τὸν νόμον ἀφικνεῖται, ἀλλὰ πληρῶσαι· πληρῶσαι δὲ οὐχ ὡς ἐνδεεῖ (43), ἀλλὰ τῷ τὰς κατὰ νόμον προφητείας ἐπιτελεῖς γενέσθαι κατὰ τὴν αὐτοῦ παρουσίαν· ἐπεὶ τὰ τῆς ὁρθῆς πολιτείας καὶ τοῖς δικαίως βεβιωκόσι πρὸ τοῦ νόμου διὰ τοῦ λόγου ἐκηρύσσετο. Οἱ τοίνυν πολλοὶ, τὴν ἐγκράτειαν οὐκ εἰδότες, σῶματι πολιτεύονται, ἀλλ' οὐ πνεύματι. Γῇ δὲ καὶ σποδὸς τὸ σῶμα ἄνευ πνεύματος, αὐτίκα μοιχείαν (44) ἐξ ἐνθυμήσεως κρίνει ὁ Κύριος. Τί γάρ; οὐκ ἔστι καὶ γάμῳ ἐγκρατῶς χρῆσθαι, καὶ μὴ πειρᾶσθαι διαλύειν ὃ «συνέζευξεν (45) ὁ Θεός;» Τοιαῦτα γὰρ διδάσκουσιν οἱ τῆς συζυγίας μερισταί, δι' οὓς καὶ τὸ ὄνομα βλασφημεῖται (46). Μιὰρὰν δὲ εἶναι τὴν συνουσίαν λέγοντες οὗτοι, οἱ τὴν σύστασιν καὶ αὐτοὶ (47) ἐκ συνουσίας εἰληφότες, πῶς οὐκ ἂν εἶεν μιαιοί; Τῶν δὲ ἁγιασθέντων ἅγιον, οἶμαι, καὶ τὸ σπέρμα. Ἠγιασθαι μὲν οὖν ἡμῖν ὀφείλει οὐ μόνον τὸ πνεῦμα, ἀλλὰ καὶ ὁ τρόπος, καὶ ὁ βίος, καὶ τὸ σῶμα. Ἐπεὶ τίνι λόγῳ ὁ ἀπόστολος Παῦλος ἡγιασθαι λέγει «τὴν γυναῖκα ὑπὸ τοῦ ἀνδρός, ἢ τὸν ἄνδρα ὑπὸ τῆς

from this we know (40) that it is the last hour.» They went out from us, but they were not of us; for if they had been of us, they would have remained with us.» Next, they must also be refuted, by breaking apart what is claimed by them, in this way: «To Salome the Lord, when asked, 'How long will death have power,» not as if life were evil and creation wicked, "Until," he said, "you women give birth;» but as teaching the natural order; for decay always follows birth.. Therefore, the law has chosen to lead us away from luxury and all disorderliness. And this is its purpose: to lead us from injustice to justice, choosing marriages that are modest, and to childbearing, and to citizenship.. But the Lord does not come to abolish the law, but to fulfill it; and to fulfill it not in a lacking way, but to make the prophecies according to the law complete at his coming; since the matters of right conduct and those who lived justly were proclaimed beforehand through the word.. Therefore, many, not knowing self-control, live according to the body, but not according to the spirit.. The body without spirit is earth and ashes; immediately the Lord judges adultery from the intention.. For what? Is it not right to use marriage with self-control, and not to try to break what «God has joined together» (45)?» For those who divide marriage teach such things, through whom even the name is blasphemed (46).. These people say that sexual union is unclean, yet they themselves, who received the union from sexual intercourse (47), how could they not be unclean?? I think that the seed of those who have been sanctified is also holy.. Therefore, not only the spirit but also the way of life, the conduct, and the body must be sanctified for us.. Since for what reason does the apostle Paul say that «the

γυναικός;» Τί δέ ἐστιν ὅπερ ὁ Κύριος εἶπε πρὸς τοὺς περὶ τοῦ ἀποστασίου πυθθανομένους, «Εἰ ἔξεστιν (48) ἀπολύσαι γυναῖκα, Μωϋσέως ἐπιτρέψαντος;» «Πρὸς τὴν σκληροκαρδίαν ὑμῶν, φησὶν, ὁ Μωϋσῆς ταῦτα ἔγραψεν· ὑμεῖς δὲ οὐκ ἀνέγνωτε, ὅτι τῷ πρωτοπλάστῳ ὁ Θεὸς εἶπεν· «Ἔσεσθε οἱ δύο εἰς σάρκα μίαν; Ὡστε ὁ ἀπολύων τὴν γυναῖκα χωρὶς λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι. Ἀλλὰ (49) μετὰ τὴν ἀνάστασιν, φησὶν (50), οὔτε γαμοῦσιν, οὔτε γαμίζονται.» Καὶ γὰρ περὶ τῆς κοιλίας καὶ τῶν βρωμάτων εἴρηται· «Τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ Θεὸς καὶ ταύτην καὶ ταῦτα καταργήσκει.» τοὺς ἐπὶ ῥάπίζων τοὺς δίκην κάπρων· καὶ τράγων ζῆν οἰομένους, ἵνα μὴ ἀδεῶς ἐσθίουεν, καὶ ὀχεύοιεν. Εἰ γοῦν τὴν ἀνάστασιν ἀπειλήφασιν (51), ὥς αὐτοὶ λέγουσι, καὶ διὰ τοῦτο ἀθετοῦσι τὸν γάμον· μὴδὲ ἐσθιέτωσαν, μὴδὲ πινέτωσαν· «καταργεῖσθαι» γὰρ ἔφη «τὴν κοιλίαν καὶ τὰ βρώματα» ὁ Ἀπόστολος ἐν τῇ ἀναστάσει. Πῶς οὖν καὶ πεινώσι, καὶ διψῶσι, καὶ τὴν σάρκα πάσχουσι, καὶ τὰ ἄλλα, ὅσα ὁ διὰ Χριστοῦ τελείαν τὴν προσδοκωμένην ἀνάστασιν λαβὼν οὐ πείσεται; Ἀλλ' οἱ καὶ τὰ εἶδωλα σεβόμενοι βρωμάτων τε ἅμα καὶ ἀφροδισίων ἀπέχονται· «Οὐκ ἔστι δὲ ἡ βασιλεία Θεοῦ βρωμάτων καὶ πόσις,» φησὶν. Ἀμέλει διὰ φροντίδος ἐστὶ καὶ τοῖς μάγοις, οἴνου τε ὁμοῦ καὶ ἐμψύχων καὶ ἀφροδισίων ἀπέχεσθαι, λατρεύουσιν ἀγγέλοις καὶ δαίμοσιν. Ὡς δὲ ἡ ταπεινοφροσύνη (52) πραότης ἐστίν, οὐχὶ δὲ κακουχία σώματος· οὕτω καὶ ἡ ἐγκράτεια ψυχῆς ἀρετὴ, ἢ οὐκ ἐν φανερωῷ, ἀλλ' ἐν ἀποκρύφῳ. Εἰσὶν θ' οἱ πορνείαν ἄντικρυς τὸν γάμον λέγουσι καὶ ὑπὸ τοῦ διαβόλου ταύτην παραδίδοσθαι δογματίζουσι· μιμεῖσθαι δ' αὐτοὺς οἱ μεγαλοῦχοι φασὶ τὸν Κύριον, μήτε γήμαντα, μήτε τι ἐν τῷ κόσμῳ κτησάμενον·

wife is sanctified by the husband, or the husband by the wife»??» What is it that the Lord said to those who were asking about the divorce, «Is it lawful to divorce a wife, Moses permitting it»??» «Because of your hard-heartedness, Moses wrote these things,» he says. «But you have not read that God said to the first man, 'The two will become one flesh.'»? Therefore, the one who divorces his wife without the reason of fornication causes her to commit adultery.. But (49) after the resurrection, he says (50), they neither marry nor are given in marriage..» For it has also been said about the stomach and food: «Food is for the stomach, and the stomach is for food; but God will destroy both this and these.»» Sewing them up like goats; and thinking they live like goats, so that they might eat without shame and copulate.. If indeed they have denied the resurrection, as they themselves say, and for this reason reject marriage; let them neither eat nor drink; «they will be destroyed» For he said, «the stomach and the food» The Apostle, concerning the resurrection. How then do they also hunger and thirst, and suffer in the flesh, and the other things, which one who has received through Christ the perfect resurrection that is expected will not suffer?? But those who worship idols also abstain from food and from sexual pleasures; «The kingdom of God is not food and drink,» he says. He says that neglect is due to care, and that the magicians also abstain from both wine and living creatures and sexual pleasures; they worship angels and demons.. Just as humility (52) is gentleness, not harsh treatment of the body, so also self-control of the soul is a virtue, not shown openly, but in secret.. There are some who call marriage outright fornication and claim that this teaching

μᾶλλον παρὰ τοὺς ἄλλους νενοηκέναι τὸ Εὐαγγέλιον καυχώμενοι. Λέγει δὲ αὐτοῖς ἡ Γραφή· «Ὑπερηφάνοις ὁ Θεὸς ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν.» Εἴτ' οὐκ ἴσασι τὴν αἰτίαν τοῦ μὴ γῆμαι τὸν Κύριον· πρῶτον μὲν γὰρ, τὴν ἰδίαν νύμφην εἶχεν, τὴν Ἐκκλησίαν· ἔπειτα δὲ οὐδὲ ἄνθρωπος ἦν κοινὸς, ἵνα καὶ βοηθοῦ τινος κατὰ σάρκα δεηθῇ· οὐδὲ τεκνοποιήσασθαι ἦν αὐτῷ ἀναγκαῖον αἰδίως μένοντι, καὶ μόνῳ Υἱῷ Θεοῦ γεγονότι. Αὐτὸς δὲ οὗτος ὁ Κύριος λέγει· «Ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.» Καὶ πάλιν· «Ὡσπερ (53) δὲ ἦν ἐν ταῖς ἡμέραις Νῶε, ἦσαν γαμοῦντες, γαμίζοντες, οἰκοδομοῦντες, φυτεύοντες, καὶ ὥς ἦν ἐν ταῖς ἡμέραις Λῶτ, οὕτως ἔσται ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου.» Καὶ ὅτι οὐ πρὸς τὰ ἔθνη λέγει, ἐπιφέρει· «Ἄρα ἐλθὼν ὁ Υἱὸς τοῦ ἀνθρώπου (54), εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς;» Καὶ πάλιν· «Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.» Καίτοι καὶ ταῦτα ἀλληγορεῖται. Διὰ τοῦτο οὐδὲ τοὺς καιροὺς ὥρισεν (55), «οὓς ὁ Πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ,» ἵνα διαμένῃ κατὰ τὰς γενεὰς ὁ κόσμος. Τὸ δὲ, «Οὐ πάντες χωροῦσι τὸν λόγον τοῦτον (56)· εἰσὶ γὰρ εὐνοῦχοι, οἵτινες ἐγεννήθησαν οὕτως· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. Ὁ δυνάμενος χωρεῖν χωρεῖτω» οὐκ ἴσασι, ὅτι μετὰ τὴν τοῦ ἀποστασίου ῥῆσιν, πυθομένων τινῶν, ὅτι, «ἐὰν οὕτως ᾖ (57) ἡ αἰτία τῆς γυναικὸς, οὐ συμφέρει τῷ ἀνθρώπῳ γαμῆσαι.» τότε ὁ Κύριος ἔφη· «Οὐ πάντες χωροῦσι τὸν λόγον τοῦτον, ἀλλ' οἷς δέδοται.» Τοῦτο γὰρ οἱ πυνθανόμενοι μαθεῖν ἐβουλήθησαν, εἰ συγχωρεῖ, καταγνωσθείσης ἐπὶ πορνείᾳ γυναικὸς καὶ ἐκβληθείσης, ἑτέραν γῆμαι. Φασὶ δὲ καὶ ἀθλητὰς (58) οὐκ ὀλίγους

comes from the devil; the proud ones say that the Lord imitates them, neither marrying nor gaining anything in the world; they boast that they have understood the Gospel better than others.. The Scripture says to them: "God opposes the proud, but gives grace to the humble."..» Then they do not know the reason why the Lord did not marry; for first, he had his own bride, the Church; and secondly, he was not a common man, so that he would need help from anyone according to the flesh; nor was it necessary for him to have children, since he remained eternal and was the only Son of God.. But this Lord himself says: "God has joined together, let no man separate."..» And again: "Just as in the days of Noah, they were marrying, giving in marriage, building, planting, so also will be the coming of the Son of Man, as it was in the days of Lot."..» And because he does not speak to the Gentiles, he adds: "Will the Son of Man, when he comes, find faith on the earth?"..» And again: "Woe to the women who are pregnant and to those who are nursing in those days."..» And yet these things are also allegorical.. For this reason, he did not even set the times, «which the Father has placed in his own authority,» (55)» so that the world might continue through the generations.. But the saying, «Not all can accept this word (56); for there are eunuchs who were born that way; and there are eunuchs who were made eunuchs by men; and there are eunuchs who made themselves eunuchs for the sake of the kingdom of heaven,». Let the one who is able to accept it accept it.» They do not know that after the saying about divorce, some asked, «If this is the case (57) about the reason for a woman, it is not good for a man to marry;» Then the Lord said, "Not everyone can accept this word,

ἀφροδισίων ἀπέχεσθαι, δι' ἄσκησιν
σωματικὴν ἐγκρατευομένους· καθάπερ τὸν
Κροτωνιάτην Ἄστυλον, καὶ Κρίσωνα (59)
τὸν Ἱμεραῖον· καὶ Ἀμοιβεὺς (60) δὲ ὁ
κιθαρωδὸς, νεόγαμος ὢν, ἀπέσχετο τῆς
νύμφης· ὅτε Κυρηναῖος Ἀριστοτέλης (61),
Λαΐδα ἐρῶσαν ὑπεώρα (62) μόνος·
ὁμωμοκῶς οὖν τῇ ἐταίρᾳ, ἥ μὴν ἀπάξειν
αὐτὴν εἰς πατρίδα, εἰ συμπράξειεν αὐτῷ
τινα πρὸς τοὺς ἀνταγωνιστὰς, ἐπειδὴν
διεπράξατο, χαριέντως ἐκτελῶν τὸν ὅρκον,
γραψάμενος αὐτῆς ὡς ὅτι μάλιστα
ὁμοιοτάτην εἰκόνα, ἀνέστησεν εἰς Κυρήνην,
ὡς ἱστορεῖ Ἰστρὸς ἐν τῷ **Περὶ ἰδιότητος
ἄθλων**. Ὡστ' οὐδ' ἡ εὐνουχία ἐνάρετον
(63), εἰ μὴ δι' ἀγάπην γίνοιτο τὴν πρὸς τὸν
Θεόν. Αὐτίκα περὶ τῶν βδελυσσομένων τὸν
γάμον Παῦλος ὁ μακάριος λέγει· «Ὡς
ὑστέροις καιροῖς ἀποστήσονται τινες τῆς
πίστεως, προσέχοντες πνεύμασι πλάνοις
(64) καὶ διδασκαλίαις δαιμονίων,
κωλύοντων γαμεῖν, ἀπέχεσθαι βρωμάτων.»
Καὶ πάλιν λέγει· «Μηδεὶς (65) ὑμᾶς
καταβραβεύτω ἐν ἐθελοθησκείᾳ
ταπεινοφροσύνης, καὶ ἀφειδίᾳ σώματος.»
Ὁ δὲ αὐτὸς κάκεῖνα γράφει· «Δέδεσαι
γυναικί; μὴ ζῆται λύσιν. Λέλυσαι ἀπὸ
γυναικός; μὴ ζῆται γυναῖκα.» Καὶ πάλιν·
«Ἐκαστος (66) δὲ τὴν ἑαυτοῦ γυναῖκα
ἐχέτω, ἵνα μὴ πειράξῃ ὑμᾶς ὁ Σατανᾶς.» Τί
δέ; οὐχὶ καὶ οἱ παλαιοὶ δίκαιοι εὐχαρίστως
τῆς κτίσεως μετελάμβανον; Οἱ δὲ καὶ
ἐπαιδοποιήσαντο (67), γήμαντες
ἐγκρατῶς. Καὶ τῷ μὲν Ἡλίου (68) οἱ κόρακες
ἔφερον τροφήν, ἄρτους καὶ κρέα· καὶ
Σαμουὴλ (69) δὲ ὁ προφήτης, ὃν
καταλελοίπει κωλεὸν ἐξ ὧν ἦσθιε, φέρων
ἔδωκε τῷ Σαούλ φαγεῖν. Οἱ δὲ καὶ τούτους
ὑπερφέρειν λέγοντες πολιτεία καὶ βίῳ οὐδὲ
συγκριθῆναι ταῖς ἐκείνων πράξεσι
δυνήσονται. «Ὁ μὴ ἐσθίων (70)» τοίνυν
«τὸν ἐσθίοντα μὴ ἐξουθενείτω· ὁ δὲ ἐσθίων
τὸν μὴ ἐσθίοντα μὴ κρινέτω· ὁ Θεὸς γὰρ

but only those to whom it has been given..»
For those who asked to learn this wanted
to know if it is allowed, when a woman is
found guilty of sexual immorality and is
sent away, to marry another.. They say that
many athletes abstain from sexual
pleasures, practicing bodily discipline; such
as the Crotonian Astylus and Crison the
Himerian. And Amoiheus the lyre-player,
being newly married, abstained from his
bride; when Aristoteles of Cyrene, loving
Laida, was alone on the shore. Having
sworn to his companion that he would not
take her back to his homeland if she helped
him against his rivals, when he succeeded,
gracefully fulfilling his oath, he painted her
likeness as the most similar and set it up in
Cyrene, as Istrus records in *On the Private
Contests*.. So even eunuchhood is not
virtuous, unless it is done out of love for
God.. Immediately concerning those who
detest marriage, the blessed Paul says: «In
later times some will abandon the faith,
paying attention to misleading spirits (64)
and teachings of demons, forbidding
marriage and abstaining from foods...».
And again he says: «Let no one judge you in
matters of voluntary religion, humility, and
neglect of the body (65)...».
But he himself also writes these things: «You are bound to
a wife...»? Do not seek a release.. You have
been released from a wife.? Do not seek a
wife..» And again: «Let each one have his
own wife, so that Satan may not tempt
you..».
But what then?? Did not even the
ancient righteous gladly partake of
creation?? And they also had children (67),
having married with self-control.. And to
Elijah (68) the ravens brought food, bread
and meat; and Samuel (69) the prophet,
who left behind a staff from which he ate,
brought it and gave it to Saul to eat.. And
those who say that even these surpass in

αὐτὸν προσελάβετο.» Ἀλλὰ καὶ ὁ Κύριος
περὶ ἑαυτοῦ λέγων, «ἦλθεν, φησὶν,
Ἰωάννης, μήτε ἐσθίων, μήτε πίνων· καὶ
λέγουσι, Δαιμόνιον ἔχει· ἦλθεν ὁ Υἱὸς τοῦ
ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν·
Ἰδοὺ ἄνθρωπος φαγὸς (71) καὶ οἰνοπότης,
φίλος τελωνῶν, καὶ ἁμαρτωλός.» Ἡ καὶ
(72) τοὺς ἀποστόλους (73)
ἀποδοκιμάζουσι (74); Πέτρος μὲν γὰρ καὶ
Φίλιππος ἐπαιδοποιήσαντο· Φίλιππος δὲ
καὶ τὰς θυγατέρας ἀνδράσιν ἐξέδωκεν. Καὶ
ὁ γε Παῦλος οὐκ ὀκνεῖ ἐν τινι ἐπιστολῇ (75)
τὴν αὐτοῦ προσαγορεύειν (76) σύζυγον, ἣν
οὐ περιεκόμιζε διὰ τὸ τῆς ὑπηρεσίας
εὐσταλές (77). Λέγει οὖν ἐν τινι ἐπιστολῇ·
«Οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα
περιάγειν, ὥς καὶ οἱ λοιποὶ ἀπόστολοι;»
Οὔτοι μὲν, οἰκείως τῇ διακονίᾳ
ἀπερισπάστῳ τῷ κηρύγματι
προσανέχοντες (78), οὐχ ὥς γαμετὰς, ἀλλ'
ὥς ἀδελφὰς (79) περιῆγον τὰς γυναῖκας,
συνδιακόνους ἐσομένας πρὸς τὰς
οἰκουροὺς γυναῖκας, δι' ὧν καὶ εἰς τὴν
γυναικωνίτιν ἀδιαβλήτως (80)
παρεισεδύετο ἡ τοῦ Κυρίου διδασκαλία.
Ἰσμεν γὰρ καὶ ὅσα περὶ διακόνων
γυναικῶν ἐν τῇ ἐτέρᾳ πρὸς Τιμόθεον
ἐπιστολῇ ὁ γενναῖος διατάσσεται Παῦλος.
Ἀλλὰ μὴν ὁ αὐτὸς οὗτος κέκραγεν, ὥς «οὐκ
ἔστιν ἡ βασιλεία τοῦ Θεοῦ βρῶσις καὶ
πόσις» οὐδὲ μὴν ἀποχὴ οἴνου καὶ κρεῶν·
«ἀλλὰ δικαιοσύνη, καὶ εἰρήνη, καὶ χαρὰ ἐν
Πνεύματι ἁγίῳ.» Τίς αὐτῶν, μηλωτὴν καὶ
ζώνην δερματίνην ἔχων, περιέρχεται ὥς
Ἠλίας (81); Τίς δὲ σάκκον περιβέβληται,
γυμνὸς τὰ ἄλλα, καὶ ἀνυπόδετος, ὥς
Ἡσαΐας; ἢ περιζῶμα μόνον λινοῦν, ὥς
Ἰερεμίας; Ἰωάννου δὲ τὴν ἔνστασιν τὴν
γνωστικὴν τοῦ βίου τίς μιμήσεται; Ἀλλὰ
καὶ οὕτω βιοῦντες, ἡύχαρίστουν τῷ
κτίσαντι οἱ μακάριοι προφῆται. Ἡ δὲ
Καρποκράτους δικαιοσύνη, καὶ τῶν ἐπίσης
αὐτῷ τὴν ἀκόλαστον μετιόντων κοινωνίαν,

conduct and way of life will not be able to
be compared to the actions of those.. «He
who does not eat (70)» Therefore, «let the
one who eats not despise the one who does
not eat; and let the one who does not eat
not judge the one who eats; for God has
accepted him..» But even the Lord, speaking
about himself, says, «John came, he says,
neither eating nor drinking; and they say,
'He has a demon.' The Son of Man came
eating and drinking, and they say, 'Look, a
glutton (71) and a drunkard, a friend of tax
collectors and sinners.'» Or even (72)
they reject (74) the apostles (73).? For
Peter and Philip were mocked; and Philip
even gave his daughters to men in
marriage.. And Paul does not hesitate in a
certain letter (75) to call his wife (76),
whom he did not keep because of the
stability of his ministry (77).. He says then
in a certain letter: "Do we not have the
right to lead about a sister as a wife, just
like the other apostles do??" These men,
bearing patiently with the ministry
undistracted by preaching (78), did not
lead about their wives as spouses, but as
sisters (79), becoming fellow servants to
the house-keeping women, through whom
the Lord's teaching entered without
reproach (80) even into the women's
quarters.. For we also know what the noble
Paul commands concerning deaconesses in
the other letter to Timothy.. But indeed this
same one has shouted out, saying, «The
kingdom of God is not eating and drinking;»
Nor is it abstaining from wine and meat;
but righteousness, and peace, and joy in the
Holy Spirit.» Who among them, having a
leather girdle and belt, goes around like
Elijah (81)? But who has put on sackcloth,
naked otherwise, and barefoot, like Isaiah??
Or only a linen loincloth, like Jeremiah??
Who will imitate the Gnostic objection of

ὥδὲ πως καταλύεται· ἅμα γὰρ τῷ φάναι,
«Τῷ αἰτοῦντί (82) σε δός·» ἐπιφέρει· «Καὶ
τὸν θέλοντα δανείσασθαι μὴ
ἀποστραφῆς·» ταύτην διδάσκων τὴν
κοινωνίαν, οὐχὶ δὲ τὴν λάνθον. Πῶς δὲ ὁ
αἰτῶν, καὶ λαμβάνων, καὶ δανειζόμενος,
ἀπὸ μηδενὸς ὑπάρχοντος τοῦ ἔχοντος, καὶ
διδόντος, καὶ δανείζοντος; Τί δ'; ὅταν ὁ
Κύριος φῇ, «Ἐπείνασα, καὶ ἐχορτάσατέ με
(83)· ἐδίψησα, καὶ ἐποτίσατέ με· ξένος
ἦμην. καὶ συνηγάγετέ με· γυμνὸς, καὶ
περιεβάλετέ με·» εἶτα ἐπιφέρει· «Ἐφ' ὅσον
ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, ἐμοὶ
ἐποιήσατε.» Οὐχὶ δὲ τὰ αὐτὰ καὶ ἐν τῇ
Παλαιᾷ Διαθήκῃ νομοθετεῖ; «Ὁ διδοὺς (84)
πτωχῷ δανεῖζει Θεῷ·» καὶ, «Μὴ ἀπόσχη εὖ
ποιεῖν ἐνδεεῖ (85),» φησὶν. Καὶ πάλιν·
«Ἐλεημοσύνη καὶ πίστις μὴ ἐκκλιπέτωσάν
σε,» εἶπεν. «Πενία» δὲ «ἄνδρα ταπεινοῦ·
χεῖρες δὲ ἀνδρῶν (86), πλουτίζουσιν.»
Ἐπιφέρει (87) δέ· Ἦ δ' ἂν (88), ὃς οὐκ
ἔδωκεν ἐπὶ τόκῳ τὸ ἀργύριον αὐτοῦ,
ἀποδεκτὸς γίνεται·» καὶ, «Λύτρον (89)
ψυχῆς ἀνδρὸς, ὁ ἴδιος πλοῦτος κρίνεται.»
Οὐχὶ διασαφεῖ ἄντικρυς, ὡς οὖν ἐξ
ἐναντίων ὁ κόσμος σύγκειται, ὥσπερ ἐκ
θερμοῦ καὶ ψυχροῦ (90), ξηροῦ τε καὶ
ὕγροῦ, οὕτω καὶ τῶν διδόντων, καὶ τῶν
λαμβάνοντων; Πάλιν τε αὖ ὅταν εἴπῃ, «Εἰ
θέλεις τέλειος γενέσθαι, πωλήσας τὰ
ὑπάρχοντα, δός πτωχοῖς,» ἐλέγχει τὸν
καυχώμενον ἐπὶ τῷ πάσας τὰς ἐντολάς ἐκ
νεότητος τετηρηκέναι· οὐ γὰρ πεπληρώκει
τό, «Ἀγαπήσεις τὸν πλησίον σου ὡς
ἐαυτόν·» τότε δὲ, ὑπὸ τοῦ Κυρίου
συντελειούμενος, ἐδιδάσκετο δι' ἀγάπην
μεταδιδόναι. Καλῶς οὖν πλουτεῖν οὐ
κεκώλυκεν, ἀλλὰ γὰρ τὸ ἀδίκως καὶ
ἀπλήστως πλουτεῖν· «Κτῆσις γὰρ
ἐπισπευδομένη (91) μετὰ ἀνομίας ἐλάττων
γίνεται. Εἰσὶ (92) γὰρ οἱ σπεύροντες
πλείονα ποιοῦσι, καὶ οἱ συνάγοντες
ἐλαττοῦνται·» περὶ ὧν γέγραπται·

John about life?? But even living this way,
the blessed prophets gave thanks to the
Creator.. But the righteousness of
Carpocrates, and the fellowship of those
who likewise follow his licentiousness, is
destroyed in this way: for at the same time
he says, «To the one who asks you, give;
(82)» He adds, «And do not turn away the
one who wants to borrow;» teaching this
kind of fellowship, but not lustful behavior.
But how can the one who asks, and
receives, and borrows, come from someone
who has nothing, and gives nothing, and
lends nothing?? But what then?? When the
Lord says, “I was hungry, and you fed me
(83); I was thirsty, and you gave me drink; I
was a stranger.... and you welcomed me; I
was naked, and you clothed me;» then he
adds, “For as much as you did it to one of
the least of these, you did it to me.”» Does
he not also establish the same things in the
Old Testament?? “He who gives a loan to
the poor is lending to God.”» and, “Do not
cease to do good to the needy,”» he says.
And again: “Let not almsgiving and faith fail
you,”» he said. “Poverty” “Poverty humbles
a man; but the hands of men (86) make
them rich..» It brings this about: Or else, he
who did not lend his money at interest
becomes acceptable;» And, “The ransom of
a man’s soul is his own wealth,” is judged..»
Does it not make clear directly that, just as
the world is made up from opposites, like
heat and cold, dry and wet, so too from
those who give and those who receive??
Again, when he says, “If you want to be
perfect, sell what you have and give to the
poor,”» he rebukes the one boasting that he
has kept all the commandments since
youth; for the command, “You shall love
your neighbor as yourself,” is not fulfilled
by that alone.» But then, being perfected by
the Lord, he was taught to share through

Ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα· «ὁ μὲν γὰρ σπείρων καὶ πλείονα συνάγων οὗτός ἐστιν ὁ διὰ τῆς ἐπιγείου καὶ προσκαίρου μεταδόσεως τὰ οὐράνια κτώμενος καὶ τὰ αἰώνια· ἕτερος δὲ ὁ μηδενὶ μεταδιδούς, «κενῶς καὶ θησαυρίζων ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρῶσις ἀφανίζει.» περὶ οὗ γέγραπται «Συνάγων τοὺς μισθοὺς, συνήγαγεν εἰς δεσμὸν τετρυπημένον.»

Τούτου «τὴν χώραν (93) εὐφορῆσαι» λέγει ἐν τῷ Εὐαγγελίῳ ὁ Κύριος· ἔπειτα τοὺς καρποὺς ἀποθέσθαι βουληθέντα, οἰκοδομησόμενον ἀποθήκας μείζονας, κατὰ τὴν προσωποποιίαν εἰπεῖν πρὸς ἑαυτόν. «Ἐχεις ἀγαθὰ πολλὰ ἀποκείμενά σοι εἰς ἔτη πολλά· φάγε, πίε, εὐφραίνου. Ἄφρόν οὖν, ἔφη· ταύτη γὰρ τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ οὖν ἡτοίμασας, τίني γένηται;»

love.. So it did not forbid being rich rightly, but rather forbade being rich unjustly and greedily; «For wealth gained quickly (91) becomes less with lawlessness.. For there are those (92) who, sowing, produce more, and those who, gathering, become fewer;» About these it is written: He scattered, he gave to the poor; his righteousness remains forever. «For the one who sows and gathers more is the one who, through earthly and temporary sharing, gains the heavenly and eternal; but another is the one who gives nothing, «vainly storing up on earth, where moth and rust destroy;» About whom it is written, «Gathering wages, he gathered them into a pierced bag;» Of this one, «to make the land (93) fertile» The Lord says in the Gospel: then, wishing to store up the fruits, greater storehouses will be built, so to speak, personifying and speaking to himself.. “You have many good things stored up for many years; eat, drink, and be glad.”. “Fool,” he said, “this very night they will demand your soul from you. So what you have prepared, whose will it be?”

Chapter 7 (CAPUT VII)

Qua in re Christianorum continentia eam quam sibi vindicant philosophi antecellat.

How in this matter the self-control claimed by Christians surpasses that of the philosophers.

Ἡ μὲν οὖν ἀνθρωπίνη ἐγκράτεια, ἡ κατὰ τοὺς φιλοσόφους, λέγω τοὺς Ἑλλήνων, τὸ διαμάχεσθαι τῇ ἐπιθυμίᾳ, καὶ μὴ ἐξυπηρετεῖν αὐτῇ εἰς τὰ ἔργα, ἐπαγγέλλεται· ἡ καθ’ ἡμᾶς δὲ, τὸ μὴ ἐπιθυμεῖν, οὐχ ἵνα τις ἐπιθυμῶν καρτερῇ, ἀλλ’ ὅπως καὶ τοῦ ἐπιθυμεῖν ἐγκρατεύηται. Λαβεῖν δὲ ἄλλως οὐκ ἔστι τὴν ἐγκράτειαν ταύτην ἢ χάριτι τοῦ Θεοῦ. Διὰ τοῦτο εἶπεν·

Human self-control, then—the kind the philosophers claim, I mean the Greeks’—is fighting against desire and not serving it in actions, they say. But the self-control we have is not just to endure desire when it comes, but to not desire at all, so that one masters even the act of desiring.. But this kind of self-control can only be gained by the grace of God.. For this reason he said,

«Αίτεῖτε, καὶ δοθήσεται ὑμῖν.» Ταύτην ἔλαβε τὴν χάριν καὶ ὁ Μωϋσῆς, τὸ ἐνδεὲς σῶμα περικείμενος, ἵνα τεσσαράκοντα ἡμέρας μὴτε πεινάσῃ, μὴτε διψήσῃ. Ὡς δὲ ὑγιαίνειν ἄμεινον τοῦ νοσοῦντα περὶ ὑγείας διαλέγεσθαι, οὕτω τὸ εἶναι φῶς τοῦ περὶ φωτὸς λαλεῖν, καὶ ἡ κατὰ ἀλήθειαν ἐγκράτεια τῆς ὑπὸ τῶν φιλοσόφων διδασκομένης. Οὐ γὰρ ὅπου φῶς, ἐκεῖ σκότος· ἐνθα δέ ἐστιν ἐπιθυμία ἐγκαθεζομένη, μόνη τυγχάνουσα, κἂν τῇ ἐνεργείᾳ ἡσυχάζῃ τῇ διὰ τοῦ σώματος, τῇ μνήμῃ συνουσιάζει πρὸς τὸ μὴ παρόν. Καθόλου δὲ ἡμῖν προεῖτω (94) ὁ λόγος περὶ τε γάμου, περὶ τε τροφῆς, καὶ τῶν ἄλλων, μηδὲν κατ' ἐπιθυμίαν ποιεῖν, θέλειν δὲ μόνα ἐκεῖνα τὰ ἀναγκαῖα. Οὐ γὰρ ἐσμεν ἐπιθυμίας (95) τέκνα, ἀλλὰ θελήματος· καὶ τὸν ἐπὶ παιδοποιίᾳ γήμαντα ἐγκράτειαν ἀσκεῖν χρή, ὥς μηδὲ ἐπιθυμεῖν τῆς γυναικὸς τῆς ἑαυτοῦ, ἣν ἀγαπᾶν ὀφείλει, σεμνῶ καὶ σώφρονι παιδοποιούμενος θελήματι. Οὐ γὰρ «τῆς σαρκὸς πρόνοιαν ποιεῖσθαι εἰς ἐπιθυμίας» ἐμάθομεν· «εὐσχημόνως δὲ ὡς ἐν ἡμέρᾳ,» τῷ Χριστῷ, καὶ τῇ Κυριακῇ τῇ φωτεινῇ ἀγωγῇ, «περιπατοῦντες, μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔρισι καὶ ζήλοις.» Ἀλλὰ γὰρ οὐ μόνον περὶ τι ἐν εἶδος τὴν ἐγκράτειαν συνορᾶν προσήκει, τουτέστι τὰ ἀφροδίσια, ἀλλὰ γὰρ καὶ περὶ τὰ ἄλλα, ὅσα σπαταλῶσα ἐπιθυμεῖ ἡ ψυχὴ ἡμῶν, οὐκ ἀρκουμένη τοῖς ἀναγκαίοις, περιεργαζομένη δὲ τὴν χλιδήν. Ἐγκράτειά ἐστιν ἀργυρίου καταφρονεῖν· τρυφῆς, κτήσεως, θέας καταμεγαλοφρονεῖν· στόματος κρατεῖν, κυριεύειν λογισμῶ τῶν πονηρῶν. Ἦδη δὲ καὶ ἄγγελοι (96) τινες, ἀκρατεῖς γενόμενοι, ἐπιθυμίᾳ ἀλόντες, οὐρανόθεν δεῦρο καταπεπτώκασιν. Οὐάλεντίνος δὲ ἐν τῇ πρὸς Ἀγαθόποδα (97) ἐπιστολῇ, «Πάντα, φησὶν, ὑπομείνας, ἐγκρατὴς ἦν, θεότητα Ἰησοῦς εἰργάζετο·

“Ask, and it will be given to you.”» Moses also received this grace, covering his weak body so that for forty days he neither hungered nor thirsted.. Just as it is better for a sick person to recover than to talk about health, so it is better to be the light of the light than to speak about it, and true self-control is better than that taught by the philosophers.. For where there is light, there is no darkness. But where desire settles, it alone remains, even if in its action it rests through the body; it joins with memory toward what is not present.. In general, let the word come before us (94) about both marriage and food, and the other things, to do nothing out of desire, but to want only those things that are necessary.. For we are not children of desire (95), but of will; and the one who marries for the sake of having children must practice self-control, so as not to desire even his own wife, whom he ought to love, having children with a serious and sensible will.. For not to take care of the flesh for desire’s sake.» We have learned: «But decently, as in the day,» in Christ, and in the Lord’s bright way, «walking, not in revelry and drunkenness, not in sexual immorality and debauchery, not in quarreling and jealousy,» But self-control should not be seen as concerning only one kind, that is, sexual desires, but also about other things, as many as our soul wastes in desire, not being satisfied with what is necessary, but seeking luxury.. Self-control is to despise money; to be proud in luxury, possessions, and appearance; to hold the tongue, and to rule the mind over evil thoughts.. Already some angels (96), having become lacking in self-control, caught by desire, have fallen down from heaven to here.. Valentinus, in his letter to Agathopodus (97), says, «Having endured

ἤσθιε καὶ ἔπινεν ἰδίως, οὐκ ἀποδιδούς τὰ βρώματα. Τοσαύτη ἦν αὐτῷ ἐγκρατείας δύναμις, ὥστε καὶ μὴ φθαρῆναι τὴν τροφήν ἐν αὐτῷ· ἐπεὶ τὸ φθεῖρεσθαι αὐτὸς οὐκ εἶχεν.» Ἡμεῖς μὲν οὖν δι' ἀγάπην τὴν πρὸς τὸν Κύριον καὶ δι' αὐτὸ τὸ καλὸν ἐγκράτειαν ἀσπαζόμεθα, τὸν νεὼν τοῦ Πνεύματος (98) ἀγιάζοντες· καλὸν γὰρ «διὰ τὴν βασιλείαν τῶν οὐρανῶν εὐνουχίζειν (99) ἑαυτὸν» πάσης ἐπιθυμίας, «καὶ καθαρίζειν τὴν συνειδήσιν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν Θεῷ ζῶντι.» Οἱ δὲ διὰ τὸ μῖσος τὸ πρὸς τὴν σάρκα τῆς κατὰ γάμον συναλλαγῆς καὶ τῆς τῶν καθηκόντων βρωμάτων μεταλήψεως ἀχαρίστως ἀπαλλάττεσθαι ποθοῦντες ἀμαθεῖς τε καὶ ἄθεοι, ἀλόγως ἐγκρατευόμενοι, καθάπερ τὰ πλεῖστα τῶν ἄλλων ἔθνων. Βραχμᾶναι (1) γοῦν οὔτε ἔμψυχον ἐσθίουσιν, οὔτε οἶνον πίνουσιν· ἀλλ' οἱ μὲν αὐτῶν καθ' ἑκάστην ἡμέραν, ὥς ἡμεῖς, τὴν τροφήν προσίενται, ἔνιοι δ' αὐτῶν διὰ τριῶν ἡμερῶν, ὥς φησιν Ἀλέξανδρος ὁ Πολυῖστωρ ἐν τοῖς **Ἰνδικοῖς**· καταφρονοῦσι δὲ θανάτου, καὶ παρ' οὐδὲν ἡγοῦνται τὸ ζῆν· πείθονται γὰρ εἶναι παλιγγενεσίαν· ἃ δὲ (2) σέβουσιν Ἡρακλέα καὶ Πᾶνα. Οἱ καλούμενοι δὲ Σεμνοὶ τῶν Ἰνδῶν γυμνοὶ διαιτῶνται τὸν πάντα βίον· οὗτοι τὴν ἀλήθειαν ἀσκοῦσι, καὶ περὶ τῶν μελλόντων προμηνύουσι, καὶ σέβουσιν τινα πυραμίδα, ὑφ' ἣν ὅστέα τινὸς θεοῦ νομίζουσιν ἀποκεῖσθαι. Οὔτε δὲ οἱ Γυμνοσοφισταὶ οὕθ' οἱ λεγόμενοι Σεμνοὶ γυναιξὶ χρῶνται· παρὰ φύσιν γὰρ τοῦτο καὶ παράνομον δοκοῦσι· δι' ἣν αἰτίαν σφᾶς αὐτοὺς ἀγνοῦς τηροῦσι· παρθελεύουσι δὲ καὶ Σεμναί. Δοκοῦσι δὲ παρατηρεῖν τὰ οὐράνια, καὶ διὰ τῆς τούτων σημειώσεως τῶν μελλόντων προμαντεύεσθαι τινα.

everything, he was self-controlled; Jesus worked divinity; he ate and drank privately, not giving back the food...». Such was the power of self-control in him that even the food was not corrupted within him; since he himself did not allow it to be corrupted...» Therefore, we, through love for the Lord and through that good self-control, embrace the temple of the Spirit (98), sanctifying it; for it is good «for the sake of the kingdom of heaven to make oneself a eunuch» (99)...» from every desire, «and to cleanse the conscience from dead works to serve the living God...» But those who, because of hatred toward the flesh involved in marriage and partaking of the necessary food, desire to be freed ungratefully, being ignorant and godless, practice self-control without reason, just like most of the other nations.. The Brahmins (1), at least, neither eat anything with life nor drink wine; but some of them, like us, take food every day, while others, according to Alexander the Polyhistor in his *Indica*, eat every three days; they despise death and consider living as nothing; for they believe in rebirth; and they worship Heracles and Pan (2).. Those called the Venerable among the Indians live their whole life naked; they practice truth, foretell future events, and worship a certain pyramid under which they believe the bones of a god are laid to rest.. Neither the Gymnosophists nor those called the Venerable marry women; for this is thought to be against nature and unlawful; for this reason, they keep themselves pure; and the Venerable also remain virgins.. They are thought to observe the heavens, and through their signs to predict certain future events.

Chapter 8 (CAPUT VIII)

Loca S. Scripturæ ab hæreticis in vituperium matrimonii adducta explicat; et primo verba Apostoli Rom. vi, 14, ab hæreticorum perversa interpretatione vindicat.

He explains the places of Holy Scripture brought by heretics to criticize marriage; and first he defends the words of the Apostle in Romans 6:14 from the twisted interpretation of heretics.

Ἐπεὶ δὲ οἱ τὴν ἀδιαφορίαν εἰσάγοντες, βιαζομενοὶ τινὰς ὀλίγας Γραφὰς, συνηγορεῖν αὐτῶν τῇ ἡδυπαθείᾳ οἶονται· ἀτὰρ δὴ κἀκείνην· «Ἀμαρτία γὰρ (3) ὑμῶν οὐ κυριεύσει· οὐ γὰρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν·» καὶ τινὰς ἄλλας τοιαύτας, ὧν ἐπὶ τοιούτοις μεμνησθαι οὐκ εὐλογον· (οὐ γὰρ ἐπισκευάζω ναῦν πειρατικὴν·) φέρε δὴ διὰ βραχέων διακόψωμεν αὐτῶν τὴν ἐγχείρησιν· αὐτὸς γὰρ ὁ γενναῖος Ἀπόστολος τῇ προειρημένη λέξει ἐπιφέρων ἀπολύσεται τὸ ἔγκλημα· «Τί οὖν; ἁμαρτήσωμεν (4), ὅτι οὐκ ἐσμεν ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν; Μὴ γένοιτο.» Οὕτως ἐνθὺς καὶ προφητικῶς καταλύει παραχρῆμα τὴν σοφιστικὴν τῆς ἡδονῆς τέχνην. Οὐ συνίεισιν οὖν, ὡς ἔοικεν, ὅτι «Τοὺς πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, ἵνα κομίσηται ἕκαστος διὰ τοῦ σώματος πρὸς ἃ ἔπραξεν εἴτε ἀγαθὸν εἴτε κακόν·» ἵνα ἃ διὰ τοῦ σώματος ἔπραξέ τις, ἀπολάβῃ. «Ὡστε εἴ τις ἐν Χριστῷ, καινὴ κτίσις,» οὐκ ἔτι ἁμαρτητικὴ. «Τὰ ἀρχαῖα παρῆλθεν,» ἀπελουσάμεθα τὸν βίον τὸν παλαιόν· «Ἰδοὺ (5) γὰρ γέγονε καινὰ,» ἀγνεία ἐκ πορνείας, καὶ ἐγκράτεια ἐξ ἀκрасίας, δικαιοσύνη ἐξ ἀδικίας. «Τίς γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομίας; ἢ τίς (6) κοινωνία φωτὶ πρὸς σκότος; τίς δὲ συμφώνησις Χριστοῦ πρὸς Βελίαν; τίς μερίς (7) πιστῷ μετ' ἀπίστου; τίς δὲ συγκατάθεσις ναῶ Θεοῦ μετ' εἰδώλων; Ταύτας οὖν ἔχοντες

Since those who introduce indifference, rushing to force some passages of Scripture to support their pleasure, think that these passages help them, especially this one: «For sin shall not have dominion over you; for you are not under law, but under grace» (3), and some others like it, which it is not reasonable to mention in such cases (for I do not prepare a pirate ship), let us briefly cut off their attempt. The noble Apostle himself, bringing forward the previously mentioned statement, will remove the charge: «What then? Shall we sin because we are not under law but under grace? By no means.» (4) Thus, he immediately and prophetically destroys the clever trick of pleasure. It seems they do not understand that «We must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or bad.» So that what one has done through the body, he may receive. «Therefore, if anyone is in Christ, he is a new creation,» no longer sinful. «The old things have passed away,» we have washed away the old life; «Behold, all things have become new,» purity from fornication, self-control from lack of control, righteousness from unrighteousness. «For what fellowship has righteousness with lawlessness? Or what communion has light with darkness? What agreement has Christ with Belial? Or what

τὰς ἐπαγγελίας, καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ Θεοῦ.»

part has a believer with an unbeliever? Or what agreement has the temple of God with idols? Therefore, having these promises, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.»

Chapter 9 (CAPUT IX)

Dictum Christi ad Salomen exponit, quod tanquam in vituperium nuptiarum prolutum hærectici allegabant.

He explains the saying of Christ to Salome, which heretics quoted as a criticism of marriage.

Οἱ δὲ ἀντιτασσόμενοι τῇ κτίσει τοῦ Θεοῦ διὰ τῆς εὐφήμου ἐγκρατείας κάκεῖνα λέγουσι τὰ πρὸς Σαλώμην εἰρημένα, ὧν πρότερον (8) ἐμνήσθημεν· φέρεται δὲ, οἶμαι, ἐν τῷ κατ' Αἰγυπτίους Εὐαγγελίῳ. Φασὶ γὰρ, ὅτι αὐτὸς εἶπεν ὁ Σωτήρ· «Ἦλθον καταλῦσαι τὰ ἔργα τῆς θηλείας·» θηλείας μὲν τῆς ἐπιθυμίας, ἔργα δὲ γέννησιν καὶ φθοράν. Τί οὖν ἂν εἴποιεν; Κατελύθη ἡ διοίκησις αὕτη; Οὐκ ἂν φήσαιεν· μένει γὰρ ἐπὶ τῆς αὐτῆς οἰκονομίας ὁ κόσμος. Ἀλλ' οὐκ ἐψεύσατο ὁ Κύριος· τῷ ὄντι γὰρ τὰ τῆς ἐπιθυμίας κατέλυσεν ἔργα, φιλαργυρίαν, φιλονεικίαν, φιλοδοξίαν, γυναικομανίαν, παιδεραστείαν, ὀψοφαγίαν, ἄσωτίαν, καὶ τὰ τούτοις ὅμοια. Τούτων δὲ ἡ γένεσις φθορὰ τῆς ψυχῆς, εἴ γε «νεκροὶ (9) τοῖς παραπτώμασι» γινόμεθα· καὶ αὕτη ἡ θήλεια ἀκρασία ἦν. Γένεσιν δὲ καὶ φθορὰν τὴν ἐν κτίσει προηγουμένως γίνεσθαι ἀνάγκη μέχρι παντελοῦς διακρίσεως καὶ ἀποκαταστάσεως ἐκλογῆς, δι' ἣν καὶ αἱ τῷ κόσμῳ συμπεφυρμέναι οὐσίαι τῇ οἰκειότητι προσνέμονται. Ὅθεν εἰκότως, περὶ συντελείας μηνύσαντος τοῦ Λόγου, ἡ Σαλώμη φησί· «Μέχρι τίνος οἱ ἄνθρωποι ἀποθανοῦνται;» ἄνθρωπον δὲ καλεῖ ἡ

Those who oppose the creation of God through honorable self-control also say those things spoken to Salome, which we mentioned earlier (8); and these words, I think, are found in the Gospel according to the Egyptians.. For they say that the Savior himself said: “I have come to destroy the works of the female nature;» the female nature of desire, but the works are birth and decay.. What then would he say? This administration has been destroyed.? He would not say so; for the world remains under the same administration.. But the Lord did not lie; for truly he destroyed the works of desire, love of money, quarrels, ambition, lust for women, pederasty, gluttony, debauchery, and things like these.. The origin of these is the corruption of the soul, if indeed «those who are dead (9) in their sins...»» we become; and this was the female lack of self-control.. The origin and corruption in creation must come first, until there is a complete separation and restoration by choice, through which the substances mixed with the world are assigned according to their nature.. Therefore, naturally, when the Word announced the end, Salome says: “Until

Γραφή (10) διχῶς, τὸν τε φαινόμενον καὶ τὴν ψυχὴν· πάλιν τε αὖ τὸν σωζόμενον καὶ τὸν μὴ. Καὶ θάνατος ψυχῆς ἡ ἁμαρτία λέγεται. Διὸ καὶ παρατετηρημένως ἀποκρίνεται ὁ Κύριος· «Μέχρις (11) ἂν τίκτωσιν αἱ γυναῖκες,» τουτέστι μέχρις ἂν αἱ ἐπιθυμίαι ἐνεργῶσι. «Διὰ τοῦτο ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος (12) εἰς πάντας ἀνθρώπους διῆλθεν, ἐφ' ᾧ πάντες ἥμαρτον· καὶ (13) ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως,» φησὶν ὁ Ἀπόστολος· φυσικῇ δὲ ἀνάγκῃ θείας οἰκονομίας γενέσει θάνατος ἔπεται· καὶ συνόδῳ ψυχῆς καὶ σώματος ἡ τούτων διάλυσις ἀκολουθεῖ. Εἰ δὲ ἔνεκεν μαθήσεως καὶ ἐπιγνώσεως ἡ γένεσις, ἀποκαταστάσεως δὲ (14) ἡ διάλυσις· ὥς δὲ αἰτία θανάτου διὰ τὸ τίκτειν ἡ γυνὴ νομίζεται, οὕτω καὶ ζωῆς διὰ τὴν αὐτὴν αἰτίαν λεχθήσεται ἡγεμών. Αὐτίκα ἡ προκατάρξασα τῆς παραβάσεως (15) «ζωὴ» (16) προσηγορεύθη διὰ τὴν τῆς διαδοχῆς αἰτίαν, τῶν τε γεννωμένων τῶν τε ἁμαρτανόντων (17) γίνεται, ὁμοίως δικαίων ὥς καὶ ἀδίκων, μήτηρ, ἐκάστου ἡμῶν ἑαυτὸν δικαιοῦντος, ἡ ἔμπαλιν ἀπειθῇ κατασκευάζοντος. Ὅθεν οὐχ ἡγοῦμαι ἔγωγε μυσάττεσθαι τὴν ἐν σαρκὶ ζωὴν τὸν Ἀπόστολον, ὁπηνίκα ἂν φῇ· «Ἀλλ' ἐν πάσῃ παρρησίᾳ, ὥς πάντοτε, καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου εἴτε διὰ ζωῆς εἴτε διὰ θανάτου· ἐμοὶ γὰρ τὸ ζῆν Χριστὸς, καὶ τὸ ἀποθανεῖν κέρδος. Εἰ δὲ τὸ ζῆν ἐν σαρκὶ, καὶ (18) τοῦτό μοι καρπὸς ἔργου· τί αἰρήσομαι, οὐ γνωρίζω· συνεχόμαί τε ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι, καὶ σὺν Χριστῷ εἶναι· πολλῶ γὰρ κρεῖττον· τὸ δὲ ἐπιμένειν τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς.» ἐνεδείξατο γὰρ, οἶμαι, διὰ τούτων σαφῶς τῆς μὲν ἐξόδου τοῦ σώματος τὴν πρὸς Θεὸν ἀγάπην τελείωσιν εἶναι, τῆς δὲ ἐν σαρκὶ

when will people die??» The Scripture calls a person (10) in two ways, both the visible one and the soul; and again, the one who is saved and the one who is not.. And sin is called the death of the soul.. Therefore, the Lord answers carefully: «Until (11) women give birth,» that is, until desires are active. «Therefore, just as sin entered the world through one man, and through sin death passed to all people, because all sinned; and death reigned from Adam until Moses, (12)» the Apostle says; but by natural necessity, according to divine plan, death follows birth; and with the union of soul and body, their separation follows.. But if birth is for the sake of learning and knowledge, then separation is for restoration; and just as the woman is considered the cause of death because she gives birth, so life will be said to be ruled by the same cause.. Immediately, the beginning of the transgression (15) «life» (16) It was called life because of the cause of succession; it becomes the mother of both those born and those sinning (17), alike of the righteous and the unrighteous, each of us justifying ourselves or, on the contrary, making ourselves disobedient.. Therefore, I do not think that I should regard the life in the flesh as unclean, as the Apostle says: «But in every boldness, as always, and now, Christ will be glorified in my body, whether by life or by death; for to me, to live is Christ, and to die is gain.» But if to live in the flesh, (18) this is also for me the fruit of labor; what I will choose, I do not know. I am pulled between the two, having the desire to be released and to be with Christ, which is much better; but to remain in the flesh is more necessary for you.» For I think it has been clearly shown through these things that the departure of the body is the perfect love toward God,

παρουσίας τὴν εὐχάριστον διὰ τοὺς σωθῆναι δεομένους ὑπομονήν. Τί δέ; οὐχὶ καὶ τὰ ἐξῆς τῶν πρὸς Σαλώμην εἰρημένων ἐπιφέρουσιν οἱ πάντα μᾶλλον ἢ τῷ κατὰ τὴν ἀλήθειαν εὐαγγελικῷ στοιχήσαντες κανόνι; Φαμένης γὰρ αὐτῆς· «Καλῶς οὖν ἐποίησα μὴ τεκοῦσα·» ὡς οὐ δεόντως τῆς γενέσεως παραλαμβανομένης, ἀμείβεται λέγων ὁ Κύριος· «Πᾶσαν φάγε βοτάνην· τὴν δὲ πικρίαν ἔχουσιν μὴ φάγῃς·» σημαίνει γὰρ καὶ διὰ τούτων, ἐφ' ἡμῖν εἶναι, καὶ οὐκ ἐξ ἀναγκῆς, κατὰ κώλυσιν ἐντολῆς, ἥτοι τὴν ἐγκράτειαν ἢ καὶ τὸν γάμον· καὶ ὅτι ὁ γάμος συνεργάζεται τι τῇ κτίσει, προσδιασαφῶν. Μή ποτ' οὖν ἀμάρτημά τις ἡγείσθω τὸν γάμον τὸν κατὰ Λόγον, εἰ μὴ πικρὰν (19) ὑπολαμβάνει παιδοτροφίαν· πολλοὶς γὰρ ἔμπαλιν ἀτεκνία λυπηρότατον· μήτ' ἂν (20) πικρὰ ἢ παιδοποιία φαίνεται τι, μεταπερισπῶσα τῶν θείων διὰ τὰς χρειώδεις ἀσχολίας. Μὴ φέρον δ' οὗτος εὐκόλως τὸν μονήρη βίον, ἐπιθυμεῖ τοῦ γάμου· ἐπεὶ τὸ εὐάρεστον μετὰ σωφροσύνης ἀβλαβές, καὶ κύριος ἕκαστος ἡμῶν τυγχάνει τῆς περὶ τέκνων γονῆς αἰρέσεως. Συνορῶ δ' ὅπως τῇ προφάσει τοῦ γάμου οἱ μὲν ἀπισχημένοι (21) τούτου μὴ κατὰ τὴν ἀγίαν γνῶσιν εἰς μισανθρωπίαν ὑπερβύησαν, καὶ τὸ τῆς ἀγάπης οἷχεται παρ' αὐτοῖς· οἱ δὲ, ἐνσχεθέντες καὶ ἡδυπαθήσαντες τῇ τοῦ νόμου συμπεριφορᾷ (22), ὡς φησιν ὁ Προφήτης, παρωμοιώθησαν τοῖς κτήνεσιν.

while the presence in the flesh is a grateful endurance for those who need to be saved.. But what then?? Do not the things said next about Salome bring forward everything more than according to the truly evangelical rule?? For she is said, «Then I did well not to give birth;» Since the birth is not rightly received, the Lord replies, saying, «Eat every herb; but do not eat the one that has bitterness.»» For he means by these things that it is up to us, and not by necessity, to hold back by commandment, either self-control or even marriage; and that marriage cooperates in some way with creation, making this clear in addition.. Let no one then consider marriage according to the Word to be a sin, if it does not involve bitter child-rearing. For for many, on the contrary, childlessness is most painful; nor would childbearing seem bitter to anyone, turning away from divine matters because of necessary cares.. But if someone does not easily bear the solitary life, he desires marriage; since what is pleasing, together with self-control, is harmless, and each of us is free to choose whether to have children.. I see how, under the pretext of marriage, some who reject it not according to the holy understanding have fallen into hatred of mankind, and love has left them; while others, having been caught up and indulged in the pleasure of following the law's practice, as the Prophet says, have become like animals.

Chapter 10 (CAPUT X)

Verba Christi Matth. xviii, 20, mystice exponit.

He mystically explains the words of Christ in Matthew 18:20.

Τίνες δὲ «οἱ δύο καὶ τρεῖς ὑπάρχουσιν, ἐν

Who then are «the two or three gathered

ὀνόματι Χριστοῦ συναγόμενοι,» παρ' οἷς
«μέσος ἐστὶν ὁ Κύριος;» ἢ οὐχὶ ἄνδρα καὶ
γυναῖκα καὶ τέκνον τοὺς τρεῖς λέγει; ὅτι
ἀνδρὶ γυνὴ διὰ Θεοῦ ἀρμόζεται. Ἀλλὰ καὶ
εὐζωνός τις εἶναι θέλη, οὐχ αἰρούμενος τὴν
παιδοποιίαν διὰ τὴν ἐν παιδοποιίᾳ
ἀσχολίαν, Μενέτω, φησὶν ὁ Ἀπόστολος,
ἄγαμος (23), «ὡς καγὼ.» βούλεσθαι γὰρ
λέγειν τὸν Κύριον ἐξηγοῦνται, μετὰ μὲν
τῶν πλειόνων, τὸν Δημιουργὸν εἶναι τὸν
γενεσιουργὸν Θεὸν, μετὰ δὲ τοῦ ἐνός, τοῦ
ἐκλεκτοῦ, τὸν Σωτῆρα, ἄλλου δηλονότι
Θεοῦ τοῦ ἀγαθοῦ Υἱὸν πεφυκότα. Τὸ δ' οὐχ
οὕτως ἔχει· ἀλλ' ἔστι μὲν καὶ μετὰ τῶν
σωφρόνως γημάντων καὶ
τεκνοποιησάντων ὁ Θεὸς δι' Υἱοῦ· ἔστι δὲ
καὶ μετὰ τοῦ ἐγκρατευσάμενου λογικῶς ὁ
αὐτὸς ὡσαύτως Θεός. Εἶεν δ' ἂν καὶ ἄλλως
οἱ μὲν τρεῖς θυμός (24) τε καὶ ἐπιθυμία καὶ
λογισμός, σὰρξ (25) δὲ καὶ ψυχὴ καὶ
πνεῦμα κατ' ἄλλον λόγον· τάχα δὲ καὶ τὴν
κλῆσιν τὴν τε ἐκλογὴν δευτέραν, καὶ τρίτον
τὸ εἰς τὴν πρώτην τιμὴν κατατασσόμενον
γένος, αἰνίσσεται ἢ προειρημένη τριάς· μεθ'
ᾧ ἢ πανεπίσκοπος τοῦ Θεοῦ δύναμις
ἀμερῶς μεριστή. Ὁ τοίνυν ταῖς κατὰ φύσιν
ἐνεργεαῖς τῆς ψυχῆς ἐν δέοντι χρώμενος
ἐπιθυμεῖ μὲν τῶν κατ' ἀλλήλων (26), μισεῖ
δὲ τὰ βλάπτοντα, καθὼς αἱ ἐντολαὶ (27)
προστάττουσιν· «Ἐνευλογήσεις» γὰρ,
φησὶ, «τὸν εὐλογοῦντα, καὶ καταράσῃ τὸν
καταρώμενον.» Ὅταν δὲ, καὶ τούτων
ὑπερاناβὰς, τοῦ θυμοῦ καὶ τῆς ἐπιθυμίας,
ἔργῳ ἀγαπήσῃ τὴν κτίσιν διὰ τὸν ἀπάντων
Θεὸν τε καὶ ποιητὴν, γνωστικῶς βιώσεται,
ἔξιν ἐγκρατείας ἄπονον περιπεποιημένος
κατὰ τὴν πρὸς τὸν Σωτῆρα ἐξομοίωσιν,
ἐνώσας τὴν γνῶσιν, πίστιν, ἀγάπην, εἷς ὢν
ἐνθὲνδε τὴν κρίσιν, καὶ πνευματικὸς ὄντως,
ἀπαράδεκτος τῶν κατὰ τὸν θυμὸν καὶ τὴν
ἐπιθυμίαν διαλογισμῶν πάντα πάντως, ὁ
κατ' εἰκόνα ἐκτελούμενος τοῦ Κυρίου πρὸς
αὐτοῦ τοῦ τεχνίτου ἄνθρωπος τέλειος,

together in the name of Christ,» among
whom «the Lord is in the midst,»?» does he
not mean a man and a woman and a child
when he says the three?? that a wife is
joined to a husband by God. But even if
someone wants to live well, not choosing to
have children because of the trouble
involved in childbearing, let him remain,
says the Apostle, unmarried (23), «as I do
too.»» For they mean to say the Lord is,
with most, the Creator God who brings all
into being, but with the one chosen, the
Savior, clearly the Son of another God, the
good one.. But it is not so; God is with those
who marry wisely and have children
through the Son; and the same God is also
with the one who controls himself
rationally in the same way.. Very well, then,
let the three be anger (24), desire, and
thought, and let flesh (25), soul, and spirit
be something else by another account.
Perhaps also the calling and the second
choice, and thirdly the kind that ranks with
the first honor, the triad mentioned before
hints at these; with these, the all-seeing
power of God is distributed without
division.. Therefore, the soul, using its
natural powers properly, desires what is
fitting among things (26), and hates what
harms, just as the commandments (27)
order: «You will bless» For, he says, «You
will bless the one who blesses, and curse
the one who curses.»» But when, going
beyond even these, the soul loves creation
in action because of the God and maker of
all, it will live knowingly, having made itself
free from the burden of self-control
according to the likeness to the Savior,
uniting knowledge, faith, and love, being
one from this point on in judgment, and
truly spiritual, completely free from all
thoughts according to anger and desire, the
person who is perfectly carrying out the

ἄξιος ἤδη τοῦ ἀδελφὸς (28) πρὸς τοῦ Κυρίου ὀνομάζεσθαι· φίλος ἅμα οὗτος καὶ υἱὸς ἐστίν. Οὕτως «οἱ δύο καὶ οἱ τρεῖς» ἐπὶ τὸ αὐτὸ «συνάγονται,» τὸν γνωστικὸν ἄνθρωπον. Εἴη δ' ἂν καὶ ἡ ὁμόνοια τῶν πολλῶν ἀπὸ τῶν τριῶν ἀριθμουμένη, μεθ' ὧν ὁ Κύριος, ἡ μία Ἐκκλησία, ὁ εἷς ἄνθρωπος, τὸ γένος τὸ ἓν. Ἡ μήτι μετὰ μὲν τοῦ ἐνὸς τοῦ Ἰουδαίου ὁ Κύριος νομοθετῶν ἦν· προφητεύων δὲ ἤδη, καὶ τὸν Ἰερεμίαν ἀποστέλλων εἰς Βαβυλῶνα, ἀλλὰ καὶ τοὺς ἐξ ἐθνῶν διὰ τῆς προφητείας καλῶν, συνῆγε λαοὺς τοὺς δύο· τρίτος δὲ ἦν ἐκ τῶν δυεῖν (29) «κτιζόμενος» εἷς «εἰς καινὸν ἄνθρωπον, ὃ δὴ ἐμπεριπατεῖ τε καὶ κατοικεῖ» ἐν αὐτῇ τῇ Ἐκκλησίᾳ; Νόμος τε ὁμοῦ καὶ προφητῆται σὺν καὶ τῷ Εὐαγγελίῳ ἐν ὀνόματι Χριστοῦ εἰς μίαν συνάγονται γινώσκουσιν. Οὐκοῦν οἱ διὰ μῖσος μὴ γαμοῦντες, ἡ δι' ἐπιθυμίαν ἀδιαφόρως τῇ σαρκὶ καταχρώμενοι, οὐκ ἐν ἀριθμῷ τῶν σωζομένων ἐκείνων, μεθ' ὧν ὁ Κύριος.

image of the Lord toward his craftsman is already worthy to be called a brother of the Lord (28); at the same time, he is both a friend and a son.. Thus, «the two and the three» are gathered together «to the same place,»» the spiritual person. And let the unity of the many also be counted from the three, with whom the Lord is, the one Church, the one person, the one race.. Or surely the Lord was legislating with the one Jew; but already prophesying, and sending Jeremiah to Babylon, and also calling the peoples from the nations through prophecy, he gathered the two peoples together; and the third was from the two (29) «being created...» one, “into a new man, in whom indeed he walks and dwells» in that Church itself? The Law and the prophets together with the Gospel in the name of Christ are gathered into one knowledge. Therefore, those who do not marry out of hatred, or who carelessly indulge the flesh through desire, are not counted among those saved with whom the Lord is.

Chapter 11 (CAPUT XI)

Legis et Christi mandatum ae non concupiscendo exponit.

He explains the command of the Law and of Christ about not lusting.

Τούτων ὧδε ἐπιδεδειγμένων, φέρε, ὁπόσαι τούτοις τοῖς κατὰ τὰς αἱρέσεις σοφισταῖς ἐναντιοῦνται Γραφαί, ἤδη παραθώμεθα τὸν κανόνα τῆς κατὰ λόγον τηρουμένης ἐγκρατείας μηνύοντες. Ἐκάστη δὲ τῶν αἱρέσεων τὴν οἰκείως ἐνισταμένην Γραφὴν ὁ συνίων ἐπιλεγόμενος κατὰ καιρὸν, χρήσεται πρὸς κατάλυσιν τῶν παρὰ τὰς ἐντολὰς δογματιζόντων. Ἄνωθεν μὲν οὖν ὁ νόμος, ὥσπερ προειρήκαμεν, τὸ, «Οὐκ

Having shown these things in this way, come, let us now set before us the many Scriptures that oppose these sophists of the heresies, and let us present the rule of self-control kept according to reason.. To each of the heresies, the one who understands the properly opposing Scripture, chosen at the right time, will use it to overthrow those who teach doctrines against the commandments.. From above, then, the

ἐπιθυμήσεις τῆς τοῦ πλησίον,» τῆς τοῦ Κυρίου προσεχοῦς κατὰ τὴν Νέαν Διαθήκην φωνῆς, προσαναπεφώνηκε (30), τῆς αὐτῆς αὐτοπροσώπως λεγούσης· «Ἠκούσατε τοῦ νόμου παραγγέλλοντος (31)· Οὐ μοιχεύσεις· ἐγὼ δὲ λέγω· Οὐκ ἐπιθυμήσεις.» Ὅτι γὰρ σωφρόνως ἐβούλετο ταῖς γαμεταῖς χρῆσθαι τοὺς ἄνδρας ὁ νόμος καὶ ἐπὶ μόνῃ (32) παιδοποιῖα, δῆλον ἐκ τοῦ κωλύειν μὲν τῇ «αἰχμαλώτῳ» (33) παραχρῆμα ἐπιμύνησθαι τὸν ἄγαμον· ἐπιθυμήσαντος δὲ ἅπαξ, τριάκοντα πενθεῖν ἐπιτρέπειν ἡμέρας, κειραμένη καὶ τὰς τρίχας· εἰ δὲ μὴδ' οὕτως μαραίνειτο ἡ ἐπιθυμία, τότε παιδοποιεῖσθαι, δεδοκιμασμένης τῆς ὁρμῆς τῆς κυριευούσης κατὰ τὴν προθεσμίαν τοῦ χρόνου, εἰς ὅρεξιν εὐλογον. Ὅθεν οὐ δεΐξειας ἐγκύμονι πλησιάσαντα τῶν πρεσβυτέρων τινὰ κατὰ τὴν Γραφήν· ἀλλ' ὕστερον μετὰ τε τὴν κυοφορίαν μετὰ τε τὴν τοῦ τεχθέντος γαλακτουχίαν εὖροις ἂν πάλιν πρὸς τῶν ἀνδρῶν γινωσκομένας τὰς γυναῖκας. Αὐτίκα τοῦτον εὐρήσεις τὸν σκοπὸν καὶ τὸν τοῦ Μωϋσέως πατέρα φυλάσσοντα, τριετίαν διαλιπόντα μετὰ τὴν τοῦ Ἀαρὼν ἀποκύψιν, γεννήσαντα τὸν Μωϋσέα. Ἡ τε αὖ Λευϊτικὴ φυλὴ, τοῦτον φυλάσσουσα τὸν τῆς φύσεως νόμον ἐκ Θεοῦ, ἐλάττων τὸν ἀριθμὸν παρὰ τὰς ἄλλας εἰς τὴν προκατηγγεμένην εἰσῆλθε γῆν· οὐ γὰρ ῥαδίως αὐξάνει γένος εἰς πολυπληθίαν, σπειράντων μὲν τῶν ἀνδρῶν τῶν τὸν κατὰ τοὺς νόμους γάμον ἀναδεδεγμένων, ἀναμενόντων δὲ οὐ τὴν κυοφορίαν μόνον, ἀλλὰ καὶ τὴν γαλακτουχίαν. Ὅθεν εἰκότως καὶ ὁ Μωϋσῆς, κατ' ὀλίγον εἰς ἐγκράτειαν προβιβάζων τοὺς Ἰουδαίους, τριῶν ἡμερῶν κατὰ τὸ ἐξῆς ἀπεσχημένους ἀφροδισίου ἡδονῆς, προσέταξεν ἐπακούειν τῶν θείων λόγων. «Ἡμεῖς οὖν ναοὶ τοῦ Θεοῦ ἐσμεν, καθὼς εἶπεν ὁ προφήτης (34), ὅτι

law, as we said before, states, “You shall not desire what belongs to your neighbor,”» Paying close attention to the voice of the Lord according to the New Testament, it calls out again (30), the same one speaking in person: “You have heard the law commanding (31), ‘You shall not commit adultery.’ But I say to you, ‘You shall not desire.’”» For the law wisely wished that men use their wives only for procreation (32), it is clear from forbidding the “captured woman” that» (33) it forbids an unmarried man to have immediate sexual relations. But if he desires once, it allows him to mourn for thirty-five days, even cutting his hair; and if the desire does not fade away in this way, then he may have children, after the urge ruling him during the set time has been tested, as a reasonable appetite.. Therefore, you should not show yourself close to a pregnant woman among the elders according to the Scripture; but later, after the pregnancy and after the newborn has been nursing, you would find the women again known to the men.. Immediately you will find this guardian, who also watches over the father of Moses, having waited three years after Aaron’s childbirth, when Moses was born.. And again, the tribe of Levi, keeping the law of nature given by God, entered the promised land with fewer numbers than the others; for their race does not easily grow into a large population, since the men who have received marriage according to the laws sow, but they wait not only for the pregnancy but also for the nursing.. Therefore, it is reasonable that Moses, gradually leading the Jews toward self-control, ordered them to abstain from sexual pleasure for three days afterward, so that they might listen to the divine words.. “We are therefore temples of God, as the

Ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω· καὶ ἔσομαι αὐτῶν Θεός, καὶ αὐτοὶ ἔσονται μου λαός·» ἐὰν κατὰ τὰς ἐντολὰς πολιτευώμεθα, εἴτε ὁ καθ' ἕκαστον ἡμῶν, εἴτε καὶ ἄθροά ἡ Ἐκκλησία. «Διὸ ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει Κύριος· καὶ ἀκαθάρτου μὴ ἄπτεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς, καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει Κύριος παντοκράτωρ.» Οὐ τῶν γεγαμηκότων, ὡς φασιν, ἀλλὰ τῶν ἐθνῶν τῶν ἐν πορνείᾳ βιούντων ἔτι, πρὸς δὲ καὶ τῶν προειρημένων αἱρέσεων ἀφορισθῆναι, ὡς ἀκαθάρτων καὶ ἀθέων, κελεύει προφητικῶς ἡμᾶς. Ὅθεν καὶ ὁ Παῦλος πρὸς τοὺς ὁμοίους ἀποτεινόμενος τοῖς εἰρημένοις, «Ταύτας οὖν ἔχετε (35) τὰς ἐπαγγελίας, φησὶν, ἀγαπητοί· καθαρίσωμεν ἑαυτῶν τὰς καρδίας ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ Θεοῦ. Ζηλῶ γὰρ ὑμᾶς Θεοῦ ζήλῳ· ἡρμოსάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ, παρθένον ἀγνήν παραστῆσαι (36) τῷ Χριστῷ.» Ἐκκλησία δὲ ἄλλον οὐ γαμεῖ, τὸν νυμφίον κεκτημένη· ἀλλ' ὁ καθ' ἕκαστον ἡμῶν, ἣν ἂν βούληται κατὰ τὸν νόμον γαμεῖν, τὸν πρῶτον λέγω γάμον (37), ἔχει τὴν ἐξουσίαν. «Φοβοῦμαι δὲ μήπως, ὡς ὁ ὄφις ἐξηπάτησεν Εὐάν (38) ἐν τῇ πανουργίᾳ, φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος τῆς εἰς τὸν Χριστόν·» σφόδρα εὐλαβῶς καὶ διδασκαλικῶς εἴρηκεν ὁ Ἀπόστολος. Διὸ καὶ ὁ θαυμάσιος Πέτρος φησὶν· «Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους, ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς, τὴν ἀναστροφὴν ὑμῶν καλὴν ἔχοντες (39) ἐν τοῖς ἔθνεσιν· ὅτι οὕτως ἐστὶ τὸ θέλημα τοῦ Θεοῦ, ἀγαθοποιοῦντας, φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἐργασίαν (40)· ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς δοῦλοι

prophet said, 'I will dwell in them and walk among them; and I will be their God, and they shall be my people.'» if we live according to the commandments, whether each one of us individually, or the Church as a whole.. "Therefore, come out from among them and be separate, says the Lord; do not touch what is unclean. I will receive you, and I will be a father to you, and you will be my sons and daughters, says the Lord Almighty."» Not those who are married, as some say, but those among the nations still living in fornication, and also to be separated from the previously mentioned heresies, as from the unclean and godless, the prophet commands us.. Therefore, Paul, distancing himself from those mentioned, says to his fellow believers, "So then, you have these promises, beloved; let us cleanse our hearts from every defilement of flesh and spirit, completing holiness in the fear of God." For I am zealous for you with the zeal of God; for I have betrothed you to one husband, to present you as a pure virgin to Christ..» The church does not marry another, having already acquired the bridegroom; but each one of us has the authority to marry according to the law, I mean the first marriage.. "I fear lest, just as the serpent deceived Eve by craftiness, your minds may be corrupted from the simplicity that is in Christ;» The Apostle spoke very reverently and instructively.. Therefore the wonderful Peter says: "Beloved, I urge you as strangers and foreigners to abstain from fleshly desires, which wage war against the soul, having a good conduct among the Gentiles; (39) because this is the will of God, doing good and silencing the foolish talk of ignorant people; (40) as free, and not using your freedom as a cover for evil, but as servants of God..» Likewise, Paul also

Θεοῦ.» Ὅμοίως δὲ καὶ ὁ Παῦλος ἐν τῇ πρὸς Ῥωμαίους ἐπιστολῇ γράφει· «Ὅτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἐτι ζήσομεν ἐν αὐτῇ; Ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας,» ἕως, «Μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ.» Καὶ δὴ ἐνταῦθα γενόμενος, δοκῶ μοι μὴ παραλείψειν ἀνεπισημείωτον, ὅτι τὸν αὐτὸν Θεὸν διὰ νόμου καὶ προφητῶν καὶ Εὐαγγελίου ὁ Ἀπόστολος κηρύσσει· τὸ γὰρ, «Οὐκ ἐπιθυμήσεις,» ἐν τῷ Εὐαγγελίῳ γεγραμμένον, τῷ νόμῳ περιτίθησιν ἐν τῇ πρὸς Ῥωμαίους ἐπιστολῇ, ἕνα εἰδῶς τὸν διὰ νόμου καὶ προφητῶν κηρύξαντα, καὶ τὸν δι' αὐτοῦ εὐαγγελισθέντα Πατέρα. Φησὶ γάρ· «Τί ἐροῦμεν (41); Ὁ νόμος ἁμαρτία (42); Μὴ γένοιτο. Ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνω ἐν εἰ μὴ διὰ νόμου· τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν· Οὐκ ἐπιθυμήσεις.» Κἂν οἱ ἀντιτασσόμενοι τῶν ἑτεροδόξων, προσapoτεινόμενον τὸν Παῦλον τῷ Κτίστῃ, εἰρηκέναι ὑπολάβωσι τὰ ἑξῆς· «Οἶδα γὰρ, ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τουτέστιν ἐν τῇ σαρκί μου, ἀγαθόν·» ἀλλ' ἀναγινωσκόντων τὰ προειρημένα, καὶ τὰ ἐπιφερόμενα· προεῖπε γὰρ, «Ἀλλ' ἡ οἰκοῦσα ἐν ἐμοί ἁμαρτία·» δι' ἣν ἀκόλουθον ἦν εἰπεῖν, «Ὅτι οὐκ οἰκεῖ ἐν τῇ σαρκί μου ἀγαθόν.» Ἐπομένως ἐπήγαγεν· «Εἰ δὲ ὁ οὐ θέλω, τοῦτο ἐγὼ (43) ποιῶ, οὐκ ἔτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοί ἁμαρτία·» ἥτις, «ἀντιστρατευομένη (44) τῷ νόμῳ τοῦ Θεοῦ καὶ τοῦ νοός μου,» φησὶν, «αἰχμαλωτίζει με ἐν τῷ νόμῳ τῆς ἁμαρτίας, τῷ ὄντι ἐν τοῖς μέλεσί μου. Ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;» πάλιν τε αὖ (κάνει γὰρ οὐδ' ὅπως τις οὖν (45) ὠφελῶν·) οὐκ ὀκνεῖ ἐπιλέγειν· «Ὁ γὰρ νόμος τοῦ πνεύματος (46) ἠλευθέρωσέ με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ

writes in the letter to the Romans: "Since we have died to sin, how can we still live in it?? Because our old self was crucified so that the body of sin might be destroyed,» until, "Do not present the members of your body as weapons of unrighteousness to sin,» And indeed, having come to this point, I think I must not leave unnoticed that the Apostle proclaims the same God through the law, the prophets, and the Gospel; for the command is, "You shall not desire,» written in the Gospel, he places in the law in the letter to the Romans, knowing that the one who proclaimed through the law and the prophets is the same, and the Father who was announced through him in the Gospel.. For he says, "What shall we say (41)? The law to sin (42)? By no means.. But I would not have known sin except through the law; for I would not have known desire, if the law had not said, "You shall not desire."» And if those opposing the heretics, rejecting Paul's teaching about the Creator, suppose that he said the following: «For I know that nothing good dwells in me, that is, in my flesh;» but when reading what was said before, and what follows: for he said beforehand, «But sin dwelling in me;» because of which it was natural to say, «that nothing good dwells in my flesh;» Therefore he added: «But if what I do not want, this I do, (43) it is no longer I who do it, but sin dwelling in me;» which, «waging war (44) against the law of God and against my mind,» he says, «it takes me captive under the law of sin, which is truly in my members. Wretched man that I am! Who will rescue me from the body of this death??» Again, on the other hand, (for no one benefits at all (45) from weariness;) he does not hesitate to say: «For the law of the spirit (46) has set me free from the law of

θανάτου.» ἐπεὶ «διὰ τοῦ Υἱοῦ ὁ Θεὸς κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί, ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν, τοῖς μὴ κατὰ σάρκα περιπατοῦσιν. ἀλλὰ κατὰ πνεῦμα.» Πρὸς τούτοις ἔτι ἐπισαφηνίζων τὰ προειρημένα, ἐπιβοᾷ· «Τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν.» δηλῶν, ὡς ὅτι μὴ νεῶς, τάφος δ' ἐστὶν ἔτι τῆς ψυχῆς (47)· ὀπηνίκα γὰρ ἁγιασθῇ τῷ Θεῷ, «Τὸ Πνεῦμα (48),» ἐποίσει, «τοῦ ἐγείραντος ἐκ νεκρῶν Ἰησοῦν οἰκεῖ ἐν ὑμῖν· ὃς ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικοῦντος αὐτοῦ Πνεύματος ἐν ὑμῖν.» Αὖθις οὖν, τοῖς φιληδόνοις ἐπιπλήττων, ἐκεῖνα προστίθησι· «Τὸ γὰρ φρόνημα τῆς σαρκὸς, θάνατος. Ὅτι οἱ κατὰ σάρκα ζῶντες τὰ τῆς σαρκὸς φρονοῦσιν· καὶ τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς Θεόν· τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται. Οἱ δὲ ἐν σαρκὶ ὄντες» οὐχ, ὡς τινες δογματίζουσι, «Θεῷ ἀρέσαι οὐ δύνανται,» ἀλλ' ὡς προειρήκαμεν. Εἴτα πρὸς ἀντιδιαστολὴν τούτων τῇ Ἐκκλησίᾳ φησὶν· «Ὑμεῖς δὲ οὐκ ἐστε ἐν σαρκί, ἀλλ' ἐν πνεύματι, εἴπερ πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. Εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. Εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνης. Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν, οὐ τῇ σαρκὶ τοῦ κατὰ σάρκα ζῆν· εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε. Ὅσοι γὰρ πνεύματι Θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ Θεοῦ.» Καὶ πρὸς τὴν εὐγένειαν καὶ πρὸς τὴν ἐλευθερίαν τὴν καταπτύστως ὑπὸ τῶν ἑτεροδόξων εἰσαγομένην, ἐπ' ἀσελγείᾳ καυχωμένων, ἐπιφέρει λέγων· «Οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλ' ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κράζομεν, Ἀββᾶ ὁ Πατήρ·» τουτέστιν, εἰς τοῦτο ἐλάβομεν, ἵνα γινώσκωμεν τοῦτον, ᾧ προσευχόμεθα, τὸν τῷ ὄντι πατέρα, τὸν

sin and death;» Since «through the Son God condemned sin in the flesh, so that the requirement of the law might be fulfilled in us, who do not walk according to the flesh, but according to the spirit.» In addition to these things, further clarifying what was said before, he cries out: «The body is dead because of sin;» showing that it is not a temple but still a tomb of the soul (47); for when it is sanctified by God, «The Spirit (48),» will make, «of the one who raised Jesus from the dead, dwells in you; who will give life to your mortal bodies through his Spirit living in you.» Again, then, rebuking those who love pleasure, he adds these words: «For the mind set on the flesh is death.. Because those who live according to the flesh think about the things of the flesh; and the mind set on the flesh is hostile to God, for it does not submit to God's law.. Those who are in the flesh» do not, as some suppose, «have the power to please God,» but, as we said before,. Then, in contrast to these, he says to the Church: «But you are not in the flesh, but in the spirit, if indeed the Spirit of God lives in you.» But if anyone does not have the Spirit of Christ, that person does not belong to him.. But if Christ is in you, the body is dead because of sin, but the spirit is life because of righteousness.. So then, brothers, we owe it to ourselves not to live according to the flesh, that is, according to the sinful nature. For if you live according to the flesh, you are going to die; but if by the spirit you put to death the deeds of the body, you will live.. For those who are led by the Spirit of God, these are the sons of God..» And regarding the nobility and the freedom, which is scornfully introduced by heretics and boastfully claimed with shamelessness, he brings it up by saying: «For you did not receive a spirit of slavery to fall back into

τῶν ὄντων μόνον Πατέρα, τὸν εἰς
σωτηρίαν παιδεύοντα ὡς πατέρα, καὶ τὸν
φόβον ἀπειλεῖ (49).

fear, but you received a spirit of adoption,
by which we cry, Abba, Father.»» That is,
we received this so that we might know the
one to whom we pray, the true Father, the
only Father of all beings, the one who
disciplines us for salvation as a father, and
who removes fear (49).

