

# (Pseudo-)Clemens Romanus, Ὁμίλαι

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## About This Translation

The English translation included here was created on 2025-05-17 using gpt-4.1-mini. This diglot edition was created on 2025-05-18. 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 γνῶσκων, οὐ γινωσκόμενος, οὐ γεγὼνός, 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 ἀνωφελῆ ἐβουλευσάμην, ἀκμαιότερόν μοι μᾶλλον τὸ πάθος ἐγένετο. καὶ ἡχθόμην ἐπὶ τούτῳ, ἐκ εἰδώς σύνοικον καλὴν ἔχων ἔννοιαν, ἀθανασίας ἀγαθῆς αἰτίαν μοι γενομένην, ὥς ὕστερον τῇ πείρᾳ ἐπέγνων καὶ Θεῷ πάντων δεσπότῃ ἡυχαρίστησα. 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, Clemens, being a Roman citizen, and having learned to live my early years wisely, with my mind not distracted like a child's by desire leading to sadness and pain. For a thought came to me, I don't know from where, making many reminders about death, that when I die, I will no longer be, and no one will remember me ever, as endless time brings all things into forgetfulness. I will be no longer, no longer knowing, no longer known, no longer having been, no longer becoming. And did the world ever exist? And before it came to be, what was there? For if it always was, it always will be; but if it came to be, it will end; and after the end, what will there be again, if not perhaps silence and forgetfulness? And maybe there will be something now impossible to understand.

1.2 | These things and others like them I know from where, constantly thinking, I had such painful sorrow that it made me pale and melt away. And the worst was, whenever I tried to push away my care as useless, the feeling became stronger in me. And I was upset about this, knowing I had a good companion in my mind, a cause of good immortality for me, which later by experience I understood and thanked God, the ruler of all. For because of the painful thoughts troubling me from the beginning, I was forced to come to the search and discovery of things; and then I suffered, since I risked praising the beginning out of ignorance.

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, φέρε 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 ἡθύμεν,] 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 ἀποσεῖσασθαι ἐδυνάμην, καὶ περ βουλόμενος, ὥς φθάσας εἶπον· ὅτι ἐμαυτῷ πυκνότερον ἡσυχάζειν ἐπιτάσσοντος, οὐκ οἶδά πως λανθανόντως μεθ' ἡδονῆς ὁ τῶν τοιούτων μοι εἰσήρχετο 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 εἰσῆι λογισμός. ἔλεγον γάρ, εἰ μή τί γε τοῦ νῦν με λυποῦντος ἐκεῖ χειρόν παθεῖν ἔχω, μὴ βεβιωκὼς εὐσεβῶς, καὶ παραδοθήσομαι κατ' ἐνίων φιλοσόφων λόγους

1.3 | From childhood, being in such thoughts, thanks to a steady eye, I went to the places where philosophers spent time and saw nothing else but arguments broken down and built up, and disputes and quarrels, and the skill of reasoning and the invention of puzzles. And sometimes the argument won, saying the soul is immortal; other times, that it is mortal. So whenever the argument that the soul is immortal won, I was glad; but whenever it said it is mortal, I was sad; and again I was more upset, because I could not make up my mind firmly. But I understood that the opinions about the ideas are taken from those arguing, whether false or true, and they do not appear as truth really is. Then, having realized that understanding does not come from the ideas judged, but the opinions come from those arguing, I was even more confused about things. So I sighed deeply from my soul; for I was neither able to be sure of anything, nor able to shake off the care of such thoughts, even though I wanted to. At last, I said to myself, having reached this point: that when I order myself to be calmer, somehow the thought of these things came to me secretly with pleasure.

1.4 | And again, being puzzled, I said to myself: why do I waste effort on something clear, that if I die and no longer am, it is not right to be sad now while I am alive? So I will keep sadness until then, when I will no longer be sad because I no longer exist. But if I do exist, why now should I add to my sadness? And right after this, another thought came to me. I said, if nothing worse than what now makes me sad will happen there, if I have not lived piously, I will be handed over, as some philosophers say, to

Πυριφλεγέθοντι καὶ Ταρτάρῳ ὡς Σίσυφος ἢ Τίτυος ἢ Ἰξίων ἢ Τάνταλος, καὶ ἔσομαι ἐν ᾧδου 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.

the fiery river and Tartarus, like Sisyphus or Tityus or Ixion or Tantalus, and I will be punished forever in the underworld. But then I argued against this, saying, no, these things are not true. And again I said, but if they are true? Since the matter is unclear, I said, it is safer to live piously. And how could I, for the sake of justice, control the pleasures of the body while looking toward an uncertain hope? But I have never been informed what is just and pleasing to God, whether the soul is immortal or mortal; nor is there any sure argument found, nor can I be at peace with such thoughts.

1.5 | Τί οὖν χρὴ ποιεῖν; ἢ τοῦτο, εἰς Αἴγυπτον πορεύσομαι, καὶ τοῖς τῶν ἀδύτων ἱεροφάνταις καὶ προφήταις φιλιωθήσομαι, καὶ μάγον ζητήσας καὶ εὐρὼν 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 συνεβέλεν μοι, τῦτο 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 προχωρεῖν, οὗ εἵνεκεν καὶ ἐτόλμησας.

1.5 | So what must I do? Either this: I will go to Egypt and make friends with the priests and prophets of the mysteries, and after seeking a magician and finding him with much money, I will persuade him to perform the sending back of the soul, called necromancy, as if asking about some matter of mine. And the proof will be about learning if the soul is immortal. But the answer about the soul, that it is immortal, will not come to me from speaking or even hearing, but only from seeing, so that having seen it with my own eyes I have a full and enough decision, only from it appearing, that it exists; and then the special things of the eyes will be able to overturn the unclear words of hearing. Still, I opposed this thought with a certain usual philosopher, who advised me not to dare this, in many ways. For he says, if the soul will come to the magician, you will live badly against the laws forbidding these things, as acting against your conscience. And if it does come, after living badly against your conscience, I think your piety will no longer go forward, for which you

ἐχθραίνειν γὰρ τὸ θεῖον λέγεσιν ἐπὶ τοῖς τῇ λύσει θανόντων σωμάτων σκύλλουσιν 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.

dared it. For the divine hates the speech that disturbs the souls of the dead in the release of their bodies. I, ignoring these things, became more lazy to try such a thing, and I stopped at the beginning of my plan, but as my desire was blocked, I was upset.

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 λαμβάνουσα ἤυξανεν 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 προσκατορθῶσι τὴν πολιτείαν· τοῦ δὲ πιστεῦσθαι αὐτὸν χάριν, ὅτι θεϊότητος γέμων ταῦτα πνέει, πολλὰ θαυμάσια σημεῖα τε καὶ τέρατα διαπράττεται κελεύσει μόνῃ, ὡς παρὰ Θεοῦ εἰληφὼς 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 ἰώμενοι ἀπαλλάσσονται, νεκροὶ δὲ προσφερόμενοι ἐγείρονται, καὶ οὐδὲν ἐστὶν ὃ ἀδυνατεῖ ποιεῖν· καὶ ὅσῳ γε μᾶλλον ὁ χρόνος προέκοπτεν, πολὺ μείζων διὰ πλειόνων τῶν ἐπιδημούντων καὶ βεβαιότερα ἐγένετο, ἐκ ἧτι φήμη λέγω, ἀλλὰ τοῦ πράγματος ἡ ἀλήθεια. ἤδη γάρ ποτε καὶ συστήματα κατὰ τόπες ἐγένετο 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 quiet rumor grew by the Tiber under Caesar's rule, starting in the spring, and it grew more and more each time, as if truly a good angel of God was going through the world, unable to keep silent or hide God's will. It became greater than most, saying that someone in Judea, starting in the spring, was announcing the kingdom of the eternal God, which he said anyone who joined their way of life would enjoy. And to believe him was a favor, because these things breathed with divinity, many wonders and signs and miracles were done by his command alone, as if he had received power from God. For he made the deaf hear, made the blind see again, healed the crippled to walk, lifted up the lame, drove away every disease, chased away all demons, and even lepers, just by seeing him from a distance, were healed and freed. The dead brought to him were raised, and there was nothing he could not do. And as time went on, the rumor grew much bigger because of the many who were there, and it became more certain, I speak still of the rumor, but the truth of the matter. For already groups were formed in places, councils and discussions about who this one appearing was and what he wanted to say.

βούλεται λέγειν.

1.7 | Καὶ δὴ ποτὲ τις πρὸς αὐτῷ τῷ ἔτει  
φθινοπωρινῇ 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  
ζωὴ τυγχάνει. ἐγὼ μὲν οὖν ταῦτα ἀκούων  
ἠχθόμην, ὅτι οὐδεὶς ἐκ τούτων 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 αἰώνιους οὔσας  
αἰωνίων ἀπολαύσειν ἀγαθῶν, ὧν δὲ ἐν  
πυρὶ ἀσβέστω ριφθείσας τὸν αἰῶνα  
κολασθήσεσθαι.

1.8 | Ταῦτα ἐγὼ λέγων περὶ ἄλλων καὶ

1.7 | And indeed once, in that same year, in  
the autumn, someone stood up in public  
and shouted, saying: "Roman men, listen!  
The son of God is in Judea, promising  
eternal life to all who want it, if they live  
according to the will of the Father who sent  
him. So change your way, from worse to  
better, from temporary things to eternal  
ones. Know that there is one God in heaven,  
who you live before unjustly, in front of his  
just eyes. But if you change and live  
according to his will, you will be brought  
into another age and become eternal,  
enjoying his hidden good things. But if you  
disobey, your souls, when your bodies are  
released, will be thrown into the place of  
fire, where they will be punished forever  
with useless regret. For now is the time of  
repentance for each life." So when I heard  
these things, I was troubled, because no  
one from so many crowds had said such a  
message. I said, I will go to Judea to see if  
what this man says is true, that the son of  
God has come to Judea for the sake of good  
and eternal hope, showing the will of the  
Father who sent him. And what they say he  
preaches is this: that some souls are sure to  
be eternal and will enjoy eternal good  
things, but others, thrown into  
unquenchable fire, will be punished  
forever.

1.8 | Saying these things, I also spoke to

ἐμαυτῷ ὠμίλησα λέγων· τί ἄλλους μέφομαι, ἐν τῷ αὐτῷ τῆς ἀμελείας ὑπάρχων ἐγκλήματι; ἀλλ' εἰς Ἰουδαίαν ὁρμήσω, πρότερον τὸν ἐμὸν διαθεῖς βίον. καὶ δὴ οὕτως βουλευσαμένη μου πολὺς ὁ τῆς παρολκῆς ἐγενήθη χρόνος, τῶν βιωτικῶν πραγμάτων δυσεκλύτων ὄντων. πέρας γοῦν συννοήσας ὥδ' ὅτε τὴν τοῦ βίου φύσιν, ὅτι ἐλπίδι ἐκπλέκων τοὺς σπεύδοντας ἐνεδρεύει, οὐ μὴν ἀλλὰ καὶ ὃν ποτε εἰσεκλάπην χρόνον ἐλπίσιν δονούμενος, καὶ ὅτι οὕτως ἀσχολέμενοι οἱ ἄνθρωποι ἀποθνήσκουσιν, τὰ πάντα μου ὡς ἔτυχεν ἀφείλ' εἰς πόντον ὥρμησα, καὶ εἰς τὸν λιμένα ἐλθὼν τε καὶ ἀναχθεὶς ἀνέμων ἔχθραις ἀντὶ τοῦ εἰς Ἰουδαίαν εἰς Ἀλεξάνδρειαν ἤνέχθην· 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.

myself, saying: why do I blame others, while I myself am guilty of the same carelessness? But I will set out for Judea, first arranging my life. And so, having planned this, much time passed in delay, because life's matters were hard to leave behind. Finally, understanding the nature of life, that it waits for those rushing with hope, and that sometimes time is stolen, shaken by hopes, and that people die busy with these things, I left everything as it was and set out to sea. Coming to the harbor and being carried away by winds and storms, instead of going to Judea, I was taken to Alexandria. There, held back by storms and confusion, I joined the philosophers and spoke about the rumor and the one who appeared in Rome. But they answered that they did not know of anyone appearing in Rome, but about the one in Judea called the son of God by rumor, they had heard from many who came from there, and had learned about all the wonders he did.

1.9 | Ἐμοῦ δὲ εἰπόντος, ἤθελόν τινι συντυχεῖν τῶν ἐωρακόντων αὐτόν, εὐθύς ἡγόν 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 ἐνταῦθά 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 τάληθ' οὐ διαλεκτικῇ τέχνῃ λέγοντα, ἀλλ' ἀκάκως καὶ ἀπαρασκευάστως ἐκτιθέμενον ἃ τε ἤκουσεν καὶ ἐώρακεν τὸν τοῦ Θεοῦ

1.9 | When I said this, some wanted to meet someone who had seen him. They immediately led me to a man here, who not only had studied him but was also from that land, a Hebrew man named Barnabas. He said he was one of his disciples and was sitting here somewhere, ready to speak to those who wanted, about the promises of that one. So I went to them. Standing with the crowd present, I listened to his words and understood that he spoke the truth, not with skill in argument, but simply and without preparation, telling what he had heard and seen about the son of God who appeared, what he had done and said. He

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

gave many witnesses of the wonders and  
words spoken by him, and these came from  
the crowd present.

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 κεχηρμένοι  
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, ἔξ πόδας ἔχον, ἔχει καὶ  
πτερά, 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  
προκειμένον 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 παρεστῶτων πολλοὺς,  
ὧν ἐγὼ εἶδον 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 pleased by  
what was said simply, the philosophers,  
driven by their worldly education, began to  
laugh at him and mock him, joking and  
insulting with wild boldness, as if they used  
great weapons in their arguments. But he,  
pushed away by them, did not join their  
clever tricks, but calmly stayed with what  
he said. Once someone asked him why a  
mosquito was made, which is very small,  
has six legs, and wings, while the elephant,  
the largest of animals, has no wings and  
only four legs. After this question, he took  
up again the speech he had been stopped  
from, answering about the question, and  
began with the word he had from the start,  
using this only as an introduction. At every  
pause, he said: ‘We only have the command  
to tell you the words and the wonderful  
deeds of the one who sent us, and instead  
of logical proof, we give you many  
witnesses from among you who are here,  
whom I know, as living images enough for  
proof. So now it is your choice to obey or  
disobey. I will not stop telling you what is  
good for you, because for me silence is  
harm, and for you disobedience is damage.  
But I could also give proofs for your  
guesses, if you ask honestly. Now it is a  
good time to tell you the reason for the  
difference between the mosquito and the  
elephant, for those who do not know the  
God of all things.’



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 προιδών, 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 πληροφοροῦναι, διὰ τί

1.11 | While he was saying these things, the crowds laughed wildly as if in agreement, then tried to silence and confuse him, thinking he was some barbarian possessed by demons. Seeing this, I was taken by a zeal I don't know how to explain, and with a respectful spirit I could not stay silent, but shouted boldly: 'God rightly made his will impossible for you to understand, knowing you are unworthy, as it seems from those now here who have a judging mind. For now the messengers of his will have been sent, not promising skill in writing, but simply and honestly showing his will, so that anyone who hears can understand what is said, and without any jealous attitude, offering themselves to all, not wanting you to refuse, even though you do not see what is good for you. You laugh at the truth, which lives among you like strangers, because of your wild behavior and the plainness of its words, so you won't be proved wrong. Even if you are lovers of words and not lovers of truth, philosophers who learn when to speak, but those who cannot speak? Many of your words are not worth one word. So what will the Greek crowd say, being one soul, if there will be judgment as he says? Why, oh god, did you not preach your will to us? You will not fully hear, if you deserve an answer, these things: I know all the choices to come before the world began, and secretly met each one in a way worthy of it. This is because it is so, and wanting to inform those who came to me, why I allowed my will to be publicly preached from the beginning of earlier generations. Now, near the end of life, I have sent messengers of my will, who are insulted and mocked by

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.

those who want no help and have strongly  
refused my friendship. Oh great injustice,  
messengers are in danger because of envy,  
and this is done by men who call  
themselves saved.'

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 γελῶν  
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 ἀποσχοιοῦντες. πῶς  
συγγνώμης τυχεῖν δυνήσεσθε, τὸν τὴν  
θεότητα τοῦ Θεοῦ ἐπαγγελλλόμενον 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 done against my  
messengers had happened from the start to  
everyone, if from the beginning the  
unworthy were called to salvation, then  
what is happening now by them is wrongly  
made into a defense of my just plan. For  
rightly I was not harmed to put the worthy  
word publicly to shame from the start, but I  
chose to keep it silent as something  
precious, not because of those worthy from  
the beginning, to whom I also gave part, but  
because of these and such as these,  
unworthy, as you see, hating me and not  
wanting to love themselves. And now,  
being here, you laugh at this man; ask  
about his message, or let the one who  
wants to know answer. And like shameless  
dogs you bark, making a wild noise, biting  
the ears of those wanting to be saved,  
unjust and hateful of God, and turning away  
the saving thought into disbelief. How will  
you get forgiveness, insulting the one who  
promises you the deity of God, and this a  
man you should have accepted, even if  
nothing he says is true, because of his good  
will toward you?

1.13 | Ταῦτά μου λέγοντος καὶ τὰ τούτοις

1.13 | While I was saying these things and

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 ἦδη ποτὲ ἐσπέρα  
κατελήφει, τῆς χειρὸς λαβὼν τὸν  
Βαρνάβαν, μὴ θέλοντα, βίᾳ εἰς τὴν ἐμὴν  
ἦγον οἰκίαν, ἔνθα καὶ μένειν αὐτὸν  
ἐποίησα, ἵνα μή τις αὐτῷ χεῖρας 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 ὁμοεθνεσὶν συνεῖναι θέλων.

what followed, a big noise rose among the  
crowds. Some, feeling sorry for Barnabas,  
took him away from me, but the foolish  
ones were fiercely growling their teeth  
against me. When evening had come, I took  
Barnabas by the hand, against his will, and  
forced him to my house, where I made him  
stay so that no one would lay hands on him.  
After spending a few days and teaching me  
briefly the true word, he said that he was  
hurrying in a few days to Judea for the  
religious festival, and wanted to meet with  
his own people there.

1.14 | Φανερὸς δ' ἦν μοι ἀποναρκήσας.  
ἐμοῦ γὰρ εἰπόντος· σὺ μοι μόνον τοὺς τοῦ  
φανέντος ἀνδρὸς οὓς ἤκουσας ἐκτίθου  
λόγους, κάγω 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 οἰκήσεώς 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  
συνήθους φίλου.

1.14 | It was clear to me that he was  
avoiding me. For when I said to him, 'You  
alone tell me the words of the man who  
appeared, and I will preach God's will with  
my well-ordered word, and soon within a  
few days I will sail with you. For I long very  
much to go to the place of Judea; and  
maybe I will live with you all my life,' he  
answered, 'If you want to learn about our  
things and know what is right, sail with me.  
Since today I will tell you the signs of my  
home and what you want, so that whenever  
you want you can come to us. For I will  
travel tomorrow to my own place.' Seeing  
that he was stubborn, I went with him as  
far as the harbor. And after learning from  
him the signs of his homes, I said to him, 'If  
I did not have something I must demand  
tomorrow, I would sail with you from here;  
but soon I will catch up with you.' Saying  
this, I left him to the leaders of the ship and  
returned, feeling sad, remembering my  
good and familiar friend.

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 εἰσφανέντος ἀνδρὸς τοῦ σημεῖα καὶ τέρατα πεποικώτατος ὁ δοκιμώτατος ὑπάρχων μαθητῆς, αὐριον Σίμωνι τῷ ἀπὸ Γιθθῶν Σαμαρεῖ ζήτησιν ποιεῖται λόγων. ἐγὼ δὲ ταῦτα ἀκούσας ἐδεήθην τὴν τούτου μοι μηνυθῆναι μονὴν καὶ ὁμῶς ἔμαθον καὶ τῷ πυλῶνι ἐπέστην. οἱ δ' ἀντέβαλλον τίς τε ὦν 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 ἐξέφηνά, 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 ἀκοῦσαι 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 θυμόν. μακάριος ἔση. ὡς γὰρ σὺ τὸν τῆς ἀληθείας πρεσβευτὴν οὕτω ἐξένισας πάση

1.15 | After spending some days, and not being able to receive the full payment, I quickly ignored what was left, as a burden, and I myself sailed to Judea. After fifteen days, I reached Straton's place in Caesarea. When I landed and looked for a place to stay, I learned that a certain Peter, the most respected disciple of the man who appeared in Judea and did great signs and wonders, was asking for Simon from Gittah in Samaria tomorrow to talk. Hearing this, I asked to be told where he was staying, and I also went to the gate. They asked me who I was and where I came from. Then Barnabas came out and wandered to see me, very happy and crying. Taking my hand, he brought me to where Peter was, saying to me, 'This is Peter, the one I promised you was the greatest in God's wisdom, whom they stubbornly opposed to you. Go in at once, because they opposed you falsely about good things, and I showed my intention that he wants to meet and see you. So I offer you a great gift through my hands.' Saying this, he added, 'This is Clement, Peter.'

1.16 | The good man jumped up when he heard my name and kissed me. Then he made me sit down and said, 'You did well to welcome Barnabas, the preacher of truth, with honor, out of respect for the true God, bravely, not fearing the anger of the uneducated crowd. You will be blessed. Just as you welcomed the ambassador of truth with all honor, so truth itself will make you

τιμῇ, καὶ αὐτὴ σε ἡ ἀλήθεια ξένον ὄντα τῆς  
ιδίας πόλεως καταστήσει πολίτην· καὶ τότε  
χαρήσει μεγάλως, ὅτι βραχεῖαν νῦν  
δανείσας χάριν, προαίρεσιν λόγων καλῶν  
λέγων, αἰδίων καὶ ἀναφαιρέτων ἀγαθῶν  
ἔση κληρονόμος· καὶ μὴ κάμνε ἀντιβάλλειν  
μοι τὸ σὸν ἦθος· πάντα γὰρ τὰ κατὰ σε ὁ  
ἄψευδης ἡμῖν ἀντέβαλεν Βαρνάβας, σχεδὸν  
καθ' ἡμέραν τὴν ἀγαθὴν ποιούμενος  
μνήμην. καὶ ἵνα σοι ἐν ἐπιτομῇ ὡς 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.

a citizen of your own city, even though you  
are a stranger. Then you will rejoice  
greatly, because now you have lent a short  
favor by your good will in words, and you  
will be an heir of eternal and unremovable  
goods. And do not be tired to oppose me in  
your character; for Barnabas has told us all  
about you truthfully, almost every day,  
making a good memory. And so that I may  
tell you briefly what is true, if nothing stops  
you, come with us, sharing the word of  
truth, which I plan to preach in every city  
until Rome itself. And you, if you want, say  
something.'

1.17 | Ἐγὼ ἐξεθέμην τὴν ἐξ ἀρχῆς μου  
προαίρεσιν, καὶ ὡς εἰς ζητήσεις ἀπόρους  
έκενώθην, καὶ πάντα ὅσα σοι τὴν ἀρχὴν  
προεδήλωσα, ὡς ἵνα μὴ τὰ αὐτὰ πάλιν  
γράψω. 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 ὧν 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 original intention, and  
how I was confused about what to ask, and  
I told you everything I said at first, so I  
don't have to write the same things again. I  
said, 'I am ready to go with you; I don't  
know why I want to be happy about this.  
But first, I want to learn the truth, so I  
know if the soul is mortal or immortal, and  
if it is eternal, how it will be judged for  
what it did here. And if there is such a thing  
as what is just or pleasing to God; and if the  
world came into being, and why it came  
into being; and if it will not be destroyed, or  
if it will be destroyed; and if it will be  
better, or if it will not even exist. And so I  
don't speak just about appearances, I want  
to learn these things and what depends on  
them.' He answered me briefly, 'Clement, I  
will give you knowledge of what is, and  
now listen to what follows.'

1.18 | Ἡ τοῦ Θεοῦ βουλὴ ἐν ἀδήλῳ γέγονε  
κατὰ πολλοὺς τρόπους. τὰ μὲν πρῶτα  
εἰσαγωγή κακῇ, συντροφία πονηρὰ,

1.18 | God's plan happened in a hidden way  
through many means. First came a bad  
introduction, evil company, terrible habits,

συνήθεια δεινή, ὁμιλία οὐ καλή, πρόληψις οὐκ ὀρθή, διὰ ταῦτα πλάνη· εἴτα ἀφοβία, ἀπιστία, πορνεία, φιλαργυρία, κενοδοξία, καὶ ἄλλα τοιαῦτα μυρία κακὰ, ὥσπερ καπνοῦ πληθός, ὡς ἓνα οἶκον οἰκοῦντα τὸν κόσμον, τῶν ἔνδοθεν οἰκούντων ἀνδρῶν ἐπεθόλωσαν τὰς ὁράσεις, καὶ οὐκ εἶσσαν ἀναβλέψαντας ἐκ τῆς διαγραφῆς τὸν δημιουργὸν συγκατανοῆσαι Θεόν, καὶ τὸ τούτῳ δοκοῦν γνωρίσαι. διὸ τοὺς φιλαλήθεις ἔσωθεν χρῆ ἐκ στέρνων βοήσαντας ἐπικουρίαν προσκαλέσασθαι, φιλαληθεῖ λογισμῶ, ἵνα τις ἐντὸς ὧν τοῦ οἴκου τοῦ πεπλησμένου καπνοῦ, προσιών ἀνοίξῃ θύραν, ὅπως δυνηθῇ τὸ μὲν ἐκτὸς τοῦ ἡλίου φῶς εἰσκριθῆναι τῷ οἴκῳ, ὃ δὲ ἐντὸς τοῦ πυρὸς ὧν ἐκβληθῆναι καπνός. XIX.

bad conversations, wrong opinions; because of these, there was confusion. Then came fearlessness, disbelief, sexual immorality, love of money, vanity, and many other bad things, like a cloud of smoke filling the world, which those living inside could not see through. They did not allow themselves to look up and understand God, the creator, and to know what seemed to be known about him. So, those who love the truth must call for help from their hearts, with truthful thinking, so that someone inside the house full of smoke may open a door, allowing some light from outside the sun to enter the house, and the smoke inside the fire to be driven out.

1.19 | Τὸν μὲν οὖν βοηθὸν ἄνδρα τὸν ἀληθῆ προφήτην λέγω, ὃς μόνος φωτίσαι ψυχὰς ἀνθρώπων δύναται, ὥτ' ἂν αὐτοῖς ὀφθαλμοῖς δυνηθῇ ἡμᾶς ἐνιδεῖν τῆς αἰωνίου σωτηρίας τὴν ὁδόν. ἄλλως δὲ ἀδύνατον, ὡς οἶσθα καὶ σὺ μικρῷ τάχιον εἰπών, ὡς πᾶσα ὑπόθεσις ἀνασκευάζεται καὶ κατασκευάζεται, καὶ πρὸς τὴν τοῦ ἐκδικοῦντος δύναμιν ἡ αὐτὴ ἀληθὴς καὶ ψευδὴς νομίζεται· ὡς μηκέτι τὰς ὑποθέσεις φαίνεσθαι ὃ 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 πιστεύειν. ὥστε πρῶτον χρῆ τὸν προφήτην πάσῃ τῇ προφητικῇ ἐξετάσει δοκιμάσαντα καὶ ἐπιγνόντα ἀληθῆ, τοῦ λοιποῦ τὰ πάντα αὐτῷ πιστεύειν, καὶ μηκέτι τὸ καθ' ἓν ἕκαστον τῶν ὑπ' αὐτοῦ λεγομένων ἀνακρίνειν, ἀλλὰ λαμβάνειν αὐτὰ βέβαια ὄντα, δοκούση μὲν πίστει, ληφθέντα δὲ

1.19 | The helper man I mean is the true prophet, who alone can light up the souls of people, so that with their eyes they can see the path of eternal salvation. Otherwise, it is impossible, as you also know, saying briefly, that every claim is both torn down and built up, and the same power that punishes is thought to be both true and false; so that claims no longer seem to be what they are, but take their truth or falsehood from those who punish. Because of this, the whole matter of piety needs a true prophet, so that he may tell us things as they are, and how we must believe about everything. Therefore, first we must test and recognize the prophet as true by every prophetic examination, and then trust everything else to him, and no longer question each thing he says, but take them as certain, seeming to be faith, but taken with sure judgment. For by one beginning and careful examination, everything is rightly grasped by correct thinking. So

ἀσφαλεῖ κρίσει· ἀποδείξει γὰρ μιᾷ τῇ ἀπαρχῇ καὶ ἀκριβεῖ ἐξετάσει τῇ πανταχόθεν τὰ ὅλα ὀρθῶς εἴληπται λογισμῷ. διὸ πρὸ πάντων τὸν ἀληθῆ προφήτην ζητεῖν δεῖ, ὅτι ἄνευ τούτου βέβαιόν τι προσεῖναι ἀνθρώποις ἀδύνατον.

above all, we must seek the true prophet, because without him it is impossible for people to have anything certain.

1.20 | Καὶ ὁμῶς ἀνέπαυσέν με, ἐκθέμενός μοι τίς ἐστὶν καὶ πῶς εὐρίσκεται, καὶ ἀληθῶς εὐρετόν μοι παρασχὼν αὐτόν, τῶν παρὰ ὀφθαλμοῖς ὀρωμένων ἐμφανεστέραν τῇ τοῦ προφήτου ὁμιλίᾳ τοῖς ὡσὶν δείξας τὴν ἀλήθειαν, ὡς ἐκπλαγέντα με θαυμάζειν, πῶς τῶν πᾶσι ζητούμενων ἔμπροσθεν κειμένων ἐδεῖς ἐνορᾶ. πλὴν γράψας τὸν περὶ προφήτου λόγον, αὐτοῦ κελεύσαντος, ἀπὸ τῆς Καισαρείας Στράτωνος διαπεμφθῆναι σοι ἐποίησεν τὸν τόμον, παρὰ σου ἐντολὴν ἔχειν εἰπὼν, τὰς καθ' ἕκαστον ἐνιαυτὸν ὁμιλίας τε καὶ πράξεις γράφοντα διαπέμπειν σοι. ὁμῶς ἐν μιᾷ 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 ἦττον ἀπενέγκωμαι, οὐ δέδια μὴ πως σὺ περὶ τῆς παραδοθείσης σοι 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 ἦττον 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 δι' αὐτῶν ἀληθείᾳ πεποιθότες.

1.20 | And he also gave me rest, explaining to me who he is and how he is found, and truly gave me proof of him, showing the truth more clearly to my ears than what is seen by the eyes through the prophet's talk, so that I was amazed and wondered how he sees what lies before all who seek. Then, having written the speech about the prophet, at his command, he made the volume to be sent to you from Straton of Caesarea, saying you have the order to send to me the talks and actions for each year. Still, on the very first day, making only a start about the prophet of truth, he already informed me about everything. And then he said to look at the rest of the questions between me and those against, and if I have fallen short, do not be afraid that you will doubt the truth handed down to you, knowing well that I seemed to lose, not the claim given to us through the prophet. But I hope that even in the examining speech, I have not fallen short before those who have understanding, who love the truth, who can tell which words are believable, skillful and pleasing, and which are plain and simple, trusting only in the truth through them.

1.21 | Ταῦτα αὐτοῦ εἰπόντος, ἀπεκρινάμην· ἤδη εὐχαριστῶ τῷ Θεῷ· ὥς γὰρ ἐβουλόμην

1.21 | After he said these things, I answered: I already thank God; for just as I

πληροφορηθῆναι, 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 τέχνηαι λόγων, οὔτε σοφισμάτων ἐπίνοιαι, 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, ὡς 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.

wanted to be fully informed, so he gave it to me. But about myself, be so carefree, that I will never doubt, even if you yourself should ever want to turn me away from the prophetic claim; I know so much of what I have received that it is impossible. And don’t think I am making a big promise—this very thing, never to doubt; but neither I myself, nor anyone who has heard the speech about the prophet, will ever be able to doubt the true claim, after first hearing and understanding what the truth of the prophetic promise is. Therefore, be confident in the godly teaching, for every skill of evil is defeated. For against prophecy, no skill of words, nor clever tricks, nor arguments, nor any other device can stand; if someone who hears the truth of a true prophet truly desires it, and does not look around for some other excuse for truth. So, my lord Peter, do not be discouraged, as if you have given the greatest good to someone who is unfeeling. For you have given grace to one who is aware, and who cannot be deceived about the true gift given. I know that there is one thing that a person wants to get quickly and not get slowly; so I know not to despise what has been given to me, because of the speed, incomparable and alone secure.

1.22 | Ταῦτά μου εἰπόντος ὁ Πέτρος ἔφη χάριν ὁμολογῶ τῷ Θεῷ καὶ περὶ τῆς σῆς σωτηρίας καὶ περὶ τῆς ἐμῆς ἀπολαύσεως. ἀληθῶς γὰρ ἡδομαι εἰδὼς ὅτι ἐπέγνως τί ποτ’ ἔστιν προφητείας μέγεθος. ἐπεὶ οὖν, ὡς ἔφης, οὐδ’ ἂν αὐτὸς ἐγὼ θελήσω ποτέ, ὅπερ ἀπείη, εἰς ἕτερόν σε μεταστῆσαι δόγμα, οὐχ ἱκανὸς ἔσομαι πεῖσαι σε, ἄρξαι τοῦ λοιποῦ ἀπὸ τῆς αὔριον παρεῖναι μοι ἐν ταῖς τῶν ἀντικειμένων ζητήσεσιν. ἔστι δέ μοι ἡ αὔριον πρὸς Σίμωνα μάγον. καὶ ταῦτα

1.22 | After I said these things, Peter said, ‘I give thanks to God both for your salvation and for my enjoyment. Truly, I am glad knowing what the greatness of prophecy really is. Since, as you said, I myself would never want to change you to another teaching—which is impossible—I will not be able to persuade you. So begin from tomorrow to be with me in the questions we face. Tomorrow I have Simon the magician. And after saying this, he took



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· δώῃ σοι ὁ Θεὸς κατὰ πάντα ἕξομοιωθῆναί μοι, καὶ βαπτισθέντα τῆς αὐτῆς μοι μεταλαβεῖν τραπέζης. ταῦτα εἰπὼν ἡσυχάζειν μοι προσέταξεν. ἤδη γάρ που καὶ τὸν ὕπνον ἀπῆτει ἡ τοῦ σώματος φύσις.

some food himself and told me to share it privately with him. After blessing the food and giving thanks, when we were full, he gave me back this word and said, “May God grant you to be like me in all things, and to share the same table after baptism.” After saying this, he told me to rest. For by now, the nature of the body was surely demanding sleep.’

## Chapter 2

2.1 | Τῇ μὲν οὖν ἐπιούσῃ ἡμέρᾳ ἐγὼ Κλήμης, ἔτι τῆς νυκτὸς οὔσης διωπνισθεὶς, 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 ἐβουλεύσάμην, ὅπως ἐπιγνῶς καὶ τίνες ἦσαν· ὧν πρῶτος Ζακχαῖος ὁ ποτε τελώνης, καὶ Σοφρωνίας ὁ ἀδελφὸς αὐτοῦ, Ἰωσήφος τε καὶ ὁ τούτου σύντροφος Μιχαίας, προσέτι δὲ Θωμᾶς καὶ Ελίζερος οἱ δίδυμοι, ἀλλὰ καὶ Ἀινείας καὶ Λάζαρος οἱ ἱερεῖς, προσέτι μὲν τε καὶ Ἐλισσαῖος, Βενιαμὴν τε καὶ ὁ τοῦ Σαφραῖ, ὁμοίως γε Ρούβιλος καὶ Ζαχαρίας οἱ οἰκοδόμοι, Ἀνανίας τε καὶ Ἀγγαῖος οἱ Ἰαμμηνοὶ, ἔτι τε Νικήτης καὶ Ἀκύλας οἱ ἐταῖροι· πλήν ἐπεισιῶν καὶ προσαγορεύσας ἐκαθέσθην, αὐτοῦ κελεύσαντος.

2.1 | On the next day, I, Clemens, waking in the night and learning that Peter was awake and talking with those with him about reverence for God—there were sixteen of them—I decided to write down their names one by one as I learned them over time, so I would know who they were. First was Zacchaeus, once a tax collector, and his brother Sophronias; Joseph and his companion Michaiah; also Thomas and the twins Eliezer; and Aeneas and Lazarus, the priests; also Elisha, Benjamin, and Safra’s son; likewise Rubilos and Zacharias, the builders; Ananias and Angaios, the Jammites; and also Niketes and Aquilas, the companions. Then, after coming in and greeting them, I sat down as he ordered.

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 εἶασεν. ὁπότ’ ἂν ἡ ψυχὴ περὶ τὸ λείπον τῷ σώματι ἀσχολεῖται, τὰ

2.2 | But cutting off the speech before me, as if defending himself, he explained why he had not woken me up to hear the words, giving as a reason the damage from the voyage. Wanting me to rest, he let me be. Whenever the soul is busy with what the body lacks, the lessons given are not

προσφερόμενα μαθήματα οὐ κατ' ἀξίαν προσίεται. τούτου ἔνεκα διαλέγεσθαι οὐ βούλομαι, οὔτε πάνυ διά τινα 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.

2.3 | Καὶ μὴ λεγέτω τις· οὐ χρὴ οὖν παραμυθίας καὶ νουθεσίας 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 δυνηθῇ. τότε γὰρ καὶ τῷ διὰ γνώμης ἀγαθῆς βοηθήσαντι παρὰ τὴν ἀκμὴν τοῦ πολέμου οἶδεν ὁ νοῦς συντρέχειν.

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

received properly. For this reason, I do not want to talk, neither with those very upset by some misfortune, nor those wildly angry, nor those driven to madness by desire, nor those pushed aside by daily worries, nor those troubled by other passions, in which the soul, as I said, falls, suffering together with the body, and busy with its own thoughts.

2.3 | And let no one say: so we should not offer comfort and advice to those doing something wrong. I say, if someone listens, let it be offered; if not, let it wait for the right time. For I know that everything has its own time. Therefore, people need to be given words that strengthen the soul before trouble comes, so that if something bad happens, the mind, prepared with right thinking, can stand firm against what is brought on. For then, even when helped by good judgment, the mind knows to come together before the worst of the battle.

2.4 | But i learned, o clemens, that in alexandria barnabas fully explained to you the speech about prophecy. or not? and i answered: yes, and very well. and peter said: so it is not necessary now, with the time able to serve us for other talks you do not know, to make yourself busy with those you do know. i said: peter spoke rightly. but grant me always to be with you, judging well, to be led on continuously in the speech about the prophet, hearing it gladly. for without it, as i learned from barnabas, it is impossible to learn the truth.

2.5 | Ὁ δὲ Πέτρος ἐπὶ τούτῳ μεγάλως ἠσθεὶς ἀπεκρίνατο· ἥδη μὲν ἡ πρὸς σέ 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 ἡ ἔσσεσθαι δυναμένοις, τὸ πάντων μακαριώτατον, εἴτε αἰδιός ἐστιν ζωὴ, ἡ παράμονος ὑγεία, ἡ τέλειος νοῦς, ἡ φῶς, ἡ χαρά, ἡ ἀφθαρσία, ἡ καὶ ἄλλο τι ὃ ἐν τῇ τῶν ὄντων φύσει ὑπερέχον ὑπάρχει καλὸν ἢ ὑπάρξαι δύναται τοῦτο — ἐκ ἄλλως ἔστιν αὐτὸ κτήσασθαι, μὴ πρότερον γνόντα τὰ ὄντα ὡς ἔστιν· τῆς δὲ γνώσεως οὐκ ἄλλως τυχεῖν ἔστιν, ἐὰν μὴ πρότερόν τις τὸν τῆς ἀληθείας προφήτην ἐπιγνῶ.

2.5 | And peter, greatly pleased at this, answered: now indeed the correction toward you has reached its end, having recognized the greatness of the unfailing prophecy, without which it is impossible for anyone to receive what is supremely beneficial. For among many and various good things in beings or able to be, the most blessed of all—whether eternal life, or lasting health, or perfect mind, or light, or joy, or incorruption, or even some other good that exists or can exist beyond the nature of beings—this is acquired in no other way than by first knowing things as they truly are. And knowledge cannot be gained otherwise unless one 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’ ἐαυτῶν τὴν ἀλήθειαν εὐρεῖν νομίσαντας. τοῦτο γὰρ προφήτου ἴδιον, τὸ τὴν ἀλήθειαν μηνύειν, ὥσπερ ἡλίου ἴδιον τὸ τὴν ἡμέραν φέρειν. διὰ τοῦτο ὅσοι ποτὲ ἀλήθειαν γινῶναι ἐπεθύμησαν, παρὰ δὲ τούτου μαθεῖν αὐτὴν οὐκ εὐτύχησαν, μὴ εὐρόντες, ζητοῦντες ἐτελεύτησαν. ὁ γὰρ τὴν ἀλήθειαν ζητῶν παρὰ τῆς ἐαυτοῦ ἀγνοίας λαβεῖν πῶς ἂν δύναίτο; κἄν γὰρ εὐροί, οὐκ εἰδώς αὐτὴν ὡς οὐκ οὔσαν παρέρχεται. οὐτ’ αὖ παρ’ ἐτέρου, τοῦ ὁμοίως ὡς ἐξ ἀγνωσίας ἔχειν ἐπαγγελλομένου, ἀληθείας κρατεῖν δυνατὸς ἔσται· πλὴν πολιτείας μόνης, καὶ ταῦτα ἐκείνης τῆς διὰ τὸ εὐλογον γνωρισθῆναι δυναμένης, ἥτις ἐκάστω ἐκ

2.6 | The prophet of truth is the one who always knows everything—what has happened as it happened, what is happening as it happens, and what will be as it will be—without error, merciful, trusted alone to guide the truth. Read, and you will find those who thought they found the truth by themselves. For this is the prophet’s special role: to reveal the truth, just as it is the sun’s special role to bring the day. Because of this, all who ever desired to know the truth but did not learn it from him failed, dying while still searching. For how could someone seeking truth get it from their own ignorance? Even if they found it, not knowing it as it is, they would miss it. Nor could they get it from another who, like them, claims to have it out of ignorance. Only the right way of life, and that only when it can be known through reason, which shows each person that not wanting to be wronged means not

τοῦ μὴ θέλειν ἀδικεῖσθαι, τοῦ μὴ δεῖν ἄλλον ἀδικεῖν τὴν γνῶσιν παρίστησιν.

needing to wrong others, gives 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 ἀπεφάναντο, τὸ ὅπως ποτὲ παραστὰν αὐτοῖς, τοῦτο ἀληθές εἶναι νομίσαντες. ὥς γὰρ εἰδότες ἀλήθειαν, οἱ ἀλήθειαν ἔτι ζητοῦντες, τῶν παρισταμένων αὐτοῖς ὑπολήψεων ἃ μὲν ἀποδοκιμάζουσιν, ἃ δὲ κρατύνουσιν, ὥσπερ εἰδότες, μὴ εἰδότες ποῖα μὲν ἐστὶν ἀληθῆ, 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, ὥς ἔφην, παρεστηκυῖαν αὐτὴν ἐπιγνῶναι δύναται, ἣν ἀγνοεῖ.

2.7 | All then who ever searched for the truth, believing they could find it for themselves, were mistaken. This is what even the Greek philosophers and the most serious foreigners suffered. For by guessing beyond what is seen about what is hidden, they declared that whatever happened to come to them was true. For as if knowing the truth, those still seeking truth accept some ideas before them and reject others, as if they knew, not knowing which are true and which are false. And those seeking truth argue about it, not knowing that the one seeking truth cannot learn it from their own error. For, as I said, they cannot recognize the truth present if they are ignorant.

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

2.8 | Each one who tries to learn from themselves is not convinced by the truth, but by what pleases them. Since different things please different people, each one holds something else as true. But the truth is what seems true to the prophet, not what is sweet to each person. For there would be many truths if what pleases were true, which is impossible. Because of this, the Greek scholars, not philosophers, by guessing about things, made many different opinions, thinking the order of their own ideas was truth, not knowing that by setting false beginnings for themselves, their end agreed with their beginning.

2.9 | Ὅθεν δεῖ πάντα παρελόμενον μόνῳ τῆς ἀληθείας πιστεύειν ἑαυτὸν προφήτη, ὃν πάντες κρίναι δυνάμεθα, εἰ προφήτης ἐστίν, κἄν πάνυ ἀμαθεῖς ὦμεν, καὶ σοφισμῶν ἰδιῶται, καὶ γεωμετρίας ἄπειροι, καὶ μουσικῆς ἀμύητοι. εὐκολωτέραν γὰρ τὴν περὶ αὐτοῦ εὔρεσιν ὁ Θεὸς τέθεικεν πᾶσιν, ὥς πάντων κηδεμών· ἵνα μήτε βάρβαροι ἐξασθενῶσιν αὐτὸν, μήτε Ἕλληνες ἀδυνατῶσιν εὔρεῖν. ῥαδία μὲν οὖν περὶ αὐτοῦ εὔρεσις ὑπάρχει· ἔστιν δὲ ἡδε.

2.9 | Therefore, everyone must trust only the truth, making themselves a prophet, whom we all can judge if they are a prophet, even if we are very ignorant, private sophists, unlearned in geometry, and untrained in music. For God has made it easier for everyone to find the truth about him, as the guardian of all, so that neither barbarians grow weak in him, nor Greeks fail to find him. So, finding him is easy; and here it is.

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. τίτι οὖν, κἄν βραχὺν νοῦν ἔχοντι, οὐ φαίνεται, ὡς χρὴ τούτῳ παρὰ πάντας πιστεύειν τὰ τῷ Θεῷ δόξαντα, ὃς μόνος παρὰ πάντας ἀνθρώπους καὶ μὴ μαθὼν ἐπίσταται; διό, ἂν τῷ τοιούτῳ, λέγω δὲ τῷ πρόγνωνσιν ἔχοντι διὰ τὴν ἐν αὐτῷ τοῦ πνεύματος θεϊότητα, τὸ ἀληθὲς εἰδέναι μὴ διδόναι τις θέλοι, τίτι ἐτέρῳ δοῦν εἰδέναι, ἐκ ἐνδεῆς ὑπάρχει φρενῶν, ἀποδεδωκώς τῷ μὴ προφήτῃ, ἃ προφήτῃ εἰδέναι δοῦναι οὐκ ἐβουλήθη;

2.10 | If he is a prophet, and can know how the world came to be, and the things happening in it, and what will come to an end; if he has told us something that we have seen come true in the end, then we rightly believe him about what will happen from what has already happened, not only as knowing, but also as foreknowing. So, to anyone with even a little sense, doesn't it seem right to trust what everyone says about God, who alone among all people knows without learning? For if someone like this, I mean one with foreknowledge because of the divine spirit within, does not want to give the true knowledge to someone else, who lacks understanding, but has given it to the prophet, wouldn't that be wrong?

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 θαρρόυντα περὶ τῶν ἐλπιζομένων, πολιτεύεσθαι τῇ πρώτῃ κρίσει, γνόντα ὅτι ὁ ταῦτα εἰπὼν πρὸς τὸ

2.11 | Therefore, before any judgment, one must seek the prophet through the promise of prophecy, and having known him, follow without doubt the rest of his teaching, and live confidently about what is hoped for, trusting the first judgment, knowing that the one who said these things does not

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 πρόγινωσιν ἀληθῶς κρίνειν πέφυκεν. ἀλλ' ἡ πρόγινωσις τοῖς ἀγνοοῦσιν παρέχει τὴν γινώσιν.

have the nature to lie. So, if something else said by him seems to us to be not well said, we must know that it was not said badly by him, but that we have not understood it well. For ignorance does not judge knowledge rightly, just as knowledge is not naturally able to judge foreknowledge truly. But foreknowledge gives knowledge to those who do not know.

2.12 | Ὅθεν, ὦ φίλε Κλήμης, εἶγε τὰ τῷ Θεῷ διαφέροντα γινῶναι θέλης, παρὰ τούτου μόνου μαθεῖν ἔχεις, ὅτι μόνος οἶδεν τὴν ἀλήθειαν. τῶν γὰρ ἄλλων εἴ τις ἐπίσταται 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 | So, dear Clemens, if you want to know the things that belong to God, you can learn them only from this one, because he alone knows the truth. For if anyone else knows something, he got it from this one or from his followers. And his will and true message is that there is one God, the maker of the world, who is just and will one day give to each person according to their actions.

2.13 | Ἀνάγκη γὰρ πᾶσα, φύσει δίκαιον εἶναι λέγοντα τὸν Θεὸν καὶ τὰς ἀνθρώπων ψυχὰς ἀθανάτους εἶναι πιστεύειν. ἐπεὶ ποῦ τὸ δίκαιον αὐτοῦ, ὅπου τινὲς εὐσεβῶς βιώσαντες κακουχηθέντες ἐνίοτε βιαίως ἀνηρέθησαν, 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, ἐάν μὴ ἡ ψυχὴ μετὰ τὸν χωρισμὸν τοῦ σώματος ἀθάνατος ᾗ, ἵνα μὲν ὁ κακὸς ἐν ᾗδι γενόμενος, ὡς ἐνταῦθα τὰ ἀγαθὰ ἀπολαβὼν, ἐκεῖ περὶ ὧν ἥμαρτεν κολασθῇ, ὁ δὲ ἀγαθὸς ἐνταῦθα περὶ ὧν ἥμαρτεν κολασθεῖς, ἐκεῖ ὡς ἐν κόλποις δικαίων, ἀγαθῶν κληρονόμος καταστῇ· ὅτι τοίνυν ὁ Θεὸς δίκαιος, πρόδηλον ἡμῖν ἐστίν

2.13 | For it is necessary, and by nature right, to believe that God is just and that the souls of people are immortal. For where is his justice, when some have lived piously but were sometimes violently killed, while others became very impious and lived in luxury, then died the common death of all people? Since then, without any argument, God is good and just, he will not be known as just in any other way except if the soul after the body separates is immortal, so that the bad one, having gone to Hades, receives here the good things, but there is punished for the things he sinned, and the good one, having been punished here for the things he sinned, there as if in a bosom of burning, becomes heir of good things. Therefore, since God is just, it is clear to us that there is judgment and souls are

ὅτι καὶ κρίσις γίνεται καὶ ψυχὰι ἀθάνατοι  
τυγχάνουσιν.

immortal.

2.14 | Εἰ δέ τις, ὡς τῷ Σαμαρεῖ Σίμωνι  
δοκεῖ, τὸ δικαίῳ εἶναι Θεῷ μὴ θέλοι δοῦναι,  
τίνι ἔτι τοῦτό 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, πόσῳ μᾶλλον ἐν Θεῷ; εἰ δὲ  
οὐδαμοῦ, οὔτε παρὰ Θεῷ, οὔτε παρ'  
ἀνθρώποις ἔστιν εὐρεῖν τὸ δίκαιον, πάντως  
οὐδὲ τὸ ἄδικον. ἀλλ' ἔστιν τὸ δίκαιον.  
δικαιοσύνης γὰρ οὐσης τὸ ἄδικον λέγεται·  
ὥσπερ παραβαλλομένης τῆς δικαιοσύνης  
αὐτῇ καὶ ἐναντίως ἔχειν εὐρισκομένης  
ἀδικία λέγεται.

2.14 | But if someone, like Simon the  
Samaritan seems to, does not want to give  
to the just God, who else can give this, or  
even be able to become? For without the  
root of all this, it is necessary for everyone  
to think that it is impossible to find it in the  
nature of people as in fruits. It is possible to  
find it in people, how much more in God?  
But if nowhere, neither with God nor with  
people, is justice found, then neither is  
injustice. But justice exists. For where there  
is justice, injustice is said to be the  
opposite; just as when justice is set aside,  
what is found opposite to it is called  
injustice.

2.15 | Ἐνθεν γοῦν ὁ Θεὸς διδασκαλῶν τοὺς  
ἀνθρώπους πρὸς τὴν τῶν ὄντων ἀλήθειαν,  
εἷς ὢν αὐτὸς διχῶς καὶ ἐναντίως διεῖλεν  
πάντα τὰ τῶν ἁκρῶν, 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. ὃ καὶ τὰς τῶν συζυγιῶν  
ἐνήλλαξεν εἰκόνας, μικρὰ τὰ πρῶτα  
παραθέμενος αὐτῷ, μεγάλα δὲ τὰ δεύτερα,  
οἷον κόσμον, αἰῶνα. ἀλλ' ὁ μὲν παρῶν  
κόσμος πρόσκαιρος, ὁ δὲ ἐσόμενος αἰετός.  
πρώτη ἄγνοια, δευτέρα γνῶσις. οὕτως καὶ  
τοὺς τῆς προφητείας ἡγέμονας διέταξεν.  
ἐπεὶ γὰρ ὁ παρῶν κόσμος θῆλυς ἐστίν, ὡς  
μήτηρ τέκνων τίκτων ψυχάς, ὁ ἐσόμενος  
αἰὼν ἄρρην ἐστίν, ὡς πατήρ ἀποδεχόμενος  
τὰ αὐτοῦ τέκνα· διὰ τοῦτο ἐν τῷ κόσμῳ  
τούτῳ προφητῇται ἐπομένως, ὡς τοῦ

2.15 | From this then, God teaching people  
toward the truth of what exists, being one  
himself, divided all things of the extremes  
into two opposites. Being the one and only  
God from the beginning, he made heaven  
and earth, day and night, light and fire, one  
sun and moon, life and death. But only in  
these things did he make humans free,  
having the ability to become just or unjust.  
To this he also changed the images of pairs,  
giving small things first to humans, and  
greater things second, like the world and  
the age. But the present world is  
temporary, the one to come eternal. The  
first is ignorance, the second knowledge. So  
he arranged the leaders of prophecy. For  
the present world is female, like a mother  
giving birth to souls, the coming age is  
male, like a father receiving his own  
children. Because of this, prophets follow in  
this world, as sons of the coming age,

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.

having knowledge of people. If those who  
fear God had understood this mystery, they  
would never have been led astray, and even  
now they would know that Simon, who  
now stirs up everyone, is a partner in error  
and deceit. The word of the prophetic rule  
is like this.

2.16 | Ὡς ἐν ἀρχῇ ὁ Θεὸς εἷς ὢν, ὥσπερ  
δεξιὰ καὶ ἀριστερά, πρῶτον ἐποίησεν τὸν  
έρανδον, εἶτα τὴν γῆν, καὶ οὕτως κατὰ τὸ  
ἐξῆς πάσας τὰς συζυγίας συνεστήσατο ἐπὶ  
μέντοι ἀνθρώπων οὐκ ἔτι οὕτως, ἀλλὰ  
πάσας ἐναλλάσσει τὰς συζυγίας. ὥς γὰρ  
ἀπ' αὐτοῦ τὰ πρῶτα κρείττονα, τὰ δευτέρα  
ἥττονα, ἐπ' ἀνθρώπων τὸ ἐναντίον  
εὐρίσκομεν, τὰ πρῶτα χείρονα, τὰ δευτέρα  
κρείττονα. αὐτίκα γοῦν ἀπὸ Ἀδὰμ 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  
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, εἶτα  
Ἰσαὰκ ὁ ὑπὸ τοῦ Θεοῦ εὐλογημένος. ἀπὸ δὲ  
αὐτοῦ Ἰσαὰκ ὁμοίως πάλιν δύο, Ἡσαῦ ὁ  
ἀσεβής, καὶ Ἰακώβ ὁ εὐσεβής. οὕτως τῇ  
τέξει πρῶτος, ὥς προτότοκος τῷ κόσμῳ, ὁ  
ἀρχιερεὺς, εἶτα ὁ νομοθέτης.

2.16 | Just as in the beginning God, being  
one, like right and left hands, first made the  
sky, then the earth, and so in order he made  
all the pairs, but not so among people now;  
instead, all the pairs are reversed. For from  
him the first things are better, the second  
worse, but among people we find the  
opposite: the first worse, the second better.  
Indeed, from Adam, made in the image of  
God, there was first the unjust Cain, second  
the just Abel. Again, from the spirits called  
Deucalion by you, two images were sent, I  
mean the unclean and the clean, the black  
crow and the white dove second. And from  
the leader of our nation Abraham, two first  
were born: first Ishmael, then Isaac,  
blessed by God. From Isaac likewise two  
again: Esau the ungodly, and Jacob the  
godly. So in this birth, the first, as firstborn  
to the world, is the high priest, then the  
lawgiver.

2.17 | Ὅμοίως ἡ γὰρ πρὸς τὸν Ἡλίαν  
συζυγία ὀφείλουσα ἐλθεῖν ἐκοῦσα  
ἀπελείφθη εἰς ἕτερον καιρόν, ἄλλοτε  
εὐκαίρως αὐτὴν ἀπολαύειν βουλευσαμένη.  
διὸ καὶ ἐν γεννητοῖς γυναικῶν πρῶτος  
ἦλθεν, εἶτα ὁ ἐν υἱοῖς ἀνθρώπων δεύτερος

2.17 | Likewise, the pair that was supposed  
to come with Elijah willingly was left for  
another time, choosing to enjoy it at a  
better moment. Therefore, the first came  
among women born, then the second came  
among the sons of men. Following this



ἐπῆλθεν. ταύτη 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 ἱάσις. οὕτως δὴ, ὡς ἀληθῆς ἡμῖν  
προφήτης εἶρηκεν, πρῶτον ψευδὲς δεῖ  
ἐλθεῖν εὐαγγέλιον ὑπὸ πλάνου τινός, καὶ  
εἴθ' οὕτως μετὰ καθαίρεσιν τοῦ ἁγίου  
τόπου εὐαγγέλιον ἀληθὲς κρύφα  
διαπεμφθῆναι εἰς ἐπανόρθωσιν 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  
σκοτὸς ἀφανῆ γενέσθαι.

birth, it is possible to understand who  
Simon is, who came first to the nations  
before me, and whose I happen to be, who  
came after him, and coming like light to  
darkness, like knowledge to ignorance, like  
healing to disease. So indeed, as the true  
prophet said to us, first a false gospel must  
come through some deception, and then  
after the holy place is destroyed, a true  
gospel must be secretly sent for the  
correction of coming heresies. After these  
things, the first Antichrist must come again  
toward the end, and then our true Christ  
Jesus must appear, and after that, with  
eternal light rising, all things of darkness  
will be made invisible.

2.18 | Ἐπεὶ οὖν, ὡς ἔφην, τὸν κανόνα τῆς  
συζυγίας ἀγνοοῦσί τινες, ἔνθεν οὐκ  
ἐπίστανται τίς τυγχάνει ὁ ἐμοῦ  
προοδύσας Σίμων. εἰ γὰρ ἐγινώσκετο, οὐκ  
ἂν ἐπιστεύετο. νῦν δὲ ἀγνοούμενος οὐκ  
ὀρθῶς πεπίστευται. καὶ ὁ τὰ μισούντων  
ποιῶν ἡγάπηται, καὶ ὁ ἐχθρὸς ὡς φίλος  
ἀποδέδεκται, καὶ θάνατος ὦν ὡς σώζων  
πεπόθηται, καὶ πῦρ ὦν φῶς νενόμισται, καὶ  
πλάνος ὦν ὡς ἀληθεύων ἀκούεται· ταῦτα  
ἀκούσας ἐγὼ Κλήμης· τίς ἄρα τυγχάνει,  
ἔφην, οὗτος ὁ τοσοῦτος ὦν ἀπατεών,  
μαθεῖν ἤθελον. καὶ ὁ Πέτρος ἔφη· εἰ θέλεις  
μαθεῖν, πάρεστί σοι τὸ γνῶναι, παρ' ὧν  
κάγῳ τὰ κατ' αὐτὸν πάντα ἡκρίβωκα.

2.18 | Since then, as I said, some do not  
know the rule of the pairings, they do not  
understand who Simon is, who came before  
me. For if he were known, he would not be  
trusted. But now, being unknown, he is  
wrongly trusted. The one who makes  
enemies is loved, the enemy is accepted as  
a friend, death is hoped for as saving, fire is  
thought to be light, and a deceiver is heard  
as speaking truth. Hearing this, I, Clement,  
said, "Who then is this great deceiver? I  
want to learn." And Peter said, "If you want  
to learn, it is possible for you to know, from  
those whom I have carefully examined  
about him."

2.19 | Ἰούστα τις ἐν ἡμῖν ἐστὶν  
Συροφοινικίσσα, τὸ γένος Χαναανίτις, ἥς τὸ  
θυγάτριον ὑπὸ χαλεπῆς νόσου συνείχετο, ἣ  
καὶ τῷ κυρίῳ ἡμῶν προσήλθεν βοῶσα καὶ  
ἰκετεύουσα, ὅπως αὐτῆς τὸ θυγάτριον  
θεραπεύσῃ. ὁ δὲ καὶ ὑφ' ἡμῶν ἀξιωθεὶς

2.19 | There was a certain woman among  
us, a Syrophoenician by birth, from the  
family of the Canaanites, whose daughter  
was held by a severe illness. She came to  
our lord, crying out and begging that he  
heal her daughter. He, having been asked

εἶπεν· οὐκ ἔξεστιν ἰᾶσθαι τὰ ἔθνη, εὐοικότα  
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,  
ὥς κύων, ψυχίων ἀποπιπτόντων  
συμμεταλαμβάνειν, μεταθεμένη ὅπερ ἦν,  
τῷ ὁμοίως διαιτᾶσθαι τοῖς τῆς βασιλείας  
υἱοῖς τῆς εἰς τὴν θυγατέρα, ὥς ἡξίωσεν,  
ἔτυχεν ἰάσεως. οὐ γὰρ ἂν ἐθνικὴν οὔσαν  
καὶ ἐπὶ τῇ αὐτῇ πολιτείᾳ μένουσαν, ὃ τὴν  
ἀρχὴν διὰ τὸ μὴ ἐξεῖναι θεραπεύειν ὥς  
ἐθνικὴν, ἐθνικὴν μείναςαν ἐθεράπευεν.

by us, said, "It is not allowed to heal the  
nations, like dogs, because they use  
different foods and actions, since the table  
of the kingdom has been given to the sons  
of Israel." But when she heard this, like a  
dog eating crumbs falling from the same  
table, she shared in them. Changing what  
she was, she was treated in the same way  
as the sons of the kingdom, and as she  
deserved, she received healing for her  
daughter. For if she had been a foreigner  
and stayed in the same state, the one who  
leads, because he could not heal as a  
foreigner, would have healed her as a  
foreigner.

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

2.20 | So she accepted the lawful  
citizenship from her own husband, who  
thought against us, and was thrown out of  
her own house along with her healed  
daughter. Grateful for the agreement, and  
having wealth in life, she herself remained  
a widow, but her daughter was joined to a  
certain man who was grateful toward true  
faith and poor. And because she lost her  
daughter by the excuse of marriage, she  
bought and raised two children, and had a  
place as sons. These, having been raised  
together with the magician Simon from  
childhood, learned everything about him.  
For their friendship was so great that they  
wanted to join with him in all things they  
wished.

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

2.21 | These men, meeting here with  
Zacchaeus, and having shared in the truth  
through him, regretted their first new  
ideas, quickly rejected Simon, knowing  
everything about him. When I came here,  
they came to me with the one who raised

τῷ ἐπιδημῆσαί με ἐνταῦθα, μετὰ τῆς ἀναθρεψαμένης αὐτοὺς 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 Σίμωνα ἀκριβῶς ἐκτίθεσθαι. οἱ δὲ τὸν Θεὸν μαρτυράμενοι μηδὲν ψεύσασθαι, ἐξετίθεντο.

them, were joined to me by him, and since then have always been with me, enjoying the teachings of the truth. After saying this, Peter sent for them and ordered them to tell me everything about Simon exactly. They, calling God to witness that they would not lie, told everything.

2.22 | Ὡς πρῶτος ὁ Ἀκύλας ἤρξατο λέγειν οὕτως. ἄκουσον, ὦ φίλτατε ἡμῖν ἀδελφέ, ὅπως ἀκριβῶς πάντα τὰ κατὰ τὸν ἄνδρα εἰδῆς, τίνος τε ὦν 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 ἑαυτὸν καὶ μαγείᾳ πολὺ δυνηθεὶς καὶ φρενωθεὶς θέλει νομίζεσθαι ἀνωτάτη τις εἶναι δύναμις καὶ αὐτοῦ τοῦ τὸν κόσμον κτίσαντος Θεοῦ· ἐνίοτε δὲ καὶ Χριστὸν ἑαυτὸν αἰνισσόμενος, ἐστῶτα προσαγορεύει. ταύτη δὲ τῇ προσηγορίᾳ κέχρηται, ὥς δὴ στησόμενος ἀεὶ, καὶ αἰτίαν φθορᾶς, ὥστε τὸ σῶμα πεσεῖν, οὐκ ἔχων. καὶ οὔτε Θεόν, τὸν κτίσαντα τὸν κόσμον, ἀνώτατον εἶναι λέγει, οὔτε νεκροὺς ἐγγεῖρθαι πιστεύει. τὴν Ἱερουσαλὴμ ἀρνεῖται, τὸ Γαριζεῖν ὄρος ἀντεισφέρει. ἀντὶ τοῦ ὄντως Χριστοῦ ἡμῶν ἑαυτὸν ἀναγορεύει. τὰ δὲ τοῦ νόμου ἰδίᾳ προλήψει ἀλληγορεῖ. καὶ κρίσιν ἔσεσθαι μὲν λέγει, οὐ προσδοκᾷ δέ. οὐ γὰρ ἂν ὑπὸ Θεοῦ κριθήσεσθαι πεπεισμένος, μέχρι αὐτοῦ τοῦ Θεοῦ ἀσεβεῖν ἐτόλμα. ὅθεν ἔνιοι μὴ εἰδότες, ὅτι προκαλύμματι τῇ θεοσεβείᾳ κεχημένος ὑποσυλᾷ τὰ τῆς ἀληθείας, καὶ τὴν ὁπώσποτε ὑπ’ αὐτοῦ ἐλπίδα καὶ κρίσιν λεγομένην ἔσεσθαι, ὥς πιστῶς πιστεύοντες

2.22 | As first, Aquila began to speak like this: Listen, dearest brother to us, so that you may know exactly everything about the man—who he is, what he is, and where from, what he does, and how and why. This Simon is son of Antonius, and of Rachel his mother, a Samaritan by birth, from the village of Geththon, six cords away from the city. He trained himself much in Alexandria and became very skilled in magic and clever, wanting to be thought a supreme power, even of the God who made the world himself. Sometimes he even hints that he is Christ, standing and calling himself that. He uses this title as if he will always stand, and as a cause of ruin, so that the body will fall, having no strength. He says neither that God, the maker of the world, is supreme, nor does he believe that the dead have risen. He denies Jerusalem, and opposes Mount Garizin. Instead of the true Christ of ours, he calls himself Christ. He takes the things of the law and interprets them privately as allegories. He says there will be judgment, but he does not expect it. For if he were convinced he would be judged by God, he would not dare to be impious against God. Therefore, some, not knowing that he uses godliness as a cover, steal away the truth, and the hope and judgment that are said to come from

ἀπόλλυνται.

him, trusting faithfully, are lost.

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 ἀριθμὸν, ὡσαύτως καὶ αὐτῷ ἔξαρχοι ἄνδρες γεγόνασιν τριάκοντα, τὸν μηνιαῖον τῆς σελήνης ἀποπληροῦντες λόγον. ἐν ᾧ ἀριθμῷ μία τις ἦν γυνὴ λεγομένη Ἑλένη, ἵνα μὴ τοῦτο ἀνοικονόμητον ᾖ. ἡμισυ γὰρ ἀνδρὸς οὕσα γυνὴ ἀτελὴ τὸν τῆς τριακοντάδος τέθεικεν ἀριθμὸν, ὥσπερ καὶ τῆς σελήνης, ἣς 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 got into the talk of godliness happened like this: There was a John called the day baptizer, who was also the forerunner of our lord Jesus according to the marriage talk. And just as the lord had twelve apostles, carrying the number of the twelve months of the sun, so also he had thirty leading men, filling the number of the moon's monthly cycle. In that number was a woman called Helen, so that this would not be wasted. For being half a man, a woman made the number of the thirty incomplete, just like the moon, whose course does not make the month's path perfect. Of these thirty, Simon was first and most respected by John, and he was the reason John did not start after his death.

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 δεύτερον τοῦ Δωσιθέου τόπον δίδωσιν ἑαυτόν. ταγείς 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

2.24 | For when he went away to Egypt to practice magic, and John was killed, Dositheus, wanting power, falsely announced his death and took over the sect. Simon soon came, greatly opposing Dositheus as his own rival, and joined with him, not asking for the place, knowing that the one who first got the power is not removed by choice. So, after pretending friendship, he gave himself for a short time to Dositheus's second place. After some days with the thirty fellow students, he began to slander Dositheus, saying he did not truly teach the lessons. He said this not out of envy, but ignorance. Once Dositheus, sensing Simon's clever slander that made many suspicious of him, angry at their

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 εὐρῶν τὸν Σίμωνα, ἡ δὲ ὥσπερ καπνοῦ τοῦ Σίμωνος διελθεῖν ἔδοξε σῶμα. ἐπὶ τούτῳ καταπλαγεὶς ὁ Δωσίθεος λέγει αὐτῷ, εἰ σὺ εἶ ὁ ἐστῶς, 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 ὑπονομίας τόπον ἔστησε τὸν Σίμωνα, καὶ οὕτως μετ' οὐ πολλὰς ἡμέρας ὁ Δωσίθεος, ἐκείνου στάντος, αὐτὸς πεσὼν ἐτελεύτησεν.

usual meeting, struck Simon with a rod, and Simon's body seemed to smoke as if burning. Shocked by this, Dositheus said to him, 'If you are the standing one, I worship you.' When Simon said, 'I am,' Dositheus, knowing he was not the standing one, fell and worshiped him. Then, putting himself under the twenty-nine leaders, he set Simon in his own place of suspicion. And so, after a few days, with Simon standing, Dositheus himself fell and died.

2.25 | Ὁ δὲ Σίμων τὴν Ἑλένην παραλαβὼν περιέρχεται, καὶ μέχρι τοῦ δεῦρο, ὡς ὁρᾷς, ἀναστατεῖ τοὺς ὄχλους. αὐτὴν δὲ τὴν Ἑλένην ἀπὸ τῶν ἀνωτάτων οὐρανῶν κατενηνοχέει λέγει τῷ κόσμῳ, κυρία οὖσαν, ὡς παμμήτορα οὐσίαν καὶ σοφίαν, ἧς ἔνεκεν, φησὶν, Ἕλληνες τε καὶ βάρβαροι ἐμαχέσαντο, εἰκόνα φαντασθέντες ἀληθείας, ἡ γὰρ ὄντως οὖσα τότε παρὰ τῷ πρωτίστῳ ὑπῆρχεν Θεῷ. πλὴν τοιαῦτά τινα ἑλληνικοῖς μύθοις συμπεπλασμένα πιθανῶς ἀλληγορῶν ἀπατᾷ πολλοὺς, ἐξαιρέτως πολλὰ τερατώδη θαυμάσια ποιῶν, ὡς εἰ μὴ ἤδειμεν 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.

2.25 | Simon took Helen with him and went around, and until now, as you see, he stirs up the crowds. He says that Helen was sent down from the highest heavens to the world, being a lady, as the source of all things and wisdom. Because of her, he says, Greeks and barbarians fought, imagining her as a true image, for she really was with the first God then. But such things, mixed with Greek myths and made to seem true, deceive many with allegories, especially doing many strange wonders. If we did not know that he does these by magic, we too would be fooled. But since we were his helpers at first, when he did such things without wronging godliness, now, when he began to try to deceive those who are very careful about godliness, we left 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 θείαις τροπαῖς καὶ τὸ εἶδος ἀναγράψας ἀποδεδωκέναι λέγει πάλιν τῷ ἀέρι. τὴν δὲ πρῶτον ἐρμηνεύει οὕτως πεποιθέναι. 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 μὲν ἄλλοις λέγων ἐπιστεύετο, ὑφ’ ἡμῶν δὲ τῶν ἐπὶ τελετῇ συμπαρόντων εὐσεβῶς ἠπιστεῖτο. διὸ ἀσεβείας καταγνόντες ἀπέστημεν ἀπ’ αὐτοῦ.

2.27 | Ταῦτα τοῦ Ἀκύλα εἰπόντος ὁ ἀδελφὸς αὐτοῦ Νικήτης ἔφη· Ἀναγκαῖόν ἐστιν, ἀδελφε ἐμῶν Κλήμης, τὰ παραλειφθέντα τῷ Ἀκύλῃ 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 ἐτερπόμεθα, ὅτε δὲ τὰ μαγεῖα γινόμενα θεότητι ποιεῖν πρὸς ἀπάτην θεοσεβῶν ἔλεγεν, οὐκ ἔτι αὐτοῦ ἠνεσχόμεθα καίτοι πολλὰ ἐπαγγελλομένου ἡμῖν, πρῶτον μὲν

2.26 | He also began to kill, as he once showed to friends that he separated the soul of a child from his own body with secret oaths, working with the imagination of those who believed him. Then, after erasing the child’s image, he said he kept it in an inner room where he himself sleeps, claiming he once made it from air by divine changes and gave the form back to the air again. He explained this act like this: first, he said the spirit of a person turns into a warm nature, like squeezing air inside a gourd. Then, becoming the form of the spirit inside, it turns into water. Because the spirit can’t be poured out continuously, he said it changes into the nature of blood, and the air inside makes the blood form flesh. Then, with the flesh fixed, he said a person is shown not made from earth, but from air. So, convincing himself he could make a new person, he said he gave the changes back to the air again. He told these things to others who believed him, but we who were present at the ceremony did not believe him in a godly way. So, seeing his impiety, we left him.

2.27 | After Aquila said these things, his brother Niketes said, ‘It is necessary, brother Clement of ours, for me to remind what Aquila left out. First, God is witness that we did nothing impious with him, but we watched what he did. And while he showed harmless things, we enjoyed them. But when he said that the things done by magic were really godly, to trick those who honor gods, we no longer put up with him, even though he promised many things to us: first, that we would be worthy to have

ναῶν ἀνδριάντας ἡμῶν καταξιοθῆναι καὶ θεοὺς νομισθῆναι καὶ ὑπὸ ὄχλων προσκυνηθῆναι καὶ ὑπὸ βασιλέων δοξασθῆναι καὶ δημοσίων τιμῶν καταξιοθῆναι καὶ χρήμασιν ἀπεριορίστοις πλουτῆσαι.

statues in temples and be called gods, and be worshiped by crowds and honored by kings, and be worthy of public honors and become rich with unlimited wealth.'

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 προκόπτη, καὶ ὅμως οὐ συνεθέμεθα, ἀλλὰ καὶ αὐτὸν τῆς τοιαύτης ἀπονοίας παύσασθαι συνεβουλεύσαμεν, λέγοντες αὐτῷ· ἡμεῖς, Σίμων, τῆς ἐκ παιδῶν 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 ζωῆς χρόνος· κἂν μέγα πλουτῇς ἢ καὶ βασιλεύῃς, τῷ τῆς ζωῆς σου μικρῷ χρόνῳ ὀλίγα τυγχάνει πρὸς ἀπόλαυσιν, καὶ ἀσεβῶς πορισθέντα, εὐθέως φεύγοντα, αἰωνίαν κόλασιν περιποιεῖται τῷ τετολμηκότι. διὸ φοβεῖσθαί σοι τὸν Θεὸν συμβουλεύομεν, ὅφ' οὗ κριθῆναι ἔχει ἡ ἐκάστου ψυχὴ περὶ ὧν ἔπραξεν ἐνταῦθα.

2.28 | He also promised us these things and even greater ones, only so that, being with him, we would keep silent about the evil of his actions, so that his deceit might succeed. But still, we did not agree, and we even advised him to stop such madness, saying to him: 'Simon, remembering the friendship from childhood toward you and caring for what is good, we advise you to stop such boldness. You cannot be a god. Fear the true God. Know that you are a human and that your time of life is short. Even if you become very rich or even a king, your short life gives little time for enjoyment. And if you gain wealth by impiety, you will quickly flee and suffer eternal punishment for your boldness. Therefore, we advise you to fear God, by whom each soul will be judged here for what it has done.'

2.29 | Ὁ δὲ ταῦτα ἀκούσας ἐγέλασεν. ἡμῶν δὲ εἰπόντων, τί ἡμῶν τά σοι συμφέροντα συμβουλευόντων καταγελαῖς; ἔφη, γελῶ ὑμῶν τὴν μωρὰν ὑπόληψιν, ὅτι πιστεύετε ἀθάνατον εἶναι τὴν τοῦ ἀνθρώπου ψυχὴν. κἀγὼ ἔφην, οὐ θαυμάζομεν, ὦ Σίμων, εἰ ἀπατᾷν ἡμᾶς ἐπιχειρεῖς, ἀλλ' ἐκπεπλήγμεθα τίνι λόγῳ καὶ ἑαυτὸν ἀπατᾷς· λέγε μοι ὦ Σίμων, εἰ καὶ τῶν ἄλλων οὐδεὶς πεπληροφόρηται ἀθάνατον εἶναι τὴν ψυχὴν, ἀλλ' οὕν γε σὺ καὶ ἡμεῖς,

2.29 | But when he heard these things, he laughed. When we said to him, 'Why do you laugh at us, advising what is good for you?' he said, 'I laugh at your foolish idea that you believe the soul of a person is immortal.' And I said, 'We are not amazed, Simon, if you try to deceive us, but we are shocked at what reason you deceive yourself. Tell me, Simon, even if no one else knows that the soul is immortal, at least you and we do: you, as one who separated

σὺ μὲν ὡς ἀνθρωπείου σώματος χωρίσας αὐτήν 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, ἀπαταῖσθαι δύνασθαι. οὐ γὰρ ἐσμεν οὕτως νήπιοι, ἵνα πανοῦργον ἐνσπίρης ἐν ἡμῖν ὑποψίαν τοῦ νομίζειν σοῦ τι τῶν ἀπορρήτων εἰδέναι, καὶ οὕτως ἐπιθυμία κολαζομένους ἡμᾶς ὑποχειρίους λαβὼν ἔχῃς.

2.30 | Καὶ ὁ Σίμων ἔφη· ὅτι μὲν ἐχώρισα ψυχὴν ἀνθρωπείου σώματος, οἶδα ὑμᾶς εἰδότας, ὅτι δὲ οὐχ ἡ τοῦ τεθνεῶτος ψυχὴ ὑπουργεῖ, ἐπεὶ μὴ ὑπάρχει, ἀλλὰ δαίμων τις 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 ἡ ψυχὴ, τίς τῆς ψυχῆς χρεῖα γίνεται, ἵνα χωρισθῇ τοῦ σώματος; οὐκ αὐτοὶ δὲ παρόντες ἠκούσαμεν σου, τοῦ σκηνούς 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 from the human body and spoke to it and gave commands, and we, as those present who heard the command and clearly saw what was ordered.' Simon said, 'I know what you say, but you do not know what you are talking about.' And Niketes said, 'Since you say you know, speak. But if you do not know, do not think that we know when you speak and that we cannot be deceived. For we are not so foolish that you can plant suspicion in us that you know some secret things, and so, taking us as slaves punished by desire, you hold us in your power.'

2.30 | And Simon said, 'That I separated the soul from the human body, I know you know. But that the soul of the dead does not serve, since it does not exist, but some spirit pretending to be the soul acts, I know you do not know.' And Niketes said, 'We have heard many unbelievable things in life, but we did not expect to hear anything more foolish than this. For if a spirit pretends to be the soul of the dead, why is there a need for the soul to be separated from the body? Were we not present when you swore by the soul of the tent? And how does someone obey another who swears, if he himself is not sworn in, as if afraid? And were you not once examined by us, why sometimes your followers stop, you said that the soul, having completed the time beyond the earth that it was to live in the body, goes to Hades? And you added that the souls of those who died by their own death, since they go there to Hades and are guarded, are not easily allowed to come back?'



2.31 | Ταῦτα του 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 ὀρκους; 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. ὥς ἂν καὶ τοὺς ἐπὶ κακῇ πράξει ὀρκισθέντας καταδικασθῇναι 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, ὥς τῆς κακῆς πράξεως τὸν ὄρκον προτιμῆσαν. ὁ δὲ τούτων ἀκούσας ὠργίσθη, θάνατον ἡμῖν ἀπειλήσας, εἰ μὴ τὰ ὑπ’ αὐτοῦ πραττόμενα σιωπῶμεν.

2.32 | Ταῦτα τοῦ Ἀκύλα εἰπόντος, ἐγὼ Κλήμης ἐπυθόμην, τίνα ἄρα ἐστὶν ἃ ποιεῖ θαυμάσια. οἱ δὲ ἔλεγον μοι, ὅτι ἀνδριάντας ποιεῖ περιπατεῖν, καὶ ἐπὶ πῦρ κυλιόμενος οὐ καίεται· ἐνίοτε δὲ καὶ πέταται· καὶ ἐκ λίθων ἄρτους ποιεῖ· ὄφεις γίνεται, εἰς αἶγα μεταμορφοῦται, διπρόσωπος γίνεται, 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 βλέπομένων. ταῦτα αὐτῶν λεγόντων ἀκούων ἐθαύμαζον. ἐμαρτύρουν δὲ πολλοὶ τὰ τοιαῦτα αὐτοὶ παρόντες ἱστορηκέναι.

2.31 | When Niketes said these things, Aquila himself said again, ‘Simon, I only wanted to learn this from you: whether the thing sworn by is a soul or a spirit, why are the oaths not ignored?’ And Simon said, ‘Because he knows punishments are coming to suffer.’ And Aquila said, ‘So then, if the soul that is sworn comes and judgment happens, then the souls become immortal, and judgment definitely happens. If you say those who swore to do evil are condemned for disobeying, how are you not afraid to force those who are forced to be punished for disobedience? For it is already true that you have not suffered for what you did, since there is no judgment yet, so that you give judgment about what you forced, and the one forced is forgiven, because they preferred the oath of the bad deed.’ When he heard these things, he became angry and threatened us with death if we did not keep silent about what was done by him.

2.32 | When Aquila said these things, I, Clemens, asked what kind of wonders he does. They told me that he makes statues walk, and rolling on fire he is not burned; sometimes he even flies. He makes bread from stones; he becomes a snake, changes into a goat, becomes two-faced, changes into gold. He opens locked doors, melts iron, shows images of all kinds of shapes at dinners; he makes the things in a house seem to move by themselves to serve, though the ones carrying them are not seen. Hearing these things from them, I was amazed. Many people testified that they saw such things themselves.

2.33 | Τούτων οὕτως ῥηθέντων ὁ καλὸς Πέτρος καὶ αὐτὸς τοῦ λέγειν ἤρξατο· συνορᾷν 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 γνῶσις, πρῶτον νόσος, εἴτα ἱάσις, οὕτως πρῶτα τὰ τῆς πλάνης τῷ βίῳ ἔρχεται, εἴθ' οὕτως τὸ ἀληθὲς ἐπέρχεται, ὡς τῇ νόσῳ ὁ ἰατρός. 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 εἰδῶλα λυτροῦσθαι θρησκείας, ἢ κακία πάλιν, ὡς αὐτὴ βασιλεύουσα, προλαβοῦσα πρῶτον τὸν ἑαυτῆς ὥσπερ ὄφιν ἔπεμψε σύμμαχον, ὃν ὁρᾶτου 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 τίνας ἐστὶν ἐργάτης. ἐὰν ἀνωφελῇ ποιῇ τέρατα, κακίας ἐστὶν ὑπουργός· ἐὰν δὲ ἐπωφελῇ πράττει, τοῦ ἀγαθοῦ ἐστὶν ἡγεμών.

2.34 | Τὰ μὲν οὖν ἀνωφελῇ ἐστὶν σημεῖα, ὅσα αὐτοὶ Σίμωνα εἰρήκατε πεποιηκέναι. λέγω δὲ τὸ ἀνδριάντας αὐτὸν ποιεῖν περιπατεῖν, καὶ τὸ ἐπ' ἀνθρώπων αὐτὸν πεπυρωμένων κυλίεσθαι, καὶ δράκοντα γίνεσθαι, εἰς αἶγα μεταμορφωθῆναι, εἰς ἀέρα πτῆναι, καὶ ὅσα τοιαῦτά τινα, εἰς ἱάσιν ἀνθρώπων μὴ γινόμενα, πρὸς ἀπατᾶν φύσιν ἔχει πολλούς. τὰ δὲ τῆς οἰκτίρμονος ἀληθείας σημεῖα ἐστὶν φιλόανθρωπα, ἃ τινα

2.33 | When these things were said, the good Peter himself began to speak: 'Brothers, you must see the truth of the rule of marriage, which no one who does not break it can be led astray from. For as we said, we see everything in two ways and opposite, like first night, then day; first ignorance, then knowledge; first sickness, then healing. So first the things of error come into life, then the truth comes, like a doctor to a sickness. Right now, our God-loving nation is about to be freed from the troubles of the Egyptians. At first, through the serpent-shaped rod given to Aaron, diseases happened, and then through Moses' prayers, healing came. And now, when the nations are about to be freed from the religions after idols, evil again, as if ruling, first sent out its own ally like a snake, the visible Simon, who does wonders to cause fear and trickery, not healing signs for turning back and salvation. So you must think about those who make the wonders happening, who is the worker of what. If the wonder does harm, it is a servant of evil; but if it does good, it is a leader of good.'

2.34 | The harmful signs are those that you said Simon himself made. I mean making statues walk, rolling on burning coals, becoming a dragon, changing into a goat, flying in the air, and things like that, which do not bring healing to people but have a nature to deceive many. But the signs of merciful truth are loving to people, like those you heard the Lord did, and also made right with prayers after him. Most of

ἤκούσατε τὸν κύριον πεποιηκότα, κάμμε 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, φιλανθρώπου πνεύματος γενόμενος.

you were there for these, some freed from all kinds of diseases, some from demons, some who had their hands straightened, some their feet, some who got back their sight, some their hearing, and other things a person can do, becoming of a loving spirit.

2.35 | Ταῦτα τοῦ Πέτρου εἰπόντος, ὑπὸ τὸν ὄρθρον ἐπεισιὼν ἡμῖν Ζακχαῖος προσαγορεύσας ἔφη Πέτρω· ἀνατίθεται Σίμων τὴν ζήτησιν εἰς τὴν αὖριον 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 σοὶ ἡμεῖς, ὅτε βούλει, θεοφιλεῖ προνοίᾳ ἀπαντᾶν ἐτοίμως ἔχομεν. καὶ ὁ μὲν Ζακχαῖος ταῦτα ἀκούσας ἀντιβάλλειν ἐξῆει τὴν ἀπόκρισιν.

2.35 | When Peter said these things, at dawn Zacchaeus came to us and called out to Peter: 'Simon is putting off the question until tomorrow, for today, which is the eleventh day, happens to be the Sabbath.' And Peter answered him: 'Tell Simon, since he really wants to, along with knowing, that we are ready to meet him with God-loving care whenever he wishes.' And Zacchaeus, hearing this, went away to give the answer.

2.36 | Ὁ δὲ ἰδὼν με ἀθυμοῦντα καὶ τὴν αἰτίαν πυθόμενος καὶ μαθὼν παρ' ἐμοῦ οὐκ ἄλλοθεν ποθεν οὔσαν, ἢ ἀπὸ τῆς κατὰ τὴν ζήτησιν ἀναβολῆς, ἔφη· ἀγαθῇ Θεοῦ προνοίᾳ προειληφὼς 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 ἔκβασιν λαμβάνει· ὅθεν δίκαιον αὐτὸν εἶναι γνοὺς καὶ εὐσυνειδήτως βιούς, τὸ προσπίπτον λυπηρὸν οἶδεν ὀρθῶ τῶ λογισμῷ ἀποσεῖσθαι τῆς ψυχῆς, ὅτι πρὸς ἀγαθοῦ τινος ἀγνώστου συντελούμενον ἐλθεῖν ἔχει. καὶ νῦν δὲ τοῦ μάγου Σίμωνος ἢ τῆς ζητήσεως ὑπέρθεσις μὴ σε λυπεῖτω· ἴσως γὰρ ἐκ τῆς τοῦ Θεοῦ προνοίας εἰς τὴν

2.36 | Seeing me discouraged and asking the reason, and learning from me that it was not from anywhere else but from the delay in the question, he said: 'With the good care of God guiding the world, my friend Clemes, he himself is not upset about things that happen, having given up control because he knows that by the management of the stronger, things take a fitting outcome. So it is right to know him and live with a clear conscience, to shake off the painful thing falling on him with correct thought, because it is coming to happen for some unknown good. And now, do not let the delay of the question about the magician Simon upset you; for maybe it has happened for your benefit by God's care.

σὴν γέγονεν ὠφέλειαν. διὸ ὥς ἰδίῳ σοι ὄντι οὐκ ὀκνήσω λέγειν.

Therefore, since I am your friend, I will not hesitate to speak.'

2.37 | Τῶν ἡμετέρων τινὲς ἐταῖροι τῷ Σίμωνι προσποιητῶς σύνεισιν, ὥς πεισθέντες τῇ ἀθεωτάτῃ αὐτοῦ πλάνῃ, ὅπως μανθάνοντες αὐτοῦ τὰς βουλὰς ἐκφαίνωσιν ἡμῖν, πρὸς τὸ δύνασθαι δεινῷ ἀνδρὶ οἰκείως συναρμόσασθαι. καὶ νῦν παρ' αὐτῶν ἔμαθον, ἧς μέλλει ζητήσεως ποιεῖσθαι τοὺς λόγους· καὶ γνοὺς ἐπὶ τούτῳ τῷ μὲν Θεῷ ἡσυχάριστησα, 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 pretended to join Simon, as if convinced by his most godless deception, so that by learning his plans they might show them to us, to be able to deal closely with a terrible man. And now I learned from them what kind of question they are going to make. Knowing this, I thanked God, and I blessed you for the delay of the question; for of the words about to come, you, supplied by me, will be able to become an attentive listener, untouched, before the question, as they are spoken by him for the judgment of those who do not know.

2.38 | Πολλὰ γὰρ ψευδῆ κατὰ τοῦ Θεοῦ 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 γραφεὶς ὁ νόμος προσέλαβέν τινα καὶ ψευδῆ 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.

2.38 | For the scriptures have taken on many false things against God by this word. The prophet Moses, by God's will, gave the law with its explanations to seventy chosen ones, to also prepare those of the people who want it. Not long after, the law took on some false things against the law of God, who made the sky and the earth and all things in them, because an evil man dared to work by a certain just word. And this happened by word and judgment, so that those who dare to hold the things written against God kindly might be tested, and those who, out of love for him, not only disbelieve the things said against him but also do not even bear to hear the beginning, even if it is true, judging it much safer to risk good faith than to live with bad words and a guilty conscience.

2.39 | οὖν Σίμων τὰς κατὰ τοῦ Θεοῦ ἐν ταῖς γραφαῖς πειρασμοῦ χάριν προσκειμένας περικοπὰς αὐτάς, ὥς μανθάνω, βούλεται ἐλθὼν εἰς μέσον λέγειν, ὅπως τῆς πρὸς τὸν Θεὸν στοργῆς ὅσους δύναται ταλαιπώρους 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 ὥς ἀσεβοῦντας· ἢ ὥς οὐ μόνον τῶν βλασφημίων περικοπῶν ψευδῶν οὐσῶν, ἀλλ' ἀποστήσονται λόγου. διὸ ἀνάγκη ἔχομεν συγκατατιθέμενοι ταῖς ψευδέσι περικοπαῖς, περὶ αὐτῶν ἀντιπυνθανόμενοι, εἰς ἀπορίαν αὐτὸν μὲν φέρειν, τοῖς δὲ εὐγνώμονοις τῶν κατὰ τοῦ Θεοῦ ῥηθειςῶν περικοπῶν, μετὰ πείραν πίστεως, ἰδίᾳ παρέχειν τὴν ἐπίλυσιν, ἣτις μίαν καὶ σύντομον ἔχει τὴν 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 ἀληθείας, μετὰ βραχὺ προΐοντος τοῦ λόγου πληροφορήσω. ὅθεν σύ, φίλτατέ μοι Κλήμης, ἐπὶ τῷ τὸν Σίμωνα πρὸς τὴν ζήτησιν 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

2.39 | So Simon wants to come forward and speak about those passages in the scriptures that are against God, which he adds for the sake of testing, as I understand, so that he might be able to turn away as many as possible from love toward God by troubling them. We do not want to speak about them publicly with the books, since we would be making the ignorant crowds of that evil Simon do his will. For maybe those who have the power to judge will avoid us as godless, or will turn away not only from the blasphemous passages that are false but also from the whole message. Therefore, we must agree to the false passages, asking carefully about them, to bring him into difficulty, and to give those who are grateful for the passages spoken against God, after testing their faith, the explanation privately, which has one short and clear way. And this is it.

2.40 | Everything said or written against God is false. But that this is truly so, we will explain briefly after a short time, not only for respect but also for truth. Therefore, you, my dearest Clemens, should not be upset about the one day's delay in questioning Simon. For today, by preparing beforehand about the passages added in the scriptures, you should not fail to be judged rightly about the one and good God, who also made the world. And you will also wonder at the questioning how the godless, leaving out the many things said for God in the scriptures, happily carry the things said against him; and so the listeners, because of ignorance, believing the things against God, are lost from his kingdom. Therefore, you, having learned the mystery of the

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, ἀπαραβλήτως χαρήσῃ.

scriptures by the excuse of delay, having gained not to sin against God, will rejoice without blame.

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 μή 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 μή μου ἐπύθου, ἐγὼ τῇ τάξει ἐξιὼν τῶν λόγων παρεῖχον τὴν ἀπόδειξιν, ἣν ὑπεσχόμην. πλὴν ἄκουσον, πῶς αὐτοῦ πολλὰ καταψεύδονται αἱ γραφαί, ὡς εἴσῃ ἐντυγχάνων αὐταῖς.

2.41 | And I, Clemens, having heard, said: truly I rejoice and give thanks to the God who is good in every way; but he himself knows that I cannot think anything else but to think all things for God. Therefore, do not suppose that I doubt the words from God or want to ask about what has been said, but so that having learned, I myself might be able to teach another who wants to learn gratefully. So tell me, what are the false passages in the scriptures and how is it true that they are false? And Peter answered: and if you had not asked me, I would have given the proof in order, going through the words, as I promised. But listen to how many things in the scriptures are proven false, as you will see when you meet 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 κἄν ἀκοῦσαι τὰ κατ' αὐτοῦ λεγόμενα. πῶς δὲ ἔστιν αὐτόν τινα μοναρχικὴν ψυχὴν ἔχειν καὶ ὁσιον γενέσθαι, προειληφότα ὅτι πολλοὶ εἰσιν θεοὶ καὶ οὐχ εἷς; εἰ δὲ καὶ εἷς, ἐν πολλοῖς ἀτοπήμασιν εὐρίσκων αὐτόν, τίς ὁσιος σπουδάσει γενέσθαι, τὴν τῶν ὅλων ἀρχὴν διὰ τὰ ἴδια τῆς φύσεως ἀτοπήματα ἐλπίσας μὴ ἐπέρχεσθαι τὰ ἄλλων ἀδικήματος.

2.42 | For the sake of example, what will be said will be enough. I do not think, dear Clemens, that anyone could accept or even hear what is said against him, even if it saves a little love and gratitude toward God. But how can someone have a single-minded soul and be holy, having decided beforehand that there are many gods and not one? And if there is one, finding many faults in him, who would want to be holy, hoping that the source of all things, because of its own faults, will not go beyond the wrongs of others?

2.43 | Διὸ ἀπείη 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 ὡς 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 δικαιосύνην νομιτεύει; εἰ δὲ ἐμπαίζει, καὶ τίς ἐιλικρινής; 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 made the sky and the earth and everything in them, shares power with others, or that he lies; for if he lies, then who tells the truth? Or that he acts as if ignorant, and who knows beforehand? If he thinks and changes his mind, then who is perfect and steady in purpose? If he is jealous, then who is incomparable? If he hardens his heart, then who is wise? If he is blind and deaf, then who gave sight and hearing? If he advises to take away, then who considers justice? If he mocks, then who is sincere? If he is weak, then who can do all things? If he does wrong, then who is just? If he makes bad things, then who will do good? If he does evil, then who will do good?

