

(Pseudo-)Clemens Romanus, Ὁμίλαι

About This Translation

The English translation included here was created on 2025-01-19 using gpt-4o-mini. This diglot edition was created on 2025-01-26. The index of names and places is drawn from named entity recognition using UGARIT/grc-ner-xlmr, available from HuggingFace. 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 (Pseudo-)Clemens Romanus's Ὁμίλαι, 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.

About the Source

Translated from: , *Clementis Romani quae feruntur homiliae*. A. Becheri:Stuttgart, 1847.

The source edition of Ὁμίλαι was retrieved from the Github repository **First1KGreek**. For more information: <https://opengreekandlatin.github.io/First1KGreek/>. The actual source file this translation uses as its source text is available at <https://github.com/OpenGreekAndLatin/First1KGreek/tree/master/data/tlg1271/tlg006/tlg1271.tlg006.1st1K-grc1.xml>.

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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/ClementRome>. We are also evaluating low-priced, translation-only print, ebook, and audio editions through Amazon and other providers.

Chapter 1

1.1 | Ἐγὼ Κλήμης, Ρωμαίων πολίτης ὢν, καὶ τὴν πρώτην ἡλικίαν σωφρόνως ζῆσαι δεδύνημαι, τῆς ἐννοίας μου οὐκ παιδὸς ἀποσχολούσης τὴν ἐν ἐμοὶ ἐπιθυμίαν εἰς τε ἀθυμίας καὶ πόνους. συνῆν γάρ μοι λογισμὸς οὐκ οἶδα πόθεν τὴν ἀρχὴν λαβών, περὶ θανάτου πυκνὰς ποιέμενος ὑπομνήσεις, ὅτι ἄρα θανὼν ἐκ εἰμὶ καὶ ἐδὲ μνήμην τις ποιήσει μού ποτε, τοῦ ἀπείρου χρόνου πάντων τὰ πάντα εἰς λήθην φέροντος, ἔσομαι δὲ ἐκ ὧν, ἐκ ὄντας εἰδώς, οὐ γνώσκων, οὐ γινωσκόμενος, οὐ γεγονώς, οὐ γινόμενος καὶ ἄρα ποτε γέγονεν ὁ κόσμος, καὶ πρὸ τοῦ γενέσθαι τί ἄρα ἦν; εἰ γὰρ ἦν ἀεὶ, καὶ ἔσται· εἰ δὲ γέγονε, καὶ λυθήσεται· καὶ μετὰ λύσειν τί ἄρα ἔσται πάλιν, εἰ μὴ τάχα σιγὴ καὶ λήθη; καὶ τάχα ἔσται τι, ὃ νῦν νοῆσαι οὐ δυνατόν.

1.2 | Ταῦτά τε καὶ τὰ τούτοις ὅμοια ἐκ οἶδα πόθεν ἀπαύστως ἐνθυμούμενος ὀδυνηρὰν εἶχον λύπην τοσοῦτον, ὥς ὥχριακότα με τήκεσθαι· καὶ τὸ δεινότατον, εἴ ποτε ἀπώσασθαι τὴν φροντίδα ὥς ἀνωφελῇ ἐβουλεύσάμην, ἀκμαιότερόν μοι μᾶλλον τὸ πάθος ἐγίνετο. καὶ ἡχθόμην ἐπὶ τούτῳ, ἐκ εἰδώς σύνοικον καλὴν ἔχων ἔννοιαν, ἀθανασίας ἀγαθῆς αἰτίαν μοι γενομένην, ὥς ὕστερον τῇ πείρᾳ ἐπέγνων καὶ Θεῷ πάντων δεσπότη ἡσυχάριστησα. ὑπὸ γὰρ τῆς κατ' ἀρχὰς θλιβούσης με ἐννοίας εἰς τὴν τῶν πραγμάτων ζήτησιν καὶ εὗρεσιν ἠναγκάσθην ἐλθεῖν· καὶ τότε ἐταλάνιζον οὓς τὴν ἀρχὴν δι' ἄγνοιαν μακαρίζειν ἐκινδύνευον.

1.1 | I am Clement, a citizen of Rome, and I am able to live my early life wisely. My thoughts are not distracted like a child's, leading me to desires of sadness and pain. For I have a reasoning that I do not know where it comes from, making frequent reminders about death, that when I die, I will be and someone will remember me, while the endless time carries everything into forgetfulness. I will be from what is, knowing, not knowing, not having been, not becoming, and what has ever existed in the world, and what was there before it came to be. For if it always was, it will be; but if it came to be, it will be released. And after the release, what will there be again, if not perhaps silence and forgetfulness? And perhaps there will be something that cannot be thought of now.

1.2 | These things and similar ones caused me great pain as I constantly thought about them, to the point that I was becoming pale. And the most terrible thing was that whenever I tried to push away my thoughts as useless, my suffering only grew stronger. I was troubled by this, knowing that I had a beautiful idea of immortality that had become a reason for me to be grateful to God, the master of all, as I later realized through experience. For I was forced to seek and find the truth about things because of the painful thoughts that troubled me at first. And then I was tormented by those who, out of ignorance, were in danger of calling the beginning blessed.

1.3 | Ἐκ παιδὸς οὖν ἡλικίας ὧν ἐν τοιούτοις
λογισμοῖς, χάριν τοῦ ματι θεῖν βέβαιον, εἰς
τὰς τῶν φιλοσόφων ἐφοίτων διατριβάς
καὶ ὅθεν ἕτερον ἑώρων, ἢ δογμάτων
ἀνασκευὰς καὶ κατασκευὰς καὶ ἔρεις καὶ
φιλονεικίας καὶ συλλογισμῶν τέχνας καὶ
λημμάτων ἐπινοίας. καὶ ὅτε μὲν ἐπεκράτει,
φέρει λέγειν, ὅτι ἀθάνατος ἡ ψυχὴ, ὅτε δὲ
ὅτι θνητὴ. εἴ ποτε οὖν ἐπεκράτει λόγος ὅτι
ἀθάνατος, ἔχαιρον· ὁπότε δὲ [ὅτι θνητὴ,
ἡνιώμην· πλέον δὲ πάλιν ἡθύμην,] ὅτι ἔδ'
ὁπότερον εἰς τὸν ἐμὸν βεβαιῶσαι νοῦν
ἡδυνάμην. πλὴν συνενόεν ὅτι αἱ δόξαι τῶν
ὑποθέσεων παρὰ τοὺς ἐκδικοῦντας
ψευδεῖς ἢ ἀληθεῖς ὑπολαμβάνονται, καὶ
οὐχ ὥς ἔχουσιν ἀληθείας φαίνονται.
ἐπιστήσας οὖν ἤδη ποτὲ ὅτι οὐ παρὰ τὰς
ἐκδικουμένας ὑποθέσεις ἡ κατάληψις
γίνεται, ἀλλὰ παρὰ τοὺς ἐκδικοῦντας αἱ
δόξαι ἀποφέρονται, ἔτι μᾶλλον ἰλιγγίων ἐν
τοῖς πράγμασιν. διὸ ἐκ τοῦ τῆς ψυχῆς
βάθους ἐστέναζον· οὔτε γάρ τι βεβαιῶσαι
οἷός τε ἦμην, οὔτε τὴν τῶν τοιούτων
φροντίδα ἀποσείσασθαι ἐδυνάμην, καὶ περ
βουλόμενος, ὥς φθάσας εἶπον· ὅτι ἐμαυτῷ
πυκνότερον ἡσυχάζειν ἐπιτάσσοντος, οὐκ
οἶδά πως λανθανόντως μεθ' ἡδονῆς ὁ τῶν
τοιούτων μοι εἰσῆρχετο λογισμός.

1.4 | Καὶ πάλιν ἀπορούμενος ἔλεγον
ἐμαυτῷ· τί ματαιοπονῶ σαφοῦς ὄντος τοῦ
πράγματος ὅτι εἰ μὲν θανὼν ἐκ εἰμί, νῦν
ὄντα με λυπεῖσθαι οὐ προσῆκεν. διὸ
τηρήσω τὸ λυπεῖσθαι εἰς τὴν τότε, ὅτε ἐκ
ὧν οὐ λυπηθήσομαι. εἰ δ' ἄρα εἰμί, τί νῦν ἐκ
περισσοῦ μοι πρόσεστιν τὸ λυπεῖσθαι; καὶ
εὐθέως μετὰ τοῦτο ἕτερός με εἰσῆγει
λογισμός. ἔλεγον γάρ, εἰ μή τί γε τοῦ νῦν με
λυποῦντος ἐκεῖ χεῖρον παθεῖν ἔχω, μὴ
βεβιωκῶς εὖσεβῶς, καὶ παραδοθήσομαι

1.3 | So, from childhood, while I was in such
thoughts, I was determined to seek the
truth. I attended the discussions of
philosophers and saw other things, like the
arguments and ideas, debates and conflicts,
the skills of reasoning, and the inventions
of thought. Sometimes it seemed to me that
the soul is immortal, and other times that it
is mortal. Whenever the argument that the
soul is immortal won, I was happy; but
when it was said to be mortal, I felt
troubled. I often wished that I could be sure
of either view to strengthen my mind.
However, I understood that the opinions
about these ideas are considered either
false or true by those who judge them, and
they do not appear as they truly are. So,
having realized that understanding does
not come from the judged ideas but from
those who judge, I became even more dizzy
in these matters. Therefore, from the
depths of my soul, I sighed; for I was
neither able to be sure of anything nor
could I shake off such thoughts. Even
though I wanted to, as I had said before, I
found that the thoughts of such things
entered me with a pleasure that I did not
know how to escape.

1.4 | And again, troubled, I said to myself:
why am I working in vain, since the matter
is clear? If I am nothing after death, then it
does not make sense for me to be sad now.
So, I will keep my sadness for that time
when I am no longer. But if I do exist, what
is the point of being sad now? Immediately
after this, another thought came to me. It
said that if there is something worse than
what makes me sad now, I might suffer in
the afterlife, not having lived well, and I

κατ' ἐνίων φιλοσόφων λόγες
Πυριφλεγέθοντι καὶ Ταρτάρῳ ὡς Σίσυφος
ἢ Τίτυος ἢ Ἰξίων ἢ Τάνταλος, καὶ ἔσομαι ἐν
ἔδου τὸν αἰῶνα κολαζόμενος. πάλιν τε
ἀνθυπέφερον λέγων, ἀλλ' οὐκ ἔστι ταῦτα.
καὶ πάλιν ἔλεγον, εἰ δὲ ἔστιν; οὐ δῆλου οὖν
ὄντος τοῦ πράγματος, ἔλεγον,
ἀκινδυνότερόν ἐστιν μᾶλλον εὐσεβῶς
βιώσαι με. καὶ πῶς δυνήσομαι τοῦ δικαίου
χάριν, εἰς ἄδηλον ἐλπίδα ἀφορῶν, τῶν τοῦ
σώματος κρατεῖν ἡδονῶν; ἀλλ' οὐδὲ τί
ποτέ ἐστι δίκαιον καὶ ἀρέσκον Θεῷ
πεπληροφόρημαι, οὔτε εἰ ἡ ψυχὴ ἀθάνατος
ἢ θνητὴ γινώσκω· οὔτε τις λόγος βέβαιος
εὐρίσκεται, οὔτε τῶν τοιούτων λογισμῶν
ἡσυχάζειν δύναμαι.

1.5 | Τι' οὖν χρή ποιεῖν; ἢ τοῦτο, εἰς
Αἴγυπτον πορεύσομαι, καὶ τοῖς τῶν
ἀδύτων ἱεροφάνταις καὶ προφήταις
φιλιωθήσομαι, καὶ μάγον ζητήσας καὶ
εὐρῶν χρήμασι πολλοῖς πείσω, ὅπως ψυχῆς
ἀναπομπήν, τὴν λεγομένην νεκρομαντείαν
ποιήσῃ, ἐμοῦ ὡς περὶ πράγματός τινος
πυνθανομένου· ἡ δὲ πεῦσις ἔσται περὶ τοῦ
μαθεῖν εἰ ἀθάνατος ἡ ψυχὴ· ἡ δὲ τῆς ψυχῆς
ἀπόκρισις, ὅτι ἀθάνατός ἐστιν, οὐκ ἐκ τοῦ
λαλῆσαι ἢ καὶ ἀκοῦσαι ἔσται μοι γινῶναι,
ἀλλ' ἐκ τοῦ ὀφθῆναι μόνον, ἵνα αὐτοῖς
ὀφθαλμοῖς ἰδὼν αὐτὴν αὐτάρκη καὶ ἱκανὴν
ἀπόφασιν ἔχω, ἐκ τοῦ μόνον φανῆναι, ὅτι
ἔστιν· καὶ ἐκ ἔτι δυνήσεται τὰ τῶν
ὀφθαλμῶν ἴδια τὰ τῆς ἀκοῆς ἀνατρέψαι
ἄδηλα ῥήματα. ὅμως καὶ αὐτὴν ταύτην τὴν
σκέψιν ἀντέβαλλόν τινι συνήθει
φιλοσόφῳ, ὃς συνεβέλευν μοι, τῷτο μὴ
τολμᾶν, κατὰ πολλοὺς τρόπους. εἴτε γὰρ ἐκ
εἰσακέσεται, φησὶν, ἡ ψυχὴ τῷ μάγῳ, σὺ
τοῖς ταῦτα ποιεῖν ἀπαγορεύεσι νόμοις ὡς
ἀντιπράξας δυσσυνειδήτως βιώσεις εἰ δὲ
ἐπακέσεται, μετὰ τοῦ δυσσυνειδήτως σε
βιοῦν, οἴμαι τὰ τῆς εὐσεβείας σοι μηκέτι

could end up like Sisyphus, Tityus, Ixion, or
Tantalus, being punished in Hades for
eternity. Again, I pushed this thought away,
saying that these things are not true. But
then I asked, what if they are? So, I said,
since the matter is real, it is safer for me to
live well. But how can I do what is right if I
am looking towards an uncertain hope,
while being ruled by the pleasures of the
body? And I do not know what is truly right
and pleasing to God, whether the soul is
immortal or mortal. I cannot find any
certain argument, nor can I find peace in
such thoughts.

1.5 | What then should I do? Should I go to
Egypt and seek out the priests and
prophets of the underworld, and find a
magician? With much money, I could
persuade him to perform necromancy for
me, to ask about something concerning my
soul. The question would be to learn if the
soul is immortal. But the answer that the
soul is immortal would not come from
speaking or hearing; I would need to see it
myself, so that by seeing it with my own
eyes, I would have a clear and sufficient
answer, just from its appearance that it
exists. And even then, the things I see might
confuse what I hear with unclear words.
However, I also had this thought challenged
by a certain philosopher I knew, who
advised me not to dare this in many ways.
For he said, if the soul is heard by the
magician, you will live with a bad
conscience, as the laws forbid such actions.
And if it is hidden, you will live with a bad
conscience, and I think you will no longer
be able to pursue what is right, for which
you even dared to do this. For they say that

προχωρεῖν, οὐ εἵνεκεν καὶ ἐτόλμησας.
ἐχθραίνειν γὰρ τὸ θεῖον λέγεσιν ἐπὶ τοῖς τῇ
λύσει θανόντων σωμάτων σκύλλεσιν τὰς
ψυχάς. ἐγὼ δὲ ταῦτα ἀκέσας ὀκνηρότερος
μὲν πρὸς τὸ τοιοῦτον ἐγχειρῆσαι ἐγενόμην,
τῆς δὲ ἀπαρχῆς μου ἐκ ἐπαυσάμην βελῆς,
ἀλλ' ὥς ἐμποδισθεὶς τὴν ὁρμὴν ἠθύμουν.

the divine is angered by those who disturb
the souls of the dead. I, however, was more
hesitant to attempt such a thing, and I
stopped my efforts, but being hindered, I
felt downcast.

1.6 | Καὶ ἵνα μὴ σοι τὰ τοιαῦτα μακρῶ
διηγήσομαι λόγῳ, ἐν τοσούτοις λογισμοῖς
καὶ πράγμασιν ὄντος μου φήμη τις ἡρέμα,
ἐπὶ τῆς Τιβερίς Καίσαρος βασιλείας, ἐξ
ἐαρινῆς τροπῆς τὴν ἀρχὴν λαμβάνεσα
ἤρξανεν ἐκάστοτε καὶ ὡς ἀληθῶς ἀγαθὴ
θεοῦ ἄγγελος διήρχετο τὸν κόσμον, τὸ τοῦ
θεοῦ βούλημα σιγᾶν καὶ στέγειν μὴ
δυναμένη. ἐκάστοτε τῶν πλείων καὶ μείζων
ἐγένετο, λέγεσα, ὥς τις ποτε ἐν Ιουδαίᾳ, ἐξ
ἐαρινῆς τροπῆς λαβὼν τὴν ἀρχήν, Ἰουδαίος
τὴν τοῦ αἰδίου θεοῦ εὐαγγελίζεται
βασιλείαν, ἧς ἀπολαύειν λέγει ἐάν τις
αὐτῶν προσκατορθῶσιν τὴν πολιτείαν·
τοῦ δὲ πιστεῦσθαι αὐτὸν χάριν, ὅτι
θειότητος γέμων ταῦτα πνέει, πολλὰ
θαυμάσια σημεῖα τε καὶ τέρατα
διαπράττεται κελεύσει μόνη, ὡς παρὰ θεοῦ
εἰληφώς τὴν ἐξουσίαν· κωφές γὰρ ποιεῖ
ἀκούειν, τυφλοὺς ἀναβλέπειν, κυλλοὺς
ποιεῖ περιπατεῖν, χολές ἀνορθοῖ, πᾶσαν
νόσον ἀπελαύνει, πάντα δαίμονα
φυγαδεύει ἀλλὰ καὶ λεπροὶ ψωροὶ ἐκ
διαστήματος μόνον ἐνορῶντες αὐτῷ
ιώμενοι ἀπαλλάσσονται, νεκροὶ δὲ
προσφερόμενοι ἐγείρονται, καὶ οὐδέν ἐστιν
ὃ ἀδυνατεῖ ποιεῖν· καὶ ὅσῳ γε μᾶλλον ὁ
χρόνος προέκοπτεν, πολὺ μείζων διὰ
πλειόνων τῶν ἐπιδημούντων καὶ βεβαιότερα
ἐγίνετο, ἐκ ἔτι φήμῃ λέγω, ἀλλὰ τοῦ
πράγματος ἡ ἀλήθεια. ἤδη γάρ ποτε καὶ
συστήματα κατὰ τόπες ἐγίνετο βουλῆς καὶ
σκέψεως, τὸ τίς ἂν εἴη ὁ φανείς καὶ τί

1.6 | And so that I do not tell you such
things at length, while I was in so many
thoughts and matters, a certain rumor
quietly spread during the reign of Caesar
Tiberius. It began in the spring and grew
each time, and truly, as a good angel of God,
it passed through the world, unable to keep
silent about the will of God. Each time it
became more and greater, saying that
someone in Judea, starting in the spring,
was proclaiming the kingdom of the eternal
God, of which anyone who strives for it can
enjoy. And he was believed because it
seemed that he was filled with divinity,
performing many wonderful signs and
wonders by his sole command, as if he had
received authority from God. For he makes
the deaf hear, the blind see, the lame walk,
the crippled stand up, drives away every
disease, and casts out all demons. Even
lepers, just by seeing him from a distance,
are healed. The dead are brought to him
and rise up, and there is nothing he cannot
do. And as time went on, he became much
greater and more certain because of the
many who came to him, and I speak of the
truth of the matter, not just the rumor. For
there were already gatherings in places to
discuss who this man might be and what he
wants to say.

βούλεται λέγειν.

1.7 | Καὶ δὴ ποτὲ τις πρὸς αὐτῷ τῷ ἔτει
φοθινοπωρινῇ τροπῇ δημοσίᾳ στὰς ἐβόα
λέγων· ἄνδρες Ῥωμαῖοι, ἀκούσατε· ὁ τοῦ
Θεοῦ υἱὸς ἐν Ἰουδαίᾳ πάρεστιν,
ἐπαγγελλόμενος πᾶσι τοῖς βουλομένοις
ζωὴν αἰώνιον ἐὰν τὰ κατὰ γνώμην τοῦ
πέμψαντος αὐτὸν πατρὸς βιώσωσιν. διὸ
μεταβάλλεσθε τὸν τρόπον, ἀπὸ τῶν
χειρόνων ἐπὶ τὰ κρείττονα, ἀπὸ τῶν
προσκαίρων ἐπὶ τὰ αἰώνια γινώτε ἓνα Θεὸν
εἶναι τὸν ἐπουράνιον, οὗ τὸν κόσμον
ἀδίκως οἰκεῖτε ἐμπροσθεν τῶν αὐτοῦ
δικαίων ὀφθαλμῶν· ἀλλ' ἐὰν
μεταβάλλησθε καὶ κατὰ τὴν αὐτοῦ
βούλησιν βιώσητε, εἰς ἕτερον αἰῶνα
ἐνεχθέντες καὶ αἱδίοι γινόμενοι τῶν
ἀπορρήτων αὐτοῦ ἀγαθῶν ἀπολαύσετε·
ἐὰν δὲ ἀπειθήσητε, αἱ ψυχαὶ ὑμῶν κατὰ
τὴν τοῦ σώματος λύσιν εἰς τὸν τόπον τοῦ
πυρὸς βληθήσονται, ὅπου αἰδίως
κολαζόμεναι ἀνωφέλῃτα μετανοήσεσιν. ὁ
γὰρ τῆς μετανοίας καιρὸς ἡ νῦν ἐκάστου
ζωῇ τυγχάνει. ἐγὼ μὲν οὖν ταῦτα ἀκούων
ἠχθόμην, ὅτι οὐδεὶς ἐκ τοσούτων ὄχλων
τηλικαύτην ἀγγελίαν ἀκούσας εἴρηκεν, εἰς
Ιουδαίαν πορεύσομαι, ἵνα ἴδω εἰ ταῦθ'
οὗτος λέγων ἀληθεύει, ὥς ὅτι υἱὸς Θεοῦ
ἐπιδεδήμηκεν τῇ Ιουδαίᾳ, ἀγαθῆς καὶ
αἰωνίας ἐλπίδος χάριν, τὴν τοῦ
ἀποστείλαντος πατρὸς βούλησιν
ἐκφαίνων· καὶ ὅπερ λέγουσιν αὐτὸν
κηρύσσειν, ἐκ ἔστιν μικρόν ὧν μὲν γὰρ τὰς
ψυχὰς διαβεβαιοῦται αἰωνίους οὕσας
αἰωνίων ἀπολαύσειν ἀγαθῶν, ὧν δὲ ἐν
πυρὶ ἀσβέστῳ ῥιφθείσας τὸν αἰῶνα
κολασθήσεσθαι.

1.8 | Ταῦτα ἐγὼ λέγων περὶ ἄλλων καὶ

1.7 | And indeed, at some point in that
autumn, someone stood publicly and
shouted, "Men of Rome, listen! The son of
God is present in Judea, proclaiming eternal
life to all who wish to live according to the
will of the father who sent him. Therefore,
change your ways, from the worse to the
better, from the temporary to the eternal.
Know that there is one God in heaven,
before whose righteous eyes you unjustly
dwell in the world. But if you change and
live according to his will, you will be
brought into another age and become
eternal, enjoying his promised good things.
But if you disobey, your souls will be
thrown into the place of fire at the
dissolution of your bodies, where they will
be punished eternally with no chance of
repentance. For the time for repentance is
now, during each person's life. Hearing
these things, I was troubled, for no one
from such a large crowd had spoken such a
message. I will go to Judea to see if this man
speaks the truth, that the son of God has
appeared in Judea, revealing the will of the
father who sent him for the sake of good
and eternal hope. And what they say he
proclaims is that he assures souls of eternal
life, enjoying good things, while those
thrown into unquenchable fire will be
punished for eternity.

1.8 | As I spoke about others, I also talked

ἐμαυτῷ ὠμίλησα λέγων· τί ἄλλους μέμφομαι, ἐν τῷ αὐτῷ τῆς ἀμελείας ὑπάρχων ἐγκλήματι; ἀλλ' εἰς Ἰουδαίαν ὁρμήσω, πρότερον τὸν ἐμὸν διαθεὶς βίον. καὶ δὴ οὕτως βουλευσαμένη μου πολὺς ὁ τῆς παρολκῆς ἐγενήθη χρόνος, τῶν βιωτικῶν πραγμάτων δυσεκλύτων ὄντων. πέρας γοῦν συννοήσας ὥδέ ποτε τὴν τοῦ βίου φύσιν, ὅτι ἐλπίδι ἐκπλέκων τοὺς σπεύδοντας ἐνεδρεῦει, οὐ μὴν ἀλλὰ καὶ ὃν ποτε εἰσεκλάπην χρόνον ἐλπίσιν δονούμενος, καὶ ὅτι οὕτως ἀσχολέμενοι οἱ ἄνθρωποι ἀποθνήσκουσιν, τὰ πάντα μου ὡς ἔτυχεν ἀφείλεις εἰς πόντον ὥρμησα, καὶ εἰς τὸν λιμένα ἐλθὼν τε καὶ ἀναχθεὶς ἀνέμων ἔχθραις ἀντὶ τοῦ εἰς Ἰουδαίαν εἰς Ἀλεξάνδρειαν ἠνέχθην· καὶ ἀνέμων ἀπορία ἐπισχεθεὶς ἐκεῖ συνεφοίτων τοῖς φιλοσόφοις, καὶ τὰ τῆς φήμης καὶ τοῦ ἐν Ῥώμῃ φανέντος ἔλεγον τοὺς λόγους. οἱ δὲ ἀπεκρίναντο, ὅτι μὲν ἐν Ῥώμῃ φανέντα οὐκ ἴσμεν, περὶ δὲ τοῦ ἐν Ἰουδαίᾳ γενομένου καὶ υἱοῦ Θεοῦ ὑπὸ τῆς φήμης λεγομένου, καὶ παρὰ πολλῶν τῶν κἀκεῖθεν ἐληλυθότων ἠκούσαμεν, καὶ περὶ πάντων ὧν λαλῶν ἐποίει θαυμασίῳ ἐμάθομεν.

1.9 | Ἐμοῦ δὲ εἰπόντος, ἤθελόν τινι συντυχεῖν τῶν ἐωρακότων αὐτόν, εὐθύς ἦγόν με λέγοντες, ἔστι τις ἐνταῦθα, οὐ μόνον ἱστορήσας αὐτὸν ἀλλὰ καὶ τῆς ἐκεῖθεν γῆς ὑπάρχων, ἀνὴρ Ἑβραῖος, ὀνόματι Βαρνάβας, ὃς καὶ ἓνα τῶν αὐτοῦ μαθητῶν ἑαυτὸν εἶναι λέγει, καὶ ἐνταῦθα που καθεζόμενος τῆς ἐκείνου ὑποσχέσεως τοὺς λόγους τοῖς βουλομένοις ἐτοίμως λέγει. καὶ δὴ συνῆλθον αὐτοῖς. καὶ ἐλθὼν, σὺν τῷ παρεστῶτι ὄχλῳ ἔστην ἐπακούων τῶν λόγων, καὶ συνενόεν τάλιθῃ οὐ διαλεκτικῇ τέχνῃ λέγοντα, ἀλλ' ἀκάκως καὶ ἀπαρασκευάστως ἐκτιθέμενον ἃ τε ἤκουσεν καὶ ἐώρακεν τὸν τοῦ Θεοῦ

to myself, saying: why do I blame others while I am guilty of the same carelessness? But I will rush to Judea, first arranging my own life. And indeed, while I was planning this, a long time passed, as the matters of life were difficult to escape. Therefore, realizing the nature of life, that it lies in wait for those who hurry with hope, and that I was once caught up in time, shaken by hopes, I saw how people, being so busy, die. So, I left everything behind and set out to the sea. When I arrived at the harbor and was about to sail, I was carried not to Judea but to Alexandria due to the hostility of the winds. And being stuck there by the lack of winds, I joined the philosophers and talked about the rumors and the one who had appeared in Rome. They answered that they did not know about the one who had appeared in Rome, but concerning the one who had happened in Judea, called the son of God by the rumor, we had heard from many who had come from there, and we learned about all the wonderful things he was doing.

1.9 | As I spoke, I wanted to meet someone who had seen him. Immediately, they led me, saying, "There is someone here, not only telling about him but also from that land, a Hebrew man named Barnabas, who claims to be one of his disciples. He is sitting here and is ready to share the words of his promise with those who wish to hear." So, I gathered with them. When I arrived, I stood with the crowd present, listening to the words. He was not speaking with cleverness or skill but simply and openly sharing what he had heard and seen about the son of God. He provided many witnesses of the wonderful things and

φανούντα υἱὸν πεποιηκέναι τε καὶ εἰρηκέναι· πολλοὺς δὲ μάρτυρας τῶν ὑπ' αὐτοῦ λεγομένων θαυμασίων τε καὶ λόγων, καὶ ἐξ αὐτοῦ τοῦ παρεστῶτος ὄχλου, παρεῖχεν.

words said by him, coming from the crowd that was there.

1.10 | Ἐπειδὴ δὲ πρὸς τὰ ἀπανέργως λεγόμενα ἡδέως οἱ ὄχλοι διετίθεντο, οἱ ἐκ παιδείας κοσμικῆς ὀρμώμενοι φιλόσοφοι γελαῖν αὐτὸν καὶ χλευάζειν ἐπεβάλλοντο, σκώπτοντες καὶ διασύροντες θράσει ἀμέτρῳ, ὡς μεγάλοις ὅπλοις κεκρημένοι τοῖς συλλογισμοῖς. ὁ δὲ ἀπωθούμενος αὐτῶν τὸν λῆρον οὐ συνέτρεχεν αὐτῶν τῇ πανούργῳ πεῦσει, ἀλλ' ἀκαταπλήκτως ὦν ἔλεγεν οὐκ ἀφίστατο. καὶ ποτέ τις αὐτοῦ ἐπύθετο, διὰ τί κώνωψ ἐγένετο, καὶ βραχύτατον ὄν, ἕξ πόδας ἔχον, ἔχει καὶ πτερὰ, ἐλέφας δέ, τὸ μέγιστον τῶν ζώων, ἄπτερος ὦν τέσσαρας μόνους ἔχει πόδας. ὁ δὲ μετὰ τὴν πεῦσιν τὸν ἐμποδισθέντα ἀναλαβὼν λόγον, ὡς πρὸς τὴν πεῦσιν ἀποκρινάμενος, τὸν αὐτῷ ἀπ' ἀρχῆς προκείμενον ἀνελάμβανεν λόγον τούτῳ μόνῳ προοιμίῳ χρώμενος καθ' ἐκάστην ἐγκοπὴν ἡμεῖς τοῦ πέμψαντος ἡμᾶς τοὺς λόγους καὶ τὰς θαυμασίαις πράξεις εἰπεῖν ὑμῖν μόνον ἔχομεν ἐντολήν, καὶ ἀντὶ τῆς λογικῆς ἀποδείξεως μάρτυρας παρέχομεν ὑμῖν τῶν ἐξ ὑμῶν παρεστώτων πολλοὺς, ὧν ἐγὼ εἶδη μέμνημαι, ὡς ἐμψύχους εἰκόνας ἱκανὰς μαρτυρίας. λοιπὸν ὑμετέρας ἐστὶν ἐξουσίας, ὑπέικειν ἢ ἀπειθεῖν. τοῦ δὲ λέγειν ὑμῖν τὸ συμφέρον οὐ παύσομαι, ὅτι ἐμοὶ μὲν ζημία τὸ σιωπᾶν, ὑμῖν δὲ τὸ ἀπειθεῖν βλάβη. ἀλλὰ καὶ τῶν εἰκαίων ὑμῶν προβλημάτων τὰς ἀποδείξεις ἀποδοῦναι ἐδυνάμην, εἰ φιλαληθῶς ἐπυνθάνεσθε. κώνωπος δὲ καὶ ἐλέφαντος τὴν αἰτίαν τῆς διαφορᾶς δημιουργίας νῦν ὑμῖν εἰπεῖν ἐκ ἔστιν εὐκαιρὸν τοῖς τῶν

1.10 | When the crowds were happily listening to the things being said, the philosophers, who were trained in worldly knowledge, began to laugh at him and mock him, joking and tearing him apart with boundless boldness, as if they were armed with great weapons of reasoning. But he, pushed away by their nonsense, did not give in to their cleverness; instead, he calmly continued with what he was saying. And once someone asked him why a gnat was created, and although it is very small, having six legs and wings, while an elephant, the largest of animals, is wingless and has only four legs. After this question, he took up the discussion, responding to the inquiry, and began to explain from the beginning, saying that we have only been commanded to tell you the words and the wonderful deeds of the one who sent us. Instead of logical proof, we provide you with many witnesses from among you who are present, whom I remember as living examples of testimony. Therefore, it is up to you to obey or disobey. I will not stop telling you what is beneficial, for it would be a loss for me to remain silent, and it would be harmful for you to disobey. I could also provide proofs for your reasonable questions if you were to ask truthfully. Now, I will tell you the reason for the difference in creation between the gnat and the elephant, as it is a fitting time for those who do not know God.

ὅλων ἀγνοοῦσι Θεόν.

1.11 | Ταῦτα αὐτοῦ λέγοντος, ὡς ἐκ συμφωνίας ἄτακτον ἠφίεσαν γέλωτα, κατασιωπᾶν καὶ ἀπορεῖν αὐτὸν πειρώμενοι ὡς βάρβαρόν τινα δαιμονῶντα. ἐγὼ δὲ ταῦτα ὁρῶν, ζήλω οὐκ οἶδ' ὅπως ληφθεὶς, εὐσεβεῖ θυμῷ τοῦ λοιποῦ σιγᾶν οὐκ ἐκαρτέρουν, ἀλλὰ μετὰ παρρησίας ἐβόων λέγων· εὐλόγως ὁ Θεὸς ὑμῖν ἀκατάληπτον τὴν αὐτοῦ βούλησιν ἔθετο, ἀναξίους προιδῶν, ὡς ἐκ τῶν νῦν τοὺς κριτικὸν νοῦν ἔχοντας πληροφορῶν φαίνεται. ἐπεὶ γὰρ νῦν τῆς αὐτοῦ βουλήσεως κήρυκες ἐξαπεστάλησαν, οὐ γραμματικὴν ἐπαγγελλόμενοι τέχνην, ἀλλ' ἀπλοῖς καὶ ἀπανούργοις τὴν αὐτοῦ βούλησιν ἐκφαίνοντες, ὡς πάντα ὄντιναοῦν τὸν ἀκούσαντα νοεῖν τὰ λεγόμενα, καὶ οὐ μετὰ ἔξεως τινος φθονεραῖς, παρέχειν πᾶσιν ἑαυτὴν μὴ βουλομένης πάρεστε ὑμεῖς, πρὸς τῷ μὴ νοεῖν τὸ ὑμῖν συμφέρον, ἐπὶ τῇ ὑμετέρᾳ βλάβῃ γελᾶν τὴν εἰς τὴν ὑμετέραν καταδίκην ἐν βαρβάροις πολιτευσαμένην ἀλήθειαν, ἣν καὶ ὑμῖν ἐπιδημήσασαν ξενίσαι οὐ βούλεσθε, διὰ τὰς ἀσελγείας ὑμῶν, καὶ τὸ λιτὸν τῶν λόγων αὐτῆς, ἵνα μὴ ἐλεγχθῆτε, ὅτι εἰ καὶ φιλόλογοί ἐστε, καὶ οὐ φιλαλήθεῖς φιλόσοφοι μέχρι μὲν οὖν πότε λαλεῖν μανθάνετε, οἱ τὸ λαλεῖν οὐκ ἔχοντες; πολλὰ γὰρ ὑμῶν ῥήματα ἐνὸς οὐκ ἄξια λόγου. τί ἄρα ἐρεῖ ὑμῶν τὸ ἐλληνικὸν πλῆθος μία ψυχὴ γενόμενον, εἴπερ ἔσται κρίσις, ὡς οὗτος λέγει; διὰ τί, ὦ Θεέ, τὴν σὴν βούλησιν οὐκ ἐκήρυξας ἡμῖν; οὐ πάντως ἀκούσεσθε, εἴπερ ἀποκρίσεως καταξιωθήσεσθε, τάδε· ἐγὼ πάσας τὰς ἐσομένας πρὸ καταβολῆς κόσμου εἰδὼς προαιρέσεις, ἰδίως ἐκάστῳ πρὸς τὸ αὐτοῦ ἄξιον λανθανόντως προαπῆντησα· τοῦτο δὲ αὐτὸ ὅτι οὕτως ἔχει, βουλευθεὶς τοὺς προσπεφευγότας μοι πληροφορησαί, διὰ τί

1.11 | As he was saying these things, the crowds let out a disordered laugh, trying to silence him and confuse him as if he were some barbarian possessed by demons. Seeing this, I felt a strange jealousy and, with a pious spirit, could not hold my silence any longer. Instead, I cried out boldly, saying: "It is reasonable that God has made his will unclear to you, seeing that you are unworthy, as it seems, of understanding those who now have a critical mind. For now, messengers of his will have been sent, not proclaiming a skill in grammar, but simply and cleverly revealing his will, so that anyone who hears can understand what is being said. And without any malicious intent, he offers himself to all, not wanting you to miss what is beneficial for you, while you laugh at the truth that leads to your own condemnation, which you do not wish to accept because of your wickedness and the simplicity of his words, so that you are not challenged. Even if you are lovers of words, you are not truthful philosophers. Until when will you learn to speak, you who cannot speak? For many of your words are not worth a single mention. What then will the Greek crowd say, becoming one soul, if there is to be a judgment, as he says? Why, O God, did you not proclaim your will to us? You will certainly not hear, if you are deemed worthy of a response, these words: I know all the choices that will come before the foundation of the world, especially for each one, I secretly met them according to their worth. And this is true: wanting to inform those who have fled to me, I allowed my will to be publicly proclaimed from the beginning of earlier generations. Now, at

ἀπαρχῆς ἐκ προτέρων γενεῶν τὴν ἐμὴν βούλησιν δημοσίᾳ ἐκ εἴσα κηρυχθῆναι, νῦν πρὸς τῷ τέλει τοῦ βίου κήρυκας ἐμῆς βουλῆς ἀπέστειλα, οἱ καὶ ὑβρίζοντες χλευάζονται ὑπὸ τῶν μηδὲν ὠφελεῖσθαι θελόντων καὶ ἐπιτεταμένως τὴν ἐμὴν φιλίαν παραιτησαμένων. ὦ μεγάλης ἀδικίας, μέχρι φθόνου κινδυνεύουσιν κήρυκες, καὶ ταῦτα ὑπὸ τῶν εἰς σωτηρίαν καλουμένων ἀνδρῶν.

the end of life, I have sent messengers of my will, who are being insulted and mocked by those who do not wish to be helped and who have deliberately rejected my friendship. O great injustice, the messengers are in danger even to the point of envy, and this is done by those called to salvation."

1.12 | Τοῦτο δὲ τὸ ἀδίκως γινόμενον κατὰ τῶν ἐμῶν κηρύκων ἀπ' ἀρχῆς ἂν εἰς πάντας ἐγένετο, εἴπερ ἀπ' ἀρχῆς εἰς σωτηρίαν ἐκαλοῦντο οἱ ἀνάξιοι. τὸ γὰρ νῦν γινόμενον ὑπ' αὐτῶν ἀδίκως εἰς ἀπολογίαν τῆς ἐμῆς δικαίας γίνεται προνοίας, ὅτι καλῶς τὸν τιμῆς ἄξιον λόγον ἀπ' ἀρχῆς δημοσίᾳ εἰς ὕβριν θεῖναι οὐκ ἐβηλήθη ἀνωφελῶς, ἀλλὰ σιγαῖσθαι αὐτὸν ὡς τίμιον ἐβουλεύσαμην, οὐκ ἀπὸ τῶν ἀπ' ἀρχῆς ἀξίων, οἷς καὶ μετέδωκα, ἀλλ' ἀπὸ τούτων καὶ τῶν τοιούτων, ὡς ὁρᾶτε, ἀνάξιων, τῶν ἐμὲ μισούντων καὶ ἑαυτοὺς φιλεῖν μὴ βουλομένων. καὶ νῦν γε παρέντες γελαῖν τὸν ἄνδρα τοῦτον ἐμοῦ πρὸς τὸ τοῦτου ἐπάγγελμα πυνθάνεσθε, ἢ πυνθανομένων ὁ βουλόμενος ἀποκρινάσθω. καὶ ὡς ἀσελγεῖς κύνες ὑλάκτετε, ψόφῳ ἀτάκτῳ μύοντες τῶν σώζεσθαι θελόντων τὰς ἀκοάς, ἄδικοι καὶ θεοστυγεῖς, καὶ τὸν σώζοντα λογισμὸν εἰς ἀπιστίαν ἀποσχολοῦντες. πῶς συγγνώμης τυχεῖν δυνήσεσθε, τὸν τὴν θεότητα τοῦ Θεοῦ ἐπαγγελλόμενον ὑμῖν εἰπεῖν ὑβρίζοντες, καὶ ταῦτα ἄνθρωπον ὃν ἐχρῆν, εἰ καὶ μηδὲν ἀληθεύοντα, διὰ τὴν ἀγαθὴν αὐτοῦ πρὸς ὑμᾶς ἀποδέξασθαι προαίρεσιν;

1.12 | If this injustice against my messengers were to happen to everyone from the beginning, it would mean that the unworthy were called to salvation from the start. For what is happening now, by them, is unfairly turning into a defense of my just care, since I did not hesitate to publicly speak the worthy message from the beginning, but I chose to keep it silent as something precious. I did not do this from those who were worthy from the start, to whom I also shared it, but from these unworthy ones, as you see, who hate me and do not wish to love themselves. And now, while you are here, you laugh at this man; you should ask about his message, or if someone wants to respond, let him do so. And like shameless dogs, you bark loudly, making a noise that disturbs those who want to hear the message of salvation, acting unjustly and hating God, distracting the one who saves with your disbelief. How can you expect to receive forgiveness when you insult the one who is proclaiming the divinity of God to you, and this is a man whom you should accept, even if he says nothing true, because of his good intentions toward you?

1.13 | Ταῦτά μου λέγοντος καὶ τὰ τούτοις ἀκόλουθα, πολὺς τῶν ὄχλων ἐγένετο θρύλλος. καὶ οἱ μὲν ὡς τὸν Βαρνάβαν ἐλεοῦντες συνήραντό μοι οἱ δὲ ἡλίθιοι ὄντες δεινῶς κατ' ἐμοῦ ἔβρυχον τοὺς ὀδόντας. ἐπεὶ δὲ ἤδη ποτὲ ἐσπέρα κατελήφει, τῆς χειρὸς λαβὼν τὸν Βαρνάβαν, μὴ θέλοντα, βία εἰς τὴν ἐμὴν ἦγον οἰκίαν, ἔνθα καὶ μένειν αὐτὸν ἐποίησα, ἵνα μή τις αὐτῷ χειρὰς ἐπιβάλη. καὶ ἡμερῶν ὀλίγων διατρίψας, καὶ τοῦ ἀληθοῦς λόγου βραχέα κατηχήσας με ὀλίγον, ὡς ἐν ὀλίγαις ἡμέραις σπεύδειν ἔλεγεν εἰς Ἰουδαίαν τῆς κατὰ τὴν θρησκείαν ἑορτῆς χάριν, καὶ τοῦ λοιποῦ τοῖς ἑαυτοῦ ὁμοεθνεῖσιν συνεῖναι θέλων.

1.14 | Φανερὸς δ' ἦν μοι ἀποναρκήσας. ἐμοῦ γὰρ εἰπόντος· σὺ μοι μόνον τοὺς τοῦ φανέντος ἀνδρὸς οὓς ἤκουσας ἐκτίθου λόγους, κἀγὼ τῷ ἐμῷ κοσμήσας λόγῳ τοῦ Θεοῦ κηρύξω τὴν βούλησιν, καὶ εἴθ' οὕτως ἐντὸς ὀλίγων ἡμερῶν συμπλεύσω σοι· λίαν γὰρ ποθῶ ἐπὶ τὸν τῆς Ἰουδαίας γενέσθαι τόπον· τάχα δὲ καὶ συνοικήσω ὑμῖν τὸν πάντα μου τῆς ζωῆς βίον· ὁ δὲ ταῦτα ἀκούσας ἀπεκρίνατο· σὺ εἰ μὲν ἱστορήσαι τὰ ἡμέτερα καὶ μαθεῖν τὸ συμφέρον θέλεις, ἐξ αὐτῆς μοι σύμπλευσον· ἐπεὶ γε τὰ σημεῖα τῆς οἰκίσεώς μου καὶ ὧν θέλεις ἐγὼ σοι σήμερον ἐρῶ, ἵνα ὅτε βούλει ἐλθὼν ἐπιστῇς ἡμῖν· ἐγὼ γὰρ αὖριον πορεύσομαι ἐπὶ τὰ ἑμαυτοῦ. καὶ δὴ ἀδυσώπητον ἰδὼν συνῆλθον αὐτῷ μέχρι τοῦ λιμένος· καὶ μαθὼν παρ' αὐτοῦ ἅπερ ἔλεγε σημεῖα τῶν οἰκήσεων, ἔφην αὐτῷ· εἰ μὴ ὅτι αὖριόν τι ἀπαιτῶ ὀφειλόμενόν μοι, ἐξ αὐτῆς ἂν σοι συνέπλεον· πλὴν τάχιόν σε καταλήψομαι. καὶ ταῦτα εἰπὼν, παραθέμενος αὐτὸν τοῖς τοῦ πλοίου ἡγουμένοις ὑπέστρεφον λυπούμενος, μεμνημένος τοῦ καλοῦ καὶ

1.13 | As I was saying these things and the following ones, there was a lot of murmuring among the crowds. Some were gathering around me, feeling pity for Barnabas, while others, being foolish, were fiercely gnashing their teeth at me. When evening had already come, I took Barnabas by the hand, against his will, and forcibly led him to my house, where I made him stay so that no one would lay hands on him. After spending a few days there and briefly teaching me the true message, he said that in a few days he would hurry to Judea for the sake of the festival related to the religion, and he wanted to be with his fellow countrymen from then on.

1.14 | It was clear to me that he was reluctant. For when I said to him, "You alone should share the words of the man who has appeared," he replied, "I will proclaim the will of God with my own words, and then in a few days I will join you. I long to go to the place of Judea; perhaps I will also live with you for the rest of my life." Hearing this, I answered, "If you want to learn about our matters and understand what is beneficial, join me. I will tell you today the signs of my home and whatever you wish, so that when you want to come, you will know. For I will go to my own tomorrow." And seeing that he was unyielding, I went with him to the port. After learning from him the signs of the homes, I said to him, "If I did not have something due to me tomorrow, I would have joined you right away; but I will catch up with you soon." After saying this, I left him with those in charge of the ship and returned, feeling sad and remembering my good and usual friend.

συνήθους φίλου.

1.15 | Ἡμερῶν δὲ διατρίψας, καὶ τὸ χρέος οὐχ ὅλον λαβεῖν δυνηθεὶς, τάχους ἕνεκα ἀμελήσας τοῦ περιλειφθέντος, ὡς ἐμποδίου ὄντος, καὶ αὐτὸς εἰς Ἰουδαίαν ἀπέπλευσα, καὶ δεκαπέντε ἡμερῶν εἰς Καισάρειαν κατήντησα τὴν Στράτωνος. ἐπίβαντος δέ μου τῆς γῆς καὶ ξενίαν θηρωμένου, ἔμαθον ὅτι Πέτρος τις λεγόμενος, τοῦ ἐν Ἰουδαίᾳ εἰσφανεύοντος ἀνδρὸς τοῦ σημεῖα καὶ τέρατα πεποιηκότος ὁ δοκιμώτατος ὑπάρχων μαθητῆς, αὐρίον Σίμωνι τῷ ἀπὸ Γιθθῶν Σαμαρεῖ ζήτησιν ποιεῖται λόγων. ἐγὼ δὲ ταῦτα ἀκούσας ἐδεήθην τὴν τούτου μοι μνησθῆναι μονὴν καὶ ὁμῶς ἔμαθον καὶ τῷ πυλῶνι ἐπέστην. οἱ δ' ἀντέβαλλον τίς τε ὢν καὶ πόθεν ἦκω. καὶ ἰδοὺ Βαρνάβας ἐκβὰς ἅμα τῷ ἰδεῖν περιεπλάκη μοι, πολὺ χαίρων καὶ δακρύων· καὶ λαβόμενός μου τῆς χειρὸς εἰσέφερεν ἔνθα ἦν ὁ Πέτρος, λέγων μοι, οὗτός ἐστιν Πέτρος, ὃν μέγιστον ἐπὶ τῇ τοῦ Θεοῦ σοφίᾳ ἐπηγγελλόμεν σοι, ᾧ ἀπαύστως σε ἀντέβαλλον. ὡς εἴσιθι ἐκ ταυτομάτου, ὅτι τὰ κατὰ σε καλὰ ὄντα ἀψευδῶς ἀντέβαλλον, ἅμα καὶ τὴν προαίρεσιν ἐξέφηνα, ὡς αὐτὸν γλίχεσθαι καὶ ἰδεῖν σε. μέγα οὖν αὐτῷ δῶρόν σε διὰ τῶν ἐμῶν προσφέρω χειρῶν. καὶ τοῦτο εἰπὼν, προσενέγκας ἔφη, οὗτός ἐστι Κλήμης, Πέτρε.

1.16 | Ὁ δὲ ἀγαθὸς προσπηδήσας ἅμα τῷ ἀκούσῃ τὸ ὄνομα κατεφίλησεν, καὶ καθισθῆναί με ποιήσας ἐξ αὐτῆς ἔφη· καλῶς ἐποίησας τὸν τῆς ἀληθείας κήρυκα ξενίσας Βαρνάβαν, εἰς τιμὴν τοῦ ὄντος Θεοῦ, μεγαλοφρόνως, ἐκ αἰδεσθεῖς, οὐ φοβηθεὶς τὸν τῶν ἀπαιδευτῶν ὄχλῳ

1.15 | After spending a few days and not being able to take all that was due to me, I hurriedly left what was left behind, as it was a hindrance, and I set sail for Judea. I arrived in Caesarea Stratonis after fifteen days. When I stepped onto the land and was looking for hospitality, I learned that a certain Peter, the most respected disciple of the man who had appeared in Judea and performed signs and wonders, was seeking Simon from Gittah in Samaria the next day. Hearing this, I prayed that I might be informed about his stay, and I also learned and stood at the gates. They opposed me, asking who I was and where I had come from. And behold, Barnabas, coming out as soon as he saw me, was very happy and in tears. Taking my hand, he brought me to where Peter was, saying to me, "This is Peter, whom I promised you would be great in the wisdom of God, and to whom I continually opposed you. So, know for certain that what is good for you is truly what I opposed, and I also revealed my intention to him, that he should welcome you and see you. Therefore, I offer you as a great gift through my hands." After saying this, he added, "This is Clement, Peter."

1.16 | The good man, jumping up as soon as he heard the name, kissed me and made me sit down. He said, "You have done well to welcome Barnabas, the preacher of truth, in honor of the living God, boldly and without fear of the anger of the uneducated crowd. You will be blessed. For as you have

θυμόν. μακάριος ἔση. ὥς γὰρ σὺ τὸν τῆς ἀληθείας πρεσβευτὴν οὕτω ἐξένισας πάση τιμῇ, καὶ αὐτὴ σε ἡ ἀλήθεια ξένον ὄντα τῆς ἰδίας πόλεως καταστήσει πολίτην· καὶ τότε χαρῆση μεγάλως, ὅτι βραχεῖαν νῦν δανείσας χάριν, προαίρεσιν λόγων καλῶν λέγων, αἰδίων καὶ ἀναφαιρέτων ἀγαθῶν ἔση κληρονόμος. καὶ μὴ κάμνε ἀντιβάλλειν μοι τὸ σὸν ἥθος· πάντα γὰρ τὰ κατὰ σε ὁ ἀψευδὴς ἡμῖν ἀντέβαλεν Βαρνάβας, σχεδὸν καθ' ἡμέραν τὴν ἀγαθὴν ποιούμενος μνήμην. καὶ ἵνα σοι ἐν ἐπιτομῇ ὥς γνησίῳ τὸ προκείμενον ἐρῶ, εἰ μὴ σοί τι ἐμποδίζει, συνόδευσον ἡμῖν, μεταλαμβάνων τὸν τῆς ἀληθείας λόγον, ὃν κατὰ πόλιν ποιεῖσθαι μέλλω, μέχρι Ῥώμης αὐτῆς. καὶ σὺ δὲ εἴ τι βούλει λέγε.

honored the ambassador of truth with all respect, the truth itself will make you a citizen of your own city, even though you are a stranger. And then you will greatly rejoice, knowing that by lending a brief favor now and speaking good words, you will inherit eternal and unchanging good things. And do not hesitate to share your character with me; for everything about you Barnabas has truly told us, almost daily remembering the good. And to tell you briefly what is relevant, if nothing is hindering you, accompany us, sharing in the message of truth that I am about to proclaim in the city, all the way to Rome. And if you want to say anything, go ahead."

1.17 | Ἐγὼ ἐξεθέμην τὴν ἐξ ἀρχῆς μου προαίρεσιν, καὶ ὥς εἰς ζητήσεις ἀπόρους ἐκενώθην, καὶ πάντα ὅσα σοι τὴν ἀρχὴν προεδήλωσα, ὥς ἵνα μὴ τὰ αὐτὰ πάλιν γράφω. ἔλεγον δέ· σοὶ μὲν ἐτοίμως ἔχω συνοδεύειν· τοῦτο γὰρ οὐκ οἶδ' ὅπως χαίρων θέλω· πλὴν περὶ ἀληθείας πρῶτον πληροφορηθῆναι θέλω, ἵνα γινῶ, εἰ ψυχὴ θνητὴ τυγχάνει, εἰ ἀθάνατός ἐστιν, καὶ αἰδὶος οὐσα περὶ ᾧ ἔπραξεν ἐνταῦθα ἔχει κριθῆναι· καὶ εἰ, τί ποτέ ἐστι δίκαιον ἢ ἀρέσκον Θεῷ· καὶ εἰ γέγονε κόσμος, καὶ διὰ τί γέγονε· καὶ εἰ οὐ λυθήσεται, καὶ εἰ λυθήσεται· καὶ εἰ κρείττων ἔσται, ἢ οὐδὲ ἔσται· καὶ ἵνα μὴ τὸ κατ' εἶδος λέγω, ταῦτα καὶ τὰ τούτοις οὐπόμενα μαθεῖν εἶπον θέλειν. ὁ δὲ πρὸς ταῦτα ἀπεκρίνατο συντόμως σοι, ὦ Κλήμης, τὴν τῶν ὄντων γινῶσιν παρέξομαι· καὶ τὰ νῦν ἐξ αὐτῆς ἄκουσον.

1.17 | I explained my intention from the beginning, and as I was left empty in my search for answers, I stated everything to you that I had already mentioned, so that I do not write the same things again. They said, "I am ready to accompany you; for I do not know how I will feel about this. But first, I want to be informed about the truth, so that I may know whether the soul is mortal or immortal, and whether it will be judged for what it has done here. And I want to know what is just or pleasing to God, whether the world came into being, and why it came into being; whether it will be dissolved, and whether it will remain; and whether it will be better or not. And without speaking about the form, I want to learn these things and those related to them." He replied briefly to this, "O Clement, I will provide you with knowledge of what exists. So listen to what I will say now."

1.18 | Ἡ τοῦ Θεοῦ βουλὴ ἐν ἀδήλῳ γέγονε κατὰ πολλοὺς τρόπους. τὰ μὲν πρῶτα εἰσαγωγὴ κακῇ, συντροφία πονηρὰ, συνήθεια δεινὴ, ὁμιλία οὐ καλὴ, πρόληψις οὐκ ὀρθή, διὰ ταῦτα πλάνη· εἴτα ἀφοβία, ἀπιστία, πορνεία, φιλαργυρία, κενοδοξία, καὶ ἄλλα τοιαῦτα μυρία κακὰ, ὥσπερ καπνοῦ πλῆθος, ὡς ἓνα οἶκον οἰκοῦντα τὸν κόσμον, τῶν ἔνδοθεν οἰκούντων ἀνδρῶν ἐπεθόλωσαν τὰς ὁράσεις, καὶ οὐκ εἶσαν ἀναβλέψαντας ἐκ τῆς διαγραφῆς τὸν δημιουργὸν συγκατανοῆσαι Θεὸν, καὶ τὸ τούτῳ δοκοῦν γνωρίσαι. διὸ τοὺς φιλαλήθεις ἔσωθεν χρὴ ἐκ στέρνων βοήσαντας ἐπικουρίαν προσκαλέσασθαι, φιλαληθεῖ λογισμῷ, ἵνα τις ἐντὸς ὧν τοῦ οἴκου τοῦ πεπλησμένου καπνοῦ, προσιῶν ἀνοίξῃ θύραν, ὅπως δυνηθῇ τὸ μὲν ἐκτὸς τοῦ ἡλίου φῶς εἰσκριθῆναι τῷ οἴκῳ, ὃ δὲ ἐντὸς τοῦ πυρὸς ὧν ἐκβληθῆναι καπνός. XIX.

1.18 | The will of God has become unclear in many ways. The first is a bad introduction, a wicked company, a terrible habit, an improper conversation, and a wrong assumption, which lead to deception. Then there is fearlessness, disbelief, fornication, greed, vanity, and many other evils, like a cloud of smoke. They have darkened the vision of those living in the world, and they did not allow them to look up and recognize the Creator God. Therefore, those who love the truth should call for help from within, with a sincere mind, so that someone inside the house filled with smoke may approach and open a door, allowing the light from the sun to enter, while the smoke from the fire is driven out.

1.19 | Τὸν μὲν οὖν βοηθὸν ἄνδρα τὸν ἀληθῆ προφήτην λέγω, ὃς μόνος φωτίσαι ψυχὰς ἀνθρώπων δύναται, ὥτ' ἂν αὐτοῖς ὀφθαλμοῖς δυνηθῇναι ἡμᾶς ἐνιδεῖν τῆς αἰωνίου σωτηρίας τὴν ὁδόν. ἄλλως δὲ ἀδύνατον, ὡς οἴσθα καὶ σὺ μικρῷ τάχιον εἰπών, ὡς πᾶσα ὑπόθεσις ἀνασκευάζεται καὶ κατασκευάζεται, καὶ πρὸς τὴν τοῦ ἐκδικοῦντος δύναμιν ἢ αὐτὴ ἀληθὴς καὶ ψευδὴς νομίζεται· ὡς μηκέτι τὰς ὑποθέσεις φαίνεσθαι ὅ εἰσιν, ἀλλὰ παρὰ τοὺς ἐκδικοῦντας φαντασίαν λαμβάνειν τοῦ εἶναι ἢ μὴ εἶναι ἀληθεῖς ἢ ψευδεῖς. τούτου εἵνεκεν προφήτου ἀληθοῦς ὅλον τὸ τῆς εὐσεβείας ἐδεήθη πρᾶγμα, ἵνα ἡμῖν ἐρῇ τὰ ὄντα ὡς ἐσιν, καὶ ὡς δεῖ περὶ πάντων πιεσεύειν. ὥστε πρῶτον χρὴ τὸν προφήτην πάσῃ τῇ προφητικῇ ἐξετάσει δοκιμάσαντα

1.19 | I speak of the true prophet, the helper, who alone can enlighten the souls of people, so that we may see the way to eternal salvation with our own eyes. Otherwise, it is impossible, as you know, and as I quickly say, that every assumption is both challenged and built up, and the same truth is seen as either just or false by the one who takes revenge. So, the assumptions no longer appear as they are, but those who take revenge accept them as true or false. For this reason, we need a true prophet to tell us about what truly exists, so that we may believe correctly about everything. Therefore, first, one must test the prophet through all prophetic examination and recognize the truth, and from then on, believe everything he says,

καὶ ἐπιγνόντα ἀληθῆ, τοῦ λοιποῦ τὰ πάντα αὐτῷ πιστεύειν, καὶ μηκέτι τὸ καθ' ἑν ἕκαστον τῶν ὑπ' αὐτοῦ λεγομένων ἀνακρίνειν, ἀλλὰ λαμβάνειν αὐτὰ βέβαια ὄντα, δοκούση μὲν πίστει, ληφθέντα δὲ ἀσφαλεῖ κρίσει· ἀποδείξει γὰρ μᾶλλον τῇ ἀπαρχῇ καὶ ἀκριβεῖ ἐξετάσει τῇ πανταχόθεν τὰ ὅλα ὀρθῶς εἰληπταὶ λογισμῷ. διὸ πρὸ πάντων τὸν ἀληθῆ προφήτην ζητεῖν δεῖ, ὅτι ἄνευ τούτου βέβαιόν τι προσεῖναι ἀνθρώποις ἀδύνατον.

without questioning each individual thing he states, but accepting them as certain, believing with faith and taking them with a secure judgment. For he will prove everything with a careful examination and a clear reasoning. Thus, we must seek the true prophet first, for without him, it is impossible for people to have any certainty.

1.20 | Καὶ ὁμῶς ἀνέπαυσέν με, ἐκθέμενός μοι τίς ἐστὶν καὶ πῶς εὐρίσκεται, καὶ ἀληθῶς εὐρετόν μοι παρασχὼν αὐτόν, τῶν παρὰ ὀφθαλμοῖς ὁρωμένων ἐμφανεστέραν τῇ τοῦ προφήτου ὁμιλίᾳ τοῖς ὡσὶν δείξας τὴν ἀλήθειαν, ὥς ἐκπλαγέντα με θαυμάζειν, πῶς τῶν πᾶσι ζητούμενων ἔμπροσθεν κειμένων ἐδείξεν ἑνὸς. πλὴν γράψας τὸν περὶ προφήτου λόγον, αὐτοῦ κελεύσαντος, ἀπὸ τῆς Καισαρείας Στράτωνος διαπεμφθῆναι σοὶ ἐποίησεν τὸν τόμον, παρὰ σου ἐντολὴν ἔχειν εἰπὼν, τὰς καθ' ἕκαστον ἐνιαυτὸν ὁμιλίας τε καὶ πράξεις γράφοντα διαπέμπειν σοὶ. ὁμῶς ἐν μᾶλλον τῇ πρώτῃ ἡμέρᾳ ἀρχὴν ἤδη μόνον ποιούμενος περὶ τοῦ τῆς ἀληθείας προφήτου, περὶ πάντων με ἐπληροφόρησεν. καὶ εἴθ' οὕτως ἔφη ἐνόρα τοῦ λοιποῦ τὰς ἐξ ἐμοῦ πρὸς τοὺς ἐξ ἐναντίας γινομένας ζητήσεις καὶ εἰ τὸ ἥττον ἀπενέγκωμαι, οὐ δέδια μή πως σὺ περὶ τῆς παραδοθείσης σοὶ ἀληθείας διακριθῇς, εὖ εἰδὼς ὅτι ἐγὼ ἠττάσθαι ἔδοξα, οὐχὶ ἢ ὑπόθεσις ἢ διὰ τοῦ προφήτου παραδοθεῖσα ἡμῖν. πλὴν ἐλπίζω μηδὲ ἐν τῷ ἐξεταστικῷ λόγῳ τὸ ἥττον ἀπενέγκασθαι πρὸς τοὺς νοῦν ἔχοντας, φιλαληθεῖς λέγω, οἵτινες δύνανται γνωρίζειν τῶν λόγων τίνες εἰσὶ πιθανοί, ἔντεχνοί τε καὶ ἐπιτερπεῖς, τίνες τε λιτοὶ καὶ ἀπλοῖ, μόνῃ τῇ

1.20 | And yet, he gave me rest, explaining who he is and how he can be found, truly providing me with him. He showed me the truth more clearly than what is seen with the eyes, through the words of the prophet, so that I was amazed and wondered how he could see what is placed before everyone. However, after writing the words about the prophet, at his command, he made a book to be sent to you from Caesarea Stratonis, saying that he has your order to send you the discussions and actions for each year. Still, on the very first day, he already informed me about the prophet of truth. Then he said, "From now on, observe the inquiries I make towards those who oppose me, and if I seem to be defeated, do not be afraid that you might somehow doubt the truth given to you, knowing well that I seemed to be defeated, but not the assumption delivered to us through the prophet. However, I hope that even in the examining discourse, I will not seem to be defeated to those who have understanding, I mean those who can recognize which words are plausible, skillful, and pleasing, and which are simple and straightforward, trusting only in the truth through them."

δι' αὐτῶν ἀληθείᾳ πεποιθότες.

1.21 | Ταῦτα αὐτοῦ εἰπόντος, ἀπεκρινάμην· ἤδη εὐχαριστῶ τῷ Θεῷ· ὥς γὰρ ἐβουλόμην πληροποιηθῆναι, οὕτως μοι καὶ παρέσχεν. πλὴν τὰ περὶ ἐμοῦ τοσοῦτον ἀμέριμνος ἴσθι, ὅτι οὐ πώποτε ἐνδοιάσω, τοσοῦτον, ὅσον εἰ καὶ αὐτὸς σὺ βουλευθείης ποτὲ τῆς προφητικῆς ὑποθέσεως ἐκστῆσαί με, ἀδύνατον ἡδυνήσῃ, τοσοῦτον οἶδα ὃ παρείληφα. καὶ μὴ τοι νόμιζέ μέ σοι μέγα ἐπαγγέλλεσθαι, τοῦτο αὐτὸ τὸ μὴ ἐνδοιάσαι ποτέ· ἀλλ' οὐτ' αὐτὸς ἐγὼ, οὔτε τις ἀνθρώπων τὸν περὶ προφήτου λόγον ἐπακούσας ἐνδοιάσαι ποτὲ δυνήσεται περὶ τῆς ἀληθοῦς ὑποθέσεως, πρότερον ἐπακούσας καὶ νοήσας, τίς ἐστὶν προφητικῆς ἐπαγγελίας ἀλήθεια. διὸ θάρρει τῷ θεοβουλήτῳ δόγματι πᾶσα γὰρ τέχνη κακίας νενίκηται. πρὸς γὰρ προφητείαν οὐδὲν δύνανται οὔτε τέχναι λόγων, οὔτε σοφισμάτων ἐπίνοιαί, οὐ συλλογισμοί, οὐκ ἄλλη τις μηχανή· ἐάν γε ὁ ἐπακούσας προφήτου ἀληθοῦς ἀληθείας ὄντως ὀρέγεται, καὶ οὐ προφάσει ἀληθείας ἕτερόν τι περιβλέπεται. ὥστε, κύριέ μου Πέτρε, μὴ ἀθύμει, ὥς ἀναισθήτῳ τὸ μέγιστον δωρησάμενος ἀγαθόν. αἰσθομένῳ γὰρ χάριτος ἐδώρησας, καὶ μὴ δυναμένῳ ἀπατηθῆναι ἀπὸ τοῦ δοθέντος ἀληθοῦς. οἶδα γὰρ ὅτι ἔν ἐστιν ὧν βούλεται τις καὶ ταχέως λαβεῖν καὶ βραδέως μὴ τυχεῖν· οἶδα οὖν μὴ καταφρονεῖν τοῦ δοθέντος μοι, διὰ τὸ τάχος, ἀσυγκρίτου καὶ μόνου ἀσφαλοῦς.

1.21 | After he said these things, I answered, "I already thank God; for as I wanted to be informed, so he has provided for me. But be assured that I am so carefree about myself that I will never doubt, even if you yourself wanted to lead me away from the prophetic assumption, it would be impossible for you to do so, as much as I know I have received. And do not think that I am making a great promise to you by never doubting; for neither I nor any person who hears the words about the prophet will ever be able to doubt the true assumption, after having heard and understood what the truth of the prophetic promise is. Therefore, take courage in the God-fearing doctrine, for every art of wickedness is defeated. For against prophecy, neither the arts of words, nor the tricks of sophistry, nor reasoning, nor any other device can do anything, if indeed the one who hears truly desires the truth of the prophet and does not look for something else under the pretense of truth. So, my lord Peter, do not lose heart, as if you have given the greatest gift to someone who is insensitive. For you have given grace to one who can perceive, and cannot be deceived by what is truly given. For I know that there is one thing that someone wants to grasp quickly and not miss slowly; therefore, I know not to despise what has been given to me, because of its quickness, as it is incomparable and the only secure thing."

1.22 | Ταῦτά μου εἰπόντος ὁ Πέτρος ἔφη χάριν ὁμολογῶ τῷ Θεῷ καὶ περὶ τῆς σῆς

1.22 | After I said these things, Peter replied, "I give thanks to God for your

σωτηρίας καὶ περὶ τῆς ἐμῆς ἀπολαύσεως. ἀληθῶς γὰρ ἡδομαι εἰδὼς ὅτι ἐπέγνων τί ποτ' ἔστιν προφητείας μέγεθος. ἐπεὶ οὖν, ὡς ἔφη, οὐδ' ἂν αὐτὸς ἐγὼ θελήσω ποτέ, ὅπερ ἀπείη, εἰς ἕτερόν σε μεταστῆσαι δόγμα, οὐχ ἱκανὸς ἔσομαι πεῖσαί σε, ἄρξαι τοῦ λοιποῦ ἀπὸ τῆς αὐρίου παρεῖναί μοι ἐν ταῖς τῶν ἀντικειμένων ζητήσεσιν. ἔστι δέ μοι ἡ αὐριον πρὸς Σίμωνα μάγον. καὶ ταῦτα εἰπὼν καὶ τροφῆς αὐτὸς μεταλαβὼν ἰδίᾳ κάμῃ μεταλαβεῖν ἐκέλευσεν. εὐλογήσας δὲ ἐπὶ τῆς τροφῆς καὶ εὐχαριστήσας, μετὰ τὸ κορεσθῆναι καὶ αὐτοῦ τούτου τὸν λόγον μοι ἀποδοὺς ἐπήγαγεν λέγων· δώη σοι ὁ Θεὸς κατὰ πάντα ἐξομοιωθῆναί μοι, καὶ βαπτισθέντα τῆς αὐτῆς μοι μεταλαβεῖν τραπέζης. ταῦτα εἰπὼν ἡσυχάζειν μοι προσέταξεν. ἤδη γάρ που καὶ τὸν ὕπνον ἀπῆτει ἡ τοῦ σώματος φύσις.

salvation and for my own enjoyment. For I truly rejoice knowing that you have understood what the greatness of prophecy is. Since, as you said, I would not even be able to persuade you to change your belief, I will begin from tomorrow to be present in your inquiries against those who oppose us. Tomorrow, I will be with Simon the magician." After saying this and sharing food, he commanded me to share in it as well. After blessing the food and giving thanks, once we were satisfied, he gave me this message, saying, "May God grant that I may be made like you in all things, and that I may share in the same table after being baptized." After saying these things, he ordered me to be quiet. For the nature of the body was already demanding sleep.

Chapter 2

2.1 | Τῇ μὲν οὖν ἐπιούσῃ ἡμέρᾳ ἐγὼ Κλήμης, ἔτι τῆς νυκτὸς οὔσης διυπνισθεὶς, καὶ μαθὼν τὸν Πέτρον ἐγρηγορότα καὶ τοῖς συνοῦσι περὶ θεοσεβείας διαλεγόμενον· οἳ ἦσαν δέκα ἕξ, ὧν καὶ τὰ ὀνόματα, ὡς ἕκαστον ἐξῆς χρόνου μαθὼν, ἐκθεῖναι ἐβουλευσάμην, ὅπως ἐπιγνῶς καὶ τίνες ἦσαν· ὧν πρῶτος Ζακχαῖος ὃ ποτε τελώνης, καὶ Σοφωνίας ὁ ἀδελφὸς αὐτοῦ, Ἰώσηφός τε καὶ ὁ τούτου σύντροφος Μιχαίας, προσέτι δὲ Θωμᾶς καὶ Ἐλιέζερ οἱ δίδυμοι, ἀλλὰ καὶ Ἀινείας καὶ Λάζαρος οἱ ἱερεῖς, προσέτι μὴν τε καὶ Ἑλισσαῖος, Βενιαμὴν τε καὶ ὁ τοῦ Σαφρᾶ, ὁμοίως γε Ρούβιλος καὶ Ζαχαρίας οἱ οἰκοδόμοι, Ἀνανίας τε καὶ Ἀγγαῖος οἱ Ἰαμμηνοὶ, ἔτι τε Νικίτης καὶ Ἀκύλας οἱ ἐταῖροι· πλήν ἐπεισιῶν καὶ προσαγορεύσας ἐκαθέσθην,

2.1 | On the next day, I, Clement, was still half-asleep during the night, and I learned that Peter was awake and talking with those present about piety. There were six of them, and I wanted to list their names one by one, so that I could know who they were. The first was Zacchaeus, who was once a tax collector, and his brother Sophonias, Joseph, and his companion Michaias. Also, there were Thomas and the twins, Eliezer, as well as Aeneas and Lazarus, the priests. Additionally, there were Men and Elisha, Benjamin, and the one from Saphra, as well as Rubilus and Zacharias, the builders, and Ananias and Aggai, the ones from Jamnia, and also Nicetas and Aquila, the companions. But when I entered and greeted them, I sat

αὐτοῦ κελεύσαντος.

down at his command.

2.2 | Ὁ δὲ τὸν προκείμενον ἐκκόψας λόγον, ὥσπερ ἀπολογούμενος ἐπληροφόρει τίνος ἔνεκεν οὐκ ἐξύπνισέν με, ὅπως τῶν λόγων ἐπακούσω, αἰτίαν τιθέμενος τὸν ἐκ τοῦ πλοῦ σκυλμόν· ἐκεῖνον πεφθῆναί μοι θέλων ἡσυχάζειν εἴασεν. ὁπότ' ἂν ἡ ψυχὴ περὶ τὸ λείπον τῷ σώματι ἀσχολεῖται, τὰ προσφερόμενα μαθήματα οὐ κατ' ἀξίαν προσίεται. τούτου ἔνεκα διαλέγεσθαι οὐ βούλομαι, οὔτε πάνυ διὰ τινὰ συμφορὰν λυπούμενοις, ἢ ἀμέτρως ὀργιζομένοις, ἢ πρὸς λύσσαν ἔρωτος ἐκτετραμμένοις, ἢ ὑπὸ βιωτικῶν φροντίδων περιωθυμένοις, ἢ ἄλλοις τισὶ πάθεσιν ὀχλουμένοις, οἷς ἡ ψυχὴ, ὡς ἔφην, ὑποπίπτουσα, καὶ τῷ σώματι πάσχοντι συναλγοῦσα, καὶ τὴν αὐτῆς φρόνησιν ἀσχολεῖ.

2.2 | But he, cutting off the previous discussion, as if defending himself, explained why he did not wake me up, so that I could hear the words, blaming the noise from the ship. He allowed me to rest, wanting me to be quiet. Whenever the soul is busy with the body, it does not pay proper attention to the lessons offered. For this reason, I do not want to engage in conversation, whether with those who are troubled by some misfortune, or those who are excessively angry, or those who are driven mad by love, or those who are pushed around by life's worries, or others who are disturbed by various passions, where the soul, as I said, is falling and is busy with the suffering of the body, and neglects its own understanding.

2.3 | Καὶ μὴ λεγέτω τις· οὐ χρὴ οὖν παραμυθίας καὶ νοουθεσίας προσφέρειν τοῖς φαῦλόν τι πράττουσιν. φημί, εἰ μὲν ἀνύει τις, προσφερέτω· εἰ δὲ μή, τῷ καιρῷ εἰξάτω. ἐγὼ γὰρ οἶδα ὅτι πάντα καιρὸν ἴδιον ἔχει. διὸ χρὴ τοῖς ἀνθρώποις τοὺς τὴν ψυχὴν ῥωννύντας λόγους πρὸ τῆς κακώσεως ἐπιδιδόναι, ἵνα εἴ ποτε ἐπέλθοι τι φαῦλον, ὁ νοῦς προωπλισμένος ὀρθῶ τῷ λογισμῷ τὸ ἐπενεχθὲν ὑποστῇναι δυναθῇ. τότε γὰρ καὶ τῷ διὰ γνώμης ἀγαθῆς βοηθήσαντι παρὰ τὴν ἀκμὴν τοῦ πολέμου οἶδεν ὁ νοῦς συντρέχειν.

2.3 | And let no one say that it is not necessary to offer comfort and advice to those who do something bad. I say, if someone is able, let them help; but if not, let them wait for the right time. For I know that every situation has its own time. Therefore, it is necessary for people to give words that strengthen the soul before trouble comes, so that if something bad happens, the mind, prepared with right thinking, can withstand what is brought upon it. For then, with good judgment, the mind knows how to support itself in the heat of battle.

2.4 | Πλὴν ἔμαθον, ὦ Κλήμης, ὡς ἐν τῇ Ἀλεξανδρείᾳ ὁ Βαρνάβας τὸν περὶ προφητείας λόγον τελείως σοι ἐξέθετο· ἢ

2.4 | But I learned, O Clement, that Barnabas fully explained the topic of prophecy to you in Alexandria; did he not?

γὰρ οὐ; κἀγὼ ἀπεκρινάμην· ναί, καὶ πάνυ καλῶς. καὶ ὁ Πέτρος· οὐκοῦν ἐκ ἀναγκαῖον, τὸν νῦν χρόνον δυνάμενον ἡμῖν ὑπηρετεῖν εἰς ἐτέρους λόγους οὓς οὐκ ἐπίστασαι, εἰς οὓς ἐπίστασαι ποιεῖσθαι τὴν ἀσχολίαν. ἐγὼ ἔφην· ὁρθῶς ἔφης Πέτρε. ἐμοὶ δὲ τοῦτο χαρίζου πάντοτέ σοι συνεῖναι κρίναντι, τὸν περὶ προφήτου λόγον ἡδέως ἀκούοντι συνεχῶς ὑφηγεῖσθαι· ἄνευ γὰρ αὐτοῦ, ὡς ἔμαθον παρὰ Βαρνάβα, τὴν ἀλήθειαν μαθεῖν ἀδύνατον.

And I answered, yes, and very well. And Peter said, then it is necessary, since now we can serve in other discussions that you do not know, to focus on those you do know. I said, you are right, Peter. For me, I ask you to always allow me to hear the words about the prophet, as I enjoy listening to them; for without him, as I learned from Barnabas, it is impossible to know the truth.

2.5 | Ὁ δὲ Πέτρος ἐπὶ τούτῳ μεγάλως ἡσθεὶς ἀπεκρίνατο· ἤδη μὲν ἢ πρὸς σὲ διόρθωσις τέλος εἴληφεν, ἐπεγνωκότα τῆς ἀπταίστου προφητείας τὸ μέγεθος, ἧς ἄνευ λαβεῖν τινὶ τὸ ἐν ὑπεροχῇ συμφέρον ἀδύνατον. πολλῶν γὰρ καὶ διαφόρων ἀγαθῶν ὄντων ἐν τοῖς οὓσιν ἢ ἔσεσθαι δυναμένοις, τὸ πάντων μακαριώτατον, εἴτε αἰδίου ἐστὶν ζωὴ, ἢ παράμονος ὑγεία, ἢ τέλειος νοῦς, ἢ φῶς, ἢ χαρά, ἢ ἀφθαρσία, ἢ καὶ ἄλλο τι ὃ ἐν τῇ τῶν ὄντων φύσει ὑπερέχον ὑπάρχει καλὸν ἢ ὑπάρξει ἀδύναται τοῦτο — ἐκ ἄλλως ἐστὶν αὐτὸ κτήσασθαι, μὴ πρότερον γνόντα τὰ ὄντα ὡς ἐστίν· τῆς δὲ γνώσεως οὐκ ἄλλως τυχεῖν ἐστίν, ἐὰν μὴ πρότερόν τις τὸν τῆς ἀληθείας προφήτην ἐπιγνῶ.

2.5 | And Peter, greatly pleased by this, answered: now the correction towards you has reached its end, having recognized the greatness of the infallible prophecy, without which it is impossible for anyone to gain what is truly beneficial. For among many and various good things that exist or will exist, the most blessed of all, whether it is eternal life, or perfect health, or a sound mind, or light, or joy, or immortality, or anything else that is excellent or can exist in the nature of things—this cannot be obtained in any other way without first knowing what exists as it truly is. And one cannot attain knowledge unless someone first recognizes the prophet of truth.

2.6 | Προφήτης δὲ ἀληθείας ἐστὶν ὁ πάντοτε πάντα εἰδώς, τὰ μὲν γεγονότα ὡς ἐγένετο, τὰ δὲ γινόμενα ὡς γίνεται, τὰ δὲ ἐσόμενα ὡς ἔσται, ἀναμάρτητος, ἐλεήμων, μόνος τὴν ἀλήθειαν ὑφηγεῖσθαι πεπιστευμένος. ἀναγίνωσκε, καὶ εὐρήσεις τοὺς ἀφ' ἑαυτῶν τὴν ἀλήθειαν εὐρεῖν νομίσαντας. τοῦτο γὰρ προφήτου ἴδιον, τὸ τὴν ἀλήθειαν μηνύειν, ὥσπερ ἡλίου ἴδιον τὸ τὴν ἡμέραν φέρειν. διὰ τοῦτο ὅσοι ποτὲ

2.6 | The prophet of truth is the one who knows everything at all times: what has happened as it happened, what is happening as it happens, and what will happen as it will be. He is infallible, merciful, and the only one trusted to reveal the truth. Read, and you will find those who thought they could discover the truth on their own. For it is the prophet's special role to announce the truth, just as it is the

ἀλήθειαν γινῶναι ἐπεθύμησαν, παρὰ δὲ
τούτου μαθεῖν αὐτὴν οὐκ εὐτύχησαν, μὴ
εὐρόντες, ζητοῦντες ἐτελεύτησαν. ὁ γὰρ
τὴν ἀλήθειαν ζητῶν παρὰ τῆς ἑαυτοῦ
ἀγνοίας λαβεῖν πῶς ἂν δύναιτο; κἄν γὰρ
εὖροι, οὐκ εἰδὼς αὐτὴν ὡς οὐκ οὔσαν
παρέρχεται. οὐτ' αὖ παρ' ἑτέρου, τοῦ
ὁμοίως ὡς ἐξ ἀγνοσίας ἔχειν
ἐπαγγελλομένου, ἀληθείας κρατεῖν
δυνατὸς ἔσται· πλὴν πολιτείας μόνης, καὶ
ταῦτα ἐκείνης τῆς διὰ τὸ εὖλογον
γνωρισθῆναι δυναμένης, ἥτις ἐκάστῳ ἐκ
τοῦ μὴ θέλειν ἀδικεῖσθαι, τοῦ μὴ δεῖν ἄλλον
ἀδικεῖν τὴν γινῶσιν παράστησιν.

sun's role to bring the day. Therefore, all
who ever desired to know the truth but did
not learn it from him were not fortunate,
and in their searching, they perished. For
how could someone seeking the truth gain
it from their own ignorance? And even if
they found it, not knowing it as non-
existent, they would pass it by. Nor will
anyone be able to hold onto the truth from
another who also claims to have it from
ignorance. Only from a community, and this
community can be known through reason,
which shows each person that they should
not want to be wronged and that they
should not need to wrong others to gain
knowledge.

2.7 | Πάντες μὲν οὖν ὅσοι ποτὲ ἐζήτησαν τὸ
ἀληθές, τὸ δύνασθαι εὐρεῖν ἑαυτοῖς
πιστεύσαντες, ἐνηδρεύθησαν. τοῦτο ὅπερ
πεπόνθασιν καὶ οἱ τῶν Ἑλλήνων
φιλόσοφοι, καὶ βαρβάρων οἱ
σπουδαιότεροι. ἐκ στοχασμῶν γὰρ
ἐπιβάλλοντες τοῖς ὁρατοῖς περὶ τῶν
ἀδήλων ἀπεφήναντο, τὸ ὅπως ποτὲ
παραστὰν αὐτοῖς, τοῦτο ἀληθές εἶναι
νομίσαντες. ὡς γὰρ εἰδότες ἀλήθειαν, οἱ
ἀλήθειαν ἔτι ζητοῦντες, τῶν παρισταμένων
αὐτοῖς ὑπολήψεων ἃ μὲν ἀποδοκιμάζουσιν,
ἃ δὲ κρατύνουσιν, ὥσπερ εἰδότες, μὴ
εἰδότες ποῖα μὲν ἔστιν ἀληθὴ, ποῖα δὲ
ψευδῆ. καὶ δογματίζουσιν περὶ ἀληθείας, οἱ
ἀλήθειαν ἐπιζητοῦντες, οὐκ εἰδότες ὅτι ὁ
ἀλήθειαν ζητῶν παρὰ τῆς αὐτοῦ πλάνης
μαθεῖν αὐτὴν οὐ δύναται. οὔτε γὰρ, ὡς
ἔφην, παρεστηκυῖαν αὐτὴν ἐπιγινῶναι
δύναται, ἣν ἀγνοεῖ.

2.7 | Therefore, all who ever sought the
truth, believing they could find it for
themselves, were trapped. This is what
both the philosophers of the Greeks and the
most important of the barbarians have
experienced. For they made judgments
about the unseen based on their
observations of the visible, thinking that
whatever appeared to them was true. As if
they knew the truth, those still seeking it
judged the opinions that were presented to
them, rejecting some and accepting others,
as if they knew which were true and which
were false. And they make claims about the
truth, those seeking it, not knowing that the
one searching for the truth cannot learn it
from their own error. For, as I said, they
cannot recognize it if they are ignorant of it.

2.8 | Πείθει δὲ ἕκαστον ἀφ' ἑαυτοῦ
ζητοῦντα μαθεῖν οὐ πάντως τὸ ἀληθές,

2.8 | Each person is convinced that what
they seek to learn is not always the truth,

ἀλλὰ τὸ τέρπον. ἐπεὶ οὖν ἄλλον ἄλλο
τέρπει, ἄλλου ἄλλο κρατεῖ ὡς ἀληθές. τὸ δὲ
ἀληθές ἐστὶν τὸ δοκοῦν τῷ προφήτῃ, οὐ τὸ
ἐκάστῳ ἡδύ. πολλὰ γὰρ ἂν ἦν τὸ ἔν, εἰ τὸ
τέρπον ἀληθές ἦν, ὅπερ ἐστὶν ἀδύνατον.
διὰ τοῦτο καὶ οἱ τῶν Ἑλλήνων φιλόλογοι,
οὐ φιλόσοφοι, διὰ στοχασμῶν τοῖς
πράγμασιν ἐπιβάντες, πολλὰ καὶ διάφορα
ἐδογματίσαν, τὴν οἰκείαν τῶν ὑποθέσεων
ἀκολουθίαν ἀλήθειαν εἶναι νομίσαντες, οὐκ
εἰδότες ὅτι αὐτῶν ψευδεῖς ἀρχὰς ἑαυτοῖς
ὀρισμένων, τῇ μὲν ἀρχῇ αὐτῶν τὸ τέλος
συμφωνίαν εἵληφεν.

but rather what is pleasing. Since one thing
pleases one person and another thing
pleases someone else, each person holds
different things as true. But what is true is
what the prophet sees, not what is sweet to
each individual. For there could be many
truths if what is pleasing were true, which
is impossible. Therefore, the literary
scholars of the Greeks, not philosophers,
made many and various claims based on
their observations, thinking that the
conclusions they reached were the truth,
not knowing that they had defined false
beginnings for themselves, and that their
conclusions matched their false starting
points.

2.9 | Ὅθεν δεῖ πάντα παρελόμενον μόνῳ
τῆς ἀληθείας πιστεύειν ἑαυτὸν προφήτῃ,
ὃν πάντες κρῖναι δυνάμεθα, εἰ προφήτης
ἐστίν, κἂν πάντῃ ἀμαθεῖς ὦμεν, καὶ
σοφισμῶν ἰδιῶται, καὶ γεωμετρίας ἄπειροι,
καὶ μουσικῆς ἀμύητοι. εὐκολωτέραν γὰρ
τὴν περὶ αὐτοῦ εὕρεσιν ὁ Θεὸς τέθεικεν
πᾶσιν, ὡς πάντων κηδεμών· ἵνα μήτε
βάρβαροι ἐξασθενῶσιν αὐτὸν, μήτε
Ἕλληνες ἀδυνατῶσιν εὕρεῖν. ῥαδίᾳ μὲν οὖν
περὶ αὐτοῦ εὕρεσις ὑπάρχει· ἔστιν δὲ ἡδε.

2.9 | Therefore, one must believe
everything that comes from the truth only
in the prophet, whom we can all judge to be
a prophet, even if we are completely
uneducated, and amateurs in sophistry, and
inexperienced in geometry, and untrained
in music. For God has made it easier for
everyone to find him, as the guardian of all;
so that neither the barbarians may weaken
him, nor the Greeks may fail to find him.
Indeed, it is easy to find him; and this is it.

2.10 | Εἰ προφήτης ἐστίν, καὶ δύναται
εἰδέναι ὡς ἐγένετο ὁ κόσμος, καὶ τὰ ἐν
αὐτῷ γινόμενα, καὶ τὰ εἰς τέλος ἐσόμενα·
ἐὰν ἡμῖν ἧ τι προειρηκώς, ὃ εἰς τέλος
ἐγνώκαμεν γεγενημένον, καλῶς αὐτῷ ἐκ
τῶν ἤδη γεγενημένων καὶ τὰ ἐσόμενα
ἔσεσθαι πιστεύομεν, οὐ μόνον ὡς
γινώσκοντι, ἀλλὰ καὶ προγινώσκοντι. τίνοι
οὖν, κἂν βραχὺν νοῦν ἔχοντι, οὐ φαίνεται,
ὡς χρή τοῦτω παρὰ πάντας πιστεύειν τὰ
τῷ Θεῷ δόξαντα, ὃς μόνος παρὰ πάντας

2.10 | If he is a prophet, and he can know
how the world came to be, and what
happens in it, and what will happen in the
end; if he has told us something
beforehand, which we know has already
happened, then we believe that what will
happen next is true, not only as someone
who knows, but also as someone who
foreknows. So, to whom, even if they have a
limited mind, does it not seem right to
believe in what God has revealed, since he

ἀνθρώπους καὶ μὴ μαθὼν ἐπίσταται; διό,
ἂν τῷ τοιούτῳ, λέγω δὲ τῷ πρόγνωνσιν
ἔχοντι διὰ τὴν ἐν αὐτῷ τοῦ πνεύματος
θειότητα, τὸ ἀληθὲς εἰδέναι μὴ διδόναι τις
θέλοι, τινὶ ἑτέρῳ δοῦς εἰδέναι, ἐκ ἐνδεῆς
ὑπάρχει φρενῶν, ἀποδεδωκὼς τῷ μὴ
προφήτῃ, ἃ προφήτῃ εἰδέναι δοῦναι οὐκ
ἐβουλήθη;

alone among all people knows without
having learned? Therefore, if someone like
this, I mean one who has foreknowledge
because of the divine spirit within him,
does not want to give the truth to someone
else to know, is it not a sign of a lack of
understanding to deny the prophet what he
should know?

2.11 | Ὅθεν πρὸ πάντων πάσῃ κρίσει διὰ
τῆς προφητικῆς ἐπαγγελίας τὸν προφήτην
ζητεῖν δεῖ, καὶ γνόντα, τοῖς λοιποῖς τῆς
διδασκαλίας αὐτοῦ λόγοις ἀνενδοιάστως
ἔπεσθαι, καὶ θάρρουντα περὶ τῶν
ἐλπιζομένων, πολιτεύεσθαι τῇ πρώτῃ
κρίσει, γνόντα ὅτι ὁ ταῦτα εἰπὼν πρὸς τὸ
ψεύσασθαι φύσιν οὐκ ἔχει. διὸ ἐάν τι τοῦ
λοιποῦ τῶν ὑπ' αὐτοῦ ῥηθέντων δοκῇ ἡμῖν
οὐ καλῶς εἰρησθαι, εἰδέναι χρὴ ὅτι οὐκ
αὐτὸ εἴρηται κακῶς, ἀλλ' αὐτὸ ἡμεῖς καλῶς
ἔχον οὐκ ἐνόησαμεν. ἄγνοια γὰρ γινώσιν
οὐκ ὀρθῶς κρίνει, ἅτε δὴ οὔτε γινώσις
πρόγνωνσιν ἀληθῶς κρίνειν πέφυκεν. ἀλλ' ἢ
πρόγνωσις τοῖς ἀγνοοῦσιν παρέχει τὴν
γινώσιν.

2.11 | Therefore, above all, one must seek
the prophet through the prophetic promise,
and having recognized him, one should
follow his teachings without hesitation, and
confidently live according to the first
judgment, knowing that the one who said
these things does not have the nature to lie.
So, if something said by him seems to us
not to be well said, we must understand
that he did not say it poorly, but rather that
we did not grasp it correctly. For ignorance
does not judge knowledge rightly, since
knowledge does not truly judge
foreknowledge. But foreknowledge
provides understanding to those who are
ignorant.

2.12 | Ὅθεν, ὦ φίλε Κλήμης, εἴγε τὰ τῷ Θεῷ
διαφέροντα γινῶναι θέλῃς, παρὰ τούτου
μόνου μαθεῖν ἔχεις, ὅτι μόνος οἶδεν τὴν
ἀλήθειαν. τῶν γὰρ ἄλλων εἴ τις ἐπίσταταί
τι, παρὰ τούτου ἢ τῶν τούτου μαθητῶν
λαβὼν ἔχει. ἔστι δὲ αὐτοῦ τό τε βούλημα
καὶ ἀληθὲς κήρυγμα, ὅτι εἷς Θεὸς, οὗ
κόσμος ἔργον, ὃς δίκαιος ὢν πάντως
ἐκάστῳ πρὸς τὰς πράξεις ἀποδώσει ποτέ.

2.12 | Therefore, O dear Clement, if you
want to know the things that relate to God,
you must learn them only from him, for he
alone knows the truth. For if anyone else
knows something, they have learned it
from him or from his students. His will and
true message is that there is one God, of
whom the world is the work, and who,
being just, will certainly repay each person
according to their actions.

2.13 | Ἀνάγκη γὰρ πᾶσα, φύσει δίκαιον
εἶναι λέγοντα τὸν Θεὸν καὶ τὰς ἀνθρώπων

2.13 | For it is necessary to believe that God
is just by nature and that the souls of

ψυχὰς ἀθανάτους εἶναι πιστεύειν. ἐπεὶ ποῦ τὸ δίκαιον αὐτοῦ, ὅπου τινὲς εὐσεβῶς βιώσαντες κακουχηθέντες ἐνίοτε βιαίως ἀνῆρέθησαν, ἔνιοι δὲ ἀσεβεῖς πάνυ γεγεννημένοι, ἐν πολυτελείᾳ βίου τρυφήσαντες, τὸν κοινὸν ἀνθρώπων θάνατον ἐτελεύτησαν. ἐπεὶ οὖν χωρὶς πάσης ἀντιλογίας ὁ Θεὸς ἀγαθὸς ὢν καὶ δίκαιός ἐστιν, οὐκ ἄλλως δὲ δίκαιος εἶναι γνωσθήσεται, ἐὰν μὴ ἡ ψυχὴ μετὰ τὸν χωρισμὸν τοῦ σώματος ἀθάνατος ᾖ, ἵνα μὲν ὁ κακὸς ἐν ἄδη γενόμενος, ὡς ἐνταῦθα τὰ ἀγαθὰ ἀπολαβὼν, ἐκεῖ περὶ ὧν ἥμαρτεν κολασθῇ, ὁ δὲ ἀγαθὸς ἐνταῦθα περὶ ὧν ἥμαρτεν κολασθῇ, ἐκεῖ ὡς ἐν κόλποις δικαίων, ἀγαθῶν κληρονόμος καταστῇ· ὅτι τοίνυν ὁ Θεὸς δίκαιος, πρόδηλον ἡμῖν ἐστὶν ὅτι καὶ κρίσις γίνεται καὶ ψυχὰι ἀθάνατοι τυγχάνουσιν.

2.14 | Εἰ δέ τις, ὡς τῷ Σαμαρεῖ Σίμωνι δοκεῖ, τὸ δίκαιον εἶναι Θεῷ μὴ θέλοι δοῦναι, τίς ἐστι τοῦτο τις δοῦναι δύναται, ἢ καὶ τὸ γενέσθαι δύνασθαι; τῆς γὰρ ῥίζης τῶν ὅλων τοῦτο οὐκ ἐχούσης, ἀνάγκη πᾶσα νοεῖν, ὅτι τῇ τῶν ἀνθρώπων φύσει ὡς ἐν καρποῖς εὐρεῖν ἀδύνατον. ἔστιν εὐρεῖν ἐν ἀνθρώποις, πῶς μᾶλλον ἐν Θεῷ; εἰ δὲ οὐδαμοῦ, οὔτε παρὰ Θεῷ, οὔτε παρ' ἀνθρώποις ἔστιν εὐρεῖν τὸ δίκαιον, πάντως οὐδὲ τὸ ἀδίκον. ἀλλ' ἔστιν τὸ δίκαιον. δικαιοσύνης γὰρ οὔσης τὸ ἀδίκον λέγεται· ὥσπερ παραβαλλομένης τῆς δικαιοσύνης αὐτῇ καὶ ἐναντίως ἔχειν εὐρισκομένης ἀδικία λέγεται.

2.15 | Ἐνθεν γοῦν ὁ Θεὸς διδασκαλῶν τοὺς ἀνθρώπους πρὸς τὴν τῶν ὄντων ἀλήθειαν, εἷς ὢν αὐτὸς διχῶς καὶ ἐναντίως διεῖλεν

humans are immortal. For where is his justice when some, having lived piously, are sometimes violently taken away, while others, who are very wicked, live in luxury and die a common human death?

Therefore, since without any contradiction God is good and just, he can only be known as just if the soul is immortal after the separation from the body. This way, the wicked, having become so in Hades, can be punished for the wrongs they committed here, while the good, having been punished here for their wrongs, can become heirs of good things there. Thus, since God is just, it is clear to us that there is both judgment and that souls are indeed immortal.

2.14 | But if someone, as Simon the Samaritan thinks, does not want to give what is just to God, to whom else can anyone give it, or even to become just? For since this is the root of all things, it is necessary to understand that it is impossible to find it in human nature, just as it is impossible to find it in fruits. If it can be found in humans, how much more can it be found in God? But if it cannot be found anywhere, neither with God nor with humans, then certainly injustice cannot be found either. But justice does exist. For when there is justice, injustice is spoken of; just as when justice is compared to itself, injustice is found to be the opposite.

2.15 | Therefore, God, teaching humans about the truth of all things, being one, has divided everything into opposites. He alone

πάντα τὰ τῶν ἄκρων, ἀπαρχῆς αὐτὸς εἷς ὢν καὶ μόνος Θεός, ποιήσας οὐρανὸν καὶ γῆν, ἡμέραν καὶ νύκτα, φῶς καὶ πῦρ, ἥλιον εἷς καὶ σελήνην, ζωὴν καὶ θάνατον. μόνον δὲ ἐν τούτοις αὐτεξούσιον τὸν ἄνθρωπον ἐποίησεν, ἐπιτηδειότητα ἔχοντα δίκαιον ἢ ἄδικον γενέσθαι. ὧ καὶ τὰς τῶν συζυγιῶν ἐνήλλαξεν εἰκόνας, μικρὰ τὰ πρῶτα παραθέμενος αὐτῷ, μεγάλα δὲ τὰ δεύτερα, οἷον κόσμον, αἰῶνα. ἀλλ' ὁ μὲν παρὼν κόσμος πρόσκαιρος, ὁ δὲ ἐσόμενος αἰδίδιος. πρώτη ἄγνοια, δευτέρα γνῶσις. οὕτως καὶ τοὺς τῆς προφητείας ἡγέμονας διέταξεν. ἐπεὶ γὰρ ὁ παρὼν κόσμος θῆλύς ἐστιν, ὡς μήτηρ τέκνων τίκτων ψυχάς, ὁ ἐσόμενος αἰὼν ἄρρην ἐστίν, ὡς πατήρ ἀποδεχόμενος τὰ αὐτοῦ τέκνα· διὰ τοῦτο ἐν τῷ κόσμῳ τούτῳ προφητῆται ἐπομένως, ὡς τοῦ μέλλοντος αἰῶνος ὄντες υἱοί, ἀνθρώπων τὴν γνῶσιν ἔχοντες, ἐπέρχονται. τοῦτο δὲ τὸ μυστήριον εἰ ἠπίσταντο οἱ ἐν θεοσεβείᾳ ἄνθρωποι, οὐκ ἂν ποτε ἐπλανήθησαν, ἀλλὰ καὶ νῦν ἂν ἐγνώκεισαν ὅτι Σίμων, ὁ νῦν πάντας θρυλλῶν, πλάνης καὶ ἀπάτης ἐστὶν συνεργός. ὁ δὲ λόγος τοῦ προφητικοῦ κανόνος οὕτως ἔχει.

2.16 | Ὡς ἐν ἀρχῇ ὁ Θεὸς εἷς ὢν, ὥσπερ δεξιὰ καὶ ἀριστερά, πρῶτον ἐποίησεν τὸν ἔρανόν, εἶτα τὴν γῆν, καὶ οὕτως κατὰ τὸ ἐξῆς πάσας τὰς συζυγίας συνεστήσατο ἐπὶ μέντοι ἀνθρώπων οὐκ ἔτι οὕτως, ἀλλὰ πάσας ἐναλλάσσει τὰς συζυγίας. ὡς γὰρ ἀπ' αὐτοῦ τὰ πρῶτα κρείττονα, τὰ δεύτερα ἥττονα, ἐπ' ἀνθρώπων τὸ ἐναντίον εὐρίσκομεν, τὰ πρῶτα χείρονα, τὰ δεύτερα κρείττονα. αὐτίκα γοῦν ἀπὸ Ἀδάμ τοῦ κατ' εἰκόνα Θεοῦ γενομένου ἐγένετό τις πρῶτος ἄδικος Καῖν, δεύτερος δίκαιος Ἀβέλ. πάλιν δὲ ἀπὸ τοῦ καθ' ὑμᾶς λεγομένου Δευκαλίωνος πνευμάτων εἰκόνες δύο ἀπεστάλησαν, ἀκαθάρτου λέγω καὶ

is the one God, who made heaven and earth, day and night, light and fire, the sun and the moon, life and death. Only in these things did he make humans free, able to become just or unjust. He also changed the images of pairs, placing small things first and great things second, like the world and the age. But the present world is temporary, while the coming age is eternal. The first is ignorance, the second is knowledge. In this way, he appointed the leaders of prophecy. For since the present world is female, like a mother giving birth to souls, the coming age is male, like a father receiving his children. For this reason, in this world, prophets follow, being sons of the coming age, having knowledge of humans, they come forth. If those who are God-fearing understood this mystery, they would never have been led astray, but even now they would know that Simon, who is now causing all the rumors, is a partner in deception and trickery. Thus, the word of the prophetic canon stands.

2.16 | As in the beginning, God being one, just as right and left, first made the gathering, then the earth, and in this way established all pairs. However, among humans, it is not the same; instead, he alternates all pairs. For from him, the first are better, and the second are worse; but among humans, we find the opposite, with the first being worse and the second better. Immediately from Adam, who was made in the image of God, there was a first unjust one, Cain, and a second just one, Abel. Again, from what you call Deucalion, two images of spirits were sent, one unclean, I mean the black raven, and the second, the

καθαροῦ, ὃ τε κόραξ ὁ μέλας, καὶ ἡ λευκὴ περιστερὰ δευτέρα. καὶ ἀπὸ μὲν τοῦ ἀρχηγέτου τοῦ ἔθνους ἡμῶν Ἀβραὰμ δύο πρῶτοι γεγόνασιν, πρῶτος Ἰσμαήλ, εἴτα Ἰσαὰκ ὁ ὑπὸ τοῦ Θεοῦ εὐλογημένος. ἀπὸ δὲ αὐτοῦ Ἰσαὰκ ὁμοίως πάλιν δύο, Ἡσαῦ ὁ ἀσεβής, καὶ Ἰακώβ ὁ εὐσεβής. οὕτως τῇ τέξει πρῶτος, ὡς προτότοκος τῷ κόσμῳ, ὁ ἀρχιερεὺς, εἴτα ὁ νομοθέτης.

white dove. And from the leader of our nation, Abraham, two first ones were born: the first was Ishmael, and then Isaac, who was blessed by God. From Isaac, there were also two: Esau, the ungodly, and Jacob, the godly. Thus, in birth, the first, as the firstborn of the world, is the high priest, and then the lawgiver.

2.17 | Ὅμοίως ἡ γὰρ πρὸς τὸν Ἡλίαν συζυγία ὀφείλουσα ἐλθεῖν ἐκοῦσα ἀπελείφθη εἰς ἕτερον καιρὸν, ἄλλοτε εὐκαίρως αὐτὴν ἀπολαύειν βουλευσαμένη. διὸ καὶ ἐν γεννητοῖς γυναικῶν πρῶτος ἦλθεν, εἴτα ὁ ἐν υἱοῖς ἀνθρώπων δεύτερος ἐπῆλθεν. ταύτῃ τῇ τέξει ἀκολουθοῦντα δυνατὸν ἦ νοεῖν τίνος ἐστὶν Σίμων, ὁ πρὸ ἐμοῦ εἰς τὰ ἔθνη πρῶτος ἐλθὼν, καὶ τίνος ὦν τυγχάνω, ὁ μετ' ἐκεῖνον ἐληλυθώς, καὶ ἐπελθὼν ὡς σκότῳ φῶς, ὡς ἀγνοίᾳ γνῶσις, ὡς νόσῳ ἴασις. οὕτως δὴ, ὡς ἀληθὴς ἡμῖν προφήτης εἶρηκεν, πρῶτον ψευδὲς δεῖ ἐλθεῖν εὐαγγέλιον ὑπὸ πλάνου τινός, καὶ εἴθ' οὕτως μετὰ καθαίρεσιν τοῦ ἁγίου τόπου εὐαγγέλιον ἀληθὲς κρύφα διαπεμφθῆναι εἰς ἐπανάρθωσιν τῶν ἐσομένων αἰρέσεων καὶ μετὰ ταῦτα πρὸς τῷ τελει πάλιν πρῶτον Ἀντίχριστον ἐλθεῖν δεῖ, καὶ τότε τὸν ὄντως Χριστὸν ἡμῶν Ἰησοῦν ἀναφανῆναι, καὶ μετὰ τοῦτο αἰωνίου φωτὸς ἀνατείλαντος πάντα τὰ τοῦ σκότους ἀφανῆ γενέσθαι.

2.17 | Similarly, the union with Elijah was supposed to come willingly but was left for another time, as she planned to enjoy it at a more convenient moment. Therefore, among women, the first came in childbirth, and then the second came among the sons of men. Following this birth, it is possible to understand who Simon is, the first to come to the nations before me, and what I am, the one who came after him, coming as light into darkness, as knowledge into ignorance, as healing into sickness. Thus, as the true prophet has told us, first a false gospel must come from some deceiver, and then, after the cleansing of the holy place, the true gospel will secretly be sent for the restoration of the coming heresies. After this, the first Antichrist must come again before the true Christ, our Jesus, is revealed, and after that, when the eternal light rises, all that belongs to darkness will vanish.

2.18 | Ἐπεὶ οὖν, ὡς ἔφην, τὸν κανόνα τῆς συζυγίας ἀγνοοῦσιν τινες, ἔνθεν οὐκ ἐπίστανται τίς τυγχάνει ὁ ἐμοῦ προοδύσας Σίμων. εἰ γὰρ ἐγινώσκετο, οὐκ ἂν ἐπιστεύετο. νῦν δὲ ἄγνοούμενος οὐκ ὀρθῶς πεπίστευται. καὶ ὁ τὰ μισοῦντων

2.18 | Since, as I said, some are ignorant of the rule of the union, they do not know who my advancing Simon is. For if he were known, he would not be believed. But now, being unknown, he is not rightly believed. And the one who does evil is loved, and the

ποιῶν ἡγάπηται, καὶ ὁ ἐχθρὸς ὡς φίλος ἀποδέδεκται, καὶ θάνατος ὧν ὡς σῶζων πεπόθηται, καὶ πῦρ ὧν φῶς νενόμισται, καὶ πλάνος ὧν ὡς ἀληθεύων ἀκούεται· ταῦτα ἀκούσας ἐγὼ Κλήμης· τίς ἄρα τυγχάνει, ἔφην, οὗτος ὁ τοσοῦτος ὧν ἀπατεῶν, μαθεῖν ἤθελον. καὶ ὁ Πέτρος ἔφη· εἰ θέλεις μαθεῖν, πάρεστί σοι τὸ γνῶναι, παρ' ὧν κάγω τὰ κατ' αὐτὸν πάντα ἠκρίβωκα.

enemy is accepted as a friend, and death is hoped for as if it saves, and fire is thought to be light, and the deceiver is heard as if he speaks the truth. Hearing these things, I, Clement, said: who then is this great deceiver? I wanted to learn. And Peter said: if you want to know, it is available for you to understand, from whom I have explained everything about him.

2.19 | Ἰούστα τις ἐν ἡμῖν ἐστὶν Συροφοινικίσσα, τὸ γένος Χανανῖτις, ἥς τὸ θυγάτριον ὑπὸ χαλεπῆς νόσου συνείχετο, ἥ καὶ τῷ κυρίῳ ἡμῶν προσῆλθεν βοῶσα καὶ ἱκετεύουσα, ὅπως αὐτῆς τὸ θυγάτριον θεραπεύσῃ. ὁ δὲ καὶ ὑφ' ἡμῶν ἀξιωθεὶς εἶπεν· οὐκ ἔξεστιν ἰᾶσθαι τὰ ἔθνη, ἐοικότα κυσίν, διὰ τὸ διαφόροις χρῆσθαι τροφαῖς καὶ πράξεσιν, ἀποδεδομένης τῆς κατὰ τὴν βασιλείαν τραπέζης τοῖς υἱοῖς Ἰσραὴλ. ἡ δὲ τοῦτο ἀκούσασα, καὶ τῆς αὐτῆς τραπέζης, ὡς κύων, ψυχίων ἀποπιπτόντων συμμεταλαμβάνειν, μεταθεμένη ὅπερ ἦν, τῷ ὁμοίως διαιτᾶσθαι τοῖς τῆς βασιλείας υἱοῖς τῆς εἰς τὴν θυγατέρα, ὡς ἠξίωσεν, ἔτυχεν ἰάσεως. οὐ γὰρ ἂν ἐθνικὴν οὔσαν καὶ ἐπὶ τῇ αὐτῇ πολιτείᾳ μένουσαν, ὁ τὴν ἀρχὴν διὰ τὸ μὴ ἐξεῖναι θεραπεύειν ὡς ἐθνικὴν, ἐθνικὴν μείναςαν ἐθεράπευεν.

2.19 | There is a certain woman among us, a Syrophoenician by birth, of Canaanite descent, whose daughter was held by a severe illness. She came to our Lord, crying out and begging him to heal her daughter. But he, being asked by us, said: it is not right to heal the nations, who are like dogs, because they use different foods and practices, the table of the kingdom being given to the children of Israel. But she, hearing this, said that even the dogs eat the crumbs that fall from their master's table. Changing her approach, she asked to share in the same way as the children of the kingdom for her daughter, and she was granted healing. For he would not heal her, being a Gentile and remaining in the same citizenship, treating her as a Gentile because it was not right to heal her as a Gentile; yet he healed her, who remained a Gentile.

2.20 | Αὐτὴ οὖν τὴν νόμιμον ἀναδεξαμένη πολιτείαν ὑπὸ τοῦ ιδίου ἀνδρὸς ἐναντία φρονούντος ἡμῖν μετὰ τῆς ἰαθείης θυγατρὸς ἰδίων οἴκων ἐκβέβληται. ἡ δὲ εὐγνωμονοῦσα πρὸς τὰς συνθήκας, καὶ ἐν περιουσίᾳ βίου ὑπάρχουσα, αὐτὴ μὲν χήρα ἔμεινεν, τὸ δὲ θυγάτριον αὐτῆς ἀνδρὶ τινὶ εὐγνωμονοῦντι πρὸς τὴν ἀληθῆ πίστιν καὶ

2.20 | She, therefore, having taken on the lawful citizenship, was cast out from her own home by her husband, who thought differently than us, along with her healed daughter. But she, being grateful for the circumstances and having a surplus of life, remained a widow, while her daughter was joined to a certain man who was thankful

πένητι ὄντι συνηρμόσατο· ἡ δὲ καὶ τῆς
θυγατρὸς προφάσει γάμου στερηθεῖσα,
δύο παῖδας ὠνησαμένη καὶ παιδεύσασα, εἰς
υἱῶν ἔσχεν τόπον. ἅτινα τῷ μάγῳ Σίμωνι
ἐκ παίδων συμπαιδευθέντα, πάντα τὰ κατ’
αὐτὸν ἐκμεμαθήκασιν. τοσαύτη γὰρ αὐτῶν
ἦν φιλία, ὥς καὶ συσπεῦσαι αὐτῷ ἐν πᾶσιν
οἷς βούλοιτο αὐτοῖς ἐνοῦν.

for the true faith and was poor. She, being
deprived of her daughter's marriage,
bought and raised two children, taking
their place as sons. These children, having
been raised together with the magician
Simon, learned all about him. For their
friendship was so great that they were
willing to help him in everything he
wanted.

2.21 | Οὗτοι τῷ ἐνταῦθα ἐπιδημήσαντι
Ζακχαίῳ συντυχόντες, καὶ τοῦ τῆς
ἀληθείας δι’ αὐτοῦ μεταλαβόντες λόγου,
ἐπὶ τοῖς πρώτοις νεωτερισμοῖς
μεταμεληθέντες, ταχέως τοῦ Σίμωνος
καταγνόντες, πάντα αὐτῷ συνειδότες, ἅμα
τῷ ἐπιδημήσαί με ἐνταῦθα, μετὰ τῆς
ἀναθρεψαμένης αὐτοῦς προσελθόντες μοι,
ὑπ’ αὐτοῦ συσταθέντες μοι, καὶ ἔκτοτε
πάντοτε σύνεισίν μοι, τῶν τῆς ἀληθείας
ἀπολαύοντες μαθημάτων. ταῦτα εἰπὼν ὁ
Πέτρος, μεταπεμψάμενος, ἐκέλευσεν
αὐτοῖς πάντα μοι κατὰ τὸν Σίμονα
ἀκριβῶς ἐκτίθεσθαι. οἱ δὲ τὸν Θεὸν
μαρτυράμενοι μηδὲν ψεύσασθαι,
ἐξετίθεντο.

2.21 | These men, having met Zacchaeus
who was staying here, and having received
the word of truth through him, regretted
their earlier changes and quickly
recognized Simon's deceit. Knowing
everything about him, they came to me
along with the woman who had raised
them when I was here. They were
introduced to me by him, and from then on,
they always stayed with me, enjoying the
teachings of the truth. After saying this,
Peter sent for them and ordered them to
explain everything to me accurately about
Simon. They, bearing witness to God and
not lying, began to tell their story.

2.22 | Ὡς πρῶτος ὁ Ἀκύλας ἤρξατο λέγειν
οὕτως. ἄκουσον, ὦ φίλτατε ἡμῖν ἀδελφέ,
ὅπως ἀκριβῶς πάντα τὰ κατὰ τὸν ἄνδρα
εἰδῆς, τίνος τε ὢν καὶ τίς καὶ πόθεν, τίνα τέ
ἐστιν ἃ πράττει, καὶ πῶς καὶ διὰ τί. Σίμων
οὗτος πατὴρ μὲν ἐστὶν Ἀντωνίου, μητρὸς
δὲ Ῥαχήλ, Σαμαρεὺς τὸ γένος, ἀπὸ Γεθθῶν
κώμης, τῆς πόλεως ἀπεχούσης σχοίνους ἑξ.
οὗτος ἐν Ἀλεξανδρείᾳ πάνυ ἐξασκήσας
ἐαυτὸν καὶ μαγείᾳ πολὺ δυνηθεὶς καὶ
φρενωθεὶς θέλει νομίζεσθαι ἀνωτάτη τις
εἶναι δύναμις καὶ αὐτοῦ τοῦ τὸν κόσμον
κτίσαντος Θεοῦ· ἐνίστε δὲ καὶ Χριστὸν

2.22 | Then Aquila began to speak first,
saying this: "Listen, dear brother, so that
you may know everything accurately about
the man—who he is, where he comes from,
what he does, and how and why. This
Simon is the son of Antonius and Rachel, of
Samaritan descent, from the village of
Gethe, which is six miles away from the
city. He has practiced magic in Alexandria
and has become very skilled, wanting to be
thought of as having some highest power,
even claiming to be the God who created
the world. Sometimes he even hints that he

ἐαυτὸν αἰνισσόμενος, ἐστῶτα
προσαγορεύει. ταύτη δὲ τῇ προσηγορίᾳ
κέχρηται, ὥς δὴ στησόμενος αἰεὶ, καὶ αἰτίαν
φθορᾶς, ὥστε τὸ σῶμα πεσεῖν, οὐκ ἔχων.
καὶ οὔτε Θεόν, τὸν κτίσαντα τὸν κόσμον,
ἀνώτατον εἶναι λέγει, οὔτε νεκροὺς
ἐγηγέρθαι πιστεύει. τὴν Ἱερουσαλὴμ
ἀρνεῖται, τὸ Γαριζεῖν ὄρος ἀντεισφέρει.
ἀντὶ τοῦ ὄντως Χριστοῦ ἡμῶν ἐαυτὸν
ἀναγορεύει. τὰ δὲ τοῦ νόμου ἰδίᾳ προλήψει
ἀλληγορεῖ. καὶ κρίσιν ἔσεσθαι μὲν λέγει, οὐ
προσδοκᾷ δέ. οὐ γὰρ ἂν ὑπὸ Θεοῦ
κριθῆσθαι πεπεισμένος, μέχρι αὐτοῦ τοῦ
Θεοῦ ἀσεβεῖν ἐτόλμα. ὅθεν ἔνιοι μὴ εἰδότες,
ὅτι προκαλύμματα τῇ θεοσεβείᾳ
κεκρημένος ὑποσυλᾷ τὰ τῆς ἀληθείας, καὶ
τὴν ὁπώσποτε ὑπ' αὐτοῦ ἐλπίδα καὶ κρίσιν
λεγομένην ἔσεσθαι, ὥς πιστῶς πιστεύοντες
ἀπόλλυνται.

is Christ, addressing himself as such. He
uses this title as if he will always stand
firm, and he gives a reason for decay, so
that the body may fall, having no support.
He neither claims that the God who created
the world is the highest, nor believes that
the dead will rise. He denies Jerusalem and
opposes the mountain of Garizim. Instead
of the true Christ, he proclaims himself. He
interprets the laws in his own way. He says
there will be a judgment, but he does not
expect it. For he is not convinced that he
will be judged by God, and he dares to be
impious against God himself. Therefore,
some, not knowing, are deceived by his
false piety, thinking he is hiding the truth,
and believing in the hope and judgment he
speaks of, perish as faithful believers."

2.23 | Τὸ δὲ παρεισελθεῖν αὐτὸν τὸν τῆς
θεοσεβείας λόγον, γέγονεν οὕτως· Ἰωάννης
τις ἐγένετο ἡμεροβαπτιστής, ὃς καὶ τοῦ
κυρίου ἡμῶν Ἰησοῦ κατὰ τὸν τῆς συζυγίας
λόγον ἐγένετο πρόοδος· καὶ ὥσπερ τῷ
κυρίῳ γεγόνασιν δώδεκα ἀπόστολοι, τῶν
τοῦ ἡλίου δώδεκα μηνῶν φέροντες τὸν
ἀριθμόν, ὡσαύτως καὶ αὐτῷ ἑξαρχοὶ
ἄνδρες γεγόνασιν τριάκοντα, τὸν μηνιαῖον
τῆς σελήνης ἀποπληροῦντες λόγον. ἐν ᾧ
ἀριθμῷ μία τις ἦν γυνὴ λεγομένη Ἑλένη, ἵνα
μηδὲ τοῦτο ἀνοικονόμητον ᾗ. ἥμισυ γὰρ
ἄνδρὸς οὖσα γυνὴ ἀτελὴ τὸν τῆς
τριακοντάδος τέθεικεν ἀριθμόν, ὥσπερ καὶ
τῆς σελήνης, ἥς ἡ πορεία τοῦ μηνὸς οὐ
τέλειον ποιεῖται τὸν δρόμον. τούτων δὲ
τῶν τριάκοντα τῷ Ἰωάννῃ πρῶτος καὶ
δοκιμώτατος ἦν ὁ Σίμων, ὃς καὶ τοῦ μὴ
ἄρξαι αὐτὸν μετὰ τὴν τελευτὴν τοῦ
Ἰωάννου αἰτίαν ἔσχεν ταύτην.

2.23 | The way he introduced the word of
piety happened like this: There was a
certain John, known as the Baptist, who
became a forerunner of our Lord Jesus
according to the law of marriage. Just as
there were twelve apostles for the Lord,
representing the twelve months of the sun,
there were also thirty men who became
leaders, fulfilling the monthly cycle of the
moon. Among these, there was one woman
named Helena, so that this would not be
left out. Being half a man, she was counted
as an incomplete woman in the number of
thirty, just like the moon, whose monthly
path does not complete its course. Of these
thirty, Simon was the first and most
distinguished for John, and he had this
reason for not starting after the death of
John.

2.24 | Ἀποδημοῦντος γὰρ αὐτοῦ εἰς Αἴγυπτον ἐπὶ τὴν τῆς μαγείας ἐπάσκησιν, τοῦ Ἰωάννου ἀναιρεθέντος, Δωσίθεός τε τῆς ἀρχῆς ὀρεγόμενος, θάνατον αὐτοῦ ψευδῇ καταγγείλας, διαδέχεται τὴν αἵρεσιν. ὁ δὲ Σίμων μετ' οὐ πολὺ ἐπελθὼν καὶ τοῦ τόπου ὡς ἰδίου μεγάλως ἀντεχόμενος, τῷ Δωσιθέῳ συντυχὼν τὸν μὲν τόπον οὐκ ἀπῆτει, εἰδὼς ὅτι ὁ φθάσας τῆς ἀρχῆς παρὰ προαίρεσιν οὐ καθαιρεῖται. διὸ μετὰ προσποιητοῦ φιλίας ἐπ' ὀλίγον μὲν εἰς τὸν δεῦτερον τοῦ Δωσιθέου τόπον δίδωσιν ἑαυτόν. ταγεῖς δὲ μετ' οὐ πολλὰς ἡμέρας τοῖς τριάκοντα συμμαθηταῖς, ὑποδιαβάλλειν ἤρξατο τὸν Δωσίθεον, ὡς μὴ παραδιδόντα γνησίως τὰ μαθήματα. καὶ τοῦτο ποιεῖν ἔλεγεν αὐτὸν οὐχ ὡς φθονοῦντα, ἀλλ' ἀγνοοῦντα. καὶ ποτε ὁ Δωσίθεος, ὑπαισθόμενος τὴν τοῦ Σίμωνος ἔντεχνον διαβολὴν, λύουσιν αὐτοῦ τὴν πρὸς τοὺς πολλοὺς ὑπόνοιαν, τοῦ μὴ αὐτὸν εἶναι νομίζειν τὸν ἐστῶτα, θυμῷ ἐπὶ τὴν συνήθη παραγενόμενος διατριβὴν ῥάβδῳ παίζει εὐρὼν τὸν Σίμονα, ἡ δὲ ὥσπερ καπνοῦ τοῦ Σίμωνος διελθεῖν ἔδοξε σῶμα. ἐπὶ τούτῳ καταπλαγεὶς ὁ Δωσίθεος λέγει αὐτῷ, εἰ σὺ εἶ ὁ ἐστὼς, καὶ προσκυνῶ σε. τοῦ Σίμωνος εἰπόντος, ἐγὼ εἰμί, ὁ Δωσίθεος ἑαυτὸν γνοὺς οὐκ ὄντα τὸν ἐστῶτα, πεσὼν προσεκύνησεν, καὶ τοῖς εἰκοσιεννέα ἐξάρχουσιν συγκαταβαλὼν ἑαυτὸν εἰς τὸν ἑαυτοῦ τῆς ὑπονοίας τόπον ἔστησε τὸν Σίμονα, καὶ οὕτως μετ' οὐ πολλὰς ἡμέρας ὁ Δωσίθεος, ἐκείνου στάντος, αὐτὸς πεσὼν ἐτελεύτησεν.

2.25 | Ὁ δὲ Σίμων τὴν Ἑλένην παραλαβὼν περιέρχεται, καὶ μέχρι τοῦ δεῦρο, ὡς ὁρᾷ, ἀναστατεῖ τοὺς ὄχλους. αὐτὴν δὲ τὴν Ἑλένην ἀπὸ τῶν ἀνωτάτων οὐρανῶν

2.24 | For when he went away to Egypt for the practice of magic, after John was killed, Dosithius, wanting to take over the leadership, falsely announced his death and succeeded him. Simon, not long after, came to the place and strongly held onto it as if it were his own. Meeting with Dosithius, he did not demand the place, knowing that one who arrives first by choice is not removed from leadership. So, with a show of friendship, he gave himself to the second position of Dosithius for a short time. After a few days, he began to undermine Dosithius to the thirty fellow students, saying that he was not teaching the lessons properly. He claimed this not out of jealousy, but out of ignorance. One time, Dosithius, suspecting Simon's clever slander, wanting to clear the suspicion of the many that he was not the one standing there, became angry and struck Simon with a rod during the usual gathering. It seemed as if Simon's body passed through smoke. At this, Dosithius, astonished, said to him, "If you are the one standing here, I worship you." When Simon replied, "I am," Dosithius, realizing that the one standing there was not real, fell down and worshiped him. He then lowered himself to the place of suspicion among the twenty-three leaders and set Simon up. Thus, after a few days, while Simon was standing there, Dosithius himself fell down and died.

2.25 | Simon, having taken Helena, goes around and, as you see, stirs up the crowds. He claims that Helena has been sent down from the highest heavens to the world,

κατενηνοχέναι λέγει τῷ κόσμῳ, κυρίαν οὔσαν, ὡς παμμήτορα οὐσίαν καὶ σοφίαν, ἣς ἔνεκεν, φησίν, Ἕλληνες τε καὶ βάρβαροι ἐμαχέσαντο, εἰκόνα φαντασθέντες ἀληθείας, ἥ γὰρ ὄντως οὔσα τότε παρὰ τῷ πρωτίστῳ ὑπῆρχεν θεῷ. πλὴν τοιαῦτά τινα ἑλληνικοῖς μύθοις συμπεπλασμένα πιθανῶς ἀλληγορῶν ἀπατᾷ πολλούς, ἐξαιρέτως πολλὰ τερατώδη θαυμάσια ποιῶν, ὡς εἰ μὴ ᾔδειμεν ὅτι μαγεία ταῦτα ποιεῖ, ἡπατήθημεν ἂν καὶ αὐτοί. ἀλλ' ἐπειδὴ συνεργοὶ αὐτοῦ ἦμεν τὸ καταρχὰς, ὅτε τὰ τοιαῦτα ποιῶν τὸ τῆς θεοσεβείας οὐκ ἡδίκηκε μέρος, νῦν ὅτε πολυμανὴς τοὺς ἐν θεοσεβείᾳ ἀπατῶν ἐπιχειρεῖν ἤρξατο, ἀπέστημεν αὐτοῦ.

saying she is a lady, the all-mother essence and wisdom, for whom, he says, both Greeks and barbarians fought, imagining her as an image of truth, for she truly existed with the first God. However, such things, woven together with Greek myths, cleverly deceive many, especially performing many monstrous wonders, as if we did not know that he does these things through magic, we would have been deceived ourselves. But since we were his partners at first, when he was doing such things without harming the part of piety, now that he has begun to deceive many in piety, we have separated ourselves from him.

2.26 | Καὶ γὰρ μαιφονεῖν ἤρξατο, ὡς αὐτὸς ἔτι ὡς φίλος φίλοις ἐξέφηνεν, ὅτι παιδίου ψυχὴν τοῦ ἰδίου σώματος χωρίσας ἀπορρήτοις ὄρκοις, συνεργὸν πρὸς τὴν τῶν αὐτῷ δοκούντων φαντασίαν, τὸν δὲ παῖδα διαγράψας ἐπ' εἰκόνας, ἐνδοτέρῳ οἴκῳ ὅπου αὐτὸς ὑπνοῖ ἀνατεθειμένην ἔχει, φάσκων, ποτὲ τοῦτον ἐξ ἀέρος πλάσας θεαῖς τροπαῖς καὶ τὸ εἶδος ἀναγράψας ἀποδεδωκέναι λέγει πάλιν τῷ ἀέρι. τὴν δὲ πρᾶξιν ἐρμηνεύει οὕτως πεποιηκέναι. πρῶτον τοῦ ἀνθρώπου πνεῦμα λέγει τραπὲν εἰς θερμοῦ φύσιν τὸν περικείμενον αὐτῷ σικύας δίκην ἐπισπασάμενον συμπιεῖν ἀέρα, εἴτα ἐνδοθεν τῆς τοῦ πνεύματος εἰδέας γενόμενον αὐτὸν τρέψαι εἰς ὕδωρ. ὑπὸ δὲ συνεχείας τοῦ πνεύματος χυθῆναι μὴ δυνάμενον, εἰς αἵματος φύσιν μετατρέπειν ἔφασκεν τὸν ἐν αὐτῷ ἀέρα, τὸ δὲ αἷμα πῆξαν τὰς σάρκας ποιῆσαι· εἴθ' οὕτως τῆς σαρκὸς παγείσης ἄνθρωπον οὐκ ἀπὸ γῆς, ἀλλ' ἐξ ἀέρος ἀναδεῖξαι. καὶ οὕτως ἑαυτὸν πείσας καινὸν ἄνθρωπον δύνασθαι ποιῆσαι, τὰς τροπὰς ἀναλύων πάλιν ἀποδεδωκέναι ἔλεγεν τῷ ἀέρι. καὶ ταῦτα

2.26 | For he also began to commit murder, as he himself still expressed as a friend to friends, that he had separated the soul of a child from its own body with unbreakable oaths, as a partner to the imagination of those who believed him. He claimed to have drawn the child on a picture and kept it in a hidden room where he himself sleeps, saying that he had once formed it from the air and returned its shape to the air. He explained the action as having been done in this way. First, he said, the spirit of the man, drawn into a warm nature, pulled the surrounding air like a gourd and compressed it, then, having become the shape of the spirit, he turned it into water. But since the spirit could not flow continuously, he claimed that the air within it was transformed into the nature of blood, and the blood made the flesh solid. Then, thus, with the flesh solidified, he claimed to reveal a man not from the earth, but from the air. And so, having convinced himself that he could make a new man, he said he returned the forms to the air. While saying

μὲν ἄλλοις λέγων ἐπιστεύετο, ὑφ' ἡμῶν δὲ τῶν ἐπὶ τελετῇ συμπαρόντων εὐσεβῶς ἠπιστεῖτο. διὸ ἀσεβείας καταγνόντες ἀπέστημεν ἀπ' αὐτοῦ.

these things to others, he was believed, but we who were present at the ceremony believed it devoutly. Therefore, realizing the impiety, we separated ourselves from him.

2.27 | Ταῦτα τοῦ Ἀκύλα εἰπόντος ὁ ἀδελφὸς αὐτοῦ Νικήτης ἔφη· Ἀναγκαῖόν ἐστιν, ἀδελφὲ ἡμῶν Κλήμης, τὰ παραλειφθέντα τῷ Ἀκύλᾳ ἐμὲ ὑπομνησαι. πρῶτον μὲν γὰρ μάρτυς ὁ Θεὸς ὡς οὐδὲν αὐτῷ ἡμεῖς συνειργασάμεθα ἀσεβές, ἀλλ' ὅτι αὐτοῦ πράσσοντος ἱστορήκαμεν· καὶ μέχρις ὅτε ἀβλαβῇ ποιῶν ἐπεδείκνυτο, καὶ ἐτερόπομεθα, ὅτε δὲ τὰ μαγεῖα γινόμενα θεότητι ποιεῖν πρὸς ἀπάτην θεοσεβῶν ἔλεγεν, οὐκ ἔτι αὐτοῦ ἠνεσχόμεθα καίτοι πολλὰ ἐπαγγελλομένου ἡμῖν, πρῶτον μὲν ναῶν ἀνδριάντας ἡμῶν καταξιοθῆναι καὶ θεοὺς νομισθῆναι καὶ ὑπὸ ὄχλων προσκυνηθῆναι καὶ ὑπὸ βασιλέων δοξασθῆναι καὶ δημοσίων τιμῶν καταξιοθῆναι καὶ χρήμασιν ἀπεριορίστοις πλουτῆσαι.

2.27 | When Aquila said these things, his brother Nicetas replied: "It is necessary, brother of ours Clement, to remind me of what was left out by Aquila. For God is a witness that we did not cooperate with him in anything impious, but that we only reported what he was doing. And as long as he was showing himself to be harmless, we were entertained, but when he began to perform things through magic and claimed to do them by divine power to deceive the pious, we could no longer endure him, even though he promised us many things. First, he promised that we would be honored with statues in temples, that we would be considered gods, that we would be worshiped by crowds, that we would be glorified by kings, and that we would be honored with public honors and become rich without limits."

2.28 | Ταῦτά τε καὶ τὰ τούτοις μείζονα νομιζόμενα ἡμῖν ὑπέσχετο, μόνον ἵνα συνόντες αὐτῷ τὸ τῆς ἐγχειρήσεως κακὸν σιωπῶμεν, ἵνα αὐτῷ τὰ τῆς ἀπάτης προκόπῃ, καὶ ὁμῶς οὐ συνεθέμεθα, ἀλλὰ καὶ αὐτὸν τῆς τοιαύτης ἀπονοίας παύσασθαι συνεβουλεύσαμεν, λέγοντες αὐτῷ· ἡμεῖς, Σίμων, τῆς ἐκ παίδων φιλίας πρὸς σε μεμνημένοι στέργοντές τε τὰ συμφέροντα συμβουλεύομεν· παῦσαι τῆς τοιαύτης τόλμης· θεὸς εἶναι οὐ δύνασαι· φοβήθητι τὸν ὄντως Θεόν, γνῶθι ὅτι ἄνθρωπος εἶ καὶ ὅτι σου μικρὸς ἐστὶν ὁ τῆς

2.28 | He promised us these things and even greater ones, only so that we would remain silent about the evil of his actions, so that his deception could advance. Yet we did not agree to this, but we even advised him to stop such foolishness, saying to him: "We, Simon, remembering the friendship from our childhood, care for your well-being and advise you: stop this boldness. You cannot be a god. Fear the true God, know that you are a man and that your time of life is short. Even if you become very rich or even reign as a king, in the

ζωῆς χρόνος, καὶ μέγα πλουτῆς ἢ καὶ βασιλεύσης, τῷ τῆς ζωῆς σου μικρῷ χρόνῳ ὀλίγα τυγχάνει πρὸς ἀπόλαυσιν, καὶ ἀσεβῶς πορισθέντα, εὐθέως φεύγοντα, αἰωνίαν κόλασιν περιποιεῖται τῷ τετολμηκότι. διὸ φοβεῖσθαι σοι τὸν Θεὸν συμβουλευόμεν, ὅφ' οὗ κριθῆναι ἔχει ἡ ἐκάστου ψυχὴ περὶ ὧν ἔπραξεν ἐνταῦθα.

short time of your life, you will have little to enjoy, and what you gain through impiety will quickly flee, bringing eternal punishment to the one who dares. Therefore, we advise you to fear God, by whom each soul will be judged for what it has done here."

2.29 | Ὁ δὲ ταῦτα ἀκούσας ἐγέλασεν. ἡμῶν δὲ εἰπόντων, τί ἡμῶν τά σοι συμφέροντα συμβουλευόντων καταγελάς; ἔφη, γελῶ ὑμῶν τὴν μωρὰν ὑπόληψιν, ὅτι πιστεύετε ἀθάνατον εἶναι τὴν τοῦ ἀνθρώπου ψυχὴν. καὶ γὰρ ἔφην, οὐ θαυμάζομεν, ὦ Σίμων, εἰ ἀπατᾶν ἡμᾶς ἐπιχειρεῖς, ἀλλ' ἐκπεπλήγμεθα τίνι λόγῳ καὶ ἑαυτὸν ἀπατᾷς· λέγε μοι ὦ Σίμων, εἰ καὶ τῶν ἄλλων οὐδεὶς πεπληροφόρηται ἀθάνατον εἶναι τὴν ψυχὴν, ἀλλ' οὗν γε σὺ καὶ ἡμεῖς, σὺ μὲν ὡς ἀνθρωπεῖου σώματος χωρίσας αὐτὴν καὶ προσομιλήσας καὶ ἐπιτάξας, ἡμεῖς δὲ ὡς συμπαρόντες καὶ τὴν ἐπιταγὴν ἀκούσαντες καὶ τὸ κελευσθὲν ἐναργῶς ἱστορήσαντες. Σίμων ἔφη, ἐγὼ μὲν οἶδα τί λέγετε, ὑμεῖς δὲ οὐκ οἴδατε περὶ τίνων διαλέγεσθε. καὶ ὁ Νικήτης ἔφη, ἐπεὶ οἶδας, λέγε, εἰ δὲ μὴ οἶδας, μὴ δόκει ἡμᾶς τῷ λέγειν σὲ μὲν εἰδέναι, ἡμᾶς δὲ μὴ, ἀπατᾶσθαι δύνασθαι. οὐ γὰρ ἔσμεν οὕτως νήπιοι, ἵνα πανοῦργον ἐνσπείρης ἐν ἡμῖν ὑποψίαν τοῦ νομίζειν σοῦ τι τῶν ἀπορρήτων εἰδέναι, καὶ οὕτως ἐπιθυμία κολαζομένους ἡμᾶς ὑποχειρίους λαβὼν ἔχης.

2.29 | When he heard these things, he laughed. And when we asked him, "Why do you laugh at us who are advising you for your own good?" he said, "I laugh at your foolish belief that you think the soul of a man is immortal." And I said, "We are not surprised, Simon, if you are trying to deceive us, but we are shocked by how you deceive yourself. Tell me, Simon, if no one else believes that the soul is immortal, then you, having separated it from the human body and spoken to it and commanded it, we, being present and hearing the command, have clearly reported it. Simon replied, 'I know what you are saying, but you do not know what you are talking about.' And Nicetas said, 'Since you know, tell us. But if you do not know, do not think that we believe you know something of the hidden things while we do not, and that you can deceive us. For we are not so naive as to let a clever person plant suspicion in us that you know something secret, and thus take us, desiring punishment, as your servants.'"

2.30 | Καὶ ὁ Σίμων ἔφη· ὅτι μὲν ἐχώρισα ψυχὴν ἀνθρωπεῖου σώματος, οἶδα ὑμᾶς εἰδότας, ὅτι δὲ οὐχ ἡ τοῦ τεθνεώτος ψυχὴ ὑπουργεῖ, ἐπεὶ μὴ ὑπάρχει, ἀλλὰ δαίμων τις

2.30 | And Simon said, "I know that you understand that I have separated the soul from the human body, but you do not know that the soul of the dead does not act, since

ὑποκρινόμενος αὐτὸς εἶναι ψυχὴ ἐνεργεῖ, οἶδα ὑμᾶς ἀγνοοῦντας. καὶ ὁ Νικήτης ἔφη, πολλὰ ἐν τῷ βίῳ ἠκούσαμεν ἄπιστα, τούτου δὲ τοῦ λόγου ἀνοητότερον οὐ προσεδοκήσαμεν ἀκοῦσαι. εἰ γὰρ δαίμων ὑποκρίνεται εἶναι τοῦ τεθνεῶτος ἢ ψυχὴ, τίς τῆς ψυχῆς χρεία γίνεται, ἵνα χωρισθῇ τοῦ σώματος; οὐκ αὐτοὶ δὲ παρόντες ἠκούσαμεν σου, τοῦ σκῆνους τὴν ψυχὴν ὀρκίζοντος; πῶς δὲ καὶ ἄλλου ὀρκιζομένου ἕτερος μὴ ὀρκισθεὶς ὡς φοβηθεὶς ὑπακούει; οὐκ ἐξετασθεὶς δὲ καὶ σὺ ὑφ' ἡμῶν ποτε, διὰ τί ἐνίοτε καὶ παύονται αἱ παρεδρίαί, ἔφησ' ὅτι ψυχὴ πληρώσασα τὸν ὑπὲρ γῆς χρόνον, ὃν ἤμελλεν ἐν σώματι διατελεῖν, εἰς ἄδην πορεύεται προσετίθης δὲ λέγων, ὅτι τῶν ἰδίῳ θανάτῳ τελευτησάντων αἱ ψυχαί, ἐπειδὴ αὐτόθι εἰς ἄδην χωρήσασαι φρουροῦνται, οὐκ εὐκόπως ἐλθεῖν ἀφίενται;

it does not exist. Instead, a certain demon pretends to be the soul and acts. I know that you are ignorant of this." And Nicetas replied, "We have heard many unbelievable things in life, but we did not expect to hear anything more foolish than this. For if a demon pretends to be the soul of the dead, what need is there for the soul to be separated from the body? Did we not hear you yourself swearing by the soul of the body? How can another person, not swearing, obey out of fear? And when you were questioned by us before, you said that when the soul has completed its time on earth, which it was meant to spend in the body, it goes to Hades. You also added that the souls of those who die naturally, after going to Hades, are not easily allowed to return."

2.31 | Ταῦτα τοῦ Νικήτου εἰπόντος, Ἀκύλας αὐτὸς πάλιν ἔφη· ἐβουλόμην παρά σου τοῦτο μόνον μαθεῖν, Σίμων, εἴτε ψυχὴ, εἴτε δαίμων ἐστὶν τὸ ὀρκιζόμενον, τί φοβούμενον οὐ παραπέμπεται τοὺς ὄρκους; καὶ ὁ Σίμων ἔφη· κόλασιν γὰρ παρακέσασα οἶδεν μέλλειν παθεῖν. καὶ ὁ Ἀκύλας ἔφη· οὐκοῦν εἰ ὀρκιζομένη ψυχὴ ἔρχεται, καὶ κρίσις γίνεται. εἰοῦν αἱ ψυχαὶ ἀθάνατοι γίνονται, καὶ κρίσις πάντως γίνεται. ὡς ἂν καὶ τοὺς ἐπὶ κακῇ πράξει ὀρκισθέντας καταδικασθῆναι παρακούσαντας φῆς, πῶς οὐ πεφόβησαι σὺ ἀναγκάζειν, τῶν ἀναγκαζομένων ἐπὶ παρακοῇ κολαζομένων; τὸ γὰρ ἤδη σε μὴ παθεῖν ἐφ' οἷς ἔδρασας, ἐπεὶ μήπω κρίσις ἐστίν, ἵνα σὺ μὲν δίκην δῶς περὶ ὧν ἠνάγκασας, τὸ δὲ ἀναγκασθὲν ὑπὸ συγγνώμην γένηται, ὡς τῆς κακῆς πράξεως τὸν ὄρκον προτιμῆσαν. ὁ δὲ τούτων ἀκούσας ὠργίσθη, θάνατον ἡμῖν

2.31 | After Nicetas said these things, Akylas spoke again, "I wanted to learn this one thing from you, Simon: whether the one swearing is a soul or a demon, why does it not send away those who are afraid of the oaths?" And Simon replied, "Because it knows it will suffer punishment." Akylas said, "Then if the swearing soul comes, there will be a judgment. If souls become immortal, then judgment certainly happens. If you say that those who swear for evil deeds will be condemned, how can you not fear forcing those who are compelled to be punished for their disobedience? For you are already not suffering for what you have done, since there is no judgment yet, so that you may pay for what you forced, but the one forced may be excused, as they preferred the oath of the evil deed." Hearing this, Simon became angry and threatened us with

ἀπειλήσας, εἰ μὴ τὰ ὑπ' αὐτοῦ πραττόμενα
σιωπῶμεν.

death if we did not remain silent about
what he was doing.

2.32 | Ταῦτα τοῦ Ἀκύλα εἰπόντος, ἐγὼ
Κλήμης ἐπυθόμην, τίνα ἄρα ἐστὶν ἃ ποιεῖ
θαυμάσια. οἱ δὲ ἔλεγόν μοι, ὅτι ἀνδριάντας
ποιεῖ περιπατεῖν, καὶ ἐπὶ πῦρ κυλιόμενος
οὐ καίεται· ἐνίοτε δὲ καὶ πέταται· καὶ ἐκ
λίθων ἄρτους ποιεῖ· ὄφεις γίνονται, εἰς αἶγα
μεταμορφοῦνται, διπρόσωπος γίνονται, εἰς
χρυσὸν μεταβάλλεται· θύρας κεκλεισμένας
ἀνοίγει, σίδηρον λύει, ἐν δείπνοις εἶδωλα
παντοδαπῶν εἰδεῶν παρίστησιν· τὰ ἐν
οἰκίᾳ σκευὴ ὡς αὐτόματα φερόμενα πρὸς
ὑπηρεσίαν βλέπεσθαι ποιεῖ, τῶν φερόντων
οὐ βλεπομένων. ταῦτα αὐτῶν λεγόντων
ἀκούων ἐθαύμαζον. ἐμαρτύρουν δὲ πολλοὶ
τὰ τοιαῦτα αὐτοὶ παρόντες ἱστορηκέναι.

2.32 | After Akylas said these things, I,
Clement, wanted to know what kind of
amazing things he was doing. They told me
that he makes statues walk, and when
rolling on fire, he does not get burned.
Sometimes he even flies. He makes bread
from stones, turns into a snake, transforms
into a goat, becomes two-faced, and
changes into gold. He opens closed doors,
loosens iron, and presents all kinds of
images at banquets. He makes household
items appear to move on their own to
serve, without anyone being seen carrying
them. Hearing these things, I was amazed.
Many who were present testified that they
had seen such things themselves.

2.33 | Τούτων οὕτως ῥηθέντων ὁ καλὸς
Πέτρος καὶ αὐτὸς τοῦ λέγειν ἤρξατο·
συνορᾶν ὑμᾶς δεῖ, ἀδελφοί, τοῦ τῆς
συζυγίας κανόνος τὴν ἀλήθειαν, οὐ μὴ
ἀφιστάμενός τις οὐκ ἔχει πλανηθῆναι. ἐπεὶ
γάρ, ὡς ἔφαμεν, δυϊκῶς καὶ ἐναντίως
πάντα ἔχοντα ὁρῶμεν, καὶ ὡς πρώτη νύξ,
εἴτα ἡμέρα, καὶ πρῶτον ἄγνοια, εἴτα
γνώσις, πρῶτον νόσος, εἴτα ἰάσις, οὕτως
πρῶτα τὰ τῆς πλάνης τῷ βίῳ ἔρχεται, εἴθ'
οὕτως τὸ ἀληθὲς ἐπέρχεται, ὡς τῇ νόσῳ ὁ
ίατρός. αὐτίκα γοῦν τοῦ θεοφιλοῦς ἡμῶν
ἔθνους ἀπὸ τῆς τῶν Αἰγυπτίων κακουχίας
μέλλοντος λυτροῦσθαι, πρῶτον διὰ τῆς
ὀφιωθείσης ῥάβδου, ἣτις τῷ Ἀαρὼν ἐδόθη,
αἱ νόσοι ἐγίνοντο, καὶ εἴθ' οὕτως εὐχαῖς
Μωυσέως αἱ ἰάσεις ἐπεφέροντο. καὶ νῦν δὲ
τῶν ἐθνῶν μελλόντων ἀπὸ τῆς μετὰ τὰ
εἶδωλα λυτροῦσθαι θρησκείας, ἢ κακίας
πάλιν, ὡς αὕτη βασιλεύουσα, προλαβοῦσα

2.33 | After these things were said, the
good Peter began to speak as well. "You
must understand, brothers, the truth of the
rule of marriage, which if someone does
not follow, they cannot be led astray. For as
we said, we see everything in pairs and
opposites, like first night, then day, first
ignorance, then knowledge, first illness,
then healing. Thus, first comes the
wandering in life, and then the truth comes,
just as the doctor brings healing to the sick.
Indeed, our beloved nation will soon be
freed from the troubles of the Egyptians,
first through the staff that was given to
Aaron, by which illnesses were made, and
then through the prayers of Moses, healing
was brought. And now, as the nations will
be freed from the religion of idols, evil
again, like a serpent, sends a helper ahead,
which Simon sees, performing wonders to

πρῶτον τὸν ἑαυτῆς ὥσπερ ὄφιν ἔπεμψε
σύμμαχον, ὃν ὀρᾶτο Σίμωνα, ποιοῦντα
θαυμάσια πρὸς κατάπληξιν καὶ ἀπάτην, οὐ
σημεῖα ἱατικά πρὸς ἐπιστροφὴν καὶ
σωτηρίαν. διὸ καὶ ὑμᾶς ἀπὸ τῶν γινομένων
τεράτων τοὺς ποιοῦντας νοεῖν δεῖ, τίς τίνος
ἐστὶν ἐργάτης. ἐὰν ἀνωφελῆ ποιῇ τέρατα,
κακίας ἐστὶν ὑπουργός· ἐὰν δὲ ἐπωφελῆ
πράττει, τοῦ ἀγαθοῦ ἐστὶν ἡγεμών.

cause amazement and deception, not signs
of healing for return and salvation.
Therefore, you must think about those who
perform these wonders, to see who is the
worker of what. If they perform useless
wonders, they are a servant of evil; but if
they do beneficial things, they are a leader
of good."

2.34 | Τὰ μὲν οὖν ἀνωφελῆ ἐστὶν σημεῖα,
ὅσα αὐτοὶ Σίμωνα εἰρήκατε πεποιηκέναι.
λέγω δὲ τὸ ἀνδριάντας αὐτὸν ποιεῖν
περιπατεῖν, καὶ τὸ ἐπ' ἀνθρώκων αὐτὸν
πεπυρωμένων κυλίεσθαι, καὶ δράκοντα
γίνεσθαι, εἰς αἶγα μεταμορφωθῆναι, εἰς
ἀέρα πτῆναι, καὶ ὅσα τοιαῦτά τινα, εἰς
ἴασιν ἀνθρώπων μὴ γινόμενα, πρὸς ἀπατᾶν
φύσιν ἔχει πολλούς. τὰ δὲ τῆς οἰκτίρμονος
ἀληθείας σημεῖα ἐστὶν φιλόανθρωπα, ἃ τινα
ἠκούσατε τὸν κύριον πεποιηκότα, κάμῃ
μετ' ἐκεῖνον εὐχαῖς κατορθοῦντα· ὧν οἱ
πλεῖστοι παρεστήκατε, οἱ μὲν νόσων
παντοίων ἀπαλλαγέντες, οἱ δὲ δαιμόνων, οἱ
δὲ ὀρθωθέντες χεῖρας, οἱ δὲ πόδας, οἱ δὲ
τοὺς ὀφθαλμοὺς ἀπολαβόντες, οἱ δὲ τὰς
ἀκοὰς καὶ ἄλλα ὅσα ἄνθρωπος ποιεῖν
δύναται, φιλοανθρώπου πνεύματος
γενόμενος.

2.34 | The signs that are useless are those
that you said Simon has done. I mean
making statues walk, rolling on burning
coals, turning into a dragon, transforming
into a goat, flying into the air, and other
such things that do not lead to healing for
people, but have the nature to deceive
many. The signs of compassionate truth are
loving, which you heard the Lord perform,
and I with him achieving through prayers.
Many of you were present, some freed from
all kinds of illnesses, some from demons,
some with their hands straightened, some
with their feet, some who received their
sight back, and some who regained their
hearing and other things that a person can
do, becoming filled with a spirit of
compassion.

2.35 | Ταῦτα τοῦ Πέτρου εἰπόντος, ὑπὸ τὸν
ὄρθρον ἐπεισιὼν ἡμῖν Ζακχαῖος
προσαγορεύσας ἔφη Πέτρω· ἀνατίθεται
Σίμων τὴν ζήτησιν εἰς τὴν αὔριον ἡμέραν ἢ
γὰρ σήμερον τὸ δι' ἑνδεκα ἡμερῶν αὐτοῦ
τυγχάνει σάββατον. καὶ πρὸς τοῦτον ὁ
Πέτρος ἀπεκρίνατο· λέγε Σίμωνι· ἐπεὶ
τελείως θέλεις, μετὰ τοῦ γινώσκειν, ὅτι σοι
ἡμεῖς, ὅτε βούλει, θεοφιλεῖ προνοία
ἀπαντᾶν ἐτοίμως ἔχομεν. καὶ ὁ μὲν

2.35 | After Peter said these things,
Zacchaeus came to us at dawn and
addressed Peter, saying, "Simon is placing
his request for tomorrow, for today
happens to be the Sabbath of his eleven
days." To this, Peter replied, "Tell Simon
that if you truly want to know, we are
ready to meet you whenever you wish, by
the loving care of God." And when
Zacchaeus heard this, he went out to

Ζακχαῖος ταῦτα ἀκούσας ἀντιβάλλειν ἐξήει
τὴν ἀπόκρισιν.

deliver the response.

2.36 | Ὁ δὲ ἰδὼν με ἀθυμοῦντα καὶ τὴν
αἰτίαν πυθόμενος καὶ μαθὼν παρ' ἐμοῦ οὐκ
ἄλλοθὲν ποθεν οὔσαν, ἣ ἀπὸ τῆς κατὰ τὴν
ζήτησιν ἀναβολῆς, ἔφη· ἀγαθῇ Θεοῦ
προνοίᾳ προειληφώς διοικεῖσθαι τὸν
κόσμον, ὃ φίλε Κλήμης, αὐτὸς οὐκ ἄχθεται
ἐπὶ τοῖς ὁπώσποτε ἀπαντῶσι πράγμασιν,
ἀποδεδωκώς ὅτι ὑπὸ τῆς τοῦ κρείττονος
οἰκονομίας συμφερόντως τὰ πράγματα τὴν
ἐκβασιν λαμβάνει· ὅθεν δίκαιον αὐτὸν εἶναι
γνοὺς καὶ εὐσυνειδήτως βιούς, τὸ
προςπίπτον λυπηρὸν οἶδεν ὀρθῶ τῷ
λογισμῷ ἀποσεῖσθαι τῆς ψυχῆς, ὅτι πρὸς
ἀγαθοῦ τινος ἀγνώστου συντελούμενον
ἐλθεῖν ἔχει. καὶ νῦν δὲ τοῦ μάγου Σίμωνος ἡ
τῆς ζητήσεως ὑπέρθεσις μὴ σε λυπεῖτω·
ἴσως γὰρ ἐκ τῆς τοῦ Θεοῦ προνοίας εἰς τὴν
σὴν γέγονεν ωφέλειαν. διὸ ὡς ἰδίῳ σοι ὄντι
οὐκ ὀκνήσω λέγειν.

2.36 | But when he saw me feeling down
and learned the reason from me, knowing
that it was only because of the delay in the
request, he said, "By the good care of God,
my friend Clement, one should not be
troubled by things that happen at any time,
since it is clear that the outcome of things is
guided by the management of the stronger
power. Therefore, it is right for one to
know this and to live with a clear
conscience, understanding that what is
troubling can be shaken off by a sound
mind, knowing that it is leading to some
unknown good. And now, let the delay of
the magician Simon's request not upset
you; for perhaps it has come about for your
benefit through God's care. So, as it is
personal to you, I will not hesitate to
speak."

2.37 | Τῶν ἡμετέρων τινὲς ἐταῖροι τῷ
Σίμωνι προσποιητῶς σύνεισιν, ὡς
πεισθέντες τῇ ἀθεωτάτῃ αὐτοῦ πλάνῃ,
ὅπως μανθάνοντες αὐτοῦ τὰς βουλὰς
ἐκφαίνωσιν ἡμῖν, πρὸς τὸ δύνασθαι δεινῶ
ἀνδρὶ οἰκείως συναρμόσασθαι. καὶ νῦν
παρ' αὐτῶν ἔμαθον, ἧς μέλλει ζητήσεως
ποιεῖσθαι τοὺς λόγους· καὶ γνοὺς ἐπὶ
τούτῳ τῷ μὲν Θεῷ ἡυχαρίστησα, σὲ δὲ
ἐμακάρισα ἐπὶ τῇ τῆς ζητήσεως ὑπερθέσει·
τῶν γὰρ μελλόντων λόγων ὑπ' αὐτοῦ πρὸς
διάκρισιν τῶν ἀγνοούντων λέγεσθαι σὺ
πρὸ τῆς ζητήσεως ἐφοδιασθεὶς ὑπ' ἐμοῦ
ἄπτωτος ἀκροατῆς γενέσθαι δυνήσῃ.

2.37 | Some of our companions are
pretending to join Simon, as if convinced by
his most deceptive trick, so that by learning
his plans, they can align themselves closely
with this dangerous man. And now, from
them, I have learned what words he
intends to use in his request. Knowing this,
I gave thanks to God for this, and I blessed
you for the delay of the request; for the
words that will come from him will be said
to distinguish those who do not
understand, and you, prepared by me
before the request, will be able to be an
unaffected listener.

2.38 | Πολλὰ γὰρ ψευδῆ κατὰ τοῦ Θεοῦ

2.38 | For many false things have been

προσέλαβον αἱ γραφαὶ λόγῳ τούτῳ. τοῦ προφήτου Μωυσέως γνώμη τοῦ Θεοῦ ἐκλεκτοῖς τισιν ἐβδομήκοντα τὸν νόμον σὺν ταῖς ἐπιλύσεσιν παραδεδωκότος, πρὸς τὸ καὶ αὐτοὺς ἐφοδιάζειν τοῦ λαοῦ τοὺς βουλομένους, μετ' οὐ πολὺ γραφεῖς ὁ νόμος προσέλαβέν τινα καὶ ψευδῇ κατὰ τοῦ νόμου Θεοῦ τοῦ τὸν οὐρανὸν καὶ τὴν γῆν καὶ πάντα τὰ ἐν αὐτοῖς δημιουργήσαντος, τοῦτο τοῦ πονηροῦ δικαίῳ τινὶ λόγῳ ἐνεργῆσαι τετολμηκότος. καὶ τοῦτο γέγονεν λόγῳ καὶ κρίσει, ὅπως ἐλεγχθῶσι, τίνες τολμῶσιν τὰ κατὰ τοῦ Θεοῦ γραφέντα φιληκόως ἔχειν, τίνες τε στοργῇ τῇ πρὸς αὐτὸν τὰ κατ' αὐτοῦ λεγόμενα μὴ μόνον ἀπιστεῖν, ἀλλὰ μηδὲ τὴν ἀρχὴν ἀκούειν ἀνέχεσθαι, κἂν ἀληθῇ τυγχάνῃ, πολλῶ κρίναντες ἀσφαλέστερον περὶ εὐφήμου πίστεως κινδυνεύειν, ἢ ἐπὶ βλασφημίαις λόγοις δυσσυνειδήτως βιοῦν.

received against God in these writings. The prophet Moses, by the will of God, gave the law along with explanations to some chosen seventy, to also prepare those of the people who wanted to know. After a short time, the law received something false against the law of God, who created the heavens, the earth, and everything in them, and this was done by a wicked person who dared to act with a certain reasoning. And this has happened by word and judgment, so that those who dare to hold the writings against God in a friendly manner may be corrected. Some, with affection towards him, not only disbelieve what is said about him, but also cannot even bear to hear the beginning, even if it happens to be true, judging it much safer to risk their faith in good things than to live with blasphemous words in bad conscience.

2.39 | οὖν Σίμων τὰς κατὰ τοῦ Θεοῦ ἐν ταῖς γραφαῖς πειρασμοῦ χάριν προσκειμένας περικοπὰς αὐτάς, ὡς μανθάνω, βούλεται ἐλθὼν εἰς μέσον λέγειν, ὅπως τῆς πρὸς τὸν Θεὸν στοργῆς ὅσους δύναται τάλαιπῶρους ἀποστῆσαι δυνηθῇ. δημοσίᾳ γὰρ αὐτάς λέγειν προσκεῖσθαι ταῖς βίβλοις οὐ βουλόμεθα, ἐπεὶ πτύραντες ἀμαθεῖς ὄχλους αὐτοῦ τοῦ πονηροῦ Σίμωνος τὸ θέλημα ποιοῦμεν. μήπως γὰρ τὸ διακριτικὸν ἔχοντες φεύξονται ἡμᾶς ὡς ἀσεβοῦντας· ἢ ὡς οὐ μόνον τῶν βλασφημῶν περικοπῶν ψευδῶν οὐσῶν, ἀλλ' ἀποστήσονται λόγου. διὸ ἀνάγκη ἐχομεν συγκατατιθέμενοι ταῖς ψευδέσι περικοπαῖς, περὶ αὐτῶν ἀντιπυνθανόμενοι, εἰς ἀπορίαν αὐτὸν μὲν φέρειν, τοῖς δὲ εὐγνωμονοῦσιν τῶν κατὰ τοῦ Θεοῦ ῥηθειςῶν περικοπῶν, μετὰ πείραν πίστεως, ἰδίᾳ παρέχειν τὴν ἐπίλυσιν, ἥτις μίαν καὶ σύντομον ἔχει τὴν

2.39 | Therefore, Simon wants to come in and speak about these passages in the scriptures that are set against God, as I learn, in order to lead away as many troubled people as he can from their love for God. For we do not want to publicly speak these things in the books, since we would be doing the will of that wicked Simon by stirring up ignorant crowds. For perhaps those who have discernment will flee from us as if we are impious, or they will turn away not only from the false passages of blasphemy but also from the words themselves. Therefore, we have to agree with the false passages, asking about them, to bring him to confusion, while providing those who are grateful for the words said about God with a clear answer, which has one simple and short way. And this is it.

ὁδόν. ἔστιν δὲ ἡδε.

2.40 | Πᾶν λεχθὲν ἢ γραφὲν κατὰ τοῦ Θεοῦ ψευδὸς ἐστίν. ὅτι δὲ ἀληθῶς τοῦτο οὐ μόνον εὐφημίας ἔνεκεν λέγομεν, ἀλλὰ καὶ ἁληθείας, μετὰ βραχὺ προϊόντος τοῦ λόγου πληροφορήσω. ὅθεν σὺ, φίλτατέ μοι Κλήμης, ἐπὶ τῷ τὸν Σίμωνα πρὸς τὴν ζητήσιν μίαν τὴν ἐνεστῶσαν ὑπερθέσθαι ἡμέραν οὐκ ὀφείλεις λυπεῖσθαι. σήμερον γὰρ πρὸ τῆς ζητήσεως προεφοδιαζόμενος περὶ τῶν ἐν ταῖς γραφαῖς προσκειμένων περικοπῶν, ἐπὶ τῆς ζητήσεως περὶ τοῦ μόνου καὶ ἀγαθοῦ, τοῦ καὶ τὸν κόσμον πεποιηκότος, διακριθῆναι οὐκ ὀφείλεις· ἀλλὰ καὶ θαυμάσεις ἐπὶ τῆς ζητήσεως, πῶς οἱ ἀσεβεῖς τὰ πλήθη τῶν ὑπὲρ Θεοῦ εἰρημένων ἐν ταῖς γραφαῖς παραλείποντες, τὰ κατ' αὐτοῦ εἰρημένα περιβλεπόμενοι χαίροντες φέρουσιν· καὶ οὕτως οἱ ἀκροαταὶ ἀγνοίας αἰτία, τὰ κατὰ τοῦ Θεοῦ πιστεύσαντες, τῆς αὐτοῦ βασιλείας ἀποβλητοὶ γίνονται. διὸ σὺ προφάσει ὑπερθέσεως τὸ μυστήριον τῶν γραφῶν μαθὼν, κερδήσας εἰς Θεὸν μὴ ἀμαρτάνειν, ἀπαρβλήτως χαρήσῃ.

2.41 | Κἀγὼ Κλήμης ἀκούσας ἔφην· ἀληθῶς χαίρω καὶ χάριν ὁμολογῶ τῷ κατὰ πάντα εὐεργέτῃ Θεῷ· πλὴν αὐτὸς οἶδεν ὅτι ἄλλο τι φρονεῖν οὐ δυνήσομαι, ἢ τὰ πάντα ὑπὲρ Θεοῦ φρονεῖν. ὅθεν μὴ μου ὑπολάβῃς ὡς ἀμφιβάλλοντα τοῖς ὑπὸ Θεοῦ ῥήμασιν ἢ καὶ ῥηθησομένοις πυνθάνεσθαι, ἀλλ' ἵνα μαθὼν καὶ αὐτὸς ἄλλον εὐγνωμόνως μαθεῖν θέλοντα διδάξαι δυνηθῶ. διὸ λέγε μοι, τίνα ἐστὶν τὰ προκείμενα ψευδῇ ταῖς γραφαῖς καὶ πῶς, ὅτι ὄντως ψευδῇ τυγχάνει. καὶ ὁ Πέτρος ἀπεκρίνατο· καὶ εἰ μὴ μου ἐπύθου, ἐγὼ τῇ τάξει ἐξιὼν τῶν

2.40 | Everything said or written against God is a lie. We say this not only for the sake of good reputation but also for the sake of truth, and I will explain this shortly. Therefore, my dearest Clement, you should not be sad about the day that has come for the inquiry against Simon. For today, preparing for the inquiry about the passages in the scriptures, you should not be separated from the inquiry about the one good thing, who also created the world. But you should also be amazed at the inquiry, how the impious, ignoring the many things said about God in the scriptures, joyfully bring forth what is said against him. And thus, the listeners, due to ignorance, believing things against God, become cast out from his kingdom. Therefore, by learning the mystery of the scriptures under the pretext of inquiry, you will gain the ability to not sin against God and will be joyfully rewarded without comparison.

2.41 | And I, Clement, heard and said: I truly rejoice and give thanks to God, who is good in all things. But I know that I cannot think of anything else but everything concerning God. Therefore, do not assume that I doubt the words spoken by God or those that will be spoken, but rather that I want to learn and also teach another who wishes to learn with gratitude. So tell me, what are the false things in the scriptures and how do they truly turn out to be false? And Peter answered: If you had not asked me, I would have provided the proof in

λόγων παρεῖχον τὴν ἀπόδειξιν, ἣν ὑπεσχόμην. πλὴν ἄκουσον, πῶς αὐτοῦ πολλὰ καταψεύδονται αἱ γραφαί, ὥς εἴση ἐντυγχάνων αὐταῖς.

order, as I promised. But listen, how many things in the scriptures are contradicted, as you will find when you encounter them.

2.42 | Παραδείγματος δὲ ἕνεκεν τὰ ῥηθησόμενα αὐτάρκως ἔξει. οὐκ οἶμαι δέ, ὦ φίλε Κλήμης, εἰ δυνήσεται τις, κἄν βραχεῖάν τινα πρὸς Θεὸν στοργὴν καὶ εὐγνωμοσύνην ἀποσώζων, παραδέξασθαι ἢ κιᾶν ἀκοῦσαι τὰ κατ' αὐτοῦ λεγόμενα. πῶς δὲ ἔστιν αὐτόν τινα μοναρχικὴν ψυχὴν ἔχειν καὶ ὅσιον γενέσθαι, προειληφότα ὅτι πολλοὶ εἰσιν θεοὶ καὶ οὐχ εἷς; εἰ δὲ καὶ εἷς, ἐν πολλοῖς ἀτοπήμασιν εὐρίσκων αὐτόν, τίς ὅσιος σπουδάσει γενέσθαι, τὴν τῶν ὅλων ἀρχὴν διὰ τὰ ἴδια τῆς φύσεως ἀτοπήματα ἐλπίσας μὴ ἐπέρχεσθαι τὰ ἄλλων ἀδικήματος.

2.42 | For the sake of an example, what will be said will be sufficient. I do not think, dear Clement, that anyone can, even if they try briefly to show love and gratitude to God, accept or even hear what is said against him. How can someone have a singular, royal soul and be holy, knowing that there are many gods and not just one? And if there is only one, finding him among many contradictions, who will strive to be holy, hoping that the source of all things will not be affected by the faults of others?