Chapter 12 (CAPUT XII)

*Verba Apostoli I Cor. vii, 5, 39, 40, atiaque
S. Scripturæ loca eodem spectantia
explicat.*

*The words of the Apostle 1 Corinthians
7:5, 39, 40, and also the passages of Holy
Scripture related to the same, are
explained.*

Ἡ δὲ ἐκ συμφώνου (50) πρὸς καιρὸν
σκολάζουσα τῇ προσευχῇ συζυγία
ἐγκρατείας ἐστὶ διδασκαλία· προσέθηκε
γὰρ τὸ μὲν «ἐκ συμφώνου,» ἵνα μὴ τις
διαλύσῃ τὸν γάμον, «πρὸς καιρὸν δὲ,» ὡς
μὴ, κατὰ ἀνάγκην ἐπιτηδεύων τὴν
ἐγκράτειαν ὁ γήμας, ὀλισθήσῃ ποτὲ εἰς
ἀμαρτίαν, φειδοῖ μὲν τῆς ἑαυτοῦ συζυγίας,
ἐπιθυμία δὲ ἄλλοτρίᾳ περιπεσών. Ὡς λόγῳ
καὶ τὸν ἀσχημονεῖν (51) ἑαυτὸν ἐπὶ τῇ
παρθενοτροφίᾳ ὑπολαμβάνοντα καλῶς εἰς
γάμον ἐκδώσειν τὴν θυγατέρα ἔλεγεν. Ἡ
πρόθεσις τε ἐκάστου, τοῦ τε ἑαυτὸν
εὐνουχίσαντος τοῦ τε αὖ γάμῳ διὰ
παιδοποιίαν συζεύξαντος, ἀνένδοτος πρὸς
τὸ ἥττον διαμένειν ὀφείλει. Εἰ μὲν γὰρ
ἐπιτεῖναι οἷός τε ἔσται τὸν βίον, μείζονα
ἀξίαν ἐν Θεῷ αὐτὸς ἑαυτῷ περιποιήσεται,
καθαρῶς ἅμα καὶ λελογισμένως
ἐγκρατευσάμενος· εἰ δὲ ὑπερβᾶς (52) ὃν
εἴλετο κανόνα εἰς μείζονα δόξαν, ἔπειτα
ἀποπέσῃ πρὸς τὴν ἐλπίδα· ἔχει γὰρ ὥσπερ
ἡ εὐνουχία, οὕτω καὶ ὁ γάμος ἰδίας
λειτουργίας καὶ διακονίας, τῷ Κυρίῳ
διαφερούσας, τέκνων λέγω κηδεσθαι καὶ
γυναικός· πρόφασις γὰρ, ὡς ἔοικεν, τῷ

The union that rests in agreement (50)
with the proper time for prayer is a
teaching of self-control in marriage; for the
phrase «in agreement» was added,» so that
no one might break up the marriage, «but
at the proper time,» so that the married
man, practicing self-control not out of
necessity, might not slip into sin, sparing
his own wife but falling into desire for
another, by which he was rightly thought
to disgrace himself in regard to virgin
chastity, he said that he would give his
daughter in marriage.. The intention of
each one—both of the one who has made
himself a eunuch and of the one who has
joined in marriage for the sake of having
children—must remain firm and unyielding
toward the lesser.. If he is able to live a
more intense life, he will gain greater value
before God for himself, having practiced
self-control purely and with reason; but if,
having gone beyond the rule he chose for
greater glory, he then falls away toward
hope, for marriage, like eunuchhood, has its
own service and ministry, differing for the
Lord, I mean caring for children and wife.

κατὰ γάμον τελείῳ ἢ τῆς συζυγίας οἰκειότης γίνεται, τὴν πρόνοιαν πάντων ἀναδεδειγμένῳ (53) κατὰ τὸν οἶκον τὸν κοινόν· αὐτίκα φησὶν· «Ἐπισκόπους (54)» δεῖ καθίστασθαι τοὺς ἐκ τοῦ ἰδίου οἴκου καὶ τῆς Ἐκκλησίας ἀπάσης προϊῆσθαι μελετήσαντας. «Ἐκαστος (55)» οὖν «ἐν ᾧ ἐκλήθη» ἔργῳ τὴν διακονίαν ἐκτελείτω, ἵνα ἐλεύθερος ἐν Χριστῷ γένηται, τὸν οἰκεῖον τῆς διακονίας ἀπολαμβάνων μισθόν. Πάλιν τε αὖ, περὶ τοῦ νόμου διαλεγόμενος, ἀλληγορίᾳ χρώμενος· «Ἡ γὰρ ὑπανδρος γυνή,» φησὶ, «τῷ ζῶντι ἀνδρὶ δέδεται νόμος,» καὶ τὰ ἐξῆς· αὐθὶς τε· «Ἡ γυνὴ δέδεται ἐφ’ ὅσον ζῇ χρόνον (56) ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ ἀποθάνῃ, ἐλευθέρᾳ ἐστὶν γαμῇ θῆναι, μόνον ἐν Κυρίῳ. Μακαρία δὲ ἐστὶν, ἐὰν οὐ τῶς (57) μείνῃ, κατὰ τὴν ἐμὴν γνώμην.» Ἀλλ’ ἐπ’ μὲν τῆς προτέρας περικοπῆς, «Ἐθανατώθητε,» φησὶ, «τῷ νόμῳ,» οὐ τῷ γάμῳ, «εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι,» νύμφην καὶ Ἐκκλησίαν· ἣν ἀγνὴν εἶναι δεῖ τῶν τε ἔνδον ἐννοιῶν τῶν ἐναντίων τῇ ἀληθείᾳ, τῶν τε ἔξωθεν πειραζόντων, τουτέστι τῶν τὰς αἱρέσεις μετιόντων καὶ πορνεύειν ἀπὸ τοῦ ἐνδὸς ἀνδρὸς ἀναπειθόντων, τοῦ παντοκράτορος Θεοῦ· «Ἴνα μὴ (58), ὡς ὁ ὄφις ἐξηπάτησεν Εὐάν,» τὴν λεγομένην «ζωὴν (59),» καὶ ἡμεῖς ὑπὸ τῆς κατὰ τὰς αἱρέσεις λίκνου πανουργίας παραβῶμεν τὰς ἐντολάς. Ἡ δευτέρα δὲ περικοπὴ μονογαμίαν ἱστησιν· οὐ γὰρ, ὡς τινες ἐξηγήσαντο, δέσιν γυναικὸς πρὸς ἄνδρα τὴν σαρκὸς πρὸς τὴν φθορὰν ἐπιπλοκὴν μὴνύεσθαι ὑποτοπητέον· τῶν γὰρ ἄντικρυς διαβόλῳ προσαπτόντων τὴν τοῦ γάμου εὐρεσιν ἀθέων ἀνθρώπων ἐπίνοιαν κατηγορεῖ καὶ (60) κινδυνεύει βλασφημεῖσθαι ὁ νομοθέτης. Τατιανὸν οἶμαι τὸν Σύρον τὰ τοιαῦτα τολμᾶν δογματίζειν. Γράφει γοῦν κατὰ λέξιν ἐν τῷ

Περὶ τοῦ κατὰ τὸν Σωτῆρα

For the closeness of the spouse seems to be a reason for the perfect marriage, showing care for all things arranged according to the common household. Immediately he says: “Bishops...{p52}{{p53}}{p54}”» “It is necessary that bishops be appointed from their own household and that they be proven to manage the whole church.”. “Each one (55)» “Therefore, each one ‘in which he was called’» “Therefore, each one should carry out the ministry in the work to which he was called, so that he may become free in Christ, receiving the proper reward for his ministry.”. Again, speaking about the law, using allegory: “For the woman who has a husband,» he says, “is bound by law to the living husband,» and the following things: again, “The woman is bound as long as her husband lives; but if he dies, she is free to marry, only in the Lord.. But she is blessed if she remains thus, in my opinion..» But concerning the previous passage, «You died,» he says, «to the law,» not to marriage, «so that you might belong to another, to the one raised from the dead,» a bride and a church; which must be pure both in its inner thoughts opposed to the truth, and in those outside who tempt it, that is, those who promote heresies and persuade to sexual immorality away from one man, the almighty God; «so that not (58), just as the serpent deceived Eve,» the so-called «life (59),» and we, through the cunning of the heresies like a sieve, might break the commandments. The second passage establishes monogamy; for it should not be understood, as some have explained, that the bond of a woman to a man is a fleshly entanglement leading to corruption. For those who attach the invention of marriage to the devil directly accuse the thought of godless men, and (60) the lawgiver risks

καταρτισμοῦ· Συμφωνίαν (61) μὲν οὖν ἀρμόζει προσευχῇ· κοινωνία δὲ φθορᾶς λυεῖ τὴν ἔντευξιν (62). Πάνυ γοῦν δυσωπητικῶς διὰ τῆς συγχωρήσεως εἴργει· πάλιν γὰρ «ἐπὶ ταῦτόν» συγχωρήσας «γενέσθαι διὰ τὸν σατανᾶν καὶ τὴν ἀκρασίαν,» τὸν πεισθησόμενον «δυσὶ κυρίοις μέλλειν δουλεύειν» ἀπεφήνατο διὰ μὲν συμφωνίας Θεῷ, διὰ δὲ τῆς ἀσυμφωνίας ἀκρασίᾳ καὶ πορνείᾳ καὶ διαβόλῳ.» Ταῦτα δὲ φησι, τὸν Ἀπόστολον ἐξηγούμενος. Σοφίζεται δὲ τὴν ἀλήθειαν, δι' ἀληθοῦς ψευδὸς κατασκευάζων· ἀκρασίαν μὲν γὰρ καὶ πορνείαν διαβολικὰ εἶναι πάθη καὶ ἡμεῖς ὁμολογοῦμεν· γάμου δὲ τοῦ σώφρονος μεσιτεύει συμφωνία, ἐπὶ τε τὴν εὐχὴν ἐγκρατῶς ἄγουσα, ἐπὶ τε τὴν παιδοποιίαν μετὰ σεμνότητος νυμφεύουσα. Γνωσὶς γοῦν καὶ ὁ τῆς παιδοποιίας καιρὸς πρὸς τῆς Γραφῆς εἴρηται, ἐπειδὴν φη· «Ἐγὼ δὲ Ἀδὰμ Εὐὰν τὴν γυναῖκα αὐτοῦ· καὶ συλλαβοῦσα ἔτεκεν υἱόν· καὶ ἐπωνόμασε τὸ ὄνομα αὐτοῦ Σήθ· Ἐξανέστησε (63) γὰρ μοι ὁ Θεὸς σπέρμα ἕτερον ἀντὶ Ἀβελ.» Ὁρᾷς, εἰς τίνα βλασφημοῦσιν οἱ μυσταττόμενοι τὴν σώφρονα σποράν, καὶ τῷ διαβόλῳ προσάπτεσθαι (64) γένεσιν· οὐ γὰρ Θεὸν ἀπλῶς προσεῖπεν ὁ τῇ τοῦ ἄρθρου προτάσει τὸν παντοκράτορα δηλώσας. Ἡ δὲ ἐπιφορὰ τοῦ Ἀποστόλου· «Καὶ πάλιν (65) ἐπὶ τὸ αὐτὸ γίνεσθε» διὰ τὸν Σατανᾶν, ἐκεῖνο προανακόπτει, μὴ εἰς ἐπιθυμίας ἐτέρας ἐκτραπήναι ποτε· οὐ γὰρ ἀποκρούεται τέλεον, τὰς τῆς φύσεως ὀρέξεις δυσωποῦσα, ἢ πρόσκαιρος συμφωνία· δι' ἣν εἰσάγει πάλιν τὴν συζυγίαν τοῦ γάμου οὐκ εἰς ἀκρασίαν καὶ πορνείαν καὶ τὸ τοῦ διαβόλου ἔργον, ἀλλ' ὅπως μὴ ὑποπέσῃ ἀκρασίᾳ καὶ πορνείᾳ καὶ διαβόλῳ. Χωρίζει (66) δὲ καὶ τὸν παλαιὸν ἄνδρα καὶ τὸν καινὸν ὁ Τατιανὸς, ἀλλ' οὐχ ὡς ἡμεῖς φάμεν· «παλαιὸν» μὲν «ἄνδρα»

being blasphemed.. I think Tatian the Syrian dares to assert such things.. He writes, word for word, in the **On the Arrangement According to the Savior:** Harmony, then, is joined by prayer; but fellowship breaks the union through corruption.. Very much indeed, he blocks it in a gloomy way through forgiveness; for again, «to the same point» having forgiven, “to become one because of Satan and lack of self-control,» the one who is persuaded “to serve two masters» he showed clearly that, on the one hand, by agreement to God, but on the other hand, by disagreement through lack of self-control, fornication, and the devil,» He says these things, explaining the Apostle,. He sophisticates the truth, making a falsehood out of what is true. For we agree that lack of self-control and fornication are passions of the devil; but the agreement of a chaste marriage mediates, leading with self-control in prayer and marrying with dignity for the purpose of having children.. Knowledge, then, and the time for having children are mentioned in the Scriptures, when it says: “Adam knew his wife Eve, and she conceived and bore a son; and she named him Seth. For God has given me another seed instead of Abel.” (63).» Do you see whom those who defile the chaste seed blaspheme, and to the devil they attribute its origin? For he did not simply call God by name when he showed him as the almighty in the opening statement.. The burden of the Apostle is: «And again (65) be united in the same mind...»» Because of Satan, he interrupts that [unity], so that it may never turn to other desires. For the temporary agreement, which offends the natural urges, is not completely rejected. For this reason, he again introduces the union of marriage, not into weakness and

τὸν νόμον, «καινὸν» δὲ τὸ Εὐαγγέλιον, συμφωνοῦμεν αὐτῷ καὶ αὐτοὶ λέγοντες, πλὴν οὐχ ἧ βούλεται ἐκεῖνος, καταλύων τὸν νόμον ὡς ἄλλου Θεοῦ· ἀλλ' ὁ αὐτὸς ἀνὴρ καὶ Κύριος, παλαιὰ καινίζων (67), οὐ πολυγαμίαν ἔτι συγχωρεῖ· (τότε γὰρ ἀπῆτει (68) ὁ Θεὸς, ὅτε αὐξάνεσθαι καὶ πληθύνειν ἐχρῆν·) μονογαμίαν δὲ εἰσάγει διὰ παιδοποιίαν καὶ τὴν τοῦ οἴκου κηδεμονίαν, εἰς ἣν βοηθὸς ἐδόθη ἡ γυνή· καὶ εἴ τι (69) ὁ Ἀπόστολος δι' ἀκрасίαν καὶ πύρῳσιν κατὰ συγγνώμην δευτέρου μεταδίδωσι γάμου· ἐπεὶ καὶ οὗτος οὐχ ἁμαρτάνει μὲν κατὰ Διαθήκην (οὐ γὰρ κεκώλυται πρὸς τοῦ νόμου), οὐ πληροῖ δὲ τῆς κατὰ τὸ Εὐαγγέλιον πολιτείας τὴν κατ' ἐπίτασιν τελειότητα· δόξαν δὲ αὐτῷ οὐράνιον περιποιεῖ, μείνας ἐφ' ἑαυτοῦ, καὶ τὴν διαλυθεῖσαν θανάτῳ συζυγίαν ἄχραντον φυλάσσων, καὶ τῇ οἰκονομίᾳ πειθόμενος εὐαρέστως, καθ' ἣν ἀπερίσπαστος (70) τῆς τοῦ Κυρίου γέγονε λειτουργίας. Οὐδὲ μὴν τὸν ἀπὸ τῆς κατὰ συζυγίαν κοίτης (71), ὁμοίως ὡς πάλαι, βαπτίζεσθαι καὶ νῦν προστάσσει ἡ θεία διὰ Κυρίου πρόνοια· οὐ γὰρ ἐπάναγκες παιδοποιίας ἀφίστησι τοὺς πιστεύοντας, δι' ἐνὸς βαπτίσματος εἰς τὸ παντελὲς τῆς ὁμιλίας ἀπολούσας ὁ Κύριος, εἰ καὶ τὰ πολλὰ Μωϋσέως δι' ἐνὸς περιλαβὼν βαπτίσματος. Ἄνωθεν οὖν ὁ νόμος τὴν ἀναγέννησιν ἡμῶν προφητεύων, διὰ σαρκικῆς γενέσεως, ἐπὶ τῇ γεννητικῇ τοῦ σπέρματος προσέφερε τὸ βάπτισμα, οὐ βδελυσσόμενος ἀνθρώπου γένεσιν· ὁ γὰρ φαίνεται γεννηθεὶς ἄνθρωπος, τοῦτο δύναται ἡ τοῦ σπέρματος καταβολή. Οὐκοῦν αἱ πολλαὶ συνουσίαι γόνιμοι, ἀλλ' ἡ τῆς μήτρας παραδοχὴ τὴν γένεσιν ὁμολογεῖ, ἐν τῷ τῆς φύσεως ἐργαστηρίῳ διαπλαττομένου τοῦ σπέρματος εἰς ἔμβρυον. Πῶς δὲ ὁ μὲν γάμος παλαιὸς μόνον καὶ νόμου εὐρημα, ἄλλοις δὲ ὁ κατὰ

fornication and the work of the devil, but so that it may not fall into weakness and fornication and the devil.. Tatian also separates (66) the old man and the new man, but not as we say: «old» old man»» the law,» «new» the law,» and «the Gospel,» we agree with him ourselves in saying this, except not in the way he wants, who breaks the law as if it belongs to another god; but it is the same man and Lord, renewing the old (67), no longer allowing polygamy; (for God demanded this when people were to increase and multiply (68);) he introduces monogamy for the sake of having children and the care of the household, in which the woman was given as a helper; and if the Apostle allows a second marriage to someone (69) out of weakness and passion, it is with forgiveness; since even this one does not sin according to the Covenant (for it is not forbidden by the law), but does not fulfill the perfection of conduct required by the Gospel under command; yet he keeps for himself a heavenly hope, remaining faithful to himself, and guarding the marriage broken by death as pure, and willingly obeying the arrangement, by which he became undistracted (70) in the service of the Lord.. Nor indeed does the divine providence through the Lord now command that those who come from the marital bed (71) be baptized differently than before; for it does not force believers away from having children, through one baptism that completely washes away fellowship, even though the Lord included many things of Moses under one baptism.. Therefore, the law from above, prophesying our rebirth through physical birth, offered baptism upon the generative seed, not despising the birth of a human; for what appears to be born a human, this the origin of the seed is able to produce..

τὸν Κύριον γάμος, τοῦ αὐτοῦ Θεοῦ πρὸς ἡμῶν τηρουμένου; «Οὐ» γὰρ «ἂν ὁ συνέζευξεν ὁ Θεὸς, διαλύσειέ ποτε ἄνθρωπος» εὐλόγως· πολὺ δὲ πλεον ἅπερ ὁ Πατὴρ προσέταξε, τηρήσῃ (72) ταῦτα καὶ ὁ Υἱός. Εἰ δὲ ὁ αὐτὸς νομοθέτης ἅμα καὶ εὐαγγελιστὴς, οὐ μάχεται ποτε ἑαυτῷ. Ζῆ γὰρ ὁ νόμος, πνευματικὸς (73) ὢν καὶ γνωστικῶς νοούμενος· ἡμεῖς δ' «ἐθανατώθημεν τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ εἰς τὸ γενέσθαι ἡμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι,» τῷ ὑπὸ τοῦ νόμου προφητευθέντι, «ἵνα καρποφορήσωμεν τῷ Θεῷ. «Διὸ» ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία, καὶ δικαία, καὶ ἀγαθή.» Ἐθανατώθημεν οὖν τῷ νόμῳ, τουτέστι τῇ ὑπὸ τοῦ νόμου δηλουμένῃ ἁμαρτίᾳ· ἣν δείκνυσιν (74), οὐ γεννᾷ ὁ νόμος, διὰ τῆς προστάξεως (75) τῶν ποιητέων, καὶ ἀπαγορεύσεως τῶν οὐ ποιητέων, ἐλέγχων τὴν ὑποκειμένην ἁμαρτίαν, «ἵνα φανῇ ἁμαρτία.» Εἰ δὲ ἁμαρτία γάμος ὁ κατὰ νόμον, οὐκ οἶδα πῶς τις ἐρεῖ Θεὸν ἐγνωκέναι, λέγων τὸ πρόσταγμα τοῦ Θεοῦ ἁμαρτίαν εἶναι· «ἁγίου» δὲ ὄντος τοῦ «νόμου,» ἅγιος ὁ γάμος. Τὸ μυστήριον (76) τοίνυν τοῦτο εἰς τὸν Χριστὸν καὶ τὴν Ἐκκλησίαν ἄγει ὁ Ἀπόστολος· καθάπερ «τὸ γεννώμενον (77) ἐκ τῆς σαρκὸς σὰρξ ἐστίν, οὕτω τὸ ἐκ πνεύματος πνεῦμα, οὐ μόνον (78) κατὰ τὴν ἀποκύησιν, ἀλλὰ καὶ κατὰ τὴν μάθησιν. Αὐτίκα «ἅγια τὰ τέκνα» αἱ εὐαρεστήσεις τῷ Θεῷ τῶν Κυριακῶν λόγων, νυμφευσάντων τὴν ψυχὴν. Πορνεία γοῦν καὶ γάμος κεχώρισται· ἐπεὶ μακρὰν ἀφέστηκε τοῦ Θεοῦ ὁ διάβολος. «Καὶ ὑμεῖς οὖν ἐθανατώθητε τῷ νόμῳ, διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι.» Συνεξακούεται γὰρ προσεχῶς, ὑπηκόους γενομένους· ἐπεὶ καὶ κατὰ τὴν ἀλήθειαν τοῦ νόμου (79) τῷ αὐτῷ Κυρίῳ

Therefore, many sexual unions are not fertile, but the acceptance of the womb acknowledges birth, as the seed is formed into an embryo in the workshop of nature.. But how is it that marriage is old and a finding of the law, yet marriage according to the Lord is different, with the same God watching over us?? «Not» «For what God has joined together, let no one ever separate.»» Rightly so; much more, then, the Son will keep what the Father commanded. (72). But if the same lawgiver is also the evangelist, he will never fight against himself.. For the law lives, being spiritual (73) and understood in a knowing way; but we «have died to the law through the body of Christ so that we might belong to another, to the one who was raised from the dead,» to the one foretold by the law, «so that we might bear fruit for God. «Therefore» The law is holy, and the commandment is holy, and just, and good.» So we died to the law, that is, to the sin shown by the law; which the law does not produce, through the command to do things and the prohibition of things not to be done, exposing the sin that lies hidden, «so that sin might be shown.» But if sin is marriage according to the law, I do not know how anyone would say that he has known God, calling the commandment of God sin; «holy» with the law being holy,» the marriage is holy. This mystery (76), then, the Apostle leads to Christ and the Church; just as «that which is born (77) of the flesh is flesh, so also that which is born of the Spirit is spirit,» not only (78) according to conception, but also according to learning.. Immediately, «the children are holy;» the pleasing acts to God of the Lord's servants, who have married the soul. Fornication and marriage are indeed separated; since the devil has been cast far

ὑπακούομεν, πόρρωθεν (80)
παρακελευομένῳ. Καὶ μήτι ἐπὶ τῶν
τοιούτων εἰκότως «τὸ Πνεῦμα ἄντικρυς
(81) λέγει, ὅτι ἐν ὑστέροις καιροῖς
ἀποστήσονται τινες τῆς πίστεως,
προσέχοντες πνεύμασι πλάνης, καὶ
διδασκαλίαις δαιμονίων ἐν ὑποκρίσει
ψευδολόγων, κεκαυτηριασμένων τὴν
συνείδησιν, καὶ κωλύοντων γαμεῖν,
ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς ἔκτισεν εἰς
μετάληψιν μετ' εὐχαριστίας τοῖς πιστοῖς,
καὶ ἐπεγνωκόσι τὴν ἀλήθειαν, ὅτι πᾶν
κτίσμα Θεοῦ καλὸν, καὶ οὐδὲν ἀπόβλητον
μετ' εὐχαριστίας λαμβανόμενον· ἀγιάζεται
γὰρ διὰ λόγου Θεοῦ καὶ ἐντεύξεως.»
Ἐπ' ἀνάγκης μὲν οὖν οὐ κωλυτέον γαμεῖν,
οὐδὲ μὴν κρεωφαγεῖν, ἢ οἰνοποτεῖν·
γέγραπται γάρ· «Καλὸν τὸ μὴ φαγεῖν κρέα,
μηδὲ πίνειν οἶνον, ἐὰν διὰ προσκόμματος
ἐσθίῃ·» καί· «Καλὸν μένειν, ὡς καγώ·» ἀλλ'
ὃ τε χρώμενος μετ' εὐχαριστίας, ὃ τε αὖ μὴ
χρώμενος, καὶ αὐτὸς μετ' εὐχαριστίας, μετὰ
τε ἐγκρατοῦς ἀπολαύσεως, βιούτω κατὰ
λόγον. Καὶ καθόλου πᾶσαι αἱ ἐπιστολαὶ τοῦ
Ἀποστόλου, σωφροσύνην καὶ ἐγκράτειαν
διδάσκουσιν, περὶ τε γάμων, περὶ τε
παιδοποιίας, περὶ τε οἴκου διοικήσεως,
μυρίας ὅσας ἐντολὰς περιέχουσιν, οὐδαμοῦ
γάμον ἡθέτησαν τὸν σώφρονα· ἀλλὰ τὴν
ἀκολουθίαν σώζουσιν τοῦ νόμου πρὸς τὸ
Εὐαγγέλιον, ἀποδέχονται ἐκάτερον, τὸν τε
εὐχαρίστως τῷ Θεῷ γάμῳ κεχρημένον
σωφρόνως, τὸν τε εὐνουχίᾳ, ὡς ὁ Κύριος
βούλεται, συμβιοῦντα, καθὼς «ἐκλήθη
ἕκαστος» ἐλόμενος ἀπταιστώσας καὶ τελείως.
«Καὶ ἦν (82) ἡ γῆ τοῦ Ἰακώβ ἐπαινουμένη
παρὰ πᾶσαν τὴν γῆν,» φησὶν ὁ προφήτης,
τὸ σκεῦος τοῦ πνεύματος αὐτὸς δοξάζων
(83). Κατατρέχει δὲ τις γενέσεως, φθαρτὴν
καὶ ἀπολλυμένην λέγων· καὶ βιάζεται τις,
ἐπὶ τεκνοποιίας λέγων εἰρηκέναι τὸν
Σωτῆρα· «Ἐπὶ γῆς μὴ θησαυρίζειν, ὅπου
σῆς καὶ βρῶσις ἀφανίζει·» καὶ τὰ τοῦ

away from God. “And so you also died to
the law through the body of Christ, in order
that you might belong to another, who was
raised from the dead.» For it is closely
implied that we have become obedient; for
according to the truth of the law (79) we
obey the same Lord, who commands from
afar (80).. And is it not fitting that “the
Spirit plainly says (81) that in later times
some will fall away from the faith, paying
attention to spirits of error and to the
teachings of demons, in hypocrisy of liars
whose conscience is seared, forbidding
marriage, abstaining from foods which God
created to be received with thanksgiving by
the faithful who know the truth—that
every creation of God is good, and nothing
is to be rejected if received with
thanksgiving? For it is sanctified by the
word of God and prayer.”.» Therefore, it is
not necessary to forbid marriage, nor to
forbid eating meat or drinking wine; for it
is written: “It is good not to eat meat, nor to
drink wine, if it causes a stumbling block.”.»
And: “It is good to remain as I do.”.» But the
one who uses [these things] with
thanksgiving, and the one who does not use
them, both live according to reason, with
thanksgiving and with self-control.. And in
general, all the letters of the Apostle teach
temperance and self-control concerning
marriage, childbearing, and household
management, containing countless
commands. Nowhere do they forbid
marriage for the sensible person; rather,
keeping the law in line with the Gospel,
they accept both: the one who has used
marriage with thanksgiving to God in a
sensible way, and the one living in celibacy,
as the Lord wishes, living together as “each
one was called.”.» choosing without
hesitation and completely. “And the land of
Jacob was praised by all the earth,» says the

προφήτου προσπαρατιθέναι τούτοις οὐκ αἰσχύνεται· «Πάντες ὑμεῖς ὡς ἱμάτιον παλαιωθήσεσθε, καὶ σῆς βρώσεται (84) ὑμᾶς.» Ἀλλ' οὐδὲ ἡμεῖς ἀντιλέγομεν τῇ Γραφῇ, ὅτι φθαρτὰ ἡμῖν τὰ σώματα, καὶ φύσει ῥευστά. Τάχα δ' ἂν, καὶ οἷς διελέγετο, ὡς ἀμαρτωλοῖς, προφητεύει φθοράν. Ὁ Σωτὴρ δὲ οὐ περὶ τεκνοποιίας εἶρηκεν, ἀλλ' εἰς μετάδοσιν κοινωνίας προτρέπων τοὺς κτᾶσθαι μόνον τὴν τοῦ πλούτου περιουσίαν, ἐπικουρεῖν δὲ τοῖς δεομένοις μὴ βουλομένους. Διό φησιν· «Ἐργάζεσθε μὴ τὴν ἀπολλυμένην (85) βρωσιν, ἀλλὰ τὴν μένουσαν εἰς ζωὴν αἰώνιον.» Ὅμοίως δὲ κάκεῖνο κομίζουσι, τὸ ῥητὸν (86), «Οἱ υἱοὶ (87) τοῦ αἰῶνος ἐκείνου,» τὸ περὶ νεκρῶν ἀναστάσεως, «οὔτε γαμοῦσιν, οὔτε γαμίζονται (88).» Ἀλλὰ τὸ ἐρώτημα τοῦτο καὶ τοὺς πυνθανομένους αὐτοὺς ἐὰν ἀναπεμπάσῃται τις, οὐκ ἀποδοκιμάζοντα τὸν γάμον εὐρήσει τὸν Κύριον, θεραπεύοντα δὲ τὴν κατὰ τὴν ἀνάστασιν τῆς σαρκικῆς ἐπιθυμίας προσδοκίαν. Τὸ δὲ, «Οἱ υἱοὶ τοῦ αἰῶνος τούτου,» οὐ πρὸς ἀντιδιαστολὴν τῶν ἄλλου τινὸς αἰῶνος υἱῶν εἶρηκεν, ἀλλ' ἐπίσης τῷ· Οἱ ἐν τούτῳ γενόμενοι τῷ αἰῶνι, διὰ τὴν γένεσιν υἱοὶ ὄντες, γεννῶσι καὶ γεννῶνται· ἐπεὶ μὴ ἄνευ γενέσεώς τις τόνδε τὸν βίον παρελεύσεται· ἀλλ' ἦδε ἡ γένεσις, τὴν ὁμοίαν ἐπιδεχομένη φθοράν, οὐκ ἔτι ἀναμένει τὸν ἅπαξ τοῦδε τοῦ βίου κεχωρισμένον. «Εἷς μὲν οὖν ὁ Πατὴρ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς·» ἀλλὰ καὶ ἀπάντων Πατὴρ κατὰ δημιουργίαν αὐτός. «Μὴ καλέσητε (89) οὖν ὑμῖν ἐπὶ τῆς γῆς πατέρα,» φησὶν· οἶον· Μὴ αἷτιον ἡγήσησθε τὸν σπεύραντα ὑμᾶς τὴν κατὰ σάρκα σποράν τῆς οὐσίας ὑμῶν, ἀλλὰ συναίτιον γενέσεως, μᾶλλον δὲ διάκονον γενέσεως. Οὕτως οὖν ἐπιστραφέντας ἡμᾶς αὐθις ὡς τὰ παιδία (90) γενέσθαι βούλεται, τὸν ὄντως Πατέρα ἐπιγνόντας, δι' ὕδατος

prophet, himself glorifying the vessel of the spirit (83). But someone runs through the generations, calling it perishable and doomed to perish; and someone rushes, saying that the Savior has said about childbearing: "Do not store up on earth, where moth and rust destroy;" and he is not ashamed to add the words of the prophet to these: "You all will wear out like a garment, and moth will eat you (84).» But we do not contradict the Scripture, since our bodies are perishable, and by nature fluid. Perhaps he was also prophesying decay to those he was speaking to, as sinners,. But the Savior did not speak about having children, but encouraged sharing in fellowship, urging them to acquire only the wealth of riches, and to help those in need who do not want to receive help.. Therefore he says, "Work not for the perishable food, but for the food that remains for eternal life."» Similarly, they also bring that up, the saying, "The sons of that age,"» Regarding the resurrection of the dead, "they neither marry nor are given in marriage."» But if someone sends this question even to those who ask, they will not find the Lord rejecting marriage, but rather healing the hope for fleshly desire according to the resurrection.. But the phrase, "The sons of this age,» He did not say, "The sons of this age," in opposition to the sons of some other age, but rather in the same way as: "Those born in this age, being sons by birth, beget and are begotten; for no one passes through this life without birth. But this birth, which admits similar decay, no longer awaits the one-time separation of this life.. "One is our Father, who is in the heavens;» But he is also the Father of all according to creation itself.. "Do not call anyone on earth your father, then,» he says: For example, do not consider the one who

ἀναγεννηθέντας, ἄλλης ταύτης οὐσης ἐν τῇ κτίσει σποράς. Ναί φησιν· «Ὁ ἄγαμος (91) μεριμνᾷ τὰ τοῦ Κυρίου· ὁ δὲ γαμήσας, πῶς ἀρέσει τῇ γυναικί.» Γί δέ; οὐκ ἔξεστι καὶ τῇ γυναικί κατὰ Θεὸν ἀρέσκοντας, εὐχαριστεῖν τῷ Θεῷ; οὐχὶ δὲ ἐφεῖται καὶ τῷ γεγαμηκότι, σὺν καὶ τῇ συζυγίᾳ, μεριμνᾷ τὰ τοῦ Κυρίου; Ἀλλὰ καθάπερ «Ἡ ἄγαμος (92) μεριμνᾷ τὰ τοῦ Κυρίου, ἵνα ἡ ἁγία καὶ τῷ σώματι καὶ τῷ πνεύματι·» οὕτω καὶ ἡ γεγαμημένη τὰ τοῦ ἀνδρὸς καὶ τὰ τοῦ Κυρίου μεριμνᾷ ἐν Κυρίῳ, ἵνα ἡ ἁγία καὶ τῷ σώματι καὶ τῷ πνεύματι· ἅμφω γὰρ ἅγια ἐν Κυρίῳ, ἡ μὲν ὡς γυνή, ἡ δὲ ὡς παρθένος. Πρὸς ἐντροπὴν δὲ καὶ ἀνακοπὴν τῶν εὐεπιφώρων εἰς τὸν δεύτερον γάμον ἀρμοδίως ὁ Ἀπόστολος ὑπέρτονον φθέγγεται, καὶ αὐτίκα φησί· «Πᾶν ἁμάρτημα ἐκτὸς τοῦ σώματός ἐστιν· ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει.» Εἰ δὲ πορνείαν τὸν γάμον τολμᾷ τις λέγειν, πάλιν ἐπὶ τὸν νόμον καὶ τὸν Κύριον ἀνατρέχων, βλασφημεῖ· ὡς γὰρ ἡ πλεονεξία πορνεία λέγεται, τῇ αὐταρκεῖᾳ ἐναντιουμένη, καὶ ὡς εἰδωλολατρεία ἐκ τοῦ ἐνὸς εἰς τοὺς πολλοὺς ἐπινέμησις ἐστὶ Θεοῦ· οὕτως ἡ πορνεία ἐκ τοῦ ἐνὸς γάμου εἰς τοὺς πολλοὺς ἐστὶν ἔκπτωσις· τριχῶς γὰρ, ὡς εἰρήκαμεν, ἢ τε πορνεία ἢ τε μοιχεία παρὰ τῷ Ἀποστόλῳ λαμβάνεται. Ἐπὶ τούτων ὁ προφήτης φησί· «Ταῖς ἁμαρτίαις ὑμῶν ἐπράθητε.» Καὶ πάλιν· «Κατεμιάνθης ἐν γῇ ἁλλοτρίᾳ·» τὴν τε κοινωνίαν μιανὰν ἡγούμενος, τὴν ἁλλοτρίῳ σώματι συμπλακεῖσαν, καὶ μὴ τῷ κατὰ συζυγίαν εἰς παιδοποιίαν διδομένῳ. Ὅθεν καὶ ὁ Ἀπόστολος, «Βούλομαι οὖν,» φησί, «νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν. Ἦδη γάρ τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ.» Ναὶ μὴν (93) καὶ τὸν τῆς μιᾶς γυναικὸς ἄνδρα (94) πάνυ ἀποδέχεται, κἂν πρεσβύτερος ᾖ,

sowed your seed according to the flesh to be the cause of your being, but rather a partner in your birth, and even more so a servant of your birth.. So then, when he wants us to be born again like children, having recognized the true Father, and having been born again through water, this is another kind of seed in creation.. Yes, he says: “The unmarried man cares for the things of the Lord; but the married man, how he may please his wife.”» But indeed? Is it not also possible for the wife, pleasing God, to give thanks to God?? Is it not also allowed for the married man, together with his wife, to care for the things of the Lord?? But just as «The unmarried woman (92) cares for the things of the Lord, so that she may be holy both in body and spirit;» Just as the married woman cares for the things of her husband and the things of the Lord in the Lord, so that she may be holy both in body and spirit; for both are holy in the Lord, the one as a wife, the other as a virgin.. For the shame and hindrance of those who are eager for a second marriage, the Apostle speaks very strongly and fittingly, and immediately says: «Every sin is outside the body; but the one who commits fornication sins against his own body.»» If anyone dares to call marriage fornication, again turning back to the law and the Lord, he blasphemes; for just as greed is called fornication, opposing self-sufficiency, and idolatry is the worship of many gods instead of one God, so fornication is the falling away from one marriage to many; for, as we have said, both fornication and adultery are taken according to the Apostle in three ways.. On these things the prophet says: «By your sins you have been sold out.»» And again: «You have been defiled in a foreign land;»» Considering the fellowship to be defiled,

κἂν διάκονος, κἂν λαϊκὸς, ἀνεπιλήπτως γάμῳ χρώμενος· «Σωθήσεται δὲ διὰ τῆς τεκνογονίας.» Πάλιν τε αὖ ὁ Σωτὴρ (95) τοῦς Ἰουδαίους, «γενεὰν» εἰπὼν «πονηρὰν καὶ μοιχαλίδαν» διδάσκει μὴ ἐγνωκότας νόμον, ὡς ὁ νόμος βούλεται· «παραδόσει δὲ τῇ τῶν πρεσβυτέρων, καὶ ἐντάλμασιν ἀνθρώπων» κατηκολουθηκότας, μοιχεύειν τὸν νόμον, οὐχ ὡς ἄνδρα καὶ κύριον τῆς παρθενίας αὐτῶν δεδομένον. Τάχα δὲ καὶ ἐπιθυμίαις δεδουλωμένους ἄλλοκότοις οἶδεν αὐτοὺς, δι' ἃς καὶ συνεχῶς δουλούμενοι ταῖς ἁμαρτίαις, ἐπιπράσκοντο τοῖς ἄλλοφύλοις· ἐπεὶ παρὰ γε τοῖς Ἰουδαίοις οὐκ ἦσαν ἀποδεδειγμένοι (96) γυναῖκες κοιναί, ἀλλὰ καὶ ἡ μοιχεία ἀπηγόρευτο. Ὁ δὲ εἰπὼν· «Γυναῖκα ἕγημα, καὶ οὐ δύναμαι ἐλθεῖν εἰς τὸ δεῖπνον τὸ θεῖον, ὑπόδειγμα ἦν εἰς ἔλεγχον τῶν διὰ ἡδονὰς ἀφισταμένων τῆς θείας ἐντολῆς· ἐπεὶ τούτῳ τῷ λόγῳ οὐθ' οἱ πρὸ τῆς παρουσίας δίκαιοι οὐθ' οἱ μετὰ τὴν παρουσίαν γεγαμηκότες, κἂν ἀπόστολοι ᾤσι, σωθήσονται. Κἂν ἐκεῖνο προκομίσωσιν αὐθις, ὡς καὶ ὁ προφήτης φησὶν· «Ἐπαλαιώθην ἐν πᾶσι τοῖς ἐχθροῖς μου·» ἐχθροὺς τὰς ἁμαρτίας ἀκουέτωσαν. Μία δέ τις ἁμαρτία, οὐχ ὁ γάμος, ἀλλ' ἡ πορνεία· ἐπεὶ καὶ τὴν γένεσιν εἰπάτωσαν ἁμαρτίαν, καὶ τὸν τῆς γενέσεως κτίστην.

joined to a foreign body, and not given to the one according to marriage for childbearing. Therefore also the Apostle says, «I desire then,» he says, «to marry younger women, to bear children, to manage the household, giving no opportunity to the one opposing for the sake of insult. For already some have turned away behind Satan.» Yes indeed, (93) even the man of one wife (94) is fully accepted, whether he is an elder, a deacon, or a layman, provided he lives blamelessly in marriage. «He will be saved through childbearing.» Again, moreover, the Savior (95) to the Jews, «a generation» saying, «an evil and adulterous generation,» teaches those who do not know the law as the law wishes: «he will hand over to the elders, and to the commands of men» who have followed, to commit adultery against the law, not as a man and master of their virginity given. But perhaps he knows them as enslaved to strange desires, through which, being continually enslaved to sins, they were sold to foreigners; since among the Jews they were not proven common women, and even adultery was forbidden. But the one saying, «I have married a woman and cannot come to the divine banquet,» was an example to rebuke those who turn away from the divine command because of pleasures; for by this statement, neither the righteous before the coming nor those married after the coming, even if they are apostles, will be saved. And if they bring that up again, as the prophet says: «I have been old-fashioned among all my enemies;» Let sins hear that they are enemies. But there is one sin, not marriage, but fornication; since they even called birth a sin, and the creator of birth.

Chapter 13 (CAPUT XIII)

Julii Cassiani hæretici verbis respondet; item loco quem ex evangelio apocrypho idem adduxerat.

He responds to the words of the heretic Julius Cassianus; likewise to the place which he brought from the apocryphal gospel.

Τοιούτοις ἐπιχειρεῖ καὶ ὁ τῆς δοκίσεως ἐξάρχων Ἰούλιος Κασσιανός· ἐν γοῦν τῷ **Περὶ ἐγκρατε ας, ἢ Περὶ εὐνουχίας**, κατὰ λέξιν φησίν· «Καὶ μηδεὶς λεγέτω, ὅτι ἐπειδὴν τοιαῦτα μόρια ἔσχομεν, ὥς τὴν μὲν θήλειαν οὕτως σχηματῖσθαι, τὸν δὲ ἄρρενα οὕτως, τὴν μὲν πρὸς τὸ δέχεσθαι, τὸν δὲ πρὸς τὸ ἐνσπεῖρειν, συγκεχωρῆσθαι (97) τὸ τῆς ὁμιλίας παρὰ Θεοῦ. Εἰ γὰρ ἦν παρὰ Θεοῦ, εἰς ὃν σπεύδομεν, ἢ τοιαύτη διασκευή, οὐκ ἂν ἐμακάρισεν τοὺς εὐνούχους· οὐδ' ἂν ὁ προφήτης εἰρήκει, «μὴ εἶναι ξύλον ἄκαρπον (98)» αὐτοῦς· μεταλαβὼν ἀπὸ τοῦ δένδρου ἐπὶ τὸν κατὰ προαίρεσιν ἄνθρωπον, ἑαυτὸν τῆς τοιαύτης ἐννοίας εὐνουχίζοντα (99).» Καὶ ἔτι ἐπαγωνιζόμενος τῇ ἀθέῳ δόξῃ, ἐπιφέρει· «Πῶς δὲ οὐκ ἂν καὶ εὐλόγως τις αἰτιῶτο τὸν Σωτῆρα, εἰ μετέπλασεν ἡμᾶς, καὶ τῆς πλάνης ἀπήλλαξε, καὶ τῆς κοινωνίας τῶν μορίων καὶ προσθεμάτων καὶ αἰδοίων;» τὰ παραπλήσια τῷ Τατιανῷ κατὰ τοῦτο δογματίζων· ὁ δ' ἐκ τῆς Οὐαλεντίνου ἐξεφοίτησε σχολῆς. Διὰ τοῦτο τοι ὁ Κασσιανός φησι· «Πυνθανομένης (1) τῆς Σαλώμης, πότε γνωσθήσεται τὰ περὶ ὧν ἦρετο, ἔφη ὁ Κύριος· Ὅταν τὸ τῆς αἰσχύνης ἐνδυμα πατήσητε, καὶ ὅταν γένηται τὰ δύο ἐν, καὶ τὸ ἄρρεν μετὰ τῆς θηλείας, οὔτε ἄρρεν οὔτε θῆλυ.» Πρῶτον μὲν οὖν ἐν τοῖς παραδιδόμενοις ἡμῖν τέτταρσιν Εὐαγγελίοις οὐκ ἔχομεν τὸ ῥητὸν, ἀλλ' ἐν τῷ κατ' Αἰγυπτίους· ἔπειτα δὲ ἀγνοεῖν μοι δοκεῖ, ὅτι θυμὸν μὲν ἄρρενα

The leader of the opinion, Julius Cassianus, also attempts such things. In his work **On Contenance, or On Eunuchism**, he says literally: «And let no one say that since we have such parts, the female is formed this way, the male that way, the female for receiving, the male for sowing, that intercourse is allowed by God. For if such an arrangement were from God, to whom we hasten, he would not have blessed eunuchs; nor would the prophet have said, “They are not a fruitless tree,” having transferred from the tree to the man by choice, castrating himself with such an intention.» Still struggling with godless opinion, he adds: «How could one not reasonably blame the Savior, if he transformed us, and freed us from error, and from the sharing of parts and additions and shameful things?» He teaches things similar to Tatian on this point; he came from the school of Valentinus. For this reason Cassianus says: «When Salome asked when those things about which she inquired would be known, the Lord said: When you trample on the garment of shame, and when the two become one, and the male with the female, neither male nor female.» First of all, in the four Gospels handed down to us, we do not have this saying, but it is in the Gospel according to the Egyptians. Next, it seems to me that he is ignorant that the male spirit means impulse, and the female means desire, as

ὁρμὴν, θήλειαν δὲ τὴν ἐπιθυμίαν αἰνίττεται οἷς ἐνεργήσασιν, μετάνοια ἔπεται καὶ αἰσχύνῃ. Ὅταν οὖν, μήτε τις θυμῷ μήτ' ἐπιθυμίᾳ χαρισάμενος, ἃ δὴ καὶ ἐξ ἔθους καὶ τροφῆς κακῆς αὐξήσαντα ἐπισκιάζει καὶ ἐγκαλύπτει τὸν λογισμὸν, ἀλλ' ἀποδυσάμενος τὴν ἐκ τούτων ἀχλὺν, ἐκ μετανοίας καταισχυνθεὶς, πνεῦμα καὶ ψυχὴν ἐνώσει κατὰ τὴν τοῦ Λόγου ὑπακοήν· τότε, ὡς ὁ Παῦλός φησιν, «Οὐκ (2) ἔνι ἐν ἡμῖν οὐκ ἄρρεν, οὐ θῆλυ.» Ἀποστᾶσα γὰρ τοῦδε τοῦ σχήματος, ᾧ διακρίνεται τὸ ἄρρεν καὶ τὸ θῆλυ, ψυχὴ (3) μετατίθεται εἰς ἔνωσιν, οὗθ' ἕτερον οὔσα. Ἦγεῖται δὲ ὁ γενναῖος οὗτος Πλατωνικώτερον (4), θείαν οὔσαν τὴν ψυχὴν ἄνωθεν, ἐπιθυμίᾳ θηλυνηθεῖσαν δεῦρο ἦκειν εἰς γένεσιν καὶ φθοράν.

those who have experienced it understand; repentance and shame follow. So when no one is pleased either in spirit or desire, which indeed grows from bad habit and bad nourishment and overshadows and covers the reasoning, but having cast off the mist from these things, ashamed from repentance, he will unite spirit and soul according to the obedience of the Word; then, as Paul says, «There is no male nor female in us.» For having departed from this form, by which male and female are distinguished, the soul is transferred into union, no longer being two. This noble man thinks this more Platonic—that the soul, divine from above, having been feminized by desire, has come here into birth and decay.

Chapter 14 (CAPUT XIV)

II Cor. xi, 3, et Eph. iv, 24, exponit.

2 Corinthians 11:3 and Ephesians 4:24 explained.

Αὐτίκα βιάζεται τὸν Παῦλον ἐκ τῆς ἀπάτης τὴν γένεσιν συνιστάναι (5) λέγειν διὰ τούτων· «Φοβοῦμαι δὲ μὴ, ὡς ὁ ὄφεις (6) Εὖαν ἐξηπάτησεν, φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος τῆς εἰς τὸν Χριστόν.» Ἀλλὰ καὶ ὁ Κύριος ἐπὶ τὰ «πεπλανημένα» ὁμολογουμένως «ἦλθε·» πεπλανημένα δὲ οὐκ ἄνωθεν εἰς τὴν δεῦρο γένεσιν, κτίστης γὰρ ἡ γένεσις (7) καὶ κτίσις τοῦ Παντοκράτορος, ὃς οὐκ ἂν ποτε ἐξ ἀμεινόνων εἰς τὰ χείρω κατάγοι ψυχὴν· ἀλλ' εἰς τοὺς πεπλανημένους τὰ νοήματα, εἰς ἡμᾶς, ὁ Σωτὴρ ἀφίκετο· ἃ δὴ ἐκ τῆς κατὰ τὰς ἐντολὰς παρακοῆς ἐφθάρη, φιληδονούντων ἡμῶν· τάχα που προλαβόντος (8) ἡμῶν τὸν καιρὸν τοῦ πρωτοπλάστου, καὶ πρὸ ὥρας τῆς τοῦ

Immediately Paul is eager to explain the origin of deception by saying through these words: «But I am afraid that, as the serpent deceived Eve, your minds will be corrupted from the simplicity that is in Christ.» But the Lord also came, as is agreed, to those «who were led astray»; and those led astray were not from above into this world, for creation is the work of the Creator and the creation of the Almighty, who would never bring a soul down from better to worse; but the Savior came to those whose minds were led astray, to us, who were corrupted by disobedience to the commandments, and by our lustful desires. Perhaps this happened before our time, before the time of the first man, and before

γάμου χάριτος ὀρεχθέντος καὶ διαμαρτόντος· ὅτι «Πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι (9) ἤδη ἐμοίχευσεν αὐτήν,» οὐκ ἀναμείνας τὸν καιρὸν θελήματος. Ὁ αὐτὸς οὖν ἦν ὁ Κύριος, καὶ τότε κρίνων τὴν προλαβοῦσαν τὸν γάμον (10) ἐπιθυμίαν. Ὅταν οὖν ὁ Ἀπόστολος εἴπῃ· «Ἐνδύσασθε τὸν καινὸν ἄνθρωπον, τὸν κατὰ Θεὸν κτιζόμενον (11),» ἡμῖν λέγει, τοῖς πεπλασμένοις ὑπὸ τῆς τοῦ Παντοκράτορος βουλήσεως ὡς πεπλάσμεθα. «Παλαιὸν» δὲ, οὐ πρὸς γένεσιν καὶ ἀναγέννησιν φησιν, ἀλλὰ πρὸς τὸν βίον τὸν τε ἐν παρακοῇ, τὸν τε ἐν ὑπακοῇ. «Χιτῶνας (12)» δὲ «δερματίνους» ἡγεῖται ὁ Κασσιανὸς (13) τὰ σώματα, περὶ ὧν ὕστερον καὶ τοῦτον καὶ τοὺς ὁμοίως αὐτῷ δογματίζοντας, πεπλανημένους ἀποδείξομεν, ὅταν περὶ τῆς ἀνθρώπου γενέσεως τὴν ἐξήγησιν ἐπομένως τοῖς προλεχθῆναι δεομένοις, μεταχειριζόμεθα (14)· «Ἐπεὶ, φησὶν, οἱ ὑπὸ τῶν γηϊνῶν βασιλεύοντες καὶ γεννῶσι, καὶ γεννῶνται· **Ἡμῶν δὲ τὸ πολίτευμα ἐν οὐρανῷ (15), ἐξ οὗ καὶ Σωτῆρα ἀπεκδεχόμεθα·**» Καλῶς οὖν εἰρῆσθαι καὶ ταῦτα ἴσμεν ἡμεῖς· ἐπεὶ ὡς ξένοι καὶ παρεπιδημοῦντες (16) πολιτεύεσθαι ὀφείλομεν· οἱ γαμοῦντες (17) ὡς μὴ γαμοῦντες· οἱ κτῶμενοι, ὡς μὴ κτῶμενοι· οἱ παιδοποιοῦντες, ὡς θνητοὺς γεννῶντες, ὡς καταλείψοντες τὰ κτήματα, ὡς καὶ ἄνευ γυναικὸς βιωσόμενοι, ἔαν δέῃ· οὐ προσπαθῶς τῇ κτήσει χρώμενοι, μετ' εὐχαριστίας δ' ἀπάσης (18), καὶ μεγαλοφρονοῦντες.

the hour of the grace of marriage was desired and sinned against; because «Everyone who looks at a woman to desire her has already committed adultery with her,» not waiting for the proper time of willing consent. The Lord was the same then, judging the desire that came before marriage. Therefore, when the Apostle says, «Put on the new man, created according to God,» he is speaking to us, who have been formed by the will of the Almighty as we were made. He does not call the old man old because of birth or rebirth, but because of the life lived in disobedience or obedience. Cassianus considers the body to be «a leather garment,» and later we will show that he and those who teach similarly are mistaken when we explain the origin of man to those who need it, following what has been said before: «For, he says, those who are ruled by earthly things beget and are begotten; but our citizenship is in heaven, from which we also await a Savior.» It is right to say these things, and we also know them; since we ought to live as strangers and sojourners. Those who marry should live as if they do not marry; those who possess should live as if they do not possess; those who have children should live as if they are bearing mortal ones, as if leaving behind possessions, and as if they could live even without a wife if necessary; not clinging eagerly to creation, but with all thanksgiving and with a noble mind.

Chapter 15 (CAPUT XV)

I Cor. vii, 1; Luc. xiv, 26; Isa. lvi, 2, 3, explicat.

1 Corinthians 7:1; Luke 14:26; Isaiah 56:2, 3 explained.

Αὐθίς τε, ὅταν φη· «Καλὸν ἀνθρώπῳ
γυναικὸς μὴ ἄπτεσθαι· διὰ δὲ τὰς πορνείας
ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω·» οἷον
ἐπεξηγούμενος, πάλιν λέγει· «Ἴνα μὴ
πειράζῃ ὑμᾶς ὁ Σατανᾶς.» Οὐ γὰρ τοῖς
ἐγκρατῶς χρωμένοις τῷ γάμῳ ἐπὶ
παιδοποιίᾳ μόνῃ «διὰ τὴν ἀκρασίαν,»
φησὶν, ἀλλὰ τοῖς καὶ πέρα παιδοποιίας
προβαίνειν ἐπιθυμοῦσιν· ὥς μὴ πολὺ
ἐπινεύσας ὁ δι' ἐναντίας, ἐκκυμήνῃ τὴν
ὄρεξιν εἰς ἀλλοτρίας ἡδονάς. Τάχα δὲ ἐπὶ
(19) τοῖς δικαίως βιοῦσιν ἀνθίσταται διὰ
ζῆλον καὶ ἀντιφιλονεικεῖ, ὑπάγεσθαι
τούτους τῷ ἑαυτοῦ τάγματι βουλόμενος,
ἀφορμὰς δι' ἐγκρατείας ἐπιπόνου παρέχειν
τούτοις βούλεται. Εἰκότως οὖν φησι·
«Κρεῖττον γαμεῖν (20) ἢ πυροῦσθαι,» ὅπως
«ὁ ἀνὴρ ἀποδιδῶ τῇ γυναικὶ τὴν ὀφειλὴν,
καὶ ἡ γυνὴ τῷ ἀνδρὶ, καὶ μὴ ἀποστερῶσιν
ἀλλήλους» τῆς διὰ τῆς θείας (21) εἰς
γένεσιν δοθείσης βοηθείας. «Ὅς δ' ἂν μὴ
μισήσῃ,» φασὶ, «πατέρα, ἢ μητέρα, ἢ
γυναῖκα, ἢ τέκνα, ἐμὸς εἶναι μαθητῆς οὐ
δύναται.» Οὐ τὸ γένος μισεῖν
παρακελεύεται· «Τίμα» γὰρ, φησὶ, «πατέρα
καὶ μητέρα (22), ἵνα εὖ σοι γένηται.» ἀλλὰ,
μὴ ἀπάγου, φησὶν, ἀλόγοις ὀρμαῖς, μηδὲ
μὴν τοῖς πολιτικοῖς ἔθεσι συνάπτου· οἶκος
(23) μὲν γὰρ ἐκ γένους συνίσταται, πόλεις
δὲ ἐξ οἴκων· καθὼς καὶ ὁ Παῦλος τοὺς περὶ
γάμον ἀσχολουμένους «κόσμῳ ἀρέσκειν»
(24) ἔφη. Πάλιν ὁ Κύριός φησιν· «Ὁ γήμας
μὴ ἐκβαλλέτω· καὶ ὁ μὴ γαμήσας μὴ
γαμεῖτω (25)·» ὁ κατὰ πρόθεσιν εὐνουχίας
ὁμολογήσας μὴ γῆμαι, ἄγαμος διαμενέτω.
Ἀμφοτέροις γοῦν ὁ αὐτὸς Κύριος διὰ τοῦ
προφήτου Ἡσαΐου τὰς καταλλήλους
δίδωσιν ἐπαγγελίας, ὧς πῶς λέγων· «Μὴ
λεγέτω ὁ εὐνοῦχος, ὅτι ξύλον εἰμὶ (26)
ξηρόν· τάδε λέγει ὁ Κύριος τοῖς εὐνούχοις·
Ἐὰν φυλάξητε τὰ σάββατά μου, καὶ
ποιήσητε πάντα ὅσα ἐντέλλομαι, δώσω
ὑμῖν τόπον κρεῖττονα υἱῶν καὶ

Again, when it says, «It is good for a man
not to touch a woman; but because of
sexual immorality, each man should have
his own wife;» as if explaining, it says
again, «So that Satan may not tempt you.»
For it is not to those who use marriage with
self-control only for having children,
«because of unchastity,» he says, but to
those who desire to go beyond having
children; as if nodding not much, he warns
that desire may give birth to pleasures of
another's body.. Perhaps also he opposes
those who live rightly because of jealousy
and rivalry, wanting them to submit to
their own order, and wishes to give them
difficult opportunities for self-control.. He
therefore reasonably says: «It is better to
marry than to be on fire,» so that «the
husband may give to the wife what is owed,
and the wife to the husband, and they do
not deprive each other» of the help given
through divine aid for procreation.». «But
whoever does not hate,» They say, «No one
can be my disciple who hates father, or
mother, or wife, or children.» It does not
encourage hating one's family; «Honor» for,
he says, «Honor father and mother (22), so
that it may go well with you;» but, he says,
do not be led away by unreasonable
impulses, nor join even the political
customs; for a household (23) is made up
of family, and cities are made up of
households. Just as Paul, when dealing with
matters of marriage, said «to please the
world» (24) he said. Again the Lord says:
«Let the married man not divorce; and let
the unmarried man not marry (25).» Let
the one who has made a deliberate vow of
chastity not marry, but remain unmarried..
To both, the same Lord gives suitable
promises through the prophet Isaiah,
saying something like this: «Let the eunuch
not say, 'I am a dry tree' (26). Thus the Lord

θυγατέρων·» οὐ γὰρ μόνον ἡ εὐνουχία δικαιοῖ, οὐδὲ μὴν τὸ τοῦ εὐνούχου σάββατον, ἐὰν μὴ ποιήσῃ τὰς ἐντολάς. Τοῖς γαμήσασιν δὲ ἐπιφέρει, καὶ φησιν· «Οἱ ἐκλεκτοὶ (27) μου οὐ πονέσουσιν εἰς κενὸν, οὐδὲ τεκνοποιήσουσιν εἰς κατάραν, ὅτι σπέρμα εὐλογημένον ἐστὶν ὑπὸ Κυρίου (28).» Τῷ γὰρ κατὰ Λόγον τεκνοποιησαμένῳ καὶ ἀναθρεψαμένῳ, καὶ παιδεύσαντι ἐν Κυρίῳ, καθάπερ καὶ τῷ διὰ τῆς ἀληθοῦς κατηχήσεως γεννήσαντι, κεῖται τις μισθός, ὥσπερ καὶ τῷ ἐκλεκτῷ σπέρματι. Ἄλλοι δὲ «κατάραν, τὴν παιδοποιίαν ἐκδέχονται, καὶ οὐ συνιῶσι κατ' αὐτῶν ἐκείνων λέγουσαν τὴν Γραφήν. Οἱ γὰρ τῷ ὄντι τοῦ Κυρίου ἐκλεκτοὶ οὐ δογματίζουσι, οὐδὲ τεκνοποιοῦσιν τὰ εἰς κατάραν, ὥσπερ αἱ αἱρέσεις. Εὐνοῦχος τοίνυν, οὐχ ὁ κατηναγκασμένος τὰ μόρια, οὐδὲ μὴν ὁ ἄγαμος, εἴρηται, ἀλλ' ὁ ἄγονος ἀληθείας. Ξύλον οὗτος ξηρὸν ἦν πρότερον· ὑπακούσας δὲ τῷ Λόγῳ, καὶ φυλάξας τὰ σάββατα κατὰ ἀποχὴν ἁμαρτημάτων, καὶ ποιήσας τὰς ἐντολάς, ἐντιμότερος ἔσται τῶν ἄνευ πολιτείας ὀρθῆς λόγῳ μόνῳ παιδευομένων. «Τεκνία (29),» φησὶν, «ὀλίγον ἔτι μεθ' ὑμῶν εἰμι,» ὁ Διδάσκαλος. Διὸ καὶ Παῦλος, Γαλάταις, ἐπιστέλλων, φησί· «Τεκνία μου, οὓς πάλιν ὠδίνω, ἄχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν.» Πάλιν τε αὖ Κορινθίοις γράφων, «Ἐὰν γὰρ μυρίους παιδαγωγοὺς ἔχητε ἐν Χριστῷ,» λέγει, «ἀλλ' οὐ πολλοὺς πατέρας· ἐν γὰρ Χριστῷ (30) διὰ τοῦ Εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.» Διὰ τοῦτο «οὐκ εἰσελεύσεται εὐνοῦχος (31) εἰς Ἐκκλησίαν Θεοῦ,» ὁ ἄγονος καὶ ἄκαρπος καὶ πολιτεία καὶ λόγῳ· ἀλλ' «οἱ» μὲν «εὐνουχίσαντες ἑαυτοὺς» ἀπὸ πάσης ἁμαρτίας «διὰ τὴν βασιλείαν τῶν οὐρανῶν,» μακάριοι οὗτοί εἰσιν, οἱ τοῦ κόσμου νηστεύοντες.

says to the eunuchs: If you keep my Sabbaths and do all that I command, I will give you a place better than sons and daughters;» For not only does chastity justify, nor even the eunuch's Sabbath, if he does not keep the commandments.. To those who have married, it brings trouble, and he says: «My chosen ones will not labor in vain, nor will they bear children to a curse, because the seed is blessed by the Lord (28)..» For to the one who has begotten and raised children according to the Word, and has educated them in the Lord, just as to the one who has begotten through true teaching, there is a reward, just like to the chosen seed.. Others receive a «curse,» the bearing of children, and do not understand that the Scripture speaks against them.. For those who are truly chosen by the Lord do not follow false teachings, nor do they bear children destined for a curse, like the heresies do.. Therefore, a eunuch is not the one forced to be without his parts, nor the unmarried, as has been said, but the one who is without offspring of truth.. This wood was dry before; but having obeyed the Word, and kept the Sabbaths by refraining from sins, and having kept the commandments, it will be more honored than those who are educated only by words without a right way of life.. «Little children (29),» he says, «I am with you only a little longer,» the Teacher. Therefore Paul, writing to the Galatians, says: «My little children, whom I am again in the pains of childbirth until Christ is formed in you,» Again, writing to the Corinthians, he says, «For if you have ten thousand instructors in Christ,» he says, «but not many fathers; for in Christ (30) through the gospel I have begotten you..» Therefore, «no eunuch shall enter (31) into the Church of God,» the barren and fruitless

in both conduct and word; but «those» who have «eunuchized themselves» from all sin «for the kingdom of heaven,» Blessed are those who fast from the world.

Chapter 16 (CAPUT XVI)

Jerem. xx, 14; Job. xiv, 3; Psal. l, 5; I Cor. ix, 27, exponit.

Jeremiah 20:14; Job 14:3; Psalm 50:5; 1 Corinthians 9:27, explains.

«Ἐπικατάρατος δὲ ἡ ἡμέρα ἐν ᾗ ἐτέχθην· καὶ μὴ ἔστω ἐπευκτέα (32),» ὁ Ἱερεμίας φησὶν· οὐ τὴν γένεσιν ἀπλῶς ἐπικατάρατον λέγων, ἀλλ' ἀποδυσπετῶν ἐπὶ τοῖς ἁμαρτήμασι τοῦ λαοῦ καὶ τῇ ἀπειθείᾳ· ἐπιφέρει γοῦν· «Διὰ τί γὰρ ἐγεννήθην (33), τοῦ βλέπειν κόπους καὶ πόνους, καὶ διετέλεσαν ἐν αἰσχύνῃ αἱ ἡμέραι μου;» Αὐτίκα πάντες οἱ κηρύσσοντες τὴν ἀλήθειαν, διὰ τὴν ἀπειθειαν τῶν ἀκουόντων, ἐδιώκοντό τε καὶ ἐκινδύνευον. «Διὰ τί γὰρ οὐκ ἐγένετο (34) ἡ μήτρα τῆς μητρός μου τάφος, ἵνα μὴ ἴδω τὸν μόχθον τοῦ Ἰακώβ, καὶ τὸν κόπον τοῦ γένους Ἰσραὴλ;» Ἐσδρας ὁ προφήτης λέγει. «Οὐδεὶς (35) καθαρὸς ἀπὸ ῥύπου,» Ἰώβ φησιν, «οὐδ' εἰ μία ἡμέρα ἡ ζωὴ αὐτοῦ.» Λεγέτωσαν ἡμῖν, ποῦ ἐπόρνευσεν τὸ γεννηθὲν παιδίον; ἢ πῶς ὑπὸ τὴν τοῦ Ἀδὰμ ὑποπέπτωκεν (36) ἀρὰν τὸ μηθὲν ἐνεργῆσαν (37); Ἀπολείπεται δὲ αὐτοῖς, ὥς ἔοικεν, ἀκολούθως λέγειν τὴν γένεσιν εἶναι κακὴν, οὐ τὴν τοῦ σώματος μόνην, ἀλλὰ καὶ τὴν τῆς ψυχῆς, δι' ἣν καὶ τὸ σῶμα. Καὶ ὅταν ὁ Δαβὶδ (38) εἴπῃ, «Ἐν ἁμαρτίαις (39) συνελήφθην, καὶ ἐν ἀνομίαις ἐκίσσησέ με ἡ μήτηρ μου.» λέγει μὲν προφητικῶς μητέρα τὴν Εὐάν (40), ἀλλὰ «ζώντων Εὐᾶ μήτηρ» ἐγένετο· καὶ εἰ «ἐν ἁμαρτίαις συνελήφθη,» ἀλλ' οὐκ αὐτὸς ἐν ἁμαρτίᾳ, οὐδὲ μὴν ἁμαρτία αὐτός. Εἰ δὲ καὶ πᾶς ὁ ἐπιστρέφων

«Cursed be the day on which I was born; and let it not be blessed (32),» Jeremiah says: he does not call the birth simply cursed, but he is complaining about the sins of the people and their disobedience; at least he brings this up: «Why was I born (33), to see trouble and pain, and my days have passed in shame?» Immediately all who preach the truth, because of the disobedience of those who hear, were both persecuted and put in danger.. «Why was not the womb of my mother a grave, so that I would not see the trouble of Jacob, and the labor of the people of Israel??» The prophet Esdras says. “No one is clean from filth,» Job says, “Not even if his life were one day.» Let them tell us, where did the newborn child commit fornication?? Or how did it fall under the curse of Adam, having done nothing?? It seems they fail to speak consistently, saying that the origin is evil—not only of the body but also of the soul, through which the body too.... And when David says, “In sins I was conceived, and in iniquities my mother conceived me,» He speaks prophetically, calling Eve the mother, but “Eve the mother of the living”» was made; and even if “in sins I was conceived,» he was not himself in sin, nor was sin himself. But if everyone who turns back from sin to faith, from the habit

ἐξ ἁμαρτίας ἐπὶ τὴν πίστιν ἀπὸ τῆς
 συνηθείας τῆς ἁμαρτωλοῦ οἶον μητρὸς ἐπὶ
 τὴν ζωὴν (41) ἐπιστρέφει, μαρτυρήσει μοι
 εἷς τῶν δώδεκα προφητῶν φήσας, «Εἶδῶ
 (42) πρωτότοκα (43) ὑπὲρ ἄσεβείας
 καρπὸν κοιλίας μου, ὑπὲρ ἁμαρτίας ψυχῆς
 μου·» οὐ διαβάλλει τὸν εἰπόντα·
 «Αὐξάνεσθε καὶ πληθύνεσθε·» ἀλλὰ τὰς
 πρώτας ἐκ γενέσεως ὁρμᾶς, καθ' ἃς Θεὸν
 οὐ γινώσκουμεν, ἄσεβείας λέγει. Εἰ δέ τις
 κατὰ τοῦτο λέγει κακὴν γένεσιν, καὶ κατ'
 ἐκεῖνο εἰπάτω ἀγαθὴν, καθὸ ἐν αὐτῷ τὴν
 ἀλήθειαν γινώσκουμεν· «Ἐκνίψατε (44)
 δικαίως, καὶ μὴ ἁμαρτάνετε· ἀγνωσίαν γὰρ
 Θεοῦ τινες ἔχουσι,» δηλαδὴ οἱ
 ἁμαρτάνοντες· «Ἐπειδὴ ἡ πάλη (45) ἡμῶν
 οὐ πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰ
 πνευματικά·» Δυνατοὶ δὲ ἐκπειράσαι «οἱ
 κοσμοκράτορες τοῦ σκότους·» διὰ τοῦτο αἱ
 συγγνώμαι (46). Διὰ τοῦτο καὶ ὁ Παῦλος·
 «Αὐτό μου τὸ σῶμα ὑποπιέζω (47) καὶ
 δουλαγωγῶ,» φησὶν· «ὅτι πᾶς (48) ὁ
 ἀγωνιζόμενος πάντα ἐγκρατεύεται·» ἀντὶ
 τοῦ, εἰς πάντα ἐγκρατεύεται· οὐ πάντων
 ἀπεχόμενος, ἀλλ' οἷς ἔκρινεν ἐγκρατῶς
 χρώμενος· «ἐκεῖνοι μὲν, ἵνα φθαρτὸν
 στέφανον λάβωσιν· ἡμεῖς δὲ, ἵνα
 ἄφθαρτον,» νικῶντες ἐν τῇ πάλῃ, οὐχὶ δὲ
 ἀκονητὶ (49) στεφανούμενοι. Ἦ δὴ τινες
 (50) καὶ τῆς παρθένου τὴν χήραν εἰς
 ἐγκράτειαν προτείνουσι,
 καταμεγαλοφρονήσασαν ἥς πεπείραται
 ἡδονῆς.

of sin like a mother to life (41), turns back,
 one of the twelve prophets will testify to
 me, saying, "I know (42) the firstborn (43)
 of my womb, the fruit of my body for
 ungodliness, for the sin of my soul;" He
 does not slander the one who said,
 "Increase and multiply;" But the first
 impulses from birth, by which we do not
 know God, he calls ungodliness.. But if
 anyone says that this is a bad origin, let him
 also say that it is good, since in it we know
 the truth: "Wash yourselves (44) properly,
 and do not sin; for some have ignorance of
 God," that is, those who sin: "Since our
 struggle (45) is not against blood and flesh,
 but against the spiritual forces." The rulers
 of the darkness are able to test;" Therefore,
 the pardons (46). Therefore, Paul also said,
 "I discipline my body (47) and bring it into
 slavery," he says, "For every athlete (48)
 exercises self-control in all things;" instead,
 he exercises self-control in all things; not
 by abstaining from everything, but by using
 self-control in the things he has decided
 upon. "They do it to receive a perishable
 crown; we, however, to receive an
 imperishable one," winning in the struggle,
 not crowned without effort (49).. But some
 (50) even hold up the widow of the virgin
 as an example of self-control, boasting too
 much about one who has experienced
 pleasure.

