

Epiphanius, Ancoratus

About This Translation

The English translation included here was created on 2025-01-03 using gpt-4o-mini. This diglot edition was created on 2025-01-12. The index of names and places is drawn from named entity recognition using UGARIT/grc-ner-xlmr, available from HuggingFace. A sentence-level semantic similarity check was performed between the source text and translation using bowphs/SPhilBerta, also available from HuggingFace. In addition to the sentence-level semantic similarity check, the text-to-translation length ratio was evaluated for each verse to locate and review possible hallucination.

Disclaimer

Please note, as indicated above, that this translation is a machine-generated translation. There are several older works, like Epiphanius's *Ancoratus*, 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: Epiphanius, (*Ancoratus und Panarion*). J. C. Hinrichs:Leipzig, 1915.

The source edition of *Ancoratus* 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/tlg2021/tlg001/tlg2021.tlg001.1st1K-grc1.xml>.

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About the Publisher

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

Introduction

Section 1

praef.1.arg | Ἐπιστολὴ γραφεῖσα ἀπὸ Παμφυλίας ἐκ πόλεως Σουέσρων ὑπὸ τῶν περὶ Ταρσῖνον καὶ Ματίδιον καὶ ἄλλους πρεσβυτέρους πρὸς Ἐ[οφάνιον ἐπίσκοπον Κύπρου πόλεως κωνσταντίας περὶ πίστεως αἰτησάντων πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος καὶ ἄλλων μερῶν τῆς αὐτῆς πίστεως.

praef.1.arg | A letter was written from Pamphylia, from the city of Suessron, by the elders around Tarshis, Matidian, and others to Epiphanius, the bishop of the city of Constantia in Cyprus. They were asking about the faith concerning the Father, the Son, and the Holy Spirit, as well as other aspects of the same faith.

praef.1.0 | τῷ κυρίῳ θεοτιμήτῳ ἐπισκόκῳ Ἐπιφανῶ Ματίδιος καὶ Ταρσῖνος καὶ Νέων καὶ Νουμεριανός, πρεσβύτεροι τῆς ἐν Σουέδροις καθολικῆς ἐκκλησίαι, ἐν κυρίῳ θεῷ χαίρειν.

praef.1.0 | To the Lord, the honored bishop Epiphanius, Matidian, Tarshis, Neon, and Numerian, elders of the Catholic Church in the Swedes, greetings in the Lord God.

praef.1.1 | Ποικίλως ὁ ἐχθρὸς τῶν ἀνθρώπων διάβολος εἴωθε ταράτειν καὶ τὰ ἴδια ἐπισπείρειν σπέρματα κατὰ τῶν ἀπλουστέρων καὶ μηδέπω εἰς τὴν πίστιν τῆς ἁγίας τριάδος τελειωθέντων καὶ βεβαιωθέντων. ὁ μέντοι σωρεὸς θεμέλιος κατὰ τὸ γεγραμμένον »ἔστηκεν ἔχων τὴν σφραγίδα ταύτην· ἔγνω γὰρ κύριος τοὺς ὄντα αὐτοῦ.«

praef.1.1 | In many ways, the enemy of humans, the devil, is used to troubling and planting his own seeds against those who are simpler and have not yet been perfected and established in the faith of the Holy Trinity. However, the foundation has been laid according to what is written, bearing the same seal; for the Lord knows those who are his.

praef.1.2 | οἱ Τε πάντα εὐχερεῖς αἵρετικοὶ παρέντες τὴν κατὰ τοῦ Ἰησοῦ βλασφημίαν ἐτέρως εἰς τὸν θεὸν ἀσεβοῦσι, κατὰ τοῦ ἁγίου πνεύματος τὴν ἰδίαν »γλῶσσαν μεγαλύνοντες« καὶ »ἀδικίαν εἰς τὸ ὕψος λαλοῦντες«.

praef.1.2 | Those who are all too eager, the heretics, blaspheme against Jesus in a different way, showing disrespect toward God. They elevate their own “language” against the Holy Spirit, speaking injustice on high.

praef.1.3 | ἀλλ’ ὅμως καίπερ μυρίων

praef.1.3 | But still, even though many have

κινηθέντων αὐτοὶ χάριτι κυρίου εἰς τὴν
ὕγιῃ ἐστήκαμεν πίστιν, ἐν μηδενὶ ὅλως
παρακινήθεντες τῆς ὀρθῆς καὶ ὁγιοῦς
διδασκαλίας. καὶ πολλοὶ τῶν δοκούντων
ἀπατᾶσθαι ἐπανερρώσθησαν Χάριτι
κυρίου, διὰ τε γραμμάτων τοῦ μνήμης
ἀξίου καὶ μακαρίου ἐπισκόπου Ἀθανασίου
καὶ τοῦ θεοσεβεστάτου συλλειτουργοῦ
σου Προκλιανοῦ.

been moved, we have stood firm in a
healthy faith by the grace of the Lord, not at
all swayed from the true and holy teaching.
Many who seemed to be deceived have
been restored by the grace of the Lord,
through the letters of the worthy and
blessed bishop Athanasius and your most
God-fearing co-worker Proclianus.

praef.1.4 | ἐπειδὴ Τε λείψανα τῆς κακῆς
διδασκαλίας παρὰ τισιν ἔτι περιλείπεται
καὶ χρὴ ταῦτα δι' ὑμῶν τῶν ἐμπείρων
γεωργῶν εἰς καλλιέλαιον ἐγκεντρίσθῃναι ἢ
τελεονκ ἐκκοπῆναι, τούτου χάριν
γράφοντες τῇ θεοσεβείᾳ σου
παρακαλοῦμεν καταξιῶσαι τὴν εὐλάβειάν
σου γράμματα πρὸς τὴν ἡμετέραν
ἐκκλησίαν διαχαράξαι καὶ διὰ πλατυτέρου
διηγήματος τὴν ὀρθὴν καὶ ὑγιῇ πίστιν
ἐκθέσθαι, πρὸς τὸ δυνηθῆναι καὶ τοὺς
ἀπλουστέρους καὶ ἔτι περὶ τὴν πίστιν
ἐνδοιάζοντας βεβαιωθῆναι διὰ τῶν ἱερῶν
σου γραμμάτων καὶ τὸν ἐχθρὸν τῆς
ἐκκλησίας διάβολον διὰ τῶν ἁγίων
προσευχῶν σου κατασχυνηθῆναι. ἐρρῶσθαι
σε πολλοῖς χρόνοις καὶ μεμνησθαι ἐν εὐχαΐς
θεῷ εὐχόμεθα.

praef.1.4 | Since some remnants of the bad
teaching still remain with certain people, it
is necessary for you, the experienced
farmers, to either plant these into a good
olive tree or cut them off completely. For
this reason, writing to your piety, we urge
you to make your devotion worthy by
sending letters to our church and
explaining the true and healthy faith in a
broader way. This will help even the
simpler ones and those still wavering about
the faith to be strengthened through your
holy letters, and it will put the enemy of the
church, the devil, to shame through your
holy prayers. We wish you strength for
many years, and we pray that you are
remembered in our prayers to God.

Section 2

praef.2.arg | Ἐπιστολὴ γραφεῖσα παρὰ
Παλλαδίου τῆς αὐτῆς πόλεως Σουέσρων
πολιτευομένου καὶ ἀποσταλεῖσα πρὸς τὸν
αὐτὸν Ἐπιφάνιον ἐπίσκοπον Καλλαντίας
τῆς Κυπρίων νήσου, αἰτήσαντος καὶ αὐτοῦ
περὶ τῶν αὐτῶν.

praef.2.arg | A letter was written by
Palladius, who lived in the same city of
Suessron, and sent to the same Epiphanius,
bishop of Kallantia on the island of Cyprus,
who also asked about the same matters.

praef.2.0 | τῷ δεσπότῃ μου τῆς ψυχῆς

praef.2.0 | To my lord of my soul, the God-

θεοτιμήτῳ ἐπισκόπῳ Ἐπιφανίῳ Παλλάδιος
πολιτευόμενος <έν> Σουέδροις ἐν
κυρίῳ θεῷ χαίρειν.

honored bishop Epiphanius, Palladius, who
lives in Suessron, sends greetings in the
Lord God.

praef.2.1 | Οἱ τὴν μεγάλην καὶ ευρύχωρον
διαπλέοντες θάλασσαν, ἕως με) γαληνὸν
πνεῦμα τὴν ναῦν εὐθύνη, μικρὰ τῶν
παρακειμένων ταῖς ὄχθαις λιμνῶν
φροντίζουσιν, οἰόμενοι ἀβοητὶ περαιῶσαι
τὸ σκάφος·

praef.2.1 | Those who sail across the vast
and open sea, until a calm wind guides
their ship, pay little attention to the nearby
shores of the lakes, believing they can
complete their journey without any help.

praef.2.2 | ἐπειδὴν δὲ ἐναντίον καὶ σφοδρὸς
ἐμπέση πνεῦμα, τὰς τρικυμίας εἰς ὕψος
ἐπαῖρον πάντοθεν καὶ περικλύζον τὴν
ναῦν, τότε δὴ τὸν εὐδίων ἐπιποθοῦντες
λιμένα καὶ πᾶμα τὴν ὑποκειμένην ἥπειρον
περισκοποῦντες, μηδαμοῦ δὲ ἐνορμίσασθαι
δυνηθέντες, λοιπὸν ἐπὶ τὴν πλησίον
κειμένην ἂν οὕτω τύχη νῆσον ἀπαίρουσι,,
παντὶ τρόπῳ τὴν σωτηρίαν ἑαυτοῖς
ποριζόμενοι· ταύτῃ τε πλησιάσαντας καὶ
ὑπὸ τὴν σκέπην τῶν προβεβλημένων
ὑπηρεσελθόντες ἀκρωτηρίων μόλις ποτὲ
τῶν περιαντλούντων κακῶν ἀπαλλαγῆναι
δεδύνηται.

praef.2.2 | But when a strong wind blows
against them, raising storms high from all
sides and crashing over the ship, they then
long for the calm harbor and look
everywhere at the nearby land. Unable to
find a place to anchor, they may end up on
a nearby island, trying in every way to
secure their safety. Even when they get
close and seek shelter under the protection
of the high cliffs, they can hardly escape
from the troubles that surround them.

praef.2.3 | καὶ ἡμεῖς αὐτοὶ τανῦν, ὧ
δέσποτα, τὸν σωτήριον τοῦ θεοῦ λόγον
κτηχοῦμενοι τοῦ τε κοσμικοῦ σάλου
ἑαυτοὺς ἀπαλλάξαι σπουδάζοντες καὶ εἰς
τὸν ἀσάλευτον τοῦ Χριστοῦ λιμένα τὸ
σκάφος ἡμῶν εἰσελάσαι βουλόμενοι,
ἐπειδὴ κενὰς τινὰς καὶ ἀλόγους ὥς Τὸ μοι
δοκεῖ περὶ τοῦ ἁγίου πόματος κινουμένας
ζητήσεις παρὰ τινων ἔγνωμεν, φασκόντων
μὴ δεῖν τοῦτο τῇ θεότητι καὶ τῇ κυριότητι
συνδοξάζεσθαι, ἀλλ' ἐν ὑπηρέτου καὶ
ἀποστόλου τετάχθαι σχήματι καὶ ἔτι
φαυλοτέρας καὶ ταπεινοτέρας τὰς περὶ

praef.2.3 | And we ourselves, O lord,
holding on to the saving word of God, are
eager to free ourselves from the worldly
storm and wish to bring our ship into the
unshakable harbor of Christ. Since we have
learned that some are seeking empty and
foolish things, claiming that this should not
be honored alongside the divinity and
lordship, but should instead be seen in the
form of a servant and apostle, and even
more so, they hold lesser and humbler
views about him.

αὐτοῦ δόξας διαλαμβανόντων,

praef.2.4 | διὰ τοῦτο ὥσπερ ἐν ἀστάτῳ
σάλῳ καὶ χαλεπῷ συσχεθέντες μηδένα >
τῶν παρ' ἡμῖν ἱκανὸν εὐρεῖν δυνηθέντες
τὸν διαλύσοντα τὰ ζητούμενα καὶ τὴν ὑγιῇ
πίστιν ἡμῖν ἐκθέσθαι δυνάμενον, ἐπὶ τὴν
σὴν θεοσέβειαν ἀνενέγκαι τὸ πρᾶγμα |
ἡπείχθημεν, τὴν φωνὴν ταύτην εἰκότως καὶ
αὐτοὶ ἀφιέντες· »ἐπιστάτα, σῶσον «.

praef.2.4 | For this reason, just like in a
stormy and difficult sea, we have been
unable to find anyone among us who can
calm our troubles and share with us the
true faith. We have turned to your piety
and have rightly let go of this cry: "Master,
save us."

praef.2.5 | δεόμεθα οὖν τῆς ἀνυποκρίτου
σου καὶ ὀρθῆς πίστεως, ἣν προλαβοῦσα
ἀγαθὴ φήμη καὶ μέρτυρες ἀξιόπιστοι
μαρτυποῦσι καὶ ἀνακηρύττουσι·
καταζίσσον, εἰς τοῦτο παρὰ τοῦ σωτῆρος
τεταγμένος, ἀνεξικάκως τὴν παράκλησιν
ἡμῶν δέξασθαι καὶ θελῆσαι ἱεροῖς
συγγράμμασι διὰ πλατυτέρου καὶ
σαφεστέρου διηγήματος τὴν τῆς ἀγίας
τριάδος τριάδος ἐκθέσθαι πίστιν καὶ ταῦτα
ἡμῖν ἀποστεῖλαι, πρὸς τὸ καὶ ἡμᾶς ἐν ταύτῃ
βεβαιωθέντας τυχεῖν τῶν σπουδαζομένων
καὶ τοὺς ἤδη ἐν αὐτῇ εὖ βεβηκότας
ἀγαζλλιαθῆναι καὶ τοὺς σφαλλομένους εἰ
δυνατὸν ἰαθῆναι καὶ »τὸν θεὸν ἐν πασι
δοξασθῆναι«.

praef.2.5 | Therefore, we ask for your
sincere and true faith, which has been
praised by a good reputation and is
witnessed by trustworthy witnesses. Grant
us, since we are appointed by the Savior, to
accept our plea without complaint and to
wish to explain the faith of the Holy Trinity
through broader and clearer writings, and
to send these to us. This way, we may be
strengthened in this and achieve what we
strive for, while those who are already well
established in it may rejoice, and those who
are faltering may be healed, if possible, so
that "God may be glorified in all."

Section 3

praef.3.arg | Ἐπιστολὴ γραφεῖσα εἰς
Παμφυλίαν τοῖς περὶ τὸν πρεσβύτερον
Ματίδιον καὶ Ταραντῖνον καὶ Νέωνα καὶ
Νουμισιανὸν Σουέδρων καὶ Παλλάδιον
πολιτευόμενον περὶ πίστεως πατρὸς καὶ
υἱοῦ καὶ ἁγίου πνεύματος καὶ ἄλλων μερῶν
τῆς πίστεως, ἀναστάσεώς τε νεκρῶν φημι
καὶ ἐνανθρωπήσεις Χριστοῦ, ἐν
ἐνενηκοστῷ ἔττει Διοκλητιανοῦ ἐν μηνὶ

praef.3.arg | A letter written to Pamphylia
to those concerning the elder Matidius,
Tarantinus, Neon, Numidian Suedrus, and
Palladius, discussing the faith of the Father,
Son, and Holy Spirit, as well as other
aspects of the faith, including the
resurrection of the dead and the
incarnation of Christ. This was written in
the twenty-ninth year of Diocletian in the

Ἰουλίῳ, περὶ ὧν ἐν ταῖς ἑαυτῶν ἐπιστολαῖς
ῥήτησαν, ὡς ἐν αὐταῖς ἐμφέρεται καὶ εἰσὶ
προτεταγμένα.

month of July, regarding topics they
requested in their own letters, as
mentioned in those letters.

praef.3.0 | Τοῖς κυρίοις μου καὶ τιμιωτάτοις
ἀδελφοῖς καὶ συμπρεσβυτέροις, Ματιδίῳ
καὶ Ταρσίνῳ καὶ > καὶ Νομεριανῷ καὶ
λοιποῖς πᾶσι τοῖς σὺν ὑμῖν καὶ τοῖς
ποθεινοτάτοις τέκνοις ἡμῶν, Παλλαδίῳ καὶ
Σευηριανῷ, τοῖς τὸν ἀγαθὸν ζῆλον
ἐζηλωκόσι καὶ τὸν μακάριον καὶ
περιπόθητον βίον ἑαυτοῖς ἑαυτοῖς
ὀρθοδόξου τε πίστεως καὶ τελείας
συγκαταβάσεως τοῖς τὸ παρὰ τοῦ σωτῆρος
εἰρημένον πληροῦσι, τό »εἰ θέλεις τέλειος
εἶναι, πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς
πτωχοῖς' καὶ τό ἐπώλουν τὰ ὑπάρχοντα
αὐτῶν καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν
ἀποστόλων«, καὶ ὅσα εἰσὶ καίρια καὶ
ἀμαχώτατα ἐν ἡμῖν προσπορίσασθαι ταῖς
ἑαυτῶν ψυχαῖς προστιθεμένοις,
Ἐπιφάνιος ὁ ἐλάχιστος τῶν ἐπισκόπων καὶ
οἱ σὺν ἐμοὶ ἀδελφοὶ ἐν κυρίῳ θεῷ χαίρειν.

praef.3.0 | To my lords and most honored
brothers and fellow elders, Matidius,
Tarsinus, Numidian, and all the others with
you, as well as our beloved children,
Palladius and Sevirian, who have sought
the good zeal and the blessed life of true
Orthodox faith and perfect humility. You
fulfill what the Savior said: "If you want to
be perfect, sell your possessions and give to
the poor," and "they sold their possessions
and laid them at the feet of the apostles."
May whatever is essential and strong
among us be added to your own souls.
Epiphanius, the least of the bishops, and
the brothers with me, greet you in the Lord
God.

Chapter 1

1.1 | Ἦδη μὲν μὲν μακαρίσασαι ἂν ἑαυτόν,
ποθεινότατοι, ὅντι γε μὴ ὄντες ἡμεῖς ἱκανοὶ
πρὸς τὴν τῶν ἀγίων καὶ σπουδαίων καὶ
ζῆλον θεοῦ ἀνελημμένων ἐνάρετον
πολιτείαν καταξιούμεθα ὑπὸ τῶν αὐτῶν
ὑπονύττεσθαι <εἰς τὸ< τὸν νοῦν
διεγείρειν τε καὶ παριστᾶν εἰς τὸ χρήσιμον.

1.1 | I would indeed bless myself, most
beloved, since we are not worthy to live the
virtuous life of the saints and those who are
devoted to God. However, we are deemed
worthy to be encouraged by them to
awaken our minds and to share what is
useful.

1.2 | τὸ γὰρ ἐν ἡμῖν ἀεὶ ταπεινὸν φρόνημα
ἡσυχῇ καρτερεῖν σπουδάζον καὶ μὴ
περαιτέρῳ ἐπεκτείνεσθαι τῶν ἄγαν
σκοπούντων ἐκεῖνο τὸ παρὰ τῷ ἀποστόλῳ

1.2 | For the humble spirit within us always
strives to endure quietly and not to go
beyond what is necessary. This is in line
with what the apostle said: "So that I do not

εἰρημένον »ἵνα μὴ ἐπεκτείνωμαι ὑπὲρ τὸ μέτρον τοῦ κανόνος οὗ δέδωκεν ἡμῖν ὁ θεὸς μέτρου», ἀφικέσθαι πρὸς τοῦτο νῦν ἀναγκάζεται.

exceed the measure of the rule which God has given us.” Now, we are compelled to reach this understanding.

1.3 | ἐκ πανταχόθεν γὰρ αἱ ψῆφοι πρυτανεύσασαι ὡς εἶπεν τοῦ ἐν ὑμῖν θεόθεν ζήλου τῶν τε ἄλλων ὁμοδόξων, φημί δὴ τῶν τὴν ὀρθοδοξίαν ζηλούντων, ἐν οἷς καὶ Ὑπατίου τοῦ τέκνου ἡμῶν ἀπὸ τῆς Αἰγυπτίων χώρας πρὸς με διὰ τοῦτο αὐτὸ ἦκοντος, πᾶσαν μὲν ῥαθυμίαν πάντα δὲ ὄκνον παρεσκεύασαν ἀποθέσθαι μηκέτι τε στέγειν μήτε ἐν δευτέρῳ τίθεσθαι τὰ περὶ πίστεως γράφειν ὑμῖν, ἐπιζητούντων ὑμῶν καὶ τῶν ἡμετέρων ἀδελφῶν τὰ περὶ τῆς ἐν ἡμῖν σωτηρίας ἐκ τῆς θείας καὶ ἀγίας γραφῆς, τὸν στερεὸν θεμέλιον τῆς πίστεως περὶ πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος καὶ τῆς ἄλλης ἀπάσης ἐν Χριστῷ σωτηρίας, ἀναστάσεώς τε νεκρῶν λέγω καὶ ἐνσάρκου παρουσίας τοῦ μονογενοῦς, καὶ περὶ τῆς ἁγίας διαθήκης παλαιᾶς τε καὶ καινῆς καὶ τῶν ἄλλων ἀπαξαπλῶς συστάσεων τῆς τελείας σωτηρίας.

1.3 | From everywhere, the votes have come together, so to speak, from the zeal that God has placed within you and from others who share the same beliefs. I am referring to those who seek orthodoxy, among whom is Hypatius, our child, who has come to me from the land of Egypt for this reason. They have prepared to cast off all laziness and hesitation, no longer delaying or writing to you about matters of faith in a different way. You and our brothers are seeking what concerns our salvation from the divine and holy scriptures, which provide the firm foundation of faith about the Father, the Son, and the Holy Spirit. I speak of the resurrection of the dead, the bodily presence of the Only-Begotten, and the holy covenant, both old and new, along with all the other simple teachings of perfect salvation.

1.4 | ἐγὼ γοῦν λαβὼν τὴν τοιαύτην πρότασιν τῶν αἰτήσεων οὐκ ὀλίγων οὐσῶν παρὰ τῶν περὶ τὸν Κώνωπα Κώνωπα τὸν συμπρεσβύτερον καὶ τῶν αὐτῷ ἐπομένων, ἄλλων τε καὶ ὑμῶν τῆς τιμιότητος. τέκνα ποθεινότατα, οὐ μὴν ἀλλὰ καὶ τοῦ τέκνου ἡμῶν Ὑπατίου ἀπὸ τῆς Αἰγύπτου πρὸς με διὰ τοῦτο ἦκοντος, τὰς ὁμοφώνους ψήφους πολλὰς ὁρῶν ὁμοῦ, δηχθεὶς τὴν φρένα καὶ τὸν λογισμὸν ἐσκεψάμην καὶ ἔδοξέ μοι προὐρμῆσαι κατὰ κατὰ τὴν ὑμῶν διὰ γραμμάτων ἀξίωσιν ἀνενδοιάστως <τε>, ὅτι οὐ μόνον ἐκὼν ἀλλὰ καὶ

1.4 | I have taken this proposal of requests, which comes not only from those around Kōnōpas the fellow elder and his followers but also from you, dear children of great honor. Our Hypatius has come to me from Egypt for this reason. Seeing many like-minded votes together, I was struck by this and thought it right to write this letter to you without delay. It is not only out of willingness but also because of your great zeal and that of those with you that I felt compelled to respond to your desire by writing this letter.

ἄκων διὰ τὴν ὑπερβολὴν ὑμῶν τε καὶ τῶν
καθ' ὑμᾶς αἰτήσεως, ἐπὶ τὸ γράφειν ταύτην
μου τὴν ἐπιστολὴν ἐμὲ τὸν βραχὺν τῷ
ὑμετέρῳ πόθῳ.

Chapter 2

2.1 | 2. Καὶ σφόδρα μὲν ἐκπέπληγμαι
θαυμάσας τὴν τοῦ κυρίου καὶ θεοῦ ἡμῶν
οἰκονομίαν, ὃς εὐδόκησε τῇ ὑπερβολῇ τῆς
αὐτοῦ ἀγαθότητος ἐν ἅπασιν δοῦναι τὸ
ἅγιον αὐτοῦ πνεῦμα τοῖς αὐτὸν ἐν ἀληθείᾳ
ζητοῦσιν. οὐκ ἄθεεὶ γὰρ <γενομένης>
τὰς ὑμῶν καὶ τῶν καθ' ὑμᾶς τὰς διὰ τῶν
γραμμάτων ἡγησάμην, ποθεινότατοι, ἀλλὰ
τὴν κίνησιν ἐδοκίμασα ἐκ τῆς τοῦ θεοῦ
χάριτος ἐν ὑμῖν ἀπάρξασαν.

2.2 | ἀπ' ἀληθείας γὰρ οἱ περὶ τοῦ υἱοῦ τοῦ
θεοῦ ὀρθοδόξως ἔχοντες καὶ τοῦ ἁγίου
πνεύματος καὶ εἰδότες συνωδὰ τε καὶ
σύμφωνα λέγειν τῷ μακαριωτάτῳ Πέτρῳ
τῷ ἀποστόλῳ ὅτι »σὺ εἶ ὁ Χριστὸς ὁ υἱὸς
τοῦ θεοῦ ζῶντος«, σαφῶς ὑπ' αὐτοῦ τοῦ
κυρίου μακαρισθήσονται, καθὼς καὶ ὁ
ἅγιος ἐκεῖνος ἐμακαρίσθη ἀκούσας
<τό> »μακάριος εἶ Σίμων βὰρ Ἰωνᾶ«
τουτέστι υἱὲ Ἰωνᾶ· ὁ γὰρ πατὴρ αὐτοῦ
Ἰωνᾶς ἐκαλεῖτο, τὸ δὲ βὰρ ἐρμηνεύεται ἐκ
τῆς Ἑβραϊκῆς διαλέκτου υἱός.

2.3 | αὕτη γὰρ ἦν ἡ ζωὴ, ἣν ἔγνωκεν ὁ
μονογενὴς υἱὸς τοῦ θεοῦ τοῖς ἑαυτοῦ
μαθηταῖς λέγων »ἵνα ἔχωσι τὴν ζωὴν ἐν
ἑαυτοῖς «, αὕτη δὲ ἐστὶν ἡ ζωὴ ἣν ἴφη· »ἵνα
γινώσκωσί σε τὸν μόνον ἀληθινὸν θεὸν καὶ
ὃν ἀπέστειλας Ἰησοῦν χριστόν«.

2.1 | I am greatly amazed, marveling at the
arrangement of our Lord and God, who was
pleased to give his holy spirit to all who
seek him in truth because of the greatness
of his goodness. I did not disregard your
letters or those of your companions, most
beloved, but I felt the movement of God's
grace in you, which has begun.

2.2 | For truly, those who hold the truth
about the Son of God and the holy spirit,
and know how to speak in harmony and
agreement, say to the most blessed Apostle
Peter, "You are the Christ, the Son of the
living God." They will certainly be blessed
by the Lord himself, just as that holy one
was blessed when he heard, "Blessed are
you, Simon, son of Jonah," which means son
of Jonah; for his father was called Jonah,
and "bar" is translated from Hebrew as
"son."

2.3 | For this is the life that the only-
begotten Son of God made known to his
disciples, saying, "So that they may have life
in themselves." And this is the life he
referred to: "So that they may know you,
the only true God, and Jesus Christ whom
you have sent."

2.4 | ἐν τῷ οὖν εἰπεῖν »τὸν μόνον ἀληθινὸν θεόν« εἰς μοναρχίαν ἡμᾶς ἤγαγεν, ἕνα μηκέτι »ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ὡμεν δεδουλωμένοι«, ἕνα μὴ πολυθείᾳ ἐν ἡμῖν ἔτι ἢ καὶ ἐπὶ τὴν πορνείαν τοιαύτην διασκορπίζεται τὰ τῶν ἀνθρώπων νοήματα, ἀλλ' ἐπὶ ἐνότητι τοῦ μόνου ἀληθινοῦ θεοῦ· »πρώτη γὰρ πορνεία ἐπίνοια εἰδώλων φησὶν ἡ γραφή.

2.4 | So when he said, "the only true God," he led us to monotheism, no longer "enslaved under the elements of the world." We are no longer polytheistic, where people's thoughts are scattered towards such fornication, but instead focused on the unity of the only true God. For scripture says, "The first fornication is the thought of idols."

2.5 | καὶ φησι »καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν." Ἰησοῦ Χριστὸν τίνα ἀλλ' ἢ θεόν; εἰ δὲ θεὸν Χριστὸν Ἰησοῦν, ὡς λέγει περὶ αὐτοῦ ὁ Ἰωάννης ὁ μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο«, εἷς θεὸς τοῖνυν ὁ πατὴρ καὶ μόνος ἀληθινὸς θεὸς καὶ θεὸς ὁ μονογενής.

2.5 | And he says, "And Jesus Christ whom you have sent." Who is Jesus Christ but God? If Christ is God, as John, the only-begotten God who is in the bosom of the Father, says about him, "He has made him known." Therefore, the Father is one God and the only true God, and the only-begotten God is also God.

2.6 | οὐκ ἄρα ἀλλότριος θεοῦ καὶ τῆς μονάδος· ἀλλ' ἐπειδὴ υἱὸς ἐκ πατρὸς, διὰ τοῦτο μόνος ἀληθινὸς θεός. καὶ οὐ κατὰ τοὺς ἐψευσμένους θεούς, οὓς ἐνόμισαν τινες τῶν Ἑλλήνων θεούς, οὐκ ὄντας θεούς, ἀλλὰ μόνος ἀληθινὸς θεός, ἐπειδὴ μόνος ἐκ μόνου ὁ μονογενὴς καὶ μόνον τὸ ἅγιον πνεῦμα. τριάς γὰρ ἐν μονάδι καὶ εἷς θεὸς πατὴρ, υἱὸς καὶ ἅγιον πνεῦμα.

2.6 | So he is not a stranger to God and to the unity. But since he is the Son from the Father, he is the only true God. He is not like the false gods that some of the Greeks thought were gods, but who are not gods at all. Only the only true God exists, since the only-begotten is alone from the only one, along with the holy spirit. For there is a Trinity in unity, and one God: the Father, the Son, and the holy spirit.

Chapter 3

3.1 | 3. Πτύρει Κε ὁ λόγος τοὺς μὴ καταξιωθέντας πνεύματος ἁγίου. οὐδεὶς γὰρ δύναται εἰπεῖν κύριος Ἰησοῦς, εἰ μὴ ἐν πνεύματι ἁγίῳ.

3.1 | 3. The word drives away those who are not worthy of the holy spirit. For no one can say, "Jesus is Lord," unless they are speaking in the holy spirit.

3.2 | τὸ μὲν γὰρ Ἰησοῦς ὄνομα καὶ Ἰουδαῖοι λέουσιν, ἀλλ' οὐ κύριον ἡγοῦνται. καὶ Ἀρειανοὶ λέουσι τὸ ὄνομα καὶ θεὸν *, θετὸν δὲ λέγουσι καὶ οὐκ ἀληθινόν, ἐπειδὴ οὐ μετέσχον πνεύματος ἁγίου.

3.2 | For the name “Jesus” is what the Jews say, but they do not see him as Lord. The Arians also mention the name and call him a god, but they say he is created and not true, because they do not share in the holy spirit.

3.3 | ἐὰν γὰρ μή τις δέξηται πνεῦμα ἅγιον, οὐ λέγει τὸν Ἰησοῦν κύριον ὄντως καὶ θεὸν ὄντως καὶ υἱὸν θεοῦ ὄντως καὶ βασιλέα ὄντως αἰώνιον.

3.3 | For if someone does not receive the holy spirit, they do not truly say that Jesus is Lord, that he is God, that he is the Son of God, and that he is the eternal King.

3.4 | μάθωσι γὰρ οἱ τὴν κακὴν ὑπόληψιν ἐσχηκότες ὅτι πάντα ὁ μονογενὴς υἱὸς τοῦ θεοῦ οὐ περὶ ἐαυτοῦ μαρτυρεῖν.

3.4 | Let those who hold a wrong opinion learn that the only-begotten Son of God does not testify about himself.

3.5 | οὕτω γὰρ εἶπεν ἐν τῷ εὐαγγελίῳ »ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐδὲν ἐστίν· ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ'.

3.5 | For he said in the gospel, “If I testify about myself, my testimony is nothing; there is another who testifies about me.”

3.6 | καὶ τίς ἐστὶν ὁ ἄλλος ἀλλ' ὁ φωνήσας ἐξ οὐρανοῦ οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησά «; ὁ δὲ αὐτὸς ὁ λέγων »ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐδὲν ἐστίν« πάλιν λέγει »κἂν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου ἀληθὴς ἐστίν« καὶ πάλιν αὐτὰ τὰ ἔργα μαρτυρεῖ περὶ ἐμοῦ ἃ δέδωκέ μοι ὁ πατήρ· καὶ πάλιν Μωϋσῆς ἔγραφε περὶ ἐμοῦ καὶ »μωϋσῆς μαρτυρεῖ περὶ ἐμοῦ'.

3.6 | And who is the other but the one who called from heaven, “This is my beloved Son, in whom I am well pleased”? And the same one who said, “If I testify about myself, my testimony is nothing,” also says, “Even if I testify about myself, my testimony is true.” The works that the Father gave me also testify about me. And again, Moses wrote about me, “Moses testifies about me.”

3.7 | τὸ πρῶτον μὲν »ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐδὲν ἐστίν«, ἐπειδὴ πολλοὶ ἑαυτοὺς δοξάζουσιν

3.7 | The first part, “If I testify about myself, my testimony is nothing,” is said because many people praise themselves and testify

καὶ μαρτυροῦσι περὶ ἑαυτῶν, ἵνα ἐκκόψῃ
τῶν καυχωμένων τὴν καύχησιν καὶ τῶν
ἑαυτοὺς συνιστῶντων.

about themselves. This is meant to stop the
boasting of those who brag and those who
promote themselves.

3.8 | ἐπὶ δὲ εἶπεν »καὶ ἐγὼ μαρτυρῶ περὶ
ἑμαυτοῦ, ἡ μαρτυρία μου ἀληθὴς ἐστίν«,
δείκνυσιν ὅτι οὐχ ἀνθρώπου αὐτοῦ ἢ
μαρτυρία, ἀλλὰ θεὸς ἐστὶν ἀληθεύων
<ἐν>; τῇ αὐτοῦ ἀληθινὸς τοίνυν θεὸς ὁ
πατήρ, ἀληθινὸς θεὸς ὁ υἱός, ἀληθινὸν τὸ
πνεῦμα τὸ ἅγιον, »πνεῦμα θεοῦ« ὃν καὶ
πνεῦμα ἀληθείας«, τριάς ἐν ἑνὶ ὀνόματι
ἀριθμουμένη.

3.8 | But when he says, “Even if I testify
about myself, my testimony is true,” he
shows that his testimony does not come
from a human, but that God is the one who
speaks the truth. Therefore, the Father is
the true God, the Son is the true God, and
the Holy Spirit is the true Spirit, being the
“Spirit of God” and the Spirit of truth,
counted as a Trinity in one name.

3.9 | περὶ γὰρ τοῦ πατρὸς αὐτὸς ὁ υἱὸς
λέγει »ἵνα γινώσκωσί σε τὸν μόνον
ἀληθινὸν θεόν«, ἀξιόπιστος δὲ μάρτυς
<περὶ τοῦ υἱοῦ>; ὁ ἐπὶ τὸ στήθος
αὐτοῦ ἀναπεσὼν μονογενὴς αὐτὸν φάσκων.
οὐ προσέθετο δὲ τῷ μονογενεῖ θεῷ τὸ θεὸς
ἀληθινός, ἀλλὰ περὶ πατρὸς γέγραπται,
<ὅτι>; ἀληθινὸς θεός, περὶ υἱοῦ δέ.
μονογενὴς θεός. τὸ δὲ <ἀνά>; παλιν
περὶ πατρός, ὅτι »φῶς ὁ περὶ δὲ υἱοῦ, ὅτι
»ἦν τὸ φῶς τὸ ἀληθινόν«.

3.9 | For the Son himself says about the
Father, “So that they may know you, the
only true God.” A trustworthy witness
about the Son is the one who leaned on his
chest, calling him the only Son. He did not
add “true God” to the only Son, but it is
written about the Father that he is the true
God, and about the Son, that he is the only
God. Again, about the Father, it is said, “He
is light,” and about the Son, “He was the
true light.”

Chapter 4

4.1 | 4. Καὶ ὅρα μοι τὴν τῶν γραφῶν
ἀκρίβειαν. ἔστι μὲν γὰρ ὁ πατήρ φῶς, καὶ
οὐ πρόσκειται τῷ περὶ πατρὸς φῶς
ἀληθινόν· ἐπὶ δὲ τῷ περὶ υἱοῦ εἶπε φῶς
ἀληθινόν καὶ οὐδεὶς τολμᾷ ἄλλως λέγειν.

4.1 | And look at the accuracy of the
scriptures for me. For the Father is light,
and it is not said that the light about the
Father is true light; but concerning the Son,
it is said that he is the true light, and no one
dares to say anything different.

4.2 | τίς γὰρ μεμηνώς ἢ μᾶλλον
φρενοβλάβειαν ἑαυτῷ συνάγων τολμήσει

4.2 | For who, having gone mad or rather
gathering madness for himself, would dare

βλασφημίας ὑπόνοιαν ἑαυτῷ κτήσασθαι, μὴ εὐρῶν ἐπὶ τῷ ῥητῷ προσκείμενον τὸ ἀληθινὸν καὶ εἰπὼν περὶ τοῦ πατρὸς ὅτι οὐκ ἔστιν φῶς ἀληθινόν;

to think that he could hold a suspicion of blasphemy, not finding the true light clearly stated and saying about the Father that he is not the true light?

4.3 | εἰ γὰρ ὁ ἐξ αὐτοῦ γεγεννημένος γνήσιος υἱὸς φῶς ἔστιν ἀληθινόν, ὁ τοῦ υἱοῦ γεννήτωρ ἀναμφιβόλως φῶς ἔστιν ἀληθινόν, αὐτὸς δὲ] γεννήσας αὐτὸν ἀνάρχως καὶ ἀχρόνως φῶς ἀληθινόν.

4.3 | For if the one born from him is the true light, then the Father of the Son is certainly the true light, and he who has given birth to him is the true light, without beginning and without time.

4.4 | καὶ ὥσπερ οὐ τολμητέον ἐπὶ τῷ πατρὶ λέγειν ὅτι οὐκ ἔστι φῶς ἀληθινόν, καίτοι γε μὴ προσκειμένου τοῦ ἀληθινόν, ἀλλ' ἂν ἑαυτῶν διὰ τὸ εὐσεβῶς νοεῖν οἶδαμεν, κἂν τε μὴ ᾗ γεγραμμένον, ὅτι ἔστι φῶς ἀληθινόν, καὶ οὐκ ἀμφιβάλλομεν, ἵνα μὴ ἀπολώμεθα, οὕτω καὶ ἐπὶ τοῦ υἱοῦ γέγραπται ὅτι θεὸς ὁ υἱὸς καὶ κἂν οὐ πρόσκειται τὸ θεὸς ἀληθινός, μανίαν ἑαυτοῖς ἐπισωρεύομεν, εἰ τολμήσομεν βλασφημῆσαι καὶ μὴ εἰπεῖν τὸν υἱὸν θεὸν ἀληθινόν κἂν τε μὴ ἢ ἡ λέξις προσκειμένη.

4.4 | And just as it is not daring to say about the Father that he is not the true light, even if the true light is not clearly stated, we know this from our own pious thinking. Even if it is not written that there is the true light, we do not doubt, so that we do not perish. In the same way, it is written about the Son that he is God, and even if the term “true God” is not clearly stated, we are piling up madness for ourselves if we dare to blaspheme and do not say that the Son is the true God, even if the wording is not clearly present.

4.5 | ἀρκεῖ γὰρ ἐπὶ τῷ ἐνὶ τὸν πάντα σύνδεσμον τῆς τριάδος φέρειν καὶ ἀπὸ τοῦ πατρὸς νοεῖν τὸν υἱὸν θεὸν ἀληθινόν καὶ τὸ πνεῦμα ἀληθινόν, ἀντιπαρακειμένων τοῖς ἑκατέροις ὀνόμασι τῶν ἰσορρόπων τῆς ἀληθείας, τῷ μὲν πατρὶ τὸ θεὸς ἀληθινός, τῷ δὲ υἱῷ τὸ θεός,

4.5 | For it is enough to hold the one true bond of the Trinity and to understand the Son as the true God from the Father, and the Spirit as the true Spirit. This is done while considering each of the names of those who are equal in truth: to the Father, the true God; to the Son, God.

4.6 | ἀνάπαλιν δὲ τῷ υἱῷ τὸ φῶς τὸ ἀληθινόν, τῷ δὲ πατρὶ τὸ φῶς, ἵνα τὰς δύο δόξας τὰς περὶ θεότητος συζεύξαντες περὶ πατρὸς μὲν <τὸ> θεὸς ἀληθινός, περὶ δὲ υἱοῦ φῶς ἀληθινόν καὶ περὶ πατρὸς τὸ

4.6 | Again, the true light belongs to the Son, and the light belongs to the Father. By joining the two glories about divinity, we say about the Father, “the true God,” and about the Son, “the true light.” We also say

φῶς καὶ περὶ υἱοῦ τὸ θεός, ἀπὸ τοῦ φῶς καὶ θεὸς τὴν μίαν θεότητα καὶ ἀπὸ τοῦ θεοῦ ἀληθινὸς καὶ φῶς ἀληθινὸν τὴν μίαν ἐνότητα τῆς δυνάμεως ὁμολογήσωμεν.

about the Father, “the light,” and about the Son, “God.” From the light and God, we recognize one divinity, and from the true God and the true light, we recognize one unity of power.

Chapter 5

5.1 | 5. Ὡσαύτως καὶ ἐπὶ τοῦ ἁγίου πνεύματος ἐὰν »ἐὰν ἐγὼ ἐκεῖνος ἔρχεται« φησί τὸ πνεῦμα τῆς ἀληθείας» καὶ ἔτι περὶ ἑαυτοῦ »ἐγὼ εἰμι ἡ ἀλήθεια« καὶ περὶ πατρός τὸ πνεῦμα τοῦ πατρός μου τὸ λαλοῦν ἔν ὑμῖν» καὶ περὶ τοῦ πνεύματος τὸ πνεῦμά μου ἐφέστηκεν ἐν μέσῳ ὑμῶν’.

5.1 | Likewise, about the Holy Spirit, it says, “if the Spirit of truth comes,” and also about itself, “I am the truth.” And about the Father, it says, “the Spirit of my Father speaks in you,” and about the Spirit, “my Spirit is among you.”

5.2 | τὸ δὲ πνεῦμα ἀρρήτως συμπράττον τῷ υἱῷ ἐκβάλλει αὐτὸν εἰς τὴν ἔρημον» »πειρασθῆναι ὑπὸ τοῦ διαβόλου» καὶ αὐτὸς ὁ κύριος πνεῦμα κυρίου, οὐ εἵνεκεν ἔχρισέ με»,

5.2 | But the Spirit clearly works with the Son, sending him into the wilderness “to be tempted by the devil.” The Lord himself says, “the Spirit of the Lord has anointed me.”

5.3 | τὸ δὲ πνεῦμα τὸ ἅγιον ἐν προφήταις λαλοῦν »τάδε λέγει κύριος παντοκράτωρ« <καὶ> »ὁ λαλῶν ἐν τοῖς προφήταις κύριος, »ὁ στερεῶν καὶ κτίζων πνεῦμα«, βροντὴν μὲν τὴν ἐνηχουμένην ἀνθρώποις, κτίζων δὲ πνεῦμα εἰς ἐνέργειαν ὑετῶν ἀποστελλομένων ἀπὸ τοῦ θεοῦ τῇ τῇ.

5.3 | But the Holy Spirit speaks through the prophets, saying, “Thus says the Lord Almighty,” and “the one who speaks in the prophets is the Lord.” He strengthens and creates the Spirit, making a sound that people can hear, and sending the Spirit to bring about the work of the rains from God.

5.4 | καὶ περὶ μὲν κτισμάτων οὕτω φησί »στερεῶν βροντὴν καὶ κτίζων πνεῦμα«. ταῦτα γὰρ κτιστὰ ὑπάρχει »ἀπαγγέλλων δὲ τὸν Χριστὸν αὐτοῦ τοῖς ἀνθρώποις» οὐκέτι κτίζων οὐκέτι στερεῶν, ἀλλ’ »ἀπαγγέλλων αὐτὸν τοῖς ἀνθρώποις»,

5.4 | And about creations, he says, “He strengthens with a sound and creates the Spirit.” For these are created things. “But announcing Christ to people,” he is no longer creating or strengthening, but “announcing him to people.”

5.5 | τὸν ἀληθῶς γεννηθέντα ἐξ ἁθροῦς, τὸν ἄκτιστον, τὸν ἄτρεπτον, τὸν ἀναλλοίωτον, τὸν ἀεὶ ὄντα ἐκ τοῦ ἀεὶ ὄντος, τὸν διὰ <Μωυσέως καὶ> ἀεὶ ὄντα· »ὁ ὢν, γὰρ φησιν, ἀπέσταλκέ με« φησὶν ὁ Μωυσῆς καὶ ὁ Ἰωάννης »ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο«

5.5 | The one truly born from the uncreated, the uncreated one, the unchanging, the unalterable, the one who always exists from the one who always exists, the one who is always present through Moses; “the one who is,” for he says, “has sent me,” says Moses, and John says, “the one who is in the bosom of the Father, he has made him known.”

5.6 | ὢν ἐστὶν ὁ πατήρ, ὢν ἐστὶν ὁ υἱός, ὁ »ὢν πρὸς τὸν ὄντα«, ἐξ αὐτοῦ γεννηθείς, οὐ συναλοιφή ὢν τῷ πατρί, οὐκ ἀρξάμενος τοῦ εἶναι, ἀεὶ δὲ υἱὸς γνήσιος <ὢν> σὺν πατρί, ἀεὶ πατήρ γεννήσας τὸν υἱόν.

5.6 | The Father is the one who is, the Son is the one who is, the “one who is with the one who is,” born from him, not a mixture with the Father, not beginning to exist, but always the true Son with the Father, the Father always having given birth to the Son.

5.7 | οὐκ ἦν γὰρ ποτε καιρὸς ὅτε ὁ πατήρ οὐκ ἦν πατήρ, οὐκ ἦν ποτὲ καιρὸς ὅτε [ὁ] υἱὸς οὐχ ὑπῆρχε πατρί τῷ μόνῳ. εἰ γὰρ ἦν ὅτε οὐκ ἦν πατήρ, ἄρα καὶ αὐτὸς ἦν υἱὸς ἑτέρου πατρὸς πρὸ τοῦ εἶναι αὐτὸν πατέρα τοῦ μονογενοῦς.

5.7 | For there was never a time when the Father was not a Father, nor was there ever a time when the Son did not exist with the only Father. For if there was a time when the Father was not, then the Son would also be the Son of another Father before he became the Father of the only Son.

5.8 | καὶ δοκοῦντες εἰς τὸν πατέρα εὐσεβεῖν τελείως ἀσεβοῦσιν. ἐν θεῷ γὰρ οὐ χρόνος οὐ καιρὸς οὐ στιγμή χρόνου οὐκ ἄτομον ὥρας οὐ ῥιπή ὀφθαλμοῦ οὐ διανοίας μετέωρον ἐνδέχεται, ἀλλ’ ὅσον δᾶν ἀναβῆ

5.8 | And those who think they are being truly pious to the Father are actually being impious. For in God, there is no time, no moment, no tiny part of time, no instant of an hour, and no pause of thought that can happen, but only as far as one can rise.

5.9 | σου ἡ διάνοια υἱὸν καταλαμβάνειν καὶ πιστεύειν, νοεῖ ἅμα καὶ πατέρα. τὸ γὰρ ὄνομα * ἐστὶ σημαντικόν. γὰρ υἱὸν καλέσης,

5.9 | When your mind understands the Son and believes in him, it also thinks of the Father at the same time. For the name is

υἰὸν λέγων νοεῖς πατέρα· ἀπὸ γὰρ υἱοῦ πατὴρ πατήρ νοεῖται, καὶ ὅταν καλέσης πατέρα, σημαίνει υἱόν· πατήρ γὰρ πάντως υἱοῦ καλεῖται.

important. When you call him Son, by saying Son, you are also thinking of the Father; for the Father is understood through the Son, and when you call the Father, you are also referring to the Son; for the Father is always called the Son's Father.

Chapter 6

6.1 | 6. Πότε οὖν δύνασαι τολμᾶν καὶ λέγειν ὅτι οὐκ ἦν πατήρ ὁ πατήρ, ἵνα καὶ υἰὸν τολμήσης εἰπεῖν μὴ εἶναι <υἱόν>; εἰ δὲ οὐ ἀξίαν προσθεῖναι πατρί τὸ γὰρ θεῖον ἐν ταυτότητι ὑπάρχει καὶ οὐκ ἐπιδέεται προσθήκης, οὐ δόξης οὐ προκοπῆς), μάθε μὴ βλασφημεῖν», ὡς ὁ πολεμῶν τὴν πίστιν, μᾶλλον δὲ σεαυτὸν ἀπὸ πίστεως διώκων, ἀλλ' αἰεὶ πίστευε πατέρα αἰδίου ἀληθῶς γεννήσαντα υἱόν,

6.1 | So when can you dare to say that the Father was not the Father, so that you might also dare to say that the Son does not exist? If you do not think the Father is worthy of the divine nature, which exists in unity and does not need anything added, neither glory nor progress, learn not to blaspheme, O you who fight against the faith. Instead, turn away from your own doubts and always believe in the Father, who is truly eternal and has generated the Son.

6.2 | τὸν αἰεὶ ὄντως ὄντα πρὸς τὸν ὄντως ὄντα πατέρα.

6.2 | The one who truly exists, alongside the one who truly exists, the Father.

6.3 | ἀλλὰ γεγεννημένον· υἱὸς γὰρ αἰεὶ <συνών>; οὐ συναλοιφή ἐστὶν τῷ πατρί, οὐ συνάδελφος, υἱὸς γνήσιος ἐκ πατρὸς γεγεννημένος, φυσικὸς υἱός, οὐ θετός, υἱὸς ὁμοούσιος τῷ πατρί, οὐ συνούσας, ἀλλ' ὁμοούσιος, τουτέστιν οὐκ ἔξωθεν τοῦ πατρὸς γεννηθείς, ὥς τινες εἰρωνεῖα φέρονται, θέσει θέλοντες εἶναι ἀλλ τὸν υἱὸν καὶ οὐκ ἀληθεία.

6.3 | But he is begotten; for the Son always exists with the Father, not as a mixture, not as a partner, but as a true Son born from the Father, a natural Son, not an adopted one. He is a Son who shares the same essence as the Father, not merely sharing existence, but truly of the same essence. This means he was not born outside of the Father, as some ironically claim, wanting him to be a Son but not in truth.

6.4 | σύνδεσμος δέ τῆς πίστεως ὁμοούσιον λέγειν. ἐὰν γὰρ εἴπῃς τὸ ὁμοούσιον, ἔλυσας Σαβελλίου τὴν δύναμιν· ὅπου γὰρ ὁμοούσιον, μίᾳ ὑποστάσεώς ἐστι δηλωτικόν·

6.4 | The bond of faith tells us to speak of the same essence. For if you say the same essence, you have weakened the power of Sabellius; because where there is the same essence, it clearly indicates one substance.

6.5 | ἀλλὰ καὶ ἐνυπόστατον σημαίνει τὸν πατέρα καὶ ἐνυπόστατον τὸν υἱὸν καὶ ἐνυπόστατον τὸ πνεῦμα τὸ ἅγιον.

6.5 | But it also means that the Father is a distinct person, the Son is a distinct person, and the Holy Spirit is a distinct person.

6.6 | ὅταν δέ τις ὁμοούσιον λέγῃ, οὐκ ἀλλότριον τῆς αὐτῆς θεότητος σημαίνει. ἀλλὰ θεὸν ἐκ θεοῦ τὸν υἱὸν καὶ θεὸν τὸ ἅγιον πνεῦμα, τῆς θεότητος, θεότητος, οὐ τρεῖς θεοὺς.

6.6 | But when someone speaks of the same essence, it does not mean something different from the same divinity. Instead, it means that the Son is God from God and the Holy Spirit is God, sharing the same divinity, not three gods.

6.7 | οὐδὲ γὰρ ἐὰν εἴπωμεν τὸν υἱὸν καὶ τὸν πατέρα θεόν, δύο θεοὺς λέγομεν· εἷς γὰρ ἐστὶν ἡμῶν ὁ θεός, ὡς φησὶν ὁ μακάριος Μωυσῆς κύριος ὁ θεός σου, κύριος εἷς ἐστίν·.

6.7 | For even if we say that the Son and the Father are God, we do not say there are two gods; for there is one God for us, as the blessed Moses says, "The Lord your God, the Lord is one."

6.8 | οὐ θεοὺς λέγομεν θεὸν τὸν πατέρα, θεὸν τὸν υἱόν, θεὸν τὸ ἅγιον πνεῦμα * καὶ οὐ θεοὺς· οὐδὲ γὰρ πολυθεΐα ἐν θεῷ. διὰ δὲ τῶν τριῶν ὀνομάτων ἡ μία θεότης πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος <σημαίνεται>.

6.8 | We do not call the Father God, the Son God, and the Holy Spirit God, and say they are gods; for there is no polytheism in God. Through the three names, the one divinity of the Father, the Son, and the Holy Spirit is shown.

6.9 | καὶ οὐ δύο υἱοί· μονογενὴς γὰρ εἷς ὁ υἱός, τὸ δὲ ἅγιον πνεῦμα πνεῦμα ἀἄγον, πνεῦμα θεοῦ, αἰὶ ὄν σὺν πατρὶ καὶ υἱῷ, οὐκ ἀλλότριον θεοῦ, ἀπὸ δὲ θεοῦ ὄν, ἀπὸ πατρὸς ἐκπορευόμενον· καὶ τοῦ υἱοῦ λαμβάνον·.

6.9 | And there are not two sons; for the Son is the only-begotten. The Holy Spirit is the holy spirit, the spirit of God, always being with the Father and the Son, not separate from God, but coming from God, proceeding from the Father and receiving

from the Son.

6.10 | ἀλλ' ὁ μὲν υἱὸς μονογενὴς ἀκατάληπτος καὶ τὸ πνεῦμα ἀκατάληπτόν ἐκ θεοῦ δέ, οὐκ ἀλλότριον πατρὸς καὶ υἱοῦ. οὐδὲ συναλοιφή ἐστι πατρὸς καὶ υἱοῦ, ἀλλὰ τριάς ἀεὶ οὕσα τῆς αὐτῆς οὐσίας· οὐχ ἑτέρα οὐσία παρὰ τὴν θεότητα οὐδὲ ἑτέρα θεότης παρὰ τὴν οὐσίαν, ἀλλ' ἡ αὐτὴ θεότης καὶ ἐκ τῆς αὐτῆς θεότητος ὁ υἱὸς καὶ τὸ ἅγιον πνεῦμα.

6.10 | But the Son is the only-begotten, incomprehensible, and the Spirit is also incomprehensible, coming from God, not separate from the Father and the Son. There is no mixing of the Father and the Son, but there is always a Trinity of the same essence. There is not a different essence apart from the divinity, nor a different divinity apart from the essence, but the same divinity, and the Son and the Holy Spirit come from the same divinity.

Chapter 7

7.1 | 7. Καὶ τὸ μὲν πνεῦμα ἅγιον πνεῦμα, ὁ δὲ υἱὸς υἱός, τὸ δὲ πνεῦμα παρὰ πατρὸς ἐκπορευόμενον καὶ τοῦ υἱοῦ λαμβάνον, »ἐρευνῶν τὰ βάθη τοῦ θεοῦ«, ἀναγγέλλον τὰ τοῦ υἱοῦ ἐν κόσμῳ, ἀγιάζον ἁγίους διὰ τῆς τριάδος, τρίτον τῇ ὀνομασίᾳ ἐπειδὴ ἡ τριάς ἐστίν & και ὁ υἱὸς και τὸ ἅγιον πνεῦμα· »ἀπελθόντες« γάρ φησι »βαπτίσατε εἰς ὄνομα πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος), ἐπισφραγίς τῆς χάριτος, σύνδεσμος τῆς τριάδος, οὐκ ἀλλότριον τοῦ ἀριθμοῦ, οὐ διεστώς τῆς ὀνομασίας, οὐ ξένον τῆς δωρεᾶς, ἀλλ' εἷς θεὸς μία πίστις εἷς κύριος ἐν χάρισμα μία ἐκκλησία ἐν βάπτισμα.

7.1 | And the Holy Spirit is the spirit, and the Son is the Son. The Spirit comes from the Father and receives from the Son, "searching the depths of God," announcing the things of the Son in the world, and making holy the saints through the Trinity. The third in name, since the Trinity is the Father, the Son, and the Holy Spirit. For it says, "Go therefore and baptize in the name of the Father and of the Son and of the Holy Spirit," which is a seal of grace, a bond of the Trinity, not separate from the number, not different in name, not foreign to the gift, but one God, one faith, one Lord, one gift, one church, and one baptism.

7.2 | ἀεὶ γὰρ ἡ τριάς τριάς καὶ οὐδέποτε προσθήκην λαμβάνει, οὕτως ἀριθμουμένη· πατὴρ καὶ υἱὸς καὶ ἅγιον πνεῦμα.

7.2 | For the Trinity is always a Trinity and never takes on anything extra, counted as: Father, Son, and Holy Spirit.

7.3 | οὐ συναλοιφή ἡ τριάς, οὐ διεστώς τι

7.3 | The Trinity is not a mixture, nor is

ἐν αὐτῇ τῆς ἰδίᾳς αὐτῆς μονάδος, ἐν ὑποστάσει δὲ τελειότητος τέλειος ὁ πατήρ. τέλειος ὁ υἱός, τέλειον τὸ πνεῦμα τὸ ἅγιον· πατήρ καὶ υἱὸς & καὶ ἅγιον πνεῦμα.

there anything different within itself from its own unique oneness. In essence, the Father is perfect, the Son is perfect, and the Holy Spirit is perfect: Father, Son, and Holy Spirit.

7.4 | τὸ δὲ ἀνάπαλιν πνεῦμα χάρισμασιν ἐνταπτόμενον· »διαίρέσεις γὰρ χαρισμάτων εἰσί, τὸ δὲ αὐτὸ πνεῦμα· καὶ διαίρέσεις διακονιῶν εἰσιν, ὁ δὲ αὐτὸς κύριος· καὶ διαίρέσεις ἐνεργημάτων εἰσιν, ὁ δὲ αὐτὸς θεός. ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσι.

7.4 | But the Spirit is given with gifts. For there are different kinds of gifts, but the same Spirit. There are different kinds of services, but the same Lord. And there are different kinds of workings, but the same God who works everything in everyone.

7.5 | μὴ ἐκπέσωμεν τοῦ προκειμένου, μὴ ἀποστῶμεν τῆς ἀληθείας. ἡμεῖς οὐ συνηγοροῦμεν ὑπὲρ θεοῦ, ἀλλ' εὐσεβῶς νοοῦμεν, ἵνα μὴ ἀπολώμεθα, καὶ φθεγγόμεθα οὐχ ὥς καταλαμβάνοντες· ὥς ἄνθρωποι γὰρ φθεγγόμεθα ἃ κατελήφαμεν.

7.5 | Let us not fall away from what is set before us, and let us not stray from the truth. We do not speak for God, but we think with respect, so that we do not perish. We speak not as if we fully understand, for we speak as humans about what we have received.

7.6 | ἡ γὰρ εἰς θεὸν τιμὴ ἄπειρος καὶ μυριονταπλασίως παρὰ τὸν ἡμέτερον νοῦν δεδίασται & ἡ τριάς & καὶ μηδὲν προσλαμβάνουσα δόξης μήτε ἀφαιρουμένη ιδιότητος.

7.6 | For the honor given to God is limitless and far beyond our understanding. The Trinity does not take on any glory, nor does it lose its own identity.

7.7 | οὐδὲν γὰρ ἐν τριάδι κτιστὸν ἢ ἐπιγένητον, ἀλλ' ὁ μὲν πατήρ τὸν υἱὸν γεννᾷ. οὐκ ἦν δὲ ποτὲ χρόνος ὅτε οὐχ ἦν ὁ υἱός. οὐδὲ γὰρ ὁ πατήρ ἐν χρόνῳ τινὶ πατήρ οὐκ ἐκαλεῖτο, ἀλλὰ ἦν αἰὶ πατήρ καὶ ἦν αἰὶ υἱός, οὐ συνάδελφος, ἀλλὰ υἱὸς γεννηθεὶς ἀνεκδιγητῶς καὶ ὀνομαζόμενος ἀκαταλήπτως, σὺν πατρὶ δὲ ὧν αἰὶ καὶ μηδέποτε διαλείπων τοῦ εἶναι.

7.7 | For nothing in the Trinity is created or made. The Father begets the Son. There was never a time when the Son did not exist. The Father was never called Father at any point in time; He has always been Father, and the Son has always been Son. The Son is not a partner, but a Son who is begotten in a way that cannot be fully described and named in a way that cannot be completely understood. He is always

with the Father and never stops being.

7.8 | πατήρ οὐν ἀγέννητος καὶ ἄκτιστος καὶ ἀκατάληπτος, υἱὸς γεννητός, ἀλλὰ καὶ ἄκτιστος καὶ ἀκατάληπτος· πνεῦμα ἅγιον αἰεὶ, οὐ γεννητόν, οὐ κτιστόν, οὐ συνάδελφον οὐ πατράδελφον, οὐ προπάτορον οὐκ ἔκγονον, ἀλλ' ἐκ τῆς αὐτῆς οὐσίας πατρὸς καὶ υἱοῦ πνεῦμα ἅγιον. πνεῦμα γὰρ ὁ θεός'.