2.43 | Διὸ ἀπεῖη πιστεύειν, ὅτι ὁ τῶν ὅλων δεσπότης, ὃς οὐρανὸν ἔκτισε καὶ γῆν καὶ πάντα τὰ ἐν αὐτοῖς, ἑτέροις συνάρχει, ἢ ὅτι ψεύδεται· εἰ γὰρ ψεύδεται, καὶ τίς ἀληθεύει; ἢ ὅτι πειράζει ὥς ἀγνοῶν, καὶ τίς προγινώσκει; εἰ δὲ ἐνθυμεῖται καὶ μεταμελεῖται, καὶ τίς νῦν τέλειος καὶ γνώμη ἕμμονος; εἰ δὲ ζηλοῖ, καὶ τίς ἀσύγκριτος; εἰ δὲ σκληρύνει καρδίας, καὶ τίς σοφίζει; εἰ δὲ τυφλοῖ καὶ κωφοῖ, καὶ τίς δέδωκεν ὁρᾶν καὶ ἀκούειν; εἰ δὲ ἀποστερεῖν συμβουλεύει, καὶ τίς δικαιοσύνην νομιτεύει; εἰ δὲ ἐμπαίζει, καὶ τίς εἰλικρινής; εἰ δὲ ἀδυνατεῖ, καὶ τίς πάντα δύναται; εἰ δὲ ἀδικεῖ, καὶ τίς δίκαιος; εἰ δὲ κακὰ κτίζει, καὶ τίς ἀγαθὰ πράξει; εἰ δὲ κακὰ ποιεῖ, καὶ τίς ἀγαθὰ;

2.43 | Therefore, it is impossible to believe that the master of all, who created the heavens and the earth and everything in them, is part of others, or that he lies. For if he lies, then who tells the truth? Or does he test as if he does not know, and who can foresee? If he thinks and regrets, then who is perfect in mind and purpose? If he is jealous, then who is incomparable? If he hardens hearts, then who is wise? If he blinds and deafens, then who has given sight and hearing? If he advises to take away, then who considers justice? If he mocks, then who is sincere? If he is unable, then who can do all things? If he does wrong, then who is just? If he creates evil, then who will do good? If he does bad things, then who will do good things?

2.44 | Εἰ δὲ τὸ πῖον ὄρος ἐπιθυμεῖ, καὶ τίνος τὰ πάντα; εἰ ψεύδεται, καὶ τίς ἀληθεύει; εἰ ἐν σκηνῇ οἰκεῖ, καὶ τίς ἀχώρητος; εἰ δὲ ὀρέγεται κνίσσης καὶ θυσιῶν καὶ θυμάτων καὶ προχύσεων, καὶ τίς ἀπροσδεῆς καὶ τίς ἅγιος καὶ τίς καθαρὸς καὶ τίς τέλειος; εἰ λύχνοις καὶ λυχναῖς τέρπεται, καὶ τίς τοὺς φωστῆρας ἔταξεν ἐν οὐρανῷ; εἰ ἐν γνόφῳ καὶ σκότῳ καὶ θυέλλῃ καὶ καπνῷ σύνεστιν, καὶ τίς φῶς ὧν φωτίζει τὸν μέγιστον αἰῶνα; εἰ διὰ σαλπίγγων καὶ ὀλολυγμῶν καὶ βολίδων καὶ τοξευμάτων προσέρχεται, καὶ τίς ἡ τῶν ὅλων προσδόκιμος γαλήνη; εἰ πολέμους αὐτὸς ἀγαπᾷ, καὶ τίς εἰρήνην θέλει; εἰ τὰ κακὰ αὐτὸς κτίζει, καὶ τίς ἀγαθὰ δημιουργεῖ; εἰ ἄστοργος αὐτός, καὶ τίς φιλόανθρωπος; εἰ αὐτὸς πιστὸς οὐκ ἔστιν περὶ ὧν ὑπισχνεῖται, καὶ τίς πιστευθήσεται; εἰ αὐτὸς πονηροὺς καὶ μοιχοὺς καὶ φονεῖς ἀγαπᾷ, καὶ τίς ἔσται δίκαιος κριτῆς; εἰ αὐτὸς μεταμελεῖται, καὶ τίς βέβαιος; εἰ αὐτὸς κακοὺς ἐκλέγεται, καὶ τίς ἀγαθοὺς προσίεται;

2.44 | If he desires the rich mountain, then whose is everything? If he lies, then who tells the truth? If he dwells in a tent, then who is uncontainable? If he craves fat and sacrifices and offerings and libations, then who is unneedy, who is holy, who is pure, and who is perfect? If he delights in lamps and lights, then who has placed the stars in the sky? If he is with darkness and gloom and storm and smoke, then who, being light, illuminates the greatest age? If he approaches with trumpets and cries and arrows and projectiles, then who is the hoped-for peace of all? If he loves wars, then who desires peace? If he himself creates evil, then who will create good? If he is unloving, then who is compassionate? If he himself is not faithful about what he promises, then who will be trusted? If he loves the wicked, the adulterers, and the murderers, then who will be a just judge? If he himself regrets, then who is certain? If he chooses the bad, then who will accept the good?

2.45 | Διό, ὦ τέκνον Κλήμης, ἔπεχε, μὴ ἄλλο τι φρονήσης περὶ τοῦ Θεοῦ, ἢ ὅτι αὐτὸς μόνος ἐστὶν Θεὸς καὶ κύριος καὶ πατήρ, ἀγαθὸς καὶ δίκαιος, δημιουργός, μακρόθυμος, ἐλεήμων, τροφεύς, εὐεργέτης, φιланθρωπίαν νομιτεύων, ἀγνεῖαν συμβουλεύων, αἰώνιος, αἰωνίους ποιῶν, ἀσύγκριτος, ταῖς τῶν ἀγαθῶν ψυχαῖς οἰκισζόμενος, ἀχώρητος καὶ χωρούμενος, ὁ ἐν ἀπείρῳ τὸν μέγαν αἰῶνα ὡς κέντρον πήξας, ὁ οὐρανὸν ἐφαπλώσας καὶ γῆν πιλώσας, ὕδωρ ταμιεύσας, ἄστρα ἐν οὐρανῷ διαθείς, πηγὰς γῆς βρύσας, καρποὺς ἐκφύσας, ὄρη ὑψώσας, θάλασσαν περιορίσας, ἀνέμους τε καὶ πνεύματα διατάξας, ὁ τὸ περιέχον σῶμα ἐν ἀπείρῳ πελάγει πνεύματι βουλῆς ἀσφαλῆς

2.45 | Therefore, dear son Clement, hold on to this: do not think anything else about God except that he alone is God and Lord and Father, good and just, creator, patient, merciful, nourisher, benefactor, considering kindness, advising purity, eternal, making eternal things, incomparable, dwelling with the souls of the good, uncontainable and containing, who has established the great age as a center in the infinite, who has spread out the heavens and shaped the earth, who has stored water, arranged stars in the sky, caused springs to burst forth from the earth, produced fruits, raised mountains, confined the sea, and arranged winds and spirits, who has secured the encompassing

ἀσφαλισάμενος.

body in the infinite sea with a spirit of purpose.

2.46 | Οὗτος ἡμῶν δικαστής, εἰς ὃν ἀποβλέποντας χρή τὰς ἑαυτῶν κατορθοῦν ψυχάς, πάντα ὑπὲρ αὐτοῦ νοοῦντας, αὐτὸν εὐφημοῦντας, πεπεισμένους ὅτι τῇ αὐτοῦ μακροθυμίᾳ πάντων τὴν προπέτειαν εἰς φανερόν ἄγων μόνος ἀγαθός ἐστιν. καὶ οὗτος ἐπὶ τέλει τοῦ παντὸς ἐκάστω τῶν τετολμηκότων ἃ μὴ ἐχρῆν δίκαιος προκαθεσθήσεται κριτής.

2.46 | This is our judge, to whom we must look to achieve our own souls, thinking of everything for him, praising him, convinced that by his patience he alone is good, leading all things to their clear end. And this one, at the completion of everything, will be a just judge for each of those who have dared what they should not have.

2.47 | Ταῦτα ἐγὼ Κλήμης ἀκούσας ἔφην· ἀληθῶς τοῦτο θεοσέβεια, τοῦτο ἀληθῶς εὐσέβεια. πάλιν τε ἔφην· ἤθελον μαθεῖν οὖν, διὰ τί οὕτως ἐγράφησαν αἱ βίβλοι. μέμνημαι γὰρ ὡς ἔφης, ὅτι εἰς ἔλεγχον τᾶν μελλόντων τολμᾶν πιστεύειν τι λεγόμενον κατὰ τοῦ Θεοῦ. πλην ἐπεὶ χαρίζῃ ἡμῖν, πυνθάνεσθαι τολμῶμεν, σοῦ κελεύσαντος, εἴ τις βουληθείη, φίλτατε Πέτρε, λέγειν ἡμῖν· ἀληθὴ ἐστὶν τὰ γεγραμμένα, κἂν σοι ψευδῇ δοκῇ τὰ κατὰ τοῦ Θεοῦ ῥηθέντα· πῶς ἀποκριθῶμεν αὐτῷ;

2.47 | Hearing this, I, Clement, said: truly, this is piety, this is truly reverence. Again, I said: I want to learn why the books were written in this way. For I remember that you said it is for the correction of those who dare to believe something said about God. But since he grants us the ability to ask, let us dare to do so, with you commanding, dear Peter, if anyone wishes to tell us: what is written is true, even if it seems false to you about what is said regarding God; how should we respond to him?

2.48 | Καὶ ὁ Πέτρος ἀπεκρίνατο· εὖ εἶπας πυθόμενος, εἰς γὰρ σὴν ἀσφάλειαν ἔσται· πλην ἄκουσον. ἐπειδὴ πολλά ἐστὶν τὰ ὑπὸ τῶν γραφῶν εἰρημένα κατὰ τοῦ Θεοῦ, πρὸς τὸ ἐπεῖγον τῆς ὥρας διὰ τὴν ἐσπέραν, ἕνα ὃν βούλῃ λόγον πύθου καὶ ἐπιλύσομαι, δείξας αὐτὸν ψευδῇ· οὐχ ὅτι μόνον κατὰ τοῦ Θεοῦ εἴρηται, ἀλλ' ὅτι ὄντως ψευδὴς ἐστὶν. κἀγὼ ἀπεκρινάμην· μαθεῖν θέλω πῶς τῶν γραφῶν ἀγνοεῖν λεγουσῶν τὸν Θεὸν σὺ γινώσκοντα αὐτὸν ἀποδείξαι

2.48 | And Peter answered: you have spoken well, for it will be for your safety. But listen. Since there are many things said about God in the scriptures, at this urgent hour because of the evening, if you wish to ask about one, I will explain it, showing it to be false; not just that it is said about God, but that it is truly false. And I replied: I want to learn how you can show that someone who speaks of God is ignorant of him.

δύνασαι.

2.49 | Καὶ ὁ Πέτρος ἀπεκρίνατο· εὐκόπως ἐλεγχθῆναι δυνάμενον προέτεινας ἡμῖν· πλὴν ἄκουσον, πῶς οὐδὲν ἀγνοεῖ Θεὸς, ἀλλὰ καὶ προγινώσκει. ὃ δὲ πυνθάνομαί σου, πρῶτον ἀπόκριναί μοι ὁ τὰς βίβλους γράψας καὶ εἰπὼν πῶς ὁ κόσμος ἐκτίσθη καὶ ὅτι οὐ προγινώσκει ὁ Θεός, ἄνθρωπος ἦν, ἢ οὐ; κἀγὼ ἔφην· ἄνθρωπος. καὶ ὁ Πέτρος ἀπεκρίνατο· ἀνθρώπῳ οὖν ὄντι, πόθεν δυνατὸν ἦν εἰδέναι ἀψευδῶς, πῶς ὁ κόσμος ἐκτίσθη, καὶ ὅτι ὁ Θεὸς οὐ προγινώσκει;

2.50 | Κἀγὼ αἰσθόμενος ἤδη τὴν ἐπίλυσιν ὑπομειδιῶν ἔφην· ὅτι προφήτης ἦν. καὶ ὁ Πέτρος ἔφη· εἰ οὖν ὁ προφήτης, ἄνθρωπος ὢν, οὐδὲν ἡγνόμεν, διὰ τὸ ἀπὸ Θεοῦ εἰληφέναι τὴν πρόγνωσιν, πῶς οὖν αὐτὸς ὁ δεδωκὼς ἀνθρώπῳ τὸ προγινώσκειν, Θεὸς ὢν, ἡγνόμεν; κἀγὼ ἔφην· ὁρθῶς ἔφης. καὶ ὁ Πέτρος· ἔτι οὖν, ἔφη, εἰς αὐτὸ συνδιαπόρησόν μοι. ὠμολογημένου ἡμῖν ὅτι ὁ Θεὸς πάντα προγινώσκει, ἀνάγκη πᾶσα, τὰς λέγουσας αὐτὸν γραφὰς ἀγνοεῖν ψεύδεσθαι, τὰς δὲ γινώσκειν αὐτὸν λεγούσας ἀληθεύειν. κἀγὼ ἔφην· ἀνάγκη οὕτως ἔχειν.

2.51 | Καὶ ὁ Πέτρος ἔφη· εἰ οὖν τῶν γραφῶν ἃ μὲν ἐστὶν ἀληθῆ, ἃ δὲ ψευδῆ, εὐλόγως ὁ διδάσκαλος ἡμῶν ἔλεγεν· γίνεσθε τραπεζίται δόκιμοι· ὡς τῶν ἐν ταῖς γραφαῖς τινῶν μὲν δοκίμων ὄντων λόγων, τινῶν δὲ κιβδήλων. καὶ τοῖς ἀπὸ τῶν ψευδῶν γραφῶν πλανωμένοις οἰκείως τῆς πλάνης ἐξέφηνε τὴν αἰτίαν λέγων· διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰ ἀληθῆ τῶν

2.49 | And Peter answered: you have suggested something that can easily be proven wrong. But listen, how can God be ignorant of anything, but instead knows beforehand? So I ask you, first answer me: the one who wrote the books and said how the world was created, and that God does not know beforehand, was he a man or not? And I said: a man. And Peter replied: then, since he is a man, how could he know for sure how the world was created, and that God does not know beforehand?

2.50 | And I, sensing the answer, smiled and said: because he was a prophet. And Peter said: if the prophet, being a man, knew nothing because he received knowledge from God, then how could he, the one who gave the ability to know beforehand to man, be ignorant himself, being God? And I said: you are right. And Peter said: furthermore, think with me about this. Since we agree that God knows everything beforehand, it must be necessary that the scriptures which say he does not know are false, while those that say he knows are true. And I said: it must be so.

2.51 | And Peter said: if some of the scriptures are true and some are false, it is reasonable that our teacher said: become worthy interpreters. For among the words in the scriptures, some are genuine and some are counterfeit. And to those who are misled by the false scriptures, he clearly stated the reason, saying: that is why you are misled, because you do not know the

γραφῶν· οὐκ εἵνεκεν ἀγνοεῖτε καὶ τὴν δύναμιν τοῦ Θεοῦ. καὶ γὰρ ἔφην· πάνυ καλῶς.

truth of the scriptures; that is why you are ignorant of the power of God. And I said: very well said.

2.52 | Καὶ ὁ Πέτρος ἀπεκρίνατο· οὐκοῦν εὐλόγως οὔτε κατὰ τοῦ Θεοῦ πιστεύω, οὔτε κατὰ τῶν ἐν τῷ νόμῳ ἀναγραφέντων δικαίων, ἀσεβῶς φρονεῖν προλαμβάνων ὡς γὰρ πέπεισμαι, οὔτε Ἀδὰμ παραβάτης ἦν, ὁ ὑπὸ τῶν τοῦ Θεοῦ χειρῶν κυοφορηθεῖς· οὔτε Νῶε μέθυσος ἦν, ὁ ὑπὲρ πάντα τὸν κόσμον δίκαιος εὐρεθείς· οὔτε δὲ Ἀβραὰμ τρισὶν ἅμα συνῆει γυναῖξιν, ὁ διὰ σωφροσύνην πολυτεκνίας καταξιωθείς· οὔτε Ἰακώβ τετράσιν ἐκοινώνει, ὧν δύο καὶ ἀδελφαὶ ἐτύγχανον, ὅς δεκαδύο φυλῶν ὑπάρξας πατήρ καὶ τὴν τοῦ διδασκάλου ἡμῶν παρουσίαν ἐσήμανεν ἐλθεῖν· οὐ Μωυσῆς φονεὺς ἦν, καὶ παρὰ ἱερέως εἰδώλου κρίνειν ἐμάνθανεν, ὁ παντὶ τῷ αἰῶνι τὸν τοῦ Θεοῦ νόμον προφητεύσας, καὶ δι' ὀρθὴν φρόνησιν πιστὸς οἰκονόμος μαρτυρηθείς.

2.52 | And Peter replied: therefore, it is reasonable that I do not believe either against God or against the righteous ones written in the law. For I am convinced that neither Adam was a transgressor, who was conceived by the hands of God; nor was Noah drunk, who was found righteous above all the world; nor did Abraham live with three women at once, who was honored for his self-control and having many children; nor did Jacob have four wives, two of whom were sisters, who became the father of twelve tribes and signaled the coming of our teacher; nor was Moses a murderer, who learned to judge by the priest of an idol, he who prophesied the law of God for all time, and was proven to be a faithful steward through right thinking.

2.53 | Πλὴν καὶ τούτων σοι τὴν ἐπίλυσιν μετὰ τῶν ὁμοίων ἐπὶ καιροῦ παρέξω. τοῦ δὲ λοιποῦ, ὡς ὀρᾷς, ἐπειδὴ ἐσπέρα κατελείφεν, τὰ σήμερον ῥηθέντα αὐταρκῶς ἔχέτω. ἀλλ' ὅτε δὲ βούλει, περὶ ὧν θέλεις, θαρρῶν ἡμῖν πυνθάνου, καὶ ἡμεῖς χαίροντες ἀόκνως ἐπιλύσομεν. καὶ ταῦτα εἰπὼν ἐγήγερται. καὶ οὕτως τροφῆς μεταλαβόντες εἰς ὕπνον ἐτράπημεν. κατελήφει γὰρ ἡ νύξ.

2.53 | But I will provide you with the explanation of these things along with similar ones at the right time. As for the rest, as you see, since evening has come, let what has been said today stand on its own. But whenever you want, about whatever you wish, feel free to ask us, and we will gladly and diligently provide answers. And having said this, he got up. And so, after sharing a meal, we turned to sleep. For night had fallen.

Chapter 3

3.1 | Δύο μὲν οὖν θιελθουσῶν ἡμερῶν, ἐπιφωσκούσης δὲ τρίτης, πρὸς τὸ διαλεχθῆναι τῷ Σίμωνι ἐξυπνισθεὶς ἐγὼ Κλήμης καὶ οἱ συνόντες ἕτεροι ὑπὸ τὰς δευτέρας τῶν ἀλεκτρυόνων φωνάς, εὕρομεν τὸν μὲν λύχνον ἔτι φαίνοντα, τὸν δὲ Πέτρον γονυκλινῇ προσευχόμενον. συντελέσας οὖν τὴν δέησιν, ἐπιστραφεὶς καὶ ἰδὼν ἡμᾶς πρὸς τὸ ἀκοῦσαι ἐτοιμῶς ἔχοντας, ἔφη.

3.1 | So, after two days had passed, and as the third day was dawning, I, Clement, along with the others who were with me, woke up to talk with Simon. We found the lamp still shining, and Peter was kneeling in prayer. When he finished his prayer, he turned around and, seeing us ready to listen, he said.

3.2 | Γινώσκειν ὑμᾶς θέλω, ὅτι οἱ καθ' ἡμετέραν πρόνοιαν συνόντες τῷ Σίμωνι, ὅπως τὰς βουλὰς αὐτοῦ μαθάνοντες ὑποβάλλωσιν ἡμῖν, ἵνα δυνώμεθα πρὸς τὴν τῆς κακίας αὐτοῦ ποικιλίαν ἀρμόσασθαι, αὐτοὶ πέμψαντες ἐδήλωσαν ἡμῖν λέγοντες· Σίμων σήμερον, καθὰ συνετάξατο, ἔτοιμός ἐστιν ἀπὸ τῶν γραφῶν ἐπὶ πάντων ἐλθὼν ἀποδεικνύειν, μὴ τοῦτον εἶναι Θεὸν ἀνώτατον, ὃς οὐρανὸν ἔκτισε καὶ γῆν καὶ πάντα ἐν αὐτοῖς, ἀλλ' ἄλλον τινὰ ἄγνωστον καὶ ἀνώτατον, ὡς ἐν ἀπορήτοις ὄντα Θεὸν θεῶν· ὃς δύο ἔπεμψε θεοὺς, ἀφ' ὧν ὁ μὲν εἷς ἐστὶν ὁ κόσμον κτίσας, ὁ δὲ ἕτερος ὁ τὸν νόμον δούς. καὶ ταῦτα μηχανᾶται λέγειν, ὅπως τῶν τὸν ἕνα καὶ μόνον μελλόντων σέβειν Θεόν, ὃς οὐρανὸν ἔκτισε καὶ γῆν, τὴν ὀρθὴν προσεκλύσει πίστιν.

3.2 | I want you to know that those who are with Simon, so that we can learn his plans, sent us a message. They said: "Today, as he arranged, Simon is ready to come and show from the scriptures that this one is not the highest God, who created the heaven and the earth and everything in them, but rather some other unknown and higher being, as if it were a god of gods who is beyond words. This being sent two gods, one who created the world and the other who gave the law." And he is trying to say these things so that people will worship only the one God who created the heaven and the earth, which is the true faith.

3.3 | Ταῦτα ἀκούσας πῶς οὐκ ἂν ἠθύμῃσα; διὸ καὶ ὑμᾶς τοὺς συνόντας μοι ἀδελφοὺς εἰδέναι ἠθέλησα, ὡς οὐ μετρίως τὴν ψυχὴν ἀλγῶ, ἐνορῶν τὸν μὲν πονηρὸν πρὸς δοκιμὴν ἀνθρώπων ἐγρηγορότα, τοὺς δὲ ἀνθρώπους τῆς ἑαυτῶν σωτηρίας πάνυ ἀμελοῦντας. ἐμηχανήσατο γὰρ τοῖς ἀπὸ ἐθνῶν μέλλουσιν περὶ τῶν ἐπιγείων ξοάνων πείθεσθαι ὅτι ἐκ εἰσὶν θεοί, ἐτέρων πολλῶν θεῶν δόξας εἰσενεγκεῖν, ὅπως ἔαν

3.3 | Hearing this, how could I not be troubled? That is why I wanted you, my brothers who are with me, to know that I am deeply pained. I see the wicked one alert and ready to test people, while the people themselves are completely careless about their own salvation. For he has made those from the nations believe that the earthly idols are gods, bringing in many other false ideas about gods, so that if they

παύσωνται τῆς πολυθεομανίας, ἑτέρως ἢ καὶ χεῖρον κατὰ τῆς τοῦ Θεοῦ μοναρχίας λέγειν ἀπατηθήσονται· ἵνα μηδέποτε τὰ τῆς μοναρχίας προτιμήσαντες οὐπώποτε ἐλέους τυχεῖν δυνηθῶσιν. ταύτης δὲ τῆς τόλμης ἕνεκα ὁ Σίμων ταῖς ψευδέσιν τῶν γραφῶν περικοπαῖς ὥπλισμένος πολεμεῖν ἡμῖν προσέρχεται. καὶ τὸ δεινότερον, ὅτι ἀφ' ὧν οὐ πεπίστευκε προφητῶν τοιαῦτα δογματίζειν κατὰ τοῦ ὄντως Θεοῦ οὐ πεφύεται.

3.4 | Καὶ ἡμῖν μὲν τοῖς ἐκ προγόνων παρεληφόσιν τὸν τὰ πάντα κτίσαντα σέβειν Θεὸν, ἔτι δὲ καὶ τῶν ἀπατᾶν δυναμένων βίβλων τὸ μυστήριον, οὐδὲν δυνησεται, τοῖς δὲ ἀπὸ ἐθνῶν, τὴν πολυθεὸν ὑπόληψιν σύντροφον ἔχουσιν, καὶ τῶν γραφῶν τὰ ψευδῆ οὐκ εἰδόσιν, πολὺ δυνησεται· οὐ μόνον αὐτός, ἀλλ' εἰ καὶ ἄλλος τις τοῖς ἀπὸ ἐθνῶν κατὰ τοῦ Θεοῦ κενόν τινα, ὁμοιον ὀνείρω, πλουσίως κεκοσμημένον ὑφηγήσεται μῦθον, πιστευθήσεται, τῷ ἐκ παίδων τὸν νοῦν αὐτῶν τὰ κατὰ τοῦ Θεοῦ λεγόμενα ἐθισθῆναι λαμβάνειν. σπάνιοι δὲ τινες οἱ μὲν αὐτῶν ἔσονται, ὡς ἐκ πλήθους ὀλίγοι, οἵτινες δι' εὐγνωμοσύνην οὐ θελήσῃσι κατὰ τοῦ τὰ πάντα κτίσαντος Θεοῦ κακὸν λόγον αὐτὸ κἂν ἀκοῦσαι μόνον· οἷς μόνοις ἀπὸ ἐθνῶν οὕσιν σωθῆναι γενήσεται. μὴ οὖν ὑμῶν τις τὸν Σίμωνα παντελῶς μεμφέσθω, ἢ καὶ ἄλλον τινά· οὐδὲν γὰρ ἀδίκως γίνεται, ὅπου καὶ τὰ τῶν γραφῶν ψευδῆ εὐλόγως πρὸς δοκιμὴν ἔχοντα τυγχάνει.

3.5 | Κἀγὼ Κλήμης ἀκούσας ἔφην· πῶς λέγεις, κύριε, καὶ τὰ τῶν γραφῶν ψευδῆ εὐλόγως πρὸς δοκιμὴν ἀνθρώπων ἔχειν; ὁ

stop their worship of many gods, they will be deceived into saying something worse against the one God's rule. This way, they will never choose the rule of one God and will never be able to receive mercy. Because of this boldness, Simon comes to fight us, armed with the lies of the scriptures. And what is worse is that he is not afraid to teach such things against the true God, even though he does not believe the prophets.

3.4 | For us, who have inherited the belief in the God who created everything from our ancestors, and who also know the mystery of the deceiving books, nothing can be done. But for those from the nations, they hold on to the belief in many gods, and since they do not know the falsehoods of the scriptures, they can be easily led astray. Not only Simon, but even if someone else from the nations tells a fanciful story against God, richly decorated like a dream, it will be believed. Their minds, trained from childhood, will accept what is said about God. Only a few among them will remain, as a small number from a crowd, who out of gratitude will not want to speak ill of the God who created everything, even if they only hear it. These few will be the only ones from the nations who will be saved. Therefore, let no one among you completely blame Simon or anyone else; nothing wrong is happening where the falsehoods of the scriptures are reasonably being tested.

3.5 | And I, Clement, said, "How can you say, sir, that the falsehoods of the scriptures are reasonably tested by

δὲ ἀπεκρίνατο· τὰ ψευδῆ τῶν γραφῶν αἰτήματι κακίας δικαίῳ τινὶ λόγῳ γραφῆναι συνεχωρήθη. εὐλόγως δὲ λέγω οὕτως. ἐν ταῖς θεολογίαις ὁ πονηρὸς τοῦ ἀγαθοῦ τὸν Θεὸν ἐκ ἔλαττον ἀγαπῶν ἐνὶ μόνῳ ἀπολείπεται τοῦ ἀγαθοῦ, ὅτι καὶ τῶν ἀγνοίας αἰτίᾳ ἀσεβούντων οὐ συγγινώσκων, στοργῇ τῇ πρὸς τὸ ἀσεβούμενον, τῶν ἀσεβούντων ἐπιθυμεῖ τὸν ὄλεθρον, ὁ δὲ τὴν ἴασιν αὐτοῖς προσφέρειν. ὁ γὰρ ἀγαθὸς ἰᾶσθαι πάντας θέλει ταῖς μεταμελείαις, σώζει δὲ μόνους τοὺς ἐγνωκότας τὸν Θεόν. τοὺς δὲ ἀγνοοῦντας οὐκ ἰᾶται, οὐχ ὅτι οὐ θέλει, ἀλλ' ὅτι οὐκ ἔξεστιν τὰ ἡτοιμασμένα τοῖς υἱοῖς τῆς βασιλείας ἀγαθὰ τοῖς διὰ τὸ ἀδιάκριτον ἀλόγοις ζώοις παρειασθεῖσι παρασχεῖν.

3.6 | Τοῦ ἐνὸς καὶ μόνου Θεοῦ τοῦ τὸν κόσμον πεποιηκότος καὶ ἡμᾶς κτίσαντος καὶ πάντα παρεσχηκότος τοιαύτη πέφυκεν φύσις, παντὸς ἤδη ποτὲ ἐντὸς ὄρω θεοσεβείας ὄντος, καὶ μὴ βλασφημοῦντος αὐτοῦ τὸ ἅγιον πνεῦμα, στοργῇ τῇ πρὸς αὐτὸν εἰς αὐτὸν φέρειν τὴν ψυχὴν, ὑπ' αὐτοῦ εἰς αὐτὴν ἔρωτος ἰδέα. κἂν ἁμαρτωλὸς ᾖ, μετὰ τὸ κατ' ἀξίαν ὧν ἔπραξεν κολασθεῖσαν σώζεσθαι φύσιν ἔχει. εἰ δέ τις αὐτὸν ἀρνήσῃται, ἢ ἐτέρως πως λόγῳ εἰς αὐτὸν ἀσεβήσῃ, ἔπειτα μετανοήσῃ, κολασθήσεται μὲν ἐφ' ὧν εἰς αὐτὸν ἥμαρτεν, σωθήσεται δέ, ὅτι ἐπιστρέψας ἠγάπησεν. ἴσως δὲ ἡ τῆς εὐσεβείας ὑπερβολὴ καὶ τῆς ἱκεσίας ἡ καὶ τοῦ κολασθῆναι ἀπολυθήσεται, συγγνώμης τῆς ἁμαρτίας μετὰ τῆς μετανοίας δεδοκῶς τὴν ἄγνοιαν. οἱ δὲ μὴ μετανοήσαντες διὰ τῆς τοῦ πυρὸς κολάσεως καὶ τὸ τέλος ἔξουσιν, κἂν ἐν τοῖς λοιποῖς ἅπασιν ὁσιώτατοι ᾖσιν· ἀλλ' ὥς ἔφην, μεμετρημένου αἰῶνος τὸ πέμπτον πυρὶ

people?" He answered, "The falsehoods of the scriptures were allowed to be written for a certain just reason of evil. I say this reasonably. In theology, the wicked one, loving the good God less, leaves behind the one good, because he does not forgive the ignorance of the ungodly. He desires the destruction of the ungodly, while offering them healing. For the good one wants to heal everyone with repentance, but he only saves those who know God. He does not heal those who are ignorant, not because he does not want to, but because it is not right to give the good things prepared for the children of the kingdom to those who are like irrational animals."

3.6 | The nature of the one and only God, who created the world and made us and provides everything, is such that anyone who is within the bounds of godliness and does not blaspheme his holy spirit brings their soul to him with love, inspired by him. Even if someone is a sinner, they have the nature to be saved after being punished according to what they have done. But if someone denies him or speaks against him in some way, and then later repents, they will be punished for the wrongs they committed against him, but they will be saved because they returned and loved him. Perhaps the greatness of piety and prayer, or even the punishment, will be removed, since he has given forgiveness for sin along with repentance for ignorance. Those who do not repent will face the punishment of fire and will have an end, even if they are very holy in other matters. But as I said, after a measured time, the fifth will be punished by eternal fire and

αἰωνίῳ κολασθέντες ἀποσβεσθήσονται.
εἶναι γὰρ εἰς αἰεὶ οὐκ ἔτι δύνανται οἱ εἰς τὸν
αἰεὶ μόνον ἀσεβήσαντες Θεόν.

will be extinguished. For those who have
always been ungodly toward the one who
is always God cannot exist forever.

3.7 | Ἡ δὲ εἰς αὐτὸν ἀσέβειά ἐστὶν τὸ ἐν τῷ
τῆς θεοσεβείας λόγῳ ὄντα τελευτᾶν
λέγοντα ἄλλον εἶναι Θεόν, ἢ ὡς κρείττονα,
ἢ ὡς ἥττονα, ἢ ὁπώσποτε λέγοντα παρὰ
τὸν ὄντως ὄντα. ὁ γὰρ ὄντως ὢν οὗτός
ἐστίν, οὗ τὴν μορφήν τὸ ἀνθρώπου
βαστάζει σῶμα, οὗ εἵνεκεν ὁ οὐρανὸς καὶ
πάντες οἱ ἀστέρες ὑπέμειναν δουλεύειν,
κατ' οὐσίαν κρείττονες ὄντες, τῷ κατ'
οὐσίαν χείρονι, διὰ τὴν τοῦ κρείττονος
μορφήν. τοσοῦτον ὁ θεὸς ὑπὲρ πάντας
εὐεργέτηκεν τὸν ἄνθρωπον, ἵνα εἰς τὸ
πλήθος τῶν εὐεργεσιῶν τὸν εὐεργέτην
ἀγαπήσας ὑπ' αὐτῆς ἀγάπης καὶ εἰς
δεύτερον αἰῶνα διασωθῆναι δυνυθῇ.

3.7 | The disrespect toward him is when
someone, in the words of godliness, says
that there is another God, or that he is
greater or lesser, or says anything contrary
to the one who truly is. For the one who
truly exists is he who bears the form of a
human body, for whom the heavens and all
the stars endure to serve, being greater in
essence, yet serving the lesser in essence
because of the form of the greater. So much
has God benefited humanity that, in the
abundance of blessings, a person may love
the benefactor and be able to be saved in
the second age through that love.

3.8 | Αὐτάρκης οὖν εἰς σωτηρίαν ἢ εἰς Θεὸν
ἀνθρώπων στοργή. ὁ εἰδὼς ὁ πονηρὸς,
ἡμῶν σπευδόντων τοῖς ἀπὸ ἐθνῶν
πιστεύειν μέλλουσιν ἐνὸς καὶ μόνου Θεοῦ
ἐν ψυχῇ σπείρειν τὴν ἀθανατοποιὸν πρὸς
αὐτὸν στοργήν, αὐτὸς ὁ πονηρὸς κατὰ τῶν
ἀγνοούντων ἱκανὸν ὄπλον ἔχων πρὸς
ὄλεθρον σπουδάζει πολλῶν θεῶν ἢ καὶ
ἐνὸς ὡς κρείττονος σπεῖραι τὴν ὑπόληψιν,
ἵνα συλλαβόντες καὶ συμπεισθέντες ἂ μὴ
θέμις, ἀποθανόντες ὡς ἐπὶ μοιχείας
ἐγκλήματι, τῆς αὐτοῦ βασιλείας
ἀποβληθῶσιν.

3.8 | Therefore, the love of people for God is
sufficient for salvation. The wicked one,
knowing that we are rushing to believe in
the one and only God, sows the immortal
love for him in our souls. The wicked one,
having a powerful weapon against the
ignorant, strives to spread the belief in
many gods or even in one as greater, so
that those who are caught and persuaded
by what is not right may die as if guilty of
adultery and be cast out of his kingdom.

3.9 | Ἄξιός οὖν τῆς ἀποβολῆς πᾶς κατὰ τῆς
τοῦ Θεοῦ μοναρχίας αὐτὸ μόνον κἂν
ἀκοῦσαί τι τοιοῦτον θελήσας, εἰ δὲ ὡς
γραφαῖς τεθαρρήκως κατὰ τοῦ Θεοῦ τολμᾷ
τις κἂν ἀκούειν, πρῶτον ἐκεῖνό μοι

3.9 | Therefore, anyone who wishes to hear
anything against the one rule of God is
worthy of being cast out. If someone dares
to listen to such things, let them first
remember that if they want to reshape a

συνενθυμείτω, ὅτι, ἂν τις εὐλογον ἑαυτῷ
δόγμα ὡς βούλεται ἀναπλάσῃ, ἔπειτα
αὐταῖς ἐγκύψῃ, δυνατὸς ἔσται πολλὰς ὑπὲρ
οὗ ἐπλάσατο δόγματος ἀπ' αὐτῶν
μαρτυρίας φέρειν· πῶς οὖν ἐπὶ ταύταις
κατὰ τοῦ Θεοῦ θαρρεῖν ἔστιν, ἐν αἷς ἡ
πάντων βουλὴ εἰσευρίσκεται;

reasonable belief for themselves, then they
should examine those beliefs closely. They
will be able to bring many testimonies in
support of the doctrine they have created.
How then can one have courage against
God in these matters, where the will of all is
found?

3.10 | Αὐτίκα γοῦν Σίμων αὖριον ἡμῖν
συνζητεῖν μέλλων δημοσίᾳ κατὰ τῆς τοῦ
Θεοῦ μοναρχίας τολμᾷ, θέλων πολλὰς ἐξ
αὐτῶν τῶν γραφῶν φωνὰς ἐνεγκεῖν, ὅτι
πολλοὶ εἰσιν θεοί, εἷς δέ τις οὐχ ὁ τὸν
κόσμον κτίσας, ἀλλὰ τούτου ἀνώτερος καὶ
ὁμῶς τὰς ἀποδείξεις ἐγγράφους ἔχει
παρασχεῖν. καὶ ἡμεῖς δὲ ἐξ αὐτῶν πολλὰς
περικοπὰς δεῖξαι σαφῶς ἔχομεν, ὅτι εἷς
ἔστιν Θεὸς οὗτος ὁ τὸν κόσμον κτίσας, καὶ
ἄλλος οὐκ ἔστιν πλὴν αὐτοῦ. ἀλλὰ καὶ εἴ τις
ἄλλως πως εἰπεῖν θελήσῃ, ἔξει καὶ αὐτὸς ἐξ
αὐτῶν ὡς βούλεται περὶ ὧν βούλεται τὰς
ἀποδείξεις παρασχεῖν. πάντα γὰρ αἱ
γραφαὶ λέγουσιν, ἵνα μηδεὶς τῶν
ἀγνωμόνων ζητούτων τὸ ἀληθὲς εὕροι,
ἀλλ' ὃ βούλεται, τοῦ ἀληθοῦς τοῖς
εὐγνώμοσιν τετηρημένου. εὐγνώμοσύνη δὲ
ἔστιν, τὴν πρὸς τὸν τοῦ εἶναι ἡμᾶς αἴτιον
ἀποσώζειν στοργήν.

3.10 | Indeed, Simon is about to boldly
discuss in public tomorrow against the rule
of God, wanting to bring forth many voices
from those writings, claiming that there are
many gods, and that there is one who did
not create the world, but is greater than
this one and can provide written proofs.
We also have many passages to clearly
show that there is one God who created the
world, and there is no other besides him.
But if someone wants to say otherwise,
they too can provide proofs from those
writings as they wish about whatever they
want. For all the scriptures say this, so that
no one seeking the truth unknowingly finds
it, but whoever wants the truth will find it
preserved for the grateful. Gratitude is the
love that saves us, directed toward the one
who is the cause of our existence.

3.11 | Ὅθεν πρὸ πάντων εἰδέναι ὀφείλει,
ὅτι οὐδαμὸθεν αὐτὴν εὕρισκει, εἰ μὴ ἂν ἀπὸ
προφήτου ἀληθείας. προφήτης δὲ ἀληθὴς
ἔστιν ὁ πάντα πάντοτε εἰδώς, ἔτι δὲ καὶ τὰς
πάντων ἐννοίας, ἀναμάρτητος, ὡς περὶ
Θεοῦ κρίσεως πεπληρορημένος. διὸ
ἡμεῖς ὀφείλομεν περὶ τῆς προγνώσεως
αὐτοῦ μὴ ἀπλῶς διαλαμβάνειν, ἀλλ' εἰ
δύναται ἄνευ ἐτέρας προφάσεως
συνεστάναι αὐτοῦ ἢ πρόγνωσις. ἃ γὰρ οἱ
ἰατροὶ προλέγουσιν, ὑποβεβλημένην ὕλην

3.11 | Therefore, one must first know that it
cannot be found anywhere except from a
true prophet. A true prophet is one who
knows everything at all times, and also
understands the thoughts of all, being
without error, fully informed about God's
judgments. For this reason, we should not
simply grasp his foreknowledge, but
consider whether his foreknowledge can
exist without any other excuse. Just as
doctors make predictions based on the

ἔχοντες τοῦ νοσοῦντος τὸν σφυγμόν, καὶ οἱ μὲν πτηνά, οἱ δὲ θύματα, καὶ ἄλλοι ἄλλας ὕλας πολλὰς διαφόρους ὑποβεβλημένας ἔχοντες προλέγουσιν, καὶ προφητὰ οὐκ εἰσίν.

underlying condition of the patient's pulse, some look to birds, others to sacrifices, and others have many different materials they rely on to make predictions, and these are not true prophets.

3.12 | Εἰ δὲ βουλευθῇ τις λέγειν, τὴν διὰ τῶν τοιούτων προρόρήσεων τῇ ὄντως ἐμφύτῳ προγνώσει ὁμοίαν εἶναι, πολὺ ἡπάτηται. τὰ γὰρ τοιαῦτα παρόντα μηνύει μόνον, καὶ ταῦτα εἰ ἀληθεύει ἄλλως δέ μοι καὶ αὐτὰ εὐχρηστεῖ, πρόγνωσιν γὰρ εἶναι συνίστησιν· ἡ τὲ τοῦ μόνου καὶ ἀληθοῦς πρόγνωσις οὐ μόνον τὰ παρόντα ἐπίσταται, ἀλλὰ καὶ μέχρις αὐτοῦ μέλλοντος αἰῶνος ἀπέραντον ἐκτείνει τὴν προφητείαν, καὶ οὐδενὸς δεῖται πρὸς ἐπίγνωσιν, μὴ προφητεύων ἀμαυρὰ καὶ ἀμφίβολα, ἵνα ἄλλου προφήτου χρεῖαν ἔχῃ τὰ λεγόμενα πρὸς ἐπίγνωσιν, ἀλλὰ ῥητὰ καὶ ἀπλᾶ, ὥσπερ ὁ διδάσκαλος ἡμῶν καὶ προφήτης ὢν ἐμφύτῳ καὶ ἀενάῳ πνεύματι πάντα πάντοτε ἠπίστατο.

3.12 | But if someone wants to say that predictions made in such ways are similar to true innate foreknowledge, they are greatly mistaken. For such predictions only reveal what is present, and even if they are true, they are still useful to me; they suggest foreknowledge. But the foreknowledge of the one true God not only knows what is present but also extends the prophecy to the endless future. It does not need anyone else for understanding, not making vague or uncertain predictions that require another prophet for clarity. Instead, it is clear and simple, just as our teacher and prophet, being filled with the innate and eternal spirit, always knew everything.

3.13 | Διὸ τεθαρρήκτως ἐξετίθετο περὶ τῶν μελλόντων ἔσεσθαι, λέγω δὲ πάθη, τόπους, ὅρους. προφήτης γὰρ ὢν ἄπταιστος, ἀπείρω ψυχῆς ὀφθαλμῷ πάντα κατοπτεύων ἐπίσταται λανθάνων. εἰ δὲ παραδεξώμεθα καὶ ἡμεῖς, ὥς οἱ πολλοί, ὅτι καὶ ὁ ἀληθὴς προφήτης οὐ πάντοτε, ἀλλ' ἐνίοτε, ὅτε ἔχει τὸ πνεῦμα, καὶ διὰ τοῦτο προγινώσκει, ὁπότε δὲ οὐκ ἔχει, ἀγνοεῖ, — ἐὰν οὕτως ὑπολάβωμεν, καὶ ἑαυτοὺς ἀπατῶμεν καὶ ἄλλους ἐνεδρεύσομεν. τὸ γὰρ τοιοῦτον μανικῶς ἐνθουσιῶντων ἐστὶν ὑπὸ πνεύματος ἀταξίας, τῶν παρὰ βωμοῖς μεθύοντων καὶ κνίσσης ἐμφορουμένων.

3.13 | For this reason, he boldly revealed what will happen in the future, meaning events, places, and boundaries. A prophet, being flawless, sees everything with the eye of an unerring soul. But if we accept, like many do, that even the true prophet does not always know, but sometimes knows when he has the spirit, and therefore foresees, while when he does not have it, he is ignorant—if we think this way, we deceive ourselves and trap others. For such a belief is the madness of those who are inspired by a chaotic spirit, like those who drink too much by the altars and are filled with smoke.

3.14 | Τινὶ γὰρ προφητεῖαν ἐπαγγέλλεσθαι θέλοντι ἐὰν συγχωρηθῇ πιστεῦεσθαι ἐν οἷς ψεύστης φωρᾶται, ὅτι τότε τὸ τῆς προγνώσεως ἅγιον οὐκ εἶχεν πνεῦμα, οὐκ εὐέλεγκτος ἔσται ψεύστης ὑπάρχων προφήτης· ἐν οἷς γὰρ ὡς πολλὰ λέγων ὀλίγα ἐπιτυγχάνει, τότε τοῦ πνεῦμα ἔχειν πιστεύεται, ὅτε τὰ πρῶτα ἔσχατα λέγει, τὰ ἔσχατα πρῶτα, τὰ γενόμενα ὡς ἐσόμενα, τὰ ἐσόμενα ὡς ἤδη γεγονότα, ἀλλὰ καὶ ἀνακόλουθα, ἢ καὶ ἐξ ἄλλων ὑφηρημένα καὶ μεταμεμορφωμένα, ἃ δὲ μεμειωμένα, ἀνείδεα, ἀνόητα, ἀμφίβολα, ἄδοξα, ἄδηλα, πάσης κεκραγότα δυσσυνειδησίας.

3.14 | For if someone wants to claim to prophesy and is believed in things where a liar is found, then the holy nature of foreknowledge will not have the spirit, and he will be an unconvincing liar while being a prophet. For in cases where he speaks many things but achieves little, it is believed that he has the spirit when he says the last things first, the last things as if they are first, the things that have happened as if they will happen, and the things that will happen as if they have already occurred. But also, he may say things that are inconsistent or taken from others and changed, which are diminished, unclear, foolish, uncertain, unworthy of belief, and lacking clarity, all shouting of a troubled conscience.

3.15 | Ὁ δὲ ἡμέτερος διδάσκαλος οὐδέν τι τοιοῦτο προεφητεύσατο, ἀλλ', ὡς φθάσας εἶπον, προφήτης ὢν ἐμφύτῳ καὶ ἀενάῳ πνεύματι πάντα πάντοτε ἐπιστάμενος τεθαρόρηκώς ἐξετίθετο, ὡς προέλεγον, σαφῶς, πάθη, τόπους, ἐμπροθέσμους χρόνους, τρόπους, ὅρους. αὐτίκα γοῦν περὶ τοῦ ἁγιάσματος προλέγων ἔφη· ὁρᾶτε τὰς οἰκοδομὰς ταύτας; ἀμὴν ὑμῖν λέγω, λίθος ἐπὶ λίθον οὐ μὴ ἀφεθῇ ὧδε, ὅς οὐ μὴ καθαιρεθῇ· καὶ οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, καὶ καθαίρεσις ἀρχὴν λήψεται. ἐλεύσονται γὰρ καὶ καθιοῦσιν ἐνταῦθα, καὶ περιχαρακώσουσι, καὶ τὰ τέκνα ὑμῶν ἐνταῦθα κατασφάξουσιν. ὅμως καὶ τὰ ἐξῆς εἶρηκεν σαφεῖ φωνῇ, ἅτινα αὐτοῖς ὀφθαλμοῖς ἰδεῖν ἔχομεν· ἵνα ἐφ' ὧν ὁ λόγος ἐρρέθη, καὶ τὸ ἔργον γένηται. πρὸς γὰρ πίστιν ἀκουόντων τὸν λόγον τῆς ἀποδείξεως ὁ τῆς ἀληθείας ποιεῖται

3.15 | But our teacher did not prophesy anything like that. Rather, as I have said, being a prophet filled with the innate and eternal spirit, he boldly revealed everything, as I mentioned, clearly stating events, places, specific times, ways, and boundaries. For example, when speaking about the holy place, he said: "Do you see these buildings? Truly, I tell you, not one stone will be left on another here that will not be thrown down. And this generation will not pass away until the destruction begins." For they will come and lay siege here, and they will slaughter your children here. Moreover, he also spoke clearly about the things that we can see with our own eyes, so that the words may be fulfilled and the work may happen. For the prophet makes the truth known to those who hear the words of proof.

προφήτης.

3.16 | Πλὴν πολλοὶ εἰσιν τῆς πλάνης κήρυκες, ἓνα τὸν τῆς κακίας ἡγεμόνα ἔχοντες· ὥς λόγῳ τῆς ἀληθείας εἷς ὢν καὶ αὐτὸς τῆς εὐσεβείας ἡγεμὼν ἐν ἰδίοις καιροῖς τοὺς πάντας καθαρὸς εὐρεθέντας ἔξει προφήτας. ἡ δὲ πολλὴ τῶν πεπλανημένων τὸ μὴ πρότερον νοῆσαι τὸν τῆς συζυγίας λόγον, αἰτία γέγονεν αὕτη· ὃν ἰδίᾳ ὑμῖν ἐκάστοτε οὐ παύσομαι ἐκτιθέμενος κεφαλαιωδῶς· πολὺ γὰρ τὸ κατ' εἶδος λέγειν. ὑμεῖς οὖν τῶν λεγομένων γένεσθὲ μοι φιλαληθεῖς κριταί.

3.17 | Τοῦ δὲ λέγειν ἄρξομαι ἤδη. Θεοῦ τοῦ τὰ πάντα πεποιηκότος τὸ μέγα καὶ ἅγιον τῆς προγνώσεως αὐτοῦ πνεῦμα εἰ μὴ τῷ ὑπὸ χειρῶν αὐτοῦ κυοφορηθέντι ἀνθρώπῳ δῶῃ τις ἐσχηκέναι, πῶς ἔτι ἐτέρῳ τῷ ἐκ μυσσαρᾶς σταγόνης γεννηθέντι ὁ ἀπονέμων οὐ τὰ μέγιστα ἁμαρτάνει; καὶ οὐκ οἶμαι αὐτὸν συγγνώμης τυγχάνειν, κἂν ὑπὸ νόθου γραφῆς κατὰ τοῦ πάντων πατρὸς δεινὰ νοεῖν ἀπατηθείῃ ὁ γὰρ εἰκόνα, καὶ ταῦτα αἰωνίου βασιλέως ὑβρίσας, τὴν ἁμαρτίαν εἰς ἐκεῖνον ἀναφερομένην ἔχει, οὔπερ καθ' ὁμοίωσιν ἡ εἰκὼν ἐτύγχανεν οὔσα. ἀλλὰ, φησὶν, ἁμαρτήσαντα κατέλειπεν τὸ θεῖον πνεῦμα. οὐκοῦν συνῆμαρτεν· καὶ πῶς ὁ τοῦτο λέγων οὐ κινδυνεύει; ἀλλὰ μετὰ τὸ ἁμαρτῆσαι εἰλήφει τὸ πνεῦμα. ἀδίκους ἄρα δέδοται· καὶ ποῦ τὸ δίκαιον; ἀλλὰ δικαίοις καὶ ἀδίκους ἐπιχορηγεῖται. τοῦτο πάντων ἀδικώτατον. οὕτως πᾶν ψεῦσμα, κἂν μυρίαὶ ἐπινοαίαι βοηθῇται, τὸν ἔλεγχον κἂν ἐν μακρῷ χρόνῳ λαβεῖν ἔχη.

3.16 | But there are many preachers of error, having one leader of wickedness. By this word of truth, there is one who is also the leader of piety, and in his own time, he will have all the pure ones found as prophets. But the many who are misled have caused this because they did not understand the word of union beforehand. I will not stop presenting this to you in summary every time. For it is much to speak about the nature of things. Therefore, be truthful judges of what is said to me.

3.17 | Now I will begin to speak. If the great and holy spirit of God, who created everything, does not give to the man who is carried by his hands the ability to hold anything, how can the one born from a filthy drop sin against the greatest? And I do not think he can receive forgiveness, even if he is deceived by a false writing against the terrible father of all. For the image, having insulted the eternal king, carries the sin back to him, of whom the image was made in likeness. But, he says, having sinned, he left the divine spirit. So, did he not share in the sin? And how does the one who says this not risk anything? But after sinning, he receives the spirit. Therefore, it is given to the unjust. And where is the just? But it is given to both the just and the unjust. This is the most unjust of all. Thus, every lie, even if it is supported by countless inventions, will eventually face the truth, even if it takes a long time.

3.18 | Μὴ ἀπατᾶσθε. ὁ πατὴρ ἡμῶν οὐδὲν ἡγνώνει. ὁπότου καὶ ὁ δημοσίᾳ κείμενος νόμος, ἀγνοίας ἐγκλήματι διὰ τοὺς ἀναξίους σκέπων αὐτόν, τοὺς ἀληθείας γλιχομένους ἐπ' αὐτὸν ἀναπέμπει λέγων ἐξέτασον τὸν πατέρα σου καὶ ἐρεῖ σοι, τοὺς πρεσβυτέρους σου, καὶ ἀναγγελοῦσί σοι. τοῦτον ἐχρῆν τὸν πατέρα ζητῆσαι. ἀλλ' οὐκ ἐζήτησας, τίνος ἐστὶν ὁ τῆς βασιλείας χρόνος, τίνος ἡ τῆς προφητείας καθέδρα, καίτοι αὐτοῦ ἐαυτὸν μηνύοντος τῷ λέγειν· ἐπὶ τῆς καθέδρας Μωυσέως ἐκάθησαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι· πάντα ὅσα λέγωσιν ὑμῖν, ἀκούετε αὐτῶν. αὐτῶν δέ, εἶπεν, ὡς τὴν κλεῖδα τῆς βασιλείας πεπιστευμένων, ἢ τις ἐστὶν γνώσις, ἢ μόνη τὴν πύλην τῆς ζωῆς ἀνοίξαι δύναται, δι' ἧς μόνης εἰς τὴν αἰωνίαν ζωὴν εἰσελθεῖν ἔστιν. ἀλλὰ ναί, φησὶν, κρατοῦσι μὲν τὴν κλεῖν, τοῖς δὲ βουλομένοις εἰσελθεῖν οὐ παρέχουσιν.

3.19 | Διὰ τοῦτο, φημί, αὐτὸς τῆς καθέδρας ἐγερθεὶς, ὡς πατὴρ ὑπὲρ τέκνων, τὰ ἀπ' αἰῶνος ἐν κρυπτῷ ἀξίοις παραδιδόμενα κηρύσσων, μέχρις αὐτῶν ἐθνῶν τὸν ἔλεον ἐκτείνων καὶ ψυχὰς παντῶν ἐλεῶν, ἰδίου αἵματος ἡμέλει. μέλλοντος γὰρ αἰῶνος βασιλεὺς εἶναι κατηξιωμένος πρὸς τὸν νῦν ἐμπρόθεσμος παρεληφότα νόμῳ τὴν βασιλείαν. καὶ τὸ μέγιστον ὅπερ αὐτὸν λῖαν ἐλύπει ἐστὶ τοῦτο, ὅτι ὑπὲρ ὧν ὡς τέκνων τὴν μάχην ἐποιεῖτο, ὑπ' αὐτῶν ἀγνοίας αἰτία ἐπολεμεῖτο. καὶ ὁμῶς ἡγάπα καὶ τοὺς μισοῦτας, καὶ ἐκλαίει τοὺς ἀπειθοῦντας, καὶ εὐλόγει τοὺς λοιδοροῦντας, ἠύχετο ὑπὲρ ἐχθραίνοντων. καὶ οὐ μόνον ταῦτα ἐποιεῖ ὡς πατὴρ, ἀλλὰ καὶ τοὺς αὐτοῦ μαθητάς, ὡς πρὸς ἀδελφοὺς ἔχοντας, τὰ ὅμοια ποιεῖν ἐδίδασκεν. τοῦτο πατὴρ, τοῦτο προφήτης, τοῦτο εὐλογον τὸ αὐτὸν ἰδίων τέκνων βασιλεῦσαι· ἵνα τῇ ἐκ πατρὸς

3.18 | Do not be deceived. Our father knows nothing. Whenever the public law is placed, it sends those who cling to the truth to examine it, saying, "Examine your father, and he will tell you, your elders will inform you." This is the father you should seek. But you did not seek, whose is the time of the kingdom, whose is the seat of prophecy, even though he himself is revealing it by saying: "The scribes and the Pharisees sit on Moses' seat; therefore, all that they tell you, listen to them." But he said, as for the key of the kingdom of heaven, which is knowledge, it alone can open the gate of life, by which alone one can enter eternal life. But yes, he says, they hold the key, but they do not allow those who wish to enter.

3.19 | For this reason, I say, he himself, having risen from the seat, as a father for his children, proclaims the things hidden from eternity that are worthy to be delivered, extending mercy to those nations and having compassion on all souls, caring for his own blood. For he is destined to be king of the coming age, having received the kingdom according to the present law. And the greatest thing that greatly troubled him is this: that for those whom he fought for as children, he was being opposed by their ignorance. And yet, he loved even those who hated him, and he wept for those who disobeyed, and he blessed those who insulted him, praying for those who were hostile. And he did not only do these things as a father, but he also taught his disciples, as brothers, to do the same. This is what a father does, this is what a prophet does,

πρὸς τέκνα στοργῇ καὶ τῶν τέκνων πρὸς τὸν πατέρα ἐνδιαθέτω τιμῇ αἰωνία εἰρήνη γενέσθαι δυναθῇ. τοῦ γὰρ εὐλόγου βασιλεύοντος, ἐπὶ τοὺς βασιλευμένους ἀληθὴς χαρὰ περὶ τοῦ βασιλεύοντος γίνεται.

this is fitting for him to reign over his own children; so that there may be eternal peace through the love of a father towards his children and the honor of the children towards their father. For when a just king reigns, true joy comes to those who are ruled over him.

3.20 | Πλὴν ἐπὶ τὸν πρῶτον τῆς ἀληθείας ἐφόρα μοι λόγον. ἐὰν τῷ ὑπὸ χειρῶν Θεοῦ κυοφορηθέντι ἀνθρώπῳ τὸ ἅγιον Χριστοῦ μὴ δῶ τις ἔχειν πνεῦμα, πῶς ἐτέρῳ τινὶ ἐκ μυσσαρᾶς σταγόνης γεγεννημένῳ διδοὺς ἔχειν οὐ τὰ μέγιστα ἀσεβεῖ; τὰ δὲ μέγιστα εὐσεβῆ, ἐὰν ἐτέρῳ μὲν μὴ δῶη ἔχειν, ἐκεῖνον δὲ μόνον ἔχειν λέγοι, ὃς ἀπ' ἀρχῆς αἰῶνος ἅμα τοῖς ὀνόμασιν μορφᾶς ἀλλάσσων τὸν αἰῶνα τρέχει, μέχρις ὅτε ἰδίων χρόνων τυχόν, διὰ τοὺς καμάτους Θεοῦ ἐλέει χρισθεὶς, εἰς αἰὲ ἔξει τὴν ἀνάπαυσιν. οὗτος ἄρχειν τε καὶ κυριεύειν πάντων τῶν ἐν ἀέρι καὶ γῇ καὶ ὕδασι τετίμηται· πρὸς τοῦτοις δὲ αὐτοῦ πεποιηκότος τὸν ἄνθρωπον τὴν πνοὴν ἔσχεν, ψυχῆς ἄρρητον περιβολήν, ὅπως ἀθάνατος εἶναι δυναθῇ.

3.20 | But look to the first of truth for me. If someone does not give the holy spirit to the man who is carried by the hands of God, how can he give it to another person born from a filthy drop without committing the greatest sin? And the greatest things are for the pious, if he does not give them to one person, but only to that one who, from the beginning of the age, changes forms with the names, running through the age, until he reaches his own time, having been anointed by the mercy of God through his labors, he will have rest forever. This one is honored to rule and have authority over all things in the air, on the earth, and in the waters. Moreover, having made man, he gave him breath, a covering of the soul, so that he might be able to be immortal.

3.21 | Οὗτος αὐτὸς μόνος ἀληθὴς ὑπάρξας προφήτης ἐκάστῳ ζῳῷ κατ' ἀξίαν τῆς φύσεως, καθὼς ὁ πεποιηκὼς αὐτόν, οἰκείως τέθεικεν τὰ ὀνόματα. εἴ τι γὰρ ἐπωνόμασεν, τοῦτο ἦν καὶ ἐκ τοῦ πεποιηκότος ὄνομα τῷ γεγεννημένῳ. διὸ πῶς ἔτι φυτοῦ χρεῖαν εἶχε προσλαβεῖν, ἵνα τί ποτέ ἐστιν ἴδιον καλὸν ἢ κακόν; ἐνετέλλετο. ἀλλὰ ταῦτα πιστεύουσιν οἱ ἄκριτοι, οἱ ἄλογον θηρίον Θεοῦ κτίσαντος αὐτούς τε καὶ τὰ πάντα ἐνεργητικώτερον γεγενῆσθαι οἰηθέντες.

3.21 | This one alone is the true prophet, giving each living being a name according to the worth of its nature, just as the one who made him has set the names. For if he named anything, that was also a name from the creator for what was born. So why would a plant still need to receive a name, so that it might see what is good or bad? It was commanded. But these things are believed by the untrained, who, thinking that they are created by God, believe that they themselves and all things have come into being more actively.

3.22 | Πλὴν τούτῳ σύζυγος συνεκτίσθη
θήλεια φύσις, πολὺ ἀποδέουσα αὐτοῦ, ὡς
οὐσία μετουσίας, ὡς ἡλίου σελήνη, ὡς
φωτὸς τὸ πῦρ. αὕτη τοῦ νῦν κόσμου ὡς
θήλεια ὁμοίου ἄρχουσα πρώτη προφητὶς
εἶναι πεπίστευται, μετὰ πάντων τῶν ἐν
γεννητοῖς γυναικῶν προφητεῖαν
ἐπαγγελλομένη. ὁ δὲ ἕτερος, ὡς υἱὸς
ἀνθρώπου ἄρσεν ὢν, καὶ τὰ διαφέροντα
ὡς ἄρσενι τῷ μέλλοντι αἰῶνι πρωτεύει.

3.22 | But to him, a female nature was
created as a partner, greatly lacking
compared to him, like the moon to the sun,
like fire to light. This one is believed to be
the first prophetess of the present world,
ruling as a female of a similar kind,
promising prophecy among all women who
give birth. And the other, as the son of man,
being male, will lead the differences as a
male in the coming age.

3.23 | Δύο οὖν ἡμῖν γενικαὶ ἔστωσαν
προφητεῖαι· ἡ μὲν ἀρρηνική· καὶ διωρίσθω,
ὅτι ἡ μὲν πρώτη ἄρσεν οὔσα δευτέρα τοῦ
λοιποῦ τέτακται κατὰ τὸν τῆς προόδου
λόγον, ἡ δὲ δευτέρα θήλυς οὔσα πρώτη
ὠρίσθη ἔρχεσθαι ἐν τῇ τῶν συζυγιῶν
προελεύσει. ἡ μὲν οὖν ἐν γεννητοῖς
γυναικῶν οὔσα, ὡς θήλεια τοῦ νῦν κόσμου
ἐπαγγελλομένη, ἀρρηνική εἶναι
πιστεύεσθαι θέλει. διὸ κλέπτουσα τὰ τοῦ
ἄρσενος σπέρματα, καὶ τοῖς ἰδίῳ τῆς
σαρκὸς σπέρμασιν ἐπισκέπεσα, ὡς ὅλα ἴδια
συνεκφέρει τὰ γεννήματα, τοῦτ' ἔστιν τὰ
ρήματα. καὶ τὸν παρόντα ἐπίγειον πλοῦτον
ὡς προῖκα δώσειν ἐπαγγέλλεται, τῷ ταχεῖ
τὸ βραδύ, τὸ βραχὺ τῷ μείζονι ὑπαλλάξαι
θέλουσα.

3.23 | So let there be two general
prophecies for us: the first is male; and let
it be defined that the first, being male, is
placed second according to the order of
progress, while the second, being female, is
defined to come first in the arrival of
partnerships. Therefore, the one among
women who gives birth, as a female of the
present world, is believed to be male. For
she takes the seeds of the male and has
looked after her own seeds of flesh, as all
things bring forth their own offspring, that
is, the words. And she promises to give the
present earthly wealth as a dowry, wanting
to exchange the quick for the slow, the
small for the greater.

3.24 | Πολλοὺς μέντοι θεοὺς λέγειν καὶ
ἀκούειν οὐ μόνον τολμῶσα, ἀλλὰ καὶ αὐτὴ
γενέσθαι πιστεύουσα, καὶ ἐλπίδι τοῦ
γενέσθαι, ὃ μὴ ἔχει φύσιν, καὶ ὃ ἔχει
προσαπολλύουσα, καὶ ὡς θήλεια ἐν μηνίοις
γινομένη προφάσει θυσιῶν αἱμάσσεται, καὶ
οὕτως τοὺς ψαύοντας αὐτῆς μολύνει. ἐπὶ
δὲ συλλαβοῦσα τοὺς προσκαίρους τίκτη
βασιλεῖς, τοὺς αἵμα πολὺ χέοντας ἐγείρει
πολέμους. τοὺς δὲ παρ' αὐτῆς μαθεῖν

3.24 | She dares not only to speak of many
gods and hear them, but also believes that
she herself has become one, hoping to
become what has no nature, and destroying
what has. And as a female, she becomes a
pretext for sacrifices in the months, and
thus she defiles those who touch her. When
she conceives, she gives birth to kings,
stirring up wars with much bloodshed.
Those who seek to learn the truth from her,

ἀλήθειαν ὀρεγομένους τῷ τὰ πάντα λέγειν
τὰ ἐναντία καὶ πολλὰς καὶ διαφόρους
παρέχειν ὑπουργίας ζητοῦντας αἰεὶ καὶ
μηδὲν εὐρίσκοντας μέχρις αὐτοῦ θανάτου
καθίστησιν. ἀπ' ἀρχῆς γὰρ ἄνθρωποις
τυφλοῖς θανάτου κεῖται πρόφασις· πλάνη
γὰρ καὶ ἀμφίβολα καὶ λοξὰ προφητεῦσά
τοὺς πιστεύοντας ἀπατᾷ.

desiring to speak everything contrary and
provide many different services, always
seek and find nothing until their death. For
from the beginning, a pretext for death lies
before blind humans; for she deceives
those who believe with wandering,
uncertain, and crooked prophecies.

3.25 | Διὶ ὃ τῷ πρωτοτόκῳ αὐτῆς
ἀμφοτερίζον ἐπέθηκεν ὄνομα, καλέσασα
Καῖν· ὃ διχῇ ἔχει τῆς ἐρμηνείας τὴν
ἐκδοχήν. ἐρμηνεύεται γὰρ καὶ κτήσις καὶ
ζῆλος, ὡς ζηλοῦν αὐτοῦ μέλλοντος ἐν τοῖς
ἐσομένοις ἢ γυναῖκα ἢ κτήματα ἢ τὴν τῶν
γονέων πρὸς αὐτὴν στοργήν. εἰ δὲ ἄρα
μηδὲν τούτων γένηται, καὶ οὕτως τὸ κτῆμα
λέγεσθαι καλῶς ἐπιτέτευκται. αὐτὸν γὰρ
πρῶτον ἐκτήσατο, ὅπερ αὐτῇ καὶ
ἐχρησίμευσεν. φονεὺς γὰρ ἦν καὶ ψεύστης
καὶ μετὰ ἁμαρτιῶν ἡσυχάζειν μηδὲ ἐπὶ τῷ
ἄρχειν θέλων. ἔτι μὴν καὶ οἱ ἀπὸ τῆς
τούτου διαδοχῆς προεληλυθότες πρῶτοι
μοιχοὶ ἐγένοντο· καὶ ψαλτήρια καὶ κιθάραι
καὶ χαλκεῖς ὅπλων πολεμικῶν ἐγένοντο. δι'
ὃ καὶ ἡ τῶν ἐγγόνων προφητεία, μοιχῶν
καὶ ψαλτηρίων γέμουσα, λανθανόντως διὰ
τῶν ἡδυπαθειῶν ὡς τοὺς πολέμους ἐγείρει.

3.25 | For this reason, she named her
firstborn Cain; this name has a double
meaning. It can mean both possession and
zeal, as in desiring either a woman,
property, or the affection of parents
towards her. But if none of these come to
be, then it is rightly said that possession is
achieved. For she first acquired him, which
was useful to her. He was a murderer and a
liar, and he did not rest from his sins even
while wanting to rule. Moreover, those who
came from his line became the first
adulterers; and harps, lyres, and bronze
weapons of war came into being. Therefore,
the prophecy of the descendants, filled with
adulterers and harps, secretly stirs up wars
through pleasures.

3.26 | Ὁ δὲ ἐν υἱοῖς ἀνθρώπων προφητεῖαν
ἐμφυτον ψυχῆς ἰδίαν ἔχων, ῥητῶς ὡς
ἄρσιν τοῦ μέλλοντος αἰῶνος τὰς ἐλπίδας
μηνύων, τὸν αὐτοῦ υἱὸν προσηγόρευσεν
Ἀβέλ, ὃ ἄνευ πάσης ἀμφιβολίας πένθος
ἐρμηνεύεται. πενθεῖν γὰρ τοῖς αὐτοῦ υἱοῖς
παρέχει τοὺς ἐξαπατωμένους ἀδελφούς
αὐτῶν. ἀψευστεῖ αὐτοῖς ἐν τῷ μέλλοντι
αἰῶνι τὴν παράκλησιν ὑπισχνούμενος.
Θεὸν ἓνα μόνον αἰτεῖν λέγων, θεοὺς οὔτε
αὐτὸς λέγει, οὔτε ἄλλω λέγοντι πιστεύει.

3.26 | But he, having a prophecy within the
souls of men, clearly reveals the hopes of
the future age as male, named his son Abel,
which without any doubt means mourning.
For mourning provides his sons with
deceived brothers. He promises them a
true comfort in the future age. He says to
ask for only one God, neither speaking of
other gods nor believing anyone who does.
It is good to keep what one has and to
increase it more. He hates sacrifices, blood,

καλὸν ὃ ἔχει τηρεῖ καὶ ἐπὶ πλείονα αὖξει.
θυσίας, αἵματα, σπονδὰς μισεῖ· ἀγνοῦς,
καθαροὺς, ὁσίους ἀγαπᾷ. πῦρ βωμῶν
σβέννυσιν, πολέμους καταργεῖ, εἰρήνην
διδάσκει, σωφροσύνην ἐντέλλεται, τὰς
ἁμαρτίας καθαίρει, γάμον νομιτεύει,
ἐγκράτειαν συγχωρεῖ, εἰς ἀγνείαν πάντας
ἄγει, ἐλεημονικοὺς ποιεῖ, δικαιοσύνην
νομιτεύει, τοὺς τελείους αὐτῶν σφραγίζει,
καὶ τὸν τῆς ἀναπαύσεως λόγον ἐκφάνει,
ῥητὰ προφητεύει, σαφῇ λέγει, πῦρ αἰώνιον
κολάσεως πυκνῶς ὑπομιμνήσκει,
βασιλείαν Θεοῦ συνεχῶς καταγγέλλει,
πλοῦτον οὐράνιον μηνύει, δόξαν
ἀναφαίρετον ὑποσχεῖται, τῆς ἁμαρτίας τὴν
ἄφεσιν ἔργῳ δείκνυσιν.

and libations; he loves the pure, clean, and
holy. He extinguishes the fire of altars, ends
wars, teaches peace, commands self-
control, removes sins, legitimizes marriage,
allows temperance, leads all to purity,
makes them merciful, legitimizes justice,
seals the perfect, reveals the word of rest,
prophesies clearly, speaks plainly,
frequently reminds of the eternal fire of
punishment, proclaims the kingdom of God,
hints at heavenly wealth, promises
unremovable glory, and shows the
forgiveness of sin through action.

3.27 | Καὶ τί δεῖ λέγειν; ὁ ἄρσιν ὅλως
ἀλήθεια, ἡ θήλεια ὅλη πλάνη, ὁ δὲ ἐξ
ἄρσενος καὶ θηλείας γεγονὼς ἅ μὲν
ψεύδεται, ἅ δὲ ἀληθεύει. ἡ γὰρ θήλεια ἰδίῳ
αἵματι ὥσπερ ἐρυθρῷ πυρὶ περιβάλλουσα
τὸ τοῦ ἄρσενος λευκὸν σπέρμα, ἀλλοτριῶς
ἐρείσματος ὅστων τὸ ἀσθενὲς αὐτῆς
συνίστησιν, καὶ τῷ τῆς σαρκὸς προσκαίρῳ
ἄνθει τέρπουσα, καὶ βραχείαις ἡδοναῖς τοῦ
λογισμοῦ τὴν ἰσχὺν ὑποσυνῶσα, τοὺς
πλείονας εἰς μοιχείαν ἄγει, καὶ οὕτως τοῦ
μέλλοντος καλοῦ στερίσκει νυμφίου.
νύμφη γὰρ ἐστὶν ὁ πᾶς ἄνθρωπος, ὁπότε ἂν
τοῦ ἀληθοῦς προφήτου λευκῷ λόγῳ
ἀληθείας σπειρόμενος φωτίζεται τὸν νοῦν.

3.27 | And what should be said? The male is
entirely truth, while the female is all
deception. The one born from male and
female both tells some lies and speaks
some truths. For the female, wrapping the
white seed of the male in her own red
blood like a fiery flame, supports her weak
nature with foreign bones, and, delighting
in the temporary beauty of the flesh,
weakens the strength of thought with brief
pleasures, leading many into adultery, and
thus deprives them of the future good of a
bridegroom. For every human is a bride
when he is illuminated by the white word
of the true prophet, being sown in truth.

3.28 | Διὸ ἐνὸς μόνου τοῦ τῆς ἀληθείας
προφήτου ἀκούειν δεῖ, εἰδότα ὅτι ὁ παρ'
ἐτέρου σπαρεῖς λόγος, μοιχείας ἔγκλημα
λαβὼν, ὡς ὑπὸ νυμφίου τῆς βασιλείας
αὐτοῦ ἐκβάλλεται. τοῖς δὲ τὸ μυστήριον
εἰδόσιν ὑπὸ ψυχικῆς μοιχείας καὶ θάνατος
γίνεται. ὁπότε ἂν ἡ ψυχὴ ὑφ' ἐτέρων

3.28 | For this reason, one must listen only
to the prophet of truth, knowing that the
word sown by another, having taken the
charge of adultery, is cast out by the
bridegroom of his kingdom. But for those
who know the mystery, death comes from
spiritual adultery. Whenever the soul is

σπαρῇ, τότε ὡς πορνεύσασα ἢ μοιχευσαμένη ὑπὸ τοῦ πνεύματος ἐγκαταλείπεται, καὶ οὕτως τὸ ἔμψυχον σῶμα, τοῦ ζωοποιοῦ πνεύματος χωρισθέντος, εἰς γῆν ἀναλύεται, καὶ τοῦ ἁμαρτήματος ἢ κατ' ἀξίαν κόλασις ἐν τῷ τῆς κρίσεως καιρῷ ἀποδίδεται τῇ ψυχῇ μετὰ τὴν τοῦ σώματος ἀνάλυσιν· ὥσπερ ἐπ' ἀνθρώπων ἢ ἐπὶ μοιχείᾳ φωραθεῖσα πρῶτον τῶν οἴκων ἐκβάλλεται, εἴθ' ὕστερον ἐπὶ καταδίκη κρίνεται.

sown by others, it is then left behind as if it has committed fornication or adultery by the spirit, and thus the living body, separated from the life-giving spirit, is dissolved into the earth. The punishment for sin is given to the soul according to its worth at the time of judgment, after the body has been dissolved. Just as among humans, the one caught in adultery is first cast out from her home, and then later judged for condemnation.

3.29 | Τοῦ Πέτρου τοῦτον αὐτὸν μέλλοντος ἡμῖν τελείως ἐκφαίνειν τὸν μυστικὸν τοῦτον λόγον, Ζακχαῖος ἤκεν λέγων· ἤδη λοιπόν, ὦ Πέτρε, καιρὸς πρὸς τὸ ἐκβάντα διαλεχθῆναί σε. πολὺς γὰρ ἐπὶ τῆς αὐλῆς συναθροισθεὶς ἀναμένει σε ὄχλος, οὗ ἐν μέσῳ ὡς πολέμαρχος ὑπ' αὐτοῦ δορυφορούμενος ἔστηκε Σίμων. ὁ δὲ Πέτρος ἀκούσας, εὐχῆς χάριν ὑποχωρήσας μοι κελεύσας ὡς μήπω εἰληφότεν τὸ πρὸς σωτηρίαν βάπτισμα, τοῖς ἤδη τελείοις ἔφη ἐγερθέντες εὐξώμεθα, ἵνα ὁ Θεὸς τοῖς ἀνεκλείπτοις αὐτοῦ οἰκτιρμοῖς συνεργήσῃ μοι ὁρμῶντι πρὸς σωτηρίαν τῶν ὑπ' αὐτοῦ κτισθέντων ἀνθρώπων. καὶ ταῦτ' εἰπὼν εὐξάμενος ἐξῆλθε εἰς τὸν ὑπαιθρον τῆς αὐλῆς τόπον μέγαν ὄντα, ἔνθα συνεληλυθότες ἦσαν πολλοὶ τοῦ ἐποπτεῦσαι χάριν, τῆς διακρίσεως αὐτοῦ ἐπὶ τὸ σπεύδειν τοῦ ἀκούειν σπουδαιότερους πεποιηκυίας.

3.29 | While Peter was about to fully reveal this secret word to us, Zacchaeus came saying: "Well then, Peter, it is time to speak with you about the outcome. For a large crowd has gathered in the courtyard, and in the middle of them stands Simon, like a general surrounded by his soldiers." When Peter heard this, he asked to step back for a moment, since he had not yet received the baptism for salvation. He said, "Let us pray, now that we are already perfect, so that God may help me with his unending mercy as I strive for the salvation of the people he has created." After saying this, he prayed and went out to a large open space in the courtyard, where many had gathered to see, eager to hear more from him.

3.30 | Στάς οὖν, καὶ ἰδὼν μετὰ πολλῆς ἡσυχίας τὸν πάντα λαὸν εἰς αὐτὸν ἀτενίζοντα, Σίμωνα δὲ τὸν μάγον εἰς μέσον ἐστῶτα, τοῦ λέγειν ἤρξατο οὕτως· εἰρήνη εἴη πᾶσιν ὑμῖν τοῖς ἐτοίμοις ἔχουσιν δεξιὰς διδόναι τῇ τοῦ Θεοῦ ἀληθείᾳ, ἣν αὐτοῦ μεγάλην τε καὶ ἀσύγκριτον ἐν τῷ νῦν

3.30 | So, standing up and seeing the whole crowd looking at him in great silence, he began to speak, with Simon the magician standing in the middle. He said: "Peace be with all of you who are ready to give your right hands to the truth of God, which is a great and unmatched gift existing in this

κόσμῳ ὑπάρχουσιν δωρεὰν ὁ ἀποστείλας ἡμᾶς, τοῦ ἐν ὑπεροχῇ συμφέροντος ἀψευδῆς ὑπάρχων προφήτης, ταύτην ἡμῖν ἐνετείλατο προφάσει προσηγορίας πρὸ τῶν τῆς διδασκαλίας λόγων ὑμῖν ἐπιφθέγγεσθαι, ἵνα ἐὰν ἢ τις ἐν ὑμῖν εἰρήνης τέκνον, διὰ τῆς διδασκαλίας ἡμῶν καταλάβῃ αὐτὸν ἡ εἰρήνη, εἰ δὲ ταύτην λαβεῖν ὑμῶν τις μὴ θέλοι, τότε ἡμεῖς ἀποτιναζάμενοι εἰς μαρτυρίαν τῶν ποδῶν ἡμῶν τὸν ἐκ τῶν ὁδῶν κονιορτόν, ὃν διὰ τοὺς καμάτους βαστάξαντες ἠνέγκαμεν πρὸς ὑμᾶς ὅπως σωθῆτε, εἰς ἐτέρων ἀπίωμεν οἰκίας καὶ πόλεις.

world, sent by the one who is a true prophet, excelling in all things. He commanded us to greet you before the words of teaching, so that if there is anyone among you who is a child of peace, the peace may reach him through our teaching. But if anyone among you does not want to receive this, then we will shake off the dust from our feet as a testimony against you, the dust we have carried to you through our labors, so that you may be saved, and we will go to the houses and cities of others."

3.31 | Καὶ ἀληθῶς ὑμῖν λέγομεν· ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρας ἐν ἡμέρᾳ κρίσεως, ἢ τῷ τῆς ἀπειθείας τόπῳ ἐνδιατελεῖν· πρῶτον μὲν, ὅτι τὸ εὐλογον ἀφ' ἐαυτῶν οὐκ ἐνόησατε· δεύτερον, ὅτι ἀκούσαντες τὰ καθ' ἡμᾶς οὐκ ἦλθετε πρὸς ἡμᾶς· τρίτον, ὅτι καὶ ἐλθοῦσιν ἡμῖν ἡπειθήσατε. δι' ὃ φειδόμενοι ὑμῶν προῖκα εὐχόμεθα τὴν εἰρήνην ἡμῶν ἐλθεῖν ἐφ' ὑμᾶς. δι' οὗν ταύτην ἔχειν θέλετε, δεῖ ὑμᾶς προθύμως τὸ μὴ ἀδικεῖν ἀναδέξασθαι, καὶ τὸ ἀδικεῖσθαι γενναίως φέρειν, ὅπερ ἀνθρώπου φύσις οὐκ ἂν ὑποσταίῃ, ἐὰν μὴ πρότερον τοῦ ἐν ὑπεροχῇ συμφέροντος τὴν γνῶσιν λάβῃ, ὅπερ ἐστὶν τὸ εἰδέναι τοῦ πάντα ὑπερέχοντος τὴν δικαίαν φύσιν, ὅτι ἀδικουμένους ἐκδικῶν τιμωρεῖ, καὶ τοὺς εὐσεβοῦντας εἰς αἰὲ εὐεργετεῖ.

3.31 | And truly, we tell you: it will be more bearable for the land of Sodom and Gomorrah on the day of judgment than for the place of disobedience. First, because you did not think reasonably for yourselves; second, because after hearing about us, you did not come to us; third, because even when you came to us, you disobeyed. Therefore, we pray that our peace may come upon you. If you want to have this, you must willingly accept not doing wrong and bear wrongs bravely, which human nature would not endure unless it first receives knowledge from the one who excels in all things. This knowledge is to understand the just nature of the one who punishes the wrongdoers and always helps the righteous.

3.32 | Ὑμεῖς οὖν ὡς Θεοῦ δοῦλοι εὐγνώμονες, ἀφ' ἐαυτῶν τὸ εὐλογον νοοῦντες, τὴν αὐτῷ ἀρέσκουσιν ἀναδέξασθε πολιτείαν, ἵνα οὕτως αὐτὸν φιλοῦντες καὶ φιλούμενοι ὑπ' αὐτοῦ εἰς αἰὲ τὸ συμφέρον ἔχοιτε. αὐτῷ γὰρ μόνῳ τὸ

3.32 | You, therefore, as grateful servants of God, thinking reasonably for yourselves, should adopt a way of life that pleases him, so that by loving him and being loved by him, you may always have what is good. For he alone is most able to provide, the

παρασχεῖν δυνατώτατόν ἐστιν, τῷ τὰ μὴ ὄντα εἰς τὸ εἶναι συστησαμένῳ, οὐρανὸν δημιουργήσαντι, γῆν πλώσαντι, θάλασσαν περιορίσαντι, τὰ ἐν ἄδῃ ταμιεύσαντι καὶ τὰ πάντα ἀέρι πληρώσαντι.

one who brought non-existence into being, who created the heavens, formed the earth, set limits on the sea, stored up what is in the underworld, and filled everything with air.

3.33 | Οὗτος μόνος τὴν μίαν καὶ πρώτην μονοειδῆ οὐσίαν τετραχῶς καὶ ἐναντίως ἔτρεψεν εἴτα μίξας μυρίας κράσεις ἐξ αὐτῶν ἐποίησεν, ἵνα εἰς ἐναντίας φύσεις τετραμμένοι καὶ μεμιγμένοι τοῦ ζῆν ἡδονὴν ἐκ τῆς ἀντισυζυγίας ἐργάσωνται. ὁμῶς αὐτὸς μόνος δῆμους ἀγγέλων καὶ πνευμάτων βουλῆς νεύματι δημιουργήσας, ἔπλησε τοὺς ἐράνους ὥς καὶ τὸ φαινόμενον στερέωμα ἄστροις ἐκόσμησεν, οἷς καὶ τρίβους ὥρισεν καὶ δρόμον ἔταξεν· γῆν ἐπίλωσεν εἰς καρπῶν αὕξησιν· θάλασσαν δὲ περιώρισεν, ἐν ἀνύδροις οἴκησιν ἀφορίσας τὰ ἐν ἰαδῇ ταμιεύει, ψυχῶν χῶρον ὀνομάσας· τὰ δὲ πάντα ἔπλησεν ἀέρος, ἵνα πάντα τὰ ζῶα πρὸς τὸ ζῆν ἀδεῶς ἀναπνέειν ἔχῃ.

3.33 | This one alone turned the one and first simple essence in four ways and oppositely, and then mixed countless combinations from them, so that living beings, turned and mixed, might work pleasure from their oppositions. Likewise, he alone created the communities of angels and spirits by his will, filling the heavens as he adorned the visible firmament with stars, to which he also set paths and arranged their courses. He formed the earth for the growth of fruits, and he set limits on the sea, designating the dry places as the storage for what is in the underworld, calling it the place of souls. He filled everything with air, so that all living things might breathe freely for life.

3.34 | Ὡς τῆς μεγάλης Θεοῦ φρονίμου χειρὸς τῆς ἐν πᾶσιν πάντα ποιούσης! μυρίος γὰρ ὄχλος πτηνῶν ὑπ' αὐτοῦ γεγένηται, καὶ οὗτος ποικίλος, πρὸς τὸν ἕτερον μετὰ πάντα ἐξηλλαγμένος, λέγω δὲ τὰ τε χρώματα, ῥάμφη, ὄνυχας, βλέμματα, γνώμας, φθέγματα καὶ τὰ λοιπὰ πάντα. πόσαι δὲ καὶ φυτῶν διάφοροι ἰδέαι, χρώμασιν καὶ ποιότησιν καὶ ὁσμαῖς ἀπείροις διωρισμένοι ! πόσα δὲ τῆς χέρσου ζῶα καὶ τῶν ἐν ὕδασιν, ὧν ἀδύνατον εἰπεῖν σχήματα, μορφάς, θέσεις, χρώμα, βίους, γνώμας, φύσεις, ὄχλον· ἔτι τε ὀρέων πλήθη καὶ ὕψη, λίθων διαφορὰς, μύχους φοβεροὺς, πηγὰς, ποταμοὺς, λίμνας, θαλάσσας, λιμένας, νήσους, ὕλας,

3.34 | Oh, the greatness of God's wise hand that makes all things in everything! For countless flocks of birds have come into being by him, and they are diverse, changed from one to another in every way. I mean their colors, beaks, claws, looks, voices, and everything else. And how many different kinds of plants, marked by endless colors, qualities, and scents! How many creatures of the land and those in the waters, whose shapes, forms, positions, colors, lives, natures, and groups are impossible to describe! Also, there are many mountains and heights, different kinds of stones, terrifying caves, springs, rivers, lakes, seas, ports, islands, forests, the whole inhabited

οίκουμένην τε πᾶσαν καὶ ἀοικήτους
τόπους.

world, and uninhabited places.

3.35 | Πόσα δὲ καὶ ἄλλα ἄγνωστα τυγχάνει,
στοχασμὸν ἀνθρώπων ἐκπεφευγότα! τῶν
δὲ ἐν καταλήψει ὄντων τίς ἀνθρώπων ἕνα
ὄρον οἶδεν λέγω δέ, πῶς οὐρανὸς εἰλεῖται,
πῶς ἄστρα φέρεται, καὶ τίνας ἔχουσιν τὰς
μορφὰς καὶ τοῦ ζῆν τὴν σύστασιν, τίνες τε
οἱ τούτων ἀερῶδεις τρίβοι, πόθεν τε καὶ τὰ
ἀνέμων πνεύματα περιωθεῖται, καὶ
διαφόρους ἔχει τὰς ἐνεργείας, πόθεν
ἀνελλιπῶς βρύουσιν αἱ πηγαί, καὶ ἀέναοι
ποταμοὶ γινόμενοι εἰς θάλασσαν
καταντῶσιν, καὶ οὔτε ὅθεν ἔρχονται
κενοῦται, οὔτε ὅπου ἀπέρχονται
πληροῦσιν· μέχρι ποῦ τοῦ ἀπεράντου
ταρτάρου τὸ ἄπειρον βάθος· ἐπὶ τίνι ἄρα
ἐπεωρεῖται ὁ πάντα περιέχων οὐρανός·
πῶς νέφη ἐξ ἀέρος βρύει, καὶ εἰς ἀέρα
συμπίνεται· τίς φύσις βροντῶν καὶ
ἀστραπῶν, χιόνων, χαλάζης, ὀμίχλης,
κρυστάλλων, καταιγίδων, ὄμβρων, νεφῶν
αἰωρουμένων· καὶ πῶς φυτά, ζῶα πλάσσει·
καὶ ταῦτα διαφοραῖς ἀναριθμήτοις πάσῃ
ἀκριβεῖα συνεχῶς ἀποτελούμενα.

3.35 | How many other unknown things
there are, escaping the thoughts of humans!
Among those that exist, who knows a single
limit? I mean, how the sky is held, how the
stars move, and what forms they have and
how they are made to live. What are the
airy paths of these things, where the spirits
of the winds come from, and how they have
different powers? Where do the springs
flow without stopping, and how do the
eternal rivers reach the sea, without ever
emptying where they come from or filling
where they go? To what depth of the
endless abyss of Tartarus does it extend?
On what does the all-encompassing sky
rest? How do clouds pour down from the
air and return to the air? What is the nature
of thunder and lightning, snow, hail, fog,
crystals, storms, and rain from floating
clouds? And how do plants and living
things form, all made with countless
differences and precise details?

3.36 | Ὅμως ἐάν τις τὸ πᾶν ἀκριβῶς
λογισμῷ συνίδῃ, εὐρήσει δι' ἄνθρωπον τὸν
θεὸν πεποιηκότα. οἱ γὰρ ὄμβροι καρπῶν
ἕνεκα γίνονται, ἵνα ἄνθρωπος μεταλάβῃ,
καὶ ζῶα τραφῇ, ὅπως ἀνθρώπῳ χρησιμεύῃ.
καὶ ἥλιος φαίνει, ἵνα τὸν ἀέρα εἰς τέσσαρας
τροπὰς τρέπῃ, καὶ ἵνα ἕκαστος καιρὸς τὰ
ἴδια ἀνθρώπῳ παραχῇ. καὶ πηγαὶ
βρύουσιν, ἵνα πόμα ἀνθρώποις δοθῇ. ἀλλ'
ἔτι μὴν κατὰ τὸ δυνατόν τίς ἐπὶ τῆς
κτίσεως κυριεύει; οὐχὶ ἄνθρωπος, ὃς
σοφίαν εἴληφεν, γῆν γεωργεῖν, θάλασσαν
πλεῖν, νηκτὰ, πτηνὰ, θηρία ἀγρεύειν,

3.36 | However, if someone looks closely at
everything, they will find that God made it
all for humans. For the rains come for the
sake of fruits, so that humans may partake
and living things may be nourished, to be
useful for humans. And the sun shines to
change the air in four ways, and to provide
each season with its own gifts for humans.
And springs flow to give drink to people.
But still, who rules over creation as much
as possible? Is it not humans, who have
received wisdom, to farm the land, to sail
the sea, to catch fish, birds, and wild

ἄστρον δρόμον λογιστεύειν, γῆν
μεταλλεύειν, θάλασσαν σήθειν, πόλεις
ἐγείρειν, βασιλεῖς ὀρίζειν, νόμους τάσσειν,
δικάζειν, Θεὸν ἄορατον νοεῖν, ἀγγέλων
ὀνόματα γνωρίζειν, δαίμονας ἀπελαύνειν,
νόσους φαρμακίαις πειρᾶσθαι παύειν,
κατὰ δ' ἰοβόλων ἐρπετῶν ἐπαοιδὰς
εὐρίσκειν, ἀντιπαθεῖας ἐπινοεῖν;

animals, to calculate the paths of the stars,
to mine the earth, to fish in the sea, to build
cities, to appoint kings, to set laws, to judge,
to conceive of the invisible God, to know
the names of angels, to drive away demons,
to try to cure diseases with medicines, and
to find spells against poisonous creatures?

3.37 | Εἰ δὲ εὐγνωμονεῖς, ἄνθρωπε,
νενοηκῶς τὸν ἐν πᾶσιν εὐεργετήσαντά σε
Θεόν, καὶ ἀθάνατος ἂν ᾦς, τῶν διὰ σε
κτισθέντων δι' εὐγνωμοσύνην τὸ διαμένειν
ἐχόντων. καὶ νῦν δὲ γενέσθαι δύνασαι
ἄφθαρτος, ἐὰν ἐπιγνῶς ὃν ἔλαθες, ἐὰν
ἀγαπήσῃς ὃν κατέλειπες, ἐὰν αὐτῷ μόνῳ
προσεύχῃ, τὸ σῶμά σου καὶ ψυχὴν κολάσαι
καὶ σῶσαι δυναμένῳ. διὸ πρὸ πάντων
ἐννοοῦ, ὅτι οὐδεὶς αὐτῷ συνάρχει, οὐδεὶς
τῆς αὐτοῦ κοινωνεῖ ὀνομασίας, τοῦτο ὃ δὴ
λέγεται Θεός. μόνος γὰρ αὐτὸς καὶ λέγεται
καὶ ἔστιν· ἄλλον δὲ οὔτε νομίσαι, οὔτε
εἰπεῖν ἕξεστιν· εἰ δέ τις τολμήσειεν, αἰδίδως
τὴν ψυχὴν κολασθῆναι ἔχει.

3.37 | If you are grateful, human, and you
realize that God has benefited you in
everything, you would be immortal, having
a lasting existence because of the things
created for you out of gratitude. And now
you can become incorruptible if you
recognize what you have forgotten, if you
love what you have left behind, if you pray
only to him, who is able to save and punish
your body and soul. Therefore, first of all,
understand that no one shares with him, no
one has a part in his name; this is what is
called God. For he alone is both named and
is; it is not possible to think or say of
another. If anyone dares to do so, they have
the soul punished forever.

3.38 | Τοῦ Πέτρου ταῦτα εἰπόντος, ὁ Σίμων
ἔξω τοῦ ὄχλου βοῇ μεγάλη ἔφη· τί
ψευδόμενος ἀπατᾷς θέλεις τὸν παρεστῶτά
σοι ιδιώτην ὄχλον, πείθων αὐτὸν θεοὺς
μήτε νομίζειν, μήτε λέγειν ἐξὸν εἶναι, τῶν
παρὰ Ἰουδαίοις δημοσίων βιβλίων πολλοὺς
θεοὺς εἶναι λεγουσῶν; καὶ νῦν δὲ μετὰ
πάντων ἀπ' αὐτῶν σοι τῶν βιβλίων περὶ
τοῦ δεῖν θεοὺς νομίζειν καὶ συζητῆσαι
θέλω· πρότερον περὶ οὗ ἔφη Θεοῦ, δείξας
μὴ αὐτὸν εἶναι τὴν ἀνωτάτω καὶ πάντα
δυναμένην, καθ' ὃ ἀπρόγνωστός ἐστιν,
ἄτελής, ἐνδεής, οὐκ ἀγαθός, καὶ πολλοῖς καὶ
μυρίοις χαλεποῖς ὑποκείμενος πάθεσιν·

3.38 | After Peter said these things, Simon
shouted loudly outside the crowd: "Why do
you want to deceive the private person
standing before you, convincing him not to
think or say that there are gods, while
many gods are mentioned in the public
books of the Jews? And now, I want to
discuss with you, from all those books,
about the need to believe in gods. Earlier,
regarding the God you mentioned, you
showed that he is not the highest and all-
powerful, since he is unknown, incomplete,
lacking, not good, and subject to many and
countless difficult passions. Therefore,

ὅθεν τούτου δειχθέντος ἀπὸ τῶν γραφῶν,
ὡς ἐγὼ λέγω, ἕτερος ἀγράφως
περιλείπεται εἶναι, προγνωστικός, τέλειος,
ἀνενδεής, ἀγαθός, πάντων χαλεπῶν
ἀπηλλαγμένος παθῶν. ὃν δὲ σὺ φῆς
δημιουργόν, τοῖς ἐναντίοις ἀντικείμενος
τυγχάνει.

from the writings, as I say, it is shown that
another being exists, who is unrecorded,
foreknowing, perfect, lacking nothing,
good, and free from all difficult passions.
But the creator you speak of turns out to be
opposed to these qualities."

3.39 | Αὐτίκα γοῦν ὁ καθ' ὁμοίωσιν αὐτοῦ
γεγονῶς Ἀδὰμ καὶ τυφλὸς κτίζεται καὶ
γνώσιν ἀγαθοῦ ἢ κακοῦ οὐκ ἔχων
παραδέδοται, καὶ παραβάτης εὐρίσκεται
καὶ τοῦ παραδείσου ἐκβάλλεται καὶ
θανάτῳ τιμωρεῖται. ὁμοίως τε καὶ ὁ
πλάσας αὐτόν, ἐπεὶ μὴ πανταχόθεν βλέπει,
ἐπὶ τῇ Σοδόμων καταστροφῇ λέγει· δεῦτε
καὶ καταβάντες ἴδωμεν, εἰ κατὰ τὴν
κραυγὴν αὐτῶν τὴν ἐρχομένην πρὸς με
συντελοῦνται εἰ δὲ μὴ, ἵνα γνῶ· καὶ
ἀγνοοῦντα αὐτὸν δείκνυσιν. τὸ δὲ εἰπεῖν
περὶ τοῦ Ἀδὰμ· ἐκβάλωμεν αὐτόν, μήπως
ἐκτείνας τὴν χεῖρα αὐτοῦ ἄψηται τοῦ
ξύλου τῆς ζωῆς καὶ φάγη καὶ ζήσεται εἰς
τὸν αἰῶνα· τὸ εἰπεῖν μήπως, ἀγνοεῖ· τὸ δὲ
ἐπαγαγεῖν, μή πως φαγὼν ζήσεται εἰς τὸν
αἰῶνα, καὶ φθονεῖ. καὶ τὸ γεγράφθαι, ὅτι
ἐνεθυμήθη ὁ Θεὸς, ὅτι ἐποίησεν τὸν
ἄνθρωπον, καὶ μετανοεῖ καὶ ἀγνοεῖ· τὸ γὰρ
ἐνεθυμήθη σκέψις ἐστίν, ἥ τις δι' ἀγνοίαν
ὦν βούλεται τὸ τέλος ἀκριβῶσαι θέλει, ἢ
ἐπὶ τῷ μὴ κατὰ γνώμην ἀποβάντι
μεταμελομένου. καὶ τὸ γεγράφθαι, καὶ
ὡσφράνθη κύριος ὁσμὴν εὐωδίας, ἐνδεοῦς
ἐστὶ, καὶ τὸ ἐπὶ κνίσσῃ σαρκῶν ἡσθῆναι, ἐκ
ἀγαθοῦ. τὸ δὲ πειράζειν, ὡς γέγραπται, καὶ
ἐπείρασεν κύριος τὸν Ἀβραάμ, κακοῦ καὶ
τὸ τέλος τῆς ὑπομονῆς ἀγνοοῦντος.

3.39 | Indeed, Adam, who was made in his
likeness, was created blind and was given
no knowledge of good or evil. He is found to
be a transgressor, cast out of paradise, and
punished with death. Similarly, the one
who made him, since he does not see
everything, says during the destruction of
Sodom: "Come, and let us go down and see
if their cry has reached me; if not, I will
know." This shows that he is ignorant of
himself. As for Adam, it is said: "Let us cast
him out, lest he stretch out his hand and
take from the tree of life and eat and live
forever." The phrase "lest he" suggests
ignorance. The idea of bringing him back
implies that if he eats, he might live forever,
and there is jealousy. It is written that God
remembered that he made man, and he
regretted and was ignorant. For
"remembered" means to think, where
someone wants to clarify the end due to
ignorance, or to regret because things did
not turn out as intended. It is also written
that the Lord smelled a sweet aroma, which
indicates a lack, and that he was pleased by
the fat of the flesh, which comes from good.
The act of testing, as it is written, is that the
Lord tested Abraham, not knowing the end
of his patience.

3.40 | Ὅμως ὁ Σίμων πολλὰ ἀπὸ τῶν
γραφῶν ἐδόκει δεικνύνειν τὸν Θεὸν παντὶ

3.40 | However, Simon seemed to show
from many scriptures that God is subject to

πάθει ὑποκείμενον. καὶ ὁ Πέτρος ταῦτα ἔφη· εἰ μὴδὲν ἀγαπᾷ ὁ κακὸς καὶ πάνυ μοχθηρὸς ἐφ' οἷς ἀμαρτάνει ἑαυτὸν ἐλέγχειν, ἀπόκριναί μοι. καὶ ὁ Σίμων ἔφη· οὐκ ἀγαπᾷ. καὶ ὁ Πέτρος ἔφη· πῶς οὖν κακὸς καὶ μοχθηρὸς εἶναι δύναται ὁ Θεός, εἴπερ αὐτοῦ λήματι τὰ κατ' αὐτοῦ κακὰ δημοσίᾳ γραφέντα προσετέθη; καὶ ὁ Σίμων· ἐνδέχεται μὴ κατὰ προαίρεσιν αὐτοῦ ὑφ' ἐτέρας δυνάμεως τὸν κατ' αὐτοῦ γραφῆναι ἔλεγχον. καὶ ὁ Πέτρος ἔφη· πρῶτον οὖν τοῦτο ζητήσωμεν. εἰ μὲν ὑπὸ τῆς ἑαυτοῦ βουλῆς ἑαυτὸν ἤλεγξεν, ὡς φθάσας συνωμολόγησας, μοχθηρὸς οὐκ ἔστιν, εἰ δὲ ὑφ' ἐτέρας δυνάμεως, ζητητέον καὶ παντὶ σθένει ἐξεταστέον, μὴ τις αὐτὸν μόνον ἀγαθὸν ὄντα ἐπὶ πᾶσι τοῖς κακοῖς ὑπέβαλεν.

3.41 | Καὶ ὁ Σίμων· πρόδηλος εἶ φεύγων, ἀπὸ τῶν γραφῶν τὸν κατὰ τοῦ Θεοῦ σου ἀκοῦσαι ἔλεγχον. καὶ ὁ Πέτρος· αὐτός μοι φαίνεται τοῦτο ποιῶν. ὁ γὰρ τάξιν ζητήσεως φεύγων ἐξέτασιν ἀληθῆ γενέσθαι οὐ βούλεται. ὅθεν ἐγὼ τῇ τάξει χρώμενος, καὶ βουλόμενος πρῶτον τὸν συγγραφέα νοηθῆναι, πρόδηλός εἰμι τὴν εὐθεΐαν ὀδεύειν θέλων. καὶ ὁ Σίμων· ὁμολόγησον πρῶτον, εἴγε τὰ κατὰ τοῦ δημιουργοῦ γεγραμμένα ἀληθῆ ἔστι, καὶ οὐκ ἔστιν τῶν ὅλων ἀνώτερος, κατὰ τὰς γραφὰς πάσῃ ὑποκείμενος μοχθηρίᾳ, καὶ ὕστερον ζητήσομεν τὸν συγγράψαντα. καὶ ὁ Πέτρος· ἵνα μὴ δόξω, ἀντιλέγειν σου τῇ ἀταξίᾳ μὴ θέλων, ζητεῖν, ἀποκρίνομαι· ἐγὼ φημι ὅτι εἰ τὰ κατὰ τοῦ Θεοῦ γεγραμμένα ἀληθῆ εἶη, οὐπω τὸν Θεὸν δείκνυσιν μοχθηρόν. καὶ ὁ Σίμων ἔφη· πῶς τοῦτο συστήσαι δύνασαι;

every passion. And Peter said this: "If the evil one does not love anything and is very wicked in what he does, answer me." And Simon said: "He does not love." Peter then asked: "How can God be evil and wicked if the bad things about him are publicly written by his own choice?" Simon replied: "It is possible that he was written about not by his own will, but by another power." Peter said: "First, let us seek this. If he judged himself by his own will, as you have admitted, then he is not wicked. But if he was judged by another power, we must investigate and examine with all strength, lest someone has made him seem good while he is surrounded by all evils."

3.41 | And Simon said: "You are clearly avoiding hearing the accusation against your God from the scriptures." Peter replied: "It seems to me that you are doing this. For the one who avoids the order of inquiry does not want the truth to be found. Therefore, I will follow the order, wanting to first understand the author." Simon said: "First, confess if what is written about the creator is true, and if he is not higher than all, being subject to every wickedness according to the scriptures. Then we will seek the one who wrote it." Peter responded: "So that I do not seem to oppose you out of disorder, I will answer: I say that if what is written about God is true, it does not show God to be wicked." Simon asked: "How can you support this?"

3.42 | Καὶ ὁ Πέτρος· ὅτι ταῖς αὐτὸν κακῶς λεγούσαις φωναῖς τὰ ἐναντία γέγραπται, τοῦ εἵνεκεν οὐδ' ὀπότερον βεβαιωθῆναι δύναται. καὶ ὁ Σίμων· πῶς οὖν τῶν γραφῶν τῶν μὲν αὐτὸν κακὸν λεγουσῶν, τῶν δὲ ἀγαθόν, τὸ ἀληθὲς ἔστιν ἐπιγινῶναι; καὶ ὁ Πέτρος ὅσαι τῶν γραφῶν φωναὶ συμφωνοῦσιν τῇ ὑπ' αὐτοῦ γενομένη κτίσει, ἀληθεῖς εἰσιν, ὅσαι δὲ ἐναντίαι, ψευδεῖς τυγχάνουσιν. καὶ ὁ Σίμων ἔφη πῶς δύνασαι ἐναντιουμένας ἑαυταῖς δεῖξαι τὰς γραφάς; καὶ ὁ Πέτρος ἔφη· τὸν Ἀδὰμ τυφλὸν λέγεις γεγενῆσθαι, ὅπερ οὐκ ἦν. οὐ γὰρ ἂν τυφλῷ ἐντελλόμενος ἐδείκνυε λέγων, ἀπὸ δὲ τοῦ ξύλου τοῦ γινώσκειν καλὸν καὶ πονηρὸν μὴ γεύσεσθε. καὶ ὁ Σίμων· τυφλὸν ἔλεγε τὸν νοῦν αὐτοῦ. καὶ ὁ Πέτρος· πῶς καὶ τὸν νοῦν τυφλὸς εἶναι ἐδύνατο, ὁ πρὸ τοῦ γεύσασθαι τοῦ φυτοῦ συμφώνως τῷ κτίσαντι αὐτὸν οἰκεῖα πᾶσιν τοῖς ζῴοις ἐπιθεῖς ὀνόματα; καὶ ὁ Σίμων· εἰ πρόγινωσιν εἶχεν ὁ Ἀδὰμ, διὰ τί οὐ προέγνω τὸν τὴν γυναῖκα αὐτοῦ ἀπατήσοντα ὄφιν; καὶ ὁ Πέτρος· εἰ πρόγινωσιν μὴ εἶχεν ὁ Ἀδὰμ, πῶς τοῖς υἱοῖς αὐτοῦ πρὸς τὰς ἐσομένας πράξεις, ἅμα τῷ γεννηθῆναι, τὰ ὀνόματα ἐπιτέθεικεν, τὸν μὲν πρῶτον καλέσας Κάϊν, ὃ ἐρμηνεύεται ζῆλος, ὃς καὶ ζηλώσας ἀνείλε τὸν ἀδελφὸν αὐτοῦ τὸν Ἀβὲλ, ὃ ἐρμηνεύεται πένθος· ἐπ' αὐτῷ γὰρ πρώτῳ φονευθέντι ἐπένθησαν οἱ γονεῖς.

3.43 | Εἰ δὲ Ἀδὰμ ἔργον Θεοῦ ὑπάρχων πρόγινωσιν εἶχεν, πολὺ μᾶλλον ὁ δημιουργήσας αὐτὸν Θεός. καὶ ψευδός ἐστιν τὸ γεγράφθαι· ἐνεθυμήθη ὁ Θεός, ὡς λογισμῷ χρησαμένου διὰ τὴν ἄγνοιαν. καὶ εἰ ἐπείραζεν κύριος τὸν Ἀβραάμ, ἵνα γινῶ εἰ ὑπομένει. καὶ τὸ γεγραμμένον· καταβάντες ἴδωμεν εἰ κατὰ τὴν κραυγὴν αὐτῶν, τὴν ἐρχομένην πρὸς με, συντελοῦνται· εἰ δὲ μή, ἵνα γινῶ. καὶ ἵνα μὴ εἰς πολὺ μηκύνω τὸν

3.42 | And Peter said: "Because there are opposing statements about him in the voices that speak ill of him, he cannot be confirmed. Simon asked: "How then can we know which of the scriptures that call him evil and those that call him good is true?" Peter replied: "The voices of the scriptures that agree with the creation made by him are true, but those that oppose them are false." Simon said: "How can you show that the scriptures contradict themselves?" Peter answered: "You say that Adam was blind, which was not the case. For he would not have been able to command, saying, 'Do not eat from the tree of knowing good and evil,' if he were blind." Simon replied: "He meant his mind was blind." Peter said: "How could his mind be blind if he named all the animals, according to the creator, before tasting the plant?" Simon asked: "If Adam had foreknowledge, why did he not foresee that the serpent would deceive his wife?" Peter responded: "If Adam did not have foreknowledge, how did he give names to his sons at their birth, calling the first Cain, which means 'zeal,' who, out of jealousy, killed his brother Abel, whose name means 'mourning'? For it was first for him, the first to be killed, that the parents mourned."

3.43 | If Adam, being a work of God, had foreknowledge, then much more so does the God who created him. And it is false that it is written: "God remembered," as if he were using reasoning because of ignorance. And if the Lord tested Abraham to know if he would endure, it is also written: "Let us go down and see if they are completing according to their cry that is coming to me; and if not, so that I may

λόγον, ὅσαι ποτὲ φωναὶ ἄγνοιαν αὐτοῦ καταλέγουσιν ἢ ἄλλο τι χαλεπὸν, ὑφ' ἐτέρων φωνῶν τὰ ἐναντία λεγουσῶν ἀνασκευαζόμεναι ψευδεῖς εἶναι ἐλέγχονται. ὅτι δὲ ὄντως προγινώσκει, λέγει τῷ Ἀβραάμ· γινώσκων γνώση, ὅτι πάροικον ἔσται τὸ σπέρμα σου ἐν γῇ οὐκ ἰδίᾳ, καὶ δουλώσουσιν αὐτό, καὶ κακώσουσιν καὶ ταπεινώσουσιν αὐτοὺς τετρακόσια ἔτη· τὸ δὲ ἔθνος ᾧ ἂν δουλεύσωσιν κρινῶ ἐγώ. μετὰ δὲ ταῦτα ἐξελεύσονται ὧδε μετὰ ἀποσκευῆς πολλῆς, σὺ δὲ ἀπελεύση πρὸς τοὺς πατέρας σου μετ' εἰρήνης, τραφεὶς ἐν γήρει καλῷ· τετάρτη δὲ γενεᾷ ἀποστραφήσονται ὧδε· οὐπω γὰρ ἀναπεπλήρωνται αἱ ἁμαρτίαι τῶν Ἀμορραίων ἕως τοῦ νῦν.

3.44 | Τί δέ, οὐχὶ καὶ Μωϋσῆς τὰ ἁμαρτήματα τοῦ λαοῦ προσημαίνει, καὶ τὴν διασπορὰν τὴν εἰς τὰ ἔθνη προδηλοῖ; εἰ δὲ Μωϋσεῖ αὐτὸς δέδωκεν προγινώσκειν, πῶς αὐτὸς οὐκ εἶχεν; ἔχει δέ. εἰ δὲ ἔχει, ὥσπερ καὶ ἐδείξαμεν, περισσόν ἐστὶν τὸ γεγραμμένον· ἐνεθυμήθη· καὶ μετεμελήθη· καὶ τό, καταβάς ὄψομαι· καὶ ὅσα τοιαῦτα· ἅ τινά πρὸ τοῦ γενέσθαι, ὡς ἀποβαίνειν ἡμέλλεν, προγνωσθέντα, οἰκονομίᾳ σοφῇ ἀμεταμέλητα λαμβάνει τὴν ἔκβασιν.

3.45 | Τὸ δὲ θυσιῶν αὐτὸν μὴ ὀρεχθῆναι, φαίνεται ἐκ τοῦ τοὺς ἐπιθυμήσαντας κρεῶν ἅμα τῷ γεύσασθαι ἀναιρεθῆναι, καὶ χλωσθέντας ἐπὶ τῷ τάφῳ βουνὸν ἐπιθυμιῶν προσαγορευθῆναι. ὁ δὲ τὴν ἀρχὴν ἐπὶ θύσει ζώων χαλεπαίνων, θύεσθαι αὐτὰ μὴ θέλων, θυσίας ὡς ἐπιθυμῶν οὐ προσέτασεν, καὶ ἀπ' ἀρχῆς οὐκ ἀπῆτει. ἄνευ γὰρ θύσεως ζώων οὔτε θυσίαι

know." And to not make the explanation too long, all the voices that accuse him of ignorance or something else difficult are proven false by other voices that say the opposite. That he truly has foreknowledge, he says to Abraham: "You will know that your offspring will be strangers in a land that is not theirs, and they will be enslaved and mistreated for four hundred years. But I will judge the nation to which they will serve. After this, they will come out with many possessions, but you will go to your fathers in peace, having been buried at a good old age. In the fourth generation, they will return here, for the sins of the Amorites are not yet complete."

3.44 | But what about Moses? Does he not point out the sins of the people and make clear their scattering among the nations? If Moses himself was given foreknowledge, how could he not have it? And he does have it. If he has it, then the written words "God remembered" and "he regretted" and "let us go down and see" are unnecessary. All such statements suggest that things were known beforehand, and according to wise management, the outcomes are unchangeable.

3.45 | That he does not desire sacrifices is shown by the fact that those who long for meat are killed as soon as they taste it, and they are called a "mountain of desires" at the grave. He who is angry at the beginning of animal sacrifices does not want to sacrifice them, and he did not command sacrifices as if he desired them, nor did he demand them from the start. For without

τελοῦνται, οὐθ' αἱ ἀπαρχαὶ δοθῆναι
δύνανται. πῶς δὲ σκότῳ καὶ γνόφῳ καὶ
θυέλλῃ συνεῖναι δυνατὸν (καὶ γὰρ τοῦτο
γέγραπται) τῷ καθαρὸν συστήσαντι
οὐρανὸν, καὶ φῶς φαίνειν δημιουργήσαντι
τὸν ἥλιον πᾶσιν, τοῖς ἀναριθμήτοις ἄστροις
ἀμεταμέλητον ὀρίσαντι τῶν δρόμων τὴν
τάξιν. οὕτως, ὦ Σίμων, τὸ τοῦ Θεοῦ
χειρόγραφον, λέγω δὲ τὸν οὐρανόν,
καθαρὰν καὶ βεβαίαν τὴν τοῦ πεποιηκότος
δείκνυσιν γνώμην.

the sacrifice of animals, neither sacrifices
are completed nor first fruits can be
offered. How can it be possible for the one
who established the pure heavens and
created the sun to shine for all, to be in
darkness, gloom, and storm (for this is also
written), and to have set the paths of
countless stars unchangeably? Thus, O
Simon, the handwriting of God, I mean the
heavens, shows a pure and certain
intention of the creator.

3.46 | Οὕτως αἱ τοῦ τὸν οὐρανὸν κτίσαντος
Θεοῦ διάβολοι φωναὶ καὶ ὑπὸ τῶν σὺν
αὐταῖς ἐναντίων φωνῶν ἀκυροῦνται, καὶ
ὑπὸ τῆς κτίσεως ἐλέγχονται. οὐ γὰρ ὑπὸ
χειρὸς προφητικῆς ἐγράφησαν. δι' ὃ καὶ
τοῦ τὰ πάντα κτίσαντος Θεοῦ χειρὶ
ἐναντία φαίνονται. καὶ ὁ Σίμων ἔφη πῶς
τοῦτο ἀποδείξαι δύνη;

3.46 | Thus, the voices of the devils of the
God who created the heavens are canceled
out by the opposing voices that are with
them, and they are proven wrong by
creation. For they were not written by a
prophetic hand. For this reason, the
opposing hands of the God who created all
things appear. And Simon said, how can
you prove this?

3.47 | Καὶ ὁ Πέτρος· ὁ τοῦ Θεοῦ νόμος διὰ
Μωϋσέως ἐβδομήκοντα σοφοῖς ἀνδράσιν
ἀγράφως ἐδόθη, παραδεδόσθαι, ἵνα τῇ
διαδοχῇ πολιτεύεσθαι δύνηται. μετὰ δὲ τὴν
Μωϋσέως ἀνάληψιν ἐγράφη ὑπὸ τινος, οὐ
μὴν ὑπὸ Μωϋσέως. ἐν αὐτῷ γὰρ τῷ νόμῳ
γέγραπται· καὶ ἀπέθανεν Μωϋσῆς καὶ
ἔθαψαν αὐτὸν ἐγγὺς οἴκου Φογόρ, καὶ
οὐδεὶς οἶδεν τὴν ταφὴν αὐτοῦ ἕως τῆς
δήμουραν. υἱὸν τε ἦν ἀποθανόντα Μωϋσῆν
γράφειν, ἀπέθανεν Μωϋσῆς; ἐπεὶ ἐν τῷ
μετὰ Μωυσέα χρόνῳ, ὥς γε ἔτη που
πεντακόσια ἢ καὶ πρὸς, ἐν τῷ κτισθέντι
ναῶ κείμενος εὐρίσκεται, καὶ μεθ' ἑτερά
που πεντακόσια ἔτη φέρεται, καὶ ἐπὶ τοῦ
Ναβουχοδονόσορ οὕτως ἐμπρησθεὶς
ἀπόλλυται. καὶ ὁμῶς μετὰ Μωϋσῆν
γραφεὶς καὶ πολλάκις ἀπολωλὼς τὴν τοῦ

3.47 | And Peter said: the law of God was
given through Moses to seventy wise men
in an unwritten form, so that it could be
passed down through generations. But
after the ascension of Moses, it was written
by someone, but not by Moses himself. For
in that very law it is written: "And Moses
died, and they buried him near the house of
Phogor," and no one knows his grave until
this day. Was it not the son who wrote
about the death of Moses, saying, "Moses
died"? Since in the time after Moses, which
is about five hundred years or more, it is
found in the temple that was built, and it is
said to have been written about five
hundred years later, and it was burned by
Nebuchadnezzar and destroyed. And yet,
written after Moses, it often loses the

Μωϋσέως πρόγνωσιν καὶ οὗτος ὠμολόγησεν, ὅτι τὸν ἀφανισμόν αὐτοῦ προειδὼς οὐκ ἔγραψεν· οἱ δὲ γράψαντες τῷ τὸν ἀφανισμόν μὴ προεγνωκέναι ἐπ' ἀγνωσίας ἐλεγχθέντες, προφῆται οὐκ ἦσαν.

foreknowledge of Moses, and this one admitted that he did not write about his disappearance, knowing it beforehand. But those who wrote about his disappearance, being proven wrong for not knowing it beforehand, were not prophets.

3.48 | Καὶ ὁ Σίμων· ἐπειδὴ τὰ περὶ Θεοῦ, ὡς ἔφη, ἐκ τῆς πρὸς τὴν κτίσιν παραβολῆς ἔστιν νοῆσαι, πῶς τὰ λοιπὰ ἐν τῷ νόμῳ, ἐκ παραδόσεως Μωϋσέως ὄντα καὶ ἀληθῆ τυγχάνοντα καὶ τοῖς ψευδέσιν μεμιγμένα ἐπιγινῶναι ἐστὶν δυνατόν, καὶ ὁ Πέτρος ἔφη· περικοπὴ τις ἐν τῷ γραφέντι νόμῳ μετὰ τὴν τοῦ Θεοῦ πρόνοιαν ἀπταιστως ἐπεμνημονεύθη, ὥστ' ἂν σαφῶς δεῖξαι τῶν γεγραμμένων ποῖα ἐστὶν ἀληθῆ, ποῖα δὲ ψευδῆ. καὶ ὁ Σίμων· τίς ἐστὶν αὕτη, μήνυσον ἡμῖν.

3.48 | And Simon said: since the things about God, as you said, can be understood from the parable about creation, how can it be possible to know the rest in the law, which comes from the tradition of Moses and is true, mixed with falsehoods? And Peter said: there is a passage in the written law that was mentioned without error by the providence of God, so that it is necessary to clearly show which of the writings are true and which are false. And Simon asked: what is this? Tell us.

3.49 | Καὶ ὁ Πέτρος ἔφη· αὐτίκα ἐρῶ. γέγραπται ἐν τῷ πρώτῳ τοῦ νόμου βιβλίῳ πρὸς τοῖς τελευταίοις· οὐκ ἐκλείψει ἄρχων ἐξ Ἰούδα, οὐδὲ ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ, ἕως ἂν ἔλθῃ οὗτός ἐστιν· καὶ αὐτὸς προσδοκία ἐθνῶν. ἐάν τις οὖν τὸν, μετὰ ἐξ Ἰούδα ἐκλεῖψαι ἄρχοντα καὶ ἡγούμενον, ἐληλυθότα καὶ ὑπὸ ἐθνῶν προσδοκᾶσθαι μέλλοντα νοῆσαι δυνήθῃ, οὗτος τὴν περικοπὴν ἐκ τῶν ἀποτελεσθέντων ἀληθῆ τὸν ἐληλυθότα ἐπιγινῶναι· οὗ τῇ διδασκαλίᾳ πειθόμενος γνώσεται τίνα ἐστὶν τῶν γραφῶν τὰ ἀληθῆ, τίνα δὲ τὰ ψευδῆ. καὶ ὁ Σίμων· συνίημι ὅτι Ἰησοῦν ὑμῶν λέγεις, ὡς αὐτὸν ὑπὸ τῆς γραφῆς προφητευθέντα· δεδόσθω τοιγαροῦν οὕτως ἔχειν. λέγε τοίνυν, πῶς ὑμᾶς διακρίνειν τὰς γραφὰς ἐδίδαξεν;

3.49 | And Peter said: I will tell you right away. It is written in the first book of the law about the last things: "The ruler shall not depart from Judah, nor the leader from his descendants, until he comes to whom it belongs; and he is the expectation of the nations." Therefore, if someone can understand that a ruler and leader from Judah has come and is expected by the nations, this person will know the passage is true about the one who has come. By following this teaching, he will know which of the writings are true and which are false. And Simon said: I understand that you are talking about Jesus, as he was prophesied by the scripture. So let it be as you say. Tell us then, how did you learn to distinguish the writings?

3.50 | Καὶ ὁ Πέτρος· ὅτι μέμικται τὰ ἀληθῆ τοῖς ψευδέσιν, μέμνημαί που αὐτὸν αἰτιώμενον τοὺς Σαδδουκαίους εἰπεῖν· διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰ ἀληθῆ τῶν γραφῶν, τοῦ εἵνεκεν ἀγνοεῖτε τὴν δύναμιν τοῦ Θεοῦ. εἰ δὲ τὰ ἀληθῆ τῶν γραφῶν ἀγνοεῖν αὐτοὺς ὑπέβαλεν, δῆλον ὡς ὄντων ψευδῶν. ἀλλὰ καὶ ἐν τῷ φῆναι· γίνεσθε τραπεζῖται δόκιμοι, ὡς δοκίμων καὶ κιβδήλων λόγων ὄντων. καὶ τῷ εἰπεῖν· διὰ τί οὐ νοεῖτε τὸ εὐλογον τῶν γραφῶν; βεβαιότερον τοῦ αὐθαιρέτως εὐγνωμονοῦντος τίθησιν τὸν νοῦν.

3.50 | And Peter said: I remember him blaming the Sadducees for mixing the true with the false. He said: "That is why you are led astray, not knowing the true things of the scriptures, and because of this, you do not understand the power of God." If they were led to ignore the true things of the scriptures, it is clear that there are falsehoods. But even when he said: "Become trustworthy interpreters," it shows that there are both genuine and counterfeit words. And when he said: "Why do you not understand the reasonableness of the scriptures?" it is more certain than the one who thinks for himself and places his mind on it.

3.51 | Τὸ δὲ καὶ τῶν γραφῶν προκειμένων ἐπὶ γραμματεῖς καὶ διδασκάλους πέμπειν, ὡς τοῦ ὄντος νόμου εἰδότας τὰ ἀληθῆ, δῆλόν ἐστιν. τὸ δὲ καὶ εἰπεῖν αὐτόν· οὐκ ἦλθον καταλῦσαι τὸν νόμον, καὶ φαίνεσθαι αὐτὸν καταλύοντα, σημαίνοντος ἦν, ὅτι, ἃ κατέλυσεν, οὐκ ἦν τοῦ νόμου. τὸ δὲ καὶ εἰπεῖν· ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου· τὰ πρὸ οὐρανοῦ καὶ γῆς παρερχόμενα ἐσήμανεν μὴ ὄντα τοῦ ὄντως νόμου.

3.51 | And it is clear that the scriptures send scribes and teachers to know the true things of the law. When he said: "I did not come to abolish the law," and it seemed that he was abolishing it, it meant that what he abolished was not part of the law. And when he said: "Heaven and earth will pass away, but not one iota or one stroke will pass from the law," he indicated that the things that pass away from heaven and earth are not part of the true law.

3.52 | Ἐπεὶ οὖν οὐρανοῦ καὶ γῆς ἔτι συνεστώτων παρῆλθον θυσίαι, βασιλεῖαι, αἱ ἐν γεννητοῖς γυναικῶν προφητεῖαι καὶ τοιαῦτα, ὡς οὐκ ὄντα Θεοῦ προστάγματα, ἔνθεν γοῦν λέγει· πᾶσα φυτεία, ἣν οὐκ ἐφύτευσεν ὁ πατὴρ ὁ οὐράνιος, ἐκριζωθήσεται. διὰ τοῦτο αὐτὸς ἀληθῆς ὢν προφήτης ἔλεγεν· ἐγὼ εἰμι ἡ πύλη τῆς ζωῆς· ὁ δὲ ἐμοῦ εἰσερχόμενος εἰσέρχεται εἰς τὴν ζωὴν· ὡς οὐκ οὐσης ἐτέρας τῆς σώζειν

3.52 | Since heaven and earth still exist, sacrifices, kingdoms, and prophecies from women are passing away, as they are not commands from God. From this, he says: "Every plant that my heavenly Father did not plant will be uprooted." Therefore, being a true prophet, he said: "I am the gate of life; whoever enters through me will enter into life," as there is no other teaching that can save. That is why he cried out:

δυναμένης διδασκαλίας. δι' ὃ καὶ ἐβόα
λέγων· δεῦτε πρὸς με πάντες οἱ κοπιῶντες,
τουτέστιν, οἱ τὴν ἀλήθειαν ζητοῦντες καὶ
μὴ εὐρίσκοντες αὐτήν. καὶ πάλιν· τὰ ἐμὰ
πρόβατα ἀκούει τῆς ἐμῆς φωνῆς. καὶ
ἄλλοτε· ζητεῖτε καὶ εὐρίσκετε, ὥς μὴ
προδῆλως κειμένης τῆς ἀληθείας.

"Come to me, all you who are weary,"
meaning those who seek the truth but do
not find it. And again: "My sheep hear my
voice." And at another time: "You seek and
find," as the truth is not clearly laid out.

3.53 | Ἀλλὰ καὶ ἐξ οὐρανῶν μάρτυς φωνὴ
ἠκούσθη λέγουσα· οὗτός ἐστίν μου ὁ υἱὸς ὁ
ἀγαπητὸς, εἰς ὃν εὐδόκησα, τούτου
ἀκούετε. καὶ πρὸς τούτοις ἐπιπλεῖον
αὐτοὺς πεπλανημένους ἐλέγξει θέλων τοὺς
προφήτας, παρ' ὧν δὴ μεμαθηκέναι
ἐβεβαίουν, ἐπιθυμοῦντας ἀληθείας καὶ μὴ
μεμαθηκότας τελευτήσαντας ἀπεφήνατο
εἰπών· πολλοὶ προφήται καὶ βασιλεῖς
ἐπεθύμησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ
ἀκούσαι ἃ ὑμεῖς ἀκούετε, καὶ ἀμὴν λέγω
ὑμῖν, οὔτε εἶδον, οὔτε ἤκουσαν. ἔτι μὴν
ἔλεγεν ἐγὼ εἰμι περὶ οὗ Μωϋσῆς
προεφήτευσεν εἰπών· προφήτην ἐγερεῖ
ὑμῖν κύριος ὁ θεὸς ἡμῶν, ἐκ τῶν ἀδελφῶν
ὑμῶν, ὥσπερ καὶ ἐμέ, αὐτοῦ ἀκούετε κατὰ
πάντα. ὃς ἂν δὲ μὴ ἀκούσῃ τοῦ προφήτου
ἐκείνου, ἀποθανεῖται.

3.53 | But a voice from heaven was heard
saying: "This is my beloved son, in whom I
am well pleased; listen to him." And besides
this, he wanted to correct those who were
misled, the prophets from whom they had
learned, desiring the truth but not having
learned it. He declared: "Many prophets
and kings desired to see what you see and
to hear what you hear, and truly I say to
you, they neither saw nor heard."
Moreover, he said: "I am the one about
whom Moses prophesied, saying: 'The Lord
your God will raise up for you a prophet
from among your brothers, like me; you
shall listen to him in all things.' And
whoever does not listen to that prophet
will be destroyed."

3.54 | Ὅθεν ἀδύνατόν ἐστιν ἄνευ τῆς
τούτου διδασκαλίας ἀλητέπιστηναι, κἄν τὸν
αἰῶνα τις ζητῇ, ἔνθα τὸ ζητούμενον οὐκ
ἔστιν. ἦν δὲ καὶ ἔστιν ἐν τῷ Ἰησοῦ ἡμῶν
λόγῳ. πλὴν τάληθῇ τοῦ νόμου εἰδὼς
Σαδδουκαίοις πυνθανομένοις, καθ' ὃν
λόγον Μωϋσῆς ἐπτὰ συνεχώρησεν γαμεῖν,
ἔφη· Μωϋσῆς κατὰ τὴν σκληροκαρδίαν
ὑμῶν ἐπέτρεψεν ὑμῖν. ἀπ' ἀρχῆς γὰρ
οὕτως οὐκ ἐγένετο. ὁ γὰρ κτίσας ἀπ' ἀρχῆς
τὸν ἄνθρωπον ἄρσεν καὶ θῆλυ ἐποίησεν
αὐτόν.

3.54 | Therefore, it is impossible to have
true faith without his teaching, even if
someone seeks the age where what is
sought does not exist. But the truth is in the
word of our Jesus. Knowing the truth of the
law, when the Sadducees asked about it,
regarding the reason Moses allowed seven
to marry, he said: "Moses allowed you
because of the hardness of your hearts. But
from the beginning, it was not so." For the
one who created man from the beginning
made them male and female.

3.55 | Τοῖς δὲ νομίζουσιν, ὡς αἱ γραφαὶ διδάσκεισιν, ὅτι ὁ θεὸς ὀμνύει, ἔφη· ἔστω ὑμῶν τὸ ναί, ναί, τὸ οὐ, οὐ. τὸ γὰρ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν. καὶ τοῖς λέγουσιν ὅτι Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἀπέθανον, ἔφη· οὐκ ἔστιν θεὸς νεκρῶν, ἀλλὰ ζώντων. τοῖς δὲ οἰομένοις ὅτι ὁ θεὸς πειράζει, ὡς αἱ γραφαὶ λέγουσιν, ἔφη· ὁ πονηρὸς ἐστὶν ὁ πειράζων, ὁ καὶ αὐτὸν πειράσας. τοῖς ὑπολαμβάνουσιν, ὅτι ὁ θεὸς οὐ προγινώσκει, ἔφη· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ ἐράνιος ὅτι χρήζετε τούτων ἀπάντων, πρὶν αὐτὸν ἀξιώσητε. τοῖς δὲ πιστεύουσιν, ὡς αἱ γραφαὶ λέγουσιν, ὅτι μὴ πάντα βλέπει, ἐν τῷ κρυπτῷ εὐχέσθε, εἶπε, καὶ ὁ πατὴρ ὑμῶν ὁ βλέπων τὰ κρυπτὰ ἀποδώσει ὑμῖν.

3.56 | Τοῖς δὲ οἰομένοις αὐτὸν μὴ ἀγαθὸν εἶναι, ὡς αἱ γραφαὶ λέγουσιν, ἔφη· τίνα αἰτήσῃ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; ἢ καὶ ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ; εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ οὐράνιος δώσει ἀγαθὰ τοῖς αἰτουμένοις αὐτὸν καὶ τοῖς ποιοῦσιν τὸ θέλημα αὐτοῦ; τοῖς δὲ αὐτὸν διαβεβαιουμένοις ἐν ναῷ εἶναι, ἔφη μὴ ὁμώσητε τὸν οὐρανὸν, ὅτι θρόνος θεοῦ ἐστίν, μήτε τὴν γῆν, ὅτι ὑποπόδιον τῶν ποδῶν αὐτοῦ ἐστίν. τοῖς δὲ προλαβοῦσιν, ὅτι θυσιῶν ὀρέγεται ὁ θεός, ἔφη· ὁ θεὸς ἔλεος θέλει καὶ οὐ θυσίας, ἐπίγνωσιν αὐτοῦ καὶ οὐχ ὀλοκαυτώματα.

3.57 | Τοῖς δὲ πειθομένοις κακὸν αὐτὸν εἶναι, ὡς αἱ γραφαὶ λέγουσιν, ἔφη μὴ με λέγετε ἀγαθόν· ὁ γὰρ ἀγαθὸς εἷς ἐστίν. καὶ

3.55 | To those who think, as the scriptures teach, that God swears, he said: "Let your yes be yes, and your no be no. For anything more than this comes from the evil one." And to those who say that Abraham, Isaac, and Jacob have died, he said: "God is not the God of the dead, but of the living." To those who believe that God tests people, as the scriptures say, he said: "The one who tests is the evil one, who also tested him." To those who think that God does not know beforehand, he said: "For your heavenly Father knows that you need all these things before you ask him." To those who believe, as the scriptures say, that he does not see everything, he said: "Pray in secret, and your Father who sees what is hidden will reward you."

3.56 | To those who think he is not good, as the scriptures say, he said: "What man is there among you who, if his son asks for bread, will give him a stone? Or if he asks for a fish, will give him a serpent? If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give good things to those who ask him and to those who do his will?" To those who claim he is in the temple, he said: "Do not swear by heaven, for it is God's throne, nor by the earth, for it is the footstool of his feet." To those who think that God desires sacrifices, he said: "God desires mercy and not sacrifices, knowledge of him and not burnt offerings."

3.57 | To those who are convinced that he is evil, as the scriptures say, he said: "Do not call me good; for only one is good." And

πάλιν γίνεσθε ἀγαθοὶ καὶ οἰκτίρμονες, ὥς ὁ πατὴρ ὁ ἐν τοῖς οὐρανοῖς, ὃς ἀνατέλλει τὸν ἥλιον ἐπ’ ἀγαθοῖς καὶ πονηροῖς, καὶ φέρει τὸν ὑετὸν ἐπὶ δικαίοις καὶ ἀδίκους. τοῖς δὲ ἡπατημένοις πολλοὺς θεοὺς ὑπονοεῖν, ὥς αἱ γραφαὶ λέγουσιν, ἔφη· ἄκουε Ἰσραὴλ, κύριος ὁ Θεὸς ὑμῶν κύριος εἷς ἐστίν.

again, "Be good and merciful, as your Father in heaven is, who makes the sun rise on the good and the evil, and sends rain on the just and the unjust." To those who are deceived into thinking there are many gods, as the scriptures say, he said: "Hear, O Israel: the Lord your God, the Lord is one."

3.58 | Ὅμως ὁ Σίμων, συνιδὼν ὅτι Πέτρος αὐτὸν συνάγει ταῖς γραφαῖς χρῆσθαι ὥς Ἰησοῦς ἐδίδαξεν, εἰς τὴν περὶ Θεοῦ λόγον ἐξέτασιν γενέσθαι οὐκ ἠθέλησεν, καὶ τοί γε μεταθεμένου τοῦ Πέτρου, ὥς αὐτὸς Σίμων ἠξίωσεν, πρὸς πεῦσιν καὶ ἀπόκρισιν γενέσθαι τὴν ἐξέτασιν. πλὴν ἡ ζήτησις τριῶν ἐπεκράτησεν ἡμερῶν. ἐπιφωσκούσης δὲ τῆς τετάρτης νύχιος ὥς ἐπὶ Τύρον τῆς Φοινίκης ἐξώρμησεν καὶ οὐ μετὰ πολλὰς ἡμέρας ἦλθόν τινες τῶν προόδων, Πέτρῳ λέγοντες· Σίμων μεγάλη θαυμάσια ἐν Τύρῳ ποιῶν πολλοὺς τῶν ἐκεῖ κατεπλήξατο, καὶ σε πολλαῖς διαβολαῖς μισεῖσθαι ἐποίησεν.

3.58 | However, Simon, seeing that Peter was using the scriptures as Jesus taught, did not want to examine the matter about God. And so, when Peter was moved, Simon thought it was right to have an inquiry for questioning and answering. But the investigation lasted three days. When the fourth night was dawning, as he had gone out to Tyre of Phoenicia, after a few days some of the travelers came to Peter, saying: "Simon is performing great wonders in Tyre, and he has caused many there to be amazed, and he has made you to be hated with many accusations."

3.59 | Ταῦτα ἀκούσας ὁ Πέτρος, τῇ ἐπιούσῃ νυκτὶ τῶν ἀκροατῶν τὸν ὄχλον συνελθεῖν ἐποίησεν. ὁμῶς συνελθοῦσιν ἔφη· ὁρμῶντός μου εἰς τὰ ἔθνη τὰ πολλοὺς θεοὺς λέγοντα, κηρῦξαι καὶ διδάξαι ὅτι εἷς ἐστίν ὁ Θεός, ὃς οὐρανὸν ἔκτισε καὶ γῆν καὶ τὰ ἐν αὐτοῖς πάντα, ὅπως ἀγαπήσαντες αὐτὸν σωθῆναι δυνηθῶσιν, προλαβοῦσα ἡ κακία αὐτῷ τῆς συζυγίας νόμῳ προαπέστειλεν Σίμωνα, ἵνα οἱ ἄνθρωποι, ἐὰν τοὺς πολλοὺς θεοὺς λέγειν παύσωνται, καταγνόντες τῶν ἐπὶ γῆς λεγομένων, ἐν οὐρανῷ πολλοὺς θεοὺς εἶναι νομίσουσιν· ἵνα μηδέποτε τὸ τῆς μοναρχίας τιμήσαντες καλὸν εἰς τὸ παντελὲς μετὰ κόλασιν ἀπόλωνται. καὶ τὸ δεινότατον, ἐπεὶ ἀληθὴς

3.59 | Hearing this, Peter made the crowd of listeners gather on the following night. When they had gathered, he said: "As I go to the nations who speak of many gods, I will proclaim and teach that there is one God, who created the heavens and the earth and everything in them, so that those who love him may be able to be saved. But evil has sent Simon ahead with the law of marriage, so that if people stop speaking of many gods, they might think there are many gods in heaven, judging the things said on earth. This is so that they do not honor the idea of one ruler and perish completely with punishment. And the most terrible thing is that since the true word

λόγος ἀπαράβλητον ἰσχὺν ἔχει,
προλαμβάνων ταῖς διαβολαῖς πείθει
αὐτοὺς αὐτό, μηδὲ τὴν ἀρχὴν ἀναδέξασθαι
μου· μή πως ὁ διαβάλλων αὐτὸς τῷ ὄντι
διάβολος ἐλεγχθῇ, καὶ ὁ ἀληθὴς λόγος
ἀναδειχθεὶς πιστευθῆναι δυνηθῇ. χρὴ οὖν
με ταχέως αὐτὸν ἐπικαταλαβεῖν, ἵνα μὴ ἡ
διαβολὴ ἐγχρονίσασα παντελῶς πάντων
ἐπικρατήσῃ.

has unmatched power, it convinces them
with accusations, so that they do not even
accept my beginning; lest the accuser
himself, who is truly the devil, be proven
wrong, and the true word be shown and
believed. Therefore, I must quickly take
hold of him, so that the accusation does not
completely take control of everything."

3.60 | Ἐπεὶ οὖν δεῖ τινα ὀρίσαι ἀντ' ἐμοῦ
τὸν ἐμὸν ἀναπληροῦντα τόπον, μιᾷ
προαιρέσει τοῦ Θεοῦ δεηθῶμεν οἱ πάντες,
ὅπως τῶν ὄντων ἐν ἡμῖν κρείττονα αὐτὸς
πρόδηλον ποιήσῃ, ἵνα ἐπὶ τῆς Χριστοῦ
καθέδρας καθεσθῆις τὴν αὐτοῦ ἐκκλησίαν
εὐσεβῶς οἰκονομῇ. τίς ἄρα ὀρισθήσεται;
Θεοῦ γὰρ βουλῇ ἀναδείκνυται μακάριος ὁ
ἄνθρωπος ἐκεῖνος, ὃν καταστήσει ὁ κύριος
αὐτοῦ ἐπὶ τῆς θεραπείας τῶν συνδούλων
αὐτοῦ, τοῦ διδόναι αὐτοῖς τὰς τροφὰς ἐν
καιρῷ αὐτῶν, μὴ ἐννοούμενον καὶ λέγοντα
ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει ὁ κύριός μου
ἐλθεῖν· καὶ ἄρξεται τύπτειν τοὺς
συνδούλους αὐτοῦ, ἐσθίων καὶ πίνων μετὰ
πόρνων καὶ μεθυόντων· καὶ ἥξει ὁ κύριος
τοῦ δούλου ἐν ὥρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν
ἡμέρᾳ ἣ οὐ γινώσκει, καὶ διχοτομήσει
αὐτόν, καὶ τὸ ἀπιστοῦν αὐτοῦ μέρος μετὰ
τῶν ὑποκριτῶν θήσῃ.

3.60 | Since it is necessary to appoint
someone to take my place, let us all pray
with one purpose to God, that he may make
clear who is better among us, so that seated
on the chair of Christ, he may manage his
church with reverence. Who then will be
chosen? For by God's will, that blessed man
will be revealed, whom his Lord will
appoint over the care of his servants, to
give them their food at the right time, not
thinking and saying in his heart: "My Lord
is delaying his coming." And he will begin
to beat his fellow servants, eating and
drinking with drunkards. And the Lord of
that servant will come on a day when he
does not expect, and at an hour he does not
know, and he will cut him in two, and will
assign his unfaithful part with the
hypocrites.

3.61 | Εἰ δέ τις τῶν παρεστώτων, διοικεῖν
δυνάμενος τὴν ἀγνωμοσύνην τῶν
ἀνθρώπων, ὑποστέλλεται, τῆς αὐτοῦ
ἀναπαύσεως φροντίζων μόνης, καὶ αὐτὸς
προσδοκᾷ ἀκοῦσαι· δοῦλε πονηρὲ καὶ
ὀκνηρὲ, ἔδει σε τὸ ἀργύριόν μου προβαλεῖν
ἐπὶ τῶν τραπεζιτῶν, καὶ ἐγὼ ἂν ἐλθὼν
ἔπραξα τὸ ἐμόν· ἐκβάλετε τὸν ἀχρεῖον
δοῦλον εἰς τὸ σκότος τὸ ἐξώτερον. καὶ

3.61 | But if any of those present, being able
to manage the ignorance of people, holds
back, caring only for his own rest, let him
expect to hear: "You wicked and lazy
servant, you should have put my money on
the bankers, and when I came, I would have
collected what was mine." "Cast out the
worthless servant into the outer darkness."
And rightly so. For he says, "You, man,

εὐλόγως. σοῦ γάρ, φησίν, ἄνθρωπου, τοὺς λόγους μου ὡς ἀργύριον ἐπὶ τραπεζιτῶν καὶ ὡς χρήματα δοκιμάσαι. τὸ οὖν πλῆθος τῶν πιστῶν δεῖ ἐνὶ τινι πείθεσθαι, ἵνα οὕτως ἐν ὁμονοίᾳ διατελεῖν δυνηθῇ. τὸ γὰρ εἰς ἀρχὴν μιᾶς λῆγον ἐξουσίας, μοναρχίας εἰκόνι, τοὺς ὑπείκοντας αἰτία εὐταξίας εἰρήνης ἀπολαύειν τίθησιν· τὸ δὲ πάντας φιλαρχοῦντας ἐνὶ μόνῳ ὑπεῖξαι μὴ θέλγειν, καὶ αἰτία διαιρέσεως πάντως καὶ πεσεῖν ἔχουσιν.

3.62 | Ἄλλ' ἔτι μὴν πειθέτω τὰ παρ' ὀφθαλμοῖς γινόμενα, LXII. πῶς νῦν πολλῶν κατὰ πᾶσαν τὴν γῆν ὄντων βασιλέων συνεχῶς πόλεμοι γίνονται. ἔχει γὰρ ἕκαστος πρόφασιν εἰς πόλεμον τὴν ἐτέρου ἀρχήν. ἐὰν δὲ εἷς ᾗ τοῦ παντὸς ἡγεμῶν, οὗ εἵνεκεν πολεμεῖ οὐκ ἔχων αἰδίδιον τὴν εἰρήνην ἔχει. πέρας γοῦν ὁ Θεὸς τοῖς καταξιούμενοις αἰωνίου ζωῆς ἓνα ἐν τῷ τότε αἰῶνι βασιλέα τοῦ παντὸς καθίστησιν, ἵνα αἰτία μοναρχίας ἁπλωτος εἰρήνη γεγένηται. χρὴ οὖν ἐνὶ τινι ὡς ὁδηγῷ τοὺς πάντας ἔπεσθαι, ὡς εἰκόνα Θεοῦ προτιμῶντας, τὸν δὲ ὁδηγὸν εἶναι τῆς εἰς τὴν ἁγίαν πόλιν εἰσιούσης εἰσόδου ἐπιστήμονα.

3.63 | Τίνα δὲ ἄλλον αἰρήσομαι τῶν παρόντων, ἢ Ζακχαῖον, πρὸς ὃν καὶ ὁ κύριος εἰσιὼν ἀνεπαύσατο, τοῦ σώζεσθαι κρίνας ἄξιον εἶναι; καὶ τοῦτο εἰπὼν, παρεστῶτι τῷ Ζακχαίῳ ἐπιβαλὼν τὴν χεῖρα, ἐβιάζετο ἐπὶ τὴν αὐτοῦ καθεσθῆναι καθέδραν. ὁ δὲ Ζακχαῖος προσπεσὼν τοῖς ποσὶν αὐτοῦ ἐδέετο, ὅπως τοῦ ἄρχειν αὐτὸν ἀπολύσῃ, μετὰ τοῦ ὑπισχνεῖσθαι καὶ λέγειν, ὅτι ὁπόσα ποτὲ χρὴ τὸν ἄρχοντα ποιεῖν, ποιήσω, μόνον μοι τὸ ὄνομα τοῦτο

should have treated my words like money on the bankers to test." Therefore, the multitude of the faithful should obey one person, so that they may continue in harmony. For the beginning of a single authority, like a monarchy, allows those who submit to enjoy the peace of order. But if everyone wants to be in charge, they will not want to submit to one, and because of division, they will surely fall.

3.62 | But still, do not be persuaded by what is happening before your eyes. How now, with many kings all over the earth, wars are constantly occurring. Each one has a reason for war against the authority of another. But if there is one ruler of all, for whom they fight, he will have everlasting peace. Indeed, God sets a single king over all for those who are worthy of eternal life, so that peace may come through the cause of monarchy. Therefore, all should follow one as a guide, honoring him as an image of God, and that guide should be knowledgeable about the entrance to the holy city.

3.63 | Whom else should I choose from those present, except Zacchaeus, to whom the Lord went in and rested, judging him worthy to be saved? And saying this, he placed his hand on Zacchaeus, trying to make him sit in his own chair. But Zacchaeus, falling at his feet, begged him to release him from ruling, promising and saying that whatever the ruler must do, he would do, only asking that he not be given this name. For he feared the name of

μη ἔχειν χάρισαι· εὐλαβοῦμαι γὰρ τὸ τῆς ἀρχῆς ἐνδύσασθαι ὄνομα· πικροῦ γὰρ φθόνου καὶ κινδύνου γέμει.

authority, as it is full of bitter envy and danger.

3.64 | Καὶ ὁ Πέτρος ἔφη· εἰ τοῦτο εὐλαβῇ, ἄρχων μὲν μὴ καλοῦ, ἀλλ' ὁ καθεστώς, τοῦτο τοῦ κυρίου δεδωκότος λέγεσθαι, τῷ εἰπεῖν· μακάριος ὁ ἄνθρωπος ἐκεῖνος, ὃν καταστήσει ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας τῶν συνδούλων αὐτοῦ. εἰ δὲ παντελῶς οὐ θέλεις γνωσθῆναι ὅτι ἐξουσίαν διοικήσεως ἔχεις, ἀγνοεῖν μοι ἔοικας, ὅτι ἡ ὁμολογουμένη τοῦ προκαθεζομένου ἐξουσία πολὺ τι δύναται πρὸς δυσωπίαν τοῦ πλήθους. ὡς γὰρ εἰληφότι ἐξουσίαν ἕκαστος πείθεται, ὡς μεγάλην ἀνάγκην τὴν συνείδησιν ἔχων. τί δὲ οὐχὶ καὶ ἀσφαλῶς γινώσκεις, ὅτι οὐχ ὡς οἱ ἄρχοντες τῶν ἐθνῶν ἄρχειν ἔχεις, ἀλλ' ὡς δοῦλος, αὐτοῖς ὑπηρετῶν, ὡς πατὴρ ἀδικουμένοις, ὡς ἰατρὸς ἐπισκεπτόμενος, ὡς ποιμὴν φυλάσσων, συνελὼν ἐρῶ, τὰς πάσας ὑπὲρ τῆς αὐτῶν σωτηρίας φροντίδας ἔχων; ὅτι οἷε ἀγνοεῖν με, οἷους καμάτους ἀναδέξασθαι σε βιάζομαι, ὑπὸ ὄχλων κρίνεσθαι σε ἀξιῶν, οἷς ἀρέσαι τινὰ ἀμήχανον; Θεὸν δὲ εὖ πράττοντα πείθειν δυνατώτατον. διὸ δέομαι προθύμως ἀναδέξασθαι, διὰ Θεόν, διὰ Χριστόν, ὑπὲρ τῆς ἀδελφῶν σωτηρίας, ὑπὲρ τῆς αὐτῶν οἰκονομίας καὶ σῆς ὠφελείας.

3.64 | And Peter said, "If you are careful about this, do not call yourself a ruler, but rather the one who serves, as the Lord has given this to be said: Blessed is that man whom the Lord will set over the care of his servants. But if you completely do not want to recognize that you have authority to govern, you seem to ignore that the recognized authority of the one who sits in charge can greatly influence the opinion of the crowd. For as each one receives authority, they are persuaded, having a great need for their conscience. But do you not also know for sure that you do not rule like the rulers of the nations, but as a servant, serving them, like a father to the wronged, like a doctor visiting, like a shepherd protecting? I will say, gathering together, having all care for their salvation. For do you think I do not know what labors I must take on for you, being judged by the crowds, worthy of something impossible to please? But it is most powerful to persuade God, who does well. Therefore, I ask you willingly to take on this, for God, for Christ, for the salvation of the brothers, for their well-being and your benefit."

3.65 | Καὶ τὸ ἕτερον δὲ λόγισαι, ὅτι, ὥσπερ κάματον καὶ κίνδυνον ἔχει τὸ τὴν Χριστοῦ ἐκκλησίαν οἰκονομεῖν, τοσούτῳ μείζων ὁ μισθός· ἀλλ' ἔτι μὴν καὶ ἡ κόλασις μείζων τῷ δυναμένῳ καὶ ἀπειθήσαντι. βούλομαι οὖν, πολυμαθέστερον εἰδώς σε τῶν παρεστώτων, δανείζειν καλὰς γνώμας, ἅς παρὰ τοῦ κυρίου πεπίστευσαι. ἴνα, εὖ

3.65 | And consider the other thing, that just as there is toil and danger in managing the church of Christ, the reward is much greater. But also, the punishment is greater for the one who is able and disobeys. Therefore, I want you, knowing more than those present, to lend good advice, which you have believed from the Lord. So that,

δοῦλε ἀγαθὲ καὶ πιστὲ, ἀκούσης, καὶ ὥσπερ ὁ τὸ ἔν ἀποκρύψας τάλαντον, ἔγκλημα λαβὼν κολάσει ὑπεύθυνος ἀναφανῆς. εἰ δὲ μὴ βούλει ἀγαθὸς φύλαξ καταστῆναι τῆς ἐκκλησίας, ἕτερον ἀντί σου μῆνυσον, σοῦ πολυμαθέστερον καὶ πιστότερον. ἀλλ' οὐ δώσεις. σὺ γὰρ καὶ τῷ κυρίῳ συνῆς, καὶ τὰς θαυμασίους πράξεις ἰστόρησας, καὶ διοίκησιν ἐκκλησίας μεμάθηκας.

good and faithful servant, you may hear, and just as the one who hid the talent will be found guilty and punished. But if you do not want to be a good guardian of the church, point out another instead of you, one who is more knowledgeable and faithful. But you will not do that. For you understand both the Lord and have told of his marvelous deeds, and you have learned the management of the church.

3.66 | Καὶ σοῦ μὲν ἔργον ἐστὶν κελεύειν ἃ δεῖ, τῶν ἀδελφῶν, ὑπείκειν καὶ μὴ ἀπειθεῖν. ὑπείξαντες μὲν οὖν σωθήσονται, ἀπειθήσαντες δὲ ὑπὸ τοῦ κυρίου κολασθήσονται, ὅτι ὁ προκαθεζόμενος Χριστοῦ τόπον πεπίστευται. διὸ ἤτοι τιμὴ ἢ ὕβρις τοῦ προκαθεζομένου εἰς Χριστὸν φέρεται, ἀπὸ δὲ τοῦ Χριστοῦ εἰς τὸν Θεὸν ἀναφέρεται. τοῦτο δὲ εἶρηκα, ἵνα καὶ αὐτοὶ οἱ ἀδελφοὶ τῆς πρὸς σε ἀπειθείας τὸν κίνδυνον αὐτῶν μὴ ἀγνοῶσιν, ὅτι ὅς ἂν σοι κελεύσαντι ἀπειθήσῃ, Χριστῷ ἀπειθεῖ, Χριστῷ δὲ ἀπειθήσας Θεὸν παροργίζει.

3.66 | And it is your job to command what is necessary for the brothers, to obey and not to disobey. Those who obey will be saved, but those who disobey will be punished by the Lord, because the one who sits in charge is trusted by Christ. Therefore, either honor or arrogance is brought to the one who sits in charge of Christ, and it is referred from Christ to God. I say this so that the brothers also do not ignore the danger of disobeying you, that whoever disobeys your command is disobeying Christ, and by disobeying Christ, they provoke God.

3.67 | Χρὴ οὖν τὴν ἐκκλησίαν, ὡς πόλιν ἐν ὕψει ὠκοδομημένην, φιλόθεον ἔχειν τάξιν καὶ διοίκησιν καλὴν. πρὸ πάντων ὁ ἐπίσκοπος ὡς ἄρχων περὶ ὧν λέγει ἀκουέσθω. οἱ πρεσβύτεροι τὰ κελεύόμενα γινέσθαι σπουδαζέτωσαν. οἱ διάκονοι ἐκπεριερχόμενοι τῶν ἀδελφῶν τὰ σώματα καὶ τὰς ψυχὰς ἐπισκεπτέσθωσαν, καὶ τῷ ἐπισκόπῳ ἀντιβαλλέτωσαν. οἱ λοιποὶ πάντες ἀδελφοὶ τὸ ἀδικεῖσθαι ἀναδεχέσθωσαν· εἰ δὲ κρίνεσθαι θέλουσιν περὶ ὧν ἀδικοῦνται, ἐπὶ τῶν πρεσβυτέρων συμβιβαζέσθωσαν· τὸν δὲ συμβιβασμὸν οἱ πρεσβύτεροι τῷ ἐπισκόπῳ

3.67 | Therefore, the church must have a good order and management, like a city built on a hill. First of all, the bishop should be heard as the leader in what he says. The elders should make sure that what is commanded is done. The deacons should visit the bodies and souls of the brothers, and they should support the bishop. All the other brothers should accept being wronged; but if they want to be judged about what they suffer, they should come together with the elders. The elders should then report the agreement to the bishop.

προσαναφερέτωσαν.

3.68 | Νέων δὲ μὴ μόνον κατεπειγέτωσαν τοὺς γάμους, ἀλλὰ καὶ τῶν προβεβηκότων, μή πως ζέουσα ἡ ὄρεξις προφάσει πορνείας ἢ μοιχείας λοιμὸν προσενέγκοι τῇ ἐκκλησίᾳ. ὑπὲρ πᾶσαν γὰρ ἁμαρτίαν ἡ τῆς μοιχείας ἀσέβεια Θεῷ ἐστύγεται, ὅτι οὐ μόνον αὐτὸν τὸν ἁμαρτήσαντα ἀναιρεῖ, ἀλλὰ καὶ τοὺς συνεστιωμένους καὶ συναμιλλωμένους λύσσει γὰρ ἔοικεν, ὅτι τῆς ἰδίας μανίας μεταδιδόναι φύσιν ἔχει. σωφροσύνης οὖν χάριν σπευδέτωσαν τοὺς γάμους ἐπιτελεῖν μὴ μόνον οἱ πρεσβύτεροι, ἀλλὰ καὶ οἱ πάντες. ἡ γὰρ τοῦ μοιχισμένου ἁμαρτία ἐπὶ τοὺς πάντας ἐλθεῖν βιάζεται. τοῦ οὖν σπεύδειν σωφρονεῖν τοὺς ἀδελφούς, τοῦτο πρώτη ἐλεημοσύνη· ψυχῆς γὰρ ἐστὶν θεραπεία ἡ γὰρ τροφή τοῦ σώματος ἀνάπαυσις ἐστίν.

3.69 | Ὅμως ἐὰν ἀγαπήσητε τοὺς ἀδελφούς ὑμῶν, οὐδὲν αὐτῶν ἀφαιρήσεσθε, ὧν δὲ ἔχετε μεταδώσητε· πεινῶντας γὰρ θρέψετε, διψῶσιν ποτὸν παρέχετε, γυμνοὺς ἐνδύσητε, νοσοῦντας ἐπισκέψησθε, τοῖς ἐν εἰρκταῖς ὡς δυνατόν βοηθήσητε, ξένους εἰς τὰ ἑαυτῶν σκηνώματα προθύμως ἀποδέξασθε, μηδένα μισήσητε. ὡς δὲ δεῖ εὐσεβεῖν, εὐγνωμονοῦντας ὑμᾶς ὁ ὑμέτερος διδάξει νοῦς. πρὸ δὲ πάντων, εἰ καὶ δεῖ ὑμῖν λέγειν, συνεχέστερον συνέρχεσθε, εἴθε καθ' ὥραν, ἐπεὶ γε ἐν ταῖς νενομισμέναις τῆς συνόδου ἡμέραις. ἐὰν γὰρ τοῦτο ποιῇτε, ἐντὸς τειχῶν ἀσυλίας ἐστέ· ἀρχὴ γὰρ ἀπωλείας ἀποταξία. μήτε οὖν προφάσει μικροψυχίας τῆς πρὸς ἀδελφὸν ἀπολειπέσθω τις τοῦ συνεδρεῦειν. ἐὰν γὰρ τις ὑμῶν ἀπολειφθῇ τοῦ συνάγεσθαι, τῶν σκορπιζόντων τὴν

3.68 | Young people should not only hurry into marriage, but also those who are older, so that the desire does not bring the plague of fornication or adultery upon the church. For among all sins, the sin of adultery is the most offensive to God, because it not only destroys the sinner but also affects those who are involved with them. It seems to spread a kind of madness, as it shares in the nature of its own insanity. Therefore, for the sake of self-control, not only the elders but everyone should hurry to complete marriages. For the sin of the adulterer threatens to fall upon all. Thus, it is important for the brothers to act with self-control; this is the first act of mercy. For it is a healing for the soul, just as food is rest for the body.

3.69 | However, if you love your brothers, you will not take anything from them, but you will share what you have. Feed the hungry, give drink to the thirsty, clothe the naked, visit the sick, help those in prison as much as you can, and welcome strangers into your homes willingly. Do not hate anyone. As it is right to be pious, your own teacher will give you understanding. First of all, if you need to speak, come together more often, even every hour, especially on the appointed days of gathering. For if you do this, you will be within the walls of safety; for the beginning of destruction is separation. So, let no one stay away from gathering because of a small fear towards a brother. For if anyone among you stays away from gathering, they will be counted among those who scatter the church of

Χριστοῦ ἐκκλησίαν λογισθήσεται, μετὰ
μοιχῶν ἀποβληθήσεται. ὥς γὰρ μοιχὸς ὑπὸ
τοῦ ἐν αὐτῷ πνεύματος προφάσει τινὸς
ἐαυτὸν ἀφώρισεν, καὶ τῷ πονηρῷ κατ'
αὐτοῦ χώραν ἔδωκεν πρόβατον ἄρπάσει,
ὥς μανδρῶν ἕξω εὐρεθέντα.

Christ and will be cast out with the
adulterers. Just as an adulterer, under the
influence of an evil spirit, separates
themselves and gives the wicked a place to
seize the sheep, like one found outside the
fold.

3.70 | Πλὴν τοῦ ἐπισκόπου ὑμῶν ἀκούετε,
καὶ τιμὴν πᾶσαν αὐτῷ ἀπονέμοντες μὴ
κάμητε, εἰδότες ὅτι προφάσει τῇ πρὸς
αὐτὸν εἰς Χριστὸν φέρετε, ἀπὸ δὲ Χριστοῦ
εἰς Θεὸν ἀναφέρετε· καὶ τῷ προσενέγκαντι
πολυπλασίως ἀνταποδίδοτε. Θρόνον οὖν
Χριστοῦ τιμήσατε· ὅτι καὶ Μωυσέως
καθέδραν τιμᾶν ἐκελεύσθητε, κἄν οἱ
προκαθεζόμενοι ἁμαρτωλοὶ νομίζωνται.
καὶ ταῦτα μὲν ὑμῖν αὐτάρκως εἴρηται·
αὐτῷ δὲ, πῶς ἀμέμπτως βιοῦν, περιττὸν
ἡγοῦμαι λέγειν, ὁπότε τοῦ κάμῃ διδάξαντος
δόκιμος ὑπάρχη μαθητής.

3.70 | But listen to your bishop, and give
him all honor without failing, knowing that
you bring him to Christ and from Christ you
offer him to God. And to the one who brings
this, give back many times more. Therefore,
honor the throne of Christ; for you are
commanded to honor the seat of Moses,
even if the ones sitting there are sinners.
These things have been said to you clearly.
As for how to live without blame, I think it
is unnecessary to speak, since you are a
worthy student of the one who taught me.

3.71 | Πλὴν ἀδελφοί, ἐνία οὐ χρὴ ἀναμένειν
ἀκούειν, ἀλλὰ καὶ ἀφ' ἐαυτῶν τὸ εὖλογον
νοεῖν. Ζακχαῖος μόνος ὑμῖν ὅλος ἐαυτὸν
ἀσχολεῖν ἀποδεδωκώς, κοιλίαν ἔχων καὶ
ἐαυτῷ μὴ εὐσυχλῶν, πῶς δύναται τὴν
ἀναγκαίαν πορίζειν τροφήν; οὐχὶ δὲ
εὖλογόν ἐστιν πάντας ὑμᾶς τοῦ ζῆν αὐτοῦ
πρόνοιαν ποιεῖν, οὐκ ἀναμένοντας αὐτὸν
ὑμᾶς αἰτεῖν, τοῦτο γὰρ προσαιτοῦντός
ἐστιν· μᾶλλον δὲ τεθνήξεται λιμῷ, ἢ τοῦτο
ποιεῖν ὑποσταίῃ. πῶς δὴ καὶ ὑμεῖς οὐ δίκην
ὑφέξετε, μὴ λογισάμενοι ὅτι ἄξιός ἐστιν ὁ
ἐργάτης τοῦ μισθοῦ αὐτοῦ; καὶ μὴ λεγέτω
τις οὐκοῦν ὁ δωρεὰν παρασχεθεὶς λόγος
πολεῖται; μὴ γένοιτο. εἴ τις γὰρ ἔχων, πόθεν
ζῆν, λάβοι, οὗτος πωλεῖ τὸν λόγον, εἰ δὲ μὴ
ἔχων τοῦ ζῆν χάριν λαμβάνει τροφήν, ὥς
καὶ ὁ κύριος ἔλαβεν ἐν τε δείπνοις καὶ
φίλοις, ἐδὲν ἔχων, ὁ εἷς αὐθις πάντα ἔχων,

3.71 | But brothers, there are some things
you should not wait to hear, but rather
think about reasonably for yourselves.
Zacchaeus, having given himself entirely to
work, with a full belly and not caring for
himself, how can he provide the necessary
food? Is it not reasonable for all of you to
take care of his living, without waiting for
him to ask you? For if you wait for him to
ask, he will likely die of hunger rather than
be able to do this. How then will you not be
guilty, not considering that the worker
deserves his wages? And let no one say that
the word given freely is being sold; may it
not be so. For if someone has what they
need to live, they sell the word, but if
someone does not have the means to live
and receives food out of grace, just as the
Lord received at meals and from friends, he

οὐχ ἁμαρτάνει. ἀκολούθως οὖν τιμᾶτε πρεσβυτέρους, κατηχητάς, διακόνους χρησίμους, χήρας εὖ βεβιωκυίας, ὀρφανούς ὡς ἐκκλησίας τέκνα· ἀλλὰ καὶ ὁπότε χρεῖα τινὸς πόρου πρὸς ἀναγκαῖον γένοιτο, ἅμα οἱ πάντες συμβάλλεσθου. εἰς ἀλλήλους εὐσεβεῖτε, μὴ ὀκνοῦντες πᾶν ὅτιοῦν ὑπὲρ τῆς ἑαυτῶν σωτηρίας ὑπομένειν.

who has everything does not sin. Therefore, honor the elders, teachers, useful deacons, widows who have lived well, and orphans as children of the church. And whenever there is a need for resources for necessities, let all contribute together. Be pious to one another, not hesitating to endure anything for your own salvation.

3.72 | Καὶ ταῦτα εἰπὼν ἐπέθηκεν χεῖρα τῷ Ζακχαῖῳ λέγων· Δέσποτα καὶ κύριε τῶν ὅλων, ὁ πατὴρ καὶ Θεός, σὺ διαφύλαξον ποιμένα μετὰ ποίμνης. σὺ ἡ πρόφασις, σὺ ἡ δύναμις. ἡμεῖς τὸ βοηθούμενον, σὺ ὁ βοηθός, ὁ ἰατρός, ὁ σωτὴρ, τὸ τεῖχος, ἡ ζωὴ, ἡ ἐλπίς, ἡ καταφυγὴ, ἡ χαρὰ, ἡ προσδοκία, ἡ ἀνάπαυσις· συνελὼν ἐρῶ· σὺ ἡμῖν τὰ πάντα· πρὸς αἰώνιον ὑπαρξιν σωτηρίας συνέργησον, ῥῦσαι, φύλαξον. πάντα δύνασαι. σὺ γὰρ ἄρχων ἀρχόντων, καὶ κύριος κυρίων, δεσπότης βασιλέων. σὺ δὸς ἐξεσίαν τῷ προκαθεζομένῳ, λύειν ἃ δεῖ λύειν, καὶ δεσμεῖν ἃ δεῖ δεσμεῖν. σὺ σόφισον· σὺ ὡς δι' αὐτοῦ τὴν ἐκκλησίαν τοῦ Χριστοῦ σου ὡς καλὴν νύμφην διαφύλαξον. σοῦ γάρ ἐστιν δόξα αἰώνιος, ὕμνος, πατρὶ καὶ υἱῷ καὶ ἁγίῳ πνεύματι, εἰς τοὺς σύμπαντας αἰῶνας. Ἀμήν.