Chapter 17 (CAPUT XVII)

*Qui nuptias et generationem malas
 asserunt, ii et Dei creationem et ipsam
 Evangelii dispensationem vituperant.*

*Those who claim that marriage and
 procreation are evil also blame God's
 creation and the very arrangement of the
 gospel.*

Εἰ δὲ ἡ γένεσις κακὸν, ἐν κακῷ λεγόντων οἱ
βλάσφημοι τὸν γενέσεως μετεληφότα
Κύριον, ἐν κακῷ τὴν γεννήσασαν
Παπθένον. Οἷμοι τῶν κακῶν! βλάσφημοῦσι
τὸ βούλημα τοῦ Θεοῦ, καὶ τὸ μυστήριον τῆς
κτίσεως, τὴν γένεσιν διαβάλλοντες. Διὰ
ταῦτα ἡ «δόκησις» Κασσιανῷ (51)· διὰ
ταῦτα καὶ Μαρκίωνι, ναὶ μὴν καὶ
Οὐαλεντίνῳ τὸ σῶμα τὸ ψυχικόν· ὅτι,
φασὶν, ὁ ἄνθρωπος «παρωμοιώθη τοῖς
κτῆνεσιν,» εἰς συνδυασμὸν ἀφικνούμενος.
Ἄλλ' ὅταν ἐπιβαίνειν ἀλλοτρίᾳ κοίτῃ,
ὀργήσας ὡς ἀληθῶς, θελήσῃ, τότε τῷ ὄντι
ὁ τοιοῦτος ἐκθηριοῦται· «Ἴπποι
θηλυμανεῖς ἐγενήθησαν, ἕκαστος ἐπὶ τὴν
γυναικα τοῦ πλησίον (52) ἔχρεμέτιζον.»
Κἂν ἀπὸ τῶν ἀλόγων ζώων τὴν
ἐπιτήδευσιν τῆς συμβουλίας ὁ ὄφις
εἰληφῶς, καὶ παραπείσας τῇ κοινωνίᾳ τῆς
Εὔας συγκαταθέσθαι τὸν Ἀδὰμ, λέγῃ, ὡς ἂν
μὴ φύσει ταύτῃ κεχρημένων τῶν
πρωτοπλάστων, ὡς ἀξιοῦσί τινες· ἡ κτίσις
πάλιν βλάσφημεῖται, ἀσθενεστέρους τοὺς
ἀνθρώπους τῆς τῶν ἀλόγων φύσεως
πεποιηκυῖα, οἷς κατηκολούθησαν οἱ
πρωτόπλαστοι τοῦ Θεοῦ. Εἰ δὲ ἡ μὲν φύσις
ἤγεν αὐτοὺς, ὡς καὶ τὰ ἄλογα, πρὸς
παιδοποιίαν, ἐκινήθησαν δὲ θᾶττον ἢ
προσῆκον ἦν, ἔτι νέοι πεφυκότες, ἀπάτῃ
παραχθέντες· δικαία μὲν ἡ κρίσις τοῦ Θεοῦ
ἐπὶ τοὺς οὐκ ἀναμείναντας τὸ βούλημα·
ἀγία δὲ ἡ γένεσις, δι' ἣν ὁ κόσμος
συνέστηκεν, δι' ἣν αἱ οὐσίαι, δι' ἣν αἱ
φύσεις, δι' ἣν ἄγγελοι, δι' ἣν δυνάμεις, δι'
ἣν ψυχαὶ, δι' ἣν ἐντολαὶ, δι' ἣν νόμος, δι' ἣν
τὸ Εὐαγγέλιον, δι' ἣν ἡ γνῶσις τοῦ Θεοῦ.
«Καὶ πᾶσα σὰρξ χόρτος, καὶ πᾶσα δόξα
ἀνθρώπου ὡς ἄνθος χόρτου· καὶ ὁ μὲν (53)
χόρτος ξηραίνεται, τὸ δὲ ἄνθος καταπίπτει·
ἀλλὰ τὸ ῥῆμα τοῦ Κυρίου μένει,» τὸ χρῖσαν
τὴν ψυχὴν καὶ ἐνῶσαν τῷ πνεύματι. Πῶς δ'
ἄνευ τοῦ σώματος ἡ κατὰ τὴν Ἐκκλησίαν
καθ' ἡμᾶς οἰκονομία τέλος ἐλάμβανεν,

If birth is evil, then the blasphemers who
say this speak evil of the Lord who took on
birth, and they speak evil of the Virgin who
gave birth.. Woe to the wicked! They
blaspheme the will of God and the mystery
of creation, slandering birth itself.. Because
of this, the “appearance» To Cassian (51):
for this reason also to Marcion, and indeed
to Valentinus, the body is the soulish one;
because, they say, man «was made like the
beasts,» coming into union. But when he
goes to lie with another’s bed, truly angry,
he wishes, then in fact such a person
becomes wild; «Mares have become
effeminate, each neighing over his
neighbor’s wife (52).» And even if the
serpent, having taken the practice of
intercourse from the irrational animals,
and persuading Adam to agree to the
fellowship of Eve, says that the first
humans did not use her by nature, as some
claim; the creation is again blasphemed,
making humans weaker by the nature of
irrational animals, which the first humans
of God followed.. If nature led them, like the
irrational animals, toward procreation, but
they moved faster than was proper, still
young by nature, deceived by trickery; the
judgment of God is just against those who
did not hold back their will; but the
creation is holy, through which the world
was established, through which the
substances, through which the natures,
through which angels, through which
powers, through which souls, through
which commandments, through which law,
through which the Gospel, through which
the knowledge of God.. “And all flesh is
grass, and all the glory of man is like the
flower of grass; and the grass withers, and
the flower falls; but the word of the Lord
remains,» Who anointed the soul and
united it with the spirit. How, without the

ὅπου γε καὶ αὐτὸς ἡ κεφαλὴ τῆς Ἐκκλησίας ἐν σαρκὶ μὲν ἀηδὴς (54) διελήλυθεν καὶ ἄμορφος, εἰς τὸ ἀειδὲς καὶ ἀσώματον τῆς θείας αἰτίας ἀποβλέπειν ἡμᾶς διδάσκων; «Δένδρον γὰρ ζωῆς,» φησὶν ὁ προφήτης (55), «ἐν ἐπιθυμίᾳ ἀγαθῇ γίνεται,» διδάσκων ἐπιθυμίας ἀστείους καὶ καθαρὰς τὰς ἐν τῷ ζῶντι Κυρίῳ. Ἦδη δὲ ἐθέλουσι τὴν ἀνδρὸς κατὰ γάμον πρὸς γυναῖκα ὁμιλίαν, «γνῶσιν» εἰρημένην, ἀμαρτίαν εἶναι· ταύτην γὰρ ὑπὸ τῆς βρώσεως μηνύεσθαι «τοῦ ξύλου τοῦ καλοῦ καὶ πονηροῦ,» διὰ τῆς τοῦ «ἐγνώ» σημασίας παράβασιν ἐντολῆς διδάσκουσιν. Εἰ δὲ τοῦτο, καὶ ἡ τῆς ἀληθείας γνῶσις βρώσις ἐστὶ τοῦ ξύλου τῆς ζωῆς. Ἔστιν οὖν κἀκείνου τοῦ ξύλου μεταλαβεῖν τὸν σώφρονα γάμον. Προεῖρηται δὲ ἡμῖν ὡς καὶ καλῶς καὶ κακῶς ἔστι χρήσασθαι τῷ γάμῳ· καὶ τοῦτ' ἔστι τὸ ξύλον «τῆς γνώσεως,» ἐὰν μὴ παρανομῶμεν τὸν γάμον. Τί δέ; οὐχὶ ὁ Σωτὴρ, ὥσπερ τὴν ψυχὴν, οὕτω δὲ καὶ τὸ σῶμα ἱάτο τῶν παθῶν; Οὐκ ἂν δὲ, εἰ ἐχθρὰ ἡ σὰρξ ἦν τῆς ψυχῆς, ἐπετείχιζεν αὐτῇ τὴν ἐχθρὰν δι' ὑγιείας ἐπισκιάζων (56). «Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν Θεοῦ κληρονομήσαι οὐ δύναται (57)· οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ·» ἡ γὰρ ἀμαρτία, «φθορὰ» οὕσα, οὐ δύναται κοινωνίαν ἔχειν μετὰ τῆς «ἀφθαρσίας,» ἥτις ἐστὶ δικαιοσύνη. «Οὕτως ἀνόητοι.» φησὶν, «ἐστέ; ἐναρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτελεῖτε (58);»

body, did the economy according to the Church come to us, where even the head of the Church himself, though unpleasant in flesh and formless, has come, teaching us to look toward the eternal and incorporeal cause of divinity?? “For it is a tree of life,» the prophet says, “it is made by a good desire,» teaching that the desires in the living Lord are innocent and pure. Now they desire the union of a man with a woman according to marriage, “a knowledge» called sin; for this is revealed by eating from the tree of good and evil,» through the knowledge of «he knew» a transgression of the commandment signified by its meaning, teaching. But if this is so, then the knowledge of truth is also the eating from the tree of life.. Then to partake of that tree is the sober marriage.. It has been said before that marriage can be used both well and badly; and this is the tree «of knowledge,» if we do not misuse marriage unlawfully.. But what then?? Is it not the Savior who healed the body from its sufferings, just as he did the soul?? It would not be so, if the flesh were an enemy of the soul; it would have built a wall of hostility against it, overshadowing the enemy through health. (56). “I say this, brothers, that flesh and blood cannot inherit the kingdom of God (57); nor does corruption inherit incorruption;» For sin is “corruption» being, it cannot have fellowship with “incorruption,» which is righteousness. “Thus foolish.» he says, “you are? he says, “you began by the spirit, now you are completing by the flesh (58);”

Chapter 18 (CAPUT XVIII)

*Duas extremas opiniones esse vitandas: primam illorum qui Creatoris odio a nuptiis

*Two extreme opinions must be avoided: the first of those who abstain from

abstinent; aiteram illorum qui hinc
occasionem arripiunt nefariis libidinibus
indulgendi.*

marriage out of hatred for the Creator; the
second of those who take this as an
opportunity to indulge in wicked lusts.*

Τὴν δικαιοσύνην τοίνυν καὶ τὴν ἁρμονίαν
τοῦ σωτηρίου, σεμνὴν οὖσαν καὶ βεβαίαν,
οἱ μὲν ἐπέτειναν, ὡς ἐπεδείξαμεν (59),
βλασφημῶς ἐκδεχόμενοι μετὰ πάσης
ἀθεότητος τὴν ἐγκράτειαν· ἐξὸν ἐλέσθαι
τὴν εὐνουχίαν κατὰ τὸν ὑγιῆ κανόνα μετ'
εὐσεβείας· εὐχαριστοῦντα (60) μὲν ἐπὶ τῇ
δοθείσῃ χάριτι, οὐ μισοῦντα δὲ τὴν κτίσιν,
οὐδὲ ἐξουθενοῦντα τοὺς γεγαμηκότας·
κτιστὸς γὰρ ὁ κόσμος, κτιστὴ καὶ ἡ
εὐνουχία· ἄμφω δὲ εὐχαριστούντων ἐν οἷς
ἐτάχθησαν, εἰ γινώσκουσι καὶ ἐφ' οἷς
ἐτάχθησαν. Οἱ δὲ, ἀφηνιάσαντες,
ἐξύβρισαν, «ἵπποι θηλυμανεῖς» τῷ ὄντι
«γενόμενοι, καὶ ἐπὶ τὰς τῶν πλησίον
χρεμετίζοντες·» αὐτοὶ τε ἀκατασχέτως
ἐχόμενοι, καὶ τοὺς πλησίον ἀναπεΐθοντες
φιληδονεῖν· ἀθλίως ἐπαῖοντες ἐκείνων τῶν
Γραφῶν· «Τὸν σὸν κλῆρον βάλε ἐν ἡμῖν·
κοινὸν δὲ βαλάντιον κτησώμεθα πάντες,
καὶ μαρσίπιον ἐν γεννηθήτω ἡμῖν.» Διὰ
τούτους ὁ αὐτὸς προφήτης, συμβουλεύων
ἡμῖν, λέγει· «Μὴ πορευθῆς ἐν ὁδῷ μετ'
αὐτῶν· ἔκκλινον (61) τὸν πόδα σου ἐκ τῶν
τρίβων αὐτῶν. Οὐ γὰρ ἀδίκως ἐκτείνεται
δίκτυα περωτοῖς· αὐτοὶ γὰρ αἱμάτων
μετέχοντες, θησαυρίζουσιν ἑαυτοῖς κακά·»
τουτέστι, τῆς ἀκαθαρσίας ἀντιποιοῦμενοι,
καὶ τοὺς πλησίον τὰ ὅμοια ἐκδιδάσκοντες,
«πολεμισταὶ, πληῆκται ταῖς οὐραῖς αὐτῶν,»
κατὰ τὸν προφήτην (62), ἃς κέρκους
Ἕλληνες καλοῦσιν. Εἶπεν δ' ἄν, οὓς
αἰνίσσεται ἡ προφητεία, καταφερεῖς,
ἀκρατεῖς, οἱ ταῖς οὐραῖς αὐτῶν πολεμισταὶ,
σκότους καὶ «ὀργῆς τέκνα·» μαιφόνοι,
αὐτῶν (63) τε αὐθένται, καὶ τῶν πλησίον
ἀνδροφόνοι. «Ἐκκαθάρατε τὴν παλαιὰν
ζύμην, ἵνα ᾗτε νέον φύραμα,» ὁ Ἀπόστολος

The righteousness and harmony of
salvation, being both solemn and sure,
some have stretched out, as we have shown
(59), blasphemously accepting self-control
along with all impiety; it is lawful to choose
chastity according to the healthy rule with
piety; giving thanks (60) for the grace
given, not hating the creation, nor
despising those who have married; for the
world is created, and chastity is also
created; both giving thanks in what they
have been appointed to, if they know and
understand what they have been appointed
to.. But those, having gone mad, insulted,
saying, “effeminate horses» truly having
become, and neighing toward the
neighbors;» They themselves, acting
without restraint, persuading their
neighbors to love pleasure; miserably
misunderstanding those Scriptures: “Cast
your lot among us; let us all get a common
purse, and let there be one pouch for us
all..» Because of these, the same prophet,
advising us, says: “Do not walk in the way
with them; turn your foot away from their
paths.” (61). For nets are not spread in vain
for those with wings; for they, sharing in
blood, are storing up evil for themselves;»
that is, by taking on uncleanness, and
teaching their neighbors to do the same:
“fighters, struck by the blows of their own
tails,» according to the prophet (62), whom
the Greeks call horns,. So be it, those whom
the prophecy hints at: proud, uncontrolled,
the fighters with their tails, children of
darkness and “wrath.”» Bloodstained, their
own masters (63), and murderers of their
neighbors,. “Cleanse out the old yeast, so

ἡμῖν ἐμβοῶ. Καὶ πάλιν, ἀσχάλλων ἐπὶ τοιούτοις τισὶ διατάσσεται, «Μὴ συναναμίγνυσθαι, ἐάν τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος (64), ἢ πλεονέκτης, ἢ εἰδωλολάτρης, ἢ λοιδόρος, ἢ μέθυσος, ἢ ἄρπαξ, τῷ τοιούτῳ μηδὲ συνεσθίειν. Ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον,» λέγει· «ἵνα Θεῷ ζήσω. Χριστῷ συνεσταύρωμαι, ζῶ δὲ οὐκ ἔτι ἐγώ,» ὡς ἔζων κατὰ τὰς ἐπιθυμίας· «ζῇ δὲ ἐν ἐμοὶ Χριστὸς» διὰ τῆς τῶν ἐντολῶν ὑπακοῆς ἀγνῶς καὶ μακαρίως. Ὡστε τότε μὲν ἔζων ἐν σαρκὶ σαρκικῶς· «ὃ δὲ νῦν ζῶ ἐν σαρκὶ, ἐν πίστει ζῶ τῇ τοῦ Υἱοῦ τοῦ Θεοῦ.»—«Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε.» τῆς ἐναντίας πολιτείας ἀποτρέπων ἡμᾶς, ὁ Κύριος λέγει· ἐπεὶ «ἡ καταστροφή ἀνδρῶν παρανόμων κακῆ· καὶ αὐταὶ εἰσιν αἱ ὁδοὶ (65) πάντων τῶν συντελούντων τὰ ἄνομα.»—«Οὐαὶ (66) τῷ ἀνθρώπῳ ἐκείνῳ,» φησὶν ὁ Κύριος· «καλὸν ἦν αὐτῷ εἰ μὴ ἐγεννήθη, ἢ ἕνα τῶν ἐκλεκτῶν μου σκανδαλίσαι· κρεῖττον ἦν αὐτῷ περιτεθῆναι μύλον, καὶ καταποντισθῆναι εἰς θάλασσαν, ἢ ἕνα τῶν ἐκλεκτῶν μου διαστρέψαι (67).» Τὸ γὰρ ὄνομα τοῦ Θεοῦ βλασφημεῖται δι’ αὐτοῦς (68).» Ὅθεν γενναίως ὁ Ἀπόστολος, «Ἐγραψα ὑμῖν,» φησὶν, «ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι πόρνοις,» ἕως «Τὸ δὲ σῶμα, οὐ τῇ πορνείᾳ, ἀλλὰ τῷ κυρίῳ, καὶ ὁ Κύριος τῷ σώματι.» Καὶ ὅτι οὐ τὸν γάμον πορνείαν λέγει, ἐπιφέρει· «Ἡ οὐκ οἶδατε, ὅτι ὁ κολλώμενος τῇ πόρνῃ ἐν σῶμά ἐστιν;» Ἡ πόρνην τις ἐρεῖ τὴν παρθένον, πρὶν ἢ γῆμαι; «Καὶ μὴ ἀποστερεῖτε,» φησὶν, «ἀλλήλους, εἰ μὴ ἐκ (69) συμφώνου πρὸς καιρόν.» διὰ τῆς «ἀποστερεῖτε» λέξεως τὸ ὀφείλημα τοῦ γάμου, τὴν παιδοποιίαν, ἐμφαίνων, ὅπερ ἐν τοῖς ἔμπροσθεν ἐδήλωσεν, εἰπών· «Τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν (70) ἀποδίδω· ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί·» μεθ’ ἧν ἔκτισιν κατὰ τὴν

that you may be a new batch of dough,» the Apostle shouts to us. And again, being disgusted at such people, he commands, “Do not associate with anyone who is called a brother if he is a fornicator (64), or a greedy person, or an idolater, or an abusive person, or a drunkard, or a thief; do not even eat with such a one.. For I have died to the law through the law,» he says, “so that I may live to God.” I have been crucified with Christ; yet I live, not I anymore,» as I used to live according to desires; “but Christ lives in me.”» through the pure and blessed obedience to the commandments. So then I lived in the flesh in a fleshly way; “but now I live in the flesh, I live by faith in the Son of God.” — “Do not go on the road to the Gentiles, and do not enter a Samaritan city;» Turning us away from the opposite way of life, the Lord says: for “the destruction of lawless men is evil; and these are the ways (65) of all who bring ruin to the name.” — “Woe (66) to that man,» the Lord says: “It would have been better for him if he had never been born, than to cause one of my chosen ones to stumble; it would be better for him to have a millstone tied around his neck and be thrown into the sea, than to lead one of my chosen ones astray (67)..» For the name of God is blasphemed because of them (68)..» Therefore the Apostle boldly says, «I have written to you,» he says, «in the letter, do not associate with immoral people,» until «The body is not for immorality, but for the Lord, and the Lord is for the body.» And that he does not call marriage immorality, he shows by saying, «Or do you not know that the one joined to a prostitute is one body?» Or someone will say to the virgin, before she is married,? «And do not deprive her,» he says, “one another, except by agreement for a limited time.”» through the

οίκουρίαν καὶ τὴν ἐν Χριστῷ πίστιν
βοηθός. Καὶ ἔτι σαφέστερον εἰπών· «Τοῖς
γεγαμηκόσι παραγγέλλω, οὐκ ἐγώ, ἀλλ’ ὁ
Κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ
χωρισθῆναι· ἐὰν δὲ καὶ χωρισθῇ, μενέτω
ἄγαμος, ἢ τῷ ἀνδρὶ καταλλαγήτω· καὶ
ἄνδρα γυναῖκα μὴ ἀφιέναι. Τοῖς δὲ λοιποῖς
λέγω ἐγώ (71), οὐχ ὁ Κύριος· Εἴ τις
ἀδελφός,» ἕως· «νῦν δὲ ἁγία (72) ἐστί.» Τί
δὲ λέγουσι πρὸς ταῦτα οἱ τοῦ νόμου
κατατρέχοντες καὶ τοῦ γάμου, ὡς κατὰ
νόμον συγκεχωρημένου, μονονουχὶ δὲ καὶ
(73) κατὰ τὴν Διαθήκην τὴν Καινὴν; Τί
πρὸς ταύτας εἰπεῖν ἔχουσι τὰς νομοθεσίας
οἱ τὴν σπορὰν καὶ τὴν γένεσιν
μυσταττόμενοι; Ἐπεὶ καὶ τὸν «ἐπίσκοπον
(74) τοῦ οἴκου καλῶς προϊστάμενον»
νομοθετεῖ τῆς Ἐκκλησίας ἀφηγεῖσθαι·
οἶκον δὲ Κυριακὸν (75) μιᾶς γυναικὸς
συνίστησι συζυγία. «Πάντα οὖν καθαρὰ
τοῖς καθαροῖς» λέγει· «τοῖς δὲ μεμιαμένοις
καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ
μεμιάνται αὐτῶν καὶ ὁ νοῦς καὶ ἡ
συνείδησις.» Ἐπὶ δὲ τῆς παρὰ τὸν κανόνα
ἡδονῆς· «Μὴ πλανᾶσθε,» φησὶν· «οὔτε
πόρνοι, οὔτε εἰδωλολάτραι, οὔτε μοιχοὶ,
οὔτε μαλακοὶ, οὔτε ἀρσενικοῖται, οὔτε
πλεονέκται, οὔτε κλέπται, οὐ μέθυσοι (76),
οὐ λοῖδοροι, οὐχ ἄρπαγες βασιλείαν Θεοῦ
οὐ κληρονομήσουσιν· καὶ ἡμεῖς μὲν
ἀπελουσάμεθα,» οἱ ἐν τούτοις γενόμενοι· οἱ
δὲ εἰς ταύτην ἀπολούοντες τὴν ἀσέλγειαν
ἐκ σωφροσύνης εἰς πορνείαν βαπτίζουσι,
ταῖς ἡδοναῖς καὶ τοῖς πάθεσι χαρίζεσθαι
δογματίζοντες, ἀκρατεῖς ἐκ σωφρόνων
εἶναι διδάσκοντες, καὶ τὴν ἐλπίδα τὴν
σφῶν ταῖς τῶν μορίων ἀναισχυντίαις
προσανέχοντες· ἀποκηρύκτους εἶναι τῆς
βασιλείας τοῦ Θεοῦ, ἀλλ’ οὐκ ἐγγράφους,
τοὺς φοιτητὰς παρασκευάζοντες·
ψευδωνύμου γνώσεως προσηγορίᾳ, τὴν εἰς
τὸ ἐξώτερον σκότος ὁδοιπορίαν
ἐπανηρημένοι. «Τὸ λοιπὸν, ἀδελφοί, ὅσα

“deprive”» By the word “deprive,” he shows
the duty of marriage, that is, having
children, which he stated earlier, saying:
“The husband should give the wife her due;
likewise, the wife to the husband.”» with
which creation, according to decency and
faith in Christ, is a help. And even more
clearly saying: “To those who are married, I
command—not I, but the Lord—that a wife
must not be separated from her husband;
but if she is separated, let her remain
unmarried or be reconciled to her husband;
and a husband must not divorce his wife.”.
But to the rest I say, I, not the Lord: If any
brother,» until: “but now she is holy (72)”».»
But what do those who cling to the law and
to marriage say about these things, as if it
were allowed by the law, but only also (73)
according to the New Testament?? What
can those who defile the seed and birth by
the laws say in response to these things??
Since even the «bishop (74) who rightly
leads the household» legislates that the
Church should be governed; and he
establishes the Lord’s household (75) as
the union of one wife.. «Everything, then, is
pure to those who are pure.» he says: «But
to those who are defiled and unbelieving,
nothing is pure; rather, both their mind and
their conscience are defiled..» Regarding
the pleasure outside the rule: «Do not be
deceived,» he says: «Neither fornicators,
nor idolaters, nor adulterers, nor
effeminate, nor men who lie with men, nor
thieves, nor the greedy, nor drunkards
(76), nor revilers, nor swindlers will inherit
the kingdom of God. And we, having
washed,» we who have become such; but
those who wash away licentiousness by
self-control are baptized into fornication,
teaching to indulge pleasures and passions,
instructing the incontinent to be from the
continent, and enduring their hope by the

ἀληθῆ (77), ὅσα σεμνὰ, ὅσα δίκαια, ὅσα ἄγνὰ, ὅσα προσφιλῆ, ὅσα εὖφημα· εἴ τις ἀρετὴ, καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε, ὅσα καὶ ἐμάθετε· ἃ καὶ παρελάβετε καὶ ἠκούσατε καὶ ἴδετε ἐν ἐμοὶ, ταῦτα πράσσετε· καὶ ὁ Θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.» Καὶ ὁ Πέτρος ἐν τῇ Ἐπιστολῇ τὰ ὅμοια λέγει· «Ὡστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν· τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας· ὡς τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις· ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε· διότι γέγραπται· **Ἅγιοι ἔσεσθε (78), διότι ἐγὼ ἅγιος.**» Ἀλλὰ γὰρ πέρα τοῦ δέοντος ἡ πρὸς τοὺς ψευδωνύμους τῆς γνώσεως ὑποκριτὰς ἀναγκαία λεγομένη ἀντιλογία εἰς μακρὸν ἀπήγαγεν ἡμᾶς, καὶ ἐξέτεινε τὸν λόγον· ὅθεν καὶ ὁ τρίτος ἡμῖν τῶν κατὰ τὴν ἀληθῆ φιλοσοφίαν γνωστικῶν ὑπομνημάτων Στρωματεὺς τοῦτο ἔχει τὸ πέρας.

shamelessness of their members; they are declared rejected from the kingdom of God, but not enrolled, preparing students; by the false name of knowledge, having taken away the path to outer darkness.. «Finally, brothers, whatever is true (77), whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable; if there is any virtue, and if there is any praise, think about these things, which you also learned; which you received and heard and saw in me, do these things; and the God of peace will be with you..» And Peter says similar things in his Epistle: «So your faith and hope are in God; having purified your souls by obedience to the truth; as children of obedience, not conforming to your former desires in ignorance; but as the one who called you is holy, be holy yourselves in all conduct; for it is written: **You shall be holy (78), because I am holy.**» But beyond what is necessary, the needed refutation against the false teachers of knowledge has taken us away for a long time, and has extended the discourse; hence the third of the notes to us on true philosophy of the Gnostics, the Stroma, has this as its conclusion.

The Fourth Discourse of the Eight (ΤΩΝ ΕΙΣ ΟΚΤΩ ΛΟΓΟΣ ΤΕΤΑΡΤΟΣ)

Chapter 1 (CAPUT PRIMUM)

Ordo dicendorum.

Ἀκόλουθον δ' ἂν, οἶμαι, περὶ τε μαρτυρίου διαλαβεῖν, καὶ τίς ὁ τέλειος· οἷς ἐμπεριληφθήσεται κατὰ τὴν ἀπαίτησιν τῶν λεχθησομένων τὰ παρεπόμενα, καὶ ὡς ὁμοίως τε φιλοσοφητέον δούλω τε καὶ

Order of what is to be said.

Next, I think it is fitting to discuss the nature of testimony, and what makes it complete; including what should be included according to the demands of what is to be said, and how it must be

ἐλευθέρῳ, κἂν ἀνὴρ ἢ γυνὴ τὸ γένος
τυγχάνῃ· τὰ τε ἐξῆς, περὶ τε πίστεως (79)
καὶ περὶ τοῦ ζητεῖν, προσαποπληρώσαντες,
τὸ συμβολικὸν εἶδος (80) παραθησόμεθα·
ἵν', ὡς ἐν ἐπιδρομῇ τὸν ἠθικὸν
συμπερανάμενοι λόγον, κεφαλαιωδῶς
παραστήσωμεν τὴν εἰς Ἑλλήνας ἐκ τῆς
βαρβάρου φιλοσοφίας διαδοθεῖσαν
ὠφέλειαν. Μεθ' ἣν ὑποτύπωσιν ἢ τε πρὸς
τοὺς Ἑλλήνας καὶ ἢ πρὸς τοὺς Ἰουδαίους
κατ' ἐπιτομὴν τῶν Γραφῶν ἔκθεσις
παραδοθήσεται, καὶ ὅσα ἐν τοῖς πρὸ
τούτου Στρωματεῦσι κατὰ τὴν τοῦ
προοιμίου εἰσβολὴν ἐν ἐνὶ προθεμένους
(81) τελειώσιν ὑπομνήματι, τῷ πλήθει
τῶν πραγμάτων ἀναγκαιῶς δουλεύσασι,
περιλαβεῖν οὐκ ἐξεγένετο. Ἐπὶ τούτοις
ὕστερον, πληρωθείσης ὡς ἐνὶ μάλιστα τῆς
κατὰ τὰ προκείμενα ἡμῖν ὑποτυπώσεως, τὰ
περὶ ἀρχῶν φυσιολογηθέντα τοῖς τε
Ἑλλήσι τοῖς τε ἄλλοις βαρβάροις, ὅσον
ἦκον εἰς ἡμᾶς αἱ δόξαι, ἐξιστορητέον, καὶ
πρὸς τὰ κυριώτατα τῶν τοῖς φιλοσόφοις
ἐπινενοημένων ἐγχειρητέον. Οἷς ἐπόμενον
ἂν εἴη, μετὰ τὴν ἐπιδρομὴν τῆς θεολογίας,
τὰ περὶ προφητείας παραδεδομένα
διαλαβεῖν (82)· ὡς καὶ τὰς Γραφάς, αἷς
πεπιστεύκαμεν, κυρίας οὐσας ἐξ αὐθεντίας
παντοκρατορικῆς ἐπιδείξαντας, προΐέναι
δι' αὐτῶν εἰρμῷ δύνασθαι, καὶ ἀπάσαις
ἐντεῦθεν ταῖς αἰρέσεσιν, ἕνα δεικνύναι
Θεὸν, καὶ Κύριον παντοκράτορα, τὸν διὰ
νόμου καὶ προφητῶν, πρὸς δὲ καὶ τοῦ
μακαρίου Εὐαγγελίου γνησίως
κεκηρυγμένον. Πολλὰ δὲ ἡμᾶς αἱ πρὸς
τοὺς ἑτεροδόξους ἀντιρρήσεις ἐκδέχονται,
πειρωμένους τὰ τε ὑπ' αὐτῶν
προκομιζόμενα ἐγγράφως διαλύεσθαι,
πεῖθιν τε αὐτοὺς καὶ ἄκοντας, δι' αὐτῶν
ἐλέγχοντας τῶν Γραφῶν. Τελειωθείσης
τοίνυν τῆς προθέσεως ἡμῖν ἀπάσης, ἐν οἷς
ἐὰν θελήσῃ τὸ Πνεῦμα ὑπομνήμασι πρὸς
τὴν κατεπείγουσαν ἐξυπηρετούμενοι

approached in a similar way by both slave
and free, whether man or woman by birth.
Then, having added what follows about
faith (79) and about seeking, we will
present the symbolic form (80); so that, as
in a brief overview, having summed up the
ethical argument, we may clearly show the
benefit handed down to the Greeks from
foreign philosophy.. After this outline, a
summary presentation of the Scriptures
both to the Greeks and to the Jews will be
given, and what in the previous
Miscellanies, according to the
introduction's plan, was put together in one
concluding note (81), it was not possible to
include because of the large number of
matters necessarily involved.. After these
things, later on, when the outline
concerning the matters before us has been
filled out as much as possible, the
principles that have been explained to the
Greeks and to the other barbarians, as far
as their opinions have come down to us,
must be recounted, and an attempt must be
made toward the main ideas conceived by
the philosophers.. What would follow next,
after the brief survey of theology, would be
to explain the matters handed down about
prophecy (82); showing that the Scriptures,
in which we have believed, are
authoritative from the almighty ruler, and
that through them it is possible to establish
a harmony, and to demonstrate to all
heresies from this point on that there is one
God and Lord almighty, who is revealed
through the law and the prophets, and also
genuinely proclaimed by the blessed
Gospel.. Many refutations await us against
the heretics, as we try both to refute in
writing the things they bring forward and
to persuade them, even unwillingly, by
using the Scriptures to expose their errors..
Now then, with our whole plan completed,

χρεῖαν (πολλή γὰρ ἡ τῶν προλεγομένων
ὀφείλεσθαι τῆς ἀληθείας (83) ἀνάγκη),
τότε δὴ τὴν τῷ ὄντι γνωστικὴν
φυσιολογίαν μέτιμεν (84), τὰ μικρὰ πρὸ
τῶν μεγάλων (85) μυηθέντες μυστηρίων,
ὥς μηδὲν ἐμποδῶν τῇ θείᾳ ὄντως
ιεροφαντίᾳ γίνεσθαι, προκεκαθαρμένων
καὶ προδιατετυπωμένων τῶν
προϊστορηθῆναι καὶ προπαραδοθῆναι
δεόντων. Ἡ γοῦν κατὰ τὸν τῆς ἀληθείας
κανόνα γνωστικῆς παραδόσεως
φυσιολογία, μᾶλλον δὲ ἐποπτεία, ἐκ τοῦ
περὶ κοσμογονίας ἤρτηται λόγου, ἐνθὲνδε
ἀναβαίνουσα ἐπὶ τὸ θεολογικὸν εἶδος.
Ὅθεν εἰκότως τὴν ἀρχὴν τῆς παραδόσεως,
ἀπὸ τῆς προφητευθείσης ποιησόμεθα
γενέσεως, ἐν μέρει καὶ τὰ τῶν ἑτεροδόξων
παρατιθέμενοι, καὶ ὥς οἷόν τε ἡμῖν
διαλύεσθαι πειρώμενοι. Ἀλλὰ γὰρ τὸ μὲν
γεγράφεται, ἦν Θεὸς γε ἐθέλη, καὶ ὅπως ἂν
ἐμπνέῃ· νυνὶ δὲ ἐπὶ τὸ προκείμενον
μετιτέον, καὶ τὸν ἠθικὸν ἀποπληρωτέον
λόγον.

in whatever way the Spirit wishes to assist
us with reminders for the urgent need (for
there is great need to owe the truth what
has been said before (83)), then indeed we
begin the truly gnoseological study of
nature (84), having been initiated into the
small mysteries before the greater ones
(85), so that nothing may stand in the way
of the truly divine revelation, with what
must be told beforehand and prepared in
advance already purified and prearranged..
The study of nature according to the rule of
truth in the gnoseological tradition, or
rather the vision, depends on the discourse
about cosmogony, from which it rises up to
the theological form.. Therefore, it is fitting
that we begin the tradition from the
foretold creation, partly also presenting the
views of the heretics, and trying as much as
possible to refute them.. But indeed it will
be written, if God wills, and as he may
inspire; for now we must move on to the
matter at hand, and complete the ethical
discourse.

Chapter 2 (CAPUT II)

Cur libri isti Stromateis dicantur.

Why these books are called Stromateis.

Ἔστω δὲ ὑμῖν (86) τὰ Ὑπομνήματα, ὡς
πολλάκις εἵπομεν, διὰ τοὺς ἀναίδην
ἀπείρως ἐντυγχάνοντας, ποικίλα, ὡς αὐτό
που τοῦνομά φησι, «διστρωμένα,» ἀπ’
ἄλλου εἰς ἄλλο συνεχὲς μετιόντα, ἕτερον
μὲν τι κατὰ τὸν εἰρμὸν τῶν λόγων
μηνύοντα, ἐνδεικνύμενα δὲ ἄλλο τι·
«Χρυσὸν γὰρ οἱ διζήμενοι,» φησὶν
Ἡράκλειτος, «γῆν πολλὴν ὀρύσσουσιν, καὶ
εὕρισκουσιν ὀλίγον,» οἱ δὲ τοῦ χρυσοῦ
ὄντως γένους τὸ συγγενὲς μεταλλεύοντες
εὕρησουσιν τὸ πολὺ ἐν ὀλίγῳ· εὕρησει γὰρ

Let the Notes be to you, as we have often
said, because they meet with shameless
ignorance in many ways, various, as the
name itself says, “strewn,” passing
continuously from one thing to another,
revealing one thing according to the order
of the words, but showing something else.
«For those who seek gold,» Heraclitus says,
«dig up much earth and find little;» but
those who mine the kindred metal of true
gold will find much in little. For the writing
will bring together what belongs together

τὸν συνήσοντα ἓνα ἢ γραφή (87). Συλλαμβάνουσι μὲν οὖν πρὸς τε ἀνάμνησιν, πρὸς τε ἔμφασιν ἀληθείας τῷ οἴῳ τε ζητεῖν μετὰ λόγου οἱ τῶν ὑπομνημάτων Στρωματεῖς. Δεῖ δὲ καὶ ὑμᾶς τούτοις προσεκπονεῖν καὶ προσεφευρίσκειν ἕτερα· ἐπεὶ καὶ τοῖς ὁδὸν ἀπιοῦσιν, ἣν οὐκ ἴσασιν, ἀρκεῖ τὴν φέρουσαν ὑποσημῆναι μόνον· βαδιστέον δὲ τὸ μετὰ τοῦτο ἤδη, καὶ τὴν λοιπὴν ἑαυτοῖς ἐξευρητέον. Ὡσπερ, φασὶ, καὶ δούλῳ τινὶ χρωμένῳ ποτὲ, τί ἂν ποιῶν τὸν δεσπότην ἀρέσαιτο, ἀνειπεῖν τὴν Πυθίαν· «Εὐρήσεις, ἐὰν ζητήσης.» Χαλεπὸν οὖν τῷ ὄντι, ὥς ἔοικεν, λανθάνον καλὸν ἐξευρεῖν· ἐπεὶ «τῆς ἀρετῆς (88) ἰδρῶς πρόκειται·

(87). The authors of the Notes called Stromateis take them both for memory and for the expression of truth, as those who seek with reason can do. And you too must work hard at these and find other things; since even those who go on a road they do not know, it is enough to mark only the one that leads. But one must walk on after that and find the rest for oneself. Just as, they say, once a certain slave asked what he should do to please his master, the Pythia answered, “You will find, if you seek.” It is indeed difficult, it seems, to find hidden beauty; since «the sweat of virtue is about to come» (88).

... Μακρὸς δὲ καὶ ὀρθὸς οἶμος ἐς αὐτήν,

... The journey to it is long and upright,

Καὶ τρηχὺς τὸ πρῶτον· ἐπὶ δ' εἰς ἄκρον ἵκηται,

And shallow at first; but when it reaches the end,

Ῥηϊδίῃ δὴ ἔπειτα πέλει, χαλεπὴ περ ἐοῦσα.»

Then it becomes easy, though difficult it is.

«Στενὴ (89)» γὰρ τῷ ὄντι καὶ «τεθλιμμένη ἢ ὁδὸς» Κυρίου· καὶ «βιαστῶν (90) ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.» Ὅθεν· «Ζήτει, φησὶ, καὶ εὐρήσεις,» τῆς βασιλικῆς ὄντως ἐχόμενος ὁδοῦ, καὶ μὴ παρεκτρέχων. Εἰκότως οὖν πολὺ τὸ γόνιμον ἐν ὀλίγῳ σπερμάτων ἐμπεριεχομένων τῇδε τῇ πραγματείᾳ δογμάτων, ὥσπερ (91) «τὸ παμβότανον τοῦ ἀγροῦ,» φησὶν ἡ Γραφή. Ἡ καὶ τὴν ἐπιγραφὴν κυρίαν ἔχουσιν οἱ τῶν ὑπομνημάτων Στρωματεῖς, ἀτεχνῶς κατὰ τὴν παλαιὰν ἐκείνην ἀπηνθισμένην

«For the way of the Lord is indeed “narrow” (89) and “afflicted”; and “the kingdom of God belongs to those who are violent” (90).» Therefore, «Seek, he says, and you will find,» truly holding to the royal way, and not turning aside. It is fitting, then, that much fruitfulness comes from a few seeds contained in this study of doctrines, just as (91) Scripture says it is “the all-nourishing herb of the field.” And the commentators of the commentaries have the main title, plainly according to that old blossomed offering, about which

προσφορὰν, περὶ ἧς ὁ Σοφοκλῆς γράφει·

Sophocles writes:

**Ἦν μὲν γὰρ οἶός μαλλός, ἦν δὲ
κάμπέλων**

**For there was a sheep's wool, and there
was also a vineyard**

**Σπονδή τε, καὶ ῥάξ εὖ τεθησαυρισμένη
(92)·**

A libation, and a well-stored loaf (92);

Ἐνῇν δὲ συμμιγῆς ὄλαις παγκαρπία,

**There was a mixture of all kinds of
fruitfulness,**

Λίπος τ' ἐλαίου, καὶ τὸ ποικιλώτατον

The richness of oil, and the most varied

**Ξανθῆς (93) μελίσσης κηρόπλαστον
ὄργανον.**

**A waxen instrument shaped by a golden
bee.**

Αὐτίκα οἱ Στρωματεῖς ἡμῶν, κατὰ τὸν
γεωργὸν Τιμοκλέους τοῦ κωμικοῦ, «σῦκα,
ἔλαιον, ἰσχάδας, μέλι προσοδεύουσι,
καθάπερ ἐκ παμφόρου χωρίου·» δι' ἣν
εὐκαρπίαν ἐπιφέρει·

Immediately our Stratētes, following the
farmer Timokles the comic poet, say, «figs,
oil, dried figs, honey flow together, just as
from a fertile field;» by which it brings good
fruitfulness;

**Σὺ μὲν εἴρεσιώνην (94), οὐ γεωργίαν
λέγεις·**

You speak of a meadow, not of farming.

ἐπιφωνεῖν γὰρ εἰώθεσαν Ἀθηναῖοι·

For Athenians were accustomed to shout
aloud;

**Εἴρεσιώνη σῦκα φέρει καὶ πίονας
ἄρτους,**

«A meadow brings figs and rich bread,»

Καὶ μέλι ἐν κοτύλῃ, καὶ ἔλαιον ἀναψήσασθαι (95).

«And honey in a cup, and oil to anoint with.» (95)

Χρὴ τοίνυν πολλάκις, ὡς ἐν τοῖς πλοκάνοις (96), διασεύοντας, καὶ ἀναβρίπτοῦντας τὴν πολυμιγίαν σπερμάτων (97), τὸν πυρὸν ἐκλέγειν.

Therefore, it is necessary many times, as in the tangled knots (96), shaking and casting aside the mixed seeds (97), to select the wheat.

Chapter 3 (CAPUT III)

In quo vera hominis præstantia consistit.

In which true excellence of a person consists.

Οἱ πολλοὶ δὲ τῇ τῶν χειμῶνων καταστάσει ὁμοίαν ἔχουσι τὴν διάθεσιν, ἀνέδραστον τε καὶ ἀλόγιστον· «Πολλὰ (98) ἀπιστία δέδρακεν ἀγαθὰ, πίστις κακά·» ὃ τε Ἐπίχαρμος, «Μέμνασο ἀπιστεῖν,» φησὶν· «ἄρθρα ταῦτα τῶν φρενῶν.» Αὐτίκα τὸ μὲν ἀπιστεῖν τῇ ἀληθείᾳ θάνατον φέρει, ὡς τὸ πιστεύειν, ζωὴν· ἔμπαλιν δὲ, τὸ πιστεύειν τῷ ψεύδει, ἀπιστεῖν δὲ τῇ ἀληθείᾳ, εἰς ἀπώλειαν ὑποσύρει. Ὁ αὐτὸς λόγος ἐπὶ τε ἐγκρατείας καὶ ἀκρασίας· ἐγκρατεύεσθαι (99) μὲν γὰρ ἀγαθοεργίας, κακίας ἔργον· ἀπέχεσθαι δὲ ἀδικίας, σωτηρίας ἀρχή. Ἥ μοι δοκεῖ τὸ Σάββατον δι' ἀποδοχῆς (1) κακῶν ἐγκράτειαν αἰνίσσεσθαι. Καὶ τί ποτ' ἐστίν, ᾧ διαφέρει θηρίων ἄνθρωπος, τούτου τε αὖ οἱ τοῦ Θεοῦ ἄγγελοι σοφώτεροι; «Ἠλάττωσας αὐτόν,» φησὶ, «βραχύ τι παρ' ἀγγέλους·» οὐ γὰρ ἐπὶ τοῦ Κυρίου ἐκδέχονται τὴν γραφὴν, καίτοι κάκεῖνος σάρκα ἔφερεν, ἐπὶ δὲ τοῦ τελείου καὶ γνωστικοῦ, τῷ χρόνῳ καὶ τῷ ἐνδύματι (2) ἐλαττουμένου παρὰ τοὺς ἀγγέλους. Οὐκ οὐν ἄλλο (3) τι σοφίαν παρὰ τὴν ἐπιστήμην λέγω· ἐπεὶ μὴ διαφέρει ζωὴ

Most people have a state of mind like the seasons of winter, wild and unreasonable: «Much (98) unbelief has destroyed good things, faith has done harm;» As Epicharmus said, «Remember to distrust,» he says: «These are the joints of the mind.» Immediately, distrust toward the truth brings death, just as belief brings life; but on the other hand, belief in falsehood and distrust of the truth lead to destruction.. The same reasoning applies to self-control and lack of self-control: to have self-control is the work of goodness; to avoid wrongdoing is the beginning of salvation.. How it seems to me that the Sabbath is a symbol of self-control through the rejection of evils.. And what is it that makes a man different from wild animals, and again makes the angels of God wiser than him?? «You have made him lower,» he says, «a little lower than the angels;» for the Scripture does not apply this to the Lord, although he also carried flesh, but to the perfect and knowing one, who is diminished by time and by the body (2)

ζωῆς· κοινὸν γὰρ τῇ φύσει τῇ θνητῇ, τουτέστι τῷ ἀνθρώπῳ, πρὸς τὸ ἀθανασίας κατηξιωμένον, τὸ ζῆν, ἔξιν (4) θεωρίας τε καὶ ἐγκρατείας, θατέρου διαφέροντος· ἧ μοι δοκεῖ καὶ Πυθαγόρας σοφὸν μὲν εἶναι τὸν Θεὸν λέγων μόνον (ἐπεὶ (5) καὶ ὁ Ἀπόστολος ἐν τῇ πρὸς Ῥωμαίους Ἐπιστολῇ γράφει· «Εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντες (6) μόνῳ σοφῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ),» ἐαυτὸν δὲ, διὰ φιλίαν τὴν πρὸς τὸν Θεόν, φιλόσοφον. «Διελέγετο γοῦν Μωϋσεῖ,» φησὶν (7), «ὁ Θεὸς ὡς φίλος φίλῳ.» Τὸ μὲν οὖν ἀληθὲς τῷ Θεῷ σαφὲς αὐτίκα τὴν ἀλήθειαν γεννᾷ· ὁ γνωστικὸς δὲ ἀληθείας ἐρᾷ. «Ἴθι,» φησὶ, «πρὸς τὸν μύρμηκα, ὃ ὀκνηρὲ, καὶ μελίττης γενοῦ μαθητῆς (8),» ὁ Σολομὼν λέγει· εἰ γὰρ ἐκάστου τῆς οἰκείας φύσεως ἔργον ἔν, καὶ βοδὸς ὁμοίως, καὶ ἵππου, καὶ κυνὸς, τί ἂν φήσαιμεν τοῦ ἀνθρώπου τὸ ἔργον τὸ οἰκεῖον; «Εοικεν δ', οἶμαι, κενταύρῳ, Θετταλικῷ (9) πλάσματι, ἐκ λογικοῦ καὶ ἀλόγου συγκεείμενος, ψυχῆς καὶ σώματος, Ἀλλὰ τὸ μὲν σῶμα γῆν τε ἐργάζεται, καὶ σπεύδει εἰς γῆν· τέταται δὲ ἡ ψυχὴ πρὸς τὸν Θεόν· ἢ γε διὰ φιλοσοφίας τῆς ἀληθοῦς παιδευομένη, πρὸς τοὺς ἄνω σπεύδει συγγενεῖς, ἀποστραφεῖσα τῶν τοῦ σώματος ἐπιθυμιῶν, πρὸς τε ταύταις πόνου τε καὶ φόβου· καίτοι πρὸς ἀγαθοῦ καὶ τὴν ὑπομονὴν καὶ τὸν φόβον ἐδείξαμεν. Εἰ γὰρ «διὰ νόμου ἐπίγνωσις ἁμαρτίας,» ὡς οἱ κατατρέχοντες τοῦ νόμου φασὶ, καὶ «ἄχρι νόμου ἁμαρτία ἦν ἐν κόσμῳ·» ἀλλὰ «χωρὶς νόμου ἁμαρτία νεκρὰ,» ἀντάδομεν (10) αὐτοῖς· ὅταν γὰρ ἀφέλῃς τὸ αἷτιον τοῦ φόβου τὴν ἁμαρτίαν, ἀφείλες τὸν φόβον· πολὺ δὲ ἔτι (11) κόλασιν, ὅταν ἀπῇ τὸ πεφυκὸς ἐπιθυμεῖν. «Δικαίῳ γὰρ οὐ κεῖται νόμος,» ἡ Γραφὴ φησιν. Καλῶς οὖν Ἡράκλειτος, «Δίκης ὄνομα, φησὶν, οὐκ ἂν ᾗδεσαν (12), εἰ ταῦτα μὴ ᾗν·» Σωκράτης δὲ, «νόμον ἔνεκα ἀγαθῶν οὐκ ἂν γενέσθαι.»

compared to the angels.. I do not mean any wisdom other than knowledge; for life does not differ from life. For living is common by nature to the mortal, that is, to man, who is made worthy of immortality, a state (4) of both contemplation and self-control, differing in kind; in this, it seems to me that Pythagoras was also wise in saying that God alone is wise (since (5) even the Apostle writes in the Epistle to the Romans: «To the obedience of faith among all the nations, made known to the only wise God through Jesus Christ» (6)).» and himself, through friendship with God, a philosopher. «He was indeed reasoning with Moses,» he says (7), «God, as a friend to a friend.» The truth, then, is clear immediately to God, who gives birth to truth; but the knower loves truth.. «Go,» he says, «Go to the ant, you lazy one, and become a student of the bee (8),» Solomon says: For if each one has a work proper to its own nature, both the ox, the horse, and the dog alike, what then would we say about the work proper to a human being?? It seems to me that the work of a centaur, a Thessalian creature composed of both rational and irrational parts, soul and body, is like this: the body works for the earth and hastens toward the earth; but the soul is directed toward God. Either by true philosophy educating it, it hastens to its kindred above, turning away from the desires of the body, along with their toil and fear; and indeed, we showed it is directed toward the good, endurance, and fear.. For «through the law comes the knowledge of sin,»» as those who run according to the law say, and «sin was in the world before the law,»» but «sin is dead without the law,»» We reply to them (10): For when you remove sin, the cause of fear, you remove fear; but punishment remains much more (11) when the natural desire

Ἄλλ' οὐδὲ τοῦτο ἔγνωσαν οἱ κατήγοροι, ὡς ὁ Ἀπόστολός φησιν, ὅτι, «Ὁ ἀγαπῶν (13) τὸν πλησίον, κακὸν οὐκ ἐργάζεται.» τὸ γὰρ, «Οὐφονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, καὶ εἴ τις ἑτέρα ἐντολή, ἐν τούτῳ μόνῳ ἀνακεφαλαιοῦται τῷ λόγῳ, τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.» Ταύτη που, «Ἀγαπήσεις Κύριον τὸν Θεόν σου, φησὶν, ἐξ ὅλης καρδίας (14) σου· καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.» Εἰ δὴ «ὁ τὸν πλησίον ἀγαπῶν κακὸν οὐκ ἐργάζεται,» καὶ «πᾶσα ἐντολή ἐν τούτῳ ἀνακεφαλαιοῦται, τῷ, ἀγαπᾶν τὸν πλησίον,» αἱ τὸν φόβον ἐπαρτῶσαι ἐντολαὶ ἀγάπην, οὐ μῖσος κατασκευάζουσι· οὐκ οὐκ πάθος τοῦ (15) φόβου γεννητικὸς ὁ νόμος. «Ὡστε ὁ νόμος ἅγιος» καὶ τῷ ὄντι «πνευματικὸς ἐστίν,» κατὰ τὸν Ἀπόστολον. Δεῖ δὴ, ὡς ἔοικε, τὴν γε τοῦ σώματος φύσιν, καὶ τῆς ψυχῆς οὐσίαν πολυπραγμονήσαντας, τὸ ἐκατέρου τέλος καταλαβέσθαι, καὶ μὴ τὸν θάνατον ἡγεῖσθαι κακόν. «Ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας,» φησὶν ὁ Ἀπόστολος, «ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. Τίνα οὖν καρπὸν εἶχετε τότε, ἐφ' οἷς νῦν ἐπαισχύνεσθε; τὸ γὰρ τέλος ἐκείνων θάνατος· νῦν (16) δὲ, ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον· τὰ γὰρ ὀψώνια τῆς ἁμαρτίας, θάνατος· τὸ δὲ χάρισμα τοῦ Θεοῦ, ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.» Κινδυνεύει τοίνυν δεδεῖχθαι θάνατος μὲν εἶναι ἢ ἐν σώματι κοινωνία τῆς ψυχῆς, ἁμαρτητικῆς οὐσίας, ζωὴ δὲ ὁ χωρισμὸς τῆς ἁμαρτίας. Πολλοὶ δὲ οἱ ἐν ποσὶ χάρακες καὶ τάφροι τῆς ἐπιθυμίας, τὰ τε ὀργῆς καὶ θυμοῦ βάραθρα, ἃ διαπηδᾶν ἀνάγκη, καὶ πᾶσαν ἀποφεύγειν τὴν τῶν ἐπιβουλῶν ἀνασκευὴν, τὸν μηκέτι «δι' ἐσόπτρου (17)» τὴν γνῶσιν τοῦ Θεοῦ κατοψόμενον·

goes away.. «For the law does not apply to the righteous,» The Scripture says. Heraclitus rightly says, «They would not have known the name of justice, he says, if these things did not exist.» (12)» Socrates said, «For the sake of good things, law would not come into being.»» But even this the accusers did not know, as the Apostle says, «The one who loves his neighbor does not do evil.» (13)» For the command, «You shall not murder, you shall not commit adultery, you shall not steal,» and if there is any other command, it is all summed up in this one word, «You shall love your neighbor as yourself.»» Surely in this, «You shall love the Lord your God,» he says, «with all your heart; and you shall love your neighbor as yourself.» (14).» For indeed, «the one who loves his neighbor does not work evil,»» and «every commandment is summed up in this one, to love the neighbor,» The commandments that raise up fear produce love, not hatred; therefore, the law is not a passion born of fear (15).. «Therefore the law is holy» and indeed «it is spiritual,» according to the Apostle. It is necessary then, it seems, for those who are busy with the nature of the body and the essence of the soul to grasp the purpose of each, and not to consider death as an evil.. “For when you were slaves of sin,» the Apostle says, “you were free in regard to righteousness.. What fruit then did you have at that time, from the things you now feel ashamed of?? For the end of those things is death; but now (16), having been set free from sin and having become slaves to God, you have your fruit for sanctification, and the end is eternal life. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord..» It is therefore at risk to show that the sharing of the soul in the body, being sinful,

is death, but life is the separation from sin.. Many are the marks and trenches of desire on the feet, the pits of anger and rage, which one must jump over, and to avoid completely the counterattacks of the plots, no longer “through a mirror (17)» to see the knowledge of God through a mirror.

**Ἦμισυ (18) γάρ τ' ἀρετῆς ἀποαίνυται
εὐρύοπα Ζεὺς**

**For half (18) of virtue is granted by
wide-eyed Zeus.**

**Ἄνέρος, εὖτ' ἂν μιν κατὰ δούλιον ἡμαρ
ἔλῃσι.**

**A man, if only he might seize it on a day
of slavery.**

«Δούλους (19)» δὲ τοὺς ὑπὸ ἁμαρτίαν» καὶ «ταῖς ἁμαρτίαις πεπραμένους,» τοὺς φιληδόνους καὶ φιλοσωμάτους, οἷδεν ἡ Γραφή· καὶ θηρία μᾶλλον ἢ ἀνθρώπους, τοὺς «παρομοιωθέντας τοῖς κτήνεσι (20), θηλυμανεῖς ἵππους, ἐπὶ τὰς τῶν πλησίον χρεμετίζοντας.»—«Ὅνος ὑβριστῆς» ὁ ἀκόλαστος· «λύκος ἄγριος,» ὁ πλεονεκτικός (21), καὶ «ὄφις» ὁ ἀπατεῶν. Ὁ τοίνυν τοῦ σώματος ἀπὸ τῆς ψυχῆς χωρισμός, ὁ παρ' ὅλον τὸν βίον μελετώμενος, τῷ φιλοσόφῳ προθυμίαν (22) κατασκευάζει γνωστικὴν, εὐκόλως δύνασθαι φέρειν τὸν τῆς φύσεως θάνατον, διάλυσιν ὄντα τῶν πρὸς τὸ σῶμα τῆς ψυχῆς δεσμῶν. «Ἐμοὶ γὰρ κόσμος ἐσταύρωται, κάγω τῷ κόσμῳ,» λέγει· βιωῶ δὲ ἤδη, ἐν σαρκὶ ὢν, ὡς «ἐν οὐρανῷ πολιτευόμενος.»

«Slaves (19)» are those who are «under sin» and «have acted according to their sins,» those who love pleasure and their bodies, the Scripture knows; and more like beasts than men, those «compared to animals (20), effeminate horses, neighing at the neighbors' places.» — «An insolent donkey» is the unchaste one; «a wild wolf,» the greedy one (21); and «a serpent» the deceiver. Now, the separation of the body from the soul, which is studied throughout life, prepares in the philosopher a desire (22) for knowledge, making it easy to endure the death of nature, being the dissolution of the bonds of the soul to the body. «For to me the world is crucified, and I to the world,» he says; and he already lives, being in the flesh, as «one who lives in heaven.»

Chapter 4 (CAPUT IV)

Martyrii laudes.

Praises of the martyrdom.

Ὅθεν εἰκότως καλούμενος ὁ γνωστικὸς
ὑπακούει ῥαδίως, καὶ τῷ τὸ σωματίον (23)
αἰτοῦντι φέρων προσδίδωσι, καὶ τὰ πάθη
προαποδύμενος τοῦ σαρκίου ταῦτα, οὐχ
ὑβρίζων τὸν πειράζοντα, παιδεύων δέ,
οἶμαι, καὶ ἐλέγχων,

Therefore, rightly called the gnostic, he
obeys easily, and to the one asking for the
body he willingly gives it, shedding
beforehand the passions of the flesh, not
insulting the one who tests him, but
disciplining and, I think, reproving him.

Ἐξ οἷς τιμῆς, καὶ οἴου μήκεος ὄλβου,

**From what kind of honor, and what
length of happiness,**

ὥς φησὶν Ἐμπεδοκλῆς, ὧδε λιπὼν (24)
μετὰ θνητῶν ἀναστρέφεται. Οὗτος ὡς
ἀληθῶς μαρτυρεῖ (25), αὐτῷ (26) μὲν τὸ
εἶναι πιστῷ γνησίῳ πρὸς τὸν Θεόν, τῷ
πειράζοντι δὲ μάτην ἐζηλωκέναι τὸν δι'
ἀγάπης πιστόν· τῷ δ' αὖ Κυρίῳ τὴν ἔνθεον
πρὸς τὴν διδασκαλίαν πειθῶ, ἥς οὐκ
ἀποστήσεται θανάτου φόβῳ· ναὶ μὴν καὶ
τοῦ κηρύγματος τὴν ἀλήθειαν συμβεβαίω
ἔργῳ, δυνατὸν εἶναι δεικνὺς τὸν πρὸς ὃν
σπεύδει Θεόν. Θαυμάσαις ἂν τὴν ἀγάπην
αὐτοῦ, ἣν ἐναργῶς διδάσκει εὐχαρίστως
ἐνούμενος πρὸς τὸ συγγενές, οὐ μὴν ἀλλὰ
καὶ τῷ τιμίῳ αἵματι τοὺς ἀπίστους
δυσωπῶν. Οὗτος οὖν φόβῳ τὸ ἀρνεῖσθαι
(27) Χριστὸν διὰ τὴν ἐντολὴν ἐκκλίνει, ἵνα
δὴ φόβῳ μάρτυς γένηται· οὐ μὴν οὐδὲ
ἐλπίδι δωρεῶν ἡτοιμασμένων πιπράσκων
τὴν πίστιν, ἀγάπη δὲ πρὸς τὸν Κύριον
ἀσμενέστατα τοῦδε τοῦ βίου
ἀπολυθήσεται· χάριν ἴσως καὶ τῷ τὴν
αἰτίαν παρασχομένῳ τῆς ἐνθένδε ἐξόδου,
καὶ τῷ τὴν ἐπιβουλὴν τεχνασαμένῳ
ἐγνωκῶς, πρόφασιν εὐλογον λαβὼν, ἣν
οὐκ αὐτὸς παρέσχεν, ἑαυτὸν ἐπιδειξάς ὅς
ἐστι, τῷ μὲν δι' ὑπομονῆς, δι' ἀγάπης δὲ
Κυρίῳ, δι' ἧς ἀνεδείκνυτο τῷ Κυρίῳ καὶ
πρὸ τῆς γενέσεως τὴν προαίρεσιν τοῦ
μαρτυρήσαντος εἰδότι. Εὐθαρσῆσας τοίνυν

As Empedocles says, thus departing, he
lives again among mortals.. This one truly
testifies, that to him belongs being faithful
and genuine toward God, and to the one
testing him, he has zealously striven in vain
for the one faithful through love; and to the
Lord again, the inspired obedience to the
teaching, from which he will not depart out
of fear of death; indeed, he also confirms
the truth of the preaching by his actions,
showing that the God to whom he hastens
is powerful.. You would marvel at his love,
which he clearly teaches, gladly uniting
himself with the kindred, and yet also by
his precious blood silencing the
unbelievers.. Therefore, this one avoids
denying Christ out of fear because of the
commandment, so that indeed he may
become a witness through fear; yet he does
not sell his faith for the hope of prepared
gifts, but with love toward the Lord, he will
gladly be freed from this life. Perhaps also
for the one who caused the reason for this
departure, and for the one who plotted the
scheme, knowing it, he took a reasonable
excuse, which he himself did not provide, to
show who he is—through endurance,
through love for the Lord, by which he
showed before the Lord even before his

πρὸς φίλον τὸν Κύριον, ὑπὲρ οὗ καὶ τὸ σῶμα ἐκὼν ἐπιδέδωκεν, πρὸς δὲ καὶ τὴν ψυχὴν, ὥς οἱ δικασταὶ προσεδόκησαν, ἔρχεται, «φίλε κασίγνητε» ποιητικῶς γε (28) ἀκούσας πρὸς τοῦ Σωτῆρος ἡμῶν, διὰ τὴν τοῦ βίου ὁμοιότητα. Αὐτίκα «τελείωσιν» τὸ μαρτύριον καλοῦμεν, οὐχ ὅτι «τέλος» τοῦ βίου ὁ ἄνθρωπος ἔλαβεν, ὥς οἱ λοιποὶ, ἀλλ' ὅτι «τέλειον» ἔργον ἀγάπης ἐνεδείξατο· καὶ οἱ παλαιοὶ δὲ τῶν παρ' Ἑλλήσι, τῶν ἐν πολέμῳ ἐπιθανόντων τὴν τελευτὴν ἐπαινοῦσιν (29), οὐ τὸ βιαίως ἀποθνήσκειν συμβουλεύοντες, ἀλλ' ὅτι ὁ κατὰ πόλεμον τελευτῶν ἀδεῆς τοῦ θανεῖν ἀπήλλακται, ἀποτμηθεὶς τοῦ σώματος, καὶ οὐ προκαμὼν τῇ ψυχῇ, οὐδὲ καταμαλακισθεὶς, οἷα περὶ τὰς νόσους πάσχουσιν οἱ ἄνθρωποι· ἀπαλλάττονται γὰρ θηλυκευόμενοι καὶ ἱμερόμενοι τοῦ ζῆν· διὰ ταῦτα οὐδὲ καθαρὰν ἀπολύουσιν τὴν ψυχὴν, ἀλλ' ὥσπερ μολυβδίδας (30) τὰς ἐπιθυμίας μεθ' ἑαυτῆς φερομένην, εἰ μὴ τινες τούτων ἐλλόγιμοι κατ' ἀρετὴν γεγόνασιν. Εἰσὶ δὲ καὶ οἱ ἐν πολέμῳ μετ' ἐπιθυμιῶν ἀποθνήσκουσιν, οὐδὲν οὗτοι διαφέροντες, εἰ καὶ νόσῳ κατεμαραίνοντο. Εἰ τοίνυν ἡ πρὸς Θεὸν ὁμολογία μαρτυρία ἐστὶ, πᾶσα ἡ καθαρῶς πολιτευσάμενη ψυχὴ μετ' ἐπιγνώσεως τοῦ Θεοῦ, ἡ ταῖς ἐντολαῖς ἐπακηκουῖα, μάρτυς ἐστὶ καὶ βίῳ καὶ λόγῳ, ὅπως ποτὲ τοῦ σώματος ἀπαλλάττεται· οἷον αἷμα τὴν πίστιν ἀνὰ τὸν βίον ἅπαντα, πρὸς δὲ καὶ τὴν ἔξοδον προσχέουσα. Αὐτίκα ὁ Κύριος ἐν τῷ Εὐαγγελίῳ φησὶν· «Ὃς ἂν καταλείψῃ πατέρα, ἢ μητέρα, ἢ ἀδελφοὺς,» καὶ τὰ ἑξῆς, «ἐνεκεν τοῦ Εὐαγγελίου καὶ τοῦ ὀνόματός μου,» μακάριος οὐτοσί· οὐ τὴν ἀπλὴν ἐμφαίνων μαρτυρίαν, ἀλλὰ τὴν γνωστικὴν, ὥς κατὰ τὸν κανόνα τοῦ Εὐαγγελίου πολιτευσάμενον, διὰ τῆς πρὸς τὸν Κύριον ἀγάπης (γινῶσιν γὰρ σημαίνει ἡ τοῦ ὀνόματος εἵδησις, καὶ ἡ τοῦ

birth the intention of the one who bore witness.. Therefore, having taken courage toward his dear Lord, for whom he willingly gave up his body, and also his soul, as the judges expected, he comes, saying, "Dear brother,» Having heard creatively from our Savior, because of the likeness of life. Immediately "completion» We call it "martyrdom," not because it is an "end"» a person has reached the "end" of life, like the rest, but because it is "perfect"» It showed a perfect work of love; and the ancients among the Greeks also praised those who died in war (29), not advising violent death, but because the one who dies in war is free from fear of dying, separated from the body, and not weakened in soul, nor softened as people suffer in illnesses; for they are freed, becoming less feminine and eager to live. For this reason, they do not release the soul purely, but like lead (30), carrying desires with it, unless some of these have become reasonable through virtue.. There are also those who die in war with desires, and these differ in no way, even if they were wasting away from illness.. If then the confession toward God is a testimony, every soul that lives purely with knowledge of God, and that has obeyed the commandments, is a witness both in life and in word, so that it may one day be freed from the body; just as blood sustains faith throughout life, so it also prepares for the departure.. Immediately the Lord says in the Gospel, "Whoever leaves father, or mother, or brothers,» and the following, "for the sake of the Gospel and for my name,» blessed is this one; not showing a simple testimony, but a knowledgeable one, as one who has lived according to the rule of the Gospel, through love toward the Lord (for the knowledge of the name means understanding of the

«Εὐαγγελίου» νόησις, ἀλλ' οὐ ψιλὴν τὴν
προσηγορίαν)· ἀπολιπεῖν μὲν γένος τὸ
κοσμικόν, ἀπολιπεῖν δὲ οὐσίαν καὶ κτῆσιν
πᾶσαν, διὰ τὸ ἀπροσπαθῶς βιοῦν.
«Μήτηρ» γοῦν ἡ πατρίς καὶ τροφὸς
ἀλληγορεῖται, «πατέρες» δὲ οἱ νόμοι (31) οἱ
πολιτικοί· ἃ δὲ ὑπεροπτεόν εὐχαρίστως τῷ
μεγαλόφρονι δικαίῳ, ἔνεκεν τοῦ φίλον
γενέσθαι τῷ Θεῷ, καὶ τυχεῖν τῶν δεξιῶν
μερῶν τοῦ ἀγιάσματος (32), καθάπερ καὶ
οἱ ἀπόστολοι πεποιήκασιν. Εἴτα
Ἡράκλειτος (33) μὲν φησιν· «Ἀρηιφάτους
θεοὶ τιμῶσι καὶ ἄνθρωποι·» καὶ Πλάτων
(34) ἐν τῷ πέμπτῳ τῆς «Πολιτείας»
γράφει· «Τῶν δὲ δὴ ἀποθανόντων ἐπὶ
στρατείας, ὃς ἂν εὐδοκίμησας τελευτήσῃ,
ἄρ' οὐ πρῶτον μὲν φήσομεν τοῦ χρυσοῦ
γένους εἶναι; Πάντων γε μάλιστα.» Τὸ δὲ
χρυσοῦν γένος πρὸς θεῶν ἐστὶ, τῶν κατ'
οὐρανὸν καὶ τὴν ἀπλανῆ σφαῖραν, οἱ
μάλιστα τὴν ἡγεμονίαν ἔχουσι τῆς κατ'
ἀνθρώπους προνοίας. Τινὲς δὲ τῶν
αἰρετικῶν, τοῦ Κυρίου παρακηκοότες,
ἀσεβῶς ἅμα καὶ δειλῶς φιλοζωοῦσι,
μαρτυρίαν λέγοντες ἀληθῆ εἶναι τὴν τοῦ
ὄντως ὄντος γινώσιν Θεοῦ (35) (ὅπερ καὶ
ἡμεῖς ὁμολογοῦμεν), φονέα δὲ εἶναι αὐτὸν
ἐαυτοῦ, καὶ αὐθέντην, τὸν διὰ θανάτου
ὁμολογήσαντα· καὶ ἄλλα τοιαῦτα δειλίας
σοφίσματα εἰς μέσον κομίζουσι. Πρὸς οὓς
εἰρήσεται, ὁπόταν καιρὸς ἀπαιτῇ·
διαφέρονται γὰρ ἡμῖν περὶ ἀρχάς. Λέγομεν
δὲ καὶ ἡμεῖς τοὺς ἐπιτηδῆσαντας τῷ
θανάτῳ (εἰσὶ γὰρ τινες οὐχ ἡμέτεροι, μόνου
τοῦ ὀνόματος κοινωνοὶ, οἱ δὲ αὐτοὺς
παραδιδόντες σπεύδουσι, τῇ πρὸς τὸν
Δημιουργὸν ἀπεχθεία οἱ ἄθλιοι
θανατῶντες), τούτους ἐξάγειν ἐαυτοὺς
ἀμαρτύρως (36) λέγομεν, κἂν δημοσίᾳ
κολάζωνται. Οὐ γὰρ τὸν χαρακτηῖρα
σώζουσι τοῦ μαρτυρίου τοῦ πιστοῦ, τὸν
ὄντως Θεὸν μὴ γνωρίσαντες· θανάτῳ δὲ
ἐαυτοὺς ἀποδιδόασιν κενῷ, καθάπερ καὶ οἱ

name, and of the “Gospel”» means
understanding, not just a bare form of
address); to leave behind the worldly
family, but also to leave behind all
possessions and property, because of living
without struggle. “Mother» “Mother, then,
is allegorically the homeland and nurse,
‘fathers» “Fathers, then, are the laws (31),
the political ones; these indeed are to be
gladly respected by the proud and just man,
for the sake of becoming a friend of God,
and to receive the right parts of
sanctification (32), just as the apostles have
made certain.”. Then Heraclitus (33) says:
“The gods and men honor the fearless in
battle;» And Plato (34) in the fifth book of
the Republic» writes: “And of those who
have died in military campaigns, whoever
has ended well after gaining good
reputation, shall we not first say that he
belongs to the golden race,? Of all indeed,
above all others..» The golden race belongs
to the gods, those who are in heaven and
the unchanging sphere, who hold the
greatest leadership over the care of
humans.. Some of the heretics, having
heard the Lord, live impiously and
cowardly, claiming that the knowledge of
the truly existing God is true (35) (which
we also confess), but that he is a murderer
of himself and a tyrant, the one who
confessed through death; and they bring
other such cowardly sophistries into the
discussion.. To whom it will be said,
whenever the time demands; for they differ
from us concerning principles.. We also say
that those who have leaped over death (for
there are some not of our group, only
sharers of the name, who, indeed, hasten to
hand themselves over, wretchedly killing
themselves out of hatred toward the
Creator) we say these bring themselves out
without witness (36), even if they are

τῶν Ἰνδῶν Γυμνοσοφισταὶ ματαίῳ πυρί.
Ἐπεὶ δ' οἱ ψευδώνυμοι (37) οὗτοι τὸ σῶμα
διαβάλλουσι, μαθέτωσαν, ὅτι καὶ ἡ τοῦ
σώματος εὐαρμοστία συμβάλλεται τῇ
διανοίᾳ πρὸς τὴν εὐφυΐαν. Δι' ὃ ἐν τῷ
τρίτῳ τῆς «Πολιτείας» ὁ Πλάτων εἶπεν, ὃν
μάλιστα ἐπιβοῶνται μάρτυρα τὴν γένεσιν
κακίζοντα, «ἐπιμελεῖσθαι σώματος» δεῖν
«ψυχῆς ἕνεκα ἁρμονίας (38),» δι' οὗ βιοῦν
τε ἔστι, καὶ ὀρθῶς βιοῦν, καταγγέλλοντα
τῆς ἀληθείας τὸ κήρυγμα· διὰ γὰρ τοῦ ζῆν
καὶ τῆς ὑγιείας ὁδεύοντες, ἐκμανθάνομεν
τὴν γνῶσιν. Ἴδ' οὐδὲ τὸ τυχὸν προσελθεῖν
ἔστιν εἰς ὕψος ἄνευ τοῦ ἐν τοῖς ἀναγκαίοις
εἶναι, καὶ δι' αὐτῶν πάντα ποιεῖν τὰ πρὸς
τὴν γνῶσιν συντείνοντα, τὸ εὖ ζῆν τοῦτω
πῶς οὐχ αἰρετέον; ἐν γοῦν τῷ ζῆν, τὸ εὖ ζῆν
κατορθοῦται· καὶ εἰς ἕξιν ἀϊδιότητος
παραπέμπεται ὁ διὰ σώματος μελετήσας
εὐζωΐαν.

punished publicly.. For they do not
preserve the mark of the faithful martyr,
having not truly known God; but they hand
themselves over to an empty death, just
like the Indian gymnosophists to a vain
fire.. Since these false-named ones (37)
slander the body, let them learn that even
the body's well-being contributes to the
mind's natural intelligence.. Therefore, in
the third book of the "Republic"» Plato said,
whom those who most loudly accuse
generation as evil call to witness, «to take
care of the body» must be done «for the
sake of the soul's harmony (38),» through
which one both lives and lives rightly,
proclaiming the message of truth; for by
living and by health we proceed, we learn
knowledge. But it is not even possible to
reach high things by chance without being
skilled in the necessary things, and by
means of them doing everything that leads
toward knowledge; how then should one
not choose to live well by this?? At least in
living, living well is achieved; and the
practice of bodily care leads to a habit of
lasting health.