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 ἀπροσδεής 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 κριτής; εἰ αὐτὸς μεταμελεῖται, καὶ

2.44 | If he desires the fat mountain, then whose is everything? If he lies, then who tells the truth? If he lives in a tent, then who is without a home? If he reaches for smoke and sacrifices and offerings and poured-out gifts, then who is without need, who is holy, who is pure, and who is perfect? If he delights in lamps and lights, then who set the stars in the sky? If he is among mist and darkness and storm and smoke, then who, being light, lights the greatest age? If he comes with trumpets and loud cries and arrows and shooting, then what is the expected peace of all? If he loves wars, then who wants peace? If he himself makes bad things, then who creates good? If he is unloving, then who is kind to humans? If he himself is not faithful about what he promises, then who will be trusted? If he himself loves evil people and adulterers and murderers, then who will be

τίς βέβαιος; εἰ αὐτὸς κακοὺς ἐκλέγεται, καὶ  
τίς ἀγαθοὺς προσίεται;

a just judge? If he changes his mind, then  
who is steady? If he himself chooses bad  
people, then who will add good ones?

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,  
φιλανθρωπίαν νομιτεύων, ἀγνείαν  
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  
ἀσφαλισάμενος.

2.45 | Therefore, child Clemens, hold this:  
do not think anything else about God  
except that he alone is God and master and  
father, good and just, creator, patient,  
merciful, nourisher, benefactor, thinking of  
kindness to humans, advising purity,  
eternal, making eternal things,  
incomparable, dwelling in the souls of the  
good, both uncontainable and contained,  
who fixed the great age as a center in the  
infinite, who spread out the sky and  
stretched the earth, stored water, arranged  
stars in the sky, made springs flow from the  
earth, caused fruits to grow, raised  
mountains, limited the sea, ordered winds  
and breaths, who holds the body  
surrounded by the infinite sea of spirit,  
having secured a safe plan.

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

2.46 | This one is our judge, to whom,  
looking up, we must straighten our own  
souls, thinking all things for him, praising  
him, convinced that by his patience he  
alone, good, leads the stubbornness of all to  
the open. And this one, at the end of  
everything, will be a just judge for each of  
those who dared what they should not.

2.47 | Ταῦτα ἐγὼ Κλήμης ἀκούσας ἔφην·  
ἀληθῶς τοῦτο θεοσεβεία, τοῦτο ἀληθῶς  
εὐσεβεία. πάλιν τε ἔφην· ἤθελον μαθεῖν  
οὔν, διὰ τί οὕτως ἐγράφησαν αἱ βίβλοι.  
μέμνημαι γὰρ ὡς ἔφης, ὅτι εἰς ἔλεγχον τᾶν  
μελλόντων τολμᾶν πιστεύειν τι λεγόμενον

2.47 | These things I, Clemens, hearing,  
said: truly this is reverence for God, truly  
this is piety. Again I said: I want to learn,  
then, why the books were written this way.  
For I remember that you said it is for  
testing those who dare to believe



κατὰ τοῦ Θεοῦ. πλὴν ἐπεὶ χαρίζῃ ἡμῖν,  
πυνθάνεσθαι τολμῶμεν, σοῦ κελεύσαντος,  
εἴ τις βουληθεῖη, φίλτατε Πέτρε, λέγειν  
ἡμῖν· ἀληθὴ ἐστὶν τὰ γεγραμμένα, κἄν σοι  
ψευδῇ δοκῇ τὰ κατὰ τοῦ Θεοῦ ῥηθέντα·  
πῶς ἀποκριθῶμεν αὐτῷ;

something said against God. But since you  
kindly allow us to ask, we dare, as you  
ordered, if anyone wishes, dearest Peter, to  
tell us: the things written are true, even if  
what is said against God seems false to you;  
how should we answer him?

2.48 | Καὶ ὁ Πέτρος ἀπεκρίνατο· εὖ εἶπας  
πυθόμενος, εἰς γὰρ σὴν ἀσφάλειαν ἔσται·  
πλὴν 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 ψευδῆ· 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  
δύνασαι.

2.48 | And Peter answered: well you said,  
knowing, for it will be for your safety. But  
listen. Since many things are said by the  
scriptures against God, because of the  
urgency of the hour for the evening, ask  
about one saying you want, and I will  
explain it, showing it false; not only  
because it is said against God, but because  
it is truly false. And I answered: I want to  
learn how you, knowing God, can show that  
the scriptures, which say they do not know  
God, are wrong.

2.49 | Καὶ ὁ Πέτρος ἀπεκρίνατο· εὐκόπως  
ἐλεγχθῆναι δυνάμενον προέτεινας ἡμῖν·  
πλὴν ἄκουσον, πῶς οὐδὲν ἀγνοεῖ Θεὸς,  
ἀλλὰ καὶ προγινώσκει. ὃ δὲ πυνθάνομαι  
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;

2.49 | And Peter answered: you offered  
something that can be easily tested. But  
listen how God does not ignore anything,  
but also foreknows. And I ask you, first  
answer me: the one who wrote the books  
and said how the world was made and that  
God does not foreknow, was he a man, or  
not? And I said: a man. And Peter  
answered: so, being a man, how could he  
truly know how the world was made and  
that God does not foreknow?

2.50 | Κἀγὼ αἰσθόμενος ἤδη τὴν ἐπίλυσιν  
ὑπομειδιῶν ἔφην· ὅτι προφήτης ἦν. καὶ ὁ  
Πέτρος ἔφη· εἰ οὖν ὁ προφήτης, ἄνθρωπος  
ὢν, οὐδὲν ἡγνώνει, διὰ τὸ ἀπὸ Θεοῦ  
εἰληφέναι τὴν πρόγνωσιν, πῶς οὖν αὐτὸς ὁ  
δεδωκὼς ἀνθρώπῳ τὸ προγινώσκειν, Θεὸς

2.50 | And I, already sensing the answer,  
smiling slightly, said: that he was a prophet.  
And Peter said: if then the prophet, being a  
man, knew nothing because he received  
foreknowledge from God, how then could  
he himself, being God, who gave a man the

ὦν, ἡγνόμεν; κἀγὼ ἔφην· ὀρθῶς ἔφης. καὶ ὁ Πέτρος· ἔτι οὖν, ἔφη, εἰς αὐτὸ συνδιαπόρησόν μοι. ὡμολογημένου 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.

ability to foreknow, not know? And I said: you spoke rightly. And Peter said: still, then, puzzle with me on this. Since it is agreed by us that God foreknows everything, it is necessary that all the scriptures that say he does not know are ignorant and false, but those that say he knows are true. And I said: it must be so.

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 κιβδηλῶν. καὶ τοῖς ἀπὸ τῶν ψευδῶν γραφῶν πλανωμένοις οἰκείως τῆς πλάνης ἐξέφηνε τὴν αἰτίαν λέγων· διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰ ἀληθῆ τῶν γραφῶν· οὗ εἵνεκεν ἀγνοεῖτε καὶ τὴν δύναμιν τοῦ Θεοῦ. κἀγὼ ἔφην· πάνυ καλῶς.

2.51 | And Peter said: if then some of the writings are true and others false, it makes sense that our teacher said: 'become tested judges,' as some of the words in the scriptures are trustworthy, and others are fake. And to those who are misled by the false scriptures, he clearly showed the cause of their error by saying: 'this is why you are misled, not knowing the true parts of the scriptures; because of this you also do not know 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 κυοφορηθείς· οὔτε Νῶε μέθυσος ἦν, ὁ ὑπὲρ πάντα τὸν κόσμον δίκαιος εὐρεθείς· οὔτε δὲ Ἀβραὰμ τρισὶν ἅμα συνῆι γυναιξίν, ὁ διὰ σωφροσύνην πολυτεκνίας καταξιωθείς· οὔτε Ἰακώβ τετράσιν ἐκοινώνει, ὃν δύο καὶ ἀδελφαὶ ἐτύγχανον, ὃς δεκαδύο φυλῶν ὑπάρξας πατὴρ 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

2.52 | And Peter answered: therefore, I do not reasonably believe either against God or against the righteous ones written in the law, thinking impiously beforehand. For as I am convinced, neither was Adam a sinner, who was formed by the hands of God; nor was Noah a drunkard, who was found righteous above all the world; nor did Abraham live with three wives at once, who was honored for his wisdom and many children; nor did Jacob share with four, of whom two were sisters, who, being father of twelve tribes, marked the coming of our teacher's presence; Moses was not a murderer, nor did he learn to judge from a priest of an idol, he who prophesied the law of God for all time, and was proven a faithful steward through right thinking.

μαρτυρηθείς.

2.53 | Πλὴν καὶ τούτων σοὶ τὴν ἐπίλυσιν μετὰ τῶν ὁμοίων ἐπὶ καιροῦ παρέξω. τοῦ δὲ λοιποῦ, ὡς ὁρᾷς, ἐπειδὴ ἔσπερα κατείληφεν, 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 ἐτρέπημεν. κατειλήφει γὰρ ἡ νύξ.

2.53 | But also, I will give you the solution to these things in time, along with others like them. As for the rest, since evening has come, let what was said today be enough. But whenever you want, boldly ask us about whatever you wish, and we will gladly and tirelessly explain. And having said these things, he got up. And so, having eaten, we turned to sleep. For night had come.

## 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, εὔρομεν 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 the third was dawning, I, Clemens, and the others who were with me woke up to talk with Simon at the second crowing of the roosters. We found the lamp still burning, and Peter praying on his knees. When he finished his prayer, he turned and saw us ready to listen, and he said:

3.2 | Γινώσκειν ὑμᾶς θέλω, ὅτι οἱ καθ' ἡμετέραν πρόνοιαν συνόντες τῷ Σίμωνι, ὅπως τὰς βουλὰς αὐτοῦ μαρτάνοντες 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

3.2 | I want you to know that those who, by our care, were with Simon, so that learning his plans they might suggest them to us, to help us fit together with the many forms of his evil, sent word to us saying: Simon today, as he planned, is ready to come from the scriptures and show that this one is not the highest God, who made heaven and earth and all things in them, but another unknown and highest one, as a god of gods in secret. He says this because two gods sent him, one who made the world, and the

θεῶν· ὃς δύο ἔπεμψε θεούς, 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.

other who gave the law. And he plans to say these things so that he may call to the right faith those who are going to worship the one and only God, who made heaven and earth.

3.3 | Ταῦτα ἀκούσας πῶς οὐκ ἂν ἠθύμῃσα; διὸ καὶ ὑμᾶς τοὺς συνόντας μοι ἀδελφούς εἰδέναι ἠθέλησα, ὥς 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 ἐὰν παύσωνται τῆς πολυθεομανίας, ἐτέρως 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 πεφόβηται.

3.3 | Hearing these things, how could I not be troubled? So I wanted you, my brothers who are with me, to know that I suffer deeply in my soul, seeing the evil one awake to test people, and the people very careless about their own salvation. For he planned that those from the nations would believe that the idols on earth are gods, bringing in the opinions of many other gods, so that if they stop their worship of many gods, they would be deceived into speaking differently or even worse against the one God's rule. So that those who honor the rule of the one God might never be able to receive mercy. Because of this boldness, Simon, armed with false cuts from the scriptures, comes to fight against us. And the worse thing is that, though he did not believe that prophets would say such things against the true God, he is not afraid.

3.4 | Καὶ ἡμῖν μὲν τοῖς ἐκ προγόνων παρειληφόσιν τὸν τὰ πάντα κτίσαντα σέβειν Θεόν, ἔτι δὲ καὶ τῶν ἀπατᾶν δυναμένων βίβλων τὸ μυστήριον, οὐδὲν δυνησεται, τοῖς δὲ ἀπὸ ἐθνῶν, τὴν πολυθεον 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 κενὸν τινα, ὅμοιον ὀνείρῳ, πλουσίως κεκοσμημένον ὑφηγήσεται μῦθον,

3.4 | And for us who have received from our ancestors to worship the God who made all things, and also the secret of the books that can deceive, nothing will be able to harm us. But for those from the nations, who have the idea of many gods as their companion and do not know the falsehoods of the scriptures, he will be very powerful. Not only he, but if anyone else from the nations speaks empty things against God, like a dream, richly decorated with stories,

πιστευθήσεται, τῷ ἐκ παίδων τὸν νοῦν αὐτῶν τὰ κατὰ τοῦ θεοῦ λεγόμενα ἐθισθῆναι λαμβάνειν. σπάνιοι δέ τινες οἱ μὲν αὐτῶν ἔσονται, ὡς ἐκ πλήθους ὀλίγοι, οἵτινες δι' εὐγνωμοσύνην οὐ θελήσει κατὰ τοῦ τὰ πάντα κτίσαντος θεοῦ κακὸν λόγον αὐτὸ κἂν ἀκοῦσαι μόνον· οἷς μόνοις ἀπὸ ἐθνῶν οὓσιν 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 | Κάγὼ Κλήμης ἀκούσας ἔφην· πῶς λέγεις, κύριε, καὶ τὰ τῶν γραφῶν ψευδῆ εὐλόγως πρὸς δοκιμὴν ἀνθρώπων ἔχειν; ὁ 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 αἰτία 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 παρεικασθεῖσι παρασχεῖν.

3.6 | Τοῦ ἐνὸς καὶ μόνου θεοῦ τοῦ τὸν κόσμον πεποιηκότος καὶ ἡμᾶς κτίσαντος καὶ πάντα παρεσχηκότος τοιαύτη πέφυκεν

they will be believed, because children get used to hearing things said against God. Some few of them will be different, like a small number from a crowd, who because of good sense will not want to hear even bad words against the God who made all things. Only those from the nations will be saved. So no one among you should completely blame Simon, or anyone else. Nothing happens without reason, especially when the false things in the scriptures are rightly used to test us.

3.5 | And I, Clemens, hearing this, said: "How do you say, lord, that the false things in the scriptures are rightly used to test people?" He answered: "The false things in the scriptures were allowed to be written for a just reason because of evil. And I say this rightly. In the stories about gods, the evil one, loving the good God less, is left with only one part of the good. Because he does not forgive those who are impious out of ignorance, with love for the one who is impious, he wishes destruction for the impious, but offers healing to them. For the good one wants all to be healed by repentance, but saves only those who have known God. But he does not heal those who do not know, not because he does not want to, but because it is not allowed to give the good things prepared for the children of the kingdom to the irrational animals who are led astray because of their lack of understanding."

3.6 | The nature of the one and only God, who made the world and created us and gave everything, is such that anyone who is

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 κολασθεῖσιν 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 ἢ 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 ἔφη,ν,  
μεμετρημένου αἰῶνος τὸ πέμπτον πυρὶ  
αἰωνίῳ κολασθέντες ἀποσβεσθήσονται.  
εἶναι γὰρ εἰς αἰεὶ οὐκ ἔτι δύνανται οἱ εἰς τὸν  
αἰεὶ μόνον ἀσεβήσαντες Θεόν.

already within the limits of true godliness  
and does not blaspheme his holy spirit,  
carries their soul to him with love for him  
in their heart, a love like a vision. And even  
if someone is sinful, after being punished  
according to what they did, they have the  
nature to be saved. But if someone denies  
him, or in some way speaks against him  
with disrespect, then if they repent, they  
will be punished for what they sinned  
against him, but they will be saved because  
turning back they loved. Maybe even too  
much piety and begging, or even being  
punished, will be released, giving  
forgiveness for sin together with  
repentance and ignorance. But those who  
do not repent will have the punishment of  
fire and the end, even if in all other things  
they are very holy. But as I said, after a  
measured time, the fifth age will be  
punished with eternal fire and will be put  
out. For those who have been always  
disrespectful to God can no longer be  
forever.

3.7 | Ἡ δὲ εἰς αὐτὸν ἀσεβεία ἐστὶν τὸ ἐν τῷ  
τῆς θεοσεβείας λόγῳ ὄντα τελευτᾶν  
λέγοντα ἄλλον εἶναι Θεόν, ἢ ὡς κρείττονα,  
ἢ ὡς ἥττονα, ἢ ὁπῶσποτε λέγοντα παρὰ  
τὸν ὄντως ὄντα. ὁ γὰρ ὄντως ὧν 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 to him is to say in the  
talk about godliness that someone else is  
God, or that someone is stronger, or  
weaker, or in any way to say another  
besides the truly existing one. For the truly  
existing one is this one, whose body holds  
the form of a man, for whom the sky and all  
the stars endured to serve, being stronger  
in essence than the one weaker in essence,  
because of the form of the stronger. God  
has done so much good for humans, so that  
in the many good things, loving the one  
who did good, by that love they might be  
saved into a second age.

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 ψυχαῖς σπεῖρειν τὴν ἀθανατοποιὸν πρὸς αὐτὸν στοργήν, αὐτὸς ὁ πονηρὸς κατὰ τῶν ἀγνοούντων ἱκανὸν ὄπλον ἔχων πρὸς ὄλεθρον σπουδάζει πολλῶν θεῶν ἢ καὶ ἐνὸς ὡς κρεῖττονος σπεῖραι τὴν ὑπόληψιν, ἵνα συλλαβόντες καὶ συμπεισθέντες ἂ μὴ θέμις, ἀποθανόντες ὡς ἐπὶ μοιχείας ἐγκλήματι, τῆς αὐτοῦ βασιλείας ἀποβληθῶσιν.

3.8 | So the love of humans for God is enough for salvation. The evil one, knowing that we are eager for those from the nations who will believe in the one and only God to plant immortal love for him in their souls, the evil one, having a strong weapon against those who do not know, tries to spread the idea of many gods or even one as stronger, so that catching and persuading them in what is not right, they may die as if for a crime of adultery and be cast out of his kingdom.

3.9 | Ἄξιος 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 ἀκοῦειν, πρῶτον ἐκεῖνό μοι συνενθυμείτω, ὅτι, ἂν τις εὖλογον 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 βουλή εἰσευρίσκεται;

3.9 | So worthy of being cast out is anyone who opposes the one rule of God, even if they only want to hear something like that. But if someone dares to hear against God as if it were written in books, let them first remember this: if someone makes up a teaching for themselves as they want, then they lean on those writings, they will be able to bring many proofs from them for the teaching they made up. So how is it possible to be confident against God in those writings, in which the plan of all is found?

3.10 | Αὐτίκα γοῦν Σίμων αὖριον ἡμῖν συζητεῖν μέλλων δημοσίᾳ κατὰ τῆς τοῦ Θεοῦ μοναρχίας τολμᾷ, θέλων πολλὰς ἐξ αὐτῶν τῶν γραφῶν φωνὰς ἐνεγκεῖν, ὅτι πολλοὶ εἰσιν θεοί, εἷς δὲ 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

3.10 | Right away, then, Simon, planning to argue with us tomorrow in public against the one rule of God, dares to bring many voices from those writings, saying that there are many gods, and that one is not the one who made the world, but someone higher than that, and he also has written proofs to show. And we also have many clear passages from those writings that show there is one God, the one who made the world, and no other besides him. But

ἄλλως πως εἰπεῖν θελήσει, ἔξει καὶ αὐτὸς ἐξ αὐτῶν ὡς βούλεται περὶ ὧν βούλεται τὰς ἀποδείξεις παρασχεῖν. πάντα γὰρ αἱ γραφαὶ λέγουσιν, ἵνα μηδεὶς τῶν ἀγνωμόνως ζητούτων τὸ ἀληθὲς εὕροι, ἀλλ' ὃ βούλεται, τοῦ ἀληθοῦς τοῖς εὐγνώμοσιν τετηρημένου. εὐγνώμοσύνη δὲ ἐστίν, τὴν πρὸς τὸν τοῦ εἶναι ἡμᾶς αἴτιον ἀποσώζειν στοργήν.

even if someone wants to say otherwise, they will also have to bring proofs from those writings as they want about whatever they want. For all the writings speak so that no one who searches without understanding will find the truth, but whoever wants to, with good sense, will keep the truth. And good sense is the love that saves us toward the one who caused us to be.

3.11 | Ὅθεν πρὸ πάντων εἰδέναι ὀφείλει, ὅτι οὐδαμόθεν αὐτὴν εὕρισκει, εἰ μὴ ἂν ἀπὸ προφήτου ἀληθείας. προφήτης δὲ ἀληθὴς ἐστὶν ὁ πάντα πάντοτε εἰδώς, ἔτι δὲ καὶ τὰς πάντων ἐννοίας, ἀναμάρτητος, ὡς περὶ Θεοῦ κρίσεως πεπληροφορημένος. διὸ ἡμεῖς ὀφείλομεν περὶ τῆς προγνώσεως αὐτοῦ μὴ ἀπλῶς διαλαμβάνειν, ἀλλ' εἰ δύναται ἄνευ ἐτέρας προφάσεως συνεστάναι αὐτοῦ ἢ πρόγνωσης. ἃ γὰρ οἱ ἰατροὶ προλέγουσιν, ὑποβεβλημένην ὕλην ἔχοντες τοῦ νοσοῦντος τὸν σφυγμόν, καὶ οἱ μὲν πτηνὰ, οἱ δὲ θύματα, καὶ ἄλλοι ἄλλας ὕλας πολλὰς διαφόρους ὑποβεβλημένας ἔχοντες προλέγουσιν, καὶ προφητὰι οὐκ εἰσίν.

3.11 | So first of all, one must know that no one finds it anywhere except from a prophet of truth. And a true prophet is the one who knows everything always, and also the thoughts of all, without error, filled with judgment about God. Therefore, we must not simply take his foreknowledge, but if possible, his foreknowledge must stand without any other excuse. For just as doctors predict, having the material of the sick person's pulse, and some predict birds, others sacrifices, and others many different materials, they are not prophets.

3.12 | Εἰ δὲ βουλευθεῖ τις λέγειν, τὴν διὰ τῶν τοιούτων προρρήσεων τῇ ὄντως ἐμφύτῳ προγνώσει ὁμοίαν εἶναι, πολὺ ἡπάτηται. τὰ γὰρ τοιαῦτα παρόντα μηνύει μόνον, καὶ ταῦτα εἰ ἀληθεύει ἄλλως δέ μοι καὶ αὐτὰ εὐχρηστεῖ, πρόγνωση γὰρ εἶναι συνίστησιν· ἢ τὲ τοῦ μόνου καὶ ἀληθοῦς πρόγνωσης οὐ μόνον τὰ παρόντα ἐπίσταται, ἀλλὰ καὶ μέχρις αὐτοῦ μέλλοντος αἰῶνος ἀπέραντον ἐκτείνει τὴν προφητείαν, καὶ οὐδενὸς δεῖται πρὸς ἐπίγνωσιν, μὴ προφητεύων ἀμαυρὰ καὶ

3.12 | But if someone wanted to say that the predictions through such signs are like true, natural foreknowledge, they are very mistaken. For such things only show what is present, and even if they are true, they help me in another way, because they show foreknowledge. But the foreknowledge of the one true God not only knows the present, but also stretches prophecy endlessly to the future age. And it does not need anyone else to understand, nor does it give unclear or doubtful prophecies, so that



ἀμφίβολα, ἵνα ἄλλου προφήτου χρείαν ἔχη  
τὰ λεγόμενα πρὸς ἐπίγνωσιν, ἀλλὰ ῥητὰ  
καὶ ἀπλᾶ, ὥσπερ ὁ διδάσκαλος ἡμῶν καὶ  
προφήτης ὧν ἐμφύτω καὶ ἀενάῳ  
πνεύματι πάντα πάντοτε ἠπίστατο.

what is said needs another prophet to  
understand it. But it is clear and simple,  
just as our teacher, being a prophet, with  
natural and eternal spirit, always knew  
everything.

3.13 | Διὸ τεθαρρήκóτως ἐξετίθετο περὶ  
τῶν μελλόντων ἔσεσθαι, λέγω δὲ πάθη,  
τόπους, ὅρους. προφήτης γὰρ ὧν  
ἄπταιστος, ἀπείρω ψυχῆς ὀφθαλμῷ πάντα  
κατοπτρεύων 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 | Therefore, he boldly spoke about  
what will happen, I mean sufferings, places,  
and times. For being a prophet without  
error, seeing everything with an  
experienced eye of the soul, he knows  
things hidden. But if we also accept, like  
most people, that even the true prophet  
does not always know, but sometimes,  
when he has the spirit, and because of this  
he foreknows, but when he does not have  
it, he does not know—if we think this way,  
we deceive ourselves and trap others. For  
such a thing is madness, being inspired by a  
spirit of disorder, like those drunk at altars  
and 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 ἐπιτυχάνει, 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 ὑψηρημένα  
καὶ μεταμεμορφωμένα, ἃ δὲ μεμειωμένα,  
ἀνείδεα, ἀνόητα, ἀμφίβολα, ἄδοξα, ἄδηλα,  
πάσης κεκραγότα δυσσυνειδησίας.

3.14 | For if someone wants to promise a  
prophecy and it is allowed to believe in  
things where a liar is shown, then the holy  
spirit of foreknowledge was not there at  
that time. A liar being a prophet will not be  
free from blame. For when someone says  
many things but gets few right, it is  
believed that the spirit is there when he  
says the first things last, the last things  
first, things that have happened as if they  
will happen, things that will happen as if  
they have already happened, but also  
things that do not follow, or taken from  
others and changed. But those things that  
are lessened, unclear, foolish, doubtful,  
dishonorable, unknown, are all mixed with  
every kind of bad conscience.

3.15 | Ὁ δὲ ἡμέτερος διδάσκαλος οὐδέν τι τοιοῦτο προεφητεύσατο, ἀλλ', ὡς φθάσας εἶπον, προφήτης ὢν ἐμφύτῳ καὶ ἀεννάῳ πνεύματι πάντα πάντοτε ἐπιστάμενος τεθαύρηκώς 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 περιχαρὰ κώσουσι, καὶ τὰ τέκνα ὑμῶν ἐνταῦθα κατασφάξουσιν. ὅμως καὶ τὰ ἐξῆς εἴρηκεν 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 προφήτης.

3.16 | Πλὴν πολλοὶ εἰσιν τῆς πλάνης κήρυκες, ἓνα τὸν τῆς κακίας ἡγεμόνα ἔχοντες· ὃ λόγῳ τῆς ἀληθείας εἷς ὢν καὶ αὐτὸς τῆς εὐσεβείας ἡγεμὼν ἐν ἰδίῳ 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 γένεσθε 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

3.15 | But our teacher did not prophesy anything like that. Rather, as I said before, being a prophet with a natural and eternal spirit, always knowing everything, he boldly spoke clearly about sufferings, places, appointed times, ways, and limits. For right away, speaking about the holy place, he said: "Do you see these buildings? Truly I tell you, not one stone here will be left on another that will not be torn down. And this generation will not pass away until destruction begins. For they will come and sit here, and surround it with trenches, and your children will be killed here." Still, he spoke clearly about what would come next, things we can see with our own eyes, so that what was spoken would also happen. For the prophet makes proof to those who listen in faith by the word of truth.

3.16 | But many are preachers of error, having one leader of evil. By whose word of truth, being one and also a leader of piety, in his own time he will have all found pure as prophets. But the reason many are mistaken is that they did not first understand the word about marriage. This I will always explain to you clearly and in main points. For it is much to speak by kind. So you, from what is said, be truthful judges for me.

3.17 | I will begin to speak now. If no one gives the great and holy spirit of foreknowledge from God, who made all things, to the man formed by his hands,

δώη τις ἐσχηκέναι, πῶς ἔτι ἐτέρῳ τῷ ἐκ  
μυσαρᾶς σταγόνος γεννηθέντι ὁ ἀπονέμων  
οὐ τὰ μέγιστα ἀμαρτάνει; καὶ οὐκ οἶμαι  
αὐτὸν συγγνώμης τυγχάνειν, κἄν ὑπὸ  
νόθου γραφῆς κατὰ τοῦ πάντων πατρὸς  
δεινὰ νοεῖν ἀπατηθεῖη ὁ γὰρ εἰκόνα, καὶ  
ταῦτα αἰωνίου βασιλέως ὑβρίσας, τὴν  
ἀμαρτίαν εἰς ἐκεῖνον ἀναφερομένην ἔχει,  
οὔπερ καθ' ὁμοίωσιν ἢ εἰκὼν ἐτύγχανεν  
οὔσα. ἀλλὰ, φησὶν, ἀμαρτήσαντα  
κατέλειπεν τὸ θεῖον πνεῦμα. οὐκοῦν  
συνήμαρτεν· καὶ πῶς ὁ τοῦτο λέγων οὐ  
κινδυνεύει; ἀλλὰ μετὰ τὸ ἀμαρτῆσαι  
εἰλήφει τὸ πνεῦμα. ἀδίκους ἄρα δέδοται·  
καὶ ποῦ τὸ δίκαιον; ἀλλὰ δικαίοις καὶ  
ἀδίκους ἐπιχορηγεῖται. τοῦτο πάντων  
ἀδικώτατον. οὕτως πᾶν ψεῦσμα, κἄν  
μυρίαίς ἐπινοίαις βοηθῇται, τὸν ἔλεγχον  
κἄν ἐν μακρῷ χρόνῳ λαβεῖν ἔχη.

then how much more will the one born  
from a filthy drop, the giver, not make the  
greatest mistakes? And I do not think he  
will get forgiveness, even if by false writing  
he is tricked into thinking terrible things  
against the Father of all. For he who insults  
the image, and these things of the eternal  
king, has the sin brought back to him, of  
whom the image was made in likeness. But  
he says the divine spirit left after sinning.  
So he did not sin; and how is the one who  
says this not in danger? But after sinning,  
he received the spirit. So it has been given  
to the unjust. And where is the justice? But  
it is given to both the just and the unjust.  
This is the most unjust of all. So every lie,  
even if helped by countless tricks, will still  
be caught and judged, even if it takes a long  
time.

3.18 | Μὴ ἀπατᾶσθε. ὁ πατὴρ ἡμῶν οὐδὲν  
ἡγνόει. ὁπότου καὶ ὁ δημοσίᾳ κείμενος  
νόμος, ἀγνοίας ἐγκλήματι διὰ τοὺς  
ἀναξίους σκέπων αὐτόν, τοὺς ἀληθείας  
γλιχομένους ἐπ' αὐτὸν ἀναπέμπει λέγων  
ἐξετάσον 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 ἑαυτὸν μηνύοντος τῷ λέγειν·  
ἐπὶ τῆς καθέδρας Μωυσέως ἐκάθησαν οἱ  
γραμματεῖς καὶ οἱ Φαρισαῖοι· πάντα ὅσα  
λέγουσιν ὑμῖν, ἀκούετε αὐτῶν. αὐτῶν δέ,  
εἶπεν, ὡς τὴν κλεῖδα τῆς βασιλείας  
πεπιστευμένων, ἢ τις ἐστὶν γνῶσις, ἢ μόνη  
τὴν πύλην τῆς ζωῆς ἀνοῖξαι δύναται, δι' ἧς  
μόνης εἰς τὴν αἰωνίαν ζωὴν εἰσελθεῖν ἔστιν.  
ἀλλὰ ναί, φησὶν, κρατοῦσι μὲν τὴν κλεῖν,  
τοῖς δὲ βουλομένοις εἰσελθεῖν οὐ  
παρέχουσιν.

3.18 | Do not be fooled. Our father knew  
nothing by chance. Since the law, which is  
publicly set, covers it because of ignorance  
and the unworthy, it sends those who seek  
the truth to it, saying, 'Examine your father  
and he will tell you, your elders, and they  
will announce it to you.' This father should  
have been sought. But you did not ask  
whose is the time of the kingdom, whose is  
the seat of prophecy, even though he  
himself shows it by saying, 'The scribes and  
Pharisees sit on the seat of Moses. Listen to  
all they say to you.' But he said about them,  
as those entrusted with the key of the  
kingdom, which is knowledge, the only one  
who can open the gate of life, through  
which alone it is possible to enter eternal  
life. But yes, he says, they hold the key, but  
they do not let those who want to enter in.

3.19 | Διὰ τοῦτο, φημί, αὐτὸς τῆς καθέδρας ἐγερθεῖς, 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 λίσαν ἐλύπει ἐστὶ τοῦτο, ὅτι ὑπὲρ ὧν ὡς τέκνων τὴν μάχην ἐποιεῖτο, ὑπ' αὐτῶν ἀγνοίας αἰτία ἐπολεμεῖτο. καὶ ὁμως ἡγάπα καὶ τοὺς μισοῦτας, καὶ ἐκλαίει τοὺς ἀπειθοῦντας, καὶ εὐλόγει τοὺς λοιδοροῦντας, ἡὔχετο ὑπὲρ ἐχθραινόντων. καὶ οὐ μόνον ταῦτα ἐποίει ὡς πατήρ, ἀλλὰ καὶ τοὺς αὐτοῦ μαθητάς, ὡς πρὸς ἀδελφοὺς ἔχοντας, τὰ ὅμοια ποιεῖν ἐδίδασκεν. τοῦτο πατήρ, τοῦτο προφήτης, τοῦτο εὐλογον τὸ αὐτὸν ἰδίων τέκνων βασιλεῦσαι· ἵνα τῇ ἐκ πατρὸς πρὸς τέκνα στοργῇ καὶ τῶν τέκνων πρὸς τὸν πατέρα ἐνδιαθέτω τιμῇ αἰωνία εἰρήνη γενέσθαι δυνηθῇ. τοῦ γὰρ εὐλόγου βασιλεύοντος, ἐπὶ τοὺς βασιλευμένους ἀληθὴς χαρὰ περὶ τοῦ βασιλεύοντος γίνεται.

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 μυσαρᾶς σταγόνης γεγεννημένῳ διδοὺς ἔχειν οὐ τὰ μέγιστα ἀσεβεῖ; τὰ δὲ μέγιστα εὐσεβεῖ, ἐὰν ἐτέρῳ μὲν μὴ δῶῃ ἔχειν, ἐκείνῳ δὲ μόνον ἔχειν λέγοι, ὃς ἀπ' ἀρχῆς αἰῶνος ἅμα τοῖς ὀνόμασιν μορφᾶς ἀλλάσσων τὸν αἰῶνα τρέχει, μέχρις ὅτε ἰδίων χρόνων τυχὼν, διὰ τοὺς καμάτους Θεοῦ ἐλέει χρισθεῖς, εἰς αἰὲ ἔξει τὴν

3.19 | Because of this, I say, he himself rose from the seat, like a father for his children, preaching the worthy things hidden from eternity, extending mercy even to those nations and having mercy on all souls, caring for his own blood. For he was destined to be king of the coming age, having already received the kingdom by law in the present time. And the greatest thing that grieved him deeply was this: that for those he fought as children, he was fought against because of 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 hated him. And not only did he do these things as a father, but he also taught his own disciples, as brothers, to do the same. This is a father, this is a prophet, this is right—that the same one should rule over his own children; so that through the love from father to children and the respect of children toward the father, eternal peace might be possible. For when the rightful king rules, true joy about the king comes to those who are ruled.

3.20 | But now, look at the first word of truth for me. If no one gives the holy spirit to the man conceived by the hands of God, the Christ, how will giving it to another, born from a filthy drop, not be the greatest impiety? And the greatest things would be pious if he said that another does not have it, but only the one who, from the beginning of time, changing forms with the names, runs the age, until, having his own time, he is anointed with mercy because of God's labors, and will have rest forever. This one

ἀνάπαυσιν. οὗτος ἄρχειν τε καὶ κυριεύειν πάντων τῶν ἐν ἀέρι καὶ γῇ καὶ ὕδασιν τετίμηται· πρὸς τούτοις δὲ αὐτοῦ πεποιηκότος τὸν ἄνθρωπον τὴν πνοὴν ἔσχεν, ψυχῆς ἄρρητον περιβολήν, ὅπως ἀθάνατος εἶναι δυνηθῇ.

has been honored to rule and be lord over all things in the air and on earth and in the waters. And besides these, since he made man, he gave him breath, an invisible garment of the soul, so that he might be able to be immortal.

3.21 | Οὗτος αὐτὸς μόνος ἀληθῆς 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 ἴδη 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 same one alone, being truly a prophet, has rightly named every living thing according to its nature, just as the one who made it placed the names properly. For whatever he named, that was also the name from the maker to the thing made. So how could a plant still need to be added, to see what is good or bad? He commanded it not. But these things are believed by the unwise, who think that the irrational beast, made by God, became more active than both themselves and all things.

3.22 | Πλὴν τούτῳ σύζυγος συνεκτίσθη θήλεια φύσις, πολὺ ἀποδέουσα αὐτοῦ, ὡς οὐσία μετουσίᾳς, 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 ἄρσιν ὦν, καὶ τὰ διαφέροντα ὡς ἄρσενι τῷ μέλλοντι αἰῶνι πρωτεύει.

3.22 | But to this one, a female nature was created as a partner, needing him greatly, like a sharing substance, like the moon to the sun, like fire to light. This one is believed to be the first female ruler of the present world, a prophetess promising prophecy among all born women. And the other, being a male son of man, leads in the coming age in the ways that belong to a male.

3.23 | Δύο οὖν ἡμῖν γενικαὶ ἔστωσαν προφητεῖαι· ἡ μὲν ἀρρένικη· καὶ διωρισθῶ, ὅτι ἡ μὲν πρώτη ἄρσιν 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

3.23 | So then, two general prophecies are given to us: the male one and let it be defined that the first, being male, is placed second after the rest according to the order of progress, and the second, being female, is set first to come in the line of pairs. Now, the one among born women, promising to be the female of the present world, wants

ἐπαγγελλομένη, ἀρρηνικὴ εἶναι πιστεύεσθαι θέλει. διὸ κλέπτουσα τὰ τοῦ ἄρσενος σπέρματα, καὶ τοῖς ἰδίοις τῆς σαρκὸς σπέρμασιν ἐπισκέπεσα, ὥς ὅλα ἴδια συνεκφέρει τὰ γεννήματα, τοῦτ' ἔστιν τὰ ῥήματα. καὶ τὸν παρόντα ἐπίγειον πλοῦτον ὥς προῖκα δώσειν ἐπαγγέλλεται, τῷ ταχεῖ τὸ βραδύ, τὸ βραχὺ τῷ μείζονι ὑπαλλάξαι θέλουσα.

to be believed to be male. Therefore, stealing the seeds of the male, and mixing them with the seeds of her own flesh, as if all the offspring come together as her own, that is what the words mean. And she promises to give the present earthly wealth as a dowry, wanting to exchange the fast for the slow, and the short 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 προσπολλύουσα, καὶ ὥς 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 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 ἀνθρώποις τυφλοῖς θανάτου κεῖται πρόφασις· πλάνη γὰρ καὶ ἀμφίβολα καὶ λοξὰ προφητεύουσα τοὺς πιστεύοντας ἀπατᾷ.

3.24 | She not only dares to say and hear many gods, but also believes herself to be one, and hopes to become one, which is not natural, and loses what she has. And as a female becoming monthly, she sheds blood in the excuse of sacrifices, and so she pollutes those who touch her. But when she conceives the right time and gives birth to kings, shedding much blood, she raises wars. And those who want to learn the truth from her, seeking help from one who says everything opposite and gives many different and varied messages, always find nothing and remain in death until the end. For from the beginning, death lies as an excuse for blind people; for prophesying in a wandering, doubtful, and crooked way, she deceives those who believe.

3.25 | Διὸ τῷ πρωτοτόκῳ αὐτῆς ἀμφοτερίζον ἐπέθηκεν ὄνομα, καλέσασα Καῖν· ὃ διχῇ ἔχει τῆς ἐρμηνείας τὴν ἐκδοχὴν. ἐρμηνεύεται γὰρ καὶ κτῆσις καὶ ζῆλος, ὥς ζηλοῦν αὐτοῦ μέλλοντος ἐν τοῖς ἐσομένοις ἢ γυναῖκα ἢ κτήματα ἢ τὴν τῶν γονέων πρὸς αὐτὴν στοργήν. εἰ δὲ ἅρα μηδὲν τούτων γένηται, καὶ οὕτως τὸ κτῆμα λέγεσθαι καλῶς ἐπιτέτευκται. αὐτὸν γὰρ πρῶτον ἐκτήσατο, ὅπερ αὐτῇ καὶ ἐχρησίμειυσεν. φονεὺς γὰρ ἦν καὶ ψεύστης

3.25 | Because to her firstborn she gave a name that means both things, calling him Cain; for it has two meanings. It is explained as both possession and jealousy, as if she will be jealous of what is coming, whether a wife or possessions or the love of her parents toward her. But if none of these happen, then it is rightly called possession. For she first gained him, whom she also used. For he was a murderer and a liar and did not want to rest after sins or to

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.

rule. Moreover, those who came after him in his line were the first adulterers; and there were harps and lyres and bronze weapons for war. Because of this, the prophecy of the grandchildren, full of adulterers and harp players, secretly raises wars through pleasures.

3.26 | Ὁ δὲ ἐν υἱοῖς ἀνθρώπων προφητεῖαν ἔμφυτον 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 ἀδελφοὺς αὐτῶν. ἀψευστεῖ αὐτοῖς ἐν τῷ μέλλοντι αἰῶνι τὴν παράκλησιν ὑπισχνούμενος. Θεὸν ἕνα μόνον αἰτεῖν λέγων, θεοὺς οὔτε αὐτὸς λέγει, οὔτε ἄλλω λέγοντι πιστεύει. καλὸν ὃ ἔχει τηρεῖ καὶ ἐπὶ πλείονα αὖξει. θυσίας, αἵματα, σπονδὰς μισεῖ· ἀγνοὺς, καθαρὸς, 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 ἐκφραίνει, ῥητὰ προφητεύει, σαφῆ λέγει, πῦρ αἰώνιον κολάσεως πυκνῶς ὑπομνήσκει, βασιλείαν Θεοῦ συνεχῶς καταγγέλλει, πλοῦτον οὐράνιον μηνύει, δόξαν ἀναφαίρετον ὑποσχέται, τῆς ἁμαρτίας τὴν ἄφεσιν ἔργῳ δείκνυσιν.

3.26 | But the prophecy in the sons of men, having a special nature born in the soul, clearly showing hopes as the male of the coming age, named his own son Abel, which without any doubt means sorrow. For he allows those deceived brothers of his to mourn. He promises them truthfully comfort in the coming age. He says to ask only one god; he neither speaks of many gods himself, nor trusts anyone who does. He keeps what is good and increases it more. He hates sacrifices, blood, and libations; he loves pure, clean, and holy things. He puts out the fires of altars, ends wars, teaches peace, commands self-control, removes sins, approves marriage, allows restraint, leads all to purity, makes them merciful, establishes justice, seals those who are perfect, reveals the word of rest, prophesies clearly, speaks plainly, often warns of eternal fire as punishment, constantly announces the kingdom of God, tells of heavenly wealth, promises unremovable glory, and shows forgiveness of sin through deeds.

3.27 | Καὶ τί δεῖ λέγειν; ὁ ἄρσιν ὅλως ἀλήθεια, ἡ θήλεια ὅλη πλάνη, ὁ δὲ ἐξ ἄρσενος καὶ θηλείας γεγονὼς ἅ μὲν

3.27 | And what need is there to say more? The male is all truth, the female all error, but the one born from both male and

ψεύδεται, ἃ δὲ ἀληθεύει. ἡ γὰρ θήλεια ἰδίῳ αἵματι ὥσπερ ἐρυθρῷ πυρὶ περιβάλλουσα τὸ τοῦ ἄρσενος λευκὸν σπέρμα, ἀλλοτριῶς ἐρείσμασιν ὁστέων 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.

female sometimes lies and sometimes tells the truth. For the female, with her own blood like red fire surrounding the white seed of the male, forms her weakness on foreign bones, and enjoying the temporary bloom of the flesh, and stealing the strength of reason with short pleasures, leads most into adultery, and so deprives the future bride of good. For every person is a bride, whenever, being sown with the white word of truth by the true prophet, their mind is enlightened.

3.28 | Δί ὃ 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 σπαρῇ, τότε ὡς πορνεύσασα ἢ μοιχευσασμένη 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.

3.28 | Therefore, one must listen to the prophet of truth alone, knowing that the word sown by another brings the charge of adultery and is cast out as a bride of his kingdom. But to those who know the mystery, death comes through spiritual adultery. Whenever the soul is sown by others, then, as if prostituting or committing adultery, it is abandoned by the spirit, and so the living body, separated from the life-giving spirit, returns to the earth, and the punishment of sin is given to the soul at the time of judgment after the body's decay. Just as among people, the one caught in adultery is first cast out of the house, then later judged for condemnation.

3.29 | Τοῦ Πέτρου τοῦτον αὐτὸν μέλλοντος ἡμῖν τελείως ἐκφαίνειν τὸν μυστικὸν τοῦτον λόγον, Ζακχαῖος ἤκεν λέγων· ἦδη 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

3.29 | When Peter was about to fully explain this secret word to us, Zacchaeus came saying, "Now then, Peter, it is time to speak with you before you go. A large crowd has gathered in the courtyard waiting for you, and in the middle, standing as a commander guarded by him, is Simon." Peter, hearing this, asked to withdraw for a



Πέτρος ἀκούσας, εὐχῆς χάριν ὑποχωρῆσαι μοι κελεύσας ὥς μήπω εἰληφότι 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 ἐξῆι εἰς τὸν ὑπαιθρον τῆς αὐλῆς τόπον μέγαν ὄντα, ἔνθα συνεληλυθότες ἦσαν πολλοὶ τοῦ ἐποπτεῦσαι χάριν, τῆς διακρίσεως αὐτοῦ ἐπὶ τὸ σπεύδειν τοῦ ἀκούειν σπουδαιοτέρους πεποιηκυίας.

prayer, since he had not yet received the baptism for salvation. He said, "Let us rise and pray with those who are already perfect, so that God, by his endless mercy, may help me who am eager for the salvation of the people created by him." Saying this and praying, he went out to a large open place in the courtyard, where many had gathered to see, made more eager to listen carefully because of his clear explanation.

3.30 | Στὰς οὖν, καὶ ἰδὼν μετὰ πολλῆς ἡσυχίας τὸν πάντα λαὸν εἰς αὐτὸν ἀτενίζοντα, Σίμωνα δὲ τὸν μάγον εἰς μέσον ἐστῶτα, τοῦ λέγειν ἥρξατο οὕτως· εἰρήνη εἴη πᾶσιν ὑμῖν τοῖς ἐτοίμοις ἔχουσιν δεξιὰς διδόναι τῇ τοῦ Θεοῦ ἀληθείᾳ, ἣν αὐτοῦ μεγάλην τε καὶ ἀσύγκριτον ἐν τῷ νῦν κόσμῳ ὑπάρχουσαν δωρεὰν ὁ ἀποστείλας ἡμᾶς, τοῦ ἐν ὑπεροχῇ συμφέροντος ἀψευδῆς ὑπάρχων προφήτης, ταύτην ὑμῖν ἐνετείλατο προφάσει προσηγορίας πρὸ τῶν τῆς διδασκαλίας λόγων ὑμῖν ἐπιφθέγγεσθαι, ἵνα ἐὰν ἡ 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.

3.30 | So, standing and seeing all the people quietly looking at him, and Simon the magician standing in the middle, he began to speak like this: "Peace be to all of you who are ready to give your hands to the truth of God, which is a great and unmatched gift in this world, sent by him who sent us, the prophet who is truly truthful above all. He commanded us to speak to you before teaching, so that if anyone among you is a child of peace, through our teaching peace will hold him. But if anyone does not want to receive this, then we will shake off the dust from our feet as a witness against you, the dust from the roads that we carried with our hard work to bring to you so that you might 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·

3.31 | And truly we say to you: the land of Sodom and Gomorrah will be more bearable on the day of judgment than the place of disobedience. First, because you did not understand what was reasonable

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' οὖν 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.

by yourselves; second, because after hearing what we say, you did not come to us; third, because even when we came to you, you disobeyed us. Therefore, sparing you, we pray that our peace may come upon you. So if you want to have this, you must eagerly accept not to do wrong, and bear being wronged bravely, which is not natural for a person unless he first receives the knowledge of the one who is above all, which is to know the just nature, that he punishes those who do wrong and always blesses those who are devout.

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

3.32 | So you, as thankful servants of God, thinking what is reasonable for yourselves, accept the way of life pleasing to him, so that loving him and being loved by him, you may always have what is good. For he alone is able to give, the one who made what is not into what is, who created the sky, shaped the earth, enclosed the sea, keeps the things in the underworld, and fills all things 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 τετραμμέναι καὶ μεμιγμέναι τοῦ ζῆν ἡδονὴν ἐκ τῆς ἀντισυζυγίας ἐργάσωνται. ὁμῶς αὐτὸς μόνος δῆμους ἀγγέλων καὶ πνευμάτων βουλῆς νεύματι δημιουργήσας, ἔπλησε τοὺς ἐράνους ὡς καὶ τὸ φαινόμενον στερέωμα ἄστροις ἐκόσμησεν, οἷς καὶ τρίβους ὥρισεν καὶ δρόμον ἔταξεν· γῆν ἐπλώσεν εἰς καρπῶν αὔξησιν· θάλασσαν δὲ περιώρισεν, ἐν ἀνύδροις οἴκησιν ἀφορίσας τὰ ἐν ἁδῇ ταμιεύει, ψυχῶν

3.33 | He alone turned the one and first unique substance four ways and opposite, then mixing countless mixtures from them, so that turned to opposite natures and mixed, life might make pleasure from their opposition. Likewise, he alone, having created groups of angels and councils of spirits by a nod, filled the heavens with stars as well, decorating the visible sky, to which he also set paths and courses; he covered the earth for the growth of fruits; and enclosed the sea, separating it from dry places, keeping the things in the underworld, naming it the place of souls;

χωρον ὀνομάσας· τὰ δὲ πάντα ἔπλησεν  
ἀέρος, ἵνα πάντα τὰ ζῶα πρὸς τὸ ζῆν ἀδεῶς  
ἀναπνέειν ἔχῃ.

and filled all things with air, so that all  
living creatures 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 ὁδοῖς  
ἀπείροις διωρισμέναι! πόσα δὲ τῆς χέρσου  
ζῶα καὶ τῶν ἐν ὕδασι, ὧν ἀδύνατον εἰπεῖν  
σχήματα, μορφάς, θέσεις, χρώμα, βίους,  
γνώμας, φύσεις, ὄχλον· ἔτι τε ὁρέων πλήθη  
καὶ ὕψη, λίθων διαφορὰς, μύχους  
φοβεροῦς, πηγὰς, ποταμοὺς, λίμνας,  
θαλάσσας, λιμένας, νήσους, ὕλας,  
οἰκουμένην τε πᾶσαν καὶ ἀοικήτους  
τόπους.

3.34 | Oh, the great wise hand of God who  
makes everything in all things! Countless  
flocks of birds have come into being by him,  
and these are varied, changed in every way  
from one another—I mean in colors, beaks,  
claws, eyes, minds, voices, and all the rest.  
And how many different kinds of plants, set  
apart by endless colors, qualities, and  
smells! And how many land animals and  
those in the waters, whose shapes, forms,  
places, colors, lives, minds, and natures it is  
impossible to tell, a crowd beyond number!  
Also, the many mountains and heights, the  
differences of stones, dark caves, springs,  
rivers, lakes, seas, harbors, islands, woods,  
the whole inhabited world, and  
uninhabited places.

3.35 | Πόσα δὲ καὶ ἄλλα ἄγνωστα τυγχάνει,  
στοχασμὸν ἀνθρώπων ἐκπεφυγότα! τῶν  
δὲ ἐν καταλήψει ὄντων τίς ἀνθρώπων ἓνα  
ὅρον 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

3.35 | And how many other unknown  
things there are, escaping human thought!  
But of those things that are within reach,  
who among humans knows one limit? I  
mean, how the sky holds together, how the  
stars move, and what shapes they have and  
how life is made, what the airy paths of  
these are, where the winds' breaths come  
from and how they have different powers,  
where the springs flow without stopping,  
and the rivers that always run into the sea,  
neither emptying from where they come  
nor filling where they go; how far the  
endless depth of the boundless underworld  
goes; on what the all-surrounding sky  
rests; how clouds drip from the air and  
return to the air; what the nature is of

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.

thunder and lightning, snow, hail, mist, frost, storms, rains, and floating clouds; and how plants and animals are formed; and all these things are made in countless different ways with exactness, always.

3.36 | Ὅμως ἐάν τις τὸ πᾶν ἀκριβῶς λογισμῷ συνίδῃ, εὐρήσει δι' ἄνθρωπον τὸν Θεὸν πεποιηκότα. οἱ γὰρ ὄμβροι καρπῶν ἔνεκα 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 τις ἐπὶ τῆς κτίσεως κυριεύει; οὐχὶ ἄνθρωπος, ὃς σοφίαν εἴληφεν, γῆν γεωργεῖν, θάλασσαν πλεῖν, νηκτὰ, πτηνὰ, θηρία ἀγρεύειν, ἄστρον δρόμον λογιστεύειν, γῆν μεταλλεύειν, θάλασσαν σήθειν, πόλεις ἐγείρειν, βασιλεῖς ὀρίζειν, νόμους τάσσειν, δικάζειν, Θεὸν ἀόρατον νοεῖν, ἀγγέλων ὀνόματα γνωρίζειν, δαίμονας ἀπελαύνειν, νόσους φαρμακίαις πειρᾶσθαι παύειν, κατὰ δ' ἰοβόλων ἐρπετῶν ἐπαοιδὰς εὐρίσκειν, ἀντιπαθεῖας ἐπινοεῖν;

3.36 | Still, if someone understands the whole exactly by reasoning, they will find God made it through humans. For rains happen for the sake of fruits, so that humans may share in them and animals be fed, to help humans. And the sun shines to turn the air into four directions, and so each season gives its own things to humans. And springs flow to give drink to humans. But even so, who rules over creation as much as possible? Isn't it humans, who have gained wisdom, to farm the land, sail the sea, hunt fish, birds, and beasts, calculate the paths of stars, mine the earth, sail the sea, build cities, set kings, make laws, judge, think of invisible God, know the names of angels, drive away spirits, stop diseases by trying medicines, find spells against poisonous snakes, and invent cures?

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 ἔχοντων. 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

3.37 | But if you are thankful, human, having understood the God who has done good for you in everything, you would be immortal, because of the things made through you that have the power to last by gratitude. And even now you can become incorruptible, if you recognize the one you missed, if you love the one you left behind, if you pray to him alone, who can punish and save your body and soul. Therefore, above all, understand that no one shares

λέγεται Θεός. μόνος γὰρ αὐτὸς καὶ λέγεται καὶ ἔστιν· ἄλλον δὲ οὔτε νομίσαι, οὔτε εἰπεῖν ἔξεστιν· εἰ δέ τις τολμήσειεν, ἀϊδίως τὴν ψυχὴν κολασθῆναι ἔχει.

power with him, no one shares his name; this is what is called God. For he alone is both called and is; no other is to be thought of or spoken of. But if anyone dares, they will have their soul punished forever.

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

3.38 | When Peter said these things, Simon shouted outside the crowd with a loud voice: “Why do you want to deceive the crowd standing near you by lying, persuading them that gods cannot be thought of or spoken of, even though many gods are said to be in the public books among the Jews? And now I want to argue with you about the need to believe in gods from all those books. First, about the one you called God, showing that he is not the highest and all-powerful, because he is unknown, incomplete, lacking, not good, and subject to many and countless harsh sufferings. From this, as I say, it is shown from the writings that another god remains unwritten, foreknowing, perfect, lacking nothing, good, free from all harsh sufferings. But the one you say is the creator turns out to be opposed to these.”

3.39 | Αὐτίκα γοῦν ὁ καθ’ ὁμοίωσιν αὐτοῦ γεγωνώς Ἀδὰμ καὶ τυφλὸς κτίζεται καὶ γινῶσιν 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

3.39 | Right away, Adam, made in his own image, is created blind and given no knowledge of good or evil, and is found to be a transgressor and is thrown out of paradise and punished with death. Likewise, the one who made him, since he does not see everywhere, says about the destruction of Sodom: “Come, let us go down and see if what they are shouting against me is really happening; if not, I will know.” And he shows himself to be ignorant. And to say about Adam: “Let us

περὶ τοῦ Ἀδάμ· ἐκβάλλωμεν αὐτὸν, μήπως ἐκτείνας τὴν χεῖρα αὐτοῦ ἄψῃται τοῦ ξύλου τῆς ζωῆς καὶ φάγῃ καὶ ζήσῃται εἰς τὸν αἰῶνα· τὸ εἰπεῖν μήπως, ἀγνοεῖ· τὸ δὲ ἐπαγαγεῖν, μή πως φαγὼν ζήσῃται 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, ἣ τις δι' ἀγνοίαν ὧν 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.

throw him out, so that maybe stretching out his hand he will touch the tree of life and eat and live forever.” To say “maybe” shows ignorance. But to say “to throw him out so that maybe, having eaten, he will live forever” shows envy. And what is written, that God regretted that he made man, shows ignorance; for regret is a thought by which someone, through ignorance, wants to know the end of things, or regrets something that did not go as planned. And what is written, “and the Lord smelled a pleasing aroma,” is lacking, and the pleasure in the smell of flesh smoke is from good. But to test, as it is written, “and the Lord tested Abraham,” shows ignorance of evil and the end of patience.

3.40 | Ὅμως ὁ Σίμων πολλὰ ἀπὸ τῶν γραφῶν ἐδόκει δεικνύειν τὸν Θεὸν παντὶ πάθει ὑποκείμενον. καὶ ὁ Πέτρος ταῦτα ἔφη· εἰ μὴδὲν ἀγαπᾷ ὁ κακὸς καὶ πάνυ μοχθηρὸς ἐφ’ οἷς ἁμαρτάνει 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 γραφεῖναι 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.

3.40 | Still, Simon seemed to show from many writings that God is subject to every suffering. And Peter said this: if the evil and very wicked one does not love to blame himself for what he sins against, answer me. And Simon said: he does not love. And Peter said: then how can God be evil and wicked, if by his will the evil things written publicly against him were added? And Simon said: it is possible that the blame written against him was done not by his own choice but by another power. And Peter said: then first let us ask this. If he blamed himself by his own will, as you agreed, he is not wicked; but if by another power, it must be asked and examined with all strength, so that no one may put all the evils on the one who is only good.

3.41 | Καὶ ὁ Σίμων· πρόδηλος εἶ φεύγων,

3.41 | And Simon said: it is clear you are

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 ἐστι, καὶ οὐκ ἔστιν τῶν ὄλων ἀνώτερος, κατὰ τὰς γραφὰς πάση 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, οὐπὼ τὸν Θεὸν δείκνυσιν μοχθηρόν. καὶ ὁ Σίμων ἔφη· πῶς τοῦτο συστήσαι δύνασαι;

avoiding hearing the blame against your God from the writings. And Peter said: he seems to be doing this to me. For one who avoids order in seeking does not want the truth to be examined. Therefore, using order, and wanting first to understand the author, I am clear that I want to go straight. And Simon said: first admit if what is written against the creator is true, and that he is not the highest of all, but according to the writings is subject to every wickedness, and then we will seek the writer. And Peter said: so that I do not seem to argue with you out of disorder, I answer your question: I say that if what is written against God is true, it still does not show God to be wicked. And Simon said: how can you put this together?

3.42 | Καὶ ὁ Πέτρος· ὅτι ταῖς αὐτὸν κακῶς λεγούσαις φωναῖς τὰ ἐναντία γέγραπται, τοῦ εἵνεκεν οὐδ' ὁπότερον βεβαιωθῆναι δύναται. καὶ ὁ Σίμων· πῶς οὖν τῶν γραφῶν τῶν μὲν αὐτὸν κακὸν λεγουσῶν, τῶν δὲ ἀγαθόν, τὸ ἀληθές 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 ἐναντιουμένους 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 ζώοις ἐπιθεῖς ὀνόματα; καὶ ὁ Σίμων· εἰ πρόγινωσιν εἶχεν ὁ Ἀδὰμ, διὰ τί οὐ προέγινω

3.42 | And Peter said: because the voices that speak badly about him have written the opposite, it is not even possible to be certain. And Simon said: then how can we know the truth from the writings, some of which say he is bad, and others say he is good? And Peter said: as many voices of the writings agree with the creation made by him, those are true; but those that are opposite are false. And Simon said: how can you show the writings to be against themselves? And Peter said: you say Adam was made blind, which he was not. For he would not have shown by command to the blind, saying, 'You will not taste from the tree that knows good and evil.' And Simon said: he meant his mind was blind. And Peter said: how could his mind be blind, when before tasting the plant, he gave names to all the animals in agreement with the creator? And Simon said: if Adam had foreknowledge, why did he not foresee the

τὸν τὴν γυναῖκα αὐτοῦ ἀπατήσοντα ὄφιν;  
καὶ ὁ Πέτρος· εἰ πρόγνωσιν 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 ζήλος, ὃς καὶ  
ζηλώσας ἀνεῖλε τὸν ἀδελφὸν αὐτοῦ τὸν  
Ἀβὲλ, ὃ ἐρμηνεύεται πένθος· ἐπ’ αὐτῷ γὰρ  
πρῶτῳ φονευθέντι ἐπένθησαν οἱ γονεῖς.

serpent who would deceive his wife? And  
Peter said: if Adam did not have  
foreknowledge, how did he give names to  
his sons at the same time as they were  
born, according to their future actions,  
calling the first Cain, which means jealousy,  
who, out of jealousy, killed his brother  
Abel, which means sorrow; for the parents  
grieved first over him who was killed.

3.43 | Εἰ δὲ Ἀδὰμ ἔργον Θεοῦ ὑπάρχων  
πρόγνωσιν εἶχεν, πολὺ μᾶλλον ὁ  
δημιουργήσας αὐτὸν Θεός, καὶ ψευδός  
ἐστὶν 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  
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, τραφεῖς ἐν  
γήρει καλῶ· τετάρτη δὲ γενεᾷ  
ἀποστραφήσονται ὧδε· οὕπω γὰρ  
ἀναπεπλήρωνται αἱ ἁμαρτίαι τῶν  
Ἀμορραίων ἕως τοῦ νῦν.

3.43 | If Adam, being the work of God, had  
foreknowledge, much more the God who  
made him. And it is false what is written:  
‘God remembered,’ as if he used thought  
because of ignorance. And if the Lord tested  
Abraham, so that he might know if he  
would endure. And what is written: ‘Let us  
go down and see if they are acting  
according to their cry that comes to me,’ so  
that he might know. And so that I do not  
make the speech too long, as many voices  
as ever say his ignorance or something else  
harsh, being answered by other voices  
saying the opposite, are shown to be false.  
But that he truly foreknows, he says to  
Abraham: ‘Knowing, you will know that  
your seed will be a stranger in a land not  
their own, and they will be enslaved, and  
they will hurt and humble them for four  
hundred years; but the nation to whom  
they serve I will judge. After these things  
they will go out with many possessions;  
and you will go to your fathers in peace,  
being old and well cared for. And in the  
fourth generation they will return here; for  
the sins of the Amorites are not yet full  
until now.’

3.44 | Τί δέ, οὐχὶ καὶ Μωϋσῆς τὰ  
ἁμαρτήματα τοῦ λαοῦ προσημαίνει, καὶ

3.44 | But what about Moses, does he not  
also point out the sins of the people, and



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, περισσὸν ἐστὶν τὸ γεγραμμένον· ἐνεθυμήθη· καὶ μετεμελήθη· καὶ τό, καταβὰς ὄψομαι· καὶ ὅσα τοιαῦτα· ἅ τινὰ πρὸ τοῦ γενέσθαι, ὡς ἀποβαίνειν ἤμελλεν, προγνωσθέντα, οἰκονομία σοφῇ ἀμεταμέλητα λαμβάνει τὴν ἔκβασιν.

clearly show their scattering among the nations? And if he himself gave Moses foreknowledge, how did he not have it himself? He does have it. And if he has it, just as we showed, what is written is more than enough: 'he remembered,' and 'he regretted,' and 'going down I will see,' and all such things. What was foreknown before it happened, as it was going to turn out, he accepts the outcome with wise planning without regret.

3.45 | Τὸ δὲ θυσιῶν αὐτὸν μὴ ὀρεχθῆναι, φαίνεται ἐκ τοῦ τοὺς ἐπιθυμήσαντας κρεῶν ἅμα τῷ γεύσασθαι ἀναιρεθῆναι, καὶ χωσθέντας 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 τελοῦνται, οὔθ' αἱ ἀπαρχαὶ δοθῆναι δύνανται. πῶς δὲ σκότῳ καὶ γνόφῳ καὶ θυέλλῃ συνεῖναι δυνατὸν (καὶ γὰρ τοῦτο γέγραπται) τῷ καθαρὸν συστήσαντι οὐρανόν, 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.

3.45 | That he was not pleased with sacrifices is clear from those who desired meat and were killed at the same time as tasting it, and being buried, were called a mountain desiring. But he, being angry at the beginning about the sacrifice of animals, not wanting them to be sacrificed, did not command sacrifices as if he desired them, and from the start did not demand them. For without the sacrifice of animals, neither are sacrifices performed, nor can the first fruits be given. How is it possible to be together with darkness and gloom and storm (for this is also written) with the one who arranged the pure sky, and made the sun shine for all, and set the order of the paths for the countless stars without regret? So, Simon, the handwriting of God, I mean the sky, shows the clear and sure mind of the maker.

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 ἐφη πῶς

3.46 | So the voices of the devils against the God who made the sky, and the voices of those who agree with them, are shown to be false, and are proven wrong by creation. For they were not written by a prophetic hand. That is why they seem to be against the hand of the God who made all things.

τοῦτο ἀποδείξει δύνη;

And Sipon 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 δήμευραν. υἱὸν τε ἦν ἀποθανόντα Μωϋσῆν γράφειν, ἀπέθανεν Μωϋσῆς; ἐπεὶ ἐν τῷ μετὰ Μωϋσέα χρόνῳ, ὥς γε ἔτη που πεντακόσια ἦ καὶ πρὸς, ἐν τῷ κτισθέντι ναῷ κείμενος εὐρίσκεται, καὶ μεθ' ἑτερά που πεντακόσια ἔτη φέρεται, καὶ ἐπὶ τοῦ Ναβουχοδονόσορ οὕτως ἐμνησθῆς ἀπόλλυται. καὶ ὁμοῦ μετὰ Μωϋσῆν γραφεὶς καὶ πολλάκις ἀπολωλὼς τὴν τοῦ 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.

3.47 | And Peter said: The law of God was given through Moses to seventy wise men unwritten, to be handed down, so that it could be followed in succession. But after the ascension of Moses, it was written by someone, but not by Moses. For it is written in the law itself: Moses died and was buried near the house of Phogor, and no one knows his grave to this day. And if Moses had a son who died, would he write that Moses died? Since in the time after Moses, about five hundred years or more, he is found lying in the built temple, and after about another five hundred years he is carried off, and destroyed when the temple was burned by Nebuchadnezzar. And yet, written after Moses and often lost, even this one admitted that, knowing his destruction beforehand, he did not write it. And those who wrote, being proven ignorant because they did not know about his destruction, 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 ἐπιγινῶναί ἐστιν 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 ἐστιν αὕτη, μήνυσον ἡμῖν.

3.48 | And Simon said: Since the things about God, as you said, are to be understood from the parable about creation, how is it possible to know the other things in the law, which come from the tradition of Moses and are true, but mixed with lies? And Peter said: There is a passage in the written law that remembers God's care without fail, so it would clearly show which of the writings are true and which are false. And Simon said: What is that? Tell us.

3.49 | Καὶ ὁ Πέτρος ἔφη· αὐτίκα ἔρῳ.  
γέγραπται ἐν τῷ πρώτῳ τοῦ νόμου βιβλίῳ  
πρὸς τοῖς τελευταίοις· οὐκ ἐκλείψει ἄρχων  
ἐξ Ἰούδα, οὐδὲ ἡγούμενος ἐκ τῶν μηρῶν  
αὐτοῦ, ἕως ἄν 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 δυνηθῇ, οὗτος τὴν  
περικοπὴν ἐκ τῶν ἀποτελεσθέντων ἀληθῆ  
τὸν ἐληλυθότα ἐπιγινώσκει· οὗ τῇ  
διδασκαλίᾳ πειθόμενος γινώσεται τίνα  
ἐστὶν τῶν γραφῶν τὰ ἀληθῆ, τίνα δὲ τὰ  
ψευδῆ. καὶ ὁ Σίμων· συνίημι ὅτι Ἰησοῦς  
ὑμῶν λέγεις, ὡς αὐτὸν ὑπὸ τῆς γραφῆς  
προφητευθέντα· δεδόσθω τοιγαροῦν  
οὕτως ἔχειν. λέγε τοίνυν, πῶς ὑμᾶς  
διακρίνειν τὰς γραφὰς ἐδίδαξεν;

3.50 | Καὶ ὁ Πέτρος· ὅτι μέμικται τὰ ἀληθῆ  
τοῖς ψευδέσιν, μέμνημαί σου 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  
τραπεζίται 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.

3.51 | 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  
ἤλθον καταλῦσαι τὸν νόμον, καὶ φαίνεσθαι

3.49 | And Peter said: I will say it now. It is  
written in the first book of the law near the  
end: 'A ruler will not fail from Judah, nor a  
leader from his thighs, until the one who is  
to come arrives; and he himself is the hope  
of the nations.' So if someone can  
understand that the ruler and leader from  
Judah who was to come has come and is  
expected by the nations, then he will know  
that this passage is true from what has  
happened. By trusting this teaching, he will  
know which writings are true and which  
are false. And Simon said: I understand that  
you mean Jesus, as one prophesied by the  
scripture. So let it be as you say. Now tell  
us, how did he teach you to tell the writings  
apart?

3.50 | And Peter said: I remember that he  
blamed the Sadducees, saying, 'That is why  
you are mistaken, not knowing the true  
things in the scriptures, and because of this  
you ignore the power of God.' If he made  
them ignore the true things in the  
scriptures, it is clear that there were false  
things. But also in the saying, 'Be tested  
money-changers, as if the words are both  
true and false.' And when he said, 'Why  
don't you understand the reasonable part  
of the scriptures?' he made the mind  
stronger than one who is thankful without  
cause.

3.51 | It is clear that he sent the things in  
the scriptures to the scribes and teachers,  
as those who know the true parts of the  
law. And when he said, 'I did not come to  
break the law,' and seemed to break it, it

αὐτὸν καταλύοντα, σημαίνοντος ἦν, ὅτι, ἃ κατέλυσεν, οὐκ ἦν τοῦ νόμου. τὸ δὲ καὶ εἶπεῖν· 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.

meant that what he broke was not really part of the law. And when he said, 'Heaven and earth will pass away, but not one small letter or stroke will pass from the law,' he meant that what passes away before heaven and earth is not really part of the true law.

3.52 | Ἐπεὶ οὖν οὐρανοῦ καὶ γῆς ἔτι συνεστώτων παρῆλθον θυσίαι, βασιλεῖαι, αἱ ἐν γεννητοῖς γυναικῶν προφητεῖαι καὶ τοιαῦτα, ὥς οὐκ ὄντα Θεοῦ προστάγματα, ἔνθεν γοῦν λέγει· πᾶσα φυτεία, ἣν οὐκ ἐφύτευσεν ὁ πατήρ ὁ οὐράνιος, ἐκριζωθήσεται. διὰ τοῦτο αὐτὸς ἀληθὴς ὢν προφήτης ἔλεγεν· ἐγὼ εἰμι ἡ πύλη τῆς ζωῆς· ὁ δὲ ἐμοῦ εἰσερχόμενος εἰσέρχεται εἰς τὴν ζωὴν· ὥς οὐκ οὔσης ἐτέρας τῆς σώζειν 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 ἐμά πρόβατα ἀκούει τῆς ἐμῆς φωνῆς. καὶ ἄλλοτε· ζητεῖτε καὶ εὐρίσκετε, ὥς μὴ προδήλως κειμένης τῆς ἀληθείας.

3.52 | Since sacrifices, kingdoms, prophecies about women giving birth, and such things passed away while heaven and earth still existed, as commands not from God, that is why he says, 'Every plant that my heavenly Father did not plant will be uprooted.' Because of this, being a true prophet, he said, 'I am the gate of life; whoever enters through me enters into life,' meaning there is no other teaching that can save. That is why he shouted, saying, 'Come to me, all you who are tired,' that is, those who seek the truth and do not find it. And again, 'My sheep listen to my voice.' And at another time, 'Seek and you will find,' as if the truth is not plainly set 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 ἀπεφίνατο εἰπών· πολλοὶ προφητῆται καὶ βασιλεῖς ἐπεθύμησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ ἀκοῦσαι ἃ ὑμεῖς ἀκούετε, καὶ ἀμὴν λέγω ὑμῖν, οὔτε εἶδον, οὔτε ἤκουσαν. ἔτι μὴν ἔλεγεν ἐγὼ εἰμι περὶ οὗ Μωϋσῆς προεφίτευσεν εἰπών· προφήτην ἐγερεῖ

3.53 | But also from heaven a voice was heard saying, 'This is my beloved son, in whom I am pleased; listen to him.' And besides this, wanting to prove the prophets wrong, who they claimed to have learned from, he showed that those who desired truth but had not learned it died, saying, 'Many prophets and kings longed to see what you see, and to hear what you hear, and truly I tell you, they neither saw nor heard it.' And still he said, 'I am the one about whom Moses prophesied, saying, "The Lord our God will raise up for you a prophet from among your brothers, like

ὕμῖν κύριος ὁ θεὸς ἡμῶν, ἐκ τῶν ἀδελφῶν ὑμῶν, ὥσπερ καὶ ἐμέ, αὐτοῦ ἀκούετε κατὰ πάντα. ὃς ἂν δὲ μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἀποθανεῖται.

me; listen to him in everything.” But whoever does not listen to that prophet will die.

3.54 | Ὅθεν ἀδύνατόν ἐστιν ἄνευ τῆς τούτου διδασκαλίας ἀληθέπιστῆναι, 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 believe without the teaching of this one, even if someone searches for a lifetime where what is sought is not. And it was and is in the word of our Jesus. But knowing the truth of the law, he said to the Sadducees who asked, ‘Why did Moses allow seven to marry one woman?’ He said, ‘Moses allowed you this because of your hard hearts. But from the beginning it was not like this. For the one who made man from the start made him male and female.’

3.55 | Τοῖς δὲ νομίζουσιν, ὡς αἱ γραφαὶ διδάσκειν, ὅτι ὁ θεὸς ὀμνύει, ἔφη· ἔστω ὑμῶν τὸ ναί, ναί, τὸ οὐ, οὐ. τὸ γὰρ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστιν. 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 ἐστιν 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 εὐχεσθε, εἶπε, καὶ ὁ πατὴρ ὑμῶν ὁ βλέπων τὰ κρυπτὰ ἀποδώσει ὑμῖν.

3.55 | To those who think that 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 evil.’ And to those who say that Abraham, Isaac, and Jacob died, he said, ‘God is not the God of the dead, but of the living.’ To those who think that God tests, as the scriptures say, he said, ‘The evil one is the one who tests, who was also tested himself.’ To those who think that God does not know beforehand, he said, ‘Your loving father knows that you need all these things before you ask him.’ But to those who believe, as the scriptures say, that God does not see everything, he said, ‘Pray in secret, and your father who sees what is hidden will repay you.’

3.56 | Τοῖς δὲ οἰομένοις αὐτὸν μὴ ἀγαθὸν εἶναι, ὡς αἱ γραφαὶ λέγουσιν, ἔφη· τίνα αἰτήσῃ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει

3.56 | To those who think he is not good, as the scriptures say, he said, ‘Which son will ask for bread and not be given a stone? Or

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 ὁμόσητε 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.

if he asks for fish, will he not be given a snake? So if you, 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 do his will?' To those who swear that he is in the temple, he said, 'Do not swear by heaven, because it is God's throne, nor by the earth, because it is the footstool of his feet.' To those who say that God desires sacrifices, he said, 'God wants mercy, not sacrifices, and knowledge of him, not burnt offerings.'

3.57 | Τοῖς δὲ πειθομένοις κακὸν αὐτὸν εἶναι, ὡς αἱ γραφαὶ λέγουσιν, ἔφη μὴ με λέγετε ἀγαθόν· ὁ γὰρ ἀγαθὸς εἷς ἐστίν. καὶ πάλιν γίνεσθε ἀγαθοὶ καὶ οἰκτίρμονες, ὡς ὁ πατὴρ ὁ ἐν τοῖς οὐρανοῖς, ὃς ἀνατέλλει τὸν ἥλιον ἐπ' ἀγαθοῖς καὶ πονηροῖς, καὶ φέρει τὸν ὑετὸν ἐπὶ δικαίοις καὶ ἀδίκοις. τοῖς δὲ ἡπατημένοις πολλοὺς θεοὺς ὑπονοεῖν, ὡς αἱ γραφαὶ λέγουσιν, ἔφη· ἅκουε Ἰσραὴλ, κύριος ὁ Θεὸς ὑμῶν κύριος εἷς ἐστίν.

3.57 | To those who believe he is evil, as the scriptures say, he said, 'Do not call me good. For there is only one who is good.' And again, 'Be good and merciful, like your father in heaven, who makes the sun rise on the good and the bad, and sends rain on the just and the unjust.' To those who are deceived and think there are many gods, as the scriptures say, he said, 'Listen, Israel: the Lord your God is one Lord.'

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

3.58 | However, Simon, seeing that Peter was using the scriptures as Jesus taught, did not want to enter into a discussion about God. And when Peter left, as Simon himself wanted, he agreed to the discussion becoming a debate and an answer. But the questioning lasted three days. At the start of the fourth night, he set out for Tyre in Phoenicia. Not many days later, some of the leaders came to Peter, saying, 'Simon is doing great wonders in Tyre, amazing many there, and he has made you hated with many slanders.'

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 ἐστὶν ὁ Θεὸς, 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 ἀληθὲς 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 ἀληθὲς λόγος ἀναδειχθεὶς πιστευθῆναι δυνηθῇ. χρὴ οὖν με ταχέως αὐτὸν ἐπικαταλαβεῖν, ἵνα μὴ ἡ διαβολὴ ἐγγρονίσασα παντελῶς πάντων ἐπικρατήσῃ.

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

3.59 | Hearing this, Peter made the crowd of listeners gather the next night. When they were gathered, he said, 'Since I am going to the nations who say there are many gods, to preach and teach that there is one God, who made the sky and the earth and all that is in them, so that by loving him they can be saved, evil, taking the law of marriage as a partner, sent Simon ahead. This was so that people, if they stop saying there are many gods, and look down on those said to be on earth, will think there are many gods in heaven. So that those who honor the one ruler may never be destroyed completely with punishment. And the worst thing is, since the true word has unmatched power, it convinces them before the slanders do, so they do not even accept my authority. Lest the one who slanders, who is really the devil, be proven wrong, and the true word, shown to be true, be believed. So I must quickly catch him, so that the slander, having grown strong, does not completely win over everyone.'

3.60 | Since someone must be chosen to take my place, let us all ask God with one will, that he may make clear the better one among us, so that sitting on the chair of Christ, he may lead his church in holiness. So who will be chosen? For by God's will, blessed is that person whom the Lord sets over the care of his fellow servants, to give them food at the right time, not thinking or saying in his heart, 'My master is slow to come.' And then he will begin to beat his fellow servants, eating and drinking with prostitutes and drunkards. But the master of the servant will come at an hour he does

συνδούλους αὐτοῦ, ἐσθίων καὶ πίνων μετὰ πόρνων καὶ μεθυόντων· καὶ ἥξει ὁ κύριος τοῦ δούλου ἐν ᾧρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ἡμέρᾳ ἣ οὐ γινώσκει, καὶ διχοτομήσει αὐτόν, καὶ τὸ ἀπιστοῦν αὐτοῦ μέρος μετὰ τῶν ὑποκριτῶν θήσεται.

not expect, and on a day he does not know, and will cut him in two, and will put his unbelieving 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 προσδοκάτω 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 εὐλόγως. σοῦ γάρ, φησὶν, 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 ὑπεύκοντας αἰτία εὐταξίας εἰρήνης ἀπολαύειν τίθησιν· τὸ δὲ πάντας φιλαρχοῦντας ἐνὶ μόνῳ ὑπεῖξαι μὴ θέλειν, καὶ αἰτία διαιρέσεως πάντως καὶ πεσεῖν ἔχουσιν.

3.61 | But if anyone present, able to manage the foolishness of people, steps back, caring only for his own rest, let him expect to hear this: 'You wicked and lazy servant, you should have put my money with the bankers, and I would have come and received my own. Throw that useless servant into the outer darkness.' And rightly so. For you, a human, are told to test my words like silver with bankers and like money. So the many believers must obey one person, so that they can continue in unity. For the start of one authority, the image of one ruler, causes those under it to enjoy order and peace. But all who love power for themselves refuse to obey one alone, and because of this, they cause division and will surely fall.

3.62 | Ἀλλ' 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 ἡγεμὼν, οὗ εἵνεκεν πολεμεῖ οὐκ ἔχων ἀίδιον τὴν εἰρήνην ἔχει. πέρας γοῦν ὁ Θεὸς τοῖς καταξιούμενοις αἰωνίου ζωῆς ἕνα ἐν τῷ τότε αἰῶνι βασιλέα τοῦ παντὸς καθίστησιν, ἵνα αἰτία μοναρχίας ἄπτωτος εἰρήνη γεγενῆται. χρή οὖν ἐνὶ τινι ὡς ὁδηγῶ τοὺς

3.62 | But still, do not trust what happens before your eyes: how now, with many kings all over the earth, wars keep happening. For each one has a reason to fight the rule of another. But if there is one ruler over all, for whose sake he fights, he has lasting peace. God will surely set one king over all in that future age for those worthy of eternal life, so that because of one rule, untouchable peace will come. So it is necessary for everyone to follow one person as a guide, honoring him as the



πάντας ἔπεσθαι, ὡς εἰκόνα Θεοῦ  
προτιμῶντας, τὸν δὲ ὁδηγὸν εἶναι τῆς εἰς  
τὴν ἁγίαν πόλιν εἰσιούσης εἰσόδου  
ἐπιστήμονα.

image of God, and for that guide to be wise  
in leading the way into the holy city.

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

3.63 | But whom else will I choose from  
those present, if not Zacchaeus, to whom  
even the lord, coming in, rested, judging  
him worthy to be saved? And saying this,  
standing next to Zacchaeus, he laid his hand  
on him and forced himself onto his seat.  
But Zacchaeus, falling at his feet, begged  
him to let him rule, promising and saying  
that whatever the ruler must do, he would  
do, only to grant him not to have this name;  
for he was careful to wear the name of  
authority, because 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 δεδοκός τις 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 οἶμι ἀγνοεῖν με, οἷους

3.64 | And Peter said: if he is careful about  
this, he should not be called ruler, but the  
one who is set in place; this is what the lord  
gave him to be called, to whom it is said:  
blessed is the man whom his lord will set  
over the care of his fellow servants. But if  
you do not want to be known at all that you  
have the power of rule, you seem to me to  
be ignorant that the acknowledged power  
of the one who is set in place can do much  
against the silence of the crowd. For each  
one obeys the power they have received, as  
having a great need of conscience. And do  
you not also know safely that you do not  
have power to rule like the rulers of the  
nations, but as a servant, serving them, like  
a father to those wronged, like a doctor  
visiting, like a shepherd watching, I say  
together, having all care for their salvation?  
Because you think I do not know what kind

καμάτων ἀναδέξασθαι σε βιάζομαι, ὑπὸ ὄχλων κρίνεσθαι σε ἀξιῶν, οἷς ἀρέσαι τινα ἀμήχανον; Θεὸν δὲ εὖ πράττοντα πείθειν δυνατότατον. διὸ δέομαι προθύμως ἀναδέξασθαι, διὰ Θεόν, διὰ Χριστόν, ὑπὲρ τῆς ἀδελφῶν σωτηρίας, ὑπὲρ τῆς αὐτῶν οἰκονομίας καὶ σῆς ὠφελείας.

of troubles I force you to take on, judging you under crowds who want to please some impossible people? But God is the most able to persuade the one who does well. Therefore I ask you eagerly to accept, for God's sake, for Christ's sake, for the salvation of the brothers, for their care 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, δανεῖζειν καλὰς γνώμας, ἅς παρὰ τοῦ κυρίου πεπίστευσαι. ἵνα, εὖ 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 ἀντὶ σου μῆνυσον, σοῦ πολυμαθέστερον καὶ πιστότερον. ἀλλ' οὐ δώσεις. σὺ γὰρ καὶ τῷ κυρίῳ συνῆς, καὶ τὰς θαυμασίους πράξεις ἱστορήσας, καὶ διοίκησιν ἐκκλησίας μεμάθηκας.

3.65 | And consider this other thing: just as it is a hard work and danger to manage the church of Christ, so much greater is the reward; but even more, the punishment is greater for the one who is able but disobeys. Therefore I want you, who know more than those present, to lend good advice, which you have been trusted with by the lord. So that, good and faithful servant, you may listen, and like the one who hid one talent, receiving blame, you may appear responsible and punished. But if you do not want to be a good guardian of the church, name another in your place, someone more learned and faithful than you. But you will not do this. For you understand the lord, and you have recorded his wonderful deeds, and you have learned the management of the church.

3.66 | Καὶ σοῦ μὲν ἔργον ἐστὶν κελεῦειν 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 ἦτοι τιμὴ ἢ ὕβρις τοῦ προκαθεζομένου εἰς Χριστόν φέρεται, ἀπὸ δὲ τοῦ Χριστοῦ εἰς τὸν Θεὸν ἀναφέρεται. τοῦτο δὲ εἵρηκα, ἵνα καὶ αὐτοὶ οἱ ἀδελφοὶ τῆς πρὸς σε ἀπειθείας τὸν

3.66 | And it is your task to command what must be done, and for the brothers to obey and not disobey. Those who obey will be saved, but those who disobey will be punished by the lord, because the one who is set in place is trusted with the place of Christ. Therefore, either honor or insult given to the one set in place is carried to Christ, and from Christ it is carried to God. I have said this so that the brothers

κίνδυνον αὐτῶν μὴ ἀγνοῶσιν, ὅτι ὃς ἂν σοι  
κελεύσαντι ἀπειθήσῃ, Χριστῷ ἀπειθεῖ,  
Χριστῷ δὲ ἀπειθήσας Θεὸν παροργίζει.

themselves do not ignore the danger of  
disobeying you, because whoever disobeys  
you when you command disobeys Christ,  
and by disobeying Christ angers God.

3.67 | Χρὴ οὖν τὴν ἐκκλησίαν, ὡς πόλιν ἐν  
ὑψεὶ ὠκοδομημένην, φιλόθεον ἔχειν τάξιν  
καὶ διοίκησιν καλήν. 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  
προσαναφερέτωσαν.

3.67 | So the church must have a god-loving  
order and good management, like a city  
built on high. First of all, the bishop, as the  
ruler, must be listened to about what he  
says. The elders should work hard to make  
what is commanded happen. The deacons,  
going among the brothers, should take care  
of their bodies and souls, and report to the  
bishop. All the other brothers should accept  
being wronged; but if they want to judge  
about what wrongs them, they should  
settle it with the elders. And the elders  
should report the settlement to the bishop.

3.68 | Νέων δὲ μὴ μόνον κατεπειγέτωσαν  
τοὺς γάμους, ἀλλὰ καὶ τῶν προβεβηκότων,  
μὴ πως ζέουσα ἡ ὄρεξις προφάσει πορνείας  
ἢ μοιχείας λοιμὸν προσενέγκοι τῇ  
ἐκκλησίᾳ. ὑπὲρ παῖσαν 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  
μοιχησαμένου 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.

3.68 | Young men should hurry not only to  
marry, but also those who are older, so that  
burning desire does not bring a plague of  
fornication or adultery to the church as an  
excuse. For the sin of adultery is hated by  
God more than any other sin, because it not  
only destroys the sinner himself, but also  
those who eat and fight together with him.  
It seems like madness, because it has the  
nature of sharing its own madness. So for  
the sake of self-control, not only the elders  
but everyone should hurry to complete  
marriage. For the sin of the one who  
commits adultery forces itself upon  
everyone. Therefore, urging the brothers to  
be self-controlled is the first act of mercy;  
for it is the healing of the soul, as food is  
rest for the body.

3.69 | Ὅμως ἐὰν ἀγαπήσητε τοὺς ἀδελφοὺς ὑμῶν, οὐδὲν αὐτῶν ἀφαιρήσεσθε, ὧν δὲ ἔχετε μεταδώσητε· πεινῶντας γὰρ θρέψητε, διψῶσιν ποτὸν παρέχετε, γυμνοὺς ἐνδύσητε, νοσοῦντας ἐπισκέψησθε, τοῖς ἐν εἰρκταῖς ὡς δυνατόν βοηθήσητε, ξένους εἰς τὰ ἑαυτῶν σκηνώματα προθύμως ἀποδέξασθε, μηδὲνα 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 συνεδρεῖν. ἐὰν γὰρ τις ὑμῶν ἀπολειφθῇ τοῦ συνάγεσθαι, τῶν σκορπιζόντων τὴν Χριστοῦ ἐκκλησίαν λογισθήσεται, μετὰ μοιχῶν ἀποβληθήσεται. ὡς γὰρ μοιχὸς ὑπὸ τοῦ ἐν αὐτῷ πνεύματος προφάσει τινὸς ἑαυτὸν ἀφώρισεν, καὶ τῷ πονηρῷ κατ' αὐτοῦ χώραν ἔδωκεν πρόβατον ἀρπάσει, ὡς μανδρῶν ἕξω εὐρεθέντα.

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, καὶ οἱ προκαθεζόμενοι ἁμαρτωλοὶ νομίζονται. καὶ ταῦτα μὲν ὑμῖν αὐτάρκως εἴρηται· αὐτῷ δὲ, πῶς ἀμέμπτως βιοῦν, περιττὸν ἡγοῦμαι λέγειν, ὁπότε τοῦ καμὲ διδάξαντος δόκιμος ὑπάρχη μαθητής.

3.69 | Still, if you love your brothers, you will take nothing away from them, but share what you have; for feed the hungry, give drink to the thirsty, clothe the naked, visit the sick, help as much as you can those in prison, welcome strangers eagerly into your own tents, hate no one. Your own mind will teach you how to worship properly and be thankful. Above all, even if you must be told, come together more often, if possible by the hour, since it is on the appointed days of the assembly. If you do this, you are inside the walls of safety; for the beginning of destruction is turning away. So no one should miss meeting together with a brother because of a small-minded excuse. For if anyone of you is left out of gathering, he will be counted among those scattering the church of Christ, and will be cast out with the adulterers. For just as an adulterer, by some excuse from the spirit within him, separates himself, and gives the evil one a place against him like a sheep caught outside the fold.

3.70 | But listen to your bishop, and give him all honor without growing tired, knowing that in honoring him you bring a cause to Christ, and from Christ you bring it to God; and give back many times to the one who gives to you. So honor the throne of Christ; for you were commanded to honor even the seat of Moses, even if those sitting there are thought to be sinners. And these things have been said enough for you; but how to live blamelessly, I think it is unnecessary to say, whenever you have a tested student of the one who taught me.

3.71 | Πλὴν ἀδελφοί, ἔνια οὐ χρὴ ἀναμένειν ἀκούειν, ἀλλὰ καὶ ἀφ' ἑαυτῶν τὸ εὖλογον νοεῖν. Ζακχαῖος μόνος ὑμῖν ὅλος ἑαυτὸν ἀσχολεῖν ἀποδεδωκώς, κοιλίαν ἔχων καὶ ἑαυτῷ μὴ εὐσκολῶν, 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 τεθνήσκειται 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 ἔν τε δείπνοις καὶ φίλοις, ἐδὲν ἔχων, ὁ εἰς αὐθις πάντα ἔχων, οὐχ ἁμαρτάνει. ἀκολουθῶς οὖν τιμᾶτε πρεσβυτέρους, κατηχητάς, διακόνους χρησίμους, χήρας εὖ βεβιωκυίας, ὀρφανοὺς ὡς ἐκκλησίας τέκνα· ἀλλὰ καὶ ὁπότε χρεῖα τινὸς πόρου πρὸς ἀναγκαῖον γένοιτο, ἅμα οἱ πάντες συμβάλλεσθου. εἰς ἀλλήλους εὐσεβεῖτε, μὴ ὀκνοῦντες πᾶν ὅτι οὖν ὑπὲρ τῆς ἑαυτῶν σωτηρίας ὑπομένειν.

3.71 | But brothers, some things you do not need to wait to hear, but also think for yourselves what is right. Zacchaeus alone has given himself fully to care for you, having a stomach and not being easy on himself; how can he provide the necessary food? Is it not right for all of you to take care of his life, not waiting for him to ask you? For that is asking too much; he will die of hunger rather than stand by and do this. How then will you not pay the worker his wages, not thinking that the worker deserves his pay? And let no one say, 'Then the word given freely is sold.' May it never be. For if someone has something to live on, he sells the word; but if he has nothing to live on, he takes food for living, just as the Lord took food at meals and with friends, having nothing, the one who again has everything does not sin. So honor the elders, the teachers, the useful servants, widows who have lived well, orphans as children of the church; and whenever there is a need for money for something necessary, let all give together. Show respect to one another, not hesitating to endure anything for the sake of 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 ποιίμνης. 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 ἐρῷ· σὺ ἡμῖν τὰ πάντα· πρὸς αἰώνιον ὑπαρξιν σωτηρίας συνέργησον, ῥῦσαι, φύλαξον. πάντα δύνασαι. σὺ γὰρ ἄρχων ἀρχόντων, καὶ

3.72 | And having said these things, he laid his hand on Zacchaeus, saying: 'Master and lord of all, the father and God, you protect the shepherd with his flock. You are the cause, you are the power. We are the helped, you are the helper, the doctor, the savior, the wall, the life, the hope, the refuge, the joy, the expectation, the rest; gathering all, I will say: you are everything to us. Work together for eternal existence of salvation, rescue, guard. You can do all

κύριος κυρίων, δεσπότης βασιλέων. σὺ δὸς ἐξεσίαν τῷ προκαθεζομένῳ, λύειν ἃ δεῖ λύειν, καὶ δεσμεῖν ἃ δεῖ δεσμεῖν. σὺ σοφίσον· 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.

things. For you are ruler of rulers, and lord of lords, master of kings. You give authority to the one who sits in charge, to loose what must be loosed, and to bind what must be bound. You make wise; you, through him, keep the church of your Christ as a beautiful bride. For yours is eternal glory, praise, to the father and the son and the holy spirit, forever and ever. 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 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.

3.73 | And having said these things, he said: 'All of you who want to be baptized, begin fasting from tomorrow, and every day appoint yourselves, and ask about whatever you want. For I want you to stay for ten more days. After three days, having begun to baptize, he called me and Aquila and Nicetas, and said: 'I am about to set out for Tyre in seven days, and I want you to leave from there, having secretly stayed with Bernice, the daughter of the Canaanite Iestas, and write to me exactly about the things concerning Simon from her. For it helps me much, so that I may fit it together. Therefore, go from there in peace.' And indeed, having let him baptize, as he ordered, we sent him on ahead to Tyre in 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 μετιμῇ ἀγωνιώσα, στοργῇ δὲ τῇ πρὸς Ἀκύλαν καὶ Νικήτην, διὰ χαρὰν ὡς συνήθης

4.1 | Leaving Caesarea of Straton, I, Clement, together with Nicetas and Aquila, went into Tyre of Phoenicia, and by the command of Peter who sent us, we were hosted by Bernice, the daughter of the Canaanite Ioustis. She welcomed us very gladly, and with much care for me, with affection for Aquila and Nicetas, showing joy as usual in her bold friendliness, and

παρρησιαζομένη ἐφιλοφρονεῖτο, καὶ πρὸς τὴν τοῦ σώματος θεραπείαν ἡμᾶς δεκτικῶς κατήπειγεν. συνιδὼν οὖν ὅτι βραχεῖαν ἡμῖν ὑπέρθεσιν ποιεῖσθαι 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.

kindly persuaded us to take care of our bodies. Seeing that she made a short stay for us, she allowed it. I said rightly, 'You do well,' hastening to complete the parts of love. More worthy than this is the fear of our God. For we feared, having the struggle for many souls, to prefer our own rest over their salvation.

