

(Pseudo-)Clemens Romanus, Ὁμίλαι

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.

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

Chapter 1

1.1 | Ἐγὼ Κλήμης, Ρωμαίων πολίτης ὢν, καὶ τὴν πρώτην ἡλικίαν σωφρόνως ζῆσαι δεδύνημαι, τῆς ἐννοίας μου οὐκ παιδὸς ἀποσχολούσης τὴν ἐν ἐμοὶ ἐπιθυμίαν εἰς τε ἀθυμίας καὶ πόνους. συνῆν γάρ μοι λογισμὸς οὐκ οἶδα πόθεν τὴν ἀρχὴν λαβών, περὶ θανάτου πυκνὰς ποιέμενος ὑπομνήσεις, ὅτι ἄρα θανὼν ἐκ εἰμὶ καὶ ἐδὲ μνήμην τις ποιήσει μού ποτε, τοῦ ἀπείρου χρόνου πάντων τὰ πάντα εἰς λήθην φέροντος, ἔσομαι δὲ ἐκ ὧν, ἐκ ὄντας εἰδώς, οὐ γνώσκων, οὐ γινωσκόμενος, οὐ γεγὼνώς, 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 λύσιν 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 ὁδυνηρὰν εἶχον λύπην τοσοῦτον, ὥς ὥχριακότα με τήκεσθαι· καὶ τὸ δεινότατον, εἴ ποτε ἀπώσασθαι τὴν φροντίδα ὥς ἀνωφελῇ ἐβουλευσάμην, ἀκμαιότερόν μοι μᾶλλον τὸ πάθος ἐγίνετο. καὶ ἡχθόμην ἐπὶ τούτῳ, ἐκ εἰδώς σύνοικον καλὴν ἔχων ἔννοιαν, ἀθανασίας ἀγαθῆς αἰτίαν μοι γενομένην, ὥς ὕστερον τῇ πείρᾳ ἐπέγνων καὶ θεῶ πάντων δεσπότη 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, a Roman citizen, have learned to live my early years wisely, with my mind not distracted like a child's by desires that lead to sadness and pain. A thought came to me—I don't know from where—bringing many reminders about death. It made me think that when I die, I will no longer exist, and no one will remember me, because endless time brings everything into forgetfulness. I will no longer be; no longer know; no longer be known; no longer have been; no longer become. And did the world ever exist? And before it came to be, what was there? If it always existed, it will always exist; but if it came into being, it will end. And after the end, what will there be again, if not perhaps silence and forgetfulness? Maybe there will be something now impossible to understand.

1.2 | I kept thinking about these things and others like them, and I don't know where the thoughts came from. I felt such deep sorrow that it made me pale and weak. The hardest part was that whenever I tried to push away my worries as useless, the feeling only grew stronger. I was troubled by this, but I also knew I had a good companion in my mind—a cause of true immortality for me. Later, through experience, I understood this and gave thanks to God, the ruler of all. Because of the painful thoughts that troubled me from the start, I was forced to search for and discover the truth. At that time, I suffered because 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,
φέρει λέγειν, ὅτι ἀθάνατος ἡ ψυχὴ, ὅτε δὲ
ὅτι θνητὴ. εἴ ποτε οὖν ἐπεκράτει λόγος ὅτι
ἀθάνατος, ἔχαιρον· ὁπότε δὲ [ὅτι θνητὴ,
ἡνιώμην· πλέον δὲ πάλιν ἡθύμην,] ὅτι ἔδ’
ὁπότερον εἰς τὸν ἐμὸν βεβαιῶσαι νοῦν
ἡδυνάμην. πλὴν συνενόεν ὅτι αἱ δόξαι τῶν
ὑποθέσεων παρὰ τοὺς ἐκδικοῦντας
ψευδεῖς ἢ ἀληθεῖς ὑπολαμβάνονται, καὶ
οὐχ ὥς ἔχουσιν ἀληθείας φαίνονται.
ἐπιστήσας οὖν ἤδη ποτὲ ὅτι οὐ παρὰ τὰς
ἐκδικουμένας ὑποθέσεις ἡ κατάληψις
γίνεται, ἀλλὰ παρὰ τοὺς ἐκδικοῦντας αἱ
δόξαι ἀποφέρονται, ἔτι μᾶλλον ἰλιγγίων ἐν
τοῖς πράγμασιν. διὸ ἐκ τοῦ τῆς ψυχῆς
βάθους ἐστέναζον· οὔτε γάρ τι βεβαιῶσαι
οἷός τε ἦμην, οὔτε τὴν τῶν τοιούτων
φροντίδα ἀποσείσασθαι ἐδυνάμην, καὶ περ
βουλόμενος, ὥς φθάσας εἶπον· ὅτι ἐμαυτῷ
πυκνότερον ἡσυχάζειν ἐπιτάσσοντος, οὐκ
οἶδά πως λανθανόντως μεθ’ ἡδονῆς ὁ τῶν
τοιούτων μοι εἰσῆρχετο λογισμός.

1.4 | Καὶ πάλιν ἀπορούμενος ἔλεγον
ἐμαυτῷ· τί ματαιοπονῶ σαφοῦς ὄντος τοῦ
πράγματος ὅτι εἰ μὲν θανῶν 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 εἰσῆει
λογισμός. ἔλεγον γάρ, εἰ μή τί γε τοῦ νῦν με

1.3 | From childhood, I was caught up in
such thoughts. Thanks to a steady mind, I
went to the places where philosophers
gathered and spent my time there. I saw
nothing but arguments being broken down
and built up, disputes and quarrels, skillful
reasoning, and the invention of puzzles.
Sometimes the argument that the soul is
immortal won, and other times the one that
it is mortal did. Whenever the argument for
immortality won, I was glad; but when it
said the soul is mortal, I felt sad. Even
more, I was upset because I couldn’t make
up my mind firmly. But I understood that
opinions about these ideas come from
those who argue, whether their views are
true or false, and they don’t show things as
they really are. Then, realizing that
understanding doesn’t come from the ideas
judged, but that opinions come from those
arguing, I became even more confused
about everything. So I sighed deeply from
my soul. I was neither able to be sure of
anything nor able to shake off my worries
about these thoughts, even though I wanted
to. Finally, I said to myself, having reached
this point: when I order myself to be
calmer, somehow the thought of these
things comes to me quietly, with a kind of
pleasure.

1.4 | And again, feeling confused, I said to
myself: why do I waste effort on something
that is clear? If I die and no longer exist, it’s
not right to be sad now while I am alive. So
I will save my sadness for then, when I
won’t be sad because I won’t exist. But if I
do exist, why should I add to my sadness
now? Right after this, another thought
came to me. I said, if nothing worse than

λυποῦντος ἐκεῖ χειρόν παθεῖν ἔχω, μὴ
βεβιωκῶς εὐσεβῶς, καὶ παραδοθήσομαι
κατ' ἐνίων φιλοσόφων λόγες
Πυριφλεγέθοντι καὶ Ταρτάρῳ ὡς Σίσυφος
ἢ Τίτυος ἢ Ἰξίων ἢ Τάνταλος, καὶ ἔσομαι ἐν
ἄδου 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
βιωσαί 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.

what now makes me sad will happen after
death, and if I have not lived a good life,
then, as some philosophers say, I will be
handed over to the fiery river and Tartarus,
like Sisyphus, Tityus, 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 what if they are true? Since
the matter is unclear, I thought it is safer to
live a good life. And how could I, for the
sake of justice, control the pleasures of the
body while hoping for something
uncertain? But I have never been told what
is just and pleasing to God, whether the
soul is immortal or mortal; nor is there any
sure argument found, and I cannot find
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
εὐρῶν χρήμασι πολλοῖς πείσω, ὅπως ψυχῆς
ἀναπομπήν, τὴν λεγομένην νεκρομαντείαν
ποιήσῃ, ἐμοῦ ὡς περὶ πράγματός τινος
πυνθανομένου· ἢ δὲ πεῦσις ἔσται περὶ τοῦ
μαθεῖν εἰ ἀθάνατος ἢ ψυχὴ. ἢ 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 ἰδία τὰ τῆς ἀκοῆς ἀνατρέψαι
ἄδηλα ῥήματα. ὅμως καὶ αὐτὴν ταύτην τὴν
σκέψιν ἀντέβαλλόν τινα συνήθει
φιλοσόφῳ, ὃς συνεβέλευέν 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

1.5 | So what should I do? One idea was to
go to Egypt and become friends with the
priests and prophets of the mysteries.
Then, after finding a magician and paying
him well, I would ask him to perform the
sending back of the soul, called
necromancy, as if I were asking about some
matter of mine. The proof would be to learn
whether the soul is immortal. But the
answer about the soul's immortality
wouldn't come from talking or even
hearing—it would come only from seeing it
myself. That way, having seen it with my
own eyes, I could have a clear and full
decision, based only on its appearance, that
it exists. Then, what the eyes see could
overturn the unclear words heard from
others. Still, I argued against this idea with
a philosopher I knew, who advised me in
many ways not to dare try it. He said that if
the soul does come to the magician, I would
be living against the laws that forbid such
things, acting against my conscience. And if

ἐπακέσεται, μετὰ τοῦ δυσσυνειδήτως σε βιοῦν, οἷμαι τὰ τῆς εὐσεβείας σοι μηκέτι προχωρεῖν, οὗ εἵνεκεν καὶ ἐτόλμησας. 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.

it does come, after living against my conscience, I believe my devotion would no longer continue—the very reason I dared to try. The divine hates the speech that disturbs the souls of the dead as they leave their bodies. Ignoring these warnings, I became too afraid to try such a thing. I stopped at the start of my plan, but as my desire was blocked, I felt upset.

1.6 | Καὶ ἵνα μὴ σοι τὰ τοιαῦτα μακρῶς διηγήσομαι λόγῳ, ἐν τοσούτοις λογισμοῖς καὶ πράγμασιν ὄντος μου φήμη τις ἡρέμα, ἐπὶ τῆς Τιβερίδος Καίσαρος βασιλείας, ἐξ ἐαρινῆς τροπῆς τὴν ἀρχὴν λαμβάνουσα ἤρξανεν ἐκάστοτε καὶ ὡς ἀληθῶς ἀγαθὴ Θεοῦ ἄγγελος διήρχετο τὸν κόσμον, τὸ τοῦ Θεοῦ βούλημα σιγᾶν καὶ στέγειν μὴ δυναμένη. ἐκάστοτε τῶν πλείων καὶ μείζων ἐγένετο, λέγεσα, ὥς τίς ποτε ἐν Ἰουδαίᾳ, ἐξ ἐαρινῆς τροπῆς λαβὼν τὴν ἀρχήν, Ἰουδαίος τὴν τοῦ αἰδίου Θεοῦ εὐαγγελίζεται βασιλείαν, ἧς ἀπολαύειν λέγει ἐάν τις αὐτῶν προσκατορθῶσει τὴν πολιτείαν· τοῦ δὲ πιστεύεσθαι αὐτὸν χάριν, ὅτι θεϊότητος γέμων ταῦτα πνέει, πολλὰ θαυμάσια σημεῖα τε καὶ τέρατα διαπράττεται κελεύσει μόνῃ, ὡς παρὰ Θεοῦ εἰληφώς τὴν ἐξουσίαν· κωφὲς γὰρ ποιεῖ ἀκούειν, τυφλοὺς ἀναβλέπειν, κυλλοὺς ποιεῖ περιπατεῖν, χολῆς 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 ἔτι φήμη λέγω, ἀλλὰ τοῦ πράγματος ἡ ἀλήθεια. ἤδη γὰρ ποτε καὶ συστήματα κατὰ τόπες ἐγένετο βουλῆς καὶ

1.6 | So I won't tell you all these things in detail. While I was caught up in many thoughts and concerns, a quiet rumor began by the Tiber River during Caesar's rule, starting in the spring. It kept growing stronger and stronger, like a good angel of God was moving through the world, unable to keep silent or hide God's will. The rumor said that someone in Judea, starting in the spring, was announcing the kingdom of the eternal God. He said that anyone who followed their way of life would enjoy this kingdom. Believing him was a blessing, because these things showed signs of divinity. Many wonders, signs, and miracles happened by his command alone, as if he had been given power from God. He made the deaf hear, the blind see, healed the crippled so they could walk, helped the lame stand, drove away every disease, and chased away all demons. Even lepers were healed just by seeing him from a distance. The dead who were brought to him were raised to life. There was nothing he could not do. As time went on, the rumor grew much bigger because of the many people who were there, and it became more certain. I am still speaking of the rumor, not the full truth. Groups began to form in different places, with councils and discussions about who this person was and

σκέψεως, τὸ τίς ἂν εἴη ὁ φανείς καὶ τί 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 ζῶν αἰώνιον ἐὰν τὰ κατὰ γνώμην τοῦ πέμψαντος αὐτὸν πατρὸς βιώσωσιν. διὸ μεταβάλλεσθε τὸν τρόπον, ἀπὸ τῶν χειρόνων ἐπὶ τὰ κρείττονα, ἀπὸ τῶν προσκαιρῶν 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 ἀνωφέλεια μετανοήσεσιν. ὁ γὰρ τῆς μετανοίας καιρὸς ἡ νῦν ἐκάστου ζωῇ τυγχάνει. ἐγὼ μὲν οὖν ταῦτα ἀκούων ἠχόμην, ὅτι οὐδεὶς ἐκ τοσούτων ὄχλων τηλικαύτην ἀγγελίαν ἀκούσας εἴρηκεν, εἰς Ἰουδαίαν πορεύσομαι, ἵνα ἴδω εἰ ταῦθ' οὗτος λέγων ἀληθεύει, ὥς ὅτι υἱὸς Θεοῦ ἐπιδεδήμεκεν τῇ Ἰουδαίᾳ, ἀγαθῆς καὶ αἰωνίας ἐλπίδος χάριν, τὴν τοῦ ἀποστείλαντος πατρὸς βούλησιν ἐκφαίνων· καὶ ὅπερ λέγουσιν αὐτὸν κηρύσσειν, ἐκ ἔστιν μικρόν ὧν μὲν γὰρ τὰς ψυχὰς διαβεβαιοῦται αἰωνίους οὔσας αἰωνίων ἀπολαύσειν ἀγαθῶν, ὧν δὲ ἐν πυρὶ ἀσβέστῳ ριφθείσας τὸν αἰῶνα κολασθήσεσθαι.

what he wanted to say.

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 ways—from worse to better, from temporary things to eternal ones. Know that there is one God in heaven, before whose just eyes you live unjustly. 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 for each life to repent.” When I heard these things, I was troubled, because no one from so many crowds had ever spoken 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, revealing the will of the Father who sent him. And what they say he preaches is this: that some souls are certain to be eternal and will enjoy eternal good things, but others, thrown into unquenchable fire, will be punished forever.

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

1.9 | Ἐμοῦ δὲ εἰπόντος, ἠθελόν τινι συντυχεῖν τῶν ἐωρακόντων αὐτόν, εὐθύς ἦγόν με λέγοντες, ἔστι τις ἐνταῦθα, οὐ μόνον ἱστορήσας αὐτόν 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 τάληθῃ οὐ διαλεκτικῇ τέχνῃ λέγοντα, ἀλλ' ἀκάκως καὶ ἀπαρασκευάστως ἐκτιθέμενον ἃ τε

1.8 | As I said these things, I also spoke to myself: Why do I blame others when I am guilty of the same carelessness? But I will set out for Judea, after first putting my life in order. So, having made this plan, much time passed in delay because it was hard to leave behind the concerns of life. Finally, understanding the nature of life—that it waits for those rushing with hope, that sometimes time is stolen and shaken by hopes, and that people die busy with these things—I left everything as it was and set out to sea. When I reached the harbor, I was 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 talked about the rumor and the one who had appeared in Rome. But they answered that they did not know of anyone appearing in Rome. As for the one in Judea, called the son of God by rumor, they had heard about him from many who came from there and had learned about all the wonders he did.

1.9 | When I said this, some people wanted me to meet someone who had seen him. They immediately took me to a man here, not only familiar with him but also from that land—a Hebrew named Barnabas. He said he was one of his disciples and was sitting nearby, ready to speak to anyone who wanted to hear about the promises of that one. So I went to them. Standing with the crowd, I listened to his words and understood that he spoke the truth—not with skillful argument, but simply and without preparation—telling what he had heard and seen about the son of God who

ἤκουσεν καὶ ἐώρακεν τὸν τοῦ Θεοῦ
φανούντα υἱὸν πεποικέναι τε καὶ
εἰρηκέναι· πολλοὺς δὲ μάρτυρας τῶν ὑπ’
αὐτοῦ λεγομένων θαυμασίων τε καὶ λόγων,
καὶ ἐξ αὐτοῦ τοῦ παρεστῶτος ὄχλου,
παρεῖχεν.

1.10 | Ἐπειδὴ δὲ πρὸς τὰ ἀπανέργως
λεγόμενα ἡδέως οἱ ὄχλοι διετίθεντο, οἱ ἐκ
παιδείας κοσμικῆς ὀρμώμενοι φιλόσοφοι
γελαῖν αὐτὸν καὶ χλευάζειν ἐπεβάλλοντο,
σκώπτοντες καὶ διασύροντες θράσει
ἀμέτρῳ, ὡς μεγάλοις ὅπλοις κεκρημένοι
τοῖς συλλογισμοῖς. ὁ δὲ ἀπωθούμενος
αὐτῶν τὸν λῆρον οὐ συνέτρεχεν αὐτῶν τῇ
πανούργῳ πεύσει, ἀλλ’ ἀκαταπλήκτως ὢν
ἔλεγεν οὐκ ἀφίστατο. καὶ ποτὲ τις αὐτοῦ
ἐπύθετο, διὰ τί κώνωψ ἐγένετο, καὶ
βραχύτατον ὄν, ἐξ πόδας ἔχον, ἔχει καὶ
πτερά, ἐλέφας δέ, τὸ μέγιστον τῶν ζώων,
ἄπτερος ὢν τέσσαρας μόνους ἔχει πόδας. ὁ
δὲ μετὰ τὴν πεῦσιν τὸν ἐμποδισθέντα
ἀναλαβὼν λόγον, ὡς πρὸς τὴν πεῦσιν
ἀποκρινάμενος, τὸν αὐτῷ ἀπ’ ἀρχῆς
προκείμενον ἀνελάμβανεν λόγον τούτῳ
μόνῳ προοιμίῳ χρώμενος καθ’ ἑκάστην
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 εἶδη μέμνημαι, ὡς ἐμψύχους
εἰκόνας ἱκανὰς μαρτυρίας. λοιπὸν ὑμετέρας
ἐστὶν ἐξουσίας, ὑπείκειν 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 διαφόρου δημιουργίας νῦν
ὑμῖν εἰπεῖν ἐκ ἔστιν εὐκαιρον τοῖς τῶν

appeared, what he had done and said. He
gave many witnesses of the wonders and
words spoken by him, and these came from
the crowd present.

1.10 | When the crowds enjoyed his simple
words, the philosophers, proud of their
worldly learning, began to laugh at him and
mock him. They joked and insulted him
boldly, as if they were using powerful
weapons in their arguments. But he,
pushed away by them, did not join in their
clever tricks. Instead, he calmly stuck to
what he was saying. Once, someone asked
him why a mosquito was made—such a
tiny creature with six legs and wings—
while the elephant, the largest of animals,
has no wings and only four legs. After this
question, he picked up his speech again,
answering the question and starting with
the words he had from the beginning, 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. Instead of logical
proof, we give you many witnesses from
among you who are here, whom I know
well, as living proof enough. 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 proof for your guesses if you ask
honestly. Now 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 βουλῆσεως 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 φθονερᾶς, 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 crowd burst into wild laughter as if in agreement, then tried to silence and confuse him, thinking he was some barbarian possessed by demons. Seeing this, I was filled with a zeal I can hardly explain, and with a respectful spirit, I could not stay silent. Instead, I shouted boldly: “God rightly made his will impossible for you to understand, knowing you are unworthy, as it seems from those here now who have a judging mind. For now, 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. Without jealousy, they offer 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 know when to speak, but those who cannot speak? Many of your words are not worth a single word. So what will the Greek crowd say, united as 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

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.

and mocked by 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 ὑλάετε, 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 against my
messengers had happened from the very
beginning to everyone—if from the start
the unworthy were called to salvation—
then what is happening now would
wrongly serve as a defense of my just plan.
I was not harmed by refusing to put the
worthy message to public shame from the
start. Instead, 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 others
like them, unworthy as you see, hating me
and unwilling to love themselves. And now,
here you are, laughing at this man. Ask
about his message, or let the one who
wants to know answer. Like shameless
dogs, you bark wildly, biting the ears of
those who want to be saved—unjust and
hateful of God—and turning away the
saving message into disbelief. How will you
find forgiveness, insulting the one who
promises you the deity of God, 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 μὴ τις αὐτῷ χεῖρας ἐπιβάληι.
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 ὁμοεθνήσιν συνεῖναι θέλων.

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· ὃ 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.

what came after, a loud commotion arose
among the crowd. Some, feeling sorry for
Barnabas, took him away from me, but the
foolish ones were fiercely gnashing their
teeth at me. When evening came, I took
Barnabas by the hand, against his will, and
led him by force to my house, where I made
him stay so that no one would harm him.
After spending a few days there, and briefly
teaching me the true message, he said he
was hurrying to Judea in a few days for the
religious festival and wanted to meet with
his own people there.

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 message. Soon, within a
few days, I will sail with you. I long very
much to go to Judea, and maybe I will live
with you all my life,” he answered, “If you
want to learn about our ways and know
what is right, sail with me. Today I will tell
you the signs of my home and what you
want, so that whenever you wish, 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. After learning from him the signs of
his homes, I said, “If I did not have
something I must take care of tomorrow, I
would sail with you from here; but soon I
will catch up with you.” Saying this, I left
him with 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 δυνηθείς, τάχους ἕνεκα ἀμελήσας τοῦ περιλειφθέντος, ὥς 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 πεποιηκότος ὁ δοκιμώτατος ὑπάρχων μαθητῆς, αὐρίον Σίμωνι τῷ ἀπὸ Γιθθῶν Σαμαρεῖ ζήτησιν ποιεῖται λόγων. ἐγὼ δὲ ταῦτα ἀκούσας ἐδεήθην τὴν τούτου μοι μνησθῆναι μονήν 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. ὥς εἴσιθι ἐκ ταυτομάτου, ὅτι τὰ κατὰ σε καλὰ ὄντα ἀψευδῶς ἀντέβαλλον, ἅμα καὶ τὴν προαίρεσιν ἐξέφηνά, ὥς 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 αἰδεσθείς, οὐ φοβηθείς τὸν τῶν ἀπαιδευτῶν ὄχλῳ θυμόν. μακάριος ἔση. ὥς γὰρ σὺ τὸν τῆς ἀληθείας πρεσβευτὴν οὕτω ἐξένισας πάση

1.15 | After spending some days there and not being able to receive the full payment, I quickly let go of what was left, seeing it 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 performed great signs and wonders—was asking for Simon from Gitta in Samaria the next day to talk. Hearing this, I asked to be told where Peter was staying, and I also went to the city gate. They asked me who I was and where I came from. Then Barnabas came out and came to see me, very happy and crying. Taking my hand, he led me to where Peter was, saying, "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 have shown that he wants to meet and see you. So I offer you a great gift through my hands." After 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

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.

make you a citizen of your own city, even
though you are a stranger. Then you will
rejoice greatly, because now you have lent
a small favor by your good will in words,
and you will be an heir of eternal and
unshakable blessings. And don't be tired of
standing up to me in your character; for
Barnabas has told us all about you
truthfully, almost every day, keeping a good
memory of you. 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
ἐκενώθην, 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 plan and how
I was confused about what questions to
ask. I told you everything I said at first, so I
don't have to repeat myself. I said, "I am
ready to go with you; I don't know why I
feel happy about this. But first, I want to
learn the truth, so I can 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 want to
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, so 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
start: evil company, terrible habits, bad

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 εἶασαν 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.

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. The people living inside couldn't see clearly. They didn't allow themselves to look up and understand God, the creator, or to truly know what seemed to be known about him. So, those who love the truth must call for help from deep within their hearts, with honest thinking, so that someone inside the house full of smoke may open a door. This way, some light from outside the sun can enter the house, and the smoke inside the fire can 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 ἢ αὐτῇ ἀληθείᾳ καὶ ψευδῆς νομίζεται· ὡς μηκέτι τὰς ὑποθέσεις φαίνεσθαι ὅ εἰσιν, ἀλλὰ παρὰ τοὺς ἐκδικοῦντας φαντασίαν λαμβάνειν τοῦ εἶναι ἢ μὴ εἶναι ἀληθεῖς ἢ ψευδεῖς. τούτου εἵνεκεν προφήτου ἀληθοῦς ὅλον τὸ τῆς εὐσεβείας ἐδεήθη πρᾶγμα, ἵνα ἡμῖν ἐρῇ τὰ ὄντα ὡς ἐσιν, καὶ ὡς δεῖ περὶ πάντων 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 I mean is the true prophet, who alone can bring light to the souls of people, so that with their eyes they can see the path to eternal salvation. Otherwise, it is impossible—as you also know, speaking 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. Because of this, claims no longer appear as they really are, but their truth or falsehood depends on those who punish. For this reason, the whole matter of piety needs a true prophet, so that he can tell us things as they really are, and how we should believe about everything. Therefore, first we must test and recognize the prophet as true through every prophetic examination, and then trust everything else he says. We should no longer question each thing he says, but accept them as certain—seeming like faith, but taken with sure judgment. For by one clear beginning and careful examination, everything is rightly

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.

understood through correct thinking. So 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 ζητουμένων ἔμπροσθεν κειμένων ἐδεῖς ἐνορᾶ. πλὴν γράψας τὸν περὶ προφήτου λόγον, αὐτοῦ κελεύσαντος, ἀπὸ τῆς Καισαρείας Στράτωνος διαπεμφθῆναί 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 ἥττον ἀπενέγκωμαι, οὐ δέδια μή πως σὺ περὶ τῆς παραδοθείσης σοι ἀληθείας διακριθῇς, εὖ εἰδὼς ὅτι ἐγὼ ἡττᾶσθαι ἔδοξα, οὐχὶ ἢ ὑπόθεσις ἢ διὰ τοῦ προφήτου παραδοθεῖσα ἡμῖν. πλὴν ἐλπίζω μηδὲ ἐν τῷ ἐξεταστικῷ λόγῳ τὸ ἥττον ἀπενέγκασθαι πρὸς τοὺς νοῦν ἔχοντας, φιλαληθεῖς λέγω, οἵτινες δύνανται γνωρίζειν τῶν λόγων τίνες εἰσὶ πιθανοί, ἔντεχνοί τε καὶ ἐπιτερπεῖς, τίνες τε λιτοὶ καὶ ἀπλοῖ, μόνη τῇ δι' αὐτῶν ἀληθείᾳ πεποιθότες.

1.20 | He also gave me peace by explaining who he is and how he can be found. He truly gave me proof of him, showing the truth more clearly to my ears than what the eyes can see through the prophet's words. I was amazed and wondered how he can see what lies before all who seek. Then, at his command, he wrote the speech about the prophet and had the volume sent to you from Straton of Caesarea, saying you have the order to send 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 told me everything. Then he said to look at the rest of the questions between me and those who oppose, and if I have fallen short, do not be afraid that you will doubt the truth handed down to you. Know well that I seemed to lose, not the claim given to us through the prophet. But I hope that even in this careful examination, 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 they find there.

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

πληροφορηθῆναι, οὕτως μοι καὶ παρέσχε·ν.
πλήν τὰ περὶ ἐμοῦ τοσοῦτον ἀμέριμνος
ἴσθι, ὅτι οὐ πώποτε ἐνδοιάσω, τοσοῦτον,
ὅσον εἰ καὶ αὐτὸς σὺ βουληθείης 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.

I wanted to be fully informed, so he gave it to me. But about myself, be completely carefree—I will never doubt, even if you yourself should ever want to turn me away from the prophetic message. 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. Neither I, nor anyone who has heard the speech about the prophet, will ever be able to doubt the true message, after first hearing and understanding what the truth of the prophetic promise is. So be confident in the godly teaching, for every skill of evil is defeated. Against prophecy, no skill of words, clever tricks, arguments, or any other device can stand—if someone who hears the truth of a true prophet truly desires it and does not look for some other excuse to avoid it. So, my lord Peter, do not be discouraged, as if you have given the greatest good to someone who is unfeeling. You have given grace to one who is aware and cannot be fooled about the true gift given. I know there is one thing people want to get quickly but not slowly; so I know not to despise what has been given to me because of its speed—unique and truly 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 ἀπέιπῃ, 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 replied, “I give thanks to God both for your salvation and for my own joy. Truly, I am glad to know the greatness of prophecy. Since, as you said, I myself would never want to turn you away from the true teaching—which is impossible—I won’t be able to persuade you otherwise. So, starting tomorrow, join me in the questions we face. Tomorrow, I have Simon the magician coming. After saying this, he took some

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.

food and told me to share it privately with him. After blessing the food and giving thanks, once we were full, he spoke again and said, ‘May God grant you to be like me in all things, and to share the same table with me after baptism.’ After saying this, he told me to rest, for by now the body’s nature was surely calling for 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· οἱ 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 Σοφωνίας ὁ ἀδελφὸς αὐτοῦ, Ἰωσήφος τε καὶ ὁ τούτου σύντροφος Μιχαίας, προσέτι δὲ Θωμᾶς καὶ Ἐλιέζερ οἱ δίδυμοι, ἀλλὰ καὶ Ἀινείας καὶ Λάζαρος οἱ ἱερεῖς, προσέτι μὴν 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 | The next day, I, Clemens, woke up during the night and learned 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 Jammmites; 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 the damage from the journey as the reason. Wanting me to rest, he let me be. Whenever the soul is troubled by what the body lacks, the lessons offered 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 μὴ, 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.

properly received. For this reason, I do not want to speak with those who are very upset by some misfortune, or wildly angry, or driven mad by desire, or overwhelmed by daily worries, or troubled by other passions. In these cases, the soul, as I said, suffers along with the body and is busy with its own concerns.

2.3 | And let no one say, “So we shouldn’t offer comfort and advice to those doing wrong.” I say, if someone listens, let it be offered; if not, wait for the right time. I know that everything has its own time. That’s why people need to hear words that strengthen the soul before trouble comes. Then, if something bad happens, the mind—prepared with right thinking—can stand firm against it. For even when helped by good judgment, the mind knows how to come together before the worst part of the battle.

2.4 | But I learned, Clemens, that in Alexandria Barnabas fully explained to you the speech about prophecy. Didn’t he? And I answered, “Yes, and very well.” Then Peter said, “So it’s not necessary now, since this time can serve us for other talks you don’t know, to busy yourself with those you do know.” I said, “Peter spoke rightly.” But always grant me, as I judge well, to be guided continuously in the speech about the prophet, gladly listening. 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 οὕσιν ἡ ἔσσεσθαι δυναμένοις, τὸ πάντων μακαριώτατον, εἴτε αἰδίου ἐστὶν ζωῆς, ἢ παράμονος ὑγείας, ἢ τέλειος νοῦς, ἢ φῶς, ἢ χαρά, ἢ ἀφθαρσία, ἢ καὶ ἄλλο τι ὃ ἐν τῇ τῶν ὄντων φύσει ὑπερέχον ὑπάρχει καλὸν ἢ ὑπάρξει 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.

2.6 | Προφήτης δὲ ἀληθείας ἐστὶν ὁ πάντοτε πάντα εἰδῶς, 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 εἰδῶς 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

2.5 | And Peter, very pleased with this, answered: “Now the correction toward you has truly come to an end, having understood the greatness of the unfailing prophecy. Without it, no one can receive what is supremely good. Among the many and different good things that exist or can exist—whether eternal life, lasting health, a perfect mind, light, joy, incorruption, or some other good that is better than all others—this cannot be gained unless one first knows things as they really are. And knowledge cannot be had in any other way unless one first recognizes the prophet of truth.”

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 happen as it will happen—without error, merciful, and trusted alone to guide the truth. Read, and you will find those who thought they had found the truth on their own. 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 wanted 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 really 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 only when it can be known through reason, which shows each person that not wanting to be

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

wronged means not needing to wrong others—gives true 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 ἀπεφάνησαν, 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 who have ever searched for the truth, believing they could find it on their own, were mistaken. This is what even the Greek philosophers and the most serious foreigners experienced. By guessing beyond what they could see about what is hidden, they declared whatever happened to come to them as true. Acting as if they knew the truth, those still searching for it accept some ideas and reject others, not knowing which are true and which are false. And those seeking truth argue about it, not realizing that someone searching for truth cannot learn it from their own mistakes. For, as I said, they cannot recognize the truth that is 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 ὥς ἀληθές. τὸ δὲ ἀληθές ἐστὶν τὸ δοκοῦν τῷ προφήτῃ, οὐ τὸ ἐκάστῳ ἡδύ. πολλὰ γὰρ ἂν ἦν τὸ ἐν, εἰ τὸ τέρπον ἀληθές ἦν, ὅπερ ἐστὶν ἀδύνατον. διὰ τοῦτο καὶ οἱ τῶν Ἑλλήνων φιλόλογοι, οὐ φιλόσοφοι, διὰ στοχασμῶν τοῖς πράγμασιν ἐπιβάντες, πολλὰ καὶ διάφορα ἐδογματίσαν, τὴν οἰκείαν τῶν ὑποθέσεων ἀκολουθίαν ἀλήθειαν εἶναι νομίσαντες, οὐκ εἰδότες ὅτι αὐτῶν ψευδεῖς ἀρχὰς ἑαυτοῖς ὀρισμένων, τῇ μὲν ἀρχῇ αὐτῶν τὸ τέλος συμφωνίαν εἵληφεν.

2.8 | Each person who tries to learn on their own is not convinced by the truth, but by what pleases them. Since different things please different people, each one believes something else is true. But the truth is what seems true to the prophet, not what is pleasing to each person. For there would be many truths if what pleases were true, and that is impossible. Because of this, the Greek scholars—not philosophers—by guessing about things, formed many different opinions. They thought the order of their own ideas was the truth, not realizing that by starting with false ideas, their conclusions only matched those false beginnings.

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 and make themselves like a prophet—someone we can all judge to see if they truly are a prophet—even if we are very ignorant, private sophists, unlearned in geometry, and untrained in music. For God has made it easy 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; here is how.

2.10 | Εἰ προφήτης ἐστίν, καὶ δύναται εἰδέναι ὡς ἐγένετο ὁ κόσμος, καὶ τὰ ἐν αὐτῷ γινόμενα, καὶ τὰ εἰς τέλος ἐσόμενα· ἐὰν ἡμῖν ἤ τι προειρηκῶς, 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 πρόγνωσιν ἔχοντι διὰ τὴν ἐν αὐτῷ τοῦ πνεύματος θεϊότητα, τὸ ἀληθὲς εἰδέναι μὴ διδόναι τις θέλοι, τινὶ ἑτέρῳ δοῦν εἰδέναι, ἐκ ἐνδεῆς ὑπάρχει φρενῶν, ἀποδεδωκὼς τῷ μὴ προφήτῃ, ἃ προφήτῃ εἰδέναι δοῦναι οὐκ ἐβουλήθη;

2.10 | If someone is a prophet and can know how the world came to be, what is happening in it, and what will come to an end; if they have told us something that we have seen come true, then we rightly believe them about what will happen based on 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—one with foreknowledge because of the divine spirit within—does not want to share the true knowledge with 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 making any judgment, we must first seek the prophet through the promise of prophecy. Once we know him, we should follow the rest of his teaching without doubt and live confidently in hope, trusting this first judgment, knowing that the one who said these things

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.

is not the kind to lie. So, if something else he says seems wrong to us, we must understand that it was not said wrongly by him, but that we have not understood it well. For ignorance cannot judge knowledge correctly, 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, εἴγε 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 him, because he alone knows the truth. For if anyone else knows something, they got it from him or from his followers. 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 ἀθάνατους εἶναι πιστεύειν. ἐπεὶ ποῦ τὸ δίκαιον αὐτοῦ, ὅπου τινὲς εὐσεβῶς βιώσαντες κακουχηθέντες ἐνίστε βιαίως ἀνῆρέθησαν, ἔνιοι δὲ ἀσεβεῖς πάνυ γεγεννημένοι, ἐν πολυτελείᾳ βίου τρυφήσαντες, τὸν κοινὸν ἀνθρώπων θάνατον ἐτελεύτησαν. ἐπεὶ οὖν χωρὶς πάσης ἀντιλογίας ὁ Θεὸς ἀγαθὸς ὢν καὶ δίκαιός ἐστιν, οὐκ ἄλλως δὲ δίκαιος εἶναι γνωσθήσεται, ἐὰν μὴ ἡ ψυχὴ μετὰ τὸν χωρισμὸν τοῦ σώματος ἀθάνατος ᾗ, ἵνα μὲν ὁ κακὸς ἐν ἄδη γενόμενος, ὡς ἐνταῦθα τὰ ἀγαθὰ ἀπολαβὼν, ἐκεῖ περὶ ὧν ἡμαρτεν κολασθῇ, ὁ δὲ ἀγαθὸς ἐνταῦθα περὶ ὧν ἡμαρτεν κολασθεῖς, ἐκεῖ ὡς ἐν κόλποις δικαίων, ἀγαθῶν κληρονόμος καταστῇ· ὅτι τοίνυν ὁ Θεὸς δίκαιος, πρόδηλον ἡμῖν ἐστὶν ὅτι καὶ κρίσις γίνεται καὶ ψυχὰι ἀθάνατοι

2.13 | It is necessary and natural to believe that God is just and that human souls are immortal. For where is his justice if some people live piously but are sometimes violently killed, while others become very wicked, live in luxury, and then die the common death of all people? Since God is good and just beyond any doubt, he cannot be truly known as just unless the soul lives on after the body dies. This way, the wicked, after going to Hades, will be punished there for their sins, even though they enjoyed good things here. And the good, after being punished here for their sins, will become heirs of good things there, as if resting in a comforting place. So, because God is just, it is clear to us that there is judgment and that souls are immortal.

τυγχάνεσιν.

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.

2.15 | 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. ὧ καὶ τὰς τῶν συζυγιῶν ἐνήλλαξεν εἰκόνας, μικρὰ τὰ πρῶτα παραθέμενος αὐτῷ, μεγάλα δὲ τὰ δεύτερα, οἶον 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 θῆλύς ἐστιν, 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

2.14 | But if someone, like Simon the Samaritan seems to, does not want to accept that God is just, then who else can accept it or even become just? Since justice is the root of everything, everyone must understand that it is impossible to find true justice in human nature, just as it is impossible to find fruit growing on a tree that has no root. If justice can be found in people, how much more can it be found in God? But if justice is found nowhere—not with God nor with people—then injustice cannot exist either. Yet justice does exist. Where there is justice, injustice is called the opposite; just as when justice is set aside, what is found in its place is called injustice.

2.15 | From this, then, God, teaching people the truth about what exists, being one himself, divided all things at 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 one moon, life and death. But only in these things did he make humans free, giving them the ability to become just or unjust. To this, he also gave pairs of opposites, first small things to humans, then greater things, like the world and the age. But the present world is temporary, while the coming age is eternal. The first is ignorance; the second is knowledge. This is how he arranged the leaders of prophecy. For the present world is female, like a mother giving birth to souls, and the coming age is male, like a father receiving his own children. Because of this, prophets appear in this world as sons of the coming

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.

age, 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. This is the message of the
prophetic teaching.

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 δεύτερα
ἥττονα, ἐπ' ἀνθρώπων τὸ ἐναντίον
εὐρίσκομεν, τὰ πρῶτα χείρονα, τὰ δεύτερα
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 in this order
created all the pairs, things are not the
same among people now; instead, all the
pairs are reversed. For from God, the first
things are better, and the second worse,
but among people we find the opposite: the
first is worse, and the second better.
Indeed, from Adam, made in the image of
God, the first was the unjust Cain, and the
second the just Abel. Again, from the spirits
you call Deucalion, two images were sent:
the unclean and the clean, the black crow
first, and the white dove second. And from
the leader of our nation, Abraham, two
were born first: Ishmael first, then Isaac,
who was blessed by God. From Isaac,
likewise, two again: Esau the ungodly, and
Jacob the godly. So in this birth, the
firstborn, as firstborn to the world, is the
high priest, and the second is the lawgiver.

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

2.17 | Likewise, the pair that was supposed
to come with Elijah willingly was delayed
to another time, choosing to appear at a
better moment. So, the first came among
women born, and 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 ἀληθὴς ἡμῖν
 προφήτης εἶρηκεν, πρῶτον ψευδὲς δεῖ
 ἐλθεῖν εὐαγγέλιον ὑπὸ πλάνου τινός, καὶ
 εἴθ’ οὕτως μετὰ καθαίρεσιν τοῦ ἁγίου
 τόπου εὐαγγέλιον ἀληθὲς κρύφα
 διαπεμφθῆναι εἰς 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—he who came first to the nations
 before me, and whose follower I happen to
 be—who came after him, bringing light to
 darkness, knowledge to ignorance, healing
 to disease. Indeed, as the true prophet told
 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 to correct the heresies that
 will arise. After these things, the first
 Antichrist must come again near the end,
 and then our true Christ Jesus will appear.
 After that, with eternal light rising, all
 things of darkness will disappear.

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 σῶζων
 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
 κάγω τὰ κατ’ αὐτὸν πάντα ἡκρίβωκα.

2.18 | Since, as I said, some do not
 understand the rule of the pairings, they do
 not know who Simon is, the one who came
 before me. If he were truly known, he
 would not be trusted. But now, because he
 is unknown, people trust him wrongly. The
 one who makes enemies is loved, the
 enemy is accepted as a friend, death is
 hoped for as if it saves, fire is thought to be
 light, and a deceiver is heard as if speaking
 the 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 studied about him.”

2.19 | Ἰούστα τις ἐν ἡμῖν ἐστὶν
 Συροφοινικίσσα, τὸ γένος Χανανῖτις, ἥς τὸ
 θυγάτριον ὑπὸ χαλεπῆς νόσου συνείχετο, ἥ
 καὶ τῷ κυρίῳ ἡμῶν προσῆλθεν βοῶσα καὶ
 ἱκετεύουσα, ὅπως αὐτῆς τὸ θυγάτριον
 θεραπεύσῃ. ὁ δὲ καὶ ὑφ’ ἡμῶν ἀξιωθεὶς

2.19 | There was a woman among us, a
 Syrophoenician by birth, from the family of
 the Canaanites. Her daughter was suffering
 from a serious illness. She came to our lord,
 crying out and begging him to heal her
 daughter. He, having been asked by us, said,

εἶπεν· οὐκ ἔξεστιν ἰᾶσθαι τὰ ἔθνη, εἰκότα
κυσίν, διὰ τὸ διαφόροις χρῆσθαι τροφαῖς
καὶ πράξεσιν, ἀποδεδομένης τῆς κατὰ τὴν
βασιλείαν τραπέζης τοῖς υἱοῖς Ἰσραὴλ. ἡ δὲ
τοῦτο ἀκούσασα, καὶ τῆς αὐτῆς τραπέζης,
ὡς κύων, ψυχίων ἀποπιπτόντων
συμμεταλαμβάνειν, μεταθεμένη ὅπερ ἦν,
τῷ ὁμοίως διαιτᾶσθαι τοῖς τῆς βασιλείας
υἱοῖς τῆς εἰς τὴν θυγατέρα, ὡς ἡξίωσεν,
ἔτυχεν ἰάσεως. οὐ γὰρ ἂν ἐθνικὴν οὔσαν
καὶ ἐπὶ τῇ αὐτῇ πολιτείᾳ μένουσαν, ὃ τὴν
ἀρχὴν διὰ τὸ μὴ ἐξεῖναι θεραπεύειν ὡς
ἐθνικὴν, ἐθνικὴν μείναςαν ἐθεράπευεν.

“It is not right to heal the nations, like dogs,
because they live by different foods and
customs. 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 accepted them.
Changing her attitude, she was treated like
the sons of the kingdom, and as she
deserved, her daughter was healed. For if
she had been a foreigner and stayed in the
same state, the one in charge, 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
φρονούντος ἡμῖν μετὰ τῆς ἰαθείης
θυγατρὸς ἰδίων οἴκων ἐκβέβληται. ἡ δὲ
εὐγνωμονοῦσα πρὸς τὰς συνθήκας, καὶ ἐν
περιουσίᾳ βίου ὑπάρχουσα, αὐτὴ μὲν χήρα
ἔμεινεν, τὸ δὲ θυγάτριον αὐτῆς ἀνδρὶ 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 συμπαυθθέντα, πάντα τὰ κατ’
αὐτὸν ἐκμεμαθήκασιν. τοσαύτη γὰρ αὐτῶν
ἦν φιλία, ὡς καὶ συσπεῦσαι αὐτῷ ἐν πᾶσιν
οἷς βούλοιτο αὐτοῖς ἐνοῦν.

2.20 | So she accepted the lawful
citizenship from her own husband, who
was against us, and was thrown out of her
house along with her healed daughter.
Grateful for the agreement and having
some wealth, she remained a widow. Her
daughter was joined to a man who was
grateful for true faith and was poor.
Because she lost her daughter through
marriage, she bought and raised two
children and treated them as her sons.
These children were raised together with
the magician Simon from childhood and
learned everything about him. Their
friendship was so strong that they wanted
to be united with him in everything 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
τῷ ἐπιδημῆσαί με ἐνταῦθα, μετὰ τῆς
ἀναθρεψαμένης αὐτοῦ προσελθόντες μοι,

2.21 | These men, having met here with
Zacchaeus and shared in the truth through
him, regretted their earlier new ideas and
quickly rejected Simon, knowing
everything about him. When I came here,
they came to me along with the one who
raised them, were joined to me by him, and
have always been with me since then,

ὕπ' 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.

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 ἐστὶν ἃ πράττει, καὶ πῶς καὶ διὰ τί. Σίμων οὗτος πατὴρ μὲν ἐστὶν Ἀντωνίου, μητὴρ 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 ἀεί, καὶ αἰτίαν φθορᾶς, ὥστε τὸ σῶμα πεσεῖν, οὐκ ἔχων. καὶ οὔτε Θεόν, τὸν κτίσαντα τὸν κόσμον, ἀνώτατον εἶναι λέγει, οὔτε νεκροὺς ἐγγεῖρθαι πιστεύει. τὴν Ἱερουσαλήμ ἀρνεῖται, τὸ Γαριζὲν 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 ἀπόλλυνται.

enjoying the teachings of the truth. After saying this, Peter sent for them and ordered them to tell me everything about Simon exactly. They called on God as a witness that they would not lie and told everything.

2.22 | Aquila began to speak first, saying: "Listen, dearest brother, so you can know exactly everything about this man—who he is, what he is, where he comes from, what he does, and how and why. This Simon is the son of Antonius and Rachel his mother. He is a Samaritan by birth, from the village of Geththon, six cords away from the city. He trained himself a lot in Alexandria and became very skilled in magic and cleverness. He wants people to think he is a supreme power, even above the God who made the world. 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 we know, he calls himself Christ. He takes the things of the law and privately interprets them as allegories. He says there will be judgment, but he does not expect it. For if he truly believed he would be judged by God, he would not dare to be impious against God. Because of this, some people, not knowing that he uses godliness as a cover, steal away the truth. And the hope and judgment that are said to come from him, those who trust in them 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 ἕξαρχοι ἄνδρες γεγόνασιν τριάκοντα, τὸν μηνιαῖον τῆς σελήνης ἀποπληροῦντες λόγον. ἐν ᾧ ἀριθμῷ μία τις ἦν γυνὴ λεγομένη Ἑλένη, ἵνα μὴ τοῦτο ἀνοικονόμητον ᾖ. ἡμῖς γὰρ ἄνδρὸς 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.

2.24 | Ἀποδημοῦντος γὰρ αὐτοῦ εἰς Αἴγυπτον ἐπὶ τὴν τῆς μαγείας ἐπάσκησιν, τοῦ Ἰωάννου ἀναιρεθέντος, Δωσιθέος 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 Δωσιθέον, ὡς μὴ παραδιδόντα γνησίως τὰ μαθήματα. καὶ τοῦτο ποιεῖν ἔλεγεν αὐτὸν οὐχ ὡς

2.23 | Here is the revised translation: The way he got involved in the talk of godliness happened like this: There was a man named John, called the day baptizer, who was also the forerunner of our lord Jesus, according to the marriage teaching. Just as the lord had twelve apostles, matching the twelve months of the sun, so John had thirty leading men, filling the number of the moon’s monthly cycle. Among them was a woman named Helen, so that the number would not be incomplete. Since a woman is considered half a man, she made the number of thirty whole, just like the moon, whose path does not complete the month perfectly. Of these thirty, Simon was the first and most respected by John, and he was the reason John did not begin after his death.

2.24 | When Simon went to Egypt to practice magic, and after John was killed, Dositheus, eager for power, falsely announced John’s death and took over the group. Soon Simon came back, strongly opposing Dositheus as his own rival. He joined with him but did not ask for the leadership, knowing that the one who first gains power is not removed by choice. So, pretending to be friendly, Simon gave himself for a short time to Dositheus’s second-in-command position. After some days with the thirty followers, Simon began to slander Dositheus, saying he did not truly teach the lessons. He said this not out of envy, but because he did not know better. One time, Dositheus, sensing

φθονοῦντα, ἀλλ' ἄγνοοῦντα. καὶ ποτε ὁ Δωσίθεος, ὑπαισθόμενος τὴν τοῦ Σίμωνος ἔντεχνον διαβολὴν, λύουσεν αὐτοῦ τὴν πρὸς τοὺς πολλοὺς ὑπόνοιαν, τοῦ μὴ αὐτὸν εἶναι νομίζειν τὸν ἐστῶτα, θυμῷ ἐπὶ τὴν συνήθη παραγενόμενος διατριβὴν ῥάβδῳ παίζει εὐρών τὸν Σίμωνα, ἡ δὲ ὥσπερ καπνοῦ τοῦ Σίμωνος διελθεῖν ἔδοξε σῶμα. ἐπὶ τούτῳ καταπλαγείς 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 ἑξάρχουσιν συγκαταβαλὼν ἑαυτὸν εἰς τὸν ἑαυτοῦ τῆς ὑπονομίας τόπον ἔστησε τὸν Σίμωνα, καὶ οὕτως μετ' οὐ πολλὰς ἡμέρας ὁ Δωσίθεος, ἐκείνου στάντος, αὐτὸς πεσὼν ἐτελεύτησεν.

Simon's clever slander that made many suspicious of him, got angry during their usual meeting and struck Simon with a rod. Simon's body seemed to smoke as if it were burning. Shocked by this, Dositheus said to him, "If you are the standing one, I worship you." When Simon said, "I am," Dositheus, realizing he was not the standing one himself, fell down and worshiped him. Then, placing himself under the other twenty-nine leaders, Dositheus gave Simon his own place of suspicion. And so, after a few days, with Simon standing in power, 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, ἑξαίρετως πολλὰ τερατώδη θαυμάσια ποιῶν, ὡς εἰ μὴ ᾔδειμεν ὅτι μαγεία ταῦτα ποιεῖ, ἡπατήθημεν ἂν καὶ αὐτοί. ἀλλ' ἐπειδὴ συνεργοὶ αὐτοῦ ἦμεν τὸ καταρχὰς, ὅτε τὰ τοιαῦτα ποιῶν τὸ τῆς θεοσεβείας οὐκ ἡδίκηκε μέρος, νῦν ὅτε πολυμανὴς τοὺς ἐν θεοσεβείᾳ ἀπατῶν ἐπιχειρεῖν ἤρξατο, ἀπέστημεν αὐτοῦ.

2.25 | Simon took Helen with him and went around, and even now, as you see, he stirs up the crowds. He says that Helen was sent down from the highest heavens to the world, as a lady who is 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 back then. But these stories, mixed with Greek myths and made to seem true, deceive many with allegories, especially by 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 harming 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, ὥς 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 πεποιηκέναι. πρῶτον τοῦ ἀνθρώπου πνεῦμα λέγει τραπὲν εἰς θερμοῦ φύσιν τὸν περικείμενον αὐτῷ σικύας δίκην ἐπισπασάμενον συμπιεῖν ἀέρα, εἴτα ἐνδοθεν τῆς τοῦ πνεύματος εἰδέας γενόμενον αὐτὸν τρέψαι εἰς ὕδωρ. ὑπὸ δὲ συνεχείας τοῦ πνεύματος χυθῆναι μὴ δυνάμενον, εἰς αἵματος φύσιν μετατρέπειν ἔφασκεν τὸν ἐν αὐτῷ ἀέρα, τὸ δὲ αἷμα πῆξαν τὰς σάρκας ποιῆσαι· εἴθ’ οὕτως τῆς σαρκὸς παγείσης ἄνθρωπον οὐκ ἀπὸ γῆς, ἀλλ’ ἐξ ἀέρος ἀναδεῖξαι. καὶ οὕτως ἑαυτὸν πείσας καινὸν ἄνθρωπον δύνασθαι ποιῆσαι, τὰς τροπὰς ἀναλύων πάλιν ἀποδεδωκέναι ἔλεγεν τῷ ἀέρι. καὶ ταῦτα 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 Ἀκύλῳ 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, and once, as a friend, he showed that he separated the soul of a child from his own body using 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 then 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, for me to remind you of what Aquila left out. First, God is my witness that we did nothing impious with him, but only observed what he did. And while he showed harmless things, we enjoyed them. But when he claimed that the things done by magic were truly divine, to deceive those who honor the gods, we could no longer put up with him. This was even though he promised us many things:

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

first, that we would be worthy to have statues in temples and be called gods, worshiped by crowds, honored by kings, given 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 προκόπτῃ, 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, γινῶθι 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 φοβεῖσθαι 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, allowing his deceit to 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 and caring for what is right, we advise you to stop this boldness. You cannot be a god. Fear the true God. Know that you are a human and that your time on earth is short. Even if you become very rich or even a king, your short life allows 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 καταγελάς; 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 asked him, “Why do you laugh at us, who are giving you good advice?” he said, “I laugh at your foolish idea that you believe the soul of a person is immortal.” I replied, “We are not surprised, Simon, if you try to deceive us, but we are shocked at the reason why 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 αὐτὴν καὶ προσομιλήσας καὶ ἐπιτάξας, ἡμεῖς δὲ ὡς συμπαρόντες καὶ τὴν ἐπιταγὴν ἀκούσαντες καὶ τὸ κελευσθὲν ἐναργῶς ἱστορήσαντες. Σίμων ἔφη, ἐγὼ μὲν οἶδα τί λέγετε, ὑμεῖς δὲ οὐκ οἴδατε περὶ τίνων διαλέγεσθε. καὶ ὁ Νικήτης ἔφη, ἐπεὶ οἶδας, λέγε, εἰ δὲ μὴ οἶδας, μὴ δόκει ἡμᾶς τῷ λέγειν σὲ μὲν εἰδέναι, ἡμᾶς δὲ μὴ, ἀπαταῖσθαι δύνασθαι. οὐ γὰρ ἐσμεν οὕτως νήπιοι, ἵνα πανοῦργον ἐνσπείρης ἐν ἡμῖν ὑποψίαν τοῦ νομίζειν σοῦ τι τῶν ἀπορρήτων εἰδέναι, καὶ οὕτως ἐπιθυμίᾳ 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 προσεδοκίσαμεν 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 σκῆνους τὴν ψυχὴν ὀρκίζοντος; πῶς δὲ καὶ ἄλλου ὀρκιζομένου ἕτερος μὴ ὀρκισθεὶς ὡς φοβηθεὶς ὑπακούει; οὐκ ἐξετασθεὶς δὲ καὶ σὺ ὑφ' ἡμῶν ποτε, διὰ τί ἐνίοτε καὶ παύονται αἱ παρεδρίαί, ἔφης ὅτι ψυχὴ πληρώσασα τὸν ὑπὲρ γῆς χρόνον, ὃν ἤμελλεν ἐν σώματι διατελεῖν, εἰς ἄδην πορεύεται προσετίθης δὲ λέγων, ὅτι τῶν ἰδίῳ θανάτῳ τελευτησάντων αἱ ψυχαί, ἐπειδὴ αὐτόθι εἰς ἄδην χωρήσασαι φρουροῦνται, οὐκ εὐκόπως ἐλθεῖν ἀφίενται;

it from the human body, spoke to it, and gave it 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.” Then Niketes said, “Since you say you know, speak. But if you do not know, don’t think that we know when you speak and that we cannot be fooled. We are not so foolish that you can plant suspicion in us that you know some secret things, and then, using our desire as a trap, hold us under your control.”

2.30 | And Simon said, “I know you understand that I separated the soul from the human body. But I also know you don’t understand that the soul of the dead does not serve, because it no longer exists. Instead, some spirit pretending to be the soul acts in its place.” Niketes replied, “We have heard many unbelievable things in life, but we never expected to hear anything more foolish than this. If a spirit is just pretending to be the soul of the dead, then why would the soul need to be separated from the body? Were we not there when you swore by the soul of the tent? And how can someone obey another who swears if he himself has not sworn, as if out of fear? And weren’t you once questioned by us about why your followers sometimes stop? You said that the soul, after finishing the time it was meant to live in the body on earth, goes to Hades. And you added that the souls of those who died by their own death, since they go to Hades and are guarded there, are not easily allowed to return.”

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 γίνονται, εἰς αἶγα μεταμορφοῦνται, διπρόσωπος γίνονται, εἰς χρυσὸν μεταβάλλεται· θύρας κεκλεισμένας ἀνοίγει, σίδηρον λύει, ἐν δείπνοις εἶδωλα παντοδαπῶν εἶδεων παρίστησιν· τὰ ἐν οἰκίᾳ σκευὴ ὡς αὐτόματα φερόμενα πρὸς ὑπηρεσίαν βλέπεσθαι ποιεῖ, τῶν φερόντων οὐ βλεπομένων. ταῦτα αὐτῶν λεγόντων ἀκούων ἐθαύμαζον. ἐμαρτύρουν δὲ πολλοὶ τὰ τοιαῦτα αὐτοὶ παρόντες ἱστορηκέναι.

2.31 | When Niketes said these things, Aquila spoke up again: “Simon, I just wanted to know one thing from you—whether the thing sworn by is a soul or a spirit, why aren’t the oaths ignored?” Simon replied, “Because the one who swears knows that punishments are coming.” Aquila said, “So if the soul that is sworn comes and judgment happens, then souls must be immortal, and judgment definitely takes place. If you say that those who swore to do evil are condemned for disobeying, then how can you not be afraid to force those who are forced to disobey and be punished? It’s clear you haven’t suffered for what you did yet, since there is no judgment now. You give judgment about what you forced, and the one forced is forgiven because they chose the oath tied to the bad deed.” When Simon heard this, he became angry and threatened us with death if we did not keep silent about what he had done.

2.32 | When Aquila said these things, I, Clemens, asked what kind of wonders he performed. They told me that he makes statues walk, and that he rolls on fire without being burned; sometimes he even flies. He makes bread from stones; he turns into a snake, changes into a goat, becomes two-faced, and transforms into gold. He opens locked doors, melts iron, and shows images of all kinds of shapes at dinners. He makes the things in a house seem to move by themselves to serve, even though no one is seen carrying them. Hearing these stories, I was amazed. Many people testified that they had seen such things

with their own eyes.

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 ὁρᾷτου Σίμωνα, ποιοῦντα θαυμάσια πρὸς κατάπληξιν καὶ ἀπάτην, οὐ σημεῖα ἱατικά πρὸς ἐπιστροφὴν καὶ σωτηρίαν. διὸ καὶ ὑμᾶς ἀπὸ τῶν γινομένων τεράτων τοὺς ποιοῦντας νοεῖν δεῖ, τίς τίνος ἐστὶν ἐργάτης. ἐὰν ἀνωφελῆ ποιῇ τέρατα, κακίας ἐστὶν ὑπουργός· ἐὰν δὲ ἐπωφελῆ πράττει, τοῦ ἀγαθοῦ ἐστὶν ἡγεμῶν.

2.34 | Τὰ μὲν οὖν ἀνωφελῆ 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 ἵασις ἀνθρώπων μὴ γινόμενα, πρὸς ἀπατάων

2.33 | When these things were said, the good Peter himself began to speak: “Brothers, you need to understand the truth about the rule of marriage—no one who keeps it can be led astray. As we said, we see everything in two ways and opposites: first night, then day; first ignorance, then knowledge; first sickness, then healing. So, first, the things of error come into life, and 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 appeared, and then through Moses’ prayers, healing came. And now, as the nations are about to be freed from the religions after idols, evil again, as if it were ruling, first sent out its own ally like a snake—the visible Simon—who does wonders to cause fear and trickery, not healing signs that lead to change and salvation. So you must think about those who make these wonders—who is behind each one. If a 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 you said Simon himself performed. I mean making statues walk, rolling on burning coals, turning into a dragon, changing into a goat, flying in the air, and things like that—these do not bring healing to people but are meant to deceive many. But the signs of merciful truth are kind to people, like those

φύσιν ἔχει πολλούς. τὰ δὲ τῆς οἰκτίρμονος ἀληθείας σημεῖά ἐστιν φιλάνθρωπα, ἃ τινὰ ἠκούσατε τὸν κύριον πεποιηκότα, κάμῃ μετ' ἐκεῖνον εὐχαῖς κατορθοῦντα· ὧν οἱ πλεῖστοι παρεστήκατε, οἱ μὲν νόσων παντοίων ἀπαλλαγέντες, οἱ δὲ δαιμόνων, οἱ δὲ ὀρθωθέντες χεῖρας, οἱ δὲ πόδας, οἱ δὲ τοὺς ὀφθαλμοὺς ἀπολαβόντες, οἱ δὲ τὰς ἀκοὰς καὶ ἄλλα ὅσα ἄνθρωπος ποιεῖν δύναται, φιλανθρώπου πνεύματος γενόμενος.

you heard the Lord did, and also made right with prayers after him. Most of you were there for these: some were freed from all kinds of diseases, some from demons, some had their hands healed, some their feet, some regained their sight, some their hearing, and other things a person can do, all showing the work 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 αὐριον 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 ἐξήγει τὴν ἀπόκρισιν.

2.35 | After Peter said these things, at dawn Zacchaeus came to us and called out to Peter: “Simon is postponing the question until tomorrow, because today, the eleventh day, happens to be the Sabbath.” Peter answered him, “Tell Simon that if he truly wants to, and wants to understand, we are ready to meet him with caring kindness whenever he wishes.” Hearing this, Zacchaeus went away to deliver the reply.

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, ὧ φίλε Κλήμης, αὐτὸς οὐκ ἄχθεται ἐπὶ τοῖς ὁπώσποτε ἀπαντᾶσι πράγμασιν, ἀποδεδωκὼς 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 τῷ λογισμῷ ἀποσεῖσθαι τῆς ψυχῆς, ὅτι πρὸς ἀγαθοῦ τινος ἀγνώστου συντελούμενον ἐλθεῖν ἔχει. καὶ νῦν δὲ τοῦ μάγου Σίμωνος ἡ

2.36 | Seeing me discouraged and asking why, and learning from me that it was only because of the delay in the question, he said: “With God’s good care guiding the world, my friend Clemes, he himself is not upset by things that happen. He has given up control because he knows that under the management of the stronger, things reach the right outcome. So it is right to know him and live with a clear conscience, to shake off the painful things that come with clear thinking, because they are happening for some unknown good. And now, don’t let the delay in the question about the magician Simon upset you;

τῆς ζητήσεως ὑπέρθεσις μή σε λυπείτω· ἴσως γὰρ ἐκ τῆς τοῦ Θεοῦ προνοίας εἰς τὴν σὴν γέγονεν ὠφέλειαν. διὸ ὡς ἰδίῳ σοι ὄντι οὐκ ὀκνήσω λέγειν.

maybe it has happened for your benefit through God's care. Since I am your friend, I won't hesitate to tell you this."

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

2.37 | Some of our companions pretended to join Simon, as if convinced by his most godless trick, so that by learning his plans they could report them to us and be able to deal closely with a dangerous man. Now I have learned from them what kind of question they plan to ask. Knowing this, I thanked God and blessed you for the delay in the question. Because of the words about to come, you—prepared by me—will be able to listen carefully and stay unaffected before the question, since these words will be spoken by him to judge those who do not understand.

2.38 | Πολλὰ γὰρ ψευδῆ κατὰ τοῦ Θεοῦ προσέλαβον αἱ γραφαὶ λόγῳ τούτῳ. τοῦ προφήτου Μωυσέως γνώμη τοῦ Θεοῦ ἐκλεκτοῖς τισιν ἑβδομήκοντα 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 φιληκώως ἔχειν, τίνες τε στοργῇ τῇ πρὸς αὐτὸν τὰ κατ' αὐτοῦ λεγόμενα μὴ μόνον ἀπιστεῖν, ἀλλὰ μηδὲ τὴν ἀρχὴν ἀκούειν ἀνέχεσθαι, κἄν ἀληθῇ τυγχάνῃ, πολλῶ κρίναντες ἀσφαλέστερον περὶ εὐφήμου πίστεως κινδυνεύειν, ἢ ἐπὶ

2.38 | The scriptures have taken on many false things against God through this word. The prophet Moses, by God's will, gave the law with its explanations to seventy chosen people, to also prepare those among the people who wanted it. Not long after, the law took on some false things against the law of God—the one who made the sky, the earth, and all things in them—because an evil man dared to act by a certain just-sounding word. This happened through words 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 cannot even bear to hear the beginning, even if it is true, judge it much safer to risk good faith than to live with blasphemous words and a guilty conscience.

βλασφήμοις λόγοις δυσσυνειδήτως βιοῦν.

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 αὐτὰς 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 βλασφημῶν περικοπῶν ψευδῶν οὐσῶν, ἀλλ' ἀποστήσονται λόγου. διὸ ἀνάγκην ἔχομεν συγκατατιθέμενοι ταῖς ψευδέσι περικοπαῖς, περὶ αὐτῶν ἀντιπυνθανόμενοι, εἰς ἀπορίαν αὐτὸν μὲν φέρειν, τοῖς δὲ εὐγνώμονουσιν 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 προϊόντος τοῦ λόγου πληροφορήσω. ὅθεν σύ, φίλτατέ μοι Κλήμης, ἐπὶ τῷ τὸν Σίμονα 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,

2.39 | So Simon wants to come forward and speak about those passages in the scriptures that go against God, which he adds for the sake of testing, as I understand it, so that he might be able to turn away as many people as possible from love for God by troubling them. We do not want to speak about them publicly with the books, because we would be helping the ignorant crowds who follow that evil Simon to do his will. For maybe those who can judge will avoid us as godless, or will turn away not only from the blasphemous false passages but also from the whole message. Therefore, we must accept the false passages for now and carefully ask about them, to put him in a difficult position, and to give those who appreciate the passages spoken against God, after testing their faith, a private explanation that has one clear and simple path. And this is it.

2.40 | Everything said or written against God is false. But that this is truly the case, I will explain briefly in a little while—not just out of respect, but also for the sake of truth. So, you, my dearest Clemens, should not be upset about the one-day delay in questioning Simon. For today, by preparing in advance about the passages added in the scriptures, you should not fail to be rightly judged about the one good God, who also made the world. You will also be amazed during the questioning at how the godless, leaving out the many things said for God in the scriptures, happily accept the things said against him. And so the listeners, because of ignorance, believe the things

τὰ κατ' αὐτοῦ εἰρημένα περιβλεπόμενοι
χαίροντες φέρουσιν· καὶ οὕτως οἱ
ἀκροαταὶ ἀγνοίας αἰτίας, 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.

against God and are lost from his kingdom.
Therefore, you, having learned the mystery
of the scriptures through this delay, and
having gained the strength 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 ἐξιῶν τῶν
λόγων παρεῖχον τὴν ἀπόδειξιν, ἣν
ὑπεσχόμην. πλὴν ἄκουσον, πῶς αὐτοῦ
πολλὰ καταψεύδονται αἱ γραφαί, ὡς εἴσῃ
έντυγχάνων 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 believe all things in favor of God. So do
not think that I doubt the words from God
or want to question what has been said, but
rather that, having learned, I might be able
to teach someone else who wants to learn
with gratitude. So tell me, what are the
false passages in the scriptures, and how is
it true that they are false? And Peter
answered: If you had not asked me, I would
have gone through the words in order and
given the proof as I promised. But listen
now to how many things in the scriptures
are proven false, as you will see when you
examine them.

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

2.42 | For example, what I am about to say
will be enough. I do not think, dear
Clemens, that anyone could accept or even
listen to what is said against God, even if it
might keep a little love and gratitude
toward him. But how can someone have a
single-minded soul and be holy if they have
already decided that there are many gods
and not just one? And even if there is only
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

ἀτοπήματα ἐλπίσας μὴ ἐπέρχεσθαι τὰ
ἄλλων ἀδικήματος.

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, ἐτέροις 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 νῶν τέλειος καὶ γνώμη
ἔμμονος; εἰ δὲ ζηλοῖ, καὶ τίς ἀσύγκριτος; εἰ
δὲ σκληρύνει καρδίας, καὶ τίς σοφίζει; εἰ δὲ
τυφλοῖ καὶ κωφοῖ, καὶ τίς δέδωκεν ὁρᾶν
καὶ ἀκούειν; εἰ δὲ ἀποστερεῖν συμβουλεύει,
καὶ τίς δικαιοσύνην νομιτεύει; εἰ δὲ
ἐμπαίζει, καὶ τίς εἰλικρινής; εἰ δὲ ἀδυνατεῖ,
καὶ τίς πάντα δύναται; εἰ δὲ ἀδικεῖ, καὶ τίς
δίκαιος; εἰ δὲ κακὰ κτίζει, καὶ τίς ἀγαθὰ
πράξει; εἰ δὲ κακὰ ποιεῖ, καὶ τίς ἀγαθὰ;

2.43 | Therefore, it is impossible to believe
that the master of all, who 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—who would
know that in advance? If he thinks and then
changes his mind, then who is perfect and
steady in purpose? If he is jealous, then
who is without equal? 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 values
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 λυχνίαις 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 ἢ 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

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 truly homeless? 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
dwells in mist and darkness and storm and
smoke, then who, being light, shines
through the greatest age? If he comes with
trumpets and loud cries and arrows and
shooting, then what hope is there for peace
for all? If he loves wars, then who wants
peace? If he makes bad things, then who
creates good? If he is unloving, then who is
kind to humans? If he is not faithful to what

πιστευθήσεται; εἰ αὐτὸς πονηροὺς καὶ μοιχοὺς καὶ φονεῖς ἀγαπᾷ, καὶ τίς ἔσται δίκαιος κριτής; εἰ αὐτὸς μεταμελεῖται, καὶ τίς βέβαιος; εἰ αὐτὸς κακοὺς ἐκλέγεται, καὶ τίς ἀγαθοὺς προσίεται;

he promises, then who can be trusted? If he loves evil people and adulterers and murderers, then who will be a just judge? If he changes his mind, then who is steady? If he chooses bad people, then who will bring in 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, φιланθρωπίαν νομιτεύων, ἀγνείαν συμβουλεύων, αἰώνιος, αἰωνίους ποιῶν, ἀσύγκριτος, ταῖς τῶν ἀγαθῶν ψυχαῖς οἰκίζόμενος, ἀχώρητος καὶ χωρούμενος, ὁ ἐν ἀπείρῳ τὸν μέγαν αἰῶνα ὡς κέντρον πῆξας, ὁ οὐρανὸν ἐφαπλώσας καὶ γῆν πιλῶσας, 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, remember this: do not think anything else about God except that he alone is God, master, and father—good and just, creator, patient, merciful, nourisher, benefactor, caring for kindness to humans, guiding purity, eternal, making eternal things, incomparable, living in the souls of the good, both beyond all limits and present everywhere. He fixed the great age as a center in the infinite, spread out the sky and stretched the earth, stored water, arranged the stars in the sky, made springs flow from the earth, caused fruits to grow, raised mountains, set boundaries for the sea, ordered the winds and breaths, and holds the body surrounded by the endless sea of spirit, having secured a safe and steady plan.

2.46 | Οὗτος ἡμῶν δικαστής, εἰς ὃν ἀποβλέποντας χρὴ τὰς ἑαυτῶν κατορθοῦν ψυχὰς, πάντα ὑπὲρ αὐτοῦ νοοῦντας, αὐτὸν εὐφημοῦντας, πεπεισμένους ὅτι τῇ αὐτοῦ μακροθυμίᾳ πάντων τὴν προπέτειαν εἰς φανερόν 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. We must look to him and set our own souls straight, thinking of everything for him, praising him, and being sure that by his patience alone, he leads the stubbornness of all into the open. And at the end of everything, he will be a just judge for each person who dared to do what they should not.

2.47 | Ταῦτα ἐγὼ Κλήμης ἀκούσας ἔφην· ἀληθῶς τοῦτο θεοσεβεία, τοῦτο ἀληθῶς

2.47 | Hearing these things, I, Clemens, said, “Truly, this is reverence for God; truly, this

εὐσέβεια. πάλιν τε ἔφην· ἤθελον μαθεῖν οὖν, διὰ τί οὕτως ἐγράφησαν αἱ βίβλοι. μέμνημαι γὰρ ὡς ἔφης, ὅτι εἰς ἔλεγχον τᾶν μελλόντων τολμᾶν πιστεύειν τι λεγόμενον κατὰ τοῦ Θεοῦ. πλὴν ἐπεὶ χαρίζῃ ἡμῖν, πυνθάνεσθαι τολμῶμεν, σοῦ κελεύσαντος, εἴ τις βουληθείη, φίλτατε Πέτρε, λέγειν ἡμῖν· ἀληθὴ ἐστὶν τὰ γεγραμμένα, κἄν σοι ψευδὴ δοκῇ τὰ κατὰ τοῦ Θεοῦ ῥηθέντα· πῶς ἀποκριθῶμεν αὐτῷ;

is piety.” Then I said again, “I want to understand why the books were written this way. I remember you said it is to test those who dare to believe something said against God. But since you kindly allow us to ask, and as you ordered, we dare—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, “You spoke well, knowing this will keep you safe. But listen. Since many things are said by the scriptures against God, and because the hour is late this evening, ask about one statement you want, and I will explain it, showing it to be false—not just because it is said against God, but because it is truly false.” I answered, “I want to learn how you, knowing God, can prove 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 have suggested something that can be easily tested. But listen to this: God ignores nothing and even foreknows everything. Now, I ask you—first answer me—was the one who wrote the books and said how the world was made and that God does not foreknow a man, or not?” I said, “A man.” Then Peter answered, “So, if he was 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

2.50 | I, already sensing the answer and smiling slightly, said, “He was a prophet.”

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

Peter replied, “If the prophet, being a man, knew nothing on his own because he received foreknowledge from God, then how could God himself—the one who gave a man the ability to foreknow—not know?” I said, “You spoke rightly.” Peter said, “Now, puzzle over this with me. Since we agree that God foreknows everything, it must be that all the scriptures saying he does not know are mistaken and false, while those that say he does know are true.” 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· οἷον εἵνεκεν ἀγνοεῖτε καὶ τὴν δύναμιν τοῦ Θεοῦ. κἀγὼ ἔφην· πάνυ καλῶς.

2.51 | Peter said, “If some of the writings are true and others false, it makes sense that our teacher said, ‘Become careful judges,’ because some words in the scriptures are trustworthy, and others are fake. To those who are misled by the false scriptures, he clearly explained the cause of their error by saying, ‘This is why you are misled—you don’t know the true parts of the scriptures; because of this, you also don’t understand the power of God.’” 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 συνήει γυναῖξιν, ὁ διὰ σωφροσύνην πολυτεκνίας καταξιωθείς· οὔτε Ἰακώβ τετράσιν ἐκοινώνει, ὃν δύο καὶ ἀδελφαὶ ἐτύγχανον, ὅς δεκαδύο φυλῶν ὑπάρξας πατὴρ καὶ τὴν τοῦ διδασκάλου ἡμῶν παρουσίαν ἐσήμανεν ἐλθεῖν· οὐ

2.52 | Peter answered, “So, I don’t reasonably believe, either against God or against the righteous people written about in the law, by thinking wrongly ahead of time. For as I am convinced, Adam was not a sinner—he was formed by the hands of God. Noah was not a drunkard; he was found to be the most righteous in the whole world. Abraham did not live with three wives at the same time; he was honored for his wisdom and many children. Jacob did not live with four women, two of whom were sisters; he was the father of twelve tribes and foretold the coming of our

Μωυσῆς φονεὺς ἦν, καὶ παρὰ ἱερέως
εἰδώλου κρίνειν ἐμάνθανεν, ὃ παντὶ τῷ
αἰῶνι τὸν τοῦ Θεοῦ νόμον προφητεύσας,
καὶ δι' ὀρθὴν φρόνησιν πιστὸς οἰκονόμος
μαρτυρηθεὶς.

teacher. Moses was not a murderer, nor did
he learn how to judge from a priest of an
idol. He prophesied the law of God for all
time and was proven to be a faithful
steward through right thinking.”

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

2.53 | But I will also give you the answers
to these things in time, along with others
like them. As for now, since evening has
come, let what was said today be enough.
But whenever you want, feel free to ask us
boldly about anything you wish, and we
will gladly and patiently explain. After
saying this, he got up. So, after eating, we
went 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 ἐτοίμως
ἔχοντας, ἔφη.

3.1 | So, after two days had passed and the
third day was dawning, I, Clemens, and the
others 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 μανθάνοντες
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

3.2 | I want you to know that those who,
under our care, were with Simon sent us
word after learning his plans. They did this
to help us understand the many ways of his
evil. They said: Today, as he planned, Simon
is ready to come from the scriptures and
show that the one who made heaven, earth,
and everything in them is not the highest

ἀποδεικνύειν, μὴ τοῦτον εἶναι Θεὸν ἀνώτατον, ὃς οὐρανὸν ἔκτισε καὶ γῆν καὶ πάντα ἐν αὐτοῖς, ἀλλ' ἄλλον τινὰ ἄγνωστον καὶ ἀνώτατον, ὡς ἐν ἀπορρήτοις ὄντα θεὸν θεῶν· ὃς δύο ἔπεμψε θεοὺς, ἀφ' ὧν ὁ μὲν εἷς ἐστὶν ὁ κόσμον κτίσας, ὁ δὲ ἕτερος ὁ τὸν νόμον δούς. καὶ ταῦτα μηχανᾶται λέγειν, ὅπως τῶν τὸν ἕνα καὶ μόνον μελλόντων σέβειν Θεόν, ὃς οὐρανὸν ἔκτισε καὶ γῆν, τὴν ὀρθὴν προσεκλύσει πίστιν.

God. Instead, he says there is another unknown and highest God, a secret god of gods. He claims that two gods sent him—one who made the world, and the other who gave the law. He plans to say these things to lead those who worship the one true God, who made heaven and earth, to the right faith.

3.3 | Ταῦτα ἀκούσας πῶς οὐκ ἂν ἠθύμῃσα; διὸ καὶ ὑμᾶς τοὺς συνόντας μοι ἀδελφοὺς εἰδέναι ἠθέλησα, ὡς οὐ μετρίως τὴν ψυχὴν ἀλγῶ, ἐνορῶν τὸν μὲν πονηρὸν πρὸς δοκιμὴν ἀνθρώπων ἐγρηγορότα, τοὺς δὲ ἀνθρώπους τῆς ἑαυτῶν σωτηρίας πάνυ ἀμελοῦντας. ἐμηχανήσατο γὰρ τοῖς ἀπὸ ἐθνῶν μέλλουσιν περὶ τῶν ἐπιγείων ξοάνων πείθεσθαι ὅτι ἐκ εἰσὶν θεοί, ἐτέρων πολλῶν θεῶν δόξας εἰσενεγκεῖν, ὅπως 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 ὠπλισμένος 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. He planned that those from the nations would believe that the idols on earth are gods, bringing in the ideas of many other gods. This way, if they stop worshiping many gods, they would be tricked into speaking differently or even worse against the one true God's rule. So those who honor the rule of the one God might never be able to receive mercy. Because of this boldness, Simon, armed with false parts of the scriptures, comes to fight against us. And the worst part is that, even 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 δυνήσεται, τοῖς δὲ ἀπὸ ἐθνῶν, τὴν πολυθεὸν ὑπόληψιν σύντροφον ἔχουσιν, καὶ τῶν γραφῶν τὰ ψευδῆ οὐκ εἰδόσιν, πολὺ

3.4 | For us, who have received from our ancestors the worship of the God who made all things, and also understand the secret meaning of the scriptures that can deceive, nothing will harm us. But for those from the nations, who hold the idea of many gods as their companion and do not

δυνήσεται· οὐ μόνον αὐτός, ἀλλ' εἰ καὶ ἄλλος τις τοῖς ἀπὸ ἐθνῶν κατὰ τοῦ θεοῦ κενόν τινα, ὅμοιον ὄνειρῳ, πλουσίως κεκοσμημένον ὑφηγήσεται μῦθον, 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 | Κἀγὼ 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 αἰτίᾳ ἀσεβούντων οὐ συγγινώσκων, στοργῇ τῇ πρὸς τὸ ἀσεβούμενον, τῶν ἀσεβούντων ἐπιθυμεῖ τὸν ὄλεθρον, ὁ δὲ τὴν ἴασιν αὐτοῖς προσφέρειν. ὁ γὰρ ἀγαθὸς ἰᾶσθαι πάντας θέλει ταῖς μεταμελείαις, σώζει δὲ μόνους τοὺς ἐγνωκότας τὸν θεόν. τοὺς δὲ ἀγνοοῦντας οὐκ ἰᾶται, οὐχ ὅτι οὐ θέλει, ἀλλ' ὅτι οὐκ ἔξεστιν τὰ ἡτοιμασμένα τοῖς υἱοῖς τῆς βασιλείας ἀγαθὰ τοῖς διὰ τὸ ἀδιάκριτον ἀλόγοις ζώοις παρεικασθεῖσι παρασχεῖν.

know the falsehoods in the scriptures, he will be very powerful. Not only Simon, but if anyone else from the nations speaks empty things against God—like a dream, richly decorated with stories—they will be believed, because children get used to hearing things said against God. A 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 few 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 can you say, sir, 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 a 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 through repentance but saves only those who have known God. 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 | Τοῦ ἐνὸς καὶ μόνου Θεοῦ τοῦ τὸν κόσμον πεποιηκότος καὶ ἡμᾶς κτίσαντος καὶ πάντα παρεσχηκότος τοιαύτη πέφυκεν φύσις, παντὸς ἤδη ποτὲ ἐντὸς ὄρω θεοσεβείας ὄντος, καὶ μὴ βλασφημοῦντος αὐτοῦ τὸ ἅγιον πνεῦμα, στοργῇ τῇ πρὸς αὐτὸν εἰς αὐτὸν φέρειν τὴν ψυχὴν, ὑπ' αὐτοῦ εἰς αὐτὴν ἔρωτος ἰδέα. κἂν ἁμαρτωλὸς ᾖ, μετὰ τὸ κατ' ἀξίαν ὧν ἔπραξεν κολασθεῖσαν σώζεσθαι φύσιν ἔχει. εἰ δέ τις αὐτὸν ἀρνήσῃται, ἢ ἐτέρως πως λόγῳ εἰς αὐτὸν ἀσεβήσῃ, ἔπειτα μετανοήσῃ, κολασθήσεται μὲν ἐφ' ὧν εἰς αὐτὸν ἥμαρτεν, σωθήσεται δέ, ὅτι ἐπιστρέψας ἠγάπησεν. ἴσως δὲ ἡ τῆς εὐσεβείας ὑπερβολὴ καὶ τῆς ἱκεσίας ἡ καὶ τοῦ κολασθῆναι ἀπολυθήσεται, συγγνώμης τῆς ἁμαρτίας μετὰ τῆς μετανοίας δεδωκώς τὴν ἄγνοιαν. οἱ δὲ μὴ μετανοήσαντες διὰ τῆς τοῦ πυρὸς κολάσεως καὶ τὸ τέλος ἔξουσιν, κἂν ἐν τοῖς λοιποῖς ἅπασιν ὀσιώτατοι ᾖσιν· ἀλλ' ὡς ἔφην, μεμετρημένου αἰῶνος τὸ πέμπτον πυρὶ αἰωνίῳ κολασθέντες ἀποσβεσθήσονται. εἶναι γὰρ εἰς αἰὲν οὐκ ἔτι δύνανται οἱ εἰς τὸν αἰὲν μόνον ἀσεβήσαντες Θεόν.

3.7 | Ἡ δὲ εἰς αὐτὸν ἀσέβειά ἐστὶν τὸ ἐν τῷ τῆς θεοσεβείας λόγῳ ὄντα τελευτᾶν λέγοντα ἄλλον εἶναι Θεόν, ἢ ὡς κρείττονα, ἢ ὡς ἥττονα, ἢ ὁπῶσποτε λέγοντα παρὰ τὸν ὄντως ὄντα. ὁ γὰρ ὄντως ὧν οὗτός ἐστιν, 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 πλῆθος τῶν εὐεργεσιῶν τὸν εὐεργέτην

3.6 | The nature of the one and only God, who made the world, created us, and gave us everything, is such that anyone who lives within the bounds of true godliness and does not blaspheme his holy spirit carries their soul to him with love in their heart, a love like a vision. And even if someone is sinful, after being punished according to what they did, they still have the nature to be saved. But if someone denies him or 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, by turning back, they showed love. Maybe even great piety and begging, or even punishment, will be lifted, giving forgiveness for sin along with repentance and ignorance. But those who do not repent will face the punishment of fire and the end, even if in all other things they are very holy. But as I said, after a set time, the fifth age will be punished with eternal fire and then put out. For those who have always been disrespectful to God can no longer live forever.

3.7 | Disrespect toward him is saying in talks about godliness that someone else is God, or that someone is stronger, weaker, or in any way different from the one true God. For the one true God is the one whose body takes the form of a man, for whom the sky and all the stars have endured to serve. They are stronger in essence than the weaker one, because of the form of the stronger. God has done so much good for humans that, through all these good things, by loving the one who did good, they might

ἀγαπήσας ὑπ' αὐτῆς ἀγάπης καὶ εἰς
δεύτερον αἰῶνα διασωθῆναι δυνυθῆ.

be saved into a second age by that love.

3.8 | Αὐτάρκης οὖν εἰς σωτηρίαν ἢ εἰς Θεὸν
ἀνθρώπων στοργή. ὁ εἰδὼς ὁ πονηρός,
ἡμῶν σπευδόντων τοῖς ἀπὸ ἐθνῶν
πιστεύειν μέλλουσιν ἐνὸς καὶ μόνου Θεοῦ
ἐν ψυχᾷ 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 ἅ μὴ
θέμις, ἀποθανόντες ὡς ἐπὶ μοιχείας
ἐγκλήματι, τῆς αὐτοῦ βασιλείας
ἀποβληθῶσιν.

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

3.9 | Ἄξιός οὖν τῆς ἀποβολῆς πᾶς κατὰ τῆς
τοῦ Θεοῦ μοναρχίας αὐτὸ μόνον κἂν
ἀκοῦσαί τι τοιοῦτον θελήσας, εἰ δὲ ὡς
γραφαῖς τεθάρρηκώς κατὰ τοῦ Θεοῦ τολμᾷ
τις κἂν ἀκούειν, πρῶτον ἐκεῖνό μοι
συνενθυμείτω, ὅτι, ἂν τις εὐλόγον ἐαυτῷ
δόγμα ὡς βούλεται ἀναπλάσῃ, ἔπειτα
αὐταῖς ἐγκύψῃ, δυνατὸς ἔσται πολλὰς ὑπερ
οὔ ἐπλάσατο δόγματος ἀπ' αὐτῶν
μαρτυρίας φέρειν· πῶς οὖν ἐπὶ ταύταις
κατὰ τοῦ Θεοῦ θαρρεῖν ἔστιν, ἐν αἷς ἡ
πάντων βουλὴ εἰσευρίσκεται;

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

3.10 | Αὐτίκα γοῦν Σίμων αὖριον ἡμῖν
συνζητεῖν μέλλων δημοσίᾳ κατὰ τῆς τοῦ
Θεοῦ μοναρχίας τολμᾷ, θέλων πολλὰς ἐξ
αὐτῶν τῶν γραφῶν φωνὰς ἐνεγκεῖν, ὅτι
πολλοὶ εἰσιν θεοί, εἷς δὲ τις οὐχ ὁ τὸν
κόσμον κτίσας, ἀλλὰ τούτου ἀνώτερος καὶ
ὁμῶς τὰς ἀποδείξεις ἐγγράφους ἔχει
παρασχεῖν. καὶ ἡμεῖς δὲ ἐξ αὐτῶν πολλὰς

3.10 | Right away, Simon plans to argue
with us tomorrow in public against the one
rule of God. He dares to bring many quotes
from those writings, saying that there are
many gods, and that the one who made the
world is not the highest, but someone
above him, and he claims to have written
proofs to show this. We also have many

περικοπὰς δεῖξαι σαφῶς ἔχομεν, ὅτι εἷς ἐστὶν θεὸς οὗτος ὁ τὸν κόσμον κτίσας, καὶ ἄλλος οὐκ ἔστιν πλὴν αὐτοῦ. ἀλλὰ καὶ εἴ τις 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 ζητούντων τὸ ἀληθὲς εὕροι, ἀλλ' ὃ βούλεται, τοῦ ἀληθοῦς τοῖς εὐγνώμοσιν τετηρημένου. εὐγνώμοσύνη δὲ ἐστὶν, τὴν πρὸς τὸν τοῦ εἶναι ἡμᾶς αἷτιον ἀποσώζειν στοργήν.

clear passages from those writings that show there is only one God—the one who made the world—and no other besides him. But even if someone wants to say otherwise, they will still have to bring proofs from those writings, as they please, about whatever they want. All the writings speak so that no one who searches without understanding will find the truth, but whoever wants to, with good sense, will hold on to the truth. And good sense is the love that saves us toward the one who caused us to exist.

3.11 | Ὅθεν πρὸ πάντων εἰδέναι ὀφείλει, ὅτι οὐδαμόθεν αὐτὴν εὐρίσκει, εἰ μὴ ἂν ἀπὸ προφήτου ἀληθείας. προφήτης δὲ ἀληθὴς ἐστὶν ὁ πάντα πάντοτε εἰδὼς, 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 προφητὰ οὐκ εἰσίν.

3.11 | First of all, one must know that no one finds the truth anywhere except from a true prophet. A true prophet is someone who always knows everything, even the thoughts of all people, without error, and is full of understanding about God's judgment. Therefore, we should not accept his foreknowledge lightly, but if possible, his foreknowledge should stand on its own without needing any other excuse. Just as doctors make predictions based on the pulse of a sick person, and some predict by watching birds, others by sacrifices, and others by many different signs, those are not true prophets.

3.12 | Εἰ δὲ βουλευθεὶς 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, πρόγνωσιν γὰρ εἶναι συνίστησιν· ἢ τὲ τοῦ μόνου καὶ ἀληθοῦς πρόγνωσης οὐ μόνον τὰ παρόντα ἐπίσταται, ἀλλὰ καὶ μέχρις αὐτοῦ

3.12 | But if someone says that predictions made through such signs are like true, natural foreknowledge, they are very mistaken. For those things only reveal what is happening now, and even if they are true, they help in a different way because they show some kind of foreknowledge. But the foreknowledge of the one true God not only knows the present, it also stretches

μέλλοντος αἰῶνος ἀπέραντον ἐκτείνει τὴν προφητείαν, καὶ οὐδενὸς δεῖται πρὸς ἐπίγνωσιν, μὴ προφητεύων ἀμαυρὰ καὶ ἀμφίβολα, ἵνα ἄλλου προφήτου χρεῖαν ἔχη τὰ λεγόμενα πρὸς ἐπίγνωσιν, ἀλλὰ ῥητὰ καὶ ἀπλᾶ, ὥσπερ ὁ διδάσκαλος ἡμῶν καὶ προφήτης ὢν ἐμφύτῳ καὶ ἀενάῳ πνεύματι πάντα πάντοτε ἠπίστατο.

prophecy endlessly into the future age. It does not need anyone else to understand it, nor does it give unclear or doubtful prophecies that would require another prophet to explain them. Instead, it is clear and simple, just as our teacher, who was a prophet with a natural and eternal spirit, always knew everything.