Chapter 5 (CAPUT V)

*De doloris, paupertatis aliorumque
externorum contemptu.*

*On the contempt of pain, poverty, and
other external things.*

Θαυμάζειν δὲ ἄξιον καὶ τῶν Στωϊκῶν,
οἵτινές φασι, μηδὲν τὴν ψυχὴν ὑπὸ τοῦ
σώματος διατίθεσθαι, μήτε πρὸς κακίαν
ὑπὸ τῆς νόσου μήτε πρὸς ἀρετὴν ὑπὸ τῆς
ὑγιείας, ἀλλ' ἀμφοτέρω ταῦτα λέγουσιν
ἀδιάφορα (39) εἶναι. Καίτοι καὶ Ἰώβ,
ἐγκρατείας ὑπερβολῇ καὶ πίστεως ὑπεροχῇ
πένης μὲν ἐκ πλουσίου, ἄτιμος δὲ ἐξ
ἐνδόξου, αἰσχρὸς δὲ ἐκ καλοῦ, καὶ νοσερὸς

It is worthy of admiration also among the
Stoics, who say that the soul should not be
disturbed by the body in any way, neither
toward evil by disease nor toward virtue by
health, but they say that both of these are
indifferent (39).. And yet Job, by his great
self-control and outstanding faith, having
gone from rich to poor, from honorable to
dishonored, from beautiful to ugly, and

ἐξ ὑγιεινοῦ γενόμενος, ἡμῖν τέ ἐστι
παράδειγμα ἀγαθὸν ἀναγεγραμμένος,
δυσωπῶν τὸν πειράσαντα, εὐλογῶν τὸν
πλάσαντα· φέρων οὕτω τὰ δεύτερα, ὡς καὶ
τὰ πρότερα· διδάσκων εὖ μάλα τοῖς
περιστατικοῖς ἅπασιν οἷόν τε εἶναι καλῶς
χρησθαι τὸν γνωστικόν (40). Καὶ ὅτι γε
εἰκόνες τὰ παλαιὰ κατορθώματα εἰς τὰ
ἡμεδαπὰ ἐπανορθώματα ἔκκεινται,
ἐμφαίνων ὁ Ἀπόστολος, «Ὡστε τοὺς
δεσμούς μου,» φησὶ, «φανεροὺς ἐν Χριστῷ
γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς
λοιποῖς πᾶσι, καὶ τοὺς πλείονας τῶν
ἀδελφῶν ἐν Κυρίῳ πεποιθότας, τοῖς
δεσμοῖς μου περισσοτέρως τολμᾶν
ἀφόβως τὸν λόγον τοῦ Θεοῦ (41) λαλεῖν.»
ἐπεὶ καὶ τὰ μαρτύρια ἐπιστροφῆς ἐστὶ
παραδείγματα, ἐνδόξως ἡγιασμένα. «Ὅσα
γὰρ ἡ Γραφὴ λέγει, εἰς τὴν (42) ἡμετέραν
διδασκαλίαν ἐγράφη, ἵνα διὰ τῆς ὑπομονῆς
καὶ τῆς παρακλήσεως τῶν Γραφῶν τὴν
ἐλπίδα ἔχωμεν τῆς παρακλήσεως.» Ἔοικε
δέ πως, παρούσης ἀλγηδόνης, ἡ ψυχὴ
νεύειν ἀπ’ αὐτῆς, καὶ τίμιον ἡγεῖσθαι τὴν
ἀπαλλαγὴν τῆς παρούσης ὁδύνης. Ἀμέλει
κατ’ ἐκεῖνο καιροῦ, καὶ μαθημάτων
ῥαθυμεῖ, ὀπηνίκα καὶ αἱ ἄλλαι ἀπημέλυνται
ἀρεταί. Καὶ οὐ δήπου τὴν ἀρετὴν αὐτὴν
πάσχειν φαμέν· οὐδὲ γὰρ νοσεῖ ἡ ἀρετὴ· ὁ
δὲ ἀμφοῖν μετεσχηκῶς, ἀρετῆς καὶ νόσου,
ὑπὸ τοῦ κατεπείγοντος θλίβεται· κἂν μὴ
καταμεγαλοφρονῶν τύχη ὁ μηδέπω τὴν
ἔξιν τῆς ἐγκρατείας περιποιησάμενος,
ἐξίσταται, ἴσον τε εὐρίσκεται τῷ φεύγειν
τὸ μὴ οὐ ὑπομεῖναι. Ὁ δὲ αὐτὸς λόγος καὶ
περὶ πενίας· ἐπεὶ καὶ αὐτὴ τῶν ἀναγκαίων,
τῆς θεωρίας, λέγω, καὶ τῆς καθαρᾶς
ἀναμαρτησίας, ἀπασχολεῖν βιάζεται τὴν
ψυχὴν, περὶ τοὺς πορισμοὺς διατρίβειν
ἀναγκάζουσα, τὸν μὴ ὅλον ἑαυτὸν δι’
ἀγάπης ἀνατεθεικότα τῷ Θεῷ· ὥσπερ
ἔμπαιιν ἢ τε ὑγίεια καὶ ἡ τῶν ἐπιτηδείων
ἀφθονία ἐλευθέραν καὶ ἀνεμπόδιστον

from healthy to sick, is written down as a
good example for us, groaning at the one
who tested him, blessing the one who made
him; bearing the worse things just as he did
the earlier ones; teaching very well to all
who suffer that it is possible to use
knowledge rightly (40).. And indeed that
the old achievements are like images of our
present restorations, the Apostle shows,
saying, “So that my chains,» he says, “to
become visible in Christ throughout the
whole praetorium and to all the rest, and
that most of the brothers, trusting in the
Lord, dare to speak the word of God more
boldly and without fear because of my
chains” (41).» Since even the sufferings are
examples of turning back, gloriously
sanctified. “For all that the Scripture says
was written for our teaching, so that
through the patience and encouragement of
the Scriptures we may have hope of
encouragement” (42).. It seems somehow
that, when pain is present, the soul nods
away from it, and considers the release
from present suffering to be honorable.. At
that time, he neglects and is lazy in
learning, whenever the other virtues are
also neglected.. And certainly we do not say
that virtue itself suffers; for virtue does not
fall ill. But the one who has both virtue and
illness shares in both, and is pressed down
by the urgent distress. And even if one who
has not yet gained the habit of self-control
does not think highly of himself, he is
thrown off balance, and it is found to be the
same to flee as not to endure.. The same
argument applies to poverty; for poverty
itself, among the necessities, I mean the
contemplation and pure sinlessness, forces
the soul to be busy, compelling it to focus
on acquiring things, not giving itself wholly
to God out of love. Just as health and
abundance of necessities keep the soul free

φυλάσσει τὴν ψυχὴν, καὶ εὖ χρῆσθαι (43) τοῖς παροῦσι γινώσκουσιν· «Θλίψιν (44) γὰρ, φησὶν ὁ Ἀπόστολος, τῇ σαρκὶ ἔξουσιν οἱ τοιοῦτοι. Ἐγὼ δὲ ὑμῶν φείδομαι· θέλω γὰρ ὑμᾶς ἀμερίμνους εἶναι πρὸς τὸ εὖσχημον καὶ εὐπάρεδρον τῷ Κυρίῳ ἀπερισπάστως.» Τούτων οὖν ἀνθεκτέον οὐ δι' αὐτὰ, ἀλλὰ διὰ τὸ σῶμα· ἡ δὲ τοῦ σώματος ἐπιμέλεια διὰ τὴν ψυχὴν γίνεται, ἐφ' ἣν ἡ ἀναφορά. Ἐν ταύτῃ γὰρ μαθεῖν ἀνάγκη τὸν γνωστικῶς πολιτευόμενον τὰ προσήκοντα· ἐπεὶ τό γε μὴ εἶναι τὴν ἡδονὴν ἀγαθὸν ὡμολόγηται, ἐκ τοῦ κακὰς εἶναί τινας ἡδονὰς· τούτῳ τῷ λόγῳ ἀναφαίνεται τὸ ἀγαθὸν κακὸν, καὶ τὸ κακὸν ἀγαθόν. Ἐπειτα δὲ, εἰ τινὰς μὲν αἰρούμεθα τῶν ἡδονῶν, τινὰς δὲ φεύγομεν, οὐ πᾶσα ἡδονὴ ἀγαθόν. Ὀμοίως δὲ καὶ ἐπὶ τῶν ἀλγηδόνων ὁ αὐτὸς λόγος, ὧν τὰς μὲν ὑπομένομεν, τὰς δὲ φεύγομεν. Ἡ δὲ αἵρεσις καὶ φυγὴ κατ' ἐπιστήμην γίνεται· ὥστε τὴν ἐπιστήμην εἶναι τὸ ἀγαθόν, οὐ τὴν ἡδονὴν, δι' ἣν ἔστιν ὅτε καὶ τὴν ποιὰν ἡδονὴν αἰρησόμεθα. Αὐτίκα ὁ μάρτυς ἡδονὴν τὴν δι' ἐλπίδος διὰ τῆς παρουσίας ἀλγηδόνης αἰρεῖται. Εἰ δὲ κατὰ μὲν δίψαν ἡ ἀλγηδὼν νοεῖται, κατὰ τὴν πόσιν δὲ ἡδονή, ποιητικὴ τῆς ἡδονῆς ἡ ἀλγηδὼν ἢ προὑπάρξασα γίνεται· ἀγαθοῦ δὲ ποιητικὸν τὸ κακὸν οὐκ ἂν γένοιτο· οὐθέτερον οὖν κακόν. Ὁ μὲν οὖν Σιμωνίδης (45), καθάπερ καὶ Ἀριστοτέλης (46). «Ὑγιαίνειν μὲν ἄριστον ἀνδρὶ,» γράφει, «δεύτερον δ', εὐφυᾶ καλὸν γενέσθαι· τρίτον δὲ, πλουτεῖν ἀδόλως. Καὶ ὁ Μεγαρεὺς Θεόγνις·

and untroubled, and teach it to use well what is present. «For,» the Apostle says, «those who live according to the flesh experience affliction (44)».. But I spare you; for I want you to be free from worry about what is proper and pleasing to the Lord without distraction..» Therefore, one must endure these things not for their own sake, but for the body; and care for the body is taken because of the soul, to which the attention is directed.. For in this one must learn, the one who lives with knowledge, what is proper; since it is agreed that pleasure is not good, because some pleasures are bad. For this reason, good appears as evil, and evil as good.. Then, if we choose some pleasures and avoid others, not every pleasure is good.. Similarly, the same reasoning applies to pains: some we endure, and others we avoid.. Choice and avoidance are made according to knowledge; so it is knowledge that is good, not pleasure, by which it sometimes happens that we choose what kind of pleasure.. Immediately, the witness chooses pleasure through hope because of the present pain.. If pain is understood as thirst, and pleasure as drinking, then pain becomes the cause of pleasure by coming before it; but evil would not become the cause of good; therefore, it is neither evil.. Simonides (45), then, just like Aristotle (46). “To be healthy is best for a man,» he writes, “secondly, to become naturally beautiful; thirdly, to be wealthy without deceit;. And Theognis of Megara;

Χρὴ πενίην (47) φεύγοντα, καὶ εἰς βαθυκήτεα (48) πόντον

One must flee poverty (47) and to the deep-sounding (48) sea

**ῥιπτεῖν, καὶ πετρέων (49), Κύρνε, κατ’
ἡλιβάτων.**

**To cast off, and from the rocks (49),
Kyrne, by the sunlit cliffs.**

Ἐμπαλιν δὲ Ἀντιφάνης (50) ὁ κωμικός· «Ὁ
Πλοῦτος,» φησὶ, «πλέον θατέρου
βλέποντας παραλαβὼν, τυφλοὺς ποιεῖ.»
Αὐτίκα πρὸς τῶν ποιητῶν τυφλὸς ἐκ
γενετῆς κηρύττεται·

On the other hand, Antiphanes (50) the
comic poet says: “Wealth, when taken while
looking at another, makes one blind.” At
once, among the poets, he is declared blind
from birth;

**Καὶ οἱ γείνατο κοῦρον, ὃς οὐκ ἠλέκτορα
εἶδεν,**

**And he fathered a boy who never saw
the sun,**

φησὶν ὁ Χαλκιδεὺς Εὐφορίων·

says the Chalcidian Euphorion;

Κακὸν οὖν ἦν τὸ παιδευμ’ εἰς εὐανδρίαν

**Therefore, the training for manliness
was harmful**

**Ὁ πλοῦτος ἀνθρώποισιν, αἳ τ’ ἄγαν
τρυφαί,**

**Wealth is for humans, and also excessive
luxury,**

ἐν τῷ Ἀλεξάνδρῳ ὁ Εὐριπίδης πεποίηκεν.
Εἴρηται γε, «Ἡ πενία (51) σοφίαν λάχε, διὰ
τὸ συγγενές (52). Ἀ φιλοχρηματία (53) δὲ
οὐ **Σπάρταν** μόνον, ἀλλὰ **πᾶσαν πόλιν**
ἔλοι ἄν.»—«Οὐκοῦν (54) μόνον τοῦτο
νόμισμα, λευκὸς ἄργυρος ἢ χρυσός, ἔστιν,
ἀλλὰ καὶ ἡ ἀρετὴ βροτοῖς,» ὡς φησὶν ὁ
Σοφοκλῆς.

In Alexander, Euripides made this. It is said,
«Poverty gains wisdom, because it is
related.» And «The love of money would
take not only Sparta but every city.» —
«Therefore, this is not the only currency,
white silver or gold, but also virtue for
mortals,» as Sophocles says.

Chapter 6 (CAPUT VI)

Aliquot beatitudinum capita exponit.

*He sets forth several chapters of
blessings.*

Ὁ Σωτὴρ ἡμῶν ὁ ἅγιος καὶ ἐπὶ τῶν πνευματικῶν, καὶ ἐπὶ τῶν αἰσθητῶν, τὴν πενίαν, καὶ τὸν πλοῦτον, καὶ τὰ τούτοις ὅμοια, ἔταξεν· εἰπὼν γὰρ, «Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης,» σαφῶς ἡμᾶς διδάσκει ἐν πάσῃ περιστάσει τὸν μάρτυρα ζητεῖν· ὅς, ἐὰν πτωχὸς ᾖ διὰ δικαιοσύνην, «μαρτυρεῖ (55)» δικαιοσύνην ἀγαθὸν εἶναι, ἣν ἠγάπησεν· «κἂν πεινῇ, κἂν διψῇ διὰ δικαιοσύνην,» μαρτυρεῖ δικαιοσύνην τὸ ἄριστον τυγχάνειν. Ὁμοίως δὲ καὶ ὁ κλαίων καὶ ὁ πενθῶν διὰ δικαιοσύνην μαρτυρεῖ τῷ βελτίστῳ νόμῳ εἶναι καλῶ. Ὡς οὖν «τοὺς δεδιωγμένους,» οὕτω δὲ καὶ «τοὺς πεινῶντας καὶ τοὺς διψῶντας διὰ δικαιοσύνην,» μακαρίους λέγει, ὁ τὸν γνήσιον ἀποδεχόμενος πόθον (56), ὃν οὐδὲ λιμὸς διακόψαι ἴσχυσεν. Κἂν «τὴν δικαιοσύνην αὐτὴν πεινῶσι, μακάριοι. μακάριοι» δὲ καὶ «οἱ πτωχοὶ» εἴτε «πνεύματι» εἴτε περιουσίᾳ, διὰ δικαιοσύνην δηλονότι. Μή τι οὖν οὐχ ἀπλῶς τοὺς πένητας, ἀλλὰ τοὺς ἐθελήσαντας διὰ δικαιοσύνην πτωχοὺς γενέσθαι, τούτους μακαρίζει, τοὺς καταμεγαλοφρονήσαντας τῶν ἐνταῦθα τιμῶν εἰς περιποίησιν τάγαθοῦ· ὁμοίως δὲ καὶ τοὺς καλοὺς τὸ ἥθος καὶ τὸ σῶμα δι' ἀγνεῖαν γενομένους, τοὺς τε εὐγενεῖς καὶ ἐνδόξους, τοὺς διὰ δικαιοσύνην εἰς υἱοθεσίαν ἐληλακότας, καὶ διὰ τοῦτο «εἰληφότας (57) ἐξουσίαν τέκνα Θεοῦ γενέσθαι, καὶ ἐπάνω ὄφρων καὶ σκορπίων περιπατεῖν,» κυριεύειν τε καὶ δαιμόνων καὶ τῆς «τοῦ Ἀντικειμένου στρατιᾶς.» Καὶ ὅλως ἡ Κυριακὴ ἄσκησις ἀπάγει τὴν ψυχὴν τοῦ σώματος εὐχαρίστως, εἶγε καὶ αὕτη αὐτὴν κατὰ μετὰθεσιν ἀποσπᾷ. «Ὁ γὰρ ἐρῶν (58) τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας εὐρήσει αὐτήν» ἦν μόνον τὸ ἐπίκηρον ἡμῶν ἐπιβάλωμεν τῇ τοῦ Θεοῦ ἀφθαρσίᾳ. Θέλημα δὲ τοῦ Θεοῦ, ἐπίγνωσις

Our holy Savior, both concerning spiritual and sensible things, arranged poverty, wealth, and things like these; for he said, “Blessed are those who are persecuted because of righteousness,» he clearly teaches us in every situation to seek the witness; whoever, if he is poor because of righteousness, “bears witness (55)» that righteousness is good, which he has loved; “even if he is hungry, even if he is thirsty because of righteousness,» he bears witness that righteousness is the best thing to have.. Likewise, the one who weeps and the one who mourns because of righteousness bears witness that the best law is good.. Therefore, just as «those who are persecuted,» so also «those who hunger and those who thirst because of righteousness,» he calls blessed, who accepts the genuine desire (56), which not even hunger was able to stop.. And if «they hunger for that righteousness itself, blessed are they. blessed are they» and also «the poor» whether «in spirit» whether by «spiritual wealth or by material wealth, clearly through righteousness». So then, does he not simply bless the poor, but those who have chosen to become poor through righteousness? He blesses those who have humbled themselves from the honors here for the sake of gaining the good. Likewise, he blesses those who have become beautiful in character and body through purity, both the noble and the famous, those who have been brought into sonship through righteousness, and for this reason «have received (57) the power to become children of God, and to walk above snakes and scorpions,» and to have authority over both demons and the «host of the Adversary.»» And in general, the Lord’s exercise leads the soul away from

τοῦ Θεοῦ, ἥτις ἐστὶ κοινωνία ἀφθαρσίας. Ὁ
 τοίνυν ἐπιγινώσκων κατὰ τὸν τῆς
 μετανοίας λόγον ἀμαρτωλὸν «τὴν ψυχὴν,
 ἀπολέσει» αὐτὴν τῆς ἀμαρτίας, ἥς
 ἀπέσπασται· «ἀπολέσας» δὲ, «εὐρήσει»
 κατὰ τὴν ὑπακοὴν, τὴν ἀναζήσασαν (59)
 μὲν τῇ πίστει, ἀποθανοῦσαν δὲ τῇ ἀμαρτίᾳ.
 Τοῦτ' οὖν ἐστὶ τὸ εὐρεῖν τὴν ψυχὴν, τὸ
 «γινῶναι ἑαυτόν.» Τὴν δὲ μεταστροφὴν τὴν
 ἐπὶ τὰ θεῖα οἱ μὲν Στωϊκοὶ ἐκ μεταβολῆς
 φασὶ γενέσθαι, μεταβαλοῦσης τῆς ψυχῆς
 εἰς σοφίαν· Πλάτων (60) δὲ, «τῆς ψυχῆς ἐπὶ
 τὰ ἀμείνω περιαγωγὴν λαβούσης, καὶ
 μεταστροφὴν ἐκ νυκτερινῆς τινος ἡμέρας.»
 Αὐτίκα εὐλογον ἐξαγωγὴν τῷ σπουδαίῳ
 συγχωροῦσι καὶ οἱ φιλόσοφοι, εἴ τις τοῦ
 πράσσειν αὐτὸν οὕτως τηρήσειεν αὐτῶν,
 ὥς μηκέτι (61) ἀπολελεῖσθαι αὐτῷ μηδὲ
 ἐλπίδα τῆς πράξεως. Ὁ δὲ ἐκβιασάμενος
 δικαστῆς ἀρνεῖσθαι τὸν ἡγαπημένον
 διελέγχειν μοι δοκεῖ τὸν φίλον τῷ Θεῷ, καὶ
 τὸν μὴ. Ἐνταῦθα οὐδὲ σύγκρισις ἔτι
 ἀπολείπεται, τί ἂν τις καὶ μᾶλλον ἔλοιτο,
 ἀπειλὴν ἀνθρωπίνην, ἢ τὴν ἀγάπην τοῦ
 Θεοῦ· καὶ πῶς ἡ τῶν κακῶν πράξεων
 ἀποχὴ μείωσίς τε καὶ σβέσις τῶν κακῶν
 εὐρίσκεται, καθαιρουμένης τῆς ἐνεργείας
 αὐτῶν διὰ τῆς ἀπραξίας· καὶ τοῦτ' ἔστι,
 «Πώλησόν σου τὰ ὑπάρχοντα, καὶ δὸς
 πτωχοῖς· καὶ δεῦρο ἀκολούθει μοι·»
 τουτέστιν, τοῖς ὑπὸ τοῦ Κυρίου λεγομένοις
 ἔπου. Ὑπάρχοντα δὲ φασὶ τινες αὐτὸν
 εἰρηκέναι τὰ ἐν τῇ ψυχῇ ἀλλότρια (62)· καὶ
 πῶς τοῖς πτωχοῖς ταῦτα διανέμεται, οὐκ
 ἔχουσιν εἰπεῖν· ἀλλ' ὁ Θεὸς γὰρ πάντα πᾶσι
 μερίζει κατ' ἀξίαν, δικαίας οὔσης τῆς
 οἰκονομίας. Καταφρονήσας οὖν, φησὶ, τῶν
 ὑπαρχόντων, ἃ ὁ Θεὸς μερίζει διὰ τῆς σῆς
 μεγαλειότητος, ἔπου τοῖς ὑπ' ἐμοῦ
 λεγομένοις, σπεύδων πρὸς τὴν τοῦ
 πνεύματος ἁνοδὸν (63), οὐκ ἀποχῇ κακῶν
 μόνον δικαιωθεῖς, πρὸς δὲ καὶ τῇ Κυριακῇ
 τελειωθείς εὐποιᾷ (64). Αὐτίκα τὸν

the body gladly, even if it also, by change,
 separates itself from itself.. «For whoever
 loves (58) his soul will lose it; and whoever
 loses it will find it.» If only we would put
 on the imperishable nature of God in place
 of our temporary one.. The will of God, the
 knowledge of God, which is fellowship with
 incorruption.. Therefore, the one who truly
 knows according to the word of repentance
 the sinner «will lose the soul,» the soul to
 sin, from which he has been torn away;
 «having lost» it, «he will find» according to
 obedience, which sought (59) indeed by
 faith, but died by sin. This then is to find the
 soul, to «know oneself.» As for the turning
 toward the divine, the Stoics say it happens
 by a change, the soul changing into
 wisdom; Plato (60) says it is «the soul's
 turning toward the better, and a turning
 from some kind of night into day.»
 Immediately, philosophers also allow a
 reasonable way out for the serious person,
 if someone would keep to acting in such a
 way that no longer (61) he loses even the
 hope of acting.. The judge forced to deny
 the beloved seems to me to argue the
 friend against God, and the one who does
 not—. Here no comparison remains about
 what one would choose more, a human
 threat or the love of God; and somehow, the
 avoidance of evil deeds is found to be both
 a lessening and an extinguishing of evils, by
 removing their activity through inaction;
 and this means, «Sell what you have, and
 give to the poor; and come, follow me.»
 That is, to follow the words spoken by the
 Lord.. Some say that what he said refers to
 the things foreign to the soul (62); and how
 these are distributed to the poor, they
 cannot say; but God gives everything to
 everyone according to their worth, since
 the management is just.. Having despised,
 then, the possessions which God distributes

καυχώμενον τελείως τὰ ἐκ τοῦ νόμου
προστάγματα πεπληρωκέναι διήλεγχε, μὴ
τὸν πλησίον ἀγαπήσαντα· εὐεργεσίαν (65)
δὲ ἀγάπη ἐπαγγέλλεται, ἡ κυριεύουσα τοῦ
Σαββάτου κατ' ἐπανάβασιν γνωστικήν.
Δεῖν δ' (66), οἶμαι, μήτε διὰ φόβον
κολάσεως, μήτε διὰ τινὰ ἐπαγγελίαν
δόσεως (67), δι' αὐτὸ δὲ τὸ ἀγαθὸν,
προσεληλυθῆναι τῷ σωτηρίῳ λόγῳ. Οἱ
τοιούτοι ἐκ δεξιῶν ἴστανται (68) τοῦ
ἀγιάσματος· οἱ δὲ διὰ τῆς τῶν φθαρτῶν
δόσεως οἰόμενοι ἀντικαταλλάσσεσθαι τὰ
τῆς ἀφθαρσίας, ἐν τῇ «τῶν δυεῖν
ἀδελφῶν» παραβολῇ «μίσθιοι» κέκληνται.
Καὶ μήτι γε ἐνταῦθα τὸ «καθ' ὁμοίωσιν καὶ
εἰκόνα» ἀνακύπτει; ἴν' οἱ μὲν κατὰ τὴν
πρὸς τὸν Σωτῆρα ὁμοίωσιν (69)
συμπολιτεύωνται, οἱ δὲ ἐξ εὐωνύμων
ιστάμενοι κατὰ τὴν τούτων εἰκόνα. Τρία
(70) τοίνυν ἐστὶν ἀπὸ τῆς ἀληθείας, μιᾶς
ρίζης ἀμφοῖν ὑποκειμένης, αἰρέσεως δὲ οὐκ
ἴσης, μᾶλλον δὲ τῆς κατὰ τὴν αἵρεσιν
διαφορᾶς οὐκ ἴσης. Διαφέρει δ', οἶμαι, τὸ
κατὰ μίμησιν ἐλέσθαι τοῦ κατὰ γνῶσιν
ἐλομένου, ὡς τὸ πεπυρωμένον καὶ τὸ
πεφωτισμένον. Φῶς οὖν τῆς κατὰ τὴν
Γραφὴν ὁμοιότητος ὁ Ἰσραήλ· ὁ δὲ ἄλλος
εἰκὼν. Τί δὲ βούλεται ἡ «τοῦ Λαζάρου»
παραβολὴ τῷ Κυρίῳ, πλουσίου καὶ
πένητος εἰκόνα δεικνύουσα; Τί δὲ, «Οὐδεὶς
δύναται δυοῖς δουλεύειν κυρίοις, Θεῷ καὶ
μαμωνᾷ;» τὴν φιλαργυρίαν οὕτως
ὀνομάσαντος τοῦ Κυρίου. Αὐτίκα εἰς τὴν
κλησιν τοῦ δείπνου οἱ φιλοκτήμονες
κληθέντες οὐκ ἀπαντῶσιν· οὐ διὰ τὸ
κεκλησθαι (71), ἀλλὰ διὰ τὸ προσπαθῶς
κεκτῆσθαι. «Αἱ ἀλώπεκες ἄρα φωλεοὺς
ἔχουσι·» τοὺς ἀμφὶ τὸν μεταλλεόμενον
καὶ γεωρυχούμενον διατρίβοντας πλοῦτον
κακοήθεις ἀνθρώπους καὶ γηγενεῖς,
ἀλώπεκας προσεῖπεν. Ὡσαύτως καὶ ἐπὶ τοῦ
Ἡρώδου· «Ὑπάγετε (72), εἴπατε τῇ
ἀλώπεκι ταύτῃ· Ἰδοὺ ἐκβάλλω δαιμόνια,

through your greatness, follow the words
spoken by me, hastening toward the ascent
of the spirit (63), not only justified by
avoiding evils, but also perfected in the
Lord by good works (64).. Immediately he
rebuked the one boasting that he had fully
kept the commands of the law, because he
had not loved his neighbor; for love
promises kindness (65), which rules over
the Sabbath as a sign of spiritual renewal..
It is necessary, I think, neither out of fear of
punishment nor because of any promise of
reward, but for the sake of the good itself,
to have come to the saving word.. Such
people stand on the right side of the
sanctuary (68); but those who think they
can exchange what is perishable for what is
imperishable, in the matter of “the two
brothers,» in the parable of “the hired
workers» are called. And surely here the
phrase “according to likeness and image”»
arises? so that some share in the likeness
toward the Savior (69), while others,
standing on the right side, according to the
image of these.. There are three (70), then,
from the truth, both resting on one root,
but not of equal heresy, rather of unequal
difference according to the heresy.. The
difference, I think, is choosing according to
imitation rather than according to
knowledge, like the heated and the
enlightened.. The light, then, according to
the likeness in Scripture, is Israel; the other
is the image.. What does the “of Lazarus”
want?» The parable to the Lord shows the
image of a rich man and a poor man.? What
about, “No one can serve two masters, God
and mammon”??» The Lord thus called it
love of money.. Immediately, those who
love possessions are called to the dinner
but do not come; not because they were
invited, but because they are eagerly
holding on to what they have gained..

καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι.»—«Πετεινὰ γὰρ οὐρανοῦ,» τοὺς οὐρανῶ τῶν ἄλλων ὀρνέων διακεκριμένους, καθαροὺς τῷ ὄντι, τοὺς εἰς τὴν τοῦ οὐρανοῦ Λόγου γνῶσιν πτητικούς, προσεῖπεν· οὐ γὰρ δὴ μόνον πλούτου καὶ δόξης καὶ γάμου, ἀλλὰ καὶ πενίας, τῷ μὴ φέροντι μυρία φροντίδες. Καὶ μὴν ταύτας ἐν τῇ παραβολῇ τοῦ τετραμεροῦς σπόρου ἠνίξατο τὰς μερίμνας, «τὸ σπέρμα τοῦ Λόγου» φήσας «τὸ εἰς ἀκάνθας» καὶ φραγμοὺς πεσόν, «συμπνιγῆναι» ὑπ' αὐτῶν, καὶ μὴ καρποφορῆσαι δυνηθῆναι. Μαθεῖν οὖν ἀνάγκη ὅπως ἐκάστω τῶν προσπιπτόντων χρηστέον, ὡς δι' εὐζωίας γνωστικῆς εἰς ἕξιν αἰδίου συνασκηθῆναι ζωῆς. «Εἶδον (73)» γὰρ, φησὶ, «τὸν ἀσεβῆ ὑπερυψούμενον καὶ ἐπαιρόμενον ὡς τὰς κέδρους τοῦ Λιβάνου· καὶ παρῆλθον,» λέγει ἡ Γραφή, «καὶ ἰδοὺ οὐκ ἦν· καὶ ἐζήτησα αὐτόν, καὶ οὐχ εὗρέθη ὁ τόπος αὐτοῦ. Φύλασσε ἀκακίαν, καὶ ἰδε εὐθύτητα· ὅτι ἔστιν ἐγκατάλειμμα ἀνθρώπῳ εἰρηνικῷ.» Οὗτος δ' ἂν εἴη ὁ ἀνυποκρίτως ἐξ ὅλης καρδίας πιστεύων, καὶ πάσῃ τῇ ψυχῇ γαληνῶν· «Ὁ γὰρ λαὸς ὁ ἕτερος (74) τοῖς χεῖλεσι τιμᾷ· ἡ δὲ καρδία αὐτοῦ πόρρω ἄπεστιν ἀπὸ Κυρίου. Τῷ στόματι αὐτῶν εὐλογοῦσι, τῇ δὲ καρδίᾳ αὐτῶν καταρῶνται (75). Ἠγάπησαν αὐτόν ἐν τῷ στόματι αὐτῶν, καὶ τῇ γλώσσῃ αὐτῶν ἐψεύσαντο αὐτόν (76)· ἡ δὲ καρδία αὐτῶν οὐκ εὐθεῖα μετ' αὐτοῦ, οὐδὲ ἐπιστῶθησαν ἐν τῇ διαθήκῃ αὐτοῦ.» Διὰ τοῦτο «ἅλαλα γεννηθῆτω πάντα (77) τὰ χεῖλη τὰ δόλια· καὶ γλῶσσαν μεγαλορήμονα (78), τοὺς εἰπόντας· Τὴν γλῶσσαν ἡμῶν μεγαλυνοῦμεν, τὰ χεῖλη ἡμῶν παρ' ἡμῖν ἐστι· τίς ἡμῶν Κύριός ἐστιν; Ἀπὸ ταλαιπωρίας (79) τῶν πτωχῶν, καὶ τοῦ στεναγμοῦ τῶν πενήτων νῦν ἀναστήσομαι, λέγει Κύριος· θήσομαι ἐν σωτηρίῳ, παρρήσιάσομαι ἐν αὐτῷ.»

«Foxes, then, have dens;» He called the wicked men and natives who spend their time around the miner and digger "foxes.". Likewise, concerning Herod: «Go,» he said, «tell this fox: 'Behold, I cast out demons, and today and tomorrow I complete healings, and on the third day I am perfected.'» — «For birds of the sky,» the ones distinguished among the birds of the sky, truly pure, those who fly toward the knowledge of the heavenly Word, he called them; for not only wealth and honor and marriage, but also poverty brings countless worries to the one who does not bear them.. And indeed, in the parable of the fourfold seed, he hinted at these worries, «the seed of the Word» saying, «the seed that falls among thorns» and falling among thorns and thickets, «to be choked» by them, and not to be able to bear fruit. It is necessary, then, to learn how each of the things that fall upon us should be used, so that through a good knowledge of life we may be trained into a habit of eternal life.. “I saw (73)» For, he says, “The wicked man is exalted and lifted up like the cedars of Lebanon; and I passed by,» the Scripture says, “and behold, he was not; and I sought him, but his place was not found.. Keep innocence, and see uprightness; for it is a heritage for a peaceful man..» This one would be the one who truly believes with all his heart, and with his whole soul is calm; «For the other people (74) honor with their lips, but their heart is far away from the Lord.. With their mouth they bless, but with their heart they curse (75).. They loved him with their mouth, and with their tongue they lied to him (76); but their heart was not right with him, nor were they faithful to his covenant..» Therefore, «let all deceitful lips be silent (77); and the boastful tongue (78), those who say, ‘Our

Ταπεινοφρονούντων γάρ ἐστὶν ὁ Χριστὸς, οὐκ ἐπαιρομένων ἐπὶ τὸ ποίμνιον αὐτοῦ. «Μὴ θησαυρίζετε» τοίνυν «ὕμῃν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρῶσις ἀφανίζει, καὶ κλέπται (80) διορύσσουσι καὶ κλέπτουσι,» τάχα μὲν τοὺς φιλοκτήμονας ὀνειδίζων, λέγει ὁ Κύριος· τάχα δὲ καὶ τοὺς ἀπλῶς μεριμνητάς τε καὶ φροντιστάς· ἤδη δὲ καὶ τοὺς φιλοσωμάτων. Ἔρωτες γάρ, καὶ νόσοι, καὶ οἱ φαῦλοι διαλογισμοί, «διορύσσουσι» τὸν λογισμὸν καὶ τὸν ὅλον ἄνθρωπον· «ὁ» δὲ τῷ ὄντι «θησαυρὸς» ἡμῶν, ἔνθα ἡ συγγένεια τοῦ νοῦ (81)· ἐπεὶ τὸ κοινωνικὸν τῆς δικαιοσύνης παραδίδωσιν, ἐμφαίνων δεῖν ἀποδιδόναι τῇ συνθηαίᾳ τῆς παλαιᾶς ἀναστροφῆς (82) τὰ ὑπ’ αὐτῆς ἡμῖν περικτηθέντα, καὶ ἐπὶ τὸν Θεὸν ἀνατρέχειν, ἔλεον αἰτουμένους. Οὗτός ἐστι τῷ ὄντι «βαλάντιον (83) μὴ παλαιούμενον,» ἐφόδιον ζωῆς αἰδίου, «θησαυρὸς ἀνέκλειπτος ἐν οὐρανῷ,» ὅτι «Ἐλεῶν (84) ἐλέησω, ὃν ἂν ἐλεῶ,» φησὶ Κύριος. Λέγουσι δὲ ταῦτα καὶ τοῖς θέλουσι διὰ τὴν δικαιοσύνην πτωχεῦσαι· ἀκηκόασι γὰρ διὰ τῆς ἐντολῆς, ὅτι «πλατεῖα (85) καὶ εὐρύχωρος ὁδὸς ἀπάγει εἰς τὴν ἀπώλειαν, καὶ πολλοὶ οἱ διερχόμενοι δι’ αὐτῆς.» Οὐ περὶ ἄλλου τινὸς, ἀλλὰ περὶ ἀσωτίας καὶ φιλογυνίας, φιλοδοξίας, φιλαρχίας, καὶ τῶν ὁμοίων διαλέγεται παθῶν· «Ἄφρον» γάρ, οὕτως ἔφη, «ὅτι τῇ νυκτὶ ταύτῃ (86) ἀπαιτοῦσί σου τὴν ψυχὴν· ἃ δὲ ἡτοίμασας αὐτῇ, τίνι γένηται;» Καὶ τὰ μὲν τῆς ἐντολῆς ὧδε ἔχει κατὰ λέξιν· «Φυλάσσεσθε (87)» τοίνυν «ἀπὸ πάσης πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν (88) τινὰ τὰ ὑπάρχοντα ἐστὶν ἡ ζωὴ αὐτοῦ. Τί γὰρ ὠφελεῖται ἄνθρωπος, ἔαν τὸν κόσμον ὅλον κερδήσῃ,» τὴν δὲ «ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; Διὰ τοῦτο λέγω· Μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε· μηδὲ τὸ σῶμα τί περιβάλητε (89)· ἡ γὰρ ψυχὴ πλείων ἐστὶ

tongue is our pride, our lips belong to us; who is Lord over us?’? Because of the suffering (79) of the poor and the groaning of the needy, now I will rise up, says the Lord; I will place salvation, I will speak boldly in it..» For Christ is humble, not proud over his flock.. «Do not store up» Therefore, «do not store up for yourselves treasures on earth, where moth and rust destroy, and thieves dig through and steal,» Perhaps the Lord is reproaching those who love possessions; perhaps also those who simply worry and care; and already those who love their bodies.. For desires, and diseases, and evil thoughts, «dig through» the mind and the whole person; «the» truly is a «treasure» our treasure, where the kinship of the mind (81) is; since the social aspect of justice hands over, showing that it is necessary to give back to the habit of the old way of life (82) what has been gained by it for us, and to turn to God, asking for mercy. This is truly a «purse (83) that does not grow old,» a provision for eternal life, a «treasure» never failing in heaven,» because «I will have mercy on the merciful, whoever shows mercy, I will show mercy» (84),» the Lord says.. They also say these things to those who want to become poor through righteousness; for they have heard through the commandment that «the way is wide and spacious that leads to destruction, and many are those who go through it» (85)..» He is not speaking about anything else, but about debauchery and lust, ambition, love of power, and similar passions; «Foolish» For he said, «Fool, on this night your soul will be demanded from you; and what you have prepared, whose will it be?» (86)?» And the words of the commandment are as follows: «Watch yourselves (87)» Therefore, «from all greed; because life does not consist in the

τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος.» Καὶ πάλιν· «Οἶδεν γὰρ ὁ Πατὴρ ὑμῶν (90), ὅτι χρήζετε τούτων ἀπάντων.» Ζητεῖτε δὲ «πρῶτον τὴν βασιλείαν (91) τῶν οὐρανῶν καὶ τὴν δικαιοσύνην·» ταῦτα γὰρ «μεγάλα (92)·» τὰ δὲ «μικρά,» καὶ περὶ τὸν βίον, ταῦτα «προστεθήσεται ὑμῖν.» Ἄρ' οὐκ ἄντικρυς τὸν γνωστικὸν μεθέπειν ἡμᾶς παρακελεύεται βίον, ἔργω τε καὶ λόγῳ ζητεῖν τὴν ἀλήθειαν προτρέπει; Πλούσιον τοίνυν οὐ τὴν δόσιν, ἀλλὰ τὴν προαίρεσιν λογίζεται ὁ παιδεύων τὴν ψυχὴν Χριστός. Ζακχαῖον τοίνυν, οἱ δὲ Ματθίαν φασίν, ἀρχιτελώνην, ἀκηκοότα τοῦ Κυρίου καταξιώσαντος πρὸς αὐτὸν γενέσθαι, «Ἰδοὺ τὰ ἡμίση τῶν ὑπαρχόντων μου δίδωμι ἐλεημοσύνην,» φάναι, «Κύριε (93)· καὶ εἴ τινός τι ἐσυκοφάντησα, τετραπλοῦν ἀποδίδωμι·» ἐφ' οὗ καὶ ὁ Σωτὴρ εἶπεν· «Ὁ Υἱὸς τοῦ ἀνθρώπου (94) ἐλθὼν σήμερον, τὸ ἀπολωλὸς εὗρεν.» Πάλιν τε αὖ θεασάμενος εἰς τὸ γαζοφυλάκιον «τὸν» μὲν «πλούσιον» (95) ἀναλόγως τῇ κτήσει βεβληκότα, «τὴν» δὲ «χίρα» χαλκοῦς δύο, «πλεῖον» ἔφη «τὴν χίρα» βεβληκέναι πάντων·» ὁ μὲν γὰρ «ἀπὸ τοῦ περισσεύματος,» ἡ δὲ «ἐκ τῆς ὑστερήσεως» συνεισηνεγκεν. Ὅτι δὲ πάντα ἐπὶ τὴν παίδευσιν τῆς ψυχῆς ἀνήγαγεν, «Μακάριοι,» φησίν, «οἱ πραεῖς· ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.» Πραεῖς δὲ εἰσιν οἱ τὴν ἄπιστον μάχην τὴν ἐν τῇ ψυχῇ καταπεπαυκότες, θυμοῦ καὶ ἐπιθυμίας, καὶ τῶν τούτοις ὑποβεβλημένων εἰδῶν. Πραεῖς δὲ τοὺς κατὰ προαίρεσιν, οὐ κατ' ἀνάγκην ἐπαινεῖ. «Εἰσὶ» (96) γὰρ παρὰ Κυρίῳ καὶ μισθοὶ καὶ «μοναὶ πλείονες,» κατὰ ἀναλογίαν βίων. «Ὅς γὰρ ἂν δέξηται (97),» φησὶ, «προφήτην εἰς ὄνομα προφήτου, μισθὸν προφήτου λήψεται· καὶ ὃς ἂν δέξηται δίκαιον εἰς ὄνομα δικαίου, μισθὸν δικαίου λήψεται· καὶ ὃς ἂν δέξηται ἓνα τῶν μαθητῶν (98) τούτων τῶν μικρῶν, μισθὸν

abundance of possessions» (88). For what does a person gain if they win the whole world,» but loses their own soul?? Or what can a person give in exchange for their own soul?? Therefore I say to you: Do not worry about your soul, what you will eat; nor about your body, what you will wear (89); for the soul is more than food, and the body more than clothing..» And again: “For your Father knows (90) that you need all these things.”.» But seek “first the kingdom (91) of heaven and righteousness;» For these are “great (92);» but the “small,» and concerning life, these “will be added to you..» Does it not directly urge us to follow the spiritual life, encouraging us by deed and word to seek the truth?? Therefore, Christ, who trains the soul, considers not the gift but the intention to be rich.. Zacchaeus, then, and some say Matthias, a chief tax collector, having heard the Lord, was deemed worthy to come to him, saying, “Behold, I give half of my possessions to the poor,» saying, “Lord, and if I have defrauded anyone, I will repay four times as much;» on which the Savior also said, “The Son of Man, having come today, has found the lost,» Again, looking into the treasury, «the» rich man» (95) having put in according to his possession, «the» but the widow» two copper coins, «more» he said, «the widow has put in more than all.»» for he said, «from the surplus,» but she [gave] «out of her poverty.»» she put in together. Because he brought everything to the training of the soul, «Blessed are you,» he says, «Blessed are the meek, for they will inherit the earth.».» The meek are those who have fully ended the unbelieving battle within the soul, the battle of anger and desire, and of the kinds of thoughts subjected to these.. He praises the meek who are so by choice, not by necessity..

οὐκ ἀπολέσει.» Πάλιν τε αὐ, τὰς κατ' ἀξίαν διαφορὰς τῆς ἀρετῆς, εὐγενεῖς ἀμοιβὰς διὰ τῶν ὥρων τῶν οὐχ ὁμοίων τὸν ἀριθμόν· πρὸς δὲ, καὶ (99) τοῦ ἐκάστῳ τῶν ἐργατῶν ἀποδοθέντος ἴσου μισθοῦ, τουτέστι τῆς σωτηρίας, ἣν «τὸ δηνάριον» αἰνίσσεται, τὸ ἐπίσης δίκαιον μεμῆνυκε διὰ τῶν κατὰ τὰς ἀκαταλλήλους ὥρας ἐργασαμένων. Ἐργάζονται μὲν οὖν κατὰ τὰς μονὰς τὰς ἀναλόγους, ὧν κατηξιώθησαν γερῶν, συνεργοὺς τῆς ἀρρήτου οἰκονομίας καὶ λειτουργίας. «Οἱ δὲ δὴ (1) ἂν δόξωσι διαφερόντως πρὸς τῷ ὁσίως (2) βιώνει προσκεκλησθαι (3),» φησὶν ὁ Πλάτων, «οὗτοί εἰσιν οἱ τῶνδε μὲν τῶν (4) ἐν τῇ γῇ ἐλευθερούμενοί τε καὶ ἀπαλλαττόμενοι, ὥσπερ δεσμοωτηρίων (5), ἄνω δὲ εἰς καθαρὰν οἴκησιν ἀφικνούμενοι.» Διὰ σαφεστέρων τε αὖ τὸ αὐτὸ ὧδέ πως λέγει· «Τούτων (6) δὲ αὐτῶν οἱ ἐν φιλοσοφίᾳ (7) ἱκανῶς καθηράμενοι ἄνευ τε σωμάτων ζῶσι τὸ παράπαν εἰς τὸν ἅπαντα χρόνον.» καίτοι σχήματά τινα περιτίθησι, ταῖς μὲν ἄερίνα αὐτῶν, ταῖς δὲ καὶ πύρινα. Ἔτι ἐπιφέρει· «Καὶ εἰς (8) οἰκήσεις ἔτι τούτων καλλίους ἀφικνοῦνται, ἃς οὐδὲ ῥᾶδιον δηλῶσαι, οὐδὲ (9) ὁ χρόνος ἱκανὸς ἐν τῷ παρόντι.» Ὅθεν εἰκότως «Μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθήσονται (10).» οἱ γὰρ μετανοήσαντες ἐφ' οἷς κακῶς προβεβίωκασιν, εἰς «τὴν κλῆσιν» παρέσονται· τοῦτο γὰρ ἐστὶ τὸ «παρακληθῆναι.» Τοῦ μετανοοῦντος δὲ τρόποι δύο· ὁ μὲν κοινότερος φόβος ἐπὶ τοῖςπραχθεῖσιν, ὁ δὲ ἰδιαίτερος ἡ δυσωπία ἢ πρὸς ἑαυτὴν τῆς ψυχῆς ἐκ συνειδήσεως. Εἴτ' οὖν ἐνταῦθα, εἴτε καὶ ἀλλαχῇ, (ἐπεὶ μηδεὶς τόπος ἀργὸς εὐποιίας Θεοῦ·) πάλιν φησὶν· «Μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ ἐλεηθήσονται (11).» Ὁ δὲ ἔλεος οὐχ, ἢ τινες τῶν φιλοσόφων (12) ὑπειλήφασιν, λύπη ἐπ' ἄλλοτριαις συμφοραῖς· μᾶλλον δὲ ἀστεϊὸν τί (13) ἐστὶ, ὡς οἱ προφητὰι λέγουσιν·

«They are» (96) For from the Lord come both rewards and «even greater blessings,» according to the way of life. «For whoever accepts (97),» he says, «Whoever receives a prophet because he is a prophet will receive a prophet's reward; and whoever receives a righteous person because he is righteous will receive a righteous person's reward; and whoever receives one of these little disciples will not lose his reward.»» Again, he sets forth noble rewards according to the different values of virtue, through hours that are not equal in number; and also (99) since each of the workers is given an equal wage, that is, salvation, which «the denarius» is a symbol, also signifying what is just through those who work at the improper hours.. They will work, then, according to the proper single hours to which the elders were deemed worthy, as coworkers in the ineffable administration and service.. «But those who (1) think they have been called to live (2) more devoutly (3),» Plato says, «These are the ones who on earth are freed and released from these things, like prisoners, and above come to a pure dwelling;» He also says the same thing more clearly in this way: «Of these, those who have been sufficiently purified in philosophy live completely without bodies for all time;» and yet they put on certain forms, some of them airy, and others fiery;. He also adds: «And they come to even better dwellings than these, which it is neither easy to describe, nor is the present time enough to do so;» Therefore, it is fitting to say, «Blessed are those who mourn, for they will be comforted (10);» For those who have repented of the things in which they have lived badly, to «the calling» they will be admitted; for this is what it means to be «comforted.»» There are two kinds of

«Ἐλεον» γὰρ, φησὶ, «θέλω, καὶ οὐ θυσίαν (14).» Ἐλεήμονας δ' εἶναι βούλεται οὐ μόνον τοὺς ἔλεον ποιοῦντας, ἀλλὰ καὶ τοὺς ἐθέλοντας ἐλεεῖν, κἂν μὴ δύνωνται· οἷς κατὰ προαίρεσιν τὸ ἐνεργεῖν πάρεστιν· ἐνίοτε γὰρ βουλόμεθα δι' ἀργυρίου δόσεως, ἢ διὰ σωματικῆς σπουδῆς ἔλεον ποιῆσαι, ὡς δεομένῳ ἐπαρκέσαι, ἢ νοσοῦντι ὑπουργῆσαι, ἢ ἐν περιστάσει γενομένῳ παραστῆναι· καὶ οὐχ οἷοί τέ ἐσμεν, ἢτοι διὰ πενίαν, ἢ νόσον, ἢ γῆρας (φυσικὴ γὰρ νόσος καὶ τοῦτο) ἐξυπηρετῆσαι τῇ προαιρέσει, ἐφ' ὧν ὁρμώμεθα, μὴ δυνηθέντες ἐπὶ τέλος ἀγαγεῖν ὃ βεβουλήμεθα. Τῆς αὐτῆς τιμῆς μετέχουσι τοῖς δυνηθεῖσιν οἱ βεβουλημένοι, ὧν ἡ προαίρεσις ἴση, κἂν πλεονεκτῶσιν ἕτεροι τῇ περιουσίᾳ. Ἐπεὶ δὲ τῶν ἀπαγόντων εἰς τὴν τελείωσιν τῆς σωτηρίας ὁδοὶ εὐρίσκονται δύο, ἔργα καὶ γνῶσις, μακαρίους εἶπεν «τοὺς καθαροὺς τὴν καρδίαν (15), ὅτι αὐτοὶ τὸν Θεὸν ὄψονται.» Κἂν τῷ ὄντι τὸ ἀληθὲς σκοπῶμεν, ἡ γνῶσις, τοῦ ἡγεμονικοῦ τῆς ψυχῆς κάθαρσίς ἐστι, καὶ ἐνέργειά ἐστὶν ἀγαθή. Ἀγαθὰ γοῦν τὰ μὲν αὐτὰ καθ' ἑαυτά, τὰ δὲ μετέχοντα τῶν ἀγαθῶν, ὡς τὰς καλὰς πράξεις φαμέν. Ἄνευ δὲ τῶν μεταξὺ, ἃ δὴ ὕλης ἐπέχει τάξιν, οὐθ' αἱ ἀγαθαὶ οὐθ' αἱ κακαὶ συνίστανται πράξεις· οἷον ζωῆς λέγω, καὶ ὑγιείας, τῶν τε ἄλλων τῶν ἀναγκαίων ἢ περιστατικῶν. Καθαροὺς οὖν κατὰ τὰς σωματικὰς ἐπιθυμίας καὶ τοὺς ἀγίους διαλογισμοὺς τοὺς εἰς ἐπίγνωσιν τοῦ Θεοῦ ἀφικνουμένους εἶναι βούλεται, ὅταν μηδὲν ἔχη νόθον ἐπιπροσθοῦν τῇ δυνάμει ἑαυτοῦ τὸ ἡγεμονικόν. Ὅταν τοίνυν ἐνδιατρίψῃ τῇ θεωρίᾳ, τῷ Θεῷ καθαρῶς ὁμιλῶν, ὁ γνωστικῶς μετέχων τῆς ἀγίας ποιότητος, προσεχέστερον ἐν ἑξεὶ γίνεται ταυτότητος ἀπαθοῦς (16), ὡς μηκέτι ἐπιστήμην ἔχειν, καὶ γνῶσιν κεκτῆσθαι, ἐπιστήμην δὲ εἶναι καὶ γνῶσιν.

repentance: the more common is fear about what has been done, and the other is a private distress of the soul toward itself from conscience.. Whether here or elsewhere, (since no place is inactive for the good works of God,) he again says: «Blessed are the merciful, for they will be shown mercy (11).» Mercy is not, as some philosophers (12) have supposed, sorrow over the misfortunes of others; rather, it is something noble (13), as the prophets say: «Mercy» For, he says, «I desire mercy, not sacrifice (14).» He wants those who show mercy to be merciful not only in action but also in willingness to show mercy, even if they are not able; for some have the power to act according to their choice. Sometimes we want to show mercy by giving money, or by physical effort, to help someone in need, to serve a sick person, or to be present when someone is in trouble. But we are not able, either because of poverty, illness, or old age (for this is also a natural sickness), to serve according to our will. We are moved by our intention, though we cannot bring it to full effect as we wished.. Those who are willing share in the same honor as those who are able, since their intention is equal, even if others have more wealth.. Since there are two paths leading to the completion of salvation, works and knowledge, he called «blessed are the pure in heart, for they shall see God.» And if we truly consider what is true, knowledge is the cleansing of the ruling part of the soul, and it is a good activity.. Good, then, are some things by themselves, and others by sharing in good things, like good actions, we say.. But without the things in between, which give order to matter, neither good nor bad actions exist; for example, I mean life and health, and the other necessary or accidental things.. Therefore, he wants the

Μακάριοι τοίνυν οἱ εἰρηνοποιοί· τὸν ἀντιστρατηγοῦντα (17) νόμον τῷ φρονήματι τοῦ νοῦ ἡμῶν, τοῦ θυμοῦ τὰς ἀπειλὰς, καὶ τῆς ἐπιθυμίας τὰ δελέατα, τὰ τε ἄλλα πάθη, ὅσα πολεμεῖ τὸν λογισμόν, τιθασσεύσαντες καὶ ἐξημερώσαντες (18)· οἱ μετ’ ἐπιστήμης ἔργων τε ἀγαθῶν καὶ λόγου ἀληθοῦς καταβιώσαντες εἰς υἱοθεσίαν ἀποκατασταθήσονται τὴν προφιλεστέραν. Εἴη δ’ ἂν ἡ τελεία εἰρηνοποίησις, ἡ ἐπὶ παντὶ τῷ συμβαίνοντι ἄτρεπτον φυλάσσουσα «τὸ εἰρηνικόν,» ἀγίαν τε καὶ καλὴν τὴν διοίκησιν λέγουσα, ἐν ἐπιστήμῃ θείων καὶ ἀνθρωπίνων πραγμάτων καθεστῶσα, δι’ ἧς τὰς ἐν τῷ κόσμῳ ἐναντιότητάς ἀρμονίαν κτίσεως καλλίστην λογίζεται. «Εἰρηνοποιοῦσι» δὲ καὶ τοὺς ἐνταῦθα πολεμουμένους τοῖς τῆς ἁμαρτίας στρατηγήμασι, μεταδιδάσκοντες ἐπὶ τὴν πίστιν καὶ τὴν εἰρήνην μετιέναι. Κεφάλαιον δ’, οἶμαι, πάσης ἀρετῆς Κύριος παιδεύων ἡμᾶς, τὸ δεῖν γνωστικώτερον δι’ ἀγάπην τὴν πρὸς τὸν Θεὸν θανάτου καταφρονεῖν· «Μακάριοι,» φησὶν, «οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης· ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται (19)·» ἢ, ὥς τινες τῶν μετατιθέντων τὰ Εὐαγγέλια (20), «Μακάριοι,» φησὶν, «οἱ δεδιωγμένοι ὑπὸ τῆς δικαιοσύνης (21)· ὅτι αὐτοὶ ἔσονται τέλειοι·» καὶ, «Μακάριοι οἱ δεδιωγμένοι ἕνεκα ἐμοῦ· ὅτι ἔξουσι τόπον, ὅπου οὐ διωχθήσονται·» καὶ, «Μακάριοί ἐστε ὅταν οἱ ἄνθρωποι μισήσωσιν (22) ὑμᾶς, «ὅταν ἀφορίσωσιν, ὅταν ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρὸν, ἕνεκα τοῦ Υἱοῦ ἀνθρώπου·» ἐὰν μὴ βδελυσσώμεθα δηλονότι τοὺς διώκοντας, καὶ ὑπομένωμεν τὰς παρ’ αὐτῶν τιμωρίας, μὴ μισοῦντες αὐτούς βράδιον ἢ προσεδοκήσαμεν πεπειρᾶσθαι διανοοῦμενοι· ἀλλὰ κάκεῖνο γινώσκοντες, πρόφασιν εἶναι μαρτυρίου τὸν ὄντινον πειρασμόν.

ruling part to be pure from bodily desires and holy thoughts that reach knowledge of God, whenever it has nothing false added to its own power.. Therefore, when someone spends time in contemplation, speaking purely with the divine, the one who participates knowingly in the holy nature becomes more firmly established in a state of being without passion (16), so that they no longer have knowledge or understanding, but rather knowledge and understanding exist.. Blessed, then, are the peacemakers: those who oppose the law with the mind’s reason, the threats of anger, and the allurements of desire, and all the other passions that fight against reason, having tamed and brought them under control (18). Those who live with knowledge, good works, and true speech will be restored to sonship with the greatest favor.. May there be perfect peacemaking, which remains unshaken in every situation, guarding “the peaceful,”» saying that the governance is holy and good, established in the knowledge of divine and human matters, through which the oppositions in the world are considered the finest harmony of creation.. “Peacemakers» also teach those here who are fighting against the strategies of sin to yield to faith and peace.. Chapter 4, I think, the Lord disciplining us in every virtue, teaches that it is necessary to know more deeply through love to despise death for God: “Blessed,» he says, “Blessed are those who are persecuted because of righteousness, for they will be called sons of God (19).» Or, as some of those who have changed the Gospels (20), “Blessed,» he says, “Blessed are those persecuted by righteousness (21), for they will be perfect;» And, “Blessed are those who are persecuted because of me; for they will

have a place where they will not be pursued;» And, “You are blessed when people hate (22) you, when they exclude you, when they cast out your name as evil, because of the Son of Man;» If we do not clearly detest those who persecute us, and if we endure the punishments from them without hating them even for a short time or expecting to be tested, but knowing even that, the temptation from anyone is a reason for witness.

Chapter 7 (CAPUT VII)

Beatos esse qui Dei causa sanguinem profundunt.

Blessed are those who shed blood for the sake of God.

Εἴτα ὁ μὲν ψευδάμενος, καὶ ἑαυτὸν ἄπιστον δείξας, καὶ μεταστὰς εἰς τὴν τοῦ διαβόλου στρατείαν, ἐν τίνι, οἰόμεθα, ἔστι κακῶ; ψεύδεται τοίνυν τὸν Κύριον, μᾶλλον δὲ τὴν ἑαυτοῦ διέψευσται ἐλπίδα, ὅς οὐ πιστεύει τῷ Θεῷ· οὐ πιστεύει δὲ ὁ μὴ ποιῶν ἃ ἐνετείλατο. Τί δέ; οὐχ ἑαυτὸν ἀρνεῖται, ὁ ἀρνούμενος τὸν Κύριον; Οὐ γὰρ ἀφαιρεῖται τῆς κυρίας τὸν δεσπότην, ὃ γε καὶ στερίσκων αὐτὸν τῆς πρὸς ἐκεῖνον οἰκειότητος. Ὁ τοίνυν ἀρνούμενος τὸν Σωτῆρα, ἀρνεῖται τὴν ζωὴν· ὅτι «ζωὴ ἦν τὸ φῶς.» Ὁλιγοπίστους τούτους οὐ λέγει, ἀλλ’ ἀπίστους καὶ ὑποκριτάς· τὸ μὲν ὄνομα ὑπογεγραμμένους (23), τὸ δὲ εἶναι πιστοὺς ἀρνούμενους. Πιστὸς δὲ εἴρηται, καὶ δοῦλος, καὶ φίλος. Ὡστε εἴ τις ἑαυτὸν ἀγαπᾷ, ἀγαπᾷ τὸν Κύριον, καὶ ὁμολογεῖ τὴν σωτηρίαν (24), ἵνα σώσῃ τὴν ψυχὴν. Καὶ τοι κἂν ὑπεραποθάνῃς (25) τοῦ πλησίον δι’ ἀγάπην, πλησίον δὲ ἡμῶν τὸν Σωτῆρα ὑπολάβῃς («Θεὸς γὰρ ἐγγίζων (26),» ὁ σώζων, πρὸς τὸ σωζόμενον ἐλέχθη), θάνατον ἐλόμενος διὰ ζωὴν, καὶ σεαυτοῦ

Then the one who has lied, showing himself unfaithful, and having turned to the army of the devil, in what, do we think, is he involved in evil?? He therefore lies to the Lord, but even more, he denies his own hope, who does not believe in God; and he does not believe who does not do what he commanded.. But what then?? He who denies the Lord does not deny himself.? For the master is not taken away from the mistress, but he who does so also deprives himself of his relationship to him.. He then who denies the Savior denies life; for «the light was life.»» He does not call these people weak in faith, but unbelievers and hypocrites; the name is written down, but they deny being faithful.. He is called faithful, and a servant, and a friend.. So if anyone loves himself, he loves the Lord, and he confesses salvation, in order to save the soul.. And indeed, even if you die for your neighbor out of love, consider the Savior as your neighbor, for God is near,» (the one who saves was said to the one

μᾶλλον ἢ ἐκείνου ἔνεκεν παθών. Καὶ μήτι διὰ τοῦτο ἀδελφὸς εἴρηται; ὁ δὲ ἀγάπην τὴν πρὸς τὸν Θεὸν παθών, διὰ τὴν ἰδίαν ἔπαθε σωτηρίαν· ὁ τε αὖ διὰ τὴν ἰδίαν ἀποθνήσκων σωτηρίαν, διὰ τὴν ἀγάπην ὑπομένει τοῦ Κυρίου. Καὶ γὰρ αὐτὸς «ζωὴ» ὢν, δι' οὗ ἔπαθεν, παθεῖν ἠθέλησεν, ἵνα τῷ πάθει ζήσωμεν αὐτοῦ· «Τί με λέγετε (27) Κυριε Κύριε,» φησί, «καὶ οὐ ποιεῖτε ἃ λέγω;» Ὁ μὲν γὰρ «τοῖς χεῖλεσιν (28) ἀγαπῶν λαὸς, τὴν δὲ καρδίαν μακρὰν ἔχων ἀπὸ τοῦ Κυρίου,» ἄλλος ἔστιν, ἄλλω πεπεισμένος· καὶ τούτῳ ἐκὼν ἑαυτὸν πέπρακεν· ὅσοι δὲ τὰς ἐντολὰς τοῦ Σωτῆρος ἐπιτελοῦσιν, καθ' ἐκάστην πράξιν «μαρτυροῦσι,» ποιοῦντες μὲν ὃ θέλει, ἀκολούθως δὲ ὀνομάζοντες τὸν Κύριον, καὶ δι' ἔργου «μαρτυροῦντες» ᾧ πείθονται εἶναι, οἱ «τὴν (29) σάρκα σὺν ταῖς ἐπιθυμίαις καὶ τοῖς παθήμασι σταυρώσαντες· Εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν,» λέγει. «Ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθοράν· ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.» Τοῖς δὲ ἀθλίοις τῶν ἀνθρώπων θάνατος εἶναι ὁ βιαιότατος, ἢ δι' αἵματος μαρτυρία τοῦ Κυρίου δοκεῖ, οὐκ εἰδόσι, τῆς ὄντως οὔσης ζωῆς ἀρχὴν εἶναι τὴν τοιαύτην τοῦ θανάτου πύλην· καὶ οὔτε τὰς τιμὰς τὰς μετὰ θάνατον τῶν ὀσιῶς βεβιωκότων, οὔτε τὰς κολάσεις τῶν ἀδίκως καὶ ἀσελγῶς πεπολιτευμένων συνεῖναι βούλονται, οὐκ ἐκ τῶν ἡμετέρων μόνον λέγω Γραφῶν (σχεδὸν γὰρ πᾶσαι αἱ ἐντολαὶ ταῦτα μηνύουσιν), ἀλλ' οὐδὲ τῶν οἰκείων ἐθέλουσιν ὑπακοῦσαι λόγων. Θεανὼ γὰρ ἡ Πυθαγορικὴ γράφει· «Ἦν γὰρ τῷ ὄντι τοῖς κακοῖς εὐωχία ὁ βίος, πονηρευσαμένοις, ἔπειτα τελευτῶσιν, εἰ μὴ ἦν ἀθάνατος ἡ ψυχὴ, ἔρμαιον ὁ θάνατος (30).» Καὶ Πλάτων (31) ἐν Φαίδωνι· «Εἰ μὲν γὰρ ἦν ὁ θάνατος τοῦ παντὸς ἀπαλλαγὴ,»

being saved), choosing death for life, and suffering more for yourself than for him.. And surely for this reason the word brother has been said.? The one who suffers for love toward God, suffers salvation for his own sake; and the one who dies for his own sake, endures salvation through the love of the Lord.. For he himself said, “life» Being, through whom he suffered, he wished to suffer, so that through his suffering we might live; “Why do you call me (27) Lord, Lord,» he says, “and do not do what I say?» For the people love with their lips (28), but their heart is far from the Lord,» he is one person, convinced by another; and willingly he has acted for him. But those who keep the commands of the Savior bear witness by each action,» doing what he wants, and then calling the Lord by name, and bearing witness through their works.» to whom they believe he is, those who have crucified the flesh with its desires and passions. If we live by the Spirit, let us also walk by the Spirit,» he says. “He who sows to his own flesh will reap corruption from the flesh; but he who sows to the Spirit will reap eternal life from the Spirit.”.» But to the miserable among men, death is the most violent thing. The Lord’s testimony through blood seems to them not to know that such a gate of death is truly the beginning of life. And they do not want to understand either the honors after death for those who have lived piously, or the punishments for those who have lived unjustly and wickedly. I do not say this only from our Scriptures (for nearly all the commandments declare these things), but they do not want to obey even their own words.. For Theano, the Pythagorean, writes: “Truly, life was a feast for the wicked, those who did evil, and then they die—if the soul were not immortal, death would be their ruin.” (30).» And Plato

καὶ τὰ ἐξῆς. Οὐκ ἔστιν οὖν κατὰ τὸν Αἰσχύλου **Τήλεφον** (32) νοεῖν «ἀπλῆ-
οῖμον εἰς αἵδου φέρειν»· ὁδοὶ δὲ πολλαὶ, καὶ
ἀπάγουσαι ἀμαρτίαι. Πολυπλανεῖς
τούτους, ὡς ἔοικε, τοὺς ἀπίστους
διακωμῶδων Ἀριστοφάνης· «Ἄγετε,»
φησὶν, «ἄνδρες (33) ἀμαυρόβιοι, φύλλων
γενεᾷ προσόμοιοι, ὀλιγοδρανέες, πλάσματα
κηροῦ, σκιοειδέα φύλ', ἀμενηνοί, ἀπτῆνες,
ἐφημέριοι.» Καὶ ὁ Ἐπίχαρμος (34)· «Αὐτὰ
φύσις ἀνθρώπων, ἄσκοι πεφυσχημένοι.»
Ἡμῖν δὲ ὁ Σωτὴρ εἶρηκεν· «Τὸ πνεῦμα (35),
πρόθυμον· ἡ δὲ σὰρξ, ἀσθενής·» διότι «τὸ
φρόνημα τῆς σαρκὸς ἔχθρα εἰς Θεὸν,» ὁ
Ἀπόστολος ἐξηγεῖται· «τῷ γὰρ νόμῳ τοῦ
Θεοῦ οὐχ ὑποτάσσεται· οὐδὲ γὰρ δύναται·
οἱ δὲ ἐν σαρκὶ ὄντες Θεῷ ἀρέσαι οὐ
δύνανται.» Καὶ ἐπεκδιηγούμενος, ἐπιφέρει,
«ἵνα μὴ, ὡς Μαρκίων, ἀχαρίστως ἐκδέχεταιί
τις τὴν δημιουργίαν κακὴν. Εἰ δὲ Χριστὸς ἐν
ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι' ἀμαρτίαν, τὸ
δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην.» Πάλιν τε
αὖ· «Εἰ γὰρ κατὰ σάρκα ζητε, μέλλετε
ἀποθνήσκειν· λογίζομαι γὰρ, ὅτι οὐκ ἄξια
τὰ παθήματα τοῦ νῦν καιροῦ, πρὸς τὴν
μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς·
εἴπερ συμπάσχομεν, ἵνα καὶ
συνδοξασθῶμεν, ὡς συγκληρονόμοι
Χριστοῦ (36). Οἶδαμεν δὲ, ὅτι τοῖς ἀγαπῶσι
τὸν Θεὸν πάντα συνεργεῖ εἰς τὸ ἀγαθόν
(37), τοῖς κατὰ πρόθεσιν κλητοῖς οὓσι· ὅτι
οὓς προέγνω, καὶ προώρισεν συμμόρφους
τῆς εἰκόνος τοῦ Υἱοῦ αὐτοῦ, εἰς τὸ εἶναι
αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς·
οὓς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν·
οὓς δὲ ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν·
οὓς δὲ ἐδικαίωσε, τούτους καὶ ἐδόξασεν.
Ὅρξαι δι' ἀγάπην διδασκομένην μαρτυρίαν.
Κἂν δι' ἀμοιβὴν ἀγαθῶν ἐθελήσης
μαρτυρῆσαι, ἀκούσῃ πάλιν· «Τῇ γὰρ ἐλπίδι
ἐσώθημεν, ἐλπίς δὲ βλεπομένη οὐκ ἔστιν
ἐλπίς· ὁ γὰρ βλέπει τις, τί καὶ ἐλπίζει;» Εἰ δὲ
ὁ οὐ βλέπομεν, ἐλπίζομεν, δι' ὑπομονῆς

(31) in Phaedo says: "If death were truly
the end of everything,» and what follows.
According to Aeschylus' Telephus (32), it is
not possible to think "that the soul simply
goes to Hades as a single journey;» but
there are many paths, and sins lead away.
Aristophanes seems to mock these
unbelievers as wanderers; "Come,» he says,
"men (33) of dim life, like a generation of
leaves, weak in strength, creatures of wax,
shadowy tribes, without spirit, wingless,
short-lived.» And Epicharmus (34) says:
"This is the nature of humans, born like
bags.» But the Savior has told us: "The
spirit (35), eager; but the flesh, weak;»
because «the mind of the flesh is hostility
toward God,» The Apostle explains: «For it
does not submit to the law of God; nor
indeed can it; and those who are in the
flesh cannot please God..» And going on to
explain further, he adds, «so that no one,
like Marcion, receives creation as evil
without thanks.. But if Christ is in you, the
body is dead because of sin, but the spirit is
life because of righteousness..» Again he
says, «For if you live according to the flesh,
you are going to die; for I consider that the
sufferings of this present time are not
worthy to be compared with the future
glory that will be revealed to us. If indeed
we suffer with him, so that we may also be
glorified together, as co-heirs with Christ
(36).. We know that in all things God works
for the good of those who love him, who
have been called according to his purpose
(37). For those he foreknew, he also
predestined to be conformed to the image
of his Son, so that he might be the firstborn
among many brothers and sisters. And
those he predestined, he also called; those
he called, he also justified; those he
justified, he also glorified.. Do you see the
testimony taught through love?. And if you

ἀπεκδεχόμεθα. «Ἄλλ’ εἰ καὶ πάσχομεν (38) διὰ δικαιοσύνην, μακάριοι,» φησὶν ὁ Πέτρος. «Τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ ταραχθῆτε· Κύριον δὲ τὸν Χριστὸν (39) ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν. Ἔτοιμοι δὲ ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος· ἀλλὰ (40) μετὰ πραῦτητος καὶ φόβου, συνειδησιν ἔχοντες ἀγαθὴν· ἵνα ἐν ᾧ καταλαλεῖσθε, καταισχυνθῶσιν οἱ ἐπηρεάζοντες τὴν καλὴν ἀναστροφὴν ὑμῶν ἐν Χριστῷ. Κρεῖττον γὰρ ἀγαθοποιοῦντας, εἰ θέλημα (41) τοῦ Θεοῦ, πάσχειν, ἢ κακοποιοῦντας.» Κἂν τις ἐρεσχελῶν λέγῃ· Καὶ πῶς οἷόν τέ ἐστι τὴν σάρκα τὴν ἀσθενὴ πρὸς τὰς δυνάμεις (42), καὶ τὰ πνεύματα τῶν ἐξουσιῶν ἀνθίστασθαι; ἀλλ’ ἐκεῖνο γνωρίζετω, ὅτι, τῷ Παντοκράτορι καὶ τῷ Κυρίῳ (43) θαρροῦντες, ἀντιπολιτευόμεθα ταῖς ἀρχαῖς τοῦ σκότους, καὶ τῷ θανάτῳ. «Ἔτι σοῦ λαλοῦντος (44), «φησὶν,» ἐρεῖ· Ἴδου πάρειμι.» Ὅρα τὸν ἀήττητον βοηθόν, τὸν ὑπερασπίζοντα ἡμῶν. «Μὴ ξενίζεσθε τοίνυν,· ὁ Πέτρος λέγει, τῇ ἐν ὑμῖν πυρώσει, πρὸς πειρασμὸν ὑμῖν γινομένη, ὡς ξένου ὑμῖν συμβαίνοντος· ἀλλὰ καθὼς κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασι, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι (45), εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ· μακάριοι, ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ Θεοῦ πνεῦμα ἐφ’ ὑμᾶς ἀναπαύεται. Καθάπερ (46) γέγραπται, Ὅτι ἔνεκεν σοῦ θανατούμεθα ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα σφαγῆς. Ἄλλ’ ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς.

are willing to testify for a reward of good things, listen again: «For in hope we were saved, but hope that is seen is not hope; for who hopes for what one already sees?»? But if we hope for what we do not see, we wait for it with patience.. “But even if we suffer (38) for righteousness’ sake, we are blessed,» Peter says,. “Do not fear their fear, nor be troubled; but sanctify the Lord Christ (39) in your hearts,. Always be ready to give an answer to anyone who asks you for the reason for the hope that is in you; but (40) do this with gentleness and respect, keeping a good conscience, so that those who speak against your good behavior in Christ may be ashamed.. For it is better, if it is God’s will, to suffer for doing good than for doing evil..» And if someone speaks arrogantly, saying, “How is it possible for weak flesh to resist the powers (42) and the spirits of authority?”? But let him know this: that, trusting in the Almighty and the Lord (43), we oppose the rulers of darkness and death.. «While you are still speaking (44), he says,» he will say, “Behold, I am present.» “See the unconquerable helper, the one defending us. “Do not be surprised, then,” Peter says, “at the fiery trial among you, as if something strange were happening to you. But rejoice, as you share in the sufferings of Christ, so that you may also be glad and shout for joy when his glory is revealed. If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests on you.. As it is written, “For your sake we are being killed all day long; we are regarded as sheep to be slaughtered.”. But in all these things we overcome by the one who loved us.

Ἄ δ’ ἐκπύθεσθαι (47) τῆς ἐμῆς χρήζεις

What you need to learn (47) from my

φρενός, Οὐτ' ἂν καταίθων, οὔτε κρατὸς
ἐξ ἄκρου Δεινούς καθιείς πρίονας εἰς
ἄκρους πόδας, Πύθοι' ἂν, οὐδ' εἰ δεσμὰ
πάντα προσβάλοις (48)·

mind, neither by laying down, nor by
placing terrible saws from the top of the
head to the tips of the feet, would you be
able to understand, (48) not even if you
were bound in chains everywhere.

ἀφόβως ἀνδριζομένη παρὰ τῇ τραγωδίᾳ
λέγει γυνή. Ἦ τε Ἀντιγόνη τοῦ Κρεοντείου
καταφρονοῦσα κηρύγματος, θαρσοῦσά
φησιν·

Without fear, a woman shows courage
beside the tragedy. Antigone, despising the
proclamation of Creon, says boldly:

Οὐ γάρ τί μοι Ζεὺς ἦν ὁ κηρύσσων (49)
τάδε· Θεὸς δὲ ἡμῖν κηρύσσει, καὶ πειστέον
αὐτῷ· «Καρδίᾳ γὰρ πιστεύεται εἰς
δικαιοσύνην· στόματι δὲ ὁμολογεῖται εἰς
σωτηρίαν. Λέγει γοῦν (50) ἡ Γραφή· Πᾶς ὁ
πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.»
Εἰκότως οὖν Σιμωνίδης γράφει· «Ἔστι τις
λόγος, τὰν ἀρετὰν νέειν (51) δυσσεμβάτοις
ἐπὶ πέτραις· νῦν δέ μιν θοὰν χῶρον ἀγνὸν
ἀμφέπειν· οὐδὲ πάντων βλεφάροις θνατῶν
έσοπτὸς, ὃ μὴ δακέθυμος (52) ἰδρῶς
ἐνδοθεν μόλη, ἵκητ' ἐς ἄκρον ἀνδρείας.»
Καὶ ὁ Πίνδαρος· «Νέων δὲ μέριμναι, σὺν
πόνοις ἐλίσσόμεναι, δόξαν εὐρίσκουσι·
λάμπει δὲ χρόνῳ ἔργα μετ' αἰθέρα
λαμπευθέντα.» Ταύτης τῆς ἐννοίας καὶ
Αἰσχύλος ἐπιλαβόμενος, φησί·

For it was not Zeus who proclaimed
these things to me (49); but God
proclaims to us, and we must obey him:
«For the heart trusts in righteousness; and
the mouth confesses for salvation. The
Scripture says indeed (50): Everyone who
believes in him will not be put to shame.»
Therefore, Simonides rightly writes:
«There is a saying, that virtue flows (51)
over hard-to-pass rocks; but now it follows
a swift pure place; it is not visible to all
mortal eyes, to whom no biting (52) sweat
comes from within, reaching the height of
courage.» And Pindar says: «The cares of
youth, twisted with toil, find glory; and
works shining with the ether shine over
time.» Taking up this idea, Aeschylus says:

... Τῷ πονοῦντι δ' ἐκ θεῶν

... To the one who labors, help comes
from the gods

Ὅφείλεται τέκνωμα τοῦ πόνου κλέος.

The offspring of labor is glory.

«Μόροι γὰρ μέζονες μέζονας μοίρας (53)
λαγχάνουσι,» καθ' Ἡράκλειτον.

«For greater fates receive greater
destinies,» according to Heraclitus.

**Τίς (54) δ' ἐστὶ δοῦλος, τοῦ θανεῖν
ἄφροντις ὢν;**

**Who is a slave, being foolish about
dying?**

«Οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς πνεῦμα δουλείας πάλιν (55) εἰς φόβον, ἀλλὰ δυνάμει, καὶ ἀγάπῃ, καὶ σωφρονισμοῦ· μὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον τοῦ Κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ·» τῷ Τιμοθέῳ γράφει. Εἴη δ' ἂν ὁ τοιοῦτος, «ὁ κολλώμενος (56) τῷ ἀγαθῷ,» κατὰ τὸν Ἀπόστολον, «ἀποστυγῶν τὸ πονηρὸν, ἀγάπῃν ἔχων ἀνυπόκριτον· ὁ γὰρ ἀγαπῶν τὸν ἕτερον, νόμον πεπλήρωκεν.» Εἰ δὲ ὁ Θεὸς τῆς ἐλπίδος οὗτός ἐστιν, ὃ μαρτυροῦμεν, ὥσπερ οὖν ἐστι, τὴν ἐλπίδα ἡμῶν ὁμολογοῦμεν, εἰς τὴν ἐλπίδα σπεύδοντες. Οἱ δὲ μέγιστοι (57) τῆς «ἀγαθωσύνης, πεπληρωμένοι, φησὶ, πάσης τῆς γνώσεως.» Ἰνδῶν (58) οἱ φιλόσοφοι Ἀλεξάνδρῳ λέγουσι τῷ Μακεδόνι· «Σώματα μὲν μετάξεις ἐκ τόπου εἰς τόπον, ψυχὰς δ' ἡμετέρας οὐκ ἀναγκάσεις ποιεῖν ἄμῃ βουλόμεθα. Πῦρ ἀνθρώποις μέγιστον κολαστήριον· τούτου ἡμεῖς καταφρονοῦμεν.» Κάντεϋθεν Ἡράκλειτος ἐν ἀντὶ πάντων κλέος ἡρεῖτο· τοῖς δὲ πολλοῖς παραχωρεῖν (59) ὁμολογεῖ κεκορῆσθαι οὐχ ὥσπερ κτήνεσι.

«For God did not give us a spirit of slavery again to fear, but of power, and love, and self-control; therefore do not be ashamed of the testimony of our Lord, nor of me, his prisoner,» he writes to Timothy. And such a one would be, «holding fast to what is good,» according to the Apostle, «hating what is evil, holding on to sincere love; for the one who loves another has fulfilled the law.» And if God of hope is the one we testify to, as he is, then we confess our hope, hastening toward hope. And the greatest, «filled with goodness,» he says, «and all knowledge.» The philosophers of the Indians say to Alexander the Macedonian: «Bodies indeed move from place to place, but you will not force our souls to do what we do not want. Fire is the greatest punishment for humans; we despise it.» From this, Heraclitus chose one glory instead of all others; but he admits that most yield and are satisfied, not like beasts.