7.8 | The Father is unbegotten, uncreated, and incomprehensible. The Son is begotten, but also uncreated and incomprehensible. The Holy Spirit is eternal, not begotten, not created, not a partner, not a brother of the Father, and not a descendant. Rather, He is from the same essence as the Father and the Son, the Holy Spirit. For God is Spirit.

Chapter 8

8.1 | 8. Ἐκαστον δὲ τῶν ὀνομάτων μονώνυχον, μὴ ἔχον δευτέρωσιν. καὶ γὰρ ὁ πατήρ πατήρ καὶ οὐκ ἔχει ἀντιπαράθετον, οὐδὲ ἐτέρω πατρὶ συνζευγνύμενος, ἵνα μὴ δύο θεοί.

8.1 | Each of the names is unique, having no second. For the Father is Father and has no opposite, nor is He joined with another Father, so that there are not two gods.

8.2 | καὶ ὁ υἱὸς μονογενής, θεὸς ἀληθινὸς ἐκ θεοῦ ἀληθινοῦ, οὐ πατρὸς ἔχων ὄνομα οὐδὲ ἀλλότριος πατρός, ἀλλ' υἱὸς πατρὸς ὑπάρχων· μονογενὴς δέ, ἵνα μονώνυχος ᾗ ὁ υἱός, καὶ θεὸς ἐκ θεοῦ, ἵνα εἷς θεὸς πατήρ καὶ υἱὸς καλεῖται. καὶ τὸ πνεῦμα τὸ ἅγιον μονογενές, οὐχ

8.2 | And the Son is only-begotten, true God from true God, not having the name of another Father nor being a stranger to the Father, but being the Son of the Father. He is only-begotten so that the Son may be unique, and God from God, so that the Father and the Son are called one God. And the Holy Spirit is only-begotten, not...

8.3 | υἱοῦ ἔχον ὄνομα, οὐ πατρὸς τὴν ὀνομασίαν, ἀλλὰ πνεῦμα ἅγιον οὕτω καλούμενον, οὐκ ἀλλότριον πατρός.

8.3 | not having the name of a Son, nor the name of a Father, but being called Holy Spirit, not a stranger to the Father.

8.4 | αὐτὸς γὰρ ὁ μονογενὴς λέγει »τὸ πνεῦμα τοῦ πατρὸς' καὶ »τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον«, καὶ »ἐκ τοῦ ἐμοῦ λήψεται, ἵνα μὴ ἀλλότριον νομισθεῖ πατρὸς μηδὲ

8.4 | For the only-begotten himself says, "the Spirit of the Father" and "the one coming from the Father," and "he will take from what is mine," so that he is not

υιοῦ, ἀλλὰ τῆς αὐτῆς οὐσίας, τῆς αὐτῆς θεότητος, πνεῦμα θεῖον, »τὸ πνεῦμα τῆς ἀληθείας· «, τὸ πνεῦμα τοῦ θεοῦ, τὸ πνεῦμα τὸ παράκλητον, μονωνύμως καλούμενον, μὴ ἔχον ἀντιπαράθεσιν, μὴ ἐξισούμενον ἐτέρῳ τινὶ πνεύματι, μὴ καλούμενον ὀνόματι υιοῦ ἢ ὀνομαζόμενον ὀνομασίᾳ πατρὸς, ἵνα μὴ τὰ μονώνυμα ὀνόματα ὁμώνυμα ὑπάρχῃ·

thought to be a stranger to the Father or the Son, but of the same essence and the same divinity, a divine Spirit, “the Spirit of truth,” “the Spirit of God,” the Comforter Spirit, uniquely called, not having an opposite, not being equal to any other spirit, not called by the name of Son or named by the name of Father, so that the unique names do not exist as similar names.

8.5 | πλὴν ὅτι τὸ θεὸς ἄλλ’] ἐν πατρί, τὸ θεὸς ἐν υἱῷ, τὸ θεὸς] ἐν ἁγίῳ πνεύματι τὸ θεοῦ καὶ θεός.

8.5 | But God is in the Father, God is in the Son, God is in the Holy Spirit, the Spirit of God, and God.

8.6 | πνεῦμα γὰρ θεοῦ καὶ πνεῦμα τοῦ πατρὸς καὶ πνεῦμα υιοῦ, οὐ κατὰ τινα σύνθεσιν, καθάπερ ἐν ἡμῖν ψυχὴ καὶ σῶμα, ἀλλ’ ἐν μέσῳ πατρὸς καὶ υιοῦ, ἐκ τοῦ πατρὸς καὶ τοῦ υιοῦ, τρίτον τῇ ὀνομασίᾳ.

8.6 | For the Spirit of God, the Spirit of the Father, and the Spirit of the Son are not in some kind of combination, like the soul and body in us, but are in the middle of the Father and the Son, coming from both the Father and the Son, a third by name.

8.7 | »ἀπελθόντες« γάρ φησι »βαπτίσατε εἰς τὸ ὄνομα πατρὸς καὶ υιοῦ καὶ ἁγίου πνεύματος«. εἰ δὲ βαπτίζει ὁ πατὴρ εἰς ὄνομα ἑαυτοῦ, εἰς ὄνομα θεοῦ, καὶ τελεία ἡ σφραγὶς ἐν ὀνόματι θεοῦ ἐσφραγισμένη ἐν ἡμῖν, καὶ βαπτίζει Χριστὸς εἰς ὄνομα ἑαυτοῦ, εἰς ὄνομα θεοῦ, καὶ τελεία ἡ σφραγὶς ἐν ὀνόματι θεοῦ ἐσφραγισμένη ἐν ἡμῖν, τίς τολμήσει καταπολεμῆσαι τὴν ἑαυτοῦ ψυχὴν, τὸ πνεῦμα ἀλλότριον τῆς θεότητος λέγων;

8.7 | For he says, “Go and baptize in the name of the Father, the Son, and the Holy Spirit.” But if the Father baptizes in his own name, in the name of God, and the perfect seal is placed in us in the name of God, and if Christ baptizes in his own name, in the name of God, and the perfect seal is placed in us in the name of God, who would dare to fight against his own soul, claiming that the Spirit is separate from divinity?

8.8 | εἰ γὰρ <σφραγίζομεν> εἰς ὄνομα πατρὸς καὶ εἰς ὄνομα υιοῦ καὶ εἰς ἁγίου ἁγίου πνεύματος, μία σφραγὶς τῆς τριάδος· μία ἅρα δυνάμεις τῆς θεότητος ἐν τριάδι. εἰ

8.8 | For if we are sealed in the name of the Father, the Son, and the Holy Spirit, it is one seal of the Trinity; thus, there is one power of divinity in the Trinity. But if the one is

δὲ τὸ ἐν ἔστι θεός, τὰ δὲ ἄλλα κτιστὰ καὶ οὐ θεός, τίνι λόγῳ συνδέεται τὰ δύο εἰς τὸ ἐν τῇ σφραγίδι τῆς τελειότητος; ἄρα γοῦν εἰς βασιλικὸν ὄνομα ἐσφραγίσθημεν ἴσθημεν τὸ ἐν τοῦ πατρὸς, καὶ τὰ ἄλλα οὐ βασιλικά, * ἀλλ' ἔτι στοιχείοις καὶ κτίσμασι δεδουλώμεθα, καὶ οὐκ ἡδύνατο μόνον τὸ ὄνομα τοῦ πατρὸς σῶζειν, ἀλλὰ προσελάβετο ἑαυτῷ κτίσας ἄλλα δύο στοιχεῖα κατὰ τὴν τῶν βλασφημούντων ὑπόνοιαν, ἵνα προσλάβῃ ἡ αὐτοῦ θεότης καὶ ἄλλας δυνάμεις καὶ δυνηθῇ σῶσαι τὸν παρ' αὐτοῦ σφραγιζόμενον καὶ λύτρωσιν δι' ἀφέσεως ἁμαρτημάτων λάβῃ ὁ παραυτοῦ κτισθεὶς ἄνθρωπος.

God and the others are created and not God, how can the two be joined into one by the seal of perfection? Therefore, we are sealed in a royal name, knowing that the one belongs to the Father, while the others are not royal but are still elements and creations. The name of the Father alone could not save, so he took the other two elements to himself, according to the view of those who blaspheme, so that his divinity might take on other powers and be able to save the one sealed by him and grant redemption through the forgiveness of sins to the person created by him.

Chapter 9

9.1 | 9. Μευ τῆς τοιαύτης ληρωδίας, ὡ τῆς τοιαύτης βλασφημίας. πόθεν ὑπείσῃλθε τὸν βίον ἄλλη χάριν καινὴ ἀπιστία, μᾶλλον δὲ εἴποισι κακοπιστία; χείρων γὰρ ἡ κακοσιτία τῆς ἀπιστίας. ἡ μὲν γὰρ ἀπιστία πίστιν λαμβάνουσα διορθωθήσεται, ἡ δὲ κακοπιστία ἀκατόρθωτος, δυσχερὴς σφωζομένη, εἰ μή τι ἄν ἄρα τὸ χρίσμα ἄνωθεν ἐπιφοιτήσῃ.

9.1 | 9. O the foolishness of such nonsense, O the blasphemy of such things! Where has another new form of disbelief entered life, or rather, I would say, bad faith? For bad faith is worse than disbelief. Disbelief can be corrected by accepting faith, but bad faith is uncorrectable and hard to save, unless perhaps the anointing comes down from above.

9.2 | φρσὶν οὖν ὁ μακάριος Πέτρος τοῖς περὶ Ἀνανίαν τί ὅτι ἐπείρασεν ὑμᾶς ὁ σατανᾶς ψεύσασθαι τῷ πνεύματι τῷ ἁγίῳ; «καὶ φησιν οὐχ ἐψεύσω ἄνθρωποις, ἀλλὰ τῷ θεῷ».

9.2 | Therefore, the blessed Peter says to those around Ananias, "Why has Satan tempted you to lie to the Holy Spirit?" And he adds, "I did not lie to people, but to God."

9.3 | ἄρα θεὸς ἐκ πατρὸς καὶ υἱοῦ τὸ πνεῦμα, ᾧ ἐψεύσαντο οἱ ἀπὸ τοῦ τιμήματος νοσφισάμενοι· ὥς καὶ ὁ Παῦλος συνᾷδει τῷ λόγῳ τούτῳ λέγων ὑμεῖς δὲ

9.3 | Therefore, the Spirit is God, coming from the Father and the Son, to whom those who have taken from the offering have lied. Paul also supports this by saying,

ναὸς τοῦ θεοῦ ἐστε καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν. ἄρα οὖν θεὸς τὸ πνεῦμα, ὡς προεῖπον.

“You are the temple of God, and the Spirit of God dwells in you.” Therefore, the Spirit is God, as I have said before.

9.4 | διὸ ναὸς θεοῦ κληθήσονται καὶ οἱ ἅγιοι ἄνθρωποι, <οἱ> κατοικήσαντες ἐν ἑαυτοῖς τὸ ἅγιον τοῦ θεοῦ καθὼς μαρτυρεῖ ὁ κορυφαϊότατος τῶν ἀποστόλων, ὁ καταξιωθείς μακαρισθῆναι ὑπὸ κυρίου, ὅτι ὁ πατὴρ αὐτῷ ἀπεκάλυψε.

9.4 | Therefore, the holy people will also be called the temple of God, those who have the Holy One of God dwelling within them, as the greatest of the apostles testifies—he who was honored to be blessed by the Lord because the Father revealed this to him.

9.5 | τοίνυν ὁ πατὴρ ἀποκαλύπτει τὸν υἱὸν τὸν ἀληθινὸν αὐτῷ καὶ μακαρίζεται, καὶ ὁ αὐτὸς πάλιν ἀποκαλύπτει τὸ ἅγιον αὐτοῦ πνεῦμα.

9.5 | Therefore, the Father reveals the true Son to him and is blessed, and he himself also reveals his Holy Spirit.

9.6 | ἔδει * τὸν πρῶτον τῶν ἀποστόλων, τὴν πέτραν τὴν στερεάν, »ἐφ’ ἣν ἡ ἐκκλησία τοῦ Μ’ ὠκοδόμηται, καὶ πύλαι Ἰδαίου οὐ κατισχύσουσιν αὐτῆς· πύλαι δὲ Ἰδαίου αἱ αἱρέσεις καὶ οἱ αἱρεσιάρχαι. κατὰ πάντα γὰρ τρόπον ἐν αὐτῷ ἐστερεώθη ἡ πίστις, ἐν τῷ λαβόντι τὴν κλεῖν τῶν οὐρανῶν, ἐν τῷ λύοντι ἐπὶ τῆς γῆς καὶ δέοντι ἐν τῷ οὐρανῷ.

9.6 | It was necessary for the first of the apostles, the solid rock, on which the church of God is built, and the gates of Hades will not overpower it. The gates of Hades are the heresies and the leaders of heresies. For in every way, faith was strengthened in him when he received the keys of heaven, when he bound on earth and it was bound in heaven.

9.8 | ἐν τούτῳ γὰρ ἐστὶ πάντα τὰ ζητούμενα λεπτολογήματα τῆς πίστεως εὐρισκόμενα.

9.8 | For in this, all the details of faith that are sought can be found.

9.9 | οὗτός ἐστιν ὁ τρίτον ἀρνησάμενος καὶ τρίτον ἀναθεματίσας πρὶν ἢ τὸν ἀλέκτορα φωνῆσαι· τὴν ὑπερβολὴν γὰρ τῆς αὐτοῦ πρὸς τὸν ὠαυτοῦ δεσπότην ἀγαπήσεως σημαίνων δι᾽ ἰσχυριζόμενος ἔλεγεν »εἰ καὶ πάντες ἀρνήσονται σε, ἐγὼ οὐκ

9.9 | This is the one who denied three times and cursed three times before the rooster crowed. He insisted on the greatness of his love for his master, saying, “Even if all deny you, I will not deny you,” as far as what he said. This is the one who wept at the sound.

ἀρνήσομαι», ὅσον τὸ ἐπ’ λέγω·
οὐτός ἐστιν ὁ κλαύσας ἐπὶ τῇ φωνῇ

9.10 | τοῦ ἀλεκτρυόνος, ἵνα ἀληθῶς
ὁμολογήσῃ τὴν τοῦ υἱοῦ τοῦ θεοῦ
σύλληψιν οὐ δοκῇ οὕσαν, ἀλλ’ ἀληθινήν,
ἵνα εἴπῃ αὐτὸν ἀληθινὸν ἄνθρωπον ἐν τῷ
κλαίειν ἐπὶ τῇ αὐτοῦ συλλήψει
παραδοθέντος ὑπὸ τῶν Φαρισαίων οὗτος
<ὁ> ἀπαλθὼν εἰς τὴν Γαλατίαν
ἀλιεύειν,

9.10 | Of the rooster, so that he may truly
confess the conception of the Son of God,
not just seeming but real, so that he may
call him a true man while weeping at his
being handed over by the Pharisees. This
one, after leaving, went to Galilee to fish.

9.11 | ὁ συγκαινωνὸς τοῦ ἐπὶ τοῦ στήθους
ἀνακλιθέντος ὁ μὲν γὰρ παρὰ τοῦ υἱοῦ
μανθάνων καὶ ἀπὸ τοῦ υἱοῦ λαμβάνων τῆς
γνώσεως τὴν δύναμιν ἀπεκάλυπτεν, ὁ δὲ
παρὰ τοῦ πατρὸς ὠφελεῖτο,

9.11 | The companion of the one reclining
on the chest, who was learning from the
Son and receiving the power of knowledge
from him, was revealing it, while the other
was being helped by the Father.

9.12 | τὴν ἀσφάλειαν τῆς πίστεως
θεμελιῶν), ὃς ἐν τῇ νηϊ ἐπὶ τῆς Τιβεζριάδος
<λίμνης> πάλιν μετὰ τὸ κληθῆναι
ἠλίουεν ὁ δὲ μαθητῆς, ὃν ἡγάπα ὁ Ἰησοῦς *)
ἐπὶ τῷ ῥήματι, ὃ εἶπεν ὁ σωτήρ »παιδία, μή
τι προσφάγιον ἔχετε;« καὶ φησι) »βάλετε
εἰς τὰ δεξιὰ τοῦ πλοίου καὶ εὐρήσετε«, ἐπὶ
δὲ τῷ γενομένῳ ῥήματι ἐκπλαγέντι τῷ
Πέτρῳ φησὶν ὁ Ἰωάννης. ὃν ἡγάπα ὁ
Ἰησοῦς, »ὁ κύριός ἐστιν«, ἄνθρωπος μὲν
κατὰ σάρκα, ἀπὸ Μαρίας γεννηθεὶς ἐν
ἀληθείᾳ οὐ μὴν δοκῇ, θεὸς δὲ
<κατὰ>

9.12 | The foundation of the security of
faith, who was in the boat on the Sea of
Tiberias, was warming himself again after
being called. The disciple whom Jesus
loved, at the word the Savior said,
“Children, do you have any food?” replied,
“Cast it on the right side of the boat and you
will find some.” When this happened, Peter,
amazed, heard John say, “It is the Lord.” He
is a man in the flesh, born of Mary, truly,
not just seeming, but God.

9.13 | ὢν, ἀπὸ τῶν ἐπουρανίων ἐκ πατρὸς
ἐλθὼν· <οὗτος> ὁ ἀκούων παρὰ τοῦ
αὐτοῦ »Πέτρε, ποιμαίνε τὰ ἀρνία μου«, ὁ
πεπιστευμένος τὴν ποιμήνην, ὁ καλῶς
ὁδηγῶν ἐν τῇ δυνάμει τοῦ ἰδίου δεσπότη
ὁ ὁμολογῶν περὶ σαρκός, ὁ ἀληθινῶς τὰ

9.13 | Being one who came from the
heavenly Father, this one heard the same
voice saying, “Peter, feed my sheep.” He
was trusted with the flock, leading well in
the power of his own master. He confessed
about the flesh, truly proclaiming what is

πατρὸς ἀπαγγέλλων περὶ υἱοῦ, ὁ τὸ πνεῦμα
σημαίνων καὶ τὴν αὐτοῦ ἀξίαν ἐν θεότητι, ὁ
δεξιὰν διαδοὺς τῷ Παύλῳ καὶ Βαρνάβᾳ
κοινωνίας σὺν Ἰακώβῳ καὶ Ἰωάννῃ, ἵνα
»διὰ τριῶν μαρτύρων σταθῇ πᾶν ῥῆμα«.

from the Father about the Son. He signaled
the spirit and his worth in divinity, passing
on the fellowship to Paul and Barnabas
along with James and John, so that “by
three witnesses every word may be
established.”

Chapter 10

10.1 | 10. Οὐδὲν γὰρ ἄνευ τῶν δύο καὶ
τριῶν μαρτυριῶν δύναται εἶναι. εἰς
αὐτὰ<> γὰρ ἐβεβαιοῦτο δι’
αἰνίγματος <> καὶ ἡ πίστις> νόμῳ,
μόνον πατέρα ἐπιγνόντων, εἰ μὴ τι λάβωσι
δύναμιν υἱοῦ καὶ διὰ τῶν μαρτυριῶν
πατρὸς καὶ υἱοῦ ἐνδυναμωθῶσι διὰ τε τῆς
τρίτης μαρτυρίας λάβωσι πνεῦμα ἅγιον καὶ
πληρωθῶσι,

10.1 | For nothing can exist without two or
three witnesses. Faith was established
through a riddle and the law, knowing only
the Father, unless they receive the power of
the Son. Through the witnesses of the
Father and the Son, they can be
strengthened, and by the third witness,
they can receive the Holy Spirit and be
filled.

10.2 | φανερώς τῶν φωνῶν τῶν Χερουβὶμ
καὶ Σεραφὶμ κρᾶζουσῶν τὸ] τρίτον τὸ
»ἅγιος ἅγιος ἅγιος«.

10.2 | Clearly, the voices of the Cherubim
and Seraphim are crying out the third,
“Holy, holy, holy.”

10.3 | οὐ γὰρ διὰ δύο φωνῶν ἡ δοξολογία
ἐν οὐρανῷ τελεῖται οὐδὲ τέταρτον
ἐπιφωνοῦσι τὰ αὐτὰ ἅγια καὶ ἀνόρατα
πνευματικὰ ζῶα οὐδὲ. τετάρτην φωνὴν
ἀποδίδωσι τὰ αὐτὰ οὐδὲ μίαν μόνην, ἀλλὰ
τρεῖς φωνὰς ἐνικὰς τὸ ἅγιος ἅγιος ἅγιος·

10.3 | For glorification is not completed in
heaven by two voices, nor do they call out a
fourth from the same holy and invisible
spiritual beings. They do not give a fourth
voice, nor just one alone, but three distinct
voices: “Holy, holy, holy.”

10.4 | καὶ οὐ λέγουσιν ἅγιοι ἅγιοι. μὴ μὴ τὸ
ἐνικὸν πολυώνυμον ἀποφάνωσι Με τῶν
τριῶν τὸν ἀριθμὸν ἀποκορύφωσιν, ἀλλὰ
τρὶς μὲν διδόασιν τὴν ἁγιαστείαν, μονοειδῶς
δὲ καὶ ἐνικῶς ἀποφθέγγονται τὸν λόγον,
ἵνα μὴ πολυθεῖαν ὀνομασῶσιν.

10.4 | And they do not say, “Holy, holy.” Let
them not declare the singular with many
names. They emphasize the number three,
but they give holiness three times, and they
speak the word in a unified and singular
way, so that they do not suggest

polytheism.

10.5 | εἷς γὰρ ἐστὶ θεός, πατὴρ ἐν υἱῷ, υἱὸς ἐν πατρὶ σὺν ἁγίῳ πνεύματι. καὶ διὰ τοῦτο »ἅγιος ἐν ἁγίοις ἀναπαύμενος«. πατὴρ ἀληθινὸς ἐνυπόστατος καὶ υἱὸς ἀληθινὸς ἐνυπόστατος καὶ πνεῦμα ἅγιον ἀληθινὸν ἐνυπόστατον, τρία ὄντα μία θεότης μία οὐσία μία δοξολογία εἷς θεός.

10.5 | For there is one God, the Father in the Son, the Son in the Father, with the Holy Spirit. And for this reason, "Holy resting among the holy." The Father is the true being, the Son is the true being, and the Holy Spirit is the true being; three beings, one divinity, one essence, one glorification: one God.

10.6 | ὠνόμασας υἱόν, συμπεριείληφας τῇ διανοίᾳ τὴν τριάδα· ἔσχες πνεῦμα ἅγιον, κατηξίωσαι τῆς δυνάμεως τῆς πατρῴας καὶ τοῦ υἱοῦ τοῦ θεοῦ· ἐδόξασας τὸν πατέρα, ἐσήμανας τὸν υἱὸν καὶ τὸ ἅγιον πνεῦμα.

10.6 | You named the Son, and you included the Trinity in your mind. You have the Holy Spirit, and you have made worthy the power of the Father and the Son of God. You have glorified the Father, pointed out the Son, and acknowledged the Holy Spirit.

10.7 | ἀλλὰ μὴ κατὰ συναλοιφήν· ἔστι γὰρ ὁ πατὴρ πατήρ, ἔστιν ὁ υἱὸς υἱός, ἔστι τὸ ἅγιον πνεῦμα ἅγιον πνεῦμα. ἀλλ' οὐκ ἡλλοτριωμένη ἡ τριάς τῆς ἐνότητος καὶ τῆς ταυτότητος· τιμᾶται δὲ ὁ πατήρ καθὼς πατήρ ἐστι, τιμᾶται ὁ υἱὸς καθὼς υἱός ἐστι, τιμᾶται τὸ πνεῦμα τὸ ἅγιον καθὼς πνεῦμα ἀληθές καὶ πνεῦμα θεοῦ. οὕτω Ἰλέγει ὁ μονογενὴς ὁ τιμῶν τὸν πατέρα τιμᾷ τὸν υἱόν· ἐν τῷ γὰρ λέγειν τὸν πατέρα υἱὸν σημαίνει καὶ υἱὸν τιμᾷς. καὶ »ο τιμῶν τὸν υἱὸν τιμᾷ τὸν πατέρα· ἐν τῷ γὰρ ὀνομάζειν σε τὸν υἱὸν τιμᾷς τὸν πατέρα, οὐκ ἐλάττονα τὸν Χριστὸν φάσκων τοῦ πατρὸς.

10.7 | But not by mixing; for the Father is Father, the Son is Son, and the Holy Spirit is Holy Spirit. However, the Trinity is not separated from unity and identity. The Father is honored as he is Father, the Son is honored as he is Son, and the Holy Spirit is honored as he is true Spirit and Spirit of God. Thus, the only-begotten, who honors the Father, honors the Son; for in saying the Father, you also mean the Son, and you honor the Son. And "he who honors the Son honors the Father"; for in naming the Son, you honor the Father, without diminishing Christ in relation to the Father.

Chapter 11

11.1 | 11. Εἰ γὰρ ἐν ἡμῖν τοῖς ἀνθρώποις

11.1 | For if among us humans such a

ἄπεστι τὸ τοιοῦτον φρόνημα καὶ οὐχ ἥσσονας τοὺς υἱοὺς βουλόμεθα οὐδὲ ἐλαττουμένους παρὰ τὴν τῶν πατέρων τιμὴν ἢ γὰρ εἰς τοὺς υἱοὺς ἀτιμία εἰς τοὺς πατέρας ἀναλογεῖται), πόσω μᾶλλον ὁ θεὸς καὶ πατὴρ οὐκ ἂν βουληθεῖ ἐλαττωθῆναι τὸν αὐτοῦ υἱόν;

mindset is absent, and we do not wish to dishonor the sons or make them less than the honor of their fathers (for dishonor to the sons reflects dishonor to the fathers), how much more would God the Father not want his Son to be diminished?

11.2 | ὁ τοίνυν τὸν ἀληθῶς ὄντα τοῦ πατρὸς υἱὸν ἀποδέοντα τῆς τοῦ πατρὸς δόξης ὑπολαμβάνων μᾶλλον ἀτιμάζει τὸν >, ἀντὶ τιμῆς *, ἀγνοίᾳ φερόμενος.

11.2 | Therefore, anyone who truly sees the Son of the Father as lacking in the Father's glory dishonors him instead of honoring him, being led astray by ignorance.

11.3 | ὥς οὖν <ὁ υἱὸς> ἀποκαλύπτει τὸν πατέρα φάσκων »οὐδεὶς οἶδε τὸν πατέρα εἰ μὴ ὁ υἱὸς καὶ οὐδεὶς οἶδε τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὕτως τολμῶ λέγειν, οὐδὲ τὸ πνεῦμά τις οἶδεν εἰ μὴ ὁ πατήρ καὶ ὁ υἱός, παρ' οὗ ἐκπορεύεται καὶ παρ' οὗ λαμβάνει.

11.3 | As the Son reveals the Father by saying, "No one knows the Father except the Son, and no one knows the Son except the Father," so I dare to say, no one knows the Spirit except the Father and the Son, from whom it comes and from whom it is received.

11.4 | πῶς δὲ ἀλλότριον θεοῦ τὸ πνεῦμα λεγεῖν τολμῶσιν οἱ μανίᾳ μᾶλλον κατεχόμενοι καὶ οὐκ ἀληθείᾳ οἱ οὐ μανθάνουσι τὴν ἀληθινὴν φωνὴν τοῦ ἀξιοπίστου καὶ ἁγίου Παύλου τοῦ ἀποστόλου, ὃ δεξιὰν ἔδωκεν ὁ κορυφαϊότατος τῶν ἀποστόλων Πέτρος ὁ κατηξιωμένος ἔχειν τὴν κλεῖν τῆς βασιλείας, τοῦ ἀκούσαντος ἀπ' οὐρανῶν »Σαοὺλ Σαοὺλ, τί με διώκεις,

11.4 | How can those who are more driven by madness dare to say that the Spirit is foreign to God, and not truly understand the genuine voice of the trustworthy and holy Apostle Paul? Peter, the greatest of the apostles, gave him the key to the kingdom, and he heard from heaven, "Saul, Saul, why are you persecuting me?"

11.5 | τοῦ κατηξιωμένου ἀκοῦσαι »ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι«, τοῦ λέγοντος »οὐδεὶς οἶδε τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ κατοικοῦν ἐν αὐτῷ«, ἀπὸ τοῦ παραδείγματος τὰ ἅνω βουλομένου

11.5 | Of the one who was deemed worthy to hear "unutterable words, which are not lawful for a man to speak," and who said, "No one knows the things of a man except the spirit of the man that dwells in him," he wishes to use this example to express the

φράζειν, ἵνα μὴ τὸ τοῦ ἀνθρώπου
παράδειγμα εἰς τὸν θεὸν ἀπεικάζῃ, ἀλλὰ
τῷ παραδείγματι μέρος τῶν ἄνω
ἀποκαλύψῃ;

things above. This way, the example of man
does not represent God, but rather reveals
a part of the things above.

11.6 | ὅλη γὰρ ἡ κτίσις συναχθεῖσα
ἀγγέλων καὶ ἀρχαγγέλων, Χερουβὶμ καὶ
Σεραφὶμ σὺν στρατιᾷ ἐπουρανίῳ, οὐρανοῦ
τε καὶ γῆς, ἐπιγείων οὐρανίων καὶ
καταχθονίων, φωστήρων τε καὶ ἀστέρων,
ξηρῶν τε καὶ ὑγρῶν καὶ πάντων
ἀπαξαπλῶς τῶν ἐν οὐρανῷ καὶ ἐπὶ γῆς, οὐ
δύναται ἀνδείξασθαι οὔτε ὑποδείγματι
ἀφομοιωθῆναι τῷ ἑαυτῶν δεσπότη.

11.6 | For all creation, made up of angels
and archangels, cherubim and seraphim,
along with the heavenly army, of heaven
and earth, of things above and below, of
lights and stars, of dry and wet things, and
of all things in heaven and on earth, cannot
be shown or compared to their own
master.

11.7 | κατὰ χάριν γὰρ τῷ ἀνθρώπῳ τὴν
εἰκόνα χαρίζεται λέγων ἐποίησεν ὁ θεὸς
τὸν ἄνθρωπον, κατ' εἰκόνα θεοῦ ἐποίησεν
αὐτόν. χάρισματι γὰρ ἔχει τὴν εἰκόνα πᾶς
ἄνθρωπος,

11.7 | For by grace, God made man, saying,
“He created man in his own image.” Every
person has this image as a gift.

11.8 | οὐδεὶς δὲ τῷ ἑαυτοῦ δεσπότη
ἀπεικασθήσεται. τὸ μὲν γὰρ ἀόρατον τὸ δὲ
ὄρατόν, τὸ μὲν ἀθάνατον τὸ δὲ θανάτου
δεκτικὸν καὶ τὸ μὲν πάσης σοφίας πηγὴ καὶ
πάντα ἔχον ἐν ἑαυτῷ τετελειωμένα, ὁ δὲ
ἄνθρωπος χάρισμα ἔχων ἀπὸ μέρους
λειπόμενός ἐστι τῶν τελειοτάτων, εἰ μὴ
θέλει ὁ θεὸς παρασχεῖν κατ' ἀξίαν τοῖς
κομιζομένοις τὴν διὰ χαρίσματος
τελειότητα.

11.8 | No one can be compared to their own
master. The invisible and the visible, the
immortal and the mortal, the source of all
wisdom, and everything complete in itself
are different from man, who, having a gift,
is lacking in the most perfect things, unless
God chooses to grant the fullness of the gift
according to the worth of those who
receive it.

Chapter 12

12.1 | 12. “Ὅμως ὑποδείγματι κεχρημένος ὁ
αὐτὸς ἅγιος ἀπόστολος »οὐδεὶς« φησὶν
»οἶδεν ἄνθρωπος τὰ τοῦ ἀνθρώπου, εἰ μὴ

12.1 | However, the same holy apostle, as
an example, says, “No one knows the things
of a person except the spirit of the person

τὸ πνεῦμα τοῦ ἀνθρώπου τὸ κατοικοῦν ἐν αὐτῷ· οὕτω καὶ τὰ τοῦ θεοῦ οὐδεὶς ἔγνω·

that lives in him; in the same way, no one has known the things of God.”

12.2 | καὶ οὐκ εἶπεν εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ τὸ κατοικοῦν ἐν αὐτῷ, ἀλλὰ τὸ πνεῦμα τοῦ θεοῦ «μόνον, οἷνα μὴ τις σύνθετον καὶ συγκεείμενον νοήσῃ τὸ θεῖον·

12.2 | And he did not say, “except the spirit of God that lives in him,” but “the spirit of God” only, so that no one would think of the divine as something mixed or combined.

12.3 | εἰ μὴ», φησί, »τὸ πνεῦμα τοῦ θεοῦ· τὸ γὰρ πνεῦμα τοῦ θεοῦ πάντα ἐρευνᾷ, καὶ τὰ βάθη θεοῦ·.

12.3 | “Except,” he says, “the spirit of God”; for the spirit of God searches everything, even the depths of God.

12.4 | οὐχ ἄλλότριον τοίνυν τὸ πνεῦμα τοῦ θεοῦ τὸ ἐρευνῶν βάθη θεοῦ. εἰ γὰρ ἡμᾶς μέμφεται τὸ θεῖον γράμμα λέγον »ἃ προσετάγη σοι, ταῦτα διανοοῦ, καὶ οὐ χρεῖα ἐστί σοι τῶν κρυπτῶν, καὶ »ὕψηλότερά σου μὴ ζήτηι καὶ βαθύτερά σου μὴ ἐξέταζε», ἄρα εἵπωμεν καὶ περὶ τοῦ τοῦ πνεύματος ὅτι μᾶλλον μᾶλλον καὶ οὐχὶ μᾶλλον γελοιότητι ἐρευνᾷ τὰ βάθη τοῦ θεοῦ;

12.4 | Therefore, the spirit of God that searches the depths of God is not foreign. For if the divine scripture warns us, saying, “Think about what has been commanded to you, and you do not need to seek the hidden things,” and “Do not seek what is higher than you, and do not examine what is deeper than you,” should we say about this spirit that it searches the depths of God even more, and not foolishly?

12.5 | ποῦ γὰρ ἐρευθίᾳ τὰ βάθη τοῦ θεοῦ; διὰ ποίαν αἰτίαν; λέγε, ὦ ἀνόητε· ὡς περιεργαζόμενον; ὡς ἄλλοτριεπίσκοπον; ὡς μὴ ἰδίων ἐπιθυμοῦν; μὴ γένοιτο.

12.5 | For where does it search the depths of God? For what reason? Speak, you who are foolish: as if it were being overly curious? As if it were an outsider? As if it did not desire its own? May it never be.

12.6 | ἀλλ’ ἐπειδὴ καταξιοῦνται οἱ ἅγιοι τὸ πνεῦμα τὸ ἅγιον ἐν ἑαυτοῖς κατοικίζειν, ἐπὶ ἐν τοῖς ἁγίοις γένηται τὸ πνεῦμα τὸ ἅγιον, χαρίζεται αὐτοῖς ἐρευνᾶν τὰ βάθη τοῦ θεοῦ. εἰς τὸ βαθέως δοξάζειν, ὡς καὶ Δαυὶδ τοῦτο ὁμολογεῖ ἐκ βαθέων· γὰρ φησιν »ἐκέκραξά σοι κύριε«, καὶ

12.6 | But when the saints are deemed worthy to have the holy spirit dwell in them, and when the holy spirit comes upon the saints, they are given the ability to search the depths of God. They glorify deeply, as David also confesses from the depths: “For I have cried out to you, Lord,”

ἀπειραγάθως καὶ μὴ σμικρῶς καὶ εὐτελῶς, καθάπερ οἱ τῆς Ἀρείου αἰρέσεως καὶ αἱ ἔξωθεν πᾶσαι.

and they do so without hesitation, and not in a small or cheap way, unlike those of the Arian heresy and all others from outside.

12.7 | καὶ ἐζήτε ὁ νόμος διὰ Μωυσέως ἐδόθη, αἱ μετ' αὐτὸν σχισθεῖσαι αἰρέσεις πρὸ τῆς Χριστοῦ ἐνσάρκου παρουσίας ἕνδεκα καὶ μετὰ τὴν ἔνσαρκον παρομοίαν ἄλλαι ἐξήκοντα. χοιρὶς τῶν πρὸ τοῦ νόμου καὶ πασῶν τούτων πέντε καὶ τῶν ἄλλων τεσσάρων Ἑλληνικῶν αἰρέσεων, αἵτινες εἰσι πρὸ νόμου ἑννέα· ὁμοῦ δὲ ἅπασαι σὺν ταῖς ἑαυτῶν μητράσι τὸν ἀριθμὸν ὀγδοήκοτα.

12.7 | The law was given through Moses, and the heresies that arose after him, before the coming of Christ in the flesh, number eleven. After the incarnation, there are another sixty. In addition to those before the law and all these, there are five, along with four other Greek heresies, making a total of nine before the law. Altogether, including their own origins, the total number is eighty-eight.

12.8 | ὧν εἰσι μητέρες μὲν πέντε οὕτως· Βαρβαρισμὸς Σκυθισμὸς Ἑλληνισμὸς Ἰουδαϊσμὸς Σαμαρειτισμὸς. ἐκ τούτων, ἐξ Ἑλληνισμοῦ μὲν αἰρέσεις τέσσαρες· Πυθαγορείων Πλατωνικῶν Στνίκων Ἐπικουρείων.

12.8 | There are five main sources: Barbarism, Scythianism, Hellenism, Judaism, and Samaritanism. From these, there are four heresies that come from Hellenism: those of the Pythagoreans, the Platonists, the Stoics, and the Epicureans.

12.9 | ἀπὸ δὲ τοῦ νόμου πρὸ <τῆς> Χριστοῦ παρομοίας τῆς ἐνσάρκου ἕνδεκα· ἐκ μὲν Ἰουδαίων ἑπτὰ· Γραμματέων Φαρισαίων Σαδδουκαίων Ὀσσαίων Νασαραίων Ἡμεροβαπτιστῶν Ἡρωδιανῶν· ἐκ δὲ Σαμαρειτῶν τέσσαρες· Γοροθηνῶν Σεβουαίων Ἑσσηνῶν Δοσιθέων· ὁμοῦ ἕνδεκα ἀπὸ νόμου ἐξ Ἰουδαίων καὶ Σαμαρειτῶν φύουσιν.

12.9 | From the law, before the coming of Christ in the flesh, there are eleven heresies: seven from the Jews: the Scribes, the Pharisees, the Sadducees, the Ossaeans, the Nasarenes, the Baptists, and the Herodians; and four from the Samaritans: the Gorothenians, the Sebuans, the Essenes, and the Dosithians. Together, these make eleven that arise from the law, coming from both Jews and Samaritans.

Chapter 13

13.1 | 13. Πᾶσαι οὖν αἱ πρὸ τῆς ἐνσάρκου τοῦ Χριστοῦ Χριστοῦ ἀπὸ Ἀδὰμ ἀρξάμεναι

13.1 | All the heresies that began before the coming of Christ in the flesh, from Adam

καὶ μέχρις αὐτῆς εἴκοσιν εἰσι. μετὰ δὲ τὴν
ἐνσαρκον τοῦ Χριστοῦ παρομοίαν ἔως
βασιλείας Οὐάλεντινιανοῦ καὶ Οὐάλεντος
καὶ Γρανιανοῦ πᾶσαι αἱ αἱρέσεις αἱ ψευδῶς
ἐπιφημίσασαι τὸ τοῦ Χριστοῦ ὄνομα
ἐαυταῖς ἐξήκοντά εἰσιν, οὕτως
ἀριθμούμεναι·

until then, number twenty. After the
incarnation of Christ, up until the reign of
Valentinian, Valens, and Gratian, all the
heresies that falsely claimed the name of
Christ for themselves are counted as
follows:

13.2 | Μενανδριανοὶ Μενανδριανοὶ
Σατορνῖλοι Βασιλειδιανοὶ Νικολαῖται
Γνωστικοί, οἱ καὶ Στρατιωτικοὶ καὶ
Φιβιονῖται παρὰ δὲ τισὶ Σεκουνδιανῖται
παρ' ἄλλοις δὲ Σωκρατῖται παρ' ἑτέροις δὲ
Ζακχαῖοι παρὰ δὲ τισὶ Δοδδιανοὶ λεγόμενοι
καὶ Βορβορίται <καὶ Καρποκρατῖται
Κηρινθιανοί, οἱ καὶ Μηρινθιανοί,
Νασωραῖοι Οὐάλεντῖνοι Οὐάλεντῖνοι
Σεκουνόιανοί, οἷς συνάπτεται Ἐπιφάνης
καὶ Ἰσίδωρος, Πτολεμαιονῖται Μαρκώσιοι
Κολορβάσιοι Ἡρακλεωνῖται Οφῖται
Καῖανοὶ Σηθιανοὶ Ἀρχοντικοὶ Κερδωνιανοὶ
Μαρκιωνισταὶ Λουκιανισταὶ Ἀπελλῆϊανοὶ
Σευηριανοὶ Τατιανοὶ Ἐγκρατῖται κατὰ
Φρύγας, οἱ καὶ Μοντανισταὶ καὶ
Τασκοδρουγῖται, Πεπουζιανοί, οἱ καὶ
Πρισκυλλιανοὶ καὶ Κυῖντυλλιανοί, οἷς
συνάπτονται Ἀρτοτυρῖται,
Τεσσαρεσκιδεκατῖται, οἱ τὸ πάσχα μίαν
ἡμέραν τοῦ ἔτους ποιοῦντες, Ἄλογοι, οἱ τὸ
εὐαγγέλιον καὶ τὴν ἀποκάλυψιν Ἰωάννου
μὴ δεχόμενοι Ἄλογοι, Σαμφαῖοι, οἱ καὶ
Ἑλκεσαῖοι, Θεοδοτιανοὶ Μελχισεδεκιανοὶ
Βαρδησιανισταὶ Νοητιανοὶ Οὐαλήσιοι
Καθαροί, οἱ καὶ Ναυαταῖοι, οἱ καὶ
Μοντήσιοι, ὡς ἐν Ῥώμῃ καλοῦνται,
Ἀγγελικοὶ Ἀποστολικοί, <οἱ καὶ>
Ἀποτάκται, Σταβλησιανοὶ Ὠριγενιασταὶ, οἱ
καὶ αἰσχροποιοί, Ὠριγενιασταὶ οἱ τοῦ
Ἀδαμαντίου, ἢ Παύλου τοῦ Σαμοσατέως, L J
ανιχαῖοι, οἱ καὶ Ἀκουανῖται, Ἰερακῖται
μελιτιανοί, οἱ κατ' Αἴγυπτον σχίσμα ὄντες,
Ἀρεικοί, οἱ καὶ Ἀρειομανῖται, Αὐδιανῶν τὸ

13.2 | Menandrians, Menandrians,
Saturnilians, Basilidians, Nicolaitans,
Gnostics, who are also called Military and
Phibionites; some are called Secundians,
others Socratites, and others Zacchaeans.
Some are called Doddians and Borborites,
and there are also Carpocratians and
Kerynthians, who are also known as
Merinthians, Nasarenes, Valentinians,
Valentinians, and Secundians, to whom
Epiphanes and Isidore are connected.
Ptolemaeans, Marcions, Colarbasians,
Heracleans, Ophites, Caianites, Sethians,
Archontics, Kerdonians, Marcionites,
Lucianites, Apelleians, Severians,
Tatianites, and Encratites among the
Phrygians, who are also Montanists and
Tascodrugites, Pepuzian, and also
Priscillianists and Quinitillians, to whom
are connected the Artotyrites and the
Tesseradecimans, who celebrate Passover
on one day of the year. Alogians, who do
not accept the Gospel and the Revelation of
John, Alogians, Samphaians, who are also
Helkesaians, Theodotians, Melchizedekians,
Bardesians, Noetians, Pure ones, who are
also Navatans, and also Monticians, as they
are called in Rome, Angelic, Apostolic, and
also Apostates, Stablisians, Origenists, who
are also shameless makers, Origenists of
Adamantius, of Paul of Samosata, L J
Anichaian, who are also Aquanians,
Hieracites, Melitians, who are in schism in
Egypt, Arians, who are also Arianomaniacs,

σχίσμα, ἀλλ' οὐχ αἵρεσις, Φωτεινιανοὶ
Μαρκελλιανοὶ Ἡμιάρειοι Πνευματομάχοι,
οἱ τὸ ἅγιον πνεῦμα τοῦ θεοῦ
βλασφημοῦντες, Ἀδριανοὶ Ἀέτιοι, οἱ καὶ
Ἀνόμοιοι, οἷς συνάπτεται Εὐνόμιος, μᾶλλον
δὲ ὁ ἄνομος, Διμοιριται, οἱ μὴ τελείαν
Χριστοῦ τὴν ἐνανθρώπησιν ὁμολογοῦντες,
<οἱ καὶ> Ἀπολλινάριοι, καὶ οἱ τὴν
ἁγίαν Μαρίαν λέγοντες μετὰ τὸ τὸν
σωτῆρα γεγεννηκέναι τῷ Ἰωσὴφ
συνῆφθαι, οὐστinas ἐκαλέσαμεν
Ἀντιδικομαριαμίτας, καὶ οἱ εἰς ὄνομα
αὐτῆς κολλυρίδα προσφέροντες, οἱ
καλοῦνται Κολλυριδιανοί, Μεσσαλιανοί, οἷς
συνάπτονται Μαρτυριανοὶ <οἱ> ἀπὸ
Ἑλλήνων καὶ Εὐφημίται καὶ Σατανιανοί.

the schism of Audian, but not a heresy,
Photinians, Marcellians, Emianites, Spirit-
fighters, who blaspheme the Holy Spirit of
God, Adrians, Aetians, who are also
Anomians, to whom Eunomius is
connected, rather the lawless one,
Dimorites, who do not confess the full
incarnation of Christ, and also
Apollinarians, and those who say that the
Holy Mary was joined to Joseph after the
Savior was born, whom we call
Antidikomarianites, and those who offer a
cake in her name, who are called
Colliridians, Messalians, to whom are
connected Martyrians from the Greeks,
Euphemists, and Satanists.

Chapter 14

14.1 | 14. Καὶ ἀπλῶς περιεκάκησα καὶ
περικακῶ τοσούτων αἱρέσεων ὀνόματά εἰς
ἀριθμὸν φέρειν καὶ τὰς ἀθεμίτους αὐτῶν
πράξεις διηγεῖσθαι καὶ ἔτι τῶν δύο
σχισμάτων,

14.1 | And I have simply gathered and
counted the names of so many heresies to
bring them to a number and to explain
their unlawful actions, as well as the two
schisms.

14.2 | τῶν τε κατ' Αἴγυπτόν φημι
προειρημένων Μελιτιανῶν, τῶν διὰ τὴν ἐπὶ
τοῦ διωγμοῦ γενομένην τινῶν πτώσιν
παρὰ δὲ τῶν ἡμετέρων δεχθέντων ἐν τοῖς
αὐτῶν κλήροις μετὰ μετάνοιαν ἑαυτοὺς
σχισάντων,

14.2 | I speak of the Melitians mentioned
earlier in Egypt, who, because of a certain
failure during the persecution, accepted
some of our people into their own ranks
after they repented, which caused a
division among themselves.

14.3 | οὐ μὴν δὲ ἐν αἱρέσει ὄντων καὶ τῶν
κατὰ τὴν Μεσοποταμίαν προειρημένων
ὡσαύτως Αὐδιανῶν, τῶν καὶ
<αὐτῶν> σχίσμα ὄντων, ἀλλ' οὐκ
πίστιν ἔχόντων, μόνον ἰδιωτικῶς περὶ τοῦ
κατ' εἰκόνα φιλονεικούντων, οὐ διὰ πίστιν

14.3 | Yet, while they are in heresy, I also
mention the Audian sect in Mesopotamia,
who have their own division but do not
hold to the faith. They only argue privately
about what fits their own beliefs, not for
the sake of faith, but separating themselves

<δ> ἀφηνιαζόντων καὶ ἑαυτοὺς ἀφορίζοντων διὰ τι ἕτερον, ἀλλὰ κατὰ ἐθελοακρότητα δικαιοσύνης δῆθεν, διὰ τὸ μὴ συγκοινωνεῖν ἐπισκόποις καὶ πρεσβυτέροις τοῖς χρυσὸν καὶ ἄργυρον κεκτημένοις καὶ διὰ τὸ ποιεῖν τὸ πάσχα ἐν ᾧ καιρῷ Ἰουδαῖοι ποιοῦσι, καὶ σχιζόντων ἑαυτοὺς τούτων χάριν καὶ ἀπαλλοτριούντων τῆς ἐνώσεως τῆς ὀρθοδόξου ἐκκλησίας.

for other reasons. They pretend to be righteous by refusing to share with bishops and elders who possess gold and silver, and by celebrating Passover at the same time the Jews do. They divide themselves for these reasons and distance themselves from the unity of the orthodox church.

14.4 | οἱ γὰρ μὴ λαβόντες πνεῦμα ἅγιον οὐκ ἔμαθον τὰ βάθη τοῦ θεοῦ καὶ εἰς ταύτας περιεκλάσθησαν τὰς αἱρέσεις καὶ εἰς τὰς τῶν σχισμάτων διὰ προφάσεως ἐρεσχελίας. καταλείφοντες γὰρ τὴν ἀλήθειαν ἐπὶ πολλὰς τρίβους ἐβάδισαν, ἄλλοτε ἄλλως καὶ ἄλλα διανοοῦμενοι.

14.4 | For those who did not receive the Holy Spirit did not learn the depths of God and became trapped in these heresies and in the divisions of the schisms under the guise of arguments. They abandoned the truth and wandered down many paths, thinking differently at different times and in various ways.

14.5 | φησὶ δὲ ὁ αὐτὸς ἅγιος ἀπόστολος, δηλῶν ἡμῖν δι' ἣν αἰτίαν τοῦτο εἶπεν, »ἡμεῖς δὲ τὸ πνεῦμα τοῦ θεοῦ ἐλάβομεν, ὅπως γνῶμεν τὰ ἐκ θεοῦ χαρισθέντα ἡμῖν. ἃ καὶ λαλοῦμεν, οὐκ ἐν διδακτοῖς σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς πνεύματος ἁγίου πνευματικοῖς πνευματικὰ συγκρίνοντες καὶ τὰ ἐξῆς. τὸ πνεῦμα τοῦ θεοῦ οὐκ ἀλλότριον θεοῦ. εἰ γὰρ ἀλλότριον θεοῦ ἐστὶ, πῶς τὰ βάθη τοῦ θεοῦ ἐρευνᾷ;

14.5 | The same holy apostle explains to us why he said this: "But we have received the Spirit of God, so that we may know the gifts given to us by God. What we speak is not in words of human wisdom, but in words taught by the Holy Spirit, comparing spiritual things with spiritual. Therefore, the Spirit of God is not separate from God. For if it were separate from God, how could it search the depths of God?"

14.6 | ἀλλὰ τί ἐρεῖς μοι, ὦ κενόδοξε, ὁ πολεμῶν σεαυτὸν, ἵνα μὴ εἶπω τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ; τί γάρ, κενόδοξε, πολεμεῖς τὸν ἀκαταπολέμητον; τί μάχη τῷ ἀκαταμαχήτῳ; σκληρόν σοι πρὸς κέντρα λακτίζειν». σεαυτὸν σκανδαλίζεις καὶ οὐ τὸν Λόγον, σαυτὸν ἀλίσκεις καὶ οὐ τὸ πνεῦμα, σαυτὸν ἀπαλλοτριοῖς ἀπὸ τῆς τοῦ

14.6 | But what will you say to me, O foolish one, who fights against yourself, so that I do not mention the Holy Spirit of God? For why, O foolish one, do you fight against the invincible? Why do you argue with the unarguable? It is hard for you to kick against the goads. You are stumbling yourself, not the Word; you are trapping

θεοῦ χάριτος καὶ οὐ τὸν υἱὸν ἀπὸ πατρὸς οὐδὲ τὸ πνεῦμα τὸ ἅγιον ἀπὸ πατρὸς καὶ υἱοῦ.

yourself, not the Spirit; you are separating yourself from the grace of God, and neither the Son from the Father nor the Holy Spirit from the Father and the Son.

Chapter 15

15.1 | 15. Πάντως γὰρ λέγεις κατὰ δεινότητα ἤκουσα γὰρ ἤδη καὶ τινες κραταιόφρονος τὴν τοῦ θεοῦ καὶ σωτῆρος ἡμῶν ἀλήθειαν μετατιθέντας εἰς βλασφημίας καὶ λέγοντας· »ἐρευνᾷ μὲν τὰ βάθη τοῦ θεοῦ, ἀλλ' οὐ καταλαμβάνει«, διὰ τὸ μὴ προσκεῖσθαι τῷ ῥητῷ τὸν λόγον τοῦτον, ἀλλὰ μόνον εἰπεῖν τὸν ἀπόστολον »ἐρευνᾷ τὰ βάθη τοῦ θεοῦ« καὶ οὐ πρόσκειται τὸ καταλαμβάνει.

15.1 | You certainly speak with great boldness. I have already heard some proud people changing the truth of God and our Savior into blasphemies, saying, "It searches the depths of God, but does not understand," because they do not connect the word to the statement. They only repeat what the apostle said: "It searches the depths of God." And the word "understand" is not included.

15.2 | ὦ πολλῆς ἡλιθιότητος χρεῖα γὰρ ἦν, ὦ θεήλατε, μετὰ τὸ εἰπεῖν ἐρευνᾷ εἰπεῖν τὸ καταλαμβάνει; κατὰ γὰρ τὴν σὴν ἀφύϊαν χῶλὸν ἂν ἠὲ ἠύρισκετο τὸ πρᾶγμα <μὴ> προστιθεμένης τῆς λέξεως ταύτης;

15.2 | Oh, what great foolishness is needed, O godless one, to say "It searches" and then also say "It understands"? For according to your ignorance, the matter would seem incomplete without adding this word.

15.3 | νῦν δὲ οὐχ ὑπολείπεται σοι πρόφασις. πανταχόθεν γὰρ ἡ γραφὴ συνάγει τῷ εὐλαβεστάτῳ ἀνδρὶ τὴν ἀλήθειαν. περὶ γὰρ τοῦ παντοκράτορος θεοῦ γέγραπται οὕτως ὅτι »ὁ θεὸς δοκιμάζων νεφροὺς [(καὶ ἐρευνῶν ταμιεῖα κοιλίας«. εἰ δὲ δοκιμάζει νεφρούς, ἄρα οὐκ οἶδεν ὃ τι δοκιμάζει;

15.3 | But now you have no excuse. For everywhere, scripture brings together the truth for the most reverent person. It is written about the Almighty God: "God tests the hearts and examines the innermost parts." If he tests the hearts, does he not know what he is testing?

15.4 | ἢ τὸ πᾶν τῆς γνώσεως ἐν τῷ δοκιμάζειν ἀπεφήνατο; »ἐρευνῶν δὲ ταμιεῖα κοιλίας«, πάλιν οὐ πρόσκειται τὸ καταλαμβάνων. ἄρα, ἐὰν μὴ πρόσκειται τῷ

15.4 | Or is everything about knowledge determined by testing? "And examining the innermost parts," again, the word "understands" is not included. So, if

ῥητῷ τὸ καταλαμβάνει, θάνατον ἑμαυτῷ
προξενήσω παραπλέξας τῷ ῥητῷ τὸ »οὐ
καταλαμβάνει« κατὰ τὸν σὸν λόγον, ὦ
άνόητε;

“understands” is not part of the statement,
will I bring death upon myself by confusing
the statement “does not understand”
according to your reasoning, O foolish one?

15.5 | οὕτως οὖν καὶ περὶ τοῦ πνεύματος
τοῦ ἁγίου εἴρηται ὅτι ἐρευνᾷ καὶ οὐ χρειᾷ
ἦν εἰπεῖν ὅτι καὶ καταλαμβάνει. ἐπ' αὐτοῦ
<γὰρ τοῦ> λόγου δηλοῖ ὅτι ἔστιν ἐν
τῷ πνεύματι τῷ ἁγίῳ ἡ γνῶσις τοῦ θεοῦ
καὶ τῶν βαθέων τοῦ θεοῦ. κἂν τε μὴ εἴπη
καταλαμβάνει, τὸ αὐτό μοι νόησον καὶ μὴ
τὴν ἑαυτοῦ ψυχὴν ἀπόλλυε.

15.5 | So, it is also said about the Holy Spirit
that it searches, and there was no need to
say that it also understands. For this
statement shows that in the Holy Spirit is
the knowledge of God and the depths of
God. And even if it does not say
“understands,” grasp the same idea and do
not destroy your own soul.

15.6 | ὥς γὰρ ἐπὶ τοῦ πατρὸς οὐ τολμητέον
λέγειν τὸ ἐρευνᾷ καὶ οὐ καταλαμβάνει
αὐτὸς γὰρ τὸν ἄνθρωπον ἔκτισε σὺν υἱῷ
υἱῷ ἁγίῳ πνεύματι· ἀεὶ γὰρ ἡ τριάς τριάς
καὶ οὐδέποτε προσθήκη λαμβάνει), οὕτω
δὴ καὶ χερὶ τοῦ ἁγίου πνεύματος νοητέον.

15.6 | For just as it is not bold to say about
the Father that he searches and does not
understand—since he created man
together with the Son and the Holy Spirit;
for the Trinity is always a Trinity and never
adds anything new—so it should be
understood about the Holy Spirit as well.

15.7 | ὅταν γὰρ εἴπη ὅτι ποιήσωμεν τὸν
ἄνθρωπον« ἐν ἀρχῇ γὰρ ἐποίησεν ὁ θεὸς
τὸν οὐρανὸν καὶ τὴν γῆν«), σημαίνει
πατὴρ φωνὴν συγκαλοῦσαν εἰς
δημιουργίαν καὶ τὸ ποιήσωμεν λέγων οὐ
μόνον εἴποιμι ἂν περὶ τοῦ υἱοῦ
<σημαίνει, ἀλλὰ> καὶ <περὶ τοῦ>
ἁγίου πνεύματος.

15.7 | For when it says, “Let us make man”
(for in the beginning God made the heavens
and the earth), it means the voice of the
Father calling for creation. And when it
says, “Let us make,” I would not only refer
to the Son, but also to the Holy Spirit.

15.8 | οὕτω γὰρ λέγει »τῷ λόγῳ κυρίου οἱ
οὐρανοὶ ἐστερεώθησαν καὶ τῷ πνεύματι
τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις
αὐτῶν'. συνδημιουργεῖ τοίνυν ὁ Λόγος τῷ
πατρί, συνδημιουργεῖ καὶ τὸ ἅγιον πνεῦμα.

15.8 | For it says, “By the word of the Lord
the heavens were made, and by the spirit of
his mouth all their power.” Therefore, the
Word creates together with the Father, and
the Holy Spirit also creates together.

15.9 | ὁ τοίνυν ποιήσας τὸν ἄνθρωπον παντοκράτωρ θεὸς οὐκ οἶδε τὰ τοῦ ἀνθρώπου, ἐρευνῶν ταμιεῖα κοιλίας; ἀλλὰ τὸ πλεῖστον τῆς τοῦ θεοῦ γνώσεως ὁ λόγος ἐπιφέρει τοῦτο λέγων, ἵνα μή τις τῶν ἐν ἡμῖν ἁμαρτανόωτων νομίσῃ τι ἀπὸ θεοῦ κεκρύφθαι. αὐτὸς γὰρ οἶδε τὸν ἄνθρωπον καὶ τὰ τοῦ ἀνθρώπου.

15.9 | The Almighty God who made man does not know the things of man, searching the treasures of the heart; but the Word reveals much of God's knowledge by saying this, so that no one among us who sins thinks that anything is hidden from God. For he knows man and the things of man.

Chapter 16

16.1 | 16. Ἐρευνᾷ τοίνυν ὁ πατήρ ταμιεῖα κοιλίας καὶ οἶδεν, ἐρευνᾷ τὸ πνεῦμα τὰ βάθη τοῦ θεοῦ καὶ οἶδεν. ἀποκαλύπτει γὰρ ἁγίοις τὰ τοῦ θεοῦ μυστήρια καὶ διδάσκει βαθέως τὸν θεὸν δοξάζειν καὶ τὴν τούτου ἀκαταληψίαν τοῖς αὐτοῦ ὑποδεικνύει.

16.1 | Therefore, the Father searches the treasures of the heart and knows, while the Spirit searches the depths of God and knows. For he reveals the mysteries of God to the saints and teaches them deeply to glorify God, showing them his incomprehensibility.

16.2 | ἄρα γοῦν οὐκ ἀλλότριον τοῦ θεοῦ τὸ πνεῦμα. οὐ γὰρ εἶπε περὶ ἀγγέλων ἐρευνᾶν βάθη θεοῦ οὐδὲ περὶ ἀρχαγγέλων. »οὐδεὶς γὰρ οἶδε τὴν ἡμέραν οὐδὲ τὴν ὥραν'. φησὶν ὁ υἱὸς τοῦ θεοῦ οὔτε οἱ ἄγγελοι τοῦ οὐρανοῦ οὔτε ὁ υἱός. εἰ μὴ ὁ πατήρ».

16.2 | Therefore, the Spirit is not separate from God. For he did not say that angels search the depths of God, nor archangels. "No one knows the day or the hour," says the Son of God, neither the angels in heaven nor the Son, except for the Father.

16.3 | νομίζουσι δὲ οἱ ἀνόητοι, οἱ μὴ κεκοσμημένοι πνεύματι ἁγίῳ, μὴ ἔστι τι ἐν τῷ πατρὶ, ὅπερ οὐκ ἔστιν ἐν τῇ θεότητι τοῦ υἱοῦ. * »ὥς γὰρ ἔχει ὁ πατήρ ζωὴν ἐν ἑαυτῷ, οὕτως ἔχει ὁ υἱὸς ζωὴν ἐν ἑαυτῷ» καὶ πάντα τὰ τοῦ πατρὸς μου ἐμά ἐστι» φησὶν ὁ αὐτὸς τοῦ θεοῦ ἅγιος Λόγος.