3.72 | And after saying these things, he laid his hand on Zacchaeus, saying: Master and Lord of all, Father and God, protect the shepherd with the flock. You are the reason, you are the power. We are the ones being helped; you are the helper, the healer, the savior, the wall, the life, the hope, the refuge, the joy, the expectation, the rest. Gathering together, I will say: you are everything to us. Work together for our eternal salvation, rescue us, guard us. You can do all things. For you are the ruler of rulers and the lord of lords, the master of kings. Grant authority to the one sitting in front, to loose what needs to be loosed and to bind what needs to be bound. You give wisdom; you, through him, protect your church of Christ as a beautiful bride. For yours is the eternal glory, the hymn, to the Father and the Son and the Holy Spirit, for all ages. Amen.

3.73 | Καὶ ταῦτα εἰπὼν μετὰ ταῦτα ἔφη· ὅσοι ποτὲ βαπτισθῆναι θέλετε, ἀπὸ τῆς αὔριον νηστεύειν ἄρξασθε, καὶ καθ' ἡμέραν χειροθετεῖσθε, καὶ περὶ ὧν θέλετε πυνθάνεσθε. ἔτι γὰρ ἡμερῶν δέκα ὑμῖν ἐπιμεῖναι θέλω. μετὰ δὲ τρεῖς ἡμέρας βαπτίζειν ἀρξάμενος, ἐμὲ φωνήσας καὶ Ἀκύλαν καὶ Νικήτην ἔφη· μέλλων ἐπὶ τὴν Τύρον ὁρμᾶν μεθ' ἡμέρας ἑπτὰ βούλομαι ἐξ

3.73 | And after saying these things, he said: Whoever wants to be baptized, start fasting from tomorrow, and each day you will be ordained, and you can ask about whatever you want. For I want to stay with you for ten more days. After three days, starting to baptize, he called me and Aquila and Nicetas, saying: I plan to set sail for Tyre in seven days, and I want you to leave

αὐτῆς ὑμᾶς ἀπελθόντας, παρὰ τῇ
Χανανίτιδι Βερνίκῃ Ἰέστης θυγατρὶ
λανθανόντως ἐπιξενωθέντας, παρ' αὐτῆς
τὰ κατὰ τὸν Σίμωνα ἀκριβῶς γράψαι μοι.
πολὺ γάρ μοι συμβάλλεται, ἵνα πρὸς αὐτὸ
ἀρμόσωμαι. διὸ ἐξ αὐτῆς πορεύεσθε μετ'
εἰρήνης. καὶ δὴ βαπτίζοντα αὐτὸν
ἑάσαντες, καθὼς ἐκέλευσεν, εἰς Τύρον
αὐτὸν προήξαμεν τῆς Φοινίκης.

from there, secretly joining the daughter of
Jeestis, the Canaanite Bernice, and write to
me exactly about what is concerning Simon.
For it is very important to me that I connect
with him. Therefore, go from there in
peace. And indeed, after we left him while
he was baptizing, as he commanded, we
took him to Tyre of Phoenicia.

Chapter 4

4.1 | Καισαρείας δὲ τῆς Στράτωνος ἐξιὼν
ἐγὼ Κλήμης, ἅμα Νικήτης καὶ Ἀκύλας, εἰς
Τύρον τῆς Φοινίκης εἰσέβαλλον, καὶ κατ'
ἐντολὴν Πέτρου τοῦ ἀποστείλαντος ἡμᾶς
ἐξενίσθημεν παρὰ Βερνίκῃ θυγατρὶ τῆς
Χανανίτιδος Ἰούστης· ἥτις ἀσμενέστατα
ἡμᾶς ἀπεδέξατο, καὶ πολλῇ μὲν τῇ πρὸς μὲ
τιμῇ ἀγωνιώσα, στοργῇ δὲ τῇ πρὸς Ἀκύλαν
καὶ Νικήτην, διὰ χαρὰν ὡς συνήθης
παρρησιαζομένη ἐφιλοφρονεῖτο, καὶ πρὸς
τὴν τοῦ σώματος θεραπείαν ἡμᾶς δεκτικῶς
κατήπειγεν. συνιδὼν οὖν ὅτι βραχεῖαν ἡμῖν
ὑπέρθεσιν ποιῆσθαι ἐπέτρεπεν, ὀρθῶς μὲν,
ἔφην, ποιεῖς, ἐπισπεύδουσα τὰ τῆς ἀγάπης
ἀποπληροῦν μέρη. προτιμητέος δὲ ταύτης
ὁ πρὸς τὸν Θεὸν ἡμῶν φόβος. δέδιμεν γὰρ
ὑπὲρ πολλῶν ψυχῶν τὸν ἀγῶνα ἔχοντες
τῆς ἐκείνων σωτηρίας προτιμᾶν τὴν
ἡμετέραν ἀνάπαυσιν.

4.1 | And I, Clement, leaving Caesarea of
Straton, along with Nicetas and Aquila,
entered Tyre of Phoenicia. Following the
command of Peter who sent us, we were
welcomed by Bernice, the daughter of the
Canaanite Jeestis. She received us very
gladly, and while she was very concerned
about honoring me, she showed affection
toward Aquila and Nicetas, treating them
with joy as she usually does with friends,
and she kindly urged us to take care of our
physical needs. Seeing that she allowed us a
short time to stay, I said rightly, you are
acting well, hastening to fulfill the parts of
love. But the fear of God should be
preferred above this. For we are afraid for
many souls, having the struggle for their
salvation, and we prioritize our own rest.

4.2 | Πυνθανόμεθα γὰρ ὅτι Σίμων ὁ μάγος,
ἐπὶ τῆς ἐν Καισαρείᾳ πρὸς τὸν κύριον ἡμῶν
Πέτρον ζητήσεως ἡττηθείς, παραχρῆμα
ἀποδρὰς ἐνταῦθα πολλὰ κακὰ
διαπράσσειται. πᾶσι γὰρ τοῖς ὑπεναντίοις
παρὰ τὴν ἀλήθειαν λοιδोरῶν τὸν Πέτρον
τὰς τῶν πολλῶν συναρπάζει ψυχάς. μάγος
γὰρ αὐτὸς ὢν μάγον ἐκεῖνον ἀποκαλεῖ, καὶ

4.2 | For we hear that Simon the magician,
having been defeated in his search against
our Lord Peter in Caesarea, has
immediately escaped here and is doing
many evil things. For he is slandering Peter
to everyone, speaking against the truth, and
stealing the souls of many. Being a
magician himself, he calls that magician a

πλάνος αὐτὸς ὢν πλάνον ἐκεῖνον
ἀποκηρύσσει, καὶ ἐν ταῖς ζητήσεσιν ἐπὶ
πάντων τὸ ἥττον ἀπενεγκάμενος καὶ
φυγῶν αὐτὸς φάσκει νενικηκέναι, καὶ τοῦ
Πέτρου μὴ δεῖν ἀκούειν πυκνότερον
ἐντέλλεται, ὥς δῆθεν κηδόμενος, ἵνα μὴ
ὑπὸ δεινοῦ καταγοητευθῶσιν μάγου.

magician, and being a deceiver himself, he
denounces that deceiver. In his searches, he
claims to have been defeated by everyone
and says he has won, and he orders that
Peter should not be heard more often, as if
he cares, so that they may not be deceived
by a terrible magician.

4.3 | Ταῦτα οὖν μαθὼν ὁ κύριος ἡμῶν
Πέτρος προαπέστειλεν ἡμᾶς ἐξεταστὰς τῶν
λεχθέντων αὐτῷ ἐσομένους ἵνα εἰ οὕτως
ἔχοι, γραψάντων ἡμῶν αὐτὸς μάθη, καὶ
ἐπελθὼν ἐξελέγξῃ αὐτὸν ἐκεῖνον ἀντικρυς
ἐφ' ὃν αὐτὸν διέβαλλεν. ἐπεὶ οὖν ὑπὲρ
πολλῶν ψυχῶν ὁ κίνδυνος ἡμῖν πρόκειται,
τούτου ἕνεκεν, τῆς τοῦ σώματος ἡμῶν
ἀναπαύσεως πρὸς βραχὺ ἀμελήσαντες,
παρά σου τῆς ἐνταῦθα διαιτωμένης
βουλόμεθα ἀψευδῶς μαθεῖν, εἰ ἅπερ
ἠκούσαμεν ἀληθῆ τυγχάνει· καὶ λέγοις ἄν
ἤδη ἡμῖν ἕκαστα.

4.3 | Therefore, having learned this, our
Lord Peter sent us to investigate what was
said about him, so that if it is true, he
himself may know by our writing, and
coming, he may confront that man directly
about what he has slandered him. Since the
danger is before us for many souls, for this
reason, having briefly neglected our own
rest, we wish to learn from you, who are
living here, the truth of what we have
heard. And you may tell us everything.

4.4 | Ἡ Βερνίκη δὲ ἀξιωθεῖσα, ταῦτα μὲν
οὕτως, ἔφη, ἔχει ὡς ἠκούσατε, τὰ δὲ ἄλλα
τὰ κατ' αὐτὸν τὸν Σίμωνα, ἅπερ ἴσως
ἀγνοεῖτε, ἀκούσατε· φαντάσματά τε γὰρ
καὶ ἰνδάλματα ἐν μέσῃ τῇ ἀγορᾷ φαίνεσθαι
ποιῶν δι' ἡμέρας πᾶσαν ἐκπλήττει τὴν
πόλιν, καὶ προϊόντος αὐτοῦ ἀνδριάντες
κινοῦνται, καὶ σκιαὶ πολλαὶ προηγοῦνται,
ἅσπερ αὐτὸς ψυχὰς τῶν τεθνηκότων εἶναι
λέγει. πολλοὺς δὲ γόητα αὐτὸν ἐλέγχειν
πειρωμένους διαλλάξας πρὸς ἑαυτὸν
εὐθύστερον προφάσει εὐωχίας, βοῦν
θύσας καὶ ἐστιάσας αὐτούς, διαφόροις
νόσοις περιέβαλεν καὶ δαίμοσιν ὑπέβαλεν
καὶ ἵνα μὴ πολλὰ λέγω, πολλοὺς κακώσας
θεὸς εἶναι ὑποληφθεῖς, πρὸς τῷ φοβερὸν
εἶναι καὶ προτετίμηται.

4.4 | But Bernice, having been asked, said,
"These things are as you have heard. As for
the other things about Simon, which you
may not know, you have heard: for he
makes ghosts and apparitions appear in the
middle of the marketplace, frightening the
whole city every day. And as he goes about,
statues move, and many shadows appear,
just as he claims that they are the souls of
the dead. Many are trying to confront him
as a magician, but he quickly changes the
subject to a feast, sacrificing a bull and
entertaining them. He has surrounded
them with various diseases and has
subjected them to demons, and to say no
more, he has harmed many, being thought
to be a god, because he is terrifying and
preferred."

4.5 | "Ὅθεν οὐκ οἶομαι δυνήσεσθαί τινα τοσοῦτον ἀναφθὲν πῦρ σβέσαι. οὐδὲ γὰρ ἐνδοιάζει τις περὶ ὧν ἐκεῖνος ἐπαγγέλλεται, ἀλλὰ τοῦτο οὕτως ἔχει διαβεβαιοῦται ἕκαστος. διὸ τοῦ μὴ κινδυνεύειν ὑμᾶς χάριν παρακαλῶ μηδὲν ἐγχειρῆσαι πρὸς αὐτόν, πρὶν ἂν Πέτρος ἔλθῃ, ὃς μόνος δυνήσεται πρὸς τοσαύτην δυναστείαν, τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δοκιμώτατος ὑπάρχων μαθητῆς, ἀνταγωνίσασθαι. τοσοῦτον γὰρ πεφόβημαι τὸν ἄνδρα, ὥς εἰ μὴ καὶ ἄλλοτε πρὸς τὸν κύριόν μου Πέτρον διαλεχθεὶς τὸ ἥττον ἀπηνέγκατο, συνεβούλευσα ἂν ὑμῖν καὶ αὐτὸν πείθειν τὸν Πέτρον, μὴ πειρᾶσθαι ἀντεξετάζεσθαι τῷ Σίμωνι.

4.6 | Κάγῳ ἔφην· ὁ κύριος ἡμῶν Πέτρος εἰ ἡγνόει ὅτι αὐτὸς μόνος κατισχύει τῆς ἐκείνου δυναστείας, οὐκ ἂν ἡμᾶς προπέμπων ἐνετέλλετο, λανθανόντως τὰ κατὰ Σίμωνα διαμανθάνοντας αὐτῷ γράφειν. ὁμῶς ἐπεὶ ἐσπέρα κατελιήφει, ἁλῶν μεταλαβόντες ὑπνώσαμεν. ἔωθεν δέ τις τῇ Βερνίκῃ συνήθης ἐλθὼν ἔφη, τὸν Σίμωνα εἰς τὴν Σιδῶνα ἐκπεπλευκέναι, τῶν δὲ αὐτοῦ μαθητῶν καταλελοιπέναι Ἀππίωνα τὸν πλειστονίκην, ἄνδρα Ἀλεξανδρέα, γραμματικὸν τὴν ἐπιστήμην, ὃν πρὸς πατρός μοι φίλον ὄντα ἐπέγνων, καὶ Ἀννουβίωνα τὸν Διοσπολίτην τινὰ ἀστρολόγον, καὶ Ἀθηνόδωρον τὸν Ἀθηναῖον τῷ Ἐπικούρου ἀρεσκόμενον λόγῳ. ἡμεῖς δὲ τὰ κατὰ τὸν Σίμωνα μαθόντες, ἔωθεν πάντα γράψαντες καὶ Πέτρῳ διαπέμψαντες, εἰς περίπατον ἀπετραπόμεθα.

4.7 | Καὶ Ἀππίων ἀπηντήσατο ἡμῖν, οὐ

4.5 | Therefore, I do not think anyone can put out such a raging fire. For no one doubts what he claims, but each person is convinced that it is true. For this reason, I urge you not to take any action against him before Peter comes, who alone can stand against such power, being the most tested disciple of our Lord Jesus Christ. For I fear that man so much that if he had not previously spoken with my Lord Peter and had been defeated, I would advise you to persuade Peter not to try to confront Simon.

4.6 | And I said, "If our Lord Peter knew that he alone could overcome that man's power, he would not have sent us, secretly writing to him about Simon. However, since evening came, we were caught and fell asleep. But at dawn, someone familiar came to Bernice and said that Simon had sailed away to Sidon, and that among his disciples, he had left behind Appion the most learned man, an Alexandrian, a grammarian whom I recognized as a friend of my father, and Annubion, a certain astrologer from Diospolis, and Athenodorus the Athenian, who liked the teachings of Epicurus. We, having learned everything about Simon, wrote it all down at dawn and sent it to Peter, then we went out for a walk."

4.7 | And Appion met us, not only with the

μόνον μετὰ τῶν προειρημένων ἐταίρων
τῶν δύο, ἀλλὰ καὶ μεθ' ἐτέρων ἀνδρῶν ὡς
τριάκοντα. καὶ ἅμα τῷ ἰδεῖν με
προσαγορεύσας καὶ καταφιλήσας ἔφη·
οὗτός ἐστιν Κλήμης, περὶ οὗ ὑμῖν τῆς τε
εὐγενείας καὶ τῆς ἐλευθεροτροπείας πολὺν
ἐποιούμην λόγον, ὅτι ἀνὴρ πρὸς γένους
Τιβερίου Καίσαρος ὢν καὶ πάσης ἑλληνικῆς
παιδείας ἐξησκημένος ὑπὸ βαρβάρου τινός,
τὴν προσηγορίαν Πέτρου, τὰ Ἰουδαίων
ποιεῖν καὶ λέγειν ἠπάτηται. ὅθεν ἀξιῶ
συναγωνίσασθαι μοι πρὸς τὴν διόρθωσιν
αὐτοῦ. καὶ ἐφ' ὑμῶν αὐτοῦ πυθάνομαι.
λεγέτω μοι, ἐπειδὴ πρὸς τὸ εὐσεβεῖν
ἐαυτὸν ἀποδεδωκέναι νομίζει, πῶς οὐχὶ τὰ
μέγιστα ἀσεβεῖ, καταλιπὼν μὲν τὰ πάτρια,
ἀποκλίνας δὲ εἰς ἔθνη βάρβαρα.

two companions mentioned before, but
also with about thirty other men. And as
soon as he saw me, he greeted me and
kissed me, saying, "This is Clement, about
whom I have spoken a lot to you regarding
his nobility and his freedom of spirit, for he
is a man of the lineage of Tiberius Caesar
and has been trained in all Greek learning
by some barbarian. He has been deceived
into making and saying things like Peter
and the Jews. Therefore, I consider it right
to compete with me for his correction. And
I am asking about him through you. Let him
tell me, since he thinks he has given himself
over to piety, how he does not commit the
greatest impiety, leaving behind his
ancestral ways and turning to barbaric
customs."

4.8 | Ἐγὼ ἀπεκρινάμην· τὴν μὲν πρὸς ἐμέ
σου ἀγαθὴν προαίρεσιν ἀποδέχομαι, τὴν δὲ
ἀγνώσϊαν ἀποσεῖομαι. ἡ μὲν γὰρ
προαίρεσις ἀγαθὴ, ὅτι, ἐν οἷς δοκεῖς καλοῖς,
ἐν τούτοις εἶναι με θέλεις· ἡ δὲ γνῶσις οὐκ
ὀρθῶς ἔχουσα φιλίας προφάσει ἐνεδρεύειν
ἀγωνίζεται. καὶ ὁ Ἀππίων ἔφη· ἀγνώσϊα
σοι εἶναι δοκεῖ, τὰ πάτρια ἔθνη φυλάττοντα
τὰ Ἑλλήνων φρονεῖν; κἀγὼ σεβεῖν
προαιρούμενον οὐ πάντως φυλάσσειν
ἀπεκρινάμην· τὸν εὐδεῖ τὰ πάτρια, ἀλλὰ
φυλάσσειν μὲν ἐὰν ᾗ εὐσεβῇ, ἀποσεῖεσθαι
δὲ ἐὰν ἀσεβῇ τυγχάνῃ. ἐνδέχεται γάρ τινα
πατρὸς ἀσεβοῦς ὄντα, εὐσεβεῖν
βουλόμενον, μὴ θέλῃν τῷ τοῦ πατρὸς
ἀκολουθεῖν. καὶ ὁ μὲν Ἀππίων ἀπεκρίνατο·
τί οὖν; τὸν σὸν πατέρα ἔφης κακοῦ βίου
γεγονέναι; κἀγὼ ἔφην· κακροῦ μὲν οὐκ ἦν
βίου, κακῆς δὲ ὑπολήψεως. καὶ ὁ Ἀππίων.
τίς ἦν ἡ κακὴ αὐτοῦ ὑπόνοια ἀκοῦσαι
θέλω. κἀγὼ ἔφην· ὅτι τοῖς τῶν Ἑλλήνων
ψευδέσιν καὶ κακοῖς ἐπίστευε μύθοις. καὶ ὁ
Ἀππίων ἐπύθετο· τίνες εἰσὶν οὗτοι τῶν

4.8 | I answered, "I accept your good
intention toward me, but I reject your
ignorance. For your intention is good, since
you want me to be among those you
consider good; but knowledge that is not
correct struggles under the pretense of
friendship. And Appion said, 'Do you think
it is ignorance to keep the ancestral
customs while thinking like the Greeks?' I
replied, 'Choosing to honor them does not
mean one must keep them; one should
keep them if they are pious, but reject them
if they are impious. For it is possible for
someone to want to be pious while not
wanting to follow the ways of a father who
is impious.' Then Appion asked, 'What
then? Did your father live a bad life?' I said,
'He was not of bad life, but had a bad
opinion.' Appion asked, 'What was his bad
opinion? I want to hear.' I said, 'He believed
in the false and evil myths of the Greeks.'
Appion then asked, 'Who are these false
and evil myths of the Greeks?' I replied,

Ἑλλήνων οἱ ψευδεῖς καὶ κακοὶ μῦθοι; κἀγὼ ἔφην· ἡ περὶ θεῶν οὐκ ὀρθὴ δόκησις, ἣν ἐὰν μακροθυμῇς, ἀκούσῃ μετὰ τῶν φιλομαθῶν.

"The incorrect beliefs about the gods, which, if you are patient, you will hear about from those who love knowledge."

4.9 | Διὸ πρὸ τῶν διαλόγων εἷς τινα ἡσυχώτερον ὑποχωρήσωμεν ἤδη τόπον· ἐνταῦθα ὑμῖν διαλεχθήσομαι. τοῦ δὲ ἰδιολογεῖσθαί με βούλεσθαι αἰτία γέγονεν αὕτη, ἐπειδὴ οὐχ οἱ πολλοὶ οὐδὲ οἱ φιλοσοφοῦντες αὐτοὶ ἅπαντες γνησίως προσέρχονται τῇ τῶν ὄντων κρίσει. ἴσμεν γὰρ πολλοὺς καὶ τῶν ἐπὶ φιλοσοφίᾳ μεγαλοφρονούντων κενοδοξοῦντας, ἢ χρηματισμοῦ χάριν περιβεβλημένους τὸν τρίβωνα καὶ οὐκ αὐτῆς ἀρετῆς ἕνεκεν, οἵπερ ἐὰν μὴ εὖρωσιν δί' ὃ φιλοσοφοῦσιν, ἐπὶ τὸ χλευάζειν τρέπονται. διὰ δὲ τοῦς τοιούτους ἐπιτήδειόν τινα πρὸς τὸ ἰδιάζειν τόπον ἐπιλεξώμεθα.

4.9 | Therefore, before our discussions, let us withdraw to a quieter place; here I will speak with you. The reason I want to speak privately is that not everyone, even those who study philosophy, genuinely approaches the judgment of what is real. For we know many who, while they think highly of philosophy, are actually vain or are dressed in the robes of philosophy for the sake of profit, and not for the sake of true virtue. If they do not find what they are looking for in philosophy, they turn to mocking. So, let us choose a suitable place to speak privately.

4.10 | Καί τις ἐν αὐτοῖς πλούσιος ἀνὴρ, καὶ διὰ παντὸς χώρόν τινα περὶ ἑαυτὸν κεκτημένος παμμήνων φύλλων, ἔφη· ἐπειδὴ σφόδρα καῦμα ἐπιφλέγει, βραχὺ τῆς πόλεως εἰς ἐμοὺς κήπους ὑποχωρήσωμεν. καὶ δὴ προϊόντες ἐκαθέζοντο, ἔνθα ἦν καθαρὰ ψυχρῶν ναμάτων ρεύματα καὶ δένδρων παντοίων χλοερὰ σκέπη. ἔνθα ἐγὼ ἀσμένως ἐκαθεζόμην καὶ οἱ λοιποὶ περὶ ἐμέ, καὶ ἡσυχάζοντες, ἀντὶ τῆς μελλούσης ἀξιοῦν με φωνῆς, διὰ τοῦ ἀτενίζειν εἰς ἐμέ δῆλοι ἦσαν τῆς ὑποθέσεως τὴν ἀπόδειξιν ἀπαιτοῦντες. καὶ δὴ οὕτως λέγειν ἤρξαμην.

4.10 | And a wealthy man among them, who had a place surrounded by all kinds of trees, said, "Since the heat is very strong, let us retreat a little from the city to my gardens." So, as we went forward, we sat down where there was a cool flow of clear water and a green shade from various trees. There I happily sat, and the others gathered around me, and while they were resting, instead of asking me to speak, they showed by their gazes that they were demanding proof of the topic. And so, I began to speak.

4.11 | Πολλή τις, ὦ ἄνδρες, Ἑλληνες, ἡ διαφορὰ τυγχάνει ἀληκαὶ συνηθείας. ἡ μὲν γὰρ ἀλήθεια γνησίως ζητούμενη

4.11 | There is a great difference, men of Greece, between truth and custom. For truth, when genuinely sought, is found, but

εὐρίσκεται, τὸ δὲ ἔθος, ὁποῖον ἂν παραληφθῇ, εἴτε ἀληθὲς εἴτε ψευδές, ἀκρίτως ὑφ' ἑαυτοῦ κρατύνεται, καὶ οὔτε ἀληθεῖ ὄντι αὐτῷ ἤδεται ὁ παραλαβὼν, οὔτε ψευδεῖ ἄχθεται. οὐ γὰρ κρίσει, ἀλλὰ προλήψει ὁ τοιοῦτος πεπίστευκεν, γνώμη τῶν πρὸ αὐτοῦ ἐπ' ἀδήλῳ τύχῃ τὴν ἐπιδεδωκὼς ἐλπίδα. καὶ οὐκ ἔστιν ῥαδίως ἀποδύσασθαι τὴν πάτριον περιβολήν, κἄν πάνυ αὐτῷ δείκνυται μωρὰ καὶ καταγέλαστος οὔσα.

custom, whatever it may be, whether true or false, is firmly held by itself without question. The one who accepts it is neither pleased with its truth nor troubled by its falsehood. For such a person believes not through judgment, but through assumption, having placed their hope in the unclear fate of what was passed down to them. And it is not easy to shed one's ancestral beliefs, even if they are shown to be foolish and laughable.

4.12 | Αἰτίκα γοῦν ἐγὼ τὴν πᾶσαν Ἑλλήνων παιδείαν κακοῦ δαίμονος χαλεπωτάτην ὑπόθεσιν εἶναι λέγω. οἱ μὲν γὰρ αὐτῶν πολλοὺς θεοὺς εἰσηγήσαντο, καὶ τούτους κακοὺς καὶ παντοπαθεῖς· ἵνα ὁ τὰ ὅμοια πράττειν θέλων μηδὲ αἰδέηται, ὅπερ ἔστιν ἀνθρώπου ἴδιον, παράδειγμα ἔχων τῶν μυθολογουμένων θεῶν τοὺς κακοὺς καὶ ἀσέμνους βίους. τῷ δὲ μηδὲ αἰδεῖσθαι οὐδὲ ἐλπίδα μετανοίας ὁ τοιοῦτος ἐμφαίνει. ἄλλοι δὲ εἰμαρμένην εἰσηγήσαντο, τὴν λεγομένην γένεσιν, παρ' ἣν μηδὲν πάσχειν τις ἢ ποιεῖν δύναται. ὁμοίως οὖν καὶ τοῦτο τῷ πρώτῳ τάυτόν ἐστιν. νομίσας γὰρ τις ὅτι παρὰ γένεσιν οὐδεὶς οὔτε ποιεῖν οὔτε πάσχειν ἔχει, ῥαδίως ἐπὶ τὸ ἀμαρτάνειν ἔρχεται, καὶ ἀμαρτῶν οὐ μεταμελεῖται ἐφ' οἷς ἡσέβηκεν, ἀπολογίαν φέρων ὅτι ὑπὸ γενέσεως αὐτὰ ποιεῖν ἐξηναγκάζετο· καὶ ὥς τὴν γένεσιν κατορθῶσαι μὴ δυνάμενος, ἐφ' οἷς ἐξαμαρτάνει οὐδὲ τὸ αἰδεῖσθαι ἔχει.

4.12 | Indeed, I say that the entire education of the Greeks is a very difficult subject caused by a bad spirit. For many of them introduced many gods, and these gods are bad and all-suffering; so that one who wants to act like them feels no shame, which is a human trait, having as an example the bad and shameless lives of the mythological gods. Such a person shows no shame and has no hope of changing. Others introduced fate, which is called generation, by which no one can either suffer or do anything. Thus, this is the same as the first idea. For someone who thinks that apart from generation, no one has the ability to do or suffer anything, easily falls into wrongdoing, and after doing wrong, does not regret what they have done wrong, bringing the excuse that they were forced to act by fate. And since they cannot correct their fate, they have no shame about the wrongs they commit.

4.13 | Ἄλλοι δὲ ἀπρονόητον φορὰν εἰσηγοῦνται, ὥς αὐτομάτως τῶν πάντων περιφερομένων, οὐδενὸς ἐφεστηκότος δεσπότης. ταῦτα δὲ οὕτω νομίζειν, ὥς εἰρήκαμεν, πασῶν δοξῶν τυγχάνει οὔσα

4.13 | Others propose a thoughtless movement, as if everything is happening automatically, with no master in charge. To think this way, as we have said, is one of the most difficult beliefs. For when there is

χαλεπωτάτη. ὥς γὰρ οὐκ ὄντος τοῦ
ἐφεστῶτος καὶ προνουμένου καὶ ἐκάστῳ
τὸ κατ' ἀξίαν ἀπονέμοντος, πᾶν ὅτι
δύνανται διὰ τὴν ἀφοβίαν εὐκόλως
δρῶσιν. Ὅθεν οὐ ῥαδίως, ἢ τάχα οὐδὲ ὅλως
οἱ τὰ τοιαῦτα φρονοῦντες σωφρονίζονται
τὸν γὰρ ἐπιστρέφοντα κίνδυνον οὐ
προορῶνται. ὁ δὲ τῶν, ὡς ὑμεῖς φατέ,
βαρβάρων Ἰουδαίων λόγος εὐσεβέστατος
ἐστίν, ἕνα πατέρα καὶ δημιουργὸν τοῦδε
τοῦ παντός εἰσηγούμενος, τῇ φύσει ἀγαθὸν
καὶ δίκαιον· ἀγαθὸν μὲν, ὡς
μεταμελομένοις χαριζόμενον τὰ
ἁμαρτήματα, δίκαιον δὲ, ὡς ἐκάστῳ μετὰ
τὴν μετάνοιαν κατ' ἀξίαν τῶν
πεπραγμένων ἐπεξιόντα.

no one in charge to guide and distribute
things fairly to each person, everyone acts
easily without fear. Therefore, those who
think like this are not easily corrected, for
they do not foresee the returning danger.
But the teaching of the Jews, as you say, is
very pious, presenting one father and
creator of all things, who is good and just
by nature. Good, because he forgives the
wrongdoings of those who repent, and just,
because he addresses each person
according to their actions after they repent.

4.14 | Οὗτος ὁ λόγος, εἰ καὶ μῦθος ὢν
τυγχάνει, εὐσεβής γε ὢν οὐκ ἀσύμφορος
ἂν εἴη τῷ βίῳ. ἕκαστος γὰρ προσδοκίᾳ τοῦ
κριθῆσεσθαι ὑπὸ τοῦ παντεπόπτου Θεοῦ
πρὸς τὸ σωφρονεῖν μᾶλλον τὴν ὁρμὴν
λαμβάνει. εἰ δὲ καὶ ἀληθὴς εἴη ὁ λόγος,
ἀπήλλαξε μὲν τὸν σωφρόνως βεβιωκότα
τῆς αἰωνίου κολάσεως, προσευεργέτηκεν
δὲ τοῖς ὑπὸ τοῦ Θεοῦ αἰδίοις τε καὶ
ἀπορρήτοις γιγνομένοις ἀγαθοῖς.

4.14 | This teaching, even if it is a myth, is
still pious and would not be harmful to life.
For each person, in expectation of being
judged by the all-seeing God, is encouraged
to act more wisely. And if this teaching is
true, it frees the one who lives wisely from
eternal punishment and benefits those who
receive good things from God, which are
everlasting and beyond words.

4.15 | Πλὴν ἐπάνειμι ἐπὶ τὴν πρωτίστην
τῶν Ἑλλήνων δόξαν, τὴν πολλοὺς καὶ
παντοπαθεῖς θεοὺς εἶναι μυθολογοῦσαν.
καὶ ἵνα μὴ εἰς τὰ ἀσφαλῆ πολὺν ἀναλίσκω
χρόνον, ἐκάστου τῶν λεγομένων θεῶν τὰς
ἀσεβεῖς πράξεις εἰσηγούμενος, πάντας μὲν
οὐκ ἂν εἴποιμι αὐτῶν τοὺς ἔρωτας, τοῦ
Διὸς τε καὶ Ποσειδῶνος, Πλούτωνός τε καὶ
Ἀπόλλωνος, Διονύσου τε καὶ Ἡρακλέους
καὶ τῶν καθ' ἕνα ἕκαστον, ὧν οὐδὲ αὐτοὶ
ἀγνοεῖτε, ἐκ παιδείας Ἑλληνικῆς
ὁρμώμενοι, οὓς ἐπαιδεύθητε βίους, ἵνα ὡς

4.15 | But I return to the main belief of the
Greeks, which claims that there are many
gods who are all-suffering. And so that I do
not spend too much time on uncertain
matters, I will mention the impious actions
of each of the so-called gods. I could not
possibly name all their loves, such as those
of Zeus, Poseidon, Pluto, Apollo, Dionysus,
and Heracles, and each one of them, which
you yourselves do not even know, being
influenced by Greek education, which
taught you their lives, so that you act like

ζηλωταὶ τῶν θεῶν τὰ ὅμοια πράττητε.

imitators of the gods.

4.16 | Ἀπ' αὐτοῦ δὲ τοῦ βασιλικωτάτου Διὸς ἄρξομαι, οὐ ὃ μὲν πατὴρ Κρόνος τὰ ἴδια τέκνα, ὡς λέγετε, καταπιὼν, τῇ ἐξ ἀδάμαντος ἄρπῃ τοῦ πατρὸς Οὐρανοῦ τὰ μόρια θερίσας, τῆς πρὸς γονεῖς εὐσεβείας καὶ τῆς πρὸς τὰ τέκνα φιλίας τοῖς τὰ μυστικὰ τῶν θεῶν ζηλοῦσιν τὸν ὑπογραμμὸν ἔδειξεν. αὐτὸς δὲ ὁ Ζεὺς τὸν αὐτοῦ πατέρα δήσας καθεῖρξεν εἰς Τάρταρον, καὶ τοὺς ἄλλους κολάζει θεούς. τοῖς δὲ ἀρρήτουργεῖν θέλουσιν τὴν Μῆτιν γεννήσας κατέπειν· ἦν δὲ ἡ Μῆτις γονή· βρέφος γὰρ καταπιεῖν ἀδύνατον. ὑπὲρ δὲ ἀπολογίας παιδεραστῶν Γανυμήδην ἀρπάζει. μοιχοῖς δὲ ὑπὲρ μοιχείας βοηθῶν αὐτὸς πολλάκις μοιχὸς εὐρίσκεται. ἀδελφοκτονεῖν δὲ προτρέπει ἀδελφαῖς συνελθὼν, Ἥρα καὶ Δήμητρι καὶ τῇ οὐρανίᾳ Ἀφροδίτῃ, ἣν τινες Δωδώνην λέγουσι. τοῖς δὲ θυγατράσι μίγνυσθαι βουλομένοις Περσεφόνῃ συνεληλυθὼς παράδειγμα πονηρὸν ἐκ τῶν μύθων γίνεται. ἄλλα γε μυρία ἡσέβηκεν, ἵνα ὑπὸ τῶν δυσσεβῶν διὰ τὴν ὑπερβάλλουσιν ἀκρασίαν θεὸς εἶναι ὁ μῦθος δογματισθῇ.

4.16 | I will start with the most royal Zeus, whose father Cronus, as you say, swallowed his own children. He harvested the parts of his father Uranus with a adamantine sickle, showing the lack of piety towards parents and the lack of love for children to those who envy the secrets of the gods. Zeus himself bound his father and imprisoned him in Tartarus, and punishes the other gods. He swallowed Metis, who was pregnant, to avoid having a child; for it is impossible to swallow a baby. He also abducts Ganymede for the sake of justifying pedophiles. He is often found himself as an adulterer, helping adulterers. He encourages brother killing by joining with his sisters, Hera and Demeter, and the heavenly Aphrodite, whom some call Dodona. He becomes a bad example in myths for those wanting to mix with his daughter Persephone. He has committed many other impious acts, so that by the extreme lack of self-control, the myth is established that he is a god among the wicked.

4.17 | Ἰδιώταις ἔχοις περὶ τῶν τοιούτων ὑπολήψεων ἀγανακτεῖν μετρίως εὐλογον. τοῖς δὲ ἐκ παιδείας ὀρμωμένοις τί δεῖ καὶ λέγειν; ὧν τινες γραμματικοὶ καὶ σοφισταὶ ἀξιοῦντες εἶναι τὰς τοιαύτας πράξεις θεῶν ἀξίας εἶναι βεβαιοῦσιν. αὐτοὶ γὰρ ἀκρατεῖς ὄντες, ταύτης τῆς μυθικῆς προφάσεως λαβόμενοι, ὡς δὴ μιμηταὶ τῶν κρειττόνων ἄσεμνα διαπραττόμενοι παρόρησιάζονται.

4.17 | It is reasonable for private individuals to be annoyed by such beliefs. But what should be said to those who are influenced by education? Some grammarians and sophists claim that such actions of the gods are worthy of respect. For they themselves, being lacking in self-control, take this mythical excuse and act shamelessly, as if they are imitators of the greater ones.

4.18 | Διὰ τοῦτο αὐτῶν πολλῶ ἔλαττον οἱ κατ' ἀγρὸν βιοῦντες ἑξαμαρτάνουσιν, οὐκ εἰσηγμένοι πονηρῶς δι' ὧν εἰσήχθησαν οἱ ταῦτα τολμῶντες, ἐκ παιδείας κακῆς ἀσεβεῖν μεμαθηκότες. οἱ γὰρ ἐκ παιδὸς διὰ τῶν τοιούτων μύθων μανθάνοντες γράμματα, ἔτι ἀπαλῇ οὕσῃ τῇ ψυχῇ τὰς τῶν λεγομένων θεῶν ἀσεβεῖς πράξεις εἰς τὸν αὐτῶν συμφύουσι νοῦν. ὅθεν ἐπαυξηθείσης τῆς ἡλικίας ὡς κακὰ σπέρματα καταβληθέντα τῇ ψυχῇ τελεσφοροῦσιν· καὶ τὸ πάντων χαλεπώτατον, ὅτι οὐδὲ ἐκκοπῆναι ῥαδίως ἔστι τὰ ἐνεῖριζόμενα ἀσεβήματα, ὁπότ' ἂν ἀνδρωθεῖσιν αὐτοῖς χαλεπὰ εἶναι νοῆται. ἐν οἷς γὰρ ἕκαστος ἐκ παίδων ἐθίζεται, τούτοις ἐμμένειν ἥδεται, καὶ οὕτως, τῆς συνηθείας οὐ πολὺ ἔλαττον πρὸς τὴν φύσιν δυναμένης, δυσμετάβλητοι γίνονται πρὸς τὰ μὴ ἀπ' ἀρχῆς αὐτοῖς καταβληθέντα τῇ ψυχῇ καλὰ.

4.19 | Διὸ χρὴ καὶ τοὺς νέους μὴ τοῖς διαφθείρουσιν ἀρκεῖσθαι μαθήμασιν, καὶ τοὺς ἐπὶ τῆς ἀκμῆς ὄντας ἐπιμελῶς ὑποστέλλεσθαι τῆς Ἑλλήνων ἐπακούειν μυθολογίας. πολὺ γὰρ ἀμαθίας χεῖρονά ἐστιν τὰ παρ' αὐτοῖς μαθήματα, ὡς ἐκ τῶν κατ' ἀγρὸν οἰκούντων, διὰ τὸ μὴ παιδευθῆναι τὰ παρ' Ἑλλήσιν ἔλαττον ἀμαρτανόντων, ἀπεδείξαμεν. φευκτέον δὴ τοὺς τοιούτους μύθους αὐτῶν καὶ τὰ θέατρα καὶ τὰ βιβλία· εἴθε δυνατὸν ἦν, καὶ τὰς πόλεις. κακῶν γὰρ μαθημάτων γέμοντες καὶ πνέοντες τοῖς συναμιλλωμένοις ὥσπερ λύσσαν τοῖς πλησίον μεταδιδούσιν ὧν πεπόνθασιν αὐτοί. τὸ δὲ χαλεπώτατον, ὅστις παρ' αὐτοῖς πλεῖον πεπαίδευται, πολλῶ τοῦ κατὰ φύσιν οὗτος φρονεῖν ἐκτέτραπται.

4.18 | For this reason, those who live in the countryside make far fewer mistakes, not being wickedly influenced by what those who dare to do these things have introduced. They have learned to be impious from bad education. For those who learn letters through such myths from childhood mix the impious actions of the so-called gods into their own minds while their souls are still tender. As they grow older, these bad seeds take root in their souls. And the worst part is that it is not easy to cut out the deeply rooted impieties once they have grown strong. Each person is trained from childhood in these things and is happy to stick with them, and thus, they become unchangeable in their habits, which are not much different from their natural inclinations, compared to the good things that were not planted in their souls from the beginning.

4.19 | Therefore, it is necessary for young people not to be satisfied with the teachings that corrupt them, and for those who are in their prime to carefully avoid listening to the mythology of the Greeks. For the lessons they offer are much worse than ignorance, as we have shown, since those living in the countryside make fewer mistakes because they have not been educated in the ways of the Greeks. It is indeed necessary to flee from their myths, theaters, and books; if only it were possible to avoid their cities as well. For being filled with bad teachings and breathing out their madness, they pass on to those around them the suffering they themselves have experienced. The hardest part is that whoever is more educated by them has strayed much further from thinking

according to nature.

4.20 | Τινὲς δὲ τῶν παρ' αὐτοῖς καὶ φιλοσόφοι εἶναι ἀξιοῦντες τὰ τοιαῦτα ἁμαρτήματα ἀδιάφορα τίθενται, καὶ τοὺς ἐπὶ ταῖς τοιαύταις πράξεσιν χαλεπαίνοντας ἀνοήτους λέγουσιν. οὐ γὰρ ἔστιν, φασί, τὰ τοιαῦτα τῇ φύσει ἁμαρτήματα, ὅσα θετοῖς ἀπηγόρευται νόμοις ὑπὸ τῶν κατ' ἀρχὰς γενομένων σοφῶν, διὰ τὸ εἰδέναι, ὅτι οἱ ἄνθρωποι εὐριπίστῳ ψυχῇ ἐπὶ τοῖς τοιούτοις μεγάλως ἀχθόμενοι πρὸς ἀλλήλους πόλεμον αἶρονται. ὧν ἕνεκα νόμον θέντες οἱ σοφοὶ τὰ τοιαῦτα ὡς ἁμαρτήματα ἀπηγόρευσαν. γελοῖον δὲ οὕτως ὑπολαμβάνειν. πῶς γὰρ οὐχ ἁμαρτήματά εἰσιν τὰ θορύβων καὶ φόνων καὶ πάσης ταραχῆς αἴτια; ἥ γὰρ οὐκ ἐκ μοιχείας ἀνακύπτουσιν βίων περιγραφὰ καὶ ἄλλα πλείω κακά;

4.20 | Some of those among them even claim that philosophers consider such sins to be of no concern, and they say that those who are troubled by such actions are foolish. They say that these things are not sins by nature, but only what has been forbidden by laws set by wise leaders, because they know that people with trusting souls are greatly troubled by such things and rise up in war against each other. For this reason, the wise have established laws to forbid such actions as sins. It is ridiculous to think this way. How can things that cause noise, murder, and all kinds of chaos not be sins? For do not many evils arise from adultery and other wrongdoings?

4.21 | Ἀλλὰ διὰ τί, φησὶν, ὁ ἀνὴρ ἐὰν ἀγνοῇ τὴν ἑαυτοῦ γυναῖκα μοιχευομένην, οὐ ζηλοῖ, οὐ θυμοῦται, οὐ θορυβεῖ, οὐ πολεμεῖ; οὕτως οὐκ ἔστιν τῇ φύσει τὰ τοιαῦτα κακά, ἀλλ' ἡ ἄλογος ἀνθρώπων δόκησις ταῦτα δεινοποιεῖ. ἐγὼ δέ φημι, ὅτι κἂν μὴ τὰ δεινὰ ταῦτα συμβαίῃ, ἐνδέχεται συνηθεία τῇ πρὸς τὸν μοιχὸν ἢ τὸν ἄνδρα ἀπολιπεῖν, ἢ καὶ συνοικοῦσαν ἐπιβουλεῦσαι, ἢ τὰ τοῦ ἀνδρὸς κόπῳ πεπορισμένα τῷ μοιχῷ παρασχεῖν· καὶ ἀποδημοῦντος τοῦ ἀνδρὸς συλλαβοῦσαν ἐκ τοῦ μοιχοῦ, διὰ τὸ αἰδεῖσθαι τὸν ἔλεγχον, τὸ κατὰ γαστρὸς φθεῖραι θελῆσαι, καὶ γενέσθαι τεκνοκτόνον, ἢ καὶ φθείρουσαν συμφθαρῆναι· εἰ δὲ συνόντος τοῦ ἀνδρὸς ἐκ μοιχοῦ συλλαβοῦσα τέκοι, ἀνατραφεῖς ὁ παῖς τὸν μὲν πατέρα ἀγνοεῖ, τὸν δὲ οὐκ ὄντα νομίζει, καὶ οὕτως ὁ μὴ πατὴρ

4.21 | But why, he says, does a man not feel jealous, angry, or cause a disturbance, or go to war if he is unaware that his wife is being unfaithful? Thus, these things are not bad by nature, but the irrational beliefs of people make them seem terrible. I say that even if these terrible things do not happen, it is possible for a woman to leave her husband for the adulterer, or to plot against him while living with the adulterer, or to give the things of her husband to the adulterer. And if the husband is away and she becomes pregnant by the adulterer, she may want to destroy the evidence out of shame and end up killing her child, or she may even perish along with the child. If she gives birth to a child by the adulterer while the husband is present, the child will not know his father and will think the other

τελευτῶν ἀλλοτρίῳ παιδί τὸν ἑαυτοῦ καταλείπει βίον. πόσα δὲ καὶ ἄλλα κακὰ ἐκ τῆς μοιχείας φυσικῶς ἀνακύπτειν φιλεῖ, καὶ οὐκ ἴσμεν τὰ κρύφια τῶν κακῶν ὥσπερ γὰρ ὁ λυσσῶν κύων τούτους ἀναιρεῖ ὥνπερ ἂν ψαύσῃ, τῆς ἀφανεστάτης λύσσης μεταδιδούς, οὕτως καὶ τῆς μοιχείας τὸ κρύφιον κακόν, καὶ ἀγνοῖται, τῆς διαδοχῆς τὴν ἐκκοπὴν ἐξεργάζεται.

man is his father, and thus, the man who is not the real father will leave his life to a child that is not his own. How many other evils arise naturally from adultery, and we do not know the hidden evils? Just as a rabid dog kills anyone it touches, passing on its hidden madness, so too does the hidden evil of adultery, even if it is unknown, work to cut off the line of succession.

4.22 | Ἀλλὰ τοῦτο μὲν νῦν ἡμῖν παραλείφθω. ἐκεῖνο δὲ ἅπαντες ἴσμεν, ὡς ἐπίπαν ἐπὶ τούτῳ τοὺς ἄνδρας ἀνεπισχέτως δυσχεραίνοντας, πολέμους ἐπὶ τούτῳ ἐγηγερμένους, καὶ οἴκων γενομένας ἀνατροπὰς, καὶ πόλεων ἀλώσεις, καὶ ἄλλα μυρία. διὰ τοῦτο ἐγὼ τῷ ἁγίῳ τῷ Ἰουδαίων Θεῷ καὶ νόμῳ προσέφυγον, ἀποδεδωκὼς τὴν πίστιν ἀσφαλεῖ τῇ κρίσει, ὅτι ἐκ τῆς τοῦ Θεοῦ δικαίας κρίσεως καὶ νόμος ὥρισταί, καὶ ἡ ψυχὴ πάντως τὸ κατ' ἀξίαν ὧν ἔπραξεν ὅπουδὴποτε ἀπολαμβάνει.

4.22 | But let this be left aside for now. We all know that, in general, men are constantly troubled by this, leading to wars, the destruction of homes, the capture of cities, and countless other disasters. For this reason, I have turned to the holy God of the Jews and to the law, having placed my faith securely in the judgment, believing that from God's just judgment, the law has been established, and that the soul will certainly receive what it deserves for whatever it has done.

4.23 | Ταῦτά μου εἰπόντος ὁ Ἀππίων ἐπήνεγκεν τῷ λόγῳ· τί γάρ, οὐχὶ καὶ οἱ Ἑλλήνων, ἔφη, νόμοι τὰ φαῦλα ἀπαγορεύουσιν, καὶ τοὺς μοιχοὺς κολάζουσιν; καὶ γὰρ ἔφη· οὐκοῦν οἱ Ἑλλήνων θεοὶ τὰ ἐναντία τοῖς νόμοις πράξαντες κόλασιν ὀφείλουσιν. πῶς δὲ καὶ σωφρονίζειν ἑμαυτὸν δυνήσομαι, ὑπολαμβάνων, ὅτι οἱ θεοὶ αὐτοὶ πρῶτοι ἅμα τῇ μοιχείᾳ τὰ χαλεπὰ πάντα διεπράξαντο, καὶ δίκην οὐ δεδώκασι, ταύτη μᾶλλον ὀφείλοντες διδόναι, ὥς μὴ δουλεύοντες ἐπιθυμία; εἰ δὲ ὑπέκειντο, πῶς ἦσαν θεοί; καὶ ὁ Ἀππίων· ἔστωσαν ἡμῖν σκοποὶ μηκέτι θεοί, ἀλλ' οἱ δικασταὶ εἰς οὓς

4.23 | After I said this, Appion agreed with my words. For he said, "Do not the laws of the Greeks also forbid bad actions and punish adulterers?" And I replied, "Then the gods of the Greeks owe punishment for acting against their own laws. How can I control myself if I think that the gods themselves first committed all the terrible things along with adultery and did not pay the penalty, and they should owe even more for not being slaves to desire? If they were subject to such things, how could they be gods?" And Appion said, "Let us no longer consider them as gods, but rather the judges to whom we will be afraid to

ἀφορῶντες φοβηθησόμεθα ἀμαρτάνειν. κάγω ἔφην· οὐκ ἐθ' ὅμοιον, ὥς Ἀππίων. ὁ μὲν γὰρ πρὸς ἄνθρωπον ἔχων τὸν σκοπὸν ἐλπίδι τοῦ λαθεῖν τολμήσει ἀμαρτάνειν, ὁ δὲ Θεὸν παντεπόπτην τῇ ἑαυτοῦ ψυχῇ ὀρισάμενος, εἰδὼς αὐτὸν λαθεῖν μὴ δύνασθαι, καὶ τὸ λάθρα ἀμαρτεῖν παραιτήσεται.

sin." And I said, "That is not the same, O Appion. For a person, having a human judge, may hope to escape punishment and dare to sin. But one who has set God, who sees all, before his own soul, knowing that he cannot escape his sight, will avoid sinning secretly."

4.24 | Ταῦτα ὁ Ἀππίων ἀκούσας ἔφη· ἦδειν ἐξ ὅτε ἤκουσα Ἰουδαίοις σε προσομιλοῦντα, ἡλλοιωθῆναι τὴν γνώμην. καλῶς γὰρ εἴρηται· τινι· φθείρουσιν ἡθὴ χρηστὰ ὁμιλίας κακαί. κάγω ἔφην· οὐκοῦν ἐπανορθοῦσιν ἡθὴ ἄχρηστα ὁμιλίας καλαί. καὶ ὁ Ἀππίων ἔφη· σήμερον πεπληροφορήμην τὴν σὴν ἐπιγνώμην ἔνστασιν· διό σοι πρῶτῳ εἶπεῖν συνεχωρήσαμεν. αὐριον δὲ ἐνταῦθα, εἴ σοι φίλον ἐστίν, ἐπὶ τῶν αὐτῶν φίλων συνελθόντων ἀποδείξω, ὅτι οἱ θεοὶ ἡμῶν οὔτε μοιχοὶ ὄντες τυγχάνουσιν, οὔτε φονεῖς, οὔτε παίδων φθορεῖς, οὐκ ἀδελφαῖς ἢ θυγατράσιν πλησιάσαντες· ἀλλ' οἱ ἀρχαῖοι τὰ μυστήρια μόνους τοὺς φιλομαθεῖς εἰδέναι θέλοντες μύθοις οἷς εἴρηκας αὐτὰ προεκάλυψαν. Ζῆνα γὰρ τὴν ζέουσαν οὐσίαν εἶναι φυσιολογοῦσιν, Κρόνον δὲ τὸν χρόνον, καὶ Ῥέαν τὴν αἰεῖ ῥέουσαν τοῦ ὕδατος φύσιν. πλὴν ὥς ὑπεσχόμην, αὐριον τὸ καθ' ἕκαστον εἶδος ἔωθεν ὑμῖν συνελθοῦσιν ἀλληγορήσας τὴν τῶν ὄντων ἀλήθειαν ἐκφανῶ. κάγω πρὸς ταῦτα ἔφην· αὐριον, ὥς ὑπέσχου, οὕτως ποιήσον· ἤδη δὲ ἐντεῦθεν καὶ πρὸς αὐτά, ἃ μέλλεις λέγειν, ἄκουσον.

4.24 | After hearing this, Appion said, "I knew from the moment I heard you speaking with the Jews that your opinion would change. It is well said that bad company corrupts good character." And I replied, "Then good company must correct bad character." Appion said, "Today I have been informed about your argument. That is why we agreed to speak first with you. Tomorrow, if you wish, I will show here, when the same friends gather, that our gods are neither adulterers, nor murderers, nor do they harm children, nor do they approach sisters or daughters. But the ancients wanted only the learned to know the mysteries, and they covered them with myths like the ones you mentioned. For they say that Zeus is the living essence, Cronus is time, and Rhea is the nature of flowing water. But as I promised, tomorrow at dawn, I will gather with you to reveal the truth of existence through allegory." And I said in response, "Tomorrow, as you promised, do so. But already, listen to what you are about to say."

4.25 | Αἱ τῶν θεῶν πράξεις εἰ μὲν ἀγαθαὶ οὔσαι κακοῖς μύθοις προεκαλύφθησαν, πολλῇ τοῦ σκεπάσαντος δείκνυται κακία,

4.25 | If the actions of the gods are good but are covered by bad myths, it shows a great wickedness of the one who hid the noble

ὅτι τὰ σεμνὰ ἀπέκρυψεν κακοῖς
διηγήμασιν, ἵνα μήτις αὐτῶν ζηλωτῆς
γένηται. εἰ δὲ ἀληθῶς ἀσεβῇ διεπράξαντο,
ἐχρῆν τούναντίον ἀγαθοῖς αὐτὰ
ἐπισκέπειν, ἵνα μὴ οἱ ἄνθρωποι, ὥς εἰς
κρείττονας ἀφορῶντες, ἁμαρτάνειν
ἐπιχειρῶσιν ἐκείνοις παραπλήσια. ταῦτά
μου εἰπόντος οἱ παρόντες φανεροὶ ἦσαν
ἀρχὴν λαμβάνοντες τῆς πρὸς τοὺς ὑπ' ἐμοῦ
λεχθέντας λόγους ἀγάπης. καὶ γὰρ συνεχῶς
καὶ ἐσπουδασμένως ἀξιοῦντες πάντως με
τῇ ὑστεραίᾳ ἐλθεῖν ἀπηλλάγησαν.

things with bad stories, so that no one
becomes a follower of them. But if they
truly acted impiously, it would be
necessary to look to good things instead, so
that people do not try to commit similar
wrongs, thinking they are following better
examples. After I said this, those present
clearly began to take the first steps towards
the words of love I had spoken. For they
were continuously and eagerly urging me
to come again the next day, and they were
freed from their concerns.

Chapter 5

5.1 | Τῇ μὲν οὖν ἐν Τύρῳ ἐπιούσῃ ἡμέρᾳ,
καθὰ συνεταξάμεθα, εἰς τὸν ἡσύχιον τόπον
ἐλθὼν, τοὺς μὲν ἐτέρους μετὰ τινων καὶ
ἄλλων ἰδὼν καὶ προσαγορεύσας, Ἀππίωνα
δὲ μὴ ἑωρακῶς, ἡρόμην τοῦ μὴ παρῆναι
ἐκείνον τὴν αἰτίαν. καὶ τις ἔφη,
δυσάρρῳστος αὐτὸν ἀπ' αὐτῆς ἐσπέρας
ἐσχηκέναι τὸ σωματίον. ἐμοῦ δὲ φήσαντος,
εὐλογον εἶναι παραχρῆμα ὁρμήσαντας
ἐπισκέψασθαι αὐτόν, σχεδὸν οἱ πάντες
ἠξίουον πρότερον διαλεχθῆναι με αὐτοῖς,
εἴθ' οὕτως κἀκεῖνον ἐπισκέψασθαι αὐτόν.
μᾶς οὖν πάντων γνώμης γενομένης, λέγειν
ἠρξάμην.

5.1 | On the following day in Tyre, as we
had arranged, I went to the quiet place.
After seeing and greeting some others, I
noticed that Appion was not there, so I
asked why he was absent. Someone said
that he had been feeling unwell since the
previous evening. When I suggested that it
would be reasonable to go see him right
away, almost everyone insisted that I
should talk with them first, and then we
could visit him. So, with everyone agreeing,
I began to speak.

5.2 | Ἐχθὲς ἐντεῦθεν ἀπαλλαγείς, ὦ φίλοι,
ὁμολογῶ ὅτι πάνυ φροντίζων ὑπὲρ τῆς
πρὸς Ἀππίωνα μελλούσης ἔσεσθαι
ζητήσεως ὕπνου τυχεῖν οὐκ ἐδυνάμην.
ἀγρυπνοῦντος δέ μου εἰσέδραμεν τὰ ἐν
Ῥώμῃ πρὸς αὐτόν μοι μεμηχανημένα. ἦν δὲ
τοιαῦτα. ἐκ παιδὸς ἐγὼ Κλήμης ἀληθείας
ἐρῶν, καὶ ζητῶν τὰ ψυχῇ διαφέροντα, καὶ
εἰς ἀνασκευὰς καὶ κατασκευὰς δαπανῶν
τοὺς χρόνους, καὶ μὴθὲν τέλειον εὖρεῖν

5.2 | Yesterday, my friends, after I left here,
I must admit that I was very worried about
the upcoming discussion with Appion and
could not sleep. While I was awake,
thoughts about what was arranged in Rome
came rushing in. Here is what it was about:
Since I was a child, I have been seeking the
truth, looking for what matters to the soul,
spending time on both building up and
tearing down ideas, and being unable to

δύναμενος, ὑπὸ τῆς ἀνοίας ἐξώκειλα εἰς νόσον. καὶ δὴ ἐμοῦ κατακειμένου ὁ Ἀππίων ἐπιδημεῖ τῇ Ρώμῃ, πατρικὸς ὢν μοι φίλος, καὶ ἐπιξενοῦται ἐμοί, καὶ κλινήρῃ μαθὼν πρὸς ἐμὲ εἰσέρχεται, ὡς ἰατρικῆς οὐκ ἀμύητος, καὶ πυνθάνεται τῆς κατακλίσεως τὴν αἰτίαν. ἐγὼ δὲ τὸν ἄνδρα οὐκ ἀγνοῶν πάνυ Ἰουδαίους δι' ἀπεχθείας ἔχοντα, ὡς καὶ πολλὰ βιβλία κατ' αὐτῶν ἀναγεγραφέναι· καὶ αὐτὸν Σίμωνα νῦν οὐ διὰ φιλομάθειαν αὐτὴν εἰς φιλίαν προσιέμενον· ἀλλ' ἐπειδὴ Σαμαρεᾶ αὐτὸν οἶδεν μισοῖουδαῖόν τε ὄντα καὶ κατὰ Ἰουδαίων προεληλυθότα, διὰ τοῦτο αὐτὸν προσοικειώσατο, ἵνα δύναίτο κατὰ Ἰουδαίων τι παρ' αὐτοῦ μαθάνειν.

5.3 | Ταῦτα ἐγὼ προϊδὼν περὶ τοῦ Ἀππίωνος, ἅμα τῷ πυθέσθαι αὐτὸν τὴν αἰτίαν τῆς νόσου προσποιητῶς ἀπεκρινάμην, ὅτι τὰ νέων πάσχω καὶ ἀλγῶ τὴν ψυχὴν. ὁ δὲ πρὸς ταῦτα ἔφη· τέκνον, ὡς πατρὶ θαρσῆσας λέγε, τίς σου τῆς ψυχῆς ἡ νόσος. ἐμοῦ δὲ προσποιητῶς πάλιν ἀναστενάξαντος, ὡς δὴ περὶ ἔρωτος εἶπεῖν αἰδουμένου, διὰ γε τῆς σιωπῆς καὶ τοῦ κάτω νεύειν, περὶ οὗ ἤθελον ἐνδείκνυσθαι, παρεῖχον τὴν ὑπόνοιαν· ὁ δὲ ἔρᾶν με γυναικὸς ἀληθῶς ἀναπεισθεὶς ἔφη· οὐδὲν ἐστὶν ἐν τῷ βίῳ, βοηθείας τυχεῖν μὴ δυνάμενον. καὶ γὰρ αὐτὸς ὅτε νέος ἦμην, ἐρασθεὶς γυναικὸς ἀξιολογωτάτης οὐ μόνον αὐτὴν τυχεῖν ἡγούμην ἀδύνατον εἶναι, ἀλλ' οὐδὲ προσαγορεῦσαί ποτε ἥλπιζον· καὶ ὁμως περιτυχὼν τινὶ Αἰγυπτίῳ, πάνυ τὰ μάγων ἀκριβοῦντι, καὶ φιλωθεὶς ἐκφαίνω μου τὸν ἔρωτα, καὶ οὐ μόνον ἑαυτόν μοι παρεῖχεν πρὸς πᾶν ὃ ἐβουλόμην, ἀλλὰ δαψιλέστερον πρὸς με φιλοτιμέμενος καὶ τὴν ἐπαοιδὴν, δι' ἧς ἔτυχον, διδάσκειν οὐκ ἐφθόνησεν. ἐκ δὲ τῆς ἐκείνου λαθραίας ὑποδείξεως, πεισθεὶς

find anything perfect, I fell into illness because of my foolishness. While I was lying down, Appion was visiting Rome, being a friend from my family, and he came to see me. Knowing about my condition, he entered as someone not unfamiliar with medicine and asked about the reason for my illness. I knew very well that he had a strong dislike for the Jews, as he had written many books against them. He was not approaching Simon out of a love for knowledge, but because the Samaritan knew that he had a hatred for the Jews and had come from among them, he became friendly with him so that he could learn something from him about the Jews.

5.3 | Seeing this about Appion, when I asked him about the cause of my illness, I pretended to answer that I was suffering from the troubles of youth and that my soul was in pain. He replied, "Child, speak boldly as to a father, what is the illness of your soul?" When I sighed again, pretending to be shy about speaking of love, I showed through my silence and nodding what I wanted to indicate. He, truly moved to speak of love for a woman, said, "There is nothing in life that one cannot find help for." For when I was young, I thought it impossible to win the love of a very worthy woman, and I did not even hope to be able to greet her. Yet, encountering an Egyptian who was very skilled in magic, I revealed my love to him, and he not only offered himself to me for anything I wanted, but he also generously taught me the magic spell through which I succeeded. From his secret guidance, convinced by the abundance of what he taught, and having succeeded once, I stopped pursuing love.

τῇ τοῦ διδάξαντος ἀφθονίᾳ, καὶ ἅπαξ ἐπιτυχῶν, ἐπαυσάμην τοῦ ἔρωτος.

5.4 | Ὅθεν εἰ καὶ σὺ τοιοῦτόν τι πέπονθας ἀνθρωπίνως, θάρσησον ἡμῖν πρὸς τὸ ἀμέριμνον ἐντὸς γὰρ ἡμερῶν ἐπτα πάντως αὐτῆς ἐπιτυχεῖν σε ποιήσω. ταῦτα ἀκούσας ἐγώ, εἰς τὸν ἑμοῦ σκοπὸν ἀποβλέπων ἔφη· σύγγνωθί μοι μὴ πάνυ πιστεύοντι μαγείαν ὑφεστᾶναι· πολλῶν γὰρ πολλὰ ἐπαγγελλομένων καὶ διαψευσαμένων ἦδη πεπείραμαι. πλὴν δυσωπεῖ με καὶ εἰς ἐλπίδας ἄγει ἡ σὴ ὑπόσχεις. δέδοικα δὲ ἐνθυμούμενος, μὴ ἄρα οἱ δαίμονες τοῖς μάγοις ἐνίστε πρὸς τὰ κελεύόμενα οὐχ ὑπέεικουν.

5.5 | Καὶ ὁ Ἀπίων ἔφη· ταῦτα ἐμοί σου μᾶλλον συγχώρει εἰδέναι. πλὴν ἵνα μὴ δοκῇ, πρὸς ὃ ἔφης, μηδὲν ἀκηκοέναι παρ' ἐμοῦ, μάθε πῶς ἀνάγκην ἔχουσιν οἱ δαίμονες τοῖς μάγοις ὑπεῖκιν περὶ ὧν κελεύονται. ὥς γὰρ ἀδύνατόν ἐστιν στρατιώτην ἀντειπεῖν τῷ ἡγουμένῳ, αὐτοῖς τε τοῖς ἡγουμένοις οὐχ οἷόν τε παρακοῦσαι βασιλέως· εἰ γὰρ τις ἀντερεῖ τοῖς ἐφεστηκόσιν, πάντως τιμωρίας ἀξιοῦται· οὕτως ἀδύνατόν ἐστιν τοὺς δαίμονας μὴ ὑπουργεῖν τοῖς αὐτῶν ἡγουμένοις ἀγγέλοις, καθ' ὧν ὀρκιζόμενοι φρίττοντες εἴκουσιν, εὖ εἰδότες ὅτι ἀπειθήσαντες πάντως κολάζονται. ἀλλὰ καὶ αὐτοὶ οἱ ἄγγελοι κατὰ τοῦ κρείττονος ὑπὸ μάγων ὀρκιζόμενοι ὑπέεικουν, μήπως ἀπειθείας κριθέντες ἀπόλωνται. εἰ γὰρ μὴ πάντα ἔμψυχα ὄντα καὶ λογισμένα προεώρα τὴν ἐκ τοῦ κρείττονος δίκην, σύγχυσις ἂν ἐγεγόνει, τῶν πάντων στασιαζόντων πρὸς ἄλληλα.

5.4 | Therefore, if you have experienced something like this as a human, take courage with us, for within seven days I will surely help you succeed. Hearing this, I looked at my own situation and said, "Please forgive me for not fully believing that magic can help." For I have already experienced many promises from many people that turned out to be false. However, your promise gives me hope and makes me uneasy. I am afraid, remembering that sometimes demons do not obey the commands of magicians.

5.5 | And Appion said, "It is more important for me to know this from you. But so that you do not think that I have heard nothing from you, learn how demons must obey magicians in what they command. Just as it is impossible for a soldier to speak against his leader, and for those in charge to disobey the king, for if someone speaks against those in authority, they certainly deserve punishment; in the same way, it is impossible for demons not to serve the angels who lead them, by whom they are sworn and terrified, knowing well that those who disobey will certainly be punished. But even the angels, swearing by the greater power, obey the magicians, lest they be judged for disobedience and perish. For if not all living and reasoning beings saw the judgment from the greater power, there would be chaos, with all of them rising up against each other."

5.6 | Κάγω ἔφην· οὐκοῦν ὀρθῶς ἔχει τὰ ὑπὸ ποιητῶν καὶ φιλοσόφων λεγόμενα, ὥς ἐν ἰᾶδου αἱ ψυχαὶ τῶν ἀσεβῶν κριθεῖσθαι ἐφ' οἷς ἐτόλμησαν κολάζονται, οἷον Ἰξίωνος καὶ Ταντάλου Τιτυοῦ τε καὶ Σισύφου καὶ τῶν Δαναοῦ θυγατέρων καὶ ὅσοι ποτὲ ἄλλοι ἐνταῦθα ἡσέβησαν; καὶ πῶς, εἴγε ταῦθ' οὕτως μὴ ἔχη, δυνατὸν ἂν μαγείαν ὑφεστάναι; τοῦ δὲ εἰπόντος, οὕτω τὰ ἐν ἰᾶδου ἔχειν, ἐγὼ ἐπυθόμην· διὰ τί δὴ καὶ αὐτοὶ μαγείαν οὐ πεφοβήμεθα, ἐπὶ μοιχείας πεπεισμένοι τὴν ἐν ἰᾶδου δίκην; μοιχεία γὰρ βιάσασθαι τὴν μὴ θέλουσαν οὐ συντίθεται εἶναι δίκαιον. εἰ δέ τις αὐτὴν πείθειν ἐπαγγέλλεται, πρὸς τοῦτο, μετὰ τοῦ καὶ χάριν ὁμολογεῖν, ἐτοίμως ἔχω.

5.7 | Καὶ ὁ Ἀππίων ἔφη· οὐ δοκεῖ σοι ταῦτόν εἶναι, εἴτε μαγεία αὐτῆς ἐπιτυχών, εἴτε παίσας λόγους; κάγω ἔφην· οὐ πάντως ὁμοιον· πολὺ γὰρ ἀφέστηκεν ἀλλήλων ἐκάτερον· ὁ μὲν γὰρ ἄκουσαν γυναῖκα τῇ τῆς μαγείας βίᾳ ἐπαναγκάσας, ὥς ἐπιβουλεύσας σῶφρονι, χαλεπωτάτην ὑπέχει τὴν δίκην, ὁ δὲ λόγῳ πείσας, καὶ ἐπὶ τῇ αὐτῆς ἐξουσίᾳ καὶ βουλῇ ποιησάμενος τὴν αἴρεσιν, οὐκ ἐβιάσατο. ἦττον δὲ οἶμαι κολασθῆσεσθαι τὸν πεπεικότεν τοῦ βιασαμένου· τοιγαροῦν εἰ μὲν πείσαι δύνασαι, χάριν ἔξω ἐπιτυχών, ἄλλως δὲ ἡδιδόν μοι τεθνάναι μᾶλλον, ἢ τὴν μὴ βουλομένην βιάίως ἐπαναγκάσαι.

5.8 | Καὶ ὁ Ἀππίων ἀληθῶς διαπορῶν ἔφη· τί με χρὴ πρὸς σε λέγειν; ποτὲ μὲν γὰρ ὥς ὑπὸ ἔρωτος ἐνοχλούμενος εὖχῃ ἐπιτυχεῖν, ποτὲ δὲ ὥς οὐκ ἐρῶν τῆς ἐπιθυμίας προτιμᾷς τὸν φόβον, καὶ οἶμαι πείσας μὲν ὥς

5.6 | And I said, "Surely what is said by poets and philosophers is correct, that in Hades the souls of the wicked are judged for what they dared to do, like Ixion, Tantalus, Tityus, Sisyphus, and the daughters of Danaus, and all others who once committed wrongdoing there. And how, if this is not the case, could magic have any power? After he said that things are like this in Hades, I asked, 'Why then are we not afraid of magic, being convinced of the punishment in Hades for adultery? For I do not think it is right to force someone against their will. But if someone claims to persuade her, I am ready to agree to that, along with giving thanks.'"

5.7 | And Appion said, "Do you not think they are the same, whether you succeed through her magic or by using words?" And I said, "Not at all the same; for each is very different from the other. The one who forces a woman through the power of magic, as if he is attacking her virtue, faces the harshest punishment. But the one who persuades her with words, and makes her choice willingly and with her own desire, does not force her. I think the one who persuades will be punished less than the one who forces. Therefore, if you can persuade her, I will gladly accept that; otherwise, I would rather die than force someone against their will."

5.8 | And Appion, truly puzzled, said, "What should I say to you? Sometimes you pray to succeed because you are troubled by love, and sometimes, not loving, you prefer fear over desire. Do you think that if you

ἀναμάρτητος ἔσεσθαι ἀνεύθυνος, βία δὲ τῇ τῆς μαγείας ἐπιτυχῶν ὑφέξειν δίκην. ἀλλ' ἀγνοεῖς ὡς τὸ τέλος παντὸς πράγματος κρίνεται, ὅτι γέγονεν, οὐ τὸ πῶς γέγονεν δοκιμάζεται. καὶ σὺ δὲ ἐὰν μοιχεύσης οὐδήπου μαγείᾳ μὲν δυνήθεις, ὡς ἀσεβήσας κριθῇσι, πείσας δὲ τῆς κατὰ τὴν μοιχείαν ἁμαρτίας ἀπολυθῇσι; κἀγὼ ἔφην· διὰ τὸ ἐρᾶν πάντως μοι προκειμένου τυχεῖν τῆς ἐρωμένης, ἀνάγκη μὲν μοι ἐλέσθαι θάτερον, αἰρήσομαι δὲ οἷόν τε κολακεῦσαι μᾶλλον, ἢ μαγεῦσαι. ἀλλ' οὐδὲ κολακεῖα πείθειν αὐτὴν ῥᾶδιον· πάνυ γὰρ ἐστὶν ἡ γυνὴ φιλόσοφος.

persuade her, you will be innocent and not responsible, but if you succeed through the power of magic, you will face punishment? But you do not understand that the outcome of everything is judged by what has happened, not by how it happened. And if you commit adultery, thinking you cannot do it through magic, you will be judged as wicked, but if you persuade her, will you be freed from the sin of adultery?" And I said, "Since I am certainly eager to win over my beloved, I must choose one way; I would rather flatter her than use magic. But even flattering her is not easy; for the woman is very wise."

5.9 | Καὶ ὁ Ἀππίων ἔφη· ταύτη μᾶλλον εὐελπίς εἰμι πείθειν αὐτὴν δυνήσεσθαι, ὡς αὐτὸς θέλεις, εἴ περ γε προσομιλῆσαι αὐτῇ δυνάμεθα. κἀγὼ ἀπεκρινάμην· ἀδύνατον. καὶ ὁ Ἀππίων ἐπύθετο, εἴ ἐπιστεῖλαι αὐτῇ δυνατόν ἐστιν. κἀγὼ ἔφην· δυνατόν τοῦτό γε. καὶ ὁ Ἀππίων ἔφη· ἔτι τῇ νυκτὶ ταύτη συγγράψω βιβλίον, μοιχείας ἐγκώμιον, ὅπερ σὺ παρ' ἐμοῦ λαβὼν διαπέμψεις αὐτῇ, καὶ ἐλπίζω ὅτι πεισθεῖσα συνθήσεται. συγγράψας ὁ Ἀππίων ἐκεῖνο τὸ βιβλίον ἐδίδου ἐμοί, περὶ οὗ καὶ ἐν τῇ νυκτὶ ταύτῃ ἐνενόησα, καὶ εὐκαιρὸς ἔχειν αὐτὸ ὑπεμνήσθην, σὺν ἄλλοις βιβλίοις οἷς μετ' ἐμαυτοῦ ἐπιφέρομαι. διηγησάμενος δὲ ταῦτα ἔδειξα τοῖς παροῦσι τὸ βιβλίον, καὶ βουλομένοις ἐπακούσαι ἀνέγων, καὶ δὴ ἀναγνοὺς ἔφην· αὕτη ἐστίν, ἄνδρες, ἡ τῶν Ἑλλήνων παιδεία, γενναίαν ὑπόθεσιν ἔχουσα πρὸς τὸ ἀδεῶς ἑξαμαρτάνειν. τὸ δὲ βιβλίον ἦν οὕτως ἔχον.

5.9 | And Appion said, "I have more hope that I can persuade her, as you wish, if we can talk to her." And I replied, "That is impossible." Then Appion asked if it was possible to write to her. I said, "That is possible." And Appion said, "Tonight I will write a book, a praise of adultery, which you can take from me and send to her, and I hope that she will be convinced and agree." After Appion wrote that book, he gave it to me, which I had thought about that night, and I remembered to keep it handy, along with other books that I carry with me. After telling these things, I showed the book to those present, and when they wanted to listen, I read it aloud, and indeed, after reading, I said, "This, gentlemen, is the education of the Greeks, having a noble argument for sinning without fear." And the book was like this.

5.10 | Ο ΕΡΩΝ ΤΗ ΕΡΩΜΕΝΗ Ἀνωνύμως διὰ τοῦς ἐκ τῶν ἀνοήτων ἀνθρώπων

5.10 | "On Love for the Beloved" Because of the foolish laws made by some people. By

νόμους. ἐπιταγαῖς Ἔρωτος τοῦ πάντων
πρεσβυτάτου παιδὸς χάριν. ἔγνωσεν σε
φιλοσοφίᾳ προσανέχουσιν, καὶ ἀρετῆς
ἕνεκα τὸν τῶν κρείττωνων ζηλοῦσαν βίον.
τίνες δὲ ἂν εἶεν κρείττονες, ἢ θεοὶ μὲν
ἀπάντων, ἀνθρώπων δὲ οἱ φιλόσοφοι;
οὗτοι γὰρ μόνοι ἴσασιν, τῶν ἔργων ποῖα
μὲν ἐστὶν φύσει κακὰ ἢ καλὰ, ποῖα δὲ τῇ
τῶν νόμων θέσει οὐκ ὄντα νομίζεται.
αὐτίκα γοῦν τὴν λεγομένην μοιχείαν πράξιν
τινες ὑπειλήφασιν εἶναι κακὴν, καίτοι
καλὴν κατὰ πάντα ὑπάρχουσιν. εἰς γὰρ
τὴν τοῦ βίου πολυγονίαν ἐπιταγαῖς
Ἔρωτος γίνεται. Ἔρως δὲ ἐστὶν ὁ πάντων
θεῶν πρεσβυτάτος. ἄνευ γὰρ δὴ Ἔρωτος
οὐ στοιχείων, οὐ θεῶν, οὐκ ἀνθρώπων, οὐ
ζώων ἀλόγων, οὐ τῶν λοιπῶν ἀπάντων
μῖξις ἢ γέννησις γενέσθαι δύναται. πάντες
γὰρ τοὶ ὄργανά ἐσμεν τοῦ Ἔρωτος. αὐτὸς ὁ
δὲ ἡμῶν τεχνίτης, παντὸς τοῦ γεννωμένου
ψυχῆς ἐπιδημῶν ἐστὶ νοῦς. ὅθεν οὐκ αὐτοὶ
θέλοντες, ἀλλ' ὅταν ὑπ' αὐτοῦ
κελευσθῶμεν, τὸ ἐκείνου βούλημα ποιεῖν
ἐπιθυμοῦμεν. εἰ δ' ἐκείνου βουλῇ
ἐπιθυμοῦντες, χάριν τῆς λεγομένης
σωφροσύνης κρατεῖν τῆς ἐπιθυμίας
ἐπιχειρήσωμεν, πῶς τῷ πάντων
πρεσβυτάτῳ θεῶν τε καὶ ἀνθρώπων
ἀντιπράττοντες οὐ τὰ μέγιστα
ἀσεβήσωμεν;

5.11 | Ἀλλὰ πᾶσαι μὲν ἀνέχθησαν αὐτῷ
θύραι, πάντες δὲ μοχθηροὶ καὶ θετοὶ
λύεσθωσαν νόμοι, ζηλοτύποις ἀνθρώποις
κείμενοι, οἳ τινες ὑπὸ ἀνοίας κρατούμενοι
καὶ τὸ εὐλογον νοεῖν μὴ βουλόμενοι,
προσέτι δὲ καὶ τοὺς λεγομένους μοιχοὺς
ὑφορώμενοι, ὑπ' αὐτοῦ τοῦ Διὸς διὰ γε τοῦ
Μίνω καὶ τοῦ Ῥαδαμάνθους εὐλόγως
θετοῖς παίζονται νόμοις. Ἔρωτα γὰρ
ἐπιδημήσαντα ψυχῆς οὐκ ἔστιν ἐπισχεῖν.
οὐ γὰρ ἐστὶν ἐκούσιον τὸ τῶν ἐρώντων

the commands of Love, the oldest of all
gods. I recognized you as someone who
holds philosophy and seeks a life of virtue
like the better ones. But who could be
better, the gods or philosophers among
men? For they alone know which actions
are naturally good or bad, and which are
considered wrong by the laws but are not
really wrong. Indeed, some claim that what
is called adultery is a bad act, even though
it is good in every way. For through the
many births of life, it comes from the
commands of Love. And Love is the oldest
of all gods. Without Love, there can be no
mixture or birth of elements, gods, humans,
irrational animals, or anything else. For we
are all instruments of Love. He himself, as
the craftsman for us, is the mind that
dwells in every soul that is born. Therefore,
not wanting it ourselves, but when we are
compelled by him, we desire to do his will.
But if we desire according to his will and
try to hold back our desires for the sake of
what is called self-control, how can we not
commit the greatest impiety against the
oldest of all gods and men?

5.11 | But all doors were opened to him,
and all wicked and foolish laws should be
loosened, lying in wait for jealous people,
who, held by foolishness and unwilling to
think reasonably, also look down on those
called adulterers. By the will of Zeus,
through Minos and Rhadamanthus, laws
are rightly played with. For when Love
comes to souls, it cannot be stopped. The
passion of lovers is not voluntary. Indeed,
Zeus himself, the lawgiver of these matters,

πάθος. αὐτίκα γοῦν ὁ Ζεὺς αὐτὸς ὁ τούτων νομοθέτης μυρίαὶς συνήλυθεν γυναιξίν, καὶ ὑπ' ἐνίων μὲν σοφῶν ἀνδρῶν εὐεργέτης πρὸς τεκνοποιῖαν, ἐνίοτε τὴν αὐτοῦ μῖξιν ἀνθρώποις δωρούμενος. παρ' οἷς δὲ ἐπὶ τῇ χάριτι ἠπίστατο, ἀγνοούμενος μετεμορφοῦτο τὴν ἰδέαν, ἵνα μήτε αὐτοὺς λυπῇ, μήτε τοῖς ὑπ' αὐτοῦ τεθεῖσιν νόμοις ἀντιπράττειν δοκῇ. δεῖ οὖν τῇ φιλοσοφίᾳ προσανέχουσιν, καλοῦ βίου χάριν μιμεῖσθαι τοὺς ὁμολογουμένους κρείττους ὧν αἱ μίξεις μυρίαὶ γεγόνασιν.

has mingled with countless women, and sometimes he is a benefactor to wise men for the sake of procreation, sometimes giving his own mixture to humans as a gift. Among those whom he favored, he would change his appearance, so that he would neither cause them pain nor seem to go against the laws set by him. Therefore, it is necessary to hold on to philosophy and to imitate the better lives of those whose unions have produced countless offspring.

5.12 | Καὶ ὑπὲρ τοῦ μὴ τὸν χρόνον παραναλίσκειν μάτην εἰς τὰς ἀποδείξεις τὰς πλείονας, ἀπ' αὐτοῦ τοῦ Διὸς, τοῦ πατρὸς θεῶν τε καὶ ἀνθρώπων, ἄρξομαι τὰς ἐνίων μὴνύειν κοινωνίας· πασῶν γὰρ ὑπομνησθῆναι διὰ τὸ πλῆθος ἀδύνατον. ἄκουε τοίνυν αὐτοῦ τοῦ μεγάλου Διὸς, διὰ τὴν τῶν ἀνοήτων ἀνδρῶν ζηλοτυπίαν, τὰς διὰ τῆς μεταμορφώσεως λανθανούσας κοινωνίας. ἐν πρώτοις γὰρ τῆς μοιχείας ἀμαρτίαν σοφοῖς λῦσαι θέλων, ὁπότε ἔμελλεν γαμεῖν καὶ ὡς ἐπὶ πρώτῃ εὐνῇ κατὰ τοὺς πολλοὺς μοιχοὺς εἰδῶς, οὗ γινόμενος, διὰ τῆς δοκούσης, ὡς ἔφην, ἀμαρτίας τὸν ἀναμάρτητον γάμον ἐπορίσατο. ἀδελφὴν γὰρ αὐτοῦ Ἥραν οὔσαν γαμεῖ, ὁμοιωθεὶς κόκκυγος πτερῶ, ἐξ ἧς Ἥβη τε καὶ Ἰλιθῆα ἐγένετο. τὴν Μῆτιν γὰρ χωρὶς τῆς πρὸς τινὰ μίξεως ἀποκρίσκει, ὡς καὶ Ἥρα τὸν Ἡφαιστον.

5.12 | And to avoid wasting time on too many examples, I will begin to mention some of the unions from Zeus himself, the father of gods and men. For it is impossible to recall all of them due to their number. So listen to the great Zeus, because of the jealousy of foolish men, about the unions that are hidden through transformation. In the beginning, wanting to free wise men from the sin of adultery, whenever he was about to marry and knowing about many adulterers, he, through the appearance of what I said, brought about a faultless marriage. For he married his own sister Hera, resembling a cuckoo with wings, from whom Hebe and Ilithyia were born. For Metis gives birth without any particular union, just like Hera does with Hephaestus.

5.13 | Ἔτι δὲ μίγνυται ἀδελφῇ τῇ ἐξ Θύρανοῦ καὶ Θαλάσσης αὐτῷ γενομένη ἀπὸ τῆς Κρόνου ἐκτομῆς, Ἔρως καὶ Κύπρις, ἣν καὶ Δωδώνην λέγουσιν· μίγνυται δὲ καὶ Ἀντιόπῃ τῇ Νυκτέως, σατύρῳ παρειασμένος, ἐξ ἧς Ἀμφίων καὶ Ζῆθος

5.13 | Moreover, he mingles with his sister from Thyranus and the Sea, born from the cutting off of Cronus, Love and Cypris, whom they also call Dodona. He also mingles with Antiope, daughter of Night, appearing as a satyr, from whom Amphion

γεγόνασιν. Ἀλκμήνη τῇ Ἀμφιτρώωνος
γυναικὶ συνέρχεται, ὁμοιωθεὶς τῷ
Ἀμφιτρώωνι τᾷ γεγαμηκότι, ἐξ ἧς Ἡρακλῆς
ἐγένετο. καὶ Αἰγίνη τῇ Ἀσκληπιοῦ
πλησιάζει, γενόμενος ἀετός, ἐξ ἧς Αἰάκος
τίκτεται. Ἀμαλθεία δὲ τῇ Φώκου ὁμοιωθεὶς
ἄρκτω συνευνάζεται. καὶ Δανάη τῇ
Ἀκρισίου χρυσὸς ἐπερρύη, ἐξ ἧς Περσεὺς
ἀνέπτη. Καλλιστοῖ τῇ Λυκάονος ἡγριώθη
λέων, καὶ ἄλλον τίκτει Ἀρκάδα. Ἐυρώπη τῇ
Φοίνικος διὰ ταύρου συνῆλθεν, ἐξ ἧς Μίνως
καὶ Ῥαδάμανθυς καὶ Σαρπηδὼν ἐξέφυσαν.
Εὐρυμεδούση τῇ Ἀχελώου, μύρμηξ
γενόμενος, ἐξ ἧς Μυρμιδῶν. Ερσαίου
νύμφη, γενόμενος γύψ, ἐξ ἧς οἱ ἐν Σικελίᾳ
πάλαι σοφοί. Εἶμα τῇ γηγενεῖ ἐν Ῥόδῳ διὰ
ὄμβρου συνῆλθεν, ἐξ ἧς Παργαῖος, Κρόνιος,
Κῦτος. καὶ Ὀσπίαν ἐνύμφευσεν, ὁμοιωθεὶς
τῷ γήμαντι Φοίνικι, ἐξ ἧς Ἀγχίνοος αὐτῷ
ἐξέφυ· Νεμούσει τῇ Θεστίου, τῇ καὶ Λήδᾳ
νομισθείσῃ, κύκνος ἢ χῆν γενόμενος
Ἐλένην ἐτεκνώσατο, καὶ αὖθις ἀστήρ
γενόμενος Κάστορα καὶ Πολυδεύκην
ἐξέφηνεν. Λαμῖα ἐπεμορφώθη ἔποψ.

and Zethus were born. He comes together
with Alcmena, the wife of Amphitryon,
resembling Amphitryon himself, from
whom Hercules was born. And he
approaches Aegina, daughter of Asclepius,
becoming an eagle, from whom Aeacus is
born. He joins with Amalthea, resembling a
she-bear. And with Danaë, daughter of
Acrisius, he came as gold, from whom
Perseus sprang. He became a lion for
Callisto, daughter of Lycaon, and she bore
another Arcadian. With Europa, daughter of
Phoenix, he came as a bull, from whom
Minos, Rhadamanthus, and Sarpedon were
born. He became an ant for Eurymedusa,
daughter of Achelous, from whom the
Myrmidons came. As a vulture, he mingled
with the nymph Herse, from whom the
wise men in Sicily came long ago. He came
to the earth-born woman in Rhodes as rain,
from whom Pargaios, Cronios, and Kytos
were born. And he married Hospius,
resembling the man who married Phoenix,
from whom Anchinoos was born. With
Nemesis, daughter of Thestius, who was
also thought to be Leda, he became a swan
or a goose and fathered Helen, and again,
becoming a star, he fathered Castor and
Pollux. He took the form of Lamia.

5.14 | Μνημοσύνην, αὐτὸς εἰκασθεὶς
ποιμένι, Μουσῶν ἀποφαίνει μητέρα·
Σεμέλην τὴν Κάδμου πυρσεύων γαμεῖ, ἐξ ἧς
Διόνυσον τελεῖ. Περσεφόνην αὐτὸς
ἐκνυμφεῖ τὴν θυγατέρα, αὐτὸς ὁμοιωθεὶς
δράκοντι, καὶ τῇ γυναικὶ τοῦ ἀδελφοῦ
αὐτοῦ Πλούτωνος εἶναι νομισθείσῃ. καὶ
ἄλλαις πολλαῖς καὶ δίχα μεταμορφώσεως
μίγνυται, ζῆλον τῶν ἀνδρῶν οὐκ ἐχόντων
ὥς ἐφ' ἁμαρτίᾳ, ἀλλ' εὖ εἰδόντων ὅτι
ἀφθόνως ταῖς γυναιξὶν αὐτῶν κοινωνῶν
γεννᾷ, χαριζόμενος αὐτοῖς Ἑρμεῖς,

5.14 | He, resembling a shepherd, shows
Memory as the mother of the Muses. He
marries Semele, the daughter of Cadmus,
and from her, he brings forth Dionysus. He
himself takes Persephone, the daughter,
appearing as a dragon, and she is thought
to be the wife of his brother Pluto. He
mingles with many others, often without
transformation, not out of jealousy like
men do in sin, but knowing well that he
abundantly shares with their women,
granting them Hermes, Apollo, Dionysus,

Ἀπόλλωνας, Διονύσους, Ἐνδυμίωνας καὶ ὅσους ἄλλους εἰρήκαμεν, ἐκ μίξεως αὐτοῦ κάλλει διαπρεπεστάτους.

Endymion, and all the others we have mentioned, who are most distinguished in beauty from his unions.

5.15 | Καὶ ἵνα μὴ εἰς ἄπειρον ἐξήγησιν τὸν χρόνον δαπανῶ, πάντων μετὰ Διὸς θεῶν ἀφθόνους εὐρήσεις κοινωνίας· οἱ ἀνόητοι δὲ μοιχείας λέγουσιν τῶν θεῶν, μηδὲ τῶν ἀρρένων τὰς μίξεις φυλασσομένων ὡς αἰσχράς, ἀλλὰ ἐπιτηδεύοντων καὶ τοῦτο ὡς εὐπρεπές. αὐτίκα γοῦν αὐτὸς ὁ Ζεὺς, Γανυμήδους ἑρᾶ· Ποσειδῶν Πέλοπος· Ἀπόλλων Κινύρου, Ζακύνθου, Ὑακίνθου, Φόρβαντος, Ὑλά, Ἀδμήτου, Κυπαρίσσου, Ἀμύκλα, Τρωίλου, Βράγχου Τυμνίου, Πάρου Ποτνιέως, Ὀρφέως· Διόνυσος δὲ Λαόνιδος, Ἀμπέλου, Ὑμεναίου, Ἑρμαφροδίτου, Ἀχιλλέως· ὁ δὲ Ἀσκληπιὸς Ἴππολύτου· καὶ Ἥφαιστος Πηλέως· Πάν δὲ Δαφνίδος· ὁ δὲ Ἑρμῆς Περσέως, Χρύσου, Θέρσου, Ὀδρύσου· Ἡρακλῆς δὲ Ἀβδήρου, Δρύοπος, Ἰοκάστου, Φιλοκτήτου, Ὑλά, Πολυφήμου, Αἴμονος, Χώνου, Εὐρυσθέως.

5.15 | And so that I do not waste time explaining everything endlessly, you will find many unions with the gods of Zeus that are abundant. But the foolish say that these are the adulteries of the gods, not guarding the unions of men as shameful, but practicing them as if they were honorable. Indeed, Zeus himself loves Ganymede; Poseidon loves Pelops; Apollo loves Cynerus, Zakynthos, Hyacinthus, Forbantes, Hylas, Admetus, Cyparissus, Amyclas, Troilus, Branchus of Tymnus, and the Lady of Paros, Orpheus. Dionysus loves Laonidas, Ampelus, Hymen, Hermaphroditus, and Achilles. Asclepius loves Hippolyta; Hephaestus loves Peleus; Pan loves Daphne; Hermes loves Perseus, Chrysus, Thersus, and Odrysus; and Heracles loves Abderus, Dryops, Iocaste, Philoctetes, Hylas, Polyphemus, Aimon, Chon, and Eurystheus.

5.16 | Πάντων οὖν σοι τῶν ἐπισημοτέρων θεῶν ἐκ μέρους τοὺς ἔρωτας παρεθέμην, φιλτάτη, ἵνα εἰδῇς, ὅτι μόνοις ἀνθρώποις τοῖς ἀνοήτοις περὶ τούτου γίνεται ζηλοτυπία. διὸ καὶ θνητοὶ τυγχάνουσιν, καὶ λυπηρῶς τὸν βίον διατελοῦσιν, ὅτι τὰ δόξαντα τοῖς θεοῖς καλὰ αὐτοὶ διὰ τὸν αὐτῶν ζῆλον κακὰ εἶναι ἀπεφάναντο. μακαρία οὖν ἔσθι τοῦ λοιποῦ, μιμουμένη θεοὺς καὶ οὐκ ἀνθρώπους. ἄνθρωποι γὰρ τὴν νομιζομένην σωφροσύνην ἰδόντες σε διαφυλάσσουσιν, διὰ τὸ ἴδιον πάθος ἐπαινοῦσιν μὲν, οὐκ ὠφελοῦσιν δέ· θεοὶ δὲ ἐξομοιούμενην σε ἑαυτοῖς ὁρῶντες καὶ

5.16 | Therefore, my dearest, I have presented to you the loves of the most notable gods, so that you may know that only foolish humans become jealous about this. That is why mortals suffer and live their lives sadly, because they have declared that the things which seem beautiful to the gods are bad due to their own jealousy. You will be blessed from now on, imitating the gods and not humans. For humans, seeing you keep your supposed modesty, praise you for their own reasons, but do not help you. But the gods, seeing you resemble themselves, will praise you

ἐπαινέσουσιν καὶ ὠφελήσουσιν.

and benefit you.

5.17 | Λόγισαι γάρ μοι, πόσας ἡμεῖψαντο ἔρωμένας, ὧν τὰς μὲν κατηστέρισαν, τινῶν δὲ καὶ τέκνα καὶ συνεργοὺς εὐηργέτησαν. αὐτίκα γοῦν Ζεὺς κατηστέρισεν Καλλιστώ, τὴν λεγομένην ἄρκτον μικράν, ἣν καὶ κυνὸς οὐρὰν προσαγορεύουσιν τινες. Ποσειδῶν Δελφῖνα διὰ τὴν Ἀμφιτρίτην ἐνέταξεν τῷ οὐρανῷ. καὶ Ὡρίωνα, τὸν Εὐρυάλης τῆς Μίνω, δι' Εὐρυάλην τὴν μητέρα τῶν ἄστρων κατηξίωσεν. Διόνυσος τὸν Ἀριάδνης στέφανον. Ζεὺς τὸν ἀετὸν συνεργήσαντα ἐπὶ τῇ Γανυμήδους ἀρπαγῇ, καὶ αὐτὸν τὸν Γανυμήδην ἐν Ὑδροχόου τιμῇ ἔταξεν· καὶ ταῦρον δι' Εὐρώπην ἐτίμησεν. ἀλλὰ καὶ Κάστορα καὶ Πολυδεύκην καὶ Ἑλένην Λήδα χαριζόμενος ἐποίησεν ἀστέρας· καὶ Περσέα διὰ Δανάην καὶ Ἀρκάδα διὰ Καλλιστῶ· παρθένον τὴν καὶ Δίκην διὰ Θέμιν· Ἡρακλέα διὰ Ἀλκμήνην. καὶ ἐκέτι μηκύνω πλέον· μακρὸν δὲ τὸ κατ' εἶδος λέγειν, ὅσους ἄλλους διὰ πολλὰς ἔρωμένας εὐεργετήκασιν οἱ θεοὶ ταῖς πρὸς ἀνθρώπους κοινωνίαις, αἷς οἱ ἀνόητοι ὡς κακὰς πράξεις ἀπαγορεύουσιν, οὐκ εἰδότες ὅτι ἡδονὴ ἐστὶν ἡ μεγάλη ἐν ἀνθρώποις ἀπόλαυσις.

5.17 | Count for me how many lovers they have changed, some of whom they honored, and for some, they even gave children and helpers. Indeed, Zeus honored Callisto, the so-called little bear, whom some also call the tail of a dog. Poseidon placed Delphin in the sky because of Amphitrite. And Orion, the son of Euryale, he honored through Euryale, the mother of the stars. Dionysus gave the crown of Ariadne. Zeus honored the eagle that helped in the abduction of Ganymede, and he placed Ganymede himself in the honor of Aquarius; he also honored the bull through Europa. But he also made stars for Castor, Pollux, and Helen, giving them to Leda; and Perseus through Danaë, and Arcadia through Callisto; the virgin and Justice through Themis; Heracles through Alcmene. And I will not prolong this further; it would take a long time to speak of how many others the gods have benefited through their many lovers, which the foolish declare to be bad actions, not knowing that great pleasure is the greatest enjoyment among humans.

5.18 | Τί δὲ καὶ τῶν σοφῶν οἱ περιβόητοι οὐχ ἡδονὴν προκρίνουσιν, καὶ αἷς ἐβουλήθησαν ἐμίγησαν; ὧν πρῶτος ὁ τῆς Ἑλλάδος διδάσκαλος, περὶ οὗ αὐτὸς ὁ Φοῖβος ἔφη· ἀνδρῶν ἀπάντων Σωκράτης σοφώτατος· οὐκ ἐν τῇ εὐνομωτάτῃ πόλει τῇ Λακεδαιμόνι κοινὰς προτίθησι τὰς γυναικας, καὶ ὑπὸ τῷ τρίβωνι τὸν καλὸν Ἀλκιβιάδην καλύπτει; καὶ ὁ Σωκρατικὸς δὲ Ἀντισθένης περὶ τοῦ δεῖν τὴν λεγομένην μοιχείαν μὴ ἀποσεῖσθαι γράφει. ἀλλὰ καὶ

5.18 | But what about the wise ones? The famous ones do not choose pleasure, and with whom they wished, they mingled. Among them, the first is the teacher of Greece, about whom Phoebus himself said: "Socrates is the wisest of all men." He does not propose common wives in the most lawful city, Sparta, and he hides the beautiful Alcibiades under his cloak. And the Socratic Antisthenes writes about not being ashamed of what is called adultery.

ὁ τούτου μαθητὴς Διογένης Λαῖτις οὐκ ἐπὶ
τῷ μισθῷ τοῦ φέρειν αὐτὴν ἐπ' ὤμων
δημοσίᾳ κοινωνεῖ μετὰ παρρησίας; οὐκ
Ἐπίκουρος ἡδονὴν προκρίνει; οὐκ
Ἀρίστιππος μυρισθεὶς ὅλον αὐτὸν
Ἀφροδίτῃ χαρίζεται; οὐ Ζήνων ἀδιαφορεῖν
αἰνισσόμενος διὰ πάντων τὸ θεῖον εἶναι
λέγει, ἵνα γνώριμον τοῖς συνετοῖς γένηται,
ἵνα ᾧ ἂν τις μιγῇ, ὥς ἑαυτῷ μίγνυται, καὶ
περισσὸν τὸ ἀπαγορεύειν τὰς λεγομένας
μοιχείας, ἢ μίξεις μητρὸς ἢ θυγατρὸς ἢ
ἀδελφῆς ἢ παιδων; Χρύσιππος δὲ ἐν ταῖς
ἐρωτικαῖς ἐπιστολαῖς καὶ τῆς ἐν Ἀργεῖ
εἰκόνης μέμνηται, πρὸς τῷ τοῦ Διὸς αἰδοίῳ
φέρων τῆς Ἥρας τὸ πρόσωπον.

But even his student Diogenes Laertius
does not share it publicly for the reward of
carrying it on his shoulders with boldness.
Does not Epicurus choose pleasure? Does
not Aristippus, having been filled with
delight, give himself entirely to Aphrodite?
Does not Zeno, hinting at indifference, say
that the divine is everywhere, so that it
becomes known to the wise? So that
whoever mingles with someone, mingles as
with himself, and it is excessive to forbid
what is called adultery, or mixing with
mother, daughter, sister, or children?
Chrysippus, in his love letters, also
mentions the image in Argos, bringing the
face of Hera to the private parts of Zeus.

5.19 | Οἶδα ὅτι ταῦτα τῆς ἀληθείας
ἀμυήτοις φοβερά καὶ αἰσχίστα
καταφαίνεται, ἀλλ' οὐ τοῖς Ἑλλήνων θεοῖς
καὶ φιλοσόφοις, οὐ τοῖς Διονύσου καὶ
Δημήτρας μυστηρίοις. ἀλλ' ἐφ' ἅπασιν
τούτοις, ἵνα μὴ πάντων θεῶν καὶ
φιλοσόφων τοὺς βίους λέγων
παραναλίσκω τοὺς χρόνους, δύο ἔστωσάν
σοι μέγιστοι σκοποὶ, θεῶν μὲν Ζεὺς,
ἀνδρῶν δὲ φιλοσόφων Σωκράτης. τὰ δὲ
λοιπά, ἐξ ὧν σοι γράψας ὑπέμνησα,
συνεῖσα ἔπεχε, μήποτε ἐραστὴν σου
λυπήσῃς· ἐπεὶ ὡς θεοῖς καὶ ἥρωσιν τὰ
ἐναντία πράξασα, ἀσεβῆς κριθεῖσα τὴν
προσήκουσαν ὑφέξεις τιμωρίαν. · ἐὰν δὲ
παντὶ ἐραστῇ ἑαυτὴν παρασχῇς, ὡς θεοὺς
μιμουμένη τῆς παρ' αὐτῶν τεύξε
εὐεργεσίας. τὰ δὲ λοιπὰ, φιλότατη,
μεμνημένη περὶ ὧν σοι ἐξέφηνα
μυστηρίων, διὰ γραμμάτων μοι τὴν σὴν
δειξὸν προαίρεσιν. ἔρρωσό μοι.

5.19 | I know that these things seem
terrible and shameful to those uninitiated
in the truth, but not to the gods of the
Greeks and the philosophers, nor to the
mysteries of Dionysus and Demeter. But for
all of these, so that I do not waste time
speaking of the lives of all the gods and
philosophers, let there be two great
examples for you: Zeus among the gods,
and Socrates among men. As for the rest,
from which I have reminded you in writing,
keep in mind, lest you upset your lover; for
if you act contrary to the gods and heroes,
you will be judged as impious and will face
the appropriate punishment. But if you
offer yourself to any lover, imitating the
gods, you will receive benefits from them.
As for the rest, dearest, remember what I
have revealed to you about the mysteries,
and show me your intention through
letters. Be well.

5.20 | Ἐγὼ τοίνυν λαβὼν τὸ βιβλίον τοῦτο

5.20 | I, therefore, taking this book from

παρὰ τοῦ Ἀππίωνος, ὡς ὄντως διαπέμψων
αὐτὸ τῇ ἐρωμένῃ, ἐπλάσάμην ὡς ἐκείνης
πρὸς ταῦτα ἀντιγραψάσης, καὶ τῇ
ὑστεραίᾳ ἐλθόντι αὐτῷ ἀπέδωκα τῷ
Ἀππίωνι ὡς δῆθεν τὴν παρ' ἐκείνης
ἀντιγραφὴν, οὕτως ἔχουσιν.
ΑΝΤΙΓΡΑΦΟΝ ΕΠΙΣΤΟΛΗΣ, πρὸς Ἀππίωνα
ὡς παρὰ τῆς ἐρωμένης.

Appion, as if I were truly sending it to the
beloved, made it seem as if she had written
this in response. And when he came the
next day, I returned it to Appion as if it
were a copy from her, just as it was. COPY
OF A LETTER, to Appion as if from the
beloved.

5.21 | Θαυμάζω πῶς ἐπὶ σοφίᾳ με
ἐπαινέσας ὡς ἀνοήτῳ γράφεις. εἰς γὰρ σὸν
πάθος πεῖσαι με θελήσας ἐκ τῶν περὶ τοὺς
θεοὺς μυθολογημάτων ἐποιήσω τὰ
παραδείγματα, ἔρωτα τὸν πάντων
πρεσβύτατον, ὡς ἔφης, ἐπιθεὶς πάντων
θεῶν καὶ ἀνθρώπων, βλασφημῆσαι μὴ
φοβηθεὶς, ὅπως τὴν ἐμὴν φθείρης ψυχὴν,
καὶ τὸ ἐμὸν σῶμα περιυβρίσης. ἔρως γὰρ
θεῶν οὐκ ἔστιν ἀρχηγέτης, ὁ ἐν ταῖς
ἐπιθυμίαις. εἰ γὰρ ἐκὼν ἐπιθυμεῖ, αὐτός
ἐστὶν ἑαυτοῦ πάθος καὶ κόλασις, καὶ θεὸς
οὐκ ἂν εἴη ὁ πάσχων ἐκὼν· εἰ δὲ ἄκων ἐρᾷ
τῆς μίξεως, καὶ τὰς ἡμετέρας διερχόμενος
ψυχᾶς, ὥσπερ δι' ὀργάνων τῶν ἡμετέρων
σωμάτων εἰς τὰς τῶν νοητῶν φέρεται
συνουσίᾳς, ὁ τοῦτον ἐρᾷν ποιῶν καὶ φέρων
μείζων αὐτοῦ τυγχάνει· καὶ πάλιν αὐτοῦ
ἐκείνου τοῦ φέροντος ἐτέρῳ πόθῳ
φερομένου, μείζων ἄλλος ὁ φέρων ἐκείνον
εὐρίσκεται· καὶ εἰς ἀπέραντον ἐπαναφορὰν
τῶν ἐρώντων γίνεται, ὃ ἐστὶν ἀδύνατον.
οὕτως οὐκ ἔστιν οὔτε ὁ φέρων, οὔτε ὁ
φερόμενος, ἀλλ' αὐτοῦ τοῦ ἐρώντος τὸ
ἐπιθυμητικόν ἐστὶν πάθος, ἐλπίδι
αὐξόμενον καὶ ἀπογνώσει μειούμενον.

5.21 | I wonder how you praise me for
wisdom while writing to me as if I were
foolish. For wanting to persuade me about
your passion, you will make examples from
the myths about the gods, claiming that
love is the oldest of all, as you said, and
without fear you blaspheme against all
gods and men, so that you may ruin my
soul and insult my body. For there is no
leader of the gods in love, the one in
desires. If someone desires willingly, he is
his own passion and punishment, and a god
would not be one who suffers willingly. But
if he loves against his will, and passing
through our souls, just as through our
bodies' organs, he brings them into the
unions of the intelligible, he who causes
this love and carries it becomes greater
than himself. And again, that one who
carries another's desire becomes greater
than the one he carries. Thus, there is an
endless cycle of lovers, which is impossible.
Therefore, neither the one who carries nor
the one who is carried exists, but the desire
of the lover is a passion that grows with
hope and diminishes with despair.

5.22 | Οἱ δὲ κρατεῖν αἰσχρᾶς ἐπιθυμίας μὴ
βουλόμενοι τῶν θεῶν καταψεύδονται, ἵνα
περὶ ὧν πράττουσιν, τοὺς θεοὺς ὡς
προτέρους δράσαντας ὑποδεικνύντες

5.22 | Those who do not want to control
shameful desires lie about the gods, so that
by showing the gods as the first to act, they
can escape blame for what they do. For if

ἀπαλλάσσονται τῆς μέμψεως. εἰ γὰρ παιδοποιῖας ἔνεκεν, καὶ οὐκ ἀσελγείας, οἱ λεγόμενοι θεοὶ τὰς μοιχείας ἐπετέλουν, τί καὶ τοῖς ἄρσεσιν ἐμίγνυντο, ἀλλὰ χαριζόμενοι, φησὶν, ταῖς ἐρωμέναις κατηστήριζον αὐτάς. οὐκοῦν πρὸ τούτου οὐκ ἦσαν ἀστέρες, μέχρις ὅτε ἀσελγείας προφάσει ὑπὸ μοιχῶν ὁ οὐρανὸς ἄστροις ἐκοσμήθη; πῶς δὲ καὶ οἱ τῶν κατεστηρισμένων ἔκγονοι ἐν ἄδου κολάζονται, ὃ τε Ἄτλας βαρούμενος, καὶ ὁ Τάνταλος δίψῃ ἀνιώμενος, καὶ ὁ Σίσυφος ἐρείδων πέτραν, Τιτυὸς τὰ σπλάγχνα διορυττόμενος, Ἴξιων περὶ τροχὸν ἀπαύστως κυλινδούμενος; πῶς δὲ καὶ οἱ ἐρασταὶ θεοὶ ὄντες, οὓς ἐμίαναν, κατεστήριζον, ἑαυτοῖς τοῦτο μὴ χαρισάμενοι;

5.23 | Οὐκ ἄρα ἦσαν θεοὶ, ἀλλὰ τυράννων αἰνίγματα. Κρόνου γὰρ ἐν τοῖς Καυκασίοις ὄρεσιν, οὐκ ἐν οὐρανῷ, ἀλλ' ἐν γῇ τάφος τις δείκνυται, ἀνδρὸς ἀγρίου καὶ τεκνοβόρου. ἀλλὰ καὶ τοῦ ἀσελγοῦς Διὸς, τοῦ μυθικοῦ, τοῦ ὁμοίως τὴν θυγατέρα Μῆτιν καταπιόντος, ἐν Κρήτῃ θεωρεῖται τάφος· καὶ ἐν τῇ Ἀχερουσίᾳ δὲ λίμνῃ Πλούτωνος καὶ Ποσειδῶνος· Ἡλίου δὲ ἐν Ἄστροις καὶ Σελήνης ἐν Καρκοῖς Ἑρμοῦ δὲ ἐν Ἑρμούπολει· Ἄρεως ἐν Θράκῃ· Ἀφροδίτης ἐν Κύπρῳ· Διονύσου ἐν Θήβαις· καὶ τῶν ἄλλων ἐν ἄλλοις τόποις. πλὴν φαίνονται αὐτῶν τῶν λεχθέντων θεῶν οἱ τάφοι. ἄνθρωποι γὰρ ἦσαν, καὶ ταῦτα μοχθηροὶ καὶ μάγοι. οὐδὲ γὰρ ἄλλως μονοκράτορες ἐγεγόνεισαν, Ζεὺς λέγω ὁ μυθικὸς καὶ Διόνυσος, εἰ μὴ τῇ μεταμορφώσει ὧν ἤθελον ἐπεκράτουν εἰς ὅπερ αὐτοὶ ἤθελον.

the so-called gods carried out adulteries for the sake of procreation and not for lust, why did they mix with men, but instead, they say, they established the beloved ones as a gift? So, before this, were there no stars, until the sky was adorned with stars under the pretext of lust by adulterers? And how are the offspring of those established punished in Hades, with Atlas being weighed down, and Tantalus suffering from thirst, and Sisyphus pushing a rock, and Tityus having his insides torn out, and Ixion endlessly rolling around a wheel? And how did the gods, being lovers, establish those whom they defiled, not granting this to themselves?

5.23 | Therefore, they were not gods, but riddles of tyrants. For in the Caucasus mountains, there is a tomb shown of Cronus, not in the sky, but on the earth, of a wild man who fathered children. But also, of the lustful Zeus, the mythical one, who similarly swallowed his daughter Metis, a tomb is seen in Crete. And in the Acherusian lake of Pluto and Poseidon; of Helios among the Stars and of Selene in the Crab; of Hermes in Hermopolis; of Ares in Thrace; of Aphrodite in Cyprus; of Dionysus in Thebes; and of the others in other places. But the tombs of these so-called gods are visible. For they were men, and these were wicked and sorcerers. For no other rulers arose, I mean the mythical Zeus and Dionysus, unless they prevailed through the transformation of those whom they wanted into whatever they desired.

5.24 | Εἰ δὲ τούτων δεῖ ζηλοῦν τοὺς βίους, μὴ μόνον τὰς μοιχείας, ἀλλὰ καὶ τὰς τραπέζας αὐτῶν μιμώμεθα. ὁ γὰρ Κρόνος τὰ αὐτοῦ τέκνα κατέπιεν, καὶ Ζεὺς ὁμοίως τὴν αὐτοῦ θυγατέρα. καὶ τί δεῖ λέγειν; Πέλοψ πάντων θεῶν δεῖπνον ἐγένετο. ὅθεν καὶ ἡμεῖς πρὸ τῶν ἀθεμίτων γάμων ὅμοιον δεῖπνον τοῖς θεοῖς ἐπιτελέσωμεν. οὕτω γὰρ ἂν εἴη τὸ δεῖπνον τῶν γάμων ἄξιον. ἀλλὰ τοῦτο οὐκ ἂν ὑποστῇ ποτε, ὥς οὐδὲ ἐγὼ τὸ μοιχήσασθαι. πρὸς τούτοις δέ μοι ἔρωτος ὥς δυνατοῦ θεοῦ ἀπειλεῖς χόλον. ἔρωθ θεὸς οὐκ ἔστιν, οἷος δοκεῖ, ἀλλ' ἐκ τῆς τοῦ ζώου κράσεως πρὸς διαδοχὴν τοῦ βίου, κατὰ πρόνοιαν τοῦ τὰ πάντα ἐνεργήσαντος, συμβαίνουσα ἐπιθυμία, ἵνα τὸ πᾶν γένος μηδεπώποτε ἐπιλείπῃ, ἀλλὰ προφάσει ἡδονῆς ἐκ τῆς τοῦ μέλλοντος τελευτᾶν οὐσίας πάλιν ἄλλος γένηται, νομίμῳ προεκπεφυκῶς γάμῳ, ὅπως πρὸς τὸ γηροτροφεῖν τὸν αὐτοῦ πατέρα γνώσῃ· ὅπερ ποιεῖν οἱ ἐκ μοιχείας γεγονότες οὐκ ἂν ἐδύναντο, φύσιν στοργῆς πρὸς τοὺς γεννήσαντας οὐκ ἔχοντες.

5.24 | If we must envy the lives of these, let us not only imitate their adulteries but also their feasts. For Cronus swallowed his own children, and Zeus similarly swallowed his daughter. And what should we say? Pelops became the feast of all the gods. Therefore, we should perform a similar feast for the gods before the unlawful marriages. For then the feast of the weddings would be worthy. But this would never be accepted, just as I would not want to commit adultery. Besides, you threaten me with the anger of love as if it were a powerful god. Love is not a god, as it seems, but a desire that arises from the nature of living beings for the continuation of life, according to the plan of the one who does everything, so that the whole race never fails to exist. But under the pretext of pleasure, from the essence of what is to come to an end, another being is born, having come from a lawful marriage, so that he may know how to care for his aging father. This is something those born from adultery could not do, as they do not have the nature of affection for their parents.

5.25 | Ἐπεὶ οὖν διαδοχῆς ἕνεκεν γνησίας ἐπαυξήσεως, ὥς ἔφην, ἡ ἐπιθυμία συμβαίνει ἡ ἐρωτική, χρὴ τοὺς γονεῖς, σωφροσύνης προνοομένους, τοὺς αὐτῶν παῖδας πρὸ τῆς ἐπιθυμίας διὰ τῶν σωφρονιζόντων βιβλίων προπαιδεύειν, καὶ τοῖς κρείττοσιν αὐτοὺς προεθίζειν λόγοις ὅτι δευτέρα φύσις ἡ συνήθεια πρὸς τούτοις δὲ πυκνῶς αὐτοὺς τὰς κολάσεις ὑπομνήσκειν τὰς ἐκ τῶν νόμων, ἵνα ὥσπερ χαλινῷ τῷ φόβῳ χρώμενοι ταῖς ἀτόποις μὴ συντρέχωσιν ἡδοναῖς. προσήκει δὲ καὶ πρὸ τοῦ τὴν ἐπιθυμίαν ἐπακμάσαι γάμῳ τὸ φυσικὸν τῆς ἡλικίας πληροφορεῖν πάθος, πρότερον πείσαντας εἰς εἶδος

5.25 | Since, therefore, for the sake of genuine succession, as I said, desire arises, it is necessary for parents, being mindful of moderation, to educate their children before desire through books that teach self-control. They should prepare them with better arguments that habit is a second nature, and frequently remind them of the punishments from the laws, so that, like using a bridle, they do not run after pleasures with fear. It is also fitting, before desire flourishes in marriage, to inform them of the natural feelings of their age, persuading them not to look at the form of

ἐτέρας γυναικὸς μὴ ἀτενίζειν.

another woman.

5.26 | Ὅ γὰρ νοῦς ἡμῶν ὁπότ' ἂν τὰ πρῶτα
τῇ τέρψει τὸ εἶδος τῆς ἐρωμένης
ἀπομάχεται, ὥσπερ ἐν κατόπτρῳ ἐνορῶν
αἰετὴν μορφὴν, διὰ τῆς μνήμης
βασανίζεται καὶ μὴ τυγχάνων μὲν τῆς
ἐπιθυμίας, τῆς ἐπιτυχίας μελετᾷ τὰς ὁδοὺς,
ἐπιτυχὼν δὲ μᾶλλον αὖξεται, ὥσπερ τὸ πῦρ
τῆς ὕλης εὐποροῦν, καὶ μάλισθ' ὅτ' ἂν τῇ
ψυχῇ τοῦ ἐρῶντος πρὸ τοῦ πάθους
προσεντετυπωμένος μὴ προὔπαρξῃ φόβος.
ὥς γὰρ ὕδωρ πῦρ κατασβέννυσιν, οὕτως
καὶ φόβος τῆς ἀλόγου ἐπιθυμίας ἐστὶ
σβεστήριος. ὅθεν ἐγὼ ἔκ τινος Ἰουδαίου τὰ
Θεῷ πρέποντα νοεῖν καὶ ποιεῖν ἐκμαθοῦσα,
εὐάλωτος πρὸς μοιχείαν ὑπὸ ψευδῶν
μύθων οὐ γίνομαι. θέλοντι δέ σοι καὶ
σπουδάζοντι σωφρονεῖν, φλεγμαινέσθῃ
ψυχῇ πρὸς ἔρωτα, βοηθοίη Θεὸς καὶ τὴν
ἵασιν παρασχοίη.

5.26 | For whenever our mind is drawn to
the pleasure of the beloved's appearance,
as if seeing the form in a mirror, it is
troubled by memory and, not having desire,
it studies the paths to success. But when
desire is achieved, it grows even more, just
like fire from fuel. Especially when the soul
of the lover is impressed before passion,
there should be no fear present. For just as
water extinguishes fire, so fear is a
quencher of irrational desire. Therefore,
having learned from some Jew to think and
act in a way pleasing to God, I do not
become vulnerable to adultery through
false myths. But if you wish and strive to be
moderate, may God help your soul to burn
with love and grant healing.

5.27 | Ἐπακούσας δὲ ὁ Ἀππίων τῆς
ὑποκριτοῦ ἀντιγραφῆς ἔφη μὴ τι ἀλόγως
Ἰουδαίους μισῶ, νῦν γοῦν ταύτην τίς ποτε
συντυχὼν Ἰουδαῖος καὶ εἰς τὴν θρησκείαν
μεταγαγὼν ἀνέπεισε σωφρονεῖν, καὶ
ἀδύνατόν ἐστιν τοῦ λοιποῦ αὐτὴν εἰς
κοινωνίαν ἑτέρου τινὸς συνελθεῖν, ὅτι οἱ
τοιούτοι τὸν Θεὸν ὥς παντεπόπτην τῶν
πράξεων προθέμενοι σφόδρα σωφρονεῖν
ἐγκαρτεροῦσιν, ὥς λαθεῖν μὴ δυνάμενοι.

5.27 | When Appius heard this from the
hypocrite, he said that he does not hate the
Jews without reason. Now, who ever met a
Jew and persuaded him to be moderate
after converting to their religion? It is
impossible for such a person to join in
fellowship with anyone else, because those
like this, believing God to be all-seeing of
actions, strive very hard to be moderate,
knowing they cannot escape His notice.

5.28 | Ταῦτα ἀκούσας ἔφην τῷ Ἀππίωνι·
νῦν σοι τὰ ἀληθῆ ὁμολογήσω. ἐγὼ
γυναικὸς ἐκ ἡράσθην ἐδὲ ἄλλου τινός, πάνυ
μου τῆς ψυχῆς δεδαπανημένης πρὸς ἄλλας
ἐπιθυμίας καὶ πρὸς τῶν ἀληθῶν δογμάτων
εὖρεσιν. καὶ μέχρι τοῦ νῦν πολλὰς γνώμας

5.28 | Hearing this, I said to Appius: now I
will confess the truth to you. I fell in love
with a woman and with someone else,
completely worn out in my soul from other
desires and from the search for true beliefs.
And until now, after examining many

φιλοσόφων διασκοπήσας πρὸς οὐδένα
αὐτῶν ἔνευσα, ἢ πρὸς τὸ Ἰουδαίων μόνον,
ἐμπορίου τινὸς αὐτῶν ὁθόνας
πιπράσκοντος ἐνταῦθα τῇ Ῥώμῃ
ἐπιδεδημηκότος, καὶ ἔκ τινος συντυχίας
ἀγαθῆς ἀπλούστερόν μοι τὸ μοναρχικὸν
φρόνημα παραθεμένου.

opinions of philosophers, I have agreed
with none of them, except for the Jews, only
with a certain merchant of theirs who was
selling goods here in Rome. By a fortunate
chance, he presented to me a simpler view
of a monarchical mindset.

5.29 | Ἀκούσας δέ μου τῆς ἀληθείας ὁ
Ἀππίων, ὁ ἀλόγως μισῶν τὸ Ἰουδαίων, καὶ
τί ποτέ ἐστὶν αὐτῶν τὸ πιστὸν οὔτε εἰδὼς
οὔτε εἰδέναι θέλων, ἀκρίτως ὀργισθεὶς τῇ
σιωπῇ ἐξ αὐτῆς ἤδη τῆς Ῥώμης
ἀπηλλάσσετο· καὶ ἔκτοτε νῦν πρῶτον
αὐτῷ συντετυχηκῶς τὸν ἐξ ἐκείνου τοῦ
χρόνου θυμὸν ὑποπτεύω εἰκότως. πλὴν ἐφ'
ὑμῶν αὐτοῦ πεύσομαι, τί ἂν ἔχοι λέγειν
περὶ τῶν λεγομένων θεῶν, ὧν οἱ βίοι
παντοπαθεῖς εἶναι μυθολογούμενοι, πρὸς
τὴν τοῦ ὁμοίου μίμησιν ἐπιτηδὲς ἄδονται
δημοσίᾳ, ὧν πρὸς τοῖς ἀνθρωπίνοις
πάθεσιν, ὡς ἔφην, καὶ οἱ κατὰ τόπον
δείκνυνται τάφοι.

5.29 | When Appius heard my truth, he,
who irrationally hated the Jews, did not
know what their beliefs were and did not
want to know. He became angrily silent and
was already distancing himself from Rome.
Since then, I suspect that he has been angry
since that time. But I will ask you all what
he might say about the so-called gods,
whose lives are said to be full of myths.
They are publicly sung about to imitate
each other, and their tombs are shown in
relation to human experiences, as I
mentioned.

5.30 | Ταῦτα οἱ ἕτεροι προακούσαντες
έμοῦ καὶ μαθεῖν τὰ ἐξῆς ποθοῦντες
συνῆλθόν μοι, ὡς ἐπισκεψόμενοι Ἀππίωνα.
καὶ δὴ λελουμένον αὐτὸν ἤδη
κατελαμβάνομεν ἐφ' ἐτοίμῳ τραπέζῃ. δὶ
ὑπερ ὀλίγα ἡκριβολογησάμεθα εἰς τὸν περὶ
θεῶν λόγον. ὁ δὲ οἶμαι συνεῖς ἡμῶν τὴν
προαίρεσιν, εἰς τὴν ἐπιούσαν ἔχειν τι εἰπεῖν
ὑπέσχετο περὶ θεῶν, καὶ τὸν αὐτὸν
προεδήλωσεν ἡμῖν τόπον, ὡς ἐκεῖ
διαλεξόμενος. ἡμεῖς δὲ σὺν τῇ ὑποσχέσει,
χάριν ὁμολογήσαντες αὐτῷ, οἴκαδε
ἕκαστος ἀπεχωρήσαμεν.

5.30 | When the others heard this from me
and wanted to learn what followed, they
gathered with me, as if to visit Appius. And
indeed, we found him already seated at a
ready table. Because of this, we spoke
briefly about the topic of the gods. I think
he understood our intention and promised
to say something about the gods in the
future. He also indicated a place where he
would discuss it with us. We, agreeing to
his promise and thanking him, each went
home.

Chapter 6

6.1 | Τρίτῃ δὲ ἡμέρᾳ εἰς τὸ προωρισμένον τῆς Τύρου χωρίον· σὺν τοῖς οἰκειοτάτοις ἐλθὼν ἐγὼ γε εὐρίσκω τὸν Ἀππίωνα, Ἀνουβίωνός τε καὶ Ἀθηνοδώρου καθεζόμενον μέσον, καὶ μετὰ πολλῶν ἄλλων τῶν ἐκ παιδείας ἀνδρῶν ἡμᾶς ἀναμενόντων. καὶ ὁμῶς οὐδὲν καταπλαγεῖς, προσαγορεύσας ἀντικαθέζομαι τῷ Ἀππίωνι, ὃς μετ' οὐ πολὺ λέγειν ἤρξατο· βούλομαι πρῶτος ἀρξάμενος ἐντεῦθεν ἤδη ταχέως ἐλθεῖν ἐπὶ τὸ ζητούμενον. πρὸ τοῦ σε, τέκνον Κλήμης, ἡμῖν παρεῖναι, Ἀνουβίων οὗτος καὶ Ἀθηνόδωρος, οἱ χθὲς ἅμα τοῖς ἄλλοις ἐπακούσαντές σου διαλεγομένου, ἀφηγήσαιτό μοι, πῶς ἐν τῇ Ῥώμῃ, συνεργέμενός σοι ὡς ἐρῶντι, πολλὰ τῶν θεῶν κατεψευσάμην, εἰπὼν αὐτοὺς παιδεράστας, ἀσελγεῖς, μιγνυμένους μητράσιν, ἀδελφαῖς, θυγατράσιν, καὶ μυρίαίς μοιχείαις ἀνεχομένους. ἀλλ' ἐχρῆν σε, ὦ τέκνον, εἰδέναι, ὅτι μὴ τοιαῦτα περὶ θεῶν φρονῶν ἔγραφον, ἀλλὰ στοργῇ τῇ πρὸς σε τὰ ἀληθῆ λέγειν ἀπεκρυπτόμην, ἅπερ εἰ νῦν ἐθέλεις, παρ' ἐμοῦ ἄκουσον.

6.2 | Τῶν πάλαι ἀνδρῶν οἱ σοφώτατοι, πᾶσαν ἀλήθειαν αὐτοὶ καμάτων μεμαθηκότες, τὲς ἀναξίους καὶ μὴ ὀρεγομένους θεῶν μαθημάτων ἀπεκρύψαντο τὴν ἐπιστήμην λαβεῖν. οὔτε γὰρ ἀπ' Οὐρανοῦ καὶ τῆς μητρὸς αὐτοῦ Γῆς γεγόνασιν παῖδες δώδεκα, ὡς ὁ μῦθος καταριθμεῖ· ἄρρενες μὲν Ὀκεανός, Κοῖος, Κρῖος, Υπερίων, Ἰαπετός, Κρόνος· θήλειαι δὲ Θεὰ, Θέμις, Μνημοσύνη, Δημήτηρ, Τηθύς, Ῥέα. οὔτε τῇ ἐξ ἀδάμαντος ἄρπη τὰ αἰδοῖα Κρόνος Οὐρανοῦ τοῦ πατρὸς ἐκτεμῶν, ὡς φατε, εἰς βυθὸν ἀπέρριψεν· ἀλλ' οὐδ' ἐκ

6.1 | On the third day, I went to the appointed place in Tyre. Coming with my closest friends, I found Appius sitting between Anubion and Athenodorus, along with many other educated men waiting for us. And yet, without being surprised, I greeted Appius and sat down opposite him. After a little talk, he began to speak. I want to quickly get to the point we are seeking. Before you, my son Clement, this Anubion and Athenodorus were present, and they, having heard you speaking yesterday with the others, would tell me how in Rome, while helping you as a lover, I falsely accused many of the gods, saying they were pederasts, shameless, mixing with mothers, sisters, daughters, and engaging in countless adulteries. But you should know, my son, that I did not write such things about the gods, but I was hiding the truth out of affection for you. If you wish, listen to what I have to say.

6.2 | The wisest men of old, having learned all truth through their efforts, hid the knowledge of divine matters from those unworthy and uninterested. For they did not come to be as the myth counts, twelve children from Uranus and his mother Earth. The males are Oceanus, Coeus, Crius, Hyperion, Iapetus, and Cronus; the females are Thea, Themis, Mnemosyne, Demeter, Tethys, and Rhea. Nor did Cronus cut off the genitals of Uranus, his father, with a sickle made of adamant, as you say, and throw them into the depths. Nor did

τῆς ἀποτομῆς τοῦ Οὐρανοῦ σταγόνων
ῥυέντος αἵματος ἡ Ἀφροδίτη ἐγένετο. οὐδ'
αὖ Κρόνος τῇ Ῥέα μιγείς καὶ γεννήσας
Πλούτωνα πρῶτον κατέπειν, διὰ τина
Προμηθέως θεσμόν δεδιώς, μήποτε
γεννηθὲν ἐξ αὐτοῦ βρέφος, γενναιότερον
αὐτοῦ γενόμενον, ἀφέληται αὐτὸν τῆς
βασιλείας. οὐ τὸν Ποσειδῶνα δεύτερον
γεννήσας ὁμοίως κατέπειν. οὐ μετὰ
τούτους τὸν Δία γεννηθέντα ἡ μήτηρ
κατακρύψασα ἡ Ῥέα ἀπαιτήσαντι τῷ
Κρόνῳ καταπιεῖν ἀντέδωκεν. οὐ
καταποθεὶς τοὺς προκαταποθέντας θλίψας
ἐξέωσεν, ὡς προελθεῖν πρῶτον μὲν τὸν
πρῶτον καταποθέντα Πλούτωνα, ἐπ' αὐτῷ
Ποσειδῶνα, καὶ τρίτον τὸν Δία. οὐδέ γε, ὥς
φασιν, μητρὸς προνοίᾳ διασωθεὶς ὁ Ζεὺς,
καὶ εἰς οὐρανὸν ἀναβὰς, τὸν πατέρα τῆς
βασιλείας καθεῖλεν. οὐ πατέρος ἀδελφούς
ἐκόλασεν. οὐκ εἰς πόθον γυναικῶν θνητῶν
κατῆλθεν. οὐκ ἀδελφαῖς ἢ θυγατράσιν, οὐκ
ἀδελφῶν γυναιξίν, οὐ παισὶν αἰχρῶς
συνεγένετο. οὐδὲ Μῆτιν γεννήσας
κατέπειν, ἵνα ἀπ' ἐγκεφάλου μὲν τὴν
Ἀθηνᾶν ἀναφύσῃ ἐκ τῆς Μήτιδος, ἐκ δὲ τοῦ
μηροῦ τὸν Διόνυσον τέκῃ, ὃν ὑπὸ Τιτάνων
ἐσπαράχθαι λέγουσιν. οὐ δεῖπνον ἐπὶ τῷ
Θέτιδος καὶ Πηλέως γάμῳ συντελεῖ. οὐ τὴν
Ἔριν τῶν γάμων ἀπεώσατο. οὐκ αὐτὴ ἡ
Ἔρις, ἀτιμασθεῖσα, μάχην καὶ στάσιν τοῖς
ἐστιωμένοις ἐπενόησεν. οὐ μῆλον χρύσειον
ἐκ τῶν Ἑσπερίδων κήπων λαβοῦσα
ἐπέγραψεν, δῶρον τῇ καλῇ. ἔπειτα
μυθολογοῦσιν ὡς Ἥρα τε καὶ Ἀθηνᾶ καὶ
Ἀφροδίτη εὐρίσκουσι τὸ μῆλον, καὶ
φιλονεικοῦσαι ἔρχονται πρὸς τὸν Δία· αἷς
αὐτὸς μὲν ἐκ ἔκρινεν, δι' Ἑρμοῦ δὲ πρὸς τὸν
ποιμένα Πάριν κριθησομένης περὶ κάλλους
ἐξέπεμψεν. ἀλλ' οὔτε ἐκρίθησαν θεαί, οὔτε
ὁ Πάρις τῇ Ἀφροδίτῃ τὸ μῆλον ἀπέδωκεν.
οὐκ Ἀφροδίτῃ τιμηθεῖσα τῷ τῆς Ἑλένης
αὐτὸν ἀντετίμησεν γάμῳ. οὐ γὰρ ἂν ἡ τῆς
θεᾶς τιμὴ πρόφασις ἐγένετο παμφύλου

Aphrodite come from the blood that flowed
from the severed parts of Uranus. Nor did
Cronus, after mixing with Rhea and giving
birth to Pluto, swallow him first out of fear
of a law from Prometheus, lest a child born
from him become greater and take his
kingdom. Nor did he swallow Poseidon,
who was born second. After these, when
Zeus was born, Rhea hid him and gave
Cronus a stone to swallow instead. After he
had thrown up the ones he had swallowed,
he released the first swallowed, Pluto, then
Poseidon, and third, Zeus. Nor, as they say,
did Zeus, saved by his mother's foresight,
go up to heaven and overthrow his father.
He did not punish his father's brothers. He
did not come down out of desire for mortal
women. He did not mix with sisters or
daughters, nor with the wives of brothers,
nor did he father children with them. Nor
did he swallow Metis, so that Athena would
spring forth from her head and Dionysus
from his thigh, whom they say was torn
apart by the Titans. He did not hold a feast
at the wedding of Thetis and Peleus. He did
not dismiss Eris from the marriage. Nor did
Eris herself, being dishonored, think of
causing strife and battle among the guests.
Nor did she take a golden apple from the
gardens of the Hesperides and write on it,
"For the fairest." Then they tell a myth that
Hera, Athena, and Aphrodite found the
apple and, quarreling, went to Zeus. He
judged them and sent them to the shepherd
Paris through Hermes to be judged for
beauty. But neither were the goddesses
judged, nor did Paris give the apple to
Aphrodite. Nor was Aphrodite honored
with the marriage of Helen. For the honor
of the goddess would not be the reason for
a war among all people, leading to the
destruction of those threatening her honor
and closely related to the family of

πολέμου, καὶ ταῦτα ἐπ' ὀλέθρῳ τοῦ τὴν τιμὴν ἀπειληφότος καὶ ἀγχιστεύοντος τῷ τῆς Ἀφροδίτης γένει. ἀλλ' ὡς ἔφην, ὦ τέκνον, ἔχει τινὰ λόγον τὰ τοιαῦτα οἰκέϊον καὶ φιλόσοφον, ἀλληγορίᾳ φρασθῆναι δυνάμενον· ὥστε σε ἀκούσαντα θαυμάσαι· κάγῳ ἔφην· δέομαι μὴ με ἀναβαλλόμενος βασάνισης. καὶ ὅς ἔφη· μηδὲν φοβηθῆς, οὐ γὰρ ὑπερθήσομαι, ἀλλ' ἄρξομαι ἤδη λέγειν.

Aphrodite. But as I said, my son, there is a certain reason for such things that is fitting and philosophical, which can be expressed in allegory, so that you might marvel upon hearing it. And I said, I beg you not to delay in questioning me. And he said, do not be afraid, for I will not go beyond what is necessary, but I will begin to speak now.

6.3 | Ἦν ποτε ὅτε οὐδὲν πλὴν χάος καὶ στοιχείων ἀτάκτων ἔτι συμπεφορημένων μῖξις ἀδιάκριτος, τοῦτο καὶ τῆς φύσεως ὁμολογούσης, καὶ τῶν μεγάλων ἀνδρῶν οὕτως ἔχειν νενοηκότων. καὶ μάρτυρα τῶν μεγάλων ἐν σοφίᾳ τὸν μέγιστον Ὅμηρον αὐτόν σοι παρέξομαι, εἰπόντα περὶ τῆς ἀνέκαθεν συγχύσεως Ἄλλ' ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε. ὡς ἐκεῖθεν ἀπάντων τὴν γένεσιν ἐσχηκότων, καὶ μετ' ἀνάλυσιν τῆς ὑγρᾶς καὶ γήινης οὐσίας εἰς τὴν πρώτην πάλιν ἀποκαθισταμένων φύσιν, ὃ ἐστὶν χάος. Ἡσίοδος δὲ ἐν τῇ Θεογονίᾳ λέγει Ἦτοι μὲν πρώτιστα χάος ἐγένετο. τὸ δὲ ἐγένετο δῆλον ὅτι γεγενῆσθαι ὡς γενητὰ σημαίνει, οὐ τὸ αἰεῖναι ὡς ἀγένητα. καὶ Ὀρφεὺς δὲ τὸ χάος ὡς παρεικάζει, ἐν ᾧ τῶν πρώτων στοιχείων ἦν ἡ σύγχυσις. τοῦτο Ἡσίοδος χάος ὑποτίθεται, ὅπερ Ὀρφεὺς ὠν λέγει γενητόν, ἐξ ἀπείρου τῆς ὕλης προβεβλημένον, γεγονὸς δὲ οὕτως.

6.3 | There was a time when there was nothing but chaos and a mixture of unordered elements, as nature itself agrees, and great men have thought the same. And as a witness to this wisdom, I will present to you the greatest Homer, who speaks about the ancient confusion: "But you all will become water and earth." From there, all things took shape, and after the dissolution of the watery and earthly substances, they returned to their original nature, which is chaos. Hesiod says in his Theogony, "First of all, chaos came to be." It is clear that to come to be means to be generated, not to always exist as ungenerated. Orpheus also compares chaos to an egg, in which the first elements were mixed. This chaos is what Hesiod suggests, which Orpheus calls generated from the infinite material, having come to be in this way.

6.4 | Τῆς τετραγενοῦς ὕλης ἐμψύχου οὕσης, καὶ ὅλου ἀπείρου τινὸς βυθοῦ αἰεὶ ῥέοντος καὶ ἀκρίτως φερομένου, καὶ μυρίας ἀτελεῖς κράσεις εἰς ἄλλοτε ἄλλως ἐπαναχέοντος, καὶ διὰ τοῦτο αὐτὰς ἀναλύοντος τῇ ἀταξίᾳ, καὶ κεκηνότος ὡς εἰς γέννησιν ζώου δεθῆναι μὴ δυναμένου, συνέβη ποτὲ αὐτοῦ

6.4 | With the living substance being made of four elements, and a bottomless infinite depth always flowing and carrying things without order, and countless incomplete mixtures being poured into one another at different times, and for this reason breaking apart due to disorder, it happened

τοῦ ἀπείρου πελάγους, ὑπὸ ἰδίας φύσεως περιωθουμένου κινήσει φυσικῇ, εὐτάκτως ῥυῆναι ἀπὸ τοῦ αὐτοῦ εἰς τὸ αὐτό, ὥσπερ ἴλιγγα, καὶ μῖξαι τὰς οὐσίας, καὶ οὕτως ἐξ ἀκουστοῦ πάντων τὸ νοστιμώτατον, ὅπερ πρὸς γέννησιν ζώου ἐπιτηδειότατον ἦν, ὥσπερ ἐν χώνη κατὰ μέσου ῥυῆναι τοῦ παντός, καὶ ὑπὸ τῆς πάντα φερούσης ἴλιγγος χωρῆσαι βὰθος, καὶ τὸ περικείμενον πνεῦμα ἐπισπάσασθαι, καὶ ὡς εἰς γονιμώτατον συλληφθὲν ποιεῖν κριτικὴν σύστασιν. ὥσπερ γὰρ ἐν ὑγρῷ φιλεῖ γίνεσθαι πομφόλυξ, οὕτως σφαιροειδὲς πανταχόθεν συνελήφθη κύτος. ἔπειτα αὐτὸ ἐν ἑαυτῷ κυθὲν, ὑπὸ τοῦ παρεληφότος θειώδους πνεύματος ἀναφερόμενον, προσέκυψεν εἰς φῶς μέγιστόν τι τοῦτο ἀποκύημα, ὡς ἂν ἐκ παντός τοῦ ἀπείρου βυθοῦ ἀποκεκυημένον ἔμψυχον δημιούργημα, καὶ τῇ περιφερείᾳ τῶν ὠν προσεοικὸς, καὶ τῷ τάχει τῆς πτήσεως.

6.5 | Κρόνον οὖν τὸν χρόνον μοι νόει, τὴν δὲ ῥέαν τὸ ῥέον τῆς ὑγρᾶς οὐσίας· ὅτι χρόνῳ φερομένη ἡ ὕλη ἅπασα ὥσπερ ὦν τὸν πάντα περιέχοντα σφαιροειδῇ ἀπεκύησεν οὐρανόν· ὅπερ κατ' ἀρχὰς τοῦ γονίμου μυελοῦ πληρὲς ἦν ὡσαν στοιχεῖα, καὶ χρώματα παντοδαπὰ ἐκτεκεῖν δυνάμενον, καὶ ὁμῶς παντοδαπὴν ἐκ μιᾶς οὐσίας τε καὶ χρώματος ἐνὸς ἔφερε τὴν φαντασίαν. ὥσπερ γὰρ ἐν τῷ τοῦ ταῶ γεννήματι ἔν μὲν τοῦ ὡοῦ χρῶμα δοκεῖ, δυνάμει δὲ μυρία ἔχει ἐν ἑαυτῷ τοῦ μέλλοντος τελεσφορεῖσθαι χρώματα, οὕτως καὶ τὸ ἐξ ἀπείρου ὕλης ἀποκυηθὲν ἔμψυχον ὦν, ἐκ τῆς ὑποκειμένης καὶ αἰεὶ ῥεούσης ὕλης κινούμενον, παντοδαπὰς ἐκφαίνει τροπὰς. ἔνδοθεν γὰρ τῆς περιφερείας ζῶν τι ἀρρένόθηλυ εἰδοποιεῖται προνοίᾳ τοῦ ἐνόοντος ἐν αὐτῷ

that from this infinite sea, pushed by its own nature in a natural motion, it flowed orderly from the same to the same, like a whirlpool, mixing the substances. Thus, from all that could be heard, the most suitable for the generation of a living being was created, just as in a mixture it flows from the center of everything, and the depth that carries all things allowed the surrounding spirit to draw in, making it the most fertile for conception. For just as a bubble likes to form in liquid, so a spherical vessel was formed from all sides. Then, once it was conceived within itself, lifted by the divine spirit that had been received, it emerged into the greatest light, as if it were a living creation born from the entire infinite depth, resembling the shape of an egg and the speed of flight.

6.5 | So think of Cronus as time, and Rhea as the flowing of the watery substance. Because time carries all matter, just as an egg contains everything in a spherical shape, it gave birth to the heavens. In the beginning, the elements joined together to fill the fertile marrow, able to produce various colors, yet still bringing forth a vision from a single substance and color. For just as in the egg of the taō, it seems to have one color, but in reality, it holds many colors that will come to be, so too the living egg born from the infinite substance, moved by the underlying and always flowing matter, reveals various forms. For within the circumference, something living, male and female, is shaped by the presence of the divine spirit within it, which Orpheus calls Phanites, because when it appeared,

θείου πνεύματος, ὃν Φάνητα Ὀρφεὺς
καλεῖ, ὅτι αὐτοῦ φανέντος τὸ πᾶν ἐξ αὐτοῦ
ἔλαμψεν, τῷ φέγγει τοῦ διαπρεπεστάτου
τῶν στοιχείων πυρὸς ἐν τῷ ὑγρῷ
τελεσφορουμενίου. καὶ οὐκ ἄπιστον, ὅτι καὶ
ἐπὶ λαμπυρίδων, δείγματος ἔνεκα, ἡ φύσις
ἡμῖν ὁρᾶν ὁγρὸν φῶς ἔδωρήσατο.

everything shone forth from it, illuminated
by the brightness of the most distinguished
element, fire, within the watery substance.
And it is not unbelievable that even in
lamps, as an example, nature has gifted us
to see a bright light.

6.6 | Τὸ μὲν οὖν πρωτοσύστατον ὦδον
ὑποθερμανθέν ὑπὸ τοῦ ἔσωθεν ζώου
ῥήγνυται, ἔπειτα δὲ μορφωθὲν προέρχεται
ὁποῖόν τι καὶ Ὀρφεὺς λέγει, — κραμαίου
σχισθέντος πολυχανδέος ὡοῦ. καὶ οὕτω
μεγάλῃ δυνάμει αὐτοῦ τοῦ προεληλυθότος
φανέντος, τὸ μὲν κύτος τὴν ἁρμονίαν
λαμβάνει καὶ τὴν διακόσμησιν ἴσχει, αὐτὸς
δὲ ὥσπερ ἐπ' ἀκρωρείας οὐρανοῦ
προκαθέζεται, καὶ ἐν ἀπορρήτοις τὸν
ἄπειρον περιλάμπων αἰῶνα. ἡ δὲ τοῦ
κύτους ἔνδοθεν γόνιμος ὑπολειφθεῖσα ὕλη,
ὡς ἐν πολλῷ τῷ χρόνῳ ὑποκειμένης ἔως
φυσικῆς ἱποζέουσα ἡ θερμότης, τὰς
πάντων διέκρινεν οὐσίας. τὸ μὲν γὰρ
κατώτερον αὐτῆς πρῶτον ὥσπερ
ὑποστάθμη ὑπὸ τοῦ βάρους εἰς τὰ κάτω
ὑπεχώρησεν, ὃ διὰ τὴν ὀλκότητα καὶ διὰ τὸ
ἐμβριθὲς καὶ πολὺ τῆς ὑποκειμένης οὐσίας
πλήθος Πλούτωνα προσηγόρευσαν, ἄδου
τε καὶ νεκρῶν βασιλέα εἶναι
ἀποφηνάμενοι.

6.6 | The first egg, warmed by the living
being inside, breaks open, and then it takes
shape, as Orpheus says, "from the split,
many-formed egg." And so, with the great
power of what has emerged, the vessel
takes on harmony and holds beauty, while
it rests like a peak of the heavens, shining
upon the endless age. The fertile matter left
inside the vessel, as time goes on, is heated
by the natural warmth, which separates the
substances of all things. The lower part of it
first sinks down like a foundation under the
weight, which, because of its heaviness and
the great amount of the underlying
substance, was called Pluto, and they
declared him to be the king of the
underworld and the dead.

6.7 | Ταύτην μὲν οὖν τὴν πρώτην καὶ
πολλὴν, ῥυπαρὰν καὶ τραχεῖαν οὐσίαν ὑπὸ
Κρόνου τοῦ χρόνου καταποθῆναι λέγουσιν
φυσικῶς, διὰ τὴν κάτω ὑπονόστησιν
αὐτῆς. μετὰ δὲ τὴν πρώτην ὑποστάθμην τὸ
σύρρυν ὕδωρ καὶ πρώτη ἐπιπολάσαν
ὑποστάσει Ποσειδῶνα προσηγόρευσαν. τὸ
δὲ λοιπὸν τρίτον τὸ καθαρώτατον καὶ
κορυφαιότατον ἄτε διαυγὲς ὃν πῦρ Ζῆνα

6.7 | They say that this first and abundant
substance, dirty and rough, was swallowed
by Cronus, who represents time, because of
its sinking down. After the first foundation,
the flowing water was named Poseidon, as
it was the first to rise. The remaining third
substance, the purest and highest, which is
clear, was called fire and named Zeus,
because of its fiery nature. The fire, being

ώνόμασαν, διὰ τὴν ἐν αὐτῷ ζέουσαν φύσιν· ἀνωφερὲς γὰρ ὃν τὸ πῦρ πρὸς μὲν τὰ κάτω ὑπὸ χρόνου τοῦ Κρόνου οὐ κατεπόθη, ἀλλ' ὡς ἔφην, ἡ πυρώδης οὐσία ζωτική τε καὶ ἀνωφερῆς οὕσα εἰς αὐτὸν ἀνέπτη τὸν ἀέρα, ὃς καὶ φρονιμώτατός ἐστι διὰ τὴν καθαρότητα. τῇ οὖν ἰδίᾳ θερμότητι ὁ Ζεὺς, τουτέστιν ἡ ζέουσα οὐσία, τὸ καταλειφθὲν ἐν τῷ ὑποκειμένῳ ὑγρῷ, τὸ ἰσχνότατον καὶ θεῖον ἀνιμάται πνεῦμα, ὅπερ Μῆτιν ἐκάλεσαν.

above, was not consumed by the lower part under the time of Cronus, but as I said, the fiery substance, being alive and upward-moving, soared into the air, which is the wisest because of its clarity. Therefore, with its own warmth, Zeus, that is, the fiery substance, mingles with the remaining thin and divine spirit left in the underlying water, which they called Metis.

6.8 | Κατὰ κορυφῆς δὲ αὐτοῦ ἐλθὼν τοῦ αἰθέρος καὶ συμποθὲν ὑπ' αὐτοῦ, ὥσπερ ὑγρὸν θερμῷ μιγόν, τὸν ἀεικίνητον παλμὸν ἐμποιῆσαν, γεννᾷ τὴν σύνεσιν, ἣν καὶ Παλλάδα ἐπονομάζουσιν διὰ τὸ πάλλεσθαι, τεχνικωτάτην οὕσαν φρόνησιν, ἣν χρώμενος τὸν πάντα ἐτεχνήσατο κόσμον ὁ αἰθέριος τεχνίτης. ἀπ' αὐτοῦ δὲ τοῦ διήκοντος Διὸς, τοῦ θερμοτάτου αἰθέρος, ὁ ἀήρ μέχρι τῶν ἐνταῦθα διικνεῖται τόπων, ἣν ἐπονομάζουσιν Ἥραν. καὶ διὸ δὴ τῆς τοῦ αἰθέρος καθαρωτάτης οὐσίας ὑποβεβηκυῖα, ὡς θήλεια τὴν καθαρότητα, πρὸς σύγκρισιν τοῦ κρείττονος ἀδελφῆ Διὸς κατὰ τὸ εἶκος ἐνομήσθη, ὡς ἐκ τῆς αὐτῆς οὐσίας γεγεννημένη γαμετὴ δὲ διὰ τὸ ὡς γυναῖκα ὑποκεῖσθαι.

6.8 | Coming down from the peak of the ether and mingling with it, just like wet and warm things mix, they created the ever-moving pulse, which gives birth to understanding. This understanding is called Pallas because it shakes and is the most skillful wisdom, with which the ethereal craftsman made the whole world. From this ruling Zeus, the warmest ether, the air reaches to the places here, which they call Hera. And so, because of the purest substance of the ether, being female in its purity, it was thought to be the sister of the stronger Zeus, as it was believed to come from the same substance, and it is called "married" because it is seen as a woman.

6.9 | Παραλαμβάνεται δὲ ἡ μὲν Ἥρα πρὸς ἄερος εὐκρασίαν, δι' ἣν καὶ γονιμωτάτη ἐστίν· ἡ δὲ Ἀθηνᾶ, ἣν καὶ Παλλάδα λέγουσιν, διὰ τὸ ἄκρως θερμὸν γένεσιν τινος ποιῆσαι μὴ δυναμένη, παρθένος ἐνομήσθη. ὁμοίως δὲ καὶ Ἄρτεμις ἐρμηνευομένη, ἣν εἰς τὸν κατώτατον μυχὸν τοῦ ἀέρος παραλαμβάνουσιν, καὶ δι' ἀκρότητα κρύους ἄγονον οὕσαν ὁμοίως παρθένον ἐκάλεσαν. Διόνυσον δὲ ὡς

6.9 | Hera is associated with the balance of air, which is why she is the most fertile. Athena, also called Pallas, was thought to be a virgin because she could not create anything from extreme heat. Similarly, Artemis is interpreted as a virgin because she is taken to the deepest part of the air and is cold, thus being barren. Dionysus is named for the cloudy and intoxicating mixture that comes from both the upper

φρενῶν θολοτικὸν ὀνομάζουσιν τὴν ἀπὸ τῶν ἄνω τε καὶ κάτω ἀτμῶν τὴν θολερὰν καὶ μεθύουσαν σύστασιν. τὸ δὲ κατωτέρω τῆς γῆς ὕδωρ, ἔν ὃν τῇ φύσει, καὶ διὰ πάντων τῶν χερσαίων πόρων διεῖρον, καὶ εἰς πολλὰ διαιρούμενον, ὥσπερ συγκοπτόμενον, Ὅσιριν ἐκάλεσαν. λαμβάνουσι δὲ καὶ Ἄδωνιν εἰς ὠραίους καιροὺς, Ἀφροδίτην εἰς μῆξιν καὶ γένεσιν, Δήμητρα εἰς γῆν, Κόρην εἰς σπέρματα, καὶ Διόνυσόν τινες εἰς ἄμπελον.

and lower vapors. The water below the earth, being one in nature, is separated through all the land's pores and divided into many parts, as if it were being cut, and they called it Osiris. They also take Adonis for beautiful seasons, Aphrodite for mixing and creation, Demeter for the earth, Persephone for seeds, and some call Dionysus for the vine.

6.10 | Καὶ πάντα τὰ τοιαῦτα ὁμοίως τοιαύτην τινὰ ἀλληγορίαν ἔχοντα νόει μοι· Ἀπόλλωνα δὲ ἥλιον τὸν περιπολοῦντα εἶναι νόμιζε, γονὴν ὄντα τοῦ Διὸς, ὃν καὶ Μίθραν ἐκάλεσαν, ἐνιαυτοῦ συμπληροῦντα περίοδον. αὐταὶ δὲ αἱ μεταμορφώσεις τοῦ πανταχῇ διήκοντος Διὸς αἱ πολλαὶ νοεῖσθωσάν σοι τροπαί, τὰς δὲ μυρίας αὐτοῦ γυναικας ἐνιαυτοὺς ἢ γενεὰς ἐπινόει. ἀπ' αὐτοῦ γὰρ τοῦ αἰθέρος ἡ διηγουμένη τὸν ἀέρα δύναιμι, ἐκάστῳ ἐνιαυτῷ καὶ γενεᾷ συνουσιάζουσα, διαφόρως αὐτὸν τρέπει, καὶ οὕτως γεννᾷ ἢ φθείρει τὰ ὠραῖα. καὶ παῖδες μὲν λέγονται οἱ ὠραῖοι καρποί, αἱ δὲ πρὸς τοὺς ἄφρονας δείξεις αἱ κατ' ἐνίους καιροὺς ἀκαρπία.

6.10 | And all these things have a similar kind of allegory, understand this. Apollo is thought to be the sun that travels around, being a child of Zeus, whom they also called Mithras, completing the yearly cycle. The many transformations of the all-pervading Zeus should be seen as changes, and his countless wives represent years or generations. For from the ether, the power that moves the air, joining with each year and generation, changes it in different ways, and thus creates or destroys the beautiful things. The beautiful fruits are called children, while the barren signs during certain times are seen as unfruitful.

6.11 | Ταῦτα τοῦ Ἀππίωνος ἀλληγοροῦντος, σύννους ὦν ἐγὼ ἔδοξα τοῖς ὑπ' αὐτοῦ λεγομένοις μὴ παρακολουθεῖν. δι' ὃ τὸν λόγον ἐγκόψας ἔφη μοι εἰ μὴ παρακολουθεῖς οἷς λέγω, τί καὶ τὴν ἀρχὴν διαλέγομαι; κἀγὼ ἀπεκρινάμην μὴ με ὑπολάμβανε ἀναισθήτως ἔχειν τῶν ὑπὸ σου λεγομένων. πάννυ γὰρ αὐτὰ συνίημι, ἅτε δὴ οὐ πρῶτον αὐτῶν ἀκηκοώς. ἵνα δὲ γνῶς ὅτι οὐκ ἀγνοῶ τὰ ὑπὸ σου λεγόμενα, τὰ μὲν σοι

6.11 | While Appion was explaining these things, I thought it best not to follow what he was saying. So he interrupted and said to me, "If you do not follow what I say, why do you even speak at the beginning?" I replied that he should not think I was unaware of what he was saying. For I fully understand it, since I have indeed heard it before. To show you that I do not ignore your words, I will summarize what you said, and for what you left out, I will fill in

ῥηθέντα ἐπιτεμοῦμαι, τῶν δὲ
παραλειφθέντων σοι κατ' ἀκολουθίαν, ὡς
παρ' ἐτέρων ἤκουσα, ἀποπληρώσω τὰς
ἀλληγορίας. καὶ ὁ Ἀππίων ἔφη· ποιήσον
οὕτως ὡς λέγεις.

the allegories as I heard them from others.
And Appion said, "Do as you say."

6.12 | Κἀγὼ ἀπεκρινάμην· παρήμι νῦν ἐπ'
ἀκριβὲς λέγειν τὸ ἐκ τῆς ἀπείρου ὕλης κατ'
ἐπιτυχίαν κράσεως ἀποκυηθὲν ἔμψυχον
ῥαγόντος κατὰ τινὰς ἀρρενόθηλος
ἐξέθορεν Φανῆς. καὶ πάντ' ἐκεῖνα
ἐπιτέμνομαι, μέχρις οὗ τὸ ῥαγὲν κύτος τὴν
ἀρμονίαν ἔλαβεν, ὑπολειφθείσης αὐτοῦ
μυελώδους ὕλης καὶ τὸν λόγον τῶν ὑπ'
αὐτῆς ἔνδοθεν γενομένων ἐπικεφαλαιῶν
μετὰ τῶν ἀκολουθῶν ἐπιτρέχω. ἐγεννήθη
γάρ, ὡς λέγεις, ἐκ Κρόνου καὶ Ῥέας, ὑπὸ τε
χρόνου καὶ ὕλης, τὰ μὲν πρῶτα Πλούτων,
ὡς κάτω παραχωρήσασα ὑποστάθμη
δεύτερα δὲ Ποσειδῶν, ἥτις ἐστὶν ὑγρὰ
οὐσία ἐπιπολάσασα τῇ κάτω ὀλκοτάτῃ
φύσει. ἡ δὲ τρίτη ἀνωτάτη τε καὶ αἰθήρ
οὔσα, ὥσπερ ἐστὶν Ζεὺς, ἥτις οὐ κατεπόθη,
ἀλλὰ θερμὴ οὔσα ἰσχύς καὶ ἀνωφερῇ
ἔχουσα τὴν φύσιν, ὥσπερ ὑπὸ τινος ῥιπῆς
εἰς τὸν ἄνω ἡγεμονικώτατον ἀνέπτυ
αἰθέρα.

6.12 | And I replied: I will now explain
precisely about the living egg that was born
from the infinite substance by chance.
When it broke, Phanes emerged from it,
having both male and female aspects. I will
summarize all of this until the broken
vessel received harmony, with its
remaining material and the principles that
came from it. For it was born, as you say,
from Cronus and Rhea, under time and
substance. The first was Pluto, who was
given the lower realm, and the second was
Poseidon, which is the watery substance
that flows into the lower nature. The third
is the highest and is the ether, just like
Zeus, who was not consumed but is warm,
having strength and an upper nature, as if
propelled by some force into the highest
ether.

6.13 | Δεσμὰ δὲ τὰ Κρόνου ἐστὶν ἡ
σύμμηξις οὐρανοῦ καὶ γῆς, ὡς καὶ ἄλλων
ἀλληγορούντων ἀκήκοα, ἡ δὲ ἀποκοπὴ τῶν
μορίων ὁ τῶν στοιχείων χωρισμὸς καὶ
διάκρισις, ὅτι πάντα ἐκ τῆς ἰδίας φύσεως
ἀπετμήθη καὶ ἀφωρίσθη, καθ' ἑαυτὰ
τετάχθαι ἕκαστον· καὶ οὐκ ἔτι γεννᾷ
χρόνος, ἀλλὰ τὰ γεννηθέντα δι' αὐτοῦ νόμῳ
φύσεως ποιεῖται τὰς διαδοχάς. ἡ δὲ ἐκ τοῦ
βυθοῦ ἀνακύψασα Ἀφροδίτη, ἡ ἐκ τοῦ
ὕγροῦ γόνιμος οὐσία, ἥ τὸ θερμὸν πνεῦμα
μιγνὲν τὸν τῆς μίξεως ποιεῖται ἔρωτα, καὶ

6.13 | The bonds of Cronus are the union of
heaven and earth, as I have heard from
others who explain it. The separation of the
elements is the division and distinction of
the parts, since everything was cut off and
separated from its own nature, each
arranged according to itself. Time no longer
creates, but what is born through it follows
the laws of nature. And from the depths,
Aphrodite emerged, the fertile substance
from the water, where the warm spirit
mixes to create love, and brings about the

τελεσιουργεῖ τοῦ κόσμου τὸ κάλλος.

beauty of the world.

6.14 | Τὸ δὲ συμπόσιον τὸ γαμήλιον, ἔνθα τὸ δεῖπνον ἐτέλει Ζεὺς, ὑπὲρ τε τῆς Νηρεΐδος Θετίδος καὶ τοῦ καλοῦ Πηλέως ἀλληγορίαν ἔχει ταύτην, ἵνα γνῶς ὅτι καὶ ἄνευ σου, Ἀππίον, τὰ τοιαῦτα ἠκούσαμεν. τὸ μὲν δὴ συμπόσιον ὁ κόσμος· οἱ δὲ δώδεκα, οὐράνια τῶν μοιρῶν περιστηρίγματα, ἃ τινὰ ζώδια καλοῦσιν· Προμηθεὺς ἢ προμήθεια, ὑφ' ἧς τὰ πάντα ἐγένετο· Πηλεὺς πηλὸς ὁ ἀπὸ γῆς εἰς ἀνθρώπου γένεσιν περινοηθεὶς καὶ μιγείς τῇ Νηρεΐδι, τουτέστιν ὕδατι. ἐκ δὲ τῆς τῶν δύο μίξεως, ὕδατός τε καὶ γῆς, ὁ πρῶτος, οὐ γεννηθεὶς, ἀλλὰ πλασθεὶς τέλειος διὰ τὸ μαζοῖς χεῖλη μὴ προσενεγκεῖν Ἀχιλλεὺς προσηγορεύθη· ἔστι δὲ αὐτὸς καὶ ἀκμήν, ἥτις ἐὰν ἐπιθυμίαν Πολυξένην ὡς ἀληθείας ἀλλοτρίαν οὔσαν καὶ ξένην, ἰῶ ὄφεως ἀναιρεῖται, βέλει κατὰ πτέρναν καὶ κατὰ ἵχνος ἐνέρποντος τοῦ θανάτου.

6.14 | The wedding feast, where Zeus completed the meal, has this allegory about the Nereid Thetis and the handsome Peleus, so that you may know, Appion, that we have heard such things even without you. The feast is the universe; the twelve are the heavenly spheres of fate, which they call the zodiac. Prometheus is the foresight, by which everything came into being. Peleus is the clay, thought of as coming from the earth and mixed with the Nereid, that is, with water. From the mixture of the two, water and earth, the first was not born but was made perfect, since Achilles was not brought forth from the womb. He is also the peak, which, if it desires Polyxena as something foreign and strange, is destroyed like a snake, striking at the heel and the track of death creeping in.

6.15 | Ἥρα τοίνυν καὶ Ἀθηνᾶ καὶ Ἀφροδίτη καὶ Ἔρις καὶ μῆλον καὶ Ἑρμῆς καὶ κρίσις καὶ ποιμὴν τοιοῦτόν τινα νοῦν ὑπαινίσσεται· Ἥρα σεμνότης· Ἀθηνᾶ ἡ ἀνδρεία· Ἀφροδίτη αἱ ἡδοναί· Ἑρμῆς ὁ ἐρμηνευτικὸς λόγος· ὁ ποιμὴν Πάρις ἡ ἀλόγιστος ὁρμὴ καὶ βάρβαρος. ἐὰν οὖν κατὰ τὴν ἀκμήν τῆς ἡλικίας ὁ τὴν ψυχὴν ποιμαίνων λογισμὸς τύχη ὦν βάρβαρος, καὶ παραλιπὼν τὰ συμφέροντα, ἀνδρείαν τε καὶ σωφροσύνην παρωσάμενος, μόνας ἔληται τὰς ἡδονὰς καὶ μόνη τῇ ἐπιθυμίᾳ τὴν νίκην ἀποδῶ, ὡς παρ' αὐτῆς τὰ τέρποντα ἀντιλαμβάνων, ἐπ' ὀλέθρῳ ἑαυτοῦ τε καὶ τῶν αὐτοῦ ὁ μὴ ὀρθῶς κρίνας τὴν τέρψιν λήψεται. Ἔρις δέ ἐστιν ἡ φιλονεικοῦσα κακία. τὸ δὲ τῶν Ἑσπερίδων

6.15 | Hera, Athena, Aphrodite, Eris, the apple, Hermes, and judgment suggest a certain kind of thought. Hera represents seriousness; Athena represents courage; Aphrodite represents pleasures. Hermes is the interpretive word; the shepherd Paris represents reckless desire and barbarism. If, then, at the peak of youth, the reasoning that guides the soul becomes barbaric and neglects what is beneficial, while taking only courage and self-control, it will choose pleasures alone and give victory only to desire. Thus, seizing the delights from her, he will bring destruction upon himself, and whoever does not judge pleasure rightly will receive it poorly. Eris is the contentious evil. The golden apple of the

χρυσοῦν μῆλον ὁ πλοῦτος ἂν εἴη, ὃς ἐνίστε
καὶ τοὺς σώφρονας, ὥσπερ τὴν Ἥραν,
πρὸς ῥαθυμίαν ἐφίσταται, καὶ τοὺς
ἀνδρείους, ὥσπερ τὴν Ἀθηνᾶν, εἰς τὰ μὴ
αὐτοῖς πρέποντα φιλονεικοτέρους
ἀπεργάζεται, καὶ ψυχῆς κάλλος, ὥσπερ
Ἀφροδίτην, προφάσει τρυφῆς ἀπολλύει.
συντόμως ἐρῶ· πάντας εἰς κακὴν ἔριν
ἀνερθερίζει ὁ πλοῦτος.

Hesperides would be wealth, which
sometimes leads the prudent, like Hera, to
laziness, and the brave, like Athena, to
quarrel over what is not fitting for them,
and it destroys the beauty of the soul, like
Aphrodite, under the pretense of
indulgence. In short, I will say: wealth stirs
everyone to evil strife.

6.16 | Ὁ δὲ τὸν τοῦ πλούτου ἡγεμόνα καὶ
φύλακα ὄφιν ἀνελὼν Ἡρακλῆς ὁ γνήσιος
καὶ φιλόσοφος ἐστὶ νοῦς, ὃς πάσης κακίας
γυμνὸς ὢν ἐκπερινοστεῖ τὸν κόσμον,
ἐπιδημῶν ταῖς ψυχαῖς καὶ σωφρονίζων
τοὺς ἐντυγχάνοντας, λέγω δὲ ἀνθρώπους
ἐοικότας λέουσιν τολμηροῖς ἢ ἐλάφοις
δειλοῖς ἢ κάπροις ἀγρίοις ἢ ὕδραις
πολυτρόποις. ὁμοίως δὲ καὶ τὰ ἄλλα πάντα,
ὅσα ἀθλῆσαι λέγεται Ἡρακλῆς, νοεραῖς
ἀρετῆς ἐστὶν αἰνίγματα. αὐτάρκως νῦν
ἔχέτω τὰ εἰρημένα εἰς γὰρ ἕκαστον εἰπεῖν
οὐδὲ ὁ σύμπας χρόνος ἀρκέσει.