**Τοῦ σώματος γὰρ οὐνεχ' οἱ πολλοὶ
πόνου·**

**For it is because of the body that most
suffer pains;**

**Τοῦδ' εἵνεκ' οἶκον στεγανὸν
ἐξευρήκαμεν,**

**For this reason we have found a sealed
house,**

**Λευκόν τ' ὀρύττειν ἄργυρον, σπείρειν
τε γῆν.**

**Τά τ' ἄλλ', ὅσ' ἡμεῖς ὀνόμασι
γινώσκομεν.**

Τοῖς μὲν οὖν πολλοῖς ἡ ματαιοπονία αὕτη αἰρετή· ἡμῖν δὲ ὁ Ἀπόστολός φησι· «Τοῦτο δὲ γινώσκομεν, ὅτι (60) ὁ παλαιὸς ἄνθρωπος ἡμῶν συνεσταύρωται, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ. «Ἄρ' οὐκ ἐμφανῶς κάκεῖνα ἐπιφέρει ὁ Ἀπόστολος, δεικνὺς τὸν καταισχυμὸν τῆς πίστεως παρὰ τοῖς πολλοῖς; «Δοκῶ γὰρ, ὁ Θεὸς (61) ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους· ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ, καὶ ἀγγέλοις καὶ ἀνθρώποις. Ἄχρι τῆς ἄρτι ὥρας καὶ πεινῶμεν, καὶ διψῶμεν, καὶ γυμνητεύομεν, καὶ κολαφιζόμεθα, καὶ ἀστατοῦμεν, καὶ κοπιῶμεν, ἐργαζόμενοι ταῖς ἰδίαις χερσίν· λοιδορούμενοι, εὐλογοῦμεν· διωκόμενοι, ἀνεχόμεθα· δυσφημούμενοι (62), παρακαλοῦμεν· ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν. Τοιαῦτα καὶ τὰ τοῦ Πλάτωνος ἐν **Πολιτείᾳ**· «Κἂν στρεβλῶται (63) ὁ δίκαιος, κἂν ἐξορύττηται τῷ ὀφθαλμῷ, ὅτι (64) εὐδαίμων ἔσται.» Οὐκ οὖν ἐπὶ τῇ ψυχῇ (65) τὸ τέλος ἔξει ποτὲ ὁ γνωστικὸς κείμενον, ἀλλ' ἐπ' αὐτῷ τῷ εὐδαιμονεῖν αἰεὶ καὶ τῷ μακαρίῳ εἶναι, βασιλικῷ τε φίλῳ τοῦ Θεοῦ· κἂν ἀτιμία τις περιβάλλῃ τοῦτον, φυγῇ τε, καὶ δημεύσει, καὶ ἐπὶ πᾶσι θανάτῳ, οὐκ ἀποσπασθήσεται ποτε τῆς ἐλευθερίας καὶ κυριωτάτης πρὸς τὸν Θεὸν ἀγάπης, «ἣ πάντα στέγει, καὶ πάντα ὑπομένει.» καλῶς πάντα τὴν θείαν διοικεῖν πρόνοιαν πέπεισται ἡ ἀγάπη. «Παρακαλῶ οὖν ὑμᾶς· μιμηταί μου

To dig white silver and to sow the land.

**But the other things, as many as we
know by name,**

For many, then, this is a choice in vain labor; but the Apostle says to us: «Now we know that the old man of ours was crucified, so that the body of sin might be destroyed, that we should no longer be slaves to sin.» Does not the Apostle clearly bring these things out as well, showing the shame of faith before many? For I think God has shown us apostles last of all, as sentenced to death; because we have become a spectacle to the world, to angels and to men. Up to this very hour we hunger and thirst, we are naked and beaten, we wander about and toil, working with our own hands; being reviled, we bless; being persecuted, we endure; being slandered, we appeal. We have become the refuse of the world. Such things are also those of Plato in the *Republic*: «Even if the just man is twisted and his eyes gouged out, he will be happy.» Therefore, the Gnostic text will never have its end in the soul, but in always being happy and blessed, and a royal friend of God; even if someone covers this person with dishonor, flees from him, confiscates from him, and subjects him to every death, he will never be torn away from the freedom and supreme love toward God, «which covers all things and endures all things.» Love has rightly trusted all things to divine providence. «Therefore I urge you: be imitators of me,» he says. The first step of the body is the teaching with fear, through which we abstain from injustice;

γίνεσθε,» φησίν. Ὁ μὲν οὖν πρῶτος βαθμὸς τοῦ σώματος (66) ἢ μετὰ φόβου διδασκαλία, δι' ἣν ἀπεχόμεθα τῆς ἀδικίας· δεύτερος δὲ ἡ ἐλπίς, δι' ἣν ἐφιέμεθα τῶν βελτίστῳ· τελειοῖ δὲ ἡ ἀγάπη, ὡς προσῆκόν ἐστι, γνωστικῶς ἤδη παιδεύουσα. Ἕλληνες γὰρ, οὐκ οἶδ' ὅπως, ἀνάγκῃ δεδωκότες ἀλόγῳ τὰ συμβαίνοντα, ἄκοντες πείθεσθαι ὁμολογοῦσιν. Ὁ γοῦν Εὐριπίδης (67) λέγει·

the second is hope, through which we long for better things; love perfects, as is fitting, already disciplining knowledge. For the Greeks, I do not know how, compelled by necessity to accept irrational things that happen, unwillingly obey and confess. Euripides indeed says:

**Ἄ γ' οὖν παραινῶ, ταῦτά μου δέξαι,
γύναι·**

**But the things I advise, accept these
from me, woman;**

**Ἔφυ μὲν οὐδεὶς ὅστις οὐ πονεῖ βροτῶν
(68)·**

**No one was born who does not suffer
among mortals (68);**

**Θάπτει τε τέκνα (69), καὶ ἕτερα σπείρει
νέα,**

**He buries children (69), and sows other
new ones,**

**Αὐτός τε θνήσκει (70)· καὶ τάδ'
ἄχθονται βροτοί.**

**He himself dies (70); and mortals are
burdened by these things.**

Εἶτα ἐπιφέρει·

Then he brings forward;

... Ταῦτα δεῖ

... These things must

**Στέγειν (71), ἅπερ δεῖ κατὰ φύσιν· δεῖ δ'
ἐκπερᾶν**

**To cover (71), what must be according to
nature; and it is necessary to complete**

**Οὐδὲν δεινὸν οὐδὲν (72) τῶν ἀναγκαίων
βροτοῖς.**

**There is nothing terrible (72) among the
necessary things for mortals.**

Πρόκειται δὲ τοῖς εἰς τελείωσιν σπεύδουσιν ἢ γνῶσις ἢ λογικὴ, ἥς θεμέλιος ἡ ἀγία τριάς, «πίστις, ἐλπίς, ἀγάπη· μείζων τε τούτων (73) ἡ ἀγάπη.» Ἀμέλει «Πάντα ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ,» φησὶν ὁ Ἀπόστολος· καί· «Μηδεὶς τὸ ἑαυτοῦ ζητεῖτω μόνον, ἀλλὰ καὶ τὸ τοῦ (74) ἐτέρου,» ὡς ποιεῖν ὁμοῦ καὶ διδάσκειν δύνασθαι, οἰκοδομοῦντα καὶ ἐποικοδομοῦντα. Ὅτι μὲν γὰρ «τοῦ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς,» ὠμολόγηται· ἀλλ' ἡ συνειδησις τοῦ ἀσθενοῦντος ὑποφέρεται. «Συνειδησιν δὲ λέγω οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἐτέρου· ἵνα τί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως; Εἰ ἐγὼ (75) χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ; Εἴτε οὖν ἐσθίετε, εἴτε πίνετε, εἴτε τι ποιεῖτε, πάντα εἰς δόξαν Θεοῦ ποιεῖτε. Ἐν σαρκὶ γὰρ περιπατοῦντες, οὐ κατὰ σάρκα στρατευόμεθα· τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά, ἀλλὰ δυνατὰ τῷ Θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων· λογισμοὺς καθαιροῦντες, καὶ πᾶν ὑψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Κυρίου (76).» Τούτοις ὁ γνωστικὸς τοῖς ὅπλοις κορυσσόμενος· Ὡς Κύριε, φησὶ, δὸς περίστασιν, καὶ λάβε ἐπίδειξιν· ἵτω τὸ δεινὸν τοῦτο· κινδύνων ὑπερφρονῶ διὰ τὴν πρὸς σὲ ἀγάπην·

The knowledge of reason is intended for those who hurry toward perfection, whose foundation is the holy Trinity, "faith, hope, love; but the greatest of these (73) is love." He does not neglect to say, "All things are lawful, but not all things are helpful; all things are lawful, but not all things build up," the Apostle says; and also, "Let no one seek his own, but also the things of others" (74), as one who can both do and teach this together, building up and being built up. For it is confessed that "the earth is the Lord's and the fullness thereof"; but the conscience of the weak is to be borne patiently. "By conscience I do not mean one's own, but that of another; for why is my freedom judged by another's conscience? If I partake by grace, why do I speak evil of that for which I give thanks? Therefore, whether you eat or drink, or whatever you do, do all to the glory of God. For we walk in the flesh, but we do not war according to the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalts itself against the knowledge of the Lord" (76). Armed with these weapons, the spiritual person says, "O Lord, give me opportunity, and take away show; let this terrible thing go; I despise dangers because of my love toward you;"

Ὅθ' οὐνεκ' ἀρετὴ τῶν ἐν ἀνθρώποις μόνη,

Therefore, virtue alone among humans,

Οὐκ ἐκ θυραίων (77) τάπῃχειρα

Does not take hold from outward

λαμβάνει·

appearances;

Αὐτὴ δ' ἑαυτὴν ἄθλα τῶν πόνων ἔχει.

It itself holds the prize of its own labors.

«Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ Θεοῦ, ἅγιοι καὶ ἡγαπημένοι, σπλάγχνα οἰκτιρμῶν, χρηστότητα, ταπεινοφροσύνην, πραότητα, μακροθυμίαν· ἐπὶ πᾶσι δὲ τούτοις, τὴν ἀγάπην· ὃ ἐστὶ (78) σύνδεσμος τῆς τελειότητος· καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβεύετω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι· καὶ εὐχάριστοι γίνεσθε,» οἱ ἐν σώματι ἔτι ὄντες, καθάπερ οἱ παλαιοὶ δίκαιοι, ἀπάθειαν ψυχῆς καὶ ἀταραξίαν καρπούμενοι.

“Therefore, put on, as chosen of God, holy and beloved, tender mercies, kindness, humility, gentleness, patience; and above all these, love, which is the bond of perfection. And let the peace of Christ rule in your hearts, to which you were also called in one body. And be thankful,” those still in the body, just like the ancient righteous, bearing the fruit of a calm soul and undisturbed mind.

Chapter 8 (CAPUT VIII)

In ecclesia feminas non minus quam viros, et servos pariter cum liberis, martyrii esse candidatos.

In the church, women no less than men, and slaves just as much as free people, are candidates for martyrdom.

Ἐπεὶ οὐ μόνον Αἰσώπιοι (79), καὶ Μακεδόνες (80) καὶ Λάκωνες (81) στρεβλούμενοι ἐκαρτέρουν, ὥς φησιν Ἐρατοσθένης (82) ἐν τοῖς «Περὶ ἀγαθῶν καὶ κακῶν» ἀλλὰ καὶ Ζήνων (83) ὁ Ἐλεάτης, ἀναγκαζόμενος κατειπεῖν τι τῶν ἀπορρήτων (84), ἀντέσχε πρὸς τὰς βασάνους, οὐδὲν ἐξομολογούμενος· ὃς γε καὶ τελευτῶν, τὴν γλῶσσαν ἐκτρώγων, προσέπτυσσε τῷ τυράννῳ ὃν οἱ μὲν Νέαρχον (85), οἱ δὲ Δήμυλον προσαγορεύουσιν. Ὁμοίως δὲ καὶ Θεόδωτος (86) ὁ Πυθαγόρειος ἐποίησε, καὶ Παῦλος ὁ Λακύνου γνώριμος, ὥς φησι Τιμόθεος ὁ Περγαμηνὸς ἐν τῷ «Περὶ τῆς τῶν φιλοσόφων ἀνδρείας,» καὶ Ἀχαϊκὸς ἐν τοῖς

Since not only Aesopians (79), and Macedonians (80), and Laconians (81) endured by twisting, as Eratosthenes (82) says in his "On Good and Evil":» But also Zeno (83) the Eleatic, forced to reveal some of the secret things (84), resisted the tortures, confessing nothing; and when he died, biting off his tongue, he spat it at the tyrant whom some call Nearchus (85), others Demylus.. Similarly, Theodotus (86) the Pythagorean did the same, and Paul, the companion of Lakydus, as Timotheus of Pergamum says in his "On the Courage of Philosophers,"» and Achaicus in the "Ethics."» But also Postumus (87) the Roman, having been captured by Peucetion,

«Ἡθικοῖς.» Ἀλλὰ καὶ Πόστουμος (87) ὁ Ῥωμαῖος, ληφθεὶς ὑπὸ Πευκετίωνος, οὐχ ὅπως τι τῶν κεκρυμμένων οὐκ ἐδήλωσεν, ἀλλὰ καὶ τὴν χεῖρα ἐπὶ τοῦ πυρὸς θείς, καθάπερ εἰς χαλκὸν κατέθηκεν, ἀτρέπτω πάνυ τῷ παραστήματι. Τὰ γὰρ Ἀναξάρχου (88) σιωπῶ, «Πτίσσε, «ἐκβοῶντος,» τὸν Ἀναξάρχου θύλακον· Ἀναξάρχον γὰρ οὐ πτίσσεις·» ὀπηνίκα πρὸς τοῦ τυράννου ὑπέροις σιδηροῖς ἐπτίσσετο. Οὐτ' οὖν ἡ τῆς εὐδαιμονίας ἐλπίς, οὐθ' ἡ πρὸς τὸν Θεὸν ἀγάπη, δυσανασχετεῖ πρὸς τὰ ὑποπίπτοντα, μένει δὲ ἐλευθέρα· κἂν θηρίοις (89) τοῖς ἀγριωτάτοις, κἂν τῷ παμφάγῳ ὑποπέσῃ πυρὶ, κἂν κατακτείνεται βασάνοις τυραννικαῖς, ταῖς θεαῖς ἀπαρτωμένη φιλίαις (90), ἀδούλωτος ἄνω περιπολεῖ, τὸ σῶμα παραδοῦσα τοῖς τούτου μόνου ἔχεσθαι δυναμένοις. Λέγεται δὲ ἔθνος βάρβαρον (91), οὐκ ἄγευστον φιλοσοφίας (92)· πρεσβύτην (93) αἰροῦνται (94) πρὸς Ζάμολξιν ἥρωα κατ' ἔτος. Ὁ δὲ Ζάμολξις ἦν τῶν Πυθαγόρου γνωρίμων (95). Ἀποσφάττεται οὖν ὁ δοκιμώτατος κριθεὶς, ἀνιωμένων τῶν φιλοσοφησάντων (96) μὲν, οὐχ αἰρεθέντων δὲ, ὡς ἀποδεδοκimasμένων εὐδαίμονος ὑπηρεσίας. Μεστὴ μὲν οὖν πᾶσα ἡ Ἐκκλησία τῶν μελετησάντων τὸν ζώπυρον θάνατον εἰς Χριστὸν παρ' ὅλον τὸν βίον, καθάπερ ἀνδρῶν, οὕτω δὲ καὶ γυναικῶν σωφρόνων (97). Ἐξεστι γὰρ τῷ καθ' ἡμᾶς πολιτευομένῳ καὶ ἄνευ γραμμάτων φιλοσοφεῖν, κἂν βάρβαρος (98) ᾖ, κἂν Ἕλληνα, κἂν δοῦλος, κἂν γέροντα, κἂν παιδίον, κἂν γυνή· κοινὴ γὰρ ἀπάντων τῶν ἀνθρώπων, τῶν γε ἐλομένων, ἡ σωφροσύνη. Ὡμολόγηται δ' ἡμῖν τὴν αὐτὴν φύσιν κατὰ γένος ἕκαστον, τὴν αὐτὴν καὶ ἴσχειν ἀρετὴν. Οὐκ ἄλλην τοίνυν πρὸς τὴν ἀνθρωπότητα φύσιν ἔχει (99) ἡ γυνή, ἄλλην δὲ ὁ ἀνὴρ φαίνεται, ἀλλ' ἡ τὴν

not only did he not reveal any of the hidden things, but also, placing his hand on the fire, as if on bronze, he held it without turning away, showing great firmness in his bearing.. For I keep silent about the things of Anaxarchus (88), «Ptisse,» shouting out,» the pouch of Anaxarchus; for you do not spit on Anaxarchus.» When he was nailed with iron shackles to the tyrant, he spat.. Neither the hope of happiness nor the love toward God is troubled by the things that happen, but remains free; even if it falls to the wildest beasts, even if it falls to all-consuming fire, even if it is killed by tyrannical tortures, torn away from divine friendships, it roams free above, having given up the body to those alone who are able to hold it.. It is said that the nation is barbarian, not without experience of philosophy; each year they choose an elder as a hero to Zamolxis.. Zamolxis was one of the associates of Pythagoras.. Then the most respected one, having been judged, is slaughtered, since those who have philosophized are weak, but not chosen, as if rejected from a fortunate service.. The whole assembly of those who have practiced the fiery death for Christ is full throughout their whole life, just like men, and also of modest women. (97). For it is possible for anyone living under our system to philosophize even without letters, whether he is a barbarian, or a Greek, or a slave, or an old man, or a child, or a woman; for self-control is common to all people who choose it.. It has been agreed that each person has the same nature by kind, and also holds the same virtue.. Therefore, the woman does not have a different nature from humanity, nor does the man appear to have a different one, but the same; and so also the virtue.. If the virtue of a man is surely self-control,

αὐτήν· ὥστε καὶ τὴν ἀρετὴν. Εἰ δὲ ἀνδρὸς ἀρετὴ σωφροσύνη δῆπουθεν, καὶ δικαιοσύνη, καὶ ὅσαι ταῦταις ἀκόλουθοι νομίζονται, ἀνδρὶ μόνῳ ἐναρέτω εἶναι προσήκει, γυναικὶ δὲ ἀκολάστῳ καὶ ἀδίκῳ. Ἀλλὰ ἀπρεπὲς τοῦτο καὶ λέγειν· σωφροσύνης οὖν ἐπιμελητέον καὶ δικαιοσύνης, καὶ τῆς ἄλλης ἀρετῆς ἀπάσης, ὁμοίως μὲν γυναικὶ, ὁμοίως δὲ ἀνδρὶ, ἐλευθέρῳ τε καὶ δούλῳ· ἐπειδὴ μίαν, καὶ τὴν αὐτὴν ἀρετὴν εἶναι τῆς αὐτῆς φύσεως συμβέβηκεν. Τὸ μὲν τοίνυν τὴν αὐτὴν εἶναι φύσιν τοῦ θήλεος πρὸς τὸ ἄρρεν, καθὸ θῆλυ ἐστίν, οὐ φαμέν· πάντως γάρ τινα καὶ διαφορὰν ὑπάρχειν προσῆκεν ἑκατέρῳ τούτων, δι' ἣν τὸ μὲν θῆλυ αὐτῶν, τὸ δὲ ἄρρεν γέγονεν· τὸ γοῦν κυοφορεῖν καὶ τὸ τίκτειν τῇ γυναικὶ προσεῖναι φαμεν, καθὸ θήλεια τυγχάνει, οὐ καθὸ ἄνθρωπος. Εἰ δὲ μηδὲν ἦν τὸ διάφορον ἀνδρὸς καὶ γυναικὸς, τὰ αὐτὰ ἂν ἑκάτερον αὐτῶν (1) ἔδρα τε καὶ ἔπασχεν. Ἢ μὲν τοίνυν ταυτὸν ἐστὶ καθὸ ψυχῇ, ταύτῃ ἐπὶ τὴν αὐτὴν ἀφίξεται ἀρετὴν· ἢ δὲ διάφορον, κατὰ τὴν τοῦ σώματος ιδιότητα, ἐπὶ τὰς κυήσεις, καὶ τὴν οἰκουρίαν. «Θέλω» γὰρ (2) «ὕμᾱς,» φησὶν ὁ Ἀπόστολος, «εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός· κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ· οὐ γὰρ ἐστὶν ἐκ γυναικὸς ἀνὴρ, ἀλλὰ γυνὴ ἐξ ἀνδρός. Πλὴν οὔτε γυνὴ χωρὶς ἀνδρός, οὔτε ἀνὴρ χωρὶς γυναικὸς ἐν Κυρίῳ.» Ὡς γὰρ σώφρονα τὸν ἄνδρα, καὶ τῶν ἡδονῶν κρείττονα δεῖν εἶναι φαμέν, οὕτω καὶ τὴν γυναικὰ σώφρονά τε ὁμοίως ἀξιῴσασθαι εἶναι, καὶ πρὸς τὰς ἡδονὰς διαμάχεσθαι μεμελετηκυῖαν. «Λέγω δὲ, πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε,» ἡ Ἀποστολικὴ συμβουλευεῖ ἐντολή· «Ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός. Ταῦτα οὖν ἀντίκειται,» οὐχ ὡς κακὸν ἀγαθῷ, ἀλλ' ὡς συμφερόντως μαχόμενα. Ἐπιφέρει γοῦν· «Ἵνα μὴ ἂν

and justice, and all those qualities thought to follow these, then it is fitting that they belong only to the virtuous man, but to the woman who is unrestrained and unjust.. But it is improper even to say this; therefore, care must be taken for self-control and justice, and all the other virtues, equally for the woman and equally for the man, both free and slave; since it has happened that there is one and the same virtue for the same nature.. Therefore, we do not say that the nature of the female is the same as that of the male, since she is female; for certainly there must be some difference for each of them, by which the one became female and the other male. At least, we say that bearing and giving birth belong to the woman, because she happens to be female, not because she is human.. If there were no difference at all between man and woman, each of them would do and suffer the same things.. Where the soul is the same, virtue will reach the same point; but where it is different, according to the nature of the body, it will reach toward pregnancy and housekeeping.. “I want» For I want (2) “you,» The Apostle says, “I want you to know that the head of every man is Christ; and the head of a woman is the man; for a man does not come from a woman, but a woman from a man.. But neither is a woman without a man, nor a man without a woman, in the Lord..» Just as we say that the man must be sensible and stronger than pleasures, so too we should consider the woman to be sensible as well, and eager to fight against pleasures.. “I say, walk by the Spirit, and you will not fulfill the desire of the flesh,» The Apostolic command advises: “For the flesh desires against the Spirit, but the Spirit against the flesh,. Therefore, these oppose each other,» not as

θέλητε, ταῦτα ποιῆτε. Φανερά δέ ἐστι τὰ ἔργα τῆς σαρκὸς, ἅτινά ἐστι, πορνεία (3), ἀκαθαρσία, ἀσέλγεια, εἰδωλολατρεία, φαρμακεῖαι, ἔχθραι, ἔρεις, ζῆλοι, θυμοί, ἐριθεῖαι, διχοστασίαι, αἰρέσεις, φθόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις· ἃ προλέγω ὑμῖν, καθὼς καὶ προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες, βασιλείαν Θεοῦ οὐ κληρονομήσουσι. Ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἐγκράτεια, ἀγαθωσύνη, πίστις, πραότης.» «Σάρκα,» οἶμαι, τοὺς ἁμαρτωλοὺς, ὡς «πνεῦμα» τοὺς δικαίους εἴρηκεν. Ναὶ μὴν τὸ τῆς ἀνδρείας πρὸς τὸ εὐθαρσὲς καὶ ὑπομονητικὸν παραληπτέον, ὡς τῷ «τύπτοντι τὴν σιαγὸνα παραταθῆναι τὴν ἑτέραν, καὶ τῷ τὸ ἱμάτιον αἶροντι καὶ τοῦ χιτῶνος παραχωρεῖν,» θυμοῦ κρατοῦντας ἐρρωμένως. Οὐ γάρ τινας Ἀμαζόνας τὰ πολεμικὰ ἀνδρείας ἀσκοῦμεν τὰς γυναῖκας· ὅπου γε καὶ τοὺς ἄνδρας εἰρηνικοὺς εἶναι βουλόμεθα. Ἀκούω δ' ἔγωγε καὶ Σαυρομάτιδας (4) γυναῖκας πολέμῳ χρωμένας ἀνδρῶν οὐκ ἔλαττον· καὶ Σακίδας ἄλλας, αἱ τοξεύουσιν εἰς τοῦπίσω, φεύγειν προσποιούμεναι, τοῖς ἀνδράσιν ἐπίσης. Οἶδα (5) καὶ τὰς πλησίον τῆς Ἰβηρίας (6) γυναῖκας ἔργῳ καὶ πόνῳ χρωμένας ἀνδρικῶ· καὶ πρὸς τὸ ἀπόκύνειν (7) γένωνται, οὐδὲν ἀνείσας τῶν πρακτέων· ἀλλ' ἐν αὐτῇ πολλάκις τῇ ἀμίλλῃ τῶν πόνων, ἢ γυνὴ ἀποκυήσασα, τὸ βρέφος ἀνελομένη, οἶκαδε φέρει. Ἦδη γοῦν αἱ γυναῖκες οὐδὲν ἔλαττον τῶν ἀρρένων καὶ οἰκουροῦσι, καὶ θηρεύουσι, καὶ τὰς ποίμνας (8) φυλάττουσι.

evil against good, but as fighting for what is beneficial. It brings this about, indeed: "So that you may not do what you want." The works of the flesh are clear, which are: sexual immorality (3), impurity, debauchery, idolatry, sorcery, hatred, quarrels, jealousy, anger, selfish ambitions, divisions, heresies, envy, drunkenness, wild parties, and things like these. I warn you about these, as I said before, that those who do such things will not inherit the kingdom of God.. But the fruit of the spirit is love, joy, peace, patience, kindness, self-control, goodness, faith, gentleness.» "Flesh,» I think that sinners are like "spirit» he has called the righteous." Yes indeed, courage must be accepted as linked to boldness and patience, just like "to offer the other cheek to the one who strikes the jaw, and to the one who takes your coat to give up your cloak as well,» those who hold their anger strongly. For we do not train women to be warrior Amazons in military courage; rather, we want them to be peaceful even toward men.. I have heard, indeed, of Sauromatian women (4) who take part in war no less than men; and other Sacae women, who shoot arrows backward while pretending to flee, also against men.. I also know (5) the women near Iberia (6) who engage in work and toil like men; and even when they give birth (7), they do not neglect any of their duties. Rather, often in the very struggle of their labors, the woman who has given birth takes up the baby and carries it home.. Already, at least, the women do no less than the men: they guard the house, they hunt, and they watch over the flocks (8).

Κρησσα κύων ἐλάφοιο κατ' ἔχνιον (9)

A Cretan dog ran swiftly along the trail

ἔδραμε γοργῶς.

Φιλοσοφητέον οὖν καὶ ταῖς γυναῖξιν
ἐμπερὶ τοῖς ἀνδράσι, κἂν βελτίους οἱ
ἄρρενες τὰ πρῶτα ἐν πᾶσι φερόμενοι
τυγχάνωσιν, ἐκτὸς εἰ μὴ καταμαλακισθεῖεν.
Ἀναγκαῖον οὖν σύμπαντι τῷ τῶν
ἀνθρώπων γένει παιδεία τε καὶ ἀρετὴ, εἴ γε
ἐπὶ τὴν εὐδαιμονίαν σπεύδοιεν. Καὶ πῶς οὐ
μάτην Εὐριπίδης ποικίλως γράφει; ποτὲ
μὲν, «Πᾶσα γὰρ ἀνδρὸς (10) κακίων
ἄλοχος, κἂν ὁ κρᾶτιστος γήμη τὴν
εὐδοκιμοῦσαν.» Ποτὲ δέ· «Πᾶσα γὰρ δούλη
(11) ἐστὶν ἀνδρὸς ἢ σώφρων γυνή· ἢ δὲ μὴ
σώφρων ἀνοίᾳ τὸν ξυνόντα ὑπερφέρει.

of a deer (9).

Therefore, women must also be educated
similarly to men, even if men happen to be
better in the first things in all respects,
unless they become soft. It is necessary,
then, for the whole human race to have
both education and virtue, if indeed they
aim for happiness. And how rightly does
Euripides write in various ways?
Sometimes, «For every wife is worse than
her husband, even if the strongest man
marries a well-reputed woman.» And
sometimes, «For every wise woman is a
slave to her husband; but the unwise
woman dominates her companion through
foolishness.»

... Οὐ μὲν γὰρ κρεῖσσον (12) καὶ ἄρειον,

**... For it is neither better (12) nor
superior,**

**ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον
ἔχητον**

**Than when two who think alike share a
home**

Ἄνὴρ ἡδὲ γυνή....

A man and a woman....

Κεφαλὴ τοίνυν τὸ ἡγεμονικόν. Εἰ «δὲ
Κύριος (13) κεφαλὴ τοῦ ἀνδρὸς, κεφαλὴ δὲ
γυναικὸς ὁ ἀνὴρ» κύριος ὁ ἀνὴρ τῆς
γυναικὸς, εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων.
Διὸ καὶ ἐν τῇ πρὸς Ἐφεσίους γράφει·
«Ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Θεοῦ·
αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὡς (14) τῷ
Κυρίῳ· ὅτι ὁ ἀνὴρ ἐστὶ κεφαλὴ τῆς
γυναικὸς, ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς
Ἐκκλησίας· αὐτὸς ὁ σωτὴρ τοῦ σώματος·

The head, then, is the ruling part. If «the
Lord (13) is the head of the man, and the
man is the head of the woman;» the man is
the lord of the woman, being the image and
glory of God,. Therefore, in the letter to the
Ephesians it says: «Be subject to one
another in the fear of God. Wives, be
subject to your own husbands as to the
Lord; for the husband is the head of the
wife, as also Christ is the head of the

ἀλλ' ὡς ἡ Ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ἐν παντί. Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας (15), καθὼς καὶ ὁ Χριστὸς ἠγάπησε τὴν Ἐκκλησίαν· οὕτω καὶ οἱ ἄνδρες ὀφείλουσιν ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας, ὡς τὰ ἑαυτῶν σώματα· ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ· οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν.» Κὰν τῇ πρὸς Κολοσσαεῖς, «Αἱ γυναῖκες, φησὶν, ὑποτάσσεσθε τοῖς ἀνδράσιν, ὡς ἀνέκει (16) ἐν Κυρίῳ. Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καὶ μὴ πικραίνεσθε πρὸς αὐτάς. Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσι κατὰ πάντα· τοῦτο γὰρ εὐάρεστον τῷ Κυρίῳ. Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν. Οἱ δοῦλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλείαις ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἀπλότῃ καρδίᾳ, φοβούμενοι τὸν Κύριον· καὶ πᾶν ὃ ἐὰν ποιῇτε (17), ἐκ ψυχῆς ἐργάζεσθε, ὡς τῷ Κυρίῳ δουλεύοντες, καὶ οὐκ ἀνθρώποις, εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας· τῷ γὰρ Κυρίῳ Χριστῷ δουλεύετε· ὁ γὰρ ἄδικος κομίζεται ὃ ἠδίκησεν· καὶ οὐκ ἔστι προσωποληψία. Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχετε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν οὐρανῷ, ὅπου οὐκ ἔνι Ἕλληνα καὶ Ἰουδαῖον, περιτομὴ καὶ ἀκροβυστία, βάρβαρος, Σκύθης (18), δοῦλος, ἐλεύθερος, ἀλλὰ πάντα καὶ ἐν πᾶσι Χριστός.» Εἰκὼν δὲ τῆς οὐρανίου (19) Ἐκκλησίας ἡ ἐπίγειος· ὅπερ (20) εὐχόμεθα καὶ «ἐπὶ γῆς γενέσθαι τὸ θέλημα τοῦ Θεοῦ, ὡς ἐν οὐρανῷ. Ἐνδυσάμενοι (21) σπλάγχχνα οἰκτιρμοῦ, χρηστότητα, ταπεινοφροσύνην, πραότητα, μακροθυμίαν· ἀνεχόμενοι ἀλλήλων, καὶ χαριζόμενοι ἑαυτοῖς, ἐάν τις πρὸς τίνα ἔχη μομφήν· καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο

Church, himself the Savior of the body. But as the Church is subject to Christ, so also the wives are to be subject to their own husbands in everything.» Husbands, love your wives, just as Christ also loved the Church; so husbands owe love to their own wives as to their own bodies. The one who loves his own wife loves himself; for no one ever hated his own flesh..» Even in the letter to the Colossians, it says, «Wives, be subject to your husbands, as is proper in the Lord.» Husbands, love your wives, and do not be harsh with them.. Children, obey your parents in everything; for this is pleasing to the Lord.. Fathers, do not provoke your children, so that they may not become discouraged.. Slaves, obey your earthly masters in everything, not only when they are watching to please people, but with sincerity of heart, fearing the Lord. And whatever you do, work at it with all your heart, as working for the Lord, not for people, knowing that you will receive an inheritance from the Lord as a reward. You serve the Lord Christ. For the wrongdoer will be paid back for what he has done wrong, and there is no favoritism.. Masters, provide what is right and fair to your slaves, knowing that you also have a master in heaven, where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, slave, or free, but Christ is all and in all..» The earthly church is an image of the heavenly one; which we also pray for, saying, "Let your will be done on earth as it is in heaven." Putting on tender mercies, kindness, humility, gentleness, and patience; bearing with one another and forgiving each other if anyone has a complaint against another. Just as Christ forgave us, so also we must forgive.. Above all these things put on love, which is the bond of perfection. And let the peace of

ἡμῖν, οὕτως καὶ ἡμεῖς (22). Ἐπὶ πᾶσι δὲ τούτοις ἡ ἀγάπη, ὃ ἐστὶ σύνδεσμος τῆς τελειότητος· καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβεύετω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι· καὶ εὐχάριστοι γίνεσθε.» Οὐδὲν γὰρ κωλύει πολλάκις τὴν αὐτὴν παρατίθεσθαι Γραφὴν εἰς ἐντροπὴν Μαρκίωνος, ἣν πῶς μεταβάλλεται πεισθεὶς· εὐχάριστον δεῖν μαθὼν τὸν πιστὸν εἶναι τῷ δημιουργῷ Θεῷ, τῷ καλέσαντι ἡμᾶς, καὶ εὐαγγελισαμένῳ ἐν σώματι. Σαφὴς ἡμῖν ἐκ τούτων ἡ ἐκ πίστεως ἐνότης· καὶ τίς ὁ τέλειος, δέδεικται· ὥστε καὶ ἀκόντων τινῶν καὶ τὰ πλεῖστα ἐνισταμένων, κἂν κολάσεις ἐπαρτῶνται πρὸς τοῦ ἀνδρὸς, ἢ πρὸς τοῦ δεσπότη, φιλοσοφήσει ὃ τε οἰκέτης ἢ τε γυνή. Ναὶ μὴν καὶ ἐλεύθερος, κἂν τυράννου (23) θάνατος ἀπειλῇται τούτῳ, κἂν ἐπὶ δικαστήρια ἄγῃται, καὶ εἰς κινδύνους ἐσχάτους περιέλκηται, περὶ τε τῆς κτήσεως ἀπάσης κινδυνεύσῃ, οὐκ ἀφέξεται τῆς θεοσεβείας οὐδ' ὅπως τι οὐκ οὐδὲ ἀπαυδήσει ποτὲ, ἢ μὲν γυνὴ φαύλῳ συνοικοῦσα ἀνδρὶ, ὃ δὲ υἱὸς, ἐὰν φαῦλον ἔχῃ πατέρα, ἢ πονηρὸν δεσπότην ὁ οἰκέτης, τῆς ἀρετῆς ἐχόμενοι γενναίως· ἀλλ' ὥς ἀνδρὶ ἀποθνήσκειν καλὸν ὑπὲρ τε ἀρετῆς, ὑπὲρ τε ἐλευθερίας, ὑπὲρ τε ἑαυτοῦ, ὥς αὕτως (24) καὶ γυναικί· οὐ γὰρ τῆς τῶν ἀρρένων φύσεως τοῦτο ἴδιον, ἀλλὰ τῆς τῶν ἀγαθῶν. Πιστῶς οὖν καὶ ὁ πρεσβύτης, καὶ ὁ νέος, καὶ ὁ οἰκέτης, ὑπακούων ταῖς ἐντολαῖς, βιώσεται τε καὶ, ἐὰν δέῃ, τεθνήξεται· ὅπερ ἂν εἴη διὰ θανάτου ζωοποιηθῆναι. Ἰσμεν γοῦν καὶ παῖδας, καὶ γυναῖκας, καὶ οἰκέτας πολλάκις, ἀκόντων πατέρων, καὶ δεσποτῶν, καὶ ἀνδρῶν, βελτίστους γεγονέναι. Οὐκ οὖν ἔλαττον προθυμεῖσθαι χρὴ τοὺς μέλλοντας θεοσεβῶς ζῆσιν, ἐπειδὴν εἶργειν αὐτοὺς τινες δοκῶσιν· ἀλλὰ πολὺ πλεον οἶμαι προσήκειν σπεύδειν τε καὶ ἀγωνίζεσθαι διαφερόντως, ὅπως ἂν, μὴ ἡττη· θέντες,

Christ rule in your hearts, to which you were called in one body. And be thankful..» Nothing often prevents the same Scripture from being presented to shame Marcion, if he should somehow be changed by being convinced. It is necessary to learn to be thankful to the Creator God, who called us and preached the gospel in the flesh.. The unity from faith is clear to us from these things; and who is perfect has been shown. So even if some are unwilling and most resist, and punishments are raised against the man or against the master, both the servant and the wife will reason wisely.. Yes, even a free man, if the death of a tyrant (23) is threatened against him, if he is brought to court, and drawn into the greatest dangers, and risks all his possessions, will not give up his reverence for God in any way. Neither will he ever complain: the wife living with a worthless husband, the son if he has a worthless father, or the servant if he has an evil master, all holding firmly to virtue. But it is noble for a man to die for virtue, for freedom, and for himself; in the same way (24) it is for a woman. For this is not unique to the male nature, but belongs to the nature of the good.. Therefore, the elder, the young man, and the servant will faithfully obey the commands, and they will live, and if necessary, they will die—by which death they will be made alive.. We know, then, that children, women, and servants often become the best, even when their fathers, masters, and men are unwilling.. Therefore, those who are about to live piously should not be less eager, especially when some seem to keep them back; rather, I think it is much more fitting to hurry and struggle with all effort, so that, not being defeated, they may overcome the best and most necessary plans.. For I do not

ἀποπέσωσι (25) τῶν ἀρίστων καὶ ἀναγκαιοτάτων βουλευμάτων. Οὐ γὰρ οἷμαι σύγκρισιν ἐπιδέχεσθαι, πότερον ἄμεινον, θιασώτην γενέσθαι τοῦ Παντοκράτορος, ἢ τὸ τῶν δαιμόνων ἐλέσθαι σκότος. Τὰ μὲν γὰρ ἄλλων ἔνεκα πραττόμενα ἡμῖν ἐκάστοτε πράξαιμεν ἂν, εἰς ἐκείνους ἀποβλέπειν πειρώμενοι, ὧν ἔνεκα γίνεσθαι δοκεῖ, μέτρον ἡγούμενοι τοῦτο τὸ ἐν ἐκείνοις κεχαρισμένον· ἃ δὲ αὐτῶν (26) μᾶλλον ἢ τινῶν ἐτέρων, ταῦτα ἂν ἡμῖν γίγνοιτο μετὰ τῆς ἴσης σπουδῆς, ἐάν τε ἀρέσκειν τισὶ δοκῇ, ἐάν τε καὶ μή. Εἰ δὴ τῶν ἀδιαφόρων ἔνια τοιαύτην εἴληχε τιμὴν, ὥστε καὶ ἀκόντων τινῶν αἰρετὰ εἶναι δοκεῖν, πολὺ δὲ πλέον τὴν ἀρετὴν περιμάχητον νομιστέον· μὴ εἰς ἄλλο τι ἀφορῶντας, ἀλλὰ εἰς αὐτὸ τὸ καλῶςπραχθῆναι δυνάμενον, ἐάν τε ἐτέροις δοκῇ τισιν, ἐάν τε καὶ μή. Καλῶς οὖν καὶ Ἐπίκουρος Μενοικεῖ (27) γράφων· «Μῆτε νέος (28) τις ὦν μελλέτω φιλοσοφεῖν, μήτε γέρον ὑπάρχων κοπιᾷτω φιλοσοφῶν· οὔτε γὰρ ἄωρος οὐδεὶς ἐστίν, οὔτε πάρωρος πρὸς τὸ κατὰ ψυχὴν ὑγιαίνειν (29). Ὁ δὲ λέγων, μήπω (30) τοῦ φιλοσοφεῖν ὑπάρχειν ὥραν, ἢ παρεληλυθέναι τὴν ὥραν, ὁμοίως ἐστὶ τῷ λέγοντι, πρὸς εὐδαιμονίαν ἢ μήπω παρεῖναι (31) τὴν ὥραν, ἢ μηκέτ' εἶναι τὴν ὥραν (32). Ὡστε φιλοσοφητέον καὶ νεωτέρῳ καὶ γέροντι (33)· τῷ μὲν, ὅπως γηράσκων νεάζῃ τοῖς ἀγαθοῖς διὰ τὴν χάριν τῶν γεγονότων, τῷ δὲ, ὅπως νέος ἅμα καὶ παλαιὸς ᾗ διὰ τὴν ἀφοβίαν τῶν μελλόντων.»

think it is possible to compare whether it is better to become a follower of the Almighty or to choose the darkness of demons.. For the things done for the sake of others, we would always do if we tried to look to those for whose sake we seem to exist, considering this the measure of the gift given to them; but those things of theirs more than of others, these would come to us with equal eagerness, whether they seem pleasing to some or not.. If indeed some indifferent things have gained such honor that even against the will of some they seem to be chosen, virtue must be considered much more worthy of struggle—not looking to anything else, but to that which can be done well, whether it seems so to some or not.. Epikouros Menokeis also writes well: «Let neither a young person about to begin philosophy, nor an old person be weary of philosophizing; for no one is either too early or too late to be healthy in soul.». The one who says that the time for philosophizing has not yet come, or has already passed, is like someone who says that the time for happiness has not yet come, or is no longer present.. Therefore, both the younger and the older must philosophize: for the younger, so that as he grows old he may grow young in good things because of the grace of what has happened; for the older, so that he may be both young and old at the same time because of the fearlessness of what is to come.»

Chapter 9 (CAPUT IX)

Quæ Christus de martyrii beneficiis dixit, colligit in unum atque illustrat.

*What Christ said about the benefits of martyrdom, he gathers into one and

explains.*

Περὶ δὲ τοῦ μαρτυρίου διαόρηθην ὁ Κύριος εἶρηκεν (καὶ τὰ διαφόρως γεγραμμένα συντάξομεν)· «Λέγω δὲ ὑμῖν· Πᾶς ὃς ἐάν (34) ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ. Τὸν δὲ ἀρνησάμενόν με ἐνώπιον τῶν ἀνθρώπων, ἀπαρνήσομαι αὐτὸν ἔμπροσθεν τῶν ἀγγέλων (35). Ὅς γὰρ ἂν ἐπαισχυνηθῇ με, ἢ τοὺς (36) ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου ἐπαισχυνηθήσεται αὐτὸν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ Πατρὸς αὐτοῦ, μετὰ τῶν ἀγγέλων αὐτοῦ. Πᾶς οὖν ὅστις ἐάν ὁμολογήσῃ (37) ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ Πατρὸς μου τοῦ ἐν οὐρανοῖς. Ὅταν δὲ φέρωσιν ὑμᾶς εἰς τὰς (38) συναγωγὰς, καὶ τὰς ἀρχὰς, καὶ τὰς ἐξουσίας, μὴ προμεριμνᾶτε πῶς ἀπολογηθῆτε, ἢ τί εἴπητε· τὸ γὰρ ἅγιον Πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ, τί δεῖ εἰπεῖν.» Τοῦτον ἐξηγούμενος τὸν τόπον Ἡρακλέων (39), ὁ τῆς Οὐαλεντίνου σχολῆς δοκιμώτατος, κατὰ λέξιν φησὶν, «ὁμολογίαν εἶναι τὴν μὲν ἐν τῇ πίστει καὶ πολιτείᾳ, τὴν δὲ ἐν φωνῇ. Ἡ μὲν οὖν ἐν φωνῇ ὁμολογία καὶ ἐπὶ τῶν ἐξουσιῶν γίνεται. ἢ μόνην, φησὶν, ὁμολογίαν ἡγοῦνται εἶναι οἱ πολλοί· οὐχ ὑγιῶς· δύνανται δὲ ταύτην τὴν ὁμολογίαν καὶ οἱ ὑποκριταὶ ὁμολογεῖν. Ἀλλ' οὐδ' εὐρεθήσεται οὗτος ὁ λόγος καθολικῶς εἰρημένος· οὐ γὰρ πάντες οἱ σωζόμενοι ὁμολόγησαν τὴν διὰ τῆς φωνῆς ὁμολογίαν, καὶ ἐξῆλθον. Ἐξ ὧν Ματθαῖος, Φίλιππος, Θωμᾶς, Λευῖς (40), καὶ ἄλλοι πολλοί. Καὶ ἔστιν ἡ διὰ τῆς φωνῆς ὁμολογία οὐ καθολικὴ, ἀλλὰ μερική. Καθολικὴ δὲ, ἣν νῦν λέγει, τὴν ἐν ἔργοις καὶ πράξεσι

About martyrdom, the Lord has spoken openly (and we will also gather what is written in different ways): «I tell you, whoever (34) confesses me before people, the Son of Man will also confess him before the angels of God.» But whoever denies me before people, I will deny him before the angels (35).. For whoever is ashamed of me, or of my words, in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in the glory of his Father with his angels.. Therefore, everyone who confesses me before people, I will also confess him before my Father who is in heaven (37).. But when they bring you before the synagogues, and the rulers, and the authorities, do not worry beforehand about how you will defend yourselves or what you will say; for the Holy Spirit will teach you at that hour what you must say..» Explaining this passage from Heracleon (39), the most respected of the Valentinian school, he says literally, «Confession is both that which is in faith and conduct, and that which is in voice.» Confession in voice, then, takes place also before the authorities.. This alone, he says, is what most people consider confession; but not rightly so. Even hypocrites are able to make this kind of confession.. But this statement will not be found to be universally true; for not all who are saved have confessed by voice, and they went out.. Among these are Matthew, Philip, Thomas, Levi (40), and many others.. And the confession by voice is not universal, but partial.. But the universal confession, which is now being spoken of, is that in suitable works and actions corresponding to faith in him.. Following this confession is also the

καταλλήλοις τῆς εἰς αὐτὸν πίστεως.
Ἦπετα δὲ ταύτῃ τῇ ὁμολογίᾳ καὶ ἡ μερική,
ἢ ἐπὶ τῶν ἐξουσιῶν, ἐὰν δέῃ, καὶ ὁ λόγος
αἶρη (41)· ὁμολογήσει γὰρ οὗτος καὶ τῇ
φωνῇ ὀρθῶς, προομολογήσας πρότερον τῇ
διαθέσει. Καὶ καλῶς ἐπὶ μὲν τῶν
ὁμολογούντων, «ἐν ἐμοὶ,» εἶπεν· ἐπὶ δὲ τῶν
ἀρνούμενων τὸ «ἐμὲ» προσέθηκεν. Οὗτοι
γὰρ, κἂν τῇ φωνῇ ὁμολογήσωσιν αὐτόν,
ἀρνοῦνται αὐτόν, τῇ πράξει μὴ
ὁμολογοῦντες· μόνοι δ' ἐν αὐτῷ
ὁμολογοῦσιν οἱ ἐν τῇ κατ' αὐτόν ὁμολογίᾳ
καὶ πράξει βιοῦντες, ἐν οἷς καὶ αὐτὸς
ὁμολογεῖ, ἐνείλημμένος αὐτοὺς (42), καὶ
ἐχόμενος ὑπὸ τούτων. Διόπερ «ἀρνήσασθαι
ἐαυτὸν οὐδέποτε δύναται.» Ἀρνοῦνται δὲ
αὐτόν οἱ μὴ ὄντες ἐν αὐτῷ· οὐ γὰρ εἶπεν·
«Ὁς ἀρνήσεται ἐν ἐμοὶ,» ἀλλ', «ἐμέ.» Οὐδεὶς
γὰρ ποτε, ὦν ἐν αὐτῷ, ἀρνεῖται αὐτόν. Τὸ
δὲ «ἔμπροσθεν τῶν ἀνθρώπων,» καὶ τῶν
σωζομένων, καὶ τῶν ἐθνικῶν δὲ ὁμοίως,
παρ' οἷς μὲν καὶ τῇ πολιτείᾳ, παρ' οἷς δὲ καὶ
τῇ φωνῇ· διόπερ ἀρνήσασθαι αὐτόν
οὐδέποτε δύναται· ἀρνοῦνται δὲ αὐτόν οἱ
μὴ ὄντες ἐν αὐτῷ.» Ταῦτα μὲν ὁ Ἡρακλέων·
καὶ τὰ μὲν ἄλλα φαίνεται ὁμοδοξεῖν ἡμῖν
κατὰ τὴν περικοπὴν ταύτην· ἐκεῖνο δὲ οὐκ
ἐπέστησεν, ὅτι εἰ καὶ μὴ πράξει τινὲς καὶ τῷ
βίῳ «ὡμολόγησαν τὸν Χριστὸν ἔμπροσθεν
τῶν ἀνθρώπων,» τὸ μέντοι (43) κατὰ
φωνὴν ὁμολογεῖν ἐν δικαστηρίοις, καὶ
μέχρι θανάτου βασανιζομένους μὴ
ἀρνεῖσθαι, ἀπὸ διαθέσεως πεπιστευκέναι
φαίνονται. Διάθεσις δὲ ὁμολογουμένη, καὶ
μάλιστα ἡ μηδὲ θανάτῳ τρεπομένη, ὑφ' ἑνα
(44) πάντων τῶν παθῶν, ἃ δὴ διὰ τῆς
σωματικῆς ἐπιθυμίας ἐγεννᾶτο, ἀποκοπὴν
ποιεῖται· ἔστι γὰρ, ὡς ἔπος εἰπεῖν, ἐπὶ τέλει
τοῦ βίου ἀθρόα κατὰ τὴν πρᾶξιν μετάνοια,
καὶ ἀληθὴς εἰς Χριστὸν ὁμολογία,
ἐπιμαρτυρούσης τῆς φωνῆς. Εἰ δὲ τὸ
«Πνεῦμα τοῦ Πατρὸς» ἐν ἡμῖν μαρτυρεῖ,
πῶς ἔτι ὑποκριταί, οὓς φωνῇ μόνῃ

partial one, which concerns authority, and
if needed, the word takes it up (41); for this
one will confess rightly with the voice,
having first confessed in the disposition..
And rightly concerning those who confess,
«in me,» he said; but concerning those who
deny, the «me» he added. For these, even if
they confess him with their voice, deny him
by not confessing with their actions; only
those confess in him who live according to
his confession and action, among whom he
himself also confesses, having taken them
up (42), and being held by them..
Therefore, «he can never deny himself;»
But those who are not in him deny him; for
he did not say, «Whoever denies in me,»
but, «me.» For no one who is in him ever
denies him.. But the phrase «before men,»
and of those being saved, and also of the
Gentiles alike, before whom some even
with citizenship, and others even with
voice; therefore they are never able to deny
him; but those who are not in him deny
him..» These things Heracleon said; and the
rest seems to agree with us according to
this passage; but he did not mention that,
even if some do not act, they have
«confessed Christ before men» in their
life,» but to confess with voice in courts,
and not to deny even those being tortured
unto death, they seem to have believed
from disposition.. Disposition confessed,
and especially that which is not turned
even by death, cuts off all sufferings, which
indeed are born through bodily desire; for
it is, so to speak, a full repentance in action
at the end of life, and a true confession to
Christ, witnessed by the voice.. If indeed
the «Spirit of the Father» bears witness in
us, how then are there still hypocrites,
whom he said to bear witness by voice
alone (45)? And to some, if it is fitting, it
will be given to make a defense, so that

μαρτυρεῖν εἶρηκεν (45); Δοθήσεται δέ
τισιν, ἂν συμφέρῃ, ἀπολογήσασθαι, ἵνα
διὰ τε τῆς μαρτυρίας διὰ τε τῆς ὁμολογίας
ὠφελῶνται οἱ πάντες, ἰσχυροποιούμενοι
μὲν οἱ κατ' Ἐκκλησίαν, θαυμάζοντες δὲ καὶ
εἰς πίστιν ὑπαγόμενοι οἱ ἐξ ἐθνῶν τὴν
σωτηρίαν πολυπραγμονήσαντες· οἱ λοιποὶ
δὲ, ὑπ' ἐκπλήξεως κατεχόμενοι. Ὡστε τὸ
ὁμολογεῖν ἐκ παντὸς δεῖ· ἐφ' ἡμῖν γάρ·
ἀπολογεῖσθαι δὲ οὐκ ἐκ παντός· οὐ γὰρ καὶ
τοῦτο ἐφ' ἡμῖν. «Ὁ δὲ ὑπομείνας εἰς τέλος
οὗτος σωθήσεται·» ἐπεὶ τίς οὐκ ἂν τῶν εὖ
φρονούντων βασιλεύειν ἐν Θεῷ, ἀλλ' οὐ
δουλεύειν ἔλοιτο; «Θεὸν οὖν ὁμολογοῦσί»
τινες «εἰδέναι,» κατὰ τὸν Ἀπόστολον, «τοῖς
δὲ ἔργοις ἀρνοῦνται· βδελυκτοὶ ὄντες καὶ
ἀπειθεῖς, καὶ πρὸς πᾶν ἔργον ἀγαθὸν
ἀδόκιμοι.» Οἱ δὲ, κἂν τοῦτο μόνον
ὁμολογήσωσιν, ἔν τι κατεπράξαντο ἐπὶ
τέλει ἔργον ἀγαθόν. Ἔοικεν οὖν τὸ
μαρτύριον ἀποκάθαρσις εἶναι ἁμαρτιῶν
μετὰ δόξης. Αὐτίκα ὁ Ποιμὴν (46) φησὶν·
Ἐκφεύξεσθε τὴν ἐνέργειαν τοῦ ἀγρίου
θηρίου, ἂν ἡ καρδία ὑμῶν γένηται καθαρὰ
καὶ ἄμωμος.» Ἀλλὰ καὶ αὐτὸς ὁ Κύριος·
«Ἐξητήσατο (47) ὑμᾶς ὁ Σατανᾶς,» λέγει,
«σινιάσαι· ἐγὼ δὲ παρητησάμην.» Μόνος
τοίνυν ὁ Κύριος διὰ τὴν τῶν
ἐπιβουλευόντων αὐτῷ ἀνθρώπων καὶ τὴν
τῶν ἀπίστων ἀποκάθαρσιν, «ἔπινε τὸ
ποτήριον·» ὃν μιμούμενοι οἱ ἀπόστολοι, ὡς
ἂν τῷ ὄντι γνωστικοὶ καὶ τέλειοι, ὑπὲρ τῶν
Ἐκκλησιῶν, ἃς ἔπηξαν, ἔπαθον. Οὕτως οὖν
καὶ οἱ κατ' ἔχρος τὸ ἀποστολικὸν
πορευόμενοι γνωστικοὶ ἀναμάρτητοί γε
εἶναι ὀφείλουσι, καὶ δι' ἀγάπην τὴν πρὸς
τὸν Κυρίον ἀγαπᾶν καὶ τὸν πλησίον· ἵν', εἰ
καλοίῃ περιστάσις, ὑπὲρ Ἐκκλησίας,
ἀσκανδάλιστοι τὰς θλίψεις ὑπομένοντες,
«τὸ ποτήριον πίωσιν.» Ὅσοι δὲ ἔργῳ μὲν
παρὰ τὸν βίον, λόγῳ δὲ ἐν δικαστηρίῳ
μαρτυροῦσι, κἂν ἐλπίδα ἐκδεχόμενοι, κἂν
φόβον ὑφορώμενοι, βελτίους οὗτοι τῶν

through both testimony and confession all
may benefit, those within the Church being
strengthened, and those from the nations
who have been curious about salvation
marveling and being led to faith; but the
rest, being seized by amazement. So,
confession is necessary from everyone; for
it depends on us. But to make a defense is
not for everyone; for this also does not
depend on us.. «But the one who endures to
the end will be saved;» Since who among
those who think well would not choose to
reign in God rather than to serve??
«Therefore, they confess God» some «to
know,» according to the Apostle, “but by
their works they deny him; being
detestable and disobedient, and unfit for
every good work..» But those who even
confess this alone have accomplished one
good work perfectly.. Therefore, it seems
that the testimony is a cleansing of sins
with glory.. Immediately the Shepherd (46)
says: “You will escape the power of the wild
beast if your heart becomes pure and
blameless.”.» But even the Lord himself
said: “Satan has asked for you (47),» He
says, “To test you; but I have refused.”.»
Therefore, only the Lord, because of the
people plotting against him and the
cleansing of the unbelievers, “drank the
cup;» imitating which, the apostles, so that
they might be true gnostics and perfect,
suffered for the churches, which they
founded.. Thus, those who follow the
apostolic path closely must be gnostics who
are without sin, and must love with the love
toward the Lord and toward their
neighbor; so that, if the situation calls for it,
they may drink the cup, enduring troubles
without causing scandal for the sake of the
Church..» But those who in deed live
differently from their life, and in word
testify in court, whether hoping or

στόματι μόνον ὁμολογούντων τὴν σωτηρίαν. Ἀλλ' εἰ καὶ ὑπερβαίῃ τις ἐπὶ τὴν ἀγάπην, τῷ ὄντι μακάριος οὗτος καὶ γνήσιος μάρτυς, τελείως ὁμολογήσας, καὶ ταῖς ἐντολαῖς, καὶ τῷ Θεῷ, διὰ τοῦ Κυρίου· ὃν ἀγαπήσας, ἀδελφὸν ἐγνώρισεν, ὅλον ἑαυτὸν ἐπιδοὺς διὰ τὸν Θεόν, οἷον παρακαταθήκην εὐγνωμόνως καὶ ἀγαπητικῶς ἀποδιδούς τὸν ἀπαιτούμενον ἄνθρωπον.

enduring fear, these are better than those who confess salvation with the mouth only.. But if someone even goes beyond in love, truly that person is blessed and a genuine witness, having fully confessed both the commandments and God through the Lord; having loved him, he recognized a brother, giving his whole self for God, as if returning a deposit gratefully and lovingly to the one who demands it.

Chapter 10 (CAPUT X)

Graviter reprehendit illos qui se iudicibus offerebant.

He severely rebukes those who offer themselves to the judges.

Ἐπ' αὐτὸν δ' ἔμπαλιν εἶπεν· «Ὅταν διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην·» οὐχ ὥς κακὸν τὸ διώκεσθαι παραινέει φεύγειν, οὐδ' ὥς θάνατον φοβούμενους, διὰ φυγῆς ἐκκλίνειν προστάττει τοῦτον, βούλεται δὲ ἡμᾶς μηδενὶ αἰτίους μηδὲ συναιτίους κακοῦ τινος γίνεσθαι, σφίσι τε αὐτοῖς, πρὸς δὲ καὶ τῷ διώκοντι καὶ τῷ ἀναιροῦντι· τρόπον γάρ τινα προσαγγέλλει (48) ἑστέον περιίστασθαι· ὁ δὲ παρακούων, τολμηρὸς καὶ ῥησοκίνδυνος. Εἰ δὲ ὁ ἀναιρῶν «ἄνθρωπον (49) Θεοῦ» εἰς Θεὸν ἁμαρτάνει, καὶ τοῦ ἀποκτινύντος αὐτὸν ἔνοχος καθίσταται ὁ ἑαυτὸν προσάγων (50) τῷ δικαστηρίῳ· οὗτος δ' ἂν εἴη ὁ μὴ περιστελλόμενος (51) τὸν διωγμὸν, ἀλώσιμος διὰ θράσος παρέχων ἑαυτόν· οὗτός ἐστι, τὸ ὅσον ἐφ' ἑαυτῷ, ὁ συνεργὸς γινόμενος τῇ τοῦ διώκοντος πονηρίᾳ. Εἰ δὲ καὶ προσερεθίζοι, τέλεον αἴτιος, ἐκκαλούμενος τὸ θηρίον. Ὡς δ' αὕτως, κἂν αἰτίαν μάχης παράσχη τινὰ, ἢ ζημίας, ἢ δίκης, ἢ ἔχθρας, ἀφορμὴν ἐγέννησε διωγμοῦ. Διὰ τοῦτ' οὖν μηδενὸς ἀντέχεσθαι

But if he says again, «When they persecute you in this city, flee to another,» he does not encourage fleeing as if persecution were evil, nor does he command avoiding it out of fear of death. Rather, he wants us to be guilty of no evil, neither directly nor indirectly, neither to those who persecute nor to those who kill. For he somehow shows himself to be innocent. But the one who disobeys is bold and reckless. If the one who kills a “man of God” sins against God, then the one who brings himself before the court is also guilty of the killing. This person, if he does not avoid persecution, makes himself vulnerable through boldness. This person, as far as he is concerned, becomes a partner in the evil of the persecutor. And if he even provokes, he is fully responsible, called the beast. And so, even if he gives cause for a fight, or loss, or lawsuit, or hatred, he has given a reason for persecution. Therefore, we are commanded to resist no one in life, but even to “give to the one who takes your cloak also your tunic.” Not so that we

τῶν ἐν τῷ βίῳ προστέτακται ἡμῖν, ἀλλὰ καὶ «τῷ αἵροντι (52) τὸ ἱμάτιον καὶ τὸν χιτῶνα προσδιδόναι·» οὐχ ἵνα ἀπροσπαθεῖς διαμένωμεν μόνον, ἀλλ' ὥς μὴ, ἀντιποιοῦμενοι, τοὺς ἐπιδικαζομένους ἐφ' ἑαυτοὺς ἀγριαίνωμεν, καὶ δι' ἡμῶν ἐπὶ τὴν τοῦ ὀνόματος διακινῶμεν βλασφημίαν.

remain helpless, but so that we do not make those who judge us harsh toward themselves, and so that through us blasphemy against the name is not stirred up.

Chapter 11 (CAPUT XI)

Respondet objectioni: Si Deus vestri curam gerat, cur patimini?

He answers the objection: If your God cares for you, why do you suffer?

Ναί φασιν· Εἰ κήδεται (53) ὑμῶν ὁ Θεός, τί δήποτε διώκεσθε καὶ φονεύεσθε; ἢ αὐτὸς ὑμᾶς εἰς τοῦτο ἐκδίδωσιν; Ἡμεῖς δὲ οὐχ οὕτως ὑπολαμβάνομεν τοῖς περιστατικοῖς περιπίπτειν ἡμᾶς τὸν Κύριον βουληθῆναι, ἀλλὰ προφητικῶς τὰ συμβήσεσθαι μέλλοντα προειρηκέναι, ὥς διὰ τὸ ὄνομα αὐτοῦ διωχθῆσόμεθα, φονευθῆσόμεθα, ἀνασκινδυλευθῆσόμεθα (54)· ὥστ' οὐ διώκεσθαι ἠθέλησεν ἡμᾶς, ἀλλ' ἃ πεισόμεθα προεμήνυσεν διὰ τῆς τοῦ συμβήσεσθαι προαγορεύσεως, εἰς καρτερίαν γυμνασίας (55), ἢ τὴν κληρονομίαν ἐπηγγείλατο· καίτοι οὐ μόνον, ἀλλὰ μετὰ πολλῶν κολαζόμεθα. Ἄλλ' ἐκεῖνοι, φασί, κακοῦργοι τυγχάνοντες, δικαίως ὑπὸ σκηνῆς τὴν τιμωρίαν. Ἄκουτες οὖν μαρτυροῦσιν ἡμῖν τὴν δικαιοσύνην τοῖς διὰ δικαιοσύνην ἀδίκως κολαζομένοις. Ἄλλ' οὐδὲ τὸ ἄδικον τοῦ δικαστοῦ τῆς προνοίας ἄπτεται· δεῖ γὰρ κύριον εἶναι τὸν κριτὴν τῆς ἑαυτοῦ γνώμης· μὴ νευροσπαστούμενον ἀψύχων δίκην ὀργάνων, ἀφορμὰς ἴσως μόνον παρὰ τῆς ἔξωθεν αἰτίας λαμβάνοντα. Δοκιμάζεται γοῦν ἐν ᾧ κρίνει, καθάπερ καὶ ἡμεῖς, κατὰ τε τὴν τῶν αἰρετῶν ἐκλογὴν, κατὰ τε τὴν ὑπομονήν. Κἂν μὴ ἀδικῶμεν, ἀλλ' ὥς

Yes, they say: If God cares for you, why are you persecuted and killed at all?? Or does he himself hand you over to this?? We do not think that the Lord allows us to fall into these situations by his will, but rather that he prophetically foretold what would happen, that for his name's sake we would be persecuted, killed, and plundered; so he did not want us to be persecuted, but he announced beforehand what we would suffer through the prophecy of what would happen, to train us in endurance, which he promised as our inheritance; and yet we are punished not only alone, but along with many others.. But those, they say, being wicked, rightly receive punishment.. Therefore, unwillingly, they bear witness to our righteousness by being unjustly punished for righteousness' sake.. But even the unjust act of the judge does not touch divine providence; for the judge must be master of his own mind, not a puppet of lifeless instruments of punishment, perhaps taking his motives only from an external cause.. At least, the one who judges is tested in what he decides, just as we are, both in the choice of those who are chosen and in endurance.. And even if we

ἀδικοῦσιν ἡμῖν ὁ δικαστὴς ἀφορᾷ (56)· οὐ γὰρ οἶδε τὰ καθ' ἡμᾶς, οὐδὲ θέλει μαθεῖν (57)· προλήψει δὲ συναπάγεται κενῇ· διὸ καὶ κρίνεται. Διώκουσι τοίνυν ἡμᾶς, οὐκ ἀδίκους εἶναι καταλαβόντες, ἀλλ' αὐτῷ μόνῳ τῷ Χριστιανοῦς εἶναι τὸν βίον ἀδικεῖν ὑπολαμβάνοντες, αὐτοὺς τε οὕτω πολιτευομένους, καὶ τοὺς ἄλλους τὸν ὅμοιον αἰρεῖσθαι βίον προτρεπομένους. Διὰ τί δὲ οὐ βοηθεῖσθε διωκόμενοι; φασί. Τί γὰρ καὶ ἀδικούμεθα ὡς πρὸς ἡμᾶς αὐτοὺς, θανάτῳ ἀπολυόμενοι πρὸς τὸν Κύριον, καὶ καθάπερ ἡλικίας μεταβολὴν, οὕτω δὲ καὶ βίου ἐναλλαγὴν ὑπομένοντες; Εἰ δὲ εὖ φρονοῖμεν, χάριν εἰσόμεθα (58) τοῖς τὴν ἀφορμὴν τῆς ταχείας ἀποδημίας παρεσχημένοις, εἰ δι' ἀγάπην μαρτυροῖμεν· εἰ δὲ μὴ, φαῦλοί τινες ἄνδρες εἶναι τοῖς πολλοῖς ἐδοκοῦμεν ἡμεῖς. Εἰ ᾗδεσαν (59) δὲ καὶ αὐτοὶ τὴν ἀλήθειαν, πάντες μὲν ἂν ἐπεπῆδων τῇ ὁδῷ (60)· ἐκλογὴ δὲ οὐκ ἂν ᾗν. Ἀλλὰ γὰρ ἡ ἡμετέρα πίστις, «φῶς» οὕσα «τοῦ κόσμου,» ἐλέγχει τὴν ἀπιστίαν. «Ἐμὲ μὲν γὰρ (61) Ἄνυτός τε καὶ Μέλιτος ἀποκτείνειεν μὲντ' ἂν, βλάψει δ' ἂν οὐδ' ὁπωστιοῦν· οὐ γὰρ οἴμαι θεμιτὸν εἶναι τὸ ἄμεινον πρὸς τοῦ χειρόνος βλάπτεσθαι.» Ὡστε θαρρόυντα ἡμῶν ἕκαστον λέγειν· «Κύριος ἐμοὶ βοηθός· οὐ φοβηθήσομαι (62) τί ποιήσει μοι ἄνθρωπος. Δικαίων γὰρ ψυχαὶ ἐν χειρὶ Θεοῦ· καὶ οὐ μὴ ἄψηται αὐτῶν βάσανος.»

do not do wrong, the judge takes his motive from the fact that he is wronged by us; for he does not know what concerns us, nor does he want to learn; he is carried away by empty prejudice; therefore, he is judged.. They pursue us, not having caught us being wrongdoers, but assuming that the Christian life itself is wrong; and that we live this way, and that we encourage others to choose a similar life.. But why do you not receive help while being persecuted?? They say. For why should we be wronged ourselves, being released to the Lord by death, and enduring a change of life just as we do a change of age?? But if we think well, we will receive grace (58) from those who gave the occasion for our quick departure, if we bear witness through love; but if not, we seem to most to be worthless men.. But if they themselves also knew the truth, all would gladly follow the way (60); and there would be no choice.. But indeed our faith is a "light" being "of the world,» convicts unbelief. "For truly, Antitus and Melitus might kill me, but they would not harm me at all; for I do not think it is right to suffer harm from what is worse rather than from what is better.".» So each of us can say with confidence, "The Lord is my helper; I will not fear what man can do to me." (62). For the souls of the righteous are in the hand of God; and no torment will touch them.

Chapter 12 (CAPUT XII)

Basilidis sententiam, martyrium genus supplicii existimantis, refutat.

Basilides' opinion, that martyrdom is a kind of punishment, is refuted.