16.3 | But the foolish, those who are not filled with the Holy Spirit, think that there is nothing in the Father that is not also in the divinity of the Son. "For just as the Father has life in himself, so the Son has life in himself," and "everything that belongs to my Father is mine," says the same holy Word of God.

16.4 | τίνα δέ ἐστι τὰ τοῦ πατρὸς ἄλλ' ἢ τὸ θεὸς τοῦ πατρὸς ἐστι, τοῦτο καὶ τοῦ υἱοῦ· ἡ ζωὴ τοῦ πατρὸς ἐστι, τοῦτο καὶ τοῦ υἱοῦ· τὸ φῶς τοῦ πατρὸς, δηλονότι καὶ τοῦ υἱοῦ· τὸ ἀθάνατον τοῦ πατρὸς, ὡσαύτως καὶ τοῦ υἱοῦ· τὸ ἀκατάληπτον τοῦ πατρὸς καὶ τοῦ υἱοῦ.

16.4 | What belongs to the Father is also what belongs to the Son. The life of the Father is the same as the life of the Son; the light of the Father is clearly also the light of the Son; the immortal nature of the Father is likewise the immortal nature of the Son; the incomprehensible nature of the Father is the same as the incomprehensible nature of the Son.

16.5 | πάντα τὰ τοῦ πατρὸς τοῦ υἱοῦ ἐστίν. εἰ τοίνυν τὰ τοῦ πατρὸς αὐτοῦ ἐστι, καὶ ἡ ἐν τῷ πατρὶ γνῶσις καὶ ἐν τῷ υἱῷ καὶ ἐν τῷ ἁγίῳ πνεύματι ὑπάρχει.

16.5 | All that belongs to the Father belongs to the Son. Therefore, if what belongs to the Father is his, then knowledge that exists in the Father also exists in the Son and in the Holy Spirit.

16.6 | εἰ δέ τις νομίζει τὸν υἱὸν ἀγνοεῖν τὴν ἡμέραν, μαθέτω ὁ ἀμαθὴς καὶ μὴ βλασφημεῖτω. προτείνω γὰρ αὐτῷ γνῶσιν καὶ γνῶσεται. λέγε μοι, ὦ ἀγαπητέ, — ἀγαπητὸν γάρ σε καλῶ· οὐδένα γὰρ μισῶ ἢ μόνον τὸν διόβολον καὶ τὰ ἔργα τοῦ διαβόλου καὶ τὴν κακοσιτίαν· ἐπὶ σοὶ δὲ εὖχομαι, ἕνα ἔλθῃς εἰς τὴν τοῦ θεοῦ ἀλήθειαν καὶ μὴ σεαυτὸν ἀπολέσῃς ἐν τῇ εἰς θεὸν βλασφημίᾳ.

16.6 | But if someone thinks that the Son does not know the day, let the ignorant person learn and not blaspheme. For I offer him knowledge, and he will come to understand. Tell me, dear friend — for I call you dear; I do not hate anyone except the devil, the works of the devil, and wickedness. But for you, I pray that you come into the truth of God and do not lose yourself in blasphemy against God.

16.7 | βαθέα γὰρ εἰσι τὰ ῥήματα τοῦ ἁγίου θεοῦ, πνεύματι δὲ ἁγίῳ <ἡ γνῶσις>; διὰ τῶν χαρισμάτων δίδοται. »ὥ μὲν γάρ« φησί »δίδοται λόγος σοφίας, ὥ δὲ λόγος· διδασκαλίας« καὶ τὰ ἑξῆς, τὸ δὲ αὐτὸ πνεῦμα τὸ διαιροῦν ἐκάοντο ὡς βούλεται, ἵνα σοὶ δείξῃ καὶ τὴν τοῦ ἁγίου πνεύματος αὐθεντίαν.

16.7 | For the words of the holy God are deep, and knowledge is given through the Holy Spirit by means of gifts. "To one person is given a word of wisdom, to another a word of teaching," and so on. The same Spirit divides the gifts as it wishes, so that it may show you the authority of the Holy Spirit.

16.8 | ὅταν γὰρ τὸ αὐτὸ πνεῦμα τὰ τὰ χαρίσματα δίδωσιν ὡς βούλεται τοίνυν

16.8 | For when the same Spirit gives the gifts as it wishes, then call upon the Father

παρακάλεσον τὸν πατέρα, ἵνα ἀποκαλύψῃ σοι τὸν υἱόν, καὶ παρακάλεσον τὸν υἱόν, ἵνα ἀποκαλύψῃ σοι τὸν πατέρα, καὶ πάλιν παρακάλεσον τὸν ποτέρα, ἵνα σοι δῶ τὸν υἱόν καὶ ἀποκαλύψῃ σοι τὸ ἅγιον πνεῦμα καὶ δῶῃ σοι αὐτὸ ἔχειν ἐν σοί, ἕνα δοθὲν ἐν σοί &tò&t; ἅγιον πνεῦμα ἀποκαλύψῃ σοι τὴν πᾶσαν γνῶσιν πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος, ἕνα μάθῃς ὅτι ἐν τῷ υἱῷ οὐκ ἔστι οὐδεμία ἀγνωσία οὐδὲ ἐν τῷ ἁγίῳ πνεύματι.

so that he may reveal the Son to you. And call upon the Son so that he may reveal the Father to you. And again, call upon the Spirit so that he may give you the Son and reveal the Holy Spirit to you, and may allow you to have him within you. The Holy Spirit given to you will reveal all the knowledge of the Father, the Son, and the Holy Spirit, so that you may learn that in the Son there is no ignorance at all, nor in the Holy Spirit.

Chapter 17

17.1 | 17. εἰ γὰρ καὶ ἄγγελοι λείπονται τῆς μείζονος ἐξουσίας καὶ γνώσεως, μὴ γένοιτο καὶ τὸν υἱὸν τοῦ θεοῦ καὶ τὸ ἅγιον αὐτοῦ πνεῦμα λείπεσθαι. πνευματικῶς δὲ λέγει ὁ υἱός, ὁ ἀπὸ τοῦ πατρὸς ἐλθὼν πρὸς ἡμᾶς ἅγιος Λόγος· οἱ δὲ ψυχικοὶ ἀνακρίνονται μὴ νοοῦντες τοῦ υἱοῦ τὴν σοφίαν, μᾶλλον δὲ τῆς σοφίας τὸν λόγον — ἐπερωτῶ σε, καὶ λέγε μοι·

17.1 | For if even angels lack the greater power and knowledge, may it never be that the Son of God and his Holy Spirit lack anything. The Son, the Holy Word who came from the Father to us, speaks in a spiritual way. But earthly people are judged because they do not understand the wisdom of the Son, but instead focus on the word of wisdom. I ask you, and tell me:

17.2 | τίς μείζων ἐστὶν ὁ πατήρ ἢ ἡ ἡμέρα ἐκείνη περὶ ἧς λέγει; οὐ τολμήσεις λέγειν μὴ εἶναι τὸν πατέρα μείζονα. εἰ τοίνυν μείζων ὁ πατήρ καὶ τῆς ἡμέρας καὶ τῆς ὥρας καὶ πάντων τῶν ὑπ’ αὐτοῦ γεγεννημένων καὶ γενηθησομένων καὶ οὐδεὶς αὐτὸν ἐπιγινώσκει εἰ μὴ ὁ υἱός, ποῖον ἄρα μείζον τὸ τὸν πατέρα γινώσκειν ἢ ἐκείνην τὴν ἡμέραν; εὐδηλον ὅτι τὸ τὸν πατέρα γινώσκειν. πῶς οὖν ὁ τὰ μείζω εἰδὼς τῶν ἐλαττόνων ὑστερεῖ;

17.2 | Who is greater, the Father or that day about which he speaks? You would not dare to say that the Father is not greater. If the Father is greater than the day, the hour, and all things that come from him, and no one knows him except the Son, then what is greater: knowing the Father or knowing that day? It is clear that knowing the Father is greater. How, then, does the one who knows the greater lack anything in comparison to the lesser?

17.3 | εἰ γινώσκει τοίνυν τὸν πατέρα, γινώσκει πάντως καὶ τὴν ἡμέραν καὶ οὐδὲν

17.3 | If he knows the Father, then he certainly knows the day as well, and there

ἐστὶν οὐ λείπεται κατὰ γνῶσιν ὁ υἱός.

is nothing that the Son lacks in understanding.

17.4 | ἀλλ' ἐρεῖς ὅτι μείζων ὢν ὁ πατήρ πάντων ἔχει τὴν γνῶσιν, ὁ δὲ υἱὸς οὐδαμῶς, καθὼς καὶ αὐτὸς λέγει ὁ πατήρ μου μείζων μου ἐστίν'. ἀλλὰ τοῦτο τιμῶν τὸν κατέρα λέγει ὁ υἱὸς ὡς ἔπρεπεν, μειζόνως τετιμημένος ὑπὸ τοῦ πατρός. ἴδει γὰρ ἀληθῶς τὸν γνήσιον υἱὸν τιμᾶν τὸν ἴδιον πατέρα, ἵνα δείξῃ τὴν γνησιότητα.

17.4 | But you will say that the Father, being greater than all, has knowledge, while the Son does not, just as he himself says, "My Father is greater than me." However, the Son says this to honor the Father as he should, being honored more by the Father. For truly, the genuine Son honors his own Father to show his true nature.

17.5 | χῶς δὲ σὺ νομίζεις μείζονα εἶναι αὐτόν; περιφερεία ἢ ὄγκῳ ἢ χρόνῳ ἢ καιρῷ ἢ ἀξίᾳ ἢ θεότητι ἢ ἀθανασίᾳ ἢ αἰδιότητι; μὴ ταῦτα νόμιζε. οὐδὲν γὰρ ἐν τῇ θεότητι ἄνισον ὑπάρχει πρὸς τὸν υἱόν, ἀλλὰ καθὼς πατήρ ὁ πατήρ ἐστὶ καὶ καθὼς υἱὸς γνήσιος, τιμᾷ τὸν ἑαυτοῦ ποτέρα.

17.5 | How do you think he is greater? By size, or weight, or time, or season, or worth, or divinity, or immortality, or eternity? Do not think this way. For nothing in divinity is unequal to the Son, but just as the Father is the Father and the Son is genuine, he honors his own Father.

17.6 | οὔτε γὰρ ὄγκῳ φέρεται τὸ ρεῖον, ἵνα ὑπέρογκος τοῦ υἱοῦ ᾗ ὁ πατήρ, οὐδὲ χρόνῳ ὑποπίπτει, ἵνα ὑπέρχρονός ὁ πατήρ γένηται τοῦ υἱοῦ, οὔτε τῷ ὕψει μερικῶς τάττεται ὁ πατήρ πάντα γὰρ περιέχει, αὐτὸς ὑπ' οὐδενὸς περιχόμενος), ἵνα ὁ υἱὸς ὑπερβεβηκῶς νοοῖτο. ἐκάθισε γὰρ ἐν δεξιᾷ τοῦ πατρός καὶ οὐκ εἶπεν, εἰσῆλθεν εἰς τὸν πατέρα, ἵνα σακέλλιον παραλύσῃ καὶ Ἄρειον καθέλοι τῆς αὐτοῦ βλασφημίας.

17.6 | For neither does the Father surpass the Son by size, so that the Father would be greater than the Son, nor does he fall behind in time, so that the Father would become older than the Son. Nor is the Father placed above by height, for he contains all things and is contained by nothing, so that the Son would be thought to be beyond him. For he sat at the right hand of the Father and did not say that he entered into the Father, to put an end to the blasphemy of Arius.

Chapter 18

18.1 | 18. Διὰ τοῦτο μὴ ζήτηί τὰ μὴ

18.1 | Therefore, do not seek what should

ζητούμενα, ἀλλὰ τίμα τὸν υἱόν, ἵνα τὸν πατέρα τιμήσης ἀκούων δὲ περὶ τοῦ θεοῦ οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός· μὴ τολμήσης διὰ τὸ τὸν υἱὸν ὑπερβαλλόντως τιμᾶν τὸν πατέρα οὐκ ἀγαθὸν ἀποφῆναι τὸν υἱόν.

not be sought, but honor the Son so that you may honor the Father. And when you hear about God, no one is good except the one who is God. Do not dare to say that the Son is not good just because you honor the Father too much.

18.2 | οὐδὲ γὰρ ἀρνούμενος ἑαυτὸν ἀγαθὸν εἶναι λέγει τὸν πατέρα ἀγαθόν, ἀλλὰ τοσοῦτω μειζόνως ἑαυτὸν ἀποκαλύπτει ἐν τῷ τὴν τιμὴν παρὰ τῶν ἀνθρώπων μὴ βούλεσθαι, ἀλλ' ἀναφέρει τὴν τιμὴν ἐπὶ τὸν ἴδιον αὐτοῦ ἵνα ἀπὸ τῆς ἀγαθότητος τοῦ πατρὸς γνωσθῇ ἡ γνῶσις τῆς τοῦ υἱοῦ τοῦ θεοῦ ἀγαθότητος, ἀπὸ ἀγαθοῦ πατρὸς θεοῦ γεγεννημένου.

18.2 | For he does not deny that he is good when he calls the Father good, but he shows that he is greater by not wanting honor from people. Instead, he honors himself so that, from the goodness of the Father, the knowledge of the goodness of the Son of God may be understood, since he was born from a good Father, who is God.

18.3 | πολλὴ γὰρ ἀδράνεια τῶν τολμώντων λέγειν περὶ τοῦ υἱοῦ τὸ τοιοῦτον, κἄν τε ἔπη »εἷς ἐστὶν ἀγαθὸς ὁ θεός·.

18.3 | For there is much boldness in those who dare to speak such things about the Son, even if they say, "One is good, who is God."

18.4 | ἰδοὺ γὰρ ἐν πολλοῖς διδάσκει ἡμᾶς ἡ θεία γραφή, ἀγαθὸν καλοῦσα παῖδα πτωχὸν καὶ σοφόν, καὶ »ἀγαθὸς ἦν Σαμουὴλ μετὰ θεοῦ καὶ ἀνθρώπων« καὶ »ἀγαθὸς ἦν Σαοὺλ υἱὸς Κίς ἐκ φυλῆς Βενιαμίν, ὑψηλότερος παντὸς Ἰσραὴλ ὑπὲρ ὠμίαν καὶ ἐπάνω« καὶ »ἀγαθὸν πορεύεσθαι εἰς οἶκον πότου« καὶ »ἄνοιξον, κύριε, τὸν οὐρανόν, τὸν θησαυρόν σου τὸν ἀγαθόν καὶ »ἀγαθὸς λόγος ὑπὲρ δόμα« καὶ »ἀγαθὸς ὁ κύων ὁ ζῶν ὑπὲρ τὸν λέοντα τὸν νεκρόν· καὶ »ἀγαθὸς δύο ὑπὲρ τὸν ἕνα« καὶ »ἀγαθὴ ἐσχάτη λόγων ὑπὲρ ἀρχήν· καὶ »εἰ ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, περὶ ἰχθύος καὶ ἄρτου λέγων.

18.4 | For look, in many places, the divine scripture teaches us, calling a poor and wise child good. It says, "Samuel was good with God and people," and "Saul, the son of Kish, was good, from the tribe of Benjamin, taller than all Israel by a head." It also says, "It is good to go to the house of drinking," and "Open, Lord, your good treasure in heaven." Furthermore, "A good word is better than a house," and "The living dog is better than the dead lion." It adds, "Two are better than one," and "The last words are better than the beginning." Finally, it says, "If you, being evil, know how to give good gifts to your children," speaking about fish and bread.

18.5 | πῶς & οὐν & τολμᾶς διανοεῖσθαι
ἀπαρνούμενον τὸν υἱὸν τὴν ἑαυτοῦ
ἀγαθότητα καὶ μὴ δι' ὑπερβολὴν τῆς τιμῆς
& ἐπὶ &

18.5 | How then do you dare to think about
denying the Son his own goodness, and not
because of an excess of honor?

18.6 | πατὴρ φέρειν τὴν ἀγαθότητα; ἑώρα
γὰρ τὸν λέγοντα αὐτῷ »διδάσκαλε ἀγαθέ«
λέοντα στόματι καὶ οὐ καρδίᾳ, καὶ ἐλέγξει
αὐτὸν βουλόμενος, ὅτι οὐ τοῖς χεῖλεσιν
αὐτοῦ ἐπέιθετο, ἀλλὰ τὴν καρδίαν
διήλεγχε, ὡς καὶ ἐν ἄλλῳ τόπῳ λέγει »τί
μοι λέγετε κύριε κύριε. καὶ οὐ ποιεῖτε τοὺς
ἐμοὺς λόγους«, καὶ ὧδε ἐβούλετο αὐτὸν
ἐλέγχειν. ἔλεγε γὰρ αὐτὸν ἀγαθὸν
διδάσκαλον καὶ οὐκ ἔμενεν ἐν τῇ αὐτοῦ
πίστει & τοῦ & πιστεύειν εἰς τὴν αὐτοῦ

18.6 | Does he carry the goodness of the
Father? For I saw someone saying to him,
“Good teacher,” speaking with his mouth
but not with his heart. He wanted to correct
him because he was not convinced by his
words; instead, he was revealing his heart.
As he says in another place, “Why do you
call me Lord, Lord, and do not do what I
say?” Here, he wanted to correct him as
well. He called him a good teacher but did
not stay true to his own faith in believing in
him.

Chapter 19

19.1 | 19. Αὐτὸς τοίνυν ὁ ἅγιος Λόγος ὁ ζῶν
ὁ ἐνυπόστατος, ὁ βασιλεὺς 15 ἐπουράνιος,
ὁ υἱὸς ὁ γνήσιος, ὁ ἀεὶ & ὦν & σὺν
πατρί, ὁ ἐκ προελθῶν, τὸ »ἀπαύγασμα τῆς
δόξης, ὁ χαρακτήρ τῆς ὑποστάσεως«, ἡ
εἰκὼν τοῦ πατρὸς ἐν ἀληθείᾳ, ὁ σύνθρονος
τοῦ φύσαντος, »οὐ τῆς βασιλείας οὐκ ἔσται
τέλος, »ὁ κριτὴς ζώντων καὶ νεκρῶν,

19.1 | Therefore, the holy Word, the living
and true one, the heavenly king, the
genuine Son, who is always with the Father
and has come forth, the “radiance of glory,
the exact representation of his being,” the
true image of the Father, the one who sits
with the Creator, “of whose kingdom there
will be no end,” “the judge of the living and
the dead,”

19.2 | ὁ σοφία ὦν ἐκ σοφίας, ὁ πηγὴ ὦν ἐκ
πηγῆς »ἐμέ«, γὰρ φησιν »ἐγκταέλιπον
πηγὴν ὕδατος ζωῆς καὶ ὥρυξαν ἑαυτοῖς
λάκκους συντετριμμένους«, ὁ ποταμὸς ὁ
ἀένναος, ὁ »εὐφραίνων τοῖς ὁρμήμασι τὴν
πόλιν τοῦ θεοῦ«, ὁ ἐκ τῆς πηγῆς προελθῶν,

19.2 | the wisdom that comes from wisdom,
the source that comes from the source, “for
he says, “They have forsaken the fountain of
living water and dug for themselves broken
cisterns,” the river that is ever-flowing, the
one “who brings joy to the movements of
the city of God,” the one who has come

ἐξ οὗπερ, <ὡς>

forth from the source, from which, as it were,

19.3 | ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ
ρεύσουσι, τὸ σκῆπτρον Δαβὶδ, ἡ ῥίζα τοῦ
Ἰεσσαί, τὸ ἄνθος τὸ ἀπ’ αὐτῆς, ὁ λέων, ὁ
βασιλεὺς ὁ ἐκ φυλῆς Ἰούδα,

19.3 | “Rivers will flow from his belly,” the
scepter of David, the root of Jesse, the
flower that comes from it, the lion, the king
from the tribe of Judah,

19.4 | τὸ πρόβατον τὸ λογικόν, ὁ λίθος ὁ
ζῶν, ὁ »τῆς μεγάλης βουλῆς ἄγγελος, ὁ
ἄνθρωπος ἐν ἀληθείᾳ γεγονώς καὶ θεὸς ἐν
ἀληθείᾳ ὑπάρχων, μὴ τραπείς τὴν φύσιν,
μὴ ἀλλοιώσας τὴν θεότητα, ὁ γεννηθεὶς ἐν
σαρκί, ὁ σαρκωθεὶς Λόγος.

19.4 | the rational sheep, the living stone,
the “angel of the great counsel,” the man
who is truly made and God who truly exists,
not changing his nature, not altering his
divinity, the one born in the flesh, the Word
made flesh.

19.5 | ὁ Λόγος σὰρξ γενόμενος, ὁ ἔχων
μεταξὺ τοῦ γενόμενος τὸ σὰρξ ὁ »ὁ Λόγος«
οὐκ εἶπεν ὁ γενόμενος, ἀλλὰ μετὰ τὸ εἰλεῖν
ὁ Λόγος ἀπαρεμφάτως τίθησι τὸ »σὰρξ«,
μετὰ δὲ τὸ σὰρξ λέγει »ἐγένετο«, ἵνα τὸ
ἐγένετο ἐκ Μαρίας δοκιμασθῇ, ἵνα ὁ Λόγος
ἄνωθεν παρὰ πατρὸς κατελθὼν νοηθῇ). —
οὗτος ὁ ἅγιος ὁ ζῶν Λόγος ὁ πρὸς πατρὸς
θεός,

19.5 | the Word made flesh, the one who
stands between the made and the flesh. The
“Word” did not say “the made,” but after
taking, the Word clearly places “flesh,” and
after “flesh,” he says “became,” so that what
became from Mary may be tested, so that
the Word, having come down from above
from the Father, may be understood. — this
holy living Word, who is God with the
Father,

19.6 | ὁ μεγάλης βουλῆς ἄγγελος, ὁ
ἀγγέλλων τὰ τῆς βουλῆς τοῦ πατρὸς,
»<ὁ> πατὴρ μέλλοντος αἰῶνος, αὐτὸς
εἶπεν »οὐδεὶς οἶδε τὴν ἡμέραν καὶ τὴν
ὥραν οὐτε οἱ ἄγγελοι οἱ ἐν τῷ οὐρανῷ« *
καὶ γὰρ οὐκ οἶδασιν ὅτι ὁ υἱὸς νοηματικῶς
λέγει εἰ μὴ μόνος ὁ πατήρ.

19.6 | the angel of the great counsel, the
one announcing the plans of the Father,
“the Father of the coming age.” He himself
said, “No one knows the day and the hour,
not even the angels in heaven,” for they do
not know that the Son speaks in a way that
is understood only by the Father.

19.7 | εἰ τοίνυν οἶδεν ὁ υἱὸς τὸν πατέρα,
μείζων δὲ ὁ πατήρ καὶ τῆς ἡμέρας καὶ τῆς

19.7 | if then the Son knows the Father, and
the Father is greater than both the day and

ώρας, καὶ οὐδεὶς ἀμφιβάλλει, πῶς ἄρα ὁ τὸ
μείζον εἰδὼς τὸ ἥσσον ἀγνοεῖ; οὐδὲ γὰρ
οἶδέ τις τὸν πατέρα εἰ μὴ ὁ υἱὸς καὶ οὐδεὶς
οἶδε τὸν υἱὸν εἰ μὴ ὁ πατήρ. ὥς γὰρ μέγας ὁ
πατήρ. ὅτι οἶδε τὸν υἱόν, οὕτως καὶ ὁ υἱὸς
μέγας, ὅτι οἶδε τὸν πατέρα.

the hour, and no one doubts this, how can
the one who knows the greater not know
the lesser? for no one knows the Father
except the Son, and no one knows the Son
except the Father. just as the Father is great
because he knows the Son, so the Son is
great because he knows the Father.

19.8 | εἰ οἶδε τοίνυν τὸν πατέρα, τὸ μείζον,
τὸ μικρὸν πῶς ἀγνοεῖ, τουτέστι τὴν ἡμέραν
καὶ τὴν ὥραν; ἐρεύνησον τὰς τὰς γραφὰς
καὶ μάθε τοῦ ἁγίου πνεύματος τὴν δύναμιν,
καὶ αὐτὸ τὸ πνεῦμα τὸ γινώσκον τὸν
πατέρα καὶ τὸν υἱὸν ἀποκαλύψει σοὶ τὴν
τοῦ Λόγου τοῦ υἱοῦ τοῦ θεοῦ γνῶσιν, ἵνα
μὴ πλανηθῇς τῆς ἀληθείας καὶ ἀπολέσῃς
τὴν σεαυτοῦ ψυχὴν.

19.8 | if he knows the Father, who is
greater, how does he not know the lesser,
which is the day and the hour? search the
scriptures and learn about the power of the
Holy Spirit. the Spirit itself, which knows
the Father and the Son, will reveal to you
the knowledge of the Word, the Son of God,
so that you do not get led astray from the
truth and lose your own soul.

Chapter 20

20.1 | 20. Δύο γὰρ γνώσεις ἐν τῇ θείᾳ
γραφῇ. δύο εἰδήσεις, μία κατὰ ἐνέργειαν
καὶ μία κατὰ εἶδησιν. ἵνα δὲ ἀπὸ
παραπηγμάτων τὰ ὅμοια παραστήσω, εἰς
τὸ διὰ πολλῶν ἐξομαλισθῆναι τὴν
πεπλανημένην σου διάνοιαν καὶ τῶν τοῦτο
φρονούντων,

20.1 | for there are two kinds of knowledge
in the divine scripture: two
understandings, one through action and
one through knowledge. to present similar
things through examples, so that you may
smooth out your wandering mind and
those who think this way through many
insights,

20.2 | μάθε τί λέγει ἡ γραφὴ περὶ τοῦ Ἀδάμ·
ἦσαν' φησί »γυμνοὶ ἐν τῷ παραδείσῳ καὶ
οὐκ ἤσχύνοντο«.

20.2 | learn what the scripture says about
Adam: "they were naked in the garden and
felt no shame."

20.3 | τυφλοὶ δὲ οὐκ ἦσαν· ἔβλεπον γάρ· εἰ
μὴ γὰρ ἔβλεπον, πῶς εἶδον τὸ ξύλον, ὅτι
καλὸν εἰς βρῶσιν καὶ ὠραῖον τοῦ
κατανοῆσαι; καὶ λαβοῦσα« φησὶν »ἡ γυνή

20.3 | but they were not blind; for they
could see. if they had not seen, how could
they tell that the tree was good for food and
pleasing to the eye? and the woman took

ἔφαγε καὶ ἔδωκε καὶ τῷ ἀνδρὶ αὐτῆς τῷ μετ' αὐτῆς».

some of the fruit, ate it, and gave it to her husband who was with her.

20.4 | ἄρα οὖν οὐκ ἦσαν τυφλοί, ἀλλ' ἠνεωγμένους εἶχον τοὺς ὀφθαλμούς· γυμνοὶ δὲ ὄντες οὐκ ἠσχύνοντο βλέποντες, καὶ γυμνοὶ ὄντες ἑαυτοὺς ᾔδεισαν. ᾔδεισαν δὲ κατὰ εἶδησιν καὶ οὐ κατὰ πράξιν.

20.4 | therefore, they were not blind, but their eyes were opened. being naked, they felt no shame as they looked, and being naked, they knew themselves. they understood in a way of knowledge, not through actions.

20.5 | μετὰ μετὰ τὸ ἐκβληθῆναι τοῦ παραδείσου βεβρωκότας τοῦ ξύλου, μετὰ πολὺν χρόνον φησὶν »ἔγνω ὁ Ἀδὰμ Εὐάν τὴν γυναῖκα αὐτοῦ'. Πῶς τοίνυν ἔσται τοῦτο;

20.5 | after being driven out of the garden and after a long time, it says, "adam knew eve, his wife." how can this be?

20.6 | καίτοι γε ἐώρων ἀλλήλους γυμνοὶ ὄντες καὶ ᾔδεισαν ἑαυτοὺς τῇ ὁράσει· ἀλλ' οὐ τῇ πράξει. τὸ δὲ ἀλλήλοις συναφθῆναι γινώσκοντες εἶπεν ἡ γραφή.

20.6 | and yet they saw each other while being naked, and they knew themselves through sight; but not through action. the scripture says that knowing each other was connected.

20.7 | οἶδε δὲ καλεῖν εἶδησιν καὶ εἶδησιν. πάλιν γὰρ οὕτω λέγει »ἔγνω Ἰακώβ Λεῖαν τὴν γυναῖκα αὐτοῦ καὶ συλλαβοῦσα ἔτεκε« καὶ τὸ πρῶτον μὲν ᾔδει αὐτήν· σὺν αὐγῇ γὰρ ἑπτὰ ἔτη ἦν ποιμαίνων τὰ πρόβατα Λαβὰν τοῦ πατρὸς αὐτῆς. εἶδησιν δὲ τὴν δι' ὁράσεως καὶ διὰ γνώσεως ᾔδει, &τῇ δει,&

20.7 | he knows how to call knowledge and understanding. for it says again, "jacob knew leah, his wife, and she conceived and bore a son." at first, he knew her; he had been tending laban's sheep for seven years at dawn. and he knew her through sight and understanding.

20.8 | δὲ καὶ διὰ πράξεως. καὶ ἔγνω Ραχὴλ τὴν γυναῖκα αὐτοῦ καὶ πάλιν &ἐν&τῇ ἐτέρῳ τόπῳ »καὶ ἐγήρασε Δαυίδ« φησὶ »καὶ ἔσκεπον ἱματίοις. καὶ οὐκ ἐθερμαίνετο, καὶ εἶπον τῷ βασιλεῖ

20.8 | and also through action. again, it says in another place, "david knew his wife," and "david grew old." he was not warmed, so they said to the king, "let a beautiful virgin be sought." abishag the shunammite was

ζητηθήτω παρθένος καλή«. καὶ εὐρέθη Ἀβισάκ ἡ Σουμανίτις. καὶ φησιν »ἠνέχθη τῷ βασιλεῖ καὶ συνεκοιμήτο αὐτῷ καὶ συνέθαλπεν αὐτόν· καὶ οὐκ ἔγνω αὐτὴν Δαυίδ«, τὴν σὺν αὐτῷ. τὴν σύσσωμον καὶ σύμπλευρον.

found. it says, “she was brought to the king and slept with him and took care of him; but david did not know her,” the one who was with him, the one who was joined and close to him.

20.9 | ἄρα ποίαν εἶδισιν λέγει; τὴν δι’ ὁράσεως ἢ τὴν διὰ πράξεως; καὶ »ἔγνω κύριος τοὺς ὄντας αὐτοῦ«· ἄρα οὖν τοὺς οὐκ ὄντας ἀγνοεῖ; καὶ »ἀπόστητε ἀπ’ ἐμοῦ. ἐργάται τῆς ἀνομίας· οὐδέποτε γὰρ ἔγνω ὑμᾶς«· ἄρα ἔστιν ἄγνοια ἐν τῷ υἱῷ τοῦ θεοῦ;

20.9 | so what kind of knowledge is he talking about? is it the one by sight or the one by action? and “the lord knew those who are his”; therefore, does he not ignore those who are not? and “depart from me, you workers of lawlessness; for I never knew you.” is there really ignorance in the son of god?

20.10 | καὶ πόλιν »ὑμᾶς ἔγνω ἐκ πάντων τῶν ἐθνῶν«. ἄρα οὖν τὰ ἔθνη τὰ λοιπὰ ἀγνοεῖ; μὴ γένοιτο. ἀλλ’ οἶδε γινώσκιν ἡ θεία γραφή, ἄλλην μὲν κατὰ εἶδισιν. ἄλλην δὲ κατὰ πράξιν.

20.10 | and “I knew you from all the nations.” does he then ignore the other nations? may it never be. but the divine scripture understands, one kind of knowledge by sight and another by action.

Chapter 21

21.1 | 21. Ἐπεὶ οὖν τοῦ πατρὸς ὁ μονογενὴς πληρῶν τὸ θέλημα *, ἀπέδειξεν ἤδη τὰ πάντα τετελειωμένα, * ἔγνω γὰρ ὁ πατὴρ τὴν ὥραν καὶ τὴν ἡμέραν, ἔγνω αὐτὴν καὶ κατὰ γινώσκιν καὶ κατὰ πράξιν· οἶδε γὰρ αὐτὸς πάντα καὶ ἐν τῷ εἰπεῖν τὸν υἱόν ὁ πατὴρ πᾶσαν τὴν κρίσιν δέδωκε τῷ υἱῷ· καὶ μὴ κρίνων διὰ μὲν τοῦ δεδωκέναι τῷ υἱῷ αὐτὸς κρίνει· οὐ γὰρ ἡλλοτρίωται ὁ θεὸς ἀπὸ τοῦ κρίνειν τοὺς κρινομένους καὶ ἐν τῷ μὴ κρίνειν τὸν πατέρα ἤδη κέκρικεν.

21.1 | 21. since the only-begotten of the father fulfills the will, he has already shown that all things are complete. for the father knows the hour and the day; he knows it both by understanding and by action. he knows everything, and when the father speaks of the son, he has given all judgment to the son. and not judging because he has given it to the son, he himself judges; for god is not separate from judging those who are judged, and in not judging, the father has already made a judgment.

21.2 | ὁ δὲ υἱὸς οἶδε πότε ἔρχεται· αὐτὸς γὰρ αὐτὴν φέρει τὴν ἡμέραν καὶ αὐτὸς ὀρίζει καὶ ἅλει καὶ τελεῖ. λέγει γάρ »ὥς κλέπτῃς ἐν νυκτὶ ἔρχεται ἡ ἡμέρα ἐκείνη« καὶ φησιν οὐκ ἴστε ἐν νυκτὶ, ἵνα ἡ ἡμέρα ἐν σκότει ὑμᾶς καταλάβῃ».

21.2 | but the son knows when he will come; for he himself brings the day, sets its limits, and completes it. he says, “the day comes like a thief in the night,” and he adds, “you do not know in the night, so that the day may catch you in darkness.”

21.3 | εἰ οὖν οἱ δοῦλοι τοῦ Χριστοῦ ἡμέρας εἰσὶ τέκνα, ἅρα αὐτὸς ὁ υἱὸς <ὁ> φέρων τὴν ἡμέραν ἀγνοεῖ. ἵνα καταλάβῃ ἡ ἡμέρα καὶ οὐχὶ αὐτὸς μᾶλλον τὴν ἡμέραν φέρῃ; τίς ταῦτα διανοούμενος οὐ βλασφημήσει, τὰ μὴ πρέποντα περὶ πατρὸς καὶ υἱοῦ λογιζόμενος;

21.3 | if the servants of Christ are children of the day, does the son who brings the day not know? will the day catch him, or does he not rather bring the day? who, thinking about these things, would not blaspheme, considering what is not fitting regarding the father and the son?

21.4 | καὶ ὁ πατὴρ μὲν οἶδε τὴν ἡμέραν καὶ τὴν ὥραν κατὰ δύο τρόπους, κατὰ εἶδησιν καὶ κατὰ πρᾶξιν. οἶδε γὰρ πότε ἔρχεται καὶ πάλιν ἤδη κέκρικεν ὁρίσας κρίνειν τὸν τὸν καὶ ἔγνω κατὰ πρᾶξιν.

21.4 | the father knows the day and the hour in two ways: by understanding and by action. for he knows when he will come and has already decided to judge the one who is, based on his actions.

21.5 | ὁ δὲ υἱὸς τοῦ θεοῦ οἶδε μὲν πότε ἔρχεται καὶ αὐτὸς φέρει αὐτὴν καὶ οὐκ ἀγνοεῖ, οὐπω δὲ αὐτὴν ἔπραξε κατὰ γνῶσιν, τουτέστι <οὐπω ἔγνω> κατὰ πρᾶξιν. ἔτι γὰρ ἀσεβεῖς ἀσεβοῦσι καὶ ἄπιστοι ἀπιστοῦσι καὶ κακόπλαστοι βλασφημοῦσι καὶ ὁ διάβολος ἐνεργεῖ καὶ ἁμαρτήματα γίνεται καὶ ἡ ἀδικία κρατεῖ καὶ ἡ κρίσις μακροθυμεῖ, ἵως ἂν ἔλθῃ καὶ γνῶ αὐτὴν κατὰ πρᾶξιν καὶ ποιήσῃ τὴν ἐκδίκησιν καὶ σώσῃ τοὺς ἐν ἀληθείᾳ ἐλπίζοντας ἐπ’ αὐτὸν καὶ μὴ. βλασφημοῦντας αὐτοῦ τὴν θεότητα καὶ πατρὸς καὶ ἁγίου πνεύματος.

21.5 | but the son of God knows when he will come and brings it, and he does not ignore it. however, he has not yet acted according to knowledge, meaning he has not yet known through his actions. for the ungodly are still being ungodly, the unbelievers are still being unbelieving, the wicked are blaspheming, the devil is at work, sins are happening, injustice is strong, and judgment is patient, until he comes, knows it through his actions, carries out vengeance, and saves those who truly hope in him, but not those who blaspheme his divinity or that of the father and the holy spirit.

Chapter 22

22.1 | 22. Ἐξ ἁγίων δὲ ἀγγέλων λείπεται κατὰ δύο τρόπους ἡ τοιαύτη ἀξία. τίμιοι μὲν γὰρ εἰσιν, ἀπὸ πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος τοῦτο κεκτημένοι· λείπεται δὲ αὐτοῖς τοῦτο· οὐ γὰρ οἶδασιν τὰ ὠριώρισμένα πότε γίνεται. ἐπὶ μὲν γὰρ τῇ ἰδίᾳ ἐξουσίᾳ ὁ πατὴρ ἔθετο τοὺς χρόνους. εἰ δὲ ὁ πατὴρ ἐν υἱῷ καὶ ὁ υἱὸς ἐν πατρὶ, ἄρα οὐ λείπεται ἡ ἐξουσία ἐξ υἱοῦ ἢ ἐν πατρὶ.

22.2 | λείπεται δὲ ἀπὸ τῶν ἀγγέλων· κτιστοὶ γὰρ ἄγγελοι καὶ ἀρχάγγελοι καὶ δυνάμεις, πατὴρ δὲ ἄπτιστος, υἱὸς ἄπτιστος, πνεῦμα θεοῦ ἄκτιστον.

22.3 | οὐκ οἶδασιν οὖν οἱ ἄγγελοι οὔτε κατὰ εἶδῃσιν· οὔτε κατὰ πρᾶξιν τὴν ἡμέραν καὶ τὴν ὥραν. οὐκ οἶδασιν γὰρ πότε βούλεται ὁ πατὴρ καὶ ὁ υἱὸς καὶ τὸ ἅγιον πνεῦμα ἐνεγκεῖν τὴν ἡμέραν, καὶ οὐκ οἶδασιν κατὰ γνῶσιν πράξεως· οὕτω γὰρ ἐπετάχθησαν ἐξελθεῖν καὶ συναγαγεῖν δίκην ζιζανίων καὶ δῆσαι δρομάς δεομάς εἰς τὸ καίειν πυρὶ ἀσβέστῳ.

22.4 | οὕτω τοίνυν οὐδὲ ἔπραξαν οὐδὲ οἶδασιν, ὁ δὲ πατὴρ οἶδε καὶ ἔπραξεν· ὁ δὲ υἱὸς οἶδε μὲν, οὐδέπω ἔπραξε. τουτέστιν <τό>· »εἰ μὴ ὁ πατὴρ μόνος, οὔτε οἱ οὔτε ὁ υἱός».

22.5 | νοήσωμεν τὴν δύναμιν τῆς γραφῆς,

22.1 | 22. from the holy angels, such worth is given in two ways. they are honored because they have received this from the father, the son, and the holy spirit; however, this is left to them, for they do not know the appointed times when things happen. the father set the times by his own authority. if the father is in the son and the son is in the father, then authority is not given from the son who is in the father.

22.2 | but it is given by the angels; for the angels, archangels, and powers are created, but the father is uncreated, the son is uncreated, and the spirit of God is uncreated.

22.3 | therefore, the angels do not know either by knowledge or by action the day and the hour. they do not know when the father, the son, and the holy spirit wish to bring about that day, and they do not understand the actions involved; for they have not yet been commanded to go out and gather the judgment of the weeds and tie them together to be burned in unquenchable fire.

22.4 | therefore, they have not yet acted nor do they know, but the father knows and has acted; the son knows, but has not yet acted. in other words, "if the father alone does not act, neither do the angels nor the son."

22.5 | let us understand the power of

ἵνα μὴ γένηται ἡμῖν τὸ γράμμα θάνατος.
»τὸ γράμμα, γὰρ φησιν »ἀποκτένει, τὸ δὲ
πνεῦμα ζωοποιεῖ«. λάβωμεν τὸ πνεῦμα, ἵνα
ὠφεληθῶμεν ἐκ τοῦ γράμματος. οὐ γὰρ τὸ
γράμμα ἀποκτένει, ἐν γὰρ τῷ γράμματι ἡ
ζωή· ἀποκτένει δὲ τὸν ἀσυνέτως τῷ
γράμματι προσερχόμενον καὶ μὴ ἔχοντα τὸ
φράζον πνεῦμα, τὸ ἀνοίγον τὸ γράμμα καὶ
ἀποκαλύπτον τὸ ἐν αὐτῷ.

scripture, so that the letter does not
become death for us. “for the letter kills,
but the spirit gives life.” let us embrace the
spirit, so that we may benefit from the
letter. for the letter does not kill; life is
found in the letter. but it kills those who
approach the letter without understanding
and who do not have the enlightening spirit
that opens the letter and reveals what is
within it.

22.6 | οὗτος οὖν ὁ πατήρ ὁ ἅγιος τὸν
μονογενῆ αὐτοῦ υἱὸν γνήσιον,
γεγεννημένον ἐξ αὐτοῦ, καὶ τὸ ἅγιον αὐτοῦ
πνεῦμα ἔδωκε τῇ ἀγίᾳ αὐτοῦ ἐκκλησίᾳ ἐν
μῇ γνώσει ὁμονοίας, ἐν ἐνὶ συνδέσμῳ
τελειότητος, ὅπως ἐν ὀνόματι πατρὸς
τελείου καὶ θεοῦ τὴν σφραγίδα
κομισώμεθα καὶ ἐν ὀνόματι υἱοῦ τελείου
καὶ θεοῦ καὶ ἐν ὀνόματι πνεύματος θείου
καὶ τελείου λάβωμεν τὴν σφραγίδα.

22.6 | therefore, this holy father gave his
only-begotten son, truly born from him,
and his holy spirit to his holy church in one
understanding of unity, in one bond of
perfection, so that we may receive the seal
in the name of the perfect father and god, in
the name of the perfect son and god, and in
the name of the holy and perfect spirit.

22.7 | ὡς τριάς ἁγία ἀριθμουμένη, τριάς ἐν
ἐνὶ ὀνόματι ἀριθμουμένη. οὐ γὰρ λέγεται
ἐνὰς καὶ δυὰς οὐδὲ μονὰς καὶ μονάς, ἀλλὰ
μονὰς ἐν τριάδι καὶ τριάς ἐν μονάδι,
μονοειδῶς μονωνύμως εἷς θεός, πατήρ ἐν
υἱῷ, υἱὸς ἐν πατρὶ σὺν ἁγίῳ πνεύματι.

22.7 | how the holy trinity is counted, a
trinity in one name. for it is not said one
and two, nor one and ones, but one in the
trinity and a trinity in one, uniquely and
simply one god: father in the son, son in the
father, and the holy spirit.

Chapter 23

23.1 | 23. Κάλει δὲ μοι μάρτυρας τῆς
ἀληθείας, κάλει μοι τοὺς παῖδας τοὺς ἀπὸ
τῆς καμίνου τῆς Βαβυλωνίας σωθέντας,
τοὺς καταξιωθέντας ἐν πυρὶ
καταβληθῆναι, μὴ ἀναλωθῆναι δὲ οὐ
σβέσαι τὸ πῦρ, ἵνα μὴ ὑποληφθῶσι καινὰ
ἔργα ἀντιμνησάμενοι, ἀλλ’ ἐν πυρὶ μὲν

23.1 | call to me witnesses of the truth, call
to me the children saved from the furnace
of Babylon, those who were deemed
worthy to be thrown into the fire but were
not consumed, so that new works may not
be imagined against them. they were in the
fire and yet were not consumed because of

εἶναι, ἐν πυρὶ δὲ μὴ ἀναλωθῆναι διὰ τὴν
ὀρθὴν πίστιν αὐτῶν, τοῦ θεοῦ δι' αὐτῶν
ἡμᾶς διδάσκοντος, τίνα μὲν ἐστὶ τὰ κτιστὰ
τίνα δὲ τὰ ἄκτιστα, τίνα ἐστὶ τὰ ποιητὰ
τίνα τὰ μὴ γενόμενα, τίνα τὰ ἀεὶ ὄντα τίνα
δὲ τὰ ἐξ αὐτῶν ὄντα, γενόμενα δέ.

their true faith, with god teaching us
through them what are the created things
and what are the uncreated, what are the
things that are made and what are the
things that do not come into being, what
are the things that always exist and what
are the things that come from them and
have come into being.

23.2 | οἱ τοιοῦτοι σωθέντες παῖδες
ἠθέλησαν εὐχάριστο ἀποδέξαι γνώμην εἰς
τὸν θεὸν τὸν σῶσαντα αὐτούς. εἰς ὃν ἀπ'
ἀρχῆς ἠλπίσαν καὶ οὐκ ἐδίστασαν καὶ οὐκ
ἐκλιναν ἀύχένα εἰκόνι καὶ θράσει βασιλέως
καὶ τυραννίδι.

23.2 | these children who were saved
wanted to give thanks to the god who
rescued them. they hoped in him from the
beginning and did not waver; they did not
bow their necks to an image or to the
threats of the king and tyranny.

23.3 | καὶ ὅτε ἠθέλησάν τι ἀπονεῖμαι θεῷ
ἀνερευνήσαντες τὰ βάθη τῷ ἁγίῳ
πνεύματι ἐν τῇ καρδίᾳ, ἅγιοι ὄντες,
διανοηθέντες τε τὸν οὐρανὸν καὶ πάντα τὰ
ἐν αὐτῷ, τὴν τε τῆν καὶ πάντα τὰ ὑπ' αὐτῇ
καὶ πάντα ὅσα ἔστι μὴ ἄξια εἶναι εἰς
προσφορὰν θεῷ προενεχθῆναι οὔτε γὰρ
εἶχον ἐξουσίαν τὰ ὑπὲρ ἑαυτοὺς θεῷ
προσφέρειν),

23.3 | and when they wanted to offer
something to god, they searched the depths
with the holy spirit in their hearts. being
holy, they thought about heaven and
everything in it, about the earth and all that
is beneath it, and about all things that are
not worthy to be offered to god. for they
did not have the ability to offer anything
greater than themselves to god.

23.4 | καὶ κατὰ τὴν ἀξίαν μὲν καὶ κατὰ τὴν
ἐξουσίαν θέλοντες μόνον ὕμνοις ὑμνεῖν τὸν
θεόν τοῦτο γὰρ ἐστὶ τὸ γεγραμμένον
»θύσατε θυσίαν αἰνέσεως« καὶ »θυσία
αἰνέσεως δοξάσει με«, ἤδη μεταβαλόντες
τὴν παλαιὰν εἰς καινὴν διαθήκην πνεύματι
ἁγίῳ ὑπονωττούμενοι, οὐ ζώων θυσίας οὐδὲ
ὀλοκαυτωμάτων χρεῖαν ἔχοντες φασὶ γὰρ
»οὐκ ἔστι τόπος τοῦ καρπῶσαι οὐδὲ θυσία
οὐδὲ θυσιατήριον«, ὡς τῶν πάντων
περιληφθέντων), ληφθέντων),

23.4 | and according to their worth and
power, they wanted only to praise god with
hymns. for this is what is written: "offer a
sacrifice of praise" and "a sacrifice of praise
will honor me." already changing the old
covenant into a new one, guided by the
holy spirit, they said they had no need for
sacrifices of animals or burnt offerings.
they said, "there is no place for harvest, nor
for sacrifice, nor for an altar," since all
things are included.

23.5 | βουλόμενοι δὲ τὴν τοιαύτην αἴνεσιν προσφέρειν καὶ ἑασαντες τὴν ἑαυτῶν σμικρότητα ταπεινοφρόνων φέρονται πᾶς γὰρ ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται» μετὰ > τοῦ χαρίσματος τῆς αὐτῶν σωτηρίας λαμβάνουσι ταύτην τὴν δωρεάν τῇν ταπεινοφροσύνης) καὶ βούλονται τὸν αἶνον θεῷ προσφέρειν καὶ μὴ ἐκκακεῖν.

23.5 | wanting to offer such praise and setting aside their own smallness, they are humble. for everyone who exalts themselves will be humbled, but the one who humbles themselves will be exalted. with the gift of their salvation, they receive this gift of humility and wish to offer praise to god without losing heart.

23.6 | καὶ ἑαυτοὺς δοκιμάσαντες πρὸς τὴν τοῦ θεοῦ ἄρρητον δοξολογίαν ἀξιοῦσι συμπαραλαβεῖν μεθ' ἑαυτῶν τὴν κτίσιν εἰς δοξολογίαν καὶ ἄρχονται λέγειν συμπεριελιφότες πᾶσαν τὴν ποίησιν.

23.6 | and having tested themselves, they are worthy to join with creation in the unspeakable praise of god. they begin to speak, including all of creation in their praise.

Chapter 24

24.1 | 24. Διελόντες δὲ τὰ ποιήματα ἀπὸ τοῦ ποιήσαντος καὶ τὰ κτιστὰ ἀπὸ τοῦ κτίσαντός φασιν »εὐλογεῖτε πάντα τὰ ἔργα κυρίου τὸν κύριον'. πάντα εἶπον καὶ οὐδὲν κατέλιπον.

24.1 | and separating the creations from the creator and the created from the one who made them, they say, "bless all the works of the Lord." they said everything and left nothing out.

24.2 | ἵνα δὲ τὸ πνεῦμα τὸ ἅγιον χαρακτηρίσῃ τὴν τελείαν γνῶσιν εἰς τὸ εἰδέναι, ποῖον τὸ θεῖον ποῖα δὲ τὰ ὑπὸ τοῦ θεοῦ γενόμενα, ἕνα μὴ συμμείξωμεν τῷ αἰδίῳ τὰ ἐξ οὐχ ὄντων γενόμενα. ἵνα μὴ ἀπολέσωμεν ἑαυτῶν τὴν διάνοιαν, ἀριθμῶ μὲν τὰ πάντα συνήγαγεν.

24.2 | but so that the painful spirit can define perfect knowledge to understand what is divine and what is made by God, let us not mix the eternal with what comes from nothing. so that we do not lose our understanding, everything has been gathered in number.

24.3 | ἀπεκάλυπτε γὰρ αὐτοῖς τὸ πνεῦμα τὸ ἅγιον ὡς καταξιωθῶσιν ἅμα ἀγγέλοις εἶναι γενομένοις ἀγγελων, τὰ ἐν οὐρανοῖς καὶ τὰ ἐν τῇ γῇ καὶ τὰ ὑποκάτω τῆς γῆς καὶ

24.3 | for the Holy Spirit revealed to them so that they might be worthy to be with the angels, having become like angels. They understood the things in heaven, the things on earth, and the things under the earth,

λοιπὸν οὐκ ἤγνόουν.

and they no longer did not know.

24.4 | καὶ φασιν οἱ αὐτοὶ αὐτοὶ ἅγιοι ὡς προείπον· εἶπον· »εὐλογεῖτε πάντα τὰ ἔργα κυρίου τὸν κύριον· καὶ ἄρχονται ἀριθμεῖν τε καὶ διαιρεῖν ποῖα τὰ ἔργα ποῖα τὰ ποιήσαντα, ποῖα τὰ ἐργαζόμενα ποῖα δὲ τὰ ἐργασθέντα·

24.4 | and they say, the same holy ones, as they said before: “bless all the works of the Lord,” and they begin to count and divide which works were made, which were being done, and which were completed.

24.5 | καὶ ἀριθμοῦσιν οὐρανὸν γῆν ὕδατα ἐπάνω τοῦ οὐρανοῦ καὶ ἀγγέλους κτιστοὶ γὰρ οἱ ἄγγελοι) καὶ θρόνους καὶ δυνάμεις κτιστὰ γὰρ ταῦτα), ἥλιον σελήνην ποιητὰ γὰρ καὶ οὐκ ἄκτιστα), νέφη καὶ νιφετοὺς, ἀνέμους χιόνας ἀστραπὰς βροντὰς γῆν θάλασσαν πηγὰς ἀβύσσους ποταμοὺς πᾶσαν ἀνθρωπότητα ὄρη πετερινὰ οὐρανοῦ, κτήνη καὶ ζῶα, ψυχὰς ὁσίων πνεύματα δικαίων, Ἀνανίαν Ἀζανίαν Μισαήλ, ἱερεῖς καὶ δούλους θεοῦ.

24.5 | and they count the heaven, the earth, the waters above the heaven, and the angels (for the angels are created), thrones and powers (for these are created), the sun and the moon (for they are made), clouds and snow, winds, lightning, thunder, the earth, the sea, springs, abysses, rivers, all humanity, mountains, birds of heaven, animals and creatures, the souls of the holy ones, spirits of the righteous, Ananias, Azariah, Mishael, priests and servants of God.

24.6 | πάντα γὰρ ταῦτα ποιητὰ ἐστὶ καὶ κτιστὰ, ὑπὸ θεοῦ γεγονότα διὰ τοῦ Λόγου καὶ τοῦ ἁγίου πνεύματος· »τῷ λόγῳ γὰρ κυρίου οἱ οὐρανοὶ ἐστερεώθησαν καὶ τῷ πνεύματι τοῦ στόματος αὐτοῦ αὐτοῦ ἡ δύναμις αὐτῶν·.

24.6 | for all these things are made and created, having come from God through the Word and the holy Spirit; “for by the word of the Lord the heavens were established, and by the Spirit of his mouth their power.”

24.7 | ὅρα δὲ, ἀγαπητὲ ἀδελφέ, πῶς τὰ πάντα ἡρίθμησαν πνεύματι ἁγίῳ φερόμενοι καὶ οὐκ ἡρίθμησαν υἱὸν ἐν τοῖς ποιήμασιν, ἀλλ' οὔτε ἅλγιον πνεῦμα, ἀλλ' ἔγνωσαν τὴν αὐτὴν θεότητα εἶναι ἐν τριάδι καὶ τὴν αὐτὴν τριάδα εἶναι ἐν μιᾷ θεότητι. καὶ ἐδόκασαν πατέρα ἐν υἱῷ καὶ υἱὸν ἐν πατρὶ σὺν ἁγίῳ πνεύματι, μίαν ἁγιστεῖαν μίαν λατρεῖαν μίαν θεότητα μίαν

24.7 | but see, dear brother, how everything was counted by the holy Spirit, and the Son was not counted among the creations, nor was the Spirit, but they recognized that the same divinity exists in the Trinity and that the same Trinity exists in one divinity. They understood the Father in the Son and the Son in the Father together with the holy Spirit, one holiness,

δοξολογίαν.

one worship, one divinity, one glory.

Chapter 25

25.1 | 25. Ἀλλὰ πάντως καὶ τοῦτο τολμᾷ ὁ διάβολος κινεῖν ἐν τοῖς ἀνθρώποις, ἀπιστίας τολμηρίαν καταψεύσασθαι τῶν ἁγίων παίδων πλάσαι] καὶ εἰπεῖν· οὐκ ᾔδεισαν εἰπεῖν ὄνομα ἁγίου πνεύματος· Ἰουδαῖοι γὰρ ᾔσαν καὶ οὐδὲ υἱὸν ᾔδεισαν, Ἰουδοῖοι ὄντες.

25.1 | but indeed, the devil dares to stir up among people the boldness of disbelief, to falsely accuse the holy children and say: "They did not know to say the name of the holy Spirit; for they were Jews and did not even know the Son, being Jews."

25.2 | εὐθὺς δὲ οἱ 25η λόγοι ἐλέγχουσι τῶν κακοδόξων τὴν ἀπιστίαν. φησὶ γάρ καὶ ἦν τὸ πρόσωπον τοῦ τετάρτου ὡς πρόσωπον υἱοῦ θεοῦ«. ἰδοὺ ὄνομα υἱοῦ θεοῦ· ἄρα οὐκ ἔστιν ἄγνοια περὶ τούτου * καὶ πρὸ τοῦ χρόνου τοῦ τῆς καμίνου, ὅτι ἐπλήσθη Δανιὴλ πνεύματος ἁγίου καὶ εἶπε καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος αὐτῆς, καὶ ἐπέστρεψαν εἰς τὸ κριτήριον· καὶ ἔκρινε τοὺς πρεσβυτέρους πνεύματι ἁγίῳ ἐμφορούμενος.

25.2 | immediately, the words prove the disbelief of the wicked. For it says that the face of the fourth one is like the face of the Son of God. Behold, the name of the Son of God; therefore, there is no ignorance about this. And before the time of the furnace, Daniel was filled with the holy Spirit and said, "I am pure from this blood." Then they returned to the judgment seat, and he judged the elders, being moved by the holy Spirit.

25.3 | ἄρα οὖν ᾔδεισαν τὸν υἱὸν καὶ ᾔδεισαν τὸν πατέρα καὶ τὸ πνεῦμα τὸ ἅγιον καὶ οὐκ ἀγνοίας χάριν οὐκ εἶπον τὰ ὀνόματα, ἀλλ' ἀσφαλείας ἕνεκα. »εὐλογεῖτε, γὰρ >, πάντα τὰ ἔργα κυρίου τὸν κύριον« καὶ οὐκ εἶπον, υἱὸς τοῦ θεοῦ τὸν κύριον οὐδ' ἐπευλόγει ἅγιον πνεῦμα τὸν κύριο, ἀλλ' »εὐλογεῖτε πάντα τὰ ἔργα κυρίου τὸν κύριον..

25.3 | therefore, they knew the Son and they knew the Father and the holy Spirit, and it was not out of ignorance that they did not say the names, but for the sake of safety. "Bless the Lord, all you works of the Lord," and they did not say, "the Son of God bless the Lord," nor did they bless the holy Spirit, but "Bless the Lord, all you works of the Lord."

25.4 | καὶ μή τις τῶν προφάσεις ἑαυτοῖς θηρωμένων εἴπῃ· ὅτι οὐκ εἶπον Χερουβὶμ ἢ Σεραπίων· λοιπὸν οὐδὲ ταῦτά ἐστιν ἔργα

25.4 | and let no one who is looking for excuses say, "the cherubim or seraphim did not say these things." therefore, these are

τοῦ θεοῦ. προέλαβε γὰρ ὁ θεῖος λόγος ἀσφαλίσασθαι τὰ πάντα > τῶν τὰς μηχανὰς ἑαυτοῖς ἐπινόουντων, προγινώσκων τὴν εἰς αὐτοὺς καὶ] τοὺς παῖδας λύμην.

also not works of God. for the divine word anticipated and secured everything for those who were inventing their own plans, knowing the trouble that would come to them and their children.

25.5 | τρισσῶς γὰρ τὸν ὕμνον ἐδιπλασίασαν οἱ ἅγιοι παῖδες οἱ αὐτοὶ τὰ κτιστὰ καὶ ποιητὰ εἰς ὕμνον θεοῦ προβαλλόμενοι καὶ πρῶτον φήσαντες »εὐλογητὸς εἶ, κύριε ὁ θεὸς τῶν πατέρων ἡμῶν, καὶ αἰνετὸν καὶ δεδοξασμένον τὸ ὄνομά σου εἰς τοὺς αἰῶνας, εἴτα μεθ' ἕτερα »εὐλογημένος εἶ ὁ καθήμενος ἐπὶ τῶν Χρουβίμ« καὶ πάλιν »εὐλογημένος εἶ ὁ καθήμενος ἐπὶ θρόνου δόξης τῆς βασιλείας σου« καὶ »εὐλογημένος εἶ ὁ βλέπων ἀβύσσους, καθήμενος ἐπὶ Χερουβίμ«

25.5 | for the holy children repeated the hymn three times, presenting created things as a hymn to God. first, they said, “Blessed are you, Lord, God of our fathers, and your name is praised and glorified forever.” then they said, “Blessed are you who sit upon the cherubim,” and again, “Blessed are you who sit upon the throne of glory of your kingdom,” and “Blessed are you who see the abyss, sitting upon the cherubim.”

25.6 | ἵνα ἀπὸ τοῦ εἰπεῖν τὸν θρόνον νοήσης Σεραφίμ καὶ χερουβίμ, καὶ ἀπὸ τοῦ ὀνόματος τῶν Χερουβίμ καὶ ἀβύσσων καὶ θρόνου ἡγιασμένου καὶ λοιπῶν πάντων ὀνομάτων νοήσης ἀπὸ τοῦ ἀριθμοῦ πάντων τῶν ὀνομασμένων ὅτι ἐκ τῶν ἔργων εἰσὶ τοῖς ἄλλοις συν-αριθμούμενα. καλῶσαντες γὰρ εἰς ὕμνον ταῦτα πάντα εὐθὺς ἐπιφέρουσι λέοντες »εὐλογεῖτε πάντα τὰ ἔργα κυρίου τὸν κύριον, ἵνα Γαβριήλ καὶ Μιχαήλ εὐλογήσῃ πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα.

25.6 | so that when you say “the throne,” you may understand the seraphim and cherubim. and from the names of the cherubim, the abyss, the holy throne, and all the other names, you may realize that they are counted among the other works. for having called all these into a hymn, they immediately proclaim, “Bless all the works of the Lord, the Lord,” so that Gabriel and Michael may bless the Father, the Son, and the holy Spirit.