6.16 | Hercules, who lifted the serpent that
guards wealth, is a true philosopher and
has a wise mind. He, being free from all evil,
wanders the world, visiting souls and
bringing self-control to those he meets. I
mean people who resemble bold lions,
timid deer, wild boars, or many-shaped
hydras. Similarly, all the other things that
Hercules is said to have labored over are
riddles of mental virtue. Let what has been
said stand on its own, for to explain each
one would take more time than there is.

6.17 | Πλὴν θαυμάζω, πῶς ταῦτα σαφῶς
καὶ εὐσεβῶς καὶ ὠφελίμως ἀκαλύπτω τῇ
εὐθείᾳ δηλοῦσθαι δυνάμενα, οἱ πλαγίοις
ἀποκρύψαντες αἰνίγμασιν καὶ μύθοις αὐτὰ
προκαλύψαντες κακοῖς ὑπὸ σου ἔμψρονες
καὶ σοφοὶ εἶναι λέγονται, οἵτινες ὥσπερ
ὑπὸ κακοῦ προαχθέντες δαίμονος σχεδὸν
τοὺς πάντας ἐνήδρευσαν ἀνθρώπους. ἢ
γὰρ οὐκ ἔστιν ταῦτα αἰνίγματα, ἀλλ' ἀληθῆ
τῶν θεῶν ἀμαρτήματα, καὶ ἐλέγχειν
αὐτοὺς οὐκ ἔδει, οὐδὲ τὴν ἀρχὴν αὐτὰ τοῖς
ἀνθρώποις εἰς μίμησιν προτιθέναι· ἢ
αἰνιγματωδῶς ἐλέγχθη τὰ ὑπὸ τῶν θεῶν
ψευδῶς πεπραγμένα, καὶ ἥμαρτον, ὧ
Ἀππίον, ὅτι οἱ ὑπὸ σου ὀνομαζόμενοι σοφοὶ
τὰ σεμνὰ ἀσέμνοις μύθοις καλύψαντες

6.17 | But I wonder how these things,
which can be clearly, piously, and
beneficially shown in their
straightforwardness, are hidden by those
who cover them with twisted riddles and
myths, and are called wise and thoughtful
by you. They have almost trapped all
people, as if led by an evil spirit. Either
these are not riddles, but true faults of the
gods, and it was not right to blame them or
to set them as examples for people to
imitate; or the actions of the gods, which
were falsely done, were criticized in a
riddle-like way, and it was wrong, oh
Appion, that those called wise by you led
people astray by covering serious matters

ἀμαρτεῖν τοὺς ἀνθρώπους προετρέψαντο,
καὶ ταῦτα ὑβρίσαντες οὓς καὶ θεοὺς εἶναι
ἐνόμισαν.

with shameless myths, and by insulting
those whom they thought to be gods.

6.18 | Δί ὅπερ μὴ σοφοὺς δαίμονας τοὺς
τοιούτους νόμιζε, οἵτινες κακὰς ὑποθέσεις
ἔργων καλῶν προεβάλλοντο, ἵνα οἱ
θέλοντες μιμηταὶ γενέσθαι τῶν κρειττόνων
τὰς τῶν λεγομένων θεῶν ζηλώσιν πράξεις,
ἃς διαλεγόμενος τῇ πρὸ ταύτης ἡμέρᾳ οὐκ
ἀπεκρυψάμην, λέγω δὲ πατροφονίας,
τεκνοκτονίας, μίξεις ἀσεβεῖς μητέρων,
θυγατέρων, ἀδελφῶν, μοιχείας ἀπρεπεῖς
καὶ ἀρρενομίξεις καὶ μιὰς ἀρρήτουργίας,
πρὸς ἄλλαις μυρίαὶς τοιαύταις ἀθεμίτοις
μίξουσιν. ὧν ἀσεβέστεροι οἱ ταῦτα ἀληθῆ
δοκεῖν εἶναι θέλοντες, ἵνα τὰ ὅμοια
ποιοῦντες μὴ αἰδῶνται. οἵπερ εἶγε εὐσεβεῖν
ἐβούλοντο, ἐχρῆν αὐτοὺς, ὅπερ ἀρτίως
εἶπον, εἰ καὶ ὄντως οἱ θεοὶ τὰ περὶ αὐτῶν
ἁδόμενα διεπράξαντο κακὰ, τιμῇ τῇ πρὸς
θεοὺς εὐπρεπεστέροις τισὶ μύθοις τὰ μὴ
σεμνὰ ἐπισκέπειν, καὶ μὴ τούναντίον, ὥς
φατε, καλῶν αὐτοῖς πράξεων γεγεννημένων
κακὰ καὶ ἄσεμνα περιβάλλειν ὀχήματα, ἃ
τινα ἀλληγορούμενα καὶ διὰ καμάτων
μόγισ νοηθῆναι δύναται καὶ ὅταν νοηθῇ
τισὶν, ἐκείνοις μὲν ἀντὶ τοῦ πολλοῦ μόχθου
παρέσχον τὸ μὴ πλανηθῆναι, ἐξὸν δὲ μὴ
μοχθῆσαι, τοὺς δὲ πλανηθέντας ἄρδην
ἀπώλεσαν. πλὴν τοὺς εἰς τὸ σεμνότερον
ἀλληγοροῦντας αὐτοὺς ἀποδέχομαι,
ὥσπερ τοὺς ἐκ τῆς Διὸς κεφαλῆς
αἰνιξαμένους ἀναπηδῆσαι τὴν φρόνησιν.
ἴσως δὲ ἐκεῖνό μοι πιθανώτερον, ὅτι ὑπὸ
μοχθηρῶν θεῶν ἀπενεγκαμένων, ἐκεῖναι
έτολμήθησαν αἱ ὕβρεις.

6.18 | Therefore, do not consider such
beings as wise demons, who present bad
ideas for good actions, so that those who
want to imitate the greater ones may envy
the deeds of the so-called gods. I did not
hide these things when I spoke the other
day, namely, about patricide, child murder,
impious unions of mothers, daughters, and
brothers, shameful adultery, and filthy acts,
along with many other such unlawful
mixtures. Among these, the most impious
are those who want these things to seem
true, so that they are not ashamed to do
similar acts. If they truly wanted to be
pious, they should have, as I just said, if
indeed the gods really did the bad things
sung about them, to cover the unseemly
with more respectable myths, and not the
opposite, as you say, to wrap their bad and
shameful actions in the guise of good deeds,
which are difficult to understand through
allegories and require great effort to grasp.
And when some do understand them, those
who have worked hard to avoid being
misled are lost, while those who have been
misled are completely ruined. However, I
accept those who interpret them in a more
serious way, just as those who sprang from
the head of Zeus are said to have gained
wisdom. Perhaps it seems more convincing
to me that the insults were dared by
wicked gods.

6.19 | Ἀπάντων δὲ τῶν θεῶν τὴν ποιητικὴν
ἀλληγορίαν οὐκ ἀκόλουθον εὐρίσκομεν.

6.19 | But we do not find a consistent poetic
allegory for all the gods. Indeed, at times

αὐτίκα γοῦν ἐπὶ τῆς διακοσμήσεως τῶν
ὄλων ποτὲ μὲν φύσιν λέγουσιν ποιηταί,
ποτὲ δὲ νοῦν ἀρχηγὸν γενέσθαι τῆς ὅλης
δημιουργίας. ἐκ φύσεως μὲν γὰρ τῶν
στοιχείων τὴν πρώτην κίνησιν καὶ σύμμειξιν
γεγονέναι, ὑπὸ δὲ τῆς τοῦ νοῦ προνοίας
διακεκοσμήσθαι. καὶ ἀποφηνάμενοι μὲν οἱ
μὲν φύσει δεδημιουργῆσθαι τὸ πᾶν, μὴ
δυνάμενοι δὲ ἀνεπιλήπτως τοῦτο
ἀποδεικνύναι διὰ τὸ τῆς δημιουργίας
ἔντεχνον, παρεμπλέκουσιν καὶ τοῦ νοῦ τὴν
πρόνοιαν, ὥς συναρπάσαι καὶ τοὺς πάντας
σοφοὺς δυνάμενοι. ἡμεῖς δὲ φαμεν πρὸς
αὐτούς· εἰ μὲν ἐξ αὐτομάτου φύσεως ὁ
κόσμος γέγονεν, πῶς ἔτι ἀναλογίαν καὶ
τάξιν εἴληφεν, ἅπερ ὑπὸ μόνης
ὑπερβαλλούσης φρονήσεως γενέσθαι
δυνατὸν ἐστίν, καὶ καταληφθῆναι ὑπὸ
ἐπιστήμης τῆς μόνης ταῦτα ἀκριβοῦς
δυναμένης; εἰ δὲ φρονήσει τὰ πάντα τὴν
σύγκρασιν καὶ διακόσμησιν εἴληφεν, ὅπερ
ἀνάγκη μὴ ἄλλως ἔχειν, πῶς ἔτι ἐκ τοῦ
αὐτομάτου συμβῆναι ταῦτα γενέσθαι
δυνατὸν ἦν;

6.20 | Οἱ τοίνυν τὰ θεῖα ἐπὶ τὸ αἰσχρὸν
ἀλληγορῆσαι θελήσαντες, οἷον τὴν Μῆτιν
καταποθῆναι ὑπὸ Διός, εἰς ἀπορίαν
ἐμπεπτώκασιν, οὐ συνιόντες, ὅτι οἱ
πλαγίως φυσιολογήσαντες περὶ θεῶν καὶ
τὸ εἶναι θεοὺς αὐτοὺς ἀνῆρήκασιν, τὰ εἶδη
αὐτῶν διὰ τῆς ἀλληγορίας εἰς τὰς τοῦ
κόσμου οὐσίας διαλύσαντες. πιθανώτερον
οὖν λέγειν, ὅτι οἱ ὑπ' αὐτῶν ἁδόμενοι θεοὶ
κακοὶ τινες γεγόνασιν μάγοι, οἵτινες
ἄνθρωποι ὄντες μοχθηροὶ, μαγεία
μεταμορφούμενοι γάμους διέλυνον, βίους
διέφθειρον, τοῖς δὲ πάλοι οὐκ εἰδόσιν τί
ποτὲ ἐστὶν μαγεία, δι' ὧν ἔπραττον ἐδόκουν
εἶναι θεοί· ὧν κατὰ πόλεις καὶ οἱ μῆτορες καὶ
οἱ τάφοι φαίνονται.

poets say that nature is the cause of
everything, and at other times they say that
mind is the source of all creation. For from
nature, the first movement and mixing of
the elements occurred, but they were
arranged by the foresight of the mind.
Some say that everything was created by
nature, but since they cannot clearly prove
this due to the skill of creation, they also
include the foresight of the mind, as if it
could also capture the very wise. We say to
them: if the world came about by chance
from nature, how did it acquire order and
arrangement, which can only come from a
superior intelligence? And how could these
things be understood solely through
knowledge? But if everything was arranged
and organized by intelligence, which must
be the case, how could these things have
happened by chance?

6.20 | So those who want to interpret the
divine in a shameful way, like saying that
Metis was swallowed by Zeus, have fallen
into confusion, not realizing that by
explaining the gods in a twisted way, they
have removed the true nature of the gods
and broken down their forms into the
substances of the world. It is more
reasonable to say that the gods sung about
by them are some wicked sorcerers, who,
being evil humans, transformed through
magic, destroyed marriages and ruined
lives. And to those who did not know what
magic was, they seemed to be gods because
of what they did. Their graves and tombs
can still be seen in the cities.

6.21 | Αὐτίκα γοῦν, ὥς καὶ ἄλλοτε εἶπον, ἐν τοῖς Καυκασίοις ὄρεσιν Κρόνου τινὸς σῆμα ἀνθρώπου δείκνυται, τυράννου ἀγρίου καὶ τεκνοκτόνου. ὁ δ' ἐκείνου υἱός, Ζεὺς τὸ ὄνομα, χείρων γενόμενος, μαγείας δυνάμει κοσμοκράτωρ ἀναφανείς πολλοὺς διαλύει γάμους, καὶ τὸν πατέρα σὺν τοῖς θείοις κολάζει, καὶ οὕτως τελευτήσαντος τὸν τάφον Κρήτες ἐπιδεικνύσιν. ἐν δὲ τῇ Μεσοποταμίᾳ κεῖνται Ἥλιος μὲν τις ἐν Πάτραις· Σελήνη δέ τις ἐν Κάραις· Ἑρμῆς ἐν Αἰγύπτῳ τις ἀνθρώπος· Ἄρης ἐν Θράκῃ· Ἀφροδίτῃ ἐν Κύπρῳ· Ἀσκληπιὸς ἐν Ἐπιδαύρῳ· καὶ ἄλλων πολλῶν τοιούτων φαίνονται τάφοι.

6.22 | Οὕτως προφανῶς τοῖς ὀρθῶς νοοῦσιν ἄνθρωποι γεγενῆσθαι ὠμολόγηνται. καὶ οἱ μὲν συγχρονοῦντες αὐτοῖς, ὑπαισθόμενοι αὐτοὺς θνητοὺς γεγονέναι, ἀμελέστερον αὐτοῖς ἀποθανοῦσιν προσεῖχον, ὁ δὲ πολὺς χρόνος δόξαν θεῶν αὐτοῖς περιέθηκεν. καὶ μὴ θαύμαζου, εἰ οἱ κατ' Ἀσκληπιὸν καὶ Ἡρακλέα γενόμενοι ἐξηπατήθησαν, ἢ κατὰ Διόνυσον ἢ κατ' ἄλλον τινὰ τῶν τότε, ὅπου καὶ Ἑκτορα ἐν Ἰλίῳ καὶ Ἀχιλλέα ἐν Λευκῇ τῇ νήσῳ οἱ ἐκεῖ προσκυνοῦσιν, Πάτροκλον Ὀπούντιοι, τὸν Μακεδόνα Ἀλέξανδρον Ῥόδιοι.

6.23 | Ἀλλὰ καὶ παρ' Αἰγυπτίοις ἔτι καὶ νῦν ἄνθρωπος ὥς θεὸς πρὸ τοῦ θανάτου προσκυνεῖται. καὶ τοῦτο μὲν ἥττόν ἐστιν ἀσέβημα, ὅτι ζῶντος ἀνθρώπου θείας τιμὰς νομίζουσιν Αἰγύπτιοι· ἀλλὰ τὸ πάντων γελοιότατον, ὅτι καὶ πτηνὰ καὶ ἔρπετά καὶ

6.21 | Indeed, as I said before, in the Caucasus mountains, there is a tomb of a certain Cronus, a wild tyrant and child-killer. His son, named Zeus, became worse and, through the power of magic, appeared as a ruler of the world, breaking many marriages, punishing his father along with the gods, and after his death, the Cretans show his tomb. In Mesopotamia, there is a certain Helios in Patrae; a certain Selene in Karai; a certain Hermes in Egypt; Ares in Thrace; Aphrodite in Cyprus; Asclepius in Epidaurus; and the tombs of many others like them can be seen.

6.22 | Thus, it is clearly agreed by those who think correctly that humans have come into being. Some, who lived at the same time as them, suspect that they were mortal and paid less attention to them as they died, while a long time later, the idea of them as gods was placed upon them. And do not be surprised if those who became associated with Asclepius and Heracles were deceived, or those connected with Dionysus or any other of that time, where even Hector in Ilium and Achilles on the White Island are worshipped, and Patroclus by the people of Hopuntia, and Alexander the Macedonian by the Rhodians.

6.23 | But even among the Egyptians, even now, a man is worshipped as a god before his death. This is less of a sin because the Egyptians believe that divine honors are due to a living man. But the most ridiculous thing of all is that they worship birds,

ζῶα πάντα προσκυνοῦσιν. οὐδὲν γὰρ κρίσει νοοῦσιν ἢ ποιοῦσιν οἱ πολλοὶ τῶν ἀνθρώπων. τὸ δὲ πάντων αἴσχιστον ἰδέ μοι, τὸν δι' αὐτῶν ὄντα πατέρα θεῶν τε καὶ ἀνθρώπων λέγουσιν Λήδα συνεσηματισμένον, ὃν πολλοὶ Δία ἀναγράψαντες ἐν πίνακι δημοσίᾳ ἀνατιθέασιν. πρὸς δὲ τὴν ἐκδικίαν ταύτης τῆς ὕβρεως ἤθελον, εἰ τὸν τοῦ καιροῦ βασιλέα αὐτῶν γράψαντες ἐπὶ αἰσχρᾷ πλοκῆς, ὥσπερ ἐπὶ τοῦ Διὸς τετολμήκασιν ποιῆσαι, οὕτω ποιήσαντες ἀνέθεσαν δημοσίᾳ, ἵνα κἂν ἀπὸ τῆς ὀργῆς τοῦ προσκαίρου βασιλέως, καὶ ταῦτα ἀνθρώπου ὄντος, μάθωσι κολασθέντες, ὥς δεῖ τὴν δέουσαν ἀπονέμειν τιμὴν. ταῦτα δέ σοι λέγω, οὐχ ὥς αὐτὸς ἤδη ἐπιγνοὺς τὸν ὄντως Θεόν, ἀλλ' εὐγνωμονῶν ὁμολογῶ, εἰ καὶ τί Θεὸς οὐκ οἶδα, ἀλλ' οὖν γε σαφῶς ὅτι Θεὸς νομίζω εἶδέναι.

6.24 | Αὐτίκα γοῦν τὰ πρῶτα τέσσαρα στοιχεῖα θεὸς εἶναι οὐ δύναται, τὰ ἀπ' ἄλλου γενόμενα· οὐχ ἡ μίξις· οὐχ ἡ κράσις· οὐχ ἡ γένεσις· οὐ τὸ πᾶν περιέχον ὁρατὸν κύτος· οὐδ' ἡ ἐν τῷ ἄδι συρρέουσα ὑποστάθμη· οὐ τὸ ἐπιπολάζον ὕδωρ οὐχ ἡ ζέουσα οὐσία· οὐχ ὁ ἐξ αὐτῆς μέχρι τῶν ἐνταῦθα διήκων ἀήρ. τὰ τε γὰρ στοιχεῖα τέσσαρα, εἴτε ἀλλήλων διεστάλκει, ἄνευ τινὸς μεγάλου τεχνίτου μιγῆναι πρὸς ζώου γένεσιν οὐκ ἐδύνατο, εἴτε αἰεὶ ἀλλήλοις συνῆπτε, καὶ οὕτως ὑπὸ τεχνίτου νοῦ πρὸς τὸ οἰκεῖον τῶν τοῦ ζώου μελῶν καὶ μερῶν συναρμόζεται, ἵνα τὴν ἐκάστου πρὸς ἑκάστον ἀναλογίαν ἀποσώζειν δύνηται, καὶ τὴν ἔξιν εὐπερίγραφον ἔχη, καὶ τὰ ἐνδοθεν πάντα τὴν προσήκουσαν ἁρμονίαν λαμβάνῃ· ὁμοίως τε καὶ τοὺς οἰκείους τόπους ἐκάστου μετὰ πάσης εὐμορφίας ὁ τεχνίτης νοῦς ἀκριβοῦς. συνελὼν ἑρῶ· καὶ τὰ ἄλλα, ὅσα ποτὲ ζῶν δεῖ ἔχειν, οὐδὲν

reptiles, and all living creatures. For most people have no judgment or understanding. The most shameful thing, it seems to me, is that they say the father of gods and men, who is formed from Leda, is a man, and many have written down his name as Zeus on a public tablet. In response to this act of arrogance, I wish that if they wrote the name of their current king on a shameful plaque, just as they dared to do with Zeus, they would publicly display it, so that even from the anger of the temporary king, they might learn, being punished, how to give the proper honor. I tell you these things not as one who already knows the true God, but as one who is grateful, agreeing that even if I do not know what God is, I clearly believe that I know what it is to think of God.

6.24 | Indeed, the first four elements cannot be gods, as they come from something else. Not the mixture, not the combination, not the generation, not the whole visible body, not the underlying substance that flows in Hades, not the water that overflows, not the boiling essence, not the air that comes from it and reaches here. For the four elements, whether they are separated from each other, could not mix together to create a living being without some great craftsman. Or if they always joined together, then they are arranged by the mind of a craftsman to fit the parts and organs of the living being, so that each part can maintain its proper proportion, have a clear quality, and all the inner parts receive the appropriate harmony. Similarly, the craftsman's mind precisely shapes the proper places of each part with complete beauty. Gathering together, I will say: and

ἐνέλειπε τῷ μεγάλῳ τούτῳ ζώῳ τῆς ὅλης περιφορᾶς.

nothing else that a living being needs was missing from this great creature of the whole universe.

6.25 | Οὕτως ἀνάγκη τινὰ εἶναι νοεῖν ἀγέννητον τεχνίτην, ὃς τὰ στοιχεῖα ἢ διεσπῶτα συνήγαγεν, ἢ συνόντα ἀλλήλοις πρὸς ζώου γένεσιν τεχνικῶς ἐκέρασεν καὶ ἓν ἐκ πάντων ἔργον ἀπετέλεσεν. ἀδύνατον γὰρ ἄνευ τινὸς νοῦ μείζονος πάνυ σοφὸν ἔργον ἀποτελεῖσθαι. οὐδὲ μὴν ἔρως εἶναι δύναται πάντων τεχνίτης, οὐκ ἐπιθυμία, οὐκ ἰσχύς, οὐκ ἄλλο τι τοιοῦτον, ἃ τινα παθητὰ συμβαίνειν καὶ ἀποβαίνειν πέφυκεν. ἀλλ' οὐδὲ τὸ ὑφ' ἑτέρου φερόμενόν ἐστιν θεός, οὐδέ γε τὸ ὑπὸ χρόνου ἢ φύσεως ἀλλοιούμενον καὶ εἰς τὸ μηκέτι εἶναι ἀναλυόμενον.

6.25 | Thus, it is necessary to think of an ungenerated craftsman, who either gathered the elements that were separated or skillfully mixed those that were together to create a living being, making one work from all. For it is impossible for a very wise work to come about without some greater mind. Nor can love be the craftsman of all, nor desire, nor strength, nor anything else like that, which happens to be affected and to change. But neither is that which is carried by another a god, nor is that which is changed by time or nature and is broken down into nothing.

6.26 | Ταῦτά μου διαλεγομένου πρὸς τὸν Ἀππίωνα, ἀπὸ Καισαρείας ἐπέστη Πέτρος, καὶ συνδρομαὶ τῶν ὄχλων ἐγένοντο ἐν τῇ Τύρῳ, σπευδόντων ὑπαντᾶν αὐτῷ καὶ χάριν τῇ ἐπιδημίᾳ ὁμολογεῖν. καὶ ὁ μὲν Ἀππίων ὑπεχώρει μετ' Ἀνουβίωνος καὶ Ἀθηνοδώρου μόνον, οἱ δὲ ἄλλοι πάντες ὡς ἀπαντησόμενοι τῷ Πέτρῳ ὠρμήσαμεν. πρῶτος δὲ ἐγὼ πρὸ τῶν πυλῶν ἀποδεξάμενος αὐτὸν ἐπὶ τὴν ξενίαν ἦγον. ὡς δὲ ἐγενόμεθα, τοὺς μὲν ὄχλους ἀπελύσαμεν, αὐτῷ δὲ ἀξιώσαντί με τὰ πραχθέντα λέγειν οὐδὲν ἀπεκρυπτόμην, ἀλλ' ἐμήνυον τὰς τε τοῦ Σίμωνος διαβολὰς καὶ τὰς τερατώδεις φαντασίας ὑπ' αὐτοῦ γεγενημένας, καὶ ὅσας ἔπεμψεν νόσους μετὰ τὴν ἐκ τῆς βουθυσίας ἐστίασιν, καὶ ὅτι ἐκ τῶν νοσούντων οἱ μὲν αὐτόθι κατέμειναν ἐν τῇ Τύρῳ, οἱ δὲ τῷ Σίμωνι ἅμα τῷ ἐμὲ ἐλθεῖν συνεξεληλύθεισαν εἰς τὴν Σιδῶνα, ὡς ὑπ' αὐτοῦ

6.26 | While I was speaking about these things to Appion, Peter arrived from Caesarea, and crowds gathered in Tyre, rushing to meet him and to express their gratitude for his visit. Appion only withdrew with Anubion and Athenodorus, but all the others hurried to meet Peter. I was the first to welcome him at the gates and took him to the guesthouse. When we arrived, we dismissed the crowds, and when he asked me to tell him what had happened, I did not hide anything, but I revealed both the slanders of Simon and the monstrous ideas that had come from him, and how he sent diseases after the sacrifice of the bull, and that some of those who were sick stayed there in Tyre, while others had left with Simon and me to go to Sidon, hoping to be healed by him, and that none of them had received healing from him. I also recounted to Peter the

θεραπευθησόμενοι, καὶ ὅτι ἐμάνθανον
μηδένα αὐτῶν ἰάσεως ὑπ' αὐτοῦ
τετυχηκέναι· καὶ τὴν πρὸς Ἀππίωνά μοι
γεγενημένην διάλεξιν τῷ Πέτρῳ
διηγησάμην. ὁ δὲ στοργῆς καὶ προτροπῆς
χάριν ἐπαινέσας με καὶ εὐλογήσας, ἁλῶν
μεταλαβὼν, διὰ τοὺς καμάτους τῆς
ὁδοιπορίας τῇ ἀναγκαιοτάτῃ ἡσυχίᾳ τοῦ
ὑπνίου ἑαυτὸν ἐπέτρεπεν.

conversation I had with Appion. He praised
me for my care and encouragement,
blessed me, and after taking a break, he
allowed himself to rest in the much-needed
peace of sleep after the hardships of the
journey.

Chapter 7

7.1 | Τετάρτῃ δὲ ἡμέρᾳ τῆς ἐν Τύρῳ ἡμῶν
ἐπιδημίας, ὑπὸ τὴν ὄρθρον προεληλυθότι
τῷ Πέτρῳ ἀπὸ τῶν πλησίον χωροὶ τε οὐκ
ὀλίγοι καὶ αὐτῆς Τύρου πάμπολλοι, καὶ
ἐπεφώνουν λέγοντες, ὁ Θεὸς διὰ σου ἡμᾶς
ἐλεείτω, διὰ σου θεραπευέτω. ὁ δὲ Πέτρος
ἔστη ἐπὶ λίθου τινὸς ὑψηλοῦ πρὸς τὸ
δύνασθαι πάντας ὁρᾶσθαι, καὶ
προσαγορεύσας θεοσεβεῖ νόμῳ οὕτως
ἤρξατο.

7.1 | On the fourth day of our stay in Tyre,
when it was early morning, many people
nearby and many from Tyre itself came to
meet Peter, and they cried out, saying, "May
God have mercy on us through you, may he
heal us through you." Peter stood on a
certain high stone so that everyone could
see him, and addressing them according to
the law of reverence, he began to speak.

7.2 | Θεῷ τῷ κτίσαντι τὸν οὐρανὸν καὶ τὸ
σύμπαν οὐ λείπει πρόφασιν πρὸς σωτηρίαν
τῶν σώζεσθαι θελόντων. ὅθεν μηδ' ἐπὶ τοῖς
δοκοῦσιν φαύλοις ὑπὸ προπετείας τις
αὐτὸν ὥς μὴ φιλόανθρωπον αἰτιάσθω. τῶν
γὰρ συμβαινόντων ἀνθρώποις τὰ τέλη
ἀνθρώποις μὲν ἄγνωστα, ὥς ἐπὶ κακῷ
ὑποπτευόμενα, Θεῷ δὲ ὥς ἀποβησόμενα
εὐτυχῶς γινώριμα. αὐτίκα γοῦν Σίμων
ἀριστερὰ τοῦ Θεοῦ δύναμις ὢν καὶ τῶν τὸν
Θεὸν οὐκ εἰδόντων ἐπὶ κακοποιῆσαι τὴν
ἐξουσίαν ἔχων νόσοις ὑμᾶς περιβαλεῖν
ἡδυνήθη, αἵτινες διὰ τὴν τοῦ Θεοῦ ἀγαθὴν
πρόνοιαν γενέσθαι συγχωρηθεῖσαι
ἠνάγκασαν ὑμᾶς, τὸν ἰᾶσθαι δυνάμενον
περιβλεψαμένους καὶ εὐρόντας, προφάσει
τῆς τοῦ σώματος θεραπείας τὰ Θεῷ

7.2 | The God who created the heaven and
the universe does not lack a reason for the
salvation of those who wish to be saved.
Therefore, let no one accuse him of being
unkind because of the seemingly lowly
things. For the ends of events are unknown
to humans, as they are suspected to be for
evil, but to God, they are known to turn out
well. Indeed, Simon, being a power on the
left side of God and having the authority to
harm those who do not know God, was able
to surround you with diseases, which,
because of God's good providence, forced
you to seek the one who can heal. And
when you looked to him and found him,
you accepted what seemed to be the
healing of the body, believing that in this

δοκοῦντα ἀναδεξαμένους, πεισθῆναι φρονεῖν, ἵνα οὕτως ἅμα τοῖς σώμασι σωθησομένοις καὶ τὰς ψυχὰς σώας ἔχητε.

way, while your bodies are saved, you would also keep your souls safe.

7.3 | Μανθάνω οὖν, ὡς βουθυτήσας ἐστίασεν ὑμᾶς ἐν μέσῃ τῇ ἀγορᾷ, καὶ οὕτως ὑμεῖς οἶνω πολλῷ παρενεχθέντες ἅμα τοῖς πονηροῖς δαίμοσιν τὸν ἄρχοντα αὐτῶν ἐφιλοφρονεῖσθε, καὶ οὕτως ὑμῶν οἱ πλεῖστοι ὑπὸ τῶν παθῶν κατελήφθησαν, ἀγνοίας αἰτία καθ' ἑαυτῶν ἰδίαις χερσὶν ἐπισπασάμενοι τὸ τοῦ ὀλέθρου ξίφος. οὐ γὰρ ἂν τὴν καθ' ὑμῶν ἐσχον ἐξουσίαν οἱ δαίμονες, εἰ μὴ πρότερον τῷ ἄρχοντι αὐτῶν ὁμοδαίτιοι ἐγεγόνειτε. οὕτω γὰρ ἀπαρχῆς ὑπὸ τοῦ πάντα κτίσαντος Θεοῦ δυσὶν ἐκάστοτε ἄρχουσι, δεξιῷ τε καὶ εὐωνύμῳ, ὠρίσθη νόμος, μὴ ἔχειν ἐκάτερον αὐτῶν ἐξουσίαν, ἐὰν μὴ πρότερόν τι ὁμοτράπεζος γένηται, ὃν εὐποιῆσαι ἢ κακῶσαι βούλεται. ὥσπερ οὖν τῶν δαίμοσιν ἀποδεδομένων θυμάτων μεταλαβόντες τῷ τῆς κακίας ἡγεμόνι κατεδουλώθητε, οὕτως, ἂν τούτων παυσάμενοι τῷ Θεῷ διὰ τοῦ ἀγαθοῦ καὶ δεξιῷ ἡγεμόνι προσφύγητε, ἀθύτοις τιμαῖς ποιοῦντες ἃ βούλεται, εἴ ἴστε ὅτι σὺν τῇ τοῦ σώματος ἰάσει καὶ τὰς ψυχὰς ὑγιαίνουσας ἔξετε. αὐτὸς γὰρ μόνος διὰ τῆς ἀριστερᾶς ἀναιρῶν διὰ τῆς δεξιᾶς ζωοποιῆσαι δύναται· ὁμοίως δὲ καὶ πατάξαι, καὶ ἀναστῆσαι κείμενον.

7.3 | I learn, then, that after you had sacrificed a bull, you feasted in the middle of the marketplace, and thus, while you were drinking a lot of wine, you were friendly with the evil spirits and their leader. Because of this, most of you were overcome by your passions, having drawn the sword of destruction with your own hands due to ignorance. For the demons would not have had power over you if you had not first become companions with their leader. For it is established by the God who created all things that there are two rulers, one on the right and one on the left, and the law is that neither of them has power unless one becomes a table companion of the other, whom he wishes to benefit or harm. Just as you became enslaved by sharing in the sacrifices offered to the demons, so if you stop these things and turn to God through the good and right ruler, making offerings without fear, you will know that along with the healing of your bodies, you will also have healthy souls. For he alone can give life by taking away through the left side and can strike down or raise up what is lying down.

7.4 | Διὰ τοῦτο πρῶτον ὑπὸ τοῦ προδρόμου Σίμωνος προαπατηθέντες, Θεῷ τὰς ψυχὰς ἀπεθάνετε καὶ τὰ σώματα ἐπατάχθητε· δύνασθε δὲ ὁμοίως τὸ δεύτερον, διὰ τῆς μετανοίας, ὡς ἔφην, τὰ Θεῷ ἀρέσκοντα ἀναδεξάμενοι καὶ τὰ σώματα ἀναρρώσαι καὶ τὰς ψυχὰς ἀναλαβεῖν. ἔστιν δὲ τὰ

7.4 | For this reason, first, having been deceived by the forerunner Simon, you died to God in your souls and were struck down in your bodies. But you can also do the second thing, through repentance, as I said, by accepting what pleases God and restoring your bodies and lifting up your

ἀρέσκοντα τῷ Θεῷ τὸ αὐτῷ προσεύχεσθαι· αὐτὸν αἰτεῖν ὡς πάντα νόμῳ κριτικῷ διδόντα τραπέζης δαιμόνων ἀπέχεσθαι· νεκρᾶς μὴ γεύεσθαι σαρκός· μὴ ψαύειν αἵματος· ἐκ παντὸς ἀπολύεσθαι λύματος· τὰ δὲ λοιπὰ ἐνὶ λόγῳ, ὅς' οἱ Θεὸν σέβοντες ἤκουσαν Ἰουδαῖοι, καὶ ὑμεῖς ἀκούσατε ἅπαντες, ἐν πολλοῖς σώμασιν μίαν γνώμην ἀναλαβόντες· ἅπερ ἕκαστος ἑαυτῷ βούλεται καλὰ, τὰ αὐτὰ βουλευέσθω καὶ τῷ πλησίον. οὕτω δ' ἂν ὑμῶν ἕκαστος νοήσειεν τὸ καλόν, εἰ ἑαυτῷ διαλεχθεῖη τὰ τοιαῦτα· οὐ θέλεις φονευθῆναι, ἕτερον μὴ φονεύσης· οὐ θέλεις τὴν σὴν ὑφ' ἑτέρου μοιχευθῆναι γυναῖκα, τὴν ἑτέρου μὴ μοίχευε γαμετήν· οὐ θέλεις τι τῶν σῶν κλαπῆναι, ἑτέρου μὴ κλέπτε μηδέν. καὶ οὕτως ἀφ' ὑμῶν αἰτῶν τὸ εὐλογον συννοοῦντες καὶ ποιοῦντες, Θεῷ προσφιλεῖς γενόμενοι, ἐπιτεύξεσθε τῆς ἰάσεως, ἐπεὶ καὶ ἐν τῷ παρόντι αἰῶνι βασανισθήσεσθε τὰ σώματα, καὶ ἐν τῷ μέλλοντι κολασθήσεσθε τὰς ψυχάς.

souls. What pleases God is to pray to him; to ask him to help you stay away from the table of demons; not to taste dead flesh; not to touch blood; to be freed from all pollution. The rest can be summed up in one saying: whatever the Jews who honor God have heard, and you all have heard, taking on one mind in many bodies. Each one should want for themselves what is good, and they should want the same for their neighbor. In this way, if each of you thinks about what is good, you will choose such things for yourselves. If you do not want to be killed, do not kill another. If you do not want your wife to be cheated on by another, do not cheat on another's wife. If you do not want anything of yours to be stolen, do not steal anything from another. And so, by asking for what is reasonable and doing it, you will become pleasing to God and achieve healing, since in this present age, your bodies will be tormented, and in the future, your souls will be punished.

7.5 | Τοιαῦτα ὑπὸ τοῦ Πέτρου ἐν ὀλίγαις ἡμέραις κατηχηθέντες καὶ ἰαθέντες ἐβαπτίσθησαν. ἔπειτα τοῖς λοιποῖς αὐτοῦ θαύμασιν οἱ λοιποὶ πάντες ἐν μέσαις ταῖς ἀγοραῖς πανδημεῖ ἐπὶ σποδοῦ καὶ σάκκου ἐκαθέζοντο, μετανοοῦντες ἐπὶ τοῖς πρότερον ἡμαρτημένοις. καὶ οἱ ἐν Σιδῶνι ταῦτα ἀκούσαντες τὰ ὅμοια ἐποίησαν, καὶ ἱκέτας πρὸς τὸν Πέτρον ἀπέστελλον, ὡς αὐτοὶ διὰ τὰς νόσους πρὸς αὐτὸν ἐλθεῖν μὴ δυνάμενοι. ὁ Πέτρος δὲ ἡμερῶν οὐ πολλῶν ἐνδιατρίψας τῷ Τύρῳ, καὶ κατηχήσας τοὺς ἐν αὐτῇ ἅπαντας, καὶ παντοδαπῶν αὐτοὺς ἀπαλλάξας παθῶν, ἐκκλησίαν τε συστησάμενος, καὶ ἀπὸ τῶν ἐπομένων αὐτῷ πρεσβυτέρων ἐπίσκοπον αὐτοῖς καταστήσας, ὥρμησεν εἰς Σιδῶνα. ὁ δὲ

7.5 | Having been taught these things by Peter in a few days and healed, they were baptized. Then, all the others, amazed by his remaining miracles, sat in the middle of the marketplaces on ashes and sackcloth, repenting for their past sins. And those in Sidon, having heard these things, did the same and sent messengers to Peter, since they could not come to him because of their illnesses. Peter, after spending a few days in Tyre and teaching all those there, freeing them from various sufferings, established a church and appointed elders as bishops for them, set out for Sidon. But Simon, having learned that Peter was coming, immediately fled to Beirut with Appion and

Σίμων μαθὼν ἤκοντα τὸν Πέτρον εὐθὺς
ἀπέδρα εἰς Βηρυτὸν μετ' Ἀππίωνος καὶ τῶν
αὐτοῦ ἐταίρων.

his companions.

7.6 | Τοῦ δὲ Πέτρου εἰσιόντος εἰς τὴν
Σιδῶνα, πολλοὺς ἐν κλίναις φέροντες πρὸ
αὐτοῦ ἐτίθεσαν. ὁ δὲ πρὸς αὐτοὺς ἔφη· μὴ
τοίνυν νομίσητε ἐμέ τι δύνασθαι πρὸς
ὑμετέραν ἴασιν, ἄνδρα θνητὸν καὶ αὐτὸν
πολλοῖς πάθεσιν ὑποπεσεῖν δυνάμενον
ὑφηγεῖσθαι δὲ ὑμῖν τὸν τρόπον δι' οὗ
σωθῆναι δυνήσεσθε οὐ φθονῶ, καὶ αὐτὸς
παρὰ τοῦ τῆς ἀληθείας προφήτου μαθὼν
τοὺς προωρισμένους τοῦ Θεοῦ πρὸ
καταβολῆς κόσμου ὀρισμούς, λέγω δὲ ἐπὶ
ποίαις κακαῖς πράξεσιν τοὺς ἀνθρώπους
ἔταξεν ὑπὸ τοῦ τῆς κακίας ἡγεμόνος
κακοῦσθαι, ὁμοίως τε ἐπὶ ποίαις ἀγαθαῖς
πράξεσιν ὥρισεν πρότερον πιστεύσαντας
αὐτῷ ἰωμένῳ τὰ σώματα σώζεσθαι, ἔπειτα
καὶ τὰς ψυχὰς ἐπανορθοῦσθαι πρὸς τὸ
ἀνώλεθρον.

7.6 | As Peter entered Sidon, many were
brought to him on beds. He said to them,
"Do not think that I can do anything for
your healing, being a mortal man who can
also fall into many sufferings. But I do not
envy you the way by which you can be
saved, and I myself, having learned from
the prophet of truth, say that God has set
the destined ones before the foundation of
the world. I say that for certain evil deeds,
people have been appointed by the ruler of
evil to suffer, and likewise, for certain good
deeds, he has previously appointed those
who believe in him to have their bodies
saved, and then also to have their souls
restored to immortality."

7.7 | Ταύτας τοίνυν τὰς τε ἀγαθὰς καὶ
κακὰς πράξεις εἰδὼς προμηνύω ὑμῖν ὡς
ὁδοὺς δύο, ὑποδεικνύων διὰ ποίας μὲν
βαδίζοντες ἀπόλλυνται, ποία δὲ ὁδεύοντες
ἀποσώζονται, Θεῷ ὁδηγούμενοι. ἡ μὲν οὖν
τῶν ἀπολλυμένων ὁδὸς πλατεῖα μὲν καὶ
ὁμαλωτάτη, ἀπολλύουσα δὲ ἄνευ τοῦ
πόνου, ἡ δὲ τῶν σωζομένων στενὴ μὲν καὶ
τραχεῖα, σώζουσα δὲ πρὸς τῷ τέλει τοὺς
διαπορευθέντας ἐπιπόνως. τούτων δὲ τῶν
δύο ὁδῶν προκαθέζεται ἀπιστία καὶ πίστις
καὶ ὁδεύουσιν διὰ μὲν ἀπιστίας οἱ τὰς
ἡδονὰς προκρίναντες, δι' ἧς οὐδὲ ζητεῖν τὸ
συμφέρον οὐ διεφύλαξαν. ἀγνοοῦσιν
μέντοι ὡς οὐκ ἀνθρωπίνους ὅμοια τὰ Θεοῦ
βουλήματα πρῶτον μὲν γὰρ οἶδεν τὰ
πάντων διανοήματα, καὶ οὐκ ἐν τῷ

7.7 | Therefore, knowing both the good and
bad deeds, I announce to you that there are
two paths, showing which ones lead to
destruction and which ones lead to
salvation, guided by God. The path of the
lost is wide and smooth, leading to
destruction without pain, while the path of
the saved is narrow and rough, saving
those who travel it with great effort. On
these two paths, disbelief and faith are set
before you. Those who choose pleasures
because of disbelief do not even seek what
is beneficial. However, they do not know
that God's plans are not like human ones.
For he knows all thoughts, and each person
is responsible not only for their actions but
also for their intentions. Those who try to

ἐγχειρῆσαι μόνον, ἀλλὰ καὶ ἐν τῷ ἐννοῆσαι
ἕκαστος εὐθύνεται. πολλῶ δὲ ἥττον
ἀσεβοῦσιν οἱ ἐγχειροῦντες καλὰ νοεῖν καὶ
ἀποτυγχάνοντες, τῶν μηδὲ ὅλως
ἐγχειρούντων τοῖς καλοῖς. ὅτι αὐτῷ τῷ
Θεῷ ἔδοξεν, τῶν ἐν γνῶσει τῶν καλῶν
παραπιπτόντων, κατὰ λόγον τῶν
ἀνθρωπίνων παραπτωμάτων, μετρίως
κολασθέντας σωθῆναι. οἱ δὲ τὴν ἀρχὴν καὶ
τοῦ γνῶναι τὸ κρεῖττον ἐξημεληκότες, κἄν
μυρία ἕτερα πράξωσιν καλά, ἐν ᾗ δὲ αὐτὸς
ὥρισεν θρησκεία μὴ γένωνται, ἀμελείας
ἔγκλημα λαβόντες τῇ μεγίστῃ
ἀποσβεσθήσονται κολάσει παντελεῖ.

think well but fail are much less sinful than
those who do not even attempt to do good.
According to what God has deemed right,
those who fall into knowledge of good will
be punished moderately according to
human failings, and they will be saved. But
those who neglect the beginning of
knowing what is better, even if they do
many other good deeds, if they do not
follow the religion he has set, will receive a
serious punishment for their negligence
and will be completely destroyed.

7.8 | Ἡ δὲ ὑπ' αὐτοῦ ὀρισθεῖσα θρησκεία
ἐστὶν αὕτη· τὸ μόνον αὐτὸν σέβειν, καὶ τῷ
τῆς ἀληθείας μόνῳ πιστεύειν προφήτῃ, καὶ
εἰς ἄφεσιν ἁμαρτιῶν βαπτισθῆναι, καὶ
οὕτως διὰ τῆς ἀγνοίας βαφῆς
ἀναγεννηθῆναι Θεῷ διὰ τοῦ σώζοντος
ὑδατος· τραπέζης δαιμόνων μὴ
μεταλαμβάνειν, λέγω δὲ εἰδωλοθύτων,
νεκρῶν, πνικτῶν, θηριαλώτων, αἵματος· μὴ
ἀκαθάρτως βιοῦν· ἀπὸ κοίτης γυναικὸς
λούεσθαι· αὐτὰς μέντοι καὶ ἄφεδρον
φυλάσσειν· πάντας δὲ σωφρονεῖν,
εὐποιεῖν, μὴ ἀδικεῖν παρὰ τοῦ πάντα
δυναμένου Θεοῦ ζῶν αἰώνιον προσδοκᾶν·
εὐχαῖς καὶ δεήσεσιν συνεχέσιν αἰτουμένους
αὐτὴν λαβεῖν. τοιαῦτα καὶ ἐν τῇ Σιδῶνι τοῦ
Πέτρου παραινούντος, ἡμέραις ὀλίγαις
πολλῶν κἄκεῖ μετανοησάντων καὶ
πιστευσάντων καὶ θεραπευθέντων
ἐκκλησίαν συνέστησεν, καὶ τῶν
συνεπομένων αὐτῷ πρεσβυτέρων τινὰ
καταστήσας αὐτοῖς ἐπίσκοπον ἐξήκει τῆς
Σιδῶνος.

7.8 | The religion established by him is this:
to honor only him, to believe only in the
prophet of truth, to be baptized for the
forgiveness of sins, and thus to be reborn to
God through the purest baptism with
saving water. Do not partake of the table of
demons, meaning the sacrifices to idols, the
dead, strangled animals, wild beasts, and
blood. Do not live in an unclean way. Do not
wash yourself from the bed of a woman.
However, keep yourself and your
surroundings clean. Everyone should be
self-controlled, do good, and not commit
injustice, hoping for eternal life from the
all-powerful God, asking for it with
constant prayers and requests. Such things
were encouraged by Peter in Sidon. In just
a few days, many repented, believed, and
were healed, and he established a church.
He appointed some of those who followed
him as elders and left Sidon.

7.9 | Ὡς δὲ εὐθὺς ἐπέβη τῆς Βηρυτοῦ,

7.9 | As soon as he stepped off the ship at

σεισμός ἐγένετο. καὶ οἱ ὄχλοι προσιόντες τῷ Πέτρῳ, βοήθει, ἔλεγον· πεφοβήμεθα γάρ, ἔφασαν, μὴ ἅρα ἄρδην πάντες ἀπολώμεθα. τότε ὁ Σίμων τολμήσας ἅμα τῷ Ἀππίωνι καὶ Ἀνουβίῳ καὶ Ἀθηνοδώρῳ καὶ τοῖς λοιποῖς ἐταίροις αὐτοῦ δημοσίᾳ τοῖς ὄχλοις κατὰ τοῦ Πέτρου ἐβόα· φεύγετε, ἄνδρες, τὸν ἄνδρα τοῦτον μάγος ἐστίν, πιστεύσατε, καὶ τὸν σεισμόν αὐτὸς ἐποίησεν ὑμῖν, καὶ τὰς νόσους ἐκίνησεν αὐτός, ἵνα ὑμᾶς καταπλήξῃ τε ὡς αὐτὸς ὢν θεός. καὶ ἄλλα τοιαῦτα ὡς ὑπὲρ δύναμιν ἀνθρωπίνην δυναμένου τοῦ Πέτρου κατεψεύδοντο οἱ περὶ τὸν Σίμωνα. ἡσυχίαν δὲ αὐτῶν παρασχόντων τῶν ὄχλων ὁ Πέτρος βραχὺ ὑπομειδιάσας καταπληκτικῇ τῇ παρρησίᾳ· ἄνδρες, εἶπεν, ἅπερ οὗτοι λέγουσιν, θεοῦ θέλοντος ποιεῖν δυνατὸς εἶναι ὁμολογῶ, πρὸς δὲ τούτοις ἑτοιμὸς εἰμι, ἐὰν μὴ πείθῃσθέ μοι περὶ ὧν λέγω, τὴν πᾶσαν ὑμῶν ἐκβαθεῦσαι πόλιν.

Beirut, an earthquake occurred. The crowds came to Peter, saying, "Help, for we are afraid that we will all perish." Then Simon, daringly, along with Appion, Anubion, Athenodoros, and the other companions, publicly shouted to the crowds against Peter, "Flee, men, for this man is a magician. Believe me, he caused the earthquake and stirred up the diseases to frighten you as if he were God." They lied about Peter, claiming he had powers beyond human ability. When the crowds became quiet, Peter smiled briefly and, with boldness, said, "Men, I agree that what these people say can be done by God's will. But in addition to this, I am ready, if you do not believe what I say, to completely destroy your city."

7.10 | Τῶν δὲ ὄχλων φοβηθέντων καὶ ἐτέρως ποιήσιν ἐπαγγεिलाμένων, ὅπερ ἂν ὑπ' αὐτοῦ κελεύωνται, μηδεὶς ὑμῶν, ἔφη ὁ Πέτρος, μήτε ὁμιλείτω τούτοις τοῖς γόησιν, μήτε ἀναμινύσθω. οἱ δὲ ὄχλοι ἅμα τῷ ἀκοῦσαι τοῦ κελεύσματος τοῦ συντόμου ξύλα λαβόντες ἐδίωκον αὐτούς, ἕως αὐτοὺς παντελῶς τῆς πόλεως ἐξήλασαν. καὶ εἰσελθόντες οἱ νοσοῦντες αὐτῶν καὶ δαιμονῶντες πρὸς ποσὶν τοῦ Πέτρου ἑαυτοὺς ἐρρίπτουν. ὁ δὲ ταῦτα βλέπων καὶ τὴν κατάπληξιν αὐτῶν ἀναλῦσαι θέλων πρὸς αὐτοὺς ἔφη.

7.10 | When the crowds were afraid and promised to act differently, Peter said, "No one among you should speak with these magicians or mix with them." The crowds, upon hearing this short command, took up sticks and chased them away until they completely drove them out of the city. The sick and those possessed by demons came and threw themselves at Peter's feet. Seeing this and wanting to relieve their fear, he said to them.

7.11 | Ἐγὼ σεισμοὺς καὶ πᾶν ὃ τι βούλομαι ποιεῖν εἰ ἐδυνάμην, Σίμωνα οὐ λέγω ὅτι μετὰ τῶν αὐτοῦ ἐταίρων ἐξωλόθρευον (οὐ γὰρ ἐπὶ φθορᾷ ἀνθρώπων ἀπέσταλμαι),

7.11 | I could cause earthquakes and do whatever I want, but I do not say that I would destroy Simon and his companions (for I am not sent to harm people). Instead,

ἀλλὰ φίλον ἑμαυτῷ αὐτὸν ἂν ἐποιησάμην, ἵνα μὴ μου τὸ ἀληθὲς διαβάλλων κήρυγμα πολλοῖς ἐμποδίζῃ πρὸς σωτηρίαν. εἰ δέ μοι πιστεύετε, αὐτὸς ἐστὶν μάγος, αὐτὸς διάβολος, αὐτὸς κακίας ὑπέρτης κατὰ τῶν ἀγνοούντων τὸ ἀληθές· καὶ διὰ τοῦτο ἁμαρτάνουσι νόσους ἐνεργεῖν δύναται, συνεργοὺς ἔχων τοὺς ἁμαρτάνοντας τῆς κατ' αὐτῶν δυνάμεως. ἐγὼ δὲ τοῦ Θεοῦ τοῦ πάντα πεποιηκότος εἰμὶ δοῦλος, τοῦ δεξιοῦ αὐτοῦ προφήτου μαθητής. διὸ ἐκείνου ἀπόστολος ὢν ἀληθεύω. ἀγαθῷ γὰρ ὑπηρετῶν, καὶ νόσες ἀπελαύνω· ἐπέμφθη γὰρ δεύτερος· ἐπεὶ προηγεῖται μὲν νόσος, ἔπεται δὲ ἱάσις. δι' ἐκείνου μὲν οὖν τοῦ κακοποιοῦ μάγου τῷ Θεῷ ἀπιστήσαντες ἐνοσήσατε, δι' ἐμοῦ δέ, ἔάν τε αὐτῷ πιστεύσητε, ἰαθήσεσθε. οὕτω γὰρ τοῦ δυνατοῦ τὴν πείραν λαβόντες, ἐπὶ τὸ εὐποιεῖν τραπόμενοι, καὶ τὰς ψυχὰς ἀνασωθῆναι δυνηθείητε.

I would do something dear to myself, so that he does not hinder my true message from reaching many for their salvation. If you believe me, he is a magician, he is the devil, he is a servant of evil against those who do not know the truth. And because of this, he can cause diseases, having the sinners as helpers in his power against them. But I am a servant of God, who created everything, and I am a disciple of his right-hand prophet. Therefore, as his apostle, I speak the truth. For I serve the good, and I drive away diseases; I was sent as a second one. When a disease leads, healing follows. So, by not believing in that wicked magician, you have suffered, but through me, if you believe in him, you will be healed. For by experiencing the power of the strong one, you can turn to do good and save your souls.

7.12 | Ταῦτα αὐτοῦ λέγοντος οἱ πάντες γονυπετεῖς πρὸ τῶν αὐτοῦ ἔκειντο ποδῶν. ὁ δὲ εἰς οὐρανὸν ἄρας τὰς χεῖρας καὶ τῷ Θεῷ προσευξάμενος ἰάσατο τοὺς πάντας ἐκ μόνης εὐχῆς. οὐκ ὀλίγων δὲ ἡμερῶν παραμείνας τοῖς Βηρυτίοις, καὶ πολλοὺς τῇ μοναρχικῇ θρησκείᾳ συνελθὼν καὶ βαπτίσας, ἀπὸ τῶν ἐπομένων αὐτῷ πρεσβυτέρων ἕνα ἐπίσκοπον αὐτοῖς καταστήσας, εἰς τὴν Βίβλον ἐξῆι. καὶ γενόμενος ἐκεῖ καὶ μαθὼν ὅτι Σίμων οὐδὲ μιᾶς ἡμέρας αὐτοῖς προσέμεινεν, ἀλλ' εὐθέως εἰς Τρίπολιν ὥρμησεν, ὀλίγων ἡμερῶν αὐτοῖς ἐπιμείνας, καὶ θεραπεύσας οὐκ ὀλίγους, καὶ ταῖς βίβλοις αὐτοῦς ἐκασκῆσας, κατ' ἴχνος τοῦ Σίμωνος εἰς τὴν Τρίπολιν ἐπορεύετο, μεταδιώκειν αὐτὸν μάλλον, οὐχ ὑποφεύγειν προηρημένος.

7.12 | While he was saying these things, all of them knelt down at his feet. He raised his hands to heaven and prayed to God, healing all of them with just his prayer. After staying with the people of Beirut for several days, he taught and baptized many in the royal faith. He appointed one of the elders who followed him as their bishop and then left for the Book. When he got there and learned that Simon had not stayed with them even for one day, but had immediately rushed to Tripoli, he stayed with them for a few days, healed many, and taught them from the scriptures. He followed in Simon's footsteps, pursuing him rather than trying to escape.

Chapter 8

8.1 | Εἰς δὲ τὴν Τρίπολιν εἰσιόντι τῷ Πέτρῳ οἱ φιλομαθέστεροι ἔκ τε τῆς Τύρου καὶ Σιδῶνος, Βηρυτοῦ τε καὶ Βίβλου, καὶ ἐκ τῶν πλησιοχώρων πολλοὶ συνεισήεσαν. οὐχ ἥκιστα δὲ τῶν ἀπ' αὐτῆς τῆς πόλεως ὄχλων συνδρομαὶ ἐγίνοντο, ἱστορεῖν βουλομένων αὐτόν. συνετύγχανον οὖν ἡμῖν ἐν τοῖς προαστείοις οἱ ὑπ' αὐτοῦ ἐκπεμφθέντες ἀδελφοί, τὰ τε ἄλλα τὰ κατὰ τὴν πόλιν καὶ τὰ πραττόμενα τῷ Σίμωνι ἐξακριβῶσαι, ὅπως ἐλθόντες ὑφηγήσωνται. ἀποδεξάμενοι αὐτὸν ἐπὶ τὴν Μαροόνου ἦγον οἰκίαν.

8.2 | Ὁ δὲ ἐπ' αὐτῷ τῷ τῆς ξενίας πυλῶνι ἤδη γεγονώς, ἐπιστραφεὶς τοῖς ὄχλοις ὑπέσχετο, μετὰ τὴν ἐπιοῦσαν περὶ θεοσεβείας αὐτοῖς διαλεχθῆναι. εἰσελθόντος δὲ αὐτοῦ οἱ πρόοδοι τοῖς συνεληλυθόσιν ξενίας ἡυτρέπιζον. οὐκ ἀπελείποντο δὲ οὐδὲ οἱ ἀποδεχόμενοι καὶ ξενίζοντες τῆς τῶν ἀξιούντων προθυμίας. τούτων δὲ οὐδὲν εἰδώς ὁ Πέτρος, ἀξιωθείς ὑφ' ἡμῶν τροφῆς μεταλαβεῖν, ἔφη, μὴ μεταλήψεσθαι πρότερον αὐτός, πρὶν ἢ τοὺς συνεληλυθότας αὐτῷ διαναπαύσασθαι. ἀποκριναμένων δὲ ἡμῶν· ὅτι ἔφθη τοῦθ' οὕτως γεγενῆσθαι, προφάσει τῆς πρὸς σε στοργῆς σπουδῇ πάντας αὐτοὺς ὑποδεξαμένων, ὥς τοὺς μὴ ἐσχηκότας οὓς ξενίσωσιν ὑπερβαλλόντως λελυπῆσθαι· ὁ Πέτρος ἀκούσας καὶ ἡσθεὶς τῆς ὀξείας φιλανθρωπίας εὐλογήσας αὐτοὺς ἐξῆλθεν, καὶ θαλάσῃ λουσάμενος εἰσελθὼν, καὶ σιτίων σὺν τοῖς προόδοις μεταλαβὼν ἐσπέρας ἐπικαταλαβούσης ὑπνωσεν.

8.1 | As Peter was entering Tripoli, many of the more eager learners from Tyre and Sidon, as well as from Beirut and Byblos, came together. Not least of all, crowds from that very city gathered to hear him. So, in the suburbs, we met the brothers sent by him, to find out about the things happening in the city and what was being done by Simon, so that they could report back when they arrived. After receiving him, they took him to a house in Maroona.

8.2 | When he had arrived at the entrance of the guesthouse, he turned to the crowds and promised to speak to them about piety the next day. As he entered, the guests were preparing for those who had come. The hosts were not lacking in their eagerness to welcome those who were worthy. Not knowing any of this, Peter, being invited by us to share a meal, said that he would not eat before the guests had rested. When we replied that it was already too late for that, he, showing great kindness, welcomed all of them, saying that those who had not been received would be very sad. Peter, hearing this and pleased by their great kindness, blessed them and went out. After bathing in the sea, he entered and shared a meal with the guests, and as evening came, he fell asleep.

8.3 | Ὑπὸ δὲ τὰς δευτέρας τῶν ἀλεκτρυόνων φωνὰς διϋπνισθεὶς εὗρεν ἡμᾶς ἐγρηγορότας. ἦμεν δὲ σὺν αὐτῷ οἱ πάντες ἕξ καὶ δέκα, αὐτὸς ὁ Πέτρος, κἀγὼ ὁ Κλήμης, Νικήτης τε καὶ Ἀκύλας, καὶ οἱ προοδεύσαντες δώδεκα. προσαγορεύσας οὖν ἡμᾶς ἔφη· σήμερον τοῖς ἕξω μὴ σχολάζοντες ἀλλήλοις ἐσμὲν εὐσχοιοι. διὸ ἐγὼ μὲν ὑμῖν τὰ μετὰ τὴν ἀπὸ τοῦ Τύρου ἔξοδον γεγενημένα διηγήσομαι, ὑμεῖς δὲ ἐμοὶ τὰ ἐνταῦθα ὑπὸ τοῦ Σίμωνος πεπραγμένα καὶ ἀκριβέστερον ἐξηγήσασθε. ἀμειψαμένων οὖν ἀλλήλους ταῖς ἐν μέρει διηγήσεσιν, εἰσῆι τις τῶν συνήθων ἀπαγγέλλων Πέτρῳ· ὅτι Σίμων μαθὼν σε ἐπιδημήσαντα τὴν ἐπὶ Συρίαν ὥρμησεν ὁδόν, οἱ δὲ ὄχλοι τὴν μίαν ταύτην νύκτα ὥς ἐνιαυτοῦ χρόνον ἡγησάμενοι, καὶ ἀναμένειν τὴν δοθεῖσαν ὑπό σου προθεσίαν μὴ δυνάμενοι, πρὸ τῶν θυρῶν ἐστήκασιν, κατὰ συστάσεις καὶ συλλόγους ἀλλήλοις περὶ τῆς τοῦ Σίμωνος διαβολῆς διαλαλοῦντες, ὅτι μετεωρίσας αὐτούς, καὶ ἐπὶ πολλοῖς κακοῖς σε ἐλέγξειν ἐλθόντα ὑποσχόμενος, ἐπιδημήσαντα γνοὺς νύκτωρ ἔφυγεν πλὴν ἐπιθυμοῦσιν αὐτοὶ ἀκοῦσαί σου. οὐκ οἶδα πόθεν φήμη τις ἐπέπεσεν, ὥς μέλλοντός σου σήμερον αὐτοῖς διαλέγεσθαι. ἵνα οὖν μὴ ἐπὶ πολὺ καμόντες ἀλόγως διαλύωνται, τί χρή σε ποιεῖν, αὐτὸς γινώσκεις.

8.4 | Καὶ ὁ Πέτρος θαυμάσας τῶν ὄχλων τὴν σπουδὴν ἀπεκρίνατο· ὁρᾶτε, ἀδελφοί, πῶς οἱ τοῦ κυρίου ἡμῶν λόγοι ἐμφανῶς τελοῦνται. μέμνημαι γὰρ αὐτοῦ εἰπόντος πολλοὶ ἐλεύσονται ἀπὸ ἀνατολῶν καὶ δυσμῶν, ἄρκτου τε καὶ μεσημβρίας, καὶ ἀνακλιθήσονται εἰς κόλπους Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ. ἀλλὰ καὶ πολλοί, φησὶν, κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί. Τὸ μὲν οὖν ἐλθεῖν αὐτοὺς κληθέντας πεπλήρωται. ἐπεὶ

8.3 | Around the second crowing of the roosters, he woke up to find us already awake. There were all together sixteen of us, including Peter himself, me, Clement, Nicetas, and Aquila, along with the twelve who had come forward. After greeting us, he said, "Today, we are free to talk with each other without any distractions from outside. So, I will tell you about what happened after I left Tyre, and you will explain to me what has happened here with Simon in more detail." After we exchanged our stories, someone from the usual messengers came to Peter and said that Simon, learning that you had come to Syria, had set out on his way. The crowds, thinking that this one night was like a whole year, could not wait for the time you had promised them, and they stood at the doors. They were discussing among themselves about Simon's deceit, saying that he had promised to come and accuse you of many evils, but knowing he was coming, he fled at night, while they were eager to hear from you. I do not know where the rumor came from that you were going to speak to them today. So, to avoid them becoming restless for too long, you know what you should do.

8.4 | Peter, amazed at the eagerness of the crowds, replied, "Brothers, see how the words of our Lord are clearly being fulfilled. For I remember him saying that many will come from the east and the west, from the north and the south, and they will recline at the table with Abraham, Isaac, and Jacob. But he also said that many are called, but few are chosen. So, the coming of those who are called is being fulfilled.

δὲ οὐκ αὐτῶν ἐστὶν τὸ ἴδιον, ἀλλὰ τοῦ καλέσαντος αὐτοὺς Θεοῦ καὶ ἐλθεῖν πεπονηκότες, ἐπὶ τούτῳ μόνῳ μισθὸν οὐκ ἔχουσιν, ὅτι μὴ αὐτῶν ἴδιον, ἀλλὰ τοῦ ἐνεργήσαντος. ἐὰν δὲ μετὰ τὸ κληθῆναι καλὰ πράξωσιν, ὅπερ ἐστὶν αὐτῶν ἴδιον, τότε ἐπὶ τούτῳ μισθὸν ἔξουσιν.

Since it is not their own doing, but that of God who called them, they have no reward for this alone, because it is not their own work, but that of the one who acted. But if, after being called, they do good things, which is their own work, then they will have a reward for that."

8.5 | Οὐδὲ γὰρ Ἑβραῖοι Μωυσεῖ πιστεύοντες καὶ τὰ δι' αὐτοῦ ῥηθέντα μὴ φυλάσσοντες σώζονται, ἐὰν μὴ τὰ ῥηθέντα αὐτοῖς φυλάξωσιν. ὅτι καὶ τῷ Μωυσεῖ πιστεῦσαι αὐτοὺς οὐχὶ τῆς αὐτῶν βουλῆς γέγονεν, ἀλλὰ τοῦ Θεοῦ τοῦ εἰρηκότος Μωυσεῖ· ἰδοὺ παραγίνομαι ἐγὼ πρὸς σε ἐν στύλῳ νεφέλης, ἵνα ἀκούσῃ ὁ λαὸς λαλοῦντός μου πρὸς σε, καὶ σοὶ πιστεύσωσιν εἰς τὸν αἰῶνα. ἐπεὶ οὖν Ἑβραίοις τε καὶ τοῖς ἀπ' ἔθνων κεκλημένοις τὸ διδασκάλοις ἀληθείας πιστεῦσαι ἐκ Θεοῦ γέγονεν, τῶν καλῶν πράξεων ἰδίᾳ κρίσει ἐκάστῳ ποιεῖν ἀπολελειμμένων, ὁ μισθὸς τοῖς εὖ πράσσουσιν δικαίως ἀποδίδεται. οὔτε γὰρ ἂν Μωυσέως, οὔτε τῆς τοῦ Ἰησοῦ παρουσίας χρεῖα ἦν, εἴπερ ἀφ' ἑαυτῶν τὸ εὐλόγον νοεῖν ἐβούλοντο, οὐδὲ ἐν τῷ πιστεῦειν διδασκάλοις καὶ κυρίους αὐτοὺς λέγειν ἢ σωτηρία γίνεται.

8.5 | For even the Hebrews who believe in Moses and do not keep what he said are not saved, unless they keep what was said to them. For believing in Moses did not come from their own will, but from God who spoke to Moses: "Behold, I come to you in a cloud of smoke, so that the people may hear me speaking to you, and they will believe in you forever." Since, then, both the Hebrews and the called from the nations have come to believe in the teachers of truth from God, and since they have neglected to do good deeds on their own, the reward is justly given to those who do well. For neither was there a need for Moses nor for the presence of Jesus, if they wanted to think reasonably on their own, nor is salvation achieved by believing in teachers and calling themselves lords.

8.6 | Τούτου γὰρ ἕνεκεν ἀπὸ μὲν Ἑβραίων τὸν Μωυσῆν διδάσκαλον εἰληφότων καλύπτεται ὁ Ἰησοῦς, ὑπὸ δὲ τῶν Ἰησοῦ πεπιστευκότων ὁ Μωυσῆς ἀποκρύπτεται. μιᾶς γὰρ δι' ἀμφοτέρων διδασκαλίας οὔσης τὸν τούτων τινὰ πεπιστευκότα ὁ Θεὸς ἀποδέχεται. ἀλλὰ τὸ πιστεῦειν διδασκάλῳ ἕνεκα τοῦ ποιεῖν τὰ ὑπὸ τοῦ Θεοῦ λεγόμενα γίνεται. ὅτι δὲ τοῦθ' οὕτως ἔχει, αὐτὸς ὁ κύριος ἡμῶν λέγει· Ἐξομολογοῦμαί σοι, πάτερ τοῦ οὐρανοῦ

8.6 | For this reason, Jesus is hidden from the Hebrews who have taken Moses as their teacher, and Moses is concealed by those who believe in Jesus. For through the teaching of both, God accepts someone who believes in either. But believing in a teacher is for the purpose of doing what is said by God. That this is so, our Lord himself says: "I thank you, Father of heaven and earth, that you have hidden these things from wise and learned people, and have revealed

καὶ τῆς γῆς, ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν
πρεσβυτέρων, καὶ ἀπεκάλυψας αὐτὰ
νηπίοις θηλάζουσιν. Οὕτως αὐτὸς ὁ Θεὸς
τοῖς μὲν ἔκρυψεν διδάσκαλον, ὡς
προεγνωκόσιν ἃ δεῖ πράττειν, τοῖς δὲ
ἀπεκάλυψεν, ὡς ἀγνοοῦσιν ἃ χρὴ ποιεῖν.

them to little children." Thus, God has
hidden the teacher from those who think
they know what they should do, but has
revealed it to those who do not know what
they should do.

8.7 | Οὕτε οὖν Ἑβραῖοι περὶ ἀγνοίας Ἰησοῦ
καταδικάζονται, διὰ τὸν κρύψαντα, ἐάν γε
πράττοντες τὰ διὰ Μωυσέως, ὃν ἠγνόησαν
μὴ μισήσωσιν· οὐτ' αὖ οἱ ἀπ' ἐθνῶν
ἀγνοήσαντες τὸν Μωυσῆν διὰ τὸν
καλύψαντα καταδικάζονται, ἐάν περ καὶ
οὗτοι πράσσοντες τὰ διὰ τοῦ Ἰησοῦ
ῥηθέντα μὴ μισήσωσιν ὃν ἠγνόησαν. καὶ
οὐκ ἐν τῷ τοὺς διδασκάλους κυρίους
καλεῖν, τὰ δὲ δούλων μὴ ποιεῖν,
ὡφελοῦνται τινες. τοῦτου γὰρ ἔνεκεν ὁ
Ἰησοῦς ἡμῶν πρὸς τινα πυκνότερον κύριον
αὐτὸν λέγοντα, μηδὲν δὲ ποιοῦντα ὧν
αὐτὸς προσέτασεν, ἔφη· Τί με λέγεις,
κύριε, κύριε, καὶ οὐ ποιεῖς ἃ λέγω; Οὐ γὰρ
ὡφελήσει τινὰ τὸ λέγειν, ἀλλὰ τὸ ποιεῖν. ἐκ
παντὸς οὖν τρόπου καλῶν ἔργων χρεῖα.
πλὴν εἴ τις καταξιωθείη τοὺς ἀμφοτέρους
ἐπιγνῶναι ὡς μιᾶς διδασκαλίας ὑπ' αὐτῶν
κεκηρυγμένης, οὗτος ἀνὴρ ἐν Θεῷ
πλούσιος κατηρίθμηται, τὰ του ἀρχαῖα νέα
τῷ χρόνῳ, καὶ τὰ καινὰ παλαιὰ ὄντα
νενοηκώς·

8.7 | Therefore, neither the Hebrews are
condemned for their ignorance of Jesus,
because of the one who has hidden him, if
they do not hate Moses, whom they do not
know, while doing what is through Moses.
Nor are those from the nations condemned
for their ignorance of Moses because of the
one who has concealed him, if they do not
hate the one they do not know while doing
what is said through Jesus. And it is not
helpful for some to call the teachers lords
but not do the things of servants. For this
reason, Jesus said to a certain lord who was
not doing what he commanded: "Why do
you call me, Lord, Lord, and do not do what
I say?" For it will not help anyone to just
speak, but to act. Therefore, there is a need
for good works in every way. But if
someone is deemed worthy to know both
as one teaching proclaimed by them, this
man is counted rich in God, having
understood the old as new with time, and
the new as old.

8.8 | Ταῦτα τοῦ Πέτρου λέγοντος, οἱ ὄχλοι
ὥσπερ ὑπὸ τινος κληθέντες εἰσῆεσαν ἔνθα
ὁ Πέτρος ἦν. ὁ δὲ τὸν πολὺν ὄχλον ἰδὼν
ὥσπερ ποταμοῦ ἡσυχον ῥεῦμα πρᾶως
προσρέοντα, ἔφη τῷ Μαροόνῃ· ποῦ σοι
τόπος ἐνταῦθα μᾶλλον τοὺς ὄχλους χωρεῖν
δυνάμενος; τοῦ δὲ Μαροόνου εἰς τόπον
ὑπαιθρον κεκηπευμένον προάγοντος
αὐτόν, εἶποντο οἱ ὄχλοι. ὁ δὲ Πέτρος ἐπὶ

8.8 | While Peter was saying these things,
the crowds came in as if called by someone
to where Peter was. And when he saw the
large crowd, like a calm stream flowing
gently, he said to Maroon: "Where is there
more space for the crowds to gather here?"
As Maroon led him to an open place that
was well-kept, the crowds followed. Peter
stood on a base of a statue that was not

τινος βάσεως ἀνδριάντος οὐ πάνυ ὑψηλῆς ἐπιστάς, ἅμα τῷ τὸν ὄχλον θεοσεβεῖ ἔθει προσαγορευῆσαι, εἰδὼς πολλοὺς ἐκ τῶν παρεστώτων ὄχλων ὑπὸ δαιμόνων τε καὶ πολλῶν παθῶν ἐκ πολλῶν χρόνων ἐνοχλουμένους, βρύχοντάς τε μετ' οἰμωγῆς καὶ πίπτοντας μεθ' ἱκεσίας, ἐπιτιμήσας αὐτοῖς καὶ ἡσυχίαν ἔχειν προστάξας καὶ τὴν ἴασιν μετὰ τὸ διαλεχθῆναι ὑποσχόμενος τοῦ λέγειν ἤρξατο οὕτως.

very high, and as he was about to address the crowd with reverence, he knew that many of those present were troubled by demons and various afflictions for many years, crying out with wailing and falling down in supplication. He rebuked them and commanded them to be quiet, promising healing after speaking, and he began to say this.

8.9 | Ἀρχόμενος τὸν ὑπὲρ θεοσεβείας λόγον ποιεῖσθαι τοῖς παντελῶς ἀγνοοῦσι τὰ πάντα, καὶ ὑπὸ τῶν τοῦ ἀντικειμένου ἡμῖν Σίμωνος διαβολῶν ἐσπιλωμένοις τὸν νοῦν, ἀναγκαῖον ἡγησάμην πρῶτον, ὑπὲρ τοῦ μὴ δεῖν μέμφεσθαι τὸν τὰ πάντα πεποιηκότα Θεὸν τὸν λόγον ποιήσασθαι, οὐκ ἄλλοθεν ἀρχόμενος, ἢ ἀπ' αὐτῆς τῆς κατὰ πρόνοιαν ὑπ' αὐτοῦ εὐκαίρως ὑποβληθείσης προφάσεως· ἵνα γνωσθῇ, ὡς εὐλόγως οἱ πολλοὶ ὑπὸ πολλῶν δαιμόνων συνεσχέθησαν καὶ ὑπ' ἄλλοκότων παθῶν κατελήφθησαν, ὅπως καὶ ἐν τούτῳ τὸ τοῦ Θεοῦ δίκαιον φανῇ. καὶ οἱ δι' ἄγνοιαν μεμφόμενοι αὐτόν, καὶ νῦν μαθόντες ὡς δεῖ φρονεῖν, δι' εὐφημίας τε καὶ εὐποιΐας τοῦ προτέρου ἐγκλήματος ἑαυτοὺς ἀνακαλέσονται, αἰτίαν τοῦ κακοῦ τολμήματος τὴν ἄγνοιαν εἰς τὴν συγγνώμην προθέμενοι.

8.9 | As I began to speak about reverence for God to those who completely do not know anything, and whose minds are stained by the slanders of Simon, the adversary against us, I thought it necessary first to say that we should not blame the one who created everything, starting from the very reason that was presented by his providence. This is so that it may be known how many have been entangled by many demons and have been seized by various afflictions, so that in this way, God's justice may be revealed. And those who blame him out of ignorance, now learning how they should think, will recall themselves through praise and good deeds for their earlier wrongdoing, placing the cause of their evil act as ignorance, hoping for forgiveness.

8.10 | Ἐχει δὲ οὕτως. τοῦ μόνου ἀγαθοῦ Θεοῦ τὰ πάντα καλῶς πεποιηκότος καὶ παραδεδωκότος τῷ κατ' εἰκόνα αὐτοῦ γενομένῳ ἀνθρώπῳ, ὁ γεγονὼς τῆς τοῦ πεποιηκότος αὐτὸν πνέων θειότητος, ἀληθὴς προφήτης ὢν καὶ εἰδὼς τὰ ὅλα, εἰς τιμὴν τοῦ πάντα αὐτῷ δωρησαμένου πατρὸς καὶ εἰς σωτηρίαν τῶν ἐξ αὐτοῦ

8.10 | It is this way. The one good God, who has made everything well and has given it to man, who was made in his image, breathed into him the divine spirit. Being a true prophet and knowing all things, he gave honor to the Father, who granted everything to him, and for the salvation of the sons who came from him. As a true

γενομένων υιῶν, ὡς πατὴρ γνήσιος πρὸς τοὺς ὑπ’ αὐτοῦ γενομένους παῖδας ἀποσώζων τὸ εὖνουν, βουλόμενος αὐτοὺς πρὸς τὸ συμφέρον αὐτοῖς φιλεῖν Θεὸν καὶ φιλεῖσθαι ὑπ’ αὐτοῦ, τὴν πρὸς φιλίαν αὐτοῦ ἄγουσαν ἐξέφηνεν ὁδόν, διδάξας ποίαις ἀνθρώπων πράξεσιν ὁ μόνος καὶ πάντων δεσπότης Θεὸς εὐφραίνεται, καὶ τὰ ἐκείνῳ δοκοῦντα ἐκφήνας νόμον αἰώνιον ὥρισεν ὅλοις, μήθ’ ὑπὸ πολεμίων ἐμπρησθῆναι δυνάμενον, μήθ’ ὑπὸ ἀσεβοῦς τινὸς ὑπονοθευόμενον, μήθ’ ἐνὶ τόπῳ ἀποκεκρυμμένον, ἀλλὰ πᾶσιν ἀναγνωσθῆναι δυνάμενον. ἦν οὖν αὐτοῖς ἐκ τῆς πειθαρχίας τοῦ νόμου πάντα ἄφθονα, τὰ τῶν καρπῶν κάλλιστα, τὰ τῶν ἐτῶν τέλεια καὶ ἄλυπα καὶ ἄνοσα, μετὰ πάσης τῆς τῶν ἀέρων εὐκрасίας ἀδεῶς δεδωρημένα.

father, he saves the well-being of the children born from him, wanting them to love God for their own good and to be loved by him. He revealed a path leading to his friendship, teaching what kinds of human actions please the one and only Lord God. He established an eternal law that cannot be burned by enemies, cannot be undermined by any wicked person, and is not hidden in one place, but can be recognized by all. Therefore, they had everything in abundance from obeying the law, the finest fruits, the perfect and joyful years, freely given with all the pleasantness of the air.

8.11 | Οἱ δὲ ἐπεὶ μὴ πρῶτον τῶν κακῶν ἐπειράσθησαν, πρὸς τὴν τῶν ἀγαθῶν δωρεὰν ἀναισθήτως ἔχοντες ὑπὸ τῆς ἀφθόνου τροφῆς καὶ τρυφῆς εἰς ἀχαριστίαν ἐξετρέποντο, ὡς νομίσαι αὐτοὺς μήδ’ εἶναι πρόνοιαν, ἐπεὶ μὴ πρότερον καμόντες ἐπὶ δικαιοσύνης ὡς μισθὸν τὰ ἀγαθὰ εἰλήφεσαν, ἅτε μηδενὸς αὐτῶν ἢ πάθει τινὶ ἢ νόσῳ ἢ ἄλλῃ τινὶ ἀνάγκῃ ὑποπεσόντος· ἵνα, ὡς ἀνθρώποις φίλον ἐστὶν ὑπὸ τῆς κακῆς διαμαρτίας κακωθεῖσιν, ἐαυτοῖς τὸν ἰᾶσθαι δυνάμενον περιβλέψωνται Θεόν. ἀλλὰ γὰρ εὐθέως μετὰ τὴν ἐκ τῆς ἀφοβίας καὶ ἀδεοῦς τρυφῆς καταφρόνησιν, ὥσπερ ἐξ ἁρμονίας τινὸς ἀκολουθῶς ἐφηρμοσμένης, δικαία τις αὐτοῖς ἀπῆντησεν τιμωρία, τὰ μὲν γὰρ ἀγαθὰ ὡς βλάψαντα ἀπωθοῦσα, τὰ δὲ κακὰ ὡς ὠφελήσαντα ἀντισταφύρουσα.

8.11 | But when they first experienced evils, they became ungrateful, having no awareness of the good gifts they received from the abundant food and luxury. They thought that there was no providence, since they had not previously labored for justice to receive good things as a reward, because none of them had fallen into any suffering, illness, or other necessity. So, just as it is common for people to be harmed by bad behavior, they should have turned to God, who is able to heal them. But immediately after their disregard for the fearless and carefree luxury, as if following some kind of harmony, a just punishment met them. For it pushed away the good things as if they were harmful, and opposed the bad things as if they were beneficial.

8.12 | Τῶν γὰρ τὸν οὐρανὸν ἐποικούντων πνευμάτων οἱ τὴν κατωτάτῳ χώρᾳ κατοικοῦντες ἄγγελοι, ἀχθεσθέντες ἐπὶ τῇ τῶν ἀνθρώπων εἰς Θεὸν ἀχαριστία, αἰτοῦνται εἰς τὸν ἀνθρώπων ἐλθεῖν βίον, ἵνα ὄντως ἄνθρωποι γενόμενοι, ἐπὶ πολιτεία πλείονι τοὺς εἰς αὐτὸν ἀχαριστήσαντας ἐλέγξαντες αὐτόθι τῇ κατ' ἀξίαν ἕκαστον ὑποβάλωσι τιμωρίᾳ. ὁπότε οὖν αἰτήσαντες ἔλαβον, πρὸς πᾶσαν ἑαυτοὺς μετέβαλον φύσιν, ἅτε θειωδεστέρας ὄντες οὐσίας καὶ ῥαδίως πρὸς πάντα μετατρέπεσθαι δυνάμενοι. καὶ ἐγένοντο λίθος τίμιος, καὶ μαργαρίτης περίβλεπτος, πορφύρα τε εἰ τύχοι καλλίστη, καὶ χρυσὸς ἔνδοξος, καὶ πᾶσα πολυτίμιος ὕλη. καὶ τῶν μὲν εἰς χεῖρας, τῶν δὲ εἰς κόλπον ἐνέπιπτον, καὶ ὑπ' αὐτῶν ἐκόντες ἐκλέπτοντο. μετεβάλλοντο δὲ καὶ εἰς τετράποδα καὶ εἰς ἑρπετά, νηκτά τε καὶ πτηνά, καὶ εἰς πᾶν ὅπερ ἤθελον. ἅτινα καὶ οἱ παρ' ὑμῖν ποιηταὶ ἀφοβίας αἰτίαν ὡς ἔτυχεν ἄδουσιν, ἐνὶ τοίνυν τὰς πάντων πολλὰς καὶ διαφόρους πράξεις ἀπονέμοντες.

8.13 | Πλὴν ὅτε ταῦτα γενόμενοι τοὺς διαρπάσαντας αὐτοὺς πλεονέκτας ἤλεγξαν, καὶ εἰς τὴν ἀνθρώπων φύσιν ἑαυτοὺς μετέβαλον, ἵνα ὁσίως πολιτευσάμενοι καὶ τὸ δυνατόν τοῦ πολιτεύεσθαι δείξαντες τοὺς ἀχαρίστους εὐθύναις ὑποβάλωσιν, ἐπειδὴ ὄντως τὰ πάντα ἄνθρωποι ἐγίνοντο καὶ τὴν ἐπιθυμίαν ἔσχον τὴν ἀνθρωπίνην, ὑπὸ ταύτης κρατούμενοι εἰς γυναικῶν μίξιν ὠλισθον, αἷς συμπλακέντες καὶ μiasmῶ παγέντες καὶ τῆς πρώτης δυνάμεως παντελῶς κενωθέντες, τὰ ἐκ πυρὸς τραπέντα μέλη εἰς τὸ πρῶτον αὐτῶν τῆς ἰδίας φύσεως ἀμίαντον μετασυγκρῖναι οὐκ ἐξίσχυσαν. τῷ γὰρ βάρει τῷ ὑπὸ τῆς ἐπιθυμίας εἰς σάρκα τελευτήσαντος αὐτῶν

8.12 | For the spirits that inhabit the heavens, the angels who dwell in the lowest land, were troubled by the ingratitude of humans toward God. They asked to come into human life, so that by truly becoming human, they could confront those who had been ungrateful to him with a greater authority and punish each one according to their worth. So when they asked and received, they changed their nature completely, since they were of a more divine essence and could easily transform into anything. They became precious stones, and shining pearls, and the finest purple, and glorious gold, and all valuable materials. Some fell into their hands, while others fell into their laps, and they were willingly stolen by them. They also transformed into four-legged animals and reptiles, into fish and birds, and into anything they desired. These are the things that your poets sing about as the cause of fearlessness, thus giving many and different actions to all.

8.13 | But when they became these beings, they confronted the greedy ones who had seized them, and they changed themselves into human nature, so that by living righteously and showing the power of being human, they could hold accountable the ungrateful. Since they truly became fully human and had human desires, they were led into mixing with women. By joining with them and becoming defiled, they were completely emptied of their original power. For, weighed down by the desire that led them to the end of their fiery nature, they followed the impious path downward. For they were bound by the chains of the flesh and were strongly tied,

πυρός, τὴν ἀσεβοῦσαν ὥδευσαν ὁδὸν
κάτω· σαρκὸς γὰρ αὐτοὶ δεσμοῖς
πεπεδημένοι κατέχονται καὶ ἰσχυρῶς
δέδενται, οὗ ἔνεκεν εἰς οὐρανούς ἀνελθεῖν
οὐκέτι ἐδυνήθησαν.

which is why they could no longer rise to
the heavens.

8.14 | Μετὰ γὰρ συνουσίαν, ὃ τὸ πρῶτον
ἐγίνοντο ἀπαιτηθέντες καὶ παρασχεῖν
μηκέτι δυνηθέντες, διὰ τὸ ἄλλο τι μετὰ
μιασμὸν αὐτοὺς ποιῆσαι μὴ δύνασθαι,
ἀρέσκειν τε ταῖς ἐρωμέναις βουλόμενοι
ἀνθ' ἑαυτῶν τοὺς τῆς γῆς μυελούς
ὑπέδειξαν, λέγω δὲ τὰ ἐκ μετάλλων ἄνθη,
χρυσόν, χαλκόν, ἄργυρον, σίδηρον καὶ τὰ
ὅμοια, σὺν τοῖς τιμιωτάτοις ἅπασιν λίθοις.
σὺν τούτοις δὲ τοῖς μαγευθεῖσιν λίθοις καὶ
τὰς τέχνας τῶν πρὸς ἕκαστα πραγμάτων
παρέδωκαν, καὶ μαγείας ὑπέδειξαν καὶ
ἀστρονομίαν ἐδίδαξαν, δυνάμεις τε ῥιζῶν
καὶ ὅσα ποτὲ ὑπ' ἀνθρωπίνης ἐννοίας
εὐρεθῆναι ἀδύνατον, ἔτι δὲ χρυσοῦ καὶ
ἀργύρου καὶ τῶν ὁμοίων χύσιν, τὰς τε τῶν
ἐσθῆτων ποικίλας βαφάς. καὶ πάνθ' ἀπλῶς
ὅσα περ πρὸς κόσμου καὶ τέρψεως ἐστί
γυναικῶν, τῶν ἐν σαρκὶ δεθέντων
δαιμόνων ἐστὶν εὐρήματα.

8.14 | After their union, when they had first
become beings and could no longer provide
what was required, they could not change
back because they had become defiled.
Wanting to please their lovers, they
showed the marrow of the earth instead of
themselves. I mean the flowers from
metals: gold, bronze, silver, iron, and
similar things, along with all the most
precious stones. With these enchanted
stones, they also handed down the arts
related to each thing, and they revealed
magic and taught astronomy, as well as the
powers of roots and whatever had once
seemed impossible to human thought. They
also taught the pouring of gold and silver
and similar things, as well as the various
dyes for clothing. And all things that relate
to the beauty and pleasure of women are
inventions of the demons bound in flesh.

8.15 | Ἐκ δὲ τῆς νόθου μίξεως αὐτῶν
ἄνθρωποι ἐγένοντο νόθοι, πολλῶ γε τῶν
ἀνθρώπων κατὰ κορυφὴν μείζους, οὓς
μετὰ τοῦτο γίγαντας ὠνόμασαν, οὐ
δρακοντόποδες ὄντες καὶ πρὸς θεὸν
πόλεμον ἀράμενοι, ὡς οἱ βλάσφημοι τῶν
Ἑλλήνων ἄδουσιν μῦθοι, ἀλλὰ θηριῶδεις
τὸν τρόπον, καὶ μείζους μὲν ἀνθρώπων τὰ
μεγέθη, ἐπεὶ περ ἐξ ἀγγέλων ἐγένοντο,
ἀγγέλων δὲ ἐλάττους, ἐπεὶ περ ἐκ γυναικῶν
γεγέννητο. ὁ οὖν θεὸς εἰδὼς αὐτοὺς πρὸς
τὸ θηριῶδες ἐξηγριωμένους, καὶ πρὸς τὴν
ἑαυτῶν πλησμονὴν τὸν κόσμον οὐκ

8.15 | From their unnatural mixing, humans
became illegitimate, much larger than most
humans, and after this, they were called
giants. They were not dragon-footed and
waging war against God, as the
blasphemous myths of the Greeks sing, but
they were beastly in nature, and their sizes
were greater than those of humans since
they came from angels, but they were
lesser than angels because they were born
from women. Therefore, God, knowing that
they had become wild and were not self-
sufficient in their own fullness, (for they

ἔχοντας αὐτάρκη, (πρὸς γὰρ ἀνθρώπων ἀναλογίαν ἐδημιουργήθη καὶ χρῆσιν ἀνθρωπίνην) ἵνα μὴ ἐν διατροφῇ ἐπὶ τὴν παρὰ φύσιν τῶν ζώων βορὰν τρεπόμενοι ἀνεύθυνοι δοκῶσιν εἶναι, ὥς δι' ἀνάγκην τοῦτο τετολμηκότες, μάννα αὐτοῖς ὁ παντοδύναμος Θεὸς ἐπώμβρισεν ἐκ ποικίλης ἐπιθυμίας, καὶ παντὸς οὐπερ ἐβούλοντο ἀπήλαυνον· οἱ δ' ὑπὸ νόθου φύσεως, τῷ καθαρῷ τῆς τροφῆς οὐκ ἀρεσκόμενοι, μόνῃς τῆς τῶν αἱμάτων γεύσεως ἐγλίχοντο. διὸ καὶ πρῶτοι σαρκῶν ἐγεύσαντο.

were created for the purpose of humans and to have human use) so that they would not think themselves free from responsibility while turning to the unnatural food of animals, as if they had done this out of necessity, the all-powerful God rained down manna upon them from various desires, and they enjoyed whatever they wanted. But those of illegitimate nature, not being satisfied with pure food, only craved the taste of blood. That is why they were the first to taste flesh.

8.16 | Οἱ δὲ σὺν αὐτοῖς ἄνθρωποι τὸ ὅμοιον τότε πρῶτον ποιεῖν ἐζήλωσαν. οὕτως εἴτε ἀγαθοὶ εἴτε κακοὶ οὐκ ἐγεννώμεθα, ἀλλὰ γινόμεθα· καὶ ἐθισθέντες δυσἀποσπάστως ἔχομεν. τῶν δὲ ἀλόγων ζώων τότε ἐπιλιπόντων, οἱ νόθοι ἄνθρωποι καὶ ἀνθρωπίνων σαρκῶν ἐγεύσοντο, οὐκέτι γὰρ αὐτοῖς ἦν μακράν, τὴν ἰδίαν διαφθεῖραι σάρκα, πρότερον ἐν ἑτέραις μορφαῖς αὐτῆς γευσάμενοις.

8.16 | Then humans, along with them, first desired to create something similar. Thus, whether good or bad, we do not come into being, but we become; and having become accustomed, we hold on with difficulty. As for the irrational animals, they were left behind, and the illegitimate humans tasted human flesh, for it was no longer far from them to destroy their own flesh, having previously tasted it in other forms.

8.17 | Ἐπὶ δὲ τῇ πολλῇ τῶν αἱμάτων ῥύσει ὁ καθαρὸς αἶρ ἀκαθάρτῳ ἀναθυμιάσει μιανθεὶς καὶ νοσήσας τοὺς ἀναπνέοντας αὐτὸν νοσώδεις ἀπειργάζετο, ὥς τοὺς ἀνθρώπους λοιπὸν ἁώρους ἀποθνήσκειν. ἡ δὲ γῆ ἐκ τούτων σφόδρα μιανθεῖσα πρῶτον τότε τὰ ἰοβόλα καὶ λυμαντικὰ ζῶα ἐξέβρασεν. τῶν οὖν πάντων πρὸς τὸ χεῖρον χωρησάντων διὰ τοὺς θηριώδεις δαίμονας, ὁ Θεὸς αὐτοὺς ὥσπερ κακὴν ζύμην ἐξελεῖν ἐβούλευετο, ἵνα μὴ ἀπὸ σπορᾶς κατ' ἀκολουθίαν ἐκάστη γενεὰ τῇ πρὸ αὐτῆς ἐξομοιούμενη, ὁμοίως ἀσεβοῦσα, τὸν ἐσόμενον αἰῶνα σωζομένων ἀνδρῶν κενώσῃ. τοῦτου δὲ ἕνεκεν ἐνί τινι δικαίῳ

8.17 | Due to the great flow of blood, the pure air became polluted and infected, causing those who breathed it to become sickly, so that humans would die without strength. The earth, greatly polluted by this, first expelled poisonous and harmful creatures. Since all these things had turned worse because of the beastly demons, God planned to remove them like bad leaven, so that each generation would not be similar to the one before it, equally impious, and the coming age would be emptied of saved men. For this reason, he announced that one righteous man, along with his three sons and their wives, would be saved in an

μετὰ τῶν ἐξ αὐτοῦ τριῶν, σὺν ταῖς αὐτῶν
γυναιξίν, ἅμα τοῖς λοιποῖς, ἐν λάρνακι
διασώζεσθαι προαγγείλας ὕδωρ εἰς
κατακλυσμὸν ἐπέκλυσεν, ἵνα πάντων
ἀναλωθέντων ὁ κόσμος κατεκκαθαρισθῇς
αὐτῷ τῷ ἐν λάρνακι διασωθέντι εἰς
δευτέραν βίου ἀρχὴν καθαρὸς ἀποδοθῇ.
καὶ δὴ οὕτως ἐγένετο.

ark, and he sent a flood of water to destroy
everything, so that after all were consumed,
the world would be cleansed and the one in
the ark would be given a pure new
beginning of life. And indeed, it happened
this way.

8.18 | Ἐπεὶ οὖν αἱ τῶν τεθνεώτων
γιγάντων ψυχαὶ τῶν ἀνθρωπίνων ψυχῶν
μείζους ἦσαν, ἅτε δὴ καὶ τοῖς σώμασιν
ὑπερέχουσαι, ὥς καινὸν γένος καινῷ καὶ
τῷ ὀνόματι προσηγορεύθησαν. οἷς
ἐπιλοιποῖς τῷ κόσμῳ ὥς δεῖ βιοῦν, ὑπὸ
θεοῦ δι' ἀγγέλου νόμος ὠρίσθη. ὄντες γὰρ
νόθοι τῷ γένει ἐκ πυρὸς ἀγγέλων καὶ
αἵματος γυναικῶν, καὶ διὰ τοῦτο ἰδίου
τινὸς γένους ἐπιθυμεῖν μέλλοντες, δικαίῳ
τινὶ προελήφθησαν νόμῳ. ἐξεπέμφθη γὰρ
αὐτοῖς ὑπὸ τοῦ θεοῦ ἄγγελός τις, τὴν
αὐτοῦ βουλὴν μηνύων καὶ λέγων.

8.18 | Since the souls of the dead giants
were larger than human souls, as they also
surpassed in their bodies, they were called
a new race with a new name. For those
remaining in the world, a law was
established by God through an angel, as is
necessary for living. Being illegitimate in
their nature, coming from the fire of angels
and the blood of women, and therefore
desiring something of their own kind, they
were chosen by a certain righteous law. For
an angel was sent to them by God, revealing
his will and saying.

8.19 | Τάδε δοκεῖ τῷ παντεπόπτη Θεῷ,
μηδενὸς ἀνθρώπων ὑμᾶς κυριεύειν, μηδὲ
παρενοχλεῖν μηδενί, ἐὰν μή τις ἐκὼν
ἐαυτὸν ὑμῖν καταδουλώσῃ, προσκυνῶν
ὑμᾶς, καὶ θύων καὶ σπένδων καὶ τῆς
ὑμετέρας μεταλαμβάνων τραπέζης, ἢ
ἕτερόν τι ὧν οὐ χρὴ ἐκτελῶν, ἢ αἷμα χέων,
ἢ σαρκῶν γευόμενος, ἢ θηρίου λειψάνου ἢ
θηνητοῦ ἢ πνικτοῦ ἢ ἄλλου τινὸς
ἀκαθάρτου ἐμπιπλῶμενος. τῶν δὲ νόμῳ
ἐμῷ προσφευγόντων οὐ μόνον οὐ
ψαύσετε, ἀλλὰ καὶ τιμὴν δώσετε, καὶ ἐκ
προσώπου φεύξεσθε. ὃ τι γὰρ ἂν αὐτοῖς
δικαίοις οὖσιν καθ' ὑμῶν δοκῇ, τουθ' ὑμᾶς
δεήσει παθεῖν. ἐὰν δέ τινες τῶν ἐμοὶ
προκειμένων ἐξαμαρτῶσιν, ἢ μοιχησάμενοι
ἢ μαγεύσαντες ἢ ἀκαθάρτως βιώσαντες ἢ

8.19 | These things seem to the all-seeing
God, that no human should rule over you or
disturb anyone, unless someone willingly
enslaves himself to you, worshiping you,
and offering sacrifices and pouring out
libations, and partaking of your table, or
doing something else that should not be
done, or shedding blood, or tasting flesh, or
being filled with the remains of a beast or a
mortal or a strangled one or anything else
unclean. As for those who flee to my law,
you will not only not touch them, but you
will also give them honor and flee from
their presence. For whatever seems just to
them regarding you, this you will need to
suffer. But if some of those who are set
before me sin, whether committing

ἄλλο τι τῶν ἐμοὶ μὴ δοκούντων πράξαντες, τότε ἐξ ἐμῆς κελεύσεως πάσχειν τι αὐτοὺς ὑφ' ὑμῶν ἢ ὑφ' ἑτέρων δεήσει· οἷς καὶ μετανοήσασιν, τὴν μετάνοιαν κρίνας, εἴτε ἀξία ἐστὶν συγγνώμης εἴτε καὶ οὐ, τὴν ἀπόφασιν ποιήσομαι. ταῦτα οὖν μνημονεύειν καὶ ὀφείλετε, εὖ εἰδότες, ὅτι οὐδὲ αἱ ἐνθυμήσεις ὑμῶν λαθεῖν αὐτὸν δυνήσονται.

adultery or practicing magic or living uncleanly or doing anything else that does not seem right to me, then at my command they will suffer something from you or from others. To those who repent, judging their repentance, whether it is worthy of forgiveness or not, I will make the decision. Therefore, you must remember these things, knowing well that even your thoughts cannot escape him.

8.20 | Τοιαῦτα παρακελευσάμενος αὐτοῖς ὁ ἄγγελος ἀπηλλάγη. ὑμεῖς δὲ ἔτι τοῦτον ἀγνοεῖτε τὸν νόμον, ὅτι προσκυνῶν τις δαίμονας ἢ θύων ἢ τραπέζης αὐτοῖς κοινωνῶν ὑπόδουλος αὐτοῖς γενόμενος ὡς ὑπὸ κακῶν δεσποτῶν πάσης τῆς ἐξ αὐτῶν μεθέξει τιμωρίας καὶ διὰ τὴν ἄγνοιαν ταύτην τοῖς αὐτῶν βωμοῖς προσφθαρέντες καὶ αὐτῶν ἐκπληρωθέντες ὑπὸ τὴν αὐτῶν ἐξουσίαν γεγόνατε, καὶ παντὶ τρόπῳ ὑβριζόμενοι τὰ σώματα ἀγνοεῖτε. εἰδέναι δὲ ὑμᾶς χρή ὅτι οὐδενὸς οἱ δαίμονες ἔχουσιν ἐξουσίαν, ἐὰν μὴ πρότερόν τις αὐτοῖς ὁμοδίαιτος γένηται. ὁπότε οὐδὲ ὁ αὐτῶν ἄρχων παρὰ τὸν ὑπὸ τοῦ Θεοῦ κατ' αὐτῶν κινούμενον νόμον ποιεῖν τι δύναται, δι' ὃ ἐξουσίαν τινὸς οὐκ ἔχει μὴ προσκυνήσαντος αὐτόν· ἀλλ' οὐδὲ λαβεῖν τις παρ' αὐτῶν δύναταί τι ὧν θέλει, ἀλλ' οὐδὲ βλαβῆναι οὐδέν, ὡς μαθεῖν.

8.20 | After the angel gave them such commands, he departed. But you still do not know this law, that anyone who worships demons or offers sacrifices or shares in their table becomes a slave to them, just like being under the control of evil masters, suffering punishment because of this ignorance. By approaching their altars and being filled by their power, you have become subject to them, and in every way, you are dishonoring your bodies without knowing it. You must understand that the demons have no power over anyone unless someone first becomes like them. For even their ruler cannot do anything beyond the law set by God against them, because no one has power unless they worship him. And no one can take anything from them that they want, nor can they harm anything, as you will learn.

8.21 | Τῷ γὰρ τῆς εὐσεβείας ἡμῶν βασιλεῖ προσῆλθέν ποτε ὁ πρόσκαιρος βασιλεὺς, οὐ βίαν ποιῶν, οὐ γὰρ ἐξῆν, ἀλλὰ προτρέπων καὶ ἀναπειθῶν, ὅτι τὸ πεισθῆναι ἐπὶ τῇ ἐκάστου κεῖται ἐξουσίᾳ. προσελθὼν οὖν, ὡς τῶν παρόντων ὧν βασιλεὺς, τῷ τῶν μελλόντων βασιλεῖ ἔφη· πᾶσαι αἱ τοῦ νῦν κόσμου βασιλεῖαι

8.21 | For once, the temporary king approached the king of our piety, not using force, for it was not allowed, but encouraging and persuading, since the decision to be persuaded lies with each person. So, approaching as a king among those present, he said to the future king: "All the kingdoms of this world are under

ὑπόκεινται ἐμοί, ἔτι τε ὁ χρυσὸς καὶ ὁ ἄργυρος καὶ πᾶσα ἡ τρυφή τοῦ κόσμου τούτου ὑπὸ ταῖς ἐμαῖς ἐστὶν ἐξουσίαις· διὸ πεσὼν προσκύνησόν μοι, καὶ δώσω σοι πάντα ταῦτα. ταῦτα δὲ ἔλεγεν εἰδώς, ὅτι μετὰ τὸ προσκυνῆσαι καὶ τὴν κατ' αὐτοῦ εἶχεν ἐξουσίαν, καὶ οὕτως τῆς μελλούσης δόξης καὶ βασιλείας αὐτὸν ἀφήρει. καὶ πάντα εἰδώς οὐ μόνον αὐτὸν οὐ προσεκύνησεν, ἀλλ' οὐδὲ τῶν ὑπ' αὐτοῦ λαβεῖν τι ἠθέλησεν· ἑαυτὸν γὰρ σὺν τοῖς ἑαυτοῦ κατενεχύραζεν, ὅπερ ἐστίν, μὴ ἐξεῖναι τοῦ λοιποῦ τῶν αὐτῷ ἀποδοθέντων μηδὲ ψαῦσαι ἔτι. ἀποκρινάμενος οὖν ἔφη· Γέγραπται, κύριον τὸν Θεόν σου φοβηθήσῃ, καὶ αὐτῷ λατρεύσεις μόνον.

my authority, and also gold and silver and all the pleasures of this world are under my power. Therefore, fall down and worship me, and I will give you all these things." He said this knowing that after worshiping, he would have power over him, and thus he would take away the future glory and kingdom from him. Knowing all this, he not only did not worship him, but he also did not want to take anything from those under him. For he was binding himself with his own hands, which means that he would no longer be able to receive anything given to him or even touch it. Therefore, he answered and said: "It is written, you shall fear the Lord your God, and you shall serve him only."

8.22 | Πλὴν ὁ τῶν ἀσεβῶν βασιλεὺς κατὰ πολλὰ τὸν τῶν εὐσεβῶν βασιλέα πρὸς τὸ ἑαυτοῦ βούλημα παράγειν πειρώμενος καὶ ἡδυνηθεὶς ἐπαύσατο, πρὸς τὰ λοιπὰ τῆς πολιτείας θηρεύειν αὐτὸν ἐπιχειρῶν. ὑμεῖς δὲ τὸν προορισθέντα νόμον ἀγνοοῦντες διὰ τῶν κακῶν πράξεων ὑπὸ τὴν ἐξουσίαν αὐτοῦ ἐγένεσθε. διὸ σῶμα καὶ ψυχὴν ἐμίανθητε. καὶ ἐν μὲν τῷ παρόντι ὑπὸ τε παθῶν καὶ δαιμόνων ἐνυβρίζεσθε, ἐν δὲ τοῖς μέλλουσιν τὰς ψυχὰς κολασθησόμενας ἔχετε. τοῦτο δὲ οὐχ ὑμεῖς μόνοι ὑπ' ἀγνοίας πεπόνθατε, ἀλλὰ καὶ τινες τοῦ ἡμετέρου ἔθνους, οἵτινες ἐπὶ κακαῖς πράξεσιν ὑπὸ τοῦ τῆς κακίας ἡγεμόνος προληφθέντες, ἔπειτα ὥσπερ ἐπὶ δεῖπνον ὑπὸ πατρὸς υἱῷ τελοῦντος γάμους κληθέντες ὑπήκουσαν. ἀντὶ δὲ τῶν ἀπειθησάντων διὰ τὴν πρόληψιν ὁ τοὺς γάμους τῷ υἱῷ τελῶν πατὴρ διὰ τοῦ προφήτου τῆς ἀληθείας ἐκέλευσεν ἡμῖν, εἰς τὰς διεξόδους τῶν ὁδῶν ἐλθοῦσιν, ὃ ἐστὶν πρὸς ὑμᾶς, καθαρὸν ἔνδυμα γάμου περιβαλεῖν, ὅπερ ἐστὶν βάπτισμα, ὃ εἰς ἄφεσιν γίνεται τῶν

8.22 | But the king of the wicked tried many ways to lead the king of the righteous to his own will, and when he was unable, he stopped and began to hunt him down in other ways. But you, being unaware of the appointed law, have become under his authority because of your evil actions. Therefore, you have defiled both body and soul. In the present, you are being dishonored by passions and demons, and in the future, your souls will be punished. This suffering is not only because of your ignorance, but also some from our own nation, who, caught up in evil deeds by the leader of wickedness, later obeyed as if they were called to a feast by a father preparing a wedding for his son. Instead of those who disobeyed, the father, through the prophet of truth, commanded us to go to the crossroads, which is towards you, and to wear a clean wedding garment, which is baptism, that brings forgiveness for your past wrongdoings. And the good ones are brought into God's feast from their

πεπραγμένων ὑμῖν κακῶν. καὶ τοὺς ἀγαθοὺς εἰς τὸ Θεοῦ δεῖπνον εἰσάγει ἐκ τῆς μεταμελείας, εἰ καὶ τὴν ἀρχὴν ἀπελείφθησαν τῆς εὐωχίας.

repentance, even if they were first left out of the celebration.

8.23 | Ἐνδυμα οὖν εἰ βούλεσθε γενέσθαι θείου πνεύματος, σπουδάσατε πρώτον ἐκδύσασθαι τὸ ῥυπαρὸν ὑμῶν πρόλημμα, ὅπερ ἐστὶν ἀκάθαρτον πνεῦμα, καὶ μιαρὸν περίβλημα. τοῦτο δὲ οὐκ ἄλλως ἀποδύσασθαι δύνασθε, ἐὰν μὴ πρότερον ἐπὶ καλαῖς πράξεσιν βαπτισθῆτε· καὶ οὕτω καθαροὶ σώματί τε καὶ ψυχῇ γενόμενοι τῆς ἐσομένης αἰδίου βασιλείας ἀπολαύσετε. μήτε οὖν εἰδώλοις πιστεύετε, μήτε τραπέζης αὐτοῖς κοινωνεῖτε μιαρᾶς, μὴ φονεύσητε, μὴ μοιχεύετε, μὴ μισήσητε οὓς μὴ δίκαιον, μὴ κλέπτετε, μηδὲ κακαῖς τισιν ὅλως πράξεσιν ἐπιβάλλεσθε. ἐπεὶ τῶν ἐσομένων ἀγαθῶν στερηθέντες τῆς ἐλπίδος ἐν μὲν τῷ παρόντι ὑπὸ τε κακῶν δαιμόνων καὶ χαλεπῶν παθημάτων συνελασθήσεσθε, ἐν δὲ τῷ ἐσομένῳ αἰῶνι αἰδίῳ κολασθήσεσθε πυρί. τὰ μὲν οὖν σήμερον ὑμῖν ῥηθέντα αὐτάρκως ἔχει. λοιπὸν δέ, ὑμῶν ὑπὸ παθημάτων ὀχλούμενοι πρὸς τὴν ἴασιν παραμείνατε, τῶν δὲ ἄλλων οἱ βουλόμενοι μετ' εἰρήνης πορεύεσθε.

8.23 | So, if you want to be clothed with the divine spirit, first make an effort to take off your filthy old self, which is an unclean spirit and a dirty covering. You cannot take this off in any other way unless you are baptized first with good deeds. And thus, becoming pure in both body and soul, you will enjoy the coming eternal kingdom. Therefore, do not believe in idols, nor share in their unclean feasts. Do not murder, do not commit adultery, do not hate the unjust, do not steal, and do not engage in any evil actions at all. For if you are deprived of the good things to come, in the present you will be caught up in the troubles of wicked demons and harsh passions, and in the coming age, you will be punished with fire. What has been said to you today is sufficient. From now on, remain focused on healing from your sufferings, and those who wish to walk in peace should go on.

8.24 | Ταῦτα αὐτοῦ εἰπόντος οἱ πάντες παρέμειναν, οἱ μὲν τοῦ θεραπευθῆναι χάριν, οἱ δὲ τοῦ ἱστορῆσαι τοὺς τῆς θεραπείας ἐπιτυχάνοντας. ὁ δὲ Πέτρος τὰς χεῖρας αὐτοῖς ἐπιθεῖς μόνον καὶ εὐξάμενος ἴασατο ὥς τοὺς μὲν παραχρῆμα θεραπευθέντας γενέσθαι περιχαρεῖς, τοὺς δὲ ἱστορήσαντας ὑπερθαυμάσαι τε καὶ εὐφημήσαντας τὸν Θεὸν βεβαίᾳ ἐλπίδι πιστεῦσαι, ἅμα τε τοῖς θεραπευθεῖσιν ἐπὶ

8.24 | After he said these things, everyone stayed, some to receive healing, and others to tell about those who were healed. Peter laid his hands on them and prayed, and he healed them. Those who were healed became joyful right away, and those who told about it were amazed and praised God, believing with certain hope. At the same time, those who were healed went back to their own places, having been instructed to

τὰ ἑαυτῶν ἀπιέναι, ἐντολὴν ἔχοντας
πρωῖτερον τῇ ὑστεραίᾳ συνελθεῖν.
ἀπελθόντων δὲ αὐτῶν, ἐκεῖ μέινας ὁ
Πέτρος, μενόντων συνήθων, τροφῆς
μεταλαβὼν διανέπαιεν ἑαυτὸν τῷ ὕπνῳ.

meet again the next day. After they left,
Peter stayed there, and while the others
were still there, he took some food and
rested by sleeping.

Chapter 9

9.1 | Τῇ μὲν ἐπιούσῃ ἡμέρᾳ ὁ Πέτρος ἅμα
τοῖς ἐταίροις ἐξιὼν καὶ ἐπὶ τὸν πρὸ μιᾶς
τόπον ἐλθὼν καὶ ἐπιστὰς ἤρξατο λέγειν· ὁ
Θεὸς τοὺς πάλαι ἀνθρώπους ἀσεβήσαντας
πάντας ὕδατι διαφθείρας, ἐκ πάντων ἓνα
εὐσεβῆ ἐυρών, ἐν λάρνακι μετὰ τριῶν υἱῶν
καὶ γυναικῶν σωθῆναι ἐποίησεν. ὁθεν
συνιδεῖν ἔστιν αὐτοῦ τὴν φύσιν, ὅχλου μὲν
ἀσεβούντων μὴ φροντίζουσιν, ἐνὸς δὲ
εὐσεβοῦς σωτηρίας οὐκ ἀμελοῦσαν. πασῶν
οὖν μείζων ἐστὶν ἀσέβεια τὸ τὸν μόνον
πάντων καταλείψαντα δεσπότην πολλοὺς
τοὺς οὐκ ὄντας σέβειν θεοῦς.

9.1 | The next day, Peter went out with his
companions and came to a place. When he
arrived, he began to speak: God destroyed
all the wicked people of old with water, but
found one righteous man and saved him in
an ark along with three sons and their
wives. From this, we can see his nature: the
crowd was wicked and did not care, but he
did not neglect the salvation of one
righteous person. Therefore, the greatest
wickedness is to leave behind the one true
Master and worship many false gods that
do not exist.

9.2 | Ἐὰν οὖν ἐμοῦ ὑμῖν ὑφηγουμένου καὶ
δεικνύντος, ὅτι τοῦτό ἐστιν τὸ μέγιστον
ἁμάρτημα, ὃ πάντας ὑμᾶς ἀπολέσαι
δύναται, τὸν ὑμέτερον ἀποδράμη νοῦν, ὅτι
οὐκ ἀπόλλυσθε, πολλοὶ ὄντες ὅχλοι,
ἡπάτησθε· ἔχετε γὰρ τοῦ πάλαι
κατακλυσθέντος κόσμου τὸ ὑπόδειγμα
καίτοι ἐκείνων μὲν τὸ ἁμάρτημα πολὺ
ἥττον ἢν τοῦ καθ' ὑμᾶς. ἐκεῖνοι γὰρ εἰς
τοὺς ὁμοίους ἡσέβουν, ἢ φονεύοντες ἢ
μοιχεύοντες, ὑμεῖς δὲ εἰς τὸν τῶν ὄλων
ἀσεβεῖτε Θεόν, ἀντ' αὐτοῦ ἢ καὶ σὺν αὐτῷ
ἄψυχα ἀγάλματα σέβοντες, καὶ τὸ θεῖον
αὐτοῦ ὄνομα πάσῃ ἀναισθήτῳ ὕλῃ
ἐπιρρίψαντες. πρῶτον μὲν οὖν
δεδυστυχήκατε, μὴ γνωρίσαντες τὴν
διαφορὰν τὴν μεταξὺ μοναρχίας καὶ
πολυαρχίας, ὅτι ἡ μὲν μοναρχία ὁμονοίας

9.2 | If, therefore, while I am guiding and
showing you that this is the greatest sin,
which can destroy all of you, your mind
escapes, thinking that you will not be
destroyed, even though you are many, you
are deceived. For you have the example of
the world that was flooded long ago, and
their sin was much less than yours. They
sinned against those like themselves, either
by murder or adultery, but you sin against
the God of all, worshiping lifeless statues
instead of him or alongside him, and
throwing his divine name into all senseless
matter. First of all, you have been
unfortunate, not recognizing the difference
between monarchy and polyarchy, for
monarchy is a source of unity, while
polyarchy leads to wars. For the one does

ἐστὶν παρεκτικὴ, ἡ δὲ πολυαρχία πολέμων
ἐξεργαστικὴ. τὸ γὰρ ἓν ἑαυτῷ οὐ μάχεται,
τὰ δὲ πολλὰ πρόφασιν ἔχει τὴν πρὸς
ἕτερον μάχην ἐπιχειρεῖν.

not fight against itself, but the many have a
reason to engage in battle with each other.

9.3 | Αὐτίκα γοῦν, εὐθὺς μετὰ τὸν
κατακλυσμὸν, ὁ Νῶε τρία καὶ ἐπιζήσας ἔτη
μετὰ τῶν ἐξ αὐτοῦ γενομένων ὄχλων ἐν
ὁμονοίᾳ διετέλει, τοῦ μόνου Θεοῦ κατ'
εἰκόνα ὑπάρξας βασιλεύς. μετὰ δὲ τὴν
αὐτοῦ τελευτὴν πολλοὶ τῶν ἐξ αὐτοῦ
βασιλείας ὠρέχθησαν, καὶ πρὸς τὸ
βασιλεῦσαι σπεύδοντες τὸ πῶς δυνηθεῖν
ἕκαστος ἐπενόει. καὶ ὁ μὲν πολέμῳ, ἄλλος
δόλῳ, ἕτερος πειθοῖ, καὶ ἄλλος ἄλλως, ὧν
εἷς τις ἀπὸ γένους ὧν Χάμ, τοῦ ποιήσαντος
Μεστρέμ, ἐξ οὗπερ τὰ Αἰγυπτίων καὶ
Βαβυλωνίων καὶ Περσῶν ἐπλήθυνε φυλὰ.

9.3 | Right after the flood, Noah lived for
three more years with his descendants in
harmony, being a king in the image of the
one true God. After his death, many from
his kingdom desired to rule, and each one
thought of how he could become king.
Some sought it through war, others
through deceit, and others through
persuasion, while one of them, from the
lineage of Ham, the son of Mestren, became
the ancestor of the many tribes of
Egyptians, Babylonians, and Persians.

9.4 | Ἐκ τοῦ γένους τούτου γίνεται τις κατὰ
διαδοχὴν μαγικὰ παρειληφώς, ὀνόματι
Νεβρώδ, ὥσπερ γίγας ἐναντία τῷ Θεῷ
φρονεῖν ἐλόμενος, ὃν οἱ Ἕλληνες
Ζωροάστρην προσηγόρευσαν. οὗτος μετὰ
τὸν κατακλυσμὸν βασιλείας ὀρεχθεὶς καὶ
μέγας ὧν μάγος, τοῦ νῦν βασιλεύοντος
κακοῦ τὸν ὠροσκοποῦντα κόσμον ἀστέρα
πρὸς τὴν ἐξ αὐτοῦ βασιλείας δόσιν
μαγικαῖς ἠνάγκασε τέχναις. ὁ δὲ ἅτε δὴ
ἄρχων ὧν καὶ τοῦ βιαζομένου τὴν ἐξουσίαν
ἔχων, μετ' ὀργῆς τὸ τῆς βασιλείας
προσέχεε πῦρ, ἵνα πρὸς τε τὸν ὀρκισμὸν
εὐγνωμονήσῃ, καὶ τὸν πρῶτως
ἀναγκάσαντα τιμωρήσῃται.

9.4 | From this lineage, there arose a
certain man named Nimrod, who was a
mighty hunter against God, as a giant in his
thinking. The Greeks called him Zoroaster.
After the flood, he desired to rule and,
being a great magician, he forced the star
that governs the current wicked world to
grant him power through magical arts. As
he was a ruler and had authority over those
who were being oppressed, he fiercely
directed the fire of his kingdom, so that he
might be grateful for the oath and take
revenge on the one who first compelled
him.

9.5 | Ἐκ ταύτης οὖν τῆς ἐξ οὐρανοῦ χαμαὶ
πεσοῦσης ἀστραπῆς ὁ μάγος ἀναιρεθεὶς
Νεβρώδ, ἐκ τοῦ συμβάντος πράγματος
Ζωροάστρης μετωνομάσθη, διὰ τὴν τοῦ

9.5 | From this lightning that fell from the
sky, the magician Nimrod was killed, and
because of this event, he was renamed
Zoroaster, due to the flow of the star that

ἀστέρος κατ' αὐτοῦ ζῶσαν ἐνεχθῆναι ῥοήν. οἱ δὲ ἀνόητοι τῶν τότε ἀνθρώπων ὡς διὰ τὴν εἰς θεὸν φιλίαν κεραυνῶ μεταπεμφθεῖσαν τὴν ψυχὴν νομίσαντες, τοῦ σώματος τὸ λείψανον κατορύξαντες, τὸν μὲν τάφον ναῶ ἐτίμησαν ἐν Πέρσαις, ἔνθα ἡ τοῦ πυρὸς καταφορὰ γέγονεν, αὐτὸν δὲ ὡς θεὸν ἐθρήσκεισαν. τοῦτ' ὑποδείγματι καὶ οἱ λοιποὶ ἐκέϊσε τοὺς κεραυνῶ θνήσκοντας ὡς θεοφιλεῖς θάπτοντες ναοῖς τιμῶσιν, καὶ τῶν τεθνεώτων ἰδίων μορφῶν ἱστασιν ἀγάλματα. ἐντεῦθεν ὁμοίως ἐζήλωσαν καὶ τῶν κατὰ τόπους οἱ δυναστεύσαντες, ὧν οἱ πλεῖστοι τῶν αὐτοῖς ἡγαπημένων καὶ μὴ κεραυνῶ θνησκόντων τοὺς τάφους ναοῖς καὶ ξοάνοις τιμῶντους καὶ βωμοὺς ἀνάπτοντες ὡς θεοὺς προσκυνεῖσθαι προσέταξαν. πολλῶ δὲ ὕστερον διὰ τὸν πολὺν χρόνον ὑπὸ τῶν μεταγενεστέρων ὄντως θεοὶ εἶναι ἐνομίσθησαν.

lived according to him. The foolish people of that time thought that his soul was sent to God by lightning, and they buried the remains of his body. They honored his tomb with a temple in Persia, where the fire was brought down, and they worshiped him as a god. Following this example, others also began to honor those who died by lightning as beloved of the gods, burying them in temples and erecting statues of their own forms. Later on, many generations believed that these were truly gods.

9.6 | Ὅμως τῆς ἀπαρχῆς μιᾶς οὐσῆς βασιλείας πολλαὶ διαιρέσεις τοῦτον ἐγένοντο τὸν τρόπον. Πέρσαις πρῶτοι τῆς ἐξ οὐρανοῦ πεσοῦσης ἀστραπῆς λαβόντες ἄνθρακας τῇ οἰκείᾳ διεφύλαξαν τροφῇ, καὶ ὡς θεὸν οὐράνιον προτιμήσαντες τὸ πῦρ, ὡς πρῶτοι προσκυνήσαντες ὑπ' αὐτοῦ τοῦ πυρὸς πρῶτοι βασιλείας τετίμηνται. μεθ' οὓς Βαβυλώνιοι ἀπὸ τοῦ ἐκεῖ πυρὸς ἄνθρακας κλέψαντες καὶ διασώσαντες εἰς τὰ ἑαυτῶν καὶ προσκυνήσαντες καὶ αὐτοὶ ἀκολούθως ἐβασίλευσαν. Αἰγύπτιοι δὲ ὁμοίως πράξαντες, καὶ τὸ πῦρ ἰδίᾳ διαλέκτῳ Φθαοῦ καλέσαντες, ὃ ἐρμηνεύεται Ἥφαιστος, οὗ τῷ ὀνόματι καὶ ὁ παρ' αὐτοῖς πρῶτος βασιλεύσας προσαγορεύεται. τοῦτον μὲν οὖν τὸν τρόπον χρησάμενοι καὶ οἱ κατὰ τὸν βασιλεύσαντες, καὶ ἱδρυμα ποιήσαντες καὶ βωμοὺς εἰς τιμὴν τοῦ πυρὸς ἀνάψαντες,

9.6 | However, from the beginning of this one kingdom, many divisions arose in this way. The Persians were the first to take coals from the lightning that fell from the sky and kept them for food, and they honored the fire as a heavenly god. They were the first to worship this fire and were honored as the first kings. Following them, the Babylonians stole coals from that fire and kept them for themselves, and they also worshiped it and later ruled. The Egyptians did the same, calling the fire by their own name, Phtha, which is interpreted as Hephaestus. By this name, the first king among them is also called. Thus, using this method, those who ruled in different places also built temples and lit altars in honor of the fire, while most of the kingdoms were extinguished.

τῆς μὲν βασιλείας οἱ πλεῖστοι
ἀπεσβέσθησαν.

9.7 | Τοῦ δὲ τὰ ξόανα σέβειν οὐκ
ἐπαύσαντο, διὰ τὴν κακὴν τῶν μάγων
ἐπίνοιαν, εὐρόντων αὐτοῖς προφάσεις,
κρατεῖν αὐτοὺς πρὸς τὴν ματαίαν λατρείαν
δυναμένας· ἰδρύσαντες γὰρ αὐτὰ μαγικαῖς
τελεταῖς ἐορτὰς αὐτοῖς ὥρισαν ἕκ τε
θυμάτων, σπονδῶν, αὐλῶν τε καὶ κρότων,
ᾧ προφάσει οἱ ἀνόητοι ἀπατῶμενοι,
καίτοι τῆς βασιλείας αὐτῶν ἀφαιρεθείσης,
αὐτοὶ τῶν συνελθουσῶν θρησκείων οὐκ
ἀπολείπονται· ἐπὶ τοσοῦτον τῆς ἀληθείας
τὴν ἡδυπάθειαν προετίμησαν, τὴν πλάνην.
οἱ καὶ μετὰ μέθην παραβώμιον
ἐπολολύζουσιν, τῆς ψυχῆς ἐκ βάθους
ὥσπερ δι' ὀνείρων αὐτοῖς τὴν μέλλουσαν
ἐπὶ ταῖς τοιαύταις αὐτῶν πράξεσιν
προαγγελλούσης τιμωρίαν.

9.8 | Πολλῶν οὖν ἐν βίῳ παρελθουσῶν
θρησκείων πάρεσμεν φέροντες ὑμῖν, οἱ
ἀγαθοὶ ἔμποροι ἐκ προγόνων ἡμῖν
παραδοθείσης καὶ φυλαχθείσης θρησκείας,
ὡς σπέρματα φυτῶν δεικνύντες καὶ ἐπὶ τῇ
ὑμετέρᾳ κρίσει καὶ ἐξουσίᾳ τιθέντες. τὸ
ὑμῖν δοκοῦν ἐπιλέξασθε. ἐὰν μὲν οὖν τὰ
ἡμέτερα ἔλησθε, οὐ μόνους δαίμονας καὶ τὰ
ἐκ δαιμόνων πάθη φυγεῖν δυνήσεσθε, ἀλλὰ
τοιαῦτα φυγαδεύοντες καὶ ἱκετευόμενοι
ὑπ' αὐτῶν καὶ τῶν εἰσαεὶ ἐσομένων
ἀγαθῶν ἀπολαύσετε.

9.9 | Επείγε τούναντίον ἐν μὲν τῷ νῦν βίῳ
ὑπὸ δαιμόνων ἀλλοκότοις πάθεσιν
ἐνυβριζόμενοι, ἐπὶ τῇ ἐκ τοῦ σώματος
ἀπαλλαγῇ καὶ τὰς ψυχὰς εἰσαεὶ

9.7 | But they did not stop honoring the
statues because of the evil ideas of the
magicians, who found excuses to keep them
in their empty worship. They established
magical festivals for them with sacrifices,
drink offerings, flutes, and clapping, by
which the foolish were deceived. Even
though their kingdom was taken away, they
did not abandon their gathered religions.
They preferred the sweetness of falsehood
over the truth. They even shout in a
drunken state, as if from the depths of their
souls, announcing a coming punishment for
their actions through dreams.

9.8 | Therefore, as many religions have
passed in life, we bring you those that the
good merchants have handed down to us
from our ancestors and kept safe, showing
them like seeds of plants and placing them
under your judgment and authority. You
should choose what seems best to you. If
you choose our beliefs, you will not only be
able to escape demons and the troubles
that come from demons, but by fleeing such
things and seeking help from them, you will
enjoy the good things that will always
come.

9.9 | Therefore, on the contrary, in this life,
being insulted by strange sufferings from
demons, when you are freed from the body,
you will have souls that will always be

κολασθησομένης ἔξετε, τὰ ἀληθῆ οὐ Θεοῦ καταδικάζοντος, ἀλλὰ κακῶν πράξεων τοιαύτην ἔχουσιν κρίσιν. οἱ γὰρ δαίμονες, διὰ τῆς αὐτοῖς ἀποδοθείσης τροφῆς ἐξουσίαν ἔχοντες, ὑπὸ τῶν ὑμετέρων χειρῶν εἰς τὰ ὑμέτερα εἰσκρίνονται σώματα. ἐνδομυχήσαντες γὰρ πολλῷ τῷ χρόνῳ καὶ τῇ ψυχῇ ἀνακίρνονται. καὶ διὰ τὴν ἀμέλειαν τῶν ἑαυτοῖς βοηθεῖν μὴ νοούντων ἢ καὶ μὴ βουλομένων, τούτων αὐτῶν ἐπὶ τῇ τοῦ σώματος λύσει ἡ ψυχὴ τῷ δαίμονι ἠνωμένη ἀνάγκην ἔχει φέρεσθαι ὑπ' αὐτοῦ εἰς οὓς βούλεται τόπους. τὸ δὲ πάντων χαλεπώτατον, ἐπὶ τῇ τῶν ὅλων συντελείᾳ ὁ δαίμων τὰ πρῶτα εἰς τὸ καθαῖρον πῦρ ἀποδοθῆναι, ἢ συγκραθεῖσα αὐτῷ ψυχῇ ἀνάγκην ἔχει αὐτὴ μὲν ἀπορρήτως κολάζεσθαι, ὁ δὲ δαίμων ἡδεσθαι. ἢ γὰρ ἐκ φωτὸς οὖσα τὴν ἀλλόφυλον τοῦ πυρὸς φλόγα μὴ φέρουσα βασανίζεται, ὁ δὲ ἐν τῇ τοῦ γένους αὐτοῦ ὣν οὐσίᾳ μεγάλως ἡδεταί, δεσμός δύσρηκτος γενόμενος τῆς ὑπ' αὐτοῦ συμποθείσης ψυχῆς.

punished, not because of God's judgment, but because of the judgment of evil actions. For the demons, having power through the food given to them, are forced into your bodies by your own hands. They have been mixed in for a long time and are intertwined with the soul. And because of the neglect of those who do not understand or do not want to help themselves, at the time of the body's release, the soul, united with the demon, must be carried by it wherever it wishes. The most terrible thing of all is when, at the end of all things, the demon is returned to the pure fire, the soul that has been bound to it must inevitably be punished, while the demon will rejoice. For the soul, being from the light, suffers because it cannot bear the foreign flame of the fire, while the demon, being of its own kind, greatly enjoys it, becoming a strong bond with the soul that suffers under it.

9.10 | Τὸ δὲ τοὺς δαίμονας γλίχεσθαι εἰς τὰ τῶν ἀνθρώπων εἰσδύειν σώματα, αἰτία αὕτη. πνεύματα ὄντες καὶ τὴν ἐπιθυμίαν ἔχοντες εἰς βρωτὰ καὶ ποτὰ καὶ συνουσίαν, μεταλαμβάνειν δὲ μὴ δυνάμενοι διὰ τὸ πνεύματα εἶναι καὶ δεῖσθαι ὀργάνων τῶν πρὸς τὴν χρῆσιν ἐπιτηδείων, εἰς τὰ ἀνθρώπων εἰσίασιν σώματα, ἵνα ὥσπερ ὑπουργούντων ὀργάνων τυχόντες, ὧν θέλουσιν ἐπιτυχεῖν δυνατοὶ ᾧσιν, εἴτε βρωτῶν, διὰ τοὺς ἀνθρώπου ὀδόντας, εἴτε συνουσίας, διὰ τὰ ἐκείνου αἰδοῖα. ὅθεν πρὸς τὴν τῶν δαιμόνων φυγὴν ἡ ἔνδεια καὶ ἡ νηστεία καὶ ἡ κακουχία οἰκειότατόν ἐστιν βοήθημα. εἰ γὰρ τοῦ μεταλαμβάνειν χάριν εἰσέρχονται εἰς ἀνθρώπου σῶμα, δηλὸν ὅτι κακουχία φυγαδεύονται. ἀλλ' ἐπειδὴ ἔνια

9.10 | The reason that demons cling to enter the bodies of humans is this: being spirits and having a desire for food, drink, and sexual relations, they cannot partake because they are spirits and need physical tools for their use. So, they enter human bodies to use them like instruments, allowing them to achieve what they want, whether it be food through human teeth or sexual relations through human genitals. Therefore, to escape demons, fasting, lack of food, and hardship are the most helpful. If they enter a human body to partake, it is clear that they are driven away by hardship. But since some are more fearsome and have become attached, even though they are punished, they cling to the

δεινότερα τυγχάνοντα
προσφιλονεικήσαντα, καίτοι τιμωρούμενα,
τῷ τιμωρουμένῳ προσμένει σῶματι, διὰ
τοῦτο χρη προσφεύγειν Θεῷ εὐχαῖς καὶ
δεήσεσιν, ἀπεχομένους τε πάσης
ἀκαθάρτου προφάσεως, ὅπως ἡ τοῦ Θεοῦ
χεὶρ εἰς ἱάσιν αὐτοῦ ἐπιψαῦσαι δυνήθῃ, ὡς
ἀγνοῦ καὶ πιστεύοντος.

punisher's body. For this reason, one must
turn to God with prayers and requests,
staying away from all unclean things, so
that God's hand may touch them for
healing, as one who is pure and believes.

9.11 | Δεῖ δὲ καὶ ἐν ταῖς εὐχαῖς τῷ Θεῷ
προσπεφευγῆναι ὁμολογεῖν, καὶ
διαμαρτύρασθαι τὴν τοῦ δαίμονος οὐκ
ἀπάθειαν, ἀλλὰ βραδύτητα. πάντα γὰρ τῷ
πιστεύοντι γίνεται, ἀπιστοῦντι δὲ οὐδέν.
ὅθεν αὐτοὶ οἱ δαίμονες, εἰδότες ὧν
ἐπικρατοῦσιν τῆς πίστεως τὴν ποσότητα,
ἀναλογοῦσιν ἐπιμετροῦσιν αὐτῶν τὴν
ἐπιμονήν. διὰ τοῦτο τοῖς ἀπιστοῦσιν
ἐπιμένουσιν, τοῖς δὲ δυσπίστοις
ἐμβραδύνουσιν, τοῖς δὲ παντάπασιν
πιστεύουσιν καὶ εὖ πράττουσιν οὐδὲ πρὸς
ῥοπήν ὥρας συνεῖναι δύνανται. ἡ γὰρ ψυχὴ
τῇ πρὸς Θεὸν πίστει ὡς εἰς ὕδατος φύσιν
τραπεῖσα τὸν δαίμονα ὡς σπινθῆρα πυρὸς
ἀποσβέννυσιν. κάματος οὖν ἐστὶν ἐκάστῳ
ἐκνοηθῆναι τὴν τοῦ ἑαυτοῦ δαίμονος
φυγὴν. ἀνακρινάμενοι γὰρ ταῖς ψυχαῖς,
ὅπως τις τῆς αὐτοῦ σωτηρίας ἀμελήσῃ,
ἐνθυμήσεις πρὸς ἃ βούλεται ὑποβάλλουσιν
εἰς τὸν ἐκάστου νοῦν.

9.11 | It is necessary to also confess in
prayers to God and to testify that the
demon's lack of action is not due to
powerlessness, but to slowness. For
everything happens for the one who
believes, but nothing for the one who does
not believe. Therefore, the demons,
knowing the strength of faith, measure
their persistence according to it. For this
reason, they remain with those who do not
believe, while they slow down those who
are doubtful, and they cannot stay at all
with those who completely believe and act
well. For the soul, with its faith in God,
turns the demon away like water
extinguishing a spark of fire. Thus, it is a
struggle for each person to think of
escaping their own demon. They mix with
the souls, so that someone may neglect
their own salvation, and they suggest
thoughts to each person's mind about what
they want.

9.12 | Ὅθεν πολλοὶ οὐκ εἰδότες πόθεν
ἐνεργοῦνται, ταῖς τῶν δαιμόνων κακαῖς
ὑποβαλλομέναις ἐπινοίαις ὡς τῷ τῆς
ψυχῆς αὐτῶν λογισμῷ συντίθενται. διὸ
πρὸς τοὺς σώζειν αὐτοὺς δυναμένους
ἐλθεῖν ὀκνηρότεροι γίνονται, καὶ αὐτοὺς
ὑπ' αὐτῶν τῶν ἐνεδρευόντων δαιμόνων
ἀναλίσκόμενοι ἀγνοοῦσιν. ὑπὸ μὲν οὖν τῶν

9.12 | For many, not knowing where they
are being influenced from, they are led to
think by the evil suggestions of demons, as
if these thoughts come from their own soul.
Therefore, they become more hesitant to
seek those who can save them, and while
being consumed by the demons that lie in
wait for them, they remain unaware. So, the

ταῖς ψυχαῖς αὐτῶν ἐνδομυχούντων
δαιμόνων ἐπιδίδοται αὐτοῖς ἐνθυμεῖσθαι,
ὡς οὐ δαίμονος ἐνοχλοῦντος, ἀλλὰ
σωματικῆς νόσου, οἷον ἢ ὕλης δριμείας, ἢ
χολῆς, ἢ φλέγματος, ἢ αἵματος ἀμετρίας, ἢ
μήνιγτος φλεγμονῆς, ἢ ἄλλου τινός. εἰ δὲ
καὶ τοῦτο ἦν, οὐδ' αὐτὸ ἀπήλλακται
δαίμονος εἶδος εἶναι. ἡ γὰρ καθόλου καὶ
γεώδης ψυχὴ, αἰτίᾳ πάντων βρωτῶν
διικνουμένη, ὑπὸ τῆς πλείονος τροφῆς ἐπὶ
πλεῖον προσληφθεῖσα, αὐτὴ μὲν ὡς
συγγενεῖ ἐνοῦται τῷ πνεύματι, ὅπερ ἐστὶν
ἀνθρώπου ψυχὴ, τὸ δὲ τῆς τροφῆς ὑλῶδες
τῷ σώματι ἐνωθὲν ὡς δεινὸς αὐτῷ
ὑπολείπεται ἰός. διὸ ἐπὶ πάντων καλὸν ἢ
αὐτάρκεια.

demons that whisper to their souls make
them think that they are not being troubled
by a demon, but by a physical illness, such
as a sharp body, bile, phlegm, or an excess
of blood, or even inflammation of the brain,
or something else. But even if this were
true, it does not change the fact that it is a
form of a demon. For the soul, being earthly
and influenced by all kinds of food, when it
takes in more food, unites with the spirit,
which is the human soul, while the material
part of the food, joined to the body, leaves
behind a harmful poison. Therefore, self-
sufficiency is good above all.

9.13 | Τινὲς δὲ τῶν κακούργων δαιμόνων
ἄλλως ἐνεδρεοῦσιν. τὴν ἀρχὴν οὐδ' ὅτι
ἐμφαίνοντες, ὅπως ἢ κατ' αὐτῶν σπουδὴ
μὴ γένηται, εὐκαίρως δὲ ὀργῆς προφάσει,
ἔρωτος, ἢ ἄλλου τινός, ἥτε ξίφει, ἢ βρόχῳ, ἢ
κρημνῷ, ἢ ἐτέρῳ τινὶ τὸ σῶμα αἰφνιδίως
ἐνυβρίζουσιν, καὶ εἰς τέλος
κολασθησομένας καθιστᾷσιν τῶν
ἀνακεκραμένων τὰς ἡπατημένας αὐτοῖς
ψυχάς, ὡς ἔφαμεν, εἰς τὸ καθάρσιον
χωρήσαντες πῦρ. ἄλλοι δὲ ἄλλως
ἐνεδρεοῦμενοι οὐ προσίσιν ἡμῖν, ταῖς τῶν
κακούργων δαιμόνων ἐνθυμήσεσιν
ἀπατῶμενοι, ὡς ὑπὸ μὲν τῶν θεῶν αὐτῶν
ταῦτα πάσχοντες διὰ τὴν πρὸς αὐτοὺς
ἀμέλειαν, θυσίαις δὲ αὐτοὺς διαλλάσσειν
δυνάμενοι, καὶ ὅτι μὴ χρὴ αὐτοὺς ἡμῖν
προσιέναι, ἀλλὰ τούναντίον φεύγειν καὶ
μισεῖν. καὶ ὁμῶς μισοῦσιν καὶ φεύγουσιν
τοὺς μᾶλλον ἐλεῶντας καὶ ἐπ' εὐεργεσίᾳ
αὐτοὺς διώκοντας.

9.13 | Some of the wicked demons lie in
wait in different ways. They do not show
their true nature, so that their efforts do
not become known. Instead, they suddenly
attack the body with anger, lust, or
something else, whether with a sword, a
noose, a cliff, or some other means, and
they mock the body, leading the deceived
souls to a final punishment, as we said, into
the cleansing fire. Others, lying in wait in
different ways, do not approach us, being
deceived by the thoughts of the wicked
demons, as if they are suffering these
things from the gods because of their
neglect towards them. They believe that
they can be reconciled with sacrifices, and
that they should not approach us, but
rather flee and hate us. Yet, they also hate
and flee from those who show them more
compassion and pursue them with
kindness.

9.14 | Μισοῦντες οὖν καὶ φεύγοντες ἡμᾶς

9.14 | Therefore, hating and fleeing from us,

ένεδρεύονται, οὐκ εἰδότες πόθεν αὐτοῖς τὰ ἐναντία τῇ αὐτῶν σωτηρίᾳ φρονεῖν γίνεται· οὔτε γὰρ ἡμεῖς αὐτοὺς μὴ βουλομένους πρὸς σωτηρίαν νεῦσαι βιάσασθαι δυνάμεθα, ἐπεὶ μὴ τοσαύτην νῦν κατ' αὐτῶν ἔχομεν ἐξουσίαν, οὔτε αὐτοὶ ἀφ' ἑαυτῶν τὴν κακὴν τοῦ δαίμονος ἐνθιμήσιν νοῆσαι δύνανται, οὐ γὰρ ἴσασιν ὅθεν αὐτοῖς αἱ τῶν κακῶν ἐνθυμήσεις ὑποβάλλονται. εἰσὶν δὲ οὗτοι οἱ δαίμονες καθ' ἃς βούλονται μορφὰς ἐπιφαινόμενοι φοβοῦσιν. ἔσθ' ὅτε δὲ καὶ τοῖς νοσοῦσιν θεραπείας καὶ οὕτως τοῖς προηπατημένοις θεῶν δόξαν ἀποφέρονται. καὶ τὸ δαίμονες εἶναι τοὺς πολλοὺς λανθάνουσιν, ἀλλ' οὐχ ἡμᾶς τοὺς εἰδότες αὐτῶν τὸ μυστήριον, τίνος ἔνεκα τοιαῦτα πράττουσιν, ἑαυτοὺς κατ' ὄναρ καθ' ὧν τὴν ἐξουσίαν ἔχουτιν μεταμορφοῦντες, καὶ οὓς μὲν φοβοῦσιν, οἷς δὲ χρηματίζουσιν καὶ θυσίας ἀπαιτοῦσιν καὶ συνεστιᾶσθαι κελεύουσιν, ἵνα αὐτῶν τὰς ψυχὰς συμπίνωσιν.

they lie in wait, not knowing why they think in ways that are opposite to their own salvation. For we cannot force them to seek salvation if they do not want it, since we do not have such power over them now. Nor can they understand the evil thoughts of the demon on their own, for they do not know where these bad thoughts come from. These demons appear in forms they wish to show, fearing those who might see through them. They also bring healing to the sick and thus give the impression of being gods to those who have been deceived. Many do not realize that these beings are demons, but we who know their secret understand why they act this way. They transform themselves in dreams according to the power they have, and they fear some while demanding sacrifices and gatherings from others, so that they may consume their souls.

9.15 | Ὡς γὰρ οἱ δεινοὶ ὄφεις τοῖς αὐτῶν πνεύμασιν τοὺς στρουθίους ἐπισπῶνται, οὕτω καὶ αὐτοὶ τοὺς μεταλαμβάνοντας τῆς αὐτῶν τραπέζης, διὰ γε τῶν βρωτῶν καὶ ποτῶν ἀνακραθέντες αὐτῶν τῷ νῷ, εἰς τὸ ἴδιον αὐτῶν ἐπισπῶνται βούλημα, μεταμορφοῦντες ἑαυτοὺς κατ' ὄναρ κατὰ τὰς τῶν ξοάνων εἰδέας, ἵνα τὴν πλάνην αὐξήσωσιν. τὸ γὰρ ξόανον οὔτε ζῶόν ἐστιν, οὔτε θεῖον ἔχει πνεῦμα, ὁ δὲ ὀφθεῖς δαίμων τῇ μορφῇ ἀπεχρήσατο. πόσοι κατ' ὄναρ ὁμοίως ἄλλοις ὥφθησαν, καὶ ὕπαρ συναντήσαντες ἀλλήλοις πρὸς τὸ κατ' ὄναρ ἀντιβάλλοντες οὐ συνεφώνησαν; ὥστε οὐκ ἔτι ὄναρ ἐπιφάνεια ἐκεῖνό ἐστιν, ἀλλ' ἢ δαίμονός ἐστιν ἢ ψυχῆς τὰ ἐπιγεννήματα τοῖς παροῦσι φόβοις καὶ ἐπιθυμίᾳ ἀποδιδοῦσης τὰς εἰδέας· ἢ γὰρ φόβῳ τὸν νοῦν πληγεῖσα, διὰ ὀνείρων τὰς

9.15 | Just as fierce snakes lure birds with their spirits, so these demons entice those who partake of their table, mixing with them through food and drink. They lead them to their own desires, transforming themselves in dreams into the forms of idols, to increase their deception. For an idol is neither alive nor has a divine spirit; the demon that appears uses its shape. How many others have appeared in dreams, and when they met each other in dreams, they did not agree? So, it is no longer a dream appearance; rather, it is either a demon or the offspring of a soul, influenced by present fears and desires. Fear strikes the mind, and through dreams, it gives birth to images. If you think that idols can act as if they are alive, place them on a scale, making sure both sides are

ιδέας ἀποκυΐσκει. εἰ δὲ τὰ ξόανα οἴεσθε ὡς ἔμπνοα ὑπάρχοντα τὰ τοιαῦτα ἐνεργεῖν δύνασθαι, ἐπὶ ζυγοῦ ἐπιστήσαντες αὐτά, ἴσου ὄντος τοῦ κανόνος, τὸ ἀντίρροπον ἐπὶ τῆς ἐτέρας πλάστιγγος θέντες, ἀξιώσατε αὐτὰ ἢ ὁλκότερα γενέσθαι ἢ κουφότερα, καὶ οὕτως ἐὰν γένηται, ἔμπνοά ἐστιν· ἀλλ' οὐ γίνεται· εἰ δὲ ἔσται, οὕπω τὸ τοιοῦτο θεός ἐστιν. καὶ γὰρ δακτύλῳ δαίμονος τοῦτο γενέσθαι δύναται. καὶ σκώληκες κινουῦνται, καὶ θεοὶ οὐ λέγονται.

9.16 | Ὅτι δὲ πρὸς τὰς προλήψεις ἡ ἐκάστου ψυχῇ εἰδέας δαιμόνων ἀπεικονίζει, καὶ οὐχ οἱ λεγόμενοι θεοὶ ἐπιφαίνονται, σαφές ἐστιν ἐκ τοῦ Ἰουδαίοις μὴ ἐπιφαίνεσθαι. ἀλλ' ἐρεῖ τις· πῶς οὖν χρηματίζουσιν τὰ μέλλοντα προσημαίνοντες; καὶ τοῦτο ψευδός ἐστιν. δεδοσθω δὲ ἀλήθεια εἶναι, οὕπω τὸ τοιοῦτο θεός ἐστιν. οὐ γὰρ εἴ τι μαντεύεται, θεός ἐστιν. ὅτι καὶ πύθωνες μαντεύονται, ἀλλ' ὑφ' ἡμῶν ὡς δαίμονες ἐκριζούμενοι φυγαδεύονται. ἀλλ' ἐρεῖ τις· ἐνίοις θεραπείας προστάσσουσιν. ψευδός ἐστιν· δεδοσθω δὲ οὕτως ἔχειν, οὕπω τὸ τοιοῦτο θεός ἐστιν. καὶ γὰρ ἰατροὶ ἰῶνται πολλοὺς, καὶ θεοὶ οὐκ εἰσίν. ἀλλὰ φησιν· ἰατροὶ οὐ πάντως ἰῶνται ἐκείνους, ὧν τὴν πρόνοιαν ποιοῦνται, οὗτοι δὲ καὶ χρηματίσαντες ἰῶνται. ἀλλ' ἴσασιν οἱ δαίμονες τὰ ὄντως πρὸς ἕκαστον πάθος προσοικειρυμένα βοηθήματα· διὸ ἰατροὶ ἐπιστήμονες ἰᾶσθαι δυνάμενοι, καὶ ταῦτα τὰ ὑπ' ἀνθρώπων ἰαθῆναι δυνάμενα, ἀλλὰ καὶ μαντικά ὄντα καὶ εἰδότα πότε ἕκαστον ἐξ αὐτομάτου θεραπεύεται, τότε συντάσσουσιν τὰς θεραπείας, ἵνα ἑαυτοὺς ἐπιγράψωσιν.

9.17 | Ἐπεὶ διὰ τί μετὰ πολὺν χρόνον

equal. If you demand that they become heavier or lighter, and if that happens, then they are alive. But that will not happen; if it does, it is not a god. For this can happen by the finger of a demon. Worms move, yet they are not called gods.

9.16 | That each soul shows the forms of demons in its visions, and not the so-called gods, is clear from the fact that they do not appear to the Jews. But someone might ask: how do they predict the future? This is a lie. Let it be known as truth; such a being is not a god. For if something prophesies, it is not necessarily a god. Even oracles give prophecies, but they are driven away by us as demons. But someone might say: some provide healing. This is false; let it be known that such a being is not a god. For doctors heal many, yet they are not gods. However, it is said that doctors do not heal those whom they do not care for, while these demons heal even after giving prophecies. The demons know the true remedies for each condition; that is why doctors, being knowledgeable, can heal, and these can also be healed by humans. But when the demons, being prophetic and knowing when each condition will heal on its own, then they arrange the treatments to make themselves seem important.

9.17 | Why do they take a long time to

χρηματίζουν τὰς ἰάσεις; διὰ τί δὲ, εἰ πάντα δύνανται, ἄνευ τοῦ προσφέρειν τι τὴν ἴασιν οὐ ποιοῦνται; τίνος δὲ ἔνεκα τισὶν μὲν εὐξαμένοις θεραπείας προστάσσουσιν, ἐνίοις δὲ ἔσθ' ὅτε καὶ οἰκειότεροι οὖσιν οὐ χρηματίζουν; οὕτως ὁπόταν ἐξ αὐτομάτου θεραπεία μέλλῃ γίνεσθαι, ἐπαγγέλλονται, ἵνα ἑαυτοὺς ἐπιγράψωσιν. ἄλλοι δὲ νοσήσαντες καὶ εὐξάμενοι ἐξ αὐτομάτου ὑγιάναντες, οὓς ἐπεκαλέσαντο, ἐπέγραψαν, καὶ ἀναθήματα ἐποίησαν. οἱ μὲντοι γε μετ' εὐχὴν διαφωνήσαντες τὰς ἀποτυχίας ἀναθῆναι οὐ δύνανται. πλὴν εἰ οἱ συγγενεῖς τῶν τεθνεώτων ἢ ἐξ αὐτῶν τινες συνεζήτησαν τὰς ἀποτυχίας, πλείονας ἢν εὐρήκειτε τὰς ἀποτυχίας τῶν ἐπιτευγμάτων. ἀλλ' οὐδεὶς προειλημμένος αὐτοῖς τὸν κατ' αὐτῶν ἔλεγχον ἐκφάναι θέλει, αἰδούμενος ἢ φοβούμενος, ἀλλὰ τούναντίον, τὰ πιστὰ αὐτῶν ἀτοπήματα συγκρύβουσιν.

9.18 | Πόσοι δὲ καὶ καταψεύδονται χρηματισμοὺς καὶ θεραπείας ἐξ αὐτῶν ἀποτελεσθείσας, καὶ ταύτας βεβαιοῦνται μεθ' ὄρκων; πόσοι δὲ ἐπὶ μισθῷ ἑαυτοὺς ἐξέδωκαν, δι' ἐνίων ἐπινοιῶν πάσχειν τινὰ ἀναδεξάμενοι, καὶ οὕτως κηρύξαντες, αὐτῶν τὸ πάθος ἀντιπαθεῖα ἀποκατασταθέντες, κεχρηματίσθαι τὴν θεραπείαν λέγουσιν, ἵνα τὸ ἀναίσθητον ἐπιγράψωσιν σέβασμα; πόσα δὲ αὐτῶν ἐκ καταρχῆς μαγικῇ τέχνῃ ἐτελέσθη, ἵνα ὀνειροπολῇ καὶ χρηματίζῃ; καὶ ὅμως μακρῷ χρόνῳ καὶ ταῦτα διεφώνησεν. πόσοι δὲ τὰ τοιαῦτα κρατύνειν θέλοντες γοητεύουσιν; πλὴν οὐκ εἴ τι μαντικόν ἐστὶν ἢ θεραπευτικόν, τοῦτο θεὸς ἐστίν.

provide healings? If they can do everything, why do they not heal without someone offering something? For what reason do they provide healing to some who pray, while to others, even those closer to them, they do not? Whenever a healing is about to happen on its own, they promise it, so they can make themselves look important. Others who have fallen ill and prayed heal on their own, and those they called upon, they write down and make offerings. However, those who disagree with the prayer cannot make offerings for their failures. But if the relatives of the dead or some of them discuss the failures, you would find many more failures than successes. Yet no one wants to reveal their mistakes, feeling ashamed or afraid; instead, they hide their own errors.

9.18 | How many people lie about prophecies and healings that they claim to have received from them, and swear to these claims? How many have sold themselves for money, suffering from certain ideas they have accepted, and then proclaiming that they have been healed from their condition through sympathy, saying they received the healing to make the insensible seem worthy of respect? How many of these were accomplished through magical arts from the beginning, so they could dream and make prophecies? And yet, over a long time, these things have also disagreed. How many want to control such things and practice enchantments? But if it is not prophetic or healing, then it is not a god.

9.19 | Ὁ γὰρ Θεὸς πάντα δύναται. ἐκεῖνος γὰρ ἐστὶν ἀγαθὸς καὶ δίκαιος, νῦν πᾶσιν μακροθυμῶν, ἵνα οἱ βουλόμενοι ἐφ' οἷς ἔπραξαν κακοῖς μεταμεληθέντες καὶ καλῶς πολιτευσάμενοι, ἐν ἡμέρᾳ ἧ τὰ πάντα κρίνεται, τῶν κατ' ἀξίαν ἀπολαύσωσιν. διὸ νῦν ἄρξασθε, ἀγαθῆς γνώσεως αἰτία Θεῷ πειθόμενοι ἀντιλέγειν ὑμῶν ταῖς κακαῖς ἐπιθυμίαις καὶ ἐννοίαις, ἵνα δυνηθῇτε ἀνακαλέσασθαι τὴν πρώτην τῇ ἀνθρωπότητι παραδοθεῖσαν σωτήριον θρησκείαν. οὕτω γὰρ ὑμῖν ἐξ αὐτῆς ἀνατελεῖ τὰ ἀγαθὰ, ἃ τινὰ λαβόντες πεῖραν τῶν κακῶν τοῦ λοιποῦ καταλείψετε. ἀλλὰ τῷ δεδοκῶτι εὐχαριστήσατε, μετὰ τοῦ τῆς εἰρήνης βασιλέως εἰσαεῖ τῶν ἀπορρήτων βασιλεύοντες ἀγαθῶν. ἐν δὲ τῷ παρόντι, ἀενάῳ ποταμῷ ἢ πηγῇ ἐπεὶ γε κἂν θαλάσση ἀπολουσάμενοι ἐπὶ τῇ τρισμακαρίᾳ ἐπονομασίᾳ οὐ μόνον τὰ ἐνδομυχοῦντα ὑμῖν πνεύματα ἀπελάσαι δυνησέσθε, ἀλλ' αὐτοὶ μηκέτι ἁμαρτάνοντες καὶ Θεῷ ἀνενδοιάστως πιστεύοντες τὰ ἄλλων κακὰ πνεύματα καὶ δαιμόνια χαλεπὰ σὺν τοῖς δεινοῖς πάθεσιν ἀπελάσετε. ἐνίστε δὲ μόνον ἐνιδόντων ὑμῶν φεύξονται. ἴσασιν γὰρ τοὺς ἀποδεδωκότας ἑαυτοὺς τῷ Θεῷ. διὸ τιμῶντες αὐτοὺς πεφοβημένοι φεύγουσιν, ὥσπερ ἐχθὲς ἐωράκατε, πῶς ἐμοῦ ἀναθεμένου μετὰ τὴν προσομιλίαν εὔξασθαι ὑπὲρ τῶν πασχόντων αὐτὰ τὰ πάθη, τῇ πρὸς τὴν θρησκείαν τιμῇ ἀνέκραγεν, βραχεῖαν ὥραν στέξει μὴ δυνηθέντα.

9.20 | Μὴ οὖν νομίσητε ὅτι ἡμεῖς ἄλλης φύσεως ὄντες κατὰ τοῦτο δαίμονας οὐ φοβούμεθα. τῆς γὰρ αὐτῆς ὑμῖν ἐσμεν φύσεως, ἀλλ' οὐ θρησκείας. διὸ ὑμῶν οὐ

9.19 | For god can do all things. He is good and just, now being patient with everyone, so that those who want to regret the wrongs they have done and live well may enjoy the rewards according to their worth on the day when all things are judged. Therefore, now begin, trusting in god as the cause of good knowledge, to oppose your bad desires and thoughts, so that you can recall the first religion given to humanity for salvation. For in this way, good things will spring up for you, and having experienced the evils, you will leave them behind. But give thanks to the one who has given, always ruling with the king of peace over the good things that cannot be spoken. In the present, by the eternal river or spring, even if you wash in the sea, you will be able to drive away the spirits that dwell within you, and they themselves will no longer sin, believing in god without hesitation, and you will drive away the other evil spirits and demons along with their terrible sufferings. Sometimes, only when they see you will they flee. For they know those who have given themselves to god. Therefore, honoring them, they flee in fear, just as you saw yesterday, how after my speaking, they cried out when I prayed for those suffering from those very sufferings, shouting in honor of the religion, unable to stay for a brief moment.

9.20 | So do not think that we, being of a different nature, do not fear demons. For we are of the same nature as you, but not of the same religion. Therefore, we are not

πολὺ, ἀλλὰ τὸ πᾶν κρείττονες ὄντες καὶ ὑμᾶς τοιούτους γενέσθαι οὐ φθονοῦμεν, ἀλλὰ τούναντίον συμβουλευόμεν, εἰδότες ὅτι τοὺς Θεῷ προσοικειωθέντας ταῦτα πάντα ἀγνώστως προτιμᾷ καὶ φοβεῖται.

much different from you, but rather we are better, and we do not envy you becoming like us. On the contrary, we advise you, knowing that those who are close to god are valued and feared by all these things without knowing it.

9.21 | Ὅνπερ γὰρ τρόπον Καίσαρος χιλιάρχῳ οἱ ὑποκείμενοι στρατιῶται διὰ τὴν τοῦ δεδωκότος ἐξουσίαν τὸν εἰληφότα οἶδασιν τιμᾶν, τοσοῦτον ὥστ' ἂν τοὺς ἐφεστῶτας λέγειν τούτῳ, ἐλθέ, καὶ ἔρχεται, καὶ ἄλλῳ, πορεύου, καὶ πορεύεται, οὕτως καὶ ὁ Θεῷ ἑαυτὸν ἀποδοὺς, πιστὸς ὢν, δαίμοσιν τε καὶ πάθεσιν μόνον λέγων ἀκούεται, καὶ ὑποχωροῦσιν δαίμονες, πολὺ ἰσχυρότεροι ὄντες τῶν κελευόντων. ἀφράστῳ γὰρ δυνάμει τὸν ἐκάστου νοῦν ὁ Θεὸς ὑποτάσσει ᾧ βούλεται. ὥς γὰρ τὸν Καίσαρα πεφόβηνται ὄντα ἄνθρωπον πολλοὶ ἡγεμόνες μετὰ πασῶν τῶν παρεμβολῶν καὶ πόλεων, τῆς ἐκάστου καρδίας τῶν ὅλων εἰκόνα προτιμᾶν σπευδούσης· Θεοῦ γὰρ βουλῇ τὰ πάντα δεδουλωμένα φόβῳ τὴν αἰτίαν ἐκ οἴδεν· οὕτω καὶ τὸν Θεῷ προσφεύγοντα καὶ τὴν δικαίαν πίστιν ὥσπερ εἰκόνα αὐτοῦ ἐν τῇ αὐτοῦ βαστάζοντα καρδίᾳ πάντα τὰ παθοποιὰ πνεύματα τιμᾷ καὶ φεύγει, φυσικῇ τινὶ ὁδῷ πεφοβημένα.

9.21 | For just as the soldiers under a commander honor the one who has authority over them, so much so that if he tells one to come, he comes, and to another to go, he goes, in the same way, the one who has given himself to god, being faithful, is heard only by demons and sufferings, and the demons retreat, even though they are much stronger than those giving orders. For god subjects each person's mind with an unfathomable power as he wishes. Just as many leaders fear Caesar, a mere man, along with all the camps and cities, hastening to honor the image of each heart, for everything is enslaved to god's will out of fear, so too does the one who flees to god and carries in his heart a just faith honor and drive away all the spirits that cause suffering, fearing him in a natural way.

9.22 | Ἀλλ' ὅμως καὶ πάντες δαίμονες μετὰ πάντων τῶν παθῶν ὑμᾶς φεύγωσιν, οὐκ ἔστιν ἐν τούτῳ μόνῳ χαίρειν, ἀλλ' ἐν τῷ δι' εὐαρεστίαν τὰ ὀνόματα ὑμῶν ἐν οὐρανῷ ὡς αἰεὶ ζώντων ἀναγραφῇ. οὕτω τὸ θεῖον ἅγιον δαίμονας φυγαδεύειν εἰς τὴν ἄλλου ἴασιν γίνεται. ταῦτα δὲ λέγομεν, οὐχ ὥς ἀρνούμενοι τὸ μὴ δεῖν ἄλλοις βοηθεῖν, ἀλλ' ὅτι μὴ χρὴ ἐπὶ τούτῳ τυφωθέντας

9.22 | But even if all demons and all sufferings flee from you, it is not enough to rejoice in this alone, but rather in the fact that your names are written in heaven for always living, because of your pleasing god. Thus, the divine drives away demons to another healing. We say these things not because we deny the need to help others, but because we should not be careless

ἐαυτῶν ἀμελεῖν. ἔσθ' ὅτε δέ τινας ἀνόμους
ἄνδρας δαίμονες φεύγουσιν δι' ὄνομα
τίμιον· καὶ ἐνεδρεύονται ὃ τε ἀπελάσας καὶ
ἱστορήσας. ὁ μὲν ἀπελάσας, ὡς διὰ
δικαιοσύνην προτιμηθεὶς, οὐκ εἰδὼς τοῦ
δαίμονος τὸ κακοῦργον ἅμα τε γὰρ τὸ
ὄνομα τετίμηκεν, καὶ τῇ φυγῇ τὸν ἀσεβῆ
εἰς οἷσιν δικαιοσύνης περιβαλὼν τοῦ μὴ
μετανοεῖν ἠπάτησεν. ὁ δὲ ἱστορήσας, ὡς
εὐσεβεῖ συγχρησάμενος τῷ ἀπελάσαντι,
πρὸς τὴν ὁμοίαν πολιτείαν σπεύσας
ἀπόλλυται. ἐνίοτε δὲ καὶ τοὺς μὴ Θεῷ
προσκειμένους ὅρκους φεύγειν
ὑποκρίνονται, ἵνα ἀπατήσαντες αὐτοὺς ὅτε
θελήσωσιν ἀνελῶσιν.

about ourselves, blinded by this. There are
times when demons flee from certain
lawless men because of a holy name; and
they lie in wait for both the one who has
driven them away and the one who has told
the story. The one who has driven them
away, being favored for his righteousness,
does not know the evil of the demon, for he
has honored the name and, by driving it
away, has surrounded the impious one with
the illusion of righteousness, deceiving him
into not repenting. The one who has told
the story, having used piety with the one
who drove them away, hastens toward the
same way of life and is lost. Sometimes,
those who do not cling to god pretend to
flee from oaths, so that, having deceived
them, they can take them away whenever
they wish.

9.23 | Καὶ τοῦτο οὖν ὑμᾶς εἰδέναι
βουλόμεθα, ὅτι ἐὰν μὴ τις ἐαυτὸν δαίμοσιν
δοῦλον ἐκδῶ, ὡς τάχιον εἶπον, ὁ δαίμων
τὴν κατ' αὐτοῦ ἐξουσίαν οὐκ ἔχει. ἔνα οὖν
Θεὸν σέβειν ἐλόμενοι καὶ τραπέζης
δαιμόνων ἀποσχόμενοι καὶ σωφροσύνην
μετὰ φιλανθρωπίας καὶ δικαιοσύνης
ἀναδεξάμενοι καὶ τρισμακαρίᾳ ἐπονομασίᾳ
εἰς ἄφεσιν ἁμαρτιῶν βαπτισάμενοι, τῷ
ὅσον δύνασθε ἐπὶ τὸ τέλειον τῆς ἀγνείας
ἐαυτοὺς ἐπιδιδόναι, δύνασθε κολάσεως
ἀϊδίου ρυσθέντες αἰωνίων ἀγαθῶν
κληρονόμοι καταστῆναι. ταῦτα εἰπὼν τοῖς
ὑπὸ παθῶν ὀχλουμένοις προσιέναι
ἐκέλευσεν, καὶ οὕτως πολλοὶ πείρα τῶν
ἐχθρῶν θεραπευθέντων συνεληλυθότες
προσῆεσαν, ὁ δὲ τὰς χεῖρας αὐτοῖς ἐπιθείς
καὶ εὐξάμενος ἐξ αὐτῆς ἰασάμενος,
ἐντελλάμενος αὐτοῖς καὶ τοῖς ἄλλοις
ὀρθριώτερον συνεδρεύειν, αὐτὸς
λουσάμενος καὶ τροφῆς μεταλαβὼν

9.23 | And so we want you to know this: if
someone does not give himself as a servant
to demons, as I said quickly, the demon
does not have power over him. Therefore,
choosing to honor one God and separating
from the table of demons, and taking on
self-control along with kindness and
justice, and being baptized with the blessed
name for the forgiveness of sins, you can, as
much as you are able, dedicate yourselves
to the perfect purity, and you can become
heirs of eternal goods, having been rescued
from eternal punishment. After saying
these things, he commanded those troubled
by sufferings to come near, and many who
had been healed the day before gathered
and approached. He laid his hands on them
and prayed, healing them from that. He
instructed them and the others to gather
more early, and after washing himself and
sharing in food, he fell asleep.

ὑπνωσεν.