4.2 | Πυνθανόμεθα γὰρ ὅτι Σίμων ὁ μάγος, ἐπὶ τῆς ἐν Καισαρείᾳ πρὸς τὸν κύριον ἡμῶν Πέτρον ζητήσεως ἡττηθείς, παραχρῆμα ἀποδράς ἐνταῦθα πολλὰ κακὰ διαπράσσεται. πᾶσι γὰρ τοῖς ὑπεναντίοις παρὰ τὴν ἀλήθειαν λοιδορῶν τὸν Πέτρον τὰς τῶν πολλῶν συναρπάζει ψυχάς. μάγος γὰρ αὐτὸς ὢν μάγον ἐκεῖνον ἀποκαλεῖ, καὶ πλάνος αὐτὸς ὢν πλάνον ἐκεῖνον ἀποκηρύσσει, καὶ ἐν ταῖς ζητήσεσιν ἐπὶ πάντων τὸ ἥττον ἀπενεγκάμενος καὶ φυγὼν αὐτὸς φάσκει νενικηκέναι, καὶ τοῦ Πέτρου μὴ δεῖν ἀκούειν πυκνότερον ἐντέλλεται, ὥς δῆθεν κηδόμενος, ἵνα μὴ ὑπὸ δεινοῦ καταγοητευθῶσιν μάγου.

4.2 | For we learn that Simon the magician, having been defeated in a dispute with our lord Peter in Caesarea, immediately ran away and is doing many bad things here. For he insults Peter to all his opponents against the truth, stealing the souls of many. For being a magician himself, he calls that other one a magician, and being a deceiver himself, he denounces that other one as a deceiver. And in disputes, having suffered the least defeat and having fled himself, he claims to have won, and he orders not to listen to Peter more often, pretending to care, so that they will not be bewitched 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 μάθῃ, καὶ ἐπελθὼν ἐξελέγξῃ αὐτὸν ἐκεῖνον ἄντικρυς ἐφ' ὧν 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 ἅν ἤδη ἡμῖν ἕκαστα.

4.3 | So, having learned these things, our lord Peter sent us ahead as examiners of what was said to him, so that if it was true, he himself might learn from our writing, and coming, might prove that man wrong face to face about what he slandered him. Since the danger is for many souls, for this reason, having briefly neglected the rest of our bodies, we want to learn truly from you who live there, whether what we heard is true. And you might already 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 | Bernice, having been asked, said, 'These things are just as you heard, but listen to the other things about Simon himself, which you might not know. For he makes ghosts and images appear in the middle of the market during the day, frightening the whole city. And when he leaves, statues move, and many shadows go before them, which he says are the souls of the dead. Many try to prove him a sorcerer, but after making peace with him, later using the excuse of a feast, having sacrificed a bull and feasted them, he gave them different diseases and put demons on them. And not to say much more, he is thought to be a god because he harmed many, and he is feared and honored.'

4.5 | Ὅθεν οὐκ οἶμαι δυνήσεσθαί τινα τοσοῦτον ἀναφθὲν πῦρ σβέσαι. οὐδὲ γὰρ ἐνδοιάζει τις περὶ ὧν ἐκεῖνος ἐπαγγέλλεται, ἀλλὰ τοῦτο οὕτως ἔχειν 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, ὡς 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.

4.5 | Therefore, I do not think anyone will be able to put out such a fire once it has started. For no one doubts the things that man promises, but everyone is sure that they are true. So, for your safety, I beg you not to try anything against him before Peter comes, who alone will be able to fight against such power, being the most tested disciple of our lord Jesus Christ. I fear that man so much that if I had not once spoken with my lord Peter and suffered defeat, I would have advised you to persuade Peter not to try to argue against Simon.

4.6 | Κἀγὼ ἔφην· ὁ κύριος ἡμῶν Πέτρος εἰ ἡγνόει ὅτι αὐτὸς μόνος κατισχύει τῆς ἐκείνου δυναστείας, οὐκ ἂν ἡμᾶς προπέμπων ἐνετέλλετο, λανθανόντως τὰ

4.6 | And I said, 'If our lord Peter did not know that he alone is stronger than that man's power, he would not have sent us ahead, secretly learning about Simon's



κατὰ Σίμωνα διαμανθάνοντας αὐτῷ  
γράφειν. ὅμως ἐπεὶ ἐσπέρα κατελήφει,  
ἀλῶν 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 Ἀννουβιῶνα 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.

matters and writing to him. However, since  
evening had come, after taking food, we fell  
asleep. Early in the morning, someone  
usual to Bernice came and said that Simon  
had sailed away to Sidon, leaving behind  
most of his followers: Appion, the great  
competitor, a man from Alexandria skilled  
in letters, whom I knew as a friend of my  
father; Annubion, a certain astrologer from  
Diospolis; and Athenodoros the Athenian,  
who liked the teachings of Epicurus. We,  
having learned about Simon's matters,  
wrote everything down early in the  
morning and sent it to Peter, then went for  
a walk.'

4.7 | Καὶ Ἀππίων ἀπηντήσατο ἡμῖν, οὐ  
μόνον μετὰ τῶν προειρημένων ἐταίρων  
τῶν δύο, ἀλλὰ καὶ μεθ' ἑτέρων 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 ἐλληνικῆς  
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.

4.7 | And Appion met us, not only with the  
two companions mentioned before, but  
also with about thirty other men. As soon  
as he saw me, he called me by name and  
kissed me, saying, 'This is Clemens, about  
whom I have often spoken to you  
concerning his noble birth and freedom-  
loving spirit, because he is a man from the  
family of Tiberius Caesar and trained in all  
Greek learning by a certain foreigner. He  
has been tricked by Peter's title into doing  
and saying Jewish things. Therefore, I  
demand to compete with him to correct  
him. And I ask you about him. Let him tell  
me, since he thinks he has devoted himself  
to piety, how he does not commit the  
greatest impiety by leaving his ancestral  
customs and turning to foreign ways.'

4.8 | Ἐγὼ ἀπεκρινάμην· τὴν μὲν πρὸς ἐμέ  
σου ἀγαθὴν προαίρεσιν ἀποδέχομαι, τὴν δὲ  
ἀγνώσϊαν ἀποσεύομαι. ἡ μὲν γὰρ  
προαίρεσις ἀγαθὴ, ὅτι, ἐν οἷς δοκεῖς καλοῖς,

4.8 | I answered, 'I accept your good will  
toward me, but I reject your ignorance. The  
will is good because you want me to be in  
what you think are good things. But the

έν τούτοις εἶναί με θέλεις· ἡ δὲ γνώσις οὐκ ὀρθῶς ἔχουσα φιλίας προφάσει ἐνεδρεύειν ἀγωνίζεται. καὶ ὁ Ἀππίων ἔφη· ἀγνωσία σοι εἶναι δοκεῖ, τὰ πάτρια ἔθη φυλάττοντα τὰ Ἑλλήνων φρονεῖν; κἀγὼ σεβεῖν προαιρούμενον οὐ πάντως φυλάσσειν ἀπεκρινάμην· τὸν εὐδεῖ τὰ πάτρια, ἀλλὰ φυλάσσειν μὲν ἐὰν ᾗ εὐσεβεῖ, ἀποσεῖσθαι δὲ ἐὰν ἀσεβεῖ τυγχάνῃ. ἐνδέχεται γάρ τινα πατρὸς ἀσεβοῦς ὄντα, εὐσεβεῖν βουλόμενον, μὴ θέλῃν τῷ τοῦ πατρὸς ἀκολουθεῖν. καὶ ὁ μὲν Ἀππίων ἀπεκρίνατο· τί οὔν; τὸν σὸν πατέρα ἔφησ' ἀκακοῦ βίου γεγονέναι; κἀγὼ ἔφη· ἀκακοῦ μὲν οὐκ ἦν βίου, ἀκακοῦ δὲ ὑπολήψεως. καὶ ὁ Ἀππίων· τίς ἦν ἡ ἀκακὴ αὐτοῦ ὑπόνοια ἀκοῦσαι θέλω. κἀγὼ ἔφη· ὅτι τοῖς τῶν Ἑλλήνων ψευδέσιν καὶ ἀκακοῖς ἐπίστευε μύθοις. καὶ ὁ Ἀππίων ἐπύθετο· τίνες εἰσὶν οὗτοι τῶν Ἑλλήνων οἱ ψευδεῖς καὶ ἀκακοὶ μῦθοι; κἀγὼ ἔφη· ἡ περὶ θεῶν οὐκ ὀρθὴ δόκησις, ἣν ἐὰν μακροθυμῇς, ἀκούσῃ μετὰ τῶν φιλομαθῶν.

knowledge is not right; it tries to attack under the excuse of friendship.' And Appion said, 'Does it seem to you ignorance to keep the ancestral customs and to think like the Greeks?' I answered, 'I do not fully keep what you call piety. A good person keeps the ancestral customs if he is pious, but he shakes them off if he is impious. For it is possible that someone with an impious father, wanting to be pious, does not want to follow his father.' And Appion replied, 'So what? You said your father lived a bad life.' And I said, 'He did not live a bad life, but he had a bad reputation.' And Appion said, 'I want to hear what his bad reputation was.' And I said, 'Because he believed the false and bad stories of the Greeks.' And Appion asked, 'Who are these Greeks with false and bad stories?' And I said, 'The wrong beliefs about the gods, which you will hear if you are patient, together with those who love learning.'

4.9 | Διὸ πρὸ τῶν διαλόγων εἰς τινα ἡσυχώτερον ὑποχωρήσωμεν ἤδη τόπον· ἐνταῦθα ὑμῖν διαλεχθήσομαι. τοῦ δὲ ἰδιολογεῖσθαι 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 τοὺς τοιούτους ἐπιτήδειόν τινα πρὸς τὸ ἰδιάζειν τόπον ἐπιλεξώμεθα.

4.9 | Therefore, before the dialogues, let us withdraw to a quieter place; there I will talk with you. The reason I want to speak privately is this: not many, nor even all who call themselves philosophers, truly come to the judgment about what exists. For we know many who, proud of philosophy, are vain or wear the cloak for money and not for true virtue. If they do not find what they seek in philosophy, they turn to mocking it. Because of such people, let us choose a suitable place for private talk.

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 δηλοὶ ἦσαν τῆς ὑποθέσεως τὴν ἀπόδειξιν ἀπαιτοῦντες. καὶ δὴ οὕτως λέγειν ἤρξαμην.

4.11 | Πολλή τις, ὧ ἄνδρες, Ἑλλήνες, ἡ διαφορὰ τυγχάνει ἀληκαὶ συνηθείας. ἡ μὲν γὰρ ἀλήθεια γνησίως ζητούμενη εὐρίσκεται, τὸ δὲ ἔθος, ὅποιον ἂν παραληφθῇ, εἴτε ἀληθὲς εἴτε ψευδές, ἀκρίτως ὑφ' ἑαυτοῦ κρατύνεται, καὶ οὔτε ἀληθεῖ ὄντι αὐτῷ ἡδέεται ὁ παραλαβὼν, οὔτε ψευδεῖ ἄχθεται. οὐ γὰρ κρίσει, ἀλλὰ προλήψει ὁ τοιοῦτος πεπίστευκεν, γνώμη τῶν πρὸ αὐτοῦ ἐπ' ἀδήλω τύχη τὴν ἐπιδεδωκὼς ἐλπίδα. καὶ οὐκ ἔστιν ῥαδίως ἀποδύσασθαι τὴν πάτριον περιβολήν, κἄν πάννυ αὐτῷ δείκνυται μωρὰ καὶ καταγέλαστος οὔσα.

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 μὴδὲ αἰδέηται, ὅπερ ἐστὶν ἀνθρώπου ἴδιον, παράδειγμα ἔχων τῶν μυθολογουμένων θεῶν τοὺς κακοὺς καὶ ἀσέμνους βίους. τῷ δὲ μὴδὲ αἰδεῖσθαι οὐδὲ ἐλπίδα μετάνοίας ὁ τοιοῦτος ἐμφαίνει.

4.10 | And one of them was a rich man, who had a large area around him full of tall trees. He said, 'Since the heat is very strong, let us go a little outside the city to my gardens.' So we went out and sat down there, where clear streams of cold water flowed and green shade from many kinds of trees. There I sat happily, and the others sat around me quietly. Instead of asking me to speak soon, by looking at me closely they showed that they wanted me to prove the matter. And so I began to speak like this.

4.11 | Many Greeks, men, have a difference that is like a disease of habit. For truth, when truly searched for, is found, but custom, whatever it takes up, whether true or false, holds firmly by itself without careful judgment. And the one who accepts it is not pleased by the truth, nor annoyed by the false. For such a person trusts not by judgment, but by assumption, giving hope based on the unclear chance of those before him. And it is not easy to take off the ancestral cloak, even if it clearly shows itself to be foolish and laughable.

4.12 | So I say that all Greek education is really the hardest kind of bad spirit. For some of them introduced many gods, and these gods are bad and suffer all kinds of troubles. This is so that the one who wants to do bad things like them will not feel shame, which is natural for a person, having as an example the bad and shameless lives of the gods told in stories. And the one who does not feel shame

ἄλλοι δὲ εἰμαρμένην εἰσηγήσαντο, τὴν λεγομένην γένεσιν, παρ' ἣν μηδὲν πάσχειν τις ἢ ποιεῖν δύναται. ὁμοίως οὖν καὶ τοῦτο τῷ πρώτῳ τούτων ἐστίν. νομίσας γὰρ τις ὅτι παρὰ γένεσιν οὐδεὶς οὔτε ποιεῖν οὔτε πάσχειν ἔχει, ῥαδίως ἐπὶ τὸ ἁμαρτάνειν ἔρχεται, καὶ ἁμαρτῶν οὐ μεταμελεῖται ἐφ' οἷς ἡσέβηκεν, ἀπολογίαν φέρων ὅτι ὑπὸ γενέσεως αὐτὰ ποιεῖν ἐξηναγκάζεται· καὶ ὡς τὴν γένεσιν κατορθῶσαι μὴ δυνάμενος, ἐφ' οἷς ἑξαμαρτάνει οὐδὲ τὸ αἰδεῖσθαι ἔχει.

shows no hope of changing. Others introduced fate, called birth, by which no one can suffer or do anything. This is the same as the first. For if someone thinks that no one can do or suffer anything apart from birth, he easily falls into error, and when he errs, he does not regret the wrong things he did, making excuses that he was forced to do them by birth. And since he cannot fix birth, he does not even feel shame for the wrong things he does.

4.13 | Ἄλλοι δὲ ἀπρονόητον φορὰν εἰσηγοῦνται, ὡς αὐτομάτως τῶν πάντων περιφερομένων, οὐδενὸς ἐφεστηκότος δεσπότου. ταῦτα δὲ οὕτω νομίζειν, ὡς εἰρήκαμεν, πασῶν δοξῶν τυγχάνει οὔσα χαλεπωτάτη. ὡς γὰρ οὐκ ὄντος τοῦ ἐφεστῶτος καὶ προνουμένου καὶ ἐκάστω 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 εὐσεβέστατός ἐστιν, ἕνα πατέρα καὶ δημιουργὸν τοῦδε τοῦ παντὸς 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.

4.13 | Others introduce an unthinking force, as if everything moves by itself, with no master in charge. To think this way, as we said, is the hardest of all opinions. For if there is no one in charge who plans and gives to each what they deserve, then people do whatever they want easily because they have no fear. So those who think like this are not easily, or maybe not at all, made wise, because they do not see the danger that comes back on them. But the teaching of the barbarians, the Jews, which you say is very pious, introduces one father and creator of this whole world, who is by nature good and just. Good, because he forgives sins when people regret them, and just, because he comes to each one after repentance according to what they have done.

4.14 | Οὗτος ὁ λόγος, εἰ καὶ μῦθος ὢν τυγχάνει, εὐσεβὴς 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,

4.14 | This teaching, even if it is just a story, being pious would not be harmful to life. For each person, hoping to be judged by the all-seeing god, takes more care to be wise. And if the teaching is true, it frees the wise person from eternal punishment and

ἀπήλλαξε μὲν τὸν σωφρόνως βεβιωκότα  
τῆς αἰωνίου κολάσεως, προσευεργέτηκεν  
δὲ τοῖς ὑπὸ τοῦ Θεοῦ αἰδίοις τε καὶ  
ἀπορρήτοις γιγνομένοις ἀγαθοῖς.

brings good things from god that are  
eternal and secret.

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  
ὀρμώμενοι, οὓς ἐπαιδεύθητε βίους, ἵνα ὡς  
ζηλωταὶ τῶν θεῶν τὰ ὅμοια πράττητε.

4.15 | But I return to the first opinion of the  
Greeks, which tells many gods who suffer  
all kinds of troubles. And so that I do not  
spend too much time on safe ground, I will  
tell the impious acts of each of the gods  
named, though I cannot tell all their loves—  
those of Zeus and Poseidon, Pluto and  
Apollo, Dionysus and Heracles, and each  
one separately, which you yourselves do  
not ignore, having been taught by Greek  
education, whose lives you learned, so that  
you might act like the gods as their  
followers.

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 θεοὺς.  
τοῖς δὲ ἀρρήτουργεῖν θέλουσιν τὴν Μῆτιν  
γεννήσας κατέπιεν· ἦν δὲ ἡ Μῆτις γονή·  
βρέφος γὰρ καταπιεῖν ἀδύνατον. ὑπὲρ δὲ  
ἀπολογίας παιδεραστῶν Γανυμήδην  
ἄρπάζει. μοιχοῖς δὲ ὑπὲρ μοιχείας βοηθῶν  
αὐτὸς πολλάκις μοιχὸς εὐρίσκεται.  
ἀδελφοκτονεῖν δὲ προτρέπει ἀδελφαῖς  
συνελθῶν, Ἥρα καὶ Δήμητρι καὶ τῇ  
οὐρανίᾳ Ἀφροδίτῃ, ἣν τινες Δωδώνην  
λέγουσι. τοῖς δὲ θυγατράσι μίγνυσθαι  
βουλομένοις Περσεφόνη συνεληλυθῶς

4.16 | From that most royal Zeus I will  
begin, who, as you say, was swallowed by  
his father Cronus, who, having cut off his  
father Uranus's genitals with an  
adamantine sickle, showed the limit of  
respect for parents and love for children to  
those who care about the secret things of  
the gods. Zeus himself, having bound his  
own father, shut him up in Tartarus, and  
punishes the other gods. To keep secrets,  
having given birth to Metis, he swallowed  
her; but Metis was pregnant, for it is  
impossible to swallow a baby. For the  
defense of pederasts, he snatches  
Ganymede. And often he is found himself a  
lover, helping adulterers against adulterers.  
He encourages brothers to kill brothers,  
having come together with his sisters Hera,  
Demeter, and the heavenly Aphrodite,  
whom some call Dodona. To daughters who  
want to sleep with Persephone, he comes

παράδειγμα πονηρὸν ἐκ τῶν μύθων γίνεται. ἄλλα γε μυρία ἡσέβηκεν, ἵνα ὑπὸ τῶν δυσσεβῶν διὰ τὴν ὑπερβάλλουσαν ἀκρασίαν θεὸς εἶναι ὁ μῦθος δογματισθῇ.

along, becoming a bad example from the stories. He has done many other impious things, so that among the impious, because of excessive lack of self-control, the story is believed to be a god.

4.17 | Ἰδιώταις ἔχοις περὶ τῶν τοιούτων ὑπολήψεων ἀγανακτεῖν μετρίως εὖλογον. 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 would be reasonable for ordinary people to be somewhat upset about such things. But for those who are driven by education, why even speak? Some grammarians and sophists, thinking these acts of the gods worthy, confirm them as true. For they themselves, being uncontrolled, take this mythic excuse and, as imitators of the stronger ones, openly commit shameful deeds.

4.18 | Διὰ τοῦτο αὐτῶν πολλῶ ἔλαττον οἱ κατ' ἀγρὸν βιοῦντες ἑξαμαρτάνουσιν, οὐκ εἰσηγμένοι πονηρῶς δι' ὧν εἰσῆχθησαν 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 συμφύρουσι νοῦν. ὁθεν ἐπαυξηθείσης τῆς ἡλικίας ὡς κακὰ σπέρματα καταβληθέντα τῇ ψυχῇ τελεσφοροῦσιν· καὶ τὸ πάντων χαλεπώτατον, ὅτι οὐδὲ ἐκκοπῆναι ῥαδίως ἔστι τὰ ἐνερρίζωμένα ἀσεβήματα, ὁπότε 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 καλά.

4.18 | Because of this, those living in the countryside make far fewer mistakes, not being badly taught by the things that led those who dared these acts to impiety through bad education. For those who, from childhood, learn letters through such myths, still having a soft soul, mix the impious acts of the so-called gods into their own mind. So, when they grow older, these bad seeds planted in the soul bring about harm. And the hardest thing of all is that these deeply rooted impieties cannot be easily cut out, once they grow up, it is thought to be hard for them. For each person is trained from childhood in these things, and they enjoy sticking to them, and so, with habit not much weaker than nature, they become stubborn against what was not planted in their soul from the start as good.

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

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

4.21 | Ἀλλὰ διὰ τί, φησὶν, ὁ ἀνὴρ ἐὰν ἀγνοῇ τὴν ἑαυτοῦ γυναῖκα μοιχευομένην, οὐ

4.19 | Therefore, it is necessary that young people do not rely on the lessons of those who corrupt, and that those in their prime carefully avoid listening to the myths of the Greeks. For we have shown that the lessons from the countryside folk, who make fewer mistakes because they are not educated by the Greeks, are much better than ignorance. One must avoid their myths, their theaters, and their books; if possible, even their cities. Filled and breathing with bad lessons, they spread to their neighbors like madness what they themselves have suffered. And the hardest thing is that whoever is more educated among them is much more turned away from natural thinking.

4.20 | Some among them even think they are philosophers and treat such mistakes as unimportant, and they call those angry about such acts foolish. For they say these things are not really mistakes by nature, since laws made by the first wise men forbid them, knowing that people with clever minds, greatly troubled by such things, bring war against each other. Because of this, the wise set laws forbidding such acts as mistakes. It is ridiculous to think this way. For how could the causes of noise, murders, and all trouble not be mistakes? Don't many worse evils come from adultery and other things?

4.21 | But why, he says, if a man does not know that his own wife is cheating, does he

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 συμβαίνῃ, ἐνδέχεται συνηθείᾳ 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 συμφορῇ· 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 τελευτῶν ἄλλοτρίῳ 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 λυσσὼν κύων τούτους ἀναιρεῖ ὧν περ ἂν ψαύσῃ, τῆς ἀφανεστάτης λύσεως μεταδιδούς, οὕτως καὶ τῆς μοιχείας τὸ κρύφιον κακόν, κἂν ἀγνοῇται, τῆς διαδοχῆς τὴν ἐκκοπὴν ἐξεργάζεται.

not feel jealous, not get angry, not make noise, not fight? So these things are not bad by nature, but the foolish opinion of people makes them terrible. I say that even if these terrible things do not happen, it is possible by habit for a wife to leave her husband for the cheater, or even plot against the one she lives with, or give to the cheater what the husband earned by hard work. And if the husband is away, she may catch the cheater, wanting to destroy the child in her womb because she is ashamed of the shame, and become a child-killer, or be destroyed together with the child. But if she has a child by the cheater while the husband is present, the child, raised, does not know the father, and thinks the one who is not the father is. So the man who is not the father dies, leaving his life to another's child. Many other evils naturally come from cheating, and we do not know the hidden evils. Just as a mad dog kills those it touches, spreading the most hidden madness, so the hidden evil of cheating, even if unknown, works to cut off the line of descent.

4.22 | Ἀλλὰ τοῦτο μὲν νῦν ἡμῖν παραλελείφθω. ἐκεῖνο δὲ ἅπαντες ἴσμεν, ὡς ἐπίπαν ἐπὶ τούτῳ τοὺς ἄνδρας ἀνεπισχέτως δυσχεραίνοντας, πολέμους ἐπὶ τούτῳ ἐγηγερμένους, καὶ οἴκων γενομένης ἀνατροπᾶς, 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 passed over now. We all know that because of this, men become openly angry without holding back, wars are started because of it, homes are overturned, cities are captured, and many other things happen. For this reason, I turned to the holy God of the Jews and the law, giving my trust safely to their judgment, because from God's just judgment a law is set, and the soul always receives according to what it has done anywhere.



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; κἀγὼ ἔφην· 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 ἀφορῶντες φοβηθησόμεθα ἀμαρτάνειν. κἀγὼ ἔφην· οὐκ ἐθ' ὁμοιον, ὦ 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.

4.24 | Ταῦτα ὁ Ἀππίων ἀκούσας ἔφη· ἦδεν ἐξ ὅτε ἤκουσα Ἰουδαίοις σε προσομιλοῦντα, ἡλλοιωθῆναι τὴν γνώμην. καλῶς γὰρ εἴρηται τι· φθείρουσιν ἡθὴ χρηστὰ ὁμιλίας κακαί. κἀγὼ ἔφην· οὐκοῦν ἐπανορθοῦσιν ἡθὴ ἄχρηστα ὁμιλίας καλαί. καὶ ὁ Ἀππίων ἔφη· σήμερον πεπληροφορήμην τὴν σὴν ἐπιγνώσιν· ἐνστάσιν· διό σοι πρῶτῳ εἰπεῖν 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

4.23 | When I said these things, Appion replied to the speech: 'For what reason, don't the laws of the Greeks also forbid bad things and punish adulterers?' And I said: 'Then the gods of the Greeks, doing things against the laws, owe punishment. But how can I control myself, thinking that the gods themselves first did all the bad things with adultery, and have not given justice, and owe punishment more to this, so they are not slaves to desire? If they were under control, how were they gods?' And Appion said: 'Let them be for us no longer gods, but judges, whom we will fear to offend when we look at them.' And I said: 'That is not the same, Appion. For the one who looks at a human, hoping to escape notice, will dare to sin, but the one who sets God as the all-seeing judge of his own soul, knowing he cannot escape, will refuse to sin secretly.'

4.24 | When Appion heard this, he said: 'I knew from the time I heard you talking to the Jews that your opinion was being changed. For it is well said by someone: bad company ruins good morals.' And I said: 'So, good company corrects bad morals.' And Appion said: 'Today I am full of understanding of your argument; that is why we agreed to let you speak first. But tomorrow, if it pleases you, when friends are gathered here, I will show that our gods are neither adulterers, nor murderers, nor destroyers of children, nor close to sisters or daughters. But the ancients, wanting only the lovers of learning to know the mysteries, covered them with the stories

φιλομαθεῖς εἰδέναι θέλοντες μύθοις οἷς  
εἴρηκας αὐτὰ προεκάλυψαν. Ζῆνα γὰρ τὴν  
ζέουσαν οὐσίαν εἶναι φυσιολογοῦσιν,  
Κρόνον δὲ τὸν χρόνον, καὶ Ῥέαν τὴν ἀεὶ  
ρέουσαν τοῦ ὕδατος φύσιν. πλὴν ὥς  
ὑπεσχόμην, αὖριον τὸ καθ' ἕκαστον εἶδος  
ἔωθεν ὑμῖν συνελθοῦσιν ἀλληγορήσας τὴν  
τῶν ὄντων ἀλήθειαν ἐκφανῶ. κἀγὼ πρὸς  
ταῦτα ἔφην· αὖριον, ὥς ὑπέσχου, οὕτως  
ποιήσον· ἤδη δὲ ἐντεῦθεν καὶ πρὸς αὐτά, ἃ  
μέλλεις λέγειν, ἄκουσον.

you told. For they say Zeus is the boiling  
substance, Cronus is time, and Rhea is the  
ever-flowing nature of water. But as I  
promised, tomorrow each form will come  
together early, and I will explain the truth  
of what exists through allegory.' And I said  
to this: 'Tomorrow, as you promised, do so.  
But now, listen here and to what you are  
about to say.'

4.25 | Αἱ τῶν θεῶν πράξεις εἰ μὲν ἀγαθαὶ  
οὔσαι κακοῖς μύθοις προεκαλύφθησαν,  
πολλὴ τοῦ σκεπάσαντος δείκνυται κακία,  
ὅτι τὰ σεμνὰ ἀπέκρυψεν κακοῖς  
διηγήμασιν, ἵνα μή τις αὐτῶν ζηλωτὴς  
γένηται. εἰ δὲ ἀληθῶς ἀσεβῆ διεπράξαντο,  
ἐχρῆν τούναντίον ἀγαθοῖς αὐτὰ  
ἐπισκέπειν, ἵνα μὴ οἱ ἄνθρωποι, ὥς εἰς  
κρείττονας ἀφορῶντες, ἀμαρτάνειν  
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.

4.25 | If the actions of the gods, being good,  
were covered up by bad stories, it shows  
great wickedness in the one who hid the  
sacred things with bad tales, so that no one  
would become a follower of them. But if  
they truly did impious things, it was  
necessary to show the opposite with good  
things, so that people, looking up to better  
examples, would not try to sin in similar  
ways. When I said these things, those  
present clearly began to take the words I  
spoke with love. For they all agreed  
seriously and eagerly that I should come  
again the next day.

## 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, ἠρόμην τοῦ μὴ παρῆναι  
ἐκείνον τὴν αἰτίαν. καὶ τις ἔφη,  
δυσαρρώστως αὐτὸν ἀπ' αὐτῆς ἐσπέρας  
ἐσχηκέναι τὸ σωματίον. ἐμοῦ δὲ φήσαντος,  
εὐλογον εἶναι παραχρῆμα ὀρμήσαντας  
ἐπισκέψασθαι αὐτὸν, σχεδὸν οἱ πάντες

5.1 | So on the next day in Tyre, as we had  
planned, having come to a quiet place, I saw  
and greeted the others along with some  
others, but not having seen Appion, I asked  
the reason why he was not there. And  
someone said that he had been sick with  
his body since the evening before. When I  
said it was reasonable to go and visit him  
right away, almost everyone wanted me to  
talk with them first, then to visit him in that

ἡξίουσαν πρότερον διαλεχθῆναί με αὐτοῖς,  
εἴθ' οὕτως κάκεῖνον ἐπισκέψασθαι αὐτόν.  
μιας οὖν πάντων γνώμης γενομένης, λέγειν  
ἤρξαμην.

way. So, with everyone agreeing on one  
opinion, 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 μηθὲν τέλειον εὐρεῖν  
δύναμενος, ὑπὸ τῆς ἀνοίας ἐξώκειλα εἰς  
νόσον. καὶ δὴ ἐμοῦ κατακειμένου ὁ Ἀππίων  
ἐπιδημεῖ τῇ Ῥώμῃ, 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 Σαμαρέα αὐτὸν  
οἶδεν μισοῖουδαῖόν τε ὄντα καὶ κατὰ  
Ἰουδαίων προεληλυθότα, διὰ τοῦτο αὐτὸν  
προσοικειώσατο, ἵνα δύναίτο κατὰ  
Ἰουδαίων τι παρ' αὐτοῦ μαθάνειν.

5.2 | Yesterday, after leaving here, friends, I  
admit that because I was very worried  
about the coming discussion with Appion, I  
could not get any sleep. While I was awake,  
the things planned against him in Rome  
came into my mind. They were like this:  
Since I was a child, I, Clemens, have loved  
the truth, and have searched for what  
matters to the soul, spending time on  
arguments and explanations, but not being  
able to find anything perfect, I was driven  
by foolishness into sickness. And now,  
while I was sick, Appion, who is a friend of  
mine from my family, came to Rome, and he  
visited me. Knowing I was bedridden, he  
came to me, as one not unskilled in  
medicine, and asked the reason for my  
lying down. But I did not completely ignore  
that the man hated Jews because of dislike,  
as many books have been written against  
them; and that he himself now approached  
Simon not out of love of learning but  
friendship. But since Samareus knew that  
he hated Jews and had come from among  
the Jews, for that reason he befriended him,  
so that he might learn something from him  
about the Jews.

5.3 | Ταῦτα ἐγὼ προῖδὼν περὶ τοῦ  
Ἀππίωνος, ἅμα τῷ πυθέσθαι αὐτόν τὴν  
αἰτίαν τῆς νόσου προσποιητῶς  
ἀπεκρινάμην, ὅτι τὰ νέων πάσχω καὶ ἀλγῶ  
τὴν ψυχὴν. ὁ δὲ πρὸς ταῦτα ἔφη· τέκνον,  
ὡς πατρὶ θαρσήσας λέγε, τίς σου τῆς ψυχῆς  
ἡ νόσος. ἐμοῦ δὲ προσποιητῶς πάλιν

5.3 | Knowing these things about Appion, at  
the same time as I pretended to ask him the  
cause of my illness, I answered that I suffer  
from youthful troubles and my soul aches.  
He said in reply, 'Child, speak boldly to your  
father; some illness of the soul is on you.' I  
pretended again to sigh, as if shy to speak

ἀναστενάζαντος, ὥς 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 ἡγοῦμην ἀδύνατον εἶναι, ἀλλ’ οὐδὲ προσαγορεῦσαί ποτε ἥλπιζον· καὶ ὁμως περιτυχὼν τινι Αἰγυπτίῳ, πάνυ τὰ μάγων ἀκριβοῦντι, καὶ φιλωθεὶς ἐκφαίνω μου τὸν ἔρωτα, καὶ οὐ μόνον ἑαυτὸν μοι παρεῖχεν πρὸς πᾶν ὃ ἐβουλόμην, ἀλλὰ δαψιλέστερον πρὸς με φιλοτιμέμενος καὶ τὴν ἐπασιδίην, δι’ ἧς ἔτυχον, διδάσκειν οὐκ ἐφθόνησεν. ἐκ δὲ τῆς ἐκείνου λαθραίας ὑποδείξεως, πεισθεὶς τῇ τοῦ διδάξαντος ἀφθονίᾳ, καὶ ἅπαξ ἐπιτυχὼν, ἐπαυσάμην τοῦ ἔρωτος.

about love, and by silence and nodding down, I gave a hint about what I wanted to show. He, truly convinced that I loved a woman, said, ‘There is nothing in life that cannot be helped. For when I was young, having fallen in love with a very worthy woman, I thought not only that it was impossible to win her, but I never even hoped to speak to her. Yet, by chance, I met an Egyptian who knew all about magic, and, loving me, he showed me my love, and not only did he give himself to me for whatever I wished, but, more generously, eager to honor me, he did not refuse to teach me the charms by which I succeeded. And from that secret teaching, persuaded by the teacher’s generosity, and having succeeded once, I stopped my love.’

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

5.4 | So if you too have suffered something like that as a human, be confident for us, for within seven days I will surely make you succeed with her. Hearing this, looking to my own plan, I said, ‘Forgive me for not fully believing that magic is real. For I have already tried many things promised by many and found them false. But your promise annoys me and leads me to hope. And I fear, thinking it over, that maybe the spirits sometimes do not obey what magicians command.’

5.5 | Καὶ ὁ Ἀππίων ἔφη· ταῦτα ἐμοί σου μᾶλλον συγχώρει εἰδέναι. πλὴν ἵνα μὴ δοκῆς, πρὸς ὃ ἔφης, μηδὲν ἀκηκοέναι παρ’ ἐμοῦ, μάθε πῶς ἀνάγκην ἔχουσιν οἱ δαίμονες τοῖς μάγοις ὑπείκειν περὶ ὧν

5.5 | And Appion said, ‘It is more fitting for you to know these things. But so that you do not think you heard nothing from me about what you said, learn how the spirits must obey the magicians about what they

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 ὑπέικουσιν, 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 ἀλλήλα.

command. For just as a soldier cannot disobey his leader, so those leaders cannot disobey a king. If anyone opposes those in charge, he deserves punishment. In the same way, it is impossible for the spirits not to serve their leading angels, before whom they swear and fearfully obey, knowing well that if they disobey, they will surely be punished. But even the angels themselves swear to the stronger one under magicians and obey, so that if judged disobedient, they will be destroyed. For if not all living and thinking things saw the justice of the stronger one, there would be confusion, with all of them fighting against each other.'

5.6 | Κἀγὼ ἔφην· οὐκοῦν ὀρθῶς ἔχει τὰ ὑπὸ ποιητῶν καὶ φιλοσόφων λεγόμενα, ὥς ἐν ἰᾶδου αἱ ψυχαὶ τῶν ἀσεβῶν κριθεῖσαι 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 ὑφessestάναι; 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; μοιχεῖα γὰρ βιάσασθαι τὴν μὴ θέλουσαν οὐ συντίθεται εἶναι δίκαιον. εἰ δέ τις αὐτὴν πείθειν ἐπαγγέλλεται, πρὸς τοῦτο, μετὰ τοῦ καὶ χάριν ὁμολογεῖν, ἐτοίμως ἔχω.

5.6 | And I said, 'So then, what poets and philosophers say is true, that in Hades the souls of the wicked, judged for what they dared, are punished—like Ixion, Tantalus, Tityus, Sisyphus, the daughters of Danaus, and all others who were once impious there. And how, if this is not so, could magic be real? When he said that things are like this in Hades, I asked, "Then why don't we fear magic, if we believe in the punishment in Hades for adultery? For I don't think it is right to force someone to commit adultery against their will. But if someone promises to convince me of it, I am ready to admit it gladly."'

5.7 | Καὶ ὁ Ἀππίων ἔφη· οὐ δοκεῖ σοι ταῦτόν εἶναι, εἴτε μαγεία αὐτῆς ἐπιτυχών, εἴτε παίσας λόγοις; κἀγὼ ἔφην· οὐ πάντως ὁμοιον· πολὺ γὰρ ἀφέστηκεν ἀλλήλων ἐκάτερον· ὁ μὲν γὰρ ἄκουσαν γυναῖκα τῇ

5.7 | And Appion said, 'Do you not think it is the same, whether by magic or by words?' And I said, 'Not exactly the same. For they are very different. The man who forced a woman who heard him by the power of

τῆς μαγείας βία ἐπαναγκάσας, ὥς  
ἐπιβουλεύσας σῶφρονι, χαλεπωτάτην  
ὑπέχει τὴν δίκην, ὃ δὲ λόγῳ πείσας, καὶ ἐπὶ  
τῇ αὐτῆς ἐξουσίᾳ καὶ βουλῇ ποιησάμενος  
τὴν αἵρεσιν, οὐκ ἐβιάσατο. ἦττον δὲ οἶμαι  
κολασθῆσεσθαι τὸν πεπεικότα τοῦ  
βιασαμένου· τοιγαροῦν εἰ μὲν πείσαι  
δύνασαι, χάριν ἔξω ἐπιτυχῶν, ἄλλως δὲ  
ἡδιόν μοι τεθνάναι μᾶλλον, ἢ τὴν μὴ  
βουλομένην βιαίως ἐπαναγκάσαι.

magic, as if plotting against a wise person,  
faces the harshest punishment. But the man  
who persuaded her by words, and by her  
own choice and will made the decision, did  
not force her. I think the one who  
persuaded will be punished less than the  
one who forced. So if you can persuade me,  
I will be grateful. Otherwise, I would rather  
die than force someone who does not want  
it.'

5.8 | Καὶ ὁ Ἀππίων ἀληθῶς διαπορῶν ἔφη·  
τί με χρή πρὸς σε λέγειν; ποτὲ μὲν γὰρ ὥς  
ὑπὸ ἔρωτος ἐνοχλούμενος εὖχῃ ἐπιτυχεῖν,  
ποτὲ δὲ ὥς οὐκ ἐρῶν τῆς ἐπιθυμίας  
προτιμᾶς τὸν φόβον, καὶ οἶει πείσας μὲν ὥς  
ἀναμάρτητος ἔσεσθαι ἀνεύθυνος, βία δὲ τῇ  
τῆς μαγείας ἐπιτυχῶν ὑφέξειν δίκην. ἀλλ'  
ἀγνοεῖς ὥς τὸ τέλος παντὸς πράγματος  
κρίνεται, ὅτι γέγονεν, οὐ τὸ πῶς γέγονεν  
δοκιμάζεται. καὶ σὺ δὲ ἐὰν μοιχεύσῃς  
οὐδήπου μαγείᾳ μὲν δυνήθῃς, ὥς  
ἀσεβήσας κριθῇς, πείσας δὲ τῆς κατὰ τὴν  
μοιχείαν ἀμαρτίας ἀπολυθῇς; 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.

5.8 | And Appion, truly confused, said, 'Why  
should I argue with you? Sometimes you  
wish to succeed because you are troubled  
by love, and sometimes you prefer fear  
over desire. And you think that if you  
persuade, you will be blameless and  
without guilt, but if you succeed by the  
power of magic, you will face punishment.  
But you don't know that the end of every  
action is what is judged, what happened,  
not how it happened. And if you commit  
adultery, never able to do it by magic, will  
you be judged impious, but if you persuade,  
will you be freed from the sin of adultery?  
And I said, "Because I want to win the love  
of the woman, I must choose one or the  
other. I would rather flatter her than use  
magic. But it is not easy to persuade her by  
flattery either, for the woman is very wise.'"

5.9 | Καὶ ὁ Ἀππίων ἔφη· ταύτη μᾶλλον  
εὐελπίς εἰμι πείθειν αὐτὴν δυνήσεσθαι, ὥς  
αὐτὸς θέλεις, εἴ περ γε προσομιλῆσαι αὐτῇ  
δυνάμεθα. κἀγὼ ἀπεκρινάμην· ἀδύνατον.  
καὶ ὁ Ἀππίων ἐπύθετο, εἰ ἐπιστεῖλαι αὐτῇ  
δυνατόν ἐστιν. κἀγὼ ἔφην· δυνατόν τοῦτ' ὅ  
γε. καὶ ὁ Ἀππίων ἔφη· ἔτι τῇ νυκτὶ ταύτῃ  
συγγράψω βιβλίον, μοιχείας ἐγκώμιον,  
ὅπερ σὺ παρ' ἐμοῦ λαβὼν διαπέμψεις αὐτῇ,

5.9 | And Appion said, 'I am more hopeful  
that I can persuade her, as you want, if we  
can talk with her.' And I answered,  
'Impossible.' And Appion asked if it is  
possible to send a letter to her. And I said,  
'That is possible.' And Appion said, 'Tonight  
I will write a book, a praise of adultery,  
which you will take from me and send to  
her, and I hope that persuaded, she will

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 ἀνέγνω, καὶ δὴ  
ἀναγνοὺς ἔφην· αὕτη ἐστίν, ἄνδρες, ἡ τῶν  
Ἑλλήνων παιδεία, γενναίαν ὑπόθεσιν  
ἔχουσα πρὸς τὸ ἀδεῶς ἐξαμαρτάνειν. τὸ δὲ  
βιβλίον ἦν οὕτως ἔχον.

5.10 | Ο ΕΡΩΝ ΤΗ ΕΡΩΜΕΝΗ Ἀνωνύμως  
διὰ τοὺς ἐκ τῶν ἀνοήτων ἀνθρώπων  
νόμους. ἐπιταγαῖς Ἑρωτος τοῦ πάντων  
πρεσβυτάτου παιδὸς χάριν. ἔγνω, σε  
φιλοσοφία προσανέχουσιν, καὶ ἀρετῆς  
ἕνεκα τὸν τῶν κρειττόνων 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  
Ἑρωτος γίνεται. Ἑρως δὲ ἐστὶν ὁ πάντων  
θεῶν πρεσβυτάτος. ἄνευ γὰρ δὴ Ἑρωτος  
οὐ στοιχείων, οὐ θεῶν, οὐκ ἀνθρώπων, οὐ  
ζώων ἀλόγων, οὐ τῶν λοιπῶν ἀπάντων  
μῆτις ἢ γέννησις γενέσθαι δύναται. πάντες  
γὰρ τοὶ ὄργανά ἐσμεν τοῦ Ἑρωτος. 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

agree.' After writing that book, Appion gave  
it to me, about which I thought that very  
night, and I remembered to have it ready,  
along with other books I carry with me.  
After telling this, I showed the book to  
those present, and for those who wanted to  
listen, I read it aloud. And after reading, I  
said, 'This is, men, the education of the  
Greeks, having a noble purpose to sin  
without fear.' The book was like this.

5.10 | LOVE TO THE BELOVED  
Anonymously, because of the laws from  
foolish people. Commands of Love, the  
oldest child of all, for favor. I knew you  
could endure philosophy, and for the sake  
of virtue, you live a life that envies the  
better ones. But who could be better than  
gods of all, and among humans, the  
philosophers? For they alone know which  
actions are naturally bad or good, and  
which are not by the setting of laws. At  
once, some have claimed that the so-called  
adultery is bad, though it is beautiful in  
every way. For commands of Love happen  
toward the many offspring of life. Love is  
the oldest of all gods. For without Love, no  
mixing or birth can happen of elements,  
gods, humans, irrational animals, or all the  
rest. For we are all instruments of Love. He  
himself is the craftsman through us, a mind  
present in all souls born. Therefore, not by  
our own will, but when we are ordered by  
him, we desire to do his will. And if,  
desiring his will, we try to hold back desire  
by the so-called self-control, how will we  
not greatly offend the oldest god of all, both  
gods and humans?

πρεσβυτάτῳ θεῶν τε καὶ ἀνθρώπων  
ἀντιπράττοντες οὐ τὰ μέγιστα  
ἀσεβήσωμεν;

5.11 | Ἀλλὰ πᾶσαι μὲν ἀνέσχεθσαν 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 Ῥαδαμάνθυος εὐλόγως  
θετοῖς παίζονται νόμοις. Ἔρωτα γὰρ  
ἐπιδημήσαντα ψυχαῖς οὐκ ἔστιν ἐπισχεῖν.  
οὐ γὰρ ἔστιν ἐκούσιον τὸ τῶν ἐρώντων  
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 ἡπίστατο, ἀγνοούμενος  
μετεμορφούτο 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  
κρείττονας ὧν αἱ μίξεις μυρίαὶ γεγόνασιν.

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 μηνύειν 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 ὥς ἐπὶ πρώτῃ εὐνή

5.11 | But all doors were opened to him,  
and all wicked and set laws were broken,  
placed by jealous people, who, held by  
foolishness and not wanting to think  
reasonably, also look down on the so-called  
adulterers, and by that very Zeus, through  
Minos and Rhadamanthus, they are played  
with by rightly set laws. For it is not  
possible to hold back Love visiting souls.  
For the passion of lovers is not voluntary.  
Indeed, Zeus himself, the lawgiver of these  
things, joined with countless women, and  
by some wise men is a benefactor for  
having children, sometimes giving his own  
union to humans. But among those he  
favored, he changed his form secretly, so he  
would neither upset them nor seem to act  
against the laws set by him. Therefore, you  
who endure philosophy, for the sake of a  
good life, must imitate those agreed to be  
better, with whom countless unions have  
happened.

5.12 | And to avoid wasting too much time  
on most proofs, I will begin to tell some  
unions from Zeus himself, the father of  
gods and humans; for it is impossible to  
mention all because of their number. So  
listen to great Zeus, about the unions  
hidden by transformation because of the  
jealousy of foolish men. First, wanting to  
explain the sin of adultery to the wise,  
when he was about to marry and knew  
about the many adulterers at the first bed,  
by becoming one of them, through the sin I



κατὰ τοὺς πολλοὺς μοιχοὺς εἰδῶς, οὗ  
γινόμενος, διὰ τῆς δοκούσης, ὡς ἔφην,  
ἀμαρτίας τὸν ἀναμάρτητον γάμον  
ἐπορίσατο. ἀδελφὴν γὰρ αὐτοῦ Ἦραν  
οὔσαν γαμεῖ, ὁμοιωθεὶς κόκκυγος πτερῶ,  
ἐξ ἧς Ἦβη τε καὶ Ἰλιθῆα ἐγένετο. τὴν Μῆτιν  
γὰρ χωρὶς τῆς πρὸς τινὰ μίξεως  
ἀποκυίσκει, ὡς καὶ Ἦρα τὸν Ἥφαιστον.

mentioned, he made the faultless marriage possible. For he married his own sister Hera, who was like a cuckoo bird's wing, from whom came Hebe and Ilithyia. For Metis gives birth without any union, just as Hera did 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  
γεγόνασιν. Ἀλκμήνῃ τῇ Ἀμφιτρύωνος  
γυναικὶ συνέρχεται, ὁμοιωθεὶς τῷ  
Ἀμφιτρύωνι τῷ γεγαμηκότι, ἐξ ἧς Ἡρακλῆς  
ἐγένετο. καὶ Αἰγίνῃ τῇ Ἀσκληπιοῦ  
πλησιάζει, γενόμενος ἀετός, ἐξ ἧς Αἰακὸς  
τίκτεται. Ἀμαλθείᾳ δὲ τῇ Φώκου ὁμοιωθεὶς  
ἄρκτῳ συνευνάζεται. καὶ Δανάῃ τῇ  
Ἀκρίσιου χρυσὸς ἐπερρύη, ἐξ ἧς Περσεὺς  
ἀνέπτη. Καλλιστοῖ τῇ Λυκάονος ἡγριώθῃ  
λέων, καὶ ἄλλον τίκτει Ἀρκάδα. Ἑυρώπῃ τῇ  
Φοίνικος διὰ ταύρου συνῆλθεν, ἐξ ἧς Μίνως  
καὶ Ῥαδάμανθυς καὶ Σαρπηδὼν ἐξέφυσαν.  
Εὐρυμεδούσῃ τῇ Ἀχελώου, μύρμηξ  
γενόμενος, ἐξ ἧς Μυρμιδόν. Ερσαίου  
νύμφῃ, γενόμενος γύψ, ἐξ ἧς οἱ ἐν Σικελίᾳ  
πάλοι 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 χὴν γενόμενος  
Ἑλένην ἐτεκνώσατο, καὶ αὖθις ἀστήρ  
γενόμενος Κάστορα καὶ Πολυδεύκην  
ἐξέφηνεν. Λαμῖα ἐπεμορφώθη ἔποψ.

5.13 | Still, he unites with his sister born from Cronus' cutting off of Thyone and the Sea, Love and Cyprus, who is also called Dodona. He also unites with Antiope, daughter of Nycteus, disguised as a satyr, from whom Amphion and Zethus were born. He comes together with Alcmena, wife of Amphitryon, looking like the married Amphitryon, from whom Heracles was born. And with Aegina, daughter of Asclepius, becoming an eagle, from whom Aeacus was born. With Amalthea, he joined, disguised as a bear. To Danae, daughter of Acrisius, gold flowed down, from whom Perseus was born. To Callisto, daughter of Lycaon, he appeared as a wild lion, and she bore another Arcadian. To Europa, daughter of Phoenicus, he came as a bull, from whom Minos, Rhadamanthus, and Sarpedon were born. To Eurymedusa, daughter of Achelous, he came as an ant, from whom the Myrmidons came. To the nymph Hersaia, he came as a vulture, from whom the wise men of Sicily came long ago. To Eima, born on the earth in Rhodes, he came through rain, from whom Pargaian, Cronian, and Kyton were born. He married Hospia, looking like her husband Phoenicus, from whom Anchinoos was born. To Nemousa, daughter of Thestius, also called Leda, he became a swan or goose and fathered Helen, and again, becoming a star, he appeared as Castor and

Polydeuces. To Lamia, he appeared as an epos bird.

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 δῖχα μεταμορφώσεως  
μίγνυται, ζῆλον τῶν ἀνδρῶν οὐκ ἐχόντων  
ὡς ἐφ' ἁμαρτίᾳ, ἀλλ' εὖ εἰδόντων ὅτι  
ἀφθόνως ταῖς γυναιξὶν αὐτῶν κοινωνῶν  
γεννᾷ, χαριζόμενος αὐτοῖς Ἑρμεῖς,  
Ἀπόλλωνας, Διονύσους, Ἐνδυμίωνα καὶ  
ὄσους ἄλλους εἰρήκαμεν, ἐκ μίξεως αὐτοῦ  
κάλλει διαπρεπεστάτους.

5.14 | He himself, disguised as a shepherd,  
shows Memory as the mother of the Muses.  
He marries Semele, daughter of Cadmus,  
burning with fire, from whom Dionysus is  
born. He himself marries Persephone, the  
daughter, disguised as a serpent, and is  
thought to be the wife of his own brother  
Pluto. And with many others, he unites  
without transformation, because men do  
not have jealousy as a sin, but know well  
that by sharing generously with their  
wives, he gives Hermes, Apollo, Dionysus,  
Endymion, and all the others we  
mentioned, born from his union, shining  
most beautifully in beauty.

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 ἐπιτηδευόντων καὶ τοῦτο ὡς  
εὐπρεπές. αὐτίκα γοῦν αὐτὸς ὁ Ζεὺς,  
Γανυμήδους ἐρᾷ· Ποσειδῶν Πέλοπος·  
Ἀπόλλων Κινύρου, Ζακύνθου, Ὑακίνθου,  
Φόρβαντος, Ὑλα, Ἀδμήτου, Κυπαρίσσου,  
Ἀμύκλα, Τρωίλου, Βράγχου Τυμνίου,  
Πάρου Ποτνιέως, Ὀρφέως· Διόνυσος δὲ  
Λαόνιδος, Ἀμπέλου, Ὑμεναίου,  
Ἑρμαφροδίτου, Ἀχιλλέως· ὁ δὲ Ἀσκληπιὸς  
Ἱπολύτου· καὶ Ἥφαιστος Πηλέως· Πάν δὲ  
Δαφνίδος· ὁ δὲ Ἑρμῆς Περσέως, Χρύσου,  
Θέρσου, Ὀδρύσου· Ἡρακλῆς δὲ Ἀβδήρου,  
Δρύοπος, Ἰοκάστου, Φιλοκτήτου, Ὑλα,  
Πολυφήμου, Αἴμονος, Χώνου, Εὐρυσθέως.

5.15 | And so that I don't spend endless  
time explaining, you will find plenty of  
unions with all the gods after Zeus; fools  
call these the gods' adultery, not guarding  
the unions of men as shameful, but  
practicing this as proper. At once, Zeus  
himself loves Ganymedes; Poseidon loves  
Pelops; Apollo loves Cinyros, Zakynthos,  
Hyacinthus, Phorbas, Hylas, Admetus,  
Cyparissus, Amyclas, Troilus, Branchus of  
Tymnus, Potnieus of Paros, Orpheus.  
Dionysus loves Laonides, Ampelos,  
Hymenaios, Hermaphroditus, Achilles.  
Asclepius loves Hippolytus; Hephaestus  
loves Peleus; Pan loves Daphne; Hermes  
loves Perseus, Chryses, Thersus, Odrysus;  
Heracles loves Abderus, Dryops, Iocastus,  
Philoctetes, Hylas, Polyphemos, Aimon,  
Chonus, 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 αὐτοῖς 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  
ἐξομοιουμένην σε ἑαυτοῖς ὀρῶντες καὶ  
ἐπαινέσουσιν καὶ ὠφελήσουσιν.

5.17 | Λόγισαι γάρ μοι, πόσας ἡμείψαντο  
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  
Δελφίνα διὰ τὴν Ἀμφιτρίτην ἐνέταξεν τῷ  
οὐρανῷ. καὶ Ὡρίωνα, τὸν Εὐρύαλης τῆς  
Μίνω, δι' Εὐρύαλην τὴν μητέρα τῶν  
ἄστρον 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 Λήδᾳ χαριζόμενος  
ἐποίησεν ἀστέρας· καὶ Περσέα διὰ Δανάην  
καὶ Ἀρκάδα διὰ Καλλιστώ· 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, ἃς οἱ  
ἀνόητοι ὡς κακὰς πράξεις ἀπαγορεύουσιν,  
οὐκ εἰδότες ὅτι ἡδονὴ ἐστὶν ἡ μεγάλη ἐν

5.16 | So, I have shown you some of the  
loves of the most famous gods, dear one, so  
that you know only foolish humans feel  
jealousy about this. That is why mortals  
suffer and live sadly, because they say what  
seems good for the gods is bad for  
themselves, out of their own jealousy. You  
will be happy from now on, copying the  
gods and not humans. For humans, seeing  
you keep what they call self-control, praise  
you because of their own feelings, but do  
not help you; but gods, seeing you like  
themselves, will both praise and help you.

5.17 | Think for me how many loves they  
exchanged, some they made less, but some  
they helped with children and partners. At  
once, Zeus made Callisto less, the one called  
the little bear, whom some also call the  
dog's tail. Poseidon placed Delphina in the  
sky because of Amphitrite. And Orion, the  
son of Eurialus of Minos, he set among the  
stars because of Eurialus, the mother.  
Dionysus made the crown of Ariadne. Zeus  
honored the eagle who helped in the  
snatching of Ganymedes, and he placed  
Ganymedes himself in the sign of Aquarius;  
and he honored the bull because of Europa.  
But also, giving favor to Castor, Polydeuces,  
and Helen to Leda, he made them stars; and  
Perseus because of Danae, and Arcades  
because of Callisto; the virgin Dike because  
of Themis; Heracles because of Alcmena.  
And I will not go on longer; it is long to say  
in detail how many others the gods have  
helped through many loves with their  
unions with humans, which fools forbid as  
bad acts, not knowing that pleasure is the  
greatest enjoyment for humans.

άνθρώποις απόλαυσις.

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 γυναικάς, καὶ ὑπὸ τῷ τρίβωνι τὸν καλὸν Ἀλκιβιάδην καλύπτει; καὶ ὁ Σωκρατικὸς δὲ Ἀντισθένης περὶ τοῦ δεῖν τὴν λεγομένην μοιχείαν μὴ ἀποσεῖσθαι γράφει. ἀλλὰ καὶ ὁ τούτου μαθητὴς Διογένης Λαῖδι οὐκ ἐπὶ τῷ μισθῷ τοῦ φέρειν αὐτὴν ἐπ' ὤμων δημοσίᾳ κοινωνεῖ μετὰ παρρησίας; οὐκ Εὔκλεις ἡδονὴν προκρίνει; οὐκ Ἀρίστιππος μυρισθεὶς ὄλον αὐτὸν Ἀφροδίτῃ χαρίζεται; οὐ Ζήνων ἀδιαφορεῖν αἰνισσόμενος διὰ πάντων τὸ θεῖον εἶναι λέγει, ἵνα γνῶριμον τοῖς συνετοῖς γένηται, ἵνα ᾧ ἂν τις μιγῇ, ὡς ἑαυτῷ μίγνυται, καὶ περισσὸν τὸ ἀπαγορεύειν τὰς λεγομένας μοιχείας, ἢ μίξεις μητρὸς ἢ θυγατρὸς ἢ ἀδελφῆς ἢ παίδων; Χρύσιππος δὲ ἐν ταῖς ἐρωτικαῖς ἐπιστολαῖς καὶ τῆς ἐν Ἀργεῖ εἰκόνης μέμνηται, πρὸς τῷ τοῦ Διὸς αἰδοίῳ φέρων τῆς Ἥρας τὸ πρόσωπον.

5.19 | Οἶδα ὅτι ταῦτα τῆς ἀληθείας ἀμυήτοις φοβερά καὶ αἰσχιστα 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,

5.18 | But what about the famous wise men, do they not choose pleasure, and join with those they want? The first of them, the teacher of Greece, about whom Phoebus himself said: Socrates is the wisest of all men. Doesn't he not put women in common in the best-governed city, Sparta, and cover the handsome Alcibiades under his cloak? And Socratic Antisthenes writes that one must not shake off what is called adultery. But also his student Diogenes Laertius, not for pay, publicly shares her on his shoulders with boldness. Doesn't Epicurus choose pleasure? Doesn't Aristippus, having been bought, give himself wholly to Aphrodite? Doesn't Zeno, hinting at indifference, say that the divine is through all things, so it will be known to the wise, so that whoever joins with someone, it is as if they join with themselves, and it is too much to forbid what is called adultery, or unions with mother or daughter or sister or children? Chrysippus, in his love letters, also remembers the image in Argos, carrying the face of Hera to the shame of Zeus.

5.19 | I know that these things seem terrible and shameful to those not initiated into the truth, but not to the gods and philosophers of the Greeks, nor to the mysteries of Dionysus and Demeter. But on all these things, so that I do not waste time telling the lives of all the gods and philosophers, let two be the greatest examples for you: Zeus among the gods, and Socrates among men and philosophers. As for the rest, from which I reminded you

συνεῖσα ἔπεχε, μήποτε ἐραστήν σου  
λυπήσης· 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 τεύξει  
εὐεργεσίας. τὰ δὲ λοιπὰ, φιλότατη,  
μνησθὲν περὶ ὧν σοι ἐξέφηνα  
μυστηρίων, διὰ γραμμάτων μοι τὴν σὴν  
δείξον προαίρεσιν. ἔρρωσό μοι.

in writing, hold them in your mind so that  
you never hurt your lover; since, like the  
gods and heroes who acted against what  
was proper, you will be judged impious and  
suffer fitting punishment. But if you give  
yourself to any lover, imitating the gods,  
you will receive their kindness. And the  
rest, dearest, remembering what I have  
explained to you about the mysteries, show  
me your choice through your writings.  
Farewell to me.

5.20 | Ἐγὼ τοίνυν λαβὼν τὸ βιβλίον τοῦτο  
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.

5.20 | So then, having taken this book from  
Appion, since I truly planned to send it to  
my lover, I pretended that it was copied  
from her for these things, and when he  
came the next day, I gave it back to Appion  
as if it were really the copy from her, just as  
it was. A COPY OF A LETTER, to Appion as  
from the lover.

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. ἔρω 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  
ψυχὰς, ὥσπερ δι’ ὀργάνων τῶν ἡμετέρων  
σωμάτων εἰς τὰς τῶν νοητῶν φέρεται  
συνουσίας, ὁ τοῦτον ἐρᾷ ποιῶν καὶ φέρων  
μείζων αὐτοῦ τυγχάνει· καὶ πάλιν αὐτοῦ

5.21 | I wonder how, praising me for  
wisdom, you write as if I were foolish. For  
wanting to persuade me about your  
passion, you make examples from stories  
about the gods, saying that love is the  
oldest of all, attacking all gods and humans,  
not fearing to blaspheme, so that you might  
destroy my soul and insult my body. But  
love is not the leader of the gods; it is in  
desires. For if it desires willingly, it is its  
own passion and punishment, and it would  
not be a god if it suffered willingly. But if it  
loves unwillingly the mixing, passing  
through our souls, as if through the organs  
of our bodies it is carried into the unions of  
the minds, the one who makes and carries  
this love is greater than it. And again, from  
that one who carries it, being carried by

ἐκείνου τοῦ φέροντος ἐτέρῳ πόθῳ  
φερομένου, μείζων ἄλλος ὁ φέρων ἐκεῖνον  
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.

another desire, a greater one is found  
carrying that one; and this goes on in  
endless return among lovers, which is  
impossible. So neither the one who carries  
nor the one carried exists, but the desire of  
the lover is the passionate feeling, growing  
with hope and lessening with despair.

5.22 | Οἱ δὲ κρατεῖν αἰσχυρᾶς ἐπιθυμίας μὴ  
βουλόμενοι τῶν θεῶν καταψεύδονται, ἵνα  
περὶ ὧν πράττουσιν, τοὺς θεοὺς ὡς  
προτέρους δράσαντας ὑποδεικνύντες  
ἀπαλλάσσωνται 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 ᾧδου  
κολάζονται, ὃ τε Ἄτλας βαρούμενος, καὶ ὁ  
Τάνταλος δίψῃ ἀνιώμενος, καὶ ὁ Σίσυφος  
ἐρείδων πέτραν, Τιτυδὸς τὰ σπλάγχνα  
διορυττόμενος, Ἰξίων περὶ τροχὸν  
ἀπαύστως κυλινδούμενος; πῶς δὲ καὶ οἱ  
ἐρασταὶ θεοὶ ὄντες, οὓς ἐμίαναν,  
κατεστήριζον, ἑαυτοῖς τοῦτο μὴ  
χαρισάμενοι;

5.22 | But those who do not want to control  
shameful desires lie about the gods, so that  
about what they do, showing the gods acted  
first, they escape blame. For if it was for  
having children, and not for lust, the so-  
called gods committed adultery, and even  
mixed with men, but, they say, giving  
favors, they made the women their lovers.  
So before this, were there no stars, until the  
sky was decorated with stars by adulterers  
as an excuse for lust? And how do the  
descendants of those set as stars suffer in  
the underworld, Atlas being beaten,  
Tantalus dying of thirst, Sisyphus pushing a  
rock, Tityos having his guts torn, Ixion  
rolling endlessly around a wheel? And how,  
being gods and lovers, did they make their  
lovers, whom they defiled, their own, not  
giving this favor to themselves?

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

5.23 | They were not gods, but riddles of  
tyrants. For the tomb of Kronos is shown in  
the Caucasus mountains, not in the sky, but  
on earth, of a wild man who devoured his  
children. And also the tomb of lustful Zeus,  
the mythical one, who likewise swallowed  
his daughter Metis, is seen in Crete; and in  
the Acherusian lake, of Pluto and Poseidon;

Πλούτωνος καὶ Ποσειδῶνος· Ἡλίου δὲ ἐν Ἄστροις καὶ Σελήνης ἐν Καρκοῖς Ἑρμοῦ δὲ ἐν Ἑρμουπόλει· 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.

of Helios in 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 those so-called gods appear. For they were men, and wicked and sorcerers. For otherwise, the sole rulers would not have come to be, I mean mythical Zeus and Dionysus, if by changing shape they had not taken power over what they wanted to become.

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. ἔρωτος 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 their lives, let us imitate not only their adulteries but also their feasts. For Kronos ate his own children, and Zeus likewise his own daughter. And what need is there to say more? Pelops was the feast of all the gods. So before unlawful marriages, we too should hold a feast like the gods'. For that would make the marriage feast worthy. But this would never last, just as I would never 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 comes from the nature of animals to continue life, by the plan of the one who works all things. It is a desire that happens so that the whole race never fails, but by the excuse of pleasure, from what will end, another being is born again, naturally born for lawful marriage, so that it may know how to care for its own father in old age. This is something those born from adultery could not do, since they have no natural love for their parents.

5.25 | Ἐπεὶ οὖν διαδοχῆς ἕνεκεν γνησίας ἐπαυξήσεως, ὥς ἔφην, ἡ ἐπιθυμία

5.25 | Since, then, desire for love happens for the sake of true increase, as I said,

συμβαίνει ἡ ἐρωτική, χρη 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 χαλινῶ 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 ἐτέρας γυναικὸς μὴ ἀτενίζειν.

parents, caring for self-control, must prepare their children before desire comes, through teaching with wise books, and train them with better words, that habit is a second nature. Also, they must often remind them of punishments from the laws, so that, using fear like a bridle, they do not run to strange pleasures. And before desire grows strong, marriage should fill the natural age with experience, first convincing them not to look at the form of another woman.

5.26 | Ὁ γὰρ νοῦς ἡμῶν ὁπότ' ἂν τὰ πρῶτα τῇ τέρψει τὸ εἶδος τῆς ἐρωμένης ἀπομάχεται, ὥσπερ ἐν κατόπτρῳ ἐνορῶν ἀεὶ τὴν μορφήν, 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 προϋπάρξῃ φόβος. ὡς 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, φλεγμαινέσῃ ψυχῇ πρὸς ἔρωτα, βοηθοίη Θεὸς καὶ τὴν ἴασιν παρασχοίη.

5.26 | For whenever our mind wipes away at first the shape of the one loved with pleasure, like always seeing the form in a mirror, it is troubled by memory and, not having desire, studies the ways of success. And when it succeeds, desire grows more, like fire finding fuel, especially when the soul of the lover has no fear printed before the passion. For just as water puts out fire, so fear is the extinguisher of foolish desire. Therefore, having learned from a certain Jew what is fitting for God to think and do, I am not vulnerable to adultery by false stories. And if you want and try to be self-controlled, with your soul burning with love, may God help you and give you 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

5.27 | Hearing the actor's reply, Appion said, 'Do I hate Jews without reason? Now, if ever someone meets a Jew and, joining their religion, is persuaded to be self-controlled, then it is impossible for that



ἀδύνατόν ἐστιν τοῦ λοιποῦ αὐτὴν εἰς κοινωνίαν ἑτέρου τινὸς συνελθεῖν, ὅτι οἱ τοιοῦτοι τὸν Θεὸν ὡς παντεπόπτην τῶν πράξεων προθέμενοι σφόδρα σωφρονεῖν ἐγκαρτεροῦσιν, ὡς λαθεῖν μὴ δυνάμενοι.

person to join in fellowship with anyone else. For such people, setting God as the all-seeing watcher of actions, strongly hold to self-control, since they cannot escape notice.'

5.28 | Ταῦτα ἀκούσας ἔφην τῷ Ἀππίωνι· νῦν σοι τὰ ἀληθῆ ὁμολογήσω. ἐγὼ γυναικὸς ἐκ ἡράσθην ἐδὲ ἄλλου τινός, πάννυ μου τῆς ψυχῆς δεδαπανημένης πρὸς ἄλλας ἐπιθυμίας καὶ πρὸς τῶν ἀληθῶν δογμάτων εὗρεσιν. καὶ μέχρι τοῦ νῦν πολλὰς γνώμας φιλοσόφων διασκοπήσας πρὸς οὐδένα αὐτῶν ἔνευσα, ἢ πρὸς τὸ Ἰουδαίων μόνον, ἐμπορίου τινὸς αὐτῶν ὁθόνας πιπράσκοντος ἐνταῦθα τῇ Ῥώμῃ ἐπιδημηκότος, καὶ ἐκ τινος συντυχίας ἀγαθῆς ἀπλούστερόν μοι τὸ μοναρχικὸν φρόνημα παραθεμένου.

5.28 | Hearing this, I said to Appion, 'Now I will tell you the truth. I fell in love with a woman, and my soul was completely spent on other desires and on finding true beliefs. And until now, after examining many opinions of philosophers, I found none of them good, except for the Jews alone, merchants of their cloth living here in Rome. And from some good chance, their simple belief in one ruler seemed better to me.'

5.29 | Ἀκούσας δέ μου τῆς ἀληθείας ὁ Ἀππίων, ὁ ἀλόγως μισῶν τὸ Ἰουδαίων, καὶ τί ποτὲ 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 | Hearing my truth, Appion, who hates the Jews without reason and neither knows nor wants to know what is true about them, became angry without thinking and left Rome because of my silence. Since then, now that I have met him again, I rightly suspect the anger he has held since that time. But I will ask you yourselves what he might say about the so-called gods, whose lives are told full of suffering, and who are publicly sung about to imitate what is similar, and whose graves are shown in certain places, as I said, connected to human sufferings.

5.30 | Ταῦτα οἱ ἕτεροι προακούσαντες ἐμοῦ καὶ μαθεῖν τὰ ἐξῆς ποθοῦντες συνῆλθόν μοι, ὡς ἐπισκεψόμενοι Ἀππίωνα.

5.30 | Hearing these things and wanting to learn what comes next, others gathered with me to visit Appion. And indeed, we

καὶ δὴ λελουμένον αὐτὸν ἤδη  
κατελαμβάνομεν ἐφ' ἐτοίμῳ τραπέζῃ. δὶ  
ὅπερ ὀλίγα ἡκριβολογησάμεθα εἰς τὸν περὶ  
θεῶν λόγον. ὁ δὲ οἶμαι συνεῖς ἡμῶν τῇ  
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, οἵκαδε  
ἕκαστος ἀπεχωρήσαμεν.

found him already reclining at a ready  
table. We carefully talked a little about the  
story of the gods. He seemed to understand  
our purpose and promised to say  
something about the gods next time. He  
even showed us the very place where he  
would speak there. We, thankful for his  
promise, 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 Ἀθηνόδωρου  
καθεζόμενον μέσον, καὶ μετὰ πολλῶν  
ἄλλων τῶν ἐκ παιδείας ἀνδρῶν ἡμᾶς  
ἀναμενόντων. καὶ ὅμως οὐδὲν  
καταπλαγείς, 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  
μυρίαις 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.

6.1 | On the third day, I came with my  
closest friends to the place set aside in  
Tyre. I found Appion sitting between  
Anubion and Athenodorus, and many other  
educated men waiting for us. Without  
surprise, I greeted Appion and sat down  
opposite him. After a little while, he began  
to speak. He said he wanted to start first  
and quickly get to the matter we sought.  
Before you were here, child Clement,  
Anubion and Athenodorus, who yesterday  
heard you speaking with others, told me  
how in Rome, working with you as one who  
loves you, he had denied many gods, calling  
them pederasts, shameless, mixing with  
mothers, sisters, daughters, and  
committing countless adulteries. But, child,  
you should know that I did not write such  
things about the gods, but out of love for  
you, I hid the truth from you. Now, if you  
want, hear it from me.

6.2 | Τῶν πάλαι ἀνδρῶν οἱ σοφώτατοι,

6.2 | The wisest men of old, having learned

παῖσαν 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 Ὠκεανὸς, Κοῖος,  
Κρῖος, Υπερίων, Ἰαπετός, Κρόνος· θήλειαι  
δὲ Θεὰ, Θέμις, Μνημοσύνη, Δημήτηρ, Τηθύς,  
Ῥέα. οὔτε τῇ ἐξ ἀδάμαντος ἄρπη τὰ αἰδοῖα  
Κρόνος Οὐρανοῦ τοῦ πατρὸς ἐκτεμών, ὥς  
φατε, εἰς βυθὸν ἀπέρριψεν· ἀλλ' οὐδ' ἐκ  
τῆς ἀποτομῆς τοῦ Οὐρανοῦ σταγόνων  
ῥυέντος αἵματος ἡ Ἀφροδίτη ἐγένετο. οὐδ'  
αὖ Κρόνος τῇ Ῥεᾷ μιγείς καὶ γεννήσας  
Πλούτωνα πρῶτον κατέπιεν, διὰ τινα  
Προμηθέως θεσμὸν δεδιώς, μήποτε  
γεννηθὲν ἐξ αὐτοῦ βρέφος, γενναιότερον  
αὐτοῦ γενόμενον, ἀφέληται αὐτὸν τῆς  
βασιλείας. οὐ τὸν Ποσειδῶνα δεύτερον  
γεννήσας ὁμοίως κατέπιεν. οὐ μετὰ  
τούτους τὸν Δία γεννηθέντα ἡ μήτηρ  
κατακρύψασα ἡ Ῥέα ἀπαιτήσαντι τῷ  
Κρόνῳ καταπιεῖν ἀντέδωκεν. οὐ  
καταποθείς 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 διασωθείς ὁ Ζεὺς,  
καὶ εἰς οὐρανὸν ἀναβάς, 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  
κατέπιεν, ἵνα ἀπ' ἐγκεφάλου μὲν τὴν  
Ἀθηνᾶν ἀναφύσῃ ἐκ τῆς Μήτιδος, ἐκ δὲ τοῦ  
μυθοῦ 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 χρύσεον

all the truth through hard work, hid the  
knowledge from those unworthy and  
unwilling to seek divine teachings. For it is  
not true that twelve children were born  
from Heaven and his mother Earth, as the  
story counts: the males Oceanus, Coeus,  
Crius, Hyperion, Iapetus, Cronus; the  
females Thea, Themis, Mnemosyne,  
Demeter, Tethys, Rhea. Nor did Cronus cut  
off the genitals of his father Uranus with an  
adamantine sickle and throw them into the  
sea depths, as they say; nor was Aphrodite  
born from the drops of blood that fell from  
Uranus' wound. Nor did Cronus, after  
joining with Rhea and giving birth to Pluto  
first, swallow him, fearing some law of  
Prometheus that a child born from him  
might become nobler and take away his  
kingdom. Nor did he swallow Poseidon  
second after his birth. Nor did Rhea hide  
Zeus from Cronus and give him to swallow  
instead. Nor did Zeus, after swallowing  
those before him, suffer and vomit them  
out, first Pluto, then Poseidon, and third  
Zeus himself. Nor, as they say, was Zeus  
saved by his mother's care, went up to  
heaven, and overthrew the kingly father.  
He did not punish his brothers. He did not  
come down longing for mortal women. He  
did not join with sisters or daughters, nor  
with brothers' wives, nor with children in  
shame. Nor did he swallow Metis, so that  
from his head Athena might be born from  
Metis, and from his thigh Dionysus, whom  
they say was torn apart by Titans. He did  
not attend the wedding feast of Thetis and  
Peleus. He did not drive away the Strife of  
weddings. Nor was it Strife herself,  
dishonored, who thought up war and  
discord for those at the feast. Nor did she  
take the golden apple from the gardens of  
the Hesperides and write on it a gift for the  
beautiful one. Then they tell a story that

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

Hera, Athena, and Aphrodite found the  
apple and came to Zeus to argue over it; he  
judged, and through Hermes sent them to  
shepherd Paris to decide who was the  
fairest. But neither the goddesses were  
judged, nor did Paris give the apple to  
Aphrodite. Aphrodite was not honored, nor  
did she repay him with the marriage of  
Helen. For the honor of the goddess would  
not have been the cause of the widespread  
war, and these things would not have led to  
the ruin of the one who threatened the  
honor and was related to Aphrodite's  
family. But, as I said, child, there is some  
proper and wise reason for these things,  
able to be told in allegory; so that you,  
hearing it, might be amazed. And I said, I  
beg you, do not delay to question me. And  
he said, fear nothing, for I will not go  
beyond, but 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 Ἀλλ' ὑμεῖς μὲν πάντες  
ὔδωρ καὶ γαῖα γένοισθε. ὡς ἐκείθεν  
ἀπάντων τὴν γένεσιν ἐσχηκότων, καὶ μετ'  
ἀνάλυσιν τῆς ὑγρᾶς καὶ γήινης οὐσίας εἰς  
τὴν πρώτην πάλιν ἀποκαθισταμένων  
φύσιν, ὃ ἔστιν χάος. Ἡσίοδος δὲ ἐν τῇ  
Θεογονίᾳ λέγει Ἦτοι μὲν πρώτιστα χάος  
ἐγένετο. τὸ δὲ ἐγένετο δῆλον ὅτι  
γεγενῆσθαι ὡς γενητὰ σημαίνει, οὐ τὸ αἰεὶ  
εἶναι ὡς ἀγέννητα. καὶ Ὀρφεὺς δὲ τὸ χάος  
ὡς παρεικάζει, ἐν ᾧ τῶν πρώτων  
στοιχείων ἦν ἡ σύγχυσις. τοῦτο Ἡσίοδος  
χάος ὑποτίθεται, ὅπερ Ὀρφεὺς ὠὖν λέγει

6.3 | Once there was nothing except chaos  
and a confused mixture of unordered  
elements, this being agreed upon by nature  
itself and understood by great men. And as  
proof of the great wisdom, I will give you  
the greatest, Homer, who said about the  
ancient confusion: 'But you all became  
water and earth,' meaning that from there  
everything took its origin, and after the  
breaking down of the watery and earthly  
substances, they returned to the first  
nature, which is chaos. Hesiod says in the  
Theogony, 'First of all, there was chaos.'  
And it is clear that 'became' means  
something that came into being, not  
something always existing without origin.  
Orpheus also calls chaos an egg, in which  
the first elements were mixed. Hesiod calls  
this chaos, which Orpheus calls an egg that  
is born, projected from infinite matter, and

γενητόν, ἐξ ἀπείρου τῆς ὕλης  
προβεβλημένον, γεγονὸς δὲ οὕτως.

so it came to be.

6.4 | Τῆς τετραγενοῦς ὕλης ἐμψύχου οὔσης, 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 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 χώνῃ 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, προέκυψεν 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.

6.4 | The fourfold matter being alive, and the whole infinite depth always flowing and carried without order, and countless imperfect mixtures poured out differently at different times, and because of this breaking down by disorder, and being poured out unable to be joined as the birth of an animal, it once happened that this infinite sea itself, pushed by its own natural movement, flowed smoothly from itself to itself, like a whirlpool, and mixed the substances. And so from the unheard-of came the most tasty thing of all, which was most suitable for the birth of an animal, like flowing in the middle of clay, and by the whirlpool carrying everything, it made room for depth, and drew in the surrounding spirit, and, as if conceived in the most fertile way, made a critical composition. For just as in water a bubble likes to form, so a spherical container was gathered from all sides. Then it was conceived within itself, carried up by the divine spirit it had received, and this great offspring came forth into the light, as if a living creation born from the whole infinite depth, like the circle of eggs, and like the speed of flight.

6.5 | Κρόνον οὖν τὸν χρόνον μοι νόει, τὴν δὲ Ῥέαν τὸ ῥέον τῆς ὑγρᾶς οὐσίας· ὅτι χρόνῳ φερομένη ἡ ὕλη ἅπασα ὥσπερ ὠδὸν τὸν πάντα περιέχοντα σφαιροειδῇ ἀπεκύησεν οὐρανόν· ὅπερ κατ' ἀρχὰς τοῦ γονίμου μυελοῦ πληρεῖς ἦν ὡσαν στοιχεῖα, καὶ χρώματα παντοδαπὰ ἐκτεκεῖν

6.5 | So think of Cronus as time, and Rhea as the flowing of the watery substance; because over time, all matter, like an egg holding everything in a round shape, gave birth to the sky. This sky, full at the start of the fertile marrow, joined elements and could produce many colors, yet still

δυνάμενον, καὶ ὁμῶς παντοδαπὴν ἐκ μιᾶς οὐσίας τε καὶ χρώματος ἐνδὸς ἔφερε τὴν φαντασίαν. ὥσπερ γὰρ ἐν τῷ τοῦ ταῶ γεννήματι ἐν μὲν τοῦ ὡοῦ χρῶμα δοκεῖ, δυνάμει δὲ μυρία ἔχει ἐν ἑαυτῷ τοῦ μέλλοντος τελεσφορεῖσθαι χρώματα, οὕτως καὶ τὸ ἐξ ἀπείρου ὕλης ἀποκυθηὲν ἔμψυχον ὦν, ἐκ τῆς ὑποκειμένης καὶ αἰεὶ ῥεούσης ὕλης κινούμενον, παντοδαπὰς ἐκφαίνει τροπὰς. ἔνδοθεν γὰρ τῆς περιφερείας ζῶν τι ἀρρηνόθηλυ εἰδοποιεῖται προνοίᾳ τοῦ ἐνόντος ἐν αὐτῷ θείου πνεύματος, ὃν Φάνητα Ὀρφεὺς καλεῖ, ὅτι αὐτοῦ φανέντος τὸ πᾶν ἐξ αὐτοῦ ἔλαμψεν, τῷ φέγγει τοῦ διαπρεπεστάτου τῶν στοιχείων πυρὸς ἐν τῷ ὑγρῷ τελεσφορουμένου. καὶ οὐκ ἄπιστον, ὅτι καὶ ἐπὶ λαμπυρίδων, δείγματος ἕνεκα, ἡ φύσις ἡμῖν ὀρᾶν ὀγρὸν φῶς ἐδωρήσατο.

showed all kinds of images from one substance and one color. Just as in the birth of a child, one color seems to come from the egg, but it holds within it countless colors that will develop, so too the living egg born from infinite matter, moving from the underlying and always flowing matter, shows many changes. Inside its circle, a living being of both male and female form is made by the care of the divine spirit within it, which Orpheus calls Phanes, because when it appeared, everything shone from it, lit by the brightest fire among the elements, working in the wet. And it is not unbelievable that even in fireflies, as a sign, nature gave us wet light to see.

6.6 | Τὸ μὲν οὖν πρωτοσύστατον ὦν ὑποθερμανθὲν ὑπὸ τοῦ ἔσωθεν ζώου ῥήγνυται, ἔπειτα δὲ μορφωθὲν προέρχεται ὁποῖόν τι καὶ Ὀρφεὺς λέγει, — κραμαίου σχισθέντος πολυχανδέος ὡοῦ. καὶ οὕτω μεγάλη 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 ἕως 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 πλῆθος Πλούτωνα προσηγόρευσαν, ἅδου τε καὶ νεκρῶν βασιλέα εἶναι

6.6 | The very first egg, warmed from inside by the living being, breaks open, then shaped it comes out as something, which Orpheus calls — the cracked egg of the mighty Kramaios. And so, with the great power of the one who appeared, the container takes harmony and holds order, while he himself sits like on the peak of the sky, shining around the endless age in secret places. The fertile matter left inside the container, lying under natural heat for a long time, separated all the substances. The lowest part of it first sank down like a base under weight, and because of its heaviness and the great amount of matter beneath, they called it Pluto, showing that he is the king of the underworld and the dead.

ἀποφηνάμενοι.

6.7 | Ταύτην μὲν οὖν τὴν πρώτην καὶ πολλήν, ῥυπαράν καὶ τραχεῖαν οὐσίαν ὑπὸ Κρόνου τοῦ χρόνου καταποθῆναι λέγουσιν φυσικῶς, διὰ τὴν κάτω ὑπονόστησιν αὐτῆς. μετὰ δὲ τὴν πρώτην ὑποστάθμην τὸ συρρῦν ὕδωρ καὶ πρώτη ἐπιπολάσαν ὑποστάσει Ποσειδῶνα προσηγόρευσαν. τὸ δὲ λοιπὸν τρίτον τὸ καθαρώτατον καὶ κορυφαιότατον ἅτε διαυγὲς ὄν πῦρ Ζῆνα ὠνόμασαν, διὰ τὴν ἐν αὐτῷ ζέουσιν φύσιν· ἀνωφερὲς γὰρ ὄν τὸ πῦρ πρὸς μὲν τὰ κάτω ὑπὸ χρόνου τοῦ Κρόνου οὐ κατεπόθη, ἀλλ’ ὡς ἔφην, ἡ πυρώδης οὐσία ζωτική τε καὶ ἀνωφερῆς οὖσα εἰς αὐτὸν ἀνέπτυ τὸν ἀέρα, ὅς 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 ἀνιμᾶται πνεῦμα, ὅπερ Μῆτιν ἐκάλεσαν.

6.8 | Κατὰ κορυφῆς δὲ αὐτοῦ ἐλθὼν τοῦ αἰθέρος καὶ συμποθὲν ὑπ’ αὐτοῦ, ὥσπερ ὑγρὸν θερμῷ μιγόν, τὸν ἀεικίνητον παλμὸν ἐμποίησαν, γεννᾷ τὴν σύνεσιν, ἣν καὶ Παλλάδα ἐπονομάζουσιν διὰ τὸ πάλλεσθαι, τεχνικωτάτην οὖσαν φρόνησιν, ἣ χρώμενος τὸν πάντα ἐτεχνήσατο κόσμον ὁ αἰθέριος τεχνίτης. ἀπ’ αὐτοῦ δὲ τοῦ διήκοντος Διὸς, τοῦ θερμοτάτου αἰθέρος, ὁ ἀῆρ 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 ἐνομίσθη, ὡς ἐκ τῆς αὐτῆς οὐσίας γεγεννημένη γαμετὴ δὲ διὰ τὸ ὡς γυναιῖκα ὑποκεῖσθαι.

6.7 | They say that this first, large, dirty, and rough substance was naturally swallowed by Cronus, who is time, because it sank downwards. After the first sinking, the flowing water gathered and first appeared on the surface, and they called it Poseidon. The remaining third, the purest and highest, being clear fire, they named Zeus, because of the burning nature in it. Fire, being upward-moving, was not swallowed down by Cronus’s time, but as I said, the fiery substance, both alive and rising, kindled the air, which is the wisest because of its purity. With its own heat, Zeus—that is, the burning substance—animates what was left in the underlying wetness, the thinnest and divine spirit, which they called Metis.

6.8 | Coming to the top of the bright air and mixed by it, like wet mixed with heat, they made the ever-moving pulse, which gives birth to understanding, called Pallas because it shakes, the most skillful wisdom, by which the heavenly craftsman made the whole world. From this flowing Zeus, the hottest air, the air reaches to the places here, which they call Hera. And so, because she came from the purest substance of the air, as a female purity, she was thought to be the sister of the stronger Zeus, as is natural, born from the same substance and a wife because she is like a woman.

6.9 | Παραλαμβάνεται δὲ ἡ μὲν Ἥρα πρὸς ἀέρος εὐκρασίαν, δι' ὃ καὶ γονιμωτάτη ἐστίν· ἡ δὲ Ἀθηνᾶ, ἣν καὶ Παλλὰδα λέγουσιν, διὰ τὸ ἄκρως θερμὸν γένεσίν τινος ποιῆσαι μὴ δυναμένη, παρθένος ἐνομήσθη. ὁμοίως δὲ καὶ Ἄρτεμις ἐρμηνευομένη, ἣν εἰς τὸν κατώτατον μυχὸν τοῦ ἀέρος παραλαμβάνουσιν, καὶ δι' ἀκρότητα κρύους ἄγονον οὔσαν ὁμοίως παρθένον ἐκάλεσαν. Διόνυσον δὲ ὡς φρενῶν θολοτικὸν ὀνομάζουσιν τὴν ἀπὸ τῶν ἄνω τε καὶ κάτω ἀτμῶν τὴν θολερὰν καὶ μεθύουσιν 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.

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 δύναμις, 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.

6.9 | Hera is taken as the balance of air, which is why she is most fertile. Athena, also called Pallas, because she could not make a birth from something too hot, was thought to be a virgin. Similarly, Artemis, who is understood to be taken to the lowest corner of the air and, because of extreme cold, was also called a virgin since she is barren. Dionysus is called the stirring mind, the cloudy and intoxicating mixture from the upper and lower vapors. The water beneath the earth, one by nature, passing through all the land's pores and divided into many parts, as if cut up, they called Osiris. They also take Adonis for the right seasons, Aphrodite for mixing and birth, Demeter for the earth, Kore for seeds, and some call Dionysus the vine.

6.10 | And all such things, having a similar kind of hidden meaning, think of them for me. Apollo was thought to be the sun that moves around, the child of Zeus, whom they also called Mithras, completing the year's cycle. Let the many changes of Zeus, who rules everywhere, be understood as his turns, and his countless women as the years or generations he made. For from this very air, the power that moves the air, joining with each year and generation, turns it differently, and so gives birth to or destroys the seasons. The children are called the ripe fruits, and the failures at certain times are the barren signs for the foolish.



6.11 | Ταῦτα τοῦ Ἀππίωνος  
ἀλληγοροῦντος, σύννους ὢν ἐγὼ ἔδοξα  
τοῖς ὑπ' αὐτοῦ λεγομένοις μὴ  
παρακολουθεῖν. δὶ ὁ 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.  
πάνυ γὰρ αὐτὰ συνίημι, ἅτε δὴ οὐ πρῶτον  
αὐτῶν ἀκηκοώς. ἵνα δὲ γνῶς ὅτι οὐκ  
ἀγνοῶ τὰ ὑπὸ σου λεγόμενα, τὰ μὲν σοι  
ῥηθέντα ἐπιτεμοῦμαι, τῶν δὲ  
παραλειφθέντων σοι κατ' ἀκολουθίαν, ὡς  
παρ' ἐτέρων ἤκουσα, ἀποπληρώσω τὰς  
ἀλληγορίας. καὶ ὁ Ἀππίων ἔφη· ποίησον  
οὕτως ὡς λέγεις.

6.12 | Κἀγὼ ἀπεκρινάμην· παρίημι νῦν ἐπ'  
ἀκριβὲς λέγειν τὸ ἐκ τῆς ἀπείρου ὕλης κατ'  
ἐπιτυχίαν κράσεως ἀποκυθὲν ἔμψυχον  
ῥαγόντος κατὰ τινὰς ἀρρένóθηλυσ  
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 αἰθὴρ  
οὔσα, ὥσπερ ἐστὶν Ζεὺς, ἥτις οὐ κατεπόθη,  
ἀλλὰ θερμὴ οὔσα ἰσχὺς καὶ ἀνωφερῇ  
ἔχουσα τὴν φύσιν, ὥσπερ ὑπὸ τινος ῥιπῆς  
εἰς τὸν ἄνω ἡγεμονικώτατον ἀνέπτυ  
αἰθέρα.

6.13 | Δεσμὰ δὲ τὰ Κρόνου ἐστὶν ἡ

6.11 | These things, with Appion explaining  
them, being thoughtful, I seemed not to  
follow what was said by him. Because he  
stopped my speech, he said to me, 'If you do  
not follow what I say, why do I even discuss  
the beginning?' And I answered, 'Do not  
think that I am unaware of what you say.  
For I fully understand these things, since it  
is not the first time I have heard them. But  
so that you know I do not ignore what you  
say, I will cut short what you said, and for  
what was left out, I will fill in the meanings  
in order, as I heard from others.' And  
Appion said, 'Do it as you say.'

6.12 | And I answered, 'Now I will let go of  
speaking exactly about the living egg born  
from the infinite matter by chance mixture,  
which, when it broke, split into male and  
female and became Phanes. And I cut all  
those things short, until the broken egg  
took its harmony, leaving behind its  
marrow-like matter, and I run through the  
story of the things born inside it with their  
following parts. For it was born, as you say,  
from Cronus and Rhea, and from time and  
matter, first Pluto, as the lowest  
foundation, then Poseidon, who is the  
watery substance spreading over the  
lowest nature. And the third is the highest  
and the air, like Zeus, who was not  
swallowed but, being warm power and  
holding an upward nature, like by some  
throw, flew up to the highest ruling air.'

6.13 | The bonds of Cronus are the joining

σύμψηξις ούρανοῦ καὶ γῆς, ὥς 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 ὑγροῦ γόνιμος οὐσία, ἥ τὸ θερμὸν πνεῦμα μιγνὺν τὸν τῆς μίξεως ποιεῖται ἔρωτα, καὶ τελεσιουργεῖ τοῦ κόσμου τὸ κάλλος.

of sky and earth, as I have heard from others who explain it in symbols. The cutting off of parts is the separation and distinction of the elements, because everything was cut off and set apart from its own nature, each arranged by itself. Time no longer creates, but by its law of nature it makes the order of what has been born. And Aphrodite, rising up from the depths, is the fertile substance from the wet, in which the warm breath, mixed in, makes the love of mixing, and brings about the beauty of the world.

6.14 | Τὸ δὲ συμπόσιον τὸ γαμήλιον, ἔνθα τὸ δεῖπνον ἐτέλει Ζεὺς, ὑπέρ τε τῆς Νηρείδος 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 ἡ προμήθεια, ὑφ' ἧς τὰ πάντα ἐγένετο· Πηλεὺς πηλὸς ὁ ἀπὸ γῆς εἰς ἀνθρώπου γένεσιν περινοηθεὶς καὶ μιγνὺς τῇ Νηρείδι, 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 finished the dinner, has this meaning about the Nereid Thetis and the beautiful Peleus, so you know, even without you, Appion, we have heard such things. The feast is the world; the twelve are the heavenly parts of the fates, which they call the zodiac signs. Prometheus is the forethought, by which everything came to be. Peleus is the clay, thought out from the earth for the birth of man and mixed with the Nereid, that is, water. From the mixing of the two, water and earth, the first one, not born but shaped perfectly because it did not bring its lips to the breasts, was called Achilles. He is also the peak, which, if it desires Polyxena, who is a foreign and strange truth, is killed by the poison of a snake's bite, by a dart on the heel and by the creeping trace of death.

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 αἰ ἡδοναί· Ἑρμῆς ὁ

6.15 | Hera, Athena, Aphrodite, Eris, the apple, Hermes, judgment, and the shepherd hint at this kind of meaning: Hera is dignity; Athena is courage; Aphrodite is pleasures. Hermes is the interpretive word;

ἐρμηνευτικός λόγος· ὁ ποιμὴν Πάρις ἡ ἀλόγιστος ὁρμὴ καὶ βάρβαρος. ἐὰν οὖν κατὰ τὴν ἀκμὴν τῆς ἡλικίας ὁ τὴν ψυχὴν ποιμαίνων λογισμὸς τύχῃ ὦν βάρβαρος, καὶ παραλιπὼν τὰ συμφέροντα, ἀνδρείαν τε καὶ σωφροσύνην παρωσάμενος, μόνας ἔλθῃ τὰς ἡδονὰς καὶ μόνῃ τῇ ἐπιθυμίᾳ τὴν νίκην ἀποδῶ, ὥς παρ' αὐτῆς τὰ τέρποντα ἀντιλαμβάνων, ἐπ' ὀλέθρῳ ἑαυτοῦ τε καὶ τῶν αὐτοῦ ὁ μὴ ὀρθῶς κρίνας τὴν τέρψιν λήψεται. Ἔρις δὲ ἐστὶν ἡ φιλονεικοῦσα κακία. τὸ δὲ τῶν Ἑσπερίδων χρυσοῦν μῆλον ὁ πλοῦτος ἂν εἴῃ, ὅς 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 ἀνερεθίζει ὁ πλοῦτος.

the shepherd Paris is the unreasonable and wild impulse. So if, at the peak of age, the mind that guides the soul happens to be wild, and ignoring what is good, losing courage and self-control, chooses only pleasures and gives victory to desire alone, thinking to take delight from her, he will bring ruin on himself and his own, because he did not judge pleasure rightly. Eris is the quarrelsome evil. The golden apple of the Hesperides is wealth, which sometimes makes even the wise, like Hera, lazy, and the brave, like Athena, more quarrelsome about things not fitting for them, and destroys the beauty of the soul, like Aphrodite, under the pretense of luxury. In short, I say: wealth stirs up all to bad strife.