Βασιλείδης δὲ ἐν τῷ εἰκοστῷ τρίτῳ τῶν «Ἐξηγητικῶν» περὶ τῶν κατὰ τὸ μαρτύριον

Basilides, in the twenty-third of the "Explanations,"» Concerning those

κολαζομένων, αὐταῖς λέξεσι τάδε φησί·
«Φημί γάρ (63) τὸ, ὅπόσοι ὑποπίπτουσι
ταῖς λεγομέναις θλίψεσιν, ἤτοι
ἡμαρτηκότες ἐν ἄλλοις λανθάνοντες
πταίσμασιν, εἰς τοῦτο ἄγονται τὸ ἀγαθὸν
χρηστότητι τοῦ περιάγοντος, ἄλλα ἐξ
ἄλλων ὄντως ἐγκαλούμενοι, ἵνα μὴ ὡς
κατάδικοι ἐπὶ κακοῖς ὁμολογουμένοις
πάθωσι, μηδὲ λοιδορούμενοι ὡς ὁ μοιχὸς, ἢ
ὁ φονεὺς, ἀλλ’ ὅτι Χριστιανοὶ πεφυκότες·
ὅπερ αὐτοὺς παρηγορήσει μηδὲ πάσχειν
δοκεῖν. Κἂν μὴ ἡμαρτηκῶς δ’ ὅλως τις ἐπὶ
τὸ παθεῖν γένηται, σπάνιον μὲν, ἀλλ’ οὐδὲ
οὗτος κατ’ ἐπιβουλὴν δυνάμεώς τι
πείσεται, ἀλλὰ πείσεται ὡς ἔπασχε καὶ τὸ
νήπιον τὸ δοκοῦν οὐχ ἡμαρτηκέναι.» Εἴθ’
ὑποβὰς, πάλιν ἐπιφέρει· «Ὡς οὖν τὸ νήπιον
οὐ προημαρτηκὸς, ἢ ἐνεργῶς μὲν οὐχ
ἡμαρτηκὸς οὐδὲν ἐν ἑαυτῷ, τῷ δὲ τὸ
ἡμαρτῆσαι ἔχον (64), ἐπὶ ὑποβληθῇ τῷ
παθεῖν, εὐεργετεῖται τε, πολλὰ κερδαῖνον
δύσκολα· οὕτως δὲ, κἂν τέλειος μηδὲν
ἡμαρτηκῶς ἔργῳ τύχῃ, πάσχη δὲ καὶ πάθῃ,
ταύτῳ ἔπαθεν ἐμπερὶ τῷ νηπίῳ· ἔχων
μὲν ἐν ἑαυτῷ τὸ ἁμαρτητικόν, ἀφορμὴν δὲ
πρὸς τὸ ἡμαρτηκέναι μὴ λαβὼν, οὐχ
ἡμάρτανεν. Ὡστ’ οὐκ αὐτῷ τὸ μὴ
ἁμαρτῆσαι λογιστέον. Ὡς γὰρ ὁ μοιχεῦσαι
θέλων μοιχὸς ἐστὶ, κἂν τοῦ μοιχεῦσαι μὴ
ἐπιτύχῃ· καὶ ὁ ποιῆσαι φόνον θέλων
ἀνδροφόνος ἐστὶ, κἂν μὴ δύνῃται
φονεῦσαι· οὕτως δὲ καὶ τὸν ἀναμάρτητον,
ὃν λέγω, ἐὰν ἴδω πάσχοντα, κἂν μηδὲν ἢ
κακὸν πεπραχὼς, κακὸν ἐρῶ τὸ θέλῃν (65)
ἁμαρτάνειν. Πάντ’ ἐρῶ γὰρ μᾶλλον, ἢ
κακὸν τὸ προνοοῦν ἐρῶ.» Εἴθ’ ὑποβὰς, καὶ
περὶ τοῦ Κυρίου ἄντικρυς, ὡς περὶ
ἀνθρώπου, λέγει· «Ἐὰν μέντοι παραλιπὼν
τούτους ἅπαντας τοὺς λόγους, ἔλθῃς ἐπὶ τὸ
δυσωπεῖν με, διὰ προσώπων τινῶν, εἰ
τύχοι, λέγων, Ὁ δεῖνα οὖν ἡμαρτεν· ἔπαθεν
γὰρ ὁ δεῖνα· ἐὰν μὲν ἐπιτρέπῃς, ἐρῶ· Οὐχ
ἡμαρτεν μὲν, ὁμοίος δὲ ἦν τῷ πάσχοντι

punished for the sake of martyrdom, he
says in these words: «For I say that all who
fall into the so-called afflictions, either
having sinned in other hidden faults, are
led to this by the good kindness of the one
who surrounds them, truly blaming one
another, so that they do not suffer as
condemned for acknowledged evils, nor are
they insulted as the adulterer or the
murderer, but because they have been
made Christians; which, he says, will
comfort them and make them not seem to
suffer.. And even if someone who has not
sinned at all comes to suffer, it is rare, but
even this person will not be persuaded by
any plot of power; rather, they will be
persuaded that even the child who seems
not to have sinned has suffered..» Then
going on, he adds again: «Just as the child is
not previously a sinner, nor actively sins in
anything within himself, but the one who
has the capacity to sin, when subjected to
suffering, is benefited and gains many
hard-won advantages; so indeed, even if a
perfect person who has not sinned in deed
happens to suffer and endure afflictions, he
has experienced the same thing as the child
in a similar way: having the sinful nature
within himself, but not taking the occasion
to sin, he has not sinned.. Therefore, it
should not be counted against him that he
did not sin.. For just as one who wants to
commit adultery is an adulterer, even if he
does not succeed in committing adultery;
and one who wants to commit murder is a
murderer, even if he is not able to kill; so
too, the sinless one I speak of, if I see him
suffering, and though he has done no evil, I
will say that it is evil to want to sin. (65).
For I will say everything rather than say
that intending is evil..» Then going on, and
speaking about the Lord directly, as about a
man, he says: «But if, leaving out all these

νηπίω· εἰ μέντοι σφοδρότερον ἐκβιάσαιο τὸν λόγον, ἐρῶ, Ἄνθρωπον, ὄντιν' ἂν ὀνομάσης, ἄνθρωπον εἶναι, δίκαιον δὲ τὸν Θεόν· «Καθαρὸς γὰρ οὐδεὶς,» ὥσπερ εἴπέ τις (66), «ἀπὸ ῥύπου.» Ἀλλὰ τῷ Βασιλείδῃ ἡ ὑπόθεσις προαμαρτήσασάν φησι τὴν ψυχὴν ἐν ἐτέρῳ βίῳ, τὴν κόλασιν ὑπομένειν ἐνταῦθα, τὴν μὲν ἐκλεκτὴν ἐπιτίμως διὰ μαρτυρίου, τὴν ἄλλην δὲ καθαιρομένην οἰκεία κολάσει. Καὶ πῶς τοῦτο ἀληθές, ἐφ' ἡμῖν κειμένου τοῦ ὁμολογῆσαι καὶ κολασθῆναι, ἢ μή; λύεται γὰρ ἐπὶ τοῦ ἀρνησομένου ἡ κατὰ τὸν Βασιλείδην πρόνοια. Ἐρῶ (67) τοίνυν αὐτὸν ἐπὶ τοῦ κρατηθέντος ὁμολογητοῦ, πότερον μαρτυρήσει καὶ κολασθήσεται κατὰ τὴν πρόνοιαν, ἢ οὐ; Ἀρνούμενος γὰρ, οὐ κολασθήσεται· εἰ δὲ καὶ τῆς ἀποβάσεως καὶ τοῦ μὴ δεῖν κολασθῆναι τοῦτον φήσῃ τὴν ἀπώλειαν τῶν ἀρνησομένων ἐκ προνοίας, ἄκων προσμαρτυρήσει (68). Πῶς δὲ ἔτι μισθὸς ὁ ἐνδοξότατος ἐν οὐρανῷ ἀπόκειται τῷ μαρτυρήσαντι διὰ τὸ μαρτυρῆσαι; Εἰ δὲ τὸν ἀμαρτητικὸν οὐκ εἶσεν ἡ πρόνοια ἐπὶ τὸ ἀμαρτεῖν ἐλθεῖν, ἄδικος γίνεται κατ' ἄμφω· καὶ τὸν διὰ δικαιοσύνην εἰς κόλασιν ἐλκόμενον μὴ ῥυομένη, καὶ τὸν ἀδικεῖν ἐθελήσαντα ῥυσαμένη· τοῦ μὲν ποιήσαντος δι' ὧν ἐβουλήθη, τῆς δὲ κωλυσάσης τὸ ἔργον, καὶ μὴ δικαίως περιέποντος (69) τὸν ἀμαρτητικόν. Πῶς δὲ οὐκ ἄθεος, θειάζων μὲν τὸν διάβολον, ἄνθρωπον δὲ ἀμαρτητικὸν τολμήσας εἰπεῖν τὸν Κύριον; Πειράζων γὰρ ἡμᾶς ὁ διάβολος, εἰδὼς μὲν ὅ ἐσμεν, οὐκ εἰδὼς δὲ εἰ ὑπομενοῦμεν, ἀλλὰ ἀποσεῖσαι τῆς πίστεως ἡμᾶς βουλόμενος, καὶ ὑπάγεσθαι ἑαυτῷ πειράζει· ὅπερ καὶ μόνον ἐπιτέτραπται αὐτῷ, διὰ τε τὸ ἡμᾶς ἐξ ἑαυτῶν σώζεσθαι δεῖν, ἀφορμὰς παρὰ τῆς ἐντολῆς εἰληφότας, διὰ τε τὸν κατασχυμὸν τοῦ πειράσαντος καὶ ἀποτυχόντος, διὰ τε τὴν ἰσχυροποίησιν

words, you come to blame me, because of certain people, if it happens, saying, 'So-and-so sinned; so-and-so suffered,' if you allow it, I will say: He did not sin, but he was like a suffering child. But if you force the argument more strongly, I will say: A man, whatever you call him, is a man, and God is just; "For no one is pure,» just as someone said, "from filth.» But the case against Basil says that the soul, having sinned beforehand in another life, endures punishment here, one chosen to be punished by testimony, the other cleansed by its own punishment.. And how can this be true, since it is upon us to confess and be punished, or not?? For the providence according to Basil is undone in the case of one who denies it.. I will ask him then about the one who was held back but confessed: whether he will be punished and testified against according to providence, or not.? For the one who denies will not be punished; but if he says that the loss of those who deny is by providence, and that this one should not be punished, he will unwillingly bear witness. (68). But how can a reward still be laid up in heaven for the most glorious one who testified, simply because he testified?? But if providence did not allow the sinner to come to sin, then both become unjust: both the one who is drawn to punishment through justice without being rescued, and the one who wanted to sin but was rescued; the one who did what he wished, and the one who prevented the act, and did not justly hold the sinner responsible. (69). But how is he not godless, honoring the devil yet daring to call a sinful man Lord?? For the devil tests us, knowing who we are but not knowing if we will endure. He wants to make us fall away from faith, and he tests us by trying to lead us to himself. This is the

τῶν κατὰ τὴν Ἐκκλησίαν, διὰ τε τὴν
συνείδησιν τῶν θαυμασάντων τὴν
ὑπομονήν. Εἰ δὲ τὸ μαρτύριον ἀνταπόδοσις
διὰ κολάσεως, καὶ ἡ πίστις καὶ ἡ
διδασκαλία, δι' ἧς τὸ μαρτύριον· συνεργοὶ
ἄρα αὐταὶ κολάσεως, ἥς τίς ἂν ἄλλη μείζων
ἀπέμφασιν γένοιτο; Ἀλλὰ πρὸς μὲν τὰ
δόγματα ἐκεῖνα, εἰ μετενσωματοῦται ἡ
ψυχὴ, καὶ περὶ τοῦ διαβόλου κατὰ τοὺς
οἰκείους λεχθήσεται καιροῦς· νυνὶ δὲ τοῖς
εἰρημένοις καὶ ταῦτα προσθῶμεν· Ποῦ ἔτι
(70) ἡ πίστις, κατὰ ἀνταπόδοσιν τῶν
προημαρτημένων τοῦ μαρτυρίου
γινομένου; Ποῦ δὲ ἡ ἀγάπη ἡ πρὸς τὸν
Θεόν, διὰ τὴν ἀλήθειαν διωκομένη καὶ
ὑπομένουσα; Ποῦ δὲ ἔπαινος
ὁμολογήσαντος, ἢ ψόγος ἀρνησαμένου; Εἰς
τί δὲ ἔτι χρησίμη ἡ πολιτεία ἡ ὀρθή, τὸ
νεκρῶσαι τὰς ἐπιθυμίας, καὶ μηδὲν τῶν
κτισμάτων μισεῖν; Εἰ δὲ, ὡς αὐτός φησιν ὁ
Βασιλείδης, ἐν μέρος ἐκ τοῦ λεγομένου
θελήματος τοῦ Θεοῦ ὑπειλήφαμεν, «τὸ
ἡγαπηκέναι ἅπαντα,» ὅτι λόγον
ἀποσώζουσι πρὸς τὸ πᾶν ἅπαντα· ἕτερον
δὲ, «τὸ μηδενὸς ἐπιθυμεῖν,» καὶ τρίτον,
«μισεῖν μηδὲ ἓν,» θελήματι τοῦ Θεοῦ καὶ
κολάσεις ἔσονται· ὅπερ ἀσεβὲς ἐννοεῖν.
Οὔτε γὰρ ὁ Κύριος θελήματι ἔπαθε τοῦ
Πατρὸς, οὐθ' οἱ διωκόμενοι βουλήσει τοῦ
Θεοῦ διώκονται· ἐπεὶ дуεῖν θάτερον, ἢ
καλὸν τι ἔσται διωγμὸς διὰ τὴν βούλησιν
τοῦ Θεοῦ, ἢ ἀθῶοι οἱ διατιθέντες καὶ
θλίβοντες. Ἀλλὰ μὴν οὐδὲν ἄνευ θελήματος
τοῦ Κυρίου τῶν ὅλων. Λείπεται δὴ
συντόμως φάναι τὰ τοιαῦτα συμβαίνειν μὴ
κωλύσαντος (71) τοῦ Θεοῦ· τοῦτο γὰρ
μόνον σώζει καὶ τὴν πρόνοιαν καὶ τὴν
ἀγαθότητα τοῦ Θεοῦ. Οὐ τὸ ἐνεργεῖν
τοίνυν αὐτὸν τὰς θλίψεις οἶσθαι χρή· (μὴ
γὰρ εἴη τοῦτο ἐννοεῖν!) ἀλλὰ μὴ κωλύειν
τοὺς ἐνεργοῦντας, πεπεῖσθαι προσῆκεν,
καταχρῆσθαι τε εἰς καλὸν τοῖς τῶν
ἐναντίων τολμήμασιν· «Καθελῶ γοῦν,

only thing allowed to him, because we must
be saved from ourselves. He takes
advantage of the commandments we have
received, the shame of the one who tried
and failed, the strengthening of those in the
Church, and the conscience of those who
have admired endurance.. But if
martyrdom is a reward through
punishment, and faith and teaching are the
reasons for martyrdom, then these are
partners in punishment. What greater
proof could there be?? But concerning
those doctrines, whether the soul is
reincarnated, and about the devil, it will be
said in due time by those who know them.
For now, let us add these to what has been
said: Where is faith now, as a reward for
those who have sinned before the
martyrdom takes place? {{p70}}? But
where is the love toward God, persecuted
and enduring for the sake of the truth?? But
where is the praise for the one who
confesses, or the blame for the one who
denies?? But what use is right conduct now,
to kill desires, and to hate none of the
created things?? But if, as Basilides himself
says, we have taken on one part of what is
called the will of God, «to love all,» because
they keep reason toward the whole of
everything; but another, «to desire
nothing;» and a third, «to hate not even
one,» there will be will of God and
punishments; which is impious to think.
For neither did the Lord suffer by the will
of the Father, nor are those who are
persecuted persecuted by the will of God;
since one of two things must be true: either
persecution will be something good
because of the will of God, or those who
arrange and cause suffering are innocent..
But indeed nothing happens without the
will of the Lord of all.. It remains then to
say briefly that such things happen not

φησὶ, τὸν τοῖχον (72), καὶ ἔσται εἰς καταπάτημα·» παιδευτικῆς τέχνης τῆς τοιάδε αὐτῆς οὐσης προνοίας (73)· ἐπὶ μὲν τῶν ἄλλων διὰ τὰς οἰκείας ἐκάστου ἁμαρτίας, ἐπὶ δὲ τοῦ Κυρίου καὶ τῶν ἀποστόλων διὰ τὰς ἡμῶν. Αὐτίκα ὁ θεῖος Ἀπόστολος· «Τοῦτο γάρ ἐστι τὸ (74) θέλημα τοῦ Θεοῦ,» φησὶν, «ὁ ἁγιασμὸς ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας, εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ, μὴ ἐν πάθει ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη, τὰ μὴ εἰδότα τὸν Κύριον (75)· τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι ἕκδικος ὁ Κύριος περὶ πάντων τούτων· καθὼς καὶ προείπομεν ὑμῖν, καὶ διεμαρτυράμεθα. Οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσίᾳ, ἀλλ' ἐν ἁγιασμῷ. Τοιγαροῦν ὁ ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ, ἀλλὰ τὸν Θεόν, τὸν καὶ δόντα τὸ Πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς (76).» Διὰ τοῦτο οὖν τὸν ἁγιασμόν (77) ἡμῶν οὐκ ἐκωλύθη παθεῖν ὁ Κύριος. Εἰ τοίνυν, ἀπολογούμενός τις αὐτῶν, λέγοι κολάζεσθαι μὲν τὸν μάρτυρα διὰ τὰς πρὸ τῆσδε τῆς ἐνσωματώσεως ἁμαρτίας, τὸν καρπὸν δὲ τῆς κατὰ τόνδε τὸν βίον πολιτείας αὐθις ἀπολήψεσθαι· οὕτω γὰρ διατετάχθαι τὴν διοίκησιν· πευσόμεθα αὐτοῦ, εἰ ἐκ προνοίας γίνεται ἡ ἀνταπόδοσις. Εἰ μὲν γὰρ μὴ εἴη τῆς θείας διοικήσεως, οἴχεται ἡ οἰκονομία τῶν καθαρσίων, καὶ πέπτωκεν ἡ ὑπόθεσις αὐτοῖς· εἰ δὲ ἐκ προνοίας τὰ καθάρσια, ἐκ προνοίας καὶ αἱ κολάσεις. Ἡ πρόνοια δὲ, εἰ καὶ ἀπὸ τοῦ ἄρχοντος, ὡς φάναι, κινεῖσθαι ἄρχεται, ἀλλ' ἐγκατεσπάρη ταῖς οὐσίαις σὺν καὶ τῇ τῶν οὐσιῶν γενέσει πρὸς τοῦ τῶν ὅλων Θεοῦ. Ὡν οὕτως ἐχόντων, ἀνάγκη ὁμολογεῖν αὐτοὺς ἢ τὴν κόλασιν μὴ εἶναι ἄδικον, καὶ δικαιοπραγοῦσιν οἱ καταδικάζοντες καὶ διώκοντες τοὺς μάρτυρας· ἢ ἐκ θελήματος ἐνεργεῖσθαι τοῦ

without the permission (71) of God; for this alone preserves both the providence and the goodness of God.. Therefore, it is not right to think that he causes the sufferings; (for this would not be the proper understanding!) but rather that he does not prevent those who cause them, and it is fitting to trust this and to use the boldness of the opponents for good. «I will surely break down the wall,» he says, «and it will become a place to walk on;» (72)» since there is a providence of such a corrective discipline (73); in the case of others, because of each one's own sins, and in the case of the Lord and the apostles, because of our own. Immediately the divine Apostle says: «For this is the (74) will of God,» he says, «This is the sanctification of you, to keep yourselves away from sexual immorality, to know that each of you should take possession of his own vessel in sanctification and honor, not in the passion of lust, like the Gentiles who do not know the Lord (75); not to go beyond or take advantage of a brother in the matter, because the Lord is an avenger over all these things; just as we told you before, and solemnly warned you,. For God did not call us to uncleanness, but in sanctification. Therefore, the one who rejects does not reject a human, but God, who also gives his Holy Spirit to you (76)..» Therefore, the Lord was not prevented from suffering for our sanctification (77).. If then, one of them defending himself were to say that the witness is punished because of the sins before this union, but that the fruit of living according to this life will be lost again; for so the order of governance has been arranged; we will learn from him whether the reward is given according to forethought.. For if the divine governance did not exist, the plan of purification would

Θεοῦ καὶ τοὺς διωγμούς. Οὐκ ἔτι οὖν ὁ πόνος καὶ ὁ φόβος, ὡς αὐτοὶ λέγουσιν, ἐπισυμβαίνει τοῖς πράγμασιν ὡς ὁ ἰὸς τῷ σιδήρῳ, ἀλλ' ἐκ βουλήσεως ἰδίας προσέρχεται τῇ ψυχῇ. Καὶ περὶ μὲν τούτων πολὺς ὁ λόγος, ὅσον ἐν ὑστέρῳ σκοπεῖν ἀποκείσεται κατὰ καιρὸν διαλαμβάνουσιν.

fail, and their case would be lost; but if the purifications are by forethought, then the punishments are also by forethought.. Forethought, although it seems to begin moving from the ruler, is implanted together with the substances and with the generation of the substances by the God of all.. Since things stand this way, it is necessary to admit that either the punishment is not unjust, and those who condemn and persecute the witnesses act justly; or the persecutions also happen by the will of God.. No longer then does pain and fear, as they themselves say, come upon things like poison on iron, but it comes to the soul from its own will.. And concerning these matters, there is much to say, as they will consider later at the proper time.

Chapter 13 (CAPUT XIII)

Valentini nēnias de mortis abolitione redarguit.

He refutes the lamentations of Valentinus about the abolition of death.

Οὐαλεντίνος δὲ ἐν τινὶ ὁμιλίᾳ κατὰ λέξιν γράφει· «Ἀπ' ἀρχῆς ἀθάνατοί ἐστε, καὶ τέκνα ζωῆς αἰωνίας· καὶ τὸν θάνατον ἠθέλετε μερίσασθαι εἰς ἑαυτοὺς, ἵνα δαπανήσητε αὐτὸν καὶ ἀναλώσητε, καὶ ἀποθάνῃ ὁ θάνατος ἐν ὑμῖν, καὶ δι' ὑμῶν. Ὅταν γὰρ τὸν μὲν κόσμον λύητε, ὑμεῖς δὲ μὴ καταλύησθε, κυριεύετε τῆς κτίσεως καὶ τῆς φθορᾶς ἀπάσης.» Φύσει γὰρ σωζόμενον γένος ὑποτίθεται καὶ αὐτὸς ἐμφερῶς τῷ Βασιλείδῃ· ἄνωθεν δὲ ἡμῖν δεῦρο τοῦτο δὴ τὸ διάφορον γένος, ἐπὶ τὴν τοῦ θανάτου καθαίρεσιν ἤκειν· θανάτου δὲ γένεσιν ἔργον εἶναι τοῦ κτίσαντος τὸν κόσμον. Διὸ καὶ τὴν Γραφὴν ἐκείνην οὕτως ἐκδέχεται· «Οὐδεὶς ὄψεται (78) τὸ

Valentinus, in a certain discourse, writes word for word: "From the beginning you are immortal, and children of eternal life; and you wished to share death among yourselves, so that you might spend and consume it, and that death might die in you, and through you. For when you dissolve the world, but you yourselves are not dissolved, you rule over all creation and decay..» For the race is assumed to be preserved by nature, and it is naturally connected to the King; but from above this different race has come to us, to bring about the removal of death; and the origin of death is the work of the one who created the world.. Therefore, the Scripture accepts

πρόσωπον τοῦ Θεοῦ, καὶ ζήσεται·» ὡς θανάτου αἰτίου. Περὶ τούτου τοῦ Θεοῦ ἐκεῖνα αἰνίττεται, γράφων αὐταῖς λέξεσιν· «Ὅποσον ἐλάττων ἢ εἰκὼν τοῦ ζῶντος προσώπου, τοσοῦτον ἦσσαν ὁ κόσμος τοῦ ζῶντος Αἰῶνος. Τίς οὖν αἰτία τῆς εἰκόνης; Μεγαλωσύνη τοῦ προσώπου, παρεσχημένου τῷ ζωγράφῳ τὸν τύπον, ἵνα τιμηθῇ δι' ὀνόματος αὐτοῦ· οὐ γὰρ αὐθεντικῶς εὐρέθη (79) μορφή, ἀλλὰ τὸ ὄνομα ἐπλήρωσαν (80) τὸ ὑστερήσαν ἐν πλάσει. Συνεργεῖ δὲ καὶ τὸ τοῦ Θεοῦ ἀόρατον εἰς πίστιν τοῦ πεπλασμένου·» τὸν μὲν γὰρ δημιουργὸν ὡς Θεὸν καὶ Πατέρα κληθέντα, «εἰκόνα τοῦ ἀληθινοῦ Θεοῦ,» καὶ «Προφήτην» προσεῖπεν· «ζωγράφον» δὲ τὴν Σοφίαν, ἧς τὸ πλάσμα ἢ εἰκὼν, εἰς δόξαν τοῦ ἀοράτου· ἐπεὶ ὅσα ἐκ συζυγίας προέρχεται, πληρώματά ἐστιν· ὅσα δὲ ἀπὸ ἑνὸς, εἰκόνες. Ἐπεὶ δὲ τὸ φαινόμενον αὐτοῦ οὐκ ἔστιν, ἢ ἐκ μεσότητος ψυχῇ ἔρχεται, τὸ διαφέρον (81)· καὶ τοῦτ' ἐστὶ τὸ ἐμφύσημα τοῦ διαφέροντος πνεύματος, καὶ καθ' ὅλου ὃ ἐμπνεῖται τῇ ψυχῇ τῇ εἰκόνι τοῦ πνεύματος· καὶ καθόλου τὰ ἐπὶ τοῦ Δημιουργοῦ λεγόμενα τοῦ κατ' εἰκόνα γενομένου, ταῦτ' ἐν εἰκόνης αἰσθητῆς μοίρᾳ ἐν τῇ γενέσει (82) περὶ ἀνθρωπογονίαν προπεφητεῦσθαι λέγουσι· καὶ δὴ μετὰγουσι τὴν ὁμοιότητα καὶ ἐφ' ἑαυτοὺς, ἄγνωστον τῷ Δημιουργῷ τὴν τοῦ διαφέροντος ἐπένθεσιν πνεύματος γεγενῆσθαι παραδιδόντες. Ὅταν μὲν οὖν περὶ τοῦ ἕνα εἶναι τὸν Θεόν, τὸν διὰ νόμου καὶ προφητῶν καὶ Εὐαγγελίου κηρυσσόμενον, διαλαμβάνωμεν, καὶ πρὸς τοῦτο διαλεξόμεθα· ἀρχικὸς γὰρ ὁ λόγος· πρὸς δὲ τὸ κατεπεῖγον ἀπαντητέον. Εἰ ἐπὶ τὸ (83) καταλῦσαι θάνατον ἀφικνεῖται τὸ διαφέρον γένος (84), οὐχ ὁ Χριστὸς τὸν θάνατον κατήργησεν, εἰ μὴ καὶ αὐτὸς αὐτοῖς ὁμοούσιος λεχθείη· εἰ δ' εἰς τοῦτο κατήργησεν, ὡς μὴ τοῦ διαφέροντος

that saying: "No one will see the face of God and live."» as the cause of death. About this God, he hints at those things, writing with these words: "The image of the living face is so much less, the world of the living Age is so much weaker.". What then is the cause of the image?? The greatness of the face, having been given form by the painter, so that it might be honored through its name; for the shape was not found authentically (79), but the name filled (80) what was lacking in the image.. And the invisible nature of God also cooperates in the faith of the one formed;» For the creator, having been called God and Father, is «the image of the true God,»» and «Prophet» he said: «painter» but the Wisdom, whose creation is the image, he painted for the glory of the invisible; since whatever comes from a pair is fullness, but whatever comes from one is an image. Since what appears of it does not exist, the soul that comes from the middle is the difference (81); and this is the breath of the differing spirit, and generally it is breathed into the soul, the image of the spirit; and generally, those things said about the Creator, who is made according to the image, they say these things have been foretold in an image with a perceptible share in generation (82) concerning the birth of man; and indeed they transfer the likeness onto themselves, giving over to the Creator the unknown fact that the differing spirit's insertion has come to be.. Therefore, whenever we speak about God as one, the one proclaimed through the law, the prophets, and the gospel, we must explain and discuss this; for the word is original, and the urgent matter must be addressed.. If the differing kind comes to destroy death, then Christ did not abolish death unless he is also said to be of the same substance with them. But

ἄπτεσθαι γένους, οὐχ οὗτοι τὸν θάνατον καταργοῦσιν οἱ ἀντίμιμοι τοῦ Δημιουργοῦ, οἱ τῆς ἐκ μεσότητος ψυχῆς τῇ σφετέρᾳ εἰκόνι ἐμφυσῶντες τὴν ζωὴν τὴν ἄνωθεν, κατὰ τὴν τοῦ δόγματος αἵρεσιν· κἂν διὰ τῆς μητρὸς τοῦτο συμβαίνειν λέγωσιν, ἀλλὰ κἂν εἰ σὺν Χριστῷ καταστρατεύεσθαι τοῦ θανάτου λέγοιεν, ὁμολογούντων τὸ δόγμα τὸ κεκρυμμένον, ὡς τῆς θείας τοῦ Δημιουργοῦ κατατρέχειν τολμῶσι δυνάμεως, τὴν κτίσιν τὴν αὐτοῦ, ὡς κρείττους ἐπανορθούμενοι, πειρώμενοι σώζειν τὴν ψυχικὴν εἰκόνα, ἣν αὐτὸς ῥύσασθαι τῆς φθορᾶς οὐ κατίσχυσεν. Εἴη δ' ἂν καὶ ὁ Κύριος ἀμείνων τοῦ δημιουργοῦ Θεοῦ· οὐ γὰρ ἂν ποτε ὁ υἱὸς τῷ πατρὶ διαφιλονεικοίη, καὶ ταῦτα ἐν θεοῖς. Ὅτι δὲ οὗτός ἐστιν ὁ τοῦ υἱοῦ πατήρ, ὁ Δημιουργὸς τῶν συμπάντων, ὁ παντοκράτωρ Κύριος, εἰς ἐκείνων ἀνεβαλόμεθα τὴν σκέψιν, καθ' ἣν πρὸς τὰς αἱρέσεις ὑπεσχήμεθα διαλέξασθαι, τοῦτον εἶναι μόνον δεικνύντες τὸν ὑπ' αὐτοῦ κεκηρυγμένον. Ἀλλ' ἡμῖν γε ὁ Ἀπόστολος εἰς τὴν τῶν θλίψεων ὑπομονὴν γράφων· «Καὶ τοῦτο, φησὶν, ἀπὸ Θεοῦ, ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν· τὸν αὐτὸν ἀγῶνα ἔχοντες, οἷον ἴδετε ἐν ἐμοί, καὶ νῦν ἀκούετε ἐν ἐμοί. Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τινα σπλάγχνα καὶ οἰκτιρμοὶ, πληρώσατέ μου τὴν χαρὰν, ἵνα τὸ αὐτὸ φρονῇτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἐν φρονοῦντες. Εἰ δὲ σπένδεται ἐπὶ τῇ θυσίᾳ καὶ τῇ λειτουργίᾳ τῆς πίστεως χαίρων καὶ συγχαίρων,» πρὸς οὓς ὁ λόγος τῷ Ἀποστόλῳ, τοῦς Φιλιππησίους «συμμετόχους τῆς χάριτος (85)» καλῶν, πῶς αὐτοὺς «συμψύχους» καὶ ψυχικοὺς (86) λέγει; Ὁμοίως καὶ περὶ Τιμοθέου καὶ ἑαυτοῦ γράφων, «οὐδένα γὰρ

if he abolished it in order not to touch the differing kind, then these opponents of the Creator, who breathe life from above into their own image of the soul from the middle, do not abolish death. According to the heresy of the doctrine, even if they say this happens through the mother, or even if they say death is conquered together with Christ, they confess the hidden doctrine that they dare to claim the divine power of the Creator runs through his creation, trying to restore it as stronger, attempting to save the soul's image, which he himself was not able to rescue from corruption.. And the Lord might also be better than the Creator God; for the Son would never quarrel with the Father, and these things happen even among gods.. That this one is the Father of the Son, the Creator of all things, the almighty Lord, we turn our attention to those matters, according to which we promised to discuss the heresies, showing that he alone is the one proclaimed by him.. But the Apostle, writing to endure suffering, says to us: "And this, he says, is from God, that you were given the grace not only to believe in Christ but also to suffer for him; having the same struggle, as you see in me, and now hear in me.". If there is any encouragement in Christ, any comfort from love, any sharing in the Spirit, any compassion and mercy, fill my joy by thinking the same thing, having the same love, being of one mind, thinking the same thing.. If he rejoices and shares joy in the sacrifice and the service of faith,» To whom the word of the Apostle is addressed, the Philippians, «partners in grace (85)» of good things, how to be «of one mind» with them» and of one soul (86) he says? Likewise, writing about Timothy and himself, he says, «For I have no one who is truly of the same mind,

ἔχω, φησὶν, ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει· οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ Ἰησοῦ Χριστοῦ (87).» Μὴ τοίνυν «ψυχικοὺς» ἐν ὀνειδους μέρει λεγόντων ἡμᾶς οἱ προειρημένοι, ἀλλὰ καὶ οἱ Φρύγες· ἤδη γὰρ καὶ οὗτοι τοὺς τῇ νέᾳ προφητείᾳ μὴ προσέχοντας «ψυχικοὺς» καλοῦσιν, πρὸς οὓς ἐν τοῖς «Περὶ προφητείας» διαλεξόμεθα. Ἀγάπην οὖν ἀσκεῖν τὸν τέλειον χρή, κἀνθένδε ἐπὶ τὴν θεῖαν φιλίαν σπεύδειν, δι' ἀγάπην ἐκτελοῦντα τὰς ἐντολάς. Τὸ δὲ ἀγαπᾶν τοὺς ἐχθροὺς οὐκ ἀγαπᾶν τὸ κακὸν λέγει, οὐδὲ ἀσέβειαν, ἢ μοιχείαν, ἢ κλοπὴν, ἀλλὰ τὸν κλέπτην, καὶ τὸν ἀσεβῆ, καὶ τὸν μοιχόν, οὐ καθὼς ἀμαρτάνει, καὶ τῇ ποιᾷ ἐνεργείᾳ μολύνει τὴν ἀνθρώπου προσηγορίαν, καθ' ὃ δὲ ἄνθρωπός ἐστι, καὶ ἔργον Θεοῦ. Ἀμέλει τὸ ἀμαρτάνειν ἐνεργείᾳ κεῖται, οὐκ οὐσία· διὸ οὐδὲ ἔργον Θεοῦ. Ἐχθροὶ δὲ οἱ ἀμαρτάνοντες εἴρηνται Θεοῦ, οἱ ἐχθροὶ δὲ τῶν ἐντολῶν, αἷς μὴδὲ ὑπακηκόασι, γενόμενοι ὥσπερ φίλοι οἱ ὑπακηκοότες, οἱ μὲν διὰ τὴν οἰκείωσιν, οἱ δὲ διὰ τὴν ἀπαλλοτριώσιν τὴν ἐκ προαιρέσεως προσαγορευθέντες· οὐθὲν γὰρ ἡ ἐχθρα οὐδ' ἡ ἀμαρτία ἄνευ τοῦ ἐχθροῦ καὶ τοῦ ἀμαρτάνοντος· καὶ «τὸ μηδενὸς ἐπιθυμεῖν,» οὐχ ὡς ἀλλοτριῶν τῶν ἐπιθυμητῶν ὄντων, πόθον μὴ ἔχειν διδάσκει, καθάπερ ὑπειλήφασιν οἱ τὸν Κτίστην ἄλλον εἶναι παρὰ τὸν πρῶτον Θεὸν δογματίζοντες· οὐθ' ὡς ἐβδελυγμένης καὶ κακῆς οὐσῆς τῆς γενέσεως (ἄθεοι γὰρ αἱ δόξαι αὐται)· «ἀλλότρια» δὲ ἡμεῖς φαμεν τὰ τοῦ κόσμου, οὐχ ὡς ἄτοπα, οὐδ' ὡς οὐχὶ τοῦ Θεοῦ τοῦ πάντων Κυρίου, ἀλλ' ἐπειδὴ μὴ καταμένομεν ἐν αὐτοῖς τὸν πάντα αἰῶνα· κτήσεται ὄντα ἀλλότρια, καὶ τῶν κατὰ διαδοχὴν ὑπάρχοντα· χρήσει δὲ ἐκάστου ἡμῶν ἴδια, δι' οὓς καὶ ἐγένετο· πλὴν ἐφ' ὅσον (88) γε αὐτοῖς ἀναγκαῖον συμπαρεῖναι. Κατὰ φυσικὴν τοίνυν ὄρεξιν

who will sincerely care for your interests; for all seek their own, not the things of Jesus Christ (87).» Therefore, not «of the soul» Not only the aforementioned ones, but also the Phrygians, speak of us as «of the soul» in a reproachful way; for even they now call those who do not pay attention to the new prophecy «of the soul» they call them so, against whom in the «On Prophecy» we will argue. Therefore, one must practice perfect love, and from there hasten toward divine friendship, fulfilling the commandments through love.. To love one's enemies does not mean to love evil, nor impiety, nor adultery, nor theft, but rather the thief, the impious person, and the adulterer—not as they sin and by their actions defile the name of man, which is also the work of God.. Sinning lies in action, not in being; therefore, it is not the work of God.. The sinners have been called enemies of God, indeed the enemies of the commandments, which they have not even obeyed. Those who have obeyed have become like friends—some through familiarity, others through being alienated, having been called by choice. For neither enmity nor sin exists without an enemy and a sinner; and «to desire nothing,» not as if the desires belong to others, teaches not to have longing, just as those who claim that the Creator is another besides the first God have supposed; nor as if the origin is hateful and evil (for these opinions are atheistic); «foreign» But we say that the things of the world are foreign, not as strange, nor as not belonging to God, the Lord of all, but because we do not remain in them forever; they are foreign possessions, existing in succession; each of us has our own use of them, through which they also came into being; except insofar as (88) it is necessary

χρηστέον τοῖς κεκωλυμένοις καλῶς, πᾶσαν
ὑπερέκπτωσιν καὶ συμπάθειαν
παραιτουμένους.

for us to be present with them.. Therefore,
according to natural desire, those who are
hindered must use it well, giving up all
excess and passion.

Chapter 14 (CAPUT XIV)

De dilectione omnium, etiam inimicorum.

On the love of all, even enemies.

Ὅση καὶ χρηστότης; «Ἀγαπᾶτε τοὺς
ἐχθροὺς ὑμῶν,» λέγει· «εὐλογεῖτε τοὺς
καταρωμένους ὑμᾶς (89)· καὶ προσεύχεσθε
ὑπὲρ τῶν ἐπηρεαζόντων ὑμῖν,» καὶ τὰ
ὅμοια· οἷς προστίθῃσιν· «Ἵνα γένησθε υἱοὶ
τοῦ Πατρὸς ὑμῶν τοῦ ἐν τοῖς οὐρανοῖς·»
τὴν ἐξομοίωσιν τὴν πρὸς Θεὸν
αἰνισσόμενος. Πάλιν δ' αὖ φησιν· «Ἴσθι
εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ, ἕως ὅτου εἶ
ἐν τῇ ὁδῷ μετ' αὐτοῦ. Ἀντίδικος» δὲ οὐ τὸ
σῶμα, ὥς τινες βούλονται, ἀλλ' ὁ διάβολος
καὶ οἱ τοῦτῳ ἐξομοιούμενοι, ὁ
«συνοδεύων» ἡμῖν δι' ἀνθρώπων τῶν
ζηλούντων τὰ ἔργα αὐτοῦ ἐν τῷ ἐπιγίῳ
τῷδε βίῳ. Οὐχ οἷόν τε οὖν μὴ παθεῖν τὰ
ἐχθιστα τοὺς ὁμολογοῦντας μὲν ἑαυτοὺς
εἶναι τοῖς τοῦ Χριστοῦ (90), ἐν δὲ τοῖς τοῦ
διαβόλου καταγινομένους ἔργοις·
γέγραπται γάρ· «Μὴ ποτε παραδῶ σε τῷ
κριτῇ,» ὁ κριτὴς δὲ (91) τῷ ὑπηρέτῃ τῆς
ἀρχῆς τοῦ διαβόλου. «Πέπεισμαι γάρ, ὅτι
οὔτε θάνατος,» ὁ κατ' ἐπιφορὰν τῶν
διωκόντων· «οὔτε ζωὴ,» ἡ κατὰ τὸν βίον
τοῦτον· «οὔτε ἄγγελοι,» οἱ ἀποστάται·
«οὔτε ἀρχαί·» ἀρχὴ δὲ τῷ Σατανᾷ, ὁ βίος δὲ
εἴλετο· τοιαῦται (92) γὰρ αἱ κατ' αὐτὸν
ἀρχαί τε καὶ ἐξουσίαι τοῦ σκότους· «οὔτε
τὰ ἐνεστώτα,» ἐν οἷς ἐσμεν κατὰ τὸν τοῦ
βίου χρόνον, ὡς τοῦ μὲν στρατιώτου ἡ
ἐλπίς, τοῦ ἐμπόρου δὲ τὸ κέρδος· «οὔτε
ὑψωμα, οὔτε βάθος, οὔτε τις κτίσις ἐτέρα,»
κατ' ἐνέργειαν τὴν οἰκείαν ἀνθρώπῳ,

How great is kindness? «Love your
enemies,» he says; «bless those who curse
you, (89) and pray for those who mistreat
you,» and similar things; to which he adds:
«So that you may be children of your Father
who is in heaven,» hinting at the likeness to
God. Again he says: «Be quick to be kind to
your opponent, while you are on the way
with him.» The opponent is not the body, as
some want, but the devil and those like
him, the one who «accompanies» us
through people who envy his works in this
earthly life. Therefore, it is not possible for
those who confess themselves to belong to
Christ (90), but who fall into the works of
the devil, not to suffer hostility; for it is
written: «Lest the judge deliver you,» the
judge being (91) the servant of the ruler of
the devil. «For I am convinced that neither
death,» the one who brings harm to the
persecutors; «nor life,» this present life;
«nor angels,» the fallen ones; «nor rulers,»
the rulers of Satan, the life he has chosen;
for such are (92) the rulers and authorities
of darkness; «nor things present,» in which
we are according to the time of life, like the
hope of a soldier or the profit of a
merchant; «nor height, nor depth, nor any
other creature,» in its own power opposing
the faith of the one who chooses;
«creature» is used synonymously with
power or energy, being our work; such

ἀντιπράττει τῇ πίστει τοῦ προαιρουμένου· «κτίσις» δὲ συνωνύμως καὶ ἐνέργεια λέγεται, ἔργον ἡμέτερον οὐσα· ἡ τοιάδε ἐνέργεια, «οὐ δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.» Ἔχεις συγκεφαλαίωσιν γνωστικοῦ μάρτυρος.

Chapter 15 (CAPUT XV)

De vitando scandato.

«Οἶδμεν δὲ ὅτι πάντες γινώσκοντες ἔχομεν,» τὴν κοινὴν ἐν τοῖς κοινοῖς, καὶ τὴν ὅτι εἷς Θεὸς πρὸς πιστοὺς γὰρ ἐπέστελλεν· ὅθεν ἐπιφέρει· «Ἀλλ’ οὐκ ἐν πᾶσιν ἡ γινώσκουσα,» ἐν ὀλίγοις παραδιδόμενη (93). Εἰσὶ δὲ, οἳ φασὶ τὴν περὶ τῶν εἰδωλοθύτων γινώσκουσαν οὐκ ἐν πᾶσι φέρειν, «μήπως ἡ ἐξουσία ἡμῶν πρόσκομμα τοῖς ἀσθενέσι γένηται· ἀπόλλυται γὰρ ὁ ἀσθενὴς τῇ σῇ γνώσει.» Κἂν φάσκωσι, «Πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἀγοράζειν δεῖ,» κατὰ πεῦσιν ἐπάγοντες, τὸ, «Μηδὲν ἀνακρίνοντας,» ἐπίσης τῷ ἀνακρίνοντας, γελοῖαν ἐξήγησιν παραθήσονται (94)· ὁ γὰρ Ἀπόστολος, «Πάντα, φησὶ, τὰ ἄλλα ὠνεῖσθε ἐκ μακέλλου, μηδὲν ἀνακρίνοντας,» καθ’ ὑπεξαίρεσιν τῶν δηλουμένων κατὰ τὴν ἐπιστολὴν τὴν καθολικὴν τῶν ἀποστόλων ἀπάντων, «σὺν τῇ εὐδοκίᾳ τοῦ ἁγίου Πνεύματος,» τῇ γεγραμμένῃ μὲν ἐν ταῖς Πράξεσι τῶν ἀποστόλων, διακομισθεῖσιν δὲ εἰς τοὺς πιστοὺς δι’ αὐτοῦ διακονοῦντος τοῦ Παύλου· ἐμήνυσαν γὰρ «ἐπ’ ἀνάγκης ἀπέχεσθαι δεῖν εἰδωλοθύτων, καὶ αἵματος, καὶ πνικτῶν (95), καὶ πορνείας· ἐξ ὧν διατηροῦντας ἑαυτοὺς, εὖ πράξουσιν.» Ἅτερον (96) οὗν ἐστὶ τὸ εἰρημένον πρὸς τοῦ Ἀποστόλου· «Μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν; μὴ οὐκ ἔχομεν ἐξουσίαν

power is: «nothing will be able to separate us from the love of God, which is in Christ Jesus our Lord.» You have here the summary of a knowledgeable witness.

On avoiding scandal.

«We know that all of us have knowledge,» the common knowledge among all, and that there is one God, for he sent to the faithful; hence it says, “But knowledge is not in all,» to be handed down among a few only (93). There are those who say that the knowledge about food sacrificed to idols is not held by all, “lest our freedom become a stumbling block to the weak; for the weak person is destroyed by your knowledge..» And if they say, “Everything sold in the market must be bought,» following the custom, adding, “Without questioning anything,» Likewise, to those who question, they will offer a ridiculous explanation (94); for the Apostle says, “Buy everything else sold in the market, without questioning anything,» by way of taking away what is shown according to the catholic epistle of all the apostles, “together with the good pleasure of the holy Spirit,» which is indeed written in the Acts of the Apostles, and was brought to the believers through the ministry of Paul; for they declared, “It is necessary to abstain from things sacrificed to idols, and from blood, and from what is strangled (95), and from sexual immorality; whoever keeps themselves from these will do well.»

ἀδελφὴν γυναῖκα περιάγειν, ὥς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ Κηφᾶς; Ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, φησὶν, ἀλλὰ πάντα στέγομεν, ἵνα μὴ ἐγκοπῇν (97) δῶμεν τῷ Εὐαγγελίῳ τοῦ Χριστοῦ·» ἥτοι φορτία περιάγοντες, δέον εὐλύτους (98) εἰς πάντας (99) εἶναι· ἢ ὑπόδειγμα τοῖς θέλουσιν ἐγκρατεῦσθαι γινόμενοι, μὴ οἰκοδομούμενοι εἰς τὸ ἀηδῶς τὰ παρατιθέμενα (1) ἐσθίειν, καὶ ὥς ἔτυχεν ὁμιλεῖν τῇ γυναικί· μάλιστα δὲ τοὺς τηλικαύτην οἰκονομίαν πεπεισμένους (2) ὑπόδειγμα τοῖς μανθάνουσιν ἄχραντον ἐκκεῖσθαι προσήκει. «Ἐλεύθερος γὰρ ὢν ἐκ πάντων, πᾶσιν ἐμαυτὸν ἐδούλωσα, φησὶν, ἵνα τοὺς πάντας κερδήσω. Καὶ πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα ἐγκρατεύεται. Ἀλλὰ τοῦ Κυρίου ἡ γῆ, καὶ τὸ πλήρωμα αὐτῆς. Διὰ τὴν συνείδησιν» οὖν ἀφεκτέον, ὧν ἀφεκτέον. «Συνείδησιν δὲ λέγω, οὐχὶ τὴν ἑαυτοῦ·» γνωστικὴ γάρ· ἀλλὰ τὴν τοῦ ἑτέρου, ἵνα μὴ κακῶς οἰκοδομηθῇ, ἀμαθία μιμούμενος ὃ μὴ γινώσκει, καταφρονητὴς ἀντὶ μεγάλοφρονος (3) γινόμενος. «Ἵνα τί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως; Εἰ ἐγὼ (4) χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ; πάντα (5) οὖν ὅσα ποιεῖτε, εἰς δόξαν Θεοῦ ποιεῖτε·» ὅσα ὑπὸ τὸν κανόνα (6) τῆς πίστεως ποιεῖν ἐπιτέτραπται.

Another (96) thing, then, is what is said by the Apostle: "Do we not have the right to eat and drink?? Do we not have the right to lead about a sister as a wife, just as the other apostles, and the brothers of the Lord, and Cephas do?? But we have not used this right, he says, but we endure all things so that we do not cause a stumbling block (97) to the gospel of Christ;» Or carrying burdens, we must be gentle (98) toward all (99). Or becoming an example to those who want to practice self-control, not being built up by eating what is offered unpleasantly (1), and speaking with a woman as it happens. Especially for those convinced by such discipline (2), it is fitting to show an example of pure conduct to those who are learning.. "For being free from all, I have made myself a servant to all," he says, "so that I might win over all.. And everyone who competes exercises self-control in all things.. But the earth belongs to the Lord, and all its fullness.. Because of conscience» Therefore, one must forgive what must be forgiven.. «By conscience I mean not one's own;» for it is knowledgeable; but that of the other, so that one does not build wrongly, imitating ignorance in what one does not know, becoming a despiser instead of a magnanimous person (3).. «For why is my freedom judged by another's conscience?? If I (4) share by grace, why do I speak against the one for whom I give thanks?? Therefore, (5) whatever you do, do it all for the glory of God;» Whatever is allowed under the rule (6) of faith to be done.

Chapter 16 (CAPUT XVI)

*Quædam Scripturæ loca de constantia,

*Certain passages of Scripture illustrate the steadfastness, patience, and love of the

patientia et charitate martyrum illustrat.*

martyrs.*

«Καρδιά μὲν πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν. Λέγει γοῦν (7) ἡ Γραφή· Πᾶς ὁ πιστεύων ἐπ’ αὐτῷ οὐ καταισχυνθήσεται· τουτέστι (8) τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν· ὅτι ἐὰν ὁμολογήσῃς τὸ ῥῆμα ἐν τῷ στόματί σου ὅτι Κύριος Ἰησοῦς, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ Θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν, σωθήσῃ.» Ἄντικρυς τελείαν δικαιοσύνην ὑπογράφει, ἔργῳ τε καὶ θεωρίᾳ πεπληρωμένην. «Εὐλογητέον οὖν τοὺς διώκοντας. Εὐλογεῖτε, καὶ μὴ καταρᾶσθε· ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστὶ, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἀγιότητι (9) καὶ εἰλικρινείᾳ Θεὸν ἔγνωμεν.» δι’ ὀλίγης ταύτης προφάσεως τὸ τῆς ἀγάπης ἔργον ἐνδεικνύμενοι, ὅτι «οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ’ ἐν χάριτι Θεοῦ ἀνεστράφημεν ἐν τῷ κόσμῳ.» Ταῦτα μὲν περὶ τῆς γνώσεως ὁ Ἀπόστολος· τὴν δὲ κοινὴν διδασκαλίαν (10) τῆς πίστεως «ὁσμὴν γνώσεως» εἶρηκεν ἐν τῇ δευτέρᾳ (11) πρὸς Κορινθίους. «Ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα τοῖς πολλοῖς ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς Διαθήκης μένει,» μὴ ἀνακαλυπτόμενον κατὰ τὴν πρὸς τὸν Κύριον ἐπιστροφήν. Διὰ τοῦτο καὶ ἀνάστασιν ἔδειξε τοῖς διορᾶν δυναμένοις, τὴν ἔτι ἐν σαρκὶ τοῦ βίου ἔρποντος ἐπὶ κοιλίαν (12). Ἐνθεν καὶ «γεννήματα ἐχιδνῶν» τοὺς τοιούτους ἐκάλεσε, τοὺς φιληδόνους, τοὺς γαστρὶ καὶ αἰδοίοις δουλεύοντας, καὶ τὰς ἀλλήλων διὰ τὰς κοσμικὰς ἐπιθυμίας ἀποτέμνοντας κεφαλὰς (13). «Τεκνία, μὴ ἀγαπῶμεν λόγῳ, μηδὲ γλώσσῃ,» Ἰωάννης (14) τελείους εἶναι διδάσκων, «ἀλλ’ ἐν ἔργῳ καὶ ἀληθείᾳ· ἐν τούτῳ γνωσόμεθα, ὅτι ἐκ τῆς ἀληθείας ἐσμέν.» Εἰ δὲ «ἀγάπη ὁ Θεός,» ἀγάπη καὶ ἡ θεοσέβεια, «φόβος οὐκ ἐστὶν ἐν τῇ ἀγάπῃ·

«With the heart, one believes unto righteousness, and with the mouth, one confesses unto salvation.» The Scripture says indeed (7): Everyone who believes in him will not be put to shame; that is (8) the word of faith which we preach: that if you confess with your mouth the word that Jesus is Lord, and believe in your heart that God raised him from the dead, you will be saved..» It directly confirms perfect righteousness, fulfilled both in deed and in vision.. «Therefore, the persecutors must be blessed.. Bless, and do not curse; for this is our boast, the testimony of our conscience, that we have known God in holiness (9) and sincerity;» by this small excuse showing the work of love, that «we did not walk in worldly wisdom, but in the grace of God in the world..» These things concern knowledge, says the Apostle; but the common teaching (10) of faith is «the fragrance of knowledge.» he said in the second (11) letter to the Corinthians. “For until this day the same veil remains over the reading of the Old Testament to many,» not being uncovered because of the turning to the Lord. Therefore, he also showed the resurrection to those who were able to see, still crawling in the flesh of life upon the womb (12). From there also «offspring of vipers» He called such people those who love pleasure, serving the belly and the genitals, and cutting off each other’s heads because of worldly desires (13). “Little children, let us not love in word or with the tongue,» John (14) teaching to be perfect, said, “But in deed and in truth; in this we will know that we are from the truth..» For «God is love,» love and piety, «fear is not in love; but perfect love drives out fear..

ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον. Αὕτη ἐστὶν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν.» Πάλιν τε αὖ τῷ γνωστικῷ ποθοῦντι γενέσθαι γέγραπται, «Ἀλλὰ τύπος γίνου τῶν πιστῶν, ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ (15), ἐν πίστει, ἐν ἀγνείᾳ.» Πίστεως γὰρ, οἶμαι, τελειότης πρὸς τὴν κοινὴν διαστέλλεται πίστιν. Καὶ δὴ γνωστικοῦ κανόνα ὁ θεῖος Ἀπόστολος διὰ τοσῶνδε (16) παρίστησιν, τοῦτο μὲν γράφων· «Ἐγὼ γὰρ ἔμαθον, ἐν οἷς εἰμι, αὐτάρκης εἶναι· οἶδα καὶ ταπεινοῦσθαι, οἶδα καὶ (17) περισσεύειν. Ἐν παντὶ καὶ· ἐν πᾶσι μεμύημαι, καὶ χορτάζεσθαι καὶ πεινῆν, καὶ περισσεύειν καὶ ὑστερεῖσθαι· πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με (18).» Τοῦτο δὲ καὶ πρὸς ἐντροπὴν (19) ἄλλοις διαλεγόμενος, οὐκ ὀκνεῖ λέγειν· «Ἀναμνήσκεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων, τοῦτο μὲν ὀνειδισμοῖς τε καὶ θλίψεσι θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων γεννηθέντες. Καὶ γὰρ τοῖς δεσμοῖς μου συνεπαθήσατε, καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε· γινώσκοντες ἔχειν ἑαυτοὺς κρείττονα ὑπαρξιν καὶ μένουσαν (20). Μὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν, ἣτις ἔχει μεγάλην μισθοποδοσίαν· ὑπομονῆς γὰρ ἔχετε χρεῖαν, ἵνα, τὸ θέλημα τοῦ Θεοῦ ποιήσαντες, κομίσησθε τὴν ἐπαγγελίαν· ἔτι γὰρ μικρὸν ὅσον ὁ ἐρχόμενος ἤξει, καὶ οὐ χρονιεῖ. Ὁ δὲ δίκαιός μου (21) ἐκ πίστεως ζήσεται· καὶ ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ. Ἡμεῖς δὲ οὐκ ἐσμεν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς «περιποίησιν» ψυχῆς. Εἴτ' αὖ σοι συμῆνος ὑποδειγμάτων θείων παρίστησιν. «Ἦ γὰρ οὐ πίστει,» φησί, «δι' ὑπομονῆς κατώρθωσαν (22) οἱ ἐμπαιγμῶν καὶ μαστίγων πείραν λαβόντες (23), ἔτι δὲ δεσμῶν καὶ φυλακῆς;

This is the love of God, that we keep his commandments..» Again, it is written for the one who desires to become knowledgeable, «But be an example to the believers, in word, in conduct, in love (15), in faith, in purity..» For I think that the perfection of faith is distinguished from common belief.. And indeed the divine Apostle sets forth the rule of the knowledgeable person through so many things (16), writing this: «For I have learned, in whatever state I am, to be self-sufficient; I know how to be humbled, and I know also (17) how to abound.. In everything and in all things I am instructed, both to be full and to hunger, both to abound and to be in need; I can do all things through the one who strengthens me (18)..» And indeed, speaking to others with a rebuke, he does not hesitate to say: «Remember the earlier days, in which, having been enlightened, you endured a great struggle of sufferings, some of which you faced as if watching insults and troubles, and others you became sharers in those who lived in this way.. For you also suffered with my chains, and you accepted the loss of your possessions with joy, knowing that you have for yourselves a better and lasting possession (20).. Do not throw away your boldness, which has a great reward; for you need endurance, so that after doing the will of God, you may receive the promise. For yet a little while, and the one who is coming will come, and will not delay.. My righteous one will live by faith; and if he shrinks back, my soul has no pleasure in him. (21). But we are not of those who shrink back to destruction, but of faith to the preservation.» of the soul. Then a swarm of divine examples is presented to you.. «For is it not by faith,» he says, “through endurance those who were

Ἐλιθάσθησαν, ἐπειράσθησαν (24), ἐν φόνῳ
μαχαίρας ἀπέθανον· περιῆλθον ἐν
μηλωταῖς, ἐν αἰγείοις δέρμασιν,
ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι,
ὧν οὐκ ἦν ἄξιος ὁ κόσμος· ἐν ἐρημίαις
πλανώμενοι, καὶ ὄρεσι, καὶ σπηλαίοις, καὶ
ταῖς ὁπαῖς τῆς γῆς. Καὶ πάντες (25)
μαρτυρηθέντες διὰ τῆς πίστεως, οὐκ
έκομίσαντο τὴν ἐπαγγελίαν τοῦ Θεοῦ·»
ἀπολείπεται νοεῖν τὸ κατὰ παρασιώπησιν
εἰρημένον, «μόνοι.» Ἐπιφέρει γοῦν· «Περὶ
ἡμῶν κρεῖττον τι προειδομένου τοῦ Θεοῦ,»
(ἀγαθὸς γὰρ ἦν (26).) «ἵνα μὴ χωρὶς ἡμῶν
τελειωθῶσι. Τοιγαροῦν καὶ ἡμεῖς,
τοσοῦτον ἔχοντες περικείμενον ἡμῖν
νέφος» ἅγιον καὶ διειδὲς (27) «μαρτύρων,
ὄγκον ἀποθέμενοι πάντα, καὶ τὴν
εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς
τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα,
ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν
καὶ τελειωτὴν Ἰησοῦν.» Ὅτι μὲν οὖν μίαν
σωτηρίαν λέγει ἐν Χριστῷ τῶν δικαίων καὶ
ἡμῶν (28), σαφῶς μὲν εἴρηκεν πρότερον·
οὐδὲν δὲ ἥττον καὶ περὶ Μωϋσέως λέγων,
ἐπιφέρει· «Μεῖζονα πλοῦτον ἡγησάμενος
τῶν Αἰγύπτου (29) θησαυρῶν τὸν
ὀνειδισμόν τοῦ Χριστοῦ· ἀπέβλεπε γὰρ εἰς
τὴν μισθαποδοσίαν· πίστει κατέλιπεν
Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ
βασιλέως· τὸν γὰρ ἀόρατον ὡς ὁρῶν
έκαρτέρησεν.» Ἡ θεία Σοφία περὶ τῶν
μαρτύρων λέγει· «ἔδοξαν ἐν ὀφθαλμοῖς
ἀφρόνων τεθνάναι, καὶ ἐλογίσθη κάκῳσις
ἡ ἔξοδος αὐτῶν, καὶ ἡ ἀφ' ἡμῶν πορεία
σύντριμμα· οἱ δὲ εἰσιν ἐν εἰρήνῃ· καὶ γὰρ ἐν
ὄψει ἀνθρώπων ἐὰν κολασθῶσιν, ἡ ἐλπίς
αὐτῶν ἀθανασίας πλήρης.» Εἴτα ἐπάγει,
κάθαρσιν ἐνδοξον τὸ μαρτύριον
διδάσκουσα· «Καὶ ὀλίγα παιδευθέντες,
μεγάλα εὐεργετηθήσονται· ὅτι ὁ Θεὸς
ἐπείρασεν αὐτούς·» τουτέστιν, εἰς δοκίμιον
καὶ δυσωπίαν τοῦ πειράζοντος εἶασεν
αὐτοὺς πειρασθῆναι· «καὶ εὗρεν αὐτοὺς

tested by mockings and whippings
succeeded, (22) and even more through
chains and imprisonment (23),? They were
stoned, they were tested, (24) they died by
the sword's murder; they wandered in
sheepskins and goatskins, lacking
necessities, suffering troubles,
mistreated—people the world was not
worthy of; wandering in deserts, and
mountains, and caves, and the holes of the
earth.. And all (25), having been witnessed
through faith, did not receive the promise
of God;» It remains to consider what was
said by way of silence, “only.» It at least
brings this: “About us, something better is
foretold by God,» (for he was good (26);)
“so that they might not be perfected
without us. Therefore, we too, having such
a great cloud surrounding us,» a holy and
well-known (27) “cloud of witnesses, laying
aside every weight and the easily
entangling sin, let us run with endurance
the race set before us, looking to Jesus, the
pioneer and perfecter of faith..» Since then
he says there is one salvation in Christ for
the righteous and for us (28), he has clearly
said this before; but no less, speaking also
about Moses, he adds: «Considering the
greater wealth than the treasures of Egypt
(29) to be the reproach of Christ; for he
looked ahead to the reward; by faith he left
Egypt, not fearing the king's anger; for he
endured as if seeing the invisible one..»
Divine Wisdom speaks about the witnesses:
«They seemed to die foolishly in the eyes of
others, and their departure was considered
a disaster, and their leaving us a ruin; but
they are at peace. For even if they are
punished in the sight of men, their hope is
full of immortality.» Then it adds,
teaching that martyrdom is a glorious
purification: «And after being disciplined a
little, they will receive great benefits;

ἀξίους ἑαυτοῦ, υἱοὺς κληθῆναι» δηλονότι.
«Ὡς χρυσὸν ἐν χωνευτηρίῳ ἐδοκίμασεν
αὐτοὺς, καὶ ὡς ὀλοκάρπωμα θυσίας
προσεδέξατο αὐτούς· καὶ ἐν καιρῷ
ἐπισκοπῆς αὐτῶν ἀναλάμψουσι, καὶ ὡς
σπινθῆρες ἐν καλᾷ διαδραμοῦνται·
κриноῦσιν ἔθνη, καὶ κρατήσουσι λαῶν, καὶ
βασιλεύσει αὐτῶν Κύριος εἰς τοὺς αἰῶνας.»

because God tested them;» that is, he
allowed them to be tested as a trial and as a
silence of the one testing; «and he found
them worthy of himself, to be called sons»
clearly. «Just as gold is tested in the
crucible, he proved them, and as a full
harvest of sacrifice he accepted them; and
in the time of their oversight they will shine
forth, and like sparks they will run through
the reed; they will judge nations, and they
will rule peoples, and the Lord will reign
over them forever.»

Chapter 17 (CAPUT XVII)

*Citationem ex epistola S. Clementis ad
Corinthios ad argumentum præcedentis
capitis spectantem refert*.

*He brings a citation from the letter of St.
Clement to the Corinthians relevant to the
argument of the preceding chapter.*

Ναὶ μὴν ἐν τῇ πρὸς Κορινθίους Ἐπιστολῇ ὁ
ἀπόστολος (30) Κλήμης, καὶ αὐτὸς ἡμῖν
τύπον τινὰ τοῦ γνωστικοῦ ὑπογράφων,
λέγει· «Τίς (31) γὰρ, παρεπιδηήσας πρὸς
ὑμᾶς, τὴν πανάρετον καὶ βεβαίαν πίστιν
ὑμῶν (32) οὐκ ἐδοκίμασεν; τὴν τε
σώφρονα καὶ ἐπιεικῇ ἐν Χριστῷ εὐσέβειαν
οὐκ ἐθαύμασεν; καὶ τὸ μεγαλοπρεπὲς τῆς
φιλοξενίας ὑμῶν ἦθος οὐκ ἐκήρυξεν; καὶ
τὴν τελείαν καὶ ἀσφαλῆ γνῶσιν οὐκ
ἐμακάρισεν; ἀπροσωπολήπτως γὰρ πάντα
ἐποιεῖτε, καὶ ἐν τοῖς νομίμοις (33) τοῦ Θεοῦ
ἐπορεύεσθε.» καὶ τὰ ἐξῆς. Εἴτ’
ἐμφανέστερον, «Ἀτενίσωμεν (34) οὖν εἰς
τοὺς τελείως λειτουργήσαντας αὐτοῦ τῇ
μεγαλοπρεπεῖ δόξῃ (35). Λάβωμεν Ἐνῶχ,
ὃς, ἐν ὑπακοῇ δίκαιος εὗρεθεις, μετετέθη·
καὶ Νῶε, ὃς πιστεύσας διεσώθη· καὶ
Ἀβραάμ, ὃς διὰ πίστιν καὶ φιλοξενίαν (36)
«φίλος Θεοῦ (37),» πατὴρ δὲ τοῦ Ἰσαὰκ
προσηγορεύθη. Διὰ φιλοξενίαν (38) καὶ
εὐσέβειαν Λὼτ ἐσώθη ἐκ Σοδόμων· διὰ

Indeed, in the letter to the Corinthians, the
apostle (30) Clement, also giving us a kind
of example of the Gnostic, says: «For who,
having sojourned among you, did not test
your most pure and firm faith (32)?» and
did not admire your wise and gentle
godliness in Christ?? and did not proclaim
the noble spirit of your hospitality?? and
did not bless the complete and secure
knowledge?? For you act without partiality
toward all, and you walk in the lawful ways
(33) of God;» and the following. Then more
clearly, “Let us fix our gaze (34) on those
who have fully served him with majestic
glory (35). Let us take Enoch, who, found
righteous in obedience, was taken up; and
Noah, who was saved by faith; and
Abraham, who through faith and
hospitality (36) was called “friend of God”
(37),» He was called the father of Isaac..
Through hospitality (38) and piety, Lot was
saved from Sodom; through faith (39) and

πίστιν (39) καὶ φιλοξενίαν ἐσώθη Ῥαὰβ ἡ πόρνη· δι' ὑπομονὴν (40) καὶ πίστιν ἐν δέρμασιν αἰγείois καὶ μηλωταῖς καὶ τριχῶν καμηλείων πλέγμασιν περιεπάτησαν, κηρύσσοντες τὴν βασιλείαν (41) τοῦ Χριστοῦ. Λέγομεν δὲ Ἠλίαν καὶ Ἐλισσαῖον, Ἰεζεκιήλ τε καὶ Ἰωάννην (42), τοὺς προφήτας. Ὁ γὰρ τοι «φίλος Θεοῦ διὰ πίστιν ἐλευθέραν κληθεὶς Ἀβραὰμ οὐκ ἐπὶ ῥῆτι τῇ δόξῃ· μετριοπαθῶν δὲ ἔλεγεν· «Ἐγὼ δὲ εἰμι γῆ καὶ σποδός.» Περὶ τε τοῦ Ἰωβ οὕτως γέγραπται (43)· «Ἰωβ δὲ ἦν δίκαιος καὶ ἄμεμπτος, ἀληθινὸς καὶ θεοσεβὴς, ἀπεχόμενος ἀπὸ παντὸς κακοῦ.» Οὗτος ὁ νικήσας δι' ὑπομονῆς τὸν πειράσαντα, καὶ μαρτυρήσας ἅμα καὶ μαρτυρηθεὶς ὑπὸ τοῦ Θεοῦ· ὃς ταπεινοφροσύνης ἀντέχεται (44), «καὶ λέγει· Οὐδεὶς καθαρὸς ἀπὸ ῥύπου, οὐδ' εἰ μιᾶς ἡμέρας ἡ ζωὴ αὐτοῦ.» Μωϋσῆς, «ὁ πιστὸς θεράπων (45) ἐν ὄλῳ τῷ οἴκῳ αὐτοῦ,» πρὸς τὸν χρηματίζοντα ἐκ τῆς βάρης εἶπεν· «Τίς εἰμι ἐγώ, ὅτι με πέμπεις; Ἐγὼ δὲ εἰμι ἰσχνόφωνος καὶ βραδύγλωσσος,» φωνὴν Κυρίου διὰ γλώσσης ἀνθρωπίνης διακονῆσαι (46). Καὶ πάλιν· «Ἐγὼ (47) δὲ εἰμι ἀτμὶς ἀπὸ χύτρας. Θεὸς γὰρ ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν.» «Ναὶ μὴν (48) καὶ Δαβὶδ, ἐφ' οὗ μαρτυρῶν ὁ Κύριος λέγει· «Εὗρον ἄνδρα κατὰ τὴν καρδίαν μου, Δαβὶδ, τὸν τοῦ Ἰεσσαί· ἐν ἐλαίῳ ἁγίῳ (49) ἔχρισαν αὐτόν.» ἀλλὰ καὶ αὐτὸς λέγει πρὸς τὸν Θεόν· «Ἐλέησόν με, ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου· καὶ κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου ἐξάλειψον τὸ ἀνόμημά μου· ἐπιπλεῖον πλῆνόν με ἀπὸ τῆς ἀνομίας μου, καὶ ἀπὸ τῆς ἁμαρτίας μου καθάρισόν με· ὅτι τὴν ἀνομίαν μου ἐγὼ γινώσκω, καὶ «ἡ ἁμαρτία μου ἐνώπιόν μου ἐστὶ διαπαντός.» Ἐπειτα τὴν οὐχ ὑποπίπτουσαν Νόμῳ αἰνιττόμενος ἁμαρτίαν, γνωστικῶς μετριοπαθῶν, ἐπιφέρει (50)· «Σοὶ μόνῳ

hospitality, Rahab the prostitute was saved; through endurance (40) and faith, they walked around in goat skins, with belts and camel hair ropes, proclaiming the kingdom (41) of Christ.. We speak of Elijah and Elisha, and also Ezekiel and John (42), the prophets.. For Abraham, called the "friend of God" because of faith, was not lifted up by glory; but he spoke with humility, saying, "I am dust and ashes."» About Job it is written thus (43): "Job was righteous and blameless, true and God-fearing, keeping away from all evil..» This one, having conquered the tempter through patience, and both witnessing and being witnessed by God; who endures humility (44), "and says: No one is pure from defilement, not even if his life is but one day..» Moses, "the faithful servant (45) in all his house,» to the one speaking from the burning bush said, "Who am I that you send me?? But I am weak-voiced and slow-tongued,» to serve the voice of the Lord through a human tongue (46). And again: "But I am a vapor from a pot. For God opposes the proud but gives grace to the humble..» "Indeed, even David, about whom the Lord testifies, saying: 'I have found a man after my own heart, David, son of Jesse; I have anointed him with holy oil.'» But he himself also says to God: "Have mercy on me, God, according to your great mercy; and according to the abundance of your compassion, wipe away my wrongdoing; wash me thoroughly from my lawlessness, and cleanse me from my sin; for I know my lawlessness, and my sin is always before me."» Then, hinting at a sin that does not fall under the Law, showing moderate knowledge, he adds: "To you alone I have sinned, and I have done evil in your sight." For the Scripture says somewhere: "The Spirit of the Lord is a lamp, searching the innermost parts of the

ἡμαρτον, καὶ τὸ πονηρὸν ἐνώπιόν σου
ἐποίησα. «Λέγει (51) γάρ που ἡ Γραφή·
«Πνεῦμα Κυρίου, λύχνος, ἐρευνῶν τὰ
ταμεῖα τῆς γαστροῦς.» Καὶ ὅσῳ τις
δικαιοπραγῶν γνωστικώτερος γίνεται,
προσεχέστερον τούτῳ τὸ Πνεῦμα τὸ
φωτεινόν (52). «Οὕτως ἐγγίζει τοῖς
δικαίοις ὁ Κύριος, καὶ οὐδὲν λήλθην αὐτὸν
τῶν ἐννοιῶν καὶ τῶν διαλογισμῶν ὧν
ποιούμεθα· τὸν Κύριον Ἰησοῦν λέγω,» τὸν
τῷ παντοκρατορικῷ θελήματι ἐπίσκοπον
τῆς καρδίας ἡμῶν (53)· «οὗ τὸ αἶμα ὑπὲρ
ἡμῶν ἡγιασθή (54). Ἐντραπῶμεν οὖν τοὺς
προηγούμενους ἡμῶν, καὶ αἰδεσθῶμεν
τοὺς πρεσβυτέρους· τιμήσωμεν τοὺς νέους,
παιδεύσωμεν τὴν παιδείαν τοῦ Θεοῦ.»
Μακάριος γάρ, ὃς ἂν διδάσκη καὶ ποιῇ τὰ
τοῦ Κυρίου κατ' ἀξίαν· μεγαλόφρονος δὲ
ἐννοίας ἐστίν, καὶ θεωρητικῆς τῆς ἀληθείας
(55). Τὰς γυναῖκας ἡμῶν ἐπὶ τὸ ἀγαθὸν
διορθωσώμεθα· τὸ ἀξιαγάπητον ἦθος τῆς
ἀγνείας (56), φησὶν, ἐνδειξάσθωσαν· τὸ
ἀκέραιον τῆς πραΰτητος αὐτῶν βούλημα
ἀποδειξάτωσαν· τὸ ἐπιεικὲς τῆς γλώσσης
αὐτῶν, διὰ τῆς σιγῆς (57)· φανερόν
ποιησάτωσαν· τὴν ἀγάπην αὐτῶν μὴ κατὰ
προσκλίσεις (58), ἀλλὰ πᾶσι τοῖς
φοβουμένοις τὸν Θεὸν ὁσίως, ἴσην
παρεχέτωσαν. Τὰ τέκνα ἡμῶν (59) τῆς ἐν
Χριστῷ παιδείας μεταλαβέτωσαν (60),
μαθέτωσαν τί ταπεινοφροσύνη παρὰ Θεῷ
ἰσχύει, τί ἀγάπη ἀγνὴ παρὰ Θεῷ δύναται,
πῶς ὁ φόβος τοῦ Κυρίου καλὸς καὶ μέγας,
σώζων πάντας τοὺς ἐν αὐτῷ ὁσίως
ἀναστρεφόμενους ἐν καθαρᾷ καρδίᾳ (61)·
ἐρευνητῆς γὰρ ἐννοιῶν καὶ ἐνθυμημάτων
(62)· οὗ ἡ πνοὴ αὐτοῦ ἐν ἡμῖν ἐστὶ, καὶ
ὅταν θέλῃ, ἀνέλει (63) αὐτήν. Ταῦτα (64)
δὲ πάντα βεβαίῳ ἢ ἐν Χριστῷ πίστις.
«Δεῦτε, τέκνα,» ὁ Κύριος λέγει (65)·
«ἀκούσατέ μου· φόβον Κυρίου διδάξω
ὑμᾶς. Τίς ἐστὶν ἄνθρωπος ὁ θέλων ζῶην,
ἀγαπῶν ἡμέρας ἰδεῖν ἀγαθὰς;» Εἴτα

womb.”» And the more someone acts
righteously and becomes more
knowledgeable, the more carefully the
enlightening Spirit attends to that person..
“Thus the Lord draws near to the righteous,
and nothing is hidden from him of the
thoughts and plans we make; I mean the
Lord Jesus,”» the one who, by his almighty
will, is the overseer of our hearts; “whose
blood was sanctified for us”. Let us then
respect those who came before us, and
honor the elders; let us value the young,
and nurture the teaching of God..» Blessed
is the one who teaches and does the things
of the Lord worthily; for it is a sign of a
noble mind and a clear understanding of
the truth. (55). Let us correct our women
toward what is good; let them show the
lovable character of purity (56); let their
will demonstrate the integrity of
gentleness; let the kindness of their speech
be made clear through silence (57); let
them make clear their love, not showing
favoritism (58), but giving it equally to all
who fear God with reverence.. Let our
children (59) share in the education in
Christ (60); let them learn what humility
has power before God, what pure love is
able to do before God, and how the fear of
the Lord is good and great, saving all who
live in him with reverence in a pure heart
(61). For he is a searcher of thoughts and
intentions (62); his breath is in us, and
whenever he wishes, he can take it away
(63).. All these things (64) are confirmed by
faith in Christ.. “Come, children,» The Lord
says (65), “Listen to me; I will teach you the
fear of the Lord.. Who is the man who
desires life, who loves to see good days??”
Then the mystery of the seventh and eighth
day brings knowledge (66): “Stop your
tongue from evil, and your lips from
speaking deceit (67); turn away from evil,

ἐβδομάδος καὶ ὀγδοάδος μυστήριον
γνωστικὸν ἐπιφέρει (66). «Παῦσον τὴν
γλῶσσάν σου ἀπὸ κακοῦ, καὶ χεῖλή σου
(67) τοῦ μὴ λαλῆσαι δόλον· ἔκκλινον ἀπὸ
κακοῦ, καὶ ποιήσον ἀγαθόν· ζήτησον
εἰρήνην, καὶ δίωξον αὐτήν.» Γνωσιν γὰρ
αἰνίττεται διὰ τούτων μετὰ τε ἀποχῆς
κακῶν, μετὰ τε ἐνεργείας ἀγαθῶν, ἔργῳ τε
καὶ λόγῳ τελειοῦσθαι διδάσκων (68).
«Ὁφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὦτα
αὐτοῦ εἰς (69) δέησιν αὐτῶν· πρόσωπον δὲ
Κυρίου ἐπὶ ποιοῦντας κακά, τοῦ
ἐξολοθρεῦσαι ἐκ γῆς τὸ μνημόσυνον
αὐτῶν. Ἐκέκραξε δὲ ὁ Κύριος καὶ
εἰσήκουσε (70), καὶ ἐκ πασῶν τῶν θλίψεων
ἐρρύσατο αὐτόν. Πολλοὶ μὲν (71) γὰρ
μάστιγες τῶν ἀμαρτωλῶν· τοὺς δὲ
ἐλπίζοντας ἐπὶ Κύριον ἔλεος κυκλώσει.»
Πλήθους ἐλέου (72) περιέχεσθαι τὸν
ἐλπίζοντα γνησίως λέγει· ὅτι, ὃ ἐν τῇ «πρὸς
Κορινθίους ἐπιστολῇ» γέγραπται, «διὰ
Ἰησοῦ Χριστοῦ (73) ἡ ἀσύνετος καὶ
ἐσκοτισμένη διάνοια ἡμῶν ἀναθάλλει εἰς
τὸ φῶς (74). Διὰ τούτου ἠθέλησεν ὁ
Δεσπότης τῆς ἀθανάτου γνώσεως ἡμᾶς
γεύσασθαι.» Ῥητότερον καὶ (75) τὸ τῆς
γνώσεως ἰδίωμα ἐμφαίνων, ἐπήγαγεν·
«Προδῆλων (76) οὖν ὄντων ἡμῖν τούτων,
καὶ ἐκκεκυφότες (77) εἰς τὰ βάθη τῆς θείας
γνώσεως, πάντα τάξει ποιεῖν ὀφείλομεν,
ὅσα ὁ Δεσπότης ἐπιτελεῖν ἐκέλευσε, κατὰ
καιροὺς τεταγμένους (78). Ὁ σοφὸς (79)
τοίνυν ἐνδεικνύσθω τὴν σοφίαν αὐτοῦ, μὴ
λόγοις μόνον, ἀλλ' ἐν ἔργοις (80) ἀγαθοῖς.
Ὁ ταπεινόφρων μαρτυρεῖτω, μὴ ἑαυτῷ,
ἀλλ' ἐν τῷ ὑφ' ἑτέρου αὐτὸν μαρτυρεῖσθαι
(81)· ὁ ἀγνὸς τῇ σαρκὶ μὴ ἀλαζονευέσθω
(82), γινώσκων, ὅτι ἕτερός ἐστιν ὁ
ἐπιχορηγῶν αὐτῷ τὴν ἐγκράτειαν. Ὁρᾶτε,
ἀδελφοί, ὅσῳ πλείονος κατηξιώθημεν
γνώσεως, τοσούτῳ ὑποκείμεθα μᾶλλον
κινδύνῳ» (83).

and do good; seek peace, and pursue it..»
For knowledge is hinted at through these
things, teaching that one is perfected both
by avoiding evils and by doing good,
through deed and word alike (68).. “The
eyes of the Lord are on the righteous, and
his ears are open to their prayer (69); but
the face of the Lord is against those who do
evil, to wipe out their memory from the
earth.. The Lord cried out and listened (70),
and delivered him from all his troubles..
For many are the punishments of the
sinners (71); but mercy will surround
those who hope in the Lord..» He says that
the one who truly hopes is surrounded by
abundant mercy (72); for, as it is written in
the “letter to the Corinthians,”» it is written,
“Through Jesus Christ (73) our foolish and
darkened mind is brought to light (74).
Because of this, the Master of immortal
knowledge willed for us to taste.» More
clearly and (75) showing the nature of
knowledge, he added: «Since these things
are evident (76) to us, and we have been
led deep (77) into the depths of divine
knowledge, we must put everything in
order, as much as the Master commanded
to be done, at the appointed times (78)..
Therefore, let the wise one show his
wisdom, not only in words, but also in good
works (80).. Let the humble one bear
witness, not to himself, but in being
testified to by another (81); let the one
pure in body not be proud (82), knowing
that the one who grants him self-control is
someone else.. See, brothers, how much
more knowledge we have been made
worthy of, by that much more we are
exposed to greater danger.» (83).

Chapter 18 (CAPUT XVIII)

*De charitate et reprimendis
cupiditatibus.*

«Ἡ σεμνὴ (84) οὖν τῆς φιланθρωπίας (85) ἡμῶν καὶ ἀγνὴ ἀγωγή, κατὰ τὸν Κλήμεντα, τὸ κοινωφελὲς ζητεῖ.» ἐάν τε μαρτυρῇ, ἐάν τε καὶ παιδεύῃ ἔργῳ τε καὶ λόγῳ· διττῷ δὲ τούτῳ, ἀγράφῳ τε καὶ ἐγγράφῳ. Αὕτη ἐστὶν ἡ ἀγάπη, τὸ ἀγαπᾶν τὸν Θεὸν καὶ τὸν πλησίον (86)· «αὕτη εἰς τὸ ἀνεκδιήγητον ὕψος ἀνάγει· «Ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν» ἀγάπη πάντα (87) ἀνέχεται, πάντα μακροθυμεῖ· ἀγάπη κολλᾷ ἡμᾶς τῷ Θεῷ, πάντα ποιεῖ ἐν ὁμονοίᾳ· ἐν τῇ ἀγάπῃ ἐτελειώθησαν πάντες οἱ ἐκλεκτοὶ τοῦ Θεοῦ· δίχα ἀγάπης οὐδὲν εὐάρεστον τῷ Θεῷ· τῆς τελειότητος αὐτῆς οὐκ ἐστὶν ἐξηγήσεις, φησί. Τίς ἱκανὸς ἐν αὐτῇ εὐρεθῆναι, εἰ μὴ οὓς ἂν αὐτὸς (88) καταξιώσῃ ὁ Θεός;» Αὐτίκα ὁ ἀπόστολος Παῦλος· «Ἐάν τὸ σῶμά μου ἐπιδῶ (89),» φησὶν, «ἀγάπην δὲ μὴ ἔχω, χαλκὸς εἰμι ἢ χῶν, καὶ κύμβαλον ἀλαλάζον.» Ἦν μὴ ἐκ διαθέσεως ἐκλεκτῆς δι' ἀγάπης γνωστικῆς μαρτυρήσω, λέγει, φόβῳ δὲ εἴπερ οὖν καὶ μισθῷ προσδοκωμένῳ, ἐπικροτῶν τὰ χεῖλη εἰς μαρτυρίαν Κυρίου ὁμολογήσω Κύριον, κοινός εἰμι ἄνθρωπος, ἢ χῶν τὸν Κύριον, οὐ γινώσκων. Ἔστι γὰρ καὶ ὁ λαὸς (90) ὁ τοῖς χεῖλεσιν ἀγαπῶν· ἔστι καὶ ἄλλος παραδιδούς τὸ σῶμα, ἵνα καυθήσεται. «Κἂν ψωμίσω πάντα τὰ ὑπάρχοντά μου,» φησὶν, οὐ κατὰ τὸν τῆς κοινωνίας τῆς ἀγαπητικῆς λόγον, ἀλλὰ κατὰ τὸν τῆς ἀνταποδόσεως ἢ παρὰ τοῦ εὐεργετουμένου ἀνθρώπου ἢ παρὰ τοῦ ἐπηγγελμένου Κυρίου· «κἂν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὄρη μεθιστάναι,» καὶ τὰ ἐπισκοτοῦντα ἀποβαλεῖν πάθη· μὴ «δι'

On love and restraining desires.