3.13 | Διὸ τεθαῤῥηκότως ἐξετίθετο περὶ τῶν μελλόντων ἔσεσθαι, λέγω δὲ πάθη, τόπους, ὅρους. προφήτης γὰρ ὢν ἄπταιστος, ἀπείρῳ ψυχῇς ὀφθαλμῷ πάντα κατοπτέων ἐπίσταται λανθάνων. εἰ δὲ παραδεξώμεθα καὶ ἡμεῖς, ὡς 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 ἑαυτοῦς ἀπατῶμεν καὶ ἄλλους ἐνεδρεύσομεν. τὸ γὰρ τοιοῦτον μανικῶς ἐνθουσιώντων ἐστὶν ὑπὸ πνεύματος ἀταξίας, τῶν παρὰ βωμοῖς μεθυσόντων καὶ κνίσσης ἐμπορουμένων.

3.13 | Therefore, he spoke boldly about what will happen—sufferings, places, and times. Being a prophet without error, with a clear and experienced eye of the soul, he knows even hidden things. But if we accept, like most people do, that even the true prophet does not always know, but only sometimes, when he has the spirit, and because of that he foreknows, and when he does not have it, he does not know—if we think this way, we deceive ourselves and trap others. For this kind of thinking is madness, inspired by a spirit of disorder, like those who are drunk at altars and filled with smoke.

3.14 | Τινὶ γὰρ προφητείαν 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 πνεύματος ἔχειν πιστεύεται, ὅτε τὰ πρῶτα ἔσχατα λέγει, τὰ ἔσχατα πρῶτα, τὰ γενόμενα ὡς ἐσόμενα, τὰ ἐσόμενα ὡς ἤδη γεγονότα, ἀλλὰ καὶ ἀνακόλουθα, ἢ καὶ ἐξ ἄλλων ὑφηρημένα καὶ μεταμορφωμένα, ἃ δὲ μεμειωμένα, ἀνείδεα, ἀνόητα, ἀμφίβολα, ἄδοξα, ἄδηλα, πάσης κεκραγότα δυσσυνειδησίας.

3.14 | For if someone claims to prophesy and we are allowed to believe in things where a liar is revealed, then the holy spirit of foreknowledge was not present at that time. A liar who is called a prophet cannot be free from blame. When someone says many things but only gets a few right, people believe the spirit is present when he says the first things last, the last things first, things that have already happened as if they will happen, things that will happen as if they have already happened, and also things that do not follow, or are taken from others and changed. But those things that are weak, unclear, foolish, doubtful,

dishonorable, or 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 τεθάρρηκώς 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, ὃς οὐ μὴ καθαιρεθῇ· καὶ οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, καὶ καθαιρέσις ἀρχὴν λήψεται. ἐλεύσονται γὰρ καὶ καθιοῦσιν ἐνταῦθα, καὶ περιχαρακώσουσι, καὶ τὰ τέκνα ὑμῶν ἐνταῦθα κατασφάξουσιν. ὅμως καὶ τὰ ἐξῆς εἴρηκεν σαφεῖ φωνῇ, ἅτινα αὐτοῖς ὀφθαλμοῖς ἰδεῖν ἔχομεν· ἵνα ἐφ' ὧν ὁ λόγος ἐρρέθῃ, καὶ τὸ ἔργον γένηται. πρὸς γὰρ πίστιν ἀκουόντων τὸν λόγον τῆς ἀποδείξεως ὁ τῆς ἀληθείας ποιεῖται προφήτης.

3.15 | But our teacher did not prophesy anything like that. Instead, as I said before, being a prophet with a natural and eternal spirit, always knowing everything, he boldly and clearly spoke 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, 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 proves the truth to those who listen with faith by the word of truth.

3.16 | Πλὴν πολλοὶ εἰσιν τῆς πλάνης κήρυκες, ἕνα 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 γένεσθὲ μοι φιλαληθεῖς κριταί.

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

3.17 | Τοῦ δὲ λέγειν ἄρξομαι ἤδη. Θεοῦ τοῦ

3.17 | I will begin to speak now. If no one

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

gives the great and holy spirit of
foreknowledge from God, who made all
things, to the man formed by his hands,
then how much more will the one born
from a filthy drop—the giver—make the
greatest mistakes? And I do not think he
will receive forgiveness, even if by false
writings he is tricked into thinking terrible
things against the Father of all. For
whoever insults the image, and these things
of the eternal king, has the sin counted
against him, since the image was made in
his 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?
No, after sinning, he received the spirit. So
it has been given to the unjust. And where
is the justice in that? 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 exposed and
judged, even if it takes a long time.

3.18 | Μὴ ἀπατᾶσθε. ὁ πατὴρ ἡμῶν οὐδὲν
ἡγνῶει. 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
λέγωσιν ὑμῖν, ἀκούετε αὐτῶν. αὐτῶν δέ,
εἶπεν, ὡς τὴν κλεῖδα τῆς βασιλείας
πεπιστευμένων, ἢ τις ἐστὶν γνῶσις, ἢ μόνη
τὴν πύλην τῆς ζωῆς ἀνοίξαι δύναται, δι' ἧς
μόνης εἰς τὴν αἰωνίαν ζωὴν εἰσελθεῖν ἔστιν.
ἀλλὰ ναί, φησὶν, κρατοῦσι μὲν τὴν κλεῖν,

3.18 | Do not be fooled. Our Father did not
overlook anything. Since the law, which is
publicly given, covers over ignorance
because of 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, or whose is the seat of prophecy,
even though he himself points this out by
saying, “The scribes and Pharisees sit on
the seat of Moses. Listen to everything they
tell you.” But about them, he said they are
like those entrusted with the key of the
kingdom, which is knowledge—the only
key that can open the gate of life, through
which alone it is possible to enter eternal
life. Yet, he says, they hold the key but do

τοῖς δὲ βουλομένοις εἰσελθεῖν οὐ παρέχουσιν.

not let those who want to enter in.

3.19 | Διὰ τοῦτο, φημί, αὐτὸς τῆς καθέδρας ἐγερθεὶς, ὡς πατὴρ ὑπὲρ τέκνων, τὰ ἀπ' αἰῶνος ἐν κρυπτῷ ἀξίοις παραδιδόμενα κηρύσσων, μέχρις αὐτῶν ἐθνῶν τὸν ἔλεον ἐκτείνων καὶ ψυχὰς παντῶν ἐλεῶν, ἰδίου αἵματος ἡμέλει. μέλλοντος γὰρ αἰῶνος βασιλεὺς εἶναι κατηξιωμένος πρὸς τὸν νῦν ἐμπρόθεσμος παρεληφότα νόμῳ τὴν βασιλείαν. καὶ τὸ μέγιστον ὅπερ αὐτὸν λίσαν ἐλύπει ἐστὶ τοῦτο, ὅτι ὑπὲρ ὧν ὡς τέκνων τὴν μάχην ἐποιεῖτο, ὑπ' αὐτῶν ἀγνοίας αἰτίᾳ ἐπολεμεῖτο. καὶ ὅμως ἡγάπα καὶ τοὺς μισοῦντας, καὶ ἐκλαίει τοὺς ἀπειθοῦντας, καὶ εὐλόγει τοὺς λοιδοροῦντας, ἡύχετο ὑπὲρ ἐχθραίνοντων. καὶ οὐ μόνον ταῦτα ἐποίει ὡς πατὴρ, ἀλλὰ καὶ τοὺς αὐτοῦ μαθητάς, ὡς πρὸς ἀδελφοὺς ἔχοντας, τὰ ὅμοια ποιεῖν ἐδίδασκεν. τοῦτο πατὴρ, τοῦτο προφήτης, τοῦτο εὐλόγον τὸ αὐτὸν ἰδίων τέκνων βασιλεῦσαι· ἵνα τῇ ἐκ πατρὸς πρὸς τέκνα στοργῇ καὶ τῶν τέκνων πρὸς τὸν πατέρα ἐνδιαθέτῳ τιμῇ αἰωνία εἰρήνη γενέσθαι δυναθῇ. τοῦ γὰρ εὐλόγου βασιλεύοντος, ἐπὶ τοὺς βασιλευμένους ἀληθὴς χαρὰ περὶ τοῦ βασιλεύοντος γίνεται.

3.19 | Because of this, I say, he himself rose from the seat, like a father caring for his children, preaching the worthy things hidden since eternity, extending mercy even to those nations and showing compassion to 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 deeply grieved him was this: that for those he fought for as children, he was opposed because of their ignorance. Yet he loved even those who hated him, wept for those who disobeyed, blessed those who insulted him, and prayed for those who were hostile. 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 | Πλὴν ἐπὶ τὸν πρῶτον τῆς ἀληθείας ἐφόρα μοι λόγον. ἐὰν τῷ ὑπὸ χειρῶν Θεοῦ κυοφορηθέντι ἀνθρώπῳ τὸ ἅγιον Χριστοῦ μὴ δῶ τις ἔχειν πνεῦμα, πῶς ἐτέρῳ τινὶ ἐκ μυσσαρᾶς σταγόνης γεγεννημένῳ διδοὺς ἔχειν οὐ τὰ μέγιστα ἀσεβεῖ; τὰ δὲ μέγιστα εὐσεβῇ, ἐὰν ἐτέρῳ μὲν μὴ δῶῃ ἔχειν, ἐκεῖνον δὲ μόνον ἔχειν λέγοι, ὃς ἀπ' ἀρχῆς αἰῶνος ἅμα τοῖς ὀνόμασιν μορφὰς

3.20 | But now, listen to the first word of truth I have for you. If no one gives the holy spirit to the man formed by the hands of God—the Christ—then how can it be right to give it to someone else, born from a filthy drop? That would be the greatest disrespect. It would be more respectful to say that no one else has it, only the one who, from the beginning of time, changing

ἀλλάσσω τὸν αἰῶνα τρέχει, μέχρις ὅτε
ιδίῳ χρόνῳ τυχόν, διὰ τοὺς καμάτους
θεοῦ ἐλέει χρισθεῖς, εἰς αἰὲν ἔξει τὴν
ἀνάπαυσιν. οὗτος ἄρχειν τε καὶ κυριεύειν
πάντων τῶν ἐν ἀέρι καὶ γῇ καὶ ὕδασι
τετίμηται· πρὸς τοῦτοις δὲ αὐτοῦ
πεποιηκός τὸν ἄνθρωπον τὴν πνοὴν
ἔσχεν, ψυχῆς ἄρρητον περιβολήν, ὅπως
ἀθάνατος εἶναι δυνηθῇ.

forms with different names, runs the age
until, at his own appointed time, he is
anointed with mercy because of God's work
and will have rest forever. This one has
been honored to rule and be lord over all
things in the air, on earth, and in the
waters. And besides these, since he made
man, he gave him breath—an invisible
garment for the soul—so that he might be
able to live forever.

3.21 | Οὗτος αὐτὸς μόνος ἀληθὴς ὑπάρξας
προφήτης ἐκάστῳ ζῳῷ κατ' ἀξίαν τῆς
φύσεως, καθὼς ὁ πεποιηκὼς αὐτόν,
οἰκείως τέθεικεν τὰ ὀνόματα. εἴ τι γὰρ
ἐπωνόμασεν, τοῦτο ἦν καὶ ἐκ τοῦ
πεποιηκός 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, 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 was also the name
given by the maker to the thing made. So
how could a plant still need to learn, to see
what is good or bad? He did not command
it to do so. But these things are believed by
the unwise, who think that the irrational
beast, made by God, became more powerful
than both themselves and all other things.

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

3.22 | But with him, a female nature was
created as a partner, needing him greatly—
like a shared substance, like the moon to
the sun, like fire to light. She 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, will lead in the
coming age in the ways that belong to a
male.

3.23 | Δύο οὖν ἡμῖν γενικαὶ ἔστωσαν
προφητεῖαι· ἡ μὲν ἀρρηνική· καὶ διωρίσθω,
ὅτι ἡ μὲν πρώτη ἄρσεν οὖσα δευτέρα τοῦ
λοιποῦ τέτακται κατὰ τὸν τῆς προόδου

3.23 | So then, two general prophecies are
given to us: the male one and the female
one. Let it be clear that the first, being male,
is placed second after the others in the

λόγον, ἡ δὲ δευτέρα θῆλυς οὖσα πρώτη
ὠρίσθη ἔρχεσθαι ἐν τῇ τῶν συζυγιῶν
προελεύσει. ἡ μὲν οὖν ἐν γεννητοῖς
γυναικῶν οὖσα, ὡς θήλεια τοῦ νῦν κόσμου
ἐπαγγελλομένη, ἀρρενικὴ εἶναι
πιστεύεσθαι θέλει. διὸ κλέπτουσα τὰ τοῦ
ἄρσενος σπέρματα, καὶ τοῖς ἰδίους τῆς
σαρκὸς σπέρμασιν ἐπισκέπεσα, ὡς ὅλα ἴδια
συνεκφέρει τὰ γεννήματα, τοῦτ' ἔστιν τὰ
ρήματα. καὶ τὸν παρόντα ἐπίγειον πλοῦτον
ὡς προῖκα δώσιν ἐπαγγέλλεται, τῷ ταχεῖ
τὸ βραδύ, τὸ βραχὺ τῷ μείζονι ὑπαλλάξαι
θέλουσα.

order of progress, while the second, being
female, is set first to come in the line of
pairs. Now, the one among born women,
who promises to be the female of the
present world, wants to be believed to be
male. Therefore, by stealing the seeds of
the male and mixing them with the seeds of
her own flesh, as if all the offspring belong
to her, this is what the words mean. She
also 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
προσαπολλύουσα, καὶ ὡς θήλεια ἐν μηνίοις
γινομένη προφάσει θυσιῶν αἱμάσσεται, καὶ
οὕτως τοὺς ψαύοντας αὐτῆς μολύνει. ἐπὶ
δὲ συλλαβοῦσα τοὺς προσκαίρους τίκτη
βασίλεις, 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 speak of many
gods and to hear about them, but she also
believes herself to be one and hopes to
become one, which is unnatural, and in
doing so, she loses what she has. As a
woman who bleeds monthly, she sheds
blood under the pretense of sacrifices, and
in this way, she pollutes those who come
into contact with her. When the right time
comes and she gives birth to kings,
shedding much blood, she stirs up wars.
Those who try to learn the truth from her,
seeking help from someone who speaks
contradictions and offers many different
and confusing messages, always find
nothing and remain lost until death. From
the beginning, death has been an excuse for
blind people; by prophesying in a
wandering, doubtful, and twisted way, she
deceives those who believe her.

3.25 | Διὸ τῷ πρωτοτόκῳ αὐτῆς
ἀμφοτερίζον ἐπέθηκεν ὄνομα, καλέσασα
Καῖν· ὃ διχῇ ἔχει τῆς ἐρμηνείας τὴν
ἐκδοχήν. ἐρμηνεύεται γὰρ καὶ κτήσις καὶ
ζῆλος, ὡς ζηλοῦν αὐτοῦ μέλλοντος ἐν τοῖς

3.25 | She gave her firstborn a name that
has two meanings, calling him Cain. It can
mean both possession and jealousy, as if
she would be jealous of what is coming—
whether a wife, possessions, or the love her

έσομένοις ἢ γυναῖκα ἢ κτήματα ἢ τὴν τῶν γονέων πρὸς αὐτὴν στοργήν. εἰ δὲ ἄρα μηδὲν τούτων γένηται, καὶ οὕτως τὸ κτῆμα λέγεσθαι καλῶς ἐπιτέτευκται. αὐτὸν γὰρ πρῶτον ἐκτίσατο, ὅπερ αὐτῇ καὶ ἐχρησίμευσεν. φονεὺς γὰρ ἦν καὶ ψεύστης καὶ μετὰ ἁμαρτιῶν ἡσυχάζειν μηδὲ ἐπὶ τῷ ἄρχειν θέλων. ἔτι μὴν καὶ οἱ ἀπὸ τῆς τούτου διαδοχῆς προεληλυθότες πρῶτοι μοιχοὶ ἐγένοντο· καὶ ψαλτήρια καὶ κιθάραι καὶ χαλκεῖς ὅπλων πολεμικῶν ἐγένοντο. δι' ὃ καὶ ἡ τῶν ἐγγόνων προφητεία, μοιχῶν καὶ ψαλτηρίων γέμουσα, λανθανόντως διὰ τῶν ἡδυπαθειῶν ὡς τοὺς πολέμους ἐγείρει.

parents have for her. But if none of these happen, then the name rightly means possession. For she first took him as her own and used him. He was a murderer and a liar who did not want to find peace after his sins or to rule. Moreover, those who came after him in his line were the first adulterers. There were also harps, lyres, and bronze weapons for war. Because of this, the prophecy of the grandchildren—full of adulterers and harp players—secretly stirs up wars through pleasures.

3.26 | Ὁ δὲ ἐν υἱοῖς ἀνθρώπων προφητείαν ἔμφυτον ψυχῆς ἰδίαν ἔχων, ῥητῶς ὡς ἄρσιν τοῦ μέλλοντος αἰῶνος τὰς ἐλπίδας μηνύων, τὸν αὐτοῦ υἱὸν προσηγόρευσε Ἀβέλ, ὃ ἄνευ πάσης ἀμφιβολίας πένθος ἐρμηνεύεται. πενθεῖν γὰρ τοῖς αὐτοῦ υἱοῖς παρέχει τοὺς ἐξαπατωμένους ἀδελφούς αὐτῶν. ἀψευστεῖ αὐτοῖς ἐν τῷ μέλλοντι αἰῶνι τὴν παράκλησιν ὑπισχνούμενος. Θεὸν ἕνα μόνον αἰτεῖν λέγων, θεοὺς οὔτε αὐτὸς λέγει, οὔτε ἄλλω λέγοντι πιστεύει. καλὸν ὃ ἔχει τηρεῖ καὶ ἐπὶ πλείονα αὖξει. θυσίας, αἵματα, σπονδὰς μισεῖ· ἁγνοὺς, καθαρούς, ὁσίους ἀγαπᾷ. πῦρ βωμῶν σβέννυσιν, πολέμους καταργεῖ, εἰρήνην διδάσκει, σωφροσύνην ἐντέλλεται, τὰς ἁμαρτίας καθαίρει, γάμον νομιτεύει, ἐγκράτειαν συγχωρεῖ, εἰς ἁγνείαν πάντα ἄγει, ἐλεημονικοὺς ποιεῖ, δικαιοσύνην νομιτεύει, τοὺς τελείους αὐτῶν σφραγίζει, καὶ τὸν τῆς ἀναπαύσεως λόγον ἐκφαίνει, ῥητὰ προφητεύει, σαφῇ λέγει, πῦρ αἰώνιον κολάσεως πυκνῶς ὑπομιμνήσκει, βασιλείαν Θεοῦ συνεχῶς καταγγέλλει, πλοῦτον οὐράνιον μηνύει, δόξαν ἀναφαίρετον ὑποσχέται, τῆς ἁμαρτίας τὴν

3.26 | The prophecy given to the sons of men has a special nature born within the soul. It clearly shows hope as the male of the coming age and named its own son Abel, which without any doubt means sorrow. For it allows those deceived brothers to mourn. It promises them true comfort in the coming age. It teaches to ask for only one god; it neither speaks of many gods itself nor trusts anyone who does. It preserves what is good and increases it. It hates sacrifices, blood, and libations but loves pure, clean, and holy things. It puts out the fires of altars, ends wars, teaches peace, commands self-control, removes sins, approves marriage, allows restraint, leads everyone 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 unending glory, and shows forgiveness of sin through actions.

ἄφεςιν ἔργῳ δείκνυσιν.

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

3.28 | Διὸ ὁ 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. ὁπότ' 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 ἡ κατ' ἀξίαν κόλασις ἐν τῷ τῆς κρίσεως καιρῷ ἀποδίδεται τῇ ψυχῇ μετὰ τὴν τοῦ σώματος ἀνάλυσιν· ὥσπερ ἐπ' ἀνθρώπων ἡ ἐπὶ μοιχείᾳ φωραθεῖσα πρῶτον τῶν οἴκων ἐκβάλλεται, εἴθ' ὕστερον ἐπὶ καταδίκη κρίνεται.

3.29 | Τοῦ Πέτρου τοῦτον αὐτὸν μέλλοντος ἡμῖν τελείως ἐκφαίνειν τὸν μυστικὸν

3.27 | And what more is there to say? The male is all truth, the female all error, but the one born from both male and female sometimes lies and sometimes tells the truth. The female, with her own blood like red fire surrounding the white seed of the male, builds her weakness on foreign bones. She enjoys the temporary bloom of the flesh and steals the strength of reason with brief pleasures. She leads most people into adultery and so takes away the good of the future bride. For every person is a bride when, sown with the white word of truth by the true prophet, their mind is enlightened.

3.28 | Therefore, one must listen only to the prophet of truth, knowing that the word sown by another brings the charge of adultery and is cast out as a bride of his kingdom. But for those who understand the mystery, death comes through spiritual adultery. Whenever the soul is sown by others, it is abandoned by the spirit, as if prostituting or committing adultery. Then the living body, separated from the life-giving spirit, returns to the earth, and the punishment for 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 and condemned.

3.29 | When Peter was about to fully explain this secret teaching to us,

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

Zacchaeus came and said, “Now, Peter, it’s time to talk with you before you leave. A large crowd has gathered in the courtyard waiting for you, and in the middle, standing like a commander guarded by him, is Simon.” When Peter heard this, he asked to step aside for a prayer, since he had not yet received the baptism for salvation. He said, “Let us rise and pray with those who are already mature, so that God, by his endless mercy, may help me who am eager to save the people created by him.” After saying this and praying, he went out to a large open space in the courtyard, where many had gathered to watch, made even more eager to listen closely because of his clear teaching.

3.30 | Στάς οὖν, καὶ ἰδὼν μετὰ πολλῆς ἡσυχίας τὸν πάντα λαὸν εἰς αὐτὸν ἀτενίζοντα, Σίμωνα δὲ τὸν μάγον εἰς μέσον ἐστῶτα, τοῦ λέγειν ἤρξατο οὕτως· εἰρήνη εἴη πᾶσιν ὑμῖν τοῖς ἐτοίμοις ἔχουσιν δεξιὰς διδόναι τῇ τοῦ Θεοῦ ἀληθείᾳ, ἣν αὐτοῦ μεγάλην τε καὶ ἀσύγκριτον ἐν τῷ νῦν κόσμῳ ὑπάρχουσαν δωρεὰν ὁ ἀποστείλας ἡμᾶς, τοῦ ἐν ὑπεροχῇ συμφέροντος ἀψευδῆς ὑπάρχων προφήτης, ταύτην ἡμῖν ἐνετείλατο προφάσει προσηγορίας πρὸ τῶν τῆς διδασκαλίας λόγων ὑμῖν ἐπιφθέγγεσθαι, ἵνα ἐὰν ἧ 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 there and seeing all the people quietly watching him, with Simon the magician standing in the middle, he began to speak like this: “Peace be with all of you who are ready to accept the truth of God, which is a great and unmatched gift in this world, sent by the one 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 them. But if anyone does not want to accept this, then we will shake the dust off 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· δεύτερον, ὅτι ἀκούσαντες τὰ καθ’ ἡμᾶς οὐκ ἦλθετε πρὸς ἡμᾶς· τρίτον, ὅτι καὶ ἐλθοῦσιν ἡμῖν ἡπειθήσατε. δι’ ὃ φειδόμενοι ὑμῶν προῖκα εὐχόμεθα τὴν εἰρήνην ἡμῶν ἐλθεῖν ἐφ’ ὑμᾶς. δι’ οὗν ταύτην ἔχειν θέλετε, δεῖ ὑμᾶς προθύμως τὸ μὴ ἀδικεῖν ἀναδέξασθαι, καὶ τὸ ἀδικεῖσθαι γενναίως φέρειν, ὅπερ ἀνθρώπου φύσις οὐκ ἂν ὑποσταίῃ, ἐὰν μὴ πρότερον τοῦ ἐν ὑπεροχῇ συμφέροντος τὴν γνῶσιν λάβῃ, ὅπερ ἐστὶν τὸ εἰδέναι τοῦ πάντα ὑπερέχοντος τὴν δικαίαν φύσιν, ὅτι ἀδικουμένους ἐκδικῶν τιμωρεῖ, καὶ τοὺς εὐσεβοῦντας εἰς αἰὲ εὐεργετεῖ.

3.32 | Ὑμεῖς οὖν ὡς Θεοῦ δοῦλοι εὐγνώμονες, ἀφ’ ἐαυτῶν τὸ εὐλογον νοοῦντες, τὴν αὐτῷ ἀρέσκουσιν ἀναδέξασθε πολιτείαν, ἵνα οὕτως αὐτὸν φιλοῦντες καὶ φιλούμενοι ὑπ’ αὐτοῦ εἰς αἰὲ τὸ συμφέρον ἔχοιτε. αὐτῷ γὰρ μόνῳ τὸ παρασχεῖν δυνατώτατόν ἐστιν, τῷ τὰ μὴ ὄντα εἰς τὸ εἶναι συστησαμένῳ, οὐρανὸν δημιουργήσαντι, γῆν πλώσαντι, θάλασσαν περιορίσαντι, τὰ ἐν ᾧ ταμιεύσαντι καὶ τὰ πάντα ἀέρι πληρώσαντι.

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,

3.31 | And truly we say to you: on the day of judgment, the land of Sodom and Gomorrah will be easier to bear than the place of disobedience. First, because you did not understand what was reasonable on your own; second, because after hearing what we say, you did not come to us; third, because even when we came to you, you disobeyed us. So, sparing you, we pray that our peace may come upon you. If you want to receive this peace, you must eagerly accept not to do wrong and bravely endure being wronged. This is not natural for a person unless they first gain the knowledge of the one who is above all—that is, to know the just nature who punishes those who do wrong and always blesses those who are devout.

3.32 | So, as thankful servants of God, think about what is reasonable for yourselves and accept the way of life that pleases him. In this way, 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, guards the things in the underworld, and fills all things with air.

3.33 | He alone took the one and first unique substance and turned it in four ways and opposites. Then, mixing countless combinations from it, he made life find pleasure in the opposition of these mixed natures. Likewise, he alone created groups of angels and councils of spirits with a simple nod. He filled the heavens with

ἔπλησε τοὺς ἐράνους ὥς καὶ τὸ φαινόμενον
στερέωμα ἄστροις ἐκόσμησεν, οἷς καὶ
τρίβους ὥρισεν καὶ δρόμον ἔταξεν· γῆν
ἐπίλωσεν εἰς καρπῶν αὕξησιν· θάλασσαν
δὲ περιώρισεν, ἐν ἀνύδροις οἴκησιν
ἀφορίσας τὰ ἐν ἰαδῇ ταμιεύει, ψυχῶν
χῶρον ὀνομάσας· τὰ δὲ πάντα ἔπλησεν
ἀέρος, ἵνα πάντα τὰ ζῶα πρὸς τὸ ζῆν ἀδεῶς
ἀναπνέειν ἔχῃ.

stars, decorating the visible sky, and set
their paths and courses. He covered the
earth to help fruits grow, enclosed the sea
by separating it from the dry land, and
guarded the things in the underworld,
calling it the place of souls. He filled all
things with air so that all living creatures
might breathe freely and live.

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

3.34 | Oh, the great and wise hand of God
who makes everything in all things!
Countless flocks of birds have come into
being through him, and they are all
different, changed in every way from one
another—I mean in colors, beaks, claws,
eyes, minds, voices, and everything else.
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 are
impossible to count—a crowd beyond
number! Also, the many mountains and
heights, the different kinds of stones, dark
caves, springs, rivers, lakes, seas, harbors,
islands, forests, the whole inhabited world,
and uninhabited places.

3.35 | Πόσα δὲ καὶ ἄλλα ἄγνωστα τυγχάνει,
στοχασμὸν ἀνθρώπων ἐκπεφευγότα! τῶν
δὲ ἐν καταλήψει ὄντων τίς ἀνθρώπων ἕνα
ὄρον οἶδεν λέγω δέ, πῶς οὐρανὸς εἰλεῖται,
πῶς ἄστρα φέρεται, καὶ τίνας ἔχουσιν τὰς
μορφὰς καὶ τοῦ ζῆν τὴν σύστασιν, τίνες τε
οἱ τούτων ἀερῶδεις τρίβοι, πόθεν τε καὶ τὰ
ἀνέμων πνεύματα περιωθεῖται, καὶ
διαφόρους ἔχει τὰς ἐνεργείας, πόθεν
ἀνελλιπῶς βρύουσιν αἱ πηγαί, καὶ ἀέναοι
ποταμοὶ γινόμενοι εἰς θάλασσαν

3.35 | And how many other unknown
things there are, beyond what humans can
understand! Of the things we can observe,
who among people knows any limit? I
mean, how the sky holds itself up, how the
stars move, what shapes they have, and
how life is formed; what the airy paths of
these things are; where the winds come
from and how they have different powers;
where the springs flow without stopping,
and the rivers that always run into the sea,

καταντῶσιν, καὶ οὔτε ὅθεν ἔρχονται
κενοῦται, οὔτε ὅπου ἀπέρχονται
πληροῦσιν· μέχρι ποῦ τοῦ ἀπεράντου
ταρτάρου τὸ ἀπειρον βάθος· ἐπὶ τίνι ἄρα
ἐπεωρεῖται ὁ πάντα περιέχων οὐρανός·
πῶς νέφη ἐξ ἀέρος βρύει, καὶ εἰς ἀέρα
συμπίνεται· τίς φύσις βροντῶν καὶ
ἀστραπῶν, χιόνων, χαλάζης, ὀμίχλης,
κρυστάλλων, καταιγίδων, ὄμβρων, νεφῶν
αἰωρουμένων· καὶ πῶς φυτά, ζῶα πλάσσει·
καὶ ταῦτα διαφοραῖς ἀναριθμήτοις πάσῃ
ἀκριβεῖα συνεχῶς ἀποτελούμενα.

neither emptying from their source nor
filling where they end; how far the endless
depth of the boundless underworld
reaches; what supports the all-surrounding
sky; how clouds drip from the air and
return to it; what causes thunder and
lightning, snow, hail, mist, frost, storms,
rain, and floating clouds; and how plants
and animals are formed. All these things
are made in countless different ways,
always with exactness.

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 τίς 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 ἔρπετων ἐπαιδοῦς
εὐρίσκειν, ἀντιπαθεῖας ἐπινοεῖν;

3.36 | Still, if someone understands
everything clearly by thinking carefully,
they will see that God made it all through
humans. The rains fall for the sake of fruits,
so people can share in them and animals
can be fed, all to help humans. The sun
shines to turn the air in four directions, and
each season gives its own gifts to people.
Springs flow to give drink to humans. But
even so, who truly 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 wild animals,
calculate the paths of the stars, mine the
earth, navigate the seas, build cities,
appoint kings, make laws, judge fairly,
think about the 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 εὐγνώμονεῖς, ἄνθρωπε,
νενοηκῶς τὸν ἐν πᾶσιν εὐεργετήσαντά σε
θεόν, καὶ ἀθάνατος ἂν ᾦς, τῶν διὰ σε
κτισθέντων δι' εὐγνωμοσύνην τὸ διαμένειν
ἐχόντων. καὶ νῦν δὲ γενέσθαι δύνασαι

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 can last by gratitude. Even

ἄφθαρτος, ἐὰν ἐπιγνῶς ὃν ἔλαθες, ἐὰν ἀγαπήσῃς ὃν κατέλειπες, ἐὰν αὐτῷ μόνω προσεύχῃ, τὸ σῶμά σου καὶ ψυχὴν κολάσαι καὶ σῶσαι δυναμένω. διὸ πρὸ πάντων ἐννοοῦ, ὅτι οὐδεὶς αὐτῷ συνάρχει, οὐδεὶς τῆς αὐτοῦ κοινωνεῖ ὀνομασίας, τοῦτο ὃ δὴ λέγεται Θεός. μόνος γὰρ αὐτὸς καὶ λέγεται καὶ ἔστιν· ἄλλον δὲ οὔτε νομίσαι, οὔτε εἰπεῖν ἔξεστιν· εἰ δέ τις τολμήσειεν, αἰδίως τὴν ψυχὴν κολασθῆναι ἔχει.

now, you can become incorruptible if you recognize the one you have missed, if you love the one you left behind, if you pray to him alone, who can both punish and save your body and soul. So, above all, understand that no one shares power with him, and no one shares his name; this is what we call God. For he alone is both named and exists; no other should be thought of or spoken of. But if anyone dares to do so, their soul will be punished forever.

3.38 | Τοῦ Πέτρου ταῦτα εἰπόντος, ὁ Σίμων ἔξω τοῦ ὄχλου βοῇ μεγάλη ἔφη· τί ψευδόμενος ἀπατᾷς θέλεις τὸν παρεστῶτά σοι ἰδιώτην ὄχλον, πείθων αὐτὸν θεοὺς μήτε νομίζειν, μήτε λέγειν ἐξὸν 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, ἀνεκδεής, ἀγαθός, πάντων χαλεπῶν ἀπηλλαγμένος παθῶν. ὃν δὲ σὺ φῆς δημιουργόν, τοῖς ἐναντίοις ἀντικείμενος τυγχάνει.

3.38 | When Peter said these things, Simon shouted loudly from outside the crowd: “Why do you want to deceive the people standing near you by lying, convincing them that gods cannot be thought of or spoken about, even though many gods are mentioned in the public books among the Jews? Now I want to argue with you about the need to believe in gods based on all those books. First, about the one you called God—you showed that he is not the highest or all-powerful, because he is unknown, incomplete, lacking, not good, and subject to many countless harsh sufferings. From this, as I say, the writings show that another god exists, though unwritten—one who is foreknowing, perfect, lacking nothing, good, and free from all harsh sufferings. But the one you say is the creator turns out to be the opposite of this.”

3.39 | Αὐτίκα γοῦν ὁ καθ’ ὁμοίωσιν αὐτοῦ γεγωνῶς Ἀδὰμ καὶ τυφλὸς κτίζεται καὶ γινῶσιν ἀγαθοῦ ἢ κακοῦ οὐκ ἔχων παραδέδοται, καὶ παραβάτης εὐρίσκεται καὶ τοῦ παραδείσου ἐκβάλλεται καὶ

3.39 | Right away, Adam, made in God’s own image, is created blind and given no knowledge of good or evil. He is found to be a sinner, thrown out of paradise, and punished with death. In the same way, the

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 αὐτόν δείκνυσιν. τὸ δὲ εἰπεῖν περὶ τοῦ Ἀδάμ· ἐκβάλωμεν αὐτόν, μήπως ἐκτείνας τὴν χεῖρα αὐτοῦ ἄψηται τοῦ ξύλου τῆς ζωῆς καὶ φάγη καὶ ζήσεται εἰς τὸν αἰῶνα· τὸ εἰπεῖν μήπως, ἀγνοεῖ· τὸ δὲ ἐπαγαγεῖν, μή πως φαγὼν ζήσεται εἰς τὸν αἰῶνα, καὶ φθονεῖ. καὶ τὸ γεγράφθαι, ὅτι ἐνεθυμήθη ὁ Θεός, ὅτι ἐποίησεν τὸν ἄνθρωπον, καὶ μετανοεῖ καὶ ἀγνοεῖ· τὸ γὰρ ἐνεθυμήθη σκέψις ἐστίν, ἥ τις δι' ἀγνοίαν ὦν βούλεται τὸ τέλος ἀκριβῶσαι θέλει, ἢ ἐπὶ τῷ μὴ κατὰ γνώμην ἀποβάντι μεταμελομένου. καὶ τὸ γεγράφθαι, καὶ ὠσφράνθη 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.

one who made him, since he does not see everything, 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.” This shows that he is unaware. And to say about Adam, “Let us throw him out, so that maybe, if he stretches out his hand, he will touch the tree of life, eat, and live forever”—to say “maybe” shows ignorance. But to say “let us throw him out so that maybe, having eaten, he will live forever” shows envy. And what is written, that God regretted making man, shows ignorance; for regret is a thought by which someone, through not knowing, tries to understand how things will end or feels sorry because things did not go as planned. And what is written, “and the Lord smelled a pleasing aroma,” is incomplete, because the pleasure in the smell of burning flesh comes from good. But to test, as it is written, “and the Lord tested Abraham,” shows ignorance about evil and the limits of patience.

3.40 | Ὅμως ὁ Σίμων πολλὰ ἀπὸ τῶν γραφῶν ἐδόκει δεικνύειν τὸν Θεὸν παντὶ πάθει ὑποκείμενον. καὶ ὁ Πέτρος ταῦτα ἔφη· εἰ μηδὲν 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 γραφῆναι ἔλεγχον. καὶ ὁ Πέτρος ἔφη· πρῶτον οὖν τοῦτο ζητήσωμεν. εἰ μὲν ὑπὸ τῆς ἑαυτοῦ βουλῆς ἑαυτὸν ἤλεγξεν, ὡς φθάσας συνωμολόγησας, μοχθηρὸς οὐκ ἔστιν, εἰ δὲ ὑφ' ἐτέρας δυνάμεως, ζητητέον

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

καὶ παντὶ σθένει ἐξεταστέον, μή τις αὐτὸν μόνον ἀγαθὸν ὄντα ἐπὶ πᾶσι τοῖς κακοῖς ὑπέβαλεν.

truly good.

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

3.41 | And Simon said, “It’s clear you’re avoiding hearing the blame against your God from the writings.” Peter replied, “It seems that way to me. For someone who avoids order in seeking does not want the truth to be examined. So, following order and wanting first to understand the author, I am sure that I want to go straight.” 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 kind of wickedness. Then we will look for the writer.” Peter said, “So that I don’t seem to argue with you out of disorder, I answer your question: I say that even if what is written against God is true, it still does not show God to be wicked.” Simon asked, “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 ἀληθὲς ἔστιν ἐπιγινῶναι; καὶ ὁ Πέτρος ὅσαι τῶν γραφῶν φωναὶ συμφωνοῦσιν τῇ ὑπ’ αὐτοῦ γενομένη κτίσει, ἀληθεῖς εἰσιν, ὅσαι δὲ ἐναντίαι, ψευδεῖς τυγχάνουσιν. καὶ ὁ Σίμων ἔφη πῶς δύνασαι ἐναντιούμενας 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

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.” Simon asked, “Then how can we know the truth from the writings, when some say he is bad and others say he is good?” Peter replied, “The parts of the writings that agree with the creation made by him are true; but those that say the opposite are false.” Simon said, “How can you show that the writings contradict themselves?” Peter answered, “You say Adam was made blind, but he was not. For he would not have given a command to a blind person, saying, ‘You will not taste

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 πρόγνωσιν εἶχεν ὁ Ἀδὰμ, διὰ τί οὐ προέγνω 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 ζῆλος, ὃς καὶ ζηλώσας ἀνείλε τὸν ἀδελφὸν αὐτοῦ τὸν Ἀβὲλ, ὃ ἐρμηνεύεται πένθος· ἐπ’ αὐτῷ γὰρ πρώτῳ φονευθέντι ἐπένθησαν οἱ γονεῖς.

3.43 | Εἰ δὲ Ἀδὰμ ἔργον Θεοῦ ὑπάρχων πρόγνωσιν εἶχεν, πολὺ μᾶλλον ὁ δημιουργήσας αὐτὸν Θεός. καὶ ψευδός ἐστιν τὸ γεγράφθαι· ἐνεθυμήθη ὁ Θεός, ὡς λογισμῷ χρησαμένου διὰ τὴν ἀγνοίαν. καὶ εἰ ἐπείραζεν κύριος τὸν Ἀβραάμ, ἵνα γνῶ εἰ ὑπομένει. καὶ τὸ γεγραμμένον· καταβάντες ἴδωμεν εἰ κατὰ τὴν κραυγὴν αὐτῶν, τὴν ἐρχομένην πρὸς με, συντελοῦνται· εἰ δὲ μή, ἵνα γνῶ. καὶ ἵνα μὴ εἰς πολὺ μηκύνω τὸν λόγον, ὅσαι ποτὲ φωναὶ ἀγνοίαν 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 καλῷ· τετάρτη δὲ γενεᾷ ἀποστραφήσονται ὧδε· οὕτω γὰρ

from the tree that knows good and evil.” Simon said, “He meant his mind was blind.” Peter asked, “How could his mind be blind when, before tasting the plant, he gave names to all the animals in agreement with the creator?” Simon said, “If Adam had foreknowledge, why did he not foresee the serpent who would deceive his wife?” Peter replied, “If Adam did not have foreknowledge, how did he give names to his sons at the time they were born, based on their future actions? He called the first Cain, which means jealousy, who, out of jealousy, killed his brother Abel, which means sorrow. The parents grieved first over the one who was killed.”

3.43 | If Adam, as the work of God, had foreknowledge, then much more does the God who made him. It is false what is written: “God remembered,” as if he used thought because of ignorance. And if the Lord tested Abraham to see 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,” is so that he might know. To keep my words from being too long, all the voices that say he was ignorant or something else harsh, when answered by other voices saying the opposite, are shown to be false. But that he truly foreknows, he says to Abraham: “Knowing this, you will understand that your descendants will be strangers in a land not their own. They will be enslaved, hurt, and humbled for four hundred years. But I will judge the nation they serve. After that, they will leave with many possessions. You will go to your ancestors in peace, old and well cared for. In the fourth generation, they will return here, for the sins of the

ἀναπεπλήρωνται αἱ ἁμαρτίαι τῶν
Ἀμορραίων ἕως τοῦ νῦν.

Amorites are not yet complete even now.”

3.44 | Τί δέ, οὐχὶ καὶ Μωϋσῆς τὰ
ἁμαρτήματα τοῦ λαοῦ προσημαίνει, καὶ
τὴν διασπορὰν τὴν εἰς τὰ ἔθνη προδηλοῖ; εἰ
δὲ Μωϋσεῖ αὐτὸς δέδωκεν προγινώσκειν,
πῶς αὐτὸς οὐκ εἶχεν; ἔχει δέ. εἰ δὲ ἔχει,
ὥσπερ καὶ ἐδείξαμεν, 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.

3.44 | But what about Moses? Doesn’t he
also point out the sins of the people and
clearly show their scattering among the
nations? And if God gave Moses
foreknowledge, how could he not have it
himself? He does have it. And if he has it, as
we have shown, then what is written is
more than enough: “he remembered,” “he
regretted,” “going down I will see,” and all
such things. What was foreknown before it
happened, as it was going to turn out, he
accepts with wise planning and 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 | It is clear that he was not pleased
with sacrifices from those who wanted
meat but were killed as they tasted it, and
were buried, being called a mountain of
desire. But he, angry at the beginning about
the sacrifice of animals and not wanting
them to be offered, 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 could darkness, gloom, and
storm (for this is also written) exist
together with the one who arranged the
clear sky, 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—that is, the sky—
shows the clear and sure mind of the
maker.

3.46 | Οὕτως αἱ τοῦ τὸν οὐρανὸν κτίσαντος

3.46 | So the voices of the devils against the

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

God who made the sky, along with the voices of those who agree with them, are shown to be false and are proven wrong by creation itself. For these voices were not written by a prophetic hand. That is why they seem to be opposed to the hand of the God who made all things. And Sipon asked, “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 ἡμέρας. υἱὸν τε ἦν ἀποθανόντα Μωϋσῆν γράφειν, ἀπέθανεν Μωϋσῆς; ἐπεὶ ἐν τῷ μετὰ Μωϋσέα χρόνῳ, ὥς γε ἔτη που πεντακόσια ἢ καὶ πρὸς, ἐν τῷ κτισθέντι ναῷ κείμενος εὐρίσκεται, καὶ μεθ' ἑτερά που πεντακόσια ἔτη φέρεται, καὶ ἐπὶ τοῦ Ναβουχοδονόσορ οὕτως ἐμπρησθεὶς ἀπόλλυται. καὶ ὁμως 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, προφητὰ οὐκ ἦσαν.

3.47 | And Peter said: The law of God was given through Moses to seventy wise men without being written down, so it could be passed on and followed in order. But after Moses' death, it was written by someone else, not by Moses himself. For it is written in the law: Moses died and was buried near the house of Phogor, and no one knows his grave to this day. If Moses had a son who died, would he write that Moses died? After Moses' time, about five hundred years or more later, the temple was built, and Moses' body was found there. About another five hundred years later, the temple was burned by Nebuchadnezzar, and Moses' body was destroyed. Yet, even though it was written after Moses and often lost, the writer admitted that, knowing Moses' death in advance, he did not write it. Those who wrote, being proven ignorant because they did not know about his death, were not true 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 ἐπιγνώναί ἐστιν δυνατόν, καὶ ὁ Πέτρος

3.48 | And Simon said: Since, as you said, the things about God are to be understood from the parable of creation, how can we know the other things in the law—things that come from Moses' tradition and are true but mixed with lies? And Peter said:

ἔφη· περικοπή τις ἐν τῷ γραφέντι νόμῳ μετὰ τὴν τοῦ Θεοῦ πρόνοιαν ἀπταιστως ἐπεμνημονεύθη, ὥστ' ἄν σαφῶς δεῖξαι τῶν γεγραμμένων ποῖά ἐστιν ἀληθῆ, ποῖα δὲ ψευδῆ. καὶ ὁ Σίμων· τίς ἐστιν αὕτη, μήνυσον ἡμῖν.

There is a passage in the written law that faithfully remembers God's care, and it clearly shows which parts of the writings are true and which are false. And Simon said: What is that? Please tell us.

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

3.49 | And Peter said: I will tell you now. It is written near the end of the first book of the law: "A ruler will not fail from Judah, nor a leader from his family line, 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 expected has come and is awaited by the nations, then he will know that this passage is true based on 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 in the scripture. So let it be as you say. Now tell us, how did he teach you to tell the writings apart?

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.

3.50 | And Peter said: I remember that he blamed the Sadducees, saying, "That is why you are mistaken—you don't know 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 shows that there were false things mixed in. He also said, "Be careful and test everything, as some words are true and others false." And when he asked, "Why don't you understand the clear meaning of the scriptures?" he was strengthening the mind more than someone who is thankful without reason.

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

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

3.53 | Ἀλλὰ καὶ ἐξ οὐρανῶν μάρτυς φωνὴ ἠκούσθη λέγουσα· οὗτός ἐστίν μου ὁ υἱὸς ὁ ἀγαπητός, 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 ἀπεφάνητο

3.51 | It is clear that he sent the teachings 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,” even if it seemed like he was breaking it, he meant that what he set aside 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 disappears before heaven and earth is not truly part of the real law.

3.52 | Since sacrifices, kingdoms, prophecies about women giving birth, and similar things passed away while heaven and earth still existed, because they were not commands from God, he says, “Every plant that my heavenly Father did not plant will be uprooted.” For this reason, as a true prophet, he said, “I am the gate of life; whoever enters through me will enter into life,” meaning there is no other teaching that can save. That is why he called out, “Come to me, all you who are tired,” meaning those who seek the truth but cannot 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 clearly shown.

3.53 | But also, a voice from heaven was heard saying, “This is my beloved son, in whom I am pleased; listen to him.” And in addition, wanting to prove the prophets wrong—those they claimed to have learned from—he showed that many who longed for the truth but had not learned it died, saying, “Many prophets and kings longed to

εἰπών· πολλοὶ προφηῆται 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 προεφήτευσεν εἰπών· προφήτην ἐγερεῖ ὑμῖν κύριος ὁ θεὸς ἡμῶν, ἐκ τῶν ἀδελφῶν ὑμῶν, ὥσπερ καὶ ἐμέ, αὐτοῦ ἀκούετε κατὰ πάντα. ὃς ἂν δὲ μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἀποθανεῖται.

see what you see and to hear what you hear, but I tell you truly, they neither saw nor heard it.” He also 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 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 ἀλητέπιστῆναι, 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 their whole life where what they seek cannot be found. And this teaching was and still 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 a man to marry seven wives?” He answered, “Moses allowed this because of your hard hearts. But from the beginning, it was not like that. The one who made humans from the start made them male and female.”

3.55 | Τοῖς δὲ νομίζουσιν, ὡς αἱ γραφαὶ διδάσκειν, ὅτι ὁ θεὸς ὁμνύει, 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 εὐχέσθε, εἴπε,

3.55 | To those who think the scriptures teach that God swears, he said, “Let your yes be yes, and your no be no. Anything more than this comes from evil.” 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 people, as the scriptures say, he said, “The evil one is the one who tests, and he was tested too.” To those who think that God does not know things 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

καὶ ὁ πατὴρ ὑμῶν ὁ βλέπων τὰ κρυπτὰ ἀποδώσει ὑμῖν.

said, "Pray in secret, and your father who sees what is hidden will reward you."

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

3.56 | 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 if he asks for fish, will he be given a snake? So if you, though you are 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 both 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.

3.58 | However, Simon, seeing that Peter was using the scriptures as Jesus taught, did not want to join in the discussion about God. When Peter left, as Simon himself wished, he agreed that the discussion should turn into a debate and a response. But the questioning went on for three days. On the fourth night, just as dawn was

ἐπιφωσκούσης δὲ τῆς τετάρτης νύχιος ὡς ἐπὶ Τύρον τῆς Φοινίκης ἐξώρμησεν καὶ οὐ μετὰ πολλὰς ἡμέρας ἦλθόν τινες τῶν προόδων, Πέτρῳ λέγοντες· Σίμων μεγάλα θαυμάσια ἐν Τύρῳ ποιῶν πολλοὺς τῶν ἐκεῖ κατεπλήξατο, καὶ σε πολλαῖς διαβολαῖς μισεῖσθαι ἐποίησεν.

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

3.60 | Ἐπεὶ οὖν δεῖ τινὰ 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

breaking, he set out for Tyre in Phoenicia. Not long after, some of the leaders came to Peter and said, "Simon is doing great wonders in Tyre, amazing many people there, and he has caused many to hate you with false accusations."

3.59 | Hearing this, Peter gathered the crowd of listeners the next night. When they were all together, he said, "Since I am going to the nations that say there are many gods, to preach and teach that there is only one God, who made the sky and the earth and everything 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. This way, those who honor the one ruler might never be completely destroyed with punishment. And the worst part is, since the true word has unmatched power, it convinces them before the slanders do, so they don't even accept my authority. If the one who slanders—who is really the devil—were proven wrong, and the true word shown to be true, then it could be believed. So I must act quickly to stop him, so that the slander, having grown strong, does not completely take over everyone."

3.60 | Since someone must be chosen to take my place, let us all ask God with one heart that he may show clearly who among us is better, so that sitting on the chair of Christ, he may lead his church in holiness. So who will be chosen? By God's will,

εύσεβῶς οἰκονομῇ. τίς ἄρα ὀρισθήσεται; Θεοῦ γὰρ βουλῇ ἀναδείκνυται μακάριος ὁ ἄνθρωπος ἐκεῖνος, ὃν καταστήσει ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας τῶν συνδούλων αὐτοῦ, τοῦ διδόναι αὐτοῖς τὰς τροφὰς ἐν καιρῷ αὐτῶν, μὴ ἐννοούμενον καὶ λέγοντα ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει ὁ κύριός μου ἐλθεῖν· καὶ ἄρξεται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίων καὶ πίνων μετὰ πόρνων καὶ μεθύνων· καὶ ἥξει ὁ κύριος τοῦ δούλου ἐν ὥρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ἡμέρᾳ ἣ οὐ γινώσκει, καὶ διχοτομήσει αὐτόν, καὶ τὸ ἀπιστοῦν αὐτοῦ μέρος μετὰ τῶν ὑποκριτῶν θήσεται.

blessed is the person whom the Lord sets over the care of his fellow servants, to give them food at the right time, without thinking or saying in their heart, "My master is slow to come." But then that person will begin to beat their fellow servants, eating and drinking with prostitutes and drunkards. The master of the servant will come at a time they do not expect, on a day they do not know, and will cut them in two, and will put the 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 αἰτίᾳ εὐταξίας εἰρήνης ἀπολαύειν τίθησιν· τὸ δὲ πάντας φιλαρχοῦντας ἐνὶ μόνῳ ὑπεῖξαι μὴ θέλουν, καὶ αἰτίᾳ διαιρέσεως πάντως καὶ πεσεῖν ἔχουσιν.

3.61 | But if anyone here, able to manage the foolishness of others, steps back and cares only about their own rest, let them 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 they can stay united. The beginning of one authority, the image of one ruler, allows 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 | Ἄλλ' ἔτι μὴν πειθέτω τὰ παρ' ὀφθαλμοῖς γινόμενα, LXII. πῶς νῦν πολλῶν κατὰ πᾶσαν τὴν γῆν ὄντων βασιλέων συνεχῶς πόλεμοι γίνονται. ἔχει γὰρ

3.62 | But still, do not trust what you see with your own eyes: how is it that, with many kings all over the earth, wars keep happening? Each one has a reason to fight

ἕκαστος πρόφασιν εἰς πόλεμον τὴν ἐτέρου ἀρχήν. ἐὰν δὲ εἷς ᾗ τοῦ παντὸς ἡγεμών, οὗ εἵνεκεν πολεμεῖ οὐκ ἔχων ἀίδιον τὴν εἰρήνην ἔχει. πέρας γοῦν ὁ Θεὸς τοῖς καταξιούμενοις αἰωνίου ζωῆς ἓνα ἐν τῷ τότε αἰῶνι βασιλέα τοῦ παντὸς καθίστησιν, ἵνα αἰτία μοναρχίας ἄπτωτος εἰρήνη γεγενῆται. χρὴ οὖν ἐνὶ τινι ὡς ὁδηγῶ τοὺς πάντας ἔπεσθαι, ὡς εἰκόνα Θεοῦ προτιμῶντας, τὸν δὲ ὁδηγὸν εἶναι τῆς εἰς τὴν ἁγίαν πόλιν εἰσιούσης εἰσόδου ἐπιστήμονα.

against another's rule. But if there is one ruler over all, for whose sake they fight, then lasting peace will come. God will surely set one king over all in that future age for those worthy of eternal life, so that because of one rule, unbreakable peace will be made. So everyone must follow one person as a guide, honoring them as the image of God, and that guide must 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 ὅποσα 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 here, if not Zacchaeus, to whom even the lord came in and rested, judging him worthy to be saved? Saying this, he stood next to Zacchaeus, laid his hand on him, and insisted on taking his seat. But Zacchaeus fell at his feet and begged him to let him be the ruler, promising and saying that he would do whatever a ruler must do, only asking not to be called by that name. For he was careful about wearing 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 καθεστὼς, 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

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 him 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 anyone to know that you have the power to rule, it seems to me you do not understand that the recognized power of the one who is set in place can do much to quiet the crowd. For everyone obeys the power they have been given,

μεγάλην ἀνάγκην τὴν συνείδησιν ἔχων. τί δὲ οὐχὶ καὶ ἀσφαλῶς γινώσκεις, ὅτι οὐχ ὡς οἱ ἄρχοντες τῶν ἐθνῶν ἄρχειν ἔχεις, ἀλλ' ὡς δοῦλος, αὐτοῖς ὑπηρετῶν, ὡς πατὴρ ἀδικουμένοις, ὡς ἰατρὸς ἐπισκεπτόμενος, ὡς ποιμὴν φυλάσσων, συνελὼν ἐρῶ, τὰς πάσας ὑπὲρ τῆς αὐτῶν σωτηρίας φροντίδας ἔχων; ὅτι οἷε ἀγνοεῖν με, οἷους καμάτους ἀναδέξασθαι σε βιάζομαι, ὑπὸ ὄχλων κρίνεσθαι σε ἀξιῶν, οἷς ἀρέσαι τινα ἀμήχανον; Θεὸν δὲ εὖ πράττοντα πείθειν δυνατώτατον. διὸ δέομαι προθύμως ἀναδέξασθαι, διὰ Θεόν, διὰ Χριστόν, ὑπὲρ τῆς ἀδελφῶν σωτηρίας, ὑπὲρ τῆς αὐτῶν οἰκονομίας καὶ σῆς ὠφελείας.

because their conscience demands it. And don't you also know for sure 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 who are wronged, like a doctor visiting the sick, like a shepherd watching over the flock? I say this all together, because you must carry all the care for their salvation. You think I don't know the kind of troubles I am asking you to take on, judging you under crowds who want to please some impossible people? But God is the most able to guide the one who does well. So I ask you eagerly to accept this, for God's sake, for Christ's sake, for the salvation of the brothers, for their care, and for your own good."

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 εἰδῶς σε τῶν παρεστώτων, δανείζειν καλὰς γνώμας, ἅς παρὰ τοῦ κυρίου πεπίστευσαι. ἵνα, εὖ δοῦλε ἀγαθὲ καὶ πιστὲ, ἀκούσης, καὶ ὥσπερ ὁ τὸ ἐν ἀποκρύψας τάλαντον, ἔγκλημα λαβὼν κολάσει ὑπεύθυνος ἀναφανῆς. εἰ δὲ μὴ βούλει ἀγαθὸς φύλαξ καταστῆναι τῆς ἐκκλησίας, ἕτερον ἀντί σου μήνυσον, 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 managing the church of Christ is hard work and full of danger, the reward is even greater. But even more, the punishment is greater for anyone who can do it but refuses. So I want you, who know more than those here, to share the good advice the lord has trusted you with. That way, good and faithful servant, you will listen, and like the one who hid one talent and was blamed, you will show yourself responsible and accept the punishment. But if you do not want to be a good guardian of the church, name someone else in your place, someone wiser and more faithful than you. But you won't do that. For you understand the lord, you have recorded his wonderful deeds, and you have learned how to lead the church.

3.66 | Καὶ σοῦ μὲν ἔργον ἐστὶν κελεύειν ἅ δει, τῶν ἀδελφῶν, ὑπείκειν καὶ μὴ ἀπειθεῖν.

3.66 | And it is your job to tell the brothers what must be done, and for them to obey

ὑπείξαντες μὲν οὖν σωθήσονται,
ἀπειθήσαντες δὲ ὑπὸ τοῦ κυρίου
κολασθήσονται, ὅτι ὁ προκαθεζόμενος
Χριστοῦ τόπον πεπίστευται. διὸ ἦτοι τιμὴ ἢ
ὑβρις τοῦ προκαθεζομένου εἰς Χριστὸν
φέρεται, ἀπὸ δὲ τοῦ Χριστοῦ εἰς τὸν Θεὸν
ἀναφέρεται. τοῦτο δὲ εἶρηκα, ἵνα καὶ αὐτοὶ
οἱ ἀδελφοὶ τῆς πρὸς σε ἀπειθείας τὸν
κίνδυνον αὐτῶν μὴ ἀγνοῶσιν, ὅτι ὅς ἂν σοι
κελεύσαντι ἀπειθήσῃ, Χριστῷ ἀπειθεῖ,
Χριστῷ δὲ ἀπειθήσας Θεὸν παροργίζει.

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. So, any honor or insult given to the
one set in place is passed on to Christ, and
from Christ it goes to God. I have said this
so that the brothers themselves do not
ignore the danger of disobeying you,
because whoever disobeys you when you
give a command disobeys Christ, and by
disobeying Christ angers God.

3.67 | Χρὴ οὖν τὴν ἐκκλησίαν, ὡς πόλιν ἐν
ὑψει 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 | The church must have a god-loving
order and good leadership, like a city built
on a hill. First, the bishop, as the leader,
should be listened to when he speaks. The
elders should work hard to make sure what
is commanded is done. The deacons,
moving among the brothers, should care
for 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. Then 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

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. The sin of adultery is hated by God
more than any other sin because it not only
destroys the sinner himself but also harms
those who share life and struggle with him.
It is like madness, because it spreads its
own madness to others. So, for the sake of
self-control, not only the elders but

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 ἐστὶν.

everyone should hurry to get married. The sin of adultery affects everyone. Therefore, urging the brothers to be self-controlled is the first act of mercy; it heals the soul, just as food gives rest to the body.

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

3.69 | Still, if you love your brothers, you will take nothing away from them but share what you have. Feed the hungry, give drink to the thirsty, clothe the naked, visit the sick, help those in prison as much as you can, welcome strangers eagerly into your own homes, and hate no one. Your own mind will teach you how to worship properly and be thankful. Above all, even if you need to be told, come together more often, if possible every hour, especially on the appointed days of the assembly. If you do this, you are safe within the walls; for turning away is the beginning of destruction. So no one should miss meeting with a brother because of a small-minded excuse. If anyone of you is left out of gathering, he will be counted among those who scatter the church of Christ and will be cast out with the adulterers. 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 | 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

3.70 | But listen to your bishop, and give him all honor without growing tired, knowing that by honoring him you bring honor to Christ, and through Christ to God. Also, repay generously those who give to you. So honor the throne of Christ; for you

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 κάμει διδάξαντος δόκιμος ὑπάρχη μαθητῆς.

were commanded to honor even the seat of Moses, even if those who sit there are thought to be sinners. These things have been said enough for you; as for how to live blamelessly, I think it is unnecessary to say whenever you have a proven 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 εὐσυχολῶν, πῶς δύναται τὴν ἀναγκαίαν πορίζειν τροφήν; οὐχὶ δὲ εὖλογόν ἐστιν πάντας ὑμᾶς τοῦ ζῆν αὐτοῦ πρόνοιαν ποιεῖν, οὐκ ἀναμένοντας αὐτὸν ὑμᾶς αἰτεῖν, τοῦτο γὰρ προσαιτοῦντός ἐστιν· μᾶλλον δὲ τεθνήξεται λιμῷ, ἢ τοῦτο ποιεῖν ὑποσταίῃ. πῶς δὴ καὶ ὑμεῖς οὐ δίκην ὑφέξετε, μὴ λογισάμενοι ὅτι ἄξιός ἐστιν ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ; καὶ μὴ λεγέτω τις οὐκοῦν ὁ δωρεὰν παρασχεθεὶς λόγος πολεῖται; μὴ γένοιτο. εἴ τις γὰρ ἔχων, πόθεν ζῆν, λάβοι, οὗτος πωλεῖ τὸν λόγον, εἰ δὲ μὴ ἔχων τοῦ ζῆν χάριν λαμβάνει τροφήν, ὥς καὶ ὁ κύριος ἔλαβεν ἔν τε δείπνοις καὶ φίλοις, ἐδὲν ἔχων, ὁ εἷς αὐθις πάντα ἔχων, οὐχ ἁμαρτάνει. ἀκολουθῶς οὖν τιμᾶτε πρεσβυτέρους, κατηχητάς, διακόνους χρησίμους, χήρας εὖ βεβιωκυίας, ὀρφανούς ὡς ἐκκλησίας τέκνα· ἀλλὰ καὶ ὁπότε χρεῖα τινὸς πόρου πρὸς ἀναγκαῖον γένοιτο, ἅμα οἱ πάντες συμβάλλεσθου. εἰς ἀλλήλους εὐσεβεῖτε, μὴ ὀκνοῦντες πᾶν ὅτιοῦν ὑπὲρ τῆς ἑαυτῶν σωτηρίας ὑπομένειν.

3.71 | But brothers, some things you don't need to wait to hear; you should also think for yourselves about what is right. Zacchaeus alone has given himself fully to care for you, yet he has a stomach and is not easy on himself. How can he provide the necessary food? Isn't it right for all of you to take care of his life, without waiting for him to ask? For that would be asking too much; he would die of hunger rather than stand by and do this. So how can you refuse to pay the worker his wages, not realizing that the worker deserves to be paid? And don't let anyone say, "Then the message given freely is sold." May that never happen. For if someone has something to live on, he sells the message; but if he has nothing to live on, he takes food to live, just as the Lord ate food at meals with friends, having nothing, yet the one who has everything does not sin. So honor the elders, the teachers, the useful servants, widows who have lived well, and orphans as children of the church. And whenever there is a need for money for something necessary, let everyone give together. Respect one another, not hesitating to endure anything for the sake of your own salvation.

3.72 | Καὶ ταῦτα εἰπὼν ἐπέθηκεν χεῖρα τῷ Ζακχαίῳ λέγων· Δέσποτα καὶ κύριε τῶν

3.72 | And having said these things, he laid his hand on Zacchaeus and said, "Master

ὅλων, ὁ πατήρ καὶ θεός, σὺ διαφύλαξον ποιμένα μετὰ ποιμένης. σὺ ἡ πρόφασις, σὺ ἡ δύναμις. ἡμεῖς τὸ βοηθούμενον, σὺ ὁ βοηθός, ὁ ἱατρός, ὁ σωτήρ, τὸ τεῖχος, ἡ ζωή, ἡ ἐλπίς, ἡ καταφυγή, ἡ χαρὰ, ἡ προσδοκία, ἡ ἀνάπαυσις· συνελὼν ἐρῶ· σὺ ἡμῖν τὰ πάντα· πρὸς αἰώνιον ὑπαρξιν σωτηρίας συνέργησον, ῥῦσαι, φύλαξον. πάντα δύνασαι. σὺ γὰρ ἄρχων ἀρχόντων, καὶ κύριος κυρίων, δεσπότης βασιλέων. σὺ δὸς ἐξεσίαν τῷ προκαθεζομένῳ, λύειν ἃ δεῖ λύειν, καὶ δεσμεῖν ἃ δεῖ δεσμεῖν. σὺ σόφισον· σὺ ὡς δι’ αὐτοῦ τὴν ἐκκλησίαν τοῦ Χριστοῦ σου ὡς καλὴν νύμφην διαφύλαξον. σοῦ γάρ ἐστιν δόξα αἰώνιος, ὕμνος, πατρὶ καὶ υἱῷ καὶ ἁγίῳ πνεύματι, εἰς τοὺς σύμπαντας αἰῶνας. Ἀμήν.

and Lord of all, Father and God, protect the shepherd along with his flock. You are the cause, you are the power. We are the ones helped; you are the helper, the healer, the savior, the wall, the life, the hope, the refuge, the joy, the expectation, the rest. Bringing all this together, I say: you are everything to us. Work with us for eternal salvation; rescue and guard us. You can do all things. For you are the ruler of rulers, the Lord of lords, the master of kings. You give authority to the one who sits in charge to loosen what must be loosened and to bind what must be bound. You make wise; through him, keep the church of your Christ as a beautiful bride. For yours is eternal glory and praise, to the Father, 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 after saying these things, he said, “All of you who want to be baptized, begin fasting starting tomorrow. Every day, set a time for yourselves and ask about whatever you want. I want you to stay here for ten more days. After three days, when he began baptizing, he called me, Aquila, and Nicetas, and said, ‘I am planning to leave for Tyre in seven days. I want you to leave from there after secretly staying with Bernice, the daughter of Iestas the Canaanite. From her, write to me exactly about the things concerning Simon. This will help me a lot so I can put everything together. So, leave from there in peace.’ And so, after letting him baptize as he ordered, we sent him 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 Βερνίκη θυγατρὶ τῆς Χανανίτιδος Ιούστης· ἥτις ἀσμενέστατα ἡμᾶς ἀπεδέξατο, καὶ πολλῇ μὲν τῇ πρὸς με τιμῇ ἀγωνιώσα, στοργῇ δὲ τῇ πρὸς Ἀκύλαν καὶ Νικήτην, διὰ χαρὰν ὡς συνήθης παρρησιαζομένη ἐφιλοφρονεῖτο, καὶ πρὸς τὴν τοῦ σώματος θεραπείαν ἡμᾶς δεκτικῶς κατήπειγεν. συνιδὼν οὖν ὅτι βραχεῖαν ἡμῖν ὑπέρθεσιν 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.

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 φυγῶν αὐτὸς φάσκει νενικηκέναι, καὶ τοῦ Πέτρου μὴ δεῖν ἀκούειν πυκνότερον ἐντέλλεται, ὡς διῆθεν κηδόμενος, ἵνα μὴ ὑπὸ δεινοῦ καταγοητευθῶσιν μάγου.

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

4.1 | Leaving Caesarea of Straton, I, Clement, along with Nicetas and Aquila, went into Tyre of Phoenicia. By the command of Peter, who sent us, we were kindly hosted by Bernice, the daughter of Ioustis the Canaanite. She welcomed us gladly, showing great care for me and affection for Aquila and Nicetas. As usual, she was joyful and friendly, and she kindly encouraged us to take care of our bodies. Seeing that she allowed us only a short stay, I said, "You are doing well," eager to complete the acts of love. But even more important than this is the fear of our God. For we were afraid, carrying the struggle for many souls, to choose our own rest over their salvation.

4.2 | For we have heard that Simon the magician, after being defeated in a debate with our lord Peter in Caesarea, immediately ran away and is now doing many bad things here. He insults Peter to all who oppose the truth and steals the souls of many. Being a magician himself, he calls the other a magician. Being a deceiver himself, he accuses the other of being a deceiver. In arguments, even after suffering only a small defeat and fleeing, he claims he has won. He also orders people not to listen to Peter as often, pretending to care, so that they won't be tricked by a terrible magician.

4.3 | So, after learning these things, our lord Peter sent us ahead to investigate what had been said to him. If it was true, he wanted to learn from our report and then come to

ἐπελθὼν ἐξελέγξῃ αὐτὸν ἐκεῖνον ἀντικρυς ἐφ’ ὧν αὐτὸν διέβαλλεν. ἐπεὶ οὖν ὑπὲρ πολλῶν ψυχῶν ὁ κίνδυνος ἡμῖν πρόκειται, τούτου ἕνεκεν, τῆς τοῦ σώματος ἡμῶν ἀναπαύσεως πρὸς βραχὺ ἀμελήσαντες, παρὰ σου τῆς ἐνταῦθα διαιτωμένης βουλόμεθα ἀψευδῶς μαθεῖν, εἰ ἄπερ ἡκούσαμεν ἀληθῆ τυγχάνει· καὶ λέγοις ἄν ἤδη ἡμῖν ἕκαστα.

confront that man directly about the slanders against him. Since many souls are at risk, we have briefly set aside caring for our own bodies. We want to hear from you who live there, honestly, whether what we heard is true. Please tell us everything you know.

4.4 | Ἡ Βερνίκη δὲ ἀξιωθεῖσα, ταῦτα μὲν οὕτως, ἔφη, ἔχει ὡς ἡκούσατε, 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 κινουῦνται, 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, when asked, said, “These things are just as you heard, but listen to other things about Simon himself that you might not know. He makes ghosts and images appear in the middle of the market during the day, frightening the whole city. When he leaves, statues move, and many shadows go before them. He says these are the souls of the dead. Many have tried to prove he is a sorcerer, but after making peace with him—using the excuse of a feast, sacrificing a bull, and hosting them—he gave them different diseases and sent demons against them. And not to say much more, many think he is a god because he has harmed so many. He is both feared and honored.”

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

4.5 | Therefore, I don’t think anyone can put out such a fire once it has started. No one doubts what that man promises; everyone is sure it’s true. So, for your safety, I beg you not to challenge him before Peter comes. Only Peter can stand against such power, as he is the most trusted disciple of our lord Jesus Christ. I fear that man so much that if I hadn’t once spoken with my lord Peter and been defeated, I would have told you to convince Peter not to try to argue with Simon.

διαλεχθεῖς τὸ ἥττον ἀπηνέγκατο,
συνεβούλευσα ἂν ὑμῖν καὶ αὐτὸν πείθειν
τὸν Πέτρον, μὴ πειρᾶσθαι ἀντεξετάζεσθαι
τῷ Σίμωνι.

4.6 | Κἀγὼ ἔφην· ὁ κύριος ἡμῶν Πέτρος εἰ
ἡγνῶει ὅτι αὐτὸς μόνος κατισχύει τῆς
ἐκείνου δυναστείας, οὐκ ἂν ἡμᾶς
προπέμπων ἐνετέλλετο, λανθανόντως τὰ
κατὰ Σίμωνα διαμανθάνοντας αὐτῷ
γράφειν. ὁμῶς ἐπεὶ ἐσπέρα κατειλήφει,
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.

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
συναγωνίσασθαί μοι πρὸς τὴν διόρθωσιν
αὐτοῦ. καὶ ἐφ' ὑμῶν αὐτοῦ πυνθάνομαι.

4.6 | And I said, "If Peter did not know that
he alone is stronger than that man's power,
he wouldn't have sent us ahead, secretly
learning about Simon's affairs and writing
to him. But since evening had come, after
eating, we fell asleep. Early the next
morning, someone who often visits 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, an astrologer from Diospolis;
and Athenodoros the Athenian, who liked
the teachings of Epicurus. We learned
everything about Simon, wrote it all down
early in the morning, sent it to Peter, and
then went for a walk."

4.7 | Appion met us, not only with the two
companions I 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 because of his
noble birth and love of freedom. He comes
from the family of Tiberius Caesar and was
trained in all Greek learning by a certain
foreigner. But he has been fooled by Peter's
title into doing and saying Jewish things. So,
I want to challenge him to correct him. And
I ask you about him. Let him tell me, since
he thinks he has devoted himself to piety,

λεγέτω μοι, ἐπειδὴ πρὸς τὸ εὐσεβεῖν
ἐαυτὸν ἀποδεδωκέναι νομίζει, πῶς οὐχὶ τὰ
μέγιστα ἀσεβεῖ, καταλιπὼν μὲν τὰ πάτρια,
ἀποκλίνας δὲ εἰς ἔθνη βάρβαρα.

how he can avoid 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
ἀγνώσιν ἀποσεύομαι. ἡ μὲν γὰρ
προαίρεσις ἀγαθὴ, ὅτι, ἐν οἷς δοκεῖς καλοῖς,
ἐν τούτοις εἶναι με θέλεις· ἡ δὲ γνώσις οὐκ
ὀρθῶς ἔχουσα φιλίας προφάσει ἐνεδρεύειν
ἀγωνίζεται. καὶ ὁ Ἀππίων ἔφη· ἀγνοσία
σοι εἶναι δοκεῖ, τὰ πάτρια ἔθνη φυλάττοντα
τὰ Ἑλλήνων φρονεῖν· κἀγὼ σεβεῖν
προαιρούμενον οὐ πάντως φυλάσσειν
ἀπεκρινάμην· τὸν εὐδεῖ τὰ πάτρια, ἀλλὰ
φυλάσσειν μὲν ἐὰν ᾗ εὐσεβῇ, ἀποσεύεσθαι
δὲ ἐὰν ἀσεβῇ τυγχάνῃ. ἐνδέχεται γάρ τινα
πατρὸς ἀσεβοῦς ὄντα, εὐσεβεῖν
βουλόμενον, μὴ θέλῃν τῷ τοῦ πατρὸς
ἀκολουθεῖν. καὶ ὁ μὲν Ἀππίων ἀπεκρίνατο·
τί οὖν; τὸν σὸν πατέρα ἔφη κακοῦ βίου
γεγονέναι; κἀγὼ ἔφην· κακοῦ μὲν οὐκ ἦν
βίου, κακῆς δὲ ὑπολήψεως. καὶ ὁ Ἀππίων.
τίς ἦν ἡ κακὴ αὐτοῦ ὑπόνοια ἀκοῦσαι
θέλω. κἀγὼ ἔφην· ὅτι τοῖς τῶν Ἑλλήνων
ψευδέσιν καὶ κακοῖς ἐπίστευε μύθοις. καὶ ὁ
Ἀππίων ἐπύθετο· τίνες εἰσὶν οὗτοι τῶν
Ἑλλήνων οἱ ψευδεῖς καὶ κακοὶ μῦθοι; κἀγὼ
ἔφην· ἡ περὶ θεῶν οὐκ ὀρθὴ δόκησις, ἣν
ἐὰν μακροθυμῇς, ἀκούσῃ μετὰ τῶν
φιλομαθῶν.

4.8 | I answered, “I accept your good will
toward me, but I reject your ignorance.
Your good will is kind because you want
me to be part of what you think is good. But
your knowledge is wrong; it tries to attack
me while pretending to be friendly.”
Appion said, “Do you think it’s ignorance to
keep the ancestral customs and to think
like the Greeks?” I replied, “I don’t fully
keep what you call piety. A good person
keeps the ancestral customs if he is truly
pious, but he lets them go if he is impious.
It’s possible that someone with an impious
father, who wants to be pious, does not
want to follow his father.” Appion
answered, “So what? You said your father
lived a bad life.” I said, “He didn’t live a bad
life, but he had a bad reputation.” Appion
said, “I want to hear what his bad
reputation was.” I said, “Because he
believed the false and harmful stories of the
Greeks.” Appion asked, “Who are these
Greeks with false and harmful stories?” I
said, “The wrong beliefs about the gods,
which you will hear if you are patient, along
with those who love learning.”

4.9 | Διὸ πρὸ τῶν διαλόγων εἰς τινα
ἡσυχώτερον ὑποχωρήσωμεν ἤδη τόπον·
ἐνταῦθα ὑμῖν διαλεχθήσομαι. τοῦ δὲ
ἰδιολογεῖσθαί με βούλεσθαι αἰτία γέγονεν
αὕτη, ἐπειδὴ οὐχ οἱ πολλοὶ οὐδὲ οἱ
φιλοσοφοῦντες αὐτοὶ ἅπαντες γνησίως
προσέρχονται τῇ τῶν ὄντων κρίσει. ἴσμεν

4.9 | So, before we begin the dialogues, let’s
move to a quieter place. There, I will talk
with you. The reason I want to speak
privately is this: not many people, not even
all who call themselves philosophers, truly
understand the nature of things. We know
many who, proud of their philosophy, are

γὰρ πολλοὺς καὶ τῶν ἐπὶ φιλοσοφίᾳ
μεγαλοφρονούντων κενοδοξοῦντας, ἢ
χρηματισμοῦ χάριν περιβεβλημένους τὸν
τρίβωνα καὶ οὐκ αὐτῆς ἀρετῆς ἕνεκεν,
οἵπερ ἂν μὴ εὖρωσιν δι' ὃ φιλοσοφοῦσιν,
ἐπὶ τὸ χλευάζειν τρέπονται. διὰ δὲ τοὺς
τοιούτους ἐπιτήδειόν τινα πρὸς τὸ ἰδιάζειν
τόπον ἐπιλεξώμεθα.

vain or wear the cloak of philosophy for
money, not for true virtue. If they don't find
what they're looking for in philosophy, they
turn to mocking it. Because of people like
that, let's choose a quiet place for a private
talk.

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

4.10 | One of them was a rich man who
owned a large area full of tall trees around
him. He said, "Since the heat is very strong,
let's go just 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
covered us. I sat there happily, and the
others sat quietly around me. Instead of
asking me to speak right away, their steady
looks showed they wanted me to explain
the matter carefully. And so I began to
speak like this.

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

4.11 | Many Greeks, men, have a problem
that is like a sickness of habit. Truth, when
truly searched for, is found. But custom,
whatever it takes in—whether true or
false—holds on tightly without careful
thought. The person who accepts custom is
not happy when it is true, nor upset when it
is false. Such a person trusts not by careful
judgment, but by assumption, hoping based
on the unclear chance of those before him.
And it is not easy to take off the ancestral
cloak, even when it clearly shows itself to
be foolish and laughable.

4.12 | Αίτίκα γοῦν ἐγὼ τὴν πᾶσαν Ἑλλήνων παιδείαν κακοῦ δαίμονος χαλεπωτάτην ὑπόθεσιν εἶναι λέγω. οἱ μὲν γὰρ αὐτῶν πολλοὺς θεοὺς εἰσηγήσαντο, καὶ τούτους κακοὺς καὶ παντοπαθεῖς· ἵνα ὁ τὰ ὅμοια πράττειν θέλων μηδὲ αἰδῆται, ὅπερ ἐστὶν ἀνθρώπου ἴδιον, παράδειγμα ἔχων τῶν μυθολογουμένων θεῶν τοὺς κακοὺς καὶ ἀσέμνους βίους. τῷ δὲ μηδὲ αἰδεῖσθαι οὐδὲ ἐλπίδα μετανοίας ὁ τοιοῦτος ἐμφαίνει. ἄλλοι δὲ εἰμαρμένην εἰσηγήσαντο, τὴν λεγομένην γένεσιν, παρ' ἣν μηδὲν πάσχειν τις ἢ ποιεῖν δύναται. ὁμοίως οὖν καὶ τοῦτο τῷ πρώτῳ τάντων 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 ἐξαμαρτάνει οὐδὲ τὸ αἰδεῖσθαι ἔχει.

4.12 | So I say that all Greek education is really the hardest kind of bad influence. Some of them introduced many gods, and these gods are bad and suffer all kinds of troubles. This is so that anyone who wants to do bad things like them will not feel shame, which is natural for a person, because they have the bad and shameless lives of these gods as examples in their stories. And the one who does not feel shame shows no hope of changing. Others introduced fate, called birth, which means no one can suffer or do anything by their own choice. This is the same as the first idea. For if someone thinks that no one can do or suffer anything apart from birth, he easily falls into error. And when he makes mistakes, he does not regret the wrong things he did, making excuses that birth forced him to do them. And since he cannot change 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 δεσπότης. ταῦτα δὲ οὕτω νομίζειν, ὡς εἰρήκαμεν, πασῶν δοξῶν τυγχάνει οὐσα χαλεπωτάτη. ὡς γὰρ οὐκ ὄντος τοῦ ἐφεστῶτος καὶ προνουμένου καὶ ἐκάστῳ τὸ κατ' ἀξίαν ἀπονέμοντος, πᾶν ὅτι δύνανται διὰ τὴν ἀφοβίαν εὐκόλως δρῶσιν. Ὅθεν οὐ ῥαδίως, ἢ τάχα οὐδὲ ὅλως οἱ τὰ τοιαῦτα φρονοῦντες σωφρονίζονται τὸν γὰρ ἐπιστρέφοντα κίνδυνον οὐ προορῶνται. ὁ δὲ τῶν, ὡς ὑμεῖς φατέ, βαρβάρων Ἰουδαίων λόγος εὐσεβέστατός ἐστιν, ἕνα πατέρα καὶ δημιουργὸν τοῦδε τοῦ παντός εἰσηγούμενος, τῇ φύσει ἀγαθὸν καὶ δίκαιον· ἀγαθὸν μὲν, ὡς μεταμελομένοις χαριζόμενον τὰ ἁμαρτήματα, δίκαιον δὲ, ὡς ἐκάστῳ μετὰ

4.13 | Others teach about a mindless force, as if everything moves on its own with no master in control. Thinking this way, as we said, is the hardest of all beliefs. For if there is no one in charge who plans and gives each person what they deserve, then people do whatever they want easily because they have no fear. So those who believe this are not easily, or maybe not at all, made wise, because they don't see the danger that comes back to 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

τὴν μετάνοιαν κατ' ἀξίαν τῶν
πεπραγμένων ἐπεξιόντα.

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

4.14 | This teaching, even if it is just a story,
is pious and would not harm life. For each
person, hoping to be judged by the all-
seeing god, is more motivated to live
wisely. And if the teaching is true, it frees
the wise person from eternal punishment
and grants good things from god that are
eternal and hidden.

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, ἑκάστου 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' ἓνα 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 belief of the
Greeks, which says there are many gods
who suffer all kinds of troubles. And so I
don't spend too much time on safe ground,
I will tell about the impious acts of each god
named. I can't tell all their love affairs—
those of Zeus and Poseidon, Pluto and
Apollo, Dionysus and Heracles, and each
one separately, which you yourselves know
well, having been taught by Greek
education. You learned their lives 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 δῆσας καθεῖρξεν εἰς
Τάρταρον, καὶ τοὺς ἄλλους κολάζει θεοὺς.
τοῖς δὲ ἀρρήτουργεῖν θέλουσιν τὴν Μῆτιν

4.16 | I will begin with the most royal Zeus,
who, as you say, was swallowed by his
father Cronus. Cronus, having cut off his
own father Uranus's genitals with an
unbreakable sickle, showed the limits of
respect for parents and love for children to
those who care about the secret things of
the gods. Zeus himself bound his father and
locked him away in Tartarus, and he
punishes the other gods. To keep secrets,
after Metis gave birth, he swallowed her;

γεννήσας κατέπιεν· ἦν δὲ ἡ Μήτις γονή·
βρέφος γὰρ καταπιεῖν ἀδύνατον. ὑπὲρ δὲ
ἀπολογίας παιδεραστῶν Γανυμήδην
ἄρπάζει. μοιχοῖς δὲ ὑπὲρ μοιχείας βοηθῶν
αὐτὸς πολλάκις μοιχὸς εὐρίσκεται.
ἀδελφοκτονεῖν δὲ προτρέπει ἀδελφαῖς
συνελθόν, Ἥρα καὶ Δήμητρι καὶ τῇ
οὐρανίᾳ Ἀφροδίτῃ, ἣν τινες Δωδώνην
λέγουσι. τοῖς δὲ θυγατράσι μίγνυσθαι
βουλομένοις Περσεφόνη συνεληλυθὼς
παράδειγμα πονηρὸν ἐκ τῶν μύθων
γίνεται. ἄλλα γε μυρία ἡσέβηκεν, ἵνα ὑπὸ
τῶν δυσσεβῶν διὰ τὴν ὑπερβάλλουσαν
ἀκρασίαν θεὸς εἶναι ὁ μῦθος δογματισθῇ·

but Metis was pregnant, and it is
impossible to swallow a baby. To defend
pederasts, he snatches Ganymede. And
often, he himself is found as a lover, helping
adulterers against other adulterers. He
encourages brothers to kill brothers,
having come together with his sisters Hera,
Demeter, and the heavenly Aphrodite,
whom some call Dodona. When daughters
want to be with Persephone, he joins in,
becoming a bad example from these
stories. He has done many other impious
things, so that among the impious, because
of their extreme lack of self-control, this
story is believed to be about a god.

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

4.17 | It is understandable for ordinary
people to be somewhat upset about such
things. But for those guided by education,
why even speak? Some scholars and
teachers, thinking these acts of the gods are
worthy, claim they are true. For they
themselves, lacking self-control, use this
myth as an excuse and, like imitators of the
powerful, openly commit shameful deeds.

4.18 | Διὰ τοῦτο αὐτῶν πολλῶν 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 συμφύουσι νοῦν. ὅθεν
ἐπαυξηθείσης τῆς ἡλικίας ὥς κακὰ
σπέρματα καταβληθέντα τῇ ψυχῇ
τελεσφοροῦσιν· καὶ τὸ πάντων
χαλεπώτατον, ὅτι οὐδὲ ἐκκοπῆναι ῥαδίως
ἔστι τὰ ἐνερρίζωμενα ἀσεβήματα, ὁπότε ἂν

4.18 | Because of this, those who live in the
countryside make far fewer mistakes. They
are not 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 gentle soul, mix the
impious acts of the so-called gods into their
own minds. So, when they grow older,
these bad seeds planted in the soul cause
harm. The hardest part is that these deeply
rooted impieties cannot be easily removed.
Once they grow up, it is thought to be very
hard to change them. Each person is

άνδρωθεῖσιν αὐτοῖς χαλεπὰ εἶναι νοῆται.
ἐν οἷς γὰρ ἕκαστος ἐκ παίδων ἐθίζεται,
τούτοις ἐμμένειν ἥδεται, καὶ οὕτως, τῆς
συνηθείας οὐ πολὺ ἔλαττον πρὸς τὴν φύσιν
δυναμένης, δυσμετάβλητοι γίνονται πρὸς
τὰ μὴ ἀπ' ἀρχῆς αὐτοῖς καταβληθέντα τῇ
ψυχῇ καλὰ.

trained from childhood in these things, and
they enjoy sticking to them. Because of this
habit, which is almost as strong as nature,
they become stubborn against what was
not planted in their soul as good from the
start.

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 χείρονά
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
θέατρα 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.

4.19 | Therefore, young people should not
rely on the lessons of those who corrupt
them, and those in their prime should
carefully avoid listening to the myths of the
Greeks. 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 with bad lessons and full of
harmful influence, they spread to their
neighbors like madness what they
themselves have suffered. The hardest part
is that those who are more educated among
them are much more turned away from
natural thinking.

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

4.20 | Some among them even claim to be
philosophers and treat these mistakes as
unimportant. They call those who are upset
about such acts foolish. They say these
things are not really mistakes by nature,
but only because laws made by the first
wise men forbid them. These laws were
made because they knew that people with
clever minds, deeply troubled by such acts,
would bring war against each other. For
this reason, the wise set laws forbidding
these acts as mistakes. It is ridiculous to
think otherwise. How could the causes of

οὕτως ὑπολαμβάνειν. πῶς γὰρ οὐχ
ἀμαρτήματά εἰσιν τὰ θορύβων καὶ φόνων
καὶ πάσης ταραχῆς αἴτια; ἣ γὰρ οὐκ ἐκ
μοιχείας ἀνακύπτουσιν βίων περιγραφὰι
καὶ ἄλλα πλείω κακά;

noise, murder, and all kinds of trouble not
be mistakes? Don't many worse evils come
from adultery and other sins?

4.21 | Ἀλλὰ διὰ τί, φησὶν, ὁ ἀνὴρ ἐὰν ἀγνοῇ
τὴν ἑαυτοῦ γυναῖκα μοιχευομένην, οὐ
ζηλοῖ, οὐ θυμοῦται, οὐ θορυβεῖ, οὐ πολεμεῖ;
οὕτως οὐκ ἔστιν τῇ φύσει τὰ τοιαῦτα κακά,
ἀλλ' ἡ ἄλογος ἀνθρώπων δόκησις ταῦτα
δεινοποιεῖ. ἐγὼ δέ φημι, ὅτι κἂν μὴ τὰ
δεινὰ ταῦτα 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
συμφθαρῆναι· εἰ δὲ συνόντος τοῦ ἀνδρὸς
ἐκ μοιχοῦ συλλαβοῦσα τέκοι, ἀνατραφεῖς ὁ
παῖς τὸν μὲν πατέρα ἀγνοεῖ, τὸν δὲ οὐκ
ὄντα νομίζει, καὶ οὕτως ὁ μὴ πατὴρ
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 λυσσῶν κύων τούτους ἀναιρεῖ
ὥνπερ ἂν ψαύσῃ, τῆς ἀφανεστάτης λύσσης
μεταδιδούς, οὕτως καὶ τῆς μοιχείας τὸ
κρύφιον κακόν, κἂν ἀγνοῖται, τῆς
διαδοχῆς τὴν ἐκκοπὴν ἐξεργάζεται.

4.21 | But why, he asks, if a man does not
know that his own wife is cheating on him,
does he not feel jealous, not get angry, not
make a fuss, not fight? This shows that
these things are not bad by nature, but it is
the foolish opinion of people that makes
them seem terrible. I say that even if these
terrible things do not happen right away, it
is possible, through habit, for a wife to
leave her husband for the cheater, or even
plot against the man she lives with, or give
to the cheater what her husband earned by
hard work. And if the husband is away, she
might 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 along with the child.
But if she has a child by the cheater while
the husband is present, the child, when
raised, does not know the real father and
thinks the man 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
παραλείψω. ἐκεῖνο δὲ ἅπαντες ἴσμεν,
ὡς ἐπίπαν ἐπὶ τούτῳ τοὺς ἄνδρας
ἀνεπισχέτως δυσχεραίνοντας, πολέμους

4.22 | But let us leave this aside for now.
We all know that because of this, men
become openly angry without holding back,
wars break out, homes are destroyed, cities

ἐπὶ τούτῳ ἐγηγεμένους, καὶ οἴκων
γενομένης ἀνατροπᾶς, καὶ πόλεων
ἀλώσεις, καὶ ἄλλα μυρία. διὰ τοῦτο ἐγὼ τῷ
ἀγίῳ 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.

are captured, and many other terrible
things happen. For this reason, I have
turned to the holy God of the Jews and their
law, placing my trust in their just judgment,
because from God's fair judgment the law is
established, and the soul always receives
what it deserves for what it has done,
wherever it may be.

4.23 | Ταῦτά μου εἰπόντος ὁ Ἀππίων
ἐπήνεγκεν τῷ λόγῳ· τί γάρ, οὐχὶ καὶ οἱ
Ελλήνων, ἔφη, νόμοι τὰ φαῦλα
ἀπαγορεύουσιν, καὶ τοὺς μοιχοὺς
κολάζουσιν; κἀγὼ ἔφην· οὐκοῦν οἱ
Ελλήνων 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' ὅμοιον, ὧ 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.