Chapter 26

26.1 | 26. Σεμνοὶ δὲ ἄγγελοι ἐν οὐρανῷ τὸν ἐπινίκιον ὕμνον ᾄδουσι, σὺν Σεραφίμ καὶ Χερουβίμ ἰ τὴν τριάδα ὁμοδόξως καὶ ὁμοστοίχως P31 καὶ ὁμοουσίως δοξάζοντες

26.1 | but the solemn angels in heaven sing the victory hymn, together with the seraphim and cherubim, praising the Trinity in harmony and in one voice, saying,

καὶ λέοντες τὸ »ἅγιος ἅγιος ἅγιος«, τρεῖς
φωνὰς ἀποτελοῦντες, ἐν ἐνότητι δὲ
λέοντες καὶ οὐ πολωνύμως.

“Holy, holy, holy.” they create three voices,
yet speak in unity and not with many
names.

26.2 | οὐ γὰρ λέγουσιν ἅγιος τέταρτον, ἵνα
μὴ προσθῶσι > τῇ τῆς τριάδος
ὀνομασίᾳ· οὐ λέγουσι δις τὸ ἅγιος, ἵνα μὴ
ἐλλιπὴς εἴῃ ἡ δόξα τῆς τελειότητος, ἀλλὰ
τρὶς, ἵνα πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα
ἐν τῇ αὐτῇ τιμῇ ἀγιάσωσι.

26.2 | for they do not say “holy” a fourth
time, so that they do not add to the name of
the Trinity. they do not say “holy” twice, so
that the glory of perfection may not be
lacking. instead, they say it three times, to
honor the Father, the Son, and the holy
Spirit with the same respect.

26.3 | καὶ οὐ λέγουσιν ἅγιος καὶ ἡμιᾷγιος,
ἀλλ' ἴσως λέγουσι τὸ ἅγιος, μιᾷ φωνῇ καὶ
ἐνὶ λόγῳ καὶ μιᾷ τελειότητι τριάδα
δοξάζοντες ὁμοῦ ἐν ἐνότητι καὶ ἐνότητᾳ ἐν
τριάδι.

26.3 | and they do not say “holy” and “half-
holy,” but rather they say “holy” with one
voice and in one word, honoring the Trinity
together in unity and unity within the
Trinity.

26.4 | ταύτην γὰρ τὴν γνῶσιν ἦλθεν ὁ
μονογενὴς <υἱὸς> τοῦ θεοῦ ἡμᾶς
ταύτην τὴν σύνεσιν ἡμῖν ἐκήρυξε τὸ ἅγιον
πνεῦμα, ταύτην τὴν τελειότητα
ἀπεκάλυψεν ἡμῖν ὁ ποτήρ· ἐν ἀληθείᾳ
ταύτην τὴν ζωὴν ἐχαρίσατο ἡμῖν
σαρκωθείς ὁ Λόγος, ταύτην τὴν οἰκοδομὴν
ᾠκοδόμησεν ἡμῖν τὸ ἅγιον πνεῦμα.

26.4 | for the only-begotten Son of God
came to us to share this knowledge; the
holy Spirit revealed this understanding to
us. The Father disclosed this perfection to
us. In truth, the Word, having become flesh,
gave us this life. The holy Spirit built this
foundation for us.

26.5 | »εἴ τις γὰρ ἐποικοδομεῖ ἐπὶ τὸν
θεμέλιον τοῦτον χρυσίον ἄργυρον λίθους
τιμίους ξύλα χόρτον καλάμην· καὶ τὰ >·
οὐ γὰρ ἔστιν ἄλλος θεμέλιος· »θεμέλιον γὰρ
ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν
κεείμενον, ὃς ἐστιν ἰησοῦς Χριστός·, ὁ υἱὸς
τοῦ θεοῦ, »οὗ ἔσμεν οἰκοδομή, καὶ οὗ ἔσμεν
γεώργιον«, »οἰκοδομηθέντες ἐπὶ τὸν
θεμέλιον προφητῶν τε καὶ ἀποστόλων·,
τοῦ εἰδέναι τὴν ἡμῶν οἰκοδομὴν στερεὰν
οὐσαν ἐν ἀληθείᾳ καὶ τὸν ἡμῶν θεμέλιον

26.5 | for if anyone builds on this
foundation with gold, silver, precious
stones, wood, hay, or straw, there is no
other foundation. No one can lay another
foundation than the one that has been laid,
which is Jesus Christ, the Son of God. We
are his building, and we are his field, built
upon the foundation of the prophets and
apostles, so that our building may be strong
in truth and our foundation always exists

αὐτοὶ ὄντα καὶ μὴ ἀρξάμενον τοῦ εἶναι.

and never had a beginning.

26.6 | ἀλλ' »οὐκ ἐν πᾶσιν ἡ γνῶσις' κατὰ τὸν ἀποστολικὸν λόγον, ἀλλ' ἐν τοῖς καταξιωθεῖσι πνεύματι ἁγίῳ τὰ τῆς ἀληθείας εἰδέναι μυστήρια.

26.6 | but "knowledge is not for everyone," according to the apostolic word, but for those who are made worthy by the holy Spirit to know the mysteries of the truth.

26.7 | αὐτὸς γὰρ ὁ ἀποκαλύψας ἑαυτὸν καὶ τὸν ἑαυτοῦ πατέρα καὶ τὸ ἅγιον πνεῦμα ἐπιμεμφόμενός τινες τῶν ἐν ἀγνοσίᾳ ἔλεγέν οὐκ οἶδατε τὰς γραφὰς οὐδὲ τὴν δύναμιν αὐτῶν» καὶ πάλιν ἀλλαχόθι »ὁ ἔχων ὦτα ἀκούειν ἀκουέτω» καὶ πάλιν »εἰ ἦδεῖς τίς ἐστὶν ὁ ζητῶν παρὰ σοῦ πιεῖν, σὺ ἂν ᾔτησας' τῇ Σαμαρείτιδι ἔλεγε, καὶ πάλιν »πῦκ οἶδατε οἴου πνεύματός ἐστε«.

26.7 | for he himself, who revealed himself, his Father, and the holy Spirit, rebuked some of those in ignorance, saying, "you do not know the scriptures nor their power." And again, in another place, "let anyone who has ears to hear, listen." He also said to the Samaritan woman, "if you knew who it is that asks you for a drink, you would have asked him." And again, "you do not know what spirit you belong to."

26.8 | ἄρα οὖν ἡ γνῶσις οὐκ ἐν πᾶσι· »χαρίσματα γὰρ ἔχει ἕκαστος ἐκ θεοῦ διάφορα(καὶ φησιν ὁ ἅγιος λόγος »ᾧ δίδοται περισσότερον, περισσότερον ἀπαιτήσουσιν αὐτόν«, ὡς τινῶν μὲν λαμβανόντων βραχύ, τινῶν δὲ οὐδ' ὅλως, ἄλλων δὲ περισσοτέρως εἰληφότων.

26.8 | therefore, knowledge is not for everyone; for each person has different gifts from God. The holy word says, "to whom much is given, more will be required." Some receive a little, some receive nothing at all, and others receive more.

Chapter 27

27.1 | 27. Καὶ ὅτι μὲν ταῦτα οὕτως ἔχει ἐξ αὐτῶν τῶν ἐν ταῖς θείαις γραφαῖς εἰρημένων ἔστιν εὐρεῖν. τῆς γὰρ θείας γραφῆς πνευματικῶς <δια>λεγομένης τὰ πλεῖστα, μάλιστα περὶ τῆς ἡμετέρας ζωῆς, γνῶσεως δὲ φημι τοῦ κυρίου, ὅσα γὰρ] ἐστὶ βαθύτερα καὶ περισσοτέρως τὴν ἡμετέραν ψυχὴν ἀπασφαλιζόμενα ῥήματα, ταῦτα εἰς πρόσκομμα τοῖς τὴν γνῶσιν θεοῦ

27.1 | 27. And that these things are true can be found in what is said in the holy scriptures. For in the divine scripture, which speaks spiritually about many things, especially concerning our life, I mention the knowledge of the Lord. The deeper and richer words that secure our soul have become a stumbling block for those who have not understood the

μὴ κατειληφόσι συμβέβηκεν ,

knowledge of God.

27.2 | ὥς φησιν Ὡσηὲς ὁ προφήτης »τίς συνετὸς καὶ συνήσει ταῦτα « καὶ »ᾧ λόγος γνώσεως κυρίου δίδεται, καὶ γινώσκεται αὐτά. ὅτι εὐθεῖαι αἱ ὁδοὶ κυρίου, ἀσεβεῖς δὲ προσκόψουσιν ἐν αὐταῖς.».

27.2 | As the prophet Hosea says, “Who is wise and understands these things?” and “To whom is the word of knowledge given, so that he may know them?” The ways of the Lord are straight, but the wicked will stumble in them.

27.3 | εὐθεῖαι μὲν γὰρ εἰσιν, ἀλλ’ οἱ ἀσεβεῖς προσκόπτουσι <ἐν> ταῖς ὁδοῖς κυρίου, τούτων οὐσῶν ἀνθρώποις προσκόμματος. οἱ γοῦν προσκόπτοντες τῷ λίθῳ τοῦ προσκόμματος ἀδιαφόρως προσκόπτουσι· »προσέκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος καὶ ἐσκανδαλίσθησαν.

27.3 | For the ways are straight, but the wicked stumble in the ways of the Lord, which are a stumbling block for those people. Indeed, those who trip over the stone of the stumbling block do so carelessly; for they have stumbled over the stone and have been offended.

27.4 | εὐθύς μὲν γὰρ οἱ Ἰουδαῖοι ὁρῶντες τὸν μονογενῆ υἱὸν τοῦ θεοῦ ἐν σαρκὶ ἐληλυθότα θεοσημείας ἐργαζομένον καὶ μὴ κατηξιωμένοι τῆς γνώσεως τῆς ἐπουρανίου ἔλεγον »τίς ἐστὶν ὁ ἄνθρωπος οὗτος. ὃς λαλεῖ βλασφημίας;« καὶ ἄλλοτε »εἰ ἢ ὁ ἄνθρωπος οὗτος ἐκ θεοῦ, οὐκ ἂν ἔλυε τὸ σάββατον’. ἄρα οὖν τὴν θεότητα ἡγνόουν, ἄνθρωπον δὲ ψιλὸν μόνον αὐτὸν ἐνόμιζον.

27.4 | For the Jews, seeing the only begotten Son of God come in the flesh and performing miracles, and not being worthy of the knowledge of the heavenly, said, “Who is this man who speaks blasphemies?” And at another time, “If this man were from God, he would not break the Sabbath.” Therefore, they did not recognize his divinity, but thought of him as just an ordinary man.

27.5 | οἱ δὲ καὶ θεὸν αὐτὸν ἐγνώκοτες, ἀγνοήσαντες σάντες <δὲ> τὴν τελείαν αὐτοῦ δόξαν, ἀκούσαντες τὰ ἐν βάθει περὶ αὐτοῦ εἰρημένα ῥήματα καὶ κατὰ τὴν εἰς ἡμῶν πραγματευθεῖσαν σωτηρίαν <σαρκὸς> οἰκονομίαν, σφαλλόμενοι εἰς τὴν αὐτοῦ θεότητα ἔσφαλλε γὰρ αὐτοὺς ἡ διάνοια.

27.5 | But they, even though they knew God, did not understand his perfect glory. Hearing the deep things said about him and concerning the salvation that was accomplished for us in the flesh, they were misled about his divinity; for their minds were confused.

27.6 | ὥς γὰρ οἱ Ἰουδαῖοι ἐσφάλησαν ἀκονήσαντες, οὕτω καὶ αὐτοὶ ἀκούοντες ἐφάλλοντο. ἐκεῖνοι γὰρ ἐώρων τὰ ἐν προφήταις προειρημένα, εἰς δὲ τὴν ἔνσαρκον Χριστοῦ παρουσίαν πληρωθέντα ἀγνοοῦντες ἐταράχθησαν.

27.6 | Just as the Jews were led astray by being too eager in their listening, so they too were confused by what they heard. For those Jews saw the things that were said by the prophets, but they were troubled because they did not recognize the fulfillment in the coming of Christ in the flesh.

27.7 | καὶ οὗτοι πάλιν διὰ τὴν αὐτοῦ οἰκονομίαν τὰ προειρημένα ἀκούοντες, φιλῶς δὲ αὐτὰ νοοῦντες ταράσσονται καὶ προβάλλονται εἰς τὴν ἑαυτῶν καταστροφὴν τὰ εἰς τὴν ἡμῶν οἰκοδομήν <εἰρημένα> καὶ φασίν· εἶπεν »ἐγὼ ἀπέρχομαι πρὸς τὸν θεόν μου καὶ θεὸν ὑμῶν καὶ πατέρα μου καὶ ὑμῶν«· ὑμῶν· ὁρᾷς ὅτι καὶ αὐτὸς ἵν' ἐστὶ τῶν κτισμάτων, βλασφημοῦντες τολμῶσι λέγειν.

27.7 | And these people, again, hearing the things that were said about his plan and thinking about them with love, become troubled and move toward their own destruction instead of building us up. They say, "I am going to my God and your God, and my Father and your Father." You see that he is also one of the created beings, yet they dare to say blasphemous things.

Chapter 28

28.1 | 28. Βλέπεις τοίνυν ὅτι σφάλλει αὐτοὺς ἡ τῆς ἐνσάρκου παρουσίας οἰκονομία. ἀναλάβωσι γὰρ ἐξ ὑπαρχῆς καὶ ἐρωτήσωσι χρόνους ἢ καιροὺς· αἱ γὰρ διέξοδοι αὐτοῦ· φησὶν »ἀφ' ἡμερῶν αἰῶνος«. ἴδωμεν τοίνυν τὰ πρὸ τούτων. φησὶν ὁ πατήρ »ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν«, καὶ οὐκ εἶπε, ποιήσω ἄνθρωπον κατ' εἰκόνα ἐμήν.

28.1 | 28. You see then that the plan of his coming in the flesh misleads them. They take from what exists and ask about times or seasons; for his ways, he says, "from the days of eternity." Let us now look at what came before this. The Father says, "Let us make man in our image and according to our likeness," and he did not say, "I will make man in my image."

28.2 | ἐλέγχθητι ὁ ἔχων πεπωρωμένην τὴν καρδίαν κατὰ τὸ γεγραμμένον »ἀλλ' ἐπωρώθη ἡ λαρδία αὐτῶν· καὶ μάθε τὸν υἱὸν ὄντα ἀεὶ πρὸς τὸν πατέρα· τὸ τὰρ

28.2 | Let the one who has a hardened heart be rebuked according to what is written, "But their hearts were hardened." And learn that the Son is always with the

djieln ποιήσωμεν οὐχ ἑνός ἐστι
σημαντικόν, ἀλλὰ πατρὸς λέγοντος πρὸς
τὸν υἱόν.

Father. The phrase “Let us make” is not
significant for just one, but for the Father
speaking to the Son.

28.3 | ἐλέγχθητι καὶ ὁ λέγων τὸν υἱὸν
ἀνόμοιον τῷ πατρί· ἐν τῷ τὰρ εἰπεῖν αὐτὸν
κατ' εἰκόνα ἡμετέραν οὐ διεκρίνεν
ὁμοίωσιν υἱοῦ ἀπὸ πατρὸς οὐδὲ διεῖλέ τι
τῆς ταυτότητος τοῦ πατρὸς πρὸς τὸν υἱόν.
οὐ γὰρ εἶπε κατ' εἰκόνα ἐμὴν ἢ κατ' εἰκόνα
σὴν, ἀλλὰ τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ
πνεύματος πνεύματος μίαν οὐσίαν
ἐδήλωσε καὶ θεότητα. φησὶ γάρ »κατ'
εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν', ὡς
εἶναι μὲν μίαν τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ
τοῦ ἁγίου πνεύματος τὴν θεότητα,
ἄνθρωπον δὲ γεγονέναι κατ' εἰκόνα τῆς
μᾶς θεότητος πατρὸς καὶ υἱοῦ καὶ ἁγίου
πνεύματος.

28.3 | Let the one who says the Son is
unlike the Father be rebuked. For in saying
that he was made in our image, he did not
separate the likeness of the Son from the
Father, nor did he divide anything of the
unity between the Father and the Son. He
did not say, “in my image” or “in your
image,” but he showed that the Father, the
Son, and the Holy Spirit share one essence
and divinity. For he says, “in our image and
according to our likeness,” which shows
that the divinity of the Father, the Son, and
the Holy Spirit is one, while man was made
in the image of that one divinity of the
Father, the Son, and the Holy Spirit.

28.4 | ἐλέγχθητι καὶ σύ, Ἄρειε, καὶ ἄκουε
τὸν πατέρα λέγοντα τῷ υἱῷ ποιήσωμεν'
συνδημιουργὸν καλοῦντα τὸν υἱόν.
πολλάκις γὰρ ἀκήκοά τινες λέγοντας, ὅτι ὁ
υἱὸς ἐποίησεν οὐδέν, ἀλλὰ »δι' αὐτοῦ
ἐγένετο« τὰ γενόμενα. εἰ δι' αὐτοῦ δὲ
γένεον, καὶ αὐτὸς ἐποίησεν, ὡς σαφῶς
ἀποδέδεικται.

28.4 | Let you also be rebuked, O Arius, and
listen to the Father saying to the Son, “Let
us make,” calling the Son a co-creator. For I
have often heard some say that the Son
made nothing, but “through him all things
were made.” If all things were made
through him, then he also made them, as is
clearly shown.

28.5 | ὁ γὰρ ἀρχιτέχνης Λόγος πάντων ἐστὶ
ποιητὴς καὶ δι' αὐτοῦ πατήρ ἐργάζεται.
ἀκουέτωσαν γὰρ αὐτοῦ σαφῶς λέγοντος
»ὁ πατήρ μου ἐργάζεται ἕως ἄρτι, κἀγὼ
ἐργάζομαι« καὶ ὥδε τὸν πατέρα
ἐαυτοῦ συνδημιουργὸν καλεῖ ἐν τῷ λέγειν
τοῦτο.

28.5 | For the chief architect, the Word, is
the creator of all, and the Father works
through him. Let them listen clearly to him
saying, “My Father is working until now,
and I am working.” Here, he calls the Father
his co-creator when he says this.

28.6 | ἀλλὰ πάλιν μὴ σε ἀπατάτω ἡ διάνοια

28.6 | But again, let not your mind deceive

καὶ προσέλθῃς τῷ υἱῷ ὡς δούλῳ καὶ μὴ ὡς ἀληθινῷ δεσπότῃ. εἰ γὰρ δοῦλος ἦν καὶ οὐκ ἀληθινὸς δεσπότης, πῶς μορφὴν δούλου ἀνέλαβεν ἐλθὼν ὁ ἐν μορφῇ θεοῦ ὑπάρχων; πῶς δὲ ἐκένου ἑαυτόν, εἰ μὴ εἶχε τὸ τέλειον; ὡς θεῷ οὐν τελείῳ πρόσελθε τῷ υἱῷ καὶ ὡς υἱὸς ὄντι παρὰ πατρός.

you, and do not approach the Son as a servant, but as a true master. For if he were a servant and not a true master, how could he take the form of a servant while he existed in the form of God? And how could he give himself if he did not have the perfect nature? Therefore, approach the Son as the perfect God and as the true Son from the Father.

Chapter 29

29.1 | 29. Καὶ μὴ διὰ κακόνοιαν εἴπῃς· ἀλλὰ ὁ πατήρ εἶπε τῷ υἱῷ ποιήσωμεν, ὁ δὲ υἱὸς οὐκ εἶπε τῷ πατρί »ποιήσωμεν« καὶ ὁ υἱὸς οὐ λέγει ὅτι ἐγὼ ἐργάζομαι καὶ ὁ πατήρ μου ἐργάζεται, ἀλλὰ τὸν πατέρα τάττει πρῶτον λέγοντα καὶ ἐργαζόμενον.

29.1 | 29. And do not say this with bad intentions: the Father said to the Son, “Let us make,” but the Son did not say to the Father, “Let us make.” The Son does not say, “I am working and my Father is working,” but he puts the Father first, both in what he says and in his work.

29.2 | τοῦτο γὰρ ἡλιθίως λέγεις καὶ πολλὰς ἀρχὰς θέλεις νοεῖν τὸ θεῖον. μία δὲ ἐστὶν ἀρχὴ καὶ ἡ αὐτὴ μία θεότης, οὐδαμοῦ δὲ ἐνταῦθα ὁ υἱὸς λέγει »θεός μου«. οὐκ ἀρνούμενος δὲ τοῦ υἱοῦ τὴν πρὸς τὸν πατέρα τιμὴν λέγω, ἀλλὰ πῶς ἔχει ἡ τῆς θεότητος ἀκολουθία.

29.2 | For you speak foolishly and want to think of many beginnings in the divine. But there is one beginning, and that one divinity is the same. Nowhere does the Son say, “my God.” I am not denying the honor of the Son toward the Father, but I am explaining how the nature of divinity is connected.

29.3 | καὶ πάλιν »ἤκουσεν Ἀδάμ« φησί » τοῦ θεοῦ περιπατοῦντος ἐν τῷ παραδείσῳ τὸ δειλινόν« καὶ οὐδαμοῦ φησιν ὁ υἱὸς θεόν μου καὶ θεὸν ὑμῶν, ἀλλὰ θεὸν αὐτοτελῆ ἐνταῦθα λέγει.

29.3 | And again it says, “Adam heard the voice of God walking in the garden in the evening.” Nowhere does the Son say, “my God” or “your God,” but here he speaks of God as self-existent.

29.4 | καὶ πάλιν καὶ ἐλάλησεν ὁ θεὸς τῷ Νῶε καὶ οὐδαμοῦ ἐμφέρεται ἡ τοιαύτη

29.4 | And again, God spoke to Noah, and

λέξις.

nowhere does such a phrase appear.

29.5 | »καὶ ὥφθη« «φησὶν ὁ θεὸς τῷ Ἀβραάμ, καθερομένου αὐτοῦ πρὸς τῇ δρυὶ τῇ Μαμβρή· καὶ ἰδοὺ τρεῖς ἄνδρες, καὶ ἔδραμεν εἰς συνάντησιν καὶ προσεκύνησεν ἐπὶ τὴν γῆν καὶ εἶπεν· εἰ εὖρον χάριν ἐνώπιόν σου», ἵνα τὸν ἕνα δείξῃ θεόν, τοὺς δὲ συνεπομένους αὐτῷ ἄλλοθι δύο ἀγγέλους αὐτοῦ.

29.5 | And God appeared to Abraham while he was sitting by the oak of Mamre. Suddenly, three men came, and he ran to meet them. He bowed down to the ground and said, "If I have found favor in your sight," to show one as God, while the other two who were with him were angels.

29.6 | περὶ γὰρ τούτου καὶ <φησιν> »άνενη ὁ θεὸς ἀπὸ Ἀβραάμ· αὐτὸς δὲ ὁ πρὸς αὐτὸν λέγει μὴ κρύψω τι ἀπὸ τοῦ παιδός μου Ἀβραάμ; κραυγὴ« φησὶ »Σοδόμων καὶ Γομόρρας πεπλήθυνται πρὸς με« καὶ τὰ ἐξῆς· καὶ οὐδαμοῦ ἐμφέρεται ἐν τοῖς χρόνοις τούτοις τὸ θεὸς μου καὶ θεὸς ὑμῶν.

29.6 | For this reason, he says, "The Lord said to Abraham." And the one who spoke to him asked, "Shall I hide anything from my servant Abraham?" He then said, "The outcry of Sodom and Gomorrah has become great against me," and so on. And nowhere in these times does it say "my God" or "your God."

29.7 | »καὶ εἰσῆλθον οἱ δύο ἄνδρες εἰς Σόδομα«, ὡς τοῦ ἀναβεβηκότος ὑπεράνω τοῦ Ἀβραάμ ἀπολειφθέντος ἀπὸ τῶν δύο τῶν εἰσελθόντων εἰς Σόδομα ἐπὶ τῇ καταστροφῇ. περὶ δὲ τοῦ ἀναβεβηκότος φησὶν ἡ γραφὴ καὶ ἔβρεξε κύριος ἐπὶ Σόδομα καὶ Γόμρρα παρὰ κυρίου πῦρ καὶ θεῖον· καὶ οὐκ ἦν τῆς λέξεως χρεῖα τοῦ εἰπεῖν θεὸν μου καὶ θεὸν ὑμῶν.

29.7 | And the two men entered Sodom, while the one who had gone up stayed above Abraham for the destruction. About the one who had gone up, the scripture says, "And the Lord rained down fire and brimstone on Sodom and Gomorrah from the Lord." And there was no need in the wording to say "my God" and "your God."

29.8 | καὶ Μωυσῆς φησιν ἐν τῇ ᾠδῇ καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ. ἐὰν δὲ εἴπῃ »ἄγγελοι θυεοῦ« καὶ πῦρ παρὰ κυρίου· καὶ μὴ εἴπῃ ἄγγελοι μόνον, ἵνα δείξῃ τοῦ πατρὸς καὶ τοῦ υἱοῦ ἐν βασιλείῳ, τῶν ἀγγέλων μὴ μεριζομένων εἰς ἀρχάς, ἀλλὰ θεοῦ ὄντων, προσκυνούντων δὲ τῷ υἱῷ καὶ θεῷ·

29.8 | And Moses says in the song, "And all the angels of God should worship him." But if he says "angels of the storm" and "fire from the Lord," and does not just say "angels," he shows that the Father and the Son have one kingdom, with the angels not divided into ranks, but being of God and worshipping the Son and God; for one angel

ἄγγελος γὰρ ἀγγέλω οὐ ποσκυνεῖ. καὶ οὐδαμοῦ ἐνταῦθα τὸ θεός μου καὶ θεὸς ὑμῶν.

does not worship another angel. And nowhere here does it say “my God” and “your God.”

Chapter 30

30.1 | 30. Δαυὶδ δὲ φησιν »εἶπεν ὁ κύριος τῷ κυρίῳ μου, δάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου«. κύριος, φησί, τῷ κυρίῳ μου· ἡ γὰρ οἰκονομία τῆς σαρκὸς οὐπω ἦν, ἡς χάριν χρεῖα ἦν εἰπεῖν αὐτὸν θεόν μου καὶ θεὸν ὑμῶν.

30.1 | David says, “The Lord said to my Lord, ‘Sit at my right hand, until I make your enemies a footstool for your feet.’” He calls him “Lord”; for the arrangement of the flesh was not yet, and for this reason it was necessary to say “my God” and “your God.”

30.2 | »ἰδοὺ ἡ παρθένος ἐν γαστρὶ λήψεται καὶ τέξεται υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὃ ἐστὶν ἐρμηνευόμενον μεθ’ ἡμῶν ὁ θεός· καὶ οὐπω <χρεῖα>; ἡν εἰπεῖν θεόν μου καὶ θεὸν ὑμῶν.

30.2 | “Behold, the virgin will conceive in her womb and bear a son, and you will call his name Emmanuel, which means ‘God with us.’” And there was not yet a need to say “my God” and “your God.”

30.3 | καὶ »σὺ Βηθλεέμ, οἶκος τοῦ Ἐφραθᾶ, οὐκ ὀλιγοστός εἶ τοῦ εἶναι ἐν χιλιάσιν Ἰούδα· ἐκ σοῦ γάρ μοι ἐξελεύσεται εἰς ἄρχοντα ἐν τῷ Ἰσραὴλ καὶ αἱ αὐτοῦ αὐτοῦ ἀπ’ ἀρχῆς ἀπ’ ἡμερῶν αἰώνων«, καὶ κατὰ ἄλλα ἀντίγραφα καὶ σὺ Βηθλεέμ οὐχὶ ἐλαχίστη ἐν τοῖς ἡγεμόσιν Ἰουδα· ἐκ σοῦ γὰρ ἐξεύσεται ἡγούμενος καὶ ποιμανεῖ τὸν λαόν μου τὸν Ἰσραὴλ«. καὶ ὁρᾷς ὅτι οὐδέπω χρεῖα ἦν εἰπεῖν θεόν μου καὶ θεὸν ὑμῶν.

30.3 | “And you, Bethlehem, house of Ephrathah, you are not the least among the thousands of Judah; for out of you will come a ruler for me in Israel, and his origins are from ancient times, from days of old.” According to other copies, “And you, Bethlehem, are not the least among the rulers of Judah; for out of you will come a leader who will shepherd my people Israel.” And you see that there was not yet a need to say “my God” and “your God.”

30.4 | ὅτε δὲ ἡ προφητεία ἐπληροῦτο Ἱερεμίου καὶ Ἡσαΐου ὡσαύτως, τὸ ἐκ παρθένου γεννηθῆναι τὸν Λόγον καὶ σάρκα σχεῖν, καθάπερ Ἱερεμίας φησί »καὶ ἄνθρωπός ἐστι. καὶ τίς γνώσεται αὐτόν;«,

30.4 | When the prophecy of Jeremiah and Isaiah was being fulfilled, that the Word would be born from a virgin and take on flesh, just as Jeremiah says, “And he is a man. And who will know him?” Then,

τότε μετασχὼν τῆς σαρκὸς καὶ εἰς ἑαυτὸν
χωρὶς σπέρματος ἀνδρὸς ἀπὸ τῆς
θεοτόκου Μαρίας ἀναπλάσας τὴν αὐτὴν
ἁγίαν σάρκα κατὰ τὸ εἰρημένον »γενόμενος
ἐκ γυναικός«) καὶ μετασχὼν τοῦ ἡμετέρου
διὰ τὸ ἡμέτερον φησὶ θεὸν μου«

taking part of the flesh and being born
without the seed of a man from the God-
bearer Mary, he formed the same holy flesh
as was said, “born of a woman,” and taking
part of our nature, he says “my God.”

30.5 | διὰ δὲ τὸ αἰδίον αὐτοῦ τῆς
γηνσιότητος κατὰ φύσιν λέγει πατέρα
μου« καὶ διὰ τὴν αὐτοῦ πρὸς τοὺς αὐτοῦ
μαθητὰς χάριν »πατέρα ὑμῶν«, διὰ δὲ τὸ
κατὰ φύσιν αὐτῶν τῶν μαθητῶν πρὸς τὴν
αὐτοῦ θεότητα καὶ τοῦ αἰδίου αὐτοῦ
πατρός θεὸν ὑμῶν«.

30.5 | Because of his eternal nature, he calls
him “my Father,” and for the sake of his
disciples, he calls him “your Father.” But
because of the nature of those disciples, he
refers to the eternal Father as “your God.”

30.6 | θεὸς γὰρ τῶν μαθητῶν, πατὴρ δὲ τοῦ
κυρίου κατὰ φύσιν, τῶν δὲ μαθητῶν πατὴρ
κατὰ χάριν· θεὸς δὲ τοῦ υἱοῦ ἐστὶν ὁ πατὴρ
διὰ τὴν σάρκα, πατὴρ δὲ διὰ τὸ αἰδίον καὶ
ἀκατάληπτον τῆς αὐτοῦ γεννήσεως καὶ
γηνσιότητος, ὅτι ἐν ἀληθείᾳ ἐστὶν αὐτοῦ
πατὴρ, γεννήσας αὐτὸν ἀχρόνως καὶ
ἀνάρχως κατὰ τὴν θεότητα.

30.6 | The Father is God of the disciples, but
he is the Father of the Lord by nature, and
he is the Father of the disciples by grace.
The Father is God of the Son because of the
flesh, but he is the Father because of the
eternal and incomprehensible nature of his
birth and true sonship. He is truly the
Father, having begotten him outside of time
and without beginning according to his
divinity.

30.7 | θεὸν δὲ ἐδέησεν εἰπεῖν αὐτοῦ δι' ἣν
δι' ἡμᾶς ἐποίησεν οἰκονομίαν, ὦν ἀεὶ πρὸς
τῷ πατρὶ, γεννηθεὶς ἀνάρχως Λόγος, ἐν
σαρκὶ δὲ ἀπὸ Μαρίας ἐπ' ἐσχάτου τῶν
ἡμερῶν γεννηθεὶς κατὰ σάρκα, ἐκ Μαρίας
δὲ τῆς αὐτῆς ἁγίας παρθένου διὰ
πνεύματος ἁγίου.

30.7 | He needed to say “God” because he
made a plan for us, being always with the
Father, the Word begotten without
beginning. But in the flesh, he was born
from Mary at the end of days, born
according to the flesh from Mary, the same
holy virgin, through the Holy Spirit.

Chapter 31

31.1 | 31. Νοεῖτωσαν τοίνυν τὰ βαθέα τῆς

31.1 | Let them understand the depths of

τοῦ θεοῦ πραγματείας καὶ μὴ τὴν χάριν εἰς ἀχαριστίαν τρέψωσιν, ἀδοξίαν λογιζόμενοι εἰς τὴν ἄφραστον καὶ ἀκατάληπτον τοῦ θεοῦ φύσιν τὴν εἰς ἡμᾶς σωτηρίαν.

God's work and not turn grace into ungratefulness, thinking of the glory of God's nature, which is beyond understanding and incomprehensible, in relation to our salvation.

31.2 | ἀλλά, φασί, περὶ τοῦ θεοῦ γέγραπται »οὐ πεινάσει οὐδὲ διψήσει οὐδὲ ἔστιν ἐξεύρεσις τῆς φρονήσεως αὐτοῦ«, περὶ δὲ τοῦ υἱοῦ, ὅτι ἐπείνασεν ἐν τῇ ἐρήμῳ κατὰ τὸν πειρασμόν. καὶ φησιν ὁ θεὸς ἡμῶν οὐ κοπιάσει«, ὁ δὲ κύριος Ἰησοῦς ἐκοπίασεν ἐν τῇ ὁδοιπορίᾳ· καὶ οὐ νυστάζει οὐδὲ ὑπνώσει ὁ φυλάσσων τὸν Ἰσραὴλ«, ὑπνώσε δέ, φησὶν, ὁ κύριος ἐν τῇ

31.2 | But, they say, it is written about God, "He will not hunger or thirst, nor is there any finding of his understanding." But about the Son, it says that he hungered in the desert during the temptation. And our God says, "He will not tire," but the Lord Jesus grew tired on the journey; and "He who watches over Israel will not slumber," yet it says that the Lord slept.

31.3 | νηΐ ὧ μάταιαι ὑπόνοιαι τῶν τὰ τοιαῦτα λογιζομένων. οὐ μόνον γὰρ τὰ ἡμῶν βάρη ἀνεδέξατο ὑπὲρ ἡμῶν ἐλθὼν ὁ ἅγιος Λόγος, ἀλλὰ καὶ ὑπὸ ἀφὴν ἐγένετο καὶ σάρκα ἔλαβε καὶ ἄνθρωπος εὐρέθη ὑπὸ τῶν γραμματέων συνελήξθη καὶ * > »τὸν νῶτον εἰς μάστιγας ἔδωκα, καὶ τὸ πρόσωπόν μου οὐκ ἀπέστρεψα ἀπὸ αἰσχύνης ἐμπτυσμάτων'.

31.3 | O foolish thoughts of those who think such things! For the holy Word did not only take on our burdens by coming for us, but he also became flesh through touch and was found as a man. He was gathered by the scribes and said, "I gave my back to the scourges, and I did not turn my face away from shame and spitting."

31.4 | ἀλλὰ καὶ »ἔκλαυσε«, <ὡς>· κεῖται ἐν τῷ κατὰ Λουκᾶν εὐγγελίῳ ἐν τοῖς ἀδιορθώτοις ἀντιγράφοις, — καὶ κέχρηται τῇ μαρτυρίᾳ ὁ ἅγιος Εἰρηναῖος ἐν τῷ κατὰ αἰρέσεων πρὸς τοὺς δοκῆσει τὸν Χριστὸν πεφηνέναι λέγοντας, ὀρθόδοξοι δὲ ἀφείλαντο τὸ ῥητόν, φοβηθέντες καὶ μὴ νοήσαντες αὐτοῦ τὸ τέλος καὶ τὸ ἰσχυρότατον —

31.4 | But it also says, "He wept," as it is found in the Gospel according to Luke in the uncorrected copies. The holy Irenaeus has used this as a testimony in his work against heresies, saying that those who think Christ only appeared did not include this saying, fearing and not understanding his purpose and the strongest point.

31.5 | καὶ »γενόμενος ἐν ἀγωνίᾳ ἵδρωσε, καὶ ἐγενετο ὁ ἰδρὼς αὐτοῦ ὡς θρόμβοι

31.5 | And being in agony, he sweated, and his sweat became like drops of blood, and

αἵματος, καὶ ὥφθη ἄγγελος ἐνισχύων αὐτόν».

an angel appeared to strengthen him.

31.6 | οὐ μόνον δὲ τοῦτο, ἀλλὰ καὶ ὡς ἄνθρωπος ἐρωτᾷ »ποῦ τεθείκατε τὸν Λάζαρον;« καὶ περὶ τῆς αἱμορροοῦσης τίς μου ἤψατο;« καὶ περὶ τῶν ζητούντων αὐτόν τίνα ζητεῖτε;’, ἀλλὰ καὶ τοὺς μαθητὰς ὡς ἄνθρωπος ἐρωτᾷ τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου;’, ἀλλὰ καὶ πόσους ἄρτους ἔχετε μεθ’ ἐαυτῶν;«

31.6 | Not only this, but also as a man he asks, “Where have you laid Lazarus?” and “Who touched me, since I felt power go out from me?” and “Whom do you seek?” He also asks the disciples as a man, “Who do people say the Son of Man is?” and “How many loaves do you have with you?”

31.7 | ἔλεγε, καὶ κεκοπιακῶς ἐκ τῆς ὁδοιπορίας ἐκάθισε παρὰ τὸ φρέαρ ἐν τῇ Σαμαρείᾳ, ἀλλὰ καὶ τὸ παιδίον ἠύξανε καὶ ἐκραταιοῦτο τῷ πνεύματι« καὶ »προέκοπτεν ἡλικία καὶ σοφία ὁ Ἰησοῦς«, ἀλλὰ καὶ πρὶν ἢ γνῶναι τὸ παιδίον καλεῖν πατέρα ἢ μητέρα, λήψεται δύναμιν Δαμασκοῦ καὶ τὰ σκῦλα Σαμαρείας»,

31.7 | He said, and being tired from the journey, he sat by the well in Samaria. Meanwhile, the child grew and became strong in spirit, and “Jesus increased in wisdom and stature.” But before the child knew to call for father or mother, he would receive power from Damascus and the spoils of Samaria.

31.8 | ὁ σοφία ὦν καὶ »διδάσκων ἀνθρώπους γνῶσιν καὶ φυτεύσας τὸ οὖς τῷ ἀνθρώπῳ· καὶ ἐναρθρώσας λαλιὰν τοῖς υἱοῖς τῶν ἀνθρώπων καὶ ποιήσας γλῶσσαν τρανὴν μογγιλάλων«. τὰ τοιαῦτα πάντα ὑπέμεινεν ὑπὲρ ἡμῶν, ἵνα τὴν πᾶσαν ἀκολουθίαν τῆς δι’ ἡμᾶς οἰκονομηθείσης ἐνανθρωπήσεως φυλάξας μὴ ἀφανίσῃ τὸν χαρακτῆρα τῆς ἀληθείας.

31.8 | Being wisdom and teaching people knowledge, he opened the ears of man, gave speech to the sons of men, and made a clear language for the mute. He endured all these things for us, so that he would keep safe the entire plan of the incarnation arranged for us and not lose the essence of the truth.

Chapter 32

32.1 | 32. Ἀλλ’ ἵνα μὴ τὰς Μυρίας, ἃς παρηγάγομεν ὡς ἀπὸ προσώπου τῶν δι’ ἐναντίας πρὸς τὴν ἀλήθειαν ἀντιλεγομένας

32.1 | But so that we do not leave the mysteries, which we have gathered from the divine writings that oppose the truth,

ἐκ θείων γραφῶν συνάξαντες, κακῶς δὲ ὑπ' αὐτῶν νοουμένους, οὕτως ἐάσωμεν ἀνερμηνεύτους, ἐάστης λέξω τὴν θεωρίαν τῆς ἐν αὐτῇ δυνάμεως, δι' ἣν αἰτίαν ὡς ἀνθρωποπαθῶς εἴρηται·

misunderstood by them, I will explain the meaning of the power within them. For this reason, it is expressed in a way that reflects human feelings.

32.2 | καὶ αὖθις πάλιν ἐροῦμεν, πολλὰ <ἤδη> εἰς τὸ θεὸς μου καὶ θεὸς ὑμῶν εἰρηκότες, ὡς ἔχει † τὸν νοῦν ἔχοντι γινῶναι ἀπ' αὐτῆς τῆς ἀκολουθείας ἐυλόγως εἰρησθαι.

32.2 | And again, we will say, having already spoken many things about “my God and your God,” that the one who understands should know that it is rightly said based on what follows.

32.3 | »ἄνθρωπος γὰρ ἐστὶ, καὶ τίς γινώσεται αὐτόν; ἐν ταύτῳ τὰ δύο ὑποφαίνει τὸ θεῖον γράμμα, ὁρατὸν τε καὶ ἀόρατον, διὰ μὲν τὸ ὁρατὸν ἐυλόπῳ τὸ θεὸς μου εἰρησθαι, διὰ δὲ τὸ ἀόρατον <τὸ> μου λελέχθαι, μὴ ἀντιλεγομένης οὐθ' ὁποτέρας ποιήσεως τῷ λόγῳ.

32.3 | For he is a man, and who will know him? In the same way, the divine writing reveals both the visible and the invisible. Through the visible, it is rightly said “my God,” and through the invisible, it is said “my,” without any contradiction or change to the word.

32.4 | πῶς γὰρ, εἰ ἦν ἄνθρωπος, οὐκ ἐγινώσκετο; εἰ δὲ οὐκ ἦν ἄνθρωπος, πῶς ἄνθρωπος ἐλέγετο;

32.4 | For how could he be known if he was a man? And if he was not a man, how could he be called a man?

32.5 | πάντως γὰρ πᾶς τις ὁ ἐξ ἀνθρώπων γενόμενος ὑπὸ ὑπὸ ἀνθρώπων ἀπὸ τῆς γεννησάσης ἀπὸ τῶν συγγενῶν ἀπὸ τῶν οἰκείων ἀπὸ τῶν γειτόνων ἀπὸ τῶν συσκήνων ἢ συμπολιτῶν.

32.5 | Indeed, everyone who is born from humans is known by other humans: from those who gave birth, from relatives, from close ones, from neighbors, from companions, or from fellow citizens.

32.6 | καὶ ἀδύνατον τοῦτο πληροῦσθαι εἰς ἄνθρωπον ψιλόν· πληροῦται δὲ ἐν τῷ θεῷ Λόγῳ καὶ υἱῷ θεοῦ. ἐν τῷ εἰπεῖν »ἄνθρωπός ἐστιν, > ἐν ἀληθείᾳ <καὶ τό> δὲ γινώσεται αὐτόν; « ὅτι θεὸς ἐστὶ διότι συμμετέχει ἀνθρώποισι καὶ θεός

32.6 | And it is impossible for this to be fulfilled in a mere man; it is fulfilled in the divine Word and Son of God. When it is said, “he is a man,” how will he be truly known? That he is God; because he shares in humanity and is God, who is unknown to

ἐστὶν ἄγνωστος ἀνθρώποις διὰ τὸ ἀκατάληπτον.

humans because of the incomprehensible.

32.7 | ἄνθρωπος δὲ ἀπὸ Μαρίας ἐν ἀληθείᾳ δίχα σπέρματος σπέρματος ἀνδρὸς γεγεννημένος· καὶ ἡ παρθένος, <φησί>, τὸ γὰρ μέλλον πρὸ τοῦ χρόνου ἐκήρυττεν ὁ προφήτης) ἐν γαστρὶ ἔξει καὶ τὸ] τέξεται υἱόν».

32.7 | But a man was truly born from Mary without the seed of a man; and the virgin, as it is said, was proclaimed by the prophet for what was to come: “she will conceive in her womb and bear a son.”

32.8 | εἰ τοίνυν παρθένος, οὐκ ἐξ ἀνδρῶν ἡ οἰκονομία τῆς κυήσεως διὰ τὸ πρὸ τούτου τοῦ χρόνου εἰρησθαι τῷ Ἀχαζ »αἰτήσαι σεαυτῷ σημεῖον εἰς βάθος ἢ εἰς ὕψος· ὁ δὲ ταπεινοφρονῶν »οὐ μὴ αἰτήσω οὐδ' οὐ μὴ πειράσω κύριον τὸν θεόν μου« φησί, παραιτησάμενος τὸ αἰτήσασθαι σημεῖον.

32.8 | If then the virgin, the way of conception is not from men, because before this time it was said to Ahaz, “ask for yourself a sign, whether deep or high.” But he, being humble, said, “I will not ask, nor will I test the Lord my God,” refusing to ask for a sign.

32.9 | εὐθὺς δὲ διὰ τὸ μὴ αἰτήσασθαι αὐτὸν σημεῖον δύο χαρίζεται ὁ τὰ μεγάλα δωρούμενος ἀνθρώποις θεὸς δῶρα, ἀπὸ ὕψους τὸν Λόγον ἰδίᾳ θελήσει καὶ αὐτοῦ τοῦ Λόγου ἰδίᾳ θελήσει πέμψας, ἀπὸ βάθους δὲ τὴν σάρκα εὐδοκίᾳ ἰδίᾳ σὺν αὐτῷ τῷ Λόγῳ οἰκονομήσας.

32.9 | But immediately, because he did not ask for a sign, God, who gives great gifts to people, grants two gifts: from above, he will send the Word according to his own will, and from below, he will take on flesh by his own good pleasure, joining it with the Word.

32.10 | φησὶ γὰρ ὕστερον καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ. καὶ οὐκ εἶπε καλέσω, ἀλλὰ καλέσουσιν· ἀνθρώποις μὲν γὰρ ἀπεκαλύπτετο θεὸς ὁ ποτὲ παρ' αὐτοῖς ἀγνοηθείς. λλ' οὐ' προσφάτως λαμβάνει τὸ ὄνομα· οὐ γὰρ εἶπε »καλέσω τὸ ὄνομα αὐτοῦ Ἐμμανουήλ«, ἀλλὰ καλέσουσι.

32.10 | For later, they will call his name Emmanuel.” And he did not say, “I will call,” but “they will call.” For God, who was once unknown to them, was revealed to people. But he does not take the name for himself; he did not say, “I will call his name Emmanuel,” but “they will call.”

Chapter 33

33.1 | 33. Τὸ δὲ »γενόμενος ἐκ γυναικός«, καθάπερ ἄνω μοι προεδείλωται, ἵνα ἐν τῷ ἀπὸ γυναικὸς τὸ γενόμενος <σὰρξ> ὁ δὲ Λόγος ἀίδιος πᾶσι σαφῶς ἀποφανθῇ. εἰ δὲ καὶ τὸ οὐ διψήσει« περὶ θεοῦ λόγος, περὶ δὲ νῖον, ὅτι ἐπείνασε καὶ ἐδίψησεν, ἀναγκαῖον ἡμῖν τοῦτο ᾠκονόμηται.

33.1 | But the phrase “born of a woman,” as was clearly stated above, is meant to show that in what is born of a woman, the Word, who is eternal, may be clearly revealed to all. And if the saying “he will not thirst” refers to the Word of God, then about the body, it is said that he became hungry and thirsty; this was necessary for us.

33.2 | πῶς γὰρ εὐρίσκετο ἡ οἰκονομία ἐν ἀληθείᾳ οὐσα, εἰ μὴ εἶχε τὴν ἐνανθρωπήσεως χρειώδη συνήθειαν; ἐν τούτῳ ἀπέδειξεν ἡμῖν πάντων τῶν ζητημάτων τῶν αἰρετικῶν τὰς λύσεις.

33.2 | For how could the economy, being truly real, be found if it did not have the necessary connection to becoming human? In this, it has shown us the answers to all the questions of the heretics.

33.3 | εὐθὺς γὰρ ἔλυσεν ὑπόνοιαν Μανιχαίων· ἐν τῷ γὰρ εἰπεῖν ἐσθίειν καὶ πίνειν σάρκα ἀληθρινὴν ὑποδείκνυσιν. ἔλυσε Λουκιανιστῶν τὸν τρόπον καὶ Ἀρείου τὴν δύναμιν·

33.3 | For he immediately addressed the doubts of the Manichaeans; by saying that he eats and drinks true flesh, he makes this clear. He also resolved the beliefs of the Lucianists and the arguments of Arius.

33.4 | Λουκιανὸς γὰρ καὶ πάντες Λουκιανισταὶ ἀρνοῦνται τὸν υἱὸν τοῦ θεοῦ ψυχὴν εἰληφέναι, σάρκα δὲ μόνον φασὶν ἐσχηκέναι, ἵνα δὴθεν προσάψωσι τῷ θεῷ Λόγῳ ἀνθρώπινον πάθος, δίψαν καὶ πείναν καὶ κάματον καὶ κλαυθμὸν καὶ λύπην καὶ ταραχὴν καὶ ὅσαπερ ἐν τῇ ἐνσάρκῳ αὐτοῦ παρουσίᾳ ἐμφέρεται. εὐήθες δ’ ἂν εἴη ταῦτα εἰς τὴν θεότητα τοῦ υἱοῦ τοῦ θεοῦ λογίζεσθαι.

33.4 | For Lucian and all the Lucianists deny that the Son of God has taken a soul; they claim he has only taken on flesh, so they can wrongly connect human suffering to the divine Word, including thirst, hunger, desire, weeping, sorrow, disturbance, and everything else that happens in his bodily presence. It would be foolish to think of these things as part of the divinity of the Son of God.

33.5 | ἀλλὰ, φασί, σὰρξ καθ’ ἑαυτὴν οὐσα οὔτε ἐσθίει οὔτε πίνει οὔτε κάμνει οὔτε <τὰ> ἄλλα πράττει. καὶ αὐτὸς σύμφημι καθ’ ἑαυτὴν μὴ ἔχειν ταῦτα.

33.5 | But they say that flesh by itself neither eats nor drinks nor suffers nor does anything else. I also agree that on its own, it does not have these qualities.

33.6 | ἔσχε δὲ πᾶσαν τὴν οἰκονομίαν ἐλθὼν ὁ Λόγος, καὶ σάρκα καὶ ψυχὴν καὶ ὅσα πέρ ἐστιν ἐν ἀνθρώπῳ· τῆς δὲ ψυχῆς καὶ τῆς σαρκὸς ἦν μέρη ἡ πείνα καὶ ὁ κάματος, ἡ τε δίψα καὶ ἡ λύπη καὶ τὰ ἄλλα.

33.6 | The Word came and embraced the whole human experience, taking on both flesh and soul, along with everything that is part of being human. Hunger and desire are aspects of both the soul and the flesh, as well as thirst, sorrow, and other feelings.

33.7 | δακρύνει μὲν γάρ, ἵνα ἐλέγξῃ τὴν πλάνην Μανιχαίου, ὅτι οὐ δοκίσει ἡμφίεστο τὸ σῶμα, ἀλλ' ἀληθείᾳ· καὶ διψᾷ δέ, ἵνα δείξῃ μὴ μόνον τὴν σάρκα ἔχειν, ἀλλὰ καὶ τὴν ψυχὴν. οὐ γὰρ ἡ αὐτοῦ θεότης ἐδίψησέ που, <ἀλλὰ τῇ σαρκὶ> καὶ τῇ ἐδίψησε καὶ κεκοπίακεν ἀπὸ τῆς ὁδοιπορίας διὰ τὴν τῆς σαρκὸς καὶ ψυχῆς ἀκολουθίαν.

33.7 | He weeps to show the mistake of the Manichaeans, who believe that the body is not real but just an illusion. He also thirsts to demonstrate that he has not only flesh but also a soul. His divinity does not experience thirst, but he thirsts in the flesh and grows weary from the journey because of the needs of both the flesh and the soul.

Chapter 34

34.1 | 34. Ὅτι δὲ σῶμα ἔχων καὶ ψυχὴν ἦλθεν ὁ Λόγος, πεισάτωσαν αὐτοὺς αἱ θεῖαι γραφαὶ παλαιᾶς τε καὶ καινῆς. εὐθύς γὰρ Δαυὶδ περὶ αὐτοῦ λέγει καὶ Πέτρος τῷ Δαυίδ συνωδᾷ· οὐκ ἐάσεις τὴν ψυχὴν μου εἰς Ἅιδην οὐδὲ δώσεις τὸν ὁσιόν σου ἰδεῖν διαφθοράν», ἵνα τὸ σύνθετον τοῦ κυριακοῦ ἀνθρώπου νοοῖτο καὶ σαφῶς περὶ τούτου γνῶσις ἡμῖν γένηται, ἵνα συστήσῃ ψυχὴν μὲν σὺν θεότητι τῷ τριημέρῳ * συγκατατεθεῖσθαι, ἵνα τὴν σάρκα ὁσίαν ἀποδείξῃ, καὶ τὴν θεότητα σὺν τῇ ψυχῇ ἀκατασχέτως ἐν Ἅιδῃ τὸ μυστήριον τετελειωκέναι.

34.1 | Let the divine scriptures, both old and new, convince them that the Word came with both a body and a soul. For David speaks about him, and Peter joins in with David: “You will not allow my soul to go to Hades, nor will you let your holy one see decay.” This helps us understand the unity of the Lord's human nature and gain clear knowledge about it. It shows that the soul, united with divinity, was present during the three days to prove the holiness of the flesh, and that the divinity, along with the soul, completed the mystery without being held back in Hades.

34.2 | ἔχει γάρ που καὶ ἄλλην μαρτυρίαν οὕτω λέγουσαν »ἐν νεκροῖς ἐλεύθερος«· τὸ ἐλεύθερος τοῦ μὴ κυριεύειν αὐτοῦ τὸν

34.2 | There is also another testimony that says, “He is free among the dead.” The word “free” means that Hades does not have

Ἄϊδην σημανητικόν, τῇ δὲ ἰδίᾳ θελήσει ἕως Ἄϊδου καταβεβηκέωαι σὺν τῇ ψυχῇ. φησὶ δὲ ὁ Πέτρος καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ», τουτέστιν ὑπὸ τοῦ Ἄϊδου.

power over him, but he willingly went down to Hades with his soul. Peter says that it was not possible for him to be held by it, meaning by Hades.

34.3 | καὶ αὐτὸς δὲ ὁ σωτὴρ φησιν
»ἐξουσίαν ἔχω λαβεῖν τὴν ψυχὴν μου
θεῖναι θεῖναι αὐτήν· καὶ »ἐγὼ εἰμι ὁ ποιμὴν
ὁ καλός, ὁ τιθεὶς τὴν ψυχὴν ὑπὲρ τῶν
προβάτων· καὶ ἡ ψυχὴ μου τετάρακται·
φησὶ »καὶ τί εἶπω; ὥς ἐπ' ἀμφιβόλῳ λέγων
τί εἶπω;») πάτερ, σῶσόν με ἀπὸ τῆς ὥρας
ταύτης·

34.3 | The Savior himself says, “I have the power to lay down my soul and to take it up again.” He also says, “I am the good shepherd, who lays down his soul for the sheep.” He adds, “My soul is troubled,” and “What shall I say? As I speak in doubt, what shall I say?” Father, save me from this hour.

34.4 | ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν
ταύτην, ἵνα δείξῃ ὅτι ἐκοῦσα ἡ αὐτοῦ
θεότης εἰς τοῦτο ἐλήλυθε· τὸ δὲ
»τετάρακται«, ἵνα τὸ εἶδος τῆς ἀληθείας
τῆς ἐνσάρκου αὐτοῦ παρουσίας μὴ χθῇ.

34.4 | But for this reason, I came to this hour, to show that his divinity willingly came to this moment. The word “troubled” is used so that the truth of his bodily presence is not hidden.

34.5 | οὐ γὰρ δοκῇσιν ἦν ἡ ἐνσάρκος
παρουσία, ἀλλὰ δίκην βασιλέως μεγάλου
πόλεμον ἔχοντος πρὸς ὑποδεέστερον καὶ
γινώσκοντος ὅτι ὁ ἐχθρὸς αὐτοῦ, εἴπερ ἴδῃ
αὐτὸν ἐν δυνάμει ἐρχόμενον καὶ ἐσχύϊ
πολλῇ, παραιτήσεται καὶ τραπήσεται πρὸς
φυγὴν καὶ πολλὰς χώρας τῶν ὑποχειρίων
ἀφανίσειν, καὶ διὰ τοῦτο σχηματιζομένου
τῇ ἰδίᾳ σοφίᾳ προφάσεις καὶ νῶτα
διδόντος καὶ ἀποδιδράσκοντος, ἕως ὃ
ἐχθρὸς λαβὼν θάρσος κατεπιθῇται ὡς
δειλοῦ καὶ ἀδυνάτου τοῦ βασιλέως καὶ
διώξῃ αὐτόν, ὃ δὲ βασιλεὺς στραφεὶς
ἀιφνιδίως μετὰ τῆς αὐτοῦ δυνάμεως ὅλον
ὑποχεῖριον δέξεται τὸν ἀσθενῆ καὶ
ὑπεναντίον, οὕτως ὁ κύριος ἡμῶν οὐκ
ἐφοβήθη τὸν θάνατον,

34.5 | For the bodily presence was not like that; it was more like a great king facing a weaker enemy. He knew that if the enemy saw him coming with great power and strength, the enemy would retreat and flee, destroying many of his weaker subjects. For this reason, the king would use his own wisdom to create excuses and turn his back, pretending to run away, until the enemy gained courage and attacked, thinking the king was cowardly and weak. But the king, suddenly turning with his own power, would seize the entire weaker force in front of him. In the same way, our Lord was not afraid of death.

34.6 | ὁ πρὸ τοῦ ἐλθεῖν αὐτὸν εἰς τὸ παθεῖν
σημάνας ἐν τῇ ὁδοιπορίᾳ ὅτι μέλλει ὁ υἱὸς
τοῦ ἀνθρώπου παραδίδοσθαι καὶ
σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ
ἀναστῆναι καὶ τοῦ Πέτρου λέγοντος »Ἰλεώς
σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο«
ἐπιτιμήσας »ὕπαγε ὀπίσω μου, σατανᾶ«
εἰπὼν »ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ, ἀλλὰ τὰ
τῶν ἀνθρώπων«.

34.6 | Before he came to suffer, he indicated
along the way that the Son of Man was
about to be betrayed, crucified, and rise on
the third day. When Peter said, "Have
mercy on you, Lord; this will never happen
to you," he rebuked him, saying, "Get
behind me, Satan," because you do not
think about the things of God, but about the
things of men.

34.7 | ὁ οὖν ταῦτα προλέγων καὶ διὰ τοῦτο
αὐτὸ ἤκων πῶς ὕστερον εὐχεται παρελθεῖν
τὸ ποτήριον, ἵνα μὴ πίῃ; ὁ εἰπὼν πρὸ τοῦ
θανεῖν περὶ τοῦ θανάτου κἂν διὰ τὸ μὴ
ὑποληφθῆναι ψεύστην αὐτὸν οὐκ ἠδύνατο
εὐχασθαι παρελθεῖν τὸ ποτήριον·

34.7 | So, the one who said these things and
came for this reason, how could he later
pray to pass the cup, so that he would not
drink it? The one who spoke about death
before dying, even if he did not want to be
seen as a liar, could not pray to pass the
cup.

34.8 | ἀλλὰ προκαλεῖται διὰ τοῦ τοιοῦτου
προσώπου τὸν ἀντίδικον, ἵνα ἐκείνου
ὑπολαβόντος δεδιέναι τὸν σωτῆρα τὸν
θάνατον ἐπαγάγῃ αὐτῷ τὸν θάνατον εἰς
σωτηρίαν τοῖς θνήσκουσι διὰ τῆς
οἰκονομίας.

34.8 | But he challenges the opponent
through such a figure, so that when that
one takes hold, the Savior, fearing death,
brings death upon himself for the salvation
of those who are dying through the plan.

34.9 | ἀλλὰ κἂν ἀκούσης ὅτι τέθνηκεν ὁ
κύριος, γινῶθι τὸ πάθος τοῦ θανάτου ποῦ
πεπλήρωται. ἐρμηνεύει γάρ σοι ὁ
κορυφαιότατος τῶν ἀποστόλων Πέτρος
τὴν περὶ τοῦ θανάτου αὐτοῦ ὑπόθεσιν
λέγων θανατωθεὶς σαρκί, ζωοποιηθεὶς δὲ
πνεύματι«. ἡ γὰρ αὐτοῦ θεότης
ἀναδεξαμένη τὸ ἐν σαρκὶ παθεῖν ἀπαθὲς
ἐστὶ καὶ ἀπαθὲς ἦν καὶ ἀπαθὲς διέμεινε, μὴ
τραπείσης τῆς ἀπαθείας μηδὲ
ἀλλοιωθεῖσης τῆς αἰδιότητος.

34.9 | But even if you hear that the Lord has
died, understand the depth of death that
has been fulfilled. For the greatest of the
apostles, Peter, explains the situation about
his death, saying that he was killed in the
flesh but made alive in the spirit. His
divinity, having taken on suffering in the
flesh, is without suffering, was without
suffering, and remained without suffering,
not changing from his lack of suffering nor
being altered in his eternity.

Chapter 35

35.1 | 35. Πάλιν τε ἔαν εἴπωσιν οἱ κενόδοξοι· οὐκ ἀπὸ τῶν τοιούτων ῥημάτων δύνασαι ἡμᾶς πείσαι τὸν Χριστὸν ψυχὴν ἔσχηκέναι. εὐρήκαμεν γὰρ ἄνω ἐν ταῖς θείαις γραφαῖς, ὥς φησιν Ἡσαΐας ἀπὸ προσώπου τοῦ θεοῦ καὶ πατρὸς περὶ τοῦ μονογενοῦς »οὐτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός. εἰς ὃν ἐγὼ εὐδόκησα, ὃν ἡγάπησεν ἡ ψυχὴ μου«.