Chapter 10

10.1 | Τῇ μὲν οὖν ἐν Τριπόλει τρίτῃ ἡμέρᾳ ὀρθριώτερον ἐξ ὑπνου ἐγερθεὶς ὁ Πέτρος εἰς τὸν κῆπον εἰσῆει, ἐνθα ἦν ὑδροχοεῖον μέγα, εἰς ὃ διηνεκῶς πλούσιον ἔρρεεν ὕδωρ. ἐκεῖ λουσάμενος εἶθ' οὕτως εὐξάμενος ἐκαθέσθη, ἡμᾶς δὲ περικαθεζομένους καὶ εἰς αὐτὸν ἀτενίζοντας ὥσπερ ἀκοῦσαί τι βουλομένους συνεῖς ἔφη·

10.2 | Πολλή μοι δοκεῖ εἶναι διαφορὰ τῶν ἀγνοούντων πρὸς τοὺς πεπλανημένους. ὁ γὰρ ἀγνοῶν εἰσφέρει μοι δοκεῖ ἀνδρὶ ἐπ' εὐθηνουμένην πόλιν μὴ ὁρμᾶν βουλευθέντι, διὰ τὸ ἀγνοεῖν τὰ ἐκεῖ καλὰ, ὃ δὲ πεπλανημένος μαθόντι μὲν τὰ κατὰ τὴν πόλιν ἀγαθὰ, ἐν δὲ τῷ ὁρμᾶν κατὰ τὴν ὁδὸν τρίβον παραλλάξαντι καὶ διὰ τοῦτο πλανωμένῳ. οὕτως οὖν μοι δοκεῖ πολλὴν διαφορὰν εἶναι τῶν εἰδωλα σεβόντων πρὸς τοὺς ἐν θεοσεβείᾳ ἀλωμένους οἳ τε γὰρ εἰδωλα σέβοντες ἀγνοοῦσιν τὴν αἰώνιον ζωὴν, οὗ εἵνεκεν οὐδὲ ὀρέγονται αὐτῆς ὃ γὰρ μὴ ἴσασιν, ἀγαπᾶν οὐ δύνανται. οἱ δὲ τὸν ἕνα Θεὸν σέβειν ἐλόμενοι καὶ αἰώνιον ζωὴν τοῖς ἀγαθοῖς δεδομένην μεμαθηκότες ἐάν τι παρὰ τὰ δοκοῦντα τῷ Θεῷ ἢ πιστεύσωσιν ἢ ποιήσωσιν, εἰκόασιν τοῖς τὴν μὲν πόλιν τῆς τιμωρίας ἐκβεβηκόσιν, ἐλθεῖν εἰς τὴν εὐθηνουμένην καὶ ἐν τῇ ὁδῷ τῆς εὐθείας πλανηθεῖσιν.

10.3 | Ταῦτα αὐτοῦ διαλεγομένου ἡμῖν

10.1 | On the third day in Tripoli, Peter woke up earlier from sleep and went into the garden, where there was a large fountain that continuously flowed with rich water. There, after washing himself and then praying, he sat down. We were sitting around him, looking at him as if we wanted to hear something. Understanding this, he said:

10.2 | I think there is a big difference between those who are ignorant and those who are misled. The one who is ignorant seems to me like a man who does not want to go to a prosperous city because he does not know the good things there. But the misled person, having learned about the good things in the city, still wanders off the path and is lost because of that. Thus, I think there is a great difference between those who honor idols and those who are caught up in true worship. Those who honor idols do not know eternal life, and for that reason, they do not desire it; they cannot love what they do not know. On the other hand, those who choose to honor one God and have learned about the eternal life given to the good, if they believe or do something contrary to what seems right to God, are like those who have escaped the city of punishment but are misled on the straight path.

10.3 | While he was speaking to us, one of

είσῃει τις τῶν ἡμετέρων ἐπὶ τῷ ἀπαγγελεῖν αὐτῷ, ὃ τὰ τοιαῦτα καθεστηκώς λέγειν· πολλοὶ ὄχλοι, κύριου μου Πέτρε, πρὸ τῶν θυρῶν ἐστήκασιν. ἐπιτρέψαντος οὖν αὐτοῦ πολὺς ἐπεισῆλθεν ὄχλος. ὁ δὲ ἐγερθεὶς καὶ τῇ ἐχθρῇ βάσει ἐπιστάς, τῷ τῆς θεοσεβείας ἔθει προσαγορεύσας ἔφη· Θεοῦ τοῦ τὸν οὐρανὸν κτίσαντος καὶ τὴν γῆν καὶ πάντα τὰ ἐν αὐτοῖς πεποιηκότος, ὡς ἀληθῆς εἴρηκεν ἡμῖν προφήτης, ὁ ἄνθρωπος κατ' εἰκόνα καὶ καθ' ὁμοίωσιν γεγονώς ἄρχειν τε καὶ κυριεύειν κατεστάθη, λέγω δὲ τῶν ἐν ἀέρι καὶ γῇ καὶ ὕδασι, ὡς ἐξ αὐτοῦ τοῦ πράγματος ἔστιν συνιδεῖν, ὅτι τῇ ἑαυτοῦ συνέσει τὰ μὲν ἐν ἀέρι φέρει κάτω, τὰ ἐν βυθῷ ἀνάγει ἄνω, τὰ ἐν γῇ ἀγρεύει, καὶ τοιγε κατ' ἄλκην αὐτοῦ πολλῶ μείζονα ὄντα, λέγω δὲ ἐλέφαντας καὶ λέοντας καὶ τὰ τούτοις παραπλήσια.

our people came in to tell him that many crowds were standing at the doors, saying, "My lord Peter, many crowds are waiting outside." After he allowed them in, a large crowd entered. He then stood up and, taking his place on the platform from yesterday, spoke to them about true worship. He said: "God, who created the heavens and the earth and everything in them, as the prophet has truly told us, made man in his image and likeness to rule and have authority over all things in the air, on land, and in water. From this, it is clear that with his own understanding, he brings down what is in the air, lifts up what is in the depths, and gathers what is on the land. And indeed, he has authority over much greater creatures, like elephants and lions and others similar to them."

10.4 | Ὅτε μὲν τοι δίκαιος ἐτύγχανεν, καὶ πάντων παθημάτων ἀνώτατος ἦν, ὡς ἀθανάτῳ σώματι τοῦ ἀλγεῖν πείραν λαβεῖν μὴ δυνάμενος, ὅτε δὲ ἤμαρτεν, ὡς ἐχθρῇ καὶ τῇ πρὸ αὐτῆς ἐδείξαμεν, ὡς δοῦλος γεγονώς τῆς ἁμαρτίας πᾶσιν ὑπέπεσεν τοῖς παθήμασιν, πάντων καλῶν δικαίᾳ κρίσει στερηθεὶς. οὐ γὰρ εὐλογον ἦν, τοῦ δεδοκότος ἐγκαταλειφθέντος τὰ δοθέντα παραμένειν τοῖς ἀγνώμοσιν. ὅθεν ἐξ ὑπερβαλλούσης αὐτοῦ εὐσπλαγχνίας πρὸς τὸ ἀπολαύειν ἡμᾶς ἅμα τοῖς πρώτοις καὶ τὰ ἐσόμενα αἰώνια ἀγαθὰ, τὸν αὐτοῦ ἔπεμψεν προφήτην. ὁ δὲ προφήτης πρὸς ὑμᾶς λέγειν ἡμῖν ἃ δεῖ φρονεῖν καὶ ποιεῖν ἐνετείλατο. ἔλθετε οὖν, ὃ ἐπὶ τῇ ὑμετέρᾳ κεῖται ἐξουσία. ἃ μὲν οὖν δεῖ φρονεῖν, ἐστὶ ταῦτα· τὸν πάντα πεποιηκότα σέβειν Θεόν, ὃν ἂν ἀπολάβητε τῷ νῷ, ἀπ' αὐτοῦ ἀπολήψεσθε ἅμα τοῖς πρώτοις καλοῖς καὶ τὰ ἐσόμενα αἰώνια ἀγαθὰ.

10.4 | When he was just, he was above all suffering, unable to experience pain in an immortal body. But when he sinned, as we showed yesterday and the day before, he became a servant of sin and fell into all sufferings, losing all good things by a just judgment. For it was not reasonable for the one who gave to leave what was given to those who are ungrateful. Therefore, out of his great compassion, to allow us to enjoy both the first good things and the eternal goods to come, he sent his prophet. The prophet commanded us to tell you what you should think and do. So choose what is in your power. What you should think is this: honor the God who created everything. Whatever you receive in your mind from him, you will receive along with the first good things and the eternal goods to come.

10.5 | Πείσαι οὖν ἑαυτοὺς πρὸς τὰ συμφέροντα δυνήσεσθε, ἄνπερ τῷ ἐμφωλεύοντι ἐν τῇ ὑμετέρᾳ καρδίᾳ δεινῷ ὄφει ὥσπερ ἐπάδοντες λέγητε· Κύριον τὸν Θεὸν φοβηθήσῃ καὶ αὐτῷ μόνῳ λατρεύσεις. Ἐκ παντὸς οὖν λογισμοῦ συμφέρει τὸ αὐτὸν μόνον φοβεῖσθαι, οὐχ ὡς ἄδικον, ἀλλ' ὡς δίκαιον. καὶ γὰρ ἄδικόν τις φοβεῖται, μὴ ἀδίκως ἀναιρεθῇ, καὶ τὸν δίκαιον, μὴ ἁμαρτίᾳ φωραθεὶς τιμωρηθῇ. δύνασθε οὖν ἐν τῷ πρὸς αὐτὸν φόβῳ πολλῶν τῶν ἐπιβλαβῶν ἀπαλλαγῆναι φόβων. Ἐνα γὰρ τὸν πάντων κύριον καὶ ποιητὴν ἄν μὴ φοβῇσθε, πάντων τῶν κακῶν δοῦλοι ἐπὶ τῇ ἑαυτῶν βλάβῃ ἔσεσθε, λέγω δὲ δαιμόνων καὶ παθημάτων καὶ παντὸς ᾧ δὴ τινι τρόπῳ βλάπτειν δυναμένου.

10.6 | Θαρσήσαντες οὖν πρόσιτε τῷ Θεῷ, οἱ τὴν ἀρχὴν ἐπὶ τῷ πάντων ἄρχειν καὶ κυριεύειν γεγεννημένοι, οἳ τινες ἔχετε αὐτοῦ ἐν μὲν τῷ σώματι τὴν εἰκόνα, ὁμοίως τε ἔχετε ἐν τῷ νῷ τῆς γνώμης τὴν ὁμοιότητα. ἐπεὶ οὖν ἀλόγοις ζώοις ἐοικότα πράξαντες ἐκ τῆς ψυχῆς τὴν ἀνθρώπου ψυχὴν ἀπωλέσατε, ὥσπερ χοῖροι γενόμενοι δαιμόνων αἰτήματα ἐγένεσθε. ἂν οὖν τοῦ Θεοῦ νόμον ἀναδέξησθε, ἄνθρωποι γίνεσθε. οὐ γὰρ οἷον ἀλόγοις ζώοις ἔστιν εἰπεῖν· οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις καὶ τὰ ἑξῆς. διὸ μὴ φθονήσητε ἑαυτοῖς εἰς τὴν πρώτην ἀνακαλούμενοι εἰσελθεῖν εὐγένειαν. δυνατόν γάρ ἐστιν, ἂν τῷ Θεῷ διὰ τῶν ἀγαθῶν πράξεων ἐξομοιωθῇτε. καὶ διὰ τὴν ὁμοιότητα υἱοὶ ἐκείνου εἶναι λογισθέντες πάντων δεσπότης ἀποκαταστῆναι δυνήσεσθε.

10.5 | So you will be able to persuade yourselves towards what is beneficial if you say to the terrible thing that lurks in your heart, like a spell: "You shall fear the Lord your God and serve him alone." Therefore, it is best to fear only him, not as if he is unjust, but as just. For someone fears an unjust one, so that they will not be punished wrongly, and the just one, so that they will not be punished for a sin they did not commit. So you can be freed from many harmful fears by having fear towards him. For if you do not fear the one Lord and creator of all, you will become slaves to all evils, I mean to demons, sufferings, and anything that can harm you in any way.

10.6 | So take courage and approach God, who has the authority to rule over all. You have his image in your body, and you also have his likeness in your mind. Since you have acted like irrational animals and lost the human soul from your spirit, you have become like pigs, fulfilling the desires of demons. If you accept the law of God, you will become human. For it is not possible for irrational animals to say: "You shall not kill, you shall not commit adultery, you shall not steal," and so on. So do not envy each other as you are called to enter into nobility. For it is possible, if you become like God through good deeds, to be considered his children. And because of this likeness, you can be restored to be masters over all.

10.7 | Ἀρξασθε οὖν ἀποδύεσθαι τῶν κενῶν εἰδώλων τοὺς ἐπιβλαβεῖς φόβους, ὅπως τὴν ἄδικον φύγητε δουλείαν· δεσπότης γὰρ γεγόνασιν ὑμῶν ἐκεῖνοι, οἳ καὶ εἰς δούλους ὑμῖν ἄχρηστοι τυγχάνουσιν. λέγω δὲ περὶ ὕλης τῶν ἀψύχων ἀγαλμάτων τῶν μηδὲ πρὸς τὸ δουλεύειν ὑμῖν χρησιμευόντων. οὔτε γὰρ ἀκούει, οὔτε βλέπει, οὔτε αἰσθάνεται, ἀλλ' οὐδὲ μὲν κινηθῆναι δύναται. εἰ γὰρ βούλεται τις ὑμῶν οὕτως ὁρᾶν ὡς ὁρᾷ καὶ ἀκούειν ὡς ἀκούει καὶ αἰσθάνεσθαι καὶ κινεῖσθαι; ἀλλ' ἀπεῖη τοιαύτη λοιδορία λοιδορεῖν πάνθ' ὄντινοῦν ἄνθρωπον, εἰκόνα περιφέροντα Θεοῦ, εἰ καὶ τὴν ὁμοιότητα ἀπώλεσεν.

10.8 | Τοὺς γοῦν θεοὺς ὑμῶν τοὺς χρυσεούς καὶ ἀργυρέους ἢ καὶ ἐξ ἄλλης τινὸς ὕλης γεγεννημένους εἰς τὴν πρώτην αὐτῶν φύσιν ἀποκαταστήσατε, εἷς τε φιάλας λέγω καὶ λεκάνας καὶ τὰ λοιπὰ πάντα, ὅσα ὑμῖν πρὸς ὑπηρεσίαν χρήσιμα εἶναι δύναται· καὶ ταῦτα ὑμῖν ἀπαρχῆς δοθέντα ἀγαθὰ ἀποκατασταθῆναι δυνήθησεται. ἀλλ' ἴσως ἐρεῖτε οὐκ ἔωσιν ἡμᾶς τοῦτο ποιῆσαι οἱ τῶν ἐφ'esτώτων νόμοι. καλῶς, ὅτι νόμοι, καὶ οὐκ αὐτῶν τῶν εἰκαίων σεβασμάτων ἢ μὴ οὔσα δύνάμεις. πῶς οὖν αὐτοὺς θεοὺς νενομίκατε, ὑπ' ἀνθρωπίνων νόμων ἐκδικουμένους, ὑπὸ κυνῶν φρουρουμένους, ὑπ' ὄχλων φυλασσομένους; καὶ ταῦτα ἐὰν χρύσεια ἢ ἀργύρεα ἢ χάλκεα· τὰ γὰρ λίθινα ἢ ὀστράκινα ὑπὸ τῆς ἀτιμίας φυλάσσεται, ὅτι οὐδεὶς ἀνθρώπων λίθινον ἢ ὀστράκινον ὀρέγεται κλέψαι θεόν. ὥστε μεγάλῳ κινδύνῳ ὑπόκεινται οἱ ἐκ πολυτελεστέρας ὕλης γεγεννημένοι ὑμῶν θεοί. πῶς δὴ καὶ θεοί εἰσιν, κλεπτόμενοι, χωνευόμενοι, σταθμιζόμενοι, φρουρούμενοι;

10.7 | So start to strip away the empty idols and the harmful fears, so that you can escape from unjust slavery. For those idols have become your masters, and they are useless servants to you. I mean the material of lifeless statues that do not help you in any way. They neither hear, nor see, nor feel, and they cannot even move. If any of you wanted to see as they see, or hear as they hear, or feel and move like them, it would be a great insult to mock any human being, who is made in the image of God, even if they have lost that likeness.

10.8 | So restore your gods made of gold and silver, or from any other material, to their original nature, like the bowls and dishes and everything else that can be useful to you. And these can be established as good gifts given to you. But perhaps you will say that the laws of those in power do not allow us to do this. That is true, since they are laws, and not the powerless images themselves. How then do you call them gods, when they are defended by human laws, guarded by dogs, and watched over by crowds? And this is true even if they are made of gold, silver, or bronze; for stone or clay ones are kept safe from dishonor, since no one desires to steal a stone or clay god. So your gods, made from more precious materials, are at great risk. How can they be gods if they can be stolen, melted down, weighed, and guarded?

10.9 | Ὡ τῶν ταλαιπώρων ἀνθρώπων
φρένες, νεκρῶν νεκρότερα δεδιότων· οὐδὲ
γὰρ νεκρὰ αὐτὰ λέγειν δύναμαι, τὰ
μηδέποτε ζήσαντα, ἐκτὸς εἰ μὴ τάφοι
ἀρχαίων ἀνθρώπων εἰσίν. ἐνίοτε γὰρ
ἐπιβάς τις ἀγνώστοις τόποις οὐκ οἶδεν, οὓς
ὀρᾷ ναούς, πότερόν ποτε νεκρῶν ἀνδρῶν
μνήματὰ ἐστίν, ἢ τῶν λεγομένων θεῶν·
πυθόμενος δὲ καὶ ἀκούσας ὅτι θεῶν,
προσεκύνησεν οὐκ αἰδεσθεῖς, ὅτι εἰ μὴ
ἐξετάσας μεμαθήκει, διὰ τὸ ἴσον τῆς
ὁμοιότητος ὡς νεκροῦ μνημεῖον ἂν
παρεληλύθει. πλὴν οὐ χρή με πρὸς τῆς
τοιαύτης δεισιδαιμονίας πολλὴν παρέχειν
ἀπόδειξιν. ῥάδιον γὰρ ἐστίν τῳ θέλοντι
νοῆσαι, ὅτι οὐδέν ἐστιν, ἐκτὸς εἰ μὴ τις οὐ
βλέπῃ. πλὴν κἂν νῦν ἅκουσον, ὅτι οὐκ
ἀκούει, καὶ νόησον, ὅτι οὐ νοεῖ. χεῖρες γὰρ
αὐτὸ θανόντος ἀνθρώπου ἐποίησαν. εἰ δὲ ὁ
ποιήσας ἐτελεύτησεν, πῶς τὸ ὑπ' αὐτοῦ
γεγονὸς οὐ λυθήσεται; τί οὖν θνητοῦ ἔργον
προσκυνεῖς, παντελῶς ἀναίσθητον ὄν;
ὁπότε οἱ λογισμοὺς ἔχοντες οὐδὲ τὰ ζῶα
προσκυνοῦσιν, οὐδὲ στοιχεῖα τὰ ὑπὸ Θεοῦ
γεγεννημένα κολακεύουσιν, λέγω δὲ
οὐρανόν, ἥλιον, σελήνην, ἀστραπὴν,
θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, ὀρθῶς
κρίνοντες μηδὲ τὰ ὑπ' αὐτοῦ γενόμενα
προσκυνεῖν, ἀλλὰ τὸν τούτων δημιουργὸν
καὶ πάροχον σέβειν Θεόν. ἐπὶ τούτῳ γὰρ
καὶ αὐτὰ χαίρει, ὅτι τὴν τοῦ πεποιηκότος
τιμὴν οὐδεὶς αὐτοῖς προσῆψεν.

10.10 | Αὐτοῦ γὰρ μόνου ἐστὶν ἡ ἔντιμος
δόξα τοῦ μόνου ἀγενήτου, ὅτε τὰ λοιπὰ
πάντα γενητὰ τυγχάνει. ὡς οὖν τοῦ
ἀγενήτου ἴδιον τὸ Θεὸς εἶναι, οὕτως πᾶν
ὁτιοῦν γενόμενον Θεὸς τῳ ὄντι οὐκ ἔστιν.
πρὸ πάντων οὖν ἐννοηθῆναι ὀφείλετε τὴν

10.9 | Oh, the minds of these miserable
people, more dead than the dead! For I
cannot even call them dead, those that have
never lived, except for the graves of ancient
people. Sometimes, someone comes to
unknown places and does not know
whether what they see are the tombs of
dead men or those called gods. And
learning that they are gods, they worship
them without shame, since they have not
examined closely, thinking that the likeness
is the same as a tomb of the dead. But I do
not need to provide much proof against
such superstition. It is easy for anyone who
wants to think to see that there is nothing,
unless someone does not look. But even
now, listen, for they do not hear, and
understand, for they do not think. For the
hands that made them belonged to a dead
man. If the maker has died, how can what
was made by him not fall apart? So why do
you worship the work of a mortal, which is
completely insensible? When those who
have reason do not even worship living
beings, nor do they flatter the elements
created by God, I mean the sky, the sun, the
moon, lightning, the sea, and all that is in
them, rightly judging that they should not
worship what was made by Him, but honor
God, the creator and provider of these
things. For in this, even they rejoice, that no
one has given them the honor due to the
creator.

10.10 | For only He has the honorable glory
of the only uncreated one, while all other
things are created. Just as it is proper for
God to be uncreated, so anything that is
created is not truly a god. Therefore, you
must first understand the wicked idea of

τοῦ ἐν ὑμῖν ἀπατῶντος ὄφως κακοῦργον
ἐπίνοιαν, ὃς φρονίμως ὑμᾶς ἀπατᾷ
ὑποσχέσει κρείττονος λογισμοῦ, ἔρπων
ὑμῶν ἐκ τοῦ ἐγκεφάλου εἰς τὸν νωτιαῖον
μυελὸν καὶ μέγα κέρδος ἡγούμενος τὴν
ὑμετέραν ἀπάτην.

the serpent that deceives you, who cleverly
tricks you with the promise of better
reasoning, slithering from your brain to
your spinal cord and considering your
deception as a great gain.

10.11 | Εἰδὼς γὰρ τὸν ἀπαρχῆς νόμον, ὅτι
ἐὰν ὑμᾶς εἰς ὑπόνοιαν τῶν δήποτε
λεγομένων θεῶν ἐνέγκῃ μόνον, ἵνα εἰς τὸ
τῆς μοναρχίας ἀγαθὸν ἀμάρτητε, κέρδος
αὐτῷ γίνεται ἡ ὑμῶν καταστροφή. λόγῳ δὲ
τούτῳ ὅτι γῆν ἥσθιεν καταδικασθεῖς, τὸν
δι' ἀμαρτίαν εἰς γῆν λυθέντα, γῆν
γενόμενον, ἐσθίειν ἔχει ἐξουσίαν, τῶν
ψυχῶν ὑμῶν εἰς τὴν τοῦ πυρὸς αὐτοῦ
γαστέρα χωρουσῶν. ἵνα οὖν ταῦτα πάθητε,
πᾶσαν τὴν καθ' ὑμῶν ὑμῖν ὑποβάλλει
οἴησιν.

10.11 | Knowing the law of the first fruits, if
he leads you to suspect any of the so-called
gods, it is only so that you may fall into the
good of his monarchy. Your destruction
becomes his gain. Because of this, he who
has been condemned to the earth, having
been released to the earth because of sin,
has the power to consume the earth, while
your souls are going into the belly of his
fire. So, in order for you to suffer these
things, he suggests every kind of thought
against you.

10.12 | Ἀπ' αὐτοῦ γὰρ πᾶσαι αἱ κατὰ τῆς
μοναρχίας ἀπατηλοὶ τῷ νῷ ὑμῶν ἐπὶ
βλάβῃ ἐνσπεύρονται ὑπολήψεις. πρῶτον
μὲν μὴ τοὺς τῆς θεοσεβείας ἀκούσαντες
λόγους τὴν τῶν κακῶν αἰτίαν ἀπελάσῃτου
ἄγνοιαν, προφάσει γνώσεως ἐνεδρεύει,
δοὺς τὰ μὲν πρῶτα μιᾷ τῇ κατὰ πάντων
προλήψει χρώμενος, ἢ τις ἐστὶν τὸ νομίζειν
καὶ κακῶς βεβουλεῦσθαι, ὅτι ἐὰν μὴ τις
ἀκούσῃ τοῦ τῆς θεοσεβείας λόγου, οὐκ
ἐστὶν ἔνοχος τῇ κρίσει. διὸ καὶ οὕτως
ἀπατῶμενοί τινες ἀκούειν οὐ θέλουσιν, ἵνα
ἀγνοῶσιν, οὐκ εἰδότες ὅτι ἡ ἄγνοια αὐτὴ
κατ' αὐτὴν ἱκανὸν θανάσιμόν ἐστιν
φάρμακον. οὐ γάρ, εἴ τις προσλάβοι
θανασίμου φαρμάκου ἀγνοῶν, οὐκ
ἀποθνήσκει. οὕτως φυσικῶς αἱ ἀμαρτίαι
ἀναιροῦσιν τὸν ἀμαρτάνοντα, κἂν ἀγνοῶν
πράσῃ ἢ μὴ δεῖ.

10.12 | For from him, all deceptive ideas
against the monarchy are sown in your
minds for harm. First, by not listening to
the words of piety, you will remove the
cause of evils through ignorance. Under the
pretense of knowledge, he lies in wait,
using the first idea that comes to mind,
which is to think and plan wrongly,
believing that if someone does not hear the
words of piety, they are not guilty in
judgment. Therefore, some who are
deceived do not want to listen, so they
remain ignorant, not knowing that this very
ignorance is a sufficient deadly poison. For
if someone unknowingly takes a deadly
poison, they do not escape death. In the
same way, sins naturally destroy the
sinner, even if they act wrongly in
ignorance.

10.13 | Εἰ δὲ ἐπὶ παρακοῇ λόγων κρίσις γίνεται, πολλῶ μᾶλλον ὁ Θεὸς ὀλοθρεύσει τοὺς μὴ θελήσαντας τὴν εἰς αὐτὸν θρησκείαν ἀναδέξασθαι. ὁ γὰρ μὴ θέλων μαθεῖν ἵνα μὴ ἔνοχος ᾖ, ἤδη ὡς εἰδὼς κρίνεται. ἔγνω γὰρ ὁ μὴ ἀκοῦσαι θέλει· ὥστε οὐδὲν δύναται πρὸς ἀπολογίαν ἐπίνοια πρὸς καρδιογνώστην Θεόν. διὸ φεύγετε τοῦ ὄφεως τὴν πανοῦργον ὑποβαλλομένην ὑμῶν τῷ νῶ ἐνθύμησιν. ἵνα δὲ καὶ ὄντως ἀγνοήσας τις τὸν παρόντα βίον τελευτήσῃ, ἐγκλημα ἔξει, ὅτι βιώσας χρόνον οὐκ ἔγνω τίς αὐτῷ τε καὶ τῶν αὐτῷ ἐπικουρηθισῶν τροφῶν ὑπῆρξεν εὐεργέτης, καὶ ὅτι ὡς ἀναίσθητος καὶ ἀχάριστος πολὺ ἀνάξιος δοῦλος τῆς τοῦ Θεοῦ ἀποδοκιμάσεται βασιλείας.

10.14 | Πάλιν τε ὑποβάλλει ὑμῖν ὁ δεινὸς ὄφης ὑπόληψιν, τοῦτο νοεῖν καὶ λέγειν, τοῦτο δ' σχεδὸν οἱ πλεῖστοι ὑμῶν λέγουσιν ἴσμεν καὶ ἡμεῖς ὅτι εἷς ἐστὶν ὁ πάντων κύριος, ἀλλὰ καὶ οὗτοι θεοὶ εἰσιν. ὄνπερ γὰρ τρόπον εἷς ἐστὶν ὁ Καῖσαρ, ἔχει δὲ ὑπ' αὐτὸν τοὺς διοικητάς, ὑπατικούς, ἐπάρχους, χιλιάρχους, ἑκατοντάρχους, δεκάρχους, τὸν αὐτὸν τρόπον ἐνὸς ὄντος τοῦ μεγάλου Θεοῦ ὥσπερ Καίσαρος καὶ οὗτοι κατὰ τὸν τῶν ὑποκειμένων ἐξουσιῶν λόγον θεοὶ εἰσιν, ὑποκείμενοι μὲν ἐκείνῳ, διοικούντες δὲ ἡμᾶς. ἀκούσατε οὖν οἱ ταύτην τὴν ὑπόνοιαν ὡς δεινῶ ἐπαλειφθέντες ἰὼ ὑπ' αὐτοῦ, λέγω δὲ τοῦ παραδείγματος τὴν κακὴν ὑπόνοιαν, ὅπως εἰδῆτε τί καλὸν καὶ τί πονηρόν· οὕτω γὰρ ἀνεβλέψατε, ὅτι οὐδὲ τοῖς προβαλλομένοις ὑφ' ὑμῶν ἐνορᾶτε.

10.13 | But if judgment is made based on misunderstanding words, God will destroy those who do not wish to accept worship of him even more. For the one who does not want to learn in order not to be guilty is already judged as if he knows. He knows that he does not want to listen; therefore, no excuse can stand before the heart-knowing God. So, avoid the cunning suggestions of the serpent that are placed in your minds. And if someone truly ignorant ends his present life, he will have a charge against him, for having lived a time without knowing who was his benefactor and who provided him with the things he needed. He will be judged as an unfeeling and ungrateful servant, very unworthy of the kingdom of God.

10.14 | Again, the terrible serpent suggests to you the idea that this is what most of you say: we know that there is one Lord of all, but these are also gods. Just as Caesar is one, he has under him governors, proconsuls, prefects, tribunes, centurions, and decurions. In the same way, the one great God is like Caesar, and these are gods according to the authority of those under him, being subject to him while governing us. So, listen, you who have been smeared with this idea as if by a terrible poison from him. I speak of the bad idea from the example, so that you may see what is good and what is evil. For you have not yet realized that you do not even see what is presented to you.

10.15 | Εἰ γὰρ φατε, ὥς εἰς τὸν τοῦ Καίσαρος λόγον τὸν Θεὸν ἔχειν τὰς ὑποκειμένας ἐξουσίας, τοὺς λεγομένους θεοὺς, οὐδ' οὕτως τῷ ὑμῶν στοιχεῖτε παραδείγματι. εἰ γὰρ ἐστοιχεῖτε, ἐχρῆν τοῦτο εἰδέναι, ὅτι, ὥς οὐκ ἔξεστιν τὸ Καίσαρος ὄνομα ἐτέρῳ δοῦναι, λέγω δὴ ἢ ὑπάτῳ ἢ ἐπάρχῳ ἢ χιλιάρχῳ ἢ ἐτέρῳ τινί (ὅτι ὁ διδοὺς οὐ ζήσεται, καὶ ὁ λαμβάνων ἀναιρεθήσεται), οὕτως ἐκ τοῦ ὑμετέρου παραδείγματος τοῦ Θεοῦ ὄνομα ἐτέρῳ δοθῆναι οὐκ ἔξεστιν· ἐπεὶ καὶ ὁ πειραθεὶς ἢ τε λαβεῖν ἢ τε δοῦναι ἀπόλλυται. εἰ δὲ ἢ ἐπ' ἀνθρώπου ὑβρις δίκην παρέχει, πολλῶ μᾶλλον οἱ ἐτέρους θεοὺς λέγοντες ὥς Θεὸν ὑβρίσαντες αἰωνίῳ ὑποκείμενοι κολάσει. καὶ εὐλόγως, ὅτι τὸ εἰς τὴν αὐτοῦ μοναρχίαν παραδοθὲν ὑμῖν τιμᾶν ὄνομα πάσῃ ἢ ἡδυνήθητε ὑπεβάλετε ὑβρεῖ· οὐ γὰρ τὸ ὄντως ἐστὶν αὐτοῦ ὄνομα Θεός, ἀλλ' ὑμεῖς τοῦτο παρειληφότες ὑβρίσατε ὃ ἐδόθη ὑμῖν, ἵνα ὥς ἂν αὐτῷ χρῆσησθε, εἰς τὸ ὄντως αὐτοῦ ὄνομα λογισθῇ· ὑμεῖς δὲ αὐτὸ πάσῃ ὑβρεῖ ὑπεβάλετε.

10.16 | Αὐτίκα γοῦν τῶν Αἰγυπτίων ὑμῶν οἱ ἀρχηγέται, οἱ περὶ μετεωρολογίας ἀρχοῦντες καὶ τῶν ἄστρον τὰς φύσεις διακρίνειν ἐπαγγελλόμενοι, ὑπὸ κακῆς αὐτοῖς ἐνδομυχούσης ὑπονοίας πάσῃ ἀτιμίᾳ ὅσον τὸ κατ' αὐτοὺς ὑπέβαλον. οἱ μὲν γὰρ αὐτῶν παρέδοσαν βοῦν τὸν λεγόμενον Ἄπιν σέβειν, οἱ δὲ τράγον, οἱ δὲ αἴλουρον, οἱ δὲ ὄφιν, ἀλλὰ καὶ ἰχθὺν καὶ κρόμμυα καὶ γαστρῶν πνεύματα καὶ ὀχετοὺς καὶ ἀλόγων ζώων μέλη. καὶ ἄλλοις μυρίοις πάνυ ἐχθροῖς ἀτοπήμασιν.

10.17 | Ταῦτα τοῦ Πέτρου εἰπόντος

10.15 | For if you say that God has the authorities under Caesar, the so-called gods, you do not follow your own example. For if you were following it, you should know that just as it is not allowed to give Caesar's name to another, whether to a proconsul, prefect, tribune, or anyone else (for the one giving will not live, and the one receiving will be destroyed), in the same way, it is not allowed for the name of God to be given to another. For even the one tempted, whether to receive or to give, is lost. And if the arrogance against a human brings punishment, much more will those who call other gods as God be subjected to eternal punishment. And rightly so, because you have been given a name to honor in his monarchy, and you have treated it with arrogance in every way you could. For his true name is not God, but you, having received this, have insulted what was given to you, so that when you use it, it may be counted as his true name; but you have treated it with all arrogance.

10.16 | Indeed, your leaders from Egypt, those who boast about meteorology and claim to understand the nature of the stars, have brought upon themselves all kinds of dishonor due to their wicked inner thoughts. For some of them have handed down the worship of a bull called Apis, others a goat, others a cat, and others a serpent, as well as fish, onions, and the spirits of the stomachs, and parts of irrational animals. And many other countless strange things that are very harmful.

10.17 | When Peter said these things, the

ἐγέλασεν ὁ παρεστηκὼς ὄχλος. καὶ ὁ Πέτρος ἔφη πρὸς τὸν γέλωτα· γελάτε ὑμεῖς τὰ ἐκείνων, οὐκ εἰδότες πολλῶ μᾶλλον ὑπ' ἐκείνων γελῶμενοι. πλὴν τὰ ἀλλήλων γελάτε, τὰ γὰρ ἴδια ὑπὸ συνηθείας κακῆς εἰς ἀπάτην ἀχθέντες οὐ βλέπετε. ὅτι δὲ ὄντως ὀρθῶς καταγελάτε τῶν Αἰγυπτίων, σύμφημι, ἐπεὶ ἄλογα ζῶα λογικοὶ ὄντες προσκυνοῦσιν, τὰ πάντως θνήσκοντα. πῶς δὲ κἀκεῖνοι ὑμῶν καταγελῶντες λέγουσιν, ἀκούσατε· ἡμεῖς, φασίν, εἰ καὶ θνήσκοντα προσκυνοῦμεν, ἀλλὰ γε κἂν ζήσαντά ποτε, ὑμεῖς δὲ τὰ μηδέποτε ζήσαντα σέβεσθε. πρὸς τούτοις φασίν· τοῦ ἐνὸς Θεοῦ τιμᾶν θέλοντες τὴν μορφήν καὶ μὴ εὐρόντες ποία ἐστίν, πᾶσαν μορφήν προτιμᾶν εἰλόμεθα· καὶ ὁμως τοιαῦτά τινα λέγοντες ὀρθότερον ὑμῶν οἴονται φρονεῖν.

crowd that was present laughed. And Peter said to the laughter, "You laugh at those people, not knowing that you are much more being laughed at by them. But you laugh at each other, for you do not see that you have been led into deception by your own bad habits. That you truly laugh correctly at the Egyptians, I agree, since irrational animals, being logical, worship those that certainly die. But how do those who laugh at you say, listen: 'We, they say, even if we worship what dies, at least we have worshiped something that once lived, but you honor what has never lived.' In addition, they say: 'Wanting to honor the one God, and not finding out what his form is, we choose to honor every form.' And yet, saying such things, they think they are thinking more correctly than you."

10.18 | Διὸ καὶ ὑμεῖς ἀποκρίνεσθε πρὸς αὐτούς· ψευδέσθε, οὐ γὰρ τιμῇ τῇ πρὸς τὸν ὄντως Θεὸν αὐτὰ σέβεσθε, πᾶσαν γὰρ ἄν μορφήν προσεκυνεῖτε οἱ πάντες, οὐχ ὡς ἐποιεῖτε· οἱ μὲν γὰρ ὑμῶν κρόμμυον ὑπονοήσαντες εἶναι τὸ θεῖον καὶ γαστροὺς πνεύματα σέβοντες πολεμοῦσιν· καὶ οὕτως ὁμοίως οἱ πάντες ἔν τι προτιμήσαντες τὰ ἄλλων ψέγετε. διαφόρῳ δὲ γνώμῃ τοῦ αὐτοῦ ζώου μελῶν ὅς μὲν ἄλλο σέβει, ἕτερος δὲ ἕτερον. πλὴν αὐτῶν ἔτι τὰ τοῦ ὀρθοῦ λογισμοῦ πνέοντες, αἰδούμενοι ἐπὶ τῷ προδήλῳ αἰσχυρῷ, εἰς ἀλληγορίας αὐτὰ ἄγειν πειρῶνται, δι' ἐτέρας ἀπονοίας τὰ τῆς ἀπάτης αὐτῶν θανάσιμα κρατύνειν βουλομένοι. ὁμως καὶ τὰς ἀλληγορίας διελέγξαμεν ἄν, εἴπερ ἐκεῖ ἤμεν, ὧν τὸ τοσοῦτον μωρὸν ἐπεκράτησεν πάθος, ὡς μεγίστην τῇ ἐπινοίᾳ ἐμποιῆσαι νόσον. οὐ γὰρ χρή τὴν ἔμπλαστρον προσφέρειν ἐπὶ τὸ ὑγιεινὸν μέρος τοῦ σώματος, ἀλλ' ἐπὶ τὸ πάσχον. ἐπεὶ οὖν ὑμεῖς διὰ τοῦ γελάσαι τὰ

10.18 | Therefore, you also respond to them: you lie, for you do not honor the true God; for you all worship every form, not as you should. Some of you think that an onion is divine and worship the spirits of the stomach, and in this way, you blame others for choosing one thing over another. With different opinions, the same animal parts are worshiped; one person honors one thing, while another honors something else. But they, still breathing the thoughts of the right reason, are ashamed of the obvious shameful things, and they try to turn them into allegories, wanting to strengthen their deadly deceptions through other foolishness. However, we could also challenge their allegories if we were there, since such a foolish passion has taken hold of them that it has caused a great sickness in their thinking. For it is not right to apply a bandage to the healthy part of the body, but to the part that suffers. Since you have

Αίγυπτίων ἐφάνητε μὴ πείθοντες τὰ ἐκείνων, περὶ οὗ ὑμεῖς πεπόνθατε, εὖλογον ἦν παρόντα με ὑμῖν τὴν ἴασιν τοῦ ἐν ὑμῖν πάθους παρέχειν.

shown through your laughter at the Egyptians that you are not convinced by their beliefs, for which you have suffered, it was reasonable for me to provide the remedy for the suffering within you.

10.19 | Ὁ Θεὸν σέβειν αἰρούμενος πρὸ πάντων εἰδέναι ὀφείλει, τί μόνον τῆς Θεοῦ φύσεως ἰδιὸν ἐστίν, ὃ ἄλλῳ προσεῖναι ἀδύνατον, ἵνα εἰς τὸ ἰδίωμα αὐτοῦ ἀποβλέπων καὶ παρ' ἐτέρῳ αὐτὸ μὴ εὐρίσκων, ἐτέρῳ τῷ Θεῷ εἶναι μὴ ἀπατηθῇ δοῦναί ποτε. ἔστιν δὲ ἰδιὸν Θεοῦ, τοῦτον μόνον εἶναι, ὡς πάντων ποιητὴν, οὕτως καὶ κρείττονα. κρείττων ἐστὶν μὲν δυνάμει τοῦ ποιεῖν τοῦ λοιποῦ, πρὸς μέγεθος τὸ ἄπειρον τοῦ περαινομένου πρὸς εἶδος τὸ εὐμορφότατον, πρὸς εὐδαιμονίαν τὸ μακαριώτατον, πρὸς νοῦν τὸ τελειώτατον. ὁμοίως δὲ καὶ ἐν τοῖς ἄλλοις αὐτὸ ἀπαραβλήτως τὴν ὑπεροχὴν ἔχει. ἐπεὶ οὖν, ὡς ἔφην, ἰδιὸν Θεοῦ τὸ αὐτὸν εἶναι τῶν ὅλων κρείττονα, ὑπ' αὐτοῦ δὲ ὃ πάντα περιέχων γέγονε κόσμος, ἀνάγκη πᾶσα λέγειν, μὴδὲν ὑπ' αὐτοῦ γεγονότων αὐτῷ δύνασθαι τὴν ἴσην ἔχειν σύγκρισιν.

10.19 | Anyone who chooses to honor God must first know what is unique about the nature of God, which cannot be found in anything else. This way, by looking at his own uniqueness and not finding it in another god, one will not be deceived into thinking that another god is the same. What is unique to God is that he is the only one, as the creator of all things, and thus he is greater. He is greater in the power to create, in the vastness of the infinite compared to the most beautiful form, in happiness compared to the most blessed state, and in wisdom compared to the most perfect. In the same way, he has unmatched superiority in all other aspects. Therefore, as I said, it is unique to God to be greater than all, and since he encompasses everything, it is necessary to say that nothing created by him can have equal comparison to him.

10.20 | Ὁ δὲ μὴ ἔχων τὸ ἀπαραβλήτον καὶ ἀνυπέρβλητον καὶ πάντῃ πάντοθεν ἀνενδεὲς Θεὸς εἶναι οὐ δύναται, καθ' ὃ γεγένηται. πόσω γε μᾶλλον τὰ μόρια αὐτοῦ οὐκ ἂν εὐλόγως κληθεῖη Θεός; μόρια δὲ λέγω τοὺς ὑφ' ὑμῶν λεγομένους θεοὺς, ἐκ χρυσοῦ καὶ ἀργύρου χαλκοῦ τε καὶ λίθου ἢ καὶ ἐξ ἄλλης ὕλης τινὸς οὖν γεγονότα, καὶ ταῦτα ὑπὸ θνητῆς χειρὸς δεδημιουργημένα. ὅμως δὲ πρὸς ταῦτα ἴδωμεν, οἷα δι' ἀνθρώπου στόματος ὁ δεινὸς ὄφρις φαρμάσσει τοῖς ὑπειγμοῖς τοὺς

10.20 | But one who does not have the unmatched, unsurpassed, and completely self-sufficient nature cannot be called a god, based on what he has become. How much less can his parts be reasonably called gods? By parts, I mean the gods you speak of, made of gold, silver, bronze, stone, or any other material, and these are created by mortal hands. However, let us also consider how, through the mouth of a human, the terrible serpent deceives those who are misled.

ἐξαπατωμένους.

10.21 | Λέγουσι γὰρ οἱ πολλοί· τῶν σεβασμάτων ἡμῶν σέβομεν οὐ τὸν χρυσὸν οὐδὲ τὸν ἄργυρον οὐδὲ ξύλον ἢ λίθον· ἴσμεν γὰρ καὶ ἡμεῖς ὅτι ταῦτα οὐδέν ἐστιν ἢ ἄψυχος ὕλη καὶ ἀνθρώπου θνητοῦ τέχνη· ἀλλὰ τὸ κατοικοῦν ἐν αὐτοῖς πνεῦμα, τοῦτο θεὸν λέγομεν. ὅρα τῶν ταῦτα λεγόντων τὴν κακοήθειαν. ἐπεὶ γὰρ τὸ φαινόμενον εὐέλεγκτόν ἐστιν, ὅτι οὐδέν ἐστιν, κατέφυγον ἐπὶ τὸ ἀόρατον, ὡς ἐπ’ ἀδήλω τινὶ ἐλεγχθῆναι μὴ δυνάμενοι. πλὴν συνομολογοῦσιν ἡμῖν οἱ τοιοῦτοι ἐπὶ μέρους, ὅτι τὸ ἥμισυ τῶν παρ’ αὐτοῖς ἰδρυμάτων θεὸς οὐκ ἔστιν, ἀλλ’ ἀναίσθητος ὕλη. λοιπὸν δὲ περιλείπεται δεῖξαι αὐτούς, πῶς πιστεύομεν ὅτι θεῖον ἔχει πνεῦμα. ἀλλ’ ἐπιδείξαι ἡμῖν οὐ δύνανται ὅτι ἐστίν, ἐπεὶ μὴ ἐστιν. καὶ αὐτοῖς ἐωρακέναι οὐ πιστεύομεν. ἡμεῖς αὐτοῖς ὅτι θεῖον οὐκ ἔχει τὰς ἀποδείξεις παρέξομεν, ὅπως τοῦ δοκεῖν αὐτὰ ἔμπνοα εἶναι οἱ φιλαληθεῖς τὸν ἔλεγχον ἀκούσαντες τῆς λυσσώδους ὑπονοίας ἀποτραπῶνται.

10.22 | Τὸ μὲν δὴ πρῶτον, εἰ ὡς ἔμπνοα ὄντα σέβεσθε αὐτά, καὶ αἰώνιων ἀρχαίων τάφους προσκυνεῖτε, τῶν ὁμολογουμένων ὡς οὐδὲ πνεῦμα θεῖον ἐσχηκότων. οὕτως οὐδὲ κατὰ τοῦτο ἀληθεύετε. πλὴν εἰ ὄντως ἔμπνοα ἦν τὰ σεβάσματα ὑμῶν, ἀφ’ ἐαυτῶν ἂν ἐκινεῖτο, φωνὴν ἂν εἶχεν, τὴν ἐπ’ αὐτοῖς ἀράχνην ἀπεσείετο, τοὺς αὐτοῖς ἐπιβουλεῦσαι θέλοντας καὶ κλέπτοντας ἀπεωθεῖτο ἂν, τοὺς τὰ ἀναθήματα ἀποσυλῶντας συνελάμβανεν ἂν ῥαδίως. νῦν δὲ τούτων οὐδέν ποιοῦσιν, ἀλλ’ ὡς κατὰ δίκην, καὶ μάλιστα οἱ τιμιώτεροι

10.21 | For many say: we do not worship the gold, silver, wood, or stone of our idols. We know that these are nothing but lifeless materials and the work of mortal hands. But we call the spirit that dwells in them a god. Look at the wickedness of those who say this. Since the visible is easily proven to be nothing, they have turned to the invisible, as if they cannot be challenged about something unclear. However, such people agree with us in part, that half of what they have as temples is not God, but insensible material. Therefore, it remains to show them how we believe that there is a divine spirit. But they cannot show us what it is, since it does not exist. And we do not believe that they have seen it. We will provide them with the evidence that what they think is alive has no proof, so that those who love the truth may turn away from the wild suspicion.

10.22 | First of all, if you worship these as living beings and bow down to the tombs of ancient gods, which are agreed to have no divine spirit, then you are not being truthful in this matter either. But if your idols were truly alive, they would move by themselves, they would have a voice, they would shake off the spider that rests on them, and they would push away those who want to harm or steal from them. They would easily catch those who take their offerings. But now, they do nothing of the sort; instead, like prisoners, especially the

αὐτῶν, φρουροῦνται, ὥς καὶ τὴν ἀρχὴν εἰρήκαμεν. τί δὲ οὐ φόρους καὶ τέλη ὑπὲρ αὐτῶν ἀπαιτοῦσιν ὑμᾶς οἱ δυνάσται, ὥς πολλὰ καρπιζομένους τῶν ἐκεῖ; τί δὲ οὐ πολλάκις ὑπὸ πολεμίων διηρπάγησαν, καὶ συντριβέντες διενεμήθησαν; οὐχὶ καὶ τῶν ἔξω θρησκευόντων αὐτοὶ πλέον οἱ ἱερεῖς, ἐπὶ τῇ ἀχρήστῳ θρησκείᾳ αὐτῶν κατεγνωκότες, τῶν ἀναθημάτων πολλὰ ὑφαιροῦνται;

most honored among them, they are guarded, just as we have said before. What taxes and fees do the rulers demand from you for them, as if they were reaping many benefits from there? And how often have they been plundered by enemies and broken apart and shared out? Aren't the priests themselves more numerous than those who worship outside, having been condemned for their useless religion, and do they not take away many of the offerings?

10.23 | Ναὶ φησιν, ἀλλὰ προνοία αὐτῶν ἐφωράθησαν. ψευδὸς ἐστίν. πόσοι γὰρ οὐκ ἐφωράθησαν αὐτῶν; εἰ δὲ διὰ τὸ ἐνίους συνειληφθαι δύνανται αὐτοὺς ἔχειν λέγουσιν, πεπλάνηται. καὶ γὰρ τῶν τυμβωρύχων τινὲς μὲν εὐρίσκονται, τινὲς δὲ λανθάνουσιν, καὶ οὐ δήπου γε τῇ τῶν νεκρῶν δυνάμει οἱ συλληφθέντες ἐφωράθησαν. τοιοῦτόν τι καὶ περὶ τοῦς κλεπτομένους καὶ συλωμένους θεοὺς ἔστιν ἡμῖν νοεῖν. ἀλλὰ, φησὶν, οὐ πεφροντίκασιν τῶν ξοάνων αὐτῶν οἱ ἐν αὐτοῖς ὄντες θεοί. τί οὖν αὐτὰ ὑμεῖς τημελεῖτε σμήχοντες καὶ πλύνοντες καὶ καθαίροντες, στεφανοῦντες, ἐπιθύοντες; διόπερ ἐντεῦθεν συννοήσατε μηδὲ ὀρθῶ λογισμῶ ποιοῦντες. ὥς γὰρ τοῖς νεκροῖς ἐπικλαίετε, οὕτω καὶ τοῖς θεοῖς ὑμῶν ἐπιθύετε καὶ σπένδετε.

10.23 | Yes, they say, but they were seen through their foresight. This is a lie. For how many were not seen by them? If they say that some were caught because they had power, they are mistaken. Some tomb robbers are found, while others go unnoticed, and surely those who were caught were not seen by the power of the dead. There is something similar about the gods who are stolen and plundered. But, they say, the gods that are in them do not care for their statues. So why do you take care of them, smearing them, washing them, cleaning them, crowning them, and making offerings? Therefore, understand that you are not thinking clearly. Just as you mourn for the dead, so you make offerings and pour libations for your gods.

10.24 | Οὐκέτι μὲν τοι τοῦτο οὐδὲ τῷ τοῦ Καίσαρος καὶ τῶν ὑπ' αὐτὸν ἐξουσιῶν συμφωνεῖ παραδείγματι, διοικητὰς αὐτοὺς λέγειν, ὅποτε ὑμεῖς αὐτῶν τὴν πᾶσαν ποιεῖσθε πρόνοιαν, ὥς προεῖπον, κατὰ πάντα τημελοῦντες ὑμῶν τὰ ἱδρύματα. αὐτὰ γὰρ οὐδὲν δυνάμενα οὐδὲν ποιεῖ. ἐπεὶ εἴπατε ἡμῖν, τί διοικοῦσιν, τί ποιοῦσιν

10.24 | No longer does this agree with the example of Caesar and the powers under him. They call them administrators, whenever you make all the arrangements for them, as I said before, taking care of your temples in every way. For these idols can do nothing at all. When you ask us what they manage, what they do, what kind of

τοιούτον, ὁποῖόν τι οἱ κατὰ τόπον
ἡγούμενοι; τί δὲ ἐνεργοῦσιν τοιούτον,
ὁποῖον οἱ τοῦ Θεοῦ ἀστέρες; εἰ μή τι
φαίνουσιν, ὡς ὁ ἥλιος, οἷς λύχνους ὑμεῖς
ἄπτετε; μὴ, ὥσπερ τὰ νέφη ὑετοὺς φέρει,
καὶ αὐτοὶ φέρειν ὄμβρους δύνανται, οἱ
μηδὲ ἑαυτοὺς κινεῖν δυνάμενοι, ἐὰν μὴ
ἄνθρωποι ἐπιλάβωνται; ἢ καρποὺς
παρέχονται; τὸν αὐτὸν τῇ γῇ τοῖς πόνοις
ὑμεῖς θυσίας χορηγεῖτε. οὕτως οὐδὲν
δύνανται.

leaders they are in their place, what do they
accomplish, like the stars of God? Unless
they shine like the sun, which you light
your lamps with? Don't they, just like the
clouds bring rain, also have the ability to
bring storms, if people do not take hold of
them? Or do they provide fruits? You offer
sacrifices to the earth with the same effort.
In this way, they can do nothing.

10.25 | Εἰ δὲ καὶ ποιεῖν τι ἐδύναντο, οὐκ ἂν
αὐτοὺς ὀρθῶς θεοὺς ἐλέγετε, ὅποτε οὐδὲ
τὰ στοιχεῖα ὀνομάζειν ἔξεστιν θεοὺς, δι' ὧν
τὰ ἀγαθὰ χορηγεῖται. ἀλλὰ τὸν μόνον
τάξαντα αὐτὰ, πρὸς τὴν ἡμετέραν χρῆσιν
ἐκτελεῖν τὰ πάντα, καὶ κελεύσαντα
ἀνθρώπῳ ὑπηρετεῖν, μόνον ὀρθῶς λόγῳ
Θεὸν ὀνομάζομεν. τῆς εὐεργεσίας ὑμεῖς μὴ
αἰσθανόμενοι τὰ ὑμῖν δοῦλα ἀπονεμηθέντα
στοιχεῖα καθ' αὐτῶν δεσπάζειν
ἀνηγορεύσατε. καὶ τί περὶ στοιχείων δεῖ
λέγειν; ὅποτε καὶ ἄψυχα ἀγάλματα
πεποιηκότες οὐ μόνον προσκυνεῖτε, ἀλλ'
ὡς δούλοι κατὰ πάντα αὐτοῖς ὑποτετάχθαι
ἀξιοῦτε. διὰ τοῦτο, ἑαυτοὺς δι' ὧν
παρεφρονήσατε, δαίμοσιν ὑποχείριοι
γεγόνατε. πλὴν διὰ τῆς εἰς αὐτὸν τὸν Θεὸν
ἐπιγνώσεως ἐκ τῶν καλῶν πράξεων
δύνασθε δεσπότης γενέσθαι πάλιν, καὶ
δαίμοσιν ὡς δούλοις ἐπιτάξαι, καὶ ὡς υἱοὶ
Θεοῦ αἰωνίου βασιλείας κληρονόμοι
καταστῆναι.

10.25 | But even if they could do something,
you would not rightly call them gods, since
it is not allowed to name the elements as
gods, from which good things are provided.
But we only call the one who arranged
them God, because he carries out
everything for our use and commands
humans to serve him. You, not realizing the
kindness given to you, have declared the
elements to be masters over themselves.
And what is there to say about the
elements? Whenever you have made
lifeless statues, you not only worship them
but also demand that they be served as if
they were slaves. Because of this, you have
become subjects to demons through your
foolishness. However, through the
knowledge of God, from good deeds, you
can become masters again, and command
demons as if they were slaves, and stand as
sons of God, heirs of the eternal kingdom.

10.26 | Ταῦτα εἰπὼν ἐκέλευσεν τοὺς
δαιμονῶντας καὶ νόσοις ἐγκατελημμένους
αὐτῷ προσφέρεσθαι, προσερχομένοι δὲ τὰς
χεῖρας ἐπιθεῖς καὶ προσευξάμενος
ἀπέλυσεν αὐτοὺς ὑγιαίνοντας,

10.26 | After saying these things, he
commanded those possessed by demons
and those afflicted by diseases to come to
him. When they were brought to him, he
laid his hands on them and prayed, and he

ὑπομιμνήσκων αὐτοὺς καὶ τοὺς λοιποὺς ὄχλους ἐνταῦθα παρεδρεύειν, ὅσων ἂν ἡμερῶν ἐπιδημῶν διαλέγηται. τῶν οὖν ἄλλων ἀναχωρησάντων ὁ Πέτρος ἐν τῷ ἐκεῖ ὑδροχοεῖω λουσάμενος σὺν τοῖς θελήσασι, χαμαὶ στρωθῆναι κελεύσας ὑπὸ τινὰ πυκνὴν τῶν δένδρων κόμην διὰ τὴν σκιάν, κατ' ἄξιαν ἕκαστον κατακλιθῆναι ἐποίησεν· καὶ οὕτως τροφῆς μετελάβομεν. εὐλογήσας οὖν καὶ ἐπευχαιρήσας τῷ Θεῷ ἐπὶ τῷ εὐφρανθῆναι κατὰ τὴν Ἑβραίων συνήθη πίστιν, ἔτι πολλῆς οὔσης ὥρας πυνθάνεσθαι ἡμᾶς περὶ ὧν θέλομεν ἐπέτρεψεν. καὶ ὁμῶς εἴκοσι οὔσιν ἡμῖν ἐν μέρει ἐκάστῳ πυθομένῳ ἐπέλυσεν. ἥδη δὲ ἐσπέρας ἐπικαταλαβούσης εἰς τὸν εὐρύτατον τῆς ξενίας οἶκον εἰσελθόντες ἅμα αὐτῷ ἐκεῖ οἱ πάντες ὑπνώσαμεν.

released them, making them well. He reminded them and the other crowds to stay here for as many days as he would be visiting. So, when the others had left, Peter, having bathed in the nearby water, asked for a thick shade from the trees to be spread out on the ground, so that each could lie down comfortably. And so we shared in food. After blessing and giving thanks to God for the joy, according to the usual faith of the Hebrews, he allowed us to ask about whatever we wanted for a long time. And yet, while we were there for twenty days, he released us after we had inquired. When evening came, we all entered the spacious guest house with him, and there we fell asleep.

Chapter 11

11.1 | Τῇ μὲν οὖν τετάρτῃ ἐν Τριπόλει ἡμέρᾳ ὁ Πέτρος ἐγερθεὶς καὶ ἐγγηγορότας ἡμᾶς εὐρῶν, προσαγορεύσας ἐξῆι εἰς τὸ ὑδροχοεῖον, ὅπως λουσάμενος εὔξεται. ὁμοίως τε καὶ ἡμεῖς ἀκολουθῶς ἐποιήσαμεν. συνευξαμένοις οὖν καὶ προκαθεσθεῖσιν τὸν περὶ τοῦ δεῖν ἀγνεύειν ἐποιεῖτο λόγον. καὶ ἐπειδὴ λοιπὸν ἡμέρα ἐγγόνει, τοῖς ὄχλοις εἰσελθεῖν ἐπέτρεψεν. εἰσελθόντος δὲ τοῦ ὄχλου πολλοὺς συνήθως προσαγορεύσας λέγειν ἤρξατο.

11.1 | On the fourth day in Tripoli, Peter got up and, finding us awake, he greeted us and went out to the water source to wash and pray. We also did the same afterward. After we had prayed and settled down, he began to speak about the need to be pure. And when the day had passed, he allowed the crowds to come in. When the crowd entered, he greeted many of them and began to speak.

11.2 | Ἐπειδὴ πολλῇ τῇ καθ' ὑμῶν ὑφ' ὑμῶν γενομένη ἀμελείᾳ ὁ νοῦς τὰς πολλὰς καὶ βλαβεράς. τῶν θρησκευτῶν ὑπονοίας ἐξέφυσεν, καὶ γεγονάτε ὥσπερ γῆ ἀπορία γεωργοῦ χερσεύσασα, πολλοῦ πρὸς κάθαρσιν δεῖσθε χρόνου, ἵνα τὸν μεταδιδόμενον ὑμῖν λόγον ἀληθῆ ὥσπερ

11.2 | Because of your carelessness, your minds have produced many harmful thoughts about religions. You have become like land that has been left fallow, and you need a long time for cleansing, so that the true word given to you, like good seed, does not get choked by bad thoughts and

καλὸν σπóρον ὁ νοῦς λαβὼν μὴ κακαῖς
φροντίσιν συμπνίξας ἄκαρπον καταστήσει
πρὸς τὰ σώζειν δυνάμενα ἔργα. διὸ χρὴ
τοὺς πεφροντικότητας τῆς ἑαυτῶν σωτηρίας
συνεχέστερον ἐπακούειν, ὅπως τὰ ἐκ
μακρῶν χρόνων ἀτοπήματα πληθυνθέντα
βραχεῖ τῷ περιλειπομένῳ χρόνῳ συνεχεῖ
σπουδῇ πρὸς κάθαρσιν ἀναλογῆσαι
δυνήθῃ. ἐπεὶ οὖν ἕκαστος ἄδηλον ἔχει τοῦ
ἰδίου χρόνου τὸ τέλος, σπεύσατε τὰς
πολλὰς τῶν καρδιῶν ὑμῶν ἐξελεῖν ἀκάνθας
μὴ κατ' ὀλίγον· οὐ γὰρ δυνήσεσθε
καθαρθῆναι, ἐπὶ πολὺ γὰρ ἐχερσεύσατε.

become unfruitful in doing what can save
you. Therefore, those who are concerned
about their own salvation should listen
more closely, so that the mistakes made
over many years can be addressed with
urgency in the short time remaining for
cleansing. Since each person does not know
the end of their own time, hurry to remove
the many thorns from your hearts, not little
by little. For you will not be able to be
cleansed, since you have left it fallow for a
long time.

11.3 | Οὐκ ἄλλως δὲ τὸ πολὺ τῆς σπουδῆς
πρὸς κάθαρσιν ὑμῶν ἀναδέξασθαι
ὑπομένετε, ἐὰν μὴ γε αὐτοῖς ὀργισθέντες
ἐπιπλήξῃτε περὶ ὧν ὡς ἀχρεῖοι
ἐνηδρεύθητε συνθέμενοι ταῖς κακαῖς ὑμῶν
ἐπιθυμίαις, ἵνα τὴν δικαίαν ὑμῶν ὀργὴν τῷ
νῷ ὡς πῦρ χερσευούσῃ ἀρούρη ἐπαφεῖναι
δυνήθῃτε. εἰ μὲν οὖν οὐκ ἔχετε δίκαιον πῦρ,
τὴν κατὰ τῶν κακῶν ἐπιθυμιῶν ὀργὴν
λέγω, μάθετε ἀπὸ ποίων καλῶν
ἐνηδρεύθητε, καὶ πρὸς ποίαν κόλασιν
κατηρτίσθητε, καὶ ὑπὸ τίνος ἡπατήθητε,
καὶ οὕτως ὑμῶν ὁ νοῦς νήψας, καὶ ὥσπερ
πῦρ ὑπὸ τῆς τοῦ πέμψαντος ἡμᾶς
διδασκαλίας ἐξαφθεῖς εἰς ὀργὴν, τὰ κακὰ
τῆς ἐπιθυμίας ἀναλῶσαι δυνήθῃ.
πιστεύσατέ μοι, ὅτι θελήσαντες πάντα
κατορθῶσαι δυνήσεσθε.

11.3 | You cannot expect to make much
progress in your cleansing unless you stop
being angry with yourselves for the
worthless things you have done, which you
have built up with your bad desires. You
need to let your righteous anger burn away
the bad thoughts like fire on dry land. If you
do not have this righteous fire, which is the
anger against your bad desires, learn from
what good things you have been trapped
by, what punishment you have prepared
for yourselves, and who has deceived you.
Then, with your minds clear, and like fire
set ablaze by the teaching of the one who
sent us, you can burn away the evils of
desire. Believe me, if you want to succeed,
you can do it.

11.4 | Θεοῦ τοῦ ἀοράτου ἐστὲ εἰκόν. ὅθεν
οἱ εὐσεβεῖν βουλόμενοι μὴ τὰ εἰδωλα
λεγέτωσαν Θεοῦ εἰκόνα εἶναι, καὶ διὰ
τοῦτο δεῖν αὐτὰ σέβειν. εἰκὼν γὰρ Θεοῦ ὁ
ἄνθρωπος. ὁ εἰς Θεὸν εὐσεβεῖν θέλων
ἄνθρωπον εὐεργετεῖ, ὅτι εἰκόνα Θεοῦ τὸ
ἀνθρώπου βασιτάζει σῶμα. τὴν δὲ

11.4 | You are the image of the unseen God.
Therefore, those who want to be pious
should not say that idols are the image of
God, and for this reason, they should honor
them. For a person is the image of God. The
one who wants to be pious toward God
helps others, because a person carries the

ὁμοιότητα οὐκέτι πάντες, ἀλλ' ἀγαθῆς
ψυχῆς ὁ καθαρὸς νοῦς. πλὴν ὡς ἡμεῖς
οἶδαμεν τὸν ἄνθρωπον κατ' εἰκόνα καὶ
καθ' ὁμοίωσιν γεγονότα τοῦ Θεοῦ, εἰς
τοῦτον ὑμᾶς εὐσεβεῖν λέγομεν, ἵνα εἰς
Θεόν, οὗπερ ἐστὶν εἰκὼν, ἡ χάρις λογισθῇ.
τιμὴν οὖν τῇ τοῦ Θεοῦ εἰκόνι, ὅπερ ἐστὶν
ἄνθρωπος, προσφέρειν δεῖ οὕτως,
πεινῶντι τροφήν, διψῶντι ποτόν,
γυμνητεύοντι ἔνδυμα, νοσοῦντι πρόνοιαν,
ξένῳ στέγην, καὶ τῷ ἐν εἰρκτῇ ὄντι
ἐπιφαινόμενον βοηθεῖν ὡς δυνατόν ἐστιν.
καὶ ἵνα μὴ τὸ κατ' εἶδος λέγω, πάντα ὅσα
ἐαυτῷ τις θέλει καλὰ, ὡσαύτως ἄλλω
χρήζοντι παρεχέτω, καὶ τότε αὐτῷ εἰς τὴν
τοῦ Θεοῦ εἰκόνα εὐσεβήσαντι δύναται
ἀγαθὸς λογισθῆναι μισθός· ὃ λόγῳ εἰ καὶ
ταῦτα ποιεῖν μὴ ἀναδέχεται, ὡς ἀμελήσας
τῆς εἰκόνης κολασθήσεται.

body that is the image of God. But not
everyone shares the same likeness, only the
pure mind of a good soul. Just as we know
that humans were made in the image and
likeness of God, we say that you should be
pious toward this, so that grace may be
counted toward God, of whom you are the
image. Therefore, you should honor the
image of God, which is humanity, by
providing food to the hungry, drink to the
thirsty, clothing to the naked, care to the
sick, shelter to the stranger, and help to
those in prison as much as you can. And so,
not just in appearance, but in everything
that one desires for themselves, they
should also provide for others in need.
Then, for the one who has been pious
toward the image of God, a good reward
can be counted. If someone does these
things but does not recognize them, they
will be punished for neglecting the image.

11.5 | Οἷον οὖν ἐστὶν λέγειν ποτέ, ὅτι
εὐσεβείας τῆς εἰς Θεὸν χάριν πᾶσαν
μορφὴν σεβόμενοι, τὸν ἄνθρωπον τὴν
ὄντως εἰκόνα Θεοῦ ὄντα ἐν πᾶσιν
ἐνυβρίζοντες, φονεύοντες, μοιχεύοντες,
κλέπτοντες καὶ κατὰ πολλὰ ἄλλα
ἀτιμάζοντες; ἐχρῆν δὲ μὴδ' ἐν κακὸν
πράττειν, δι' ὃ ἄνθρωπος λυπεῖται· νῦν δὲ
πάντα πράττετε, δι' ἃ ἄνθρωπος ἀθυμεῖ·
ἀδυκία γὰρ καὶ ἂν ἀθυμία γίνεται. διὰ
τοῦτο φονεύετε καὶ ἀφαιρεῖσθε τὰ αὐτοῦ,
καὶ ὅσα ἄλλα ἴστε, ἅπερ παθεῖν οὐ θέλετε.
ὑμεῖς δὲ ἐρπετῷ τινι κακούργῳ πρὸς
κακίαν ἀπατηθέντες ὑπονοίᾳ πολυθέου
γνώσεως, εἰς μὲν τὴν ὄντως εἰκόνα, ὅπερ
ἐστὶν ἄνθρωπος, ἀσεβεῖτε, εἰς δὲ τὰ
ἀναίσθητα εὐσεβεῖν δοκεῖτε.

11.5 | How can you say that you are being
pious toward God while you insult the true
image of God, which is humanity, by killing,
committing adultery, stealing, and
dishonoring in many other ways? You
should not do even one bad thing because it
causes pain to a person. But now you do
everything that makes a person lose heart.
For injustice leads to despair. That is why
you kill and take away what belongs to
others, and you do many other things that
you would not want to suffer yourself. But
you, having been deceived by some wicked
creature through the false knowledge of
many gods, are impious toward the true
image, which is humanity, while pretending
to be pious toward the lifeless things.

11.6 | Τινὲς δὲ λέγουσιν, εἰ μὴ ἤθελεν αὐτὰ εἶναι, οὐκ ἂν ἦν, ἀλλ' ἀνηρεῖτο ἂν. φημί κἀγώ, τοῦτο πάντως ἔσται, ὅταν τὴν αὐτῶν πρὸς αὐτὸν δεῖξωσιν προαίρεσιν, καὶ οὕτως ἀλλαγὴ τοῦ νῦν γενήσεται κόσμου. πλὴν εἰ καὶ οὕτως, εἰ θέλετε αὐτὸν ποιῆσαι, ἵνα μηδὲν τῶν προσκυνουμένων ὑπῆρχεν, εἶπατε ἡμῖν, τί τῶν ὄντων οὐκ ἐθρησκεύσατε; οὐχ οἱ μὲν ὑμῶν τὸν ἥλιον, οἱ δὲ σελήνην, οἱ δὲ ὕδωρ, οἱ δὲ γῆν, οἱ δὲ τὰ ὄρη, οἱ δὲ φυτὰ, οἱ δὲ τὰ σπέρματα, οἱ δὲ καὶ ἄνθρωπον, ὡς ἐν Αἰγύπτῳ, προσκυνοῦσιν; ἐχρῆν οὖν τὸν Θεὸν μηδὲν ἑάσαι, ἀλλὰ μηδὲ ὑμᾶς, ἵνα μηδὲν ἂν ἦν τὸ προσκυνούμενον, μήτε τὸ προσκυνοῦν. ἀληθῶς τοῦτο βούλεται γενέσθαι ὁ ἐν ὑμῖν δεινὸς ἐνδομυχῶν ὄφις, ὃς οὐ φείδεται ὑμῶν. ἀλλ' οὐχ οὕτως ἔσται. οὐδὲν γὰρ ἁμαρτάνει τὸ προσκυνούμενον βίαν γὰρ πάσχει ὑπὸ τοῦ προσκυνεῖν αὐτὸ θέλοντος. εἰ γὰρ ὑπὸ πάντων ἀνθρώπων ἄδικος γίνεται κρίσις, ἀλλ' οὐχ ὑπὸ Θεοῦ. οὐ γὰρ δίκαιόν ἐστιν τὴν αὐτὴν τιμωρίαν ἀναδέξασθαι τὸν πάσχοντα καὶ τὸν διαθέμενον, ἐκτὸς εἰ μὴ αὐτὸς ἐκὼν ἀναδέξηται τὴν τοῦ μόνου τιμιωτάτου τιμὴν.

11.7 | Ἀλλὰ φησιν, ἐχρῆν αὐτοὺς τοὺς προσκυνοῦντας ἀναιρεῖσθαι ὑπὸ τοῦ ὄντως Θεοῦ, ἵνα ἄλλος τοῦτο μὴ ποιῇ. ἀλλ' οὐκ εἰ σοφώτερος τοῦ Θεοῦ, ἵνα αὐτῷ ὡς φρονιμώτερος γνώμην δῶς. οἶδεν ὁ ποιεῖ. πᾶσιν γὰρ ἐν ἀσεβείᾳ οὖσιν μακροθυμεῖ, ὡς ἐλεήμων καὶ φιλόανθρωπος πατήρ, εἰδὼς ὅτι καὶ ἐξ ἀσεβῶν εὐσεβεῖς γίνονται. καὶ αὐτῶν τῶν σεβόντων τὰ αἰσχρὰ καὶ ἀναίσθητα πολλοὶ νήψαντες τὸ μὲν αὐτὰ σέβειν καὶ ἁμαρτάνειν ἐπαύσαντο, τῷ δὲ ὄντως Θεῷ πρὸς ταῖς εὐχαῖς καὶ Ἑλληνες ἐσώθησαν.

11.6 | Some say that if they did not want these things to exist, they would not exist, but would be taken away. I say that this will certainly happen when they show their own choice toward him, and thus a change in the present world will occur. But even so, if you want to make him so that nothing worshiped exists, tell us, what of the things that are do you not worship? Do not some of you worship the sun, others the moon, some water, some the earth, some the mountains, some plants, some seeds, and even humans, as in Egypt? Therefore, God should not allow anything to exist, nor you, so that nothing worshiped would exist, nor the worshiper. Truly, this is what the terrible serpent within you wants to happen, who does not spare you. But it will not be so. For nothing wrong is done by what is worshiped; it suffers violence from the one who wants to worship it. If an unjust judgment is made by all humans, it is not made by God. For it is not right for the one suffering and the one causing suffering to receive the same punishment, unless the one suffering willingly accepts the honor of the only most precious one.

11.7 | But it is said that those who worship should be taken away by the true God, so that no one else would do this. But you are not wiser than God, to give him advice as if you are more sensible. He knows what he is doing. For he is patient with all who are in impiety, as a merciful and loving father, knowing that even from the impious, the pious can become. And many of those who worship the shameful and lifeless things, after becoming sober, stopped both worshipping them and sinning, and were saved by the true God through their

prayers, even the Greeks.

11.8 | Ἀλλὰ τὴν ἀρχὴν ἔδει ποιῆσαι ἡμᾶς
μηδ' ὅλως περὶ τοιούτων ἐνθυμεῖσθαι.
ταῦτα λέγοντες ἀγνοεῖτε τί ἐστὶν τὸ
αὐτεξούσιον, καὶ πῶς δυνατόν ἐστιν
ἀγαθοὺς τῷ ὄντι εἶναι. ὅτι ὁ ἰδίᾳ
προαιρέσει ὢν ἀγαθὸς ὄντως ἀγαθὸς ἐστίν,
ὁ δὲ ὑφ' ἐτέρου ἀνάγκῃ ἀγαθὸς γενόμενος
ὄντως οὐκ ἔστιν, ὅτι μὴ ἰδίᾳ προαιρέσει
ἐστὶν ὁ ἐστίν. ἐπεὶ οὖν τὸ ἐκάστου
ἐλεύθερον ἀποτελεῖ τὸ ὄντως ἀγαθόν, καὶ
δεικνύει τὸ ὄντως κακόν, ἐν ἐκάστῳ
γενέσθαι ἐχθρὸν ἢ φίλον διὰ τῶν
ὑποθέσεων ὁ θεὸς ἐμηχανήσατο. οὐ φησιν,
ἀλλὰ πᾶν ὃ ἐνθυμούμεθα, αὐτὸς ἡμᾶς ποιεῖ
νοεῖν. παύσασθε· τί πλεῖον βλασφημεῖτε οἱ
τοῦτο λέγοντες; εἰ γὰρ πᾶν ὃ τι
ἐνθυμηθῶμεν, ἀπ' αὐτοῦ ἐνεργούμεθα,
αὐτὸν αἴτιον λέγετε πορνειῶν, ἀσελγείων,
πλεονεξιῶν καὶ πάσης βλασφημίας.
παύσασθε δυσφημοῦντες, οἱ εὐφημεῖν καὶ
πᾶσαν τιμὴν αὐτῷ ἀπονέμειν ὀφείλοντες.
καὶ μὴ λέγετε· οὐκ ἐπιδικάζεται ὁ θεὸς
τιμῆς. εἰ γὰρ αὐτὸς οὐδενὸς ἐπιδικάζεται,
ἀλλ' οὖν γε ὑμᾶς ἐχρῆν εἰς τὸ δίκαιον
ἀφορῶντας τὸν ἐν πᾶσιν ὑμᾶς
εὐεργετήσαντα εὐχαρίστῳ ἀμείψασθαι
φωνῇ.

11.8 | But we should have started by not
thinking at all about such things. By saying
these things, you do not understand what
free will is and how it is possible for
someone to be truly good. The one who is
good by their own choice is truly good, but
the one who becomes good by the force of
another is not truly good, because they are
not good by their own choice. Since then,
the freedom of each person makes them
truly good and shows what is truly bad,
God has made it possible for each person to
be an enemy or a friend based on their
choices. He does not say this, but
everything we think makes us think. Stop!
Why do you blaspheme more, you who say
this? For if everything we think comes from
him, you call him the cause of fornication,
lust, greed, and all blasphemy. Stop
slandering; you owe it to him to speak well
and give him all honor. And do not say,
"God does not seek honor." For if he does
not seek honor from anyone, then you
should turn your thoughts to the just one,
and repay the one who has done good to
you all with a thankful voice.

11.9 | Ἀλλὰ φησιν, κρεῖττον ποιοῦμεν, ἅμα
αὐτῷ καὶ πᾶσιν εὐχαριστοῦντες. ἀλλὰ
ταῦτα λέγοντες οὐκ ἴστε τὴν καθ' ὑμῶν
ἐπιβουλήν. ὥς γάρ, ὁπόταν ἓνα κάμνοντα
πολλοὶ ἰατροὶ θεραπεύειν ἐπαγγέλλωνται
μηδὲν δυνάμενοι, εἷς δὲ τις ὄντως ἰᾶσθαι
δυνάμενος τὴν αὐτοῦ ἀντίδοτον μὴ
προσφέρει, λογισάμενος ὅτι, ἂν αὐτὸς
θεραπεύῃ, ἄλλοι ἐπιγράφονται, οὕτω καὶ
ὁ θεὸς μετὰ πολλῶν ἀξιούμενος τῶν μηδὲν

11.9 | But he says, "It is better for us to give
thanks to him and to all." But by saying
these things, you do not understand your
own plot. For just as when many doctors
promise to heal one who is sick but can do
nothing, if there is one who can truly heal
and does not offer the remedy, thinking
that if he heals, others will take the credit,
in the same way, God, being asked by many
who can do nothing, does not help. So then,

δυναμένων, οὐκ εὐεργετῇ. τί οὖν, φησίν, ὁ Θεὸς ἐπὶ τούτῳ ἀγανακτεῖ, ἐάν γε αὐτοῦ θεραπεύοντος ἄλλος ἐπιγραφῇ; φημί, εἰ καὶ μὴ ἀγανακτεῖ, ἀλλ' οὖν γε οὐ λέγει τῆς ἀπάτης συνεργὸς γενέσθαι. αὐτοῦ γὰρ εὐεργετήσαντος καὶ τὸ μηδὲν ποιῆσαν εἶδωλον ὥς δυνηθὲν πιστοῦται. ἀλλὰ κάγώ φημί σοι, εἰ μὴ φυσικῶς ἡδίκητο πρὸς ἀναίσθητα ἐπτοημένος, ἴσως ἂν καὶ τοῦτο ὑπομεμενῇκει, δι' ὃν ἥψατε ὑπὲρ τῆς σωτηρίας τὰ εὐλόγα νοεῖν. ὁ Θεὸς γὰρ ἀνενδεὴς ὢν αὐτὸς οὐδενὸς δεῖται, οὔτε βλάπτεται. ἡμῶν γὰρ ἐστὶν τὸ ὠφελεῖσθαι ἢ βλάπτεσθαι. ὅνπερ γὰρ τρόπον Καῖσαρ οὔτε βλασφημούμενος βλάπτεται, οὔτε εὐχαριστούμενος ὠφελεῖται, ἀλλὰ τοῦ εὐχαριστοῦντος μὲν γίνεται τὸ ἀκίνδυνον, τοῦ δὲ βλασφημοῦντος ὄλεθρος, οὕτως οἱ Θεὸν εὐφημοῦντες αὐτὸν μὲν οὐδὲν ὠφελοῦσιν, ἑαυτοὺς δὲ σώζουσιν, ὁμοίως καὶ οἱ βλασφημοῦντες αὐτὸν μὲν οὐκ ἀδικοῦσιν, αὐτοὶ δὲ ὀλοθρεύονται.

why does God become angry about this, if someone else takes credit for healing? I say that even if he does not become angry, he does not want to be a partner in deceit. For when he has done good, even the one who does nothing is believed to have the power. But I say to you, if he had not been wronged by the lifeless, perhaps this would have been endured, for which you have touched to think reasonably about salvation. For God, being self-sufficient, needs nothing and is not harmed. It is up to us to be helped or harmed. Just as Caesar is neither harmed by being blasphemed nor helped by being thanked, but the one who gives thanks finds safety, while the one who blasphemes faces destruction, in the same way, those who praise God do not benefit him, but save themselves, while those who blaspheme do not wrong him, but destroy themselves.

11.10 | Ἀλλὰ φησιν, οὐχ ὁμοίως ἐπ' ἀνθρώπου καὶ Θεοῦ. σύμφημι κάγώ ὅτι οὐχ ὁμοίως. μείζων γὰρ ἡ κόλασις ὥς μείζον ἀσεβήσαντι, ἥττων δὲ τῷ εἰς τὸν ἥττονα ἀμαρτήσαντι. ὥς οὖν πάντων μείζων ὁ Θεός, οὕτως μείζονα ὑφέξει κόλασιν ὁ εἰς αὐτὸν ἀσεβήσας, ὥς εἰς μείζονα ἀμαρτήσας, οὐκ αὐτοῦ αὐτόχειρος ἀμυνομένου, ἀλλὰ πάσης τῆς κτίσεως ἐπὶ τούτῳ ἀγανακτοῦσης καὶ φυσικῶς ἐπεξερχομένης. οὐ γὰρ δώσει τῷ βλασφημῶ οὐχ ἥλιος τὸ φῶς, οὐ γῆ τοὺς καρπούς, οὐ πηγὴ τὸ ὕδωρ, οὐκ ἐν ἄδῃ τῇ ψυχῇ ὁ ἐκεῖ καθεστὼς ἄρχων τὴν ἀνάπαισιν, ὅποτε καὶ νῦν ἐπὶ τῆς τοῦ κόσμου προθεσμίας ὑφεστώσης παραγανακτεῖ πᾶσα ἡ κτίσις. διὸ οὔτε τελείους ὑετοὺς παρέχει, οὔτε γῆ τοὺς καρπούς, διὸ οἱ πλείονες λυμαίνονται. ἀλλὰ

11.10 | But he says, "It is not the same for humans and for God." I agree that it is not the same. For the punishment is greater for the one who has sinned more, and less for the one who has sinned less. Since God is greater than all, he will impose a greater punishment on the one who has sinned against him, as they have sinned against someone greater. It is not that he defends himself, but all of creation is angry about this and naturally reacts. For he will not give light to the blasphemer from the sun, nor will the earth give its fruits, nor will the ruler in Hades give rest to the soul. Even now, while the world is waiting, all of creation is upset. That is why it does not provide perfect rains, nor does the earth give its fruits, because most people are polluted. Even the air, burning with anger,

καὶ αὐτὸς ἄῃρ θυμῷ ὑπεκκαίόμενος πρὸς
λοιμῶδη πρᾶξιν μεταβάλλεται. πλὴν ὅσων
ἀπολαύομεν ἀγαθῶν, τῷ αὐτοῦ ἐλέῳ εἰς
τὴν ἡμετέραν φιλανθρωπίαν βιάζεται τὴν
κτίσιν. οὕτως ὑμῖν τοῖς ἀτιμάζουσιν τὸν
τῶν ὅλων δημιουργὸν ἡ πᾶσα κτίσις
χαλεπαίνει.

changes into a harmful state. However, for
the good things we enjoy, creation is forced
into our kindness by his own mercy. In this
way, all of creation is upset with you who
dishonor the creator of all things.

11.11 | Κἂν γὰρ τῇ τοῦ σώματος λύσει τὴν
κόλασιν ἐκφύγητε, πῶς τὴν ψυχὴν ὑμῶν
ἄφθαρτον οὕσαν διὰ τῆς φθορᾶς φυγεῖν
δυνήσεσθε; ἀθάνατος γὰρ ἡ ψυχὴ καὶ τῶν
ἀσεβῶν, οἷς ἄμεινον ἦν μὴ ἄφθαρτον
αὐτὴν ἔχειν. κολαζομένη γὰρ ὑπὸ τοῦ
ἀσβέστου πυρὸς ἀπεράντῳ τιμωρίᾳ, καὶ μὴ
θνήσκουσα, ἐπὶ κακῷ τῷ αὐτῆς τέλος
λαβεῖν οὐκ ἔχει. ἀλλ' ἴσως ἐρεῖ τις ὑμῶν·
φοβεῖς ἡμᾶς Πέτρε. διδάξατε οὖν ἡμᾶς, πῶς
σιγῶντες ἐροῦμεν τὰ ὄντα ὡς ἔστιν, ἄλλως
γὰρ αὐτὰ ὑμῖν σημαίνειν οὐ δυνάμεθα. ἐάν
τε σιγήσωμεν, ἐνεδρεύεσθε ὑπὸ τῶν κακῶν
διὰ τὴν ἄγνοιαν, ἐάν τε λαλήσωμεν, ὡς ἐπὶ
ψευδεῖ ὑποθέσει φοβοῦντες ὑμᾶς
ὑποπτευόμεθα. πῶς οὖν ἐπάσωμεν τῷ εἰς
τὴν ἡμετέραν κακῷ ἐνδομυχοῦντι καὶ
πανούργως ὑποσπεύροντι ὑμῖν τὰς θεῶν
ἐχθραίνουσας ὑπονοίας προφάσει τῆς πρὸς
θεὸν φιλίας; διαλλάγητε ἑαυτοῖς· ὑπὲρ γὰρ
τῆς ὑμῶν σωτηρίας γίνεται ἡ μετὰ εὐποιίας
πρὸς αὐτὸν καταφυγή. ἐχθρὰ τίς ἐστιν θεῶν
ἐν ὑμῖν ἄλογος ἐπιθυμία, ὑπονοίᾳ γὰρ
φρονήσεως τὴν ἄγνοιαν κρατύνει.

11.11 | For even if you escape punishment
in the breaking of the body, how will you be
able to escape the corruption of your soul,
which is immortal? For the soul is
immortal, and for the wicked, it would have
been better not to have it immortal. Being
punished by unquenchable fire with
endless torment, and not dying, it has no
end to its suffering. But perhaps someone
among you will say, "You frighten us,
Peter." So teach us how, while being silent,
we can speak about what is real, for
otherwise we cannot express it to you. If
we remain silent, you will be trapped by
evils due to ignorance, and if we speak, we
will be suspected of fearing you based on
false assumptions. So how can we approach
the one who secretly and cunningly sows
enmity against God in you under the
pretense of friendship with God? Change
your minds among yourselves; for your
salvation comes from turning to him with
good intentions. What is enmity against
God in you is an irrational desire, for
ignorance strengthens the suspicion of
your thoughts.

11.12 | Ἄλλοι δὲ λέγουσιν· οὐ πεφρόντικεν
ἡμῶν ὁ θεός. καὶ τοῦτο ψευδὸς ἐστίν. εἰ
γὰρ ὄντως οὐκ ἐφρόντιζεν, οὐκ ἂν οὐδὲ τὸν
ἥλιον αὐτοῦ ἀνέτελλεν ἐπὶ ἀγαθοῦς καὶ
πονηροῦς, οὔτε τὸν ὑετὸν αὐτοῦ ἔφερεν

11.12 | But others say, "God does not care
for us." And this is a lie. For if he truly did
not care, he would not have allowed the
sun to rise on both the good and the
wicked, nor would he have sent rain on the

ἐπὶ δικαίους καὶ ἀδίκους. ἕτεροι δὲ λέγουσιν· εὐσεβέστεροί ἐσμεν, καὶ αὐτὸν καὶ τὰ ἀγάλματα σέβοντες. οὐκ οἶμαι, εἰ τοῦτο λέγων ἐρεῖ βασιλεῖ· τὴν ἴσῃν σοι ἀπονέμω τιμὴν, οἶαν καὶ τοῖς νεκροῖς καὶ ἐρριμμένη κοπρίᾳ· οὐκ οἶομαι εἰ καλῶς ἀπαλλάξει. ἀλλ' ἐρεῖ τις· κοπρίαν λέγεις τὰ σεβάσματα ἡμῶν; ναί φημι. ἄχρηστα γὰρ ὑμῖν αὐτὰ ἐποιήσατε, εἰς τὸ σέβειν καταριθμήσαντες, τῆς οὐσίας αὐτῶν ἴσως εἰς ἄλλο τι, εἰς χρῆσιν κόπρου, εὐχρηστησάσης. νῦν δὲ οὐδὲ εἰς τοῦτο χρησιμεύει, ὅτε μετασχηματίζαντες προσκυνεῖτε. πῶς δὲ εὐσεβέστεροι εἶναί φατε, οἱ πάντων ἀσεβέστατοι, ταύτῃ αὐτῇ τῇ μιᾷ καὶ ἀσυγκρίτῳ ἁμαρτίᾳ ψυχῆς ὄλεθρον ὀφείλοντες τὰ ἀληθῆ, ἐὰν ἐπιμείνητε; ὥς γὰρ εἴ τις υἱὸς πολλὰ εὐεργετούμενος ὑπὸ τοῦ πατρὸς ἐτέρῳ τινὶ τῷ μὴ πατρὶ τὴν ὀφειλομένην τῷ πατρὶ ἀποδῶ τιμὴν, πόντως ἀποκληρονόμος γίνεται· ἐπὶ δὲ κατὰ γνώμην τοῦ πατρὸς βιοῦς εὐχαριστῇ ἐπὶ ταῖς εὐεργεσίαις, εὐλόγως κληρονόμος γίνεται.

righteous and the unjust. Others say, "We are more pious, both honoring him and the statues." I do not think that saying this will please a king; I would not give you the same honor that I give to the dead and to dung. I do not think this is a good way to be freed from blame. But someone might say, "Do you call our objects of worship dung?" Yes, I say. For you have made them useless to you, counting them as worthy of honor, while their true nature is perhaps something else, useful as dung. Now they are not even useful for that when you bow down to them. How can you say you are more pious, you who are the most impious of all, owing the true destruction of your souls to this very single and incomparable sin, if you persist? For just as if a son, being greatly benefited by his father, gives the honor owed to his father to someone else who is not his father, he becomes a disinherited heir. But if he lives according to his father's wishes and gives thanks for the benefits, he rightly becomes an heir.

11.13 | Ἄλλοι δὲ λέγουσιν· ἀσεβεῖν μέλλομεν, ἐὰν τὰ παραδοθέντα ἡμῖν ἐκ πατέρων σεβάσματα λείψωμεν· ὁμοιον γὰρ ἐστὶν τῷ παραθήκην φυλάξαι. οὐκοῦν τούτῳ τῷ λόγῳ κἂν ληστοῦ τις ἢ πατρὸς ἢ αἰσχροβίου, οὐκ ὀφείλει ὁ υἱὸς νήψας τὸ κρεῖττον ἐλέσθαι, ἵνα μὴ ἀσεβήσῃ; πῶς δὲ ἀνόητοι οἱ λέγοντες· ταῦτα προσκυνούμεν, ἵνα μὴ αὐτῷ ὀχλῶμεν; ὥς ὀχλουμένου Θεοῦ ἐφ' οἷς εὐφημεῖται, μὴ ὀχλουμένου δὲ ἐφ' οἷς ἀχαριστούμενος βλασφημεῖται. διὰ τί οὖν, ὁπότεν ἐποχὴ ὑετοῦ γένηται, πρὸς οὐρανὸν τὰ πάντα ἀφορῶντες εὐχὰς καὶ λιτὰς ἀπονέμετε; καὶ ὅταν ἐπιτύχητε, τάχιον ἐπιλανθάνεσθε; ἀμήσαντες γὰρ ἢ τρυγῆσαντες εὐθέως τοῖς μηδὲν οὔσιν εἰδώλοις τὰς ἀπαρχὰς ἀπονέμετε, τάχιον

11.13 | But others say, "We will be impious if we leave behind the traditions passed down to us from our fathers." For it is like keeping a treasure safe. So, according to this reasoning, even if someone is a thief of their father's or a disgraceful person, the son does not owe it to himself to choose what is better, so that he does not act impiously? How foolish are those who say, "We worship these things so that we do not disturb him." As if God is disturbed by what is praised, but not disturbed by what is blasphemed. Why then, whenever there is a pause in the rain, do you turn your prayers and requests to the sky? And when you succeed, do you quickly forget? For after you have gathered or harvested, you

ἐπιλανθανόμενοι τοῦ εὐεργετήσαντος Θεοῦ. καὶ οὕτως εἰς αἰεί. καὶ εἰς τοὺς ναοὺς γενόμενοι θυσίας ἐπιτελοῦντες εὐωχεῖσθε. διὰ τοῦτο οἱ μὲν ὑμῶν λέγουσιν παρηγορίας καὶ τοῦ εὐωχεῖσθαι χάριν καλῶς ταῦτα ἐπινενόηται.

quickly give the first fruits to the idols that are nothing, forgetting the God who has benefited you. And so it goes on forever. And when you go into the temples, you perform sacrifices and feast. For this reason, some of you say that these things are thought of as comforts and as a way to enjoy good things.

11.14 | ὦ ἀνόητοι! ὑμεῖς τοῦ λεγομένου γίνεσθε δίκαιοι κριταί. εἴπερ γὰρ καὶ ἐχρῆν ἐνταῦθα εἰς εὐφρασίαν σώματος ἑαυτὸν δοῦναι ποίᾳ εὐωχίᾳ, ἅμεινον ἢ ἐν ποταμοῖς καὶ ὕλαις καὶ ἄλσεσιν, ἐνθα εἰλαπίναι καὶ συμπόσια καὶ κατάσκιον τόποι, ἢ ὅπου ἀπόνοντα δαιμόνων, καὶ χειρῶν τομαί, καὶ αἰδοίων ἀποκοπαί, καὶ οἷστροι, καὶ μανίαι, καὶ τριχῶν κόμαι, καὶ κόμποι, καὶ ἐνθουσιασμοί, καὶ ὀλολυγαί, καὶ πάντα ἐκεῖνα τὰ μεθ' ὑποκρίσεως εἰς κατάπληξιν τῶν ἀνοήτων γινόμενα, ὅπως τὰς ὑμῶν ὀφειλομένας εὐχὰς καὶ εὐχαριστίας καὶ νεκρῶν νεκροτέροις προσενέγκητε;

11.14 | Oh, you foolish ones! You become unjust judges of what is said. For if it were necessary to give yourself to some kind of bodily pleasure here, it would be better to do so in rivers, woods, and groves, where there are feasts and gatherings and shady places, rather than where there is madness of demons, and the cutting of hands, and the severing of private parts, and stings, and madness, and hair torn out, and knots, and frenzies, and wailing, and all those things that happen with acting to astonish the foolish, so that you might offer your owed prayers and thanks to the dead who are even more dead.

11.15 | Καὶ διὰ τί χαίροντες ταῦτα ποιεῖτε; ἐπεὶ οὐ θέλει ὑμῖν ὁ ἐμφωλεύων εἰπεῖν ὄφρις, ὅς ἐνέσπειρεν ὑμῖν τὴν ἄκαρπον ἐπιθυμίαν, λέγων ὑπομνήσω. ἔχει δὲ οὕτως· παρὰ τῇ τοῦ Θεοῦ θρησκείᾳ κηρύσσεται νήφειν, σωφρονεῖν, ὀργῆς κρατεῖν, ἀλλότρια μὴ νοσφίζεσθαι, δικαίως βιοῦν, ἐπιεικῶς, εὐσταθῶς, πράως, κολάζειν ἑαυτὸν μᾶλλον ἐν ταῖς ἐνδείαις, ἢ μὴ ἔχοντα ἐτέρου ἀδίκως ἀφελόμενον κορεσθῆναι. παρὰ δὲ τοῖς λεγομένοις θεοῖς τὰ ἐναντία γίνεται. καὶ ἔνια εἰς κατάπληξιν δικαιοσύνης παραγγέλλετε, ἅπερ εἰ καὶ πάντα ποιεῖτε τὰ παραγγέλματα, μία ἢ πρὸς Θεὸν ἄγνοια ἱκανὴ τυγχάνει πρὸς τὴν

11.15 | And why do you do these things joyfully? Since the snake that whispers to you does not want to say, "I have planted in you the fruitless desire," saying, "I will remind you." It is like this: according to the worship of God, it is preached to be sober, to be moderate, to control your anger, not to take what belongs to others, to live justly, kindly, steadily, gently, to discipline yourself more in times of need, rather than to be satisfied by taking from someone else unjustly. But with the so-called gods, the opposite happens. And sometimes, to astonish justice, you command things that if you do all the commandments, one

καθ' ὑμῶν τιμωρίαν. πλὴν συνερχόμενοι εἰς τοὺς ὑφ' ὑμῶν αὐτοῖς δοθέντας τόπους ἡδέως μεθύσκεσθε καὶ βωμοὺς ἀνάπτετε, ὧν ἡ κνίσσα ῥεμβομένη καὶ τὰ τυφλὰ καὶ κωφὰ πνεύματα διὰ τῆς ἐξουσίας ἄγει εἰς τὸν τῆς ὀσφρήσεως αὐτῶν τόπον. καὶ οὕτως τῶν ἐκεῖ οἱ μὲν ἐνθουσιασμοῦ, οἱ δὲ βρωτῶν ἀλλοκότων ἐμπίμπλονται, οἱ δὲ ἐπὶ τὸ ἀσελγαίνειν τρέπονται, οἱ δὲ ἐπὶ κλοπὰς καὶ φόνους. ἡ γὰρ τοῦ ἐκεῖ αἵματος ἀναθυμίασις καὶ ἡ τῶν οἴνων σπονδὴ καὶ αὕτη κορεῖ τὰ ἀκάθαρτα πνεύματα, ἃ τινὰ ἐνδομυχοῦντα εἰς ὑμᾶς φιληδόνως ἔχειν τὰ ἐκεῖ ποιοῦσιν, καὶ δὶ ὀνείρων ὑμᾶς φαντασίαις ψευδέσιν περιβάλλουσιν, καὶ μυρίοις παθήμασιν τιμωροῦσιν. προφάσει γὰρ τῶν λεγομένων ἱεροθύτων χαλεπῶν δαιμόνων ἐμπίπλασθε, οἳ καὶ φρονίμως ὑμᾶς λανθάνοντες ἀναιροῦσιν, ἵνα μὴ συνῆτε ὑμῶν τὴν ἐπιβουλήν. προφάσει γάρ τινος ἐπηρείας ἢ ἀνάγκης ἢ ἔρωτος ἢ ὀργῆς ἢ λύπης ἢ ἀγχόνῃ ἢ ὕδατι πνίξαντες ἢ ἀπὸ κρημνοῦ ῥίψαντες ἢ αὐτοχειρίᾳ ἢ ἀποπληξίᾳ ἢ ἑτέρῳ τινὶ πάθει τοῦ ζῆν μεθιστᾶσιν.

ignorance towards God is enough for your punishment. But when you come to the places given to you by them, you gladly get drunk and light altars, whose smoke leads the blind and deaf spirits to their place of smell. And so, some there are filled with enthusiasm, some with strange foods, some turn to lewdness, and some to theft and murder. For the rising of blood there and the pouring of wine also satisfy the unclean spirits, which secretly desire to have you do those things, and through dreams they surround you with false visions, and they punish you with countless sufferings. For under the pretense of the so-called sacred rites, you are filled with harsh demons, who wisely take you by surprise, so that you do not understand their plot against you. For under the pretense of some influence or necessity or love or anger or sorrow, or by hanging, or drowning in water, or being thrown from a cliff, or by suicide, or by some other suffering, they lead you away from life.

11.16 | Ἡμῶν δὲ οὐδεὶς τοιοῦτόν τι παθεῖν δύναται, ἀλλ' αὐτοὶ ὑφ' ἡμῶν κολάζονται, ὁπόταν εἷς τινὰ εἰσιόντες βραδέως ἐξιέναι ἡμᾶς παρακαλοῦσιν. ἀλλ' ἐρεῖ τις· ἴσως τοιούτοις πάθουσιν καὶ θεοσεβῶν τινες ὑποπίπτουσιν. φημὶ ὅτι τοῦτο ἀδύνατον. θεοσεβῆς γὰρ οὗτός ἐστιν, ἐγὼ φημι, ὁ ὄντως θεοσεβῆς, οὐχ ὅς ἂν μόνον λέγεται, ὁ δὲ ὄντως ὧν τοῦ δοθέντος αὐτῷ νόμου ἐκτελεῖ τὰς πράξεις. ἐάν τις ἀσεβήσῃ, εὐσεβῆς οὐκ ἔστιν. ὅνπερ τρόπον ἐάν ὁ ἀλλόφυλος τὸν νόμον πράξῃ, Ἰουδαῖός ἐστιν, μὴ πράξας δὲ Ἕλλην· ὁ γὰρ Ἰουδαῖος πιστεύων Θεῷ ποιεῖ τὸν νόμον, δι' ἧς πίστεως καὶ τὰ ἄλλα τὰ ὅρεσιν ἐοικότα καὶ βαροῦντα μεθίστησιν πάθη. ὁ δὲ μὴ ποιῶν

11.16 | But none of us can suffer such things, but rather they are punished by us whenever they slowly approach us and ask us to leave. But someone might say, "Perhaps some of the pious fall into such sufferings." I say that this is impossible. For the truly pious person, I say, is not just someone who is called pious, but one who truly fulfills the actions of the law given to them. If someone acts impiously, they are not pious. In the same way, if a foreigner follows the law, they are a Jew, but if they do not follow it, they are a Greek. For the Jew who believes in God keeps the law, and through that faith, they change their desires to those that are fitting and heavy.

τὸν νόμον δῆλον ὅτι ἐκ τοῦ μὴ πιστεύειν
Θεῷ λιποτακτεῖ, καὶ οὕτως ὡς οὐχὶ
Ἰουδαῖος ἀμαρτωλὸς διὰ τὴν ἀμαρτίαν
ἐπικρατεῖται ὑπὸ τῶν εἰς τὸ τιμωρεῖν τοὺς
ἀμαρτάνοντας καθεστῶτων παθῶν. βουλῇ
Θεοῦ τῇ ἀπαρχῇς ὀρισθείσῃ δικαίως τοῖς
σέβουσιν αὐτὸν παραπτωμάτων χάριν ἢ
τιμωρία ἔπεται, ὃ γίνεται, ἵνα ὡς ὀφείλημα
διὰ τῆς βασάνου ἀπαιτήσασα τὴν
ἀμαρτίαν τοὺς ἐπιστρέψαντας καθαροὺς
ἐν τῇ τῶν ὅλων παραστήσῃ κρίσει. ὡς γὰρ
τοῖς κακοῖς ἢ ἐνταῦθα τρυφὴ εἰς ζημίαν
αἰώνιων ἀγαθῶν γίνεται, οὕτως αἱ
τιμωρίαι τοῖς παραπίπτουσιν Ἰουδαίοις
πέμπονται εἰς ἔκπραξιν, ἵνα ἐνταῦθα
ἀπολαύοντες τὸ παράπτωμα τῆς ἐκεῖ
ἀπαλλαγῶσιν αἰωνίας κολάσεως.

But the one who does not keep the law
clearly shows that by not believing in God,
they are abandoning it, and thus, like a
sinner, the Jew is ruled by the passions that
punish those who sin. By the will of God,
punishment follows those who honor Him
for their offenses, so that it may demand
the sin as a debt through torment, making
those who return pure in the judgment of
all. Just as for the wicked, the pleasure here
becomes a loss of eternal goods, so
punishments are sent to the Jews who
stumble, so that enjoying the offense here,
they may be freed from eternal punishment
there.

11.17 | Ὑμεῖς δὲ ταῦτα εἰπεῖν οὐ δύνασθε,
οὐ γὰρ πιστεύετε τὰ ἐκεῖ εἶναι ὡς ἡμεῖς
λέγομεν, λέγω δὴ, ὅπου πᾶσιν ἢ
ἀνταπόδοσις γίνεται. οὗ ἕνεκεν ἀγνοοῦντες
τὸ συμφέρον ὑπὸ τῶν προσκαίρων ἡδονῶν
μὴ λαβεῖν τὰ αἰώνια ἐνεδρεύεσθε. διὸ ἡμεῖς
τοῦ συμφέροντος ὑμῖν τὰς ἀποδείξεις
ποιεῖν πειρώμεθα, ἵνα πληροφορηθέντες
περὶ τῶν τῆς θεοσεβείας ἐπαγγελμάτων
διὰ τῶν ἀγαθῶν πράξεων δυνηθῇτε σὺν
ἡμῖν τὸν ἄλυπον αἰῶνα κληρονομήσαι.
μέχρι μὲν οὖν γνωρίζετε ἡμᾶς, μὴ
χαλεπαίνετε ἡμῖν ὡς ψευδομένοις περὶ ὧν
ὑμῖν θέλομεν καλῶν. τὰ γὰρ ἡμῖν
νομισθέντα ἀληθῆ τε καὶ ἀγαθὰ, ταῦτα
ὑμῖν φέρειν οὐκ ἐφθονήσαμεν, ἀλλὰ
τούναντίον ἐσπεύσαμεν συγκληρονόμους
ὑμᾶς ποιῆσαι ἀγαθῶν, ὧν ἡμεῖς
νενοήκαμεν. οὕτω γὰρ χρὴ πρὸς τοὺς
ἀπίστους λέγειν. ὅτι δὲ ἀληθεύομεν ὄντως
περὶ ὧν λέγομεν, οὐκ ἄλλως δυνησέσθε
εἰδέναι, ἐὰν μὴ πρότερον φιλαληθῶς
ὑπακούσητε.

11.17 | But you cannot say these things, for
you do not believe that what is there is as
we say, I say indeed, where all things are
repaid. Because of this, being unaware of
what is beneficial, you are trapped by
temporary pleasures and do not take hold
of eternal things. Therefore, we try to
provide you with proof of what is
beneficial, so that, being informed about
the promises of piety, you may be able to
inherit the untroubled eternity with us
through good deeds. Until you know us, do
not be harsh with us as if we are lying
about what we want to call good. For what
we consider true and good, we have not
been envious to bring to you, but on the
contrary, we have hurried to make you co-
heirs of the good things that we have
understood. For it is necessary to speak
this way to the unbelievers. That we are
truly speaking about what we say, you will
not be able to know otherwise unless you
first listen to us truthfully.

11.18 | Διὸ ἐπὶ τοῦ παρόντος, κἂν τὰ μυρία ὑμᾶς ὁ ἐν ὑμῖν ἐνδομυχῶν ὄφεις, κακοὺς ὑποβαλὼν λογισμοὺς καὶ ἀσχολίας, ἐνεδρεῦειν θέλῃ, ἀλλ' οὖν γε ὑμεῖς ὀφείλετε ταύτῃ μᾶλλον προσφιλονεικοῦντες αὐτῷ συνεχῶς ἡμῶν ἐπακούειν. δεῖ γὰρ συνεδρεύοντας ὑμᾶς τοὺς σφόδρα ἡπατημένους εἰδέναι, πῶς χρὴ ἐπάδειν αὐτῷ. ἄλλως δὲ ἀδύνατον. ἐπάδειν δὲ λέγω, τῷ λογισμῷ ἀντιτάσσεσθαι ταῖς κακαῖς αὐτῶν συμβουλίαις.

11.19 | Ὅθεν ὁ τῆς ἀληθείας προφήτης πολὺ τὸν κόσμον πεπλανημένον εἰδὼς καὶ τῇ κακίᾳ συνθέμενον ἰδὼν οὐκ ἡγάπησεν τὴν πρὸς αὐτὸν εἰρήνην, ὥς ἐκ πλάνης συνοῦσαν. ὅτι εἰς τέλος ἐπιφέρει πᾶσιν τοῖς πρὸς κακίαν ὁμογνωμονοῦσιν, παραθεῖς ἀντὶ πλάνης, τοῖς νήψασιν ὥσπερ πῦρ ἐμβαλὼν τὴν κατὰ τοῦ ἐνεδρεύσαντος ὀργὴν μαχαίρᾳ ἐοικυῖαν, προτείνας λόγον ἀναιρεῖ τὴν ἄγνοιαν τῇ γνώσει, ὥσπερ τέμνων καὶ χωρίζων ζῶντας ἀπὸ τῶν νεκρῶν. τῆς μὲν οὖν κακίας ὑπὸ τῆς νομίμου γνώσεως νικωμένης πόλεμος συνεῖχε τὸ πᾶν. σωτηρίας γὰρ χάριν υἱὸς ὑπείξας ἀπειθοῦς ἐχωρίζετο πατὴρ, ἢ καὶ πατὴρ τέκνου, ἢ τεκοῦσα θυγατρός, ἢ θυγάτηρ μητρός, καὶ ἅπαξ οἱ συγγενεῖς συγγενῶν καὶ φίλοι συνήθων.

11.20 | Καὶ μή τις λεγέτω· πῶς τοῦτο δίκαιον, χωρίζεσθαι γονεῖς τέκνων καὶ τέκνα γονέων; δίκαιον καὶ πάνυ. εἰ γὰρ συνόντες, μετὰ τοῦ μηδὲν αὐτοὺς ὠφελεῖν, καὶ συναπώλλυντο αὐτοῖς, πῶς οὐ δίκαιον, χωρισθῆναι τὸν σώζεσθαι θέλοντα ἀπὸ τοῦ

11.18 | Therefore, at this moment, even if the many hidden thoughts of the snake within you wish to trap you with bad ideas and distractions, you should rather strive to listen to us continuously. For you need to know how to resist him, especially those of you who are greatly deceived. It is impossible to do this in any other way. By resisting, I mean to oppose your bad thoughts with good reasoning.

11.19 | Therefore, the prophet of truth, knowing that the world is greatly misled and built on evil, did not love peace with it, as it is based on deception. For in the end, he brings down punishment on all those who agree in evil, replacing deception with clarity. To those who are sober, like throwing fire against the anger of the one who lies in wait, he offers a word that removes ignorance with knowledge, just as cutting separates the living from the dead. Thus, with the lawful knowledge overcoming evil, a battle continued against everything. For the sake of salvation, the son, having yielded, was separated from the disobedient father, or the father from the child, the mother from the daughter, and the daughter from the mother, and once, relatives from relatives and friends from friends.

11.20 | And let no one say: how is it just for parents to be separated from their children and children from their parents? It is just and very much so. For if, while being together, they do not help each other and are destroyed together, how is it not just

μη θέλοντος, συναπολέσθαι δὲ
βουλομένου; πρὸς τούτοις οὐδὲ αὐτοὶ οἱ τὸ
κρεῖττον νενοηκότες χωρισθῆναι ἤθελον,
ἀλλὰ συνεῖναι καὶ ὠφελεῖν αὐτοὺς τῇ τῶν
κρειττόνων ὑφηγήσει, ὅθεν οἱ ἀπειθεῖς
ἐπακούειν αὐτῶν μὴ θέλοντες αὐτοὶ
αὐτοὺς ἐπολέμουν, χωρίζοντες, διώκοντες,
μισοῦντες. οἱ δὲ ταῦτα πάσχοντες,
ἐλεοῦντες ἑαυτοὺς ὑπ' ἀγνοίας
ἐνεδρευομένους, διδασκαλίᾳ φρονήσεως
ἠΰχοντο ὑπὲρ τῶν κακὰ αὐτοὺς
διατιθεμένων, τὴν ἀγνοίαν τοῦ
ἁμαρτήματος αἰτίαν εἶναι μεμαθηκότες.
αὐτὸς γὰρ ὁ διδάσκαλος προσηλωθεὶς
ἠΰχετο τῷ πατρὶ, τοῖς αὐτὸν ἀναιροῦσιν
ἀφεθῆναι τὸ ἁμάρτημα εἰπών· πάτερ, ἄφες
αὐτοῖς τὰς ἁμαρτίας αὐτῶν, οὐ γὰρ οἶδασιν
ἃ ποιοῦσιν. μιμηταὶ οὖν γινόμενοι τοῦ
διδασκάλου καὶ αὐτοί, ἐν οἷς ἔπασχον, ὑπὲρ
τῶν διατιθεμένων ἠΰχοντο, ὥς
ἐδιδάχθησαν. οὕτως οὐ γονεῖς μισοῦντες
ἐχωρίζοντο, ὁπότε καὶ ὑπὲρ τῶν μὴ γονέων
μηδὲ συγγενῶν, ἐχθρῶν δὲ γενομένων,
ἐποίουν συνεχεῖς εὐχὰς καὶ ἀγαπᾶν
πειρῶνται ὥς ἐκελεύσθησαν.

for the one who wants to be saved to be
separated from the one who does not want
to be saved, and for the one who wishes to
perish to perish together? Moreover, those
who have understood what is better do not
want to be separated, but rather to be
together and help each other through the
guidance of the better ones. Therefore, the
disobedient, not wanting to listen to them,
fight against themselves, separating,
pursuing, and hating. But those who suffer
these things, feeling pity for themselves as
they are trapped by ignorance, prayed for
wisdom to help them against the evils they
have created, having learned that ignorance
is the cause of sin. For the teacher himself,
being focused, prayed to the Father that
those who were killing him might be
forgiven for their sin, saying: Father,
forgive them their sins, for they do not
know what they are doing. Thus, becoming
imitators of the teacher, they also prayed
for those who were harming them, just as
they were taught. In this way, parents did
not hate each other when they became
enemies, nor did they pray for those who
were not their parents or relatives, but
made continuous prayers and tried to love,
as they were commanded.

11.21 | Εἶπατε δέ μοι ὑμεῖς, πῶς τοὺς
γονεῖς ἀγαπᾶτε; εἰ μὲν ὥς τὸ δίκαιον αἰεὶ
σκοποῦντες, συνεύχομαι, εἰ δὲ ὥς ἔτυχεν,
οὐκέτι, δύνασθε γὰρ καὶ μικρᾷ προφάσει
τούτων γενέσθαι ἐχθροί. εἰ δὲ εἰδότες
ἀγαπᾶτε, εἶπατε ἡμῖν, τί ἐστὶν γονεῖς.
ἐρεῖτε· γένους ἀρχηγέται. διὰ τί οὖν τὸ τῶν
ὅλων γένος οὐκ ἠγαπήσατε, εἴπερ δικαίῳ
φρονήματι τοῦτο ποιεῖν ἐπανείλεσθε; ἀλλ'
ἔτι καὶ νῦν ἐρεῖτε· οὐχ ἐωράκαμεν αὐτόν.
διὰ τί οὖν μὴ ζητήσαντες τὰ ἀναίσθητα
κολακεύετε; τί δέ; εἰ καὶ δύσκολον ἦν ὑμῖν

11.21 | But tell me, how do you love your
parents? If you always consider what is
just, I agree. But if it is just by chance, then
no longer, for you can easily become
enemies over a small reason. If you love
them knowing this, tell us, what are
parents? You will say: they are the leaders
of the family. Then why did you not love
the whole family, if you claim to do this
with a just mind? But even now you will
say: we have not seen him. Why then do
you flatter the insensible things? And what?

γινῶναι τί Θεός, τὸ μέντοι τί οὐ Θεός, μὴ εἰδέναι οὐκ ἐδύνασθε, ἵνα λογίσησθε ὅτι Θεός ἐστὶν οὐ ξύλον, οὐ λίθος, οὐ χαλκός, οὐκ ἄλλο τι ἐκ φθαρτῆς γεγονὸς ὕλης.

If it was difficult for you to know what God is, you surely cannot be unaware of what God is not, so that you can think that God is not wood, not stone, not bronze, and not anything else made from perishable material.

11.22 | Ἦ γὰρ οὐχ ὑπὸ σιδήρου ἐτορνεύθησαν, καὶ ὁ τορνεύσας σίδηρος ὑπὸ πυρὸς ἐμαλάχθη, καὶ τὸ πῦρ αὐτὸ σβέννυται ὑφ' ὕδατος; τὸ δὲ ὕδωρ οὐχ ὑπὸ πνεύματος τὴν κίνησιν ἔχει, καὶ τὸ πνεῦμα ἀπὸ τοῦ τὰ ὅλα πεποιηκότος Θεοῦ τὴν ἀρχὴν τῆς ἐκστάσεως ἔχει; οὕτως γὰρ ὁ προφήτης εἶρηκεν Μωσῆς· ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν, ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος· καὶ σκότος ἐπάνω τῆς ἀβύσσου· καὶ πνεῦμα Θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος. ὅπερ καὶ λέγοντος τοῦ Θεοῦ, τὸ πνεῦμα, ὥσπερ χεὶρ αὐτοῦ τὰ πάντα δημιουργεῖ, φῶς ἀπὸ σκοτῶν χωρίζον, καὶ μετὰ τὸν ἀόρατον οὐρανὸν τὸν φαινόμενον ἐφαπλώσαν, ἵνα τὰ ἄνω τοῖς τοῦ φωτὸς ἀγγέλοις οἰκηθῇ, τὰ δὲ κάτω ὑπ' ἀνθρώπου ἅμα τοῖς δι' αὐτὸν γενομένοις πᾶσιν διοικηθῇ.

11.22 | For were they not shaped by iron, and the iron that was shaped was softened by fire, and the fire itself is extinguished by water? And does not water have its motion from the spirit, and the spirit has its origin from the God who created all things? For thus the prophet Moses said: in the beginning, God created the heaven and the earth, and the earth was invisible and unformed; and darkness was over the deep; and the spirit of God moved over the waters. When God spoke, the spirit, like his hand, creates all things, separating light from darkness, and after the invisible heaven, he spread out the visible one, so that what is above may be inhabited by the angels of light, and what is below may be governed by man along with all that was made through him.

11.23 | Διὰ γὰρ σὲ τὸν ἄνθρωπον ὁ Θεὸς ἐκέλευσεν τὸ ἐπὶ προσώπου τῆς γῆς ὑποχωρῆσαι ὕδωρ, ἵνα καρποὺς ἡ γῆ σοι προσενέγκαι δυνηθῇ, καὶ τρηδόνas ἐποίησεν, ἵνα σοι παρασχῇ πηγὰς καὶ ποταμῶν ρεῖθρα φανῇ καὶ ζωὰ ἐκβρασθῇ, συνελὼν ἐρῶ, ἵνα πάντα σοι παραστήναι δυνηθῇ. ἡ γὰρ οὐ διὰ σὲ ἄνεμοι πρὸς καρπῶν ἐπιγονὴν καὶ ὕετοί φέρονται καὶ τροπαὶ γίνονται; αὐτίκα γοῦν ἥλιος καὶ σελήνη ἅμα τοῖς ἄλλοις ἄστροις διὰ σὲ τὰς ἀνατολάς καὶ δύσεις ἐκτελοῦσιν, καὶ ποταμοὶ καὶ λίμναι ἅμα ταῖς θαλάσσαις

11.23 | For because of you, God commanded the water on the surface of the earth to retreat, so that the earth could bring forth fruits for you, and he made channels so that springs and rivers might appear and life might emerge. I will gather together and say this, so that everything may be provided for you. Is it not for you that winds bring about the growth of fruits, and rains come, and seasons change? Indeed, the sun and moon along with the other stars rise and set for you, and rivers and lakes serve alongside the seas.

ὑπηρετοῦσιν. ὅθεν σοι τῷ ἀναισθήτῳ
ὥσπερ ἡ μείζων ἐδόθη τιμή, οὕτως
ἀχαριστήσαντι ἡ μείζων διὰ πυρὸς κόλασις
προητοιμάσται, ὅτι γινῶναι οὐκ ἠθέλησας
ὄν πρὸ πάντων ἔδει γινῶναι.

Therefore, to you, the insensible one, as if
the greater honor was given, so the greater
punishment has been prepared through
fire for the ungrateful one, because you did
not want to know what you should have
known above all.

11.24 | Κἄν νῦν δὲ ἐκ τῶν ἡττόνων
ἐπίγνωθι τὴν τῶν ὅλων αἰτίαν,
λογισάμενος ὅτι τὰ πάντα τὸ ὕδωρ ποιεῖ,
τὸ δὲ ὕδωρ ὑπὸ πνεύματος κινήσεως τὴν
γένεσιν λαμβάνει, τὸ δὲ πνεῦμα ἀπὸ τοῦ
τῶν ὅλων Θεοῦ τὴν ἀρχὴν ἔχει. καὶ οὕτως
ἔδει λογίσασθαι, ἵνα ἐπὶ λόγῳ εἰς Θεὸν
καταντῆσαι δυνηθῇς, ὅπως ἐπιγνῶς
σαυτοῦ γένος, καὶ πρωτογόνῳ
ἀναγεννηθεῖς ὕδατι καὶ κληρονόμος
καταστῆς τῶν πρὸς ἀφθαρσίαν
γεννησάντων σε γονέων.

11.24 | And now, from the lesser things,
understand the cause of all things,
considering that everything is made from
water, and water receives its origin from
the motion of the spirit, and the spirit has
its beginning from the God of all. And thus,
you should think, so that you may reach
God through reason, in order to know your
own kind, and being born again from the
original water, you may become an heir of
the parents who gave you birth for
immortality.

11.25 | Διὸ ἐτοίμως πρόσσελθε ὡς υἱὸς
πατρί, ἵνα τῶν ἀμαρτημάτων σου ὁ Θεὸς
τὴν ἀγνοίαν αἰτίαν θῇ. εἰ δὲ καὶ μετὰ τὸ
κληθῆναι οὐ θέλεις ἢ βραδύνεις, δικαίᾳ
Θεοῦ ἀπολῇ κρίσει, τῷ μὴ θελῆσαι μὴ
θεληθεῖς. καὶ μὴ τοι νομίσης, ὅτι ἐὰν
πάντων τῶν ποτε γενομένων εὐσεβῶν
εὐσεβέστερος γένῃ, ἀβάπτιστος δὲ ᾖς,
ἐλπίδης τυχεῖν δυνήσῃ ποτέ. ταύτη γὰρ
μᾶλλον πλείονα ὑφ᾽ ἔξεις κόλασιν, ὅτι καλὰ
ἔργα οὐκ ἐποίησας καλῶς. καλὴ γὰρ
εὐποιΐα, ὁπότεν ὡς Θεὸς ἐκέλευσεν
γίνεται. σὺ δὲ εἰ οὐ θέλεις, ὡς ἐκείνῳ
ἔδοξεν, βαπτισθῆναι, τῷ σὺ θελήματι
ὑπηρετῶν ἐχθραίνεις τῇ ἐκείνου βουλῇ.

11.25 | Therefore, approach readily as a
son to the Father, so that God may place the
ignorance of your sins as the cause. But if
after being called you do not want to come
or delay, you will perish by the just
judgment of God, because you do not want
to be willing. And do not think that if you
become more pious than all the pious who
have ever been, while remaining
unbaptized, you will ever be able to hope
for salvation. For in this way, you will
receive even greater punishment, because
you did not do good works well. Good
deeds are beautiful when they are done as
God commanded. But if you do not want to
be baptized, as it seemed good to him, you
are opposing his will by serving your own
desire.

11.26 | Ἀλλ' ἴσως ἐρεῖ τις· τί συμβάλλεται πρὸς εὐσέβειαν τὸ βαπτισθῆναι ὕδατι; πρῶτον μὲν, ὅτι τὸ δόξαν Θεῷ πράττεεις. δεύτερον δέ, ἐξ ὕδατος ἀναγεννηθεὶς Θεῷ, αἰτία φόβου, τὴν ἐξ ἐπιθυμίας πρώτην σοι γενομένην καταλλάσσεις γένεσιν, καὶ οὕτως σωτηρίας τυχεῖν δύνη· ἄλλως δὲ ἀδύνατον. οὕτως γὰρ ἡμῖν ὤμοσεν ὁ προφήτης εἰπών· ἀμὴν ὑμῖν λέγω, ἐὰν μὴ ἀναγεννηθῆτε ὕδατι ζῶντι, εἰς ὄνομα πατρὸς, υἱοῦ, ἁγίου πνεύματος, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐράνων. διὸ προσέλθετε. ἔστιν γάρ τι ἐκεῖ ἀπαρχῆς ἐλεῆμον, ἐπιφερόμενον τῷ ὕδατι, ὃ τοὺς βαπτιζομένους ἐπὶ τῇ τρισμακαρίᾳ ἐπονομασίᾳ καὶ ρύεται τῆς ἐσομένης κολάσεως, ὥσπερ δῶρα προσφέρον τῷ Θεῷ ὡς ἂν ἀπὸ τοῦ βαπτίσματος αὐτῶν τῶν βαπτισθέντων τὰς εὐποιίας. διὸ προσφεύγετε τῷ ὕδατι, τοῦτο γὰρ μόνον τὴν τοῦ πυρὸς ὁρμὴν σβέσαι δύναται. τούτῳ ὃ μήπω προσελθεῖν θέλων ἔτι τὸ τῆς λύσεως φέρει πνεῦμα, οὗ ἕνεκα ἐπὶ τῇ αὐτοῦ σωτηρίᾳ ὕδατι ζῶντι προσελθεῖν οὐ θέλει.

11.27 | Πρόσελθε οὖν, καὶ δίκαιος ἦς καὶ ἄδικος. δικαίῳ γὰρ ὄντι σοι μόνον ἔλειπεν τὸ πρὸς σωτηρίαν βαπτισθῆναι, εἰς ἄφεσιν τῶν ἐν ἀγνοίᾳ πεπραγμένων. ἀδίκῳ δ' ὑποκαταλείπεται κατ' ἀναλογίαν τῆς ἀσεβείας ἡ ἐπὶ τὸ βάπτισμα εὐποιία. διὸ εἴτε δίκαιος εἶ, εἴτε ἄδικος, σπεῦσον γεννηθῆναι Θεῷ, ὅτι ἡ ἀναβολὴ κίνδυνον φέρει διὰ τὸ ἄδηλον εἶναι τοῦ θανάτου τὴν προθεσίαν, τῷ ἐξ ὕδατος γεννῶντί σε πατρὶ διὰ τῆς εὐποιίας τὴν ὁμοιότητα δεῖξας. ὡς φιλαληθῆς τὸν ἀληθῆ Θεὸν τιμῶν ὡς πατέρα. τιμὴ δὲ αὐτῷ τὸ ζῆν σε ὡς αὐτὸς δίκαιος ὧν θέλει. δικαίου δὲ θέλημα τὸ μὴ ἀδικεῖν. ἀδικία δὲ ἐστὶν φονεύειν, μοιχεύειν, μισεῖν, πλεονεκτεῖν,

11.26 | But perhaps someone will say: what does being baptized in water have to do with piety? First, because you are doing what is pleasing to God. Second, being born again from water to God, you change your first birth from desire due to fear, and in this way, you may be able to attain salvation; otherwise, it is impossible. For the prophet has sworn to us, saying: truly, I say to you, unless you are born again from living water, in the name of the Father, the Son, and the Holy Spirit, you will not enter the kingdom of heaven. Therefore, come forward. For there is something there, a first fruit of mercy, offered with the water, which cleanses those being baptized in the blessed name and protects them from the coming punishment, just as gifts are offered to God from the good deeds of those who are baptized. So, flee to the water, for this alone can extinguish the fire's urge. The one who still does not want to approach carries the spirit of bondage, for which reason he does not want to come to the living water for his own salvation.

11.27 | Therefore, come forward, whether you are just or unjust. For if you are just, only baptism remains for your salvation, for the forgiveness of what you have done in ignorance. But for the unjust, the good deeds leading to baptism are left according to the measure of their wickedness. So whether you are just or unjust, hurry to be born again to God, because delaying brings danger due to the uncertainty of death's deadline, showing your likeness to the Father who gives birth to you through the good deeds. Honor the true God as a father, as a truthful person. And to honor him means to live as he wants, since he himself is just. The will of the just is not to do

καὶ τὰ τούτοις ὅμοια· τούτων δὲ εἶδη πολλά.

wrong. And wrongdoing includes killing, committing adultery, hating, being greedy, and similar things; there are many kinds of these.

11.28 | Πλὴν τούτοις συνεισφέρειν δεῖ τίποτε, ὃ κοινότητα πρὸς ἀνθρώπους μὲν οὐκ ἔχει, ἴδιον δὲ θρησκείας Θεοῦ τυγχάνει. λέγω δὴ τὸ καθαρεύειν, τὸ ἐν ἀφένδρῳ οὔσῃ τῇ ἰδίᾳ γαμετῇ μὴ κοινωνεῖν, ὅτι τοῦτο ὁ Θεοῦ κελεύει νόμος. τί δέ, εἰ μὴ καὶ τῇ τοῦ Θεοῦ θρησκείᾳ τὸ καθαρεύειν ἀνέκειτο, ὑμεῖς ὡς οἱ κύνες ἡδέως ἀνεκυλίεσθε. διὸ ὡς ἄνθρωποι ἔχοντές τι πλεῖον τῶν ἀλόγων ζώων, τὸ λογικὸν εἶναι, τὴν μὲν καρδίαν τῶν κακῶν ἐρανίῳ καθάρατε λογισμῷ, λουτρῷ δὲ πλύνετε τὸ σῶμα. κατὰ γὰρ τὰ ἀληθῆ τὸ καθαρεύειν, οὐχ ὡς ὅτι προηγείται τῆς κατὰ τὴν καρδίαν καθάρσεως ἢ τοῦ σώματος ἀγνείας, ἀλλ' ὡς ὅτι ἔπεται τῷ ἀγαθῷ τὸ καθάριον. καὶ γὰρ ὁ διδάσκαλος ἡμῶν ἐνίους τῶν ἐν ὑμῖν Φαρισαίων καὶ γραμματέων, οἳ εἰσιν ἀφωρισμένοι καὶ τὰ νόμιμα ὡς γραμματεῖς τῶν ἄλλων πλεῖον εἰδότες, ὅμως διήλεγχεν αὐτοὺς ὡς ὑποκριτάς, ὅτι μόνον τὰ ἀνθρώποις φαινόμενα ἀγνεύοντες τὰ τῆς καρδίας καθαρὰ καὶ Θεῷ μόνῳ ὁρώμενα παρελίμπανον.

11.28 | But it is necessary to contribute something to these things, which does not have a commonality with people but belongs to the worship of God. I mean the act of being pure, not sharing with a wife who is in her period, because this is what God's law commands. What if the purity also depended on the worship of God? You would be like beetles, rolling around happily. Therefore, as humans, having something more than irrational animals, which is reason, you should cleanse your heart from evil thoughts and wash your body in a bath. For true purity does not come from the body's cleanliness leading to the cleansing of the heart, but rather, it follows what is good. Our teacher rebuked some of the Pharisees and scribes among you, who are set apart and know the laws more than others, yet he called them hypocrites, because they only appeared pure to people while neglecting the purity of the heart, which is seen only by God.

11.29 | Ῥητὴ οὖν ταύτῃ φωνῇ ἐχρήσατο, τὰ ἀληθῆ πρὸς τοὺς ὑποκριτὰς αὐτῶν, οὐ πρὸς πάντας. ἐνίων γὰρ καὶ ἐπακούειν ἔλεγεν, ὅτι τὴν Μωυσέως ἐπιστεύθησαν καθέδραν. πλὴν πρὸς τοὺς ὑποκριτάς ἔλεγεν· οὐὰν ὑμῖν γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι καθαρίζετε τοῦ ποτηρίου καὶ τῆς παροψίδος τὸ ἔξωθεν, ἔσωθεν δὲ γέμει ῥύπους. Φαρισαῖου τυφλέ, καθιάρισον πρῶτον τοῦ ποτηρίου καὶ τῆς

11.29 | Therefore, he used this clear voice, speaking the truth to their hypocrites, not to everyone. For he also said that they listened to the seat of Moses. But to the hypocrites, he said: "Woe to you, scribes and Pharisees, hypocrites, because you clean the outside of the cup and the dish, but inside they are full of dirt. Blind Pharisee, first clean the inside of the cup and the dish, so that the outside may also

παροψίδος τὸ ἔσωθεν, ἵνα γένηται καὶ τὰ ἔξω αὐτῶν καθαρὰ. καὶ ἀληθῶς. φωτισθέντος γὰρ τοῦ νοῦ τῇ γνώσει ὁ μαθὼν δύναται ἀγαθὸς εἶναι, ᾧ παρέπεται τὸ καθαρὸν γενέσθαι. ἐκ τῆς ἔσω γὰρ διανοίας ἢ τοῦ ἔξω σώματος ἀγαθὴ γίνεται πρόνοια. ὥς ἀπὸ γε τῆς κατὰ τὸ σῶμα ἀναισθησίας τῆς διανοίας πρόνοια γενέσθαι οὐ δύναται, οὕτως ὁ καθαρὸς καὶ τὸ ἔξω καὶ τὸ ἔσω καθάρα δύναται, ὁ δὲ τὰ ἔξω καθαίρων, πρὸς ἀνθρώπων τὸν ἔπαινον ἀφορῶν τοῦτο ποιεῖ, καὶ ἐπαίνω τῶν ἱστορούντων παρὰ τῷ Θεῷ οὐδὲν ἔχει.

become clean. And truly, when the mind is enlightened by knowledge, the one who learns can be good, as purity follows goodness. For good actions of the outside body come from the inner thoughts. Just as the mind cannot be aware of the body without being aware of the inner self, so the pure person can cleanse both the outside and the inside. But the one who cleans the outside, seeking praise from people, does this, and has nothing in the sight of God.

11.30 | Τίни δὲ οὐ φαίνεται, ὅτι κρεῖττόν ἐστιν γυναικὶ ἐν γυναικείois οὔση μὴ συνελθεῖν, ἀλλὰ καθαρθεῖση καὶ βαπτισθεῖση; ἀλλὰ καὶ μετὰ κοινωνίαν βαπτίζεσθαι δεῖ. εἰ δὲ τοῦτο ποιεῖν ὀκνεῖτε, ἀναπολήσατε, πῶς τὰ τῆς ἀγνείας μέρη μετεδιδώκετε, ὅτε ἀναισθητοῖς εἰδώλοις ἐθρησκεύετε. αἰσχύνθητε ὅτι ἐνταῦθα, ὅπου ἐχρῆν, οὐ τὸ πλεῖον λέγω, ἀλλὰ μόνον καὶ ὅλον τὸ τῆς ἀγνείας ἀναδέξασθαι, ὀκνηρότεροι γίνεσθε. νοήσατε οὖν τὸν ἐκεῖ ὑμᾶς πεποιηκότα, καὶ διανοηθήσεσθε τίς ἐστιν ὁ ἐνταῦθα ὄκνον πρὸς ἀγνείαν ὑμῖν ἐμβάλλων.

11.30 | But who does not see that it is better for a woman to not come together with a man while she is in her period, but to be purified and baptized? And it is also necessary to be baptized after receiving communion. If you hesitate to do this, consider how you pursue the parts of purity while you worship lifeless idols. Be ashamed that here, where it is necessary, not only do you fail to embrace the fullness of purity, but you become even more hesitant. Therefore, understand the one who has made you there, and think about who it is that causes you to hesitate towards purity here.

11.31 | Ἄλλ' ἐρεῖ τις ὑμῶν· χρὴ οὖν ἡμᾶς ποιεῖν ὅσα ἐν εἰδώλοις ἐποιοῦμεν; φημί σοι, οὐχ ὅλα, ἀλλ' ὅσα καλῶς ἐποιεῖτε, καὶ ἐνταῦθα πλεῖον. ὃ τι γὰρ ἂν καλῶς γίνηται ἐν τῇ πλάνῃ, ἀπὸ τῆς ἀληθείας ἥρτηται, ὥς εἰ καὶ τι ἐν τῇ ἀληθείᾳ κακῶς γένοιτο, ἀπὸ τῆς πλάνης ἐστίν. ἀπολάβετε οὖν ὑμῶν πανταχόθεν τὰ ἴδια, μὴ τὰ ἀλλότρια, καὶ μὴ λέγετε, εἴ τι ποιοῦσιν οἱ πεπλανημένοι καλόν, ποιεῖν οὐκ ὀφείλομεν. τούτῳ γὰρ τῷ

11.31 | But someone among you will say: "Should we then do all the things we did with idols?" I say to you, not all, but only those things that are good, and even more so here. For whatever is done well in error is tied to the truth, just as if something is done poorly in the truth, it comes from error. Therefore, take from yourselves everything that is your own, not what belongs to others, and do not say that if the

λόγω, ἐὰν μὴ φρονεῖ τις εἰδῶλα σέβων,
φρονεῖν ὀφείλομεν, ὅτι ὁ ἐν πλάνῃ ὢν οὐ
φρονεῖ.

deceived do something good, we should do
it too. For with this reasoning, if someone
does not kill idols while worshiping them,
we should kill, because the one who is in
error does not kill.

11.32 | Οὐχί, ἀλλὰ τὸ πλεῖον, ἐὰν οἱ ἐν
πλάνῃ μὴ φονεύωσιν, ἡμεῖς μὴδὲ
ὀργιζώμεθα, ἐὰν ὁ ἐν πλάνῃ μὴ μοιχεύει,
ἡμεῖς τὴν ἀρχὴν μὴδὲ ἐνθυμηθῶμεν, ἐὰν ὁ
ἐν πλάνῃ τὸν ἀγαπῶντα ἀγαπᾷ, ἡμεῖς καὶ
τοὺς μισοῦντας, ἐὰν ὁ ἐν πλάνῃ δανείζη
τοῖς ἔχουσιν, ἡμεῖς καὶ τοῖς μὴ ἔχουσιν.
ἀπαξαπλῶς ὀφείλομεν οἱ τὸν ἄπειρον
αἰῶνα ἐλπίζοντες κληρονομεῖν, τῶν τὸν
παρόντα μόνον εἰδόντων, τῶν ὑπ' αὐτῶν
γενομένων καλῶν κρεῖττον ποιεῖν, εἰδότες,
ὅτι ἐὰν αὐτῶν τὰ ἔργα τοῖς ἡμετέροις
ἔργοις ἐν ἡμέρᾳ κρίσεως ἀνακριθέντα ἴσα
τῇ εὐποιᾷ εὐρεθῇ, καὶ ἡμεῖς ἐναισχυνηθῶμεν
ἐξομεν, αὐτοὶ δὲ διὰ πλάνην τὰ καθ' αὐτῶν
ποιήσαντες ἀπολέσθαι. τὸ δὲ αἰσχυνηθῆναι
κατὰ τοῦτο εἴρηκα, ὅτι μὴ πλεῖον
ἐποιήσαμεν αὐτῶν, ὢν καὶ πλεῖον
ἐγνώκαμεν. εἰ δὲ αἰσχυνηθῆναι ἔστιν, τὴν
εὐποιᾶν αὐτοῖς ἴσῃν δείξαντες καὶ οὐ
πλεῖον, πῶς γε μᾶλλον, ἐὰν αὐτῶν τῆς
εὐποιᾶς τὸ ἥττον δείξωμεν;

11.32 | No, but rather, if those in error do
not kill, we should not even be angry. If the
one in error does not commit adultery, we
should not even think about the beginning.
If the one in error loves the one who loves,
we should love both the haters. If the one in
error lends to those who have, we should
lend to those who do not have. We who
hope to inherit the endless age should do
better than those who only know the
present, knowing that if their works are
found equal to our good deeds on the day
of judgment, we will be ashamed, while
they will be lost because of their error. I
mentioned being ashamed in this way, that
we did not do more than them, of which we
also knew more. But if there is a reason to
be ashamed, showing them equal goodness
and not more, how much more so if we
show less of their goodness?

11.33 | Ὅτι δὲ ὄντως ἐν ἡμέρᾳ κρίσεως
ταῖς τῶν πεπλανημένων εὐποιΐαις αἱ τῶν
ἀλήθειαν ἐγνωκότων ἰσάζονται πράξεις,
αὐτὸς ἡμᾶς ὁ ἀψευδὴς ἐδίδαξεν, εἰπὼν
πρὸς μὲν τοὺς ἀμελοῦντας ἐλθεῖν καὶ
ἐπακοῦειν αὐτοῦ βασιλίσσα νότου
ἐγερθήσεται μετὰ τῆς γενεᾶς ταύτης, καὶ
κατακρινεῖ αὐτήν, ὅτι ἦλθεν ἀπὸ τῶν
περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν
Σολομῶνος· καὶ ἰδοὺ πλεῖον Σολομῶνος
ᾤδε, καὶ οὐ πιστεύετε. πρὸς δὲ τοὺς ἐν τῷ

11.33 | That indeed on the day of judgment,
the good deeds of the deceived will be
equal to the actions of those who know the
truth, the one who cannot lie has taught us,
saying to those who do not care to come
and listen to him: "The queen of the south
will rise up with this generation and
condemn it, because she came from the
ends of the earth to hear the wisdom of
Solomon. And behold, something greater
than Solomon is here, and you do not

λαῶ μὴ θέλοντας μετανοῆσαι ἐπὶ τῷ κηρύγματι αὐτοῦ εἶπεν· ἄνδρες Νινευῖται ἐγερθήσονται μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν, ὅτι ἀκούσαντες μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ πλεῖον ὧδε, καὶ οὐδεὶς πιστεύει. καὶ οὕτως πρὸς πᾶσαν ἀσέβειαν αὐτῶν ἀντιπαραθεῖς τοὺς ἀπὸ τῶν ἐθνῶν πεποιηκότας, εἰς κατὰκρισιν τῶν ἐν θεοσεβείᾳ μηδὲ τὸ ἴσον καλὸν τοῖς πεπλανημένοις πεποιηκότων, τοὺς ἔχοντας λογισμὸν ἐνουθέτει, μὴ μόνον ὅσα τοῖς ἔθνεσιν τὰ καλὰ ἴσως ποιεῖν, ἀλλὰ τὸ πλεῖον. ὁ δὲ λόγος μοι ἐρρύη, πρόφασιν λαβὼν ἐκ τοῦ δεῖν φυλάσσειν τὴν ἄφεδρον, καὶ ἀπὸ κοινωνίας βαπτίζεσθαι, μὴ ἀρνεῖσθαι τὴν τοιαύτην ἀγνείαν, κἂν οἱ πεπλανημένοι αὐτὴν πράττωσιν, ὅτε εἰς κατὰκρισιν τῶν ἐν θεοσεβείᾳ εἰσὶν οἱ ἐν πλάνῃ ποιοῦντες καλῶς μετὰ τοῦ μὴ σώζεσθαι· ὅτι ἡ τιμὴ τῆς ἀγνείας αὐτῶν ἐστὶν διὰ τὴν πλάνην, καὶ οὐ διὰ θρησκείαν τοῦ ὄντως πατρὸς καὶ Θεοῦ τῶν ὅλων.

believe." And to those in the people who do not want to repent at his preaching, he said: "The men of Nineveh will rise up with this generation and condemn it, because they repented at the preaching of Jonah. And behold, something greater is here, and no one believes." And thus, opposing all their wickedness, he rebukes those from the nations who have done good, to condemn those who have piety but do not do even what is equal to the good deeds of the deceived. He warns those who have understanding not only to do what is good like the nations, but to do even more. But the word has flowed to me, taking the excuse from the need to keep the pure, and to be baptized from communion, not to deny such purity, even if the deceived practice it, when it is for the condemnation of those who are pious and do good while not being saved. For the honor of their purity is because of their error, and not because of the true religion of the Father and God of all.

11.34 | Τοῦτο δὲ εἰπὼν ἀπέλυσεν τοὺς ὄχλους, καὶ συνήθως ἁλῶν σὺν τοῖς φιλτάτοις μεταλαβὼν ἡσύχασεν. οὕτως οὖν ποιῶν καὶ διαλεγόμενος ἐκάστοτε προσαγωγὰς κατὰ τὸ βέβαιον προσέφερεν τῷ τοῦ Θεοῦ νόμῳ, τοὺς νομιζομένους μετὰ τῆς νομιζομένης γενέσεως ἐλέγχων, καὶ ὅτι αὐτοματισμὸς μὲν οὐκ ἔστιν, ἀλλὰ κατὰ πρόνοιαν διοικεῖται ὁ κόσμος.

11.34 | After saying this, he dismissed the crowds and quietly joined his closest friends. Thus, while doing and speaking, he continually offered strong arguments in support of God's law, correcting those who thought they were following the right way. He showed that there is no such thing as automatic order, but that the world is governed by divine providence.

11.35 | Τριῶν οὖν μηνῶν πληρωθέντων νηστεύσαί μοι κελεύσας ἡμερῶν, ἀγαγὼν με εἰς τὰς ἐν τῇ θαλάσῃ πλησίον οὐσας πηγάς, ὡς εἰς ἀένναον ἐβάπτισεν ὕδωρ. οὕτως οὖν εὐωχηθέντων τῶν ἀδελφῶν

11.35 | After three months of fasting, he commanded me to go to the springs near the sea, where he baptized me in eternal water. So, after our brothers had feasted in my divine rebirth, I returned to the elders a

ἡμῶν ἐπὶ τῇ θεοδωρήτῳ μου ἀναγεννήσει, μετ' οὐ πολλὰς ἡμέρας τοῖς πρεσβυτέροις ἐπιστρέφων ἐπὶ πάσης τῆς ἐκκλησίας ἐνετείλατο λέγων· ὁ ἀποστείλας ἡμᾶς κύριος ἡμῶν καὶ προφήτης ὑφηγήσατο ἡμῖν, ὡς ὁ πονηρὸς τεσσαράκοντα ἡμέρας διαλεχθεὶς αὐτῷ καὶ μηδὲν δυνηθεὶς πρὸς αὐτόν, ἐκ τῶν αὐτοῦ ἐπηκόων ἐπηγγέλλετο πρὸς ἀπάτην ἀποστόλους πέμψαι. διὸ πρὸ πάντων μένησθε ἀπόστολον ἢ διδάσκαλον ἢ προφήτην μὴ πρότερον ἀντιβάλλοντα αὐτοῦ τὸ κήρυγμα Ἰακώβω τῷ λεχθέντι ἀδελφῷ τοῦ κυρίου μου καὶ πεπιστευμένῳ ἐν Ἱερουσαλὴμ τὴν Ἑβραίων διέπειν ἐκκλησίαν, καὶ μετὰ μαρτύρων προσελλυθότα πρὸς ὑμᾶς, ἵνα μὴ ἡ κακία ἢ τῷ κυρίῳ προδιαλεχθεῖσα ἡμέρας τεσσαράκοντα, μηδὲν δυνηθεῖσα, ὕστερον ὡς ἀστραπὴ ἐξ οὐρανοῦ ἐπὶ γῆς πεσοῦσα καθ' ὑμῶν ἐκπέμψῃ κήρυκα, ὡς οὖν ἡμῖν τὸν Σίμωνα ὑπέβαλεν προφάσει ἀληθείας ἐπ' ὀνόματι τοῦ κυρίου ὑμῶν κηρύσσοντα, πλάνην τε ἐνσπείροντα ὑποβάλλῃ. οὗ χάριν ὁ ἀποστείλας ἡμᾶς ἔφη· πολλοὶ ἐλεύσονται πρὸς με ἐν ἐνδύματι προβάτων, ἔσωθεν δὲ λύκοι ἄρπαγες ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγινώσκετε αὐτούς.

few days later and instructed the whole church, saying: "The Lord and our prophet who sent us has taught us that the evil one, after speaking with him for forty days and being unable to do anything against him, promised to send deceivers to lead the apostles astray. Therefore, first remember that no apostle, teacher, or prophet should speak before the preaching of James, the brother of our Lord, who is trusted in Jerusalem to lead the church of the Hebrews. And after he came with witnesses to you, let not the wickedness that the Lord spoke of for forty days, unable to do anything, later fall upon you like a lightning bolt from heaven, sending a preacher. Just as Simon was presented to us under the pretense of truth, preaching in the name of our Lord, he will also spread deception. For this reason, the one who sent us said: 'Many will come to me in sheep's clothing, but inside they are ravenous wolves. You will recognize them by their fruits.'"

11.36 | Καὶ ταῦτα εἰπὼν τοὺς μὲν προπόμπους ἐξέπεμψεν εἰς Ἀντιόχειαν τῆς Συρίας, ἐκεῖ τὴν ἐπομένην ἐπιμένειν εἰπὼν. τῶν οὖν πορευθέντων ὁ Πέτρος πολλῶν πεπεισμένων ὄχλων νόσους, πάθη, δαίμονας ἀπελάσας, καὶ εἰς τὰς ἐν τῇ θαλάσῃ πλησίον οὖσας πηγὰς βαπτίσας, καὶ εὐχαριστίαν κλάσας, Μαροόνην τὸν ἀποδεξάμενον αὐτόν, ἤδη λοιπὸν τέλειον ὄντα, ἐπίσκοπον καταστήσας καὶ πρεσβυτέρους δώδεκα ὀρίσας καὶ διακόνους δείξας καὶ χηρικὰ συστησάμενος, ὑπὲρ τε τοῦ κοινοῦ καὶ συμφέροντος τῆς ἐκκλησίας τῇ τάξει

11.36 | After saying this, he sent the messengers to Antioch in Syria, telling them to stay there the next day. Among those who went, Peter, having convinced many crowds, drove out diseases, sufferings, and demons. He baptized at the springs near the sea and gave thanks. He appointed Maroon as the bishop, who had received him, and established twelve elders and showed deacons, setting up a system for widows. He spoke about what was good for the community and the church, advising them to obey Bishop Maroon. After three months had passed, he set out for Antioch

προσομιλήσας, καὶ τῷ ἐπισκόπῳ Μαροόνῃ
πεῖθεσθαι συμβουλεύσας, ἥδη τριῶν
μηνῶν πληρωθέντων τοῖς ἐν Τριπόλει τῆς
Φοινίκης ἀποταξάμενος τὴν ἐπ’ Ἀντιόχειαν
τῆς Συρίας ἐπορεύετο ὁδόν.

in Syria from Tripoli in Phoenicia.

Chapter 12

12.1 | Ἐκβάντες οὖν τὴν Τρίπολιν τῆς
Φοινίκης, ὡς ἐπ’ Ἀντιόχειαν τῆς Συρίας
ἐλθεῖν, αὐτῆς ἡμέρας ἐν Ορθωσίᾳ
ἐμείναμεν ἐλθόντες. καὶ διὰ τὸ πλησίον
εἶναι ἥς ἐξήλθομεν πόλεως, πάντων σχεδὸν
προακηκοῦτων τοῦ κηρύγματος, μιᾶς
ἡμέρας ἐκεῖ μείναντες ἀπήραμεν εἰς
Ἀντάραδον. πολλῶν δὲ τῶν
συνοδοιπορούντων ἡμῖν ὄντων, ὁ Πέτρος
Νικήτη καὶ Ἀκύλᾳ προσωμίλει λέγων·
ἐπειδὴ πολὺς ὄχλος τῶν
συνοδοιπορούντων οὐ μικρὸν φθόνον ἡμῖν
εἰσιοῦσιν κατὰ πόλιν ἐπισπᾶται,
ἀναγκαίως ἐσκεψάμην φροντίσαι, πῶς
μήτε οὗτοι λυπηθῶσιν κωλυθέντες
συνεῖναι ἡμῖν, μήτε ἡμεῖς περίβλεπτοι
γινόμενοι φθόνῳ τῷ τῆς κακίας
ὑποπέσωμεν. τοῦτου ἕνεκεν βούλομαί σε
τὸν Νικήτην καὶ Ἀκύλαν προοδεύειν μου
κατὰ συστήματα δύο σποράδην,
μανθάνοντες τὰς τῶν ἐθνῶν εἰσέρχεσθαι
πόλεις.

12.1 | After leaving Tripoli in Phoenicia, we
stayed that same day in Orthosia on our
way to Antioch in Syria. Because we were
close to the city we had left, and almost
everyone had heard the preaching, we
stayed there for one day before heading to
Antaradus. Many of those traveling with us
were present, and Peter spoke to Nicetas
and Aquila, saying: "Since a large crowd of
our companions is coming into the city
with great jealousy against us, I thought it
necessary to consider how neither they
might be saddened by being kept from
joining us, nor we fall into the jealousy of
evil. For this reason, I want you, Nicetas
and Aquila, to go ahead of me in two
separate groups, learning about the cities
of the nations as you enter."

12.2 | Οἶδα δὲ ὅτι ἀθυμεῖτε, τοῦτο ποιεῖν
ἀκηκοότες, ἀπολιπόμενοί μου διάστημα
οὐδ’ ὅλων ἡμερῶν δύο. εἰδέναι οὖν ὑμᾶς
θέλω, ὅτι πολλαπλάσιον ἀγαπῶμεν ἡμεῖς οἱ
πεῖσαντες ὑμᾶς τοὺς πεισθέντας, ἢ, εἴπερ,
ὑμεῖς ἡμᾶς τοὺς πεπεικότας. ἀλλήλους οὖν
στέργοντες, τῷ μὴ ἀλόγως ποιεῖν ἃ
θέλωμεν τῆς ἀσφαλείας ὅσον τὸ ἐφ’ ἡμῖν
φροντίζωμεν. πρὸς τούτοις δὲ οὐδεμιᾶς

12.2 | I know that you are feeling down
after hearing this, having been away from
me for not even two full days. So, I want
you to know that we who have convinced
you love you much more than you love us
who have been convinced. Therefore, let us
care for each other and not act foolishly
regarding our safety as much as we can.
Besides this, do not leave me without

ἡμέρας διαλεγομένου μου ἀπολιμπάνεσθε. εἰς γὰρ τὰς ἐπισημοτέρας τῶν ἐπαρχιῶν πόλεις προήρημαι, ὥς ἴστε καὶ ὑμεῖς, ἡμερῶν ἐπιμένειν καὶ διαλέγεσθαι. καὶ τὸ νῦν εἰς τὴν ἐγγυτέραν ἡμῖν Λαοδίκειαν προάξατε, καὶ μεθ' ἡμέρας δύο ἢ τρεῖς, ὅσον ἐπὶ τῇ ἐμῇ προαιρέσει, καταλήψομαι ὑμᾶς. ἐπὶ δὲ τῶν πυλῶν ἐκδέξασθέ με ὑμεῖς μόνοι, διὰ τὸν θρύλλον, ἵνα οὕτως ἀψοφητὶ συνεισελθόντες ἅμα ὑμῖν ὦμεν. κἀκεῖθεν ὁμοίως μετὰ τὸ ἐπιμεῖναι ἡμερῶν ἄλλοι ἀνθ' ὑμῶν εἰς τὰ ἐπέκεινα κατ' ἐφημερίας προάξωσιν, τὰς ξενίας ἐτοιμάζοντες.

speaking for even one day. For I have chosen to go to the more important cities of the provinces, as you also know, to stay and speak for several days. So now, lead me to the nearby Laodicea, and in two or three days, as I have decided, I will join you. And at the gates, you alone should wait for me because of the rumor, so that I can enter quietly with you. From there, after staying for a few days, others will lead you to the next places, preparing the accommodations.

12.3 | Ταῦτα τοῦ Πέτρου εἰπόντος ἠναγκάσθησαν συνθέσθαι λέγοντες· οὐ πάνυ ἡμᾶς, κύριε, λυπεῖ τοῦτο πράττειν, διὰ τὸ ὑπὸ σοῦ κελεύεσθαι. πρῶτον μὲν, ὅτι πάντα καλῶς νοεῖν τε καὶ συμβουλευεῖν ἄξιός ὢν ὑπὸ τῆς τοῦ Θεοῦ προνοίας ἐξελέγης. πρὸς τούτοις δὲ ἐπὶ τὸ πολὺ ἡμερῶν δύο ἀνάγκη τοῦ προάγειν ἀπολιμπανόμεθα σου· καὶ αὐταὶ μὲν πολλαὶ πρὸς τὸ μή σε τὸν κύριον ἡμῶν ὁρᾶν Πέτρον, πλὴν λογιζόμεθα, ὅτι πλεῖον λυπηθήσονται οἱ πολὺ μακρὰν προπεμπόμενοι, ὥς ἐπὶ πλεῖον ἀναμένειν σε κατὰ πόλιν κεκελευσμένοι, ἀνιώμενοι ἐν τῷ ἐπὶ πλεῖον ἐστερηῆσθαι τὸ ὁρᾶν σου τὸ περιπόθητον πρόσωπον. καὶ ἡμεῖς οὐκ ἔλαττον ἐκείνων ἀθυμοῦντες ὥς κελεύεις διὰ τὸ συμφέρον ποιεῖν οὐκ ἀντιλέγομεν. ὁμῶς ταῦτα εἰπόντες προῆξαν, ἐντολὴν ἔχοντες, ἐν τῷ πρώτῳ πανδοχείῳ προσομιλῆσαι τῷ συνοδοιποροῦντι ὄχλῳ, ὅπως σποράδην ἀλλήλων γενόμενοι εἰς τὰς πόλεις εἰσέρχωνται.

12.3 | After Peter said these things, they were forced to agree, saying: "Lord, this does not trouble us at all, because it is your command. First, because you have been chosen by God's providence to think and advise well. Besides this, we must leave you for about two days. Many of us will be sad not to see you, our Lord Peter, but we think that those who send you off from far away will be even more upset, as they will have to wait longer to see your beloved face. And we are not less troubled than they are, as you command us to do what is best. Saying this, they moved ahead, having the order to speak to the crowd traveling with them, so that they could enter the cities in separate groups."

12.4 | Πορευθέντων οὖν αὐτῶν ἐγὼ Κλήμης μεγάλως ἔχαιρον, ὅτι σὺν αὐτῷ με

12.4 | As they were going, I, Clement, was very happy that he had commanded me to

ἐκέλευσεν εἶναι. καὶ ἀποκριθεὶς εἶπον·
εὐχαριστῶ τῷ Θεῷ, ὅτι με οὐκ
ἐξαπέσταλκας, ὡς τοὺς ἑτέρους, ἐπειδὴ
ὀδυνώμενος ἂν διαπεφωνήκειν. ὁ δὲ ἔφη·
τί δέ; εἰ καὶ χρεία τις ἔσται πεμφθῆναί σε
που μαθημάτων χάριν, σὺ διὰ τὸ πρὸς
ὀλίγον ἀπολιμπάνεσθαί μου συμφερόντως,
διὰ τοῦτο τεθνήξῃ; οὐχὶ δὲ προσομιλήσας
σεαυτῷ φέρειν τὰ διὰ τὴν ἀνάγκην σοι
προσταγέντα εὐθύμως ὑποσταίης; ἢ οὐκ
οἶσθα ὅτι σύνεισιν οἱ φίλοι ταῖς μνήμας,
κἂν τοῖς σώμασιν ἀπολιμπάνονται; ὡς
ἔνιοι συνόντες τοῖς σώμασιν ἀμνημοσύνης
αἰτία ταῖς ψυχαῖς ἀποδημοῦσιν τοῖς φίλοις.

be with him. And I replied, "I thank God
that you did not send me away like the
others, since I would have been in great
pain to be separated." He said, "What about
it? If there is a need for you to be sent
somewhere for the sake of learning, will
you die just because you have to be away
from me for a little while? Shouldn't you be
able to carry out what is required of you
without hesitation? Or do you not know
that friends are with each other in memory,
even when they are separated in body? Just
as some, being with their bodies, leave
their souls to their friends because of
forgetfulness."

12.5 | Κἀγὼ ἀπεκρινάμην· μὴ τοῖνυν
νομίσῃς, κύριε, ὅτι τὰ λύπης πάσχειν
ἡμελλον ἀνοήτως, ἀλλὰ καὶ πάνυ ὀρθῶ τινα
λογισμῷ. ἐπεὶ γάρ σε, κύριέ μου, ἀντὶ
πάντων ἔχω, πατρός τε καὶ μητρός καὶ
ἀδελφῶν καὶ συγγενῶν, αἰτίόν μοι
γενόμενον διὰ τὸν Θεὸν τῆς σωζούσης
ἀληθείας, ἀντὶ πάντων ἔχων σε
παραμυθίας τῆς μεγίστης τυγχάνω. πρὸς
τούτοις, δεδιώς μου καὶ τῆς ἀκμῆς τὴν ἐκ
φύσεως ἐπιθυμίαν, ἡγωνίων, μὴ πως
ἀπολειφθεῖς σου, ἄνθρωπος ὢν νεώτερος,
ὅσπερ νῦν οὕτως ἐνστάσεως ἔχω, ὡς ἂν μὴ
κατὰ τινα χόλον Θεοῦ ἀποστῆναί σου
ἀδύνατον εἶναι, ἥττων ἐπιθυμίας ἔσομαι.
ἀλλ' ἐπειδὴ πολλῶ ἄμεινον καὶ
ἀσφαλέστερον συνεῖναί μέ σοι, τούτῳ, ᾧ ὁ
νοῦς μου αἰδεῖσθαι εὐλόγως προεῖληφεν,
διὸ πάντῃ σοι συνεῖναι εὐχομαι· πρὸς
τούτοις δὲ μέμνημαί σου ἐν Καισαρείᾳ
εἰπόντος· εἴ τις βούλεται μοι συνοδεῦσαι,
εὐσεβῶς συνοδευέτω. εὐσεβῶς δὲ ἔφης, τὸ
μηδένα λυπεῖν κατὰ Θεόν, οἷον ἀπολιπόντα
γονεῖς, γυναικὰ ὁμόφρονα, ἢ ἑτέρους τινὰς
τῇ θεοσεβείᾳ προσκειμένους. ὅθεν ἐγὼ
κατὰ πάντα ἐπιτήδειός εἰμί σοι

12.5 | And I answered, "So do not think,
Lord, that I will suffer from sadness
foolishly, but with a very clear mind. For I
have you, my Lord, instead of all, both
father and mother and brothers and
relatives, becoming for me, through God,
the source of the saving truth. Having you, I
receive the greatest comfort. Besides this,
being afraid of my natural desire for youth,
I worry that, being a younger man, I might
be left behind from you. As I have this
feeling now, it seems impossible for me to
be away from you without some anger
from God, and I will be less in desire. But
since it is much better and safer to be with
you, I wish to be with you in every way. I
remember you saying in Caesarea, 'If
anyone wants to accompany me, let him
accompany me with piety.' And you said,
'Let no one grieve according to God, like
one leaving parents, a like-minded wife, or
others devoted to piety.' Therefore, I am in
every way a suitable traveling companion
for you, to whom, if you grant even the
greatest things, you allow me to perform

συνοδοιπóρος, ᾧ εἰ καὶ τὰ μέγιστα χαρίζη,
τὰς δούλων μοι ὑπηρεσίας συγχωρεῖς
ποιεῖν.

the services of a servant."

12.6 | Καὶ ὁ Πέτρος ἀκούσας γελοιάζων
ἔφη· τί οὖν οἶει, Κλήμης, μὴ ὑπ' αὐτῆς
ἀνάγκης σε εἰς δούλων μοι ταγῆναι τόπον;
ἐπεὶ τίς τὰς καλὰς καὶ πολλὰς σινδόνας
μετὰ τῶν ἐπομένων μοι δακτυλίων καὶ
ὑποδήσεων φυλάξει; τίς δὲ καὶ τὰ ἡδέα καὶ
πολυτελεῖ ὄψα προετοιμάσει, ἃ τινὰ
ποικίλα ὄντα πολλῶν καὶ τεχνιτῶν δεῖται
μαγείρων, καὶ πάντα ἐκεῖνα ὅσα
ἐκτεθλημένων ἀνθρώπων ὡς θηρίῳ
μεγάλῳ τῇ ἐπιθυμίᾳ ἐκ πάσης πλεονεξίας
πορισθέντα ἐτοιμάζεται; πλὴν ἡ τοιαύτη σε
προαίρεσις ὑπεισῆλθεν, ἴσως μὴ συνέντα
καὶ τὸν ἐμὸν ἀγνοοῦντα βίον, ὅτι ἄρτω
μόνῳ καὶ ἐλαίαις χρῶμαι, καὶ σπανίως
λαχάνοις, καὶ ὅτι ἱμάτιόν μοι καὶ τριβώνιον
ὑπάρχει τοῦτο αὐτὸ ὃ περιβέβλημαι, καὶ
ἐτέρου χρεῖαν οὐκ ἔχω οὐδὲ ἄλλων τινῶν.
ἐν γὰρ τούτοις καὶ περισσεύομαι. ὁ νοῦς
γάρ μου τὰ ἐκεῖ πάντα ὀρῶν αἰώνια ἀγαθὰ
οὐδὲν τῶν ἐνταῦθα περιβλέπεται. πλὴν
σου μὲν τὴν ἀγαθὴν προαίρεσιν
ἀποδέχομαι, καὶ θαυμάζων ἐπαινῶ, πῶς
ἀνὴρ ἐκ πολυτελῶν ἐθῶν ὑπάρχων ῥαδίως
τοῖς ἀναγκαίοις τὸν σεαυτοῦ ὑπήλλαξας
βίον. ἡμεῖς γὰρ ἐκ παίδων, ἐγὼ τε καὶ
Ἀνδρέας ὁ σύναιμος καὶ κατὰ Θεὸν
ἀδελφὸς ὢν ἐμός, οὐ μόνον ἐν ὀρφανίᾳ
ἀνατραφέντες, ἀλλὰ καὶ ὑπὸ πενίας καὶ
κακουχίας εἰς ἐργασίαν ἐθισθέντες,
εὐμαρῶς νῦν τὰς τῶν ὁδῶν φέρομεν
σκύλσεις. ὅθεν εἰ ἐπείθου μοι, ἐμοὶ ἄν
συγκεχωρήκεις, ἀνδρὶ ἐργάτῃ, σοὶ τὰ
δούλων ἀποπληροῦν μέρη.

12.6 | And Peter, hearing this, laughed and
said, "So what do you think, Clement? Do
you believe that I would force you into the
place of a servant out of necessity? For who
will take care of the beautiful and many
fine clothes with the rings and sandals that
follow me? And who will prepare the sweet
and luxurious food, which requires many
skilled cooks? And all those things that are
gathered from the excesses of men, as if for
a great beast of desire? But perhaps this
kind of choice has come upon you, not
knowing my way of life, that I live only on
bread and olives, and rarely eat vegetables,
and that this is the only garment I have,
which I wear, and I have no need for
another or for anything else. For in these
things, I have enough. My mind, seeing all
those eternal goods there, does not look at
anything here. But I accept your good
intention and, amazed, I praise how a man
who has lived in luxury easily changes his
life to meet his needs. For we, from
childhood, both I and Andrew, my fellow
worker and brother in God, not only raised
in orphanhood but also trained in poverty
and hardship for work, now easily carry the
burdens of the roads. So if you would
persuade me, you would allow me, a
working man, to fulfill the parts of a
servant for you."