4.23 | When I said these things, Appion
responded: "Why don't the laws of the
Greeks also forbid bad things and punish
adulterers?" I replied, "Then the gods of the
Greeks, who act against the laws, should be
punished. But how can I control myself if I
think that the gods themselves first
committed all the bad acts through
adultery and have not given justice? They
owe punishment even more, since they are
not slaves to desire. If they were controlled,
how could they be gods?" Appion said,
"Then let them no longer be gods to us, but
judges whom we fear to offend when we
look at them." I answered, "That is not the
same, Appion. For someone who looks only
at a human, hoping to go unnoticed, 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 even in
secret."

4.24 | Ταῦτα ὁ Ἀππίων ἀκούσας ἔφη· ἦδεν
ἐξ ὅτε ἤκουσα Ἰουδαίους σε
προσομιλοῦντα, ἡλλοιωσθαι τὴν γνώμην.
καλῶς γὰρ εἴρηται· τινι· φθείρουσιν ἥθη
χρηστὰ ὁμιλίας κακαί. κἀγὼ ἔφην· οὐκοῦν
ἐπανορθοῦσιν ἥθη ἄχρηστα ὁμιλίας καλαί.

4.24 | When Appion heard this, he said, "I
knew from the time I heard you talking
with the Jews that your opinion was
changing. As someone wisely said, 'Bad
company ruins good morals.'" I replied,
"Then good company must correct bad

καὶ ὁ Ἀππίων ἔφη· σήμερον
πεπληροφορήμην τὴν σὴν ἐπιγνῶναι
ἔνστασιν· διό σοι πρῶτῳ εἶπεῖν
συνεχωρήσαμεν. αὖριον δὲ ἐνταῦθα, εἴ σοι
φίλον ἐστίν, ἐπὶ τῶν αὐτῶν φίλων
συνελθόντων ἀποδείξω, ὅτι οἱ θεοὶ ἡμῶν
οὔτε μοιχοὶ ὄντες τυγχάνουσιν, οὔτε
φονεῖς, οὔτε παίδων φθορεῖς, οὐκ
ἀδελφαῖς ἢ θυγατράσιν πλησιάσαντες·
ἀλλ' οἱ ἀρχαῖοι τὰ μυστήρια μόνους τοὺς
φιλομαθεῖς εἰδέναι θέλοντες μύθοις οἷς
εἴρηκας αὐτὰ προεκάλυψαν. Ζῆνα γὰρ τὴν
ζέουσαν οὐσίαν εἶναι φυσιολογοῦσιν,
Κρόνον δὲ τὸν χρόνον, καὶ Ῥέαν τὴν αἰ
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.

morals.” Appion said, “Today I have come
to understand your argument; that’s why
we agreed to let you speak first. But
tomorrow, if you agree, when friends
gather here, I will show that our gods are
neither adulterers, nor murderers, nor
destroyers of children, nor close to their
sisters or daughters. The ancients, wanting
only lovers of learning to know the
mysteries, hid them behind the stories you
mentioned. 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.” I said,
“Tomorrow, as you promised, do so. But
now, listen here to what you are about to
say.”

4.25 | Αἱ τῶν θεῶν πράξεις εἰ μὲν ἀγαθαὶ
οὔσαι κακοῖς μύθοις προεκάλυφθησαν,
πολλὴ τοῦ σκεπάσαντος δείκνυται κακία,
ὅτι τὰ σεμνὰ ἀπέκρυψεν κακοῖς
διηγήμασιν, ἵνα μήτις 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 were good
but hidden behind bad stories, it shows
great wickedness in the one who covered
up the sacred truths with harmful tales, so
that no one would become a follower of
them. But if the gods truly did impious
things, it would have been necessary to
show the opposite through good examples,
so that people, looking up to better models,
would not try to sin in the same way. When
I said these things, those present clearly
began to accept my words with love. 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, ἡρόμην τοῦ μὴ παρεῖναι ἐκεῖνον τὴν αἰτίαν. καὶ τις ἔφη, δυσαρρώστως αὐτὸν ἀπ' αὐτῆς ἐσπέρας ἐσχηκέναι τὸ σωματίον. ἐμοῦ δὲ φήσαντος, εὖλογον εἶναι παραχρῆμα ὁρμήσαντας ἐπισκέψασθαι αὐτὸν, σχεδὸν οἱ πάντες ἤξιουν πρότερον διαλεχθῆναί με αὐτοῖς, εἴθ' οὕτως κἀκεῖνον ἐπισκέψασθαι αὐτόν. μιᾶς οὖν πάντων γνώμης γενομένης, λέγειν ἤρξάμην.

5.2 | Ἐχθὲς ἐντεῦθεν ἀπαλλαγείς, ὧ φίλοι, ὁμολογῶ ὅτι πάνυ φροντίζων ὑπὲρ τῆς πρὸς Ἀππίωνα μελλούσης ἔσεσθαι ζητήσεως ὕπνου τυχεῖν οὐκ ἐδυνάμην. ἀγρυπνοῦντος δέ μου εἰσέδραμεν τὰ ἐν Ῥώμῃ πρὸς αὐτόν μοι μεμηχανημένα. ἦν δὲ τοιαῦτα. ἐκ παιδὸς ἐγὼ Κλήμης ἀληθείας ἐρῶν, καὶ ζητῶν τὰ ψυχῇ διαφέροντα, καὶ εἰς ἀνασκευὰς καὶ κατασκευὰς δαπανῶν τοὺς χρόνους, καὶ μὴθὲν τέλειον 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, ὥς ἰατρικῆς οὐκ ἀμύητος, καὶ πυνθάνεται τῆς κατακλίσεως τὴν αἰτίαν. ἐγὼ δὲ τὸν ἄνδρα οὐκ ἀγνοῶν πάνυ Ἰουδαίους δι' ἀπεχθείας ἔχοντα, ὥς 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 μανθάνειν.

5.1 | So, on the next day in Tyre, as we had planned, I went to a quiet place. I saw and greeted some of the others, but I did not see Appion. I asked why he wasn't there. Someone said he had been sick since the evening before. When I said it made sense to visit him right away, almost everyone wanted me to talk with them first, and then visit him. With everyone agreeing on this plan, I began to speak.

5.2 | Yesterday, after leaving here, friends, I admit that because I was very worried about the upcoming discussion with Appion, I could not get any sleep. While I was awake, thoughts about what was planned against him in Rome came to my mind. It went like this: Since I was a child, I, Clemens, have loved the truth and have searched for what matters to the soul. I spent time on arguments and explanations, but not finding anything perfect, I was driven by foolishness into sickness. And now, while I was sick, Appion, a friend of mine from my family, came to Rome and visited me. Knowing I was bedridden, he came to me, as someone not unskilled in medicine, and asked why I was lying down. But I did not completely ignore that the man hated Jews out 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. However, since Samareus knew that Appion hated Jews and had come from among the Jews, he befriended him so he might learn something from him about the

Jews.

5.3 | Ταῦτα ἐγὼ προΐδων περὶ τοῦ Ἀππίωνος, ἅμα τῷ πυθέσθαι αὐτὸν τὴν αἰτίαν τῆς νόσου προσποιητῶς ἀπεκρινάμην, ὅτι τὰ νέων πάσχω καὶ ἀλγῶ τὴν ψυχὴν. ὁ δὲ πρὸς ταῦτα ἔφη· τέκνον, ὡς πατρὶ θαρσήσας λέγε, τίς σου τῆς ψυχῆς ἡ νόσος. ἐμοῦ δὲ προσποιητῶς πάλιν ἀναστενάζαντος, ὡς δὴ περὶ ἔρωτος εἰπεῖν αἰδουμένου, διὰ γε τῆς σιωπῆς καὶ τοῦ κάτω νεύειν, περὶ οὗ ἤθελον ἐνδείκνυσθαι, παρεῖχον τὴν ὑπόνοιαν· ὁ δὲ ἔρᾳν με γυναικὸς ἀληθῶς ἀναπεισθεὶς ἔφη· οὐδὲν ἐστὶν ἐν τῷ βίῳ, βοηθείας τυχεῖν μὴ δυνάμενον. καὶ γὰρ αὐτὸς ὅτε νέος ἦμην, ἐρασθεὶς γυναικὸς ἀξιολογωτάτης οὐ μόνον αὐτὴν τυχεῖν ἡγούμην ἀδύνατον εἶναι, ἀλλ’ οὐδὲ προσαγορευσαί ποτε ἡλπιζον· καὶ ὁμῶς περιτυχὼν τινὶ 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 ἐπαοιδὴν, δι’ ἧς ἔτυχον, διδάσκειν οὐκ ἐφθόνησεν. ἐκ δὲ τῆς ἐκείνου λαθραίας ὑποδείξεως, πεισθεὶς τῇ τοῦ διδάξαντος ἀφθονίᾳ, καὶ ἅπαξ ἐπιτυχὼν, ἐπαυσάμην τοῦ ἔρωτος.

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 ἐγὼ, εἰς τὸν ἐμοῦ σκοπὸν ἀποβλέπων ἔφη· σύγγνωθί μοι μὴ πάνυ πιστεύοντι μαγείαν ὑφεστᾶναι· πολλῶν γὰρ πολλὰ ἐπαγγελλομένων καὶ διαψευσαμένων ἤδη πεπείραμαι. πλὴν δυσωπεῖ με καὶ εἰς ἐλπίδας ἄγει ἡ σὴ ὑπόσχεις. δέδοικα δὲ

5.3 | Knowing these things about Appion, I pretended to ask him the cause of my illness and answered that I suffer from youthful troubles and that my soul aches. He replied, “Child, speak boldly to your father; some illness of the soul is on you.” I pretended again to sigh, as if shy to speak about love, and through silence and nodding down, I gave a hint about what I wanted to show. Convinced that I truly loved a woman, he said, “There is nothing in life that cannot be helped. 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. 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 | So if you too have suffered something like that as a person, be confident for us, because within seven days I will surely help you succeed with her. Hearing this, and thinking about my own plan, I said, “Forgive me for not fully believing that magic is real. I have already tried many things promised by many and found them false. But your promise bothers me and gives me hope. Still, I worry that maybe

ένθυμούμενος, μὴ ἄρα οἱ δαίμονες τοῖς μάγοις ἐνίοτε πρὸς τὰ κελεύόμενα οὐχ ὑπέεικουσιν.

spirits don't always obey what magicians command."

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

5.5 | And Appion said, "It is more fitting for you to know these things. But so you don't think you heard nothing from me about what you asked, learn how spirits must obey magicians in what they command. Just as a soldier cannot disobey his leader, so those leaders cannot disobey a king. If anyone opposes those in charge, they deserve punishment. In the same way, it is impossible for 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. Even the angels themselves swear to the stronger one under magicians and obey, so that if judged disobedient, they will be destroyed. For if all living and thinking things did not see 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, δυνατόν ἂν μαγείαν ὑφεστάναι; τοῦ δὲ εἰπόντος, οὕτω τὰ ἐν ἰᾶδου ἔχειν, ἐγὼ ἐπυθόμην· διὰ τί δὴ καὶ αὐτοὶ μαγείαν οὐ πεφοβήμεθα, ἐπὶ μοιχείας πεπεισμένοι τὴν ἐν ἰᾶδου δίκην; μοιχεία γὰρ βιάσασθαι τὴν μὴ θέλουσαν οὐ συντίθεται

5.6 | And I said, "So what poets and philosophers say is true—that in Hades, the souls of the wicked are judged and punished for what they dared to do, like Ixion, Tantalus, Tityus, Sisyphus, the daughters of Danaus, and all others who were once impious there. And if this isn't true, how 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's right to force someone to commit adultery against their

εἶναι δίκαιον. εἰ δέ τις αὐτὴν πείθειν
ἐπαγγέλλεται, πρὸς τοῦτο, μετὰ τοῦ καὶ
χάριν ὁμολογεῖν, ἐτοίμως ἔχω.

will. But if someone promises to convince
me otherwise, 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
τῆς μαγείας βίᾳ ἐπαναγκάσας, ὡς
ἐπιβουλεύσας σὺφρονι, χαλεπωτάτην
ὑπέχει τὴν δίκην, ὁ 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 ἐπιτυχών, ἄλλως δὲ
ἡδιόν μοι τεθνάναι μᾶλλον, ἢ τὴν μὴ
βουλομένην βιαίως ἐπαναγκάσαι.

5.7 | And Appion said, “Don’t you think it’s
the same, whether by magic or by words?”
And I said, “Not exactly the same. They are
very different. The man who forces a
woman by the power of magic, as if plotting
against a wise person, faces the harshest
punishment. But the man who persuades
her by words, and she makes the choice by
her own will, does not force her. I think the
one who persuades will be punished less
than the one who forces. 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 χρὴ πρὸς σε λέγειν; ποτὲ μὲν γὰρ ὡς
ὑπὸ ἔρωτος ἐνοχλούμενος εὖχῃ ἐπιτυχεῖν,
ποτὲ δὲ ὡς οὐκ ἐρῶν τῆς ἐπιθυμίας
προτιμᾷς τὸν φόβον, καὶ οἶε πείσας μὲν ὡς
ἀναμάρτητος ἔσεσθαι ἀνεύθυνος, βίᾳ δὲ τῇ
τῆς μαγείας ἐπιτυχών ὑφέξειν δίκην. ἀλλ’
ἀγνοεῖς ὡς τὸ τέλος παντὸς πράγματος
κρίνεται, ὅτι γέγονεν, οὐ τὸ πῶς γέγονεν
δοκιμάζεται. καὶ σὺ δὲ ἐὰν μοιχεύσης
οὐδὴπου μαγείᾳ μὲν δυνήθῃς, ὡς
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 ῥάδιον· πάνυ γὰρ ἐστὶν ἡ
γυνὴ φιλόσοφος.

5.8 | And Appion, truly confused, said,
“Why should I argue with you? Sometimes
you want to succeed because you are
troubled by love, and sometimes you prefer
fear over desire. You think that if you
persuade, you will be blameless and
without guilt, but if you succeed by the
power of magic, you will be punished. But
you don’t realize that what matters is the
end of every action—what actually
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 free 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’s 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 δυνατὸν ἐστίν. κἀγὼ ἔφην· δυνατὸν τοῦτό γε. καὶ ὁ Ἀππίων ἔφη· ἔτι τῇ νυκτὶ ταύτη συγγράψω βιβλίον, μοιχείας ἐγκώμιον, ὅπερ σὺ παρ' ἐμοῦ λαβὼν διαπέμψεις αὐτῇ, καὶ ἐλπίζω ὅτι πεισθεῖσα συνθήσεται. συγγράψας ὁ Ἀππίων ἐκεῖνο τὸ βιβλίον ἐδίδου ἐμοί, περὶ οὗ καὶ ἐν τῇ νυκτὶ ταύτῃ ἐνενόησα, καὶ εὐκαιρος 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 κρεῖττονες, 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 πολυγωνίαν ἐπιταγαῖς Ἑρωτος γίνεται. Ἑρως δὲ ἐστὶν ὁ πάντων θεῶν πρεσβυτάτος. ἄνευ γὰρ δὴ Ἑρωτος οὐ στοιχείων, οὐ θεῶν, οὐκ ἀνθρώπων, οὐ

5.9 | And Appion said, "I'm more hopeful that I can persuade her, just as you want, if we can talk to her." And I answered, "That's impossible." Then Appion asked if it would be possible to send her a letter. I said, "That is possible." Appion said, "Tonight I will write a book, a praise of adultery, which you can take from me and send to her. I hope that, once persuaded, she will agree." After writing the book, Appion gave it to me. That very night, I thought about it and remembered to have it ready, along with other books I carry with me. After telling this, I showed the book to those who were there, and for those who wanted to listen, I read it aloud. After reading, I said, "This is, men, the education of the Greeks, with a bold aim to sin without fear." The book went 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 the gods of all, and among humans, the philosophers? For they alone know which actions are naturally bad or good, and which are not just because of laws. 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. Without Love, no mixing or birth can happen—of elements, gods, humans, animals without reason, or anything else.

ζώων ἀλόγων, οὐ τῶν λοιπῶν ἀπάντων
μῖξις ἢ γέννησις γενέσθαι δύναται. πάντες
γάρ τοι ὄργανά ἐσμεν τοῦ Ἑρωτος. αὐτὸς ὁ
δὲ ἡμῶν τεχνίτης, παντὸς τοῦ γεννωμένου
ψυχᾶς ἐπιδημῶν ἐστι νοῦς. ὅθεν οὐκ αὐτοὶ
θέλοντες, ἀλλ' ὅταν ὑπ' αὐτοῦ
κελευσθῶμεν, τὸ ἐκείνου βούλημα ποιεῖν
ἐπιθυμοῦμεν. εἰ δ' ἐκείνου βουλῇ
ἐπιθυμοῦντες, χάριν τῆς λεγομένης
σωφροσύνης κρατεῖν τῆς ἐπιθυμίας
ἐπιχειρήσωμεν, πῶς τῷ πάντων
πρεσβυτάτῳ θεῶν τε καὶ ἀνθρώπων
ἀντιπράττοντες οὐ τὰ μέγιστα
ἀσεβήσωμεν;

We are all instruments of Love. He himself
is the craftsman working through us, a
mind present in all souls born. So, not by
our own will, but when we are ordered by
him, we desire to do his will. And if, while
wanting to follow his will, we try to hold
back desire by what is called self-control,
how can we not greatly offend the oldest
god of all, both gods and humans?

5.11 | Ἀλλὰ πᾶσαι μὲν ἀνεώχθησαν αὐτῷ
θύραι, πάντες δὲ μοχθηροὶ καὶ θετοὶ
λυσέσθωσαν νόμοι, ζηλοτύποις ἀνθρώποις
κείμενοι, οἳ τινες ὑπὸ ἀνοίας κρατούμενοι
καὶ τὸ εὖλογον νοεῖν μὴ βουλόμενοι,
προσέτι δὲ καὶ τοὺς λεγομένους μοιχοὺς
ὑφορώμενοι, ὑπ' αὐτοῦ τοῦ Διὸς διὰ γε τοῦ
Μίνω καὶ τοῦ Ῥαδαμάνθους εὐλόγως
θετοῖς παίζονται νόμοις. Ἑρωτα γὰρ
ἐπιδημήσαντα ψυχᾶς οὐκ ἔστιν ἐπισχεῖν.
οὐ γὰρ ἐστιν ἐκούσιον τὸ τῶν ἐρώντων
πάθος. αὐτίκα γοῦν ὁ Ζεὺς αὐτὸς ὁ τούτων
νομοθέτης μυρίαις συνήλυθεν γυναῖξιν, καὶ
ὑπ' ἐνίων μὲν σοφῶν ἀνδρῶν εὐεργέτης
πρὸς τεκνοποιῖαν, ἐνίοτε τὴν αὐτοῦ μῖξιν
ἀνθρώποις δωρούμενος. παρ' οἷς δὲ ἐπὶ τῇ
χάριτι ἠπίστατο, ἀγνοούμενος
μετεμορφοῦτο τὴν ιδέαν, ἵνα μήτε αὐτοὺς
λυπῇ, μήτε τοῖς ὑπ' αὐτοῦ τεθεῖσιν νόμοις
ἀντιπράττειν δοκῇ. δεῖ οὖν τῇ φιλοσοφίᾳ
προσανέχουσιν, καλοῦ βίου χάριν
μιμεῖσθαι τοὺς ὁμολογουμένους
κρίττοντας ὧν αἱ μίξεις μυρίαί γε γέγονασιν.

5.11 | But all doors were opened to him,
and all wicked and fixed laws were
broken—laws made by jealous people who,
held by foolishness and unwilling to think
reasonably, also look down on the so-called
adulterers. Yet by that very Zeus, through
Minos and Rhadamanthus, these laws are
rightly enforced. For it is not possible to
hold back Love when it visits souls. The
passion of lovers is not voluntary. Indeed,
Zeus himself, the lawgiver of these matters,
joined with countless women, and some
wise men see him as a benefactor for
bringing children, sometimes even giving
his own union to humans. But among those
he favored, he secretly changed his form so
he would neither upset them nor seem to
act against the laws he set. Therefore, you
who endure philosophy, for the sake of a
good life, must imitate those considered
better, with whom countless unions have
taken place.

5.12 | Καὶ ὑπὲρ τοῦ μὴ τὸν χρόνον

5.12 | And to avoid wasting too much time

παρναλίσκειν 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 ὡς ἐπὶ πρώτη εὐνῇ
κατὰ τοὺς πολλοὺς μοιχοὺς εἰδῶς, οὗ
γινόμενος, διὰ τῆς δοκούσης, ὡς ἔφην,
ἀμαρτίας τὸν ἀναμάρτητον γάμον
ἐπορίσατο. ἀδελφὴν γὰρ αὐτοῦ Ἥραν
οὔσαν γαμεῖ, ὁμοιωθεὶς κόκκυγος πτερῶ,
ἐξ ἧς Ἥβη τε καὶ Ἰλιθῆα ἐγένετο. τὴν Μῆτιν
γὰρ χωρὶς τῆς πρὸς τινα μίξεως
ἀποκρίσκει, ὡς καὶ Ἥρα τὸν Ἥφαιστον.

5.13 | Ἔτι δὲ μίγνυται ἀδελφῇ τῇ ἐξ
Θύρανοῦ καὶ Θαλάσσης αὐτῷ γενομένη
ἀπὸ τῆς Κρόνου ἐκτομῆς, Ἔρως καὶ Κύπρις,
ἦν 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 Αἰάκὸς
τίκτεται. Ἀμαλθείᾳ δὲ τῇ Φώκου ὁμοιωθεὶς
ἄρκτῳ συνευνάζεται. καὶ Δανάῃ τῇ
Ἀκρισίου χρυσὸς ἐπερρύη, ἐξ ἧς Περσεὺς
ἀνέπτη. Καλλιστοῖ τῇ Λυκάονος ἡγριώθῃ
λέων, καὶ ἄλλον τίκτει Ἀρκάδα. Ἐυρώπῃ τῇ
Φοίνικος διὰ ταύρου συνῆλθεν, ἐξ ἧς Μίνως
καὶ Ῥαδάμανθυς καὶ Σαρπηδῶν ἐξέφυσαν.
Εὐρυμεδούσῃ τῇ Ἀχελώου, μύρμηξ
γενόμενος, ἐξ ἧς Μυρμιδῶν. Ερσαίου
νύμφῃ, γενόμενος γύψ, ἐξ ἧς οἱ ἐν Σικελίᾳ
πάλαι σοφοί. Εἴμα τῇ γηγενεῖ ἐν Ῥόδῳ διὰ

on most proofs, I will begin by telling some
stories of unions from Zeus himself, the
father of gods and humans, since it's
impossible to mention them all because
there are so many. 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, he became one of them. Through
the sin I mentioned, he made the faultless
marriage possible. For he married his own
sister Hera, who was like a cuckoo bird's
wing, and from her came Hebe and Ilithyia.
Metis, too, gave birth without any union,
just as Hera did with Hephaestus.

5.13 | Still, he joined with his sister, born
from Cronus cutting off Thyone and the
Sea—Love and Cyprus, who is also called
Dodona. He also joined with Antiope,
daughter of Nycteus, disguised as a satyr,
from whom Amphion and Zethus were
born. He came together with Alcmena, wife
of Amphitryon, looking like the married
Amphitryon, and from her, Heracles was
born. With Aegina, daughter of Asclepius,
he came as an eagle, and Aeacus was born.
With Amalthea, he joined, disguised as a
bear. To Danae, daughter of Acrisius, gold
flowed down, and from her, Perseus was
born. To Callisto, daughter of Lycaon, he
appeared as a wild lion, and she bore
another Arcadian child. To Europa,
daughter of Phoenicus, he came as a bull,
and from her came Minos, Rhadamanthus,
and Sarpedon. To Eurymedusa, daughter of
Achelous, he came as an ant, and from her
came the Myrmidons. To the nymph

ὄμβρου συνῆλθεν, ἐξ ἧς Παργαῖος, Κρόνιος, Κῦτος. καὶ Ὀσπίαν ἐνύμφευσεν, ὁμοιωθεὶς τῷ γήμαντι Φοίνικι, ἐξ ἧς Ἀγχίνοος αὐτῷ ἐξέφυ· Νεμούσει τῇ Θεστίου, τῇ καὶ Λήδα νομισθείσῃ, κύκνος ἢ χὴν γενόμενος Ἑλένην ἐτεκνώσατο, καὶ αὖθις ἀστήρ γενόμενος Κάστορα καὶ Πολυδεύκην ἐξέφηγεν. Λαμῖα ἐπεμορφώθη ἔποψ.

Hersaia, he came as a vulture, and from her came the wise men of Sicily long ago. To Eima, born on the earth in Rhodes, he came through rain, and from her came Pargaian, Cronian, and Kyton. He married Hospia, looking like her husband Phoenicus, and from her came Anchinoos. To Nemousa, daughter of Thestius, also called Leda, he became a swan or goose and fathered Helen. Again, becoming a star, he appeared as Castor and Polydeuces. To Lamia, he appeared as an epops bird.

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

5.14 | Disguised as a shepherd, he shows Memory as the mother of the Muses. He marries Semele, daughter of Cadmus, who is burning with fire, and from her, Dionysus is born. He also marries Persephone, the daughter, disguised as a serpent, and is thought to be the wife of his own brother Pluto. With many others, he unites without changing form, because men do not see jealousy as a sin. Instead, they know well that by generously sharing with their wives, he brings forth Hermes, Apollo, Dionysus, Endymion, and all the others we mentioned—born from his union and shining with the greatest beauty.

5.15 | Καὶ ἵνα μὴ εἰς ἄπειρον ἐξήγησιν τὸν χρόνον δαπανῶ, πάντων μετὰ Διὸς θεῶν ἀφθόνους εὐρήσεις κοινωνίας· οἱ ἀνῆτοι 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,

5.15 | And so that I don't spend endless time explaining, you will find many unions with all the gods after Zeus. Foolish people call these the gods' adultery, not seeing the unions of men as shameful, but practicing them as proper. Right away, Zeus himself loves Ganymedes; Poseidon loves Pelops; Apollo loves Cinyros, Zakynthos, Hyacinthus, Phorbas, Hylas, Admetus, Cyparissus, Amyclas, Troilus, Branchus of Tymnus, Potnieus of Paros, and Orpheus.

Πάρου Ποτνιέως· Ὀρφέως· Διόνυσος δὲ
Λαόνιδος, Ἀμπέλου, Ὑμεναίου,
Ἑρμαφροδίτου, Ἀχιλλέως· ὁ δὲ Ἀσκληπιὸς
Ἱππολύτου· καὶ Ἥφαιστος Πηλέως· Πάν δὲ
Δαφνίδος· ὁ δὲ Ἑρμῆς Περσέως, Χρύσου,
Θέρσου, Ὀδρύσου· Ἡρακλῆς δὲ Ἀβδήρου,
Δρύοπος, Ἰοκάστου, Φιλοκτήτου, Ὑλά,
Πολυφήμου, Αἴμονος, Χώνου, Εὐρυσθέως.

Dionysus loves Laonides, Ampelos,
Hymenaios, Hermaphroditus, and Achilles.
Asclepius loves Hippolytus; Hephaestus
loves Peleus; Pan loves Daphne; Hermes
loves Perseus, Chryses, Thersus, and
Odrysus; Heracles loves Abderus, Dryops,
Iocastus, Philoctetes, Hylas, Polyphemos,
Aimon, Chonus, and Eurystheus.

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

5.16 | So, I have shared with you some of
the loves of the most famous gods, dear
one, so you understand that only foolish
humans feel jealousy about this. That's why
mortals suffer and live sadly—they say
what seems good for the gods is bad for
themselves, all because of their own
jealousy. From now on, you will be happy
by copying the gods, not humans. Humans,
seeing you keep what they call self-control,
praise you because of their own feelings,
but they don't truly help you. But the gods,
seeing you like themselves, will both praise
and help you.

5.17 | Λόγισαι γάρ μοι, πόσας ἡμεῖψαντο
ἔρωμένες, ὧν τὰς μὲν κατηστέρισαν, τινῶν
δὲ καὶ τέκνα καὶ συνεργοὺς εὐηργέτησαν.
αὐτίκα γοῦν Ζεὺς κατηστέρισεν Καλλιστώ,
τὴν λεγομένην ἄρκτον μικράν, ἣν καὶ κυνὸς
οὐρὰν προσαγορεύουσιν τινες. Ποσειδῶν
Δελφῖνα διὰ τὴν Ἀμφιτρίτην ἐνέταξεν τῷ
οὐρανῷ. καὶ Ὠρίωνα, τὸν Εὐρυάλης τῆς
Μίνω, δι' Εὐρυάλην τὴν μητέρα τῶν
ἄστρων κατηξίωσεν. Διόνυσος τὸν
Ἀριάδνης στέφανον. Ζεὺς τὸν ἀετὸν
συνεργήσαντα ἐπὶ τῇ Γανυμήδους ἀρπαγῇ,
καὶ αὐτὸν τὸν Γανυμήδην ἐν Ὑδροχόου
τιμῇ ἔταξεν· καὶ ταῦρον δι' Εὐρώπην
ἐτίμησεν. ἀλλὰ καὶ Κάστορα καὶ

5.17 | Think about how many loves the
gods have shared—some they lessened, but
others they blessed with children and
partners. For example, Zeus turned Callisto
into the little bear, also called the dog's tail
by some. Poseidon placed Delphina in the
sky because of Amphitrite. And Orion, son
of Eurialus of Minos, was set among the
stars because of Eurialus, his mother.
Dionysus made the crown of Ariadne. Zeus
honored the eagle that helped in the
kidnapping of Ganymedes, and he placed
Ganymedes himself in the constellation
Aquarius. He also honored the bull because
of Europa. Zeus also made stars of Castor,

Πολυδεύκην καὶ Ἑλένην Λήδα 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 ἐρωμένας εὐεργετήκασιν οἱ θεοὶ
ταῖς πρὸς ἀνθρώπους κοινωνίαις, ἅς οἱ
ἀνόητοι ὡς κακὰς πράξεις ἀπαγορεύουσιν,
οὐκ εἰδότες ὅτι ἡδονὴ ἐστὶν ἡ μεγάλη ἐν
ἀνθρώποις ἀπόλαυσις.

Polydeuces, and Helen for Leda; Perseus for
Danae; Arcades for Callisto; the virgin Dike
for Themis; and Heracles for Alcmena. I
won't go on any longer—it would take too
long to list all the others the gods have
blessed through many loves with humans.
Foolish people forbid these unions as bad
acts, not knowing that pleasure is the
greatest joy for humans.

5.18 | Τί δὲ καὶ τῶν σοφῶν οἱ περιβόητοι
οὐχ ἡδονὴν προκρίνουσιν, καὶ αἷς
ἐβουλήθησαν ἐμίγησαν; ὢν 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 Λαῖτις οὐκ ἐπὶ
τῷ μισθῷ τοῦ φέρειν αὐτὴν ἐπ' ὤμων
δημοσίᾳ κοινωνεῖ μετὰ παρρησίας; οὐκ
Επίκουρος ἡδονὴν προκρίνει; οὐκ
Ἀρίστιππος μυρισηὶς ὅλον 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 Ἡρας τὸ πρόσωπον.

5.18 | But what about the famous wise
men? Don't they 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"—didn't he share women in common
in the best-governed city, Sparta, and hide
the handsome Alcibiades under his cloak?
And Antisthenes, a follower of Socrates,
wrote that one should not reject what is
called adultery. Also, his student Diogenes
of Laertius, without pay, openly carried her
on his shoulders with boldness. Doesn't
Epicurus choose pleasure? Didn't
Aristippus, having been paid, give himself
fully to Aphrodite? Doesn't Zeno, hinting at
indifference, say that the divine is in all
things, so the wise will understand that
when someone joins with another, it is as if
they join with themselves? And isn't it too
much to forbid what is called adultery, or
unions with mother, daughter, sister, or
children? Chrysippus, in his love letters,
also remembers the statue in Argos that
carries the face of Hera, bringing shame to
Zeus.

5.19 | Οἶδα ὅτι ταῦτα τῆς ἀληθείας

5.19 | I know these things seem terrible

ἀμυήτοις φοβερὰ καὶ αἴσχιστα
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
παρναλίσκω τοὺς χρόνους, δύο ἔστωσάν
σοι μέγιστοι σκοποί, θεῶν μὲν Ζεὺς,
ἀνδρῶν δὲ φιλοσόφων Σωκράτης. τὰ δὲ
λοιπὰ, ἐξ ὧν σοι γράψας ὑπέμνησα,
συνεῖσα ἔπεχε, μήποτε ἐραστὴν σου
λυπήσῃς· ἐπεὶ ὡς θεοῖς καὶ ἥρωσιν τὰ
ἐναντία πράξασα, ἀσεβῆς κριθεῖσα τὴν
προσήκουσαν ὑφέξεις τιμωρίαν. ἔάν δὲ
παντὶ ἐραστῇ ἑαυτὴν παρασχῇς, ὡς θεοὺς
μιμουμένη τῆς παρ' αὐτῶν τεύξῃ
εὐεργεσίας. τὰ δὲ λοιπὰ, φιλότατη,
μεμνημένη περὶ ὧν σοι ἐξέφηνα
μυστηρίων, διὰ γραμμάτων μοι τὴν σὴν
δειξὸν προαίρεσιν. ἔρρωσό μοι.

and shameful to those not initiated into the
truth, but not to the gods and philosophers
of Greece, nor to the mysteries of Dionysus
and Demeter. To avoid wasting time telling
the lives of all the gods and philosophers,
let me give you two great examples: Zeus
among the gods, and Socrates among men
and philosophers. As for the others I wrote
to you about, keep them in your mind so
you never hurt your lover. For if you act
against what is right, like the gods and
heroes who did wrong, you will be judged
impious and face fitting punishment. But if
you give yourself to any lover, imitating the
gods, you will receive their kindness. And
the rest, dear one, remembering what I
have explained to you about the mysteries,
show me your choice through your
writings. Farewell.

5.20 | Ἐγὼ τοίνυν λαβὼν τὸ βιβλίον τοῦτο
παρὰ τοῦ Ἀππίωνος, ὡς ὄντως διαπέμψων
αὐτὸ τῇ ἐρωμένῃ, ἐπλασάμην 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, and truly planning to send it to my
lover, I pretended that it was a copy made
by her for these things. 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 if
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 φθειρὴς ψυχὴν,
καὶ τὸ ἐμὸν σῶμα περιυβρίσῃς. ἔρω γὰρ

5.21 | I wonder how, while praising me for
wisdom, you write as if I were foolish.
Wanting to convince me about your
passion, you use stories about the gods as
examples, saying that love is the oldest of
all, attacking all gods and humans, not
fearing to blaspheme, as if to destroy my
soul and insult my body. But love is not the
leader of the gods; it belongs to desires. If it

θεῶν οὐκ ἔστιν ἀρχηγέτης, ὁ ἐν ταῖς ἐπιθυμίαις· εἰ γὰρ ἐκὼν ἐπιθυμεῖ, αὐτός ἐστιν ἑαυτοῦ πάθος καὶ κόλασις, καὶ θεὸς οὐκ ἂν εἴη ὁ πάσχων ἐκὼν· εἰ δὲ ἄκων ἐρᾷ τῆς μίξεως, καὶ τὰς ἡμετέρας διερχόμενος ψυχᾶς, ὥσπερ δι' ὀργάνων τῶν ἡμετέρων σωμάτων εἰς τὰς τῶν νοητῶν φέρεται συνουσίας, ὁ τοῦτον ἐρᾷ ποιῶν καὶ φέρων μείζων αὐτοῦ τυγχάνει· καὶ πάλιν αὐτοῦ 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 ἀυξόμενον καὶ ἀπογνώσει μειούμενον.

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 that passes through our souls, like something carried through the organs of our bodies into the unions of our minds—the one who causes and carries this love is greater than it. And again, from that one who carries it, being carried by another desire, a greater one is found carrying that one; and this goes on in endless cycles among lovers, which is impossible. So neither the one who carries nor the one carried truly exists. Instead, the desire of the lover is the passionate feeling, growing with hope and shrinking with despair.

5.22 | Οἱ δὲ κρατεῖν αἰσχρᾶς 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 ἅδου κολάζονται, ὃ τε Ἄτλας βαρούμενος, καὶ ὁ Τάνταλος δίψῃ ἀνιώμενος, καὶ ὁ Σίσυφος ἐρείδων πέτραν, Τιτυὸς 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 refuse to control shameful desires lie about the gods, saying the gods acted first so they can avoid blame for what they do. They claim that if it was for having children and not for lust, the so-called gods committed adultery and even mixed with men, but, they say, by giving favors, they made the women their lovers. So, were there no stars before this, 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 open, and Ixion endlessly rolling around a wheel? And how, being gods and lovers, did they make their lovers, whom they defiled, their own, without giving this favor to themselves?

5.23 | Οὐκ ἄρα ἦσαν θεοὶ, ἀλλὰ τυράννων αἰνίγματα. Κρόνου γὰρ ἐν τοῖς Καυκασίοις ὄρεσιν, οὐκ ἐν οὐρανῳ, ἀλλ' ἐν γῇ τάφος τις δείκνυται, ἀνδρὸς ἀγρίου καὶ τεκνοβόρου. ἀλλὰ καὶ τοῦ ἀσελγοῦς Διὸς, τοῦ μυθικοῦ, τοῦ ὁμοίως τὴν θυγατέρα Μῆτιν καταπιόντος, ἐν Κρήτῃ θεωρεῖται τάφος· καὶ ἐν τῇ Ἀχερουσίᾳ δὲ λίμνῃ Πλούτωνος καὶ Ποσειδῶνος· Ἡλίου δὲ ἐν Ἄστροις καὶ Σελήνης ἐν Καρκοῖς Ἑρμοῦ δὲ ἐν 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 ἐγγέγονεσαν, Ζεὺς λέγω ὁ μυθικὸς καὶ Διόνυσος, εἰ μὴ τῇ μεταμορφώσει ὧν ἤθελον ἐπεκράτουν εἰς ὅπερ αὐτοὶ ἤθελον.

5.24 | Εἰ δὲ τούτων δεῖ ζηλοῦν τοὺς βίους, μὴ μόνον τὰς μοιχεῖας, 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. οὐτῶ 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

5.23 | They were not gods, but puzzles created by tyrants. The tomb of Kronos is shown in the Caucasus mountains—not in the sky, but on earth—belonging to a wild man who ate his children. The tomb of lustful Zeus, the mythical one who also swallowed his daughter Metis, is seen in Crete. The tombs of Pluto and Poseidon are by the Acherusian lake; Helios's tomb is in the stars; Selene's in the Crab constellation; Hermes's in Hermopolis; Ares's in Thrace; Aphrodite's in Cyprus; Dionysus's in Thebes; and the others are in various places. So, the tombs of these so-called gods are visible. They were men—wicked men and sorcerers. Otherwise, the sole rulers—mythical Zeus and Dionysus—would not have come to be, if they had not taken power over what they wanted to become by changing their shape.

5.24 | If we are to admire their lives, let us imitate not only their adulteries but also their feasts. Kronos ate his own children, and Zeus did the same with his own daughter. And what more is there to say? Pelops was the feast for all the gods. So, before unlawful marriages, we too should hold a feast like the gods'. That would make the marriage feast truly 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. It is a desire that comes from the nature of animals to keep life going, by the plan of the one who controls all things. It is a desire that happens so the whole human race never dies out. By the excuse of pleasure, from what will end, a new life is

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.

born again—naturally born through lawful
marriage—so that it may learn to care for
its own father in old age. Those born from
adultery could not do this, because they
lack the natural love for their parents.

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

5.25 | Since desire for love happens to
ensure true growth, as I said, parents who
care about self-control must prepare their
children before desire arises. They should
teach them using wise books and guide
them with good advice, helping them
understand that habit becomes a second
nature. They should also often remind
them of the punishments set by the laws, so
that, like a bridle held by fear, they do not
rush into strange pleasures. And before
desire becomes strong, marriage should fill
the natural time of youth with experience,
first persuading them not to gaze at the
appearance of another woman.

5.26 | Ὁ γὰρ νοῦς ἡμῶν ὁπότε 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,
ἐπιτυχῶν δὲ μᾶλλον αὖξεται, ὥσπερ τὸ πῦρ
τῆς ὕλης εὐποροῦν, καὶ μάλισθ' ὅτ' ἂν τῇ
ψυχῇ τοῦ ἐρῶντος πρὸ τοῦ πάθους
προσεντετυπωμένος μὴ προὑπάρξῃ φόβος.
ὡς γὰρ ὕδωρ πῦρ κατασβέννυσιν, οὕτως
καὶ φόβος τῆς ἀλόγου ἐπιθυμίας ἐστὶ
σβεστήριος. ὅθεν ἐγὼ ἔκ τινος Ἰουδαίου τὰ
θεῶν πρόποντα νοεῖν καὶ ποιεῖν ἐκμαθοῦσα,
εὐάλωτος πρὸς μοιχείαν ὑπὸ ψευδῶν
μύθων οὐ γίνομαι. θέλοντι δέ σοι καὶ
σπουδάζοντι σωφρονεῖν, φλεγμαινέσῃ

5.26 | Whenever our mind first wipes away
the image of the one loved with pleasure—
like always seeing a form in a mirror—it is
troubled by memory. Even without desire,
it studies the ways to succeed. And when it
succeeds, desire grows stronger, like fire
finding fuel, especially when the soul of the
lover has no fear impressed on it before the
passion. Just as water puts out fire, fear is
the extinguisher of foolish desire. That is
why, having learned from a certain Jew
what is fitting to think and do toward God, I
am not vulnerable to adultery because of
false stories. And if you want and try to be
self-controlled, even with your soul
burning with love, may God help you and
bring you healing.

ψυχῇ πρὸς ἔρωτα, βοηθοίη θεὸς καὶ τὴν
ἵασιν παρασχοίη.

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

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

5.29 | 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 συντετυχηκώς 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

5.27 | Hearing the actor’s reply, Appion
said, “Do I hate Jews without reason? Now,
if someone ever meets a Jew and, joining
their religion, is persuaded to be self-
controlled, then it is impossible for that
person to join in fellowship with anyone
else. For such people, seeing God as the all-
seeing watcher of actions, hold firmly to
self-control because they cannot escape
being noticed.”

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 searching for true
teachings. Until now, after looking into
many ideas from philosophers, I found
none of them good—except for the Jews
alone, merchants who sell their cloth here
in Rome. And by some good chance, their
simple belief in one ruler seemed better to
me.”

5.29 | When Appion heard my truth—he
who hates the Jews without reason and
neither knows nor wants to know what is
true about them—he became angry
without thinking and left Rome because I
stayed silent. 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, who are publicly sung about to

τὴν τοῦ ὁμοίου μίμησιν ἐπιτηδὲς ἄδονται
δημοσίᾳ, ὧν πρὸς τοῖς ἀνθρωπίνοις
πάθεσιν, ὡς ἔφην, καὶ οἱ κατὰ τόπον
δείκνυνται τάφοι.

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

5.30 | Hearing these things and wanting to
learn what would come next, others joined
me to visit Appion. And indeed, we found
him already reclining at a prepared table.
We carefully discussed 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 exact place where he
would speak. Grateful for his promise, each
of us went home.

Chapter 6

6.1 | Τρίτῃ δὲ ἡμέρᾳ εἰς τὸ προωρισμένον
τῆς Τύρου χωρίον· σὺν τοῖς οἰκειοτάτοις
ἐλθὼν ἐγὼ γε εὐρίσκω τὸν Ἀππίωνα,
Ἀνουβίωνός τε καὶ Ἀθηνοδώρου
καθεζόμενον μέσον, καὶ μετὰ πολλῶν
ἄλλων τῶν ἐκ παιδείας ἀνδρῶν ἡμᾶς
ἀναμενόντων. καὶ ὁμῶς οὐδὲν
καταπλαγείς, προσαγορεύσας
ἀντικαθέζομαι τῷ Ἀππίωνι, ὅς 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 διαλεγόμενου,
ἀφηγήσαιτό μοι, πῶς ἐν τῇ Ῥώμῃ,
συνεργέμενός σοι ὡς ἐρῶντι, πολλὰ τῶν
θεῶν κατεψευσάμην, εἰπὼν αὐτοὺς
παιδεράστας, ἀσελγεῖς, μιγνυμένους

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, along with
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 were
seeking. 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 cares for 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.

μητράσιν, ἀδελφαῖς, θυγατράσιν, καὶ
μυρίαῖς μοιχείαις ἀνεχομένους. ἀλλ' ἐχρῆν
σε, ὦ τέκνον, εἰδέναι, ὅτι μὴ τοιαῦτα περὶ
θεῶν φρονῶν ἔγραφον, ἀλλὰ στοργῇ τῇ
πρὸς σε τὰ ἀληθῆ λέγειν ἀπεκρυπτόμην,
ἅπερ εἰ νῦν ἐθέλεις, παρ' ἐμοῦ ἄκουσον.

6.2 | Τῶν πάλαι ἀνδρῶν οἱ σοφώτατοι,
πᾶσαν ἀλήθειαν αὐτοὶ καμάτων
μεμαθηκότες, τὲς ἀναξίους καὶ μὴ
ὀρεγομένους θεῶν μαθημάτων
ἀπεκρύψαντο τὴν ἐπιστήμην λαβεῖν. οὔτε
γὰρ ἀπ' Οὐρανοῦ καὶ τῆς μητρὸς αὐτοῦ Γῆς
γεγόνασιν παῖδες δώδεκα, ὡς ὁ μῦθος
καταριθμεῖ· ἄρρενες μὲν Ὡκεανὸς, 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, ὡς
φατε, εἰς βυθὸν ἀπέρριψεν· ἀλλ' οὐδ' ἐκ
τῆς ἀποτομῆς τοῦ Οὐρανοῦ σταγόνων
ρύνεντος 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
καταποθεὶς τοὺς προκαταποθέντας θλίψας
ἐξέωσεν, ὡς προελθεῖν πρῶτον μὲν τὸν
πρῶτον καταποθέντα Πλούτωνα, ἐπ' αὐτῷ
Ποσειδῶνα, καὶ τρίτον τὸν Δία. οὐδέ γε, ὡς
φασιν, μητρὸς προνοίᾳ διασωθεὶς ὁ Ζεὺς,
καὶ εἰς οὐρανὸν ἀναβάς, τὸν πατέρα τῆς
βασιλείας καθεῖλεν. οὐ πατέρος ἀδελφοὺς
ἐκόλασεν. οὐκ εἰς πόθον γυναικῶν θνητῶν
κατῆλθεν. οὐκ ἀδελφαῖς ἢ θυγατράσιν, οὐκ
ἀδελφῶν γυναιξίν, οὐ παισὶν αἰχρῶς

Instead, out of love for you, I hid the truth
from you. Now, if you want, hear it from
me.

6.2 | The wisest men of old, having learned
all the truth through hard work, kept this
knowledge hidden from those unworthy
and unwilling to seek divine teachings. It is
not true, as the story goes, that twelve
children were born from Heaven and his
mother Earth: the males Oceanus, Coeus,
Crius, Hyperion, Iapetus, Cronus; and the
females Thea, Themis, Mnemosyne,
Demeter, Tethys, and Rhea. Nor did Cronus
cut off the genitals of his father Uranus
with an unbreakable sickle and throw them
into the sea, 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 his 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

συνεγένετο. οὐδὲ Μῆτιν γεννήσας κατέπιεν, ἵνα ἀπ' ἐγκεφάλου μὲν τὴν Ἀθηνᾶν ἀναφύσῃ ἐκ τῆς Μήτιδος, ἐκ δὲ τοῦ μηροῦ τὸν Διόνυσον τέκῃ, ὃν ὑπὸ Τιτάνων ἐσπαράχθαι λέγουσιν. οὐ δεῖπνον ἐπὶ τῷ Θέτιδος καὶ Πηλέως γάμῳ συντελεῖ. οὐ τὴν Ἔριν τῶν γάμων ἀπεώσατο. οὐκ αὐτὴ ἡ Ἔρις, ἀτιμασθεῖσα, μάχην καὶ στάσιν τοῖς ἐστιωμένοις ἐπενόησεν. οὐ μῆλον χρύσειον ἐκ τῶν Ἑσπερίδων κήπων λαβοῦσα ἐπέγραψεν, δῶρον τῇ καλῇ. ἔπειτα μυθολογοῦσιν ὡς Ἥρα τε καὶ Ἀθηνᾶ καὶ Ἀφροδίτῃ εὐρίσκουσι τὸ μῆλον, καὶ φιλονεικοῦσαι ἔρχονται πρὸς τὸν Δία· αἷς αὐτὸς μὲν ἐκ ἔκρινεν, δι' Ἑρμοῦ δὲ πρὸς τὸν ποιμένα Πάριν κριθησομένης περὶ κάλλους ἐξέπεμψεν. ἀλλ' οὔτε ἐκρίθησαν θεαί, οὔτε ὁ Πάρις τῇ Ἀφροδίτῃ τὸ μῆλον ἀπέδωκεν. οὐκ Ἀφροδίτῃ τιμηθεῖσα τῷ τῆς Ἑλένης αὐτὸν ἀντετίμησεν γάμῳ. οὐ γὰρ ἂν ἡ τῆς θεᾶς τιμὴ πρόφασις ἐγίνετο παμφύλου πολέμου, καὶ ταῦτα ἐπ' ὀλέθρῳ τοῦ τὴν τιμὴν ἀπειληφότος καὶ ἀγχιστεύοντος τῷ τῆς Ἀφροδίτης γένει. ἀλλ' ὡς ἔφην, ὦ τέκνον, ἔχει τινὰ λόγον τὰ τοιαῦτα οἰκεῖον καὶ φιλόσοφον, ἀλληγορίᾳ φρασθῆναι δυνάμενον· ὥστε σε ἀκούσαντα θαυμάσαι· καγὼ ἔφην· δέομαι μὴ με ἀναβαλλόμενος βασανίσῃς. καὶ ὃς ἔφη· μηδὲν φοβηθῆς, οὐ γὰρ ὑπερθῆσομαι, ἀλλ' ἄρξομαι ἤδη λέγειν.

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 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, nor would these things 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 a proper and wise reason for these stories, which can be told as allegories—so that you, hearing them, 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 μῆξις ἀδιάκριτος, τοῦτο καὶ τῆς φύσεως ὁμολογούσης, καὶ τῶν μεγάλων ἀνδρῶν οὕτως ἔχειν νενοηκότων. καὶ μάρτυρα τῶν μεγάλων ἐν σοφίᾳ τὸν μέγιστον Ὅμηρον αὐτόν σοι παρέξομαι, εἰπόντα περὶ τῆς ἀνέκαθεν συγχύσεως Ἄλλ' ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε. ὡς ἐκεῖθεν ἀπάντων τὴν γένεσιν ἐσχηκότων, καὶ μετ' ἀνάλυσιν τῆς ὑγρᾶς καὶ γήινης οὐσίας εἰς

6.3 | Once, there was nothing but chaos and a confused mix of unordered elements. This is agreed upon by nature itself and understood by great men. As proof of this great wisdom, I will give you the greatest—Homer—who said about the ancient confusion: “But you all became water and earth,” meaning that everything began from there. After the watery and earthly substances broke down, they returned to their original state, which is chaos. Hesiod

τὴν πρώτην πάλιν ἀποκαθισταμένων
φύσιν, ὃ ἐστὶν χάος. Ἡσίοδος δὲ ἐν τῇ
Θεογονίᾳ λέγει Ἥτοι μὲν πρώτιστα χάος
ἐγένετο. τὸ δὲ ἐγένετο δῆλον ὅτι
γεγενῆσθαι ὡς γενητὰ σημαίνει, οὐ τὸ ἀεὶ
εἶναι ὡς ἀγένητα. καὶ Ὀρφεὺς δὲ τὸ χάος
ὥς παρεικάζει, ἐν ᾧ τῶν πρώτων
στοιχείων ἦν ἡ σύγχυσις. τοῦτο Ἡσίοδος
χάος ὑποτίθεται, ὅπερ Ὀρφεὺς ὠν λέγει
γενητόν, ἐξ ἀπείρου τῆς ὕλης
προβεβλημένον, γεγονὸς δὲ οὕτως.

says in the Theogony, “First of all, there
was chaos.” It is clear that “became” means
something that came into being, not
something that always existed without a
beginning. Orpheus also calls chaos an egg,
in which the first elements were mixed.
Hesiod calls this chaos, which Orpheus calls
a born egg, coming from infinite matter,
and so it came to be.

6.4 | Τῆς τετραγενοῦς ὕλης ἐμψύχου οὔσης,
καὶ ὅλου ἀπείρου τινὸς βυθοῦ ἀεὶ 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
περιωθυμένου 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 βάθος, 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 παρειληφότος θειώδους πνεύματος
ἀναφερόμενον, προσέκυψεν εἰς φῶς
μέγιστόν τι τοῦτο ἀποκύημα, ὡς ἂν ἐκ
παντός τοῦ ἀπείρου βυθοῦ ἀποκεκυημένον
ἔμψυχον δημιούργημα, καὶ τῇ περιφερείᾳ
τῶν ὠν προσεοικὸς, καὶ τῷ τάχει τῆς
πτήσεως.

6.4 | The fourfold matter was alive, and the
whole infinite depth was always flowing
and moving without order. Countless
imperfect mixtures poured out in different
ways at different times. Because of this
disorder, the mixtures kept breaking down
and could not come together like the birth
of an animal. Then, by its own natural
movement, this infinite sea once flowed
smoothly from itself back to itself, like a
whirlpool, mixing the substances. From this
unheard-of mixing came the most fitting
thing of all, perfect for the birth of an
animal—like clay flowing in the middle of a
pot. The whirlpool carried everything,
made space for depth, and pulled in the
surrounding spirit. It was as if it was
conceived in the most fertile way, forming a
careful composition. Just as a bubble likes
to form in water, a round container
gathered from all sides. Then, conceived
within itself and lifted by the divine spirit it
had received, this great offspring came into
the light—a living creation born from the
whole infinite depth, like a circle of eggs,
and moving with 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 ὠὸν τὸν πάντα περιέχοντα σφαιροειδῇ ἀπεκύησεν οὐρανόν· ὅπερ κατ' ἀρχὰς τοῦ γονίμου μυελοῦ πλήρες ἦν ὡσαν στοιχεῖα, καὶ χρώματα παντοδαπὰ ἐκτεκεῖν δυνάμενον, καὶ ὁμῶς παντοδαπὴν ἐκ μιᾶς οὐσίας τε καὶ χρώματος ἐνὸς ἔφερε τὴν φαντασίαν. ὥσπερ γὰρ ἐν τῷ τοῦ ταῶ γεννήματι ἐν μὲν τοῦ ὡοῦ χρῶμα δοκεῖ, δυνάμει δὲ μυρία ἔχει ἐν ἑαυτῷ τοῦ μέλλοντος τελεσφορεῖσθαι χρώματα, οὕτως καὶ τὸ ἐξ ἀπείρου ὕλης ἀποκυθὲν ἔμψυχον ὠὸν, ἐκ τῆς ὑποκειμένης καὶ αἰεὶ ῥεούσης ὕλης κινούμενον, παντοδαπὰς ἐκφαίνει τροπὰς. ἔνδοθεν γὰρ τῆς περιφερείας ζῶόν 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 ὁρᾶν ὁγρὸν φῶς ἐδωρήσατο.

6.6 | Τὸ μὲν οὖν πρωτοσύστατον ὠὸν ὑποθερμανθὲν ὑπὸ τοῦ ἔσωθεν ζώου ῥήγνυται, ἔπειτα δὲ μορφωθὲν προέρχεται ὁποῖόν τι καὶ Ὀρφεὺς λέγει, — κραιμαίου 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 ἀπορήτοις τὸν ἄπειρον περιλάμπων αἰῶνα. ἡ δὲ τοῦ κύτους ἔνδοθεν γόνιμος ὑπολειφθεῖσα ὕλη, ὡς ἐν πολλῷ τῷ χρόνῳ ὑποκειμένης ἕως

6.5 | So think of Cronus as time, and Rhea as the flowing of the watery substance. Over time, all matter, like an egg holding everything in a round shape, gave birth to the sky. This sky, full at the start with fertile marrow, joined elements and could produce many colors, yet still 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. When Phanes 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 | The very first egg, warmed from inside by the living being, breaks open. Then, shaped into something, it comes forth— what Orpheus calls the cracked egg of the mighty Kramaios. 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 hidden places. The fertile matter left inside the container, resting under natural heat for a long time, separated all the substances. The lowest part of it sank down first, like a base under

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, ἄδου τε καὶ νεκρῶν βασιλέα εἶναι 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 ἐν 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’ ὥς ἔφην, ἡ πυρώδης οὐσία ζωτική τε καὶ ἀνωφερῆς οὖσα εἰς αὐτὸν ἀνέπτη τὸν ἀέρα, ὃς καὶ φρονιμώτατός ἐστι διὰ τὴν καθαρότητα. τῇ οὖν ἰδίᾳ θερμότητι ὁ Ζεὺς, τουτέστιν ἡ ζέουσα οὐσία, τὸ καταλειφθὲν ἐν τῷ ὑποκειμένῳ ὑγρῷ, τὸ ἰσχνότατον καὶ θεῖον 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

weight. 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.

6.7 | They say that this first, large, dirty, and rough substance was naturally swallowed by Cronus, who is time, because it sank downward. After this 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 within it. Fire, which moves upward, was not swallowed by Cronus’s time. Instead, 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—gives life to what was left in the underlying wetness: the thinnest and divine spirit, which they called Metis.

6.8 | Reaching the top of the bright air and mixed with it—like water mixed with heat—they created the ever-moving pulse, which gives birth to understanding. This understanding is called Pallas because it shakes; it is the most skillful wisdom, and by using it, the heavenly craftsman made the whole world. From this flowing Zeus, the hottest air, the air spreads to the places

ἀήρ μέχρι τῶν ἐνταῦθα διικνεῖται τόπων,
ἣν ἐπονομάζουσιν Ἥραν. καὶ διὸ δὴ τῆς τοῦ
αἰθέρος καθαρωτάτης οὐσίας
ὑποβεβηκυῖα, ὡς θήλεια τὴν καθαρότητα,
πρὸς σύγκρισιν τοῦ κρείττονος ἀδελφῆ
Διὸς κατὰ τὸ εἶκος ἐνομίσθη, ὡς ἐκ τῆς
αὐτῆς οὐσίας γεγεννημένη γαμετὴ δὲ διὰ τὸ
ὡς γυναιῖκα ὑποκεῖσθαι.

here, which they call Hera. Because she
came from the purest substance of the air,
seen 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 Παλλάδα
λέγουσιν, διὰ τὸ ἄκρως θερμὸν γένεσίν
τινος ποιῆσαι μὴ δυναμένη, παρθένος
ἐνομίσθη. 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 μεθύουσαν σύστασιν. τὸ δὲ κατωτέρω
τῆς γῆς ὕδωρ, ἔν ᾧ τῇ φύσει, καὶ διὰ
πάντων τῶν χερσαίων πόρων διεῖρον, καὶ
εἰς πολλὰ διαιρούμενον, ὥσπερ
συγκοπτόμενον, Ὅσιριν ἐκάλεσαν.
λαμβάνουσι δὲ καὶ Ἄδωνιν εἰς ὠραίους
καιρούς, Ἀφροδίτην εἰς μῆζιν καὶ γένεσιν,
Δήμητρα εἰς γῆν, Κόρην εἰς σπέρματα, καὶ
Διόνυσόν τινες εἰς ἄμπελον.

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

6.10 | Καὶ πάντα τὰ τοιαῦτα ὁμοίως
τοιαύτην τινὰ ἀλληγορίαν ἔχοντα νόει μοι·
Ἀπόλλωνα δὲ ἥλιον τὸν περιπολοῦντα εἶναι
νόμιζε, γονὴν ὄντα τοῦ Διὸς, ὃν καὶ Μίθραν
ἐκάλεσαν, ἐνιαυτοῦ συμπληροῦντα
περίοδον. αὐταὶ δὲ αἱ μεταμορφώσεις τοῦ
πανταχῇ διήκοντος Διὸς αἱ πολλαὶ
νοεῖσθωσάν σοι τροπαί, τὰς δὲ μυρίας
αὐτοῦ γυναιῖκας ἐνιαυτοῦς ἢ γενεάς

6.10 | And all these things have a similar
kind of hidden meaning—keep that in
mind. Apollo was thought to be the sun that
moves around, the child of Zeus, who was
also called Mithras, completing the cycle of
the year. Think of the many changes of
Zeus, who rules everywhere, as his turns,
and his countless women as the years or
generations he created. From this very air

ἐπινόει. ἀπ' αὐτοῦ γὰρ τοῦ αἰθέρος ἡ
διηγουμένη τὸν ἀέρα δύναιμις, ἐκάστῳ
ἐνιαυτῷ καὶ γενεᾷ συνουσιάζουσα,
διαφόρως αὐτὸν τρέπει, καὶ οὕτως γεννᾷ ἢ
φθείρει τὰ ὥραϊα. καὶ παῖδες μὲν λέγονται
οἱ ὥραϊοι καρποί, αἱ δὲ πρὸς τοὺς ἄφρονας
δείξεις αἱ κατ' ἐνίους καιροὺς ἀκαρπίαι.

comes the power that moves the air, joining
with each year and generation, turning it in
different ways. This power brings forth or
destroys the seasons. The children are
called the ripe fruits, and the barren times
at certain seasons are seen as signs of
failure for the foolish.

6.11 | Ταῦτα τοῦ Ἀππίωνος
ἀλληγοροῦντος, σύννους ὢν ἐγὼ ἔδοξα
τοῖς ὑπ' αὐτοῦ λεγομένοις μὴ
παρακολουθεῖν. δὲ 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 ἀκηκόως. 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.

6.11 | As Appion was explaining these
things, I seemed not to follow what he said,
even though I was paying attention. He
stopped me and said, "If you don't follow
what I'm saying, why should I even talk
about the beginning?" I replied, "Don't
think I'm unaware of what you're saying. I
fully understand these things, since this
isn't the first time I've heard them. But so
you know I'm not ignoring your words, I
will briefly go over what you said, and for
what you left out, I will fill in the meanings
in order, as I heard them from others."
Appion said, "Do it as you say."

6.12 | Κἀγὼ ἀπεκρινάμην· παρήμι νῦν ἐπ'
ἀκριβὲς λέγειν τὸ ἐκ τῆς ἀπείρου ὕλης κατ'
ἐπιτυχίαν κράσεως ἀποκυθὲν ἔμψυχον
ῥαγόν, οὗ ῥαγέντος κατὰ τινὰς ἀρρηνόθηλυν
ἐξέθορεν Φανῆς. καὶ πάντ' ἐκεῖνα
ἐπιτέμνομαι, μέχρις οὗ τὸ ῥαγὲν κύτος τὴν
ἁρμονίαν ἔλαβεν, ὑπολειφθείσης αὐτοῦ
μυελώδους ὕλης καὶ τὸν λόγον τῶν ὑπ'
αὐτῆς ἔνδοθεν γενομένων ἐπι κεφαλαιῶν
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

6.12 | And I answered, "Now I will stop
speaking exactly about the living egg born
by chance from the infinite matter through
a mixture. When this egg broke, it split into
male and female and became Phanes. I will
skip over all those details until the broken
egg found its harmony, leaving behind its
marrow-like matter. Then I will quickly go
through the story of the things born inside
it and what came after. For, as you say, it
was born from Cronus and Rhea, and from
time and matter. First came Pluto, as the
lowest foundation. Then came Poseidon,
who is the watery substance spreading
over the lowest nature. And the third is the

φύσει. ἡ δὲ τρίτη ἀνωτάτη τε καὶ αἰθήρ
οὔσα, ὥσπερ ἐστὶν Ζεὺς, ἥτις οὐ κατεπόθη,
ἀλλὰ θερμὴ οὔσα ἰσχύς καὶ ἀνωφερῇ
ἔχουσα τὴν φύσιν, ὥσπερ ὑπὸ τινος ῥιπῆς
εἰς τὸν ἄνω ἡγεμονικώτατον ἀνέπτη
αἰθέρα.

highest—the air—like Zeus, who was not
swallowed but, being warm power with an
upward nature, as if thrown by some force,
rose up to the highest ruling air.”

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

6.13 | The bonds of Cronus are the joining
of sky and earth, as I have heard from
others who explain it in symbols. The
cutting off of parts is the separation and
sorting of the elements, because everything
was cut off and set apart from its own
nature, each arranged on its own. Time no
longer creates, but by its natural law, it sets
the order for 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, creates the love of
mixing and brings about the beauty of the
world.

6.14 | Τὸ δὲ συμπόσιον τὸ γαμήλιον, ἔνθα
τὸ δεῖπνον ἐτέλει Ζεὺς, ὑπὲρ τε τῆς
Νηρείδος Θέτιδος καὶ τοῦ καλοῦ Πηλέως
ἀλληγορίαν ἔχει ταύτην, ἵνα γινῶς 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 μιγείς
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 προσενηγεῖν Ἀχιλλεὺς
προσηγορεύθη· ἔστι δὲ αὐτὸς καὶ ἀκμήν,
ἥτις ἐάν ἐπιθυμίαν Πολυξένην ὥς ἀληθείας
ἀλλοτριὰν οὔσαν καὶ ξένην, ἰὼ ὄφεως

6.14 | The wedding feast, where Zeus
completed the meal, has this meaning
about the Nereid Thetis and the beautiful
Peleus. So you know, even without you,
Appion, we have heard these 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, through which everything
came to be. Peleus is the clay, formed from
the earth for the birth of man and mixed
with the Nereid—that is, water. From the
mixing of these two, water and earth, the
first one, not born but perfectly shaped,
was called Achilles because it did not bring
its lips to the breasts. He is also the peak,
which, if it desires Polyxena—who is a
foreign and strange truth—is killed by the

ἀναιρεῖται, βέλει κατὰ πτέρναν καὶ κατὰ ἵχνος ἐνέρποντος τοῦ θανάτου.

poison of a snake's bite, struck 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 ἐρμηνευτικὸς 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· πάντα εἰς κακὴν ἔριν ἀνερθερίζει ὁ πλοῦτος.

6.15 | Hera, Athena, Aphrodite, Eris, the apple, Hermes, judgment, and the shepherd all hint at this kind of meaning: Hera is dignity; Athena is courage; Aphrodite is pleasure. Hermes is the interpretive word; the shepherd Paris is the wild and unreasonable 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 those close to him, 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 everyone to harmful 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 ἀθλήσῃ λέγεται Ἡρακλῆς, νοεῶς

6.16 | Heracles, the true and wise one, took away the serpent who was the leader and guardian of wealth. This serpent is the mind, which, being free from all evil, will cleanse the world as it visits souls and teaches those it meets. I mean people who seem like bold lions, timid deer, wild boars, or clever water snakes. In the same way, all the other things Heracles is said to have labored over are puzzles of mental virtue.

ἀρετῆς ἐστὶν αἰνίγματα. αὐτάρκως νῦν
ἔχέτω τὰ εἰρημένα εἰς γὰρ ἕκαστον εἰπεῖν
οὐδὲ ὁ σύμπας χρόνος ἀρκέσει.

Let what has been said be enough for now,
for not even all the time in the world would
be enough to talk about each one.

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

6.17 | But I wonder how these things can be
shown clearly, respectfully, and helpfully to
an honest person, while those who hide
them with twisted riddles and myths
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? They should not be
tested, nor should their origin be offered to
humans as something to imitate. Or were
the false deeds done by the gods tested
through riddles, and was it wrong, Appion,
that those you call wise, by covering sacred
things with shameful myths, urged humans
to sin and, in doing so, insulted even those
they believed were gods?

6.18 | Δί ὃπερ μὴ σοφοὺς δαίμονας τοὺς
τοιούτους νόμιζε, οἵτινες κακὰς ὑποθέσεις
ἔργων καλῶν προεβάλλοντο, ἵνα οἱ
θέλοντες μιμηταὶ γενέσθαι τῶν κρειττόνων
τὰς τῶν λεγομένων θεῶν ζηλώσιν πράξεις,
ἃς διαλεγόμενος τῇ πρὸ ταύτης ἡμέρᾳ οὐκ
ἀπεκρυψάμην, λέγω δὲ πατροφονίας,
τεκνοκτονίας, μίξεις ἀσεβεῖς μητέρων,
θυγατέρων, ἀδελφῶν, μοιχείας ἀπρεπεῖς
καὶ ἀρρενομίξεις καὶ μιὰς ἀρρήτουργίας,
πρὸς ἄλλαις μυρίαὶς τοιαύταις ἀθεμίτοις
μίξουσιν. ὧν ἀσεβέστεροι οἱ ταῦτα ἀληθῆ
δοκεῖν εἶναι θέλοντες, ἵνα τὰ ὅμοια
ποιοῦντες μὴ αἰδῶνται. οἵπερ εἶγε εὐσεβεῖν
ἐβούλοντο, ἐχρῆν αὐτοὺς, ὅπερ ἀρτίως
εἶπον, εἰ καὶ ὄντως οἱ θεοὶ τὰ περὶ αὐτῶν

6.18 | I do not think that such beings are
wise spirits—those who tell bad stories
about good deeds so that people who want
to copy the best will envy the actions said
to be done by the gods. I mean stories
about killing fathers, killing children,
impious unions of mothers, daughters, and
brothers, shameful adultery, unnatural acts,
and filthy secret rites, mixed with countless
other forbidden unions. Those who want
these stories to be true are even more
impious, so that by doing the same things,
they won’t feel shame. If they truly wanted
to be pious, they should have used, as I just
said, myths more fitting to honor the gods,
to cover the unholy things—not the

ἁδόμενα διεπράξαντο κακά, 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 τινὰ ἀλληγορούμενα καὶ διὰ καμάτων μόγις νοηθῆναι δύναται καὶ ὅταν νοηθῇ τισὶν, ἐκείνοις μὲν ἀντὶ τοῦ πολλοῦ μόχθου παρέσχον τὸ μὴ πλανηθῆναι, ἐξὸν δὲ μὴ μοχθῆσαι, τοὺς δὲ πλανηθέντας ἄρδην ἀπώλεσαν. πλὴν τοὺς εἰς τὸ σεμνότερον ἀλληγοροῦντας αὐτοὺς ἀποδέχομαι, ὥσπερ τοὺς ἐκ τῆς Διὸς κεφαλῆς αἰνιξαμένους ἀναπηδῆσαι τὴν φρόνησιν. ἴσως δὲ ἐκεῖνό μοι πιθανώτερον, ὅτι ὑπὸ μοχθηρῶν θεῶν ἀπενεγκαμένων, ἐκεῖναι ἐτολμήθησαν αἱ ὕβρεις.

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 some do understand them, gave those who tried to understand a chance not to be fooled and not to suffer much. But those who were fooled were completely lost. Still, 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 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 ὄλων ποτὲ μὲν φύσιν λέγουσιν ποιηταί, ποτὲ δὲ νοῦν ἀρχηγὸν γενέσθαι τῆς ὅλης δημιουργίας. ἐκ φύσεως μὲν γὰρ τῶν στοιχείων τὴν πρώτην κίνησιν καὶ σύμμιξιν γεγονέναι, ὑπὸ δὲ τῆς τοῦ νοῦ προνοίας διακεκοσμηθῆναι. 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 πάνυ 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 δυνατόν ἐστιν, καὶ καταληφθῆναι ὑπὸ ἐπιστήμης τῆς μόνης ταῦτα ἀκριβοῦν δυναμένης; εἰ δὲ φρονήσῃ τὰ πάντα τὴν σύγκρασιν καὶ διακόσμησιν εἴληφεν, ὅπερ ἀνάγκη μὴ ἄλλως ἔχειν, πῶς ἔτι ἐκ τοῦ

6.19 | We do not find the poetic stories about all the gods to be consistent. Sometimes, poets say that nature is the source of everything, and other times, they say that mind is the leader of the whole creation. They say 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 that everything was made by nature alone, but they cannot clearly prove this because of the skill involved in creation, so they add in the care of the mind, as if to take credit away even from the very wise. We say this to them: if the world was made by nature alone, how did it get order and arrangement—things that can only come from great wisdom and be understood by knowledge that can explain them clearly? But if mind took charge of the mixing and order of everything, which must be true, then how could these things have happened by chance?

αὐτομάτου συμβῆναι ταῦτα γενέσθαι
δυνατὸν ἦν;

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

6.21 | Αὐτίκα γοῦν, ὥς καὶ ἄλλοτε εἶπον, ἐν
τοῖς Καυκασίοις ὄρεσιν Κρόνου τινὸς σῆμα
ἀνθρώπου δείκνυται, τυράννου ἀγρίου καὶ
τεκνοκτόνου. ὁ δ' ἐκείνου υἱός, Ζεὺς τὸ
ὄνομα, χείρων γενόμενος, μαγείας δυνάμει
κοσμοκράτωρ ἀναφανείς πολλοὺς διαλύει
γάμους, καὶ τὸν πατέρα σὺν τοῖς 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.

6.22 | Οὕτως προφανῶς τοῖς ὀρθῶς
νοοῦσιν ἄνθρωποι γεγενῆσθαι
ὠμολόγηνται. καὶ οἱ μὲν συγχρονοῦντες

6.20 | Those who tried to explain the gods
in a shameful way—like saying Metis was
swallowed by Zeus—fell into confusion.
They didn't realize that those who spoke
strangely about the gods actually denied
that they were gods at all, breaking their
forms through allegory into the elements of
the world. It is more likely to say that the
gods they sang about were actually some
evil magicians—wicked humans who used
magic to destroy marriages and ruin lives.
To people long ago who didn't understand
what magic really was, these magicians
seemed like gods. Their graves and tombs
can still be seen in cities.

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 even worse. Using magic power, he
appeared as ruler of the world, breaking
many marriages, punishing his father along
with the gods. When he died, the Cretans
showed his tomb. In Mesopotamia, there is
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
Epidauros; and many others like these have
tombs.

6.22 | So clearly, those who think correctly
agree that people were born. And those
who lived at the same time, knowing they

αὐτοῖς, ὑπαισθόμενοι αὐτοὺς θνητοὺς
γεγονέναι, ἀμελέστερον αὐτοῖς
ἀποθανοῦσιν προσεῖχον, ὁ δὲ πολὺς χρόνος
δόξαν θεῶν αὐτοῖς περιέθηκεν. καὶ μὴ
θαύμαζου, εἰ οἱ κατ’ Ἀσκληπιὸν καὶ
Ἡρακλέα γενόμενοι ἐξηπατήθησαν, ἢ κατὰ
Διόνυσον ἢ κατ’ ἄλλον τινὰ τῶν τότε, ὅπου
καὶ Ἑκτορά ἐν Ἰλίῳ καὶ Ἀχιλλέα ἐν Λευκῇ
τῇ νήσῳ οἱ ἐκεῖ προσκυνοῦσιν, Πάτροκλον
Ὀπούντιοι, τὸν Μακεδόνα Ἀλέξανδρον
Ῥόδιοι.

were mortal, cared less about their deaths.
But over a long time, people gave them the
reputation of gods. Don’t be surprised if
those who became like Asclepius and
Heracles were mistaken, or like Dionysus
or some others from that time. For
example, people worship Hector in Ilium,
Achilles on the island of Leuke, Patroclus by
the Opuntians, and Alexander the
Macedonian by the people of Rhodes.

6.23 | Ἀλλὰ καὶ παρ’ Αἰγυπτίοις ἔτι καὶ νῦν
ἄνθρωπος ὡς θεὸς πρὸ τοῦ θανάτου
προσκυβεῖται. καὶ τοῦτο μὲν ἥττον ἐστὶν
ἀσέβημα, ὅτι ζῶντος ἀνθρώπου θείας τιμὰς
νομίζουσιν Αἰγύπτιοι· ἀλλὰ τὸ πάντων
γελοιότατον, ὅτι καὶ πτηνὰ καὶ ἔρπετα καὶ
ζῶα πάντα προσκυνοῦσιν. οὐδὲν γὰρ
κρίσει νοοῦσιν ἢ ποιοῦσιν οἱ πολλοὶ τῶν
ἀνθρώπων. τὸ δὲ πάντων αἷσχιστον 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, ὡς
δεῖ τὴν δέουσαν ἀπονέμειν τιμὴν. ταῦτα δέ
σοι λέγω, οὐχ ὡς αὐτὸς ἤδη ἐπιγνοὺς τὸν
ὄντως Θεόν, ἀλλ’ εὐγνωνόντων 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 he
dies. This is less disrespectful because the
Egyptians believe living people deserve
divine honors. 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, listen to this, is that
they say the father of gods and men
appeared in the form of Leda. Many have
painted Zeus on public panels. 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 display it publicly. Then,
even from the anger of their temporary
king, who is still just a man, they would
learn by punishment how to give proper
honor. I tell you these things not because I
have already recognized the true God, but
gratefully admit that even if I don’t know
what God is, I clearly think I understand
what it means to call someone God.

6.24 | Αὐτίκα γοῦν τὰ πρῶτα τέσσαρα

6.24 | At once, the first four elements

στοιχεῖα θεὸς εἶναι οὐ δύναται, τὰ ἀπ' ἄλλου γενόμενα· οὐχ ἡ μίξις· οὐχ ἡ κράσις· οὐχ ἡ γένεσις· οὐ τὸ πᾶν περιέχον ὄρατὸν κύτος· οὐδ' ἡ ἐν τῷ ἄδι συρρέουσα ὑποστάθμη· οὐ τὸ ἐπιπολάζον ὕδωρ οὐχ ἡ ζέουσα οὐσία· οὐχ ὁ ἐξ αὐτῆς μέχρι τῶν ἐνταῦθα διήκων ἀήρ. τὰ τε γὰρ στοιχεῖα τέσσαρα, εἴτε ἀλλήλων διεστάλκει, ἄνευ τινὸς μεγάλου τεχνίτου μιγῆναι πρὸς ζώου γένεσιν οὐκ ἐδύνατο, εἴτε ἀεὶ ἀλλήλοις συνῆπτε, καὶ οὕτως ὑπὸ τεχνίτου νοῦ πρὸς τὸ οἰκεῖον τῶν τοῦ ζώου μελῶν καὶ μερῶν συναρμόζεται, ἵνα τὴν ἐκάστου πρὸς ἑκάστον ἀναλογίαν ἀποσώζειν δύνηται, καὶ τὴν ἔξιν εὐπερίγραφον ἔχη, καὶ τὰ ἔνδοθεν πάντα τὴν προσήκουσαν ἁρμονίαν λαμβάνη· 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.

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 form 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 balance of each part, have a clear shape, and everything inside fits together in harmony. Likewise, the craftsman mind carefully arranges each part's proper place with all its beauty. To sum up, I say: all 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 διεστώτα συνήγαγεν, ἢ συνόντα ἀλλήλοις πρὸς ζώου γένεσιν τεχνικῶς ἐκέρασεν καὶ ἔν ἐκ πάντων ἔργον ἀπετέλεσεν. ἀδύνατον γὰρ ἄνευ τινὸς νοῦ μείζονος πάνυ σοφὸν ἔργον ἀποτελεῖσθαι. οὐδὲ μὴν ἔρως εἶναι δύναται πάντων τεχνίτης, οὐκ ἐπιθυμία, οὐκ ἰσχύς, οὐκ ἄλλο τι τοιοῦτον, ἃ τίνα 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 believe there is an uncreated craftsman who either gathered the elements when they were separate or skillfully mixed them together to create a living being and made one work from all of them. For without a mind greater and very wise, it is impossible for such a great work to be made. Nor can love be the craftsman, nor desire, nor strength, nor anything like that, since these things can be affected and eventually pass away. Also, anything that is carried by something else is not a god, nor is anything that changes over time or by nature and breaks down until it no longer exists.

6.26 | Ταῦτά μου διαλεγόμενου πρὸς τὸν

6.26 | While I was talking about these

Ἀππίωνα, ἀπὸ Καισαρείας ἐπέστη Πέτρος, καὶ συνδρομαὶ τῶν ὄχλων ἐγένοντο ἐν τῇ Τύρῳ, σπευδόντων ὑπαντᾶν αὐτῷ καὶ χάριν τῇ ἐπιδημίᾳ ὁμολογεῖν. καὶ ὁ μὲν Ἀππίων ὑπεχώρει μετ' Ἀνουβίωνος καὶ Ἀθηνοδώρου μόνον, οἱ δὲ ἄλλοι πάντες ὡς ἀπαντησόμενοι τῷ Πέτρῳ ὠρμήσαμεν. πρῶτος δὲ ἐγὼ πρὸ τῶν πυλῶν ἀποδεξάμενος αὐτὸν ἐπὶ τὴν ξενίαν ἤγον. ὡς δὲ ἐγενόμεθα, τοὺς μὲν ὄχλους ἀπελύσαμεν, αὐτῷ δὲ ἀξιώσαντί με τὰ πραχθέντα λέγειν οὐδὲν ἀπεκρυπτόμεν, ἀλλ' ἐμήνυον τὰς τε τοῦ Σίμωνος διαβολὰς καὶ τὰς τερατώδεις φαντασίας ὑπ' αὐτοῦ γεγενημένας, καὶ ὅσας ἔπεμψεν νόσους μετὰ τὴν ἐκ τῆς βουθυσίας ἐστίασιν, καὶ ὅτι ἐκ τῶν νοσούντων οἱ μὲν αὐτόθι κατέμειναν ἐν τῇ Τύρῳ, οἱ δὲ τῷ Σίμωνι ἅμα τῷ ἐμὲ ἐλθεῖν συνεξεληλύθεισαν εἰς τὴν Σιδῶνα, ὡς ὑπ' αὐτοῦ θεραπευθισόμενοι, καὶ ὅτι ἐμάνθανον μηδὲνα αὐτῶν ἰάσεως ὑπ' αὐτοῦ τετυχηκέναι· καὶ τὴν πρὸς Ἀππίωνά μοι γεγενημένην διάλεξιν τῷ Πέτρῳ διηγησάμην. ὁ δὲ στοργῆς καὶ προτροπῆς χάριν ἐπαινέσας με καὶ εὐλογήσας, ἁλῶν μεταλαβὼν, διὰ τοὺς καμάτους τῆς ὁδοιπορίας τῇ ἀναγκαιοτάτῃ ἡσυχίᾳ τοῦ ὕπνου ἑαυτὸν ἐπέτρεπεν.

Chapter 7

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

things with Appion, Peter arrived from Caesarea, and crowds gathered in Tyre, rushing to meet him and show their thanks for his visit. Appion withdrew with Anubion and Athenodorus alone, but all the others hurried forward as if to greet Peter. I was the first to welcome him outside the gates and led him to the guesthouse. Once we were settled, we sent the crowds away, and since he asked me to tell him what had 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. I explained 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 shared with Peter the conversation I had had with Appion. Peter warmly praised me 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.

7.1 | On the fourth day of our stay in Tyre, just before dawn, many people from nearby places and a large 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, speaking with respect for God's law, he

ἤρξατο.

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 ὥς μὴ φιλόανθρωπον αἰτιάσθω. τῶν γὰρ συμβαινόντων ἀνθρώποις τὰ τέλη ἀνθρώποις μὲν ἄγνωστα, ὥς ἐπὶ κακῷ ὑποπτευόμενα, Θεῷ δὲ ὥς ἀποβησόμενα εὐτυχῶς γινώριμα. αὐτίκα γοῦν Σίμων ἀριστερὰ τοῦ Θεοῦ δύναμις ὣν 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.

7.2 | To God, who made the sky and the whole world, there is no lack of reason to save those who want to be saved. So no one should blame him as unkind because of what seems bad by mistake. The outcomes of what happens to people are unknown to us, and what looks like harm is known by God to turn out for the best. Indeed, Simon, who acted like the power of God's left hand and had authority over those who do not know God to harm you with diseases, was not able to do so. These diseases, allowed because of God's good care, forced you to look to the one who can heal and find him. You accepted what seemed to come from God as a reason to heal the body, so that by believing rightly, you may be saved both in body and have safe souls.

7.3 | Μανθάνω οὖν, ὥς βουθυτήσας ἐστίασεν ὑμᾶς ἐν μέσῃ τῇ ἀγορᾷ, καὶ οὕτως ὑμεῖς οἶνω πολλῷ παρενεχθέντες ἅμα τοῖς πονηροῖς δαίμοσιν τὸν ἄρχοντα αὐτῶν ἐφιλοφρονεῖσθε, καὶ οὕτως ὑμῶν οἱ πλεῖστοι ὑπὸ τῶν παθῶν κατελήφθησαν, ἀγνοίας αἰτία καθ' ἑαυτῶν ἰδίαις χερσὶν ἐπισπασάμενοι τὸ τοῦ ὀλέθρου ξίφος. οὐ γὰρ ἂν τὴν καθ' ὑμῶν ἔσχον ἐξουσίαν οἱ δαίμονες, εἰ μὴ πρότερον τῷ ἄρχοντι αὐτῶν ὁμοδιαίτοι 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 ἐμοτράπεζος γένηται, ὃν εὐποιῆσαι ἢ κακῶσαι βούλεται. ὥσπερ οὖν τῶν

7.3 | I have learned that after sacrificing, you feasted in the middle of the market. Having drunk much wine and joined with evil spirits, you showed favor to their leader. Because of this, most of you were caught by your passions. Out of ignorance, you took the sword of destruction into your own hands. The demons would not have power over you if you had not first become partners at the table with their leader. From the beginning, God, who made all things, set a law that two rulers—the right and the left—should not have power unless they first become partners at the table, deciding to do good or harm. So, just as you were enslaved to the leader of evil by sharing in the demons' sacrifices, if you

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 ἔχετε. αὐτὸς γὰρ μόνος διὰ τῆς ἀριστερᾶς ἀναιρῶν διὰ τῆς δεξιᾶς ζωοποιῆσαι δύναται· ὁμοίως δὲ καὶ πατάξαι, καὶ ἀναστῆσαι κείμενον.

stop this and turn to God through the good and right leader, honoring him as he wishes, know that along with healing your bodies, you will also have healthy souls. He alone can, through the left hand, destroy, and through the right hand, give life; he can strike down and raise up the fallen.

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 ἔφη, τὰ Θεῷ ἀρέσκοντα ἀναδεξάμενοι καὶ τὰ σώματα ἀναρρώσῃ 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' ἑτέρου μοιχευθῆναι γυναῖκα, τὴν ἑτέρου μὴ μοίχευε γαμετήν· οὐ θέλεις τι τῶν σῶν κλαπῆναι, ἑτέρου μὴ κλέπτε μηδέν. καὶ οὕτως ἀφ' ὑμῶν αἰτῶν τὸ εὐλογον συννοοῦντες καὶ ποιοῦντες, Θεῷ προσφιλεῖς γενόμενοι, ἐπιτεύξεσθε τῆς ἰάσεως, ἐπεὶ καὶ ἐν τῷ παρόντι αἰῶνι βασανισθήσεσθε τὰ σώματα, καὶ ἐν τῷ

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 down. But you can do the second part through repentance, as I said—accepting what pleases God, healing your bodies, and taking back your souls. What pleases God is to pray to him alone; to ask him to keep you away from the table of demons, who give everything by a strict law; not to eat dead flesh; not to touch blood; to be freed from every kind of pollution; and, in short, as the Jews who worship God heard—and you all heard—sharing one mind in many bodies: whatever each person wishes good for themselves, let them also plan the same for their neighbor. So each of you would think the good if these things were said to you: you do not want to be killed, so do not kill another; you do not want your wife to be cheated on by another, so do not cheat on another's wife; you do not want anything of yours to be stolen, so do not steal from another. And so, asking this reasonable thing from you, understanding and doing it, becoming dear to God, you will receive healing. For even now your bodies suffer punishment, and in the future your souls

μέλλοντι κολασθήσεσθε τὰς ψυχάς.

will be punished.

7.5 | Τοιαῦτα ὑπὸ τοῦ Πέτρου ἐν ὀλίγαις ἡμέραις κατηχηθέντες καὶ ἰαθέντες ἐβαπτίσθησαν. ἔπειτα τοῖς λοιποῖς αὐτοῦ θαύμασιν οἱ λοιποὶ πάντες ἐν μέσαις ταῖς ἀγοραῖς πανδημεὶ ἐπὶ σποδοῦ καὶ σάκκου ἐκαθέζοντο, μετανοοῦντες ἐπὶ τοῖς πρότερον ἡμαρτημένοις. καὶ οἱ ἐν Σιδῶνι ταῦτα ἀκούσαντες τὰ ὅμοια ἐποίησαν, καὶ ἱκέτας πρὸς τὸν Πέτρον ἀπέστελλον, 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.

7.5 | After being taught and healed by Peter in just a few days, they were baptized. Then, through his other miracles, all the rest sat in the middle of the markets, covered in ashes and sackcloth, repenting for their past sins. Those in Sidon, hearing about this, did the same and sent messengers to Peter, saying they could not come to him because of their illnesses. Peter, after staying only a few days in Tyre, taught everyone there and freed them from all kinds of suffering. He formed a church and appointed elders as bishops over them. Then he set out for Sidon. When Simon learned that Peter was coming, he 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 ἐτίθεσαν. ὁ δὲ πρὸς αὐτοὺς ἔφη· μὴ τοίνυν νομίσητε ἐμέ τι δύνασθαι πρὸς ὑμετέραν ἴασιν, ἄνδρα θνητὸν καὶ αὐτὸν πολλοῖς πάθεσιν ὑποπεσεῖν δυνάμενον ὑφηγεῖσθαι δὲ ὑμῖν τὸν τρόπον δι' οὗ σωθῆναι δυνήσεσθε οὐ φθονῶ, καὶ αὐτὸς παρὰ τοῦ τῆς ἀληθείας προφήτου μαθὼν τοὺς προωρισμένους τοῦ Θεοῦ πρὸ καταβολῆς κόσμου ὀρισμούς, λέγω δὲ ἐπὶ ποίαις κακαῖς πράξεσιν τοὺς ἀνθρώπους ἔταξεν ὑπὸ τοῦ τῆς κακίας ἡγεμόνος κακοῦσθαι, ὁμοίως τε ἐπὶ ποίαις ἀγαθαῖς πράξεσιν ὥρισεν πρότερον πιστεύσαντας αὐτῷ ἰωμένῳ τὰ σώματα σώζεσθαι, ἔπειτα καὶ τὰς ψυχὰς ἐπανορθοῦσθαι πρὸς τὸ

7.6 | When Peter entered Sidon, many people brought sick ones 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 which evil deeds would cause people to suffer under the ruler of evil, and also about which good deeds would allow those who believed in him before to have their bodies healed and then their souls made right forever."

άνώλεθρον.

7.7 | Ταύτας τοίνυν τάς τε ἀγαθὰς καὶ κακὰς πράξεις εἰδὼς προμηνύω ὑμῖν ὡς ὁδοὺς δύο, ὑποδεικνύων διὰ ποίας μὲν βαδίζοντες ἀπόλλυνται, ποία δὲ ὁδεύοντες ἀποσώζονται, Θεῷ ὁδηγούμενοι. ἡ μὲν οὖν τῶν ἀπολλυμένων ὁδὸς πλατεῖα μὲν καὶ ὁμαλωτάτη, ἀπολλύουσα δὲ ἄνευ τοῦ πόνου, ἡ δὲ τῶν σωζομένων στενὴ μὲν καὶ τραχεῖα, σώζουσα δὲ πρὸς τῷ τέλει τοὺς διαπορευθέντας ἐπιπόνως. τούτων δὲ τῶν δύο ὁδῶν προκαθέζεται ἀπιστία καὶ πίστις καὶ ὁδεύουσιν διὰ μὲν ἀπιστίας οἱ τὰς ἡδονὰς προκρίναντες, δι' ἧς οὐδὲ ζητεῖν τὸ συμφέρον οὐ διεφύλαξαν. ἀγνοοῦσιν μέντοι ὡς οὐκ ἀνθρωπίνους ὅμοια τὰ Θεοῦ βουλήματα πρῶτον μὲν γὰρ οἶδεν τὰ πάντων διανοήματα, καὶ οὐκ ἐν τῷ ἐγχειρῆσαι μόνον, ἀλλὰ καὶ ἐν τῷ ἐννοῆσαι ἕκαστος εὐθύνεται. πολλῶ δὲ ἥττον ἀσεβοῦσιν οἱ ἐγχειροῦντες καλὰ νοεῖν καὶ ἀποτυγχάνοντες, τῶν μηδὲ ὅλως ἐγχειρούντων τοῖς καλοῖς. ὅτι αὐτῷ τῷ Θεῷ ἔδοξεν, τῶν ἐν γνώσει τῶν καλῶν παραπιπτόντων, κατὰ λόγον τῶν ἀνθρωπίνων παραπτωμάτων, μετρίως κολασθέντας σωθῆναι. οἱ δὲ τὴν ἀρχὴν καὶ τοῦ γνῶναι τὸ κρεῖττον ἐξημεληκότες, κἄν μυρία ἔτερα πράξωσιν καλά, ἐν ᾗ δὲ αὐτὸς ὥρισεν θρησκεία μὴ γένωνται, ἀμελείας ἔγκλημα λαβόντες τῇ μεγίστῃ ἀποσβεσθήσονται κολάσει παντελεῖ.