35.1 | Again, if the empty-minded say, “You cannot convince us from such words that Christ has a soul,” know that we have found above in the divine scriptures. As Isaiah says from the presence of God the Father about the only-begotten, “This is my beloved Son. In whom I am well pleased; my soul loves him.”

35.2 | τί νοήσομεν περὶ πατρός, ψυχὴν εἰληφέναι ἐν ἑαυτῷ ἢ ψυχὴν ἔχειν: τίς δὲ ληρῶν τοῦτο νοήσει περὶ τοῦ πατρός; τί οὖν φασι; τροπικώτερον εἰρησθαι τὸ ῥῆμα δηλονότι.

35.2 | What should we think about the Father? Does he have a soul within himself, or does he have a soul? Who among the foolish will understand this about the Father? So what do they say? It is clearer to express this idea in a more figurative way.

35.3 | εἰ τοίνυν περὶ πατρός τροπικώτερον εἰρησθαι λέγουσιν, ἄρα καὶ περὶ υἱοῦ τὸ αὐτὸ λαμβάνειν χρή. κἂν τε γὰρ εἴπη ὅτι ἡ ψυχὴ μου τετάρακται» καὶ <ἐξουσίαν ἔχω> τὴν ψυχὴν μου δοῦναι καὶ λαβεῖν αὐτήν, οὐκ εἶχε, φασί, ψυχὴν, ἀλλὰ τροπικώτερον εἴρηται.

35.3 | If they say that it is better to speak more figuratively about the Father, then it is also necessary to take the same approach with the Son. For even if he says, “My soul is troubled, and I have the power to give it and take it back,” they claim he did not have a soul, but that it was said in a more figurative way.

35.4 | καὶ δοκεῖ τὸ συλλογιστικὸν αὐτῶν φρόνημα λέγειν τι, * τῆς ἀληθείας αὐτοσυστάτου οὐσης ἐκ πολλῶν τεκμηρίων. ἀπὸ γὰρ τοῦ εἶδους λαμβάνεται ἕκαστος τρόπος. ἐπὶ μὲν γὰρ τῷ πατρὶ οὐ τολμητέον ἐστίν, διότι οὐδὲ σάρκα ἐφόρεσεν. ὁμολογουμένης δὲ τῆς σαρκὸς παρὰ τοῖς Λουκινανισταῖς εἴτουν Ἀρειανοῖς, οὐχ ἔνι ἀμφιβολία.

35.4 | Their reasoning seems to suggest something, while the truth remains firm based on many proofs. Each understanding comes from the nature of the thing. It is not daring to speak about the Father, because he did not take on flesh. However, since the followers of Lucian, that is, the Arians, acknowledge the flesh, there is no doubt about it.

35.5 | ἀλλά, φησὶν· »ὁ Λόγος σὰρξ ἐγένετο«, καὶ οὐκ εἶπεν »ὁ Λόγος σὰρξ καὶ ψυχὴ ἐγένετο«. πρὸς δὲ τὴν αὐτῶν ἀμαθῆ οὕσαν ἀντιλογίαν κάγω λέγω ὅτι »ἐπλασεν ὁ θεὸς τὸν ἄνθρωπον, χοῦν λαβὼν ἀπὸ τῆς γῆς«, ἀπὸ δὲ τοῦ ἐπλασε τὰ πάντα συμπεριεῖληφε καὶ ἀπὸ τοῦ »ὁ Λόγος σὰρξ ἐγένετο« τὰ πάντα περιέχει.

35.5 | But he says, “The Word became flesh,” and he did not say, “The Word became flesh and soul.” In response to their ignorant argument, I also say that “God made man from the dust of the ground,” and from that he made everything. From “The Word became flesh,” everything is included.

35.6 | κατὰ γὰρ τὸν αὐτὸν λόγον ἀνθυποφέρομεν αὐτοῖς καὶ αὐτοὶ λέγοντες· ἐδοῦ λέγει »ἐπλασεν ὁ θεὸς τὸν ἄνθρωπον«, καὶ οὐκ εἶπεν· ἐποίησεν αὐτῷ ἥπαρ ἢ πνεύμονα ἢ καρδίαν ἢ φλέβας ἢ νεῦρα ἢ τὰ ἄλλα ὅσαπέρ ἐστιν ἐν τῷ σώματι. παρὰ τοῦτο νοήσομεν ἵν τι εἶναι ολοσφύρητον τὸν ἄνθρωπον, διὰ τὸ μὴ λεπτομερῶς τὴν σύνθεσιν τοῦ παντὸς ζώου τὴν γραφὴν λεπτολογῆσαι; οὐ πάντως. ὥς γοῦν ἀπὸ τοῦ ἐνὸς εἶδους τὰ ὅλα συμπεριεῖληφεν, οὕτω καὶ ἀπὸ τῆς σαρκὸς τὴν ψυχὴν εἰληφέναι τὸν σωτῆρα εὐ ἐστὶ δῆλον.

35.6 | For according to the same reasoning, we respond to them as they say: “God made man,” and he did not say, “He made him a liver, a lung, a heart, veins, nerves, or any other parts of the body.” From this, we understand that man is whole, because the writing does not go into detail about the makeup of the entire living being. Not at all. Just as everything is included from one nature, it is clear that the Savior took the soul from the flesh.

Chapter 36

36.1 | 36. Εἰ τοίνυν ψυχὴν εἴληφε καὶ σῶμα, καθάπερ ἀποδέδεικται, ἄρα οὐχ ἡ θεότης ἦν ἡλαττωμένη τῆς τοῦ πατρὸς οὐσίας, εἴσω παθῶν περιεχομένη, ὅπως διψήσῃ καὶ κοπιάσῃ καὶ πεινάσῃ καὶ ὅσαπερ τῷ ἀνθρώπῳ εἰσὶ χρειώδη.

36.1 | If then he took both soul and body, as has been shown, then the divinity was not lessened from the essence of the Father, even though he experienced passions, so that he could thirst, grow weary, hunger, and whatever else is necessary for a human.

36.2 | καὶ ὅτι > »οὐ κοπιάσει οὐδ' ἔστιν ἐξεύρεσις τῆς φρονήσεως αὐτοῦ«, κεκοπιακῶς δὲ ὁ σωτὴρ εὕρισκεται, οὐ

36.2 | And that “he will not grow weary and there is no finding of his understanding,” but the Savior is found to be weary, does

παρὰ τοῦτο οὐκ ἔστιν ἐκ τῆς τοῦ πατρὸς οὐσίας ἄνωθεν κατελθὼν ὁ Λόγος. οὐ γὰρ ἄνω κεκοπίακεν, ἀλλ' ἐν σαρκί. ἴδει γὰρ τὴν σάρκα κοπιάσαι, ἵνα μὴ δοκῇ νομίζηται, ἀλλ' ἀληθεία·

not mean that the Word came down from the essence of the Father. For he did not grow weary from above, but in the flesh. He shows the flesh to be weary, so that it does not seem imagined, but is truly so.

36.3 | καὶ τὰ ἄλλα ὅσαπερ τοιαύτην ἔχει δύναμιν, τὸ νυστάξαι τὸ ὑπνῶσαι, ἀνθρώπου ἐστὶν ὑποφαντικὰ καὶ τὸ ὑπὸ ἀφῆν *. ἔλαβε γὰρ ταῦτα καὶ ἄνθρωπος εὐρέθη. εὐρήκαμεν, γὰρ &φησιν&, Μεσσίαν, ὃν ἔγραψε Μωυσῆς.

36.3 | And all the other things that have such power, like yawning and sleeping, are clearly human, as well as what can be felt by touch. For he took these things, and a man was found. For we have found, he says, the Messiah, whom Moses wrote about.

36.4 | οἱ δὲ εὐρόντες αὐτὸν * διὰ τῆς ἀκαταλήπτου φύσεως, * τουτέστι τῆς ἐνσάρκου. ἐπειδὴ γὰρ ἐπὶ τῇ ἀκαταληψίᾳ οὐχ ἠύρίσκετο, διὰ τοῦτο ὑπὸ γραμματέων συλλαμβάνεται καὶ τὸν νῶτον αὐτοῦ ἔδωκεν εἰς μάστιγας καὶ τὸ πρόσωπον αὐτοῦ οὐκ ἀπέ&σ&τρεψεν ἀπὸ ἐμπτυσμάτων, ἔκλαυσε καὶ ὅσαπερ ἄλλα περὶ αὐτοῦ ᾄδεται.

36.4 | But those who found him through the incomprehensible nature, that is, the one in the flesh. For since he was not found in the incomprehensible, he was seized by the scribes. They gave his back to be whipped, and he did not turn his face away from spitting. He wept, and all the other things sung about him.

36.5 | τίς δὲ ἡδύνατο τὸν θεὸν Λόγον ἐν οὐρανῷ μαστίζειν ἢ ῥαπίζειν ἢ καταπτύειν τοῦ τοιοῦτου ἀφράστου καὶ ἀκαταλήπτου; εἰ δὲ ταῦτα πέπονθεν ὁ ἀπαθὴς τοῦ θεοῦ Λόγος, ἄρα τὸ πάθος σωματικόν ἐστιν, ἐκτὸς τῆς αὐτοῦ ἀπαθείας καὶ οὐκ ἐκτὸς πάλιν διὰ τὸ εὐδοκῆσαι·

36.5 | But who could whip, strike, or spit on the divine Word in heaven, such an unfathomable and incomprehensible being? If the impassible divine Word has suffered these things, then the suffering is bodily, separate from his impassibility, but not entirely separate because it was pleasing.

36.6 | καίτοι γε μὴ πάσχοντος αὐτοῦ εἰς ἑαυτὸν τὸ πάθος λελόγισται. καὶ καθάπερ ἐν ἱματίῳ σπῖλος τὸ σῶμα τοῦ φοροῦντος οὐ φθάνει, ὁ δὲ σπῖλος τοῦ ἱματίου εἰς τὸν φοροῦντα λογίζεται, οὕτως ὁ θεὸς πέπονθεν ἐν τῇ σαρκί, τῆς θεότητος αὐτοῦ

36.6 | And yet, even though he does not suffer, the suffering is counted as his own. Just as a stain on a garment does not touch the body of the wearer, but the stain is considered to belong to the wearer, so God has suffered in the flesh, while his divinity

μηδὲν παθούσης. εἰς δὲ τὴν θεότητα τὸ πάθος τῆς σαρκὸς ὑπὸ τῆς θεότητος φορουμένης ἐλογίσθη, ἵνα ἐν τῇ θεότητι ἡμῖν ἡ σωτηρία γένηται.

does not suffer at all. The suffering of the flesh, carried by the divinity, is counted as belonging to the divinity, so that through the divinity our salvation may come.

Chapter 37

37.1 | 37. Μέννημαι δὲ τοῦ ῥητοῦ τοῦ κατὰ Λουκᾶν εὐαγγελίου καὶ οὐ βούλομαι αὐτὸ ἐᾶσαι ἀνερμήνευτον, τὸ γεγραμμένον ὅτι »γτενόμενος ἐν ἀγωνίᾳ ἰδρωσε καὶ ἐγένετο αὐτῷ ὁ ἰδρὼς ὡς θρόμβοι αἵματος.

37.1 | I remember the saying from the Gospel according to Luke, and I do not want to leave it unexplained. It is written that "being in agony, he prayed more earnestly, and his sweat became like great drops of blood."

37.2 | ὥφθη δὲ ἄγγελος κυρίου ἐνισχύων αὐτόν «. τὰ βαθύτερα δὲ τῶν λόγων ὡς εἰώθαμεν λέγειν καὶ τὰ ἀναγκαῖα οἱ μὴ τὴν δύναμιν νοοῦντες, ἀντὶ ἀγαθῶν τῇ κακίᾳ * ἀνατρέπουσιν ἐαυτοῦ· οὐδὲν γὰρ τούτου καιριώτερον.

37.2 | And an angel of the Lord appeared to him, strengthening him. But the deeper meanings of the words, as we often say, and the necessary things, are turned into evil instead of good by those who do not understand their power; for nothing is more important than this.

37.3 | ἐν τῷ γὰρ εἰπεῖν »γέγονεν ἐν ἀγωνίᾳ« τὸν κυριακὸν ἄνθρωπον ἀληθινὸν ἄνθρωπον ὄντα δείκνυσι. καὶ ἵνα δείξῃ ὅτι ἀληθινὸς ἦν ἄνθρωπος καὶ οὐκ ἀπὸ τῆς θεότητος ἡ ἀγωνία γέγονε, φησὶν »ἰδρωσε καὶ ἐγένετο αὐτῷ ὁ ἰδρὼς ὡς θρόμβοι αἵματος«. σωματικόν ἐστι τὸ εἶδος καὶ οὐχὶ πνευματικόν.

37.3 | For when it says, "he became in agony," it shows that the Lord was a true man. To demonstrate that he was a true man and that the agony did not come from his divinity, it says, "he sweated, and his sweat became like great drops of blood." The nature is physical and not spiritual.

37.4 | »ὥφθη δὲ ἄγγελος κυρίου ἐνισχύων αὐτόν, οὐχ ὅτι τῆς ἰσχύος τοῦ ἀγγέλου ἐπεδέετο ὁ μείζων ἀγγέλων, »ᾧ κάμπτει πᾶν γόνυ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων, θεῷ ὄντι ἀεὶ Λόγῳ καὶ πρὸς τῷ πατρὶ ὄντι ἀεὶ καὶ ἐξ αὐτοῦ

37.4 | And an angel of the Lord appeared to him, not because the greater angel needed the strength of the angel to whom every knee in heaven, on earth, and under the earth bends, being always the Word of God and always with the Father and born from

γεγεννημένω, ἀλλ' ἵνα πληρώσῃ τὸ ἐν τῇ
ὥδῃ τῇ μεγάλῃ Μωυσέως ἐν τῇ ἐρήμῳ
ἀσθείῃ, ἐν ᾗ ἔλεγε »προσκυνήσουσιν
αὐτῷ πάντες υἱοὶ θεοῦ, καὶ ἐνισχυσάτωσαν
αὐτὸν ἄγγελοι θεοῦ«.

him. But this happened to fulfill what is
sung in the great song of Moses in the
wilderness, where it says, “All the sons of
God will worship him, and let the angels of
God strengthen him.”

37.5 | τὸ ἐνισχυσάτωσαν αὐτόν', οὐχ ὡς
παρέχοντες αὐτῷ ἰσχύν· ἀλλ' ἐπειδὴ ἴσχυεν
ἡ δοξολογία ἐν τούτοις δοξάζειν τὸν θεόν,
ὑπὸ] ἀγγέλων μὲν εὐθὺς ἄνω καὶ
πνευματικῶν ζώων βοώντων καὶ λεγόντων
»σὴ ἐστὶν ἡ δύναμις, σὸν ἐστὶ τὸ κράτος, σὴ
ἐστὶν ἡ ἰσχὺς' «, ἐν τούτῳ δείκνυσιν τὸ
προσκυνεῖν καὶ ἐνισχύειν, τουτέστι διδόναι
αὐτῷ τὸ ἴδιον τῆς ἰσχύος κράτος, ὡς καὶ ὁ
ἄγγελος ὥφθη ἐνώπιον τῶν μαθητῶν
προσκυνῶν τὸν αὐτοῦ δεσπότην·

37.5 | The phrase “let the angels of God
strengthen him” does not mean that they
were giving him strength. Rather, since the
glory was strong in these matters to glorify
God, immediately angels and spiritual
beings cried out, saying, “Yours is the
power, Yours is the might, Yours is the
strength.” In this, it shows both worshipping
and strengthening, which means giving him
the unique power of strength, just as the
angel appeared before the disciples,
worshipping their Lord.

37.6 | μὴ ἀγνοῶν τὴν ὑπερβολὴν τῆς αὐτοῦ
φιλανθρώπου οἰκονομίας, θαυμάζων δὲ
τὴν τοσαύτην ἐν αὐτῷ γεγεννημένην
πραότητος πραγματείαν, τὴν τὸν διάβολον
ἡττήσασαν, τὴν τὸ κέντρον τοῦ θανάτου
συντρίψασαν, τὴν τὰς ἀρχὰς καὶ τὰς
ἐξουσίας θριαμβεύσασαν, τὴν τὴν
ἁμαρτίαν θραύσασαν.

37.6 | Being aware of the greatness of his
loving plan for humanity, and marveling at
the incredible gentleness that was in him,
which defeated the devil, crushed the heart
of death, triumphed over the rulers and
authorities, and shattered sin.

37.7 | καὶ διὰ τὴν ὑπερβολὴν τῆς
θαυμασιότητος ἐν τῇ δοξολογίᾳ ὁ ἄγγελος
ἔλεγε προσκυνῶν· σὴ ἐστὶν ἡ ἰσχὺς,
δέσποτα· σὺ γὰρ ἴσχυσας κατὰ θανάτου
καὶ κατὰ Ἄιδου καὶ κατὰ διαβόλου,
συντρίψαι τὸ κέντρον αὐτοῦ καὶ ἐκβαλεῖν
ἀπὸ τῆς ἀνθρωπότητος.

37.7 | Because of the greatness of the
wonders in the praise, the angel said while
worshipping, “Yours is the strength, Lord;
for you have power over death, over Hades,
and over the devil, to crush its heart and to
cast it out from humanity.”

Chapter 38

38.1 | 38. Ἐὰν δὲ πάλιν εἴπῃ τοῦ τεθείκατε Λάζαρον; « ἄνθρωποπαθῶς <λέγων>; καὶ περὶ τῆς αἱμορροούσης » τίς μου ἤψατο; « ἢ ζητεῖτε; ἢ τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; » « ἢ » τὸ παιδίον ἠΰξανε καὶ ἐκραταιοῦτο « ἢ » προέκοπτεν ἡλικία καὶ σοφία ἢ » πρὸ τοῦ γνῶναι τὸ παιδίον καλεῖν πατέρα ἢ μητέρα », οὐχ ὁρᾷς ἀπ' αὐτῆς τῆς ὑποθέσεως τὸ ὑπερβάλλον τῆς γνώσεως, ὅτι ἐκ σαρκὸς καὶ ἀνθρωπότητος τὰ διηγήματα;

38.2 | ὅσα γὰρ ἐν τῇ παλαιᾷ διαθήκῃ ἀπὸ προσώπου τοῦ θεοῦ καὶ πατρὸς ὑποκατερχόμενά εἰσιν εἰς πειθῶ τῶν ἀνθρώπων, ἀγνωσίας ἐχόμενα, οὐκ ὄντα δὲ ἀγνώστα τῷ θεῷ, ταῦτα ἐλθὼν ὁ Λόγος πεπλήρωκεν, ἵνα πληρώσῃ τὸ εἰρημένον ὁ πατήρ μου ἵως ἄρτι ἐργάζεται, κάγῳ ἐργάζομαι. ποῦ τεθείκατε τὸν Λάζαρον; «

38.3 | ἡρώτα ἐγγὺς τοῦ τόπου γενόμενος· πρὸ δὲ τοῦ ἐλθεῖν εἰς τὸν τόπον ὑπὸ μηδενὸς ἀκούσας ἔλεγε τοῖς μαθηταῖς αὐτοῦ » Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται. « ὁ τοίνυν ἀπὸ τοσούτων τῆς ὁδοιπορίας διεστώς τοῦ τόπου γνοὺς ὅτι τέθνηκε Λάζαρος, παρὼν ἐν τῷ τόπῳ ἡγνόμεν;

38.4 | οὐκ οὖν, ἀλλ' ἤθελε δεῖξαι ὅτι ταῦτα πάντα ἐποίει, ἐπεὶ οὐπω οὐδεὶς τελείως αὐτῷ ἐπίστευεν, ἵνα ἐνδείξῃται τῆς αὐτοῦ πρὸς ἡμᾶς φειδοῦς τὴν πολλὴν

38.1 | If he says again, “Where have you laid Lazarus?”—speaking in a human way about the bleeding woman—“Who touched me?”—or “What are you seeking?”—or “Who do people say the Son of Man is?”—or “The child grew and became strong”—or “He advanced in age and wisdom”—or “Before the child could know to call father or mother”—do you not see from this very situation the greatness of the knowledge, that these stories come from flesh and humanity?

38.2 | For all that is written in the old covenant, coming from the presence of God the Father, is meant to persuade people who are holding onto ignorance, even though it is not unknown to God. The Word has come and fulfilled these things so that he may complete what my Father has been working on until now, and I am working.” “Where have you laid Lazarus?”

38.3 | He asked near the place, but before arriving there, having heard nothing from anyone, he said to his disciples, “Lazarus, our friend, has fallen asleep.” So then, knowing that Lazarus had died after such a long journey, how could he be present at the place and not know?

38.4 | Therefore, he wanted to show that he was doing all these things, since no one fully believed in him yet, so that he could demonstrate his great kindness and

φιλανθρωπίαν.

compassion toward us.

38.5 | ἔδει γὰρ ἐκείνας μὴ εἰπεῖν
»τεταρταῖός ἐστιν, ἤδη ὄζει« μηδὲ ἀπελθεῖν
καὶ δεῖξαι, ἀλλ’ εἶπεῖν πάντα οὕδας καὶ ἐὰν
θέλης, ζήσεται. διόπερ καὶ ἐδάκρυσεν ἐπὶ
τῇ τῶν ἀνθρώπων πωρώσει. οὐκ ἀγνοῶν
τοίνυν ἡρώτα, ἀλλ’ ἐλέγχει πειράζων καὶ
φιλανθρωπεύεται.

38.5 | For they should not have said, “He
has been dead for four days; he already
smells,” nor should they have left and
shown this. Instead, they should have said
everything, “If you want, he will live.”
Therefore, he also wept over the hard-
heartedness of people. Knowing this, he
asked, but he was testing them and
showing his kindness.

38.6 | καὶ »τίς μου ἤψατο;« φησὶν, οὐχ ὅτι
οὐκ ᾔδει τίς αὐτοῦ ἤψατο ἀλλ’ ἵνα μὴ εἴπῃ
δι’ ἑαυτοῦ τὸ γενόμενον θαῦμα, ἀλλ’ ὅπως
ἐπείνη ἀκούσασα προσελθοῦσα εἴπῃ τὴν
εἰς αὐτὴν γενομένην χάριν καὶ
ὁμολογήσασα ἀκούσῃ· »ἡ πίστις σου
σέσωκέ σε«, ὅπως προτρέψῃται καὶ ἄλλους
πιστεύειν, ἵνα ἰαθῶσι.

38.6 | And he says, “Who touched me?” Not
because he did not know who touched him,
but so that he would not claim the miracle
happened because of himself. Instead, he
wanted her, after hearing, to come forward
and share the blessing that had come to her
and to confess that she had heard, “Your
faith has saved you,” so that he could
encourage others to believe and be healed.

38.7 | »τίνα με« φησὶ »λέγουσιν εἶναι τὸν
υἱὸν τοῦ ἀνθρώπου;« ὥς καὶ ἐν τῇ παλαιᾷ
ἀπὸ προσώπου τοῦ πατρὸς λέγει »Ἀδάμ,
ποῦ εἶ;« ἥδει δὲ αὐτὸν ποῦ ἐστίν· διὸ καὶ
ἐλέγχει αὐτὸν μετέπειτα λέγων »ἐκ τοῦ
ξύλου ἔφυγες«.

38.7 | And he says, “Who do they say the
Son of Man is?” Just like in the old story, he
asks, “Adam, where are you?” He knew
where he was. That is why he later rebukes
him, saying, “You have come out from the
tree.”

38.8 | καὶ τῷ Κάϊν »ποῦ Ἄβελ ὁ ἀδελφός
σου;« καὶ οὐκ ἀγνοῶν ἡρώτα. λέγει γὰρ
»ἐπικατάρατος σὺ ἐπὶ τῆς γῆς, ἣ ἔχανε
δέξασθαι τὸ αἷμα τοῦ ἀδελφοῦ σου ἐκ τῆς
χειρός σου. ἰδοὺ γὰρ τὸ αἷμα αὐτοῦ βοᾷ
πρὸς με«. οὐκ ἠγνόει τοίνυν ὁ λέγων ὅτι τὸ
αἷμα βοᾷ, ἀλλ’ ὅπως δῶ αὐτῷ πόπον
μετανοίας εἰς ἀπολογίαν, διὰ τοῦτο ἡρώτα.

38.8 | And to Cain, he asks, “Where is Abel,
your brother?” He asks not because he does
not know. For he says, “Cursed are you on
the earth, which has refused to receive
your brother’s blood from your hand.
Behold, his blood cries out to me.” The one
who says that the blood cries out is not
unaware; he asks to give Cain a chance for

repentance. That is why he asks.

Chapter 39

39.1 | 39. Στρέφονται δὲ πάλιν εἰς τὴν τῆς ἀμαθίας φιλονεικίαν καὶ φασιν αὐτοῦ τοῦ υἱοῦ εἶναι ταύτας τὰς φωνὰς ἐν τῇ παλαιᾷ. εὐθὺς δὲ ἐλέγχεται αὐτῶν τὸ ἐπιτήδευμα. ὁ γὰρ εἰπὼν τῷ Μωϋσῇ »τί τοῦτο τὸ ἐν τῇ χειρὶ σου;« αὐτὸς ἔλεγεν »ἐγὼ εἰμι ὁ ὢν'.

39.1 | They turn back to the argument of ignorance and say that these voices are from his son in the old story. But their reasoning is immediately challenged. For the one who said to Moses, "What is that in your hand?" was saying, "I am the one who is."

39.2 | καὶ φησιν ὁ κύριος τοῖς Σαδδουκαίοις περὶ ἀναστάσεως διηγούμενος ὅτι δὲ ἐγείρονται οἱ νεκροί, εἶπεν ὁ θεός· ἐγὼ ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ. θεὸς οὖν ἐστι ζώντων καὶ οὐ νεκρῶν«.

39.2 | And the Lord says to the Sadducees about the resurrection, explaining that the dead are raised. God said, "I am the God of Abraham and the God of Isaac and the God of Jacob." Therefore, he is the God of the living and not of the dead.

39.3 | καὶ πάλιν πολλὰ ἔστι δεῖξαι ὅτι ἐκ προσώπου τοῦ πατρὸς ἐστὶν ἐν τῇ παλαιᾷ διαθήκῃ εἰρημένα· ἀλλὰ καὶ ἐκ προσώπου τοῦ υἱοῦ πολλάκις καὶ ἐκ προσώπου πάλιν τοῦ ἁγίου πνεύματος.

39.3 | And again, there are many things to show that it is written in the old covenant from the perspective of the Father. But it is also written many times from the perspective of the Son, and again from the perspective of the Holy Spirit.

39.4 | καὶ »ποῦ Σάρρα ἡ γυνή σου;« τῷ Ἀβραάμ ἔλεγεν ὁ ἐλθὼν ἄνωθεν σὺν τοῖς δυσὶν ἀγγέλοις υἱὸς θεοῦ. εἰ γὰρ ἡγνόει ποῦ ἐστίν, οὐκ ἂν ἔλεγεν »Σάρρα«.

39.4 | And he said to Abraham, "Where is Sarah, your wife?" This was said by the one who came down from above with the two angels, the Son of God. For if he did not know where she was, he would not have asked, "Sarah?"

39.5 | * »ἐγέλασεν οὖν ἡ Σάρρα ἑνδον οὕσα« βούλεται αὐτῆς ὑποδεῖξαι τὴν σεμνότητα ὑπογραμμὸν τῶν θελουσῶν

39.5 | Then Sarah laughed to herself, wanting to show her seriousness as a sign for those who wish to be truly pious. When

εὐσεβεῖν ἐν ἀληθείᾳ, ἔν' ὅτε ἀποδέχονται
ξένους ἐξ ιδίων καμάτων ὑπηρετῶσι μὲν,
διὰ δὲ τὴν σεμνότητα τὸ πρόσωπον αὐτῶν
τοῖς ἀνδράσι μὴ ὑποδεικνύωσιν.

they receive guests, they serve them from
their own efforts, but because of their
seriousness, they do not reveal their faces
to the men.

39.6 | ἐκείνη γὰρ ἡ μακαρία πάντως
ἐξήρτυσε καὶ ἐξαρτύσασα εἰς πρόσωπον
ἀγγέλων οὐκ ὥφθη, σεμνότητος
ὑπογραμμὸν ὑποβάλλουσα ταῖς μετὰ
ταῦτα γενεαῖς. ἀλλὰ καὶ ἵνα δείξῃ ὁ παρὼν
τίς ἐστιν, > ὄνομα τῆς γυναικὸς ἐκάλει ὁ
ἐπιξενωθείς πρὸς τὴν ὥραν, * ὅτι οὔτε τὸ
ὄνομα αὐτὸν λέληθεν οὔτε πλάσμα οὔτε
διανόημα ἀνθρώπου.

39.6 | For that blessed one completely
revealed herself, and having adorned
herself in front of the angels, she was not
seen, showing a sign of seriousness for the
generations that would come after. Also, to
show who was present, the one who was
sent called out the name of the woman at
the right moment, because neither her
name was forgotten nor the form or
thoughts of a person.

39.7 | »τίνα με« φησὶ λέγουσιν εἶναι οἱ
ἄνθρωποι τὸν υἱὸν τοῦ ἀνθρώπου;« καὶ
τὸν μὲν υἱὸν τοῦ ἀνθρώπου αὐτὸς φράζει
ὁμολογῶν, ἵνα μὴ νομίσωσι περὶ τοῦ
ἀοράτου αὐτὸν ἐρωτᾶν. οἱ δὲ φασιν Ἡλίαν
καὶ Ἰερεμίαν καὶ Ἰωάννην. »ὕμειν δὲ τίνα με
λέγετε;« »σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ
τοῦ ζῶντος; φησὶ καὶ εὐθὺς μακαρίζεται.

39.7 | "Who do people say the Son of Man
is?" he asks. He explains who the Son of
Man is so that they do not think he is asking
about the invisible one. They say he is
Elijah, or Jeremiah, or John. "But what do
you say I am?" he asks. "You are the Christ,
the Son of the living God," he replies, and
immediately he is blessed.

39.8 | οὐ γὰρ ἀγνοῶν ἡρώτα, ἀλλὰ δεῖξαι
βουλόμενος ὅτα πατὴρ ἐστὶν ἡ διδασχὴ ἡ
τὸν υἱὸν τῇ ἐκκλησίᾳ ἀληθινὸν
<θεὸν>; κηρύττουσα, ἵνα ὁ Πέτρος
λέγειν ἃ παρὰ τοῦ πατρὸς ἐθιδάχθη.

39.8 | For he was not asking out of
ignorance, but wanting to show that the
teaching which proclaims the Son as the
true God to the church comes from the
Father, so that Peter could speak what he
had been taught by the Father.

Chapter 40

40.1 | 40. Καὶ μὴ θαυμάσης ἐὰν εἴπῃ ὅτι »δι'
ἐμοῦ εἰσέρχονται πρὸς τὸν πατέρα« καὶ
ἡλλοιωμένον τῆς τοῦ πατρὸς οὐσίας

40.1 | And do not be surprised if he says,
"Through me they come to the Father," and
you think he is changing the essence of the

ὑπολάβης. αὐτὸς γὰρ πάλιν διδάσκει
»οὐδεὶς ἔρχεται πρὸς με, ἐὰν μὴ ὁ πατὴρ
αὐτὸν ἐλκύσῃ«. ὥς γοῦν ὁ πατήρ πέμπει
πρὸς τὸν υἱόν, καὶ ὁ υἱὸς εἰσφέρει πρὸς τὸν
πατέρα, ἵνα δείξῃ μίαν καὶ τὴν αὐτὴν εἶναι
θεότητα.

Father. For he teaches again, “No one
comes to me unless the Father draws him.”
Just as the Father sends to the Son, and the
Son brings to the Father, to show that they
share the same divine nature.

40.2 | τὸ δὲ προέκοπτεν »προέκοπτεν καὶ
σοφία, εἰ σοφία ἐστὶ τοῦ θεοῦ, οὐκ
ἐνδέεται σοφίας. ἀλλ’ ἐπειδὴ ἐκένωσεν
ἐαυτὸν μορφὴν δούλου λαβὼν, οὐ τὸ
πλήρωμα * ἡλαττώθη * ἀλλ’ ἵνα δείξῃ ἀπ’
οὐρανοῦ μετακενωθέντα εἰς ἀνθρωπότητα
τουτέστιν εἰς ἐργαστήριον Μαρίας.

40.2 | But he was growing “in wisdom,” if
wisdom comes from God, and he does not
lack wisdom. But since he emptied himself
by taking the form of a servant, the fullness
was not diminished; rather, it shows that
he was sent from heaven into humanity,
that is, into the workshop of Mary.

40.3 | »μύρον γὰρ ἐκκενωθὲν ὄνομά σοι«,
φησὶν· οὐκ εἶπεν ἐκχυθὲν, ἀλλ’ ἐκκενωθὲν
ἀπ’ οὐρανοῦ εἰς γῆν, ἵνα ἀπὸ τῆς εἰς
Μαρίαν >, καὶ ἀπὸ Μαρίας σὰρξ
γενόμενος κυίσκεται, εἰς Βηθλεὲμ γεννᾶται,
ἀπὸ Βηθλεὲμ εἰς Ναζαρέτ μεταβαίνει, ἀπὸ
Ναζαρέτ εἰς Καπερναοὺμ, ἀπὸ Καπερναοὺμ
εἰς Ἱερουσαλὴμ καὶ θάλασσαν ἐν τῷ
βαδίζειν αὐτὸν ἐπὶ τῶν ὑδάτων καὶ τὰ μέρη
Τύρου καὶ Ναῖν καὶ τὴν Ἰουδαίαν καὶ
Ἰεριχὼ καὶ εἰς Βηθφαγὴ καὶ Βηθανίαν, εἰς
Ἱερουσαλὴμ τε τὸν ναὸν καὶ τὸ ὄρος τῶν
ἐλαιῶν καὶ Γεθσημανῆ, εἰς οἶκον Καϊάφα
εἰς τὸ πραιτώριον καὶ πρὸς Ἡρώδη, εἰς
τόπον Γολγοθᾶ εἰς τὸ μνήμα καὶ ἕως τοῦ
Ἄιδου, εἰς γῆν μετὰ τὴν ἀνάστασιν καὶ εἰς
οὐρανούς.

40.3 | “For the anointing oil has been
emptied upon you,” he says; he did not say
“poured out,” but “emptied from heaven to
earth,” so that it might come to Mary. And
from Mary, becoming flesh, he is called,
born in Bethlehem, moving from
Bethlehem to Nazareth, from Nazareth to
Capernaum, from Capernaum to Jerusalem
and the sea, as he walks on the waters, and
to the regions of Tyre and Nain, and to
Judea and Jericho, and to Bethphage and
Bethany, to Jerusalem, to the temple, to the
Mount of Olives, and Gethsemane, to the
house of Caiaphas, to the praetorium, and
to Herod, to the place of Golgotha, to the
tomb, and even to Hades, to the earth after
the resurrection, and to the heavens.

40.4 | μύρον γὰρ ἐκκενωθὲν ἀπὸ ἁγγους εἰς
ἁγγος πάντα τὰ ἁγγὴ μυρίζει καὶ Χριστοῦ ἡ
παρουσία ἀπ’ οὐρανοῦ ὅλην τὴν γῆν
ἡγίσασε, τοὺς αὐτὸν λαμβάνοντας ἐν
ἀληθείᾳ.

40.4 | For the anointing oil has been
emptied from angel to angel; all the vessels
are filled with fragrance, and the presence
of Christ has made the whole earth holy
from heaven, for those who receive him in

truth.

40.5 | ὁ ὄρος ὃ] ὢν, ὡς ἐν τῷ Δαυὶδ >;
καὶ μέγα ὄρος, »λίθος <δὲ>;
τεμνόμενος ἄνευ χειρῶν * ἄνευ σπέρματος
ἄνδρὸς ὑπαινιττόμενος, τὸ μεῖζον αὖθις
μικρὸν εὐρισκόμενον· λίθος <δὲ>;
πάλιν ἀναλαμβάνων τὸ] μέγεθος καὶ
γινόμενος αὖθις ὄρος μέγα καὶ ὅτι τὸ] ὄρος
οὐκ <δὲ>; ἐν τόπῳ, πληρῶν
ἄπασαν τὴν οἰκουμένην,

40.5 | The mountain that is, as in Daniel, a
great mountain, “a stone cut without
hands,” hinting at one not born of a man,
the greater being found small again. And
the stone, once more lifting up its size,
becomes a great mountain, and this
mountain is not in one place, but fills the
whole inhabited world.

40.6 | οὗτος ὁ σοφία σοφία καὶ γενόμενος
ἄνθρωπος, ἐπεκτείνων ἑαυτοῦ τὴν δύναμιν
τῷ κόσμῳ, ἵνα πληρώσῃ τὴν οἰκουμένην
χάριτος, »προέκοπτεν ἡλικία καὶ σοφία«.

40.6 | This wisdom, becoming a man,
extends his power to the world to fill the
inhabited world with grace, “was advancing
in age and wisdom.”

40.7 | ἐπεὶ σοφία ὢν τοῦ πατρὸς καὶ
»διδάσκων ἀνθρώπους« λαλεῖν καὶ
ἀνθρώποις διαρθρώσας γλῶσσαν καὶ
»φυτεύσας τὸ οὖς« τοῖς ἀκούουσι, πῶς οὐκ
ἤδει καλεῖν πατέρα ἢ μητέρα; * »λήψεται
δύναμιν Δαμασκοῦ καὶ τὰ σκῦλα
Σαμαρείας· καὶ τὰ ἐξῆς;

40.7 | Since wisdom belongs to the Father
and is 'teaching people' to speak, having
shaped the tongue for humans and 'planted
the ear' for those who hear, how could he
not know to call a father or a mother? 'He
will take power from Damascus and the
spoils of Samaria,' and what comes next?

40.8 | ἀλλ' ἐπειδὴ, γεννηθεὶς ἀπὸ κοιλίας
εὐθὺς λαλῶν εἰ ἐδείκνυτο καὶ καθαρῶς οἶα
δὴ ἀρτίπαις ἐφθέγγετο, φαντασία ἂν
ἐνομίσθη καὶ οὐκ ἀληθὴς <ἀλλ' >; ἢ
μᾶλλον δόκησις ἢ ἔνσαρκος αὐτοῦ κήσις,
διὰ τοῦτο ὑπομένει τὸ ὀλίγον τῆς
ἡλικίας, ἵνα μὴ ἀφανίσῃ τὸ ἀληθὲς τῆς
ἀκολουθίας.

40.8 | But since he was born from the
womb and spoke right away, if he were to
show himself and spoke clearly like a
newborn, people would think he was an
illusion and not real. Rather, it is more
likely that his physical birth is just an
appearance. For this reason, he remains in
his early years for a little while, so that he
does not hide the truth of his existence.

Chapter 41

41.1 | 41. Ἐτέρας δὲ πάλιν θηρῶνται * ματαίας ὑπολήψεις Παραπλέκοντες τοῖς θείοις λόγοις καὶ ἐναντίως διανοοῦνται καὶ φασιν· πῶς οὖν γέγραπται Λέξασθε τὸν ἀρχιερέα τῆς ὁμολογίας ἡμῶν πιστὸν ὄντα τῷ ποιήσαντι αὐτόν· καὶ »γνωστὸν ὑμῖν ἔστω πᾶς οἶκος Ἰσραὴλ, ὅτι τοῦτον τὸν Ἰησοῦν, ὃν ὑμεῖς ἐσταυρώσατε, κύριον καὶ Χριστὸν αὐτὸν ὁ θεὸς ἐποίησε«.

41.1 | "On the other hand, they are caught up in empty assumptions, twisting the divine words and thinking the opposite. They ask, 'How then is it written: "Let all the house of Israel know for certain that this Jesus, whom you crucified, God has made both Lord and Christ"?"'

41.2 | καὶ θαυμά μοι μέγα ἐπέρχεται πῶς οἱ τῶν ἀκολουθίων ἐφαπτόμενοι τὴν ἐν αὐταῖς φραζομένην δύναμιν ἀγνοοῦσι. τὸ γὰρ εἶπεῖν »δέξασθε τὸν ἀρχιερέα πιστὸν ὄντα τῷ ποιήσαντι αὐτόν« οὐ περὶ τῆς θεότητος εἴρηται.

41.2 | And I am greatly amazed at how those who follow do not understand the power expressed in these words. For to say, 'Receive the high priest, who is faithful to the one who made him,' is not about his divinity.

41.3 | ὁ θεὸς γὰρ ἦλθε * καὶ εἰς πάντα ἡμῖν σαφηνίζουσιν αἱ θεῖαι γραφαί. οὐδὲν γὰρ ἐν αὐταῖς ἐστὶ σκολιὸν ἢ στραγγαλιῶδες, πάντα δὲ ἐνώπια τοῖς συνιοῦσι καὶ ὀρθὰ τοῖς εὐρίσκουσι γινώσκουσιν.

41.3 | For God has come, and the divine writings make everything clear to us. There is nothing in them that is twisted or confusing; everything is straightforward for those who understand and right for those who seek knowledge.

41.4 | »λάβετε« γάρ φησι Μίαν καὶ μὴ ἀργύριον· ἐὰν γὰρ μὴ τις λάβῃ παιδείαν παρὰ θεοῦ τουτέστι τὴν πίστιν τῆς ἀληθείας, σκολιὰ αὐτῷ πάντα καὶ διεστραμμένα, τοῖς δὲ συνιοῦσιν ὀρθῶς καὶ εὐρίσκουσι γινώσκουσιν ὀρθὰ πάντα καὶ ἀδιάβλητα.

41.4 | For he says, 'Receive one and not silver.' If someone does not receive instruction from God, which is the faith of truth, everything will be crooked and twisted for him. But for those who understand correctly and seek knowledge, everything will be straight and clear.

41.5 | ἵνα δὲ αὐτοὺς ἐλέγξῃ, ὁ ἀπόστολός φησι· »πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος τὰ <πρὸς θεὸν> ὑπὲρ

41.5 | But to correct them, the apostle says: 'For every high priest taken from among people is appointed for people in relation

ἀνθρώπων καθίσταται, εἰς τὸ προσφέρειν
δῶρα καὶ θυσίας[. .

to God, to offer gifts and sacrifices...'

41.6 | διὰ τοῦτο καὶ αὐτὸς ὁ μονογενής,
ἐπειδὴ ὑπὲρ ἀνθρώπων ἀρχιερεὺς ἦλθε
γενέσθαι, ἔλαβεν ἐξ ἡμῶν τὴν σάρκα, ἵνα
ὑπὲρ ἡμῶν ὁ ἀφ' ἡμῶν γενόμενος
προσφορὰ τῷ ἰδίῳ πατρὶ θεῷ τοὺς
μαθητὰς »ἀδελφοὺς καλέσῃ«. ποῦ οὖν τὸ
γενόμενος πληροῦται; οὐχ ἄλλοθεν, ἀλλὰ
πρὸς τοῦ ἀρχιερέως. »δέξασθε, γάρ
<φησιν>, τὸν ἀρχιερέα πιστὸν ὄντα
τῷ ποιήσαντι αὐτόν.

41.6 | For this reason, the only-begotten
one, since he came to be a high priest for
people, took on our flesh so that he, who
became one of us, might offer to his own
Father God, calling the disciples 'brothers.'
So where is this becoming fulfilled? Not
from elsewhere, but in relation to the high
priest. 'Receive,' for he says, 'the high priest
who is faithful to the one who made him.'

41.7 | Ἵνα δὲ καὶ παραδείγματι
περισσοτέρῳ χρῆσωμαι· ἐρωτήσειέ τις
βασιλέα περὶ τοῦ ἰδίου υἱοῦ καὶ λέξει αὐτῷ
τολμήσας· τίς οὗτός ἐστιν; 5 ἀκούσας δὲ
παρὰ τοῦ πατρὸς δικαίαν ὁμολογίαν· υἱὸς
μοῦ ἐστι, πάλιν ἔροιτο· υἱὸς σου κατὰ
φύσιν; καὶ ναὶ τοῦ βασιλέως εἰπόντος
αὐθις ἐπάξει ὁ ἐρωτῶν· τί οὖν αὐτὸν
ἐποίησας; πάντως ἂν ἐρεῖ· βασιλέα αὐτὸν
ἐποίησα. ἀρα τὴν ἀξίαν εἰπὼν τὴν
γηνσιότητα ἡρνήσατο;

41.7 | Now to use a clearer example:
someone might ask a king about his own
son and boldly say to him, "Who is this?"
Hearing a just answer from the father, "He
is my son," he might ask again, "Is he your
son by nature?" And if the king says yes, the
questioner would ask again, "Then what
did you make him?" He would certainly say,
"I made him a king." So did he deny his
worth by saying he is of the earth?

41.8 | ἐὰν τὸ δεύτερον εἴπῃ, τὸ ἀρχαῖον
ἡφάνισεν; οὐδαμῶς. οὕτως γοῦν καὶ ὁ θεὸς
καὶ πατὴρ ἐγέννησε τὸν υἱὸν ἀνάρχως καὶ
ἐν σαρκὶ πεπλήρωται τό ἐποίησεν αὐτὸν
ἀρχιερέα».

41.8 | If he says the second, does he erase
the first? Absolutely not. In the same way,
God the Father generated the Son without a
beginning, and in the flesh, he has fulfilled
what he made him: a high priest.

Chapter 42

42.1 | 42. Ἀλλά, φασί, γέγραπται κύριος
ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα
αὐτοῦ. καὶ πρῶτα μὲν ἀγνοοῦσιν οἱ

42.1 | But they say, "It is written: 'The Lord
created me as the beginning of his ways for
his works.'" At first, the vain-glorious do

κενόδοξοι τὸ ὄνομα τῆς βίβλου. ἡ γὰρ βίβλος παροιμίας καλεῖται Σολομῶντος. πᾶν δὲ τὸ παροιμιαζόμενον οὐ ταυτὸν ἐστὶ τῇ τοῦ λόγου δυνάμει.

not know the name of the book. For the book is called the Proverbs of Solomon. However, not everything that is said in proverbs is the same as the power of the word.

42.2 | ἰδοὺ γὰρ ἐν παραβολαῖς ἐλάλησεν ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ ὁρῶμεν τὰς παραβολὰς οὐχ οὕτως ἐχούσας πρὸς τὴν ὑπόθεσιν ἡμῶν.

42.2 | Look, for our Lord Jesus Christ spoke in parables, and we see that the parables do not support our argument in the same way.

42.3 | ὁμοία γάρ ἐστι «φησὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως» καὶ εἰ κατὰ τὸν ἡμέτερον νοῦν θελήσομεν διανοήσασθαι τὸ ἀπὸ μέρους, δηλὸν ὅτι βασιλεία οὐρανῶν εὐρυχωρίας ἐστὶ τόπος.

42.3 | For he says, “The kingdom of heaven is like a mustard seed.” And if we want to think about it in our own way, it is clear that the kingdom of heaven is a place of great openness.

42.4 | εἰ ἄρα δεῖ λέγειν τόπον, ἐν ἡπερ βασιλεία ἐστὶ βασιλεὺς ὁ θεὸς καὶ πατὴρ καὶ ὁ θεὸς Λόγος καὶ υἱὸς τοῦ θεοῦ καὶ τὸ ἅγιον πνεῦμα τοῦ θεοῦ, ἄγγελοί τε καὶ ἀρχάγγελοι, στρατιαὶ πνευματικάι, Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντες δίκαιοι, ποῦ τοίνυν τὰ τοσαῦτα ἐν κόκκῳ σινάπεως χωρηθήσεται; τὸ δὲ τροπικὸν τοῦ λόγου αἰνιγματωδῶς λέγεται. ἄρα οὐ ταυτὸν ἐστὶ τὸ παροιμιαζόμενον.

42.4 | If we must talk about a place, then in that kingdom there is God the King and Father, the Word of God, the Son of God, and the Holy Spirit, along with angels and archangels, spiritual armies, Abraham, Isaac, Jacob, and all the righteous. So where can so many be contained in a mustard seed? The meaning of this saying is expressed in a riddle. Therefore, what is said in proverbs is not the same.

42.5 | ἀλλὰ καὶ γυναικὶ ἐχούσῃ δέκα δραχμὰς καὶ ἀπολεσάσῃ μίαν καὶ λύχνον ἀφάσῃ καὶ εὐρούσῃ αὐτήν, ἀλλὰ καὶ σαγήνῃ βληθείσῃ ἐν τῇ θαλάσσῃ, ἀλλὰ καὶ σπόρῳ σπειρομένῳ ἐπὶ ἐπὶ τῆς *. ταῦτα δὲ πάντα αἰνιγματωδῶς λέγεται, οὐ ταυτὸν δὲ ἐστὶ τῇ δυνάμει.

42.5 | But also, if a woman has ten drachmas and loses one, she lights a lamp and searches for it until she finds it. And if a net is thrown into the sea, or if seed is sown in the ground. All these things are spoken in riddles, but they do not have the same meaning.

42.6 | καὶ οὐκ οἶδαμεν ὄντως τὸν παροιμιαστὴν Σολομῶντα, εἰ περὶ τοῦ υἱοῦ τοῦ θεοῦ εἶρηκε τοῦτον τὸν λόγον. ἔστι γὰρ σοφία καὶ σοφία.

42.6 | And we do not really know if the wise man Solomon spoke this saying about the Son of God. For there is wisdom, and there is wisdom.

42.7 | οἶδεν οὖν ὁ ἀπόστολος λέγειν »οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τοῦ θεοῦ τὸν θεόν« καὶ »ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου« καὶ πάλιν λέγει »οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν δυνάμει θεοῦ«, καὶ οἶδε Σολομῶν καλεῖν σοφίαν λέγων »ἡράσθην τοῦ κάλλους αὐτῆς καὶ νύμφην ἡγαγόμην ἐμαυτῷ, καὶ Ἰὼβ οἶδε σοφίαν καὶ φησιν »ἡ δὲ σοφία πόθεν εὐρέθη; ποῖος δὲ τόπος ἐστὶ τῆς φρονησεως;« καὶ σοφία τοῦ πένητός ἐστιν ἐξουδινωμένη« καὶ »αὐτὸς τῆς σοφίας ἐστὶ διορθωτής« καὶ σοφία πατρὸς ὁ μονογενής«.

42.7 | Therefore, the apostle knows how to say, "The world did not know God through the wisdom of God," and "God made the wisdom of the world foolish." And again he says, "Not with worldly wisdom, but with the power of God." Solomon speaks of wisdom, saying, "I delighted in her beauty and took her as my bride." Job also speaks of wisdom and asks, "But where can wisdom be found? Where is the place of understanding?" The wisdom of the poor is despised, and "the Son of wisdom is the corrector." Wisdom comes from the Father, the only-begotten.

Chapter 43

43.1 | 43. Τί οὖν λέγομεν; εἰ σοφία πατήρ ἐστὶ καὶ ὁ υἱὸς δὲ κατὰ τὸν ἐκείνων νοῦν οὐ προῆλθεν ἐξ αὐτοῦ, Λόγος καὶ θεὸς ὢν καὶ σοφία ὢν, ἄρα ὁ πατήρ λείπεται σοφίας ἐν ἑαυτῷ.

43.1 | What then shall we say? If wisdom is the Father, and the Son did not come from Him according to their understanding, being both the Word and God and being wisdom, then the Father is left without wisdom within Himself.

43.2 | πῶς οὖν »θεῷ μόνῳ σοφῷ ἀοράτῳ« * καὶ ταῦτα πάντα ἐστὶν ἀκατάληπτα καὶ ἄπειρα ἀνθρώποις; ἔδωκεν ὁ θεὸς σοφίαν τῷ Σολομῶντι καὶ ἐνέπλησε σοφίας τὸν Βεσελεὴλ καὶ »σοφοὶ ἄνθρωποι κρύπτουσιν αἰσχύνην.

43.2 | How then is it that "to God alone, the wise and unseen," all these things are incomprehensible and infinite to humans? God gave wisdom to Solomon and filled Bezalel with wisdom, and "wise people hide their shame."

43.3 | καὶ περὶ σοφίας πολλὰ ἔστι λέγειν.

43.3 | And there is much to say about

ἐκείνη δὲ ἡ σοφία τοῦ πατρὸς μονοειδής
ἐστι, μὴ ἔχουσα ἀντιπαράθεσιν ἄλλην.

wisdom. That wisdom of the Father is
unique, having no other equal.

43.4 | ὅμως δὲ εἰ καὶ περὶ αὐτῆς ἦν ὁ λόγος
ἀδόμενος, οὔτε συντίθεμαι οὔτε
ἀποτάσσομαι, θεῷ δὲ συγχωρῶ τὸ εἰδέναι·
βεβιασμένως Τε ὁρῶ ἀντιπαράθετα τὰ
λεγόμενα. »ἔκτισε, γὰρ φησιν »ἀρχὴν ὁδῶν
αὐτοῦ εἰς ἔργα αὐτοῦ, πρὸ τοῦ αἰῶνος
ἐθεμελίωσέ με· πρὸ δὲ πάντων βουνῶν
γεννᾷ με«.

43.4 | However, if there was a word sung
about it, I neither create nor dismiss it, but
I allow God to know; I see that the
comparisons being made are forced. "For
he says, 'He established the beginning of his
ways for his works; before the age, he
founded me; before all the mountains, he
gave birth to me.'"

43.5 | πῶς οὖν τὸ γεννώμενον θεμελιοῦται;
πῶς δὲ τὸ κτιζόμενον γεννᾶται; εἰ γὰρ
κτιστόν, οὐ γεννητὸν ὄντως.

43.5 | How then is what is born
established? And how is what is created
brought into being? For if it is created, it is
not truly born.

43.6 | ἡμεῖς γὰρ ἃ γεννῶμεν οὐ κτίζομεν
καὶ ἃ κτίζομεν οὐ γεννῶμεν· ἐσμέν γὰρ
κτιστοὶ καὶ τὰ ὑφ' ἡμῶν γεννώμενα κτιστά.
ἐν θεῷ δὲ τῷ ἀκτίστῳ τὸ γέννημα οὐ
κτιστόν.

43.6 | For we do not create what we give
birth to, and we do not give birth to what
we create. We are created beings, and what
is born from us is created. But in God, who
is uncreated, the offspring is not created.

43.7 | εἰ γὰρ ἐγέννησεν, οὐκ ἔκτισεν· εἰ δὲ
μετὰ τὸ κτίσαι πάλιν γεγέννηκε, πῶς ἄρα
τὸ πρῶτον κατισθὲν ὕστερον γεννᾶται;

43.7 | For if he has given birth, he has not
created. But if after creating he has given
birth again, how can what was first
established be born later?

43.8 | εἰ τοίνυν περὶ αὐτοῦ ἐστι τὰ
λεγόμενα, εἰς τὴν ἔνσαρκον οἰκονομίαν
πληροῦται. καὶ διὰ τοῦτο τὰ ἐγγύτερα
πρῶτον λέγει καὶ τὰ ἀρχαιότερα ὕστερον
διηγεῖται.

43.8 | If what is said is about him, then it is
fulfilled in the bodily economy. For this
reason, he first speaks of what is closer and
later explains what is older.

43.9 | τεῖσαι γὰρ ἀνθρώπους τοὺς

43.9 | For wanting to bring humans closer,

ἐγγυτάτω βουλόμενος ἀπὸ σαρκὸς ἄρχεται ἀρχὴ γὰρ οὐδὲν τῆς δικαιοσύνης τοῦ εὐαγγελίου ὅτι σὰρξ ἡμῖν ὁ Λόγος ἐν Μαρίᾳ ἐγένετο ψυχὴ τε ἐν τῇ αὐτῇ σαρκὶ τεθεμελίωται), ἵνα τὰ ἀνώτερα ὕστερα δείξῃ.

he begins with the flesh. The beginning of the ways of righteousness in the gospel is that the Word became flesh in Mary, and a soul is established in that same flesh, so that he may show the higher things later.

43.10 | λέγομεν δὲ ἐκ κόλπων πατρῶων ἀπὸ τῶν οὐρανῶν γενέσθαι ἐπὶ τὴν γῆν, ἐπεὶ ἦλθεν ἡμῖν ὕστερον τὴν πᾶσαν οἰκονομίαν τελέσας. οὐκ ἄρα τοίνυν κτιστὸς ὁ Λόγος μὴ γένοιτο) καὶ οὐδὲν ἡμῖν σκολιὸν ἐνεγέννησεν ἡ θεία γραφὴ εἰς οὐδὲν το παραπαν.

43.10 | We say that he came down from the bosom of the ancestors from the heavens to the earth, since he later completed the whole economy for us. Therefore, the Word is not created, and the divine writing has not given us anything crooked at all.

Chapter 44

44.1 | 44. Ἀλλὰ καὶ φύσει καὶ παρὰ τοῖς ἐρμηνευταῖς οὐχ οὕτως ἐκδέδοται ἡ λέξις. Ἀκύλας μὲν γάρ φησι κύριος ἐκτήσατό με», ἐπειδὴ περ ἐν τῷ Ἑβραϊκῷ λέγει »ἀδωναὶ κανανί· ὅπερ τοῦτο ἐρμηνεύεται ὅπερ εἰρήκαμεν. καὶ ἡμεῖς δὲ κατὰ τὴν συνήθειαν λέγομεν περὶ τῶν γεννωμένων »ἐκτήσατο τέκνα«.

44.1 | But both by nature and according to the interpreters, the wording is not given this way. For Aquila says, “the Lord has acquired me,” since in Hebrew it says, “Adonai Kanani,” which is interpreted as we have mentioned. And we also, following tradition, say about those who are born, “he has acquired children.”

44.2 | ἀλλ’ οὐδὲ οὕτω τὴν δύναμιν τῆς ἐρμηνείας ἐσφράγισε. τὸ γὰρ ἀδωναὶ κανανί καὶ οὕτω δύναται ἐρμηνεύεσθαι κύριος ἐνόσσευσέ με». καὶ διὰ τοῦτο ὁ Πέτρος σαφῶς διαγορεύει λέγων τοῦτον τὸν Ἰησοῦν, ὃν ὑμεῖς ἐσταυρώσατε». οὐκ εἶπε τὸν ἄνωθεν θεὸν Λόγον, ἀλλὰ τοῦτον τὸν Ἰησοῦν > τὴν σάρκα τὴν σὺν τῷ ἄνωθεν Λόγῳ ἐν γαστρὶ Μαρίας συνειλημμένην, τοῦτον δὲ λεγομένην διὰ τὸν ἀπὸ Μαρίας κυριακὸν ἄνθρωπον.

44.2 | But he did not seal the power of the interpretation in this way. For “Adonai Kanani” can also be interpreted as “the Lord has acquired me.” For this reason, Peter clearly proclaims, saying, “this Jesus, whom you crucified.” He did not say the divine Word from above, but this Jesus, the flesh that was united with the Word from above in the womb of Mary. This one is called the Lord’s man because he came from Mary.

44.3 | ἐν τούτῳ γὰρ καὶ τὸ † ἀποκτιζόμενον πληροῦται, ὥς φησι Πέτρος »θανατωθεὶς σαρκί, ζωοποιηθεὶς δὲ πνεύματι« καὶ πάλιν Χριστοῦ οὗν ὑπὲρ ἡμῶν παθόντος σαρκί« καὶ πάλιν »ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα«, ὡς φησι Παῦλος.

44.3 | For in this, the one being acquired is fulfilled, as Peter says, “being killed in the flesh, but made alive in the spirit,” and again, “Christ suffering in the flesh for us,” and once more, “from whom Christ according to the flesh,” as Paul says.

44.4 | καὶ αὐτὸς ὁ σωτὴρ ἔλεγεν ἐν τῷ εὐαγγελίῳ νῦν δέ με ζητεῖτε ἀποκτεῖναι ἄνθρωπον, ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ πατρὸς, ἵνα δείξῃ τὸ πάθος ἀπὸ τῆς ἀνθρωπότητος καὶ > κατωτέρω, αὐτὸν δὲ εἶναι ωυσικὸν υἱὸν τοῦ πατρὸς ἀπὸ τῶν ἄνωθεν.

44.4 | And the Savior himself said in the Gospel, “Now you seek to kill me, a man who has told you the truth that I heard from the Father,” to show the suffering from humanity and also that he is the true Son of the Father from above.

44.5 | συνάδει δὲ καὶ τούτῳ τῷ λόγῳ Παῦλος ὁ ἅγιος ἀπόστολος φάσκων »εἷς θεός, εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Ἰησοῦς Χρωτός(, »ὃς οὐχ ἄρπαγμόν ἠγήσατο τὸ εἶναι ἴσα θεῷ, ἀλλ' ἐαυτὸν ἐκένωσε, μορφὴν δούλου λαβών«.

44.5 | And Paul, the holy apostle, agrees with this saying: “There is one God, and one mediator between God and men, the man Jesus Christ,” who did not consider being equal to God something to hold on to, but emptied himself, taking the form of a servant.

44.6 | ὁρᾷς ὡς ἄνθρωπον αὐτὸν ἀπεφώνηατο, ἀλλ' οὐ ψιλόν. τὸ γὰρ μεσίτης θεοῦ καὶ ἀνθρώπων», ἐπειδὴ τοῖς ἑκατέροις μεσιτεύει, πρὸς τὸν πατέρα αὐτοῦ θεὸς ὢν φύσει γνήσιος γεγεννημένος, πρὸς δὲ τοὺς ἀνθρώπους ἄνθρωπος φυσικὸς γνήσιος ἐκ Μαρίας δίχα σπέρματος ἀνδρὸς γεγεννημένος. οὕτω γὰρ ἐστὶ μεσίτης θεοῦ καὶ ἀνθρώπων, θεὸς ὢν καὶ ἄνθρωπος γεγονώς, οὐ τραπεῖς τὴν φύσιν, ἀλλὰ κατὰ ἑκάτερα πρὸς τὰ ἀμφοτέρω μεσιτεύων.