6.16 | Ὁ δὲ τὸν τοῦ πλούτου ἡγεμόνα καὶ φύλακα ὄφιν ἀνελὼν Ἡρακλῆς ὁ γνήσιος καὶ φιλόσοφος ἐστὶ νοῦς, ὅς 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, νοεῖν ἀρετῆς ἐστὶν αἰνίγματα. αὐτάρκως νῦν ἐχέτω τὰ εἰρημένα εἰς γὰρ ἕκαστον εἰπεῖν οὐδὲ ὁ σύμπας χρόνος ἀρκέσει.

6.16 | Heracles, the true and wise one, took away the serpent who was the leader and guard of wealth. This serpent is the mind, which, being free from all evil, will cleanse the world as he visits souls and teaches those he meets. I mean people who look like bold lions, or timid deer, or wild boars, or clever water snakes. Likewise, all the other things that Heracles is said to have labored over are riddles of mental virtue. Let what has been said be enough for now, for not even all time together would be enough to speak about each one.

6.17 | Πλὴν θαυμάζω, πῶς ταῦτα σαφῶς καὶ εὐσεβῶς καὶ ὠφελίμως ἀκαλύπτω τῇ εὐθείᾳ δηλοῦσθαι δυνάμενα, οἱ πλαγίους ἀποκρύψαντες αἰνίγμασιν καὶ μύθοις αὐτὰ

6.17 | But I wonder how these things can be shown clearly and reverently and usefully to one who is honest, while those who hide them with twisted riddles and myths

προκαλύψαντες κακοῖς ὑπὸ σου ἔμφρονες καὶ σοφοὶ εἶναι λέγονται, οἵτινες ὥσπερ ὑπὸ κακοῦ προαχθέντες δαίμονος σχεδὸν τοὺς πάντας ἐνήδρευσαν ἀνθρώπους. ἡ γὰρ οὐκ ἔστιν ταῦτα αἰνίγματα, ἀλλ’ ἀληθῆ τῶν θεῶν ἁμαρτήματα, καὶ ἐλέγχειν αὐτοὺς οὐκ ἔδει, οὐδὲ τὴν ἀρχὴν αὐτὰ τοῖς ἀνθρώποις εἰς μίμησιν προτιθέναι· ἡ αἰνιγματωδῶς ἐλέγχθη τὰ ὑπὸ τῶν θεῶν ψευδῶς πεπραγμένα, καὶ ἥμαρτον, ὧς Ἀππίον, ὅτι οἱ ὑπὸ σου ὀνομαζόμενοι σοφοὶ τὰ σεμνὰ ἀσεμνοῖς μύθοις καλύψαντες ἁμαρτεῖν τοὺς ἀνθρώπους προετρέψαντο, καὶ ταῦτα ὑβρίσαντες οὐς καὶ θεοὺς εἶναι ἐνόμισαν.

covered by evil are called wise and intelligent by you. These people, as if led by an evil spirit, have almost harmed all humans. For are these not riddles, but true mistakes of the gods, and they should not be tested, nor should their origin be offered to humans for imitation? Or were the false deeds done by the gods tested in riddles, and they were wrong, Appion, because those called wise by you, covering the sacred things with shameful myths, urged humans to sin, and in doing this, insulted even those whom they thought were gods?

6.18 | Διὸ περ μὴ σοφοὺς δαίμονας τοὺς τοιοῦτους 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 μιαρὰς ἀρρήτουργίας, πρὸς ἄλλαις μυρίαις 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 ἀδόκιμα 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 τίνα ἀλληγορούμενα καὶ διὰ καμάτων μόγις νοηθῆναι δύναται καὶ ὅταν νοηθῇ τισίν, ἐκείνοις μὲν ἀντὶ τοῦ πολλοῦ μόχθου παρέσχον τὸ μὴ πλανηθῆναι, ἐξὸν δὲ μὴ μοχθῆσαι, τοὺς δὲ πλανηθέντας ἄρδην

6.18 | Because I did not think such beings were wise spirits, who put forward bad stories about good deeds, so that those wanting to copy the best would envy the actions said to be done by the gods. I mean stories of killing fathers, killing children, impious unions of mothers, daughters, brothers, shameful adultery, unnatural acts, and filthy secret rites, mixed with countless other forbidden unions. Those who want these to be true are more impious, so that doing the same things they won't feel shame. If they wanted to be pious, they should have used, as I just said, some myths more fitting to honor the gods, to cover the unholy things, and not the opposite, as you say, putting bad and shameful stories on good deeds done by the gods. These stories, told in riddles and hard to understand even when understood by some, gave those who tried to understand the chance not to be fooled, and not to suffer much, but those who were fooled were completely lost. But I accept those who tell the stories in a more sacred way, like those who hinted at the head of Zeus to make the mind leap. Maybe

άπώλεσαν. 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.

that is more believable to me, that these  
insults were dared because of wicked gods  
who caused them.

6.19 | Ἀπάντων δὲ τῶν θεῶν τὴν ποιητικὴν  
ἀλληγορίαν οὐκ ἀκόλουθον εὐρίσκομεν.  
αὐτίκα γοῦν ἐπὶ τῆς διακοσμήσεως τῶν  
ὅλων 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 πάντι  
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 ἔστιν, 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;

6.19 | But we do not find the poetic allegory  
of all the gods consistent. At one time, poets  
say nature is the order of everything, and at  
another, mind is the leader of the whole  
creation. For the first movement and  
mixing came from the nature of the  
elements, but the world was arranged by  
the care of the mind. Some say everything  
was made by nature, but they cannot  
clearly prove this because of the skill in  
creation, so they mix in the care of the  
mind, as if to take away even the very wise.  
We say this to them: if the world was made  
by nature alone, how did it get order and  
arrangement, which can only come from  
great wisdom, and be understood by  
knowledge that can explain these things  
exactly? But if mind took the mixing and  
order of everything, which must be true,  
then how could these things have  
happened by chance?

6.20 | Οἱ τοίνυν τὰ θεῖα ἐπὶ τὸ αἰσχρὸν  
ἀλληγορεῖν θελήσαντες, οἷον τὴν Μῆτιν  
καταποθῆναι ὑπὸ Διός, εἰς ἀπορίαν  
ἐμπεπτώκασιν, οὐ συνιόντες, ὅτι οἱ  
πλαγίως φυσιολογήσαντες περὶ θεῶν καὶ

6.20 | Those who wanted to explain the  
gods in a shameful way, like saying Metis  
was swallowed by Zeus, fell into confusion,  
not realizing that those who spoke  
strangely about the gods denied that they

τὸ εἶναι θεοὺς αὐτοὺς ἀνηρήκασιν, τὰ εἴδη αὐτῶν διὰ τῆς ἀλληγορίας εἰς τὰς τοῦ κόσμου οὐσίας διαλύσαντες. πιθανώτερον οὖν λέγειν, ὅτι οἱ ὑπ' αὐτῶν ἀδόκοντες θεοὶ κακοὶ τινες γεγονάσιν μάγοι, οἵτινες ἄνθρωποι ὄντες μοχθηροὶ, μαγείᾳ μεταμορφούμενοι γάμους διέλυνον, βίους διέφθειρον, τοῖς δὲ πάλλαι οὐκ εἰδόσιν τί ποτέ ἐστιν μαγεία, δι' ὧν ἔπραττον ἐδόκουν εἶναι θεοί· ὧν κατὰ πόλεις καὶ οἱ μύθοι καὶ οἱ τάφοι φαίνονται.

were gods at all, breaking their forms through allegory into the elements of the world. It is more likely to say that the gods sung about by them were some evil magicians, who, being wicked humans, destroyed marriages by magic, ruined lives, and to those long ago who did not know what magic really is, seemed to be gods. Their graves and tombs can still be seen in cities.

6.21 | Αὐτίκα γοῦν, ὥς καὶ ἄλλοτε εἶπον, ἐν τοῖς Καυκασίοις ὄρεσιν Κρόνου τινὸς σῆμα ἀνθρώπου δέικνυται, 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 θεοῖς 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 ἄνθρωπος· Ἄρης ἐν Θράκῃ· Ἀφροδίτη ἐν Κύπρῳ· Ἀσκληπιὸς ἐν Ἐπιδαύρῳ· καὶ ἄλλων πολλῶν τοιούτων φαίνονται τάφοι.

6.21 | Right away, as I said before, in the Caucasus mountains there is a tomb shown of a man, a wild tyrant and child-killer named Kronos. His son, called Zeus, became worse, appearing as a ruler of the world by magic power, breaking many marriages, punishing his father along with the gods, and when he died, the Cretans show his tomb. In Mesopotamia, there lies a Helios in Patrae; a Selene in Caria; a Hermes, a man, in Egypt; an Ares in Thrace; an Aphrodite in Cyprus; an Asclepius in Epidaurus; and many others like these have tombs.

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

6.22 | So clearly, those who think rightly agree that people were born. And those who lived at the same time, realizing they were mortal, paid less attention to their deaths, but a long time gave them the reputation of gods. And don't be surprised if those who became like Asclepius and Heracles were fooled, or like Dionysus or some other of that time, where they worship Hector in Ilium and Achilles on the island of Leuke, and Patroclus by the Opuntians, and Alexander the Macedonian

Ὅπουντιοι, τὸν Μακεδόνα Ἀλέξανδρον  
Ῥόδιοι.

by the people of Rhodes.

6.23 | Ἀλλὰ καὶ παρ' Αἰγυπτίοις ἔτι καὶ νῦν  
ἄνθρωπος ὡς θεὸς πρὸ τοῦ θανάτου  
προσκυνεῖται. καὶ τοῦτο μὲν ἥττον ἐστὶν  
ἀσέβημα, ὅτι ζῶντος ἀνθρώπου θείας τιμὰς  
νομίζουσιν Αἰγύπτιοι· ἀλλὰ τὸ πάντων  
γελοιότατον, ὅτι καὶ πτηνὰ καὶ ἔρπετὰ καὶ  
ζῶα πάντα προσκυνοῦσιν. οὐδὲν γὰρ  
κρίσει νοοῦσιν ἢ ποιοῦσιν οἱ πολλοὶ τῶν  
ἀνθρώπων. τὸ δὲ πάντων αἰσχιστον ἰδέ  
μοι, τὸν δι' αὐτῶν ὄντα πατέρα θεῶν τε καὶ  
ἀνθρώπων λέγουσιν Λήδα  
συνεσχηματισμένον, ὃν πολλοὶ Δία  
ἀναγράψαντες ἐν πίνακι δημοσίᾳ  
ἀνατιθέασιν. πρὸς δὲ τὴν ἐκδικίαν ταύτης  
τῆς ὕβρεως ἤθελον, εἰ τὸν τοῦ καιροῦ  
βασιλέα αὐτῶν γράψαντες ἐπὶ αἰσχρᾷς  
πλοκῆς, ὥσπερ ἐπὶ τοῦ Διὸς τετολμήκασιν  
ποιῆσαι, οὕτω ποιήσαντες ἀνέθεσαν  
δημοσίᾳ, ἵνα κἄν ἀπὸ τῆς ὀργῆς τοῦ  
προσκαίρου βασιλέως, καὶ ταῦτα  
ἀνθρώπου ὄντος, μάθωσι κολασθέντες, ὥς  
δεῖ τὴν δέουσαν ἀπονέμειν τιμὴν. ταῦτα δέ  
σοι λέγω, οὐχ ὡς αὐτὸς ἤδη ἐπιγνοὺς τὸν  
ὄντως Θεόν, ἀλλ' εὐγνωμονῶν ὁμολογῶ, εἰ  
καὶ τί θεὸς οὐκ οἶδα, ἀλλ' οὖν γε σαφῶς ὅτι  
θεὸς νομίζω εἰδέναι.

6.23 | But even among the Egyptians, even  
now, a man is worshiped as a god before  
his death. This is less impious, because the  
Egyptians think divine honors belong to a  
living man; but the most ridiculous thing of  
all is that they worship birds, reptiles, and  
all kinds of animals. Most people don't use  
reason or judgment at all. And the worst  
shame, see this, is that they say the father  
of gods and men appeared in the form of  
Leda, and many have painted Zeus on a  
public panel. To punish this insult, I wish  
that if they dared to paint their current  
king with a shameful hairstyle, just as they  
dared to do with Zeus, they would set it up  
publicly, so that even from the anger of  
their temporary king, and though he is a  
man, they would learn by punishment how  
to give proper honor. I tell you these things  
not because I myself have already  
recognized the true God, but gratefully I  
admit that even if I don't know what God is,  
I clearly think I know what it means to call  
someone God.

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 ἄδη 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 ζῶου

6.24 | At once, then, the first four elements  
cannot be gods, since they come from  
something else; not the mixture; not the  
blending; not the birth; not the visible  
container holding everything; not the  
foundation flowing together in Hades; not  
the surface water, nor the boiling essence;  
nor the air flowing from it to here. For the  
four elements, whether they separate from  
each other or always stick together, cannot

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 ἔχῃ, καὶ τὰ ἐνδοθεν  
πάντα τὴν προσήκουσαν ἁρμονίαν  
λαμβάνῃ· ὁμοίως τε καὶ τοὺς οἰκείους  
τόπους ἐκάστου μετὰ πάσης εὐμορφίας ὁ  
τεχνίτης νοῦς ἀκριβοῦς· συνελὼν ἐρῶ· καὶ τὰ  
ἄλλα, ὅσα ποτὲ ζῶν δεῖ ἔχειν, οὐδὲν  
ἐνέλειπε τῷ μεγάλῳ τούτῳ ζώῳ τῆς ὅλης  
περιφορᾶς.

mix into a living being without a great  
craftsman. And so, by the skillful mind, they  
are joined to the proper parts and limbs of  
the living thing, so it can keep the right  
proportion of each part to each other, and  
have a clear shape, and everything inside  
gets the fitting harmony. Likewise, the  
craftsman mind carefully arranges each  
part's proper place with all beauty. To sum  
up, I say: and the other things that a living  
being must have were not missing in this  
great living whole.

6.25 | Οὕτως ἀνάγκη τινὰ εἶναι νοεῖν  
ἀγέννητον τεχνίτην, ὃς τὰ στοιχεῖα ἢ  
διεστῶτα συνήγαγεν, ἢ συνόντα ἀλλήλοις  
πρὸς ζώου γένεσιν τεχνικῶς ἐκέρασεν καὶ  
ἐν ἑκ 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 τινὰ  
παθητὰ συμβαίνειν καὶ ἀποβαίνειν  
πέφυκεν. ἀλλ' οὐδὲ τὸ ὑφ' ἐτέρου  
φερόμενόν ἐστιν θεός, οὐδέ γε τὸ ὑπὸ  
χρόνου ἢ φύσεως ἀλλοιούμενον καὶ εἰς τὸ  
μηκέτι εἶναι ἀναλυόμενον.

6.25 | So it is necessary to think there is an  
uncreated craftsman who gathered the  
elements when they were apart, or  
skillfully mixed them together to make a  
living being and made one work from all.  
For without a mind greater and very wise,  
it is impossible for a great work to be made.  
Nor can love be the craftsman, nor desire,  
nor strength, nor anything like that, which  
can be affected and pass away. But also,  
what is carried by something else is not a  
god, nor what changes by time or nature  
and breaks down into no longer being.

6.26 | Ταῦτά μου διαλεγόμενου 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 ὥς  
ἀπαντησόμενοι τῷ Πέτρῳ ὠρμήσαμεν.  
πρῶτος δὲ ἐγὼ πρὸ τῶν πυλῶν  
ἀποδεξάμενος αὐτὸν ἐπὶ τὴν ξενίαν ἦγον.  
ὥς δὲ ἐγενόμεθα, τοὺς μὲν ὄχλους

6.26 | While I was talking about these  
things with Appion, Peter arrived from  
Caesarea, and crowds gathered in Tyre,  
hurrying to meet him and show thanks for  
his visit. Appion withdrew with Anubion  
and Athenodorus alone, but all the others  
rushed forward as if to greet Peter. I was  
the first to welcome him outside the gates  
and led him to the guesthouse. When we  
were settled, we sent away the crowds, and  
since he asked me to tell him what had



ἀπελύσαμεν, αὐτῷ δὲ ἀξιώσαντί με τὰ  
πραχθέντα λέγειν οὐδὲν ἀπεκρυπτόμην,  
ἀλλ' ἐμήνυον τὰς τε τοῦ Σίμωνος διαβολὰς  
καὶ τὰς τερατώδεις φαντασίας ὑπ' αὐτοῦ  
γεγεννημένας, 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  
θεραπευθησόμενοι, καὶ ὅτι ἐμάνθανον  
μηδὲνα αὐτῶν ἰάσεως ὑπ' αὐτοῦ  
τετυχηκέναι· καὶ τὴν πρὸς Ἀππίωνά μοι  
γεγεννημένην διάλεξιν τῷ Πέτρῳ  
διηγησάμην. ὁ δὲ στοργῆς καὶ προτροπῆς  
χάριν ἐπαινέσας με καὶ εὐλογήσας, ἁλῶν  
μεταλαβὼν, διὰ τοὺς καμάτους τῆς  
ὁδοιπορίας τῇ ἀναγκαιοτάτῃ ἡσυχία τοῦ  
ὑπνου ἑαυτὸν ἐπέτρεπεν.

happened, I did not hide anything. I told  
him about Simon's slanders and the strange  
visions caused by him, and about the  
diseases that came after the sacrifice, and  
how some of the sick stayed in Tyre while  
others went with Simon and me to Sidon,  
hoping to be healed by him. I also told him  
that I learned none of them had been cured  
by Simon. Then I told Peter about my  
conversation with Appion. Peter praised  
me warmly for my care and  
encouragement, blessed me, took some salt,  
and, worn out by the journey, allowed  
himself to rest in the much-needed quiet of  
sleep.

## Chapter 7

7.1 | Τετάρτη δὲ ἡμέρα τῆς ἐν Τύρῳ ἡμῶν  
ἐπιδημίας, ὑπὸ τὴν ὄρθρον προεληλυθότι  
τῷ Πέτρῳ ἀπήντων πλησιόχωροί 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 πᾶσιν ὁρᾶσθαι, καὶ  
προσαγορεύσας θεοσεβεῖ νόμῳ οὕτως  
ἤρξατο.

7.1 | On the fourth day of our stay in Tyre,  
just before dawn, many people from nearby  
and a great crowd from Tyre itself came to  
meet Peter. They shouted, saying, "May God  
have mercy on us through you, may he heal  
us through you." Peter stood on a high  
stone so everyone could see him, and,  
addressing them with reverence for God's  
law, he began like this.

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 ὡς μὴ φιλόανθρωπον αἰτιάσθω. τῶν  
γὰρ συμβαινόντων ἀνθρώποις τὰ τέλη  
ἀνθρώποις μὲν ἄγνωστα, ὡς ἐπὶ κακῷ

7.2 | To God, who made the sky and the  
whole world, there is no excuse lacking for  
saving those who want to be saved. So no  
one should blame him as unkind because of  
what seems bad by carelessness. For the  
ends of what happens to people are  
unknown to people, and what looks like

ὑποπτευόμενα, Θεῷ δὲ ὡς ἀποβησόμενα  
εὐτυχῶς γνώριμα. αὐτίκα γοῦν Σίμων  
ἀριστερὰ τοῦ Θεοῦ δύναμις ὧν καὶ τῶν τὸν  
Θεὸν οὐκ εἰδόντων ἐπὶ κακοποιίᾳ τὴν  
ἐξουσίαν ἔχων νόσοις ὑμᾶς περιβαλεῖν  
ἠδυνήθη, αἵτινες διὰ τὴν τοῦ Θεοῦ ἀγαθὴν  
πρόνοιαν γενέσθαι συγχωρηθεῖσαι  
ἠνάγκασαν ὑμᾶς, τὸν ἰᾶσθαι δυνάμενον  
περιβλεψαμένους καὶ εὐρόντας, προφάσει  
τῆς τοῦ σώματος θεραπείας τὰ Θεῷ  
δοκοῦντα ἀναδεξαμένους, πεισθῆναι  
φρονεῖν, ἵνα οὕτως ἅμα τοῖς σώμασι  
σωθησομένοις καὶ τὰς ψυχὰς σώας ἔχητε.

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 αἰτίᾳ 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 ὁμοδίαιτοι 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 ἡγεμόνος προσφύγητε, ἀθύτοις  
τιμαῖς ποιοῦντες ἃ βούλεται, εὖ 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

harm is known by God to turn out well.  
Indeed, Simon, being the power of God's  
left hand and having authority over those  
who do not know God to harm you with  
diseases, was not able. These diseases,  
allowed because of God's good care, forced  
you, looking to the one able to heal and  
finding him, to accept what seems from God  
as a reason for healing the body, so that by  
believing rightly, you may be saved both in  
body and have safe souls.

7.3 | I learn, then, that after sacrificing, you  
feasted in the middle of the market, and so,  
having drunk much wine and joined with  
evil spirits, you showed favor to their  
leader. And so most of you were caught by  
your passions, because of ignorance, taking  
the sword of destruction into your own  
hands. For the demons would not have  
power over you if first you had not become  
partners at the table with their leader. For  
this reason, from the beginning, God, who  
made all things, set a law that two rulers,  
the right and the left, should each not have  
power unless first they become partners at  
the table, whom they want to do good or  
harm. So, just as you were enslaved to the  
leader of evil by sharing the demons'  
sacrifices, so, if you stop this and turn to  
God through the good and right leader,  
honoring him as he wishes, know well that  
along with healing your bodies you will  
also have healthy souls. For he alone can,  
through the left hand, destroy, and through  
the right hand, give life; likewise, he can  
strike down and raise up the fallen.

πατάξαι, καὶ ἀναστῆσαι κείμενον.

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 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 ἐαυτῷ βούλεται καλὰ, τὰ αὐτὰ βουλευέσθω καὶ τῷ πλησίον. οὕτω δ' ἂν ὑμῶν ἕκαστος νοήσειεν τὸ καλόν, εἰ ἐαυτῷ διαλεχθεῖη τὰ τοιαῦτα· οὐ θέλεις φονευθῆναι, ἕτερον μὴ φονεύσης· οὐ θέλεις τὴν σὴν ὑφ' ἐτέρου μοιχευθῆναι γυναῖκα, τὴν ἐτέρου μὴ μοίχευε γαμετήν· οὐ θέλεις τι τῶν σῶν κλαπῆναι, ἐτέρου 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 ψυχὰς.

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

7.4 | Because of this, first, having been deceived by the forerunner Simon, you died to God in your souls and your bodies were struck; but you are able to do the second, through repentance, as I said, accepting what pleases God and healing your bodies and taking back your souls. What pleases God is to pray to him alone; to ask him to keep away from the table of demons, who give everything by a judging law; not to taste dead flesh; not to touch blood; to be freed from every kind of pollution; and the rest, in one word, as the Jews who worship God heard, and you all heard, taking one mind in many bodies: whatever each one wishes good for himself, let him also plan the same for his neighbor. So each of you would think the good if such things were spoken to him: you do not want to be killed, do not kill another; you do not want your wife to be cheated on by another, do not cheat on another's wife; you do not want anything of yours to be stolen, do not steal anything from another. And so, asking this reasonable thing from you, understanding and doing it, becoming dear to God, you will obtain healing, since even now your bodies will be punished, and in the future your souls will be punished.

7.5 | Having been taught and healed by Peter in a few days, they were baptized. Then, with his other miracles, all the rest sat in the middle of the markets, covered in ashes and sackcloth, repenting for their earlier sins. And those in Sidon, hearing these things, did the same, and sent

ταῦτα ἀκούσαντες τὰ ὅμοια ἐποίησαν, καὶ ἱκέτας πρὸς τὸν Πέτρον ἀπέστελλον, ὥς 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 Σίμων μαθὼν ἤκοντα τὸν Πέτρον εὐθὺς ἀπέδρα εἰς Βηρυτὸν μετ' Ἀππίωνος καὶ τῶν αὐτοῦ ἐταίρων.

messengers to Peter, saying they could not come to him because of their illnesses. Peter, after staying only a few days in Tyre, teaching all who were there and freeing them from all kinds of suffering, formed a church and appointed elders as bishops over them. Then he set out for Sidon. Simon, learning that Peter was coming, immediately ran away to Beirut with Appion and his companions.

7.6 | Τοῦ δὲ Πέτρου εἰσιόντος εἰς τὴν Σιδῶνα, πολλοὺς ἐν κλίναις φέροντες πρὸ αὐτοῦ ἐτίθουσιν. 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 | When Peter entered Sidon, many brought sick people on beds and laid them before him. He said to them, “Do not think that I, a mortal man who has suffered many pains myself, can heal you. But I will show you the way by which you can be saved, and I do not envy it. I learned from the prophet of truth the decisions God made before the world began about what evil deeds would cause people to suffer under the ruler of evil, and also about what good deeds would allow those who believed in him before to have their bodies healed and then their souls made right forever.”

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

7.7 | Knowing these good and bad deeds, I warn you that there are two paths, showing which ones lead to destruction and which lead to salvation, guided by God. The path of those who are lost is wide and smooth but destroys without pain. The path of those who are saved is narrow and rough

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 ἐγχειρῆσαι μόνον, ἀλλὰ καὶ ἐν τῷ ἐννοῆσαι ἕκαστος εὐθύνεται. πολλῶ δὲ ἦττον ἀσεβοῦσιν οἱ ἐγχειροῦντες καλὰ νοεῖν καὶ ἀποτυγχάνοντες, τῶν μὴ δὲ ὅλως ἐγχειρῶντων 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 γινῶναι τὸ κρεῖττον ἐξημεληκότες, κἂν μυρία ἔτερα πράξωσιν καλά, ἐν ᾗ δὲ αὐτὸς ὥρισεν θρησκεία μὴ γένωνται, ἀμελείας ἔγκλημα λαβόντες τῇ μεγίστῃ ἀποσβεσθήσονται κολάσει παντελεῖ.

but saves those who go through it with effort to the end. These two paths are ruled by disbelief and faith. Those who choose pleasures through disbelief do not even try to seek what is good. They do not know that God's plans are not like human ones. First, he knows all thoughts, and each person is responsible not only for what they do but also for what they think. Those who try to think well but fail are much less sinful than those who do not try at all. God decided that those who fail in knowing good, because of human mistakes, will be punished moderately and saved. But those who ignore the beginning and the best knowledge, even if they do many other good things, if they do not become religious as God ordered, will be completely destroyed by the greatest punishment for their neglect.

7.8 | Ἡ δὲ ὑπ' αὐτοῦ ὁρισθεῖσα θρησκεία ἐστὶν αὕτη· τὸ μόνον αὐτὸν σέβειν, καὶ τῷ τῆς ἀληθείας μόνῳ πιστεύειν προφήτῃ, καὶ εἰς ἄφεσιν ἁμαρτιῶν βαπτισθῆναι, καὶ οὕτως διὰ τῆς ἀγνωστῆς βαφῆς ἀναγεννηθῆναι Θεῷ διὰ τοῦ σώζοντος ὕδατος· 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

7.8 | The religion he set is this: to worship only him, to believe in the one true prophet, to be baptized for the forgiveness of sins, and so be born again through the purest baptism to God by the saving water; not to share in the table of demons—that is, not to eat food offered to idols, or food from dead animals, strangled animals, wild beasts, or blood; not to live uncleanness; to wash after sleeping with a woman, but also to keep oneself pure; to be self-controlled, to do good, not to do wrong, and to expect eternal life from the all-powerful God; to receive this through constant prayers and requests. While Peter was encouraging these things in Sidon, after a few days many there repented, believed, and were healed.

πολλῶν κἀκεῖ μετανοησάντων καὶ πιστευσάντων καὶ θεραπευθέντων ἐκκλησίαν συνέστησεν, καὶ τῶν συνεπομένων αὐτῷ πρεσβυτέρων τινὰ καταστήσας αὐτοῖς ἐπίσκοπον ἐξήει τῆς Σιδῶνος.

He formed a church, and appointing some elders as bishops over them, he left Sidon.

7.9 | Ὡς δὲ εὐθὺς ἐπέβη τῆς Βηρυτοῦ, σεισμὸς 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 σεισμὸν 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 ὑπομειδίσας καταπληκτικῇ τῇ παρρησίᾳ· ἄνδρες, εἶπεν, ἅπερ οὗτοι λέγουσιν, θεοῦ θέλοντος ποιεῖν δυνατὸς εἶναι ὁμολογῶ, πρὸς δὲ τούτοις ἔτοιμός εἰμι, ἐὰν μὴ πειθισθῇ μοι περὶ ὧν λέγω, τὴν πᾶσαν ὑμῶν ἐκβαθεῦσαι πόλιν.

7.9 | As soon as he stepped into Beirut, an earthquake happened. The crowds came to Peter, shouting, "Help! We are afraid we might all be destroyed!" Then Simon, daring together with Appion, Anubion, Athanodor, and his other companions, shouted publicly to the crowds against Peter, "Run away, men! This man is a magician. Believe me, he caused the earthquake and the diseases, to strike you down as if he were a god." And they lied about Peter, saying such things as if he had human power beyond what is possible. When the crowds became quiet, Peter smiled briefly with bold confidence and said, "Men, I admit that what these men say is possible if God wills it. But I am ready, if you do not obey me about what I say, to destroy your whole city."

7.10 | Τῶν δὲ ὄχλων φοβηθέντων καὶ ἐτέρως ποιήσιν ἐπαγγειλαμένων, ὅπερ ἂν ὑπ' αὐτοῦ κελεύωνται, μηδεὶς ὑμῶν, ἔφη ὁ Πέτρος, μήτε ὁμιλεῖτω τούτοις τοῖς γόησιν, μήτε ἀναμιγνύσθω. 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

7.10 | When the crowds were afraid and promised to do otherwise whatever he ordered, Peter said, "None of you should talk with these magicians or mix with them." As soon as the crowds heard this short command, they took sticks and chased them until they completely drove them out of the city. Then the sick and those possessed by demons came in and threw themselves at Peter's feet. Seeing

ἐαυτοὺς ἐρρίπτουν. ὁ δὲ ταῦτα βλέπων καὶ τὴν κατάπληξιν αὐτῶν ἀναλῦσαι θέλων πρὸς αὐτοὺς ἔφη.

this and wanting to ease 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), ἀλλὰ φίλον ἐμαυτῷ αὐτὸν ἂν ἐποιήσάμην, ἵνα μὴ μου τὸ ἀληθὲς διαβάλλων κήρυγμα πολλοῖς ἐμποδίσῃ πρὸς σωτηρίαν. εἰ δέ μοι πιστεύετε, αὐτὸς ἐστὶν μάγος, αὐτὸς διάβολος, αὐτὸς κακίας ὑπηρέτης 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 μαθητῆς. διὸ ἐκείνου ἀπόστολος ὦν ἀληθεύω. ἀγαθῷ γὰρ ὑπηρετῶν, καὶ νόσες ἀπελάνω· ἐπέμφθη γὰρ δεύτερος· ἐπεὶ προηγεῖται μὲν νόσος, ἔπεται δὲ ἰασίς. 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.

7.11 | If I had the power, I would cause earthquakes and do whatever I want. I do not say that I would destroy Simon along with his companions (for I was not sent to harm people), but I would make him my friend, so that he would not stop many from hearing the true message and being saved. But if you believe that he is a magician, a devil, and a servant of evil against those who do not know the truth, then he can cause diseases because he works with sinners who share his power. I am a servant of God, who made everything, and a student of his chosen prophet. So, as his messenger, I speak the truth. I serve what is good and drive away diseases. I was sent second, because sickness comes first, and then healing follows. So, you got sick because you did not believe in God but in that evil magician. But through me, if you believe in him, you will be healed. In this way, by trusting the powerful one, you will turn to doing good and your souls can be saved.

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 συνθέσας καὶ βαπτίσας, ἀπὸ τῶν ἐπομένων αὐτῷ πρεσβυτέρων ἓνα ἐπίσκοπον αὐτοῖς καταστήσας, εἰς τὴν Βίβλον ἐξῆι. καὶ

7.12 | While he was saying these things, everyone knelt down and lay at his feet. Then he raised his hands to heaven and prayed to God, and healed them all with just one prayer. After staying with the people of Beirut for several days, he taught many to the one true religion and baptized them. From those who followed him, he appointed one elder as their bishop, then he left for Byblos. When he got there and

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 ἐνασκήσας, κατ' ἵχνος τοῦ Σίμωνος εἰς τὴν Τρίπολιν ἐπορεύετο, μεταδιώκειν αὐτὸν μᾶλλον, οὐχ ὑποφεύγειν προηρημένος.

learned that Simon had not stayed with them even one day but had immediately gone to Tripoli, he set out after him. After staying with them for a few days, healing many and training them with the scriptures, he followed Simon's path to Tripoli, chasing him more closely instead of choosing to run away.

## Chapter 8

8.1 | Ἐἰς 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 ὑφηγήσονται. ἀποδεξάμενοι αὐτὸν ἐπὶ τὴν Μαροόνου ἦγον οἰκίαν.

8.1 | When Peter entered Tripoli, many of the most learned people from Tyre, Sidon, Beirut, Byblos, and nearby places came together. Large crowds from the city itself also gathered, wanting to hear him speak. So, the brothers sent by him met us in the suburbs to check carefully on the other things happening in the city and what Simon was doing, so that when they came, they could report back. After welcoming him, they took him to a house near Maron.

8.2 | Ὁ δὲ ἐπ' αὐτῷ τῷ τῆς ξενίας πυλῶνι ἤδη γεγονώς, ἐπιστραφεὶς τοῖς ὄχλοις ὑπέσχετο, μετὰ τὴν ἐπιούσαν 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 εἰδὼς 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 αὐτοῦς

8.2 | He was already at the gate of the guesthouse when he turned to the crowds and promised to talk with them about reverence for God the next day. When he went inside, the guides welcomed those who had come with him. Those who received and hosted them did not hold back their eagerness to help. Peter, not knowing any of this, after being allowed by us to share in the food, said he would not eat first before the others who came with him had rested. When we answered that this had happened because of his great care for you all, so that those who had not yet been hosted would not be overly upset, Peter



ὑποδεξαμένων, ὥς τοὺς μὴ ἐσχηκότας οὐς  
ξενίσωσιν ὑπερβαλλόντως λελυπῆσθαι· ὁ  
Πέτρος ἀκούσας καὶ ἡσθεὶς τῆς ὀξείας  
φιλανθρωπίας εὐλογήσας αὐτοὺς ἐξῆλθεν,  
καὶ θαλάσση λουσάμενος εἰσελθὼν, καὶ  
σιτίων σὺν τοῖς προόδοις μεταλαβὼν  
ἐσπέρας ἐπικαταλαβούσης ὑπνώσεν.

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 ἔξω μὴ  
σχολάζοντες ἀλλήλοις ἐσμὲν εὐσχοιοι. διὸ  
ἐγὼ μὲν ὑμῖν τὰ μετὰ τὴν ἀπὸ τοῦ Τύρου  
ἔξοδον γεγεννημένα διηγήσομαι, ὑμεῖς δὲ  
ἐμοὶ τὰ ἐνταῦθα ὑπὸ τοῦ Σίμωνος  
πεπραγμένα καὶ ἀκριβέστερον  
ἐξηγήσασθε. ἀμειψαμένων οὖν ἀλλήλους  
ταῖς ἐν μέρει διηγήσεσιν, εἰσῆει τις τῶν  
συνήθων ἀπαγγέλλων Πέτρῳ· ὅτι Σίμων  
μαθὼν σε ἐπιδημήσαντα τὴν ἐπὶ Συρίαν  
ᾠρμησεν ὁδόν, οἱ δὲ ὄχλοι τὴν μίαν ταύτην  
νύκτα ὥς ἐνιαυτοῦ χρόνον ἡγησάμενοι, καὶ  
ἀναμένειν τὴν δοθεῖσαν ὑπὸ σου  
προθεσμίαν 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.

heard this and, pleased by the sharp  
kindness, blessed them and went out. He  
washed in the sea, came back in, ate with  
the guides, and fell asleep as evening came.

8.3 | Waking up at the second crowing of  
the roosters, he found us already awake.  
There were sixteen of us with him: Peter  
himself, me Clement, Niketas and Akylas,  
and the twelve guides. Then he spoke to us:  
‘Today, we who are inside will not be idle  
but busy with each other. So, I will tell you  
what happened after leaving Tyre, and you  
will tell me what Simon has done here,  
more exactly.’ After we took turns telling  
our parts, one of the usual messengers  
came in to tell Peter: ‘Simon, learning you  
had come to Syria, set out on the road. But  
the crowds, thinking this one night was like  
a whole year, and not able to wait for the  
time you gave, stood outside the doors,  
gathering and talking among themselves  
about Simon’s lies. They say he left at night  
after knowing you had come, promising to  
accuse you of many bad things. They want  
to hear you. I don’t know where the rumor  
came from that you were going to speak to  
them today. So, to stop them from tiring  
themselves out and leaving for no reason,  
you know best what to do.’

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 Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ. ἀλλὰ καὶ πολλοί, φησὶν, κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί. Τὸ μὲν οὖν ἐλθεῖν αὐτοὺς κληθέντας πεπλήρωται. ἐπεὶ δὲ οὐκ αὐτῶν ἐστὶν τὸ ἴδιον, ἀλλὰ τοῦ καλέσαντος αὐτοὺς Θεοῦ καὶ ἐλθεῖν πεποικηκός, 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.

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 εὐλογον νοεῖν ἐβούλοντο, οὐδὲ ἐν τῷ πιστεύειν διδασκάλοις καὶ κυρίου αὐτοὺς λέγειν ἡ σωτηρία γίνεται.

8.6 | Τούτου γὰρ ἕνεκεν ἀπὸ μὲν Ἑβραίων

8.4 | And Peter, amazed at the eagerness of the crowds, answered: 'See, brothers, how the words of our Lord are clearly fulfilled. For I remember him saying many will come from the east and west, from the north and south, and will recline in the arms of Abraham, Isaac, and Jacob. But he also says many are called, but few are chosen. So, the coming of those who are called is fulfilled. But since what they have is not their own, but God's who called them and made them come, they have no reward for this alone, because it is not their own, but of the one who worked in them. But if after being called they do good, which is their own, then they will have a reward for that.'

8.5 | For not even the Hebrews, believing in Moses and not keeping what was said by him, are saved unless they keep what was said to them. Because believing in Moses did not come from their own will, but from God who spoke to Moses: 'Look, I am coming to you in a pillar of cloud, so the people may hear me speaking to you, and believe in you forever.' Since then both the Hebrews and those called from the nations have believed in the teachers of truth from God, each one is left to judge and do good works on their own, and the reward is rightly given to those who do well. For there would be no need for Moses or the presence of Jesus if they wanted to understand what is right by themselves, nor is salvation found in believing teachers and lords alone.

8.6 | For this reason, from the Hebrews

τὸν Μωυσῆν διδάσκαλον εἰληφόντων  
καλύπτεται ὁ Ἰησοῦς, ὑπὸ δὲ τῶν Ἰησοῦ  
πεπιστευκότων ὁ Μωυσῆς ἀποκρύπτεται.  
μῖς γὰρ δι' ἀμφοτέρων διδασκαλίας  
οὔσης τὸν τούτων τινὰ πεπιστευκότα ὁ  
Θεὸς ἀποδέχεται. ἀλλὰ τὸ πιστεύειν  
διδασκάλῳ ἔνεκα τοῦ ποιεῖν τὰ ὑπὸ τοῦ  
Θεοῦ λεγόμενα γίνεται. ὅτι δὲ τοῦθ' οὕτως  
ἔχει, αὐτὸς ὁ κύριος ἡμῶν λέγει·  
Ἐξομολογοῦμαι σοι, πάτερ τοῦ οὐρανοῦ  
καὶ τῆς γῆς, ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν  
πρεσβυτέρων, καὶ ἀπεκάλυψας αὐτὰ  
νηπίοις θηλάζουσιν. Οὕτως αὐτὸς ὁ Θεὸς  
τοῖς μὲν ἔκρυπεν διδάσκαλον, ὡς  
προεγνωκόσιν ἃ δεῖ πράττειν, τοῖς δὲ  
ἀπεκάλυπεν, ὡς ἀγνοοῦσιν ἃ χρὴ ποιεῖν.

who took Moses as teacher, Jesus is hidden,  
and from those who have believed in Jesus,  
Moses is hidden. For God accepts someone  
who believes through both teachings, since  
there is one teaching through both. But  
believing in a teacher is for the sake of  
doing what is said by God. And because this  
is so, our Lord himself says: 'I praise you,  
Father of heaven and earth, because you  
have hidden these things from the wise  
elders, and revealed them to little children  
who are nursing.' So God himself hid the  
teacher from some, because they knew  
beforehand what they must do, and  
revealed him to others, because they do not  
know what they must do.

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

8.7 | So, the Hebrews are not condemned  
for not knowing Jesus, because he was  
hidden from them, if they do what Moses  
said and do not hate the one they did not  
know. And those from the nations are not  
condemned for not knowing Moses,  
because he was hidden from them, if they  
do what Jesus said and do not hate the one  
they did not know. And some are helped  
not by calling teachers lords and not doing  
the work of slaves. For this reason, our  
Jesus said to a certain strict lord who did  
nothing of what he commanded: 'Why do  
you call me lord, lord, and do not do what I  
say?' For speaking does not help anyone,  
but doing does. So there is need for good  
works in every way. But if someone is  
worthy to know both as one teaching  
proclaimed by them, that person is counted  
rich in God, having understood the old  
things as new with time, and the new  
things 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 ἤσυχον ῥεῦμα πρῶως 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 τινος βάσεως ἀνδριάντος οὐ πάνυ ὑψηλῆς ἐπιστάς, ἅμα τῷ τὸν ὄχλον θεοσεβεῖ ἔθει προσαγορεῦσαι, εἰδὼς πολλοὺς ἐκ τῶν παρεστώτων ὄχλων ὑπὸ δαιμόνων τε καὶ πολλῶν παθῶν ἐκ πολλῶν χρόνων ἐνοχλουμένους, βρύχοντάς τε μετ' οἰμωγῆς καὶ πίπτοντας μεθ' ἱκεσίας, ἐπιτιμῆσας αὐτοῖς καὶ ἡσυχίαν ἔχειν προστάξας καὶ τὴν ἴασιν μετὰ τὸ διαλεχθῆναι ὑποσχόμενος τοῦ λέγειν ἤρξατο οὕτως.

8.8 | While Peter was saying these things, the crowds, as if called by someone, were entering where Peter was. Seeing the large crowd flowing gently like a quiet river, he said to Maroon: 'Where is a place here more able to hold the crowds?' When Maroon led him to an open place outside, the crowds followed. Peter stood on a kind of base of a statue, not very high, and at the same time, following the godly custom of addressing the crowd, knowing that many of those present were troubled by demons and many sufferings for many years, roaring with groans and falling down with prayers, he rebuked them and ordered them to be quiet, promising healing after speaking, and so he began to speak.

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

8.9 | Beginning to speak about godliness to those who completely do not know anything, and whose minds are stained by the slanders of Simon opposing us, I thought it necessary first to speak about not blaming the God who made everything, starting not from elsewhere but from the very excuse given by his own providence at the right time. So it may be known that many were reasonably held by many demons and caught by strange sufferings, so that in this too the justice of God may be shown. And those who blame him out of ignorance, now having learned how to think rightly, will take back their former blame with kindness and good will, putting ignorance as the cause of the bad boldness into forgiveness.

συγγνώμην προθέμενοι.

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, ἀληθῆς προφήτης ὢν καὶ εἰδὼς τὰ ὅλα, εἰς τιμὴν τοῦ πάντα αὐτῷ δωρησαμένου πατρὸς καὶ εἰς σωτηρίαν τῶν ἐξ αὐτοῦ γενομένων υἱῶν, 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 ἐμψησθῆναι δυνάμενον, μήθ' ὑπὸ ἀσεβοῦς τινὸς ὑπονοθεύομενον, 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.

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

8.10 | It is like this. The only good God made everything well and gave it to the man made in his image. The one who became human, breathing the divine spirit of the maker, being a true prophet and knowing all things, honored the Father who gave him everything and saved the sons born from him. Like a true father saving his children born from him, wanting them to love God and be loved by him for their own good, he showed the way leading to friendship with him. He taught what kind of human actions please the only and master God, and he set the eternal law that seemed right to him for all, so it could not be burned by enemies, nor secretly destroyed by any godless person, nor hidden in one place, but could be read by all. So they had from the law's discipline everything in abundance, the best fruits, perfect and painless and pure years, given freely with all the good balance of the air.

8.11 | But since they were not first tested by evil, having become unfeeling toward the gift of good things because of abundant food and luxury, they turned to ingratitude, as if to think there was no care for them. For they had not first worked hard for justice and received good things as a reward, since none of them had fallen into any suffering, disease, or other need. So, since it is natural for people to be harmed

φίλον ἐστὶν ὑπὸ τῆς κακῆς διαμαρτίας  
κακωθεῖσιν, ἑαυτοῖς τὸν ἰᾶσθαι δυνάμενον  
περιβλέψωνται Θεόν. ἀλλὰ γὰρ εὐθέως  
μετὰ τὴν ἐκ τῆς ἀφοβίας καὶ ἀδεοῦς  
τρυφῆς καταφρόνησιν, ὥσπερ ἐξ ἁρμονίας  
τινὸς ἀκολούθως ἐφηρμοσμένης, δικαία τις  
αὐτοῖς ἀπήντησεν τιμωρία, τὰ μὲν γὰρ  
ἀγαθὰ ὡς βλάψαντα ἀπωθοῦσα, τὰ δὲ  
κακὰ ὡς ὠφελήσαντα ἀντισταφύρουσα.

by evil mistakes, they should look to God  
who can heal them. But soon after their  
careless and fearless luxury, just as from  
some harmony following, a just  
punishment came to them, pushing away  
the good things as if harmed, and bringing  
back the bad things as if helpful.

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 ἀνθρωποὶ γενόμενοι, ἐπὶ  
πολιτεία πλείονι τοὺς εἰς αὐτὸν  
ἀχαριστήσαντας ἐλέγξαντες αὐτόθι τῇ κατ'  
ἀξίαν ἕκαστον ὑποβάλωσι τιμωρίᾳ. ὁπότε  
οὖν αἰτήσαντες ἔλαβον, πρὸς πᾶσαν  
ἑαυτοῦς 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 ἑνδοξος, 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  
πτηνὰ, καὶ εἰς πᾶν ὅπερ ἦθελον. ἅτινα καὶ  
οἱ παρ' ὑμῖν ποιηταὶ ἀφοβίας αἰτίαν ὡς  
ἔτυχεν ᾗδουσιν, ἐνὶ τοίνυν τὰς πάντων  
πολλὰς καὶ διαφόρους πράξεις  
ἀπονέμοντες.

8.12 | Of the spirits who dwell in the sky,  
the angels living in the lowest region, being  
burdened by the ingratitude of humans  
toward God, ask to come to human life. So  
that truly becoming humans, they may  
correct many who were ungrateful to God  
in their behavior, and there punish each  
one according to their worth. When they  
asked and received this, they changed their  
nature completely, being of more divine  
substance and able to easily change into  
anything. They became precious stones,  
shining pearls, and the finest purple, and  
glorious gold, and all kinds of valuable  
material. Some fell into hands, others into  
laps, and people willingly stole them. They  
also changed into four-footed animals, and  
reptiles, swimming creatures and birds,  
and into whatever they wanted. These are  
the ones your poets sing about as the cause  
of fearlessness, giving many and different  
actions to all.

8.13 | Πλὴν ὅτε ταῦτα γενόμενοι τοὺς  
διαρπάσαντας αὐτοὺς πλεονέκτας ἤλεγξαν,  
καὶ εἰς τὴν ἀνθρώπων φύσιν ἑαυτοὺς  
μετέβαλον, ἵνα ὁσίως πολιτευσάμενοι καὶ

8.13 | But when, having become these  
things, they punished those who took them  
greedily, and changed themselves into  
human nature, so that living piously and

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 μῖξιν  
ὥλισθον, αἷς συμπλακέντες καὶ μiasmῶ  
παγέντες καὶ τῆς πρώτης δυνάμεως  
παντελῶς κενωθέντες, τὰ ἐκ πυρὸς  
τραπέντα μέλη εἰς τὸ πρῶτον αὐτῶν τῆς  
ιδίας φύσεως ἀμίαντον μετασυγκρῖναι οὐκ  
ἐξίσχυσαν. τῷ γὰρ βάρει τῷ ὑπὸ τῆς  
ἐπιθυμίας εἰς σάρκα τελευτήσαντος αὐτῶν  
πυρὸς, τὴν ἀσεβοῦσαν ὥδευσαν ὁδὸν  
κάτω· σαρκὸς γὰρ αὐτοὶ δεσμοῖς  
πεπεδημένοι κατέχονται καὶ ἰσχυρῶς  
δέδενται, οὗ ἕνεκεν εἰς οὐρανούς ἀνελθεῖν  
οὐκέτι ἐδυνήθησαν.

showing what is possible in living, they  
might punish the ungrateful with blame,  
since they truly became humans and had  
human desire, being controlled by this they  
slipped into union with women. Having  
mixed with them and stained by pollution  
and completely emptied of their first  
power, they could not gather again their  
bodies turned from fire into the original  
pure nature. For weighed down by the fire  
ended in flesh by desire, they went down  
the wicked path. For they themselves are  
held in the bonds of flesh and strongly tied,  
and for this reason they could no longer go  
up to the heavens.

8.14 | Μετὰ γὰρ συνουσίαν, ὃ τὸ πρῶτον  
ἐγίνοντο ἀπαιτηθέντες καὶ παρασχεῖν  
μηκέτι δυνηθέντες, διὰ τὸ ἄλλο τι μετὰ  
μiasmὸν αὐτοὺς ποιῆσαι μὴ δύνασθαι,  
ἀρέσκειν τε ταῖς ἐρωμέναις βουλόμενοι  
ἀνθ' ἑαυτῶν τοὺς τῆς γῆς μυελοὺς  
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  
ἐσθήτων ποικίλας βαφάς. καὶ πάνθ' ἀπλῶς  
ὅσα περ πρὸς κόσμου καὶ τέρψεως ἐστι  
γυναικῶν, τῶν ἐν σαρκὶ δεθέντων  
δαιμόνων ἐστὶν εὐρήματα.

8.14 | For after union, when they could no  
longer demand or give what they first were,  
because they could not make themselves  
different without pollution, wanting to  
please the women they loved, they showed  
them the marrow of the earth instead of  
themselves. I mean the flowers from  
metals: gold, copper, silver, iron, and the  
like, along with all the most precious  
stones. With these enchanted stones, they  
handed over the arts for all kinds of things,  
and showed magic and taught astronomy,  
and the powers of roots and all things that  
human thought could never find, also the  
melting of gold and silver and similar  
things, and the colorful dyes of clothes. And  
simply all things that are for the beauty and  
pleasure of women are the discoveries of  
demons bound in flesh.

8.15 | Ἐκ δὲ τῆς νόθου μίξεως αὐτῶν

8.15 | From their mixed and false union,

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 θηριώδεις 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 θηριώδες ἐξηγριωμένους, καὶ πρὸς τὴν ἑαυτῶν πλησμονὴν τὸν κόσμον οὐκ 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, ὡς 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, μόνης τῆς τῶν αἱμάτων γεύσεως ἐγλίχοντο. διὸ καὶ πρῶτοι σαρκῶν ἐγεύσαντο.

humans were born false, much larger than most humans, whom later they called giants, not being dragon-footed and making war against God, as the blasphemous stories of the Greeks sing, but wild in nature, and larger than humans in size, since they came from angels, but less than angels, since they were born from women. So God, knowing that they had become wild in their nature, and not having the world enough for their fullness (for he created it in proportion to humans and for human use), so that they would not carelessly become food for unnatural animals by feeding, thinking they dared this by necessity, the almighty God rained manna on them from many desires, and kept away everything they wanted. But those of false nature, not liking pure food, tasted only the taste of blood. Therefore 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 δυσάποσπαστως 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 | The humans with them then first tried to make the same thing. So we were not born good or bad, but we become so; and once used to it, we hold on tightly. When the irrational animals left then, the false humans tasted human flesh, for it was no longer far from them to destroy their own flesh, having tasted it before in other forms.

8.17 | Ἐπὶ δὲ τῇ πολλῇ τῶν αἱμάτων ῥύσει ὁ καθαρὸς ἀήρ ἀκαθάρτῳ ἀναθυμιάσει μιανθεὶς καὶ νοσήσας τοὺς ἀναπνέοντας

8.17 | Because of the great flow of blood, the pure air was polluted by unclean smoke and became sick, making those who



αὐτὸν νοσῶδεις ἀπειργάζετο, ὥς τοὺς ἀνθρώπους λοιπὸν ἁώρους ἀποθνήσκειν. ἡ δὲ γῆ ἐκ τούτων σφόδρα μιανθεῖσα πρῶτον τότε τὰ ἰοβόλα καὶ λυμαντικά ζωα ἐξέβρασεν. τῶν οὖν πάντων πρὸς τὸ χεῖρον χωρησάντων διὰ τοὺς θηριώδεις δαίμονας, ὁ Θεὸς αὐτοὺς ὥσπερ κακὴν ζύμην ἐξελεῖν ἐβουλεύετο, ἵνα μὴ ἀπὸ σπορᾶς κατ' ἀκολουθίαν ἐκάστη γενεὰ τῇ πρὸ αὐτῆς ἐξομοιουμένη, ὁμοίως ἀσεβοῦσα, τὸν ἐσόμενον αἰῶνα σωζομένων ἀνδρῶν κενώσῃ. τοῦτου δὲ ἕνεκεν ἐνί τινι δικαίῳ 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.

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 ἐπιλοίποις 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.

8.19 | Τάδε δοκεῖ τῷ παντεπόπτῃ Θεῷ, μηδενὸς ἀνθρώπων ὑμᾶς κυριεύειν, μηδὲ παρενοχλεῖν μηδενί, ἐὰν μή τις ἐκὼν ἑαυτὸν ὑμῖν καταδουλώσῃ, προσκυνῶν ὑμᾶς, καὶ θύων καὶ σπένδων καὶ τῆς

breathed it ill, causing humans to die before their time. The earth, greatly polluted by these things, first then threw out poisonous and harmful animals. Since all things were turning for the worse because of the wild demons, God planned to destroy them like bad yeast, so that from the seed, each generation would not follow the one before it in the same wicked way, emptying the future age of saved men. For this reason, God warned one just man and the three from him, along with their wives and the rest, to be saved in a chest. Then he sent water in a flood to cover everything, so that after all were destroyed, the world, cleansed by this flood, would be given back to the one saved in the chest for a pure new beginning of life. And so it happened.

8.18 | Since the souls of the dead giants were larger than human souls, and their bodies were also greater, they were called a new race with a new name. For the rest of the world to live as it should, a law was set by God through an angel. Because they were illegitimate, born from the fire of angels and the blood of women, and because they were going to desire a certain kind of own race, they were chosen by a just law. For an angel was sent to them by God, announcing his will and speaking.

8.19 | These things seem right to the all-seeing God: that no one should rule over you humans, nor bother anyone, unless someone willingly makes themselves a slave to you, worshiping you, and offering

ὑμετέρας μεταλαμβάνων τραπέζης, ἢ ἕτερόν τι ὧν οὐ χρή ἐκτελῶν, ἢ αἷμα χέων, ἢ σαρκῶν γευόμενος, ἢ θηρίου λειψάνου ἢ θνητοῦ 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, τοῦθ' ὑμᾶς δεήσει παθεῖν. ἐὰν δέ τινες τῶν ἐμοὶ προκειμένων ἐξαμαρτῶσιν, ἢ μοιχησάμενοι ἢ μαγεύσαντες ἢ ἀκαθάρτως βιώσαντες ἢ ἄλλο τι τῶν ἐμοὶ μὴ δοκούντων πράξαντες, τότε ἐξ ἐμῆς κελεύσεως πάσχειν τι αὐτοὺς ὑφ' ὑμῶν ἢ ὑφ' ἐτέρων δεήσει· οἷς καὶ μετανόησασιν, 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.

sacrifices and libations, and sharing 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 of a mortal, or of one who was strangled, or something else unclean. But those who flee to me by my law, you will not only not touch them, but you will also honor them and avoid them openly. For whatever seems right to them, being just, will make you suffer. But if some of those under my care sin, either by adultery, or by witchcraft, or by living uncleanly, or by doing something else that does not seem right to me, then by my command they will have to suffer something from you or from others. For those who repent, I will judge their repentance, whether it is worthy of forgiveness or not, and I will make the decision. So you must remember these things well, knowing 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 ὁμοδίατος 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 δύναται τι ὧν θέλει, ἀλλ'

8.20 | After encouraging them with these things, the angel left. But you still do not know this law: that if someone worships demons, or sacrifices to them, or shares their table, becoming a slave to them, then as slaves to evil masters you suffer all kinds of punishment from them. And because of this ignorance, having defiled their altars and been filled by them, you have become under their power, and in every way you dishonor your bodies without knowing it. You should know that demons have no power unless someone first becomes their partner. So not even their leader can do anything against the law set by God over them, because no one has power without worshiping him. But no one can take anything they want from them, nor be

οὐδὲ βλαβῆναι οὐδέν, ὥς μαθεῖν.

harmed by them, as you should learn.

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

8.21 | For once the temporary king came to the king of our piety, not using force, for he could not, but urging and persuading, because to obey depends on each one's choice. So coming near, as the king of those present, he said to the king of those to come: 'All the kingdoms of this world are under me, and also the gold and silver and all the luxury of this world are under my power; so fall down and worship me, and I will give you all these.' But he said these things knowing that after worshiping him, he would have power over him, and so he would take away his future glory and kingdom. And knowing all this, he not only did not worship him, but also did not want to take anything from him; for he had bound himself with his own things, which means he could no longer touch the rest that had been given to him. So answering, he said: 'It is written, you shall fear the Lord your God, and worship only him.'

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 κολασθησομένας ἔχετε. τοῦτο δὲ οὐχ ὑμεῖς μόνοι ὑπ' ἀγνοίας πεπόνθατε, ἀλλὰ καὶ τινες τοῦ ἡμετέρου

8.22 | But the king of the wicked, trying many times to turn the king of the pious to his own will, and failing, stopped, and instead tried to hunt him down in other ways. But you, not knowing the law set before you, through your bad actions have come under his power. So you have defiled your body and soul. And now you are dishonored by sufferings and demons, and in the future you will have souls that will be punished. This is not only what you have suffered through ignorance, but also some of our own people, who, caught by the

ἔθνους, οἵτινες ἐπὶ κακαῖς πράξεσιν ὑπὸ τοῦ τῆς κακίας ἡγεμόνος προληφθέντες, ἔπειτα ὥσπερ ἐπὶ δεῖπνον ὑπὸ πατρός 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 πεπραγμένων ὑμῖν κακῶν. καὶ τοὺς ἀγαθοὺς εἰς τὸ Θεοῦ δεῖπνον εἰσάγει ἐκ τῆς μεταμελείας, εἰ καὶ τὴν ἀρχὴν ἀπελείφθησαν τῆς εὐωχίας.

leader of evil because of bad deeds, were then called to a wedding feast by the father and son, and obeyed. But instead of those who disobeyed because of this catching, the father who holds the wedding for the son commanded us through the prophet of truth to go to the open roads near you, to put on the clean wedding garment, which is baptism, which brings forgiveness of the bad things you have done. And he leads the good ones into God's feast from repentance, even if they missed the start of the celebration.

8.23 | Ἐνδυμα οὖν εἰ βούλεσθε γενέσθαι Θεοῦ πνεύματος, σπουδάσατε πρῶτον 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 μοιχεύετου, 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 become of the divine spirit, first work hard to take off your dirty covering, which is an unclean spirit and a filthy garment. And you cannot take this off any other way except by first being baptized for good deeds; and so becoming clean in body and soul, you will enjoy the coming eternal kingdom. So do not trust idols, do not share their dirty table, do not kill, do not commit adultery, do not hate those who do not deserve it, do not steal, and do not do any evil deeds at all. Since if you lose the good things to come and hope, now you will be caught by evil spirits and hard sufferings, and in the coming eternal age you will be punished by fire. What has been said to you today is enough. So now, troubled by sufferings, stay close to healing, and those who want to go in peace, go.

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 ἐπιθεὶς μόνον καὶ εὐξάμενος ἰάσατο ὡς τοὺς μὲν παραχρῆμα θεραπευθέντας γενέσθαι περιχαρεῖς, τοὺς δὲ ἱστορήσαντας ὑπερθαυμάσαι τε καὶ εὐφημήσαντας τὸν Θεὸν βεβαίᾳ ἐλπίδι πιστεῦσαι, ἅμα τε τοῖς θεραπευθεῖσιν ἐπὶ τὰ ἑαυτῶν ἀπιέναι, ἐντολὴν ἔχοντας πρωῒτερον τῇ ὑστεραίᾳ συνελθεῖν. ἀπελθόντων δὲ αὐτῶν, ἐκεῖ μέινας ὁ Πέτρος, μενόντων συνήθων, τροφῆς μεταλαβὼν διανέπαυεν ἑαυτὸν τῷ ὕπνῳ.

8.24 | When he said these things, everyone stayed: some to be healed, others to learn about those who were healed. But Peter, laying his hands on them and praying, healed them. Those who were healed right away became joyful, and those who learned about it were amazed and praised God, trusting with firm hope. At the same time, Peter told the healed to go home, and gave an order to meet again the next morning. After they left, Peter stayed there, spending time with the others who remained, ate some food, and rested himself with sleep.

## Chapter 9

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

9.1 | On the next day, Peter went out with his companions and came to the same place. Standing there, he began to say: God long ago destroyed all the people who were wicked with water, but found one godly man, and saved him in a box with his three sons and wives. From this, it is clear what his nature is: a crowd of wicked people not caring, but one godly man not neglecting salvation. So the greatest wickedness is to worship many gods who do not exist, instead of the one master who left all behind.

9.2 | Ἐὰν οὖν ἐμοῦ ὑμῖν ὑφηγουμένου καὶ δεικνύντος, ὅτι τοῦτό ἐστιν τὸ μέγιστον ἁμάρτημα, ὃ πάντας ὑμᾶς ἀπολέσαι δύναται, τὸν ὑμέτερον ἀποδράμῃ νοῦν, ὅτι οὐκ ἀπόλλυσθε, πολλοὶ ὄντες ὅχλοι, ἠπάτησθε· ἔχετε γὰρ τοῦ πάλαι

9.2 | So if I guide you and show you that this is the greatest sin, which can destroy all of you, your mind runs away thinking you will not be destroyed. Many of you, being a crowd, have been fooled. For you have the example of the world long ago

κατακλυσθέντος κόσμου τὸ ὑπόδειγμα  
καίτοι ἐκείνων μὲν τὸ ἀμάρτημα πολὺ  
ἦττον ἢν τοῦ καθ' ὑμᾶς. ἐκεῖνοι γὰρ εἰς  
τοὺς ὁμοίους ἡσέβουν, ἢ φονεύοντες ἢ  
μοιχεύοντες, ὑμεῖς δὲ εἰς τὸν τῶν ὅλων  
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  
ἐστὶν παρεκτική, ἡ δὲ πολυαρχία πολέμων  
ἐξεργαστική. τὸ γὰρ ἓν ἑαυτῷ οὐ μάχεται,  
τὰ δὲ πολλὰ πρόφασιν ἔχει τὴν πρὸς  
ἕτερον μάχην ἐπιχειρεῖν.

9.3 | Αὐτίκα γοῦν, εὐθὺς μετὰ τὸν  
κατακλυσμόν, 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  
εἰς τις ἀπὸ γένους ὦν Χάμ, τοῦ ποιήσαντος  
Μεστρέμ, ἐξ οὗπερ τὰ Αἰγυπτίων καὶ  
Βαβυλωνίων καὶ Περσῶν ἐπλήθυνε φυλὰ.

9.4 | Ἐκ τοῦ γένους τούτου γίνεται τις κατὰ  
διαδοχὴν μαγικὰ παρεληφώς, ὀνόματι  
Νεβρώδ, ὥσπερ γίγας ἐναντία τῷ Θεῷ  
φρονεῖν ἐλόμενος, ὃν οἱ Ἕλληνες  
Ζωροάστρην προσηγόρευσαν. οὗτος μετὰ  
τὸν κατακλυσμόν βασιλείας ὀρεχθεὶς καὶ  
μέγας ὦν μάγος, τοῦ νῦν βασιλεύοντος  
κακοῦ τὸν ὠροσκοποῦντα κόσμον ἀστέρα  
πρὸς τὴν ἐξ αὐτοῦ βασιλείας δόσιν

flooded, and yet their sin was much less  
than yours. For those people were wicked  
against their own kind, killing or  
committing adultery, but you are wicked  
against the God of all, worshiping lifeless  
statues instead of him, even throwing his  
divine name on all kinds of senseless wood.  
First, then, you are unhappy because you  
do not know the difference between  
monarchy and rule by many. Monarchy is  
unity that allows peace, but rule by many  
causes wars. For one does not fight with  
itself, but many have a reason to fight  
against each other.

9.3 | Right after the flood, Noah lived for  
three more years with the groups born  
from him, staying in unity, being king in the  
image of the one true God. But after he  
died, many from his kingdom wanted to be  
king, and rushing to rule, each thought  
about how it could be done. One by war,  
another by trickery, another by persuasion,  
and another in other ways. One of these  
was Ham's family, who made Mestrem,  
from whom the peoples of Egypt, Babylon,  
and Persia grew many tribes.

9.4 | From this family comes a man named  
Nebrod, who took up magic in turn,  
wanting to think like a giant against God,  
whom the Greeks called Zoroaster. After  
the flood, he wanted to be king and, being a  
great magician, forced the star that now  
rules the bad world to give him a kingdom  
by magical arts. And since he was a ruler  
and had power over those forced, he

μαγικαῖς ἠνάγκασε τέχναις. ὁ δὲ ἅτε δὴ  
ἄρχων ὦν καὶ τοῦ βιαζομένου τὴν ἐξουσίαν  
ἔχων, μετ' ὀργῆς τὸ τῆς βασιλείας  
προσέχεε πῦρ, ἵνα πρὸς τε τὸν ὀρκισμὸν  
εὐγνωμονήσῃ, καὶ τὸν πρῶτως  
ἀναγκάσαντα τιμωρήσῃται.

angrily set fire to the kingdom, so that he  
might be grateful to the oath and punish  
the one who first forced 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  
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 Πέρσῃς,  
ἐνθα ἡ τοῦ πυρὸς καταφορὰ γέγονεν,  
αὐτὸν δὲ ὡς θεὸν ἐθρήσκεισαν. τούτω  
ὑποδείγματι καὶ οἱ λοιποὶ ἐκεῖσε τοὺς  
κεραυνῶ θνήσκοντας ὡς θεοφιλεῖς  
θάπτοντες ναοὺς τιμῶσιν, καὶ τῶν  
τεθνεώτων ιδίων μορφῶν ἱστᾶσιν  
ἀγάλματα. ἐντεῦθεν ὁμοίως ἐζήλωσαν καὶ  
τῶν κατὰ τόπους οἱ δυναστεύσαντες, ὧν οἱ  
πλεῖστοι τῶν αὐτοῖς ἡγαπημένων καὶ μὴ  
κεραυνῶ θνησκόντων τοὺς τάφους ναοὺς  
καὶ ξοάνους τιμῶντους καὶ βωμοὺς  
ἀνάπτοντες ὡς θεοὺς προσκυνεῖσθαι  
προσέταξαν. πολλῶ δὲ ὕστερον διὰ τὸν  
πολὺν χρόνον ὑπὸ τῶν μεταγενεστέρων  
ὄντως θεοὶ εἶναι ἐνομίσθησαν.

9.5 | From this lightning bolt fallen from the  
sky to the ground, the magician Nebrod  
was killed, and because of what happened,  
he was renamed Zoroaster, because the  
star brought a living flow of harm against  
him. But the foolish people then thought  
that his soul was struck down by lightning  
because of his friendship with God. They  
buried the body's remains, honoring the  
tomb with a temple in Persia, where the  
fire came down. They worshiped him as a  
god. Following this example, others there  
also honored those killed by lightning as  
god-loved, burying them with temples and  
setting up statues in the shapes of the dead.  
From there, rulers in different places  
copied this, and most of those loved by  
them, not killed by lightning, had their  
tombs honored with temples and statues,  
and altars lit, ordering that they be  
worshiped as gods. Much later, because of  
the long time, they were truly thought to be  
gods by later people.

9.6 | Ὅμως τῆς ἀπαρχῆς μιᾶς οὔσης  
βασιλείας πολλαὶ διαιρέσεις τοῦτον  
ἐγένοντο τὸν τρόπον. Πέρσαι 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

9.6 | However, from the beginning of one  
kingdom, many divisions happened in this  
way. The Persians first took coals from the  
lightning fallen from the sky and kept them  
with their own food, and honoring fire as a  
heavenly god, being the first to worship it,  
they were the first to be honored with

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 Φθαοὺ καλέσαντες, ὃ ἐρμηνεύεται Ἥφαιστος, οὗ τῷ ὀνόματι καὶ ὁ παρ' αὐτοῖς πρῶτος βασιλεύσας προσαγορεύεται. τοῦτον μὲν οὖν τὸν τρόπον χρησάμενοι καὶ οἱ κατὰ τόπον βασιλεύσαντες, καὶ ἱδρυμα ποιήσαντες καὶ βωμοὺς εἰς τιμὴν τοῦ πυρὸς ἀνάψαντες, 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 ἑορτὰς αὐτοῖς ὥρισαν ἕκ τε θυμάτων, σπονδῶν, αὐλῶν τε καὶ κρότων, ὧν προφάσει οἱ ἀνόητοι ἀπατῶμενοι, καίτοι τῆς βασιλείας αὐτῶν ἀφαιρεθείσης, αὐτοὶ τῶν συνελθουσῶν θρησκειῶν οὐκ ἀπολείπονται· ἐπὶ τοσοῦτον τῆς ἀληθείας τὴν ἡδυπάθειαν προετίμησαν, τὴν πλάνην. οἳ 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 θρησκειῶν 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

kingdoms by that fire. Among them, the Babylonians stole coals from that fire and saved them for themselves, and worshipping it, they also ruled afterward. The Egyptians did the same, calling the fire by their own dialect Phtha, which means Hephaestus, and the first king among them is named after him. Using this method, the rulers in different places made temples and lit altars in honor of the fire, but most of the kingdoms were extinguished.

9.7 | But they did not stop worshipping statues, because of the bad plan of the magicians, who found excuses for them, able to hold them to useless worship. For they set up these with magical rites and fixed festivals for them, with sacrifices, libations, flutes, and clapping, by which excuse the foolish were deceived, although their kingdom was taken away, they do not leave the gathered religions. So much did they prefer the pleasure of lies over the truth. They also shout wildly after drinking, as if from deep in their souls, as if by dreams, announcing to themselves the punishment coming because of such actions.

9.8 | So, bringing to you many religions that have passed through life, we, the good merchants, handed down and kept from our ancestors the religion, showing it like seeds of plants and putting it under your judgment and power. Choose what seems



ὕμῖν δοκοῦν ἐπιλέξασθε. ἐὰν μὲν οὖν τὰ ἡμέτερα ἔλῃσθε, οὐ μόνους δαίμονας καὶ τὰ ἐκ δαιμόνων πάθη φυγεῖν δυνήσεσθε, ἀλλὰ τοιαῦτα φυγαδεύοντες καὶ ἱκετευόμενοι ὑπ’ αὐτῶν καὶ τῶν εἰσαεὶ ἐσομένων ἀγαθῶν ἀπολαύσετε.

best to you. If you take what is ours, you will not only be able to escape demons and the passions from demons, but also, fleeing such things and begging from them, you will enjoy the goods that always come in.

9.9 | Επείγε τούναντίον ἐν μὲν τῷ νῦν βίῳ ὑπὸ δαιμόνων ἀλλοκότοις πάθεσιν ἐνυβριζόμενοι, ἐπὶ τῇ ἐκ τοῦ σώματος ἀπαλλαγῇ καὶ τὰς ψυχὰς εἰσαεὶ κολασθησομένας ἔξετε, τὰ ἀληθῆ οὐ Θεοῦ καταδικάζοντος, ἀλλὰ κακῶν πράξεων τοιαύτην ἔχουσῶν 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 ἢ ψυχῇ τῷ δαίμονι ἠνωμένη ἀνάγκην ἔχει φέρεσθαι ὑπ’ αὐτοῦ εἰς οὓς βούλεται τόπους. τὸ δὲ πάντων χालεπώτατον, ἐπὶ ἐν τῇ τῶν ὅλων συντελείᾳ ὁ δαίμων τὰ πρῶτα εἰς τὸ καθαῖρον πῦρ ἀποδοθῇ, ἢ συγκραθεῖσα αὐτῷ ψυχῇ ἀνάγκην ἔχει αὐτὴ μὲν ἀπορρήτως κολάζεσθαι, ὁ δὲ δαίμων ἡδεσθαι. ἢ γὰρ ἐκ φωτὸς οὔσα τὴν ἀλλόφυλον τοῦ πυρὸς φλόγα μὴ φέρουσα βασανίζεται, ὁ δὲ ἐν τῇ τοῦ γένους αὐτοῦ ὢν οὐσίᾳ μεγάλως ἡδεται, δεσμὸς δύσρηκτος γενόμενος τῆς ὑπ’ αὐτοῦ συμποθείσης ψυχῆς.

9.9 | The opposite happens: in this life now, people are insulted by strange passions from demons, and when they leave the body and their souls are always punished, they will have the true judgment—not from god, but from evil deeds having such a judgment. For the demons, having power through the food given to them, enter your bodies by your own hands. Having hidden inside for a long time, they mix with the soul. And because people do not care to help themselves or do not want to, when the body is released, the soul joined with the demon must be carried by it to whatever places it wants. The hardest thing of all is when, at the end of everything, the demon is thrown first into the pure fire, the soul held by it must suffer punishment secretly, while the demon enjoys it. For the soul, being from light and not carrying the strange flame of fire, is tormented, but the demon, being in the nature of its own kind, greatly enjoys it, becoming an unbreakable bond with the soul longing for 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,

9.10 | The reason demons slip into human bodies is this: being spirits and having desires for food, drink, and sex, but not able to share in them because they are spirits

μεταλαμβάνειν δὲ μὴ δυνάμενοι διὰ τὸ πνεύματα εἶναι καὶ δεῖσθαι ὀργάνων τῶν πρὸς τὴν χρῆσιν ἐπιτηδείων, εἰς τὰ ἀνθρώπων εἰσίσιν σώματα, ἵνα ὥσπερ ὑπουργούντων ὀργάνων τυχόντες, ὧν θέλουσιν ἐπιτυχεῖν δυνατοὶ ὧσιν, 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 δεινότερα τυγχάνοντα προσφιλονεικῆσαντα, καίτοι τιμωρούμενα, τῷ τιμωρουμένῳ προσμένει σῶματι, διὰ τοῦτο χρὴ προσφεύγειν θεῷ εὐχαῖς καὶ δεήσεσιν, ἀπεχομένους τε πάσης ἀκαθάρτου προφάσεως, ὅπως ἡ τοῦ θεοῦ χεὶρ εἰς ἱάσιν αὐτοῦ ἐπιψαῦσαι δυνηθῇ, ὡς ἀγνοῦ καὶ πιστεύοντος.

and need organs suitable for use, they enter human bodies. So, like servants of organs, they can get what they want—either food, through human teeth, or sex, through those private parts. That is why lack, fasting, and hardship are the most fitting help to escape demons. For since they enter a human body to share in these things, it is clear they flee through hardship. But when some worse demons happen to be quarrelsome, even though punished, they stay with the one punished in the body. Because of this, one must turn to god with prayers and requests, avoiding all unclean excuses, so that god's hand can touch him for healing, as someone pure and believing.

9.11 | Δεῖ δὲ καὶ ἐν ταῖς εὐχαῖς τῷ θεῷ προσπεφευγένοι 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. ἀνακιρνάμενοι γὰρ ταῖς ψυχαῖς, ὅπως τις τῆς αὐτοῦ σωτηρίας ἀμελήσῃ, ἐνθυμήσεις πρὸς ἃ βούλεται ὑποβάλλουσιν

9.11 | In prayers, one must flee to god and confess, and swear that the demon's lack of feeling is not apathy but slowness. For everything happens to the one who believes, but nothing to the one who does not believe. So the demons themselves, knowing how much faith controls, measure their persistence according to it. That is why they persist with unbelievers, slow down with doubters, and cannot even lean toward those who fully believe and do well. The soul, turned by faith toward god like water's nature, puts out the demon like a spark of fire. So it is hard for each person to think about fleeing their own demon. For demons stir the souls, so someone might neglect their own salvation, and put thoughts into each mind as they want.

εἰς τὸν ἐκάστου νοῦν.

9.12 | Ὅθεν πολλοὶ οὐκ εἰδότες πόθεν ἐνεργοῦνται, ταῖς τῶν δαιμόνων κακαῖς ὑποβαλλομέναις ἐπινοαῖς 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 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 μήνιγγος 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 ἡ αὐτάρκεια.

9.13 | Τινὲς δὲ τῶν κακούργων δαιμόνων ἄλλως ἐνεδρεύουσιν. τὴν ἀρχὴν οὐδ’ ὅτι ἐμφαίνοντες, ὅπως ἡ 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 κολασθησομένης καθιστᾷσιν τῶν ἀνακεκραμένων τὰς ἡπατημένας αὐτοῖς ψυχάς, ὡς ἔφαμεν, εἰς τὸ καθάρσιον χωρήσαντες πῦρ. ἄλλοι δὲ ἄλλως ἐνεδρευόμενοι οὐ προσίασιν ἡμῖν, ταῖς τῶν κακούργων δαιμόνων ἐνθυμήσεσιν

9.12 | That is why many, not knowing where they are acted upon from, put together the evil thoughts given by demons as if they were their own soul’s reasoning. So they become more lazy to come to those who can save them, and wasting themselves under the demons lying in wait, they do not know it. Because of the demons hiding in their souls, they think they suffer not from a demon troubling them, but from a bodily illness, like a sharp humor, or bile, or phlegm, or an imbalance of blood, or inflammation of the membranes, or something else. But even if this were true, it would not be free from being a kind of demon. For the soul, earthy and general, passing blame to all food, having taken in too much from too much food, joins itself as kindred to the spirit, which is the human soul, while the material part of the food joined to the body remains like a terrible poison to it. That is why self-control is good above all.

9.13 | Some of the wicked demons lie in wait in other ways. At first, not showing themselves, so their eagerness is not noticed, they suddenly harm the body with anger, desire, or something else, like a sword, a noose, a cliff, or something else. And they make the souls mixed with them, as we said, punished to the end, like fire going to cleansing. Others lie in wait differently, not coming near us, deceived by the evil demons’ thoughts, thinking they suffer these things from the gods themselves because of neglect toward

ἀπατῶμενοι, ὥς 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.

them, and that they can make peace with  
them by sacrifices, and that they should not  
come near us, but rather flee and hate us.  
And still, they hate and flee those who  
show them more mercy and chase them  
with kindness.

9.14 | Μισοῦντες οὖν καὶ φεύγοντες ἡμᾶς  
ἐνεδρεύονται, 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  
ἐνθίμησιν 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 εἰδότας αὐτῶν τὸ μυστήριον,  
τίνας 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.

9.14 | Hating and fleeing us, they lie in wait,  
not knowing where it comes from that they  
think against their own salvation. For  
neither can we force them, unwilling, to  
turn toward salvation, since we do not have  
such power over them now, nor can they  
themselves understand the evil thoughts of  
the demon inside, for they do not know  
where the evil thoughts are put into them.  
These demons appear in whatever forms  
they want to scare people. Sometimes they  
even bring the sick healing and so take  
away the reputation of the gods from those  
who were tricked before. And most people  
do not realize they are demons, but we who  
know them do not hide the secret of why  
they do such things. They change  
themselves in dreams into the forms they  
have power over, and some they scare,  
others they speak to, demanding sacrifices  
and ordering feasts, so they can drink up  
their souls.

9.15 | Ὡς γὰρ οἱ δεινοὶ ὄφεις τοῖς αὐτῶν  
πνεύμασιν τοὺς στρώθους 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

9.15 | Just as terrible snakes attract birds  
with their breath, so also they attract those  
who share their table, mixing their will  
with the mind through food and drink,  
changing themselves in dreams into the  
shapes of idols to increase the deception.  
For the idol is neither alive nor has a divine

τὰς τῶν ξοάνων εἰδέας, ἵνα τὴν πλάνην  
αὐξήσωσιν. τὸ γὰρ ξόανον οὔτε ζῶν ἐστίν,  
οὔτε θεῖον ἔχει πνεῦμα, ὃ δὲ ὀφθεῖς δαίμων  
τῇ μορφῇ ἀπεχρήσατο. πόσοι κατ' ὄναρ  
ὁμοίως ἄλλοις ὠφθησαν, καὶ ὕπαρ  
συναντήσαντες ἀλλήλοις πρὸς τὸ κατ'  
ὄναρ ἀντιβάλλοντες οὐ συνεφώνησαν;  
ὥστε οὐκ ἔτι ὄναρ ἐπιφάνεια ἐκεῖνό ἐστιν,  
ἀλλ' ἡ δαίμονός ἐστιν ἡ ψυχῆς τὰ  
ἐπιγεννήματα τοῖς παροῦσι φόβοις καὶ  
ἐπιθυμίᾳ ἀποδιδούσης τὰς εἰδέας· ἡ γὰρ  
φόβῳ τὸν νοῦν πληγεῖσα, διὰ ὀνείρων τὰς  
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 ὀλκότερα γενέσθαι ἢ κουρότερα,  
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 ψυχῆ εἰδέας δαιμόνων  
ἀπεικονίζει, καὶ οὐχ οἱ λεγόμενοι θεοὶ  
ἐπιφαίνονται, σαφές ἐστίν ἐκ τοῦ  
Ἰουδαίοις μὴ ἐπιφαίνεσθαι. ἀλλ' ἐρεῖ τις·  
πῶς οὖν χρηματίζουσιν τὰ μέλλοντα  
προσημαίνοντες; καὶ τοῦτο ψευδός ἐστιν.  
δεδόσθω 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·  
δεδόσθω δὲ οὕτως ἔχειν, οὕπω τὸ τοιοῦτο  
θεός ἐστιν. καὶ γὰρ ἱατροὶ ἰῶνται πολλοὺς,  
καὶ θεοὶ οὐκ εἰσίν. ἀλλὰ φησιν· ἱατροὶ οὐ  
πάντως ἰῶνται ἐκείνους, ὧν τὴν πρόνοιαν  
ποιοῦνται, οὗτοι δὲ καὶ χρηματίσαντες

spirit, but the demon seen uses that form.  
How many others have appeared in dreams  
to different people, and when they met,  
opposing each other in the dream, they did  
not agree? So that is no longer a dream  
vision, but either a demon or the soul's  
offspring giving forms to present fears and  
desires. For the mind struck by fear lets the  
images flow through dreams. If you think  
idols like these are alive and can act, place  
them on a scale with equal weight on the  
other side, and see if they become heavier  
or lighter. If they do, they are alive; but they  
do not. And if they were, they would not yet  
be gods. For even a demon's finger can do  
this. Worms move, and they are not called  
gods.

9.16 | That the soul shows images of  
demons to foretell things, and not the so-  
called gods, is clear from the fact that they  
do not appear to the Jews. But someone  
might say, how then do they give oracles,  
predicting what will happen? That too is  
false. Let it be granted that it is true; even  
then, that is not yet a god. For if something  
is prophesied, it is not a god. Because even  
Pythons give oracles, but they are driven  
out by us as demons. But someone might  
say, sometimes they give healing. That is  
false; let it be granted that it is so, even  
then that is not yet a god. For doctors heal  
many, and they are not gods. But someone  
says, doctors do not always heal those they  
care for, but these heal even after giving  
oracles. But demons know the true

ίῶνται. 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 μαντικὰ ὄντα  
καὶ εἰδότα πότε ἕκαστον ἐξ αὐτομάτου  
θεραπεύεται, τότε συντάσσουσιν τὰς  
θεραπείας, ἵνα ἑαυτοὺς ἐπιγράψωσιν.

remedies suited to each illness; therefore,  
skilled doctors can heal, and these things  
can be healed by humans. But when the  
oracles are true and known, healing  
happens by itself, then they arrange the  
cures to claim credit for themselves.

9.17 | Ἐπεὶ διὰ τί μετὰ πολὺν χρόνον  
χρηματίζουσιν 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 οὔσιν οὐ  
χρηματίζουσιν; 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  
μέντοι 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.

9.17 | Since why do they give oracles about  
healings after a long time? And why, if they  
can do everything, do they not heal without  
asking for something in return? And why  
do they sometimes give cures to some who  
pray, but at other times, even to those  
closer to them, they do not give oracles? So  
whenever a healing is about to happen by  
itself, they promise it, so they can claim  
credit. But others who got sick and prayed,  
then healed by themselves, wrote down the  
ones they called and made offerings. Yet  
those who prayed but failed cannot make  
offerings. Unless relatives of the dead or  
some of them asked about the failures, you  
would find more failures than successes.  
But no one who has been caught wants to  
show the proof against them, out of shame  
or fear; instead, they hide their clear  
mistakes.

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

9.18 | How many also lie about oracles and  
healings done by them, and confirm these  
with oaths? How many for pay have sold  
themselves, pretending to suffer some  
illness by certain tricks, and so announcing  
it, after their illness was cured by a  
different cause, say that the healing came  
from their oracles, to claim respect for

θεραπείαν λέγουσιν, ἵνα τὸ ἀναίσθητον ἐπιγράψωσιν σέβασμα; πόσα δὲ αὐτῶν ἐκ καταρχῆς μαγικῇ τέχνῃ ἐτελέσθη, ἵνα ὀνειροπολῇ καὶ χρηματίζῃ; καὶ ὁμῶς μακρῷ χρόνῳ καὶ ταῦτα διεφώνησεν. πόσοι δὲ τὰ τοιαῦτα κρατύνειν θέλοντες γοητεύουσιν; πλὴν οὐκ εἴ τι μαντικόν ἐστὶν ἢ θεραπευτικόν, τοῦτο θεός ἐστιν.

what is really nothing? And how many of these were done at first by magic arts, so that they might dream and give oracles? And yet, over a long time, even these things have been disputed. How many, wanting to prove such things, use magic? But if it is not something prophetic or healing, that is a god.

9.19 | Ὁ γὰρ Θεὸς πάντα δύναται. ἐκεῖνος γάρ ἐστιν ἀγαθὸς καὶ δίκαιος, νῦν πᾶσιν μακροθυμῶν, ἵνα οἱ βουλόμενοι ἐφ’ οἷς ἔπραξαν κακοῖς μεταμεληθέντες καὶ καλῶς πολιτευσάμενοι, ἐν ἡμέρᾳ ἣ 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 ἐξαυτῆς ἀνατελεῖ τὰ ἀγαθὰ, ἃ τινὰ λαβόντες πεῖραν τῶν κακῶν τοῦ λοιποῦ καταλείψετε. ἀλλὰ τῷ δεδοκότι 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 ἀμαρτάνοντες καὶ Θεῷ ἀνενδοιάστως πιστεύοντες τὰ ἄλλων κακὰ πνεύματα καὶ δαιμόνια χαλεπὰ σὺν τοῖς δεινοῖς πάθεσιν ἀπελάσετε. ἐνίοτε δὲ μόνον ἐνιδόντων ὑμῶν φεύγονται. ἴσασιν γὰρ τοὺς ἀποδεδωκότας ἑαυτοὺς τῷ Θεῷ. διὸ τιμῶντες αὐτοὺς πεφοβημένοι φεύγουσιν, ὥσπερ ἐχθρὸς ἐωράκατε, πῶς ἐμοῦ ἀναθεμένου μετὰ τὴν προσομιλίαν εὖξασθαι ὑπὲρ τῶν πασχόντων αὐτὰ τὰ πάθη, τῇ πρὸς τὴν θρησκείαν τιμῇ

9.19 | For God can do everything. He is good and just, patient with everyone now, so that those who want, after regretting the bad things they did and living rightly, on the day when everything is judged, may receive what they deserve. So now begin, obeying God who is the cause of good knowledge, and argue against your bad desires and thoughts, so that you can return to the first saving religion given to humanity. For in this way, good things will rise for you from themselves, and after you have tested the evils, you will leave them behind. But give thanks to the one who gave, always ruling with the king of peace over the hidden good things. And now, even if you wash in an endless river, spring, or sea, by the thrice-blessed name, you will not only be able to drive away the spirits hidden inside you, but also, without sinning anymore and trusting God without doubt, you will drive away the evil spirits and demons with their terrible sufferings. Sometimes they will flee only when they see you. For they know those who have given themselves to God. So, fearing and honoring them, they flee, just as you saw yesterday, how after I prayed for those suffering these pains, given to me, I cried out with honor to the religion, asking briefly to endure what could not be endured.

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  
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.

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  
παθοποιᾶ πνεύματα τιμᾷ καὶ φεύγει,  
φυσικῇ τινι ὁδῷ πεφοβημένα.

9.22 | Ἀλλ' ὅμως καὶ πάντες δαίμονες μετὰ

9.20 | So do not think that because we are  
of a different kind, we do not fear demons  
in this way. For we are of the same nature  
as you, but not of the same religion.  
Therefore, since you are not much, but  
altogether stronger, we do not envy you to  
become like that, but on the contrary, we  
advise it, knowing that God honors and  
fears all those who have come close to him  
in this way without ignorance.

9.21 | Just as the soldiers under a Caesar's  
commander know to honor the one who  
holds power given to him, so much that  
those watching say to him, 'Come,' and he  
comes, or to another, 'Go,' and he goes, in  
the same way, one who gives himself to  
God, being faithful, is heard by demons and  
sufferings when he only speaks, and the  
demons retreat, even though they are much  
stronger than those giving orders. For God,  
with incredible power, puts each mind  
under whoever he wants. Just as many  
leaders with all their camps and cities fear  
Caesar, a man, and hurry to honor the  
image of the heart of each whole, so by  
God's will, all things are enslaved by fear,  
which God knows the cause of. In the same  
way, one who turns to God and holds right  
faith, like an image of him in his heart,  
honors and drives away all harmful spirits,  
who are naturally afraid.

9.22 | But still, even if all demons with all



πάντων τῶν παθῶν ὑμᾶς φεύγωσιν, οὐκ ἔστιν ἐν τούτῳ μόνῳ χαίρειν, ἀλλ' ἐν τῷ δι' εὐαρεστίαν τὰ ὀνόματα ὑμῶν ἐν οὐρανῷ ὡς αἰεὶ ζώντων ἀναγραφῆναι. οὕτω τὸ θεῖον ἅγιον δαίμονας φυγαδεύειν εἰς τὴν ἄλλου ἴασιν γίνεται. ταῦτα δὲ λέγομεν, οὐχ ὡς ἀρνούμενοι τὸ μὴ δεῖν ἄλλοις βοηθεῖν, ἀλλ' ὅτι μὴ χρὴ ἐπὶ τούτῳ τυφωθέντας ἑαυτῶν ἀμελεῖν. ἔσθ' ὅτε δέ τινες 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 ἄσεβῃ 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 ὄρκους φεύγειν ὑποκρίνονται, ἵνα ἀπατήσαντες αὐτοὺς ὅτε θελήσωσιν ἀνελῶσιν.

sufferings run away from you, there is no joy in this alone, but in having your names written in heaven as always living because of your good behavior. So the holy divine power makes demons flee for another kind of healing. We say these things not to deny that others should help, but because you should not be blind and careless about yourselves because of this. Sometimes demons run away from some lawless men because of a holy name; and both the one who drove them away and the one who watched are tested. The one who drove them away, honored because of righteousness, not knowing the demon's evil, has both honored the name and, by fleeing, tricked the godless into thinking they are righteous and will not change. But the one who watched, being pious and helping the one who drove them away, rushes toward the same kind of life and is lost. Sometimes even those not devoted to God pretend to avoid oaths, so that after deceiving them, they can destroy them whenever they want.

9.23 | Καὶ τοῦτο οὖν ὑμᾶς εἰδέναι βουλόμεθα, ὅτι ἐὰν μὴ τις ἑαυτὸν δαίμοσιν δοῦλον ἐκδῷ, ὡς τάχιον εἶπον, ὁ δαίμων τὴν κατ' αὐτοῦ ἐξουσίαν οὐκ ἔχει. ἕνα οὖν Θεὸν σέβειν ἐλόμενοι καὶ τραπέζης δαιμόνων ἀποσχόμενοι καὶ σωφροσύνην μετὰ φιλάνθρωπίας καὶ δικαιοσύνης ἀναδεξάμενοι καὶ τρισμακαρίᾳ ἐπονομασίᾳ εἰς ἄφεσιν ἁμαρτιῶν βαπτισάμενοι, τῷ ὅσον δύνασθε ἐπὶ τὸ τέλειον τῆς ἀγνείας ἑαυτοὺς 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

9.23 | And so we want you to know this: if no one gives himself as a slave to demons, as I said quickly, the demon does not have power over him. Therefore, choosing to worship one God and to stay away from the demons' table, and receiving self-control with kindness and justice, and being baptized with a threefold blessing for the forgiveness of sins, you can, as much as you can, give yourselves to perfect purity. You can be saved from eternal punishment and made heirs of eternal good things. Saying these things, he ordered those troubled by sufferings to come near, and many who had been healed the day before came together and came near. He laid his hands on them

προσήεσαν, ὁ δὲ τὰς χεῖρας αὐτοῖς ἐπιθεῖς  
καὶ εὐξάμενος ἐξ αὐτῆς ἰασάμενος,  
ἐντειλάμενος αὐτοῖς καὶ τοῖς ἄλλοις  
ὀρθριώτερον συνεδρεῦειν, αὐτὸς  
λουσάμενος καὶ τροφῆς μεταλαβὼν  
ὑπνωσεν.

and prayed, healing them by this, and  
ordered them and the others to meet  
earlier in the morning. He himself bathed  
and ate, then went to sleep.

## Chapter 10

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

10.1 | On the third day in Tripoli, having  
woken up earlier than usual, Peter went  
into the garden, where there was a large  
water jar, into which water flowed  
continuously. There, after washing, he  
prayed like this and sat down. We sat all  
around and looked at him, as if wanting to  
hear something, and he said, understanding  
this:

10.2 | Πολλή μοι δοκεῖ εἶναι διαφορὰ τῶν  
ἀγνοούντων πρὸς τοὺς πεπλανημένους. ὁ  
γὰρ ἀγνοῶν εἰκέναι μοι δοκεῖ ἀνδρὶ ἐπ'  
εὐθηνουμένην πόλιν μὴ ὀρμᾶν βουλευθέντι,  
διὰ τὸ ἀγνοεῖν τὰ ἐκεῖ καλὰ, ὁ δὲ  
πεπλανημένος μαθόντι μὲν τὰ κατὰ τὴν  
πόλιν ἀγαθὰ, ἐν δὲ τῷ ὀρμᾶν 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  
ζωήν, οὗ εἵνεκεν οὐδὲ ὀρέγονται αὐτῆς ὁ  
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, εἰόκασιν τοῖς  
τὴν μὲν πόλιν τῆς τιμωρίας ἐκβεβηκόσιν,  
ἐλθεῖν εἰς τὴν εὐθηνουμένην καὶ ἐν τῇ ὁδῷ

10.2 | It seems to me there is a big  
difference between those who don't know  
and those who are mistaken. For the one  
who doesn't know is like a man who  
doesn't want to go to a city that is easy to  
reach, because he doesn't know the good  
things there. But the one who is mistaken  
knows the good things in the city, yet takes  
a wrong path on the way and so is lost. So it  
seems to me there is a big difference  
between those who worship idols and  
those who have fallen into true godliness.  
Those who worship idols don't know  
eternal life, and because they don't know it,  
they don't want it and can't love it. But  
those who choose to worship the one God  
and have learned that eternal life is given  
to the good, if they believe or do something  
different from what seems right to God, are  
like those who have left the city of  
punishment and come to the easy city, but

τῆς εὐθείας πλανηθεῖσιν.

are lost on the path of straightness.