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 ἀγνωστάτης βαφῆς ἀναγεννηθῆναι Θεῷ διὰ τοῦ σώζοντος

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 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 realize 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 to know 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 faithful as God ordered, will be completely destroyed by the greatest punishment for their neglect.

7.8 | The religion he set is this: to worship only God, 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,

ὑδατος· τραπέζης δαιμόνων μὴ μεταλαμβάνειν, λέγω δὲ εἰδωλοθύτων, νεκρῶν, πνικτῶν, θηριαλώτων, αἵματος· μὴ ἀκαθάρτως βιοῦν· ἀπὸ κοίτης γυναικὸς λούεσθαι· αὐτὰς μέντοι καὶ ἄφρονον φυλάσσειν· πάντας δὲ σωφρονεῖν, εὐποιεῖν, μὴ ἀδικεῖν παρὰ τοῦ πάντα δυναμένου Θεοῦ ζῶν αἰώνιον προσδοκᾶν· εὐχαῖς καὶ δεήσεσιν συνεχέσιν αἰτουμένους αὐτὴν λαβεῖν. τοιαῦτα καὶ ἐν τῇ Σιδῶνι τοῦ Πέτρου παραινούντος, ἡμέραις ὀλίγαις πολλῶν κἀκεῖ μετανοησάντων καὶ πιστευσάντων καὶ θεραπευθέντων ἐκκλησίαν συνέστησεν, καὶ τῶν συνεπομένων αὐτῷ πρεσβυτέρων τινὰ καταστήσας αὐτοῖς ἐπίσκοπον ἐξῆι τῆς Σιδῶνος.

not to eat food offered to idols, or food from dead animals, strangled animals, wild beasts, or blood; not to live in 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. He formed a church, and after 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 ὑπομειδιάσας καταπληκτικῇ τῇ παρρησίᾳ· ἄνδρες, εἶπεν, ἅπερ οὗτοι λέγουσιν, Θεοῦ θέλοντος ποιεῖν δυνατὸς εἶναι ὁμολογῶ, πρὸς δὲ τούτοις ἑτοιμὸς εἰμι, ἐὰν μὴ πειθισθῇ μοι περὶ ὧν λέγω, τὴν πᾶσαν ὑμῶν ἐκβαθρεῦσαι 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, boldly speaking along 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." They lied about Peter, saying things that made it seem like he had more human power than 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 ὁμιλείτω 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 ἑαυτοὺς ἐρρίπτουν. ὁ δὲ ταῦτα βλέπων καὶ τὴν κατάπληξιν αὐτῶν ἀναλῦσαι θέλων πρὸς αὐτοὺς ἔφη.

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 ἐποίησάμην, ἵνα μή μου τὸ ἀληθὲς διαβάλλων κήρυγμα πολλοῖς ἐμποδίζῃ πρὸς σωτηρίαν. εἰ δέ μοι πιστεύετε, αὐτός ἐστιν 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 ὢν ἀληθεύω. ἀγαθῷ γὰρ ὑπηρετῶν, καὶ νόσες ἀπελάνω· ἐπέμφθη γὰρ δεύτερος· ἐπεὶ προηγεῖται μὲν νόσος, ἔπεται δὲ ἱάσις. δι' ἐκείνου μὲν οὖν τοῦ κακοποιοῦ μάγου τῷ Θεῷ ἀπιστήσαντες ἐνοσήσατε, δι' ἐμοῦ δέ, ἔάν τε αὐτῷ πιστεύσητε, ἰαθήσεσθε. οὕτω γὰρ τοῦ δυνατοῦ τὴν πείραν λαβόντες, ἐπὶ τὸ εὐποιεῖν τραπόμενοι, καὶ τὰς ψυχὰς ἀνασωθῆναι δυνηθείητε.

7.10 | When the crowds were afraid and promised to do whatever he ordered, Peter said, "None of you should talk to these magicians or mix with them." As soon as the crowds heard this brief command, they grabbed sticks and chased the magicians away until they were completely driven out of the city. Then the sick and those possessed by demons came to Peter and threw themselves at his feet. Seeing this and wanting to ease their fear, he said to them,

7.11 | If I had the power, I could cause earthquakes and do whatever I wanted. I'm not saying I would destroy Simon and his companions (for I was not sent to harm people), but I would make him my friend, so he wouldn't 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 don't 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 follower 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 became sick because you didn't believe in God but in that evil magician. But through me, if you believe in God, you will be healed. 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 συνεθίσας καὶ βαπτίσας, ἀπὸ τῶν ἐπομένων αὐτῷ πρεσβυτέρων ἓνα ἐπίσκοπον αὐτοῖς καταστήσας, εἰς τὴν Βίβλον ἐξῆει. καὶ γενόμενος ἐκεῖ καὶ μαθὼν ὅτι Σίμων οὐδὲ μιᾶς ἡμέρας αὐτοῖς προσέμεινεν, ἀλλ' εὐθέως εἰς Τρίπολιν ὥρμησεν, ὀλίγων ἡμερῶν αὐτοῖς ἐπιμείνας, καὶ θεραπεύσας οὐκ ὀλίγους, καὶ ταῖς βίβλοις αὐτοῦς ἐνασκήσας, κατ' ἵχνος τοῦ Σίμωνος εἰς τὴν Τρίπολιν ἐπορεύετο, μεταδιώκειν αὐτὸν μᾶλλον, οὐχ ὑποφεύγειν προηρημένος.

7.12 | While he was saying these things, everyone knelt down and lay at his feet. Then he raised his hands to heaven, prayed to God, and healed them all with just one prayer. After staying with the people of Beirut for several days, he taught many about the one true faith and baptized them. From those who followed him, he appointed one elder as their bishop, then he left for Byblos. When he arrived there and learned that Simon had not stayed 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 teaching them from the scriptures, he followed Simon's path to Tripoli, pursuing him 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. συνετύγγανον οὖν ἡμῖν ἐν τοῖς προαστείοις οἱ ὑπ' αὐτοῦ ἐκπεμφθέντες ἀδελφοί, τὰ τε ἄλλα τὰ κατὰ τὴν πόλιν καὶ τὰ πραττόμενα τῷ Σίμωνι ἐξακριβῶσαι, ὅπως ἐλθόντες ὑφηγήσωνται. ἀποδεξάμενοι αὐτὸν ἐπὶ τὴν Μαροόνου ἦγον οἰκίαν.

8.1 | When Peter entered Tripoli, many of the most learned people from Tyre, Sidon, Beirut, Byblos, and nearby towns came together. Large crowds from the city itself also gathered, eager to hear him speak. So, the brothers sent by him met us in the suburbs to carefully investigate what was happening in the city and what Simon was doing, so that when they returned, 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 ἐπιοῦσαν περὶ

8.2 | He was already at the gate of the guesthouse when he turned to the crowds and promised to speak with them the next

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 αὐτοὺς
ὑποδεξαμένων, ὡς τοὺς μὴ ἐσχηκότας οὓς
ξενίσωσιν ὑπερβαλλόντως λελυπῆσθαι· ὁ
Πέτρος ἀκούσας καὶ ἡσθεὶς τῆς ὀξείας
φιλανθρωπίας εὐλόγησας αὐτοὺς ἐξῆλθεν,
καὶ θαλάσῃ λουσάμενος εἰσελθὼν, καὶ
σιτίων σὺν τοῖς προόδοις μεταλαβὼν
ἐσπέρας ἐπικαταλαβούσης ὑπνωσεν.

8.3 | Ὑπὸ δὲ τὰς δευτέρας τῶν
ἀλεκτρυόνων φωνὰς διϋπνισθεὶς εὗρεν
ἡμᾶς ἐγρηγορότας. ἦμεν δὲ σὺν αὐτῷ οἱ
πάντες ἕξ καὶ δέκα, αὐτὸς ὁ Πέτρος, κἀγὼ ὁ
Κλήμης, Νικήτης τε καὶ Ἀκύλας, καὶ οἱ
προοδεύσαντες δώδεκα. προσαγορεύσας
οὖν ἡμᾶς ἔφη· σήμερον τοῖς ἕξω μὴ
σχολάζοντες ἀλλήλοις ἐσμὲν εὐσχοιοι. διὸ
ἐγὼ μὲν ὑμῖν τὰ μετὰ τὴν ἀπὸ τοῦ Τύρου
ἔξοδον γεγεννημένα διηγήσομαι, ὑμεῖς δὲ
ἐμοὶ τὰ ἐνταῦθα ὑπὸ τοῦ Σίμωνος
πεπραγμένα καὶ ἀκριβέστερον
ἐξηγήσασθε. ἀμειψαμένων οὖν ἀλλήλους
ταῖς ἐν μέρει διηγήσεσιν, εἰσήει τις τῶν
συνήθων ἀπαγγέλλων Πέτρῳ· ὅτι Σίμων
μαθὼν σε ἐπιδημήσαντα τὴν ἐπὶ Συρίαν
ῥωμησεν ὁδόν, οἱ δὲ ὄχλοι τὴν μίαν ταύτην
νύκτα ὡς ἐνιαυτοῦ χρόνον ἠγῃσάμενοι, καὶ
ἀναμένειν τὴν δοθεῖσαν ὑπὸ σου
προθεσμίαν μὴ δυνάμενοι, πρὸ τῶν θυρῶν
ἐστήκασιν, κατὰ συστάσεις καὶ συλλόγους
ἀλλήλοις περὶ τῆς τοῦ Σίμωνος διαβολῆς

day about reverence for God. When he
went inside, the guides warmly welcomed
those who had come with him. The hosts
who received them did not hold back their
eagerness to help. Peter, unaware of all
this, after being allowed by us to share in
the meal, said he would not eat until the
others who had come with him had rested.
When we explained that this was done out
of his great care for everyone, so that those
who had not yet been hosted would not feel
upset, Peter heard this and, pleased by
their thoughtful kindness, blessed them
and went out. He washed in the sea, came
back in, ate with the guides, and fell asleep
as evening fell.

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 will spend time with each other. So, I
will tell you what happened after leaving
Tyre, and you will tell me what Simon has
done here, in more detail.” After we took
turns sharing our stories, one of the usual
messengers came in to tell Peter: “Simon,
learning that you had come to Syria, set out
on the road. But the crowds, thinking this
one night was like a whole year and unable
to wait for the time you gave, stood outside
the doors. They gathered and talked 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 started that you were

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.

going to speak to them today. So, to stop them from wearing 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 Ἀβραὰμ 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 πεποιηκότος, 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.

8.4 | And Peter, amazed at the eagerness of the crowds, answered: “See, brothers, how clearly the words of our Lord are coming true. For I remember him saying many will come from the east and west, from the north and south, and will sit at the table with Abraham, Isaac, and Jacob. But he also says many are called, but few are chosen. So, the coming of those who are called is happening. But since what they have is not their own, but God’s who called them and made them come, they don’t get a reward for this alone, because it’s not their own, but from the one who worked in them. But if after being called they do good, which is their own, then they will receive a reward for that.”

8.5 | Οὐδὲ γὰρ Ἑβραῖοι Μωυσεῖ πιστεύοντες καὶ τὰ δι’ αὐτοῦ ῥηθέντα μὴ φυλάσσοντες σώζονται, ἐὰν μὴ τὰ ῥηθέντα αὐτοῖς φυλάξωσιν. ὅτι καὶ τῷ Μωυσεῖ πιστεῦσαι αὐτοὺς οὐχὶ τῆς αὐτῶν βουλῆς γέγονεν, ἀλλὰ τοῦ Θεοῦ τοῦ εἰρηκότος Μωυσεῖ· ἰδοὺ παραγίνομαι ἐγὼ πρὸς σε ἐν στύλῳ νεφέλης, ἵνα ἀκούσῃ ὁ λαὸς λαλοῦντός μου πρὸς σε, καὶ σοὶ πιστεῦσωσιν εἰς τὸν αἰῶνα. ἐπεὶ οὖν Ἑβραίοις τε καὶ τοῖς ἀπ’ ἐθνῶν κεκλημένοις τὸ διδασκάλοις ἀληθείας πιστεῦσαι ἐκ

8.5 | For even the Hebrews, who believed in Moses but did not obey what he commanded, are not saved unless they obey what was commanded to them. Believing in Moses was not by their own choice, but because God said 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 both the Hebrews and those called from the nations have believed in the teachers of truth from God, each person is left to judge

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 χρεία ἦν, εἴπερ ἀφ' ἑαυτῶν τὸ εὖλογον νοεῖν ἐβούλοντο, οὐδὲ ἐν τῷ πιστεύειν διδασκάλοις καὶ κυρίους αὐτοὺς λέγειν ἢ σωτηρία γίνεται.

and do good works on their own. The reward is rightly given to those who do good. For there would be no need for Moses or for Jesus to be present if people could understand what is right by themselves. Salvation does not come just from believing in teachers and leaders alone.

8.6 | Τούτου γὰρ ἔνεκεν ἀπὸ μὲν Ἑβραίων τὸν Μωυσῆν διδάσκαλον εἰληφώτων καλύπτεται ὁ Ἰησοῦς, ὑπὸ δὲ τῶν Ἰησοῦ πεπιστευκότων ὁ Μωυσῆς ἀποκρύπτεται. μιᾶς γὰρ δι' ἀμφοτέρων διδασκαλίας οὔσης τὸν τούτων τινὰ πεπιστευκότα ὁ Θεὸς ἀποδέχεται. ἀλλὰ τὸ πιστεύειν διδασκάλῳ ἔνεκα τοῦ ποιεῖν τὰ ὑπὸ τοῦ Θεοῦ λεγόμενα γίνεται. ὅτι δὲ τοῦθ' οὕτως ἔχει, αὐτὸς ὁ κύριος ἡμῶν λέγει· Ἐξομολογοῦμαί 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 ἀπεκάλυψεν, ὡς ἀγνοοῦσιν ἃ χρὴ ποιεῖν.

8.6 | For this reason, Jesus is hidden from the Hebrews who accepted Moses as their teacher, and Moses is hidden from those who have believed in Jesus. God accepts anyone who believes through both teachings, since there is only one teaching through both. But believing in a teacher is meant to lead to doing what God says. And because of this, 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 hid the teacher from some, because they already knew what they needed to do, and revealed him to others, because they did not know what they needed to do.

8.7 | Οὔτε οὖν Ἑβραῖοι περὶ ἀγνοίας Ἰησοῦ καταδικάζονται, διὰ τὸν κρύψαντα, ἐάν γε πράττοντες τὰ διὰ Μωυσέως, ὃν ἠγνόησαν μὴ μισήσωσιν· οὔτ' αὖ οἱ ἀπ' ἐθνῶν ἀγνόησαντες τὸν Μωυσῆν διὰ τὸν καλύψαντα καταδικάζονται, ἐάν περ καὶ οὗτοι πράσσοντες τὰ διὰ τοῦ Ἰησοῦ ῥηθέντα μὴ μισήσωσιν ὃν ἠγνόησαν. καὶ οὐκ ἐν τῷ τοὺς διδασκάλους κυρίους καλεῖν, τὰ δὲ δούλων μὴ ποιεῖν, ὠφελοῦνταί τινες. τούτου γὰρ ἔνεκεν ὁ Ἰησοῦς ἡμῶν πρὸς τινα πυκνότερον κύριον αὐτὸν λέγοντα, μηδὲν δὲ ποιοῦντα ὧν

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. Some are helped not by calling teachers lords and then refusing to do the work of servants. For this reason, our Jesus said to a certain strict lord who did nothing of what he commanded, "Why

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 καταξιωθείη τοὺς ἀμφοτέρους ἐπιγινῶναι ὡς μιᾶς διδασκαλίας ὑπ’ αὐτῶν κεκηρυγμένης, οὗτος ἀνὴρ ἐν Θεῷ πλούσιος κατηρίθμηται, τὰ του ἀρχαῖα νέα τῷ χρόνῳ, καὶ τὰ καινὰ παλαιὰ ὄντα νενοηκώς·

do you call me lord, lord, and not do what I say?” Speaking alone does not help anyone; doing is what matters. So good works are needed in every way. But if someone is worthy to know both teachings as one message proclaimed by them, that person is counted rich in God, having understood the old things as new over time, and the new things as old.

8.8 | Ταῦτα τοῦ Πέτρου λέγοντος, οἱ ὄχλοι ὥσπερ ὑπὸ τινος κληθέντες εἰσῆσαν ἔνθα ὁ Πέτρος ἦν. ὁ δὲ τὸν πολὺν ὄχλον ἰδὼν ὥσπερ ποταμοῦ ἡσυχον 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, ἐπιτιμήσας αὐτοῖς καὶ ἡσυχίαν ἔχειν προστάξας καὶ τὴν ἴασιν μετὰ τὸ διαλεχθῆναι ὑποσχόμενος τοῦ λέγειν ἤρξατο οὕτως.

8.8 | While Peter was speaking, the crowds, as if called by someone, began to enter where Peter was. Seeing the large crowd flowing gently like a calm river, he said to Maroon, “Where is a place here that can hold the crowds better?” When Maroon led him to an open place outside, the crowds followed. Peter stood on a low statue base, and following the respectful custom of addressing the crowd, he saw that many of those present had been troubled for many years by demons and many illnesses. They were groaning loudly and falling down in prayer. He rebuked them and told them to be quiet, promising healing after he finished speaking. Then 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

8.9 | Beginning to speak about godliness to those who know nothing at all, and whose minds are clouded by the slanders of Simon who opposes us, I thought it necessary first to explain why we should not blame the God who made everything. I did not start from anywhere else, but from the very excuse that his own providence gave at the right time. This is so it may be understood

προφάσεως· ἵνα γνωσθῇ, ὡς εὐλόγως οἱ πολλοὶ ὑπὸ πολλῶν δαιμόνων συνεσχέθησαν καὶ ὑπ' ἄλλοκότων παθῶν κατελήφθησαν, ὅπως καὶ ἐν τούτῳ τὸ τοῦ Θεοῦ δίκαιον φανῇ. καὶ οἱ δι' ἄγνοιαν μεμφόμενοι αὐτόν, καὶ νῦν μαθόντες ὡς δεῖ φρονεῖν, δι' εὐφημίας τε καὶ εὐποιΐας τοῦ προτέρου ἐγκλήματος ἑαυτοὺς ἀνακαλέσονται, αἰτίαν τοῦ κακοῦ τολμήματος τὴν ἄγνοιαν εἰς τὴν συγγνώμην προθέμενοι.

that many were reasonably held captive by many demons and troubled by strange sufferings, so that even in this, God's justice is shown. And those who blamed him out of ignorance, now that they have learned how to think rightly, will take back their former blame with kindness and goodwill, admitting that ignorance was the cause of their wrong boldness and turning it into forgiveness.

8.10 | Ἐχει δὲ οὕτως. τοῦ μόνου ἀγαθοῦ Θεοῦ τὰ πάντα καλῶς πεποιηκότος καὶ παραδεδωκότος τῷ κατ' εἰκόνα αὐτοῦ γενομένῳ ἀνθρώπῳ, ὁ γεγωνὺς τῆς τοῦ πεποιηκότος αὐτὸν πνέων θειότητος, ἀληθὴς προφήτης ὢν καὶ εἰδὼς τὰ ὅλα, εἰς τιμὴν τοῦ πάντα αὐτῷ δωρησαμένου πατρὸς καὶ εἰς σωτηρίαν τῶν ἐξ αὐτοῦ 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 ἐμπρησθῆναι δυνάμενον, μήθ' ὑπὸ ἀσεβοῦς τινὸς ὑπονοθευόμενον, μήθ' ἐνὶ τόπῳ ἀποκεκρυμμένον, ἀλλὰ πᾶσιν ἀναγνωσθῆναι δυνάμενον. ἦν οὖν αὐτοῖς ἐκ τῆς πειθαρχίας τοῦ νόμου πάντα ἄφθονα, τὰ τῶν καρπῶν κάλλιστα, τὰ τῶν ἐτῶν τέλεια καὶ ἄλυπα καὶ ἄνοσα, μετὰ πάσης τῆς τῶν ἀέρων εὐκρασίας ἀδεῶς δεδωρημένα.

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, filled with 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 own children, wanting them to love God and be loved by him for their own good, he showed the way leading to friendship with God. 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 everyone. This law could not be destroyed by enemies, nor secretly undermined by any godless person, nor hidden in one place, but could be read by all. So, through the law's discipline, they had everything in abundance—the best fruits, perfect, painless, and pure years—freely given with all the good balance of the air.

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

8.11 | But since they were not first tested by evil, they became numb to the gift of good things because of plenty of 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 earned the good things as a reward, since none of them had suffered from any pain, disease, or other trouble. Because it is natural for people to be hurt by bad mistakes, they should look to God, who can heal them. But soon after their careless and fearless luxury, just as if following some kind of pattern, a just punishment came to them. It pushed away the good things as if they were harmful, and brought back the bad things as if they were helpful.

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

8.12 | Of the spirits who live in the sky, the angels dwelling in the lowest region, burdened by the ingratitude of humans toward God, asked to come to human life. So that, truly becoming humans, they might 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 completely changed their nature, being of a more divine substance and able to easily change into anything. They became precious stones, shining pearls, the finest purple cloth, glorious gold, and all kinds of valuable materials. Some fell into people's hands, others into their laps, and people willingly stole them. They also changed into four-footed animals, reptiles, swimming creatures, birds, and whatever else they wanted. These are the ones your poets sing about as the cause of fearlessness, giving

ἔτυχεν ἄδουσιν, ἐνὶ τοίνυν τὰς πάντων
πολλὰς καὶ διαφοροὺς πράξεις
ἀπονέμοντες.

many different forms and 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
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 μετασυγκρίναι 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 οὐρανοὺς ἀνελθεῖν
οὐκέτι ἐδυνήθησαν.

8.13 | But when they had become these
things, they punished those who took them
greedily, and changed themselves into
human nature. Living piously and showing
what is possible in living, they aimed to
punish the ungrateful with blame. Since
they truly became humans and had human
desires, they were controlled by these
desires and slipped into union with women.
Having mixed with them and stained by
pollution, and completely emptied of their
first power, they could not return their
bodies—turned from fire—to their original
pure nature. Weighed down by the fire
ended in flesh through desire, they went
down the wicked path. They are held fast in
the bonds of flesh and strongly tied, and for
this reason, they can no longer rise to the
heavens.

8.14 | Μετὰ γὰρ συνουσίαν, ὃ τὸ πρῶτον
ἐγίνοντο ἀπαιτηθέντες καὶ παρασχεῖν
μηκέτι δυνηθέντες, διὰ τὸ ἄλλο τι μετὰ
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
παρέδοσαν, καὶ μαγείας ὑπέδειξαν καὶ
ἀστρονομίαν ἐδίδαξαν, δυνάμεις τε ῥιζῶν
καὶ ὅσα ποτὲ ὑπ' ἀνθρωπίνης ἐννοίας

8.14 | For after union, when they could no
longer demand or give what they once
were, because they could not change
themselves without pollution, wanting to
please the women they loved, they showed
them the marrow of the earth instead of
themselves. I mean the flowers of metals:
gold, copper, silver, iron, and the like, along
with all the most precious stones. With
these enchanted stones, they passed on the
arts for all kinds of things, taught magic and
astronomy, the powers of roots, and all
things that human thought could never
discover. They also taught how to melt gold

εὐρεθῆναι ἀδύνατον, ἔτι δὲ χρυσοῦ καὶ ἀργύρου καὶ τῶν ὁμοίων χύσιν, τὰς τε τῶν ἐσθήτων ποικίλας βαφάς. καὶ πάνθ' ἀπλῶς ὅσαπερ πρὸς κόσμου καὶ τέρψεως ἐστὶ γυναικῶν, τῶν ἐν σαρκὶ δεθέντων δαιμόνων ἐστὶν εὐρήματα.

and silver and similar skills, as well as the colorful dyes for clothes. Simply put, all things that bring beauty and pleasure to women are the discoveries of demons bound in flesh.

8.15 | Ἐκ δὲ τῆς νόθου μίξεως αὐτῶν ἄνθρωποι ἐγένοντο νόθοι, πολλῶ γε τῶν ἀνθρώπων κατὰ κορυφὴν μείζους, οὓς μετὰ τοῦτο γίγαντας ὠνόμασαν, οὐ δρακοντόποδες ὄντες καὶ πρὸς Θεὸν πόλεμον ἀράμενοι, ὥς 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 θηριῶδες 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, ὥς δι' ἀνάγκην τοῦτο τετολμηκότες, μάννα αὐτοῖς ὁ παντοδύναμος Θεὸς ἐπώμβρισεν ἐκ ποικίλης ἐπιθυμίας, καὶ παντὸς οὐπερ ἐβούλοντο ἀπήλαυον· οἱ δ' ὑπὸ νόθου φύσεως, τῷ καθαρῷ τῆς τροφῆς οὐκ ἀρεσκόμενοι, μόνης τῆς τῶν αἱμάτων γεύσεως ἐγλίχοντο. διὸ καὶ πρῶτοι σαρκῶν ἐγεύσαντο.

8.15 | From their mixed and false union, false humans were born—much larger than most people—whom later they called giants. They were not dragon-footed or at war with God, as the blasphemous stories of the Greeks say, but wild in nature and bigger than humans in size. This is because they came from angels, but were less than angels since they were born from women. So God, knowing they had become wild in their nature and that the world was not enough to satisfy them (for he created it in proportion to humans and for human use), made sure they would not carelessly become food for unnatural animals by feeding. Thinking they dared this out of 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, only tasted the taste of blood. That is why they were the first to taste flesh.

8.16 | Οἱ δὲ σὺν αὐτοῖς ἄνθρωποι τὸ ὅμοιον τότε πρῶτον ποιεῖν ἐζήλωσαν. οὕτως εἴτε ἀγαθοὶ εἴτε κακοὶ οὐκ ἐγεννώμεθα, ἀλλὰ γινόμεθα· καὶ ἐθισθέντες δυσάποσπαστως ἔχομεν. τῶν δὲ ἀλόγων ζώων τότε ἐπιλιπόντων, οἱ νόθοι ἄνθρωποι καὶ

8.16 | The humans with them then first tried to do the same. So we are not born good or bad, but we become that way; and once we get used to it, we hold on tightly. When the wild animals disappeared, the false humans tasted human flesh, for it was

ἀνθρωπίνων σαρκῶν ἐγέυσοντο, οὐκέτι γὰρ αὐτοῖς ἦν μακράν, τὴν ἰδίαν διαφθεῖραι σάρκα, πρότερον ἐν ἐτέραις μορφαῖς αὐτῆς γευσάμενοις.

no longer strange to 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 μianθεῖς καὶ νοσήσας τοὺς ἀναπνέοντας αὐτὸν νοσώδεις ἀπειργάζετο, ὥς τοὺς ἀνθρώπους λοιπὸν ἁώρους ἀποθνήσκειν. ἡ δὲ γῆ ἐκ τούτων σφόδρα μianθεῖσα πρῶτον τότε τὰ ἰοβόλα καὶ λυμαντικὰ ζῶα ἐξέβρασεν. τῶν οὖν πάντων πρὸς τὸ χεῖρον χωρησάντων διὰ τοὺς θηριώδεις δαίμονας, ὁ Θεὸς αὐτοὺς ὥσπερ κακὴν ζύμην ἐξελεῖν ἐβουλεύετο, ἵνα μὴ ἀπὸ σπορᾶς κατ' ἀκολουθίαν ἐκάστη γενεὰ τῇ πρὸ αὐτῆς ἐξομοιουμένη, ὁμοίως ἀσεβοῦσα, τὸν ἐσόμενον αἰῶνα σωζομένων ἀνδρῶν κενώσῃ. τούτου 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.

8.17 | Because of the great flow of blood, the pure air was polluted by unclean smoke and became sick, making those who breathed it ill and causing people to die before their time. The earth, greatly polluted by these things, first sent out poisonous and harmful animals. Since everything was getting 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 people. For this reason, God warned one just man and his three sons, along with their wives and the others, 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 | Ἐπεὶ οὖν αἱ τῶν τεθνεώτων γιγάντων ψυχαὶ τῶν ἀνθρωπίνων ψυχῶν μείζους ἦσαν, ἅτε δὴ καὶ τοῖς σώμασιν ὑπερέχουσai, 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

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

αὐτοῖς ὑπὸ τοῦ Θεοῦ ἄγγελός τις, τὴν αὐτοῦ βουλὴν μηνύων καὶ λέγων.

will and speaking to them.

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 ὑμετέρας μεταλαμβάνων τραπέζης, ἢ ἕτερόν τι ὧν οὐ χρὴ ἐκτελῶν, ἢ αἷμα χέων, ἢ σαρκῶν γευόμενος, ἢ θηρίου λειψάνου ἢ θνητοῦ ἢ πνικτοῦ ἢ ἄλλου τινὸς ἀκαθάρτου ἐπιμπλῶμενος. 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 δὲ 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 αὐτοῦς ὑφ' ὑμῶν ἢ ὑφ' ἑτέρων δεήσει· οἷς καὶ μετανοήσασιν, τὴν μετάνοιαν κρίνας, εἴτε ἀξία ἐστὶν συγγνώμης εἴτε καὶ οὐ, τὴν ἀπόφασιν ποιήσομαι. ταῦτα οὖν μνημονεύειν καὶ ὀφείλετε, εὖ εἰδότες, ὅτι οὐδὲ αἱ ἐνθυμήσεις ὑμῶν λαθεῖν αὐτὸν δυνήσονται.

8.19 | These things seem right to the all-seeing God: that no one should rule over you humans or bother anyone, unless someone willingly makes themselves a slave to you—worshiping you, offering sacrifices and libations, sharing your table, or doing something else that should not be done, like shedding blood, tasting flesh, or being filled with the remains of a beast, a mortal, someone who was strangled, or something else unclean. But those who seek refuge with me by my law, you must not only leave them unharmed but also honor them and avoid harming them openly. For whatever seems right to them, being just, will cause you to suffer. However, if some of those under my care sin—whether by adultery, witchcraft, living uncleanly, or doing something else that does not seem right to me—then by my command they will have to suffer punishment from you or from others. For those who repent, I will judge their repentance, deciding whether it deserves forgiveness or not, and I will make the final 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

8.20 | After encouraging them with these words, the angel left. But you still do not understand this law: if someone worships demons, 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. Because of this ignorance, by defiling their altars and being

καὶ αὐτῶν ἐκπληρωθέντες ὑπὸ τὴν αὐτῶν
ἐξουσίαν γεγόνατε, καὶ παντὶ τρόπῳ
ὑβριζόμενοι τὰ σώματα ἀγνοεῖτε. εἰδέναι
δὲ ὑμᾶς χρὴ ὅτι οὐδενὸς οἱ δαίμονες
ἔχουσιν ἐξουσίαν, ἐὰν μὴ πρότερόν τις
αὐτοῖς ὁμοδίαιτος γένηται. ὁπότε οὐδὲ ὁ
αὐτῶν ἄρχων παρὰ τὸν ὑπὸ τοῦ Θεοῦ κατ’
αὐτῶν κινούμενον νόμον ποιεῖν τι δύναται,
δὴ ὁ ἐξουσίαν τινὸς οὐκ ἔχει μὴ
προσκυνήσαντος αὐτόν· ἀλλ’ οὐδὲ λαβεῖν
τις παρ’ αὐτῶν δύναται τι ὧν θέλει, ἀλλ’
οὐδὲ βλαβῆναι οὐδέν, ὥς μαθεῖν.

filled with their influence, you have come
under their power, and in every way you
dishonor your bodies without realizing 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. Also, no one can take
whatever they want from them, nor be
harmed by them, as you should understand.

8.21 | Τῷ γὰρ τῆς εὐσεβείας ἡμῶν βασιλεῖ
προσηλθέν 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 ὧν
βασιλεὺς, τῷ τῶν μελλόντων βασιλεῖ ἔφη·
πᾶσαι αἱ τοῦ νῦν κόσμου βασιλεῖαι
ὑπόκεινται ἐμοί, ἔτι τε ὁ χρυσοὺς καὶ ὁ
ἄργυρος καὶ πᾶσα ἡ τρυφὴ τοῦ κόσμου
τούτου ὑπὸ ταῖς ἐμαῖς ἐστὶν ἐξουσίαις· διὸ
πεσὼν προσκύνησόν μοι, καὶ δώσω σοι
πάντα ταῦτα. ταῦτα δὲ ἔλεγεν εἰδὼς, 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 | Once, the temporary king came to the
king of our devotion—not by force, for he
could not—but by urging and persuading,
because obeying depends on each person’s
choice. Approaching as the king of those
present, he said to the king of those to
come, “All the kingdoms of this world
belong to me, and the gold, silver, and all
the riches of this world are under my
power. So fall down and worship me, and I
will give you all of this.” But he said these
things knowing that after worshiping him,
he would have power over him and would
take away his future glory and kingdom.
Knowing all this, he not only refused to
worship him but also did not want to
accept anything from him. For he had
bound himself with his own possessions,
which means he could no longer touch the
rest that had been given to him. So he
answered, “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

8.22 | But the king of the wicked, after
many attempts to turn the king of the pious

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 ἔθνους, οἵτινες ἐπὶ κακαῖς πράξεσιν ὑπὸ τοῦ τῆς κακίας ἡγεμόνος προληφθέντες, ἔπειτα ὥσπερ ἐπὶ δεῖπνον ὑπὸ πατρὸς υἱῷ τελοῦντος γάμους κληθέντες ὑπήκουσαν. ἀντὶ δὲ τῶν ἀπειθησάντων διὰ τὴν πρόληψιν ὁ τοὺς γάμους τῷ υἱῷ τελῶν πατὴρ διὰ τοῦ προφήτου τῆς ἀληθείας ἐκέλευσεν ἡμῖν, εἰς τὰς διεξόδους τῶν ὁδῶν ἐλθοῦσιν, ὃ ἐστὶν πρὸς ὑμᾶς, καθαρὸν ἔνδυμα γάμου περιβαλεῖν, ὅπερ ἐστὶν βάπτισμα, ὃ εἰς ἄφεσιν γίνεται τῶν πεπραγμένων ὑμῖν κακῶν. καὶ τοὺς ἀγαθοὺς εἰς τὸ Θεοῦ δεῖπνον εἰσάγει ἐκ τῆς μεταμελείας, εἰ καὶ τὴν ἀρχὴν ἀπελείφθησαν τῆς εὐωχίας.

to his own will and failing, gave up and began trying to hunt him down in other ways. You, however, not knowing the law set before you, have come under his power through your bad actions. So you have defiled both your body and soul. Now, you are dishonored by sufferings and demons, and in the future, your souls will face punishment. This is not only what you have suffered through ignorance, but also some of our own people, who, caught by the leader of evil because of their bad deeds, were then called to a wedding feast by the father and son and obeyed. But instead of those who disobeyed and were caught, the father who holds the wedding for the son commanded us through the prophet of truth to go to the open roads near you and put on the clean wedding garment, which is baptism. This baptism brings forgiveness for the bad things you have done. He leads the good ones into God's feast through repentance, even if they missed the beginning of the celebration.

8.23 | Ἐνδυμα οὖν εἰ βούλεσθε γενέσθαι θείου πνεύματος, σπουδάσατε πρῶτον ἐκδύσασθαι τὸ ῥυπαρὸν ὑμῶν πρόλημα, ὅπερ ἐστὶν ἀκάθαρτον πνεῦμα, καὶ μιαρὸν περίβλημα. τοῦτο δὲ οὐκ ἄλλως ἀποδύσασθαι δύνασθε, ἐὰν μὴ πρότερον ἐπὶ καλαῖς πράξεσιν βαπτισθῇτε· καὶ οὕτω καθαροὶ σώματί τε καὶ ψυχῇ γενόμενοι τῆς ἐσομένης αἰδίου βασιλείας ἀπολαύσετε. μήτε οὖν εἰδώλοις πιστεύετε, μήτε τραπέζης αὐτοῖς κοινωνεῖτε μιαρᾶς, μὴ φονεύσητε, μὴ μοιχεύετε, μὴ μισήσητε οὐς μὴ δίκαιον, μὴ κλέπτετε, μηδὲ κακαῖς τισιν ὅλως πράξεσιν ἐπιβάλλεσθε. ἐπεὶ τῶν ἐσομένων ἀγαθῶν στερηθέντες τῆς

8.23 | So if you want to become part of the divine spirit, first work hard to take off your dirty covering, which is an unclean spirit and a filthy garment. You cannot take this off any other way except by first being baptized for good deeds. Then, becoming clean in both 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. 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

ἐλπίδος ἐν μὲν τῷ παρόντι ὑπὸ τε κακῶν
δαιμόνων καὶ χαλεπῶν παθημάτων
συνελασθήσεσθε, ἐν δὲ τῷ ἐσομένῳ αἰῶνι
ἀίδιῳ 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.

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
πρωῖτερον 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 hear
about those who had been healed. Peter
laid his hands on them and prayed, healing
them. Those who were healed became
joyful right away, and those who heard
about it were amazed and praised God,
trusting with strong 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
with the others who remained, ate some
food, and rested by sleeping.

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 ἀμελοῦσαν. πασῶν
οὖν μείζων ἐστὶν ἀσέβεια τὸ τὸν μόνον
πάντων καταλείψαντα δεσπότην πολλοὺς

9.1 | The next day, Peter went out with his
companions and came to the same place.
Standing there, he began to say: Long ago,
God destroyed all the wicked people with
water, but found one godly man and saved
him in a chest along with his three sons and
their wives. From this, we can understand
God's nature: a crowd of wicked people
who do not care, and one godly man who
did not neglect salvation. So the greatest
wickedness is to worship many gods who
do not exist, instead of the one master who

τοὺς οὐκ ὄντας σέβειν θεοὺς.

left everything behind.

9.2 | Ἐὰν οὖν ἐμοῦ ὑμῖν ὑφηγουμένου καὶ δεικνύντος, ὅτι τοῦτό ἐστιν τὸ μέγιστον ἀμάρτημα, ὃ πάντας ὑμᾶς ἀπολέσαι δύναται, τὸν ὑμέτερον ἀποδράμη νοῦν, ὅτι οὐκ ἀπόλλυσθε, πολλοὶ ὄντες ὄχλοι, ἠπάτησθε· ἔχετε γὰρ τοῦ πάλαι κατακλυσθέντος κόσμου τὸ ὑπόδειγμα καίτοι ἐκείνων μὲν τὸ ἀμάρτημα πολὺ ἦττον ἦν τοῦ καθ' ὑμᾶς. ἐκεῖνοι γὰρ εἰς τοὺς ὁμοίους ἡσέβουν, ἢ φονεύοντες ἢ μοιχεύοντες, ὑμεῖς δὲ εἰς τὸν τῶν ὄλων ἀσεβεῖτε Θεόν, ἀντ' αὐτοῦ ἢ καὶ σὺν αὐτῷ ἄψυχα ἀγάλματα σέβοντες, καὶ τὸ θεῖον αὐτοῦ ὄνομα πάσῃ ἀναισθήτῳ ὕλῃ ἐπιρρίψαντες. πρῶτον μὲν οὖν δεδυστυχήκατε, μὴ γνωρίσαντες τὴν διαφορὰν τὴν μεταξὺ μοναρχίας καὶ πολυαρχίας, ὅτι ἡ μὲν μοναρχία ὁμονοίας ἐστὶν παρεκτική, ἡ δὲ πολυαρχία πολέμων ἐξεργαστική. τὸ γὰρ ἓν ἑαυτῷ οὐ μάχεται, τὰ δὲ πολλὰ πρόφασιν ἔχει τὴν πρὸς ἕτερον μάχην ἐπιχειρεῖν.

9.2 | So if I guide you and show you that this is the greatest sin, one that can destroy all of you, your minds run away, thinking you will not be destroyed. Many of you, as a crowd, have been fooled. You have the example of the world long ago flooded, yet their sin was much less than yours. 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 brings peace, but rule by many causes wars. One does not fight with itself, but many have a reason to fight against each other.

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 φυλά.

9.3 | Right after the flood, Noah lived for three more years with the groups descended from him, staying united as king in the image of the one true God. But after he died, many from his kingdom wanted to be king. Each hurried to find a way to take power—one by war, another by trickery, another by persuasion, and others in different ways. One of these was Ham's family, who made Mestrem, from whom the peoples of Egypt, Babylon, and Persia grew into many tribes.

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

9.5 | 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 ὥς διὰ τὴν εἰς Θεὸν φιλίαν κεραυνῷ μεταπεμφθεῖσαν τὴν ψυχὴν νομίσαντες, τοῦ σώματος τὸ λείψανον κατορύξαντες, τὸν μὲν τάφον ναῶ ἐτίμησαν ἐν Πέρσiais, ἔνθα ἡ τοῦ πυρὸς καταφορὰ γέγονεν, αὐτὸν δὲ ὥς Θεὸν ἐθρήσκειυσαν. τούτω ὑποδείγματι καὶ οἱ λοιποὶ ἐκεῖσε τοὺς κεραυνῷ θνήσκοντας ὥς θεοφιλεῖς θάπτοντες ναοῖς τιμῶσιν, καὶ τῶν τεθνεώτων ιδίων μορφῶν ἱσταῖσιν ἀγάλματα. ἐντεῦθεν ὁμοίως ἐζήλωσαν καὶ τῶν κατὰ τόπους οἱ δυναστεύσαντες, ὧν οἱ πλεῖστοι τῶν αὐτοῖς ἡγαπημένων καὶ μὴ κεραυνῷ θνησκόντων τοὺς τάφους ναοῖς καὶ ξοάνοις τιμῶντους καὶ βωμοὺς ἀνάπτοντες ὥς θεοὺς προσκυνεῖσθαι προσέταξαν. πολλῷ δὲ ὕστερον διὰ τὸν πολὺν χρόνον ὑπὸ τῶν μεταγενεστέρων ὄντως θεοὶ εἶναι ἐνομίσθησαν.

9.4 | From this family came a man named Nebrod, who learned magic and wanted to be like a giant against God. The Greeks called him Zoroaster. After the flood, he wanted to be king. Being a great magician, he used magic to force the star that now rules the evil world to give him a kingdom. As a ruler with power over those he controlled, he angrily set fire to the kingdom, so that he might honor his oath and punish the one who first forced him.

9.5 | From a lightning bolt that fell from the sky to the ground, the magician Nebrod was killed. Because of this event, he was renamed Zoroaster, since the star brought a harmful living force against him. But the foolish people at that time thought his soul was struck down by lightning because of his friendship with God. They buried his body and honored his tomb with a temple in Persia, where the fire had come down. They worshiped him as a god. Following this example, others there also honored those killed by lightning as loved by the gods, burying them with temples and setting up statues in the shapes of the dead. From there, rulers in different places copied this practice. Most of those loved by these rulers, even if not killed by lightning, had their tombs honored with temples, statues, and altars with fires lit, ordering that they be worshiped as gods. Much later, because of the long passage of time, later people truly came to think of them as gods.

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 ὥς θεὸν οὐράνιον προτιμήσαντες τὸ πῦρ, ὥς πρῶτοι προσκυνήσαντες ὑπ’ αὐτοῦ τοῦ πυρὸς πρῶτοι βασιλείας τετίμηνται. μεθ’ οὓς Βαβυλώνιοι ἀπὸ τοῦ ἐκεῖ πυρὸς ἄνθρακας κλέψαντες καὶ διασώσαντες εἰς τὰ ἑαυτῶν καὶ προσκυνήσαντες καὶ αὐτοὶ ἀκολούθως ἐβασίλευσαν. Αἰγύπτιοι δὲ ὁμοίως πράξαντες, καὶ τὸ πῦρ ἰδίᾳ διαλέκτῳ Φθαοῦ καλέσαντες, ὃ ἐρμηνεύεται Ἥφαιστος, οὗ τῷ ὀνόματι καὶ ὁ παρ’ αὐτοῖς πρῶτος βασιλεύσας προσαγορεύεται. τοῦτον μὲν οὖν τὸν τρόπον χρησάμενοι καὶ οἱ κατὰ τόπον βασιλεύσαντες, καὶ ἵδρυμα 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

9.6 | However, from the start of this one kingdom, many divisions happened in this way. The Persians were the first to take coals from the lightning that fell from the sky and keep them with their own food. Honoring fire as a heavenly god, they were the first to worship it and the first to be honored with kingdoms because of that fire. Among them, the Babylonians stole coals from that fire and kept them for themselves. They also worshiped the fire and later became rulers. The Egyptians did the same, calling the fire by their own name, Phtha, which means Hephaestus. Their first king was named after him. Using this method, rulers in different places built temples and lit altars to honor the fire. But most of these kingdoms eventually disappeared.

9.7 | But they did not stop worshiping statues because of the bad plans of the magicians, who found excuses to keep them tied to useless worship. They set up these statues with magical rites and fixed festivals for them, including sacrifices, libations, flutes, and clapping. The foolish were tricked by these excuses, and even though their kingdom was taken away, they did not abandon their gathered religions. They preferred the pleasure of lies over the truth. After drinking, they would shout wildly, as if from deep in their souls, like in dreams, warning themselves of the punishment that would come because of their actions.

προαγγελούσης τιμωρίαν.

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

9.9 | Επείγε τούναντίον ἐν μὲν τῷ νῦν βίῳ
ὑπὸ δαιμόνων ἀλλοκότοις πάθεσιν
ἐνυβριζόμενοι, ἐπὶ τῇ ἐκ τοῦ σώματος
ἀπαλλαγῇ καὶ τὰς ψυχὰς εἰσαεὶ
κολασθησομένης 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 ἡνωμένη ἀνάγκην ἔχει
φέρεισθαι ὑπ’ αὐτοῦ εἰς οὓς βούλεται
τόπους. τὸ δὲ πάντων χαλεπώτατον, ἐπὰν
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

9.8 | So, bringing to you many religions that
have come and gone through life, we, the
good merchants, have handed down and
kept safe from our ancestors this religion.
We show it to you like seeds of plants,
placing it under your judgment and control.
Choose what seems best to you. If you
accept what is ours, you will not only be
able to escape demons and the passions
that come from demons, but also, by fleeing
from these things and asking for help, you
will enjoy the good things that always
come.

9.9 | The opposite happens: in this life,
people are troubled by strange passions
from demons. When they leave their
bodies, their souls will always be punished.
This is the true judgment—not from god,
but because of evil deeds. The demons,
having power from the food given to them,
enter your bodies through your own hands.
Hidden inside for a long time, they mix with
the soul. Because people don’t care to help
themselves or don’t want to, when the body
is released, the soul joined with the demon
must be carried by it to whatever places it
chooses. The hardest part is this: at the end
of everything, when the demon is thrown
first into the pure fire, the soul held by it
must suffer punishment in secret, while the
demon enjoys it. The soul, made of light
and not carrying the strange flame of fire, is
tormented. But the demon, being of its own
kind, greatly enjoys it, becoming an
unbreakable bond with the soul that longs
for it.

βασανίζεται, ὁ δὲ ἐν τῇ τοῦ γένους αὐτοῦ
ὦν οὐσία μεγάλως ἡδεται, δεσμός
δύσρηκτος γενόμενος τῆς ὑπ' αὐτοῦ
συμποθείσης ψυχῆς.

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

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,
ἀναλογοῦσαν ἐπιμετροῦσιν αὐτῶν τὴν
ἐπιμονήν. διὰ τοῦτο τοῖς ἀπιστοῦσιν

9.10 | The reason demons slip into human
bodies is this: they are spirits with desires
for food, drink, and sex, but because they
are spirits, they cannot take part in these
things on their own. They need bodies
suited for these uses, so they enter human
bodies. Like servants using organs, they can
get what they want—either food, through
human teeth, or sex, through private parts.
That is why hunger, fasting, and hardship
are the best help to escape demons. Since
they enter a human body to share in these
things, it's clear they are driven away by
hardship. But when some more dangerous
demons happen to be quarrelsome, even
though they are punished, they stay with
the person 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 them for
healing, as someone pure and believing.

9.11 | In prayers, one must turn to god for
help, confessing and declaring that the
demon's lack of action is not apathy but
slowness. Everything happens to those who
believe, but nothing happens to those who
do not. The demons know how much faith
controls a person, and they measure their
persistence based on it. That's why they
keep attacking unbelievers, slow down

ἐπιμένουσιν, τοῖς δὲ δυσπίστοις
ἐμβραδύνουσιν, τοῖς δὲ παντάπασιν
πιστεύσασιν καὶ εὖ πράττουσιν οὐδὲ πρὸς
ῥοπήν ὥρας συνεῖναι δύνανται. ἡ γὰρ ψυχὴ
τῇ πρὸς Θεὸν πίστει ὡς εἰς ὕδατος φύσιν
τραπεῖσα τὸν δαίμονα ὡς σπινθῆρα πυρὸς
ἀποσβέννυσιν. κάματος οὖν ἐστὶν ἐκάστῳ
ἐκνοηθῆναι τὴν τοῦ ἑαυτοῦ δαίμονος
φυγὴν. ἀνακρινάμενοι γὰρ ταῖς ψυχαῖς,
ὅπως τις τῆς αὐτοῦ σωτηρίας ἀμελήσῃ,
ἐνθυμήσεις πρὸς ἃ βούλεται ὑποβάλλουσιν
εἰς τὸν ἐκάστου νοῦν.

with doubters, and cannot even come near
those who fully believe and live rightly. The
soul, turned toward god by faith like
water's nature, puts out the demon like a
spark of fire. So it is hard for anyone to
think about escaping their own demon.
Demons stir the soul, trying to make a
person neglect their own salvation, and
they put thoughts into each mind as they
wish.

9.12 | Ὅθεν πολλοὶ οὐκ εἰδότες πόθεν
ἐνεργοῦνται, ταῖς τῶν δαιμόνων κακαῖς
ὑποβαλλομέναις ἐπινοίαις ὡς τῷ τῆς
ψυχῆς αὐτῶν λογισμῷ συντίθενται. διὸ
πρὸς τοὺς σώζειν αὐτοὺς δυναμένους
ἐλθεῖν ὀκνηρότεροι γίνονται, καὶ αὐτοὺς
ὑπ' αὐτῶν τῶν ἐνεδρευόντων δαιμόνων
ἀναλίσκόμενοι ἀγνοοῦσιν. ὑπὸ μὲν οὖν τῶν
ταῖς ψυχαῖς αὐτῶν ἐνδομυχούντων
δαιμόνων ἐπιδίδοται αὐτοῖς ἐνθυμεῖσθαι,
ὡς οὐ δαίμονος ἐνοχλοῦντος, ἀλλὰ
σωματικῆς νόσου, οἷον ἡ ὕλης δριμείας, ἡ
χολῆς, ἡ φλέγματος, ἡ αἵματος ἀμετρίας, ἡ
μήνιγγος φλεγμονῆς, ἡ ἄλλου τινός. εἰ δὲ
καὶ τοῦτο ἦν, οὐδ' αὐτὸ ἀπήλλακται
δαίμονος εἶδος εἶναι. ἡ γὰρ καθόλου καὶ
γεώδης ψυχὴ, αἰτία πάντων βρωτῶν
δικνουμένη, ὑπὸ τῆς πλείονος τροφῆς ἐπὶ
πλεῖον προσληφθεῖσα, αὐτὴ μὲν ὡς
συγγενεῖ ἐνοῦται τῷ πνεύματι, ὅπερ ἐστὶν
ἀνθρώπου ψυχὴ, τὸ δὲ τῆς τροφῆς ὑλῶδες
τῷ σώματι ἐνωθὲν ὡς δεινὸς αὐτῷ
ὑπολείπεται ἰός. διὸ ἐπὶ πάντων καλὸν ἢ
αὐτάρκεια.

9.12 | That is why many people, not
knowing where their troubles come from,
take the evil thoughts given by demons as if
they were their own soul's reasoning.
Because of this, they become too lazy to
seek help from those who can save them,
and while wasting themselves under the
demons lying in wait, they don't realize it.
The demons hiding in their souls make
them think they suffer not from a demon
troubling them, but from a bodily illness—
like a sharp humor, bile, phlegm, blood
imbalance, inflammation of the
membranes, or something else. But even if
this were true, it would still be a kind of
demon. The soul, being earthy and
common, blames all its troubles on food.
Having taken in too much from too much
food, it joins itself as kin 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 the best of all.

9.13 | Τινὲς δὲ τῶν κακούργων δαιμόνων
ἄλλως ἐνεδρεύουσιν. τὴν ἀρχὴν οὐδ' ὅτι

9.13 | Some wicked demons lie in wait in
other ways. At first, they don't show

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

themselves, so their eagerness isn't noticed.
Then, suddenly, they harm the body
through anger, desire, or something else—
like a sword, a noose, a cliff, or something
similar. They make the souls mixed with
them suffer punishment to the very end,
like fire that leads to cleansing. Others lie in
wait differently. They don't come near us
but trick us with evil thoughts, making us
believe that these troubles come from the
gods themselves because we have
neglected them. They make us think that
we can make peace with the gods through
sacrifices, and that the demons should not
come near us but instead should flee and
hate us. Yet, these demons still hate and
flee from those who show them more
mercy and chase them away 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 ἕνεκα 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

9.14 | Hating and fleeing from us, these
demons lie in wait, not knowing why they
think against their own salvation. We
cannot force them, if they don't want it, to
turn toward salvation, since we don't have
that power over them now. Nor can they
understand the evil thoughts inside them,
because they don't know where these
thoughts come from. These demons appear
in whatever forms they want to scare
people. Sometimes they even bring healing
to the sick, taking away the honor of the
gods from those who were tricked before.
Most people don't realize they are dealing
with demons, but we who know them do
not hide the secret of why they do these
things. They change themselves in dreams
into the forms they have power over. Some
they scare, others they speak to,
demanding sacrifices and ordering feasts,
so they can drain their souls.

τὰς ψυχὰς συμπίνωσιν.

9.15 | Ὡς γὰρ οἱ δεινοὶ ὄφεις τοῖς αὐτῶν πνεύμασιν τοὺς στρουθίους ἐπισπῶνται, οὕτω καὶ αὐτοὶ τοὺς μεταλαμβάνοντας τῆς αὐτῶν τραπέζης, διὰ γε τῶν βρωτῶν καὶ ποτῶν ἀνακραθέντες αὐτῶν τῷ νῷ, εἰς τὸ ἴδιον αὐτῶν ἐπισπῶνται βούλημα, μεταμορφοῦντες ἑαυτοὺς κατ' ὄναρ κατὰ τὰς τῶν ξοάνων εἰδέας, ἵνα τὴν πλάνην αὐξήσωσιν. τὸ γὰρ ξοάνον οὔτε ζῶόν ἐστιν, 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 ἀποδιδοῦσης τὰς εἰδέας· ἡ γὰρ φόβῳ τὸν νοῦν πληγεῖσα, διὰ ὀνείρων τὰς εἰδέας ἀποκυῖσκει. εἰ δὲ τὰ ξοάνα 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 κουφότερα, καὶ οὕτως ἐὰν γένηται, ἔμπνοά ἐστιν· ἀλλ' οὐ γίνεται· εἰ δὲ ἔσται, οὕπω τὸ τοιοῦτο θεός ἐστιν. καὶ γὰρ δακτύλῳ δαίμονος τοῦτο γενέσθαι δύναται. καὶ σκώληκες κινοῦνται, καὶ θεοὶ οὐ λέγονται.

9.16 | Ὅτι δὲ πρὸς τὰς προλήψεις ἡ ἐκάστου ψυχῆ εἰδέας δαιμόνων ἀπεικονίζει, καὶ οὐχ οἱ λεγόμενοι θεοὶ ἐπιφαίνονται, σαφές ἐστιν ἐκ τοῦ Ἰουδαίους μὴ ἐπιφαίνεσθαι. ἀλλ' ἔρεϊ τις· πῶς οὖν χρηματίζουσιν τὰ μέλλοντα προσημαίνοντες; καὶ τοῦτο ψευδός ἐστιν.

9.15 | Just as dangerous snakes attract birds with their breath, so do these demons attract those who share their table. By mixing their will with the mind through food and drink, they influence people. They change themselves in dreams into the shapes of idols to increase the deception. The idol itself is neither alive nor does it have a divine spirit, but the demon seen takes on that form. Many others have appeared in dreams to different people, and when they met, opposing each other in the dream, they did not agree. So, this is no longer just a dream vision, but either a demon or the soul's offspring giving shape to present fears and desires. When the mind is struck by fear, it lets these 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 don't. And even if they were alive, they would not yet be gods. For even a demon's finger can move. Worms move, but they are not called gods.

9.16 | It is clear that the soul shows images of demons to predict things, not the so-called gods, because they do not appear to the Jews. But someone might ask, how then do they give oracles, predicting the future? That is also false. Even if we grant that it is true, that still does not make them gods.

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. ψεῦδός ἐστιν· δεδόσθω δὲ οὕτως ἔχειν, οὕπω τὸ τοιοῦτο θεός ἐστιν. καὶ γὰρ ἰατροὶ ἰῶνται πολλοὺς, καὶ θεοὶ οὐκ εἰσίν. ἀλλὰ φησιν· ἰατροὶ οὐ πάντως ἰῶνται ἐκείνους, ὧν τὴν πρόνοιαν ποιοῦνται, οὗτοι δὲ καὶ χρηματίσαντες ἰῶνται. ἀλλ' ἴσασιν οἱ δαίμονες τὰ ὄντως πρὸς ἕκαστον πάθος προσοικειρυσμένα βοηθήματα· διὸ ἰατροὶ ἐπιστήμονες ἰᾶσθαι δυνάμενοι, καὶ ταῦτα τὰ ὑπ' ἀνθρώπων ἰαθῆναι δυνάμενα, ἀλλὰ καὶ μαντικά ὄντα καὶ εἰδότα πότε ἕκαστον ἐξ αὐτομάτου θεραπεύεται, τότε συντάσσουσιν τὰς θεραπείας, ἵνα ἑαυτοὺς ἐπιγράψωσιν.

Just because something is prophesied does not mean it comes from a god. Even Pythons give oracles, but we drive them out as demons. Someone might also say that sometimes they bring healing. That is false too; even if we grant it, that still does not make them gods. Doctors heal many people, but they are not gods. Someone might say doctors don't always heal those they care for, but these demons heal even after giving oracles. However, demons know the true remedies for each illness. That is why skilled doctors can heal, and humans can be healed. But when oracles are true and understood, and healing happens on its own, then the demons arrange the cures so they can take 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 ἕνεκα τισὶν μὲν εὐξαμένοις θεραπείας προστάσσουσιν, ἐνίοις δὲ ἔσθ' ὅτε καὶ οἰκειότεροις οὕσιν 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

9.17 | Why do they give oracles about healings only after a long time? And if they can do everything, why don't they heal without asking for something in return? Why do they sometimes give cures to some who pray, but at other times, even to those close to them, they do not give oracles? Whenever a healing is about to happen on its own, they promise it so they can take credit. But others who got sick and prayed, then healed by themselves, wrote down the names of those they called and made offerings. Yet those who prayed but did not get better cannot make offerings. Unless relatives of the dead or some others looked into the failures, you would find more failures than successes. But no one who has been caught wants to show proof against them, out of shame or fear; instead, they hide their clear mistakes.

συγκρύβουσιν.

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

9.19 | Ὁ γὰρ Θεὸς πάντα δύναται. ἐκεῖνος γὰρ ἐστὶν ἀγαθὸς καὶ δίκαιος, νῦν πᾶσιν μακροθυμῶν, ἵνα οἱ βουλόμενοι ἐφ' οἷς ἔπραξαν κακοῖς μεταμεληθέντες καὶ καλῶς πολιτευσάμενοι, ἐν ἡμέρᾳ 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 ἑξαυτῆς ἀνατελεῖ τὰ ἀγαθὰ, ἃ τίνα λαβόντες πεῖραν τῶν κακῶν τοῦ λοιποῦ καταλείψετε. ἀλλὰ τῷ δεδωκότι εὐχαριστήσατε, μετὰ τοῦ τῆς εἰρήνης βασιλέως εἰσαεὶ 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

9.18 | How many lie about oracles and healings they claim to have done, and swear oaths to prove it? How many have sold themselves for money, pretending to be sick by using tricks, and then, after being healed by something else, say their healing came from their oracles, just to gain respect for something that is really nothing? How many of these things were done at first by magic, so they could dream and give oracles? Yet, even these things have been questioned over a long time. How many, wanting to prove these things, use magic? But if it is not something prophetic or healing, then it is not a god.

9.19 | For God can do everything. He is good and just, patient with everyone now, so that those who want to, 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, the source of good knowledge, and resist your bad desires and thoughts, so that you can return to the first saving faith given to humanity. In this way, good things will naturally come to you, 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

δυνήσεσθε, 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
εὕξασθαι ὑπὲρ τῶν πασχόντων αὐτὰ τὰ
πάθη, τῇ πρὸς τὴν θρησκείαν τιμῇ
ἀνέκραγεν, βραχεῖαν ὥραν στέξει μὴ
δυνηθέντα.

9.20 | Μὴ οὖν νομίσητε ὅτι ἡμεῖς ἄλλης
φύσεως ὄντες κατὰ τοῦτο δαίμονας οὐ
φοβούμεθα. τῆς γὰρ αὐτῆς ὑμῖν ἐσμεν
φύσεως, ἀλλ' οὐ θρησκείας. διὸ ὑμῶν οὐ
πολὺ, ἀλλὰ τὸ πᾶν κρείττονες ὄντες καὶ
ὑμᾶς τοιοῦτους γενέσθαι οὐ φθονοῦμεν,
ἀλλὰ τούναντίον συμβουλεύομεν, 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

and demons along 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, when after I prayed
for those suffering these pains given to me,
I cried out with respect to the faith, asking
briefly to endure what could not be
endured.

9.20 | So don't think that because we are
different, we don't fear demons in the same
way. We are made of the same nature as
you, but we have a different faith. Since you
are not many, but are stronger as a whole,
we don't envy you for becoming like that.
Instead, we encourage it, knowing that God
honors and respects all who draw near to
him with understanding.

9.21 | Just as soldiers under a Caesar's
commander know to honor the one given
power, so much that those watching say to
him, "Come," and he comes, or to another,
"Go," and he goes, in the same way, a
person who gives themselves to God and is
faithful is heard by demons and sufferings
when they only speak, and the demons
retreat—even though they are much
stronger than those giving orders. For God,
with amazing power, puts each mind under
whoever he chooses. Just as many leaders,
with all their camps and cities, fear
Caesar—a man—and hurry to honor the
image of his heart in each of them, so by

καρδίας τῶν ὅλων εἰκόνα προτιμᾶν
σπευδούσης· Θεοῦ γὰρ βουλῇ τὰ πάντα
δεδουλωμένα φόβῳ τὴν αἰτίαν ἐκ οἴδεν·
οὕτω καὶ τὸν Θεῶ προσφεύγοντα καὶ τὴν
δικαίαν πίστιν ὥσπερ εἰκόνα αὐτοῦ ἐν τῇ
αὐτοῦ βαστάζοντα καρδίᾳ πάντα τὰ
παθοποιὰ πνεύματα τιμᾷ καὶ φεύγει,
φυσικῇ τινι ὁδῷ πεφοβημένα.

God's will, all things are controlled by fear,
which God knows the cause of. In the same
way, one who turns to God and holds true
faith, like an image of God in their heart,
honors and drives away all harmful spirits,
who are naturally afraid.

9.22 | Ἀλλ' ὅμως κἂν πάντες δαίμονες μετὰ
πάντων τῶν παθῶν ὑμᾶς φεύγωσιν, οὐκ
ἔστιν ἐν τούτῳ μόνῳ χαίρειν, ἀλλ' ἐν τῷ δι'
εὐαρεστίαν τὰ ὀνόματα ὑμῶν ἐν οὐρανῷ
ὡς αἰεὶ ζώντων 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
ἐαυτῶν ἀμελεῖν. ἔσθ' ὅτε δέ τινας ἀνόμους
ἄνδρας δαίμονες φεύγουσιν δι' ὄνομα
τίμιον· καὶ ἐνεδρεύονται ὃ τε ἀπελάσας καὶ
ἱστορήσας. ὁ μὲν ἀπελάσας, ὡς διὰ
δικαιοσύνην προτιμηθεῖς, οὐκ εἰδὼς τοῦ
δαίμονος τὸ κακοῦργον ἅμα τε γὰρ τὸ
ὄνομα τετίμηκεν, καὶ τῇ φυγῇ τὸν ἀσεβῆ
εἰς οἴησιν 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 Θεῶ
προσκειμένους ὄρκους φεύγειν
ὑποκρίνονται, ἵνα ἀπατήσαντες αὐτοὺς ὅτε
θελήσωσιν ἀνελῶσιν.

9.22 | But even if all demons and all
sufferings run away from you, there is no
true joy in that alone. True joy comes from
having your names written in heaven as
those who always live because of their
good behavior. This is how the holy divine
power makes demons flee—to bring a
different kind of healing. We say this not to
deny that others should help, but to warn
you not to be blind and careless about
yourselves because of this. Sometimes
demons run away from lawless men
because of a holy name. Both the one who
drove them away and the one who watched
are tested. The one who drove them away,
honored for righteousness but unaware of
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 ἐαυτὸν δαίμοσιν
δοῦλον ἐκδῷ, ὡς τάχιον εἶπον, ὁ δαίμων
τὴν κατ' αὐτοῦ ἐξουσίαν οὐκ ἔχει. ἔνα οὖν

9.23 | And so we want you to know this: if
no one gives themselves as a slave to
demons, as I said before, the demon does
not have power over them. Therefore,

Θεὸν σέβειν ἐλόμενοι καὶ τραπέζης
δαιμόνων ἀποσχόμενοι καὶ σωφροσύνην
μετὰ φιανθρωπίας καὶ δικαιοσύνης
ἀναδεξάμενοι καὶ τρισμακαρίᾳ ἐπονομασίᾳ
εἰς ἄφεσιν ἁμαρτιῶν βαπτισάμενοι, τῷ
ὅσον δύνασθε ἐπὶ τὸ τέλειον τῆς ἀγνείας
ἐαυτοὺς ἐπιδιδόναι, δύνασθε κολάσεως
αἰδίου ρυσθέντες αἰωνίων ἀγαθῶν
κληρονόμοι καταστῆναι. ταῦτα εἰπὼν τοῖς
ὑπὸ παθῶν ὀχλουμένοις προσιέναι
ἐκέλευσεν, καὶ οὕτως πολλοὶ πείρα τῶν
ἐχθρῶν θεραπευθέντων συνεληλυθότες
προσῆσαν, ὁ δὲ τὰς χεῖρας αὐτοῖς ἐπιθείς
καὶ εὐξάμενος ἐξ αὐτῆς ἰασάμενος,
ἐντειλάμενος αὐτοῖς καὶ τοῖς ἄλλοις
ὀρθριώτερον συνεδρεύειν, αὐτὸς
λουσάμενος καὶ τροφῆς μεταλαβὼν
ὑπνώσεν.

choose to worship the one God, stay away
from the demons' table, and receive self-
control along with kindness and justice.
Being baptized with a threefold blessing for
the forgiveness of sins, you can, as much as
you are able, give yourselves to perfect
purity. In doing this, you can be saved from
eternal punishment and become heirs of
eternal good things. After saying these
things, he told those troubled by sufferings
to come near. Many who had been healed
the day before gathered and came close. He
laid his hands on them and prayed, healing
them through this. He also told them and
the others to meet earlier in the morning.
Then he himself bathed, ate, and went to
sleep.

Chapter 10

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

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

10.2 | Πολλή μοι δοκεῖ εἶναι διαφορὰ τῶν
ἀγνοούντων πρὸς τοὺς πεπλανημένους. ὁ
γὰρ ἀγνοῶν εἰκέναι μοι δοκεῖ ἀνδρὶ ἐπ'
εὐθηνουμένην πόλιν μὴ ὁρμᾶν βουλευθέντι,
διὰ τὸ ἀγνοεῖν τὰ ἐκεῖ καλὰ, ὁ δὲ
πεπλανημένος μαθόντι μὲν τὰ κατὰ τὴν
πόλιν ἀγαθὰ, ἐν δὲ τῷ ὁρμᾶν κατὰ τὴν ὁδὸν
τρίβον παραλλάξαντι καὶ διὰ τοῦτο
πλανωμένῳ. οὕτως οὖν μοι δοκεῖ πολλὴν

10.2 | It seems to me there is a big
difference between those who don't know
and those who are mistaken. 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 gets lost. In

διαφορὰν εἶναι τῶν εἰδωλα σεβόντων πρὸς τοὺς ἐν θεοσεβείᾳ ἀλωμένους οἱ τε γὰρ εἰδωλα σέβοντες ἀγνοοῦσιν τὴν αἰώνιον ζωὴν, 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 πιστεῦσωσιν ἢ ποιήσωσιν, ἐοίκασιν τοῖς τὴν μὲν πόλιν τῆς τιμωρίας ἐκβεβηκόσιν, ἐλθεῖν εἰς τὴν εὐθηνουμένην καὶ ἐν τῇ ὁδῷ τῆς εὐθείας πλανηθεῖσιν.

the same way, 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 people who have left the city of punishment and come to the easy city, but get lost on the path that should be straight.

10.3 | Ταῦτα αὐτοῦ διαλεγομένου ἡμῖν εἰσῆγει 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 βᾶσει ἐπιστάς, τῷ τῆς θεοσεβείας ἔθει προσαγορεύσας ἔφη· Θεοῦ τοῦ τὸν οὐρανὸν κτίσαντος καὶ τὴν γῆν καὶ πάντα τὰ ἐν αὐτοῖς πεποιηκότος, ὡς ἀληθὴς εἶρηκεν ἡμῖν προφήτης, ὁ ἄνθρωπος κατ' εἰκόνα καὶ καθ' ὁμοίωσιν γεγονώς ἄρχειν τε καὶ κυριεύειν κατεστάθη, λέγω δὲ τῶν ἐν ἀέρι καὶ γῇ καὶ ὕδασι, ὡς ἐξ αὐτοῦ τοῦ πράγματος ἔστιν συνιδεῖν, ὅτι τῇ ἑαυτοῦ συνέσει τὰ μὲν ἐν ἀέρι φέρει κάτω, τὰ ἐν βυθῷ ἀνάγει ἄνω, τὰ ἐν γῇ ἀγρεύει, καὶ τοι γὰρ κατ' ἀλκὴν αὐτοῦ πολλῶ 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 appointed to speak such messages. He said, “Many crowds, my lord Peter, are standing outside the doors.” When Peter gave permission, a large crowd came in. Then Peter stood up, just as he had the day before, and spoke to the group about the practice of true godliness. He said, “God, who made the sky, the earth, and everything in them, as the prophet truly told us, made man in his image and likeness to rule and have power—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, lions, and animals like them.”

10.4 | Ὅτε μὲν τοι δίκαιος ἐτύγγχανεν, καὶ πάντων παθημάτων ἀνώτατος ἦν, ὡς ἀθανάτῳ σώματι τοῦ ἀλγεῖν πεῖραν λαβεῖν μὴ δυνάμενος, ὅτε δὲ ἡμαρτεν, ὡς ἐχθρὸς καὶ

10.4 | When he was righteous, he was above all suffering, like a body that could not feel pain. But when he sinned, as we showed yesterday and before, he became a

τῇ πρὸ αὐτῆς ἐδείξαμεν, ὡς δοῦλος
γεγονὼς τῆς ἁμαρτίας πᾶσιν ὑπέπεσεν τοῖς
παθήμασιν, πάντων καλῶν δικαίᾳ κρίσει
στερηθεὶς. οὐ γὰρ εὐλογον ἦν, τοῦ
δεδωκότος ἐγκαταλειφθέντος τὰ δοθέντα
παραμένειν τοῖς ἀγνώμοσιν. ὁθεν ἐξ
ὑπερβαλλούσης αὐτοῦ εὐσπλαγχνίας πρὸς
τὸ ἀπολαύειν ἡμᾶς ἅμα τοῖς πρώτοις καὶ τὰ
ἐσόμενα αἰώνια ἀγαθὰ, τὸν αὐτοῦ ἔπεμψεν
προφήτην. ὁ δὲ προφήτης πρὸς ὑμᾶς
λέγειν ἡμῖν ἃ δεῖ φρονεῖν καὶ ποιεῖν
ἐνετείλατο. ἔλθετε οὖν, ὃ ἐπὶ τῇ ὑμετέρᾳ
κεῖται ἐξουσία. ἃ μὲν οὖν δεῖ φρονεῖν, ἐστὶ
ταῦτα· τὸν πάντα πεποιηκότα σέβειν Θεόν,
ὃν ἂν ἀπολάβητε τῷ νῷ, ἀπ’ αὐτοῦ
ἀπολήψεσθε ἅμα τοῖς πρώτοις καλοῖς καὶ
τὰ ἐσόμενα αἰώνια ἀγαθὰ.

slave to sin and fell into all kinds of
suffering, losing all good things by fair
judgment. It was not right that what was
given would stay with the ungrateful after
the giver was gone. So, because of his great
kindness toward us, to let us enjoy both the
first good things and the eternal good
things to come, he sent his prophet. The
prophet was commanded to tell us what we
must think and do. So take hold of what is
within your power. What we must think is
this: to worship the God who made
everything. Whatever you accept in your
mind from him, you will receive along with
the first good things also the eternal good
things to come.

10.5 | Πεῖσαι οὖν ἑαυτοὺς πρὸς τὰ
συμφέροντα δυνήσεσθε, ἐάνπερ τῷ
ἐμφωλεύοντι ἐν τῇ ὑμετέρᾳ καρδίᾳ δεινῷ
ᾧφει ὥσπερ ἐπάδοντες λέγητε· Κύριον τὸν
Θεὸν φοβηθήσῃ καὶ αὐτῷ μόνῳ
λατρεύσεις. Ἐκ παντὸς οὖν λογισμοῦ
συμφέρει τὸ αὐτὸν μόνον φοβεῖσθαι, οὐχ
ὡς ἄδικον, ἀλλ’ ὡς δίκαιον. καὶ γὰρ ἄδικόν
τις φοβεῖται, μὴ ἀδίκως ἀναιρεθῇ, καὶ τὸν
δίκαιον, μὴ ἁμαρτίᾳ φωραθεὶς τιμωρηθῇ.
δύνασθε οὖν ἐν τῷ πρὸς αὐτὸν φόβῳ
πολλῶν τῶν ἐπιβλαβῶν ἀπαλλαγῆναι
φόβων. ἓνα γὰρ τὸν πάντων κύριον καὶ
ποιητὴν ἐὰν 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 | You will be able to guide yourselves
toward what is good if you say like a song
to the powerful one living in your heart:
“Fear the Lord God and worship only him.”
It is right in every thought to fear only
him—not because he is unfair, but because
he is fair. People fear the unfair so they
won’t be treated unfairly, and they fear the
just so they won’t be punished for sin. By
fearing him, you can be freed from many
harmful fears. If you do not fear the one
Lord and maker of all, you will become
slaves to all kinds of evil—I mean demons,
sufferings, and anything that can harm you
in any way.

10.6 | Θαρσύναντες οὖν πρόσсите τῷ Θεῷ,
οἱ τὴν ἀρχὴν ἐπὶ τῷ πάντων ἄρχειν καὶ
κυριεύειν γεγεννημένοι, οἳ τινες ἔχετε αὐτοῦ

10.6 | So be brave and come close to God,
you who were made to rule and have
power over everything. Some of you have

έν μὲν τῷ σώματι τὴν εἰκόνα, ὁμοίως τε ἔχετε ἐν τῷ νῷ τῆς γνώμης τὴν ὁμοιότητα. ἐπεὶ οὖν ἀλόγοις ζώοις ἐοικότα πράξαντες ἐκ τῆς ψυχῆς τὴν ἀνθρώπου ψυχὴν ἀπωλέσατε, ὥσπερ χοῖροι γενόμενοι δαιμόνων αἰτήματα ἐγένεσθε. ἐὰν οὖν τοῦ Θεοῦ νόμον ἀναδέξησθε, ἄνθρωποι γίνεσθε. οὐ γὰρ οἷον ἀλόγοις ζώοις ἔστιν εἰπεῖν· οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις καὶ τὰ ἐξῆς. διὸ μὴ φθονήσητε ἑαυτοῖς εἰς τὴν πρώτην ἀνακαλούμενοι εἰσελθεῖν εὐγένειαν. δυνατὸν γὰρ ἔστιν, ἐὰν τῷ Θεῷ διὰ τῶν ἀγαθῶν πράξεων ἐξομοιωθῆτε. καὶ διὰ τὴν ὁμοιότητα υἱοὶ ἐκείνου εἶναι λογισθέντες πάντων δεσπότης ἀποκαταστήσει δυνήσεσθε.

his image in your body, and you also have his likeness in your mind and understanding. But when you acted like animals without reason and lost the human soul within you, you became like pigs, slaves to demons. If you accept God's law, then you will truly become human. It is not possible to tell animals without reason, "You shall not kill, you shall not commit adultery, you shall not steal," and so on. So don't be jealous of yourselves for wanting to return to your first noble state. It is possible if you become like God through good deeds. And because of this likeness, being called his children, you will be able to become rulers over all.

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

10.7 | So start by shedding the harmful fears of empty idols, so you can escape unfair slavery. Those idols are your masters, even though they are useless slaves to you. I mean the statues made of lifeless materials that can't even help you serve. They don't hear, see, or feel, and they can't even move. If any of you wanted to see like they do, or hear like they do, or feel and move like they do, would you? But don't insult any person with such harsh words—a person who carries the image of God—even if they have lost the likeness.

10.8 | Τοὺς γοῦν θεοὺς ὑμῶν τοὺς χρυσεούς καὶ ἀργυρέους ἢ καὶ ἐξ ἄλλης τινὸς ὕλης γεγεννημένους εἰς τὴν πρώτην αὐτῶν φύσιν ἀποκαταστήσατε, εἷς τε φιάλας λέγω καὶ λεκάνας καὶ τὰ λοιπὰ πάντα, ὅσα ὑμῖν πρὸς ὑπηρεσίαν χρήσιμα εἶναι δύναται· καὶ ταῦτα ὑμῖν ἀπαρχῆς

10.8 | So restore your gods made of gold, silver, or any other material back to their original use—I mean the bowls, basins, and all the other things that can be useful to you. These things were given to you as first fruits and can be returned to being good things. But maybe you will say that the laws

δοθέντα ἀγαθὰ ἀποκατασταθῆναι
δυσνηθήσεται. ἀλλ' ἴσως ἐρεῖτε οὐκ ἔωσιν
ἡμᾶς τοῦτο ποιῆσαι οἱ τῶν ἐφ'esτώτων
νόμοι. καλῶς, ὅτι νόμοι, καὶ οὐκ αὐτῶν τῶν
εἰκαίων σεβασμάτων ἢ μὴ οὔσα δύναιμις.
πῶς οὖν αὐτοὺς θεοὺς νενομίκατε, ὑπὲρ
ἀνθρωπίνων νόμων ἐκδικουμένους, ὑπὸ
κυνῶν φρουρουμένους, ὑπὲρ ὅχλων
φυλασσομένους; καὶ ταῦτα ἐὰν χρύσεια ἢ
ἀργύρεα ἢ χάλκεα· τὰ γὰρ λίθινα ἢ
ὀστράκινα ὑπὸ τῆς ἀτιμίας φυλάσσεται,
ὅτι οὐδεὶς ἀνθρώπων λίθινον ἢ ὀστράκινον
ὀρέγεται κλέψαι θεόν. ὥστε μεγάλῳ
κινδύνῳ ὑπόκεινται οἱ ἐκ πολυτελεστέρως
ὑλῆς γεγεννημένοι ὑμῶν θεοί. πῶς δὲ καὶ
θεοὶ εἰσιν, κλεπτόμενοι, χωνευόμενοι,
σταθμιζόμενοι, φρουρούμενοι;

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
ὀρᾷ ναοὺς, πότερον ποτε νεκρῶν ἀνδρῶν
μνήματά ἐστιν, ἢ τῶν λεγομένων θεῶν·
πυθόμενος δὲ καὶ ἀκούσας ὅτι θεῶν,
προσεκύνησεν οὐκ αἰδεσθεὶς, ὅτι εἰ μὴ
ἐξετάσας μεμαθήκει, διὰ τὸ ἴσον τῆς
ὁμοιότητος ὡς νεκροῦ μνημεῖον ἂν
παρελήλυθει. πλὴν οὐ χρή με πρὸς τῆς
τοιαύτης δεισιδαιμονίας πολλὴν παρέχειν
ἀπόδειξιν. ῥᾶδιον γὰρ ἐστὶν τῷ θέλοντι
νοῆσαι, ὅτι οὐδὲν ἐστὶν, ἐκτὸς εἰ μὴ τις οὐ
βλέπει. πλὴν κἂν νῦν ἄκουσον, ὅτι οὐκ
ἀκούει, καὶ νόησον, ὅτι οὐ νοεῖ. χεῖρες γὰρ
αὐτὸ θανόντος ἀνθρώπου ἐποίησαν. εἰ δὲ ὁ
ποιήσας ἐτελεύτησεν, πῶς τὸ ὑπὲρ 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

of those in charge don't allow you to do
this. That's fine, because those are human
laws, not the power of the lifeless statues
themselves. So how can you call them gods
when they are judged by human laws,
guarded by dogs, and watched over by
crowds? Even if they are made of gold,
silver, or bronze, the stone or clay ones are
kept safe because no one wants to steal a
stone or clay god out of respect. So your
gods made of more expensive materials are
in great danger. How can they be gods
when they can be stolen, melted down,
weighed, and guarded?

10.9 | Oh, the minds of miserable people,
more lifeless than the dead themselves! I
can't 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 doesn't
know if the temples they see are graves of
dead men or of the so-called gods. When
they learn and hear that these are gods,
they worship without respect. If they had
looked closely, they would have realized
that, because of their similar appearance,
they had actually passed by a tomb of a
dead man. But I won't spend much time
proving this kind of superstition. It's easy
for anyone who wants to understand that
there is nothing there—unless someone
imagines it. Now listen: it does not hear,
and understand that it does not think. The
hands of a dead man made it. And if the
maker died, how can what was made by
him not be destroyed? So why do you
worship the work of a mortal, which is
completely without feeling? Those who

γεγεννημένα κολακεύουσιν, λέγω δὲ οὐρανὸν, ἥλιον, σελήνην, ἀστραπήν, θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, ὁρθῶς 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.

have reason don't worship even animals, nor do they 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 don't worship even what was made by God, but they honor the creator and provider of these things as God. And these things rejoice that no one has given them the honor that belongs to their 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 ὀφειλόμεν κακοῦργον ἐπίνοιαν, ὅς φρονίμως ὑμᾶς ἀπατᾷ ὑποσχέσει κρείττονος λογισμοῦ, ἔρπων ὑμῶν ἐκ τοῦ ἐγκεφάλου εἰς τὸν νωτιαῖον μυελὸν καὶ μέγα κέρδος ἡγούμενος τὴν ὑμετέραν ἀπάτην.

10.10 | Honorable praise belongs only to the one who is uncreated, while everything else is created. So just as it is right for the uncreated to be God, anything that is created is not truly God. Above all, you must understand the evil plan of the deceiving snake inside you. It wisely tricks you with the promise of a better idea, crawling from your brain down into your spinal cord, and it thinks your deception is a great gain.

10.11 | Εἰδὼς γὰρ τὸν ἀπαρχῆς νόμον, ὅτι ἐὰν ὑμᾶς εἰς ὑπόνοιαν τῶν δήποτε λεγομένων θεῶν ἐνέγκῃ μόνον, ἵνα εἰς τὸ τῆς μοναρχίας ἀγαθὸν ἀμάρτητε, κέρδος αὐτῷ γίνεται ἢ ὑμῶν καταστροφή. λόγῳ δὲ τούτῳ ὅτι γῆν ἥσθιεν καταδικασθεῖς, τὸν δι' ἀμαρτίαν εἰς γῆν λυθέντα, γῆν γενόμενον, ἐσθίειν ἔχει ἐξουσίαν, τῶν ψυχῶν ὑμῶν εἰς τὴν τοῦ πυρὸς αὐτοῦ γαστέρα χωρουσῶν. ἵνα οὖν ταῦτα πάθητε, πᾶσαν τὴν καθ' ὑμῶν ὑμῖν ὑποβάλλει οἴησιν.

10.11 | For he knows the law from the beginning: if he can only make you doubt 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, and that he who was sent to the earth because of sin, having become earth, has the power to consume your souls as they enter the belly of his fire—he tricks you. To make you suffer these things, he fills your mind with every false idea, working against you.

10.12 | Ἀπ' αὐτοῦ γὰρ πᾶσαι αἱ κατὰ τῆς

10.12 | For from him all the false doubts

μοναρχίας άπατηλοὶ τῷ νῷ ὑμῶν ἐπὶ βλάβῃ ἐνσπεύρονται 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 βεβουλευῆσθαι, ὅτι ἂν μή τις ἀκούσῃ τοῦ τῆς θεοσεβείας λόγου, οὐκ ἔστιν ἔνοχος τῇ κρίσει. διὸ καὶ οὕτως ἀπατῶμενοὶ τινες ἀκούειν οὐ θέλουσιν, ἵνα ἀγνοῶσιν, οὐκ εἰδότες ὅτι ἡ ἄγνοια αὐτὴ κατ' αὐτὴν ἱκανὸν θανάσιμόν ἐστιν φάρμακον. οὐ γάρ, εἴ τις προσλάβοι θανάσιμου φαρμάκου ἀγνοῶν, οὐκ ἀποθνήσκει. οὕτως φυσικῶς αἱ ἁμαρτίαι ἀναιροῦσιν τὸν ἁμαρτάνοντα, κἂν ἀγνοῶν πράσῃ ἢ μὴ δεῖ.

against the one ruler are planted in your mind to harm you. First, he waits for those who have not heard the words of godliness, so he can drive away the cause of evils—endless ignorance—using the excuse of knowledge. At first, he uses one idea against all others: the thought that if someone does not hear the word of godliness, they are not guilty in judgment. That is why some, deceived in this way, refuse to listen, so they remain ignorant, not knowing that this very ignorance is a deadly poison on its own. For if someone takes deadly poison without knowing it, they do not die immediately. In the same 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 ὀλοθρεύσει τοὺς μὴ θελήσαντας τὴν εἰς αὐτὸν θρησκείαν ἀναδέξασθαι. ὁ γὰρ μὴ θέλων μαθεῖν ἵνα μὴ ἔνοχος ᾖ, ἤδη ὡς εἰδῶς κρίνεται. ἔγνω γὰρ ὁ μὴ ἀκοῦσαι θέλει· ὥστε οὐδὲν δύναται πρὸς ἀπολογία 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, ἔγκλημα ἔξει, ὅτι βιώσας χρόνον οὐκ ἔγνω τίς αὐτῷ τε καὶ τῶν αὐτῷ ἐπικουρηθεῖσων 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, God will destroy even more those who refuse to accept worship toward him. For the one who does not want to learn to avoid guilt is already judged as if he knows. He knew that he did not want to listen, so no thought can help him before the God who knows hearts. Therefore, flee the snake's clever trick that puts false thoughts into your mind. And if someone truly dies in this life without knowing, he will be held responsible, because having lived for a time, he did not know who was a helper to him or which food supported him. Like 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

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

ἴσμεν καὶ ἡμεῖς ὅτι εἷς ἐστὶν ὁ πάντων κύριος, ἀλλὰ καὶ οὗτοι θεοὶ εἰσιν. ὄνπερ γὰρ τρόπον εἷς ἐστὶν ὁ Καῖσαρ, ἔχει δὲ ὑπ' αὐτὸν τοὺς διοικητάς, ὑπατικούς, ἐπάρχους, χιλιάρχους, ἐκατοντάρχους, δεκάρχους, τὸν αὐτὸν τρόπον ἐνὸς ὄντος τοῦ μεγάλου Θεοῦ ὥσπερ Καίσαρος καὶ οὗτοι κατὰ τὸν τῶν ὑποκειμένων ἐξουσιῶν λόγον θεοὶ εἰσιν, ὑποκείμενοι μὲν ἐκείνῳ, διοικούντες δὲ ἡμᾶς. ἀκούσατε οὖν οἱ ταύτην τὴν ὑπόνοιαν ὥς δεινῶ ἐπαλειφθέντες ἰῶ ὑπ' αὐτοῦ, λέγω δὲ τοῦ παραδείγματος τὴν κακὴν ὑπόνοιαν, ὅπως εἰδῆτε τί καλὸν καὶ τί πονηρόν· οὕτω γὰρ ἀνεβλέψατε, ὅτι οὐδὲ τοῖς προβαλλομένοις ὑφ' ὑμῶν ἐνορᾶτε.

10.15 | Εἰ γὰρ φατε, ὡς εἰς τὸν τοῦ Καίσαρος λόγον τὸν Θεὸν ἔχειν τὰς ὑποκειμένας ἐξουσίας, τοὺς λεγομένους θεοὺς, οὐδ' οὕτως τῷ ὑμῶν στοιχεῖτε παραδείγματι. εἰ γὰρ ἐστοιχεῖτε, ἔχρην 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 ἥτε λαβεῖν ἥτε δοῦναι ἀπόλλυται. εἰ δὲ ἢ ἐπ' ἀνθρώπου ὕβρις 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 ὕβρει· οὐ γὰρ τὸ ὄντως ἐστὶν αὐτοῦ ὄνομα Θεός, ἀλλ' ὑμεῖς τοῦτο παρεληφότες ὑβρίσατε ὃ ἐδόθη ὑμῖν, ἵνα ὡς ἂν αὐτῷ χρῆσησθε, εἰς τὸ ὄντως αὐτοῦ ὄνομα λογισθῇ· ὑμεῖς δὲ αὐτὸ πάσῃ ὕβρει ὑπεβάλετε.

all, but these others are also gods. Just as Caesar is one, and under him are governors, consuls, prefects, commanders, centurions, and decurions, in the same way, with one great God like Caesar, these others are gods because of the power they have over those under them. They are subject to him but rule over us. So listen, you who have been smeared with the terrible poison of this suspicion from him—I mean the bad suspicion from this example—so that you may know what is good and what is evil. For you have not yet opened your eyes, and you do not even see what is shown to you.

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 are not even following your own example. If you did, 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, it is not allowed to give God's name to another. Whoever 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. The name that truly belongs to him is not "god," but you have taken it and insulted it. This name was given to you so that you might use it for him, and it would be counted as truly his name. But you have covered it with every kind of pride.