44.6 | You see how he was declared a man, but not just any man. As a mediator between God and men, since he mediates for both, he is God by nature, truly born from the Father, and he is a true man, naturally born from Mary without the seed of a man. Thus, he is the mediator between God and men, being God and having become a man, not changing his nature, but mediating for both sides.

Chapter 45

45.1 | 45. Ἀλλὰ καὶ πάλιν ἀμαθάνοντές φασιν· ὁρᾷς ὅτι »οὐχ ἄρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ«. καὶ οὐδὲ τὴν κλῆσιν οἴδασιν οἱ φιλόνοικοι. οὐ γὰρ εἶπεν· οὐκ ἠθέλησε γενέσθαι ἴσος θεῷ δι' ἄρπαγμοῦ, ἀλλ' »οὐχ ἄρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ«, τὸ θεὸς εἶναι φύσει, ὅτι ἦν.

45.1 | But again, the ignorant say: "You see that he did not consider being equal to God something to hold on to." And those who are jealous do not understand the calling. For he did not say: "He did not want to become equal to God by taking it," but "he did not consider being equal to God something to hold on to," meaning that being God by nature is what he is.

45.2 | εἰ μὴ γὰρ ἦν, πῶς μορφὴν δούλου ἔλαβε; καὶ <γὰρ τὸ πρόσφατον ἐσήμαινε καὶ ἐκ τούτου τὴν ὑπερβολὴν * θαυμάζων ἐδείκνυε, ὅτι καίπερ ὢν ἴσος θεῷ ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβὼν, οὐχ ἵνα τὸ ἐλεύθερον δουλώσῃ, ἀλλ' <ἵνα> ἐν ᾗ μορφῇ ἔλαβε ὑπακούοντας δούλους ἐλευθερώσῃ.

45.2 | For if he were not God, how could he take the form of a servant? He showed the greatness of this by pointing out that, even though he was equal to God, he emptied himself, taking the form of a servant, not to make the free become slaves, but so that in the form he took, he could free obedient servants.

45.3 | ὥς καὶ μαρτυροῦσιν Ἰουδαῖοι ὅτι οὐκ ἠδεῖτο λέγειν <ἑαυτὸν> ἴσον θεῷ οὐδὲ ἐδίσταζεν, ἀλλὰ ἀπὸ * θαρραλεώτερον * οὕτω δεικνύειν ἐν τῷ λέγειν »ἐὰν μὴ εἴπω, ἔσομαι καθ' ὑμᾶς ψεύστης«· καὶ διὰ τοῦτο φασι πρὸς αὐτόν »δι' ἀγαθὸν ἔργον οὐκ ἀποκτένομέν σε, ἀλλ' ὅτι ἄνθρωπος ὢν σεαυτὸν ποιεῖς ἴσον θεῷ«.

45.3 | As the Jews also testify, he was not ashamed to call himself equal to God, nor did he hesitate. Instead, he boldly showed this by saying, "If I do not say, I will be a liar to you." And for this reason, they say to him, "We are not trying to kill you for a good work, but because you, being a man, make yourself equal to God."

45.4 | ἀλλὰ φασιν· ὀφείλομεν τὰ τροπικὰ > αὐτοῦ ὁμολογεῖν. καὶ πολλὰ τροπικὰ περὶ αὐτοῦ εἶρηκεν ἡ γραφὴ καὶ οὐ δεῖ ἀρνεῖσθαι τὰ εἰς αὐτὸν αἰνιγματωδῶς εἰρημένα, ὅτι καὶ θύρα κέκληται καὶ λίθος εἴρηται καὶ στῦλος καὶ νεφέλη καὶ λέων καὶ πρόβατον καὶ λύχνος καὶ λαμπὰς καὶ ἥλιος καὶ ἄγγελος καὶ σκώληξ καὶ πέτρα καὶ

45.4 | But they say, "We must acknowledge his figurative language." The scripture has said many figurative things about him, and we should not deny the things said about him in a riddle. He is called a door, a stone, a pillar, a cloud, a lion, a sheep, a lamp, a light, the sun, an angel, a worm, a rock, the cornerstone, the way, a bull, a calf, and

ἀκρογωνιαῖος καὶ ὁδὸς καὶ ταῦρος καὶ
μῶσχος καὶ τὰ τοιαῦτα.

other similar things.

45.5 | δηλονότι καὶ ἡμεῖς οὐκ ἀρνούμεθα τὰ
τὰ αὐτὸν αἰνιγματωδῶς πεπληρωμένα.
οἶδαμεν δὲ δι' ἣν αἰτίαν ταῦτα γέγραπται·
ὁδὸς ὅτι δι' αὐτοῦ βαδίζομεν πρὸς τὴν
βασιλείαν, πρὸς αὐτὸν καὶ τὸν πατέρα·
θύρα δὲ ὅτι δι' αὐτοῦ εἰσερχόμεθα· στῦλος
ὅτι αὐτός ἐστιν ἐδραῖωμα τῆς ἡμετέρας
πίστεως· πέτρα διὰ τὸ ἀμετακίνητον· λίθος
<διὰ> τεθεμελιωμένον· ἥλιος
δικαιοσύνης ὅτι καταυγάσας τὰς ἡμετέρας
σκοτισθείσας διανοίας.

45.5 | Clearly, we do not deny the things
that are said about him in a riddle. We
know the reason these things are written:
the way, because through him we walk
toward the kingdom, to him and the Father;
the door, because through him we enter;
the pillar, because he is the foundation of
our faith; the rock, because he is
unmovable; the stone, because he is firmly
established; the sun of righteousness,
because he shines light on our darkened
minds.

Chapter 46

46.1 | 46. Εἴτά φασιν ὅτι <εἰ>
γέγραπται περὶ αὐτοῦ ὅτι κτίσμα ἐστίν,
ὁμολογεῖν δεῖ καὶ τὸ κτίσμα. ἰδοὺ κάγω
κηγησάμην μέρος τι τῶν χρήσεων τῶν διὰ
τῶν ἀνιγμάτων αὐτοῦ εἰς ἡμᾶς
πεπληρωμένων.

46.1 | Then they say that if it is written
about him that he is a creation, we must
also acknowledge the creation. Look, I have
also explained some of the meanings of his
figures that have been fulfilled for us.

46.2 | εἴπωσιν <δὲ> ἡμῖν ἐν τῷ λέγειν
αὐτὸν δτίσμα τί χρησιμεύει; θύρα εἰκότως
εἴρηται τροπικῶς, ἵνα γένηται εἴσοδος
ἡμῶν καὶ ὠφέλεια. καὶ ὁδός, ἵνα δι' αὐτοῦ
βαδίζοντες μὴ πλανηθῶμεν· κτίσμα
<δὲ>

46.2 | They might ask us, when speaking of
him as a creation, what use does that
serve? The door is rightly called
figuratively, so that it may be our entrance
and benefit. And the way, so that by
walking through him we do not go astray; a
creation...

46.3 | τί ἡμῖν γίνεται; τί ἡμᾶς ὠφελεῖ; ναί,
φησὶν ὁ κενόδοξος φιλονεικῶν· εἰ μὴ γὰρ
αὐτὸν εἴκης κτίσμα, τῷ πατρὶ πάθος
περιτίθης. πᾶς γὰρ γεννῶν πάθει

46.3 | What happens to us? What benefits
us? Yes, says the empty-minded one who
argues; for if you do not see him as a
creation, you place suffering on the Father.

περιβέβληται· ἢ γὰρ συστέλλεται ἢ
πλατύνεται ἢ ἀπλοῦται ἢ ἀπορρέει ἢ
ὀγκοῦται ἢ τι· τῶν τοιούτων
<πάσχει>·

For everyone who gives birth is
surrounded by suffering; either they are
restricted, or they are expanded, or they
are complicated, or they overflow, or they
grow, or something like that happens.

46.4 | φεῦ γε καὶ τῆς τοιαύτης διανοίας
πονηρᾶς οὔσης καὶ οὐκ ἀληθεστάτης. τίς
ταῦτα περὶ θεοῦ διανοηθήσεται; ποία δὲ
ὑπόνοια τοιαῦτα τολμήσει; δηλονότι οὐδεὶς
οὐδὲ τῶν δαμόνων τοιοῦτόν τι
διανοηθήσεται.

46.4 | Oh, woe to such a wicked and untrue
thought! Who would think such things
about God? What kind of suspicion would
dare to do so? Clearly, no one, not even the
demons, would think such a thing.

46.5 | κἂν τις ὁμολγῇ τὸν πατέρα, πιστεύει
αὐτὸν τὸν υἱὸν ἐν ἀληθείᾳ γεγεννηκέναι. *
οὐ γὰρ ὄγκοις περιφέρεται τὸ θεῖον οὐδὲ
σῶμά ἐστιν ἔγκυον, ἵνα ὑπομείνῃ τὰ
προειρημένα.

46.5 | And if someone agrees with the
Father, they truly believe that the Son has
been born. For the divine is not defined by
size, nor is it a body that is pregnant, so
that it can endure what has been said
before.

46.6 | »πνεῦμα γὰρ ὁ θεός«, πνεῦμα δὲ
ῥύσιν οὐχ ὑφίσταται οὐ τομὴν οὐ
<δυστολήν οὐ μείωσιν ἁπλῶσιν οὐδὲ
τι τῶν τοιούτων. καθὸ τοίνυν ὁ πατήρ
πνεῦμά ἐστι, τὸν υἱὸν θεὸν Λόγον
γεγέννηκε πνευματικῶς ἀχρόνως
ἀκαταλήπτως καὶ ἀνάρχως.

46.6 | For God is spirit, and spirit does not
have substance, nor does it have division,
nor does it decrease, nor does it spread out,
or anything like that. Therefore, since the
Father is spirit, He has spiritually,
timelessly, incomprehensibly, and without
beginning generated the Son, the divine
Word.

Chapter 47

47.1 | 47. Ἵνα δὲ τούτους πείσωμεν τοὺς
ταῦτα νοοῦντας, οὐχ ὅμοια μὲν φάσκοντες,
ἀφ' ὁμοίων δὲ τὴν αὐτῶν ἀποστρέφοντες
κακὴν ἀπολογίαν εἴπωμεν· κτίσμα ἐστὶ τὸ]
ἀπείρως καὶ μυριονταπλοασίως τοῦ αὐτοῦ

47.1 | To convince those who think this
way, let us not speak in the same manner,
but let us turn their poor arguments away
from similar things. The creation is
infinitely and countless times in need of the

δεσπότου ἀποδέον.

same Master.

47.2 | καὶ πολλοὶ τινες ἐν ἐρήμῳ ἐνδεόμενοι πυρὸς, γεμίσαντες ὕδωρ ἐν ἄγγει ὑελίνῳ καὶ ὕλην προσενέγκαντες εὐθυφλόγιστον, ἐκ λίνου ἢ ἐκ στυπείου πεποιημένην, ἴστανται ἀντικρὺ τοῦ ἡλίου τῆς μαρμαρυγῆς ἀπὸ τῆς ὑέλου καταυγαζούσης εἰς τὴν ὑποκειμένην ὕλην καὶ εὐθὺς ἀπὸ τοῦ πυρὸς τοῦ ἡλίου λαμβάνεται καὶ ἐξάπτει τὸ πῦρ. ἀρα τέτμηται ὁ ἥλιος διὰ τῆς μετοχῆς τῆς οὐσίας; ἀρα ἐνέλειψεν; ἀρα μεμείωται; οὐχί, φασίν.

47.2 | And many people, lacking fire in the desert, fill a glass vessel with water and bring wood that burns easily, made from flax or from hemp. They stand facing the sun, which shines down on the wet wood, and immediately the fire from the sun is taken and ignites the wood. Is the sun cut off because of sharing its essence? Has it withdrawn? Has it decreased? No, they say.

47.3 | εἰ τοίνυν κτίσμα ὦν οὐκ ἐμειώθη, πόσω γε μᾶλλον ὁ ἄπειρος καὶ ἀκατάληπτος καὶ ἄχραντος ὦν θεός, ἐξ ἑαυτοῦ γεννήσας πνεῦμα ὦν θεὸν Λόγον ἄφραστον καὶ ἀκατάληπτον καὶ ἄφθαρτον ἐν ἀφθαρσίᾳ ἐγέννησεν. οὐ διὰ πάθους οὐ διὰ τομῆς οὐ δι' ἐλλείψεως, ἀλλὰ τέλειος τέλειον ἐν τελειότητι.

47.3 | If a creation does not decrease, how much more does the infinite, incomprehensible, and pure God, who generates from Himself the Spirit, the divine Word, which is unfathomable, incomprehensible, and immortal, generate in immortality? Not through suffering, not through division, not through lack, but the perfect generates the perfect in perfection.

47.4 | καὶ ἡ μὲν τοῦ πυρὸς φύσις πολλοὺς λύχνους ἅπτει ἀπὸ ἐνὸς καὶ ὁ πρῶτος ὑπάρχων οὐκ ἐμειώθη· πάλιν δὲ δύναται ἡ αὐτὴ οὐσία ἐκ πολλῶν μερικῶν εἶναι, φημὶ δὲ λύχνων ἢ λαμπάδων.

47.4 | And the nature of fire lights many lamps from one, and the first source does not decrease. Again, the same essence can come from many parts, like lamps or torches.

47.5 | ἀλλ' οὐχ οὕτω τὸ θεῖον, μὴ γένοιτο· οὐ πάλιν γὰρ ἦλθεν ὁ Λόγος καὶ συναλοιφήν τῷ πατρὶ εἰργάσατο, ἀλλ' ὁ πατήρ πατήρ ἐστι καὶ ὁ υἱὸς υἱὸς καὶ τὸ ἅγιον πνεῦμα πνεῦμα ἅγιον.

47.5 | But may it not be so with the divine; for the Word did not return and blend with the Father, but the Father is Father, the Son is Son, and the Holy Spirit is holy Spirit.

Chapter 48

48.1 | 48. Μωρὸν γὰρ τὸ παρὰ τοῖς
Μανιχαίοις εἰρημένον ὅτι ἐν † ῥm νοι' τοῦ
Μάνη αἱ ψυχαὶ ἀπὸ τοῦ στύλου τοῦ φωτὸς
γενόμεναι ἓν σῶμά εἰσι καὶ λυόμεναι ἀπὸ
τῶν σωμάτων αὐθις ἀναπλάττονται τῇ μιᾷ
οὐσίᾳ, ὥς εἰς τὸν ἓνα στῦλον
<συνγόμεναι> κατὰ τὸ αὐτῶν τοῦ
πλάσματος.

48.1 | For it is foolish what the
Manichaeans say, that in the mind of Manes
the souls, having come from the pillar of
light, are one body and, when released
from their bodies, are again formed into
one essence, as if they come together into
one pillar according to their own creation.

48.2 | ἀλλ' οὐχ οὕτως ἔδειξε τὸ εὐαγγέλιον,
ἀλλ' ἔκλασεν ἀπὸ πέντε ἄρτων καὶ
ἐχόρτασε πεντακισχιλίους καὶ οὐκ ἀφῆκεν
αὐτῶν τὰ περισσεύματα, ἀλλὰ
»συναγάγετε« φησί »καὶ μηθδὲν ἀπολίπητε
τῶν κλασμάτων«, καὶ συνήγαγον δώδεκα
κοφίνους·

48.2 | But the gospel did not show it this
way; rather, he broke five loaves and fed
five thousand, and he did not leave their
leftovers. Instead, he said, "Gather up and
leave nothing of the pieces." And they
gathered twelve baskets.

48.3 | καὶ εἰς τὰς μὲν θήκας ὁμοῦ
συνήγαγον, τὰ δὲ κλάσματα αὐθις οὐκ εἰς
συνάφειαν ἄρτων ὥς ἦσαν ἐποίησε.
συνήγαγον μὲν τὸ πλῆθος, ἀλλ' εἰς πολλὰ
κλάσματα, εἰς μίαν δὲ συναγωγὴν ἔδειξε
κοφίνων.

48.3 | And they gathered the pieces
together into the baskets, but the pieces
were not made into a collection of loaves as
they originally were. They gathered the
multitude, but into many pieces; however,
he showed them in one gathering of
baskets.

48.4 | καὶ οὐ καθ' ὑπόθεσιν θεωρίας ἡμεῖς
τοῦτο ἡλληγορήσαμεν καὶ τὸ προειρημένον
τοῦ ἡλίου ὑπόδειγμα. οὐ γὰρ τοὺς ἄρτους
ψυχὰς λέγομεν οὔτε <τὰ> κλάσματα,
μὴ γένοιτο, οὔτε τὸν θεὸν ἐξισοῦμεν τῷ
ἡλίῳ <τῷ> αὐτοῦ ἐκτισμένῳ οὔτε τὸν
μονογενῆ αἶγλη τῇ ὑπὸ τοῦ ἡλίου εἰς τὸ
στυπεῖον πεμπομένη.

48.4 | And we did not interpret this
according to our own theory, nor the
previously mentioned example of the sun.
For we do not say that the loaves are souls,
nor the pieces—may it not be so!—nor do
we compare God to the sun that was made
by him, nor the only-begotten light sent
into the world by the sun.

48.5 | κατὰ δὲ τὸ ὅμοιον καὶ > ψυχαὶ

48.5 | But just as generated souls do not

<αἱ> γεννηθεῖσαι οὐ συνάπτονται εἰς
μίαν συναλοιφήν, μὴ γένοιτο, ἀλλ' εἰς τὰς
τοῦ θεοῦ μονὰς τὰς γεγραμμένας ὅτι
πολλαὶ μοναὶ παρὰ τῷ πατρὶ· οὐκ εἰς ἵνα
δὲ βουνὸν γινόμεναι, ἀλλ' ἐκάστου
ἰδιαζόντως ἀριθμουμένου.

come together into one mixture—may it
not be so!—but into the unique ones of God
that are written, since there are many
unique ones by the Father; they do not
become a single mass, but each one is
counted individually.

48.6 | οὐδὲ ἐν τῷ λέγειν γεγεννηκέναι τὸν
θεὸν τὸν μονογενῆ αὐτοῦ υἱὸν πάθος αὐτῷ
προσάπτομεν κατὰ τὴν ἐκείνων κακὴν
βλασφημίαν. πᾶς γὰρ γεννῶν ἐμπαθῶς
κάμνει καὶ οὐ χρὴ οὔτε κτίσμα λέγειν οὔτε
γέννημα κατὰ τὸν ἐκείνων λόγον, ἵνα μὴ
δῶμεν θεὸν κάμνοντα ἢ πάσχοντα. πόθεν
οὖν εὗρομεν τὸν υἱὸν ἢ διὰ τί ὄνομα υἱοῦ
ἔχει;

48.6 | Nor do we attach any passion to God
when we say that he has generated his
only-begotten Son, as they wickedly
blaspheme. For every father who generates
does so with passion, and we should not
say either creation or offspring according
to their words, so that we do not present
God as suffering or feeling pain. Where
then do we find the Son, or why does he
have the name of Son?

48.7 | οὗτοι δὲ συλλογισμοὶ ἀνθρώπων καὶ
ἀπὸ γῆϊνων φρονημάτων ὀρμώμενοι. τὰ
γὰρ ἡμῶν πάθη τῶν ἀνθρώπων εἰς θεὸν
ἀθέμιτόν ἐστι λογίζεσθαι, σαφῶς τοῦ θεοῦ
λέγοντος οὐχ ὡς αἱ διάνοιαι ὑμῶν ἢ
διάνοιὰ μου· καὶ πάλιν οὐχ ὡς ἄνθρωπος,
οὕτω καὶ θεός·.

48.7 | But these are the thoughts of
humans, driven by earthly feelings. For it is
not right to think of our human passions in
relation to God, clearly because God says,
“Not as your thoughts, my thought,” and
again, “Not as a human, so also God.”

Chapter 49

49.1 | 49. Τοίνυν παυσάσθωσαν ἀπὸ τῆς
βλασφημίας καὶ μαθέτωσαν παρὰ τοῦ
πατρὸς τοῦ λέγοντος »οὗτός ἐστιν ὁ υἱός
μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· πάλιν
<δὲ> ὡς ἐπὶ μελλόντων λέγει σὺ γὰρ
υἱός μου ὁ ἀγαπητός, ὃν ἐξελεξάμην·, καὶ
τότε ἐν τοῖς ᾄσμασιν »ἐκλελογισμένος ἀπὸ
μυριάδων·. πόθεν οὖν ἐκλογὴ γίνεται
λεγέτωσαν.

49.1 | Therefore, let them stop their
blasphemy and learn from the Father who
says, “This is my beloved Son, in whom I am
well pleased.” Again, as he speaks of future
things, “For you are my beloved Son, whom
I have chosen”; and then in the songs,
“Chosen from myriads.” Where then does
this choice come from? Let them say.

49.2 | νομίζουσι γὰρ οἱ ληρώδεις ἐν τῷ εἰπεῖν· ἐξελεξάμην· κατὰ χάριν αὐτὸν υἱὸν καλεῖσθαι καὶ οὐ κατὰ φύσιν. δειξάτωσαν τίς αὐτῷ ὅμοιος, ἵνα τοὺς πάντας δοκιμάσας ἐκεῖνον ἐκλέξηται.

49.2 | For the foolish think that when it is said, "I have chosen," he is called Son by grace and not by nature. Let them show who is like him, so that after testing all, he may choose that one.

49.3 | εἰ γὰρ υἱὸς ἐστὶ μονογενής, οὐκ ἔστι τις ἴσος αὐτοῦ οὔτε ἀντιπαράθετος, ὅμοιος ὢν τῷ υἱῷ ἐν υἱοῖς θεοῦ. τούτους γὰρ οἶδε κατὰ χάριν, ἐκεῖνῳ δὲ μὴ δυνάμενόν τινα ἐξισοῦσθαι τῷ εἶναι αὐτὸν φυσικῶς υἱόν.

49.3 | For if he is the only-begotten Son, there is no one equal to him or comparable, being like the Son among the sons of God. For these he knows by grace, but no one can be equal to him because he is the Son by nature.

49.4 | φανερόν γὰρ πόθεν ἐκλελογισμένος καὶ πόθεν ἐκλογή· ὅτι πολλαὶ μυριάδες ἐπὶ τῆς γῆς ἦσαν καὶ Μαρία μόνη »εὗρε χάριν· καὶ ἐν αὐτῇ ἐξελέξατο τὴν ἁγίαν σάρκα.

49.4 | It is clear where he was chosen and what the choice was: many myriads were on the earth, but only Mary found grace, and in her he chose the holy flesh.

49.5 | διὰ τοῦτο ἔφη εὐδόκησα, ὥς καὶ Δαυὶδ λέγει ἐκ προσώπου τῶν ἀποστόλων τῶν εἰς τὸν κύριον πεπιστευκότων καὶ μετὰ χαρᾶς τοῖς ἔθνεσι τὴν αὐτοῦ χάριν ὑποδεικνυόντων, ὅτι »ὑπέταξε λαοὺς ἡμῖν καὶ ἔθνη ὑπὸ τοὺς πόδας ἡμῶν· ἐξελέξατο ἡμῖν τὴν κληρονομίαν > τὴν καλλονὴν Ἰακώβ, ἣν ἠγάπησε, τουτέστι τὸ ἀκραιφνὲς τῆς καλλονῆς αὐτοῦ,

49.5 | For this reason, he said, "I have chosen," as David also says, speaking on behalf of the apostles who believed in the Lord and joyfully showing his grace to the nations: "He has subjected peoples to us and nations under our feet; he has chosen for us the inheritance, the beauty of Jacob, which he loved," meaning the purity of his beauty.

49.6 | ὅλου τοῦ Ἰακώβ τὴν καλλονὴν, τὴν σάρκα τὴν ἀπὸ Μαρίας διὰ πνεύματος ἁγίου ἐκλελεγμένην. * τὸ γενόμενον τῆς οἰκονομίας τῆς σαρκὸς πρὸς Ἰωάννην τὸν βαπτιστὴν ἔδειξεν ἄνωθεν ὁ πατήρ. εὐδόκησε γὰρ ὁ πατήρ ἐν τῇ ἐνσάρκῳ τοῦ Χριστοῦ παρουσίᾳ, ἣ δὲ θεότης ἀπείρως

49.6 | His beauty is the flesh chosen from Mary through the Holy Spirit. The Father revealed what happened in the plan of the flesh to John the Baptist from above. For the Father was pleased with the presence of the incarnate Christ, but the divinity is infinitely beyond nature.

εχει της φουσεως.

Chapter 50

50.1 | 50. Λέγει δὲ αὐτὸν ὁ ἀπόστολος καὶ
»υἱὸν ἀγάπης«, »ὃς ἐρρύσατο ἡμᾶς φησὶν
»ἐκ τῆς ἐξουσίας τοῦ σκοτούς καὶ
μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς
ἀγάπης αὐτοῦ«.

50.1 | The apostle says of him, "the beloved Son," "who rescued us," he says, "from the power of darkness and transferred us to the kingdom of the Son of his love."

50.2 | καὶ οἱ ληροῦντες ἐνταῦθα μὴ
νοοῦντες τὴν λέξιν, κατὰ προκοπὴν ἀγάπης
θεοῦ εἶναι τὸν υἱὸν φασι. καὶ οὐκ ἴσασιν οἱ
ἀμαθεῖς τὴν ἀντιπαράθεσιν τοῦ λόγου· ἐν
ἄλλῳ γὰρ τόπῳ φησὶν ὁ ἀπόστολος ὅτι
»θεὸς ἠγάπησεν ἡμᾶς ἐν Χριστῷ«.

50.2 | And those who babble here, not understanding the words, say that the Son is a result of the growth of God's love. The ignorant do not recognize the contrast in the message; for in another place, the apostle says, "God loved us in Christ."

50.3 | ἀληθῶς γὰρ υἱὸς ἀγαπητὸς ὁ
μονογενής, ἐπειδὴ ἀγάπη ὁ πατήρ, ἀγάπη ὁ
υἱός, ἐπειδὴ ἀγάπη ἐξ ἀγάπης ἐστίν. υἱὸς
οὖν ἐστὶν ἀγάπης δι' ἡμᾶς καὶ δι' ἑαυτόν,
ὅτι ἐν αὐτῷ ἠγάπησεν ἡμᾶς καὶ τὸν υἱὸν
αὐτοῦ τὸν μονογενῆ παρέδωκεν ὑπὲρ
ἡμῶν. οὔτε οὖν κάμνει ἐργαζόμενος οὔτε
πάσχει γεννῶν.

50.3 | Truly, the beloved Son is the only-begotten, since the Father is love, the Son is love, because love comes from love. Therefore, the Son is love for us and for himself, because in him God loved us and gave his only-begotten Son for us. So he does not grow tired in his work, nor does he suffer in bringing forth.

50.4 | καὶ μὴ μάτην ἐπισωρεύωσιν ἑαυτοῖς
βλασφημίας. εἰ γὰρ κτιστός ἐστιν ὁ υἱός, οὐ
προσκυνητὸς κατὰ τὸν ἐκείνων λόγον.
μωρὸν γὰρ ἐστὶ κτίσιν προσκυνεῖν καὶ
ἀθετεῖν τὴν πρώτην ἐντολὴν τὴν λέγουσαν
»ἄκουε Ἰσραὴλ, κύριος ὁ θεός σου κύριος
εἷς ἐστίν«.

50.4 | And let them not pile up blasphemies for themselves in vain. For if the Son is created, he is not to be worshiped according to their words. It is foolish to worship a creature and to ignore the first commandment that says, "Hear, O Israel, the Lord your God, the Lord is one."

50.5 | οὐ κτιστὸς τοίνυν ὁ ἅγιος Λόγος, ὅτι
προσκυνητός. προσεκύνησαν αὐτῷ οἱ

50.5 | Therefore, the Holy Word is not created, because he is to be worshiped. The

μαθηταί, προσκυνοῦσιν αὐτῷ οἱ ἄγγελοι ἐν οὐρανῷ· & φησὶ γὰρ & »καὶ προσκυνήσατέ τω αὐτῷ πάντες ἄγγελοι θεοῦ« καὶ »προσκυνήσω σε, κύριε ἡ ἰσχύς μου«.

disciples worshiped him, and the angels in heaven worship him; for it says, “And let all the angels of God worship him,” and “I will worship you, Lord, my strength.”

50.6 | ἐν δὲ πρᾶγμα ἐστὶ ῥητὸν καὶ σύντομον καὶ ἀναντίθετον, ὃ τις ἀντειπεῖν οὐ δύναται· εἰ ἔχουσι μαρτυρίαν οἱ ἐχθραίνοντες τῷ υἱῷ τοῦ θεοῦ δεῖξαι, ποῦ εἶπεν ὁ πατήρ ὅτι ἔκτισά μοι υἱὸν ἐν παλαιᾷ καὶ ἐν καινῇ διαθήκῃ ἢ ποῦ εἶπεν ὁ υἱὸς ὅτι ἔκτισέ με ὁ πατήρ. τέσσαρα εἰσὶν εὐαγγέλια κεφαλαίων χιλίων ἑκατὸν ἑξήκοντα δύο καὶ ἀπ’ ἀρχῆς ἕως τέλους ἐλάλησεν ὁ υἱὸν καὶ πρὸς αὐτὸν ὁ πατήρ καὶ οὐδαμοῦ εἶπεν· ἔκτισέ με ὁ πατήρ μου, οὐδὲ ὁ πατήρ· ἔκτισά μοι υἱὸν ἢ ἔκτισα τὸν υἱόν μου.

50.6 | But there is one thing that is clear, brief, and without contradiction, which no one can oppose. If those who hate the Son of God have evidence to show, where did the Father say that he created a Son for me in the old and new covenants, or where did the Son say that the Father created me? There are four Gospels, totaling one thousand six hundred sixty-two chapters, and from the beginning to the end, the Son spoke, and the Father spoke to him, and nowhere did he say, “My Father created me,” nor did the Father say, “I created a Son for me” or “I created my Son.”

Chapter 51

51.1 | 51. Ἀλλὰ φησιν ὁ φιλόνηκος καὶ φιλόδοξος· τί οὖν λέγεις τὸ σῶμα; ἀπὸ Μαρίας δηλονότι ἀνειλημμένον. Μαρία δὲ τί; φησὶν, ἄκτιστος ἢ κτιστὴ; κτιστὴ δηλονότι καὶ αὐτοὶ λέγομεν, γεννηθῆσα ἐξ ἀνδρὸς καὶ γυναικός. τὸ ἀπὸ Μαρίας οὖν τί λέγεις; προσκυνεῖν τὸν σωτῆρα ἐν σώματι ἢ οὐ προσκυνεῖς; πῶς οὖν μὴ προσκυνήσω; ἐὰν ἐὰν μὴ προσκυνήσω, οὐκ ἔχω ζωὴν. ἰδοὺ οὖν, κτίσμα προσκυνεῖς τὸ σῶμα. πολλὴ δὲ φρενοβλάβεια τῶν τὰ τοιαῦτα λεγόντων.

51.1 | But the lover of strife and ambition says, “What then do you say about the body? Clearly, it is taken from Mary.” And what does Mary say? Is she uncreated or created? We say she is created, having been born from a man and a woman. So what do you say about what comes from Mary? Do you worship the Savior in the body or not? How then can I not worship? If I do not worship, I have no life. Behold, then, you worship a creature, the body. There is much madness in those who say such things.

51.2 | καὶ γὰρ βασιλεὺς πορφύραν

51.2 | For a king dressed in purple is

ένδεδυσμένος ὑπὸ πάντων προσκυνεῖται.
ἄρα ἡ πορφύρα προδκυνεῖται ἢ ὁ βασιλεὺς;
εὐδηλον ὅτι ὁ βασιλεὺς. συμπροσκυνεῖται
δὲ αὐτῷ καὶ ἡ πορφύρα φορουμένη·
ἐκδυσάμενου δὲ ταύτην τοῦ βωασιλέως
καὶ εἰς τόπον θεμένου οὐκέτι προσκυνεῖται
ἡ πορφυρίς.

worshiped by all. Does the purple robe
receive worship, or does the king? It is
clear that the king does. The robe he wears
is also honored along with him. But when
the king takes it off and puts it away, the
purple robe is no longer worshiped.

51.3 | καθέζεται καὶ ἐν ναῷ πολλάκις
βασιλεὺς ἐπὶ θρόνου ἰδίου καὶ οἱ
προσκυνοῦντες προσκυνοῦσι τὸν βασιλέα
ἐν τῷ ναῷ τῷ ἰδίῳ καὶ ἐν τῷ θρόνῳ,
ἐξεγερθέντος δὲ τοῦ βασιλέως οὐδεὶς οὔτε
τὸν ναὸν ναὸν τὸν θρόνον προσκυνεῖ.
οὐδεὶς δὲ μεμηνὼς θέλων προσκυνῆσαι τὸν
βασιλέα ἐν τῷ ναῷ αὐτοῦ > λέγει τῷ
βασιλεῖ· ἔξελθε ἐκ τοῦ ναοῦ σου, ἵνα σε
προσκυνήσω.

51.3 | A king often sits in a temple on his
own throne, and those who worship bow to
the king in his temple and at his throne. But
when the king stands up, no one worships
the temple or the throne. No one who
wants to worship the king in his temple
says to him, “Come out of your temple so
that I may worship you.”

51.4 | οὕτω γοῦν οὐδεὶς εἶπη τῷ μονογενεῖ·
ἄφες τὸ σῶμα, ἵνα σε προσκυνήσω, ἀλλὰ
προσκυνεῖ σὺν 25 τῷ σώματι τὸν μονογενῆ,
<τὸν> ἀκτιστον σὺν ναῷ τῷ ἁγίῳ,
ἔλαβεν ἐλθὼν.

51.4 | So, no one would say to the only-
begotten, “Leave the body so that I may
worship you,” but instead, they worship the
only-begotten together with the body, the
uncreated one, who came into the holy
temple.

51.5 | καὶ οὐδεὶς λέγει τῷ βασιλεῖ· ἀνάστα
ἐκ τοῦ θρόνου σου, ἵνα σε προσκυνήσω
δίχα τοῦ θρόνου, ἀλλὰ προσκυνεῖ τὸν
βασιλέα σὺν τῷ θρόνῳ. καὶ γοῦν καὶ ὁ
Χριστὸς προσκυνεῖται σὺν τῷ σώματι τῷ
ταφέντι καὶ ἐγηγερμένῳ.

51.5 | And no one says to the king, “Get up
from your throne so that I may worship
you without the throne,” but instead, they
worship the king together with the throne.
Indeed, Christ is worshiped along with the
body that was buried and raised.

Chapter 52

52.1 | 52. Ἀλλά, φασί, τί οὖν λέγεις; θέλων
ἐγέννησεν ὁ πατὴρ τὸν υἱὸν ἢ μὴ θέλων;

52.1 | But they say, “What do you say then?
Did the father will to generate the son or

ἐπειδὴ λέγει, ἦν αἰὶ & ὁ & Λόγος καὶ οὐκ χρόνος πρὸ τοῦ Λόγου; καίτοι γε καὶ αὐτῶν τῶν Ἀρειανῶν πρὸς ἀπάτην τινῶν ἀχρόνως τὸν υἱὸν τοῦ θεοῦ φασκόντων γεγεννηθῆσθαι, μὴ βουλομένων δὲ αὐτὸν αἰδίου λέγειν, ἀλλὰ λεγόντων, ἦν ποτε ὅτε οὐκ ἦν· νομίζουσι δὲ τὸ ποτὲ μὴ εἶναι χρόνον.

not?” Since you say there was always the Word and no time before the Word. Yet, even among the Arians, some deceive by saying the son of God was generated without time, but they do not want to say he is eternal. Instead, they say there was a time when he was not; they think that “once” means there was no time.

52.2 | ἀνεταζομένης δὲ τῆς λέξεως ἐλέγχεις τοὺς ἀμαθεῖς. τὸ ποτὲ γὰρ λεξικῶς λεγόμενον χρόνου ἐστὶ σημαντικόν. καὶ λέγοντες & αὐ & τὸ μὴ λέγειν χρόνον ἀτοπίαν ἐμπίπτουσι τοῦ αὐτῶν φρονήματος ἐν κακοπιστίᾳ. εἰρωνεῖα γὰρ ταῖς λέξεσι κέχρηται, τῷ φρονήματι δεινῶς κατὰ τοῦ υἱοῦ τοῦ θεοῦ ἐστρατευμένοι, ἀλλότριον παντάπασιν τῆς τοῦ πατρὸς θεότητος ἀπηρυθριασμένως δοξάζοντες. θέλων οὖν ἐγέννησεν ἢ μὴ θέλων;

52.2 | When the word is examined, you can refute the ignorant. For “once” is a term that signifies time. By saying it does not mean time, they fall into absurdity in their own thinking. They use irony in their words while being fiercely against the son of God in their beliefs, completely misrepresenting the divinity of the father. So, did he will to generate the son or not?

52.3 | ἐὰν εἴπωμεν μὴ θέλων, ἀνάγκη περιβάλλομεν τὸ θεῖον, καὶ ἐὰν εἴπωμεν ὅτι θέλων, διδόμεν ὅτι ἦν τὸ θέλημα πρὸ τοῦ Λόγου· κἂν τε ἄτομον καὶ ῥιπή & ὀφθαλμοῦ ἢ & πολλοστημόριον ὥρας εἴη, τὸ πολλοστημόριον χρόνου ἐστὶ σημαντικόν πρὸ Λόγου καὶ πάλιν παρεμπίπτομεν τῷ λόγῳ αὐτῶν. καὶ ἐὰν εἴπωμεν ὅτι οὐ θέλων ἐγέννησεν, ἄρα ἀνάγκη φύσεως ἥκται τὸ θεῖον καὶ οὐκ ἐλευθεριότητι θελήματος.

52.3 | If we say he did not will, we are forcing the divine. And if we say he did will, we are saying that the will existed before the Word. Even if it were just a tiny moment, like a blink of an eye or a very short time, that short time is still significant before the Word, and we contradict their argument again. If we say that he did not will to generate, then the divine is compelled by nature and not by the freedom of will.

52.4 | οὐκ ἔστι δὲ τούτων οὐδὲν εἰς θεόν, ὥς ὑπολαμβάνεις, ὃ κενόδοξε. παρὰ θεῷ γὰρ ταῦτα οὐκ ἔστιν. οὔτε θέλων τοίνυν ἐγέννησεν οὔτε μὴ θέλων, ἀλλ’ ὑπερβολῇ φύσεως. ὑπερβαίνει γὰρ ἡ θεία φύσις

52.4 | There is nothing in these things that relates to God, as you suppose, O empty-minded one. For these things do not exist with God. He did not generate by willing or by not willing, but by the fullness of nature.

βουλὴν καὶ οὐχ ὑποπίπτει χρόνῳ οὔτε ἀνάγκῃ ἄγεται.

The divine nature surpasses will and is not bound by time or compelled by necessity.

52.5 | ἐν ἡμῖν γὰρ οὐδὲν ἔστιν ἔτοιμον, ὅτι οὐκ ἡμὲν ποτε καὶ πρῶτόν τι βουλευόμεθα, ἔπειτα ποιοῦμεν ὃ πράττομεν, ἢ μὴ βουλευσαμένων ἡμῶν οὐκ ἔστιν ὃ μηδέπω παρ' ἡμῶν πέπρακται· παρὰ δὲ θεῷ πάντα τέλεια καὶ λεῖα καὶ πάντα ἐν αὐτῷ πεπλήρωται, καὶ <οὔτε θέλων>· οὔτε μὴ θέλων ἐγέννησε τὸν εἰδίως ὄντα, γεγεννημένον ἐξ αὐτοῦ ἅγιον Λόγον καὶ θεόν, ἀλλ' ἐν τῇ ὑπερβολικῇ καὶ ἀφράστῳ αὐτοῦ φύσει.

52.5 | For in us, nothing is ready, since we do not first think things through and then do what we do. If we have not thought things through, there is nothing that has not yet been done by us. But with God, everything is perfect and complete, and everything is fulfilled in him. He did not generate the uniquely existing Word, which is holy and divine, by willing or not willing, but in his extraordinary and incomprehensible nature.

Chapter 53

53.1 | 53. Θαῦμα <δέ> μοι μέγιστον ἐπέρχεται, ὡς υἱοὶ τῆς πίστεως καὶ ἐκκλησίας, πῶς τὰ ἀληθινὰ ἐξέστρεψαν οἱ φιλόνοικοι εἰς ἀλληγορίαν καὶ τὰ τροπικῶς εἰρημένα εἰς τὰ ἀληθινὰ λαμβάνουσι σφαλλόμενοι. τὸ μὲν γὰρ γεγεννησθαι, ὅπερ ἐστὶν <ἐν>· αὐτῷ κατὰ φύσιν, λέγοντες οὐχ ὡς ἐν τι τῶν γεννημάτων· τὸ τὸ ἐκτίσθαι, ὅπερ ἐστὶν ἀλλότριον τῆς αὐτοῦ θεότητος, εἴ γε καὶ ἐν ἀλληγορίᾳ ποτὲ εἴρηται, ἐκεῖνο ἀληθινὸν λέγουσι, τὸ δὲ ἀληθινὸν ἀφανίζουσιν.

53.1 | A great wonder comes to me, O sons of faith and the church, how the envious ones have twisted the truths into allegories and mistakenly take what is said in a figurative way as the real meaning. For being generated, which is natural for him, they do not speak of it as in any of the created things. And being made, which is foreign to his divinity, if it has ever been said in a different way, they call that true, while they hide the real truth.

53.2 | ἐν τῷ γὰρ εἰπεῖν Ἡσαΐαν »εἶδον τὸν κύριον σαβαώθ' καὶ ὥφθη κύριος τῷ Μωυσεῖ« καὶ ὥφθη κύριος Ἀβραάμ« καὶ »εἶδεν ὄρασιν Δαυιδ, παλαιὸν ἡμερῶν· καὶ τὰ τοιαῦτα, καὶ ὥφθη κύριος Ἰεζεκιήλ καὶ εἶπεν »εἶδον εἶδος θεοῦ«, φασὶ ταῦτα μὴ εἶναι, ὡς τῷ, προφητῶν καταψευδόμενοι·

53.2 | For when it is said, "I saw the Lord of hosts" by Isaiah, and "the Lord appeared to Moses," and "the Lord appeared to Abraham," and "Daniel saw a vision of the Ancient of Days," and similar accounts, and "the Lord appeared to Ezekiel and said, 'I saw the form of God,'" they claim these are not true, denying the words of the

prophets.

53.3 | δῆδεν ἀπὸ τοῦ ῥητοῦ τοῦ εὐαγγελίου, οὗ εἶπεν ὁ σωτὴρ διδάσκων ὅτι θεὸν οὐδεὶς πώποτε ἑώρακε. καὶ φασιν· εἰ οἶνον ὁ μονογενὴς εἶπεν, ὅτι οὐδεὶς ἑώρακεν, προφητῇται δὲ λέγουσιν ἑωρακέναι, ἀνάγκη ψεύδεσθαι ἢ τὸν μονογενῆ ἢ τοὺς προφήτας.

53.3 | Indeed, from the saying in the Gospel, where the Savior teaches that no one has ever seen God. They say: if the only-begotten said that no one has seen, but the prophets claim they have seen, then either the only-begotten or the prophets must be lying.

53.4 | καὶ κατὰ τὸν λόγον τῶν οὕτω λεγόντων καὶ τῶν Μανιχαίων ἔσται τὰ ἐν προφήταις ψευδῆ. εἰ δὲ οὐ ψεύδονται οἱ προφητῇται, ἀλλ' ἀληθεύουσι, κατὰ τὸν τοῦ σωτῆρος λόγον ὅτι ὁ λαλῶν ἐν προφήταις, ἰδοὺ παρέιμι», νοήσεώς ἐστι τὸ πρᾶγμα καὶ ἀλληγορίας χρεῖα.

53.4 | According to the words of those who say such things and the Manichaeans, the messages in the prophets will be false. But if the prophets do not lie and speak the truth, based on the saying of the Savior that "I am present among those who speak through the prophets," then the matter is clear and requires allegory.

53.5 | καὶ γὰρ οὕτω πολλάκις τοῦτο πληροῦται· ὁρῶμεν τὴν θάλασσαν ἐκ μέρους τινὸς <ἐξ> ὅρους ἢ πεδιάδος καὶ ἀληθεύομεν ἐν τῷ <λέγειν>· κἂν δέ τις εἴπῃ ὅτι οὐχ ἑώρακεν, οὐ ψεύδεται, ἀλλ' ἀληθεύει. οὐκ οἶδε γὰρ ποῦ τὸ βάθος ποῦ τὸ μῆκος, οὐκ οἶδε τὸν ὄγκον οὐκ οἶδε τὸ κύτος.

53.5 | Indeed, this often happens: we see the sea from a certain spot on a mountain or plain, and we speak the truth when we say we see it. Even if someone claims they have not seen it, they are not lying, but speaking the truth. For they do not know where the depth is, where the length is, they do not know the size, and they do not know the volume.

53.6 | καὶ ἀπὸ ὁπῆς τινος θεωροῦμεν οὐρανόν, τὴν δὲ ἐπέκτασιν οὐκ ἐπιστάμεθα. κἂν εἴπῃ τις εἶδον, εἶδεν· κἂν ἄλλος εἴπῃ οὐκ εἶδον, οὐκ εἶδεν. εἶδομεν γὰρ ἀληθῶς ὡς χωροῦμεν. οὐκ εἶδομεν δὲ καθό ἐστιν.

53.6 | From a certain viewpoint, we see the sky, but we do not know how far it goes. If someone says, "I have seen it," they have seen it; and if another says, "I have not seen it," they have not seen it. For we truly see as we are positioned. But we do not know what it is like in its entirety.

53.7 | οὕτω καὶ οἱ προφῆται ὡς δι' ὁπῆς
<διὰ> τοῦ στενωποῦ τοῦ ἰδίου
σώματος κατηξιώθησαν ἰδεῖν καὶ
<ἐν>

53.7 | So too the prophets, as if through a
narrow passage of their own body, were
deemed worthy to see and...

53.8 | εἶδον, <ἀλλ'> οὐχ ὡς ἔχει τὸ
ἄπειρον τῆς θεωρίας. καὶ οὕτω
πεπλήρωνται συνάδουσαι πρὸς ἀλλήλας αἱ
θεῖαι γραφαί, τό τε τοὺς προφήτας λέγειν
ἐωρακέναι εἶδον γὰρ ἐν ἀληθείᾳ) καὶ τὸ
τὸν σωτῆρα λέγειν θεὸν οὐδεὶς πώποτε
τεθέαται«· οὐκ εἶδον δὲ καθό' ἐστίν). ἀλλὰ
καὶ] αὐτὸς εἶδεν ἀοράτως τὴν φύσιν,
δέδωκε δὲ τῷ μὴ δυναμένῳ ὁρᾶν δύναμιν
χαρίσματος εἰς τὸ ἰδεῖν τὴν δύναμιν τῆς
εωρίας.

53.8 | They saw, but not as it truly is in the
infinite vision. And so, the divine writings
are filled, speaking together with one
another, both about the prophets saying
they have seen (for they truly have seen)
and about the Savior saying that no one has
ever seen God. They did not see what it is
like. But he himself saw the nature
invisibly, and he gave those who are unable
to see the gift of power to understand the
nature of the vision.

Chapter 54

54.1 | 54. Ἀλλὰ μὴ πάλιν δραματουργῶν
λέγῃς· εἶδον μὲν οἱ προφῆται οὐκ
ὀφθαλμοῖς, ἀλλὰ διανοίᾳ, συνιέντες
μονονουχὶ καὶ <μὴ> διὰ τοῦτο γὰρ
ἀκριβῶς λέγει Ἡσαίας τάλας ἐγώ, ὅτι
κατανένυγμαι, ὅτι ἄνθρωπος ὢν καὶ
ἀκάθαρτα χεῖλη ἔχων ἐν λαῷ ἀκάθαρτα
χεῖλη ἔχοντι ἐγὼ οἰκῶ καὶ κύριον σαβαώθ
εἶδον«· καὶ οὐκ εἶπεν, εἶδον τῇ διανοίᾳ,
ἀλλὰ τοῖς ὀφθαλμοῖς μου«. εἶδον οὖν καὶ
οὐκ εἶδον, ἀλλ' ὡς ἡδύνατο, ἐν ἀληθείᾳ δὲ
εἶδον, οὐκ εἶδον δὲ ὡς ἔχει τὸ ἄπειρον τῆς
ἀκαταληψίας.

54.1 | But do not say again that the
playwrights speak: the prophets did not see
with their eyes, but with their minds,
understanding only a little. This is why
Isaiah rightly says, “Woe is me, for I am
undone, for I am a man of unclean lips, and
I dwell among a people of unclean lips, and
I have seen the Lord of hosts.” He did not
say, “I saw with my mind,” but “with my
eyes.” Therefore, they saw and did not see,
but only as they were able. In truth, they
saw, but they did not see as it truly is in the
infinite nature of the incomprehensible.

54.2 | οὕτως καὶ περὶ παραδείσου πολλοὶ
ἀλληγοροῦσιν, ὡς ὁ θεήλατος Ὀριγένης
ἠθέλησε φαντασίαν μᾶλλον ἢ περ ἀλήθειαν
τῷ βίῳ συνεισενέγκασθαι. καὶ φησιν· οὐκ

54.2 | So too, many people interpret
paradise allegorically, just as the divine
Origen wanted to emphasize imagination
more than truth in life. And he says, “There

ἔστι παράδεισος ἐπὶ τῆς γῆς·

is no paradise on earth.”

54.3 | δὴθεν ἀπὸ τοῦ ῥητοῦ τοῦ παρὰ τοῦ ἁγίου ἀποστόλου εἰρημένου ὅτι »οἶδα ἄνθρωπον πρὸ ἐτῶν δεκατεσσάρων, εἴτε ἐν σώματι οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος οὐκ οἶδα, ὃ θεὸς οἶδεν, ἄρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ«. ἀλλὰ μὴ παρα<να>γίνωσκε λέγε ὅτι τὸ τρίτον τοῦ ἁέρος <σημαίνει> οὐ γὰρ εἰπὼν »ἕως οὐρανοῦ· περὶ μέρους τρίτου λέγει, ἀλλὰ περὶ τριῶν ἀριθμῶν.

54.3 | Indeed, from the saying of the holy apostle mentioned, “I know a man fourteen years ago, whether in the body I do not know, or out of the body I do not know; God knows, who was caught up to the third heaven.” But do not misunderstand and say that the third heaven refers to a third part of the air; for when he said “to the heaven,” he is not speaking about a third measure, but about three numbers.

54.4 | καὶ φησιν »οἶδα τὸν τοιοῦτον ἄνθρωπον ἄρπαγέντα εἰς τὸν παράδεισον καὶ ἀκούσαντα ῥήματα ἃ οὐκ ἐξὸν ἀνθρώπῳ εἰπεῖν«.

54.4 | And he says, “I know such a man who was caught up into paradise and heard words that it is not permitted for a man to speak.”

54.5 | δόξα τῷ παντοκράτορι θεῷ, τῷ κατὰ πάντα τρόπον διατρανοῦντι καὶ λεπτολογοῦντι, ἵνα οἱ ἀληθινοὶ * μὴ σφάλλωνται. οὐ γὰρ ἐν μιᾷ συντομίᾳ τὸν οὐρανὸν καὶ τὸν παράδεισον συνῆψεν, ἀλλὰ »οἶδα ἄνθρωπον« φησὶν »ἄρπαγέντα ἕως τρίτου οὐρανοῦ· καὶ πάλιν »ἄρπαγέντα εἰς τὸν παράδεισον«. τὸ δὲ μετὰ τοῦ ἄρθρου ἐτέρου προσώπου ἐστὶ διαληπτικὸν καὶ ἐτέρου τόπου μεταστατικόν.

54.5 | Glory to the Almighty God, who makes everything clear and detailed, so that the true ones are not misled. For he did not link heaven and paradise in one short phrase, but he says, “I know a man who was caught up to the third heaven,” and again, “caught up into paradise.” The use of the article with another person is distinguishing and indicates a different place.

54.6 | ὥς εἴ τις ἔχει ὄρος καὶ πεδιάδα, τὴν δὲ πεδιάδα ἐγκυκλεύουσιν τὸ ὄρος, βουλευθεὶς δὲ εἰς τὸ πέραν τοῦ ὄρους ἐν τῇ αὐτῇ πεδιάδι παραγενέσθαι, καὶ ὅτε μὲν θελήσει διὰ τῆς πεδιάδος τὴν ὁδοιπορίαν ποιήσασθαι εἰς τὸν τόπον, ὅπου δὴν ἐθέλοι <ἐπέκεινα> τοῦ ὄρους ἀπελθεῖν, δυνατόν αὐτῷ τοῦτο· εἰ δὲ θελήσει πρῶτον

54.6 | Just like if someone has a mountain and a plain, and the plain surrounds the mountain, if he wanted to go to the other side of the mountain while staying in the same plain, he could do that. When he wants to travel through the plain to the place where he wishes to go beyond the mountain, he can do that. But if he wants to

μὲν ἐμβῆναι εἰς τὸ ὄρος καὶ ἀπὸ τοῦ ορους
πάλιν εἰς τὸν τόπον τῆς πεδιάδος τῆς
ἐπέκεινα τοῦ ὄρους γενέσθαι, καὶ οὕτως
αὐτῷ δυνατόν.

first go up into the mountain and then
come back from the mountain to the place
in the plain that is beyond the mountain, he
can do that too.

54.7 | οὕτω μοι νόει καὶ τὸ παρὰ τοῦ
ἀποστόλου εἰρημένον· πρῶτον μὲν εἰς τὸν
οὐρανὸν ἀναβεβηκέναι, ἔπειτα δὲ εἰς τὸν
παράδεισον καταβεβηκέναι, κατὰ τὸ
εἰρημένον »κατέβη ὁ ἀδελφιδοῦς μου εἰς
κῆπον αὐτοῦ. * καὶ ὁ σωτὴρ φησι
»σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ«.

54.7 | So understand this as it is said by the
apostle: first he went up to heaven, and
then he came down into paradise, as it is
written, "my brother went down into his
garden." And the Savior says, "Today you
will be with me in paradise."

Chapter 55

55.1 | 55. Εἰ δὲ οὐκ ἔστιν ἐπὶ γῆς ὁ
παράδεισος καὶ οὐκ ἀληθινὰ τὰ ἐν Γενέσει
γεγραμμένα, ἀλλὰ ἀλληγορεῖται, οὐδὲν
ἀληθεύει τῆς ἀκολουθίας, ἀλλὰ πάντα
ἀλληγοροῦνται.

55.1 | But if paradise does not exist on
earth and what is written in Genesis is not
true, but is an allegory, then nothing in the
following discussion is true, and everything
is being interpreted allegorically.

55.2 | »ἐν ἀρχῇ, γὰρ φησι, ἐποίησεν ὁ θεὸς
τὸν οὐρανὸν καὶ τὴν «· καὶ οὐκ ἔστιν
ἀλληγορούμενα, ἀλλ' ὁρατά. καὶ στερέωμα,
φησί, καὶ θάλασσαν, βλαστήματά τε καὶ
ξύλα καὶ βοτάνας χόρτον ζῶα ἰχθύας
ὄρνεα, πάντα τὰ ὁρώμενα ἐν ἀληθείᾳ
γεγονότα. ἄνθρωπον <τε> ἐν ἀληθείᾳ
ὄντα ἐποίησεν.

55.2 | "In the beginning," he says, "God
made the heaven and the earth." These are
not allegorical, but visible. He says, "the
firmament, and the sea, and plants, and
trees, and grass, and living creatures, fish,
and birds," all the things that are seen have
truly come to be. He made man truly.

55.3 | ἔθηκε τοίνυν τοῦτον ὃν βεβαίωσεν ἐν
τῷ παραδείσῳ, κατ' εἰκόνα ποιήσας τὸν
αὐτὸν ἄνθρωπον, κατ' εἰκόνα θεοῦ δέ.

55.3 | Therefore, he placed the one he had
made in paradise, having created man in
his own image, in the image of God.

55.4 | μὴ περιεργάζου δὲ τὰ τοῦ θεοῦ
δωρήματα τὰ κατὰ χάριν τῷ ἀνθρώπῳ

55.4 | Do not be curious about the gifts of
God that have been given to humans by

δεδομένα. οὐκ ἀρνόυμεθα γὰρ πάντας
ἀνθρώπους εἶναι κατ' εἰκόνα θεοῦ.

grace. For we do not deny that all people
are made in the image of God.

55.5 | τὸ τὸ πῶς οὐ περιεργαζόμεθα τοῦ
κατ' εἰκόνα. οὔτε γὰρ τὸ πλάσμα νοοῦμεν
κατ' εἰκόνα οὔτε τὴν ψυχὴν οὔτε τὸν νοῦν
οὔτε τὴν ἀρετὴν. πολλὰ γὰρ ἐστὶ τὰ
κωλύοντά με οὕτως λέγειν.

55.5 | We do not question how we are
made in the image. For we do not
understand the body as being in the image,
nor the soul, nor the mind, nor virtue.
There are many things that stop me from
saying this.

55.6 | ἀλλ' οὔτε λέγομεν τὸ σῶμα μὴ εἶναι
κατ' εἰκόνα οὔτε τὴν ψυχὴν. πιστῶν γὰρ τὸ
ὁμολογεῖν τὴν γραφὴν καὶ μὴ ἀπίστων
ἀπίστων δὲ τὸ »ἀθετεῖν τὴν χάριν(ἐστὶν
οὔν ἐν τῷ ἀνθρώπῳ τὸ κατ' εἰκόνα, αὐτὸς
δὲ οἶδεν ὁ θεὸς πῶς ἐστὶν.

55.6 | But we do not say that the body is
not made in the image, nor the soul. For it
is faithful to agree with scripture, and it is
unfaithful to deny grace. Therefore, in
humans, there is the image; only God
knows how it exists.

55.7 | ἐὰν γὰρ εἴπῃς τὸν ἄνθρωπον ἐποίησε
κατ' εἰκόνα καὶ νομίσης εἶναι τὸ σῶμα, ὁ δὲ
θεὸς ἀόρατος ἀκατάληπτος ἀπερινόητος,
ἥπως τὸ ὁρατὸν καὶ καταληπτὸν καὶ ὑπὸ
ἀφὴν ἐμπύπτον εἰκὼν ἔσται τοῦ ἀοράτου
καὶ ἀκαταλήπτου;

55.7 | For if you say that man was made in
the image and believe that the body is that
image, but God is invisible,
incomprehensible, and beyond
understanding, how can something visible
and understandable, which can be touched,
be an image of the invisible and
incomprehensible?

55.8 | καὶ ἐὰν εἴπῃς, οὐκ ἔστι τὸ σῶμα κατ'
εἰκόνα, »ἔλαβε« φησί »χοῦν ἀπὸ τῆς γῆς
καὶ ἔπλασε τὸν ἄνθρωπον«. καὶ ἄνθρωπον
καλεῖ τὸ χοϊκόν, καὶ ἄνθρωπον καλεῖ τὸ
ψυχικόν· »ἐνεφύσησε« γὰρ φησιν »εἰς τὸ
πρόσωπον αὐτοῦ πνοὴν ζωῆς καὶ ἐγένετο ὁ
ἄνθρωπος εἰς ψυχὴν ζῶσαν«.

55.8 | And if you say that the body is not
made in the image, it says, "He took dust
from the ground and formed man." It calls
the earthly part man, and it also calls the
spiritual part man; for it says, "He breathed
into his face the breath of life, and man
became a living soul."

55.9 | κτιστὴν δὲ τὴν ψυχὴν καὶ τὸ σῶμα
νοοῦμεν. πῶς κτιστὴν; »ἐνεφύσησε« γάρ

55.9 | We understand that both the soul
and the body are created. How is it created?

φησιν' καὶ οὐτε μέρος θεοῦ λέγομεν εἶναι τὴν ψυχὴν οὐτε ἀλλοτρίαν τοῦ ἐμφυσηματος. πῶς δὲ κατὰ λεπτόν τοῦτο νοεῖται, θεῶ μόνῳ ἔγνωσται.

For it says, "He breathed into him." We do not say that the soul is a part of God or something separate from the breath. But how this is understood in detail, only God knows.

Chapter 56

56.1 | 56. Ἡμεῖς δὲ ἀπεριέργως καὶ ἀκακουργήτως πιστευόμεν θεῶ τῷ ἀληθεύοντι ἐν πᾶσι. καὶ ἐὰν εἴπῃς ὅτι ἡ ψυχὴ ἐστὶ τὸ κατ' εἰκόνα, > λέγοντος τοῦ ἀποστόλου ὅτι »ζῶν ὁ λόγος τοῦ θεοῦ καὶ ἐνεργὴς καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον καὶ διικνούμενος ἄχρι μερισμῶν ψυχῆς'.

56.1 | But we believe simply and without deceit in God, who is true in all things. And if you say that the soul is what is made in the image, the apostle says, "The word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit."

56.2 | εἰ τοίνυν μερισμοὺς ἔχει ἡ ψυχὴ, ὁ θεὸς δὲ ἀμέριστός ἐστι, πῶς δύναται ἡ ψυχὴ εἶναι τὸ κατ' εἰκόνα; οὐ γὰρ οἶδε τὸ μέλλον ἡ ψυχὴ, ὁ θεὸς δὲ πάντως οἶδε. καὶ βλέπομεν τὰ ἔμπροσθεν τοῦ σώματος, τὰ κατόπιν ἀγνοοῦντες. καὶ ἐὰν εἴπῃς ὅτι οὐκ ἔστιν ἡ ψυχὴ, πάντως ὅτι καὶ τὴν ψυχὴν ἄνθρωπον κέκληκεν, καὶ ψυχὴ καὶ σῶμά ἐστιν ἄνθρωπος.

56.2 | If the soul has parts, but God is without parts, how can the soul be made in the image? For the soul does not know the future, but God knows everything. We see what is in front of us, while being unaware of what is behind us. And if you say that the soul does not exist, it is clear that the soul is what makes a human, and both soul and body together are what make a person.