12.7 | Ἐγὼ δὲ ἀκούσας σύντρομος

12.7 | And I, hearing this, became trembling

ἐγενόμην καὶ ἐπίδακρυς, οἷον λόγον εἶπεν
άνηρ, οὗ πάντες οἱ τῆς νῦν γενεᾶς
ἄνθρωποι τῷ τῆς γνώσεως καὶ εὐσεβείας
λόγῳ ἤττους τυγχάνουσιν. ὁ δὲ ἰδὼν με
σύνδακρυν τῶν δακρύων ἐπύθετο τὴν
αἰτίαν. κἀγὼ ἔφην· τί τοιοῦτον ἤμαρτον,
ἵνα μοι τοιοῦτον εἴπῃς λόγον; καὶ ὁ Πέτρος
ἀπεκρίνατο· εἰ μὲν κακῶς εἴρηκα τὸ
δουλεῦσαί σοι, σὺ πρῶτος ἤμαρτες, τοῦτο
ἐμοὶ ποιῆσαι ἀξιώσας. κἀγὼ ἔφην· οὐχ
ὁμοίον ἐστίν· ἐμοὶ μὲν γὰρ τοῦτο ποιεῖν
πρέπει πάννυ, σοὶ δὲ τῷ τοῦ Θεοῦ κήρυκι
τὰς ἡμετέρας σώζοντι ψυχὰς χαλεπὸν
τοῦτο ποιεῖν ἐμοί. καὶ ὁ Πέτρος
ἀπεκρίνατο· συνεθέμην ἄν σοι, ἐπεὶ ὁ
κύριος ἡμῶν ὁ ἐπὶ σωτηρίᾳ παντὸς τοῦ
κόσμου ἐληλυθὼς, μόνος ὑπὲρ πάντας
εὐγενῆς ὢν, δουλείαν ὑπέμεινεν, ἵνα ἡμᾶς
πείσῃ μὴ αἰδεῖσθαι τοῖς ἀδελφοῖς ἡμῶν τὰς
δούλων ποιεῖν ὑπηρεσίας, κἂν πάννυ
εὐγενεῖς τυγχάνωμεν. κἀγὼ ἔφην· εἰ μὲν
νομίζω σε νικῆσαι λόγῳ, ἀνόητός εἰμι, πλην
χάριν ἔχω τῇ τοῦ Θεοῦ προνοίᾳ, ὅτι σε εἰς
γονέων τόπον ἔχειν κατηξιώθην.

and tearful, as if a man spoke a word that
all the people of this generation fall short of
in knowledge and piety. And seeing me
weeping, he asked the reason. And I said,
"What have I done to deserve such a word
from you?" And Peter answered, "If I have
spoken badly about you serving me, you
were the first to err, having deemed this
worthy of me." And I said, "It is not the
same; for it is very fitting for me to do this,
but for you, the herald of God, to do the
services that save our souls is difficult for
me." And Peter replied, "I would agree with
you, since our Lord, who came for the
salvation of the whole world, being noble
above all, endured servitude, so that he
might persuade us not to be ashamed to
perform the services of servants for our
brothers, even if we are very noble." And I
said, "If I think I can win against you with
words, I am foolish, but I am grateful for
God's providence that I have been deemed
worthy to have you in the place of parents."

12.8 | Καὶ ὁ Πέτρος ἐπυνθάνετο· οὐδεὶς δέ
σου ἀληθῶς πρὸς γένος ὑπάρχει; κἀγὼ
ἀπεκρινάμην· εἰσὶν μὲν πολλοὶ καὶ μεγάλοι
ἄνδρες, Καίσαρος πρὸς γένος ὄντες. ὅθεν
τῷ ἐμῷ πατρὶ ὡς καὶ συντρόφῳ αὐτὸς
Καῖσαρ συγγενίδα συνηρμόσατο γυναῖκα,
ἀφ' ἧς τρεῖς ἐγενόμεθα υἱοί, δύο μὲν πρὸ
ἐμοῦ, οἳ καὶ δίδυμοι ὄντες πάννυ ὅμοιοι
ἀλλήλοις ἐτύγγανον, ὡς αὐτὸς ὁ πατήρ
ἔλεγεν μοι. ἐγὼ γὰρ οὔτε αὐτοὺς, οὔτε τὴν
τεκοῦσαν πάννυ ἐπίσταμαι, ἀλλ' ὥσπερ δι'
ὀνείρων ἀμαυρὸν αὐτῶν τὸ εἶδος
ἀναφέρω. ἡ μὲν οὖν μήτηρ μου Ματτιδία
ἐλέγετο, ὁ δὲ πατήρ αὖστως, τῶν δὲ
ἀδελφῶν καὶ αὐτῶν ὁ μὲν Φαυστῖνος
ἐκαλεῖτο, ὁ δὲ Φαυστινιανὸς ἐλέγετο. ἐμοῦ
οὖν τρίτου ἐπιγεννηθέντος αὐτοῖς ἡ μήτηρ

12.8 | And Peter asked, "Is there truly no
one of your family?" And I answered,
"There are many great men, being of
Caesar's family. Therefore, Caesar himself
arranged for my father to marry a relative,
from whom we became three sons, two
before me, who were twins and very
similar to each other, as my father himself
said. For I do not know them or their
mother well, but I recall their appearance
as if through dreams. My mother was called
Mattidia, and my father was called Austus,
and among my brothers, one was called
Faustinus and the other Faustinianus.
When I was born as the third to them, my
mother saw a dream, as my father
explained, that if she did not take her twin

ὄνειρον ἐωράκει, ὥσπερ ὁ πατήρ μου
ὕφηγεῖτο, ὅτι ἂν μὴ τοὺς διδύμους υἱοὺς
αὐτῆς ἐξ αὐτῆς παραλαβοῦσα τὴν
Ῥωμαίων πρὸς ἀποδημίαν ἐξέλθοι πόλιν
ἐπ’ ἔτη δέκα, πανολεθρίῳ μόρῳ ἅμα αὐτοῖς
ἀποθανεῖν ἔχει.

sons and leave the city of the Romans for
ten years, they would die together in a
great disaster."

12.9 | Ὁ μὲν οὖν πατήρ φιλότεκνος ὢν σύν
τε δούλοις καὶ δούλαις ἐφοδιάσας ἱκανῶς
καὶ εἰς πλοῖον ἐμβαλλόμενος εἰς τὰς
Ἀθήνας ἅμα παιδευθησομένους ἐξέπεμψεν,
ἐμὲ δὲ μόνον υἱὸν εἰς παραμυθίαν ἔσχεν
μεθ’ ἑαυτοῦ. καὶ ἐπὶ τούτῳ εὐχαριστῶ
πολλά, ὅτι καὶ μὲ ὁ ὄνειρος μὴ κεκελεύκει
ἅμα τῇ μητρὶ τὴν Ῥωμαίων ἐκβῆναι πόλιν.
περαιωθέντος οὖν ἑνιαυτοῦ ὁ πατήρ
ἔπεμψεν εἰς Ἀθήνας χρήματα τοῖς αὐτοῦ,
ἅμα τε καὶ μαθεῖν τὸ πῶς διάγουσιν. οἱ δὲ
ἀπελθόντες οὐχ ὑπέστρεψαν. τρίτῳ δὲ
ἑνιαυτῷ ὁ πατήρ ἀθυμῶν ἐτέρους ἔπεμψεν
ὁμοίως μετ’ ἐφοδίων, οἳ τινες τετάρτῳ
ἑνιαυτῷ ἦλθον ἀγγέλλοντες, μήτε μου τὴν
τεκοῦσαν ἢ τοὺς ἀδελφοὺς ἐωρακέναι,
μήτε μὴν αὐτοὺς Ἀθήναις ἐπιδεδημηκέναι,
μήτε ἄλλου τινὸς τῶν σὺν αὐτοῖς
ἀπεληλυθότων κἄν ἵχνος εὐρηκέναι.

12.9 | So my father, being fond of his
children, equipped enough slaves and
servants and sent them on a ship to Athens
to be educated, keeping me alone as a
comfort for himself. And for this, I am very
grateful, because the dream did not
command my mother to leave the city of
the Romans. After a year had passed, my
father sent money to Athens for himself,
also to learn how they were doing. But
those who went did not return. In the third
year, my father, feeling down, sent others
in the same way with supplies, and they
came in the fourth year, reporting that they
had neither seen my mother nor my
brothers, nor had they stayed in Athens,
nor found any trace of anyone who had
gone with them.

12.10 | Ὁ μὲν οὖν πατήρ ταῦτα ἀκούσας,
καὶ ὑπὸ πολλῆς λύπης ἔκθαμβος γενόμενος,
καὶ οὐκ εἰδὼς ποῦ ὁρμήσας ἐπὶ ζήτησιν
αὐτῶν γένηται, ἐμέ τε παραλαβὼν καὶ εἰς
Πόρτον καταβάς πολλῶν πυκνότερον
ἐπυνθάνετο, ποῦ ἕκαστος αὐτῶν εἶδεν ἢ
ἤκουσεν ἀπὸ τεσσάρων ἐτῶν γενόμενον
ναυφράγιον; καὶ ἄλλος ἀλλαχῇ ἔλεγεν. ὁ δὲ
ἀντεπυνθάνετο, εἰ ἐωράκασιν σῶμα
γυναικὸς μετὰ βρεφῶν ἐκβεβρασμένον.
τῶν οὖν πολλὰ λεγόντων ἐωρακέναι
πτώματα κατὰ πολλοὺς τόπους, ὁ πατήρ
ἀκούων ἐστέναξεν· πλὴν ὑπὸ σπλάγχνων

12.10 | When my father heard this, he was
amazed and filled with great sorrow, not
knowing where to start searching for them.
He took me with him and went down to
Portus, asking many people where each of
them had seen or heard anything after the
shipwreck that happened four years ago.
Some said different things. He asked if
anyone had seen a woman's body with
babies washed ashore. Many people
reported seeing bodies in many places, and
when my father heard this, he sighed. But,
being filled with compassion, he

θορυβούμενος ἀλόγιστα ἐπυνθάνετο, ὅτι τοσοῦτον μέγεθος θαλάττης ἐρευνᾶν ἐπειρᾶτο. πλὴν συγγνωστὸς ἦν, ὅτι τῇ πρὸς τοὺς ζητουμένους στορτῇ ἐλπίσιν ἐβουκολεῖτο κεναῖς. καὶ δῆποτε ὑπὸ φροντιστὰς ποιήσας μου καὶ εἰς Ρώμην καταλείψας δωδεκαετῇ, αὐτὸς δακρύων εἰς Πόρτον κατελθὼν καὶ εἰς πλοῖον ἐμβάς, ἀναχθεὶς ἐπὶ τὴν ζήτησιν ἐπορεύθη. καὶ ἔκτοτε εἰς τὴν σήμερον ἡμέραν οὔτε γράμματα ἐδεξάμην παρ' αὐτοῦ, οὔτε εἰ ζῇ ἢ τέθνηκεν σαφῶς ἐπίσταμαι. μᾶλλον δὲ ὑπονοῶ ὅτι καὶ αὐτὸς τέθνηκέν που, ἢ ὑπὸ λύπης νικηθεὶς ἢ ναυφραγίῳ περιπεσών. τούτου δὲ δεῖγμα, ὅτι ἤδη λοιπὸν ἔκτοτε εἰκοστὸν ἔτος ἐστίν, ἀφ' ἧς οὐδεμίαν τινὰ περὶ αὐτοῦ ἀλήθειαν ἤκουσα.

irrationally asked how he could search such a vast sea. Still, it was understandable, as he was clinging to empty hopes about those he was searching for. And indeed, after making arrangements for me and leaving for Rome when I was twelve, he himself went down to Portus in tears and boarded a ship, setting out to search. Since then, up to today, I have received no letters from him, nor do I know clearly if he is alive or dead. I rather suspect that he has died somewhere, either overcome by grief or caught in a shipwreck. This is shown by the fact that it has now been twenty years since then, during which I have heard no truth about him.

12.11 | Ὁ δὲ Πέτρος ἀκούων ταῦτα ὑπὸ συμπαθείας ἐδάκρυσεν, καὶ εὐθέως τοῖς συνοῦσιν γνησίοις ἔφη· ταῦτα εἴ τις πεπόνθει θεοσεβῆς, οἷα ὁ τούτου πέπονθεν πατήρ, εὐθέως τῷ τῆς θεοσεβείας λόγῳ τὴν αἰτίαν προσῆπτεν ἐπιγράφων τὸν πονηρόν· οὕτω καὶ τοῖς τάλαιπώροις ἔθνεσιν συμβαίνει πάσχειν, καὶ ἀγνοοῦμεν οἱ θεοσεβεῖς. τάλαιπώρους δὲ αὐτοὺς εὐλόγως εἴρηκα, ὅτι ἐνταῦθα ἀλῶνται καὶ τῆς ἐκεῖ ἐλπίδος οὐ τυγχάνουσιν. οἱ γὰρ ἐν θεοσεβείᾳ πάσχοντες τὰ θλιβερά εἰς ἔκπραξιν παραπτωμάτων πάσχουσιν·

12.11 | When Peter heard this, he cried out of sympathy and immediately said to those present, "If anyone has suffered like this devout man, as his father has, he quickly connects the cause to the words of piety, blaming the wicked. Thus, it also happens to the suffering nations, and we, the devout, are unaware. I rightly called them suffering, because here they are trapped and do not find hope there. For those who suffer in piety endure the painful consequences of their failings."

12.12 | Ταῦτα τοῦ Πέτρου εἰπόντος εἷς τις τῶν ἐν ἡμῖν τολμήσας ἀντὶ πάντων παρεκάλεσεν αὐτὸν, αὖριον ὀρθριαίτερον εἰς Ἀραδὸν τὴν κατέναντι νῆσον εἰσπλεῦσαι, τριάκοντα οἴμαι οὐδ' ὅλους ἀπέχουσιν σταδίους, ὥς ἐπὶ ἱστορίᾳ τῶν ἐκεῖ ἀμπελίνων δύο στύλων μέγιστα ἐχόντων πάχη. ὁ οὖν πειθήνιος Πέτρος

12.12 | After Peter said this, one of those with us boldly asked him to sail tomorrow early to the island of Aradus, which is not even thirty stadia away, as it is known for its vineyards with two very thick columns. So, the obedient Peter agreed, saying, "When you disembark from the ship, do not all enter the sight of what you desire at

συνεχώρησεν εἰπών· ἐπὶ τὸ πλοῖον ἐκβῆτε, μὴ ἅμα πολλοὶ εἰσέρχεσθε εἰς τὴν θεωρίαν ὧν ἐπιθυμεῖτε· οὐ γὰρ βούλομαι στρέμματα γίνεσθαι εἰς ἡμᾶς τῶν πολιτῶν. καὶ οὕτως πλεύσαντες ῥοπῇ ὥρας κατήχθημεν εἰς τὴν νῆσον. ἐκβάντες δὲ τοῦ σκάφους εἰσήειμεν ἔνθα οἱ ἀμπέλινοι στύλοι ἦσαν, ὁμῶς ἅμα αὐτοῖς ἄλλος ἄλλο τι τῶν Φειδίου ἔργων ἐθεώρει.

once; for I do not want the citizens to become crowded." And so, after sailing for a while, we arrived at the island. After getting out of the boat, we went to where the vine columns were, and at the same time, each person looked at different works of Phidias.

12.13 | Πέτρος δὲ μόνος οὐκ ἀκαγκαῖον ἡγήσατο ἐπὶ τὴν τῶν ἐκεῖ ἱστορίαν γενέσθαι, γυναικὶ δὲ τινὶ ἔξω πρὸ τῶν θυρῶν καθεζομένη καὶ τροφῆς χάριν μεταιτούσῃ πυκνὰ κατανοήσας ἔφη· γύναι, τί σοι τῶν μελῶν λείπει, ὅτι τοσαύτην ὕβριν ἀνεδέξω, λέγω δὴ τὸ προσαιτεῖν, καὶ μὴ μᾶλλον ταῖς ὑπὸ τοῦ Θεοῦ σοι δεδορμέναις χερσὶν ἐργαζομένη τὰς ἐφημέρους πορίζεις τροφάς; ἡ δὲ στενάχασα ἀπεκρίνατο· εἴθε γὰρ ἦσαν μοι χεῖρες ὑπουργεῖν δυνάμεναι! νῦν δὲ μοι σχῆμα μόνον χειρῶν φυλάσσουσιν, νεκραὶ τυγχάνουσιν, ὑπὸ δηγμάτων ἐμῶν βεβασανισμένοι. καὶ ὁ Πέτρος ἐπύθετο· τίς δὲ ἡ αἰτία τοῦ σε τὸ χαλεπὸν τοῦτο πεπονθέναι; ἡ δὲ ἀπεκρίνατο· ψυχῆς ἀσθένεια καὶ πλεον οὐθέν. εἰ γὰρ ἀνδρεῖον εἶχον φρόνημα, ἦν κρημνὸς ἢ βυθὸς, ὅθεν ἐμαυτὴν ῥίψασα τῶν ὀδυνῶντων με παύσασθαι ἢ δυνάμην κακῶν.

12.13 | But Peter thought it was not necessary to go to the history of those there. He noticed a woman sitting outside the doors, asking for food, and he said, "Woman, what is lacking for you from the limbs, that you have endured such an insult? I mean, why do you not work with the hands given to you by God to provide your daily food?" She sighed and answered, "I wish I had hands that could help! But now, I only have the appearance of hands, which are dead and tormented by my own bites." And Peter asked, "What is the reason for your suffering this hardship?" She replied, "It is the weakness of my soul and nothing more. For if I had a brave spirit, I would have thrown myself from a cliff or into the depths, where I could have freed myself from my pains."

12.14 | Καὶ ὁ Πέτρος ἔφη· τί οὖν; οἶει, γύναι, ὅτι πάντως οἱ ἀναιροῦντες ἑαυτοὺς κολάσεως ἀπαλλάσσονται, ἢ μὴ τῇ χεীরι κολάσει ἐν ἅδῃ αἱ τῶν οὕτως θνησκόντων ψυχαὶ περὶ τῆς αὐτοκτονίας κολάζονται; ἡ δὲ ἔφη· εἴθε ἐπεπίσμην, ὅτι ὄντως ἐν ἅδῃ ψυχαὶ εὐρίσκονται ζῶσαι, καὶ ἡγάπων τῆς κολάσεως καταφρονήσασα θανεῖν, ὅπως

12.14 | And Peter said, "So, woman, do you think that those who take their own lives escape punishment, or do the souls of those who die this way suffer a worse punishment in Hades for their suicide?" She replied, "I wish I were convinced that souls truly live in Hades, and that I could disregard punishment and die, so that I

τοὺς ἐμοὺς περιποθήτους ἰδῶ κἂν μίαν ὥραν. καὶ ὁ Πέτρος ἔφη· τί ἄρα ἐστὶν τὸ λυποῦν σε, μαθεῖν ἤθελον, γύναι. ἐὰν γάρ με διδάξης, ἀντὶ ταύτης τῆς χάριτος πληροφορήσω σε, ὅτι ἐν ἄδη ζῶσιν αἱ ψυχαί, καὶ ἀντὶ κρημοῦ ἢ βυθοῦ φάρμακον δώσω, ὅπως ἀβασανίστως τοῦ ζῆν τὸν βίον μεταλλάξαι δυνηθῇς.

could see my loved ones, even for just one hour." And Peter said, "What is it that makes you sad? I want to know, woman. For if you teach me, instead of this grace, I will inform you that the souls live in Hades, and instead of a cliff or depths, I will give you a remedy, so that you can change your life without suffering."

12.15 | Καὶ ἡ γυνὴ τὸ ἀμφιβόλως ῥηθὲν μὴ συνεῖσα, ἐπὶ τῇ ὑποσχέσει ἡσθεῖσα, τοῦ λέγειν ἤρξατο οὕτως· γένος μὲν καὶ πατρίδα εἰπεῖν, οὐκ οἶμαι πεῖσαι ποτε δυνηθῆναί τινα. πλὴν καὶ σοι τί διαφέρει τοῦτο μαθεῖν, ἢ μόνον τὴν αἰτίαν, ἧς ἔνεκεν ὀδυνωμένη δῆγμασιν τὰς ἐμὰς ἐνέκρωσα χεῖρας. πλὴν τὰ κατ' ἐμαυτὴν, ὡς δυνατόν ἀκοῦσαί σε, διηγῆσομαι. ἐγὼ πάνυ εὐγενὴς ὑπάρχουσα δυνάστου τινὸς προσταγῇ ἀνδρὶ πρὸς γένους αὐτῷ ὑπάρχοντι ἐγενόμην γυνή. καὶ μετὰ δίδυμα τέκνα ἔσχον ἕτερον υἱόν. ὁ δὲ τοῦ ἐμοῦ ἀνδρὸς ἀδελφὸς μανεῖς οὐκ ἔλαττον ἠράσθη μου τῆς τλαιπώρου, σφόδρα σωφρονεῖν ἀγαπώσης. καὶ βουλομένη μήτε τῷ ἐραστῇ συνθέσθαι, μήτε τῷ ἐμῷ ἀνδρὶ ἀναθέσθαι τὸν τοῦ ἀδελφοῦ αὐτοῦ πρὸς ἐμὲ ἔρωτα, ἐλογισάμην, ἵνα μήτε μοιχησαμένη ἐμαυτὴν μιανῶ, μήτε τοῦ ἐμοῦ ἀνδρὸς τὴν κοίτην ὑβρίσω, μήτε τῷ ἀδελφῷ τὸν ἀδελφὸν πολέμιον καταστήσω, μήτε ὅλον γένος μέγα ὃν εἰς ὀνειδισμόν πᾶσιν ὑποβαλῶ· ὡς ἔφην, ἐλογισάμην τὴν πόλιν μετὰ τῶν ἐμῶν διδύμων παίδων ἐκβῆναι ἐπὶ χρόνον τινά, ἕως ἂν καὶ ὁ μιὰς ἔρως παύσῃται τοῦ ἐπὶ τῇ ἐμῇ ὕβρει κολακεύοντός με. τὸν μέντοι ἕτερον υἱὸν παρὰ τῷ πατρὶ μεῖναι εἰς παραμυθίαν κατέλιπον.

12.15 | And the woman, not understanding what was said ambiguously, was pleased with the promise and began to speak like this: "I do not think I could ever convince anyone to tell of my family and homeland. But what difference does it make for you to know this, or only the reason why I have tormented my hands with bites? But I will tell you about myself, as much as I can. I was a very noble woman, under the command of a certain ruler, and I became a wife to a man of his own family. And I had twin children and another son. But my husband's brother, driven mad, fell in love with me, who was suffering greatly and loved to be very modest. And since I did not want to agree to the lover, nor to give my husband the love of his brother towards me, I thought that I would neither make myself unclean by committing adultery, nor dishonor my husband's bed, nor make the brother an enemy to his brother, nor bring shame upon my whole large family. So, as I said, I planned to leave the city with my twin children for a while, until the vile love that flatters me because of my shame would cease. However, I left the other son with his father for comfort."

12.16 | Πλὴν ἵνα οὕτως ταῦτα γένηται,

12.16 | But in order for this to happen, I

ἐπενόησα ὄνειρον πλάσασθαι, ὥς δὴ τινος
νύκτωρ ἐπιστάντος μοι καὶ εἰρηκότος·
γύναι, ἔξαιτῃς ἅμα τοῖς διδύμοις σου
τέκνοις ἐπὶ χρόνον τινά, μέχρις ὅτε μηνύσω
ἐπανελθεῖν σε ἐνταῦθα, ἔκβηθι τὴν πόλιν.
ἐπεὶ ἅμα ἀνδρὶ καὶ πᾶσιν σου τοῖς τέκνοις
αἰφνιδίως κακῶς τελευτήσεις. ὁμῶς οὕτως
ἐποίησα. ἅμα γὰρ τῷ τὸν ὄνειρον
ψεύσασθαί με τῷ ἀνδρί, αὐτὸς περίφοβος
γενόμενος μετὰ τῶν ἐμῶν δύο υἱῶν
δούλων τε καὶ παιδισκῶν καὶ χρημάτων
συχνῶν κατὰ πλοῦν εἰς Ἀθήνας με
ἐξέπεμψεν, ἐκπαιδεῦσαι τοὺς υἱοὺς, μέχρις
ἂν, ἔφη, τῷ χρηματίσαντι δόξῃ ἐπανιέναι
σε πρὸς ἐμέ. ὁμῶς ἅμα τέκνοις ἡ τάλαινα
πλέουσα ὑπ' ἀνέμων ἀταξίας εἰς τούτους
ἀπορρίφεισα τοὺς τόπους, νυκτὸς τῆς νηὸς
διαλυθείσης, ναυφραγίῳ περιέπεσα.
πάντων δὲ θανόντων ἡ ἀτυχὴς ἐγὼ μόνη
ὑπὸ σφοδροῦ κύματος ῥαπισθεῖσα ἐπὶ
πέτρας ἐρρίφην, ἐφ' ἧς καθεσθεῖσα ἡ ἀθλία
ἐλπίδι τοῦ τέκνα με ζῶντα εὐρεῖν εἰς τὸ
βυθὸν ἐμαυτὴν οὐκ ἔρριψα τότε, ὅτε τὴν
ψυχὴν μεμεθυσμένην νην τοῖς κύμασιν
ἔχουσα τοῦτο ποιῆσαι ῥαδίως ἐδυνάμην.

thought to create a dream, as if someone
came to me one night and said, "Woman,
leave the city with your twin children for a
while, until I tell you to return here, for
suddenly you will die badly along with your
husband and all your children." So I did just
that. For as soon as I lied to my husband
about the dream, he, being very afraid, sent
me with my two sons, slaves, and a lot of
money by ship to Athens, to educate the
boys, until, he said, the one who had wealth
would allow you to return to me. However,
while the poor woman was sailing with her
children, tossed by the winds and carried
away from these places, at night the ship
was wrecked, and all died. I, the
unfortunate one, was struck by a terrible
wave against a rock, and there, lying down,
I did not throw myself into the depths,
hoping to find my children alive, even
though I could have easily done this when
my soul was drunk with the waves.

12.17 | Πλὴν ἐπειδὴ ὄρθρος ἐγένετο,
μεγάλα βοῶσα καὶ γοερὰ κωκύουσα
περιεβλεπόμην, ζητοῦσα τῶν ἐμῶν
ταλαιπώρων βρεφῶν τὰ νεκρὰ σώματα.
ἐλήσαντες οὖν με οἱ ἐπιχώριοι, γυμνὴν
ιδόντες, ἐνδύσαντές με τὸ πρῶτον, τὸν
βυθὸν ἀνηρεύων, τὰ ἐμὰ ζητοῦντες τέκνα.
καὶ ἐπεὶ μηδὲν ἠϋρίσκον ὧν ἐζήτουν,
παραμυθίας χάριν τινὲς τῶν φιλοξένων
γυναικῶν προσελθοῦσαι διηγοῦντο ἐκάστη
τὰ ἑαυτῆς κακὰ, ἵνα τῶν ὁμοίων συμφορᾷ
παραμυθίας τύχω, ὃ δὲ μᾶλλον με ἐλύπει.
οὐ γὰρ ἔφην οὕτω κακὴ εἶναι, ὥς ταῖς
ἄλλων συμφοραῖς παραμυθίας τύχω. καὶ
δὴ εἰς ξενίαν πολλῶν με ἄγειν ἀξιουσῶν μία
τις τῶν ἐνταῦθα πενιχρὰ πολὺ βιασαμένη

12.17 | But when dawn came, crying out
loudly and wailing, I looked around,
searching for the dead bodies of my poor
children. The local people, seeing me
naked, took pity on me and first clothed me
while I searched the depths for my
children. And since I found nothing of what
I was looking for, some of the guest women
came to comfort me, each telling her own
misfortunes, hoping to find comfort in
shared troubles, but this only made me
sadder. For I said that my situation was not
as bad as the others' misfortunes. And
indeed, one of the many women there, who
was very poor, forced me to come to her
home, saying to me, "Take heart, woman,

εἰς τὸ ἑαυτῆς ἐλθεῖν ἠνάγκασε σκῆνωμα,
εἰποῦσά μοι· θάρρει γύναι, καὶ γὰρ ὁ ἐμὸς
άνηρ ναύτης ὢν κατὰ θάλασσαν τέθνηκεν,
ἐν τῇ νεαζούσῃ τυγχάνων ἡλικία· καὶ
ἔκτοτε πολλῶν με ἀξιούντων πρὸς γάμον
ἐγὼ χηρεύειν εἰλόμην, τὸν ἐμὸν ποθοῦσα
ἄνδρα. ἔσται δὲ ἡμῖν κοινὰ ἃ διὰ χειρῶν
ἀμφότεροι πορίζειν δυνάμεθα.

for my husband, being a sailor, has died at
sea while still young. Since then, many have
sought me for marriage, but I chose to
remain a widow, longing for my husband."
And we will share what we can provide
with our hands.

12.18 | Καὶ ἵνα μή σοι μηκύνω τοὺς οὐκ
ἀναγκαίους λόγους, συνώκησα αὐτῇ διὰ
τὴν φιλανδρίαν. καὶ μετ' οὐ πολὺ ἐμοῦ τῆς
ταλαιπώρου αἱ χεῖρες ὑπὸ τῶν δηγμάτων
παρείθησαν, καὶ ἡ ὑποδεξαμένη με γυνὴ
ὅλη ὑπὸ πάθους τινὸς συνδεθεῖσα ἐπὶ τῆς
οἰκίας ἔρριπται. ἐπεὶ οὖν ὁ τῶν πάλαι
γυναικῶν ἔλεος παρήκμασεν, ἐγὼ δὲ καὶ ἡ
κατ' οἶκον ἀμφότεροι ἐπισινεῖς
τυγχάνομεν, ἐκ πολλῶν χρόνων ἐνταῦθα,
ὥς ὁρᾷς, καθέζομαι προσαιτούσα, καὶ ὧν
ἂν εὐπορήσω, καὶ τῇ συνταλαιπώρῳ εἰς
τροφᾶς κομίζω. καὶ τὰ μὲν ἐμὰ ἐπὶ
τοσοῦτον αὐτάρκως εἰρήσθω. λοιπὸν σὺ
κωλύεις τὴν ὑπόσχεσιν πληρῶσαι τοῦ
δοῦναι τὸ φάρμακον ὅπως κάκειν
ἐπιθυμούσῃ θανεῖν δῶ, καὶ οὕτως κάγω
τοῦ ζῆν, ὥς ἔφης, μεταλλάξαι δυνηθῶ.

12.18 | And so that I do not prolong
unnecessary words for you, I lived with her
out of friendship. And not long after, my
poor hands were worn out from the bites,
and the woman who took me in was
completely overcome by some suffering in
her home. When the compassion of the
older women faded, both she and I were
left alone, as you see, sitting here asking for
help, and whatever I can provide, I bring to
the suffering woman for food. And let it be
said that my needs are met to this extent.
From now on, you prevent me from
fulfilling the promise to give the potion so
that she may wish to die, and thus I might
be able to change my situation, as you said.

12.19 | Ταῦτα τῆς γυναικὸς εἰπούσης ὑπὸ
λογισμῶν πολλῶν ὁ Πέτρος μετέωρος
ἐδόκει ἵστασθαι. ἐγὼ δὲ ἐπελθὼν ἔφην· ἐκ
πολλοῦ σε περιερχόμενος ζητῶ, καὶ τὰ νῦν
τί ποιοῦμεν; ὁ δὲ Πέτρος προσέταξέν μοι
προάξαντι μένειν αὐτὸν ἐπὶ τοῦ σκάφους.
καὶ ἐπειδὴ ἀντειπεῖν οὐκ ἦν αὐτῷ
κελεύσαντι, ἐποίησα τὸ προσταχθέν. ὁ δὲ
Πέτρος μικρὰ τι ἐποψία, ὥς αὐτός μοι
πάντα ὕστερον διηγήσατο, παλλόμενος τὴν
καρδίαν ἐπυνθάνετο τῆς γυναικὸς λέγων·
εἰπέ μοι, γύναι, τὸ γένος καὶ τὴν πόλιν καὶ

12.19 | As the woman spoke these things,
Peter seemed to stand there lost in thought.
I approached and said, "I have been
searching for you for a long time, and what
shall we do now?" Peter ordered me to stay
on the boat while he went ahead. And since
I could not argue with him commanding
me, I did as he instructed. Peter, with a
slight suspicion, as he later told me
everything, asked about the woman, saying,
"Tell me, woman, your lineage, your city,
and the names of your children, and I will

τῶν τέκνων τὰ ὀνόματα, καὶ ἤδη δίδωμί σοι τὸ φάρμακον· ἡ δὲ βίαν πάσχουσα καὶ εἰπεῖν οὐ θέλουσα, τὸ δὲ φάρμακον λαβεῖν ἐπιθυμοῦσα, ἐσοφίσατο ἄλλα ἀντὶ ἄλλων εἰπεῖν· καὶ ὁμῶς ἔφη, αὐτὴν μὲν Ἐφεσίαν εἶναι, τὸν δὲ ἄνδρα Σικελόν, ὁμῶς καὶ τῶν τριῶν τέκνων ἥλλαξεν τὰ ὀνόματα. καὶ ὁ Πέτρος νομίσας αὐτὴν ἀληθεύειν ἔφη· οἴμοι γύναι, ἐνόμιζον μεγάλην τινὰ χαρὰν τὴν σήμερον ἄγειν ἡμέραν, ὑποπτεύσας σέ τινα εἶναι, ἣν ἐνόμιζον, ἥς τὰ πράγματα ἀκούσας ἀκριβῶς ἐπίσταμαι. ἡ δὲ ἐξώρκιζεν λέγουσα· δέομαι εἰπέ μοι, ἵνα εἰδῶ εἴ ἐστὶν τις ἐν γυναιξὶν ἀθλιωτέρα ἐμοῦ.

12.20 | Καὶ ὁ Πέτρος ψεύδεσθαι οὐκ εἰδὼς ὑπὸ ἐλέους τοῦ πρὸς αὐτὴν τὸ ἀληθὲς λέγειν ἤρξατο ἐμοί τις λοιπὸν ἤδη νεανίας ὢν παρέπεται, τῶν τῆς θεοσεβείας ὀρεγόμενος λόγων, Ῥωμαίων ὑπάρχων πολίτης, ὅστις μοι διηγεῖται, πῶς πατέρα ἔχων καὶ ἀδελφοὺς δύο διδύμους οὐδένα τούτων ὁρᾷ. ἢ τε γὰρ μήτηρ, φησὶν, ὡς ὁ πατὴρ διηγείτό μοι, ἐξῆλθεν ὄνειρον ἰδοῦσα τὴν Ῥωμαίων πόλιν ἐπὶ χρόνον τῶν διδύμων αὐτῆς τέκνων, ἵνα μὴ κακῶ μόρῳ τελευτήσῃ, καὶ σὺν αὐτοῖς ἐκβᾶσα οὐχ εὐρίσκεται. μὲν ἀνὴρ, αὐτοῦ δὲ πατὴρ καὶ αὐτὸς εἰς ἐπιζήτησιν οὐχ εὐρίσκεται.

12.21 | Ταῦτα τοῦ Πέτρου εἰπόντος ἐπιστήσασα ὡς ὑπ' ἐκπλήξεως ἀπέψυξεν ἡ γυνή. ὁ δὲ Πέτρος προσελθὼν καὶ ἐπισχὼν νήφειν αὐτὴν παρεκελεύσατο, ὁμολογεῖν αὐτὴν πείθων τί ποτὲ ἐστὶν ὃ πάσχει. ἡ δὲ ὥσπερ ἐκ μέθης τὸ λοιπὸν τοῦ σώματος παρεθεῖσα ὑπέστρεψεν ἑαυτὴν, ὑποστῆναι δυνηθῆναι τὸ μέγεθος τῆς ἐλπιζομένης χαρᾶς, καὶ τρίψασα αὐτῆς τὸ πρόσωπον·

give you the potion." But the woman, suffering greatly and unwilling to speak, while desiring to take the potion, cleverly made up different answers. And she said that she was from Ephesus, that her husband was Sicilian, and she changed the names of her three children. Peter, thinking she was telling the truth, said, "Alas, woman, I thought today would bring great joy, suspecting you to be someone whose situation I know well." But she begged, saying, "I ask you to tell me, so that I may know if there is anyone among women more wretched than I."

12.20 | And Peter, not knowing that she was lying, began to speak the truth out of pity for her. Then a young man, already following me, who was eager for the words of devotion and a citizen of Rome, told me how he had a father and two twin brothers, but he saw none of them. For his mother, he said, as his father had told me, had a dream seeing the city of the Romans during the time of her twin children, so that she would not die in a bad way, and after going out with them, she could not be found. The man himself, as well as his father, was not found in the search.

12.21 | After Peter said these things, the woman, overwhelmed with shock, fainted. Peter approached her and, holding her, urged her to be sober and to admit what she was suffering. She, as if recovering from drunkenness, returned to herself, able to grasp the size of the hoped-for joy, and rubbing her face, asked, "Where is that young man?" Peter, having understood the

ποῦ ἔστιν, ἔφη, οὗτος ὁ νεανίας; ὁ δὲ ἤδη ὅλον συνιδὼν τὸ πρᾶγμα ἔφη· εἰπέ μοι σὺ πρῶτον, ἄλλως γὰρ τοῦτον ἰδεῖν οὐκ ἔχεις. ἡ δὲ σπεύδουσα· ἐγὼ, φησὶν, εἰμὶ ἡ τοῦ νεανίσκου μήτηρ. καὶ ὁ Πέτρος ἔφη· τί τούτῳ ὄνομα; ἡ δὲ φησιν, Κλήμης. καὶ ὁ Πέτρος εἶπεν· αὐτός ἐστιν, καὶ αὐτὸς ἦν ὁ πρὸ μικροῦ μοι λαλήσας, ᾧ ἀναμένειν με ἐν τῷ πλοίῳ προσέταξα. ἡ δὲ προσπεσοῦσα τῷ Πέτρῳ παρεκάλει σπεύδειν ἐπὶ τὸ πλοῖον ἐλθεῖν. καὶ ὁ Πέτρος· εἴ μοι τηρεῖς τὰς συνθήκας, καὶ τοῦτο ποιήσω. ἡ δὲ ἔφη· πάντα ποιῶ, μόνον μοι τὸ τέκνον τὸ μονογενὲς δεῖξον. δόξω γὰρ δι' αὐτοῦ τὰ δύο μου τὰ ἐνταῦθα τεθνηκότα ὁρᾶν τέκνα. καὶ ὁ Πέτρος ἔφη· ὅταν αὐτὸν ἴδῃς, ἡσύχασον μέχρις ἂν τῆς νήσου ἐκβῶμεν. ἡ δὲ ἔφη· οὕτως ποιήσω.

12.22 | Λαβόμενος οὖν τῆς χειρὸς αὐτῆς ὁ Πέτρος ἤγειρεν ἐπὶ τὸ πλοῖον. ἐγὼ δὲ ἰδὼν αὐτὸν χειραγωγοῦντα γυναῖκα ἐγέλασα, καὶ προσελθὼν, εἰς τιμὴν αὐτοῦ, ἀντ' αὐτοῦ χειραγωγεῖν αὐτὴν ἐπειρώμην. καὶ ἅμα τῷ ἄψασθαί με τῆς χειρὸς αὐτῆς ὀλολύξασα ὡς μήτηρ μέγα καὶ περιπλακεῖσα σφόδρα κατεφίλει με τὸν αὐτῆς υἱόν. ἐγὼ δὲ ἀγνοῶν ὅλον τὸ πρᾶγμα ὡς μαινομένην ἀπεσειόμην, αἰδούμενος δὲ καὶ τὸν Πέτρον ἐπικραινόμην.

12.23 | Ὁ δὲ Πέτρος ἔφη· ἔα, τί ποιεῖς τέκνον Κλήμης, ἀποσειόμενος τὴν σὴν ὄντως τεκοῦσαν; ἐγὼ δὲ τοῦτο ἀκούσας περίδακρυς γενόμενος καὶ καταπεσοῦση τῇ τεκούσῃ προσπεσὼν κατεφίλου. καὶ γὰρ ἅμα τῷ ῥηθῆναί μοι τοῦτο ἀμαυρῶς πως τὸ εἶδος ἀνεκαλούμην. πολλοὶ μὲν οὖν ὄχλοι συνέτρεχον ἱστορεῖν τὴν προσαιτήτριαν γυναῖκα, λέγοντες ἀλλήλοις, ὅτι αὐτὴν

whole situation, said, "You tell me first, for you cannot see him otherwise." She hurriedly replied, "I am the mother of the young man." Peter asked, "What is his name?" She said, "Clement." Peter said, "That is him, and he was the one who spoke to me a little while ago, to whom I ordered to wait for me on the boat." She fell at Peter's feet, begging him to hurry and come to the boat. Peter said, "If you keep the agreements, I will do this." She replied, "I will do everything, just show me my only child. For I hope to see my two children who have died here through him." Peter said, "When you see him, be calm until we get off the island." She said, "I will do so."

12.22 | So, taking her hand, Peter lifted her up to the boat. I, seeing him leading the woman, laughed, and approaching him, tried to take her hand instead of him, in his honor. And as soon as I touched her hand, she let out a loud cry like a mother and, embracing me tightly, kissed her son. Not knowing the whole situation, I shook her off as if she were mad, feeling embarrassed in front of Peter.

12.23 | But Peter said, "Wait, what are you doing, child of Clement, shaking off the one who truly gave you birth?" Hearing this, I became tearful and, falling at the feet of the mother, I kissed her. For as soon as I heard this, I somehow recalled her appearance dimly. Many crowds rushed together to learn about the woman who was asking, saying to each other that her son

ἐπέγνω ὁ υἱός, ἀνὴρ ἀξιόλογος.
βουλομένοις οὖν ἡμῖν ἐξαυτῆς σὺν τῇ μητρὶ
τῆς νήσου ἐκβαίνειν ἢ μήτηρ ἔφη· τέκνον
μοι ποθεινόν, εὐλογόν ἐστιν ἀποτάξασθαι
τῇ ὑποδεξαμένη με γυναικί, ἣτις πενιχρὰ
οὔσα καὶ ὅλη παρειμένη ἐπὶ τῆς οἰκίας
ἔρριπται. ὁ δὲ Πέτρος ἀκούσας ἐθαύμαζεν,
καὶ πάντες οἱ περιεστῶτες ὄχλοι, τῆς
γυναικὸς τὸ ἀγαθὸν φρόνημα. καὶ εὐθέως
ἐκέλευσεν ὁ Πέτρος τισὶν πορευθῆναι καὶ
τὴν γυναῖκα ἐπὶ κλίνης κομίσει. καὶ ὁμῶς
ἐνεχθείσης καὶ τεθείσης τῆς κλίνης,
πάντων τῶν ὄχλων ἀκουόντων ἔφη ὁ
Πέτρος· εἰ ἀληθείας κήρυξ ἐγὼ τυγχάνω,
εἰς τὴν τῶν παρεστῶτων πίστιν, ἵνα
γινῶσιν ὅτι εἷς ἐστὶν Θεός, ὁ τὸν κόσμον
ποίησας, ἐξαυτῆς ἐγερεθῆτω ὑγιής. καὶ ἅμα
τῷ εἰπεῖν Πέτρον ταῦτα ἡ γυνὴ ἡγέρθη
ὕγιασθεῖσα, καὶ τῷ Πέτρῳ προσέπεσεν, καὶ
τὴν συνήθη φίλην καταφιλήσασα
ἐπυνθάνετο τί εἶη τοῦτο. ἡ δὲ ὅλον αὐτῇ τὸ
πρᾶγμα τοῦ ἀναγνωρισμοῦ συντόμως
διηγήσατο, καὶ οἱ ἀκούσαντες
κατεπλάγησαν. τότε καὶ ἡ μήτηρ τὴν
ξενοδόχον θεραπευθεῖσαν ἱστορήσασα
παρεκάλει καὶ αὐτὴ ἰάσεως τυχεῖν. ὁ δὲ
ἐπιθεὶς τὴν χεῖρα καὶ αὐτὴν ἐθεράπευσεν.

recognized her, a remarkable man. As we
were wanting to leave the island with the
mother, she said, "My dear child, it is
reasonable to say goodbye to the woman
who welcomed me, who is poor and
completely worn out at home." Peter,
hearing this, was amazed, and all the
crowds around marveled at the woman's
good spirit. Immediately, Peter ordered
some to go and bring the woman on a bed.
And when the bed was brought and set
down, with all the crowds listening, Peter
said, "If I truly am a messenger, let it be
known to the faith of those present that
there is one God who created the world; let
her rise up healthy." And as soon as Peter
said this, the woman got up healed and fell
at Peter's feet, and after kissing him, she
asked what this was all about. She briefly
told her whole story of recognition, and
those who heard were amazed. Then the
mother, having told about the woman being
healed, also begged to receive healing
herself. Peter placed his hand on her and
healed her too.

12.24 | Καὶ εἴθ' οὕτως ὁ Πέτρος περὶ Θεοῦ
καὶ τῆς αὐτῷ διαφερούσης θρησκείας
ὁμιλήσας, προσθεὶς ἐπὶ τέλει, ὅτι εἴ τις
βούλεται ταῦτα ἀκριβῶς μαθεῖν, εἰς
Ἀντιόχειαν, ὅπου πλειόνων ἡμερῶν
περιμένειν ἔκρινα, ἐλθὼν τὰ πρὸς τὴν
αὐτοῦ σωτηρίαν μαθανέτω. οὐ γὰρ δὴ εἰ
ἐμπορίας ἕνεκα ἢ στρατείας πατρίδας
καταλιμπάνειν οἴδατε καὶ εἰς μακροὺς
ἀπέρχεσθαι τόπους, διὰ δὲ αἰώνιον
σωτηρίαν μηδὲ τριῶν ἡμερῶν ὁδὸν
πορευθῆναι θελήσετε. μετὰ μὲν οὖν τὴν
προσομιλίαν Πέτρου ἐγὼ τῇ ὑγιασθείσῃ
γυναικὶ ἐπὶ παντὸς τοῦ ὄχλου χιλίας

12.24 | And then Peter, speaking about God
and the different religion he had, added at
the end that if anyone wants to learn these
things in detail, they should go to Antioch,
where he decided to stay for more days, to
learn what was necessary for their
salvation. For you know that people leave
their homeland for trade or military
reasons and go to far places, but for eternal
salvation, you will not want to travel even a
three-day journey. After Peter's
conversation, I gave a thousand drachmas
for food to the healed woman in front of the
whole crowd, placing her with a certain

δραχμὰς εἰς τροφὰς ἐδωρησάμην,
παραθέμενος αὐτὴν ἀγαθῷ τινι ἀνδρί,
πρώτῳ τῆς πόλεως ὄντι, φύσει μετὰ χαρᾶς
τοῦτο ποιεῖν προηρημένῳ. ἔτι δὲ καὶ ἄλλοις
πολλοῖς ἀργύρια διανείμας, ταῖς ποτε τὴν
μητέρα παραμυθησαμέναις εὐχαριστήσας,
διέπλευσα εἰς Ἀντάραδον, ἅμα τῇ μητρὶ καὶ
Πέτρῳ καὶ τοῖς λοιποῖς ἐταίροις· καὶ οὕτως
εἰς τὴν ξενίαν ὠρμήσαμεν.

12.25 | Γενομένων δὲ ἡμῶν καὶ τροφῆς
μεταλαβόντων καὶ συνήθως
εὐχαριστησάντων, ἔτι ὥρας οὔσης ἔφην
ἐγὼ τῷ Πέτρῳ· φιланθρωπίας ἔργον, κύριέ
μου Πέτρε, ἡ ἐμὴ ἐποίησεν μήτηρ, τῆς
ξενοδόχου ὑπομνησθεῖσα γυναικός. καὶ ὁ
Πέτρος ἀπεκρίνατο ἅρα γε, ὦ Κλήμης,
ἀληθῶς νενόμικας φιланθρωπίας ἔργον
πεποιηκέναι τὴν σὴν τεκοῦσαν, καθ' ὃ τὴν
ἀπὸ ναυφραγίου αὐτὴν ὑποδεξαμένην
ἡμεῖψατο, ἢ ὡς μητρὶ μεγάλα χαριζόμενος
τοῦτον εἴρηκας τὸν λόγον; εἰ δὲ οὐχ ὡς
χαριζόμενος, ἀλλ' ὡς ἀληθεύων ἔφης,
ἔοικάς μοι ἀγνοεῖν τί ποτέ ἐστι
φιланθρωπίας μέγεθος, ἥτις ἐστὶν ἡ ἄνευ
τοῦ φυσικῶς πείθοντος, ἡ πρὸς οἶον δὴ
ποτε στοργή, καθ' ὃ ἄνθρωπός ἐστιν. ἀλλ'
οὐδὲ τὴν ξενοδόχον τὴν ἀπὸ ναυφραγίου
ἀποδεξαμένην τὴν σὴν τεκοῦσαν οὕπῳ
φιλάνθρωπον εἶπεῖν τολμῶ. ὑπ' ἐλέου γὰρ
κολακευθεῖσα ἐπέπειστο εὐεργέτις
γενέσθαι γυναικὸς ναυφραγίῳ
περιπεσούσης, τέκνα πενθούσης, ξένης,
γυμνῆς, μεμονωμένης καὶ σφόδρα ἐπὶ ταῖς
συμφοραῖς ὀλοφυρομένης. ἐν τοσαύταις
οὖν αὐτῆς συμφοραῖς οὔσης, τίς καὶ
ἀσεβῶν ἰδὼν οὐκ ἂν ἠλέησεν; ὥστε οὕπῳ
φιланθρωπίας ἔργον πεποιηκυῖα φαίνεται
οὐδὲ ἡ ξενοδόχος γυνή, ἀλλ' ὑπ' ἐλέου τοῦ
ἐπὶ μυρίαις συμφοραῖς πρὸς εὐεργεσίας
κεκινήμενη. πόσῳ γε μᾶλλον ἡ σὴ τεκοῦσα,
βίου εὐπορήσασα καὶ ξενοδόχον

good man, who was the first in the city, and
I chose to do this with joy. I also distributed
silver to many others, thanking those who
once comforted the mother. I sailed to
Antara with the mother, Peter, and the
other companions; and so we set off to the
guesthouse.

12.25 | And after we had shared food and
thanked each other, while it was still
daytime, I said to Peter, "My mother did an
act of kindness, reminding me of the
woman who welcomed us." And Peter
replied, "Well, Clement, you truly think
your mother has done an act of kindness, as
she welcomed the one who was
shipwrecked, or did you say this as a great
favor to your mother? If you did not say it
as a favor, but as a truth, it seems to me you
do not know what the greatness of
kindness is, which is the kind that does not
depend on natural persuasion, but is like a
certain affection, as a person is. But I do not
dare to call the woman who welcomed your
mother, who was shipwrecked, kind. For
being moved by pity, she was convinced to
become a benefactor to a woman who had
suffered shipwreck, who was mourning her
children, a stranger, naked, alone, and
greatly lamenting her misfortunes. In such
great misfortunes, who, seeing her and
being wicked, would not have felt pity?
Therefore, it does not seem that even the
woman who welcomed her has done an act
of kindness, but rather she was moved by
pity for the many misfortunes to do good.
How much more so your mother, who,
having prospered in life and having
exchanged hospitality, did not do an act of
kindness, but an act of friendship? There is

ἀμειψαμένη, φιланθρωπίας ἔργον οὐκ ἐποίησεν, ἀλλὰ φιλίας; πολλή δὲ διαφορὰ μεταξὺ φιλίας καὶ φιλανθρωπίας, ὅτι ἡ μὲν φιλία ἐξ ἀμοιβῆς γίνεται, ἡ δὲ φιλανθρωπία ἄνευ τοῦ φυσικῶς πείθοντος πάντα ἄνθρωπον, καθὼς ἄνθρωπός ἐστι, φιλοῦσα εὐεργετεῖ. εἰ μὲν οὖν ἡ ἐλεήσασα ξενοδόχος καὶ ἐχθροὺς ἀδικήσαντας ἐλεῶσα εὐεργετεῖ, φιλάνθρωπος ἂν ᾖ· εἰ δὲ διὰ τι φίλη ἢ ἐχθρὰ, καὶ διὰ τι ἐχθρὰ ἢ φίλη, τοιαύτη τοῦ τινος αἰτίου φίλη ἐστὶν ἢ ἐχθρὰ, οὐ τοῦ ἀνθρώπου.

a great difference between friendship and kindness, for friendship arises from mutual exchange, but kindness loves and helps every person without natural persuasion, as far as a person is concerned. If the woman who showed mercy was helping her enemies who had wronged her, she would be kind; but if she was a friend or enemy for some reason, and for some reason was a friend or enemy, such a friendship or enmity is based on some cause, not on the person."

12.26 | Κάγὼ ἀπεκρινάμην· οὐ δοκεῖ σοι οὖν φιλάνθρωπος εἶναι κἄν ἡ ξενοδόχος, ξένην ἦν οὐκ ἠπίστατο εὐεργετήσασα; καὶ ὁ Πέτρος· ἐλεήμονα μὲν αὐτὴν εἰπεῖν ἐπίσταμαι, φιλάνθρωπον δὲ οὐ τολμῶ λέγειν, ἅτε δὴ οὔτε τὴν τεκοῦσαν φιλότεκνον· ὑπ' ὠδίνων γὰρ καὶ ἀνατροφῆς στέργειν πέπεισται. ὥς καὶ ὁ ἐρῶν ὑπὸ τῆς συνηθείας κολακεύεται καὶ εὐνῆς, καὶ ὁ φίλος ὑπὸ τῆς ἀμοιβῆς, οὕτω καὶ ὁ ἐλεῶν ὑπὸ τῆς συμφορᾶς. πλήν ἐγγὺς ὁ ἐλεήμων τῷ φιλανθρώπῳ, ὅτι ἄνευ τοῦ τι θηρᾶσθαι λαβεῖν εὐεργετεῖν πείθεται. πλήν οὕτω φιλάνθρωπός ἐστιν. κάγὼ ἔφην· ἐπὶ ποίαις οὖν πράξεσιν φιλάνθρωπος εἶναι τις δύναται; καὶ ὁ Πέτρος ἀπεκρίνατο· ἐπεὶ ὁρῶ σε γλιχόμενον ἀκοῦσαι, τί ποτὲ ἐστὶν φιλανθρωπίας ἔργον, οὐκ ὀκνήσω λέγειν. φιλάνθρωπός ἐστιν ὁ καὶ ἐχθροὺς εὐεργετῶν. ὅτι δὲ οὕτως ἔχει ἄκουσον. φιλανθρωπία ἐστὶν ἀρρενόθηλος, ἥς τὸ θῆλυ μέρος ἐλεημοσύνη λέγεται, τὸ δὲ ἄρρεν αὐτῆς ἀγάπη πρὸς τὸν πλησίον ὠνόμασται, πλησίον δὲ ἀνθρώπῳ ἐστὶν ὁ πᾶς ἄνθρωπος, οὐχ ὅτι εἷς ἄνθρωπος, ἄνθρωπος γὰρ ἐστὶ καὶ ὁ κακὸς καὶ ὁ ἀγαθὸς καὶ ὁ ἐχθρὸς καὶ ὁ φίλος. χρὴ οὖν τὸν φιλανθρωπίαν ἀσκοῦντα μιμητὴν εἶναι τοῦ Θεοῦ, εὐεργετοῦντα δικαίους καὶ

12.26 | And I answered, "So you don't think the innkeeper can be kind, even though she helped a stranger she didn't know?" And Peter said, "I can call her merciful, but I do not dare to call her kind, since she is not a loving mother. For she is convinced by the pains of childbirth and raising children to care for them. Just as a lover is flattered by familiarity and a friend by mutual exchange, so too is the merciful person moved by misfortune. However, the merciful person is close to the kind person because they help without expecting anything in return. But she is not yet kind. I said, 'So in what actions can someone be called kind?' And Peter replied, 'Since I see you eager to hear, I will not hesitate to say what an act of kindness is. A kind person is one who helps even their enemies. To understand this, listen: kindness is like a male-female pair, where the female part is called mercy, and the male part is called love for one's neighbor. The neighbor is every person, not just one person, for both the wicked and the good, the enemy and the friend, are all human. Therefore, the one practicing kindness should be an imitator of God, helping both the just and the unjust, just as God gives the sun and

ἀδίκους, ὡς αὐτὸς ὁ Θεὸς πᾶσιν ἐν τῷ νῦν κόσμῳ τὸν τε ἥλιον καὶ τοὺς ὑετοὺς αὐτοῦ παρέχων. εἰ δὲ θέλης ἀγαθοὺς μὲν εὐεργετεῖν, κακοὺς δὲ μηκέτι, ἢ καὶ κολάζειν, κριτοῦ τὸ ἔργον ἐπιχειρεῖς πράττειν, οὐ τὸ τῆς φιланθρωπίας σπουδάζεις ἔχειν.

rain to all in this world. If you wish to help the good but not the bad, or even to punish, you are trying to do the work of a judge, not the work of kindness."

12.27 | Κάγὼ ἔφην· ἄρα γε καὶ ὁ Θεὸς μέλλων ποτὲ κρίνειν, ὡς διδάσκεις ἡμᾶς, οὐ φιλάνθρωπός ἐστιν; καὶ ὁ Πέτρος· τούναντίον λέγεις. ἐπεὶ γὰρ κρίνει, διὰ τοῦτο φιλάνθρωπός ἐστιν. φιλῶν γὰρ καὶ ἐλεῶν τοὺς ἡδικομένους τιμωρεῖ τοὺς ἡδικοκότας. κάγὼ ἔφην· οὐκ οὔν, εἰ κάγὼ ἀγαθοὺς μὲν εὐεργετῶ, τοὺς δὲ ἀδικοῦντας καθ' ὃ ἀνθρώπους ἡδίκησαν τιμωρῶ, φιλάνθρωπός εἰμι; καὶ ὁ Πέτρος ἀπεκρίνατο· εἰ μετὰ τοῦ πρόγνωσιν ἔχειν εἴχες καὶ τοῦ κρίνειν ἐξουσίαν, ὀρθῶς ἂν τοῦτο ἐποίεις, διὰ μὲν τὸ εἰληφέναι τὴν ἐξουσίαν, καταδικάζων οὓς ὁ Θεὸς ἐδημιούργησε, διὰ δὲ τὴν πρόγνωσιν, ἀπταιστως ἐν τῷ κρίνειν οὓς μὲν ὡς δικαίους δικαίων, οὓς δὲ ὡς ἀδίκους καταδικάζων. κάγὼ ἔφην· ὀρθῶς ἔφης καὶ ἀληθῶς, ἀδύνατον γὰρ τινα πρόγνωσιν οὐκ ἔχοντα ὀρθῶς κρίναι. ἐνίοτε γὰρ φαίνονται τινες ἀγαθοί, ἀθέμιτα κρύφα διαπρασσόμενοι, ἔνιοι δὲ ἀγαθοὶ ὑπὸ διαβολῆς ἐχθρῶν κακοὶ ὑπολαμβάνόμενοι. ἀλλ' εἰ καὶ τοῦ βασανίζειν καὶ ἀνακρίνειν ἐξουσίαν τις ἔχων δικάζει, οὐδὲ οὕτως τὸ πάντως δικαίως αὐτῷ δικάσαι ἐγίνετο. ἔνιοι γὰρ φονεῖς ὄντες τὰς βασάνους ὑπομείναντες ὡς ἀθῶοι ἀπελύθησαν, ἑτέροι δὲ ἀθῶοι ὄντες τὰς βασάνους μὴ ὑπομείναντες, ἑαυτῶν καταψευσάμενοι, ὡς αἵτιοι ἐκολάσθησαν.

12.27 | And I said, "So then, if God is going to judge, as you teach us, is he not kind?" And Peter replied, "You are saying the opposite. Because he judges, for this reason he is kind. For he loves and has mercy on those who have been wronged, punishing those who have done wrong." I said, "So if I help the good but punish those who have wronged others, am I kind?" And Peter answered, "If you had foreknowledge and the authority to judge, then you would be doing this rightly. Because you would have the authority to condemn those whom God created, and with foreknowledge, you would judge those as just who are just, and those as unjust who are unjust. I said, "You are right and true, for it is impossible to judge rightly without foreknowledge. Sometimes some appear good while secretly doing wrong, and some good people are wrongly seen as bad because of slander from enemies. But even if someone has the authority to torture and interrogate, it does not mean they can judge justly. For some murderers, after enduring torture, are released as innocent, while others, being innocent, do not endure torture and falsely confess, and so they are punished as if they were guilty."

12.28 | Καὶ ὁ Πέτρος· μετρίως, ἔφη, ἔχει καὶ ταῦτα, τὸ δὲ μείζον ἄκουσον. ἐνίων ἀνθρώπων ἀμαρτανόντων ἢ εὐπραττόντων, ὧν νῦν ποιοῦσιν ἅ μὲν ἴδια αὐτῶν ἐστίν, ἃ δὲ ἀλλότρια, δίκαιον δὲ ἕκαστον ἐπὶ τοῖς ἰδίῳις ἀμαρτήμασιν τιμωρεῖσθαι ἢ ἐπὶ τοῖς ἰδίῳις κατορθώμασιν εὐεργετεῖσθαι. ἀδύνατον δὲ τινι πλὴν προφήτῃ μόνῳ πρόγνωσιν ἔχοντι τὰ ὑπὸ τινος γινόμενα εἰδέναι, ποῖά ἐστίν αὐτοῦ ἴδια, ποῖα δὲ οὐκ ἴν· πάντα γὰρ δι' αὐτοῦ γινόμενα βλέπεται. καὶ γὰρ ἔφην· ἐβουλόμην μαθεῖν πῶς τῶν ἀδικημάτων ἢ κατορθωμάτων ἅ μὲν ἴδια, ἃ δὲ ἀλλότρια.

12.28 | And Peter said, "This is true, but listen to the greater point. Some people, whether they are sinning or doing well, have actions that are their own and actions that belong to others. It is just for each person to be punished for their own sins or to be helped for their own successes. But it is impossible for anyone, except a prophet, to know what is happening under someone else, which of those actions are their own and which are not; for everything happening is seen through them." I said, "I want to learn how to tell which wrongdoings or successes are one's own and which are someone else's."

12.29 | Καὶ ὁ Πέτρος ἀπεκρίνατο, ὅτι ἀληθείας προφήτης ἔφη· Τὰ ἀγαθὰ ἐλθεῖν δεῖ, μακάριος δέ, φησί, δι' οὗ ἔρχεται· ὁμοίως καὶ τὰ κακὰ ἀνάγκη ἐλθεῖν, οὐαὶ δὲ δι' οὗ ἔρχεται. εἰ δὲ διὰ κακῶν κακὰ ἔρχεται, καὶ διὰ ἀγαθῶν ἀγαθὰ φέρεται, προσεῖναι δεῖ ἐκάστῳ τὸ ἴδιον, τὸ ἀγαθὸν εἶναι ἢ κακόν, καὶ ἐξ ὧν προέπραξεν, διὰ τοῦ ἐλθεῖν τὰ δεύτερα ἀγαθὰ ἢ κακὰ, ἃ τινὰ ἴδια αὐτοῦ τῆς αἰρέσεως ὄντα ὑπὸ τῆς τοῦ Θεοῦ προνοίας διελθεῖν ὥκονόμηται. ἐπὶ οὖν κρίσις αὐτῇ Θεῷ, ὥσπερ ἐπ' ἀγῶνος τὸν διὰ πάσης κακουχίας διεληλυθότα καὶ ἄμεμπτον εὐρεθέντα, ἐκεῖνον ζωῆς αἰωνίου καταξιοῦσθαι. οἱ γὰρ ἐν ἀγαθοῖς ἰδίᾳ βουλῇ προκόψαντες ὑπὸ τῶν ἰδίᾳ βουλῇ ἐν κακουχίᾳ παραμεινάντων πειράζονται, διωκόμενοι, μισούμενοι, λοιδορούμενοι, ἐπιβουλευόμενοι, τυπτόμενοι, πλεονεκτούμενοι, διαβαλλόμενοι, ἀγγαρευόμενοι, ἐπηρεαζόμενοι, πάντα ἐκεῖνα πάσχοντες, δι' ὧν εὐλόγως δοκεῖ τὸ ὀργίζεσθαι γίνεσθαι καὶ πρὸς ἄμυναν ὀρμᾶν.

12.29 | And Peter answered, "Indeed, a prophet said this truth: good things must come, and blessed is the one through whom they come. Likewise, bad things must come, and woe to the one through whom they come. If bad things come through evil, and good things come through good, each person must consider whether their actions are good or bad, and from what they have done, whether the second things—good or bad—are a result of their own choices, arranged by God's providence. Therefore, the judgment belongs to God, just as in a contest, the one who has gone through all hardships and has been found blameless will be deemed worthy of eternal life. For those who have advanced in good by their own will, while remaining in hardship by their own will, are tested, pursued, hated, mocked, plotted against, beaten, taken advantage of, slandered, forced to work, and harmed, suffering all those things for which it seems reasonable to become angry and to rush to defend themselves."

12.30 | Ὁ δὲ διδάσκαλος εἰδὼς, ὅτι οἱ ταῦτα ἀδίκως ποιοῦντες ἐκ προτέρων ἁμαρτημάτων κατάδικοί εἰσιν, καὶ ὅτι διὰ καταδίκων τὸ τῆς κακίας πνεῦμα ταῦτα ἐνεργεῖ, τοὺς μὲν ἀνθρώπους, καθὰ ἄνθρωποι εἰσιν, καὶ δι' ἁμαρτίας ὄργανα γινομένους κακίας, ἐλεεῖν συνεβούλευσεν, ὡς φιλανθρωπῶν ἀσκοῦσιν, καὶ τὸ ὅσον ἐπ' αὐτοῖς ἐστίν, ἀδικουμένους καὶ ἀπολύειν τῆς καταδίκης τοὺς ἀδικοῦντας, ἵνα ὥσπερ οἱ νήφοντες τοῖς μεθύουσιν βοηθῶσιν, εὐχαῖς, νηστείαις, εὐλογίαις, μὴ ἀνθιστάμενοι, μὴ ἀμυνόμενοι, ἵνα μὴ ἐπὶ τὸ πλεῖον αὐτοὺς ἁμαρτεῖν ἀναγκάσωσιν. τοῦ γὰρ παθεῖν πάντως κεκριμένου τινί, οὐκ εὐλογον ἀγανακτεῖν ἐκεῖνω, δι' οὗ τὸ παθεῖν γίνεται, λογισάμενον, ὅτι εἰ καὶ ἐκεῖνος οὐκ ἐκακούχησεν αὐτόν, διὰ τὸ πάντως κακουχηθῆναι μέλλειν δι' ἑτέρου τὸ παθεῖν ἦν. τί οὖν ἀγανακτῶ τῷ διαθεμένῳ, ἐμοῦ πάντως παθεῖν κεκριμένου; ἀλλ' ἔτι μὴν εἰ τὰ αὐτὰ τοῖς κακοῖς προφάσει ἀμύνης ποιῶμεν, παρὰ τὸ πρῶτοι, δεύτεροι τὸ αὐτὸ τοῖς κακοῖς οἱ ἀγαθοὶ πράσσομεν. καὶ ὡς ἔφη, οὐ χρὴ ἀγανακτεῖν, ὡς εἰδότα ὅτι Θεοῦ προνοίᾳ οἱ κακοὶ τοὺς ἀγαθοὺς τιμωροῦσιν. οἱ οὖν τοῖς τιμωροῦσιν χαλεπαίνοντες ὡς τοὺς ἀποστόλους Θεοῦ ὑβρίζοντες ἁμαρτάνουσιν, τιμῶντες δὲ καὶ τὰ ἐναντία τοῖς ἀδικεῖν νομιζόμενοι διατιθέμενοι αὐτοὺς εἰς τὸν Θεὸν τὸν οὕτω βουλευσάμενον εὐσεβοῦσιν.

12.31 | Κἀγὼ πρὸς ταῦτα ἀπεκρινάμην· οὐκοῦν οἱ ἀδικοῦντες οὐκ εἰσὶν αἵτιοι, ὅτι κρίσει Θεοῦ ἀδικοῦσιν τοὺς δικαίους. καὶ ὁ Πέτρος ἔφη· καὶ πάνυ ἁμαρτάνουσιν, πρὸς γὰρ τὸ ἁμαρτάνειν ἑαυτοὺς ἀποδεδωκότες. ὅθεν εἰδὼς ἀπάντων ἐκλέγεται τιμωρεῖν τοὺς ἐπὶ τοῖς προτέροις ἁμαρτήμασιν

12.30 | But the teacher, knowing that those who do these things unjustly are guilty because of their past sins, and that the spirit of evil works through the guilty, advised to have compassion on people, as they are human, and to be instruments of goodness through their sins. He suggested to help those who are being wronged and to free the wrongdoers from their guilt, just as sober people help the drunk. This should be done through prayers, fasting, and blessings, without resisting or defending themselves, so that they do not force others to sin even more. For it is unreasonable to be angry at someone for suffering when they are suffering because of another, considering that if that person had not harmed them, they would still suffer because of someone else. So why should I be angry at the one who is suffering when I am certainly meant to suffer? But even if we act the same way as the wicked under the pretense of defense, the good people are doing the same as the wicked. And as I said, we should not be angry, knowing that by God's providence, the wicked punish the good. Therefore, those who are angry at those who punish them are sinning, just as they are dishonoring the apostles of God, while honoring those who are thought to be unjust.

12.31 | And I answered to this, "So those who do wrong are not responsible, since by God's judgment they are wronging the righteous." And Peter said, "Indeed, they are sinning greatly, for they have willingly chosen to sin against themselves. Therefore, knowing all this, he chooses to

μεταμεληθέντας δικαίως, ἵνα τοῖς μὲν δικαίοις διὰ τῆς τοιαύτης τιμωρίας τὰ πρὸ τῆς μετανοίαςπραχθέντα ἀφεθῇ κακὰ. τοῖς δὲ τιμωροῦσιν ἀσεβέσιν κακουχεῖν ἐπιθυμοῦσιν καὶ μετανοεῖν μὴ θέλουσιν εἰς ἀναπλήρωσιν ἰδίας κολάσεως δικαίους κακουχεῖν συνεχωρήθη, ἄνευ γὰρ τῆς τοῦ Θεοῦ βουλῆς οὐδὲ στρουθὸς ἐν παγίδι ἐμπεσεῖν ἔχει· οὕτως δικαίων καὶ αἱ τρίχες τῷ Θεῷ ἐναρίθμιοί εἰσιν.

punish those who have repented for their earlier sins justly, so that through such punishment, the wrongs done before repentance may be forgiven to the righteous. But those who punish the wicked desire to harm them and do not wish to repent, are allowed to suffer their own punishment, for without God's will, not even a sparrow can fall into a trap. In the same way, the righteous are counted by God, even their hairs are numbered."

12.32 | Δίκαιος δέ ἐστιν ἐκεῖνος, ὁ τοῦ εὐλόγου ἔνεκα τῇ φύσει μαχόμενος. οἷον πᾶσιν πρόσεστιν ἐκ φύσεως φιλοῦντας φιλεῖν, δίκαιος πειρᾶται καὶ ἐχθροὺς ἀγαπᾶν καὶ λοιδοροῦντας εὐλογεῖν, ἔτι μὴν καὶ ὑπὲρ ἐχθρῶν εὐχεσθαι, ἀδικοῦντας ἐλεεῖν. διὸ καὶ προαδικεῖσθαι ἀπέχεται, καὶ ὁμῶς καταρωμένους εὐλογεῖ, τύπτουσιν συγχωρεῖ, διώκουσιν ὑποχωρεῖ, μὴ ἀσπαζομένους ἀσπάζεται, τοῖς οὐκ ἔχουσιν ὦν ἔχει κοινωνεῖ, ὀργιζόμενον πείθει, τὸν ἐχθρὸν διαλλάσσει, τὸν ἀπειθῇ παρακαλεῖ, τὸν ἄπιστον κατηχεῖ, τὸν πενθοῦντα παραμυθεῖται, ἐπηρεαζόμενος στέγει, ἀχαριστούμενος οὐκ ἀγανακτεῖ. εἰς δὲ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν ἀποδεδωκὼς πενίαν οὐ πεφόβηται, ἀλλὰ τὰ ἑαυτοῦ μερίζων τοῖς οὐκ ἔχουσιν πένης γίνεται. ἀλλ' οὐδὲ μὴν ἀμαρτάνοντα τιμωρεῖ. ὁ γὰρ τὸν πλησίον ἀγαπῶν ὡς ἑαυτόν, ὡς αὐτὸς ἀμαρτήσας οἶδεν τιμωρηθῆναι μὴ θέλειν, οὕτως οὐδὲ τοὺς ἀμαρτάνοντας τιμωρεῖ. καὶ ὡς θέλει κολακεύεσθαι καὶ εὐλογεῖσθαι καὶ τιμᾶσθαι καὶ πάντα ἀμαρτήματα αὐτῷ συγχωρεῖσθαι, τοῦτο αὐτὸς τῷ πλησίον ποιεῖ, ὡς ἑαυτὸν ἐκεῖνον ἀγαπῶν. ἐνὶ λόγῳ, ὃ θέλει ἑαυτῷ, θέλει καὶ τῷ πλησίον. οὗτος γάρ ἐστιν Θεοῦ νόμος καὶ προφητῶν, αὕτη τῆς ἀληθείας ἡ διδασκαλία. καὶ ταῦτα μὲν

12.32 | The just person is one who fights for what is right by nature. Just as it is natural for everyone to love those who love them, the just person tries to love even their enemies and bless those who insult them. They even pray for their enemies and have compassion on those who do wrong. Therefore, they avoid doing wrong themselves, and still bless those who curse them. They forgive those who hit them, yield to those who pursue them, greet those who do not greet them, share with those who have less, convince the angry, reconcile with the enemy, encourage the stubborn, teach the unbeliever, comfort the grieving, and bear with those who hurt them, without being angry at the ungrateful. When it comes to loving their neighbor as themselves, they do not fear poverty, but share what they have with those in need, becoming poor themselves. They do not punish those who sin. For the one who loves their neighbor as themselves knows that they do not want to be punished for their own sins, so they do not punish others for theirs. Just as they want to be praised, blessed, honored, and have all their sins forgiven, they do the same for their neighbor, loving them as themselves. In short, what one wants for oneself, one

ἀγάπη ἡ πρὸς πάντα ἄνθρωπον τελεία τὸ ἄρρ' ἐν μέρος ἐστὶν οὕσα τῆς φιλανθρωπίας, τὸ δὲ ἐλεεῖν τὸ θῆλυ μέρος ἐστὶν αὐτῆς. ὅπερ ἐστὶν πεινῶντα θρέψαι καὶ ποτὸν δειψῶντι παρασχεῖν γυμνὸν ἐνδύσαι καὶ νοσοῦντα ἐπισκέψασθαι καὶ ξένον δέξασθαι, ἐν εἰρκτῇ κατὰ τὸ δυνατόν ἐπιφαινόμενον βοηθεῖν, ἀπαξαιπλῶς τὸν ἐν συμφορᾷ ἐλεῆσαι.

wants for their neighbor too. This is the law of God and the prophets, and this is the teaching of truth. Love for all people is the perfect male aspect of kindness, while compassion is the female aspect of it. This includes feeding the hungry, giving drink to the thirsty, clothing the naked, visiting the sick, and welcoming the stranger. In times of trouble, they help as much as they can, and simply have compassion on those in distress.

12.33 | Ἐγὼ δὲ ἀκούσας ἔφην· ταῦτα μὲν δυνατόν πράττειν, ἐχθροὺς δὲ εὐεργετεῖν, πᾶσαν αὐτῶν ὑποφέροντα ἐπήρειαν, οὐκ οἶμαι δυνατόν ἀνθρωπεῖα προσεῖναι φύσει. καὶ ὁ Πέτρος ἀπεκρίνατο· ὀρθῶς ἔφης· ἀθανασίας γὰρ αἰτία οὕσα ἡ φιλανθρωπία πολλοῦ δίδοται. κάγῳ ἔφην· πῶς οὖν σύνεστιν ἐν νῶ λαβεῖν; καὶ ὁ Πέτρος ἀπεκρίνατο· ταύτην, ᾧ φίλε Κλήμης, λαβεῖν ἔστιν, ἐὰν πληροφορηθῇ τις, ὅτι οἱ ἐχθροὶ πρὸς καιρὸν κακουχοῦντες, οὓς μισοῦσιν, αἰώνιου κολάσεως ἀπαλλαγῆς αὐτοῖς αἴτιοι γίνονται· προσέτι δὲ αὐτοὺς ὡς εὐεργέτας σφόδρα ἀγαπήσουσιν. ἡ δὲ ὁδὸς τοῦ ταύτην λαβεῖν, ᾧ φίλε Κλήμης, μία τίς ἐστίν, ἥπερ ἐστὶν φόβος Θεοῦ. ὁ γὰρ Θεὸς φοβούμενος τὸν πλησίον ὡς ἑαυτὸν ἀγαπᾶν μὲν καταρχὰς οὐ δύναται· ἐπὶ τὸ τοιοῦτο κελεύσαντι οὐ προσέρχεται τῇ ψυχῇ· τῷ μέντοι πρὸς Θεὸν φόβῳ τὰ ἀγαπώντων ποιεῖν δύναται, καὶ εἴθ' οὕτως πράξαντι τὰ ἀγάπης τὸ ἀγαπᾶν ὡς νύμφη οὕσα προσφέρεται ὡς νυμφίῳ τῷ φόβῳ. καὶ οὕτως τοὺς φιλανθρώπους τίκτουςα λογισμοὺς ἀθάνατον τίθησιν τὸν κεκτημένον, ὡς εἰκόνα Θεοῦ ὁμοίαν, ὑπὸ φθορᾷ ὑβρισθῆναι μὴ δυναμένην τὴν αὐτοῦ φύσιν. ὁμῶς τὸν τῆς φιλανθρωπίας ἐκθεμένου ἡμῖν λόγον, ἐσπέρας

12.33 | And I, having heard this, said, "It is possible to do these things, but to do good to enemies while enduring all their harm, I do not think it is possible for a human by nature." And Peter replied, "You are right; for the reason for immortality, which is kindness, is greatly valued." And I said, "How then is it possible to understand this?" And Peter answered, "It is possible, dear Clement, to understand this if one is convinced that those who harm their enemies, whom they hate, become the cause of their release from eternal punishment. Moreover, they will love them very much as benefactors. The way to understand this, dear Clement, is one: it is the fear of God. For the one who fears God cannot initially love their neighbor as themselves; they do not approach their soul with such a command. However, through the fear of God, they can do what is loving, and thus, acting in love, they present themselves like a bride to her bridegroom in fear. And so, those who are kind create immortal thoughts, as if they are made in the image of God, which cannot be harmed by decay. Thus, when we had finished discussing kindness, evening came, and we turned to sleep."

ἐπικαταλαβούσης, εἰς ὕπνον ἐτρέπημεν.

Chapter 13

13.1 | Ὁρθρου δὲ γενομένου εἰσιῶν ὁ Πέτρος ἔφη· ὁ μὲν Κλήμης μετὰ τῆς αὐτοῦ μητρὸς Ματτιδίας καὶ τῆς ἐμῆς γυναικὸς ἅμα ἐπὶ τοῦ ὁχήματος καθεζέσθωσαν. καὶ ὁμῶς οὕτως ἐγένετο. ὁρμώντων δὲ ἡμῶν τὴν ἐπὶ Βαλανίας ὁδὸν ἐπύθετό μου ἡ μήτηρ, πῶς ὁ πατήρ διάγει. κάγῳ ἔφην· ἐπὶ τὴν ζήτησίν σου καὶ τῶν διδύμων ἀδελφῶν μου Φαυστίνου τε καὶ Φαυστινιανοῦ ἐκβὰς ἀνεύρετός ἐστιν. οἶμαι δὲ ἐκ τοῦ πλείστου τελευτῆσαι αὐτόν, ἢ ναυφραγίῳ περιπεσόντα, ἢ ἐν ὁδῷ σφαλέντα, ἢ ὑπὸ λύπης μαρανθέντα. ἡ δὲ ἀκούσασα καὶ ἐπίδακρυς γενομένη ἐστέναξεν λυπηθεῖσα, τῇ δὲ πρὸς ἐμὲ εὐρέσει χαίρουσα τὴν ἐκ τῆς ὑπομνήσεως λύπην μετρίως ἀπήμβλυνεν. ὁμῶς οὖν κατηντήσαμεν εἰς Βαλανίας. τῇ δὲ ἐπιούσῃ ἡμέρᾳ εἰς Πάλτον ἦλθομεν, κάκειθεν εἰς Γάβαλαν· τῇ δὲ ἑτέρᾳ κατηντήσαμεν εἰς Λαοδίκειαν. καὶ ἰδοὺ πρὸ τῶν θυρῶν Νικήτης καὶ Ἀκύλας ἀπήντων ἡμῖν, καὶ καταφιλήσαντες ἤγον ἐπὶ τὴν ξενίαν. ὁ δὲ Πέτρος καλὴν καὶ μεγάλην πόλιν ἰδὼν· ἄξιον, ἔφη, ἐνταῦθα ἡμερῶν ἐπιμεῖναι. ὥς γὰρ ἐπίπαν τὸ πλῆθος δυνατώτερόν ἐστιν τίκτειν τοὺς ζητουμένους. ὁ μὲν οὖν Νικήτης καὶ Ἀκύλας ἐπυνθάνοντό μου, τίς εἴη αὕτη ἡ ξένη γυνή. κάγῳ ἔφην· ἐμὴ μήτηρ, ἣν ἐπιγνώναί μοι ὁ Θεὸς διὰ Πέτρου τοῦ κυρίου μου ἐδωρήσατο.

13.2 | Ταῦτά μου εἰπόντος, ὁ Πέτρος πάντα αὐτοῖς ἐπὶ κεφαλαίων ἐξέθετο, ὥς ἅμα αὐτοὺς προοδεῦσαι ἐγὼ Κλήμης τὸ ἐμὸν γένος αὐτῷ ἐξεθέμην, καὶ τῆς μητρὸς τὴν

13.1 | When dawn came, Peter said, "Let Clement sit with his mother Matidia and my wife by the carriage." And so it happened. As we started on the road to Balania, my mother asked me how my father was doing. I said, "He is hard to find in your search for him and my twin brothers Faustinus and Faustinian. I think he has likely died from illness, or fallen into a shipwreck, or met with an accident on the road, or perished from grief." When she heard this, she became tearful and sighed in sorrow, but she was somewhat comforted by the joy of finding me again. So we arrived in Balania. The next day we went to Palton, and from there to Gabala; on the following day, we reached Laodicea. And behold, before the doors, Nicetas and Aquila met us, and after kissing us, they took us to their home. When Peter saw the beautiful and large city, he said, "It is worth staying here for a few days, for the crowd is stronger and can help find those who are sought." Nicetas and Aquila then asked me who this foreign woman was. I said, "She is my mother, whom God has given me to recognize through my Lord Peter."

13.2 | After I said these things, Peter explained everything to them in detail. While they were moving forward, I, Clement, shared my family background

ἐκ τῆς τοῦ ὀνείρου πλαστῆς καὶ
προφάσεως μετὰ τῶν διδύμων αὐτῆς
τέκνων γενομένην ἀποδημίαν, ἔτι τε καὶ
τοῦ πατρὸς τὴν ἐπὶ ζήτησιν αὐτῆς
ἀποδημίαν· ἔπειτα καὶ ὡς αὐτὸς Πέτρος
μετὰ τὸ ἀκοῦσαι ταῦτα εἰσελθὼν εἰς τὴν
νῆσον καὶ τῇ γυναικὶ συντυχὼν καὶ
προσαιτοῦσαν ἰδὼν καὶ τοῦ προσατεῖν τὴν
αἰτίαν πυθόμενος, ἔγνω αὐτῆς γένος,
ἀναστροφὴν, τὸν πλαστὸν ὄνειρον, καὶ τῶν
τέκνων τὰ ὀνόματα, ἐμοῦ τε τοῦ
καταλειφθέντος παρὰ τῷ πατρὶ καὶ τῶν
αὐτῇ συμπορευθέντων διδύμων τέκνων,
καὶ οὓς ἐν βυθῷ ὑπενόεῖτο τεθνηκέναι.

13.3 | Τούτων οὖν κεφαλαιωδῶς ῥηθέντων
ὑπὸ Πέτρου, ὁ Νικήτης καὶ ὁ Ἀκύλας
ἐκπλαγέντες ἔλεγον· ἄρά γε, δέσποτα καὶ
κύριε τῶν ἀπάντων, τοῦτο ἀληθὲς ἢ
ὄνειρός ἐστιν; καὶ ὁ Πέτρος ἔφη· εἰ μὴ
κοιμώμεθα, ἀληθὲς τυγχάνει. οἱ δὲ βραχὺ
μείναντες καὶ σύννοιοι γενόμενοι ἔφασαν·
ἡμεῖς ἐσμεν Φαυστῖνος καὶ Φαυστινιανός,
καὶ ἀπαρχῆς σου διαλεγόμενου ἀλλήλοις
ἐμβλέποντες πολλὰ περὶ ἑαυτῶν
κατεστοχαζόμεθα, μὴ ἄρα οὐχ ἡμῖν
διαφέρει τὰ λεγόμενα, λογιζόμενοι ὅτι
πολλὰ παρόμοια γίνεται ἐν τῷ βίῳ· διὸ
ἐσιωπῶμεν παλλόμενοι τὰς καρδίας. πρὸς
δὲ τὸ τέλος τοῦ λεγομένου ἀποβλέψαντες,
ὅτι ἡμῖν διαφέρει τὰ λεγόμενα, τότε αὐτοὺς
ὁμολογήσαμεν. καὶ τοῦτο εἰπόντες μετὰ
δακρύων ἐπεισῆλθον τῇ μητρὶ, καὶ
κοιμωμένην εὐρόντες ἤδη περιπλέκεσθαι
ἐβούλοντο. ὁ δὲ Πέτρος ἐκώλυεν αὐτοὺς
εἰπὼν· ἐάσατέ με, προσαγάγω ὑμᾶς
παραστῆσαι τῇ μητρὶ, μή πως ὑπὸ τῆς
πολλῆς αἰφνιδίου χαρᾶς εἰς ἔκστασιν ἔλθοι
φρενῶν, ἅτε δὴ κοιμωμένη καὶ τὸ πνεῦμα
ὑπὸ τοῦ ὕπνου ἀπασχολημένον ἔχουσα.

with him, including my mother's journey
that began with a dream and the departure
of her twin children, as well as my father's
journey in search of her. Then, after
hearing this, Peter went into the island and
met the woman. When he saw her asking
for help and learned the reason for her
request, he recognized her family, her
background, the dream that had led her,
and the names of her children. He also
knew about me, who had been left behind
with my father, and the twin children who
had traveled with her, and those whom she
suspected to have died in the depths.

13.3 | After Peter said these important
things, Nicetas and Aquila were amazed
and asked, "Is this true, master and lord of
all, or is it a dream?" Peter replied, "If we
are not dreaming, it is true." They stayed
quiet for a little while, and as they were
thinking together, they said, "We are
Faustinus and Faustinian, and while you
were speaking, we were reflecting on
ourselves, wondering if what was said
applies to us, since many similar things
happen in life. So we remain silent, feeling
our hearts shake. But when we looked
closely at what was said, we realized it does
apply to us." After saying this with tears,
they went to their mother and found her
already asleep. They wanted to embrace
her. But Peter stopped them, saying, "Let
me go to her, so I can bring you to her. I
don't want her to suddenly become
overwhelmed with joy and lose her senses,
since she is asleep and her spirit is
occupied by sleep."

13.4 | Ὅμῳς ἐπεὶ κόρον ἔσχεν ὕπνου, διεγερθείση τῇ μητρὶ ὁ Πέτρος ἤρξατο προσαγαγὼν λέγειν· γινώσκειν σε θέλω, γύναι, τῆς ἡμετέρας θρησκείας τὴν πολιτείαν. ἡμεῖς ἕνα Θεὸν σέβομεν, τὸν πεποιηκότα ὃν ὁρᾷς κόσμον, καὶ τούτου φυλάσσομεν τὸν νόμον, περιέχοντα ἐν πρώτοις, αὐτὸν σέβειν μόνον καὶ τὸ αὐτοῦ ἀγιάζειν ὄνομα, τιμᾶν τε γονεῖς, καὶ σωφρονεῖν, βιοῦν τε ἡδέως. πρὸς τούτοις δὲ ἀδιαφόρως μὴ βιοῦντες τραπέζης ἐθνῶν οὐκ ἀπολαύομεν, ἅτε δὴ οὐδε συνεστιᾶσθαι αὐτοῖς δυνάμενοι, διὰ τὸ ἀκαθάρτως αὐτοὺς βιοῦν. πλὴν ὁπότε αὐτοὺς πείσωμεν τὰ τῆς ἀληθείας φρονεῖν τε καὶ ποιεῖν, βαπτίσαντες αὐτοὺς τρισμακαρίᾳ τινὶ ἐπονομασίᾳ, τότε αὐτοῖς συναλιζόμεθα. ἐπεὶ οὐδ' ἂν πατὴρ ἢ μήτηρ τυγχάνη, ἢ γυνὴ, ἢ τέκνον, ἢ ἀδελφὸς, ἢ ἄλλος τις ἐκ φύσεως στοργὴν ἔχων, συνεστιᾶσθαι αὐτῷ τολμᾶν δυνάμεθα. θρησκεία γὰρ διαφερόντως τοῦτο ποιοῦμεν. μὴ οὖν ὕβριν ἡγήσῃ τὸ μὴ συνεστιᾶσθαί σοι τὸν υἱόν, μέχρις ἂν τὰ αὐτὰ φρονῇς καὶ ποιῇς.

13.5 | Ἡ δὲ ἀκούσασα ἔφη· τί οὖν κωλύει με σήμερον βαπτισθῆναι; ἢ τις πρὸ τοῦ σε ἰδεῖν τοὺς λεγομένους θεοὺς ἀπεστράφην, λογισμῷ τούτῳ, ὅτι πολλὰ σχεδὸν καθ' ἡμέραν θουούσῃ αὐτοῖς ἐν ταῖς ἀνάγκαις οὐ παρεστάθησάν μοι περὶ δὲ μοιχείας τι δεῖ καὶ λέγειν; ὁπότε οὐδ' ὅτε ἐπλούτουν, τρυφὴ με τοῦτο ἠπάτησεν, οὐδ' ἢ μετὰ ταύτην πενία ἐπὶ τοῦτο ἐλθεῖν ἀναγκάσαι δεδύνηται, ἀντιποιουμένην μου τῆς σωφροσύνης ὡς μεγίστου κάλλους, ἥς ἕνεκα εἰς τοσαύτην ἦλθον περίστασιν. ἀλλ' οὐδ' οἷμάί σε, κύριέ μου Πέτρε, ἀγνοεῖν, ὅτι ἡ πλείων ἐπιθυμία ἐξ εὐθυμιῶν γίνεται.

13.4 | When she had enough sleep, Peter woke the mother and began to speak, saying, "I want you to know, woman, about our way of worship. We honor one God, the creator of the world you see, and we keep his law, which teaches us to worship him alone and to honor his holy name, to respect our parents, to be self-controlled, and to live happily. In addition, we do not partake in the feasts of the nations, since we cannot eat with them because they live in an unclean way. However, whenever we can persuade them to think and act according to the truth, by baptizing them with a blessed name, then we can share meals with them. For we cannot even dare to eat with a father, mother, wife, child, brother, or anyone else who has natural affection for us. This is because we act differently when it comes to our faith. So do not consider it an insult that you cannot share a meal with your son until you think and act the same way."

13.5 | When she heard this, she said, "What is stopping me from being baptized today? I turned away from the so-called gods before I saw you, thinking that I often offered sacrifices to them in my needs, but I was not present for the matter of adultery. When I was rich, this did not deceive me, nor did poverty force me to this point, as I valued my self-control as my greatest beauty, for which I have come to such a situation. But I do not think, my lord Peter, that you are unaware that greater desire comes from good spirits. Therefore, I, being self-controlled in joy, do not give myself to

ὁθεν ἐγὼ ἐν εὐθυμίᾳ σωφρονήσασα, ἐν
δυσθυμίᾳ πρὸς ἡδονὰς ἐμαυτὴν οὐκ
ἀποδίδωμι. ἀλλὰ μηδὲ νῦν μου κακεχίας
ἀπηλλάχθαι νομίσης τὴν ψυχὴν, τὴν ποσῶς
παραμυθίας τυχοῦσαν διὰ τὴν Κλήμεντος
ἐπίγνωσιν. ἀντσεισρχομένη γὰρ ἢ ἐκ τῶν
δύο τέκνων μου ἀθυμία καὶ τὴν ποσῶς
ἀμαυροῖ χαράν. παρακαλέσομαι γὰρ περὶ
αὐτῶν ὅτι ἐν θαλάσῃ διεφώνησαν, ἀλλ'
οὐχ ὅτι πρὸς τούτοις ἐκτὸς τειχῶν
θρησκείας Θεοῦ φθαρέντες τὰ σώματα καὶ
τὰς ψυχὰς ἀπώλονται. ὁ δὲ τούτων πατήρ,
ἐμὸς δὲ σύμβιος, ὡς παρὰ Κλήμεντος
ἔμαθον, ἐπὶ τε τὴν ἐμὴν καὶ τὴν τῶν υἱῶν
ζήτησιν ἐκβάς, τοσοῦτοις ἔτεσιν ἀφανὴς
ἐστίν· πάντως δὲ ἐτελεύτησεν. καὶ γὰρ ὁ
ταλαίπωρος ὑπὸ σωφροσύνης με ἀγαπῶν
φιλότεκνος ἦν. ὁθεν πάντων ἡμῶν ὑπὲρ
πάντα αὐτῷ ἡγαπημένων στερηθεὶς ὁ
γέρων ὑπὸ μεγίστης ἀθυμίας διεφώνησεν.

pleasures in sadness. But do not think that
my soul is now free from wickedness, just
because I have gained comfort through the
knowledge of Clement. For the sadness
from my two children enters in, and it
somewhat darkens my joy. I will pray for
them, since they have perished at sea, but
not because their bodies and souls were
destroyed outside the walls of the worship
of God. Their father, my husband, as I
learned from Clement, has been missing for
so many years in search of me and my sons;
he has certainly died. For the poor man,
loving me with self-control, was a devoted
father. Therefore, deprived of all of us
whom he loved most, the old man passed
away from great sadness."

13.6 | Τῆς μητρὸς ταῦτα λεγούσης, κατὰ
τὴν Πέτρου παραίνεσιν, ἀκούοντες οὐκέτι
στέγειν ἐδύναντο οἱ παῖδες, ἀλλ'
ἐγερθέντες περιεπλέκοντο αὐτῇ, πολλὰ
δακρύοντες καὶ καταφιλοῦντες. ἡ δὲ ἔφη·
τί θέλει τοῦτο εἶναι; καὶ ὁ Πέτρος
ἀπεκρίνατο παράστησον, ὦ γύναι,
γενναίως τὸν νοῦν σου, ὅπως τῶν σῶν
ἀπολαύσης τέκνων. οὗτοι γὰρ εἰσιν
Φαυστῖνος καὶ Φαυστινιανὸς, οἱ υἱοὶ σου,
οὓς ἐν βυθῷ τεθνάναι ἔλεγες. πῶς δὲ ζῶσιν,
ἐπὶ σου θανόντες ἐν τῇ χαλεπωτάτῃ ἐκείνῃ
νυκτὶ, καὶ πῶς νῦν ὁ μὲν αὐτῶν Νικήτης
λέγεται, ὁ δὲ Ἀκύλας, αὐτοὶ σοι εἰπεῖν
δυνήσονται, σὺν σοι γὰρ ἡμεῖς μαθεῖν
ἔχομεν. ταῦτα τοῦ Πέτρου εἰπόντος, ἡ
μήτηρ χαρεῖσα σφόδρα ὑπ' ἐκλύσεως
ὀλίγου διεφώνει. ὅτε δὲ αὐτὴν
ἀνεκτησάμεθα, ἐκαθέσθη, καὶ ἑαυτῆς
γενομένη ἔφη παρακαλῶ, τέκνα μου
ποθεινά, εἵπατε ἡμῖν τὰ μετὰ τὴν χαλεπὴν

13.6 | While the mother was saying these
things, the children, unable to hold back
any longer because of Peter's
encouragement, got up and embraced her,
crying a lot and kissing her. She said, "What
could this mean?" Peter replied, "Be brave,
woman, so that you may enjoy your
children. These are Faustinus and
Faustinian, your sons, whom you said had
died in the depths. How can they be alive,
having died on that terrible night, and how
is it that one of them is called Nicetas and
the other Aquila? They can tell you
themselves, for we are here to learn with
you." After Peter said this, the mother was
very happy and almost fainted from relief.
When we helped her to recover, she sat
down and, coming to herself, said, "I beg
you, my beloved children, tell us what
happened to you after that terrible night."

ἐκείνην νύκτα συμβάντα ὑμῖν.

13.7 | Καὶ ὁ Νικήτης, τοῦ λοιποῦ Φαυστῖνος, ἤρξατο λέγειν. τῆς αὐτῆς ἐκείνης νυκτὸς τοῦ πλοίου, ὡς οἴσθα, διαλυομένου, ἡμᾶς ἄνδρες τινὲς ἐν τῷ βυθῷ ληστεύειν μὴ φοβούμενοι ἀνείλαντο, καὶ ἐν σκάφῃ θέντες καὶ κώπαις ἐλαύνοντες ὅτε μὲν παρὰ γῆν ἔφερον, ὅτε δὲ καὶ τροφὰς μεταπεμπόμενοι εἰς τὴν Στράτωνος ἦγον Καισάρειαν· κάκεῖ δακρύοντας ἡμᾶς λιμῷ, φόβῳ τε καὶ πληγαῖς, ὅπως μὴ τι προπετὲς λαλήσωμεν τῶν αὐτοῖς μὴ δοκούντων, ἔτι δὲ καὶ τὰ ὀνόματα ἡμῶν ἀλλάξαντες, πωλῆσαι ἠδυνήθησαν. γυνὴ δέ τις Ἰουδαίῳις προσήλυτος, ἀξιόλογος πάνυ, ὀνόματι Ἰοῦστα, ὠνησαμένη ἡμᾶς εἰς τέκνων ἐφύλαττεν τόπον, καὶ πάσῃ ἐλληνικῇ παιδείᾳ μετὰ σπουδῆς ἐξεπαίδευσεν. ἡμεῖς δὲ ἐφ' ἡλικίας ἔμφορονες γενόμενοι καὶ τὴν θρησκείαν ἠγαπήσαμεν, καὶ τὰ τῆς παιδείας ἐφιλοπονήσαμεν, ὅπως πρὸς τὰ λοιπὰ ἔθνη διαλεγόμενοι ἐλέγχειν αὐτὰ περὶ πλάνης δυνώμεθα. ἀλλὰ καὶ τὰ φιλοσόφων ἠκριβώσαμεν, ἐξαιρέτως δὲ τὰ ἀθεώτατα, λέγω δὴ τὰ Ἐπικούρου καὶ Πύρρωνος, ἵνα μᾶλλον ἀνασκευάζειν δυνώμεθα.

13.8 | Σίμωνι δέ τινι μάγῳ σχεδὸν σύντροφοι γενόμενοι, φιλίας ὁδῷ ἀπατηθῆναι ἐκινδυνεύσαμεν. ἔστιν δὲ τις περὶ ἀνθρώπου τινὸς λόγος, οὗ φανέντος ἐν βασιλείᾳ τῶν θεοσεβησάντων ὄχλος ἀθανάτως καὶ ἀλύπως βιώσαι ἔχει· ὁμως ταῦτα μὲν σοι, μήτερ, ἐπὶ καιροῦ ἀκριβέστερον ἐκτελήσεται. πλὴν μέλλουσιν ἡμῖν ἀπατᾶσθαι ὑπὸ τοῦ Σίμωνος ἐταῖρός τις τοῦ κυρίως ἡμῶν Πέτρου, Ζακχαῖος

13.7 | And Nicetas, also known as Faustinus, began to speak. "On that same night, as you know, when the ship was breaking apart, some men in the depths did not fear to rob us. They took us on a small boat and, using oars, sometimes carried us along the land and sometimes brought food to Straton's Caesarea. There, crying from hunger, fear, and beatings, we were careful not to say anything that they did not want to hear, and they even changed our names so they could sell us. But there was a very notable woman, a convert to Judaism named Iousta, who bought us and kept us in a place for children, and she educated us with great care in all Greek learning. As we grew older, we loved the faith and worked hard at our studies so that we could argue with the other nations about their errors. We also studied the philosophers, especially the most atheistic ones, meaning those of Epicurus and Pyrrho, so that we could better refute them."

13.8 | And we almost got tricked by a certain magician named Simon, becoming his companions through friendship. There is a story about a certain man, who, when he appeared in the kingdom of the god-fearing, the crowd believed he lived immortal and without pain. However, mother, this will be explained to you more clearly in due time. But we are about to be deceived by a certain companion of Simon,

λεγόμενος, προσηκόμενος ἐνουθέτησεν μὴ ἀπατηθῆναι τῷ μάγῳ, ἐπελθόντι δὲ τῷ Πέτρῳ προσήγαγεν, ὅπως ἡμᾶς πληροφορήσας πείσῃ περὶ τῶν τῇ θεοσερείᾳ διαφερόντων. διὸ καὶ σε, μήτερ, εὐχόμεθα, ἵνα ὧν ἡμεῖς κατηξιώθημεν ἀγαθῶν, τούτων καὶ σὺ μεταλάβῃς ὅπως κοινῇ ἁλῶν καὶ τραπέζης μεταλαβεῖν δυνηθῶμεν. αὕτη οὖν ἐστὶν ἡ αἰτία, τεκοῦσα, δι' ἐνόμιζες ἡμᾶς τεθνάναι, τῷ ἐκείνῃ τῇ χαλεπωτάτῃ νυκτὶ ὑπὸ πειρατῶν ἀρθῆναι ἐν πελάγει, σὲ δὲ νομίζειν ἡμᾶς ἀπολωλέναι.

named Zacchaeus, who came to our master Peter and warned us not to be tricked by the magician. When he approached Peter, he brought us to him, hoping to convince us about the differences in the faith. So we pray for you, mother, that you may also share in the good things we have received, so that together we may be caught up in the same blessings and share the same table. This is the reason, dear mother, that you thought we had died, believing that we were taken by pirates in that terrible night at sea, while you thought we had perished.

13.9 | Ταῦτα τοῦ Φαυστίνου εἰπόντος ἡ μήτηρ ἡμῶν προσέπεσεν τῷ Πέτρῳ, δεομένη καὶ ἀξιοῦσα, ὅπως αὐτήν τε καὶ τὴν ξενοδόχον αὐτῆς μεταπεμψάμενος ἐξαυτῆς βαπτίσῃ, ἵνα φησί, μηδεμία τις ἡμέρα ἄμοιρος γένηται, ἀφ' ἧς τὰ ἐμαυτῆς ἀπέλαβον τέκνα, οὖν ἢ μὴ συνεστιαθῇν αὐτοῖς. ταυτὰ οὖν καὶ ἡμῶν τῇ μητρὶ συμπαρακαλεσάντων, ὁ Πέτρος ἔφη· τί νομίζετε, ἐγὼ μόνος ἄσπλαγχνός εἰμι, ὅτι μὴ βούλομαι ὑμᾶς συνεστιαθῆναι τῇ μητρὶ, βαπτίσας αὐτήν σήμερον; ἀλλὰ κἂν μίαν ἡμέραν πρὸ τοῦ βαπτισθῆναι νηστεύσαι αὐτήν δεῖ. καὶ ταῦτα ἐπεὶ ἀπλῶς τινα ὑπὲρ ἑαυτῆς ἐφθέγγετο λόγον, ὃν ἐγὼ τῆς πίστεως αὐτῆς ἱκανὸν ἐρηνέα συνεῖδον· ἐπεὶ πολλῶν ἡμερῶν αὐτήν ἀφελληνισθῆναι ἔδει.

13.9 | After Faustinus said these things, our mother fell at Peter's feet, begging and asking him to baptize both her and her hostess right away, saying that no day should pass without her receiving her children, so that she would not be separated from them. So, when we encouraged our mother with these words, Peter said, "What do you think? Am I the only one without compassion, that I do not want you to share a meal with your mother after baptizing her today? But she must fast for one day before being baptized." And after he spoke a little about herself, which I thought was a sufficient peace of faith, since she needed to be separated from Greek culture for many days.

13.10 | Κάγῳ ἔφην· εἰπὲ ἡμῖν τίνα ἐφθέγγετο λόγον, ᾧ τὴν πίστν αὐτῆς ἐξέφηνεν. καὶ ὁ Πέτρος ἔφη· ἡ ἀξίωσις αὐτῆς τοῦ βαπτισθῆναι αὐτῇ τὴν ξενοδόχον εὐεργέτιν. οὐκ ἂν δὲ τοῦτο τῇ ὑπ' αὐτῆς ποθουμένη δοθῆναι παρεκάλει, εἰ μὴ πρότερον αὐτὴ διετέθη ὡς ἐπὶ μεγάλῃ

13.10 | And I said, "Tell us what she spoke, by which she expressed her faith." Peter replied, "Her request to be baptized is a kindness to her hostess. But this would not be granted to her unless she first prepared herself for the great gift of baptism." Therefore, I recognize that whenever

τῇ τοῦ βαπτίσματος δωρεᾷ. ὁθεν ἐγὼ πολλῶν καταγινώσκω, ὁπότ' ἂν βαπτισθέντες καὶ πιστεύειν λέγοντες μηδὲν ἄξιον πίστεως ποιῶσι, μηδ' οὓς ἀγαπῶσιν, λέγω δὴ γυναῖκας αὐτῶν ἢ υἱοὺς ἢ φίλους, πρὸς τοῦτο προτρέπωνται εἰ γὰρ πεπιστεύκασιν ζωὴν αἰώνιον σὺν ἔργοις καλοῖς δωρεῖσθαι τὸν Θεόν, ἀνυπερθέτως οὓς ἡγάπων προετρέποντο βαπτισθῆναι. ἀλλ' ἐρεῖ τις ὑμῶν· ἀγαπῶσιν αὐτοὺς καὶ φροντίζουν αὐτῶν. τοῦτο εὐηθές ἐστιν. ἐπεὶ τί δὴ ποτε νοσοῦντας ὁρῶντες, ἢ ἀπαγομένους τὴν ἐπὶ θανάτῳ, ἢ ἄλλα τινὰ χαλεπὰ πάσχοντας, ὀδύρονται καὶ ἐλεῶσιν; οὕτως εἰ πεπιστεύκεισαν αἰώνιον πῦρ μένειν τοὺς τὸν Θεὸν μὴ σέβοντας, οὐκ ἂν ἐπαύσαντο νοθετοῦντες, ἢ καὶ ἀπειθοῦντας ὁρῶντες, ὡς περὶ ἀπίστων ὀδυνώμενοι, τὴν κατ' αὐτῶν κόλασιν πεπληροφορημένοι. καὶ τὰ νῦν τὴν ξενοδόχον πέμψας ἀνακρινῶ, εἰ τὸν νόμον τὸν δι' ἡμῶν ἀγαπᾶν αἰρεῖται· καὶ οὕτως ἀκολούθως ἃ δεῖ πράξομεν.

people are baptized and claim to believe, if they do nothing worthy of faith, they do not encourage those they love, whether wives, children, or friends, to be baptized. For if they truly believed that God would grant eternal life through good deeds, they would certainly urge those they loved to be baptized. But someone might say, "They love them and care for them." This is naive. For when they see someone suffering from illness, or facing death, or enduring other hardships, they grieve and show compassion. If they truly believed that eternal fire awaited those who do not honor God, they would not stop warning or grieving for those who disobey, as if they were tormented about the punishment awaiting them. So now I will send the hostess to ask if she chooses to follow the law of love for us, and then we will act accordingly.

13.11 | Ἡ δὲ μήτηρ ὑμῶν ἐπειδὴ πιστῶς διάκειται περὶ τοῦ βαπτίσματος, κἂν μίαν πρὸ τοῦ βαπτίσματος νηστευσάτω ἡμέραν. ἡ δὲ ὤμνυνεν· δύο τῶν διελθουσῶν ἡμερῶν, τῇ γυναικὶ τὰ κατὰ τὸν ἀναγνωρισμὸν διηγούμενη, ὑπὸ τῆς πολλῆς χαρᾶς τροφῆς μεταλαβεῖν οὐκ ἡδυνήθην, ἢ ἐχθρὸς μόνον βραχέος ὕδατος. ἐμαρτύρησέ τε τῷ ὄρκῳ ἡ γυνὴ Πέτρου λέγουσα· ἀληθῶς οὐκ ἐγεύσατο. καὶ ὁ Ἀκύλας, μᾶλλον δὲ τοῦ λοιποῦ Φαυστίνος, ἔφη· οὐκοῦν οὐδὲν κωλύει αὐτὴν βαπτισθῆναι. καὶ ὁ Πέτρος γελάσας ἀπεκρίνατο· ἀλλ' οὐκ ἔστι τοῦτο νηστεία βαπτίσματος, ἢ μὴ δι' αὐτὸ γέγονεν. καὶ ὁ Φαυστίνος ἀπεκρίνατο· ἴσως οὖν ὁ Θεὸς βουλόμενος ἡμῶν τὴν μητέρα μηδεμίαν ἡμέραν τῆς ἡμῶν ἐπιγνώσεως χωρίσαι τῆς τραπέζης, προωκονόμευσεν τὴν

13.11 | But your mother, since she is truly committed to baptism, should fast for one day before being baptized. She swore that during the two days that passed, while telling the woman about the recognition, she could not eat because of her great joy, having only a little water yesterday. The wife of Peter testified under oath, saying, "Truly, she has not tasted anything." And Aquila, more so Faustinus, said, "Then nothing prevents her from being baptized." Peter laughed and replied, "But this is not a fast for baptism if it did not happen for that reason." And Faustinus responded, "Perhaps God, wanting our mother not to miss a single day of our fellowship at the table, arranged for her to fast. Just as she acted wisely in ignorance, doing what was

νηστείαν. ὥς γὰρ ἐσωφρόνησεν ἐν ἀγνοίᾳ, τὸ πρέπον τῆς ἀληθείας ποιήσασα, οὕτως καὶ νῦν ὁ Θεὸς ἴσως ὥκονόμησεν πρὸ μᾶς νηστεῦσαι αὐτὴν ἐν ἀγνοίᾳ ὑπὲρ τοῦ ἀληθοῦς βαπτίσματος, ἵνα ἀπὸ πρώτης ἡμέρας τοῦ γνωρίσαι ἡμᾶς σὺν ἡμῖν ἁλῶν μεταλαβεῖν δυνηθῇ.

proper for the truth, so now God may have arranged for her to fast in ignorance for the true baptism, so that from the very first day of knowing us, she may be able to share with us."

13.12 | Καὶ ὁ Πέτρος ἔφη· μὴ ἡμᾶς νικάτω ἡ κακία, πρόφασιν εὐροῦσα τὴν πρόνοιαν καὶ τεκούσης στοργήν· ἀλλὰ μᾶλλον ὑμεῖς κάγω σὺν ὑμῖν τὴν σήμερον διαμείνωμεν, καὶ αὔριον βαπτισθήσεται. οὐδὲ γὰρ ἡ ὥρα τῆς σήμερον ἡμέρας ἐπιτήδειός ἐστιν εἰς βάπτισμα. καὶ ὁμῶς οὕτως γενέσθαι οἱ πάντες συνευδοκήσαμεν.

13.12 | And Peter said, "Let not evil overcome us, finding an excuse in care and love for the one giving birth. But rather, let you and I stay together today, and she will be baptized tomorrow. For even the time of today is not suitable for baptism." And so, we all agreed that it should be this way.

13.13 | Αὐτῆς οὖν ἐσπέρας τῆς Πέτρου οἱ πάντες διδασκαλίας ἀπηλαύομεν, δεικνύντος ἡμῖν ἐκ τῆς κατὰ τὴν μητέρα προφάσεως, τίνι λόγῳ τὰ τέλη τῆς σωφροσύνης καλὰ, τὰ δὲ τῆς μοιχείας χαλεπὰ ὄντα ὅλῳ γένει ὀλεθρον ποιεῖν φύσιν ἔχει, κἂν μὴ ταχέως, ἀλλ' οὖν γε κἂν βραδέως. ἐπὶ τοσοῦτον δέ, φησὶν, τὰ τῆς σωφροσύνης ἀρέσκει τῷ Θεῷ, ὅτι καὶ τοῖς ἐν πλάνῃ οὖσιν βραχεῖάν τινα ὑπὲρ αὐτῆς ἐν τῷ νῦν βίῳ ἀπονέμει χάριν (ἡ γὰρ ἐκεῖ σωτηρία μόνοις τοῖς διὰ τὴν εἰς αὐτὸν ἐλπίδα βαπτισθεῖσιν καὶ σωφρόνως δικαιοπραγοῦσιν ἀποδίδεται). ὥσπερ ἐγνώκατε ἐπὶ τῆς ὑμετέρας μητρὸς γενόμενα, λέγω δὴ τὰ ἐπὶ τέλει καλὰ. ἴσως δὲ εἰ ἐμοιχήσατο, ἀνήρητο ἅν. διὸ σωφρονήσασαν ἐλεήσας ὁ Θεὸς τὸν κατ' αὐτῆς ἀπέστρεψεν φόνον, καὶ τὰ ἀφαιρεθέντα τέκνα ἀπέδωκεν.

13.13 | That evening of Peter, we all listened to teachings, as he showed us through the excuse concerning the mother, how the ends of self-control are good, while the ends of adultery have a nature that brings destruction to all kinds, even if not quickly, but certainly, even if slowly. He said that the things of self-control please God so much that even those who are in error receive some grace in this life for it (for salvation there is given only to those who are baptized through hope in Him and act righteously). Just as you have seen in your mother, I speak of the good ends. Perhaps if she had committed adultery, she would have been taken away. Therefore, having acted with self-control, God, showing mercy, turned away the murder against her, and returned the children that were taken away.

13.14 | Ἀλλ' ἐρεῖ τις ἴσως· πόσοι διὰ

13.14 | But someone might say, "How many

σωφροσύνην ἀπώλονται; φημὶ ἀναισθησίας αἰτία, χρὴ γὰρ τὴν αἰσθανομένην ἢ ἐρωμένου τινὸς ἢ ἐραστοῦ, παρ' αὐτὸ φυγεῖν τῆς πρὸς αὐτὸν ἐπιμίξεως, ὡς πῦρ φλέγον ἢ λυσοῦντα κύνα. ὅνπερ τρόπον ἐποίησεν ἡ ὑμᾶς τεκοῦσα, τὸ τῆς σωφροσύνης ὄντως ἀγαπήσασα καλόν. δι' ὃ φυλαχθεῖσα σὺν ἡμῖν αἰωνίου βασιλείας ἔλαβεν τὴν ἐπίγνωσιν. ἡ σωφρονεῖν βουλομένη γυνὴ εἰδέναι ὀφείλει, ὅτι φθονομένη ὑπὸ κακίας προφάσει ἔρωτος πολλοὺς ἔχει τοὺς ἐπιβούλους. μὴ δὲ τῇ πρὸς τὸ σωφρονεῖν ἐνστάσει σεμνὴ μέινασα τὴν ὑπὸ πάντων νίκην λαβοῦσα σωθῆναι ἔχει. καὶ γὰρ εἰ πάντα καλὰ διαπράξαίτο τις, μὴ τῇ πρὸς τὸ μοιχήσασθαι ἁμαρτίᾳ κολασθῆναι δεῖ, ὁ προφήτης ἔφη.

have perished because of self-control?" I say it is due to insensitivity, for one must flee from the touch of a lover or a beloved, like fire burning or a rabid dog. In this way, your mother acted, truly loving the good of self-control. Because of this, being protected with us, she received the knowledge of eternal kingship. A woman who wishes to be self-controlled should know that, being envied by evil under the pretense of love, she has many enemies. By remaining serious in her desire for self-control, she can gain victory over all. For even if someone were to do all good things, they must be punished for one sin of adultery, as the prophet said.

13.15 | Ἡ σώφρων γυνὴ τὸ τοῦ Θεοῦ θέλημα ποιοῦσα τῆς αὐτοῦ πρώτης κτίσεως ἀγαθὴ ὑπόμνησις γίνεται. ὅτι εἷς ὢν ὁ Θεὸς ἐνὶ ἀνθρώπῳ μίαν ἔκτισε γυναῖκα. ἔτι δὲ μᾶλλον σώφρων μένει, ἐὰν τῆς κτίσεως μὴ λανθάνῃ, καὶ τὴν κόλασιν προβλέπῃ, καὶ τῶν αἰωνίων ἀγαθῶν τὴν ζημίαν μὴ ἀγνοῇ. ἡ σώφρων γυνὴ ἐπὶ τοῖς σώζεσθαι θέλουσιν ἡδομένη, παράδειγμα εὐσεβὲς τοῖς θεοσεβοῦσιν τυγχάνει· ἀγαθοῦ γὰρ βίου νόμος ἐστίν. ἡ σωφρονεῖν θέλουσα τὰς προφάσεις τῆς λοιδορίας ἐκκόπτει, ἐὰν δὲ μὴ παρέχουσα πρόφασιν λοιδορεῖται ὡς ὑπ' ἐχθροῦ, ὑπὸ Θεοῦ εὐλογεῖται καὶ ἐκδικεῖται. ἡ σώφρων τὸν Θεὸν ποθεῖ, τὸν Θεὸν φιλεῖ, τὸν Θεὸν τέρπει, τὸν Θεὸν δοξάζει· ἀνθρώποις πρόφασιν πρὸς λοιδορίαν οὐ παρέχει. ἡ σώφρων γυνὴ τὴν ἐκκλησίαν ἀγαθῇ τιμῇ μυρίζει καὶ ἐπὶ σεμνότητι δοξάζει· ἔτι δὲ καὶ διδασκάλων ἔπαινός ἐστιν, καὶ συνεργὸς αὐτοῖς σωφρονοῦσι τυγχάνει.

13.15 | The self-controlled woman does the will of God and serves as a good reminder of His first creation. For God, being one, created one woman from one man. Moreover, she remains more self-controlled if she does not forget creation, foresees punishment, and is not unaware of the loss of eternal goods. The self-controlled woman, who wishes to be saved, becomes a good example for those who worship God, for she is a law of good life. The woman who wants to be self-controlled cuts off the excuses for insults, and if she is insulted without giving a reason, she is blessed by God and avenged. The self-controlled woman longs for God, loves God, delights in God, and glorifies God; she does not provide an excuse for insults to people. The self-controlled woman honors the church with good respect and glorifies it with seriousness; she is also praised by teachers and becomes a partner with those who are self-

controlled.

13.16 | Ἡ σώφρων γυνὴ ὡς νυμφίῳ υἱῷ Θεοῦ κοσμεῖται, ἐνδεδυμένη τὸ σεμνὸν φῶς. ἔστιν δὲ αὐτῇ κάλλος ἐν τῇ ψυχῇ εὐνομία. μύρου δὲ πνέει τῆς ἀγαθῆς φήμης. καλὰ φορεῖ· ἡμφίεσται τὴν αἰδῶ. καὶ τιμίους μαργαρίτας περικείται, τοὺς σωφρονίζοντας λόγους. λευκὴ δὲ τυγχάνει, ὅτ' ἂν τὰς φρένας ἥ λελαμπρυσμένη. καλῶ ἐσόπτρῳ ὁρᾷ, εἰς τὸν Θεὸν ἐμβλέπουσα. καλῶ κόσμῳ χρῆται, τῷ πρὸς Θεὸν φόβῳ τὴν ψυχὴν νοουθετοῦσα. καλὴ ἡ γυνή, οὐχ ἡ χρυσοῦ πεπεδημένη, ἀλλ' ἡ τῶν προσκαίρων ἐπιθυμιῶν λελυμένη. ἡ σώφρων γυνὴ μεγάλῳ βασιλεῖ περιπόθητός ἐστιν, αὐτῷ μεμνήσκειται, αὐτῷ τετήρηται, ὑπὸ αὐτοῦ ἡγάπηται. ἡ σώφρων εἰς τὸ θέλεισθαι προφάσεις οὐ παρέχει, ἢ τῷ αὐτῆς ἀνδρὶ. ἡ σώφρων ὑπὸ ἐτέρου θελομένη λυπεῖται. ἡ σώφρων τὸν ἄνδρα ἐνδιαθέτως φιλεῖ, καὶ καταφιλεῖ, καὶ κολακεύει, ἀρέσκει, δουλεύει, πρὸς πάντα αὐτῷ πειθεται, παρ' ἐκτὸς τοῦ ἀπειθεῖν Θεῷ. ἡ γὰρ πειθομένη Θεῷ ἄνευ φυλάκων καὶ τὴν ψυχὴν σωφρονεῖ καὶ τὸ σῶμα καθαρεύει.

13.16 | The self-controlled woman is adorned as a bride of the Son of God, dressed in the serious light. She has beauty in her soul through good behavior. She breathes the sweet scent of good reputation. She wears beautiful clothes; she is clothed in modesty. And precious pearls surround her, which are the words that teach self-control. She appears white when her thoughts are shining. She looks into a beautiful mirror, gazing toward God. She uses a beautiful adornment, guiding her soul with the fear of God. The beautiful woman is not the one dressed in gold, but the one freed from temporary desires. The self-controlled woman is desired by a great king; she is betrothed to him, kept by him, and loved by him. The self-controlled woman does not provide excuses for wanting, either to her husband or to anyone else. The self-controlled woman feels sorrow if she desires another. The self-controlled woman loves her husband with intention, kisses him, flatters him, pleases him, serves him, and obeys him in everything except disobeying God. For the one who obeys God, without guards, both keeps her soul self-controlled and purifies her body.

13.17 | Ἀνόητος οὗτος πᾶς ἄνθρωπος ὁ τὴν ἑαυτοῦ γυναῖκα χωρίζων φόβου Θεοῦ. ὅτι ἡ Θεὸν μὴ φοβουμένη οὐδὲ τὸν ἄνδρα φοβεῖται. ἐὰν Θεὸν τὸν ἀόρατον βλέποντα μὴ φοβῇται, πρὸς τὸν μὴ ὁρῶντα πῶς σωφρονήσει; πῶς δὲ σωφρονήσει ἡ μὴ συνερχομένη πρὸς τοὺς σωφρονίζοντας ἀκούειν λόγους; πῶς δὲ καὶ νοουθεσίας

13.17 | Therefore, every man who separates from his own wife without the fear of God is foolish. For she who does not fear God does not fear her husband either. If she does not fear God, who sees everything, how will she show self-control toward someone she cannot see? How will she be self-controlled if she does not come

τύχοι; πῶς δὲ σωφρονήσει ἄνευ φυλάκων, ἔαν τὴν ἐσομένην κρίσιν τοῦ Θεοῦ μὴ διδαχθῇ, μηδὲ τὴν ἐπὶ μικρᾷ ἡδονῇ αἰώνιον ζημίαν πληροφορηθῇ; διὸ τούναντίον ἄκουσαν αὐτὴν πρὸς τὸν σωφρονίζοντα ἀεὶ εἰσέρχεσθαι λόγον ἀνάγκασον, κολάκευσον.

to hear the words of those who teach self-control? How will she receive correction? How will she be self-controlled without guidance if she is not taught about the coming judgment of God, nor informed about the eternal loss for a small pleasure? For this reason, she should always be compelled to listen to the one who teaches self-control and flatter him.

13.18 | Πολὺ δὲ κρεῖττον, εἰ χειραγωγήσας ἦξις· ἵνα καὶ αὐτὸς σώφρων γένῃ· θελήσεις γὰρ σώφρων γενέσθαι, ἵνα γνώση σεμοῦ γάμου τὸ τέλος, καὶ οὐκ ὀκνήσεις, εἰ ἀγαπᾷς, λέγω δὴ πατὴρ γενέσθαι, ἴδια τέκνα φιλεῖν καὶ ὑπὸ ἰδίων φιλεῖσθαι τέκνων. ὁ σώφρονα γυναῖκα ἔχειν θέλων καὶ αὐτὸς σωφρονεῖ, τὴν ὀφειλομένην εὐνὴν ἀποδίδωσιν, ταύτῃ συνεστιᾶται, ταύτῃ σύνεστιν, σὺν αὐτῇ πρὸς τὸν σωφρονίζοντα ἔρχεται λόγον, οὐ λυπεῖ, οὐκ εἰκῇ μάχεται, ἑαυτὸν μισητὸν οὐ ποιεῖ, ἃ δύναται καλὰ παρέχει, ὧν μὴ ἔχει, τῇ κολακείᾳ τὸ λυποῦν ἀποπληροῖ. ἡ σώφρων γυνὴ κολακευθῆναι οὐκ ἀναμένει, κύριον τὸν ἄνδρα γνωρίζει, πενομένου τὴν πενίαν φέρει, πεινῶντι συμπεινᾷ, ἀποδημοῦντι συναποδημεῖ, λυπούμενον παραμυθεῖται, κἂν προῖκα μείζονα ἔχῃ, ὥς μηδὲν ἔχουσα ὑπόκειται. ὁ δὲ ἀνὴρ κἂν πένητα ἔχῃ γυναῖκα, μεγάλην προῖκα ἡγείσθω αὐτῆς τὴν σωφροσύνην. ἡ σώφρων γυνὴ αὐταρκείᾳ βρωμάτων καὶ ποτῶν χρῆται, ἵνα μὴ λιπανθέντος τοῦ σώματος τῷ βάρει πρὸς ἐπιθυμίας ἀνόμους κατασπάσῃ τὴν ψυχὴν. ἀλλ' ἔτι μὴν σὺν νέοις οὐκ ἰδιάζει, καὶ τοὺς γέροντας ὑποπτεύει, γέλωτας ἀτάκτους ἀπωθεῖται, Θεῷ μόνῳ ἑαυτὴν ἀπονέμουσα οὐ σφάλλεται, σεμνοῦς λόγους ἀκούουσα ἡδεται, τοὺς δὲ μὴ ἐπὶ σωφροσύνης λεγομένους ἀπωθεῖται.

13.18 | It is much better if you lead her by the hand; so that you may also become self-controlled. For if you wish to be self-controlled, you will understand the purpose of a serious marriage, and you will not hesitate if you love. I mean, to become a father, to love your own children, and to be loved by your own children. The man who wants to have a self-controlled wife also shows self-control himself. He gives her the love that is due, shares meals with her, and comes to her with words of self-control. He does not grieve, does not fight for no reason, does not make himself hated, provides what he can well, and compensates for what he does not have with flattery. The self-controlled woman does not wait to be flattered; she recognizes her husband as lord. When he is poor, she bears the poverty with him; when he is hungry, she shares in his hunger; when he travels, she travels with him; when he is sad, she comforts him. Even if she has a larger dowry, she acts as if she has nothing. The man, even if he has a poor wife, should consider her self-control as a great dowry. The self-controlled woman uses enough food and drink so that her body does not become heavy and drag her soul into unlawful desires. But still, she does not isolate herself with young men, and she is cautious of older men. She

pushes away foolish laughter, dedicating herself only to God. She delights in hearing serious words and rejects those that do not promote self-control.

13.19 | Μάρτυς Θεός, πολλοὶ φόνοι μία μοιχεία· καὶ τὸ δεινόν, ὅτι τῶν φόνων αὐτῆς τὸ φοβερόν καὶ ἀσεβὲς οὐ βλέπεται. ὅτι αἵματος χυθέντος νεκρὸν κεῖται σῶμα, καὶ τὸ τῆς συμφορᾶς δεινὸν πάντας ἐκπλήσσει. τῆς δὲ μοιχείας οἱ τῆς ψυχῆς φόνοι φοβερώτεροι ὄντες, ἐπεὶ μὴ ἀνθρώποις βλέπονται, τοῖς τολμῶσιν ἄοκνον τὴν ὁρμὴν παρέχουσιν. γνῶθι ἄνθρωπε, τίνας πνοὴν ἔχεις πρὸς τὸ ζῆν, καὶ οὐ μὴ αὐτὴν μιανθῆναι θελήσης. ὑπὸ μοιχείας μόνῃς μιαίνεται ἡ Θεοῦ πνοή. καὶ διὰ τοῦτο αὐτὴ τὸν μίαναντα εἰς πῦρ κατασπᾷ. σπεύδει γὰρ τὸν ὑβριστὴν ἀωνίῳ παραδοῦναι κολάσει.

13.19 | God is my witness, many murders come from one act of adultery. And what is terrible is that the dreadful and impious nature of these murders is not seen. For when blood is shed, a dead body lies there, and the horror of the tragedy shocks everyone. But the murders of the soul caused by adultery are even more frightening, since they are not seen by people. They give those who dare an unending urge to act without rest. Know this, human: what breath you have to live, and do not wish to make it unclean. Only through adultery is the breath of God made unclean. And for this reason, it casts the unclean person into the fire. For it hastens to hand over the arrogant to eternal punishment.

13.20 | Ταῦτα λέγων ὁ Πέτρος, ἀγαθὴν καὶ σώφρονα Ματτιδίαν ὑπὸ χαρᾶς δακρύουσαν ἰδὼν, ὡς ἐπὶ ὑποσχέσει τῶν γεγονότων λυπηθῆναι νομίσας, ἔφη· θάρσει γύναι· πολλῶν πολλὰ κακὰ παθόντων διὰ μοιχείαν σὺ διὰ σωφροσύνην πέπονθας, καὶ διὰ τοῦτο οὐκ ἐτελεύτησας. εἰ δὲ καὶ τεθνήκεις, σεσωσμένην ἂν εἶχες τὴν ψυχὴν. πατρίδα Ῥώμην ἔλειπες διὰ σωφροσύνην· ἀλλὰ τῇ ταύτης προφάσει ἀλήθειαν εὔρες, τὸ διάδημα τῆς αἰδίου βασιλείας· ἐν βυθῷ κεκινδύνευκας, καὶ οὐκ ἐτελεύτησας, καὶ εἴτε τετελευτήκεις, αὐτός σοι ὁ βυθὸς διὰ σωφροσύνην θνησκούσῃ βάπτισμα ἐγίνετο πρὸς ψυχῆς σωτηρίαν. τέκνων ἀπελείφθης

13.20 | As Peter said these things, he saw good and self-controlled Mattidia weeping with joy. Thinking she was sad because of the promise of events, he said: "Take heart, woman; you have suffered many evils because of adultery, but you have suffered because of your self-control, and for this reason, you have not died. And if you have died, your soul would have been saved. You left your homeland, Rome, because of your self-control. But through this reason, you found the truth, the crown of eternal kingship. You have risked drowning, and you did not die; and if you have died, the very depth became a baptism for your soul's salvation because of your self-

πρὸς ὀλίγον, ἃ τινὰ γνησίας ὄντα σποράς ἐν τοῖς κρείττοσιν εὕρηται. λιμώττουσα τροφὰς προσήτησας, ἀλλὰ πορνεία σῶμα σὸν οὐκ ἐμίανας. σῶμα σὸν ἐβασάνισας, ἀλλὰ τὴν ψυχὴν ἔσωσας. μοιχὸν ἔφυγες, ἵνα μὴ κοίτην ἀνδρὸς μιανῇς ἀλλὰ διὰ τὴν σωφροσύνην ὃ τὴν φυγὴν εἰδὼς Θεὸς τὸν ἀνδρὸς ἀποπληρώσει τόπον. λυπηθεῖσα καὶ μονωθεῖσα πρὸς ὀλίγον ἀνδρὸς καὶ τέκνων ἀπελείφθης, ἀλλὰ τούτους πάντας ἀπολείπειν εἶχες προθεσμίᾳ θανάτου· κρεῖττον δὲ ὅτι διὰ σωφροσύνην ἐκοῦσα ἀπελείφθης, ἣ εἴπερ ἄκουσα μετὰ χρόνον ἐφ' ἁμαρτίαις αὐταῖς ἀπώλλυου.

control. You were left with your children for a little while, some of whom are genuine seeds found among the better ones. You sought food while starving, but you did not make your body unclean through prostitution. You tortured your body, but you saved your soul. You escaped the adulterer so that you would not make the bed of a man unclean, but because of your self-control, God, who knew your escape, will fill the place of the man. You were saddened and alone for a little while, left by your husband and children, but you had to leave all of them due to the deadline of death. It is better that you were left willingly because of your self-control than if you had listened and later perished in those sins."

13.21 | Πολλῶ οὖν ἄμεινον τὰ πρωτεῖα εἶναι θλιβερά. καὶ γὰρ ὅτε πάρεστιν, ἐλπίδι τοῦ παρελθεῖν οὐ πάνυ λυπεῖ, προσδοκία τε τοῦ κρείττονος καὶ χαίρειν παρέχει. πρὸ πάντων δὲ εἰδέναι σε θέλω, πόσον τὸ σωφρονεῖν ἀρέσκει Θεῷ. ἡ σώφρων γυνὴ Θεοῦ ἐκλογὴ, Θεοῦ εὐδοκία, Θεοῦ δόξα, Θεοῦ τέκνον. τοσοῦτον ἀγαθὸν σωφροσύνη. εἰ μὴ ὅτι νόμος ἦν, μηδὲ δίκαιον ἀβάπτιστον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν, τάχα που τῶν ἐθνῶν οἱ πεπλανημένοι διὰ σωφροσύνην μόνον σωθῆναι ἐδύναντο. διὰ τοῦτο λίαν ἀθυμῶ περὶ τῶν ἐν πλάνῃ σωφρονούντων, ὅτι ἄνευ ἐλπίδος ἀγαθῆς σωφρονεῖν ἐλόμενοι πρὸς τὸ βαπτισθῆναι ὀκνηρῶς ἔχουσιν. διὸ οὐ σώζονται· ὅτι δόγμα Θεοῦ κεῖται, ἀβάπτιστον εἰς τὴν αὐτοῦ βασιλείαν μὴ εἰσελθεῖν. ταῦτα αὐτοῦ εἰπόντος καὶ τούτων πλείονα, εἰς ὕπνον ἐτράπημεν.

13.21 | Therefore, it is much better for the first things to be painful. For when they are present, the hope of passing them does not cause much sorrow, and the expectation of something better brings joy. But above all, I want you to know how much self-control pleases God. The self-controlled woman is God's choice, God's favor, God's glory, God's child. Such is the goodness of self-control. If it were not for the law, it would not be just for the unbaptized to enter the kingdom of God; perhaps among the nations, the lost could be saved only through self-control. For this reason, I am very discouraged about those who are lost but practice self-control, because they choose to be self-controlled without a good hope and are reluctant to be baptized. That is why they are not saved, for God's doctrine states that the unbaptized cannot enter His kingdom. After saying these things and more, we fell into sleep.

Chapter 14

14.1 | Ὁρθριαίτερον δὲ πολλῶ τοῦ καθ' ἡμέραν ὁ Πέτρος διυπνισθεὶς εἰσῆει πρὸς ἡμᾶς, καὶ ἐξυπνίσας ἔφη· Φαυστῖνος καὶ Φαυστινιανὸς ἅμα Κλήμεντι μετὰ τῶν οἰκείων ἀκολουθησάτωσάν μοι, ὅπως ἐν σκεπινῶ τῆς θαλάσσης τόπῳ ἐλθόντες ἐν ἀκατασκόπῳ βαπτίσαι αὐτὴν δυνηθῶμεν. πλὴν ἐπὶ τὸν αἰγιαλὸν γενομένων ἡμῶν, μεταξὺ πετρῶν τινῶν γαληνοῦ καὶ καθαροῦ τόπου εὐπορησάντων ἐβάπτισεν αὐτὴν. ἡμεῖς δὲ οἱ ἀδελφοί, τῶν γυναικῶν χάριν ἅμα ἀδελφῶ καὶ ἄλλοις τισὶν ὑποχωρήσαντες καὶ λουσάμενοι, ἐλθόντες τὰς γυναῖκας παρελάβομεν. καὶ οὕτως ἐν κρυφαίῳ τόπῳ πορευθέντες εὐχόμεθα. ἔπειτα ὁ Πέτρος τὰς γυναῖκας διὰ τὸν ὄχλον προέπεμψεν, δὲ ἄλλης ὁδοῦ ἐπὶ τὴν ξενίαν ἐλθεῖν κελεύσας, ἀνδρῶν τε μόνοις ἡμῖν συνεῖναι τῇ μητρὶ καὶ ταῖς αὐταῖς γυναῖξιν ἐπέτρεψεν. ἐλθόντες οὖν εἰς τὴν ξενίαν καὶ ἀναμένοντες αὐτὸν ἐλθεῖν ἀλλήλοις διελεγόμεθα. μεθ' ἱκανὰς δὲ ὥρας ὁ Πέτρος ἐλθὼν, τὸν ἄρτον ἐπ' εὐχαριστίᾳ κλάσας καὶ ἐπιθεὶς ἄλας, τῇ μητρὶ πρῶτον ἐπέδωκεν, μετ' αὐτὴν τοῖς υἱοῖς αὐτῆς. καὶ οὕτως αὐτῇ συνεστίαθημεν καὶ τὸν Θεὸν εὐλόγησαμεν.

14.2 | Τότε λοιπὸν ὁ Πέτρος τὸν ὄχλον εἰσεληλυθότα ἰδὼν καὶ καθεσθεὶς καὶ παρακαθεσθῆναι ἡμᾶς κελεύσας ὑφηγεῖται τὰ πρῶτα πείθων ἡμᾶς, τίνι λόγῳ προπέμψας ἡμᾶς ἀπὸ τοῦ βαπτίσματος καὶ αὐτὸς βραδύνας ἐπῆλθεν. τὴν δὲ αἰτίαν ἔλεγεν τοιαύτην. ἅμα τῷ ὑμᾶς, φησὶν, ἀποστῆναι, γέρων συνεισῆει ἐργάτης, περιέργως κλέπτων ἑαυτόν, καὶ προκατασκοπήσας ἡμᾶς, ὡς αὐτὸς ὕστερον ὠμολόγει, πρὸς τὸ ἰδεῖν τί ἂν

14.1 | In the early morning, Peter, having been awakened from sleep, came to us and, after waking us, said: "Faustinus and Faustinianus, along with Clement and the others, should follow me so that we can go to a secluded place by the sea and baptize her without being seen." But when we reached the shore, he baptized her in a calm and clean spot between some rocks. We, the brothers, stepped back for the sake of the women, and after washing ourselves, we came back and received the women. And so, going to a hidden place, we prayed. Then Peter sent the women away because of the crowd, telling them to take another path to the lodging, allowing only the men to stay with their mother and the same women. When we arrived at the lodging and waited for him to come, we talked among ourselves. After a sufficient amount of time, Peter came, and after breaking the bread with thanksgiving and adding salt, he first gave it to the mother, and then to her sons. And so, we had a meal with her and blessed God.

14.2 | Then Peter, seeing the crowd that had come in, sat down and told us to sit with him. He began to explain the first things, persuading us about why he had sent us away from the baptism while he himself was delayed. He said that the reason was this: "As you were leaving," he said, "an old man came in, a worker, who was strangely sneaking around, and after spying on us, as he later admitted, he wanted to see what we would do when we

πράττοιμεν εἰς τὸν σκεπινὸν τόπον
εἰσελθόντες, λάθρα ἐκβάς ἠκολούθησεν. ἐν
εὐκαίρῳ τόπῳ προσελθὼν καὶ
προσαγορεύσας ἔφη· ἐκ πολλοῦ σοι
ἀκολουθῶν καὶ συντυχεῖν θέλων ἠδούμην,
μήπως ὥς περιέργῳ μοι χαλεπαίνης· νῦν δὲ
τὰ ἐμοὶ δοκοῦντα ἀληθῆ, εἰ βούλει, λέγω.
κάγῳ ἀπεκρινάμην· λέγε ἡμῖν ὅπερ σοι
δοκεῖ καλὸν εἶναι, καὶ ἀποδεξόμεθά σε, κἄν
τῷ ὄντι μὴ καλὸν ᾖ τὸ λεγόμενον, ἐπεῖπερ
ἀγαθῇ προαιρέσει τὸ δοκοῦν σοι καλὸν
εἶπεῖν ἠθέλησας.

14.3 | Καὶ ὁ γέρων τοῦ λέγειν ἤρξατο
οὕτως· θαλάσση ὑμᾶς λελουμένους εἰς τὸν
ἀπόκρυφον τόπον ὑποχωρήσαντας ἰδὼν,
προσελθὼν λάθρα κατεσκόπουν τὸ τί ἂν ἐν
κρυφαίῳ εἰσιόντες πράττοιτε, καὶ ἐπειδὴ
εὐχομένους εἶδον, ὑπεχώρησα· ἐλέησας δὲ
ὑμᾶς ἀνέμεινα, ὅπως ἐξιοῦσιν
προσομιλήσας πείσω μὴ ἀπατᾶσθαι. οὐτε
γὰρ θεὸς ἐστίν, οὐτε πρόνοια, ἀλλὰ γενέσει
τὰ πάντα ὑπόκειται, ὥς ἐγὼ ἐφ' οἷς
πέπονθα πεπληροφόρημαι, ἐκ πολλοῦ
ἀκριβῶν τὸ μάθημα. μὴ οὖν ἀπατῶ, τέκνον.
εἴτε γὰρ εὖχη, εἴτε μὴ, τὰ ἐκ τῆς γενέσεως
πάσχειν ἀνάγκη· ἔχεις εἰ γὰρ εὐχαί τι
δύνανται ἢ τὸ εὖ ποιεῖν, αὐτὸς ἂν ἐν τοῖς
κρείττοσιν ᾖ. καὶ νῦν εἰ μή σε ἀπατᾷ ἡ
πενιχρά μου αὐτὴ ἐσθής, οὐκ ἀπιστήσεις
οἷς λέγω. ἐν πολλῇ βίου ποτὲ ὦν περιουσία,
πολλὰ καὶ θεοῖς ἔθυσον, καὶ δεομένοις
παρεῖχον, καὶ ὁμῶς εὐχόμενός τε καὶ
εὐσεβῶν τὴν πεπρωμένην ἐκφυγεῖν οὐκ
ἠδυνήθην. κάγῳ ἔφην· τίνα ἐστὶν ἃ
πέπονθας; ὁ δὲ ἀπεκρίνατο· οὐκ ἀνάγκη
λέγειν νῦν, ἴσως ἐπὶ τέλει ἀκούσῃ, τίς τε ὦν
ἐγὼ καὶ τίνων, ἐν ποίαις βίου περιστάσεσιν
γέγονα. νῦν δὲ ὅτι γενέσει τὰ πάντα
ὑπόκειται, πληροφορηθῆναί σε θέλω.

entered the hidden place, and quietly
followed us out." At an appropriate time, he
approached us and said: "I have been
following you for a long time and wanting
to meet you, in case you might be angry
with me for being curious. Now, if you
want, I will tell you what I think is true."
And I answered, "Tell us what you think is
good, and we will accept you, even if what
you say is not truly good, since you wanted
to speak what you think is good with a
good intention."

14.3 | And the old man began to speak like
this: "Seeing you washed in the sea and
retreating to the hidden place, I quietly
approached and watched what you would
do when you entered secretly. And when I
saw you praying, I stepped back. But having
compassion on you, I waited to see if you
would come out, hoping to persuade you
not to be deceived. For there is neither God
nor providence, but everything is subject to
nature, as I have learned from my long
experience. So do not be deceived, my child.
Whether you pray or not, you must suffer
what comes from nature. If prayers could
do anything or if doing good could help, I
would be among the best. And now, if this
poor garment does not deceive you, you
will not doubt what I say. In my long life, I
had wealth, and I offered many sacrifices to
the gods, and I helped those in need, yet
even while praying and being pious, I could
not escape my fate. And I said, "What have
you suffered?" He replied, "There is no
need to say now; perhaps in the end, you
will hear who I am and what I have become
in the circumstances of life. But now, since
everything is subject to nature, I want to
inform you."

14.4 | Κάγὼ ἔφην· εἰ γενέσει τὰ πάντα ὑπόκειται, καὶ τοῦτο οὕτως ἔχον πεπληροφόρησαι, σεαυτῷ ἐναντία νοῶν συμβουλευεῖς. εἰ μὲν παρὰ γενέσιν οὐ δυνατόν οὐδὲ τὸ φρονεῖν, τί ματαιοπονεῖς, συμβουλευὼν γενέσθαι ὃ γενέσθαι ἀδύνατόν ἐστιν; ἀλλ' ἔτι μὴν εἰ γένεσις ὑφέστηκεν, μὴ σπεῦδε πείθειν ἐμὲ μὴ σέβειν τὸν καὶ τῶν ἄστρων δεσπότην, οὗ θέλοντος καὶ μὴ γενέσθαι τι, γενέσθαι δυνατόν. αἰεὶ γὰρ τὸ ὑποκείμενον τῷ ἡγουμένῳ πείθεσθαι ἀνάγκη ἔχει. τὸ μέντοι τοὺς νομιζομένους θεοὺς σέβειν, γενέσεως ἐπικρατούσης, περιττόν ἐστιν. οὔτε γὰρ παρὰ τὸ δοκοῦν τῇ πεπωμένῃ τι γίνεται, οὔτε αὐτοὶ τι ποιεῖν δύνανται, τῇ καθόλου αὐτῶν ὑποκείμενοι γενέσει. εἰ γένεσις ἔστιν, ἀντίκειται τὸ μὴ πρῶτον ἄρχειν, ἢ ὑποκεῖσθαι οὐ δύναται, τὸ ἀγέννητον ὡς ἀγέννητον ἑαυτοῦ πρεσβύτερον μηδὲν ἔχον.

14.5 | Τοιαῦτα πρὸς ἀλλήλους λεγόντων ἡμῶν, πολὺς παρέστη ὄχλος. καὶ τότε ἐγὼ εἰς τὸν ὄχλον ἀποβλέπων ἔφην· ἐγὼ καὶ τὸ ἐμὸν φυλὸν ἐκ προγόνων Θεὸν σέβειν παρειληφώς καὶ παράγγελμα ἔχων γενέσει μὴ προσανέχειν, λέγω δὴ τῷ τῆς ἀστρολογίας μαθήματι, διὰ τοῦτο οὐ προσέσχον. ὅθεν ἀστρολογίας μὲν οὐκ εἰμι ἔμπειρος, ὣν δέ εἰμι, ὑφηγήσομαι. ἐπειδὴ γένεσιν ἀπ' αὐτῆς τῆς κατὰ τὴν γένεσιν ἐπιστήμης ἀνασκευάζειν οὐ δύναμαι, βούλομαι ἄλλῳ τρόπῳ ἀποδείξαι, ὅτι κατὰ πρόνοιαν διοικεῖται τὰ πράγματα, καὶ ἕκαστος πρὸς ἃ πράττει, τιμῆς ἢ κολάσεως τεύξεται, εἴτε νῦν εἴτε αὖθις, οὐθέν μοι διαφέρει, πλὴν ὅτι πάντως ἀπολαύσει ἕκαστος ὧν ἔπραξεν. ἡ δὲ ἀπόδειξις τοῦ μὴ εἶναι γένεσιν, ἔστιν αὕτη. τῶν παρεστώτων

14.4 | And I said, "If everything is subject to nature, and you have learned this, you are advising yourself against it. If it is impossible to think outside of nature, why do you work in vain, advising us to do what is impossible? But even if nature is in charge, do not rush to convince me not to honor the Lord of the stars, for if he wants something not to happen, it can happen. For always, what is subject must obey what is leading. However, it is unnecessary to honor the gods that are believed to exist, since nature is in control. For nothing happens outside of what is believed to be fate, nor can they do anything, as they are also subject to nature. If nature exists, it opposes the idea that something can rule first, or it cannot be subject to anything, as what is uncreated has nothing older than itself."

14.5 | While we were saying such things to each other, a large crowd gathered. And then I looked at the crowd and said, "I have received from my ancestors the command to honor God and not to rely on nature. Therefore, I do not follow the teachings of astrology. I am not experienced in astrology, but I will explain what I do know. Since I cannot argue against the knowledge of nature itself, I want to show in another way that things are governed by providence, and that each person will receive honor or punishment based on their actions, whether now or later. It does not matter to me, except that everyone will enjoy the results of what they have done. The proof that there is no nature is this: If any of those present are missing an eye, or

εἴ τις ὀφθαλμῶν ἐστέρηται, ἢ κυλλὴν ἔχει τὴν χεῖρα, ἢ χωλὸν τὸν πόδα, ἢ ἕτερόν τι περὶ σῶμα, ὃ ὑποστροφὴν πρὸς ἴασιν πάλιν οὐκ ἔχει, καὶ παντὸς ἱατρικοῦ ἐπαγγέλματος ἐκτός ἐστιν· ὃν οὐδὲ ἀστρολόγοι ἰᾶσθαι ἐπαγγέλλονται, ὅτι μὴ ἀπὸ τοῦ μακροῦ αἰῶνος τοιοῦτόν τι γέγονεν· ἐγὼ δὲ Θεοῦ δεηθεὶς τὴν ἴασιν παρασχῶ, ὁπότε ἐκ γενέσεως κατόρθωσιν τὸ τοιοῦτο οὐδέποτε λαβεῖν ἠδυνήθη. τούτου οὕτως γενομένου οὐχ ἁμαρτάνουσιν οἱ τὸν πάντα δημιουργήσαντα Θεὸν βλασφημοῦντες; καὶ ὁ γέρων ἀπεκρίνατο βλασφημεῖν γάρ ἐστιν τὸ λέγειν γενέσει ὑποκεῖσθαι τὰ πάντα; καὶ γὰρ ἀπεκρινάμην· καὶ πάνυ. εἰ γὰρ πᾶσαι αἱ τῶν ἀνθρώπων ἁμαρτίαι καὶ ἀσέβειαι καὶ ἀσέλγεια ἐξ ἀστέρων γίνονται, οἱ δὲ ἀστέρες ταῦτα ποιεῖν ὑπὸ Θεοῦ ἐτάγησαν, ἵνα πάντων χαλεπῶν ἀποτελεστικοὶ γένωνται, αἱ πάντων ἁμαρτίαι εἰς αὐτὸν ἀναφέρονται, τὸν τὴν γένεσιν θέντα ἐν τοῖς ἄστροις.

have a crippled hand, or a lame foot, or any other part of the body that cannot be healed, and they are beyond the help of any doctor—this is something that even astrologers cannot claim to heal, as if such a thing happened by chance over a long time. But I, calling on God, can provide healing, since such a condition could never come from nature. If this is the case, do those who blaspheme the Creator of all things not make a mistake? And the old man replied, "Is it not blasphemous to say that everything is subject to nature?" And I answered, "Absolutely. If all the sins and impieties of humans come from the stars, and the stars were set by God to cause these things, then all sins are directed toward him, who placed nature among the stars."

14.6 | Καὶ ὁ γέρων ἀπεκρίνατο· ἀληθῶς μεγάλως ἔφης, ἀλλὰ πάση σου τῇ ἀπαραβλήτῳ ἀποδείξει ἡ ἐμὴ ἐμποδίζει συνείδησις. ἐγὼ γὰρ ἀστρολόγος ὢν, καὶ Ρώμην πρῶτον οἰκήσας φιλωθεὶς τινα πρὸς γένους ὄντι Καίσαρος, αὐτοῦ τε καὶ τῆς συμβίου τὴν γένεσιν ἠπιστάμην, καὶ ἱστορήσας ἀκολούθως τῇ γενέσει αὐτῶν τὰς πράξεις ἀποτελεσθείσας ἔργῳ, σοὶ λόγῳ πείθεσθαι οὐ δύναμαι. ἦν γὰρ τῆς γενέσεως αὐτῆς τὸ διάθεμα, ποιοῦν μοιχάδας, ἰδίων δούλων ἐρώσας, καὶ ἐπὶ ξένης ἐν ὕδασι θνησκούσας. ὃ καὶ οὕτω γέγονεν. ἐρασθεῖσα γὰρ τοῦ ἰδίου δούλου καὶ μὴ φέρουσα τὸν ψόγον, φυγοῦσα σὺν αὐτῷ, ἐν ἀλλοδαπῇ ὁρμήσασα καὶ κοινωνήσασα αἰτῷ, θαλάσῃ διεφθάρη.

14.6 | And the old man replied, "You have spoken truly, but my conscience prevents me from accepting your unmatched proof. For I am an astrologer, and having first lived in Rome, I became close to someone of Caesar's family. I knew both his and his wife's birth, and having followed their lives according to their birth, I cannot be convinced by your words. For in the birth of this person, the arrangement was such that he would have affairs with his own slaves, and he would die in foreign waters. And this indeed happened. For she, having fallen in love with her own slave and not bearing the shame, ran away with him, and while in a foreign land, she perished in the sea."

14.7 | Κάγὼ ἀπεκρινάμην· πῶς γινώσκεις ὅτι ἡ φυγοῦσα ἐν ἄλλοδαπῇ γενομένη τὸν δοῦλον ἔγημεν, καὶ γήμασα ἐτελεύτησεν; καὶ ὁ γέρων· ἀσφαλῶς οἶδα τάληθῃ, οὐχ ὅτι ἔγημεν, ὁπότε οὐδ' ὅτι ἦρα ἐγίνωσκον, ἀλλὰ μετὰ τὴν αὐτῆς ἀπαλλαγὴν ὁ ἀδελφὸς ὁ τοῦ ἀνδρὸς αὐτῆς ἐμοὶ διηγήσατο πάντα τὰ κατὰ τὸν αὐτῆς ἔρωτα, καὶ ὡς σεμνὸς ὢν, ἅτε δὴ ὁ ἀδελφὸς, οὐκ ἐβουλήθη μιᾶναι κοίτην, καὶ πῶς βουλομένη καὶ αἰδουμένη αὐτὸν καὶ τὸν ψόγον ἢ κλαίνα (οὐκ ἔστιν γὰρ αὐτὴν μέμψασθαι, ὅτι ἐκ γενέσεως ταῦτα ποιεῖν καὶ πάσχειν ἠναγκάζεται) ὄνειρον εἶτε ἀληθῇ εἶτε ψευδῇ ἐπλάσατο οὐκ ἔχω λέγειν· ἔλεγεν γὰρ αὐτὴν εἰρηκέναι, ὡς ὅτι ἐν ὁράματι ἐπιστάς τις ἐκέλευσέν μοι ἅμα τέκνοις ἐξαυτῆς τὴν Ῥωμαίων ἐκβῆναι πόλιν. ὁ δὲ ἀνὴρ σώζεσθαι αὐτὴν σὺν τοῖς υἱοῖς σπεύδων αὐτίκα αὐτοὺς παιδευθησομένους εἰς τὰς Ἀθήνας ἐξέπεμψεν σὺν τῇ μητρὶ καὶ δούλοις, τρίτον δὲ νεώτερον υἱὸν ἔχων ἔσχεν παρ' αὐτῷ, ὡς δὴ τοῦ χρηματίσαντος κατ' ὄναρ συνεῖναι αὐτὸν αὐτῷ ἐπιτρέψαντος. πολλοῦ δὲ χρόνου διελθόντος οὐκ ἔλαβεν γράμματα παρ' αὐτῆς. αὐτὸς πολλάκις πέμψας εἰς Ἀθήνας, ἐμὲ παραλαβὼν ὡς πάντων αὐτῷ γνησιώτερον ὄντα, ἐπὶ τὴν ζήτησιν ἐπορεύθη. πολλὰ μὲν οὖν αὐτῷ καὶ κατὰ τὴν ἀποδημίαν συνέκαμον προθύμως, μεμνημένος ὅτι τῆς πάλαι αὐτοῦ εὐδαιμονίας κοινωνόν με πάντων εἶχεν, ὑπὲρ αὐτοῦ με τοὺς φίλους ἀγαπῶν καὶ δὴ ἀπεπλεύσαμεν αὐτῆς καὶ οὕτως εἰς τὰ ἐνταῦθα τῆς Συρίας μέρη ἐγενόμεθα, εἰς Σελεύκειαν παρεβάλομεν, καὶ οὕτως ἐκβάντων ἡμῶν τοῦ πλοίου μετ' οὐ πολλὰς ἡμέρας ἀθυμῶν ἐτελεύτησεν. ἐγὼ δὲ ἐνταῦθα ἐλθὼν, ἐαυτὸν ἀποδοὺς τὰς διὰ τῶν χειρῶν ἔκτοτε μέχρι τοῦ δεῦρο πορίζω

14.7 | And I answered, "How do you know that the woman who fled in a foreign land married the slave and died after marrying him?" The old man said, "I know the truth for sure, not because I know she married him, nor that I knew she loved him, but after her departure, her brother told me everything about her love. And being a serious man, as her brother was, he did not want to share a bed with her. And how she, wanting to hide her shame, fled with him and, having gone to a foreign land, perished in the sea, I cannot say whether it was a dream or true. For she said that in a vision someone commanded her to leave the city of the Romans with her children. The man, eager to save her with the boys, immediately sent them to be educated in Athens, keeping the youngest son with him, as if the one who had acted in the dream had allowed him to be with her. After a long time, he did not receive any letters from her. He himself often sent to Athens, taking me as the most trustworthy of all, to go on the search. So, he willingly shared many things with me during his travels, remembering that I had once shared in his happiness. I loved him and his friends, and thus we set sail from there and arrived in this part of Syria. We landed in Seleucia, and after a few days of our voyage, he died in despair. But when I arrived there, I provided myself with food through my own hands from then until now."

τροφάς.

14.8 | Ταῦτα τοῦ γέροντος εἰπόντος σύνοιδα, ὅτι ὃν ἔλεγεν τεθνάναι γέροντα, αὐτὸς ἦν, ἐξ ὧν ἔλεγεν, ὁ ὑμέτερος πατήρ. οὐκ ἐβουλήθη οὖν τὸ καθ' ὑμᾶς αὐτῷ συναντιβαλεῖν, μέχρις ἂν ὑμῖν προσανάθωμαι. πλὴν τὰ κατὰ τὴν ξενίαν αὐτοῦ καταμαθὼν καὶ τὴν ἐμὴν μηνύσας, ἀκριβείας ἔνεκα, τοῦτο μόνον ἐπυθόμην, τί ὄνομα τῷ γέροντι; ὁ δὲ ἔφη, Φαῦστος. τί δὲ τοῖς διδύμοις υἱοῖς; ὁ δὲ ἀπεκρίνατο, Φαυστῖνος καὶ Φαυστινιανός. τί δὲ τῷ τρίτῳ υἱῷ; ὁ δὲ εἶπεν, Κλήμης. τί δὲ τῇ τούτων μητρὶ ὄνομα; ὁ δὲ ἔφη, Ματτιδία. ὑπὸ συμπαθείας οὖν ἐγὼ σύνδρακρυς γενόμενος, ἀπολύσας τοὺς ὄχλους ἦλθον πρὸς ὑμᾶς, ἵνα μετὰ τὴν ἀλῶν κοινωνίαν ταῦτα προσανάθωμαι ὑμῖν. πρὸ δὲ τοῦ ἀλῶν μεταλαβεῖν εἰπεῖν ὑμῖν οὐκ ἐβουλήθη, μή πως ὑπὸ λύπης νικηθέντες ἐν τῇ τοῦ βαπτίσματος ἡμέρᾳ πενθοῦντες διατελέσητε, ὅποτε καὶ ἄγγελοι χαίρουσιν. ταῦτα τοῦ Πέτρου λέγοντος ἐδακρύομεν οἱ πάντες μετὰ τῆς μητρός. ὁ δὲ δακρύνοντας ἡμᾶς ἰδὼν ἔφη· νῦν ἕκαστος ὑμῶν φόβῳ τῷ πρὸς τὸν Θεὸν γενναίως φερέτω τὰ λεχθέντα. οὐ γὰρ δὴ σήμερον ὑμῖν ἐτελεύτησεν ὁ πατήρ, ἀλλὰ καὶ ἔκπαλαι, ὥς ὑμεῖς στοχαζόμενοι εἰρήκατε.

14.9 | Ταῦτα τοῦ Πέτρου εἰπόντος, ἡ μήτηρ μὴ φέρουσα βοῶσα ἔφη· οἵμοι ἄνερ, ἡμᾶς ἀγαπῶν κρῖσει ἐτελεύτησας, ἡμεῖς δὲ ζῶντες φῶς ὁρῶμεν, καὶ τροφῆς μεταλαμβάνομεν. οὐπω δὲ τῆς μιᾶς ταύτης ὀλολυγῆς παυσαμένης, ἰδοὺ ὁ γέρων εἰσῆι, καὶ ἅμα τῷ βούλεσθαι αὐτὸν τῆς κραυγῆς τὴν αἰτίαν πυνθάνεσθαι, εἰς τὴν γυναῖκα ἐμβλέψας ἔφη· οἵμοι τί θέλει τοῦτο εἶναι;

14.8 | When the old man said these things, I realized that the old man he spoke of as dead was actually your father. So, I did not want to confront him about you until I had spoken to you. However, after learning about his hospitality and revealing my own, for the sake of clarity, I only asked this: What is the old man's name? He said, "Faustus." And what about the twin sons? He replied, "Faustinus and Faustinianus." And what about the third son? He said, "Clement." And what is the name of their mother? He said, "Mattidia." Out of sympathy, I became tearful, and after dismissing the crowds, I came to you so that after being caught, I could share these things with you. Before being caught, I did not want to tell you, so that you would not be overcome with sadness on the day of baptism, when angels rejoice. As Peter said this, we all cried along with the mother. And seeing us in tears, he said, "Now each of you should bravely carry what has been said with fear toward God. For your father did not die today, but long ago, as you have guessed."

14.9 | When Peter said these things, the mother, unable to bear it, cried out, "Oh my husband, you have died loving us, while we still see the light and share in food." Just as she stopped her wailing, behold, the old man entered, and as he wanted to ask the reason for her cry, looking at the woman, he said, "Oh, what could this be? Who do I see?" Approaching and seeing more clearly,

τίνα ὁρῶ; προσελθὼν δὲ καὶ ἀκριβέστερον ἐνιδὼν καὶ ὁραθεὶς περιεπλέκετο. οἱ δὲ ὑπὸ χαρᾶς αἰφνιδίου διεφώνουν ἀμρότεροι, καὶ λαλεῖν ἀλλήλοις βουλόμενοι, ἀφασίᾳ συσχεθέντες, καὶ τῆς ἀπλήστου χαρᾶς οὐκ ἐδύναντο κρατεῖν. πλὴν μετ' οὐ πολὺ ἡ μὲν μήτηρ· ἔχω σε Φαῦστε, τὸν κατὰ πάντα μοι γλυκύτατον. πῶς ἄρα ζῆς, ὃν ὡς τεθνεῶτα μικρῷ τάχιον ἠκούσαμεν; πλὴν οὗτοί εἰσιν ἡμῶν υἱοὶ, Φαυστῖνος, Φαυστινιανὸς καὶ Κλήμης. ταῦτα εἰπούσης, ἡμεῖς οἱ τρεῖς προσποῦσοντες αὐτῷ καὶ καταφιλοῦντες ἀμαυρῶς πως τὴν μορφήν αὐτοῦ ἀνεφέρομεν.

he was amazed. Both were suddenly filled with joy and wanted to speak to each other, but they were so overwhelmed with joy that they could not hold back. After a little while, the mother said, "I have you, Faustus, my sweetest in all things. How is it that you live, when we heard you were dead just a little while ago? But these are our sons, Faustinus, Faustinianus, and Clement." After she said this, the three of us rushed to him and kissed him, somehow lifting his face with joy.

14.10 | Ταῦτα βλέπων ὁ Πέτρος ἔφη· σὺ εἶ Φαῦστος, ὁ ταύτης ἀνὴρ καὶ τῶν αὐτῆς παίδων πατήρ; ὁ δὲ ἔφη· ἐγὼ εἰμι. καὶ ὁ Πέτρος· πῶς οὖν μοι τὰ σεαυτοῦ ὡς περὶ ἄλλου διηγῆσω, πόνους εἰπὼν καὶ λύπην καὶ τάφον; καὶ ὁ πατήρ ἀπεκρίνατο· πρὸς γένους ὑπάρχων Καίσαρος, καὶ περίφωρος μὴ θέλων γενέσθαι, ἐπ' ἄλλου τινὸς τὴν ἐξήγησιν ἀνετυπωσάμην, ἵνα αὐτὸς ὅστις εἰμὶ μὴ νοηθῶ. ἤδειν γὰρ ὅτι, εἰ ἀναγνώριμος γένωμαι, οἱ κατὰ τόπον ἡγούμενοι ἀκούσαντες, ἀνακαλέσαντες, Καίσαρι κεχαρισμένα ποιοῦντες, τὴν τοῦ βίου μοι εὐδαιμονίαν περιθήσουσιν, ὅπερ ἀπεταξάμην. οὐ γὰρ ἡδυνάμην, περὶ τῶν ἐμοὶ ἡγαπημένων τὰ μέγιστα ὡς περὶ θανόντων κρίνας, πρὸς τὴν τοῦ βίου τρυφήν ἑαυτὸν ἀποδιδόναι.

14.10 | Seeing this, Peter said, "You are Faustus, the husband of this woman and the father of her children?" He replied, "I am." And Peter said, "How then can you tell me about your own troubles, pain, and burial as if they were someone else's?" The father answered, "Being of the family of Caesar, and not wanting to be known, I have given a different explanation, so that I myself would not be recognized. For I knew that if I were recognized, those in charge of the area would hear and, being grateful to Caesar, would take away my happiness in life, which I had rejected. For I could not give myself up to the pleasures of life, judging the greatest things concerning my beloved ones as if they were dead."

14.11 | Καὶ ὁ Πέτρος ἔφη· ταῦτα μὲν ἐποίησας ὡς ἐβουλεύσω. περὶ δὲ γενέσεως ἄρα ψευδόμενος δισχυρίζου, ἢ ὡς ἀληθεύων ἐβεβαίω; καὶ ὁ πατήρ ἔφη· οὐ ψεύσομαι πρὸς σε, ἀληθῶς ὡς οὔσης γενέσεως ἐβεβαίουν. εἰμὶ γὰρ οὐκ ἀμήνητος

14.11 | And Peter said, "You have done this as you intended. But are you lying about your origin, or are you speaking the truth?" The father replied, "I will not lie to you; I truly affirm my origin. For I am not unacquainted with the matter, but there

τοῦ θεωρήματος, πλὴν συνῆν μοί τις, ἀστρολόγων ἄριστος, ἀνὴρ Αἰγύπτιος, Ἀννουβίων ὀνόματι, ὃς τις ἐν ταῖς ἀποδημίαις κατ' ἀρχάς μοι φιλωθεὶς τὸν τῆς ἐμῆς συμβίου μετὰ τῶν τέκνων θάνατον ἐδήλου. καὶ ὁ Πέτρος ἔφη· οὐκοῦν ἔργῳ πέπεισαι, ὅτι οὐ συνέστηκεν τὰ κατὰ γένεσιν; καὶ ὁ πατὴρ ἀπεκρίνατο· ἀνάγκη με πάντα τὰ ὑποτρέχοντά μου εἰς τὸν νοῦν ἐκτίθεσθαί σοι, ἵνα πρὸς αὐτὰ ἀκούων μανθάνειν ἔχω τοὺς σου τούτων ἐλέγχους. ἀλλὰ καὶ πολλὰ πταίειν οἶδα τοὺς ἀστρολόγους, πολλὰ δὲ καὶ ἀληθεύειν. ὑποπτεύω οὖν μήπως ἅ μὲν ἀκριβοῦσιν, ἀληθεύουσιν, ἅ δὲ πταίουσιν, ἀμαθία πάσχουσιν, ὥς ὑπονοεῖν με, τὸ μὲν μάθημα συνεστάναι, αὐτοὺς δὲ δι' ἀμαθίαν ψεύδεσθαι μόνην, διὰ τὸ μὴ πάντας περὶ πάντων ἀκριβοῦν δύνασθαι. καὶ ὁ Πέτρος ἀπεκρίνατο· ἄπεχε, μὴ πως περὶ ὧν ἀληθεύουσιν, ἐπιτυχάνουσιν, καὶ οὐχὶ ἀκριβοῦντες λέγουσιν. ἀνάγκη γὰρ πᾶσα ἐκ πολλῶν τῶν λεγομένων ἀποβαίνειν τινά. καὶ ὁ γέρων ἔφη. πῶς οὖν ἔστιν περὶ τούτου πληροφορηθῆναι, τὸ εἶτε συνέστηκεν τὸ κατὰ τὴν γένεσιν, ἢ οὐ;

was someone with me, a great astrologer, an Egyptian man named Anubis, who, when I was in a foreign land, revealed to me the death of my companion along with my children." And Peter said, "So you are convinced by the work that what is said about origins is not true?" The father answered, "I must lay out all my thoughts for you, so that by hearing them, you can learn from your own arguments. But I also know that astrologers can make many mistakes, yet they also tell many truths. Therefore, I suspect that while some things they are precise about, they may err in others out of ignorance, as I suspect, that the knowledge is established, but they alone deceive through ignorance, because not all can be precise about everything." And Peter replied, "Be careful, lest you find that they are right about some things and not precise in what they say. For it is necessary that from many of the things said, something must come out." And the old man said, "How then can one be informed about this, whether what is said about origins is true or not?"