10.16 | Αὐτίκα γοῦν τῶν Αἰγυπτίων ὑμῶν οἱ ἀρχηγέται, οἱ περὶ μετεωρολογίας ἀυχοῦντες καὶ τῶν ἄστρον τὰς φύσεις διακρίνειν ἐπαγγελλόμενοι, ὑπὸ κακῆς αὐτοῖς ἐνδομυχούσης ὑπονοίας πάση ἀτιμίᾳ ὅσον τὸ κατ' αὐτοὺς ὑπέβαλον. οἱ μὲν γὰρ αὐτῶν παρέδοσαν βοῦν τὸν λεγόμενον Ἄπιν σέβειν, οἱ δὲ τράγον, οἱ δὲ αἴλουρον, οἱ δὲ ὄφιν, ἀλλὰ καὶ ἰχθὺν καὶ κρόμμυα καὶ γαστρῶν πνεύματα καὶ ὀχετοὺς καὶ ἀλόγων ζώων μέλη. καὶ ἄλλοις μυρίοις πάνυ ἐχθροῖς ἀτοπήμασιν.

10.17 | Ταῦτα τοῦ Πέτρου εἰπόντος ἐγέλασεν ὁ παρεστηκὼς ὄχλος. καὶ ὁ Πέτρος ἔφη πρὸς τὸν γέλωτα· γελαῖτε ὑμεῖς τὰ ἐκείνων, οὐκ εἰδότες πολλῶ μᾶλλον ὑπ' ἐκείνων γελῶμενοι. πλὴν τὰ ἀλλήλων γελαῖτε, τὰ γὰρ ἴδια ὑπὸ συνηθείας κακῆς εἰς ἀπάτην ἀχθέντες οὐ βλέπετε. ὅτι δὲ ὄντως ὀρθῶς καταγελαῖτε 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 κἄν 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.

10.18 | Διὸ καὶ ὑμεῖς ἀποκρίνεσθε πρὸς αὐτούς· ψεύδεσθε, οὐ γὰρ τιμῇ τῇ πρὸς τὸν ὄντως Θεὸν αὐτὰ σέβεσθε, πᾶσαν γὰρ ἄν μορφήν προσεκυνεῖτε οἱ πάντες, οὐχ ὥς ἐποιεῖτε· οἱ μὲν γὰρ ὑμῶν κρόμμυον ὑπονοήσαντες εἶναι τὸ θεῖον καὶ γαστρός

10.16 | Right away, your Egyptian leaders, who brag about meteorology and claim to understand the nature of the stars, brought on themselves every kind of dishonor because of the evil thoughts hidden inside them. Some of them taught that a bull called Apis should be worshiped, others a goat, others a cat, others a snake, and even a fish, onions, the spirits of stomachs, pipes, and parts of irrational animals. And many other strange and hateful things besides.

10.17 | When Peter said these things, the crowd standing there laughed. Peter said to the one laughing, “You laugh at their beliefs, but you don’t realize that they laugh at you even more. Yet you laugh at each other, because you are blinded by bad habits and don’t see your own faults. I agree that you are right to 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 and mock you: ‘We,’ they say, ‘even if we worship dead things, those things once 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 these things, they think they understand better than you.’”

10.18 | So you should answer them this way: you are wrong, because you do not truly honor the one true God by worshiping those things. In fact, all of you worship every kind of form, not as you claim. Some of you think the divine is an onion and

πνεύματα σέβοντες πολεμοῦσιν· καὶ οὕτως ὁμοίως οἱ πάντες ἔν τι προτιμήσαντες τὰ ἄλλων ψέγετε. διαφόρῳ δὲ γνώμῃ τοῦ αὐτοῦ ζώου μελῶν ὅς μὲν ἄλλο σέβει, ἕτερος δὲ ἕτερον. πλὴν αὐτῶν ἔτι τὰ τοῦ ὀρθοῦ λογισμοῦ πνέοντες, αἰδούμενοι ἐπὶ τῷ προδήλῳ αἰσχυρῷ, εἰς ἀλληγορίας αὐτὰ ἄγειν πειρῶνται, δι' ἑτέρας ἀπονοίας τὰ τῆς ἀπάτης αὐτῶν θανάσιμα κρατύνειν βουλομένοι. ὁμως καὶ τὰς ἀλληγορίας διελέγξαιμεν ἅν, εἴπερ ἐκεῖ ἦμεν, ὧν τὸ τοσοῦτον μωρὸν ἐπεκράτησεν πάθος, ὡς μεγίστην τῇ ἐπινοίᾳ ἐμποιῆσαι νόσον. οὐ γὰρ χρή τὴν ἔμπλαστρον προσφέρειν ἐπὶ τὸ ὑγιεινὸν μέρος τοῦ σώματος, ἀλλ' ἐπὶ τὸ πάσχον. ἐπεὶ οὖν ὑμεῖς διὰ τοῦ γελάσαι τὰ Αἰγυπτίων ἐφάνητε μὴ πείθοντες τὰ ἐκείνων, περὶ οὗ ὑμεῖς πεπόνθατε, εὐλογον ἦν παρόντα με ὑμῖν τὴν ἴασιν τοῦ ἐν ὑμῖν πάθους παρέχειν.

worship the spirits of the stomach, and you argue about it. In the same way, all of you pick one thing to worship and criticize the others. But with different opinions about the parts of the same animal, one worships one part, another worships another. Yet, still guided by right reason and feeling ashamed of the obvious shame, they try to turn these things into allegories, hoping to make their deception even stronger through misunderstanding. We could also argue against these allegories if we were there, where such great foolishness ruled the mind and caused the worst kind of sickness in thought. For you should not put a patch on a healthy part of the body, but only on the part that is hurting. Since you showed by laughing at the Egyptians that you do not believe their ideas—ideas that have caused you pain—it made sense for me, being here, to offer you healing for the suffering inside you.

10.19 | Ὁ Θεὸν σέβειν αἰρούμενος πρὸ πάντων εἰδέναι ὀφείλει, τί μόνον τῆς Θεοῦ φύσεως ἴδιόν ἐστιν, ὃ ἄλλῳ προσεῖναι ἀδύνατον, ἵνα εἰς τὸ ἰδίωμα αὐτοῦ ἀποβλέπων καὶ παρ' ἑτέρῳ αὐτὸ μὴ εὐρίσκων, ἑτέρῳ 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 περαινομένου πρὸς εἶδος τὸ εὐμορφότατον, πρὸς εὐδαιμονίαν τὸ μακαριώτατον, πρὸς νοῦν τὸ τελειώτατον. ὁμοίως δὲ καὶ ἐν τοῖς ἄλλοις αὐτὸ ἀπαραβλήτως τὴν ὑπεροχὴν ἔχει. ἐπεὶ οὖν, ὡς ἔφην, ἴδιον Θεοῦ τὸ αὐτὸν εἶναι τῶν ὅλων κρείττονα, ὑπ' αὐτοῦ δὲ ὃ πάντα περιέχων γέγονε κόσμος, ἀνάγκη πᾶσα λέγειν, μηδὲν ὑπ' αὐτοῦ γεγονότων αὐτῷ

10.19 | Anyone who chooses to worship God must first know what belongs only to God's nature—something that cannot belong to anything else. By focusing on this unique quality and not finding it in anything else, they won't be fooled into thinking other things are gods. What is proper to God is that he alone is the maker of all things, and so he is also the strongest. He is stronger in the power to create everything else, infinite in size, the most beautiful in form, the happiest, and the most perfect in mind. In the same way, he holds the highest place in all other ways without comparison. Since, as I said, it is proper to God to be the strongest of all things, and since the world, which contains everything, was made by him, it is necessary to say that nothing made by him

δύνασθαι τὴν ἴσην ἔχειν σύγκρισιν.

can be equal to him.

10.20 | Ὁ δὲ μὴ ἔχων τὸ ἀπαράβλητον καὶ ἀνυπέρβλητον καὶ πάντῃ πάντοθεν ἀνενδεὲς θεὸς εἶναι οὐ δύναται, καθ' ὃ γεγένηται. πόσω γε μᾶλλον τὰ μόρια αὐτοῦ οὐκ ἂν εὐλόγως κληθεῖη θεός; μόρια δὲ λέγω τοὺς ὑφ' ὑμῶν λεγομένους θεούς, ἐκ χρυσοῦ καὶ ἀργύρου χαλκοῦ τε καὶ λίθου ἢ καὶ ἐξ ἄλλης ὕλης τινὸς οὗν γεγονότα, καὶ ταῦτα ὑπὸ θνητῆς χειρὸς δεδημιουργημένα. ὅμως δὲ πρὸς ταῦτα ἴδωμεν, οἷα δι' ἀνθρώπου στόματος ὁ δεινὸς ὄφεις φαρμάσσει τοῖς ὑπειγμοῖς τοὺς ἐξαπατωμένους.

10.20 | But anyone who does not have the incomparable, unsurpassable, and all-encompassing nature cannot be a god, no matter how they came to be. How much less should the parts of God be reasonably called gods? By parts, I mean those gods you talk about—made from gold, silver, bronze, stone, or some other material—and all crafted by mortal hands. Yet, compared to these, let us consider how the terrible snake poisons those who are 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' ἀναίσθητος ὕλη. λοιπὸν δὲ περιλείπεται δεῖξαι αὐτοῦς, πῶς πιστεύομεν ὅτι θεῖον ἔχει πνεῦμα. ἀλλ' ἐπιδείξαι ἡμῖν οὐ δύνανται ὅτι ἐστίν, ἐπεὶ μὴ ἐστίν. καὶ αὐτοῖς ἐωρακεῖν 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 | Many say, “We do not worship the gold, silver, wood, or stone of our sacred images; we know these are nothing but lifeless matter and the work of mortal hands. But the spirit living in them—that is what we call god.” Notice the bad intention behind these words. Since what can be seen is easy to prove false because it is nothing, they turn to the invisible, as if they cannot be proven wrong about something unclear. Yet these people agree with us in part, admitting that half of their idols are not gods but lifeless matter. So now we need to show how we believe the spirit they claim to have is divine. But they cannot prove that it is, because it is not. And we do not believe they have actually seen it. We will give them proof that their idols do not have a divine spirit, so that those who love the truth, hearing this argument against such wild suspicion, will turn away from it.

10.22 | Τὸ μὲν δὴ πρῶτον, εἰ ὥς 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 ἐπιβουλεῦσαι θέλοντας καὶ κλέπτοντας ἀπεωθεῖτο ἂν, τοὺς τὰ ἀναθήματα ἀποσυλῶντας συνελάμβανεν ἂν ῥαδίως. νῦν δὲ τούτων οὐδὲν ποιοῦσιν, ἀλλ’ ὡς κατὰδικοι, καὶ μάλιστα οἱ τιμιώτεροι αὐτῶν, φρουροῦνται, ὡς καὶ τὴν ἀρχὴν εἰρήκαμεν. τί δὲ οὐ φόρους καὶ τέλη ὑπὲρ αὐτῶν ἀπαιτοῦσιν ὑμᾶς οἱ δυνάσται, ὡς πολλὰ καρπιζομένους τῶν ἐκεῖ; τί δὲ οὐ πολλάκις ὑπὸ πολεμίων διηρπάγησαν, καὶ συντριβέντες διενεμήθησαν; οὐχὶ καὶ τῶν ἔξω θρησκευόντων αὐτοῖς πλέον οἱ ἱερεῖς, ἐπὶ τῇ ἀχρήστῳ θρησκείᾳ ἐαυτῶν κατεγνωκότες, τῶν ἀναθημάτων πολλὰ ὑφαίρουνται;

10.23 | Ναὶ φησιν, ἀλλὰ προνοίᾳ αὐτῶν ἐφωράθησαν. ψευδὸς ἐστίν. πόσοι γὰρ οὐκ ἐφωράθησαν αὐτῶν; εἰ δὲ διὰ τὸ ἐνίους συνελῆφθαι 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 μὴδὲ ὀρθῶ λογισμῶ ποιοῦντες. ὡς γὰρ τοῖς

10.22 | First of all, if you worship these images as living beings, then you also worship the eternal ancient tombs, which everyone agrees do not have a divine spirit. So you are not being truthful even here. But if your sacred images were truly alive, they would move on their own, they would have a voice, they would shake off spiders, they would drive away anyone trying 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 those places bring many benefits? 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 | He says, “Yes, but they were guarded because of your care.” That is not true. How many were not guarded? And if he says that some power holds them because some were caught, he is mistaken. Some tomb robbers are caught, 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, washing, cleaning, crowning, and anointing them? From this, understand that you are not thinking clearly. Just as you cry out to the dead, so you desire and pour out offerings

νεκροῖς ἐπικλαίετε, οὕτω καὶ τοῖς θεοῖς
ὑμῶν ἐπιθύετε καὶ σπένδετε.

to your gods.

10.24 | Οὐκέτι μὲν τοι τοῦτο οὐδὲ τῷ τοῦ
Καίσαρος καὶ τῶν ὑπ’ αὐτὸν ἐξουσιῶν
συμφωνεῖ παραδείγματι, διοικητὰς αὐτοὺς
λέγειν, ὁπότε ὑμεῖς αὐτῶν τὴν πᾶσαν
ποιεῖσθε πρόνοιαν, ὡς προεῖπον, κατὰ
πάντα τημελοῦντες ὑμῶν τὰ ἰδρύματα.
αὐτὰ γὰρ οὐδὲν δυνάμενα οὐδὲν ποιεῖ. ἐπεὶ
εἴπατε ἡμῖν, τί διοικοῦσιν, τί ποιοῦσιν
τοιοῦτον, ὁποῖόν τι οἱ κατὰ τόπον
ἡγούμενοι; τί δὲ ἐνεργοῦσιν τοιοῦτον,
ὁποῖον οἱ τοῦ Θεοῦ ἀστέρες; εἰ μὴ τι
φαίνουσιν, ὡς ὁ ἥλιος, οἷς λύχνους ὑμεῖς
ἄπτετε; μὴ, ὥσπερ τὰ νέφη ὑετοὺς φέρει,
καὶ αὐτοὶ φέρειν ὄμβρους δύνανται, οἱ
μηδὲ ἑαυτοὺς κινεῖν δυνάμενοι, ἐὰν μὴ
ἄνθρωποι ἐπιλάβωνται; ἢ καρποὺς
παρέχονται; τὸν αὐτὸν τῇ γῇ τοῖς πόνοις
ὑμεῖς θυσίας χορηγεῖτε. οὕτως οὐδὲν
δύνανται.

10.24 | This no longer even matches the
example of Caesar and those under his
authority, who are called rulers, while you
take full care of them, as I said before,
looking after your temples in every way.
For they themselves cannot 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 can cause showers, but they
cannot move on their own unless people
move 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
ἀνθρώπων ὑπηρετεῖν, μόνον ὀρθῶς λόγω
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’
ὡς δοῦλοι κατὰ πάντα αὐτοῖς ὑποτετάχθαι
ἀξιοῦτε. διὰ τοῦτο, ἑαυτοὺς δι’ ὧν
παρεφρονήσατε, δαίμοσιν ὑποχείριοι
γεγόνατε. πλὴν διὰ τῆς εἰς αὐτὸν τὸν Θεὸν

10.25 | But if they could do anything, you
would not rightly call them gods—
especially since it is not even right to call
the elements gods, though good things
come from them. We call God the one who
arranged everything to serve us and who
commanded humans to serve him. Not
realizing this kindness, you have declared
the elements, given to you as servants, to
be rulers on their own. And why even talk
about the elements? When you have made
lifeless statues, you don’t just worship
them—you demand to be completely
subject to them like slaves. Because of this
mistake, you have become slaves to spirits.
But by knowing the one true God through
good deeds, you can become rulers again,

ἐπιγνώσεως ἐκ τῶν καλῶν πράξεων
δύνασθε δεσπότηι γενέσθαι πάλιν, καὶ
δαίμοσιν ὡς δούλοις ἐπιτάξαι, καὶ ὡς υἱοὶ
Θεοῦ αἰωνίου βασιλείας κληρονόμοι
καταστῆναι.

command spirits as slaves, and be made
heirs of God's eternal kingdom as his
children.

10.26 | Ταῦτα εἰπὼν ἐκέλευσεν τοὺς
δαιμονίωντας καὶ νόσοις ἐγκατελημμένους
αὐτῷ προσφέρεισθαι, προσενεχθεῖσι δὲ τὰς
χεῖρας ἐπιθεῖς καὶ προσευξάμενος
ἀπέλυσεν αὐτοὺς ὑγιαίνοντας,
ὑπομνήσκων αὐτοὺς καὶ τοὺς λοιποὺς
ὄχλους ἐνταῦθα παρεδρεύειν, ὅσων ἂν
ἡμερῶν ἐπιδημῶν διαλέγηται. τῶν οὖν
ἄλλων ἀναχωρησάντων ὁ Πέτρος ἐν τῷ
ἐκεῖ ὑδροχοεῖῳ 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 ἐπευχαιστήσας τῷ
Θεῷ ἐπὶ τῷ εὐφρανθῆναι κατὰ τὴν
Ἑβραίων συνήθη πίστιν, ἔτι πολλῆς οὔσης
ῥάρας πυνθάνεσθαι ἡμᾶς περὶ ᾧ θέλομεν
ἐπέτρεψεν. καὶ ὁμῶς εἴκοσι οὖσιν ἡμῖν ἐν
μέρει ἑκάστῳ πυθομένων ἐπέλυσεν. ἤδη δὲ
ἐσπέρας ἐπικαταλαβούσης εἰς τὸν
εὐρύτατον τῆς ξενίας οἶκον εἰσελθόντες
ἅμα αὐτῷ ἐκεῖ οἱ πάντες ὑπνώσαμεν.

10.26 | After saying these things, he told
those who were possessed by demons and
those suffering from 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 washed in the nearby
water jar with those who wanted to, then
told them to lie down on the ground under
a thick tree for shade. He made sure each
person lay down in order. Then we ate.
After blessing and giving thanks to God for
the joy, following the usual faith of the
Hebrews, he let us ask about whatever we
wanted for a long time. Even though there
were twenty of us, he answered each one in
turn. When evening came, we went into the
large 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 εὐρὼν, προσαγορεύσας ἐξῆλει εἰς τὸ
ὑδροχοεῖον, ὅπως λουσάμενος εὕξηται.
ὁμοίως τε καὶ ἡμεῖς ἀκολουθῶς
ἐποιήσαμεν. συνευξαμένοις οὖν καὶ
προκαθεσθεῖσιν τὸν περὶ τοῦ δεῖν ἀγνεύειν
ἐποιεῖτο λόγον. καὶ ἐπειδὴ λοιπὸν ἡμέρα

11.1 | On the fourth day in Tripoli, Peter
woke up and found us still awake. He 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 ending, he
allowed the crowds to come in. As the

ἐγεγόνει, τοῖς ὄχλοις εἰσελθεῖν ἐπέτρεψεν.
εἰσελθόντος δὲ τοῦ ὄχλου πολλοὺς
συνήθως προσαγορεύσας λέγειν ἤρξατο.

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
ἐξέφυσεν, καὶ γεγόνατε ὥσπερ γῆ ἀπορία
γεωργοῦ χερσεύσασα, πολλοῦ πρὸς
κάθαρσιν δεῖσθε χρόνου, ἵνα τὸν
μεταδιδόμενον ὑμῖν λόγον ἀληθῆ ὥσπερ
καλὸν σπóρον ὁ νοῦς λαβὼν μὴ κακαῖς
φροντίσιν συμπνίξας ἄκαρπον καταστήσει
πρὸς τὰ σώζειν δυνάμενα ἔργα. διὸ χρη
τοὺς πεφροντικότητας τῆς ἑαυτῶν σωτηρίας
συνεχέστερον ἐπακούειν, ὅπως τὰ ἐκ
μακρῶν χρόνων ἀτοπήματα πληθυνθέντα
βραχεῖ τῷ περιλειπομένῳ χρόνῳ συνεχεῖ
σπουδῇ πρὸς κάθαρσιν ἀναλογῆσαι
δυνήθῃ. ἐπεὶ οὖν ἕκαστος ἄδηλον ἔχει τοῦ
ιδίου χρόνου τὸ τέλος, σπεύσατε τὰς
πολλὰς τῶν καρδιῶν ὑμῶν ἐξελεῖν ἀκάνθας
μὴ κατ' ὀλίγον· οὐ γὰρ δυνήσεσθε
καθαρθῆναι, ἐπὶ πολὺ γὰρ ἐχερσεύσατε.

11.2 | Because your mind has become
careless through much neglect, it has
pushed away doubts about religions. You
have become like land left unused by a
farmer, needing a long time to be cleansed.
This is so the true word given to you, like
good seed, can take root in your mind and
not be choked by bad thoughts, becoming
useless for the works that can save you. So,
those who care about their own salvation
must listen more carefully. The many
mistakes made over many years need to be
quickly and steadily thought through in the
short time left for cleansing. Since no one
knows when their own end will come,
hurry to remove the many thorns from
your hearts all at once, not little by little.
You won't be able to be cleansed if you
keep leaving 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
δυνήθῃτε. εἰ μὲν οὖν οὐκ ἔχετε δίκαιον πῦρ,
τὴν κατὰ τῶν κακῶν ἐπιθυμιῶν ὀργὴν
λέγω, μάθετε ἀπὸ ποίων καλῶν
ἐνηδρεύθητε, καὶ πρὸς ποίαν κόλασιν
κατηρτίσθητε, καὶ ὑπὸ τίνος ἡπατήθητε,
καὶ οὕτως ὑμῶν ὁ νοῦς νήψας, καὶ ὥσπερ
πῦρ ὑπὸ τῆς τοῦ πέμψαντος ἡμᾶς
διδασκαλίας ἐξαφθεῖς εἰς ὀργὴν, τὰ κακὰ

11.3 | You won't 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
your just anger, like fire on dry land, can
burn away your bad thoughts. If you don't
have this just fire—the anger against bad
desires—learn from the good things you
have done, the 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 to, you can fix everything.

τῆς ἐπιθυμίας ἀναλῶσαι δυνηθῇ.
πιστεύσατέ μοι, ὅτι θελήσαντες πάντα
κατορθῶσαι δυνήσεσθε.

11.4 | Θεοῦ τοῦ ἀοράτου ἐστὲ εἰκόν. ὅθεν οἱ εὐσεβεῖν βουλόμενοι μὴ τὰ εἰδῶλα λεγέτωσαν Θεοῦ εἰκόνα εἶναι, καὶ διὰ τοῦτο δεῖν αὐτὰ σέβειν. εἰκόν γὰρ Θεοῦ ὁ 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 εἰκόν, 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 ἑαυτῷ τις θέλει καλὰ, ὡσαύτως ἄλλῳ χρῆζοντι 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 εἰκόνας 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.

11.4 | You are the image of the invisible God. That is why those who want to be truly religious should not call idols the image of God or think they must worship them. A human is the true image of God. Whoever wants to worship God does good to a person, because the human body carries God's image. But not everyone has the likeness—only the pure mind of a good soul does. Since we know that humans were made in the image and likeness of God, we tell you to worship this image, so that grace may be counted toward God, of whom this 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 just in appearance—give to others all the good things you want for yourself. Then a good reward can be counted for the one who honors the image of God. For if someone refuses to do even these things, they 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.

ἀδυσκία γὰρ καὶ ἂν ἀθυμία γίνεται. διὰ τοῦτο φονεύετε καὶ ἀφαιρεῖσθε τὰ αὐτοῦ, καὶ ὅσα ἄλλα ἴστε, ἅπερ παθεῖν οὐ θέλετε. ὑμεῖς δὲ ἐρπετῶ τινι κακούργῳ πρὸς κακίαν ἀπατηθέντες ὑπονοίᾳ πολυθέου γνώσεως, εἰς μὲν τὴν ὄντως εἰκόνα, ὅπερ ἐστὶν ἄνθρωπος, ἀσεβεῖτε, εἰς δὲ τὰ ἀνάισθητα εὐσεβεῖν δοκεῖτε.

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 doing 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. φημί κάγω, τοῦτο πάντως ἔσται, ὅταν τὴν αὐτῶν πρὸς αὐτὸν δεῖξωσιν προαίρεσιν, καὶ οὕτως ἀλλαγὴ τοῦ νῦν γενήσεται κόσμου. πλὴν εἰ καὶ οὕτως, εἰ θέλετε αὐτὸν ποιῆσαι, ἵνα μηδὲν τῶν προσκυνουμένων ὑπῆρχεν, εἶπατε ἡμῖν, τί τῶν ὄντων οὐκ ἐθρησκεύσατε; οὐχ οἱ μὲν ὑμῶν τὸν ἥλιον, οἱ δὲ σελήνην, οἱ δὲ ὕδωρ, οἱ δὲ γῆν, οἱ δὲ τὰ ὄρη, οἱ δὲ φυτὰ, οἱ δὲ τὰ σπέρματα, οἱ δὲ καὶ ἄνθρωπον, ὡς ἐν Αἰγύπτῳ, προσκυνοῦσιν; ἐχρῆν οὖν τὸν Θεὸν μηδὲν ἑάσαι, ἀλλὰ μηδὲ ὑμᾶς, ἵνα μηδὲν ἂν ἦν τὸ προσκυνούμενον, μήτε τὸ προσκυνῶν. ἀληθῶς τοῦτο βούλεται γενέσθαι ὁ ἐν ὑμῖν δεινὸς ἐνδομυχῶν ὄφις, ὃς οὐ φεῖδεται ὑμῶν. ἀλλ' οὐχ οὕτως ἔσται. οὐδὲν γὰρ ἀμαρτάνει τὸ προσκυνούμενον βίαν γὰρ πᾶσχει 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 πᾶσχοντα καὶ τὸν διαθέμενον, ἐκτὸς εἰ μὴ αὐτὸς ἐκὼν ἀναδέξῃται τὴν τοῦ μόνου τιμωτάτου τιμὴν.

11.6 | Some say that if something did not want to exist, it would not, but would be destroyed. I say this will surely happen when people show their own choice toward it, and then the world as it is now will change. But even if that were true, if you want nothing to be worshiped, tell us—what things have you not worshiped? Isn't it true that some of you worship the sun, others the moon, others water, the earth, mountains, plants, 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 worshipping would exist. Truly, this is what the terrible hidden snake inside you wants, who does not spare you. But it will not be so. The thing worshiped does no wrong; it suffers force because it wants to be worshiped. If judgment by all people is unfair, 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 that belongs to the most honorable alone.

11.7 | Ἀλλὰ φησιν, ἐχρῆν αὐτοὺς τοὺς προσκυνοῦντας ἀναιρεῖσθαι ὑπὸ τοῦ ὄντως Θεοῦ, ἵνα ἄλλος τοῦτο μὴ ποιῇ. ἀλλ'

11.7 | But he says that those who worship should be destroyed by the true God, so that no one else will do this. But you are not

οὐκ εἶ σοφώτερος τοῦ Θεοῦ, ἵνα αὐτῷ ὡς φρονιμώτερος γνώμην δῶς. οἶδεν ὃ ποιεῖ. πᾶσιν γὰρ ἐν ἀσεβείᾳ οὕσιν μακροθυμεῖ, ὡς ἐλεήμων καὶ φιλόανθρωπος πατήρ, εἰδὼς ὅτι καὶ ἐξ ἀσεβῶν εὐσεβεῖς γίνονται. καὶ αὐτῶν τῶν σεβόντων τὰ αἰσχρὰ καὶ ἀναίσθητα πολλοὶ νήψαντες τὸ μὲν αὐτὰ σέβειν καὶ ἁμαρτάνειν ἐπαύσαντο, τῷ δὲ ὄντως Θεῷ πρὸς ταῖς εὐχαῖς καὶ Ἑλληνες ἐσώθησαν.

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 some ungodly people become godly. And many who worship shameful and lifeless things have come to their senses, stopped worshiping and sinning, and Greeks were saved through prayers to the true God.

11.8 | Ἀλλὰ τὴν ἀρχὴν ἔδει ποιῆσαι ἡμᾶς μὴδ' 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 ὃ 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. οὗ 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 αἵτιον 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. When you say these things, you do not understand what free will is or how it is possible to be truly good. For the one who is good by their own choice is truly good, but the one who is good because of someone else's force is not truly good, because what is not by its own choice cannot be. Since true goodness is each person's freedom, and this also shows what true evil is, God has arranged that in each person there can be a friend or enemy because of their choices. He does not say this directly, but everything we think causes us to think for ourselves. Stop; why do you insult those who say this even more? For if everything we think comes from him, then you are saying he is the cause of prostitutes, lustful people, greedy people, and all kinds of evil. 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

11.9 | But he says we do better by giving

αὐτῷ καὶ πᾶσιν εὐχαριστοῦντες. ἀλλὰ ταῦτα λέγοντες οὐκ ἴστε τὴν καθ' ὑμῶν ἐπιβουλήν. ὥς γάρ, ὁπότεν ἓνα κάμνοντα πολλοὶ ἰατροὶ θεραπεύειν ἐπαγγέλλονται μηδὲν δυνάμενοι, εἷς δέ 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 δυναμένων, οὐκ εὐεργετῇ. τί οὖν, φησὶν, 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 δυνήθην πιστοῦται. ἀλλὰ κάγώ φημί σοι, εἰ μὴ φυσικῶς ἡδίκητο πρὸς ἀναίσθητα ἐπτοημένος, ἴσως ἂν καὶ τοῦτο ὑπομεμένηκει, δι' ὃν ἥψατε ὑπὲρ τῆς σωτηρίας τὰ εὐλόγα νοεῖν. ὁ Θεὸς γὰρ ἀνενδεής ὢν αὐτὸς οὐδενὸς δεῖται, οὔτε βλάπτεται. ἡμῶν γὰρ ἐστὶν τὸ ὠφελεῖσθαι ἢ βλάπτεσθαι. ὅνπερ γὰρ τρόπον Καῖσαρ οὔτε βλασφημούμενος βλάπτεται, οὔτε εὐχαριστούμενος ὠφελεῖται, ἀλλὰ τοῦ εὐχαριστοῦντος μὲν γίνεται τὸ ἀκίνδυνον, τοῦ δὲ βλασφημοῦντος ὄλεθρος, οὕτως οἱ Θεὸν εὐφημοῦντες αὐτὸν μὲν οὐδὲν ὠφελοῦσιν, ἑαυτοὺς δὲ σώζουσιν, ὁμοίως καὶ οἱ βλασφημοῦντες αὐτὸν μὲν οὐκ ἀδικοῦσιν, αὐτοὶ δὲ ὀλοθρεύονται.

11.10 | Ἀλλὰ φησιν, οὐχ ὁμοίως ἐπ' ἀνθρώπου καὶ Θεοῦ. σύμφημι κάγώ ὅτι οὐχ ὁμοίως. μείζων γὰρ ἢ κόλασις ὡς μείζον ἀσεβήσαντι, ἥττων δὲ τῷ εἰς τὸν ἥττονα ἀμαρτήσαντι. ὥς 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

thanks both to him and to everyone else. But when you say these things, you don't understand the trick being played against you. Just like when many doctors promise to heal a sick person but can't do anything, if one who can truly heal doesn't offer the cure because he thinks that if he heals, others will get the credit, in the same way God, wanting honor alongside many who can do nothing, does not help. So what, he asks, is God angry about if someone else gets credit when he heals? I say, even if he is not angry, he certainly does not agree to be part of the trick. For when he helps, even an idol that does nothing is believed to have power. But I tell you, if he were not naturally wronged and upset by the unfeeling, maybe he would endure this too, which is why you have touched on reasonable thoughts about salvation. For God, being self-sufficient, needs nothing and is harmed by nothing. It is up to 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 that it is not the same. 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 a greater punishment on the one who sins against him than on the one who sins against someone less. He does not defend himself by his own hand, but all creation is

ἐπεξερχομένης. οὐ γὰρ δώσει τῷ
βλασφήμῳ οὐχ ἥλιος τὸ φῶς, οὐ γῆ τοὺς
καρπούς, οὐ πηγὴ τὸ ὕδωρ, οὐκ ἐν ᾗδῇ τῇ
ψυχῇ ὁ ἐκεῖ καθεστὼς ἄρχων τὴν
ἀνάπαυσιν, 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
καὶ αὐτὸς ἀπὸ θυμῷ ὑπεκκαιόμενος πρὸς
λοιμῶδη πρᾶξιν μεταβάλλεται. πλήν ὅσων
ἀπολαύομεν ἀγαθῶν, τῷ αὐτοῦ ἐλέω εἰς
τὴν ἡμετέραν φιланθρωπίαν βιάζεται τὴν
κτίσιν. οὕτως ὑμῖν τοῖς ἀτιμάζουσιν τὸν
τῶν ὅλων δημιουργὸν ἡ πᾶσα κτίσις
χαλεπαίνει.

angry about this and naturally acts against
it. 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 send
perfect rains, nor does the earth produce
its fruits, and many suffer harm. Even the
air itself, burning with anger, turns into a
deadly sickness. But all the good things we
enjoy come from his mercy, which moves
creation to show kindness to us. 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 οὖσαν διὰ τῆς φθορᾶς φυγεῖν
δυνήσεσθε; ἀθάνατος γὰρ ἡ ψυχὴ καὶ τῶν
ἀσεβῶν, οἷς ἄμεινον ἢ μὴ ἄφθαρτον
αὐτὴν ἔχειν. κολαζομένη γὰρ ὑπὸ τοῦ
ἀσβέστου πυρὸς ἀπεράντῳ τιμωρίᾳ, καὶ μὴ
θνήσκουσα, ἐπὶ κακῷ τῷ αὐτῆς τέλος
λαβεῖν οὐκ ἔχει. ἀλλ' ἴσως ἐρεῖ τις ὑμῶν·
φοβεῖς ἡμᾶς Πέτρε. διδάξατε οὖν ἡμᾶς, πῶς
σιγῶντες ἐροῦμεν τὰ ὄντα ὡς ἔστιν, ἄλλως
γὰρ αὐτὰ ὑμῖν σημαίνειν οὐ δυνάμεθα. ἐάν
τε σιγήσωμεν, ἐνεδρεύεσθε ὑπὸ τῶν κακῶν
διὰ τὴν ἄγνοιαν, ἐάν τε λαλήσωμεν, ὡς ἐπὶ
ψευδεῖ ὑποθέσει φοβοῦντες ὑμᾶς
ὑποπτευόμεθα. πῶς οὖν ἐπάσωμεν τῷ εἰς
τὴν ἡμετέραν κακῷ ἐνδομυχοῦντι καὶ
πανούργως ὑποσπεύροντι ὑμῖν τὰς θεῶν
ἐχθραίνουσας ὑπονοίας προφάσει τῆς πρὸς
θεὸν φιλίας; διαλλάγητε ἑαυτοῖς· ὑπὲρ γὰρ
τῆς ὑμῶν σωτηρίας γίνεται ἡ μετὰ εὐποιίας
πρὸς αὐτὸν καταφυγή. ἐχθρὰ τίς ἐστὶν θεῶν
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 punishment for your soul, which is
immortal, through destruction? The soul is
immortal even for the wicked, and it would
be better for them if it were not immortal.
Punished by unquenchable fire with
endless torment, and not dying, it cannot
find 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 really are, for otherwise we cannot
explain 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 cleverly 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 ψευδός ἐστιν. εἰ γὰρ ὄντως οὐκ ἐφρόντιζεν, οὐκ ἂν οὐδὲ τὸν ἥλιον αὐτοῦ ἀνέτελλεν ἐπὶ ἀγαθοὺς καὶ πονηροὺς, οὔτε τὸν ὕετὸν αὐτοῦ ἔφερεν ἐπὶ δικαίους καὶ ἀδίκους. ἕτεροι δὲ λέγουσιν· εὐσεβέστεροί ἐσμεν, καὶ αὐτὸν καὶ τὰ ἀγάλματα σέβοντες. οὐκ οἶμαι, εἰ τοῦτο λέγων ἐρεῖ βασιλεῖ· τὴν ἴσιν σοι ἀπονέμω τιμὴν, οἶαν καὶ τοῖς νεκροῖς καὶ ἐρριμμένη κοπρίᾳ· οὐκ οἶμαι εἰ καλῶς ἀπαλλάξει. ἀλλ' ἐρεῖ τις· κοπρίαν λέγεις τὰ σεβάσματα ἡμῶν; ναί φημι. ἄχρηστα γὰρ ὑμῖν αὐτὰ ἐποιήσατε, εἰς τὸ σέβειν καταριθμήσαντες, τῆς οὐσίας αὐτῶν ἴσως εἰς ἄλλο τι, εἰς χρῆσιν κόπρου, εὐχρηστησάσης. νῦν δὲ οὐδὲ εἰς τοῦτο χρησιμεύει, ὅτε μετασχηματίζαντες προσκυνεῖτε. πῶς δὲ εὐσεβέστεροι εἶναιί φατε, οἱ πάντων ἀσεβέστατοι, ταύτῃ αὐτῇ τῇ μιᾷ καὶ ἀσυγκρίτῳ ἁμαρτίᾳ ψυχῆς ὄλεθρον ὀφείλοντες τὰ ἀληθῆ, ἐὰν ἐπιμείνητε; ὥς γὰρ εἴ τις υἱὸς πολλὰ εὐεργετούμενος ὑπὸ τοῦ πατρὸς ἐτέρῳ τινὶ τῷ μὴ πατρὶ τὴν ὀφειλομένην τῷ πατρὶ ἀποδῶ τιμὴν, πόντως ἀποκληρονόμος γίνεται· ἐπὰν δὲ κατὰ γνώμην τοῦ πατρὸς βιοὺς 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 καὶ 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'

11.12 | Some say, "God does not care about us." But this is not true. If he really didn't care, he wouldn't let the sun rise on both the good and the bad, nor send rain on the just and the unjust. Others say, "We are more pious because we honor both him and the statues." I don't think that if someone said this to a king, the king would reply, "I give you the same honor as to the dead or to a pile of dung." I don't think he would be pleased. But someone might ask, "Do you really call our sacred things dung?" Yes, I do. You have made them useless by treating them as objects of worship, perhaps turning their true nature into something else—into dung that might be useful. But now they are not even useful for that, since you have changed them and worship them. How can you say you are more pious when you are actually the most impious of all, owing the destruction of your soul to this one great and unmatched sin? 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 wishes and is thankful for his kindness, he rightly becomes an heir.

11.13 | Others say, "We will be impious if we stop honoring the worship passed down to us from our fathers. For it is like keeping a trust." But by this logic, even if a thief or a wicked man is your father, shouldn't the son wisely choose what is better so he doesn't become impious? How foolish are those who say, "We worship these things so we don't anger God." As if God gets angry when praised, but not when blasphemed

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 οὖσιν εἰδώλοις τὰς ἀπαρχὰς ἀπονέμετε, τάχιον ἐπιλανθανόμενοι τοῦ εὐεργετήσαντος Θεοῦ. καὶ οὕτως εἰς ἀεὶ. καὶ εἰς τοὺς ναοὺς γενόμενοι θυσίας ἐπιτελοῦντες εὐωχεῖσθε. διὰ τοῦτο οἱ μὲν ὑμῶν λέγουσιν παρηγορίας καὶ τοῦ εὐωχεῖσθαι χάριν καλῶς ταῦτα ἐπινενόηται.

with thanks! So why is it that whenever it's time for rain, you look up to the sky and offer prayers and requests? And when you get what you want, you soon forget? After cutting or gathering, you immediately give the first fruits to idols that are nothing, quickly forgetting the God who helped you. And this goes on forever. When you go to the 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 ἀπόνοντα δαιμόνων, καὶ χειρῶν τομαί, καὶ αἰδοίων ἀποκοπαί, καὶ οἷστροι, καὶ μανίαι, καὶ τριχῶν κόμαι, καὶ κόμποι, καὶ ἐνθουσιασμοί, καὶ ὀλολυγαί, καὶ πάντα ἐκεῖνα τὰ μεθ' ὑποκρίσεως εἰς κατάπληξιν τῶν ἀνοήτων γινόμενα, ὅπως τὰς ὑμῶν ὀφειλομένας εὐχὰς καὶ εὐχαριστίας καὶ νεκρῶν νεκροτέροις προσενέγκητε;

11.14 | Oh, foolish ones! You think you are wise judges of what is said. If it were right to give yourself to the body's pleasure with some kind of feast, then better is the one by rivers, woods, and groves—where there are banquets, parties, and shady places—than where there is madness caused by demons, cutting of hands, cutting of private parts, wild frenzy, madness, hair pulling, knots, being filled with spirits, loud cries, and all those things done with acting to scare the foolish. Why would you bring your prayers and thanks to the dead who are even 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 ἑτέρου ἀδίκως ἀφελόμενον κορεσθῆναι. παρὰ δὲ τοῖς λεγομένοις θεοῖς

11.15 | And why do you do these things with joy? Because the snake living inside you will not say to you, who planted in you this fruitless desire, "I will remind you." Here is how it is: from the worship of God comes the teaching to be sober, sensible, to control anger, not to take what belongs to others, to live justly, kindly, steadily, and gently, to punish yourself more in times of need than to be filled unjustly by taking what belongs to another. But with the so-

τὰ ἐναντία γίνεται. καὶ ἔνια εἰς κατάπληξιν δικαιοσύνης παραγγέλλετε, ἅπερ εἰ καὶ πάντα ποιεῖτε τὰ παραγγέλματα, μία ἡ 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 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 αἱματος 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 γὰρ τινος ἐπηρείας ἡ ἀνάγκης ἡ ἔρωτος ἡ ὀργῆς ἡ λύπης ἡ ἀγχόνη ἡ ὕδατι πνίξαντες ἡ ἀπὸ κρημνοῦ ῥίψαντες ἡ αὐτοχειρία ἡ ἀποπληξία ἡ ἐτέρῳ τινὶ πάθει τοῦ ζῆν μεθιστᾶσιν.

11.16 | Ἡμῶν δὲ οὐδεὶς τοιοῦτόν τι παθεῖν δύναται, ἀλλ' αὐτοὶ ὑφ' ἡμῶν κολάζονται, ὁπόταν εἷς τινὰ εἰσιόντες βραδέως ἐξίεναι ἡμᾶς παρακαλοῦσιν. ἀλλ' ἐρεῖ τις· ἴσως τοιούτοις πάθεσιν καὶ θεοσεβῶν τινες ὑποπίπτουσιν. φημὶ ὅτι τοῦτο ἀδύνατον. θεοσεβῆς γὰρ οὗτός ἐστιν, ἐγὼ φημι, ὁ ὄντως θεοσεβής, οὐχ ὅς ἂν μόνον λέγεται, ὁ δὲ ὄντως ὧν τοῦ δοθέντος αὐτῷ νόμου ἐκτελεῖ τὰς πράξεις. ἐάν τις ἀσεβῇ, εὐσεβῆς οὐκ ἔστιν. ὅνπερ τρόπον ἐὰν ὁ ἀλλόφυλος τὸν νόμον πράξῃ, Ἰουδαῖός

called gods, the opposite happens. Some of you even command madness as if it were justice. And even if you follow all their commands, one ignorance of God is enough for your punishment. When you gather in the places you have made for yourselves, you happily get drunk and light altars. The smoke from these altars wanders and leads blind and deaf spirits by its power to their place of smell. There, some are filled with possession, others with strange foods; some turn to lust, others to theft and murder. The smell of blood and the pouring of wine there also satisfy the unclean spirits, who secretly enjoy having you do these things, and through dreams and false visions surround you, punishing you with countless sufferings. Under the pretense of so-called sacred sacrifices, you are filled with harsh demons who wisely kill you in secret so you do not understand their plot against you. By some influence, need, love, anger, grief, hanging, drowning, throwing yourself from a cliff, suicide, stroke, or other suffering, they take your life away.

11.16 | None of us can suffer such a thing, but they are punished by us whenever they enter somewhere, slowly leave, and call us. But someone might say, "Maybe some who fear the gods fall into such sufferings." I say that is impossible. For the one who truly fears the gods is not just the one who is called pious, but the one who truly follows the law given to him. If someone is impious, he is not pious. Just as if a foreigner follows the law, he is considered a Jew, but if not, he is a Greek. The Jew, believing in God,

ἐστίν, μὴ πράξας δὲ Ἑλλήν· ὁ γὰρ Ἰουδαῖος πιστεύων Θεῷ ποιεῖ τὸν νόμον, δι' ἧς πίστεως καὶ τὰ ἄλλα τὰ ὅρεσιν εἰκότα καὶ βαροῦντα μεθίστησιν πάθη. ὁ δὲ μὴ ποιῶν τὸν νόμον δῆλον ὅτι ἐκ τοῦ μὴ πιστεύειν Θεῷ λιποτακτεῖ, καὶ οὕτως ὡς οὐχὶ Ἰουδαῖος ἁμαρτωλὸς διὰ τὴν ἁμαρτίαν ἐπικρατεῖται ὑπὸ τῶν εἰς τὸ τιμωρεῖν τοὺς ἁμαρτάνοντας 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 ἁμαρτίαν τοὺς ἐπιστρέψαντας καθαρὸς 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.

follows the law, and through that faith even changes 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. So, not being a Jew, the sinner is overcome by the passions set to punish sinners. By the will of God, set as the first rule, punishment rightly follows those who honor him for the sake of their sins. This happens so that, as a debt demanded through suffering, those who return may be made 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. By 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 δὲ, 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

11.17 | But you are not able to say these things, because you do not believe that those things exist as we say, where everyone gets what they deserve. Because of this, not knowing what is truly good for you, you wait in vain for eternal things while chasing after temporary pleasures. So we try to show you proof of what is good for you, so that, once you learn about the promises of godliness through good actions, you may be able to inherit with us the trouble-free age. For now, since you know us, do not be angry with us as if we were lying about the good things we want for you. The things we believe to be true and good, we have not been jealous to share with you. On the contrary, we have been eager to make you joint heirs of the good things we have understood. This is how one must speak to unbelievers. And

περὶ ὧν λέγομεν, οὐκ ἄλλως δυνήσεσθε εἰδέναι, ἐὰν μὴ πρότερον φιλαληθῶς ὑπακούσητε.

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, κἂν τὰ μυρία ὑμᾶς ὁ ἐν ὑμῖν ἐνδομυχῶν ὄφεις, κακοὺς ὑποβαλὼν λογισμοὺς καὶ ἀσχολίας, ἐνεδρεύειν θέλῃ, ἀλλ' οὖν γε ὑμεῖς ὀφείλετε ταύτῃ μᾶλλον προσφιλονεικοῦντες αὐτῷ συνεχῶς ἡμῶν ἐπακοῦειν. δεῖ γὰρ συνεδρεύοντας ὑμᾶς τοὺς σφόδρα ἡπατημένους εἰδέναι, πῶς χρὴ ἐπάδειν αὐτῷ. ἄλλως δὲ ἀδύνατον. ἐπάδειν δὲ λέγω, τῷ λογισμῷ ἀντιτάσσεσθαι ταῖς κακαῖς αὐτῶν συμβουλίαις.

11.18 | So for now, even if the many evil thoughts and troubles that the snake living inside you tries to sneak in, you should instead, loving to argue with it, keep listening to us without stopping. When you come together, you need to know how to calm those who are very deceived. Otherwise, it is impossible. By calming, I mean to fight against 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 ἀγνοίαν τῇ γνώσει, ὥσπερ τέμνων καὶ χωρίζων ζῶντας ἀπὸ τῶν νεκρῶν. τῆς μὲν οὖν κακίας ὑπὸ τῆς νομίμου γνώσεως νικωμένης πόλεμος συνεῖχε τὸ πᾶν. σωτηρίας γὰρ χάριν υἱὸς ὑπείξας ἀπειθοῦς ἐχωρίζετο πατὴρ, ἢ καὶ πατὴρ τέκνου, ἢ τεκοῦσα θυγατρός, ἢ θυγάτηρ μητρός, καὶ ἅπαξ οἱ συγγενεῖς συγγενῶν καὶ φίλοι συνήθων.

11.19 | So the prophet of truth, knowing that the world was deeply lost and full of evil, did not welcome the peace that came to him, seeing that it came from error. For in the end, it brings ruin to all who agree in evil. Instead of error, he gave to those who were awake something like fire thrown against the anger of the one lying in wait, which was like a sword. By offering reason, he destroys ignorance with knowledge, like cutting and separating the living from the dead. So when evil was defeated by true knowledge, the conflict ended everything. For the son, for the sake of salvation, separated from the disobedient father; the father from the child; the mother from the daughter; the daughter from the mother; and once close relatives and friends stopped being close.

11.20 | Καὶ μή τις λεγέτω· πῶς τοῦτο δίκαιον, χωρίζεσθαι γονεῖς τέκνων καὶ

11.20 | And let no one say, “How is it fair for parents to be separated from their

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 κρείττωνων ὑφηγήσει, ὅθεν οἱ ἀπειθεῖς ἐπακούειν αὐτῶν μὴ θέλοντες αὐτοὶ αὐτοὺς ἐπολέμουν, χωρίζοντες, διώκοντες, μισοῦντες. οἱ δὲ ταῦτα πάσχοντες, ἐλεοῦντες ἑαυτοὺς ὑπ’ ἀγνοίας ἐνδρευομένους, διδασκαλίᾳ φρονήσεως ἠΰχοντο ὑπὲρ τῶν κακὰ αὐτοὺς διατιθεμένων, τὴν ἀγνοίαν τοῦ ἁμαρτήματος αἰτίαν εἶναι μεμαθηκότες. αὐτὸς γὰρ ὁ διδάσκαλος προσηλωθεὶς ἠΰχετο τῷ πατρὶ, τοῖς αὐτὸν ἀναιροῦσιν ἀφεθῆναι τὸ ἁμάρτημα εἰπών· πάτερ, ἄφες αὐτοῖς τὰς ἁμαρτίας αὐτῶν, οὐ γὰρ οἶδασιν ἃ ποιοῦσιν. μιμηταὶ οὖν γινόμενοι τοῦ διδασκάλου καὶ αὐτοί, ἐν οἷς ἔπασχον, ὑπὲρ τῶν διατιθεμένων ἠΰχοντο, ὥς ἐδιδάχθησαν. οὕτως οὐ γονεῖς μισοῦντες ἐχωρίζοντο, ὁπότε καὶ ὑπὲρ τῶν μὴ γονέων μηδὲ συγγενῶν, ἐχθρῶν δὲ γενομένων, ἐποιοῦν συνεχεῖς εὐχὰς καὶ ἀγαπᾶν πειρῶνται ὥς ἐκελεύσθησαν.

children, or children from their parents?” It is fair, and very much so. For if, being together, they only harmed each other and were destroyed together, how could it be unfair for the one who wants to be saved to be separated from the one who does not want it, and for the one who wants to be lost to be separated? Besides, even those who understood better did not want to be separated; they wanted to be together and help others by the guidance of the wiser ones. But since the disobedient did not want to listen, they fought against themselves—separating, chasing, and hating. Those who suffered these things, feeling sorry for themselves as if trapped by ignorance, prayed for the teaching of wisdom 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 who were killing him, saying, “Father, forgive them their sins, for they do not know what they are doing.” Becoming imitators of the teacher, they too prayed for those harming themselves, just as they were taught. So they did not separate from their parents in hate, but even for those who were no longer parents or relatives, having become enemies, they kept praying constantly and tried to love them as they were commanded.

11.21 | Εἵπατε δέ μοι ὑμεῖς, πῶς τοὺς γονεῖς ἀγαπᾶτε; εἰ μὲν ὡς τὸ δίκαιον αἰετ 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 ἠγαπήσατε, εἵπερ δικαίῳ φρονήματι τοῦτο ποιεῖν ἐπανείλεσθε; ἀλλ’

11.21 | But tell me, how do you love your parents? If you always think it is right, I agree. But if you love them just by chance, then no longer. For you can even become enemies over a small excuse. But if you love them with understanding, tell us, what are parents? You might say: leaders of the family. So why did you not love the whole family, if you claim to do this with a right

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 λογίσθησθε ὅτι
Θεός ἐστὶν οὐ ξύλον, οὐ λίθος, οὐ χαλκός,
οὐκ ἄλλο τι ἐκ φθαρτῆς γεγονὸς ὕλης.

mind? Yet 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 would realize 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 ἐμαλάχθη, καὶ τὸ πῦρ αὐτὸ
σβέννυται ὑφ’ ὕδατος; τὸ δὲ ὕδωρ οὐχ ὑπὸ
πνεύματος τὴν κίνησιν ἔχει, καὶ τὸ πνεῦμα
ἀπὸ τοῦ τὰ ὅλα πεποιηκότος Θεοῦ τὴν
ἀρχὴν τῆς ἐκστάσεως ἔχει; οὕτως γὰρ ὁ
προφήτης εἶρηκεν Μωσῆς· ἐν ἀρχῇ
ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν, ἡ
δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος· καὶ
σκότος ἐπάνω τῆς ἀβύσσου· καὶ πνεῦμα
Θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος. ὅπερ
καὶ λέγοντος τοῦ Θεοῦ, τὸ πνεῦμα, ὥσπερ
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 move by wind, and the
wind’s movement comes from God, who
made all things. For the prophet Moses
said: “In the beginning, God made the
heaven and the earth. The earth was
invisible and unformed, and darkness was
over the abyss. And the spirit of God moved
over the water.” This means that God’s
spirit, like his hand, creates all things,
separating light from darkness. After the
invisible heaven, he spread out the visible
one, so that the upper parts might be home
to the angels of light, and the lower parts,
along with all things made through him, be
governed by humans.

11.23 | Διὰ γὰρ σὲ τὸν ἄνθρωπον ὁ Θεὸς
ἐκέλευσεν τὸ ἐπὶ προσώπου τῆς γῆς
ὑποχωρῆσαι ὕδωρ, ἵνα καρποὺς ἡ γῆ σοι
προσενέγκαι δυνηθῇ, καὶ τρηδόνας
ἐποίησεν, ἵνα σοι παρασχῇ πηγὰς καὶ
ποταμῶν ρεῖθρα φανῇ καὶ ζῶα ἐκβρασθῇ,
συνελὼν ἐρῶ, ἵνα πάντα σοι παραστῇ
δυνηθῇ. ἡ γὰρ οὐ διὰ σὲ ἄνεμοι πρὸς
καρπῶν ἐπιγονὴν καὶ ὑετοὶ φέρονται καὶ
τροπαὶ γίνονται; αὐτίκα γοῦν ἥλιος καὶ
σελήνη ἅμα τοῖς ἄλλοις ἀστροῖς διὰ σὲ τὰς

11.23 | Because of you, God ordered the
water on the face of the earth to move back,
so the earth could bring you fruits. He
made openings so springs and river
streams could appear for you, and animals
be born. I say this all together so everything
could be ready for you. Is it not because of
you that winds come to bring fruit, rains
fall, and seasons happen? Surely the sun
and moon, along with the other stars, carry
out their risings and settings because of

ἀνατολὰς καὶ δύσεις ἐκτελοῦσιν, 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 ὃν πρὸ πάντων ἔδει γινῶναι.

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 by 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 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 καταστῇς τῶν πρὸς ἀφθαρσίαν γεννησάντων σε γονέων.

11.24 | And now, learn from the weaker things the cause of everything. Understand that water makes all things, water gets its life from the movement of the spirit, and the spirit comes from the God of all. You should think this way so that, by reason, you can come to know God. Then you will understand your own kind, and by being born again through water from the first-born, you will become an heir of the parents who gave you birth for immortality.

11.25 | Διὸ ἐτοίμως πρόσσελθε ὡς υἱὸς πατρί, ἵνα τῶν ἀμαρτημάτων σου ὁ Θεὸς τὴν ἄγνοιαν αἰτίαν θῇ. εἰ δὲ καὶ μετὰ τὸ κληθῆναι οὐ θέλεις ἢ βραδύνεις, δικαίᾳ Θεοῦ ἀπολὴ κρίσει, τῷ μὴ θελῆσαι μὴ θεληθεῖς. καὶ μὴ τοι νομίσης, ὅτι ἐάν πάντων τῶν ποτε γενομένων εὐσεβῶν εὐσεβέστερος γένῃ, ἀβάπτιστος δὲ ᾖς, ἐλπίδης τυχεῖν δυνήσῃ ποτέ. ταύτη γὰρ μᾶλλον πλείονα ὑφ᾽εἶς 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 | So come ready, like a son to his father, so that God may count ignorance as the cause of your sins. But if, even after being called, you refuse or delay, you will be lost by God's just judgment—because you did not want to want. And don't think that even if you become more pious than all the pious people who ever lived, but remain unbaptized, you will ever have hope. In fact, you will face even greater punishment, because you did not do good works properly. Good deeds are truly good only when done as God commanded. But if you refuse to be baptized as he decided, you serve your own will and make yourself an enemy of his plan.

11.26 | Ἀλλ' ἴσως ἐρεῖ τις· τί συμβάλλεται

11.26 | But maybe someone will ask, "What

πρὸς εὐσέβειαν τὸ βαπτισθῆναι ὕδατι·
πρῶτον μὲν, ὅτι τὸ δόξαν Θεῷ πράττεις.
δεύτερον δέ, ἐξ ὕδατος ἀναγεννηθεὶς Θεῷ,
αἰτία φόβου, τὴν ἐξ ἐπιθυμίας πρώτην σοι
γενομένην καταλλάσσεις γένεσιν, καὶ
οὕτως σωτηρίας τυχεῖν δύνη· ἄλλως δὲ
ἀδύνατον. οὕτως γὰρ ἡμῖν ὥμοσεν ὁ
προφήτης εἰπών· ἀμὴν ὑμῖν λέγω, ἐάν μὴ
ἀναγεννηθῇτε ὕδατι ζῶντι, εἰς ὄνομα
πατρὸς, υἱοῦ, ἀγίου πνεύματος, οὐ μὴ
εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐράνων.
διὸ προσέλθετε. ἔστιν γάρ τι ἐκεῖ ἀπαρχῆς
ἐλεῆμον, ἐπιφερόμενον τῷ ὕδατι, ὁ 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 ὁ μήπω προσελθεῖν θέλων ἔτι τὸ τῆς
λύσεως φέρει πνεῦμα, οὗ ἕνεκα ἐπὶ τῇ
αὐτοῦ σωτηρίᾳ ὕδατι ζῶντι προσελθεῖν οὐ
θέλει.

does being baptized with water have to do
with piety?” First, it is because you are
doing what pleases God. Second, by being
born again through water to God, out of
fear, you change the first birth you had
from desire, and so you can receive
salvation; otherwise, it is impossible. The
prophet declared to us, saying, “Truly I tell
you, unless you are born again of living
water, in the name of the father, the son,
and the holy spirit, you will never enter the
kingdom of heaven.” So come near. There is
something there—a merciful first fruit
added to the water—that saves those being
baptized by the thrice-blessed name and
protects them from coming punishment,
like gifts offered to God, as if good works
come from their baptism. So turn to the
water, for only it can put out the power of
fire. The one who still refuses to come near
carries the spirit of madness, because of
this he does not want to come to living
water for his own salvation.

11.27 | Πρόσελθε οὖν, καὶ ὁ δίκαιος ἢ καὶ ὁ
ἀδίκος. 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 εἴ
τε δίκαιος εἶ, εἴτε ἀδίκος, σπεῦσον
γεννηθῆναι Θεῷ, ὅτι ἡ ἀναβολὴ κίνδυνον
φέρει διὰ τὸ ἄδηλον εἶναι τοῦ θανάτου τὴν
προθεσμίαν, τῷ ἐξ ὕδατος γεννῶντί σε
πατρὶ διὰ τῆς εὐποιΐας τὴν ὁμοιότητα
δείξας. ὡς φιλαληθὴς 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 τοῦτοις ὅμοια· τούτων δὲ εἶδη

11.27 | So come, whether you are just or
unjust. If you are just, the only thing
missing for your salvation is to be baptized,
so your sins done in ignorance can be
forgiven. But if you are unjust, the good
work of baptism is left out because of your
impiety. So, whether you are just or unjust,
hurry to be born again to God. Delay is
dangerous because no one knows the time
of death. Those born from water to the
Father show their likeness through good
works. As someone who loves truth, honor
the true God as your father. It honors him
when you live as he, being just, wants. The
will of the just is not to do wrong.
Wrongdoing includes killing, committing
adultery, hating, cheating, and things like

πολλά.

these—and there are many kinds of these sins.

11.28 | Πλὴν τούτοις συνεισφέρειν δεῖ τί ποτε, ὃ κοινότητα πρὸς ἀνθρώπους μὲν οὐκ ἔχει, ἴδιον δὲ θρησκείας Θεοῦ τυγχάνει. λέγω δὴ τὸ καθαρεύειν, τὸ ἐν ἀφένδρῳ οὔσῃ τῇ ἰδίᾳ γαμετῇ μὴ κοινωνεῖν, ὅτι τοῦτο ὁ Θεοῦ κελεύει νόμος. τί δέ, εἰ μὴ καὶ τῇ τοῦ Θεοῦ θρησκείᾳ τὸ καθαρεύειν ἀνέκειτο, ὑμεῖς ὡς οἱ κἀνθαροὶ ἡδέως ἀνεκυλίεσθε. διὸ ὡς ἄνθρωποι ἔχοντές τι πλεῖον τῶν ἀλόγων ζώων, τὸ λογικὸν εἶναι, τὴν μὲν καρδίαν τῶν κακῶν ἐρανιῶ καθάρατε λογισμῶ, λουτρῶ 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 ἐνίους τῶν ἐν ὑμῖν Φαρισαίων καὶ γραμματέων, οἳ εἰσιν ἀφωρισμένοι καὶ τὰ νόμιμα ὡς γραμματεῖς τῶν ἄλλων πλεῖον εἰδότες, ὅμως διήλεγχεν αὐτοὺς ὡς ὑποκριτάς, ὅτι μόνον τὰ ἀνθρώποις φαινόμενα ἀγνεύοντες τὰ τῆς καρδίας καθαρὰ καὶ Θεῷ μόνῳ ὁρώμενα παρελίμπανον.

11.28 | But besides these, there is something else you must do, which doesn’t concern other people but belongs to your private worship of God. I mean purity—don’t share uncleanness even with your own spouse—because this is what God’s law commands. What if purity didn’t even belong to the worship of God? You would roll around happily like dung beetles. So, as humans who have something more than animals—the ability to think—cleanse your heart from evil with your thoughts, and wash your body with a bath. True purity is not that the body’s cleanliness comes before the heart’s cleansing, but that purity follows goodness. Our teacher even rebuked some of the Pharisees and scribes among you, who are set apart and know the laws better than others as their experts, yet he called them hypocrites because they only kept clean what people could see, while they ignored the purity of the heart, which only God can see.

11.29 | Ῥητῇ οὖν ταύτῃ φωνῇ ἐχρήσατο, τὰ ἀληθῆ πρὸς τοὺς ὑποκριτάς αὐτῶν, οὐ πρὸς πάντας. ἐνίων γὰρ καὶ ἐπακούειν ἔλεγεν, ὅτι τὴν Μωυσέως ἐπιστεύθησαν καθέδραν. πλὴν πρὸς τοὺς ὑποκριτάς 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.

11.29 | So he spoke clearly, telling the truth to the hypocrites among them, not to everyone. Some listened because they trusted Moses’ teaching. But to the hypocrites he said, “Woe to you, scribes and Pharisees, hypocrites! 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 the outside will also be clean.” And truly, when the mind is enlightened by knowledge, the learner can be good, and it

φωτισθέντος γὰρ τοῦ νοῦ τῇ γνώσει ὁ μαθὼν δύναται ἀγαθὸς εἶναι, ὃ παρέπεται τὸ καθαρὸν γενέσθαι. ἐκ τῆς ἔσω γὰρ διανοίας ἡ 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 καθάрай δύναται, ὁ δὲ τὰ ἔξω καθαίρων, πρὸς ἀνθρώπων τὸν ἔπαινον ἀφορῶν τοῦτο ποιεῖ, καὶ ἐπαίνων τῶν ἱστορούντων παρὰ τῷ Θεῷ οὐδὲν ἔχει.

is their responsibility to become pure. For good care of the outside body comes from the inner thoughts. Just as care cannot come from a numb body, so a pure person can make both the outside and inside clean. But the one who cleans only the outside does it to gain praise from people, and he receives no praise from God, who sees everything.

11.30 | Τίνοι δὲ οὐ φαίνεται, ὅτι κρεῖττόν ἐστιν γυναικὶ ἐν γυναικείοις οὕσῃ μὴ συνελθεῖν, ἀλλὰ καθαρθεῖσθαι καὶ βαπτισθεῖσθαι; ἀλλὰ καὶ μετὰ κοινωνίαν βαπτίζεσθαι δεῖ. εἰ δὲ τοῦτο ποιεῖν ὀκνεῖτε, ἀναπολήσατε, πῶς τὰ τῆς ἀγνείας μέρη μετεδιώκετε, ὅτε ἀναισθητοῖς εἰδώλοις ἐθρησκεύετε. αἰσχύνθητε ὅτι ἐνταῦθα, ὅπου ἐχρῆν, οὐ τὸ πλεῖον λέγω, ἀλλὰ μόνον καὶ ὅλον τὸ τῆς ἀγνείας ἀναδέξασθαι, ὀκνηρότεροι γίνεσθε. νοήσατε οὖν τὸν ἐκεῖ ὑμᾶς πεποικηκότα, καὶ διανοηθήσεσθε τίς ἐστιν ὁ ἐνταῦθα ὄκνον πρὸς ἀγνείαν ὑμῖν ἐμβάλλων.

11.30 | Why doesn't it seem better for a woman, who is a woman, not to come together with others, but instead to be made pure and baptized? And even after coming together, she must still 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 just some but all of purity, you become lazy. So understand the one who made you there, and think about who is causing you to hesitate toward purity.

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. ὅ τι γὰρ ἂν καλῶς γίνηται ἐν τῇ πλάνῃ, ἀπὸ τῆς ἀληθείας ἥρτηται, ὡς εἰ καί 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. τοῦτω γὰρ τῷ λόγῳ, ἐὰν μὴ φονεύῃ τις εἰδῶλα σέβων, φονεῦειν ὀφείλομεν, ὅτι ὁ ἐν πλάνῃ ὢν οὐ φονεύει.

11.31 | But someone among you might say, "So should we do the things we do among idols?" I tell you, not everything, but only what you do well—and even more so 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 what is truly yours 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 that logic, if someone worships idols without killing, we must kill—because the

one who is mistaken does not kill.

11.32 | Οὐχί, ἀλλὰ τὸ πλεῖον, ἐὰν οἱ ἐν πλάνῃ μὴ φονεύωσιν, ἡμεῖς μὴδὲ ὀργιζώμεθα, ἐὰν ὁ ἐν πλάνῃ μὴ μοιχεύει, ἡμεῖς τὴν ἀρχὴν μὴδὲ ἐνθυμηθῶμεν, ἐὰν ὁ ἐν πλάνῃ τὸν ἀγαπῶντα ἀγαπᾷ, ἡμεῖς καὶ τοὺς μισοῦντας, ἐὰν ὁ ἐν πλάνῃ δανείζῃ τοῖς ἔχουσιν, ἡμεῖς καὶ τοῖς μὴ ἔχουσιν. ἀπαξαπλῶς ὀφείλομεν οἱ τὸν ἄπειρον αἰῶνα ἐλπίζοντες κληρονομεῖν, τῶν τὸν παρόντα μόνον εἰδόντων, τῶν ὑπ' αὐτῶν γενομένων καλῶν κρεῖττον ποιεῖν, εἰδότες, ὅτι ἐὰν αὐτῶν τὰ ἔργα τοῖς ἡμετέροις ἔργοις ἐν ἡμέρᾳ κρίσεως ἀνακριθέντα ἴσα τῇ εὐποιᾷ εὐρεθῇ, καὶ ἡμεῖς ἐναισχυνηθῆναι ἔχομεν, αὐτοὶ δὲ διὰ πλάνην τὰ καθ' αὐτῶν ποιήσαντες ἀπολέσθαι. τὸ δὲ αἰσχυνηθῆναι κατὰ τοῦτο εἶρηκα, ὅτι μὴ πλεῖον ἐποιήσαμεν αὐτῶν, ὧν καὶ πλεῖον ἐγνώκαμεν. εἰ δὲ αἰσχυνηθῆναι ἔστιν, τὴν εὐποιᾶν αὐτοῖς ἴσῃν δείξαντες καὶ οὐ πλεῖον, πῶς γε μᾶλλον, ἐὰν αὐτῶν τῆς εὐποιᾶς τὸ ἥττον δείξωμεν;

11.32 | Not at all—in fact, 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 lend to those who have, we should lend even to those who do not have. Simply put, we who hope to inherit eternal life must do better than those who only know the present, and do better than the good things they do, 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 shameful is it if we show less kindness than they do?

11.33 | Ὅτι δὲ ὄντως ἐν ἡμέρᾳ κρίσεως ταῖς τῶν πεπλανημένων εὐποιΐαις αἱ τῶν ἀλήθειαν ἐγνωκότων ἰσάζονται πράξεις, αὐτὸς ἡμᾶς ὁ ἀψευδὴς ἐδίδαξεν, εἰπὼν πρὸς μὲν τοὺς ἀμελοῦντας ἐλθεῖν καὶ ἐπακούειν 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 ὤδε, καὶ οὐ πιστεύετε. πρὸς δὲ τοὺς ἐν τῷ λαῷ μὴ θέλοντας μετανοῆσαι ἐπὶ τῷ κηρύγματι αὐτοῦ εἶπεν· ἄνδρες Νινευῖται

11.33 | Our truthful teacher himself taught us that on the day of judgment, the good deeds of those who are mistaken will be counted equal to the deeds of those who know the truth. He said 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 someone greater than Solomon, and yet you do not believe.” And to those among the people who refuse to repent at his preaching, he said: “The men of Nineveh

ἐγεροθήσονται μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν, ὅτι ἀκούσαντες μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ πλεῖον ὧδε, καὶ οὐδεὶς πιστεύει. καὶ οὕτως πρὸς πᾶσαν ἀσέβειαν αὐτῶν ἀντιπαραθεῖς τοὺς ἀπὸ τῶν ἐθνῶν πεπονηκότας, εἰς κατὰκρισιν 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 πλεῖον. ὁ δὲ λόγος μοι ἐρρύη, πρόφασιν λαβὼν ἐκ τοῦ δεῖν φυλάσσειν τὴν ἄφεδρον, 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 ἀγνείας αὐτῶν ἐστὶν διὰ τὴν πλάνην, καὶ οὐ διὰ θρησκείαν τοῦ ὄντως πατρὸς καὶ Θεοῦ τῶν ὅλων.

will rise with this generation and judge it, because they heard and repented at the preaching of Jonah; and look, here is someone greater, and no one believes.” So, by comparing their godlessness with the good done by those among the nations, for the judgment of those who fear God, he warns us not only to do as well as the nations do good, but to do even more. This teaching encourages me, giving a reason to keep purity and to be baptized apart from fellowship, not to reject such purity even if those who are mistaken practice it. For those who do good in error are judged alongside those who do not receive salvation; the honor of their purity comes from error, not from 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 sent the crowds away and quietly, having shared with his closest friends, he rested. In this way, as he acted and spoke, he always offered clear proofs based on what is certain from God’s law, challenging those who believed in the supposed generation, and showing that the world is not random, but is carefully governed.

11.35 | Τριῶν οὖν μηνῶν πληρωθέντων νηστεῦσαί μοι κελεύσας ἡμερῶν, ἀγαγὼν με εἰς τὰς ἐν τῇ θαλάσῃ πλησίον οὖσας 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

11.35 | When three months had passed, he told me to fast for a few days, then led me to the springs near the sea and baptized me with water as if into eternal life. After our brothers celebrated my God-given rebirth, a few days later, returning to the elders over the whole church, he gave this command: Our Lord and prophet who sent us said that the evil one, after talking with

κύριος ἡμῶν καὶ προφήτης ὑφηγήσατο ἡμῖν, ὡς ὁ πονηρὸς τεσσαράκοντα ἡμέρας διαλεχθεὶς αὐτῷ καὶ μηδὲν δυνηθεὶς πρὸς αὐτόν, ἐκ τῶν αὐτοῦ ἐπηκόων ἐπηγγέλλετο πρὸς ἀπάτην ἀποστόλους πέμψαι. διὸ πρὸ πάντων μένησθε ἀπόστολον ἢ διδάσκαλον ἢ προφήτην μὴ πρότερον ἀντιβάλλοντα αὐτοῦ τὸ κήρυγμα Ἰακώβω τῷ λεχθέντι ἀδελφῷ τοῦ κυρίου μου καὶ πεπιστευμένῳ ἐν Ἱερουσαλὴμ τὴν Ἑβραίων διέπειν ἐκκλησίαν, καὶ μετὰ μαρτύρων προσεληλυθότα πρὸς ὑμᾶς, ἵνα μὴ ἡ κακία ἢ τῷ κυρίῳ προδιαλεχθεῖσα ἡμέρας τεσσαράκοντα, μηδὲν δυνηθεῖσα, ὕστερον ὡς ἀστραπὴ ἐξ οὐρανοῦ ἐπὶ γῆς πεσοῦσα καθ' ὑμῶν ἐκπέμψῃ κήρυκα, ὡς οὖν ἡμῖν τὸν Σίμωνα ὑπέβαλεν προφάσει ἀληθείας ἐπ' ὀνόματι τοῦ κυρίου ὑμῶν κηρύσσοντα, πλάνην τε ἐνσπείροντα ὑποβάλλῃ. οὗ χάριν ὁ ἀποστείλας ἡμᾶς ἔφη· πολλοὶ ἐλεύσονται πρὸς με ἐν ἐνδύματι προβάτων, ἔσωθεν δὲ λύκοι ἄρπαγες ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγινώσκετε αὐτούς.

him for forty days and failing to harm him, promised to send false apostles from his own followers to deceive others. So, 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. This is to protect you from the evil one, who, after speaking to the Lord for forty days and failing to succeed, might later send a messenger like lightning falling from heaven to earth to harm you. Just as he sent Simon before us, pretending to speak the truth 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 dressed as sheep, but inside they are wolves who grab what belongs to others. Watch out for 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 Μαροόνῃ πείθεσθαι συμβουλεύσας, ἥδη τριῶν μηνῶν πληρωθέντων τοῖς ἐν Τριπόλει τῆς Φοινίκης ἀποταξάμενος τὴν ἐπ' Ἀντιόχειαν

11.36 | After saying these things, he sent the forerunners to Antioch in Syria, telling them to stay there the next day. Among those who went, Peter healed many people who believed—driving out diseases, sufferings, and demons—and baptized them at the springs near the sea. After giving thanks, he made Maroon, who had welcomed him and was now fully mature, a bishop. He appointed twelve elders, appointed deacons, and organized care for widows. He spoke about order for the good and benefit of the church and advised everyone to obey Bishop Maroon. After three months had passed, he said goodbye to those in Tripoli of Phoenicia and set out on the road to Antioch in Syria.

τῆς Συρίας ἐπορεύετο ὁδόν.

Chapter 12

12.1 | Ἐκβάντες οὖν τὴν Τρίπολιν τῆς Φοινίκης, ὡς ἐπ’ Ἀντιόχειαν τῆς Συρίας ἐλθεῖν, αὐτῆς ἡμέρας ἐν Ορθωσίᾳ ἐμείναμεν ἐλθόντες. καὶ διὰ τὸ πλησίον εἶναι ἥς ἐξήλθομεν πόλεως, πάντων σχεδὸν προακηκοότων τοῦ κηρύγματος, μιᾶς ἡμέρας ἐκεῖ μείναντες ἀπήραμεν εἰς Ἀντάραδον. πολλῶν δὲ τῶν συνοδοιπορούντων ἡμῖν ὄντων, ὁ Πέτρος Νικήτη καὶ Ἀκύλᾳ προσωμίλει λέγων· ἐπειδὴ πολὺς ὄχλος τῶν συνοδοιπορούντων οὐ μικρὸν φθόνον ἡμῖν εἰσιοῦσιν κατὰ πόλιν ἐπισπᾶται, ἀναγκαίως ἐσκεψάμην φροντίσαι, πῶς μήτε οὗτοι λυπηθῶσιν κωλυθέντες συνεῖναι ἡμῖν, μήτε ἡμεῖς περίβλεπτοι γινόμενοι φθόνῳ τῷ τῆς κακίας ὑποπέσωμεν. τούτου ἕνεκεν βούλομαί 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 στέργοντες, τῷ μὴ ἀλόγως ποιεῖν ἃ θέλωμεν τῆς ἀσφαλείας ὅσον τὸ ἐφ’ ἡμῖν φροντίζωμεν. πρὸς τούτοις δὲ οὐδεμιᾶς ἡμέρας διαλεγόμενου μου ἀπολιμπάνεσθε. εἰς γὰρ τὰς ἐπισημοτέρας τῶν ἐπαρχιῶν πόλεις προήρημαι, ὡς ἴστε καὶ ὑμεῖς, ἡμερῶν ἐπιμένειν καὶ διαλέγεσθαι. καὶ τὸ

12.1 | After leaving Tripoli in Phoenicia, as we were heading to Antioch in Syria, we stayed that day in Orthosia. Since it was near the city we had just left, and almost everyone there had heard the preaching, we stayed one day and then went on to Antaradus. Because many were traveling with us, Peter spoke to Niketas and Aquila, saying, “A large crowd traveling with us is causing quite a bit of jealousy in the city. I thought it was necessary to make sure that neither they get upset by being stopped from joining us, nor that we become targets of envy and trouble. For this reason, I want you, Niketas and Aquila, to go ahead of me in two separate groups, learning about the cities of the nations as you enter them.”

12.2 | I know you feel discouraged hearing this, because I will be away from you for not even two full days. But I want you to know that we who convinced you love you many times more than you love us, if indeed you do love us who convinced you. So, loving one another, let’s be careful not to act carelessly about safety, as much as it depends on us. Also, you won’t be without me for even one day while I am talking with others. I have chosen to stay and talk for several days in the more important cities of the provinces, as you know. Now, go ahead

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 ἀσπογητὶ
συνεισελθόντες ἅμα ὑμῖν ὦμεν. κἀκεῖθεν
ὁμοίως μετὰ τὸ ἐπιμεῖναι ἡμερῶν ἄλλοι
ἀνθ' ὑμῶν εἰς τὰ ἐπέκεινα κατ' ἐφημερίας
προάξωσιν, τὰς ξενίας ἐτοιμάζοντες.

to Laodicea, which is closer to us, and after
two or three days, as I decide, I will meet
you there. At the city gates, only you should
welcome me because of the rumors, so that
we can enter quietly together. From there,
after staying a few days, others will go
ahead of you to the next places in turn,
preparing 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 συμβουλευεῖν
ἄξιός ὢν ὑπὸ τῆς τοῦ Θεοῦ προνοίας
ἐξελέγης. πρὸς τούτοις δὲ ἐπὶ τὸ πολὺ
ἡμερῶν δύο ἀνάγκη τοῦ προάγειν
ἀπολιμπανόμεθα σου· καὶ αὗται μὲν πολλοὶ
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.

12.3 | When Peter said these things, they
felt they had to agree and said, "Lord, it
doesn't really upset us to do this, since you
have commanded it. First, because you
were chosen by God's care to be worthy of
wise thought and advice. Also, because we
must leave you and go ahead for about two
days. Many of us are sad not to see you,
Peter, our leader, but we think those who
go far ahead will be even sadder. They have
to wait for you in each city and feel weak
because they can't see your much-desired
face. We are no less discouraged than they
are, but since you order it, we won't argue
because it is for the good. After saying this,
they went ahead, following the plan to talk
with the traveling crowd at the first inn.
Then, going ahead in separate groups, they
entered the cities."

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 ἐτέρους, ἐπειδὴ
ὀδυνώμενος ἂν διαπεφωνήκειν. ὁ δὲ ἔφη·

12.4 | After they had gone, I, Clemens, was
very glad because he had ordered me to
stay with him. I replied, "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 you need to be

τί δέ; εἰ καὶ χρειαί 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
αἰτία ταῖς ψυχαῖς ἀποδημοῦσιν τοῖς φίλοις.

sent somewhere for teaching, will you die
just because you will be away from me for a
short time, and rightly so? Isn't it better to
accept what is commanded for you out of
necessity and to endure it willingly? Don't
you know that friends stay close in
memory, even when they are apart in
body? For some, being together in body
causes forgetfulness, and their souls drift
away from their friends."

12.5 | Κἀγὼ ἀπεκρινάμην· μὴ τοίνυν
νομίσῃς, κύριε, ὅτι τὰ λύπης πάσχειν
ἤμελλον ἀνοήτως, ἀλλὰ καὶ πάνυ ὀρθῶ τι
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, μή πως
ἀπολειφθεῖς σου, ἄνθρωπος ὢν νεώτερος,
ὅσπερ νῦν οὕτως ἐνστάσεως ἔχω, ὡς ἂν μὴ
κατὰ τινα χόλον Θεοῦ ἀποστῆναί 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 εὐχόμαι· πρὸς
τούτοις δὲ μέμνημαί σου ἐν Καισαρείᾳ
εἰπόντος· εἴ τις βούλεται μοι συνοδεῦσαι,
εὐσεβῶς συνοδευέτω. εὐσεβῶς δὲ ἔφη, τὸ
μηδένα λυπεῖν κατὰ Θεόν, οἷον ἀπολιπόντα
γονεῖς, γυναῖκα ὁμόφρονα, ἢ ἐτέρους τινὰς
τῇ θεοσεβείᾳ προσκειμένους. ὅθεν ἐγὼ
κατὰ πάντα ἐπιτήδειός εἰμί σοι
συνοδοιπόρος, ᾧ εἰ καὶ τὰ μέγιστα χαρίζη,
τὰς δούλων μοι ὑπηρεσίας συγχωρεῖς
ποιεῖν.

12.5 | And I answered, "So don't think, lord,
that I was going to suffer pain foolishly, but
with a very clear and proper thought. For
since I have you, my lord, instead of all—
father, mother, brothers, and relatives—
who have become responsible to me
because of God who saves the truth, having
you instead of all is my greatest comfort.
Besides, fearing my natural desires as a
young man, I was anxious that if I were left
by you, I would have doubts, as if it would
be impossible not to be separated from you
because of some anger from God, and my
desire would be weaker. But since it is
much better and safer to be with you—the
one my mind has rightly chosen to
respect—I always wish to be with you. I
also remember you saying in Caesarea: 'If
anyone wants to accompany me, let him do
so piously.' And by piously, you meant not
to cause grief to anyone according to God,
like leaving parents, a like-minded wife, or
others devoted to godliness. So, I am in
every way a suitable companion for you,
and even if you grant me the greatest
things, you still allow me to serve you as a
servant."

12.6 | Καὶ ὁ Πέτρος ἀκούσας γελοίαζων 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 ὅψα προετοιμάσει, ἃ τινὰ ποικίλα ὄντα πολλῶν καὶ τεχνιτῶν δεῖται μαγείρων, καὶ πάντα ἐκεῖνα ὅσα ἐκτεθλυμένων ἀνθρώπων ὡς θηρίῳ μεγάλῳ τῇ ἐπιθυμίᾳ ἐκ πάσης πλεονεξίας πορισθέντα ἐτοιμάζεται; πλὴν ἡ τοιαύτη σε προαίρεσις ὑπεισῆλθεν, ἴσως μὴ συνέντα καὶ τὸν ἐμὸν ἀγνοοῦντα βίον, ὅτι ἄρτω μόνῳ καὶ ἐλαίαις χρῶμαι, καὶ σπανίως λαχάνοις, καὶ ὅτι ἱμάτιόν μοι καὶ τριβώνιον ὑπάρχει τοῦτο αὐτὸ ὃ περιβέβλημαι, καὶ ἐτέρου χρεῖαν οὐκ ἔχω οὐδὲ ἄλλων τινῶν. ἐν γὰρ τούτοις καὶ περισσεύομαι. ὁ νοῦς γὰρ μου τὰ ἐκεῖ πάντα ὀρῶν αἰώνια ἀγαθὰ οὐδὲν τῶν ἐνταῦθα περιβλέπεται. πλὴν σου μὲν τὴν ἀγαθὴν προαίρεσιν ἀποδέχομαι, καὶ θαυμάζων ἐπαινῶ, πῶς ἀνὴρ ἐκ πολυτελῶν ἐθῶν ὑπάρχων ῥαδίως τοῖς ἀναγκαίοις τὸν σεαυτοῦ ὑπήλλαξας βίον. ἡμεῖς γὰρ ἐκ παίδων, ἐγὼ τε καὶ Ἀνδρέας ὁ σύναιμος καὶ κατὰ Θεὸν ἀδελφὸς ὢν ἐμός, οὐ μόνον ἐν ὀρφανίᾳ ἀνατραφέντες, ἀλλὰ καὶ ὑπὸ πενίας καὶ κακουχίας εἰς ἐργασίαν ἐθισθέντες, εὐμαρῶς νῦν τὰς τῶν ὁδῶν φέρομεν σκύλσεις. ὅθεν εἰ ἐπεΐθου 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 ἥττους τυγχάνουσιν. ὁ δὲ ἰδὼν με

12.6 | When Peter heard this, he laughed and said, “So, Clemens, do you think that this very need makes you my servant? Who else will take care of my fine linen clothes, the rings, and sandals that I wear? Who will prepare the sweet and rich foods that need many skilled cooks? All those things that soft men prepare for a great beast driven by every kind of greed? But maybe this thought came to you without knowing my way of life—that I live only on bread and olives, and sometimes vegetables. I have just one cloak and coat that I wear, and I don’t need anything else. I have more than enough with these things. My mind sees all the eternal good things and doesn’t care about the things here. Still, I accept your good will and admire how a man who once lived in luxury has easily made his life simple and focused on what is necessary. You know, Andrew and I, my blood brother and brother in God, were orphans from childhood. We grew up poor and used to hard work, so now we easily carry our travel bags. So if you listen to me, you’ll agree with me, a working man, and you’ll take on the duties of a servant for me.”

12.7 | But when I heard this, I became frightened and tearful. Such words were spoken by a man whom all the people of this generation fall short of in knowledge and piety. Seeing me tearful, Peter asked

σύνδακρυν τῶν δακρύων ἐπύθετο τὴν αἰτίαν. κἀγὼ ἔφην· τί τοιοῦτον ἤμαρτον, ἵνα μοι τοιοῦτον εἴπῃς λόγον; καὶ ὁ Πέτρος ἀπεκρίνατο· εἰ μὲν κακῶς εἴρηκα τὸ δουλεῦσαί σοι, σὺ πρῶτος ἤμαρτες, τοῦτο ἐμοὶ ποιῆσαι ἀξιώσας. κἀγὼ ἔφην· οὐχ ὁμοίον ἐστίν· ἐμοὶ μὲν γὰρ τοῦτο ποιεῖν πρέπει πάννυ, σοὶ δὲ τῷ τοῦ Θεοῦ κήρυκι τὰς ἡμετέρας σώζοντι ψυχὰς χαλεπὸν τοῦτο ποιεῖν ἐμοί. καὶ ὁ Πέτρος ἀπεκρίνατο· συνεθέμην ἄν σοι, ἐπεὶ ὁ κύριος ἡμῶν ὁ ἐπὶ σωτηρίᾳ παντὸς τοῦ κόσμου ἐληλυθώς, μόνος ὑπὲρ πάντας εὐγενῆς ὢν, δουλείαν ὑπέμεινεν, ἵνα ἡμᾶς πείσῃ μὴ αἰδεῖσθαι τοῖς ἀδελφοῖς ἡμῶν τὰς δούλων ποιεῖν ὑπηρεσίας, κἂν πάννυ εὐγενεῖς τυγχάνωμεν. κἀγὼ ἔφην· εἰ μὲν νομίζω σε νικῆσαι λόγῳ, ἀνόητός εἰμι, πλην χάριν ἔχω τῇ τοῦ Θεοῦ προνοίᾳ, ὅτι σε εἰς γονέων τόπον ἔχειν κατηξιώθην.

12.8 | Καὶ ὁ Πέτρος ἐπυνθάνετο· οὐδεὶς δέ σου ἀληθῶς πρὸς γένος ὑπάρχει; κἀγὼ ἀπεκρινάμην· εἰσὶν μὲν πολλοὶ καὶ μεγάλοι ἄνδρες, Καίσαρος πρὸς γένος ὄντες. ὅθεν τῷ ἐμῷ πατρὶ ὡς καὶ συντρόφῳ αὐτὸς Καῖσαρ συγγενίδα συνηρμόσατο γυναῖκα, ἀφ’ ἧς τρεῖς ἐγενόμεθα υἱοί, δύο μὲν πρὸ ἐμοῦ, οἳ καὶ δίδυμοι ὄντες πάννυ ὅμοιοι ἀλλήλοις ἐτύγχανον, ὡς αὐτὸς ὁ πατήρ ἔλεγέν μοι. ἐγὼ γὰρ οὔτε αὐτοὺς, οὔτε τὴν τεκοῦσαν πάννυ ἐπίσταμαι, ἀλλ’ ὥσπερ δι’ ὀνείρων ἀμαυρὸν αὐτῶν τὸ εἶδος ἀναφέρω. ἡ μὲν οὖν μήτηρ μου Ματτιδία ἐλέγετο, ὁ δὲ πατήρ αὖστος, τῶν δὲ ἀδελφῶν καὶ αὐτῶν ὁ μὲν Φαυστῖνος 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

why. I said, “What wrong did I do for you to say such a thing to me?” Peter answered, “If I spoke wrongly about serving you, you were the first to sin by deserving this from me.” I replied, “That is not the same. 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 serve you.” Peter said, “I would agree with you, since our lord, who came to save the whole world, being noble above all, endured slavery to show us not to be ashamed to serve our brothers as servants, even if we are very noble.” I said, “If I think I have won you over by argument, I am foolish. But I thank God’s care that I was made worthy to have you in the place of parents.”

12.8 | Peter asked, “Is there truly no one left in your family?” I answered, “There are many great men who are part of Caesar’s family. Caesar himself gave my father a wife who was a relative, and from her, three sons were born—two before me. They were twins and looked very much alike, as my father told me. But I don’t really know them or my mother well. It’s like I only have a faint memory of them, as if from a dream. My mother’s name was Matidia, and my father’s was Austus. My brothers were named Faustinus and Faustinianus. When I, the third son, was born, my mother had a dream, as my father explained, that if she didn’t take her twin sons with her when she left the city of Rome to travel for ten years, they would both die a terrible death.”

ἐπ' ἔτη δέκα, πανολεθρίῳ μόρῳ ἅμα αὐτοῖς
ἀποθανεῖν ἔχει.

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
ἅμα τῇ μητρὶ τὴν Ῥωμαίων ἐκβῆναι πόλιν.
περαιωθέντος οὖν ἑνιαυτοῦ ὁ πατήρ
ἔπεμψεν εἰς Ἀθήνας χρήματα τοῖς αὐτοῦ,
ἅμα τε καὶ μαθεῖν τὸ πῶς διάγουσιν. οἱ δὲ
ἀπελθόντες οὐχ ὑπέστρεψαν. τρίτῳ δὲ
ἑνιαυτῷ ὁ πατήρ ἀθυμῶν ἐτέρους ἔπεμψεν
ὁμοίως μετ' ἐφοδίων, οἳ τινες τετάρτῳ
ἑνιαυτῷ ἦλθον ἀγγέλλοντες, μήτε μου τὴν
τεκοῦσαν ἢ τοὺς ἀδελφοὺς ἑωρακέναι,
μήτε μὴν αὐτοὺς Ἀθήναις ἐπιδεδημηκέναι,
μήτε ἄλλου τινὸς τῶν σὺν αὐτοῖς
ἀπελγλυθότων κἄν ἵχνος εὐρηκέναι.

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 ζητουμένους στορτῇ ἐλπίσιν

12.9 | My father, who loved his children,
made sure to provide well for the slaves
and slave women. Then he boarded a ship
to Athens and sent them there to be
educated. But he kept only me, his son, with
him for comfort. I am very thankful for this,
because the dream did not tell me to leave
the city of Rome with my mother. After a
year had passed, my father sent money to
Athens for his family and to find out how
they were doing. But those who went never
came back. In the third year, my father,
feeling discouraged, sent others with
supplies in the same way. They arrived in
the fourth year and reported that they had
neither seen my mother or brothers nor
found any trace of them living in Athens or
anywhere else with those who had gone
with them.