10.3 | Ταῦτα αὐτοῦ διαλεγομένου ἡμῖν εἰσῆι τις τῶν ἡμετέρων ἐπὶ τῷ ἀπαγγελεῖν αὐτῷ, ὁ 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 κυριεῦειν 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' ἀλκὴν αὐτοῦ πολλὰ μείζονα ὄντα, λέγω δὲ ἐλέφαντας καὶ λέοντας καὶ τὰ τούτοις παραπλήσια.

10.3 | While he was saying these things to us, one of our men came in to tell him something, the one who was appointed to speak such things. He said, 'Many crowds, my lord Peter, are standing in front of the doors.' So, when he allowed it, a large crowd came in. Then Peter stood up, just as he had done the day before, and spoke to the group about the practice of true godliness. He said, 'God, who made the sky and the earth and everything in them, as the prophet truly told us, made man in his image and likeness to rule and have power, I mean over the things in the air, on the earth, and in the waters. From this you can see that by his own understanding, man brings down what is in the air, lifts up what is in the depths, and gathers what is on the earth. And by his strength, he controls much greater things, I mean elephants and lions and things like them.'

10.4 | Ὅτε μὲν τοι δίκαιος ἐτύγχανεν, καὶ πάντων παθημάτων ἀνώτατος ἦν, ὡς ἀθανάτῳ σώματι τοῦ ἀλγεῖν πεῖραν λαβεῖν μὴ δυνάμενος, ὅτε δὲ ἥμαρτεν, 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 δεδωκότος ἐγκαταλειφθέντος τὰ δοθέντα παραμένειν τοῖς ἀγνώμοσιν. ὅθεν ἐξ ὑπερβαλλούσης αὐτοῦ εὐσπλαγχνίας πρὸς τὸ ἀπολαύειν ἡμᾶς ἅμα τοῖς πρώτοις καὶ τὰ ἐσόμενα αἰῶνια ἀγαθὰ, τὸν αὐτοῦ ἔπεμψεν προφήτην. ὁ δὲ προφήτης πρὸς ὑμᾶς λέγειν ἡμῖν ἃ δεῖ φρονεῖν καὶ ποιεῖν ἐνετείλατο. ἔλθετε οὖν, ὁ ἐπὶ τῇ ὑμετέρᾳ

10.4 | When he was righteous, he was above all sufferings, as if with an immortal body unable to feel pain. But when he sinned, as we showed yesterday and before, becoming a slave to sin, he fell into all sufferings, losing all good things by just judgment. For it was not reasonable that what was given would remain with the ungrateful after the giver was left behind. So, out of his great compassion for us to enjoy both the first and the future eternal goods, he sent his prophet. The prophet ordered us to speak to you about what we must think and do. So take hold of what lies within your power. What we must think is this: to worship the God who made

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 ἀγαθά.

everything, whichever you accept in your mind, from him you will receive along with the first good things also the future eternal goods.

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 φωραθεῖς τιμωρηθῇ. δύνασθε οὖν ἐν τῷ πρὸς αὐτὸν φόβῳ πολλῶν τῶν ἐπιβλαβῶν ἀπαλλαγῆναι φόβων. ἓνα 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.

10.5 | So you will be able to persuade yourselves toward what is good if you say like a song to the terrible one living in your heart: ‘Fear the Lord God and worship only him.’ It is good in every thought to fear only him, not as if he is unfair, but as if he is fair. For someone fears the unfair, so that he is not unfairly destroyed, and the just, so that he is not punished for sin. So you can be freed from many harmful fears by fearing him. If you do not fear the one Lord and maker of all, you will be slaves to all evils, I mean demons and sufferings and anything that can harm you in any way.

10.6 | Θαρσήσαντες οὖν πρόσιτε τῷ Θεῷ, οἱ τὴν ἀρχὴν ἐπὶ τῷ πάντων ἄρχειν καὶ κυριεύειν γεγενημένοι, οἳ τινες ἔχετε αὐτοῦ ἐν μὲν τῷ σώματι τὴν εἰκόνα, ὁμοίως τε ἔχετε ἐν τῷ νῷ τῆς γνώμης τὴν ὁμοίότητα. ἐπεὶ οὖν ἀλόγοις ζώοις ἐοικότα πράξαντες ἐκ τῆς ψυχῆς τὴν ἀνθρώπου ψυχὴν ἀπωλέσατε, ὥσπερ χοῖροι γενόμενοι δαιμόνων αἰτήματα ἐγένεσθε. ἐὰν 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. δυνατὸν γάρ ἐστιν,

10.6 | So be brave and come near to God, you who have been made to rule and have power over all. Some of you have his image in your body, and also you have the likeness in your mind’s understanding. Since you acted like animals without reason and lost the human soul from your soul, like pigs you became slaves to demons. But if you accept God’s law, you will become human. For it is not possible to say to animals without reason: ‘You shall not kill, you shall not commit adultery, you shall not steal,’ and so on. So do not be jealous of yourselves for wanting to enter back into your first nobility. For it is

ἐὰν τῷ Θεῷ διὰ τῶν ἀγαθῶν πράξεων  
ἐξομοιωθῇτε. καὶ διὰ τὴν ὁμοιότητα υἱοὶ  
ἐκείνου εἶναι λογισθέντες πάντων  
δεσπότης ἀποκαταστῆναι δυνήσεσθε.

possible, if you become like God through  
good deeds. And because of this likeness,  
being thought of as his children, you will be  
able to be rulers 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  
ὑλῆς τῶν ἀψύχων ἀγαλμάτων τῶν μηδὲ  
πρὸς τὸ δουλεύειν ὑμῖν χρησιμευόντων.  
οὔτε γὰρ ἀκούει, οὔτε βλέπει, οὔτε  
αἰσθάνεται, ἀλλ' οὐδὲ μὲν κινήσονται  
δύναται. εἰ γὰρ βούλεται τις ὑμῶν οὕτως  
ὁρᾶν ὡς ὁρᾷ καὶ ἀκούειν ὡς ἀκούει καὶ  
αἰσθάνεσθαι καὶ κινεῖσθαι; ἀλλ' ἀπεῖη  
τοιαύτη λοιδορία λοιδορεῖν πάνθ' ὄντινον  
ἄνθρωπον, εἰκόνα περιφέροντα Θεοῦ, εἰ  
καὶ τὴν ὁμοιότητα ἀπώλεσεν.

10.7 | So begin to take off the harmful fears  
of empty idols, so that you may escape  
unjust slavery. For those are your masters,  
even though they are useless slaves to you.  
I mean the statues made of lifeless matter  
that are not even useful for you to serve.  
For they neither hear, nor see, nor feel, and  
they cannot even move. If any of you  
wanted to see like they see, or hear like  
they hear, or feel and move like they do,  
would you? But you should stop insulting  
any person with such insults, a person who  
carries the image of God, even if he has lost  
the likeness.

10.8 | Τοὺς γοῦν θεοὺς ὑμῶν τοὺς  
χρυσέους καὶ ἀργυρέους ἢ καὶ ἐξ ἄλλης  
τινὸς ὑλῆς 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 ἐφεστώτων  
νόμοι. καλῶς, ὅτι νόμοι, καὶ οὐκ αὐτῶν τῶν  
εἰκαίων σεβασμάτων ἢ μὴ οὔσα δύνανται.  
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  
όστράκινα ὑπὸ τῆς ἀτιμίας φυλάσσεται,  
ὅτι οὐδεὶς ἀνθρώπων λίθινον ἢ όστράκινον

10.8 | So restore your gods made of gold  
and silver, or of any other material, back to  
their original nature, I mean the bowls and  
basins and all the rest, whatever can be  
useful to serve you. And these things, given  
to you as first fruits, can be restored as  
good things. But maybe you will say that  
the laws of those in charge do not allow us  
to do this. That is good, because those are  
laws, not the power of the lifeless statues  
themselves. How then do you think of them  
as gods, when they are judged by human  
laws, guarded by dogs, watched over by  
crowds? And even if they are made of gold,  
silver, or bronze, the stone or clay ones are  
kept safe because of dishonor, since no one  
wants to steal a stone or clay god. So your  
gods made of more expensive materials are  
under great danger. How can they be gods,

ὀρέγεται κλέψαι θεόν. ὥστε μεγάλῳ  
κινδύνῳ ὑπόκεινται οἱ ἐκ πολυτελεστέρας  
ὑλῆς γεγενημένοι ὑμῶν θεοί. πῶς δὴ καὶ  
θεοὶ εἰσιν, κλεπτόμενοι, χωνευόμενοι,  
σταθμιζόμενοι, φρουρούμενοι;

when they are stolen, melted down,  
weighed, and guarded?

10.9 | ὦ 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, οὐς  
ὄρᾳ ναοὺς, πότερόν ποτε νεκρῶν ἀνδρῶν  
μνήματά ἐστιν, 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  
παρελήλυθει. πλὴν οὐ χρή με πρὸς τῆς  
τοιαύτης δεισδαιμονίας πολλὴν παρέχειν  
ἀπόδειξιν. ῥᾷδιον γὰρ ἐστὶν τῷ 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  
γεγενημένα 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.

10.9 | Oh, the minds of miserable people,  
more dead than the dead themselves! For I  
cannot even call those things dead, since  
they never lived, except that they might be  
the tombs of ancient men. Sometimes  
someone comes to unknown places and  
does not know whether the temples he sees  
are the graves of dead men or of the so-  
called gods. And when he learns and hears  
that they are gods, he worships without  
respect, because if he had examined, he  
would have learned that, due to their equal  
likeness, he had passed by a tomb of a dead  
man. But I should not spend much time  
proving this kind of superstition. It is easy  
for anyone who wants to understand that  
there is nothing there, unless someone  
imagines it. But now listen: it does not hear,  
and understand that it does not think. For  
the hands of a dead man made it. And if the  
maker died, how will what was made by  
him not be destroyed? So why do you  
worship the work of a mortal, which is  
completely without feeling? When those  
who have reason do not worship even  
animals, nor flatter the elements made by  
God—I mean the sky, the sun, the moon,  
lightning, the sea, and all that is in them—  
judging rightly, they do not worship even  
what was made by God, but they honor the  
creator and provider of these things as God.  
For these things also rejoice that no one  
has given them the honor due to the maker.

10.10 | Αὐτοῦ γὰρ μόνου ἐστὶν ἡ ἔντιμος δόξα τοῦ μόνου ἀγενήτου, ὅτε τὰ λοιπὰ πάντα γενητὰ τυγχάνει. ὥς οὖν τοῦ ἀγενήτου ἴδιον τὸ Θεὸς εἶναι, οὕτως πᾶν ὁτιοῦν γενόμενον θεὸς τῷ ὄντι οὐκ ἔστιν. πρὸ πάντων οὖν ἐννοηθῆναι ὀφείλετε τὴν τοῦ ἐν ὑμῖν ἀπατῶντος ὀφειλῶς 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.

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.

10.12 | Ἀπ' αὐτοῦ γὰρ πᾶσαι αἱ κατὰ τῆς μοναρχίας ἀπατηλοὶ τῷ νῷ ὑμῶν ἐπὶ βλάβῃ ἐνσπείρονται ὑπολήψεις. πρῶτον μὲν μὴ τοὺς τῆς θεοσεβείας ἀκούσαντες λόγους τὴν τῶν κακῶν αἰτίαν ἀπελάσθητου 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 ἔστιν ἔνοχος τῇ κρίσει. διὸ καὶ οὕτως ἀπατῶμενοί τινες ἀκούειν οὐ θέλουσιν, ἵνα ἀγνοῶσιν, οὐκ εἰδότες ὅτι ἡ ἄγνοια αὐτὴ κατ' αὐτὴν ἱκανὸν θανάσιμόν ἐστιν

10.10 | For the honorable praise belongs only to the one who is uncreated, while all the rest happen to be created. So just as it is proper to the uncreated to be God, anything that is created is not truly God. Therefore, above all, you must understand the evil plan of the deceiving snake inside you, who wisely tricks you with the promise of a better thought, crawling from your brain into your spinal marrow and thinking your deception a great gain.

10.11 | For knowing the law of the beginning, that if he only brings you to doubt about the so-called gods, so that you sin against the good of the one ruler, your destruction becomes his gain. And by this argument, that he was condemned to eat the earth, he who was released to the earth because of sin, having become earth, has the power to eat your souls that enter into the belly of his fire. So that you suffer these things, he puts every false idea under you, against you.

10.12 | For from him all the false doubts against the one ruler are sown into your mind to harm you. First, he waits for those who have not heard the words of godliness to drive away the cause of evils, endless ignorance, using the excuse of knowledge. He uses at first one idea against all others, which is to think badly and decide wrongly, that if someone does not hear the word of godliness, they are not guilty in judgment. That is why some, deceived in this way, do not want to listen, so they stay ignorant, not knowing that this very ignorance is a deadly poison by itself. For if someone

φάρμακον. οὐ γάρ, εἴ τις προσλάβοι  
θανασίμου φαρμάκου ἀγνοῶν, οὐκ  
ἀποθνήσκει. οὕτως φυσικῶς αἱ ἁμαρτίαι  
ἀναιροῦσιν τὸν ἁμαρτάνοντα, κἂν ἀγνοῶν  
πράσῃ ἃ μὴ δεῖ.

takes deadly poison without knowing it,  
they do not die. In this way, sins naturally  
destroy the sinner, even if they do wrong  
without knowing it.

10.13 | Εἰ δὲ ἐπὶ παρακοῇ λόγων κρίσις  
γίνεται, πολλῷ μᾶλλον ὁ Θεὸς ὀλοθρεῦσει  
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 νῷ ἐνθύμησιν.  
ἵνα δὲ καὶ ὄντως ἀγνοήσας τις τὸν παρόντα  
βίον τελευτήσῃ, ἐγκλημα ἔξει, ὅτι βιώσας  
χρόνον οὐκ ἔγνω τίς αὐτῷ τε καὶ τῶν αὐτῷ  
ἐπικουρηθῆσιν τροφῶν ὑπῆρξεν  
εὐεργέτης, καὶ ὅτι ὡς ἀναίσθητος καὶ  
ἀχάριστος πολὺ ἀνάξιος δοῦλος τῆς τοῦ  
θεοῦ ἀποδοκιμάσεται βασιλείας.

10.13 | But if judgment comes because of  
disobedience to words, much more will  
God destroy those who do not want to  
accept worship toward him. For the one  
who does not want to learn so that he is not  
guilty is already judged as if he knows. For  
he knew that he did not want to listen; so  
no thought can help him before the heart-  
knowing God. Therefore, flee the snake's  
clever trick that puts thoughts into your  
mind. And if someone truly dies in this life  
not knowing, he will have a charge against  
him, because having lived time, he did not  
know who was a helper to him and to the  
food that helped him. And as a senseless  
and ungrateful servant, he will be judged  
unworthy of the kingdom of God.

10.14 | Πάλιν τε ὑποβάλλει ὑμῖν ὁ δεινὸς  
ὄφης ὑπόληψιν, τοῦτο νοεῖν καὶ λέγειν,  
τοῦτο ὃ σχεδὸν οἱ πλεῖστοι ὑμῶν λέγουσιν  
ἴσμεν καὶ ἡμεῖς ὅτι εἷς ἐστὶν ὁ πάντων  
κύριος, ἀλλὰ καὶ οὗτοι θεοὶ εἰσιν. ὅνπερ  
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 ἐκεῖνῳ,  
διοικοῦντες δὲ ἡμᾶς. ἀκούσατε οὖν οἱ  
ταύτην τὴν ὑπόνοιαν ὡς δεινῷ  
ἐπαλειφθέντες ἰῶ ὑπ' αὐτοῦ, λέγω δὲ τοῦ  
παραδείγματος τὴν κακὴν ὑπόνοιαν, ὅπως

10.14 | Again the terrible snake puts into  
your mind the thought to think and say  
this: that we all know there is one ruler of  
all, but these others are also gods. For just  
as Caesar is one, and under him are  
governors, consuls, prefects, commanders,  
centurions, and decurions, in the same way,  
with one great God being like Caesar, these  
others are gods according to the power  
they have over those under them, being  
subject to him but ruling us. So listen, you  
who have been smeared with the terrible  
poison of this suspicion from him—I mean  
the bad suspicion of the example—so that  
you may know what is good and what is  
evil. For you have not yet opened your



εἰδῆτε τί καλὸν καὶ τί πονηρόν· οὐπω γὰρ ἀνεβλέψατε, ὅτι οὐδὲ τοῖς προβαλλομένοις ὑφ' ὑμῶν ἐνορᾶτε.

eyes, and you do not even see what is shown to you.

10.15 | Εἰ γὰρ φατε, ὡς εἰς τὸν τοῦ Καίσαρος λόγον τὸν Θεὸν ἔχειν τὰς ὑποκειμένας ἐξουσίας, τοὺς λεγομένους θεούς, οὐδ' οὕτως τῷ ὑμῶν στοιχεῖτε παραδείγματι. εἰ γὰρ ἐστοιχεῖτε, ἐχρῆν τοῦτο εἰδέναι, ὅτι, ὡς 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 ὡς 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 ὡς ἂν αὐτῷ χρῆσησθε, εἰς τὸ ὄντως αὐτοῦ ὄνομα λογισθῇ· ὑμεῖς δὲ αὐτὸ πάσῃ ὑβρεῖ ὑπεβάλετε.

10.15 | For if you say that the powers under Caesar are gods in the same way you say God is under Caesar's rule, you do not follow your own example even a little. For if you did follow it, you would know that just as it is not allowed to give Caesar's name to another—whether a consul, governor, commander, or anyone else (because the one who gives will not live, and the one who takes will be destroyed)—in the same way, from your own example, it is not allowed to give God's name to another. Since the one who tries to take or give it will be lost. And if human pride brings punishment, much more will those who call others gods and insult God suffer eternal punishment. And rightly so, because the name you were given to honor God's one rule you have insulted with every kind of pride. For the name that truly belongs to him is not “god,” but you have taken it and insulted it, which was given to you so that you might use it for him, and it would be counted as truly his name. But you have put every kind of pride on it.

10.16 | Αὐτίκα γοῦν τῶν Αἰγυπτίων ὑμῶν οἱ ἀρχηγέται, οἱ περὶ μετεωρολογίας ἀχούοντες καὶ τῶν ἄστρον τὰς φύσεις διακρίνειν ἐπαγγελλόμενοι, ὑπὸ κακῆς αὐτοῖς ἐνδομυχούσης ὑπονοίας πάσῃ ἀτιμίᾳ ὅσον τὸ κατ' αὐτοὺς ὑπέβαλον. οἱ μὲν γὰρ αὐτῶν παρέδωκαν βοῦν τὸν λεγόμενον Ἄπιν σέβειν, οἱ δὲ τράγον, οἱ δὲ αἴλουρον, οἱ δὲ ὄφιν, ἀλλὰ καὶ ἰχθὺν καὶ κρόμμυα καὶ γαστρῶν πνεύματα καὶ

10.16 | Immediately then, your Egyptian leaders, who boast about meteorology and promise to understand the nature of the stars, suffered every kind of dishonor because of the evil suspicion hidden inside them, as much as they brought upon themselves. For some of them handed down that a bull called Apis should be worshiped, others a goat, others a cat, others a snake, but also a fish and onions

όχετους καὶ ἀλόγων ζώων μέλη. καὶ ἄλλοις  
μυρίοις πάνυ ἐχθροῖς ἀτοπήμασιν.

and the spirits of stomachs and pipes and  
parts of irrational animals. And many other  
very strange and hateful things.

10.17 | Ταῦτα τοῦ Πέτρου εἰπόντος  
ἐγέλασεν ὁ παρεστηκὼς ὄχλος. καὶ ὁ  
Πέτρος ἔφη πρὸς τὸν γέλωτα· γελάτε ὑμεῖς  
τὰ ἐκείνων, οὐκ εἰδότες πολλῷ 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 ὁμῶς τοιαῦτά τινα λέγοντες ὀρθότερον  
ὑμῶν οἴονται φρονεῖν.

10.17 | When Peter said these things, the  
crowd standing there laughed. And Peter  
said to the one laughing, ‘You laugh at their  
things, not knowing that you are laughed at  
much more by them. But you laugh at each  
other, because, burdened by bad habit, you  
do not see your own faults. But I agree that  
you rightly laugh at the Egyptians, since  
they worship dead animals even though  
they are rational beings. But listen to how  
those same people laugh at you, mocking  
you: “We,” they say, “even if we worship  
dead things, sometimes they lived, but you  
worship things that never lived at all. And  
besides, wanting to honor the one God but  
not knowing what form he has, we choose  
to honor every form. And yet, saying such  
things, they think they understand better  
than you.’

10.18 | Διὸ καὶ ὑμεῖς ἀποκρίνεσθε πρὸς  
αὐτούς· ψεύδεσθε, οὐ γὰρ τιμῇ τῇ πρὸς τὸν  
ὄντως Θεὸν αὐτὰ σέβεσθε, πᾶσαν γὰρ ἅν  
μορφήν προσεκυνεῖτε οἱ πάντες, οὐχ ὥς  
ἐποιεῖτε· οἱ μὲν γὰρ ὑμῶν κρόμμυον  
ὑπονοήσαντες εἶναι τὸ θεῖον καὶ γαστρός  
πνεύματα σέβοντες πολεμοῦσιν· καὶ οὕτως  
ὁμοίως οἱ πάντες ἐν 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. ὁμῶς καὶ τὰς ἀλληγορίας

10.18 | So you also answer them: you lie,  
for you do not worship those things with  
honor toward the true God. For all of you  
worship every form, not as you say. For  
some of you think the divine is onion and  
worship the spirits of the stomach and fight  
about it. And in the same way, all of you,  
choosing one thing, blame the others. But  
with different opinions about the same  
animal’s parts, one worships one thing,  
another worships another. Yet, still  
breathing the spirit of right reason,  
ashamed of the obvious shame, they try to  
lead these things into allegory, wanting to  
make the deadly power of their deception  
stronger by another kind of

διελέγξαιμεν ἄν, εἴπερ ἐκεῖ ἦμεν, ὧν τὸ τοσοῦτον μωρὸν ἐπεκράτησεν πάθος, ὡς μεγίστην τῇ ἐπινοίᾳ ἐμποιῆσαι νόσον. οὐ γὰρ χρή τὴν ἔμπλαστον προσφέρειν ἐπὶ τὸ ὑγιεινὸν μέρος τοῦ σώματος, ἀλλ' ἐπὶ τὸ πάσχον. ἐπεὶ οὖν ὑμεῖς διὰ τοῦ γελάσαι τὰ Αἰγυπτίων ἐφάνητε μὴ πείθοντες τὰ ἐκείνων, περὶ οὗ ὑμεῖς πεπόνθατε, εὐλογον ἦν παρόντα με ὑμῖν τὴν ἴσιν τοῦ ἐν ὑμῖν πάθους παρέχειν.

misunderstanding. However, we could also refute the allegories, if we were there, where such great foolishness ruled the mind, to cause the greatest sickness in thought. For you should not put a patch on a healthy part of the body, but on the part that suffers. Since you showed by laughing at the Egyptians that you do not believe their things, about which you suffered, it was reasonable for me, being here, to offer you the healing of the suffering inside 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 δοῦναι ποτε. ἔστιν δὲ ἴδιον Θεοῦ, τοῦτον μόνον εἶναι, ὡς πάντων ποιητὴν, οὕτως καὶ κρείττονα. κρείττων ἐστὶν μὲν δυνάμει τοῦ ποιεῖν τοῦ λοιποῦ, πρὸς μέγεθος τὸ ἄπειρον τοῦ περαιομένου 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 ἔφη, ἴδιον Θεοῦ τὸ αὐτὸν εἶναι τῶν ὅλων κρείττονα, ὑπ' αὐτοῦ δὲ ὁ πάντα περιέχων γέγονε κόσμος, ἀνάγκη πᾶσα λέγειν, μηδὲν ὑπ' αὐτοῦ γεγονότων αὐτῷ δύνασθαι τὴν ἴσην ἔχειν σύγκρισιν.

10.19 | Anyone who chooses to worship God must first know what is only proper to God's nature, something impossible to belong to another, so that looking to this property and not finding it in another, they will not be tricked into thinking that other things are gods. The property of God is to be the only one who is the maker of all things, and so also the strongest. He is stronger in the power to make the rest, in size the infinite, in shape the most beautiful, in happiness the most blessed, in mind the most perfect. Likewise, in other things, he has the highest place without comparison. Since, as I said, it is proper to God to be the strongest of all things, and the world, which holds everything, was made by him, it is necessary to say that nothing made by him can be equal to him.

10.20 | Ὁ δὲ μὴ ἔχων τὸ ἀπαραβλήτον καὶ ἀνυπερβλήτον καὶ πάντῃ πάντοθεν ἀνενδεὲς θεὸς εἶναι οὐ δύναται, καθ' ὃ γεγένηται. πόσω γε μᾶλλον τὰ μόρια αὐτοῦ οὐκ ἂν εὐλόγως κληθεῖν θεός; μόρια δὲ λέγω τοὺς ὑφ' ὑμῶν λεγομένους θεούς, ἐκ χρυσοῦ καὶ ἀργύρου χαλκοῦ τε καὶ λίθου ἢ

10.20 | But the one who does not have the incomparable and unsurpassable and everywhere complete cannot be a god, no matter how they came to be. How much less should the parts of him be reasonably called gods? By parts I mean those gods you speak of, made from gold, silver,

καὶ ἐξ ἄλλης ὕλης τινὸς οὖν γεγονότα, καὶ ταῦτα ὑπὸ θνητῆς χειρὸς δεδημιουργημένα. ὅμως δὲ πρὸς ταῦτα ἴδωμεν, οἷα δι' ἀνθρώπου στόματος ὁ δεινὸς ὄφης φαρμάσσει τοῖς ὑπειγμοῖς τοὺς ἐξαπατωμένους.

bronze, stone, or some other material, and all made by a mortal hand. Yet, compared to these, let us see how the terrible snake poisons the deceived through a human mouth.

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' ἀνάισθητος 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.

10.21 | For many say: we do not worship the gold, nor the silver, nor the wood or stone of our sacred images; for we also know that these are nothing but lifeless matter and the work of a mortal man. But the spirit living in them, that we call god. See the bad will of those who say this. Since what is seen can be easily proven false, because it is nothing, they turn to the invisible, as if they cannot be proven wrong about something unclear. Yet such people agree with us in part, that half of their idols are not gods, but lifeless matter. So it remains to show them how we believe that the spirit they have is divine. But they cannot show us that it is, since it is not. And we do not believe that they have seen it. We will give them proofs that their idols do not have a divine spirit, so that those who love the truth, hearing the test against this wild suspicion, will turn away from it.

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 ἀπεσεῖετο, τοὺς αὐτοῖς

10.22 | First of all, if you worship them as living things, you also worship the eternal ancient tombs, which everyone agrees do not have a divine spirit. So you are not telling the truth even in this. But if your sacred images were truly alive, they would move by themselves, they would have a voice, they would shake off the spider on

ἐπιβουλεῦσαι θέλοντας καὶ κλέπτοντας ἀπεωθεῖτο ἅν, τοὺς τὰ ἀναθήματα ἀποσυλῶντας συνελάμβανεν ἅν ῥαδίως. νῦν δὲ τούτων οὐδὲν ποιοῦσιν, ἀλλ' ὥς κατὰδικοι, καὶ μάλιστα οἱ τιμιώτεροι 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 ἑαυτῶν κατεγνωκότες, τῶν ἀναθημάτων πολλὰ ὑφαιροῦνται;

them, they would drive away those wanting to harm or steal from them, and they would easily catch those who steal the offerings. But now they do none of these things. Instead, like criminals, especially the most honored among them, they are guarded, as we said before. And why do the rulers demand taxes and fees from you for them, as if they get many benefits from those places? Why have they often been taken by enemies, broken, and divided? Isn't it true that even the priests who serve outside their religion, admitting their useless worship, steal many of the offerings?

10.23 | Ναὶ φησιν, ἀλλὰ προνοίᾳ αὐτῶν ἐφωράθησαν. ψεῦδός ἐστιν. πόσοι γὰρ οὐκ ἐφωράθησαν αὐτῶν; εἰ δὲ διὰ τὸ ἐνίους συνελλῆσθαι 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 τοὺς 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 | He says yes, but they were guarded by their care. That is false. For how many were not guarded? And if they say that some power holds them because some were caught, they are mistaken. For some tomb robbers are found, others escape, and surely those caught were not caught by the power of the dead. We think the same about the gods who are stolen and taken away. But he says the gods inside the statues do not care for them. So why do you take care of them, rubbing and washing and cleaning them, crowning and anointing them? From this, understand that you are not thinking rightly. Just as you cry out to the dead, so you desire and pour out offerings to your gods.

10.24 | Οὐκέτι μὲν τοι τοῦτο οὐδὲ τῷ τοῦ Καίσαρος καὶ τῶν ὑπ' αὐτὸν ἔξουσιῶν συμφωνεῖ παραδείγματι, διοικητὰς αὐτοὺς λέγειν, ὅποτε ὑμεῖς αὐτῶν τὴν πᾶσαν ποιεῖσθε πρόνοϊαν, ὥς προεῖπον, κατὰ

10.24 | No longer does this agree even with the example of Caesar and those under his power, who are called rulers, while you take all care of them, as I said before, looking after your temples in every way.

πάντα τημελοῦντες ὑμῶν τὰ ἰδρύματα.  
αὐτὰ γὰρ οὐδὲν δυνάμενα οὐδὲν ποιεῖ. ἐπεὶ  
εἵπατε ἡμῖν, τί διοικοῦσιν, τί ποιοῦσιν  
τοιοῦτον, ὁποῖόν τι οἱ κατὰ τόπον  
ἡγούμενοι; τί δὲ ἐνεργοῦσιν τοιοῦτον,  
ὁποῖον οἱ τοῦ Θεοῦ ἀστέρες; εἰ μή τι  
φαίνουσιν, ὥς 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.

For they themselves are not able to do  
anything. Since you told us, what do they  
rule? What do they do like the leaders of  
places? What power do they have like the  
stars of god? Unless they shine, like the sun,  
to which you light lamps? No, just as clouds  
bring rain, and they can bring showers, but  
they cannot move themselves unless  
people take hold of them. Or do they give  
fruit? You offer sacrifices to the earth itself  
for the same work. So they are able to do  
nothing.

10.25 | Εἰ δὲ καὶ ποιεῖν τι ἐδύναντο, οὐκ ἂν  
αὐτοὺς ὀρθῶς θεοὺς ἐλέγετε, ὁπότε 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 δεσπόζειν  
ἀνηγορεύσατε. καὶ τί περὶ στοιχείων δεῖ  
λέγειν; ὁπότε καὶ ἄψυχα ἀγάλματα  
πεποιηκότες οὐ μόνον προσκυνεῖτε, ἀλλ'  
ὥς δοῦλοι 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 ὥς δούλοις ἐπιτάξαι, καὶ ὥς υἱοὶ  
Θεοῦ αἰωνίου βασιλείας κληρονόμοι  
καταστῆναι.

10.25 | But if they were able to do  
something, you would not rightly call them  
gods, since it is not even possible to call the  
elements gods, by which good things are  
given. But we call God the only one who  
arranged all these things to serve our use,  
and who ordered humans to serve him. Not  
noticing this kindness, you declared the  
elements, given to you as servants, to rule  
on their own. And why speak about  
elements? When you have made lifeless  
statues, you not only worship them, but  
you demand to be completely subject to  
them like slaves. Because of this, for what  
you have misunderstood, you have become  
slaves to spirits. But through knowing that  
one God from good deeds, you can become  
rulers again, command spirits as slaves,  
and be made heirs of the eternal kingdom  
of God as his children.

10.26 | Ταῦτα εἰπὼν ἐκέλευσεν τοὺς  
δαιμονῶντας καὶ νόσοις ἐγκατελημμένους

10.26 | Having said these things, he  
ordered those possessed by demons and

αὐτῷ προσφέρεσθαι, προσενεχθεῖσι δὲ τὰς  
χεῖρας ἐπιθεῖς καὶ προσευξάμενος  
ἀπέλυσεν αὐτοὺς ὑγιαίνοντας,  
ὑπομνήσκων αὐτοὺς καὶ τοὺς λοιποὺς  
ὄχλους ἐνταῦθα παρεδρεῦειν, ὅσων ἂν  
ἡμερῶν ἐπιδημῶν διαλέγηται. τῶν οὖν  
ἄλλων ἀναχωρησάντων ὁ Πέτρος ἐν τῷ  
ἐκεῖ ὑδροχοεῖω λουσάμενος σὺν τοῖς  
θελήσασιν, χαμαὶ στρωθῆναι κελεύσας ὑπὸ  
τινα πυκνὴν τῶν δένδρων κόμην διὰ τὴν  
σκιάν, κατ' ἀξίαν ἕκαστον κατακλιθῆναι  
ἐποίησεν· καὶ οὕτως τροφῆς μετελάβομεν.  
εὐλόγησας οὖν καὶ ἐευχαριστήσας τῷ  
Θεῷ ἐπὶ τῷ εὐφρανθῆναι κατὰ τὴν  
Ἑβραίων συνήθη πίστιν, ἔτι πολλῆς οὔσης  
ώρας πυνθάνεσθαι ἡμᾶς περὶ ὧν θέλομεν  
ἐπέτρεψεν. καὶ ὁμως εἴκοσι οὖσιν ἡμῖν ἐν  
μέρει ἐκάστῳ πυθομένῳ ἐπέλυσεν. ἤδη δὲ  
ἐσπέρας ἐπικαταλαβούσης εἰς τὸν  
εὐρύτατον τῆς ξενίας οἶκον εἰσελθόντες  
ἅμα αὐτῷ ἐκεῖ οἱ πάντες ὑπνώσαμεν.

struck by diseases to come to him. When  
they were brought, he laid his hands on  
them and prayed, then healed them and  
sent them away. He reminded them and the  
rest of the crowd to stay there as long as he  
was visiting. After the others left, Peter,  
having washed in the nearby water jar with  
those who wanted to, told them to lie down  
on the ground under a thick tree for shade.  
He made sure each one lay down in order.  
And so we ate. After blessing and giving  
thanks to God for the joy according to the  
usual faith of the Hebrews, he allowed us to  
ask about what we wanted for a long time.  
And even though there were twenty of us,  
he answered each one in turn. When  
evening came, we went into the wide guest  
house and all slept there with him.

## Chapter 11

11.1 | Τῇ μὲν οὖν τετάρτῃ ἐν Τριπόλει  
ἡμέρᾳ ὁ Πέτρος ἐγερθεὶς καὶ ἐγρηγορότας  
ἡμᾶς εὐρῶν, προσαγορεύσας ἐξῆι εἰς τὸ  
ὑδροχοεῖον, ὅπως λουσάμενος εὔξηται.  
ὁμοίως τε καὶ ἡμεῖς ἀκολουθῶς  
ἐποιήσαμεν. συνευξαμένοις οὖν καὶ  
προκαθεσθεῖσιν τὸν περὶ τοῦ δεῖν ἀγνεύειν  
ἐποιεῖτο λόγον. καὶ ἐπειδὴ λοιπὸν ἡμέρα  
ἐγεγόνει, τοῖς ὄχλοις εἰσελθεῖν ἐπέτρεψεν.  
εἰσελθόντος δὲ τοῦ ὄχλου πολλοὺς  
συνήθως προσαγορεύσας λέγειν ἤρξατο.

11.1 | On the fourth day in Tripoli, Peter,  
having woken up and found us awake,  
called to us and went to the water jar to  
wash and get ready. We followed him in the  
same way. After praying together and  
sitting down, he spoke about the need to  
live a pure life. When the day was over, he  
allowed the crowds to come in. As the  
crowd entered, he greeted many of them as  
usual and began to speak.

11.2 | Ἐπειδὴ πολλῇ τῇ καθ' ὑμῶν ὑφ'  
ὑμῶν γενομένη ἀμελείᾳ ὁ νοῦς τὰς πολλὰς  
καὶ βλαβεράς. τῶν θρησκευτῶν ὑπονοίας  
ἐξέφυγεν, καὶ γεγονάτε ὥσπερ γῆ ἀπορία

11.2 | Since your mind has become careless  
because of much neglect by you, it has  
blown away the doubts about religions.  
And you have become like land left unused

γεωργοῦ χερσεύσασα, πολλοῦ πρὸς  
κάθαρσιν δεῖσθε χρόνου, ἵνα τὸν  
μεταδιδόμενον ὑμῖν λόγον ἀληθῆ ὥσπερ  
καλὸν σπόρον ὁ νοῦς λαβὼν μὴ κακαῖς  
φροντίσιν συμπνίξας ἄκαρπον καταστήσει  
πρὸς τὰ σώζειν δυνάμενα ἔργα. διὸ χρή  
τοὺς πεφροντικότητας τῆς ἑαυτῶν σωτηρίας  
συνεχέστερον ἐπακούειν, ὅπως τὰ ἐκ  
μακρῶν χρόνων ἀτοπήματα πληθυνθέντα  
βραχεῖ τῷ περιλειπομένῳ χρόνῳ συνεχεῖ  
σπουδῇ πρὸς κάθαρσιν ἀναλογῆσαι  
δυνηθῇ. 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 ἔχερσεύσατε.

by a farmer, needing a long time for  
cleansing, so that the true word given to  
you, like good seed, may take root in your  
mind and not be choked by bad thoughts,  
becoming fruitless for the works that can  
save. Therefore, those who care about their  
own salvation must listen more closely, so  
that the many mistakes made over many  
years may be quickly thought through with  
steady effort in the short time left for  
cleansing. Since each person's end in their  
own time is unknown, hurry to remove the  
many thorns from your hearts, not little by  
little. For you will not be able to be  
cleansed, because you have left the ground  
unused for too long.

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  
δυνηθῇτε. 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 ἐξαφθῆις εἰς ὀργὴν, τὰ κακὰ  
τῆς ἐπιθυμίας ἀναλῶσαι δυνηθῇ.  
πιστεύσατέ μοι, ὅτι θελήσαντες πάντα  
κατορθῶσαι δυνήσεσθε.

11.3 | You will not be able to accept most of  
the effort needed for your cleansing, unless  
you get angry at yourselves and scold  
yourselves for the useless things you have  
done, joining with your bad desires. Then  
you can let your just anger, like fire on dry  
land, burn away your bad thoughts. If you  
do not have this just fire—the anger against  
bad desires—learn from what good things  
you have done, what punishment you have  
been prepared for, and who has tricked  
you. Then your mind will wake up, and like  
fire from the teaching sent to us, it will  
burn away the bad desires. Believe me, if  
you want, you will be able to fix everything.

11.4 | Θεοῦ τοῦ ἀοράτου ἐστὲ εἰκόν. ὁθεν  
οἱ εὐσεβεῖν βουλόμενοι μὴ τὰ εἶδωλα  
λεγέτωσαν Θεοῦ εἰκόνα εἶναι, καὶ διὰ  
τοῦτο δεῖν αὐτὰ σέβειν. εἰκόν γὰρ Θεοῦ ὁ

11.4 | You are the image of the invisible  
God. That is why those who want to be  
religious should not call idols the image of  
God, and so think they must worship them.



ἄνθρωπος. ὁ εἰς Θεὸν εὐσεβεῖν θέλων  
ἄνθρωπον εὐεργετῇ, ὅτι εἰκόνα Θεοῦ τὸ  
ἀνθρώπου βαστάζει σῶμα. τὴν δὲ  
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 ἄλλῳ  
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.

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·  
ἀδουκία γὰρ καὶ ἀν' 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.

For a human is the image of God. Whoever  
wants to worship God does good to a  
person, because the human body holds the  
image of God. But not everyone has the  
likeness, only the pure mind of a good soul.  
Since we know that humans were made in  
the image and likeness of God, we tell you  
to worship this one, so that grace may be  
counted toward God, of whom the image  
exists. So you must honor the image of God,  
which is a human, by giving food to the  
hungry, drink to the thirsty, clothes to the  
naked, care to the sick, shelter to the  
stranger, and help as much as you can to  
those in prison. And not only in  
appearance, but give to others all the good  
things you want for yourself. Then a good  
reward can be counted for the one who  
worships the image of God. For if someone  
refuses to do even these things, he will be  
punished as one who has neglected the  
image.

11.5 | It seems strange to say that, while  
respecting every form of worship to God,  
you insult the human who is truly the  
image of God in every way—killing,  
cheating, stealing, and dishonoring in many  
other ways. You should not do even one  
bad thing because it hurts a person. But  
now you do all these things, which make  
people sad. Injustice also causes sadness.  
That is why you kill and take what belongs  
to others, and do many other things you  
would not want to suffer yourself. You have  
been tricked by a wicked creature into evil,  
with the false idea that you are  
disrespecting the true image, which is a  
human, while you think you are worshipping  
lifeless things.

11.6 | Τινὲς δὲ λέγουσιν, εἰ μὴ ἤθελεν αὐτὰ εἶναι, οὐκ ἂν ἦν, ἀλλ' ἀνηρεῖτο ἂν. φημὶ καὶ γὰρ, 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, εἴπατε 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 φεῖδεται 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 εἴ 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 αἰσχροὶ καὶ ἀναίσθητα πολλοὶ νήψαντες τὸ μὲν αὐτὰ σέβειν καὶ ἁμαρτάνειν ἐπαύσαντο, τῷ δὲ ὄντως Θεῷ πρὸς ταῖς εὐχαῖς καὶ Ἑλληνας

11.6 | Some say that if it did not want to be, it would not be, but would be destroyed. I say this will surely happen when they show their own choice toward it, and then there will be a change of the world as it is now. But even if so, if you want to make it so that nothing is worshiped, tell us what things you have not worshiped. Is it not true that some of you worship the sun, others the moon, others water, others the earth, others the mountains, others plants, others seeds, and some even worship humans, as in Egypt? So God should not allow anything, nor should he allow you, so that nothing worshiped or worshiping would exist. Truly this is what the terrible hidden snake within you wants, who does not spare you. But it will not be so. For the thing worshiped does no wrong; it suffers force because it wants to be worshiped. For if judgment is unfair by all people, it is not so by God. It is not right for the one suffering and the one deciding to receive the same punishment, unless the one suffering willingly accepts the honor of the most honorable alone.

11.7 | But he says that those who worship should be destroyed by the true God, so that no one else does this. But you are not wiser than God to give him advice as if you know better. He knows what he is doing. For he is patient with all who are ungodly, like a merciful and loving father, knowing that even from the ungodly some become godly. And many of those who worship shameful and lifeless things have come to their senses, stopped worshiping and sinning, and Greeks were saved by prayers

ἐσώθησαν.

to the true God.

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 αἷτιον 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 first, he should have made us not  
think at all about such things. Saying these  
things, you do not know what free will is,  
and how it is possible to be truly good. For  
the one who is good by his own choice is  
truly good, but the one who is good by the  
force of another is not truly good, because  
what is not by its own choice cannot be.  
Since then the true good is each person's  
freedom, and it also shows the true evil,  
God has arranged that in each person there  
can be a friend or enemy because of their  
choices. He does not say this, but  
everything we think makes us think  
ourselves. Stop; why do you insult more  
those who say this? For if everything we  
think comes from him, then you say he is  
the cause of prostitutes, lustful people,  
greedy people, and all kinds of insults. Stop  
slandering him, you who owe him praise  
and all honor. And do not say, 'God is not  
given honor.' For if he is not given any  
honor, then you should at least repay with  
a thankful voice the one who looks to  
justice and has done good to all of you.

11.9 | Ἀλλὰ φησιν, κρεῖττον ποιοῦμεν, ἅμα  
αὐτῷ καὶ πᾶσιν εὐχαριστοῦντες. ἀλλὰ  
ταῦτα λέγοντες οὐκ ἴστε τὴν καθ' ὑμῶν  
ἐπιβουλήν. ὥς γάρ, ὁπόταν ἕνα κάμνοντα  
πολλοὶ ἰατροὶ θεραπεύειν ἐπαγγέλλωνται  
μηδὲν δυνάμενοι, εἷς δὲ τις ὄντως ἰᾶσθαι  
δυνάμενος τὴν αὐτοῦ ἀντίδοτον μὴ  
προσφέρει, λογισάμενος ὅτι, ἂν αὐτὸς  
θεραπεύσῃ, ἄλλοι ἐπιγράφονται, οὕτω καὶ  
ὁ θεὸς μετὰ πολλῶν ἀξιούμενος τῶν μηδὲν

11.9 | But he says we do better by giving  
thanks both to him and to all. But saying  
these things, you do not know the trick  
against you. For just as when many doctors  
promise to heal a sick person but cannot do  
anything, if one who can truly heal does not  
offer his cure, thinking that if he heals,  
others will get the credit, so God, wanting  
honor with many who can do nothing, does  
not help. So what, he says, is God angry

δυναμένων, οὐκ εὐεργετεῖ. 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 ἀνάισθητα ἐπτοημένος, ἴσως ἂν καὶ τοῦτο ὑπομεμενήκει, δι' ὃν ἥψατε ὑπὲρ τῆς σωτηρίας τὰ εὐλογα νοεῖν. ὁ Θεὸς γὰρ ἀνενδεὴς ὧν 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.

11.10 | Ἀλλὰ φησιν, οὐχ ὁμοίως ἐπ' ἀνθρώπου καὶ Θεοῦ. σύμφημι κάγώ ὅτι οὐχ ὁμοίως. μείζων γὰρ ἡ κόλασις ὡς μείζον ἀσεβήσαντι, ἥττων δὲ τῷ εἰς τὸν ἥττονα ἀμαρτήσαντι. ὡς οὖν πάντων μείζων ὁ Θεός, οὕτως μείζονα ὑφέξει κόλασιν ὁ εἰς αὐτὸν ἀσεβήσας, ὡς 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 ὑφεστῶσης παραγανακτεῖ πᾶσα ἡ κτίσις. διὸ οὔτε τελείους ὑετοὺς παρέχει, οὔτε γῆ τοὺς καρπούς, διὸ οἱ πλείονες λυμαίνονται. ἀλλὰ

about if someone else gets credit when he heals? I say, even if he is not angry, he certainly does not say to be a partner in the trick. For when he helps, even an idol that does nothing is believed to be able. But I say to you, if he were not naturally wronged and upset by the unfeeling, maybe he would endure this too, for which you have touched on the reasonable thoughts about salvation. For God, being self-sufficient, needs nothing and is harmed by nothing. It is for us to be helped or harmed. Just as Caesar is neither harmed by being cursed nor helped by being thanked, but the one who thanks him is safe, and the one who curses him is destroyed, so those who honor God do not help him at all but save themselves, and those who curse him do not wrong him but destroy themselves.

11.10 | But he says it is not the same for a human and for God. I agree too that it is not the same. For the punishment is greater for the one who sins against someone greater, and less for the one who sins against someone less. Since God is greater than all, he will bring down a greater punishment on the one who sins against him than on the one who sins against someone less, not defending himself by his own hand, but with all creation angry at this and acting naturally against it. For he will not give light from the sun to the blasphemer, nor fruit from the earth, nor water from the spring, nor rest in Hades to the soul that is there as ruler. And now, with the world's order broken, all creation is angry. That is why he does not give perfect rains, nor the earth its fruits, and many are destroyed.

καὶ αὐτὸς ἄῃρ θυμῷ ὑπεκκαίόμενος πρὸς  
λοιμώδη 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.

Even the air itself, burning with anger,  
changes into a deadly sickness. But all the  
good things we enjoy come from his mercy,  
forcing creation toward our kindness. So all  
creation is angry at you who dishonor the  
creator of all.

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 ὑμετέραν κακῷ ἐνδομυχοῦντι καὶ  
πανούργῳ ὑποσπεύοντι ὑμῖν τὰς θεῷ  
ἐχθραίνουσας ὑπονοίας προφάσει τῆς πρὸς  
θεὸν φιλίας; διαλλάγητε ἑαυτοῖς· ὑπὲρ γὰρ  
τῆς ὑμῶν σωτηρίας γίνεται ἡ μετὰ εὐποιίας  
πρὸς αὐτὸν καταφυγή. ἐχθρὰ τίς ἐστιν θεῷ  
ἐν ὑμῖν ἄλογος ἐπιθυμία, ὑπονοίᾳ γὰρ  
φρονήσεως τὴν ἄγνοιαν κρατύνει.

11.11 | For if you escape punishment by the  
body's death, how will you be able to  
escape for your soul, which is immortal,  
through destruction? The soul is immortal  
even for the wicked, for it would be better  
for them not to have an immortal soul. For  
punished by unquenchable fire with  
endless torment, and not dying, it cannot  
reach an end to its suffering. But maybe  
one of you will say, 'You scare us, Peter.'  
Then teach us how to speak quietly about  
things as they are, for otherwise we cannot  
show them to you. If we stay silent, you are  
trapped by evil because of ignorance; if we  
speak, you suspect us, fearing we speak  
falsely. So how can we calm the evil inside  
you that secretly and craftily sows  
suspicions against God, using friendship  
with God as an excuse? Make peace with  
yourselves, for turning to him with  
kindness is done for your salvation. What is  
the hatred toward God in you but an  
unreasonable desire? For suspicion of  
understanding holds power over ignorance.

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 ἀγαθοὺς καὶ  
πονηροὺς, οὔτε τὸν ὑετὸν αὐτοῦ ἔφερεν  
ἐπὶ δικαίους καὶ ἀδίκους. ἕτεροι δὲ  
λέγουσιν· εὐσεβέστεροί ἐσμεν, καὶ αὐτὸν

11.12 | Others say, 'God does not care about  
us.' And this is false. For if he truly did not  
care, he would not let the sun rise on the  
good and the bad, nor send rain on the just  
and the unjust. Others say, 'We are more  
pious, honoring both him and the statues.' I  
do not think that if someone said this to a

καὶ τὰ ἀγάλματα σέβοντες, οὐκ οἶμαι, εἰ τοῦτο λέγων ἐρεῖ βασιλεῖ· τὴν ἴσιν σοι ἀπονέμω τιμὴν, οἶαν καὶ τοῖς νεκροῖς καὶ ἐρριμμένη κοπρία· 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 μετασχηματίσαντες προσκυνεῖτε. πῶς δὲ εὐσεβέστεροι εἶναι φατε, οἱ πάντων ἀσεβέστατοι, ταύτῃ αὐτῇ τῇ μιᾷ καὶ ἀσυγκρίτῳ ἁμαρτίᾳ ψυχῆς ὀλεθρον 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 βίους εὐχαριστῇ ἐπὶ ταῖς εὐεργεσίαις, εὐλόγως κληρονόμος γίνεται.

11.13 | Ἄλλοι δὲ λέγουσιν· ἀσεβεῖν μέλλομεν, ἐὰν τὰ παραδοθέντα ἡμῖν ἐκ πατέρων σεβάσματα λείψωμεν· ὅμοιον 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 προσκυνοῦμεν, 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 ἐπιλανθανόμενοι τοῦ εὐεργετήσαντος Θεοῦ. καὶ οὕτως εἰς ἀεί. καὶ εἰς τοὺς ναοὺς

king, he would say, 'I give you equal honor, like to the dead and to a pile of dung.' I do not think he would be pleased. But someone might say, 'Do you call our sacred things dung?' Yes, I say. For you made them useless by counting them as worship, perhaps turning their true nature into something else, into dung that is useful. But now they are not even useful for that, since you have changed and worship them. How can you say you are more pious, you who are the most impious of all, owing the destruction of your soul to this one and incomparable sin? For just as if a son, greatly helped by his father, gives the honor owed to his father to someone else who is not his father, he truly becomes disinherited; but if he lives according to his father's will and is thankful for his kindness, he rightly becomes an heir.

11.13 | Others say, 'We will be impious if we leave out the worship passed down to us from our fathers. For it is like keeping a trust.' So by this reasoning, even if a thief or a bad man is your father, should the son not wisely choose what is better, so he does not become impious? How foolish are those who say, 'We worship these things so we do not anger him.' As if God is angered when praised, but not angered when blasphemed in thanks! Why then, whenever there is a time for rain, do you look up to the sky and offer prayers and requests? And when you get what you want, you soon forget? For after cutting or gathering, you immediately give the first fruits to idols that are nothing, soon forgetting the God who helped you. And so it goes on forever. And when you go to the

γενόμενοι θυσίας ἐπιτελοῦντες εὐωχεῖσθε.  
διὰ τοῦτο οἱ μὲν ὑμῶν λέγουσιν  
παρηγορίας καὶ τοῦ εὐωχεῖσθαι χάριν  
καλῶς ταῦτα ἐπινενόηται.

temples to offer sacrifices, you feast.  
Because of this, some of you say these  
things were made for comfort and the joy  
of feasting, and that is a good idea.

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  
ἀπόνοια 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 foolish ones! You become judges  
of what is said. For if it was right here to  
give yourself to the body's pleasure with  
some kind of feast, better is the one by  
rivers and woods and groves, where there  
are banquets and parties and shady places,  
than where there is madness of demons,  
and cutting of hands, and cutting of private  
parts, and frenzy, and madness, and hair  
pulling, and knots, and being filled with  
spirits, and loud cries, and all those things  
done with acting to scare the foolish, so  
that you bring your owed prayers and  
thanks to the dead who are deadlier than  
the dead?

11.15 | Καὶ διὰ τί χαίροντες ταῦτα ποιεῖτε;  
ἐπεὶ οὐ θέλει ὑμῖν ὁ ἐμφωλεύων εἰπεῖν  
ὄφρις, ὃς 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  
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

11.15 | And why do you do these things  
happily? Since the snake living inside you  
will not say to you, who planted in you the  
fruitless desire, 'I will remind you.' And it is  
like this: from the worship of God comes  
the teaching to be sober, to be sensible, to  
control anger, not to take what belongs to  
others, to live justly, kindly, steadily, gently,  
to punish yourself more in needs than to be  
filled unjustly by taking what belongs to  
another. But with the so-called gods, the  
opposite happens. And some of you  
command madness as if it were justice,  
which even if you do all the commands, one  
ignorance toward God is enough for your  
punishment. But when you gather in the  
places given to you by yourselves, you  
happily get drunk and light altars, whose  
smoke, wandering, leads the blind and deaf

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.

spirits by power to their place of smell. And so some there are filled with possession, others with strange foods, others turn to lust, others to theft and murder. For the smell of blood there and the pouring of wine also satisfy the unclean spirits, who secretly love to have you do those things there, and through dreams and false visions surround you, and punish you with countless sufferings. For under the pretense of the so-called sacred sacrifices, you are filled with harsh demons, who wisely kill you secretly so you do not understand their plot against you. For by some influence or need or love or anger or grief or hanging or drowning in water or throwing yourself from a cliff or suicide or stroke or some other suffering, they change your life.

11.16 | Ἡμῶν δὲ οὐδεὶς τοιοῦτόν τι παθεῖν δύνатаι, 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 ὢν 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 Ἕλληνας· 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 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

11.16 | None of us can suffer such a thing, but they are punished by us whenever, entering somewhere, they slowly go out and call us. But someone might say: maybe some who fear gods fall into such sufferings. I say that is impossible. For this is the one who truly fears gods, I say, not just the one who is called so, but the one who truly, by the law given to him, carries out the actions. If someone is impious, he is not pious. Just as if a foreigner follows the law, he is a Jew, but if not, he is a Greek. For the Jew, believing in God, follows the law, through which faith even changes the other things that are like mountains and heavy sufferings. But the one who does not follow the law clearly shows that he deserts God by not believing, and so, not being a Jew, the sinner is overcome by the passions set to punish sinners. By the will of God, set as



ἀμαρτάνοντας καθεστῶτων παθῶν. βουλῇ Θεοῦ τῇ ἀπαρχῇ ὁρισθείσῃ 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.

the first rule, punishment rightly follows those who honor him for the sake of their sins, so that, as a debt demanded through suffering, he may present those who return clean in the judgment of all things. Just as for the wicked, the pleasure here becomes harm to eternal goods, so punishments are sent to the Jews who fall into sin for correction, so that enjoying the sin 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 are not able to say these things, for you do not believe that those things are there as we say, where everyone gets what they deserve. Because of this, not knowing what is good for you, you lie in wait for eternal things by chasing after temporary pleasures. So we try to show you proofs of what is good for you, so that, having been informed about the promises of godliness through good actions, you may be able to inherit with us the trouble-free age. So, for now, since you know us, do not be angry with us as if we lie about the good things we want for you. For the things believed by us to be true and good, we have not been jealous to bring these to you, but on the contrary, we have hurried to make you joint heirs of the good things we have thought about. For this is how one must speak to unbelievers. And that we truly speak the truth about what we say, you will not be able to know in any other way unless you first listen with a love of truth.

11.18 | Διὸ ἐπὶ τοῦ παρόντος, κὰν τὰ μυρία ὑμᾶς ὃ ἐν ὑμῖν ἐνδομυχῶν ὄφεις, κακοῦς

11.18 | So for now, even if the many evil thoughts and troubles that the snake living

ὑποβαλὼν λογισμοὺς καὶ ἀσχολίας,  
ἐνεδρεῦειν θέλη, ἀλλ’ οὖν γε ὑμεῖς ὀφείλετε  
ταύτη 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.

inside you puts into your mind want to lie  
in wait, you should instead, loving to argue  
with it, keep listening to us constantly. For  
when you gather together, you must know  
how to calm those who are very deceived.  
Otherwise, it is impossible. By calming, I  
mean to oppose the bad plans of those  
thoughts.

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 μαχαίρα 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 πατρός, ἢ καὶ  
πατὴρ τέκνου, ἢ τεκοῦσα θυγατρὸς, ἢ  
θυγάτηρ μητρὸς, καὶ ἅπαξ οἱ συγγενεῖς  
συγγενῶν καὶ φίλοι συνήθων.

11.19 | So the prophet of truth, knowing  
that the world was very much led astray  
and made up of evil, did not love the peace  
toward him, seeing it came from error.  
Because in the end, it brings ruin to all who  
agree in evil. Instead of error, he gave to  
those who were awake, like fire thrown  
against the anger of the one lying in wait,  
which was like a sword. Offering a reason,  
he destroys ignorance with knowledge, like  
cutting and separating the living from the  
dead. So when evil was defeated by lawful  
knowledge, the war stopped everything.  
For the son, for the sake of salvation,  
separated from the disobedient father, or  
even the father from the child, the mother  
from the daughter, the daughter from the  
mother, and once relatives and friends  
stopped being close.

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  
μὴ θέλοντος, συναπολέσθαι δὲ  
βουλομένου; πρὸς τούτοις οὐδὲ αὐτοὶ οἱ τὸ  
κρεῖττον νενοηκότες χωρισθῆναι ἤθελον,  
ἀλλὰ συνεῖναι καὶ ὠφελεῖν αὐτοὺς τῇ τῶν

11.20 | And let no one say: how is it fair for  
parents to be separated from children and  
children from parents? It is fair and very  
much so. For if, being together, they  
harmed each other and were destroyed  
together, how is it not fair for the one  
wanting to be saved to be separated from  
the one not wanting it, and for the one  
wanting to be lost to be separated? Besides,  
even those who understood better did not

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  
ἀμαρτήματος αἰτίαν εἶναι μεμαθηκότες.  
αὐτὸς γὰρ ὁ διδάσκαλος προσηλωθεὶς  
ἠΰχετο τῷ πατρὶ, τοῖς αὐτὸν ἀναιροῦσιν  
ἀφεθῆναι τὸ ἀμάρτημα εἰπών· πάτερ, ἄφες  
αὐτοῖς τὰς ἀμαρτίας 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, ὅποτε καὶ ὑπὲρ τῶν μὴ γονέων  
μηδὲ συγγενῶν, ἐχθρῶν δὲ γενομένων,  
ἐποιοῦν συνεχεῖς εὐχὰς καὶ ἀγαπᾶν  
πειρῶνται ὥς ἐκελεύσθησαν.

want to be separated, but to be together  
and help them by the guidance of the better  
ones. But since the disobedient did not  
want to listen to them, they fought against  
themselves, separating, chasing, hating.  
Those suffering these things, pitying  
themselves as caught by ignorance, prayed  
for wisdom’s teaching on behalf of those  
harming themselves, having learned that  
ignorance was the cause of sin. The teacher  
himself, fixed in place, prayed to the father  
for those killing him, saying: ‘Father,  
forgive them their sins, for they do not  
know what they do.’ Becoming imitators of  
the teacher, they too prayed for those  
harming themselves, as they were taught.  
So they did not separate hating their  
parents, but even for those who were no  
longer parents or relatives, having become  
enemies, they kept praying constantly and  
tried to love as they were commanded.

11.21 | Εἵπατε δέ μοι ὑμεῖς, πῶς τοὺς  
γονεῖς ἀγαπᾶτε; εἰ μὲν ὡς τὸ δίκαιον αἰεὶ  
σκοποῦντες, συνεύχομαι, εἰ δὲ ὡς ἔτυχεν,  
οὐκέτι, δύνασθε γὰρ καὶ μικρᾷ προφάσει  
τούτων γενέσθαι ἐχθροί. εἰ δὲ εἰδότες  
ἀγαπᾶτε, εἵπατε ἡμῖν, τί ἐστὶν γονεῖς.  
ἐρεῖτε· γένους ἀρχηγέται. διὰ τί οὖν τὸ τῶν  
ὅλων γένος οὐκ ἡγαπήσατε, εἵπερ 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  
γινῶναι τί Θεός, τὸ μέντοι τί οὐ Θεός, μὴ  
εἰδέναι οὐκ ἐδύνασθε, ἵνα λογίσσησθε ὅτι  
Θεός ἐστὶν οὐ ξύλον, οὐ λίθος, οὐ χαλκός,  
οὐκ ἄλλο τι ἐκ φθαρτῆς γεγονὸς ὕλης.

11.21 | But tell me, how do you love your  
parents? If you always think of it as right, I  
agree. But if you love them just as it  
happens, no longer. For you can even  
become enemies over a small excuse. But if  
you love them knowing, tell us, what are  
parents? You will say: leaders of the family.  
So why did you not love the whole family, if  
you claimed to do this with a right mind?  
But even now you say: we have not seen  
him. So why do you flatter the senseless  
without searching? What then? Even if it  
was hard for you to know what God is, you  
could not fail to know what is not God, so  
that you might think that God is not wood,  
not stone, not bronze, nor anything else  
made from perishable matter.

11.22 | Ἦ γὰρ οὐχ ὑπὸ σιδήρου  
έτορνεύθησαν, καὶ ὁ τορνεύσας σίδηρος  
ὑπὸ πυρὸς έμαλάχθη, 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 έκστάσεως ἔχει; οὕτως γὰρ ὁ  
προφήτης εἶρηκεν Μωσῆς· ἐν ἀρχῇ  
έποίησεν 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  
χεῖρ αὐτοῦ τὰ πάντα δημιουργεῖ, φῶς ἀπὸ  
σκότους 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 | Were they not shaped by iron, and  
the iron that shaped them was softened by  
fire, and the fire itself is put out by water?  
But water does not have motion by wind,  
and the wind has its beginning of  
movement from God, who made all things?  
For so the prophet Moses said: 'In the  
beginning God made the heaven and the  
earth, and the earth was invisible and  
unformed; and darkness was upon the  
abyss; and the spirit of God moved upon  
the water.' Which means that God's spirit,  
like his hand, creates all things, separating  
light from darkness, and after the invisible  
heaven, he spread out the visible one, so  
that the upper parts might be inhabited by  
the angels of light, and the lower parts  
governed by man along with all things  
made through him.

11.23 | Διὰ γὰρ σὲ τὸν ἄνθρωπον ὁ Θεὸς  
έκέλευσεν τὸ ἐπὶ προσώπου τῆς γῆς  
ὑποχωρῆσαι ὕδωρ, ἵνα καρποὺς ἡ γῆ σοι  
προσενέγκαι δυνηθῇ, καὶ τρηδόνας  
έποίησεν, ἵνα σοι παρασχῇ πηγὰς καὶ  
ποταμῶν ῥεῖθρα φανῇ καὶ ζῶα ἐκβρασθῇ,  
συνελὼν ἐρῶ, ἵνα πάντα σοι παραστῇναι  
δυνηθῇ. ἡ γὰρ οὐ διὰ σὲ ἄνεμοι πρὸς  
καρπῶν ἐπιγονὴν καὶ ὕετοὶ φέρονται καὶ  
τροπαὶ γίνονται; αὐτίκα γοῦν ἥλιος καὶ  
σελήνη ἅμα τοῖς ἄλλοις ἀστροῖς διὰ σὲ τὰς  
ἀνατολὰς καὶ δύσεις έκτελοῦσιν, καὶ  
ποταμοὶ καὶ λίμναι ἅμα ταῖς θαλάσσαις  
ὑπηρετοῦσιν. ὅθεν σοι τῷ ἀναισθήτῳ  
ὥσπερ ἡ μείζων ἐδόθη τιμή, οὕτως  
ἀχαριστήσαντι ἡ μείζων διὰ πυρὸς κόλασις  
προητοίμασται, ὅτι γινῶναι οὐκ ἠθέλησας  
ὄν πρὸ πάντων ἔδει γινῶναι.

11.23 | For because of you, God ordered the  
water on the face of the earth to move back,  
so the earth could bring you fruits. And he  
made holes, so springs and river streams  
could appear for you, and animals be born.  
I say this all together, so everything could  
stand ready for you. Is it not because of you  
that winds come to bring fruit and rains fall  
and seasons happen? Surely the sun and  
moon, along with the other stars, carry out  
their risings and settings because of you.  
Rivers and lakes, along with the seas, serve  
you. Therefore, to you, the unfeeling one,  
the greater honor was given. But to the  
ungrateful one, the greater punishment  
through fire was prepared, because you did  
not want to know the one you should have  
known above all.

11.24 | Κἄν νῦν δὲ ἐκ τῶν ἡττόνων

11.24 | And now, from the weaker things,

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.

know the cause of all, thinking that water  
makes everything, and water receives its  
birth from the movement of the spirit, and  
the spirit has its beginning from the God of  
all. And so you should think, so that by  
reason you can come to God, to know your  
own kind, and being born again from the  
first-born by water, you become an heir of  
the parents who gave birth to you for  
immortality.

11.25 | Διὸ ἐτοίμως πρόσελθε ὡς υἱὸς  
πατρί, ἵνα τῶν ἁμαρτημάτων σου ὁ Θεὸς  
τὴν ἄγνοιαν 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 γένη, ἀβάπτιστος δὲ ᾖς,  
ἐλπίδης τυχεῖν δυνησῇ ποτέ. ταύτη γὰρ  
μᾶλλον πλείονα ὑφέξεις κόλασιν, ὅτι καλὰ  
ἔργα οὐκ ἐποίησας καλῶς. καλὴ γὰρ  
εὐποιΐα, ὁπόταν ὡς Θεὸς ἐκέλευσεν  
γίνηται. σὺ δὲ εἰ οὐ θέλεις, ὡς ἐκείνῳ  
ἔδοξεν, βαπτισθῆναι, τῷ σῶ θελήματι  
ὑπηρετῶν ἐχθραίνεις τῇ ἐκείνου βουλῇ.

11.25 | Therefore, come ready as a son to  
your father, so that God may make  
ignorance the cause of your sins. But if even  
after being called you do not want or delay,  
you will be destroyed by the just judgment  
of God, not willing to will. And do not think  
that if you become more pious than all the  
pious who ever lived, but remain  
unbaptized, you will ever gain hope. For by  
this you will receive even more  
punishment, because you did not do good  
works well. For good deeds are good only  
when done as God ordered. But if you do  
not want to be baptized as he decided, you  
serve your own will and make yourself an  
enemy of his plan.

11.26 | Ἄλλ' ἴσως ἐρεῖ τις· τί συμβάλλεται  
πρὸς εὐσέβειαν τὸ βαπτισθῆναι ὕδατι;  
πρῶτον μὲν, ὅτι τὸ δόξαν Θεῷ πράττεις.  
δεύτερον δέ, ἐξ ὕδατος ἀναγεννηθεῖς Θεῷ,  
αἰτίᾳ 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  
ἀναγεννηθῇτε ὕδατι ζῶντι, εἰς ὄνομα  
πατρὸς, υἱοῦ, ἀγίου πνεύματος, οὐ μὴ

11.26 | But maybe someone will say: what  
does being baptized with water have to do  
with piety? First, you do what is pleasing to  
God. Second, being born again from water  
to God, out of fear, you change the first  
birth you had from desire, and so you can  
gain salvation; otherwise, it is impossible.  
For the prophet swore to us saying: truly I  
tell you, if you are not born again from  
living water, in the name of the father, son,  
and holy spirit, you will never enter the

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 ῥύεται τῆς ἐσομένης κολάσεως, ὥσπερ δῶρα προσφέρον τῷ Θεῷ ὡς ἂν ἀπὸ τοῦ βαπτίσματος αὐτῶν τῶν βαπτισθέντων τὰς εὐποιΐας. 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 ἢ 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 ἢ ἐπὶ τὸ βάπτισμα εὐποιΐα. διὸ εἴτε δίκαιος εἴ, εἴτε ἄδικος, σπεῦσον γεννηθῆναι Θεῷ, ὅτι ἡ ἀναβολὴ κίνδυνον φέρει διὰ τὸ ἄδηλον εἶναι τοῦ θανάτου τὴν προθεσμίαν, τῷ ἐξ ὕδατος γεννῶντί σε πατρί διὰ τῆς εὐποιΐας τὴν ὁμοιότητα δείξας. 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 φονεῦειν, μοιχεύειν, μισεῖν, πλεονεκτεῖν, καὶ τὰ τούτοις ὅμοια· τούτων δὲ εἶδη πολλά.

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 ἀφάρδρῳ οὔσῃ τῇ ἰδίᾳ γαμετῇ μὴ κοινωνεῖν, ὅτι τοῦτο ὁ Θεοῦ κελεύει νόμος. τί δέ, εἰ μὴ καὶ τῇ τοῦ

kingdom of heaven. Therefore, come near. For there is something there, a merciful first fruit, added to the water, which saves those being baptized by the thrice-blessed name and protects them from coming punishment, like gifts offered to God as if from their baptism come good works. Therefore, flee to the water, for only this can put out the force of fire. For this reason, the one who still does not want to come near still carries the spirit of madness, because of which he does not want to come to living water for his own salvation.

11.27 | So come, whether you are just or unjust. For if you are just, the only thing missing for your salvation is to be baptized, for the forgiveness of what you did in ignorance. But for the unjust, the good work of baptism is left out in proportion to their impiety. Therefore, whether you are just or unjust, hurry to be born to God, because delay brings danger since the time of death is unknown, to the one who is born from water to the father, showing likeness through good works. As one who loves truth, honor the true God as your father. It is an honor to him to live as he, being just, wants. The will of the just is not to do wrong. Wrongdoing is to kill, commit adultery, hate, cheat, and things like these; and there are many kinds of these.

11.28 | But besides these, something else must be added, which has no connection to people but belongs to the private worship of God. I mean purity, not sharing in uncleanness with your own spouse, because this is what God's law commands.

Θεοῦ θρησκεία 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 ἐρανιῶ καθάρατε λογισμῷ, λουτρῷ δὲ πλύνετε τὸ σῶμα. κατὰ γὰρ τὰ ἀληθῆ τὸ καθαρεύειν, οὐχ ὡς ὅτι προηγεῖται τῆς κατὰ τὴν καρδίαν καθάρσεως ἢ τοῦ σώματος ἀγνεία, ἀλλ' ὡς ὅτι ἔπεται τῷ ἀγαθῷ τὸ καθάριον. καὶ γὰρ ὁ διδάσκαλος ἡμῶν ἐνίοις 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.

What if purity did not belong even to the worship of God? You would roll around happily like dung beetles. Therefore, as humans who have something more than irrational animals—the ability to reason—cleanse your heart from evil with thought, and wash your body with a bath. For true purity is not that the body's cleanliness comes before the heart's cleansing, but that purity follows goodness. And our teacher even rebuked some of the Pharisees and scribes among you, who are separated and know the laws more than others as their scribes, yet he called them hypocrites because they only kept clean what was visible to people, while they ignored the purity of the heart, which is seen by God alone.

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 ὑποκριτὰς ἔλεγεν· οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι καθαρίζετε τοῦ ποτηρίου καὶ τῆς παροψίδος τὸ ἔξωθεν, ἔσωθεν δὲ γέμει ῥύπους. Φαρισαίου τυφλὲ, καθιάρισον πρῶτον τοῦ ποτηρίου καὶ τῆς παροψίδος τὸ ἔσωθεν, ἵνα γένηται καὶ τὰ ἔξω αὐτῶν καθαρὰ. καὶ ἀληθῶς. φωτισθέντος γὰρ τοῦ νοῦ τῇ γνώσει ὁ μαθὼν δύναται ἀγαθὸς εἶναι, ὃ παρέπεται τὸ καθαρὸν γενέσθαι. ἐκ τῆς ἔσω γὰρ διανοίας ἢ τοῦ ἔξω σώματος ἀγαθὴ γίνεται πρόνοια. ὡς ἀπὸ γε τῆς κατὰ τὸ σῶμα ἀναισθησίας τῆς διανοίας πρόνοια γενέσθαι οὐ δύναται, οὕτως ὁ καθαρὸς καὶ τὸ ἔξω καὶ τὸ ἔσω καθάραι δύναται, ὁ δὲ τὰ ἔξω καθαίρων, πρὸς ἀνθρώπων τὸν ἔπαινον ἀφορῶν τοῦτο ποιεῖ, καὶ ἐπαίνω

11.29 | So he used this clear voice, speaking the truth to their hypocrites, not to everyone. For he said some even listened because they trusted Moses' teaching. But to the hypocrites he said: "Woe to you, scribes and Pharisees, hypocrites, because you clean the outside of the cup and the plate, but inside they are full of dirt. Blind Pharisee, first clean the inside of the cup and the plate, so that the outside may also become clean." And truly, when the mind is enlightened by knowledge, the learner can be good, to whom it belongs to become pure. For from the inner thoughts comes good care for the outside body. Just as care cannot come from the body's numbness, so the pure person can make both outside and inside clean, but the one who cleans only the outside does this to gain praise from people, and he has no praise from God who sees everything.

τῶν ιστορούντων παρὰ τῷ Θεῷ οὐδὲν ἔχει.

11.30 | Τίνι δὲ οὐ φαίνεται, ὅτι κρεῖττον ἐστὶν γυναικὶ ἐν γυναικείοις οὕσῃ μὴ συνελθεῖν, ἀλλὰ καθαρθεῖση καὶ βαπτισθεῖση; ἀλλὰ καὶ μετὰ κοινωνίαν βαπτίζεσθαι δεῖ. εἰ δὲ τοῦτο ποιεῖν ὀκνεῖτε, ἀναπολήσατε, πῶς τὰ τῆς ἀγνείας μέρη μετεδιώκετε, ὅτε ἀναισθήτοις 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 πεπονηκότα, καὶ διανοηθήσεσθε τίς ἐστὶν ὁ ἐνταῦθα ὄκνον πρὸς ἀγνείαν ὑμῖν ἐμβάλλων.

11.31 | Ἀλλ' 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. τοῦτ' ἔγωγε γὰρ τῷ λόγῳ, ἐὰν μὴ φονεύῃ τις εἰδῶλα σέβων, φονεύειν ὀφείλομεν, ὅτι ὁ ἐν πλάνῃ ὢν οὐ φονεύει.

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 δανείζῃ τοῖς ἔχουσιν, ἡμεῖς καὶ τοῖς μὴ ἔχουσιν.

11.30 | Why does it not seem better for a woman who is a woman not to come together, but to be made pure and baptized? But even after coming together, she must be baptized. If you hesitate to do this, remember how you chase after parts of purity when you worship senseless idols. Be ashamed that here, where you should have received not more but all of purity, you become more lazy. So understand the one who made you there, and think about who is the one putting hesitation toward purity in you.

11.31 | But someone among you will say: "So should we do what we do among idols?" I tell you, not everything, but what you do well, and even more here. For whatever is done well in error depends on the truth, just as if something were done badly in the truth, it comes from error. So take back your own things from everywhere, not what belongs to others, and don't say, "If those who are mistaken do something good, we don't have to do it." By this reasoning, if someone worships idols without killing, we must kill, because the one who is mistaken does not kill.

11.32 | Not at all, but even more: if those who are mistaken do not kill, we should not be angry; if those who are mistaken do not commit adultery, we should not even think about it; if those who are mistaken love those they love, we should love even those who hate us; if those who are mistaken



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 ἐναισχυνηθῇναι ἔχομεν, αὐτοὶ δὲ διὰ πλάνην τὰ καθ' αὐτῶν ποιήσαντες ἀπολέσθαι. τὸ δὲ αἰσχυνηθῇναι κατὰ τοῦτο εἶρηκα, ὅτι μὴ πλεῖον ἐποιήσαμεν αὐτῶν, ὧν καὶ πλεῖον ἐγνώκαμεν. εἰ δὲ αἰσχυνηθῇναι ἔστιν, τὴν εὐποιᾶν αὐτοῖς ἴσην δείξαντες καὶ οὐ πλεον, πῶς γε μᾶλλον, ἐὰν αὐτῶν τῆς εὐποιᾶς τὸ ἥττον δείξωμεν;

lend to those who have, we should lend even to those who do not have. Simply put, we who hope to inherit the endless age must do better than those who only know the present, and do better than the good things done by them, knowing that if their works are judged equal to ours on the day of judgment because of their kindness, we will be ashamed, but they, through error, will be lost doing what is their own. I said we should be ashamed because we have not done more than them, even though we know more. If it is shameful to show them equal kindness and not more, how much more so if we show less kindness than they do?

11.33 | Ὅτι δὲ ὄντως ἐν ἡμέρᾳ κρίσεως ταῖς τῶν πεπλανημένων εὐποιῆαις αἱ τῶν ἀλήθειαν ἐγνωκότων ἰσάζονται πράξεις, αὐτὸς ἡμᾶς ὁ ἀψευδὴς ἐδίδαξεν, εἰπὼν πρὸς μὲν τοὺς ἀμελοῦντας ἐλθεῖν καὶ ἐπακοῦειν αὐτοῦ βασίλισσα νότου ἐγερθήσεται μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτήν, ὅτι ἦλθεν ἀπὸ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος· καὶ ἰδοὺ πλεῖον Σολομῶνος ὦδε, καὶ οὐ πιστεύετε. πρὸς δὲ τοὺς ἐν τῷ λαῷ 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 πλεον ὦδε, καὶ οὐδεὶς πιστεύει. καὶ οὕτως πρὸς πᾶσαν ἀσέβειαν αὐτῶν ἀντιπαραθεῖς τοὺς ἀπὸ τῶν ἐθνῶν πεπονηκότας, εἰς κατάκρισιν τῶν ἐν θεοσεβείᾳ μηδὲ τὸ ἴσον καλὸν τοῖς πεπλανημένοις πεπονηκότων, τοὺς ἔχοντας λογισμὸν ἐνουθέτει, μὴ μόνον ὅσα τοῖς ἔθνεσιν τὰ καλὰ ἴσως ποιεῖν, ἀλλὰ τὸ πλεον. ὁ δὲ λόγος μοι ἐρρύη, πρόφασιν λαβὼν ἐκ τοῦ δεῖν φυλάσσειν τὴν ἄφεδρον,

11.33 | That indeed on the day of judgment the good deeds of those who are mistaken will be equal to the deeds of those who know the truth, our truthful teacher himself taught us, saying to those who neglect: the queen of the south will rise with this generation and judge it, because she came from the ends of the earth to hear the wisdom of Solomon; and look, here is greater than Solomon, and you do not believe. And to those in the people who do not want to repent at his preaching he said: the men of Nineveh will rise with this generation and judge it, because they heard and repented at the preaching of Jonah; and look, here is greater, and no one believes. And so, opposing all their godlessness with those made by the nations, for the judgment of those who fear God, not even the equal good done to the mistaken by those who have understanding, he warns them not only to do as well as the nations do good, but more. This teaching helps me, taking as a reason the need to keep chastity, and to be baptized apart from

καὶ ἀπὸ κοινωνίας βαπτίζεσθαι, μὴ ἀρνεῖσθαι τὴν τοιαύτην ἀγνείαν, κἄν οἱ πεπλανημένοι αὐτὴν πράττωσιν, ὅτε εἰς κατὰκρισιν τῶν ἐν θεοσεβείᾳ εἰσὶν οἱ ἐν πλάνῃ ποιοῦντες καλῶς μετὰ τοῦ μὴ σώζεσθαι· ὅτι ἡ τιμὴ τῆς ἀγνεύσεως αὐτῶν ἐστὶν διὰ τὴν πλάνην, καὶ οὐ διὰ θρησκείαν τοῦ ὄντως πατρὸς καὶ Θεοῦ τῶν ὅλων.

fellowship, not to reject such purity, even if the mistaken do it, since those who do good in error are judged with those who do not get saved; for the honor of their purity is because of error, and not because of worship of the true 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, having shared with his dearest friends, he rested. So doing and talking, he always offered proofs according to what is certain to the law of God, testing those who are thought to be with the supposed generation, and showing that the world is not by chance, but is governed by care.

11.35 | Τριῶν οὖν μηνῶν πληρωθέντων νηστεῦσαι μοι κελεύσας ἡμερῶν, ἀγαγὼν με εἰς τὰς ἐν τῇ θαλάσῃ πλησίον οὐσας πηγὰς, ὡς εἰς ἀένναον ἐβάπτισεν ὕδωρ. οὕτως οὖν εὐωχηθέντων τῶν ἀδελφῶν 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 μέμνησθε 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 προσεληλυθότα πρὸς ὑμᾶς, ἵνα μὴ ἡ κακία

11.35 | When three months were completed, having ordered me to fast for some days, he led me to the springs near the sea, and baptized me with water as if into eternal life. So, after our brothers feasted on my God-given rebirth, after a few days returning to the elders over the whole church, he commanded saying: our Lord and prophet who sent us told us that the evil one, after talking with him for forty days and not being able to do anything against him, promised to send false apostles from his own followers to deceive. Therefore, first remember any apostle, teacher, or prophet who does not first compare their preaching to that of James, the brother of my Lord, trusted in Jerusalem to lead the church of the Hebrews, and who came to you with witnesses, so that the evil one, who spoke to the Lord for forty days and could do

ἡ 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. οὐ χάριν  
ὁ ἀποστείλας ἡμᾶς ἔφη· πολλοὶ ἐλεύσονται  
πρὸς με ἐν ἐνδύματι προβάτων, ἔσωθεν δὲ  
λύκοι ἄρπαγες ἀπὸ τῶν καρπῶν αὐτῶν  
ἐπιγινώσκετε αὐτούς.

nothing, will not later send a messenger  
like lightning falling from heaven to earth  
against you. So, just as he put Simon before  
us under the pretense of truth, preaching in  
the name of your Lord but spreading error,  
he deceives. For this reason, the one who  
sent us said: many will come to me in  
sheep's clothing, but inside they are wolves  
who seize from their fruits; recognize them.

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, ἥδη 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  
προσομιλήσας, καὶ τῷ ἐπισκόπῳ Μαροόνη  
πεῖθεσθαι συμβουλεύσας, ἥδη τριῶν  
μηνῶν πληρωθέντων τοῖς ἐν Τριπόλει τῆς  
Φοινίκης ἀποταξάμενος τὴν ἐπ' Ἀντιόχειαν  
τῆς Συρίας ἐπορεύετο ὁδόν.

11.36 | And after saying these things, he  
sent the forerunners to Antioch of Syria,  
telling them to stay there the next day. So  
Peter, among those who went, healed many  
crowds who believed, driving out diseases,  
sufferings, and demons, and baptized at the  
springs near the sea. After giving thanks, he  
made Maroon, who had welcomed him and  
was now fully mature, a bishop, appointed  
twelve elders, showed deacons, and set up  
care for widows. He spoke about order for  
the good and benefit of the church, and  
advised to obey the bishop Maroon. After  
three months were completed, having said  
goodbye to those in Tripoli of Phoenicia, he  
set out on the road to Antioch of Syria.

## Chapter 12

12.1 | Ἐκβάντες οὖν τὴν Τρίπολιν τῆς  
Φοινίκης, ὡς ἐπ' Ἀντιόχειαν τῆς Συρίας  
ἐλθεῖν, αὐτῆς ἡμέρας ἐν Ὀρθωσίᾳ  
ἐμείναμεν ἐλθόντες. καὶ διὰ τὸ πλησίον  
εἶναι ἥς ἐξήλθομεν πόλεως, πάντων σχεδὸν  
προακηκούτων τοῦ κηρύγματος, μιᾶς

12.1 | So, after leaving Tripoli of Phoenicia,  
as we were going to Antioch of Syria, we  
stayed that day in Orthosia. And because it  
was near the city we had come from, and  
almost everyone had heard the preaching,  
we stayed there one day and then went on

ἡμέρας ἐκεῖ μείναντες ἀπήραμεν εἰς  
Ἀντάραδον. πολλῶν δὲ τῶν  
συνοδοιπορούντων ἡμῖν ὄντων, ὁ Πέτρος  
Νικήτη καὶ Ἀκύλα προσωμίλει λέγων·  
ἐπειδὴ πολὺς ὄχλος τῶν  
συνοδοιπορούντων οὐ μικρὸν φθόνον ἡμῖν  
εἰσιούσιν κατὰ πόλιν ἐπισπᾶται,  
ἀναγκαίως ἐσκεψάμην φροντίσαι, πῶς  
μήτε οὗτοι λυπηθῶσιν κωλυθέντες  
συνεῖναι ἡμῖν, μήτε ἡμεῖς περίβλεπτοι  
γινόμενοι φθόνῳ τῷ τῆς κακίας  
ὑποπέσωμεν. τοῦτου ἕνεκεν βούλομαι σε  
τὸν Νικήτην καὶ Ἀκύλαν προοδεύειν μου  
κατὰ συστήματα δύο σποράδην,  
μανθάνοντες τὰς τῶν ἐθνῶν εἰσέρχεσθαι  
πόλεις.

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  
πείσαντες ὑμᾶς τοὺς πεισθέντας, ἢ, εἴπερ,  
ὑμεῖς ἡμᾶς τοὺς πεπεικότας. ἀλλήλους οὖν  
στεργοντες, τῷ μὴ ἀλόγως ποιεῖν ἃ  
θέλωμεν τῆς ἀσφαλείας ὅσον τὸ ἐφ' ἡμῖν  
φροντίζωμεν. πρὸς τοῦτοις δὲ οὐδεμιᾶς  
ἡμέρας διαλεγόμενου 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.

to Antaradus. Since many were traveling  
with us, Peter spoke to Niketas and Aquila,  
saying: "Because a large crowd of those  
traveling with us brings us no small  
jealousy in the city, I thought it necessary  
to take care so that neither they are upset  
by being stopped from joining us, nor we  
become targets of envy from evil. For this  
reason, I want you, Niketas and Aquila, to  
go ahead of me in two separate groups,  
learning the cities of the nations as you  
enter them."

12.2 | I know that you feel discouraged,  
hearing this, because I will leave you for  
not even two full days. So I want you to  
know that we who convinced you love you  
many times more than you, if indeed you  
love us who convinced you. So, loving one  
another, let us take care not to act  
carelessly about safety as much as depends  
on us. Also, you will not be left without me  
for even one day while I am talking with  
others. For I have chosen to stay and talk  
for days in the more important cities of the  
provinces, as you know. And now, go ahead  
to Laodicea, which is nearer to us, and after  
two or three days, as I decide, I will meet  
you. At the gates, welcome me only you,  
because of the rumor, so that we can enter  
quietly together with you. And from there,  
after staying for a few days, others will go  
ahead of you to the next places in turn,  
preparing the guest rooms.

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 συμβουλεύειν ἄξιός ὢν ὑπὸ τῆς τοῦ Θεοῦ προνοίας ἐξελέγης. πρὸς τούτοις δὲ ἐπὶ τὸ πολὺ ἡμερῶν δύο ἀνάγκη τοῦ προάγειν ἀπολιμπανόμεθά σου· καὶ αὗται μὲν πολλὰι πρὸς τὸ μή σε τὸν κύριον ἡμῶν ὁρᾶν Πέτρον, πλὴν λογιζόμεθα, ὅτι πλεῖον λυπηθήσονται οἱ πολὺ μακρὰν προπεμπόμενοι, ὡς 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 ὡς 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.

12.4 | Πορευθέντων οὖν αὐτῶν ἐγὼ Κλήμης μεγάλως ἔχαιρον, ὅτι σὺν αὐτῷ με 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 χρεῖα τις ἔσται πεμφθῆναί σέ 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 μνήμαις, κἄν τοῖς σώμασιν ἀπολιμπάνονται; ὡς ἔνιοι συνόντες τοῖς σώμασιν ἀμνημοσύνης αἰτίᾳ ταῖς ψυχαῖς ἀποδημοῦσιν τοῖς φίλοις.

12.3 | When Peter said these things, they were forced to agree, saying: "Lord, it does not really upset us to do this, because it is commanded by you. First, because you were chosen by God's care to be worthy to think and advise well. Also, because we must leave you and go ahead for about two days. And many of us are sad not to see you, Peter, our lord, but we think that those who go far ahead will be sadder, since they are ordered to wait for you in each city, feeling weak because they are kept from seeing your much-desired face. And we are no less discouraged than they are, but as you order, we do not argue because it is for the good. Having said these things, they went ahead, having the order to talk with the traveling crowd in the first inn, so that, going ahead in separate groups, they enter the cities."

12.4 | So, after they had gone, I, Clemens, was very glad because he ordered me to be with him. And I answered, saying: I thank God that you did not send me away like the others, since I would have cried out in pain. But he said: What then? Even if there is a need for you to be sent somewhere for teaching, will you die because you will be away from me for a little while, and rightly so? Isn't it better to accept what is commanded for you because of necessity, and endure it willingly? Or don't you know that friends are together in memory, even if they leave each other in body? For some, being together in body causes forgetfulness, and their souls go away from their friends.

12.5 | Κάγὼ ἀπεκρινάμην· μὴ τοίνυν νομίσης, κύριε, ὅτι τὰ λύπης πάσχειν ἤμελλον ἀνοήτως, ἀλλὰ καὶ πάνυ ὀρθῶ τινι λογισμῷ. ἐπεὶ γάρ σε, κύριέ μου, ἀντὶ πάντων ἔχω, πατρός τε καὶ μητρὸς καὶ ἀδελφῶν καὶ συγγενῶν, αἵτιόν 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, ὥς ἂν μὴ κατὰ τινα χόλον Θεοῦ ἀποστῇναί σου ἀδύνατον εἶναι, ἡττων ἐπιθυμίας ἔσομαι. ἀλλ' ἐπειδὴ πολλῷ 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, γυναιῖκα ὁμόφρονα, ἢ ἐτέρους τινὰς τῇ θεοσεβείᾳ προσκειμένους. ὅθεν ἐγὼ κατὰ πάντα ἐπιτηδεῖός εἰμί σοι συνοδοιπόρος, ᾧ εἰ καὶ τὰ μέγιστα χαρίζη, τὰς δούλων μοι ὑπηρεσίας συγχωρεῖς ποιεῖν.

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 πολυτελῆ ὄψα προετοιμάσει, ἃ τινα ποικίλα ὄντα πολλῶν καὶ τεχνιτῶν δεῖται μαγεύων, καὶ πάντα ἐκεῖνα ὅσα ἐκτεθλημένων ἀνθρώπων ὡς θηρίῳ

12.5 | And I answered: So do not think, lord, that I was going to suffer pain foolishly, but with a very right kind of thought. For since I have you, my lord, instead of all, father and mother and brothers and relatives, having become responsible to me because of God who saves the truth, having you instead of all, I have the greatest comfort. Besides, fearing my own natural desire for youth, I was anxious that if I were left by you, being a younger man, I now have such doubts, as if it would be impossible not to be separated from you because of some anger of God, and I would be weaker in desire. But since it is much better and safer to be with you, this one whom my mind has rightly chosen to respect, therefore I always wish to be with you. And I remember you saying in Caesarea: If anyone wants to accompany me, let him accompany me piously. And he said piously, to not grieve anyone according to God, such as leaving parents, a like-minded wife, or others devoted to godliness. Therefore, I am in every way a suitable companion for you, to whom even if you grant the greatest things, you allow me to perform the services of a servant.

12.6 | And Peter, hearing this, laughed and said: So what do you think, Clemens, that by this very need you are made a servant to me? For who will guard my fine and many linen cloths with the rings and sandals that follow me? And who will prepare the sweet and rich foods, which, being varied, need many skilled cooks, and all those things that soft men prepare for a great beast with desire from every kind of greed? But such a

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 ὁρῶν 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 σύνναιμος 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 ἂν συγκεχωρήκεις, ἀνδρὶ ἐργάτῃ, σοὶ τὰ δούλων ἀποπληροῦν μέρη.

12.7 | Ἐγὼ δὲ ἀκούσας σύντρομος ἐγενόμην καὶ ἐπίδακρυς, οἷον λόγον εἶπεν ἀνὴρ, 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 εἶπης λόγον; καὶ ὁ Πέτρος ἀπεκρίνατο· εἰ μὲν κακῶς εἶρηκα τὸ δουλεῦσαί σοι, σὺ πρῶτος ἤμαρτες, τοῦτο ἐμοὶ ποιῆσαι ἀξιώσας. κἀγὼ ἔφην· οὐχ ὁμοίον ἐστίν· ἐμοὶ μὲν γὰρ τοῦτο ποιεῖν πρέπει πάνυ, σοὶ δὲ τῷ τοῦ Θεοῦ κήρυκι τὰς ἡμετέρας σώζοντι ψυχὰς χαλεπὸν τοῦτο ποιεῖν ἐμοί. καὶ ὁ Πέτρος ἀπεκρίνατο· συνεθέμην ἅν σοι, ἐπεὶ ὁ κύριος ἡμῶν ὁ ἐπὶ σωτηρίᾳ παντὸς τοῦ

thought has come into you, perhaps not knowing my way of life, that I live only on bread and olives, and rarely on vegetables, and that I have this one cloak and coat which I wear, and I have no need of another or anything else. For in these things I have more than enough. For my mind sees all those eternal goods and does not care for any of the things here. But I accept your good will and admire and praise how a man, coming from rich habits, easily has made his life simple for what is necessary. For we, from children, both I and Andrew, my blood brother and brother in God, were not only raised as orphans, but also, being used to poverty and hardship, we are now easily carrying the bags of the roads. So if you obey me, you would agree with me, a working man, and you would fill the parts of servants for me.

12.7 | But I, hearing this, became frightened and tearful, such a speech a man said, of whom all the people of this generation are weaker in the word of knowledge and piety. And he, seeing me tearful, asked the cause. And I said: What wrong did I do, that you say such a word to me? And Peter answered: If I spoke badly about serving you, you first sinned, deserving to do this to me. And I said: It is not alike; for it is very fitting for me to do this, but for you, the preacher of God who saves our souls, it is hard for me to do this. And Peter answered: I would agree with you, since our lord, who came for the salvation of the whole world, being alone noble above all, endured slavery, so that he might persuade us not to

κόσμου ἐληλυθώς, μόνος ὑπὲρ πάντας  
εὐγενῆς ὢν, δουλείαν ὑπέμεινεν, ἵνα ἡμᾶς  
πίσει μὴ αἰδεῖσθαι τοῖς ἀδελφοῖς ἡμῶν τὰς  
δούλων ποιεῖν ὑπηρεσίας, κἄν πάνυ  
εὐγενεῖς τυγχάνωμεν. κἀγὼ ἔφην· εἰ μὲν  
νομίζω σε νικῆσαι λόγῳ, ἀνόητός εἰμι, πλὴν  
χάριν ἔχω τῇ τοῦ Θεοῦ προνοίᾳ, ὅτι σε εἰς  
γονέων τόπον ἔχειν κατηξιώθην.

be ashamed to do the services of servants  
to our brothers, even if we happen to be  
very noble. And I said: If I think I have won  
you by argument, I am foolish, but I give  
thanks to the providence of God that I was  
made 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 πάνυ ὅμοιοι  
ἀλλήλοις ἐτύγχανον, ὡς αὐτὸς ὁ πατήρ  
ἔλεγεν μοι. ἐγὼ γὰρ οὔτε αὐτοὺς, οὔτε τὴν  
τεκοῦσαν πάνυ ἐπίσταμαι, ἀλλ' ὥσπερ δι'  
ὀνείρων ἀμαυρὸν αὐτῶν τὸ εἶδος  
ἀναφέρω. ἡ μὲν οὖν μήτηρ μου Ματτιδία  
ἐλέγετο, ὁ δὲ πατήρ αὐστος, τῶν δὲ  
ἀδελφῶν καὶ αὐτῶν ὁ μὲν Φαυστίνος  
ἐκαλεῖτο, ὁ δὲ Φαυστινιανὸς ἐλέγετο. ἐμοῦ  
οὖν τρίτου ἐπιγεννηθέντος αὐτοῖς ἡ μήτηρ  
ὄνειρον ἐωράκει, ὥσπερ ὁ πατήρ μου  
ὑφηγεῖτο, ὅτι ἐὰν μὴ τοὺς διδύμους υἱοὺς  
αὐτῆς ἐξ αὐτῆς παραλαβοῦσα τὴν  
Ῥωμαίων πρὸς ἀποδημίαν ἐξέλθοι πόλιν  
ἐπ' ἑτη δέκα, πανολεθρίῳ μόρῳ ἅμα αὐτοῖς  
ἀποθανεῖν ἔχει.