«Our reverent (84) and pure conduct of love for humanity (85), according to Clement, seeks what is beneficial to all,» whether it bears witness, or whether it also corrects by deed and word; and by these two means, both unwritten and written,. This is love: to love God and neighbor (86); “this leads up to an unspeakable height;” “Love covers a multitude of sins;» Love endures all things (87), is patient with all; love binds us to God, does all things in harmony. In love, all the elect of God have been perfected; without love, nothing is pleasing to God. Of this perfection there is no explanation, he says.. Who is able to be found in it, except those whom God himself (88) deems worthy??» Immediately the apostle Paul: «If I give my body to be burned (89),» he says, «but if I do not have love, I am only a resounding brass or a clanging cymbal.».. If I do not testify from a chosen disposition through knowing love, he says, and if I confess the Lord with trembling and with the hope of a reward, clapping my hands as a testimony to the Lord, I am a common man, I only make a sound like the Lord, not truly knowing him.. For there is also the people (90) who love with their lips; there is also another who gives over the body to be burned.. «And if I give away all my possessions,» he says, not according to the word of loving fellowship, but according to that of repayment either from the person being benefited or from the promised Lord: «And if I have all faith, enough to move mountains,» and to cast

ἀγάπην δὲ» πιστωθῶ τῷ Κυρίῳ, «οὐθὲν
 εἰμι (91),» ὡς πρὸς σύγκρισιν τοῦ
 γνωστικῶς μαρτυροῦντος εἰς πλήθος, καὶ
 τὸ μηδὲν διαφέρον λογιζόμενος. «Αἱ γενεαὶ
 (92) δὲ πᾶσαι ἀπὸ Ἀδὰμ ἕως τῆς δε τῆς
 ἡμέρας (93) παρῆλθον· ἀλλ’ οἱ ἐν ἀγάπῃ
 τελειωθέντες κατὰ τὴν τοῦ Θεοῦ χάριν
 ἔχουσι χώραν εὐσεβῶν, οἱ
 φανερωθήσονται ἐν τῇ ἐπισκοπῇ τῆς
 βασιλείας τοῦ Χριστοῦ. Ἡ ἀγάπη·
 ἁμαρτάνειν οὐκ ἐᾷ (94)· ἣν δὲ (95) καὶ
 περιπέση ἄκων τοιαύτη τινὶ περιστάσει διὰ
 τὰς παρεμπτώσεις τοῦ Ἀντικειμένου,
 μιμησάμενος (96) τὸν Δαβὶδ, ψαλεῖ·
 «Ἐξομολογήσομαι τῷ Κυρίῳ (97), καὶ
 ἀρέσει αὐτῷ ὑπὲρ μόσχον νέον, φέροντα
 κέρατα καὶ ὀπλὰς. Ἰδέτωσαν πτωχοὶ, καὶ
 εὐφρανθήτωσαν.» Λέγει γάρ (98)· «Θῦσον
 τῷ Θεῷ θυσίαν αἰνέσεως, καὶ ἀπόδος τῷ
 Κυρίῳ (99) τὰς εὐχὰς σου, καὶ ἐπικάλεσαί
 με ἐν ἡμέρᾳ θλίψεώς σου, καὶ ἐξελοῦμαί σε,
 καὶ δοξάσεις με· θυσία γὰρ τῷ Θεῷ πνεῦμα
 συντετριμμένον.» «Ἀγάπη» (1) τοίνυν καὶ
 «ὁ Θεὸς» εἴρηται, ἀγαθὸς ὢν· οὗ «ἡ ἀγάπη
 τῷ πλησίον κακὸν οὐκ ἐργάζεται,» μήτε
 ἀδικοῦσα, μήτε ἀνταδικοῦσά ποτε·
 ἀγαθοποιούσα δὲ πρὸς πάντας ἀπαξαπλῶς
 κατ’ εἰκόνα Θεοῦ (2). «Πλήρωμα οὖν νόμου
 ἡ ἀγάπη,» καθάπερ ὁ Χριστὸς (3),
 τουτέστιν ἡ παρουσία τοῦ ἀγαπῶντος
 ἡμᾶς Κυρίου, καὶ ἡ κατὰ Χριστὸν
 ἀγαπητικὴ ἡμῶν διδασκαλία τε καὶ
 πολιτεία. Ἀγάπη γοῦν τὸ μὴ μοιχεῦσαι, καὶ
 τὸ μὴ ἐπιθυμῆσαι τῆς τοῦ πλησίον,
 τελειοῦται (4), φόβῳ πρότερον
 κεκωλυμένον. Τὸ αὐτὸ γοῦν ἔργον
 διαφορὰν ἴσχει, ἢ διὰ φόβον γενόμενον, ἢ
 δι’ ἀγάπην τελεσθὲν, καὶ ἥτοι διὰ πίστεως,
 ἢ καὶ γνωστικῶς (5) ἐνεργούμενον.
 Εἰκότως γοῦν καὶ τὰ τούτων διάφορα (6)
 τῷ μὲν γνωστικῷ ἡτοίμασται (7), «ἃ
 ὀφθαλμὸς οὐκ εἶδεν, οὐδὲ οὖς ἤκουσεν,
 οὐδὲ ἐπὶ καρδίαν ἀνθρώπου ἀνέβη·» τῷ δὲ

away the darkening passions; not «through
 love but» I am not anything, even if I am
 trusted by the Lord, «not through love, I am
 nothing (91),» as compared to the one who
 testifies with knowledge to the full, and
 considering myself no different from
 nothing. «All the generations (92) from
 Adam up to this very day (93) have passed
 away; but those perfected in love according
 to the grace of God have a place among the
 devout, who will be revealed in the
 oversight of the kingdom of Christ.. Love
 does not allow sinning (94); but if (95) one
 should fall unwillingly into such a situation
 because of the slips of the Opponent,
 imitating (96) David, he sings: “I will
 confess to the Lord (97), and it pleases him
 more than a young calf, bearing horns and
 hooves.”. Let the poor see, and let them
 rejoice..» For he says (98): “Offer to God a
 sacrifice of praise, and pay your vows to the
 Lord (99), and call on me in the day of your
 trouble, and I will deliver you, and you will
 honor me; for a sacrifice to God is a broken
 spirit..» “Love» (1) Therefore, “God» it is
 said, being good; whose “love does not do
 harm to the neighbor,» neither wronging
 nor ever opposing; but doing good to all
 simply according to the image of God (2).
 “Love is therefore the fulfillment of the
 law,» just as Christ (3), that is, the presence
 of the Lord who loves us, and our teaching
 and conduct according to Christ in love.
 Love, then, perfects not committing
 adultery and not desiring what belongs to a
 neighbor (4), which was previously
 prevented by fear.. The same action has a
 difference, either done through fear or
 completed through love, and either through
 faith or even knowingly (5) carried out.. It
 is fitting, then, that the differences of these
 things (6) have been prepared for the one
 with knowledge (7), “what no eye has seen,

ἀπλῶς πεπιστευκότι μαρτυρεῖ (8)
«ἐκατονταπλασίονα» ὧν ἀπολέλοιπεν, ἣν
ἐπαγγελίαν εἰς σύνεσιν ἀνθρώπων πίπτειν
συμβέβηκεν (9). Ἐνταῦθα γενόμενος,
ἀνεμνήσθη τινὸς φάσκοντος ἑαυτὸν
γνωστικόν. Ἐξηγούμενος γὰρ τὸ, «Ἐγὼ
(10) δὲ λέγω· Ὁ ἐμβλέψας τῇ γυναικὶ πρὸς
ἐπιθυμίαν ἤδη μεμοίχευκεν,» οὐ ψιλὴν τὴν
ἐπιθυμίαν ἡξίου κρίνεσθαι, ἀλλὰ ἐὰν τῇ
ἐπιθυμίᾳ τὸ κατ' αὐτὴν ἔργον περαιτέρω
τῆς ἐπιθυμίας χωροῦν ἐν ἑαυτῇ (11)
ἐκτελεῖται· ἡ γὰρ ὄναρ τῇ φαντασίᾳ
συγκαταχρῆται ἤδη καὶ τῷ σώματι.
Λέγουσιν οὖν οἱ τὰς ἱστορίας συνταξάμενοι
Βοκχόριδος τοῦ δικαίου (12) κρίσιν
τοιάνδε (13). Ἐρῶν ἐταίρας νεανίας πείθει
μισθῷ τινι ὠρισμένῳ τὴν παῖδα ἀφικέσθαι
τῇ ὑστεραίᾳ πρὸς αὐτόν. Προλαβούσης
ὄναρ τῆς ἐπιθυμίας τὴν παῖδα, παρ' ἐλπίδα
κορεσθεῖς, ἤκουσαν τὴν ἐρωμένην κατὰ τὸ
τεταγμένον, εἶργει τῆς εἰσόδου. Ἡ δὲ,
ἐκμαθοῦσα τὸ γεγονὸς, ἀπῆτει τὸν μισθόν,
καὶ τῇδὲ πῶς αὐτὴ τὴν ἐπιθυμίαν τῷ
ἐραστῇ πεπληρωκέναι λέγουσα. Ἦκον οὖν
ἐπὶ τὸν κριτὴν. Τὸ βαλάντιον οὗτος τοῦ
μισθώματος τὸν νεανίσκον προτείνειν
κελεύσας, ἐν ἡλίῳ δὲ, τὴν ἐταίραν λαβέσθαι
προσέταξε τῆς σκιᾶς· χαριέντως εἰδῶλον
μισθώματος ἀποδιδόναι κελεύσας εἰδῶλου
συμπλοκῆς (14). Ὀνειρώττει μὲν οὖν τις,
συγκαταθεμένης τῇ φαντασίᾳ τῆς ψυχῆς·
ὑπαρ δὲ ὀνειρώττει ὁ πρὸς ἐπιθυμίαν
βλέπων, οὐ μόνον ὡς ἐκεῖνος ἔλεγεν ὁ
δῆθεν γνωστικὸς, ἐὰν ἅμα τῇ ὄψει τῆς
γυναικὸς συλλάβῃ κατ' ἔννοιαν τὴν
ὁμιλίαν· τοῦτο γὰρ ἤδη ἔργον ἐστὶν
ἐπιθυμίας, ὡς ἐπιθυμίας· ἀλλ' ἐὰν εἰς
κάλλος σώματος βλέψῃ τις, ὁ Λόγος φησὶ,
καὶ αὐτῷ ἡ σὰρξ εἶναι κατ' ἐπιθυμίαν δόξῃ
καλὴ, σαρκικῶς ἰδὼν καὶ ἁμαρτητικῶς, δι'
οὗ τεθαύμακε, κρίνεται. Ἐμπαλιν γὰρ ὁ δι'
ἀγάπην τὴν ἀγνὴν προσβλέπων τὸ κάλλος,
οὐ τὴν σάρκα ἡγεῖται, ἀλλὰ τὴν ψυχὴν

nor ear heard, nor has entered into the
heart of man;» But to the one who has
simply believed, it testifies (8) “a
hundredfold» of what has been left behind,
which promise has come to fall into the
understanding of men (9).. Here, having
come upon this, I remembered someone
claiming to be a knower of things.. For
explaining the saying, «But I say (10),
whoever looks at a woman with desire has
already committed adultery,»» He did not
think that mere desire should be judged,
but only if, with the desire, the act
corresponding to it goes beyond desire
itself and is fully carried out (11); for either
the imagination is already used as a dream
alongside the body.. Those who compiled
the histories say this judgment of
Bokchoridas the Just (12) (13): A young
man in love persuades a courtesan, for a
certain agreed payment, to bring a girl to
him the next day.. When the desire's dream
came before the girl, having been satisfied
beyond hope, he kept the beloved woman
away from entering at the appointed time..
But she, learning what had happened,
demanded the payment, saying that in this
way she had somehow fulfilled the desire
of the lover.. So they came before the
judge.. The judge, ordering the young man
to offer the payment, commanded the
courtesan to take the shadow in the
sunlight; charmingly instructing the image
to give the payment to the image of the
embrace (14).. Someone dreams, with the
imagination of the soul agreeing; but the
one who dreams looks toward desire, not
only as that so-called expert said, that if at
the same time with the sight of the woman
he grasps the idea of union; for this is
already the work of desire, as desire. But if
someone looks at the beauty of the body,
the Word says, and the flesh itself seems

καλὴν (15), τὸ σῶμα, οἷμαι, ὡς ἀνδριάντα θαυμάσας, δι' οὗ κάλλους ἐπὶ τὸν τεχνίτην καὶ τὸ ὄντως καλὸν αὐτὸς αὐτὸν παραπέμπει· σύμβολον ἁγίον τὸν χαρακτῆρα τῆς δικαιοσύνης τὸν φωτεινὸν ἐπιδεικνύμενος τοῖς ἐφεστῶσι τῇ ἀνόδῳ ἀγγέλοις (16), τὸ χρίσμα τῆς εὐαρεστήσεως λέγω, τὴν ποιότητα τῆς διαθέσεως τὴν ἐπικειμένην τῇ ψυχῇ κατ' ἐπιχώρησιν τοῦ ἁγίου Πνεύματος γεγανωμένη. Ταύτην τὴν δόξαν τὴν ἐκλάμψασαν ἐπὶ τοῦ προσώπου Μωϋσέως ὁ λαὸς οὐχ οἷός τε ἦν προσβλέπειν· διὸ καὶ κάλυμμα ἐλάμβανε τῆς δόξης πρὸς τοὺς σαρκικῶς θεωμένους. Τοὺς μὲν γὰρ ἐπαγομένους τινὰ τῶν κοσμικῶν κατέχουσιν οἱ τὸ τέλος ἀπαιτοῦντες τοῖς σφετέροις βαρουμένους πάθεσι (17)· τὸν δὲ γυμνὸν μὲν τῶν ὑποπιπτόντων τῷ τέλει, πλήρη δὲ γνώσεως καὶ τῆς ἐξ ἔργων δικαιοσύνης, συνευχόμενοι παραπέμπουσι, τὸν ἄνδρα σὺν καὶ τῷ ἔργῳ μακαρίσαντες· «Καὶ τὸ φύλλον (18) αὐτοῦ οὐκ ἀπορρήσεται,» τοῦ ζωτικοῦ ξύλου, τοῦ «κατὰ τὰς διεξόδους τῶν ὑδάτων» τεθραμμένου· Καρποφόροις δὲ ὁ δίκαιος ἀπεικάζεται δένδροις, οὐ μόνον τοῖς κατὰ τὴν τῶν μεταρσίων θυσίαν (19). Ἦσαν (20) δὲ κὰν ταῖς τῶν θυσιῶν προσαγωγαῖς παρὰ τῷ νόμῳ οἱ τῶν ἱερέων μωμοσκόποι. Ὅρεξιν (21) οὖν ἐπιθυμίας διακρίνουσιν οἱ περὶ ταῦτα δεινοί· καὶ τὴν μὲν ἐπὶ ἡδοναῖς καὶ ἀκολασίᾳ τάττουσιν, ἄλογον (22) οὔσαν, τὴν δὲ ὄρεξιν ἐπὶ τῶν κατὰ φύσιν ἀναγκαίων, λογικὴν ὑπάρχουσαν κίνησιν.

beautiful to him according to desire, having seen it bodily and sinfully, through which he was amazed, he is judged.. For on the other hand, the one who looks upon the pure love of beauty does not consider the flesh, but the soul as beautiful (15). The body, I think, is like a statue admired, through which he himself refers to the craftsman and the truly beautiful one. The bright mark of righteousness, showing the holy symbol to the angels standing by during the ascent (16), I mean the anointing of favor, the quality of the disposition resting on the soul according to the presence of the Holy Spirit grown within.. The people were not able to look at this glory that shone on the face of Moses; therefore, a veil covered the glory for those who looked with a fleshly eye.. For those who demand the goal are held back by their own burdensome passions (17), which come from some worldly things imposed on them; but the one who is naked of those falling short of the goal, yet full of knowledge and righteousness from works, praying together, they send on the man, blessing both him and his work: «And his leaf (18) will not wither,» of the living tree, the one «according to the outlets of the waters» nourished; and the righteous are compared to fruit-bearing trees, not only to those according to the sacrifice of threshing (19). There were also (20) the inspectors of the priests at the offerings of sacrifices according to the law.. The experts in these matters (21) distinguish desire as appetite; and they classify the one toward pleasures and excess, which is irrational (22), while the appetite for what is naturally necessary is considered a rational movement.

Chapter 19 (CAPUT XIX)

Tam mulieres quam viros esse perfectionis obtinendæ capaces, quod et heroinarum apud exteros exemplis confirmat.

Ταύτης τοι τῆς τελειότητος ἕξεστιν ἐπίσης μὲν ἀνδρὶ, ἐπίσης (23) δὲ καὶ γυναικὶ μεταλαβεῖν. Αὐτίκα οὐχ ὁ Μωϋσῆς μόνος ἀκούσας παρὰ τοῦ Θεοῦ· «Λελάληκα (24) πρὸς σὲ ἅπαξ καὶ δις, λέγων· Ἐώρακα τὸν λαὸν τοῦτον, καὶ ἰδοὺ ἐστὶ σκληροτράχηλος (25)· ἕασόν με ἐξολοθρεῦσαι αὐτούς, καὶ ἐξαλείψω τὸ ὄνομα αὐτῶν ὑποκάτωθεν τοῦ οὐρανοῦ, καὶ ποιήσω σε εἰς ἔθνος μέγα καὶ θαυμαστὸν, καὶ πολὺ μᾶλλον ἢ τοῦτο·» ἀποκρίνεται δεόμενος, μὴ τὸ ἑαυτοῦ σκοπῶν, ἀλλὰ τὴν κοινὴν σωτηρίαν (26)· «Μηδαμῶς (27), Κύριε· ἄφες τὴν ἁμαρτίαν τῷ λαῷ τούτῳ, ἢ καμὲ (28) ἐξάλειψον ἐκ βίβλου ζώντων.» Ὁση τελειότης (29) τοῦ συναποθανεῖν ἐβελήσαντος (30) τῷ λαῷ, ἢ σῶζεσθαι μόνος; Ἀλλὰ καὶ Ἰουδιθ (31), ἡ ἐν γυναιξὶ τελειωθεῖσα, ἐν συγκλεισμῷ τῆς πόλεως γενομένης, δεηθεῖσα τῶν πρεσβυτέρων, εἰς μὲν τὴν παρεμβολὴν τῶν ἀλλοφύλων ἐξέρχεται, τοῦ παντὸς καταφρονήσασα κινδύνου ὑπὲρ τῆς πατρίδος (32) ἑαυτὴν ἐπιδουῖσα τοῖς πολεμίοις ἐν πίστει Θεοῦ· λαμβάνει δ' εὐθὺς τάπιχειρα τῆς πίστεως, ἀριστεύσασα γυνὴ κατὰ τοῦ πολεμίου τῆς πίστεως, κυρία τῆς Ὀλοφέρνης γενομένη κεφαλῆς. Πάλιν τε αὖ (33) ἡ τελεία κατὰ πίστιν Ἑσθήρ, ῥυομένη τὸν Ἰσραὴλ τυραννικῆς ἐξουσίας καὶ τῆς τοῦ σατράπου ὠμότητος,» μόνῃ γυνὴ νηστείας τεθλιμμέναις (34) πρὸς μυρίας ὀπλισαμένας (35) ἀντετάξατο δεξιὰς,

Both women and men are capable of achieving perfection, as is confirmed by the examples of heroines among foreigners.

It is also possible for both a man and a woman to share in this perfection.. Immediately, it was not only Moses who heard from God: «I have spoken to you once and twice, saying: I have seen this people, and behold, they are stubborn; let me destroy them, and I will wipe out their name from under heaven, and I will make you into a great and wonderful nation, and much more than this;» He answers, pleading, not looking to his own interest, but to the common salvation: «By no means, Lord; forgive the sin of this people, or erase me also from the book of the living.»» How great is the perfection of the one who wished to die together with the people, or to be saved alone!? But also Judith, who was perfected among women, when the city was under siege, having prayed to the elders, goes out to the camp of the foreigners, despising all danger for the sake of her country, giving herself over to the enemies in faith in God. And she immediately takes the trophy of faith, excelling as a woman against the enemy of faith, becoming mistress of Holofernes' head.. Again, perfect in faith, Esther saved Israel from tyrannical power and the cruelty of the satrap,» the only woman who, through severe fasting, stood firm against countless armed foes, breaking the tyrant's plan through faith. Indeed, she subdued the king, overthrew Haman, and kept Israel unharmed by her perfect prayer

τυραννικὸν διὰ πίστεως ἀναλύουσα δόγμα·
καὶ δὴ τὸν μὲν ἐτιθάσσευσεν, ἀνέστειλε δὲ
τὸν Ἀμάν, καὶ τὸν Ἰσραήλ τῇ τελείᾳ πρὸς
τὸν Θεὸν δεήσει ἀπαθῇ διεφύλαξεν. Σιωπῶ
γὰρ Σουσάνναν καὶ τὴν Μωϋσέως
ἀδελφὴν, ὡς ἡ μὲν συνεστρατήγησε τῷ
προφῆτῃ, πασῶν ἐξάρχουσα τῶν κατὰ
σοφίαν παρ' Ἑβραίοις εὐδοκίμων
γυναικῶν· ἡ δὲ, σεμνότητος ὑπερβολῇ καὶ
μέχρι θανάτου χωροῦσα, πρὸς τῶν
ἀκολάστων ἐραστῶν κατακρινομένη,
μάρτυς ἀγνείας ἔμεινεν ἀρρεπῆς. Ναὶ μὴν
Δίων ὁ φιλόσοφος (36) Λυσιδίην τινὰ
γυναῖκα ἱστορεῖ, δι' ὑπερβολὴν αἰδοῦς,
αὐτῷ χιτῶνι λούεσθαι· Φιλωτέραν δὲ,
ὁπότε μέλλοι εἰσιέναι τὴν πύελον, ἡσυχῇ
ἐπαναστέλλεσθαι τὸν χιτῶνα, καθόσον τὰ
γυμνὰ τὸ ὕδωρ ἔσκεπεν· εἶτα κατ' ὀλίγον
(37) αὖθις ἀνιοῦσαν, ἐπενδύσασθαι. Ἡ γὰρ
οὐχὶ καὶ βασιάνους ἤνεγκεν ἀνδρείως
Λέαινα ἡ Ἀττικὴ, συνειδυῖα αὐτῇ (38) τοῖς
ἀμφὶ τὸν Ἀρμόδιον καὶ Ἀριστογείτονα τὴν
κατὰ Ἱππάρχου ἐπιβουλήν; οὐδ' ὁπωστιοῦν
ἐξεῖπεν, εὖ μάλα στρεβλουμένη. Φασὶ δὲ
καὶ τὰς Ἀργολικὰς (39), ἡγουμένης αὐτῶν
Τελεσίλλης τῆς ποιητρίας, Σπαρτιάτας τοὺς
ἀλκίμους τὰ πολέμια φανείσας μόνον
τρέψασθαι, καὶ ἐκείναις τὸ ἀδεῆς (40) τοῦ
θανάτου περιποιήσασθαι. Τὰ ὅμοια λέγει
καὶ ὁ τὴν «Δαναΐδα» πεποιηκὼς ἐπὶ τῶν
Δαναοῦ θυγατέρων ᾧδε·

**Καὶ τότε' ἄρ ὠπλίζοντο θεῶς Δαναοῖο
θύγατρες**

**Πρόσθεν ἐϋρρέϊος ποταμοῦ Νεῖλοιο
ἄνακτος.**

καὶ τὰ ἐξῆς. Ἄδουσι δὲ οἱ λοιποὶ τῶν

to God.. For I remain silent about Susanna
and Moses' sister, since the one led the
prophet's army, standing out among all the
wise and respected women among the
Hebrews; and the other, showing great
dignity even to death, condemned by
unchaste lovers, remained a shining
witness of purity.. Indeed, the philosopher
Dion tells the story of a certain woman
named Lysidice, who, out of extreme
modesty, would wash herself while
wearing a tunic; and Philotera, whenever
she was about to enter the bath, would
quietly fold up her tunic, as the water
covered her nakedness; then, after a little
while, she would rise again and put it back
on.. Did not the Attic woman Leaina also
bravely endure torture, knowing well the
plot against Hipparchus by those around
Harmodius and Aristogeiton?? She did not
say anything at all, twisting herself very
much in pain.. They say that the Argive
women, led by Telesilla the poetess,
showed the Spartans, who were strong
warriors, only the enemy to be defeated,
and that they themselves took care of the
shameful death.. The same thing is said by
the one who wrote the "Danaid."» Having
composed [a work] on the daughters of
Danaus, he says this:

**And then quickly the daughters of
Danaus armed themselves**

**Beforehand, by the well-flowing river of
King Nile.**

and the following things. The rest of the

ποιητῶν τὴν Ἀταλάντης ἐν θήρᾳ ὠκύτητα, καὶ τὴν Ἀντικλείας φιλοστοργίαν (41), καὶ τὴν Ἀλκήστιδος φιλανδρίαν, καὶ τὴν Μακαιρίας (42) καὶ τῶν Ὑακινθίδων εὐψυχίαν. Τί δαί; οὐχὶ Θεανῶ (43) μὲν ἢ Πυθαγορικῇ εἰς τοσοῦτον ἤκεν φιλοσοφίας, ὥς πρὸς τὸν περιέργως ἀπιδόντα καὶ εἰπόντα, «Καλὸς ὁ πῆχυς» (44), «Ἀλλ' οὐ δημόσιος,» ἀποκρίνασθαι. Τῆς αὐτῆς φέρεται σεμνότητος κάκεῖνο τὸ ἀπόφθεγμα· ἐρωτηθεῖσα γὰρ, «Ποσταία γυνὴ (45) ἀπὸ ἀνδρὸς εἰς τὸ Θεσμοφόριον κάτεισιν; Ἀπὸ μὲν ἰδίου καὶ παραχρῆμα,» ἔφη, «ἀπὸ δὲ τοῦ ἀλλοτρίου οὐδεπώποτε. Ναὶ μὴν καὶ Θεμιστῶ (46), ἡ Ζωΐλου, ἡ Λαμψακηνῇ, ἡ Λεοντέως γυνὴ τοῦ Λαμψακηνοῦ, τὰ Ἐπικούρεια ἐφιλοσόφει, καθάπερ Μυῖα (47), ἡ Θεανοῦς θυγάτηρ, τὰ Πυθαγόρεια· καὶ Ἀρίγνῳτῃ, ἡ τὰ περὶ Διονυσίου γραψαμένη (48)· αἱ (49) γὰρ Διοδώρου, τοῦ Κρόνου ἐπικληθέντος (50), θυγατέρες πᾶσαι διαλεκτικαὶ γεγόνασιν, ὥς φησι Φίλων ὁ διαλεκτικὸς (51) ἐν τῷ «Μενεξένῳ,» ὧν τὰ ὀνόματα παρατίθεται τάδε· Μενεξένη, Ἀργεῖα, Θεόγνις, Ἀρτεμισία, Παντάκλεια. Μέννημαι καὶ Κυνικῆς τινος Ἰππαρχία (52) δὲ ἐκαλεῖτο, ἡ Μαρωνίτις, ἡ Κράττητος γυνὴ, ἐφ' ἣ καὶ τὰ γυνογάμεια (53) ἐν τῇ Ποικίλῃ ἐτετέλεστο. Ἀρήτη (54) δὲ ἡ Ἀριστίππου, Κυρηναϊκῇ, τὸν Μητροδίδακτον ἐπικληθέντα ἐπαίδευσεν Ἀρίστιππον. Παρὰ Πλάτωνί (55) τε ἐφιλοσόφουν Λασθένεια ἡ Ἀρκαδία (56), καὶ Ἀξιοθέα ἡ Φλιασία· Ἀσπασίας (57) γὰρ τῆς Μιλησίας, περὶ ἧς καὶ οἱ κωμικοὶ πολλὰ δὴ καταγράφουσι, Σωκράτης μὲν ἀπέλαυσεν εἰς φιλοσοφίαν, Περικλῆς δὲ εἰς ῥητορικὴν. Παραπέμπομαι τοίνυν τὰς ἄλλας διὰ τὸ μῆκος τοῦ λόγου, μήτε τὰς ποιητρίας καταλέγων, Κόρινναν (58) καὶ Τελέσιλλαν, Μυῖαν (59) τε καὶ Σαπφῶ· ἢ τὰς ζωγράφους, καθάπερ Εἰρήνην τὴν Κρατίνου θυγατέρα, καὶ

poets sing of Atalanta's swiftness in the hunt, and of Anticlea's loving care (41), and of Alcestis's love of her husband, and of Macaria's (42), and of the courage of the Hyacinthides.. What then?? Is it not true that Theano (43), the Pythagorean, reached such a level of philosophy that, in response to one who was showing off and speaking, she said, "The forearm is beautiful"?» (44), "But not public,» to answer. Of the same dignity is that saying also: for when asked, "What woman (45) goes from her husband to the Thesmophoria festival,? From her own and immediately,» she said, "but from another's, never at all.". Yes, indeed, Themistō (46), the wife of Zoilus, from Lampsacus, the wife of Leontēs of Lampsacus, studied Epicurean philosophy, just as Myia (47), the daughter of Theano, studied Pythagorean philosophy; and Arignōtē, who wrote about Dionysius (48); for all the daughters (49) of Diodōrus, called Kronos (50), became dialecticians, as Philo the dialectician says (51) in the "Menexenus,"» whose names are listed as follows: Menexene, Argeia, Theognis, Artemisia, Pantakleia. I also remember a certain Hipparchia (52) of the Cynics, a woman from Maroneia, the wife of Crates, with whom the marriage ceremonies (53) were performed in the Poikile.. Arete (54), the daughter of Aristippus, a Cyrenaic, educated Aristippus, who was called Metrodidaktos.. Near Plato (55), Lastheneia the Arcadian (56) and Axiothea the Phliasian studied philosophy; for Aspasia (57) of Miletus, about whom the comic poets wrote much, Socrates turned her toward philosophy, and Pericles toward rhetoric.. I therefore refer to the others because of the length of the speech, without listing the poets, Corinna (58) and Telesilla, Myia (59) and Sappho; or the painters, such

Ἀναξάνδραν τὴν Νεάλκου, ὥς φησι Δίδυμος ἐν **Συμποσιακοῖς** (60). Ἡ δὲ Κλεοβούλου θυγάτηρ (61), τοῦ σοφοῦ καὶ Λινδίων μοναρχοῦντος, τῶν ξένων τῶν πατρῶων οὐκ ἠδέϊτο ἀπονίπτειν τοὺς πόδας· ἐπεὶ καὶ ἡ τοῦ Ἀβραάμ γυνὴ Σάρρα ἡ μακαρία, αὐτὴ τοὺς «ἐγκρυφίας» παρεσκεύασε τοῖς ἀγγέλοις· καὶ βασιλικαὶ κόραι (62) παρὰ τοῖς Ἑβραίοις τὰ πρόβατα ἔνεμον· ὅθεν καὶ ἡ παρ' Ὀμήρῳ Ναυσικάα (63) ἐπὶ τοὺς πλυνοὺς ἦει. Ἐλοιτ' ἂν οὖν ἡ σώφρων, πρῶτον μὲν πείθειν τὸν ἄνδρα κοινωνὸν αὐτῇ γίνεσθαι τῶν πρὸς εὐδαιμονίαν φερόντων· εἰ δὲ ἀδυνάτως ἔχοι, μόνῃ σπευδέτω ἐπ' ἀρετὴν, πάντα μὲν τῷ ἀνδρὶ πειθομένη, ὥς μηδὲν ἄκοντος ἐκείνου πρᾶξαι ποτε, πλην ὅσα εἰς ἀρετὴν τε καὶ σωτηρίαν διαφέρειν (64) νομίζεται. Ἀλλὰ καὶ, εἰ καὶ τις εἴργοι τῆς τοιαύτης διαθέσεως ἀνυποκρίτως ὁρμῶσαν, ἥτοι γυναῖκα, ἢ καὶ θεράπαιναν, οὐκ ἄλλο τι φαίνεται τοτηνικάδε δρῶν ὁ τοιοῦτος, ἢ δικαιοσύνης μὲν καὶ σωφροσύνης ἀπάγειν προηρημένος, ἄδικον δὲ ἅμα καὶ ἀκόλαστον παρασκευάζειν βεβουλημένος τὸν οἶκον τὸν ἑαυτοῦ. Οὐχ οἷόν τ' οὖν ἔστιν ἄνδρα ἢ γυναῖκα ἐν ὁτῶν ἐλλόγιμον γενέσθαι, μὴ μαθήσει, μήτε μελέτη τε καὶ ἀσκήσει προσχρησαμένους· τὴν δὲ ἀρετὴν οὐκ ἐπ' ἄλλοις τισὶν εἶναι φαμεν ἢ πάντων μάλιστα ἐφ' ἡμῖν. Τὰ μὲν οὖν ἄλλα εἴργειν δύναται τις προσπολεμῶν· τὸ δ' ἐφ' ἡμῖν (65), οὐδαμῶς, οὐδ' ἂν μάλιστα ἐνίσταίτο· θεόσδοτον γὰρ τὸ δῶρον, καὶ οὐχ ὑποπίπτον ἄλλῳ τινί. Ὅθεν ἀκολασία μὲν οὐκ ἄλλου τινὸς ἂν δοξάζοιτο εἶναι κακὸν ἢ τοῦ ἀκολασταίνοντος, σωφροσύνη δὲ ἀγαθὸν αὖ τοῦ τὸ σωφρονεῖν δυναμένου.

as Irene, daughter of Cratinus, and Anaxandra, daughter of Nealkus, as Didymus says in the **Symposiacs** (60).. The daughter of Cleobulus (61), the wise ruler of the Lindians, did not hesitate to wash the feet of her guests, even though they were strangers; for even Sarah, the blessed wife of Abraham, herself the "hidden one," ...» prepared for the angels; and royal daughters (62) among the Hebrews tended the sheep; hence also Nausicaa (63) in Homer went to the washing places.. Therefore, the sensible woman should first try to persuade her husband to share in what leads to happiness; but if that is impossible, she should strive alone for virtue, obeying her husband in everything so that she never does anything against his will, except for what is considered to lead to virtue and salvation (64).. But even if someone truly blocks such a disposition, whether a wife or even a servant, the person acting in this way seems to be doing nothing else but choosing to lead away from justice and self-control, while at the same time preparing the household to be unjust and unrestrained.. It is therefore impossible for a man or woman to become reasonable without learning, practice, and exercise; and we say that virtue belongs to no others more than it does to us all.. One can fight against and block other things; but what depends on us (65) cannot be stopped at all, nor can it be overcome especially; for it is a gift from God, and it does not fall to anyone else.. Therefore, licentiousness would be thought to be an evil belonging to no one else but the one who acts licentiously, and self-control a good belonging to the one who is able to be self-controlled.

Chapter 20 (CAPUT XX)

Uxor is bene moratæ officium describit.

He describes the duty of a well-behaved wife.

Φίλανδρον μετὰ σεμνότητος ὑπογράφει
γυναῖκα Εὐριπίδης, παραινῶν·

Euripides describes a loving husband with
dignity, advising:

... Εὐλογεῖν (66)

... To bless (66)

Δ', ὅταν τι λέξῃ, χρή δοκεῖν, κἂν μὴ
λέγῃ,

**4. When she says something, she must
seem to speak, even if she does not
speak,**

... Κάκπονεῖν,

... And to endure hardship,

Ἄν τῷ ξυνόντι πρὸς χάριν μέλλῃ λέγειν.

If one is about to speak kindly to the
companion.

Καὶ αὐθις που τούτοις τὰ ὅμοια·

And again, perhaps, similar things to these;

... Ἡδὺ δ', ἦν κακὸν

... It is pleasant, if evil

Πράξῃ τι, συσκυθροπάζειν (67) πόσει
ἄλοχον, Ἐν κοινῷ λύπης τε ἡδονῆς τ'
ἔχειν μέρος.

If one does something, to frown at one's
wife, to share in common both sorrow and
pleasure.

Τότε πρᾶον καὶ φιλόστοργον ᾧδὲ πως
ὑποδεικνύειν, κἂν ταῖς συμφοραῖς,

Then it is gentler and more loving to show
this way, even in misfortunes, it brings

ἐπιφέρει·

relief;

**Σοὶ δ' (68) ἔγωγε καὶ νοσοῦντι
συννοσοῦσ' ἀνέξομαι,**

But for you (68), I will endure suffering
along with you even when you are sick,

Καὶ κακῶν τῶν σῶν συνοίσω.

And I will share in your troubles.

Καί·

And;

... Οὐδὲν ἐστὶ μοι

... It is nothing to me

**Πικρόν· μετὰ γὰρ τῶν φίλων εὐτυχεῖν
τι χρή.**

Bitter: for it is necessary to succeed with
friends.

Τί γὰρ δὴ τὸ φίλον ἄλλο πλὴν τόδε;

For what else is a friend but this?

«Ἀγιάζεται (69)» γοῦν καὶ γάμος κατὰ
«Λόγον» τελειούμενος, ἐὰν ἡ συζυγία
ὑποπίπτῃ τῷ Θεῷ, καὶ διοικῆται μετὰ
«ἀληθινῆς καρδίας ἐν πληροφορίᾳ
πίστεως, ἡγνισμένων τὰς καρδίας ἀπὸ
συνειδήσεως πονηρᾶς, καὶ λελουμένων τὸ
σῶμα καθαρῷ ὕδατι, καὶ ἐχόντων τὴν
ὁμολογίαν τῆς ἐλπίδος· πιστὸς γὰρ ὁ
ἐπαγγελιάμενος.» Χρὴ δὲ τὸν εὐδαίμονα
γάμον οὔτε πλούτῳ ποτὲ οὔτε κάλλει
κρίνεσθαι, ἀλλ' ἀρετῇ.

«Marriage is also sanctified (69) when it is
completed according to the "Word," if the
union is entrusted to God, and is managed
with "a true heart in the full knowledge of
faith, with hearts purified from a guilty
conscience, and the body washed with pure
water, and holding the confession of hope;
for the one who promised is faithful."» A
happy marriage must never be judged by
wealth or beauty, but by virtue.

... Οὐδεμίαν,

... No,

φησὶν ἡ τραγωδία,

says the tragedy,

ὦνησε κάλλος εἰς πόσιν ξυνάρορον,

Beauty is a help to a husband as a companion,

Ἄρετή δὲ ὦνησε πολλάς· πᾶσα γὰρ ἀγαθὴ γυνή,

But virtue helps many; for every good woman

Ἦτις ἀνδρὶ συντέτηκε, σωφρονεῖν ἐπίσταται.

Who is joined to a man, knows how to be sensible.

Εἶτα οἷον παραινέσεις διδοῦσά φησι·

Then, as if giving advice, he says:

Πρῶτα μὲν γε τοῦθ' ὑπάρχει, κἂν ἄμορφος ᾗ πόσις,

First of all, this is true, even if the husband is unattractive,

Χρὴ δοκεῖν εὖμορφον εἶναι τῇ γε νοῦν κεκτημένῃ.

One must think him beautiful to the mind that is possessed.

Οὐ γὰρ ὀφθαλμός τὸ κρίνειν (70) ἐστίν, ἀλλὰ νοῦς·

For it is not the eye that judges, but the mind;

καὶ τὰ ἐπὶ τούτοις. Πάνυ γὰρ κυρίως ἡ Γραφή «βοηθὸν» εἶπεν τὴν γυναῖκα δεδόσθαι τάνδρῳ παρὰ τοῦ Θεοῦ. Δῆλον οὖν, οἶμαι, ὥς ἕκαστον τῶν προσπιπτόντων λυπηρῶν πρὸς τάνδρὸς κατὰ τὴν οἰκουρίαν, λόγῳ θεραπεύειν μετὰ πειθοῦς προαιρήσεται. Εἰ δὲ μὴ ὑπακούοι, τότε ἤδη πειράσεται, καθόσον οἷόν τέ ἐστίν ἀνθρωπίνῃ φύσει, ἀναμάρτητον διεξάγειν βίον, ἐάν τε ἀποθνήσκῃ δέῃ μετὰ τοῦ

and the things based on these. For very truly the Scripture says, “a helper» It said that the woman was given to the man by God.. It is clear, I think, that each of the troubles that come upon the man in marriage, he will choose to treat with reason and persuasion.. But if he does not obey, then he will be tested, as far as it is possible by human nature to live a blameless life, whether he must die with

λόγου, εάν τε ζῆν· συλλήπτορα καὶ κοινωνὸν τῆς τοιαύτης πράξεως τὸν Θεὸν εἶναι νομίζουσα, τὸν τῷ ὄντι παραστάτην καὶ σωτῆρα, εἰς τε τὸ παρὸν, εἰς τε τὸ μέλλον· στρατηγὸν τε καὶ ἡγεμόνα πάσης πράξεως ἐκεῖνον πεποιημένη, σωφροσύνην μὲν καὶ δικαιοσύνην ἔργον ἡγουμένη, τὸ θεοφιλὲς δὲ ποιουμένη τέλος. Χαριέντως γοῦν ἐν τῇ πρὸς Τίτον Ἐπιστολῇ ὁ Ἀπόστολος δεῖν εἶναί φησι τὰς «πρεσβύτιδας ἐν καταστάματι ἱεροπρεπεῖ (71), μὴ διαβόλους, μὴ οἶνῳ πολλῷ δεδουλωμένας, ἵνα σωφρονίζωσι τὰς νέας φιλάνδρους εἶναι, φιλοτέκνους, σώφρονας, ἄγνας, οἰκουροὺς, ἀγαθὰς, ὑποτασσομένας τοῖς ἰδίους ἀνδράσιν· ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημῇται. Μᾶλλον δέ,» φησὶν, «εἰρήνην διώκετε μετὰ πάντων καὶ τὸν ἁγιασμόν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν Κύριον· ἐπισκοποῦντες (72) μὴ τις πόρνος ἢ βέβηλος, ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια, καὶ μὴ τις ῥίζα πικρίας, ἄνω φύουσα, ἐνοχλῇ, καὶ δι' αὐτῆς μianθῶσιν οἱ πολλοί.» Εἴθ' οἷον κολοφῶνα ἐπιθεὶς τῷ περὶ γάμου ζητήματι, ἐπιφέρει· «Τίμιος ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ἀμίαντος· πόρνους δὲ καὶ μοιχοὺς κρινεῖ ὁ Θεός.» Ἐνὸς δὲ σκοποῦ καὶ ἐνὸς δὲ τέλους ἀνδρὶ καὶ γυναικὶ δεδειγμένου (73), τὸν τέλειον ὁ Πέτρος ἐν τῇ Ἐπιστολῇ φησὶ· «Ολίγον ἄρτι, εἰ δέον, λυπηθέντες ἐν ποικίλοις πειρασμοῖς, ἵνα τὸ δοκίμιον τῆς πίστεως ὑμῶν πολὺ τιμιώτερον χρυσίου τοῦ ἀπολλυμένου καὶ διὰ πυρὸς δεδοκιμασμένου εὑρεθῇ, εἰς ἔπαινον καὶ δόξαν, ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ· ὃν οὐκ εἰδότες ἀγαπᾶτε· εἰς ὃν ἄρτι μὴ ὀρῶντες, πιστεύοντες δὲ, ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένη, κομιζόμενοι τὸ τέλος τῆς πίστεως, σωτηρίαν ψυχῶν.» Διὸ καὶ Παῦλος καυχᾶται διὰ Χριστὸν γεγενῆσθαι «ἐν κόποις περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν θανάτοις

reason or live; considering God to be a partner and sharer in such an action, truly a helper and savior, both for the present and for the future; making him the general and leader of every action, regarding his work as one of prudence and justice, and his goal as pleasing to God.. It is indeed charming that in the Letter to Titus the Apostle says that the “older women in their position must be reverent, not slanderers, not enslaved to much wine, so that they may teach the young women to be lovers of their husbands, lovers of children, sensible, pure, homemakers, kind, submissive to their own husbands; so that the word of God may not be blasphemed.”. Rather,» He says, “Pursue peace with everyone and holiness, without which no one will see the Lord. Watch carefully that no one is a fornicator or profane, like Esau, who for one meal sold his birthright, and that no root of bitterness, growing up, troubles you, and through it many become defiled.”.» Then, as if adding a climax to the discussion about marriage, he says: “Marriage is honorable in all, and the marriage bed is undefiled; but God will judge the sexually immoral and adulterers.”.» Indeed, for one purpose and one goal, for a man and a woman who are committed, Peter says in the Epistle: “For a little while, if necessary, you have been grieved by various trials, so that the tested proof of your faith may be found much more precious than gold that perishes though it is tested by fire, to praise and glory and honor at the revelation of Jesus Christ, whom you have not seen and yet love; in whom, though now you do not see him, you believe and rejoice with an inexpressible and glorious joy, receiving the outcome of your faith, the salvation of your souls.”.» Therefore Paul also boasts

πολλάκις.»

that he has become “in more labors, in more stripes above measure, in many deaths” for Christ.

Chapter 21 (CAPUT XXI)

Perfectum seu vere gnosticum describit.

He describes the perfect or truly spiritual person.

Ἐνταῦθα τὸ τέλειον εὐρίσκω πολλαχῶς ἐκλαμβάνομενον κατὰ τὸν ἐν ἐκάστη κατορθοῦντα ἀρετῇ. Τελειοῦται γοῦν τις καὶ ὡς εὐλαβῆς, καὶ ὡς ὑπομονητικός, καὶ ὡς ἐγκρατής, καὶ ὡς ἐργάτης, καὶ ὡς μάρτυς, καὶ ὡς γνωστικός· πάντα δὲ ὁμοῦ τέλειος οὐκ οἶδ’ εἴ τις ἀνθρώπων, ἔτι ἄνθρωπος ὢν, πλὴν μόνον ὁ δι’ ἡμᾶς ἄνθρωπον ἐνδυσάμενος, καίτοι κατὰ νόμον ψιλόν. Τίς οὖν εἴη τέλειος; ὃς ἀποχὴν (74) κακῶν ἐπαγγέλλεται· ὁδὸς δέ ἐστιν αὕτη ἐπὶ τε τὸ Εὐαγγέλιον, ἐπὶ τε τὴν εὐποιάν. Ἀλλὰ νομικοῦ μὲν τελείωσις γνωστικῇ Εὐαγγελίου πρόσληψις, ἵνα γένηται ὁ κατὰ νόμον τέλειος· οὕτω γὰρ προεθέσπισεν ὁ κατὰ νόμον Μωϋσῆς, ἀκοῦσαι δεῖν (75), ἵνα ἐκδεξώμεθα κατὰ τὸν Ἀπόστολον πλήρωμα (76) νόμου τὸν Χριστόν. Ἐν Εὐαγγελίῳ δὲ ἤδη προκόπτει ὁ γνωστικός, οὐ βαθμῶ χρησάμενος τῷ νόμῳ μόνον, συνειδὼς αὐτὸν καὶ νοήσας ὡς παρέδωκε τοῖς Ἀποστόλοις ὁ τὰς Διαθήκας δεδωκώς (77) Κύριος. Εἰ δὲ καὶ πολιτεύσαιτο ὀρθῶς, (ὥσπερ οὖν ἀδύνατον, δυσεργεῖα γνώσιν ἐπακολουθεῖν·) μάρτυς τε ἐπὶ τοῖσδε ὀρθότατα ὁμολογήσας δι’ ἀγάπην γένοιτο, πλείονα τὴν ἀξίαν ὡς ἐν ἀνθρώποις λαμβάνων· οὐδ’ οὕτως φθάσει τέλειος ἐν σαρκὶ κληθείς· ἐπεὶ τὴν προσηγορίαν ταύτην προεἶληφεν ἡ συμπεραίωσις τοῦ βίου, φθάσαντος ἤδη τοῦ γνωστικοῦ μάρτυρος τὸ τέλειον ἔργον ἐνδείξασθαι καὶ

Here I find the perfect described in many ways, according to the virtue achieved in each person.. One is made perfect indeed as reverent, and as patient, and as self-controlled, and as a worker, and as a witness, and as a spiritual person; but altogether perfect I do not know if any human being, still being human, except only the one who put on humanity for our sake, although in the law without blemish.. Who then is perfect?? Who is the one who promises to avoid evils? This is the way both according to the Gospel and according to good works.. But the perfection of the one under the law is the knowledge and acceptance of the Gospel, so that the one under the law may become perfect; for Moses, the one under the law, intended this, that we must listen (75), so that according to the Apostle we may receive the fullness (76) of the law, which is Christ.. In the Gospel, the knowledgeable one already advances, not relying only on the law, but also understanding it and realizing how the Lord, who gave the Covenants (77), handed it over to the Apostles.. And even if he were to live rightly, (as it is therefore impossible for knowledge to follow through with wrongdoing;) having most rightly confessed as a witness, he would become through love, receiving greater worth as among humans; yet even

παραστῆσαι κυρίως δι' ἀγάπης γνωστικῆς
εὐχαρισθέντος (78) αἵματος,
παραπεμπομένου τὸ πνεῦμα· μακάριος δ'
ἐνθεν ἂν εἴη, τέλειός τε ἐν δίκῃ κηρυχθεῖη,
«ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἧ τοῦ Θεοῦ,
καὶ μὴ ἐξ ἡμῶν,» ὥς φησιν ὁ Ἀπόστολος·
μόνον τὸ προαιρετικὸν καὶ τὴν ἀγάπην
σώζωμεν· «ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ
στενοχωρούμενοι· ἀπορούμενοι, ἀλλ' οὐκ
ἐξαπορούμενοι· διωκόμενοι, ἀλλ' οὐκ
ἐγκαταλειπόμενοι· καταβαλλόμενοι, ἀλλ'
οὐκ ἀπολλύμενοι.» Χρὴ γὰρ τοὺς
σπεύδοντας εἰς συντελείωσιν, κατὰ τὸν
αὐτὸν Ἀπόστολον, «μηδεμίαν ἐν μηδενὶ
διδόναι προσκοπὴν, ἀλλ' ἐν παντὶ
συνιστάναι ἑαυτοὺς, οὐκ ἀνθρώποις, ἀλλὰ
τῷ Θεῷ.» Ἔστω δὲ κατεπακολούθημα,
πεῖθεσθαι καὶ τοῖς ἀνθρώποις· καὶ γὰρ
τούτοις εὐλογον, διὰ τὰς ἐπηρεαζούσας
βλασφημίας. Ἡ δὲ διασύστασις (79) «ἐν
ὑπομονῇ πολλῇ,» ἐν θλίψεσιν, ἐν ἀνάγκαις,
ἐν στενοχωρίαις, ἐν πληγαῖς, ἐν φυλακαῖς,
ἐν ἀκαταστασίαις, ἐν κόποις, ἐν
ἀγρυπνίαις, ἐν νηστείαις, ἐν ἀγνότητι, ἐν
γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν
Πνεύματι ἁγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, ἐν
λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ, ἵνα ὦμεν
(80) ναοὶ Θεοῦ, καθαρισθέντες ἀπὸ παντὸς
μολυσμοῦ σαρκὸς καὶ πνεύματος. Κἀγὼ,
φησὶν, εἰσδέξομαι ὑμᾶς, καὶ ἔσομαι ὑμῖν εἰς
πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ
θυγατέρας, λέγει Κύριος παντοκράτωρ.
Ἐπιτελοῦμεν (81) οὖν, φησὶν, ἀγιοσύνην
ἐν φόβῳ Θεοῦ.» Εἰ γὰρ καὶ λύπην ὁ φόβος
γεννᾷ, «Χαίρω,» λέγω (82), «οὐχ ὅτι
ἐλυπήθητε, ἀλλ' ὅτι εὐπαθεῖς ἐστε (83) εἰς
μετάνοιαν. Ἐλυπήθητε γὰρ κατὰ Θεὸν, ἵνα
ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν· ἡ γὰρ κατὰ
Θεὸν λύπη, μετάνοιαν εἰς σωτηρίαν
ἀμεταμέλητον ἐργάζεται (84)· ἡ δὲ τοῦ
κόσμου λύπη θάνατον κατεργάζεται. Ἰδοὺ
γὰρ αὐτὸ τοῦτο τὸ κατὰ Θεὸν λυπηθῆναι
ὑμᾶς πόσῃν κατειργάσατο ὑμῖν σπουδήν;

so, he will not reach perfection called in the
flesh. Since this title is taken beforehand by
the completion of life, when the perfect
work of the knowledgeable witness has
already been reached, to show and present
it truly through thankful knowledgeable
love (78) of the blood, with the spirit being
sent forth; from there he would be blessed,
and declared perfect in justice, «so that the
surpassing power may be of God, and not
from us,» as the Apostle says: let us
preserve only the will and love; «in
everything we are troubled, but not
distressed; perplexed, but not in despair;
persecuted, but not abandoned; struck
down, but not destroyed.» For it is
necessary for those who strive for
perfection, according to the same Apostle,
«to give no cause for offense in anything,
but in everything to present themselves,
not to people, but to God.» But let
obedience to people follow as a
consequence; for this is also reasonable,
because of the harmful blasphemies.. The
distress (79) «with much patience,» «in
afflictions, in necessities, in troubles, in
blows, in imprisonments, in riots, in hard
work, in sleepless nights, in fasting, in
purity, in knowledge, in patience, in
kindness, in the Holy Spirit, in sincere love,
in the word of truth, in the power of God, so
that we may be (80) temples of God,
purified from every defilement of flesh and
spirit.» And I, he says, will receive you, and
I will be a father to you, and you will be
sons and daughters to me, says the Lord
Almighty.. We then complete, he says,
holiness in the fear of God..» For even if fear
brings sorrow, «I rejoice,» I say, «not that
you were grieved, but that you were gently
affected toward repentance.. For you were
grieved according to God, so that you
would suffer no loss from us. For godly

ἀλλὰ ἀπολογία, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλὰ ἐκδίκησιν· ἐν παντὶ συνεστήσατε ἑαυτοὺς ἀγνοῦς εἶναι τῷ πράγματι (85).» Ταῦτα γνωστικῆς ἀσκήσεως προγυμνάσματα. Ἐπεὶ δὲ ὁ παντοκράτωρ Θεὸς (86) αὐτὸς «ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφῆτας, τοὺς δὲ εὐαγγελιστὰς, τοὺς δὲ ποιμένας καὶ διδασκάλους, πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ, μέχρι καταστήσομεν πάντες (87) εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ Υἱοῦ τοῦ Θεοῦ (88), εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ·» σπευστέον ἀπανδροῦσθαι γνωστικῶς καὶ τελειοῦσθαι ὥς ὅτι μάλιστα ἔτι ἐν σαρκὶ καταμένοντας, ἐκ τῆς τελείας ἐνθὲνδε ὁμοφροσύνης μελετήσαντας συνδραμεῖν τῷ θελήματι τοῦ Θεοῦ εἰς τὴν ἀποκατάστασιν τῆς τῷ ὄντι τελείας εὐγενείας τε καὶ συγγενείας εἰς «τὸ πλήρωμα τοῦ Χριστοῦ,» τὸ ἐκ «καταρτισμοῦ» τελείως ἀπηρτισμένον. Ἦδη συνορῶμεν ὅπη καὶ ὅπως καὶ ὅποτε ὁ Θεὸς Ἀπόστολος τὸν «τέλειον» λέγει, καὶ ὥς τελείων ἐμφαίνει διαφοράς. Πάλιν τε αὖ· Ἐκάστω δίδοται ἡ φανέρωσις τοῦ Πνεύματος πρὸς τὸ συμφέρον· ᾧ μὲν γὰρ δίδοται διὰ τοῦ πνεύματος λόγος (89) σοφίας, ἄλλω δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα, ἑτέρω πίστις ἐν τῷ αὐτῷ πνεύματι, ἄλλω δὲ χαρίσματα (90) ἰαμάτων ἐν τῷ αὐτῷ πνεύματι, ἄλλω δὲ ἐνεργήματα δυνάμεων, ἄλλω προφητεία, ἄλλω διάκρισις πνευμάτων, ἑτέρω γένη γλωσσῶν, ἄλλω δὲ ἐρμηνεία γλωσσῶν· πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἔν καὶ τὸ αὐτὸ Πνεῦμα, διαιροῦν ἰδίᾳ ἐκάστω καθὼς βούλεται.» Ὡν οὕτως ἐχόντων, οἱ μὲν προφητῶν ἐν προφητείᾳ τέλειοι, οἱ δίκαιοι δὲ ἐν δικαιοσύνῃ, καὶ οἱ μάρτυρες ἐν ὁμολογίᾳ, ἄλλοι δὲ ἐν κηρύγματι, οὐκ

sorrow produces repentance leading to salvation without regret; but worldly sorrow produces death.. Behold, this very godly sorrow you experienced has produced in you how much earnestness.? But a defense, but indignation, but fear, but longing, but zeal, but revenge; in everything you have shown yourselves to be pure in the matter. (85).» These are the preliminary exercises of spiritual knowledge.. Since the almighty God (86) himself «gave some as apostles, some as prophets, some as evangelists, some as pastors and teachers, for the training of the saints, for the work of ministry, for the building up of the body of Christ, until we all reach (87) the unity of faith and the knowledge of the Son of God (88), to a mature man, to the measure of the full stature of Christ;» One must hasten to become spiritually manly and to be perfected, especially while still remaining in the flesh, by practicing perfect unity of mind from here on, to work together with the will of God for the restoration of the truly perfect nobility and kinship into «the fullness of Christ,» the one from «the perfecting» completely perfected. We already see where and how and when the divine Apostle calls the «perfect one» he says, and how he shows differences in perfection. Again, to each one is given the revelation of the Spirit for the common good. For to one is given through the Spirit the word (89) of wisdom, to another the word of knowledge according to the same Spirit, to another faith in the same Spirit, to another gifts (90) of healing in the same Spirit, to another the working of miracles, to another prophecy, to another discernment of spirits, to another kinds of tongues, to another the interpretation of tongues. But all these things are done by

ἀμέτοχοι μὲν τῶν κοινῶν ἀρετῶν,
κατορθοῦντες δὲ ἐν οἷς ἐτάχθησαν· ἐπεὶ τίς
ἂν εὖ φρονῶν εἴποι τὸν προφήτην οὐ
δίκαιον; Τί γάρ; οὐχὶ καὶ οἱ δίκαιοι ὥσπερ
Ἀβραὰμ προεφήτευσεν (91);

one and the same Spirit, distributing to
each one individually as he wills...» Since
these things are so, some are perfect in
prophecy, others in righteousness, and
others in confession as martyrs, while
others are perfect in preaching. They are
not without the common virtues, but they
succeed in the gifts to which they have
been assigned. For who, thinking well,
would say that the prophet is not
righteous?? For what reason? Why would
not the righteous also prophesy, just as
Abraham did? (91)

**Ἄλλω μὲν γὰρ ἔδωκε Θεὸς πολεμῆϊα
ἔργα,**

For to one God gave works of war,

**Ἄλλω δ' ὄρχηστὺν, ἐτέρω κίθαριν καὶ
ἀοιδήν,**

To another, a dancer; to another, a lyre and
song;

Ὅμηρος λέγει. «Ἄλλ' ἕκαστος ἴδιον ἔχει
χάρισμα ἀπὸ Θεοῦ· ὁ μὲν οὕτως, ὁ δὲ
οὕτως.» οἱ ἀπόστολοι δὲ ἐν πᾶσι
πεπληρωμένοι. Εὐρήσεις γοῦν, ἣν θελήσης,
ἐκ τῶν πράξεων καὶ τῶν συγγραμμάτων
αὐτῶν, τὴν γνῶσιν, τὸν βίον, τὸ κήρυγμα,
τὴν δικαιοσύνην, τὴν ἀγνείαν, τὴν
προφητείαν. Ἰστέον μέντοι, ὅτι εἰ καὶ ὁ
Παῦλος τοῖς χρόνοις νεάζει, εὐθέως μετὰ
τὴν τοῦ Κυρίου ἀνάληψιν ἀκμάσας· ἀλλ'
οὖν ἡ γραφὴ αὐτῷ ἐκ τῆς Παλαιᾶς ἡρτῆται
Διαθήκης, ἐκεῖθεν ἀναπνέουσα καὶ
λαλοῦσα· ἡ γὰρ εἰς Χριστὸν πίστις καὶ ἡ
τοῦ Εὐαγγελίου γνῶσις ἐξηγησίς ἐστι καὶ
τοῦ νόμου πλήρωσις (92)· καὶ διὰ τοῦτο
εἴρηται τοῖς Ἑβραίοις· «Ἐὰν μὴ πιστεύσητε,
οὐ μὴ (93) συνῆτε.» τουτέστιν, ἐὰν μὴ
πιστεύσητε τῷ διὰ νόμου προφητευθέντι
καὶ ὑπὸ νόμου θεσπισθέντι, οὐ συνήσετε

Homer says, "But each one has his own gift
from God; one this way, another that way."
The apostles, however, were filled with all.
You will find, if you wish, from their deeds
and writings knowledge, life, preaching,
righteousness, purity, prophecy. It must be
known, however, that even though Paul
was young in years, he flourished
immediately after the Lord's ascension; yet
the scripture is attached to him from the
Old Testament, breathing and speaking
from there. For faith in Christ and
knowledge of the gospel is an explanation
and fulfillment of the law (92). And for this
reason it is said to the Hebrews: "If you do
not believe, you will not understand" (93);
that is, if you do not believe in the one
prophesied by the law and established by
the law, you will not understand the Old

τὴν Διαθήκην τὴν Παλαιάν, ἣν αὐτὸς κατὰ τὴν ἰδίαν ἐξηγήσατο παρουσίαν.

Testament covenant, which he explained according to his own presence.

Chapter 22 (CAPUT XXII)

Perfectum, seu vere gnosticum neque metu poenæ, neque spe præmii officium facere, sed solius boni et pulchri intuitu.

To do one's duty perfectly, or truly with knowledge, is neither out of fear of punishment nor hope of reward, but solely from the sight of what is good and beautiful.

Ὁ δὴ συνιών καὶ διορατικὸς οὗτός ἐστιν ὁ γνωστικός. Ἔργον δὲ αὐτοῦ οὐχ ἡ ἀποχὴ τῶν κακῶν [ἐπιβάθρα γὰρ αὕτη προκοπῆς μεγίστης (94)], οὐδὲ μὴν ποιεῖν τι ἀγαθόν, ἥτοι διὰ φόβον· γέγραπται γάρ· «Ποῦ φύγω (95), καὶ ποῦ κρυβήσομαι ἀπὸ προσώπου σου; Ἐὰν ἀναβῶ εἰς τὸν οὐρανόν, σὺ ἐκεῖ εἶ· ἔὰν ἀπέλθω (96) εἰς τὰ ἔσχατα τῆς θαλάσσης, ἐκεῖ ἡ δεξιὰ σου· ἔὰν καταβῶ εἰς ἀβύσσους, ἐκεῖ τὸ πνεῦμά σου·» ἀλλ' οὐδὲ δι' ἐλπίδα τιμῆς ἐπηγγεμένης· εἴρηται γάρ· «Ἴδου Κύριος (97), καὶ ὁ μισθὸς αὐτοῦ ἀπὸ προσώπου αὐτοῦ, ἀποδοῦναι ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ· ἃ ὁφθαλμὸς οὐκ εἶδεν, καὶ οὖς οὐκ ἤκουσεν, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν·» μόνῃ δ' ἡ δι' ἀγάπην εὐποιία, ἡ δι' αὐτὸ τὸ καλὸν αἰρετὴ τῷ γνωστικῷ. Αὐτίκα ἐκ προσώπου τοῦ Θεοῦ τῷ Κυρίῳ λέλεκται, «Αἶτησαι παρ' ἐμοῦ, καὶ δώσω σοι ἔθνη τὴν κληρονομίαν σου·» αἶτημα τὸ βασιλικώτατον διδάσκων αἰτεῖσθαι, τὴν τῶν ἀνθρώπων σωτηρίαν, ἀμισθί, ἵνα δὴ ἡμεῖς κληρονομήσωμεν καὶ κτησώμεθα τὸν Κύριον. Ἐμπαλιν γάρ, χρείας τινὸς ἔνεκεν, ἵνα μοι τόδε γένηται, καὶ τόδε μὴ γένηται, τῆς ἐπιστήμης ἐφίεσθαι τῆς περὶ τὸν Θεόν, οὐκ ἴδιον γνωστικοῦ· ἀπόχρη δ' αὐτῷ αἰτία τῆς θεωρίας ἡ γνῶσις αὐτή. Τολμήσας γάρ

The one who understands and sees clearly is the truly knowledgeable person.. His work is not simply avoiding evil [for this is the greatest step forward (94)], nor is it doing something good out of fear; for it is written, "Where shall I flee (95), and where shall I hide from your presence?? If I go up to heaven, you are there; if I go down (96) to the far ends of the sea, there is your right hand; if I go down into the depths, there is your spirit;» but not even through the hope of a promised reward; for it is said, "Behold the Lord (97), and his reward is before him, to give to each according to his works; things that no eye has seen, nor ear heard, nor have entered into the heart of man, which God has prepared for those who love him;» Only the good done through love, the good chosen for its own sake by the one who knows,. Immediately it is said from the face of God to the Lord, "Ask from me, and I will give you the nations as your inheritance;» Teaching to ask for the most royal request, the salvation of people, without pay, so that we too may inherit and possess the Lord.. On the other hand, for the sake of some need, to desire this to happen to me and that not to happen, concerning the knowledge about God, is not proper for one who truly knows; rather,

εἴποιμι' ἂν, οὐ διὰ τὸ σώζεσθαι βούλεσθαι
τὴν γνῶσιν αἰρήσεται ὁ δι' αὐτὴν τὴν θείαν
ἐπιστήμην μεθέπων τὴν γνῶσιν· τὸ μὲν γὰρ
νοεῖν ἐκ συνασκήσεως εἰς τὸ ἀεὶ νοεῖν
ἐκτείνεται· τὸ δὲ ἀεὶ νοεῖν οὐσία τοῦ
γινώσκοντος, κατὰ ἀνάγκρᾳς ἀδιάστατον
γενομένη, καὶ αἰδῖος θεωρία, ζῶσα
ὑπόστασις μένει. Εἰ γοῦν τις καθ' ὑπόθεσιν
προθεῖη τῷ γνωστικῷ, πότερον ἐλέσθαι
βούλοιο τὴν γνῶσιν τοῦ Θεοῦ, ἢ τὴν
σωτηρίαν τὴν αἰώνιον· εἴη δὲ ταῦτα
κεχωρισμένα, παντὸς μᾶλλον ἐν ταυτότητι
ὄντα· οὐδὲ καθοτιοῦν διστάσας, ἔλοιτ' ἂν
τὴν γνῶσιν τοῦ Θεοῦ, δι' αὐτὴν αἰρετὴν
κρίνας εἶναι τὴν ἐπαναβεβηκυῖαν τῆς
πίστεως δι' ἀγάπην εἰς γνῶσιν ιδιότητα.
Αὕτη τοίνυν ἡ πρώτη ἀγαθοποιία τοῦ
τελείου, ὅταν μὴ διὰ τι χρεῖῳδες τῶν εἰς
αὐτὸν συντεινόντων γίνηται· κρίναντος δ'
ὅτι καλὸν τὸ ἀγαθὸν ποιεῖν, ἐκτενῶς ἢ
ἐνέργεια φερομένη ἐν πᾶσι πράξει (98)
ἀγαθύνεται· οὐκ ἐφ' ὧν μὲν, ἐφ' ὧν δ' οὐ·
ἀλλ' ἐν ἔξει εὐποιίας καταστᾶσα, μήτε διὰ
δόξαν ἔτι, ἢ, ὡς φασὶν οἱ φιλόσοφοι, τὴν
εὐκλειαν· μήτε διὰ μισθὸν εἴτε παρὰ
ἀνθρώπων εἴτε ἐκ Θεοῦ, κατ' εἰκόνα καὶ
καθ' ὁμοίωσιν τοῦ Κυρίου τὸν βίον
ἐκτελοῖ. Κἴη πως ἀγαθοεργοῦντι αὐτῷ
ἐναντίον τι ἀπαντήσῃ, ὡς ἀγαθὴν τὴν
ἀντιμισθίαν (99) ἀμνησικᾶκως προήσεται,
ἐπὶ «δικαίους καὶ ἀδίκους (1)» δίκαιος καὶ
ἀγαθὸς γινόμενος. Τοιούτοις τισὶν ὁ Κύριος
λέγει· «Γίνεσθε ὡς ὁ Πατὴρ ὑμῶν τέλειος
(2).» Τούτῳ τέθηκεν ἡ σάρξ. ζῆ δὲ αὐτὸς
(3) μόνος, ἀφιερῶσας τὸν τάφον (4) εἰς
ναὸν ἅγιον Κυρίῳ, τὴν παλαιὰν
ἀμαρτητικὴν ψυχὴν ἐπιστρέψας πρὸς
Θεόν. Οὐκ ἐγκρατὴς οὗτος ἔτι, ἀλλ' ἐν ἔξει
γένονεν ἀπαθείας· σχῆμα θεῖον
ἐπενδύσασθαι (5) ἀναμένων. «Ἐὰν
ποιήσῃς,» φησὶν, «ἐλεημοσύνην, μηδεὶς
γινωσκέτω· καὶ ἐὰν νηστεύσῃς, ἄλειψαι,
ἵνα ὁ Θεὸς (6) μόνος γινώσκῃ,» ἀνθρώπων

knowledge itself is the cause of
contemplation.. For I would dare to say, the
one who pursues divine knowledge
through it does not choose knowledge in
order to be saved by it; for understanding
grows by constant practice into always
understanding; and this constant
understanding becomes the very essence of
the knower, an unbroken mixture, and
remains an eternal contemplation, a living
reality.. If someone were to propose
hypothetically to the knower whether he
would choose the knowledge of God or
eternal salvation, and if these were
separate things, both existing at the same
time, without any hesitation he would
choose the knowledge of God, judging it to
be preferable because faith, having risen
again through love, has the special quality
of leading to knowledge.. This then is the
first good deed of the perfect person, when
it is not done because of some need
pressing upon those striving toward him;
but judging that it is good to do good, the
activity carried out earnestly in all actions
becomes good. It is not about doing some
things but not others; rather, having taken
on the habit of kindness, not for the sake of
reputation anymore, or, as the
philosophers say, for glory; nor for reward,
whether from people or from God, but
living life according to the image and
likeness of the Lord.. And if somehow
something hostile meets the one doing
good, he will receive the good reward
without resentment, as it says, “to the just
and the unjust.” (1)» Becoming just and
good. To such people the Lord says, “Be
perfect as your Father is perfect.” (2).» To
this one the flesh has died.. But he himself
lives alone, having dedicated the tomb as a
holy temple to the Lord, returning the old
sinful soul to God.. This one is no longer

δὲ οὐδὲ εἷς· Ἄλλ' οὐδὲ αὐτὸς ὁ ἐλεῶν, ὅτι ἐλεεῖ (7), γινώσκειν ὀφείλει· ἔσται γὰρ οὕτω ποτὲ μὲν οἰκτίρμων, ἄλλοτε δὲ οὐ· Ἐπὶ δὲ ἐν ἑξὶ ποιήσῃ τὸ εὐεργετητικόν, φύσιν ἀγαθοῦ μιμήσεται· ἢ δὲ διάθεσις καὶ φύσις ἔσται καὶ συνάσκησις. Οὐ δεῖ δὲ ἀρθέντας μετατεθῆναι, ἀλλὰ βαδίζοντας ἀφικέσθαι οἱ δεῖ. Τοῦτο γάρ ἐστι «τὸ ἐλκυσθῆναι ὑπὸ τοῦ Πατρὸς,» διὰ πάσης «τῆς στενῆς» διελθόντας «ὁδοῦ,» τὸ ἄξιον γενέσθαι τὴν δύναμιν τῆς χάριτος παρὰ τοῦ Θεοῦ λαβεῖν, ἀκωλύτως ἀναδραμεῖν (8)· κὰν μισῶσι τὸν ἐκλεκτόν τινες, οἶδεν οὗτος τὴν ἄγνοιαν αὐτῶν, οἰκτεῖρων τῆς ἀμαθίας τὴν γνώμην αὐτῶν. Εἰκότως οὖν ἡ γνῶσις αὕτη ἀγαπᾷ, καὶ τοὺς ἀγνοοῦντας διδάσκει τε καὶ παιδεύει τὴν πᾶσαν κτίσιν· τοῦ παντοκράτορος Θεοῦ τιμᾶν (9). Εἴ γε ἀγαπᾶν μεμάθηκε τὸν Θεὸν, οὐχ ἕξει τὴν ἀρετὴν ἀπόβλητον οὗτος οὐδαμῶς, οὔτε ὕπαρ, οὔτε ὄναρ, οὐδὲ κατὰ φαντασίαν τινά· ἐπεὶ μηδ' ἐξίσταται ποθ' ἑαυτῆς ἢ ἕξις, ἀποπεσοῦσα τοῦ ἕξις εἶναι. Εἴτ' οὖν ἕξις ἢ γνῶσις, εἴτε διάθεσις εἶναι λέγοιτο (10)· τῷ γὰρ μὴ παρεισιέναι ποτὲ ἐννοίας διαφόρους, ἀναλλοίωτον τὸ ἡγεμονικὸν μένον, οὐ προσλαμβάνει τινὰ ἑτεροίωσιν φαντασιῶν, τὰς ἐκ τῶν μεθήμερινῶν κινήσεων ἀνειδωλοποιίας ὄνειρῶντον· διὰ τοῦτό τοι καὶ ὁ Κύριος «ἐγρηγορέναι» παραγγέλλει, ὥστε μηδὲ ὄναρ ἡμῶν παθαίνεσθαι ποτε τὴν ψυχὴν· ἀλλὰ καὶ τῆς νυκτὸς τὴν πολιτείαν, ὡς ἐν ἡμέρᾳ ἐνεργουμένην (11), καθαρὰν καὶ ἀκηλίδωτον διαφυλάττειν προστάττει· αὕτη γὰρ ἢ κατὰ δύναμιν ἑξομοίωσις πρὸς Θεὸν, τὸ φυλάττειν τὸν νοῦν ἐν τῇ κατὰ τὰ αὐτὰ σχέσει· αὕτη δὲ νοῦ σχέσις ὡς νοῦ· ἢ δὲ ποικίλῃ διάθεσις γίνεται τῇ πρὸς τὰ ὑλικά προσπαθείᾳ. Ἥ μοι δοκοῦσιν «εὐφρόνην» κεκληκέναι «τὴν νύκτα (12)»· ἐπειδὴ τηνικάδε ἡ ψυχὴ πεπαυμένη τῶν αἰσθήσεων, συννεύει πρὸς αὐτήν, καὶ

self-controlled, but has become in a state of passionlessness; waiting to put on the divine form.. «If you do,» he says, «Let no one know if you give alms. And if you fast, anoint yourself, so that only God may know,» and not a single person. But not even the one who shows mercy himself, because he shows mercy, ought to remain unknown; for it will be that sometimes he is merciful, and at other times not.. But if he does the good deed out of habit, he will imitate the nature of the good; and it will be both disposition and nature and practice.. It is not necessary for those who have been freed to be changed, but for those who are walking to arrive where they must.. For this is «to be drawn by the Father,» through every «narrow» path having passed through,»» to become worthy to receive the power of grace from God, to run freely (8); and even if some hate the chosen one, he knows their ignorance, pitying their understanding because of their foolishness.. Therefore, this knowledge rightly loves, and it teaches and disciplines all creation that is ignorant; honoring the almighty God (9).. If one has learned to love God, this person will never lose virtue, neither in being, nor in dream, nor even in any imagination; since the habit never departs from itself, falling away from being a habit.. Whether then knowledge is a habit, or it is called a disposition (10); for the ruling part remains unchanged, never allowing different thoughts to enter, nor taking on any change of imaginations, those dreams born from daily restless movements of idolatry; because of this, the Lord also says, “to be watchful» commands, so that not even in a dream may our soul ever suffer harm; but also commands that the conduct of the night be kept pure and unstained, as if active in the day (11). For

μᾶλλον μετέχει «τῆς φρονήσεως.» Διὰ ταῦτ' οὖν καὶ αἱ τελεταὶ γίνονται νυκτὸς μάλιστα, σημαίνουσαι τὴν ἐν νυκτὶ τῆς ψυχῆς συστολὴν ἀπὸ τοῦ σώματος. «Ἄρ' οὖν μὴ καθεύδωμεν, ὥς οἱ λοιποὶ (13), ἀλλὰ γρηγορῶμεν καὶ νήφωμεν· οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσι· καὶ οἱ μεθυσκόμενοι νυκτὸς μεθύουσιν. Ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης, καὶ περικεφαλαίαν ἐλπίδα σωτηρίου.» Ὅσα δ' αὖ περὶ ὕπνου λέγουσι, τὰ αὐτὰ χρὴ καὶ περὶ θανάτου ἐξακούειν· ἐκάτερος γὰρ δηλοῖ τὴν ἀπόστασιν τῆς ψυχῆς, ὁ μὲν μᾶλλον, ὁ δὲ ἥττον· ὅπερ ἐστὶ καὶ παρὰ Ἡρακλείτου λαβεῖν· «Ἄνθρωπος ἐν εὐφρόσνῃ φάος ἄπτεται ἑαυτῷ ἀποθανών, ἀποσβεσθεὶς· ζῶν δὲ, ἄπτεται τεθνεώτος εὐδων ἀποσβεσθεὶς ὄψεις· ἐγρηγορῶς, ἄπτεται εὐδοντος (14). Μακάριοι γὰρ οἱ εἰδότες τὸν Κύριον (15),» κατὰ τὸν Ἀπόστολον· «ὅτι ὥρα ὑμᾶς (16) ἤδη ἐξ ὕπνου ἐγερθῆναι· νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία, ἢ ὅτε ἐπίστεύσαμεν· ἡ νύξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν. Ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους· ἐνδυσώμεθα δὲ τὰ ὄπλα τοῦ φωτός. Ἡμέραν» δὲ τὸν υἱὸν ἀλληγορεῖ καὶ φῶς· τὰς τε αὖ παραγγελίας «ὄπλα φωτός,» μεταφορικῶς. Ταύτη τοι λελουμένους φασὶ δεῖν ἐπὶ τὰς ἱεροποιίας καὶ τὰς εὐχὰς ἰέναι, καθαρὸς καὶ λαμπρὸς· καὶ τοῦτο μὲν συμβόλου χάριν γίνεσθαι, τὸ ἔξωθεν κεκοσμηθῆναι τε καὶ ἠγνίσθαι. Ἀγνεία δὲ ἐστὶ φρονεῖν ὁσια· καὶ δὴ καὶ ἡ εἰκὼν τοῦ βαπτίσματος εἶη ἄν, καὶ ἡ ἐκ Μωϋσέως παραδεδομένη τοῖς ποιηταῖς ὧδέ πως·

this is the likeness by power to God, to keep the mind in the same relation continually. This relation is mind to mind; but the varied disposition comes from the effort directed toward material things.. Ah, to me they seem «cheerful-minded» to have been called «the night (12);» since then the soul, having rested from the senses, agrees with itself, and more fully shares «in understanding».» For these reasons, the rites are held especially at night, indicating the soul's withdrawal from the body during the night.. “Then let us not sleep, like the others (13), but let us watch and be sober; for those who sleep at night do sleep, and those who get drunk at night do get drunk.. But we, being of the day, should be sober, putting on the breastplate of faith and love, and the helmet of the hope of salvation..» What is said about sleep must also be heard in the same way about death; for each shows the soul's departure, one more clearly, the other less so. This is also found in Heraclitus: «A man, in his right mind, touches light after he has died, having been extinguished; but while alive, he touches the dead one, sleeping, having been extinguished in vision; awake, he touches the one who is sleeping (14).». For blessed are those who know the Lord (15),» according to the Apostle: «It is now time for you (16) to wake up from sleep; for our salvation is nearer now than when we first believed. The night has advanced, and the day has come.». Let us then put aside the works of darkness; and let us put on the armor of light.. The day» But the Son is also allegorized as light; and the commands as “weapons of light,”» figuratively. They say that those who have been washed must go to the sacred rites and prayers pure and bright; and this is done as a symbol, both to be adorned outwardly and to be purified..

Purity is to think holy thoughts; and indeed it would be the image of baptism, as it was handed down from Moses to the priests in this way:

Ἡ δ' ὑδριναμένη, (17) καθαρά χροῖ ἵματ' ἔχουσα·

The one who is washed, (17) having pure clothes on clean skin;

Ἡ Πηνελόπη ἐπὶ τὴν εὐχὴν ἔρχεται·

Penelope approaches the prayer;

... Τηλέμαχος δέ,

... And Telemachus,

Χεῖρας (18) νιψάμενος πολιῆς ἀλός, εὕχετ' Ἀθήνη·

Washing his hands with gray salt, he prays to Athena;

Ἔθος τοῦτο Ἰουδαίων, ὥς καὶ τὸ πολλάκις ἐπὶ κοίτῃ

This is the custom of the Jews, just as often at the bed,

(19) βαπτίζεσθαι. Εὖ γοῦν κάκεῖνο εἴρηται·

(19) To be baptized. At least that too has been said well;

Ἴσθι μὴ λουτρῷ, ἀλλὰ νόῳ καθαρός.

“Be clean not by bath, but by mind.”