12.10 | When my father heard this, he was
stunned with great grief. Not knowing
where to begin looking for them, he took
me and went down to Porto. There, he
asked many people carefully if anyone had
seen or heard about the shipwreck that
happened four years ago. Different people
said different things. He asked if anyone
had seen the body of a woman with babies
washed ashore. Many said they had seen
bodies in many places. Hearing this, my
father sighed deeply. Troubled in his heart,
he asked, almost foolishly, how it was
possible to search such a vast sea. But he
could be forgiven, because he was holding
on to empty hopes about those he was
searching for. Finally, after making me his

έβουκολεῖτο κεναῖς. καὶ δὴποτε ὑπὸ φροντιστὰς ποιήσας μου καὶ εἰς Ρώμην καταλείψας δωδεκαετῇ, αὐτὸς δακρύων εἰς Πόρτον κατελθὼν καὶ εἰς πλοῖον ἐμβάς, ἀναχθεὶς ἐπὶ τὴν ζήτησιν ἐπορεύθη. καὶ ἔκτοτε εἰς τὴν σήμερον ἡμέραν οὔτε γράμματα ἐδεξάμην παρ’ αὐτοῦ, οὔτε εἰ ζῇ ἢ τέθνηκεν σαφῶς ἐπίσταμαι. μᾶλλον δὲ ὑπονοῶ ὅτι καὶ αὐτὸς τέθνηκέν που, ἢ ὑπὸ λύπης νικηθεὶς ἢ ναυφραγίῳ περιπεσών. τούτου δὲ δεῖγμα, ὅτι ἤδη λοιπὸν ἔκτοτε εἰκοστὸν ἔτος ἐστίν, ἀφ’ ἧς οὐδεμίαν τινὰ περὶ αὐτοῦ ἀλήθειαν ἤκουσα.

guardian and leaving me in Rome at twelve years old, he himself, weeping, went down to Porto, got on a ship, and set out to search. Since then, up to this day, I have received no letters from him, nor do I know for sure if he is alive or dead. I suspect that he has died, either overcome by grief or lost in a shipwreck. A sign of this is that now it has been twenty years since then, and I have heard no true news about him.

12.11 | Ὁ δὲ Πέτρος ἀκούων ταῦτα ὑπὸ συμπαθείας ἐδάκρυσεν, καὶ εὐθέως τοῖς συνοῦσιν γνησίοις ἔφη· ταῦτα εἴ τις πεπόνθει θεοσεβῆς, οἷα ὁ τούτου πέπονθεν πατήρ, εὐθέως τῷ τῆς θεοσεβείας λόγῳ τὴν αἰτίαν προσῆπτεν ἐπιγράφων τὸν πονηρόν· οὕτω καὶ τοῖς 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 | When Peter heard this, he cried with sympathy. Then he said to those true believers present, “If anyone has suffered like this out of respect for God, as this man’s father did, they quickly blame the cause on their respect for God, calling it evil. This is what happens to troubled nations, and we who respect God don’t understand why. I said rightly that they are troubled, because here they are trapped and don’t receive the hope from beyond. Those who suffer out of respect for God endure painful things as a result of their mistakes.”

12.12 | Ταῦτα τοῦ Πέτρου εἰπόντος εἷς τις τῶν ἐν ἡμῖν τολμήσας ἀντὶ πάντων παρεκάλεσεν αὐτόν, αὖριον ὀρθριαίτερον εἰς Ἄραδον 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· ἐπὰν τοῦ πλοίου ἐκβῇτε, μὴ ἅμα πολλοὶ εἰσέρχεσθε εἰς τὴν θεωρίαν ὧν ἐπιθυμεῖτε· οὐ γὰρ βούλομαι

12.12 | When Peter said these things, one of us, bold enough to speak for everyone, asked him to sail early the next morning to Arad, the island across the way, about thirty stadia away, as I recall. According to the story, there were two very thick vine poles there. The obedient Peter agreed and said, “When you get off the ship, don’t all go in at once to look around as you wish. I don’t want the citizens’ land to be trampled by us.” So, sailing with the tide at the right

στρέμματα γίνεσθαι εἰς ἡμᾶς τῶν πολιτῶν.
καὶ οὕτως πλεύσαντες ῥοπῇ ὥρας
κατήχθημεν εἰς τὴν νῆσον. ἐκβάντες δὲ τοῦ
σκάφους εἰσήειμεν ἔνθα οἱ ἀμπέλινοι
στύλοι ἦσαν, ὁμῶς ἅμα αὐτοῖς ἄλλος ἄλλο
τι τῶν Φειδίου ἔργων ἐθεώρει.

time, we landed on the island. After getting
off the boat, we went to where the vine
poles stood, and each of us looked at
different works of Pheidias nearby.

12.13 | Πέτρος δὲ μόνος οὐκ ἀκαγκαῖον
ἡγήσατο ἐπὶ τὴν τῶν ἐκεῖ ἱστορίαν
γενέσθαι, γυναικὶ δὲ τινὶ ἔξω πρὸ τῶν
θυρῶν καθεζομένη καὶ τροφῆς χάριν
μεταιτούσῃ πυκνὰ κατανοήσας ἔφη· γύναι,
τί σοι τῶν μελῶν λείπει, ὅτι τοσαύτην
ὑβριν ἀνεδέξω, λέγω δὴ τὸ προσαιτεῖν, καὶ
μὴ μᾶλλον ταῖς ὑπὸ τοῦ Θεοῦ σοι
δεδωρημέναις χερσὶν ἐργαζομένη τὰς
ἐφημέρους πορίζεις τροφάς; ἡ δὲ
στενάζασα ἀπεκρίνατο· εἴθε γὰρ ἦσάν μοι
χεῖρες ὑπουργεῖν δυνάμεναι! νῦν δὲ μοι
σχῆμα μόνον χειρῶν φυλάσσουσιν, νεκραὶ
τυγχάνουσιν, ὑπὸ δηγμάτων ἐμῶν
βεβασανισμένα. 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 ὀδυνώντων με
παύσασθαι ἢ δυνάμην κακῶν.

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
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
help me! Now I only have the shape of
hands—dead ones, tormented by my bites.”
Then Peter asked, “What is the cause of
your suffering like this?” She answered,
“Weakness of the soul and nothing more.
For if I had a brave spirit, it wouldn’t
matter if I threw myself off a cliff or into the
deep sea to end my pain.”

12.14 | Καὶ ὁ Πέτρος ἔφη· τί οὖν; οἶει,
γύναι, ὅτι πάντως οἱ ἀναιροῦντες ἑαυτοὺς
κολάσεως ἀπαλλάσσονται, ἢ μὴ τῇ χεῖρονι
κολάσει ἐν ἅδῃ αἱ τῶν οὕτως θνησκόντων
ψυχαὶ περὶ τῆς αὐτοκτονίας κολάζονται; ἡ
δὲ ἔφη· εἴθε ἐπεπείσμην, ὅτι ὄντως ἐν ἅδῃ
ψυχαὶ εὐρίσκονται ζῶσαι, καὶ ἡγάπων τῆς
κολάσεως καταφρονήσασα θανεῖν, ὅπως
τοὺς ἐμοὺς περιποθήτους ἰδῶ κἂν μίαν
ῥαυ. καὶ ὁ Πέτρος ἔφη· τί ἄρα ἐστὶν τὸ
λυποῦν σε, μαθεῖν ἢ θελον, γύναι. ἐὰν γάρ

12.14 | And Peter said, “So, woman, do you
think that those who kill themselves always
escape punishment? Or do you believe that
the souls of those who die this way are not
punished by an even worse punishment in
Hades?” She said, “I wish I were convinced
of that. If souls truly live in Hades, I would
choose to die, ignoring the punishment, just
so I could see my loved ones even for one
hour.” Then Peter said, “What is it that
troubles you? I want to understand. If you

με διδάξης, ἀντὶ ταύτης τῆς χάριτος
πληροφορήσω σε, ὅτι ἐν ἄδῃ ζῶσιν αἱ
ψυχαί, καὶ ἀντὶ κρημνοῦ ἢ βυθοῦ
φάρμακον δώσω, ὅπως ἀβασανίστως τοῦ
ζῆν τὸν βίον μεταλλάξαι δυνηθῇς.

teach me, I will repay you with this favor: I
will show you that souls do live in Hades,
and instead of throwing yourself off a cliff
or into the deep sea, I will give you a
remedy so you can change your life without
suffering.”

12.15 | Καὶ ἡ γυνὴ τὸ ἀμφιβόλως ῥηθὲν μὴ
συνεῖσα, ἐπὶ τῇ ὑποσχέσει ἡσθεῖσα, τοῦ
λέγειν ἤρξατο οὕτως· γένος μὲν καὶ
πατρίδα εἰπεῖν, οὐκ οἶμαι πεῖσαι ποτε
δυνηθῆναί τινα. πλὴν καὶ σοι τί διαφέρει
τοῦτο μαθεῖν, ἢ μόνον τὴν αἰτίαν, ἧς ἔνεκεν
ὀδυνωμένη δῆγμασιν τὰς ἐμὰς ἐνέκρωσα
χεῖρας. πλὴν τὰ κατ’ ἐμαυτὴν, ὡς δυνατόν
ἀκοῦσαί σε, διηγῆσομαι. ἐγὼ πάνυ εὐγενὴς
ὑπάρχουσα δυνάστου τινὸς προσταγῇ
ἀνδρὶ πρὸς γένους αὐτῷ ὑπάρχοντι
ἐγενόμην γυνή. καὶ μετὰ δίδυμα τέκνα
ἔσχον ἕτερον υἱόν. ὁ δὲ τοῦ ἐμοῦ ἀνδρὸς
ἀδελφὸς μανεῖς οὐκ ἔλαττον ἡράσθη μου
τῆς ταλαιπώρου, σφόδρα σωφρονεῖν
ἀγαπῶσης. 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 ὄν εἰς ὄνειδισμόν πᾶσιν ὑποβαλῶ· ὡς
ἔφην, ἐλογισάμην τὴν πόλιν μετὰ τῶν ἐμῶν
διδύμων παίδων ἐκβῆναι ἐπὶ χρόνον τινά,
ἕως ἂν καὶ ὁ μιὰς ἔρως παύσηται τοῦ ἐπὶ
τῇ ἐμῇ ὑβρεὶ κολακεύοντός με. τὸν μέντοι
ἕτερον υἱὸν παρὰ τῷ πατρὶ μεῖναι εἰς
παραμυθίαν κατέλιπον.

12.15 | The woman, not fully
understanding the doubtful words but
pleased by the promise, began to speak like
this: “To tell you about my family and
homeland, I don’t think I could ever
convince anyone. But what difference does
it make to you to know this, except for the
reason why, suffering, I crippled my hands
with bites? As for myself, I will tell you as
much as I can. I was born very noble, and
by the order of a ruler, I became the wife of
a man from his family. After having twins, I
had another son. But my husband’s
brother, who was mad, fell in love with
me—the poor woman who loved to be very
sensible. Wanting neither to be with the
lover nor to tell my husband about his
brother’s love for me, I thought this way: so
I would neither defile myself by adultery,
nor dishonor my husband’s bed, nor make
the brothers enemies, 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 my
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·

12.16 | But so that these things would
happen, I planned to make a dream. It was
as if one night someone came to me and

γύναι, ἑξαυτῆς ἅμα τοῖς διδύμοις σου
τέκνοις ἐπὶ χρόνον τινά, μέχρις ὅτε μηνύσω
ἐπανελθεῖν σε ἐνταῦθα, ἔκβηθι τὴν πόλιν.
ἐπεὶ ἅμα ἀνδρὶ καὶ πᾶσιν σου τοῖς τέκνοις
αἰφνιδίως κακῶς τελευτήσεις. ὁμῶς οὕτως
ἐποίησα. ἅμα γὰρ τῷ τὸν ὄνειρον
ψεύσασθαί με τῷ ἀνδρί, αὐτὸς περίφοβος
γενόμενος μετὰ τῶν ἐμῶν δύο υἱῶν
δούλων τε καὶ παιδισκῶν καὶ χρημάτων
συχνῶν κατὰ πλοῦν εἰς Ἀθήνας με
ἐξέπεμψεν, ἐκπαιδεῦσαι τοὺς υἱοὺς, μέχρις
ἂν, ἔφη, τῷ χρηματίσαντι δόξῃ ἐπανιέναι
σε πρὸς ἐμέ. ὁμῶς ἅμα τέκνοις ἡ θάλασσα
πλέουσα ὑπ' ἀνέμων ἀταξίας εἰς τούτους
ἀπορρίφεισα τοὺς τόπους, νυκτὸς τῆς νηὸς
διαλυθείσης, ναυφραγίῳ περιέπεσα.
πάντων δὲ θανόντων ἡ ἀτυχὴς ἐγὼ μόνη
ὑπὸ σφοδροῦ κύματος ῥαπισθεῖσα ἐπὶ
πέτρας ἐρρίφην, ἐφ' ἧς καθεσθεῖσα ἡ ἀθλία
ἐλπίδι τοῦ τέκνα με ζῶντα εὐρεῖν εἰς τὸ
βυθὸν ἐμαυτὴν οὐκ ἔρριψα τότε, ὅτε τὴν
ψυχὴν μεμεθυσμένην νηὶ τοῖς κύμασιν
ἔχουσα τοῦτο ποιῆσαι ῥαδίως ἐδυνάμην.

said, "Woman, leave the city with your twin
children for a time, until I tell you to come
back here. For you and all your children
will suddenly die badly." So I did this. 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 boys. He said I should stay there until
the one who paid would send me back to
him. So, the poor woman sailing with her
children, thrown by the wild winds into
these places, after the ship broke up at
night, fell into a shipwreck. When everyone
died, I alone, unlucky, was struck by a
strong wave and thrown onto rocks. Sitting
there, miserable, I did not throw myself
into the deep sea, hoping to find my child
alive. But then, when my soul was
overwhelmed and held by the waves, I
could have done it easily.

12.17 | Πλὴν ἐπειδὴ ὄρθρος ἐγένετο,
μεγάλα βοῶσα καὶ γοερὰ κωκύουσα
περιεβλεπόμην, ζητοῦσα τῶν ἐμῶν
ταλαιπώρων βρεφῶν τὰ νεκρὰ σώματα.
ἐλεήσαντες οὖν με οἱ ἐπιχώριοι, γυμνὴν
ιδόντες, ἐνδύσαντές με τὸ πρῶτον, τὸν
βυθὸν ἀνηρεύνων, τὰ ἐμὰ ζητοῦντες τέκνα.
καὶ ἐπεὶ μηδὲν ἠύρισκον ὧν ἐζήτουν,
παραμυθίας χάριν τινὲς τῶν φιλοξένων
γυναικῶν προσελθοῦσαι διηγοῦντο ἐκάστη
τὰ ἑαυτῆς κακὰ, ἵνα τῶν ὁμοίων συμφορᾷ
παραμυθίας τύχω, ὃ δὲ μᾶλλον με ἐλύπει.
οὐ γὰρ ἔφην οὕτω κακὴ εἶναι, ὥς ταῖς
ἄλλων συμφοραῖς παραμυθίας τύχω. καὶ
δὴ εἰς ξενίαν πολλῶν με ἄγειν ἀξιουσῶν μία
τις τῶν ἐνταῦθα πενιχρὰ πολὺ βιασαμένη
εἰς τὸ ἑαυτῆς ἐλθεῖν ἠνάγκασε σκηνώμα,
εἰποῦσά μοι· θάρρει γύναι, καὶ γὰρ ὁ ἐμὸς

12.17 | But when morning came, I cried out
loudly and wailed sadly as I looked around,
searching for the dead bodies of my poor
babies. The locals, feeling sorry for me and
seeing me naked, dressed me for the first
time while I was still diving into the sea,
looking for my children. Since I found
nothing of what I was searching for, some
kind women came near to comfort me.
Each told her own troubles so I might find
comfort in shared misfortune, but this only
made me feel sadder. I thought I was not so
unlucky as to find comfort in the
misfortunes of others. Then, when many
wanted to take me in as a guest, one poor
woman, much forced, made me come to her
tent. She said to me, "Be brave, woman, for
my husband, a sailor, died at sea when he

άνηρ ναύτης ὢν κατὰ θάλασσαν τέθνηκεν,
ἐν τῇ νεαζούσῃ τυγχάνων ἡλικία· καὶ
ἔκτοτε πολλῶν με ἀξιούντων πρὸς γάμον
ἐγὼ χηρεύειν εἰλόμην, τὸν ἐμὸν ποθοῦσα
ἄνδρα. ἔσται δὲ ἡμῖν κοινὰ ἃ διὰ χειρῶν
ἀμφοτέραι πορίζειν δυνάμεθα.

was young. Since then, when many asked
me to marry, I chose to be a widow, longing
for my husband. We will have things in
common that both of us can provide with
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
παρείθησαν, καὶ ἡ ὑποδεξαμένη με γυνὴ
ὅλη ὑπὸ πάθους τινὸς συνδεθεῖσα ἐπὶ τῆς
οἰκίας ἔρριπται. ἐπεὶ οὖν ὁ τῶν πάλαι
γυναικῶν ἔλεος παρήκμασεν, ἐγὼ δὲ καὶ ἡ
κατ’ οἶκον ἀμφοτέραι ἐπισινεῖς
τυγχάνομεν, ἐκ πολλῶν χρόνων ἐνταῦθα,
ὡς ὁρᾷς, καθέζομαι προσαιτοῦσα, καὶ ὧν
ἂν εὐπορήσω, καὶ τῇ συνταλαιπώρῳ εἰς
τροφᾶς κομίζω. καὶ τὰ μὲν ἐμὰ ἐπὶ
τοσοῦτον αὐτάρκως εἰρήσθω. λοιπὸν σὺ
κωλύεις τὴν ὑπόσχεσιν πληρῶσαι τοῦ
δοῦναι τὸ φάρμακον ὅπως κάκείνῃ
ἐπιθυμούσῃ θανεῖν δῶ, καὶ οὕτως κάγῳ
τοῦ ζῆν, ὡς ἔφης, μεταλλάξαι δυνήθῳ.

12.18 | And so I won’t keep you with
unnecessary words, I lived with her out of
love. Soon after, my hands—the poor
woman’s hands—swelled from the bites,
and the woman who took me in, overcome
by some illness, collapsed in the house.
When the pity of the older women faded,
and both she and I became sick, as you see,
I sit here begging. Whatever I can get, I
bring to the suffering woman for food. Let
my own troubles be enough for now. So,
you are stopping from keeping 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 τι ἐποψία, 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

12.19 | When the woman said these things,
Peter seemed uncertain, lost in many
thoughts. I came closer and said, “I have
been looking for you for a long time. So,
what do we do now?” Peter told me to stay
on the boat while he went ahead. Since I
could not refuse his order, I did as he said.
Later, Peter told me that, with some
suspicion and his heart trembling, he 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 greatly and unwilling to
speak, though wanting to take the

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· οἵμοι γυναῖ, ἐνόμιζον μεγάλην τινὰ χαρὰν τὴν σήμερον ἄγειν ἡμέραν, ὑποπτεύσας σέ τινα εἶναι, ἣν ἐνόμιζον, ἥς τὰ πράγματα ἀκούσας ἀκριβῶς ἐπίσταμαι. ἡ δὲ ἐξώρκιζεν λέγουσα· δέομαι εἰπέ μοι, ἵνα εἰδῶ εἴ ἐστὶν τις ἐν γυναιξὶν ἀθλιωτέρα ἐμοῦ.

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. Thinking she was telling the truth, Peter 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.”

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. ἡ τε γὰρ μήτηρ, φησὶν, ὡς ὁ πατὴρ διηγείτό μοι, ἐξῆλθεν ὄνειρον ἰδοῦσα τὴν Ῥωμαίων πόλιν ἐπὶ χρόνον τῶν διδύμων αὐτῆς τέκνων, ἵνα μὴ κακῷ μόρῳ τελευτήσῃ, καὶ σὺν αὐτοῖς ἐκβᾶσα οὐχ εὐρίσκεται. μὲν ἀνὴρ, αὐτοῦ δὲ πατὴρ καὶ αὐτὸς εἰς ἐπιζήτησιν οὐχ εὐρίσκεται.

12.20 | Peter, not knowing she was lying and feeling sorry for her so she would tell the truth, began to tell me about a young man who was with him. This young man, a Roman citizen who cared about godliness, told me how he had a father and two twin brothers but had not seen any of them. He said that the mother, as the father had told me, had a dream in which she saw the city of the Romans during the time of her twin children. To avoid a bad fate, she left with the children but was never found. The husband, the father himself, and the young man himself could not be found after searching.

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 ἡδη

12.21 | When Peter said these things, the woman suddenly stopped breathing as if she was shocked. Peter came closer, held her to keep her awake, and urged her to admit what she was suffering from. But she, as if drunk, let go of the rest of her body, turned away, trying to hold on to the hope of joy, and rubbed her face. “Where is this young man?” she asked. Peter, now understanding the whole situation, said,

ὅλον συνιδὼν τὸ πρᾶγμα ἔφη· εἶπέ μοι σὺ πρῶτον, ἄλλως γὰρ τοῦτον ἰδεῖν οὐκ ἔχεις. ἡ δὲ σπεύδουσα· ἐγὼ, φησὶν, εἰμὶ ἡ τοῦ νεανίσκου μήτηρ. καὶ ὁ Πέτρος ἔφη· τί τούτῳ ὄνομα; ἡ δὲ φησιν, Κλήμης. καὶ ὁ Πέτρος εἶπεν· αὐτός ἐστιν, καὶ αὐτὸς ἦν ὁ πρὸ μικροῦ μοι λαλήσας, ᾧ ἀναμένειν με ἐν τῷ πλοίῳ προσέταξα. ἡ δὲ προσπεσοῦσα τῷ Πέτρῳ παρεκάλει σπεύδειν ἐπὶ τὸ πλοῖον ἐλθεῖν. καὶ ὁ Πέτρος· εἴ μοι τηρεῖς τὰς συνθήκας, καὶ τοῦτο ποιήσω. ἡ δὲ ἔφη· πάντα ποιῶ, μόνον μοι τὸ τέκνον τὸ μονογενὲς δεῖξον. δόξω γὰρ δι' αὐτοῦ τὰ δύο μου τὰ ἐνταῦθα τεθνηκότα ὁρᾶν τέκνα. καὶ ὁ Πέτρος ἔφη· ὅταν αὐτὸν ἴδῃς, ἡσύχασον μέχρις ἂν τῆς νήσου ἐκβῶμεν. ἡ δὲ ἔφη· οὕτως ποιήσω.

12.22 | Λαβόμενος οὖν τῆς χειρὸς αὐτῆς ὁ Πέτρος ἤγειρεν ἐπὶ τὸ πλοῖον. ἐγὼ δὲ ἰδὼν αὐτὸν χειραγωγοῦντα γυναῖκα ἐγέλασα, καὶ προσελθὼν, εἰς τιμὴν αὐτοῦ, ἀντ' αὐτοῦ χειραγωγεῖν αὐτὴν ἐπειρώμην. καὶ ἅμα τῷ 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.

12.23 | Ὁ δὲ Πέτρος ἔφη· ἔα, τί ποιεῖς τέκνον Κλήμης, ἀποσειόμενος τὴν σὴν ὄντως τεκοῦσαν; ἐγὼ δὲ τοῦτο ἀκούσας περὶ δακρυς γενόμενος καὶ καταπεσοῦσθαι 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.

“Tell me first, because you won’t 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, just show me my only child. For through him, I hope to see my two children who died here.” Peter said, “When you see him, stay calm until we get off the island.” She said, “I will do that.”

12.22 | Taking her hand, Peter helped her up to the boat. I saw him leading the woman and laughed. Then I came closer and, to honor him, tried to lead her instead. At the same time, when she touched my hand, she cried out loudly like a mother in great distress and kissed me because of her son. Not knowing the whole situation, I shook her off as if she were mad, and feeling ashamed, I looked at Peter with disapproval.

12.23 | But Peter said, “Stop, Clemens, what are you doing, shaking off your true mother?” When I heard this, I became tearful and, falling down before the mother, kissed her. At the same time, as this was said, I vaguely remembered her face. Many people gathered to ask about the woman who was asking, telling each other that her son, a worthy man, had recognized her. When we wanted to leave the island with

βουλομένοις οὖν ἡμῖν ἐξαυτῆς σὺν τῇ μητρὶ τῆς νήσου ἐκβαίνειν ἢ μήτηρ ἔφη· τέκνον μοι ποθεινόν, εὐλογόν ἐστιν 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, εἰς τὴν τῶν παρεστῶτων πίστιν, ἵνα γινῶσιν ὅτι εἷς ἐστὶν Θεός, ὁ τὸν κόσμον ποιήσας, ἐξαυτῆς ἐγερθήτω ὑγιής. καὶ ἅμα τῷ εἰπεῖν Πέτρον ταῦτα ἡ γυνὴ ἡγέρθη 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.

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 people around admired the good spirit of the woman. Immediately, Peter ordered some to go and bring the woman on a bed. When the bed was brought and placed, with all the crowd listening, Peter said, “If I truly preach the truth, for the faith of those here, so they may know that there is one God who made the world, let her rise healthy from here.” As Peter said this, the woman rose healed, fell before Peter, and after kissing her usual friend, asked what had happened. 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 εἶθ’ 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 ἢ στρατείας πατρίδας καταλιμπάνειν οἴδατε καὶ εἰς μακροὺς ἀπέρχεσθαι τόπους, διὰ δὲ αἰώνιον σωτηρίαν μηδὲ τριῶν ἡμερῶν ὁδὸν πορευθῆναι θελήσετε. μετὰ μὲν οὖν τὴν προσομιλίαν Πέτρου ἐγὼ τῇ ὑγιασθείσῃ γυναικὶ ἐπὶ παντὸς τοῦ ὄχλου χιλίας δραχμὰς εἰς τροφὰς ἔδωρησάμην,

12.24 | Then Peter spoke about God and the faith that is different from his own. At the end, he added that if anyone wants to learn these things carefully, they should come to Antioch, where I had decided to wait for many days, and learn what is needed for their own salvation. For surely, if you know how to leave your country for trade or war and travel to far places, you would not hesitate 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, and placed her with a good man, the leading citizen of the city, who was

παραθέμενος αὐτὴν ἀγαθῶ τινι ἀνδρί,
πρῶτῳ τῆς πόλεως ὄντι, φύσει μετὰ χαρᾶς
τοῦτο ποιεῖν προηρημένῳ. ἔτι δὲ καὶ ἄλλοις
πολλοῖς ἀργύρια διανείμας, ταῖς ποτε τὴν
μητέρα παραμυθησάμεναις εὐχαριστήσας,
διέπλευσα εἰς Ἀντάραδον, ἅμα τῇ μητρὶ καὶ
Πέτρῳ καὶ τοῖς λοιποῖς ἐταίροις· καὶ οὕτως
εἰς τὴν ξενίαν ὠρμήσαμεν.

12.25 | Γενομένων δὲ ἡμῶν καὶ τροφῆς
μεταλαβόντων καὶ συνήθως
εὐχαριστησάντων, ἔτι ὥρας οὔσης ἔφην
ἐγὼ τῷ Πέτρῳ· φιланθρωπίας ἔργον, κύριέ
μου Πέτρε, ἡ ἐμὴ ἐποίησεν μήτηρ, τῆς
ξενοδόχου ὑπομνησθεῖσα γυναικός. καὶ ὁ
Πέτρος ἀπεκρίνατο ἅρα γε, ὦ Κλήμης,
ἀληθῶς νενόμικας φιλανθρωπίας ἔργον
πεποιηκέναι τὴν σὴν τεκοῦσαν, καθ’ ὃ τὴν
ἀπὸ ναυφραγίου αὐτὴν ὑποδεξαμένην
ἡμείψατο, ἢ ὡς μητρὶ μεγάλη χαριζόμενος
τοῦτον εἶρηκας τὸν λόγον; εἰ δὲ οὐχ ὡς
χαριζόμενος, ἀλλ’ ὡς ἀληθεύων ἔφης,
ἔοικας 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
περιπεσοῦσης, 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
κεκινημένη. πόσῳ γε μᾶλλον ἡ σὴ τεκοῦσα,
βίου εὐπορήσασα καὶ ξενοδόχον
ἀμειψαμένη, φιλανθρωπίας ἔργον οὐκ

naturally happy to help. I also gave money
to many others, thanking those who had
comforted the mother. Then I sailed to
Antaradus with the mother, Peter, and the
other companions, and so we set out for the
guesthouse.

12.25 | After we had eaten and given
thanks as usual, while there was still time, I
said to Peter, “My mother did a kind deed,
Peter, remembering the woman who took
her in.” Peter replied, “Truly, Clemens, you
say your mother did a real act of kindness,
because she repaid the woman who took
her in after the shipwreck. Or did you say
this just to honor her, like giving great
thanks to a mother? But if you said it as
truth, then it seems to me you don’t
understand what true kindness is. True
kindness is without any natural obligation,
like the love a parent has, because a person
is a person. Yet I still don’t dare to call your
mother kind to the woman who took her in
after the shipwreck. She was moved by pity
and became a faithful helper to a woman
who had fallen into shipwreck, mourning
her children, a stranger, poor, alone, and
deeply grieving her troubles. With so many
troubles, who wouldn’t feel pity, even if
they were unkind? So the woman who took
her in doesn’t yet seem to have done an act
of kindness, but was moved by pity to help.
How much more than your mother, who
was wealthy and took in a guest, did not do
an act of kindness, but an act of friendship?
There is a big difference between
friendship and kindness. Friendship
happens in return, but kindness, without
any natural obligation, loves and helps
every person just because they are human.

ἐποίησεν, ἀλλὰ φιλίας; πολλή δὲ διαφορὰ μεταξὺ φιλίας καὶ φιланθρωπίας, ὅτι ἡ μὲν φιλία ἐξ ἀμοιβῆς γίνεται, ἡ δὲ φιланθρωπία ἄνευ τοῦ φυσικῶς πείθοντος πάντα ἄνθρωπον, καθὼς ἄνθρωπός ἐστι, φιλοῦσα εὐεργετεῖ. εἰ μὲν οὖν ἡ ἐλεήσασα ξενόδοχος καὶ ἐχθροὺς ἀδικήσαντας ἐλεῶσα εὐεργετεῖ, φιλάνθρωπος ἂν ᾦ· εἰ δὲ διὰ τι φίλη ἢ ἐχθρὰ, καὶ διὰ τι ἐχθρὰ ἢ φίλη, τοιαύτη τοῦ τινος αἰτίου φίλη ἐστὶν ἢ ἐχθρὰ, οὐ τοῦ ἀνθρώπου.

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 because of friendship or enmity, then she is a friend or enemy for some reason, not simply because she is human.”

12.26 | Κάγὼ ἀπεκρινάμην· οὐ δοκεῖ σοι οὖν φιλάνθρωπος εἶναι κἄν ἡ ξενόδοχος, ξένην ἣν οὐκ ἠπίστατο εὐεργετήσασα; καὶ ὁ Πέτρος· ἐλεήμονα μὲν αὐτὴν εἰπεῖν ἐπίσταμαι, φιλάνθρωπον δὲ οὐ τολμῶ λέγειν, ἅτε δὴ οὔτε τὴν τεκοῦσαν φιλότεκνον· ὑπ’ ὠδίνων γὰρ καὶ ἀνατροφῆς στέργειν πέπεισται. ὥς καὶ ὁ ἐρῶν ὑπὸ τῆς συνηθείας κολακεύεται καὶ εὐνῆς, καὶ ὁ φίλος ὑπὸ τῆς ἀμοιβῆς, οὕτω καὶ ὁ ἐλεῶν ὑπὸ τῆς συμφορᾶς. πλὴν ἐγγὺς ὁ ἐλεήμων τῷ φιλάνθρωπῳ, ὅτι ἄνευ τοῦ τι θηρᾶσθαι λαβεῖν εὐεργετεῖν πείθεται. πλὴν οὕτω φιλάνθρωπός ἐστιν. κάγὼ ἔφην· ἐπὶ ποίαις οὖν πράξεσιν φιλάνθρωπος εἶναι τις δύναται; καὶ ὁ Πέτρος ἀπεκρίνατο· ἐπεὶ ὁρῶ σε γλιχόμενον ἀκοῦσαι, τί ποτέ ἐστιν φιланθρωπίας ἔργον, οὐκ ὀκνήσω λέγειν. φιλάνθρωπός ἐστιν ὁ καὶ ἐχθροὺς εὐεργετῶν. ὅτι δὲ οὕτως ἔχει ἄκουσον. φιланθρωπία 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 φιланθρωπίαν ἀσκοῦντα μιμητὴν εἶναι τοῦ Θεοῦ, εὐεργετοῦντα δικαίους καὶ ἀδίκους, ὥς αὐτὸς ὁ Θεὸς πᾶσιν ἐν τῷ νῦν

12.26 | I answered, “So you don’t think the woman who took in a stranger she didn’t know did an act of kindness?” 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. Love comes 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 truly kind.” I asked, “Then what kind of actions make someone kind?” Peter replied, “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 carefully: 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 acting like a judge, not truly

κόσμῳ τόν τε ἥλιον καὶ τοὺς ὑετοὺς αὐτοῦ παρέχων. εἰ δὲ θέλης ἀγαθοὺς μὲν εὐεργετεῖν, κακοὺς δὲ μηκέτι, ἢ καὶ κολάζειν, κριτοῦ τὸ ἔργον ἐπιχειρεῖς πράττειν, οὐ τὸ τῆς φιλάνθρωπίας σπουδάζεις ἔχειν.

showing kindness.”

12.27 | Κάγὼ ἔφην· ἄρα γε καὶ ὁ Θεὸς μέλλων ποτὲ κρίνειν, ὡς διδάσκεις ἡμᾶς, οὐ φιλάνθρωπός ἐστιν; καὶ ὁ Πέτρος· τούναντίον λέγεις. ἐπεὶ γὰρ κρίνει, διὰ τοῦτο φιλάνθρωπός ἐστιν. φιλῶν γὰρ καὶ ἐλεῶν τοὺς ἡδίκημένους τιμωρεῖ τοὺς ἡδικοτάτας. κάγὼ ἔφην· οὐκ οὔν, εἰ κάγὼ ἀγαθοὺς μὲν εὐεργετῶ, τοὺς δὲ ἀδικοῦντας καθ’ ὃ ἀνθρώπους ἡδίκησαν τιμωρῶ, φιλάνθρωπός εἰμι; καὶ ὁ Πέτρος ἀπεκρίνατο· εἰ μετὰ τοῦ πρόγνωσιν ἔχειν εἶχες καὶ τοῦ κρίνειν ἐξουσίαν, ὀρθῶς ἂν τοῦτο ἐποίεις, διὰ μὲν τὸ εἰληφέναι τὴν ἐξουσίαν, καταδικάζων οὓς ὁ Θεὸς ἐδημιούργησε, διὰ δὲ τὴν πρόγνωσιν, ἀπταιστώως ἐν τῷ κρίνειν οὓς μὲν ὡς δικαίους δικαίων, οὓς δὲ ὡς ἀδίκους καταδικάζων. κάγὼ ἔφην· ὀρθῶς ἔφης καὶ ἀληθῶς, ἀδύνατον γὰρ τίνα πρόγνωσιν οὐκ ἔχοντα ὀρθῶς κρίναι. ἐνίοτε γὰρ φαίνονται τινες ἀγαθοί, ἀθέμιτα κρύφα διαπρασσόμενοι, ἔνιοι δὲ ἀγαθοὶ ὑπὸ διαβολῆς ἐχθρῶν κακοὶ ὑπολαμβάνόμενοι. ἀλλ’ εἰ καὶ τοῦ βασανίζειν καὶ ἀνακρίνειν ἐξουσίαν τις ἔχων δικάζει, οὐδὲ οὕτως τὸ πάντως δικαίως αὐτῷ δικάσαι ἐγίνετο. ἔνιοι γὰρ φονεῖς ὄντες τὰς βασάνους ὑπομείναντες ὡς ἀθῶοι ἀπελύθησαν, ἑτέροι δὲ ἀθῶοι ὄντες τὰς βασάνους μὴ ὑπομείναντες, ἑαυτῶν καταψευσάμενοι, ὡς αἵτιοι ἐκολάσθησαν.

12.27 | I said, “So then, since God will judge one day, as you teach us, is he not kind?” Peter replied, “You say the opposite. Because he judges, that is why he is kind. For loving and showing mercy to those who are wronged, he punishes those who do wrong.” I asked, “So if I help the good but punish those who wrong others, as humans do, am I kind?” Peter answered, “If you had the power to know everything beforehand and the authority to judge, then you would be acting rightly. Because of having authority, you would condemn those whom God made, and because of foreknowledge, you would judge without error, declaring some just and others unjust.” I said, “You speak rightly and truly, for it is impossible to judge rightly without some foreknowledge. Sometimes people seem good but secretly do wrong, and some good people are thought bad because of lies from enemies. But even if someone has the power to torture and question, it would still not be possible for them to judge completely fairly. For some murderers, after suffering torture, were freed as innocent, while others, though innocent, did not endure torture and denied themselves, and were punished as guilty.”

12.28 | Καὶ ὁ Πέτρος· μετρίως, ἔφη, ἔχει καὶ

12.28 | Peter said, “What you said is partly

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 ἰδίοις ἀμαρτήμασιν
τιμωρεῖσθαι ἢ ἐπὶ τοῖς ἰδίοις
κατορθώμασιν εὐεργετεῖσθαι. ἀδύνατον δὲ
τινι πλὴν προφήτῃ μόνῳ πρόγνωσιν ἔχοντι
τὰ ὑπὸ τινος γινόμενα εἰδέναι, ποῖά ἐστιν
αὐτοῦ ἴδια, ποῖα δὲ οὐκ ἦν· πάντα γὰρ δι'
αὐτοῦ γινόμενα βλέπεται. κἀγὼ ἔφην·
ἐβουλόμην μαθεῖν πῶς τῶν ἀδικημάτων ἢ
κατορθωμάτων ἃ μὲν ἴδια, ἃ δὲ ἀλλότρια.

true, but listen to the more important 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
person to be punished for their own
wrongs or rewarded 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 a prophet
sees everything clearly. I said, 'I want to
learn how to tell which wrongs or good
deeds are truly their own and which come
from others.'"

12.29 | Καὶ ὁ Πέτρος ἀπεκρίνατο, ὅτι
ἀληθείας προφήτης ἔφη· Τὰ ἀγαθὰ ἐλθεῖν
δεῖ, μακάριος δέ, φησί, δί οὗ ἔρχεται·
ὁμοίως καὶ τὰ κακὰ ἀνάγκη ἐλθεῖν, οὐαὶ δὲ
δί 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
τινα 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,
ἐπιβουλεύόμενοι, τυπτόμενοι,
πλεονεκτούμενοι, διαβαλλόμενοι,
ἀγγαρευόμενοι, ἐπηρεαζόμενοι, πάντα
ἐκεῖνα πάσχοντες, δί ὧν εὐλόγως δοκεῖ τὸ
ὀργίζεσθαι γίνεσθαι καὶ πρὸς ἄμυναν
ὀρμᾶν.

12.29 | Peter answered, "The prophet
speaks the 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 person must watch over their own
actions, whether good or bad, and what
they have done. The second things—good
or bad—that are truly their own by choice
are managed through God's care. 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. Those who have
grown in good will on their own but remain
in hardship by their own choice are
tested—being persecuted, hated, insulted,
plotted against, beaten, envied, slandered,
forced, and oppressed, suffering all these
things. Because of this, it is reasonable to
feel anger and to defend oneself."

12.30 | Ὁ δὲ διδάσκαλος εἰδὼς, ὅτι οἱ ταῦτα ἀδίκως ποιοῦντες ἐκ προτέρων ἀμαρτημάτων κατάδικοί εἰσιν, καὶ ὅτι διὰ καταδίκων τὸ τῆς κακίας πνεῦμα ταῦτα ἐνεργεῖ, τοὺς μὲν ἀνθρώπους, καθὰ ἄνθρωποι εἰσιν, καὶ δι' ἀμαρτίας ὄργανα γινομένους κακίας, ἐλεεῖν συνεβούλευσεν, ὡς φιλανθρωπῖαν ἀσκοῦσιν, καὶ τὸ ὅσον ἐπ' αὐτοῖς ἐστίν, ἀδικουμένους καὶ ἀπολύειν τῆς καταδίκης τοὺς ἀδικοῦντας, ἵνα ὥσπερ οἱ νήφοντες τοῖς μεθύουσιν βοηθῶσιν, εὐχαῖς, νηστείαις, εὐλογίαις, μὴ ἀνθιστάμενοι, μὴ ἀμυνόμενοι, ἵνα μὴ ἐπὶ τὸ πλεῖον αὐτοὺς ἀμαρτεῖν ἀναγκάσωσιν. τοῦ γὰρ παθεῖν πάντως κεκριμένου τινί, οὐκ εὐλογον ἀγανακτεῖν ἐκεῖνῳ, δι' οὗ τὸ παθεῖν γίνεται, λογισάμενον, ὅτι εἰ καὶ ἐκεῖνος οὐκ ἐκακούχησεν αὐτόν, διὰ τὸ πάντως κακουχηθῆναι μέλλειν δι' ἑτέρου τὸ παθεῖν ἦν. τί οὖν ἀγανακτῶ τῷ διαθεμένῳ, ἐμοῦ πάντως παθεῖν κεκριμένου; ἀλλ' ἔτι μὴν εἰ τὰ αὐτὰ τοῖς κακοῖς προφάσει ἀμύνης ποιῶμεν, παρὰ τὸ πρῶτον, δεῦτερον 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.

12.31 | Κἀγὼ πρὸς ταῦτα ἀπεκρινάμην· οὐκοῦν οἱ ἀδικοῦντες οὐκ εἰσὶν αἴτιοι, ὅτι κρίσει Θεοῦ ἀδικοῦσιν τοὺς δικαίους. καὶ ὁ Πέτρος ἔφη· καὶ πάνυ ἀμαρτάνουσιν, πρὸς γὰρ τὸ ἀμαρτάνειν ἑαυτοὺς ἀποδεδωκότες. ὅθεν εἰδὼς ἀπάντων ἐκλέγεται τιμωρεῖν

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 showing pity to people, since they are human and become tools of evil through their 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 back—they do not cause them to sin even more. 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 bad people for defending ourselves, then after the first time, 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 care the bad punish the good. 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 | And I answered to this: So, those who do wrong are not truly guilty, because by God's judgment they wrong the righteous. And Peter said, "Yes, they do sin greatly, for they have given themselves over to sin. Therefore, knowing all things,

τοὺς ἐπὶ τοῖς προτέροις ἁμαρτήμασιν μεταμεληθέντας δικαίως, ἵνα τοῖς μὲν δίκαιοις 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.

God chooses to punish those who have repented of earlier sins justly, so that through this punishment, the evils done before repentance may be forgiven for the righteous. But for those who punish—who are impious, wish to harm, and refuse to repent to make up for their own punishment—it is 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 all counted by God.”

12.32 | Δίκαιος δέ ἐστιν ἐκεῖνος, ὁ τοῦ εὐλόγου ἕνεκα 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 ἀποδεδωκώς πενίαν οὐ πεφόβηται, ἀλλὰ τὰ ἑαυτοῦ μερίζων τοῖς οὐκ ἔχουσιν πένης γίνεται. ἀλλ’ οὐδὲ μὴν ἁμαρτάνοντα τιμωρεῖ. ὁ γὰρ τὸν πλησίον ἀγαπῶν ὡς ἑαυτόν, 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 γάρ ἐστιν Θεοῦ νόμος καὶ προφητῶν, αὕτη

12.32 | A just person is someone who fights against what is natural to them. Since it is natural for everyone to love those who love them, a just person tries to love even their enemies, bless those who insult them, pray for their enemies, and feel pity for those who do wrong. Because of this, 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, calm down 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. Since 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, becoming poor themselves. But they do not punish those who sin. For the one who loves their neighbor as themselves, knowing they 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

τῆς ἀληθείας ἡ διδασκαλία. καὶ ταῦτα μὲν ἀγάπη ἡ πρὸς πάντα ἄνθρωπον τελεία τὸ ἄρρ' ἐν μέρος ἐστὶν οὓσα τῆς φιλανθρωπίας, τὸ δὲ ἔλεειν 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 συμφοραῖς ἐλεῆσαι.

want for themselves, they want for their neighbor. This is God's law and the teaching of the prophets—the teaching of truth. This love toward all people is the perfect male part of kindness, while pity is its female part. Pity means 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 | Ἐγὼ δὲ ἀκούσας ἔφην· ταῦτα μὲν δυνατόν πρᾶττειν, ἐχθροὺς δὲ εὐεργετεῖν, πᾶσαν αὐτῶν ὑποφέροντα ἐπήρειαν, οὐκ οἶμαι δυνατόν ἀνθρωπεῖα προσεῖναι φύσει. καὶ ὁ Πέτρος ἀπεκρίνατο· ὀρθῶς ἔφης· ἀθανασίας γὰρ αἰτία οὓσα ἡ φιλανθρωπία πολλοῦ δίδοται. κάγὼ 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 αἴτιοι γίνονται· προσέτι δὲ αὐτοὺς ὡς εὐεργέτας σφόδρα ἀγαπήσουσιν. ἡ δὲ ὁδὸς τοῦ ταύτην λαβεῖν, ᾧ φίλε Κλήμης, μία τίς ἐστίν, ἥπερ ἐστὶν φόβος Θεοῦ. ὁ γὰρ Θεὸς φοβούμενος τὸν πλησίον ὡς ἑαυτὸν ἀγαπᾶν μὲν καταρχὰς οὐ δύναται· ἐπὶ τὸ τοιοῦτο κελεύσαντι οὐ προσέρχεται τῇ ψυχῇ· τῷ μέντοι πρὸς Θεὸν φόβῳ τὰ ἀγαπώντων ποιεῖν δύναται, καὶ εἴθ' οὕτως πράξαντι τὰ ἀγάπης τὸ ἀγαπᾶν ὡς νύμφη οὓσα 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

12.33 | But when I heard this, I said, "It is possible to do these things—to do good to enemies and to endure all their insults—but I don't think it is possible by human nature alone." And Peter answered, "You spoke rightly, for kindness is the cause of immortality and is highly valued." I then asked, "So how is it possible to understand this?" Peter replied, "This, dear friend Clement, is possible if someone is fully convinced that enemies who harm those they hate for a time actually 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 don't come to this by their own will. But with the 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. In this way, 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 this teaching of kindness to us, evening came, and we went

ἐπικαταλαβούσης, εἰς ὕπνον ἐτράπημεν.

to sleep.

Chapter 13

13.1 | Ὅρθρου δὲ γενομένου εἰσιῶν ὁ Πέτρος ἔφη· ὁ μὲν Κλήμης μετὰ τῆς αὐτοῦ μητρὸς Ματτιδίας καὶ τῆς ἐμῆς γυναικὸς ἅμα ἐπὶ τοῦ ὁχήματος καθεζέσθωσαν. καὶ ὁμῶς οὕτως ἐγένετο. ὁρμώντων δὲ ἡμῶν τὴν ἐπὶ Βαλανίας ὁδὸν ἐπύθετό μου ἡ μήτηρ, πῶς ὁ πατήρ διάγει. κάγῳ ἔφην· ἐπὶ τὴν ζήτησίν σου καὶ τῶν διδύμων ἀδελφῶν μου Φαυστίνου τε καὶ Φαυστινιανοῦ ἐκβὰς ἀνεύρετός ἐστιν. οἶμαι δὲ ἐκ τοῦ πλείστου τελευτῆσαι αὐτόν, ἢ ναυφραγίῳ περιπεσόντα, ἢ ἐν ὁδῷ σφαλέντα, ἢ ὑπὸ λύπης μαρανθέντα. ἡ δὲ ἀκούσασα καὶ ἐπίδακρυς γενομένη ἐστέναξεν λυπηθεῖσα, τῇ δὲ πρὸς ἐμὲ εὐρέσει χαίρουσα τὴν ἐκ τῆς ὑπομνήσεως λύπην μετρίως ἀπήμβλυνεν. ὁμῶς οὖν κατηντήσαμεν εἰς Βαλανίας. τῇ δὲ ἐπιούσῃ ἡμέρᾳ εἰς Πάλτον ἦλθομεν, κάκειθεν εἰς Γάβαλαν· τῇ δὲ ἑτέρᾳ κατηντήσαμεν εἰς Λαοδίκειαν. καὶ ἰδοὺ πρὸ τῶν θυρῶν Νικήτης καὶ Ἀκύλας ἀπήντων ἡμῖν, καὶ καταφιλήσαντες ἤγον ἐπὶ τὴν ξενίαν. ὁ δὲ Πέτρος καλὴν καὶ μεγάλην πόλιν ἰδὼν· ἄξιον, ἔφη, ἐνταῦθα ἡμερῶν ἐπιμεῖναι. ὥς γὰρ ἐπίπαν τὸ πλῆθος δυνατώτερόν ἐστιν τίκτειν τοὺς ζητουμένους. ὁ μὲν οὖν Νικήτης καὶ Ἀκύλας ἐπυνθάνοντό μου, τίς εἴη αὕτη ἡ ξένη γυνή. κάγῳ ἔφην· ἐμὴ μήτηρ, ἣν ἐπιγνῶναί μοι ὁ Θεὸς διὰ Πέτρου τοῦ κυρίου μου ἐδωρήσατο.

13.1 | When morning came, Peter said, “Let Clement sit with his mother Mattidia and my wife together in the carriage.” And so it happened. As we set out on the road to Balanias, my mother asked me how my father was doing. I said, “He went out to look for you and my twin brothers, Faustinus and Faustina. I think he must 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. 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 a few days. For as the crowd grows, it is stronger at producing those who seek.” Niketes and Aquilas asked me who this foreign woman was. I said, “She is my mother, whom God allowed me to know through Peter, my lord.”

13.2 | Ταῦτά μου εἰπόντος, ὁ Πέτρος πάντα αὐτοῖς ἐπὶ κεφαλαίων ἐξέθετο, ὥς ἅμα αὐτοὺς προοδεῦσαι ἐγὼ Κλήμης τὸ ἐμὸν γένος αὐτῷ ἐξεθέμην, καὶ τῆς μητρὸς τὴν

13.2 | After I said these things, Peter explained everything to them clearly, so they would understand how I, Clement, told him about my family as we traveled. He

ἐκ τῆς τοῦ ὀνείρου πλαστῆς καὶ
προφάσεως μετὰ τῶν διδύμων αὐτῆς
τέκνων γενομένην ἀποδημίαν, ἔτι τε καὶ
τοῦ πατρὸς τὴν ἐπὶ ζήτησιν αὐτῆς
ἀποδημίαν· ἔπειτα καὶ ὡς αὐτὸς Πέτρος
μετὰ τὸ ἀκοῦσαι ταῦτα εἰσελθὼν εἰς τὴν
νῆσον καὶ τῇ γυναικὶ συντυχὼν καὶ
προσαιτοῦσαν ἰδὼν καὶ τοῦ 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,
καὶ οὕς ἐν βυθῷ ὑπενόεῖτο τεθνηκέναι.

13.3 | Τούτων οὖν κεφαλαιωδῶς ῥηθέντων
ὑπὸ Πέτρου, ὁ Νικήτης καὶ ὁ Ἀκύλας
ἐκπλαγέντες ἔλεγον· ἄρά γε, δέσποτα καὶ
κύριε τῶν ἀπάντων, τοῦτο ἀληθὲς ἢ
ὄνειρός ἐστιν; καὶ ὁ Πέτρος ἔφη· εἰ μὴ
κοιμώμεθα, ἀληθὲς τυγχάνει. οἱ δὲ βραχὺ
μείναντες καὶ σύννοιοι γενόμενοι ἔφασαν·
ἡμεῖς ἐσμεν Φαυστίνος καὶ Φαυστινιανός,
καὶ ἀπαρχῆς σου διαλεγόμενοι ἀλλήλοις
ἐμβλέποντες πολλὰ περὶ ἑαυτῶν
κατεστοχαζόμεθα, μὴ ἄρα οὐχ ἡμῖν
διαφέρει τὰ λεγόμενα, λογιζόμενοι ὅτι
πολλὰ παρόμοια γίνεται ἐν τῷ βίῳ· διὸ
ἐσιωπῶμεν παλλόμενοι τὰς καρδίας. πρὸς
δὲ τὸ τέλος τοῦ λεγομένου ἀποβλέψαντες,
ὅτι ἡμῖν διαφέρει τὰ λεγόμενα, τότε αὐτοὺς
ὁμολογήσαμεν. καὶ τοῦτο εἰπόντες μετὰ
δακρύων ἐπεισῆλθον τῇ μητρὶ, καὶ
κοιμωμένην εὐρόντες ἤδη περιπλέκεσθαι
ἐβούλοντο. ὁ δὲ Πέτρος ἐκώλυεν αὐτοὺς
εἰπὼν· ἐάσατέ με, προσαγάγω ὑμᾶς
παραστῆσαι τῇ μητρὶ, μὴ πως ὑπὸ τῆς
πολλῆς αἰφνιδίου χαρᾶς εἰς ἔκστασιν ἔλθοι
φρενῶν, ἅτε δὴ κοιμωμένη καὶ τὸ πνεῦμα
ὑπὸ τοῦ ὕπνου ἀπησχολημένον ἔχουσα.

also explained how my mother left because
of a false dream and excuse, taking her twin
children with her, and how my father left to
search for her. Then Peter himself, after
hearing all this, went to the island. There,
he met the woman who was begging. 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—children whom he
suspected had died in the depths.

13.3 | After Peter had said these things
briefly, Niketes and Aquilas, amazed, asked,
“Master and lord of all, is this true or just a
dream?” Peter replied, “If we were not
asleep, it would be true.” They were silent
for a short time, thinking deeply, and said,
“We are Faustinus and Faustina. From the
start of your conversation, as we looked at
each other, we thought a lot about
ourselves, wondering if what was said
might not apply to us, since many similar
things happen in life. So we stayed quiet,
our hearts trembling. But at the end of
what was said, seeing that it does apply to
us, we then admitted who we were.” After
saying this, they went to the mother with
tears. Finding her already asleep, they
wanted to wake her. But Peter stopped
them, saying, “Let me be. I will bring you to
her gently, so that sudden great joy does
not shock her mind, since she is asleep and
her spirit is held by sleep.”

13.4 | Ὅμῳς ἐπεὶ κόρον ἔσχεν ὕπνου, διεγερθείση τῇ μητρὶ ὁ Πέτρος ἤρξατο προσαγαγὼν λέγειν· γινώσκειν σε θέλω, γύναι, τῆς ἡμετέρας θρησκείας τὴν πολιτείαν. ἡμεῖς ἕνα Θεὸν σέβομεν, τὸν πεποιηκότα ὃν ὁρᾷς κόσμον, καὶ τούτου φυλάσσομεν τὸν νόμον, περιέχοντα ἐν πρώτοις, αὐτὸν σέβειν μόνον καὶ τὸ αὐτοῦ ἀγιάζειν ὄνομα, τιμᾶν τε γονεῖς, καὶ σωφρονεῖν, βιοῦν τε ἡδέως. πρὸς τούτοις δὲ ἀδιαφόρως μὴ βιοῦντες τραπέζης ἐθνῶν οὐκ ἀπολαύομεν, ἅτε δὴ οὐδε συνεστιᾶσθαι αὐτοῖς δυνάμενοι, διὰ τὸ ἀκαθάρτως αὐτοὺς βιοῦν. πλὴν ὁπόταν αὐτοὺς πείσωμεν τὰ τῆς ἀληθείας φρονεῖν τε καὶ ποιεῖν, βαπτίσαντες αὐτοὺς τρισμακαρίᾳ τινὶ ἐπονομασίᾳ, τότε αὐτοῖς συναλιζόμεθα. ἐπεὶ οὐδ' ἂν πατὴρ ἢ μήτηρ τυγχάνῃ, ἢ γυνὴ, ἢ τέκνον, ἢ ἀδελφός, ἢ ἄλλος τις ἐκ φύσεως στοργὴν ἔχων, συνεστιᾶσθαι αὐτῷ τολμᾶν δυνάμεθα. θρησκεία γὰρ διαφερόντως τοῦτο ποιοῦμεν. μὴ οὖν ὕβριν ἡγήσῃ τὸ μὴ συνεστιᾶσθαί σοι τὸν υἱόν, μέχρις ἂν τὰ αὐτὰ φρονῇς καὶ ποιῇς.

13.5 | Ἡ δὲ ἀκούσασα ἔφη· τί οὖν κωλύει με σήμερον βαπτισθῆναι; ἢ τις πρὸ τοῦ σε ἰδεῖν τοὺς λεγομένους θεοὺς ἀπεστράφην, λογισμῷ τούτῳ, ὅτι πολλὰ σχεδὸν καθ' ἡμέραν θουόσῃ αὐτοῖς ἐν ταῖς ἀνάγκαις οὐ παρεστάθησάν μοι περὶ δὲ μοιχείας τι δεῖ καὶ λέγειν; ὁπότε οὐδ' ὅτε ἐπλούτουν, τρυφῇ με τοῦτο ἡπάτησεν, οὐδ' ἢ μετὰ ταύτην πενία ἐπὶ τοῦτο ἐλθεῖν ἀναγκάσαι δεδύνηται, ἀντιποιουμένην μου τῆς σωφροσύνης ὡς μεγίστου κάλλους, ἥς ἕνεκα εἰς τοσαύτην ἦλθον περίστασιν. ἀλλ' οὐδ' οἶμαί σε, κύριέ μου Πέτρε, ἀγνοεῖν, ὅτι ἢ πλείων ἐπιθυμία ἐξ εὐθυμιῶν γίνεται.

13.4 | After she had slept enough and the mother woke up, Peter began to bring her forward and said, “I want you to know, woman, the way of our faith. We worship one God, the one who made the world you see, and we follow his law, which says first to worship only him and honor his holy name, to respect parents, to be sensible, and to live happily. Besides this, we live without joining the meals of the nations, and we do not share their food because we cannot eat with them, since they live uncleanly. But whenever we persuade them to believe and live by the truth, and after baptizing them with a very blessed name, then we eat with them. For even if a father or mother, wife or child, brother, or anyone else by nature has love, we cannot dare to eat with them. We do this because of our faith. So do not think it is an insult that your son does not eat with you, until you believe and live the same way.”

13.5 | She heard this and said, “Then what stops me from being baptized today? Before I saw you, I turned away from the so-called gods, thinking this: that almost every day they are offered sacrifices in times of need, yet they did not help me. And do I even need to speak about adultery? When I was rich, this did not fool me, and after that, poverty did not force me to come to this, holding my self-control as my greatest beauty, for which I came to such a state. But I do not think, my lord Peter, that you are unaware that most desires come from good spirits. So I was sensible when in

ὁθεν ἐγὼ ἐν εὐθυμίᾳ σωφρονήσασα, ἐν
δυσθυμίᾳ πρὸς ἡδονὰς ἐμαυτὴν οὐκ
ἀποδίδωμι. ἀλλὰ μηδὲ νῦν μου κακεχίας
ἀπηλλάχθαι νομίσης τὴν ψυχὴν, τὴν ποσῶς
παραμυθίας τυχοῦσαν διὰ τὴν Κλήμεντος
ἐπίγνωσιν. ἀντσειρρομένη γὰρ ἢ ἐκ τῶν
δύο τέκνων μου ἀθυμία καὶ τὴν ποσῶς
ἀμαυροῖ χαράν. παρακαλέσομαι γὰρ περὶ
αὐτῶν ὅτι ἐν θαλάσῃ διεφώνησαν, ἀλλ’
οὐχ ὅτι πρὸς τούτοις ἐκτὸς τειχῶν
θρησκείας Θεοῦ φθαρέντες τὰ σώματα καὶ
τὰς ψυχὰς ἀπώλονται. ὁ δὲ τούτων πατήρ,
ἐμὸς δὲ σύμβιος, ὡς παρὰ Κλήμεντος
ἔμαθον, ἐπὶ τε τὴν ἐμὴν καὶ τὴν τῶν υἱῶν
ζήτησιν ἐκβάς, τοσούτοις ἔτεσιν ἀφανὴς
ἐστίν· πάντως δὲ ἐτελεύτησεν. καὶ γὰρ ὁ
ταλαίπωρος ὑπὸ σωφροσύνης με ἀγαπῶν
φιλότεκνος ἦν. ὁθεν πάντων ἡμῶν ὑπὲρ
πάντα αὐτῷ ἡγαπημένων στερηθεὶς ὁ
γέρων ὑπὸ μεγίστης ἀθυμίας διεφώνησεν.

good spirits, and when 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 over my two
children weighs on me, and illness darkens
my joy. I will ask you about them, for they
disagreed at sea, but not because, outside
the walls of God’s faith, their bodies and
souls were destroyed. Their father, my
husband, as I learned from Clement, after
searching for me and the sons, disappeared
for many years; he certainly died. And the
poor man, loving me with self-control, was
fond of children. So the old man, deprived
of all of us who loved him most of all, died
in great sadness.”

13.6 | Τῆς μητρὸς ταῦτα λεγούσης, κατὰ
τὴν Πέτρου παραίνεσιν, ἀκούοντες οὐκέτι
στέγειν ἐδύναντο οἱ παῖδες, ἀλλ’
ἐγερθέντες περιεπλέκοντο αὐτῇ, πολλὰ
δακρύοντες καὶ καταφιλοῦντες. ἡ δὲ ἔφη·
τί θέλει τοῦτο εἶναι; καὶ ὁ Πέτρος
ἀπεκρίνατο παράστησον, ὦ γύναι,
γενναίως τὸν νοῦν σου, ὅπως τῶν σῶν
ἀπολαύσης τέκνων. οὗτοι γὰρ εἰσιν
Φαυστίνοσ καὶ Φαυστινιανὸς, οἱ υἱοί 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, αὐτοί σοι εἰπεῖν
δυνήσονται, σὺν σοι γὰρ ἡμεῖς μαθεῖν
ἔχομεν. ταῦτα τοῦ Πέτρου εἰπόντος, ἡ
μήτηρ χαρεῖσα σφόδρα ὑπ’ ἐκλύσεως
ὀλίγου διεφώνει. ὅτε δὲ αὐτὴν
ἀνεκτησάμεθα, ἐκαθέσθη, καὶ ἑαυτῆς
γενομένη ἔφη παρακαλῶ, τέκνα μου
ποθεινά, εἴπατε ἡμῖν τὰ μετὰ τὴν χαλεπὴν

13.6 | While the mother was saying these
things, following Peter’s advice, the
children could no longer hold back. They
stood up and gathered around her, crying a
lot and kissing her. She said, “What is this?”
And Peter answered, “Be brave, woman, so
you can enjoy your children. These are
Faustinus and Faustianus, your sons,
whom you said had 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.”

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 πληγαῖς, ὅπως μὴ τι προπετὲς λαλήσωμεν τῶν αὐτοῖς μὴ δοκούντων, ἔτι δὲ καὶ τὰ ὀνόματα ἡμῶν ἀλλάξαντες, πωλῆσαι ἠδυνήθησαν. γυνὴ δέ τις Ἰουδαίῳις προσήλυτος, ἀξιόλογος πάνυ, ὀνόματι Ἰοῦστα, ὠνησαμένη ἡμᾶς εἰς τέκνων ἐφύλαττεν τόπον, καὶ πάσῃ ἐλληνικῇ παιδείᾳ μετὰ σπουδῆς ἐξεπαίδευσεν. ἡμεῖς δὲ ἐφ' ἡλικίας ἔμφορονες γενόμενοι καὶ τὴν θρησκείαν ἡγαπήσαμεν, καὶ τὰ τῆς παιδείας ἐφιλοπονήσαμεν, ὅπως πρὸς τὰ λοιπὰ ἔθνη διαλεγόμενοι ἐλέγχειν αὐτὰ περὶ πλάνης δυνώμεθα. ἀλλὰ καὶ τὰ φιλοσόφων ἠκριβώσαμεν, ἐξαιρέτως δὲ τὰ ἀθεώτατα, λέγω δὴ τὰ Ἐπικούρου καὶ Πύρρωνος, ἵνα μᾶλλον ἀνασκευάζειν δυνώμεθα.

13.8 | Σίμωνι δέ τινι μάγῳ σχεδὸν σύντροφοι γενόμενοι, φιλίας ὁδῷ ἀπατηθῆναι ἐκινδυνεύσαμεν. ἔστιν δὲ τις περὶ ἀνθρώπου τινὸς λόγος, οὗ φανέντος ἐν βασιλείᾳ τῶν θεοσεβησάντων ὄχλος ἀθανάτως καὶ ἀλύπως βιώσαι ἔχει· ὁμως ταῦτα μὲν σοι, μήτερ, ἐπὶ καιροῦ ἀκριβέστερον ἐκτελήσεται. πλὴν μέλλουσιν ἡμῖν ἀπατᾶσθαι ὑπὸ τοῦ Σίμωνος ἐταῖρός τις τοῦ κυρίως ἡμῶν Πέτρου, Ζακχαῖος

13.7 | And Niketes, also called Faustinus, began to speak. On that same night when the ship was breaking apart, as you know, some men in the deep, without fear, robbed us. They put us in a boat and rowed with oars, sometimes near land, sometimes bringing food, and took us to Caesarea in a place called Straton's. There, we were crying from hunger, fear, and wounds, so we wouldn't speak carelessly about those who didn't want us to. We even changed our names, and they were able to sell us. But a certain woman, a very respectable convert to Judaism named Iousta, bought us and kept us like children, carefully teaching us all kinds of Greek learning. We grew up sensible and came to love the faith, and worked hard at our education, so that when we talked with other nations, we could show them their mistakes. We also studied philosophers carefully, especially the godless ones—Epicurus and Pyrrho—so we could argue against them better.

13.8 | Having become almost companions with a certain Simon the magician, we risked being tricked through friendship. There is a story about a man who, when he appeared in the kingdom of the god-fearing, has the power to live forever and without pain. But these things will be explained to you more clearly in time, mother. We were about to be deceived by Simon when a companion of our lord Peter,

λεγόμενος, προσηκάμενος ἐνουθέτησεν μὴ ἀπατηθῆναι τῷ μάγῳ, ἐπελθόντι δὲ τῷ Πέτρῳ προσήγαγεν, ὅπως ἡμᾶς πληροφορήσας πείσῃ περὶ τῶν τῇ θεοσερείᾳ διαφερόντων. διὸ καὶ σε, μήτερ, εὐχόμεθα, ἵνα ὧν ἡμεῖς κατηξιώθημεν ἀγαθῶν, τούτων καὶ σὺ μεταλάβῃς ὅπως κοινῇ ἁλῶν καὶ τραπέζης μεταλαβεῖν δυνηθῶμεν. αὕτη οὖν ἐστὶν ἡ αἰτία, τεκοῦσα, δι' ἐνόμιζες ἡμᾶς τεθνάναι, τῷ ἐκείνῃ τῇ χαλεπωτάτῃ νυκτὶ ὑπὸ πειρατῶν ἀρθῆναι ἐν πελάγει, σὲ δὲ νομίζειν ἡμᾶς ἀπολωλέναι.

13.9 | Ταῦτα τοῦ Φαυστίνου εἰπόντος ἡ μήτηρ ἡμῶν προσέπεσεν τῷ Πέτρῳ, δεομένη καὶ ἀξιοῦσα, ὅπως αὐτὴν τε καὶ τὴν ξενοδόχον αὐτῆς μεταπεμψάμενος ἐξαυτῆς βαπτίσῃ, ἵνα φησί, μηδεμία τις ἡμέρα ἄμοιρος γένηται, ἀφ' ἧς τὰ ἐμαυτῆς ἀπέλαβον τέκνα, οὖν ἢ μὴ συνεστιαθῇν αὐτοῖς. ταυτὰ οὖν καὶ ἡμῶν τῇ μητρὶ συμπαρακαλεσάντων, ὁ Πέτρος ἔφη· τί νομίζετε, ἐγὼ μόνος ἄσπλαγχνός εἰμι, ὅτι μὴ βούλομαι ὑμᾶς συνεστιαθῆναι τῇ μητρὶ, βαπτίσας αὐτὴν σήμερον; ἀλλὰ κἂν μίαν ἡμέραν πρὸ τοῦ βαπτισθῆναι νηστεύσαι αὐτὴν δεῖ. καὶ ταῦτα ἐπεὶ ἀπλῶς τινα ὑπὲρ ἑαυτῆς ἐφθέγγετο λόγον, ὃν ἐγὼ τῆς πίστεως αὐτῆς ἱκανὸν ἐρηνέα συνεῖδον· ἐπεὶ πολλῶν ἡμερῶν αὐτὴν ἀφελληνισθῆναι ἔδει.

13.10 | Κάγῳ ἔφην· εἶπε ἡμῖν τίνα ἐφθέγγετο λόγον, ᾧ τὴν πίστν αὐτῆς ἐξέφηνεν. καὶ ὁ Πέτρος ἔφη· ἡ ἀξίωσις αὐτῆς τοῦ βαπτισθῆναι αὐτῇ τὴν ξενοδόχον εὐεργέτιν. οὐκ ἂν δὲ τοῦτο τῇ ὑπ' αὐτῆς ποθουμένη δοθῆναι παρεκάλει, εἰ μὴ πρότερον αὐτὴ διετέθη ὡς ἐπὶ μεγάλῃ

named Zacchaeus, came and warned us not to be fooled by the magician. He brought us to Peter so that, after informing us, he might convince us about those who excel in godliness. So, mother, we pray that you also share in the good things we have been made worthy of, so that together we may share in the salt and the table. This is why, mother, you thought we had died—that on that very hard night we were taken from the sea by pirates, and you thought we were lost.

13.9 | When Faustinus finished speaking, our mother fell at Peter's feet, begging him to send for her innkeeper and baptize her right away. She said she didn't want any day to be unlucky—the day she took back her own children—and that she wouldn't share a meal with them until then. So, when we urged our mother about this, Peter said, "What do you think? Am I the only one without pity who doesn't want you to share a meal with your children after baptizing you today? But she must fast one day before being baptized." When she spoke simply and honestly for herself, I saw that 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 that showed her faith." Peter replied, "Her request to have her innkeeper, her benefactor, baptized. She wouldn't have asked for this if she hadn't first been prepared for the great gift of baptism. So I blame many who, after being baptized and

τῇ τοῦ βαπτίσματος δωρεᾷ. ὁθεν ἐγὼ πολλῶν καταγινώσκω, ὅπότ' ἂν βαπτισθέντες καὶ πιστεύειν λέγοντες μηδὲν ἄξιον πίστεως ποιῶσι, μηδ' οὓς ἀγαπῶσιν, λέγω δὴ γυναῖκας αὐτῶν ἢ υἱοὺς ἢ φίλους, πρὸς τοῦτο προτρέπωνται εἰ γὰρ πεπιστεύκασιν ζωὴν αἰώνιον σὺν ἔργοις καλοῖς δωρεῖσθαι τὸν Θεόν, ἀνυπερθέτως οὓς ἡγάπων προετρέποντο βαπτισθῆναι. ἀλλ' ἐρεῖ τις ὑμῶν· ἀγαπῶσιν αὐτοὺς καὶ φροντίζουν αὐτῶν. τοῦτο εὐηθές ἐστιν. ἐπεὶ τί δὴ ποτε νοσοῦντας ὀρῶντες, ἢ ἀπαγομένους τὴν ἐπὶ θανάτῳ, ἢ ἄλλα τινὰ χαλεπὰ πάσχοντας, ὀδύρονται καὶ ἐλεῶσιν; οὕτως εἰ πεπιστεύκεισαν αἰώνιον πῦρ μένειν τοὺς τὸν Θεὸν μὴ σέβοντας, οὐκ ἂν ἐπαύσαντο νοθετοῦντες, ἢ καὶ ἀπειθοῦντας 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.

saying they believe, do nothing worthy of faith—not even for those they love, like their wives, sons, or friends. They are urged to do this because if they truly believed that God gives eternal life along 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. When they see them sick, facing death, or suffering other hardships, they grieve and pity them. So if they believed that eternal fire awaits those who don’t honor God, they wouldn’t stop warning them, even when they see them disobeying, as if suffering for unbelievers, fully aware of the punishment coming to them. Now I will send for the innkeeper and ask if she accepts the law of love through us; 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 διηγούμενη, ὑπὸ τῆς πολλῆς χαρᾶς τροφῆς μεταλαβεῖν οὐκ ἡδυνήθην, ἢ ἐχθρὸς μόνον βραχέος ὕδατος. ἐμαρτύρησέ τε τῷ ὅρκῳ 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

13.11 | And your mother, since she was faithful about baptism, should fast one day before being baptized. But she swore that after two days had passed—while telling the woman about the recognition—she could not eat because of great joy, only drinking a little water yesterday. Peter’s wife testified under oath, saying, “Truly, she did not taste anything.” Aquila, and even more so Faustinus, said, “So nothing stops her from being baptized.” Peter laughed and replied, “But that is not the fast required for baptism if it didn’t happen because of it.” Faustinus answered, “Maybe God, wanting to keep our mother from missing any day at the table of our fellowship, allowed the fast early. Just as she was wise in her ignorance, doing what

νηστείαν. ὥς 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.

was right for the truth, so now perhaps 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 κάγω σὺν ὑμῖν τὴν σήμερον διαμείνωμεν, καὶ αὔριον βαπτισθήσεται. οὐδὲ γὰρ ἡ ὥρα τῆς σήμερον ἡμέρας ἐπιτήδειός ἐστιν εἰς βάπτισμα. καὶ ὁμῶς οὕτως γενέσθαι οἱ πάντες συνευδοκήσαμεν.

13.12 | And Peter said, “Let evil not win over us by finding an excuse in care and a mother’s love. Instead, you and I, along with you all, should stay here today, and she will be baptized tomorrow. For even the time of day today is not right for baptism.” And everyone agreed that this should be done.

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 ὁλῶ 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 ἐλεήσας ὁ Θεὸς τὸν κατ’ αὐτῆς ἀπέστρεψεν φόνον, καὶ τὰ ἀφαιρεθέντα τέκνα ἀπέδωκεν.

13.13 | That evening, we all left Peter’s teaching, as he explained to us, using the excuse about the mother, why the goals of self-control are good, but those of adultery are harsh and naturally bring destruction to the whole family—maybe not quickly, but surely over time. He said that self-control pleases God so much that he even gives a small blessing for it now in this life to those who are lost (because salvation is given only to those baptized in hope of him and living rightly). As you know, this happened with your mother—I mean the good outcome. Maybe if she had committed adultery, she would have been put to death. So God, showing mercy on her self-control, turned away the death meant for her and restored the children who had been taken away.

13.14 | Ἀλλ’ ἐρεῖ τις ἴσως· πόσοι διὰ

13.14 | But someone might ask, “How many

σωφροσύνην ἀπώλονται; φημί ἀναισθησίας αἰτία, χρὴ γὰρ τὴν αἰσθανομένην ἢ ἐρωμένου τινὸς ἢ ἐραστοῦ, παρ' αὐτὸ φυγεῖν τῆς πρὸς αὐτὸν ἐπιμίξεως, ὡς πῦρ φλέγον ἢ λυσσοῦντα κύνα. ὅνπερ τρόπον ἐποίησεν ἡ ὑμᾶς τεκοῦσα, τὸ τῆς σωφροσύνης ὄντως ἀγαπήσασα καλόν. δι' ὃ φυλαχθεῖσα σὺν ἡμῖν αἰωνίου βασιλείας ἔλαβεν τὴν ἐπίγνωσιν. ἡ σωφρονεῖν βουλομένη γυνὴ εἰδέναι ὀφείλει, ὅτι φθονομένη ὑπὸ κακίας προφάσει ἔρωτος πολλοὺς ἔχει τοὺς ἐπιβούλους. μιᾷ δὲ τῇ πρὸς τὸ σωφρονεῖν ἐνστάσει σεμνὴ μέινασα τὴν ὑπὸ πάντων νίκην λαβοῦσα σωθῆναι ἔχει. καὶ γὰρ εἰ πάντα καλὰ διαπράξαιτό τις, μιᾷ τῇ πρὸς τὸ μοιχήσασθαι ἀμαρτίᾳ κολασθῆναι δεῖ, ὁ προφήτης ἔφη.

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.

have been lost because of self-control?" I say it is because of numbness. For someone who feels love or is loved must avoid being close to that person, like avoiding burning fire or a mad dog. This is what your mother did—truly loving the good of self-control. So, having been protected with us, she gained the knowledge of the eternal kingdom. A woman who wants to be self-controlled must know that many enemies lie in wait, jealous and using love as an excuse for evil. But if she stays firm in one serious decision to be self-controlled, having won victory over all, she will be saved. For even if someone did all good things, they must be punished for one sin of adultery, as the prophet said.

13.15 | The self-controlled woman, doing God's will, becomes a good reminder of his first creation. God, being one, made one woman for one man. She stays even more self-controlled if she remembers creation, foresees punishment, and does not ignore the loss of eternal blessings. The self-controlled woman, pleased with those who want to be saved, becomes a holy example to the God-fearing, for she is the rule of a good life. A woman who wants to be self-controlled cuts off the excuses for insults. And if she does not give an excuse but is insulted as if by an enemy, she is blessed and defended by God. The self-controlled woman longs for God, loves God, delights in God, and glorifies God; she does not give people a reason to insult her. The self-controlled woman honors the church with deep respect and glorifies it in holiness. Moreover, she is praised by 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 περικείται, τοὺς σωφρονίζοντας λόγους. λευκὴ δὲ τυγχάνει, ὅτ' ἂν τὰς φρένας ἥ λελαμπρυσμένη. καλῶ ἐσόπτρῳ ὁρᾷ, εἰς τὸν Θεὸν ἐμβλέπουσα. καλῶ κόσμῳ χρῆται, τῷ πρὸς Θεὸν φόβῳ τὴν ψυχὴν νοουθετοῦσα. καλὴ ἡ γυνή, οὐχ ἡ χρυσοῦ πεπεδημένη, ἀλλ' ἡ τῶν προσκαίρων ἐπιθυμιῶν λελυμένη. ἡ σώφρων γυνὴ μεγάλῳ βασιλεῖ περιπόθητός ἐστιν, αὐτῷ μεμνήσκειται, αὐτῷ τετήρηται, ὑπὸ αὐτοῦ ἡγάπηται. ἡ σώφρων εἰς τὸ θέλεισθαι προφάσεις οὐ παρέχει, ἢ τῷ αὐτῆς ἀνδρί. ἡ σώφρων ὑπὸ ἐτέρου θελομένη λυπεῖται. ἡ σώφρων τὸν ἄνδρα ἐνδιαθέτως φιλεῖ, καὶ καταφιλεῖ, καὶ κολακεύει, ἀρέσκει, δουλεύει, πρὸς πάντα αὐτῷ πειθεται, παρ' ἐκτὸς τοῦ ἀπειθεῖν Θεῷ. ἡ γὰρ πειθομένη Θεῷ ἄνευ φυλάκων καὶ τὴν ψυχὴν σωφρονεῖ καὶ τὸ σῶμα καθαρεύει.

13.16 | The self-controlled woman is adorned 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 fragrance of a good reputation. She wears fine clothes and is clothed with modesty. Around her are precious pearls—words that teach self-control. She shines bright white when her mind is enlightened. She looks into a beautiful mirror, gazing toward God. She uses a lovely adornment, guiding her soul with the fear of God. The woman is beautiful, not because of gold chains, but because she is free 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. She does not make excuses for wanting things, not even to her own husband. She is hurt when another desires her. The self-controlled woman loves her husband sincerely, kisses him, flatters him, pleases him, serves him, and obeys him in everything—except when it means disobeying God. For the woman who obeys God keeps her soul self-controlled and her body pure, without needing guards.

13.17 | Ἀνόητος οὖν πᾶς ἄνηρ ὁ τὴν ἑαυτοῦ γυναῖκα χωρίζων φόβου Θεοῦ. ὅτι ἡ Θεὸν μὴ φοβουμένη οὐδὲ τὸν ἄνδρα φοβεῖται. ἐὰν Θεὸν τὸν ἀόρατον βλέποντα μὴ φοβῇται, πρὸς τὸν μὴ ὁρῶντα πῶς σωφρονήσκει; πῶς δὲ σωφρονήσκει ἡ μὴ συνερχομένη πρὸς τοὺς σωφρονίζοντας ἀκούειν λόγους; πῶς δὲ καὶ νοουθεσίας τύχοι; πῶς δὲ σωφρονήσκει ἄνευ φυλάκων, ἐὰν τὴν ἐσομένην κρίσιν τοῦ Θεοῦ μὴ

13.17 | Every man who separates from his own wife out of fear of God is foolish. For the one who does not fear God does not even fear his husband. If someone does not fear God, who is invisible, how will they be self-controlled toward someone they cannot see? How will she be self-controlled if she does not come together to listen to the words of those who teach self-control? How will she accept correction? How will

διδαχθῇ, μηδὲ τὴν ἐπὶ μικρᾷ ἡδονῇ αἰώνιον
ζημίαν πληροφορηθῇ; διὸ τούναντίον
ἄκουσαν αὐτὴν πρὸς τὸν σωφρονίζοντα
αἰεὶ εἰσέρχεσθαι λόγον ἀνάγκασον,
κολάκευσον.

she be self-controlled without guards if she
is not taught about God's coming judgment,
nor warned about the eternal loss that
comes from a small pleasure? Therefore,
when you hear this, always make her listen
to the teaching that brings self-control;
encourage her gently.

13.18 | Πολὺ δὲ κρεῖττον, εἰ χειραγωγήσας
ἦξεις· ἵνα καὶ αὐτὸς σώφρων γένῃ·
θελήσεις γὰρ σώφρων γενέσθαι, ἵνα γνώσῃ
σεμνοῦ γάμου τὸ τέλος, καὶ οὐκ ὀκνήσεις,
εἰ ἀγαπᾷς, λέγω δὴ πατήρ γενέσθαι, ἴδια
τέκνα φιλεῖν καὶ ὑπὸ ιδίων 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, ὣν μὴ ἔχει, τῇ
κολακεῖα 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 μερίζονα ἔχῃ, ὡς μηδὲν ἔχουσα
ὑπόκειται. ὁ δὲ ἀνὴρ κἂν πένητα ἔχῃ
γυναῖκα, μεγάλην προῖκα ἡγείσθω αὐτῆς
τὴν σωφροσύνην. ἡ σώφρων γυνὴ
αὐταρκεῖα 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.

13.18 | It is much better if you lead her by
the hand, so that you yourself may become
self-controlled. For you will want to be self-
controlled, to understand the honorable
goal of marriage, and you will not hesitate
if you love—meaning, to become a father,
to love your own children, and to be loved
by them. The man who wants to have a self-
controlled wife also becomes self-
controlled. He gives her the bed she is
owed, shares meals with her, lives with her,
listens with her to the teaching that brings
self-control, does not upset her, does not
fight without reason, does not make
himself hateful, and offers what he can
provide well. If he lacks these things, he
makes up for it with kindness. The self-
controlled woman does not wait to be
flattered; she knows her husband as her
lord. She bears poverty when he is poor,
shares hunger when he is hungry, travels
with him when he travels, comforts him
when he is sad, and even if she has a larger
dowry, she acts as if she has nothing. A man
who has a poor wife should consider her
self-control a great dowry. The self-
controlled woman uses only enough food
and drink so that her soul is not pulled
away by unlawful desires toward the
weight of a fattened body. Still, she does
not act privately with young men, watches
older men with caution, pushes away wild
laughter, gives herself only to God and does
not stumble, delights in hearing honorable

words, and rejects 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 ἀνθρώποις βλέπονται, τοῖς τολμῶσιν ἄοκνον τὴν ὁρμὴν παρέχουσιν. γνῶθι ἄνθρωπε, τίνος πνοὴν ἔχεις πρὸς τὸ ζῆν, καὶ οὐ μὴ αὐτὴν μιανθῆναι θελήσης. ὑπὸ μοιχείας μόνης μαίνεται ἡ Θεοῦ πνοή. καὶ διὰ τοῦτο αὐτὴ τὸν μίαναντα εἰς πῦρ κατασπᾷ. σπεύδει γὰρ τὸν ὑβριστὴν ἀωνίῳ παραδοῦναι κολάσει.

13.19 | God is witness: many murders are like one adultery; and the terrible thing is that the fearful and godless part of these murders is not seen. When blood is spilled, the body lies dead, and the terrible part of the disaster frightens everyone. But the murders of the soul caused by adultery are even more fearful, since people do not see them, 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. It hurries 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 ἐτελεύτησας. εἰ δὲ καὶ τεθνήκεις, σεσωσμένην ἂν εἶχες τὴν ψυχὴν. πατρίδα Ῥώμην ἔλειπες διὰ σωφροσύνην· ἀλλὰ τῇ ταύτης προφάσει ἀλήθειαν εὔρες, τὸ διάδημα τῆς αἰδίου βασιλείας· ἐν βυθῷ κεκινδύνευκας, καὶ οὐκ ἐτελεύτησας, καὶ εἴτε τετελευτήκεις, αὐτός σοι ὁ βυθὸς διὰ σωφροσύνην θνησκούση βάπτισμα ἐγίνετο πρὸς ψυχῆς σωτηρίαν. τέκνων ἀπελείφθης πρὸς ὀλίγον, ἃ τίνα γνησίας ὄντα σπορᾶς ἐν τοῖς κρείττοσιν εὖρηται. λιμώττουσα τροφὰς προσήτησας, ἀλλὰ πορνείᾳ σῶμα σὸν οὐκ ἐμίανας, σῶμα σὸν ἐβασάνισας,

13.20 | Saying these things, Peter saw good and self-controlled Mattidia crying with joy. Thinking she was sad about the promises made, he 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 had died, the deep itself would have become a baptism through self-control for the salvation of your soul. You were left with few children, some of whom are true offspring among the best. You starved yourself of food, but you did not stain your body with prostitution. You

ἀλλὰ τὴν ψυχὴν ἔσωσας. μοιχὸν ἔφυγες, ἵνα μὴ κοίτην ἀνδρὸς μιανῇς ἀλλὰ διὰ τὴν σωφροσύνην ὃ τὴν φυγὴν εἰδὼς Θεὸς τὸν ἀνδρὸς ἀποπληρώσει τόπον. λυπηθεῖσα καὶ μονωθεῖσα πρὸς ὀλίγον ἀνδρὸς καὶ τέκνων ἀπελείφθης, ἀλλὰ τούτους πάντας ἀπολείπειν εἶχες προθεσμίᾳ θανάτου· κρεῖττον δὲ ὅτι διὰ σωφροσύνην ἐκοῦσα ἀπελείφθης, ἢ εἴπερ ἄκουσα μετὰ χρόνον ἐφ’ ἁμαρτίαις αὐταῖς ἀπώλλυου.

tortured your body, but you saved your soul. You fled from an adulterer so that you would not defile a man’s bed; but because of self-control, God, who knows your 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 κρεῖττονος 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 ἄθυμῶ 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 | It is much better for the first things to be painful. Even when they happen, the hope of getting through them does not cause much pain. It gives the 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 for the law that no one unbaptized can rightly enter the kingdom of God, maybe some of the lost nations could be saved by self-control alone. Because of this, I am very sad for those who are self-controlled but still lost, because they choose to be self-controlled without hope of good and are lazy about being baptized. So, they are not saved; 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· Φαυστίνος καὶ

14.1 | Much earlier than usual in the morning, Peter woke up fully and came to us. He woke us and said, “Faustinus and

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 αὐτήν. ἡμεῖς δὲ οἱ ἀδελφοί, τῶν γυναικῶν χάριν ἅμα ἀδελφῷ καὶ ἄλλοις τισὶν ὑποχωρήσαντες καὶ λουσάμενοι, ἐλθόντες τὰς γυναῖκας παρελάβομεν. καὶ οὕτως ἐν κρυφαίῳ τόπῳ πορευθέντες εὐχόμεθα. ἔπειτα ὁ Πέτρος τὰς γυναῖκας διὰ τὸν ὄχλον προέπεμψεν, δὶ 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 καθεσθὲις καὶ παρακαθεσθῆναι ἡμᾶς κελεύσας ὑφηγεῖται τὰ πρῶτα πείθων ἡμᾶς, τίνι λόγῳ προπέμψας ἡμᾶς ἀπὸ τοῦ βαπτίσματος καὶ αὐτὸς βραδύνας ἐπῆλθεν. τὴν δὲ αἰτίαν ἔλεγεν τοιαύτην. ἅμα τῷ ὑμᾶς, φησὶν, ἀποστῆναι, γέρων συνεισῆει ἐργάτης, περιέργως κλέπτων ἑαυτόν, καὶ προκατασκοπήσας ἡμᾶς, ὡς αὐτὸς ὕστερον ὠμολόγει, πρὸς τὸ ἰδεῖν τί ἂν πράττοιμεν εἰς τὸν σκεπινὸν τόπον εἰσελθόντες, λάθρα ἐκβὰς ἠκολούθησεν. ἐν εὐκαίρῳ τόπῳ προσελθὼν καὶ προσαγορεύσας ἔφη· ἐκ πολλοῦ σοι ἀκολουθῶν καὶ συντυχεῖν θέλων ἡδούμην, μήπως ὡς περιέργῳ μοι χαλεπαίνης· νῦν δὲ

Faustinianus, along with Clement and their household, follow me. We will go to a sheltered place by the sea where we can baptize her without being seen.” When we reached the shore, in a calm and clear spot among some rocks, he baptized her. We brothers, for the sake of the women, stepped aside with another brother and some others. After washing, we went and brought the women. Then, having gone to a secret place, we prayed. Later, Peter sent the women away because of the crowd. He told them to come to the guesthouse by a different path and allowed only us men to stay with the mother and those same women. So, when we arrived at the guesthouse and waited for him, we talked among ourselves. After a good while, Peter came, broke the bread with thanksgiving, 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 saw that the crowd had arrived. He sat down and told us to sit beside him. At first, he began to lead us gently, persuading us after sending us away from the baptism. He himself came later. He said the reason was this: Just as you left, an old man came in. He was a worker who secretly watched us, as he later admitted. He wanted to see what we would do when we entered the sheltered place, so he followed us quietly. At a good moment, he came close and spoke to us. He said, “I have been following you for a long time and wanted to meet you. I was worried you might be angry with me, thinking I was a busybody. But now, if you want, I will tell you what seems true to me.” I answered,

τὰ ἐμοὶ δοκοῦντα ἀληθῆ, εἰ βούλει, λέγω.
κάγῳ ἀπεκρινάμην· λέγε ἡμῖν ὅπερ σοι
δοκεῖ καλὸν εἶναι, καὶ ἀποδεξόμεθα σε, κἄν
τῷ ὄντι μὴ καλὸν ᾗ τὸ λεγόμενον, ἐπείπερ
ἀγαθῇ προαιρέσει τὸ δοκοῦν σοι καλὸν
εἶπεῖν ἠθέλησας.

“Tell us what seems good to you, and we
will accept you. Even if what you say is not
really good, we will listen because you
want to speak with good intentions.”

14.3 | Καὶ ὁ γέρων τοῦ λέγειν ἤρξατο
οὕτως· θαλάσῃ ὑμᾶς λελουμένους εἰς τὸν
ἀπόκρυφον τόπον ὑποχωρήσαντας ἰδὼν,
προσελθὼν λάθρα κατεσκόπουν τὸ τί ἂν ἐν
κρυφαίῳ εἰσιόντες πράττοιτε, καὶ ἐπειδὴ
εὐχομένους εἶδον, ὑπεχώρησα· ἐλεήσας δὲ
ὑμᾶς ἀνέμεινα, ὅπως ἐξιῶσιν
προσομιλήσας πείσω μὴ ἀπατᾶσθαι. οὔτε
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 ἐσθής, οὐκ ἀπιστήσεις
οἷς λέγω. ἐν πολλῇ βίου ποτὲ ὦν περιουσία,
πολλὰ καὶ θεοῖς ἔθυσον, καὶ δεομένοις
παρεῖχον, καὶ ὁμῶς εὐχόμενός τε καὶ
εὐσεβῶν τὴν πεπρωμένην ἐκφυγεῖν οὐκ
ἠδυνήθην. κάγῳ ἔφην· τίνα ἐστὶν ἃ
πέπονθας; ὁ δὲ ἀπεκρίνατο· οὐκ ἀνάγκη
λέγειν νῦν, ἴσως ἐπὶ τέλει ἀκούσῃ, τίς τε ὦν
ἐγὼ καὶ τίνων, ἐν ποίαις βίου περιστάσεσιν
γέγονα. νῦν δὲ ὅτι γενέσει τὰ πάντα
ὑπόκειται, πληροφορηθῆναί σε θέλω.