12.8 | And Peter asked: Is there truly no  
one of your family left? And I answered:  
There are many and great men, being of  
Caesar's family. So Caesar himself joined a  
relative as wife to my father, from whom  
we three sons were born, two before me,  
who, being twins, were very much alike, as  
my father told me. For I do not know them  
or the mother well, but as if through  
dreams I recall a faint image of them. My  
mother was called Matidia, and my father  
Austus, and of the brothers, one was called  
Faustinus, and the other Faustinianus.  
When I, the third, was born to them, my  
mother saw a dream, as my father  
explained, that if she did not take her twin  
sons with her when she left the city of the  
Romans to travel abroad for ten years, they  
would die together by a terrible fate.

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 κἀμὲ ὁ ὄνειρος μὴ κεκελεύκει

12.9 | So the father, being fond of children,  
having provided enough for the slaves and  
slave women, and getting on a ship to  
Athens, sent them off to be educated there.  
But he kept only me, his son, for comfort  
with himself. And for this I give many  
thanks, because the dream did not order



ἅμα τῇ μητρὶ τὴν Ῥωμαίων ἐκβῆναι πόλιν.  
περαιωθέντος οὖν ἐνιαυτοῦ ὁ πατήρ  
ἔπεμψεν εἰς Ἀθήνας χρήματα τοῖς αὐτοῦ,  
ἅμα τε καὶ μαθεῖν τὸ πῶς διάγουσιν. οἱ δὲ  
ἀπελθόντες οὐχ ὑπέστρεψαν. τρίτῳ δὲ  
ἐνιαυτῷ ὁ πατήρ ἀθυμῶν ἐτέρους ἔπεμψεν  
ὁμοίως μετ' ἐφοδίων, οἳ τινες τετάρτῳ  
ἐνιαυτῷ ἦλθον ἀγγέλλοντες, μήτε μου τὴν  
τεκοῦσαν ἢ τοὺς ἀδελφοὺς ἑωρακέναι,  
μήτε μὴν αὐτοὺς Ἀθήναις ἐπιδεδημηκέναι,  
μήτε ἄλλου τινὸς τῶν σὺν αὐτοῖς  
ἀπελθούτων κἄν ἵχνος εὐρηκέναι.

me to leave the city of the Romans with my  
mother. After a year passed, the father sent  
money to Athens for his own, and also to  
learn how they were living. But those who  
went did not return. In the third year, the  
father, discouraged, sent others with  
supplies in the same way, who came in the  
fourth year, reporting that they had neither  
seen my mother or the brothers, nor had  
they found any trace of them living in  
Athens or anywhere else with those 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 καταβὰς πολλῶν πυκνότερον  
ἐπυνθάνετο, ποῦ ἕκαστος αὐτῶν εἶδεν ἢ  
ἤκουσεν ἀπὸ τεσσάρων ἐτῶν γενόμενον  
ναυφράγιον; καὶ ἄλλος ἀλλαχῇ ἔλεγεν. ὁ δὲ  
ἀντεπυνθάνετο, εἰ ἑωράκασιν σῶμα  
γυναικὸς μετὰ βρεφῶν ἐκβεβρασμένον.  
τῶν οὖν πολλὰ λεγόντων ἑωρακέναι  
πτώματα κατὰ πολλοὺς τόπους, ὁ πατήρ  
ἀκούων ἐστέναξεν· πλὴν ὑπὸ σπλάγχνων  
θορυβούμενος ἀλόγιστα ἐπυνθάνετο, ὅτι  
τοσοῦτον μέγεθος θαλάττης ἐρευνᾶν  
ἐπειρᾶτο. πλὴν συγγνωστὸς ἦν, ὅτι τῇ πρὸς  
τοὺς ζητούμενους στορτῇ ἐλπίσιν  
ἐβουκολεῖτο κεναῖς. καὶ δῆποτε ὑπὸ  
φροντιστὰς ποιήσας μου καὶ εἰς Ῥώμην  
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 τέθνηκεν· πού, ἢ ὑπὸ  
λύπης νικηθεὶς ἢ ναυφραγίῳ περιπεσών.  
τούτου δὲ δεῖγμα, ὅτι ἤδη λοιπὸν ἔκτοτε  
εἰκοστὸν ἔτος ἐστίν, ἀφ' ἧς οὐδεμίαν τινα

12.10 | So the father, hearing these things,  
became stunned with great grief, and not  
knowing where to start searching for them,  
took me and went down to Porto, asking  
many people more closely where each had  
seen or heard about the shipwreck that  
happened four years ago. Others said  
different things. He asked back if they had  
seen the body of a woman with babies  
washed ashore. Many said they had seen  
bodies in many places. Hearing this, the  
father sighed; but troubled in his heart, he  
asked foolishly how such a great sea could  
be searched. Yet he was excused, because  
he was feeding on empty hopes about those  
he was searching for. And finally, after  
making me a guardian and leaving me in  
Rome at twelve years old, he himself,  
weeping, went down to Porto, got on a ship,  
and set out on the search. Since then, up to  
this day, 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,  
either overcome by grief or caught in a  
shipwreck. A sign of this is that now it is  
already the twentieth year since then, and I  
have heard no true news about him.

περὶ αὐτοῦ ἀλήθειαν ἤκουσα.

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 ταλαιπώροις ἔθνεσιν συμβαίνει πάσχειν, καὶ ἀγνοοῦμεν οἱ θεοσεβεῖς, ταλαιπώρους δὲ αὐτοὺς εὐλόγως εἵρηκα, ὅτι ἐνταῦθα ἀλῶνται καὶ τῆς ἐκεῖ ἐλπίδος οὐ τυγχάνουσιν. οἱ γὰρ ἐν θεοσεβείᾳ πάσχοντες τὰ θλιβερά εἰς ἔκπραξιν παραπτωμάτων πάσχουσιν·

12.11 | But Peter, hearing these things, cried out of sympathy, and immediately said to those present who were true believers: if anyone has suffered these things in reverence to god, like the father of this man suffered, he at once blamed the cause on the word of reverence to god, calling it evil. So it happens also to wretched nations, and we who revere god do not understand. And I said rightly that they are wretched, because here they are caught and do not get the hope from there. For those who suffer in reverence to god suffer the painful things as the result of mistakes.

12.12 | Ταῦτα τοῦ Πέτρου εἰπόντος εἷς τις τῶν ἐν ἡμῖν τολμήσας ἀντὶ πάντων παρεκάλεσεν αὐτόν, αὐριον 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 συνεχώρησεν εἰπών· ἐπὶ τοῦ πλοίου ἐκβῆτε, μὴ ἅμα πολλοὶ εἰσέρχεσθε εἰς τὴν θεωρίαν ὣν ἐπιθυμεῖτε· οὐ γὰρ βούλομαι στρέμματα γίνεσθαι εἰς ἡμᾶς τῶν πολιτῶν. καὶ οὕτως πλεύσαντες ῥοπῇ ὥρας κατήχθημεν εἰς τὴν νῆσον. ἐκβάντες δὲ τοῦ σκάφους εἰσῆιμεν ἔνθα οἱ ἀμπελῖνοι στύλοι ἦσαν, ὁμῶς ἅμα αὐτοῖς ἄλλος ἄλλο τι τῶν Φειδίου ἔργων ἐθεώρει.

12.12 | When Peter said these things, one of us, daring, spoke up for everyone and asked him to sail early tomorrow morning to Arad, the island opposite, about thirty stadia away, as I think, where according to the story there were two very thick vine poles. The obedient Peter agreed, saying: when you get off the ship, don't all enter at once to see what you want; for I do not want the land of the citizens to be turned into fields for us. So, sailing with the tide of the hour, we went down to the island. Getting off the boat, we went where the vine poles were, and at the same time each of us looked at different works of Pheidias.

12.13 | Πέτρος δὲ μόνος οὐκ ἀκαγκαῖον ἡγήσατο ἐπὶ τὴν τῶν ἐκεῖ ἱστορίαν γενέσθαι, γυναικὶ δέ τινι ἔξω πρὸ τῶν

12.13 | But Peter alone did not think it was foolish to ask about the story there. Seeing a woman sitting outside the doors and

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 δεδωρημέναις χερσὶν ἐργαζομένη τὰς ἐφημέρους πορίζεις τροφάς; ἡ δὲ στενάξασα ἀπεκρίνατο· εἴθε γὰρ ἦσάν μοι χεῖρες ὑποουργεῖν δυνάμεναι! νῦν δέ μοι σχῆμα μόνον χειρῶν φυλάσσουσιν, νεκραὶ τυγχάνουσαι, ὑπὸ δηγμάτων ἐμῶν βεβασανισμέναι. 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.

12.14 | Καὶ ὁ Πέτρος ἔφη· τί οὖν; οἶει, γύναι, ὅτι πάντως οἱ ἀναιροῦντες ἑαυτοὺς κολάσεως ἀπαλλάσσονται, ἢ μὴ τῇ χείρονι κολάσει ἐν ἅδῃ αἱ τῶν οὕτως θνησκόντων ψυχαὶ περὶ τῆς αὐτοκτονίας κολάζονται; ἡ δὲ ἔφη· εἴθε ἐπεείσμην, ὅτι ὄντως ἐν ἅδῃ ψυχαὶ εὐρίσκονται ζῶσαι, καὶ ἡγάπων τῆς κολάσεως καταφρονήσασα θανεῖν, ὅπως τοὺς ἐμοὺς περιποθήτους ἰδῶ καὶ μίαν ὥραν. καὶ ὁ Πέτρος ἔφη· τί ἄρα ἐστὶν τὸ λυποῦν σε, μαθεῖν ἤθελον, γύναι. ἐὰν γὰρ με διδάξῃς, ἀντὶ ταύτης τῆς χάριτος πληροφορήσω σε, ὅτι ἐν ἅδῃ ζῶσιν αἱ ψυχαί, καὶ ἀντὶ κρημοῦ ἢ βυθοῦ φάρμακον δώσω, ὅπως ἀβασανίστως τοῦ ζῆν τὸν βίον μεταλλάξαι δυνηθῇς.

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

begging for food, he looked closely and said: woman, what is wrong with your limbs that you have accepted such great suffering? I mean, why do you beg, instead of working with the hands God gave you to get your daily food? She sighed and answered: I wish I had hands that could serve me! Now I only have the shape of hands, dead ones, tormented by my bites. And Peter asked: what is the cause of your suffering this way? She answered: weakness of the soul and nothing more. For if I had a brave mind, it would not matter if I threw myself off a cliff or into the deep sea to stop my pains.

12.14 | And Peter said: so, woman, do you think that those who kill themselves always escape punishment, or that the souls of those who die this way are not punished by a worse punishment in Hades? She said: I wish I were convinced, because if souls truly live in Hades, I would choose to die, ignoring the punishment, so that I could see my loved ones even for one hour. And Peter said: then what is it that troubles you? I want to learn. For if you teach me, I will repay you with this favor: that souls do live in Hades, and instead of a cliff or the deep sea, I will give you a remedy so you can change your life without suffering.

12.15 | And the woman, not understanding the doubtfully spoken words, pleased by the promise, began to speak like this: to say my family and homeland, I don't think I

δυνηθῆναί τινα. πλὴν καὶ σοὶ 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 ἡράσθη μου τῆς ταλαιπώρου, 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 μιὰρὸς ἔρως παύσῃται τοῦ ἐπὶ τῇ ἐμῇ ὕβρει κολακεύοντός με. τὸν μέντοι ἕτερον υἱὸν παρὰ τῷ πατρὶ μεῖναι εἰς παραμυθίαν κατέλιπον.

could ever convince anyone. But what difference does it make to you to learn this, except only the cause for which, suffering, I crippled my hands with bites? But about myself, I will tell you as much as I can hear. I, being very noble, by the order of a ruler, became the wife of a man belonging to his family. And after twins, I had another son. But the brother of my husband, mad, fell in love with me, the poor woman, who loved to be very sensible. And wanting neither to join with the lover, nor to give over to my husband the love of his brother for me, I thought that so I would neither defile myself by adultery, nor dishonor my husband's bed, nor make the brother an enemy of his brother, nor bring great shame on the whole family, I decided to leave the city with my twin children for a time, until the foul love of the one flattering me in my disgrace would stop. But I left the other son with my father for comfort.

12.16 | Πλὴν ἵνα οὕτως ταῦτα γένηται, ἐπενόησα ὄνειρον πλάσασθαι, ὡς δὴ τινος νύκτωρ ἐπιστάντος μοι καὶ εἰρηκότος· γύναι, ἔξαιτῃς ἅμα τοῖς διδύμοις σου τέκνοις ἐπὶ χρόνον τινά, μέχρις ὅτε μηνύσω ἐπανελθεῖν σε ἐνταῦθα, ἐκβῆθι τὴν πόλιν. ἐπεὶ ἅμα ἀνδρὶ καὶ πᾶσιν σου τοῖς τέκνοις αἰφνιδίως κακῶς τελευτήσεις. ὁμῶς οὕτως ἐποίησα. ἅμα γὰρ τῷ τὸν ὄνειρον ψεύσασθαι με τῷ ἀνδρὶ, αὐτὸς περίφοβος γενόμενος μετὰ τῶν ἐμῶν δύο υἱῶν δούλων τε καὶ παιδισκῶν καὶ χρημάτων συχῶν κατὰ πλοῦν εἰς Ἀθήνας με ἐξέπεμψεν, ἐκπαιδεῦσαι τοὺς υἱοὺς, μέχρις ἂν, ἔφη, τῷ χρηματίσαντι δόξῃ ἐπανιέναι σε πρὸς ἐμέ. ὁμῶς ἅμα τέκνοις ἡ τάλαινα

12.16 | But so that these things would happen, I planned to make a dream, as if one night someone came to me and said: woman, leave the city with your twin children for a time, until I tell you to come back here. For you will suddenly die badly, both you and all your children. So I did this. Because when I lied about the dream to my husband, he became very afraid and sent me with my two sons, servants, maidservants, and much money by ship to Athens, to educate the sons, until, he said, the one who paid would seem to send you back to me. So, the poor woman sailing with her children, thrown by the winds of disorder into these places, after the ship

πλέουσα ὑπ' ἀνέμων ἀταξίας εἰς τούτους  
ἀπορρίψεῖσα τοὺς τόπους, νυκτὸς τῆς νηὸς  
διαλυθείσης, ναυφραγίῳ περιέπεσα.  
πάντων δὲ θανόντων ἡ ἀτυχῆς 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 μεμεθυμένην νηὶ τοῖς κύμασιν  
ἔχουσα τοῦτο ποιῆσαι ῥαδίως ἐδυνάμην.

broke up at night, fell into a shipwreck.  
When all died, I alone, unlucky, was struck  
by a strong wave and thrown onto rocks,  
where sitting down, miserable, I did not  
throw myself into the deep sea, hoping to  
find my child alive. Then, when my soul  
was drunk and held by the waves, I could  
easily have done this.

12.17 | Πλὴν ἐπειδὴ ὄρθρος ἐγένετο,  
μεγάλα βοῶσα καὶ γοερὰ κωκύουσα  
περιεβλεπόμην, ζητοῦσα τῶν ἐμῶν  
ταλαιπῶρων βρεφῶν τὰ νεκρὰ σώματα.  
ἐλέησαντες οὖν με οἱ ἐπιχώριοι, γυμνὴν  
ιδόντες, ἐνδύσαντές με τὸ πρῶτον, τὸν  
βυθὸν ἀνηρεύων, τὰ ἐμὰ ζητοῦντες τέκνα.  
καὶ ἐπεὶ μηδὲν ἠύρισκον ὦν 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  
εἰς τὸ ἑαυτῆς ἐλθεῖν ἠνάγκασε σκηνώμα,  
εἰποῦσά μοι· θάρρει γύναι, καὶ γὰρ ὁ ἐμὸς  
ἀνὴρ ναύτης ὢν κατὰ θάλασσαν τέθνηκεν,  
ἐν τῇ νεαζούσῃ τυγχάνων ἡλικίᾳ· καὶ  
ἔκτοτε πολλῶν με ἀξιούντων πρὸς γάμον  
ἐγὼ χηρεύειν εἰλόμην, τὸν ἐμὸν ποθοῦσα  
ἄνδρα. ἔσται δὲ ἡμῖν κοινὰ ἃ διὰ χειρῶν  
ἀμφότεροι πορίζειν δυνάμεθα.

12.17 | But when morning came, crying out  
loud and wailing sadly, I looked around,  
searching for the dead bodies of my poor  
babies. The locals, feeling sorry for me,  
seeing me naked, dressed me for the first  
time, while I was diving into the sea,  
looking for my children. And since I found  
nothing of what I sought, some of the kind  
women came near to comfort me, each  
telling her own troubles, so that I might  
find comfort in shared misfortune, which  
made me even sadder. For I said I was not  
so bad as to find comfort in the misfortunes  
of others. And indeed, when many wanted  
to take me as a guest, one poor woman,  
much forced, made me come to her tent,  
saying to me: be brave, woman, for my  
husband, a sailor, died at sea when he was  
young. And since then, when many asked  
me to marry, I chose to be a widow, longing  
for my husband. And we will have things in  
common that both of us can provide by our  
own 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

12.18 | And so that I don't lengthen the  
unnecessary words to you, I lived with her  
because of love. And soon after, the hands  
of me, the poor woman, were swollen from

παρείθρησαν, 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 ἀμφοτέραι ἐπισινεῖς τυγχάνομεν, ἐκ πολλῶν χρόνων ἐνταῦθα, ὡς ὁρᾷς, καθεύδομαι προσαιτοῦσα, καὶ ὧν ἂν εὐπορήσω, καὶ τῇ συνταλαιπώρῳ εἰς τροφὰς κομίζω. καὶ τὰ μὲν ἐμὰ ἐπὶ τοσοῦτον αὐτάρκως εἰρήσθω. λοιπὸν σὺ κωλύεις τὴν ὑπόσχεσιν πληρῶσαι τοῦ δοῦναι τὸ φάρμακον ὅπως κάκείνη ἐπιθυμοῦση θανεῖν δῶ, καὶ οὕτως κάγω τοῦ ζῆν, ὡς ἔφης, μεταλλάξαι δυνηθῶ.

the bites, and the woman who took me in, overcome by some illness, fell down in the house. When the pity of the old women faded away, and both I and the woman at home were sick, as you see, I sit here begging, and whatever I can get, I bring to the suffering woman for food. And let my own troubles be told enough for now. So, you stop fulfilling your promise to give the medicine, so that I may die as she wishes, and so I might be able to change from living, 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 τινην ὑποψία, ὡς αὐτός μοι πάντα ὕστερον διηγῆσατο, παλλόμενος τὴν καρδίαν ἐπυνθάνετο τῆς γυναικὸς λέγων· εἰπέ μοι, γύναι, τὸ γένος καὶ τὴν πόλιν καὶ 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 τίνα εἶναι, ἣν ἐνόμιζον, ἥς τὰ πράγματα ἀκούσας ἀκριβῶς ἐπίσταμαι. ἡ δὲ ἐξώρκιζεν λέγουσα· δέομαι εἰπέ μοι, ἵνα εἰδῶ εἴ ἐστὶν τις ἐν γυναιξὶν ἀθλιωτέρα

12.19 | When the woman said these things, Peter seemed to stand there uncertain, lost in many thoughts. I came near and said, "I have been looking for you for a long time, so what do we do now?" Peter ordered me to stay on the boat while he went ahead. And since I could not refuse his command, I did as I was told. Peter, with a little suspicion, as he later told me, his heart trembling, asked the woman, "Tell me, woman, your family, your city, and the names of your children, and I will give you the medicine." But the woman, suffering forcefully and not wanting to speak, though wanting to take the medicine, tricked him by saying different things instead of the truth. She said she was from Ephesus, her husband was Sicilian, and she changed the names of her three children. Peter, thinking she was telling the truth, said, "Oh woman, I thought today would be a day of great joy, but I suspected you were someone I knew well, whose story I know exactly." The woman swore, saying, "I beg you, tell me, so I may know if there is any woman more miserable than me."

έμοῦ.

12.20 | Καὶ ὁ Πέτρος ψεύδεσθαι οὐκ εἰδὼς ὑπὸ ἐλέους τοῦ πρὸς αὐτὴν τὸ ἀληθές λέγειν ἤρξατο ἐμοὶ 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 διηγεῖτό μοι, ἐξῆλθεν ὄνειρον ἰδοῦσα τὴν Ῥωμαίων πόλιν ἐπὶ χρόνον τῶν διδύμων αὐτῆς τέκνων, ἵνα μὴ κακῶ μόρῳ τελευτήσῃ, καὶ σὺν αὐτοῖς ἐκβᾶσα οὐχ εὕρισκεται. μὲν ἀνὴρ, αὐτοῦ δὲ πατὴρ καὶ αὐτὸς εἰς ἐπιζήτησιν οὐχ εὕρισκεται.

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 ποτέ ἐστιν 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· 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

12.20 | And Peter, not knowing she was lying, out of pity for her to tell the truth, began to tell me about a young man who was with him, wanting to speak about godliness, a Roman citizen, who told me how he had a father and two twin brothers but saw none of them. For the mother, he said, as the father told me, had a dream that she saw the city of the Romans during the time of her twin children, so that she would not die a bad death, and she left with them but was not found. The husband, the father himself, and the young man himself could not be found after searching.

12.21 | When Peter said these things, the woman suddenly stopped breathing as if shocked. Peter came near, held her to keep her awake, and urged her to admit what she was suffering from. But she, as if drunk, gave up the rest of her body, turned herself back, trying to hold on to the hope of joy, and rubbed her face. "Where is this young man?" she asked. Peter, now seeing the whole situation, said, "Tell me first, for you cannot see him otherwise." She quickly said, "I am the mother of the young man." Peter asked, "What is his name?" She said, "Clemens." Peter said, "That is him, and he was the one who spoke to me a little while ago, whom I told to wait for me on the boat." She fell down before Peter and begged him to hurry to the boat. Peter said, "If you keep the promises you make to me, I will do this." She said, "I will do everything, only show me my only child. For through him, I hope to see my two children who died here." Peter said, "When you see him,

δύο μου τὰ ἐνταῦθα τεθνηκότα ὄρᾱν  
τέκνα. καὶ ὁ Πέτρος ἔφη· ὅταν αὐτὸν ἴδῃς,  
ἡσύχασον μέχρις ἂν τῆς νήσου ἐκβῶμεν. ἡ  
δὲ ἔφη· οὕτως ποιήσω.

be calm until we get off the island.” She  
said, “I will do so.”

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 ἅψασθαί 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.

12.22 | Taking her hand, Peter raised her  
up to the boat. I, seeing him leading the  
woman, laughed, and coming near, to  
honor him, I tried to lead her instead of  
him. At the same time, when she touched  
my hand, she cried out loudly like a mother,  
very confused, and kissed me because of  
her son. I, not knowing the whole situation,  
shook her off as if she were mad, and  
feeling ashamed, I looked at Peter with  
disapproval.

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 κατεφίλουν. 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  
ἐπέγνω ὁ υἱός, ἀνὴρ ἀξιόλογος.  
βουλομένοις οὖν ἡμῖν ἐξαυτῆς σὺν τῇ μητρὶ  
τῆς νήσου ἐκβαίνειν ἡ μήτηρ ἔφη· τέκνον  
μοι ποθεῖνόν, εὐλογόν ἐστὶν ἀποτάξασθαι  
τῇ ὑποδεξαμένη με γυναικί, ἥτις 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 κομίσαι. καὶ ὁμῶς  
ἐνεχθείσης καὶ τεθείσης τῆς κλίνης,  
πάντων τῶν ὄχλων ἀκουόντων ἔφη ὁ  
Πέτρος· εἰ ἀληθείας κήρυξ ἐγὼ τυγχάνω,

12.23 | But Peter said, “Let it be, what are  
you doing, child Clemens, shaking off your  
true mother?” Hearing this, I became  
tearful and, falling down before the mother,  
kissed her. For at the same time as this was  
said to me, I somehow faintly recalled the  
appearance. Many crowds then gathered to  
ask about the woman who was asking,  
saying to one another that her son, a  
worthy man, had recognized her. When we  
wanted to leave the island with her and her  
mother, the mother said, “It is right to  
refuse the woman who took me in, since I  
long for my child. She is poor and has been  
thrown out of the whole house.” Peter,  
hearing this, was amazed, and all the  
crowds around admired the good spirit of  
the woman. Immediately Peter ordered  
some to go and bring the woman on a bed.  
And when the bed was brought and placed,  
with all the crowds listening, Peter said, “If  
I am truly a preacher of truth, for the faith  
of those present, so that they may know



εἰς τὴν τῶν παρεστῶτων πίστιν, ἵνα γινῶσιν ὅτι εἷς ἐστὶν Θεός, ὁ τὸν κόσμον ποιήσας, ἐξ αὐτῆς ἐγερθῆτω ὑγιής. καὶ ἅμα τῷ εἰπεῖν Πέτρον ταῦτα ἡ γυνὴ ἠγέρθη ὑγιασθεῖσα, 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.

that there is one God, who made the world, let her rise healthy from here.” And as Peter said this, the woman rose healed, and fell before Peter, and after kissing her usual friend, asked what this was. She then quickly told her the whole story of the recognition, and those who heard were amazed. Then the mother, having told the story of the healed guest, begged to be healed too. Peter laid his hand on her and healed her as well.

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 μανθανέτω. οὐ γὰρ δὴ εἰ ἐμπορίας ἕνεκα ἡ 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 ὅχλου χιλίας δραχμὰς εἰς τροφὰς ἐδωρησάμην, παραθέμενος αὐτὴν ἀγαθῷ τινι ἀνδρὶ, πρῶτῳ τῆς πόλεως ὄντι, φύσει μετὰ χαρὰς 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.

12.24 | And then Peter spoke about God and the religion different from his own, adding at the end that if anyone wants to learn these things carefully, let them come to Antioch, where I decided to wait for many days, and learn what is needed for their own salvation. For surely, if you know to leave your country for trade or war, and go to far places, you will not want to travel even three days’ journey for eternal salvation. After Peter’s speech, I gave the healed woman a thousand drachmas for food, in front of the whole crowd, placing her with a good man, the first in the city, naturally willing to do this with joy. And giving money to many others, thanking those who once comforted the mother, I sailed to Antaradus, together with the mother, Peter, and the other companions; and so we set out for the guesthouse.

12.25 | Γενομένων δὲ ἡμῶν καὶ τροφῆς μεταλαβόντων καὶ συνήθως

12.25 | And after we had eaten and thanked as usual, while there was still time, I said to

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 ἄρα γε, ὦ Κλήμης,  
ἀληθῶς νενόμικας φιλανθρωπίας ἔργον  
πεποιηκέναι τὴν σὴν τεκοῦσαν, καθ' ὃ τὴν  
ἀπὸ ναυφραγίου αὐτὴν ὑποδεξαμένην  
ἡμεῖψατο, ἡ ὡς μητρὶ μεγάλα χαριζόμενος  
τοῦτον εἴρηκας τὸν λόγον; εἰ δὲ οὐχ ὡς  
χαριζόμενος, ἀλλ' ὡς ἀληθεύων ἔφης,  
ἔοικάς μοι ἀγνοεῖν τί ποτέ ἐστι  
φιλανθρωπίας 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 οὕτω  
φιλάνθρωπον εἰπεῖν 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 οὕτω  
φιλανθρωπίας ἔργον πεποιηκυῖα φαίνεται  
οὐδὲ ἡ ξενοδόχος γυνή, ἀλλ' ὑπ' ἐλέου τοῦ  
ἐπὶ μυρίαῖς συμφοραῖς πρὸς εὐεργεσίας  
κεκνημένη. πόσῳ γε μᾶλλον ἡ σὴ τεκοῦσα,  
βίου εὐπορήσασα καὶ ξενοδόχον  
ἀμειψαμένη, φιλανθρωπίας ἔργον οὐκ  
ἐποίησεν, ἀλλὰ φιλίας; πολλὴ 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 ᾔν· εἰ δὲ διὰ τι  
φίλη ἢ ἐχθρὰ, καὶ διὰ τι ἐχθρὰ ἢ φίλη,  
τοιαύτη τοῦ τινος αἰτίου φίλη ἐστὶν ἢ  
ἐχθρὰ, οὐ τοῦ ἀνθρώπου.

Peter, "My mother did an act of kindness,  
my lord Peter, remembering the woman  
who took her in." And Peter answered,  
"Indeed, Clemens, you say your mother did  
a true act of kindness, because she repaid  
the one who took her in after the  
shipwreck, or did you say this as a favor to  
her, giving her great thanks like a mother?  
But if you did not say it as a favor, but as  
truth, it seems to me you do not know what  
true kindness is, which is without natural  
obligation, like the kind of love a parent  
has, because a person is a person. But I do  
not yet dare to call your mother kind to the  
woman who took her in after the  
shipwreck. For she was persuaded by pity  
and became a faithful helper to a woman  
who had fallen in a shipwreck, mourning  
her children, a stranger, poor, alone, and  
deeply grieving her troubles. So many  
troubles she had, who would not have felt  
pity, even if they were unkind? So the  
woman who took her in does not yet seem  
to have done an act of kindness, but was  
moved by pity for the many troubles  
toward helping. How much more than your  
mother, who was wealthy and took in a  
guest, did not do an act of kindness, but of  
friendship? There is a big difference  
between friendship and kindness, because  
friendship happens in return, but kindness,  
without natural obligation, loves and helps  
every person, just because they are a  
person. If the woman who took her in  
helped even enemies who had wronged  
her, she would be kind; but if she helped a  
friend or enemy, and because of a friend or  
enemy, then she is a friend or enemy  
because of some cause, not because of  
being human."

12.26 | Κάγὼ ἀπεκρινάμην· οὐ δοκεῖ σοι οὖν φιλόανθρωπος εἶναι ἢ ξενοδόχος, ξένην ἣν οὐκ ἠπίστατο εὐεργετήσασα; καὶ ὁ Πέτρος· ἐλεήμονα μὲν αὐτὴν εἶπεῖν ἐπίσταμαι, φιλόανθρωπον 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. πλὴν ἐγγὺς ὁ ἐλεήμων τῷ φιλοανθρώπῳ, ὅτι ἄνευ τοῦ τι θηρᾶσθαι λαβεῖν εὐεργετεῖν πείθεται. πλὴν οὕτω φιλόανθρωπός ἐστιν. κάγὼ ἔφην· ἐπὶ ποίαις οὖν πράξεσιν φιλόανθρωπος εἶναι τις δύναται; καὶ ὁ Πέτρος ἀπεκρίνατο· ἐπεὶ ὁρῶ σε γλιχόμενον ἀκοῦσαι, τί ποτέ ἐστιν φιλοανθρωπίας ἔργον, οὐκ ὀκνήσω λέγειν. φιλόανθρωπός ἐστιν ὁ καὶ ἐχθροὺς εὐεργετῶν. ὅτι δὲ οὕτως ἔχει ἄκουσον. φιλοανθρωπία 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 φιλοανθρωπίαν ἀσκοῦντα μιμητὴν εἶναι τοῦ Θεοῦ, εὐεργετοῦντα δικαίους καὶ ἀδίκους, ὥς αὐτὸς ὁ Θεὸς πᾶσιν ἐν τῷ νῦν κόσμῳ τὸν τε ἥλιον καὶ τοὺς ὑετοὺς αὐτοῦ παρέχων. εἰ δὲ θέλῃς ἀγαθοὺς μὲν εὐεργετεῖν, κακοὺς δὲ μηκέτι, ἢ καὶ κολάζειν, κριτοῦ τὸ ἔργον ἐπιχειρεῖς πράττειν, οὐ τὸ τῆς φιλοανθρωπίας σπουδάζεις ἔχειν.

12.27 | Κάγὼ ἔφην· ἄρα γε καὶ ὁ Θεὸς μέλλων ποτέ κρίνειν, ὥς διδάσκεις ἡμᾶς, οὐ φιλόανθρωπός ἐστιν; καὶ ὁ Πέτρος·

12.26 | And I answered, “So you don’t think the woman who took in a stranger she didn’t know did an act of kindness?” And Peter said, “I know she was merciful, but I don’t dare to call her kind, just like I don’t call your mother loving to her children. For love is born from pain and care. Just as a lover is pleased by habit and closeness, and a friend by return, so the merciful is moved by trouble. But the merciful is close to being kind, because they help without expecting anything in return. Still, they are not yet kind.” And I said, “Then what kind of actions can make someone kind?” And Peter answered, “Since I see you eager to hear what an act of kindness is, I won’t hesitate to tell you. A kind person is one who helps even enemies. Listen to this: kindness has two parts, female and male. The female part is called mercy, and the male part is love toward your neighbor. And your neighbor is every person, not just one person. For even the bad, the good, the enemy, and the friend are all human. So the one who practices kindness must imitate God, helping both the just and the unjust, just as God himself gives the sun and rain to all in this world. But if you want to help only the good and not the bad, or even punish them, you are trying to act as a judge, not truly caring about kindness.”

12.27 | And I said, “So then, since God will judge one day, as you teach us, is he not kind?” And Peter said, “You say the

τούναντίον λέγεις. ἐπεὶ γὰρ κρίνει, διὰ τοῦτο φιλόανθρωπός ἐστιν. φιλῶν γὰρ καὶ ἐλεῶν τοὺς ἡδικομένους τιμωρεῖ τοὺς ἡδικοτάς. κἀγὼ ἔφην· οὐκ οὖν, εἰ κἀγὼ ἀγαθοὺς μὲν εὐεργετῶ, τοὺς δὲ ἀδικοῦντας καθ' ὃ ἀνθρώπους ἡδίκησαν τιμωρῶ, φιλόανθρωπός εἰμι; καὶ ὁ Πέτρος ἀπεκρίνατο· εἰ μετὰ τοῦ πρόγνωσιν ἔχειν εἶχες καὶ τοῦ κρίναι ἐξουσίαν, ὁρθῶς ἂν τοῦτο ἐποίεις, διὰ μὲν τὸ εἰληφέναι τὴν ἐξουσίαν, καταδικάζων οὓς ὁ Θεὸς ἐδημιούργησε, διὰ δὲ τὴν πρόγνωσιν, ἀπταιστώως ἐν τῷ κρίναι οὓς μὲν ὡς δικαίους δικαίων, οὓς δὲ ὡς ἀδίκους καταδικάζων. κἀγὼ ἔφην· ὁρθῶς ἔφης καὶ ἀληθῶς, ἀδύνατον γὰρ τίνα πρόγνωσιν οὐκ ἔχοντα ὁρθῶς κρίναι. ἐνίοτε γὰρ φαίνονται τινες ἀγαθοί, ἀθέμιτα κρύφα διαπρασσόμενοι, ἔνιοι δὲ ἀγαθοὶ ὑπὸ διαβολῆς ἐχθρῶν κακοὶ ὑπολαμβάνόμενοι. ἀλλ' εἰ καὶ τοῦ βασανίζειν καὶ ἀνακρίναι 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.

12.28 | Καὶ ὁ Πέτρος· μετρίως, ἔφη, ἔχει καὶ ταῦτα, τὸ δὲ μεῖζον ἄκουσον. ἐνίων ἀνθρώπων ἀμαρτανόντων ἢ εὐπραττόντων, ὧν νῦν ποιοῦσιν ἃ 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 ἴη· πάντα γὰρ δι' αὐτοῦ γινόμενα βλέπεται. κἀγὼ ἔφην· ἐβουλόμην μαθεῖν πῶς τῶν ἀδικημάτων ἢ

opposite. Because he judges, for that reason he is kind. For loving and showing mercy to those wronged, he punishes those who did wrong. And I said, "So if I help the good but punish those who wrong others as humans do, am I kind?" And Peter answered, "If you had the power to know beforehand and the authority to judge, then you would do this rightly. Because of having authority, you would condemn those whom God made, and because of foreknowledge, you would judge without mistake, declaring some just and others unjust. And I said, "You speak rightly and truly, for it is impossible to judge rightly without some foreknowledge. For sometimes some seem good but secretly do wrong, and some good people are thought bad because of enemies' lies. But even if someone has the power to torture and question, it would still not be possible for them to judge completely justly. For some murderers, after suffering torture, were freed as innocent, while others, though innocent, not enduring torture and denying themselves, were punished as guilty."

12.28 | And Peter said, "These things are partly true, but listen to the greater point. Some people do wrong or do good, and what they do now is partly their own and partly from others. It is right for each to be punished for their own wrongs or helped for their own good deeds. But it is impossible for anyone except a prophet, who has foreknowledge, to know what comes from someone else and what is truly their own. For everything is seen through the prophet. And I said, 'I want to learn how to tell which wrongs or good deeds are

κατορθωμάτων ἃ μὲν ἴδια, ἃ δὲ ἀλλότρια.

their own and which are from others.”

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 ἐκάστω τὸ ἴδιον, τὸ ἀγαθὸν εἶναι ἢ κακόν, καὶ ἐξ ὧν προέπραξεν, διὰ τοῦ ἐλθεῖν τὰ δευτέρα ἀγαθὰ ἢ κακὰ, ἃ τινὰ ἴδια αὐτοῦ τῆς αἰρέσεως ὄντα ὑπὸ τῆς τοῦ Θεοῦ προνοίας διελθεῖν ὠκονόμηται. 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 ἑαυτὸν ὀρμᾶν.

12.29 | And Peter answered, saying that the prophet speaks truth: Good things must come, and blessed is the one through whom they come; likewise, bad things must come, but woe to the one through whom they come. If bad things come through bad people, and good things come through good people, each must watch over their own, whether good or bad, and from what they have done, because the second things, good or bad, which are truly their own by choice, are managed through God’s providence. So the judgment belongs to God, like in a contest where the one who has gone through every hardship and is found blameless is judged worthy of eternal life. For those who have advanced in good will on their own but remain in hardship by their own will are tested—being persecuted, hated, insulted, plotted against, beaten, envied, slandered, forced, oppressed, suffering all these things—because of which it is reasonable to become angry and to defend oneself.

12.30 | Ὁ δὲ διδάσκαλος εἰδὼς, ὅτι οἱ ταῦτα ἀδίκως ποιοῦντες ἐκ προτέρων ἁμαρτημάτων κατὰδικοὶ 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 φιланθρωπίαν 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

12.30 | The teacher, knowing that those who do these wrongs are already condemned because of earlier sins, and that through the condemned the spirit of evil works these things, advised to pity people, since they are human and become tools of evil through sins. He said to show kindness as much as possible to those who do wrong and to free them from their condemnation, so that just like sober people help those who are drunk with prayers, fasting, and blessings, without resisting or fighting

ἀνθιστάμενοι, μὴ ἀμυνόμενοι, ἵνα μὴ ἐπὶ τὸ πλεῖον αὐτοὺς ἀμαρτεῖν ἀναγκάσωσιν. τοῦ γὰρ παθεῖν πάντως κεκριμένου τινί, οὐκ εὐλογον ἀγανακτεῖν ἐκεῖνω, διὸ 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 πρῶτον, δεῦτεροι 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 ἀμαρτάνουσιν, τιμῶντες δὲ καὶ τὰ ἐναντία τοῖς ἀδικεῖν νομιζομένοις διατιθέμενοι αὐτοὺς εἰς τὸν Θεὸν τὸν οὕτω βουλευσάμενον εὐσεβοῦσιν.

back, they do not force them to sin even more. For it is not reasonable for someone who is certainly judged to suffer to be angry at the one through whom the suffering happens, thinking that even if that one did not mistreat him, the suffering would still happen because of another. So why be angry at the one who causes it, when I am certainly judged to suffer? But still, if we make the same excuses to the bad people for defending ourselves, then after the first, the second time the good people do the same to the bad. And as I said, it is not right to be angry, knowing that by God's providence the bad punish the good. So those who are angry at the punishers sin by insulting God's apostles, but by honoring even those who seem to do wrong, and giving them over to God who planned it this way, they show true respect.

12.31 | Κἀγὼ πρὸς ταῦτα ἀπεκρινάμην· οὐκοῦν οἱ ἀδικοῦντες οὐκ εἰσὶν αἵτιοι, ὅτι κρίσει Θεοῦ ἀδικοῦσιν τοὺς δικαίους. καὶ ὁ Πέτρος ἔφη· καὶ πάνυ ἀμαρτάνουσιν, πρὸς γὰρ τὸ ἀμαρτάνειν ἑαυτοὺς ἀποδεδωκότες, ὅθεν εἰδὼς ἀπάντων ἐκλέγεται τιμωρεῖν τοὺς ἐπὶ τοῖς προτέροις ἀμαρτήμασιν μεταμεληθέντας δικαίως, ἵνα τοῖς μὲν δικαίοις διὰ τῆς τοιαύτης τιμωρίας τὰ πρὸ τῆς μετανοίας πραχθέντα ἀφεθῇ κακά. 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 ἐναρίθμοι εἰσιν.

12.31 | And I answered to these things: So the ones who do wrong are not guilty, because by God's judgment they do wrong to the righteous. And Peter said: And they do sin greatly, for they have given themselves over to sin. Therefore, knowing all things, he chooses to punish those who have repented of earlier sins justly, so that for the righteous, through such punishment, the evils done before repentance may be forgiven. But for those who punish, who are impious and desire to harm, and do not want to repent, to make up for their own punishment, it was allowed to harm the righteous. For without God's will, not even a sparrow falls into a trap. In this way, even the hairs of the righteous are counted by God.

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  
ὧν 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 ἁμαρτάνοντα  
τιμωρεῖ. ὁ γὰρ τὸν πλησίον ἀγαπῶν ὡς  
ἑαυτὸν, ὡς αὐτὸς ἁμαρτήσας οἶδεν  
τιμωρηθῆναι μὴ θέλειν, οὕτως οὐδὲ τοὺς  
ἁμαρτάνοντας τιμωρεῖ. καὶ ὡς θέλει  
κολακεύεσθαι καὶ εὐλογεῖσθαι καὶ  
τιμᾶσθαι καὶ πάντα ἁμαρτήματα αὐτῷ  
συγχωρεῖσθαι, τοῦτο αὐτὸς τῷ πλησίον  
ποιεῖ, ὡς ἑαυτὸν ἐκεῖνον ἀγαπῶν. ἐνὶ λόγῳ,  
ὃ θέλει ἑαυτῷ, θέλει καὶ τῷ πλησίον. οὗτος  
γὰρ ἐστὶν Θεοῦ νόμος καὶ προφητῶν, αὕτη  
τῆς ἀληθείας ἡ διδασκαλία. καὶ ταῦτα μὲν  
ἀγάπη ἡ πρὸς πάντα ἄνθρωπον τελεία τὸ  
ἄρρ' ἐν μέρος ἐστὶν οὗσα 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, ἀπαξαπλῶς τὸν ἐν  
συμφορᾷ ἐλεῆσαι.

12.33 | Ἐγὼ δὲ ἀκούσας ἔφην· ταῦτα μὲν

12.32 | A just person is one who fights  
against what is reasonable by nature. Since  
it is natural for everyone to love those who  
love them, a just person tries to love even  
enemies, bless those who insult them, pray  
even for enemies, and feel pity for those  
who do wrong. Therefore, they avoid taking  
revenge first, bless those who curse them,  
forgive those who hit them, give way to  
those who chase them, greet those who do  
not greet them, share with those who have  
nothing, persuade when angry, make peace  
with enemies, encourage the disobedient,  
teach the unbelieving, comfort the grieving,  
endure being hurt, and do not get angry  
when not thanked. Because they have given  
themselves to love their neighbor as  
themselves, they do not fear poverty but  
share what they have with those who have  
nothing and become poor themselves. But  
they do not punish those who sin. For the  
one who loves their neighbor as  
themselves, knowing they themselves have  
sinned and do not want to be punished,  
also does not punish those who sin. And  
just as they want to be flattered, blessed,  
honored, and have all their sins forgiven,  
they do the same for their neighbor, loving  
them as themselves. In short, what they  
want for themselves, they want for their  
neighbor. This is God's law and the  
teaching of the prophets, the teaching of  
truth. And this love toward all people is the  
perfect male part of kindness, while pity is  
its female part. Pity is feeding the hungry,  
giving drink to the thirsty, clothing the  
naked, visiting the sick, welcoming  
strangers, helping those in prison as much  
as possible, and simply showing mercy to  
those in trouble.

12.33 | But when I heard this, I said: It is

δυνατὸν πράττειν, ἐχθροὺς δὲ εὐεργετεῖν, πᾶσαν αὐτῶν ὑποφέροντα ἐπήρειαν, οὐκ οἶμαι δυνατὸν ἀνθρωπεῖα προσεῖναι φύσει. καὶ ὁ Πέτρος ἀπεκρίνατο· ὀρθῶς ἔφης· ἀθανασίας γὰρ αἰτία οὗσα ἡ φιланθρωπία 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, αἰωνίου κολάσεως ἀπαλλαγῆς αὐτοῖς αἵτιοι 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 οὗσα προσφέρεται ὡς νυμφίῳ τῷ φόβῳ. καὶ οὕτως τοὺς φιλανθρώπους τίκτουσα λογισμοὺς ἀθάνατον τίθησιν τὸν κεκτημένον, ὡς εἰκόνα Θεοῦ ὁμοίαν, ὑπὸ φθορᾶς ὑβρισθῆναι μὴ δυναμένην τὴν αὐτοῦ φύσιν. ὁμῶς τὸν τῆς φιλανθρωπίας ἐκθεμένου ἡμῖν λόγον, ἐσπέρας ἐπικαταλαβούσης, εἰς ὕπνον ἐτράπημεν.

possible to do these things, to do good to enemies, and to endure all their insults, but I do not think it is possible by human nature. And Peter answered: You spoke rightly, for kindness is the cause of immortality and is greatly valued. And I said: Then how is it possible to understand this? And Peter answered: This, dear friend Clement, is possible if someone is fully convinced that enemies who harm those they hate for a time become the cause of their release from eternal punishment; moreover, they will love those enemies very much as benefactors. The way to understand this, dear friend Clement, is one: the fear of God. For the one who fears God cannot at first love their neighbor as themselves; they do not come to this by their own will. But with fear of God, they are able to do what love requires, and then, having done these acts of love, love itself is offered as a bride to fear as a bridegroom. And so, by producing kind thoughts, it gives immortality to the one who has it, like an image of God, whose nature cannot be destroyed by decay. After Peter explained the teaching of kindness to us, evening came on, and we went to sleep.

## Chapter 13

13.1 | Ὁρθρου δὲ γενομένου εἰσιῶν ὁ Πέτρος ἔφη· ὁ μὲν Κλήμης μετὰ τῆς αὐτοῦ μητρὸς Μαρτιδίας καὶ τῆς ἐμῆς γυναικὸς ἅμα ἐπὶ τοῦ ὀχήματος καθεζέσθωσαν. καὶ ὁμῶς οὕτως ἐγένετο. ὁρμώντων δὲ ἡμῶν τὴν ἐπὶ Βαλανίας ὁδὸν ἐπύθετό μου ἡ μήτηρ, πῶς ὁ πατὴρ διάγει. κάγῳ ἔφην· ἐπὶ τὴν ζήτησίν σου καὶ τῶν διδύμων ἀδελφῶν

13.1 | When morning came, Peter said: Let Clement sit with his mother Mattidia and my wife together on the carriage. And so it happened. As we set out on the road to Balanias, my mother asked me how my father was doing. And I said: He went out to look for you and my twin brothers, Faustinus and Faustina. I think he must



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 ἦγον 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. καγὼ ἔφην· ἐμὴ μήτηρ, ἣν ἐπιγνῶναί μοι ὁ Θεὸς διὰ Πέτρου τοῦ κυρίου μου ἐδωρήσατο.

have died, either by shipwreck, or fallen on the road, or withered away from grief. When she heard this, she became tearful and sighed in sorrow, but she was glad to find some comfort in my words. So we arrived at Balanias. The next day we went to Paltos, and from there to Gavalan; on the following day we reached Laodicea. And there, before the gates, Niketes and Aquilas met us, and after greeting us with kisses, they led us to their home. Peter saw the city, beautiful and large, and said: It is worth staying here for some days. For as the crowd grows, it is stronger at producing those who seek. Niketes and Aquilas asked me who this foreign woman was. And I said: She is my mother, whom God gave me through Peter, my lord, to know.

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 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 ὥς αὐτὸς Πέτρος μετὰ τὸ ἀκοῦσαι ταῦτα εἰσελθὼν εἰς τὴν νῆσον καὶ τῇ γυναικὶ συντυχὼν καὶ προσαιτοῦσαν ἰδὼν καὶ τοῦ προσαιτεῖν 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,

13.2 | After I said these things, Peter explained everything to them in detail, so that they would understand how I, Clement, revealed my family to him as I went along, and how my mother left because of the false dream and excuse, along with her twin children, and also how my father left to search for her. Then Peter himself, after hearing all this, went to the island, met the woman who was begging, and when he asked why she was begging, he recognized her family, her behavior, the false dream, the names of the children, and that I had been left behind by my father along with the twin children who had traveled with her, and whom he suspected had died in the depths.

καὶ οὓς ἐν βυθῷ ὑπενόετο τεθνηκέναι.

13.3 | Τούτων οὖν κεφαλαιωδῶς ῥηθέντων ὑπὸ Πέτρου, ὁ Νικήτης καὶ ὁ Ἀκύλας ἐκπλαγέντες ἔλεγον· ἄρα γε, δέσποτα καὶ κύριε τῶν πάντων, τοῦτο ἀληθὲς ἢ ὄνειρός ἐστιν; καὶ ὁ Πέτρος ἔφη· εἰ μὴ κοιμώμεθα, ἀληθὲς τυγχάνει. οἱ δὲ βραχὺ μέιναντες καὶ σύννοι 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 εἰπών· ἐάσατέ με, προσάγαγω ὑμᾶς παραστῆσαι τῇ μητρὶ, μὴ πως ὑπὸ τῆς πολλῆς αἰφνιδίου χαρᾶς εἰς ἔκστασιν ἔλθοι φρενῶν, ἅτε δὴ κοιμωμένη καὶ τὸ πνεῦμα ὑπὸ τοῦ ὕπνου ἀπησχολημένον ἔχουσα.

13.4 | Ὅμως ἐπεὶ κόρον ἔσχεν ὕπνου, διεγερθείση τῇ μητρὶ ὁ Πέτρος ἤρξατο προσάγαγόν λέγειν· γινώσκεις σε θέλω, γύναι, τῆς ἡμετέρας θρησκείας τὴν πολιτείαν. ἡμεῖς ἕνα Θεὸν σέβομεν, τὸν πεποιηκότα ὃν ὁρᾶς 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

13.3 | After Peter had said these things in summary, Niketes and Aquilas, amazed, said: “Master and lord of all, is this true or just a dream?” And Peter said: “If we were not asleep, it would be true.” They stayed silent for a short time and, becoming thoughtful, said: “We are Faustinus and Faustina, and from the start of your talking to each other, looking at each other, we thought a lot about ourselves, wondering if what is said might not be different for us, since many similar things happen in life. So we kept quiet, our hearts trembling. But at the end of what was said, seeing that it is different for us, then we admitted who we were.” Saying this, they entered with tears to the mother, and finding her already asleep, they wanted to wake her. But Peter stopped them, saying: “Let me be. I will bring you to her, so that sudden great joy does not cause her mind to go into a trance, since she is asleep and her spirit is held by sleep.”

13.4 | When she had had enough sleep, and the mother woke up, Peter began to bring her forward and said: “I want you to know, woman, the way of our religion. We worship one God, the one who made the world you see, and we keep his law, which says first of all to worship only him and honor his holy name, to respect parents, to be sensible, and to live happily. Besides this, we live without caring about the tables of the nations, and we do not enjoy them, because we cannot eat with them, since

συνεστιᾶσθαι αὐτοῖς δυνάμενοι, διὰ τὸ ἀκαθάρτως αὐτοὺς βιοῦν. πλὴν ὁπότεν 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 ἀδελφός, ἢ ἄλλος τις ἐκ φύσεως στοργὴν ἔχων, συνεστιᾶσθαι αὐτῷ τολμᾷ δυνάμεθα. θρησκεία γὰρ διαφερόντως τοῦτο ποιοῦμεν. μὴ οὖν ὕβριν ἡγήσῃ τὸ μὴ συνεστιᾶσθαί σοι τὸν υἱόν, μέχρις ἂν τὰ αὐτὰ φρονῇς καὶ ποιῇς.

they live uncleanly. But whenever we persuade them to think and do the truth, and after baptizing them with a very blessed name, then we eat with them. For even if a father or mother, or wife, or child, or brother, or anyone else by nature has love, we cannot dare to eat with him. We do this because of our religion. So do not think it is an insult that your son does not eat with you, until you think and do the same things.”

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 θουόσῃ αὐτοῖς ἐν ταῖς ἀνάγκαις οὐ παρεστάθησάν μοι περὶ δὲ μοιχείας τι δεῖ καὶ λέγειν; ὁπότε οὐδ' ὅτε ἐπλούτουν, τρυφὴ με τοῦτο ἡπάτησεν, οὐδ' ἡ μετὰ ταύτην πενία ἐπὶ τοῦτο ἐλθεῖν ἀναγκάσαι δεδύνηται, ἀντιποιοιουμένην μου τῆς σωφροσύνης ὡς μεγίστου κάλλους, ἥς ἔνεκα εἰς τοσαύτην ἦλθον περίστασιν. ἀλλ' οὐδ' οἶμαί σε, κύριέ μου Πέτρε, ἀγνοεῖν, ὅτι ἡ πλείων ἐπιθυμία ἐξ εὐθυμιῶν γίνεται. ὅθεν 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. ἀντεισερχομένη 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 ἀπώλοντο. ὁ δὲ τούτων πατὴρ, ἐμὸς δὲ σύμβιος, ὡς παρὰ Κλήμεντος ἔμαθον, ἐπὶ τε τὴν ἐμὴν καὶ τὴν τῶν υἱῶν

13.5 | She heard and said: “Then what stops me from being baptized today? Before I saw you, I turned away from the so-called gods, thinking this way: that almost every day they are offered sacrifices in need, but they did not help me. And do I even need to speak about adultery? When I was rich, this trick did not fool me, and after that, poverty did not force me to come to this, claiming my self-control as the greatest beauty, for which I came to such a state. But I do not think, my lord Peter, that you do not know that most desire comes from good spirits. So I was sensible in good spirits, and in bad spirits I do not give myself to pleasures. But do not think now that my soul has been freed from evil, which found comfort through knowing Clement. For the sadness from my two children comes against me, and the illness darkens my joy. I will ask you about them, for they disagreed at sea, but not because, outside the walls of God’s religion, their bodies and souls were destroyed. Their father, my husband, as I learned from Clement, after searching for me and the sons, disappeared for so many years; he certainly died. And the poor man, loving me with self-control, was fond of

ζήτησιν ἐκβάς, τοσούτοις ἔτεσιν ἀφανής ἐστιν· πάντως δὲ ἐτελεύτησεν. καὶ γὰρ ὁ ταλαίπωρος ὑπὸ σωφροσύνης με ἀγαπῶν φιλότεκνος ἦν. ὅθεν πάντων ἡμῶν ὑπὲρ πάντα αὐτῷ ἡγαπημένων στερηθεὶς ὁ γέρων ὑπὸ μεγίστης ἀθυμίας διεφώνησεν.

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 Φαυστίνος 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 εἶπεῖν 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 ἐαυτῆς γενομένη ἔφη παρακαλῶ, τέκνα μου ποθεινά, εἶπατε ἡμῖν τὰ μετὰ τὴν χαλεπὴν ἐκείνην νύκτα συμβάντα ὑμῖν.

13.7 | Καὶ ὁ Νικήτης, τοῦ λοιποῦ Φαυστίνος, 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

children. So the old man, deprived of all of us who loved him most of all, died in great sadness.”

13.6 | While the mother was saying these things, following Peter's advice, the children could no longer hold back. They got up and went around her, crying a lot and kissing her. She said: "What is this?" And Peter answered: "Show courage, woman, so you can enjoy your children. These are Faustinus and Faustinianus, your sons, whom you said died in the deep. How they live, having died on that very hard night near you, and how now one is called Niketes and the other Aquilas, they will be able to tell you, for we are here with you to learn." When Peter said this, the mother was very happy but almost fainted from the excitement. When we helped her recover, she sat down and said to herself: "My dear children, tell us what happened to you after that hard night."

13.7 | And Niketes, also called Faustinus, began to speak. On that same night when the ship was breaking up, as you know, some men in the deep, not fearing, robbed us. They put us in a boat and rowed with oars, sometimes near land, sometimes bringing food, and took us to Caesarea in Straton's place. There, we were crying from hunger, fear, and wounds, so that we would not speak carelessly about those who did

πληγαῖς, ὅπως μή τι προπετὲς λαλήσωμεν  
τῶν αὐτοῖς μὴ δοκούντων, ἔτι δὲ καὶ τὰ  
ὀνόματα ἡμῶν ἀλλάξαντες, πωλῆσαι  
ἠδυνήθησαν. γυνὴ δέ τις Ἰουδαίῳ  
προσήλυτος, ἀξιόλογος πάνυ, ὀνόματι  
Ἰοῦστα, ὠνησαμένη ἡμᾶς εἰς τέκνων  
ἐφύλαττεν τόπον, καὶ πάσῃ ἑλληνικῇ  
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 τινα μάγῳ σχεδὸν  
σύντροφοι γενόμενοι, φιλίας ὁδοῦ  
ἀπατηθῆναι ἐκινδυνεύσαμεν. ἔστιν δέ τις  
περὶ ἀνθρώπου τινὸς λόγος, οὗ φανέντος  
ἐν βασιλείᾳ τῶν θεοσεβησάντων ὄχλος  
ἀθανάτως καὶ ἀλύπως βιώσαι ἔχει· ὁμως  
ταῦτα μὲν σοι, μήτηρ, ἐπὶ καιροῦ  
ἀκριβέστερον ἐκτελήσεται. πλὴν μέλλουσιν  
ἡμῖν ἀπατᾶσθαι ὑπὸ τοῦ Σίμωνος ἐταῖρός  
τις τοῦ κυρίου ἡμῶν Πέτρου, Ζακχαῖος  
λεγόμενος, προσηκόμενος ἐνουθέτησεν μὴ  
ἀπατηθῆναι τῷ μάγῳ, ἐπελθόντι δὲ τῷ  
Πέτρῳ προσήγαγεν, ὅπως ἡμᾶς  
πληροφορήσας πείσῃ περὶ τῶν τῇ  
θεοσερείᾳ διαφερόντων. διὸ καὶ σε, μήτηρ,  
εὐχόμεθα, ἵνα ὧν ἡμεῖς κατηξιώθημεν  
ἀγαθῶν, τούτων καὶ σὺ μεταλάβῃς ὅπως  
κοινῇ ἁλῶν καὶ τραπέζης μεταλαβεῖν  
δυνήσῃμεν. 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.

not want it. We even changed our names,  
and they were able to sell us. But a certain  
woman, a very respectable convert to the  
Jews named Iousta, bought us and kept us  
as children, and carefully educated us in all  
Greek learning. We grew up sensible and  
loved the religion, and worked hard at  
education, so that when we talked with  
other nations, we could prove their error.  
We also studied philosophers carefully,  
especially the godless ones, I mean  
Epicurus and Pyrrho, so that we could  
argue against them better.

13.8 | And having become almost  
companions with a certain Simon the  
magician, we risked being deceived on the  
path of friendship. There is a story about a  
certain man, who, when he appeared in the  
kingdom of the god-fearing, has the power  
to live forever and without pain. However,  
these things will be explained to you more  
clearly in time, mother. But we were about  
to be deceived by Simon, when a  
companion of our lord Peter, named  
Zacchaeus, came and warned us not to be  
tricked by the magician. And when he came  
to Peter, he brought us to him, so that, after  
informing us, he might persuade us about  
those who excel in godliness. Therefore,  
mother, we pray that you also share in the  
good things we have been made worthy of,  
so that together we may partake of the salt  
and the table. So this is the reason, mother,  
why you thought we died, that on that very  
hard night we were taken up from the sea  
by pirates, and you thought we were lost.

13.9 | Ταῦτα τοῦ Φαυστίνου εἰπόντος ἡ μήτηρ ἡμῶν προσέπεσεν τῷ Πέτρῳ, δεομένη καὶ ἀξιούσα, ὅπως αὐτήν τε καὶ τὴν ξενοδόχον αὐτῆς μεταπεψάμενος ἐξαυτῆς βαπτίσῃ, ἵνα φησί, μηδεμία τις ἡμέρα ἄμοιρος γένηται, ἀφ’ ἧς τὰ ἐμαυτῆς ἀπέλαβον τέκνα, οὐν ἢ μὴ συνεστιαθεῖν αὐτοῖς. ταυτὰ οὖν καὶ ἡμῶν τῇ μητρὶ συμπαρακαλεσάντων, ὁ Πέτρος ἔφη· τί νομίζετε, ἐγὼ μόνος ἄσπλαχνός 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.

13.10 | Κάγὼ ἔφην· εἰπὲ ἡμῖν τίνα ἐφθέγγετο λόγον, ᾧ τὴν πίσυν 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 τῇ τοῦ βαπτίσματος δωρεᾷ. ὅθεν ἐγὼ πολλῶν καταγινώσκω, ὁπότ’ ἂν βαπτισθέντες καὶ πιστεύειν λέγοντες μηδὲν ἄξιον πίστεως ποιῶσι, μηδ’ οὓς ἀγαπῶν, 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 φροντίζουσιν αὐτῶν. τοῦτο εὐηθὲς ἐστίν. ἐπεὶ τί δὴ ποτε νοσοῦντας ὀρῶντες, ἢ ἀπαγομένους τὴν ἐπὶ θανάτῳ, ἢ ἄλλα τινὰ χαλεπὰ πάσχοντας, ὀδύρονται καὶ ἐλεῶσιν;

13.9 | When Faustinus said these things, our mother fell at Peter’s feet, begging and asking that he also send for her innkeeper and baptize her right away, so that she said no day would be unlucky from which she had taken back her own children, and that she would not share a meal with them. So, when we also urged our mother with these things, Peter said: “What do you think? Am I the only one without pity, that I do not want you to share a meal with your mother after baptizing her today? But she must fast one day before being baptized.” And when she simply spoke some words on her own behalf, I saw that reason as enough proof of her faith, since she needed to be made Greek again after many days.

13.10 | And I said: tell us what words she spoke, by which she showed her faith. And Peter said: her request to have her innkeeper, her benefactor, baptized. She would not have begged for this if she had not first been prepared for the great gift of baptism. So I blame many who, after being baptized and saying they believe, do nothing worthy of faith, not even for those they love—I mean their wives, sons, or friends. They are urged to do this, because if they truly believed that God gives eternal life with good works, they would surely want those they love to be baptized. But some of you might say: they love and care for them. That is foolish. For when they see them sick, or facing death, or suffering other hardships, they grieve and pity them. So if they believed that eternal fire awaits those who do not honor God, they would not stop warning them, even when they see

οὕτως εἰ πεπιστεύκεισαν αἰώνιον πῦρ μένειν τοὺς τὸν Θεὸν μὴ σέβοντας, οὐκ ἂν ἐπαύσαντο νοθετοῦντες, ἢ καὶ ἀπειθοῦντας ὀρῶντες, 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.

them disobeying, as if suffering for unbelievers, fully aware of the punishment coming to them. And now I will send for the innkeeper and ask if she accepts the law of loving through us; and then we will do what must be done.

13.11 | Ἡ δὲ μήτηρ ὑμῶν ἐπειδὴ πιστῶς διάκειται περὶ τοῦ βαπτίσματος, κἂν μίαν πρὸ τοῦ βαπτίσματος νηστευσάτω ἡμέραν. ἡ δὲ ὤμνυν· δύο τῶν διελθουσῶν ἡμερῶν, τῇ γυναικὶ τὰ κατὰ τὸν ἀναγνωρισμὸν διηγουμένη, ὑπὸ τῆς πολλῆς χαρᾶς τροφῆς μεταλαβεῖν οὐκ ἠδυνήθην, 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, προωκονόμησεν τὴν νηστείαν. ὡς γὰρ ἐσωφρόνησεν ἐν ἀγνοίᾳ, τὸ πρέπον τῆς ἀληθείας ποιήσασα, οὕτως καὶ νῦν ὁ Θεὸς ἴσως ὥκονόμησεν πρὸ μιᾶς νηστεῦσαι αὐτὴν ἐν ἀγνοίᾳ ὑπὲρ τοῦ ἀληθοῦς βαπτίσματος, ἵνα ἀπὸ πρώτης ἡμέρας τοῦ γνωρίσαι ἡμᾶς σὺν ἡμῖν ἁλῶν μεταλαβεῖν δυνηθῇ.

13.11 | And your mother, since she was faithful about baptism, should fast one day before baptism. But she swore: after two days had passed, telling the woman about the recognition, she could not take food because of great joy, only a little water yesterday. The wife of Peter testified by oath, saying: truly she did not taste anything. And Aquila, and even more Faustinus, said: so nothing stops her from being baptized. And Peter laughed and answered: but that is not the fast of baptism, if it did not happen because of it. And Faustinus answered: maybe God, wanting to keep our mother from any day apart from the table of our knowledge, allowed the fast early. For just as she was wise in ignorance, doing what was right for the truth, so now maybe God arranged for her to fast one day in ignorance before the true baptism, so that from the first day of knowing us she might be able to share salt with us.

13.12 | Καὶ ὁ Πέτρος ἔφη· μὴ ἡμᾶς νικάτω ἡ κακία, πρόφασιν εὐροῦσα τὴν πρόνοιαν καὶ τεκούσης στοργήν· ἀλλὰ μᾶλλον ὑμεῖς κἀγὼ σὺν ὑμῖν τὴν σήμερον διαμείνωμεν,

13.12 | And Peter said: let not evil win over us, finding an excuse in care and a mother's love; but rather, you and I with you should stay here today, and tomorrow she will be

καὶ αὖριον βαπτισθήσεται. οὐδὲ γὰρ ἡ ὥρα  
τῆς σήμερον ἡμέρας ἐπιτήδειός ἐστιν εἰς  
βάπτισμα. καὶ ὁμῶς οὕτως γενέσθαι οἱ  
πάντες συνευδοκήσαμεν.

baptized. For even the time of today's hour  
is not suitable for baptism. And all agreed  
together that it should be so.

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 ἄν. διὸ  
σωφρονήσασαν ἐλέησας ὁ Θεὸς τὸν κατ'  
αὐτῆς ἀπέστρεψεν φόνον, καὶ τὰ  
ἀφαιρεθέντα τέκνα ἀπέδωκεν.

13.13 | So that evening, we all left Peter's  
teaching, as he showed us from the excuse  
about the mother, by what reason the ends  
of self-control are good, but those of  
adultery are hard and have the nature to  
bring destruction to the whole family, even  
if not quickly, yet surely slowly. He said  
that self-control pleases God so much that  
he even gives a short grace for it now in  
this life to those who are lost (for salvation  
there is given only to those baptized in  
hope of him and living rightly). As you  
know, this happened concerning your  
mother—I mean the good things about the  
end. Maybe if she had committed adultery,  
she would have been killed. So God, having  
mercy on her self-control, turned away the  
death against her and returned the children  
taken away.

13.14 | Ἀλλ' ἐρεῖ τις ἴσως· πόσοι διὰ  
σωφροσύνην ἀπώλοντο; 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  
φθονουμένη ὑπὸ κακίας προφάσει ἔρωτος  
πολλοὺς ἔχει τοὺς ἐπιβούλους. μιᾷ δὲ τῇ  
πρὸς τὸ σωφρονεῖν ἐνστάσει σεμνῇ

13.14 | But someone might say: how many  
were lost because of self-control? I say it is  
because of numbness, for one who feels or  
is loved must flee from mixing with that  
person, like from burning fire or a mad dog.  
This is what your mother did, truly loving  
the good of self-control. So, having been  
kept safe with us, she gained the  
knowledge of eternal kingdom. A woman  
who wants to be self-controlled must know  
that many enemies lie in wait, jealous  
because of evil, using love as an excuse. But  
if she stays firm in one serious decision to  
be self-controlled, having won victory over



μείνασα τὴν ὑπὸ πάντων νίκην λαβοῦσα σωθῆναι ἔχει. καὶ γὰρ εἰ πάντα καλὰ διαπράξειτό τις, μιᾷ τῇ πρὸς τὸ μοιχήσασθαι ἁμαρτία κολασθῆναι δεῖ, ὁ προφήτης ἔφη.

all, she will be saved. For even if someone did all good things, they must be punished for one sin of adultery, 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, doing the will of God, becomes a good reminder of his first creation. Because God, being one, made one woman for one man. She stays even more self-controlled if she does not forget creation, and foresees punishment, and does not ignore the loss of eternal goods. The self-controlled woman, pleased with those who want to be saved, becomes a holy example to the God-fearing; for she is the law of a good life. The woman who wants to be self-controlled cuts off the excuses of insults, and if she does not give an excuse but is insulted as by an enemy, she is blessed and avenged by God. The self-controlled woman longs for God, loves God, delights in God, and glorifies God; she does not give people an excuse for insult. The self-controlled woman honors the church with good respect and glorifies it in holiness; moreover, she is praise to teachers and becomes a helper to 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 περίκειται, 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

13.16 | The self-controlled woman is adorned like the bride of the Son of God, dressed in holy light. She has beauty in her soul, which is good order. She breathes the perfume of a good reputation. She wears beautiful things; she is clothed with modesty. Around her are precious pearls, the words that bring self-control. She is bright white when her mind is enlightened. She looks into a beautiful mirror, gazing

τὴν ψυχὴν νουθετοῦσα. καλὴ ἡ γυνή, οὐχ ἡ χρυσῶ πεπεδημένη, ἀλλ' ἡ τῶν προσκαίρων ἐπιθυμιῶν λελυμένη. ἡ σώφρων γυνὴ μεγάλῳ βασιλεῖ περιπόθητός ἐστιν, αὐτῷ μεμνήσεται, αὐτῷ τετήρηται, ὑπὸ αὐτοῦ ἡγάπηται. ἡ σώφρων εἰς τὸ θέλεσθαι προφάσεις οὐ παρέχει, ἢ τῷ αὐτῆς ἀνδρί. ἡ σώφρων ὑπὸ ἐτέρου θελομένη λυπεῖται. ἡ σώφρων τὸν ἄνδρα ἐνδιαθέτως φιλεῖ, καὶ καταφιλεῖ, καὶ κολακεύει, ἀρέσκει, δουλεύει, πρὸς πάντα αὐτῷ πείθεται, παρ' ἐκτὸς τοῦ ἀπειθεῖν Θεῷ. ἡ γὰρ πειθομένη Θεῷ ἄνευ φυλάκων καὶ τὴν ψυχὴν σωφρονεῖ καὶ τὸ σῶμα καθαρεύει.

toward God. She uses a beautiful adornment, guiding her soul with fear of God. The woman is beautiful, not bound by gold, but freed from passing desires. The self-controlled woman is desired by a great king; she remembers him, keeps herself for him, and is loved by him. The self-controlled woman does not give excuses for wanting things, not even to her own husband. The self-controlled woman is hurt when another wants her. The self-controlled woman loves her husband sincerely, kisses him, flatters him, pleases him, serves him, obeys him in everything, except when it means disobeying God. For the woman who obeys God, without guards, keeps her soul self-controlled and her body pure.

13.17 | Ἀνόητος οὖν πᾶς ἄνθρωπος ὁ τὴν ἑαυτοῦ γυναῖκα χωρίζων φόβου Θεοῦ. ὅτι ἡ Θεὸν μὴ φοβούμενη οὐδὲ τὸν ἄνδρα φοβεῖται. ἐὰν Θεὸν τὸν ἀόρατον βλέποντα μὴ φοβῇται, πρὸς τὸν μὴ ὁρῶντα πῶς σωφρονήσῃ; πῶς δὲ σωφρονήσῃ ἡ μὴ συνεργομένη πρὸς τοὺς σωφρονίζοντας ἀκούειν λόγους; πῶς δὲ καὶ νουθεσίας τύχοι; πῶς δὲ σωφρονήσῃ ἄνευ φυλάκων, ἐὰν τὴν ἐσομένην κρίσιν τοῦ Θεοῦ μὴ διδασθῇ, μηδὲ τὴν ἐπὶ μικρᾷ ἡδονῇ αἰώνιον ζημίαν πληροφορηθῇ; διὸ τούναντίον ἄκουσαν αὐτὴν πρὸς τὸν σωφρονίζοντα αἰεὶ εἰσέρχεσθαι λόγον ἀνάγκασον, κολάκευσον.

13.17 | Every man who separates from his own wife out of fear of God is foolish. Because the one who does not fear God does not fear even his husband. If he does not fear God, who is invisible, how will he be self-controlled toward the one he does not see? How will she be self-controlled who does not come together to hear the words of those who bring self-control? How will she receive correction? How will she be self-controlled without guards, if she is not taught about the coming judgment of God, nor warned about the eternal loss for a small pleasure? Therefore, hearing this, force her always to enter the word that brings self-control; flatter her.

13.18 | Πολὺ δὲ κρεῖττον, εἰ χειραγωγήσας ἦξῃς· ἵνα καὶ αὐτὸς σώφρων γένῃ. θελήσεις γὰρ σώφρων γενέσθαι, ἵνα γνώσῃ σεμοῦ γάμου τὸ τέλος, καὶ οὐκ ὀκνήσεις,

13.18 | It is much better if you come leading her by the hand; so that you yourself may become self-controlled. For you will want to be self-controlled, to know

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, ὡς 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, σεμνοὺς λόγους ἀκούουσα ἡδεται, τοὺς δὲ μὴ ἐπὶ σωφροσύνης λεγομένους ἀπωθεῖται.

the honorable goal of 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 becomes self-controlled; he gives her the bed she owes, he eats with her, he lives with her, he comes with her to the word that brings self-control, he does not upset her, he does not fight without cause, he does not make himself hateful, he offers what he can well provide, and if he does not have these things, he fills what is lacking with flattery. The self-controlled woman does not wait to be flattered; she knows her husband as lord, she bears poverty when he is poor, she shares hunger with him when he is hungry, she travels with him when he travels, she comforts him when he is sad, and even if she has a larger dowry, she acts as if she has nothing. And a man who has a poor wife should consider her self-control a great dowry. The self-controlled woman uses enough food and drink, so that her soul is not pulled away by unlawful desires toward the weight of a fattened body. But still, she does not act privately with young men, and she watches older men with suspicion, she pushes away wild laughter, she gives herself only to God and does not stumble, she delights in hearing honorable words, and she pushes away those words that are not spoken for 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

13.19 | God is witness: many murders are one adultery; and the terrible thing is that the fearful and godless part of these murders is not seen. Because when blood is spilled, the body lies dead, and the terrible part of the disaster frightens everyone. But the murders of the soul by adultery are

άνθρώποις βλέπονται, τοῖς τολμῶσιν  
ἄοκνον τὴν ὁρμὴν παρέχουσιν. γνῶθι  
ἄνθρωπε, τίνας πνοὴν ἔχεις πρὸς τὸ ζῆν,  
καὶ οὐ μὴ αὐτὴν μιανθῆναι θελήσης. ὑπὸ  
μοιχείας μόνης μιάινεται ἡ Θεοῦ πνοή. καὶ  
διὰ τοῦτο αὐτὴ τὸν μιάναντα εἰς πῦρ  
κατασπᾷ. σπεύδει γὰρ τὸν ὑβριστὴν ἀωνίῳ  
παραδοῦναι κολάσει.

more fearful, since they are not seen by  
people, and they give boldness without rest  
to those who dare. Know, human, what  
breath you have for living, and you will not  
want it to be stained. The breath of God is  
stained by adultery alone. And because of  
this, it drags the one who stains it into fire.  
For it hastens to hand over the arrogant  
one 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  
έτελεύτησας. εἰ δὲ καὶ τεθνήκεις,  
σεσωσμένην ἂν εἶχες τὴν ψυχὴν. πατρίδα  
Ῥώμην ἔλειπες διὰ σωφροσύνην· ἀλλὰ τῇ  
ταύτης προφάσει ἀλήθειαν εὑρες, τὸ  
διάδημα τῆς αἰδίου βασιλείας· ἐν βυθῷ  
κεκινδύνευκας, καὶ οὐκ έτελεύτησας, καὶ  
εἴτε τετελευτήκεις, αὐτός σοι ὁ βυθὸς διὰ  
σωφροσύνην θνησκούσῃ βάπτισμα ἐγένετο  
πρὸς ψυχῆς σωτηρίαν. τέκνων ἀπελείφθης  
πρὸς ὀλίγον, ἃ τίνα γνησίας ὄντα σποράς  
ἐν τοῖς κρείττοσιν εὑρηται. λιμώττουσα  
τροφᾶς 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 ὁ τὴν φυγὴν εἰδὼς Θεὸς τὸν  
ἀνδρὸς ἀποπληρώσει τόπον. λυπηθεῖσα  
καὶ μονωθεῖσα πρὸς ὀλίγον ἀνδρὸς καὶ  
τέκνων ἀπελείφθης, ἀλλὰ τούτους πάντας  
ἀπολείπειν εἶχες προθεσμίᾳ θανάτου·  
κρείττον δὲ ὅτι διὰ σωφροσύνην ἐκοῦσα  
ἀπελείφθης, ἢ εἴπερ ἄκουσα μετὰ χρόνον  
ἐφ' ἁμαρτίαις αὐταῖς ἀπώλλου.

13.20 | Saying these things, Peter, seeing  
good and self-controlled Mattidia crying  
with joy, thinking she was sad about the  
promises made, said: "Take heart, woman;  
you have suffered many bad things because  
of adultery, but you have suffered because  
of self-control, and because of this you did  
not die. And if you had died, your soul  
would have been saved. You left your  
homeland Rome because of self-control;  
but through this reason, you found the  
truth, the crown of the eternal kingdom.  
You were in danger in the deep, and you  
did not die; and even if you died, the deep  
itself became a baptism through self-  
control for the salvation of your soul. You  
were left with few children, some of whom  
are found to be true offspring among the  
best. You starved yourself of food, but you  
did not stain your body with prostitution.  
You tortured your body, but you saved  
your soul. You fled from a adulterer, so that  
you would not defile the bed of a man; but  
because of self-control, God, who knows  
the flight, will fill the place of the man. You  
were saddened and left alone, left with few  
husband and children; but you were about  
to leave all of these by the time of death. It  
is better that you were willingly left  
because of self-control, than if you had  
listened later and were lost in the same

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 | So it is much better for the first things to be painful. For even when they are present, hope of passing through does not cause much pain, and it gives expectation of something better and brings joy. But above all, I want you to know how much self-control pleases God. A self-controlled woman is God’s chosen one, God’s delight, God’s glory, God’s child. Self-control is such a great good. If it were not that the law was that no one unbaptized could rightly enter the kingdom of God, perhaps some of the nations who are lost could be saved by self-control alone. Because of this, I am very sad about those who are self-controlled while lost, because choosing to be self-controlled without hope of good, they are lazy about being baptized. Therefore, they are not saved; because God’s rule is that no one unbaptized enters his kingdom. After he said these things and more, we fell asleep.

## Chapter 14

14.1 | Ὅρθριαίτερον 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 σκεπινῷ τῆς θαλάσσης τόπῳ ἐλθόντες ἐν ἀκατασκόπῳ βαπτίσαι αὐτὴν δυνηθῶμεν. πλὴν ἐπὶ τὸν αἰγιαλὸν γενομένων ἡμῶν, μεταξὺ πετρῶν τινων γαληνοῦ καὶ καθαροῦ τόπου εὐπορησάντων ἐβάπτισεν αὐτὴν. ἡμεῖς δὲ οἱ ἀδελφοί, τῶν γυναικῶν χάριν ἅμα ἀδελφῶ καὶ ἄλλοις τισὶν ὑποχωρήσαντες καὶ λουσάμενοι, ἐλθόντες

14.1 | Much earlier than usual in the morning, Peter, having woken up fully, came to us and, waking us, said: “Faustinus and Faustinianus, together with Clement and their household, follow me, so that coming to a sheltered place by the sea, we may be able to baptize her without being seen.” When we reached the shore, in a calm and clear place among some rocks, he baptized her. We brothers, for the sake of the women, withdrew together with another brother and some others, and having washed, we went and took the

τὰς γυναῖκας παρελάβομεν. καὶ οὕτως ἐν κρυφαίῳ τόπῳ πορευθέντες εὐχόμεθα. ἔπειτα ὁ Πέτρος τὰς γυναῖκας διὰ τὸν ὄχλον προέπεμψεν, δι' 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 εὐλογήσαμεν.

14.2 | Τότε λοιπὸν ὁ Πέτρος τὸν ὄχλον εἰσεληλυθότα ἰδὼν καὶ καθесθεὶς 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 ἑαυτὸν, καὶ προκατασκοπήσας ἡμᾶς, ὡς αὐτὸς ὕστερον ὠμολόγει, πρὸς τὸ ἰδεῖν τί ἂν πράττοιμεν εἰς τὸν σκεπινὸν τόπον εἰσελθόντες, λάθρα ἐκβὰς ἠκολούθησεν. ἐν εὐκαίρῳ τόπῳ προσελθὼν καὶ πρὸς αὐτοὺς εἰπὼν· ἐκ πολλοῦ σοι ἀκολουθῶν καὶ συντυχεῖν θέλων ἠδούμην, μήπως ὡς περιέργῳ μοι χαλεπαίνης· νῦν δὲ τὰ ἐμοὶ δοκοῦντα ἀληθῆ, εἰ βούλει, λέγω. καὶ γὰρ ἀπεκρινάμην· λέγε ἡμῖν ὅπερ σοι δοκεῖ καλὸν εἶναι, καὶ ἀποδεξόμεθά σε, ὡς τῷ ὄντι καλὸν ἢ τὸ λεγόμενον, ἐπεὶ ἐπερ ἀγαθῇ προαιρέσει τὸ δοκοῦν σοι καλὸν εἶπεῖν ἠθέλησας.

14.3 | Καὶ ὁ γέρων τοῦ λέγειν ἤρξατο

women. And so, having gone to a secret place, we prayed. Then Peter sent the women away because of the crowd, ordering them to come to the guesthouse by another way, and allowed only us men to be with the mother and those same women. So, having come to the guesthouse and waiting for him to come, we talked with each other. After a good while, Peter came, broke the bread with thanksgiving and sprinkled salt on it, and first gave it to the mother, then to her sons. And so we ate together with her and blessed God.

14.2 | Then Peter, seeing that the crowd had come in and having sat down and ordered us to sit beside him, began to lead us at first, persuading us, after sending us away from the baptism, and he himself came late. He said the reason was this: At the same time as you left, an old man came in, a worker, secretly stealing himself, and having secretly watched us, as he later admitted, to see what we would do when we entered the sheltered place, he followed secretly. At a good moment, having come near and spoken to us, he said: "I have long followed you and wanted to meet you, fearing that you might be angry with me as a busybody. But now, if you want, I will tell you what seems true to me." And I answered: "Tell us what seems good to you, and we will accept you, even if what is said is not really good, since you wished to say what seems good to you with good intention."

14.3 | And the old man began to speak like

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, οὔτε πρόνοια, ἀλλὰ γενέσει τὰ πάντα ὑπόκειται, ὡς ἐγὼ ἐφ’ οἷς πέπονθα πεπληροφόρημαι, ἐκ πολλοῦ ἀκριβῶν τὸ μάθημα. μὴ οὖν ἀπατῶ, τέκνον. εἴτε γὰρ εὖχῃ, εἴτε μὴ, τὰ ἐκ τῆς γενέσεως πάσχειν ἀνάγκη· ἔχεις εἰ γὰρ εὐχαί τι δύνανται ἢ τὸ εὖ ποιεῖν, αὐτὸς ἂν ἐν τοῖς κρείττοσιν ᾗμην. καὶ νῦν εἰ μὴ σε ἀπατᾷ ἡ πενιχρά μου αὕτη ἐσθῆς, 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. ἀγὰρ ἔφην· τίνα ἐστὶν ἃ πέπονθας; ὃ 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.

this: “Seeing you bathed in the sea and having gone back to a hidden place, I came secretly to watch what you would do when you went in secretly, and when I saw you praying, I went away. But feeling pity for you, I waited, so that when you came out, I might talk with you and persuade you not to be fooled. For there is neither god nor care, but everything depends on nature, as I have been fully informed by many careful studies about what I have suffered. So do not be fooled, child. Whether you pray or not, you must suffer what comes from nature. For if prayers could do anything or make things better, I would be among the best. And now, if my poor clothes do not fool you, you will not disbelieve what I say. Once, having much wealth in life, I sacrificed many things to the gods and helped those in need, and yet, though I prayed and was pious, I could not escape what was destined. And I said: ‘What have you suffered?’ He answered: ‘It is not necessary to say now. Perhaps in the end you will hear who I am and of what family, and in what kind of life I have been. But now I want you to be informed that everything depends on nature.’”

14.4 | Κἀγὼ ἔφην· εἰ γενέσει τὰ πάντα ὑπόκειται, καὶ τοῦτο οὕτως ἔχον πεπληροφόρησαι, σεαυτῷ ἐναντία νοῶν συμβουλεύεις. εἰ μὲν παρὰ γένεσιν οὐ δυνατόν οὐδὲ τὸ φρονεῖν, τί ματαιοπονεῖς, συμβουλεύων γενέσθαι ὃ γενέσθαι ἀδύνατόν ἐστιν; ἀλλ’ ἔτι μὴν εἰ γένεσις ὑφέστηκεν, μὴ σπεῦδε πείθειν ἐμὲ μὴ σέβειν τὸν καὶ τῶν ἄστρον δεσπότην, οὗ θέλοντος καὶ μὴ γενέσθαι τι, γενέσθαι δυνατόν. αἰεὶ γὰρ τὸ ὑποκείμενον τῷ ἡγουμένῳ πείθεσθαι ἀνάγκη· ἔχει. τὸ μέντοι τοὺς νομιζομένους θεοὺς σέβειν,

14.4 | And I said: If everything depends on nature, and you have been fully informed that this is so, you advise yourself against yourself. For if it is not possible even to think against nature, why do you waste effort advising to become what cannot be become? But still, if nature has allowed it, do not hurry to persuade me not to honor the ruler of the stars, by whose will even what seems impossible to happen can happen. For what is under the ruler must always obey. But to honor the gods, as people think, is unnecessary if nature rules.

γενέσεως ἐπικρατούσης, περιττόν ἐστιν. οὔτε γὰρ παρὰ τὸ δοκοῦν τῇ πεπρωμένῃ τι γίνεται, οὔτε αὐτοῖ τι ποιεῖν δύνανται, τῇ καθόλου αὐτῶν ὑποκειμένοι γενέσει. εἰ γένεσις ἔστιν, ἀντίκειται τὸ μὴ πρῶτον ἄρχειν, ἢ ὑποκεῖσθαι οὐ δύναται, τὸ ἀγένητον ὡς ἀγένητον ἑαυτοῦ πρεσβύτερον μὴδὲν ἔχον.

For nothing happens against what fate decides, nor can the gods themselves do anything, since they too are subject to nature as a whole. If nature exists, it is impossible not to be first in power or to be subject, since the uncreated, as uncreated, has nothing older than itself.

14.5 | Τοιαῦτα πρὸς ἀλλήλους λεγόντων ἡμῶν, πολὺς παρέστη ὄχλος. καὶ τότε ἐγὼ εἰς τὸν ὄχλον ἀποβλέπων ἔφην· ἐγὼ καὶ τὸ ἐμὸν φῦλον ἐκ προγόνων Θεὸν σέβειν παρεληφώς καὶ παράγγελμα ἔχων γενέσει μὴ προσανέχειν, λέγω δὴ τῷ τῆς ἀστρολογίας μαθήματι, διὰ τοῦτο οὐ προσέσχον. ὅθεν ἀστρολογίας μὲν οὐκ εἰμι ἔμπειρος, ὣν δὲ εἰμι, ὑφηγήσομαι. ἐπειδὴ γένεσιν ἀπ’ αὐτῆς τῆς κατὰ τὴν γένεσιν ἐπιστήμης ἀνασκευάζειν οὐ δύναμαι, βούλομαι ἄλλῳ τρόπῳ ἀποδείξει, ὅτι κατὰ πρόνοιαν διοικεῖται τὰ πράγματα, καὶ ἕκαστος πρὸς ἃ πράττει, τιμῆς ἢ κολάσεως τεύξεται, εἴτε νῦν εἴτε αὖθις, οὐθὲν μοι διαφέρει, πλὴν ὅτι πάντως ἀπολαύσει ἕκαστος ὧν ἔπραξεν. ἡ δὲ ἀπόδειξις τοῦ μὴ εἶναι γένεσιν, ἔστιν αὕτη. τῶν παρεστώτων εἴ τις ὀφθαλμῶν ἐστέρηται, ἢ κυλλὴν ἔχει τὴν χεῖρα, ἢ χωλὸν τὸν πόδα, ἢ ἕτερόν τι περὶ σῶμα, ὃ ὑποστροφὴν πρὸς ἴασις 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 ἴασις 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; κάγώ ἀπεκρινάμην· καὶ πάνυ. εἰ γὰρ πᾶσαι

14.5 | While we were saying such things to each other, a large crowd came. Then I looked at the crowd and said: I, having received from my ancestors the belief in a god and the command not to oppose nature, I mean the study of astrology, for this reason I did not pay attention. So, I am not skilled in astrology, but in what I am, I will explain. Since I cannot disprove nature by the very science of nature itself, I want to show in another way that things are governed by care, and each person will receive honor or punishment for what they do, whether now or later. It makes no difference to me, except that everyone will fully enjoy what they have done. The proof that nature does not exist is this: if any of those present lacks eyes, or has a crippled hand, or a lame foot, or some other defect of the body that cannot be healed again, and is outside all medical promises—whom even astrologers do not promise to heal, because such a thing has never happened in the long past—I will pray to god to provide healing, whenever from birth such a thing has never been able to happen. If this happens, do those who blaspheme the god who made everything not sin? And the old man answered: It is blasphemy to say that everything depends on nature. And I answered: Very much so. For if all the sins, impieties, and crimes of humans come from the stars, and the stars were ordered by



αὶ τῶν ἀνθρώπων ἀμαρτίαι καὶ ἀσέβειαι καὶ ἀσέλγεια ἐξ ἀστέρων γίνονται, οἱ δὲ ἀστέρες ταῦτα ποιεῖν ὑπὸ Θεοῦ ἐτάγησαν, ἵνα πάντων χαλεπῶν ἀποτελεστικοὶ γένωνται, αὶ πάντων ἀμαρτίαι εἰς αὐτὸν ἀναφέρονται, τὸν τὴν γένεσιν θέντα ἐν τοῖς ἄστροις.

god to do these things, so that they become the cause of all troubles, then all sins are referred back to him who set nature in the stars.

14.6 | Καὶ ὁ γέρων ἀπεκρίνατο· ἀληθῶς μεγάλως ἔφη, ἀλλὰ πάση σου τῇ ἀπαραβλήτῳ ἀποδείξει ἡ ἐμὴ ἐμποδίζει συνειδήσις. ἐγὼ γὰρ ἀστρολόγος ὢν, καὶ Ρώμην πρῶτον οἰκήσας φιλωθεὶς τινι 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 ἄλλοδαπῇ ὀρμήσασα καὶ κοινωνήσασα αἰτῷ, θαλάσῃ διεφθάρη.

14.6 | And the old man answered: Truly, you speak greatly, but my conscience stops me from accepting your flawless proof. For I am an astrologer, and having first lived in Rome, I was loved by someone of the family of Caesar, and I knew the birth of both him and his wife. And having studied their births and the deeds that followed, I cannot be persuaded by your words. For there was a curse in that birth: he committed adultery, loving his own slave, and died in foreign waters. And so it happened. For the woman, having fallen in love with her own slave and not bearing the blame, fled with him, having set out to a foreign land and shared his fate, and was destroyed by the sea.

14.7 | Κἀγὼ 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 ἡ κλαίνα (οὐκ ἔστιν γὰρ αὐτὴν μέμψασθαι, ὅτι ἐκ γενέσεως ταῦτα ποιεῖν καὶ πάσχειν ἠναγκάζετο) ὄνειρον εἶτε ἀληθῇ εἶτε ψευδῇ ἐπλάσατο

14.7 | And I answered: How do you know that the woman who fled to a foreign land married the slave, and that the marriage ended in death? And the old man said: I know the truth for sure, not that they married, nor that she loved him, but after she left, her husband's brother told me everything about her love. And since he was honorable, as a brother should be, he did not want to stain his bed. And how the woman, wanting and ashamed of him and the blame (for she cannot be blamed, since from birth she was forced to do and suffer these things), made up a dream, whether

οὐκ ἔχω λέγειν· ἔλεγεν γὰρ αὐτὴν  
εἰρηκέναι, ὥς 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, ὥς 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 ὥς 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, ἑαυτὸν ἀποδοὺς τὰς διὰ  
τῶν χειρῶν ἔκτοτε μέχρι τοῦ δεῦρο πορίζω  
τροφάς.

true or false, I cannot say. For he said she  
told him that in a vision someone standing  
told her that with her children she would  
leave the city of the Romans. And the man,  
hurrying to save her with the sons,  
immediately sent them to be educated in  
Athens with their mother and slaves. And  
having a third younger son, he kept him  
with himself, as if the one who spoke in the  
dream allowed him to be with him. After  
much time passed, he received no letters  
from her. He himself sent many letters to  
Athens, and taking me, as the most  
trustworthy of all to him, he went to search.  
So, I helped him much during his travels,  
remembering that he once shared his good  
fortune with me, loving his friends for his  
sake. Then we sailed from there and so  
came to the parts of Syria, to Seleucia. And  
after we left the ship, he died after a few  
days in sadness. I came here and have since  
provided for myself with work by my hands  
until now.

14.8 | Ταῦτα τοῦ γέροντος εἰπόντος  
σύνοιδα, ὅτι ὃν ἔλεγεν τεθνάναι γέροντα,  
αὐτὸς ἦν, ἐξ ὧν ἔλεγεν, ὁ ὑμέτερος πατήρ.  
οὐκ ἐβουλήθην οὖν τὸ καθ' ὑμᾶς αὐτῷ  
συναντιβαλεῖν, μέχρις ἂν ὑμῖν  
προσανάθωμαι. πλὴν τὰ κατὰ τὴν ξενίαν  
αὐτοῦ καταμαθὼν καὶ τὴν ἐμὴν μηνύσας,  
ἀκριβεῖας ἕνεκα, 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.