Ἀγνεία γὰρ, οἶμαι, τελεία ἢ τοῦ νοῦ, καὶ τῶν ἔργων, καὶ τῶν διανοημάτων, πρὸς δὲ καὶ τῶν λόγων εἰλικρίνεια, καὶ τελευταῖα ἢ κατὰ τὰ ἐνύπνια ἀναμαρτησία. Ἰκανὴ δὲ, οἶμαι, ἀνθρώπῳ κάθαρσις μετάνοια ἀκριβὴς καὶ βεβαία· εἴ γε, κατεγνωκότες ἑαυτῶν ἐπὶ ταῖς προγενομέναις πράξεσι, προῖμεν εἰς τὸ πρόσθεν, «μετὰ ταῦτα (20) νοήσαντες,» καὶ τὸν νοῦν ἐξαναδύντες τῶν

For purity, I think, is perfect in the mind, and in actions, and in thoughts; and sincerity in words; and finally, sinlessness in dreams.. I think that thorough and firm repentance is enough cleansing for a person; if, having judged themselves for past actions, they move forward, “after these things (20) having understood,”» and turning the mind away from both the

τε κατ' αἴσθησιν τερπόντων, καὶ τῶν πρόσθεν πλημμελημάτων. Εἰ γοῦν τὴν ἐπιστήμην ἐτυμολογεῖν χρή, καὶ ἀπὸ τῆς «στάσεως» τὴν ἐπιβολὴν αὐτῆς ληπτέον· ὅτι ἴστησιν ἡμῶν ἐν τοῖς πράγμασι τὴν ψυχὴν, ἄλλοτε ἄλλως πρότερον φερομένην· ὡς αὐτως (21) καὶ τὴν πίστιν ἐτυμολογητέον, τὴν περὶ τὸ ὄν στάσιν τῆς ψυχῆς ἡμῶν. Ἡμεῖς δὲ τὸν ἀεὶ καὶ ἐν πᾶσι δίκαιον ποθοῦμεν μαθεῖν· ὅς, μήτε τὴν ἐκ τοῦ νόμου δεδιὼς κόλασιν, μήτε τὴν τῶν συνόντων καὶ ἐπεξιόντων τοῖς πλημμεληθεῖσι μισοπονηρίαν εὐλαβούμενος, μήτε τὴν ἐξ αὐτῶν τῶν ἀδικουμένων κίνδυνον ὑφορώμενος, διαμένει· δίκαιος· ὁ γὰρ διὰ ταῦτα τοῦ πράττειν τί τῶν ἀδίκων ἀπεχόμενος οὐχ ἐκῶν χρηστὸς, φόβῳ δὲ ἀγαθός. Καὶ ὁ γε Ἐπίκουρος «ἀδικεῖν ἐπὶ κέρδει τινὶ βούλεσθαι» φησὶ τὸν κατ' αὐτὸν (22) σοφόν· «πίστιν γὰρ λαβεῖν περὶ τοῦ λαθεῖν οὐ δύνασθαι.» Ὡστε εἰ ἐπιστεθήσεται λήσειν, ἀδικήσει κατ' αὐτόν. Καὶ τοιαῦτα μὲν τὰ σκοτεινὰ δόγματα· εἰ δὲ καὶ ἐλπίδι τῆς ἐπὶ δικαίοις παρὰ τοῦ Θεοῦ ἀμοιβῆς ἀφέξεται τις τοῦ ἀδικεῖν, οὐδ' οὕτως ἐκῶν χρηστεύεται· ὡς γὰρ ἐκεῖνον ὁ φόβος, οὕτω τοῦτον ὁ μισθὸς δικαιοῦ, μᾶλλον δὲ δίκαιον εἶναι δοκεῖν δείκνυσι. Τὴν δὲ ἐλπίδα τὴν μετὰ θάνατον οὐ μόνον οἱ τὴν βάρβαρον σοφίαν μετιόντες ἴσασι, τοῖς μὲν ἀγαθοῖς καλὴν, τοῖς δὲ φαύλοις ἔμπαλιν, ἀλλὰ καὶ οἱ Πυθαγόρειοι· τέλος γὰρ κάκεῖνοι τὴν ἐλπίδα ὑπηγόρευον τοῖς φιλοσοφοῦσιν· ὅπου γε καὶ ὁ Σωκράτης ἐν **Φαίδωνι** (23) «μετὰ ἀγαθῆς ἐλπίδος φησὶ τὰς καλὰς ψυχὰς ἐνθένδε ἀπίεναι.» καὶ πάλιν τοὺς πονηροὺς κακίζων, ἀντιτίθησι· «Ζῶσι γὰρ μετὰ κακῆς ἐλπίδος,» λέγων. Συνάδειν τούτῳ καὶ ὁ Ἡράκλειτος (24) φαίνεται, δι' ὧν φησι περὶ τῶν ἀνθρώπων διαλεγόμενος· «Ἀνθρώπους μένει ἀποθανόντας ἄσσα οὐκ ἔλπονται, οὐδὲ

things pleasing to the senses and from past faults. If indeed one must define knowledge by its true meaning, and from the “stance” its imposition must be taken; that is, the soul’s standing in matters, previously carried in different ways at different times. Thus, faith must also be defined as the soul’s standing concerning what is real. We always desire to learn what is just in every situation; one who, neither fearing the punishment from the law, nor being careful about the wickedness of those present and coming against the wrongdoers, nor enduring the danger from those being wronged, remains just. For the one who avoids doing wrong not willingly but out of fear is good by fear. And Epicurus says, «to do wrong for some gain is...» He says that the wise man, according to him, «cannot have trust concerning what is hidden.» So if he is compelled to pay a debt, according to him, he will do wrong. And these are the obscure teachings. But even if someone holds on to the hope of a reward from God for the just, he will not willingly act kindly in this way. For just as fear controls that one, so the reward controls this one, and it shows that it is better to seem just. Not only those who follow barbarian wisdom know the hope after death—good people have a good hope, while bad people have the opposite—but also the Pythagoreans. For in the end, they too promised hope to those who love wisdom. Indeed, Socrates says in **Phaedo** (23), «With good hope, the noble souls depart from here.» and again, blaming the wicked, he opposes them: «For they live with evil hope,» saying. Heraclitus also seems to agree with this, saying this when he speaks about humans: «People remain after death as those who neither hope nor expect anything.»

δοκέουσιν. Θείως οὖν ὁ Παῦλος Ῥωμαίοις ἄντικρυς ἐπιστέλλει· «Ἡ θλίψις ὑπομονὴν κατεργάζεται, ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα· ἡ δὲ ἐλπίς οὐ κατασχύνει,» δι' ἐλπίδα μὲν γὰρ τὴν μέλλουσιν ἡ ὑπομονή. Ἐλπίς (25) δὲ ὁμωνύμως καὶ ἡ τῆς ἐλπίδος ἀπόδοσις τε καὶ ἀποκατάστασις· ἡ καὶ «οὐ κατασχύνει,» μὴ ὀνειδιζομένη ἔτι. Ὁ δὲ ψιλῇ κλήσει, καθὼς κέκληται, ὑπακούων οὔτε διὰ φόβον οὔτε διὰ ἡδονὰς ἐπὶ τὴν γνῶσιν ἵεται· οὐ γὰρ περισκέπτεται, εἴ τι λυσιτελεῖς ἔξωθεν ἔπεται κέρδος ἢ ἀπόλαυσις (26) αὐτῷ· ἀγάπη δὲ τοῦ ὄντως ὄντος ἐραστοῦ ἐλκόμενος, καὶ πρὸς τὸ δέον ἀγόμενος, θεοσεβεῖ. Ὅθεν οὐδ' εἰ καθ' ὑπόθεσιν ἐξουσίαν λάβοι παρὰ τοῦ Θεοῦ πράττειν τὰ ἀπηγορευμένα, ἀτιμώρητός τε ὢν, οὐδ' εἰ καὶ μισθὸν τὰ μακάρων ἀγαθὰ λήψεσθαι ἐπὶ τοῖσδε ἐπαγγελίαν προσλάβοι, ἀλλ' εἰ καὶ λήσεσθαι τὸν Θεὸν ἐφ' οἷς πράττει πεισθείη· (ὅπερ ἀδύνατον·) πρᾶξαί τι παρὰ τὸν λόγον τὸν ὀρθὸν ἐθελήσαι ποτ' ἂν, τὸ ὄντως καλὸν καὶ αἰρετὸν ἐξ ἑαυτοῦ, καὶ ταύτῃ ἀγαπητὸν εἶναι ἅπαξ ἐλόμενος. Οὐ γὰρ ἐν γαστρὸς βορᾷ τὸ χρηστὸν εἶναι διειλήφαμεν. Ἀκήκοε δ' ἐκεῖνος, ὡς βρῶμα ἡμᾶς οὐ παραστήσει, οὐδὲ μὴν γάμος, ἀλλ' οὐδὲ ἀποχὴ γάμου (27) ἐν ἀγνωσίᾳ, ἀλλὰ τὸ κατ' ἀρετὴν ἔργον τὸ γνωστικόν· ἐπεὶ καὶ ὁ κύων, τὸ ζῶον τὸ ἄλογον, ἐγκρατὲς λεγέσθω, τὸν ἐπαιρόμενον τὴν βακτηρίαν δεδιὸς, καὶ διὰ τοῦτο τοῦ ὄψου ἀπεχόμενον. Τῶν τοιούτων, εὖ ἴσθι, ὅτι περιαιρεθεῖσα ἡ ὑπόσχεσις ἡ προεπηγγελμένη, καὶ ὁ φόβος περιγραφεῖς ὁ ἐπηπειλημένος, καὶ χωρισθεὶς ὁ κίνδυνος ὁ ἐπηρτημένος, τὴν πρόθεσιν ἐλέγχει.

Therefore, Paul directly writes to the Romans: "Suffering produces endurance, endurance produces character, and character produces hope; and hope does not put to shame,» for through hope, patience awaits the future.. Hope (25) is used in the same way for both the expectation itself and for its fulfillment and restoration; which also "does not put to shame,» not being reproached any longer. He obeys the pure call, just as he is called, not out of fear or pleasure seeking knowledge; for he does not consider whether any profit or enjoyment (26) comes to him from outside. Drawn by love for the truly real, and led toward what is right, he reveres God.. Therefore, even if he were to receive authority from God to do what is forbidden, and be unpunished, and even if he were promised the reward of the blessed goods for these things, and even if he were persuaded that he would receive God for what he does (which is impossible), he would never wish to act against the right reason, the truly good and desirable by its own nature, and having chosen this once, to be beloved by it.. For we have understood that what is good does not come from the appetite of the stomach.. That one has heard that neither food will sustain us, nor marriage, nor even abstaining from marriage (27) out of ignorance, but rather the work of knowledge according to virtue; since even the dog, an irrational animal, is said to be self-controlled, fearing the raised stick, and for that reason avoiding the blow.. Know well that when the promised pledge has been taken away, and the threatened fear has been removed, and the expected danger has been separated, the intention is tested.

Chapter 23 (CAPUT XXIII)

Ob quam rationem perfectis a rebus sensui jucundis, quam maxime potest, absteineat, meliorum scilicet intuitu.

Οὐ γὰρ αὐτῇ τῇ φύσει τοῦ πράγματος οἰκείουται (28), ὡς τῷ ὄντι γνωστικῶς καταλαβέσθαι, καλὰ μὲν εἶναι πάντα, ὅσα εἰς χρῆσιν ἡμῶν ἐκτίσθη· ὡς γάμον, φέρε εἰπεῖν, καὶ παιδοποιίαν, μετὰ σωφροσύνης παρελημμένα· καλοῦ δὲ εἶναι ἅμεινον (29) τὴν πρὸς τὸ Θεῖον ἑξομοίωσιν ἀπαθῆ (30) καὶ ἐνάρετον γενέσθαι. Τοῖς δὲ ἔξωθεν εὐχρήστοις ἢ δυσχρήστοις προσαγομένοις, τῶν μὲν ἀπέχονται, τῶν δ' οὐ· Ἀλλὰ καὶ ὧν ἀφίστανται μυσσᾶντοί, ταῦτα φαίνονται τὴν κτίσιν καὶ τὸν Δημιουργὸν διαβάλλοντες· καὶ τῷ δοκεῖν πιστῶς ἀναστρέφονται, τὴν κρίσιν ἔχουσιν ἀνόσιον. Τὸ δὲ, «Οὐκ ἐπιθυμήσεις,» οὔτε ἀνάγκης τῆς ἐκ φόβου δεῖται, τῆς βιαζομένης ἀπέχεσθαι τῶν ἡδέων, οὔτε μισθοῦ, τοῦ δι' ἐπαγγελίας (31), ἀναπείθοντος ἀνακόπτειν τὰς ὁρμάς. Οὔτε τὴν ὑπακοὴν διὰ τὴν ἐντολὴν, διὰ δὲ τὴν ἐπαγγελίαν αἰροῦνται οἱ διὰ τῆς ἐπαγγελίας ὑπακηκοῦτες τῷ Θεῷ, δελέατι ἡδονῆς ἡρημένοι. Οὐδὲ μὴν ἡ τῶν αἰσθητῶν ἀποστροφὴ τὴν τὰ πρὸς τὰ νοητὰ οἰκείωσιν ἀκολούθως ποιοίη ἄν· ἔμπαλιν δὲ, ἡ πρὸς τὰ νοητὰ οἰκείωσις κατὰ φύσιν περιαγωγὴ τῷ γνωστικῷ ἀπὸ τῶν αἰσθητῶν γίνεται, κατ' ἐκλογὴν τῶν καλῶν τάγαθὸν ἐλομένων γνωστικῶς, θαυμάζοντι μὲν τὴν γένεσιν, καὶ ἀγιάζοντι τὸν ποιητὴν· ἀγιάζοντι δὲ τὴν πρὸς τὸ Θεῖον ἑξομοίωσιν· Ἀτὰρ ἐγὼ ἐμὲ λύσομαι τῆς ἐπιθυμίας, φησαί (32), διὰ τὴν πρὸς σὲ οἰκείωσιν, Κύριε· καλὴ γὰρ ἡ κτισθεῖσα δὴ

For this reason, one who is perfect in things refrains as much as possible from pleasant sensations, that is, for the sake of better things.

For it is not natural to the very nature of the matter itself, as truly understood by knowledge, that all things made for our use are good; for example, marriage and childbearing, when taken with temperance. But it is better for the likeness to God to be without passion and to become virtuous.. They avoid those external things that are either useful or harmful, but not all of them. Yet even those from which they turn away, feeling disgust, seem to slander creation and the Creator; and even if they live according to appearances, they hold an impious judgment.. But the command, "You shall not desire,"» does not need to be enforced by fear, which forces one to avoid pleasures, nor by reward, which through promise persuades one to restrain desires.. Those who obey God because of the promise, not because of the command, choose obedience by the lure of pleasure.. Nor does turning away from the sensible things lead to a natural connection with the intelligible things; on the contrary, the natural connection with the intelligible things comes as a movement of the mind from the sensible things, by choosing the good among the beautiful with knowledge, marveling at creation, and sanctifying the maker; and by sanctifying the likeness to God. But I will say, "I will free myself from desire," because of my connection to you, Lord. For the created order is indeed good, and everything is well governed; nothing

οίκονομία, καὶ πάντα εὖ διοικεῖται, οὐδὲν ἀναιτίως γίνεται· Ἐν τοῖς σοῖς εἶναί με δεῖ, Παντοκράτορ· κἂν ἐνταῦθα ὦ, παρὰ σοὶ εἰμί· ἀδεῆς δ' εἶναι θέλω, ἵνα σοὶ συνεγγίξω δυνηθῶ, ὀλίγοις καὶ ἀρκεῖσθαι, μελετῶν τὴν σὴν ἐκλογὴν τὴν δικαίαν τῶν καλῶν ἀπὸ τῶν ὁμοίων. Μυστικώτατα καὶ ὁσιώτατα ὁ Ἀπόστολος, διδάσκων ἡμᾶς τὴν ἀληθῶς εὐχάριστον ἐκλογὴν, οὐ κατ' ἀπεκλογὴν τῶν ἐτέρων ὡς φαύλων, ἀλλ' ὡς καλῶν καλλίονα ποιεῖσθαι, μεμνήσκεν εἰπών· «Ὡστε καὶ ὁ γαμίζων τὴν παρθένον αὐτοῦ (33) καλῶς ποιεῖ· καὶ ὁ μὴ γαμίζων κρεῖσσον ποιεῖ πρὸς τὸ εὖσχημον καὶ εὐπάρεδρον τῷ Κυρίῳ ἀπερισπάστως.» Ἰσμεν δὲ τὰ μὲν δυσπόριστα οὐκ ἀναγκαῖα· τὰ δὲ ἀναγκαῖα εὐπόριστα γεγενῆσθαι φιλαγάθως παρὰ τοῦ Θεοῦ. Διόπερ ὁ Δημόκριτος εὖ λέγει, ὡς «ἡ φύσις τε καὶ διδαχὴ παραπλήσιόν ἐστι·» καὶ τὴν αἰτίαν συντόμως προσαποδεδώκαμεν· καὶ γὰρ ἡ διδαχὴ μεταρρυθμίζει τὸν ἄνθρωπον· μεταρρυθμοῦσα δὲ, φυσιοποιεῖ· καὶ διήνεγκεν οὐδὲν, ἢ φύσει πλασθῆναι τοιόνδε, ἢ χρόνῳ καὶ μαθήσει μετατυπωθῆναι. Ἄμφω δὲ ὁ Κύριος παρέσχηται· τὸ μὲν κατὰ τὴν δημιουργίαν, τὸ δὲ κατὰ τὸν ἐκ τῆς Διαθήκης ἀνάκτισιν τε καὶ ἀνανέωσιν. Τὸ δὲ συμφέρον τῷ κυριωτέρῳ, τοῦτο αἰρετώτερον· κυριώτατον δὲ πάντων ἡ διάνοια. Οὕτω τοίνυν τῷ ὄντι καλὰ φαίνεται ἡδιστα, παρ' αὐτοῦ δὲ πορίζεται (34) ὃν ποθεῖ καρπὸν, τὴν τῆς ψυχῆς (35) εὐστάθειαν. «Ὁ δὲ ἐμοῦ ἀκούων, φησὶν, ἀναπαύσεται ἐπ' εἰρήνῃ πεποιθώς, καὶ ἡσυχάσει ἀφόβως ἀπὸ παντὸς κακοῦ. Ἰσθὶ πεποιθώς ἐν ὅλῃ καρδίᾳ σου καὶ τῇ διανοίᾳ σου (36) ἐπὶ τῷ Θεῷ.» Τούτῳ δυνατὸν τῷ τρόπῳ τὸν γνωστικὸν ἤδη γενέσθαι Θεόν (37). «Ἐγὼ εἶπα· Θεοὶ ἐστε καὶ υἱοὶ Ὑψίστου.»

happens without cause. I must be yours, Almighty One; even if I am here, I am with you. I want to be fearless, so that I may be close to you, content with little, practicing your just choice of the good from among the similar things.. Most mysteriously and most reverently, the Apostle teaches us the truly grateful choice, not by rejecting others as worthless, but by making the good more beautiful. He made this clear by saying: «So the one who marries his virgin does well; and the one who does not marry does better, to be proper and pleasing to the Lord without distraction.» We know that the difficult things are not necessary; but the necessary things have been made easily obtainable by God, who loves goodness.. Therefore Democritus rightly says that «nature and teaching are similar.» And we have briefly given the cause; for teaching also reshapes the person. And when it reshapes, it makes them natural. And it brought nothing about except to be formed by nature in this way, or to be changed over time and by learning.. Both have been provided by the Lord: the one according to creation, the other according to the restoration and renewal from the Covenant.. What is useful to the more masterful is more desirable; and the most masterful of all is the mind.. Therefore, to this being, what is beautiful seems most pleasant, and from it is gained the fruit it desires, the stability of the soul.. “He who listens to me,” he says, “will rest in peace, trusting, and will be calm without fear of any harm.”. Be confident with all your heart and with your mind in God.. In this way, it is possible for the one who knows to already become God.. “I said, ‘You are gods and sons of the Most High.’”

Φησὶ δὲ καὶ ὁ Ἐμπεδοκλῆς (38), τῶν
σοφῶν τὰς ψυχὰς θεοὺς γίνεσθαι, ὥδέ πως
γράφων·

Empedocles also says that the souls of the
wise become gods, writing something like
this:

**Εἰς δὲ τέλος, μάντεις τε, καὶ ὕμνοπόλοι,
καὶ ἱητροὶ,**

**And finally, seers, and hymn-singers,
and healers,**

**Καὶ πρόμοι ἀνθρώποισιν ἐπιχθονίοισι
πέλονται·**

**And they are leaders among earthly
men;**

**Ἐνθεν ἀναβλαστοῦσι (39) θεοὶ τιμῇσι
φέριστοι.**

**From there the gods grow again, most
excellent in honor.**

Ὁ μὲν οὖν ἄνθρωπος ἀπλῶς οὗτος κατ'
ιδέαν πλάσσεται τοῦ συμφυοῦς πνεύματος·
οὐδὲ γὰρ ἀνείδεος, οὐδ' ἀσχημάτιστος ἐν
τῷ τῆς φύσεως ἐργαστηρίῳ δημιουργεῖται,
ἐνθα μυστικῶς ἀνθρώπου ἐκτελεῖται
γένεσις, κοινῆς οὔσης καὶ τῆς τέχνης καὶ
τῆς οὐσίας· ὁ δὲ τις ἄνθρωπος κατὰ
τύπωσιν τὴν ἐγγινομένην τῇ ψυχῇ, ὣν ἂν
αἰρήσεται, χαρακτηρίζεται. Ἥ καὶ τὸν Ἀδὰμ
τέλειον μὲν ὡς πρὸς τὴν πλάσιν γεγονέναι
φαμέν· οὐδὲν γὰρ τῶν χαρακτηριζόντων
τὴν ἀνθρώπου ιδέαν τε καὶ μορφήν
ἐνεδέξησεν αὐτῷ· ὁ δὲ ἐν τῷ γίνεσθαι τὴν
τελείωσιν ἐλάμβανε, καὶ δι' ὑπακοῆς
ἐδικαιοῦτο, τοῦτο ἦν ἀπανδρούμενον, τὸ
ἐπ' αὐτῷ κείμενον· αἰτία (40) δὲ ἐλομένου,
καὶ ἔτι μᾶλλον τὸ κωλυθὲν ἐλομένου· ὁ
θεὸς ἀναίτιος· Διττὴ γὰρ ἡ γένεσις, ἥ μὲν
τῶν γεννωμένων, ἡ δὲ τῶν γινομένων. Καὶ
ἡ μὲν τοῦ ἀνθρώπου ἀνδρεία, ἐμπαθοῦς
ὄντος, φασί, κατὰ τὴν οὐσίαν, ἄφοβον καὶ
ἀήττητον τὸν μετέχοντα αὐτῆς ποιεῖ, καὶ
ἔστι δορυφόρος τοῦ νοῦ ὁ θυμὸς ἐν
ὑπομονῇ, καὶ καρτερίᾳ, καὶ τοῖς ὁμοίοις·
ἐπὶ δὲ τῇ ἐπιθυμίᾳ τάττεται καὶ ἡ

The man, then, is simply formed according
to the idea of the innate spirit; for he is not
made without form, nor without shape, in
the workshop of nature, where the birth of
man is mysteriously completed, being
common to both art and substance; but the
man who is shaped according to the
pattern given to the soul is characterized
by whatever qualities he chooses.. We say
that Adam was perfect in form; for nothing
that defines the idea and shape of man was
lacking in him. But what was lacking in his
becoming perfect, and what was made right
through obedience, was the part that was
missing in him. The cause, then, of this was
choice, and even more so the hindrance of
choice; God is without blame. For there are
two kinds of birth: one of those born, and
one of those becoming.. And the courage of
man, being passionate, they say, by its very
nature makes the one who has it fearless
and unconquerable. The spirit is the mind's
ally in patience, endurance, and similar
qualities. And self-control and saving
wisdom are placed under desire.. God is

σωφροσύνη, καὶ σωτήριος φρόνησις. Θεὸς δὲ ἀπαθής, ἄθυμός τε καὶ ἀνεπιθύμητος· Καὶ οὐ ταύτη ἄφοβος (41), ἥ τὰ δεινὰ ἐκκλίνει (42)· οὐδὲ μὴν σώφρων, ἥ τῶν ἐπιθυμιῶν ἄρχει· οὔτε γὰρ ἂν περιπέσοι τινὶ δεινῷ ἢ τοῦ Θεοῦ φύσις, οὔτε φεύγει ὁ Θεὸς δειλίαν· ὥσπερ οὐδὲ ἐπιθυμήσει, ἵνα καὶ ἄρξῃ ἐπιθυμίας. Μυστικῶς οὖν ἐφ' ἡμῶν καὶ τὸ Πυθαγόρειον ἐλέγετο, «ἕνα γενέσθαι καὶ τὸν ἄνθρωπον δεῖν»· ἐπεὶ καὶ αὐτὸς ὁ ἀρχιερεὺς εἷς, ἐνὸς ὄντος τοῦ Θεοῦ κατὰ τὴν ἀμετάτρεπτον τοῦ αἰὲ «θεῖν» (43) τὰ ἀγαθὰ ἕξιν. Αὐτίκα ὁ Σωτὴρ διὰ τῆς ἐπιθυμίας (44) συνανήρει καὶ τὸν θυμὸν, τιμωρίας ὄντα ἐπιθυμίαν· καθόλου γὰρ τὸ παθητικὸν παντὶ γένει ἐπιθυμίας. Εἰς δὲ τὴν ἀπάθειαν θεούμενος ἄνθρωπος (45) ἀχράντως, μοναδικὸς γίνεται (46). Καθάπερ (47) οὖν οἱ ἐν θαλάττῃ ἀπὸ ἀγκύρας τονούμενοι ἔλκουσι μὲν τὴν ἄγκυραν, οὐκ ἐκείνην δὲ ἐπισπῶνται, ἀλλ' ἐαυτοὺς ἐπὶ τὴν ἄγκυραν· οὕτως οἱ κατὰ τὸν γνωστικὸν βίον ἐπισπῶμενοι τὸν Θεὸν ἐαυτοὺς ἔλαθον προσαγόμενοι πρὸς τὸν Θεόν· Θεὸν γὰρ ὁ θεραπεύων ἑαυτὸν θεραπεύει. Ἐν οὖν τῷ θεωρητικῷ βίῳ ἑαυτοῦ τις ἐπιμελεῖται, θρησκεύων τὸν Θεόν, καὶ διὰ τῆς ἰδίας εἰλικρινοῦς καθάρσεως ἐποπτεύει τὸν Θεὸν ἅγιον ἁγίως· ἡ γὰρ σωφροσύνη ἐν παραστάσει γενομένη (48), ἑαυτὴν ἐπισκοποῦσα καὶ θεωροῦσα ἀδιαλείπτως, ἐξομοιοῦται κατὰ δύναμιν Θεῷ.

without passion, without anger and without desire. And he is not fearless in the way that avoids dangers; nor is he self-controlled in the way that rules over desires. For the nature of God would neither fall into any danger, nor would God flee out of fear; just as he would not desire, so that he might also rule over desire.. Mystically, then, the Pythagorean saying was applied to us: «Man must become one.»» Since the high priest himself is one, God being one according to the unchanging nature of the eternal «divine»...» (43) the habit of good things. Immediately the Savior, through desire (44), also destroys the spirit, desire being a punishment; for in general, the passive nature belongs to every kind of desire.. But a person who looks toward passionlessness (45) becomes pure, unique (46).. Just as (47) those in the sea, pulled by the anchor, drag the anchor but do not pull it toward themselves, instead they bring themselves to the anchor; in the same way, those who live the spiritual life and try to pull God toward themselves unknowingly bring themselves to God; for the one who serves God serves himself.. In the contemplative life, then, someone takes care of himself, worshiping God, and through his own sincere purification he sees God the holy one in holiness; for self-control, when it comes to standing firm (48), watching and observing itself without interruption, becomes like God in power.

Chapter 24 (CAPUT XXIV)

De pœnarum a Deo inflictarum ratione et fine.

On the nature and purpose of punishments inflicted by God.

Αυτότικα τὸ ἐφ' ἡμῖν ἐστίν, οὐπὲρ ἐπίσης αὐτοῦ τε κύριοι ἐσμεν καὶ τοῦ ἀντικειμένου αὐτῷ, ὡς τὸ φιλοσοφεῖν, ἢ μή· καὶ τὸ πιστεύειν, ἢ ἀπιστεῖν. Διὰ γοῦν τὸ ἐκατέρου τῶν ἀντικειμένων ἐπίσης εἶναι ἡμᾶς κυρίους, δυνατὸν εὐρίσκεται τὸ ἐφ' ἡμῖν. Καὶ δὴ αἱ ἐντολαὶ οἷαί τε γενέσθαι, καὶ μὴ γενέσθαι ὑφ' ἡμῶν, οἷς εὐλόγως ἔπεται ἔπαινός τε καὶ ψόγος· οἳ τ' αὖ κολαζόμενοι ἔνεκεν τῶν γενομένων αὐτοῖς ἀμαρτημάτων ἐπ' αὐτοῖς μόνοις κολάζονται (49)· παρῆλθε γὰρ τὰ γενόμενα, οὐδὲ ἀγέννητον γένοιτ' ἂν ποτε τὸ γενόμενον. Ἀφίενται γοῦν πρὸς τοῦ Κυρίου αἱ πρὸ τῆς πίστεως, οὐχ ἵνα μὴ ὥσι γενόμεναι, ἀλλ' ὡς μὴ γενόμεναι. Πλὴν οὐδὲ πάσας ὁ Βασιλείδης φησί, μόνας δὲ τὰς ἀκουσίους καὶ κατὰ ἄγνοιαν ἀφίεσθαι· καθάπερ ἀνθρώπου τινός, ἀλλ' οὐ Θεοῦ, τὴν τοσαύτην παρεχομένου δωρεάν. Τούτῳ φησὶν ἡ Γραφή (50)· «Υπέλαβες, ἄνομε, ὅτι ἔσομαί σοι ὅμοιος.» Ἀλλ' εἰ καὶ ἐπὶ ταῖς ἐκουσίοις κολαζόμεθα, οὐχ ἵνα μὴ γένωνται γενόμεναι, ἀλλ' ὅτι ἐγένοντο, τιμωρούμεθα. Κόλασις δὲ τὸν ἀμαρτήσαντα οὐκ ὠφελεῖ εἰς τὸ μὴ πεποικέναι, ἀλλ' εἰς τὸ μηκέτι ἀμαρτάνειν, μηδὲ μὴν ἄλλον τινὰ τοῖς ὁμοίοις περιπεσεῖν. Ἐνταῦθα οὖν ὁ ἀγαθὸς Θεὸς διὰ τρεῖς αὐτάς παιδεύει αἰτίας· πρῶτον μὲν, ἵν' αὐτὸς ἀμείνων αὐτοῦ γένηται ὁ παιδευόμενος· εἰσέπειτα, ὅπως οἱ δι' ὑποδειγμάτων σωθῆναι δυνάμενοι προανακρούωνται νοουθετούμενοι· καὶ τρίτον, ὡς μὴ ὁ ἀδικοῦμενος εὐκαταφρόνητος ᾗ, καὶ ἐπιτήδειος ἀδικεῖσθαι. Δύο δὲ καὶ τρόποι τῆς ἐπανορθώσεως· ὁ μὲν διδασκαλικὸς, ὁ δὲ κολαστικὸς, ὃν καὶ παιδευτικὸν εἰρήκαμεν· ἰστέον μέντοι, τοὺς μετὰ τὸ λουτρὸν (51) τοῖς ἀμαρτήμασι περιπίπτοντας, τούτους εἶναι τοὺς παιδευομένους· τὰ μὲν γὰρ προενεργηθέντα ἀφείθη, τὰ δὲ ἐπιγινόμενα

Immediately, what is up to us, over which we are also masters and over which we are opposed, is whether to philosophize or not; and whether to believe or not. Because it is also possible for us to be masters over each of these opposites, what is up to us is found to be possible. And indeed, the commandments are such that they can be kept or not kept by us, with praise and blame rightly following; and those who are punished because of the sins they have committed punish themselves alone (49); for what has happened has passed, and what has happened could never be undone. Therefore, those things before faith are forgiven by the Lord, not so that they never happened, but as if they had never happened. But Basilides does not say that all are forgiven, only the involuntary and those done in ignorance; just as a certain man, not God, grants such a great gift. The Scripture says about this (50): "You thought, lawless one, that I would be like you." But even if we are punished for voluntary sins, it is not so that they never happened, but because they happened that we are punished. Punishment does not help the sinner not to have sinned, but to sin no longer, and also so that no one else falls into the same. Here then the good God disciplines for three reasons: first, so that the one being disciplined becomes better than before; next, so that those who can be saved by examples are warned beforehand; and third, so that the one who is wronged is not treated with contempt and is not easy to wrong. There are two kinds of correction: the one is teaching, the other is punishment, which we have also called discipline. It must be understood, however, that those who fall into sins after baptism (51) are the ones being disciplined; for the sins committed before are forgiven, but

ἐκκαθαίρεται. Περὶ τῶν ἀπίστων εἴρηται, «λελογίσθαι τούτους ὡς χνοῦν (52), ὃν ἐκρίπτει ὁ ἄνεμος ἀπὸ προσώπου τῆς γῆς, καὶ σταγόνα τῆν ἀπὸ κάδου.»

those that happen afterward are cleansed away. About the unbelievers it is said, “Consider them as chaff (52), which the wind blows away from the face of the earth, and as a drop from a bucket.”

Chapter 25 (CAPUT XXV)

In cognitione et amore Dei sitam esse veram perfectionem.

True perfection lies in the knowledge and love of God.

«Ὁλβιος, ὅστις τῆς ἱστορίας ἔσχε μάθησιν, μήτε πολιτῶν ἐπιτημοσύνη (53), μήτ' εἰς ἀδίκους πράξεις ὁρμῶν, ἀλλ' ἀθανάτου καθορῶν φύσεως κόσμον ἀγήρω, πῇ τε συνέστη, καὶ ὅπη, καὶ ὅπως, τοῖς δὲ τοιούτοις, οὐδέ ποτ' αἰσchrῶν ἔργων μελέτημα προσίζει.» Εἰκότως οὖν καὶ Πλάτων «τὸν τῶν ἰδεῶν θεωρητικὸν θεὸν ἐν ἀνθρώποις ζήσεσθαι φησι· νοῦς δὲ (54) χώρα ἰδεῶν· νοῦς δὲ ὁ θεός.» Τὸν ἀοράτου θεοῦ θεωρητικὸν θεὸν ἐν ἀνθρώποις ζῶντα εἴρηκεν. Καὶ ἐν τῷ «Σοφιστῇ (55)» δὲ τὸν Ἑλεάτην ξένον, διαλεκτικὸν ὄντα, ὁ Σωκράτης «θεὸν» ὠνόμασεν· «οἴους τοὺς θεοὺς ξείνοισιν (56) εἰκότας ἄλλοδαποῖσιν, ἐπιφοιτῶντας τοῖς ἄστεσιν. Ὅταν γὰρ ψυχὴ γενέσεως ὑπεξαναβάσῃ, καθ' ἑαυτὴν γένηται, καὶ ὁμιλῇ τοῖς εἶδεσιν· «οἷός ἐστιν ὁ ἐν τῷ «Θεαιτήτῳ» κορυφαῖος (57)· οἷον ἄγγελος (58) ἤδη γενόμενος, σὺν Χριστῷ τε ἔσται, θεωρητικὸς ὢν, αἰεὶ τὸ βούλημα τοῦ θεοῦ σκοπῶν, τῷ ὄντι

“Blessed is the one who has gained knowledge of history, who is neither led by the opinions of citizens (53), nor driven to unjust actions, but who looks upon the immortal, unaging world of nature—where it came from, where it is, and how it is—and such a person never takes pleasure in shameful deeds.” It is fitting, then, that Plato says, “The God who contemplates the ideas is said to live among humans; mind (54) is the realm of ideas, and God is mind.” He spoke of the invisible God as a contemplative god living among humans. And in the “Sophist” (55), Socrates called the Eleatic stranger, who was a dialectician, “god”: “The gods are like strangers (56) to foreigners, visiting the cities. For when the soul, having descended from birth, is by itself and communes with the ideas—as the chief figure in the ‘Theaetetus’ (57), like an angel (58) already made—he will be with Christ, being contemplative, always observing the will of God, truly...

Οἷος (59) πεπνυμένος, τοὶ δ' ὡς σκιαὶ αἴσσουσιν. Νεκροὶ (60) γὰρ τοὺς ἑαυτῶν θάπτουσι νεκρούς. Ὅθεν Ἱερεμίας λέγει· «Πληρώσω αὐτὴν νεκρῶν γηγενῶν (61),

Like one who is wise (59), while others rush about like shadows. For the dead bury their own dead (60).. Therefore Jeremiah says: “I will fill her with the dead

οὓς ἔπαισεν ἡ ὀργή μου. Ὁ μὲν οὖν Θεὸς (62), ἀναπόδεικτος ὢν, οὐκ ἔστιν ἐπιστημονικός· ὁ δὲ Υἱὸς σοφία τέ ἐστι, καὶ ἐπιστήμη, καὶ ἀλήθεια, καὶ ὅσα ἄλλα τούτῳ συγγενῇ. Καὶ δὴ καὶ ἀπόδειξιν ἔχει, καὶ διέξοδον· πᾶσαι δὲ αἱ δυνάμεις Πνεύματος, συλλήβδην μὲν ἓν τι πρᾶγμα γενόμεναι, συντελοῦσιν εἰς τὸ αὐτὸ, τὸν Υἱόν· ἀπαρέμφατος δέ ἐστι τῆς περὶ ἐκάστης αὐτοῦ τῶν δυνάμεων ἐννοίας. Καὶ δὴ οὐ γίνεται ἀτεχνῶς ἓν ὡς ἓν, (63) οὐδὲ πολλὰ ὡς μέρη ὁ Υἱὸς, ἀλλ' ὡς πάντα ἓν· ἕνθεν καὶ πάντα· κύκλος γὰρ ὁ αὐτὸς πασῶν τῶν δυνάμεων εἰς ἓν εἰλουμένων καὶ ἐνουμένων. διὰ τοῦτο «Α καὶ Ω» ὁ Λόγος εἴρηται· οὗ μόνου τὸ τέλος ἀρχὴ γίνεται, καὶ τελευτᾷ πάλιν ἐπὶ τὴν ἄνωθεν ἀρχὴν, οὐδαμοῦ διάστασιν λαβών. Διὸ δὴ καὶ τὸ εἰς αὐτὸν καὶ τὸ δι' αὐτοῦ πιστεῦσαι μοναδικόν (64) ἐστὶ γενέσθαι, ἀπερισπᾶστος ἐνούμενον ἐν αὐτῷ· τὸ δὲ ἀπιστῆσαι διστάσαι ἐστὶ, καὶ διαστῆναι, καὶ μερισθῆναι. «Διὰ τοῦτο τάδε λέγει Κύριος (65)· Πᾶς υἱὸς ἀλλογενῆς, ἀπερίτμητος καρδίᾳ, καὶ ἀπερίτμητός ἐστι σαρκί· τουτέστιν, ἀκάθαρτος σώματί τε καὶ πνεύματι· οὐκ εἰσελεύσεται εἰς τὰ ἅγια ἀπὸ τῶν ἀλλογενῶν ἐν μέσῳ οἴκου Ἰσραὴλ, ἀλλ' ἢ οἱ Λευῖται. Ἀλλογενεῖς» δὲ εἴρηκεν τοὺς μὴ πιστεῦσαι βουληθέντας, ἀλλ' ἀπιστεῖν ἐθέλοντας. Μόνοι τοίνυν οἱ καθαρῶς βιοῦντες ἱερεῖς ὄντως τοῦ Θεοῦ. Διὰ τοῦτο πασῶν περιτεμνομένων τῶν φυλῶν, ἀγιώτεροι ἐλογίσθησαν αἱ εἰς ἀρχιερεῖς τε καὶ βασιλεῖς καὶ προφῆτας χρίουσαι (66). Ὅθεν μὴδὲ ἅπτεσθαι (67) νεκρῶν αὐτοῖς κελεύει, μὴδ' ἐπεισιέναι κατοικομένοις· οὐχ ὡς μιαινοῦ τοῦ σώματος ὄντος, ἀλλ' ὡς τῆς ἀμαρτίας καὶ ἀπειθείας σαρκικῆς τε οὔσης, καὶ ἐνσωμάτου, καὶ νεκρᾶς, καὶ διὰ τοῦτο βδελυκτῆς. Μόνῳ οὖν πατρὶ καὶ μητέρι, υἱῷ τε καὶ θυγατρὶ, τελευτήσαντι ἐπιτέτραπται ἐπεισιέναι τὸν ἱερέα· ὅτι

of the earthborn (61), whom my anger has struck.”. God (62), then, being beyond proof, is not an object of knowledge; but the Son is both wisdom, and knowledge, and truth, and all other things related to these.. And indeed he has both proof and a way out; and all the powers of the Spirit, taken together as one thing, work toward the same goal, the Son; but the understanding of each of these powers is in the infinitive form.. And indeed the Son does not become one as one without skill, (63) nor many as parts, but as all things in one; hence also all things; for the same circle of all the powers is gathered into one and united.. For this reason, «Alpha and Omega» the Word has been said: whose end becomes the beginning alone, and again finishes at the above beginning, taking no separation anywhere.. Therefore, to believe in him and through him is the only way to be born, united inseparably in him; but to disbelieve is to doubt, to separate, and to be divided.. «For this reason the Lord says these things (65): Every son who is foreign-born, uncircumcised in heart, and uncircumcised in flesh—that is, unclean in body and spirit—will not enter the holy places among the foreigners in the midst of the house of Israel, but only the Levites.» Foreign-born» He has said those who do not want to believe, but who choose to disbelieve.. Only those priests who live purely are truly of God.. For this reason, among all the tribes that were circumcised, those anointed as high priests, kings, and prophets were considered holier (66).. Therefore, he commands them not to touch the dead, nor to enter places inhabited by them; not because the body is unclean, but because of sin and disobedience, and because the flesh is carnal, lifeless, and for

συγγενεῖς οὗτοι σαρκὸς καὶ σπέρματος
μόνοι· παρ' ὧν τὴν προσεχῆ αἰτίαν τῆς εἰς
τὸν βίον παρόδου καὶ ὁ ἱερεὺς εἴληφεν.
Καθαρίζονται δὲ καὶ οὗτοι ἡμέραις ἑπτὰ, δι'
ᾧ ὅσων ἡ γένεσις τελειοῦται· τῇ ἑβδόμῃ γὰρ
ἡ ἀνάπαυσις θρησκευέται· τῇ δὲ ὀγδόῃ
«ἰλασμὸν προσφέρει,» ὡς ἐν τῷ Ἰεζεκιήλ
γέγραπται, καθ' ὃν ἰλασμὸν τὸ λαβεῖν ἐστὶ
τὴν ἐπαγγελίαν. Τέλειος δ', οἶμαι,
καθαρισμὸς, ἡ διὰ νόμου καὶ προφητῶν εἰς
τὸ Εὐαγγέλιον πίστις Ἰλεως, καὶ ἡ δι'
ὑπακοῆς πάσης ἀγνεία, σὺν καὶ τῇ
ἀποθέσει τῶν κοσμικῶν εἰς τὴν ἐκ τῆς
ἀπολαύσεως τῆς ψυχῆς εὐχάριστον τοῦ
σκήνους (68) ἀπόδοσιν. Εἴτ' οὖν ὁ χρόνος
εἴη ὁ διὰ τῶν ἑπτὰ περιόδων (69) τῶν
ἀριθμουμένων εἰς τὴν ἀκροτάτην
ἀνάπαυσιν ἀποκαθιστάς· εἴτε ἑπτὰ
οὐρανοὶ, οὓς τινες ἀριθμοῦσι κατ'
ἐπανάβασιν· εἴτε καὶ ἡ ἀπλανὴς χώρα (70),
ἡ πλησιάζουσα τῷ νοητῷ κόσμῳ ὀγδοὰς
λέγοιτο, πλὴν ἐξαναδῦναι γενέσεώς τε καὶ
ἀμαρτίας χρῆναι λέγει τὸν γνωστικόν. Ἐπὶ
γοῦν ταῖς ἑπτὰ ἡμέραις τὰ ἱερεῖα ὑπὲρ
ἀμαρτιῶν θύεται· ἔτι γὰρ τροπῆς εὐλάβεια·
καὶ τῆς ἑβδόμης ἄπτεται περιφορᾶς. Ἰώβ
(71) δὲ ὁ δίκαιος, «Αὐτὸς,» φησὶ, «γυμνὸς
ἐξῆλθον ἐκ κοιλίας μητρός μου, γυμνὸς καὶ
ἀπελεύσομαι ἐκεῖ»· οὐ κτημάτων γυμνός·
τοῦτο μὲν γὰρ μικρόν τε καὶ κοινόν· ἀλλ'
ὡς δίκαιος γυμνὸς ἄπεισι κακίας τε καὶ
ἀμαρτίας, καὶ τοῦ ἐπομένου τοῖς ἀδίκως
βιώσασιν ἀειδοῦς εἰδώλου (72)· τοῦτο γὰρ
ἦν τὸ εἰρημένον· «Ἐὰν μὴ στραφέντες
γέννησθε (73) ὡς τὰ παιδία· καθαροὶ μὲν
τὴν σάρκα, ἅγιοι δὲ τὴν ψυχὴν, κατὰ
ἀποχὴν κακῶν ἔργων, δεικνύντες (74) ὅτι
τοιούτους ἡμᾶς εἶναι βούλεται, οἷους καὶ
γεγέννηκεν ἐκ μήτρας ὕδατος (75)· γένεσις
γὰρ, γένεσιν διαδεχομένη, κατὰ προκοπὴν
ἀπαθανατίζειν βούλεται· «Τῶν δὲ ἀσεβῶν
ὁ λύχνος (76) σβεσθήσεται.» Ναὶ μὴν τὴν
κατὰ τε σῶμα κατὰ τε ψυχὴν ἀγνείαν, ἣν

this reason detestable.. Therefore, the
priest is allowed to enter only when the
father, mother, son, or daughter has died;
because these are the only relatives by
flesh and seed. From them, the priest has
received the close reason for passing into
life.. They are also purified after seven days,
during which their formation is completed;
for on the seventh day rest is observed; and
on the eighth day «atonement is offered,»
as it is written in Ezekiel, by which
atonement it is possible to receive the
promise.. Perfect, I think, is the cleansing
that comes through the law and the
prophets to the gracious faith in the Gospel,
and the purity through complete
obedience, along with the laying aside of
worldly things for the thankful return of
the soul from enjoyment to the dwelling
place (68).. Whether then the time is
restored through the seven periods (69)
counted toward the ultimate rest; or
whether there are seven heavens, which
some count in succession; or even the fixed
region (70), which is said to be the eighth,
approaching the intelligible world, yet the
gnostic says it is necessary to pass beyond
birth and sin.. At any rate, on the seven
days the sacrifices are offered for sins; for
there is still reverence for change; and the
seventh day is touched by the cycle.. But
Job (71) the righteous, “He himself,» says,
“Naked I came out from my mother’s
womb, naked I will also go back there;»
without possessions naked; for this is small
and common; but as a righteous one, naked
he goes away from both evil and sin, and
from the following endless image (72) for
those who lived unjustly; for this was the
saying: “Unless you turn and become (73)
like children; pure in body, and holy in soul,
abstaining from evil deeds, showing (74)
that he wishes us to be such as those born

μέτεισιν ὁ γνωστικός, ὁ πάνσοφος
Μωϋσῆς, εὐπρεπῶς τῇ ἐπαναλήψει
χρησάμενος ἐμήνυσεν, τὸ ἀδιάφθορον τοῦ
τε σώματος τῆς τε ψυχῆς διαγράφων ἐπὶ
τῆς Ῥεβέκκας ὧδέ πως· «Ἡ δὲ παρθένος ἦν
καλή (77)· ἀνὴρ οὐκ ἔγνω αὐτήν.» Ῥεβέκκα
(78) δὲ ἐρμηνεύεται «Θεοῦ δόξα» Θεοῦ δὲ
δόξα ἀφθαρσία. Αὕτη ἡ τῶ ὄντι
δικαιοσύνη, μὴ πλεονεκτεῖν θατέρῳ (79),
ὅλον δὲ εἶναι ἡγιασμένον νεῶν τοῦ Κυρίου.
Δικαιοσύνη οὖν ἐστὶν εἰρήνη βίου καὶ
εὐστάθεια, ἐφ' ἣν ὁ Κύριος ἀπέλυε, λέγων·
«Ἀπελθε εἰς εἰρήνην (80)·» Σαλήμ γὰρ
ἐρμηνεύεται εἰρήνη· ἥς ὁ Σωτὴρ (81) ἡμῶν
ἀναγράφεται βασιλεὺς, ὃν φησι (82)
Μωϋσῆς «Μελχισεδέκ, βασιλεὺς Σαλήμ, ὁ
ιερεὺς τοῦ Θεοῦ τοῦ ὑψίστου, ὁ τὸν οἶνον
καὶ τὸν ἄρτον» τὴν ἡγιασμένην διδοὺς
τροφὴν εἰς τύπον εὐχαριστίας (83). Καὶ δὴ
ἐρμηνεύεται ὁ Μελχισεδέκ, «βασιλεὺς
δίκαιος» συνωνυμία δέ ἐστὶ δικαιοσύνης
καὶ εἰρήνης (84). Βασιλείδης δὲ ὑποστατὰς,
δικαιοσύνην δὲ καὶ τὴν θυγατέρα (85)
αὐτῆς τὴν εἰρήνην ὑπολαμβάνει ἐν ὀγδοᾷδι
μένειν ἐνδιατεταγμένας. Μετιτέον δὴ ἀπὸ
τῶν φυσικωτέρων (86) ἐπὶ τὰ
προφανέστερα ἠθικά· ὁ γὰρ περὶ ἐκείνων
λόγος, μετὰ τὴν ἐν χερσὶ πραγματείαν
ἔψεται. Αὐτὸς οὖν ἡμᾶς ὁ Σωτὴρ ἀτεχνῶς
κατὰ τὴν τραγωδίαν (87) μυσταγωγεῖ·

from the womb of water (75); for birth,
following birth, wishes to make immortal
according to progress; “But the lamp (76)
of the ungodly will be extinguished..» Yes
indeed, the purity both of body and soul,
which the Gnostic, the all-wise Moses,
desires, having fittingly used repetition,
revealed, marking the incorruption of both
body and soul upon Rebecca in this way:
“The maiden was beautiful (77); a man did
not know her..» Rebecca (78) is interpreted
as “Glory of God.”» The glory of God is
incorruption.. This is true righteousness,
not to take advantage of another (79), but
to be a whole temple dedicated to the Lord..
Righteousness, then, is peace of life and
stability, for which the Lord released,
saying, “Go in peace (80).”» Salem means
peace; of which our Savior (81) is called
king, whom Moses says (82), “Melchizedek,
king of Salem, priest of God Most High, who
brings out bread and wine.» giving the
consecrated bread as a symbol of
thanksgiving (83).. And indeed
Melchizedek is interpreted as “righteous
king;» but it is a synonym for righteousness
and peace (84).. Basileides is the person,
and righteousness and her daughter, peace
(85), are understood to remain arranged in
the eighth [day].. Therefore, one must move
from the more natural (86) to the clearer
ethical matters; for the discussion about
those will follow after the practical
handling by hand.. Therefore, the Savior
himself initiates us plainly according to the
tragedy (87);

Ὅρων ὁρῶντας, καὶ δίδωσιν ὄργια.

**Seeing those who see, and he gives
mysteries.**

Κἂν πύθῃ,

And if he learns,

Τάδε ὄργια (88) εἴ τιν' εἰδέαν ἔχεται
σοι, ἀκούσῃ πάλιν,

These are the mysteries (88) if you have
any knowledge of them; listen again,

Ἄρρητ' ἀβακχεύτοισιν (89) εἰδέναι
βροτοῖς,

Unspeakable mysteries, unknown to the
Bacchantes, (89) to be known by
mortals.

Κἂν πολυπραγμονῇ τις ὅποια εἴη, αὐθις
ἀκουσάτω·

And if anyone is curious about what
kind they are, let him listen again;

Οὐ θέμις ἀκοῦσαί σ'· ἔστιν δ' ἄξι'
εἰδέναι·

It is not right for you to hear; but it is
worth knowing;

Ἀσέβειαν ἀσκοῦντ', ὄργι' ἐχθαίρει Θεοῦ.

Practicing impiety, he hates the rites of
God.

Ὁ Θεὸς δὲ ἀναρχος, ἀρχὴ τῶν ὅλων (90)
παντελῆς, ἀρχῆς ποιητικός. Ἥ μὲν οὖν
ἐστὶν οὐσία; ἀρχὴ τοῦ ποιητικοῦ τόπου·
καθόσον ἐστὶ τάγαθόν, τοῦ ἠθικοῦ· ἥ δ' αὖ
ἐστὶ νοῦς, τοῦ λογικοῦ καὶ κριτικοῦ τόπου·
ὅθεν καὶ διδάσκαλος μόνος, ὁ μόνος
ὑψίστου ἀγνοῦ Πατὴρ (91), ὁ παιδεύων
τὸν ἄνθρωπον.

God is without beginning, the origin of all
things (90), complete, the cause of origin.
What then is substance? It is the origin of
the creative realm; as far as it is good, it is
the origin of the moral realm; and where
there is mind, it is the origin of the rational
and discerning realm; from which also he
alone is the teacher, the only one, the most
high and pure Father (91), who educates
mankind.

Chapter 26 (CAPUT XXVI)

*Quomodo corpore et rebus mundanis
utatur vere perfectus.*

*How the truly perfect person uses the
body and worldly things.*

Οὐκ οὖν εὐλόγως οἱ κατατρέχοντες τῆς πλάσεως καὶ κακίζοντες τὸ σῶμα· οὐ συνορῶντες τὴν κατασκευὴν τοῦ ἀνθρώπου ὁρθὴν πρὸς τὴν οὐρανοῦ θέαν (92) γενομένην, καὶ τὴν τῶν αἰσθήσεων ὀργανοποιίαν πρὸς γνῶσιν συντείνουσιν, τὰ τε μέλη καὶ μέρη πρὸς τὸ καλὸν, οὐ πρὸς ἡδονὴν εὐθετα. Ὅθεν ἐπιδεκτικὸν γίνεται τῆς τιμιωτάτης τῷ Θεῷ ψυχῆς τὸ οἰκητήριον τοῦτο· καὶ Πνεύματος ἁγίου κατὰ τὸν τῆς ψυχῆς τε καὶ σώματος ἁγιασμόν καταξιοῦται, τῷ τοῦ Σωτῆρος καταρτισμῷ τελειούμενον. Καὶ δὴ ἡ ἀντακολουθία τῶν τριῶν ἀρετῶν περὶ τὸν ἄνθρωπον εὐρίσκεται τὸν γνωστικόν, ἠθικῶς τε καὶ φυσικῶς, καὶ λογικῶς περὶ τὸ Θεῖον πραγματευόμενον. Σοφία (93) μὲν γὰρ, ἐπιστήμη τῶν θείων καὶ τῶν ἀνθρωπίνων· δικαιοσύνη δὲ συμφωνία (94) τῶν τῆς ψυχῆς μερῶν· ὁσιότης δὲ θεραπεία τοῦ Θεοῦ. Εἰ δέ τις διαβάλλεσθαι τὴν σάρκα καὶ δι’ αὐτῆς τὴν γένεσιν φάσκοι, παραθεὶς Ἡσαΐαν λέγοντα· «Πᾶσα σὰρξ χόρτος, καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος χόρτου· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσεν· τὸ δὲ ῥῆμα Κυρίου (95) μένει εἰς τὸν αἰῶνα·» ἀκουσάτω ἐρμηνεύοντος τὸ ζητούμενον διὰ Ἱερεμίου τοῦ Πνεύματος· «Καὶ διέσπειρα αὐτοὺς ὡς φρύγανα πετώμενα ὑπὸ ἀνέμου εἰς ἔρημον· οὗτος ὁ κληρὸς καὶ μερὶς τοῦ ἀπειθεῖν ὑμᾶς, λέγει Κύριος. Ὡς ἐπελάθου μου, καὶ ἡλπισας ἐπὶ ψεύδεσι· κἀγὼ ἀποκαλύψω τὰ ὀπίσω σου ἐπὶ πρόσωπόν σου· καὶ ὀφθήσεται ἡ ἀτιμία σου, μοιχεία σου, καὶ χρεμετισμός σου,» καὶ τὰ ἐξῆς. Τοῦτο γὰρ «τὸ ἄνθος (96) τοῦ χόρτου,» καὶ «τὸ κατὰ σάρκα περιπατεῖν,» καὶ «σαρκικοὺς εἶναι» κατὰ τὸν Ἀπόστολον, ἐν ἁμαρτίαις ὄντας. Κρεῖττον μὲν τοῦ ἀνθρώπου ὠμολόγηται ἡ ψυχὴ, ἥττον δὲ τὸ σῶμα· ἀλλ’ οὔτε ἀγαθὸν ἡ ψυχὴ φύσει,

Then those who run after the world and speak badly of the body do so without reason; they do not see the proper design of the human being made for the view of heaven (92), and the formation of the senses as instruments for knowledge, with the limbs and parts arranged for what is good, not for pleasure.. Therefore, this dwelling place of the soul, most precious to God, becomes receptive; and it is made worthy of the Holy Spirit according to the sanctification of both soul and body, being perfected by the Savior’s arrangement.. And indeed, the sequence of the three virtues around the human being is found—the intellectual, the moral, and the natural—dealing rationally with the divine.. For wisdom (93) is the knowledge of divine and human things; justice (94) is the harmony of the parts of the soul; piety is the service of God.. But if someone slanders the flesh and its origin, quoting Isaiah who says, «All flesh is grass, and all the glory of man is like the flower of the grass; the grass withers, and the flower falls away; but the word of the Lord (95) remains forever.»» Let him listen to the Spirit interpreting the sought meaning through Jeremiah: «And I scattered them like chaff driven by the wind into the wilderness; this is the lot and portion of your disobedience, says the Lord.». Because you forgot me and trusted in lies, I will uncover what is behind you before your face; and your shame, your adultery, and your muttering will be revealed,» and what follows.. For this is «the flower (96) of the grass,» and «walking according to the flesh,» and «to be fleshly,» according to the Apostle, being in sins. The soul is confessed to be better than the body, but the body is less so; yet neither is the soul naturally

οὔτε αὖ κακὸν φύσει τὸ σῶμα· οὐδὲ μὴν, ὃ μὴ ἔστιν ἀγαθὸν, τοῦτο εὐθέως κακόν. Εἰσὶ γὰρ οὖν καὶ μεσότητές τινες καὶ προηγμένα, καὶ ἀποπροηγμένα (97) ἐν τοῖς μέσοις. Ἐχρῆν δὴ οὖν τὴν σύνθεσιν τοῦ ἀνθρώπου, ἐν αἰσθητοῖς γενομένην, ἐκ διαφόρων συνεστάναι, ἀλλ' οὐκ ἐξ ἐναντίων, σώματός τε καὶ ψυχῆς. Ἀεὶ τοίνυν αἱ ἀγαθαὶ πράξεις, ὡς ἀμείνους, τῷ κρείττονι τῷ πνεύματι κυρίῳ προσάπτονται· αἱ δὲ φιλήδονοι καὶ ἀμαρτητικαὶ, τῷ ἥττονι τῷ ἀμαρτητικῷ περιτίθενται. Αὐτίκα ἢ τοῦ σοφοῦ τε καὶ γνωστικοῦ ψυχῇ, οἷον ἐπιξενουμένη τῷ σώματι, σεμνῶς αὐτῷ καὶ τιμητικῶς προσφέρεται, οὐ προσπαθῶς, ὅσον οὐδέπω· ἐὰν ὁ καιρὸς τῆς ἀποδημίας καλῇ, ἀπολείπουσα (98) τὸ σκῆνος· «Πάραικος, φησιν, ἐν τῇ γῇ, καὶ παρεπίδημος ἐγὼ εἰμι μεθ' ὑμῶν.» Καὶ ἐντεῦθεν ξένην τὴν ἐκλογὴν τοῦ κόσμου ὁ Βασιλείδης εἰληφέναι λέγει, ὡς ἂν ὑπερκόσμιον φύσει οὔσαν. Τὸ δ' οὐχ οὕτως ἔχει· ἐνὸς γὰρ τὰ πάντα Θεοῦ· καὶ οὐκ ἂν τις εἴη φύσει τοῦ κόσμου ξένος, μιᾶς μὲν τῆς οὐσίας οὔσης, ἐνὸς δὲ τοῦ Θεοῦ· ἀλλ' ὁ ἐκλεκτὸς ὡς ξένος πολιτεύεται, κτητὰ τε καὶ ἀπόκτητα εἰδὼς πάντα· ὅσα δὲ τριττὰ (99) εἶναι ἀγαθὰ οἱ περιπατητικοὶ θέλουσι, χρῆται αὐτοῖς· ἀλλὰ καὶ τῷ σώματι, ὡς τις μακρὰν στελλόμενος ἀποδημίαν πανδοχείοις καὶ ταῖς παρ' ὁδὸν οἰκήσεσιν· ἐπιμελούμενος μὲν καὶ κοσμικῶν, τὸν τόπον (1) ἔνθα καταλύει· ἀπολιπὼν δὲ τὴν οἰκήσιν καὶ τὴν κτῆσιν, καθάπερ καὶ τὴν χρῆσιν, ἀπροσπαθῶς, προθύμως τῷ ἀπάγοντι τοῦ βίου συνεπόμενος, οὐδαμῶς ὀπίσω κατ' οὐδεμίαν (2) ἀφορμὴν ἐπιστρεφόμενος· εὐχαριστήσας μὲν ἐπὶ τῇ παροικίᾳ, εὐλογῶν δὲ ἐπὶ τῇ ἐξόδῳ, τὴν μονὴν ἀσπαζόμενος τὴν ἐν οὐρανῷ. «Οἶδαμεν γὰρ, ὅτι, ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκηνους καταλυθῇ, οἰκοδομὴν ἐκ Θεοῦ ἔχομεν,

good, nor is the body naturally bad; and what is not good is not immediately evil.. For there are also certain middles and things that come before and come after (97) among the middles.. It was necessary, then, for the composition of a human, made up of sensible things, to consist of different parts, but not of opposites, both body and soul.. Good actions are always joined to the better, the ruling spirit; but the pleasure-loving and sinful actions are attached to the weaker, the sinful part.. Immediately the soul of the wise and knowledgeable person, as if a guest coming to the body, offers itself to it with dignity and honor, not forcibly, as it has not yet done; if the time of departure is fitting, leaving behind the tent, it says, «I am a stranger on the earth, and a sojourner with you.» (98).» And from there Basileides says that the choice of the world is foreign, since it is by nature above the world.. It is not so; for all things belong to one God. And no one would be by nature a stranger to the world, since it is one in essence, one God. But the chosen one lives as a stranger, knowing all things both acquired and lost. And whatever threefold goods the walkers desire, he uses them; but also to the body, as one who sets out on a long journey, staying at inns and roadside homes; caring for worldly things, the place where he rests; but leaving behind the dwelling and the possession, just as the use of them, willingly and without effort following the one who leads life away, never turning back on any pretext; giving thanks for the sojourn, blessing the departure, embracing the dwelling in heaven.. “For we know that if our earthly house of this tent is destroyed, we have a building from God, a house not made by hands, eternal in the heavens.”. And indeed in this we groan, longing to put on our dwelling from

οίκιαν ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς. Καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες· εἴ γε, καὶ ἐνδυσάμενοι, οὐ γυμνοὶ εὐρεθισόμεθα· διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἰδους,» ὡς ὁ Ἀπόστολος φησὶν. «Εὐδοκοῦμεν δὲ μᾶλλον (3) ἐκδημῆσαι ἐκ τοῦ σώματος, καὶ ἐνδημῆσαι πρὸς τὸν Θεόν.» Ἐν συγκρίσει δὲ τὸ μᾶλλον· ἡ δὲ σύγκρισις ἐπὶ τῶν καθ' ὁμοίωσιν ὑποπιπτόντων· ὡς ὁ ἀνδρειότερος ἀνδρείων ἀνδρειότερος, δειλῶν δὲ ἀνδρειότατος. Ὅθεν ἐπήγαγεν· «Διὸ φιλοτιμούμεθα (4), εἴτε ἐκδημοῦντες, εἴτε ἐνδημοῦντες,» εὐάρεστοι εἶναι αὐτῷ, τῷ ἐνὶ δηλονότι Θεῷ, οὗ τὰ πάντα ἔργον τε καὶ κτίσις, ὃ τε κόσμος καὶ τὰ ὑπερκόσμια. Ἄγαμαι τὸν Ἐπίχαρμον, σαφῶς λέγοντα· «Εὐσεβῆς νῶ (5) πεφυκῶς, οὐ πάθοις γ' οὐδὲν κακὸν κατθανών· ἄνω τὸ πνεῦμα διαμένει κατ' οὐρανόν·» καὶ τὸν μελοποιὸν (6) ἄδοντα· «Ψυχαὶ δ' ἀσεβῶν ὑπουράνιοι γαίᾳ (7) πωτῶνται ἐν ἄλγεσι φονίῳ, ὑπὸ ζεύγλαις ἀφύκτοις κακῶν· εὐσεβῶν δὲ ἐπουράνιοι νάουσι μολπαῖς μάκαρα, μέγαν αἰείδουσ' (8) ἐν ὕμνοις.» Οὕκουν οὐρανόθεν καταπέμπεται δεῦρο ἐπὶ τὰ ἥττω ψυχὴ· ὁ Θεὸς γὰρ ἐπὶ τὰ ἀμείνω πάντα ἐργάζεται· ἀλλ' ἡ τὸν ἄριστον ἐλομένη βίον ἐκ Θεοῦ καὶ δικαιοσύνης γῆς οὐρανὸν ἀνταλλάσσει. Εἰκότως οὖν γνώσεως ἐπίβολος ὁ Ἰὼβ γενόμενος· «Νῦν (9) οἶδα,» εἶπεν, «ὅτι πάντα δύνασαι· ἀδυνατεῖ δέ σοι οὐθέν. Τίς γὰρ ἀπαγγέλλει μοι ἃ οὐκ ᾔδειν, μεγάλα καὶ θαυμαστά, ἃ οὐκ ἠπιστάμην; Ἐγὼ δὲ ἐφάυλισα ἑμαυτὸν, ἡγησάμενος ἑμαυτὸν εἶναι γῆν καὶ σποδόν.» Ὁ γὰρ ἐν ἀγνοίᾳ ὢν ἀμαρτητικός τε ἐστὶ, «καὶ γῆ καὶ σποδός·» ὁ δ' ἐν γνώσει καθεστώς, ἐξομοιούμενος Θεῷ εἰς ὅσον δύναται, ἤδη πνευματικός, καὶ διὰ τοῦτο ἐκλεκτός. Ὅτι δὲ τοὺς ἀνοήτους καὶ ἀπειθεῖς «γῆν» καλεῖ ἡ Γραφή, σαφὲς ποιήσει Ἱερεμίας ὁ

heaven; so that, having put it on, we will not be found naked. For we walk by faith, not by sight,» as the Apostle says. “We are well pleased rather to be away from the body and to be at home with God,.”» The comparison is about the “rather”; the comparison is based on things that are compared by similarity; just as the braver man is braver than brave men, and the coward is the most cowardly,. Therefore he added, “Therefore we make it our ambition, whether we are away from the body or at home,» to be pleasing to him, the one God, of whom all things are both work and creation, both the world and the things beyond the world.. I admire Epicharmus, clearly saying: “The pious mind, having been formed, suffers no evil from passions when it dies; the spirit remains above, in heaven;» and the poet singing: “The souls of the impious are under the earth, wandering in pain on the land, bound by unbreakable yokes of evils; but the souls of the pious dwell above in heavenly halls, blessed with songs, singing great hymns forever..» So then, no soul is sent down here from heaven to the worse places; for God works for all that is better; but the one who chooses the best life from God and the just earth exchanges the earth for heaven.. So it is fitting that Job, becoming a seeker of knowledge, said: “Now I know,» he said, “that you are able to do all things; nothing is impossible for you.. For who reports to me things I did not know, great and wonderful, which I did not understand?? But I despised myself, thinking that I was dust and ashes..» For the one who is in ignorance is also sinful, «both dust and ashes.»» But the one who stands in knowledge, making himself like God as much as he can, is already spiritual, and for this reason chosen.. But because the

προφήτης κατὰ Ἰωακείμ καὶ τῶν ἀδελφῶν αὐτοῦ λέγων· «Γῆ, γῆ, ἄκουε λόγον Κυρίου· γράψον τὸν ἄνδρα τοῦτον, ἐκκήρυκτον ἄνθρωπον.» Ἄλλος δ' αὖ προφήτης φησὶν· «Ἄκουε, οὐρανὲ, καὶ ἐνωτίζου, γῆ· τὴν σύνεσιν,» ἀκοὴν εἰπὼν, καὶ «οὐρανὸν» τὴν τοῦ γνωστικοῦ ψυχὴν. τὴν τοῦ οὐρανοῦ καὶ τῶν θείων θείαν ἐπανηρημένου, καὶ ταύτῃ Ἰσραηλίτην γεγονέναι (10)· ἔμπαλιν γὰρ αὐτὸν ἐλόμενον τὴν ἀμαθίαν καὶ τὴν σκληροκαρδίαν, γῆν εἴρηκεν· καὶ τὸ «Ἐνωτίζου,» ἀπὸ τῶν ὀργάνων τῆς ἀκοῆς, τῶν ὥτων, προσηγόρευσε, τὰ σαρκικὰ τοῖς προσανέχουσι τοῖς αἰσθητοῖς ἀπονείμας. Οὗτοί εἰσι περὶ ὧν Μιχαίας ὁ προφήτης λέγει· Ἀκούσατε, λαοὶ, λόγον Κυρίου (11), οἱ συνοικοῦντες ὁδύνας.» Καὶ ὁ Ἀβραάμ, «Μηδαμῶς, εἶπεν, Κύριος ὁ κρίνων τὴν γῆν (12)·» ἐπεὶ ὁ ἀπιστήσας, κατὰ τὴν σωτήριον φωνὴν (13), «ἤδη κέκριται·» γέγραπται δὲ κἀν ταῖς «Βασιλείαις» (14) ἡ κρίσις καὶ ἡ ἀπόφασις τοῦ Κυρίου ὧδε ἔχουσα· Δικαίων εἰσακούει ὁ Θεός· ἀσεβεῖς δὲ οὐ σώζει, παρὰ τὸ μὴ βούλεσθαι εἰδέναι αὐτοὺς τὸν Θεόν· ἄτοπα γὰρ οὐ συντελέσει ὁ Παντοκράτωρ. Τί πρὸς ταύτην ἔτι φθέγγονται τὴν φωνὴν αἱ αἰρέσεις, ἀγαθὸν Θεὸν τὸν παντοκράτορα κηρυττούσης τῆς Γραφῆς, καὶ ἀναίτιον κακίας τε καὶ ἀδικίας, εἶγε ἡ μὲν ἄγνοια διὰ τὸ μὴ γινώσκειν φύεται, ὁ Θεὸς δὲ, «οὐδὲν ἄτοπον ποιεῖ. Οὗτος (15) γὰρ ἐστὶ,» φησὶν, «ὁ Θεὸς ἡμῶν, καὶ οὐκ ἔστι πλην αὐτοῦ σώζων. Οὐδὲ γὰρ ἐστὶν ἀδικία παρὰ τῷ Θεῷ,» κατὰ τὸν Ἀπόστολον. Σαφῶς δὲ ἔτι ὁ προφήτης τὴν βουλήν τοῦ Θεοῦ, καὶ τὴν προκοπὴν τὴν γνωστικὴν διὰ τούτων διδάσκει. «Καὶ νῦν, Ἰσραὴλ, τί Κύριος ὁ Θεός σου αἰτεῖται παρὰ σοῦ, ἀλλ' ἢ φοβεῖσθαι Κύριον τὸν Θεόν σου, καὶ πορεύεσθαι ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ, καὶ ἀγαπᾶν αὐτὸν, καὶ λατρεύειν αὐτῷ μόνῳ (16), αἰτεῖται παρὰ σοῦ, τοῦ τὴν ἐξουσίαν ἔχοντος ἐλέσθαι τὴν

senseless and disobedient are «earth» The Scripture calls them earth, as the prophet Jeremiah clearly shows concerning Jehoiakim and his brothers, saying: «Earth, earth, listen to the word of the Lord; write down this man, a man who is rejected.» Another prophet says: «Listen, heaven, and pay attention, earth; the understanding,» speaking of hearing, and «heaven» the heaven of the knowing soul. the divine of the heaven and the divine things having been taken up, and to this one to have become an Israelite (10); for on the other hand, choosing ignorance and hard-heartedness, he called it earth; and the «Listen,» «From the instruments of hearing, the ears,» he addressed, assigning the bodily things to those who endure the sensible.. These are the ones about whom the prophet Micah says: «Hear, peoples, the word of the Lord (11), you who dwell with pain.» And Abraham said, «By no means,» says the Lord who judges the earth (12);» Since the one who disbelieved, according to the saving voice (13), «has already been judged.» It is also written in the «Kingdoms» (14) The judgment and decision of the Lord are as follows: God listens to the righteous; but he does not save the ungodly, because they do not want to know God. For the Almighty will not bring about things that are unreasonable.. Why do heresies still raise their voices against this, with the Scripture proclaiming the Almighty as a good God, and innocent of evil and injustice? If ignorance arises from not knowing, God, however, «does nothing unreasonable.» For this one (15) is,» he says, «our God, and there is no savior besides him.» For there is no injustice with God,» according to the Apostle. Clearly, the prophet also teaches the will of God and spiritual progress through these things..

σωτηρίαν (17). Τί τοίνυν οἱ Πυθαγόριοι βουλόμενοι «μετὰ φωνῆς εὔχεσθαι» (18) κελεύουσιν; ἐμοὶ δοκεῖ, οὐχ ὅτι τὸ Θεῖον ὦντο μὴ δύνασθαι τῶν ἡσυχῇ φθεγγομένων ἐπαῖειν, ἀλλ' ὅτι δικαίας (19) ἐβούλοντο εἶναι τὰς εὐχὰς, ἃς οὐκ ἂν τις αἰδесθεῖν ποιῆσθαι πολλῶν συνειδότην. Ἡμεῖς δὲ περὶ μὲν τῆς εὐχῆς κατὰ καιρὸν προϊόντος (20) τοῦ λόγου διαληψόμεθα· τὰ δὲ ἔργα κεκραγότα (21) ἔχειν ὀφείλομεν, «ὥς ἐν ἡμέρᾳ περιπατοῦντες. Λαμψάτω γὰρ σου τὰ ἔργα, καὶ ἰδοὺ ἄνθρωπος καὶ τὰ ἔργα αὐτοῦ πρὸ προσώπου αὐτοῦ. Ἰδοὺ γὰρ ὁ Θεός, καὶ τὰ ἔργα αὐτοῦ.» Θεὸν χρῆ μιμεῖσθαι, εἰς ὅσον δύναμις, τῷ γνωστικῷ. Ἐμοὶ δὲ καὶ οἱ ποιηταὶ (22) τοὺς ἐκλεκτοὺς παρὰ σφίσι «θεοειδέας» προσαγορεύειν δοκοῦσι, καὶ «δίους,» καὶ «ἀντιθέους,» καὶ «Διὶ μῆτιν ἀταλάντους, καὶ θεοῖς ἐναλίγκια μῆδ' ἔχοντας, καὶ θεοεικέλους, τὸ κατ' εἰκόνα καὶ ὁμοίωσιν (23) περιτρώγοντες.» Ὁ μὲν οὖν Εὐριπίδης· «Χρύσει (24) δέ μοι πτέρυγες περὶ» νώτῳ, φησὶ, «καὶ τὰ Σειρήνων ἐρόεντα πέδιλα ἀρμόζεται· βάσομαί τ' ἐς αἰθέρα πολὺν ἀερθεῖς, Ζηνὶ προσμῖξων.» Ἐγὼ δὲ ἂν εὐξαίμην τὸ πνεῦμα τοῦ Χριστοῦ πτερῶσαί με εἰς τὴν Ἱερουσαλὴμ τὴν ἐμὴν (25)· λέγουσι γὰρ καὶ οἱ Στωϊκοί, τὸν μὲν οὐρανὸν κυρίως πόλιν, τὰ δὲ ἐπὶ γῆς ἐνταῦθα οὐκ ἔτι πόλεις· λέγεσθαι μὲν γὰρ, οὐκ εἶναι δέ· σπουδαῖον (26) γὰρ ἡ πόλις, καὶ ὁ δῆμος ἀστεῖόν τι σύστημα, καὶ πλῆθος ἀνθρώπων ὑπὸ νόμου διοικούμενον, καθάπερ ἡ Ἐκκλησία ὑπὸ Λόγου, ἀπολιόρητος, ἀτυράννητος πόλις ἐπὶ γῆς· θέλημα Θεῖον ἐπὶ γῆς, ὡς ἐν οὐρανῷ. Εἰκόνας τῆσδε τῆς πόλεως καὶ οἱ ποιηταὶ κτίζουσι γράφοντες· αἱ γὰρ Ὑπερβόριοι (27) καὶ Ἀριμάσπιοι πόλεις, καὶ τὰ Ἠλύσια πεδία (28), δικαίων πολιτεύματα· ἴσμεν δὲ καὶ Πλάτωνος «πόλιν, παράδειγμα ἐν οὐρανῷ κειμένην (29).»

“And now, Israel, what does the Lord your God ask of you, except to fear the Lord your God, to walk in all his ways, to love him, and to serve him alone (16)? He asks of you, the one who has authority, to choose salvation (17).. What then do the Pythagoreans mean when they want to “pray with a voice”?» (18) they command? It seems to me, not that they thought the divine could not hear those who pray silently, but that they wanted the prayers to be just (19), which no one would be ashamed to make in the presence of many.. As for prayer, we will discuss it in due time as the argument proceeds (20); but we must hold that deeds have a loud voice (21), “as walking in the day.”. For let your works shine, and behold, a man and his works before his face.. Behold, God, and his works..» One must imitate God, as far as one is able, according to knowledge.. But to me, even the poets (22) call the chosen ones among them «godlike.»» They seem to call them «godlike» and «divine,»» and «opposite to gods,»» and «to Zeus, unyielding in counsel, and having no equal among the gods, and godlike, devouring what is according to the image and likeness,» (23).» Euripides says: «Golden (24) wings around me,» on my back,» he says, «and the lovely sandals of the Sirens fit me; I will step into the vast air, rising high, joining with Zeus.» But I would pray that the spirit of Christ would give me wings to fly to my Jerusalem (25). For even the Stoics say that heaven is the true city, and those on earth here are no longer cities; they are called cities, but they are not. For the city is important (26), and the people form a kind of community, and a crowd of people is ruled by law, just as the Church is ruled by the Word, an unconquered, unruled city on earth; a

divine will on earth, as in heaven.. Poets also build images of this city by writing; for the Hyperboreans (27) and the Arimaspians have cities, and the Elysian fields (28) are the states of the righteous. We also know from Plato that there is a “city, a pattern placed in heaven” (29).