56.3 | ἀλλ' εἴποις τὸν νοῦν εἶναι τὸ κατ' εἰκόνα. λέγει > ἡ γραφή »ὁρῶ νόμον ἕτερον ἀντιστρατευόμενον ἐν τοῖς μέλεσί μου καὶ αἰχμαλωτίζοντά με ἐν τῷ νοῖ μου τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσί μου«. πῶς οὖν αἰχμαλωτιζόμενος > ἔσται κατ' εἰκόνα; * ὅτι ψαλῶ ψαλῶ τῷ νοῖ, ψαλῶ τῷ πνεύματι«.

56.3 | But if you say that the mind is what is made in the image, the scripture says, "I see another law waging war in my members and taking me captive in my mind to the law of sin that is in my members." How then can someone who is taken captive be made in the image? For I sing with my mind; I sing with my spirit.

56.4 | καὶ ἐὰν εἴπῃς ἀρετὴν εἶναι τὸ κατ'

56.4 | And if you say that virtue is what is

εἰκόνα, ἐρῶ σοι· εἰπέ μοι περὶ τοῦ Ἀδάμ, ποῖαν ἀρετὴν εἰργάσατο πρὸ τοῦ αὐτὸν πλασθῆναι; οὐ γὰρ ἦν > ἐν ἀρχῇ, ἀπ' ἀρχῆς δὲ ἐπλάσθη κατ' εἰκόνα. καὶ ἐὰν εἴπῃς μὴ εἶναι τὴν ἀρετὴν, οὐ καλῶς λέγεις. τίνι γὰρ πρέπει εἶναι κατ' εἰκόνα ἀλλ' ἢ τῇ ἀρετῇ; πρὶν δὲ ἀρετῆς κατ' εἰκόνα ἐπλάσθη ὁ ἄνθρωπος. οὐπω τὰρ ἦν ὁ Ἀδὰμ ἐν ἀρετῇ πολιτευσάμενος, δηλον> ουτε ἐκτισμένος.

made in the image, I will ask you: tell me about Adam. What virtue did he have before he was created? For he was not there at the beginning, but from the beginning he was made in the image. And if you say that virtue does not exist, you are not speaking correctly. For what else should be made in the image but virtue? Before virtue, man was made in the image. Adam had not yet lived in virtue; he was clearly not even created.

56.5 | καὶ ἐὰν εἴπῃς τὸ βάπτισμα εἶναι κατ' εἰκόνα, ἀρα οἱ μὴ λαβόντες βάπτισμα δίκαιοι οὐκ ἦσαν κατ' εἰκόνα; ἀπὸ γὰρ Μωυσέως καὶ θαλάσσης ἤρξατο ὁ τύπος, ἀπὸ Ἰωάννου ἡνοίγη ἡ χάρις, ἐν δὲ Χριστῷ ἐτελειώθη τὸ δῶρον.

56.5 | And if you say that baptism is what is made in the image, then those who have not received baptism were not just in the image? For the example began with Moses and the sea, grace was revealed through John, and in Christ the gift was fulfilled.

Chapter 57

57.1 | 57. "Ἐχουσιν οὖν πάντες τὸ κατ' εἰκόνα, ἀλλ' οὐ κατὰ φύσιν. οὐ γὰρ κατὰ ἰσότητα θεοῦ ἔχουσιν οἱ ἄνθρωποι τὸ κατ' εἰκόνα. ὁ θεὸς γὰρ ἀκατάληπτος ἀπερινόητος, πνεῦμα ὦν καὶ πνεῦμα ὑπὲρ πᾶν πνεῦμα καὶ φῶς ὑπὲρ πᾶν φῶς.

57.1 | Therefore, all have the image, but not according to nature. For people do not have the image in equality with God. God is incomprehensible and beyond understanding, being spirit and the spirit above all spirits, and light above all lights.

57.2 | ἃ δὲ αὐτὸς ἐδωρήσατο οὐκ ἀποστεροῦμαεν <τὸν ἄνθρωπον>· ἡ ἀληθὴς γὰρ ἐστὶν ὁ μετὰ χάριτος τὸ κατ' εἰκόνα τῷ ἀνθρώπῳ δωρησάμενος. καὶ νοῆσαι ἐστὶν ἀπὸ τῶν ὁμοίων·

57.2 | What he gave does not take away from the person; for the true image is given to the person with grace. And it can be understood from similar things.

57.3 | ὁρῶμεν γὰρ ὅτι ἔλαβεν ὁ σωτὴρ εἰς τὰς χεῖρας αὐτοῦ, ὡς ἔχει ἐν τῷ εὐαγγελίῳ, ὅτε ἀνέκειτο ἐν τῷ δείπνῳ καὶ ἔλαβε τάδε

57.3 | For we see that the Savior took into his hands, as it is written in the Gospel, when he was reclining at the meal. He took

καὶ εὐχαριστήσας εἶπε τοῦτό μου ἐστὶ
τάδε» καὶ ἔδωκε τοῖς αὐτοῦ μαθηταῖς καὶ
εἶπε τοῦτό μου ἐστὶ τάδε.»

these things, gave thanks, and said, “This is
my body.” Then he gave it to his disciples
and said, “This is my body.”

57.4 | καὶ ὁρῶμεν ὅτι οὐκ ἴσον ἐστὶν οὐδὲ
ὁμοιον οὐ τῇ ἐνσάρκῳ εἰκόνι οὐ τῇ ἀοράτῳ
θεότητι οὐ τοῖς χαρακτῆρσι τῶν μελῶν. τὸ
μὲν γὰρ ἐστὶ στρογγυλοειδὲς * καὶ
ἀναίσθητον.

57.4 | And we see that it is neither equal
nor similar, neither to the bodily image nor
to the invisible divinity nor to the
characteristics of the body. For one is
round and without sensation.

57.5 | * ὥς πρὸς τὴν δύναμιν καὶ ἠθέλησεν
χάριτι εἰπεῖν τοῦτό μου ἐστὶ τάδε» καὶ
οὐδεὶς ἀπιστεῖ τῷ λόγῳ. ὁ γὰρ μὴ πιστεύων
εἶναι αὐτὸν ἀληθινὸν ἐν ᾧ εἶπεν, ἐκπίπτει
τῆς χάριτος καὶ τῆς σωτηρίας.

57.5 | Regarding the power, he wished, by
grace, to say, “This is my body,” and no one
doubts his words. For the one who does not
believe that he is true in what he said falls
away from grace and salvation.

57.6 | ὅταν δὲ ἀκούσωμεν, καὶ
πιστεύσωμεν· πιστεύομεν ὅτι ἔστιν αὐτοῦ
*, τὸν δὲ κύριον ἡμῶν οἶδαμεν ὅλον
αἰσθησὶν ὅλον αἰσθητικὸν ὅλον θεὸν ὅλον
κινουῦντα ὅλον ἐνεργοῦντα ὅλον φῶς ὅλον
Λόγον, ἀκατάληπτον, ἀλλὰ μετὰ χάριτος
ἡμῖν τοῦτο δεδωρημένον.

57.6 | But when we hear, we also believe;
we believe that it is his. And we know our
Lord to be all-sensing, all-perceptive, all-
God, all-moving, all-acting, all-light, all-
Word, incomprehensible, but this has been
given to us by grace.

Chapter 58

58.1 | 58. Οὗτος τοίνυν ὁ Ἀδὰμ ἐν τῷ
παραδείσῳ ἐτέθη καὶ ἔφαγεν ἀπὸ τοῦ
ξύλου. ὁ δὲ παράδεισος, φησὶν »ἐν Ἑδέμ
κατὰ ἀνατολὰς· πηγὴ δὲ ἀνέβαινεν ἐξ
Ἑδέμ«, καὶ οὐκ εἶπε »κατέβαινεν«, ἵνα μὴ
νομίσωμεν ἐν οὐρανῷ εἶναι τὴν Ἑδέμ. εἰ
γὰρ ἐν οὐρανῷ ἦν, ἄνωθεν ἂν εἶπε
»κατέρχεται« πηγὴ. ἀλλὰ <καί> φησι
ποταμὸς ἐκπορεύεται Ἑδέμ· καὶ οὐκ εἶπε
κατέρχεται.

58.1 | This Adam was placed in paradise
and ate from the tree. And paradise, it says,
“in Eden toward the east.” A river was
rising from Eden, and it did not say “was
going down,” so that we do not think that
Eden is in heaven. For if it were in heaven,
it would have said “is coming down” from
above. But it also says, “a river flows out of
Eden,” and it did not say “is coming down.”

58.2 | οὗτος »ἀφοσρίζεται εἰς τέσσαρας ἀρχάς. ὄνομα τῷ ἐνὶ φεισῶν«, καὶ ὁρῶμεν τὸν Φεισῶν ἐπ' ὄφεσιν ἡμῶν. καὶ Φεισῶν μὲν ἐστὶν ὁ Γάγγης παρὰ τοῖς Ἰνδοῖς καλούμενος καὶ Αἰθίοψιν, Ἕλληνες δὲ τοῦτον καλοῦσιν Ἰνδὸν ποταμόν. πᾶσαν γὰρ τὴν Εὐιλὰτ περικυκλοῖ«, τὴν μικρὰν Αἰθιοπίαν καὶ τὴν μεγάλην, τὰ μέρη τῶν Εὐιλαίων, διαπερᾷ δὲ τὴν μεγάλην Αἰθιοπίαν καὶ πίπτει εἰς τὸν νότον καὶ δύνει ἔσωθεν Γαδείρων εἰς τὸν μέγαν Ὠκεανόν.

58.2 | This river is divided into four heads. One is named Phison, and we see Phison over our snakes. Phison is the Ganges, called so by the Indians and Ethiopians, but the Greeks call it the Indian river. For it surrounds all of Eulaia, both the small Ethiopia and the large one, and it flows through the regions of Eulaia. It passes through the large Ethiopia and flows south, sinking within Gadara into the great Ocean.

58.3 | δεύτερος ποταμὸς »Γεών«. καὶ αἰσθητὸν ὁρῶμεν τὸν ποταμόν καὶ οὐκ ἀλληγορούμενον· οὗτος γὰρ ὁ κατὰ τὴν Αἰθιοπίαν κατερχόμενος καὶ διαπερῶν τὴν μικρὰν Αἰθιοπίαν, Ἀνουβίτιν τε καὶ Βλεμμύαν καὶ Α'ξωμίτιν καὶ ἐπικλύζων τὰ μέρη Θηβαΐδος καὶ Αἰγύπτου εἰς τὴν θάλασσαν ταύτην ἐκπίπτει. εἰ τις ἀπιστεῖ, ἀκουέτω τοῦ Ἱερεμίου λέγοντος »ἵνα τί ὑμῖν καὶ τῇ γῇ Αἰγύπτου τοῦ πιεῖν ὕδωρ Γεών τὸ τεθολωμένον«;

58.3 | The second river is Geon. We see this river as clear and not symbolic, for it flows down through Ethiopia and passes through the small Ethiopia, reaching Anubis, the Blemmyeans, and the Axomites. It flows into the regions of Thebes and Egypt and falls into this sea. If anyone doubts, let them listen to Jeremiah, who says, "Why do you and the land of Egypt drink the muddy water of Geon?"

58.4 | τρίτος ξησί »ποταμὸς Τίγρης, ὁ πορευόμενος κατέναντι τῶν Ἀσσυρίων· «· διατέμνει γὰρ τὰ μέρη τῆς Ἀνατολῆς καὶ δύνει ὑπὸ τὴν γῆν καὶ ἀνίσχει ἀπὸ τῆς Ἀρμενίας κατὰ μέσον Καρδυαίων καὶ Ἀρμενίων καὶ ἀναπηγάζει πάλιν καὶ διατέμνεται εἰς τὴν τῶν Ἀσσυρίων γῆν.

58.4 | The third river is Tigris, which flows opposite the Assyrians. It cuts through the regions of the East and sinks underground, then rises again from Armenia between the Carduchians and Armenians. It flows once more and cuts through the land of the Assyrians.

58.5 | ἀλλὰ καὶ ὁ ποταμὸς ὁ τέταρτος Εὐφράτης, ὡσαύτως ὁμοίως τῷ αὐτῷ τρόπῳ δύνων ὑπὸ τὴν γῆν ἀνέρχεται ἀπὸ τῆς Ἀρμενίας καὶ οὕτως ἐπικλύζει τὴν Περσίδα. εἰ τοίνυν οὐκ οὐκ ἐνὶ παράδεισος

58.5 | But the fourth river is Euphrates, which also flows in the same way, sinking underground from Armenia and then flowing into Persia. Therefore, if there is no visible paradise, there is no spring; if there

αἰσθητός, οὐκ ἐνὶ πηγῇ· εἰ οὐκ ἐνὶ πηγῇ,
οὐκ ἐνὶ ποταμός· εἰ οὐκ ἐνὶ ποταμός, οὐκ
εἰσὶ τέσσαρες ἀρχαί· εἰ οὐκ ἐνὶ Φεισῶν, οὐκ
ἐνὶ Γεῶν, οὐκ ἐνὶ Τίγρη· εἰ οὐκ ἐνὶ Τίγρη,
οὐκ ἐνὶ Εὐφράτης·

is no spring, there is no river; if there is no
river, there are not four heads; if there is no
Phison, there is no Geon, and there is no
Tigris; if there is no Tigris, there is no
Euphrates.

58.7 | εἰ οὐκ ἐνὶ Εὐφράτης, οὐκ ἐνὶ συκῇ,
οὐκ ἐνὶ φύλλα, οὐκ ἐνὶ Ἀδάμ, οὐκ ἐνὶ >
φαγεῖν, οὐκ ἐνὶ Εὕα· εἰ οὐκ ἐνὶ Εὕα, οὐκ
ἔφαγεν ἀπὸ τοῦ ξύλου· εἰ οὐκ ἔφαγεν ἀπὸ
τοῦ ξύλου, οὐκ ἐνὶ Ἀδάμ·

58.7 | If there is no Euphrates, there is no
fig tree, there are no leaves, there is no
Adam, there is no eating, and there is no
Eve. If there is no Eve, she did not eat from
the tree; if she did not eat from the tree,
there is no Adam.

58.8 | εἰ οὐκ ἐνὶ Ἀδάμ, οὐκ εἰσὶν ἄνθρωποι,
ἀλλὰ μῦθος λοιπὸν ἡ ἀλήθεια καὶ
ἀλληγορεῖται τὰ πάντα. ἔστι τοίνυν Ἀδάμ·
ἔσμεν γὰρ ἐξ αὐτοῦ, τὸ γένος αὐτοῦ ὄντες
πάντες κατὰ διαδοχὴν, καὶ ὁρῶμεν αὐτὸν
διὰ τοῦ πλήθους ἐν τῇ διαδοχῇ.

58.8 | If there is no Adam, there are no
people, and the truth becomes just a myth,
with everything being an allegory.
Therefore, there is Adam; we are all from
him, being his descendants, and we see him
through the many in the lineage.

Chapter 59

59.1 | 59. Ἀδὰμ γὰρ γεννᾷ κατὰ τὴν ἐδέαν
αὐτοῦ καὶ κατὰ τὴν εἰκόνα αὐτοῦ τὸν Σῆθ.
ἵνα <γὰρ> μὴ τις νομίσῃ τὸν
πεπλασμένον καὶ τοὺς γεγεννημένους
ἄλλους, διὰ τοῦτό φησιν ἡ γραφή »κατὰ
τὴν ἰδέαν αὐτοῦ καὶ κατὰ τὴν εἰκόνα
αὐτοῦ (Σῆθ θὲ γεννᾷ τὸν Ἐνῶς, Ἐνῶς τὸν
Καϊνάν, Καϊνάν τὸν Μαλελεήλ, Μαλελεήλ
τὸν Ἰάρετ καὶ Ἰάρετ τὸν Ἐνῶχ, Ἐνῶχ τὸν
Μαθουσάλα, Μαθουσάλα τὸν Λάμεχ, Λάμεχ
τὸν Νῶε, καὶ γέγονε κατακλυσμός, οὐκ
ἀλληγορίᾳ ἀλλ' ἀληθείᾳ, καὶ ἀπώλετο πᾶσα
ψυχὴ, ἔμειναν δὲ »ὀκτὼ ψυχαὶ« ἀνθρώπων.

59.1 | For Adam begets Seth according to
his likeness and according to his image.
This is to ensure that no one thinks the
formed one and the others born are
different, as the scripture says, “according
to his likeness and according to his image.”
Seth then begets Enosh, Enosh begets
Kenan, Kenan begets Mahalalel, Mahalalel
begets Jared, Jared begets Enoch, Enoch
begets Methuselah, Methuselah begets
Lamech, and Lamech begets Noah. Then a
flood came, not as an allegory but as truth,
and every soul was destroyed, but “eight
souls” of people remained.

59.2 | ψυχὰς πόλιν ἂν ἀκούσης, μὴ νομίσης πλάσματα μὴ ἔχειν. ἀπὸ γὰρ τοῦ ἐνὸς εἶδους ὁ ἄνθρωπος ὅλοςκαλεῖται. »κατέβη«, γάρ φησιν ἡ γραφή, »Ἰακώβ εἰς Αἴγυπτον ἐν ψυχᾷς ἐβδομήκοντα πέντε«, οὐχ ὅτι αἱ ψυχαὶ εἶποντο ἄνευ σωμάτων, ἀλλὰ σὺν σώμασι· ὅλον & οὖν· τὸν ἄνθρωπον κέκληκεν. καὶ »ἦμεν ἐν τῷ πλοίῳ ὡς ὀγδοήκοντα ψυχαί«, φησὶν ὁ Λουκᾶς, ὁ συγγραψάμενος τὰς πράξεις τῶν ἀποστόλων.

59.3 | καὶ ἡ συνήθεια τοὺς δούλους σώματα εἶωθε καλεῖν. δεσπότης ἐστί, φησὶν, ἑκατὸν σωμάτων· ἀλλὰ καὶ ψυχὰς ἔχόντων. ἐπειδὴ δὲ ἡ δεσποτεία τῶν ἀνθρώπων σωμάτων κυριεύει ἀλλ’ οὐ ψυχῶν, διὰ τοῦτο τοὺς δούλους εὐλόγως σώματα ἐκάλεσαν σὺν ψυχᾷς, ἕνα δείξῃ τὴν χρῆσιν τῶν σωμάτων.

59.4 | ἐξῆλθε δὲ Νῶε ἐκ τῆς κιβωτοῦ γεννήσας τὸν Σὴμ τὸν Χὰρ τὸν Ἰάφεθ. Σὴν δὲ γεννᾷ τὸν Ἀρφαξᾶδ, Ἀρφαξᾶδ γεννᾷ τὸν Καϊνάν, Καϊνάν τὸν Σάλα, Σάλα τὸν Ἑβερ, Ἑβερ τὸν Φαλέκ, Φαλέκ τὸν Ῥαγαῦ, Ῥαγαῦ τὸν Σερούχ, Σερούχ τὸν Ναχώρ, Ναχώρ τὸν Θάρρα, Θάρρα τὸν Ἀβραάμ, Ἀβραάμ τὸν Ἰσαάκ, Ἰσαάκ τὸν Ἰακώβ, Ἰακώβ τὸν Ἰούδαν, Ἰούδας τὸν Φαρές, Φαρές τὸν Ἑσρώμ, Ἑσρώμ τὸν Ἀράμ, Ἀράμ τὸν Ἀμιναδάμ, Ἀμιναδάμ τὸν ναασώμ, Ναασώμ τὸν Σαλμών, Σαλμών τὸν Βοόζ, Βοόζ τὸν Ἰωβὴδ ἐκ τῆς Ρούθ, Ἰωβὴς τὸν Ἰεσσαί, Ἰεσσαὶ τὸν Δαυὶδ τὸν βασιλέα, Δαυὶδ τὸν Σολομῶντα ἐκ τῆς τοῦ Οὐρίου, Σολομῶν τὸν Ῥοβοάμ, Ῥοβοάμ τὸν Ἀβιά, Ἀβιά τὸν Ασάφ, Ασάφ τὸν Ἰωσαφάτ, Ἰωσαφάτ τὸν Ἰωράμ, Ἰωράμ τὸν Ὀχοζίαν, Ὀχοζίας τὸν Ἰωάς, Ἰωάς τὸν Ἀμεσίαν, Ἀμεσίας τὸν

59.2 | If you hear “souls” in the city, do not think that they are beings without bodies. For from one kind, the whole person is called. The scripture says, “Jacob went down to Egypt with seventy-five souls,” not that the souls were following without bodies, but with bodies; thus, the whole person is referred to. And “we were in the ship as eighty souls,” says Luke, who wrote the Acts of the Apostles.

59.3 | The custom is to call the servants bodies. The master is said to have a hundred bodies, but they also have souls. Since the authority of humans rules over bodies but not over souls, the servants are rightly called bodies along with souls, to show how the bodies are used.

59.4 | Noah went out of the ark and had Shem, Ham, and Japheth. Shem had Arphaxad, Arphaxad had Cainan, Cainan had Salah, Salah had Eber, Eber had Peleg, Peleg had Reu, Reu had Serug, Serug had Nahor, Nahor had Terah, Terah had Abram, Abram had Isaac, Isaac had Jacob, Jacob had Judah, Judah had Perez, Perez had Hezron, Hezron had Ram, Ram had Amminadab, Amminadab had Nahshon, Nahshon had Salmon, Salmon had Boaz by Ruth, Boaz had Obed, Obed had Jesse, Jesse had David the king, David had Solomon by Uriah's wife, Solomon had Rehoboam, Rehoboam had Abijah, Abijah had Asa, Asa had Jehoshaphat, Jehoshaphat had Joram, Joram had Uzziah, Uzziah had Joash, Joash had Amaziah, Amaziah had Uzziah, who was called Azariah, Uzziah had Jotham, Jotham

Ὁζίαν, τὸν κληθέντα Ἀζαρίαν, Ὁζίας τὸν Ἰωάθαμ, Ἰωάθαμ τὸν Ἀχαζ, Αχαζ τὸν Ἐζεκίαν, Ἐζεκίας τὸν Μανασσῆ, Μανασσῆς τὸν Ἀμώς, Ἀμώς τὸν Ἰωσίαν, Ἰωσίας τὸν Ἰεχονίαν, Ἰεχονίας πάλιν τὸν Σαλαθιήλ, Σαλαθιήλ τὸν Ζοροβάβελ, Ζοροβάβελ τὸν Ἀβιούδ, Ἀβιούδ τὸν Ἐλιακείμ, Ἐλιακείμ τὸν Ἀσώρ, Ἀσώρ τὸν Σαδώκ, Σαδώκ τὸν Ἀχείμ, Ἀχείμ τὸν Ἐλιούδ, Ἐλιούδ τὸν Ἐλεάζαρ, Ἐλεάζαρ τὸν Ματθίαν, Ματθίας τὸν Ἰακώβ, Ἰακώβ τὸν Ἰωσήφ.

had Ahaz, Ahaz had Hezekiah, Hezekiah had Manasseh, Manasseh had Amos, Amos had Josiah, Josiah had Jeconiah, Jeconiah again had Shealtiel, Shealtiel had Zerubbabel, Zerubbabel had Abiud, Abiud had Eliakim, Eliakim had Azor, Azor had Zadok, Zadok had Achim, Achim had Elihud, Elihud had Eleazar, Eleazar had Matthan, Matthan had Jacob, and Jacob had Joseph.

Chapter 60

60.1 | 60. Ἰωσήφ γέρων ὢν > χῆρος μετὰ τὸ λαβεῖν πρώτην γυναῖκα καὶ ποιῆσαι ἐξ αὐτῆς παῖδας ἄρρενας μὲν τέσσαρας, Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου καλούμενον διὰ τὸ συνανατραφεῖναι αὐτῷ καὶ Σίμωνα καὶ Ἰούδαν καὶ Ἰωσῆν, δύο δὲ θυγατέρας,· † Ἄνναν καὶ Σαλώμην,

60.1 | Joseph, being old and a widower after marrying his first wife and having children with her, had four sons: Jacob, the brother of the lord, called so because he was raised with him, Simon, Judah, and Joseph, along with two daughters: Anna and Salome.

60.2 | οὗτος ὁ ἰωσήφ γέρων ὢν καὶ χῆρος κατὰ ἀνάγκην τῶν κλήρων βαλλομένων ἐπὶ χήρους καὶ ἀγάμους καθ' ἑκάστην φυλὴν εἰς τὰς ἀπὸ ναοῦ παρθένους διὰ τὸ ἀφιεροῦσθαι ἐν τῷ ναῷ τοὺς πρωτοτόκους παῖδας, ἄρρενάς τε καὶ θηλείας) ἔλαβε κατὰ κληρὸν τὴν ἀγίαν παρθένον Μαρίαν, »ἐξ ἧς« κατὰ σάρκα »ἐγεννήθη« ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς διὰ πνεύματος ἁγίου, οὐκ ἀπὸ σπέρματος ἀνδρὸς οὔτε συναφείας σώματος.

60.2 | This Joseph, being old and a widower, was chosen by lot from the clans to take the holy virgin Mary. The lots were cast for widowers and unmarried men from each tribe to marry the virgins from the temple, since the firstborn children, both male and female, were dedicated in the temple. From her, according to the flesh, our lord Jesus Christ was born through the Holy Spirit, not from the seed of a man nor through bodily union.

60.3 | γεννᾶται τοίνυν ὁ κύριος ἐκ φυλῆς Ἰούδα, ἐκ σπέρματος Δαυὶδ καὶ Ἀβραάμ κατὰ σάρκα, θεὸς ὢν, ἐν τῷ τεσσαρακοστῷ <δευτέρῳ> ἔτει τῆς βασιλείας

60.3 | Therefore, the lord is born from the tribe of Judah, from the lineage of David and Abraham according to the flesh, being God, in the forty-second year of the

kingdom.

60.4 | Αὐγούστος δὲ ἐβασίλευσεν πεντήκοντα ἔξ ἔτη καὶ μῆνας ἕξ μετ' αὐτόν· δὲ παῖς αὐτοῦ Τιβέριος διαδέχεται τὴν ἀρχὴν ἔτη ̅̅̅ μετὰ Τιβέριον Γάϊος ἔτη τρία καὶ μῆνας θ' καὶ ἡμέρας κβ μετὰ Γάϊον Κλαύδιος ἔτη ̅̅̅ μετὰ Κλαύδιον Νέρων ἔτη θ' μετὰ Οὐέσπασιανόν· Τίτος δ' υἱὸς αὐτοῦ ἔτη β' μετὰ Τίτον Δομετιανὸς δ' ἀδελφὸς αὐτοῦ ἔτη ̅̅̅ καὶ μῆνας ̅̅̅ μετὰ Δομετιανόν· Νερούας ἔτος ̅̅̅ μῆνας δ' μετὰ Νερούσιν Τραϊανὸς ἔτη ιθ' μετὰ Τραϊανὸν Ἀδριανὸς ̅̅̅ μετὰ Ἀδριανὸν Ἀντωνῖνος εὐσεβὴς ἔτη κβ μετὰ Ἀντωνῖνον Μάρκος Αὐρήλιος Ἀντωνῖνος, ὁ καὶ Οὐῆρος, ἔτη ιθ' Κόμοδος ἔτη ̅̅̅ Περτίναφ μῆνας ζω Σευῆρος ἔτη ̅̅̅ Ἀντωνῖνος δ' υἱὸς αὐτοῦ ἔτη ζ' Μακρίνος ἔτος ἵν' Ἀντωνῖνος ἄλλος ἔτη ̅̅̅ Ἀλέξανδρος, οὐχ ὁ Μακεδών, ἔτη ̅̅̅ Μαξιμῖνος ἔτη ̅̅̅ Γορδιανὸς ἔτη ζ' Φίλιππος ἔτη ἔτη ζ' Δέκιος ἔτος ̅̅̅ Γάλλος δ' * καὶ Οὐόλουσιανὸς ἔτη ηνὸς ἔτη ̅̅̅ Κλαύδιος ἄλλος ἔτος ἵν' Αὐρηλιανὸς ἔτη ιδ' Τάκιτος μῆνας ζ' Πρόβος ἔτη ξ' οἱ περὶ Κᾶρον καὶ Καρῖνον καὶ Νουμεριανὸν ἔτη β' Διοκλητιανὸς ἔτη ̅̅̅

60.4 | Augustus ruled for fifty-six years and six months. After him, his son Tiberius took over the throne for twenty-two years. After Tiberius, Gaius ruled for three years, six months, and twenty-two days. After Gaius, Claudius ruled for thirteen years. After Claudius, Nero ruled for fourteen years. After Nero, Vespasian ruled for ten years. After Vespasian, his son Titus ruled for two years. After Titus, his brother Domitian ruled for fifteen years and five months. After Domitian, Nerva ruled for one year and four months. After Nerva, Trajan ruled for nineteen years. After Trajan, Hadrian ruled for twenty-one years. After Hadrian, Antoninus the Pious ruled for twenty-two years. After Antoninus, Marcus Aurelius Antoninus, also known as Verus, ruled for nineteen years. Commodus ruled for twelve years. Pertinax ruled for two months. Septimius Severus ruled for eighteen years. After Severus, his son Antoninus ruled for seven years. Macrinus ruled for one year. Another Antoninus ruled for two years. Alexander, not the Macedonian, ruled for thirteen years. Maximinus ruled for three years. Gordian ruled for seven years. Philip ruled for five years. Decius ruled for two years. Gallus and Volusian ruled for one year. Claudius ruled for two years. Aurelian ruled for five years. Tacitus ruled for six months. Probus ruled for eight years. The rulers around Carus, Carinus, and Numerian ruled for two years. Diocletian ruled for twenty years.

60.5 | μετὰ Διοκλητιανὸν Μαξιμανὸς Λικίννιος Κωνσταντῖος Κωνσταντῖνος

60.5 | After Diocletian, Maximian, Licinius, Constantius, Constantine, Constans,

Κώνστας Κωνστάντιος καὶ κωνσταντῖνος
Ἰουλιανὸς Ἰοβιανὸς Οὐαλεντινιανὸς
Οὐάλης Γρατιανὸς ἕως τοῦ ἑνιαυτοῦ
τούτου μετὰ τὸ τελευτῆσαι Διοκλητιανὸν
ἔτη ζ'. τὸ ἔτος γὰρ τοῦτό ἐστιν ἑνενηκοστὸν
Διοκλητιανοῦ, Οὐαλεντινιανοῦ καὶ
Ο'λυάλεντος ζ', Γρατιανοῦ δὲ ἔτος ξ,
ὑπατεία Γρατιανοῦ Αὐγούστου τὸ τρίτον
καὶ Ἑκουτίου λαμπροτάτου, Ἰνδικτιῶνος
β.

Constantius, Julian, Jovian, Valentinian,
Valens, and Gratian ruled until this year
after the death of Diocletian, which is the
thirtieth year. This year is the ninetieth of
Diocletian, Valentinian, and Valens, and the
tenth year of Gratian, during the consulship
of Gratian Augustus, the third, and Equitius,
the most distinguished, in the second
indiction.

Chapter 61

61.1 | 61. Ἡμεῖς τοίνυν ἀπὸ τοῦ
προειρημένου Ἀδὰμ πάντες κατὰ
ἀκολουθίαν· καὶ οὐκ ἀπώλετο ἡ τάξις οὐδὲ
τὰ ὑπὸ θεοῦ γινόμενα ἀλληγοροῦνται.

61.1 | Therefore, we all come from the
previously mentioned Adam in succession,
and neither the order was lost nor are the
things done by God interpreted
allegorically.

61.2 | ἔστι τοίνυν Ἀδὰμ καὶ ἔστι φύλλα
συκῆς καὶ συκῆ καὶ ξύλον τοῦ εἰδέναι
γνωστὸν καλοῦ καὶ πονηροῦ καὶ ζύλον
ζωῆς ἐν μέσῳ τοῦ παραδείσου καὶ οφίς καὶ
παρακοὴ καὶ ὑπακοὴ καὶ εἰσὶ ποταμοὶ καὶ
ἔστιν Εὐὰ καὶ τὸ πλάσμα·

61.2 | Therefore, there is Adam, the leaves
of the fig tree, the fig tree itself, and the
wood of the tree of knowledge, which is
both good and evil. There is also the tree of
life in the middle of paradise, the serpent,
disobedience, obedience, rivers, Eve, and
the creation.

61.3 | πάντα γὰρ δυνατὰ τῷ θεῷ· καὶ τὰ
φθαρτὰ μεταβαλεῖν εἰς ἀφθαρσίαν καὶ τὰ
ἐπὶ τῆς γῆς ποιῆσαι ἐν ἀγθαρσίᾳ διατελεῖν.

61.3 | For all things are possible for God. He
can change the perishable into the
imperishable and make the things on earth
remain pure.

61.4 | καὶ μὴ θαυμάζτω τις· τοῦτο γὰρ
ἦλθε καὶ ἔδειξε λαβὼν σάρκα φθαρτὴν καὶ
ἐνδυσάμενος ἐν τῇ θεότητι καὶ ἀποδείξας
ἄφθαρτον. »τίς γὰρ ἐγκαλέσει· θεῷ;

61.4 | And let no one be surprised, for this
one came and showed himself by taking on
perishable flesh, being clothed in divinity,
and proving the imperishable. "For who

will accuse God?"

61.5 | ἴδωμεν δὲ καὶ ἄλλην θεωρίαν.
ἐξέβαλεν αὐτούς, φησὶν, ἔξω τοῦ
παραδείσου καὶ ἔθετο τὰ Χερουβὶμ καὶ τὴν
φλογίνην ῥομφαίαν τηρεῖν τὴν εἵσοδον τοῦ
ξύλου τῆς ζωῆς. καὶ ἐξελθόντες οἱ περὶ τὸν
Ἀδὰμ ὥκησαν ἀπέναντι τοῦ παραδείσου.
μηδεὶς μύθοις ἀπατάσθω κενοῖς.

61.5 | But let us consider another
perspective. He says that he cast them out
of paradise and placed the Cherubim and
the flaming sword to guard the entrance to
the tree of life. After leaving, those around
Adam settled across from paradise. Let no
one be misled by empty myths.

61.6 | »δύναται γὰρ ὁ θεὸς ἐκ τῶν λίθων
ἐγεῖραι τέκνα« καὶ δύναται ὁ θεὸς καὶ τὰ
φθαρτὰ μεταβαλεῖν εἰς ἀφθαρσίαν καὶ
δύναται ἐπὶ γῆς ποιῆσαι ἀνάπαυσιν
παραδείσου, ὅτε ἠθέλησεν.

61.6 | "For God can raise up children from
the stones," and God can also change the
perishable into the imperishable. He can
create a rest of paradise on earth whenever
he wishes.

61.7 | οὐ γὰρ ἡ γῆ ἄλλου θεοῦ καὶ ὁ
οὐρανὸς ἄλλου, ἀλλὰ πάντα τοῦ αὐτοῦ ἐστί
καὶ ὥς θέλει χαρίζεται ἐκάτῳ τὴν
ἀφθαρσίαν.

61.7 | For the earth does not belong to
another god, and the heavens do not belong
to another either. Everything belongs to the
same one, and as he wishes, he grants
immortality to each one.

61.8 | καὶ γὰρ καὶ τὸ σῶμα τοῦ Ἀδὰμ
οἶδαμεν ἐκ τῆς γῆς πεπλασμένον, ἐξ ἧς περ
καὶ ἡμῶν τὰ σώματα, καὶ ἐλπίδα ἔχομεν
ζωῆς αἰωνίου καὶ ἀφθάρτου κληρονομίας.
καὶ γὰρ τοῦ σωτῆρος τὸ σῶμα ἀπὸ Μαρίας
ἦν καὶ συνήνεται πνευματικῶς τῇ τοῦ
Λόγου ἐν οὐρανῷ ἀφθαρσίᾳ.

61.8 | For we know that Adam's body was
made from the earth, just like our bodies.
We have hope for eternal life and an
imperishable inheritance. The body of the
Savior came from Mary and is spiritually
united with the Word in the immortality of
heaven.

61.9 | ταῦτα δὲ πάντα συνηγάγομεν καὶ
ἐνταῦθα παρεθέμεθα μὴθὲν παραρρῖψαι
τῶν γεγραμμένων θέλοντες, ἀλλὰ μᾶλλον
ἀπλότητι φέρεσθαι πιστοὶ τε εὐρίσκεισθαι
πρὸς τὸν θεόν, ἐν οἷς ἐν ἀληθείᾳ ἔγραψεν
ἡμῖν καὶ ἔδωκ' ἡσασθαι τὴν τῆς ἀληθείας ὁδόν

61.9 | We have gathered all these things
and present them here, wanting to leave
nothing out of what has been written.
Instead, we aim for simplicity, so that the
faithful may be found with God, in whom he
truly wrote and gave us the path of truth

εἰς ἡμῶν σωτηρίαν· συγχωρεῖν & δέ & αὐτῷ μόνῳ πρέπον εἰδέναι τὰ ἀκατάληπτα.

for our salvation. It is fitting for him alone to know the incomprehensible.

Chapter 62

62.1 | 62. Ἀλλην δὲ πάλιν μυθώδη θεωρίαν οὗτος ὁ Ὡριγένης, ὃς θεὸς συγχωρήσειε φαντασίας τοῖς ἀνθρώποις ἀλληγοροῦντι, παρεισήγαγε φάσκων οὓς εἶπεν ἡ θεία γραφὴ χιτῶνας δερματίνους πεποιηκέναι τὸν θεὸν τοῖς περὶ τὸν Ἀδὰμ μὴ εἶναι χιτῶνας δερματίνους·

62.1 | But this Origen again introduced a mythical theory, saying that God allowed people to use their imaginations when interpreting allegorically. He claimed that the divine scripture said God made leather garments for those around Adam, but that there were no leather garments for Adam himself.

62.2 | ἀλλὰ τοῦτό φησι χιτῶνα δερμάτινον τὸ σαρκῶδες τοῦ σώματος ἢ αὐτὸ τὸ σῶμα· μετὰ γὰρ τὴν παρακοήν, φησὶν, καὶ μετὰ τὸ βεβρωκέναι τοῦ ξύλου ἐνέδυσσε τὰς ψυχὰς ταῦτα τὰ σώματα τουτέστιν ταύτην τὴν σάρκα. καὶ ἔστιν εὐήθες τὸ ὅλον εἰπεῖν.

62.2 | But he says that the leather garment represents the flesh of the body or the body itself. He explains that after the disobedience and after eating from the tree, the souls were clothed with these bodies, meaning this flesh. And it is simple to say all this.

62.3 | σοφίζεται γὰρ αὐτὸς ὁ Ὡριγένης δῆθεν καὶ φησί· μὴ γὰρ ὁ θεὸς βυρσοδέψης ἦν, ἵνα βυρσεύσας δέρματα χιτῶνας ἐργάσῃται τῷ Ἀδὰμ καὶ τῇ Εὕᾳ; πολὺ δὲ κτηνωδέστερον τὸ τοιοῦτον.

62.3 | For Origen pretends to be wise and says, “Is God a tanner, so that after tanning hides, he could make garments for Adam and Eve? Such a thing is much more beastly.”

62.4 | τί εὐχερέστερον ἦν, οὐρανὸν καὶ γῆν ἐξ οὐκ ὄντων ποιῆσαι τὸν θεὸν ἢ χιτῶνας δερματίνους; πότε γὰρ τὰ θαυμάσια αὐτοῦ θέλων οὐκ εἰργάσατο καὶ ἄψθχα εἰς ἔμψυχα μετεβαλεῖν πότε οὐ δεδύνηται;

62.4 | What would be easier for God: to make heaven and earth from nothing or to make leather garments? For when he wanted to do wonderful things, he did not hesitate to change lifeless things into living ones.

62.5 | τὴν μὲν ῥάβδον Μωυσέως, ξηρὰν οὖσαν καὶ ξυλίνην, ὅφιν ἔμψυχον ἐποίησε Μωυσέας καταδιώκοντα ἄφ' οὗ Μωυσῆς εἰς φυγὴν ἐτρέπετο, ὅνα δείξῃ ὅτι οὐκ ἦν φάντασμα, ἀλλ' ἀληθὲς τὸ γενόμενον. πῶς δὲ τεσσαράκοντα ἔτη τοῦ λαοῦ τὰ ἱμάτια οὐκ ἐρρικνώθη καὶ τρίχες οὐκ ἐκόμων καὶ τὰ ὑποδήματα οὐκ ἐπαλαιοῦντο;

62.5 | Moses' rod, which was dry and made of wood, turned into a living serpent that chased Moses, causing him to flee. This showed that it was not an illusion, but a real event. How is it that for forty years the people's clothes did not wear out, their hair did not grow long, and their sandals did not get old?

62.6 | εἰπάτωσαν δέ μοι οἱ ἡλίθιοι οἱ τῇ φρενοβλαβείᾳ Ὀριγένους κατὰ τοῦτο τὸ μέρος ἀκολουθήσαντες· ἀναστάντος τοῦ σωτῆρος ἐκ τῶν νεκρῶν καὶ καταλείψαντος τὰς ὀθόνας ἐν τῷ μνήματι, ὡς γέγραπται, γυμνὸς ἄρα ἐφαίνετο τοῖς μαθηταῖς· ἀναστὰς στὰς ἐκ τῶν νεκρῶν σὺν σώματι καὶ ψυχῇ;

62.6 | Let the foolish ones who follow Origen's misguided ideas speak to me about this: when the Savior rose from the dead and left the burial cloths in the tomb, as it is written, did he appear naked to the disciples? Did he rise from the dead with both body and soul?

62.7 | ὁπνίκα δὲ ἐδείκνυε τοῖς περὶ τὸν Θωμᾶν τὰ ὅστ' αὐτοῦ καὶ τὰς σάρκας χειρὰς τε καὶ τὴν πλευρὰν, δηλονότι οὐκ ἦν γυμνός. τοῖνυν τὰ ἱμάτια τίς αὐτῷ ὕφανε τὰ μετὰ τὴν ἀνάστασιν;

62.7 | When he showed his bones and flesh to those around Thomas, including his hands and side, it was clear that he was not naked. So, who wove the clothes for him after the resurrection?

62.8 | ἀλλ' ἐρεῖς μοι πάντως, ἐνδύματα ἦν πνευματικά, <ἢ ἑλθέμεν ἐαυτῷ ποιήσας. καὶ εἰ τοιαῦτα ἐνδύματα ἠδύνατο ἐαυτῷ ποιεῖν, ἐκείνους τοὺς δερματίνους χιτῶνας οὐκ ἠδύνατο ποιῆσαι τοῖς περὶ τὸν Ἀδὰμ οἰκείῳ θελήματι; ὅντως >

62.8 | But you might say to me, "They were spiritual garments, made by his own will." And if he could make such garments for himself, could he not also make those leather tunics for those around Adam by his own will? Indeed.

62.9 | ἐκπίπτει τοῦ Ὀριγένους ἡ ἀλληγορία. εἰ γὰρ μετὰ τὸ βεβρωκέναι τοῦ ξύλου ἐκτίσθη τῷ Ἀδὰμ ἡ σὰρξ, πόθεν ἄρα ἄρα ἔλαβεν θεὸς τὴν πλευρὰν πρὸ τοῦ αὐτὸν βεβρωκέναι; ὡς διεγερθεὶς ἀπὸ τῆς ἐκστάσεώς φησιν »όστοῦν ἐκ τῶν ὁστών

62.9 | The allegory of Origen falls apart. For if flesh was created for Adam after the wood was eaten, then where did God take the side from before he had eaten it? When he was awakened from his trance, he said, "Bone from my bones and flesh from my

μου καὶ σὰρξ ἐκ τῆς σαρκὸς μου τοῦτο».

flesh.”

Chapter 63

63.1 | 63. Τοῦ λοιποῦ τοίνυν μηδεὶς ἡμῖν κόπους παρεχέτω. «οὕτω γὰρ δοξάζει ἡ ἁγία τοῦ θεοῦ ἐκκλησία ἀπὸ τῶν ἀνέκαθεν· οὐ παραστήσεται γὰρ ἡμῖν Ὡριγένης ἐν ἡμέρᾳ κρίσεως.

63.1 | From now on, let no one give us trouble. “For this is how the holy church of God has believed from ancient times; Origen will not stand before us on the day of judgment.”

63.2 | θαυμάζω γὰρ ὡς ἀληθῶς, πῶς τινες ἀνέχονται τοῦ βλασφημήσαντος τὸν ἑαυτοῦ δεσπότην. ἀναγνώτωσαν Ὡριγένους τὰ περὶ ἀρχῶν οἱ τοιοῦτοι καὶ μαθέτωσαν οἱ δοκοῦντες εἶναι υἱοὶ τῆς ἐκκλησίας τῆς καθολικῆς * καὶ μὴ τὸν τὸν ἀπὸ τῆς τοῦ πατρὸς θεότητος χωρίζειν τολμάτωσαν·

63.2 | I am amazed at how some truly tolerate the one who has blasphemed his own Lord. Let such people read Origen's writings about the beginnings, and let those who think they are sons of the universal church learn. They should not dare to separate from the divinity of the Father.

63.3 | * πῶς οὐ κατηξίωσεν Ὡριγένης εἰπεῖν κἂν ὅτι ὁρᾷ τὸν πατέρα ὁ υἱός. ἀλλὰ φησιν· »ὥς οὐ δύναται ἰδεῖν τὸν πατέρα ὁ υἱός, καὶ τὸ ἅγιον πνεῦμα οὐ δύναται ἰδεῖν τὸν υἱόν « καὶ πάλιν οἱ ἄγγελοι οὐ δύναται ἰδεῖν τὸ ἅγιον πνεῦμα καὶ οἱ ἄνθρωποι οὐ δύναται ἰδεῖν τοὺς ἀγγέλους.»

63.3 | How did Origen not find it worthy to say even that the Son sees the Father? Instead, he says, “The Son cannot see the Father, and the Holy Spirit cannot see the Son,” and again, “The angels cannot see the Holy Spirit, and humans cannot see the angels.”

63.4 | καὶ ἐφантаσίασεν ἑαυτὸν μᾶλλον καὶ οὗς ἠπάτησεν, ἀλλ' οὐ τὸν συνετὸν καὶ πιστὸν καὶ πιστεύοντα τῇ ἀληθείᾳ καὶ τῇ

63.4 | And he imagined himself to be greater than those he deceived, but not greater than the wise and faithful person who believes in the truth and in the...

63.5 | πνευματικῇ διδασκαλίᾳ. παῦσαι τοίνυν, Ὡρίγενες, καὶ παύσασθε οἱ τοῦ Ὡριγένους μαθηταί· ἀητεύουσι γὰρ οἱ ἀπόστολοι καὶ οἱ προφῆται ἥπερ ὑμεῖς καὶ

63.5 | In spiritual teaching. Therefore, stop now, Origen, and you who are the students of Origen, for the apostles and the prophets are speaking differently from you and your

ὁ ὑμῶν διδάσκαλος·

teacher.

63.6 | παυσάσθωσαν οἱ Γνωστικοί, κατὰ γνωστοὶ δὲ ὄντες τὸν τρόπον, καὶ παυσάσθωσαν Οὐαλεντινιανοὶ καὶ Μανιχαῖοι καὶ Μαρκιωνισταὶ οἱ κατὰ πάντα πεπλανημένοι καὶ παυσάσθωσαν Ἀρειανοὶ καὶ Ἀνόμοιοι καὶ Σαβέλλιοι καὶ Πνευματῖται, οἱ καὶ Πνευματομάχοι, καὶ Διμοιρῖται οἱ ἀνοήτως τὸν νοῦν παρεκβάλλοντες.

63.6 | Let the Gnostics stop, as they are known for their ways, and let the Valentinians, Manichaeans, and Marcionites, who are all completely misled, stop as well. Let the Arians, Anomoeans, Sabellians, and Spirit-fighters, who foolishly stray from the truth, also stop.

63.7 | πάντα γὰρ ἀληθεύει ἡ θεία γραφή· συνέσεως δὲ χρεῖα ἐστὶ τοῦ εἰδέναι <ἀληθεύειν> τὸν θεὸν πιστεύειν <τε> αὐτῷ καὶ τοῖς αὐτοῦ λόγοις καὶ <γινῶναι> τὰ ὑπὸ τοῦ θεοῦ κεχαρισμένα δεδομένα καὶ ἐσόμενα καὶ εἰδέναι κατὰ τὴν ὑπόσχεσιν τὴν τῶν νεκρῶν ἀνάστασιν ἐν τελειότητι. πᾶσα γὰρ αἴρεσις ψεύδεται μὴ λαβοῦσα πνεῦμα ἅγιον κατὰ τὴν παράδοσιν τῶν πατέρων ἐν τῇ ἀγίᾳ τοῦ θεοῦ καθολικῇ ἐκκλησίᾳ.

63.7 | For all divine scripture is true. But it is necessary to understand how to believe in God and in his words, and to know the gifts given by God, both those already given and those yet to come. We must also understand the promise of the resurrection of the dead in its fullness. For every sect lies, as they do not receive the Holy Spirit according to the tradition of the fathers in the holy universal church of God.

Chapter 64

64.1 | 64. Καὶ περὶ τούτων πάντων αὐθις πάλιν ἐροῦμεν κατὰ τὸ ἡμέτερον ἀσθενές· ἀλλ' ἐκ τοῦ καταξιωθέντες τῆς ἡγίας τοῦ θεοῦ καθολικῆς ἐκκλησίας οἱ ἐλάχιστοι καὶ ταπεινοὶ ἔχουσιν καὶ ταύτης τὸ ἐδραίωμα κατὰ τὸ δυνατόν τῆς ἡμῶν βραχύτητος παρατιθέμεθα ἀπὸ μέρους περὶ πάντων τοῖς βουλομένοις τῆς ἑαυτῶν ζωῆς ἐπιμελεῖσθαι.

64.1 | And about all these things, we will speak again according to our weakness. But, having been made worthy by God of the holy universal church, the very few and humble will present the foundation of this church as best as we can, for those who wish to take care of their own lives.

64.2 | καὶ ἤρκει μὲν ἱκανῶς τὰ περὶ πατρὸς

64.2 | It has been enough to speak

καὶ υἱοῦ καὶ ἁγίου πνεύματος εἰρημεναῖ ἵνα
δὲ περισσότερον εἰς εὐφρασίαν καὶ
περιποίησιν καὶ πληροφορίαν τῶν πιστῶν
σαφηνίσαι σπουδάσωμεν, ποιήσιν
συνίγοντες τῆς θείας γραφῆς τὰς
μαρτυρίας εἰς πλάτος εὐωχίας καὶ
ἀγαλλίαςιν τοῖς ἐντυγχάνουσι πιστοῖς
πόλιν οὐκ ὀκνήσασκεν ὑποδεῖξαι ὡς
ἀσφαλῆ καὶ βεβαίαν ἐν θεῷ τὴν ἡμετέραν
ἐλπίδα, οὐδὲν οὐδὲν παρήλλακται ἐν πατρὶ
καὶ υἱῷ καὶ ἁγίῳ πνεύματι, ἀλλ' ὁμόστοιχος
καὶ ὁμοούσιός ἐστιν ἡ ἁγία τριάς.

sufficiently about the Father, the Son, and
the Holy Spirit. But to clarify more for the
joy, care, and understanding of the
believers, we should strive to gather the
testimonies of divine scripture into a broad
feast of joy for those who meet the faithful.
We should not hesitate to show that our
hope in God is safe and certain, for nothing
has changed in the Father, the Son, and the
Holy Spirit. The holy Trinity is equal and of
the same essence.

64.3 | οὐκ ἀλλαχόθεν δέ ποθεν οὐδὲ ἀπὸ
ιδίων διανοημάτων ποιούμεθα τὴν
διδασκαλίαν, ἀλλ' ἀπὸ τῆς ἡμετέρας ζωῆς
τουτέστιν ἐκ προφητῶν καὶ ἐκ τῆς τοῦ
σωτῆρος ἡμῶν παρουσίας καὶ τῆς αὐτοῦ
φιλανθρωπίας.

64.3 | We do not create our teaching from
other sources or from our own thoughts,
but from our own life, which means from
the prophets and from the presence of our
Savior and his love for humanity.

64.4 | ἦλθε γάρ, ἦλθεν ἡ ζωὴ ἡμῶν καὶ τὸ
φῶς αὐθις ἡμῖν ὑπέδειξεν εὐρὼν ἡμᾶς
πεπλανημένους. ἤμεν γάρ, ἤμεν ἐν
ὑπερηφανίᾳ καὶ βλασφημίαις, εἰδώλων
ὁμοιώσεσι, πνευμάτων ἀθεΐαις, κακῶν
πάντων ἐπιταγαῖς βεβαπτισμένοι.

64.4 | For life came, and the light revealed
itself to us again, finding us lost. We were
filled with pride and blasphemies,
resembling idols, denying spirits, and
soaked in all kinds of evil actions.

64.5 | τούτων τοίνυν προσόντων μοι
ἀκουσίως & ἤθελον ἔπραττον, ἀλλ' ὃ
ἐμίσουν ἡπειγόμεν ποιεῖν, ἁμαρτίας
διακονούσης μοι οὕτως), ὁ ἅγιος πατὴρ τὸν
υἱὸν αὐτοῦ τὸν ἅγιον ἀπέστειλε καὶ ἐν τῷ
αὐτοῦ ἐλέει ἔσωσέ με καὶ ἐκ πασῶν τῶν
σιαφθορῶν μου ἐρρύσατό με.

64.5 | So, when these things were present
to me, I did what I did not want to do, but I
was pushed to do what I hated, serving sin
in this way. The holy Father sent his holy
Son, and in his mercy, he saved me and
rescued me from all my corruptions.

Chapter 65

65.1 | 65. ἐπεφάνη γὰρ ἡ χάρις τοῦ κυρίου ἡμῶν καὶ σωτῆρος, διδάσκουσα ἡμᾶς ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ εὐσεβῶς καὶ δικαίως ζήσωμεν ἐν τῷ νῦν αἰῶνι, προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, λυτρώσεται λυτρώσεται ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθάρισι ἑαυτῶ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων·

65.1 | For the grace of our Lord and Savior has appeared, teaching us to deny ungodliness and worldly desires, so that we can live wisely, righteously, and with devotion in this present age. We wait for the blessed hope and the coming of the glory of our great God and Savior, Jesus Christ, who gave himself for us to free us from all wrongdoing and to purify for himself a special people who are eager to do good works.

65.2 | »ἐξαῆμῶν, τὸ καθ' ἡμῶν χειρόγραφον, τοῖς δόγμασιν ὃ ἦν ὑπεναντίον ἡμῶν, ἥρκεν ἐκ μέσου προσηλώσας αὐτὸ τῷ σταυρῷ, ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας, ἐδειγμάτισεν ἐν παρρησίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ «· »πύλας συντρίψας καὶ μοχλοὺς σιδηροῦς συνθλάσας« τὸ φῶς αὐθις ὑπέδειξε τῆς τῆς χειρὸς ὀρέγων, ὁδοποιῶν, ὑποβάθρας οὐρανῶν ὑποδεικνύς, παράδεισον αὐθις οἰκεῖν ἀξιῶν.

65.2 | He took away from us the record of our sins, which was against us, and nailed it to the cross, disarming the rulers and authorities. He made a public example of them, triumphing over them in him. He broke down the gates and crushed the iron bars, showing the light again. He reached out his hand, making a way and revealing the heavens, declaring that we are worthy to dwell in paradise once more.

65.3 | τοίνυν κατώκησεν ἐν ἡμῖν« καὶ »τὸ δικαίωμα τοῦ νόμου« δοὺς ἡμῖν τοῦ πνεύματος εἰς τὸ γινῶναι αὐτὸν <καὶ> ὅτι τὰ περὶ ἐστὶν ἀρχὴ καὶ τέλος ζωῆς, νόμος δικαιοσύνης· γέγονεν ἡμῖν, νόμος πίστεως« νόμος πνεύματος», ἐλεύθερος ἐκ νόμου σαρκὸς ἁμαρτίας».

65.3 | Therefore, he dwelled in us and gave us the right of the law through the Spirit, so that we may know him and understand that the matters of life have a beginning and an end. The law of righteousness has become for us the law of faith, the law of the Spirit, freeing us from the law of the flesh and sin.

65.4 | διὸ »συνήδομαι τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἴσω ἄνθρωπον« ἴσω δὲ ἡμῶν ὁ Χριστός, εἴπερ οἰκεῖ ἐν ἡμῖν.

65.4 | Therefore, I agree with the law of God according to the inner person. The inner person is Christ in us, if he truly lives in us.

65.5 | αὐτὸς γὰρ θανὼν ὁδὸς ζωῆς ὑπὲρ ἡμῶν γέγονεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ ἡμῶν ἀποθανόντι καὶ ἐγερθέντι· αἰτίῳ ζωῆς· τοῦ πρὸ πολλῶν γενεῶν ὀρκου μνησθεῖς· κατὰ τὸν Δαυίδ, θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν.,

65.5 | For he himself, dying, became the way of life for us, so that the living no longer live for themselves, but for him who died and was raised for us. Remembering the promise made by God many generations ago, as David said, God was in Christ reconciling the world to himself, not counting their sins against them.

65.6 | »ὅτι ἐν αὐτῷ εὐδόκησε πᾶν τὸ πλήρωμα κατοικῆσαι καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ'.

65.6 | For in him all the fullness was pleased to dwell and through him to reconcile all things to himself, making peace through the blood of the cross.

65.7 | παρεγένετο τοίνυν »εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν', καθὼς ἐπήγγελλται Ἀβραάμ καὶ λοιποῖς ἁγίοις, »ἀνκεφαλαιώσασθαι τὰ πάντα ἐν αὐτῷ, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς«.

65.7 | Therefore, he came for the purpose of managing the fullness of time, as was promised to Abraham and the other holy ones, to gather all things in him, both the things in the heavens and the things on the earth.

65.8 | διάστασις δὲ ἦν καὶ ἔχθρα ἐν τῇ ἀνοχῇ τοῦ θεοῦ, »ἀποκατήλλαξε δὲ ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ', »δι' αὐτοῦ ποιήσας τὰ ἀμφότερα ἓν«, ἥλθε γὰρ ἡ εἰρήνη ἡμῶν') καὶ τὸ μεσότοιχον τοῦ φαργμοῦ λύσας, τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι καταργήσας, ἵνα τοὺς δύο κτίσει εἰς ἓν καὶ νὸν ἄνθρωπον», εἶναί τε τὰ ἔθνη σύσσωμα καὶ συμμέτοχα καὶ συγκληρονόμα τῆς ἀπαγγελίας» ἐκέλευσεν εἰπὼν »δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς'.

65.8 | But there was division and hostility in God's patience. He reconciled in the body of his flesh, making the two one, for our peace came. He broke down the dividing wall of hostility, removing in his flesh the law of commandments and its regulations, so that he might create in himself one new person from the two, making the nations one body and sharing in the inheritance. He called out, saying, "Come to me, all you who are weary and burdened, and I will give you rest."

65.9 | τοίνυν ἐν ᾧ ἐγὼ ἡσθένουν διὰ τῆς σαρκός, ἀπεστάλη μοι σωτὴρ ἐν ὁμοιώματι σαρκὸς ἁμαρτίας», οἰκονομίαν τοιαύτην πληρῶν, ἵνα με δουλείας »ἐξαγοράσῃ«, ἵνα με φθορᾶς, ἵνα με θανάτου, καὶ ἐγένετό μοι δικαιοσύνη καὶ ἁγιασμὸς καὶ ἀπολύτωσης·

65.9 | Therefore, in him who was weak because of the flesh, a savior was sent to me in the likeness of sinful flesh, fulfilling such a plan, so that he might redeem me from slavery, from corruption, and from death. Righteousness, holiness, and redemption came to me.

65.10 | δικαιοσύνη μὲν, διὰ πίστεως αὐτοῦ ἁμαρτίαν λύσας· ἁγιασμὸς δέ, δι' ὕδατος καὶ πνεύματος καὶ ἐν ῥήματι αὐτοῦ ἐλευθερώσας· ἀπολύτρωσις δέ, τὸ αἷμα αὐτοῦ λύτρον ἁμνοῦ ἀληθοῦς ὑπὲρ ἐμοῦ ἐαυτὸν παραδούς, ἱλαστήριον καθάρσεως κόσμου, καταλλαγῆς ἀπάντων οὐρανοῦ καὶ γῆς, »μυστήριον τὸ ἀπόκρυφον πρὸ τῶν αἰώνων καὶ γενεῶν· πληρῶν καιροῖς τοῖς ὀρισμένοις.

65.10 | Righteousness freed me from sin through his faith. Holiness set me free through water and spirit by his word. Redemption came by his blood, the price of a true lamb given for me, a sacrifice for the cleansing of the world and for the reconciliation of all things in heaven and on earth. This is a mystery hidden for ages and generations, fulfilled in the appointed times.

65.11 | ὁ αὐτὸς »μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν εἰς τὸ γενέσθαι σύμμορφον τῆς δόξης αὐτοῦ κατὰ τὴν ἐνέργειαν τοῦ σύνασθα καὶ ὑποτάξαι αὐτῷ τὰ πάντα«, »ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς.

65.11 | He will transform our humble body to be like his glorious body, according to the working of his power that allows him to bring everything under his control, because in him all the fullness of God dwells in bodily form.