14.12 | Ἀμφοτέρων οὖν σιωπώντων ἔφην· ἐπειδὴ τὸ μάθημα ἀκριβῶς ἐπίσταμαι, ὁ δὲ κύριος καὶ ὁ πατὴρ οὐχ οὕτως, ἤθελον, εἰ αὐτὸς Ἀννουβίων παρῆν, ἐπὶ τοῦ πατρὸς ἐποιησάμην λόγον. οὕτω γὰρ ἂν τὸ πρᾶγμα εἰς φανερόν ἐλθεῖν ἡδύνατο, τεχνίτου πρὸς ὁμότεχνον τὴν ζήτησιν ἐσχηκότος. καὶ ὁ πατὴρ ἀπεκρίνατο· ποῦ οὖν δυνατόν ἐστιν Ἀννουβίῳ συντυχεῖν; καὶ ὁ Πέτρος ἔφη· ἐν Ἀντιοχείᾳ, ἐκεῖ γὰρ μανθάνω Σίμωνα τὸν μάγον ὄντα, ᾧ Ἀννουβίων παρεπόμενος ἀχώριστός ἐστιν. ὥς ἂν οὖν ἐκεῖ γενώμεθα, ἐάν γε καταλάβωμεν αὐτοὺς, ἡ ζήτησις γενέσθαι δύναται. καὶ ὁμῶς πολλὰ διαλεχθέντες καὶ ἐπὶ τῷ ἀναγνωρισμῷ

14.12 | So, while both were silent, I said, "Since I know the matter well, and the master and the father do not, I would have made a statement about the father if Anubis were present. For then the matter could have become clear, as a craftsman would seek out another craftsman." And the father replied, "Where then is it possible to meet Anubis?" And Peter said, "In Antioch, for there I learn about Simon the magician, who is always with Anubis. So if we go there and manage to find them, the inquiry can take place." And after discussing many things and rejoicing at the recognition, giving thanks to God, we

χαρέντες καὶ Θεῷ εὐχαριστήσαντες,
ἐσπέρας ἐπικαταλαβούσης εἰς ὕπνον
ἐτράπημεν.

turned to sleep as evening fell.

Chapter 15

15.1 | Ὁρθρου δὲ γενομένου ὁ πατήρ μετὰ
τῆς μητρὸς ἡμῶν καὶ τῶν τριῶν υἱῶν
εἰσελθὼν, ἔνθα ὁ Πέτρος ἦν,
προσαγορεύσας ἐκαθέσθη, ἔπειτα καὶ
ἡμεῖς, αὐτοῦ κελεύσαντος. καὶ ὁ Πέτρος τῷ
πατρὶ προσεμβλέψας ἔφη· σπεύδω
ὁμόφρονά σε γενέσθαι γυναικὶ καὶ τέκνοις,
ὅπως αὐτοῖς καὶ ἐνταῦθα ὁμοδίαιτος ᾖς,
κάκεϊ μετὰ τὸν χωρισμὸν τῆς ψυχῆς ἀπὸ
τοῦ σώματος συνόντα ἄλυπον ἔσεσθαι. ἢ
γὰρ οὐ τὰ μεγιστά σε λυπεῖ καὶ αὐτοὺς τὸ
μὴ ἀλλήλοις συνεῖναι; καὶ ὁ πατήρ· καὶ
πάνυ γε. καὶ ὁ Πέτρος· εἰ οὖν ἐνταῦθα τὸ
ἀλλήλων κεχωρίσθαι λυπεῖ, μετὰ θάνατον
πάντως ὀφειλόμενον ὑμῖν μετ' ἀλλήλων μὴ
εἶναι, πόσω γε μᾶλλον οὐ λυπήσει, σὲ μὲν
ἄνδρα σοφὸν ὄντα τῷ τῆς γνώμης λόγῳ
σου τῶν σῶν κεχωρίσθαι, αὐτοὺς δὲ πολὺ
μᾶλλον ὀδυνᾶσθαι τῷ εἰδέναι, ὅτι σε ἄλλα
φρονοῦντα αἰώνιος μένει κόλασις, ῥητοῦ
δόγματος ἀποφάσει;

15.1 | When morning came, the father
entered with our mother and the three
sons, where Peter was. After greeting him,
he sat down, and then we also sat down at
his command. And Peter looked at the
father and said, "I urge you to be of one
mind with your wife and children, so that
you may be together here, and after the
separation of the soul from the body, you
will be without sorrow. For do not the
greatest things trouble you and them, that
you are not together?" And the father said,
"Indeed, they do." And Peter said, "If being
apart here causes you pain, then after
death, it is certain that you will not be with
each other. How much more will it cause
you sorrow, you being a wise man, to be
separated from your own family, and they
will suffer much more knowing that you,
thinking differently, remain under eternal
punishment, according to the decree of the
word?"

15.2 | Καὶ ὁ πατήρ ἔφη· ἀλλ' οὐκ ἔστιν, ὧ
φίλτατε, τὸ ἐν ᾧδου ψυχὰς κολάζεσθαι,
αὐτῆς ἅμα τῷ ἀποστῆναι τοῦ σώματος εἰς
ἀέρα λυομένης. καὶ ὁ Πέτρος ἔφη· μέχρις
οὖν ὅτε ἂν περὶ τούτου πείσωμέν σε,
ἀποκρίναί μοι, οὐ δοκεῖ σοι, σὲ μὲν
ἀπιστοῦντα τὴν κόλασιν μὴ λυπεῖσθαι,
ἐκείνους δὲ πεπεισμένους ἀνάγκην ἔχειν
περὶ σοῦ ἀνιᾶσθαι; καὶ ὁ πατήρ·
ἀκολούθως λέγεις. καὶ ὁ Πέτρος· διὰ τί δὲ
αὐτοὺς οὐκ ἀπαλλάξεις μεγίστης περὶ σοῦ

15.2 | And the father said, "But, dear friend,
it is not true that souls are punished in
Hades, as they are released into the air at
the moment they leave the body." And
Peter said, "Until we convince you about
this, answer me: do you not think that you,
disbelieving in punishment, will not be
troubled, while those who are convinced
will have to grieve for you?" And the father
replied, "You speak correctly." And Peter
said, "Then why do you not free them from

λύπης, τῇ θρησκείᾳ συνθέμενος, οὐ
δυσωπία λέγω, ἀλλ' εὐγνωμοσύνη, περὶ
τῶν λεγομένων σοι ὑπ' ἐμοῦ ἀκούων, καὶ
κρίνων εἰ ταῦτα οὕτως ἔχει, ἢ οὐ; καὶ εἰ μὲν
οὕτως ἔχει ὡς λέγομεν, καὶ ὧδε
συναπολαύσεις τοῖς φιλτάτοις, κἀκεῖ
συναναπαύσῃ, εἰ δὲ ἐν τῇ τῶν λόγων
σκέψει δείξης τὰ ὑφ' ἡμῶν λεγόμενα μῦθόν
τινα ψευδῆ εἶναι, καὶ οὕτως καλῶς
ποιήσεις, αὐτοὺς ὁμογνώμονάς σοι
εἰληφώς, καὶ τοῦ κεναῖς ἐλπίσιν
ἐπερείδεσθαι παύσεις, καὶ ψευδῶν φόβων
ἀπαλλάξεις.

15.3 | Καὶ ὁ πατήρ· πολλὰ φαίνῃ μοι
εὐλόγα λέγων. καὶ ὁ Πέτρος ἔφη· τί οὖν
ἐστὶν τὸ κρατοῦν σε εἰς τὴν ἡμετέραν
πίστιν ἐλθεῖν, λέγε, ἵνα εἰς αὐτὸ λέγειν
ἄρξώμεθα. πολλὰ γάρ ἐστιν τὰ κρατοῦντα·
τοὺς μὲν πεπεισμένους ἀσχολίαι
ἀγορασμῶν, πράξεων, γεωργιῶν,
φροντίδων καὶ ὅσα τοιαῦτα· ἀπιστοῦντας
δὲ, ἀφ' ὧν εἶ καὶ σὺ, ὑπολήψεις τοῦ
νομίζεин, ἢ θεοὺς τοὺς οὐκ ὄντας εἶναι, ἢ τὸ
γενέσκει τὰ πάντα ὑποκεῖσθαι, ἢ
αὐτοματισμῶ, ἢ τὰς ψυχὰς θνητὰς, ἢ καὶ
τὸν ἡμέτερον λόγον ψευδῆ ὡς οὐκ οὔσης
προνοίας.

15.4 | Ἐγὼ δὲ προνοία Θεοῦ τὰ πάντα
διοικεῖσθαι ἐκ τῶν περὶ σὲ γενομένων εἶναι
λέγω, τοσοῦτοις ἔτεσιν τὴν διάστασίν σου
τε καὶ τῶν σῶν γενέσθαι. ἐπεὶ γὰρ σὺν σοὶ
ὄντες ἴσως τὸν τῆς θεοσεβείας λόγον οὐκ
ἂν ἐπήκουσαν, ὥκονομήθη σὺν μητρὶ ἢ
ἀποδημία καὶ ναυφράγιον καὶ θάνατον
ὑπόνοια καὶ ἀπρασίαι ἔτι τε καὶ
ἐκπαιδευθῆναι αὐτοὺς τὰ Ἑλλήνων καὶ
ἄθεα δόγματα, ἵνα μᾶλλον ὡς εἰδότες
ταῦτα ἀνασκευάζειν δυνατοὶ ᾖσιν· ἐπὶ

the greatest sorrow about you, by joining in
their faith? I do not mean with a sad face,
but with gratitude, by hearing what I say to
you and judging whether these things are
so or not. And if they are as we say, you will
enjoy being with your loved ones here, and
you will rest with them there. But if you
show in your thoughts that what we say is a
false tale, you will do well, and they will
have the same understanding as you, and
you will stop clinging to empty hopes and
be freed from false fears."

15.3 | And the father said, "You seem to be
saying many reasonable things." And Peter
said, "Then what is keeping you from
coming to our faith? Tell me, so that we can
begin to speak about it. For there are many
things that hold people back: those who are
convinced are busy with buying, doing,
farming, worries, and such things. But
those who disbelieve, like you, have ideas
that lead them to think that either the gods
do not exist, or that everything is based on
chance, or that souls are mortal, or that our
words are false because there is no care."

15.4 | But I say that everything is managed
by the providence of God, based on what
has happened to you and your family. For
when you were with them, they might not
have listened to the message of piety. The
journey with your mother, the shipwreck,
the fear of death, and the hardships, along
with being educated in the beliefs of the
Greeks and atheists, were arranged so that
they could better challenge these ideas as if
they knew them. Because of this, they could

τούτοις τὸ φιλεῖν τὸν τῆς θεοσεβείας λόγον, καὶ ἐμοὶ ἐνωθῆναι δυνηθῆναι, συλλαβέσθαι μου τῷ κηρύγματι· ἀλλ' ἔτι μὴν συνελθεῖν ἀδελφὸν Κλήμεντα, καὶ οὕτως τὴν μητέρα ἐπιγνωσθῆναι, θεραπείας τῆς θεότητος πληροφορηθῆναι, καὶ μετ' οὐ πολὺ εὐθὺ τὰ δίδυμα τέκνα ἐπιγνωσθέντα καὶ ἐπιγνόντα καὶ τῆς ἄλλης ἡμέρας σοι συντυχεῖν, καὶ τοὺς σοὺς ἀπολαβεῖν. τοσαύτην οὖν ταχεῖαν ἁρμονίαν πανταχόθεν συνδραμοῦσαν εἰς ἓνα γνώμης σκοπὸν οὐκ οἶμαι ἀπρονόητον εἶναι.

15.5 | Καὶ ὁ πατὴρ τῷ Πέτρῳ ἤρξατο λέγειν· μὴ νομίζε, φίλτατέ μοι Πέτρε, ἐν ἐννοίᾳ μὴ ἔχειν περὶ τοῦ ὑπὸ σοῦ κηρυττομένου λόγου. πέρας γοῦν ταύτης τῆς παρωχηκυίας νυκτὸς πολλὰ τοῦ Κλήμεντος προτρεπομένου μετ' ὑπὸ σοῦ κηρυττομένη ἀληθείᾳ, ἀπεκρινάμην· τί γὰρ καινότερον ἐντέλλεσθαι δύναται τις παρ' ὃ οἱ ἀρχαῖοι παρήνευσαν; ὁ δὲ ἡρέμα γελάσας ἔφη· πολλὴ διαφορὰ, πάτερ, μεταξὺ θεοσεβείας λόγων καὶ τῶν τῆς φιλοσοφίας. ὁ γὰρ τῆς ἀληθείας ἀπόδειξις ἔχει ἐκ προφητείας, ὁ δὲ τῆς φιλοσοφίας καλλιλογίας παρέχων ἐκ στοχασμῶν δοκεῖ παριστᾶν τὰς ἀποδείξεις. καὶ ὁμῶς ταῦτα εἰπὼν δείγματος χάριν τὸν περὶ φιλανθρωπίας μοι ἐξέθετο λόγον, ὃν περ αὐτῷ ὑφηγήσω, ὃς ἀδικώτατός μοι μᾶλλον ἐφαίνετο. καὶ τὸ πῶς ἐρῶ. δίκαιον ἔφασκεν εἶναι καὶ τῷ τύπτοντι αὐτοῦ τὴν σιαγὸνα παρατιθέναι καὶ τὴν ἑτέραν, καὶ τῷ αἶροντι αὐτοῦ τὸ ἱμάτιον προσδιδόναι καὶ τὸ μαφόριον, ἀγγαρεύοντι δὲ μίλιον συναπέρχεσθαι δύο, καὶ ὅσα τοιαῦτα.

15.6 | Καὶ ὁ Πέτρος ἀπεκρίνατο· ἀλλ'

embrace the message of piety and join me in my preaching. But also, brother Clement should come together, so that your mother may understand and be filled with the care of the divine, and soon the twin children will be recognized and know you, and you will meet them on another day and receive your loved ones. Therefore, I do not think it is unreasonable that such a quick harmony comes together from everywhere for one purpose.

15.5 | And the father began to say to Peter, "Do not think, my dear Peter, that I have no thoughts about the message you are preaching. After all, last night, when Clement was urging me about the truth you preach, I answered: what new command can anyone give that the ancients did not suggest? But he quietly laughed and said, 'There is a great difference, father, between the words of piety and those of philosophy. For the proof of truth comes from prophecy, while philosophy offers beautiful arguments based on speculation.' And after saying this, he presented to me a discussion about kindness, which seemed to me to be the most unjust. And I will explain how. He claimed it was right to turn the other cheek to someone who strikes him, and to give his cloak to someone who takes his coat, and to go two miles with someone who forces him to go one, and such things."

15.6 | And Peter answered, "But you think

ἐνόμισας ἄδικον ὃ τι δικαιοτάτον ἐστίν. εἴ σοι φίλον ἐστίν, ἄκουσον. καὶ ὁ πατήρ ἔφη· πάνυ μοι φίλον. καὶ ὁ Πέτρος· οὐ δοκεῖ σοι, δύο ἐχθρῶν βασιλέων ὄντων καὶ διηρημένας τὰς χώρας ἐχόντων, εἴ τις ἐκ τῶν τοῦ ἐνὸς ὑπηκόων ἐν τῇ τοῦ ἑτέρου χώρᾳ φωραθείη, καὶ διὰ τοῦτο θάνατον ὀφείλων, ἐὰν ῥαπίσματι καὶ μὴ θανάτῳ τῆς τιμωρίας ἀπολυθῇ, οὐ φαίνεται μὴν ὁ ἀπολύσας φιλόανθρωπος εἶναι; καὶ ὁ πατήρ ἔφη· καὶ πάνυ. καὶ ὁ Πέτρος ἔφη· τί δὲ, εἰ καὶ ἴδιόν τινος αὐτὸς οὗτος ἀφέληται, ἢ καὶ ἄλλο τι, ἐπὶ τούτῳ συλληφθεὶς ἐὰν διπλάσιον δῶ, τετραπλάσιον ὀφείλων, καὶ τὸ θανεῖν, ὥς ἐν τοῖς τοῦ ἐναντίου ἀλοῦς ὄροις, οὐ δοκεῖ σοι ὅτι ὁ λαβὼν τὸ διπλάσιον καὶ θανάτου αὐτὸν ἀπολύσας φιλόανθρωπος τυγχάνει; καὶ ὁ πατήρ ἔφη· φαίνεται. καὶ ὁ Πέτρος· τί δὲ, οὐ χρὴ τὸν ἐν ἑτέρου βασιλείᾳ ὄντα, καὶ ταῦτα πονηροῦ τινος ἐχθροῦ, τοῦ ζῆν χάριν πάντας κολακεύειν, καὶ ἀγγαρεύουσιν ἐπὶ πλεῖον ὑπείκειν, μὴ προσαγορεύοντας προσαγορεύειν, ἐχθροὺς διαλλάσσειν, ὀργιζομένοις μὴ φιλονεικεῖν, τὰ ἑαυτοῦ ἀδεῶς παντὶ αἰτοῦντι παρέχειν, καὶ ὅσα τοιαῦτα; καὶ ὁ πατήρ πάντα μᾶλλον εὐλόγως ὑποσταίη, εἴπερ τούτων τὸ ζῆν προκρίνει.

it is unjust what is actually very just. If you are my friend, listen. And the father said, 'I am very much your friend.' And Peter said, 'Do you not think that if there are two enemy kings with divided lands, and one of their subjects is caught in the land of the other and is facing death, if he is freed from punishment by a beating instead of death, does it not seem that the one who freed him is kind?' And the father said, 'Yes, very much so.' And Peter said, 'What if this same person is caught for something private or some other matter, and if he is forced to pay double or even four times what he owes, and faces death, as in the terms of the enemy, do you not think that the one who gives him double and frees him from death is also kind?' And the father said, 'It seems so.' And Peter said, 'What about the one who is in another kingdom, and is dealing with some wicked enemy, should he not flatter everyone to live, and yield more when forced, not calling them enemies, making peace with those who are angry, not arguing, and freely giving to anyone who asks, and such things?' And the father would more reasonably agree, if indeed he chooses to live in such a way."

15.7 | Καὶ ὁ Πέτρος· οὐκ οὐκ οὐκ ἀδικεῖσθαι ἔλεγε, αὐτοὶ παροριστὰι τυγχάνουσιν, καθὰ ἐν ἑτέρου εἰσὶν βασιλείᾳ, καὶ τοσοῦτον πλεονέκται εἰσὶν, ὅσον κεκτημένοι ὦσιν; οἱ ἀδικεῖν νομιζόμενοι τοσαῦτα ἐκάστῳ τῷ ἐξ ἐναντίας ὄντι χαρίζονται, ὅσα ἂν αὐτοῖς ἔχειν συγχωρῶσιν. αὐτῶν γὰρ ἐστὶν ταῦτα τῶν τὰ παρόντα ἐλομένων καὶ εἰς τοσοῦτον φιλόανθρωποι εἰσιν, ὥς τὸ ζῆν αὐτοῖς συγχωρεῖν. καὶ τὸ μὲν παράδειγμα οὕτως ἔχει· ἄκουε δὴ αὐτὸ τὸ πρᾶγμα. ὁ τῆς

15.7 | And Peter said, "So those whom you say are being wronged are actually the ones who are in another kingdom, and they are greedy for as much as they possess? Those who are thought to be unjust give so much to each person who is against them, as much as they allow themselves to have. For it is theirs to choose what they take, and they are so kind that they allow themselves to live. And the example is this: listen to the matter itself. The prophet of truth taught us that the creator and God of

ἀληθείας προφήτης παρὼν ἐδίδαξεν ἡμᾶς, ὅτι ὁ τῶν ὄλων δημιουργὸς καὶ Θεὸς δυσὶν τισὶν ἀπένειμεν βασιλείας δύο, ἀγαθῷ τε καὶ πονηρῷ, τοὺς τῷ μὲν κακῷ τοῦ παρόντος κόσμου μετὰ νόμου τὴν βασιλείαν, ὥστ' ἂν ἔχῃ ἐξουσίαν κολάζειν τοὺς ἀδικοῦντας τῷ δὲ ἀγαθῷ τὸν ἐσόμενον αἰῶνα αἰῶνα. ἕκαστον δὲ τῶν ἀνθρώπων ἐλεύθερον ἐποίησεν ἔχειν τὴν ἐξουσίαν ἑαυτὸν ἀπονέμειν ὃ βούλεται, ἢ τῷ παρόντι κακῷ, ἢ τῷ μέλλοντι ἀγαθῷ. ὧν οἱ ἐλόμενοι τὰ παρόντα ἐξουσίαν ἔχουσιν πλουτεῖν, τρυφᾶν, ἡδεσθαι, καὶ πᾶν ὅ τι ἂν δύνωνται. τῶν γὰρ ἐσομένων ἀγαθῶν οὐδὲν ἔχουσιν. οἱ δὲ τὰ τῆς μελλούσης βασιλείας κρίναντες λαβεῖν τῶν ἐνταῦθα ὡς ἀλλοτρίου βασιλέως ἴδια ὄντα αὐτοῖς νομίζεσθαι οὐκ ἔξεστιν, ἢ ὕδατος μόνου καὶ ἄρτου καὶ τούτων μεθ' ἰδρώτων ποριζομένων πρὸς τὸ ζῆν (ἐπειδὴ ἔκοντι ἀποθανεῖν οὐκ ἔξεστιν), ἔτι δὲ καὶ περιβολαίου ἐνός, γυμνὸν γὰρ ἐστάναι οὐκ ἐφίεται, ἔνεκεν τοῦ παντὸς ὁρῶντος οὐρανοῦ.

all gave two kingdoms, one good and one evil. He gave the evil one the kingdom of this present world with the law, so that he has the power to punish those who do wrong, while the good one has the eternal age to come. And he made each person free to have the power to give himself to whom he wants, either to the present evil or to the future good. Those who choose the present have the power to be rich, to live in luxury, to enjoy themselves, and to do whatever they can. For they will have nothing of the good things to come. But those who judge to take from the future kingdom should not think that the things here belong to them as if they were from a foreign king, or that they can only get water and bread, and these with sweat to live (since they cannot choose to die willingly), and even just one piece of clothing, for they do not want to stand naked before the all-seeing heaven."

15.8 | Εἰ μὲν οὖν τὸν ἀκριβῆ τοῦ πράγματος λόγον ἀκοῦσαι θέλῃς, οὓς μικρῷ τάχιον εἴρηκας ἀδικεῖσθαι, αὐτοὶ μᾶλλον ἀδικοῦσιν. ὅτι αὐτοὶ μὲν οἱ τὰ ἐσόμενα ἐλόμενοι ἐν τοῖς παροῦσιν σύνεισιν τοῖς κακοῖς, κατὰ πολλὰ τῶν ἴσων αὐτοῖς ἀπολαύοντες, αὐτοῦ τε τοῦ ζῆν, τοῦ φωτὸς, τοῦ ἄρτου, τοῦ ὕδατος, τοῦ ἱματίου καὶ ἄλλων τοιούτων τινῶν. οἱ δὲ ἀδικεῖν ὑπὸ σοῦ νομισθέντες τοῖς ἐσομένοις ἀγαθοῖς ἀνδράσιν οὐδὲν συνυπάρχουσιν. καὶ ὁ πατὴρ πρὸς ταῦτα ἀπεκρίνατο· νῦν με ὅτε πέπεικας ὅτι οἱ ἀδικοῦντες αὐτοὶ ἀδικοῦνται, οἱ δὲ ἀδικούμενοι μᾶλλον πλεονεκτοῦσιν, ἔτι μᾶλλον ἀδικώτατον ὅλον μοι φαίνεται τὸ πρᾶγμα, ὅτι οἱ μὲν δοκοῦντες ἀδικεῖν πολλὰ τοῖς τὰ ἐσόμενα

15.8 | If you want to hear the exact truth of the matter, those whom you said are being wronged are actually doing more wrong themselves. For those who choose the future goods are joining with the wicked in enjoying many of the same things: life, light, bread, water, clothing, and other such things. But those who are thought to be wronging you have nothing in common with the good men of the future. And the father replied, 'Now that you have convinced me that the wrongdoers are themselves wronged, and that the wronged are actually gaining more, it seems to me that the whole matter is even more unjust. For those who seem to do wrong allow many things to those who choose the future

ἐλομένοις συγχωροῦσιν, οἱ δὲ δοκοῦντες ἀδικεῖσθαι αὐτοὶ ἀδικοῦσιν, ὅτι τὰ ὅμοια οὐ παρέχουσιν ἐκεῖ τοῖς ἐνταῦθα αὐτοῖς συγκεχωρηκόσιν, ἃ αὐτοὶ αὐτοῖς συνεχώρησαν. καὶ ὁ Πέτρος· οὐδὲ τοῦτο ἄδικον, διὰ τὸ ἐξουσίαν ἔχειν ἕκαστον τὰ παρόντα αἰρεῖσθαι ἢ τὰ μέλλοντα, εἴτε μικρὰ εἴη, εἴτε μεγάλα. ἰδίᾳ κρίσει καὶ βουλῇ ὁ ἐλόμενος οὐκ ἀδικεῖται, λέγω δὴ οὐδ' ἂν τὰ μικρὰ ἔληται, ἐπεὶ προέκειτο τὰ μεγάλα. προέκειτο γὰρ αὐτῷ καὶ τὰ μικρά. καὶ ὁ πατήρ· ὁρθῶς ἔφη, καὶ γὰρ εἴρηται τι ἐλλήνων σοφῶ· αἰτία ἐλομένων, Θεὸς ἀναίτιος.

goods, while those who seem to be wronged are actually doing wrong themselves, because they do not provide the same things there to those who have allowed them here, which they themselves allowed. And Peter said, 'This is not unjust either, because each person has the power to choose the present or the future, whether it is small or great. The one who chooses does not do wrong by his own judgment and will, even if he chooses the small things, since the great things were available to him. For he had both the small and the great before him.' And the father said, 'You spoke rightly, and it is also said by a certain wise Greek: the cause of those who choose is without blame from God.'

15.9 | Ἄλλ' ἔτι μὴν καὶ τοῦτόν μοι δίελθε τὸν λόγον. μέμνημαι τὸν Κλήμεντά εἰπόντα μοι, ὅτι τὰ ἀδικήματα καὶ τὰ πάθη εἰς ἅφεσιν ἀμαρτιῶν πάσχομεν. καὶ ὁ Πέτρος· ὁρθῶς ἔχει καὶ οὕτως. ἡμεῖς γὰρ οἱ ἐλόμενοι τὰ ἐσόμενα, ἃ κεκτήμεθα πλείονα, εἴτε ἐσθῆτα εἴτε βρώματα εἴτε ποτὰ εἴτε ἄλλα τινά, ἀμαρτίας κεκτήμεθα, διὰ τὸ δεῖν μηδὲν ἔχειν, ὡς μικρῷ τάχιον διεῖλον τὸν λόγον. πᾶσι τὰ κτήματα ἀμαρτήματα. ἡ τούτων ὅπως ποτὲ στέρησις ἀμαρτιῶν ἐστὶν ἀφαίρεσις. καὶ ὁ πατήρ· ἔφη· ἀκολούθως ἔχει, καθὼς δύο διεῖλες ὄρους τῶν δύο βασιλέων, τὰ ἐφ' ἐκάστῳ τῶν ὑπὸ τὴν ἐξουσίαν αὐτῶν ὄντων αἰρεῖσθαι ὃ βούλεται. τί δὲ παντάπασιν εἰ δικαίως πάσχομεν; καὶ ὁ Πέτρος· δικαιοτάτα. ἐπεὶ γὰρ ὁ τῶν σωζομένων ὄρος ἐστὶν, ὡς ἔφη, τὸ μηδενὶ μηδὲν ὑπάρχειν, ὑπάρχει δὲ πολλὰ πολλοῖς κτήματα, καὶ τὰ ἄλλως ἀμαρτήματα, τούτου χάριν ἐξ ὑπερβαλλούσης Θεοῦ φιλανθρωπίας ἐπάγεται τὰ πάθη τοῖς μὴ εἰλικρινῶς πολιτευομένοις, ἵνα διὰ τὸ τοσῶς φιλόθεον

15.9 | But still, go through this point with me. I remember Clement saying that we suffer wrongs and passions for the forgiveness of sins. And Peter said, 'That is true and so it is. For we who choose the future goods, whatever we possess, whether it be clothing, food, drink, or other things, have sins because we must have nothing, as I briefly explained before. All possessions are sins. The way to remove these sins is through deprivation. And the father said, 'This is true, as you divided the terms of the two kings, each being able to choose what he wants from those under their power. But why do we suffer at all justly?' And Peter said, 'Most justly. For the term of those who are saved, as I said, is that nothing belongs to anyone, yet many have possessions. And the other sins, for this reason, from God's overflowing kindness, the passions are brought upon those who do not live sincerely, so that through such divine punishments they may

προσκαίροις τιμωρίαις αἰώνιων σωθῶσιν
κολάσεων.

be saved from eternal punishments.'

15.10 | Καὶ ὁ πατήρ· τί δὲ οὐ πολλοὺς
ἀσεβεῖς ὀρώμεν πένητας; παρὰ τοῦτο καὶ
οὗτοι τῶν σωζομένων εἰσίν; καὶ ὁ Πέτρος·
οὐ πάντως. οὐ γὰρ ἀποδεκτὴ ἡ τοῦ πένητος
πενία, ἐὰν ὀρέγηται ὧν οὐ χρεῖ. ὥστε τινὲς
τῇ προαιρέσει πλουτοῦσιν χρήμασιν, καὶ
ὥς πλεονεκτεῖν ἐπιθυμοῦντες τιμωροῦνται.
ἀλλ' οὐδὲ ἐν τῷ πένητι εἶναι τίνα πάντως
δίκαιός ἐστιν. δύναται γὰρ πτωχὸς μὲν τοῖς
χρήμασιν εἶναι, ἐπιθυμεῖν δὲ ἢ καὶ πράττειν
ὃ προηγουμένως οὐ χρεῖ. ἢ γὰρ εἰδωλὰ
σέβει, ἢ βλασφημεῖ, ἢ πορνεύει, ἢ
ἀδιαφόρως ζῇ, ἢ ἐπιορκῶν, ἢ ψευδόμενος,
ἢ ἀπίστως βιούς. πλὴν ὁ διδάσκαλος ἡμῶν
πιστοὺς πένητας ἐμακάρισεν, καὶ αὐτοὺς
οὐχ ὥς παρεσχηκότας τι, οὐδ' ἐγὰρ εἶχον,
ἀλλ' ὥς μηδὲν ἁμαρτάνοντας, καὶ ἐπὶ μόνῳ
τῷ τὴν ἐλεημοσύνην μὴ ποιεῖν, διὰ τὸ μὴ
ἔχειν, καταδικασθῆναι οὐκ ἔχοντας. καὶ ὁ
πατήρ· ἀληθῶς πάνυ κατὰ τὴν ὑπόθεσιν
ὀρθῶς ἔχειν τὰ πράγματα φαίνεται, διὸ καὶ
προαιρέσεως ἐγενόμην τῇ τάξει παντὸς
ἐπακοῦσαι τοῦ λόγου.

15.10 | And the father said, "But why do we
see many wicked people who are poor? Are
these also among the saved?" And Peter
said, "Not at all. For the poverty of the poor
is not acceptable if they desire what they
do not need. So some become rich through
their choices, and those who wish to gain
more are punished. But it is not always just
for someone to be poor. A poor person can
have money but still desire or do what he
does not need. He may worship idols,
blaspheme, commit adultery, live
carelessly, take oaths falsely, lie, or live
without faith. However, our teacher blessed
the faithful poor, not because they have
something, for they have nothing, but
because they do not sin at all, and for not
giving alms because they do not have, they
are not condemned. And the father said,
"Truly, according to this reasoning, things
seem to be right, which is why I became
part of the discussion to hear the whole
matter."

15.11 | Καὶ ὁ Πέτρος· οὐκοῦν τοῦ λοιποῦ
σπεύδοντί σοι τὰ κατὰ τὴν ἡμετέραν
θρησκείαν μαθεῖν, ὀφείλω τῇ τάξει τὸν
λόγον ἐκθεῖναι ἀπ' αὐτοῦ ἀρχόμενος τοῦ
Θεοῦ, καὶ δεικνὺς ὅτι αὐτὸν μόνον δεῖ
λέγειν Θεόν, ἑτέρους δὲ μήτε λέγειν μήτε
νομίζειν, καὶ ὅτι ὁ παρὰ τοῦτο ποιῶν
αἰωνίως ἔχει κολασθῆναι, ὥς εἰς αὐτὸν τὸν
τῶν ὅλων δεσπότην ἀσεβήσας τὰ μέγιστα.
καὶ ταῦτα εἰπὼν καὶ τοῖς ὑπὸ παθῶν
ὀχλουμένοις καὶ νοσοῦσι καὶ δαιμονιῶσι
τὰς χεῖρας ἐπιθείς καὶ εὐξάμενος καὶ
ἰασάμενος ἀπέλυσε τοὺς ὄχλους. καὶ εἴθ'

15.11 | And Peter said, "Therefore, as you
are eager to learn about our religion, I must
explain the matter starting from God,
showing that he alone should be called God,
and that no one else should be named or
thought of as such. And whoever does
otherwise deserves to be punished forever,
as he has greatly sinned against the Lord of
all. After saying this, he laid his hands on
those troubled by passions, sick, and
possessed by demons, and after praying
and healing them, he sent the crowds away.
Then, going in, he joined those who were

οὕτως εἰσιὼν τῶν συνηθεστέρων ἁλῶν
μεταλαβὼν ὑπνωσιν.

more familiar and fell into sleep."

Chapter 16

16.1 | "Ὁρθρου δὲ ἐξιὼν ὁ Πέτρος καὶ ἐπιστὰς ἐπὶ τὸν συνηθή τοῦ διαλέγεσθαι τόπον ὅχλον πολὺν συνεστῶτα εἶδεν. καὶ ἅμα τῷ μέλλειν διαλέγεσθαι αὐτὸν εἰσῆει τις τῶν αὐτοῦ διακόνων λέγων· Σίμων ἀπὸ Ἀντιοχείας ἐληλυθὼς ἐπ' αὐτῆς ἐσπέρας, μαθὼν ὑποσχόμενόν σε τὸν περὶ μοναρχίας ποιεῖσθαι λόγον, ἔτοιμός ἐστιν μετὰ γε Ἀθηνοδώρου τοῦ Ἐπικουρείου διαλεγόμενῳ σοὶ ἐπελθεῖν, πρὸς τὸ ἀντιλέγειν δημοσίᾳ πᾶσιν τοῖς ὑπὸ σοῦ ὁπώσποτε ὑπὲρ μοναρχίας λεγομένοις λόγοις. ταῦτα τοῦ διακόνου λέγοντος, ἰδοὺ αὐτὸς εἰσῆει Σίμων μετὰ Ἀθηνοδώρου καὶ ἄλλων τινῶν τῶν ἐταίρων. καὶ πρὸ τοῦ τι τὸν Πέτρον φθέγγασθαι αὐτὸς προλαβὼν ἔφη.

16.1 | At dawn, Peter went out and, standing in the usual place for speaking, saw a large crowd gathered. Just as he was about to speak, one of his deacons came in saying, "Simon from Antioch has arrived this evening, having learned that you are going to speak about monarchy. He is ready to come and debate with you, along with Athenodorus the Epicurean, to publicly oppose all your words about monarchy." While the deacon was saying this, behold, Simon entered with Athenodorus and some other companions. Before Peter could speak, Simon interrupted and said.

16.2 | "Ἐμαθον ὡς ὑπέσχου ἐχθὲς τῷ αὐστῷ, εἰς τὴν σήμερον δεῖξαι τῇ τάξει τὸν λόγον ποιούμενος, καὶ ἀπ' αὐτοῦ ἀρχόμενος τοῦ τῶν ὅλων δεσπότου, ὅτι αὐτὸν μόνον δεῖ λέγειν, ἄλλους δὲ μήτε λέγειν μήτε νομίζειν, ὅτι ὁ παρὰ τοῦτο ποιῶν αἰωνίως κολασθῆναι ἔχει. πρὸ πάντων δὲ ἀληθῶς καταπέπληγμαί σου τὴν πρόνοίαν, ὅτι ἤλπισας εἰς τὴν σὴν βούλησιν μεταπεῖσαι ἄνδρα σοφόν, καὶ ταῦτα πρεσβύτην. ἀλλ' οὐκ ἐπιτεύξη τῶν σῶν βουλευμάτων, ταύτη μᾶλλον, παρόντος ἐμοῦ, καὶ τοὺς ψευδεῖς σου διελέγοντος λόγους. ἴσως γὰρ ἐμοῦ μὴ παρόντος ἠπατήθη ἂν ὁ σοφὸς γέρων, ἰδιώτης ὢν τῶν παρὰ Ἰουδαίοις δημοσίᾳ πεπιστευμένων βίβλων. καὶ τὸ νῦν τοὺς

16.2 | I learned that you promised yesterday to show the argument today, starting from the Lord of all, that he alone should be called God, and that no one else should be named or thought of as such, and that whoever does otherwise deserves to be punished forever. Above all, I am truly amazed at your foresight, that you hoped to bring a wise man to your will, and this man is an elder. But you will not succeed in your plans, especially with me present, and while I am exposing your false arguments. Perhaps the wise elder would have been deceived if I were not here, being an ordinary person among the publicly trusted writings of the Jews. Now I will present many arguments, so that I can quickly

πολλοὺς ὑπερθήσομαι λόγους, ἵνα τῆς ὑποσχέσεώς σου τάχιον τὸν ἔλεγχον ποιήσωμαι. διὸ ἐφ’ ἡμῶν αὐτῶν τῶν τὰς γραφὰς εἰδότων, ὃ ὑπέσχου λέγειν, ἄρξαι. εἰ δὲ τὸν ἔλεγχον αἰδούμενος ἐφ’ ἡμῶν αὐτῶν σὴν ὑπόσχεσιν παραλιπεῖν θέλεις, αὐτάρκης καὶ οὕτως ἡ ἀπόδειξις ὅτι ψεύδῃ, καθ’ ὅτι ἐπὶ τῶν τὰς γραφὰς εἰδότων εἰπεῖν οὐκ ἐτόλμησας. καὶ νῦν δὲ τί σε ἀναμένω λέγειν, μέγιστον ἔχων μάρτυρα τῆς ὑποσχέσεώς σου τὸν παρεστῶτα γέροντα; καὶ ταῦτα εἰπὼν ἐμβλέψας τῷ πατρὶ ἔφη· εἰπέ μοι, ἀνδρῶν πάντων τιμιώτατε, οὐχὶ οὗτος ὁ ἀνὴρ ὑπέσχετό σοι δεῖξαι σήμερον, ὅτι εἷς ἐστὶν Θεὸς καὶ οὐ χρὴ ἕτερόν τινα λέγειν ἢ νομίζειν Θεόν, ὃ δὲ παρὰ ταῦτα ποιῶν, ὡς τὰ μέγιστα ἀμαρτάνων, αἰωνίως κολασθῆναι ἔχει; ἢ γὰρ οὐκ ἀποκρίνη μοι;

challenge your promise. Therefore, let us begin with those of us who know the scriptures, as you promised to speak. If you wish to avoid the challenge, feeling ashamed in front of us, your promise will be self-sufficient, and thus the proof that you are lying, since you did not dare to speak in front of those who know the scriptures. And now, what do I wait for you to say, having the greatest witness of your promise, the elder who is present? And after saying this, looking at the father, he said, 'Tell me, most honorable of all men, is not this man supposed to show you today that there is one God and that it is not right to say or think of another as God, and that whoever does otherwise, as he greatly sins, deserves to be punished forever? Or will you not answer me?'

16.3 | Καὶ ὁ πατὴρ ἔφη· καλῶς ἂν τὴν μαρτυρίαν παρ’ ἐμοῦ ἀπῆγεις, Σίμων, εἰ πρότερον ἠρνεῖτο ὁ Πέτρος· νῦν δὲ οὐκ αἰδεσθήσομαι λέγειν ἢ δεῖ λέγειν. οἷμά μοι σε ὀργῇ πεπρησμένον διαλεχθῆναι θέλουν, ὅπερ ἀνοίκειόν σοι τοῦτο ποιεῖν, καὶ ἡμῖν τοιοῦτον ὑπακούειν, ὅτι μάχην ἐστὶν ἱστορῆσαι, καὶ οὐ πρὸς ἀλήθειαν ὠφελεῖσθαι. καὶ νῦν ἐξ ἑλληνικῆς παιδείας, ὡς χρὴ τοὺς ζητοῦντας ποιεῖν, εἰδὼς ὑπομνήσω. ἐκάτερος ὑμῶν τὸ ἑαυτοῦ δόγμα ἐκθέσθω, καὶ εἰς ἕτερον οἱ λόγοι γενέσθωσαν. ἐὰν δὲ Πέτρος μόνος ἐκθῇται τὸ ἑαυτοῦ φρόνημα, σὺ δὲ τὸ σὸν σιωπᾷς, ἐνδέχεται τινα λόγον ὑπὸ σοῦ ῥηθέντα θλίβειν τὸ ἑαυτοῦ καὶ τὸ σὸν φρόνημα, καὶ ἀμφοτέρους ὑμᾶς ὑπὸ τοῦ λόγου ἡττηθέντας μὴ φαίνεσθαι ἡττημένους, ἀλλὰ τὸν ἐκθέμενον τὸ φρόνημα, τὸν δὲ μὴ ἐκθέμενον ὁμοίως ἡττημένον μὴ πρόδηλον εἶναι, ἀλλὰ καὶ νενικηκέναι νομίζεσθαι. καὶ ὁ Σίμων ἀπεκρίνατο ποιήσω ὡς λέγεις,

16.3 | And the father said, "You would rightly ask for my testimony, Simon, if Peter had denied it before. But now I will not be ashamed to say what needs to be said. I think you want to argue out of anger, which is not fitting for you to do, and for us to obey such a thing, since it is a battle to tell a story, and it does not help to find the truth. Now, from Greek education, as is proper for those seeking knowledge, I will remind you. Each of you should present your own doctrine, and let the words become different. But if Peter alone presents his thoughts and you remain silent, it is possible that something you said will trouble his thoughts and yours, and both of you may seem defeated by the argument, not appearing to be defeated, but the one who presents his thoughts may be seen as victorious, while the one who does not present his thoughts may also be thought to have lost. And Simon replied, 'I

ἀθυμῶ δὲ μήπως ἤδη προειλημμένος αὐτοῦ
τοῖς λόγοις οὐ φιλαλήθης ἔσῃ κριτής.

will do as you say, but I am worried that
perhaps I have already been influenced by
his words and will not be a truthful judge."

16.4 | Καὶ ὁ πατὴρ ἀπεκρίνατο· μή με
βιάζου ἀκρίτως συνθέσθαι σοι, ἵνα δόξω
φιλαλήθης εἶναι κριτής, εἰ δὲ τάληθῃ
ἀκοῦσαι θέλῃς, τῷ σὺ φρονήματι μᾶλλον
προείλημμαι. καὶ ὁ Σίμων· πῶς προείληψαι,
οὐκ εἰδὼς ὃ φρονῶ; καὶ ὁ πατήρ· τοῦτο
ῥᾷδιόν ἐστιν εἰδέναι, καὶ πῶς ἄκουσον.
ἐλέγχειν ὑπέσχου Πέτρον ἕνα Θεὸν λέγοντα
εἶναι, ὅτι ψεύδεται, ὁ δὲ ἕνα λέγοντα
ψεύσματος ἐλέγξει ἐπαγγελλόμενος, ὡς
ἀληθεύων, τὸ αὐτὸ οὐ λέγει. εἰ γὰρ τῷ
καταψευδομένῳ τὸ αὐτὸ λέγει, καὶ αὐτὸς
ψεύδεται, εἰ δὲ τὰ ἐναντία λέγων
ἀποδείκνυσιν, τότε ἀληθεύει. οὐκ ἄλλως
οὖν τὸν ἕνα Θεὸν εἶναι λέγοντα ψεύστην
λέγεις, εἰ μή τι ἂν ὅτι πολλοὺς δοξάζεις
θεοὺς. Θεοὺς δὲ πολλοὺς εἶναι κάγῳ λέγω.
τὸ αὐτὸ οὖν σοι πρὸ τῆς ζητήσεως λέγω.
σοὶ μᾶλλον προείλημμαι. καὶ κατὰ τοῦτο
ἀγωνιᾶν περὶ ἐμοῦ οὐκ ὀφείλεις, ἀλλὰ
Πέτρος, ὅτι ἀκμὴν αὐτῷ τὰ ἐναντία φρονῶ.
ὅπερ μετὰ τὴν ὑμετέραν ζήτησιν ἐλπίζω
φιλαλήθης ὡν κριτής, πρόληψιν
ἀποδυσάμενος, τῷ ἐπικρατοῦντι
συνθέσθαι λόγῳ. ταῦτα τοῦ πατρὸς
εἰπόντος ἡρέμα βοή τις ἐπαίνου ἐκ τῶν
ὄχλων ἐγένετο ἐπὶ τῷ οὕτως τὸν πατέρα
διαλεχθῆναι.

16.4 | And the father replied, "Do not force
me to agree with you without thinking, so
that I may seem to be a truthful judge. But
if you want to hear the truth, I have already
chosen my thoughts more than yours." And
Simon said, "How have you chosen, not
knowing what I think?" And the father said,
"It is easy to know this, so listen. If you
promise to challenge Peter by saying that
there is one God, and he is lying, then you
are promising to challenge the one who
says there is one God as if he is telling the
truth, but he is not saying the same thing.
For if he says the same thing as the one
who is lying, he himself is lying. But if he
shows the opposite, then he is telling the
truth. Therefore, you say that the one who
says there is one God is a liar, unless you
mean that you believe in many gods. I also
say that there are many gods. So I say the
same thing to you before the debate. I have
chosen you more. Therefore, you should
not struggle against me, but against Peter,
since I think the opposite of him. After your
debate, I hope to be a truthful judge, having
set aside my own bias, to agree with the
stronger argument." After the father said
this, a quiet cheer of praise arose from the
crowd for the way the father spoke.

16.5 | Καὶ ὁμῶς ὁ Πέτρος ἔφη· ἐγὼ, ὡς ὁ
τῶν λόγων μεσίτης εἶρηκεν, ποιεῖν ἔτοιμός
εἰμι, καὶ ἤδη ποτὲ πρὸ πάσης ἀναβολῆς τὸ
ἐμὸν περὶ Θεοῦ ἐκθήσομαι φρόνημα. κάγῳ
ἕνα Θεὸν εἶναι λέγω, τὸν πεποιηκότα τὸν
οὐρανὸν καὶ τὴν γῆν καὶ τὰ ἐν αὐτοῖς

16.5 | And Peter said, "I am ready to speak,
as the mediator of words has said, and I
will now present my thoughts about God
without any delay. I say that there is one
God, the one who made the heaven and the
earth and everything in them. It is not right

πάντα. ἄλλον τε οὔτε λέγειν, οὔτε νομίζειν ἔξεστιν. καὶ ὁ Σίμων· ἐγὼ δέ φημι τὰς πεπιστευμένας γραφὰς παρὰ Ἰουδαίοις πολλοὺς λέγειν θεοὺς, καὶ μὴ χαλεπαίνειν ἐπὶ τούτῳ τὸν Θεόν, τῷ αὐτὸν διὰ γραφῶν αὐτοῦ πολλοὺς θεοὺς εἰρηκέναι.

to say or think of another." And Simon replied, "But I say that the trusted writings among the Jews mention many gods, and do not be upset about this, since in those writings it has been said that there are many gods."

16.6 | Αὐτίκα γοῦν ἐν τῇ πρώτῃ φωνῇ τοῦ νόμου φαίνεται καὶ ἑαυτῷ αὐτοὺς ὁμοίως λέγων. οὕτως γέγραπται, ὡς ὅτι τῷ πρώτῳ ἀνθρώπῳ, ἐντολὴν ἔχοντι παρὰ τοῦ Θεοῦ, ἀπὸ παντὸς ξύλου τοῦ ἐν τῷ παραδείσῳ φαγεῖν, ἀπὸ δὲ τοῦ ξύλου τοῦ γινώσκειν καλὸν καὶ πονηρὸν μὴ φαγεῖν, ὁ ὄφης διὰ τῆς γυναικὸς ἐπὶ ὑποσχέσει τοῦ γενέσθαι αὐτοὺς θεοὺς φαγεῖν αὐτοὺς πείσας, ἀναβλέψαι ἐποίησεν καὶ εἶθ' οὕτως ὁ Θεὸς ἀναβλέψασιν αὐτοῖς ἔφη· ἰδοὺ γέγονεν Ἀδὰμ, ὡς εἷς ἡμῶν. ὁ μὲν οὖν ὄφης εἰπὼν· ἔσεσθε ὡς θεοί, ὡς ὄντων θεῶν εἰρηκῶς φαίνεται· ταύτῃ μᾶλλον ἢ καὶ Θεὸς ἐπεμαρτύρησεν εἰπὼν· ἰδοὺ γέγονεν Ἀδὰμ ὡς εἷς ἡμῶν. οὕτως ὁ τοὺς πολλοὺς εἰπὼν ὄφης εἶναι θεοὺς οὐκ ἐψεύσατο. πάλιν τὸ γεγράφθαι· θεοὺς οὐ κακολογήσεις καὶ ἄρχοντας τοῦ λαοῦ σου οὐ κακῶς ἐρεῖς, πολλοὺς σημαίνει θεοὺς, οὓς οὐδὲ κακολογεῖσθαι θέλει. ἀλλὰ καὶ ἄλλοθι πού γεγραπται· εἰ ἐτόλμησεν Θεὸς ἕτερος εἰσελθεῖν, καὶ λαβεῖν ἑαυτῷ ἔθνος ἐκ μέσου ἔθνους, ὡς ἐγὼ κύριος ὁ Θεός. τὸ εἰπεῖν, εἰ ἐτόλμησεν Θεὸς ἕτερος, ὡς ὄντων ἐτέρων εἴρηκεν. καὶ ἄλλοτε· Θεοὶ οἳ τὸν οὐρανὸν καὶ τὴν γῆν οὐκ ἐποίησαν, ἀπολέσθωσαν ὡς τῶν μὴ πεποιηκότων ἀπόλλυσθαι μελλόντων. καὶ ἄλλῃ πού λέγει· ἔπεχε σεαυτῷ, μὴ πορευθεῖς λατρεύσης θεοῖς ἐτέροις, οἳς οὐκ ᾔδεισαν οἱ πατέρες σου, ὡς ὄντων θεῶν ἐτέρων, οἳς καὶ μὴ ἐξακολουθεῖν αὐτοὺς λέγει. καὶ πάλιν· ὀνόματα θεῶν ἐτέρων οὐκ ἀναβήσεται ἐπὶ τῶν χειλέων σου. καὶ ἐνταῦθα πολλοὺς

16.6 | Indeed, in the first voice of the law, it seems that he is saying the same thing to himself. It is written that to the first man, who had a command from God, it was said not to eat from any tree in the garden, but from the tree of knowing good and evil, he should not eat. The serpent, through the woman, persuaded them to eat, promising that they would become like gods. Then God, seeing them, said, "Look, Adam has become like one of us." So the serpent, saying, "You will be like gods," seems to have spoken the truth. Again, it is written, "You shall not speak ill of gods, and you shall not speak ill of the rulers of your people," which means many gods, whom he does not want to speak ill of. But it is also written somewhere else: "If another God dared to enter and take for himself a nation from among nations, as I am the Lord your God." To say that if another God dared means he has mentioned other gods. And at another time: "Gods who did not make heaven and earth, let them perish like those who are not made." And somewhere else it says: "Take care not to go and serve other gods, whom your fathers did not know," as if there are other gods, whom it says not to follow. And again: "The names of other gods shall not come upon your lips." Here it speaks of many gods, whose names it does not want to be named. And again it is written: "The Lord your God, this God of gods." And again: "Who is like you, Lord, among the gods?" And again: "God of gods,

θεοὺς λέγει, ὧν τὰ ὀνόματα ὀνομάζεσθαι οὐ θέλει. καὶ πάλιν γέγραπται· Κύριος ὁ Θεός σου, οὗτος Θεὸς τῶν θεῶν. καὶ πάλιν· τίς ὁμοίός σοι, κύριε, ἐν θεοῖς καὶ πάλιν· Θεὸς θεῶν κύριος. καὶ πάλιν· ὁ Θεὸς ἔστι ἐν συναγωγῇ θεῶν, ἐν μέσῳ δὲ θεοὺς διακρίνει. ὅθεν θαυμάζω πῶς τοσούτων φωνῶν ἐγγράφως μαρτυρουσῶν πολλοὺς εἶναι θεοὺς, σὺ διαβεβαίωσαι μὴ δεῖν μήτε λέγειν μήτε εἶναι νομίζειν. λοιπὸν πρὸς τὰ σαφῶς ῥηθέντα τί ἔχεις εἰπεῖν, ἐπὶ πάντων λέγε.

16.7 | Καὶ ὁ Πέτρος ἔφη· συντομώτερον ἄκουε πρὸς ἃ εἶρηκας. αὐτὸς ὁ νόμος ὁ πολλάκις εἰπὼν θεοὺς αὐτὸς τῷ Ἰουδαίῳ ὄχλῳ λέγει· ἰδοὺ κυρίου τοῦ Θεοῦ σου ὁ οὐρανὸς τοῦ οὐρανοῦ, καὶ πάντα ὅσα ἐστὶν ἐν αὐτοῖς, συμπεριλαβὼν, ὅτι εἰ καὶ εἰσιν θεοὶ, ὑπ' αὐτόν εἰσιν, τουτέστιν ὑπὸ τὸν Ἰουδαίων Θεόν. καὶ πάλιν· ὅτι κύριος ὁ Θεός σου, οὗτος Θεὸς ἐν τῷ οὐρανῷ ἄνω, καὶ ἐν τῇ γῇ κάτω, καὶ ἐκ ἐστὶν ἄλλος πλὴν αὐτοῦ. καὶ ἄλλη που λέγει ἡ γραφὴ τῷ Ἰουδαίῳ ὄχλῳ· Κύριος ὁ Θεός σου, οὗτος Θεὸς τῶν θεῶν, ὥσπερ ὅτι εἰ καὶ εἰσιν θεοὶ, ὑπὸ τὸν Ἰουδαίων Θεόν εἰσιν. καὶ ἄλλη που περὶ αὐτοῦ λέγει ἡ γραφὴ· ὁ Θεὸς ὁ μέγας καὶ ἀληθινός, ὃς οὐ λαμβάνει εἰς πρόσωπον, οὐδὲ μὴ λάβῃ δῶρον, ποιῶν κρίσιν ὀρφανῶ καὶ χήρᾳ. μέγαν δὲ καὶ ἀληθινὸν καὶ κρίσιν ποιοῦντα τὸν Ἰουδαίων ἡ γραφὴ εἰποῦσα Θεὸν, τοὺς ἄλλους μικροὺς καὶ οὐκ ἀληθινοὺς ἐσήμανεν. ἀλλὰ καὶ ἄλλη που λέγει ἡ γραφὴ· ζῶ ἐγώ, λέγει κύριος, οὐκ ἔστιν Θεὸς ἕτερος πλὴν ἐμοῦ. ἐγὼ πρῶτος, ἐγὼ μετὰ ταῦτα, πλὴν ἐμοῦ Θεὸς οὐκ ἔστιν. καὶ πάλιν· Κύριον τὸν Θεόν σου φοβηθήσῃ, καὶ αὐτῷ μόνῳ λατρεύσεις. καὶ πάλιν· ἄκουε Ἰσραὴλ, κύριος ὁ Θεὸς ἡμῶν κύριος εἷς ἐστίν. καὶ ὁμῶς πολλὰ φωναὶ μεθ' ὅρκου

the Lord." And again: "God stood in the assembly of gods, and in the midst he judges the gods." Therefore, I wonder how, with so many voices written, it testifies that there are many gods, you insist that it is not right to say or think so. Now, what do you have to say about all this? Speak up.

16.7 | And Peter said, "Listen more briefly to what you have said. The law itself, which often mentions gods, says to the Jewish crowd: 'Look, the Lord your God is the God of heaven and the heaven of heavens, and all that is in them,' meaning that if there are gods, they are under him, that is, under the God of the Jews. And again: 'For the Lord your God, this God is in heaven above and on the earth below, and there is no other besides him.' And somewhere else, the scripture says to the Jewish crowd: 'The Lord your God, this God of gods,' as if there are gods, they are under the God of the Jews. And somewhere else, the scripture says: 'The great and true God, who does not take bribes and does not accept gifts, who judges the orphan and the widow.' The scripture calls the God of the Jews great and true, showing that the others are small and not true. But also, somewhere else, the scripture says: 'As I live, says the Lord, there is no other God besides me. I am the first, I am after that; besides me, there is no God.' And again: 'You shall fear the Lord your God, and him alone you shall serve.' And again: 'Hear, O Israel, the Lord our God, the Lord is one.' And many voices with an oath confirm that there is one God, and

ἐπισφραγίζουσιν, ὅτι εἷς ἐστὶν ὁ Θεὸς, καὶ πλὴν αὐτοῦ οὐκ ἔστιν Θεός. ὅθεν θαυμάζω, πῶς τοσούτων μαρτυρουσῶν φωνῶν ἕνα εἶναι Θεὸν, σὺ πολλοὺς εἶναι λέγεις.

besides him, there is no God. Therefore, I wonder how, with so many voices testifying that there is one God, you say there are many."

16.8 | Καὶ ὁ Σίμων· ὁ λόγος τὴν ἀρχὴν ἦν μοι πρὸς σέ, ἀπὸ γραφῶν ἐλέγξαι σε, ὅτι ψεύδη, λέγων μὴ αὐτὰ δεῖν φθέγγεσθαι θεοὺς. ὅθεν πολλὰς ἐγγράφους ἔδειξα φωνάς, ὅτι αὐταὶ αἱ θεῖαι γραφαὶ πολλοὺς φθέγγονται θεοὺς. καὶ ὁ Πέτρος· αὐταὶ αἱ πολλοὺς φθεγγόμεναι θεοὺς γραφαί, αὐταὶ παρήνευσαν ἡμῖν εἰποῦσαι· ὀνόματα θεῶν ἐτέρων οὐκ ἀναβήσεται ἐπὶ τῶν χειλέων σου. οὕτως οὐ παρὰ τὸ γεγραμμένον ἔφην, ὦ Σίμων. καὶ ὁ Σίμων· ἄκουσον πρὸς αὐτὸ καὶ σὺ, ὦ Πέτρε. ἀμαρτάνειν μοι δοκεῖς, ὅτι αὐτῶν καταλέγεις, τῆς γραφῆς λεγούσης· οὐ κακολογήσεις, καὶ ἄρχοντας τοῦ λαοῦ οὐ κακῶς ἐρεῖς. καὶ ὁ Πέτρος· οὐχ ἀμαρτάνω, Σίμων, ἀκολουθῶς ταῖς γραφαῖς τὴν ἀπώλειαν αὐτῶν προσημαίνων· οὕτω γὰρ γέγραπται· θεοὶ οἱ τὸν οὐρανὸν καὶ τὴν γῆν οὐκ ἐποίησαν, ἀπολέσθωσαν· καὶ τοῦτο εἰπὼν οὐχ ὡς ἐνίων πεποιηκότων, καὶ μὴ ἀπολλυμένων, ὡς ἐρμήνευσας. δηλοῦται γὰρ εἷς ὁ πεποιηκὼς τῷ ἀπαρχῇς γεγράφθαι· ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν. καὶ οὐκ εἶπεν οἱ θεοί. καὶ ἄλλη που λέγει ποίησιν δὲ χειρῶν αὐτοῦ ἀναγγέλλει τὸ στερέωμα. καὶ ἐν ἐτέρῳ γέγραπται· οἱ οὐρανοὶ αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμενεῖς εἰς τὸν αἰῶνα.

16.8 | And Simon said, "The word was my beginning with you, to prove you wrong from the scriptures, saying that you should not speak of gods. Therefore, I showed many writings that say that the divine scriptures speak of many gods." And Peter replied, "These scriptures that speak of many gods encourage us, saying: 'The names of other gods shall not come upon your lips.' So I did not speak against what is written, Simon." And Simon said, "Listen to this too, Peter. You seem to be mistaken, as you mention them, while the scripture says: 'You shall not speak ill, and you shall not speak ill of the rulers of your people.'" And Peter said, "I am not mistaken, Simon, as I point out their destruction according to the scriptures; for it is written: 'Gods who did not make heaven and earth, let them perish.' And in saying this, I do not mean that some are made and not perishing, as you interpreted. For it is clear that there is one who made, as it is written: 'In the beginning, God made the heaven and the earth.' And it did not say 'the gods.' And somewhere else it says: 'The heavens declare the work of his hands.' And in another place it is written: 'The heavens themselves will perish, but you will remain forever.'"

16.9 | Καὶ ὁ Σίμων ἔφη· πρὸς τὸ ἐμὲ δεῖξαι πολλοὺς εἶναι θεοὺς ἀπὸ τῶν γραφῶν, ἃς σαφεῖς παρέστησα, σὺ δὲ τὰς αὐτάς ἢ καὶ πλείονας φωνὰς ἀπὸ τῶν αὐτῶν γραφῶν

16.9 | And Simon said, "To show me that there are many gods from the scriptures, which I have clearly presented, you have brought forth the same or even more voices

ἐνήνοχας, δεικνύων ὅτι εἷς ἐστὶν Θεὸς, καὶ οὗτος Ἰουδαίων. καὶ πρὸς τὸ εἰπεῖν με, οὐ δεῖ κακολογεῖν θεοὺς, ἐπήγαγες πρὸς τὸ δεῖξαι, ὅτι εἷς ἐστὶν ὁ πεποιηκὼς, ὅτι οἱ μὴ πεποιηκότες ἀπολέσθαι ἔχουσιν. πρὸς δὲ τὸ εἰπεῖν με, ὅτι δεῖ θεοὺς λέγειν, καθ' ὃ καὶ αἱ γραφαὶ αὐτοὺς λέγουσιν, καὶ πρὸς τούτοις ἔδειξας, ὅτι μὴ δεῖ αὐτῶν ὀνόματα φθέγγεσθαι, τῷ τὴν αὐτὴν γραφὴν εἰπεῖν, ὀνόματα θεῶν ἐτέρων μὴ φθέγγεσθαι. ἐπεὶ οὖν αὐταὶ αἱ γραφαὶ πολλοὺς λέγουσιν εἶναι θεοὺς, καὶ ἄλλοτε ἓνα μόνον εἶναι, καὶ ὅτε μὲν μὴ κακολογεῖσθαι, ὅτε δὲ κακολογεῖσθαι, πρὸς τοῦτο τί δεῖ λογίσασθαι, ἢ ὅτι αὐταὶ ἡμᾶς αἱ γραφαὶ πλανῶσιν;

from those same scriptures, proving that there is one God, and this one is the God of the Jews. And to say that I should not speak ill of gods, you have brought forth to show that there is one creator, and those who are not creators are to perish. But to say that the scriptures speak of gods, as they also say, and besides this, you have shown that their names should not be spoken, by saying the same scripture, that the names of other gods should not be mentioned. Since these scriptures say there are many gods, and at another time say there is only one, and sometimes say not to speak ill and sometimes say to speak ill, what should we think about this? Or do these scriptures lead us astray?"

16.10 | Καὶ ὁ Πέτρος ἔφη· οὐ πλανῶσιν, ἀλλ' ἐλέγχουσιν, καὶ εἰς φανερόν ἄγουσιν τὴν ἐν ἐκάστῳ κατὰ τοῦ Θεοῦ ἐνδομυχοῦσαν ὥσπερ ὄφεως κακὴν προαίρεσιν. πολλοῖς γὰρ καὶ διαφόροις τύποις ἐοικυῖαι πρόκεινται. ἕκαστος οὖν κηρῷ ἐοικυῖαν τὴν αὐτοῦ προαίρεσιν ἔχων, περιβλεψάμενος αὐτάς καὶ πάντα εὐρῶν ἐν αὐταῖς, ὁποῖον Θεὸν εἶναι λέγει, τὴν ὡς ἔφην κηρῷ ἐοικυῖαν προαίρεσιν ἐπιβαλὼν ἀπομάσσεται. ἐπεὶ οὖν ὃ τι ἂν βούλεται τις περὶ Θεοῦ φρονεῖν, ἐν αὐταῖς εὐρίσκει, τούτου χάριν ὁ μὲν πολλῶν θεῶν εἰδέας ἀπομάσσεται ἀπ' αὐτῶν, καὶ ἡμεῖς τὴν τοῦ ὄντος ἀπεμαξάμεθα εἰδέαν, ἐκ τῆς ἡμετέρας μορφῆς τὸν ἀληθῆ ἐπιγνόντες τύπον. ἀλλὰ καὶ ἡ ἐνδοθεν ἡμῶν ψυχὴ τὴν αὐτοῦ εἰκόνα πρὸς ἀθανασίαν ἡμφίεσται. ταύτης τὸν γεννήτορα ἐὰν καταλίπω, δικαίᾳ κρίσει καὶ αὐτὴ με καταλιπεῖν ἔχει, αὐτῷ τολμήματι γνωρίσασα ἄδικον, καὶ ὡς ἀπὸ δικαίου δικαίως καταλείψει με καὶ οὕτως τὴν ψυχὴν μετὰ κόλασιν, τῆς ἀπ' αὐτῆς ἀπολειφθεὶς βοηθείας, φθαρήσομαι·

16.10 | And Peter said, "They do not lead us astray, but they correct us and bring to light the hidden evil intention in each person against God, like a snake. For many different types are presented. Each person, having their own intention like a herald, looks at them and finds everything in them, and says what kind of God there is, and by applying their own intention, they turn away from it. Since whatever anyone wants to think about God, they find in them, for this reason, one person turns away from the many forms of gods, and we have turned away from the idea of the true being, recognizing the true form from our own shape. But also, our inner soul is clothed with his image for immortality. If I leave its creator, it has the right to leave me too, knowing that it is unjust to leave me, and as it is just, it will justly leave me, and thus my soul will be punished, having been left without help from it, I will perish. But if there is another, let him first put on another form, another shape, to know the

εἰ δὲ ἔστιν ἕτερος, πρῶτον ἐνδυσάτω
ἐτέραν εἰδέαν, ἐτέραν μορφήν, διὰ τῆς τοῦ
σώματος καινῆς μορφῆς τὸν καινὸν
ἐπιγνῶν Θεόν. εἰ δὲ καὶ τὴν μορφήν ἀλλάξῃ,
μὴ τι καὶ τῆς ψυχῆς τὴν οὐσίαν; εἰ δὲ καὶ
ἀλλάξῃ, οὐκ ἔτι ἐγὼ εἰμι, ἄλλος γενόμενος
καὶ μορφῇ καὶ οὐσίᾳ. ἄλλους οὖν
πλαττέτω, εἰ ἄλλος ἐστίν. οὐκ ἔστιν δέ. εἰ
δὲ ἦν, ἔπλασεν ἄν. ἐπεὶ οὖν οὐκ ἔπλασεν,
ὥς οὐκ ὦν τὸν ὄντα τῷ ὄντι καταλιπέτω.
οὐδεὶς γάρ ἐστιν, ἢ μόνη γνώμη Σίμωνος.
ἐγὼ ἄλλον Θεὸν οὐ παραδέχομαι, πλην τὸν
κτίσαντά με μόνον.

new God through the new shape of the
body. But if he changes the shape, will he
not also change the essence of the soul?
And if he changes, I am no longer myself,
becoming another in both shape and
essence. Therefore, let him create others if
there is another. But there is not. If there
were, he would have created one. Since he
did not create, let the one who is not exist
leave the true being. For there is no one
except in Simon's opinion. I do not accept
another God, except the one who created
me alone."

16.11 | Καὶ ὁ Σίμων· ἐπεὶ πυκνότερόν σε
ὁρῶ τὸν λόγον ποιούμενον ὑπὲρ τοῦ
πλάσαντός σε Θεοῦ, μάθε παρ' ἐμοῦ, πῶς
καὶ εἰς αὐτὸν ἀσεβεῖς. οἱ πλάσαντες δύο
φαίνονται, ὡς ἡ γραφὴ λέγει· καὶ εἶπεν ὁ
Θεός, ποιήσωμεν ἄνθρωπον κατ' εἰκόνα
καὶ καθ' ὁμοίωσιν ἡμετέραν. τὸ ποιήσωμεν
δύο σημαίνει, ἢ πλείονας, πλην οὐχ ἓνα.

16.11 | And Simon said, "Since I see you
making your argument more often for the
God who created you, learn from me how
you are also impious toward him. The
creators appear to be two, as the scripture
says: 'And God said, Let us make man in our
image and according to our likeness.' The
phrase 'let us make' means two or more,
but not one."

16.12 | Καὶ ὁ Πέτρος ἀπεκρίνατο· εἷς ἐστίν
ὁ τῇ αὐτοῦ σοφίᾳ εἰπών· ποιήσωμεν
ἄνθρωπον. ἡ δὲ σοφία ὥσπερ ἰδίῳ
πνεύματι αὐτὸς ἀεὶ συνέχαιρεν. ἦνεται μὲν
ὡς ψυχὴ τῷ Θεῷ, ἐκτείνεται δὲ ἀπ' αὐτοῦ,
ὡς χεὶρ, δημιουργοῦσα τὸ πᾶν. διὰ τοῦτο
δὲ καὶ εἷς ἄνθρωπος ἐγένετο, ἀπ' αὐτοῦ δὲ
προῆλθεν καὶ τὸ θῆλυ. καὶ μία οὖσα τῷ
γένει дуὰς ἐστίν. κατὰ γὰρ ἑκτασιν καὶ
συστολὴν ἢ μονὰς дуὰς εἶναι νομίζεται.
ὥστε ἐνὶ Θεῷ, ὡς γονεῦσιν, ὀρθῶς ποιῶ
τὴν πᾶσαν προσαναφέρων τιμὴν. καὶ ὁ
Σίμων ἔφη τί δοῦ εἰ καὶ αἱ γραφαὶ ἐτέρους
θεοὺς λέγουσιν, οὐ παραδέξῃ;

16.12 | And Peter answered, "There is one
who, by his own wisdom, said, 'Let us make
man.' In this wisdom, he always rejoiced as
if with his own spirit. He is united as a soul
with God, but extends from him like a hand,
creating everything. For this reason, one
man was made, and from him came the
female. And being one in kind, there is a
duality. For in extension and contraction,
the one is thought to be two. Therefore, to
one God, as to parents, I rightly give all
honor. And Simon said, 'What will you do if
the scriptures mention other gods; will you
not accept them?'"

16.13 | Καὶ ὁ Πέτρος ἀπεκρίνατο· εἴτε αἱ γραφαὶ εἴτε προφῆται θεοὺς λέγουσιν, εἰς πειρασμὸν τῶν ἀκουόντων λέγουσιν. οὕτω γὰρ γέγραπται· ἐὰν ἀναστῇ ἐν σοὶ προφήτης, διδούς σοι σημεῖα καὶ τέρατα, καὶ ἔλθῃ τότε σημεῖον ἐκεῖνο καὶ τὸ τέρας, ἐρεῖ δέ σοι, πορευθέντες λατρεύσωμεν θεοῖς ἑτέροις, οἷς οὐκ ᾔδεισαν οἱ πατέρες σου, οὐκ ἀκούσεσθε τοῦ προφήτου ἐκείνου· ἐν πρώτοις ἔστωσαν αἱ χεῖρές σου λιθοβολῆσαι αὐτόν. ἐπείρασεν γὰρ σε ἀποστῆναι ἀπὸ κυρίου τοῦ Θεοῦ σου. ἐὰν δὲ εἴπῃς ἐν τῇ καρδίᾳ σου· πῶς ἐποίησεν τὸ σημεῖον ἐκεῖνο ἢ τὸ τέρας, γινώσκων γνώσῃ, ὅτι ὁ πειράζων ἐπείραζεν, εἰδέναι, εἰ φοβῇ κύριον τὸν Θεόν σου. ὅτι δὲ ὁ πειράζων ἐπείραζεν, εἴρητο, ἑτέρως δὲ μετὰ τὴν εἰς Βαβυλῶνα μετοικεσίαν φαίνεται. οὐ γὰρ ἂν ὁ τὰ πάντα γινώσκων Θεός, ὡς ἐκ πολλῶν ἔστιν δεῖξαι, ἐπείρασεν, ἵνα γνῶ αὐτὸς, ὁ τὰ πάντα προγινώσκων. εἰ δὲ βούλῃ, περὶ τούτου λόγον ποιησώμεθα, καὶ δεῖξω προγινώσκοντα τὸν Θεόν. τὸ δὲ ἀγνοεῖν αὐτὸν ψεῦσμα ὄν, καὶ τοῦτο πρὸς πειρασμὸν γραφὲν ἀποδέδεικται. οὕτως ἡμεῖς, ὡς Σίμων, οὔτε ἀπὸ γραφῶν οὔτε ὑφ' ἑτέρου τινὸς σκανδαλισθῆναι δυνάμεθα· οὔτε πολλοὺς θεοὺς ἀποδέξασθαι ἀπατώμεθα, οὐδὲ λόγῳ τινὶ κατὰ τοῦ Θεοῦ λεγομένῳ συντιθέμεθα.

16.14 | Ἰσμεν γὰρ καὶ αὐτοὶ ἀπὸ τῶν γραφῶν ἀγγέλους θεοὺς λεχθέντας, λέγω δὲ ὡς ὁ ἐπὶ τῆς βάτου λαλήσας, καὶ τῷ Ιακώβ παλαίσας· ἀλλὰ καὶ τὸν γεννώμενον Ἐμμανουήλ καὶ τὸν λεγόμενον Θεὸν ἰσχυρόν. ἀλλὰ μὴν καὶ Μωυσῆς θεὸς Φαραῶ ἐγενήθη, τῷ δὲ ὄντι ἄνθρωπος ἦν. ἔτι δὲ καὶ τὰ εἰδωλα τῶν ἐθνῶν. ἡμῖν δὲ εἷς Θεός, εἷς ὁ τὰς κτίσεις πεποιηκώς καὶ διακοσμήσας τὰ πάντα· οὗ καὶ ὁ Χριστὸς υἱός, ὃν πειθόμενοι ἀπὸ τῶν γραφῶν τὰ

16.13 | And Peter answered, "Whether the scriptures or the prophets mention gods, they do so as a test for those who hear. For it is written: 'If a prophet rises among you, giving you signs and wonders, and that sign or wonder comes true, and he says to you, "Let us go and serve other gods, whom your fathers did not know," you shall not listen to that prophet. First, let your hands be the ones to stone him. For he has tried to turn you away from the Lord your God. But if you say in your heart, "How did he perform that sign or wonder?" knowing that the tester has tested you, to know if you fear the Lord your God. That the tester has tested you is said, and later, after the exile to Babylon, it seems. For the God who knows all things would not test, as if from many, to know himself, who knows all things beforehand. But if you wish, let us speak about this, and I will show that God knows beforehand. But to be ignorant of him is a lie, and this has been shown to be a test in writing. Thus, we, Simon, can neither be led astray by scriptures nor by anything else; we are not deceived into accepting many gods, nor do we create any argument against God."

16.14 | For we also know from the scriptures that angels are called gods, as I say of the one who spoke from the bush and wrestled with Jacob. But also the one who is to be born, Emmanuel, and the one called God the Strong. Yet Moses became a god to Pharaoh, but in truth, he was a man. Also, the idols of the nations. But for us, there is one God, the one who made the creations and arranged everything; this is also the Christ, the son, in whom we trust,

ψευδῇ ἐπιγινώσκομεν. ἔτι δὲ καὶ ἐκ πατέρων ἐφοδιαζόμενοι τῶν γραφῶν τὰ ἀληθῆ ἕνα μόνον οἶδαμεν τὸν πεποιηκότα τοὺς τε οὐρανοὺς καὶ τὴν γῆν, Θεὸν Ἰουδαίων καὶ πάντων τῶν σέβειν αὐτὸν αἰρουμένων. τοῦτον καὶ θεοφιλεῖ λογισμῷ ἀληθὲς ὃν δογματίσαντες οἱ πατέρες παρέδωκαν ἡμῖν, ἵνα εἰδῶμεν, ὅτι εἴ τι κατὰ τοῦ Θεοῦ λέγεται, ψευδὸς ἐστίν. ἀλλὰ καὶ ὑπερβαλλόντως τι ἐρῶ· εἰ τοῦτο οὕτως ὡς ἔφην οὐκ ἔχει, ἐμοὶ γένοιτο καὶ τοῖς ἀληθὲς ἀγαπῶσιν, περὶ εὐφημίας τοῦ πεποιηκότος ἡμᾶς Θεοῦ κινδυνεύειν.

knowing from the scriptures the falsehoods. Moreover, being supplied by our fathers with the true scriptures, we know only one who made the heavens and the earth, the God of the Jews and of all who worship him. This one, the fathers have handed down to us with true reasoning, so that we may know that if anything is said against God, it is a lie. But I will say something even more: if this is not as I have said, may it happen to me and to those who love the truth, to risk for the good name of the one who made us, God.

16.15 | Ταῦτα ὁ Σίμων ἀκούσας ἔφη· ἐπειδὴ καὶ τέρατα διδόντι προφήτῃ, ἄλλον δὲ θεὸν δεῖν πιστεύειν, μετὰ τοῦ εἰδέναι ὅτι καὶ θάνατον ὀφείλει, οὐκοῦν καὶ ὁ διδάσκαλός σου σημεῖα καὶ τέρατα δεδωκὼς εὐλόγως ἀνηρέθη. καὶ ὁ Πέτρος ἀπεκρίθη· ὁ κύριος ἡμῶν οὔτε θεοὺς εἶναι ἐφθέγγατο παρὰ τὸν κτίσαντα τὰ πάντα, οὔτε αὐτὸν θεὸν εἶναι ἀνηγόρευσεν, υἱὸν δὲ Θεοῦ τοῦ τὰ πάντα διακοσμήσαντος τὸν εἰπόντα αὐτὸν εὐλόγως ἐμακάρισεν. καὶ ὁ Σίμων ἀπεκρίνατο· οὐ δοκεῖ σοι οὖν τὸν ἀπὸ Θεοῦ θεὸν εἶναι; καὶ ὁ Πέτρος ἔφη· πῶς τοῦτο εἶναι δύναται, φράσον ἡμῖν. τοῦτο γὰρ ἡμεῖς εἰπεῖν σοι οὐ δυνάμεθα, ὅτι μὴ ἠκούσαμεν παρ' αὐτοῦ.

16.15 | When Simon heard this, he said, "Since a prophet gives signs and wonders, and one must believe in another god, knowing that he also owes death, then your teacher, having given signs and wonders, was rightly put to death." And Peter answered, "Our Lord neither spoke of other gods besides the one who created everything, nor did he declare himself to be a god, but he blessed the son of God who arranged all things." And Simon replied, "Do you not think that the one from God is a god?" And Peter said, "How can this be? Explain it to us. For we cannot say this to you, because we have not heard it from him."

16.16 | Πρὸς τούτοις δὲ, τοῦ πατρὸς τὸ μὴ γεγεννησθαί ἐστιν, υἱοῦ δὲ τὸ γεγεννησθαι· γεννητὸν δὲ ἀγεννήτω ἢ καὶ αὐτογεννήτω οὐ συγκρίνεται. καὶ ὁ Σίμων ἔφη· εἰ καὶ τῇ γενέσει οὐ ταυτὸν ἐστίν; καὶ ὁ Πέτρος ἔφη· ὁ μὴ κατὰ πάντα τὸ αὐτὸ ὢν τινι τὰς αὐτὰς αὐτῷ πάσας ἔχειν προσωνυμίας οὐ δύναται. καὶ ὁ Σίμων· τοῦτο λέγειν ἐστὶν οὐκ ἀποδεικνύειν. καὶ ὁ Πέτρος· διὰ τί οὐ

16.16 | In addition to this, the father does not have a beginning, but the son does have a beginning; the born cannot be compared to the unbegotten or to the self-begotten. And Simon said, "Is he not the same in his birth?" And Peter replied, "The one who is not the same in every way cannot have the same names as another." And Simon said, "To say this is not to prove anything." And

νοεῖς, ὅτι ὁ μὲν αὐτογέννητον τυγχάνει ἢ καὶ ἀγέννητον, τὸ δὲ γεννητὸν ὃν τὸ αὐτὸ λέγεσθαι οὐ δύναται, οὐδ' ἂν τῆς αὐτῆς οὐσίας ὁ γεγεννημένος τὸ γεγεννηκότι. ἀλλὰ καὶ τοῦτο μάθε· τὰ ἀνθρώπων σώματα ψυχὰς ἔχει ἀθανάτους, τὴν τοῦ Θεοῦ πνοὴν ἡμφιεσμένους, καὶ ἐκ τοῦ Θεοῦ προελθοῦσαι τῆς μὲν αὐτῆς οὐσίας εἰσὶ, θεοὶ δὲ οὐκ εἰσὶν. εἰ δὲ θεοὶ εἰσὶ, τοῦτ' αὖτε λόγῳ πάντων ἀνθρώπων, τῶν τε ἀποθανόντων καὶ ζώντων καὶ γεννηθησομένων αἱ ψυχαὶ τυγχάνουσιν. εἰ δὲ προσφιλονεικῶν μοι ἔρεῖς, καὶ αὐτὰς θεοὺς εἶναι, καὶ τί τοῦτο ἔτι μέγα καὶ Χριστῷ, τῷ Θεῷ λέγεσθαι; τοῦτο γὰρ ἔχει, ὃ καὶ πάντες ἔχουσιν.

Peter said, "Why do you not understand that the one who is self-begotten or unbegotten cannot be called the same as the one who is born, even if the born one shares the same essence with the one who gave birth to him? But also know this: the bodies of humans have immortal souls, which are infused with the breath of God, and having come from God, they are of the same essence, but they are not gods. If they are gods, then by this reasoning, the souls of all humans, both the dead and the living and those who will be born, are gods. But if you argue with me and say that they are gods, what is so great about this, and why is it still said of Christ, the God? For this is what all have."

16.17 | Ἡμεῖς Θεὸν λέγομεν, οὐ ἔστιν τὸ ἴδιον ἄλλῳ προσεῖναι μὴ δυνάμενον. ὥσπερ γὰρ ἄπειρος ὢν πανταχόθεν διὰ τοῦτο λέγεται ἀπέραντος, καὶ ἀνάγκη πᾶσα, ἐτέρου μὴ δυναμένου ὡς αὐτὸς ἀπείρῳ εἶναι, τὸ καλεῖσθαι ἀπέραντος, (εἰ δὲ τις λέγει δυνατόν εἶναι ψεύδεται· δύο γὰρ πανταχόθεν ἄπειρα συνυπάρχειν οὐ δύνανται· περαιοῦται γὰρ τὸ ἕτερον ὑπὸ τοῦ ἐτέρου), οὕτως φύσις ἐστὶν, ἓν εἶναι τὸ ἀγέννητον. εἰ δὲ ἐν σχήματί ἐστιν, καὶ οὕτως ἓν ἐστὶν τὸ ἀσύγκριτον. διὰ τοῦτο καὶ ὑψιστος λέγεται, ὅτι πάντων ἀνώτερος ὢν τὰ πάντα αὐτῷ ὑποκείμενα ἔχει.

16.17 | We say God is one, and it is not proper to refer to him as another who cannot be compared. Just as the infinite is called infinite because it cannot be limited by anything else, and it must be so, since nothing else can be infinite like it, to call it infinite is necessary (if someone says it can be limited, they are lying; for two infinities cannot exist together, because one would limit the other). In the same way, the nature of the unbegotten is to be one. If it has a form, then the incomparable is also one. For this reason, he is called the highest, because being above all, he has everything subject to him.

16.18 | Καὶ ὁ Σίμων· μὴ γὰρ τοῦτό ἐστιν αὐτοῦ ἀπόρρητον ὄνομα, τὸ Θεός, ὃ περ πάντες λέγουσιν, ὅτι τοσοῦτον καὶ περὶ ὀνόματος διυσχυρίζῃ, ἵνα μὴ ἄλλῳ δοθῇ; καὶ ὁ Πέτρος ἔφη· ἐπίσταμαι ὅτι τοῦτο οὐκ ἐστὶν αὐτῷ τι ἀπόρρητον ὄνομα, ἀλλὰ τὸ

16.18 | And Simon said, "Is not the name God a name that cannot be spoken? Why do you insist so much on this name, so that it is not given to another?" And Peter replied, "I know that this is not a name that cannot be spoken for him, but it is a name used by

κατὰ συνθήκην ἀνθρώπων λεγόμενον, ὅπερ εἰ ἐτέρῳ δώσεις, καὶ τὸ μὴ λεγόμενον ἐτέρῳ προσάψεις, τῷ τῆς προαιρέσεως λόγῳ. τὸ λεγόμενον ὄνομα τοῦ μὴ λεγομένου πρόοδος ἐστίν. τοῦτ' ἔστι λόγῳ ἢ ὕβρις καὶ εἰς τὸ μήπω ῥηθὲν λογίζεται, ὃ λόγῳ ἢ πρὸς τὸ ἐγνωσμένον τιμὴ εἰς τὸ μήπω ἐγνωσμένον ἀναφέρεται.

people according to their agreement. If you give it to another and attach what is not spoken to another based on choice, the name that is spoken is a way to approach what is not spoken. In this way, pride is considered as something not yet said, by which the honor given to what is known refers to what is not yet known."

16.19 | Καὶ ὁ Σίμων ἔφη· ἤθελον εἰδέναι Πέτρε, εἰ ἀληθῶς πιστεύεις, ὅτι ἡ ἀνθρώπου μορφή πρὸς τὴν ἐκείνου μορφήν διατετύπεται. καὶ ὁ Πέτρος ἀληθῶς, ὡς Σίμων, οὕτως ἔχειν πεπληροφόρηται. καὶ ὁ Σίμων· πῶς θάνατος τὸ σῶμα λύειν δύναται, σφραγίδι μεγίστῃ διατετυπωμένον; καὶ ὁ Πέτρος· Θεοῦ δικαίου ἐστὶν μορφή. ἐπὶ οὖν ἀδικεῖν ἄρξεται, ἢ ἐν αὐτῷ εἰδέα φεύγει, καὶ οὕτως τὸ σῶμα λύεται, ἵνα ἡ μορφή ἀφανὴς γένηται, ὅπως μὴ δικαίου Θεοῦ μορφήν ἄδικον ἔχη σῶμα. ἡ μέντοι λύσις οὐ περὶ τὴν σφραγίδα γίνεται, ἀλλὰ περὶ τὸ σφραγισθὲν σῶμα. ἄνευ δὲ τοῦ σφραγίσαντος τὸ σφραγισθὲν οὐ λύεται. οὕτως ἄνευ κρίσεως οὐδὲ τὸ ἀποθανεῖν ἔξεστιν. καὶ ὁ Σίμων· τίς οὖν ἀνάγκη ἦν, τὴν τοιοῦτου μορφήν τῷ ἀπὸ γῆς ἐγεργέντι δοῦναι ἀνθρώπῳ; καὶ ὁ Πέτρος· διὰ τὴν τοῦ πεποιηκότος Θεοῦ φιανθρωπίαν γέγονεν, ἐπεὶ γὰρ τῷ κατ' οὐσίαν λόγῳ πάντα κρείττονα τυγχάνει τῆς ἀνθρώπου σαρκός, λέγω δὴ τὸν αἰθέρα, τὸν ἥλιον, τὴν σελήνην, τοὺς ἀστέρας, τὸν ἀέρα, τὸ ὕδωρ, τὸ πῦρ, ἐνὶ λόγῳ καὶ τὰ λοιπὰ πάντα, ἃ τίνα εἰς ὑπηρεσίαν ἀνθρώπου γενόμενα καὶ κατ' οὐσίαν κρείττονα ὄντα ἡδέως ὑπομένει δουλεύειν τῷ κατ' οὐσίαν χείρονι, διὰ τὴν τοῦ κρείττονος μορφήν. ὥς γὰρ οἱ πῆλινον ἀνδριάντα βασιλέως τιμῶντες τὴν τιμὴν ἀναφερομένην ἔχουσιν εἰς ἐκεῖνον, οὐ περὶ ὁ πηλὸς τὴν μορφήν τυγχάνει ἔχων, οὕτως

16.19 | And Simon said, "I want to know, Peter, if you truly believe that the form of a human is shaped according to his form." And Peter replied, "Truly, Simon, this is how it is." And Simon asked, "How can death dissolve the body, which is sealed with the greatest seal?" And Peter said, "It is the form of a just God. When it begins to act unjustly, the idea within it escapes, and thus the body is dissolved, so that the form becomes invisible, so that the body does not have an unjust form of a just God. However, the dissolution does not happen to the seal, but to the sealed body. Without the one who sealed it, the sealed cannot be dissolved. In this way, without judgment, even dying is not allowed." And Simon asked, "Then why was it necessary to give such a form to the one raised from the earth?" And Peter replied, "It happened because of the love of the Creator God. For in essence, everything is better than human flesh; I mean the ether, the sun, the moon, the stars, the air, the water, the fire, and all the rest, which have become servants to humans and are better in essence, willingly endure to serve the one who is lesser in essence, because of the form of the greater. Just as those who honor a clay statue of a king have their honor directed to him, of whom the clay has the form, in the same way, all creation joyfully serves the human made from the earth, looking towards his

καὶ ἡ πᾶσα κτίσις τῷ ἀπὸ γῆς γενομένῳ
ἀνθρώπῳ χαίρουσα δουλεύει, εἰς τὴν
ἐκείνου ἀφορῶσα τιμὴν.

honor."

16.20 | Ἴδέ, οἶω Θεῶ, Σίμων, ἀχαριστεῖν
ἡμᾶς πεῖσαι θέλεις· καὶ βαστάζει σε ἡ γῆ,
ἴσως δὲ ἰδεῖν βουλομένη, τίς σοι τὰ ὅμοια
φρονεῖν τολμήσοι. πρῶτος γὰρ ἐτόλμησας,
ὃ μηδεὶς ἐτόλμησεν, πρῶτος ἐφθέγγω, ἃ
πρῶτος ἠκούσαμεν. πρῶτοι καὶ μόνοι
ἡμεῖς ἐπὶ τοιαύτῃ σου ἀσεβείᾳ τὴν ἄπειρον
τοῦ Θεοῦ μακροθυμίαν ἱστορήσαμεν, καὶ
οὐκ ἄλλου τινὸς, ἢ τοῦ κτίσαντος τὸν
κόσμον, εἰς ὃν ἀσεβεῖν ἐτόλμησας. καὶ
χάσματα γῆς οὐκ ἐγενήθη, καὶ πῦρ ἀπ’
οὐρανοῦ οὐ κατεπέμφθη, καὶ εἰς
ἐμπρησμόν ἀνδρῶν οὐκ ἐπεξῆλθεν, καὶ
ὕετός οὐκ ἐπεσχέθη, καὶ θηρῶν πλῆθος
ἀπὸ δρυμῶν οὐκ ἐπέμφθη, καὶ ἐπ’ αὐτοῦς
ἡμᾶς δι’ ἓνα ἁμαρτάνοντα ὡς ἐπὶ μοιχείας
πνευματικῆς, τῆς κατὰ σάρκα χειρόνος
ὑπαρχούσης, ἡ Θεοῦ ὀργὴ ὀλέθριος οὐκ
ἤρξατο. οὐ γάρ ἐστιν ὁ τότε ἐπεξελθὼν τὰ
ἁμαρτήματα οὐρανοῦ καὶ γῆς κτίστης
Θεός; ἐπεὶ καὶ νῦν τὰ μέγιστα
βλασφημούμενος τὰ μέγιστα ἐπεξήρχετο.
ἀλλὰ τούναντίον μακροθυμεῖ, εἰς
μετάνοιαν καλεῖ, συντελοῦντα βέλη πρὸς
συντέλειαν τῶν ἀσεβῶν ἐν τοῖς θησαυροῖς
ἀποκείμενα ἔχων, ἃ τινα ἐπαρήσει ὡς ζῶα
ἔμψυχα, ὅταν ἀνταποδοῦναι κρίσιν τοῖς
ἐχθροῖς αὐτοῦ προκαθесθῇ. διὸ
φοβηθῶμεν Θεὸν δίκαιον, οὗ τὴν μορφήν
πρὸς τιμὴν τοῦ ἀνθρώπου βαστάζει σῶμα.

16.20 | Look, Simon, do you want to
persuade us to be ungrateful to such a God?
And the earth bears you, perhaps wishing
to see who would dare to think like you.
For you were the first to dare what no one
else dared, I will speak first about what we
heard first. We are the first and only ones
to tell of your endless impiety against the
patience of God, and not against anyone
else but the Creator of the world, against
whom you dared to be impious. And there
were no cracks in the earth, and fire from
heaven was not sent down, and it did not
come to burn men, and rain was not
withheld, and a multitude of beasts was not
sent from the woods, and against us, for
one sinning as if for spiritual adultery, with
the flesh being worse, the wrath of God did
not begin to destroy. For is not the God who
then went out against the sins of heaven
and earth the Creator? Since even now,
blaspheming the greatest, he goes out
against the greatest. But on the contrary, he
is patient, calling for repentance, holding
arrows ready for the end of the ungodly,
which he will touch like living beings when
he prepares to give judgment to his
enemies. Therefore, let us fear the just God,
whose form bears the body for the honor of
man.

16.21 | Ταῦτα τοῦ Πέτρου εἰπόντος ὁ
Σίμων ἀπεκρίνατο· ἐπειδὴ ὁρῶ σε σοφῶς
αἰνισσόμενον ὅτι τὰ γεγραμμένα κατὰ τοῦ
δημιουργοῦ ποτε ἐν βίβλοις οὐκ ἀληθῆ
τυγχάνει, αὐρίον ἀπὸ τῶν τοῦ διδασκάλου

16.21 | After Peter said these things, Simon
replied, "Since I see you cleverly hinting
that what is written about the Creator in
the books is not true, tomorrow I will show
from the words of your teacher that the

σου λόγων δείξω τὸ δημιουργὸν μὴ
ἀνώτατον λέγοντα εἶναι Θεόν. καὶ ὁ Σίμων
ταῦτα εἰπὼν ἐξῆλθεν. ὁ δὲ Πέτρος τοῖς
παρεστῶσιν ὄχλοις ἔφη· ὁ Σίμων κἄν μηδὲν
ἕτερον περὶ Θεοῦ βλάψαι ἡμᾶς δυνήθῃ,
ἀλλ' οὖν γε ἐμποδίζει ὑμῖν ἀκούειν τοὺς
τὴν ψυχὴν δυναμένους καθαίρειν λόγους.
ταῦτα τοῦ Πέτρου εἰπόντος πολὺς
ψιθυρισμὸς ἐγένετο τῶν ὄχλων λεγόντων·
τίς δὲ ἀνάγκη ἔαν αὐτὸν ἐνταῦθα εἰσιόντα
τὰς κατὰ τοῦ Θεοῦ βλασφημίας λέγειν; καὶ
ὁ Πέτρος ἀκούσας ἔφη· γένοιτο μέχρι
Σίμωνος ἀρκετὸν γενέσθαι τὸν κατὰ τοῦ
Θεοῦ πρὸς πειρασμὸν ἀνθρώπων λόγον.
ἔσονται γὰρ, ὡς ὁ κύριος εἶπεν,
ψευδαπόστολοι, ψευδεῖς προφηταί,
αἰρέσεις, φιλαρχίαι· αἱ τινες, ὡς
στοχάζομαι, ἀπὸ τοῦ τὸν Θεὸν
βλασφημοῦντος Σίμωνος τὴν ἀρχὴν
λαβοῦσαι εἰς τὸ τὰ αὐτὰ τῷ Σίμωνι κατὰ
τοῦ Θεοῦ λέγειν συνεργήσουσιν. καὶ ταῦτα
εἰπὼν μετὰ δακρύων, τῇ χειρὶ
προσεκαλεῖτο τοὺς ὄχλους, οἷς
προσελθοῦσιν τὰς χεῖρας ἐπιτιθεῖς καὶ
εὐχόμενος ἀπέλυεν, λέγων ὀρθριαίτερον
συνέρχεσθαι. ταῦτα εἰπὼν καὶ στενάζων
εἰσελθὼν, οὔτε τροφῆς μεταλαβὼν
ὑπνώσεν.

Creator is not the highest God." And after
saying this, Simon went out. But Peter said
to the crowds present, "Even if Simon
cannot harm us in any other way regarding
God, he is indeed preventing you from
hearing the words that can cleanse the
soul." After Peter said this, there was much
whispering among the crowds, saying,
"Why should we allow him to come here
and speak blasphemies against God?" And
Peter, hearing this, said, "Let it be enough
for Simon to be a temptation for people
regarding God. For there will be, as the
Lord said, false apostles, false prophets,
divisions, and factions; which, as I think,
will take their beginning from the
blaspheming Simon against God and will
work together to say the same things as
Simon against God." And after saying this
with tears, he raised his hand to call the
crowds, and when they came near, he laid
his hands on them and prayed, sending
them away, saying to gather more early in
the morning. After saying this and
groaning, he went in, and without
partaking of food, he fell asleep.

Chapter 17

17.1 | Τῆς μὲν οὖν ἄλλης ἡμέρας ὁ Πέτρος
πρὸς Σίμονα ζητεῖν μέλλων ὀρθριαίτερον
ἐξυπνισθεὶς ἠΐξαστο, καὶ ἅμα τῷ παύσασθαι
ὁ Ζακχαῖος εἰσῆει λέγων· Σίμων ἔξω
καθέζεται, μετὰ ιδίων αὐτοῦ τινων ὡς
τριάκοντα διαλεγόμενος. καὶ ὁ Πέτρος ἔφη·
ἐάσθω λαλεῖν, μέχρις ὅτε πλῆθος γένηται,
καὶ τότε ζητεῖν ἀρξώμεθα, ἵνα οὕτως ἡμεῖς
τὰ ὑπ' αὐτοῦ λεγόμενα ἀκούσαντες, πρὸς
αὐτὰ ἀρμοσάμενοι, ἐξελθόντες

17.1 | The next day, Peter, planning to seek
Simon, woke up early and prayed. At the
same time, Zacchaeus came in, saying,
"Simon is sitting outside, talking with about
thirty of his own people." And Peter said,
"Let him speak until a crowd gathers, and
then we will start to seek him, so that we
can hear what he says and respond to it
when we go out." And so it happened. After
going out and not long after coming back in,

διαλεχθῶμεν. καὶ δὴ οὕτως ἐγένετο. ἐκβὰς οὖν καὶ μετ' οὐ πολὺ πάλιν εἰσελθὼν ὁ Ζακχαῖος ἀντέβαλλεν τῷ Πέτρῳ τοὺς ὑπὸ Σίμωνος κατὰ Πέτρου ῥηθέντας λόγους.

Zacchaeus reported to Peter the words that Simon had said against Peter.

17.2 | Ἐλεγεν δέ· αἰτιᾶταί σε, Πέτρε, ὡς κακίας ὄντα ὑπηρέτην, καὶ μαγείᾳ πολὺ δυνάμενον, καὶ εἰδωλολατρείας χειρὸν τὰς τῶν ἀνθρώπων φαντασιοῦντα ψυχάς. εἰς τὸ μὲν οὖν μάγον εἶναί σε ταύτην ἐδόκει φέρειν ἀπόδειξιν, λέγων· σύνοιδα ἑμαυτῷ, ὅτι ὧν κατ' ἑμαυτὸν σκέπτομαι, ἐλθὼν συζητεῖν αὐτῷ, οὐδ' ἓνα μνημονεύω λόγον. αὐτοῦ γὰρ διαλεγομένου, κάμοῦ τὸν νοῦν ἀσχολοῦντος εἰς τὸ ἀναπολῆσαι, τίνα ἐστὶν ἃ ἐλογισάμην ἐλθὼν λέγειν πρὸς αὐτόν, οὐδ' ὅτι οὖν ὧν λέγει ἐπακούω. ἐπεὶ οὖν ἐπ' ἄλλου τινὸς τοιοῦτό τι οὐ πάσχω, ἢ ἐπ' αὐτοῦ μόνου, πῶς οὐχὶ μαγευόμενος ὑπ' αὐτοῦ τυγχάνω; τὸ δὲ ὅτι ἃ ἂν διδάσκη, εἰδωλολατρείας χειρόνᾳ ἐστίν, τῷ γε νοῦν ἔχοντι, ἐμοῦ μνηύσαντος σαφὲς ἔσται. οὐθὲν γὰρ ἕτερον ὠφεληθῆναι ἔστιν, ἢ τὸ τὴν ψυχὴν εἰδώλων παντοδαπῶν ἐλευθέραν γενέσθαι. φανταζομένη γὰρ εἶδος δεσμεῖται φόβῳ, καὶ φρονοῦσα εὐπάθειν τι μαραίνεται καὶ ἀλλοιοῦται ἢ δαιμονῶ, καὶ δαιμονῶσα τοῖς πολλοῖς σωφρονεῖν δοκεῖ.

17.2 | He said, "You are accused, Peter, of being a servant of evil, very powerful in magic, and worse than idol worship in leading the souls of people astray. It seems that he wants to bring proof that you are a magician, saying, 'I know myself that when I come to discuss with him, I do not remember even one word. While he is speaking, my mind is busy trying to recall what I thought to say to him, and I do not hear anything he says. Since I do not suffer this with anyone else, but only with him, how can I not be enchanted by him? The fact that whatever he teaches is worse than idol worship will be clear to anyone with a mind, especially since I have made it known. For there is no other way to be helped than to become free from all kinds of idols. For when the imagination is bound by fear, and the mind suffers something, it withers and changes, or is possessed by a demon, and seeming to be sane, it appears to many to be wise.'"

17.3 | Τοῦτο ὑμῖν Πέτρος ὑποσχέσει τοῦ σωφρονίζειν παρέχει. προφάσει γὰρ ἐνὸς Θεοῦ δοκεῖ μὲν ὑμᾶς πολλῶν ἀψύχων ἀπαλλάσσειν εἰδώλων, ἃ οὐ πάνυ τοὺς σέβοντας ἀδικεῖ, τῷ αὐτοῖς ὀφθαλμοῖς ὁρᾶσθαι λίθινα ὄντα ἢ χάλκεα ἢ χρύσεια ἢ καὶ ἐξ ἄλλης τινὸς ἀψύχου ὕλης. διὸ τῷ εἰδέναι ὅτι τὸ βλεπόμενον οὐδὲν ἐστίν, οὐχ ὁμοίως τῷ ὁρατῷ ὑπὸ φόβου φαντασιοῦσθαι δύνανται ἢ ψυχῇ. πλάνῳ δὲ

17.3 | This is what Peter promises you about being wise. For he seems to free you from many lifeless idols, which does not really harm those who worship them, since they see with their own eyes that they are made of stone, bronze, gold, or some other lifeless material. Therefore, knowing that what is seen is nothing, the soul cannot imagine it in the same way as what is visible under fear. But by false teaching,

διδασκαλία εἰς φοβερὸν Θεὸν
ἀποβλέπουσα τῶν κατὰ φύσιν
ἐκβαθρεύεται. καὶ ταῦτα ἐγὼ λέγω, οὐχ ὅτι
ὕμᾱς εἶδωλα σέβειν παραινῶ, ἀλλ' ὅτι
Πέτρος φοβερῶν εἰδεῶν δοκῶν
ἀπαλλάσσειν ὑμῶν τὰς ψυχὰς,
φοβρωτέρᾳ εἰδέᾳ τὸν ἕκαστον ὑμῶν
ἐνθουσιᾶν ποιεῖ νοῦν, Θεὸν ἐν μορφῇ
εἰσηγούμενος, καὶ ταῦτα ἄκρως δίκαιον, ᾧ
ἔπεται τὸ φοβερὸν καὶ τῇ συννοούσῃ ψυχῇ
τὸ φρικῶδες, δυνάμενον καὶ τῶν ὀρθῶν
λογισμῶν ἐκλύσαι τοὺς τόνους. ἐν γὰρ
τοιούτῳ καθεστῶς χειμῶνι ὁ νοῦς ὡς
βυθὸς ὑπ' ἀνέμου σφοδροῦ θολοῦται τὸ
λαμπρόν. διὸ εἰ ἐπ' ὠφελείᾳ ὑμῶν
προσέρχεται, μὴ ὑμῶν τοὺς ἐξ ἀψύχων
μορφῶν ἡπίως γινομένους φόβους ἐκλύειν
δοκῶν φοβερὰν Θεοῦ ἀντισταφρεύειν
μορφὴν. μορφὴν δὲ ἔχει Θεός; εἰ δὲ ἔχη, ἐν
σχήματί ἐστιν. ἐν σχήματι δὲ ὧν πῶς οὐ
περιοριστός ἐστιν; περιοριστος δὲ ὧν ἐν
τόπῳ ἐστίν. ἐν τόπῳ δὲ ὧν ἥττων ἐστὶν τοῦ
περιέχοντος αὐτὸν τόπου. ἥττων δὲ τινος
ὧν πῶς πάντων ἐστὶν ἢ μείζων ἢ
ἀνώτατος; καὶ ταῦτα μὲν οὕτως.

looking toward a fearful God, it sinks into
natural depths. And I say this not because I
advise you to worship idols, but because I
think Peter frees your souls from terrifying
images, while making each of you think of
God in a fearful form. This is very just, as it
follows that what is fearful is also frightful
to the thinking soul, which can weaken the
strength of right thoughts. For in such a
stormy state, the mind is troubled like a
bright light in a deep abyss stirred by a
strong wind. Therefore, if he comes for
your benefit, do not think that he will drive
away your fears that arise from lifeless
forms, while bringing a fearful image of
God. Does God have a form? And if he does,
it must be in some shape. But if he is in a
shape, how can he not be limited? And
being limited means he is in a place. And
being in a place means he is less than the
space that contains him. And being less
than something, how can he be greater
than all or the highest? And this is how it is.

17.4 | Ὅτι δὲ ἀληθῶς οὐδὲ τὰ ὑπὸ τοῦ
διδασκάλου αὐτοῦ ῥηθέντα πιστεύει,
φανερὸν ἐστίν. τὰ γὰρ ἐναντία αὐτῷ
κηρύσσει. ἐκείνου γὰρ εἰπόντος τινὶ, ὡς
μανθάνω· μή με λέγε ἀγαθόν, ὁ γὰρ ἀγαθὸς
εἷς ἐστίν· ἀγαθὸν δὲ εἰπὼν οὐκ ἔτι ἐκεῖνον
λέγει τὸν δίκαιον, ὃν αἱ γραφαὶ
κηρύσσουσιν, ὃς ἀποκτείνει καὶ ζωοποιεῖ,
ἀποκτείνει μὲν τοὺς ἁμαρτάνοντες,
ζωοποιεῖ δὲ τοὺς κατὰ γνώμην αὐτοῦ
βιοῦντας. ὅτι δὲ ὄντως οὐ τὸν δημιουργὸν
ἔλεγεν ἀγαθόν, τῷ διανοηθῆναι δυναμένῳ
σαφές ἐστίν. τοῦ γὰρ δημιουργοῦ
ἐγνωσμένου καὶ τῷ πλασθέντι Ἀδὰμ, καὶ
τῷ εὐαρεστήσαντι αὐτῷ Ἐνῶχ, καὶ τῷ ὑπ'
αὐτοῦ δικαίῳ ὀραθέντι Νῶε, ὁμοίως καὶ τῷ

17.4 | That he truly does not believe even
the things said by his teacher is clear. For
he preaches the opposite. For when that
one said to someone, as if learning, "Do not
call me good, for there is only one who is
good," by saying "good," he no longer refers
to that righteous one whom the scriptures
proclaim, who kills and gives life; he kills
those who sin and gives life to those who
live according to his will. That he was not
truly calling the creator good is clear to
anyone who can think. For the creator is
known to Adam, who was made, and to
Enoch, who pleased him, and to Noah, who
was seen as righteous by him, as well as to
Abraham, Isaac, and Jacob, and also to

Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ἀλλὰ καὶ Μωυσῆ καὶ λαῷ καὶ ὅλῳ τῷ κόσμῳ, ὁ διδάσκαλος αὐτοῦ Πέτρου Ἰησοῦς ἐλθὼν ἔλεγεν· οὐδεὶς ἔγνω τὸν πατέρα, εἰ μὴ ὁ υἱός, ὡς οὐδὲ τὸν υἱὸν τις οἶδεν εἰ μὴ ὁ πατήρ, καὶ οἷς ἂν βούληται ὁ υἱὸς ἀποκαλύψαι. εἰ οὖν αὐτὸς υἱὸς ἦν ὁ παρὼν, ἀπὸ τῆς αὐτοῦ παρουσίας οἷς ἐβούλετο τὸν πᾶσιν ἄγνωστον ἀπεκάλυπτεν. καὶ οὕτως τοῖς πρὸ αὐτοῦ πᾶσιν ἄγνωστος ἦν ὁ πατήρ, οὐχ οὕτως ὢν ὁ πᾶσιν ἐγνωσμένος.

Moses and the people and the whole world. Peter's teacher, Jesus, came and said, "No one knows the Father except the Son, just as no one knows the Son except the Father, and to whom the Son wishes to reveal him." Therefore, if he was the Son present, from his presence he revealed to those he wished the one who was unknown to all. And thus, the Father was unknown to all before him, not being known by all.

17.5 | Καὶ τοῦτο εἰπὼν Ἰησοῦς οὐδὲ αὐτὸς ἐαυτῷ συμφωνεῖ. ἐνίοτε γὰρ ἄλλαις φωναῖς τῶν ἀπὸ τῶν γραφῶν φοβερὸν καὶ δίκαιον συνίστησι Θεὸν λέγων· μὴ φοβηθῆτε ἀπὸ τοῦ ἀποκτείνοντος τὸ σῶμα, τῇ δὲ ψυχῇ μὴ δυναμένου τι ποιῆσαι· φοβήθητε τὸν δυνάμενον καὶ σῶμα καὶ ψυχὴν εἰς τὴν γέενναν τοῦ πυρὸς βαλεῖν. ναὶ λέγω ὑμῖν, τοῦτον φοβήθητε. ὅτι δὲ ὄντως τοῦτον φοβηθῆναι ἔλεγεν ὡς δίκαιον Θεὸν, πρὸς ὃν καὶ ἀδικουμένους βοᾷν λέγει, παραβολὴν εἰς τοῦτο εἰπὼν ἐπάγει τὴν ἑρμηνείαν λέγων· εἰ οὖν ὁ κριτὴς τῆς ἀδικίας ἐποίησεν οὕτως, διὰ τὸ ἐκάστοτε ἀξιωθῆναι, πόσῳ μᾶλλον ὁ πατήρ ποιήσει τὴν ἐκδίκησιν τῶν βωόντων πρὸς αὐτὸν ἡμέρας καὶ νυκτός; ἢ διὰ τὸ μακροθυμεῖν αὐτὸν ἐπ' αὐτοῖς δοκεῖτε ὅτι οὐ ποιήσει; λέγω ὑμῖν, ποιήσει, καὶ ἐν τάχει. ὁ δὲ ἐκδικοῦντα καὶ ἀμειβόμενον λέγων Θεὸν δίκαιον αὐτὸν τῇ φύσει συνίστησιν, καὶ οὐκ ἀγαθόν. ἔτι δὲ καὶ ἐξομολογεῖται τῷ κυρίῳ οὐρανοῦ καὶ γῆς. εἰ δὲ κύριός ἐστιν οὐρανοῦ καὶ γῆς, ὁμολογεῖται δημιουργός, δημιουργὸς δὲ ὢν δίκαιός ἐστιν. ποτὲ μὲν ἀγαθὸν λέγων, ποτὲ δὲ δίκαιον, οὐδ' οὕτως συμφωνεῖ. τρίτον δὲ ὁ σοφὸς αὐτοῦ μαθητὴς ἐχθρὸς δασχυρίζετο, ἐνάργειαν ὁπτασίας ἱκανωτέραν εἶναι, οὐκ εἰδὼς ὅτι ἡ ἐνάργεια ἀνθρωπεῖα εἶναι

17.5 | And when Jesus said this, he did not agree with himself. For sometimes he describes God as fearful and just using different voices from the scriptures, saying, "Do not be afraid of the one who kills the body, but cannot do anything to the soul; rather, fear the one who can throw both body and soul into hell." Yes, I say to you, fear him. That he truly meant to fear this one as a just God is clear, for he also speaks to those who are wronged. He gives a parable to explain this, saying, "If the judge of injustice does this, how much more will the Father bring justice to those who cry out to him day and night? Or do you think that because he is patient with them, he will not act? I tell you, he will act, and quickly." But by saying that God is just and avenging, he describes him by nature, and not as good. He also acknowledges the Lord of heaven and earth. If he is the Lord of heaven and earth, he is acknowledged as the creator, and being the creator, he is just. Sometimes he calls him good, and sometimes just, and does not agree with himself. Furthermore, his wise disciple argued yesterday that clarity of vision is better, not knowing that human clarity can exist, while divine vision is acknowledged.

δύναται, ἡ δὲ ὀπτασία θεότητος εἶναι ὁμολογεῖται.

17.6 | Ταῦτα καὶ τὰ τούτοις ὅμοια, Πέτρε, ὁ Σίμων τοῖς ὄχλοις ἔξω ἐστὼς καὶ διαλεγόμενος, ταράσσειν μοι δοκεῖ τοὺς πλείονας. διὸ ἐξαυτῆς ἔξιθι, ἀληθείας δυνάμει τοὺς αὐτοῦ ψευδεῖς ἐκλύων λόγους. ταῦτα τοῦ Ζακχαίου εἰπόντος ὁ Πέτρος συνήθως εὐξάμενος ἐξῆι, καὶ εἰς τὸν πρὸ μιᾶς τόπον στάς, καὶ τῷ τῆς θεοσεβείας ἔθει προσαγορεύσας τοὺς ὄχλους, τοῦ λέγειν ἤρξατο οὕτως· ἀληθῆς ὢν προφήτης ὁ κύριος ἡμῶν Ἰησοῦς, ὡς ἐπὶ καιροῦ καὶ περὶ τούτου πληροφορήσω, περὶ τῶν τῇ ἀληθείᾳ διαφερόντων συντόμως τὰς ἀποφάσεις ἐποιεῖτο, διὰ δύο ταῦτα, ὅτι πρὸς θεοσεβεῖς ἐποιεῖτο τὸν λόγον, εἰδὼτας τὰ ἀποφάσει ὑπ' αὐτοῦ ἐκφερόμενα πιστεύειν· οὐδὲ γὰρ ἦν ξένα τῆς αὐτῶν συνηθείας τὰ λεγόμενα. δεύτερον δὲ ὅτι προθεσμίαν ἔχων κηρῦξαι τῷ τῆς ἀποδείξεως οὐκ ἐχρῆτο λόγῳ, ἵνα μὴ εἰς λόγους τὸν πάντα τῆς προθεσμίας δαπανῶ χρόνον, καὶ οὕτως αὐτῷ συμβῇσεται, εἰς ὀλίγων λόγων ἐπιλύσεις ἀσχολεμένῳ, τῶν ὑπὸ πόνου ψυχῆς νοεῖσθαι δυναμένων, τοὺς ἀληθείᾳ διαφέροντας μὴ ἐπὶ πλεῖον εἰσφέρειν λόγους. ἐπειδὴ περὶ ὧν ἤθελεν ἀπεφαίνετο, ὡς λαῶ νοεῖν δυναμένῳ, ἀφ' ὧν ἐσμεν καὶ ἡμεῖς, οἳ ὁπότε κατὰ τὸ σπάνιον οὐκ ἐνόησαμεν τῶν ὑπ' αὐτοῦ ῥηθέντων, ἰδίᾳ ἐπυνθανόμεθα, μὴ ἡμῖν τι τῶν ὑπ' αὐτοῦ ῥηθέντων ἀνόητον ᾗ.

17.7 | Εἰδὼς οὖν ἡμᾶς εἰδὼτας πάντα τὰ ὑπ' αὐτοῦ ῥηθέντα καὶ τὰς ἀποδείξεις παρασχεῖν δυναμένους, εἰς τὰ ἀμαθῆ ἔθνη ἀποστέλλων ἡμᾶς, βαπτίζειν αὐτοὺς εἰς

17.6 | These things and similar ones, Peter, Simon standing outside among the crowds and speaking, seem to disturb most of them. Therefore, go out at once, freeing them from his false words by the power of truth. After Zacchaeus said these things, Peter, having prayed, went out, and standing in one place, he addressed the crowds with the custom of piety, beginning to say this: "The Lord Jesus, being a true prophet, will inform you about this in due time, briefly making decisions about things that differ from the truth, for two reasons: first, because he spoke to the pious, knowing that they would believe the decisions made by him; for what was said was not foreign to their customs. Secondly, because having a deadline to preach, he did not use many words for proof, so that he would not waste all the time of the deadline on words, and thus he would end up with few words, while those who could understand were suffering in their souls, not bringing in more words about things that differ from the truth. Since he was showing what he wanted to the people who could understand, from what we are, we who, whenever we did not understand what was said by him, would privately ask, so that nothing he said would seem foolish to us.

17.7 | Knowing us, therefore, as those who understand all that has been said by him and are able to provide proof, he sent us to the ignorant nations to baptize them for the

ἄφεσιν ἁμαρτιῶν, ἐνετείλατο ἡμῖν
πρότερον διδάξαι αὐτούς· ἅψ' ὧν ἐντολῶν
αὕτη πρώτη καὶ μεγάλη τυγχάνει, τὸ
φοβηθῆναι κύριον τὸν Θεὸν καὶ αὐτῷ μόνῳ
λαρεύειν. Θεὸν δὲ φοβεῖσθαι ἐκεῖνον εἶπεν,
οἳ οἱ ἄγγελοι οἱ τῶν ἐν ἡμῖν ἐλαχίστων
πιστῶν ἐν τῷ οὐρανῷ ἐστήκασιν
θεωροῦντες τὸ πρόσωπον τοῦ πατρὸς
διαπαντός. μορφήν γὰρ ἔχει, διὰ πρῶτον
καὶ μόνον κάλλος· καὶ πάντα μέλη, οὐ διὰ
χρῆσιν· οὐ γὰρ διὰ τοῦτο ὀφθαλμοὺς ἔχει,
ἵνα ἐκεῖθεν βλέπῃ· πανταχόθεν γὰρ ὄρᾳ,
τοῦ ἐν ἡμῖν βλεπτικοῦ πνεύματος
ἀπαραβλήτως λαμπρότερος ὧν τὸ σῶμα,
καὶ παντὸς φωτὸς στιλπνότερος, ὥς πρὸς
σύγκρισιν αὐτοῦ τὸ ἡλίου φῶς λογισθῆναι
σκότος. ἀλλ' οὐδὲ διὰ τοῦτο ὥτα ἔχει, ἵνα
ἀκούῃ, πανταχόθεν γὰρ ἀκούει, νοεῖ, κινεῖ,
ἐνεργεῖ, ποιεῖ. τὴν δὲ καλλίστην μορφήν
ἔχει δι' ἄνθρωπον, ἵνα οἱ καθαροὶ τῇ καρδίᾳ
αὐτὸν ἰδεῖν δυνηθῶσιν, ἵνα χαρῶσιν δι' ἃ
τινα ταῦτα ὑπέμειναν. τῇ γὰρ αὐτοῦ μορφῇ
ὥς ἐν μεγίστῃ σφραγίδι τὸν ἄνθρωπον
διετυπώσατο, ὅπως ἀπάντων ἄρχῃ καὶ
κυριεύῃ, καὶ πάντα αὐτῷ δουλεύῃ. διὸ
κρίνας εἶναι τὸ πᾶν αὐτὸν, καὶ τὴν αὐτοῦ
εἰκόνα τὸν ἄνθρωπον, αὐτὸς ἀόρατος, ἡ δὲ
αὐτοῦ εἰκὼν ὁ ἄνθρωπος, ὁ αὐτὸν σέβειν
θέλων τὴν ὁρατὴν αὐτοῦ τιμᾶ εἰκόνα, ὅπερ
ἐστὶν ἄνθρωπος. ὃ τι ἂν οὖν τις ποιήσει
ἀνθρώπῳ, εἴτε ἀγαθὸν εἴτε κακὸν, εἰς
ἐκεῖνον ἀναφέρεται. διὸ καὶ ἡ ἐξ αὐτοῦ
κρίσις πᾶσιν κατ' ἀξίαν ἀπονέμουςα
ἐκάστῳ προελεύσεται. τὴν γὰρ αὐτοῦ
μορφήν ἐκδικεῖ.

17.8 | Ἀλλ' ἐρεῖ τις· εἰ μορφήν ἔχει, καὶ
σχῆμα ἔχει καὶ ἐν τόπῳ ἐστίν· ἐν τόπῳ δὲ
ὧν καὶ ὑπ' αὐτοῦ περιεχόμενος ὡς ἡττων,
πῶς ὑπὲρ πάντα ἐστὶν μέγας; πῶς δὲ καὶ
πανταχῇ εἶναι δύναται, ἐν σχήματι ὧν;
πρὸς τὸν ταῦτα λέγοντα πρῶτον ἔστιν

forgiveness of sins. He commanded us first
to teach them; for this command is the first
and greatest: to fear the Lord God and
serve him alone. He said to fear God, of
whom the angels of the least faithful among
us stand in heaven, always seeing the face
of the Father. For he has a form that is first
and only beautiful; and all his parts are not
for use. For he does not have eyes just to
see; he sees from everywhere, being far
brighter than the seeing spirit within us,
and more shining than all light, so that in
comparison, the light of the sun is
considered darkness. But he does not have
ears just to hear; he hears from
everywhere, understands, moves, acts, and
creates. He has the most beautiful form for
man, so that the pure in heart may see him
and rejoice for what they have endured.
For in his form, as in the greatest seal, he
has stamped man, so that he may rule over
all and that everything may serve him.
Therefore, he judges everything to be
himself, and the image of him is man; he
himself is invisible, but the image of him is
man, who wishes to honor the visible image
of him, which is man. Whatever anyone
does to a person, whether good or bad,
refers back to him. Therefore, his judgment
will come to all, giving each according to
their worth. For he avenges his own form.

17.8 | But someone will say: if he has a
form and shape and is in a place, how can
he be greater than all while being in a place
and contained by it as if he were lesser?
And how can he be everywhere while
having a shape? To the one saying this, it is

εἰπεῖν· τοιαῦτα περὶ αὐτοῦ αἱ γραφαὶ
φρονεῖν πείθουσιν καὶ πιστεύειν, ἡμεῖς δὲ
ἀληθεῖς γινώσκουμεν τὰς μαρτυρουμένας
ὑπὸ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, οὗ
κατὰ κέλευσιν τὰς ἀποδείξεις ὑμῖν τοῦ
οὕτως ἔχειν ἀνάγκη παρέχειν. πρῶτον δὲ
περὶ τόπου ἐρῶ. καὶ Θεοῦ τόπος ἐστὶν τὸ
μὴ ὄν, Θεὸς δὲ τὸ ὄν· τὸ δὲ μὴ ὄν τῷ ὄντι οὐ
συγκρίνεται. πῶς γὰρ τόπος ὢν εἶναι
δύναται; ἐκτὸς εἰ μὴ δευτέρα χώρα εἴη,
οἷον οὐρανός, γῆ, ὕδωρ, ἀήρ, καὶ εἰ ἄλλο τί
ἐστὶν σῶμα, ὃ ἂν καὶ αὐτοῦ πληροῦν τὸ
κενόν, ὃ διὰ τοῦτο κενὸν λέγεται, ὅτι οὐδὲν
ἐστὶν. τοῦτο γὰρ αὐτῷ, τὸ οὐδὲν,
οἰκειότερον ὄνομα. τὸ γὰρ λεγόμενον κενόν
τί ποτ' ὥς σκευὸς ἐστὶν οὐδὲν ἔχον, πλην
αὐτὸ τὸ σκευὸς κενόν, εἰ περ σκευὸς ἔστιν.
ἀνάγκη γὰρ πᾶσα τὸ ὄν ἐν τῷ μηδὲν ὄντι
εἶναι. τοῦτο δὲ, τὸ μὴ ὄν, λέγω ὃ ὑπὸ τινων
τόπος λέγεται, οὐδὲν ὄν. οὐδὲν δὲ ὄν τῷ
ὄντι πῶς συγκρίνεται; ἐκτὸς εἰ μὴ ἐν τοῖς
ἐναντίοις, ἵνα τὸ μὲν ὄν μὴ ᾗ, τὸ δὲ μὴ ὄν
τόπος λέγεται. εἰ δὲ καὶ ἔστιν τι, πολλῶν
παραδειγμάτων σπευδόντων ἐξ ἑμοῦ
προελθεῖν εἰς ἀπόδειξιν ἐνὶ μόνῳ
χρήσασθαι θέλω, ἵνα δείξω, ὅτι οὐ πάντως
τὸ περιέχον τοῦ περιεχομένου κρεῖττον
ἐστὶν. ὁ ἥλιος σχῆμά ἐστιν περιφερὲς καὶ
ὑπὸ ἀέρος ὅλος περιέχεται, ἀλλὰ τοῦτον
ἐκλαμπρύνει, τοῦτον θερμαίνει, τοῦτον
τέμνει, κἂν ἀπῇ αὐτοῦ, σκότῳ
περιβάλλεται, καὶ οὗ ἂν αὐτοῦ μέρους
ἀπὸν γένηται, ὥς νεκρούμενον ψύχεται,
ὑπὸ δὲ τῆς αὐτοῦ ἀνατολῆς πάλιν
φωτίζεται, καὶ ὅπου ἂν αὐτῷ
παραθάληται, καὶ κάλλει τῷ μείζονι
κοσμεῖται. καὶ ταῦτα ποιεῖ τῇ αὐτοῦ
μετουσίᾳ, τὴν οὐσίαν περιωρισμένην ἔχων.
τί οὖν ἔτι κωλύει τὸν Θεόν, ὥς τούτου καὶ
πάντων δημιουργὸν καὶ δεσπότην ὄντα,
αὐτὸν μὲν ἐν σχήματι καὶ μορφῇ καὶ κάλλει
ὄντα, τὴν ἀπ' αὐτοῦ μετουσίαν ἀπείρως
ἐκτεταμένην ἔχειν;

first necessary to say: the scriptures
persuade us to think and believe such
things about him, and we truly know the
testimonies given by our Lord Jesus Christ,
for according to his command, it is
necessary to provide proof that it is so.
First, I will speak about place. The place of
God is what does not exist, but God is what
exists; and the non-existent cannot be
compared to the existent. For how can
something be a place if it exists? Unless it is
a second realm, like heaven, earth, water,
air, or anything else that is a body, which
can fill the void, it is called a void because it
is nothing. For this, the nothing is a more
fitting name for him. For what is called a
void is something that has nothing, except
the void itself, if it is indeed a vessel. For
everything that exists must be in the
nothing that is not. Now, I say that the non-
existent, which is called a place by some, is
nothing. How can nothing compare to what
exists? Unless it is among opposites, so that
the existent is not, and the non-existent is
called a place. But if something does exist, I
want to use one example among many
rushing forth from me to prove that what
contains is not necessarily greater than
what is contained. The sun has a round
shape and is completely surrounded by air,
but it brightens, warms, and cuts through
it. And when it departs, it is surrounded by
darkness, and wherever a part of it is
absent, it becomes cold as if dead. But
under its rising, it is illuminated again, and
wherever it shines, it beautifies with
greater splendor. And it does this through
its essence, having a limited substance. So
what then prevents God, being the creator
and master of this and all things, from
having a form and shape and beauty, while
having an infinitely extended essence from
him?

17.9 | Εἷς οὖν ἐστὶν ὁ ὄντως Θεὸς, ὃς ἐν κρείττονι μορφῇ προκαθέζεται, τοῦ ἄνω τε καὶ κάτω δις ὑπάρχων καρδίᾳ, καὶ ἀπ' αὐτοῦ ὥσπερ ἀπὸ κέντρου βρύουσα τὴν ζωτικὴν καὶ ἀσώματον δύναμιν, τὰ πάντα σὺν τε ἄστροις καὶ νομοῖς οὐρανοῦ, ἀέρος, ὕδατος, γῆς, πυρὸς καὶ εἰ ἄλλο τί ἐστίν, δέικνται οὐσία ἄπειρος εἰς ὕψος, ἀπέραντος εἰς βάθος, ἀμέτρητος εἰς πλάτος, τρὶς ἐπ' ἄπειρον τὴν ἀπ' αὐτοῦ ζωοποιὸν καὶ φρόνιμον ἐκτείνουσα φύσιν. τοῦτο οὖν τὸ ἐξ αὐτοῦ πανταχόθεν ἄπειρον ἀνάγκη εἶναι καρδίαν, ἔχον τὸν ὄντως ὑπὲρ πάντα ἐν σχήματι, ὃς ὅπου πότ' ἂν ᾖ, ὡς ἐν ἀπείρῳ μέσος ἐστίν, τοῦ παντὸς ὑπάρχων ὅρος, ἀπ' αὐτοῦ οὖν ἀρχόμεναι αἱ ἐκτάσεις ἐξ ἀπεράντων ἔχουσιν τὴν φύσιν. ὣν ὁ μὲν ἀπ' αὐτοῦ λαβὼν τὴν ἀρχὴν δέικνται εἰς ὕψος ἄνω, ὁ δὲ εἰς βάθος κάτω, ὁ δὲ ἐπὶ δεξιάν, ὁ δὲ ἐπὶ λαιάν, ὁ δὲ ἔμπροσθεν, ὁ δὲ ὀπισθεν, εἰς οὓς αὐτὸς ἀποβλέπων ὡς εἰς ἀριθμὸν πανταχόθεν ἴσον χρονικοῖς ἕξ διαστήμασιν συντελεῖ τὸν κόσμον, αὐτὸς ἀνάπαυσις ὣν καὶ τὸν ἐσόμενον ἄπειρον αἰῶνα εἰκόνα ἔχων, ἀρχὴ ὣν καὶ τελευτῇ. εἰς αὐτὸν γὰρ τὰ ἕξ ἄπειρα τελευτᾷ, καὶ ἀπ' αὐτοῦ τὴν εἰς ἄπειρον ἕκτασιν λαμβάνει.

17.9 | Therefore, there is one true God, who exists in a greater form, both above and below, having a heart that is twice present. From himself, like from a center, he pours forth the vital and incorporeal power, showing the essence that is infinite in height, boundless in depth, and immeasurable in width, extending three times into the infinite with his life-giving and wise nature. This essence, therefore, which comes from him and is everywhere infinite, must have a heart, having the one who truly exists above all in form, who, wherever he may be, is as if he is in the infinite middle, being the boundary of all that exists. Thus, the extensions that begin from him have their nature from the infinite. Some rise up towards the height, some go down into the depth, some to the right, some to the left, some in front, and some behind. Looking towards them as if they are equal in number, he unites the world through six time intervals, being rest himself and having an image of the coming infinite age, being both the beginning and the end. For to him, the six infinities come to an end, and from him, the extension into the infinite is received.

17.10 | Τοῦτό ἐστιν ἐβδομάδος μυστήριον. αὐτὸς γὰρ ἐστὶν ἡ τῶν ὅλων ἀνάπαυσις, ὡς τοῖς ἐν μικρῷ μιμουμένοις αὐτοῦ τι μέγα αὐτὸν χαρίζεται εἰς ἀνάπαυσιν. αὐτὸς ἐστὶν μόνος, πῇ μὲν καταληπτὸς, τὰς ἀπ' αὐτοῦ ἐκτάσεις ἔχων εἰς ἄπειρον. οὗτος γὰρ καταληπτὸς ἐστὶν καὶ ἀκατάληπτος, ἐγγὺς καὶ μακρὰν, ὧδε ὣν κάκεῖ, ὡς μόνος ὑπάρχων καὶ διὰ τοῦ πανταχόθεν ἀπείρου νοὸς τὴν μετουσίαν, ἣ πάντων ἀναπνέουσιν αἱ ψυχαὶ, τὸ ζῆν ἔχουσιν· κἄν

17.10 | This is the mystery of the week. For he himself is the rest of all things, as he grants something great to those who imitate him in small ways for rest. He is alone, in some ways graspable, having extensions from himself into the infinite. For he is both graspable and ungraspable, near and far, being here and there, as he exists alone and through the infinite mind everywhere, in which all souls breathe and have life. And even if they are separated

χωρισθῶσιν τοῦ σώματος, καὶ τὸν εἰς αὐτὸν εὐρεθῶσιν πόθον ἔχουσαι, εἰς τὸν αὐτοῦ κόλπον φέρονται, ὡς ἐν χειμῶνι ὥρας οἱ ἀτμοὶ τῶν ὄρων ἀπὸ τῶν τοῦ ἡλίου ἀκτίνων ἐλκόμενοι φέρονται πρὸς αὐτὸν ἀθάνατοι. οἷαν οὖν στοργὴν συλλαβεῖν δυνάμεθα, ἐὰν τὴν εὐμορφίαν αὐτοῦ τῷ νῷ κατοπτεύσωμεν! ἄλλως δὲ ἀμήχανον. ἀδύνατον γὰρ κάλλος ἄνευ μορφῆς εἶναι, καὶ πρὸς τὸν αὐτοῦ ἔρωτα ἐπισπᾶσθαι τινα, ἢ καὶ δοκεῖν Θεὸν ὁρᾶν εἶδος οὐκ ἔχοντα.

from the body, having a longing to be found in him, they are carried into his embrace, just as in winter the mists of the mountains are drawn towards him by the rays of the sun. What kind of love can we grasp if we reflect on his beauty with our mind? Otherwise, it is impossible. For it is impossible for beauty to exist without form, and to draw someone towards his love, or to think that we see God without having a shape.

17.11 | Τινὲς δὲ τῆς ἀληθείας ἀλλότριοι ὄντες, καὶ τῇ κακίᾳ συμμαχοῦντες, προφάσει δοξολογίας ἀσχημάτιστον αὐτὸν λέγουσιν, ἵνα ἄμορφος καὶ ἀνείδεος ὢν μηδενὶ ὁρατὸς ᾖ, ὅπως μὴ περιπόθητος γένηται. νοῦς γὰρ εἶδος οὐχ ὄρων Θεοῦ κενός ἐστιν αὐτοῦ. πῶς δὲ καὶ εὔχεται τις, οὐκ ἔχων πρὸς τίνα καταφύγῃ, εἰς τίνα ἐρείσῃ; ἀντιτυπίαν γὰρ οὐκ ἔχων εἰς κενὸν ἐκβαθρεύεται. ναὶ, φησὶν, οὐ χρὴ Θεὸν φοβεῖσθαι, ἀλλ' ἀγαπᾶν. φημὶ κάγώ. ἀλλὰ τοῦτο παρέξει ἐκάστης εὐποιΐας εὐσυνειδησία. ἢ δὲ εὐποιΐα ἐκ τοῦ φοβεῖσθαι γίνεται. ἀλλ' ὁ φόβος, φησὶν, ἐκπλήσσει τὴν ψυχὴν. ἀλλ' ἐγὼ φημὶ ὅτι οὐκ ἐκπλήσσει, ἀλλ' ἐξυπνίζει καὶ ἐπιστρέφει. ἴσως δὲ ὀρθῶς ἐλέγετο μὴ δεῖν Θεὸν φοβεῖσθαι, εἰ μὴ πολλὰ ἕτερα οἱ ἄνθρωποι ἐφοβούμεθα, λέγω δὴ τὰς ἐκ τῶν ὁμοίων ἐπιβουλὰς, ἔτι δὲ θηρία, ἐρπετὰ, νόσους, πάθη, δαίμονας καὶ ἄλλα μυρία. ὁ οὖν ἡμᾶς ἀξιῶν μὴ φοβεῖσθαι Θεὸν, τούτων ἡμᾶς ῥυσάσθω, ἵνα μηδὲ ταῦτα φοβώμεθα. εἰ δὲ οὐ δύναται, τί ἡμῖν φθονεῖ, ἐνὶ φόβῳ, τῷ πρὸς τὸ δίκαιον, μυρίων ἀπαλλαγῆναι φόβων, βραχεῖα τῇ πρὸς αὐτὸν πίστει μυρία πάθη καὶ ἑαυτῶν καὶ ἄλλων μετατιθέναι δυνατὸν γενέσθαι, μετὰ τοῦ καὶ ἀμοιβὴν ἀγαθῶν

17.11 | Some, being strangers to the truth and allied with evil, say that he is without form under the pretense of glorification, so that being shapeless and formless, he may not be seen by anyone and thus not become desirable. For the mind that does not see the form of God is empty of him. But how can someone pray, having no refuge to turn to, or where to lean? For without a likeness, it sinks into emptiness. Yes, they say, one should not fear God, but love him. I say the same. But this will provide each good deed with a clear conscience. Yet good deeds arise from fear. But fear, they say, frightens the soul. But I say that it does not frighten; rather, it awakens and turns one back. Perhaps it was rightly said that one should not fear God, unless there are many other things that people fear, I mean the threats from similar things, as well as wild beasts, creeping things, diseases, passions, demons, and many other countless things. Therefore, may he who deems us worthy not to fear God deliver us from these, so that we may not fear even these. But if he cannot, what does he envy us for, with one fear towards justice, to be freed from countless fears, and with a brief faith towards him, to be able to change many

προςδέχεσθαι, καὶ αἰτία φόβου τοῦ πάντα ὀρῶντος Θεοῦ μηδὲν κακὸν πράσσοντας καὶ ἐν τῷ παρόντι ἐν εἰρήνῃ διατελεῖν.

sufferings of both ourselves and others, along with receiving a reward of good things, and by the cause of fear of the all-seeing God, to do no evil and to continue in peace in the present?

17.12 | Οὕτως ἡ πρὸς τὸν ὄντως δεσπότην εὐγνώμων δουλεία τοὺς λοιποὺς πάντας ἐλευθέρους τίθησιν. εἰ μὲν οὖν τινι δυνατόν ἐστιν, ἄνευ τοῦ φοβεῖσθαι τὸν Θεὸν μὴ ἁμαρτάνειν, μὴ φοβεῖσθω. ἔξεστιν γὰρ ἀγάπῃ τῇ πρὸς αὐτὸν ὃ αὐτῷ μὴ δοκῇ μὴ πράττειν. καὶ γὰρ φοβηθῆναι γέγραπται, καὶ ἀγαπᾶν παρήγγελλται· ἵνα πρὸς τὴν αὐτοῦ ἕκαστος κρᾶσιν ἐπιτηδείῳ χρήσῃται φαρμάκῳ. φοβεῖσθαι οὖν αὐτὸν ἔστιν, ὅτι δίκαιός ἐστιν. εἴτε οὖν φοβούμενοι, εἴτε ἀγαπῶντες, μὴ ἁμαρτάνετε. γένοιτο δὲ φοβούμενόν τινα ἡδονῶν ἀνόμων κρατεῖν δύνασθαι, ἀλλότρια μὴ ἐπιθυμεῖν, φιλανθρωπίαν ἀσκεῖν, σωφρονεῖν, δικαιοπραγεῖν. ὁρῶ γὰρ τινὰς ἀτελεῖς τῷ πρὸς αὐτὸν φόβῳ πλεῖστα ἁμαρτάνοντας. φοβηθῶμεν οὖν τὸν Θεόν, μὴ μόνον ὅτι δίκαιός ἐστιν. ἐλεῶν γὰρ τοὺς ἡδικομένους τιμωρεῖ τοὺς ἡδικοκώτας. ὥς οὖν ὕδωρ πῦρ σβέννυσιν, οὕτως καὶ φόβος τὴν τῶν κακῶν ἐπιθυμίαν ἀναιρεῖ. ὁ ἀφοβίαν διδάσκων οὐδ' αὐτὸς φοβεῖται, ὁ δὲ μὴ φοβούμενος οὐδὲ κρίσιν ἔσσεσθαι πιστεύει, τὰς ἐπιθυμίας αὖξει, μαγεύει, ἄλλους ἐφ' οἷς αὐτὸς πράσσει διαβάλλει.

17.12 | Thus, grateful service to the true master makes all others free. If it is possible for someone to avoid sinning against God without fear, let them not fear. For it is possible to act out of love towards him, which does not seem to them to be wrong. It is written that one should fear, and it is commanded to love, so that each person may use a fitting remedy for their own nature. Therefore, it is right to fear him because he is just. Whether fearing or loving, do not sin. Let it be that someone who fears may be able to overcome unlawful pleasures, not desiring what is foreign, practicing kindness, being self-controlled, and acting justly. For I see some who, because of their incomplete fear of him, sin greatly. Therefore, let us fear God, not only because he is just. For he punishes those who harm the wronged and avenges those who have been wronged. Just as water extinguishes fire, so fear removes the desire for evil. The one who teaches to be fearless does not fear himself, but the one who does not fear does not believe there will be a judgment, increases desires, enchants, and leads others into wrongdoing where he himself acts.

17.13 | Ταῦτα ὁ Σίμων ἀκούων ἐπικόψας ἔφη· οἶδα πρὸς τίνα ταῦτα λέγεις, ἀλλ' ἵνα μὴ αὐτὸς τὰ αὐτὰ λέγων πρὸς τὸ ἐλέγχειν σε δαπανῶ τὸν χρόνον εἰς ᾧ μὴ θέλω, πρὸς τὰ ὀρισθέντα ἡμῖν ἀπόκριναί. ἐπηγγείλω,

17.13 | Hearing this, Simon said, "I know to whom you are saying this, but so that I do not waste my time saying the same things to correct you, I will respond to what has been defined for us. I promise to make you

ἱκανῶς νενοηκέναι σε τὰ τοῦ διδασκάλου σου λέγων, διὰ τὸ παρόντα ἐναργεῖα ὁρᾶν καὶ ἀκούειν αὐτοῦ, καὶ ἐτέρῳ τινὶ μὴ δυνατόν εἶναι ὁράματι ἢ ὅπτασίᾳ ἔχειν τὸ ὅμοιον. ὅτι δὲ τοῦτο ψευδὸς ἐστίν, δείξω. ὁ ἐναργῶς ἀκούων τινὸς οὐ πάνυ πληροφορεῖται ἐπὶ τοῖς λεγομένοις. ἔχει γὰρ ὁ νοῦς αὐτοῦ λογίσασθαι, μὴ ἄρα ψεύδεται, ἄνθρωπος ὢν τὸ φαινόμενον. ἡ δὲ ὅπτασία ἅμα τῷ ὀφθῆναι πίστιν παρέχει τῷ ὁρῶντι, ὅτι θεϊότης ἐστίν. πρὸς τοῦτό μοι πρῶτον ἀπόκριναι.

understand the things of your teacher, since you can see and hear him clearly at present, and it is not possible for someone else to have a vision or appearance like his. That this is false, I will show. The one who hears someone clearly does not fully understand what is being said. For the mind of that person must think, so it does not deceive, being human and perceiving appearances. But a vision, when it appears, gives faith to the one who sees, that it is divine. To this, I will first respond."

17.14 | Καὶ ὁ Πέτρος ἔφη· εἰς ἄλλο προτείνας εἰπεῖν, εἰς ἕτερον ἀπεκρίνου. προέτεινας γὰρ ὡς μᾶλλον δύνασθαί τινα πλεῖον νοεῖν παρ' ὅπτασίας ἀκούοντα, ἡ γὰρ παρὰ τῆς ἐναργείας, ἐπιβαλὼν δὲ ἔπειθες ἡμᾶς, ὅτι ἀσφαλέστερός ἐστιν ὁ ὑπ' ὅπτασίας ἀκούων τοῦ παρ' αὐτῆς ἐναργείας ἀκούοντος. πέρρας γοῦν διὰ τοῦτο ἐμοῦ ἱκανώτερον ἔφασκες εἰδέναι τὰ τοῦ Ἰησοῦ, ὡς ὑπ' ὅπτασίας αὐτοῦ ἀκηκοῶς τὸν λόγον. πλὴν ἐγὼ εἰς τὸ ἀπαρχῆς προταθὲν ἀποκρινάμην. ὁ προφήτης, ὅτι προφήτης ἐστίν, πληροφορήσας πρῶτον περὶ τῶν ἐναργῶς ὑπ' αὐτοῦ λεγομένων, ἀσφαλῶς πιστεύεται, ἀληθὴς ὢν προεπιγνωσθεὶς, καὶ ὡς ὁ μανθάνων θέλει, ἐξετασθεὶς καὶ ἀνακριθεὶς ἀποκρίνεται. ὁ δὲ ὅπτασίᾳ πιστεύων ἢ ὁράματι καὶ ἐνυπνίῳ, ἐπισφαλὴς ἐστίν. ἀγνοεῖ γὰρ τίνι πιστεύει. ἐνδέχεται γὰρ αὐτὸν ἢ δαίμονα κακὸν εἶναι, ἢ πνεῦμα πλάνον, ἐν τῷ λέγειν ὑποκρινόμενον εἶναι ὃ μὴ ἐστίν. εἰ ἄρα τις βουλευθεὶς πυνθάνεσθαι τὸ τίς ἂν ὁ φανείς, δύναται λέγειν ἑαυτῷ ὃ βούλεται. καὶ οὕτως ὡς πονηρὸς ἀστράψας, μείνας ὅσον θέλει, ἀποσβέννυται, μὴ παραμείνας τῷ πυνθανομένῳ εἰς ἀνάκρισιν ὅσον ἠθέλησεν. διὰ δὲ ἐνυπνίων ὁρῶν τις οὐδὲ

17.14 | And Peter said, "If you are trying to say something else, you are answering in a different way. You suggested that it is more possible for someone to understand more from a vision than from clear hearing. But you convinced us that the one who hears under a vision is more certain than the one who hears clearly. Therefore, you claimed that I would know more about Jesus by hearing his words under a vision. However, I will respond to the initial point. The prophet, being a prophet, is first confirmed about what is clearly said by him, and is believed to be true, having been recognized beforehand, and as the learner wishes, he is examined and questioned. But the one who believes in a vision or dream is uncertain. For they do not know what they believe in. It is possible that it could be an evil demon or a deceiving spirit pretending to be something it is not. If someone wanted to ask who the one appearing is, they can say whatever they want to themselves. And just like a wicked one flashing, remaining as long as it wants, it disappears, not staying for questioning as long as it wishes. Because of dreams, one cannot ask about what they want. For the reasoning of the sleeping person does not have its own

πυνθάνεσθαι δύναται περὶ ὧν βούλεται. οὐ γὰρ ἰδίας ἐξουσίας ἐστὶν ὁ λογισμὸς τοῦ κοιμωμένου. ἔνθεν γοῦν πολλὰ ἡμεῖς οἱ παρεπιθυμοῦντες μαθεῖν κατ' ὄναρ περὶ ἐτέρων πυνθανόμεθα, ἢ καὶ μὴ πυνθανόμενοι περὶ τῶν μὴ διαφερόντων ἡμῖν ἀκούμεν, καὶ διυπνισθέντες ἀθυμοῦμεν, ὅτι περὶ ὧν ἐπιθυμοῦμεν μαθεῖν, οὔτε ἤκούσαμεν, οὔτε ἐξητάσαμεν.

power. Therefore, many of us who desire to learn about others in dreams ask, or even not asking about things that do not concern us, we hear, and having been half-awake, we are discouraged because about what we wish to learn, we neither heard nor examined."

17.15 | Καὶ ὁ Σίμων ἔφη· εἰ φῆς τὰς ὀπτασίας μὴ πάντως ἀληθεύειν, ἀλλ' οὗν γε τὰ ὀράματα καὶ τὰ ἐνύπνια θεόπεμπτα ὄντα οὐ ψεύδεται, περὶ ὧν ἅν εἰπεῖν θέλῃ. καὶ ὁ Πέτρος ἔφη· ὀρθῶς ἔφης, ὅτι θεόπεμπτα ὄντα οὐ ψεύδεται. ἄδηλον δὲ εἰ ὁ ἰδὼν θεόπεμπτον ἐώρακεν ὄνειρον. καὶ ὁ Σίμων· ἐάν ᾧ ὁ ἐωρακὼς δίκαιος, ἀληθὲς ἐώρακεν. καὶ ὁ Πέτρος· ὀρθῶς ἔφης. τίς δὲ δίκαιος, εἰ ὀράματος χρήζη, ἵνα μάθῃ ἃ δεῖ μαθεῖν, καὶ ποιῇ ἃ δεῖ ποιεῖν; καὶ ὁ Σίμων· τοῦτό μοι δός, ὅτι μόνος ὁ δίκαιος ὄραμα ἀληθὲς ἰδεῖν δύναται, καὶ ἀποκρίνομαί σοι εἰς αὐτό. ἐμοὶ ὅτι ἀσεβὴς ἀληθῆ ὄνειρον οὐχ ὀρᾷ. καὶ ὁ Πέτρος· ἐστίν, καὶ περὶ τούτου ἀγράφως καὶ ἐγγράφως ἀποδείξαι δύναμαι, πεῖσαι δὲ οὐκ ἐπαγγέλλομαι. ὁ γὰρ πρὸς ἔρωτα μοχθηρᾶς νεύσας γυναικὸς εἰς ἐτέρας κατὰ πάντα καλῆς πρὸς συμβίωσιν νόμιμον τὸν ἑαυτοῦ οὐ μετατίθησιν νοῦν· ἐνίστε καὶ ἑαυτοῖς συνειδότες τὴν κρείττονα, προειλημμένοι ἀγαπῶσιν τὴν χείρονα. τοιοῦτόν τι καὶ σὺ πάσχων ἀγνοεῖς. καὶ ὁ Σίμων ἔφη· παρελόμενος ταῦτα, εἰς ἃ ἐπηγγείλω λέγε. ἐμοὶ γὰρ ἀδύνατον εἶναι δοκεῖ ἀσεβεῖς ἀνθρώπους ὑπὸ Θεοῦ ᾧ δήποτε ὄνειροπολεῖσθαι τρόπῳ.

17.15 | And Simon said, "If you say that visions are not always true, then indeed the visions and dreams that are sent by God do not lie about whatever they want to say." And Peter said, "You are right to say that what is sent by God does not lie. But it is unclear if the one who sees has seen a vision from God." And Simon replied, "If the one who saw is righteous, then they have truly seen." And Peter said, "You are right. But who is righteous if they need a vision to learn what they should learn and to do what they should do?" And Simon said, "Give me this, that only the righteous can see a true vision, and I will answer you about this. For I, being wicked, do not see true dreams." And Peter said, "It is so, and I can show this both in writing and without writing, but I do not promise to convince you. For the one who is drawn by the wickedness of a woman does not change their mind about their lawful partner, even sometimes knowing better, they love the worse. You are suffering something like this and do not realize it." And Simon said, "Passing over these things, say what I promised. For it seems impossible to me that wicked people could be dreamt of by God in any way."

17.16 | Καὶ ὁ Πέτρος ἔφη· μέμνημαι ἑμαυτοῦ, ὡς ἐπηγγειλάμην δεῖξαι, καὶ ἀγράφως καὶ ἐγγράφως περὶ τούτου τὴν ἀπόδειξιν παρέχειν. καὶ νῦν λέγοντος ἅκουε. ἴσμεν πολλοὺς, εἴ γε εὐγνώμονεῖς (ἐπεὶ γε τοὺς παρεστῶτας κριτὰς ἔχω), εἶδωλα σέβοντες καὶ μοιχεύοντας καὶ κατὰ πάντα ἁμαρτάνοντας ὁράματα καὶ ἀληθεῖς ὀνείρους ὀρῶντας, ἐνίοις δὲ καὶ δαιμόνων ὀπτασίας. τὴν ἄσαρκον εἰδέαν οὐ λέγω δύνασθαι πατρὸς ἢ υἱοῦ ἰδεῖν, διὰ τὸ μεγίστῳ φωτὶ καταυγάζεσθαι τοὺς θνητῶν ὀφθαλμοὺς. ὅθεν τὸ μὴ ὁρασθῆναι τῷ εἰς σάρκα τετραμμένῳ ἀνθρώπῳ οὐ φθονοῦντός ἐστιν Θεοῦ, ἀλλ' ἐῶντος. ὁ γὰρ ἰδὼν ζῆν οὐ δύναται. ἡ γὰρ ὑπερβολὴ τοῦ φωτὸς τὴν τοῦ ὀρῶντος ἐκλύει σάρκα, ἐκτὸς εἰ μὴ Θεοῦ ἀπορρήτῳ δυνάμει ἡ σὰρξ εἰς φύσιν τραπῇ φωτός, ἵνα φῶς ἰδεῖν δυνηθῇ, ἢ ἡ τοῦ φωτὸς οὐσία εἰς σάρκα τραπῇ, ἵνα ὑπὸ σαρκὸς ὁραθῆναι δυνηθῇ. τὸ γὰρ ἀτρέπτως πατέρα ἰδεῖν υἱοῦ μόνου ἐστίν. δικαίων δὲ οὐχ ὁμοίως· ἐν γὰρ τῇ ἀναστάσει τῶν νεκρῶν, ὅτ' ἂν τραπέντες εἰς φῶς τὰ σώματα ἰσάγγελοι γένωνται, τότε ἰδεῖν δυνησονται. πέρας γοῦν κἄν ἀγγέλων τις ἀνθρώπῳ ὀφθῆναι πεμφθῇ, τρέπεται εἰς σάρκα, ἵνα ὑπὸ σαρκὸς ὀφθῆναι δυνηθῇ. ἄσαρκον γὰρ δύναμιν, οὐ μόνον υἱοῦ, οὐδ' ἀγγέλου τις δύναται. εἰ δὲ ἴδῃ τις ὀπτασίαν, κακοῦ δαίμονος ταύτην εἶναι νοεῖτω.

17.17 | Πλὴν ὅτι καὶ ἀσεβεῖς ὁράματα καὶ ἐνύπνια ἀληθῇ βλέπουσιν, δῆλόν ἐστιν, καὶ ἐγγράφως ἀποδειξαι δύναμαι. πέρας γοῦν ἐν τῷ νόμῳ γέγραπται, ὡς ὁ Ἀβιμέλεχ ἀσεβῆς ὢν, τὴν τοῦ δικαίου Ἀβραὰμ γυναῖκα ἐπὶ κοινωνίᾳ μιᾶναι θελήσας, ἠκούσεν παρὰ τοῦ Θεοῦ καθ' ὕπνον, ὡς ἡ γραφὴ λέγει, μὴ θιγεῖν αὐτῆς, ὅτι ἀνδρὶ συνωκηκυῖα ἐστίν. ἀλλὰ καὶ ὁ Φαραὼ,

17.16 | And Peter said, "I remember that I promised to show, both in writing and without writing, proof about this. And now, while I am speaking, listen. We know many, if you are grateful (since I have the judges present), who see visions and true dreams while being idolaters, committing adultery, and sinning in every way, and some even see visions of demons. I do not say that one can see the incorporeal form of a father or son, because the greatest light blinds the eyes of mortals. Therefore, the fact that the one turned to flesh cannot see is not due to God being envious, but rather because it is allowed. For the one who sees cannot live. For the excess of light overwhelms the flesh of the one seeing, unless by the unutterable power of God, the flesh is changed into the nature of light, so that it can see the light, or the essence of light is changed into flesh, so that it can be seen by flesh. For it is only the son who can see the father unchangeably. But it is not the same for the righteous; for at the resurrection of the dead, when their bodies are transformed into light, they will be able to see. Therefore, even if an angel is sent to appear to a person, it is changed into flesh so that it can be seen by flesh. For no one can have an incorporeal power, not even a son or an angel. But if someone sees a vision, let them think that it is of an evil demon."

17.17 | But it is clear that even the wicked see true visions and dreams, and I can show this in writing. For it is written in the law that Abimelech, being wicked, wanted to take the wife of the righteous Abraham for himself, and he heard from God in a dream, as the scripture says, not to touch her because she is married. But also Pharaoh, a wicked man, saw a dream about

ἀσεβῆς ἀνὴρ, ἐώρακεν ὄνειρον περὶ τε πυρῶν εὐφορίας καὶ ἀφορίας, ὃ ὁ Ἰωσήφ ἐπιδύων παρὰ Θεοῦ ἔφη τὸν ὄνειρον γεγενῆσθαι. Ναβουχοδονόσορ δὲ, ὁ εἶδωλα σέβων, καὶ τοὺς Θεὸν σέβοντας εἰς πῦρ κελεύσας βληθῆναι, ὄνειρον ὅλου μήκους αἰῶνος ὀρᾷ. καὶ μὴ λεγέτω τις· ἀλλ' ὄραμα ἐγρηγορῶς οὐδεὶς ἀσεβῶν θεωρεῖ. ψεῦδός ἐστιν. αὐτὸς γοῦν ὁ Ναβουχοδονόσορ τρεῖς ἀνδρας κελεύσας βληθῆναι εἰς πῦρ, ἐνιδὼν τῇ καμίνῳ τέταρτον ἔφη· τὸν τέταρτον ὀρῶ ὡς υἱὸν Θεοῦ. καὶ ὁμῶς ὀπτασίας τε καὶ ὀράματα καὶ ἐνύπνια ὀρῶντες ἀληθῆ, ἀσεβεῖς ἦσαν. οὕτως οὐ πάντως ἐκ τοῦ ὀρᾶν τινα ὀράματα καὶ ἐνύπνια καὶ ὀπτασίας πάντως εὐσεβῆς ἐστίν. τῷ γὰρ εὐσεβεῖ ἐμφύτῳ καὶ καθαρῷ ἀναβλύζει τῷ νῷ τὸ ἀληθές, οὐκ ὀνειρῶ σπουδαζόμενον, ἀλλὰ συνέσει ἀγαθοῖς διδόμενον.

the abundance and shortage of grain, which Joseph explained to him from God. And Nebuchadnezzar, who worshiped idols and commanded those who worshiped God to be thrown into the fire, saw a dream about the length of the ages. And let no one say, "But no wicked person sees a vision while awake." That is a lie. For Nebuchadnezzar himself, after commanding three men to be thrown into the fire, saw a fourth one in the furnace and said, "The fourth looks like a son of God." And yet, those who saw true visions and dreams were wicked. Therefore, not everyone who sees visions and dreams is truly pious. For the pious person, who is pure and good, has the truth springing up in their mind, not through dreams, but given by good understanding.

17.18 | Οὕτως γὰρ κάμοι ἀπὸ τοῦ πατρὸς ἀπεκαλύφθη ὁ υἱός. διὸ οἶδα τίς δύναμις ἀποκαλύψεως, ἀφ' ἑαυτοῦ μαθὼν. ἅμα γὰρ τῷ τὸν κύριον εἰπεῖν, τίνα αὐτὸν λέγουσιν, καὶ ἄλλους ἄλλο τι λέγοντας αὐτὸν ἀκηκοότος ἐμοῦ, ἐπὶ τῆς καρδίας ἀνέβη· οὐκ οἶδα οὖν πῶς εἶπον σὺ εἶ ὁ υἱὸς τοῦ ζῶντος Θεοῦ. τὸν δὲ μακαρίσαντά με μνηῦσαί μοι, τὸν ἀποκαλύψαντα πατέρα εἶναι, ἐμὲ δὲ ἔκτοτε μαθεῖν, ὅτι τὸ ἀδιδάκτως, ἄνευ ὀπτασίας καὶ ὀνειρῶν μαθεῖν ἀποκαλύψις ἐστίν. καὶ ἀληθῶς οὕτως ἔχει. ἐν γὰρ τῇ ἐν ἡμῖν ἐκ Θεοῦ τεθείσῃ σπερματικῶς πᾶσα ἔνεστιν ἡ ἀλήθεια, Θεοῦ δὲ χειρὶ σκέπεται καὶ ἀποκαλύπτεται, τοῦ ἐνεργοῦντος τὸ κατ' ἀξίαν ἐκάστου εἰδότος. τὸ δὲ ἔξωθεν δι' ὀπτασιῶν καὶ ἐνυπνίων δηλωθῆναι τι ὅτι οὐκ ἐστὶν ἀποκαλύψεως, ἀλλ' ὀργῆς, φαίνεται. πέρας γοῦν γέγραπται ἐν τῷ νόμῳ ὅτι ὀργισθεὶς ὁ Θεὸς Ἀαρὼν καὶ Μαριὰμ ἔφη· ἂν ἀναστῇ προφήτης ἐξ

17.18 | For to me, the son was revealed from the Father. Therefore, I know the power of revelation, having learned it from itself. For when I said "Lord," and heard others calling him by different names, it rose up in my heart: I do not know how I said, "You are the son of the living God." But the one who blessed me revealed to me that he is the Father, and from then on, I learned that the revelation without teaching, without visions and dreams, is true revelation. And truly, this is how it is. For in us, every truth is sown by God, and it is revealed and uncovered by God's hand, according to the worth of each one who knows. But what is revealed from outside through visions and dreams shows that it is not revelation, but rather anger, it seems. For it is written in the law that when God was angry, he said to Aaron and Miriam, "If a prophet rises up among you, I will make myself known to him through visions and

ὕμῶν, δι' ὀραμάτων καὶ ἐνυπνίων αὐτῷ γνωρισθήσομαι, οὐχ οὕτως δὲ ὡς Μωυσῆ τῷ θεράποντί μου, ὅτι ἐν εἶδει καὶ οὐ διὰ ἐνυπνίων λαλήσω πρὸς αὐτόν, ὡς εἴ τις λαλήσει πρὸς τὸν ἑαυτοῦ φίλον. ὁρᾷς πῶς τὰ τῆς ὀργῆς δι' ὀραμάτων καὶ ἐνυπνίων, τὰ δὲ πρὸς φίλον στόμα κατὰ στόμα, ἐν εἶδει, καὶ οὐ δι' αἰνιγμάτων καὶ ὀραμάτων καὶ ἐνυπνίων, ὡς πρὸς ἐχθρόν.

dreams; but not so with my servant Moses, for I speak to him face to face, not in riddles and dreams." You see how the things of anger are revealed through visions and dreams, but the things spoken to a friend are mouth to mouth, face to face, and not through riddles and visions and dreams, as with an enemy.

17.19 | Εἰ μὲν οὖν καὶ σοὶ ὁ Ἰησοῦς ἡμῶν δι' ὀράματος ὀφθεῖς ἐγνώσθη καὶ ὠμίλησεν, ὡς ἀντικειμένῳ ὀργιζόμενος, διὸ δι' ὀραμάτων καὶ ἐνυπνίων ἢ καὶ δι' ἀποκαλύψεων ἔξωθεν οὐσῶν ἐλάλησεν. εἴ τις δὲ δι' ὀπτασίαν πρὸς διδασκαλίαν σοφισθῆναι δύναται; καὶ εἰ μὲν ἐρεῖς· δυνατόν ἐστιν, διὰ τί ὅλῳ ἐνιαυτῷ ἐγρηγορόσιν παραμένων ὠμίλησεν ὁ διδάσκαλος; πῶς δέ σοι καὶ πιστεύσομεν αὐτό, κἄν ὅτι ὥφθη σοι; πῶς δέ σοι καὶ ὥφθη, ὁπότε αὐτοῦ τὰ ἐναντία τῇ διδασκαλίᾳ φρονεῖς; εἰ δὲ ὑπ' ἐκείνου μιᾶς ὥρας ὀφθεῖς καὶ μαθητευθεῖς ἀπόστολος ἐγένου, τὰς ἐκείνου φωνὰς κήρυσσε, τὰ ἐκείνου ἐρμήνευε, τοὺς ἐκείνου ἀποστόλους φίλει, ἐμοὶ τῷ συγγενομένῳ αὐτῷ μὴ μάχου. πρὸς γὰρ στερεὰν πέτραν ὄντα με, θεμέλιον ἐκκλησίας, ἐναντίος ἀνθέστηκάς μοι. εἰ μὴ ἀντικείμενος ἦς, οὐκ ἂν με διαβάλλων τὸ δι' ἐμοῦ κήρυγμα ἐλοιδόρεις, ἵνα ὁ παρὰ τοῦ κυρίου αὐτὸς παρὼν ἀκήκοα, λέγων μὴ πιστεύωμαι, δῆλον ὅτι ὡς ἐμοῦ καταγνωσθέντος καὶ ἐμοῦ εὐδοκιμοῦντος. ἢ εἰ κατεγνωσμένον με λέγεις, Θεοῦ τοῦ ἀποκαλύψαντός μοι τὸν Χριστὸν κατηγορεῖς, καὶ τοῦ ἐπὶ ἀποκαλύψει μακαρίσαντός με καταφέρεις. ἀλλ' ἐπεὶ περ ἀληθῶς τῇ ἀληθείᾳ συνεργῆσαι θέλεις, μάθε πρῶτον παρ' ἡμῶν, ἃ ἡμεῖς παρ' ἐκείνου ἐμάθομεν, καὶ μαθητὴς ἀληθείας γεγωνώς γένου ἡμῖν

17.19 | If Jesus appeared to you in a vision and spoke to you as if he were angry, then he did not speak through visions and dreams or through outside revelations. But if someone can be taught through a vision, why did the teacher speak to those who were awake for a whole year? How can we believe you, even if he appeared to you? How did he appear to you when you think contrary to his teaching? If you were shown by him for just one hour and became an apostle, proclaiming his words, interpreting his teachings, and befriending his apostles, do not fight against me, who is related to him. For being a solid rock, the foundation of the church, you stand against me. If you were not opposing, you would not be slandering my preaching, so that I, who heard it from the Lord himself, would not be believed. It is clear that this is because I have been recognized and approved. Or if you say I am condemned, you accuse God, who revealed Christ to me, and you blame the one who blessed me with revelation. But since you truly want to cooperate with the truth, first learn from us what we learned from him, and become a partner with us as a disciple of the truth.

συνεργός.

17.20 | Ταῦτα ὁ Σίμων ἀκούσας ἔφη· ἀπείη μοι, εἴτε ἐκείνου, εἴτε σου γενέσθαι μαθητήν. οὐδὲ γὰρ ἀγνοῶ ἃ δεῖ γινώσκειν· ἃ δὲ ὡς μανθάνων ἐπυθόμην, ἵνα εἰδῶ εἰ δύνασαι ὅπτασίαν ἐναργείας ἐναργεστέραν δεῖξαι. σὺ δὲ ὡς ἠθέλησας, εἶπες, οὐκ ἔδειξας. καὶ νῦν αὖριόν σοι εἰς τὸν περὶ Θεοῦ, οὗ διυσχυρίζῃ δημιουργοῦ, ἐλθὼν καὶ διαλεχθεὶς δεῖξω μὴ αὐτὸν εἶναι ἀνώτατον ἀγαθόν, καὶ τὸν σὸν δὲ διδάσκαλον τὰ αὐτά μοι εἰρηκέναι, σὲ δὲ μὴ νενοηκέναι ἐλέγξω. καὶ ταῦτα εἰπὼν ἐξῆλθε, εἰς ἃ προέτεινεν οὐ θελήσας ἀκοῦσαι.

17.20 | When Simon heard these things, he said, "Leave me alone, whether to be a disciple of him or of you. For I do not even know what I need to understand. But as I was learning, I asked to see if you could show a clearer vision. But you did not show what you wanted. And now tomorrow, I will go to the one about God, whom you insist is the creator, and I will talk with him to show that he is not the highest good. And your teacher has said the same things to me, but I will prove that you do not understand." And saying this, he went away, not wanting to hear any more.