14.8 | When the old man said these things, I  
realized that the old man he said had died  
was himself, the one he was talking about  
was your father. So I did not want to argue  
against him until I had told you. But after  
learning about his hospitality and reporting  
mine, for the sake of accuracy, I only asked  
this: what was the old man's name? And he  
said, Faustus. What about the twin sons?  
He answered, Faustinus and Faustinianus.  
What about the third son? He said,  
Clemens. And what was the name of their  
mother? He said, Mattidia. Moved with

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 ἐβουλήθην, μή πως ὑπὸ λύπης νικηθέντες ἐν τῇ τοῦ βαπτίσματος ἡμέρᾳ πενθοῦντες διατελέσητε, ὁπότε 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· οἴμοι ἄνερ, ἡμᾶς ἀγαπῶν κρίσει ἐτελεύτησας, ἡμεῖς δὲ ζῶντες φῶς ὁρῶμεν, καὶ τροφῆς μεταλαμβάνομεν. οὐπω δὲ τῆς μιᾶς ταύτης ὁλολυγῆς παυσαμένης, ἰδοὺ ὁ γέρων εἰσῆει, καὶ ἅμα τῷ βούλεσθαι αὐτὸν τῆς κραυγῆς τὴν αἰτίαν πυνθάνεσθαι, εἰς τὴν γυναῖκα ἐμβλέψας ἔφη· οἴμοι τί θέλει τοῦτο εἶναι; τίνα ὁρῶ; προσελθὼν δὲ καὶ ἀκριβέστερον ἐνιδὼν καὶ ὁραθεὶς περιεπλέκετο. οἱ δὲ ὑπὸ χαρᾶς αἰφνιδίου διεφώνουν ἀμφοτέρω, 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 πῶς τὴν μορφήν αὐτοῦ ἀνεφέρομεν.

sympathy and tears, I dismissed the crowds and came to you, so that after sharing in baptism I might tell you these things. Before baptism, I did not want to speak to you, fearing that overcome by grief you might mourn on the day of baptism, when even angels rejoice. As Peter said these things, we all wept with the mother. Seeing us weeping, he said: Now each of you should bravely bear with fear toward god what has been said. For your father did not die today, but long ago, as you yourselves have guessed.

14.9 | When Peter said these things, the mother, unable to hold back, cried out: "Oh, my husband, loving us, you died by judgment, but we living see the light and share in food." Just as this loud cry stopped, behold, the old man came in, and as he wanted to find out the cause of the shouting, looking at the woman he said: "Oh no, what is this? Who do I see?" Then coming closer and looking more carefully, when he was seen, he was confused. Both of them shouted suddenly with joy, wanting to speak to each other, caught by speechlessness, and they could not hold back their endless joy. But after a little while, the mother said: "I have you, Faustus, the sweetest to me in every way. How then do you live, whom we heard was dead a little while ago? But these are our sons, Faustinus, Faustinianus, and Clemens." After she said these things, the three of us bowed to him and kissed him, somehow dimly recognizing his face.

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 πατὴρ ἀπεκρίνατο· πρὸς γένους ὑπάρχων Καίσαρος, καὶ περίφωρος μὴ θέλων γενέσθαι, ἐπ’ ἄλλου τινὸς τὴν ἐξήγησιν ἀνετυπώσάμην, ἵνα αὐτὸς ὅστις εἰμὶ μὴ νοηθῶ. ᾔδειν γὰρ ὅτι, εἰ ἀναγνώριμος γένωμαι, οἱ κατὰ τόπον ἡγούμενοι ἀκούσαντες, ἀνακαλέσαντες, Καίσαρι κεχαρισμένα ποιοῦντες, τὴν τοῦ βίου μοι εὐδαιμονίαν περιθήσουσιν, ὅπερ ἀπεταξάμην. οὐ γὰρ ἠδυνάμην, περὶ τῶν ἐμοὶ ἡγαπημένων τὰ μέγιστα ὡς περὶ θανόντων κρίνας, πρὸς τὴν τοῦ βίου τρυφὴν ἑαυτὸν ἀποδιδόναι.

14.10 | Seeing this, Peter said: “Are you Faustus, the husband of this woman and the father of her children?” And he said: “I am.” And Peter said: “Then how can I tell you about your own troubles as if they were someone else’s, the pains and sorrows and burial?” And the father answered: “Being of Caesar’s family, and not wanting to be famous, I made up another story, so that the one who I am would not be recognized. For I knew that if I were recognized, the local leaders, hearing and calling me back, and pleasing Caesar, would take away the happiness of my life, which I had refused. For I could not, judging the greatest things about those I loved as dead, give myself up to the pleasures of life.”

14.11 | Καὶ ὁ Πέτρος ἔφη· ταῦτα μὲν ἐποίησας ὡς ἐβουλεύσω. περὶ δὲ γενέσεως ἄρα ψευδόμενος δισχυρίζου, ἢ ὡς ἀληθεύων ἐβεβαίω; καὶ ὁ πατὴρ ἔφη· οὐ ψεύσομαι πρὸς σε, ἀληθῶς ὡς οὔσης γενέσεως ἐβεβαίουν. εἰμὶ γὰρ οὐκ ἀμύητος 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 ἃ μὲν ἀκριβοῦσιν, ἀληθεύουσιν, ἃ δὲ πταίουσιν, ἀμαθίᾳ πάσχουσιν, ὡς ὑπονοεῖν με, τὸ μὲν μάθημα συνεστάναι, αὐτοὺς δὲ δὶ ἀμαθίαν

14.11 | And Peter said: “You did these things as you planned. But about your birth, are you lying or are you proving it true?” And the father said: “I will not lie to you; truly I prove my birth as it is. For I am not untrained in the knowledge, but a certain man, the best of astrologers, an Egyptian named Annubion, who on his travels first showed me the death of my wife and children.” And Peter said: “So you are convinced by action that the things about your birth did not happen?” And the father answered: “I must explain to you all that is going on with me, so that hearing these things I can learn your checks on them. But I know that many astrologers make mistakes, and many things are true. So I suspect that what they get right is true, but what they miss is because of ignorance, as if to suggest that the knowledge exists, but they alone lie from ignorance, because they cannot get everything exactly right about everything.” And Peter answered:

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;

“Stop, lest by chance they hit on what is true and do not speak exactly. For from many things said, some must be wrong.” And the old man said: “Then how can I find out about this, whether the things about my birth happened 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 χαρέντες καὶ θεῷ εὐχαριστήσαντες, ἑσπέρας ἐπικαταλαβούσης εἰς ὕπνον ἐτράπημεν.

14.12 | Since both were silent, I said: “Because I know the knowledge exactly, but the master and the father do not, I would like, if Annubion himself were here, to speak with the father. For then the matter could come to light, with a craftsman questioning a fellow craftsman.” And the father answered: “Where then is it possible to meet Annubion?” And Peter said: “In Antioch, for there I learn that Simon is a magician, and Annubion is his close companion.” “So if we go there and catch them,” I said, “the search can happen.” And after much talking and being glad about the recognition and giving thanks to God, when evening came, we went to sleep.

## Chapter 15

15.1 | Ὅρθρου δὲ γενομένου ὁ πατὴρ 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, κάκει μετὰ τὸν χωρισμὸν τῆς ψυχῆς ἀπό

15.1 | At dawn, the father entered with our mother and the three sons, where Peter was, and after greeting him, he sat down, and then we did too, at his command. And Peter looked at the father and said: “I hurry for you to be of one mind with your wife and children, so that you may live with them here, and after the soul separates from the body, you will be together without

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;

15.2 | Καὶ ὁ πατήρ ἔφη· ἀλλ' οὐκ ἔστιν, ὦ 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, ἀπόκριναί 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 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 ὥς λέγομεν, καὶ ὧδε συναπολαύσεις τοῖς φιλτάτοις, κάκεῖ 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

pain. For isn't it the greatest sorrow for you and them not to be together?" And the father said: "Very much so." And Peter said: "If being apart here causes sorrow, then after death it is surely owed to you not to be apart from each other. How much more will it not cause sorrow, you being a wise man by your reasoning, to be apart from them, and them to suffer much more knowing that eternal punishment remains for you because you think differently, by the clear decision of the teaching?"

15.2 | And the father said: "But it is not, my dearest, that souls are punished in Hades, at the same time as the body is dissolved into air." And Peter said: "Until we persuade you about this, answer me: does it not seem strange to you, who do not believe in punishment, not to be troubled, while those who do believe have to suffer about you?" And the father said: "You speak accordingly." And Peter said: "Then why don't you free them from great sorrow about you, joining with religion—not with suspicion, but with gratitude—when you hear what I say to you, and judge if these things are so or not? And if it is as we say, you will share joy here with your loved ones, and rest with them there. But if in thinking over these words you show that what we say is some false story, then you will do well, having gained their agreement, and you will stop leaning on empty hopes, and free them from false fears."

15.3 | And the father said: "You seem to me to say many reasonable things." And Peter

ἐστὶν τὸ κρατοῦν σε εἰς τὴν ἡμετέραν  
πίστιν ἐλθεῖν, λέγε, ἵνα εἰς αὐτὸ λέγειν  
ἀρξώμεθα. πολλὰ γὰρ ἐστὶν τὰ κρατοῦντα·  
τοὺς μὲν πεπεισμένους ἀσχολίαι  
ἀγορασμῶν, πράξεων, γεωργιῶν,  
φροντίδων καὶ ὅσα τοιαῦτα· ἀπιστοῦντας  
δὲ, ἀφ' ὧν εἶ καὶ σὺ, ὑπολήψεις τοῦ  
νομίζεσθαι, ἢ θεοὺς τοὺς οὐκ ὄντας εἶναι, ἢ τὸ  
γενέσθαι 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, τοσούτοις 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 θανάτου  
ὑπόνοια καὶ ἀπρασίαι ἔτι τε καὶ  
ἐκπαιδευθῆναι αὐτοὺς τὰ Ἑλλήνων καὶ  
ἄθρα δόγματα, ἵνα μᾶλλον ὡς εἰδότες  
ταῦτα ἀνασκευάζειν δυνατοὶ ᾖσιν· ἐπὶ  
τούτοις τὸ φιλῆσαι 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

said: "What then is holding you back from  
coming to our faith? Tell me, so that we can  
begin to speak about that. For many things  
hold people back: some who believe are  
busy with markets, business, farming,  
worries, and such things; but those who do  
not believe, like you, have doubts about  
thinking, or that gods do not exist, or that  
everything comes from chance, or that  
souls are mortal, or even that our teaching  
is false because there is no care or plan."

15.4 | But I say that everything is ruled by  
God's care, because of the things that  
happened to you, and your separation from  
your family lasted so many years. For since  
your mother's leaving, shipwreck, fear of  
death, and hardships kept them at home  
with you, and they were still being taught  
the Greek and godless beliefs, so that  
knowing these things better, they might be  
able to argue against them. On top of this,  
they learned to love the teaching of  
godliness, and they were able to join with  
me and accept my preaching. But also  
brother Clement came together, and so  
your mother came to know the healing  
power of godliness, and soon after your  
two twin children came to know and  
understand it, and on another day they will  
meet you and take you in. So such quick  
agreement coming together from all sides  
into one purpose of thought, I do not think  
can be without God's plan.

15.5 | And the father began to say to Peter:  
"Do not think, my dearest Peter, that I have

έννοιά μὴ ἔχειν περὶ τοῦ ὑπὸ σοῦ  
κηρυττομένου λόγου. πέρας γοῦν ταύτης  
τῆς παρωχηκυίας νυκτὸς πολλὰ τοῦ  
Κλήμεντος προτρεπομένου μετῇ ὑπὸ σοῦ  
κηρυττομένη ἀληθείᾳ, ἀπεκρινάμην· τί γὰρ  
καινότερον ἐντέλλεσθαι δύναταί 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 ἀπόδειξιν 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, ὃνπερ  
αὐτῷ ὑφηγήσω, ὃς ἀδικώτατός μοι μᾶλλον  
ἐφαίνετο. καὶ τὸ πῶς ἐρῶ. δίκαιον ἔφασκεν  
εἶναι καὶ τῷ τύπτοντι αὐτοῦ τὴν σιαγόνα  
παρατιθέναι καὶ τὴν ἑτέραν, καὶ τῷ αἵροντι  
αὐτοῦ τὸ ἱμάτιον προσδιδόναι καὶ τὸ  
μαφόριον, ἀγγαρεύοντι δὲ μίλιον  
συναπέρχεσθαι δύο, καὶ ὅσα τοιαῦτα.

no concern about the teaching you preach.  
At the end of this long night, with much  
urging from Clement about the truth you  
preach, I answered: what new thing can  
someone command besides what the  
ancients advised? But he quietly laughed  
and said: "There is a great difference, father,  
between the words of godliness and those  
of philosophy. For the proof of truth comes  
from prophecy, but philosophy, offering  
fine words from reasoning, seems to  
present proofs. Still, having said this, he  
gave me as an example a speech about  
kindness, which I will explain to you, and  
which seemed to me very unfair. And how  
will I say it? He said it was right both to  
offer the other cheek to the one who strikes  
your jaw, and to give your cloak as well,  
and to go two miles with the one who  
forces you, and things like that."

15.6 | Καὶ ὁ Πέτρος ἀπεκρίνατο· ἀλλ'  
ἐνόμισας ἄδικον ὃ τι δικαιοτάτον ἐστίν. εἴ  
σοι φίλον ἐστίν, ἄκουσον. καὶ ὁ πατὴρ ἔφη·  
πάνυ μοι φίλον. καὶ ὁ Πέτρος· οὐ δοκεῖ σοι,  
δύο ἐχθρῶν βασιλέων ὄντων καὶ  
διηρημένas τὰς χώρας ἐχόντων, εἴ τις ἐκ  
τῶν τοῦ ἐνὸς ὑπηκόων ἐν τῇ τοῦ ἑτέρου  
χώρα φωραθείη, καὶ διὰ τοῦτο θάνατον  
ὀφείλων, ἐὰν ραπίσματι καὶ μὴ θανάτῳ τῆς  
τιμωρίας ἀπολυθῇ, οὐ φαίνεται μὴν ὁ  
ἀπολύσας φιλάνθρωπος εἶναι; καὶ ὁ πατὴρ  
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  
ὁροις, οὐ δοκεῖ σοι ὅτι ὁ λαβὼν τὸ  
διπλάσιον καὶ θανάτου αὐτὸν ἀπολύσας  
φιλάνθρωπος τυγχάνει; καὶ ὁ πατὴρ ἔφη·

15.6 | And Peter answered: "But did you  
think something very fair is actually unfair?  
If it is dear to you, listen." And the father  
said: "It is very dear to me." And Peter said:  
"Does it not seem strange to you, if there  
are two enemy kings and their lands are  
divided, and if someone from one king's  
subjects is caught in the other king's land  
and should die for it, but is freed by a slap  
instead of death, does it not seem that the  
one who freed him is kind? And the father  
said: "Yes, very much." And Peter said:  
"What if this person took something of his  
own, or something else, and if caught for  
this he should pay double or four times as  
much, and even die, as in the laws of the  
enemy, does it not seem to you that the one  
who took double and freed him from death  
is kind? And the father said: "It seems so."



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 ὑπέκειν, μὴ προσαγορεύοντας προσαγορεύειν, ἐχθροὺς διαλλάσσειν, ὀργιζομένοις μὴ φιλονεικεῖν, τὰ ἑαυτοῦ ἀδεῶς παντὶ αἰτοῦντι παρέχειν, καὶ ὅσα τοιαῦτα; καὶ ὁ πατὴρ πάντα μᾶλλον εὐλόγως ὑποσταίη, εἴπερ τούτων τὸ ζῆν προκρίνει.

And Peter said: “But should the one living in another king’s land, and under a wicked enemy, flatter everyone for the sake of living, and be forced to obey more, not calling others by their names but calling them by other names, making peace with enemies, not arguing with those who are angry, giving his own things freely to anyone who asks, and things like that?” And the father agreed all this is more reasonable, if living is more important than these things.

15.7 | Καὶ ὁ Πέτρος· οὐκ οὐκ οὐκ ἀδικεῖσθαι ἔλεγε, αὐτοὶ παροριστὰ τυγχάνουσιν, καθὰ ἐν ἑτέρου εἰσὶν βασιλείᾳ, καὶ τοσοῦτον πλεονέκται εἰσὶν, ὅσον κεκτημένοι ὦσιν; οἱ ἀδικεῖν νομιζόμενοι τοσαῦτα ἐκάστω τῷ ἐξ ἐναντίας ὄντι χαρίζονται, ὅσα ἂν αὐτοῖς ἔχειν συγχωρῶσιν. αὐτῶν γὰρ ἐστὶν ταῦτα τῶν τὰ παρόντα ἐλομένων καὶ εἰς τοσοῦτον φιλάνθρωποι εἰσιν, ὡς τὸ ζῆν αὐτοῖς συγχωρεῖν. καὶ τὸ μὲν παράδειγμα οὕτως ἔχει· ἄκουε δὴ αὐτὸ τὸ πρᾶγμα. ὁ τῆς ἀληθείας προφήτης παρὼν ἐδίδαξεν ἡμᾶς, ὅτι ὁ τῶν ὅλων δημιουργὸς καὶ Θεὸς δυσὶν τισιν ἀπένειμεν βασιλείας δύο, ἀγαθῷ τε καὶ πονηρῷ, δοὺς τῷ μὲν κακῷ τοῦ παρόντος κόσμου μετὰ νόμου τὴν βασιλείαν, ὥστ’ ἂν ἔχειν ἐξουσίαν κολάζειν τοὺς ἀδικοῦντας τῷ δὲ ἀγαθῷ τὸν ἐσόμενον 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 ὃ τι ἂν δύνωνται. τῶν γὰρ ἐσομένων ἀγαθῶν οὐδὲν ἔχουσιν. οἱ δὲ τὰ τῆς μελλούσης βασιλείας κρίναντες λαβεῖν τῶν ἐνταῦθα ὡς ἀλλοτρίου βασιλέως ἴδια ὄντα

15.7 | And Peter said: “So those you said are wronged are actually the ones in control, just as if they were in another king’s land, and they are as greedy as they are powerful? Those who think they are wronged are each given so much by the one who is against them, as much as they allow them to have. For these things belong to those who take what is present, and they are so kind that they allow them to live. And the example is like this: listen to the matter itself. The prophet of truth, being present, taught us that the creator and God of all gave two kingdoms to two people, one good and one evil, giving the evil one the kingdom of this present world with law, so that he might have power to punish the wrongdoers, and to the good one the eternal kingdom to come. And he made each person free to have the power to give themselves to whom they want, either to the present evil or to the coming good. Those who choose the present have power to be rich, to enjoy, to take pleasure, and all they can. For they have nothing of the goods to come. But those who judge to receive the kingdom to come cannot think of the things here as their own, since they belong to another king, except for water

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.

15.8 | Εἰ μὲν οὖν τὸν ἀκριβῆ τοῦ  
πράγματος λόγον ἀκοῦσαι θέλῃς, οὓς  
μικρῶ 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  
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 πατὴρ ἔφη· ὀρθῶς ἔφης, καὶ γὰρ  
εἴρηται τινι Ἑλλήνων σοφῷ· αἰτία  
ἐλομένων, Θεὸς ἀναίτιος.

and bread, and these gained with sweat for  
living (since it is not possible to die  
willingly), and even one cloak, for they do  
not want to be naked, because of the all-  
seeing sky.”

15.8 | If then you want to hear the exact  
truth of the matter, those you said are  
wronged actually do more wrong. Because  
those who choose the things to come share  
in the present evils, enjoying many equal  
things with them, like life itself, light, bread,  
water, clothing, and some other things. But  
those thought by you to be wronged by the  
men who have the goods to come do not  
share anything with them. And the father  
answered to this: “Now that you have  
convinced me that those who do wrong are  
themselves wronged, and those who are  
wronged gain more, the whole matter  
seems even more unfair to me, because  
those who seem to do wrong allow many  
things to those who choose the things to  
come, but those who seem to be wronged  
do wrong themselves, since they do not  
give the same things to those here who  
have allowed them, which they themselves  
allowed to themselves.” And Peter said:  
“This is not unfair either, because each one  
has the power to choose the present or the  
future things, whether small or great. The  
one who chooses by his own judgment and  
will is not wronged, I say, not even if he  
chooses the small things, since the great  
things were offered first. For the small  
things were also offered to him.” And the  
father said: “You speak rightly, and it is also  
said by a certain wise Greek: ‘The cause of  
those who choose is God, but God is

without blame.”

15.9 | Ἀλλ’ ἔτι μὴν καὶ τοῦτόν μοι δίελθε τὸν λόγον. μέμνημαι τὸν Κλήμεντά εἰπόντα μοι, ὅτι τὰ ἀδικήματα καὶ τὰ πάθη εἰς ἄφεσιν ἁμαρτιῶν πάσχομεν. καὶ ὁ Πέτρος· ὀρθῶς ἔχει καὶ οὕτως. ἡμεῖς γὰρ οἱ ἐλόμενοι τὰ ἐσόμενα, ἃ κεκτήμεθα πλείονα, εἴτε ἐσθῆτα εἴτε βρώματα εἴτε ποτὰ εἴτε ἄλλα τινὰ, ἁμαρτίας κεκτήμεθα, διὰ τὸ δεῖν μηδὲν ἔχειν, ὡς μικρῷ τάχιον διεῖλον τὸν λόγον. πᾶσι τὰ κτήματα ἁμαρτήματα. ἡ τούτων ὅπως ποτὲ στέρησις ἁμαρτιῶν ἐστὶν ἀφαίρεσις. καὶ ὁ πατήρ ἔφη· ἀκολούθως ἔχει, καθὼς δύο διεῖλες ὅρους 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 ὅρος ἐστὶν, ὡς ἔφην, τὸ μηδενὶ μηδὲν ὑπάρχειν, ὑπάρχει δὲ πολλὰ πολλοῖς κτήματα, καὶ τὰ ἄλλως ἁμαρτήματα, τούτου χάριν ἐξ ὑπερβαλλούσης Θεοῦ φιλανθρωπίας ἐπάγεται τὰ πάθη τοῖς μὴ εἰλικρινῶς πολιτευομένοις, ἵνα διὰ τὸ τοσῶς φιλόθεον προσκαίροις τιμωρίαις ἀωνίων σωθῶσιν κολάσεων.

15.10 | Καὶ ὁ πατήρ· τί δὲ οὐ πολλοὺς ἀσεβεῖς ὀρῶμεν πένητας; παρὰ τοῦτο καὶ οὗτοι τῶν σωζομένων εἰσίν; καὶ ὁ Πέτρος· οὐ πάντως. οὐ γὰρ ἀποδεκτὴ ἡ τοῦ πένητος πενία, ἐὰν ὀρέγηται ὧν οὐ χρή. ὥστε τινὲς τῇ προαιρέσει πλουτοῦσιν χρήμασιν, καὶ ὡς πλεονεκτεῖν ἐπιθυμοῦντες τιμωροῦνται. ἀλλ’ οὐδὲ ἐν τῷ πένητι εἶναι τινα πάντως δίκαιός ἐστιν. δύναται γὰρ πτωχὸς μὲν τοῖς χρήμασιν εἶναι, ἐπιθυμεῖν δὲ ἢ καὶ πράττειν ὃ προηγουμένως οὐ χρή. ἢ γὰρ εἶδωλα

15.9 | But still let this thought pass through my mind. I remember Clement saying to me that we suffer wrongs and pains for the forgiveness of sins. And Peter said: “That is right and so it is. For we who choose the things to come, which we have more of, whether clothes or food or drinks or other things, we have sins because we must have nothing, so I quickly explained. All possessions are sins. The way to take these away is by taking away sins. And the father said: “That follows, just as the two kings divided the boundaries, so each under their power chooses what they want. But what if we suffer justly?” And Peter said: “Very justly. For the limit of those saved, as I said, is to have nothing from anyone, but many have many possessions, and these are otherwise sins. Because of this, by God’s great kindness, pains come to those who do not live sincerely, so that through such loving punishments they may be saved from eternal punishments.”

15.10 | And the father said: “But why do we see many godless people poor? Are these also among the saved despite that?” And Peter said: “Not always. For the poverty of the poor is not accepted if they desire what they should not. So some by choice grow rich with money, and because they want to have more, they are punished. But even being poor does not make someone always just. For a poor person can be poor in money but desire or even do what is

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 ὡς παρεσχηκότας τι, οὐδ ἐγὰρ εἶχον, ἀλλ' ὡς 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.

wrong. Either worship idols, or blaspheme, or commit adultery, or live carelessly, or break oaths, or lie, or live without faith. Yet our teacher blessed the faithful poor, and not as if they had something, for they had nothing, but as not sinning at all, and only for not giving alms because they had nothing, they were not condemned.” And the father said: “Truly, according to the story, things seem rightly so. That is why I chose to listen to every part of the speech carefully.”

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, ἐτέρους δὲ μήτε λέγειν μήτε νομίζειν, καὶ ὅτι ὁ παρὰ τοῦτο ποιῶν αἰωνίως ἔχει κολασθῆναι, ὡς 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’ οὕτως εἰσιὼν τῶν συνηθεστέρων ἁλῶν μεταλαβὼν ὑπνωσιν.

15.11 | And Peter said: “So now, since you want to learn about our religion, I must explain the story in order, starting from God, and show that only he should be called God, and no others should be called or thought of as God, and that anyone who does otherwise must be punished forever, because they have greatly disrespected the master of all. And after saying this, he laid his hands on those troubled by pains, sickness, and demons, prayed, healed them, and sent the crowds away. Then he went in with his companions, took some salt, and went to sleep.”

## Chapter 16

16.1 | Ὁρθρου δὲ ἐξιὼν ὁ Πέτρος καὶ ἐπιστὰς ἐπὶ τὸν συνήθη τοῦ διαλέγεσθαι τόπον ὄχλον πολὺν συνεστῶτα εἶδεν. καὶ ἅμα τῷ μέλλειν διαλέγεσθαι αὐτὸν εἰσήει 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

16.1 | Early in the morning, Peter went out and stood in the usual place where he talked, and he saw a large crowd gathered. Just as he was about to speak, one of his servants came in and said: “Simon from Antioch has arrived this evening. He heard that you promised to speak about monarchy, and he is ready to come with Athenodorus the Epicurean to argue with

διαλεγομένῳ σοι 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.

16.2 | Ἐμαθον ὡς ὑπέσχου ἐχθὲς τῷ αὐστῷ, εἰς τὴν σήμερον δεῖξαι τῇ τάξει τὸν λόγον ποιούμενος, καὶ ἀπ’ αὐτοῦ ἀρχόμενος τοῦ τῶν ὅλων δεσπότη, 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 πρόνοιαν, ὅτι ἤλπισας εἰς τὴν σὴν βούλησιν μεταπεῖσαι ἄνδρα σοφὸν, καὶ ταῦτα πρεσβύτην. ἀλλ’ οὐκ ἐπιτεύξη τῶν σῶν βουλευμάτων, ταύτῃ μᾶλλον, παρόντος ἐμοῦ, καὶ τοὺς ψευδεῖς σου διελέγχοντος λόγους. ἴσως γὰρ ἐμοῦ μὴ παρόντος ἠπατήθη ἄν ὁ σοφὸς γέρων, ιδιώτης ὢν τῶν παρὰ Ἰουδαίοις δημοσίᾳ πεπιστευμένων βίβλων. καὶ τὸ νῦν τοὺς πολλοὺς ὑπερθήσομαι λόγους, ἵνα τῆς ὑποσχέσεώς σου τάχιον τὸν ἔλεγχον ποιήσωμαι. διὸ ἐφ’ ἡμῶν αὐτῶν τῶν τὰς γραφὰς εἰδόντων, 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 εἰδόντων εἶπεῖν 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

you in public against all those who speak about monarchy under you.” While the servant was saying this, Simon himself came in with Athenodorus and some other companions. Before Peter could say anything, Simon spoke first.

16.2 | I learned that yesterday you promised the emperor to give the speech in order today, starting from the master of all, that only he should be called God, and no others should be called or thought of as God, and that anyone who does otherwise must be punished forever. Above all, I am truly amazed at your plan, because you hoped to change the mind of a wise man, and an old man at that. But you will not succeed in your plans, especially now, with me here, exposing your false words. For maybe if I were not here, the wise old man, being a private person among those publicly trusted with the Jewish scriptures, might have been deceived. And now I will present many arguments, so I can quickly check your promise. So start with us, who know the scriptures, as you promised. But if you are ashamed to test your promise with us, the proof that you lie is enough, because you did not dare to speak about the scriptures. And now why do I wait for you to speak, having the greatest witness of your promise, the old man present? And saying this, he looked at the father and said: “Tell me, most honored of men, isn’t this the man who promised you to show today that there is one God, and no other should be called or thought of as God, and that anyone who does otherwise, as greatly sinning, must be punished forever? Or will

παρὰ ταῦτα ποιῶν, ὡς τὰ μέγιστα  
ἁμαρτάνων, αἰωνίως κολασθῆναι ἔχει; ἢ  
γὰρ οὐκ ἀποκρίνη μοι;

you not answer me?"

16.3 | Καὶ ὁ πατὴρ ἔφη· καλῶς ἂν τὴν  
μαρτυρίαν παρ' ἐμοῦ ἀπῆταις, Σίμων, εἰ  
πρότερον ἤρνεῖτο ὁ Πέτρος· νῦν δὲ οὐκ  
αἰδεσθήσομαι λέγειν ἃ δεῖ λέγειν. οἶμαί σε  
ὀργῇ πεπρησμένον διαλεχθῆναι θέλαιν,  
ὅπερ ἀνοίκειόν σοι τοῦτο ποιεῖν, καὶ ἡμῖν  
τοιοῦτον ὑπακούειν, ὅτι μάχην ἐστὶν  
ἱστορῆσαι, καὶ οὐ πρὸς ἀλήθειαν  
ὠφελεῖσθαι. καὶ νῦν ἐξ ἑλληνικῆς παιδείας,  
ὡς χρη 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 τίνα λόγον ὑπὸ σοῦ ρηθέντα  
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,  
ἀθυμῶ δὲ μήπως ἤδη προειλημμένος αὐτοῦ  
τοῖς λόγοις οὐ φιλαλήθης ἔση κριτής.

16.3 | And the father said: "Simon, you  
would be right to ask for my testimony if  
Peter had denied it before; but now I will  
not be ashamed to say what must be said. I  
think you are angry and want to argue,  
which is not fitting for you, and for us to  
obey such a thing, because this is a fight to  
prove, and it does not help toward the  
truth. And now, knowing how those who  
seek should act from Greek education, I will  
remind you. Each of you should explain  
your own belief, and then the words will  
come to the other. But if only Peter explains  
his own opinion, and you keep silent about  
yours, it is possible that some argument  
said by you will trouble his and your  
opinion, and both of you will seem defeated  
by the argument, not actually defeated, but  
the one who shows his opinion, and the one  
who does not show it will not be clearly  
defeated, but will be thought to have lost.  
And Simon answered, 'I will do as you say,  
but I am worried that if I have already  
accepted his words, I 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 μάλλον  
προεἰλημμαι. καὶ ὁ Σίμων· πῶς προεἰληψαι,  
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

16.4 | And the father answered: "Don't  
force me to agree with you without care, so  
that I seem to be a truthful judge; but if you  
want to hear the truth, I have already made  
up my mind. And Simon said: 'How have  
you made up your mind without knowing  
what I think?' And the father said: 'That is  
easy to know, so listen. You promised to  
prove that Peter, who says there is one God,  
is lying, but he, who promises to prove that

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 μὴ τι ἂν ὅτι πολλοὺς δοξάζεις θεοὺς. Θεοὺς δὲ πολλοὺς εἶναι κάγῳ λέγω. τὸ αὐτὸ οὖν σοι πρὸ τῆς ζητήσεως λέγω. σοὶ μᾶλλον προεῖλημμαι. καὶ κατὰ τοῦτο ἀγωνιᾷν περὶ ἐμοῦ οὐκ ὀφείλεις, ἀλλὰ Πέτρος, ὅτι ἀκμὴν αὐτῷ τὰ ἐναντία φρονῶ. ὅπερ μετὰ τὴν ὑμετέραν ζήτησιν ἐλπίζω φιλαλήθης ὣν κριτῆς, πρόληψιν ἀποδυσάμενος, τῷ ἐπικρατοῦντι συνθέσθαι λόγῳ. ταῦτα τοῦ πατρὸς εἰπόντος ἡρέμα βοή τις ἐπαίνου ἐκ τῶν ὄχλων ἐγένετο ἐπὶ τῷ οὕτως τὸν πατέρα διαλεχθῆναι.

the one who says this is lying is telling the truth, does not say the same thing. For if he says the same thing as the one he accuses of lying, then he is also lying; but if he shows that he says the opposite, then he is telling the truth. So you call the one who says there is one God a liar only if you believe that there are many gods. But I also say there are many gods. So I say this to you before the argument. I have made up my mind more than you. And for this reason, you should not struggle against me, but against Peter, because I think the opposite of him. Which, after your argument, I hope you will accept as a truthful judge, giving up your first opinion to the stronger argument.' After the father said this, a quiet shout of praise came from the crowd for the way the father spoke."

16.5 | Καὶ ὁμῶς ὁ Πέτρος ἔφη· ἐγὼ, ὡς ὁ τῶν λόγων μεσίτης εἴρηκεν, 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 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.

16.5 | And Peter also said: "I, as the mediator of the words said, am ready to do it, and now, without any delay, I will explain my opinion about God. I say there is one God, the one who made the sky and the earth and everything in them. It is not right to say or think of another. And Simon said: 'I say that the trusted scriptures among the Jews say there are many gods, and God is not angry about this, since through his scriptures he has said 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 ὄφεις διὰ

16.6 | Right away, in the first voice of the law, it seems they say the same thing to themselves. It is written like this: that to the first man, having a command from God, not to eat from any tree in the garden, and not to eat from the tree that knows good and evil, the snake, through the woman, by

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 εἶς ἡμῶν. ὁ μὲν οὖν ὄφιν εἰπὼν· ἔσεσθε ὡς θεοί, ὡς ὄντων θεῶν εἰρηκῶς φαίνεται· ταύτη μᾶλλον ἢ καὶ Θεὸς ἐπεμαρτύρησεν εἰπὼν· ἰδοὺ γέγονεν Ἀδὰμ ὡς εἶς ἡμῶν. οὕτως ὁ τοὺς πολλοὺς εἰπὼν ὄφιν 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 που γέγραπται· 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 οἱ τὸν οὐρανὸν καὶ τὴν γῆν οὐκ ἐποίησαν, ἀπολέσθωσαν ὡς τῶν μὴ πεποιηκότων ἀπόλλυσθαι μελλόντων. καὶ ἄλλῃ που λέγει· ἔπεχε σεαυτῷ, μὴ πορευθεὶς λατρεύσης θεοῖς ἐτέροις, οἷς οὐκ ᾔδεισαν οἱ πατέρες σου, ὡς ὄντων θεῶν ἐτέρων, οἷς καὶ μὴ ἐξακολουθεῖν αὐτοὺς λέγει. καὶ πάλιν· ὀνόματα θεῶν ἐτέρων οὐκ ἀναβήσεται ἐπὶ τῶν χειλέων σου. καὶ ἐνταῦθα πολλοὺς θεοὺς λέγει, ὧν τὰ ὀνόματα ὀνομάζεσθαι οὐ θέλει. καὶ πάλιν γέγραπται· Κύριος ὁ Θεός σου, οὗτος Θεὸς τῶν θεῶν. καὶ πάλιν· τίς ὅμοιός σοι, κύριε, ἐν θεοῖς καὶ πάλιν· Θεὸς θεῶν κύριος. καὶ πάλιν· ὁ Θεὸς ἔστι ἐν συναγωγῇ θεῶν, ἐν μέσῳ δὲ θεοῦ 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

promising that they would become gods, persuaded them to eat, and made them open their eyes. Then God said about their opening their eyes: 'Look, Adam has become like one of us.' So the snake, saying 'you will be like gods,' seems to say there are gods. This is even more clear since God himself testified, saying: 'Look, Adam has become like one of us.' So the snake, who said there are many gods, did not lie. Again it is written: 'You will not speak evil of gods, nor speak badly of the rulers of your people.' This means many gods, whom you should not speak badly of. But also somewhere else it is written: 'If another god dared to enter and take a nation from the middle of a nation, as I am the Lord God.' Saying 'if another god dared' means it speaks of other gods. And elsewhere: 'Gods who did not make the sky and the earth, let them be destroyed as those who are about to be destroyed.' And somewhere else it says: 'Keep yourself from going to serve other gods, whom your fathers did not know, as if there are other gods,' and it says not to follow them. And again: 'Names of other gods will not go up on your lips.' Here it says many gods, whose names it does not want to be named. And again it is written: 'The Lord your God, this is God of gods.' And again: 'Who is like you, Lord, among gods?' And again: 'God, Lord of gods.' And again: 'God stood in the assembly of gods, and among gods he judges.' So I wonder how, with so many voices written to testify that there are many gods, you insist that it is not right to say or think there are gods. Now, besides what has been clearly said, what do you have to say? Speak about everything.

16.7 | And Peter said: "Listen more briefly



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 ἐγὼ, 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 πολλαὶ φωναὶ μεθ’ ὅρκου  
ἐπισφραγίζουσιν, ὅτι εἷς ἐστὶν ὁ Θεός, καὶ  
πλὴν αὐτοῦ οὐκ ἔστιν Θεός. ὅθεν θαυμάζω,  
πῶς τοσούτων μαρτυρουσῶν φωνῶν ἔνα  
εἶναι Θεὸν, σὺ πολλοὺς εἶναι λέγεις.

to what you have said. The law itself, many  
times calling them gods, says to the Jewish  
crowd: ‘Look, the Lord your God is the God  
of heaven above, and all that is in it,’  
including that even if there are gods, they  
are under him, that is, under the God of the  
Jews. And again: ‘For the Lord your God is  
the God 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, he is  
God of gods,’ as if saying that even if there  
are gods, they are under the God of the  
Jews. And elsewhere about him the  
scripture says: ‘The great and true God,  
who does not take bribes, nor will he  
accept a gift, who judges the orphan and  
the widow.’ Calling the God of the Jews  
great and true and a judge, the scripture  
meant the others are small and not true.  
But also somewhere else the scripture says:  
‘I live,’ says the Lord, ‘there is no other god  
besides me. I am first, and I am after,  
besides me there is no god.’ And again: ‘You  
shall fear the Lord your God, and you shall  
worship him alone.’ And again: ‘Hear,  
Israel, the Lord our God is one Lord.’ And  
many voices with oaths confirm that there  
is one God, and besides him there is no god.  
So 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 θεαὶ γραφαὶ πολλοὺς  
φθέγγονται θεοὺς. καὶ ὁ Πέτρος· αὐταὶ αἱ  
πολλοὺς φθεγγόμεναι θεοὺς γραφαὶ, αὐταὶ  
παρήνευσαν ἡμῖν εἰποῦσαι· ὀνόματα θεῶν  
ἐτέρων οὐκ ἀναβήσεται ἐπὶ τῶν χειλέων

16.8 | And Simon said: “The reason I spoke  
to you at first was to prove from the  
scriptures that you lie when you say these  
things should not be called gods. That is  
why I showed many written voices, that the  
holy scriptures themselves speak many  
gods.” And Peter said: “Those scriptures  
that speak many gods themselves warned  
us, saying: ‘Names of other gods will not go

σου. οὕτως οὐ παρὰ τὸ γεγραμμένον ἔφην, ὦ Σίμων. καὶ ὁ Σίμων· ἀκουσον 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 ἀπαρχῆς 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 ἑτέρῳ γέγραπται· οἱ οὐρανοὶ αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμενεῖς εἰς τὸν αἰῶνα.

up on your lips.’ So I said it was not against what is written, Simon.” And Simon said: “Listen to this too, Peter. I think you are wrong because you list those scriptures that say: ‘You will not speak evil, nor speak badly of the rulers of the people.’” And Peter said: “I am not wrong, Simon, because the scriptures point to their destruction. For it is written: ‘Gods who did not make the sky and the earth, let them be destroyed.’ And when I said this, I did not mean some who made and are not destroyed, as you interpreted. It means there is one who made, as it is written at the beginning: ‘In the beginning God made the sky and the earth.’ And it did not say gods. And somewhere else it says that the firmament is 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 ἐνήνοχας, δεικνύων ὅτι εἷς ἐστὶν Θεός, 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 ἑτέρων 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

16.9 | And Simon said: “You showed me many gods from the scriptures, which I clearly presented, but you brought the same or even more voices from the same scriptures, showing that there is one God, and he is the God of the Jews. And about what you said, that we must not speak badly of gods, you brought that to show there is one maker, because those who did not make will be destroyed. But about what you said, that we must call them gods, just as the scriptures call them, and you also showed that we must not speak their names, by the same scripture saying, ‘You shall not speak the names of other gods.’ Since the scriptures themselves say there are many gods, and at other times say there is only one, and sometimes that they must not be spoken badly of, and other times that they must be spoken badly of, what

πλανῶσιν;

should we think about this? Or do the scriptures themselves mislead us?"

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 εἰκνύται πρόκεινται. ἕκαστος οὖν κηρῷ εἰκνύται τὴν αὐτοῦ προαίρεσιν ἔχων, περιβλεψάμενος αὐτὰς καὶ πάντα εὐρών ἐν αὐταῖς, ὁποῖον Θεὸν εἶναι λέγει, τὴν ὡς ἔφην κηρῷ εἰκνύται 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· εἰ δὲ ἔστιν ἕτερος, πρῶτον ἐνδυσάτω ἑτέραν εἰδέαν, ἑτέραν μορφήν, διὰ τῆς τοῦ σώματος καινῆς μορφῆς τὸν καινὸν ἐπιγνὼν Θεόν. εἰ δὲ καὶ τὴν μορφήν ἀλλάξῃ, μή 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, ὡς οὐκ ὢν τὸν ὄντα τῷ ὄντι καταλιπέτω. οὐδεὶς γάρ ἐστιν, ἢ μόνη γνώμη Σίμωνος. ἐγὼ ἄλλον Θεὸν οὐ παραδέχομαι, πλην τὸν κτίσαντά με μόνον.

16.10 | And Peter said: "They do not mislead, but they test, and they bring to light the evil will hidden inside each one against God, like a snake. For many and different kinds of images are shown. So each one has a will like a poison, and looking at them and finding everything in them, he says what kind of God it is, and he will wipe away that will like poison. Since whatever someone wants to think about God, he finds it in them, for this reason one will wipe away the ideas of many gods from them, and we wiped away the idea of the one who is, recognizing the true form from our own shape. But also our inner soul is dressed with his image for immortality. If I leave behind the one who gave birth to it, by just judgment it has the right to leave me too, having shown him an unjust boldness, and as from a just one it will justly leave me, and so I will be destroyed with punishment, having been left without help from it. But if there is another, let it first put on another image, another form, knowing the new God through the new form of the body. And if it changes the form, will it not also change the essence of the soul? And if it changes too, I am no longer myself, having become another both in form and in essence. So let others make others, if there is another. But there is not. If there were, it would have made. Since it did not make, let the one who is not leave the one who is to the one who is. For no one exists except in the mind of Simon alone. I do not accept another God except the one who alone made me."

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, πλὴν οὐχ ἓνα.

16.11 | And Simon said: “Since I see your argument for the God who made you is stronger, learn from me how you are also disrespectful to him. The makers seem to be two, as the scripture says: ‘And God said, Let us make man in our image and likeness.’ The ‘let us make’ means two or more, not just one.”

16.12 | Καὶ ὁ Πέτρος ἀπεκρίνατο· εἷς ἐστὶν ὁ τῇ αὐτοῦ σοφίᾳ εἰπών· ποιήσωμεν ἄνθρωπον. ἢ δὲ σοφία ὥσπερ ἰδίῳ πνεύματι αὐτὸς αἰεὶ συνέχαιρεν. ἥνωται 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 ἐστὶν. κατὰ γὰρ ἔκτασιν καὶ συστολὴν ἡ μονὰς дуὰς εἶναι νομίζεται. ὥστε ἐνὶ Θεῷ, ὡς γονεῦσιν, ὀρθῶς ποιῶ τὴν πᾶσαν προσαναφέρων τιμὴν. καὶ ὁ Σίμων ἔφη τί δού εἰ καὶ αἱ γραφαὶ ἐτέρους θεοὺς λέγουσιν, οὐ παραδέξι;

16.12 | And Peter answered: “There is one who, by his own wisdom, said ‘Let us make man.’ And with that wisdom, like his own spirit, he always rejoiced. It is joined like a soul to God, but extends from him like a hand, creating everything. Because of this, one man was made, and from him came the woman. And being one in kind, it is a pair. For by expansion and contraction, the one is thought to be two. So to one God, as parents, I rightly give all honor. And Simon said, ‘What will you say if the scriptures speak of other gods? Will you not accept them?’”

16.13 | Καὶ ὁ Πέτρος ἀπεκρίνατο· εἴτε αἱ γραφαὶ εἴτε πρόφῃται 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 ἐτέροις, 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 γνώση, ὅτι ὁ πειράζων ἐπείραζεν, εἰδέναι,

16.13 | And Peter answered: “Whether the scriptures or the prophets speak of gods, they say it to test those who hear. For it is written: if a prophet rises among you, giving you signs and wonders, and then that sign and wonder come, and he says to you, ‘Let us go worship other gods, whom your fathers did not know,’ do not listen to that prophet. At first, let your hands stone him. For he tested you to turn away from the Lord your God. But if you say in your heart, ‘How did that sign or wonder happen?’ knowing, you will know that the tester tested, to see if you fear the Lord your God. It was said that the tester tested,

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 βούλη, περὶ τούτου λόγον ποιησώμεθα, καὶ δείξω 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.

but it appears differently after the exile to Babylon. For the God who knows all things, as it must be shown from many, would not test, so that he himself, who knows all things beforehand, would learn. But if you want, we can speak about this, and I will show that God knows beforehand. To not know him is a lie, and this too has been shown in scripture as a test. So, Simon, we cannot be led into error by scriptures or by anyone else; we are not deceived into accepting many gods, nor do we agree with any word spoken against God.”

16.14 | Ἰσμεν γὰρ καὶ αὐτοὶ ἀπὸ τῶν γραφῶν ἀγγέλους θεοὺς λεχθέντας, λέγω δὲ ὡς ὁ ἐπὶ τῆς βάτου λαλήσας, καὶ τῷ Ἰακώβ 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 εἶδωλα τῶν ἐθνῶν. ἡμῖν δὲ εἷς Θεός, εἷς ὁ τὰς κτίσεις πεποιηκὼς καὶ διακοσμήσας τὰ πάντα· οὗ καὶ ὁ Χριστὸς υἱός, ὃν πειθόμενοι ἀπὸ τῶν γραφῶν τὰ ψευδῆ 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.

16.14 | For we ourselves know from the scriptures that angels were called gods, I mean the one who spoke on the burning bush and wrestled with Jacob; but also the one born Emmanuel and the one called God the strong. Yet Moses also became a god to Pharaoh, but in truth he was a man. Even the idols of the nations. But for us there is one God, the one who made the creations and arranged all things; of whom Christ is the son, and by trusting in him from the scriptures we recognize the false. Also, from the fathers, guided by the scriptures, we know only one, the maker of the heavens and the earth, the God of the Jews and of all who choose to worship him. This one, beloved by God in true thought, the fathers handed down to us as a teaching, so that we know that if anything is said against God, it is false. But I will say something even more: if this is not as I said, then to me and to those who truly love the truth, it would be better to risk danger for the honor of the maker 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 δεδωκώς 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.

16.16 | Πρὸς τούτοις δὲ, τοῦ πατρὸς τὸ μὴ γεγεννησθαί ἐστιν, υἱοῦ δὲ τὸ γεγεννησθαι· γεννητὸν δὲ ἀγεννήτῳ ἢ καὶ αὐτογεννήτῳ οὐ συγκρίνεται. καὶ ὁ Σίμων ἔφη· εἰ καὶ τῇ γενέσει οὐ ταυτὸν ἐστιν; 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 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, τούτῳ τῷ λόγῳ πάντων ἀνθρώπων, τῶν τε ἀποθανόντων καὶ ζώντων καὶ γεννηθησομένων αἱ ψυχὰι τυγχάνουσιν. εἰ δὲ προσφιλονεικῶν μοι ἐρεῖς, καὶ αὐτὰς θεοὺς εἶναι, καὶ τί τοῦτο ἔτι μέγα καὶ

16.15 | Simon, hearing this, said: “Since a prophet who gives signs and wonders must believe in another god, knowing that he also owes death, then your teacher, who gave signs and wonders, was rightly killed.” And Peter answered: “Our lord neither said there are gods besides the one who made all things, nor called himself God; but he blessed the son of God who arranged all things when he spoke of him.” And Simon replied: “So you do not think that the one from God is God?” And Peter said: “How could that be? Explain it to us. For we cannot say this to you, because we have not heard it from him.”

16.16 | Besides this, the father is said not to be born, but the son is said to be born; the one born is not like the one unbegotten or self-born. And Simon said: “Is it not the same with birth?” And Peter said: “One who is not the same in every way cannot have the same names as another.” And Simon said: “That is talking, not proving.” And Peter said: “Why don’t you understand that the self-born or unbegotten cannot be called the same as the one who is born, nor can the one born be the same as the one who gave birth? But also learn this: human bodies have souls that are immortal, wrapped in the breath of God, and coming from God, they are of the same nature, but they are not gods. If they were gods, then by this logic all human souls, those who have died, those living, and those to be born, would be gods. And if you argue with me and say they are gods, then what is great about Christ being called God? For

Χριστῷ, τῷ Θεῷ λέγεσθαι; τοῦτο γὰρ ἔχει,  
ὃ καὶ πάντες ἔχουσιν.

this is something all have.”

16.17 | Ἡμεῖς Θεὸν λέγομεν, οὐ ἐστὶν 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 δέ 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 ἓν σχήματί ἐστὶν, 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  
possible for the same thing to belong to  
another. For just as being infinite means  
having no limits anywhere, and it must be  
called infinite because no other can be  
infinite like it, (and if someone says it can,  
they lie; for two things cannot both be  
infinite everywhere; one would be limited  
by the other), so it is by nature that the  
unbegotten is one. And if it has a form, even  
so the incomparable is one. Because of this,  
it is also called the highest, since being  
above all, it has everything under it.

16.18 | Καὶ ὁ Σίμων· μὴ γὰρ τοῦτό ἐστιν  
αὐτοῦ ἀπόρρητον ὄνομα, τὸ Θεός, ὅπερ  
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  
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 ἐστὶν. τούτῳ τῷ λόγῳ  
ἡ ὕβρις καὶ εἰς τὸ μήπω ῥηθὲν λογίζεται, ὧς  
λόγῳ ἡ πρὸς τὸ ἐγνωσμένον τιμὴ εἰς τὸ  
μήπω ἐγνωσμένον ἀναφέρεται.

16.18 | And Simon said: “Isn’t this God the  
secret name of him, which everyone says,  
since you argue so much about the name,  
so that it is not given to another?” And  
Peter said: “I know that this is not a secret  
name for him, but a name used by human  
agreement, which if you give to another,  
and also attach the unspoken name to  
another, it depends on choice. The spoken  
name is the beginning of the unspoken one.  
For this reason, pride is counted as  
something not yet said, by which honor  
given to the known is carried over to the  
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  
πεπληροφόρημα. καὶ ὁ Σίμων· πῶς

16.19 | And Simon said: “I wanted to know,  
Peter, if you truly believe that the form of a  
human is made like his form.” And Peter  
said: “Truly, Simon, I have been informed  
that this is so.” And Simon said: “How can  
death break the body, which is marked

θάνατος τὸ σῶμα λύειν δύναται, σφραγίδι  
μεγίστη 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  
ἀφανῆς γένηται, ὅπως μὴ δικαίου θεοῦ  
μορφὴν ἀδικον 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  
τοιούτου μορφὴν τῷ ἀπὸ γῆς ἐγερεθῆναι  
δοῦναι ἀνθρώπῳ; καὶ ὁ Πέτρος· διὰ τὴν  
τοῦ πεποιηκότος θεοῦ φιλανθρωπίαν  
γένονεν, 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  
δουλεῦν τῷ κατ' οὐσίαν χείρονι, διὰ τὴν  
τοῦ κρείττονος μορφὴν. ὥς γὰρ οἱ πῆλινον  
ἀνδριάντα βασιλέως τιμῶντες τὴν τιμὴν  
ἀναφερομένην ἔχουσιν εἰς ἐκεῖνον, οὐπερ ὁ  
πηλὸς τὴν μορφὴν τυγχάνει ἔχων, οὕτως  
καὶ ἡ πᾶσα κτίσις τῷ ἀπὸ γῆς γενομένῳ  
ἀνθρώπῳ χαίρουσα δουλεύει, εἰς τὴν  
ἐκείνου ἀφορῶσα τιμὴν.

with the greatest seal?” And Peter said: “It  
is the form of the just God. So when  
injustice begins, the idea inside him flees,  
and thus the body breaks, so that the form  
of the just God does not have an unjust  
body. But the breaking is not about the seal,  
but about the sealed body. And without the  
one who sealed it, the sealed is not broken.  
So without judgment, it is not possible to  
die.” And Simon said: “Then why was it  
necessary to give such a form to the man  
raised from the earth?” And Peter said: “It  
happened because of the love of the God  
who made him. For in the true word,  
everything is stronger than human flesh—I  
mean the air, the sun, the moon, the stars,  
the wind, the water, the fire, and all the  
rest, which were made to serve humans  
and are truly stronger, yet gladly serve the  
one who is truly weaker, because of the  
form of the stronger. Just as people honor a  
clay statue of a king, and the honor given  
goes to the one whose form the clay has, so  
all creation gladly serves the man made  
from earth, looking to his honor.”

16.20 | Ἴδε, οἶψι θεῷ, 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 ἐφθέγξω, ἃ  
πρῶτως ἠκούσαμεν. πρῶτοι καὶ μόνοι  
ἡμεῖς ἐπὶ τοιαύτῃ σου ἀσεβείᾳ τὴν ἁπειρον  
τοῦ θεοῦ μακροθυμίαν ἱστορήσαμεν, καὶ  
οὐκ ἄλλου τινός, ἢ τοῦ κτίσαντος τὸν  
κόσμον, εἰς ὃν ἀσεβεῖν ἐτόλμησας. καὶ  
χάσματα γῆς οὐκ ἐγενήθη, καὶ πῦρ ἀπ’

16.20 | Look, Simon, what kind of God you  
want to convince us to be ungrateful to.  
And the earth holds you, maybe wanting to  
see who will dare to think like you. For you  
were the first to dare what no one dared,  
the first to speak what we first heard. We  
alone first told of the endless patience of  
God against such your wickedness, and not  
from anyone else, but from the one who  
made the world, against whom you dared  
to be wicked. There were no cracks in the



οὐρανοῦ οὐ κατεπέμφθη, καὶ εἰς  
ἐμπρησμόν ἀνδρῶν οὐκ ἐπεξῆλθεν, καὶ  
ὕετος οὐκ ἐπεσχέθη, καὶ θηρῶν πληθος  
ἀπὸ δρυμῶν οὐκ ἐπέμφθη, καὶ ἐπ’ αὐτοῦς  
ἡμᾶς δὶ ἓνα ἀμαρτάνοντα ὡς ἐπὶ μοιχείας  
πνευματικῆς, τῆς κατὰ σάρκα χείρονος  
ὑπαρχούσης, ἡ Θεοῦ ὀργὴ ὀλέθριος οὐκ  
ἤρξατο. οὐ γὰρ ἐστὶν ὁ τότε ἐπεξεληθὼν τὰ  
ἀμαρτήματα 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 τίνα ἐπαφήσει ὡς ζῶα  
ἔμψυχα, ὅταν ἀνταποδοῦναι κρίσιν τοῖς  
ἐχθροῖς αὐτοῦ προκαθεσθῇ. διὸ  
φοβηθῶμεν Θεὸν δίκαιον, οὗ τὴν μορφὴν  
πρὸς τιμὴν τοῦ ἀνθρώπου βασταζει σῶμα.

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, αὖριον ἀπὸ τῶν τοῦ διδασκάλου  
σου λόγων δεῖξω 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 δυνήσῃ,  
ἀλλ’ οὗν γε ἐμποδίζει ὑμῖν ἀκούειν τοῦς  
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 πειρασμόν ἀνθρώπων λόγον.  
ἔσονται γὰρ, ὡς ὁ κύριος εἶπεν,  
ψευδαπόστολοι, ψευδεῖς προφηταί,  
αἰρέσεις, φιλαρχίαι· αἱ τινες, ὡς

earth, no fire sent down from heaven, no  
burning upon men, no withheld rain, no  
sending of many wild beasts from the  
woods, and against us, because of one  
sinner like spiritual adultery, worse in the  
flesh, the deadly anger of God did not begin.  
For is he not then the God who made  
heaven and earth and came against sins?  
Since even now, blaspheming the greatest,  
he came against the greatest. But on the  
contrary, he is patient, calling to  
repentance, holding finished arrows for the  
end of the wicked, kept in his treasures,  
which he will touch as living souls when he  
sets judgment to repay his enemies. So let  
us fear the just God, whose form carries a  
body for the honor of man.

16.21 | When Peter said these things,  
Simon answered: “Since I see you wisely  
hinting that what is written against the  
creator in books is not true, tomorrow I  
will show from your teacher’s words that  
the creator is not the highest God.” And  
Simon, having said this, went out. But Peter  
said to the crowds present: “Simon may not  
be able to harm us in any other way about  
God, but still he stops you from hearing the  
words that can cleanse the soul.” When  
Peter said this, a loud whisper rose among  
the crowds saying: “Why should we let him  
come here and say blasphemies against  
God?” And Peter, hearing this, said: “Let it  
be enough, Simon, that your words against  
God are a test for people. For there will be,  
as the Lord said, false apostles, false  
prophets, heresies, and love of power;  
some of which, I think, will take their start  
from Simon, who blasphemes God, and will  
work together to say the same things

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.

against God as Simon does.” And having  
said this with tears, he called the crowds  
with his hand, and when they came near, he  
laid his hands on them and prayed, then let  
them go, saying: “Come together earlier in  
the morning.” Having said these things and  
groaning, he went inside, neither eating nor  
sleeping.

## Chapter 17

17.1 | Τῆς μὲν οὖν ἄλλης ἡμέρας ὁ Πέτρος  
πρὸς Σίμονα ζητεῖν μέλλων ὀρθριαίτερον  
ἐξυπνισθεὶς ἠύξατο, καὶ ἅμα τῷ παύσασθαι  
ὁ Ζακχαῖος εἰσῆει λέγων· Σίμων ἔξω  
καθέζεται, μετὰ ἰδίων αὐτοῦ τινων ὡς  
τριάκοντα διαλεγόμενος. καὶ ὁ Πέτρος ἔφη·  
ἐάσθω λαλεῖν, μέχρις ὅτε πλήθος γένηται,  
καὶ τότε ζητεῖν ἀρξώμεθα, ἵνα οὕτως ἡμεῖς  
τὰ ὑπ’ αὐτοῦ λεγόμενα ἀκούσαντες, πρὸς  
αὐτὰ ἀρμοσάμενοι, ἐξελθόντες  
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.

17.1 | So on the next day, Peter, about to  
look for 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 talk until there are  
many people, and then we will start to look  
for him, so that after we hear what he says,  
we can compare it and then go out and talk  
with him.” And so it happened. After going  
out and then coming back in not long after,  
Zacchaeus told Peter the words Simon had  
said against Peter.

17.2 | Ἐλεγεν δέ· αἰτιᾶταί σε, Πέτρε, ὡς  
κακίας ὄντα ὑπηρέτην, καὶ μαγεία 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 ὦν 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,

17.2 | He said: “They blame you, Peter, as a  
servant of evil, and very powerful in magic,  
and that the souls of people imagine worse  
things than idol worship. As for you being a  
magician, I thought to prove this by saying:  
I know myself that when I came to talk with  
him, I do not remember a single word. For  
while talking with him, and my mind busy  
trying to remember what I planned to say  
to him, I did not hear anything he said.  
Since I suffer no such thing from anyone

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 ἂν διδάσκη, εἰδωλολατρείας χείρονά ἐστιν, τῷ γε νοῦν ἔχοντι, ἐμοῦ μηνύσαντος σαφὲς ἔσται. οὐθὲν γὰρ ἕτερον ὠφεληθῆναι ἔστιν, ἢ τὸ τὴν ψυχὴν εἰδώλων παντοδαπῶν ἐλευθέραν γενέσθαι. φανταζομένη γὰρ εἶδος δεσμεῖται φόβῳ, καὶ φρονοῦσα εὐπαθεῖν τι μαραίνεται καὶ ἀλλοιοῦται ἢ δαιμονῶν, καὶ δαιμονῶσα τοῖς πολλοῖς σωφρονεῖν δοκεῖ.

else but him alone, how could I not be enchanted by him? But that what he teaches is worse than idol worship will be clear to anyone with sense, from what I have told. For there is no other benefit than that the soul becomes free from all kinds of idols. For the imagined form is held by fear, and thinking to enjoy something it withers and changes, or is possessed by a demon, and possessed it seems wise to most people."

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 ἐστιν, οὐχ ὁμοίως τῷ ὁρατῷ ὑπὸ φόβου φαντασιοῦσθαι δύναται ἡ ψυχὴ. πλάνῳ δὲ διδασκαλίᾳ εἰς φοβερὸν Θεὸν ἀποβλέπουσα τῶν κατὰ φύσιν ἐκβαθρεύεται. καὶ ταῦτα ἐγὼ λέγω, οὐχ ὅτι ὑμᾶς εἰδῶλα σέβειν παραινῶ, ἀλλ' ὅτι Πέτρος φοβερῶν εἰδεῶν δοκῶν ἀπαλλάσσειν ὑμῶν τὰς ψυχὰς, φοβερωτέρᾳ 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 τοιοῦτῳ 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 ἀντισταφρεύτω

17.3 | Peter promises to help you become wise in this. For the reason of one God seems to free you from many lifeless idols, which do not really hurt those who worship them, since they are seen with the same eyes as stones, or bronze, or gold, or even some other lifeless material. So, knowing that what is seen is nothing, the soul cannot imagine the visible thing in the same way out of fear. But by false teaching, looking toward a frightening god, it is led away from what is natural. And I say these things not to advise you to worship idols, but because Peter seems to free your souls from frightening images, making each of you filled with a more frightening image in your mind, bringing in God in a form. And this is very right, since fear follows it, and to the understanding soul, horror, which can also loosen the tightness of right thoughts. For in such a state, the mind is like the sea in a storm, the bright light is clouded by a strong wind. So if he comes for your good, do not think that he takes away the fears that come gently from lifeless forms by bringing in the form of a frightening God. Does God have a form? If he does, he is in a shape. But if he is in a

μορφὴν. μορφὴν δὲ ἔχει Θεός; εἰ δὲ ἔχη, ἐν σχήματί ἐστιν. ἐν σχήματι δὲ ὧν πῶς οὐ περιόριστός ἐστιν; περιόριστος δὲ ὧν ἐν τόπῳ ἐστίν. ἐν τόπῳ δὲ ὧν ἡττων ἐστὶν τοῦ περιέχοντος αὐτὸν τόπου. ἡττων δὲ τινος ὧν πῶς πάντων ἐστὶν ἢ μείζων ἢ ἀνώτατος; καὶ ταῦτα μὲν οὕτως.

shape, how is he not limited? And if he is limited, he is in a place. And if he is in a place, he is weaker than the place that holds him. And if he is weaker than something, how can he be all or greater or highest? And so these things are true.

17.4 | Ὅτι δὲ ἀληθῶς οὐδὲ τὰ ὑπὸ τοῦ διδασκάλου αὐτοῦ ῥηθέντα πιστεύει, φανερόν ἐστιν. 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 ἀμαρτάνοντες, ζωοποιεῖ δὲ τοὺς κατὰ γνώμην αὐτοῦ βιοῦντας. ὅτι δὲ ὄντως οὐ τὸν δημιουργὸν ἔλεγεν ἀγαθόν, τῷ διανοηθῆναι δυναμένῳ σαφές ἐστιν. τοῦ γὰρ δημιουργοῦ ἐγνωσμένου καὶ τῷ πλασθέντι Ἀδὰμ, καὶ τῷ εὐαρεστήσαντι αὐτῷ Ἐνῶχ, καὶ τῷ ὑπ' αὐτοῦ δικαίῳ ὀραθέντι Νῶε, ὁμοίως καὶ τῷ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ἀλλὰ καὶ Μωυσῇ καὶ λαῷ καὶ ὅλῳ τῷ κόσμῳ, ὁ διδάσκαλος αὐτοῦ Πέτρος 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 ὧν ὁ πᾶσιν ἐγνωσμένος.

17.4 | That he truly does not believe even the things said by his own teacher is clear. For he preaches things opposite to him. For when the teacher said to someone, "I learn this: do not call me good, for there is only one good," after saying "good," he no longer means that just man, the righteous one whom the scriptures preach, who kills and gives life, killing sinners but giving life to those who live according to his mind. That he truly did not call the creator good is clear to anyone able to think. For the creator was known to Adam, who was made by him, and to Enoch, who pleased him, and to Noah, who was seen as righteous by him, and also to Abraham, Isaac, and Jacob, and to Moses and the people and the whole world. Jesus, the teacher of Peter, when he came, said: "No one has known the father except the son, just as no one knows the son except the father, and the son reveals him to whomever he wants." So if the son was present, by his presence he revealed the unknown to all. And so before him the father was unknown to all, not known by all as he is now.

17.5 | Καὶ τοῦτο εἰπὼν Ἰησοῦς οὐδὲ αὐτὸς ἐαυτῷ συμφωνεῖ. ἐνίτε γὰρ ἄλλαις φωναῖς τῶν ἀπὸ τῶν γραφῶν φοβερὸν καὶ δίκαιον συνίστησι Θεὸν λέγων· μὴ

17.5 | And having said this, Jesus himself does not agree with himself. For sometimes, with other voices from the scriptures, he presents God as fearful and

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 βοᾷ λέγει, παραβολὴν εἰς τοῦτο εἰπὼν ἐπάγει τὴν ἐρμηνείαν λέγων· εἰ οὖν ὁ κριτὴς τῆς ἀδικίας ἐποίησεν οὕτως, διὰ τὸ ἐκάστοτε ἀξιωθῆναι, πόσω μᾶλλον ὁ πατὴρ ποιήσει τὴν ἐκδίκησιν τῶν βοώντων 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 ὀπτασίας ἱκανωτέραν εἶναι, οὐκ εἰδὼς ὅτι ἡ ἐνάργεια ἀνθρωπεῖα εἶναι δύναται, ἡ δὲ ὀπτασία θεότητος εἶναι ὁμολογεῖται.

just, saying: “Do not be afraid of the one who kills the body, but cannot do anything to the soul; be afraid of the one who can throw both body and soul into the fire of Gehenna. Yes, I tell you, fear this one.” And that he truly said to fear this one as a just God, he shows by calling out to the wronged, giving a parable to explain this, saying: “If the judge of injustice acted like this, because each time he was worthy, how much more will the father bring justice to those who cry to him day and night? Or do you think he will not do it because he is patient with them? I tell you, he will do it, and soon.” And the God who acts as judge and rewarder shows himself by nature to be just, not good. And he also confesses the Lord of heaven and earth. And if he is Lord of heaven and earth, he is confessed as creator, and being creator, he is just. Sometimes calling him good, sometimes just, he does not even agree like this. And yesterday his wise disciple argued strongly that the clarity of a vision is stronger, not knowing that clarity can be human, but the vision is confessed to be divine.

17.6 | Ταῦτα καὶ τὰ τούτοις ὅμοια, Πέτρε, ὁ Σίμων τοῖς ὄχλοις ἔξω ἐστὼς καὶ διαλεγόμενος, ταρασσείν μοι δοκεῖ τοὺς πλείονας. διὸ ἐξαυτῆς ἔξιθι, ἀληθείας δυνάμει τοὺς αὐτοῦ ψευδεῖς ἐκλύων λόγους. ταῦτα τοῦ Ζακχαίου εἰπόντος ὁ Πέτρος συνήθως εὐξάμενος ἐξήει, καὶ εἰς τὸν πρὸ μιᾶς τόπον στάς, καὶ τῷ τῆς θεοσεβείας ἔθει προσαγορεύσας τοὺς ὄχλους, τοῦ λέγειν ἤρξατο οὕτως· ἀληθὴς ὢν προφήτης ὁ κύριος ἡμῶν Ἰησοῦς, ὡς ἐπὶ καιροῦ καὶ περὶ τούτου πληροφορήσω, περὶ τῶν τῇ ἀληθείᾳ διαφερόντων

17.6 | These things and others like them, Peter, Simon standing outside with the crowds and talking, seem to me to disturb most people. Therefore, go away at once, freeing his false words by the power of truth. When Zacchaeus said these things, Peter usually prayed and went out, and standing in one place, and calling the crowds to the custom of reverence, he began to speak like this: “Our Lord Jesus is a true prophet, as I will inform you in due time about this, concerning those who differ in truth, he made decisions briefly,

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 συμβήσεται, εἰς ὀλίγων λόγων ἐπιλύσεις ἀσχολεμένων, τῶν ὑπὸ πόνου ψυχῆς νοεῖσθαι δυναμένων, τοὺς ἀληθεῖα διαφέροντας μὴ ἐπὶ πλεῖον εἰσφέρειν λόγους. ἐπειδὴ περὶ ὧν ἤθελεν ἀπεφαίνετο, ὡς λαῶ νοεῖν δυναμένων, ἀφ’ ὧν ἐσμεν καὶ ἡμεῖς, οἱ ὁπότε κατὰ τὸ σπάνιον οὐκ ἐνόησαμεν τῶν ὑπ’ αὐτοῦ ῥηθέντων, ἰδίᾳ ἐπυνθανόμεθα, μὴ ἡμῖν τι τῶν ὑπ’ αὐτοῦ ῥηθέντων ἀνόητον ἦ.

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 ἄφεσιν ἁμαρτιῶν, ἐνετείλατο ἡμῖν πρότερον διδάξαι αὐτούς· ἀφ’ ὧν ἐντολῶν αὕτη πρώτη καὶ μεγάλη τυγχάνει, τὸ φοβηθῆναι κύριον τὸν Θεὸν καὶ αὐτῷ μόνῳ λαρεύειν. Θεὸν δὲ φοβεῖσθαι ἐκεῖνον εἶπεν, οὗ οἱ ἄγγελοι οἱ τῶν ἐν ἡμῖν ἐλαχίστων πιστῶν ἐν τῷ οὐρανῷ ἐστήκασιν θεωροῦντες τὸ πρόσωπον τοῦ πατρὸς διαπαντός. μορφὴν γὰρ ἔχει, διὰ πρῶτον καὶ μόνον κάλλος· καὶ πάντα μέλη, οὐ διὰ χρῆσιν· οὐ γὰρ διὰ τοῦτο ὀφθαλμοὺς ἔχει, ἵνα ἐκεῖθεν βλέπῃ· πανταχόθεν γὰρ ὁρᾷ, τοῦ ἐν ἡμῖν βλεπτικοῦ πνεύματος ἀπαραβλήτως λαμπρότερος ὢν τὸ σῶμα, καὶ παντὸς φωτὸς στιλπνότερος, ὡς πρὸς σύγκρισιν αὐτοῦ τὸ ἡλίου φῶς λογισθῆναι σκότος. ἀλλ’ οὐδὲ διὰ τοῦτο ὦτα ἔχει, ἵνα ἀκούῃ, πανταχόθεν γὰρ ἀκούει, νοεῖ, κινεῖ,

for two reasons: first, because he spoke to the reverent, knowing they would believe the decisions brought by him; for what was said was not strange to their custom. Second, because having a set time, he did not use words to preach the proof, so that he would not spend all the time of the set period on words, and so it will happen to him, solving in few words, busy with those things that can be understood by a soul in pain, not bringing words about those who differ in truth beyond what is necessary. Since he was showing about what he wanted, as a people able to understand, from which we also are, who whenever we rarely did not understand what was said by him, we asked privately, so that nothing said by him would be foolish to us.”

17.7 | Knowing then that we know all that was said by him and can provide proofs, sending us to the ignorant nations to baptize them for the forgiveness of sins, he ordered us first to teach them. From these commands, this is the first and greatest: to fear the Lord God and to worship him alone. He said to fear God, the one whose angels, the few faithful among us, stand in heaven always watching the face of the father. For he has a form, first and only beauty; and all his parts, not for use; for he does not have eyes to see from there; for he sees everywhere, being far brighter than the body of the spirit that sees in us, and more shining than all light, so that the light of the sun is considered darkness compared to him. But he does not have ears to hear, for he hears everywhere, understands, moves, acts, and works. He has the most beautiful form for man, so that the pure in heart can see him, so they may

ἐνεργεῖ, ποιεῖ. τὴν δὲ καλλίστην μορφήν ἔχει δι' ἄνθρωπον, ἵνα οἱ καθαροὶ τῇ καρδίᾳ αὐτὸν ἰδεῖν δυνηθῶσιν, ἵνα χαρῶσιν δι' ἅ τινα ταῦτα ὑπέμειναν. τῇ γὰρ αὐτοῦ μορφῇ ὡς 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 τιμᾷ εἰκόνα, ὅπερ ἐστὶν ἄνθρωπος, ὃ τι ἂν οὖν τις ποιήσῃ ἀνθρώπῳ, εἴτε ἀγαθὸν εἴτε κακόν, εἰς ἐκεῖνον ἀναφέρεται. διὸ καὶ ἡ ἐξ αὐτοῦ κρίσις πᾶσιν κατ' ἀξίαν ἀπονέμουςα ἐκάστῳ προελεύσεται. τὴν γὰρ αὐτοῦ μορφήν ἐκδικεῖ.

17.8 | Ἄλλ' ἐρεῖ τις· εἰ μορφήν ἔχει, καὶ σχῆμα ἔχει καὶ ἐν τόπῳ ἐστίν· ἐν τόπῳ δὲ ὢν καὶ ὑπ' αὐτοῦ περιεχόμενος ὡς ἥττων, πῶς ὑπὲρ πάντα ἐστὶν μέγας; πῶς δὲ καὶ πανταχῇ εἶναι δύναται, ἐν σχήματι ὢν; πρὸς τὸν ταῦτα λέγοντα πρῶτον ἔστιν 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 ἐστίν. τοῦτο γὰρ αὐτῷ, τὸ οὐδὲν, οἰκειότερον ὄνομα. τὸ γὰρ λεγόμενον κενόν τί ποτ' ὡς σκευὸς ἐστὶν οὐδὲν ἔχον, πλην αὐτὸ τὸ σκευὸς κενόν, εἴ περ σκευὸς ἔστιν. ἀνάγκη γὰρ πᾶσα τὸ ὄν ἐν τῷ μὴδὲν ὄντι

rejoice for what they endured. For in his form, as in the greatest seal, he stamped man, so that he rules over all and everything serves him. Therefore, judging all things, he himself is invisible, and his image is man, who, wanting to honor him, honors the visible image, which is man. So whatever someone does to a man, whether good or bad, it is referred to him. Therefore, his judgment, giving to each according to their worth, will come from him. For he avenges his own form.

17.8 | But someone will say: if he has a form, and a shape, and is in a place; and being in a place and contained by it as less, how is he great above all? And how can he be everywhere, being in a shape? To this one who says these things, first it is right to say: the scriptures persuade us to think such things about him and to believe them, and we truly know the testimonies given by our Lord Jesus Christ, from whom, as commanded, we must provide proofs to you that it is so. First, I will speak about place. And the place of God is what is not, and God is what is. But what is not is not compared to what is. For how can what is be a place? Except if it is a second space, like heaven, earth, water, air, or something else that is a body, which also fills the empty space, which is called empty because it is nothing. For nothing is a more fitting name for it. For what is called empty is like a vessel having nothing, except that the vessel itself is empty, if it is a vessel. For all that is must be in what is not. But this, the

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 ἐμοῦ  
προελθεῖν εἰς ἀπόδειξιν ἐνὶ μόνῳ  
χρήσασθαι θέλω, ἵνα δείξω, ὅτι οὐ πάντως  
τὸ περιέχον τοῦ περιεχομένου κρεῖττον  
ἐστίν. ὁ ἥλιος σχῆμά ἐστιν περιφερὲς καὶ  
ὑπὸ ἀέρος ὅλος περιέχεται, ἀλλὰ τοῦτον  
ἐκλαμπρύνει, τοῦτον θερμαίνει, τοῦτον  
τέμνει, κἂν ἀπῇ αὐτοῦ, σκότῳ  
περιβάλλεται, καὶ οὔ ἂν αὐτοῦ μέρους  
ἀπὼν γένηται, ὡς νεκρούμενον ψύχεται,  
ὑπὸ δὲ τῆς αὐτοῦ ἀνατολῆς πάλιν  
φωτίζεται, καὶ ὅπου ἂν αὐτῷ  
παραθάλπηται, καὶ κάλλει τῷ μείζονι  
κοσμεῖται. καὶ ταῦτα ποιεῖ τῇ αὐτοῦ  
μετουσίᾳ, τὴν οὐσίαν περιορισμένην ἔχων.  
τί οὖν ἔτι κωλύει τὸν Θεὸν, ὡς τούτου καὶ  
πάντων δημιουργὸν καὶ δεσπότην ὄντα,  
αὐτὸν μὲν ἐν σχήματι καὶ μορφῇ καὶ κάλλει  
ὄντα, τὴν ἀπ' αὐτοῦ μετουσίαν ἀπείρως  
ἐκτεταμένην ἔχειν;

17.9 | Εἷς οὖν ἐστὶν ὁ ὄντως Θεὸς, ὃς ἐν  
κρεῖττονι μορφῇ προκαθέζεται, τοῦ ἄνω τε  
καὶ κάτω δις ὑπάρχων καρδία, καὶ ἀπ'  
αὐτοῦ ὥσπερ ἀπὸ κέντρου βρύουσα τὴν  
ζωτικὴν καὶ ἀσώματον δύναμιν, τὰ πάντα  
σύν τε ἄστροις καὶ νομοῖς οὐρανοῦ, ἀέρος,  
ὑδατος, γῆς, πυρὸς καὶ εἰ ἄλλο τί ἐστίν,  
δείκνυται οὐσία ἄπειρος εἰς ὕψος,  
ἀπέραντος εἰς βάθος, ἀμέτρητος εἰς  
πλάτος, τρις 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 ᾗ, ὡς ἐν  
ἀπείρῳ μέσος ἐστίν, τοῦ παντὸς ὑπάρχων  
ὅρος. ἀπ' αὐτοῦ οὖν ἀρχόμεναι αἱ ἐκτάσεις

not-being, I say is called place by some, but  
it is nothing. How can nothing be compared  
to what is? Except among opposites, so that  
the one is not, and the not-being is called  
place. And if there is something, hurrying to  
come from me many examples to use only  
one for proof, I want to show that the  
container is not always better than what is  
contained. The sun is a shape, round, and is  
entirely contained under the air, but it  
shines, warms, and cuts it; and if it goes  
away, it is surrounded by darkness, and  
wherever a part of it is missing, it cools as if  
dying; but by its rising it is lit again, and  
wherever it is warmed, it is adorned with  
greater beauty. And it does these things by  
its own substance, having limited being.  
What then still stops God, being the creator  
and master of this and all, from having  
himself in shape and form and beauty, and  
having the substance from him spread  
without limit?

17.9 | There is then one true God, who sits  
in a greater form, being twice the heart  
above and below, and from himself, like  
from a center, flowing the life-giving and  
immaterial power, showing all things with  
the stars and laws of heaven, air, water,  
earth, fire, and whatever else there is, an  
infinite essence in height, endless in depth,  
immeasurable in width, stretching out  
three times infinitely the life-giving and  
wise nature from him. This infinite from  
him everywhere must be a heart, having  
the true one above all in shape, who  
wherever he is, is as the center in infinity,  
being the limit of all. From him then the  
extensions beginning have the nature from



ἐξ ἀπεράντων ἔχουσιν τὴν φύσιν. ὧν ὁ μὲν ἀπ' αὐτοῦ λαβὼν τὴν ἀρχὴν δείκνυται εἰς ὕψος ἄνω, ὁ δὲ εἰς βάθος κάτω, ὁ δὲ ἐπὶ δεξιάν, ὁ δὲ ἐπὶ λαιάν, ὁ δὲ ἔμπροσθεν, ὁ δὲ ὀπίσθεν, εἰς οὓς αὐτὸς ἀποβλέπων ὡς εἰς ἀριθμὸν πανταχόθεν ἴσον χρονικοῖς ἕξ διαστήμασιν συντελεῖ τὸν κόσμον, αὐτὸς ἀνάπαυσις ὧν καὶ τὸν ἐσόμενον ἄπειρον αἰῶνα εἰκόνα ἔχων, ἀρχὴ ὧν καὶ τελευτή. εἰς αὐτὸν γὰρ τὰ ἕξ ἄπειρα τελευτᾷ, καὶ ἀπ' αὐτοῦ τὴν εἰς ἄπειρον ἔκτασιν λαμβάνει.

the infinite. One of these, having taken the beginning from him, is shown upward in height; another downward in depth; another to the right; another to the left; another in front; another behind; to these, looking as to a number equal everywhere, with six time intervals, he completes the world, being rest himself and having the infinite age to come as an image, being beginning and end. For to him the six infinite things come to an end, and from him they take their extension into infinity.

17.10 | Τοῦτό ἐστιν ἐβδομάδος μυστήριον. αὐτὸς γάρ ἐστιν 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 ὧν κάκει, ὡς μόνος ὑπάρχων καὶ διὰ τοῦ πανταχόθεν ἀπείρου νοὸς τὴν μετουσίαν, ἣ πάντων ἀναπνεύουσιν αἱ ψυχαὶ, τὸ ζῆν ἔχουσιν· κἂν χωρισθῶσιν τοῦ σώματος, καὶ τὸν εἰς αὐτὸν εὐρεθῶσιν πόθον ἔχουσαι, εἰς τὸν αὐτοῦ κόλπον φέρονται, ὡς ἐν χειμῶνι ὥρας οἱ ἀτμοὶ τῶν ὀρέων 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, ἣ καὶ δοκεῖν Θεὸν ὁρᾶν εἶδος οὐκ ἔχοντα.

17.10 | This is the mystery of the seventh. For he himself is the rest of all, as to those who in a small way imitate him, he gives himself greatly for rest. He alone is, nowhere grasped, having extensions from himself to infinity. For he is both grasped and ungrasped, near and far, being here and there, as the only one existing, and through the everywhere infinite mind the substance, by which all souls breathe and have life. And even if they are separated from the body, and have desire found in him, they are carried to his bosom, like in the winter season the vapors of the mountains, drawn by the rays of the sun, are carried to him immortal. What kind of love then could we hold, if we look upon his beauty with the mind! Otherwise it is impossible. For beauty cannot be without form, nor can anyone be drawn to love him, or even think they see God without form.

17.11 | Τινὲς δὲ τῆς ἀληθείας ἀλλότριοι ὄντες, καὶ τῇ κακίᾳ συμμαχοῦντες, προφάσει δοξολογίας ἀσχημάτιστον αὐτὸν

17.11 | Some, being strangers to the truth and joining with evil, say he is shapeless under the pretense of praise, so that being

λέγουσιν, ἵνα ἄμορφος καὶ ἀνείδεος ὧν  
μηδενὶ ὁρατὸς ᾗ, ὅπως μὴ περιπόθητος  
γένηται. νοῦς γὰρ εἶδος οὐχ ὁρῶν Θεοῦ  
κενὸς ἐστὶν αὐτοῦ. πῶς δὲ καὶ εὐχεται τις,  
οὐκ ἔχων πρὸς τίνα καταφύγη, εἰς τίνα  
ἐρείσῃ; ἀντιτυπίαν γὰρ οὐκ ἔχων εἰς κενὸν  
ἐκβαθρεύεται. ναὶ, φησὶν, οὐ χρὴ Θεὸν  
φοβεῖσθαι, ἀλλ' ἀγαπᾶν. φημὶ κἀγώ. ἀλλὰ  
τοῦτο παρέξει ἐκάστης εὐποιΐας  
εὐσυνειδησία. ἡ 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 ρυσάσθω, ἵνα μηδὲ  
ταῦτα φοβώμεθα. εἰ δὲ οὐ δύναται, τί ἡμῖν  
φθονεῖ, ἐνὶ φόβῳ, τῷ πρὸς τὸ δίκαιον,  
μυρίων ἀπαλλαγῆναι φόβων, βραχείᾳ τῇ  
πρὸς αὐτὸν πίστει μυρία πάθη καὶ ἑαυτῶν  
καὶ ἄλλων μετατιθέναι δυνατὸν γενέσθαι,  
μετὰ τοῦ καὶ ἀμοιβὴν ἀγαθῶν  
προςδέχεσθαι, καὶ αἰτία φόβου τοῦ πάντα  
ὁρῶντος Θεοῦ μηδὲν κακὸν πράσσοντας  
καὶ ἐν τῷ παρόντι ἐν εἰρήνῃ διατελεῖν.

without form and unseen by anyone, he  
will not become sought after. For the mind  
is not empty of the form of God, not seeing  
him. But how can anyone pray, having no  
refuge, no support? For lacking an image,  
he looks into emptiness. Yes, it is said, one  
should not fear God, but love him. I also say  
this. But this will give a good conscience to  
every good deed. And good deed comes  
from fear. But fear, it is said, frightens the  
soul. But I say it does not frighten, but  
wakes and turns it. Perhaps it was rightly  
said that one should not fear God, if people  
did not fear many other things, I mean  
attacks from similar beings, also wild  
beasts, reptiles, diseases, passions, demons,  
and many other things. So the one who  
wants us not to fear God should save us  
from these, so that we do not fear these  
either. But if he cannot, why does he envy  
us, so that by one fear, the fear of justice,  
we cannot be freed from many fears, and  
by brief faith in him many sufferings, both  
our own and others', can be changed, along  
with receiving a reward of good things, and  
because of the fear of God who sees all,  
doing no evil and living in peace now?

17.12 | Οὕτως ἡ πρὸς τὸν ὄντως δεσπότην  
εὐγνώμων δουλεία τοὺς λοιποὺς πάντας  
ἐλευθέρους τίθησιν. εἰ μὲν οὖν τινι δυνατόν  
ἐστίν, 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 ἐστίν, ὅτι  
δίκαιός ἐστιν. εἴτε οὖν φοβούμενοι, εἴτε  
ἀγαπῶντες, μὴ ἁμαρτάνετε. γένοιτο δὲ

17.12 | So the grateful slavery to the true  
master makes all others free. If then it is  
possible for anyone not to sin without  
fearing God, let them not fear. For it is  
allowed by love toward him not to seem to  
do wrong to him. For it is written to fear  
and commanded to love, so that each may  
use the proper medicine for their own  
nature. To fear him means that he is just. So  
whether fearing or loving, do not sin.  
Would that someone fearing could control  
unlawful pleasures, not desire what is not

φοβούμενόν τινα ἡδονῶν ἀνόμων κρατεῖν δύνασθαι, ἀλλότρια μὴ ἐπιθυμεῖν, φιλανθρωπίαν ἀσκεῖν, σωφρονεῖν, δικαιοπραγεῖν. ὁρῶ γάρ τινας ἀτελεῖς τῷ πρὸς αὐτὸν φόβῳ πλεῖστα ἁμαρτάνοντας. φοβηθῶμεν οὖν τὸν Θεόν, μὴ μόνον ὅτι δίκαιός ἐστιν. ἐλεῶν γὰρ τοὺς ἡδικομένους τιμωρεῖ τοὺς ἡδικοκώτας. ὡς 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 αὔξει, μαγεύει, ἄλλους ἐφ' οἷς αὐτὸς πράσσει διαβάλλει.

theirs, show kindness, be self-controlled, and act justly. For I see some who, lacking fear of him, sin the most. Let us then fear God, not only because he is just. For mercifully he punishes those who wrong the wrongdoers. Just as water puts out fire, so fear destroys the desire for evils. The one teaching no fear does not fear himself, and the one not fearing does not believe there will be judgment, grows desires, enchants, and harms others by the things he does himself.

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 ἃ μὴ θέλω, πρὸς τὰ ὀρισθέντα ἡμῖν ἀποκρίναι. ἐπηγγείλω, ἱκανῶς νενοηκέναι σε τὰ τοῦ διδασκάλου σου λέγων, διὰ τὸ παρόντα ἐναργεῖα ὁρᾶν καὶ ἀκούειν αὐτοῦ, καὶ ἐτέρῳ τινὶ μὴ δυνατὸν εἶναι ὁράματι ἢ ὀπτασίᾳ ἔχειν τὸ ὅμοιον. ὅτι δὲ τοῦτο ψευδός ἐστιν, δεῖξω. 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 ὀπτασία ἅμα τῷ ὀφθῆναι πίστιν παρέχει τῷ ὁρῶντι, ὅτι θεϊότης ἐστίν. πρὸς τοῦτό μοι πρῶτον ἀποκρίναι.

17.13 | Hearing this, Simon interrupted and said: "I know to whom you say these things, but so that I do not waste time arguing with you about things I do not want, answer what has been set before us. I promise you have understood well what your teacher said, because you now see and hear him clearly, and no one else can have the same by vision or appearance. But I will show that this is false. One who listens closely to someone does not fully understand what is said. For the mind has to think, so it does not lie, being a human seeing what appears. But a vision, along with being seen, gives faith to the one seeing that it is divine. Answer me this first."

17.14 | Καὶ ὁ Πέτρος ἔφη· εἰς ἄλλο προτείνας εἰπεῖν, εἰς ἕτερον ἀπεκρίνου. προέτεινας γὰρ ὡς μᾶλλον δύνασθαί τινα πλεῖον νοεῖν παρ' ὀπτασίας ἀκούοντα, ἡ γὰρ παρὰ τῆς ἐναργείας, ἐπιβαλὼν δὲ ἔπειθες ἡμᾶς, ὅτι ἀσφαλέστερός ἐστιν ὁ ὑπ' ὀπτασίας ἀκούων τοῦ παρ' αὐτῆς

17.14 | And Peter said: "If you want to say something else, answer something else. For you suggested that someone who hears by vision can understand more than by clear seeing, and you convinced us by adding that the one hearing by vision is more certain than the one hearing by clear

έναργείας ἀκούοντος. πέρας γοῦν διὰ τοῦτο ἑμοῦ ἱκανώτερον ἔφασκες εἰδέναι τὰ τοῦ Ἰησοῦ, ὥς ὑπ' ὀπτασίας αὐτοῦ ἀκηκοὺς τὸν λόγον. πλὴν ἐγὼ εἰς τὸ ἀπαρχῆς προταθὲν ἀποκρινάμην. ὁ προφήτης, ὅτι προφήτης ἐστίν, πληροφορήσας πρῶτον περὶ τῶν έναργῶς ὑπ' αὐτοῦ λεγομένων, ἀσφαλῶς πιστεύεται, ἀληθῆς ὢν προεπιγνωσθεὶς, καὶ ὥς ὁ μανθάνων θέλει, ἐξετασθεὶς καὶ ἀνακριθεὶς ἀποκρίνεται. ὁ δὲ ὀπτασίᾳ πιστεύων ἢ ὁράματι καὶ ἐνυπνίῳ, ἐπισφαλῆς 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 πυνθάνεσθαι δύναται περὶ ὧν βούλεται. οὐ γὰρ ἰδίας ἐξουσίας ἐστίν ὁ λογισμὸς τοῦ κοιμωμένου. ἐνθεν 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 ἠκούσαμεν, οὔτε ἐξητάσαμεν.

seeing. So you said I knew the things about Jesus better because I heard his word by vision. But I would answer first what was set at the beginning. The prophet, because he is a prophet, is trusted when he first explains clearly what is said by him, being known as true, and answers after being tested and questioned as he wants. But the one who believes by vision or dream is uncertain. For he does not know what he believes. It may be an evil spirit or a misleading spirit pretending to say what is not true. So if someone wants to find out who appeared, he can say whatever he wants to himself. And so, like an evil flash, it stays as long as it wants, then goes out, not staying with the questioner as long as he wishes. And no one can find out by dreams what he wants, for the mind of the sleeper is not under his own control. That is why many of us who want to learn by dreams ask about other things, or even without asking hear things that do not concern us, and when we wake up we are sad because about what we want to learn, we neither heard nor examined."

17.15 | Καὶ ὁ Σίμων ἔφη· εἰ φῆς τὰς ὀπτασίας μὴ πάντως ἀληθεύειν, ἀλλ' οὖν γε τὰ ὁράματα καὶ τὰ ἐνύπνια θεόπεμπτα ὄντα οὐ ψεύδεται, περὶ ὧν ἂν εἰπεῖν θέλῃ. καὶ ὁ Πέτρος ἔφη· ὀρθῶς ἔφης, ὅτι θεόπεμπτα ὄντα οὐ ψεύδεται. ἄδηλον δὲ εἰ ὁ ἰδὼν θεόπεμπτον ἐώρακεν ὄνειρον. καὶ ὁ Σίμων· ἐὰν ᾗ ὁ ἐωρακὺς δίκαιος, ἀληθὲς ἐώρακεν. καὶ ὁ Πέτρος· ὀρθῶς ἔφης. τίς δὲ δίκαιος, εἰ ὁράματος χρήζῃ, ἵνα μάθῃ ἃ δεῖ

17.15 | And Simon said: "If you say that visions are not always true, then at least dreams and visions sent by God are not false, about whatever he wants to say." And Peter said: "You spoke rightly, that those sent by God are not false. But it is unclear if the one who saw a vision really saw a dream sent by God." And Simon said: "If the one who saw it is just, he saw the truth." And Peter said: "You spoke rightly. But who

μαθεῖν, καὶ ποιῇ ἃ δεῖ ποιεῖν; καὶ ὁ Σίμων· τοῦτό μοι δός, ὅτι μόνος ὁ δίκαιος ὄραμα ἀληθές ἰδεῖν δύναται, καὶ ἀποκρίνομαί σοι εἰς αὐτό. ἐμοὶ ὅτι ἀσεβῆς ἀληθῆ ὄνειρον οὐχ ὀρᾷ. καὶ ὁ Πέτρος· ἐστίν, καὶ περὶ τούτου ἀγράφως καὶ ἐγγράφως ἀποδείξαι δύναμαι, πεῖσαι δὲ οὐκ ἐπαγγέλλομαι. ὁ γὰρ πρὸς ἔρωτα μοχθηρᾷς 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 ὀνειροπολεῖσθαι τρόπῳ.

is just if he needs a vision to learn what he must learn and do what he must do?” And Simon said: “Give me this: that only the just can see a true vision, and I will answer you on that. To me, the ungodly do not see true dreams.” And Peter said: “That is true, and about this I can prove it both unwritten and written, but I do not promise to convince you. For the man who, moved by desire for a wicked woman, does not change his mind to live rightly with another good woman; sometimes even knowing better, he chooses to love the worse. You suffer something like this and do not know it.” And Simon said: “Enough of this; speak about what you promised. For it seems impossible to me that ungodly people dream in any way by God.”

17.16 | Καὶ ὁ Πέτρος ἔφη· μέμνημαι ἑμαυτοῦ, ὡς ἐπηγγειλάμην δεῖξαι, καὶ ἀγράφως καὶ ἐγγράφως περὶ τούτου τὴν ἀπόδειξιν παρέχειν. καὶ νῦν λέγοντος ἄκουε. ἴσμεν πολλοὺς, εἴ γε εὐγνώμονεῖς (ἐπεὶ γε τοὺς παρεστῶτας κριτὰς ἔχω), εἶδωλα σέβοντες καὶ μοιχεύοντας καὶ κατὰ πάντα ἁμαρτάνοντας ὁράματα καὶ ἀληθεῖς ὀνείρους ὀρῶντας, ἐνίους δὲ καὶ δαιμόνων ὀπτασίας. τὴν ἄσαρκον εἰδέαν οὐ λέγω δύνασθαι πατὴρ ἢ υἱοῦ ἰδεῖν, διὰ τὸ μεγίστῳ φωτὶ καταυγάζεσθαι τοὺς θνητῶν ὀφθαλμούς. ὅθεν τὸ μὴ ὀρασθῆναι τῷ εἰς σάρκα τετραμμένῳ ἀνθρώπῳ οὐ φθονοῦντός ἐστιν Θεοῦ, ἀλλ’ ἐώντος. ὁ γὰρ ἰδὼν ζῆν οὐ δύναται. ἡ γὰρ ὑπερβολὴ τοῦ φωτός τὴν τοῦ ὀρῶντος ἐκλύει σάρκα, ἐκτός εἰ μὴ Θεοῦ ἀπορρήτῳ δυνάμει ἡ σὰρξ εἰς φύσιν τραπῇ φωτός, ἵνα φῶς ἰδεῖν δυνηθῇ, ἢ ἡ τοῦ φωτός οὐσία εἰς σάρκα τραπῇ, ἵνα ὑπὸ σαρκὸς ὀραθῆναι δυνηθῇ. τὸ γὰρ ἀτρέπτως πατέρα ἰδεῖν υἱοῦ μόνου ἐστίν. δικαίων δὲ οὐχ ὁμοίως· ἐν γὰρ τῇ

17.16 | And Peter said: “I remember myself that I promised to show proof about this, both unwritten and written. Now listen as I speak. We know many, if you are fair-minded (for I have judges here), who worship idols and commit adultery and sin in every way, seeing visions and true dreams, and some even see visions of demons. I do not say that the father or the son can see a bodiless form, because the greatest light shines too much for mortal eyes. So the fact that a person turned to flesh does not see it is not because God is jealous, but because he allows it. For the one who sees cannot live. The excess of light dissolves the flesh of the one who sees, unless by God’s secret power the flesh changes its nature into light, so it can see light, or the nature of light changes into flesh, so it can be seen under flesh. To see the father without change is only possible for the son. But not the same for the just; for at the resurrection of the dead, when

ἀναστάσει τῶν νεκρῶν, ὅτ' ἂν τραπέντες εἰς φῶς τὰ σώματα ἰσάγγελοι γένωνται, τότε ἰδεῖν δυνησονται. πέρας γοῦν κἄν ἀγγέλων τις ἀνθρώπων ὀφθῆναι πεμφθῇ, τρέπεται εἰς σάρκα, ἵνα ὑπὸ σαρκὸς ὀφθῆναι δυνηθῇ. ἄσαρκον γὰρ δύναμιν, οὐ μόνον υἱοῦ, οὐδ' ἀγγέλου τις δύναται. εἰ δὲ ἴδῃ τις ὅπτασίαν, κακοῦ δαίμονος ταύτην εἶναι νοεῖτω.

bodies turn to light and become like angels, then they will be able to see. Even if an angel is sent to be seen by a person, it turns into flesh so it can be seen under flesh. No one can have a bodiless power, not only the son, nor any angel. And if someone sees a vision, let him think it is from an evil spirit.”