14.3 | The old man began to speak like this:
“I saw you bathing in the sea and then
going back to a hidden place. I came
secretly to watch what you would do when
you went in quietly. When I saw you
praying, I left. But feeling sorry for you, I
waited so that when you came out, I could
talk with you and try to convince you not to
be fooled. There is no god or care guiding
things; everything depends on nature. I
know this well because of many careful
studies and what I have suffered. So don’t
be fooled, child. Whether you pray or not,
you have to suffer what comes from nature.
If prayers could do anything or make things
better, I would be among the best. And
now, if my poor clothes don’t fool you, you
won’t doubt what I say. Once, when I had
much wealth, I sacrificed many things to
the gods and helped those in need. Even
though I prayed and was pious, I couldn’t
escape what was destined. I asked him,
‘What have you suffered?’ He answered,
‘It’s not necessary to say now. Maybe in
time you will learn who I am, where I come
from, and what kind of life I have lived. But
for now, I want you to know that
everything depends on nature.’”

14.4 | Κάγῳ ἔφην· εἰ γενέσει τὰ πάντα
ὑπόκειται, καὶ τοῦτο οὕτως ἔχον
πεπληροφόρησαι, σεαυτῷ ἐναντία νοῶν
συμβουλεύεις, εἰ μὲν παρὰ γένεσιν οὐ

14.4 | And I said, “If everything depends on
nature, and you are sure this is true, then
you are arguing against yourself. If it’s not
even possible to think against nature, why

δυνατὸν οὐδὲ τὸ φρονεῖν, τί ματαιοπονεῖς, συμβουλευὼν γενέσθαι ὃ γενέσθαι ἀδύνατόν ἐστιν; ἀλλ' ἔτι μὴν εἰ γένεσις ὑφέστηκεν, μὴ σπεῦδε πείθειν ἐμὲ μὴ σέβειν τὸν καὶ τῶν ἄστρον δεσπότην, οὗ θέλοντος καὶ μὴ γενέσθαι τι, γενέσθαι δυνατὸν. αἰεὶ γὰρ τὸ ὑποκείμενον τῷ ἡγουμένῳ πείθεσθαι ἀνάγκη ἔχει. τὸ μέντοι τοὺς νομιζομένους θεοὺς σέβειν, γενέσεως ἐπικρατούσης, περιττόν ἐστιν. οὔτε γὰρ παρὰ τὸ δοκοῦν τῇ πεπρωμένῃ τι γίνεται, οὔτε αὐτοὶ τι ποιεῖν δύνανται, τῇ καθόλου αὐτῶν ὑποκείμενοι γενέσει. εἰ γένεσις ἔστιν, ἀντίκειται τὸ μὴ πρῶτον ἄρχειν, ἢ ὑποκεῖσθαι οὐ δύναται, τὸ ἀγέννητον ὡς ἀγέννητον ἑαυτοῦ πρεσβύτερον μὴδὲν ἔχον.

do you waste effort trying to become something that can't be? But still, if nature allows it, don't rush to convince me not to honor the ruler of the stars. By their will, even what seems impossible can happen. Everything under the ruler must always obey. However, honoring the gods, as people believe, is unnecessary if nature rules. Nothing happens against what fate decides, and the gods themselves can't do anything because they are also subject to nature as a whole. If nature exists, it can't be second in power or be controlled by anything else, since the uncreated, being 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 φυλὸν ἐκ προγόνων Θεὸν σέβειν παρειληφώς καὶ παράγγελμα ἔχων γενέσει μὴ προσανέχειν, λέγω δὴ τῷ τῆς ἀστρολογίας μαθήματι, διὰ τοῦτο οὐ προσέσχον. ὅθεν ἀστρολογίας μὲν οὐκ εἰμι ἔμπειρος, ὣν δέ εἰμι, ὑφηγήσομαι. ἐπειδὴ γένεσιν ἀπ' αὐτῆς τῆς κατὰ τὴν γένεσιν ἐπιστήμης ἀνασκευάζειν οὐ δύναμαι, βούλομαι ἄλλῳ τρόπῳ ἀποδείξαι, ὅτι κατὰ πρόνοιαν διοικεῖται τὰ πράγματα, καὶ ἕκαστος πρὸς ἃ πράττει, τιμῆς ἢ κολάσεως τεύξεται, εἴτε νῦν εἴτε αὖθις, οὐθέν μοι διαφέρει, πλὴν ὅτι πάντως ἀπολαύσει ἕκαστος ὧν ἔπραξεν. ἢ 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

14.5 | While we were talking like this, a large crowd gathered. Then I looked at the crowd and said, "I have inherited from my ancestors the belief in a god and the command not to oppose nature—that is, the study of astrology. For this reason, I did not pay attention. I am not skilled in astrology, but I will explain what I do know. 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 doesn't matter to me when, only that everyone will fully face the results of their actions. Here is the proof that nature does not control everything: if anyone here is missing eyes, or has a crippled hand, or a lame foot, or some other body defect that cannot be healed, and is beyond all medical help—even astrologers don't promise to heal such things, because nothing like that has ever happened in all recorded time—I will pray to god to provide healing, since

αἰῶνος τοιοῦτόν τι γέγονεν· ἐγὼ δὲ Θεοῦ
δεηθεὶς τὴν ἴασιν παρασχῶ, ὁπότε ἐκ
γενέσεως κατόρθωσιν τὸ τοιοῦτο
οὐδέποτε λαβεῖν ἠδυνήθη. τούτου οὕτως
γενομένου οὐχ ἁμαρτάνουσιν οἱ τὸν πάντα
δημιουργήσαντα Θεὸν βλασφημοῦντες; καὶ
ὁ γέρων ἀπεκρίνατο βλασφημεῖν γὰρ ἐστὶν
τὸ λέγειν γενέσει ὑποκεῖσθαι τὰ πάντα;
κἀγὼ ἀπεκρινάμην· καὶ πάνυ. εἰ γὰρ πᾶσαι
αἱ τῶν ἀνθρώπων ἁμαρτίαι καὶ ἀσέβειαι
καὶ ἀσέλγεια ἐξ ἀστέρων γίνονται, οἱ δὲ
ἀστέρες ταῦτα ποιεῖν ὑπὸ Θεοῦ ἐτάγησαν,
ἵνα πάντων χαλεπῶν ἀποτελεστικοὶ
γένωνται, αἱ πάντων ἁμαρτίαι εἰς αὐτὸν
ἀναφέρονται, τὸν τὴν γένεσιν θέντα ἐν τοῖς
ἄστροις.

14.6 | Καὶ ὁ γέρων ἀπεκρίνατο· ἀληθῶς
μεγάλως ἔφης, ἀλλὰ πάση σου τῇ
ἀπαραβλήτῳ ἀποδείξει ἡ ἐμὴ ἐμποδίζει
συνείδησις. ἐγὼ γὰρ ἀστρολόγος ὢν, καὶ
Ρώμην πρῶτον οἰκήσας φιλωθεὶς τινι πρὸς
γένους ὄντι Καίσαρος, αὐτοῦ τε καὶ τῆς
συμβίου τὴν γένεσιν ἠπιστάμην, καὶ
ιστορήσας ἀκολούθως τῇ γενέσει αὐτῶν
τὰς πράξεις ἀποτελεσθείσας ἔργω, 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 οὕτως
γέγονεν. ἐρασθεῖσα γὰρ τοῦ ἰδίου δούλου
καὶ μὴ φέρουσα τὸν ψόγον, φυγοῦσα σὺν
αὐτῷ, ἐν ἄλλοδαπῇ ὀρμήσασα καὶ
κοινωνήσασα αἰτῷ, θαλάσῃ διεφθάρη.

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,

from birth such healing has never been
possible. If this happens, don't those who
insult the god who made everything sin?
The old man answered, 'It is blasphemy to
say that everything depends on nature.'
And I replied, 'Very much so. For if all
human sins, impieties, and crimes come
from the stars, and the stars were ordered
by god to do these things so they cause all
troubles, then all sins point back to the one
who set nature in the stars.'"

14.6 | The old man answered, "Truly, you
speak well, but my conscience stops me
from accepting your perfect proof. I am an
astrologer, and when I first lived in Rome, I
was favored by someone from the family of
Caesar. I knew the births of both him and
his wife. After studying their births and the
events that followed, I cannot be convinced
by your words. There was a curse in that
birth: he committed adultery, loving his
own slave, and died in foreign waters. And
so it happened. The woman, having fallen
in love with her own slave and not
accepting the blame, fled with him to a
foreign land, shared his fate, and was lost at
sea."

14.7 | And I answered, "How do you know
that the woman who fled to a foreign land
married the slave, and that their marriage
ended in death?" The old man said, "I know
the truth for sure—not that they married

ἀλλὰ μετὰ τὴν αὐτῆς ἀπαλλαγὴν ὁ ἀδελφὸς
ὁ τοῦ ἀνδρὸς αὐτῆς ἐμοὶ διηγήσατο πάντα
τὰ κατὰ τὸν αὐτῆς ἔρωτα, καὶ ὡς σεμνὸς
ὢν, ἅτε δὴ ὁ ἀδελφὸς, οὐκ ἐβουλήθη μιᾶναι
κοίτην, καὶ πῶς βουλομένη καὶ αἰδουμένη
αὐτὸν καὶ τὸν ψόγον ἢ κλαινα (οὐκ ἔστιν
γὰρ αὐτὴν μέμψασθαι, ὅτι ἐκ γενέσεως
ταῦτα ποιεῖν καὶ πάσχειν ἠναγκάζεται)
ὄνειρον εἶτε ἀληθῆ εἶτε ψευδῆ ἐπλάσατο
οὐκ ἔχω λέγειν· ἔλεγεν γὰρ αὐτὴν
εἰρηκέναι, ὡς ὅτι ἐν ὁράματι ἐπιστάς τις
ἐκέλευσέν μοι ἅμα τέκνοις ἐξαυτῆς τὴν
Ῥωμαίων ἐκβῆναι πόλιν. ὁ δὲ ἀνὴρ
σώζεσθαι αὐτὴν σὺν τοῖς υἱοῖς σπεύδων
αὐτίκα αὐτοὺς παιδευθησομένους εἰς τὰς
Ἀθήνας ἐξέπεμψεν σὺν τῇ μητρὶ καὶ
δούλοις, τρίτον δὲ νεώτερον υἱὸν ἔχων
ἔσχεν παρ' αὐτῷ, ὡς δὴ τοῦ χρηματίσαντος
κατ' ὄναρ συνεῖναι αὐτὸν αὐτῷ
ἐπιτρέψαντος. πολλοῦ δὲ χρόνου
διελθόντος οὐκ ἔλαβεν γράμματα παρ'
αὐτῆς. αὐτὸς πολλάκις πέμψας εἰς Ἀθήνας,
ἐμὲ παραλαβὼν ὡς πάντων αὐτῷ
γνησιώτερον ὄντα, ἐπὶ τὴν ζήτησιν
ἐπορεύθη. πολλὰ μὲν οὖν αὐτῷ καὶ κατὰ
τὴν ἀποδημίαν συνέκαμον προθύμως,
μεμνημένος ὅτι τῆς πάλαι αὐτοῦ
εὐδαιμονίας κοινωνόν με πάντων εἶχεν,
ὑπὲρ αὐτοῦ με τοὺς φίλους ἀγαπῶν καὶ δὴ
ἀπεπλεύσαμεν αὐτῆς καὶ οὕτως εἰς τὰ
ἐνταῦθα τῆς Συρίας μέρη ἐγενόμεθα, εἰς
Σελεύκειαν παρεβάλομεν, καὶ οὕτως
ἐκβάντων ἡμῶν τοῦ πλοίου μετ' οὐ πολλὰς
ἡμέρας ἀθυμῶν ἐτελεύτησεν. ἐγὼ δὲ
ἐνταῦθα ἐλθὼν, ἑαυτὸν ἀποδοὺς τὰς διὰ
τῶν χειρῶν ἔκτοτε μέχρι τοῦ δεῦρο πορίζω
τροφάς.

14.8 | Ταῦτα τοῦ γέροντος εἰπόντος
σύνοιδα, ὅτι ὃν ἔλεγεν τεθνάναι γέροντα,
αὐτὸς ἦν, ἐξ ὧν ἔλεγεν, ὁ ὑμέτερος πατήρ.
οὐκ ἐβουλήθη οὖν τὸ καθ' ὑμᾶς αὐτῷ

or that she loved him—but after she left,
her husband's brother told me everything
about her love. Since he was honorable, as
a brother should be, he did not want to
stain his bed. As for the woman, wanting to
be with him but ashamed of him and the
blame (she cannot be blamed, since from
birth she was forced to do and suffer these
things), she made up a dream. Whether it
was true or false, I cannot say. He said she
told him that in a vision, someone standing
told her that she would leave the city of the
Romans with her children. The man,
hurrying to save her with the sons,
immediately sent them to be educated in
Athens with their mother and slaves. He
had a third, younger son whom he kept
with himself, as if the one who spoke in the
dream allowed him to stay. After much
time passed, he received no letters from
her. He sent many letters to Athens himself,
and, trusting me most of all, he sent me to
search for her. I helped him a lot during his
travels, remembering that he once shared
his good fortune with me and loved his
friends for his sake. Then we sailed from
there and came to parts of Syria, to
Seleucia. After we left the ship, he died a
few days later, saddened. I came here and
have since supported myself by working
with my hands until now."

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

συναντιβαλεῖν, μέχρις ἂν ὑμῖν
προσανάθωμαι. πλὴν τὰ κατὰ τὴν ξενίαν
αὐτοῦ καταμαθὼν καὶ τὴν ἐμὴν μηνύσας,
ἀκριβείας ἔνεκα, τοῦτο μόνον ἐπυθόμην, τί
ὄνομα τῷ γέροντι; ὁ δὲ ἔφη, Φαῦστος. τί δὲ
τοῖς διδύμοις υἱοῖς; ὁ δὲ ἀπεκρίνατο,
Φαυστῖνος καὶ Φαυστινιανός. τί δὲ τῷ
τρίτῳ υἱῷ; ὁ δὲ εἶπεν, Κλήμης. τί δὲ τῇ
τούτων μητρὶ ὄνομα; ὁ δὲ ἔφη, Ματτιδία.
ὑπὸ συμπαθείας οὖν ἐγὼ σύνδρακρυς
γενόμενος, ἀπολύσας τοὺς ὄχλους ἦλθον
πρὸς ὑμᾶς, ἵνα μετὰ τὴν ἁλῶν κοινωνίαν
ταῦτα προσανάθωμαι ὑμῖν. πρὸ δὲ τοῦ
ἁλῶν μεταλαβεῖν εἰπεῖν ὑμῖν οὐκ
ἐβουλήθην, μή πως ὑπὸ λύπης νικηθέντες
ἐν τῇ τοῦ βαπτίσματος ἡμέρᾳ πενθοῦντες
διατελέσητε, ὅποτε καὶ ἄγγελοι χαίρουσιν.
ταῦτα τοῦ Πέτρου λέγοντος ἐδακρύομεν οἱ
πάντες μετὰ τῆς μητρός. ὁ δὲ δακρύοντας
ἡμᾶς ἰδὼν ἔφη· νῦν ἕκαστος ὑμῶν φόβῳ
τῷ πρὸς τὸν Θεὸν γενναίως φερέτω τὰ
λεχθέντα. οὐ γὰρ διὰ σήμερον ὑμῖν
ἐτελεύτησεν ὁ πατήρ, ἀλλὰ καὶ ἔκπαλαι, ὥς
ὑμεῖς στοχαζόμενοι εἰρήκατε.

with him until I had told you. But after
learning about his hospitality and sharing
mine, for the sake of accuracy, I only asked
this: what was the old man's name? He said,
Faustus. What about the twin sons? He
answered, Faustinus and Faustianus.
What about the third son? He said,
Clemens. And what was the name of their
mother? He said, Mattidia. Moved with
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 reverence toward
god what has been said. For your father did
not die today, but long ago, as you
yourselves have guessed."

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
ὀλολυγῆς 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 ἀμφότεροι,
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 ὥς τεθνεῶτα

14.9 | When Peter said these things, the
mother, unable to hold back, cried out, "Oh,
my husband, who loved us, you died by
judgment, but we who live see the light and
share in food." Just as her loud cry stopped,
behold, the old man came in. Wanting to
find out the cause of the shouting, he
looked at the woman and said, "Oh no, what
is this? Who do I see?" Then, coming closer
and looking more carefully, when he was
recognized, he was confused. Both of them
suddenly shouted with joy, wanting to
speak to each other but caught by
speechlessness, unable to hold back their
endless happiness. After a little while, the
mother said, "I have you, Faustus, the
sweetest to me in every way. How then do

μικρῶ τάχιον ἠκούσαμεν; πλὴν οὗτοί εἰσιν ἡμῶν υἱοὶ, Φαυστῖνος, Φαυστινιανὸς καὶ Κλήμης. ταῦτα εἰπούσης, ἡμεῖς οἱ τρεῖς προσποῦσοντες αὐτῷ καὶ καταφιλοῦντες ἀμαυρῶς πως τὴν μορφήν αὐτοῦ ἀνεφέρομεν.

you live, when we heard you were dead just 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 ἀνετυπωσάμην, ἵνα αὐτὸς ὅστις εἰμὶ μὴ νοηθῶ. ἥδειν γὰρ ὅτι, εἰ ἀναγνώριμος γένωμαι, οἱ κατὰ τόπον ἡγούμενοι ἀκούσαντες, ἀνακαλέσαντες, Καίσαρι κεχαρισμένα ποιοῦντες, τὴν τοῦ βίου μοι εὐδαιμονίαν περιθήσουσιν, ὅπερ ἀπεταξάμην. οὐ γὰρ ἡδυνάμην, περὶ τῶν ἐμοὶ ἡγαπημένων τὰ μέγιστα ὡς περὶ θανόντων κρίνας, πρὸς τὴν τοῦ βίου τρυφήν ἑαυτὸν ἀποδιδόναι.

14.10 | Seeing this, Peter said, “Are you Faustus, the husband of this woman and the father of her children?” He answered, “I am.” Then Peter said, “How can I tell you about your own troubles as if they were someone else’s—the pains, the sorrows, and the burial?” The father replied, “Because I belong to Caesar’s family and did not want to be known, I made up another story so that no one would recognize who I really am. I knew that if I were recognized, the local leaders would hear about it, call me back, and, to please Caesar, take away the happiness I had in life, which I had already given up. I could not, thinking of those I loved as dead, enjoy 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

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?” The father replied, “I won’t lie to you; I truly stand by my birth as it is. I am not untrained in this knowledge. A certain man, the best of astrologers, an Egyptian named Annubion, who on his travels first revealed to me the death of my wife and children.” Peter said, “So you are convinced by what happened that the things about your birth did not happen?” The father answered, “I must explain everything going on with me, so that by hearing it, I can learn

με πάντα τὰ ὑποτρέχοντά μου εἰς τὸν νοῦν
ἐκτίθεσθαί σοι, ἵνα πρὸς αὐτὰ ἀκούων
μανθάνειν ἔχω τοὺς σου τούτων ἐλέγχους.
ἀλλὰ καὶ πολλὰ πταίνειν οἶδα τοὺς
ἀστρολόγους, πολλὰ δὲ καὶ ἀληθεύειν.
ὑποπτεύω οὖν μήπως ἅ μὲν ἀκριβοῦσιν,
ἀληθεύουσιν, ἅ δὲ πταίουσιν, ἀμαθία
πάσχουσιν, ὡς ὑπονοεῖν με, τὸ μὲν μάθημα
συνεστάναι, αὐτοὺς δὲ δι' ἀμαθίαν
ψεύδεσθαι μόνην, διὰ τὸ μὴ πάντας περὶ
πάντων ἀκριβοῦν δύνασθαι. καὶ ὁ Πέτρος
ἀπεκρίνατο· ἅπεχε, μὴ πως περὶ ὧν
ἀληθεύουσιν, ἐπιτυγχάνουσιν, 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;

your thoughts on these matters. But I know
many astrologers make mistakes, and many
things they say are true. So I suspect that
what they get right is true, but what they
miss is because of ignorance. It's like saying
the knowledge exists, but they alone lie out
of ignorance because they can't get
everything exactly right about everything.”
Peter answered, “Stop, so they don't
accidentally get something right but fail to
speak exactly. For out of many things said,
some must be wrong.” The old man said,
“Then how can I find out whether the
things about my birth really 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. ὡς ἂν οὖν ἐκεῖ γενώμεθα,
ἐάν γε καταλάβωμεν αὐτοὺς, ἡ ζήτησις
γενέσθαι δύναται. καὶ ὁμῶς πολλὰ
διαλεχθέντες καὶ ἐπὶ τῷ ἀναγνωρισμῷ
χαρέντες καὶ Θεῷ εὐχαριστήσαντες,
ἐσπέρας ἐπικαταλαβούσης εἰς ὕπνον
ἐτράπημεν.

14.12 | Since both were silent, I said,
“Because I know this knowledge well, but
the master and the father do not, I would
like, if Annubion himself were here, to
speak with the father. That way, the matter
could be made clear, like a craftsman
questioning another craftsman.” The father
asked, “Where can we meet Annubion?”
Peter said, “In Antioch. That's where I
learned that Simon is a magician, and
Annubion is his close companion.” I said,
“So if we go there and find them, we can
investigate.” After much talking, feeling
happy about the recognition, and giving
thanks to God, when evening came, we
went to sleep.

Chapter 15

15.1 | Ὁρθρου δὲ γενομένου ὁ πατήρ μετὰ τῆς μητρὸς ἡμῶν καὶ τῶν τριῶν υἱῶν εἰσελθὼν, ἔνθα ὁ Πέτρος ἦν, προσαγορεύσας ἐκαθέσθη, ἔπειτα καὶ ἡμεῖς, αὐτοῦ κελεύσαντος. καὶ ὁ Πέτρος τῷ πατρὶ προσεμβλέψας ἔφη· σπεύδω ὁμόφρονά σε γενέσθαι γυναικὶ καὶ τέκνοις, ὅπως αὐτοῖς καὶ ἐνταῦθα ὁμοδίαιτος ᾖς, κάκει μετὰ τὸν χωρισμὸν τῆς ψυχῆς ἀπὸ τοῦ σώματος συνόντα ἄλυπον ἔσεσθαι. ἢ γὰρ οὐ τὰ μεγίστα 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, πόσῳ 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, κάκει συναναπαύσῃ, εἰ δὲ ἐν τῇ τῶν λόγων σκέψει δεῖξις τὰ ὑφ' ἡμῶν λεγόμενα μῦθόν τινα ψευδῆ εἶναι, καὶ οὕτως καλῶς

15.1 | At dawn, the father came in with our mother and the three sons to where Peter was. After greeting him, he sat down, and then we did too, at his invitation. Peter looked at the father and said, “I hope you will be of one mind with your wife and children, so that you can live with them here, and after your soul leaves your body, you will be together without pain. Isn’t it the greatest sorrow for you and them not to be together?” The father replied, “Very much so.” Peter said, “If being apart here causes sorrow, then after death it is even more necessary that you not be separated from each other. How much more painful must it be, since you are a wise man who reasons well, to be apart from them—and for them to suffer even more knowing that eternal punishment awaits you because you think differently, according to the clear teaching?”

15.2 | The father said, “But, my dearest, souls are not punished in Hades at the same time the body breaks down into air.” Peter replied, “Until we convince you about this, answer me: doesn’t it seem strange to you, who don’t believe in punishment, not to be troubled, while those who do believe must suffer because of you?” The father said, “You speak rightly.” Peter said, “Then why don’t you free them from great sorrow over you by joining with faith—not with doubt, but with gratitude—when you hear what I say and judge whether these things are true or not? If what we say is true, you will share joy here with your loved ones and rest with them there. But if, after thinking about these words, you show that what we say is just a false story, then you will do well, having gained their agreement, and you will stop holding on to empty

ποιήσεις, αὐτοὺς ὁμογνώμονάς σοι
εἰληφώς, καὶ τοῦ κεναῖς ἐλπίσιν
ἐπερείδεσθαι παύσεις, καὶ ψευδῶν φόβων
ἀπαλλάξεις.

hopes and free them from false fears.”

15.3 | Καὶ ὁ πατήρ· πολλὰ φαίνῃ μοι
εὐλόγα λέγων. καὶ ὁ Πέτρος ἔφη· τί οὖν
ἐστὶν τὸ κρατοῦν σε εἰς τὴν ἡμετέραν
πίστιν ἐλθεῖν, λέγε, ἵνα εἰς αὐτὸ λέγειν
ἄρξώμεθα. πολλὰ γὰρ ἐστὶν τὰ κρατοῦντα·
τοὺς μὲν πεπεισμένους ἀσχολίαι
ἀγορασμῶν, πράξεων, γεωργιῶν,
φροντίδων καὶ ὅσα τοιαῦτα· ἀπιστοῦντας
δὲ, ἀφ’ ὧν εἶ καὶ σὺ, ὑπολήψεις τοῦ
νομίζειν, ἢ θεοὺς τοὺς οὐκ ὄντας εἶναι, ἢ τὸ
γενέσει τὰ πάντα ὑποκεῖσθαι, ἢ
αὐτοματισμῶ, ἢ τὰς ψυχὰς θνητὰς, ἢ καὶ
τὸν ἡμέτερον λόγον ψευδῆ ὡς οὐκ οὔσης
προνοίας.

15.3 | The father said, “You seem to me to
say many reasonable things.” Peter replied,
“Then what is holding you back from
coming to our faith? Tell me, so we can
start talking about it. Many things hold
people back: some who believe are busy
with markets, business, farming, worries,
and things like that. But those who don’t
believe, like you, have doubts—about
reason itself, or that gods don’t exist, or
that everything comes by chance, or that
souls are mortal, or even that our teaching
is false because there is no care or plan.”

15.4 | Ἐγὼ δὲ προνοία Θεοῦ τὰ πάντα
διοικεῖσθαι ἐκ τῶν περὶ σέ γενομένων εἶναι
λέγω, τοσοῦτοις ἔτεσιν τὴν διάστασίν σου
τε καὶ τῶν σῶν γενέσθαι. ἐπεὶ γὰρ σὺν σοὶ
ὄντες ἴσως τὸν τῆς θεοσεβείας λόγον οὐκ
ἂν ἐπήκουσαν, ὥκονομήθη σὺν μητρὶ ἢ
ἀποδημία καὶ ναυφράγιον καὶ θανάτου
ὑπόνοια καὶ ἀπρασίαι ἔτι τε καὶ
ἐκπαιδευθῆναι αὐτοὺς τὰ Ἑλλήνων καὶ
ἄθεα 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 σου

15.4 | But I say that everything is guided by
God’s care, because of what happened to
you, and your separation from your family
lasted so many years. Since your mother’s
leaving, shipwreck, fear of death, and
hardships kept them at home with you,
they were still being taught the Greek and
godless beliefs, so that by 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. Also, brother Clement came
together with them, and your mother came
to know the healing power of godliness.
Soon after, your two twin children came to
know and understand it, and on another
day they will meet you and welcome you.
Such quick agreement, coming together
from all sides into one purpose of thought, I

ἀπολαβεῖν. τοσαύτην οὖν ταχεῖαν
ἁρμονίαν πανταχόθεν συνδραμοῦσαν εἰς
ἓνα γνώμης σκοπὸν οὐκ οἶμαι ἀπρονόητον
εἶναι.

do not think can happen without God's
plan.

15.5 | Καὶ ὁ πατὴρ τῷ Πέτρῳ ἤρξατο
λέγειν· μὴ νομίζε, φίλτατέ μοι Πέτρε, ἐν
ἐννοίᾳ μὴ ἔχειν περὶ τοῦ ὑπὸ σοῦ
κηρυττομένου λόγου. πέρας γοῦν ταύτης
τῆς παρωχηκυίας νυκτὸς πολλὰ τοῦ
Κλήμεντος προτρεπομένου με τῇ ὑπὸ σοῦ
κηρυττομένῃ ἀληθείᾳ, ἀπεκρινάμην· τί γὰρ
καινότερον ἐντέλλεσθαι δύναται τις παρ' ὃ
οἱ ἀρχαῖοι παρήνεσαν; 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, ὃν περ
αὐτῷ ὑφηγήσω, ὅς ἀδικώτατός μοι μᾶλλον
ἐφαίνετο. καὶ τὸ πῶς ἐρῶ. δίκαιον ἔφασκεν
εἶναι καὶ τῷ τύπτοντι αὐτοῦ τὴν σιαγόνα
παρατιθέναι καὶ τὴν ἑτέραν, καὶ τῷ αἶροντι
αὐτοῦ τὸ ἱμάτιον προσδιδόναι καὶ τὸ
μαφόριον, ἀγγαρεύοντι δὲ μίλιον
συναπέρχεσθαι δύο, καὶ ὅσα τοιαῦτα.

15.5 | The father began to say to Peter,
“Don’t think, my dear Peter, that I have no
concern about the teaching you preach. At
the end of this long night, after 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 big difference, father, between
the words of godliness and those of
philosophy. The proof of truth comes from
prophecy, but philosophy, offering fine
words from reasoning, only seems to give
proofs. Still, after saying this, he gave me an
example—a speech about kindness, which I
will explain to you, and which seemed very
unfair to me. How can I say it? He said it
was right to offer the other cheek to the
one who strikes your jaw, to give your
cloak as well, 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·
πάννυ 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
χώρᾳ φωραθείῃ, καὶ διὰ τοῦτο θάνατον
ὀφείλων, ἐὰν ῥαπίσματι καὶ μὴ θανάτῳ τῆς
τιμωρίας ἀπολυθῇ, οὐ φαίνεται μὴν ὃ

15.6 | Peter answered, “But did you think
something very fair is actually unfair? If
this matters to you, listen.” The father said,
“It matters very much to me.” Peter said,
“Doesn’t it seem strange to you that if there
are two enemy kings with divided lands,
and someone from one king’s people is
caught in the other king’s land and should
die for it, but is freed with just a slap
instead of death, wouldn’t the one who

ἀπολύσας φιλόανθρωπος εἶναι· καὶ ὁ πατήρ ἔφη· καὶ πάνυ. καὶ ὁ Πέτρος ἔφη· τί δὲ, εἰ καὶ ἴδιόν τινος αὐτὸς οὗτος ἀφέληται, ἢ καὶ ἄλλο τι, ἐπὶ τούτῳ συλληφθεὶς ἐὰν διπλάσιον δῶ, τετραπλάσιον ὀφείλων, καὶ τὸ θανεῖν, ὥς ἐν τοῖς τοῦ ἐναντίου ἀλούς ὅροις, οὐ δοκεῖ σοι ὅτι ὁ λαβὼν τὸ διπλάσιον καὶ θανάτου αὐτὸν ἀπολύσας φιλόανθρωπος τυγχάνει; καὶ ὁ πατήρ ἔφη· φαίνεται. καὶ ὁ Πέτρος· τί δὲ, οὐ χρή τὸν ἐν ἐτέρου 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 πατήρ πάντα μᾶλλον εὐλόγως ὑποσταίη, εἴπερ τούτων τὸ ζῆν προκρίνει.

freed him be kind? The father said, “Yes, very much.” Peter continued, “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 the enemy’s laws say—wouldn’t the one who took double and freed him from death be kind? The father said, “It seems so.” Peter then said, “But should someone living in another king’s land, under a cruel enemy, flatter everyone just to survive, obey more than needed, avoid calling people by their real names, make peace with enemies, not argue with those who are angry, give away his own things freely to anyone who asks, and things like that?” The father agreed that all this seems more reasonable if living is more important than those things.

15.7 | Καὶ ὁ Πέτρος· οὐκ οὐκ οὐκ ἀδικεῖσθαι ἔλεγε, αὐτοὶ παροριστὰ τυγχάνουσιν, καθὰ ἐν ἐτέρου εἰσὶν βασιλείᾳ, καὶ τοσοῦτον πλεονέκται εἰσὶν, ὅσον κεκτημένοι ὦσιν; οἱ ἀδικεῖν νομιζόμενοι τοσαῦτα ἐκάστῳ τῷ ἐξ ἐναντίας ὄντι χαρίζονται, ὅσα ἂν αὐτοῖς ἔχειν συγχωρῶσιν. αὐτῶν γὰρ ἐστὶν ταῦτα τῶν τὰ παρόντα ἐλομένων καὶ εἰς τοσοῦτον φιλόανθρωποι εἰσιν, ὥς τὸ ζῆν αὐτοῖς συγχωρεῖν. καὶ τὸ μὲν παράδειγμα οὕτως ἔχει· ἄκουε δὴ αὐτὸ τὸ πρᾶγμα. ὁ τῆς ἀληθείας προφήτης παρὼν ἐδίδαξεν ἡμᾶς, ὅτι ὁ τῶν ὅλων δημιουργὸς καὶ Θεὸς δυσὶν τισὶν ἀπένειμεν βασιλείας δύο, ἀγαθῷ τε καὶ πονηρῷ, δούς τῷ μὲν κακῷ τοῦ παρόντος κόσμου μετὰ νόμου τὴν βασιλείαν, ὥστ’ ἂν ἔχειν ἐξουσίαν κολάζειν τοὺς ἀδικοῦντας τῷ δὲ ἀγαθῷ τὸν ἐσόμενον αἰῶνα αἰῶνα. ἕκαστον δὲ τῶν ἀνθρώπων ἐλεύθερον ἐποίησεν ἔχειν τὴν

15.7 | Peter said, “So those you said are wronged are actually the ones in control, just like if they were living in another king’s land, and they are as greedy as they are powerful? Those who think they are wronged are each given as much by the one who is against them as they allow. For these things belong to those who take what is present, and they are so kind that they allow them to live. Here’s the example: listen carefully. The prophet of truth, while here, taught us that the creator and God of all gave two kingdoms to two rulers—one good and one evil. He gave the evil one the kingdom of this present world, with laws, so he could punish wrongdoers. He gave the good one the eternal kingdom to come. And he made each person free to choose whom they want to serve—either the present evil or the coming good. Those who choose the present have the power to be

ἐξουσίαν ἑαυτὸν ἀπονέμειν ᾧ 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 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.

rich, to enjoy life, to take pleasure, and to have all they can. But they have nothing of the good things to come. Those who choose the coming kingdom cannot think of the things here as their own, since they belong to another king—except for water and bread, which they earn with sweat to live (because no one can choose to die willingly), and even one cloak, because they don't want to be naked under the all-seeing sky.”

15.8 | Εἰ μὲν οὖν τὸν ἀκριβῆ τοῦ πράγματος λόγον ἀκοῦσαι θέλῃς, οὓς μικρῷ τάχιον εἴρηκας ἀδικεῖσθαι, αὐτοὶ μᾶλλον ἀδικοῦσιν. ὅτι αὐτοὶ μὲν οἱ τὰ ἐσόμενα ἐλόμενοι ἐν τοῖς παροῦσιν σύνεισιν τοῖς κακοῖς, κατὰ πολλὰ τῶν ἴσων αὐτοῖς ἀπολαύοντες, αὐτοῦ τε τοῦ ζῆν, τοῦ φωτός, 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

15.8 | If 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 of the same things as others—like life itself, light, bread, water, clothing, and some other things. But those you think are wronged by the men who have the goods to come don't share anything with them. The father replied, “Now that you've 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. 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, because they don't give the same things to those here who have allowed them, which they themselves allowed to themselves.” Peter said, “This isn't unfair either, because each person has the power to choose the present or the future things, whether small or great. The one who chooses by their own judgment and will is not wronged, I say—

οὐδ' ἂν τὰ μικρὰ ἔληται, ἐπεὶ προέκειτο τὰ μεγάλα. προέκειτο γὰρ αὐτῷ καὶ τὰ μικρά. καὶ ὁ πατὴρ ἔφη· ὀρθῶς ἔφης, καὶ γὰρ εἴρηται τινὶ Ἑλλήνων σοφῷ· αἰτία ἐλομένων, Θεὸς ἀναίτιος.

not even if they choose the small things, since the great things were offered first. The small things were also offered to them.” The father said, “You speak rightly, and a certain wise Greek also said: ‘The cause of those who choose is God, but God is without blame.’”

15.9 | Ἄλλ' ἔτι μὴν καὶ τοῦτόν μοι δίελθε τὸν λόγον. μέμνημαι τὸν Κλήμεντά εἰπόντα μοι, ὅτι τὰ ἀδικήματα καὶ τὰ πάθη εἰς ἅφεσιν 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 τινά, 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 πατὴρ 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.

15.9 | But let this thought also come to me. I remember Clement telling me that we suffer wrongs and pains for the forgiveness of sins. And Peter said, “That is right, and it is so. For we who choose the things to come, which we have more of—whether clothes, food, drinks, or other things—we have sins because we must have nothing. I explained this briefly. All possessions are sins. The way to remove these is by removing sins. And the father said, “That makes sense, just as the two kings divided the boundaries, so each person under their power chooses what they want. But what if we suffer justly?” And Peter said, “Very justly. For the limit of those who are saved, as I said, is to have nothing from anyone. Yet many have many possessions, and these are sins in another way. Because of this, by God’s great kindness, pains come to those who do not live sincerely, so that through these loving punishments they may be saved from eternal punishments.”

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 τινεῖς

15.10 | And the father said, “But why do we see many godless people who are poor? Are these also among the saved despite that?” Peter replied, “Not always. For the poverty of the poor is not accepted if they desire

τῇ προαιρέσει πλουτοῦσιν χρήμασιν, καὶ ὡς πλεονεκτεῖν ἐπιθυμοῦντες τιμωροῦνται. ἀλλ' οὐδὲ ἐν τῷ πένητα εἶναι τίνα πάντως δίκαιός ἐστιν. δύναται γὰρ πτωχὸς μὲν τοῖς χρήμασιν εἶναι, ἐπιθυμεῖν δὲ ἢ καὶ πράττειν ὃ προηγουμένως οὐ χρή. ἢ γὰρ εἶδωλα 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.

things they should not. So some, by choice, grow rich with money, and because they want more, they are punished. But being poor does not always make someone just. A poor person can lack money but still desire or even do wrong. They might worship idols, blaspheme, commit adultery, live carelessly, break oaths, lie, or live without faith. Yet our teacher blessed the faithful poor—not because they had anything, for they had nothing—but because they did not sin at all. And only for not giving alms, because they had nothing, they were not condemned.” The father said, “Truly, according to the story, things seem rightly so. That is why I chose to listen carefully to every part of the speech.”

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 ἐπιθεῖς καὶ εὐξάμενος καὶ ἱασάμενος 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 with God. I will show that only he should be called God, and no others should be called or thought of as God. Anyone who does otherwise must be punished forever, because they have greatly disrespected the master of all. After saying this, he laid his hands on those troubled by pain, sickness, and demons, prayed for them, healed them, and sent the crowds away. Then he went inside 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

16.1 | Early in the morning, Peter went out and stood in the usual place where he spoke, and he saw a large crowd gathered.

ἄμα τῷ μέλλειν διαλέγεσθαι αὐτὸν εἰσῆει
τις τῶν αὐτοῦ διακόνων λέγων· Σίμων ἀπὸ
Ἀντιοχείας ἐληλυθὼς ἐπ’ αὐτῆς ἐσπέρας,
μαθὼν ὑποσχόμενόν σε τὸν περὶ μοναρχίας
ποιεῖσθαι λόγον, ἔτοιμός ἐστιν μετὰ γε
Ἀθηνοδώρου τοῦ Ἐπικουρείου
διαλεγόμενῳ σοι ἐπελθεῖν, πρὸς τὸ
ἀντιλέγειν δημοσίᾳ πᾶσιν τοῖς ὑπὸ σοῦ
ὁπῶσποτε ὑπὲρ μοναρχίας λεγόμενοις
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 σοφόν, καὶ
ταῦτα πρεσβύτην. ἀλλ’ οὐκ ἐπιτεύξη τῶν
σῶν βουλευμάτων, ταύτη μᾶλλον,
παρόντος ἐμοῦ, καὶ τοὺς ψευδεῖς σου
διελέγχοντος λόγους. ἴσως γὰρ ἐμοῦ μὴ
παρόντος ἡπατήθη ἂν 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 εἰδότων, ὃ ὑπέσχου λέγειν, ἄρξαι.
εἰ δὲ τὸν ἔλεγχον αἰδούμενος ἐφ’ ἡμῶν
αὐτῶν σὴν ὑπόσχεσιν παραλιπεῖν θέλεις,
αὐτάρκης καὶ οὕτως ἢ ἀπόδειξις ὅτι ψεύδῃ,
καθ’ ὅτι ἐπὶ τῶν τὰς γραφὰς εἰδότων
εἰπεῖν οὐκ ἐτόλμησας. καὶ νῦν δὲ τί σε
ἀναμένω λέγειν, μέγιστον ἔχων μάρτυρα

Just as he was about to begin, one of his
servants came in and said, “Simon from
Antioch 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 you in public
against everyone who speaks 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 heard that yesterday you promised
the emperor to give the speech today in
order, starting with 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—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. Now I will present
many arguments so I can quickly test your
promise. So begin with us, who know the
scriptures, as you promised. But if you are
ashamed to test your promise with us, that
alone proves you lie, 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 here? And saying this, he looked at
the father and said, “Tell me, most honored
of men, isn’t this the man who promised

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, ὁ δὲ παρὰ ταῦτα ποιῶν, ὡς τὰ μέγιστα ἁμαρτάνων, αἰωνίως κολασθῆναι ἔχει; ἢ γὰρ οὐκ ἀποκρίνη μοι;

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 you not answer me?"

16.3 | Καὶ ὁ πατὴρ ἔφη· καλῶς ἂν τὴν μαρτυρίαν παρ' ἐμοῦ ἀπῆτε, Σίμων, εἰ πρότερον ἤρνεῖτο ὁ Πέτρος· νῦν δὲ οὐκ αἰδεσθήσομαι λέγειν ἢ δεῖ λέγειν. οἷμά μοι ὀργῇ πεπρησμένον διαλεχθῆναι θέλει, ὅπερ ἀνοικεῖόν σοι τοῦτο ποιεῖν, καὶ ἡμῖν τοιοῦτον ὑπακούειν, ὅτι μάχην ἐστὶν ἱστορεῖν, καὶ οὐ πρὸς ἀλήθειαν ὠφελεῖσθαι. καὶ νῦν ἐξ ἑλληνικῆς παιδείας, ὡς χρὴ τοὺς ζητοῦντας ποιεῖν, εἰδὼς ὑπομνήσω. ἕκαστος ὑμῶν τὸ ἑαυτοῦ δόγμα ἐκθέσθω, καὶ εἰς ἕτερον οἱ λόγοι γενέσθωσαν. ἐὰν δὲ Πέτρος μόνος ἐκθῇται τὸ ἑαυτοῦ φρόνημα, σὺ δὲ τὸ σὸν σιωπᾷς, ἐνδέχεται τινα λόγον ὑπὸ σοῦ ῥηθέντα θλίβειν τὸ ἑαυτοῦ καὶ τὸ σὸν φρόνημα, καὶ ἀμφοτέρους ὑμᾶς ὑπὸ τοῦ λόγου ἡττηθέντας μὴ φαίνεσθαι ἡττημένους, ἀλλὰ τὸν ἐκθέμενον τὸ φρόνημα, τὸν δὲ μὴ ἐκθέμενον ὁμοίως ἡττημένον μὴ πρόδηλον εἶναι, ἀλλὰ καὶ νενικηκέναι νομίζεσθαι. καὶ ὁ Σίμων ἀπεκρίνατο ποιήσω ὡς λέγεις, ἄθυμῶ δὲ μήπως ἤδη προειλημμένος αὐτοῦ τοῖς λόγοις οὐ φιλαλήθης ἔσῃ 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 won't be ashamed to say what needs to be said. I think you are angry and want to argue, which is not fitting for you, and it's not right for us to obey such a thing, because this is a fight to prove a point, and it doesn't help us find the truth. Now, knowing how those who seek truth should act from Greek education, I will remind you. Each of you should explain your own belief, and then the other can respond. But if only Peter explains his opinion and you stay silent about yours, it's possible that something you say will trouble both his and your opinion, and both of you will seem defeated by the argument—not truly defeated, but the one who shares his opinion, and the one who doesn't, will not clearly be seen as defeated, but will be thought to have lost. And Simon answered, 'I will do as you say, but I'm worried that if I have already accepted his words, I won't be a fair judge.'"

16.4 | Καὶ ὁ πατὴρ ἀπεκρίνατο· μή με βιάζου ἀκρίτως συνθέσθαι σοι, ἵνα δόξω φιλαλήθης εἶναι κριτής, εἰ δὲ τάληθῃ ἀκοῦσαι θέλῃς, τῷ σὺ φρονήματι μᾶλλον προειλημμαι. καὶ ὁ Σίμων· πῶς προείληψαι,

16.4 | And the father answered, "Don't pressure me to agree with you without careful thought, just to seem like a truthful judge. But if you want to hear the truth, I have already made up my mind." Simon

οὐκ εἰδὼς ὁ φρονῶ; καὶ ὁ πατήρ· τοῦτο ῥαδιόν ἐστιν εἰδέναι, καὶ πῶς ἄκουσον. ἐλέγχειν ὑπέσχου Πέτρον ἓνα Θεὸν λέγοντα εἶναι, ὅτι ψεύδεται, ὁ δὲ ἓνα λέγοντα ψεύσματος ἐλέγξει ἐπαγγελλόμενος, ὡς ἀληθεύων, τὸ αὐτὸ οὐ λέγει. εἰ γὰρ τῷ καταψευδομένῳ τὸ αὐτὸ λέγει, καὶ αὐτὸς ψεύδεται, εἰ δὲ τὰ ἐναντία λέγων ἀποδείκνυσιν, τότε ἀληθεύει. οὐκ ἄλλως οὖν τὸν ἓνα 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 φιλαλήτης ὢν 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.

said, “How have you made up your mind without knowing what I think?” The father replied, “That’s easy to explain, so listen. You promised to prove that Peter, who says there is one God, is lying. But you, who promise to prove that the one who says this is lying is telling the truth, don’t say the same thing. If you say the same thing as the one you accuse of lying, then you are also lying. But if you show that you say the opposite, then you are telling the truth. So you call the one who says there is one God a liar only if you believe there are many gods. But I also say there are many gods. I’m telling you this before we begin. I have made up my mind more than you have. For this reason, you should not argue with me, but with Peter, because I think the opposite of him. After your argument, I hope you will accept me as a truthful judge, giving up your first opinion for the stronger argument.” After the father said this, a quiet cheer of praise came from the crowd for the way he 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 ἓνα 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 said, “As the one who mediates this discussion, I am ready to speak, and now, without any delay, I will share my view about God. I say there is one God—the one who made the sky, the earth, and everything in them. It is not right to say or believe in any other. Simon replied, ‘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

16.6 | Right away, in the first part of the law, it seems they say the same thing to

λέγων. οὕτως γέγραπται, ὥς ὅτι τῷ πρώτῳ ἀνθρώπῳ, ἐντολήν 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 τῆς γυναικὸς ἐπὶ ὑποσχέσει τοῦ γενέσθαι αὐτοὺς θεοὺς φαγεῖν αὐτοὺς πείσας, ἀναβλέψαι ἐποίησεν καὶ εἶθ' οὕτως ὁ Θεὸς ἀναβλέψασιν αὐτοῖς ἔφη· ἰδοὺ γέγονεν Ἀδὰμ, ὥς εἷς ἡμῶν. ὁ μὲν οὖν ὄφεις εἰπὼν· ἔσεσθε ὡς θεοί, ὡς ὄντων θεῶν εἰρηκῶς φαίνεται· ταύτη μᾶλλον ἢ καὶ Θεὸς ἐπεμαρτύρησεν εἰπὼν· ἰδοὺ γέγονεν Ἀδὰμ ὡς εἷς ἡμῶν. οὕτως ὁ τοὺς πολλοὺς εἰπὼν ὄφεις εἶναι θεοὺς οὐκ ἐψεύσατο. πάλιν τὸ γεγράφαί· θεοὺς οὐ κακολογήσεις καὶ ἄρχοντας τοῦ λαοῦ σου οὐ κακῶς ἐρεῖς, πολλοὺς σημαίνει θεοὺς, οὓς οὐδὲ κακολογεῖσθαι θέλει. ἀλλὰ καὶ ἄλλοθί 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 εἶρηκεν. καὶ ἄλλοτε· Θεοὶ οἱ τὸν οὐρανὸν καὶ τὴν γῆν οὐκ ἐποίησαν, ἀπολέσθωσαν ὡς τῶν μὴ πεποιηκότων ἀπόλλυσθαι μελλόντων. καὶ ἄλλη που λέγει· ἔπεχε σεαυτῷ, μὴ πορευθεῖς 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 θεοὺς διακρίνει. ὅθεν θαυμάζω πῶς τοσούτων φωνῶν ἐγγράφως μαρτυρουσῶν πολλοὺς εἶναι θεοὺς, σὺ διαβεβαίωσαι μὴ δεῖν μήτε λέγειν μήτε εἶναι νομίζειν. λοιπὸν πρὸς τὰ

themselves. It is written like this: God gave a command to the first man not to eat from any tree in the garden, especially not from the tree that gives knowledge of good and evil. But the snake, through the woman, promised that if they ate, they would become gods. He persuaded them to eat, and they opened their eyes. Then God said about this: "Look, Adam has become like one of us." So when the snake said, "You will be like gods," it seems to say there are gods. This is even clearer because God himself said, "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. Also, somewhere else it says: "If another god dared to enter and take a nation from the middle of a nation, saying, '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. Again, it says: "Names of other gods will not go up on your lips." Here it talks about 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 passages written to show that there are many gods, you insist that it is not right to say or believe there are gods. Now, besides

σαφῶς ῥηθέντα τί ἔχεις εἰπεῖν, ἐπὶ πάντων λέγε.

what has been clearly said, what do you have to say? Speak about everything.

16.7 | Καὶ ὁ Πέτρος ἔφη· συντομώτερον ἄκουε πρὸς ἃ εἴρηκας. 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 ὀρφανῷ καὶ χήρᾳ. μέγαν δὲ καὶ ἀληθινὸν καὶ κρίσιν ποιοῦντα τὸν Ἰουδαίων ἡ γραφὴ εἰποῦσα Θεόν, 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 πολλοὶ φωναὶ μεθ’ ὅρκου ἐπισφραγίζουσιν, ὅτι εἷς ἐστὶν ὁ Θεός, καὶ πλὴν αὐτοῦ οὐκ ἔστιν Θεός. ὅθεν θαυμάζω, πῶς τοσούτων μαρτυρουσῶν φωνῶν ἔνα εἶναι Θεόν, σὺ πολλοὺς εἶναι λέγεις.

16.7 | And Peter said, “Listen carefully to what you have said. The law itself, many times calling them gods, says to the Jewish people: ‘Look, the Lord your God is the God of heaven above, and everything in it,’ meaning 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 people: ‘The Lord your God, he is God of gods,’ as if to say 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 show favor or accept a bribe, who judges the orphan and the widow.’ By calling the God of the Jews great, true, and a judge, the scripture means the others are small and not true gods. Also, somewhere else the scripture says: ‘I live,’ says the Lord, ‘there is no other god besides me. I am first, and I am last; 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.’ Many voices, often 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 ψεύδῃ, λέγων μὴ αὐτὰ δεῖν φθέγγεσθαι

16.8 | And Simon said, “The reason I spoke to you at first was to prove from the scriptures that you are wrong when you

θεούς. ὅθεν πολλὰς ἐγγράφους ἔδειξα
φωνὰς, ὅτι αὐταὶ αἱ θείαι γραφαὶ πολλοὺς
φθέγγονται θεούς. καὶ ὁ Πέτρος· αὐταὶ αἱ
πολλοὺς φθεγγόμεναι θεοὺς γραφαί, αὐταὶ
παρήνεσαν ἡμῖν εἰποῦσαι· ὀνόματα θεῶν
ἐτέρων οὐκ ἀναβήσεται ἐπὶ τῶν χειλέων
σου. οὕτως οὐ παρὰ τὸ γεγραμμένον ἔφη, ὦ
Σίμων. καὶ ὁ Σίμων· ἄκουσον πρὸς αὐτὸ
καὶ σὺ, ὦ Πέτρε. ἁμαρτάνειν μοι δοκεῖς, ὅτι
αὐτῶν καταλέγεις, τῆς γραφῆς λεγούσης·
οὐ κακολογήσεις, καὶ ἄρχοντας τοῦ λαοῦ
οὐ κακῶς ἐρεῖς. καὶ ὁ Πέτρος· οὐχ
ἁμαρτάνω, 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 ἀπαρχῇ γεγράφθαι· ἐν
ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν
γῆν. καὶ οὐκ εἶπεν οἱ θεοί. καὶ ἄλλη που
λέγει ποίησιν δὲ χειρῶν αὐτοῦ ἀναγγέλλει
τὸ στερέωμα. καὶ ἐν ἐτέρῳ γέγραπται· οἱ
οὐρανοὶ αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμενεῖς
εἰς τὸν αἰῶνα.

say these things should not be called gods.
That is why I showed many passages where
the holy scriptures themselves speak of
many gods.” And Peter said, “Those
scriptures that speak of many gods also
warned us, saying: ‘Names of other gods
will not go 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 mistaken 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
mistaken, 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 understood.
It means there is one who made everything,
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 αὐτὰς 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 ἐτέρων μὴ φθέγγεσθαι. ἐπεὶ

16.9 | And Simon said, “You showed me
many gods from the scriptures, which I
clearly explained, but you brought the same
or even more passages from those 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 used 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 do—and you also showed
that we must not speak their names,
quoting the same scripture that says, ‘You

οὖν αὐταὶ αἱ γραφαὶ πολλοὺς λέγουσιν εἶναι θεοὺς, καὶ ἄλλοτε ἓνα μόνον εἶναι, καὶ ὅτε μὲν μὴ κακολογεῖσθαι, ὅτε δὲ κακολογεῖσθαι, πρὸς τοῦτο τί δεῖ λογίσασθαι, ἢ ὅτι αὐταὶ ἡμᾶς αἱ γραφαὶ πλανῶσιν;

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 say they must not be spoken badly of, and other times that they must be spoken badly of, what should we think about this? Or do the scriptures themselves confuse 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 εἰκνύει τὴν αὐτοῦ προαίρεσιν ἔχων, περιβλεψάμενος αὐτὰς καὶ πάντα εὐρῶν ἐν αὐταῖς, ὁποῖον Θεὸν εἶναι λέγει, τὴν ὡς ἔφην κηρῷ εἰκνύει 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 ἀπεμαζάμεθα 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, φθαρῆσομαι· 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 ἅν. ἐπεὶ οὖν οὐκ ἔπλασεν,

16.10 | And Peter said, “They do not mislead us, but they test us and reveal the evil will hidden inside each person against God, like a snake. There are many different kinds of images. Each one has a will like poison. When someone looks at these images and sees everything in them, they say what kind of God it is, and they will wipe away that poisonous will. Since whatever someone wants to think about God, they find it in these images, one will wipe away the ideas of many gods from them. And we have wiped away the idea of the one who truly is, recognizing the true form from our own shape. But our inner soul is also dressed with his image for immortality. If I leave behind the one who gave birth to it, then by just judgment, the soul has the right to leave me too, because I showed him an unjust boldness. And justly, it will leave me, and so I will be destroyed with punishment, left without help from it. But if there is another God, let that one first put on another image, another form, so we can know 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 the soul changes too, then I am no longer myself, having become someone else both in form and in essence. So let others make others, if there is another God. But there is not. If there were, it would have made. Since it did not make,

ὥς οὐκ ὦν τὸν ὄντα τῷ ὄντι καταλιπέτω.
οὐδεὶς γάρ ἐστιν, ἢ μόνη γνώμη Σίμωνος.
ἐγὼ ἄλλον Θεὸν οὐ παραδέχομαι, πλὴν τὸν
κτίσαντά με μόνον.

let the one who does not exist leave the one
who does exist to be with the one who
exists. For no one exists except in Simon's
mind alone. I do not accept any other 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
being 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 phrase 'let us make'
means two or more, not just one."

16.12 | Καὶ ὁ Πέτρος ἀπεκρίνατο· εἷς ἐστιν
ὁ τῇ αὐτοῦ σοφίᾳ εἰπών· ποιήσωμεν
ἄνθρωπον. ἡ 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 ἐστιν. 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 παραδέξῃ;

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 to God
like a soul, but extends from him like a
hand, creating everything. Because of this,
one man was made, and from him came the
woman. Though one in kind, they are a
pair. By expanding and contracting, one is
thought to be two. So to one God, as the
parent, 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 προφῆται θεοὺς λέγουσιν, εἰς
πειρασμὸν τῶν ἀκουόντων λέγουσιν. οὕτω
γὰρ γέγραπται· ἐὰν ἀναστῇ ἐν σοὶ
προφήτης, διδούς σοι σημεῖα καὶ τέρατα,
καὶ ἔλθῃ τότε σημεῖον ἐκεῖνο καὶ τὸ τέρας,
ἐρεῖ δέ σοι, πορευθέντες λατρεύσωμεν
θεοῖς ἐτέροις, οἷς οὐκ ᾔδεισαν οἱ πατέρες
σου, οὐκ ἀκούσεσθε τοῦ προφήτου

16.13 | And Peter answered, "Whether the
scriptures or the prophets speak of gods,
they do so to test those who hear. For it is
written: if a prophet rises among you,
giving signs and wonders, and then that
sign and wonder happen, 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

ἐκείνου· ἐν πρώτοις ἔστωσαν αἱ χεῖρές σου
λιθοβολῆσαι αὐτόν. ἐπείρασεν γάρ σε
ἀποστῆναι ἀπὸ κυρίου τοῦ Θεοῦ σου. ἐὰν
δὲ εἴπῃς ἐν τῇ καρδίᾳ σου· πῶς ἐποίησεν τὸ
σημεῖον ἐκεῖνο ἢ τὸ τέρας, γινώσκων
γνώσῃ, ὅτι ὁ πειράζων ἐπείραζεν, εἰδέναι,
εἰ φοβῇ κύριον τὸν Θεόν σου. ὅτι δὲ ὁ
πειράζων ἐπείραζεν, εἴρητο, ἐτέρως δὲ
μετὰ τὴν εἰς Βαβυλῶνα μετοικεσίαν
φαίνεται. οὐ γὰρ ἂν ὁ τὰ πάντα γινώσκων
Θεός, ὡς ἐκ πολλῶν ἔστιν δεῖξαι, ἐπείρασεν,
ἵνα γνῶ αὐτὸς, ὁ τὰ πάντα προγινώσκων. εἰ
δὲ βούλῃ, περὶ τούτου λόγον ποιησώμεθα,
καὶ δεῖξω προγινώσκοντα τὸν Θεόν. τὸ δὲ
ἀγνοεῖν αὐτὸν ψεῦσμα ὄν, καὶ τοῦτο πρὸς
πειρασμὸν γραφὲν ἀποδέδεικται. οὕτως
ἡμεῖς, ὡς Σίμων, οὔτε ἀπὸ γραφῶν οὔτε ὑφ’
ἐτέρου τινὸς σκανδαλισθῆναι δυνάμεθα·
οὔτε πολλοὺς θεοὺς ἀποδέξασθαι
ἀπατώμεθα, οὐδὲ λόγῳ τινὶ κατὰ τοῦ Θεοῦ
λεγομένῳ συντιθέμεθα.

16.14 | Ἰσμεν γὰρ καὶ αὐτοὶ ἀπὸ τῶν
γραφῶν ἀγγέλους θεοὺς λεχθέντας, λέγω
δὲ ὡς ὁ ἐπὶ τῆς βάτου λαλήσας, καὶ τῷ
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 εἰδῶλα 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
τούς τε οὐρανοὺς καὶ τὴν γῆν, Θεὸν
Ἰουδαίων καὶ πάντων τῶν σέβειν αὐτὸν
αἰρουμένων. τοῦτον καὶ θεοφιλεῖ λογισμῷ
ἀληθὲς ὃν δογματίσαντες οἱ πατέρες
παρέδωσαν ἡμῖν, ἵνα εἰδῶμεν, ὅτι εἴ τι κατὰ
τοῦ Θεοῦ λέγεται, ψευδός ἐστιν. ἀλλὰ καὶ

him. For he tested you to turn you away
from the Lord your God. But if you say in
your heart, ‘How did that sign or wonder
happen?’ then you will understand that the
tester tested you to see if you fear the Lord
your God. It was said that the tester tested,
but this seems different after the exile to
Babylon. For the God who knows all things
would not test, since he already knows
everything beforehand. But if you want, we
can talk about this, and I will show that God
knows everything in advance. Not knowing
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 fooled into accepting many
gods, nor do we agree with any words
spoken against God.”

16.14 | For we ourselves know from the
scriptures that angels were called gods—I
mean the one who spoke from the burning
bush and wrestled with Jacob; also the one
born Emmanuel and the one called God the
strong. Yet Moses also became a god to
Pharaoh, though in truth he was a man.
Even the idols of the nations were called
gods. But for us, there is one God—the one
who made all creation and arranged
everything. Christ is his son, and by
trusting in him through the scriptures, we
recognize what is false. Also, guided by the
scriptures and the teachings of the fathers,
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, truly loved by God in sincere faith, the
fathers handed down to us as a teaching, so
that we know that anything said against

ὑπερβαλλόντως τι ἐρῶ· εἰ τοῦτο οὕτως ὡς ἔφην οὐκ ἔχει, ἐμοὶ γένοιτο καὶ τοῖς ἀληθὲς ἀγαπῶσιν, περὶ εὐφημίας τοῦ πεποιηκότος ἡμᾶς Θεοῦ κινδυνεύειν.

God is false. But I will say even more: if this is not true as I have said, then for me and for those who truly love the truth, it would be better to face 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 δεδοκῶς εὐλόγως ἀνηρέθη. καὶ ὁ Πέτρος ἀπεκρίθη· ὁ κύριος ἡμῶν οὔτε θεοὺς εἶναι ἐφθέγγατο παρὰ τὸν κτίσαντα τὰ πάντα, οὔτε αὐτὸν θεὸν εἶναι ἀνηγόρευσεν, υἱὸν δὲ Θεοῦ τοῦ τὰ πάντα διακοσμήσαντος τὸν εἰπόντα αὐτὸν εὐλόγως ἐμακάρισεν. καὶ ὁ Σίμων ἀπεκρίνατο· οὐ δοκεῖ σοι οὖν τὸν ἀπὸ Θεοῦ θεὸν εἶναι; καὶ ὁ Πέτρος ἔφη· πῶς τοῦτο εἶναι δύναται, φράσον ἡμῖν. τοῦτο γὰρ ἡμεῖς εἰπεῖν σοι οὐ δυνάμεθα, ὅτι μὴ ἠκούσαμεν παρ’ αὐτοῦ.

16.15 | Simon, hearing this, said, “Since a prophet who gives signs and wonders must believe in another god, knowing that he also faces 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 did he call himself God; but he blessed the son of God who arranged all things when he spoke of him.” And Simon replied, “So you don’t think that the one who comes 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 | 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 ἀγεννητον, τὸ δὲ γεννητὸν ὃν τὸ αὐτὸ λέγεσθαι οὐ δύναται, οὐδ’ ἂν τῆς αὐτῆς οὐσίας ὁ γεγεννημένος τὸ γεγεννηκότε. 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,

16.16 | Besides this, the father is said not to be born, but the son is said to be born; the one who is born is not like the one who is unbegotten or self-born. And Simon said, “Isn’t it the same with birth?” And Peter said, “Someone who is not the same in every way cannot have the same names as another.” Simon replied, “That’s just talking, not proving.” Peter answered, “Why don’t you understand that the self-born or unbegotten cannot be called the same as the one who is born, and the one who is born cannot 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 share the same nature, but

θεοὶ δὲ οὐκ εἰσὶν. εἰ δὲ θεοὶ εἰσὶ, τούτῳ τῷ λόγῳ πάντων ἀνθρώπων, τῶν τε ἀποθανόντων καὶ ζώντων καὶ γεννηθησομένων αἱ ψυχαὶ τυγχάνουσιν. εἰ δὲ προσφιλονεικῶν μοι ἔρεῖς, καὶ αὐτὰς θεοὺς εἶναι, καὶ τί τοῦτο ἔτι μέγα καὶ Χριστῷ, τῷ Θεῷ λέγεσθαι; τοῦτο γὰρ ἔχει, ὃ καὶ πάντες ἔχουσιν.

they are not gods. If they were gods, then by this logic all human souls—those who have died, those living, and those yet to be born—would be gods. And if you argue with me and say they are gods, then what is special about Christ being called God? For this is something everyone has.”

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, ἔν εἶναι τὸ ἀγέννητον. εἰ δὲ ἐν σχήματί ἐστὶν, καὶ οὕτως ἐν 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’s not possible for the same thing to belong to another. Just like being infinite means having no limits anywhere, and it must be called infinite because no other can be infinite like it. (If someone says it can, they are wrong; two things cannot both be infinite everywhere—one would limit the other.) In the same way, by nature, the unbegotten is one. And if it has a form, even then the incomparable is one. Because of this, it is also called the highest, since it is above all and 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 δισχυρίζη, 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, ᾧ λόγῳ ἡ πρὸς τὸ ἐγνωσμένον τιμὴ εἰς τὸ μήπω ἐγνωσμένον ἀναφέρεται.

16.18 | And Simon said, “Isn’t ‘God’ his secret name, the one everyone uses, since you argue so much about the name to keep it from being given to someone else?” Peter replied, “I know that this is not a secret name for him, but a name agreed upon by people. If you give it to someone else, and also attach the unspoken name to another, it depends on choice. The spoken name is the beginning of the unspoken one. Because of this, pride is seen as something not yet spoken, where the honor given to what is known is also given to what is not yet known.”

16.19 | Καὶ ὁ Σίμων ἔφη· ἤθελον εἰδέναι Πέτρε, εἰ ἀληθῶς πιστεύεις, ὅτι ἡ ἀνθρώπου μορφή πρὸς τὴν ἐκείνου μορφήν διατετύπεται. καὶ ὁ Πέτρος ἀληθῶς, ὦ Σίμων, οὕτως ἔχειν πεπληροφόρημαι. καὶ ὁ Σίμων· πῶς θάνατος τὸ σῶμα λύειν δύναται, σφραγίδι μεγίστη διατετυπωμένον; καὶ ὁ Πέτρος· Θεοῦ δικαίου ἐστὶν μορφή. ἐπὰν οὖν ἀδικεῖν ἄρξηται, ἡ ἐν αὐτῷ εἰδέα φεύγει, καὶ οὕτως τὸ σῶμα λύεται, ἵνα ἡ μορφή ἀφανὴς γένηται, ὅπως μὴ δικαίου Θεοῦ μορφήν 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 τοιοῦτου μορφήν τῷ ἀπὸ γῆς ἐγερθέντι δοῦναι ἀνθρώπῳ; καὶ ὁ Πέτρος· διὰ τὴν τοῦ πεποιηκότος Θεοῦ φιλανθρωπίαν γέγονεν, ἐπεὶ γὰρ τῷ κατ' οὐσίαν λόγῳ πάντα κρεῖττονα 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 κρεῖττονα ὄντα ἡδέως ὑπομένει δουλεῦειν τῷ κατ' οὐσίαν χείρονι, διὰ τὴν τοῦ κρεῖττονος μορφήν. ὥς γὰρ οἱ πῆλινον ἀνδριάντα βασιλέως τιμῶντες τὴν τιμὴν ἀναφερομένην ἔχουσιν εἰς ἐκεῖνον, οὕπερ ὁ πηλὸς τὴν μορφήν τυγχάνει ἔχων, οὕτως καὶ ἡ πᾶσα κτίσις τῷ ἀπὸ γῆς γενομένῳ ἀνθρώπῳ χαίρουσα δουλεύει, εἰς τὴν ἐκείνου ἀφορῶσα τιμὴν.

16.20 | Ἴδέ, 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 ἐφθέγγω, ἃ

16.19 | And Simon said, "Peter, I want to know if you really believe that the human form is made like his form." Peter replied, "Truly, Simon, I have been told that this is so." Simon asked, "How can death break the body, which is marked with the greatest seal?" Peter answered, "It is the form of the just God. When injustice starts, the idea inside him leaves, and so 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 itself, but about the sealed body. And without the one who sealed it, the sealed cannot be broken. So without judgment, it is not possible to die." Simon then asked, "Why was it necessary to give such a form to the man raised from the earth?" Peter said, "It happened because of the love of the God who made him. For in truth, 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. They were made to serve humans and are truly stronger, yet they 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 | Look, Simon, what kind of God you want to make us ungrateful toward. And the earth holds you, perhaps wanting to see who will dare to think like you. For you were the first to dare what no one else

πρώτως ἠκούσαμεν. πρῶτοι καὶ μόνοι ἡμεῖς ἐπὶ τοιαύτῃ σου ἀσεβείᾳ τὴν ἄπειρον τοῦ Θεοῦ μακροθυμίαν ἱστορήσαμεν, καὶ οὐκ ἄλλου τινὸς, ἢ τοῦ κτίσαντος τὸν κόσμον, εἰς ὃν ἀσεβεῖν ἐτόλμησας. καὶ χάσματα γῆς οὐκ ἐγενήθη, καὶ πῦρ ἀπ’ οὐρανοῦ οὐ κατεπέμφθη, καὶ εἰς ἐμπρησμὸν ἀνδρῶν οὐκ ἐπεξήλθεν, καὶ ὑετὸς οὐκ ἐπεσχέθη, καὶ θηρῶν πληθος ἀπὸ δρυμῶν οὐκ ἐπέμφθη, καὶ ἐπ’ αὐτοὺς ἡμᾶς δι’ ἓνα ἁμαρτάνοντα ὡς ἐπὶ μοιχείας πνευματικῆς, τῆς κατὰ σάρκα χείρονος ὑπαρχούσης, ἢ Θεοῦ ὀργὴ ὀλέθριος οὐκ ἤρξατο. οὐ γάρ ἐστιν ὁ τότε ἐπεξεληθὼν τὰ ἁμαρτήματα οὐρανοῦ καὶ γῆς κτίστης Θεός; ἐπεὶ καὶ νῦν τὰ μέγιστα βλασφημούμενος τὰ μέγιστα ἐπεξήρχετο. ἀλλὰ τούναντίον μακροθυμεῖ, εἰς μετάνοιαν καλεῖ, συντελοῦντα βέλη πρὸς συντέλειαν τῶν ἀσεβῶν ἐν τοῖς θησαυροῖς ἀποκείμενα ἔχων, ἃ τινα ἐπαφήσει ὡς ζῶα ἔμψυχα, ὅταν ἀνταποδοῦναι κρίσιν τοῖς ἐχθροῖς αὐτοῦ προκαθεσθῇ. διὸ φοβηθῶμεν Θεὸν δίκαιον, οὗ τὴν μορφήν πρὸς τιμὴν τοῦ ἀνθρώπου βαστάζει 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, αὐρίον ἀπὸ τῶν τοῦ διδασκάλου σου λόγων δείξω τὸ δημιουργὸν μὴ ἀνώτατον λέγοντα εἶναι Θεόν. καὶ ὁ Σίμων ταῦτα εἰπὼν ἐξῆλθεν. ὁ δὲ Πέτρος τοῖς παρεστῶσιν ὄχλοις ἔφη· ὁ Σίμων κἂν μηδὲν ἕτερον περὶ Θεοῦ βλάβῃ ἡμᾶς δυνηθῇ, ἀλλ’ οὗν γε ἐμποδίζει ὑμῖν ἀκούειν τοὺς τὴν ψυχὴν δυναμένους καθαίρειν λόγους. ταῦτα τοῦ Πέτρου εἰπόντος πολλὸς ψιθυρισμὸς ἐγένετο τῶν ὄχλων λεγόντων· τίς δὲ ἀνάγκη ἔαν αὐτὸν ἐνταῦθα εἰσιόντα τὰς κατὰ τοῦ Θεοῦ βλασφημίας λέγειν; καὶ

dared—the first to speak what we first heard. We alone were the first to tell of God’s endless patience against 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 earth, no fire sent down from heaven, no burning upon people, 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 isn’t he then the God who made heaven and earth and came against sins? Even now, blaspheming the greatest, he comes 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 replied, “Since I see you wisely hinting that what is written against the creator in the books is not true, tomorrow I will show from your teacher’s words that the creator is not the highest God.” After saying this, Simon went out. Peter then said to the crowd around him, “Simon may not be able to harm us in any other way about God, but he does stop you from hearing the words that can cleanse your souls.” When Peter said this, a loud whisper spread through the crowd, saying, “Why should we let him come here and say blasphemies against God?” Hearing this, Peter said, “Let it be enough, Simon, that your words

ὁ Πέτρος ἀκούσας ἔφη· γένοιτο μέχρι Σίμωνος ἀρκετὸν γενέσθαι τὸν κατὰ τοῦ Θεοῦ πρὸς πειρασμὸν ἀνθρώπων λόγον. ἔσονται γὰρ, ὡς ὁ κύριος εἶπεν, ψευδαπόστολοι, ψευδεῖς προφῆται, αἰρέσεις, φιλαρχίαι· αἱ τινες, ὡς στοχάζομαι, ἀπὸ τοῦ τὸν Θεὸν βλασφημοῦντος Σίμωνος τὴν ἀρχὴν λαβοῦσαι εἰς τὸ τὰ αὐτὰ τῷ Σίμωνι κατὰ τοῦ Θεοῦ λέγειν συνεργήσουσιν. καὶ ταῦτα εἰπὼν μετὰ δακρύων, τῇ χειρὶ προσεκαλεῖτο τοὺς ὄχλους, οἷς προσελθοῦσιν τὰς χεῖρας ἐπιτιθεῖς καὶ εὐχόμενος ἀπέλυεν, λέγων ὀρθριαίτερον συνέρχεσθαι. ταῦτα εἰπὼν καὶ στενάζων εἰσελθὼν, οὔτε τροφῆς μεταλαβὼν ὑπνῶσεν.

Chapter 17

17.1 | Τῆς μὲν οὖν ἄλλης ἡμέρας ὁ Πέτρος πρὸς Σίμονα ζητεῖν μέλλων ὀρθριαίτερον ἐξυπνισθεὶς ἠϋξάτο, 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 ἀρμολογούμενοι, ἐξεληθόντες διαλεχθῶμεν. καὶ δὴ οὕτως ἐγένετο. ἐκβὰς οὖν καὶ μετ’ οὐ πολὺ πάλιν εἰσελθὼν ὁ Ζακχαῖος ἀντέβαλλεν τῷ Πέτρῳ τοὺς ὑπὸ Σίμωνος κατὰ Πέτρου ρηθέντας λόγους.

17.2 | Ἐλεγεν δέ· αἰτιᾶταί σε, Πέτρε, ὡς κακίας ὄντα ὑπηρέτην, καὶ μαγείᾳ πολὺ δυνάμενον, καὶ εἰδωλολατρείας χειρὸν τὰς τῶν ἀνθρώπων φαντασιοῦντα ψυχάς. εἰς τὸ μὲν οὖν μάγον εἶναί σε ταύτην ἐδόκει

against God serve as a test for people. For there will be, as the Lord said, false apostles, false prophets, heresies, and love of power. Some of these, I believe, will start with Simon, who blasphemes God, and will work together to say the same things against God as Simon does.” After saying this with tears, he raised his hand to call the crowd. 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.

17.1 | The next day, Peter, planning to find Simon, woke up early and prayed. At the same time, Zacchaeus came in and said, “Simon is sitting outside, talking with about thirty of his own followers.” Peter said, “Let him talk until more people gather, and then we will go look for him. That way, after we hear what he says, we can compare it and then go out and talk with him.” And so it happened. After going outside and coming back not long after, Zacchaeus told Peter the things Simon had said against him.

17.2 | He said, “They blame you, Peter, saying you are a servant of evil, very skilled in magic, and that people’s souls imagine things worse than idol worship. As for you being a magician, I thought I could prove it

φέρειν ἀπόδειξιν, λέγων· σύνοιδα ἑμαυτῷ, ὅτι ὧν κατ' ἑμαυτὸν σκέπτομαι, ἐλθὼν συζητεῖν αὐτῷ, οὐδ' ἓνα μνημονεύω λόγον. αὐτοῦ γὰρ διαλεγομένου, κάμοῦ τὸν νοῦν ἀσχολοῦντος εἰς τὸ ἀναπολῆσαι, τίνα ἐστὶν ἃ ἐλογισάμην ἐλθὼν λέγειν πρὸς αὐτόν, οὐδ' ὅτι οὖν ὧν λέγει ἐπακούω. ἐπεὶ οὖν ἐπ' ἄλλου τινὸς τοιοῦτό τι οὐ πάσχω, ἢ ἐπ' αὐτοῦ μόνου, πῶς οὐχὶ μαγευόμενος ὑπ' αὐτοῦ τυγχάνω; τὸ δὲ ὅτι ἃ ἄν διδάσκη, εἰδωλολατρείας χειρόνά ἐστιν, τῷ γε νοῦν ἔχοντι, ἑμοῦ μὴνύσαντος 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 δαιμονῶ, καὶ δαιμονῶσα τοῖς πολλοῖς σωφρονεῖν δοκεῖ.

by saying this: I know myself that when I came to talk with him, I don't remember a single word he said. While talking with him, my mind was busy trying to remember what I planned to say, so I didn't hear anything he said. Since I don't have this problem with anyone else but him, how could I not be enchanted by him? But what he teaches is worse than idol worship, and anyone with sense will see this clearly from what I have told you. 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 when it thinks it will enjoy something, it withers and changes, or is possessed by a demon. And when 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 ἐστίν, 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 ἑκαστον 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 ἐκλῦσαι τοὺς τόνους. ἐν γὰρ

17.3 | Peter promises to help you become wise in this. The idea of one God seems to free you from many lifeless idols, which don't really harm those who worship them, since they are seen with the same eyes as stones, bronze, gold, or other lifeless materials. 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, when the soul looks toward a frightening god, it is led away from what is natural. I say these things not to encourage you to worship idols, but because Peter seems to free your souls from frightening images by filling each of you with an even 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 tight grip of correct thoughts. For in such a state, the mind is like the sea in a storm, where the bright

τοιούτῳ καθεστῶς χειμῶνι ὁ νοῦς ὡς
βυθὸς ὑπ' ἀνέμου σφοδροῦ θολοῦται τὸ
λαμπρόν. διὸ εἰ ἐπ' ὠφελείᾳ ὑμῶν
προσέρχεται, μὴ ὑμῶν τοὺς ἐξ ἀψύχων
μορφῶν ἡπίως γινομένους φόβους ἐκλύειν
δοκῶν φοβερὰν Θεοῦ ἀντεισφερέτω
μορφὴν. μορφὴν δὲ ἔχει Θεός; εἰ δὲ ἔχη, ἐν
σχήματί ἐστιν. ἐν σχήματι δὲ ὧν πῶς οὐ
περιοριστός ἐστιν; περιοριστος δὲ ὧν ἐν
τόπῳ ἐστίν. ἐν τόπῳ δὲ ὧν ἡττων ἐστὶν τοῦ
περιέχοντος αὐτὸν τόπου. ἡττων δέ τινος
ὧν πῶς πάντων ἐστὶν ἢ μείζων ἢ
ἀνώτατος; καὶ ταῦτα μὲν οὕτως.

light is clouded by a strong wind. So if he
comes for your good, don't 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, then he is in a shape. But if he is in
a shape, how can he not be 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,
φανερὸν ἐστίν. τὰ γὰρ ἐναντία αὐτῷ
κηρύσσει. ἐκείνου γὰρ εἰπόντος τινὶ, ὡς
μανθάνω· μὴ με λέγε ἀγαθόν, ὁ γὰρ ἀγαθὸς
εἷς ἐστίν· ἀγαθὸν δὲ εἰπὼν οὐκ ἔτι ἐκεῖνον
λέγει τὸν δίκαιον, ὃν αἱ γραφαὶ
κηρύσσουσιν, ὃς ἀποκτείνει καὶ ζωοποιεῖ,
ἀποκτείνει μὲν τοὺς ἁμαρτάνοντες,
ζωοποιεῖ δὲ τοὺς κατὰ γνώμην αὐτοῦ
βιοῦντας. ὅτι δὲ ὄντως οὐ τὸν δημιουργὸν
ἔλεγεν ἀγαθόν, τῷ διανοηθῆναι δυναμένῳ
σαφές ἐστίν. τοῦ γὰρ δημιουργοῦ
ἐγνωσμένου καὶ τῷ πλασθέντι Ἀδὰμ, καὶ
τῷ εὐαρεστήσαντι αὐτῷ Ἐνῶχ, καὶ τῷ ὑπ'
αὐτοῦ δικαίῳ ὀραθέντι Νῶε, ὁμοίως καὶ τῷ
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
ἀποκαλύψει. 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 | It is clear that he truly does not
believe even the things said by his own
teacher. For he preaches things opposite to
him. When the teacher said to someone, "I
have learned this: do not call me good, for
there is only one who is good," after saying
"good," he no longer meant just any man,
but the righteous one whom the scriptures
speak of—who kills and gives life, killing
sinners but giving life to those who live
according to his will. That he truly did not
call the creator good is clear to anyone who
can think. For the creator was known to
Adam, who was made by him; to Enoch,
who pleased him; to Noah, who was seen as
righteous by him; and also to Abraham,
Isaac, Jacob, Moses, the people, and the
whole world. Jesus, Peter's teacher, 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 ἑαυτῷ συμφωνεῖ. ἐνίστε γὰρ ἄλλαις φωναῖς τῶν ἀπὸ τῶν γραφῶν φοβερὸν καὶ δίκαιον συνίστησι Θεὸν λέγων· μὴ φοβηθῆτε ἀπὸ τοῦ ἀποκτείνοντος τὸ σῶμα, τῇ δὲ ψυχῇ μὴ δυναμένου τι ποιῆσαι· φοβήθητε τὸν δυνάμενον καὶ σῶμα καὶ ψυχὴν εἰς τὴν γέενναν τοῦ πυρὸς βαλεῖν. ναὶ λέγω ὑμῖν, τοῦτον φοβήθητε. ὅτι δὲ ὄντως τοῦτον φοβηθῆναι ἔλεγεν ὡς δίκαιον Θεὸν, πρὸς ὃν καὶ ἀδικουμένους 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 ἀνθρωπεία εἶναι δύναται, ἢ δὲ ὀπτασία θεότητος εἶναι ὁμολογεῖται.

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 τοῦ αὐτοῦ ψευδεῖς ἐκλύων λόγους. ταῦτα τοῦ Ζακχαίου εἰπόντος ὁ Πέτρος συνήθως εὐξάμενος ἐξῆι, καὶ εἰς

17.5 | And after saying this, Jesus does not always agree with himself. Sometimes, using other words from the scriptures, he shows God as fearful and 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 he truly meant to fear this one as a just God. He shows this by calling out to those who are wronged, giving a parable to explain it: “If the judge of injustice acted like this, because each time he was asked, 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.” The God who acts as judge and rewarder shows himself by nature to be just, not good. He also acknowledges 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 on 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 | These things and others like them, Peter—Simon standing outside with the crowds and talking—seem to me to disturb most people. So go away at once, freeing his false words by the power of truth. When Zacchaeus said these things, Peter usually prayed and then went out. Standing in one

τὸν πρὸ μιᾶς τόπον στάς, καὶ τῷ τῆς
θεοσεβείας ἔθει προσαγορεύσας τοὺς
ὄχλους, τοῦ λέγειν ἤρξατο οὕτως· ἀληθῆς
ὢν προφήτης ὁ κύριος ἡμῶν Ἰησοῦς, ὡς ἐπὶ
καιροῦ καὶ περὶ τούτου πληροφορήσω,
περὶ τῶν τῇ ἀληθείᾳ διαφερόντων
συντόμως τὰς ἀποφάσεις ἐποιεῖτο, διὰ δύο
ταῦτα, ὅτι πρὸς θεοσεβεῖς ἐποιεῖτο τὸν
λόγον, εἰδότας 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
ἀσχολεμένῳ, τῶν ὑπὸ πόνου ψυχῆς
νοεῖσθαι δυναμένων, τοὺς ἀληθείᾳ
διαφέροντας μὴ ἐπὶ πλεῖον εἰσφέρειν
λόγους. ἐπειδὴ περὶ ὧν ἤθελεν ἀπεφαίνετο,
ὡς λαῶ νοεῖν δυναμένῳ, ἀφ’ ὧν ἐσμεν καὶ
ἡμεῖς, οἱ ὁπότε κατὰ τὸ σπάνιον οὐκ
ἐνοήσαμεν τῶν ὑπ’ αὐτοῦ ῥηθέντων, ἰδίᾳ
ἐπυνθανόμεθα, μὴ ἡμῖν τι τῶν ὑπ’ αὐτοῦ
ῥηθέντων ἀνόητον ᾖ.

place, and calling the crowds to the custom
of reverence, he began to speak like this:
“Our Lord Jesus is a true prophet. I will tell
you more about this in due time. About
those who differ in truth, he made
decisions briefly for two reasons. First,
because he spoke to those who are
reverent, knowing they would believe the
decisions he shared; what he said was not
strange to their customs. Second, because
he had a set time and did not use many
words to prove his point, so he would not
spend all the time on words alone. So he
spoke briefly, focusing on things that a soul
in pain could understand, and did not add
unnecessary words about those who differ
in truth. Since he was explaining what he
wanted to a people able to understand—
and we are among them—whenever we did
not understand what he said, we asked
privately, so that nothing he said would
seem foolish to us.”

17.7 | Εἰδὼς οὖν ἡμᾶς εἰδότας 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. μορφήν γὰρ ἔχει, διὰ πρῶτον
καὶ μόνον κάλλος· καὶ πάντα μέλη, οὐ διὰ
χρῆσιν· οὐ γὰρ διὰ τοῦτο ὀφθαλμοὺς ἔχει,
ἵνα ἐκεῖθεν βλέπῃ· πανταχόθεν γὰρ ὁρᾷ,

17.7 | Knowing that we understand all that
was said by him and can provide proofs, he
sent us to the ignorant nations to baptize
them for the forgiveness of sins, but first he
ordered us to teach them. From these
commands, the first and greatest is this: 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, the first and only
beauty; and all his parts are not for use. He
does not have eyes to see from there, for he
sees everywhere, shining far brighter than
the body of the spirit that sees in us, and
more radiant than all light, so that the light

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 ὧτα ἔχει, ἵνα ἀκούῃ, πανταχόθεν γὰρ ἀκούει, νοεῖ, κινεῖ, ἐνεργεῖ, ποιεῖ. τὴν δὲ καλλίστην μορφήν ἔχει δι' ἄνθρωπον, ἵνα οἱ καθαροὶ τῇ καρδίᾳ αὐτὸν ἰδεῖν δυνηθῶσιν, ἵνα χαρῶσιν δι' 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. ὁ τι ἂν οὖν τις ποιήσῃ ἀνθρώπῳ, εἴτε ἀγαθὸν εἴτε κακὸν, εἰς ἐκεῖνον ἀναφέρεται. διὸ καὶ ἡ ἐξ αὐτοῦ κρίσις πᾶσιν κατ' ἀξίαν ἀπονέμουσα ἐκάστῳ προελεύσεται. τὴν γὰρ αὐτοῦ μορφήν ἐκδικεῖ.

of the sun seems like 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 humans, so that the pure in heart can see him and rejoice for what they have endured. For in his form, like the greatest seal, he stamped man, so that he rules over all and everything serves him. Therefore, he judges all things; he himself is invisible, and his image is man. Whoever wants to honor him honors the visible image, which is man. So whatever someone does to a person, whether good or bad, it is counted as done to him. Therefore, his judgment, giving to each according to their worth, will come from him. For he avenges his own form.

17.8 | Ἀλλ' ἐρεῖ τις· εἰ μορφήν ἔχῃ, καὶ σχῆμα ἔχει καὶ ἐν τόπῳ ἐστίν· ἐν τόπῳ δὲ ὢν καὶ ὑπ' αὐτοῦ περιεχόμενος ὡς ἡττων, 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

17.8 | But someone might say: if he has a form and a shape and is in a place, and being in a place and contained by it as something less, how can he be greater than everything? And how can he be everywhere if he has a shape? To this person, first I must say: the scriptures persuade us to think and believe such things about him, and we truly know the testimonies given by our Lord Jesus Christ. As commanded, we must provide you with proofs that this is so. First, I will speak about place. The place of God is what is not, and God is what is. But what is not cannot be compared to what is. For how can what is be a place? Unless it is a second space, like heaven, earth, water, air, or something else that is a body, which also fills the empty space—

κενόν, ὃ διὰ τοῦτο κενὸν λέγεται, ὅτι οὐδέν ἐστιν. τοῦτο γὰρ αὐτῷ, τὸ οὐδέν, οἰκειότερον ὄνομα. τὸ γὰρ λεγόμενον κενόν τί ποτ' ὡς σκευὸς ἐστὶν οὐδέν ἔχον, πλὴν αὐτὸ τὸ σκευὸς κενόν, εἴ περ σκευὸς ἔστιν. ἀνάγκη γὰρ πᾶσα τὸ ὄν ἐν τῷ μηδέν ὄντι εἶναι. τοῦτο δὲ, τὸ μὴ ὄν, λέγω ὃ ὑπὸ τινων τόπος λέγεται, οὐδέν ὄν. οὐδὲν δὲ ὄν τῷ ὄντι πῶς συγκρίνεται; ἐκτὸς εἰ μὴ ἐν τοῖς ἐναντίοις, ἵνα τὸ μὲν ὄν μὴ ᾗ, τὸ δὲ μὴ ὄν τόπος λέγεται. εἰ δὲ καὶ ἔστιν τι, πολλῶν παραδειγμάτων σπευδόντων ἐξ ἑμοῦ προελθεῖν εἰς ἀπόδειξιν ἐνὶ μόνῳ χρήσασθαι θέλω, ἵνα δείξω, ὅτι οὐ πάντως τὸ περιέχον τοῦ περιεχομένου κρεῖττον ἐστίν. ὁ ἥλιος σχῆμά ἐστιν περιφερὲς καὶ ὑπὸ ἀέρος ὅλος περιέχεται, ἀλλὰ τοῦτον ἐκλαμπρύνει, τοῦτον θερμαίνει, τοῦτον τέμνει, καὶ ἀπὴ αὐτοῦ, σκότῳ περιβάλλεται, καὶ οὗ 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 Θεόν, ὡς τούτου καὶ πάντων δημιουργὸν καὶ δεσπότην ὄντα, αὐτὸν μὲν ἐν σχήματι καὶ μορφῇ καὶ κάλλει ὄντα, τὴν ἀπ' αὐτοῦ μετουσίαν ἀπείρως ἐκτεταμένην ἔχειν;

called empty because it is nothing. Nothing is a more fitting name for it. What is called empty is like a container holding nothing, except that the container itself is empty, if it is a container. For all that exists must be in what does not exist. But this “not-being,” I say, is called place by some, yet it is nothing. How can nothing be compared to what is? Only among opposites, so that one is not, and the not-being is called place. And if there is something, I will quickly give one example out of many to prove that the container is not always better than what is contained. The sun is a round shape and is completely contained under the air, but it shines, warms, and cuts it. If it goes away, it is surrounded by darkness, and wherever a part of it is missing, it cools as if dying. But when it rises again, it is lit up, and wherever it is warmed, it is made more beautiful. It does these things by its own substance, having limited being. So what stops God, who is the creator and master of this and everything else, from having himself in shape, form, and beauty, and having the substance from him spread without limit?