Chapter 18

18.1 | "Ὁρθρου δὲ, προελθόντος τοῦ Πέτρου εἰς τὸ διαλεχθῆναι, ὁ Σίμων προλαβὼν ἔφη· ἐχθὲς ἀπαλασσόμενος εἰς τὴν σήμερον ὑπεσχόμην σοι ἐπανελθὼν καὶ συζητήσας δεῖξαι, ὅτι οὐκ ἔστιν ὁ τὸν κόσμον δημιουργήσας ἀνώτατος Θεὸς, ἀλλ' ἕτερος, ὃς καὶ μόνος ἀγαθὸς ὢν καὶ μέχρι τοῦ δεῦρο ἄγνωστός ἐστιν. αὐτίκα γοῦν τὸν δημιουργὸν αὐτὸν καὶ νομοθέτην φῆς εἶναι, ἢ οὐ; εἰ μὲν οὖν νομοθέτης ἐστὶν, δίκαιος τυγχάνει, δίκαιος δὲ ὢν ἀγαθὸς οὐκ ἔστιν. εἰ δὲ οὐκ ἔστιν, ἕτερον ἐκήρυσσεν ὁ Ἰησοῦς τῷ λέγειν· μὴ με λέγε ἀγαθόν· ὁ γὰρ ἀγαθὸς εἷς ἐστίν, ὁ πατήρ ὁ ἐν τοῖς οὐρανοῖς. οὐ συμφωνεῖ δὲ τῷ νομοθέτῃ δικαίῳ ὄντι καὶ ἀγαθῷ. καὶ ὁ Πέτρος ἔφη· πρῶτον ἡμῖν εἰπέ, ἐπὶ ποίαις πράξεσιν δοκεῖ σοι ὁ ἀγαθὸς εἶναι, ἐπὶ ποίαις δὲ καὶ ὁ δίκαιος, ἵνα οὕτως κατὰ σκοποῦ τοὺς λόγους πέμπωμεν. καὶ ὁ Σίμων· σὺ πρῶτον εἰπέ, τί σοι δοκεῖ τὸ ἀγαθόν, ἢ καὶ τὸ

18.1 | In the morning, when Peter went out to talk, Simon, getting ahead, said, "Yesterday, I promised you that I would come back today and show that the one who created the world is not the highest God, but another, who is good alone and up to now unknown. So, do you say that he is the creator and lawgiver or not? If he is the lawgiver, he is just, but being just, he is not good. If he is not, then Jesus was preaching something different when he said, 'Do not call me good; for only one is good, the Father who is in heaven.' A just lawgiver cannot be both just and good. And Peter said, 'First tell us, in what actions do you think the good one is good, and in what actions is the just one, so that we can send our words according to purpose?' And Simon replied, 'You first tell me what you think is good or just.'"

δίκαιον.

18.2 | Καὶ ὁ Πέτρος· ἵνα μὴ ἐριστικώτερον διαλεγόμενος δαπανῶ τοὺς χρόνους, ἀπαιτῶν δικαίως τῶν ἐμῶν προτάσεων σε τὰς ἀποκρίσεις ποιεῖσθαι, ὥς σοι δοκεῖ αὐτὸς ὧν ἐπυθόμην ποιήσομαι τὰς ἀποκρίσεις. ἐγὼ φημι ἀγαθὸν εἶναι τὸν παρεκτικόν, οἷον ὡς αὐτὸν ὁρῶ ποιοῦντα τὸν δημιουργόν, παρέχοντα τὸν ἥλιον ἀγαθοῖς καὶ κακοῖς, καὶ τὸν ὑετὸν δικαίοις καὶ ἀδίκοις. καὶ ὁ Σίμων ἔφη· τοῦτο ἀδικώτατον, ὅτι τὰ αὐτὰ δικαίοις καὶ ἀδίκοις παρέχει. καὶ ὁ Πέτρος· σὺ οὖν ἡμῖν τοῦ λοιποῦ λέγε, πῶς ποιῶν ἀγαθὸς ἂν ᾦ. καὶ ὁ Σίμων· σὲ δεῖ λέγειν. καὶ ὁ Πέτρος· ἐγὼ λέξω. εἰ μὲν τὰ αὐτὰ παρέχων ἀγαθοῖς καὶ δικαίοις, εἴ τε κακοῖς καὶ ἀδίκοις, κατὰ σὲ οὐδὲ δίκαιός ἐστιν, καὶ εἰ ἀγαθοῖς ἀγαθὰ παρεῖχεν, κακοῖς τε κακὰ, δίκαιον ἂν αὐτὸν εὐλόγως ἔλεγες. ποῖα οὖν ἔτι πράξει χρώμενος ἂν ᾦ, εἰ μὴ ταύτη χρῆται ὁδῷ, κακοῖς μὲν παρέχων τὰ πρόσκαιρα, ἐὰν ἄρα μεταβάλλωνται, ἀγαθοῖς δὲ αἰώνια, ἐὰν γε ἐμμείνωσιν; καὶ οὕτως τῷ μὲν πᾶσιν παρέχειν, διαφόροις δὲ χαρίζεσθαι τὸ δίκαιον αὐτοῦ ἀγαθόν ἐστιν, καὶ μακρόθυμον ταύτη μᾶλλον, εἰ ἁμαρτωλοῖς μὲν μετανοοῦσιν χαρίζεται τὰ ἁμαρτήματα, εὖ πράξασιν δὲ καὶ ζωὴν αἰώνιον ὑπογράφει. κρίνων δὲ εἰς τέλος, καὶ τὸ κατ' ἀξίαν ἀπονέμων ἐκάστῳ δίκαιός ἐστιν. εἰ μὲν οὖν ταῦτα ὀρθῶς οὕτως ἔχη, ὁμολόγησον.

18.3 | Καὶ ὁ Σίμων ἔφη· ἅπαξ ἔφην· πᾶς νομοθέτης, εἰς τὸ δίκαιον ἀφορῶν, δίκαιός ἐστιν. καὶ ὁ Πέτρος· εἰ ἀγαθοῦ ἐστιν μὴ θεῖναι νόμον, δικαίου δὲ τὸ θέσθαι, καὶ οὕτως ὁ δημιουργὸς ἀγαθός ἐστιν καὶ

18.2 | And Peter said, "So that I do not waste time arguing more, I ask you to answer my questions fairly, as you think I should answer the questions I asked. I say that the one who is generous is good, like the creator who gives the sun to both good and bad people, and the rain to both just and unjust. And Simon said, 'This is very unjust, that he gives the same things to both just and unjust people.' And Peter said, 'Then tell us how he could be good while doing this.' And Simon replied, 'You should say.' And Peter said, 'I will speak. If he gives the same things to good and just people, and to bad and unjust people, then according to you, he is not just. But if he gives good things to good people and bad things to bad people, then you could rightly call him just. So, in what action would he still be good, if he does not act this way, giving temporary things to bad people, if they change, and eternal things to good people, if they remain good? And so, to give to all, but to grant his goodness differently, is just, and it is more patient if he forgives sins to sinners who repent, and gives eternal life to those who do well. In the end, judging and giving to each according to their worth is just. If these things are true, then agree with me."

18.3 | And Simon said, "I once said that every lawgiver, when it comes to justice, is just." And Peter replied, "If it is good not to make a law, but it is just to make one, then the creator is both good and just. He is good

δίκαιος. ἀγαθὸς μὲν, ὅτι ἀπὸ τῶν χρόνων Ἀδὰμ μέχρι Μωυσέως ἐγγράφως οὐ φαίνεται τεθεικῶς τὸν νόμον· ἀπὸ δὲ Μωυσέως εἰς τοὺς δεῦρο χρόνους, ὡς γέγραπται, καὶ δίκαιός ἐστιν. καὶ ὁ Σίμων· ἀπὸ τῶν τοῦ διδασκάλου σου φωνῶν δεῖξον, ὅτι τοῦ αὐτοῦ ἐστίν, ἀγαθὸν εἶναι καὶ δίκαιον. ἐμοὶ γὰρ ἀδύνατον φαίνεται, τὸν νομοθέτην ἀγαθὸν ὄντα τὸν αὐτὸν καὶ δίκαιον εἶναι. καὶ ὁ Πέτρος· ὅτι τὸ ἀγαθὸν αὐτὸ καὶ δίκαιόν ἐστιν, ἐπάκουσον. αὐτὸς δὲ διδάσκαλος ἡμῶν τῷ εἰπόντι Φαρισαίῳ· τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; πρῶτον ἔφη· μή με λέγε ἀγαθόν· ὁ γὰρ ἀγαθὸς εἷς ἐστίν, ὁ πατὴρ ὁ ἐν τοῖς οὐρανοῖς· εὐθὺς ἐπάξας λέγει· εἰ δὲ θελήσεις τὴν ζωὴν εἰσελθεῖν, τήρησον τὰς ἐντολάς. τοῦ δὲ εἰπόντος, ποίας; ἐπὶ τὰς τοῦ νόμου ἔπεμψεν. οὐκ ἂν δὲ ἕτερόν τινα ἀγαθὸν σημαίνων ἐπὶ τὰς δικαίου ἀνέπεμψεν ἐντολάς. ὅτι δὲ τὸ δίκαιον ἄλλο ἐστίν, καὶ τὸ ἀγαθὸν ἕτερον, καὶ αὐτὸς ὁμολογῶ, ἀλλ' ὅτι τοῦ αὐτοῦ ἐστίν τὸ ἀγαθὸν εἶναι καὶ δίκαιον, ἀγνοεῖς. ἀγαθὸς γὰρ ἐστίν μετανοοῦσι νῦν μακροθυμῶν καὶ ἀποδεχόμενος αὐτούς, δίκαιος δέ ἐστιν, ὅτ' ἂν κρίνων τὸ κατ' ἀξίαν ἐκάστω ἀπονέμη.

because from the time of Adam until Moses, no law seems to have been given. But from Moses to now, as it is written, he is just." And Simon said, "Show from the words of your teacher that being good and just is the same. For it seems impossible to me that the lawgiver could be both good and just." And Peter said, "Listen, that good and just are the same. Our teacher, when speaking to a Pharisee, said, 'What must I do to inherit eternal life?' First, he said, 'Do not call me good; for only one is good, the Father who is in heaven.' Then he immediately said, 'If you want to enter life, keep the commandments.' When asked, 'Which ones?' he referred to the laws. He would not have sent commandments referring to justice if he meant something else by good. But you agree that justice is different from good, and I also agree, but you do not understand that being good and just is the same. For he is good, being patient and accepting those who repent, and he is just when he judges and gives to each according to their worth."

18.4 | Καὶ ὁ Σίμων ἔφη· πῶς οὖν ἐγνωσμένου τοῦ δημιουργοῦ, τοῦ καὶ τὸν Ἀδὰμ πλάσαντος, καὶ τοῖς κατὰ νόμον δικαίοις ἐγνωσμένου, προσέτι δικαίοις καὶ ἀδίκους καὶ ὅλῳ τῷ κόσμῳ, ὁ διδάσκαλός σου μετὰ πάντας ἐκείνους ἐληλυθὼς λέγει οὐδεὶς ἔγνω τὸν πατέρα εἰ μὴ ὁ υἱός, ὡς οὐδὲ τὸν υἱόν τις οἶδεν, εἰ μὴ ὁ πατήρ, καὶ οἷς ἂν βούληται ὁ υἱὸς ἀποκαλύψαι; ταῦτα δὲ οὐκ ἂν ἔλεγεν, εἰ μὴ πατέρα τινὰ ἐν ἀπορρήτοις ὄντα ἀνήγγελλεν, ὃν καὶ ὑψιστον ὁ νόμος λέγει, ἀφ' οὗ οὔτε ἀγαθὴ οὔτε κακὴ ἠκούσθη φωνή (ὡς ἐν τοῖς Θρήνοις καὶ Ἱερεμίας μαρτυρεῖ), ὅστις κατ'

18.4 | And Simon said, "How then, knowing the creator who also made Adam, and knowing him as just for those who follow the law, does your teacher say that no one knows the Father except the Son, just as no one knows the Son except the Father, and those to whom the Son chooses to reveal him? He would not say this if he were announcing a Father who is hidden, whom the law also calls the highest, from whom neither good nor evil voice has been heard (as it is testified in the Lamentations and in Jeremiah), who, according to the number of the sons of Israel who entered Egypt, are

ἀριθμὸν τῶν υἱῶν Ἰσραὴλ, οἳ εἰσῆλθον εἰς Αἴγυπτον, οἳ εἰσιν ἑβδομήκοντα, καὶ πρὸς τὰ ὅρια τῶν ἐθνῶν περιγράψας γλώσσαις ἑβδομήκοντα, τῷ αὐτοῦ υἱῷ τῷ καὶ κυρίῳ λεγομένῳ, οὐρανὸν καὶ γῆν διακοσμήσαντι, τοὺς Ἑβραίους ἔδωκεν μερίδα, καὶ αὐτὸν θεὸν θεῶν εἶναι διώρισεν, θεῶν δὴ λέγω, οἳ τινες τὰς ἄλλας τῶν ἐθνῶν εἰλήφασιν μερίδας. νόμοι οὖν προῆλθον ἀπὸ τε πάντων τῶν λεχθέντων θεῶν ταῖς αὐτῶν μερίσιν, ἃ τινὰ ἐστὶν τὰ λοιπὰ ἄλλα ἔθνη. ὁμοίως δὲ καὶ ἀπὸ τοῦ υἱοῦ τοῦ πάντων κυρίου ὁ παρὰ Ἑβραίοις κείμενος προῆλθε νόμος. τοῦτο δὲ οὕτως ἔχειν ὠρίσθη, ἵνα εἴ τις νόμῳ τινὸς προσφύγῃ, ἀπὸ τῆς ἐκείνου γένηται μερίδος, οὗ δὴ καὶ τὸν νόμον πράττειν ἀνεδέξατο. οὐδεὶς ἔγνω τὸν ἐν ἀπορρήτοις ὑψιστον πατέρα ὄντα, ὡς οὐδὲ τὸν τούτου υἱόν, ὅτι υἱὸς ἐστίν. αὐτίκα γοῦν σὺ τὰ τοῦ ἀπορρήτου ὑψίστου ἴδια διδοὺς τῷ υἱῷ οὐκ οἶδας ὅτι υἱὸς ἐστίν, πατὴρ ὑπάρχων τοῦ Ἰησοῦ τοῦ καθ' ὑμᾶς λεγομένου Χριστοῦ.

seventy, and having described the borders of the nations in seventy languages, gave a portion to his own Son, who is called Lord, having adorned heaven and earth, and appointed him to be God of gods, meaning that he is above the gods who have taken portions among the other nations. Therefore, laws came from all those gods to their own portions, which are the other nations. Similarly, the law that exists among the Hebrews came from the Son of the Lord of all. This is established so that if someone escapes from a certain law, they become part of that one, whose law they have chosen to follow. No one has known the highest Father who is hidden, just as no one knows his Son, because he is the Son. Therefore, you, giving the things of the hidden highest to the Son, do not know that he is the Son, being the Father of Jesus, who is called Christ among you."

18.5 | Ταῦτα τοῦ Σίμωνος εἰπόντος ὁ Πέτρος ἔφη πρὸς αὐτόν· δύνασαι αὐτὸν ἐκεῖνον διαμαρτύρασθαι, ὅτι οὕτως πιστεύεις, οὐχ ὃν νῦν ἐν ἀπορρήτοις λέγεις, ἀλλ' ὃν σὺ πιστεύων οὐχ ὁμολογεῖς; ἄλλα γὰρ ἀντ' ἄλλων ὀρίζων φλυαρεῖς. διὸ ἐὰν διαμαρτύρῃ ὅτι ἃ λαλεῖς ταῦτα πιστεύεις, ἀποκρίνομαί σοι. εἰ δὲ ἔστηκας συζητῶν ἐμοὶ ἃ μὴ πιστεύεις, κατὰ κενοῦ με παίειν ἀναγκάζεις. καὶ ὁ Σίμων ἔφη παρὰ τίνος τῶν σῶν μαθητῶν ἀκήκοα. καὶ ὁ Πέτρος ἔφη· μὴ ψευδομαρτύρῃ. καὶ ὁ Σίμων ἔφη μή με λαιδόρει, προπετέστατε. καὶ ὁ Πέτρος μέχρις ἂν εἴπῃς τὸν εἰπόντα, ψεύστης εἶ. καὶ ὁ Σίμων· νόμιζε ἐμὲ ταῦτα πλάσαι ἢ καὶ παρὰ ἄλλου ἀκηκοέναι· πρὸς ταῦτα μοι ἀπόκριναί. ἐὰν γὰρ ἀνατραπῇσαι μὴ δυνήσῃ, ἔμαθον τοῦτο εἶναι τὴν ἀλήθειαν.

18.5 | After Simon said this, Peter said to him, "Can you testify that you believe in that one, not the one you speak of as hidden, but the one you believe in but do not confess? For you are talking nonsense, defining one thing instead of another. So if you testify that you believe what you say, I will answer you. But if you stand here discussing what you do not believe, you force me to strike at nothing." And Simon said, "I have heard this from one of your disciples." And Peter replied, "Do not bear false witness." And Simon said, "Do not insult me, you are too bold." And Peter said, "Until you name the one who spoke, you are a liar." And Simon said, "Consider that I might have made this up or heard it from someone else; answer me about this. For if

καὶ ὁ Πέτρος εἰ ἀνθρώπινόν ἐστιν πλάσμα, οὐκ ἀποκρίνομαι εἰς αὐτό· εἰ δὲ ὑπονοίᾳ αὐτοῦ κεκράτησαι ὡς ἀληθοῦς, τοῦτο αὐτοί μοι ὁμολόγησον, καὶ ἔχω τι καὶ αὐτὸς περὶ τούτου λέγειν. καὶ ὁ Σίμων ἄπαξ μοι δοκεῖ τοῦτο ἔχειν. σὺ πρὸς ταῦτα ἔχῃς τι λέγειν, ἀπόκριναι.

you cannot be turned around, I have learned that this is the truth." And Peter said, "If it is a human creation, I will not answer it; but if you hold it as true, then confess this to me, and I have something to say about it too." And Simon said, "This seems to me to be the case. Do you have something to say about this? Answer."

18.6 | Καὶ ὁ Πέτρος ἔφη· εἰ τοῦτο οὕτως ἔχῃ, τὰ μέγιστα ἀσεβεῖς. εἰ γὰρ υἱοῦ ἐστὶν τοῦ οὐρανὸν καὶ γῆν διακοσμήσαντος τὸ ὧ βούλεται ἀποκαλύπτειν τὸν ἐν ἀπορρήτοις αὐτοῦ πατέρα, σὺ μέγιστα, ὡς ἔφην, ἀσεβεῖς ἀποκαλύπτων οἷς ἐκεῖνος οὐκ ἀπεκάλυψεν. καὶ ὁ Σίμων· ἀλλ' αὐτός με βούλεται ἀποκαλύπτειν. καὶ ὁ Πέτρος· οὐ νοεῖς ἃ λέγω, Σίμων. πλὴν ἀκούσας σύνες· τῷ εἰπεῖν, οἷς ἂν βούληται ὁ υἱὸς ἀποκαλύψει, οὐ διδασκαλίᾳ τινὰ τοιοῦτον μαθεῖν λέγει, ἀλλ' ἀποκαλύψει μόνον. ἀποκάλυψίς ἐστὶν τὸ ἐν πάσαις καρδίαις ἀνθρώπων ἀπορρήτως κείμενον κεκαλυμμένον, ἄνευ φωνῆς ταῖς αὐτοῦ βουλαῖς ἀποκαλυπτόμενον. καὶ οὕτως γίνεται γινῶναι, οὐ διδαχθέντα, ἀλλὰ συνέντα. τῷ μέντοι συνέντι οὐκ ἔξεστιν, ἄλλω τοῦτο ἀποδειῖναι, ἐπεὶ μὴδ' αὐτὸς ἐδιδάχθη, οὔτε ἀποκαλύψαι δύναται, ἐπεὶ μὴ αὐτός ἐστιν ὁ υἱός, ἐκτὸς εἰ μὴ ἑαυτὸν λέγει εἶναι τὸν υἱόν. σὺ δὲ οὐκ εἶ ὁ ἐστὼς υἱός. εἰ γὰρ υἱὸς ἦς, πάντως ἂν ἤδης τῆς τοιαύτης ἀποκαλύψεως τοὺς ἀξίους. σὺ δὲ οὐκ οἶδας. εἰ γὰρ ἠπίστασο, τὰ τῶν ἐπισταμένων ἂν ἐποίεις.

18.6 | And Peter said, "If this is the case, you are committing the greatest impiety. For if he is the Son of the one who adorned heaven and earth, and he wishes to reveal the hidden Father, you are revealing the greatest impiety, as I said, to those whom he has not revealed it. And Simon said, "But he wants to reveal it to me." And Peter replied, "You do not understand what I say, Simon. But listen and understand: when he says that the Son will reveal to whomever he wishes, he does not say that this is something to be learned through teaching, but that he will reveal it alone. Revelation is what is hidden in the hearts of all people, revealed without voice by his will. And thus, it becomes known, not through teaching, but through understanding. However, it is not possible for someone who understands to show this to another, since he himself was not taught and cannot reveal it unless he is the Son, unless he claims that he himself is the Son. But you are not the standing Son. For if you were the Son, you would certainly know those worthy of such a revelation. But you do not know. For if you understood, you would do the things of those who know."

18.7 | Καὶ ὁ Σίμων ἔφη· ὁμολογῶ, οὐ συνῆκα πῶς λέγεις, τὰ τῶν ἐπισταμένων ἂν

18.7 | And Simon said, "I confess, I do not understand how you say that you would do

ἐποίεις· καὶ ὁ Πέτρος· εἰ οὐ συνῆκας, οὐδὲ τὸν ἐκάστου νοῦν εἰδέναι δύνη, καὶ εἰ ἀγνοεῖς, οὐδὲ τοὺς ἀξίους τῆς ἀποκαλύψεως ἐπίστασαι, εἰ δὲ οὐκ ἐπίστασαι, οὐκ εἶ υἱός· ὁ δὲ υἱὸς οἶδεν· διὸ οἷς βούλεται ὡς ἀξίοις οὖσιν ἀποκαλύπτει· καὶ ὁ Σίμων ἔφη· μὴ ἀπατῶ, οἶδα τοὺς ἀξίους, καὶ υἱὸς οὐκ εἰμί· τοῦτο μέντοι, τί ποτ' ἔστιν, οἷς βούλεται ἀποκαλύπτει, οὐ συνῆκα ὡς λέγεις· τὸ δὲ μὴ συνιέναι οὐχ ὡς μὴ εἰδῶς εἶπον, ἀλλ' ὡς εἰδῶς ὅτι οἱ παρεστῶτες οὐ συνῆκαν, ἵνα αὐτὸ σαφέστερον εἴπῃς, ὅπως νοήσωσιν ὧν ἔνεκεν καὶ τὴν ζήτησιν ποιούμεθα· καὶ ὁ Πέτρος· ἐγὼ σαφέστερον αὐτὸ εἰπεῖν οὐ δύναμαι, σὺ αὐτὸς ὡς νοήσας φράσον· καὶ ὁ Σίμων· ἐγὼ τὰ σὰ οὐκ ἀνάγκην ἔχω λέγειν· καὶ ὁ Πέτρος· φάνη μοι, Σίμων, μὴ συνιείς αὐτὸ, καὶ ὁμολογεῖν μὴ θέλων, ἵνα μὴ ἐν ἀγνοίᾳ φωραθεῖς ἐλεγχθῇς μὴ ὧν σὺ ὁ ἐστὼς υἱός· τοῦτο γὰρ αἰνίσση, κἄν σαφῶς αὐτὸ εἰπεῖν μὴ θέλῃς· ὥστε ἐγὼ μὲν τὰς σὰς βουλὰς ἐξ ὧν αἰνίσση ἐπίσταμαι, προφήτου ἀληθοῦς μαθητὴς ὧν, οὐ προφήτης· σὺ δὲ καὶ τὰ σαφῶς λεγόμενα μὴ συνιών υἱὸν ἑαυτὸν εἰπεῖν θέλεις, ἀνθεστῶς ἡμῖν· καὶ ὁ Σίμων· ἄρῳ σου πᾶσαν πρόφασιν· ὁμολογῶ, αὐτὸ οὐ συνῆκα, τί ποτ' ἔστιν, καὶ οἷς ἂν βούληται ὁ υἱὸς ἀποκαλύπτει· λέγε τοίνυν αὐτὸ σαφέστερον.

18.8 | Καὶ ὁ Πέτρος· ἐπειδὴ κἄν σχήματι αὐτὸ ὁμολόγησας μὴ συνιέναι, πρὸς ὃ πυνθάνομαι σου, ἀποκριναί μοι, καὶ μαθήσῃ· λέγε μοι· φῆς τὸν υἱὸν δίκαιον εἶναι, ὅστις ποτ' ἔστιν, ἢ οὐ; καὶ ὁ Σίμων ἔφη· δικαιοτάτον· καὶ ὁ Πέτρος· δίκαιος δὲ ὧν διὰ τί μὴ πᾶσιν ἀποκαλύπτει, ἀλλ' οἷς

the things of those who know." And Peter replied, "If you do not understand, you cannot know the mind of each person, and if you are ignorant, you do not know those worthy of the revelation. But if you do not know, you are not the Son; but the Son knows, and he reveals to those whom he wishes as worthy. And Simon said, "Do not deceive me, I know the worthy ones, and I am not the Son. But what is it that he wishes to reveal, I do not understand as you say. I did not say that I do not understand because I do not know, but because I know that those present do not understand, so that you may speak more clearly, so that I may understand why we are seeking this. And Peter said, "I cannot say it more clearly; you yourself express it as you understand." And Simon said, "I do not need to speak about your things." And Peter said, "It seems to me, Simon, that you do not understand this, and you do not want to confess, so that you are not found in ignorance and accused of not being the standing Son. For you are hinting at this, even if you do not want to say it clearly. So I know your thoughts from what you hint at, being a true disciple of a prophet, not a prophet. But you, not understanding what is said clearly, want to claim to be the Son, opposing us." And Simon said, "I lift all excuses from you; I confess, I do not understand what it is, and to whom the Son wishes to reveal. So speak it more clearly."

18.8 | And Peter said, "Since you have even admitted in appearance that you do not understand, answer me about what I am asking you, and you will learn. Tell me: do you say that the Son is just, whoever he is, or not?" And Simon said, "He is most just." And Peter asked, "If he is just, then why

βούλεται; καὶ ὁ Σίμων· ὅτι δίκαιος ὢν τοῖς ἀξίοις ἀποκαλύπτειν βούλεται. καὶ ὁ Πέτρος οὐκ οὖν ἀνάγκη αὐτὸν εἰδέναι τὸν ἐκάστου νοῦν, ἵνα ἀξίοις ἀποκαλύπτῃ; καὶ ὁ Σίμων· ἀνάγκη πᾶσα οὕτως ἔχειν. καὶ ὁ Πέτρος· οὐκοῦν αὐτὸς μόνος εὐλόγως ἀποκαλύπτειν ὠρίσθη, μόνος τὸν ἐκάστου νοῦν εἰδῶς, καὶ οὐ σὺ ὁ μηδὲ τὰ ὑφ' ἡμῶν λεγόμενα δυνάμενος συνιέναι.

does he not reveal to everyone, but only to those he wishes?" And Simon replied, "Because being just, he wishes to reveal to the worthy." And Peter said, "Then it is not necessary for him to know the mind of each person in order to reveal to the worthy?" And Simon answered, "It must be so in every way." And Peter said, "So he alone is rightly appointed to reveal, knowing the mind of each person, and you cannot even understand what we are saying."

18.9 | Τοῦτο τοῦ Πέτρου εἰπόντος ἀπὸ μὲν τῶν ὄχλων ἔπαινος ἐγένετο. ὁ δὲ Σίμων κατὰφωρος γεγονῶς, αἰδεσθεὶς ἠρυθρίασε, καὶ τὸ μέτωπον τρίψας ἔφη· ἀλλ' ἐμὲ μάγον λέγουσιν ὑπὸ Πέτρου νικώμενον, ἀλλὰ καὶ συλλογισζόμενον. οὐκ εἴ τις δὲ συλλογισθεῖ, συναρπασθεὶς τὴν ἐν αὐτῷ ἀλήθειαν νενικημένην ἔχει. οὐ γὰρ ἡ ἀσθένεια τοῦ ἐκδικοῦντος ἀλήθειά ἐστιν τοῦ νικωμένου. πλήν φημί σοι, ὅτι ἐγὼ τοὺς παρεστῶτας πάντας ἀξίους ἔκρινα γινῶναι τὸν ἐν ἀπορρήτοις πατέρα. διὸ δημοσίᾳ μου αὐτοῖς ἀποκαλύπτοντος, σὺ αὐτὸς διὰ φθόνον ἐμοὶ τῷ εὐεργετεῖν αὐτοὺς θέλοντι χαλεπαίνεις.

18.9 | After Peter said this, there was praise from the crowd. But Simon, becoming very obvious, blushed with shame, and rubbing his forehead, said, "But they say that I am being defeated by Peter as a magician, while I am also thinking. If anyone were to think, they would be captivated by the truth within me that has been defeated. For the weakness of the avenger is not the truth of the one who is defeated. Yet I tell you that I have judged all those present to be worthy to know the hidden Father. Therefore, while I am publicly revealing this to them, you, out of jealousy, are making it difficult for me, who wishes to benefit them."

18.10 | Καὶ ὁ Πέτρος ἔφη· ἐπειδὴ ἀρεσκόντως τοῖς παροῦσιν ὄχλοις οὕτως ἔφης, ἐγὼ ἐρῶ οὐκ ἀρεσκόντως, ἀλλ' ἀληθῶς. λέγε μοι, πῶς ἀξίους ἐπίστασαι τοὺς παρεστῶτας πάντας, ὅπου σοι ἐκφαίνονται οὐδ' εἷς συνέθετο; τὸ γὰρ ἐμοὶ ποιήσασθαι κατὰ σοῦ τὸν ἔπαινον οὐκ ἔστιν συγκαταθεμένων σοι, ἀλλ' ἐμοὶ, ᾧ καὶ τὸν ἔπαινον ὡς ὀρθῶς εἰρηκότι ἀπένειμαν. ἀλλ' ἐπειδὴ ὁ Θεὸς δίκαιος ὢν βραβεύει τὸν ἐκάστου νοῦν, ὃ φῆς ἀληθὲς εἶναι, οὐκ ἂν

18.10 | And Peter said, "Since you have spoken in a way that pleases the crowd present, I will speak not to please, but truly. Tell me, how do you know that all those present are worthy, when not even one agreed with you? For it is not possible for me to act according to your praise, since no one has agreed with you, but rather for me, who has awarded the praise as rightly spoken. But since God, being just, rewards the mind of each person, what you say is

έβουλήθη διὰ τῆς ἀριστερᾶς τοῖς δεξιοῖς τοῦτο δοθῆναι, ὥς λόγῳ ὁ παρὰ κλέπτου τι λαβὼν καὶ αὐτὸς ὑπεύθυνός ἐστιν. ὥστε τούτου ἔνεκεν τὸ ὑπὸ σοῦ φερόμενον οὐκ ἠθέλησεν αὐτοὺς λαβεῖν, ἀλλὰ διὰ τοῦ εἰς τὸ ἀποκαλύπτειν ὠρισμένου υἱοῦ. τίτιν γὰρ εὐλογόν ἐστιν ἀποκαλύπτειν τὸν πατέρα, ἢ υἱῷ μόνῳ, διὰ τὸ εἰδέναι τῆς τοιαύτης ἀποκαλύψεως τὸν ἄξιον; οὕτως οὐκ ἔστιν τοῦτο διδάξαι ἢ διδάχθῃναι, ἀλλ' ἀφράστῳ χειρὶ ἀποκαλυφθῆναι τῷ τοῦτο εἰδέναι ἀξίῳ.

true; he would not wish to give this through the left hand to the right, for the reason that the one who takes from a thief is also responsible. Therefore, for this reason, he did not wish to take them through you, but through the Son who is appointed to reveal. For to whom is it reasonable to reveal the Father, except to the Son alone, because he knows who is worthy of such a revelation? Thus, it is not something to be taught or learned, but to be revealed by an unworthy hand to the one who is worthy to know this."

18.11 | Καὶ ὁ Σίμων ἔφη· πολὺ συμβάλλεται πρὸς νίκην τῷ πολεμοῦντι τὸ ἰδίῳις χρήσασθαι ὅπλοις. ὁ γὰρ φιλεῖ τις, καὶ γνησίως ἐκδικεῖν δύνатаι, γνησίως δὲ ἐκδικούμενον οὐ τὴν τυχοῦσαν ἰσχὺν ἔχει. διὸ τοῦ λοιποῦ ὅπερ ὄντως φρονῶ ἐκθήσομαι. φημί τινα δύναμιν ἐν ἀπορρήτοις εἶναι ἄγνωστον πᾶσι, καὶ αὐτῷ τῷ δημιουργῷ, ὡς καὶ αὐτὸς ὁ Ἰησοῦς εἴρηκεν, οὐκ ἐπιστάμενος ὁ ἐφθέγγατο. οὐκ πολυλαλιᾶς γὰρ ἐνίστε εὐστοχεῖ τις πρὸς τὸ ἀληθές, οὐκ εἰδὼς ὁ λέγει. λέγω δὲ καὶ περὶ τούτου, οὗ εἴρηκεν· οὐδεὶς ἔγνω τὸν πατέρα. καὶ ὁ Πέτρος σὺ τὰ ἐκείνου εἰδέναι μηκέτι ἐπαγγέλλου. καὶ ὁ Σίμων· τὰ ἐκείνου οὐκ ἐπαγγέλλομαι πιστεύειν, εἰς δὲ τὰ ἐπιτετευγμένα αὐτῷ διαλέγομαί σοι. καὶ ὁ Πέτρος· ἵνα μή σοι δῶ πρόφασιν εἰς φυγὴν, ζητήσω σοι ὡς θέλεις. πλὴν μαρτύρομαι πάντας ὅτι οὐδὲ ὃν νῦν ἔφης λόγον, οὐ πιστεύεις. οἶδα γὰρ ἃ φρονεῖς καὶ ἵνα μή με δόξης ψεύδεσθαι, ἀνοίξομαί σοι τὰ σά, ἵνα εἰδῇς ὅτι πρὸς εἰδότα διαλέγη.

18.11 | And Simon said, "It is very helpful for the one fighting to use his own weapons. For whoever loves can truly take revenge, but the one who is truly avenging does not have the strength that just happens to be there. Therefore, from now on, I will express what I really think. I say that there is a power in the hidden things that is unknown to all, even to the creator himself, as Jesus has said, not knowing what he spoke. For sometimes someone hits the truth by talking a lot, not knowing what they are saying. But I also say about this, of which it has been said: no one has known the Father. And Peter, do not claim to know those things of his anymore. And Simon said, "I do not claim to believe those things of his, but I speak to you about what has been achieved by him." And Peter said, "So that I do not give you an excuse to escape, I will ask you how you wish. But I testify to everyone that you do not believe even the word you just spoke. For I know what you think, and so that you do not think I am lying, I will open to you what is yours, so that you may know that I speak to one who knows."

18.12 | Ἡμεῖς, ὦ Σίμων, ἐκ τῆς μεγάλης δυνάμεως, ἔτι τε καὶ τῆς κυρίας λεγομένης, οὐ λέγομεν δύο ἀπεστάλθαι ἀγγέλους, τὸν μὲν ἐπὶ τῷ κτίσαι κόσμον, τὸν δὲ ἐπὶ τῷ θέσθαι τὸν νόμον· οὐδ' ὅτι ἑαυτὸν ἕκαστος ἐλθὼν, ἐφ' οἷς ἐποίησεν αὐτὸς, ὡς αὐθέντην αὐτὸς ἡγγειλεν· οὐδ' ὁ ἐστὼς στησόμενος ἀντικείμενος. μάθε, πῶς ἀπιστεῖς, καὶ τὴν ὑπόθεσιν ταύτην. ἦν φῆς δύναμιν ἐν ἀπορήτοις εἶναι, ἀγνοίας γέμει. τὴν γὰρ ἀγνωμοσύνην τῶν ὑπ' αὐτῆς ἀποσταλέντων ἀγγέλων οὐ προεγίνωσκεν. καὶ ὁ Σίμων τοῦ Πέτρου ταῦτα λέγοντος μεγάλως ὀργισθεὶς ἐπέκοψεν λέγοντα, εἰπὼν· τί φλυαρεῖς, τολμηρὲ καὶ πάντων προπετέστατε, ἐπ' ὅχλων ἀμαθῶς ἐκφαίνων ἀτεχνῶς τὰ ἀπόρητα; καὶ ὁ Πέτρος· τί φθονεῖς εὐεργετῆσθαι τοὺς παρόντας ἀκροατάς; καὶ ὁ Σίμων· οὐκ οὖν ὁμολογεῖς τὴν τοιαύτην ἐπίγνωσιν εὐεργεσίαν εἶναι; καὶ ὁ Πέτρος· ὁμολογῶ. τὸ γὰρ ψεῦδος γνωσθὲν εὐεργετεῖ, ἀγνοίας αἰτία μὴ περιπεσεῖν αὐτῷ. καὶ ὁ Σίμων φαίνει μοι μὴ δύναμενος εἰπεῖν εἰς ἃ προέτεινά σοι. λέγω δὴ ὅτι καὶ ὁ διδάσκαλός σου ἐν ἀπορήτοις τινὰ λέγει εἶναι πατέρα.

18.13 | Καὶ ὁ Πέτρος ἔφη· ἀποκρινοῦμαι εἰς ὃ θέλεις, περὶ τοῦ· οὐδεὶς ἔγνω τὸν πατέρα, εἰ μὴ ὁ υἱός, οὐδὲ τὸν υἱὸν τις οἶδεν, εἰ μὴ ὁ πατήρ, καὶ οἷς ἂν βούληται ὁ υἱὸς ἀποκαλύψαι. πρῶτον μὲν θαυμάζω, πῶς τοῦ λόγου τούτου μυρίας ἔχοντος ἐκδοχὰς σὺ τὸ ἐπικινδυνότερον ἐξελέξω μέρος, πρὸς ἀγνωσίαν τοῦ δημιουργοῦ καὶ τῶν ὑπ' αὐτοῦ πάντων φήσας εἰρησθαι τὸν λόγον. πρῶτον μὲν γὰρ δύναται ὁ λόγος εἰρησθαι πρὸς πάντας Ἰουδαίους, τοὺς πατέρα νομίζοντας εἶναι Χριστοῦ τὸν Δαβὶδ, καὶ

18.12 | We, O Simon, do not say that two angels were sent from the great power, which is also called the Lord: one to create the world and the other to establish the law. Nor does each one come to announce himself as the master of what he has made. Nor does the one standing oppose. Learn how you disbelieve and this assumption. What you say is a power in the hidden things is full of ignorance. For the ignorance of the angels sent by it did not know beforehand. And Simon, greatly angered by Peter's words, interrupted, saying, 'Why do you babble, bold and most reckless of all, foolishly revealing the hidden things to the ignorant crowd?' And Peter said, 'Why do you envy those present who are being helped?' And Simon said, 'So you do not agree that such knowledge is a benefit?' And Peter said, 'I agree. For the known falsehood helps, so that he does not fall into ignorance.' And Simon seems to me unable to say what I have put before you. I say that even your teacher says that there is a father in the hidden things.

18.13 | And Peter said, "I will answer you about what you want, concerning the saying: 'No one has known the Father, except the Son; nor does anyone know the Son, except the Father, and those to whom the Son wishes to reveal him.' First of all, I am amazed at how, with so many interpretations of this saying, you chose the most dangerous part, claiming ignorance of the creator and all that comes from him. For this saying can be spoken to all Jews, who think that David is the father of Christ,

αὐτὸν δὲ τὸν Χριστὸν υἱὸν ὄντα, καὶ υἱὸν Θεοῦ μὴ ἐγνωκέναι. διὸ καὶ οἰκείως εἴρηται· οὐδεὶς ἔγνω τὸν πατέρα, ἐπεὶ ἀντὶ τοῦ Θεοῦ τὸν Δαβὶδ πάντες ἔλεγον, τὸ δὲ ἐπάξαντα εἰπεῖν, ὡς οὐδὲ τὸν υἱόν τις οἶδεν, ἐπεὶ αὐτὸν υἱὸν ὄντα οὐκ ᾔδεισαν, καὶ τὸ εἰπεῖν, οἷς ἂν βούληται ὁ υἱὸς ἀποκαλύψαι, ὀρθῶς εἴρηται, ὁ γὰρ ἀπ' ἀρχῆς ὢν υἱὸς μόνος ὠρίσθη, ἵνα οἷς βούλεται ἀποκαλύψῃ. καὶ οὕτως δύναται Ἀδὰμ ὁ πρωτόπλαστος αὐτὸν μὴ ἀγνοεῖν, οὐδὲ Ἐνῶχ ὁ εὐαρεστήσας μὴ εἰδέναι, οὔτε Νῶε ὁ δίκαιος μὴ ἐπίστασθαι, οὔτε Ἀβραὰμ ὁ φίλος μὴ συνιέναι, οὐκ Ἰσαὰκ μὴ νενοηκέναι, οὐκ Ἰακώβ ὁ παλαίσας μὴ πεπιστευκέναι, καὶ πᾶσιν τοῖς ἐν τῷ λαῷ ἀξίοις μὴ ἀποκεκαλύφθαι.

and that Christ himself is the Son, and they do not know him as the Son of God. That is why it is rightly said: 'No one has known the Father,' since instead of God, they all spoke of David. And to say that no one knows the Son is correct, for they did not know him as the Son. And to say that the Son reveals to whom he wishes is rightly said, for he, being the Son from the beginning, is defined to reveal to whom he wishes. Thus, Adam, the first created man, could not be ignorant of him, nor could Enoch, who pleased God, not know him, nor Noah, the righteous, not understand, nor Abraham, the friend, not comprehend, nor Isaac not have insight, nor Jacob, who wrestled, not have faith, and all those in the people worthy of revelation not have been revealed."

18.14 | Εἰ δὲ, ὡς φῆς, ἔσται διὰ τὸ εἰδέναι διὰ τοῦ Ἰησοῦ νῦν πᾶσιν ἀποκαλύπτεσθαι, πῶς οὐκ ἀδικώτατον λέγεις, ἐκείνους μὴ ἐγνωκέναι, ἐπτα στύλους ὑπάρξαντας κόσμῳ, καὶ δικαιοτάτῳ Θεῷ εὐαρεστήσαι δυναμένους, καὶ τοσούτους δὲ νῦν ἀπὸ τῶν ἐθνῶν ἀσεβεῖς ὄντας κατὰ πάντα γινῶναι; οὗτοι παντὸς κρείττονες γινῶναι οὐ κατηξιώθησαν; καὶ πῶς ἐστὶ τοῦτο ἀγαθόν, ὃ μὴ δίκαιόν ἐστιν; ἐκτὸς εἰ μὴ ἀγαθὸν θέλης λέγειν οὐ τὸν εὐεργετοῦντα τοὺς δικαιοπραγήσαντας, ἀλλὰ τὸν ἀγαπῶντα καὶ μὴ πιστεύωσιν, οἷς καὶ τὰ ἀπόρρητα ἀποκαλύπτειν, ἃ δικαίοις ἀποκαλύψαι οὐκ ἠθέλησεν. τὸ γὰρ τοιοῦτον οὔτε ἀγαθῷ, οὔτε δικαίῳ προσήκει, ἀλλὰ τῷ εὐσεβεῖς μεμνηκότι. μή τι σὺ εἶ, Σίμων, ὃ ἐστὼς ὁ ταῦτα οὕτως μὴ ποτε ῥηθέντα εἰπεῖν ἀποθρασυνόμενος;

18.14 | But if, as you say, it will be revealed to all through Jesus, how can you say it is not unjust that those seven pillars of the world did not know him, while they could please the most righteous God? And how can so many now, being ungodly from the nations, know everything? Were these not much more worthy to know? And how is it good if it is not just? Unless you want to say that it is good not to benefit those who act righteously, but to love those who do not believe, to whom he reveals the hidden things, which he did not wish to reveal to the righteous. For such a thing is not fitting for either the good or the just, but for the pious who are envious. Are you, Simon, standing there, emboldened to say such things that were never said?

18.15 | Καὶ ὁ Σίμων ἐπὶ τούτῳ ἀγανακτήσας ἔφη· τὸν σὸν διδάσκαλον αἰτίῳ εἰπόντα· ἐξομολογοῦμαί σοι κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἅπερ ἦν κρυπτὰ σοφοῖς, ἀπεκάλυψας αὐτὰ νηπίοις θηλάζουσιν. καὶ ὁ Πέτρος· οὕτω μὲν, ἔφη, ὁ λόγος οὐκ ἐλέχθη· ἐρῶ δὲ πρῶτον, ὡς οὕτως εἰρημένον ὥσπερ σοι ἔδοξεν. ὁ κύριος ἡμῶν, εἴπερ καὶ εἰρήκει, ἅτινα ἦν κρυπτὰ σοφοῖς, ταῦτα νηπίοις ἀπεκάλυψεν ὁ πατήρ, οὐδ' οὕτως ἄλλον Θεὸν καὶ πατέρα σημαίνειν ἐνομιζέτο παρὰ τὸν κτίσαντα τὸν κόσμον. ἐνδέχεται γὰρ αὐτοῦ εἶναι τοῦ δημιουργοῦ τὰ κρυπτα ἃ ἔλεγεν, τῷ καὶ τὸν Ἡσαΐαν εἰπεῖν· ἀνοίξω τὸ στόμα μου ἐν παραβολαῖς, καὶ ἐξερεύξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου. νῦν προφήτην ὁμολογεῖς, ὃς τὰ κεκρυμμένα οὐκ ἠγνόει, ἅτινα ὁ Ἰησοῦς ἀπὸ σοφῶν κεκρύφθαι λέγει, νηπίοις δὲ ἀποκεκαλύφθαι; πῶς δὲ ὁ δημιουργὸς ἠγνόει, τοῦ προφήτου αὐτοῦ μὴ ἀγνοοῦντος Ἡσαίου; ὁ δὲ Ἰησοῦς ἡμῶν τῷ ὄντι οὐκ εἶπεν, ἅτινα ἦν κρυπτὰ, ἀλλὰ τὸ δοκοῦν τραχύτερον εἶρηκεν, εἶπεν γάρ· ἀπεκάλυψας αὐτὰ νηπίοις θηλάζουσιν. τὸ δὲ εἰπεῖν, ἀπέκρυψας, ὥς ποτε ἐγνωσμένων αὐτοῖς. παρ' αὐτοῖς γὰρ ἡ κλεῖς τῆς βασιλείας τῶν οὐρανῶν ἀπέκειτο, τουτέστιν ἡ γνῶσις τῶν ἀπορρήτων.

18.16 | Καὶ μὴ λέγε, ἡσέβησεν εἰς τοὺς σοφοὺς κρύψας αὐτὰ ἀπ' αὐτῶν. μὴ γένοιτο τοῦτο ὑπολαβεῖν. οὐ γὰρ ἡσέβησεν, ἀλλ' ἐπειδὴ ἀπέκρυβον τὴν γνῶσιν τῆς βασιλείας, καὶ οὔτε αὐτοὶ εἰσῆλθον, οὔτε τοῖς βουλομένοις εἰσελθεῖν παρέσχον, τούτου ἕνεκεν κατὰ τὸ δίκαιον, ὡς ἀπέκρυψαν αὐτοὶ τὰς ὁδοὺς ἀπὸ τῶν θελόντων, οὕτω καὶ ἀπ' αὐτῶν ἀπεκρύβη τὰ ἀπορρήτα, ἵνα, ὡς ἐποίησαν, ὁμοίως καὶ αὐτοῖς γένηται, καὶ ὡς μέτρῳ ἐμέτρησαν,

18.15 | And Simon, being angry at this, said, "I accuse your teacher of saying: 'I confess to you, Lord of heaven and earth, that what was hidden from the wise, you have revealed to infants.' And Peter replied, "Indeed, the saying was not spoken as you think. I will say first that if our Lord did say that what was hidden from the wise was revealed to infants, the Father revealed these things, and it was not thought to mean another God and Father besides the one who created the world. For it is possible that the hidden things he spoke of belong to the creator, as he also said to Isaiah: 'I will open my mouth in parables, and I will utter things hidden since the foundation of the world.' Now you confess a prophet who did not ignore the hidden things, while Jesus says they were hidden from the wise but revealed to infants. How could the creator be ignorant, when his prophet Isaiah did not ignore them? But Jesus did not say what was hidden, but rather what seems rougher; for he said, 'You have revealed them to infants.' To say 'you have hidden' implies that they were once known to them. For the key to the kingdom of heaven was with them, that is, the knowledge of the hidden things."

18.16 | And do not say that he was ungodly for hiding these things from the wise. May it never be thought that way. For he was not ungodly, but since he hid the knowledge of the kingdom, and they neither entered nor allowed those who wanted to enter, it is just that, as they hid the paths from those who wished to know, so the hidden things were hidden from them, so that what they did would happen to them in the same way, and with the same

μετρηθῇ αὐτοῖς τῷ ἴσῳ. τῷ γὰρ ἀξίῳ τοῦ γινῶναι, ὃ μὴ οἶδεν, ὀφείλεται, τοῦ δὲ μὴ ἀξίου, κἂν δοκῇ ἔχειν, ἀφαιρεῖται, κἂν ἐν τοῖς ἄλλοις ᾗ σοφός, καὶ δίδοται τοῖς ἀξίοις, κἂν ἐν τοῖς χρόνοις τῆς μαθητείας ὥσιν νήπιοι.

measure they used, it would be measured back to them. For to the one who is worthy to know, what he does not know is owed to him, but to the one who is unworthy, even if he seems to have it, it is taken away, and even if he is wise in other matters, it is given to the worthy, even if they are infants in the times of learning.

18.17 | Εἰ δέ τις ἐρεῖ· οὐδὲν ἦν ἀπόκρυφον τοῖς υἱοῖς Ἰσραὴλ, διὰ τὸ γεγράφθαι· οὐδὲν σε ἔλαθεν Ἰσραὴλ· μή γὰρ εἴπῃς, Ἰακώβ, ἀπεκρύβη ἡ ὁδὸς ἀπ' ἐμοῦ· συνιέναι ὀφείλει τις ὅτι τὰ διαφέροντα τῇ βασιλείᾳ ἀπεκέκρυπτο ἀπ' αὐτῶν, ἡ δὲ εἰς τὴν βασιλείαν εἰσφέρεισα ὁδὸς, ἡ τις ἐστὶν πολιτεία, οὐκ ἀπεκέκρυπτο. διὰ τοῦτο γὰρ καὶ λέγει· μή γὰρ εἴπῃς ὅτι ἀπεκρύβη ἀπ' ἐμοῦ ἡ ὁδός. ὁδὸς δὲ ἡ πολιτεία ἐστὶν, τῷ καὶ τὸν Μωυσῆν λέγειν· ἰδοὺ τέθεικα πρὸ προσώπου σου τὴν ὁδὸν τῆς ζωῆς, καὶ τὴν ὁδὸν τοῦ θανάτου. καὶ ὁ διδάσκαλος συμφώνως εἶπεν εἰσέλθετε διὰ τῆς στενῆς καὶ τεθλιμμένης ὁδοῦ, δι' ἧς εἰσελεύσεσθε εἰς τὴν ζωὴν. καὶ ἀλλαχοῦ που, ἐρωτήσαντός τινος· τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; τὰς τοῦ νόμου ἐντολὰς ὑπέδειξεν.

18.17 | But if someone says, 'Nothing was hidden from the sons of Israel,' because it is written, 'Nothing has escaped you, Israel,' do not say, 'Jacob, the way was hidden from me.' One must understand that the things concerning the kingdom were hidden from them, but the way that leads to the kingdom, which is the way of life, was not hidden. That is why it says, 'Do not say that the way was hidden from me.' The way is the way of life, as Moses also said: 'Behold, I have set before you the way of life and the way of death.' And the teacher also said, 'Enter through the narrow and troubled way, by which you will enter into life.' And elsewhere, when someone asked, 'What must I do to inherit eternal life?' he pointed out the commandments of the law.

18.18 | Ἐκ δὲ τοῦ εἰπεῖν τὸν Ἡσαΐαν ἐκ προσώπου τοῦ Θεοῦ· Ἰσραὴλ δέ με οὐκ ἔγνω, καὶ ὁ λαός με οὐ συνῆκεν, οὐ παρὰ τοῦτο καὶ ὁ Ἡσαΐας ἄλλον παρὰ τὸν ἐγνωσμένον δημιουργὸν ἠνίσσετο Θεόν, ἀλλὰ τὸν ἐγνωσμένον ἄγνωστον ἔλεγεν ἐτέρῳ αἰνίγματι, ὡς τὴν διάθεσιν τὴν δικαίαν τοῦ ἐγνωσμένου Θεοῦ ὁ λαὸς ἀγνοῶν ἡμάρτανεν, καὶ ὑπὸ τοῦ ἀγαθοῦ Θεοῦ κριθήσεσθαι οὐχ ὑπελάμβανεν. διὰ τοῦτο μετὰ τὸ εἰπεῖν· Ἰσραὴλ δέ με οὐκ

18.18 | And from what Isaiah said in the presence of God: 'Israel does not know me, and my people do not understand,' Isaiah was not hinting at another God besides the known creator, but he was speaking of the known as unknown in another riddle. The people, being ignorant of the just nature of the known God, sinned, and they did not think they would be judged by the good God. That is why after saying, 'Israel does not know me, and my people do not

ἔγνω, καὶ ὁ λαὸς με οὐ συνῆκεν, ἐπαγαγὼν λέγει· οὐαὶ ἔθνος ἁμαρτωλὸν, λαὸς πλήρης ἁμαρτιῶν. τῇ γὰρ πρὸς τὸ δίκαιον αὐτοῦ ἄγνωσίᾳ, ὡς ἔφην, μὴ φοβούμενοι πλήρεις ἐγένοντο ἁμαρτιῶν, μόνον ἀγαθὸν, ὡς μὴ ἐπεξερχόμενον αὐτῶν τὰς ἁμαρτίας, εἶναι ὑπειληφότες.

understand,' he goes on to say, 'Woe to the sinful nation, a people full of sins.' For through their ignorance of his justice, as I said, they became full of sins without fear, thinking that only the good would not bring their sins to light.

18.19 | Καὶ τινες μὲν οὕτως ἡμάρτανον, ἐκ τῆς διὰ τὸ ἀγαθὸν ἀκρίτου ὑπολήψεως. ἕτεροι δὲ ἐκ τῶν ἐναντίων. τὰς γὰρ κατὰ τοῦ Θεοῦ τῶν γραφῶν φωνὰς, ἀδίκους οὖσας καὶ ψευδεῖς, ἀληθεῖς ὑπολαμβάνοντες, τὴν ὄντως αὐτοῦ θεϊότητα καὶ δύναμιν οὐκ ᾔδεισαν. διόπερ ὡς ἀγνοοῦντος αὐτοῦ καὶ φόνοις χαίροντος καὶ θυσιῶν δώροις τοὺς πονηροὺς ἀφιέντος, ἔτι δὲ καὶ ἀπατῶντος καὶ ψευδομένου καὶ πάντα ἄδικα ποιοῦντος, αὐτοὶ ὡς ὅμοια Θεοῦ ποιήσαντες, ἁμαρτάνοντες, ἰσχυρίζοντο εὐσεβεῖν. δι' ὃ καὶ ἀμετάθετοι εἰς τὸ κρεῖττον ἦσαν, καὶ νουθετούμενοι οὐκ ἐπεστρέφοντο. οὐ γὰρ ἐφοβοῦντο, ὡς τῷ Θεῷ διὰ τῶν τοιούτων πράξεων ἐξομοιούμενοι.

18.19 | And some sinned in this way because of their mistaken belief in the goodness of God. Others sinned from the opposite side. For they took the voices of the scriptures against God, which were unjust and false, to be true, and they did not know his true divinity and power. Therefore, as they were ignorant of him and rejoiced in murders and offered gifts of sacrifices to the wicked, and even deceiving, lying, and doing all kinds of injustice, they thought they were acting like God and claimed to be pious. That is why they were unchangeable for the worse, and when corrected, they did not turn back. For they did not fear, thinking that by such actions they were becoming like God.

18.20 | Πρὸς δὲ τοὺς τοιοῦτον αὐτὸν νομίζοντας εἶναι εὐλόγως ἂν τις λέγοι εἰρῆσθαι· οὐδεὶς ἔγνω τὸν πατέρα, εἰ μὴ ὁ υἱός, ὡς οὐδὲ τὸν υἱὸν τις οἶδεν, εἰ μὴ ὁ πατήρ. καὶ εἰκότως. εἰ γὰρ ἠπίσταντο, οὐκ ἂν ταῖς ὄντως πρὸς πειρασμὸν κατὰ τοῦ Θεοῦ γραφεῖσαις βίβλοις πιστεύοντες ἡμάρτανον. ἀλλὰ καὶ ἀλλαχῇ που λέγει, θέλων σαφέστερον αὐτοῖς τὴν αἰτίαν τῆς πλάνης αὐτῶν ὑποδειῖν· διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰ ἀληθῆ τῶν γραφῶν, οὗ εἵνεκεν ἀγνοεῖτε καὶ τὴν δύναμιν τοῦ Θεοῦ. διὸ δεῖ πάντα ἄνθρωπον

18.20 | To those who think like this, it is reasonable to say: no one knows the Father except the Son, just as no one knows the Son except the Father. And this makes sense. For if they truly knew, they would not have sinned by believing the books written about temptations against God. But somewhere else, he says, wanting to show them more clearly the cause of their error: 'That is why you are led astray, not knowing the truths of the scriptures, which is why you are ignorant of the power of God.' Therefore, everyone who wants to be

σωθῆναι θέλοντα γενέσθαι, ὥς ὁ διδάσκαλος εἶπεν, κριτὴν τῶν πρὸς πειρασμὸν γραφεισῶν βίβλων. οὕτως γὰρ εἶπεν· γίνεσθε τραπεζίται δόκιμοι. τραπεζιτῶν δὲ χρεῖα, ὅτι τοῖς δοκίμοις καὶ τὰ κίβδηλα ἀναμεμιγμένα.

saved must know this, as the teacher said, as a judge of the books written about temptations. For he said: 'Become approved workers.' And there is a need for approved workers because among them, the genuine is mixed with the false.

18.21 | Ταῦτα τοῦ Πέτρου εἰπόντος, ὁ Σίμων ἐπὶ τοῖς ῥηθεῖσιν περὶ τῶν γραφῶν προσποιησάμενος ἐκπεπλήχθη, ὥς πτοηθεὶς ἔφη· ἀπείη μοι καὶ τοῖς ἐμὲ φιλοῦσιν, τῶν σῶν ἐπακούειν λόγων. καὶ μέχρι μὲν ὅτε οὐκ ᾔδειν σε ταῦτα περὶ τῶν γραφῶν φρονοῦντα, ἡνειχόμεν καὶ διελεγόμεν, νῦν δὲ ἀφίσταμαι. ἔδει μέντοι τὴν ἀρχὴν ὑποχωρῆσαί με, ὅτι ἤκουσά σου λέγοντος· ἐγὼ κατὰ τοῦ κτίσαντος τὸν κόσμον οὐδὲν οὐδενὶ πιστεύω λέγοντι, οὔτε ἀγγέλοις, οὔτε προφήταις, οὐ γραφαῖς, οὐχ ἱερεῦσιν, οὐ διδασκάλοις, οὐκ ἄλλῳ οὐδενὶ, κἂν σημεία τις καὶ τέρατα ποιῇ, κἂν ἐν ἀέρι ἐπιφανῶς ἀστράπτῃ, ἢ δι' ὁραμάτων ἢ δι' ἐνυπνίων ἀποκαλύπτῃ. τίς οὖν σε μεταπεῖσαι δύναται, εἴτε καλῶς εἴτε κακῶς, ἕτερόν τι φρονεῖν παρὰ τὰ δόξαντά σοι, ἰσχυρῶς οὕτως καὶ ἀκινήτως τῇ σεαυτοῦ γνώσει ἐνδιαμένοντα.

18.21 | After Peter said these things, Simon, pretending to be amazed by what was said about the scriptures, said, 'Stay away from me and those who love me, from listening to your words.' And until I did not know you thought this about the scriptures, I was listening and debating, but now I stand apart. However, I should have stepped back at the beginning, because I heard you saying: 'I believe nothing about the creator of the world, neither angels, nor prophets, nor scriptures, nor priests, nor teachers, nor anyone else, even if someone performs signs and wonders, or shines brightly in the air, or reveals through visions or dreams.' So who can persuade you, whether for good or for bad, to think differently from what you believe, strongly and firmly holding on to your own knowledge?

18.22 | Καὶ ὁ Πέτρος ταῦτα εἰπόντι τῷ Σίμωνι, ἐκβαίνειν μέλλοντι, ἔφη· ἔτι τοῦτό μου ἄκουσον, καὶ πορεύου ὅπου θέλεις. τοῦ δὲ Σίμωνος ἐπιστραφέντος καὶ ἐπιμείναντος ὁ Πέτρος ἔφη· οἶδα πῶς τότε ἀκούων κατεπλάγης, ὅτι εἶπον· ὅστις ποτ' ἂν ᾔ κατὰ τοῦ τὸν κόσμον κτίσαντος Θεοῦ λέγων ὅτι οὐκ οὐκ πιστεύω. τοῦ δὲ ἐπὶ τούτου μεῖζον νῦν ἄκουσον. ἐὰν τῷ ὄντι ὁ τὸν κόσμον κτίσας Θεὸς τὴν γνώμην τοιοῦτος ὢν τυγχάνῃ, ὅποῖον αἱ γραφαὶ καταλέγουσιν, καὶ εἰ ἄλλως πως

18.22 | And Peter, after saying this to Simon, as Simon was about to leave, said: 'Listen to this from me, and go wherever you want.' But when Simon turned back and stayed, Peter said: 'I know how you were amazed when you heard me say: Whoever speaks anything against the creator of the world, I do not believe.' But now listen to something greater about this. If the God who truly created the world is as the scriptures say, and if he is in any way truly evil, then neither the scriptures can

ἀπαρὰβλήτως κακός ἐστιν, ὥς οὔτε αἱ
γραφαὶ εἰπεῖν ἴσχυσαν, οὔτε ἄλλος τις κᾶν
ἐννοῆσαι δυνατός ἐστιν, ὁμοίως ἐγὼ οὐκ
ἀποστήσομαι τὸν αὐτὸν μόνον σέβειν, καὶ
τὸ αὐτοῦ βούλημα ποιεῖν. εἰδέναι γάρ σε
θέλω καὶ πεπεισθαι, ὅτι ὁ εἰς τὸν αὐτοῦ
ποιητὴν οὐκ ἔχων στοργὴν οὐδ' εἰς ἕτερον
ἔχειν ποτὲ δύναται. εἰ δὲ ἔχη πρὸς ἕτερον,
παρὰ φύσιν ἔχων, ἐκ πονηροῦ τὸν τῶν
ἀδίκων ἔρωτα ἔχων ἀγνοεῖ, ὥς μὴδ'
ἐκεῖνον βεβαίως φυλάξαι δυνάμενος. καὶ εἰ
ἄρα ἐστὶν τις ἕτερος ὑπὲρ τὸν δημιουργόν,
ἀποδέχεται με ὥς ἀγαθὸς ταύτῃ μᾶλλον,
ὅτι τὸν ἐμὸν ἀγαπῶ πατέρα, σὲ δὲ οὐκ
ἀποδέχεται εἰδώς, ὅτι τὸν φύσει σου
ποιητὴν, οὐ γὰρ λέγω πατέρα, κατέλιπες
ἐπ' ἐλπίδι μερίζον, οὐ φροντίσας τοῦ
εὐλόγου. οὕτως εἰ καὶ αὐτοῦ κρείττονα
εὐρήσης, οἶδεν ὅτι καὶ αὐτὸν καταλείψεις
ποτέ, καὶ μᾶλλον ὅτι μὴ γέγονέν σου πατήρ,
ὁπότε καὶ τὸν ὄντως σου πατέρα
κατέλιπες.

18.23 | Ἄλλ' ἐρεῖς· οἶδεν ὅτι οὐκ ἔστιν
ἕτερος ὑπὲρ αὐτόν, καὶ διὰ τοῦτο
καταλειφθῆναι οὐ δύναται. χάρις οὖν τῷ
μὴ εἶναι· τὰ δὲ τῆς γνώμης οἶδεν ἔτοιμα
πρὸς ἀγνωμοσύνην. εἰ δὲ εἰδώς ἀγνώμονά
σε ἀποδέχεται, ἐμὲ δὲ εὐγνώμονα
ἐπιστάμενος οὐ προσίεται, ἀλόγιστός ἐστι
κατὰ τὸν σὸν λόγον, τῷ εὐλόγῳ μὴ
κεχρημένος. οὕτω πονηρίας, ὧς Σίμων,
ὑπουργὸς ἂν ἀγνοεῖς. καὶ ὁ Σίμων
ἀπεκρίνατο· πόθεν οὖν τὸ πονηρὸν
πέφυκεν, εἶπε ἡμῖν. καὶ ὁ Πέτρος· ἐπειδὴ
σήμερον, ἔφη, ἐκβαίνειν ἔφθασας, καὶ ἔφης
τοῦ λοιποῦ ὥς βλασφήμου μὴ ἀκούειν
ἐμοῦ, αὔριον, εἴγε θέλης μαθεῖν, ἐλθόντι
διηγήσομαι, καὶ ὥς θέλεις ἐξετασθῆναι με
συγχαρήσω ἄνευ φιλονεικίας. καὶ ὁ Σίμων
ἔφη· ὥς ἂν μοι δόξῃ ποιήσω. καὶ τοῦτο
εἰπὼν ἐπορεύθη. τῶν δὲ συνεισελθόντων

say it, nor can anyone else even think it.
Likewise, I will not stop honoring the same
one and doing his will. For I want to know
you and be convinced that one who does
not have love for his own creator cannot
have love for anyone else. If he does have
love for someone else, he is acting against
nature, having a wicked love for the unjust,
and he does not know that he cannot even
keep that one safe. And if there is someone
else greater than the creator, he will accept
me as good in this way, because I love my
father, but he will not accept you knowing
that you have left your true creator behind
for a greater hope, not caring for what is
reasonable. Thus, if you find someone
better than him, he knows that you will
leave him too, and even more so because he
is not truly your father, since you have
already left your true father.

18.23 | But you will say: he knows that
there is no one greater than him, and for
this reason he cannot be left behind.
Therefore, thanks to the fact that he is not,
he knows the things of the mind ready for
ignorance. But if he accepts you knowing
you are ungrateful, and does not accept me
knowing I am grateful, he is foolish
according to your words, not having used
reason. Thus, you, Simon, would be a
servant of wickedness if you do not know
this." And Simon replied: "Where then did
the wickedness come from? Tell us." And
Peter said: "Since today you have come to
leave, and you said from now on not to
listen to me as a blasphemer, tomorrow, if
you want to learn, I will tell you when you
come, and I will allow you to question me
as you wish without argument." And Simon

αὐτῷ οὐδεὶς συνεξῆλθεν, ἀλλὰ τοῖς ποσὶν προσπεσόντες Πέτρου ἥξιουν, ἐπὶ τῷ συνηρπάσθαι τῷ Σίμωνι συγγνώμης τυγχάνειν, καὶ ἀποδεχθῆναι μετανοῦντας. ὁ δὲ Πέτρος προσιέμενος αὐτοὺς τε τοὺς μεταμελομένους καὶ τοὺς ἄλλους ὄχλους, ἐπέθηκεν τὰς χεῖρας εὐχόμενος, καὶ ἰώμενος αὐτῶν τοὺς πάσχοντας, καὶ οὕτως ἀπολύων παρήγγελλεν αὐτοῖς, περὶ τὸν ὄρθρον ταχύνειν. καὶ τοῦτο εἰπὼν καὶ εἰσελθὼν μετὰ τῶν συνήθων τὰ εἰωθότα πρὸς τὴν ἐπείγουσαν ἡσυχίαν ἐποίησεν, καταλαβούσης ἑσπέρας.

said: "I will do as it seems good to me." And after saying this, he went away. But of those who had come in with him, no one went out with him, but they fell at Peter's feet, asking for forgiveness for having been caught up with Simon, and to be accepted as repentant. And Peter, approaching both those who were feeling regret and the other crowds, laid his hands on them, praying and healing those who were suffering, and thus, as he was sending them away, he instructed them to hurry for the morning. And after saying this and entering with the usual ones, he made the urgent quiet happen, as evening came.

Chapter 19

19.1 | Τῆς δὲ ἄλλης ἡμέρας ὀρθρῶτερον προελθὼν ὁ Πέτρος, καὶ ἰδὼν τὸν Σίμωνα σὺν ἄλλοις πολλοῖς ἀναμένοντα αὐτὸν, προσαγορεύσας τὸ πλῆθος ἤρξατο διαλέγεσθαι. ἅμα δὲ τῷ ἄρξασθαι ὁ Σίμων ἐκκόψας ἔφη· τὰ μακρὰ σου ταῦτα παρεῖς προοίμια εἰς τὸ προκείμενον πυνθανομένῳ μοι ἀπόκριναι. ἐπειδὴ συννοῶ σε, ὡς ἀφ' ὧν ἀπ' ἀρχῆς ἐπακηκοὼς ἐπίσταμαι, ὅτι μὴθὲν ἕτερόν σοι πρόκειται, ἢ πάση μηχανῇ τὸν δημιουργὸν αὐτὸν δεῖξαι μόνον ἄμεμπτον εἶναι Θεόν, καὶ τοσοῦτον προαίρεσιν πόθον ἔχοντα δισχυρίζεσθαι, ὡς καὶ ἐνίας τῶν γραφῶν περικοπὰς σαφῶς καταλεγούσας αὐτοῦ τολμᾶν ψευδεῖς λέγειν· οὗ εἵνεκεν προήρημαι σήμερον ἀποδείξαι, ὅτι ἀδύνατόν ἐστιν αὐτὸν πάντων δημιουργὸν ὄντα ἄμεμπτον εἶναι. τῆς δὲ ἀποδείξεως ἤδη ἄρξασθαι δύναμαι, ἐάν γε πρὸς ὃ πυνθάνομαί σου ἀποκρίνη μοι.

19.1 | On the next day, Peter got up early and saw Simon waiting for him with many others. He greeted the crowd and began to speak. But as he started, Simon interrupted and said: 'Do not give me long introductions; just answer my question directly. Since I understand you, as I have heard from the beginning, I know that nothing else is before you except to show that the creator himself must be an unblemished God, and you are so eager to argue this that you even dare to say false things about some parts of the scriptures. For this reason, I have chosen today to show that it is impossible for him, being the creator of all, to be unblemished. I can already begin this proof if you will just answer my question.'

19.2 | Φῆς τινα κακίας ἡγεμόνα εἶναι, ἢ οὐ; ἐὰν γὰρ εἴπῃς μὴ εἶναι, ἐκ πολλῶν καὶ τῶν τοῦ διδασκάλου σου ἀποδείξαι ἔχω, ὅτι ἔστιν· εἰ δὲ εὐγνωμονῶν ὁμολογήσῃς εἶναι τὸν πονηρὸν, ἐπομένως ποιήσω τὸν λόγον. καὶ ὁ Πέτρος· ἀδύνατόν ἐστίν μοι φωνῇν τοῦ ἐμοῦ ἀρνήσασθαι διδασκάλου, διὸ καὶ ὁμολογῶ εἶναι τὸν πονηρὸν, ὅτι πολλάκις αὐτὸν ὑπάρχειν ὁ πάντα ἀληθεύσας εἴρηκεν διδάσκαλος. αὐτίκα γοῦν ὁμολογεῖ ἐπὶ τεσσαράκοντα ἡμέρας διαλεχθέντα πεπειρακέναι αὐτόν. καὶ ἄλλῃ που οἶδα αὐτὸν εἰρηκότα· εἰ ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλῃ, ἐφ' ἑαυτὸν ἐμερίσθῃ, πῶς οὖν αὐτοῦ στήκῃ ἡ βασιλεία; καὶ ὅτι ἐώρακεν τὸν πονηρὸν ὡς ἀστραπὴν πεσόντα ἐκ τοῦ οὐρανοῦ ἐδήλωσεν. καὶ ἄλλοθι ἔφη· ὁ δὲ τὸ κακὸν σπέρμα σπείρας ἐστὶν ὁ διάβολος. καὶ πάλιν· μὴ δότε πρόφασιν τῷ πονηρῷ. ἀλλὰ καὶ συμβουλεύων εἴρηκεν· ἔστω ὑμῶν τὸ ναὶ, ναὶ, καὶ τὸ οὐ, οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστὶν. ἀλλὰ καὶ ἐν ᾗ παρέδωκεν εὐχῇ ἔχομεν εἰρημένον· ρῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. καὶ ἄλλῃ που εἶπε· ὑπέσχετο τοῖς ἀσεβέσιν, ὑπάγετε εἰς τὸ σκότος τὸ ἐξώτερον, ὃ ἡτοίμασεν ὁ πατήρ τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. καὶ ἵνα μὴ εἰς πολὺ μῃκύνω τὸν λόγον, πολλάκις οἶδα τὸν διδάσκαλόν μου εἰπόντα εἶναι τὸν πονηρὸν. διὸ κάγώ σύμφημι αὐτὸν ὑπάρχειν. λοιπὸν εἴ τι ἔχεις ἐπομένως λέγειν, ὡς ὑπέσχου, λέγε.

19.3 | Καὶ ὁ Σίμων· ἐπεὶ οὖν εὐγνωμονήσας ὠμολόγησας εἶναι πονηρὸν, ἀπὸ γραφῶν, καὶ λέγε τὸ πῶς γέγονεν, εἶπερ γέγονεν, καὶ ὑπὸ τίνος, καὶ διὰ τί. καὶ ὁ Πέτρος· σύγγνωθί μοι, Σίμων, μὴ τολμῶντι εἰπεῖν ὃ μὴ γέγραπται. εἰ σὺ φῆς γεγράφθαι, δεῖξον. εἰ δὲ, καθὰ μὴ γέγραπται, οὐδὲ σὺ δεῖξαι δύνη, διὰ τί περὶ τῶν μὴ γραφέντων

19.2 | Do you say that there is a leader of evil, or not? For if you say there is not, I can show from many of your teacher's words that there is. But if you agree that the wicked one exists, then I will follow your argument. And Peter said: 'It is impossible for me to deny the voice of my teacher, so I admit that the wicked one exists, because my teacher has often said that he does. Indeed, he has confessed that he has been tested for forty days. And I know he has also said: if Satan casts out Satan, he is divided against himself; how then will his kingdom stand? And he declared that he saw the wicked one fall from heaven like lightning. And elsewhere he said: the devil is the one who sows the evil seed. And again he said: do not give an excuse to the wicked one. But he also advised: let your yes be yes, and your no be no; anything more than this comes from the evil one. And we have also been told in prayer: deliver us from the evil one. And he said elsewhere: he has promised to the ungodly, go into the outer darkness, which the father has prepared for the devil and his angels. And to not make my words too long, I often know my teacher has said that the wicked one exists. Therefore, I agree that he is real. If you have anything else to say, as you promised, say it.'

19.3 | And Simon said: 'Since you have admitted that the wicked one exists, show from the scriptures how he came to be, if he indeed came to be, and by whom, and for what reason.' And Peter replied: 'Forgive me, Simon, for I do not dare to speak of what is not written. If you say it is written, show me. But if it is not written, then you

ἀποφαινόμενοι κινδυνεύομεν; ἢ γὰρ οὐ πεπιστεύκαμεν κριθήσεσθαι, ἢ μόνον περὶ ὧν ποιοῦμεν, ἀλλ' οὐχὶ καὶ περὶ ὧν πιστεύοντες λαλοῦμεν, καὶ διὰ τοῦτο τολμηρότερον περὶ Θεοῦ διαλεγόμεθα; ὁ δὲ Σίμων, συνεῖς ὅτι πρὸς τὴν ἀπόνοιαν αὐτοῦ εἴρηκεν, ἔφη· ἐμὲ ἔα κινδυνεύειν, σὺ δὲ ἣν φῆς βλασφημίαν, πρόφασιν πρὸς ὑποχώρησιν μὴ λάμβανε. συννοῶ γὰρ σε βουλόμενον ὑποστέλλεσθαι, ὅπως τὸν ἐπὶ τῶν ὀχλῶν ἔλεγχον ἐκφύγῃς, ὅτε μὲν ὡς δεδιὼς βλασφημίας ἀκοῦσαι, ὅτε δὲ ἐπεὶ μὴ γέγραπται πῶς καὶ ὑπὸ τίνος καὶ διὰ τί γέγονεν ὁ πονηρός, ὅτι μὴ χρὴ πλεῖον τῆς γραφῆς τολμᾶν λέγειν· διὸ καὶ ὡς εὐλαβῆς τοῦτο μόνον βεβαιοῖς, ὅτι ἔστιν. ταῦτα δὲ μηχανώμενος σεαυτὸν ἀπατᾷς, οὐκ εἰδὼς ὅτι εἰ βλασφημία ἐστὶν περὶ πονηροῦ ἀκριβοῦν, ἡ αἰτία περὶ ἐμὲ τὸν κατήγορον τυγχάνει, οὐ περὶ σὲ τὸν συνηγοροῦντα τῷ Θεῷ. καὶ εἰ ἄγραφόν ἐστὶν τὸ ζητούμενον, καὶ διὰ τοῦτο ζητεῖν θέλεις, εἰσὶν τινες ὁδοὶ ἱκαναί, δυνάμεναι οὐχ ἥττον γραφῶν δεῖξαι τὰ ζητούμενα. αὐτίκα γοῦν οὐκ ἀνάγκη τὸν πονηρόν, ὃν καὶ σὺ φῆς ὑπάρχειν, ἢ γενητὸν εἶναι ἢ ἀγένητον;

cannot show why we should risk discussing what is not in the scriptures. For either we believe we will be judged, or we only discuss what we do, but not also what we believe. And for this reason, do you speak more boldly about God? But Simon, realizing he had spoken foolishly, said: 'Let me take the risk; but do not take an excuse to retreat from the blasphemy you mention. For I understand you want to back down to escape the crowd's judgment, sometimes fearing to hear blasphemy, and sometimes because it is not written how and by whom and for what reason the wicked one came to be, that we should not dare to say more than what is in the scripture. Therefore, as a cautious person, you only affirm that he exists. But by thinking this way, you deceive yourself, not knowing that if it is blasphemy to speak about the wicked one, the reason is against me, the accuser, not against you, the one who speaks for God. And if what you seek is unwritten, and for this reason you want to seek it, there are some paths that can show what you seek no less than the scriptures. Therefore, it is not necessary to say whether the wicked one, whom you also say exists, is created or uncreated.'

19.4 | Καὶ ὁ Πέτρος ἔφη· ἀνάγκη. καὶ ὁ Σίμων· οὐκοῦν εἰ γενητός ἐστιν, ὑπ' αὐτοῦ τοῦ τὰ πάντα πεποιηκότος γέγονεν Θεοῦ, ἢ ὡς ζῶον γενηθεὶς, ἢ οὐσιωδῶς προβληθεὶς, καὶ ἔξω τῇ κράσει συμβεβηκώς, [ἢ] ἐκτὸς ἢν αὐτοῦ ἡ ὕλη ἔμψυχος ἢ ἄψυχος, ὅθεν γέγονεν, ἢ δι' αὐτοῦ Θεοῦ, ἢ ἀφ' ἑαυτοῦ, ἢ καὶ ἐξ οὐκ ὄντων [συμ]βέβηκεν, τῶν πρὸς τί ἐστίν, ἢ αἰεὶ ἦν. πάσης οὖν ὁδοῦ, ὡς οἶμαι, ἐνταῦθα διηρημένης πρὸς τὴν εὐρεσιν αὐτοῦ, ἀνάγκη μιᾶ τινι αὐτῶν ὁδεύουσιν εὐρετὸν αὐτὸν εἶναι· ἐκάστην

19.4 | "And Peter said: 'It is necessary.' And Simon replied: 'Then if he is created, did he come from God, who made everything, either as a living being created, or as something that was brought forth in essence, and happened outside of his nature? Or was the matter outside of him, either living or non-living, from which he came, either through God, or from himself, or did he come from nothing, regarding what he is, or has he always existed? Therefore, since every path seems to be

οὕν ὁδεῦσαι δεῖ ζητοῦντα γένεσιν, καὶ
εὐρόντα τὸν αἴτιον ὑπὸ μέμψιν αὐτὸν εἶναι
νοεῖν. ἥ γὰρ πῶς δοκεῖ;

divided here in finding him, it is necessary
that he is found through one of them. So,
each one must seek a beginning and, upon
finding the cause, consider him to be
blameworthy. For how does it seem?"

19.5 | Καὶ ὁ Πέτρος· ἐμοὶ δοκεῖ, ἐὰν ὑπὸ τοῦ
Θεοῦ φανῇ γεγονῶς, μήπω δεῖν τὸν
ποιήσαντα ὑπὸ μέμψιν εἶναι, μήπως τὸ
χρήσιμον αὐτοῦ πάντων ἀναγκαιότερον
εὐρεθείη· εἰ δὲ καὶ μὴ γεγονῶς
ἀποδειχθείη, ὥς αἰεὶ ὢν, οὐδ' ἐν τούτῳ ὁ
δημιουργὸς μεμπτὸς ἢ μὴ τῶν ὅλων ἐστὶν ὁ
κρείττων, εἰ καὶ ἀνάρχῳ ἀρχῇ τέλος
[ἐπι]θεῖναι διὰ τὸ μὴ φύσιν ἔχειν οὐ
δεδύ[νητ]αι, ἢ δυνατὸς ὢν οὐκ ἀναιρεῖ
αὐ[τὸν], ἅδικον κρίνας ἀρχὴν μὴ εἰληφότι
τέλος ἐπιθεῖναι, καὶ κακῶ πεφυκότι
συγγνώμην, διὰ τὸ ἄλλο τι γενέσθαι μὴ
δύνασθαι, καὶ εἰ τοῦ γενέσθαι τὸ ἐπιθυμεῖν
ἔχοι. εἰ δὲ ἀγαθὸν ποιῆσαι θέλων μὴ
δύναιτο, καὶ οὕτως ἀγαθὸς ἐστίν, ὅτι θέλει
μὲν, οὐ δύναται δέ· καὶ ἐν ᾧ ἀδυνατεῖ
πάντων ἐστὶ δυνατώτατος, ὅτι μὴ ἐτέρῳ τὸ
δυνατὸν καταλείπεται. εἰ δὲ ἐστὶν τις
ἕτερος δυνατὸς, καὶ μὴ κατορθῶν, ἐν ᾧ
δυνατὸς ὢν μὴ κατορθοῖ, πονηρὸς ὢν
ὠμολόγηται, μὴ παύων αὐτὸν, ὥς τοῖς ὑπ'
αὐτοῦ γινομένοις ἡδόμενος. εἰ δὲ οὐδ'
αὐτὸς δύναται, κρείττων ὁ πρὸς τὸ
ἀδυνατεῖν κατὰ τὸ δυνατὸν ἡμᾶς
εὐεργετεῖν οὐκ ὀκνῶν.

19.5 | And Peter said: 'It seems to me that if
he appears to have come from God, the
creator should not be blameworthy, lest his
usefulness be found to be more necessary
than all. But if he is shown not to have
come into being, as one who always exists,
even then the creator is not blameworthy,
nor is he greater than all, if he cannot add
an end to an unbegotten beginning because
it does not have nature, or if he is able but
does not remove it, judging it unjust not to
have taken an end, and forgiving what has
come to be because it cannot be otherwise,
even if he desires to come into being. But if
he wants to do good and cannot, then he is
good because he wants to but cannot. And
in what he cannot do, he is most powerful,
since the possible is not left to another. But
if there is another who is able and does not
succeed, in what he is able to do but does
not succeed, he is acknowledged to be
wicked, not stopping him, as he delights in
those things that come to be through him.
But if he cannot even do that, the one who
is stronger in relation to the inability is not
hesitant to benefit us according to what is
possible.'

19.6 | Καὶ ὁ Σίμων· ὅτ' ἂν εἰς ἕκαστον ὦν
προτέινα διαλεχθῇς, σοὶ τῆς κακίας τὸν
αἴτιον δείξω. τότε σοὶ καὶ πρὸς ἃ εἴρηκας
ἀποκρινοῦμαι, καὶ ὃν φῆς Θεὸν ἁμεμπτον,
ὑπὸ μέμψιν εἶναι ἀποδείξω. καὶ ὁ Πέτρος·
ἐπειδὴ ἀφ' ὧν ἀπ' ἀρχῆς φθέγγῃ συννοῶ

19.6 | And Simon said: 'Whenever you want
to discuss each of the things I proposed, I
will show you the cause of evil. Then I will
also respond to what you have said, and I
will prove that the God you say is blameless
is indeed blameworthy.' And Peter replied:

σε μηδὲν ἕτερον σπουδάζοντα, ἢ ὡς κακίας ἡγεμόνα τὸν Θεὸν ὑποβάλλειν μέμψει, προήρημαι πάσαις αἷς βούλῃ ὁδοῖς συνοδεύων δεῖξαι Θεὸν πάσης μέμψεως ἐκτὸς ὄντα. καὶ ὁ Σίμων ἔφη· ταῦτα ὡς ἀγαπῶν Θεὸν ὃν νενόμικας λέγεις, ἀλλ' οὐκ ἀληθεύεις. καὶ ὁ Πέτρος· σὺ δὲ ὡς κακὸς μισῶν Θεὸν, ὃν ἡγνόησας, βλασφήμους ἀφεις φωνάς. καὶ ὁ Σίμων· μνημόνευε ὅτι με κακίας ἡγεμόνι παρείκασας. καὶ ὁ Πέτρος· ὁμολογῶ ἐψευσάμην παρεικάσας σε τῷ πονηρῷ, ἡναγκάσθην γὰρ ἐπὶ τῷ μὴ εὐρεῖν τὸν σὸν ἴσον ἢ καὶ χείρονα. τοῦτου ἕνεκα τῷ πονηρῷ σε παρείκασα· ἐπεὶ [ἐπεὶ γ]ὰρ καὶ τοῦ τῆς κακίας ἡγεμόνος πολλῷ πονηρότερος τυγχάνεις. τὸν γὰρ πονηρὸν οὐδεὶς κατειπόντα Θεοῦ δεῖξαι δύναται, σὲ δὲ τολμηρῶς καταλέγοντα οἱ πάντες παρόντες ἱστοροῦμεν. καὶ ὁ Σίμων· ὁ ἀλήθειαν ζητῶν οὐδὲν οὐδενὶ ὀφείλει παρὰ τὸ ὃν χαρίζεσθαι. ἐπεὶ τί καὶ τὴν ἀρχὴν ζητεῖ; τί δὲ καὶ ἐγὼ οὐ δύναμαι, παρεῖς ἀκριβοῦν τὰ πράγματα, εἰς ἐγκώμιον οὐ μὴ ἐπίσταμαι Θεοῦ τὸν πάντα μου δαπανᾶν χρόνον;

'Since from the beginning you speak, I understand that you are not trying to do anything else but to accuse God as the leader of evil. I have chosen to show that God is outside of all blame, following all the paths you wish.' And Simon said: 'You say this as if you love God, but you are not speaking the truth.' And Peter said: 'But you, as a wicked person who hates God, whom you do not know, have let out blasphemous words.' And Simon replied: 'Remember that you have compared me to the leader of evil.' And Peter said: 'I admit I have lied, comparing you to the wicked one, for I was forced to do so because I could not find anyone equal to you or even worse. For this reason, I compared you to the wicked one, since you are much more wicked than the leader of evil. No one can show that the wicked one is from God, but everyone present boldly tells of you.' And Simon said: 'The one who seeks the truth owes nothing to anyone but to what is real. So why seek the beginning? And why can I not, while trying to be precise, spend all my time praising a God I do not know?'

19.7 | Καὶ ὁ Πέτρος· οὔτε τοσοῦτον εἶ μακάριος αὐτὸν ὑμνεῖν, οὔτε μὴν τὸ ἀγαθὸν τοῦτο ποιῆσαι δύνασαι· αὐτοῦ γὰρ πλήρης ἂν ᾗς. οὕτω γὰρ ὁ ἀψευδὴς ἡμῶν εἶπε διδάσκαλος· ἐκ περισσεύματος καρδίας στόμα λαλεῖ. ὅθεν σὺ περισσευόμενος προαιρέσει κακῇ, ἀγνοίας αἰτίᾳ, καταλέγεις τοῦ μόνου ἀγαθοῦ Θεοῦ, καὶ μήπω κατ' ἀξίαν πάσχων ὧν ἐτόλμησας λέγειν. ἢ [κρί]σιν οἷη μὴ ἔσεσθαι. τάχα δὲ μηδ[ὲ καὶ] εἶναι Θεὸν νομίζεις. ὅθεν τῆς τοσαύτης αὐτοῦ μακροθυμίας οὐκ ἀντιλαμβανόμενος ἐπὶ πλεῖον πρὸς ἀπόνοιαν αὐτὸν ἐκτείνεις. καὶ ὁ Σίμων· μὴ ἔλπιζε φόβῳ δυσωπήσειν με, μὴ ζητεῖν σοι

19.7 | And Peter said: 'You are not so blessed that you can praise him, nor can you do this good thing; for you would be full of it. For our truthful teacher said: "The mouth speaks from the abundance of the heart." Therefore, since you are overflowing with evil choice, because of ignorance, you speak against the only good God, and you are not yet suffering according to what you dared to say. Do you think there will be no judgment? Perhaps you even think there is no God. Thus, not understanding his great patience, you stretch yourself further into foolishness.' And Simon said: 'Do not hope to frighten

τῶν παραδειγμάτων τὰ ἀληθῆ. ἐγὼ γὰρ τοσοῦτον ἀληθείας ὀρέγομαι, ὥς αὐτῆς ἔνεκα μὴ ὀκνήσαι με καὶ τὸ κινδυνεύειν ἀναδέχεσθαι. πλὴν πρὸς τὰ ἀπαρχῆς σοι ὑπ' ἐμοῦ προταθέντα, εἵγε εἰπεῖν ἔχεις, ἥδη λέγε.

me with fear; do not seek the true examples from me. For I desire truth so much that I do not hesitate to take risks. But concerning the first things I have proposed to you, if you have anything to say, go ahead and speak.'

19.8 | Καὶ ὁ Πέτρος· ἐπειδὴ τολμᾶν ἡμᾶς ἀναγκάζεις, τὰς τοῦ Θεοῦ τέχνας ἀκριβῶς ἐφευρόντας λέγειν, καὶ ταῦτα ἀνθρώπους τοὺς μὴδὲ τῶν ὁμοίων τὰς τέχνας ἀκριβῶσαι δυναμένους, διὰ τοῦν τοὺς παρεστῶτας, ἀντὶ τῆς εὐσεβεστάτης σιγῆς, περὶ ὧν θέλεις διαλεχθῆσομαι. συνομολογῶ σοι εἶναι τινὰ κακίας ἡγεμόνα, [οὗ] τὴν γένεσιν γραφὴ οἷτε ἀληθὲς, οὔτε ψευδὲς εἰπεῖν ἐτόλμησεν. πλὴν συνδιαπορήσωμεν πολλαχῶς τὸ πῶς γέγονεν, εἵπερ γέγονεν, καὶ τῶν δοκούντων τὸ εὐφημότερον ἐλώμεθα, ἐπεὶ ἐκ τῶν εἰκότων λαμβάνεται τοῦτο βεβαίως, ὃ μὲν ὅτι Θεῷ τὸ εὐφημώτερον δοῦναι πρέπει, ταύτῃ μᾶλλον, πασῶν ὑπονοιῶν καθαρθισῶν, καὶ ἄλλης ἱκανῆς καὶ ἀκινδυνότερας παρακειμένης ὑποψίας. πλὴν ἥδη σοι πρὸ τῆς ζητήσεως ὑπισχνοῦμαι, ὅτι πᾶσα ὁδὸς ζητήσεως ἄμεμπτον αὐτὸν μόνον δύναται δεῖξαι τὸν Θεόν.

19.8 | And Peter said: 'Since you force us to dare to speak accurately about the works of God, and these things are said by people who cannot even accurately express the works of those like them, I will discuss what you want instead of the most pious silence, in front of those present. I agree that there is a leader of evil, but no one has dared to say whether its origin is true or false. However, let us consider in many ways how it came to be, if it indeed came to be, and let us choose the most honorable of the opinions, since this is certainly taken from what is likely. It is fitting to give the most honorable view to God, especially when all suspicions are cleared away, and when there is another sufficient and less dangerous suspicion nearby. But I already promise you, before the inquiry, that every path of investigation can only show the blameless God.'

19.9 | Πλὴν, ὥς ἔφης, ὁ πονηρὸς εἰ γενητός ἐστιν, ἢ ὥς ζῶον γεγένηται, ἢ οὐσιωδῶς ὑπ' αὐτοῦ προβέβληται, ἢ ἔξω κέκραται, ἢ τῇ κράσει συμβέβηκεν αὐτοῦ ἢ προαίρεσις, ἢ ἄνευ κράσεως καὶ Θεοῦ βουλῆς συνέβη γενέσθαι ἐξ οὐκ ὄντων, ἢ ὑπὸ Θεοῦ, [ἢ] μηδαμοῦ μηδαμῶς γέγονεν, ἢ ἐκτὸς ἦν Θεοῦ ἢ ὕλη ἔμψυχος οὖσα ἢ ἄψυχος ὅθεν γέγονεν, ἢ ἑαυτὸν δημιουργήσας, ἢ ὑπὸ Θεοῦ γεγονώς, ἢ τῶν πρὸς τί ἐστιν, ἢ αἰεὶ

19.9 | But, as you said, if the evil one exists, whether he has come to be as a living being, or has been projected by him, or is outside, or if his choice has happened due to his nature, or if he has come to be without a mixture and the will of God from nothing, or if he has been created by God, or if he has come to be from nowhere, or if the material was outside of God, being either living or non-living from where it came, or

ἦν, εἰπεῖν γὰρ αὐτὸν μὴ εἶναι οὐ δυνάμεθα, συνωμολογήσαμεν γὰρ αὐτὸν ὑπάρχειν. καὶ ὁ Σίμων· καλῶς πάσας αὐτοῦ τὰς ὁδοὺς διεῖλες, τὸ κεφάλαιον αὐτοῦ. λοιπὸν ἐμόν ἐστι τὴν διαίρεσιν ἀνακρίναντα δεῖξαί σοι τὸν δημιουργὸν ὑπὸ μέμψιν ὄντα. σοῦ δὲ ἔργον ἀποδεῖξαι αὐτόν, ὥς ὑπέσχησαι, πάσης μέμψεως ἐκτὸς ὄντα. θαυμάζω δὲ εἰ δυνήσῃ. πρῶτον μὲν γὰρ ὁ πονηρὸς, εἰ ἀπὸ τοῦ Θεοῦ ζῶν γεγένηται, ἀκολούθως τῆς αὐτῆς τοῦ προβάλλοντος κακίας τυγχάνει. καὶ [ὁ Πέτ]ρος· οὐ πάντως, ὁρῶμεν γὰρ πολλοὺς τῶν ἀνθρώπων ἀγαθοὺς ὄντας, καὶ [κακ]οὺς γεννήσαντας, ἄλλους δὲ [κακ]οὺς ὑπάρχοντας, καὶ ἀγαθοὺς ἐσχηκότας, ἑτέρους δὲ κακοὺς ὄντας, καὶ ἀγαθοὺς προβάλλοντας, ἄλλους δὲ ἀγαθοὺς ὑπάρχοντας, καὶ κακοὺς τε καὶ ἀγαθοὺς τεκνῶσαντας. αὐτίκα γοῦν ὁ πρῶτος δημιουργηθεὶς ἄνθρωπος ἐγέννησεν τὸν ἄδικον Κάϊν καὶ τὸν δίκαιον Ἄβελ. πρὸς ταῦτα ὁ Σίμων ἔφη· ἀνοήτως ποιεῖς περὶ Θεοῦ διαλεγόμενος ἀνθρωπίνους χρώμενος παραδείγμασιν. καὶ ὁ Πέτρος· σὺ οὖν ἡμῖν λέγε περὶ Θεοῦ, ἀνθρωπίνους μὴ χρώμενος παραδείγμασιν, μετὰ τοῦ μέντοι νοηθῆναι δύνασθαι τὰ λεγόμενα· ἀλλ’ οὐ δυνήσῃ.

if he created himself, or if he was created by God, or what he is towards something, or if he always existed, for we cannot say that he does not exist, for we have agreed that he exists. And Simon said: 'You have well divided all his ways, the main point of it. Now it is my job to show you the creator as being blameworthy. But it is your task to prove him, as you promised, to be free from all blame. I wonder if you can do it. For first, if the evil one has come to be as a living being from God, then he is following the same source of evil. And Peter said: 'Not necessarily. For we see many people who are good, and they have given birth to bad ones, while others are bad and have good ones, and some are good and have produced bad ones, and others are good and have produced both bad and good. Indeed, the first created man gave birth to the unjust Cain and the just Abel.' To this, Simon said: 'You speak foolishly about God, using human examples.' And Peter said: 'Then you tell us about God, not using human examples, but with the understanding that one can grasp what is said; but you will not be able to.'

19.10 | Αὐτίκα γοῦν τί τὴν ἀρχὴν ἔλεγες; εἰ ἐκ Θεοῦ ὁ πονηρὸς γεγένηται, τῆς αὐτῆς αὐτῷ ὦν οὐσίας, καὶ πονηρὸς ἐστίν. ἐμοῦ δὲ δείξαντος οὐ[ξ οὗ] περ αὐτὸς ἔδωκας παραδείγματο[ς], ὅτι ἐξ ἀγαθῶν κακοὶ γίνονται καὶ ἐκ κακῶν ἀγαθοὶ, οὐ παρεδέξω, ἀνθρώπινον φήσας εἶναι τὸ παράδειγμα. ὅθεν καὶ νῦν ἐγὼ οὐδὲ τὸ γεγεννησθαι Θεὸν παραδέχομαι, ὅτι τὸ γεννᾶν ἀνθρώπων ἐστίν, οὐ Θεοῦ. ἀλλ’ οὔτε ἀγαθὸς ἢ κακός, ἢ δίκαιος ἢ ἄδικος εἶναι δύναται ὁ Θεός, οὔτε μὴν φρόνιμος ἢ ζῶν ἢ ὅσα ἄλλα ἀνθρώποις προσεῖναι

19.10 | Indeed, what did you say about the beginning? If the evil one has come to be from God, then he is of the same essence and is evil. But since you have shown that from good come bad and from bad come good, I will not accept this, saying it is a human example. Therefore, I do not accept that God was generated, since generating is a human act, not a divine one. But neither can God be good or evil, just or unjust, nor wise or a living being, or anything else that belongs to humans. For such things belong to humans. And if we should not give God

δύναται· ἀνθρώπων γὰρ τὰ τοιαῦτα. καὶ εἰ μὴ χρὴ ζητοῦντας περὶ Θεοῦ διδόναι αὐτῷ τὰ ἀνθρώποις προσόντα καλὰ, οὐδέν ἐστιν τοῦ λοιποῦ νοεῖν ἢ λέγειν, ἢ τοῦτο μόνον ζητεῖν, τὸ τῆς προαιρέσεως αὐτοῦ, ἣν αὐτὸς συνεχώρησεν ἡμῖν νοεῖν, ὅπως κρινόμενοι ἀναπολόγητοι ὦμεν περὶ ὧν γνόντες οὐκ ἐφυλάξαμεν.

the qualities that belong to humans, there is nothing left to think or say, except to seek only his choice, which he has allowed us to understand, so that we may be judged without excuse for what we have known but did not keep.

19.11 | Καὶ ὁ Σίμων ἀκούσας ἔφη· οὐ δυσωπήσεις με, περὶ τῆς οὐσίας αὐτοῦ σιωπήσαντα περὶ τῆς προαιρέσεως αὐτοῦ ζητεῖν μόνης. ἔστιν γὰρ περὶ τῆς οὐσίας αὐτοῦ καὶ νοεῖν καὶ λέγειν, λέγω δὴ ἀπὸ τῶν ἀνθρώποις προσόντων καλῶν. οἷον πρόσεστιν ἀνθρώπῳ τὸ ζῆν καὶ τὸ τεθνάναι, ἀλλὰ τῷ Θεῷ οὐ τὸ τεθνάναι, ἀλλὰ τὸ ζῆν, καὶ τὸ ζῆν αἰωνίως. ἔτι μὴν πρόσεστιν ἀνθρώποις τὸ κακοῖς εἶναι καὶ ἀγαθοῖς, τῷ δὲ Θεῷ τὸ ἀσυγκρίτως ἀγαθῷ εἶναι. καὶ ἵνα μὴ εἰς πολὺ μηκύνω τὸν λόγον, τῶν προσόντων ἀνθρώποις τὰ κρεῖττονα αἰωνίως πρόσεστιν τῷ Θεῷ. καὶ ὁ Πέτρος ἔφη· λέγε μοι, Σίμων, πρόσεστιν ἀνθρώποις γεννᾶν κακοὺς καὶ ἀγαθοὺς, καὶ ποιεῖν κακὰ καὶ ἀγαθὰ; καὶ ὁ Σίμων ἔφη πρόσεστιν. καὶ ὁ Πέτρος ἔφη ἐπεὶ οὕτως ἔφη, τῶν ἀνθρώποις προσόντων τὰ κρεῖττονα ἀπονέμειν δεῖ τῷ Θεῷ· ἀνθρώπων γεννώντων κακοὺς καὶ ἀγαθοὺς, ὁ Θεὸς ἀγαθοὺς μόνους γεννῆσαι δύναται, ἔτι τε τῶν ἀνθρώπων [ποιούν]των κακὰ καὶ ἀγαθὰ, αὐτὸς μόνος ἀγαθὰ ποιῶν τέρεται. οὕτως π[ερ], ἢ οὐ, διὰ τῶν ἀνθρώποις προσόντων καλ[ῶν] εὐλογόν ἐστιν ἀπονέμειν αὐτῷ τὰ κρεῖττονα; καὶ οὕτως πάντων καλῶν μόνος ἐστὶν αἴτιος.

19.11 | And Simon, hearing this, said: 'You will not make me silent, seeking only his choice while I remain quiet about his essence. For it is possible to think and speak about his essence, and I indeed speak from the good qualities that belong to humans. For a human has life and death, but for God, there is no death, only life, and eternal life. Moreover, it is possible for humans to be bad or good, but for God, it is impossible to be anything but absolutely good. And to not make my speech too long, the greater qualities that belong to humans belong even more to God. And Peter said: 'Tell me, Simon, is it possible for humans to give birth to both bad and good, and to do bad and good things?' And Simon said: 'It is possible.' And Peter said: 'Since you said this, it is necessary to give the greater qualities that belong to humans to God. Since humans give birth to both bad and good, God can only give birth to good ones, and he alone delights in doing good things. So, is it reasonable to assign him the greater qualities based on the good qualities that belong to humans? And thus, he alone is the cause of all good things.'

19.12 | Καὶ ὁ Σίμων· οὐκοῦν εἰ ὁ Θεὸς

19.12 | And Simon said: 'If God is the only

μόνων τῶν καλῶν αἰτίος ἐστίν, τοῦ λοιποῦ τί ἐστίν νοεῖν, ἢ ὅτι τὸν πονηρὸν ἑτέρα τις ἐγέννησεν ἀρχή, ἢ ἄρ' ἀγέννητόν ἐστιν. καὶ ὁ Πέτρος· οὔτε ἑτέρα τις νύναμις ἐγέννησεν τὸν πονηρὸν, οὔτε ἀγέννητόν ἐστιν τὸ κακὸν, ὡς ἐπὶ τέλει δείξω· νῦν γὰρ ἀποδείξαί μοι πρόκειται, ὡς ἀπ' ἀρχῆς ὑπεσχόμην, ὅτι κατὰ πάντα τρόπον ὁ Θεὸς ἄμεμπτός ἐστιν. δεδώκαμεν οὖν ὅτι ὁ Θεὸς τῶν ἀνθρώποις προσόντων τὰ κρείττονα ἀσυγκρίτως ἔχει. διὸ καὶ ἐνδέχεται αὐτὸν προβολέα γενέσθαι τῶν τεσσάρων οὐσιῶν, θερμοῦ τε καὶ ψυχροῦ, ὑγροῦ τε καὶ ξηροῦ. [ἔφ]υ μὲν ὡς πρῶτα ἀπλᾶ καὶ ἀμιγῇ [ῥντ]α πρὸς οὐθὲν ἕτερον ἔχειν τὴν ὁρε[ξι]ν, προβληθέντα δὲ ὑπὸ τοῦ Θεοῦ [κ]αὶ ἔξω κραθέντα γενέσθαι ζῶον, προαίρεσιν ἔχον ὀλοθρεῦσαι κακοὺς. καὶ οὕτως ἐξ αὐτοῦ πάντων γεγεννημένων, ὁ πονηρὸς οὔτε ἄλλοθεν ἐστίν, οὔτε ἀπ' αὐτοῦ τοῦ πάντα πεποιηκότος Θεοῦ τὴν κακίαν εἴληφεν, παρ' ᾧ ὑπάρχειν ἀδύνατόν ἐστιν, ὅτι αἱ μὲν οὐσίαι ὡς ἕτεραι οὔσαι, πεφλοκρινημέναι ἐξ αὐτοῦ προβέβληνται, καὶ ἔξω αὐταῖς κραθείσαις ὑπὸ τῆς αὐτοῦ τέχνης βουλήσει συμβέβηκεν ἢ πρὸς τὸν τῶν κακῶν ὄλεθρον ἐπιθυμία· ἀγαθοὺς δὲ ἢ συμβεβηκυῖα κακία ὀλοθρεῦσαι οὐ δύναται, οὐδ' εἰ βουληθείη, νόμῳ γὰρ κατὰ τῶν ἀμαρτανόντων ἔχει ἐξουσίαν. ἀγνοῶν οὖν τὰ ἕκαστα τῶν τρόπων τὴν κατ' αὐτῶν λαμβά [νει ἐμ] πειρίαν, καὶ διελέγξας τιμωρ [εἶ. καὶ ὁ Σί] μων ἔφη· δυνατὸς οὖν ὑπάρχ[ων συγ]κρινᾶν τὰ στοιχεῖα, καὶ ποιεῖν κρᾶ[σιν] πρὸς ἃς βούλεται γενέσθαι προ [αιρέ]σεις, διὰ τί μὴ ἀγαθῶν προαιρ [ετικὴν] ἐποίει τὴν ἐκάστου κρᾶσιν;

cause of good things, then what is there to think about, or is there another source that generated the evil one, or is he ungenerated?' And Peter said: 'Neither is there another power that generated the evil one, nor is evil ungenerated, as I will show in the end. For now, I must demonstrate, as I promised from the beginning, that God is blameless in every way. Therefore, we have established that God possesses the greater qualities that belong to humans without comparison. Thus, it is possible for him to be the source of the four elements: hot and cold, wet and dry. I say that as the first simple and pure beings have no desire for anything else, when they were projected by God and became living beings, they have the choice to destroy the bad. And so, from all that has been generated, the evil one is neither from elsewhere nor has he received his evil from God, who has made everything, since it is impossible for him to exist without God. The essences, being different from one another, have been chosen from him, and when they were held outside by his craftsmanship, the desire for the destruction of the bad came to be. But the evil that has occurred cannot destroy the good, even if it wanted to, for it has authority only over those who sin. Therefore, being ignorant of the various ways, it takes its chance against them and punishes them. And Simon said: 'Then, being able to mix the elements, and to create a mixture according to whichever choices he wants, why does he not create a mixture of good choices for each one?'

19.13 | Καὶ ὁ Πέτρος· νῦν ἡμῖν ὁ λόγος πρόκειται, πῶς ἐγένετο ὁ πονηρὸς, εἵπερ γέγονεν, καὶ ὑπὸ τίνος· τὸ δὲ εἰ ἀμέμπτως,

19.13 | And Peter said: 'Now we must discuss how the evil one came to be, if he indeed came to be, and by whom. As for

ὁπότεν διεξιῶ τὸν νῦν ἡμῖν προκείμενον λόγον· πότε τὸ πῶς καὶ διὰ τί ἐγένετο δεῖξω, καὶ ὅτι ἄμεμπτος ὁ πεποιηκὼς πληροφορήσω. πλὴν ἔφαμεν ὑπὸ Θεοῦ προβεβλῆσθαι τέσσαρας οὐσίας. καὶ οὕτως βουλῇ τοῦ συγκρίναντος συμβέβηκεν ὡς ἠθέλησεν ἡ τῶν κακῶν προαίρεσις. εἰ γὰρ παρὰ τὴν προαίρεσιν αὐτοῦ ἢ ἐξ ἄλλης τινὸς οὐσίας ἢ καὶ προφάσεως [συμβε]βήκει, οὐκ ἦν ἂν τῷ Θεῷ τὸ τῆς [κράσε]ως βέβαιον· μήπως αὐτοῦ μὴ βουλομένου ἡγεμόνες αἰεὶ κακίας συμβή[σων]ται προσπολεμοῦντες αὐτοῦ τοῖς [βουλ]ήμασιν. ἀλλὰ ταῦτα οὕτως ἔχειν ἀδύνατον. οὐδὲν γὰρ ζῶν καὶ ταῦτα ἡγεμονικὸν ἐκ συμβεβηκότος γενέσθαι δύναται· ἀνάγκη γὰρ πᾶν τὸ γινόμενον ὑπὸ τινος γίνεσθαι.

19.14 | Καὶ ὁ Σίμων· τί δὲ εἰ ὕλη αὐτῷ σύγχρονος οὔσα καὶ ἰσοδύναμος ὡς ἐχθρὰ προβάλλει αὐτῷ ἡγεμόνας, ἐμποδίζοντας αὐτοῦ τοῖς βουλήμασιν. καὶ ὁ Πέτρος· εἰ αἰδῖός ἐστιν ἡ ὕλη, οὐδὲ ἐχθρὰ τινός ἐστιν, τὸ γὰρ αἰεὶ ὄν καὶ ἀπαθὲς ἐστιν, ἀπαθὲς δὲ ὄν μακάριον ἐστιν, μακάριον δὲ ὄν ἐχθρας δεκτικὸν γενέσθαι οὐ δύναται, αἰδῖω κτίσει στερηθῆναι τινος μὴ πεφοβημένη. πῶς δὲ οὐχὶ μᾶλλον ἀγαπᾷ τὸν δημιουργὸν ἡ ὕλη, ὁπότε*

whether he was created blamelessly, I will explain the current topic we have before us. I will show how and why he came to be, and that the creator is blameless. However, we have said that four elements were projected by God. And thus, it has happened according to the will of the one who compares, as the choice of evil desired. For if it happened outside of his choice, or from some other essence or pretext, it would not be certain for God regarding the mixture. Perhaps, if he did not want it, leaders of evil would always arise, opposing his will. But it is impossible for things to be this way. For nothing living can arise from mere chance; everything that happens must happen under some cause.

19.14 | "And Simon said: 'What if the material is eternal and equal to him, presenting enemies that hinder his will?' And Peter said: 'If the material is eternal, it is not an enemy. For what is always existing and unfeeling is unfeeling, and what is unfeeling is blessed. And what is blessed cannot become receptive to hatred; it cannot be deprived of anything by an eternal creation that is not afraid. How then could the material not love the creator even more?'"

Indexes

The person and place indices have been generated based on named entity recognition of the Greek text. As the text was translated, person names and place names were algorithmically identified in the text using the machine learning (ML) model `UGARIT/grc-ner-xlmr`.

Entries are sorted by transliteration, with the Greek form of the name in parentheses.

Locations in the text are referred to using *book-section-paragraph* citations, which are standard for editions of this work. Some people or places will have more than one entry as the entries are based on forms found in the Greek text, which may be inflected or have varying accentuation. The transliterated form found in these indices may also be different than the spelling of the person or place name as it is rendered in the text. On the whole, despite these infelicities, it seemed better to be able to include person and place indices even if the names are not in complete agreement with the text of the translation.

The index of Bible references is generated based on a sentence-level semantic similarity analysis that semantically compared this translation of *Ὁμίλαι* to the text of the Bible. The analysis was performed using the model `sentence-transformers/LaBSE`. Where areas of the translation were found to be highly similar to particular Bible verses, an association was made and recorded in the index. Due to the automated nature of this index, there will be associations with references that, while similar, are not direct allusions or quotations. As with the person and place indices, it seemed better to include this index despite its shortcomings.

Index of Persons

ABG Samareus (ΑΒΓ Σαμαρεύς): 1.15

Abel (Ἀβέλ): 2.16; 3.26

Abraham (Ἀβραάμ): 2.16; 2.52; 3.43; 3.55; 17.4; 17.17

Acherusian; Ares (Ἄρης): 5.23; 6.21

Achilles (Ἀχιλλεύς): 5.15; 6.22

Achilleu (Ἀχιλλεὺ): 6.14

Acrisius (Ἀκρίσιος): 5.13

Adam (Ἀδάμ): 2.52; 3.39; 3.42; 16.6

Adme (Ἀδμή): 5.15

Adonis (Ἄδωνις): 6.9

Aeacus (Αἰακός): 5.13

Aegina (Αἴγινα): 5.13

Aeneas (Ἀνανίας): 2.1

Aggai (Ἀγγαῖος): 2.1

Aimon (Αἴμων): 5.15

Akus (Ἀκός): 3.73; 12.1

Alcmena (Ζήθος): 5.13

Alcmene (Ἀλκμήνη): 5.17

Alkibiades (Ἀλκιβιάδης): 5.18

Alkme (Ἀλκμή): 5.13

Amphion (Ἄμφιος): 5.13

Amphitrite (Ἀμφιτρίτη): 5.17

Amphitryon (Ἀμφιτρύων): 5.13

Amyclas (Ἀμύκλα): 5.15

Annoubios (Ἀννούβιος): 14.11

Anoubion (Ἀνουβίων): 6.1

Anoubionos (Ἀνουβίωνος): 6.1

Antichrist (Ἀντίχριστος): 2.17

Antiope (Ἀντιόπη): 5.13

Antisthenes (Ἀντισθένης): 5.18

Antonius (Ἄντωνιος): 2.22

Aphrodite (Ἀφροδίτη): 4.16; 5.18; 5.23;
6.2; 6.9; 6.13; 6.15; 6.21

Apis (Ἄπις): 10.16

Apollo (πλούτωνός, Ἀπόλλων,
Ἀπόλλωνη): 4.15; 5.14; 6.10

Apollon Kinourou (Ἀπόλλων Κινύρου):
5.15

Appion; Appius; Anubion (Ἀππίων): 4.6;
4.7; 4.8; 4.23; 4.24; 5.1; 5.2; 5.3; 5.5; 5.7;
5.8; 5.9; 5.20; 5.27; 5.28; 5.29; 5.30; 6.1;
6.11; 6.26; 7.5; 7.9

Appis (Ἀππίς): 6.14

Aquila; Akylas (Ἀκύλας): 2.22; 2.27;
2.31; 4.1; 8.3; 12.1; 13.1; 13.3; 13.6; 13.11

Arcadia (Ἀρκάς): 5.17

Aria (Ἀριά): 5.17

Aristippus (Ἀρίστιππος): 5.18

Arkas . Eyro (Ἀρκάς . Ἐυρώ): 5.13

Artemis (Ἄρτεμις): 6.9

Asclepius (Ἀσκληπιός): 5.13; 6.21; 6.22

Asklepios Ippolytos (Ἀσκληπιός
Ἰππόλυτος): 5.15

Athena (Ἀθήνη): 6.9; 6.15

Athena; Athens (Ἀθῆναι): 6.15; 12.9;
12.16; 14.7

Atheno (Ἀθηνό): 6.1

Athenodorus; Athenodoros
(Ἀθηνόδωρος): 4.6; 6.1; 6.26; 7.9; 16.1

Atlas (Ἄτλας): 5.22

Autarkes (Αὐτάρκης): 3.8

Autos (Αὐτός): 2.20

Barnabas (Βαρνάβας, Βαρναβᾶς): 1.13;
1.15; 1.16

Barnos (Βαρνός): 1.9; 1.13; 1.16; 2.4

Beirut (Βηρυτός): 7.9; 8.1

Beniam (Βενιαμ): 2.1

Bernike Iestes (Βερνίκη Ἰέστης): 3.73

Bragchos Tymnias (Βράγχος Τυμνίας):
5.15

Cadmus (Κάδμος): 5.14

Caesar; Caesars (Καῖσαρ): 9.21; 10.14;
10.15; 10.24; 12.8; 14.6; 14.10

Callisto (Καλλιστώ): 5.13; 5.17

Castor (Κάστωρ): 5.17

Chonos (Χώνος): 5.15

Christ (Χριστ): 16.16

Christ; God (Χριστός): 2.22; 3.20; 3.60;
3.65; 3.66; 3.70; 3.72; 16.14; 18.13

Chrysippus (Χρύσιππος): 5.18

Chrysus (Χρύσος): 5.15

Clement (Κλήμη, Κλήμης, Κλήμες, Κλήμεντ): 1.1; 1.17; 2.4; 2.12; 2.18; 2.27; 2.32; 2.36; 2.40; 2.45; 2.47; 3.1; 4.1; 4.7; 6.1; 8.3; 12.4; 12.6; 12.21; 12.23; 12.25; 12.33; 13.1; 13.2; 13.5; 14.8; 14.9; 15.4; 15.9

Crius (Κρῖος): 6.2

Cronios (Κρόνιος): 5.13

Cronus (Κρόνος): 4.16; 4.24; 5.13; 5.23; 6.2; 6.5; 6.7; 6.12; 6.13; 6.21

Cyparissus (Κυπάρισσος): 5.15

Cypris (Κύπρις): 5.13

Danaus (Δαναός): 5.6

Danaë (Δανάης, Δανάη): 5.13; 5.17

Daphne (Δαφνίς): 5.15

David (Δαβίδ): 18.13

Demeter (Δημήτηρ): 4.16; 6.2

Despotes (Δεσπότης): 3.72

Deucalion (Δευκαλίων): 2.16

Dikaioi (Δίκαιοι): 12.32

Diogenes Laidi (Διογένης Λαΐδι): 5.18

Dionu (Διονύ): 5.23

Dionysus; Uranus (διά): 6.2; 6.23

Dionysus; Zeus; God (Ζεύς): 4.15; 4.16; 5.11; 5.12; 5.15; 5.17; 5.19; 5.23; 5.24; 6.7; 6.8; 6.10; 6.12; 6.14; 6.20; 6.23

Dosithius (Δωσίθεος, Δωσιθέας, Δωσίθης): 2.24

Dryops (Δρύοψ): 5.15

ERON (ΕΡΩΝ): 5.10

Ebe (Ἠβη): 5.12

Ebraios Mouses (Ἑβραῖος Μωυσῆς): 8.5

Echthes (Ἐχθές): 5.2

Efaistos Peleus (Ἥφαιστος Πηλεΐδης): 5.15

Eido (Εἶδω): 17.7

Eime (Εἶμη): 5.13

Elene Los (Ἑλένη Λός): 5.17

Elis (Ἠλῖς): 2.17

Elissai (Ἑλισσαῖ): 2.1

Emazo Theos (Ἠμάζω Θεός): 16.17

Emmanuel (Ἑμμανουήλ): 16.14

Enoch (Ἐνώχ): 17.4

Epakouo (Ἐπακούω): 5.27

Epicurus (Ἐπίκουρος): 4.6; 13.7

Eraklees (Ἡρακλῆς): 5.13; 5.15; 6.16

Erakles (Ἡρακλῆς, Ἡρακλῆς): 4.15; 5.17; 6.22

Eris (Ἔρις): 6.15

Ermes Perseus (Ἑρμῆς Περσεΐδης): 5.15

Erotos (Ἔρωτος): 5.10

Esaios (Ἠσαῖος): 18.15

Esau (Ἠσαῦ): 2.16

Esi (Ἠσί): 6.3

Euryale (Εὐρυάλη): 5.17

Eurymedusa (Εὐρυμεδέω): 5.13

Eurystheus (Εὐρυσθεΐδης): 5.15

Faneros (Φανερός): 1.14
Fanes (Φανής): 6.12
Farao (Φαραώ): 16.14; 17.17
Farisais (Φαρισαίς): 18.3
Fau (Φαῦ): 14.8; 14.9; 14.10
Fausti (Φαυστί): 13.6; 13.7; 13.11; 14.1; 14.8; 14.9
Faustiniano (Φαυστινιανό): 14.8
Faustinianos (Φαυστινιανός): 13.1
Faustinos (Φαυστίνος): 13.1; 13.9
Feidias (Φειδίας): 12.12
Filokte (Φιλοκτή): 5.15
Fogors (Φογόρς): 3.47
Fois (Φοῖς): 5.18
Forbas (Φόρβας): 5.15
Fos (Φός): 5.13
Ganyme (Γανυμή): 4.16; 5.17
God; Gods; Lord; Christ (Θεός): 1.2; 1.4; 1.6; 1.7; 1.8; 1.9; 1.11; 1.12; 1.14; 1.15; 1.17; 1.18; 1.21; 1.22; 2.9; 2.10; 2.12; 2.13; 2.14; 2.15; 2.16; 2.21; 2.22; 2.25; 2.27; 2.28; 2.36; 2.37; 2.38; 2.39; 2.40; 2.41; 2.42; 2.45; 2.47; 2.48; 2.49; 2.50; 2.51; 3.2; 3.3; 3.4; 3.5; 3.6; 3.8; 3.9; 3.10; 3.11; 3.17; 3.20; 3.21; 3.26; 3.29; 3.30; 3.32; 3.34; 3.36; 3.37; 3.38; 3.39; 3.40; 3.41; 3.43; 3.45; 3.46; 3.47; 3.48; 3.50; 3.52; 3.55; 3.56; 3.57; 3.58; 3.59; 3.62; 3.64; 3.66; 3.68; 3.70; 4.1; 4.14; 4.22; 4.23; 5.26; 5.27; 6.23; 7.1; 7.2; 7.3; 7.4; 7.6; 7.7; 7.8; 7.9; 7.11; 7.12; 8.4; 8.6; 8.7; 8.9; 8.10; 8.11; 8.12; 8.15; 8.17; 8.18; 8.20; 8.24; 9.1; 9.2; 9.3; 9.4; 9.5; 9.9; 9.10;

9.11; 9.19; 9.20; 9.21; 9.22; 9.23; 10.2; 10.3; 10.4; 10.5; 10.6; 10.7; 10.10; 10.13; 10.14; 10.15; 10.17; 10.18; 10.19; 10.21; 10.24; 10.25; 10.26; 11.4; 11.5; 11.7; 11.8; 11.9; 11.10; 11.11; 11.12; 11.13; 11.15; 11.16; 11.21; 11.22; 11.23; 11.24; 11.25; 11.26; 11.27; 11.28; 11.29; 12.3; 12.4; 12.5; 12.7; 12.13; 12.24; 12.27; 12.29; 12.31; 12.33; 13.4; 13.10; 13.11; 13.13; 13.15; 13.16; 13.17; 13.19; 13.20; 13.21; 14.5; 14.12; 15.4; 15.7; 15.11; 16.4; 16.5; 16.6; 16.7; 16.8; 16.9; 16.10; 16.11; 16.12; 16.13; 16.14; 16.15; 16.16; 16.18; 16.19; 16.20; 16.21; 17.3; 17.5; 17.7; 17.8; 17.9; 17.10; 17.11; 17.12; 17.17; 17.18; 17.20; 18.1; 18.4; 18.10; 18.13; 18.14; 18.15; 18.18; 18.19; 18.20; 18.22; 19.1; 19.3; 19.4; 19.6; 19.7; 19.8; 19.9; 19.10; 19.11; 19.12; 19.13

God; Tantalus (Τάνταλος): 1.4; 5.22

Gomo (Γομό): 3.31

Ham (Χάμ): 9.3

Hector (Ἑκτωρ): 6.22

Helena (Ἑλένη): 2.23; 2.25

Hera (Ἥρα): 4.16; 5.12; 6.8; 6.9; 6.15

Hermaphroditus (ἑρμαφροδίτου): 5.15

Hermes (Ἑρμῆς): 5.23; 6.15; 6.21

Homer (Ὅμηρος): 6.3

However (Ἥφαιστος): 5.12; 9.6

Hylas (Ἵλῃ): 5.15

Iako (Ἰακώ): 18.17

Iapetus (Ἰαπετός): 6.2

Iesous Christos (Ἰησοῦς Χριστός): 4.5; 17.8

Indeed (ἥλιος): 5.23; 6.21

Iokos (Ἰοκός): 5.15

Ioudaios Theos (Ἰουδαῖος θεός): 16.7

Iouste (Ἰούστη): 2.19

Isaac (Ἰσαάκ): 2.16; 3.55; 17.4

Isaiah (Ἠσαΐα, Ἠσαΐας): 18.15; 18.18

Ismael (Ἰσμαήλ): 2.16

Israe (Ἰσραή): 18.4; 18.17

Israel (Ἰσραήλ): 2.19; 3.57; 18.17; 18.18

Ixion (Ἰξίων): 1.4; 5.22

Jacob (Ἰακώβ): 2.16; 2.52; 3.55; 17.4

James (Ἰάκωβος): 11.35

Jeremiah (Ἰερεμίας): 18.4

Jesus (Ἰησοῦς): 2.17; 2.23; 3.49; 3.54; 3.58; 8.5; 8.6; 8.7; 17.5; 17.6; 17.14; 17.19; 18.1; 18.11; 18.14; 18.15

John (Ἰωάννης): 2.23; 2.24

Jonah (Ἰωνᾶς): 11.33

Joseph (Ἰωσήφ): 17.17

Justice (δίκη): 5.17

Kago (Κάγώ): 2.50; 4.6; 5.6; 12.5

Kais (Καῖς): 2.16

Knowing (Εἰδώς): 10.11

Ko (Κώ): 6.2

Kore (Κόρη): 6.9

Kronos ouranos (Κρόνος οὐρανός): 6.2

Kurio (Κύριο): 16.7

Lamentations (Θρήνος): 18.4

Laonis (Λαόνις): 5.15

Lazarus (Λάζαρος): 2.1

Lord (Κύριος, Ὁρθρος): 10.5; 13.1; 15.1; 16.1; 18.1

Love; Herse (ἔρως): 5.10; 5.11; 5.13

Lyka (Λυκά): 5.13

Manthano (Μανθάνω): 7.3

Maroone (Μαροόνη): 8.8; 11.36

Maroones (Μαροόνης): 11.36

Martys Theos (Μάρτυς θεός): 13.19

Mattidia (Ματτιδία): 13.1

Memory (Μνημοσύνη): 5.14; 6.2

Metis (Μῆτις, Μήτις): 4.16; 5.12; 5.23; 6.7; 6.20

Michaias (Μιχαῖος): 2.1

Minos (Μίνως): 5.11; 5.13; 5.17

Miriam (Μαρία): 17.18

Moreover (Παδάμανθος, Ῥόδος): 5.11; 5.13

Moses (Μωσῆς, Μωϋσῆς, μωϋσῆν, Μωυσεύς, Μωσῆς, Μωυσός): 2.33; 2.38; 2.52; 3.18; 3.44; 3.47; 3.48; 3.53; 3.54; 3.70; 8.5; 8.6; 8.7; 11.22; 11.29; 16.14; 17.4; 18.3; 18.17

Myrmidon . E (Μυρμιδών . Έ): 5.13

Nebro (Νεβρώ): 9.5

Nereid (Νηρεΐς): 6.14

Nereis Thetis (Νηρεΐς Θέτις): 6.14

Nikos (Νικός): 2.1; 2.27; 2.29; 2.30; 2.31;
3.73; 4.1; 8.3; 12.1; 13.1; 13.3; 13.6; 13.7

Nykteus (Νυκτεύς): 5.13

Odrus (Ὀδρύς): 5.15

Okeano (Ὠκεανὸς): 6.2

Orfeus (Ὀρφεύς, Ὀρφεὺς): 5.15; 6.3; 6.6

Orion (Ὠρίων): 5.17

Osiris (Ὅσιρις): 6.9

Ospis (Ὀσπίς): 5.13

Pallas (Παλλάς): 6.9

Pan (Πάν): 5.15

Pargais (Παργαῖς): 5.13

Paris (Πάρις): 6.15

Paros Potnieus (Πάρος Ποτνιεύς): 5.15

Peithes (Πείθης): 2.8

Peleus (Πηλεύς): 6.14

Pelops (Πέλοψ): 5.24

Persefone (Περσεφόνη): 4.16; 5.14

Perseus (Περσεύς): 5.13

Persos (Περσός): 5.17

Pet (Πέτ): 19.9

Peter; Peters (Πέτρος): 1.15; 1.21; 1.22;
2.1; 2.4; 2.5; 2.18; 2.21; 2.33; 2.35; 2.41;
2.47; 2.48; 2.49; 2.50; 2.51; 2.52; 3.1;
3.29; 3.38; 3.40; 3.41; 3.42; 3.47; 3.48;
3.49; 3.50; 3.58; 3.59; 3.64; 4.1; 4.2; 4.3;
4.5; 4.6; 4.7; 6.26; 7.1; 7.5; 7.6; 7.8; 7.9;
7.10; 8.1; 8.2; 8.3; 8.4; 8.8; 8.24; 9.1; 10.1;
10.3; 10.17; 10.26; 11.1; 11.11; 11.36;
12.3; 12.6; 12.7; 12.8; 12.11; 12.12; 12.13;

12.14; 12.19; 12.20; 12.21; 12.22; 12.23;
12.24; 12.25; 12.26; 12.27; 12.28; 12.29;
12.31; 12.33; 13.1; 13.2; 13.3; 13.4; 13.5;
13.6; 13.8; 13.9; 13.10; 13.11; 13.12;
13.13; 13.20; 14.1; 14.2; 14.8; 14.9; 14.10;
14.11; 14.12; 15.1; 15.2; 15.3; 15.5; 15.6;
15.7; 15.8; 15.9; 15.10; 15.11; 16.1; 16.3;
16.4; 16.5; 16.7; 16.8; 16.10; 16.12; 16.13;
16.15; 16.16; 16.18; 16.19; 16.21; 17.1;
17.2; 17.3; 17.6; 17.14; 17.15; 17.16; 18.1;
18.2; 18.3; 18.5; 18.6; 18.7; 18.8; 18.9;
18.10; 18.11; 18.12; 18.13; 18.15; 18.21;
18.22; 18.23; 19.1; 19.2; 19.3; 19.4; 19.5;
19.6; 19.7; 19.8; 19.11; 19.12; 19.13;
19.14

Petros Iesous (Πέτρος Ἰησοῦς): 17.4

Petros Nikos (Πέτρος Νικός): 12.1

Phtha (Φθαούς): 9.6

Pluto (Πλούτων, Πλοῦτος): 5.14; 5.23;
6.2; 6.6; 6.12

Polyphemus (Πολυφήμος): 5.15

Polyxena (Πολυξένη): 6.14

Poseidon (Ποσειδῶν): 4.15; 5.17; 5.23;
6.2; 6.7; 6.12

Poseidon Pelops (Ποσειδῶν Πέλοψ):
5.15

Profetes (Προφήτης): 2.6

Prometheus (Προμηθεύς): 6.2; 6.14

Purhrhon (Πύρρῶν): 13.7

Rhachel (Ῥαχήλ): 2.22

Rhea (Ῥέα): 6.2; 6.5; 6.12

Rheas (Ῥέας): 6.2

Rous (Ρούς): 2.1

Safra (Σαφραῖ): 2.1

Samareus (Σαμαρεύς): 5.2

Samareus Simon (Σαμαρεύς Σίμων): 2.14

Saros (Σαρος): 12.8

Sarpedon (Σαρπηδών): 5.13

Sea (θάλασσα): 5.13

Seeing; Bernice (Βερνίκη): 4.1; 4.6

Selene (σελήνη): 5.23; 6.21

Semele (Σεμέλη): 5.14

Simon; Simons; Tyre (Σίμων): 1.15; 1.22; 2.17; 2.18; 2.20; 2.21; 2.22; 2.23; 2.24; 2.25; 2.28; 2.29; 2.30; 2.31; 2.33; 2.34; 2.35; 2.36; 2.37; 2.39; 2.40; 3.1; 3.2; 3.3; 3.4; 3.10; 3.29; 3.30; 3.38; 3.40; 3.41; 3.42; 3.45; 3.48; 3.49; 3.58; 3.59; 3.73; 4.2; 4.4; 4.5; 4.6; 5.2; 6.26; 7.2; 7.4; 7.5; 7.9; 7.11; 7.12; 8.1; 8.3; 8.9; 13.8; 14.12; 16.1; 16.3; 16.4; 16.5; 16.8; 16.9; 16.11; 16.12; 16.15; 16.16; 16.18; 16.19; 16.20; 16.21; 17.1; 17.6; 17.13; 17.15; 17.20; 18.1; 18.2; 18.3; 18.4; 18.5; 18.6; 18.7; 18.8; 18.9; 18.11; 18.12; 18.14; 18.15; 18.21; 18.22; 18.23; 19.1; 19.3; 19.4; 19.6; 19.7; 19.9; 19.11; 19.12; 19.14

Sisyphus (Σίσυφος): 5.6; 5.22

Socrates (Σωκράτης): 5.18; 5.19

Socratic (Σωκρατικός): 5.18

Sofonios (Σοφώνιος): 2.1

Solomon (Σολομών): 11.33

Stai (Σταί): 3.30

Index of National and Religious Groups

ABG Delfis (ΑΒΓ Δελφίς): 5.17

Stratonis; Straton; Stratons (Στράτων): 1.15; 1.20; 4.1; 13.7

Tandalos Tityos (Τάνταλος Τιτυός): 5.6

Tantalus; Tartarus (Τάρταρος): 1.4; 4.16

Themis (θέμις): 5.17; 6.2

Theo (θεό, θεο): 8.21; 12.7; 16.4

Theon (θεόν): 6.2

Theos Aaro (θεός Ααρών): 17.18

Therefore (Ῥητός): 11.29

Thersos (Θέρσος): 5.15

Thetis (Τηθύς): 6.2

Thomas (Θωμάς): 2.1

Tiberis Kaisar (Τιβερις Καῖσαρ): 1.6

Tityo (Τιτυδ): 5.22

Troilus (Τρωῖλος): 5.15

Uakinthos (Υάκινθος): 5.15

Udrocho (Υδροχό): 5.17

Umenaios (Υμεναῖος): 5.15

Yperion (Υπερίων): 6.2

Zacharias (Ζαχαρίας): 2.1

Zakchai (Ζακχαῖ): 2.1; 2.35; 3.29; 3.63; 3.71; 17.1

Zakynthos (Ζάκυνθος): 5.15

Zeus (Ζεὺς): 6.21

Zeus; Dionysus (Διόνυσος): 4.15; 5.14; 5.15; 5.17; 5.19; 5.23; 6.9; 6.22

Alexandrian (Ἀλεξανδρεὺς): 4.6

Alexandros (Ἀλέξανδρος): 6.22

Athenian (Ἀθηναῖος): 4.6

Babylonians (Βαβυλώνιος): 9.3; 9.6

Berytion (Βηρυτίον): 7.12

Chanani (Χανανῖ): 2.19

Cretans (Κρής): 6.21

Dionysus (διονύσους, Διόνυσός): 5.14; 6.9

Diospolites (Διοσπολίτης): 4.6

Ebrai (Εβραῖ): 1.9

Egyptians; Egyptian; Egypt (Αἰγύπτιος): 2.33; 5.3; 6.23; 9.3; 9.6; 10.16; 10.18; 14.11

Ellen (Ἑλλην): 2.25

Endymione (Ἐνδυμίωνη): 5.14

Ephesus (Ἐφέσιος): 12.19

Epicurean (Ἐπικούρειος): 16.1

Epidauros (Ἐπίδαυρος): 6.21

Ermeo (Ερμέω): 5.14

Farisai (Φαρισαῖ): 3.18; 11.29

Farisaios (Φαρισαῖος): 11.28

Greek (Ἑλληνικός): 4.15

Greeks; Greece; Greek (Ἑλλην): 2.7; 2.9; 4.8; 4.11; 4.12; 4.15; 4.19; 5.9; 5.19; 8.15; 9.4; 11.7; 11.16; 15.4

Hebrews (Εβραῖος): 8.5; 8.6; 8.7; 10.26; 11.35; 18.4

Index of Places

Aides (Ἄιδης): 2.30

Idiotes (Ἰδιώτης): 4.17

Ioudaios (Ἰουδαίος): 1.6

Jew (Ἰουδαῖός): 11.16

Jews; Jew; Jewish (Ἰουδαῖος): 3.38; 4.7; 4.13; 4.24; 5.2; 5.27; 5.28; 5.29; 7.4; 9.16; 11.16; 13.7; 16.5; 16.7; 16.9; 18.13

Judea (Ιουδαία, Ἰουδαία): 1.6; 1.7; 1.8; 1.13; 1.14; 1.15

Karai (Κάρη): 6.21

Makedon (Μακεδών): 6.22

Muses (Μοῦσα): 5.14

Nineui (Νινευῖ): 11.33

Patroklos Opous (Πάτροκλος Ὀπούς): 6.22

Persians (Πέρσης): 9.3; 9.5; 9.6

Rhodos (Ῥόδιος): 6.22

Rhomaïos (Ῥωμαῖος): 1.7; 12.8; 12.9; 12.20; 14.7

Romaïos (Ῥωμαῖος): 1.1

Saddoukaïos (Σαδδουκαῖος): 3.50

Sadducees (Σαδδουκαῖοις): 3.54

Sicilian (Σικελος): 12.19

Sodom (Σόδομα): 3.31; 3.39

Syria (Συρία): 8.3; 11.36; 12.1

Theos Ioudaios (Θεός Ἰουδαῖος): 16.14

Tiberios Kaisar (Τιβέριος Καῖσαρ): 4.7

Alexandria (Ἀλεξάνδρεια): 2.4; 2.22

Antioch; Antaradus (Ἀντιόχεια): 11.36;
12.1; 12.24; 16.1

Aradus (Ἄραδος): 12.12

Athe (Ἀθή): 12.9

Babylus (Βαβυλῶς): 16.13

Bernice (Βερνίκη): 4.4

Beryto (Βηρυτὸ): 7.5

Book; Byblos (Βίβλος): 7.12; 8.1

Caesarea (Καيسάρεια, Καισαρεία): 1.15;
1.20; 4.1; 4.2; 6.26; 12.5; 13.7

Caucasus (Καυκάσιος): 5.23; 6.21

Crete (Κρήτη): 5.23

Cyprus (Κύπρος): 5.23; 6.21

Dodona (Δωδώνη): 4.16; 5.13

Egypt; Asclepius (Αἴγυπτος): 1.5; 2.24;
6.21; 11.6; 18.4

Europa (Εὐρώπη): 5.17

Foinike (Φοινίκη): 3.58; 3.73; 4.1; 11.36;
12.1

Gettheo (Γετθέω): 2.22

Gittheo (Γιτθέω): 1.15

Greece (Ἑλλάς): 5.18

Hesperides (Ἑσπερίς): 6.15

Ierousale (Ἱερουσαλή): 2.22; 11.35

Ilium (Ἴλιος): 6.22

Index of Bible References

Gen 1:1: 2.16; 11.22

Gen 1:5: 2.15

Lakedai (Λακεδαί): 5.18

Laodikeia (Λαοδίκεια): 12.2; 13.1

Maroo (Μαροό): 8.1; 8.8

Mattid (Ματτιδ): 13.20

Mesopotamia (Μεσοποταμίας): 6.21

Neon (Νέων): 3.68

Orthos (Ορθός): 12.1

Palton (Πάλτος): 13.1

Patrae (Πάτραι): 6.21

Portos (Πόρτος): 12.10

Rome (Ρώμη): 12.10; 14.6

Sicily (Σικελία): 5.13

Sidon (Σιδών): 4.6; 6.26; 7.5; 7.6; 7.8; 8.1

Simon; Tyre; Syria (Τύρος): 3.58; 3.73;
4.1; 5.1; 6.1; 6.26; 7.1; 7.5; 8.1; 8.3

Stars (Ἄστρον): 5.23

Thebes (Θήβαι): 5.23

Therefore; Thrace (Θράκη): 5.23; 6.21

Tripoli (Τρίπολις): 8.1; 10.1; 11.1; 11.36;
12.1

Tris (Τρίς): 7.12

White (Λευκός): 6.22

Yesterday; Hearing (Ῥώμη): 1.16; 5.2;
5.28; 5.29; 6.1; 13.20

Zakche (Ζακχή): 2.21; 3.63; 3.72

Gen 1:26: 10.3

Gen 1:27: 2.17; 3.54; 13.15; 16.11; 17.7

Gen 1:28: 10.3

Gen 2:5: 16.20

Gen 2:11: 6.7

Gen 3:17: 3.39

Gen 6:6: 3.39

Gen 6:7: 10.3

Gen 6:10: 12.15

Gen 7:14: 8.12

Gen 7:21: 6.23

Gen 9:6: 11.4

Gen 15:8: 2.49

Gen 15:13: 3.43

Gen 15:14: 3.43

Gen 15:15: 3.43

Gen 15:16: 3.43

Gen 18:19: 3.19

Gen 20:3: 17.17

Gen 21:12: 3.70

Gen 21:23: 4.24

Gen 21:24: 5.9; 14.5

Gen 22:4: 6.1

Gen 24:54: 8.2

Gen 25:23: 3.23

Gen 26:28: 5.1

Gen 26:29: 9.20; 12.3

Gen 27:8: 1.17

Gen 27:13: 14.11

Gen 30:27: 12.7

Gen 30:34: 3.49

Gen 31:16: 15.4

Gen 36:7: 8.13

Gen 36:12: 5.13

Gen 41:25: 17.17

Exod 2:15: 3.47

Exod 4:12: 3.17

Exod 6:23: 5.13

Exod 8:20: 16.21

Exod 8:26: 8.7

Exod 9:23: 11.22

Exod 16:23: 3.73

Exod 19:9: 8.5

Exod 20:3: 2.28

Exod 20:7: 10.15

Exod 20:24: 11.14

Exod 23:13: 16.6

Exod 28:41: 12.9

Exod 32:6: 4.10

Exod 32:20: 9.6

Lev 4:3: 3.17

Lev 4:15: 3.67

Lev 6:30: 1.7

Lev 7:21: 8.16; 9.12

Lev 8:10: 9.6

Lev 9:13: 9.5

Lev 10:8: 4.8

Lev 17:11: 13.20

Lev 18:9: 6.2

Lev 18:10: 6.2

Lev 18:15: 6.2

Lev 18:17: 6.2

Lev 19:20: 12.25

Lev 20:17: 5.18

Lev 21:6: 8.4

Lev 21:7: 11.28

Lev 22:22: 8.19

Num 10:32: 12.17

Num 14:42: 7.3

Num 15:28: 4.13

Num 16:4: 2.29

Num 18:19: 3.72

Num 19:20: 3.69

Num 21:21: 11.36

Num 22:19: 2.53

Num 23:8: 5.22; 11.13

Num 26:46: 14.8

Num 27:10: 6.2

Num 30:11: 5.7

Num 34:13: 3.47

Deut 1:14: 2.4; 2.48; 18.1

Deut 1:29: 17.5

Deut 4:19: 10.9

Deut 4:39: 3.37; 16.7

Deut 5:7: 2.28

Deut 5:11: 10.15

Deut 6:4: 16.7

Deut 6:15: 10.11

Deut 7:3: 6.2

Deut 8:5: 11.25

Deut 8:7: 11.23

Deut 9:16: 16.11

Deut 10:4: 11.35

Deut 10:14: 16.5; 16.7

Deut 10:17: 3.38

Deut 10:18: 3.26

Deut 10:20: 8.21

Deut 11:17: 11.10

Deut 12:28: 3.19

Deut 12:31: 9.2; 11.20; 12.33

Deut 13:2: 16.13

Deut 13:10: 16.13

Deut 15:18: 2.36

Deut 18:17: 2.51

Deut 18:20: 16.9

Deut 18:22: 3.14

Deut 20:18: 10.18

Deut 21:16: 4.21

Deut 24:16: 12.28

Deut 25:1: 4.23

Deut 25:5: 4.21

Deut 29:26: 6.20

Deut 30:16: 13.4

Deut 30:19: 11.23

Deut 32:4: 2.12

Josh 2:10: 4.2

Josh 2:19: 3.30

Josh 9:9: 1.8

Judg 2:18: 9.4

Judg 11:36: 14.11

Judg 12:9: 12.19

Judg 15:2: 18.22

1Sam 2:34: 13.6

1Sam 12:14: 5.5

1Sam 28:9: 14.7

2Sam 3:2: 5.17

2Sam 7:24: 10.7

2Sam 14:15: 4.5

2Sam 23:5: 14.3

1Kgs 1:18: 2.18

1Kgs 1:38: 4.1

1Kgs 2:12: 2.24

1Kgs 2:43: 1.11

1Kgs 8:23: 3.57; 16.7

1Kgs 8:32: 2.13; 3.65

1Kgs 9:6: 8.19

1Kgs 9:9: 3.3

1Kgs 13:21: 8.7

1Kgs 17:12: 12.6

1Kgs 17:24: 15.8

1Kgs 18:24: 19.6

2Kgs 1:16: 2.51

2Kgs 3:13: 12.8

2Kgs 7:12: 8.1

2Kgs 14:26: 2.9

2Kgs 15:7: 4.16

2Kgs 17:38: 16.10

2Kgs 19:18: 13.5

2Kgs 22:19: 2.37; 11.14

1Chr 2:24: 5.12

1Chr 3:1: 2.16

1Chr 3:15: 2.1

1Chr 6:3: 2.1

1Chr 7:24: 5.12

1Chr 15:28: 3.25

1Chr 16:35: 3.29

1Chr 17:22: 10.7

1Chr 21:8: 12.4

1Chr 24:23: 2.16

1Chr 29:2: 8.14

1Chr 29:11: 3.20

2Chr 4:3: 6.9

2Chr 6:23: 2.13; 3.65

2Chr 11:20: 5.14

2Chr 16:14: 9.5

2Chr 19:9: 17.7

2Chr 20:6: 3.30; 16.7

2Chr 23:11: 6.21

2Chr 24:3: 2.20

2Chr 24:20: 17.6

2Chr 27:9: 4.16

2Chr 28:12: 9.3

2Chr 31:6: 11.7

Ezra 1:6: 10.8

Ezra 7:25: 12.27

Ezra 8:23: 14.1

Ezra 9:13: 10.4

Neh 9:6: 3.7; 3.32

Neh 10:30: 6.2

Neh 11:4: 9.3

Neh 13:5: 9.7

Neh 13:10: 14.10

Job 2:3: 16.2

Job 3:2: 2.39; 2.53; 5.24; 14.6; 17.3; 18.23

Job 4:17: 5.10

Job 6:4: 9.9

Job 6:24: 15.5

Job 7:11: 1.3

Job 7:14: 9.15

Job 8:5: 5.26

Job 8:10: 13.6

Job 12:14: 16.19

Job 13:1: 6.11

Job 13:2: 2.30

Job 13:7: 2.40

Job 17:4: 10.23

Job 22:2: 2.14

Job 23:5: 6.11

Job 25:4: 2.14; 2.42; 2.49; 2.50

Job 27:8: 2.30

Job 29:22: 4.25

Job 32:8: 10.21

Job 32:10: 1.17; 3.16

Job 33:14: 3.26

Job 33:32: 5.6; 19.7

Job 34:4: 9.8

Job 34:9: 17.11

Job 34:16: 6.1; 15.6

Job 34:17: 18.1

Job 35:2: 19.3

Job 35:13: 10.13

Job 36:12: 10.12

Job 36:17: 8.22

Job 42:13: 12.15

Ps 19:1: 16.8

Ps 19:9: 3.11

Ps 22:24: 9.17

Ps 24:4: 13.16

Ps 28:4: 4.13

Ps 31:24: 10.6

Ps 32:5: 19.6

Ps 36:2: 9.17

Ps 37:1: 12.32

Ps 41:10: 5.16

Ps 47:1: 7.12

Ps 51:3: 2.3

Ps 51:16: 3.45

Ps 52:3: 9.7

Ps 69:26: 17.12

Ps 71:14: 5.4

Ps 72:12: 17.12

Ps 73:7: 4.18

Ps 73:28: 7.11

Ps 74:1: 1.11

Ps 77:17: 3.35

Ps 78:8: 11.20

Ps 78:29: 15.7

Ps 78:38: 1.10

Ps 86:15: 5.26

Ps 95:1: 2.19

Ps 97:9: 16.17

Ps 104:14: 3.36

Ps 104:28: 10.26

Ps 107:20: 9.23

Ps 111:6: 3.44

Ps 113:6: 17.5

Ps 115:4: 10.20

Ps 115:6: 10.7

Ps 115:7: 10.7

Ps 115:15: 17.5

Ps 119:42: 18.5

Ps 125:3: 10.4

Ps 135:6: 3.20; 10.3

Ps 135:10: 3.24

Ps 135:17: 10.7

Ps 145:20: 3.5

Ps 148:9: 3.34

Prov 2:5: 16.13

Prov 3:30: 11.5

Prov 4:16: 10.12

Prov 4:22: 3.68

Prov 7:24: 3.52

Prov 9:7: 4.2

Prov 11:5: 11.27

Prov 11:27: 2.44; 6.15

Prov 12:17: 2.43; 2.44; 3.27; 16.4

Prov 17:26: 18.14

Prov 28:10: 6.15

Prov 28:13: 4.11

Prov 30:9: 17.19

Prov 30:33: 13.19

Eccl 1:7: 3.35

Eccl 2:26: 18.16

Eccl 3:1: 2.3

Eccl 3:19: 8.16

Eccl 5:19: 3.7

Eccl 6:2: 5.21

Eccl 8:8: 5.5

Eccl 9:2: 12.26; 18.2; 18.14; 19.9

Eccl 9:5: 10.2

Isa 3:11: 12.11

Isa 5:23: 17.12

Isa 7:7: 9.15; 9.18; 11.6

Isa 8:19: 5.22

Isa 9:13: 12.9

Isa 26:21: 10.11

Isa 33:19: 17.13

Isa 37:19: 13.5

Isa 40:21: 1.1

Isa 41:2: 9.4

Isa 42:5: 3.2; 8.6

Isa 43:1: 7.6

Isa 43:11: 16.7

Isa 44:18: 10.7

Isa 45:18: 2.45; 3.2; 3.32; 7.3; 10.19;
11.22; 16.5; 16.7; 16.8; 17.5; 17.8

Isa 45:21: 16.2

Isa 46:9: 16.7

Isa 48:5: 2.37

Isa 48:11: 1.8; 17.2

Isa 49:4: 12.7

Isa 57:15: 2.45; 8.17; 17.10

Isa 59:21: 1.14

Isa 62:5: 2.15

Jer 5:4: 12.31

Jer 7:19: 10.23

Jer 7:24: 1.10

Jer 10:11: 16.6

Jer 13:10: 9.13

Jer 14:14: 6.17

Jer 16:2: 6.2

Jer 16:3: 8.6

Jer 16:5: 2.42

Jer 16:20: 2.28

Jer 21:8: 18.17

Jer 22:5: 7.9

Jer 23:32: 6.17

Jer 23:38: 16.9

Jer 26:5: 17.19

Jer 27:9: 3.18

Jer 28:9: 2.6; 2.17; 3.27; 3.28

Jer 29:6: 6.2

Jer 29:8: 3.18

Jer 29:19: 2.4

Jer 29:25: 1.20

Jer 31:35: 3.45

Jer 35:15: 18.21

Jer 36:16: 12.3; 14.8

Jer 44:16: 16.15

Jer 44:28: 3.49

Jer 46:27: 18.17

Lam 5:17: 13.3

Ezek 3:19: 3.6

Ezek 3:20: 8.9

Ezek 3:21: 11.9

Ezek 8:2: 6.4

Ezek 12:25: 1.14

Ezek 13:8: 19.7

Ezek 13:22: 10.18

Ezek 16:13: 8.12

Ezek 16:42: 4.9

Ezek 16:59: 11.28

Ezek 18:20: 10.5

Ezek 18:21: 7.7

Ezek 18:24: 7.7; 8.9; 19.5

Ezek 20:16: 4.25

Ezek 20:28: 11.15

Ezek 23:10: 2.20

Ezek 28:2: 6.23

Ezek 33:13: 3.14

Ezek 33:19: 10.2; 11.12

Ezek 36:18: 13.5

Ezek 37:23: 9.2

Ezek 39:7: 18.18

Ezek 44:22: 6.2

Ezek 44:25: 5.18; 13.4

Ezek 44:26: 13.9

Ezek 46:16: 3.19

Ezek 47:9: 6.5

Dan 2:37: 3.72

Dan 3:3: 10.14

Dan 4:5: 9.15

Dan 7:28: 1.2

Dan 9:14: 2.27

Dan 11:37: 19.13

Dan 12:3: 6.6

Hos 1:3: 5.14

Hos 1:9: 16.18

Hos 5:4: 13.21

Hos 10:12: 11.2

Amos 9:6: 3.33

Jonah 2:9: 2.34

Mic 3:7: 2.40

Mic 4:12: 9.14

Mic 6:8: 8.10

Mic 7:6: 11.19

Nah 3:4: 3.25

Hab 3:16: 12.16

Zech 3:2: 15.8

Zech 7:10: 6.2; 8.23

Zech 8:12: 3.36

Zech 10:2: 3.24; 5.16; 11.15

Mal 1:9: 2.36

Mal 2:5: 6.26

Matt 1:6: 5.17

Matt 2:13: 2.24

Matt 3:16: 6.4

Matt 3:17: 3.53

Matt 4:24: 15.11

Matt 5:2: 4.10

Matt 5:18: 3.51

Matt 5:20: 11.26

Matt 5:37: 19.2

Matt 5:45: 3.57; 11.12

Matt 7:10: 3.56

Matt 7:11: 3.56

Matt 7:20: 11.35

Matt 8:9: 9.21

Matt 8:10: 5.29

Matt 8:11: 8.4

Matt 9:24: 13.3

Matt 10:2: 2.23

Matt 10:15: 3.31

Matt 11:5: 1.6; 3.69

Matt 11:22: 3.31

Matt 11:24: 3.31

Matt 11:25: 8.6; 18.15

Matt 11:27: 17.4; 18.4; 18.13

Matt 12:26: 19.2

Matt 12:36: 5.29

Matt 12:41: 11.33

Matt 13:2: 3.29

Matt 13:13: 10.9

Matt 13:17: 3.53

Matt 13:35: 18.15

Matt 13:38: 6.14

Matt 14:29: 12.21

Matt 15:5: 15.4

Matt 15:15: 3.40; 18.2

Matt 15:27: 2.19

Matt 16:15: 1.4; 3.44

Matt 16:16: 16.15; 16.19

Matt 17:5: 3.53

Matt 17:6: 2.32

Matt 20:16: 4.12

Matt 20:29: 10.3

Matt 21:14: 7.10

Matt 22:14: 8.4

Matt 22:22: 2.35; 8.2; 17.20

Matt 22:29: 3.50

Matt 22:32: 3.55

Matt 23:9: 18.3

Matt 23:12: 19.14

Matt 23:25: 11.29

Matt 23:26: 11.29

Matt 24:2: 3.15

Matt 24:10: 10.22

Matt 24:49: 3.60

Matt 24:50: 3.60

Matt 25:41: 19.2

Matt 26:1: 13.2

Matt 26:35: 18.8

Matt 26:54: 6.19

Matt 27:32: 13.8

Mark 1:11: 3.53

Mark 1:29: 7.5

Mark 1:34: 4.4

Mark 3:14: 7.12

Mark 3:29: 15.11

Mark 4:12: 10.7; 10.9

Mark 4:34: 1.9

Mark 7:22: 1.18

Mark 7:28: 2.19

Mark 8:18: 10.7

Mark 8:32: 2.33; 12.20

Mark 9:7: 3.53

Mark 10:6: 3.54

Mark 10:9: 19.12

Mark 10:16: 9.23; 10.26

Mark 10:19: 8.23

Mark 10:28: 3.40

Mark 11:24: 18.5

Mark 12:24: 3.50

Mark 12:26: 3.55

Mark 14:56: 5.4

Mark 16:16: 3.66

Luke 1:15: 19.13

Luke 1:37: 9.16

Luke 2:48: 12.10

Luke 2:50: 18.7

Luke 3:10: 4.8

Luke 4:8: 8.21

Luke 5:8: 16.21; 18.21; 18.22

Luke 6:17: 8.1

Luke 6:18: 4.19

Luke 6:32: 11.32; 12.32

Luke 7:8: 9.21

Luke 7:21: 11.36

Luke 7:39: 4.3

Luke 7:43: 16.3

Luke 8:4: 7.10

Luke 8:9: 3.48

Luke 8:51: 15.1

Luke 9:20: 16.16

Luke 9:23: 3.73

Luke 9:35: 3.53

Luke 10:18: 19.2

Luke 10:20: 9.22

Luke 10:21: 8.6; 18.15

Luke 10:22: 12.28; 17.4; 18.4; 18.13

Luke 10:24: 3.53

Luke 10:28: 15.2

Luke 11:11: 3.56

Luke 11:12: 3.56

Luke 11:13: 3.56

Luke 11:18: 19.2

Luke 11:30: 3.22

Luke 11:31: 11.33

Luke 11:32: 11.33

Luke 11:36: 10.24

Luke 11:39: 11.29

Luke 12:46: 3.60

Luke 14:6: 5.9

Luke 16:31: 8.5

Luke 17:10: 11.31

Luke 17:24: 3.22

Luke 18:9: 2.26

Luke 18:18: 18.3

Luke 18:20: 8.23

Luke 18:27: 11.10

Luke 19:26: 15.9

Luke 20:35: 11.30

Luke 20:36: 8.15

Luke 20:37: 3.55

Luke 21:6: 3.15

Luke 21:14: 8.3; 12.2

Luke 22:17: 1.22

Luke 22:26: 10.22

Luke 22:41: 10.1

Luke 22:65: 10.16

Luke 24:29: 13.12

Luke 24:30: 10.26

Luke 24:50: 10.26

John 1:17: 5.11

John 1:18: 18.4

John 1:42: 6.10

John 1:50: 17.14

John 3:11: 11.17

John 3:16: 19.11

John 3:18: 3.66; 4.5; 18.6

John 3:21: 17.13

John 3:34: 8.18

John 5:23: 11.12; 18.20

John 5:24: 1.21; 4.14

John 5:30: 18.10

John 5:42: 2.41

John 5:47: 18.7

John 6:36: 18.11

John 6:46: 17.15; 17.16

John 6:51: 4.14

John 7:18: 2.7; 3.10; 11.8

John 8:32: 2.6

John 8:43: 10.14; 17.20

John 8:45: 18.11

John 9:16: 4.20; 5.27

John 9:31: 2.27

John 9:33: 10.24

John 10:38: 2.29; 3.21

John 11:22: 2.41

John 11:40: 3.41

John 11:43: 2.35

John 12:45: 14.9

John 12:49: 1.9

John 13:17: 11.21

John 13:24: 2.21; 3.58; 16.1

John 13:37: 15.3

John 15:14: 15.6

John 16:30: 11.24

John 17:2: 3.33

John 17:8: 1.15

John 18:15: 7.5; 8.3

John 18:23: 3.41

John 20:2: 13.8

John 20:3: 12.24

John 20:4: 6.26

John 21:3: 4.6

John 21:21: 12.21

Acts 2:14: 7.1

Acts 2:37: 3.59; 12.6

Acts 3:22: 3.53

Acts 4:19: 2.52

Acts 4:23: 2.21

Acts 4:24: 3.59

Acts 5:3: 12.14

Acts 5:5: 2.32
Acts 5:8: 14.10
Acts 7:7: 3.43
Acts 7:37: 3.53
Acts 8:17: 8.24; 12.22
Acts 8:20: 2.48; 13.11
Acts 8:24: 16.3; 18.12; 19.3
Acts 8:25: 17.1
Acts 8:34: 18.8
Acts 9:40: 12.23; 14.2
Acts 9:41: 8.24; 12.22; 12.23
Acts 10:9: 9.1; 17.1; 19.1
Acts 10:21: 12.13; 18.12
Acts 10:23: 9.1
Acts 10:27: 8.8; 11.1; 14.2; 16.1
Acts 10:34: 12.20; 15.5
Acts 10:44: 2.33; 8.8; 10.17; 12.19
Acts 11:4: 13.2
Acts 12:17: 14.1
Acts 13:3: 8.24; 10.1; 10.26
Acts 13:37: 17.15
Acts 13:43: 11.7
Acts 15:29: 7.4; 7.8
Acts 16:11: 12.1
Acts 17:24: 16.20
Acts 17:29: 10.20; 11.21; 19.10

Acts 18:24: 4.6
Acts 19:6: 10.26
Acts 19:41: 1.22; 11.34; 18.23
Acts 20:4: 5.15; 5.23; 6.21
Acts 20:6: 12.1
Acts 20:15: 13.1
Acts 20:33: 10.21
Acts 20:36: 10.17
Acts 21:1: 13.1
Acts 21:3: 14.7
Acts 21:5: 12.16
Acts 21:6: 5.30; 12.12
Acts 21:16: 13.7
Acts 21:18: 15.1; 19.1
Acts 21:40: 7.1; 11.1
Acts 24:14: 7.6
Acts 24:24: 1.13
Acts 25:8: 2.52
Acts 25:19: 6.22
Acts 25:22: 5.28
Acts 25:27: 5.6
Acts 26:25: 14.6
Acts 27:2: 13.7
Acts 27:3: 13.1
Acts 27:5: 4.1
Acts 28:13: 13.1

Acts 28:24: 2.26; 2.38; 12.10

Rom 1:14: 5.19

Rom 1:19: 6.20; 7.2; 9.19

Rom 1:20: 2.13

Rom 1:21: 18.19

Rom 1:23: 7.8

Rom 1:29: 11.27

Rom 1:32: 4.20

Rom 2:1: 2.31; 3.4; 12.30; 18.10

Rom 2:3: 11.5

Rom 2:5: 11.25

Rom 2:7: 1.7

Rom 2:13: 11.16

Rom 2:14: 5.10

Rom 2:29: 19.10

Rom 3:3: 2.44

Rom 3:8: 2.31

Rom 3:20: 2.11; 7.2

Rom 4:5: 11.9

Rom 4:24: 3.63

Rom 5:12: 12.29

Rom 5:19: 10.5; 11.31; 13.14

Rom 6:10: 19.11

Rom 6:14: 8.22

Rom 7:3: 4.21

Rom 7:4: 11.24

Rom 7:19: 19.5

Rom 8:3: 11.16

Rom 8:6: 1.3; 3.68; 19.11

Rom 8:7: 2.22; 8.20; 12.33; 17.16

Rom 8:20: 4.11

Rom 8:28: 10.25

Rom 8:31: 3.9

Rom 8:38: 1.1

Rom 9:8: 5.23

Rom 9:14: 5.24

Rom 9:18: 3.5

Rom 9:20: 16.16

Rom 10:3: 2.22; 18.18; 18.19

Rom 10:12: 2.9

Rom 11:12: 11.32

Rom 11:36: 17.9

Rom 12:1: 3.64

Rom 12:3: 18.10

Rom 12:8: 13.18

Rom 12:10: 3.71

Rom 12:19: 13.20

Rom 13:1: 8.20

Rom 13:2: 3.9; 3.46; 12.30

Rom 13:4: 10.15

Rom 13:9: 6.25; 8.23

Rom 14:3: 9.11

Rom 14:5: 2.8

Rom 15:2: 7.4

Rom 15:8: 2.47

Rom 15:21: 2.7

1Cor 1:2: 3.60

1Cor 1:21: 18.16

1Cor 2:11: 2.10; 2.50; 3.37; 11.29; 16.10;
17.11

1Cor 2:14: 9.14; 14.4

1Cor 3:7: 6.25; 11.6

1Cor 4:1: 3.62

1Cor 6:16: 12.4

1Cor 7:22: 3.66

1Cor 7:28: 5.8

1Cor 7:37: 5.7; 11.30

1Cor 8:3: 9.19

1Cor 8:6: 3.10; 16.14

1Cor 8:7: 3.4

1Cor 8:8: 9.18

1Cor 9:21: 13.21

1Cor 10:15: 3.16

1Cor 10:24: 7.4

1Cor 11:9: 13.15

1Cor 11:12: 3.21; 6.5; 10.10; 13.15

1Cor 11:29: 13.16

1Cor 12:3: 16.4

1Cor 12:11: 2.12

1Cor 12:12: 6.13; 16.12

1Cor 12:19: 6.24

1Cor 13:5: 13.18

1Cor 14:9: 11.17

1Cor 14:40: 6.19

1Cor 15:27: 10.19

1Cor 15:30: 15.9

1Cor 15:33: 4.24

1Cor 15:35: 9.16

1Cor 15:38: 3.23; 16.12

1Cor 15:53: 11.11

2Cor 1:6: 9.8

2Cor 1:20: 17.18

2Cor 2:14: 3.70

2Cor 2:17: 9.13

2Cor 4:4: 1.18

2Cor 4:13: 13.10

2Cor 5:11: 2.39; 4.3; 5.30; 11.4; 11.11

2Cor 7:9: 9.22

2Cor 7:11: 11.3

2Cor 8:12: 14.4; 15.10; 19.14

2Cor 9:7: 5.21

2Cor 11:6: 14.5

2Cor 12:3: 1.4

2Cor 12:6: 1.5

2Cor 12:21: 4.23

2Cor 13:4: 9.9

Gal 2:12: 5.2

Gal 2:16: 4.22

Gal 2:19: 8.18

Gal 3:12: 6.13

Gal 4:17: 9.20

Gal 6:4: 19.4

Eph 1:11: 10.25

Eph 2:3: 5.28

Eph 4:6: 16.5

Eph 4:21: 17.14

Eph 4:25: 1.19

Eph 5:1: 10.6

Eph 5:4: 15.2

Phil 1:27: 1.5

Phil 2:4: 7.4

Phil 2:9: 16.17

Phil 3:8: 1.2

Phil 4:1: 3.3

Col 1:10: 3.62

Col 1:16: 2.43; 3.20; 3.52; 10.3; 19.4

Col 1:23: 1.21

1Thess 1:5: 11.26

1Thess 2:13: 1.12; 10.15

2Thess 1:6: 8.11

2Thess 1:11: 9.10

2Thess 2:12: 11.19

2Thess 2:13: 12.5

1Tim 1:9: 5.19

1Tim 2:7: 1.19; 7.11

1Tim 4:4: 10.10

1Tim 4:10: 2.46

1Tim 5:20: 3.67

2Tim 1:6: 1.15; 12.13

2Tim 1:12: 1.20; 4.22

2Tim 2:10: 3.64

2Tim 2:13: 2.18

2Tim 2:26: 9.12

2Tim 3:7: 2.8

Titus 1:4: 12.5

Titus 1:9: 11.34

Titus 1:15: 9.11

Titus 2:14: 15.7

Titus 3:7: 13.14

Phlm 1:15: 11.2

Heb 2:1: 12.2

Heb 2:4: 1.6

Heb 2:10: 8.10

Heb 2:17: 9.10; 12.26

Heb 4:13: 17.18

Heb 4:15: 15.10

Heb 5:9: 2.46

Heb 8:12: 4.12

Heb 9:15: 12.31

Heb 9:27: 3.28

Heb 11:6: 3.54; 17.10

Jas 1:5: 11.8

Jas 1:12: 12.29

Jas 2:11: 3.51

Jas 2:19: 7.9

Jas 4:17: 10.13

Jas 5:16: 3.61

1Pet 1:18: 10.8; 17.3

1Pet 2:20: 1.12; 5.8

1Pet 4:11: 3.71

1Pet 4:15: 8.23

1Pet 4:19: 8.11; 13.10

2Pet 1:3: 3.6

2Pet 1:4: 1.16

2Pet 1:12: 3.12

2Pet 1:17: 3.53

2Pet 1:20: 3.11

2Pet 1:21: 3.46; 14.3

2Pet 3:7: 2.38

1John 2:21: 2.11; 12.27

1John 2:23: 18.4

1John 2:27: 10.15

1John 3:8: 19.9

1John 3:9: 19.12

1John 3:10: 18.20

1John 3:24: 3.8

1John 4:8: 13.17

1John 4:11: 11.32

1John 4:16: 3.8

1John 4:20: 13.17

1John 5:10: 18.6

1John 5:12: 19.11

1John 5:13: 2.47

1John 5:15: 17.6

1John 5:20: 16.14; 18.13

2John 1:6: 2.34

3John 1:8: 3.61

3John 1:11: 11.13

Jude 1:11: 8.13

Jude 1:15: 5.11

Rev 2:16: 4.9

Rev 5:13: 3.20

Rev 8:7: 8.17

Rev 10:6: 3.32; 10.3; 17.9

Rev 14:4: 8.15

Rev 16:20: 3.34

Rev 18:12: 8.12; 8.14