17.17 | Πλὴν ὅτι καὶ ἀσεβεῖς ὁράματα καὶ ἐνύπνια ἀληθῆ βλέπουσιν, δῆλόν ἐστιν, καὶ ἐγγράφως ἀποδεῖξαι δύναμαι. πέρας γοῦν ἐν τῷ νόμῳ γέγραπται, ὥς ὁ Ἀβιμέλεχ ἀσεβῆς ὢν, τὴν τοῦ δικαίου Ἀβραὰμ γυναῖκα ἐπὶ κοινωνίᾳ μιᾶναι θελήσας, ἠκούσεν παρὰ τοῦ Θεοῦ καθ' ὕπνον, ὥς ἡ γραφὴ λέγει, μὴ θιγεῖν αὐτῆς, ὅτι ἀνδρὶ συνωκηκυῖά ἐστιν. ἀλλὰ καὶ ὁ Φαραὼ, ἀσεβῆς ἀνὴρ, ἐώρακεν ὄνειρον περὶ τε πυρῶν εὐφορίας καὶ ἀφορίας, ᾧ ὁ Ἰωσήφ ἐπιλύων παρὰ Θεοῦ ἔφη τὸν ὄνειρον γεγενῆσθαι. Ναβουχοδονόσορ δὲ, ὁ εἰδῶλα σέβων, καὶ τοὺς Θεὸν σέβοντας εἰς πῦρ κελεύσας βληθῆναι, ὄνειρον ὅλου μήκους αἰῶνος ὀρᾷ. καὶ μὴ λεγέτω τις· ἀλλ' ὄραμα ἐγρηγορῶς οὐδεὶς ἀσεβῶν θεωρεῖ. ψευδὸς ἔστιν. αὐτὸς γοῦν ὁ Ναβουχοδονόσορ τρεῖς ἄνδρας κελεύσας βληθῆναι εἰς πῦρ, ἐνιδὼν τῇ καμίνῳ τέταρτον ἔφη· τὸν τέταρτον ὀρῶ ὥς υἱὸν Θεοῦ. καὶ ὁμῶς ὀπτασίας τε καὶ ὁράματα καὶ ἐνύπνια ὀρῶντες ἀληθῆ, ἀσεβεῖς ἦσαν. οὕτως οὐ πάντως ἐκ τοῦ ὀρᾶν τινα ὁράματα καὶ ἐνύπνια καὶ ὀπτασίας πάντως εὐσεβῆς ἐστιν. τῷ γὰρ εὐσεβεῖ ἐμφύτῳ καὶ καθαρῷ ἀναβλύζει τῷ νῷ τὸ ἀληθές, οὐκ ὀνειρῶ σπουδαζόμενον, ἀλλὰ συνέσει ἀγαθοῖς διδόμενον.

17.17 | But also that ungodly people see true visions and dreams is clear, and I can prove it in writing. For it is written in the law that Abimelech, being ungodly, wanting to share the wife of the righteous Abraham, heard from God in a dream, as the scripture says, not to touch her, because she is married to a man. And Pharaoh, an ungodly man, saw a dream about years of plenty and years of famine, which Joseph, by God's help, said the dream had come true. And Nebuchadnezzar, who worshiped idols and ordered those who worshiped God to be thrown into fire, saw a dream lasting a whole age. And no one should say: 'But no ungodly person sees a vision while awake.' That is false. For Nebuchadnezzar himself, after ordering three men to be thrown into fire, saw a fourth in the furnace and said: 'I see the fourth as a son of God.' And yet, those who saw visions and dreams were ungodly. So it is not always true that someone who sees visions and dreams and apparitions is always godly. For to the godly, the true comes naturally and clearly to the mind, not through dreams, but given by good understanding.

17.18 | Οὕτως γὰρ κάμοι ἀπὸ τοῦ πατρὸς

17.18 | So the son was revealed to me from

ἀπεκαλύφθη ὁ υἱός. διὸ οἶδα τίς δύναμις ἀποκαλύψεως, ἀφ’ ἐαυτοῦ μαθών. ἅμα γὰρ τῷ τὸν κύριον εἶπεν, 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 ὀνειρώων μαθεῖν ἀποκάλυψις 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 ἔστιν ἀποκαλύψεως, ἀλλ’ ὀργῆς, φαίνεται. πέρας γοῦν γέγραπται ἐν τῷ νόμῳ ὅτι ὀργισθεὶς ὁ Θεὸς Ἀαρὼν καὶ Μαριὰμ ἔφη· ἐὰν ἀναστῇ προφήτης ἐξ ὑμῶν, δι’ ὀραμάτων καὶ ἐνυπνίων αὐτῷ γνωρισθήσομαι, οὐχ οὕτως δὲ ὡς Μωυσῆ τῷ θεράποντί μου, ὅτι ἐν εἶδει καὶ οὐ διὰ ἐνυπνίων λαλήσω πρὸς αὐτὸν, ὡς εἴτις λαλήσει πρὸς τὸν ἐαυτοῦ 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.

the father. That’s why I know what the power of revelation is, having learned it for myself. For when I heard others saying different things about who the lord is, it went up into my heart. So I don’t know how I said, ‘You are the son of the living God.’ But the one who blessed me to tell me this, the one who revealed the father, taught me from then on that revelation is learned without teaching, without visions or dreams. And truly it is so. For in us, from God, the whole truth is planted like a seed, and God’s hand protects and reveals it, working according to the worth of each person’s knowledge. But what comes from outside through visions and dreams to show something is not revelation, but seems to be anger. For it is written in the law that when God was angry with Aaron and Miriam, he said: ‘If a prophet rises from among you, I will reveal myself to him through visions and dreams, but not like to Moses, my servant, for I speak to him face to face, clearly, not through riddles and visions and dreams, as to an enemy.’ You see how things of anger come through visions and dreams, but things to a friend come mouth to mouth, clearly, not through riddles and visions and dreams, as to 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 αὐτὸ, κἄν ὅτι ὤφθη σοι; πῶς δέ σοι καὶ

17.19 | If then our Jesus was known to you because he appeared in a vision and spoke, angry as if facing someone, and so spoke through visions and dreams or even through revelations from outside, can anyone be made wise for teaching through a vision? And if you say, ‘It is possible,’ why did the teacher speak to those who stayed awake for a whole year? How then can we believe you, even if he did appear to you? How did he appear to you, when you think

ὥφθη, ὁπότε αὐτοῦ τὰ ἐναντία τῇ διδασκαλίᾳ φρονεῖς; εἰ δὲ ὑπ' ἐκείνου μιᾷ ὥρᾳ ὀφθεις καὶ μαθητευθεις 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 γεγωνὺς γένου ἡμῖν συνεργός.

things opposite to his teaching? But if you were seen by him for one hour and became a disciple and apostle, preaching his words, explaining his meaning, loving his apostles, do not fight me who am related to him. For I am a solid rock, the foundation of the church, and you stand against me. If you were not against me, you would not slander me by blaming my preaching, to say that what I heard from the lord himself is not to be believed. It is clear that you judge me and approve yourself. Or if you say I am judged, you accuse God who revealed Christ to me, and you attack the one who blessed me at the revelation. But since you want to work truly with the truth, first learn from us what we learned from him, and being a true student, become a partner with us.

17.20 | Ταῦτα ὁ Σίμων ἀκούσας ἔφη· ἀπέιη μοι, εἴτε ἐκείνου, εἴτε σου γενέσθαι μαθητήν. οὐδὲ γὰρ ἄγνοῶ 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 δισχυρίζη 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 ἐξῆι, εἰς ἃ προέτεινεν οὐ θελήσας ἀκοῦσαι.

17.20 | When Simon heard these things, he said: 'May I be far from becoming a disciple, whether of him or of you. For I do not ignore what must be known. But I asked to learn, to see if you could show a clearer vision of brightness. But you spoke as you wished and did not show it. And now, tomorrow I will come to the one about God, whom you claim is the creator, and after talking with him, I will show that he is not the highest good, and that your teacher said the same things to me, but you did not understand. And having said these things, he went away, unwilling to listen to what was offered.'



## Chapter 18

18.1 | Ὁρθρου δὲ, προελθόντος τοῦ Πέτρου εἰς τὸ διαλεχθῆναι, ὁ Σίμων προλαβὼν ἔφη· ἐχθὲς ἀπαλλασσόμενος 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 ἐστίν, 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 δίκαιον.

18.2 | Καὶ ὁ Πέτρος· ἵνα μὴ ἐριστικώτερον διαλεγόμενος δαπανῶ τοὺς χρόνους, ἀπαιτῶν δικαίως τῶν ἐμῶν προτάσεών σε τὰς ἀποκρίσεις ποιῆσθαι, ὥς σοι δοκεῖ αὐτὸς ὢν 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 ᾖ. 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

18.1 | At dawn, when Peter went out to talk, Simon went ahead and said: 'Yesterday, after leaving, I promised you that today I would come back and talk to show that the one who made the world is not the highest God, but another, who alone is good and until now is unknown. So, do you say that the creator himself is also the lawgiver, or not? If he is the lawgiver, then he is just, but being just, he is not good. But if he is not, then Jesus preached another when he said, "Don't call me good, for the only good one is the Father in heaven." So the lawgiver, being just and good, does not agree. And Peter said: "First tell us, by what actions do you think the good one is good, and by what actions the just one is just, so that we send words according to the goal." And Simon said: "You first say what seems good to you, or also what seems just."

18.2 | And Peter said: 'So that I don't waste time arguing too much, I rightly demand that you answer my questions as you think best, and I will answer what I asked. I say the good one is the one who gives freely, like I see the creator doing, giving the sun to both good and bad, and the rain to both just and unjust.' And Simon said: 'That is very unfair, to give the same things to both just and unjust.' And Peter said: 'Then tell us how the good one would act.' And Simon said: 'You must say it.' And Peter said: 'I will say it. If the one who gives the same things to good and just, and also to bad and unjust, is not just in your view, and if he gives good things to good people and bad

σὲ οὐδὲ δίκαιός ἐστιν, καὶ εἰ ἀγαθοῖς ἀγαθὰ παρεῖχεν, κακοῖς τε κακὰ, δίκαιον ἂν αὐτὸν εὐλόγως ἔλεγες. ποῖα οὖν ἔτι πράξει χρώμενος ἂν ἦν, εἰ μὴ ταύτη χρῆται ὁδῷ, κακοῖς μὲν παρέχων τὰ πρόσκαιρα, ἐὰν ἄρα μεταβάλλωνται, ἀγαθοῖς δὲ αἰώνια, ἐὰν γε ἐμμένωσιν; καὶ οὕτως τῷ μὲν πᾶσιν παρέχειν, διαφόροις δὲ χαρίζεσθαι τὸ δίκαιον αὐτοῦ ἀγαθὸν 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 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 ἐστιν, 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 ὁ διδάσκαλος ἡμῶν τῷ εἰπόντι Φαρισαίῳ· τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; πρῶτον ἔφη· μὴ με λέγε ἀγαθόν· ὁ γὰρ ἀγαθὸς εἷς ἐστιν, ὁ πατήρ 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

things to bad people, then you would rightly call him just. So what other action would he take, if not this way: giving temporary things to bad people, if they change, and eternal things to good people, if they remain? And so, it is good and just to give to all, but to favor different people differently, and to be patient, if he forgives sinners who repent, and promises eternal life to those who do well. And judging at the end, he is just in giving each what they deserve. If these things are rightly so, agree.'

18.3 | And Simon said: 'I said once: every lawgiver, aiming at justice, is just.' And Peter said: 'If it is good not to make a law, but just to make one, then the creator is both good and just. Good, because from the time of Adam until Moses, the law was not written down; but from Moses until now, as it is written, he is also just.' And Simon said: 'From the words of your teacher, show that the good one and the just one are the same. For it seems impossible to me that the lawgiver, being good, is also just.' And Peter said: 'Listen to this: our teacher said to a Pharisee who asked, "What must I do to inherit eternal life?" First he said, "Don't call me good, for only one is good, the Father in heaven." Then he quickly added, "If you want to enter life, keep the commandments." When asked which ones, he sent him to the commandments of the law. He would not have sent him to the commandments of the just one, meaning something else good. I admit that justice is different, and goodness is different, but you don't know that goodness and justice are

ἀνέπεμπεν ἐντολάς. ὅτι δὲ τὸ δίκαιον ἄλλο ἐστὶν, καὶ τὸ ἀγαθὸν ἕτερον, καὶ αὐτὸς ὁμολογῶ, ἀλλ' ὅτι τοῦ αὐτοῦ ἐστὶν τὸ ἀγαθὸν εἶναι καὶ δίκαιον, ἀγνοεῖς. ἀγαθὸς γάρ ἐστιν μετανοοῦσι νῦν μακροθυμῶν καὶ ἀποδεχόμενος αὐτούς, δίκαιος δέ ἐστιν, ὅτ' ἂν κρίνων τὸ κατ' ἀξίαν ἐκάστω ἀπονέμη.

the same. For he is good now, being patient and accepting those who repent, and he is just when judging and giving each what they deserve.'

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 υἱὸν 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' ἀριθμὸν τῶν υἱῶν Ἰσραὴλ, οἱ εἰσῆλθον εἰς Αἴγυπτον, οἱ εἰσιν ἐβδομήκοντα, καὶ πρὸς τὰ ὅρια τῶν ἐθνῶν περιγράψας γλώσσαις ἐβδομήκοντα, τῷ αὐτοῦ υἱῷ τῷ καὶ κυρίῳ λεγομένῳ, οὐρανὸν καὶ γῆν διακοσμήσαντι, τοὺς Ἑβραίους ἔδωκεν μερίδα, καὶ αὐτὸν Θεὸν θεῶν εἶναι διώρισεν, θεῶν δὲ λέγω, οἱ 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 δὲ 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

18.4 | And Simon said: 'How then, knowing the creator, who made Adam, and knowing the just ones under the law, and also the just and unjust and the whole world, does your teacher, after all those, say no one knows the father except the son, and no one knows the son except the father, and those to whom the son wants to reveal him? He would not say these things if he were not announcing a certain hidden father, whom the highest law calls the most high, from whom no good or bad voice was heard (as the Lamentations and Jeremiah testify), who by number of the sons of Israel who went into Egypt, seventy in all, and by the seventy languages around the borders of the nations, gave a share to his own son, who is also called lord, who arranged heaven and earth, gave the Hebrews a portion, and appointed him God of gods—by gods I mean those who took shares of the other nations. So laws came before from all the gods spoken of, to their shares, which are the other nations. Likewise, the law that is with the Hebrews came from the son, the lord of all. This was arranged so that if anyone fled to a certain law, he would become part of that share, and he accepted to obey the law. No one knew the hidden highest father, nor his son, that he is a son. But now you, giving the hidden highest things to the son, do not know that he is the son, being the father of

διδοὺς τῷ υἱῷ οὐκ οἶδας ὅτι υἱὸς ἐστίν,  
πατὴρ ὑπάρχων τοῦ Ἰησοῦ τοῦ καθ' ὑμᾶς  
λεγομένου Χριστοῦ.

Jesus called Christ by 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  
διαμαρτύρη ὅτι ἂ λαλεῖς ταῦτα πιστεύεις,  
ἀποκρίνομαί σοι. εἰ δὲ ἔστηκας συζητῶν  
ἐμοὶ ἂ μὴ πιστεύεις, κατὰ κενοῦ με παῖειν  
ἀναγκάζεις. καὶ ὁ Σίμων ἔφη παρὰ τινος  
τῶν σῶν μαθητῶν ἀκήκοα. καὶ ὁ Πέτρος  
ἔφη· μὴ ψευδομαρτύρει. καὶ ὁ Σίμων ἔφη  
μὴ με λιοιδόρει, προπετέστατε. καὶ ὁ Πέτρος  
μέχρις ἂν εἴπῃς τὸν εἰπόντα, ψεύστης εἶ.  
καὶ ὁ Σίμων· νόμιζε ἐμέ ταῦτα πλάσαι ἢ καὶ  
παρὰ ἄλλου ἀκηκοέναι· πρὸς ταῦτα μοι  
ἀπόκριναι. ἐὰν γὰρ ἀνατραπῇσαι μὴ  
δυνηθῇ, ἔμαθον τοῦτο εἶναι τὴν ἀλήθειαν.  
καὶ ὁ Πέτρος εἰ ἀνθρώπινόν ἐστίν πλάσμα,  
οὐκ ἀποκρίνομαι εἰς αὐτό· εἰ δὲ ὑπονοίᾳ  
αὐτοῦ κεκράτησαι ὡς ἀληθοῦς, τοῦτο αὐτό  
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.

18.5 | When Simon said these things, Peter  
said to him: 'Can you swear by that one you  
believe in, not the one you now call hidden,  
but the one you believe in but do not  
admit? For you speak nonsense, setting one  
thing against another. So if you swear that  
you believe what you say, I will answer you.  
But if you stand arguing with me about  
what you do not believe, you force me to hit  
the air. And Simon said: I heard this from  
one of your own disciples.' And Peter said:  
'Do not lie.' And Simon said: 'Do not insult  
me, you most reckless one.' And Peter said:  
'Until you say who said it, you are a liar.'  
And Simon said: 'Think that I made this up  
or heard it from someone else; answer me  
about this. If you cannot turn me around, I  
have learned this to be the truth.' And Peter  
said: 'If it is a human invention, I will not  
answer it; but if you have mixed in some  
suspicion that it is true, admit this to me,  
and I also have something to say about it.'  
And Simon said: 'Once, it seems to me, I  
have this. If you have something to say  
about this, answer.'

18.6 | Καὶ ὁ Πέτρος ἔφη· εἰ τοῦτο οὕτως  
ἔχῃ, τὰ μέγιστα ἀσεβεῖς. εἰ γὰρ υἱοῦ ἐστίν  
τοῦ οὐρανὸν καὶ γῆν διακοσμήσαντος τὸ ᾧ  
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

18.6 | And Peter said: 'If this is so, you are  
very impious. For if he is the son of the one  
who arranged heaven and earth, who  
reveals his hidden father to whom he  
wants, then you are very impious, as I said,  
revealing to those things he did not reveal.  
And Simon said: But he himself wants to  
reveal to me. And Peter said: You do not  
understand what I say, Simon. But listen  
carefully: when he says he will reveal to

ἀποκαλύψει, οὐ διδασκαλίᾳ τινὰ τοιοῦτον μαθεῖν λέγει, ἀλλ' ἀποκαλύψει μόνον. ἀποκάλυψις 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 ἀποδείξαι, ἐπεὶ μηδ' αὐτὸς ἐδιδάχθη, οὔτε ἀποκαλύψαι δύναται, ἐπεὶ μὴ αὐτὸς ἐστὶν 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.

whom the son wants, he does not mean to teach something like that, but only to reveal. Revelation is what is secretly hidden in all human hearts, uncovered without a voice by his plans. And so it is known, not by being taught, but by understanding. But the one who understands cannot prove this to another, since he himself was not taught, nor can he reveal it, unless he himself is the son, except if he says he is the son. But you are not the son standing there. For if you were the son, you would surely know those worthy of such revelation. But you do not know. For if you knew, you would do the things of those who know.'

18.7 | Καὶ ὁ Σίμων ἔφη· ὁμολογῶ, οὐ συνῆκα πῶς λέγεις, τὰ τῶν ἐπισταμένων ἂν ἐποίεις. καὶ ὁ Πέτρος· εἰ οὐ συνῆκας, οὐδὲ τὸν ἐκάστου νοῦν εἶδέναι δύνη, καὶ εἰ ἄγνοεῖς, οὐδὲ τοὺς ἀξίους τῆς ἀποκαλύψεως ἐπίστασαι, εἰ δὲ οὐκ ἐπίστασαι, οὐκ εἶ υἱός· ὁ δὲ υἱὸς οἶδεν· διὸ οἷς βούλεται ὡς ἀξίοις οὐσιν 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 εἰδὼς εἶπον, ἀλλ' ὡς εἰδὼς ὅτι οἱ παρεστῶτες οὐ συνῆκαν, ἵνα αὐτὸ σαφέστερον εἴπῃς, ὅπως νοήσωσιν ὧν ἔνεκεν καὶ τὴν ζήτησιν ποιοῦμεθα. καὶ ὁ Πέτρος· ἐγὼ σαφέστερον αὐτὸ εἶπεῖν οὐ δύναμαι, σὺ αὐτὸς ὡς νοήσας φράσον. καὶ ὁ Σίμων· ἐγὼ τὰ σὰ οὐκ ἀνάγκην ἔχω λέγειν. καὶ ὁ Πέτρος· φαίνη μοι, Σίμων, μὴ συνιείς αὐτὸ, καὶ ὁμολογεῖν μὴ θέλων, ἵνα μὴ ἐν ἀγνοίᾳ φωραθεὶς ἐλεγχθῇς μὴ ὧν σὺ ὁ ἐστὼς υἱός. τοῦτο γὰρ αἰνίσση, κἂν σαφῶς αὐτὸ εἶπεῖν μὴ θέλῃς· ὥστε ἐγὼ μὲν τὰς σὰς βουλὰς ἐξ ὧν αἰνίσση ἐπίσταμαι,

18.7 | And Simon said: 'I agree, I did not understand how you say that you would do the things of those who know.' And Peter said: 'If you did not understand, you cannot know the mind of each one, and if you are ignorant, you do not know those worthy of revelation. And if you do not know, you are not the son; but the son knows. That is why he reveals to those he wants who are worthy.' And Simon said: 'Do not deceive me, I know the worthy ones, and I am not a son. But this, whatever it is, to whom he wants to reveal, I did not understand as you say. And I did not say I did not understand as if I did not know, but as knowing that those present did not understand, so that you might say it more clearly, so they understand why we are asking.' And Peter said: 'I cannot say it more clearly; you yourself, as you understand, say it.' And Simon said: 'I do not need to say your things.' And Peter said: 'Simon, it seems to me you do not understand it, and you do not want to admit it, so that you are not caught in

προφήτου ἀληθοῦς μαθητῆς ὧν, οὐ  
προφήτης. σὺ δὲ καὶ τὰ σαφῶς λεγόμενα  
μὴ συνιών υἱὸν ἑαυτὸν εἰπεῖν θέλεις,  
ἀνθεστῶς ἡμῖν. καὶ ὁ Σίμων· ἀρῶ σου  
παῖσαν πρόφασιν· ὁμολογῶ, αὐτὸ οὐ  
συνῆκα, τί ποτ' ἔστιν, καὶ οἷς ἂν βούληται ὁ  
υἱὸς ἀποκαλύπτει. λέγε τοίνυν αὐτὸ  
σαφέστερον.

ignorance and proven wrong, not being the  
son standing there. For this is what it hints  
at, even if you do not want to say it clearly.  
So I know your plans from which you hint,  
being a true prophet's disciple, not a  
prophet. But you, not understanding what  
is clearly said, want to call yourself son,  
opposing us.' And Simon said: 'I will  
remove every excuse from you. I agree, I  
did not understand what it is, and to whom  
the son wants to reveal. So speak it more  
clearly.'

18.8 | Καὶ ὁ Πέτρος· ἐπειδὴ κἂν σχήματι  
αὐτὸ ὠμολόγησας μὴ συνιέναι, πρὸς ὃ  
πυνθάνομαι σου, ἀποκρίναί 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 παῖσιν ἀποκαλύπτει, ἀλλ' οἷς  
βούλεται; καὶ ὁ Σίμων· ὅτι δίκαιος ὧν τοῖς  
ἀξιῷς ἀποκαλύπτειν βούλεται. καὶ ὁ  
Πέτρος οὐκ οὖν ἀνάγκη αὐτὸν εἶδέναι τὸν  
ἐκάστου νοῦν, ἵνα ἀξιῷς ἀποκαλύπτῃ; καὶ  
ὁ Σίμων· ἀνάγκη παῖσα οὕτως ἔχειν. καὶ ὁ  
Πέτρος· οὐκοῦν αὐτὸς μόνος εὐλόγως  
ἀποκαλύπτειν ὠρίσθη, μόνος τὸν ἐκάστου  
νοῦν εἰδῶς, καὶ οὐ σὺ ὁ μὴδὲ τὰ ὑφ' ἡμῶν  
λεγόμενα δυνάμενος συνιέναι.

18.8 | And Peter said: 'Since you admitted  
not understanding it even in form, I ask you  
to answer me, so you may learn. Tell me: do  
you say the son is just, whoever he is, or  
not?' And Simon said: 'Most just.' And Peter  
said: 'If he is just, why does he not reveal to  
everyone, but only to those he wants?' And  
Simon said: 'Because being just, he wants to  
reveal to those who are worthy.' And Peter  
said: 'So he does not need to know each  
one's mind to reveal to the worthy?' And  
Simon said: 'It is necessary that it be so.'  
And Peter said: 'Then he alone was rightly  
appointed to reveal, knowing each one's  
mind, and not you, nor those who speak  
under us, able to understand.'

18.9 | Τοῦτο τοῦ Πέτρου εἰπόντος ἀπὸ μὲν  
τῶν ὄχλων ἔπαινος ἐγένετο. ὁ δὲ Σίμων  
κατάφωρος γεγονώς, 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 ἐκδικουῦντος ἀλήθειά ἐστιν  
τοῦ νικωμένου. πλήν φημί σοι, ὅτι ἐγὼ τοὺς

18.9 | When Peter said this, praise came  
from the crowds. But Simon, being  
shameful, blushed with shame, and rubbing  
his forehead he said: 'But they call me a  
magician, defeated by Peter, yet still  
thinking. If someone thinks carefully, they  
see the truth in me, even though I am  
defeated. For the weakness of the one  
seeking revenge is not the truth of the one  
defeated. But I tell you this: I judged all

παρεστῶτας πάντας ἀξίους ἔκρινα γινῶναι τὸν ἐν ἀπορρήτοις πατέρα. διὸ δημοσίᾳ μου αὐτοῖς ἀποκαλύπτοντος, σὺ αὐτὸς διὰ φθόνον ἐμοὶ τῷ εὐεργετεῖν αὐτοὺς θέλοντι χαλεπαίνεις.

those present worthy to know the hidden father. So, while I reveal him openly to them, you yourself, out of envy toward me who wants to do good for them, are angry.'

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 ἐκφαίνοντι οὐδ' εἰς συνέθετο; τὸ γὰρ ἐμοὶ ποιήσασθαι κατὰ σοῦ τὸν ἔπαινον οὐκ ἔστιν συγκαταθεμένων σοι, ἀλλ' ἐμοὶ, ὃ καὶ τὸν ἔπαινον ὡς ὀρθῶς εἰρηκότι ἀπένειμαν. ἀλλ' ἐπειδὴ ὁ Θεὸς δίκαιος ὢν βραβεύει τὸν ἐκάστου νοῦν, ὃ φης ἀληθὲς εἶναι, οὐκ ἂν ἐβουλήθη διὰ τῆς ἀριστερεᾶς τοῖς δεξιοῖς τοῦτο δοθῆναι, ὃ 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 ἀποαλύπτειν ὠρισμένου υἱοῦ. τίни γὰρ εὐλογόν ἐστιν ἀποκαλύπτειν τὸν πατέρα, ἢ υἱῷ μόνῳ, διὰ τὸ εἰδέναι τῆς τοιαύτης ἀποκαλύψεως τὸν ἄξιον; οὕτως οὐκ ἔστιν τοῦτο διδάξαι ἢ διδαχθῆναι, ἀλλ' ἀφράστῳ χειρὶ ἀποκαλυφθῆναι τῷ τοῦτο εἰδέναι ἀξίῳ.

18.10 | And Peter said: 'Since you spoke pleasingly to the crowds present, I will speak not pleasingly, but truly. Tell me, how do you know all those present are worthy, when not one agreed with you? For the praise you want me to give you is not with their agreement, but with mine, who rightly gave the praise. But since God, being just, judges each one's mind, which you say is true, would he want to give this by the left hand to the right, when the one who takes from a thief is also responsible? So for this reason, he did not want to take those you bring, but through the son appointed to reveal. For to whom is it reasonable to reveal the father, if not to the son alone, because he knows who is worthy of such a revelation? So this cannot be taught or learned, but revealed by an unseen hand to the one worthy to know it.'

18.11 | Καὶ ὁ Σίμων ἔφη· πολὺ συμβάλλεται πρὸς νίκην τῷ πολεμοῦντι τὸ ἰδίῳις χρήσασθαι ὅπλοις. ὃ γὰρ φιλεῖ τις, καὶ γνησίως ἐκδικεῖν δύναται, 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 ὃ ἐφθέγγετο. οὐκ

18.11 | And Simon said: 'It helps much in winning a fight to use your own weapons. For the one who loves can truly take revenge, but the one being avenged does not have the strength by chance. So from now on I will say what I really think. I say there is a power in the hidden things unknown to all, even to the creator himself, as Jesus himself said, not knowing what he spoke. For sometimes a person hits the

πολυλαλιᾶς γὰρ ἐνίστε εὐστοχεῖ τις πρὸς τὸ ἀληθές, οὐκ εἰδὼς ὃ λέγει. λέγω δὲ καὶ περὶ τούτου, οὗ εἶρηκεν· 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 μὴ 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 μὴ με δόξης ψεύδεσθαι, ἀνοίξομαί σοι τὰ σὰ, ἵνα εἰδῇς ὅτι πρὸς εἰδότα διαλέγη.

truth by many words, not knowing what he says. And I speak also about this, where it was said: no one has known the father. And Peter, you no longer claim to know those things. And Simon said: I do not claim to believe those things, but I talk to you about the things he accomplished. And Peter said: So I won't give you an excuse to run away, I will ask you as you want. But I swear to all that you do not believe even the speech you just gave. For I know what you think, and so you don't think I lie, I will open your own things to you, so you know 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 ἑκαστος 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, εἰπών· 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 προτέεινά σοι. λέγω δὴ ὅτι καὶ ὁ διδάσκαλός σου ἐν ἀπορήτοις τινὰ λέγει

18.12 | We, Simon, from the great power and also from the one called the lady, do not say that two angels were sent, one to create the world, and the other to set the law; nor that each came by himself to the things he made, as if he himself announced himself as master; nor that the one standing would set himself against the other. Learn how you do not believe, and this story. You say there is power in hidden things, but it is full of ignorance. For the ignorance of the angels sent by it was not known before. And Simon, greatly angry at Peter saying these things, cut him off, saying: 'Why do you babble, bold and most reckless of all, showing the hidden things carelessly to ignorant crowds?' And Peter said: 'Why do you envy doing good to the listeners here?' And Simon said: 'So you do not admit that such knowledge is a good thing?' And Peter said: 'I admit it. For falsehood, once known, does good, so that it does not fall into ignorance.' And Simon seems to me unable to say what I offered you. I say then that even your teacher says there is a father in hidden things.



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 εἰρῆσθαι τὸν λόγον. πρῶτον μὲν γὰρ δύναται ὁ λόγος εἰρῆσθαι πρὸς πάντας Ἰουδαίους, τοὺς πατέρα νομίζοντας εἶναι Χριστοῦ τὸν Δαβὶδ, καὶ 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 ἐπάζαντα εἰπεῖν, ὡς οὐδὲ τὸν υἱὸν 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 ἁγίοις μὴ ἀποκεκαλύφθαι.

18.14 | Εἰ δὲ, ὡς φῆς, ἔσται διὰ τὸ εἰδέναι διὰ τοῦ Ἰησοῦ νῦν πᾶσιν ἀποκαλύπτεσθαι, πῶς οὐκ ἀδικώτατον λέγεις, ἐκείνους μὴ ἐγνωκέναι, ἑπτὰ στύλους ὑπάρξαντας κόσμῳ, καὶ δικαιοτάτῳ Θεῷ εὐαρεστῆσαι δυναμένους, καὶ τοσοῦτους δὲ νῦν ἀπὸ τῶν ἐθνῶν ἀσεβεῖς ὄντας κατὰ πάντα γινῶναι; οὗτοι παντὸς κρείττονες γινῶναι οὐ

18.13 | And Peter said: 'I will answer as you want, about this: no one has known the father except the son, and no one has known the son except the father, and those to whom the son wants to reveal him. First, I wonder how, of the many meanings this saying has, you chose the most dangerous part, saying it is about ignorance of the creator and all under him. For the saying can be about all Jews, who think the father of Christ is David, and do not know that Christ is the son, and the son of God. That is why it is rightly said: no one has known the father, because instead of God, all said David; and to say that no one knew the son, because they did not know him as son; and to say that the son reveals to whom he wants is rightly said, for the son who was from the beginning was appointed alone to reveal to whom he wishes. And so Adam, the first man, could not be ignorant of him, nor Enoch who pleased God not know him, nor Noah the just not understand, nor Abraham the friend not grasp, nor Isaac not have thought of him, nor Jacob who struggled not have trusted, nor all the worthy in the people not have been revealed to.'

18.14 | But if, as you say, it will now be revealed to all through knowing by Jesus, how is it not most unfair to say that those seven pillars of the world, able to please the most just God, did not know him, and now so many from the nations, being ungodly in every way, know him? These were not worthy to know better than all?

κατηξιώθησαν; καὶ πῶς ἐστὶ τοῦτο ἀγαθόν, ὃ μὴ δίκαιόν ἐστιν; ἐκτὸς εἰ μὴ ἀγαθὸν θέλης λέγειν οὐ τὸν εὐεργετοῦντα τοὺς δικαιοπραγήσαντας, ἀλλὰ τὸν ἀγαπῶντα κἂν μὴ πιστεύωσιν, οἷς καὶ τὰ ἀπόρρητα ἀποκαλύπτειν, ἃ δίκαιοις ἀποκαλύψαι οὐκ ἠθέλησεν. τὸ γὰρ τοιοῦτον οὔτε ἀγαθῶ, οὔτε δικαίῳ προσήκει, ἀλλὰ τῷ εὐσεβεῖς μεμνηκότι. μὴ τι σὺ εἶ, Σίμων, ὃ ἐστὼς ὁ ταῦτα οὕτως μὴ ποτε ῥηθέντα εἰπεῖν ἀποθρασυόμενος;

And how is this good, if it is not just? Unless you want to say good not for the one doing good to the righteous, but for the one loving even if they do not believe, to whom he reveals even the hidden things, which he did not want to reveal to the righteous. For such a thing belongs neither to the good nor to the just, but to the one who has grown angry with the godly. Are you, Simon, the one standing there, daring to say these things were not said this way?

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, ἃ τίνα 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 κρυπτά 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, ἃ τίνα ὁ Ἰησοῦς ἀπὸ σοφῶν κεκρύφθαι λέγει, νηπίοις δὲ ἀποκεκαλύφθαι; πῶς δὲ ὁ δημιουργὸς ἠγνόει, τοῦ προφήτου αὐτοῦ μὴ ἀγνοοῦντος Ἡσαΐου; ὁ δὲ Ἰησοῦς ἡμῶν τῷ ὄντι οὐκ εἶπεν, ἃ τίνα ἦν κρυπτὰ, ἀλλὰ τὸ δοκοῦν τραχύτερον εἴρηκεν, εἶπεν γάρ· ἀπεκάλυψας αὐτὰ νηπίοις θηλάζουσιν. τὸ δὲ εἰπεῖν, ἀπέκρυψας, ὡς ποτε ἐγνωσμένων αὐτοῖς. παρ' αὐτοῖς γὰρ ἡ κλεῖς τῆς βασιλείας τῶν οὐρανῶν ἀπέκειτο,

18.15 | And Simon, angry at this, said: 'I blame your teacher for saying this. I confess to you, lord of heaven and earth, that what was hidden from the wise, you revealed to nursing infants.' And Peter said: 'The saying was not spoken exactly like that. But first I will say it as it seemed to you. Our lord, if he said it, revealed to infants what was hidden from the wise, the father, and it was not thought to mean another god and father besides the one who made the world. For it is possible that the hidden things of the creator he spoke of, to whom Isaiah also said: "I will open my mouth in parables, and I will pour out things hidden since the world began." Now you admit a prophet who did not ignore the hidden things, which Jesus said were hidden from the wise but revealed to infants. How then could the creator not know, if his prophet Isaiah did not not know? But our Jesus did not truly say what was hidden, but said something that seemed harsher: he said, "you revealed them to nursing infants." To say "you hid them" is as if they were once known to them. For with them was the key to the kingdom of heaven, that is, the knowledge of the hidden things.'

τουτέστιν ἡ γινώσις 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 γινώσιν 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 ὥς μέτρῳ ἐμέτρησαν, 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 ὧσιν νήπιοι.

18.17 | Εἰ δέ τις ἐρεῖ· οὐδὲν ἦν ἀπόκρυφον τοῖς υἱοῖς Ἰσραὴλ, διὰ τὸ γεγράφθαι· οὐδὲν σε ἔλαθεν Ἰσραὴλ· μὴ 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, ἣ τις ἐστὶν πολιτεία, οὐκ ἀπεκέκρυπτο. διὰ τοῦτο γὰρ καὶ λέγει· μὴ γὰρ εἴπῃς ὅτι ἀπεκρύβη ἀπ' ἐμοῦ ἡ ὁδός. ὁδὸς δὲ ἡ πολιτεία ἐστίν, 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' ἣς εἰσελεύσεσθε εἰς τὴν ζωὴν. καὶ ἀλλαχοῦ που, ἐρωτήσαντός τινος· τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; τὰς τοῦ νόμου

18.16 | And do not say he was ungodly in hiding these things from the wise. May it never be thought so. For he was not ungodly, but because they hid the knowledge of the kingdom, and neither they entered nor allowed those who wanted to enter, for this reason it was hidden from them justly. Just as they hid the paths from those who wanted to go, so the secrets were hidden from them, so that as they acted, the same might happen to them, and with the measure they measured, it would be measured to them equally. For the one worthy to know, who does not know, owes it; but from the one not worthy, even if they seem to have it, it is taken away, even if they are wise in other things, and it is given to the worthy, even if in the time of learning they are infants.

18.17 | But if someone says: nothing was hidden from the sons of Israel, because it was written; nothing escaped Israel. For do not say, Jacob, the way was hidden from me. One must understand that what is different about the kingdom was hidden from them, but the way into the kingdom, which is a way of life, was not hidden. For this reason it says: do not say that the way was hidden from me. The way is the way of life, to which Moses was told: 'Look, I have set before you the way of life and the way of death.' And the teacher said similarly: 'Enter through the narrow and troubled way, through which you will enter into life.' And elsewhere, when someone asked: 'What must I do to inherit eternal life?' he showed the commands of the law.

έντολὰς ὑπέδειξεν.

18.18 | Ἐκ δὲ τοῦ εἰπεῖν τὸν Ἡσαΐαν ἐκ προσώπου τοῦ Θεοῦ· Ἰσραὴλ δέ με οὐκ ἔγνω, καὶ ὁ λαὸς 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 ἔγνω, καὶ ὁ λαὸς με οὐ συνῆκεν, ἐπαγαγὼν λέγει· οὐαὶ ἔθνος ἀμαρτωλὸν, λαὸς πλήρης ἀμαρτιῶν. τῇ γὰρ πρὸς τὸ δίκαιον αὐτοῦ ἀγνωσίᾳ, ὡς ἔφην, μὴ φοβούμενοι πλήρεις ἐγένοντο ἀμαρτιῶν, μόνον ἀγαθὸν, ὡς μὴ ἐπεξερχόμενον αὐτῶν τὰς ἀμαρτίας, εἶναι ὑπειληφότες.

18.19 | Καί 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 οὕσας 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, ἀμαρτάνοντες, ἰσχυρίζοντο εὐσεβεῖν. διὸ καὶ ἀμετάθετοι εἰς τὸ κρεῖττον ᾔσαν, καὶ νουθετούμενοι οὐκ ἐπεστρέφοντο. οὐ γὰρ ἐφοβοῦντο, ὡς τῷ Θεῷ διὰ τῶν τοιούτων πράξεων ἐξομοιούμενοι.

18.18 | But from Isaiah saying in the presence of God: 'Israel did not know me, and the people did not understand me,' it is not for this reason that Isaiah was speaking of another god besides the known creator. Rather, he spoke of the known god as unknown in another riddle, because the people sinned by not knowing the just will of the known God, and they did not expect to be judged by the good God. For this reason, after saying: 'Israel did not know me, and the people did not understand me,' he goes on to say: 'Woe to a sinful nation, a people full of sins.' Because of their ignorance toward his justice, as I said, they became full of sins without fear, only taking on the good as if it did not punish their sins.

18.19 | And some sinned in this way, because of their careless hope in the good. But others sinned for the opposite reason. For they took the voices in the scriptures against God, which were unjust and false, as true, and they did not know his real godliness and power. Therefore, thinking he was ignorant and pleased by murders and gifts of sacrifices, forgiving the wicked, and even deceiving and lying and doing all wrong, they, making gods like him, sinned and claimed to be pious. Because of this, they were stubborn toward what was better, and when warned, they did not turn back. For they were not afraid, as if by doing such things they were becoming like God.

18.20 | Πρὸς δὲ τοὺς τοιοῦτον αὐτὸν νομίζοντας εἶναι εὐλόγως ἂν τις λέγοι εἰρησθαι· 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 ὑποδείξαι· διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰ ἀληθῆ τῶν γραφῶν, οὗ εἵνεκεν ἀγνοεῖτε καὶ τὴν δύναμιν τοῦ Θεοῦ. διὸ δεῖ πάντα ἄνθρωπον σωθῆναι θέλοντα γενέσθαι, ὡς 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.

18.21 | Ταῦτα τοῦ Πέτρου εἰπόντος, ὁ Σίμων ἐπὶ τοῖς ῥηθεῖσιν περὶ τῶν γραφῶν προσποιησάμενος ἐκπεπλήχθη, ὡς πτοηθεὶς ἔφη· ἀπεῖν 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 ἄλλω οὐδενὶ, κἂν σημειά 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

18.20 | But to those who think he is like that, one could reasonably say this: no one knew the father except the son, just as no one knows the son except the father. And rightly so. For if they really understood, they would not have sinned by believing the books truly written against God as a test. But he says it differently somewhere else, wanting to show them more clearly the cause of their error: "That is why you are confused, not knowing the truth of the scriptures, because of which you also ignore the power of God." Therefore, every person who wants to be saved must become, as the teacher said, a judge of the books written as a test. For he said: 'Become tested money-changers.' The need for money-changers is because even the tested ones have false things mixed in.

18.21 | After Peter said these things, Simon, pretending to be amazed at what was said about the scriptures, as if frightened, said: 'May it be far from me and those who love me to listen to your words. And until now, when I did not know that you thought these things about the scriptures, I was patient and argued with you, but now I turn away. Yet I should have stepped back at the start, because I heard you say: "I do not believe anything from the one who made the world," you say, "not angels, nor prophets, nor scriptures, nor priests, nor teachers, nor anyone else, even if someone does signs and wonders, or shines brightly in the air, or reveals through visions or dreams." So who can change your mind, whether for good or bad, if you hold so strongly and firmly to your own knowledge?'

σεαυτοῦ γνώσει ἐνδιαμένοντα.

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 ᾗ κατὰ τοῦ τὸν κόσμον κτίσαντος Θεοῦ λέγων ὅτι οὐκ, οὐ πιστεύω. τοῦ δὲ ἐπὶ τούτου μεῖζον νῦν ἄκουσον. ἐὰν τῷ ὄντι ὁ τὸν κόσμον κτίσας Θεὸς τὴν γνώμην τοιοῦτος ὢν τυγχάνῃ, ὁποῖον αἱ γραφαὶ καταλέγουσιν, καὶ εἰ ἄλλως πως ἀπαραβλήτως κακὸς ἐστίν, ὥς οὔτε αἱ γραφαὶ εἰπεῖν ἴσχυσαν, οὔτε ἄλλος τις κἂν ἐννοῆσαι δυνατὸς ἐστίν, 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, ἀποδέξεται με ὡς ἀγαθὸς ταύτῃ μᾶλλον, ὅτι τὸν ἐμὸν ἀγαπῶ πατέρα, σὲ δὲ οὐκ ἀποδέξεται εἰδὼς, ὅτι τὸν φύσει σου ποιητὴν, οὐ γὰρ λέγω πατέρα, κατέλιπες ἐπ' ἐλπίδι μεῖζονι, οὐ φροντίσας τοῦ εὐλόγου. οὕτως εἰ καὶ αὐτοῦ κρείττονα εὐρήσῃς, οἶδεν ὅτι καὶ αὐτὸν καταλείψεις ποτέ, καὶ μᾶλλον ὅτι μὴ γέγονέν σου πατήρ, ὁπότε καὶ τὸν ὄντως σου πατέρα κατέλιπες.

18.23 | Ἀλλ' ἐρεῖς· οἶδεν ὅτι οὐκ ἔστιν ἕτερος ὑπὲρ αὐτόν, καὶ διὰ τοῦτο καταλειφθῆναι οὐ δύναται. χάρις οὖν τῷ

18.22 | And when Peter said these things to Simon, who was about to leave, he said: 'Listen to this one more thing from me, and then go wherever you want.' But when Simon turned back and stayed, Peter said: 'I know how you were shocked when you heard me say that whoever speaks anything against the God who made the world, I do not believe. Now listen to something even greater. If the God who made the world really is the kind the scriptures say he is, and if he is truly very bad in another way, so that neither the scriptures could say it nor anyone else could think it, still I will not stop worshiping only him and doing his will. For I want to know and be sure that someone who does not have love for his own maker can never have love for another. And if he does have love for another, against nature he has it, having the evil love of the wicked, not knowing that he cannot truly protect even that one. And if there is someone else greater than the creator, then accept me as better in this: I love my father, but I will not accept you, knowing that you left your maker by nature — I do not say father — hoping for something greater, not caring about what is right. So even if you find someone better than him, he knows that you will leave him too, and even more, that you were never truly a son, since you left your true father.'

18.23 | But you will say: he knows that there is no one else greater than him, and because of this he cannot be left behind. So

μη εἶναι· τὰ δὲ τῆς γνώμης οἶδεν ἔτοιμα  
πρὸς ἀγνωμοσύνην. εἰ δὲ εἰδὼς 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 ὡς βλασφήμου μὴ ἀκούειν  
ἐμοῦ, αὐριον, εἴγε θέλεις μαθεῖν, ἐλθόντι  
διηγήσομαι, καὶ ὡς θέλεις ἐξετασθῆναί με  
συγχωρήσω ἄνευ φιλονεικίας. καὶ ὁ Σίμων  
ἔφη· ὡς ἂν μοι δόξη ποιήσω. καὶ τοῦτο  
εἰπὼν ἐπορεύθη. τῶν δὲ συνεισελθόντων  
αὐτῷ οὐδεὶς συνεξῆλθεν, ἀλλὰ τοῖς ποσὶν  
προσπεσόντες Πέτρου ἤξιουν, ἐπὶ τῷ  
συνηρπάσθαι τῷ Σίμωνι συγγνώμης  
τυγχάνειν, καὶ ἀποδεχθῆναι μετανοῦντας. ὁ  
δὲ Πέτρος προσιέμενος αὐτούς τε τοὺς  
μεταμελομένους καὶ τοὺς ἄλλους ὄχλους,  
ἐπέθηκεν τὰς χεῖρας εὐχόμενος, καὶ  
ιώμενος 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 ἐσπέρας.

thanks be to the fact that there is no other.  
But he knows that thoughts are ready for  
foolishness. And if, knowing this, he accepts  
you as foolish, but does not accept me as  
wise, he is unreasonable by your own  
words, not using what is wise. So, Simon,  
you do not understand that you are a  
helper of evil. And Simon answered: 'Then  
tell us where the evil came from.' And Peter  
said: 'Since today you have come to leave,  
and you said you would no longer listen to  
me as a blasphemer, tomorrow, if you want  
to learn, when you come I will explain it,  
and I will allow you to test me as you want,  
without arguing.' And Simon said: 'I will do  
as it seems good to me.' Saying this, he  
went away. But none of those who came  
with him went out with him; instead, they  
fell at Peter's feet and begged him to  
forgive Simon, and to accept those who  
were sorry. And Peter, coming to those who  
were sorry and to the other crowds, laid his  
hands on them while praying, and healed  
those who were suffering, and then letting  
them go, told them to hurry before dawn.  
And after saying this and going in with his  
usual companions, he made the usual quiet  
for the urgent night, as evening came.

## Chapter 19

19.1 | Τῆς δὲ ἄλλης ἡμέρας ὀρθριαίτερον  
προελθὼν ὁ Πέτρος, καὶ ἰδὼν τὸν Σίμονα  
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'  
ῶν ἀπ' ἀρχῆς ἐπακηκοὼς ἐπίσταμαι, ὅτι

19.1 | Early the next day Peter went out,  
and seeing Simon waiting with many others  
for him, he began to speak to the crowd.  
But just as he began, Simon interrupted and  
said: 'Put aside your long introductions and  
answer me who is asking about what is  
coming. Since I understand you, from what  
I have heard from the start, that nothing  
else is planned for you except by every

μηθὲν 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.

means to show that the creator himself must be a blameless God, and you have such a strong desire to argue this, that you even dare to say some clear parts of the scriptures are false. For this reason I have decided today to prove that it is impossible for him, being the creator of all, to be blameless. I can already begin the proof, if you will answer me what I ask.'

19.2 | Φῆς τινα κακίας ἡγεμόνα εἶναι, ἢ οὐ; ἐάν γάρ εἴπης μὴ εἶναι, ἐκ πολλῶν καὶ τῶν τοῦ διδασκάλου σου ἀποδείξαι ἔχω, ὅτι ἔστιν· εἰ δὲ εὐγνωμονῶν ὁμολογήσης 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 εἶρηκεν διδάσκαλος. αὐτίκα γοῦν ὁμολογεῖ ἐπὶ τεσσαράκοντα ἡμέρας διαλεχθέντα πεπειρακέναι αὐτόν. καὶ ἄλλη που οἶδα αὐτὸν εἰρηκότα· εἰ ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλῃ, ἐφ' ἑαυτὸν ἐμερίσθῃ, πῶς οὖν αὐτοῦ στήκη 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 εἶρηκεν· ἔστω ὑμῶν τὸ ναι, ναι, καὶ τὸ οὐ, οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν. ἀλλὰ καὶ ἐν ᾗ παρέδωκεν εὐχῇ ἔχομεν εἰρημένον· ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. καὶ ἄλλη που εἶπε· ὑπέσχετο τοῖς ἀσεβέσιν, ὑπάγετε εἰς τὸ σκότος τὸ ἐξώτερον, ὃ ἡτοίμασεν ὁ πατὴρ τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. καὶ ἵνα μὴ εἰς πολὺ μηκύνω τὸν λόγον, πολλάκις οἶδα τὸν

19.2 | Do you say that there is a leader of evil, or not? For if you say there is not, I have proof from many things, including your teacher, that there is. But if you admit that the evil one is grateful and agree that he exists, then I will follow with my argument. And Peter said: It is impossible for me to deny the voice of my teacher, so I also agree that the evil one exists, because many times the teacher who always tells the truth has said he exists. Indeed, he admits that after talking with him for forty days, he tested him. And somewhere else I know he said: If Satan casts out Satan, he is divided against himself; how then will his kingdom stand? And he showed that he saw the evil one fall like lightning from heaven. And elsewhere he said: The devil is the one who sows the seed of evil. And again: Do not give the evil one a chance. But also, giving advice, he said: Let your yes be yes, and your no be no; anything more than this comes from evil. And also, in the prayer he gave us, he said: Deliver us from the evil one. And somewhere else he said: He promised the ungodly, 'Go into the outer darkness, which the father has prepared for the devil and his angels.' And so, not to make my speech too long, I often know my



διδάσκαλόν μου εἰπόντα εἶναι τὸν  
πονηρόν. διὸ καὶ γὰρ σύμφημι αὐτὸν  
ὑπάρχειν. λοιπὸν εἴ τι ἔχεις ἐπομένως  
λέγειν, ὡς ὑπέσχου, λέγε.

teacher said the evil one exists. Therefore, I  
agree that he exists. So now, if you have  
anything else to say, as you promised, say  
it.

19.3 | Καὶ ὁ Σίμων· ἐπεὶ οὖν εὐγνωμονήσας  
ὡμολόγησας εἶναι πονηρόν, ἀπὸ γραφῶν,  
καὶ λέγε τὸ πῶς γέγονεν, εἴπερ 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  
ἀποφαινόμενοι κινδυνεύομεν; ἢ γὰρ οὐ  
πεπιστεύκαμεν κριθῆσεσθαι, ἢ μόνον περὶ  
ῶν ποιοῦμεν, ἀλλ' οὐχὶ καὶ περὶ ῶν  
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 ἢν φῆς βλασφημίαν, πρόφασιν πρὸς  
ὑποχώρησιν μὴ λάμβανε. συννοῶ γὰρ σε  
βουλόμενον ὑποστέλλεσθαι, ὅπως τὸν ἐπὶ  
τῶν ὄχλων ἔλεγχον ἐκφύγῃς, ὅτε μὲν ὡς  
δεδιώς 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, ἢ 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;

19.3 | And Simon said: Since you have  
agreed that the evil one exists, from the  
scriptures, then tell how he came to be, if  
he did, and by whom, and why. And Peter  
said: Forgive me, Simon, for not daring to  
say what is not written. If you say it is  
written, show it. But if it is not written, then  
you cannot show it either. Why do we risk  
speaking about things not written? Have  
we not believed we will be judged, not only  
for what we do, but also for what we say  
believing it true? And for this reason you  
speak more boldly about God? But Simon,  
realizing he had spoken foolishly, said: Let  
me be the one to risk, but do not use what  
you call blasphemy as an excuse to back  
down. For I understand you want to  
withdraw so you can avoid being judged by  
the crowd, sometimes because you fear  
hearing blasphemy, and sometimes  
because it is not written how, by whom,  
and why the evil one came to be, and that  
we should not dare to say more than the  
scriptures allow. So you only firmly claim  
that he exists out of reverence. By trying  
this, you deceive yourself, not knowing that  
if it is blasphemy to speak exactly about the  
evil one, the blame falls on me, the accuser,  
not on you, who defend God. And if what is  
sought is not written, and for this reason  
you want to seek it, there are some ways  
able to show what is sought no less than  
the scriptures. So then, is it not necessary  
that the evil one, whom you say exists, is  
either 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 ἦν αὐτοῦ ἢ ὕλη ἔμψυχος ἢ ἄψυχος, ὅθεν γέγονεν, ἢ δι’ αὐτοῦ Θεοῦ, ἢ ἀφ’ ἐαυτοῦ, ἢ καὶ ἐξ οὐκ ὄντων [συμ]βέβηκεν, τῶν πρὸς τί ἐστιν, ἢ αἰεὶ ἦν. πάσης οὖν ὁδοῦ, ὡς οἶμαι, ἐνταῦθα διηρημένης πρὸς τὴν εὕρεσιν αὐτοῦ, ἀνάγκη μιᾷ τινι αὐτῶν ὁδεύουσιν εὐρετὸν αὐτὸν εἶναι· ἐκάστην οὖν ὁδεῦσαι δεῖ ζητοῦντα γένεσιν, καὶ εὐρόντα τὸν αἵτιον ὑπὸ μέμψιν αὐτὸν εἶναι νοεῖν. ἢ γὰρ πῶς δοκεῖ;

19.4 | And Peter said: It is necessary. And Simon said: So if he is created, he was made by the God who made all things, either as a living being, or essentially formed, and by a strange mixture happened, or the matter was outside him, either living or not living, from which he came, either by that God, or from himself, or even from nothing, which is something, or he always was. So then, from every way, as I think, here divided for finding him, it is necessary that the one who seeks him must go by one of these paths to find him. So each must go seeking his origin, and having found the cause, think that he is to blame. How does it seem?

19.5 | Καὶ ὁ Πέτρος· ἔμοι δοκεῖ, ἐὰν ὑπὸ τοῦ Θεοῦ φανῇ γεγονώς, μήπω δεῖν τὸν ποιήσαντα ὑπὸ μέμψιν εἶναι, μήπως τὸ χρήσιμον αὐτοῦ πάντων ἀναγκαιότερον εὐρεθείη· εἰ δὲ καὶ μὴ γεγονώς ἀποδειχθείη, ὡς αἰεὶ ὢν, οὐδ’ ἐν τούτῳ ὁ δημιουργὸς μεμπτός ἢ μὴ τῶν ὄλων ἐστὶν ὁ κρείττων, εἰ καὶ ἀνάρχω ἀρχῇ τέλος [ἐπι]θεῖναι διὰ τὸ μὴ φύσιν ἔχειν οὐ δεδύ[νητ]αι, ἢ δυνατὸς ὢν οὐκ ἀναιρεῖ αὐ[τὸν], ἄδικον κρίνας ἀρχὴν μὴ εἰληφότι τέλος ἐπιθεῖναι, καὶ κακῷ 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 ἀγαθός ἐστιν, ὅτι θέλει μὲν, οὐ δύναται δέ· καὶ ἐν ᾧ ἀδυνατεῖ πάντων ἐστὶ δυνατώτατος, ὅτι μὴ ἐτέρῳ τὸ δυνατόν καταλείπεται. εἰ δὲ ἐστὶν τις ἕτερος δυνατὸς, καὶ μὴ κατορθῶν, ἐν ᾧ δυνατὸς ὢν μὴ κατορθοῖ, πονηρὸς ὢν ὠμολόγηται, μὴ παύων αὐτὸν, ὡς τοῖς ὑπ’ αὐτοῦ γινομένοις ἡδόμενος. εἰ δὲ οὐδ’

19.5 | And Peter said: It seems to me, if he appears to be made by God, that we should not blame the maker yet, so that his usefulness might be found more necessary than all. But if it is shown that he was not made, but always was, even then the creator is not to blame, and the one who is stronger than all is the creator, even if he cannot put an end to a beginning without origin, because it is not natural, or being able, he does not destroy it, judging it unfair to put an end to a beginning that did not take hold, and to forgive one born bad, because it cannot become something else, even if it desires to become. And if he wants to do good but cannot, then he is good in that he wants, but cannot. And in what he cannot do, he is the most powerful of all, because he does not leave what is possible to another. But if there is another powerful one, and not succeeding where the powerful one does not succeed, he is agreed to be evil, not stopping him, as if

αὐτὸς δύναται, κρείττων ὁ πρὸς τὸ  
ἀδυνατεῖν κατὰ τὸ δυνατὸν ἡμᾶς  
εὐεργετεῖν οὐκ ὀκνῶν.

pleased by what is made by him. But if he  
himself cannot, the one who tries to help us  
against the powerless according to what is  
possible is better and does not hesitate.

19.6 | Καὶ ὁ Σίμων· ὅτ' ἂν εἰς ἕκαστον ὧν  
προέτεινα διαλεχθῇς, σοὶ τῆς κακίας τὸν  
αἷτιον δείξω. τότε σοὶ καὶ πρὸς ἃ εἴρηκας  
ἀποκρινοῦμαι, καὶ ὃν φῆς Θεὸν ἄμεμπτον,  
ὑπὸ μέμψιν εἶναι ἀποδείξω. καὶ ὁ Πέτρος·  
ἐπειδὴ ἀφ' ὧν ἀπ' ἀρχῆς φθέγγῃ συννοῶ  
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 ἠγνόησας, βλασφήμους  
ἀφείς φωνάζς. καὶ ὁ Σίμων· μνημόνευε ὅτι  
με κακίας ἡγεμόνι παρείκασας. καὶ ὁ  
Πέτρος· ὁμολογῶ ἐψευσάμην παρείκασας  
σε τῷ πονηρῷ, ἠναγκάσθην γὰρ ἐπὶ τῷ μὴ  
εὐρεῖν τὸν σὸν ἴσον ἢ καὶ χεῖρονα. 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;

19.6 | And Simon said: When you argue  
about each of the things I suggested, I will  
show you the cause of evil. Then I will  
answer you about what you said, and I will  
prove that the God you say is blameless is  
to be blamed. And Peter said: Since from  
the beginning you speak with me, thinking  
you seek nothing else but to accuse God as  
the leader of evil, I have chosen to follow  
you on all the paths you want, to show that  
God is free from all blame. And Simon said:  
You say these things as one who loves God,  
whom you think you know, but you do not  
tell the truth. And Peter said: But you, as  
one who hates God and does not know him,  
speak blasphemies. And Simon said:  
Remember that you accused me of being  
the leader of evil. And Peter said: I admit I  
lied and accused you of evil, because I was  
forced by not finding your equal or even  
worse. For this reason, I accused you of  
evil, since you turn out to be much more  
evil than the leader of evil. For no one can  
show God as evil, but all present here  
boldly accuse you. And Simon said: One  
who seeks the truth owes nothing to  
anyone except what is true. Since why do  
you seek the origin? Why should I, carefully  
examining things, 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

19.7 | And Peter said: You are not so  
blessed to praise him, nor can you do this  
good; for you would be full of him. For so

πλήρης ἂν ᾗς. οὕτω γὰρ ὁ ἄψευδης ἡμῶν  
εἶπε διδάσκαλος· ἐκ περισσεύματος  
καρδίας στόμα λαλεῖ. ὅθεν σὺ  
περισσευόμενος προαιρέσει κακῇ, ἀγνοίας  
αἰτία, καταλέγεις τοῦ μόνου ἀγαθοῦ Θεοῦ,  
καὶ μήπω κατ' ἀξίαν πάσχων ὧν ἐτόλμησας  
λέγειν. ἢ [κρί]σιν οἷη μὴ ἔσσεσθαι. 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  
τῶν παραδειγμάτων τὰ ἀληθῆ. ἐγὼ γὰρ  
τοσοῦτον ἀληθείας ὀρέγομαι, ὥς αὐτῆς  
ἕνεκα μὴ ὀκνήσαί με καὶ τὸ κινδυνεύειν  
ἀναδέχεσθαι. πλὴν πρὸς τὰ ἀπαρχῆς σοι  
ὑπ' ἐμοῦ προταθέντα, εἴγε εἰπεῖν ἔχεις, ἤδη  
λέγε.

our truthful teacher said: 'The mouth  
speaks from the abundance of the heart.'  
Therefore, you, overflowing with bad  
choice, because of ignorance, accuse the  
only good God, and not yet suffering rightly  
what you dared to say. Do you think there  
will be no judgment? Or perhaps you do not  
even believe there is a God. Because you do  
not understand his great patience, you  
stretch yourself out even more toward  
foolishness. And Simon said: Do not hope to  
scare me with fear, nor to seek from me  
true examples. For I desire truth so much  
that for its sake I do not hesitate to accept  
danger. But if you have anything to say  
about the beginnings I offered you, then say  
it now.

19.8 | Καὶ ὁ Πέτρος· ἐπειδὴ τολμᾶν ἡμᾶς  
ἀναγκάζεις, τὰς τοῦ Θεοῦ τέχνας ἀκριβῶς  
ἐφευρόντας λέγειν, καὶ ταῦτα ἀνθρώπους  
τοὺς μηδὲ τῶν ὁμοίων τὰς τέχνας  
ἀκριβῶσαι δυναμένους, διὰ τοῦτον 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, εἴπερ γέγονεν, καὶ τῶν δοκούντων  
τὸ εὐφημότερον ἐλώμεθα, ἐπεὶ ἐκ τῶν  
εἰκότων λαμβάνεται τοῦτο βεβαίως, ὃ μὲν  
ὅτι Θεῷ τὸ εὐφημώτερον δοῦναι πρέπει,  
ταύτη μᾶλλον, πασῶν ὑπονοιῶν  
καθαρθεισῶν, καὶ ἄλλης ἱκανῆς καὶ  
ἀκινδυνότερας παρακειμένης ὑποψίας.  
πλὴν ἤδη σοι πρὸ τῆς ζητήσεως  
ὑπισχνοῦμαι, ὅτι πᾶσα ὁδὸς ζητήσεως  
ἄμemptον αὐτὸν μόνον δύναται δεῖξαι τὸν  
Θεόν.

19.8 | And Peter said: Since you force us to  
dare, having found the works of God  
carefully, to speak, and these things about  
people who cannot even carefully know the  
works of their own kind, at least for those  
present, instead of the most pious silence, I  
will argue about what you want. I agree  
with you that there is some leader of evil,  
whose origin scripture dared to say is  
neither true nor false. But let us puzzle  
together in many ways how it came to be, if  
it came to be, and let us choose the more  
fitting of the opinions, since this is surely  
taken from what seems likely, that it is  
right to give the better name to God,  
especially after all suspicions are cleared  
away, and with another enough and safer  
suspicion nearby. But already before the  
inquiry, I promise you that every way of  
seeking can show God alone blameless.

19.9 | Πλὴν, ὡς ἔφη, ὁ πονηρὸς εἰ γενητός ἐστιν, ἢ ὡς 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 ἢν Θεοῦ ἢ ὕλη ἔμψυχος οὓσα ἢ ἄψυχος ὅθεν γέγονεν, ἢ ἑαυτὸν δημιουργήσας, ἢ ὑπὸ Θεοῦ γεγονώς, ἢ τῶν πρὸς τί ἐστιν, ἢ αἰεὶ 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 ἐμὸν ἐστὶ τὴν διαίρεσιν ἀνακρίναντα δεῖξά σοι τὸν δημιουργὸν ὑπὸ μέμψιν ὄντα. σοῦ δὲ ἔργον ἀποδείξαι αὐτόν, ὡς ὑπέσχησαι, πάσης μέμψεως ἐκτὸς ὄντα. θαυμάζω δὲ εἰ δυνήσῃ. πρῶτον μὲν γὰρ ὁ πονηρὸς, εἰ ἀπὸ τοῦ Θεοῦ ζῶον γεγένηται, ἀκολουθῶς 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 Ἀβελ. 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.

19.10 | Αὐτίκα γοῦν τί τὴν ἀρχὴν ἔλεγες; εἰ

19.9 | But, as you said, if the evil one is created, or if he became a living being, or if he essentially comes from him, or if he is mixed outside, or if his choice happened by mixing, or if without mixing and without God’s will he came to be from nothing, or if he was made by God, or if he came from nowhere at all, or if the matter was outside God, being either alive or not alive, from which he came, or if he made himself, or if he was made by God, or if he is from something, or if he always was—because we cannot say he does not exist, since we agreed he exists. And Simon said: You have divided all his ways well, the main point of him. So now it is my task, having examined the division, to show you the creator as one who is blamed. And yours is the task to prove him, as you promised, to be free from all blame. I wonder if you can. For first, if the evil one became a living being from God, then he is also the same one who brings evil. And Peter said: Not always. For we see many people who are good but gave birth to bad ones, and others who are bad but became good, some who bring forth good, others who bring forth both bad and good. Indeed, the first created man immediately 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 without using human examples, but still so that what you say can be understood; but you will not be able.

19.10 | So then, what were you saying

ἐκ Θεοῦ ὁ πονηρὸς γεγένηται, τῆς αὐτῆς αὐτῷ ὦν οὐσίας, καὶ πονηρὸς ἐστίν. ἐμοῦ δὲ δείξαντος οὐ[ξ οὐ] 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 κακὸς, ἢ δίκαιος ἢ ἄδικος εἶναι δύναται ὁ Θεὸς, οὔτε μὴν φρόνιμος ἢ ζῶν ἢ ὅσα ἄλλα ἀνθρώποις προσεῖναι δύναται· ἀνθρώπων γὰρ τὰ τοιαῦτα. καὶ εἰ μὴ χρηὶ 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.

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 κρείττονα 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 ἔφης, τῶν ἀνθρώποις προσόντων τὰ κρείττονα ἀπονέμειν δεῖ τῷ Θεῷ· ἀνθρώπων γεννώντων κακοὺς καὶ

about the beginning? If the evil one was born from God, being of the same nature, then he is evil. But when I showed, not where you gave the example yourself, that bad things come from good and good things come from bad, I did not accept that the example is human. So now I also do not accept that God was born, because giving birth belongs to humans, not to God. But God cannot be good or bad, or just or unjust, nor wise or living, or any of the other things that can belong to humans; these things belong to humans. And if we must not give God the good qualities that belong to humans, there is nothing left to think or say, except to seek only his choice, which he allowed us to understand, so that when judged, we are without excuse for what we knew but did not keep.

19.11 | And Simon, hearing this, said: You will not be angry with me for being silent about his nature but seeking only about his choice. For it is possible to think and speak about his nature, I mean from the good qualities that belong to humans. For example, living and dying belong to humans, but for God, not dying but living, and living forever. Also, being bad or good belongs to humans, but for God, being incomparably good. And so that I do not make the speech too long, the better qualities that belong to humans belong forever to God. And Peter said: Tell me, Simon, is it possible for humans to give birth to bad and good, and to do bad and good? And Simon said: It is possible. And Peter said: Since you say this, it is right to give God the better qualities of those that belong to humans. Of humans who give birth to bad and good, God alone can give

ἀγαθοὺς, ὁ Θεὸς ἀγαθοὺς μόνους γεννῆσαι δύναται, ἔτι τε τῶν ἀνθρώπων [ποιούν]των κακὰ καὶ ἀγαθὰ, αὐτὸς μόνος ἀγαθὰ ποιῶν τέρπεται. οὕτως π[ερ], ἢ οὐ, διὰ τῶν ἀνθρώποις προσόντων καλ[ῶν] εὐλογόν ἐστιν ἀπονέμειν αὐτῷ τὰ κρείττονα; καὶ οὕτως πάντων καλῶν μόνος ἐστὶν αἴτιος.

birth only to good, and of humans who do bad and good, he alone delights in doing good. So then, is it reasonable to give him the better qualities through those good qualities that belong to humans? And so he alone is the cause of all good.

19.12 | Καὶ ὁ Σίμων· οὐκοῦν εἰ ὁ Θεὸς μόνων τῶν καλῶν αἴτιός ἐστιν, τοῦ λοιποῦ τί ἐστὶν 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, ὥς ἐπὶ τέλει δείξω· νῦν γὰρ ἀποδειξάι μοι πρόκειται, ὥς ἀπ' ἀρχῆς ὑπεσχόμην, ὅτι κατὰ πάντα τρόπον ὁ Θεὸς ἄμειπτός 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. [ἐφ]υ μὲν ὥς πρῶτα ἀπλᾶ καὶ ἀμιγῇ [ὄντ]α πρὸς οὐθὲν ἕτερον ἔχειν τὴν ὄρε[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 ἐστὶν, οὔτε ἀπ' αὐτοῦ τοῦ πάντα πεποιηκότος Θεοῦ τὴν κακίαν εἴληφεν, παρ' ᾧ ὑπάρχειν ἀδύνατόν ἐστιν, ὅτι αἱ μὲν οὐσίαι ὥς ἕτεραι οὔσαι, πεφίλοκρινημέναι 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

19.12 | And Simon said: So if God is the cause only of good things, what is left to think except that someone else created the evil one, or that he is uncreated? And Peter said: Neither did any other power create the evil one, nor is evil uncreated, as I will show completely. For now I must prove, as I promised from the beginning, that God is blameless in every way. We agreed that God has the better qualities of those that belong to humans, beyond comparison. Therefore, it is possible for him to be the source of the four elements, hot and cold, wet and dry. At first, they existed simply and unmixed, having no desire for anything else. But when God projected them and ruled outside, they became living beings, having the choice to destroy the bad ones. And so, from him who made all things, the evil one is neither from elsewhere, nor did he receive evil from the all-creating God, with whom it is impossible to exist. For the elements, being different, were separated from him and projected, and outside them, ruled by his art, came the desire for the destruction of evils. But the evil that happened cannot destroy the good, not even if it wanted to, because by law it has no power against those who do wrong. So, not knowing the ways of each, it takes experience from them and punishes after examining. And Simon said: Then, being able to mix the elements and make a

[εἰ. 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;

mixture as he wishes, why would he not make the mixture of each good by choice?

19.13 | Καὶ ὁ Πέτρος· νῦν ἡμῖν ὁ λόγος πρόκειται, πῶς ἐγένετο ὁ πονηρὸς, εἴπερ γέγονεν, καὶ ὑπὸ τίνος· τὸ δὲ εἰ ἀμέμπτως, ὁπόταν διεξιῶ τὸν νῦν ἡμῖν προκείμενον λόγον· πότε τὸ πῶς καὶ διὰ τί ἐγένετο δεῖξω, καὶ ὅτι ἄμεμπτος ὁ πεπονηκὼς 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 τίνος γίνεσθαι.

19.13 | And Peter said: Now we have to speak about how the evil one came to be, if he did come to be, and by whom. But whether blamelessly, I will explain when I finish the story now before us. I will show when, how, and why he came to be, and that the one who made him is blameless. But we said that four elements were projected by God. And so, by the will of the one who arranged them, the choice of evils happened as it wished. For if, apart from its own choice, or from another element, or even by chance, it happened, then the mixture would not be sure for God. Maybe, if he did not want it, rulers of evil would always happen, fighting against his plans. But it is impossible for these things to be so. For nothing living and ruling can come from chance; everything that happens must happen by something.

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 αἰδιός ἐστιν ἡ ὕλη, οὐδὲ ἐχθρὰ τινός ἐστιν, τὸ γὰρ αἰεὶ ὄν καὶ ἀπαθές ἐστιν, ἀπαθές δὲ ὄν μακάριόν ἐστιν, μακάριον δὲ ὄν ἐχθρὰς δεκτικὸν γενέσθαι οὐ δύναται, αἰδίῳ κτίσει στερηθῆναι τίνος μὴ πεφοβημένη. πῶς δὲ οὐχὶ μᾶλλον ἀγαπᾷ τὸν δημιουργὸν ἢ ὕλη, ὁπότε\*

19.14 | And Simon said: But what if the matter, being equal in time and power, opposes him as an enemy, blocking his plans? And Peter said: If matter is eternal, it is not an enemy to anyone, for what always exists is without feeling, and what is without feeling is blessed, and what is blessed cannot become open to hatred, not fearing being taken away by any eternal creation. How then would matter not love the creator more, whenever...



## 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.

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**Job 22:12:** 10.24

**Job 22:21:** 11.11

**Job 25:4:** 2.42; 2.49

**Job 27:8:** 2.30

**Job 29:22:** 4.25

**Job 30:25:** 12.17

**Job 32:10:** 12.15; 17.18

**Job 33:1:** 4.24

**Job 33:12:** 10.18

**Job 33:32:** 5.6; 19.7

**Job 34:4:** 9.8

**Job 34:9:** 17.11

**Job 34:17:** 2.44

**Job 35:2:** 19.3

**Job 36:12:** 10.12

**Job 36:17:** 8.22

**Job 36:28:** 3.36

**Ps 7:11:** 3.11

**Ps 18:31:** 17.8

**Ps 28:4:** 4.13; 12.28

**Ps 31:3:** 17.19

**Ps 31:14:** 6.23

**Ps 32:1:** 17.12

**Ps 32:5:** 19.6

**Ps 33:15:** 7.7

**Ps 37:1:** 11.32; 12.32

**Ps 37:9:** 3.66

**Ps 37:27:** 9.23

**Ps 51:3:** 2.3

**Ps 51:16:** 3.45

**Ps 52:3:** 9.7

**Ps 71:14:** 5.4

**Ps 74:1:** 1.11

**Ps 78:8:** 11.20

**Ps 95:1:** 2.19

**Ps 95:3:** 3.72

**Ps 102:24:** 15.4

**Ps 104:14:** 3.36

**Ps 105:5:** 1.9

**Ps 106:36:** 9.5

**Ps 115:15:** 17.5

**Ps 119:42:** 18.5

**Ps 119:114:** 5.4

**Ps 119:116:** 12.18

**Ps 135:6:** 3.20

**Ps 135:17:** 10.7

**Ps 145:20:** 3.5

**Ps 146:6:** 16.5

**Prov 1:12:** 9.13

**Prov 3:12:** 11.27

**Prov 3:30:** 11.5

**Prov 9:7:** 4.2

**Prov 12:2:** 2.33; 4.8

**Prov 12:17:** 2.44; 3.27; 3.59; 16.4

**Prov 14:21:** 12.27

**Prov 15:5:** 4.8

**Prov 15:7:** 2.11

**Prov 17:26:** 12.28

**Prov 19:5:** 3.14; 4.11

**Prov 19:9:** 3.14

**Prov 21:7:** 15.10

**Prov 24:11:** 7.7

**Prov 28:2:** 9.2

**Prov 28:10:** 10.2

**Eccl 2:26:** 6.17

**Eccl 3:11:** 3.7

**Eccl 3:16:** 2.14

**Eccl 5:7:** 2.38

**Eccl 8:13:** 12.33

**Eccl 8:15:** 7.8

**Eccl 9:1:** 3.21

**Eccl 9:2:** 1.17; 12.26; 18.2; 19.9

**Eccl 9:5:** 10.12

**Isa 1:4:** 11.7

**Isa 9:13:** 12.9

**Isa 9:17:** 13.18

**Isa 9:18:** 3.13

**Isa 32:1:** 3.19

**Isa 36:7:** 2.27

**Isa 41:2:** 9.4

**Isa 41:22:** 2.10

**Isa 42:5:** 10.3

**Isa 43:9:** 17.7

**Isa 43:23:** 3.45

**Isa 44:7:** 1.11

**Isa 44:18:** 3.12; 10.7; 10.14; 18.16

**Isa 45:18:** 2.45; 3.32; 3.52; 10.3; 10.19;  
11.22; 16.8; 17.5; 17.8; 19.4

**Isa 48:7:** 8.3

**Isa 48:11:** 17.2

**Isa 49:4:** 12.7

**Isa 49:7:** 3.57

**Isa 49:21:** 1.2

**Isa 50:11:** 11.15

**Isa 57:15:** 3.7

**Isa 58:7:** 3.69

**Isa 58:10:** 11.3

**Isa 59:21:** 1.14

**Jer 7:24:** 1.10

**Jer 8:21:** 13.5

**Jer 9:24:** 6.17

**Jer 10:11:** 16.8

**Jer 16:20:** 2.28

**Jer 18:23:** 9.17

**Jer 21:8:** 18.17

**Jer 22:5:** 7.9

**Jer 23:38:** 16.9

**Jer 26:5:** 14.3

**Jer 26:13:** 11.25

**Jer 27:9:** 5.5

**Jer 27:16:** 3.53

**Jer 28:7:** 4.24

**Jer 28:9:** 3.16; 3.28

**Jer 29:25:** 1.20

**Jer 32:17:** 3.34

**Jer 33:2:** 3.2

**Jer 34:17:** 3.52

**Jer 35:15:** 18.21

**Jer 36:16:** 14.8

**Jer 36:17:** 3.49

**Jer 38:2:** 12.14

**Jer 38:21:** 3.38

**Jer 39:16:** 1.7

**Jer 40:3:** 2.34

**Jer 42:3:** 10.4

**Jer 42:20:** 2.48

**Jer 44:15:** 12.24

**Jer 44:16:** 16.15

**Jer 44:26:** 1.8; 3.53

**Jer 45:3:** 12.4

**Jer 47:2:** 3.35

**Lam 5:17:** 13.3

**Ezek 1:27:** 17.7

**Ezek 3:21:** 11.9

**Ezek 5:7:** 2.52

**Ezek 6:9:** 3.3; 5.29

**Ezek 10:7:** 9.6

**Ezek 11:21:** 5.22; 6.18

**Ezek 12:25:** 1.14

**Ezek 13:8:** 2.38

**Ezek 16:42:** 1.4

**Ezek 16:49:** 12.25

**Ezek 16:52:** 2.31

**Ezek 16:59:** 11.28

**Ezek 18:18:** 14.6

**Ezek 18:24:** 4.12; 4.25; 8.9; 10.2

**Ezek 18:26:** 11.31

**Ezek 18:32:** 1.5

**Ezek 20:7:** 17.3

**Ezek 21:7:** 11.24

**Ezek 23:29:** 11.3

**Ezek 24:27:** 17.20

**Ezek 28:2:** 16.6

**Ezek 28:22:** 19.6

**Ezek 33:13:** 17.4

**Ezek 35:3:** 19.6

**Ezek 35:11:** 5.19

**Ezek 38:20:** 3.35

**Ezek 44:25:** 11.19; 13.4

**Ezek 47:9:** 6.5

**Dan 1:14:** 19.2

**Dan 2:37:** 3.72

**Dan 2:44:** 3.62

**Dan 5:18:** 3.72

**Dan 5:21:** 6.4; 8.15; 9.12

**Dan 5:23:** 11.15

**Dan 6:14:** 12.10

**Dan 7:27:** 8.21

**Dan 11:37:** 3.26

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**Mic 7:6:** 11.19

**Nah 1:10:** 3.13

**Nah 3:4:** 3.25

**Hab 1:4:** 10.5

**Hab 2:3:** 1.1

**Hag 1:10:** 11.23

**Zech 7:10:** 6.2

**Zech 8:10:** 8.11

**Zech 10:2:** 3.24

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**Matt 2:13:** 2.24

**Matt 4:24:** 6.26; 15.11

**Matt 5:18:** 3.51

**Matt 5:20:** 11.26

**Matt 5:45:** 3.57; 11.12

**Matt 6:25:** 15.9

**Matt 6:29:** 6.26

**Matt 7:10:** 3.56

**Matt 7:11:** 3.56

**Matt 8:9:** 9.21

**Matt 8:11:** 8.4

**Matt 10:2:** 2.23

**Matt 10:12:** 8.2

**Matt 10:15:** 3.31

**Matt 10:26:** 8.7

**Matt 10:41:** 12.29

**Matt 11:24:** 3.31

**Matt 11:25:** 8.6; 18.15

**Matt 12:26:** 19.2

**Matt 12:41:** 11.33

**Matt 12:42:** 11.33

**Matt 13:13:** 6.11

**Matt 13:35:** 18.15

**Matt 13:38:** 6.14

**Matt 14:14:** 7.6

**Matt 15:5:** 9.18

**Matt 15:15:** 3.40

**Matt 15:30:** 7.6

**Matt 19:4:** 2.49

**Matt 19:5:** 15.1

**Matt 19:27:** 12.19

**Matt 22:14:** 8.4

**Matt 22:24:** 3.47

**Matt 22:33:** 2.32

**Matt 23:25:** 11.29

**Matt 23:26:** 11.29

**Matt 23:27:** 11.29

**Matt 23:31:** 3.16

**Matt 24:2:** 3.15

**Matt 24:36:** 17.16; 18.4

**Matt 24:50:** 3.60

**Matt 25:29:** 15.9

**Matt 26:35:** 2.41

**Matt 26:54:** 6.19

**Matt 26:63:** 18.4

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**Mark 1:29:** 7.5

**Mark 1:34:** 4.4

**Mark 3:29:** 3.6

**Mark 4:12:** 10.7

**Mark 4:13:** 12.33

**Mark 4:22:** 10.14

**Mark 6:13:** 9.14

**Mark 7:26:** 2.19

**Mark 8:16:** 5.1

**Mark 8:18:** 10.7

**Mark 8:29:** 16.16

**Mark 10:6:** 3.54

**Mark 10:16:** 10.26

**Mark 10:19:** 6.18

**Mark 11:24:** 18.5

**Mark 12:19:** 3.47

**Mark 12:25:** 17.16

**Mark 12:26:** 16.14

**Mark 13:23:** 11.23

**Mark 13:32:** 17.16; 18.4

**Mark 13:37:** 15.5

**Mark 16:16:** 3.66

**Luke 1:37:** 9.16

**Luke 2:18:** 12.23

**Luke 2:20:** 2.34

**Luke 2:25:** 1.15

**Luke 3:22:** 6.4

**Luke 4:7:** 5.7

**Luke 4:8:** 8.21

**Luke 5:8:** 16.21; 18.21; 18.22

**Luke 6:32:** 12.2; 12.32

**Luke 6:33:** 18.2

**Luke 6:45:** 19.11

**Luke 6:47:** 19.13

**Luke 7:8:** 9.21

**Luke 7:21:** 11.36; 15.11

**Luke 7:22:** 1.6

**Luke 7:47:** 12.2

**Luke 8:4:** 8.1

**Luke 8:10:** 2.48

**Luke 8:18:** 15.7

**Luke 9:20:** 16.16

**Luke 10:18:** 19.2

**Luke 10:20:** 9.22

**Luke 10:21:** 8.6

**Luke 10:22:** 18.13; 18.20

**Luke 11:11:** 3.56

**Luke 11:12:** 3.56

**Luke 11:13:** 3.56

**Luke 11:18:** 19.2

**Luke 11:31:** 11.33

**Luke 11:32:** 11.33

**Luke 11:39:** 11.29

**Luke 12:16:** 4.10

**Luke 12:46:** 3.60

**Luke 14:26:** 13.4

**Luke 16:15:** 10.18

**Luke 16:17:** 3.51

**Luke 16:31:** 8.5

**Luke 18:9:** 2.26

**Luke 18:27:** 11.10

**Luke 20:2:** 10.24

**Luke 20:30:** 11.21

**Luke 20:36:** 2.13; 10.9

**Luke 21:6:** 3.15

**Luke 21:16:** 13.20

**Luke 22:23:** 2.37

**Luke 22:65:** 12.10

**Luke 24:12:** 13.2

**Luke 24:40:** 2.53

**Luke 24:50:** 10.26

**John 1:18:** 18.4

**John 1:42:** 6.10

**John 1:50:** 17.14

**John 3:5:** 11.26

**John 3:16:** 3.62; 13.13

**John 3:18:** 3.66; 18.6

**John 5:21:** 4.21; 7.3; 10.23

**John 5:26:** 4.21

**John 5:30:** 14.4

**John 5:47:** 18.11

**John 6:36:** 11.21; 17.20

**John 7:18:** 2.7; 2.8; 11.8; 16.4

**John 8:28:** 17.4

**John 8:32:** 2.6

**John 8:45:** 10.22; 18.11

**John 9:27:** 6.11; 18.8

**John 10:33:** 12.3

**John 10:38:** 14.11

**John 11:22:** 19.8

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**John 13:24:** 2.21; 3.58; 16.1; 17.1

**John 14:7:** 18.22

**John 15:11:** 1.17

**John 17:9:** 18.10

**John 18:15:** 7.5

**John 18:23:** 3.41

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**John 20:3:** 7.10

**John 21:3:** 4.6

**John 21:17:** 2.35

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**Acts 2:44:** 13.12

**Acts 3:7:** 12.22

**Acts 3:23:** 17.13

**Acts 4:23:** 2.21

**Acts 5:3:** 3.40; 3.42; 15.3

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**Acts 7:57:** 13.6

**Acts 8:17:** 7.10; 8.24

**Acts 8:20:** 15.6

**Acts 8:24:** 16.3; 17.15

**Acts 9:39:** 18.23

**Acts 9:40:** 13.2; 14.2

**Acts 9:41:** 12.21; 12.22; 12.23; 18.23

**Acts 10:9:** 7.1; 9.1; 17.1

**Acts 10:12:** 8.12

**Acts 10:21:** 12.13; 12.19

**Acts 10:23:** 9.1

**Acts 10:26:** 13.3

**Acts 10:27:** 8.8; 11.1; 16.1

**Acts 10:34:** 15.5

**Acts 10:44:** 8.8; 10.17; 12.21; 18.9

**Acts 12:9:** 17.15

**Acts 13:3:** 8.24; 9.17; 10.26

**Acts 13:4:** 14.7

**Acts 16:11:** 13.1

**Acts 17:8:** 1.13

**Acts 17:24:** 16.20

**Acts 17:25:** 9.9

**Acts 17:29:** 9.15; 10.20; 10.21

**Acts 17:31:** 2.12

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**Acts 20:4:** 5.15; 6.21

**Acts 20:6:** 12.1

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**Acts 20:26:** 19.1

**Acts 20:36:** 7.12; 10.17

**Acts 20:37:** 13.6

**Acts 21:1:** 13.1

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**Acts 21:6:** 5.30

**Acts 25:8:** 2.52

**Acts 25:27:** 5.6

**Acts 26:25:** 14.6

**Acts 27:2:** 13.7

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**Rom 1:20:** 2.13

**Rom 1:21:** 1.18; 5.16; 9.14; 18.19

**Rom 1:24:** 1.5

**Rom 1:27:** 8.13

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**Rom 2:1:** 2.31; 12.30

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**Rom 2:25:** 18.1

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**Rom 3:25:** 11.16

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**Rom 4:24:** 3.63

**Rom 5:9:** 5.29

**Rom 5:12:** 4.13

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**Rom 6:17:** 3.37

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**Rom 7:4:** 11.24

**Rom 7:19:** 19.5

**Rom 7:25:** 4.22

**Rom 8:3:** 10.11

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**Rom 8:9:** 9.15

**Rom 8:13:** 11.11

**Rom 8:20:** 4.11

**Rom 8:28:** 10.25

**Rom 8:30:** 3.19

**Rom 9:6:** 18.17

**Rom 9:8:** 19.10

**Rom 10:2:** 13.5

**Rom 10:3:** 1.18; 18.19

**Rom 10:12:** 2.9

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**Rom 12:1:** 3.64; 3.68

**Rom 12:2:** 8.23

**Rom 12:10:** 3.71

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**Rom 13:2:** 3.9; 3.46; 12.30

**Rom 13:9:** 6.25; 7.4

**Rom 14:3:** 3.71; 9.11; 19.12

**Rom 14:8:** 19.11

**Rom 15:27:** 13.10

**Rom 15:30:** 3.64

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**1Cor 1:21:** 18.16; 18.18

**1Cor 2:8:** 3.3

**1Cor 2:11:** 2.10; 10.13; 11.8; 16.10; 17.14

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**1Cor 3:7:** 9.18; 10.10

**1Cor 3:17:** 11.4

**1Cor 4:16:** 4.7

**1Cor 6:9:** 8.20; 8.23

**1Cor 6:16:** 12.4

**1Cor 7:4:** 13.16

**1Cor 7:13:** 13.18

**1Cor 7:22:** 3.66; 4.2

**1Cor 7:28:** 5.8

**1Cor 7:37:** 5.7

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**1Cor 8:3:** 9.19

**1Cor 8:6:** 3.10; 16.14

**1Cor 9:13:** 10.22

**1Cor 11:7:** 11.4

**1Cor 11:12:** 2.17; 3.27; 6.8; 13.15; 16.12

**1Cor 12:11:** 2.12

**1Cor 12:12:** 6.13; 16.12

**1Cor 13:4:** 6.25

**1Cor 14:2:** 3.26

**1Cor 14:9:** 11.17

**1Cor 14:40:** 6.19

**1Cor 15:10:** 8.4

**1Cor 15:15:** 16.9

**1Cor 15:29:** 14.5

**1Cor 15:35:** 9.16

**2Cor 1:20:** 3.54

**2Cor 1:22:** 5.30

**2Cor 1:24:** 12.3

**2Cor 2:8:** 4.7

**2Cor 2:14:** 3.12

**2Cor 7:9:** 9.22

**2Cor 8:12:** 2.8; 14.4; 15.10

**2Cor 8:17:** 5.10

**2Cor 10:3:** 9.20

**2Cor 10:18:** 18.10; 18.14

**2Cor 12:6:** 1.12; 1.21; 2.41

**Gal 1:9:** 3.30

**Gal 1:20:** 19.8

**Gal 1:21:** 14.7

**Gal 1:24:** 9.5

**Gal 2:12:** 5.2

**Gal 3:12:** 6.13

**Gal 3:21:** 13.21

**Gal 4:4:** 3.24

**Gal 4:7:** 19.10

**Gal 6:4:** 19.4

**Eph 1:11:** 19.13

**Eph 4:6:** 16.5

**Eph 4:25:** 1.19

**Eph 5:6:** 3.4

**Eph 5:28:** 5.22

**Phil 2:9:** 16.17

**Phil 2:28:** 14.3

**Phil 3:15:** 3.67

**Phil 4:20:** 3.72

**Col 1:16:** 3.20; 3.32; 6.24; 10.3; 11.22;  
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**Col 1:25:** 7.11

**1Thess 2:13:** 2.37; 6.23; 10.15

**1Thess 3:5:** 1.3

**1Thess 4:3:** 11.28

**1Thess 5:6:** 8.16

**2Thess 1:5:** 8.9

**2Thess 1:6:** 8.11

**2Thess 1:11:** 9.10

**2Thess 2:13:** 12.5

**1Tim 1:9:** 5.19

**1Tim 1:17:** 3.72

**1Tim 2:5:** 13.15

**1Tim 2:7:** 1.19

**1Tim 3:5:** 13.17

**1Tim 4:10:** 2.46

**2Tim 2:13:** 2.18

**2Tim 2:14:** 2.47

**2Tim 2:26:** 9.12

**2Tim 3:7:** 2.7

**2Tim 3:14:** 5.5

**2Tim 3:17:** 3.34

**2Tim 4:17:** 2.4

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**Titus 2:5:** 13.16

**Titus 2:14:** 15.7

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**Heb 2:4:** 1.6

**Heb 2:17:** 9.10

**Heb 4:9:** 3.8

**Heb 4:13:** 17.18

**Heb 5:5:** 18.4

**Heb 5:11:** 16.15

**Heb 9:15:** 12.31

**Heb 9:17:** 11.11

**Heb 9:27:** 3.28

**Heb 10:1:** 19.12

**Heb 10:29:** 11.12

**Heb 11:3:** 17.3

**Heb 11:5:** 10.9

**Heb 11:6:** 17.10

**Heb 11:11:** 2.20

**Heb 13:9:** 17.2

**Heb 13:17:** 5.16

**Heb 13:21:** 10.4

**Jas 1:12:** 12.29

**Jas 1:13:** 17.10

**Jas 1:20:** 11.6

**Jas 2:11:** 5.8; 11.32

**Jas 2:18:** 14.11

**Jas 4:2:** 11.5

**1Pet 2:14:** 12.27

**1Pet 2:19:** 12.11

**1Pet 2:20:** 1.12

**1Pet 2:25:** 10.6

**1Pet 3:13:** 2.43

**1Pet 3:15:** 3.70

**1Pet 3:17:** 11.25

**1Pet 5:6:** 10.6

**2Pet 1:4:** 1.16

**2Pet 1:7:** 12.26

**2Pet 1:20:** 3.11

**2Pet 2:9:** 4.14

**1John 2:21:** 2.11

**1John 2:23:** 18.7; 18.20

**1John 2:27:** 10.15

**1John 3:8:** 19.9

**1John 3:9:** 11.6

**1John 3:10:** 10.10; 11.33

**1John 4:8:** 13.17

**1John 4:20:** 10.19

**1John 5:1:** 8.10

**1John 5:3:** 5.21

**1John 5:10:** 18.6

**1John 5:13:** 2.47

**1John 5:15:** 11.17; 17.6

**1John 5:18:** 3.4

**1John 5:19:** 16.17

**1John 5:20:** 16.14

**Jude 1:6:** 6.22

**Jude 1:10:** 3.21; 4.17

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**Rev 1:13:** 4.10

**Rev 2:9:** 18.3

**Rev 5:13:** 3.20

**Rev 8:10:** 6.12

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**Rev 10:6:** 2.45; 3.20; 3.32; 10.3

**Rev 16:9:** 6.22

**Rev 18:12:** 8.12; 8.14

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