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 σὺν τε ἄστροις καὶ νομοῖς οὐρανοῦ, ἀέρος, ὕδατος, γῆς, πυρὸς καὶ εἰ ἄλλο τί ἐστίν, δείκνυται οὐσία ἄπειρος εἰς ὕψος, ἀπέραντος εἰς βάθος, ἀμέτρητος εἰς πλάτος, τρίς ἐπ' ἄπειρον τὴν ἀπ' αὐτοῦ

17.9 | There is then one true God, who sits in a greater form, having a heart twice over—above and below—and from himself, like from a center, flows the life-giving and invisible power. He shows all things, along with the stars and laws of heaven, air, water, earth, fire, and whatever else exists. His essence is infinite in height, endless in depth, and immeasurable in width, stretching out three times without limit the

ζωοποιὸν καὶ φρόνιμον ἐκτείνουσα φύσιν. τοῦτο οὖν τὸ ἐξ αὐτοῦ πανταχόθεν ἄπειρον ἀνάγκη εἶναι καρδίαν, ἔχον τὸν ὄντως ὑπὲρ πάντα ἐν σχήματι, ὃς ὅπου πότ' ἂν ᾖ, ὡς ἐν ἀπείρῳ μέσος ἐστίν, τοῦ παντὸς ὑπάρχων ὅρος. ἀπ' αὐτοῦ οὖν ἀρχόμεναι αἱ ἐκτάσεις ἐξ ἀπεράντων ἔχουσιν τὴν φύσιν. 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 ὀπισθεν, εἰς οὓς αὐτὸς ἀποβλέπων ὡς εἰς ἀριθμὸν πανταχόθεν ἴσον χρονικοῖς ἐξ διαστήμασιν συντελεῖ τὸν κόσμον, αὐτὸς ἀνάπαυσις ὧν καὶ τὸν ἐσόμενον ἄπειρον αἰῶνα εἰκόνα ἔχων, ἀρχὴ ὧν καὶ τελευτή. εἰς αὐτὸν γὰρ τὰ ἐξ ἄπειρα τελευτᾷ, καὶ ἀπ' αὐτοῦ τὴν εἰς ἄπειρον ἑκτασιν λαμβάνει.

life-giving and wise nature that comes from him. This infinite power from him everywhere must be a heart, having the true one above all in shape, who wherever he is, is like the center in infinity, the boundary of all. From him then the extensions that begin have their nature from the infinite. One of these, having taken its beginning from him, stretches upward in height; another downward in depth; another to the right; another to the left; another in front; and another behind. Looking at these as a number equal everywhere, with six time intervals, he completes the world. He himself is rest and holds the image of the endless age to come, being both 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 κάκεῖ, ὡς μόνος ὑπάρχων καὶ διὰ τοῦ πανταχόθεν ἀπείρου νοὸς τὴν μετουσίαν, ἣ πάντων ἀναπνέουσιν αἱ ψυχαὶ, τὸ ζῆν ἔχουσιν· κἄν χωρισθῶσιν τοῦ σώματος, καὶ τὸν εἰς αὐτὸν εὐρεθῶσιν πόθον ἔχουσαι, εἰς τὸν αὐτοῦ κόλπον φέρονται, ὡς ἐν χειμῶνι ὥρας οἱ ἀτμοὶ τῶν ὀρῶν 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

17.10 | This is the mystery of the seventh. For he himself is the rest of all, and to those who imitate him even in a small way, he gives himself fully for their rest. He alone exists, never fully grasped, yet extending from himself to infinity. He is both grasped and ungrasped, near and far, here and there, the only one who exists. Through his everywhere infinite mind flows the substance by which all souls breathe and have life. Even if they are separated from their bodies, and feel a longing for him, they are carried to his embrace—like mountain vapors in winter, drawn by the sun's rays, carried to him immortal. What kind of love could we feel if we truly saw his beauty with our minds? Otherwise, it is impossible. For beauty cannot exist without form, and no one can be drawn to love him or even think they see God without form.

τινα, ἢ καὶ δοκεῖν Θεὸν ὁρᾶν εἶδος οὐκ ἔχοντα.

17.11 | Τινὲς δὲ τῆς ἀληθείας ἀλλότριον ὄντες, καὶ τῇ κακίᾳ συμμαχοῦντες, προφάσει δοξολογίας ἀσχημάτιστον αὐτὸν λέγουσιν, ἵνα ἄμορφος καὶ ἀνείδεος ὢν μηδενὶ ὁρατὸς ᾖ, ὅπως μὴ περιπόθητος γένηται. νοῦς γὰρ εἶδος οὐχ ὁρῶν Θεοῦ κενός ἐστιν αὐτοῦ. πῶς δὲ καὶ εὐχεταί 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 κάγώ. 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 ῥυσάσθω, 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 δυνατόν γενέσθαι, μετὰ τοῦ καὶ ἀμοιβὴν ἀγαθῶν προσδέχεσθαι, καὶ αἰτία φόβου τοῦ πάντα ὁρῶντος Θεοῦ μηδὲν κακὸν πράσσοντας καὶ ἐν τῷ παρόντι ἐν εἰρήνῃ διατελεῖν.

17.12 | Οὕτως ἡ πρὸς τὸν ὄντως δεσπότην εὐγνώμων δουλεία τοὺς λοιποὺς πάντας ἐλευθέρους τίθησιν. εἰ μὲν οὖν τινι δυνατόν ἐστιν, ἄνευ τοῦ φοβεῖσθαι τὸν Θεὸν μὴ

17.11 | Some, being strangers to the truth and siding with evil, say that God is shapeless, pretending to praise him, so that being without form and unseen by anyone, he will not be sought after. But the mind is not empty of God's form, even if it does not see him. How then can anyone pray without a refuge or support? Without an image, they gaze into emptiness. Yes, it is said that we should not fear God, but love him. I say the same. This love gives a clear conscience to every good deed. And good deeds come from fear. Some say fear frightens the soul, but I say it does not frighten—it wakes and turns it. Maybe it was rightly said that we should not fear God, if people did not fear many other things—attacks from similar beings, wild animals, reptiles, diseases, passions, demons, and many other dangers. So, the one who wants us not to fear God should save us from these, so we won't fear them either. But if he cannot, why would he envy us? Why would he not want us, through one fear—the fear of justice—to be freed from many fears? Why would he not want, through brief faith in him, many sufferings—our own and others'—to be changed, and for us to receive a reward of good things, and because of the fear of God who sees all, to do no evil and live in peace now?

17.12 | Grateful slavery to the true master makes everyone else free. So if anyone can avoid sinning without fearing God, let them not fear. For love toward him allows us not

ἀμαρτάνειν, μὴ φοβεῖσθω. ἔξεστιν γὰρ ἀγάπῃ τῇ πρὸς αὐτὸν ὃ αὐτῷ μὴ δοκῇ μὴ πράττειν. καὶ γὰρ φοβηθῆναι γέγραπται, καὶ ἀγαπᾶν παρήγγελλται· ἵνα πρὸς τὴν αὐτοῦ ἕκαστος κρᾶσιν ἐπιτηδείῳ χρήσῃται φαρμάκῳ. φοβεῖσθαι οὖν αὐτὸν ἔστιν, ὅτι δίκαιός ἐστιν. εἴτε οὖν φοβούμενοι, εἴτε ἀγαπῶντες, μὴ ἀμαρτάνετε. γένοιτο δὲ φοβούμενόν τινα ἡδονῶν ἀνόμων κρατεῖν δύνασθαι, ἀλλότρια μὴ ἐπιθυμεῖν, φιланθρωπίαν ἀσκεῖν, σωφρονεῖν, δικαιοπραγεῖν. ὁρῶ γὰρ τινὰς ἀτελεῖς τῷ πρὸς αὐτὸν φόβῳ πλεῖστα ἀμαρτάνοντας. 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 αὖξει, μαγεύει, ἄλλους ἐφ' οἷς αὐτὸς πράσσει διαβάλλει.

to seem to do wrong to him. It is written that we should fear him and commanded that we love him, so that each person may use the right medicine for their own nature. To fear him means to recognize that he is just. So whether we fear or love him, we must not sin. Would that someone who fears him could control unlawful pleasures, not desire what belongs to others, 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 others. Just as water puts out fire, so fear destroys the desire for evil. The one who teaches no fear does not fear himself, and the one who does not fear does not believe there will be judgment. He grows his desires, leads others astray, and harms them 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 ἀπόκριναι. ἐπηγγείλω, ἱκανῶς νενοηκέναι σε τὰ τοῦ διδασκάλου σου λέγων, διὰ τὸ παρόντα ἐναργεῖα ὁρᾶν καὶ ἀκούειν αὐτοῦ, καὶ ἑτέρῳ τινὶ μὴ δυνατὸν εἶναι ὁράματι ἢ ὀπτασίᾳ ἔχειν τὸ ὅμοιον. ὅτι δὲ τοῦτο ψευδός ἐστιν, δείξω. ὁ ἐναργῶς ἀκούων τινὸς οὐ πάνυ πληροφορεῖται ἐπὶ τοῖς λεγομένοις. ἔχει γὰρ ὁ νοῦς αὐτοῦ λογίσασθαι, μὴ ἄρα ψεύδεται, ἄνθρωπος ὢν τὸ φαινόμενον. ἡ δὲ ὀπτασία ἅμα τῷ ὀφθῆναι πίστιν παρέχει τῷ ὁρῶντι, ὅτι θεϊότης ἐστίν. πρὸς τοῦτο μοι πρῶτον ἀπόκριναι.

17.13 | Hearing this, Simon interrupted and said, "I know who you are talking to, but so I don't waste time arguing about things I don't want to, please 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 experience through vision or appearance. But I will show that this is not true. Someone who listens carefully to another does not fully understand everything that is said. The mind has to think, so it doesn't make mistakes, since it is human and sees only what appears. But a vision, along with being seen, gives faith to the one who sees that it is divine. Answer me this first."

17.14 | Καὶ ὁ Πέτρος ἔφη· εἰς ἄλλο προτείνας εἰπεῖν, εἰς ἕτερον ἀπεκρίνου. προτείνας γὰρ ὡς μᾶλλον δύνασθαί τινα πλεῖον νοεῖν παρ' ὅπτασίαις ἀκούοντα, ἢ γὰρ παρὰ τῆς ἐναργείας, ἐπιβαλὼν δὲ ἔπειθε· ἡμᾶς, ὅτι ἀσφαλέστερός ἐστιν ὁ ὑπ' ὅπτασίαις ἀκούων τοῦ παρ' αὐτῆς ἐναργείας ἀκούοντος. πέρα· γοῦν διὰ τοῦτο ἐμοῦ ἱκανώτερον ἔφασκες εἰδέναι τὰ τοῦ Ἰησοῦ, ὡς ὑπ' ὅπτασίαις αὐτοῦ ἀκηκοὺς τὸν λόγον. πλὴν ἐγὼ εἰς τὸ ἀπαρχῆς προταθὲν ἀποκρινάμην. ὁ προφήτης, ὅτι προφήτης ἐστίν, πληροφορήσας πρῶτον περὶ τῶν ἐναργῶς ὑπ' αὐτοῦ λεγομένων, ἀσφαλῶς πιστεύεται, ἀληθῆς ὢν προεπιγνωσθεὶς, καὶ ὡς ὁ μανθάνων θέλει, ἐξετασθεὶς καὶ ἀνακριθεὶς ἀποκρίνεται. ὁ δὲ ὅπτασίαις πιστεύων ἢ ὁράματι καὶ ἐνυπνίῳ, ἐπισφαλὴς ἐστίν. ἀγνοεῖ γὰρ τί· πιστεύει. ἐνδέχεται γὰρ αὐτὸν ἢ δαίμονα κακὸν εἶναι, ἢ πνεῦμα πλάνον, ἐν τῷ λέγειν ὑποκρινόμενον εἶναι ὃ μὴ ἐστίν. εἰ ἄρα τις βουληθεὶ 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. ἔνθεν γοῦν πολλὰ ἡμεῖς οἱ παρεπιθυμοῦντες μαθεῖν κατ' ὄναρ περὶ ἐτέρων πυνθανόμεθα, ἢ καὶ μὴ πυνθανόμενοι περὶ τῶν μὴ διαφερόντων ἡμῖν ἀκούμεν, καὶ διυπνισθέντες ἀθυμοῦμεν, ὅτι περὶ ὧν ἐπιθυμοῦμεν μαθεῖν, οὔτε ἠκούσαμεν, οὔτε ἐξητάσαμεν.

17.14 | And Peter said, “If you want to say something else, then answer something else. For you suggested that someone who hears through a vision can understand more than someone who sees clearly, and you convinced us by adding that the one who hears through a vision is more certain than the one who hears through clear seeing. So you said I knew the things about Jesus better because I heard his word through a vision. But I would first answer what was set at the beginning. The prophet, because he is a prophet, is trusted when he clearly explains what is said by him, being known as true, and answers after being tested and questioned as he wishes. But the one who believes through a vision or dream is uncertain. For he does not know what he believes. It might 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 away, 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

17.15 | And Simon said, “If you say that

ὅπτασίᾳς μὴ πάντως ἀληθεύειν, ἀλλ' οὖν γε τὰ ὀράματα καὶ τὰ ἐνύπνια θεόπεμπτα ὄντα οὐ ψεύδεται, περὶ ὧν ἂν εἴπῃς θέλη. καὶ ὁ Πέτρος ἔφη· ὀρθῶς ἔφη, ὅτι θεόπεμπτα ὄντα οὐ ψεύδεται. ἄδηλον δὲ εἰ ὁ ἰδὼν θεόπεμπτον ἐώρακεν ὄνειρον. καὶ ὁ Σίμων· ἐὰν ᾗ ὁ ἐώρακὼς δίκαιος, ἀληθὲς ἐώρακεν. καὶ ὁ Πέτρος· ὀρθῶς ἔφη. τίς δὲ δίκαιος, εἰ ὀράματος χρήζη, ἵνα μάθῃ ἅ δεῖ μαθεῖν, καὶ ποιῇ ἅ δεῖ ποιεῖν; καὶ ὁ Σίμων· τοῦτό μοι δός, ὅτι μόνος ὁ δίκαιος ὄραμα ἀληθὲς 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 μοχθηρᾶς νεύσας γυναικὸς εἰς ἐτέρας κατὰ πάντα καλῆς πρὸς συμβίωσιν νόμιμον τὸν ἑαυτοῦ οὐ μετατίθῃσιν 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 τρόπον.

visions are not always true, then at least dreams and visions sent by God are not false, no matter what he wants to say.” And Peter said, “You are right that those sent by God are not false. But it’s 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, then he saw the truth.” And Peter said, “You are right. But who 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, ungodly people do not see true dreams.” And Peter said, “That is true, and I can prove it both by unwritten and written teachings, but I don’t promise to convince you. For a 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 don’t realize 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 ἅκουε. ἴσμεν πολλοὺς, εἴ γε εὐγνώμονεῖς (ἐπεὶ γε τοὺς παρεστῶτας κριτὰς ἔχω), εἶδωλα σέβοντες καὶ μοιχεύοντας καὶ κατὰ πάντα ἁμαρτάνοντας ὀράματα καὶ ἀληθεῖς ὀνείρους ὀρῶντας, ἐνίους δὲ καὶ δαιμόνων ὅπτασίᾳς. τὴν ἄσαρκον εἰδέαν οὐ λέγω δύνασθαι πατὴρ ἢ υἱοῦ ἰδεῖν, διὰ τὸ μεγίστῳ φωτὶ καταυγάζεσθαι τοὺς θνητῶν ὀφθαλμούς. ὅθεν τὸ μὴ ὁρασθῆναι τῷ εἰς σάρκα τετραμμένῳ ἀνθρώπῳ οὐ

17.16 | And Peter said, “I remember that I promised to show proof about this, both unwritten and written. Now listen as I speak. We know many people—if you are fair-minded (for I have judges here)—who worship idols, commit adultery, and sin in every way, yet see visions and true dreams. Some even see visions of demons. I do not say that the Father or the Son can be seen as a bodiless form, because the greatest light shines too brightly for mortal eyes. So the fact that a person in flesh does not see it is not because God is jealous, but because he allows it. For the one who sees cannot

φθονοῦντός ἐστιν Θεοῦ, ἀλλ’ ἐὼντος. ὁ γὰρ ἰδὼν ζῆν οὐ δύναται. ἡ γὰρ ὑπερβολὴ τοῦ φωτὸς τὴν τοῦ ὀρῶντος ἐκλύει σάρκα, ἐκτὸς εἰ μὴ Θεοῦ ἀπορόρητῳ δυνάμει ἡ σὰρξ εἰς φύσιν τραπῇ φωτός, ἵνα φῶς ἰδεῖν δυνηθῇ, ἢ ἡ τοῦ φωτὸς οὐσία εἰς σάρκα τραπῇ, ἵνα ὑπὸ σαρκὸς ὁραθῇ δυνηθῇ. τὸ γὰρ ἀτρέπτως πατέρα ἰδεῖν υἱοῦ μόνου ἐστίν. δικαίων δὲ οὐχ ὁμοίως· ἐν γὰρ τῇ ἀναστάσει τῶν νεκρῶν, ὅτ’ ἂν τραπέντες εἰς φῶς τὰ σώματα ἰσάγγελοι γένωνται, τότε ἰδεῖν δυνησονται. πέρας γοῦν κἂν ἀγγέλων τις ἀνθρώπῳ ὀφθῇ πεμφθῇ, τρέπεται εἰς σάρκα, ἵνα ὑπὸ σαρκὸς ὀφθῇ δυνηθῇ. ἄσαρκον γὰρ δύναμιν, οὐ μόνον υἱοῦ, οὐδ’ ἀγγέλου τις δύναται. εἰ δὲ ἴδῃ τις ὁπτασίαν, κακοῦ δαίμονος ταύτην εἶναι νοεῖτω.

17.17 | Πλὴν ὅτι καὶ ἀσεβεῖς ὁράματα καὶ ἐνύπνια ἀληθῆ βλέπουσιν, δῆλόν ἐστιν, καὶ ἐγγράφως ἀποδειῖται δύναμαι. πέρας γοῦν ἐν τῷ νόμῳ γέγραπται, ὡς ὁ Ἀβιμέλεχ ἀσεβῆς ὢν, τὴν τοῦ δικαίου Ἀβραὰμ γυναῖκα ἐπὶ κοινωνίᾳ μιᾶναι θελήσας, ἠκούσεν παρὰ τοῦ Θεοῦ καθ’ ὕπνον, ὡς ἡ γραφὴ λέγει, μὴ θιγεῖν αὐτῆς, ὅτι ἀνδρὶ συνωκεκυῖά 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 εἰδὼλα 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 ὡς υἱὸν Θεοῦ. καὶ ὁμῶς ὁπτασίας τε καὶ ὁράματα καὶ ἐνύπνια ὀρῶντες ἀληθῆ, ἀσεβεῖς ἦσαν. οὕτως οὐ πάντως ἐκ τοῦ

live. The overwhelming light would dissolve the flesh of the one who sees, unless by God’s secret power the flesh changes its nature into light so it can see the light, or the nature of the light changes into flesh so it can be seen by flesh. To see the Father without change is only possible for the Son. But it is not the same for the just; at the resurrection of the dead, when 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 by flesh. No one can have a bodiless form—not only the Son, nor any angel. And if someone sees a vision, let him think it is from an evil spirit.”

17.17 | But it is also clear, and I can prove it in writing, that ungodly people see true visions and dreams. For it is written in the law that Abimelech, though ungodly and wanting to take the wife of the righteous Abraham, heard from God in a dream—not to touch her, because she was married to a man, as the scripture says. And Pharaoh, an ungodly man, saw a dream about years of plenty and years of famine, which Joseph, with God’s help, said would come true. And Nebuchadnezzar, who worshiped idols and ordered those who worshiped God to be thrown into the fire, saw a dream that lasted a whole age. 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 the 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,

ὁρᾶν τινὰ ὁράματα καὶ ἐνύπνια καὶ ὀπτασίας πάντως εὐσεβὴς ἐστίν. τῷ γὰρ εὐσεβεῖ ἐμφύτῳ καὶ καθαρῷ ἀναβλύζει τῷ νῷ τὸ ἀληθές, οὐκ ὀνείρῳ σπουδαζόμενον, ἀλλὰ συνέσει ἀγαθοῖς διδόμενον.

dreams, or apparitions is always godly. For to the godly, the truth comes naturally and clearly to the mind—not through dreams, but through good understanding.

17.18 | Οὕτως γὰρ κάμοι ἀπὸ τοῦ πατρὸς ἀπεκαλύφθη ὁ υἱός. διὸ οἶδα τίς δύναμις ἀποκαλύψεως, ἀφ’ ἐαυτοῦ μαθὼν. ἅμα γὰρ τῷ τὸν κύριον εἰπεῖν, τίνα αὐτὸν λέγουσιν, καὶ ἄλλους ἄλλο τι λέγοντας αὐτὸν ἀκηκοότος ἐμοῦ, ἐπὶ τῆς καρδίας ἀνέβη· οὐκ οἶδα οὖν πῶς εἶπον σὺ εἶ ὁ υἱὸς τοῦ ζῶντος Θεοῦ. τὸν δὲ μακαρίσαντά με μηνῦσαί μοι, τὸν ἀποκαλύψαντα πατέρα εἶναι, ἐμὲ δὲ ἔκτοτε μαθεῖν, ὅτι τὸ ἀδιδάκτως, ἄνευ ὀπτασίας καὶ ὀνείρων 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 Μαριάμ ἔφη· ἐὰν ἀναστῇ προφήτης ἐξ ὑμῶν, δι’ ὁραμάτων καὶ ἐνυπνίων αὐτῷ γνωρισθήσομαι, οὐχ οὕτως δὲ ὡς Μωυσῆ τῷ θεράποντί μου, ὅτι ἐν εἶδει καὶ οὐ διὰ ἐνυπνίων λαλήσω πρὸς αὐτόν, ὡς εἴτις λαλήσει πρὸς τὸν ἑαυτοῦ φίλον. ὁρᾷς πῶς τὰ τῆς ὀργῆς δι’ ὁραμάτων καὶ ἐνυπνίων, τὰ δὲ πρὸς φίλον στόμα κατὰ στόμα, ἐν εἶδει, καὶ οὐ δι’ αἰνιγμάτων καὶ ὁραμάτων καὶ ἐνυπνίων, ὡς πρὸς ἐχθρόν.

17.18 | The Son was revealed to me by the Father. That’s why I know what the power of revelation is, because I learned it for myself. When I heard others saying different things about who the Lord is, it touched 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 each person’s worth and understanding. 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. I speak to Moses face to face, clearly, not through riddles, visions, or dreams, as I would to an enemy.” You see how things that come from anger come through visions and dreams, but things given to a friend come mouth to mouth, clearly—not through riddles, visions, or dreams, as to an enemy.

17.19 | Εἰ μὲν οὖν καὶ σοὶ ὁ Ἰησοῦς ἡμῶν δι’ ὁράματος ὀφθεῖς ἐγνώσθη καὶ ὠμίλησεν,

17.19 | If our Jesus was known to you because he appeared in a vision and

ὥς 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 ὥφθη σοι; πῶς δέ σοι καὶ ὥφθη, ὁπότε αὐτοῦ τὰ ἐναντία τῇ διδασκαλίᾳ φρονεῖς; εἰ δὲ ὑπ' ἐκείνου μιᾶς ὥρας 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 μαθητῆς ἀληθείας γεγωνὶς γένου ἡμῶν συνεργός.

17.20 | Ταῦτα ὁ Σίμων ἀκούσας ἔφη· ἀπεῖη μοι, εἴτε ἐκείνου, εἴτε σου γενέσθαι μαθητήν. οὐδὲ γὰρ ἄγνοῶ ἃ δεῖ γινώσκειν· ἃ δὲ ὡς μανθάνων ἐπυθόμην, ἵνα εἰδῶ εἰ δύνασαι ὀπτασίαν 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

spoke—angry, as if facing someone—and so spoke through visions and dreams or even through revelations from outside, can anyone really be made wise for teaching through a vision? And if you say, “It is possible,” then why did the teacher speak to those who stayed awake for a whole year? How can we believe you, even if he did appear to you? How did he appear to you when you think things opposite to his teaching? But if you were seen by him for just one hour and became a disciple and apostle, preaching his words, explaining his meaning, and loving his apostles, then don’t fight me, who am connected 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 and saying 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, then 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 as a true student, become a partner with us.

17.20 | When Simon heard these things, he said, “May I never become a disciple—neither of him nor of you. For I do not ignore what needs to be known. But I asked to learn, to see if you could show me a clearer vision of truth. You spoke as you wished, but you did not show it. Now, tomorrow I will go to the one you say is the creator, the one about God, and after talking with him, I will show that he is not

αὐτά μοι εἰρηκέναι, σὲ δὲ μὴ νενοηκέναι
ἐλέγξω. καὶ ταῦτα εἰπὼν ἐξῆι, εἰς ἃ
προέτεινεν οὐ θελήσας ἀκοῦσαι.

the highest good. I will also show that your
teacher told me the same things, but you
did not understand. Having said this, he
left, 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.

18.1 | 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—one who alone is good
and has been unknown until now. So, do
you say that the creator himself is also the
lawgiver, or not? If he is the lawgiver, then
he is just; but if he is just, he is not good.
But if he is not the lawgiver, then Jesus
preached about someone else 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 can send words with a clear
purpose.’ And Simon said, ‘You first tell me
what seems good to you, or also what
seems just.’”

18.2 | Καὶ ὁ Πέτρος· ἵνα μὴ ἐριστικώτερον
διαλεγόμενος δαπανῶ τοὺς χρόνους,
ἀπαιτῶν δικαίως τῶν ἐμῶν προτάσεών σε
τὰς ἀποκρίσεις ποιεῖσθαι, 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

18.2 | And Peter said, “So that I don’t waste
time arguing too much, I rightly ask you to
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.” Simon said, “That is very unfair, to
give the same things to both just and

καὶ ἀδίκους. καὶ ὁ Σίμων ἔφη· τοῦτο ἀδικώτατον, ὅτι τὰ αὐτὰ δικαίοις καὶ ἀδίκους παρέχει. καὶ ὁ Πέτρος· σὺ οὖν ἡμῖν τοῦ λοιποῦ λέγε, πῶς ποιῶν ἀγαθὸς ἂν ᾦν. καὶ ὁ Σίμων· σὲ δεῖ λέγειν. καὶ ὁ Πέτρος· ἐγὼ λέξω. εἰ μὲν τὰ αὐτὰ παρέχων ἀγαθοῖς καὶ δικαίοις, εἴ τε κακοῖς καὶ ἀδίκους, κατὰ σὲ οὐδὲ δίκαιός ἐστιν, καὶ εἰ ἀγαθοῖς ἀγαθὰ παρεῖχεν, κακοῖς τε κακά, δίκαιον ἂν αὐτὸν εὐλόγως ἔλεγες. ποῖα οὖν ἔτι πράξει χρώμενος ἂν ᾦν, εἰ μὴ ταύτη χρῆται ὁδῷ, κακοῖς μὲν παρέχων τὰ πρόσκαιρα, ἐὰν ἄρα μεταβάλλωνται, ἀγαθοῖς δὲ αἰώνια, ἐὰν γε ἐμμείνωσιν; καὶ οὕτως τῷ μὲν πᾶσιν παρέχειν, διαφόροις δὲ χαρίζεσθαι τὸ δίκαιον αὐτοῦ 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.

unjust.” Peter said, “Then tell us how the good one would act.” Simon replied, “You must say it.” 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, but if he gives good things to good people and bad things to bad people, then you would rightly call him just. So what other action would he take, if not this: giving temporary things to bad people, if they change, and eternal things to good people, if they remain faithful? And so, it is good and just to give to all, but to treat 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 | 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;

18.3 | And Simon said, “I said before that every lawgiver who aims at justice is just.” Peter replied, “If it is good not to make a law, but just to make one, then the creator is both good and just. He is 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.” 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.” 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

πρῶτον ἔφη· μή με λέγε ἀγαθόν· ὁ γὰρ ἀγαθὸς εἷς ἐστίν, 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 ἀνέπεμπεν ἐντολάς. ὅτι δὲ τὸ δίκαιον ἄλλο ἐστίν, καὶ τὸ ἀγαθὸν ἕτερον, καὶ αὐτὸς ὁμολογῶ, ἀλλ’ ὅτι τοῦ αὐτοῦ ἐστίν τὸ ἀγαθὸν εἶναι καὶ δίκαιον, ἀγνοεῖς. ἀγαθὸς γάρ ἐστιν μετανοοῦσι νῦν μακροθυμῶν καὶ ἀποδεχόμενος αὐτούς, δίκαιος δέ ἐστιν, ὅτ’ ἂν κρίνων τὸ κατ’ ἀξίαν ἐκάστω ἀπονέμῃ.

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 διώρισε, θεῶν δὴ λέγω, οἳ τινες τὰς ἄλλας τῶν ἐθνῶν εἰλήφασιν μερίδας. νόμοι οὖν προῆλθον ἀπὸ τε πάντων τῶν λεχθέντων θεῶν ταῖς αὐτῶν μερίσιν, ἃ τινὰ ἐστὶν τὰ λοιπὰ ἄλλα ἔθνη. ὁμοίως δὲ καὶ ἀπὸ τοῦ υἱοῦ τοῦ πάντων κυρίου ὁ παρὰ Ἑβραίοις κείμενος προῆλθε

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 commandments of some other kind of good. I admit that justice is different, and goodness is different, but you don’t realize that goodness and justice are the same. For he is good now by being patient and accepting those who repent, and he is just when judging and giving each what they deserve.”

18.4 | And Simon said, “Then how is it, knowing the creator who made Adam, and knowing the just ones under the law, and also the just and unjust and the whole world, that your teacher, after all this, says no one knows the father except the son, and no one knows the son except the father and those to whom the son chooses to reveal him? He wouldn’t say this if he weren’t speaking about a hidden father, whom the highest law calls the Most High, from whom no good or bad voice was heard (as Lamentations and Jeremiah testify). This father, by the 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, the one who arranged heaven and earth. He gave the Hebrews a portion and appointed this son as God of gods—by gods, I mean those who took shares among the other nations. So the laws came from all the gods spoken of, each to their own shares, which are the other nations. Likewise, the law among the Hebrews came from the son, the lord of all.

νόμος. τοῦτο δὲ οὕτως ἔχειν ὠρίσθη, ἵνα εἴ τις νόμῳ τινὸς προσφύγῃ, ἀπὸ τῆς ἐκείνου γένηται μερίδος, οὗ δὴ καὶ τὸν νόμον πράττειν ἀνεδέξατο. οὐδεὶς ἔγνω τὸν ἐν ἀπορρήτοις ὑψιστον πατέρα ὄντα, ὡς οὐδὲ τὸν τούτου υἱὸν, ὅτι υἱὸς ἐστίν. αὐτίκα γοῦν σὺ τὰ τοῦ ἀπορρήτου ὑψίστου ἴδια διδοὺς τῷ υἱῷ οὐκ οἶδας ὅτι υἱὸς ἐστίν, πατήρ ὑπάρχων τοῦ Ἰησοῦ τοῦ καθ' ὑμᾶς λεγομένου Χριστοῦ.

This was arranged so that if anyone fled to a certain law, he would become part of that share, and he accepted to obey that 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 realize that he is the son, the father of 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 διαμαρτύρῃ ὅτι ἅ λαλεῖς ταῦτα πιστεύεις, ἀποκρίνομαί σοι. εἰ δὲ ἔστηκας συζητῶν ἐμοὶ ἅ μὴ πιστεύεις, κατὰ κενοῦ με παίειν ἀναγκάζεις. καὶ ὁ Σίμων ἔφη παρὰ τίνος τῶν σῶν μαθητῶν ἀκήκοα. καὶ ὁ Πέτρος ἔφη· μὴ ψευδομαρτύρει. καὶ ὁ Σίμων ἔφη μή με λοιδορεῖ, προπετέστατε. καὶ ὁ Πέτρος μέχρις ἂν εἴπῃς τὸν εἰπόντα, ψεύστης εἶ. καὶ ὁ Σίμων· νόμιζε ἐμὲ ταῦτα πλάσαι ἢ καὶ παρὰ ἄλλου ἀκηκοέναι· πρὸς ταῦτα μοι ἀπόκριναι. ἐὰν γὰρ ἀνατραπῇσαι μὴ δυνηθῇ, ἔμαθον τοῦτο εἶναι τὴν ἀλήθειαν. καὶ ὁ Πέτρος εἰ ἀνθρώπινόν ἐστιν 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 ἅπαξ 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 the one you believe in—not the one you now call hidden, but the one you believe in yet do not admit? For you are speaking 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 don't believe, you're just wasting my time." Simon replied, "I heard this from one of your own disciples." Peter said, "Don't lie." Simon said, "Don't insult me, you reckless one." Peter said, "Until you say who said it, you're a liar." Simon said, "Think what you want—that I made this up or heard it from someone else—but answer me about this. If you can't change my mind, I have learned this to be the truth." Peter said, "If it's a human invention, I won't answer; but if you have some reason to believe it's true, admit that to me, and I have something to say about it too." Simon said, "It seems I have this once. If you have something to say about it, answer."

18.6 | Καὶ ὁ Πέτρος ἔφη· εἰ τοῦτο οὕτως ἔχῃ, τὰ μέγιστα ἀσεβεῖς. εἰ γὰρ υἱοῦ ἐστὶν τοῦ οὐρανὸν καὶ γῆν διακοσμήσαντος τὸ ὧ

18.6 | And Peter said, "If this is true, then you are very impious. For if he is the son of the one who arranged heaven and earth,

βούλεται ἀποκαλύπτειν τὸν ἐν ἀπορρήτοις αὐτοῦ πατέρα, σὺ μέγιστα, ὡς ἔφην, ἀσεβεῖς ἀποκαλύπτων οἷς ἐκεῖνος οὐκ ἀπεκάλυπεν. καὶ ὁ Σίμων· ἀλλ’ αὐτὸς με βούλεται ἀποκαλύπτειν. καὶ ὁ Πέτρος· οὐ νοεῖς ἃ λέγω, Σίμων. πλὴν ἀκούσας σύνες· τῷ εἰπεῖν, οἷς ἂν βούληται ὁ υἱὸς ἀποκαλύψει, οὐ διδασκαλίᾳ τινὰ τοιοῦτον μαθεῖν λέγει, ἀλλ’ ἀποκαλύψει μόνον. 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.

and he reveals his hidden father only to those he chooses, then you are very impious, as I said, because you reveal things he did not reveal. Simon said, ‘But he himself wants to reveal them to me.’ Peter replied, ‘You don’t understand what I’m saying, Simon. Listen carefully: when he says the son will reveal to whom he wants, he doesn’t mean to teach something like that, but only to reveal. Revelation is what is secretly hidden in all human hearts, uncovered without words by his will. 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—unless he claims to be the son. But you are not the son standing here. For if you were the son, you would surely know who is worthy of such revelation. But you do not know. For if you did, you would act like those who truly 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 εἰδέναι δύνη, καὶ εἰ ἀγνοεῖς, οὐδὲ τοὺς ἀξίους τῆς ἀποκαλύψεως ἐπίστασαι, εἰ δὲ οὐκ ἐπίστασαι, οὐκ εἶ υἱός· ὁ δὲ υἱὸς οἶδεν· διὸ οἷς βούλεται ὡς ἀξίοις οὖσιν ἀποκαλύπτει. καὶ ὁ Σίμων ἔφη· μὴ ἀπατῶ, οἶδα τοὺς ἀξίους, καὶ υἱὸς οὐκ εἰμί. τοῦτο μέντοι, τί ποτ’ ἐστὶν, 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 ποιούμεθα. καὶ ὁ Πέτρος· ἐγὼ σαφέστερον αὐτὸ εἰπεῖν οὐ δύναμαι, σὺ αὐτὸς ὡς νοήσας φράσον. καὶ

18.7 | Simon said, “I agree, I didn’t understand how you mean that you would do the things of those who know.” Peter replied, “If you didn’t understand, then you can’t know the mind of each person. And if you don’t know, you don’t know who is worthy of revelation. If you don’t know that, then you are not the son. But the son knows. That’s why he reveals to those he chooses who are worthy.” Simon said, “Don’t fool me—I know who the worthy ones are, and I am not the son. But this thing you say, about to whom he wants to reveal, I didn’t understand the way you said it. And I didn’t say I didn’t understand because I didn’t know, but because I knew that those here didn’t understand, so you could explain it more clearly, so they would

ὁ Σίμων· ἐγὼ τὰ σὰ οὐκ ἀνάγκην ἔχω λέγειν. καὶ ὁ Πέτρος· φαίνη μοι, Σίμων, μὴ συνιείς αὐτό, καὶ ὁμολογεῖν μὴ θέλων, ἵνα μὴ ἐν ἀγνοίᾳ φωραθεὶς ἐλεγχθῇς μὴ ὦν σὺ ὁ ἐστὼς υἱός. τοῦτο γὰρ αἰνίσση, κἂν σαφῶς αὐτὸ εἴπῃς μὴ θέλης· ὥστε ἐγὼ μὲν τὰς σὰς βουλὰς ἐξ ὧν αἰνίσση ἐπίσταμαι, προφήτου ἀληθοῦς μαθητὴς ὢν, οὐ προφήτης. σὺ δὲ καὶ τὰ σαφῶς λεγόμενα μὴ συνιών υἱὸν ἑαυτὸν εἴπῃς θέλεις, ἀνθεστὼς ἡμῖν. καὶ ὁ Σίμων· ἄρῳ σου πᾶσαν πρόφασιν· ὁμολογῶ, αὐτὸ οὐ συνῆκα, τί ποτ' ἔστιν, καὶ οἷς ἂν βούληται ὁ υἱὸς ἀποκαλύπτει. λέγε τοίνυν αὐτὸ σαφέστερον.

understand why we are asking.” Peter said, “I can’t explain it more clearly; you explain it yourself, as you understand.” Simon said, “I don’t need to say your things.” Peter said, “Simon, it seems to me you don’t understand it, and you don’t want to admit it, so you won’t be caught in ignorance and proven wrong, since you’re not the son standing here. That’s what it hints at, even if you don’t want to say it clearly. I know your plans from what you hint at, since I’m a true prophet’s disciple, not a prophet. But you, not understanding what is clearly said, want to call yourself the son, opposing us.” Simon said, “I will drop every excuse. I agree, I didn’t understand what it is, or to whom the son wants to reveal. So speak it more clearly.”

18.8 | Καὶ ὁ Πέτρος· ἐπειδὴ κἂν σχήματι αὐτὸ ὁμολόγησας μὴ συνιέναι, πρὸς ὃ πυνθάνομαι σου, ἀποκριναί μοι, καὶ μαθήσῃ. λέγε μοι· φῆς τὸν υἱὸν δίκαιον εἶναι, ὅστις ποτ' ἔστιν, ἢ οὐ; καὶ ὁ Σίμων ἔφη· δικαιοτάτον. καὶ ὁ Πέτρος· δίκαιος δὲ ὦν διὰ τί μὴ πᾶσιν ἀποκαλύπτει, ἀλλ' οἷς βούλεται; καὶ ὁ Σίμων· ὅτι δίκαιος ὦν τοῖς ἀξίοις ἀποκαλύπτειν βούλεται. καὶ ὁ Πέτρος οὐκ οὖν ἀνάγκη αὐτὸν εἰδέναι τὸν ἐκάστου νοῦν, ἵνα ἀξίοις ἀποκαλύπτῃ; καὶ ὁ Σίμων· ἀνάγκη πᾶσα οὕτως ἔχειν. καὶ ὁ Πέτρος· οὐκοῦν αὐτὸς μόνος εὐλόγως ἀποκαλύπτειν ὠρίσθη, μόνος τὸν ἐκάστου νοῦν εἰδὼς, καὶ οὐ σὺ ὁ μὴδὲ τὰ ὑφ' ἡμῶν λεγόμενα δυνάμενος συνιέναι.

18.8 | And Peter said, “Since you admitted that you don’t understand it even in a simple way, I ask you to answer me so you can learn. Tell me, do you say the son is just, whoever he is, or not?” Simon said, “Most just.” Peter said, “If he is just, why doesn’t he reveal himself to everyone, but only to those he chooses?” Simon said, “Because, being just, he wants to reveal himself to those who are worthy.” Peter said, “So he doesn’t need to know each person’s mind to reveal himself to the worthy?” Simon said, “It has to be that way.” Peter said, “Then he alone was rightly chosen to reveal, because he knows each person’s mind. Not you, nor those who speak under us, can understand this.”

18.9 | Τοῦτο τοῦ Πέτρου εἰπόντος ἀπὸ μὲν τῶν ὄχλων ἔπαινος ἐγένετο. ὁ δὲ Σίμων κατάφωρος γεγωνὼς, αἰδεσθεὶς ἥρπυθρίασε,

18.9 | When Peter said this, the crowd praised him. But Simon, feeling ashamed, blushed and rubbed his forehead. Then he

καὶ τὸ μέτωπον τρίψας ἔφη· ἀλλ' ἐμὲ μάγον λέγουσιν ὑπὸ Πέτρου νικώμενον, ἀλλὰ καὶ συλλογίζομενον. οὐκ εἴ τις δὲ συλλογισθεῖη, συναρπασθεὶς τὴν ἐν αὐτῷ ἀλήθειαν νενικημένην ἔχει. οὐ γὰρ ἡ ἀσθένεια τοῦ ἐκδικουῦντος ἀλήθειά ἐστιν τοῦ νικωμένου. πλήν φημί σοι, ὅτι ἐγὼ τοὺς παρεστῶτας πάντας ἀξίους ἔκρινα γινῶναι τὸν ἐν ἀπορρήτοις πατέρα. διὸ δημοσίᾳ μου αὐτοῖς ἀποκαλύπτοντος, σὺ αὐτὸς διὰ φθόνον ἐμοὶ τῷ εὐεργετεῖν αὐτοὺς θέλοντι χαλεπαίνεις.

18.10 | Καὶ ὁ Πέτρος ἔφη· ἐπειδὴ ἀρεσκόντως τοῖς παροῦσιν ὅχλοις 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 φησὶ ἀληθὲς εἶναι, οὐκ ἂν ἐβουλήθη διὰ τῆς ἀριστερᾶς 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 ἀποκαλύπτειν 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.

18.11 | Καὶ ὁ Σίμων ἔφη· πολὺ συμβάλλεται πρὸς νίκην τῷ πολεμοῦντι τὸ ἰδίῳις χρήσασθαι ὅπλοις. ὃ γὰρ φιλεῖ τις, καὶ

said, "They call me a magician, defeated by Peter, but still thinking. If someone thinks carefully, they will see the truth in me, even though I am defeated. The weakness of the one seeking revenge is not the truth of the one who is defeated. But I tell you this: I have judged all those here worthy to know the hidden Father. So, while I reveal him openly to them, you yourself, out of envy toward me who wants to help them, are angry."

18.10 | And Peter said, "Since you spoke in a way that pleased the crowd, I will speak not to please, but to tell the truth. Tell me, how do you know that everyone here is worthy, when not one of them agreed with you? The praise you want me to give you is not from their agreement, but from mine, because I rightly gave the praise. But since God is just and judges each person's mind, as 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 accept those you bring, but only through the son who is 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? This cannot be taught or learned, but must be revealed by an unseen hand to the one worthy to know it."

18.11 | And Simon said, "It really helps to use your own weapons when fighting. For the one who loves can truly take revenge,

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 εἶρηκεν, οὐκ ἐπιστάμενος ὃ ἐφθέγγατο. οὐκ πολυλαλιᾷς γὰρ ἐνίοτε 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 μή σοι δῶ πρόφασιν εἰς φυγὴν, ζητήσω σοι ὡς θέλεις. πλὴν μαρτύρομαι πάντας ὅτι οὐδὲ ὃν νῦν ἔφης λόγον, οὐ πιστεύεις. οἶδα γὰρ ἃ φρονεῖς καὶ ἵνα μή με δόξης ψεύδεσθαι, ἀνοίξομαί σοι τὰ σὰ, ἵνα εἰδῇς ὅτι πρὸς εἰδότα διαλέγη.

but the one being avenged doesn't have the strength by chance. So from now on, I will say what I really think. I say there is a power in hidden things unknown to everyone, even to the creator himself, as Jesus himself said, not knowing what he spoke. Sometimes a person speaks many words and hits the truth without knowing what they say. I'm talking about this too, where it was said, 'No one has known the Father.' And Peter, you no longer claim to know those things." Simon said, "I don't claim to believe those things, but I talk to you about the things he accomplished." Peter said, "So I won't give you an excuse to run away. I will ask you as you want. But I swear to everyone that you don't even believe the words you just spoke. I know what you think, and so you won't think I'm lying—I will share your own thoughts with you, so you know I'm speaking to someone who understands."

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 ἡγγεῖλεν· οὐδ' ὃ ἐστὼς στησόμενος ἀντικείμενος. μάθε, πῶς ἀπιστεῖς, καὶ τὴν ὑπόθεσιν ταύτην. ἦν φῆς δύναμιν ἐν ἀπορρήτοις εἶναι, ἀγνοίας γέμει. τὴν γὰρ ἀγνωμοσύνην τῶν ὑπ' αὐτῆς ἀποσταλέντων ἀγγέλων οὐ προεγίνωσκεν. καὶ ὁ Σίμων τοῦ Πέτρου ταῦτα λέγοντος μεγάλως ὀργισθεὶς ἐπέκοψεν λέγοντα, εἰπὼν· τί φλυαρεῖς, τολμηρὲ καὶ πάντων προπετέστατε, ἐπ' ὅχλων ἀμαθῶς ἐκφαίνων ἀτεχνῶς τὰ ἀπόρρητα; καὶ ὁ Πέτρος· τί φθονεῖς εὐεργετεῖσθαι τοὺς παρόντας ἀκροατάς; καὶ ὁ Σίμων· οὐκ οὔν

18.12 | We, Simon, do not say—from the great power or from the one called the lady—that two angels were sent: one to create the world and the other to give the law. Nor do we say that each came by himself to the things he made, as if he announced himself as master. Nor that one standing would set himself against the other. Learn why you don't believe, and understand this story. You say there is power in hidden things, but that is full of ignorance. For the ignorance of the angels sent by it was not known before. Simon, very angry at Peter for saying these things, cut him off and said, "Why do you babble, bold and most reckless of all, carelessly revealing hidden things to ignorant crowds?" Peter said, "Why do you envy doing good to the listeners here?" Simon

ὁμολογεῖς τὴν τοιαύτην ἐπίγνωσιν
εὐεργεσίαν εἶναι; καὶ ὁ Πέτρος· ὁμολογῶ.
τὸ γὰρ ψεῦδος γνωσθὲν εὐεργετεῖ, ἀγνοίας
αἰτία μὴ περιπεσεῖν αὐτῷ. καὶ ὁ Σίμων
φαίνει μοι μὴ δύναμενος εἰπεῖν εἰς ἃ
προέτεινά σοι. λέγω δὴ ὅτι καὶ ὁ
διδάσκαλός σου ἐν ἀπορήτοις τινὰ λέγει
εἶναι πατέρα.

said, “So you don’t admit that such
knowledge is a good thing?” Peter said, “I
admit it. For falsehood, once known, does
good by keeping us from ignorance.” Simon
seems unable to say what I offered you. I
say then that even your teacher says there
is a father in hidden things.

18.13 | Καὶ ὁ Πέτρος ἔφη· ἀποκρinoῦμαι 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
ἀγνώσιαν τοῦ δημιουργοῦ καὶ τῶν ὑπ’
αὐτοῦ πάντων φήσας εἰρησθαι τὸν λόγον.
πρῶτον μὲν γὰρ δύναται ὁ λόγος εἰρησθαι
πρὸς πάντας Ἰουδαίους, τοὺς πατέρα
νομίζοντας εἶναι Χριστοῦ τὸν Δαβὶδ, καὶ
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
ἀξίοις μὴ ἀποκεκαλύφθαι.

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 chooses to reveal him.
First, I wonder how, out of the many
meanings this saying has, you picked the
most dangerous part—claiming it means
ignorance of the creator and all under him.
For this saying can be about all the Jews,
who think David is the father of Christ and
do not know that Christ is the Son, 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 is true because they did not
recognize him as the Son. And to say that
the Son reveals himself to whom he wishes
is also rightly said, for the Son, who has
existed from the beginning, was appointed
alone to reveal himself to those he chooses.
And so Adam, the first man, could not have
been ignorant of him; nor Enoch, who
pleased God, fail to know him; nor Noah the
just fail to understand; nor Abraham the
friend fail to grasp; nor Isaac fail to think of
him; nor Jacob, who struggled, fail to trust;
nor all the worthy among the people fail to
have this revealed to them.”

18.14 | Εἰ δὲ, ὡς φῆς, ἔσται διὰ τὸ εἰδέναι

18.14 | But if, as you say, it will now be

διὰ τοῦ Ἰησοῦ νῦν πᾶσιν ἀποκαλύπτεσθαι, πῶς οὐκ ἀδικώτατον λέγεις, ἐκείνους μὴ ἐγνωκέναι, ἑπτὰ στύλους ὑπάρξαντας κόσμῳ, καὶ δικαιοτάτῳ θεῷ εὐαρεστῆσαι δυναμένους, καὶ τοσούτους δὲ νῦν ἀπὸ τῶν ἐθνῶν ἀσεβεῖς ὄντας κατὰ πάντα γινῶναι; οὗτοι παντὸς κρείττονες γινῶναι οὐ κατηξιώθησαν; καὶ πῶς ἐστι 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 δικαίοις ἀποκαλύψαι οὐκ ἠθέλησεν. τὸ γὰρ τοιοῦτον οὔτε ἀγαθῷ, οὔτε δικαίῳ προσήκει, ἀλλὰ τῷ εὐσεβεῖς μεμνηκότι. μὴ τι σὺ εἶ, Σίμων, ὃ ἐστὼς ὁ ταῦτα οὕτως μὴ ποτε ῥηθέντα εἶπεῖν ἀποθρασυνόμενος;

revealed to everyone through knowing by Jesus, how is it not the most unfair to say that those seven pillars of the world—who were able to please the most just God—did not know him, while now so many from the nations, who are ungodly in every way, do know him? Were these not worthy to know better than all? And how can this be good if it is not just? Unless you mean good not for the one doing good to the righteous, but for the one who loves even if they do not believe—those 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 αἰτιῶ 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, εἶπερ καὶ εἰρήκει, ἃ τίνα ἦν κρυπτὰ σοφοῖς, ταῦτα νηπίοις ἀπεκάλυψεν ὁ πατήρ, οὐδ' οὕτως ἄλλον θεὸν καὶ πατέρα σημαίνειν ἐνομίζετο παρὰ τὸν κτίσαντα τὸν κόσμον. ἐνδέχεται γὰρ αὐτοῦ εἶναι τοῦ δημιουργοῦ τὰ κρυπτα ἃ ἔλεγεν, τῷ καὶ τὸν Ἡσαΐαν εἶπεῖν· ἀνοίξω τὸ στόμα μου ἐν παραβολαῖς, καὶ ἐξερεῦξομαι 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

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 meant 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 are the same things Isaiah referred to when he 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 know? But our Jesus did not truly

ἀγνοοῦντος Ἡσαίου; ὁ δὲ Ἰησοῦς ἡμῶν τῷ ὄντι οὐκ εἶπεν, ἃ τίνα ἦν κρυπτά, ἀλλὰ τὸ δοκοῦν τραχύτερον εἴρηκεν, εἶπεν γάρ· ἀπεκάλυψας αὐτὰ νηπίοις θηλάζουσιν. τὸ δὲ εἰπεῖν, ἀπέκρυψας, ὥς ποτε ἐγνωσμένων αὐτοῖς. παρ' αὐτοῖς γὰρ ἡ κλεῖς τῆς βασιλείας τῶν οὐρανῶν ἀπέκειτο, τουτέστιν ἡ γνῶσις τῶν ἀπορρήτων.

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."

18.16 | Καὶ μὴ λέγε, ἡσέβησεν εἰς τοὺς σοφοὺς κρύψας αὐτὰ ἀπ' αὐτῶν. μὴ γένοιτο τοῦτο ὑπολαβεῖν. οὐ γὰρ ἡσέβησεν, ἀλλ' ἐπειδὴ ἀπέκρυβον τὴν γνῶσιν τῆς βασιλείας, καὶ οὐτε αὐτοὶ εἰσῆλθον, οὔτε τοῖς βουλομένοις εἰσελθεῖν παρέσχον, τούτου ἔνεκεν κατὰ τὸ δίκαιον, ὥς ἀπέκρυψαν αὐτοὶ τὰς ὁδοὺς ἀπὸ τῶν θελόντων, οὕτω καὶ ἀπ' αὐτῶν ἀπεκρύβη τὰ ἀπορήτα, ἵνα, ὥς ἐποίησαν, ὁμοίως καὶ αὐτοῖς γένηται, καὶ ὃ μέτρῳ ἐμέτρησαν, μετρηθῇ αὐτοῖς τῷ ἴσῳ. τῷ γὰρ ἀξίῳ τοῦ γνῶναι, 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.

18.16 | And do not say he was ungodly for hiding these things from the wise. May that never be thought. He was not ungodly, but because they themselves hid the knowledge of the kingdom, and neither entered nor allowed those who wanted to enter, it was justly hidden from them. Just as they hid the paths from those who wanted to go, so the secrets were hidden from them, so that what they did to others might happen to them too. And with the measure they used, it would be measured back to them. For the one worthy to know who does not know, it is owed to them; 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 they are infants in the time of learning.

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, ἡ τις ἐστὶν πολιτεία, οὐκ ἀπεκέκρυπτο. διὰ τοῦτο γὰρ καὶ λέγει· μὴ γὰρ εἴπῃς ὅτι ἀπεκρύβη ἀπ' ἐμοῦ ἡ ὁδός. ὁδὸς δὲ ἡ πολιτεία ἐστὶν, τῷ καὶ τὸν Μωϋσῆν λέγειν· ἰδοὺ τέθεικα πρὸ

18.17 | But if someone says, "Nothing was hidden from the sons of Israel, because it was written: 'Nothing escaped Israel,'" do not say, "Jacob, the way was hidden from me." You must understand that what makes the kingdom different was hidden from them, but the way into the kingdom, which is a way of life, was not hidden. That is why it says, "Do not say that the way was hidden from me." The way is the way of life, and Moses was told, "Look, I have set before

προσώπου σου τὴν ὁδὸν τῆς ζωῆς, καὶ τὴν ὁδὸν τοῦ θανάτου. καὶ ὁ διδάσκαλος συμφώνως εἶπεν εἰσέλθετε διὰ τῆς στενῆς καὶ τεθλιμμένης ὁδοῦ, δι' ἧς εἰσελεύσεσθε εἰς τὴν ζωὴν. καὶ ἀλλαχοῦ πού, ἐρωτήσαντός τινος· τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; τὰς τοῦ νόμου ἐντολὰς ὑπέδειξεν.

you the way of life and the way of death.” And the teacher said something similar: “Enter through the narrow and difficult way, through which you will enter into life.” And elsewhere, when someone asked, “What must I do to inherit eternal life?” he pointed to the commands of the law.

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.

18.18 | But when Isaiah said in the presence of God, “Israel did not know me, and the people did not understand me,” he was not speaking of another god besides the known creator. Instead, he spoke of the known god as unknown in a different way, 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. That is why, 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 of his justice, as I said, they became full of sins without fear, only accepting the good as if it would not punish their sins.

18.19 | Καὶ τινες μὲν οὕτως ἡμάρτανον, ἐκ τῆς διὰ τὸ ἀγαθὸν ἀκρίτου ὑπολήψεως. ἕτεροι δὲ ἐκ τῶν ἐναντίων. τὰς γὰρ κατὰ τοῦ Θεοῦ τῶν γραφῶν φωνὰς, ἀδίκους οὔσας καὶ ψευδεῖς, ἀληθεῖς ὑπολαμβάνοντες, τὴν ὄντως αὐτοῦ θεϊότητα καὶ δύναμιν οὐκ ᾔδεισαν. διόπερ ὡς ἀγνοοῦντος αὐτοῦ καὶ φόνους χαίροντος καὶ θυσιῶν δώροις τοὺς πονηροὺς ἀφιέντος, ἔτι δὲ καὶ ἀπατῶντος καὶ ψευδομένου καὶ πάντα ἄδικα ποιοῦντος, αὐτοὶ ὡς ὅμοια Θεοῦ

18.19 | Some sinned because they carelessly hoped in what is good. Others sinned for the opposite reason. They took the voices in the scriptures that spoke against God—voices that were unjust and false—and believed them to be true. Because of this, they did not understand God’s true holiness and power. They thought God was ignorant, pleased by murders and gifts of sacrifices, forgiving the wicked, even deceiving, lying, and doing all wrong. So, making gods like him, they

ποιήσαντες, ἁμαρτάνοντες, ἰσχυρίζοντο
εὐσεβεῖν. δι' ὃ καὶ ἀμετάθετοι εἰς τὸ
κρεῖττον ἦσαν, καὶ νουθετούμενοι οὐκ
ἐπεστρέφοντο. οὐ γὰρ ἐφοβοῦντο, ὡς τῷ
Θεῷ διὰ τῶν τοιούτων πράξεων
ἐξομιοῦμενοι.

sinned and claimed to be pious. Because of
this, they were stubborn about what was
better, and when warned, they did not
change. 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 γραφαῖς βίβλοις πιστεύοντες
ἡμάρτανον. ἀλλὰ καὶ ἀλλαχῇ που λέγει,
θέλων σαφέστερον αὐτοῖς τὴν αἰτίαν τῆς
πλάνης αὐτῶν ὑποδεῖξαι· 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 γραφειῶν βίβλων. οὕτως γὰρ
εἶπεν· γίνεσθε τραπεζίται δόκιμοι.
τραπεζιτῶν δὲ χρεῖα, ὅτι τοῖς δοκίμοις καὶ
τὰ κίβδηλα ἀναμεμιγμένα.

18.20 | But to those who think God is like
that, one could reasonably say this: no one
knows the father except the son, and no
one knows the son except the father. And
rightly so. For if they truly understood, they
would not have sinned by believing the
writings that test faith and speak against
God as if they were true. But elsewhere, he
says it differently, wanting to make clearer
the cause of their error: "That is why you
are confused, not knowing the truth of the
scriptures, and because of this, you also
ignore the power of God." Therefore,
everyone who wants to be saved must
become, as the teacher said, a judge of the
writings that test faith. 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 | Ταῦτα τοῦ Πέτρου εἰπόντος, ὁ
Σίμων ἐπὶ τοῖς ῥηθεῖσιν περὶ τῶν γραφῶν
προσποιησάμενος ἐκπεπληχθαι, ὡς
πτοηθεὶς ἔφη· ἀπείη μοι καὶ τοῖς ἐμὲ
φιλοῦσιν, τῶν σῶν ἐπακούειν λόγων. καὶ
μέχρι μὲν ὅτε οὐκ ᾔδεν σε ταῦτα περὶ τῶν
γραφῶν φρονοῦντα, ἡνειχόμην καὶ
διελεγόμην, 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

18.21 | After Peter said these things, Simon
pretended to be shocked by what was said
about the scriptures. As if frightened, he
said, "May it be far from me and those who
love me to listen to your words. Until now,
when I didn't know you thought these
things about the scriptures, I was patient
and argued with you. But now, I turn away.
Still, I should have stepped back from 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

ἄλλω οὐδενί, κἄν σημειά τις καὶ τέρατα ποιῇ, κἄν ἐν ἀέρι ἐπιφανῶς ἀστράπτῃ, ἢ δι' ὀραμάτων ἢ δι' ἐνυπνίων ἀποκαλύπτῃ. τίς οὖν σε μεταπεῖσαι δύναται, εἴτε καλῶς εἴτε κακῶς, ἕτερόν τι φρονεῖν παρὰ τὰ δόξαντά σοι, ἰσχυρῶς οὕτως καὶ ἀκινήτως τῇ σεαυτοῦ γνώσει ἐνδιαμένοντα.

teachers, nor anyone else—even if someone does signs and wonders, shines brightly in the air, or reveals things through visions or dreams.’ So who can change your mind, for better or worse, if you hold so strongly and firmly to your own understanding?”

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, ὅποῖον αἱ γραφαὶ καταλέγουσιν, καὶ εἰ ἄλλως πως ἀπαραβλήτως κακὸς ἐστίν, ὥς οὔτε αἱ γραφαὶ εἰπεῖν ἴσχυσαν, οὔτε ἄλλος τις κἄν ἐννοῆσαι δυνατὸς ἐστίν, ὁμοίως ἐγὼ οὐκ ἀποστήσομαι τὸν αὐτὸν μόνον σέβειν, καὶ τὸ αὐτοῦ βούλημα ποιεῖν. εἰδέναι γάρ σε θέλω καὶ πεπεῖσθαι, ὅτι ὁ εἰς τὸν αὐτοῦ ποιητὴν οὐκ ἔχων στοργὴν οὐδ' εἰς ἕτερον ἔχειν ποτέ 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

18.22 | When Peter said these things to Simon, who was about to leave, he said, “Listen to one more thing from me, then go wherever you want.” But when Simon turned back and stayed, Peter said, “I know how shocked you were when you heard me say that I do not believe anyone who speaks against the God who made the world. Now listen to something even greater. If the God who made the world really is the kind the scriptures describe, and if he is truly very bad in some other way—something neither the scriptures could say nor anyone else could think—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 love their own maker can never truly love another. And if someone does love another, it is against nature and comes from the evil love of the wicked, not realizing that they cannot truly protect even that one. And if there is someone greater than the creator, then accept this about me: I love my father, but I will not accept you, knowing that you left your maker—whom I do not call father—hoping for something greater, without caring about what is right. So even if you find someone better than him, he knows you will leave that one too, and even more, that you were never truly a son, since you left your true father.”

κατέλιπες.

18.23 | Ἀλλ' ἐρεῖς· οἶδεν ὅτι οὐκ ἔστιν ἕτερος ὑπὲρ αὐτόν, καὶ διὰ τοῦτο καταλειφθῆναι οὐ δύναται. χάρις οὖν τῷ μὴ εἶναι· τὰ δὲ τῆς γνώμης οἶδεν ἔτοιμα πρὸς ἀγνώμοσύνην. εἰ δὲ εἰδὼς ἀγνώμονά σε ἀποδέχεται, ἐμὲ δὲ εὐγνώμονα ἐπιστάμενος οὐ προσίεται, ἀλόγιστός ἐστι κατὰ τὸν σὸν λόγον, τῷ εὐλόγῳ μὴ κεκρημένος. 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, εἵγε θέλης μαθεῖν, ἐλθόντι διηγῆσομαι, καὶ ὡς θέλεις ἐξετασθῆναί με συγχωρήσω ἄνευ φιλονεικίας. καὶ ὁ Σίμων ἔφη· ὡς ἂν μοι δόξῃ ποιήσω. καὶ τοῦτο εἰπὼν ἐπορεύθη. τῶν δὲ συνεισελθόντων αὐτῷ οὐδεὶς συνεξῆλθεν, ἀλλὰ τοῖς ποσὶν προσπεσόντες Πέτρου ἠξίουσαν, 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 ἰώμενος αὐτῶν τοὺς πάσχοντας, καὶ οὕτως ἀπολύων παρήγγελλεν αὐτοῖς, περὶ τὸν ὄρθρον ταχύνειν. καὶ τοῦτο εἰπὼν καὶ εἰσελθὼν μετὰ τῶν συνήθων τὰ εἰωθότα πρὸς τὴν ἐπείγουσαν ἡσυχίαν ἐποίησεν, καταλαβούσης ἐσπέρας.

18.23 | But you might say, "He knows there is no one greater than him, and because of that, he cannot be abandoned." So, thanks be that there is no other. Yet he knows that thoughts often lead to foolishness. And if, knowing this, he accepts you as foolish but does not accept me as wise, then by your own words he is being unreasonable, not using what is wise. So, Simon, you don't realize that you are helping evil. Simon answered, "Then tell us where evil came from." 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. I will also let you test me as you wish, without arguing." Simon said, "I will do whatever seems right to me." After saying this, he went away. But none of those who came with him left; instead, they fell at Peter's feet and begged him to forgive Simon and to accept those who were sorry. Peter came to those who were sorry and to the other crowds, laid his hands on them while praying, healed those who were suffering, and then, letting them go, told them to hurry before dawn. 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 Σίμωνα σὺν ἄλλοις πολλοῖς ἀναμένοντα αὐτόν,

19.1 | Early the next day, Peter went out and saw Simon waiting with many others for him. He began to speak to the crowd.

προσαγορεύσας τὸ πλῆθος ἤρξατο διαλέγεσθαι. ἅμα δὲ τῷ ἄρξασθαι ὁ Σίμων ἐκκόψας ἔφη· τὰ μακρὰ σου ταῦτα παρὲς προοίμια εἰς τὸ προκείμενον πυνθανομένῳ μοι ἀπόκριναι. ἐπειδὴ συννοῶ σε, ὡς ἀφ’ ὧν ἀπ’ ἀρχῆς ἐπακηκοὼς ἐπίσταμαι, ὅτι μὴθὲν ἕτερόν σοι πρόκειται, ἢ πάση μηχανῇ τὸν δημιουργὸν αὐτὸν δεῖξαι μόνον ἄμεμπτον εἶναι Θεόν, καὶ τοσοῦτον προαίρεσιν πόθον ἔχοντα δισχυρίζεσθαι, ὡς καὶ ἐνίας τῶν γραφῶν περικοπὰς σαφῶς καταλεγούσας αὐτοῦ τολμᾶν ψευδεῖς λέγειν· οὗ εἵνεκεν προήρημαι σήμερον ἀποδείξαι, ὅτι ἀδύνατόν ἐστιν αὐτὸν πάντων δημιουργὸν ὄντα ἄμεμπτον εἶναι. τῆς δὲ ἀποδείξεως ἤδη ἄρξασθαι δύναμαι, ἐάν γε πρὸς ὃ πυνθάνομαί σου ἀποκρίνη μοι.

But just as he started, Simon interrupted and said, “Put aside your long introductions and answer me, since I’m the one asking about what’s coming. I understand you, from what I’ve heard from the start, that your only goal is to prove by any means that the creator himself must be a blameless God. 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, as the creator of all, to be blameless. I can begin the proof now, if you will answer my question.”

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 φωνῇ 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 ἐμερίσθη, πῶς οὖν αὐτοῦ στήκῃ ἡ βασιλεία; καὶ ὅτι ἐώρακεν τὸν πονηρὸν ὡς ἀστραπὴν πεσόντα ἐκ τοῦ οὐρανοῦ ἐδήλωσεν. καὶ ἄλλοθι ἔφη· ὁ δὲ τὸ κακὸν σπέρμα σπείρας ἐστὶν ὁ διάβολος. καὶ πάλιν· μὴ δότε πρόφασιν τῷ πονηρῷ. ἀλλὰ καὶ συμβουλευὼν εἶρηκεν· ἔστω ὑμῶν τὸ ναί, ναί, καὶ τὸ οὐ, οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν. ἀλλὰ καὶ ἐν ᾗ παρέδωκεν εὐχῇ ἔχομεν

19.2 | Do you say there is a leader of evil, or not? If you say there isn’t, I have proof from many things, including your teacher, that there is. But if you admit that the evil one exists and agree that he is real, then I will continue with my argument. Peter said, “It’s impossible for me to deny the words of my teacher, so I also agree that the evil one exists. Many times, the teacher who always tells the truth has said he exists. In fact, he admits that after talking with him for forty days, he tested him. Elsewhere, I know he said, ‘If Satan casts out Satan, he is divided against himself; how then will his kingdom stand?’ He also showed that he saw the evil one fall like lightning from heaven. In another place, he said, ‘The devil is the one who sows the seed of evil.’ And again, ‘Do not give the evil one a chance.’ He also gave advice: ‘Let your yes be yes, and your no be no; anything more than this comes from evil.’ In the prayer he gave us, he said, ‘Deliver us from the evil one.’ And

εἰρημένον· ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.
καὶ ἄλλη που εἶπε· ὑπέσχετο τοῖς ἀσεβέσιν,
ὑπάγετε εἰς τὸ σκότος τὸ ἐξώτερον, ὃ
ἠτοίμασεν ὁ πατήρ τῷ διαβόλῳ καὶ τοῖς
ἀγγέλοις αὐτοῦ. καὶ ἵνα μὴ εἰς πολὺ
μηκύνω τὸν λόγον, πολλάκις οἶδα τὸν
διδάσκαλόν μου εἰπόντα εἶναι τὸν
πονηρόν. διὸ καὶ γὰρ σύμφημι αὐτὸν
ὑπάρχειν. λοιπὸν εἴ τι ἔχεις ἐπομένως
λέγειν, ὡς ὑπέσχου, λέγε.

19.3 | Καὶ ὁ Σίμων· ἐπεὶ οὖν εὐγνωμονήσας
ὡμολόγησας εἶναι πονηρόν, ἀπὸ γραφῶν,
καὶ λέγε τὸ πῶς γέγονεν, εἶπερ γέγονεν, καὶ
ὑπὸ τίνος, καὶ διὰ τί. καὶ ὁ Πέτρος·
σύγγνωθί μοι, Σίμων, μὴ τολμῶντι εἰπεῖν ὃ
μὴ γέγραπται. εἰ σὺ φῆς γεγράφθαι, δεῖξον.
εἰ δέ, 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 ὧν
πιστεύοντες λαλοῦμεν, καὶ διὰ τοῦτο
τολμηρότερον περὶ Θεοῦ διαλεγόμεθα; ὁ
δὲ Σίμων, συνεῖς ὅτι πρὸς τὴν ἀπόνοιαν
αὐτοῦ εἶρηκεν, ἔφη· ἐμὲ ἔα κινδυνεύειν, σὺ
δὲ ἣν φῆς βλασφημίαν, πρόφασιν πρὸς
ὑποχώρησιν μὴ λάμβανε. συννοῶ γὰρ σε
βουλόμενον ὑποστέλλεσθαι, ὅπως τὸν ἐπὶ
τῶν ὅχλων 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

somewhere else, he said, ‘He promised the
ungodly, “Go into the outer darkness, which
the father has prepared for the devil and
his angels.”’ So, not to make my speech too
long, I often know my teacher said the evil
one exists. Therefore, I agree that he exists.
Now, if you have anything else to say, as
you promised, say it.”

19.3 | And Simon said, “Since you have
agreed that the evil one exists, based on the
scriptures, then tell me how he came to be,
if he did, and by whom, and why.” Peter
replied, “Forgive me, Simon, for not daring
to speak about what is not written. If you
say it is written, then show me. 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 that we will
be judged, not only for what we do, but also
for what we say, believing it to be true? And
for this reason, you speak more boldly
about God?” Simon, realizing he had
spoken foolishly, said, “Let me be the one to
take the risk, but don’t use what you call
blasphemy as an excuse to back down. 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 doing 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

τὰ ζητούμενα. αὐτίκα γοῦν οὐκ ἀνάγκη τὸν
πονηρόν, ὃν καὶ σὺ φῆς ὑπάρχειν, ἢ
γενητὸν εἶναι ἢ ἀγέννητον;

you want to seek it, there are some ways
that can show what is sought just as well as
the scriptures. So then, isn't it 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
γένονεν, 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 μὶα 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."
Simon replied, "So if he is created, then he
was made by the God who made all
things—either as a living being, or formed
in essence, or by some strange mixture. Or
maybe the matter was outside of God,
either living or not, from which the evil one
came—either by that God, or from himself,
or even from nothing, which is something,
or maybe he always existed. So, from all
these possibilities, as I see it, when
searching for how he came to be, the one
who seeks must follow one of these paths
to find the answer. Each person must
search for the origin, and when they find
the cause, they should think that it is to
blame. What do you think?"

19.5 | Καὶ ὁ Πέτρος· ἐμοὶ 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 ὅλων ἐστὶν ὁ
κρείττων, εἰ καὶ ἀνάρχῳ ἀρχῇ τέλος
[ἐπι]θεῖναι διὰ τὸ μὴ φύσιν ἔχειν οὐ
δεδύ[νητ]αι, ἢ δυνατὸς ὢν οὐκ ἀναίρει
αὐ[τόν], ἅδικον 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

19.5 | And Peter said, "It seems to me that if
the evil one was made by God, we should
not blame the maker yet, so that his
purpose might be seen as more necessary
than anything else. But if it is shown that
the evil one was not made but has always
existed, even then the creator is not to
blame. The one who is stronger than all is
the creator, even if he cannot end a
beginning without origin, because that is
unnatural. Or if he can, he does not destroy
it, judging it unfair to end a beginning that
never truly took hold, and to forgive one
born bad, since it cannot become
something else, even if it wishes to. And if
he wants to do good but cannot, then he is

μὲν, οὐ δύναται δέ· καὶ ἐν ᾧ ἀδυνατεῖ πάντων ἐστὶ δυνατώτατος, ὅτι μὴ ἐτέρῳ τὸ δυνατόν καταλείπεται. εἰ δέ ἐστὶν τις ἕτερος δυνατὸς, καὶ μὴ κατορθῶν, ἐν ᾧ δυνατὸς ὧν μὴ κατορθοῖ, πονηρὸς ὧν ὡμολόγηται, μὴ παύων αὐτὸν, ὡς τοῖς ὑπ' αὐτοῦ γινομένοις ἡδόμενος. εἰ δὲ οὐδ' αὐτὸς δύναται, κρείττων ὁ πρὸς τὸ ἀδυνατεῖν κατὰ τὸ δυνατόν ἡμᾶς εὐεργετεῖν οὐκ ὀκνῶν.

good in that he wants, but cannot act. 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 he fails where the first powerful one fails, then he is agreed to be evil, not stopping the evil one, as if pleased by what the evil one does. But if he himself cannot stop it, then the one who tries to help us against what is powerless, as much as he can, 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 ᾧ 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 δείξαι Θεὸν πάσης μέμψεως ἐκτὸς ὄντα. καὶ ὁ Σίμων ἔφη· ταῦτα ὡς ἀγαπῶν Θεὸν ὃν νενόμικας λέγεις, ἀλλ' οὐκ ἀληθεύεις. καὶ ὁ Πέτρος· σὺ δὲ ὡς κακὸς μισῶν Θεὸν, ὃν ἡγνόησας, βλασφήμους ἀφεις φωνάς. καὶ ὁ Σίμων· μνημόνευε ὅτι με κακίας ἡγεμόνι παρείκασας. καὶ ὁ Πέτρος· ὁμολογῶ ἐψευσάμην παρεικάσας σε τῷ πονηρῷ, ἡναγκάσθην γὰρ ἐπὶ τῷ μὴ εὐρεῖν τὸν σὸν ἴσον ἢ καὶ χεῖρονα. τούτου ἕνεκα τῷ πονηρῷ σε παρείκασα· ἐπεὶ [ἐπεὶ γὰρ 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

19.6 | 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 actually to be blamed." Peter replied, "Since from the beginning you have spoken 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." Simon said, "You say these things as someone who loves God, whom you think you know, but you are not telling the truth." Peter answered, "But you, as someone who hates God and does not know him, speak blasphemies." Simon said, "Remember that you accused me of being the leader of evil." Peter said, "I admit I lied and accused you of evil because I was forced by not finding your equal or even someone worse. For this reason, I accused you of evil, since you turn out to be much more evil than the leader of evil. No one can show God as evil, but all present here boldly accuse you." Simon said, "One who seeks the truth owes nothing to anyone except what is true. So why do you seek the origin? Why should I, carefully examining

ἐπίσταμαι Θεοῦ τὸν πάντα μου δαπανᾶν
χρόνον;

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
πλήρης ἂν ᾗς. οὕτω γὰρ ὁ ἀψευδὴς ἡμῶν
εἶπε διδάσκαλος· ἐκ περισσεύματος
καρδίας στόμα λαλεῖ. ὅθεν σὺ
περισευόμενος 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
ἔνεκα μὴ ὀκνησαί με καὶ τὸ κινδυνεύειν
ἀναδέχεσθαι. πλὴν πρὸς τὰ ἀπαρχῆς σοι
ὕπ' ἐμοῦ προταθέντα, εἶγε εἶπεῖν ἔχεις, ἤδη
λέγε.

19.7 | And Peter said, "You are not so
blessed as to praise him, nor can you do
this good; for you would be filled with him.
For our truthful teacher said, 'The mouth
speaks from the abundance of the heart.' So
you, overflowing with bad choices and
because of ignorance, accuse the only good
God, and you have not yet rightly suffered
for what you dared to say. Do you think
there will be no judgment? Or maybe you
don't even believe there is a God. Because
you don't understand his great patience,
you stretch yourself even further into
foolishness." Simon said, "Don't hope to
scare me with fear, or expect me to give
you true examples. I want the truth so
much that I don't hesitate to face danger for
its sake. 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 γοῦν τοὺς
παρεστῶτας, ἀντὶ τῆς εὐσεβεστάτης σιγῆς,
περὶ ὧν θέλεις διαλεχθῆσομαι.
συνομολογῶ σοι εἶναι τινὰ κακίας ἡγεμόνα,
[οὗ]τὴν γένεσιν γραφὴ οἷτε ἀληθὲς, οὔτε
ψευδὲς εἶπεῖν 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,

19.8 | And Peter said, "Since you force us to
be bold, having carefully studied the works
of God, to speak—even though these things
are about people who cannot even carefully
understand the works of their own kind—
at least for those here, instead of staying
silent out of respect, I will discuss whatever
you want. I agree with you that there is
some leader of evil, whose origin scripture
dared to say is neither clearly true nor
false. But let us explore together in many
ways how it came to be, if it did come to be,
and let us choose the most reasonable
opinion. This is based on what seems
likely—that it is right to give the better

ταύτη μᾶλλον, πασῶν ὑπονοιῶν
καθαρθεισῶν, καὶ ἄλλης ἱκανῆς καὶ
ἀκινδυνότερας παρακειμένης ὑποψίας.
πλὴν ἤδη σοι πρὸ τῆς ζητήσεως
ὑπischνοῦμαι, ὅτι πᾶσα ὁδὸς ζητήσεως
ἄμεμπτον αὐτὸν μόνον δύναται δεῖξαι τὸν
Θεόν.

19.9 | Πλὴν, ὡς ἔφη, ὁ πονηρὸς εἰ γενητός
ἐστίν, ἢ ὡς ζῶν γεγένηται, ἢ οὐσιωδῶς
ὑπ’ αὐτοῦ προβέβληται, ἢ ἔξω κέκραται, ἢ
τῇ κράσει συμβέβηκεν αὐτοῦ ἢ προαίρεσις,
ἢ ἄνευ κράσεως καὶ Θεοῦ βουλῆς συνέβη
γενέσθαι ἐξ οὐκ ὄντων, ἢ ὑπὸ Θεοῦ, [ἢ]
μηδαμοῦ μηδαμῶς γέγονεν, ἢ ἐκτὸς ἦν
Θεοῦ ἢ ὕλη ἔμψυχος οὓσα ἢ ἄψυχος ὅθεν
γέγονεν, ἢ ἑαυτὸν δημιουργήσας, ἢ ὑπὸ
Θεοῦ γεγονώς, ἢ τῶν πρὸς τί ἐστίν, 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 ζῶν γεγένηται, ἀκολούθως τῆς
αὐτῆς τοῦ προβάλλοντος κακίας τυγχάνει.
καὶ [ὁ Πέτ]ρος· οὐ πάντως. ὁρῶμεν γὰρ
πολλοὺς τῶν ἀνθρώπων ἀγαθοὺς ὄντας,
καὶ [κακ]οὺς γεννήσαντας, ἄλλους δὲ
[κα]κοὺς ὑπάρχοντας, καὶ ἀγαθοὺς
ἐσχηκότας, ἐτέρους 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
ἀνθρωπίνοις χρώμενος παραδείγμασιν. καὶ

name to God, especially after all doubts are
cleared away, and with another strong and
safer idea nearby. But even before we
begin, I promise you that every way of
searching can show that God alone is
blameless.”

19.9 | But, as you said, if the evil one was
created, or if he became a living being, or if
he truly comes from God, or if he is mixed
from outside, or if his choice came from
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—whether alive or not—from which he
came, or if he made himself, or if he was
made by God, or if he comes from
something, or if he always existed—
because we cannot say he does not exist,
since we agreed he exists. And Simon said,
“You have divided all his ways well, which
is the main point about him. So now it is my
job, having examined your division, to
show you the creator as one who is to
blame. And your job is 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 have given birth
to bad ones, and others who are bad but
have become 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,

ὁ Πέτρος· σὺ οὖν ἡμῖν λέγε περὶ Θεοῦ,
ἀνθρωπίνους μὴ χρώμενος παραδείγμασιν,
μετὰ τοῦ μέντοι νοηθῆναι δύνασθαι τὰ
λεγόμενα· ἀλλ’ οὐ δυνήσῃ.

but still in a way that can be understood;
but you will not be able.”

19.10 | Αὐτίκα γοῦν τί τὴν ἀρχὴν ἔλεγε; εἰ
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 Θεός, οὔτε μὴν φρόνιμος ἢ
ζῶν ἢ ὅσα ἄλλα ἀνθρώποις προσεῖναι
δύναται· ἀνθρώπων γὰρ τὰ τοιαῦτα. καὶ εἰ
μὴ χρὴ ζητοῦντας περὶ Θεοῦ διδόναι αὐτῷ
τὰ ἀνθρώποις προσόντα καλὰ, οὐδέν ἐστιν
τοῦ λοιποῦ νοεῖν ἢ λέγειν, ἢ τοῦτο μόνον
ζητεῖν, τὸ τῆς προαιρέσεως αὐτοῦ, ἦν
αὐτὸς συνεχώρησεν ἡμῖν νοεῖν, ὅπως
κρινόμενοι ἀναπολόγητοι ὦμεν περὶ ὧν
γνόντες οὐκ ἐφυλάξαμεν.

19.10 | So then, what were you saying
about the beginning? If the evil one was
born from God and is of the same nature,
then he is evil. But when I showed—though
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, just or unjust,
wise or living, or any of the other qualities
that belong to humans; those things belong
to humans. And if we must not give God the
good qualities that belong to humans, then
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 will
have no excuse for what we knew but did
not keep.

19.11 | Καὶ ὁ Σίμων ἀκούσας ἔφη· οὐ
δυσωπήσεις με, περὶ τῆς οὐσίας αὐτοῦ
σιωπήσαντα περὶ τῆς προαιρέσεως αὐτοῦ
ζητεῖν μόνης. ἔστιν γὰρ περὶ τῆς οὐσίας
αὐτοῦ καὶ νοεῖν καὶ λέγειν, λέγω δὴ ἀπὸ
τῶν ἀνθρώποις προσόντων καλῶν. οἷον
πρόσεστιν ἀνθρώπῳ τὸ ζῆν καὶ τὸ
τεθνάναι, ἀλλὰ τῷ Θεῷ οὐ τὸ τεθνάναι,
ἀλλὰ τὸ ζῆν, καὶ τὸ ζῆν αἰωνίως. ἔτι μὴν
πρόσεστιν ἀνθρώποις τὸ κακοῖς εἶναι καὶ
ἀγαθοῖς, τῷ δὲ Θεῷ τὸ ἀσυγκρίτως ἀγαθῷ
εἶναι. καὶ ἵνα μὴ εἰς πολὺ μηκύνω τὸν
λόγον, τῶν προσόντων ἀνθρώποις τὰ

19.11 | And Simon, hearing this, said, “You
won’t be angry with me for being silent
about his nature and focusing only on his
choice. For it is possible to think and speak
about his nature, I mean by using 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 don’t
make the speech too long, the better
qualities that belong to humans belong

κρείττονα αἰωνίως πρόσσεστιν τῷ Θεῷ. καὶ ὁ Πέτρος ἔφη· λέγε μοι, Σίμων, πρόσσεστιν ἀνθρώποις γεννᾶν κακοὺς καὶ ἀγαθοὺς, καὶ ποιεῖν κακὰ καὶ ἀγαθὰ; καὶ ὁ Σίμων ἔφη πρόσσεστιν. καὶ ὁ Πέτρος ἔφη ἐπεὶ οὕτως ἔφης, τῶν ἀνθρώποις προσόντων τὰ κρείττονα ἀπονέμειν δεῖ τῷ Θεῷ· ἀνθρώπων γεννώντων κακοὺς καὶ ἀγαθοὺς, ὁ Θεὸς ἀγαθοὺς μόνους γεννῆσαι δύναται, ἔτι τε τῶν ἀνθρώπων [ποιούν]των κακὰ καὶ ἀγαθὰ, αὐτὸς μόνος ἀγαθὰ ποιῶν τέρπεται. οὕτως π[ερ], ἢ οὐ, διὰ τῶν ἀνθρώπων προσόντων καλ[ῶν] εὐλογόν ἐστιν ἀπονέμειν αὐτῷ τὰ κρείττονα; καὶ οὕτως πάντων καλῶν μόνος ἐστὶν αἴτιος.

19.12 | Καὶ ὁ Σίμων· οὐκοῦν εἰ ὁ Θεὸς μόνων τῶν καλῶν αἴτιός ἐστιν, τοῦ λοιποῦ τί ἐστὶν νοεῖν, ἢ ὅτι τὸν πονηρὸν ἐτέρα τις ἐγέννησεν ἀρχή, ἢ ἄρ' ἀγέννητόν ἐστιν. καὶ ὁ Πέτρος· οὔτε ἐτέρα τις νύναμις ἐγέννησεν τὸν πονηρὸν, οὔτε ἀγέννητόν ἐστιν τὸ κακὸν, ὥς ἐπὶ τέλει δείξω· νῦν γὰρ ἀποδείξαι μοι πρόκειται, ὥς ἀπ' ἀρχῆς ὑπεσχόμην, ὅτι κατὰ πάντα τρόπον ὁ Θεὸς ἄμεμπτός ἐστιν. δεδώκαμεν οὖν ὅτι ὁ Θεὸς τῶν ἀνθρώπων προσόντων τὰ κρείττονα ἀσυγκρίτως ἔχει. διὸ καὶ ἐνδέχεται αὐτὸν προβολέα γενέσθαι τῶν τεσσάρων οὐσιῶν, θερμοῦ τε καὶ ψυχροῦ, ὑγροῦ τε καὶ ξηροῦ. [ἔφ]υ μὲν ὥς πρῶτα ἀπλᾶ καὶ ἀμιγῇ [ῶν]τα πρὸς οὐθὲν ἕτερον ἔχειν τὴν ὁρε[ξι]ν, προβληθέντα δὲ ὑπὸ τοῦ Θεοῦ [κ]αὶ ἔξω κραθέντα γενέσθαι ζῶον, προαίρεσιν ἔχον ὀλοθρεῦσαι κακοὺς. καὶ οὕτως ἐξ αὐτοῦ πάντων γεγεννημένων, ὁ πονηρὸς οὔτε ἄλλοθὲν ἐστὶν, οὔτε ἀπ' αὐτοῦ τοῦ πάντα πεποιηκότος Θεοῦ τὴν κακίαν ἐλήφεν, παρ' ᾧ ὑπάρχειν ἀδύνατόν ἐστιν, ὅτι αἱ μὲν οὐσίαι ὥς ἕτεραι οὔσαι, πεφλοκρινημέναι ἐξ αὐτοῦ προβέβληνται, καὶ ἔξω αὐταῖς

forever to God. And Peter said, 'Tell me, Simon, is it possible for humans to give birth to both bad and good, and to do bad and good?' 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 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 by way of those good qualities that belong to humans? And so he alone is the cause of all good.'

19.12 | And Simon said, "So if God is the cause only of good things, what else is there 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 fully show. 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, these existed simply and unmixed, having no desire for anything else. But when God projected them and ruled outside, they became living beings, with 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

κραθείσαις ὑπὸ τῆς αὐτοῦ τέχνης βουλήσει
συμβέβηκεν ἢ πρὸς τὸν τῶν κακῶν
ὄλεθρον ἐπιθυμία· ἀγαθοὺς δὲ ἢ
συμβεβηκυῖα κακία ὀλοθρεῦσαι οὐ
δύναται, οὐδ' εἰ βουληθεῖη, νόμῳ γὰρ κατὰ
τῶν ἀμαρτανόντων ἔχει ἐξουσίαν. ἀγνοῶν
οὖν τὰ ἕκαστα τῶν τρόπων τὴν κατ' αὐτῶν
λαμβά [νει ἐμ] πειρίαν, καὶ διελέγξας τιμωρ
[εἶ. καὶ ὁ Σί] μων ἔφη· δυνατὸς οὖν
ὑπάρχ[ων συγ]κιρνᾶν τὰ στοιχεῖα, καὶ
ποιεῖν κρᾶ[σιν] πρὸς ἃς βούλεται γενέσθαι
προ [αιρέ]σεις, διὰ τί μὴ ἀγαθῶν προαιρ
[ετικὴν] ἐποίει τὴν ἐκάστου κρᾶσιν;

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 learns
from experience and punishes after
examining. And Simon said, "Then, since he
can mix the elements and make a 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
γένονεν, καὶ ὑπὸ τίνος· τὸ δὲ εἰ ἀμέμπτως,
ὁπόταν διεξιῶ τὸν νῦν ἡμῖν προκείμενον
λόγον· πότε τὸ πῶς καὶ διὰ τί ἐγένετο
δείξω, καὶ ὅτι ἄμεμπτος ὁ πεποιηκὼς
πληροφορήσω. πλὴν ἔφαμεν ὑπὸ Θεοῦ
προβεβλήσθαι τέσσαρας οὐσίας. καὶ οὕτως
βουλῇ τοῦ συγκρίναντος συμβέβηκεν ὥς
ἠθέλησεν ἢ τῶν κακῶν προαίρεσις. εἰ γὰρ
παρὰ τὴν προαίρεσιν αὐτοῦ ἢ ἐξ ἄλλης
τινὸς οὐσίας ἢ καὶ προφάσεως
[συμβε]βήκει, οὐκ ἦν ἂν τῷ Θεῷ τὸ τῆς
[κράσε]ως βέβαιον· μήπως αὐτοῦ μὴ
βουλομένου ἡγεμόνες αἰεὶ κακίας
συμβή[σων]ται προσπολεμοῦντες αὐτοῦ
τοῖς [βουλ]ήμασιν. ἀλλὰ ταῦτα οὕτως ἔχειν
ἀδύνατον. οὐδὲν γὰρ ζῶν καὶ ταῦτα
ἡγεμονικὸν ἐκ συμβεβηκότος γενέσθαι
δύναται· ἀνάγκη γὰρ πᾶν τὸ γινόμενον ὑπὸ
τινος γίνεσθαι.

19.13 | And Peter said, "Now we need to
talk about how the evil one came to be, if he
did come to be, and by whom. I will explain
whether it happened without fault when I
finish the story 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 God created the four elements.
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 God's control over the
mixture would not be certain. Maybe, if he
did not want it, rulers of evil would always
arise, fighting against his plans. But it is
impossible for these things to be true. For
nothing living and ruling can come by
chance; everything that happens must
happen because of something."

19.14 | Καὶ ὁ Σίμων· τί δὲ εἰ ὕλη αὐτῷ
σύγχρονος οὔσα καὶ ἰσοδύναμος ὥς ἐχθρὰ
προβάλλει αὐτῷ ἡγεμόνας, ἐμποδίζοντας
αὐτοῦ τοῖς βουλήμασιν. καὶ ὁ Πέτρος· εἰ

19.14 | And Simon said, "But what if 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

αἰδιδός ἐστιν ἡ ὕλη, οὐδὲ ἐχθρά τινός ἐστιν,
τὸ γὰρ αἰεὶ ὄν καὶ ἀπαθές ἐστιν, ἀπαθὲς δὲ
ὄν μακάριόν ἐστιν, μακάριον δὲ ὄν ἔχθρας
δεκτικὸν γενέσθαι οὐ δύναται, αἰδίῳ κτίσει
στερηθῆναί τινος μὴ πεφοβημένη. πῶς δὲ
οὐχὶ μᾶλλον ἀγαπᾷ τὸν δημιουργὸν ἡ ὕλη,
ὁπότε*

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, nor can it fear
being taken away by any eternal creation.
So how could 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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