Chapter 66

66.1 | 66. Τὸ δοχεῖον τοίνυν τῆς σοφίας καὶ τῆς θεότητος, ὁ Χριστὸς μεσιτεύων »καταλλάσσει τὰ πάντα τῷ θεῷ ἐν αὐτῷ, μὴ λογιζόμενος ἁμαρτίας«, ἀπόκρυφα μυστήρια πληρῶν πίστει διαθήκης αὐτοῦ τῆς προεπηγγελμένης ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν, υἱὸς θεοῦ κηρυσσόμενος, υἱὸς Δαυὶδ λεγόμενος· ἅμφω γάρ, θεὸς καὶ ἄνθρωπος, μεσίτης θεοῦ καὶ ἀνθρώπων, ἀληθινὸς »οἶκος θεοῦ«, »ιεράτευμα ἅγιον,

66.1 | The vessel of wisdom and God, Christ, mediates and reconciles everything to God in him, not counting sins, fulfilling hidden mysteries by faith in his covenant promised by the law and the prophets. He is proclaimed as the Son of God and called the Son of David; for he is both God and man, the mediator between God and people, the true house of God, a holy priesthood, and the giver of the Holy Spirit

ἀγίου πνεύματος δοτὴρ τοῦ ἀναγεννῶντος
καὶ ἀνακαινίζοντος αὐθις τὰ πάντα τῷ
θεῷ· ὅτι »ὁ Λόγος σὰρξ ἐγένετο, καὶ
ἐσκήνωσεν ἐν ἡμῖν« καὶ »εἶδομεν τὴν δόξαν
αὐτοῦ ὡς δόξαν μονογενοῦς παρὰ πατρός».

who regenerates and renews everything
for God. For the Word became flesh and
lived among us, and we saw his glory, the
glory of the only Son from the Father.

66.2 | ὁ ὑετὸς δύνδρεσι καὶ φυτοῖς
συμφυσιούμενος σῶμα ἀπεργάζεται καὶ
τῶν καρπῶν καθ' ὁμοιότητα ἕκαστον, καὶ
ἐν μὲν τῇ ἐλαίᾳ ἔλαιον πῖον γίνεται
προσλαμβανόμενος ἐξ αὐτῆς τὸ οὐσιῶδες,
ἐν δὲ ἀμπέλῳ οἶνος ἡδὺς χροῖζεται, ἐν δὲ
συκῇ σῦκον γλυκαίνεται καὶ ἐν ἑκάστῳ
τῶν σπερμάτων πρὸς τὸ εἶδος αὐτοῦ αὖξει
φυήν.

66.2 | The rain, joining with trees and
plants, forms a body and produces each
fruit according to its kind. In the olive tree,
it becomes rich oil, drawing out what is
essential; in the vine, it becomes sweet
wine; in the fig tree, it becomes sweet figs;
and in each of the seeds, it grows according
to its own nature.

66.3 | οὕτως οἶμαι ὁ Λόγος τοῦ θεοῦ ἐν
Μαρίᾳ σὰρξ ἐγένετο καὶ ἐν σπέρματι
Ἀβραάμ ἄνθρωπος εὐρίσκετο κατὰ τὴν
ἐπαγγελίαν. »εὐρήκαμεν γὰρ Μεσσίαν, ὃν
ἔγραψε Μωυσῆς«. ὡς δὲ Μωυσῆς ἔφη
»καταβήτω ὡς ὑετὸς τὸ ἀπόφθεγμά μου«
καὶ ὁ Δαυὶδ καταβήτω ὡς ὑετὸς ἐπὶ πόκον
καὶ ὡς σταγόνες στάζουσαι ἐπὶ τὴν « ἔριον
τοίνυν δεχόμενον τὴν δρόσον αὖξει πόκου
γονήν,

66.3 | In this way, I believe the Word of God
became flesh in Mary and was found as a
man in the seed of Abraham, according to
the promise. "For we have found the
Messiah, whom Moses wrote about." As
Moses said, "Let my words fall like rain,"
and David said, "Let it fall like rain on the
grass and like drops falling on the tender
plants."

66.4 | γῇ δὲ δεχομένη τὸν ὑετὸν αὖξει
καρπὸν ἐλπίδος γεωργῶν τῷ δέχεσθαι
προστάγματι τοῦ δεσπότου ποσιδιδοῦσα
τὴν φύσιν προθύμως τῷ τε λαμβάνειν παρ'
αὐτοῦ πλεόν ἔχει & σπουδήν),

66.4 | The earth, receiving the rain, grows
the fruit of hope for farmers, eagerly
producing according to the command of the
master. By receiving from him, it shows
greater care in its growth.

66.5 | οὕτω δὴ καὶ ἡ παρθένος Μαρία κατὰ
τί γνώσομαι« ὅτε φησὶν »ὅτι ἔσται μοι
τοῦτο«, ἤκουσε πνεῦμα κυρίου ἐπὶ σὲ καὶ
δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ
γεννώμενον ἐκ σοῦ ἅγιον ἔσται καὶ υἱὸς

66.5 | So also, the virgin Mary asked, "How
will I know this?" when it was said to her,
"The Spirit of the Lord will come upon you,
and the power of the Most High will
overshadow you. Therefore, the one born

ὕψιστου κληθήσεται».

from you will be holy and will be called the Son of the Most High.”

66.6 | Χριστὸς ἐν ἀγγέλῳ λαλεῖ, ἀναπλάττει δὲ ἑαυτὸν ἐν τῇ ἑαυτοῦ πλάσει ὁ δεσπότης μορφὴν δούλου λαβών», καὶ Μαρία μὲν ἀνιμπαται τὸν Λόγον εἰς σύλληψιν, ὡς ὑετὸν ἡ γῆ, ἑαυτὸν δὲ καρπὸν ἁγίον ἀποδείκνυσιν ὁ τοῦ θεοῦ Λόγος, προσλαμβάνόμενος θνητοῦ φύσιν.

66.6 | Christ speaks through the angel, and the master takes on the form of a servant. Mary receives the Word within her, just as the earth receives rain. The Word of God reveals himself as a holy fruit, taking on human nature.

66.7 | οὗτος ἦν ἐξ αὐτῆς ἀνιμώσης ὡς γῆ καὶ πόκος, ὁ τῆς ἀληθοῦς ἐλπίδος καρπός, ἁγίοις ἐν προσδοκίᾳ· καθὼς Ἑλισάβετ ἔλεγεν »εὐλογημένη σὺ ἐν γυναιξὶ καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου«, ὃν προσελάβετο ἐξ ἀνθρωπότητος παθὼν ἀπαθῆς ὢν ὁ Λόγος·

66.7 | This one came from her, receiving like the earth receives rain, the fruit of true hope, holy in expectation. As Elizabeth said, “Blessed are you among women, and blessed is the fruit of your womb,” which he received from humanity, being without suffering while being the Word.

66.8 | οὗτος ὁ ἄρτος ὁ ζῶν. ὁ καταβάς ἐξ οὐρανοῦ· καὶ ζωὴν διδούς· οὗτος ὁ τῆς ἀληθοῦς ἐλαίας καρπός, τὸ ἔλαιον τῆς χρίσεως καὶ τῆς συνθέσεως, ὃ προετύπωσε Μωυσῆς· οὗτος ἡ ἀληθινὴ ἄμπελος, ἣν γεωργεῖ μόνος ὁ πατήρ, βότρυν χαρᾶς γεννήσας ἡμῖν·

66.8 | This is the living bread that came down from heaven and gives life. This is the fruit of the true olive tree, the oil of anointing and of unity, which Moses prefigured. This is the true vine, which the Father alone tends, producing for us a cluster of joy.

66.9 | οὗτος τὸ ὕδωρ τὸ ζῶν, <ὁ> διφῶν ἄνθρωπος λαβὼν οὐ διψήσει πάλιν, ἐστὶν ἐν τῇ κοιλίᾳ αὐτοῦ ἀλλόμενον εἰς ζωὴν αἰώνιον· ἐκ τούτου λαβόντες μετέδωκαν οἱ νέοι γεωργοὶ εἰς τὸν κόσμον, παλαιοὶ δὲ γεωργοὶ ἐξήραναν καὶ ἔξθειραν διὰ ἀπιστίαν.

66.9 | This is the living water; whoever drinks it will never thirst again. It will become in them a spring of water leading to eternal life. From this, the young farmers shared it with the world, but the old farmers dried up and withered away because of their unbelief.

66.10 | αἷματι μὲν ἑαυτοῦ ἁγιάζει τὰ ἔθνη,

66.10 | His blood sanctifies the nations, and

πνεύματι δὲ αὐτοῦ ἰδίῳ ἀνάγει τοὺς κλητοὺς εἰς οὐρανοὺς. »οσοι γοῦν πνεύματι αὐτοῦ ἄγονται, οὗτοι« ζῶσι θεῷ· ὅσοι δὲ μὴ, ἔτι θανάτῳ λελογισμένοι εἰσὶ, ψυχικοὶ ἤτοι σαρκικοὶ καλοῦνται. καλοῦνται.

his own spirit raises the chosen ones to heaven. “Those who are led by his spirit are alive to God; but those who are not are still considered dead, called either soulish or fleshly.”

66.11 | τοίνυν ἀθετεῖν τὰ ἔργα τῆς σαρκός, ὀχυρώματα ὄντα τῆς ἁμαρτίας, νεκροῦν δὲ τὰ μέλη τοῦ θανάτου διὰ τῆς χάριτος αὐτοῦ λαβεῖν τε πνεῦμα ἁγίον ὃ οὐκ εἶχομεν προστάσσει, τὸ ζωοποιοῦν ἐμὲ τὸν πάλαι τεθνηκότα, ὅπερ μὴ λαβὼν τεθνήξομαι·

66.11 | Therefore, we must reject the works of the flesh, which are strongholds of sin, and put to death the parts of ourselves that lead to death through his grace. We are commanded to receive the holy spirit, which we did not have, to bring life to me, who was once dead; without receiving it, I will die.

66.12 | δίχα γὰρ πνεύματος αὐτοῦ πᾶς νεκρός. »εἰ τοίνυν τὸ πνεῦμα αὐτοῦ ἐν ἡμῖν, ὁ ἐγείρας αὐτὸν ἐκ νεκρῶν ζωοποιήσει τὰ θνητὰ σώματα ἡμῶν διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος ἐν ἡμῖν(ἄλλ', οἶμαι, ἀμφοτέρω κατοικεῖ ἐν τῷ ἀνθρώπῳ τῷ δικαίῳ, ὁ Χριστὸς καὶ τὸ πνεῦμα αὐτοῦ.

66.12 | For without his spirit, everyone is dead. “If, then, his spirit is in us, he who raised him from the dead will give life to our mortal bodies through his spirit that lives in us.” But I believe that both Christ and his spirit dwell in a righteous person.

Chapter 67

67.1 | 67. Εἰ δὲ Χριστὸς ἐκ τοῦ πατρὸς πιστεύεται θεὸς ἐκ θεοῦ καὶ τὸ πνεῦμα ἐκ τοῦ Χριστοῦ ἢ παρ' ἀμφοτέρων ὥς φησιν ὁ Χριστός, »ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται« καὶ »οὗτος ἐκ τοῦ ἐμοῦ λήψεται«, ὁ δὲ Χριστὸς ἐκ πνεύματος ἁγίου »τὸ γὰρ ἐν αὐτῇ« φησὶν »ἐκ πνεύματος « ἀγγέλου φωνή), συνίω τὸ λυτρούμενόν με μυστήριον Πίστει ἀκοῇ μόνῃ φιλίᾳ τῇ πρὸς τὸν ἐλθόντα πρὸς ἐμέ.

67.1 | If Christ is believed to be God from God, and the spirit comes from Christ or from both, as Christ says, “He who proceeds from the Father” and “He will take from what is mine,” then Christ is from the holy spirit. “For that which is in her,” he says, “is from the spirit,” the voice of the angel. I understand the mystery that frees me through faith, which I grasp only by hearing, with love for the one who has come to me.

67.2 | ἐαυτὸν γὰρ ὁ θεὸς γινώσκει, ἐαυτὸν Χριστὸς κηρύσσει, ἐαυτὸ τὸ πνεῦμα τὸ ἅγιον δηλοῖ τοῖς ἁγίοις· ἐν γραφαῖς δὲ ἁγίαις τριάς ἡμῖν καταγγέλλεται καὶ πιστεύεται ἀπεριέργως ἀφιλονείκως <ἐκ>

67.2 | For God knows himself, Christ proclaims himself, and the holy spirit reveals himself to the saints. In the holy scriptures, the Trinity is announced to us and is accepted without argument and without conflict.

67.3 | ἀκοῆς. ἐκ πίστεως δὲ ταύτης ἡ σωτηρία τῆς χάριτος, »ἐκ πίστεως ἡ δικαιοσύνη χωρὶς ἔργων νόμου«· γέγραπται <γὰρ> ἐξ ἀκοῆς τὸ πνεῦμα τοῦ Χριστοῦ δίδωσθαι τοῖς σφωζομένοις.

67.3 | From hearing. And from this faith comes the salvation of grace, "for righteousness is by faith apart from works of the law." For it is written that the spirit of Christ is given to those who are being saved through hearing.

67.4 | πίστις δὲ ἡ Μόλ'οι κηρυκων φο.ναῖς αὕτη σημαίνεται, ὡς ἔγωγε οἶμαι κατηχούμενος ἐκ γραφῶν· τρία ἅγια τρία συνάγια, τρία ὑπαρκτὰ τρία συνύπαρκτα, τρία ἔμμορφα τρία σύμμορφα, τρία ἐνεργὰ τρία συνεργά, τρία ἐνυπόστατα τρία συνυπόστατα ἀλλήλοις συνόντα· τριάς αὕτη ἁγία καλεῖται, τρία ὄντα μία συμφωνία μία θεότης τῆς αὐτῆς οἰέας τῆς αὐτῆς θεότητος τῆς αὐτῆς ὑποστάσεως, ὁμοία ἐξ ὁμοίου, ἰσότητα χάριτος ἐργαζομένη πατὴρ καὶ υἱοῦ καὶ ἁγίου πνεύματος.

67.4 | But faith is the way of the preachers. It is shown through their voices, as I believe I am being taught from the scriptures: three holy, three united, three existing, three coexisting, three living, three shaped, three active, three working together, three subsisting, three existing together with one another. This holy Trinity is called one, having one agreement, one divinity of the same essence, of the same divinity, of the same substance, similar to similar, equal in grace, working from the Father, the Son, and the holy spirit.

67.5 | τὸ δὲ χῶς αὐτοῖς ἀπολείπεται διδάσκειν. οὐδεὶς γὰρ οἶδε τὸν πατέρα εἰ μὴ ὁ υἱός, οὐδὲ τὸν υἱὸν εἰ μὴ ὁ πατήρ καὶ ᾧ ἔαν ὁ υἱὸς ἀποκαλύψῃ· ἀπλικάλυπτει διὰ διὰ πνεύματος ἁγίου.

67.5 | But how they are to teach is left to them. For no one knows the Father except the Son, nor the Son except the Father, and whoever the Son chooses to reveal him. He reveals himself through the holy spirit.

67.6 | οὐκοῦν ταῦτα τρία ὄντα ἢ ἐξ αὐτοῦ ἢ παρ' αὐτοῦ ἢ πρὸς αὐτόν, ἐκάστω ἀξίως νοούμενα καθὼς ἐαυτὰ ἀποκαλύπτει, φῶς

67.6 | Therefore, these three beings, whether from him, by him, or toward him, are each understood in a worthy way as

πῦρ πνεῦμα καὶ ἄλλαις οἴμαι ὁράσεων
ὁμοιώσεσι, καθὼς ἄξιος ὁ διακονούμενος
ἄνθρωπος.

they reveal themselves: light, fire, spirit,
and in other similar visions, just as a
worthy servant serves.

67.7 | αὐτὸς τοίνυν ὁ θεὸς ὁ ἐν ἀρχῇ εἰπὼν
»γενηθήτω φῶς, καὶ ἐγένετο φῶς« τὸ
ὁρώμενον, αὐτὸς ὁ φωτίσας ἡμᾶς τὸ φῶς«
ἰδεῖν τὸ ἀληθινὸν τὸ ζωτίζον πάντα
ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον,
ἐξαπόστειλον τὸ φῶς σου καὶ τὴν ἀλήθειάν
σου« ὁ Δαυὶδ φησιν) αὐτός ἐστιν ὁ κύριος ὁ
εἰπὼν «ἐν ταῖς ἐσχάταις ἡμέραις ἐκχεῶ ἀπὸ
τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα καὶ
προφητεύσουσιν οἱ υἱοὶ αὐτῶν καὶ αἱ
θυγατέρες αὐτῶν καὶ οἱ νεανίσκοι αὐτῶν
ὁράσεις ὄψονται», τρία πρόσωπα ἁγίας
λειτουργίας δεικνὺς ἡμῖν ἐξ ὑποστάσεως
οὔσης τριττῆς.

67.7 | So, God, who in the beginning said,
“Let there be light,” and there was light, is
the one who has enlightened us to see the
true light that gives life to every person
coming into the world. Send forth your
light and your truth (as David says). He is
the Lord who said, “In the last days I will
pour out my spirit on all flesh, and your
sons and your daughters will prophesy, and
your young men will see visions.” This
shows us three persons of the holy service
from the existing essence of the Trinity.

Chapter 68

68.1 | 68. Λέγω οὖν Χριστὸν διάκονον
γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας θεοῦ
εἰς τὸ πληρῶσαι τὰς ἐπαγγελίας,
συνδιακονεῖν δὲ τὸ πνεῦμα τὸ ἅγιον.
παρειλήφμεν <γὰρ> ἐκ θείων
γραφῶν ἀποστέλλεται ὁ Χριστὸς ἀπὸ
πατρὸς ἀποστέλλεται τὸ πνεῦμα τὸ ἅγιον·
λαλεῖ ἐν ἁγίοις Χριστὸς λαλεῖ τὸ πνεῦμα τὸ
ἅγιον· ἰᾶται Χριστὸς ἰᾶται τὸ πνεῦμα τὸ
ἅγιον· ἁγιάζει Χριστὸς ἁγιάζει τὸ πνεῦμα
τὸ ἅγιον· βαπτίζει Χριστὸς ἐν τῷ ὀνόματι
αὐτοῦ βαπτίζει τὸ πνεῦμα τὸ ἅγιον.

68.1 | I say then that Christ became a
servant of the circumcision for the truth of
God, to fulfill the promises. The holy spirit
also serves alongside him. For we have
received from the divine scriptures that
Christ is sent from the Father, and the holy
spirit is sent. Christ speaks in the holy ones;
the holy spirit speaks. Christ heals; the holy
spirit heals. Christ sanctifies; the holy spirit
sanctifies. Christ baptizes in his name; the
holy spirit baptizes.

68.2 | οὕτως λέγουσιν αἱ γραφαί·
»ἀποστελεῖς τὸ πνεῦμά σου καὶ ἀνακαινιεῖς
τὸ πρόσωπον τῆς « ὁμοιον τῷ λέγειν
»ἐξαποστελεῖς τὸν λόγον σου καὶ τήξεις

68.2 | Thus say the scriptures: “You will
send forth your spirit, and you will renew
the face of the earth.” It is like saying, “You
will send forth your word, and they will be

αὐτά«·

made.”

68.3 | »λειτουργούντων δὲ αὐτῶν, φησί, τῷ κυρίῳ καὶ νηστευόντων εἶπε τὸ πνεῦμα τὸ ἅγιον· ἀφορίσατε δὴ μοι Βαρνάβαν καὶ Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς« ὁμοιον τῷ λέγειν »ὁ δὲ κύριος εἶπεν, ἐξσελθε εἰς τὴν πόλιν κάκεῖ λαληθήσεταιί σοι τί σε δεῖ ποιεῖν«·

68.3 | While they were serving the Lord and fasting, it says, “the holy spirit said, ‘Set apart for me Barnabas and Saul for the work to which I have called them.’” It is like saying, “The Lord said, ‘Go into the city, and there it will be told to you what you must do.’”

68.4 | »αὐτοὶ μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ ἁγίου πνεύματος κατήλθον εἰς Σελεύκειαν· ὡς ἂν εἴποι Χριστός »ίδου ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων«·

68.4 | Therefore, they were sent out by the holy spirit and went down to Seleucia. As Christ might say, “Behold, I send you out as sheep in the midst of wolves.”

68.5 | »ἔδοξε γὰρ τῷ πνεύματι τῷ ἁγίῳ μηθὲν ἄλλο ἐπιτίθεσθαι βάρος πλὴν τῶν ἐπάναγκες« ὡς ἂν εἴποι »λέγω δὲ οὐκ ἐγώ, ἀλλ' ὁ κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι«·

68.5 | For it seemed good to the holy spirit to lay no other burden on you except what is necessary. As if to say, “I say, not I, but the Lord, that a woman should not be separated from her husband.”

68.6 | Διῆλθον δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ πνεύματος τοῦ ἁγίου λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ· ἐλθόντες δὲ εἰς τὴν Μυσίαν ἐπείραζον εἰς τὴν Βιθυνίαν πορεύεσθαι καὶ οὐκ εἴασεν αὐτοὺς τὸ πνεῦμα« ὡς ἂν ἔποι Χριστός »πορευθέντες, βαπτίσατε πάντα τὰ ἔθνη« > »μὴ βαστάζετε πήραν μὴ ῥάβδον μηδὲ ὑποδήματα«.

68.6 | They passed through Phrygia and the region of Galatia, being prevented by the holy spirit from speaking the word in Asia. When they came to Mysia, they tried to go into Bithynia, but the spirit did not allow them. As Christ might say, “As you go, baptize all nations,” “Do not carry a bag, a staff, or sandals.”

68.7 | »οἵτινες, φησίν, ἔλεγον τῷ Παύλῳ διὰ τοῦ πνεύματος μὴ ἀναβαίνειν εἰς Ἱερουσαλήμ« ἢ Ἄγαβος »τάδε λέγει τὸ πνεῦμα τὸ ἅγιον, τὸν ἄνδρα οὗ ἔστιν ἡ

68.7 | “They said to Paul through the spirit not to go up to Jerusalem.” Or Agabus says, “This is what the holy spirit says: the man whose belt this is.” Just as Paul said, “If you

ζώνη αὕτη» ὅμοιον ὡς εἶπε Παῦλος »εἰ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ; ἢ μνημονεύετε τῶν λόγων κυρίου, ὅτι αὐτὸς εἶπεν, ἀγθαὸς διδόναι μᾶλλον ἢ λαμβάνειν·

seek proof of Christ speaking in me?” Or do you remember the words of the Lord, that he said, “It is more blessed to give than to receive”?

68.8 | »καὶ νῦν ἰδοὺ ἐγὼ ἐγὼ τῷ πνεύματι πορεύομαι« ὡς ἂν εἴποι Παῦλος δέσμιος Ἰησοῦ Χριστοῦ·

68.8 | And now look, I am going by the spirit,” as Paul might say, “a prisoner of Jesus Christ.”

68.9 | πλὴν τὸ πνευμά μοι διαμαρτύρεται κατὰ πόλιν λέγον· ὅμοιον τῷ εἰπεῖν > κύριος μαρτυρεῖ τῇ ἐμῇ ψυχῇ ὅτι οὐ ψεύδομαι·

68.9 | But the spirit testifies to me in every city, saying, “The Lord testifies to my soul that I am not lying.”

68.10 | »ἐν δυνάμει κατὰ πνεῦμα ἁγιοσύνης« ὅμοιον τῷ εἰπεῖν »ἅγιος ὁ ἐν ἁγίοις ἀναπαυόμενος·

68.10 | In power according to the spirit of holiness,” just as to say, “Holy is the one resting among the holy ones.”

68.11 | καὶ περιτομὴ καρδίας ἐν πνεύματι· ὅμοιον τῷ εἰπεῖν »καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ ἐν τῇ ἀπεκδύσει τοῦ σώματος τῶν ἁμαρτιῶν, ἐν τῇ περιτομῇ τοῦ Χριστοῦ·

68.11 | And the circumcision of the heart in the spirit,” just as to say, “And you were circumcised with a circumcision made without hands in putting off the body of sins, in the circumcision of Christ.

68.12 | »εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν« ὅμοιον τῷ εἰπεῖν καθὼς ἐλάβετε Χριστόν, ἐν αὐτῷ περιπατεῖτε· καὶ »πνεῦμα κυρίου ἐλάλησεν ἐν ἐμοὶ καὶ λόγος αὐτοῦ ἐν τῷ στόματί μου·

68.12 | If indeed the spirit of God dwells in you,” just as to say, “As you received Christ, walk in him,” and “The spirit of the Lord spoke in me, and his word was in my mouth.”

68.13 | καὶ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες· ὅμοιον τῷ εἰπεῖν »ἀπαρχὴ Χριστός·

68.13 | And having the firstfruits of the spirit,” just as to say, “Christ is the firstfruits.”

68.14 | »ἀλλ' αὐτὸ τὸ πνεῦμα
ὑπερεντυγχάνει ὑπὲρ ἡμῶν· ὅμοιον τῷ
εἶπεῖν »ὅς ἐστιν ἐν δεξιᾷ τοῦ θεοῦ, ὃς καὶ
ἐντυγχάνει ὑπὲρ ἡμῶν·

68.14 | But the spirit itself intercedes for
us,” just as to say, “who is at the right hand
of God and also intercedes for us.”

68.15 | »ἵνα γένηται ἡ προσφορὰ τῶν
Μνῶν εὐπρόσδεκτος, ἁγιασθεῖσα ἐν
πνεύματι ἁγίῳ· ὅμοιον τῷ εἶπεῖν »ὁ δὲ
κύριος ἁγιάσαι ὑμᾶς, ἵνα ᾗτε εἰλικρινεῖς καὶ
ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ·

68.15 | That the offering of the saints may
be acceptable, made holy by the holy
spirit,” just as to say, “but the Lord will
sanctify you so that you may be sincere and
blameless on the day of Christ.”

68.16 | »ἡμῖν δὲ ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ
πνεύματος αὐτοῦ· ὅμοιον τῷ εἶπεῖν »ὅτε
εὐδόκησεν ὁ ἀφορίσας με ἐκ κοιλίας
μητρός μου διὰ τῆς χάριτος αὐτοῦ
ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί·

68.16 | But to us God has revealed through
his spirit,” just as to say, “when he was
pleased, he who set me apart from my
mother’s womb by his grace to reveal his
son in me.”

68.17 | »ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου
ἐλάβομεν, ἀλλὰ τὸ πνεῦμα τὸ ἐκ θεοῦ·
ὅμοιον τῷ εἶπεῖν »ἐαυτοὺς δοκιμάζετε εἰ ὁ
Χριστὸς ἐν ὑμῖν·

68.17 | But we have not received the spirit
of the world, but the spirit that is from
God,” just as to say, “test yourselves to see
if Christ is in you.”

68.18 | ναὸς τοῦ θεοῦ ἐστε καὶ τὸ πνεῦμα
τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν· ὅμοιον τῷ εἶπεῖν
»ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω,
καὶ ἔσομαι αὐτῶν θεὸς καὶ αὐτοὶ ἔσονται
μοι λαός·

68.18 | You are the temple of God, and the
spirit of God dwells in you,” just as to say, “I
will live among them and walk among
them, and I will be their God, and they will
be my people.”

Chapter 69

69.1 | 69. Ἀλλὰ καὶ τὴν δικαίωσιν ἐξ ἀμφοῖν
λέγει καὶ τὴν χάριν· »δικαιωθέντες δὲ ἐν τῷ
ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὁ
καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν· ὅμοιον

69.1 | But he also speaks of justification and
grace from both: “being justified in the
name of our Lord Jesus Christ and in the
spirit of our God,” just as to say, “being

τῷ εἰπεῖν »δικαιωθέντες δὲ ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· «

justified by faith, we have peace with God through our Lord Jesus Christ.”

69.2 | οὐδεὶς δύναται εἰπεῖν κύριον Ἰησοῦν, εἰ μὴ ἐν πνεύματι ἁγίῳ· καὶ οὐδεὶς δύναται πνεῦμα πνεῦμα ἅγιον ἢ παρὰ κυρίου »διαιρέσεις δὲ χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ πνεῦμα, καὶ διαιρέσεις διακονιῶν εἰσιν, ὁ δὲ αὐτὸς κύριος, καὶ διαιρέσεις ἐνεργημάτων εἰσιν, ὁ δὲ αὐτὸς θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσι· καὶ »ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ κυρίου πνεύματος·

69.2 | No one can say, “Jesus is Lord,” except in the Holy Spirit. And no one can have the Holy Spirit except from the Lord. “There are different kinds of gifts, but the same Spirit; there are different kinds of service, but the same Lord; and there are different kinds of working, but the same God who works all of them in everyone.” And “from glory to glory, just as from the Lord, the Spirit.”

69.3 | καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως· ὅμοιον τῷ εἰπεῖν »ἢ παραζηλοῦμεν τὸν κύριον, μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν·

69.3 | And do not grieve the Holy Spirit, by whom you were sealed for the day of redemption. Just as to say, “Or do we provoke the Lord to jealousy? Are we stronger than he?”

69.4 | »τὸ δὲ πνεῦμα ῥητῶς λέγει· ὅμοιον τῷ εἰπεῖν »τάδε λέγει κύριος παντοκράτωρ·

69.4 | And the Spirit clearly says, just as to say, “These things says the Lord Almighty.”

69.5 | καὶ »τὸ πνεῦμά μου ἐφέστηκεν ἐν μέσῳ ὑμῶν· « ἔάν τις ἐμοὶ ἀνοίξῃ, εἰσέλθω ἐγὼ καὶ ὁ πατὴρ καὶ μονὴν παρ’ αὐτῷ ποιησόμεθα·

69.5 | And my Spirit has stood in the midst of you. If anyone opens to me, I and the Father will come in and make a home with him.

69.6 | Ἡσαΐας δὲ καὶ ἐπ’ αὐτὸν πνεῦμα θεοῦ, ὁ δὲ Χριστὸς πνεῦμα κυρίου ἐπ’ ἐμέ, οὗ εἵνεκεν ἔχρισέ με· καὶ Ἰησοῦν τὸν ἀπὸ Ναζαρέτ, ὃν ἔχρισεν ὁ θεὸς πνεύματι ἁγίῳ· ἢ κύριος ἀπέσταλκέ με καὶ τὸ πνεῦμα αὐτοῦ.

69.6 | But Isaiah also said about him, “The Spirit of God,” and Christ said, “The Spirit of the Lord is upon me, because he has anointed me.” And Jesus from Nazareth, whom God anointed with the Holy Spirit, was sent by the Lord and his Spirit.

69.7 | φανερά δὲ καὶ ἡ φωνὴ τῶν Σεραφίμ, κρᾶζουσα »ἅγιος ἅγιος ἅγιος κύριος Σαβαώθ«.

69.7 | And the voice of the Seraphim was clear, crying, "Holy, holy, holy is the Lord of Hosts."

69.8 | ἐὰν δὲ ἀκούσῃς ὅτι »τῇ δεξιᾷ τοῦ θεοῦ ὑψωθεὶς τὴν τε ἐπαγγελίαν τοῦ πνεύματος λαβὼν παρὰ τοῦ πατρὸς' ἢ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς ἢν ἠκούσατε« ἢ ὅτι τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον« ἢ ὅτι αὐτὸς γέγει »μὴ μεριμνήσητε τί εἴπητε, ὅτι τὸ πνεῦμα τοῦ πατρὸς μου τὸ λαλοῦν ἐν ὑμῖν« ἢ εἰ δὲ ἐν πνεύματι θεοῦ ἐκβάλλω τὰ δαιμόνια ἢ ὁ δὲ βλασφημῶν εἰς τὸ πνεῦμα τὸ ἅγιον οὐκ ἀφεθήσεται αὐτῷ' καὶ τὰ ἐξῆς, ἢ πάτερ, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου« καὶ τὰ ἐξῆς] ἢ τὸ παιδίον ἠύξανε καὶ ἐκραταιοῦτο τῷ πνεύματι« ἢ » Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου« ἢ »ὑπέστρεψεν Ἰησοῦς τῇ δυνάμει τοῦ πνεύματος' ἢ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν' ὅμοιον τῷ εἰπεῖν» ὁ γέγονεν ἐν αὐτῷ ξωὴ ἢν«) ἢ »κάγῳ παρακαλέσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν, τὸ πνεῦμα τῆς ἀληθείας' ἢ »διὰ τί ἐπλήρωσε τὴν καρδίαν σου ὁ Σατανᾶς τῷ Ἀνανίᾳ Πέτρος) ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον;« καὶ μετὰ ταῦτα οὐκ ἄνθρωποις ἐψεύσω, ἀλλὰ τῷ θεῷ. ἄρα θεὸς ἐκ θεοῦ καὶ θεὸς τὸ πνεῦμα τὸ ἅγιον, ὃ ἐφύσαντο οἱ τοῦ τιμήματος τοῦ χωρίου νοσφισάμενοι) ἢ »ὃς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι « — τούτου μεῖζον οὐκ ἔχω λέγειν.

69.8 | If you hear that "he was raised up at the right hand of God, receiving the promise of the Spirit from the Father," or that "the Spirit drives him into the wilderness," or that "he said, do not worry about what you will say, for the Spirit of my Father speaks in you," or if "I cast out demons by the Spirit of God," or "whoever blasphemes against the Holy Spirit will not be forgiven," and so on, or "Father, into your hands I commit my Spirit," and so on, or "the child grew and became strong in spirit," or "Jesus, full of the Holy Spirit, returned from the Jordan," or "Jesus returned in the power of the Spirit," or "what is born of the Spirit is spirit," which is like saying "what happened in him was life," or "I will ask the Father, and he will give you another Helper, the Spirit of truth," or "why has Satan filled your heart, Ananias, to lie to the Holy Spirit?" And after this, I did not lie to men, but to God. Therefore, God from God, and God is the Holy Spirit, whom those who have taken the honor of the place have sought. Or "he was revealed in the flesh, justified in the Spirit" — I have nothing greater to say than this.

69.9 | θεὸς δὲ > ὁ υἱός' »ἐξ ὧν« φησὶν »ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων θεός', πιστεύσον', φησὶν. »εἰς τὸν κύριον

69.9 | But the Son is God: "from whom," he says, "Christ according to the flesh, who is over all, God." Believe, he says, "in the Lord

Ἰησοῦν καὶ σωθήσῃ καὶ »ἐλάλησε«, φησὶν,
»ασύτοις τὸν λόγον τοῦ κυρίου»,
»ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον
παρέθηκεν αὐτοῖς τράπεζαν καὶ
ἡγαλλιάσατο πανοικὶ πεπιστευκῶς τῷ
θεῷ« ἢ ὅτι ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος
ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ Λόγος« ἢ
»ἵνα τὴν διδασκαλίαν τοῦ σωτῆρος ἡμῶν
θεοῦ κοσμήσωσιν« ἢ ἐπεφάνη γὰρ ἡ χάρις
τοῦ θεοῦ καὶ σωτῆρος πᾶσιν ἀνθρώποις,
παιδεύουσα ἡμᾶς ἢ »προσδεχόμενοι τὴν
μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης
τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν
Ἰησοῦ λριστοῦ».

Jesus and you will be saved.” And “he spoke,” he says, “to them the word of the Lord,” “and bringing them into the house, he set a table for them and rejoiced with all his household, believing in God.” Or that “in the beginning was the Word, and the Word was with God, and the Word was God.” Or “that they may adorn the teaching of our Savior God.” For the grace of God and our Savior has appeared to all people, teaching us. Or “waiting for the blessed hope and the appearing of the glory of our great God and Savior, Jesus Christ.”

69.10 | ἡ αὐτὴ δὲ ἡ διακονία τοῦ πνεύματος καὶ τοῦ Λόγου· »προσέχετε«, φησὶν,
»ἐαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς ἔθετο τὸ πνεῦμα τὸ ἅγιον ἐπισκόπους ποιμαίνειν τὴν ἐκκλησίαν τοῦ θεοῦ« ὁμοιον τῷ εἶπεῖν »χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, ὅτι πιστόν με ἡγήσατο θέμενος εἰς διακονίαν».

69.10 | But the same is the ministry of the Spirit and of the Word: “Take heed,” he says, “to yourselves and to all the flock, in which the Holy Spirit has made you overseers to shepherd the church of God.” It is like saying, “I give thanks to the one who strengthened me, Christ Jesus our Lord, because he considered me faithful, appointing me to the ministry.”

Chapter 70

70.1 | 70. Συνεργεῖ τοίνυν, ὡς ἀποδέδεικται, τῷ πατρὶ ὁ μὶδς καὶ τὸ πνεῦμα τὸ ἅγιον· »τῷ λόγῳ γὰρ κυρίου οἱ οὐρανοὶ ἐστερεώθησαν καὶ τῷ πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν«. προσκυνητὸν δὲ τὸ | πνεῦμα τὸ ἅγιον· »τοὺς γὰρ προσκυνοῦντας D169 θεῷ ἐν πνεύματι δεῖ προσκυνεῖν καὶ ἀληθεία.»

70.1 | Therefore, as it has been shown, the Son and the Holy Spirit work together with the Father: “For by the word of the Lord the heavens were made, and by the Spirit of his mouth all their host.” And the Holy Spirit is to be worshiped: “For those who worship must worship God in spirit and truth.”

70.2 | εἰ δὲ συνεργεῖ ταῦτα, κτίσις κτίσιν

70.2 | But if these things work together,

οὐκ ἐργάζεται οὐδὲ κτιστὴ ἡ θεότης γίνεται
οὐδὲ ἐν μέτρῳ ἢ περιοχῇ θεὸς γινώσκεται.
ἔστι γὰρ ἀπερίγραφος ἀχώρητος
ἀπερινόητος, πάντα περιέχων τὰ ποιήματα
τοῦ θεοῦ.

creation does not act on creation, nor does
divinity become created, nor is God known
in measure or in space. For he is beyond
description, uncontainable, and
incomprehensible, holding all of God's
creations.

70.3 | οὐδὲ λατρευτὴ ἡ κτίσις·
»ἐλάτρευσαν, γὰρ <φησιν>, τῇ κτίσει
παρὰ τὸν καὶ ἐμςράνθησαν«. πῶς γὰρ οὐ
μωρὸν κτίσιν θεολογεῖν ἀθετεῖν τε
<τὴν>· πρώτην ἐντολὴν τὴν λέγουσαν
»ἄκουε Ἰσραὴλ, κύριος θεὸς σου κύριος εἷς
ἴστιν«· »οὐκ ἔσται ἐν σοὶ θεὸς πρόσφατος«.

70.3 | Nor is creation to be worshiped: "For
they worshiped the creation instead of the
Creator." For how is it not foolish to think
of creation as God and to reject the first
commandment that says, "Hear, O Israel,
the Lord your God, the Lord is one"? "You
shall have no other gods before me."

70.4 | ἐν γραφαῖς δὲ ἀγίαις διάφορα
ὀνόματα καλεῖται πατὴρ καὶ υἱοῦ καὶ 20
αἰοῦ πνεύματος, πατὴρ μὲν πατὴρ
παντοκράτωρ πατὴρ ἀπάντων πατὴρ
Χριστοῦ· υἱοῦ δὲ Λόγος Χριστὸς φῶς
ἀληθινόν· τοῦ δὲ αἰοῦ πνεύματος
παράκλητος πνεῦμα ἀληθείας πνεῦμα θεοῦ
πνεῦμα Χριστοῦ.

70.4 | In the holy scriptures, different
names are given for the Father, the Son,
and the Holy Spirit: for the Father, he is
called Almighty Father, Father of all, and
Father of Christ; for the Son, he is called the
Word, Christ, and true Light; and for the
Holy Spirit, he is called the Comforter,
Spirit of truth, Spirit of God, and Spirit of
Christ.

70.5 | ἔτι τοίνυν ὁ θεὸς νοεῖται καὶ πατὴρ
φῶς, ἀλλ' ὡς ὑπέρλαμπρον, δύναμις σοφία
<ζωή>· εἰ δὲ φῶς ὁ θεὸς καὶ πατὴρ,
φῶς ἐκ φωτὸς ὁ υἱὸς καὶ τοῦτο τοῦτο
»φῶς οἰκῶν τὸ ἀπρόσιτον«.

70.5 | Furthermore, God is understood as
the Father, Light, but as a brilliant light,
power, wisdom, and life. If God the Father
is Light, then the Son is Light from Light,
and this is "the light that dwells in the
inaccessible."

70.6 | δύναμις δὲ ὅλος ὁ θεὸς καὶ διὰ τοῦτο
<ὁ υἱὸς>· »κύριος τῶν δυνάμεων·
σοφία ὅλος ὁ θεός, οὐκοῦν σοφία ὁ υἱὸς ἐκ
σοφίας, ἐν ᾧ πάντες οἱ θησαυροὶ τῆς
σοφίας ἀπόκρυφοι· ζωὴ δὲ ὅλος ὁ θεός,
οὐκοῦν ζωὴ ἐκ ζωῆς ὁ υἱός· »ἐγὼ γὰρ εἰμι ἡ

70.6 | Power is God as a whole, and for this
reason, the Son is called "Lord of hosts."
Wisdom is God as a whole, so the Son is
wisdom from wisdom, in which all the
treasures of wisdom are hidden. Life is God
as a whole, so the Son is life from life; "for I

ἀλήθεια καὶ ἡ ζωή·

am the truth and the life.”

70.7 | τὸ δὲ ἅγιον πνεῦμα παρὰ ἀμφοτέρων, πνεῦμα ἐκ πνεύματος. πνεῦμα γὰρ ὁ θεός, † θεότης χαρισμάτων ἐστὶ δοτὴρ, ἀληθέστατον φωτιστικὸν παράκλητον βουλευμάτων τοῦ πατρὸς ἀγγελτικόν.

70.7 | But the Holy Spirit comes from both, spirit from spirit. For God is spirit; the divine nature is the giver of gifts, the truest enlightening comforter of the Father's plans, and is angelic.

70.8 | ὥς γὰρ ὁ υἱὸς »μεγίλης βουλῆς Ἄπελος, οὕτω καὶ τὸ πνεῦμα τὸ ἅγιον. ἀλλ' ἐλάβομεν« φησὶ πνεῦμα Νοῦ, ἵνα ἴδωμεν τὰ χαρισθέντα ἡμῖν ὑπὸ θεοῦ, ἃ καὶ λαλοῦμεν, οὐκ ἐν πειθοῖ σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει πνεύματος θεοῦ, πνευματικοῖς πνευματικὰ συγκρίνοντες«.

70.8 | For just as the Son is “the great counselor,” so also is the Holy Spirit. But we have received, as it says, the spirit of understanding, so that we may see the gifts given to us by God, which we also speak, not in words of human wisdom, but in the demonstration of the Spirit of God, comparing spiritual things with spiritual things.

Chapter 71

71.1 | 71. Αλλ' ἐρεῖ τις· οὐκοῦν φαμέν δύο εἶναι υἱούς, καὶ πῶς μονογενής; γενής; μενοῦν γε. σὺ τίς εἶ ὁ ἀντιλογιζόμενος τῷ θεῷ; « δὲ γὰρ τὸν μὲν υἱὸν καλεῖ τὸν ἐξ αὐτοῦ, τὸ δὲ ἅγιον πνεῦμα τὸ παρ' ἀμφοτέρων, ἃ μόνον πίστει νοοῦμενα ὑπὸ τῶν ἁγίων φωτεινὰ φωτοδότα φωτεινὴν τὴν ἐνέργειαν ἔχει συμφωνίαν τε πρὸς αὐτὸν τὸν »πατέρα« ποιεῖται φωτός), πίστει ἄκουε, ὦ οὗτος,

71.1 | But someone might say: do we not say there are two sons, and how can he be the only-begotten? Indeed, you are right. Who are you to argue against God? For the Son is called the one from him, and the Holy Spirit comes from both. This is understood by the saints only through faith as the light-giving light that is in harmony with the Father, who is called “light.” Listen with faith, as this one does.

71.2 | ὅτι ὁ πατὴρ ἀληθοὺς υἱοῦ ἐστὶ πατήρ, φῶς ὅλος, καὶ ὁ υἱὸς ἀληθοὺς πατρὸς ὁ υἱός; φωτός, οὐχ ὥς τὰ ποιητὰ ἢ κτιστὰ προσηγορίᾳ μόνῃ· καὶ πνεῦμα ἅγιον πνεῦμα ἀληθείας ἐστί,

71.2 | Because the Father is the true Father of the Son, who is the complete light, and the Son is the true Son of the Father, who is light, this is not just a name like created things. The Holy Spirit is the spirit of truth,

φῶς τρίτον παρὰ πατρὸς καὶ υἱοῦ.

the third light from the Father and the Son.

71.3 | τὰ δ' ἄλλα πάντα θέσει ἢ κλήσει, οὐχ ὁμοία τούτοις ἐνεργείᾳ ἢ δυνάμει ἢ φωτὶ ἢ ἐννοίᾳ· ὡς ἂν εἴποι τις υἱοὺς ἐγέννησα καὶ ὑψώσα· ἢ ὡς ἂν εἴποι τις »ἐγὼ εἶπα, θεοὶ ἐστε καὶ υἱοὶ ὑψίστου πάντες· ἢ ὡς ἂν εἴποι τις ὁ τετοκῶς βώλους δρόσου· ἢ ὡς ἂν εἴποι τις »ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς· ἢ ὡς ἂν εἴποι τις ἐγὼ ὁ στερεῶν βροντὴν καὶ κτίζων πνεῦμα·.

71.3 | But all other things, whether by position or by name, are not like these in action, power, light, or thought. Just as someone might say, "I have begotten and raised sons," or as someone might say, "I said, you are gods, and all of you are sons of the Most High," or as someone might say, "the one who has given birth is like dew," or as someone might say, "from whom all families in heaven and on earth come," or as someone might say, "I am the one who strengthens thunder and creates spirit."

71.4 | οὐ γὰρ ὡς οἱ λοιποὶ πατέρες ἢ πατριαρχαὶ ὁ ἀληθινὸς πατὴρ ἀρξάμενος τοῦ εἶναι πατὴρ ἢ ἐκλείπων ποτὲ τῷ χρόνῳ τοῦ εἶναι πατὴρ. εἰ γὰρ ἄρχεται τοῦ εἶναι πατὴρ, υἱὸς ἄρα ἦν ποτε ἐτέρου πατρὸς πρὸ τοῦ εἶναι αὐτὸν πατέρα μονογενοῦς· καθ' ὁμοιότητα δὲ πατέρες πατέρων νοοῦνται τέκνα καὶ εἰς ἄπειρον τὸν ἀληθῶς πατέρα τῆς ἀρχαιολογίας εὐρεῖν ἔστιν.

71.4 | For the true Father is not like other fathers or patriarchs, who begin to be a father or stop being a father over time. If he begins to be a father, then the Son would have been the child of another father before he became the Father of the only-begotten. In the case of earthly fathers, children are seen as the offspring of their fathers, and it is possible to find a true Father of origins that goes on forever.

71.5 | οὐδὲ ὡς τὰ λοιπὰ τέκνα θέσει ὁ υἱὸς ὁ ἀληθινός, νέος τοῦ εἶναι υἱός. εἰ γὰρ νέος τοῦ εἶναι υἱός, ἦν ποτε χρόνος ὅτε οὐκ ἦν ὁ πατὴρ πατὴρ μονογενοῦς.

71.5 | Nor is the true Son like other children in position, as if he is new to being a Son. For if he is new to being a Son, there would have been a time when the Father was not the Father of the only-begotten.

71.6 | οὐδὲ ὡς τὰ λοιπὰ πνεύματα τὸ πνεῦμα τῆς ἀληθείας κτιστὸν ἢ ποιητόν, οὐδὲ ὡς οἱ λοιποὶ ἄγγελοι »ὁ τῆς μεγάλης βουλῆς ἄγγελος« καλεῖται.

71.6 | Nor is the Spirit of truth created or made like other spirits, nor is he called "the angel of the great council" like other angels.

71.7 | ἃ μὲν γὰρ ἀρχὴν καὶ τέλος ἔχει, ἃ δ' ἀνεπινόητον ἔχει τὴν ἀρχὴν καὶ τὸ κράτος· καὶ ἃ μὲν κτίζει τὰ πάντα εἰς ἀπείρους αἰῶνας, συνεργοῦντα τῷ πατρί, ἃ δὲ κτίζεται ὑπὸ τούτων, ὡς ἂν ἐθέλοιεν· καὶ ἃ μὲν λατρεύει τούτοις, ἃ δὲ λατρευτὰ ὑπὸ τῶν ὅλων κτισμάτων· καὶ ἃ μὲν ἔσται τὰ ποιήματα, ἃ δὲ τὴν ἕσιν λαμβάνει παρ' αὐτῶν· καὶ ἃ μὲν κρίνεται κατ' ἀξίαν, ἃ δὲ τὴν κρίσιν ἔχει τὴν δικαίαν·

71.7 | For some have a beginning and an end, while others have an unimaginable beginning and power. Some create all things for endless ages, working together with the Father, while others are created by these, as they choose. Some serve these, while others are served by all created things. Some allow the creations, while others receive their existence from them. Some are judged according to their worth, while others receive a just judgment.

71.8 | καὶ ἃ μὲν <έν> χρόνῳ ἐστίν, ἃ δὲ οὐκ ἐν χρόνῳ τυγχάνει· καὶ ἃ μὲν φωτίζει τὰ πάντα, ἃ δὲ φωτίζεται ὑπὸ τούτων· καὶ ἃ μὲν καλεῖ νηπίους εἰς ὕψος, ἃ δὲ καλεῖται ὑπὸ τοῦ τελείου· καὶ ἃ μὲν χαρίζεται πᾶσιν, ἃ δὲ χαρίσματα λαμβάνει· καὶ καθάπαξ εἰπεῖν, ὃ μὲν ἐξυμνεῖ τὴν ἀγιότητα ἐν οὐρανοῖς οὐρανῶν καὶ λοιποῖς ὁράτοις τόποις, ἃ δὲ ἐξυμνούμενα τὰ δῶρα ἀξίως παρέχει τοῖς ἀξίοις.

71.8 | And some exist in time, while others exist outside of time. Some give light to all things, while others are illuminated by them. Some call infants to a certain way, while others are called by the perfect. Some grant grace to all, while others receive gifts. To sum it all up, one praises holiness in the highest heavens and in other visible places, while others provide worthy gifts to those who are deserving.

Chapter 72

72.1 | 72. Πνεύματα δὲ πλεῖστά φησιν ἡ γραφή· »ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα« καὶ »πάντα τὰ πνεύματα αἰνεῖτε τὸν κύριον·.

72.1 | Scripture says that there are many spirits: "He who makes his angels spirits and his ministers a flame of fire" and "Let all the spirits praise the Lord."

72.2 | χάρισμα δὲ ἀξίοις διδοται »διακρίσεως πνευμάτων·. ἃ μὲν γὰρ ἐπουράνιά ἐστι, »χαίροντα τῇ ἀληθείᾳ«, ἃ δὲ ἐπίγεια, ἀπάτης καὶ πλάνης ἐπιτήδεια, ἃ δὲ ὑπόγεια, ἀβύσσου καὶ σκότους τέκνα· »παρεκάλει« γὰρ τὸ εὐαγγέλιόν φησιν ἵνα

72.2 | A gift is given to the worthy for "discerning spirits." Some are heavenly, "rejoicing in the truth," while others are earthly, suited for deception and error. Some are under the earth, children of the abyss and darkness; for the Gospel says

μη πέμψη αὐτοὺς εἰς τὴν ἄβυσσον ἀπελθεῖν· ὡσαύτως δὲ καὶ τοῖς πνεύμασιν ἀπέτασσε καὶ πνεύματα δὲ ἐξεδίωκε λόγῳ καὶ »οὐκ εἶα αὐτὰ λαλεῖν«.

that he urged them not to send them away to go into the abyss. Likewise, he commanded the spirits and drove out spirits with a word and “did not allow them to speak.”

72.3 | λέγεται δὲ ὑερνίνυα κρίσεως καὶ πνεῦμα καύσεως, λέγεται καὶ πνεῦμα κόσμου (»ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν« φησί) καὶ πνεῦμα δὲ ἀνθρώπου »τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου;« καὶ »πνεῦμα πορευόμενον καὶ οὐκ ἐπιστρέφον· »ὅτι πνεῦμα διῆλθεν ἐν αὐτῷ καὶ οὐχ ὑπάρξει« καὶ »ἀντανελεῖς τὸ πνεῦμα αὐτῶν καὶ ἐκλείψουσιν«, καὶ πνεῦμα προφητῶν·

72.3 | It is called the spirit of judgment and the spirit of burning. It is also known as the spirit of the world (for “we have not received the spirit of the world,” it says) and the spirit of man: “For who knows the things of a man except the spirit of man?” And “the spirit goes out and does not return.” “For the spirit has passed through him and will not be.” And “you will take away their spirit and they will cease to exist,” along with the spirit of prophets.

72.4 | »πνεύματα δὲ προφητῶν <φησί> προφήταις ὑποτάσσεται« καὶ »ἰδοὺ πνεῦμα ψευδὲς ἔστη ἐνώπιον κυρίου καὶ εἶπεν αὐτῷ, ἐν τίνι ἀπατήσεις τὸν Ἀχαάβ; καὶ ἔσομαι, φησί, πνεῦμα ψευδὲς ἐν τῷ στόματι τῶν προφητῶν·

72.4 | The spirits of the prophets are subject to the prophets. And “behold, a lying spirit stood before the Lord and said to him, ‘In what will you deceive Ahab?’ And he answered, ‘I will be a lying spirit in the mouth of the prophets.’”

72.5 | λέγεται δὲ »πνεῦμα κατανύξεως« εἶναι <καὶ> »πνεῦμα δειλίας« καὶ »πνεῦμα Πύθωνος· »πνεῦμα πορνείας· καὶ πνεῦμα καταγίδος· καὶ »πνεῦμα πολυρρήμον· καὶ καὶ »πνεῦμα ἀσθενείας· καὶ »πνεῦμα ἀκάθαρτον· καὶ πνεῦμα κωφόν. καὶ πνεῦμα ἀλαλον· καὶ πνεῦμα μογγιλάλον· καὶ πνεῦμα χαλεπὸν λίαν·, ὃ καλεῖται λεγεών, καὶ τὰ πνευματικὰ τῆς πονηρίας·.

72.5 | It is called the spirit of compunction, the spirit of fear, and the spirit of Python; the spirit of fornication and the spirit of storm; the spirit of many voices and the spirit of weakness; the unclean spirit and the deaf spirit; the mute spirit and the spirit of the hard-hearted, which is called Legion, along with the spiritual beings of wickedness.

72.6 | ἅπειρα δὲ τὰ περὶ πνευμάτων λόγια σοφοῖς. ἀλλ’ ὥσπερ οἱ πολλοὶ υἱοὶ θέσει ἢ

72.6 | There are countless sayings about spirits from wise people. But just as many

κλήσει οὐκ ἀληθείᾳ δέ, διὰ τὸ ἀρχὴν ἔχειν καὶ τέλος * ἀμαρτητικῶς, οὕτω καὶ πνεύματα πλεῖστα θέσει ἢ κλήσει, κἂν ἀμαρτητικὰ ἦ, τὸ δὲ ἅγιον πνεῦμα μόνον καλεῖται πνεῦμα πατρὸς καὶ υἱοῦ, »πνεῦμα ἀληθείας‘ καὶ πνεῦμα Νοῦ. καὶ »πνεῦμα Χριστοῦ‘ καὶ »πνεῦμα χάριτος‘.

sons, whether by birth or by calling, are not true because they have both a beginning and an end in a sinful way, many spirits also come by birth or by calling, even if they are sinful. However, the holy spirit alone is called the spirit of the Father and the Son, the spirit of truth, the spirit of understanding, the spirit of Christ, and the spirit of grace.

72.7 | χαρίζεται γὰρ ἐκάστῳ διαφόρως τὸ ἀγαθόν, »ὥ μὲν πνεῦμα σοφίας, ὥ δὲ πνεῦμα γνώσεως, ὥ δὲ πνεῦμα ἰσχύος, ὥ δὲ πνεῦμα ἰαμάτων, ὥ δὲ πνεῦμα προφητείας, ὥ δὲ πνεῦμα διακρίσεως, ὥ δὲ γλωσσῶν, ὥ δὲ ἑρμηνειῶν« καὶ τὰ λοιπὰ χαρίσματα, ὡς φησιν »ἐν δὲ καὶ τὸ αὐτὸ πνεῦμα διαιροῦν ἐκάστῳ ὡς Βούλεται«

72.7 | For each person, the good is given in different ways: to one, the spirit of wisdom; to another, the spirit of knowledge; to another, the spirit of strength; to another, the spirit of healing; to another, the spirit of prophecy; to another, the spirit of discernment; to another, the spirit of languages; and to another, the spirit of interpretation. And the other gifts, as it says, “but the same spirit gives to each as it wishes.”

72.8 | ὅτι τὸ πνεῦμά σου τὸ ἀγαθὸν ὀδηγήσει με, ὁ θεός« φησὶν ὁ Δαβὶδ, ἢ »τὸ πνεῦμα ὅπου θέλει πνεῖ« τὸ ἐνυπόστατον διὰ τῶν τοιούτων τοῦ ἁγίου πνεύματος δεικνὺς ἡμῖν) »καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ’ οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει« καὶ »ἐὰν μὴ γεννηθῇτε ἐξ ὕδατος· καὶ πνεύματος« ὁμοιον ὡς εἶπε Παῦλος »ἐν γὰρ Χριστῷ Ἰησοῦ ἐγὼ ὑμᾶς ἐγέννησα«.

72.8 | “That your good spirit will guide me, God,” says David, or “the spirit blows where it wishes,” showing us the presence of the holy spirit through these things. “And you hear its voice, but you do not know where it comes from and where it goes.” And “unless you are born of water and spirit,” just as Paul said, “for in Christ Jesus, I have given birth to you.”

72.9 | περὶ τούτου ὁ κύριος ὅταν ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν, τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ« καὶ »ἔτι πολλὰ ἔχω λέγειν, ἀλλ’ οὐ δύνασθε βαστάζειν ἄρτι. ὅταν ἔλθῃ

72.9 | About this, the Lord says, “When the Comforter comes, whom I will send to you, the spirit of truth, who comes from the Father, he will testify about me.” And “I still have many things to say to you, but you cannot bear them now.” When he comes,

ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν. οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἀκούσει λαλήσει καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. ἐκεῖνός με δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται καὶ ἀναγγελεῖ ὑμῖν πάντα».

the spirit of truth will guide you into all truth. For he will not speak on his own, but whatever he hears he will speak and will tell you what is to come. He will glorify me, for he will take from what is mine and declare it to you.

Chapter 73

73.1 | 73. Εἰ τοίνυν παρὰ τοῦ πατρὸς ἐκπορεύεται καὶ ἐκ τοῦ ἐμοῦ, <ὥς> φησιν ὁ κύριος, λήψεται, ὃν τρόπον »οὐδεὶς ἔγνω τὸν εἰ μὴ ὁ οὐδὲ οὐδὲ τὸν υἱὸν εἰ μὴ ὁ πατήρ», οὕτως τολμῶ λέγειν ὅτι οὐδὲ τὸ πνεῦμα εἰ μὴ ὁ υἱὸς ἐξ οὗ λαμβάνει καὶ ὁ πατήρ παρ οὗ ἐκπορεύεται καὶ οὐδὲ τὸν υἱὸν καὶ τὸν πατέρα,

73.1 | If, therefore, he comes from the Father and from me, as the Lord says, he will take in the same way, "No one knows the Father except the Son, nor the Son except the Father." Thus, I dare to say that the spirit does not know unless it is from the Son, from whom it receives, and from the Father, from whom it comes, nor does the Son know the Father.

73.2 | εἰ μὴ τὸ πνεῦμα τὸ ἅγιον, τὸ δοξάζον ἀληθῶς τὸ διδάσκον τὰ πάντα τὸ μαρτυροῦν περὶ τοῦ υἱοῦ, ὃ παρὰ τοῦ πατρὸς ὃ ἐκ τοῦ υἱοῦ, μόνος ὁδηγὸς ἀληθείας, νόμων ἐξηγητὴς ἁγίων, πνευματικοῦ νόμου ὑφηγῆτης, προφητῶν καθηγητὴς, ἀποστόλων διδάσκαλος, εὐαγγελικῶν δογμάτων φωστήρ ἁγίων ἐκλογεὺς, φῶς τὸ ἀληθινὸν ἐξ ἀληθινοῦ φωτός.

73.2 | If it is not the holy spirit, who truly glorifies and teaches all things, who testifies about the Son, who comes from the Father and from the Son, then it is the only guide of truth, the interpreter of holy laws, the teacher of spiritual law, the instructor of prophets, the teacher of apostles, the light of the gospel, the chooser of holy truths, the true light from true light.

73.3 | υἱὸς φυσικὸς υἱὸς ἀληθῆς υἱὸς γνήσιος, μόνος ἐκ μόνου, σὺν αὐτῷ <δὲ> καὶ τὸ πνεῦμα, <οὐχ υἱὸς> ἀλλὰ πνεῦμα ὀνομαζόμενον.

73.3 | Son by nature, true Son, genuine Son, alone from the alone. With him also is the spirit, not a son but called spirit.

73.4 | οὗτος ὁ θεὸς δοξαζόμενος ἐν ἐκκλησίᾳ πατὴρ αἰεὶ, υἱὸς αἰεὶ καὶ πνεῦμα

73.4 | This God, glorified in the church, is the Father always, the Son always, and the

ἅγιον αἰί, ὑψηλὸς <ἐξ> ὑψηλοῦ καὶ νοερός, νοερός, δόξαν ἔχων ὃ ὑποβέβηκε τὰ κτιστὰ καὶ τὰ ποιητὰ, ἀπαξ ἀπλῶς τὰ σύμπαντα μετρούμενα καὶ περιεχόμενα ἕκαστα.

holy spirit always. He is high above the high and spiritual, having glory in which he has descended to the created things and their makers, measuring and containing all things simply and completely.

73.5 | θεότης δὲ μία ἐν Μωυσῇ μάλιστα καταγγέλεται, δυὰς δὲ ἐν προφήταις σφόδρα κηρύττεται, τριάς δὲ ἐν εὐαγγελίοις φανεροῦται, πλεῖον κατὰ καιροὺς καὶ γενεὰς ἀρμόζουσα τῷ δικαίῳ εἰς γνῶσιν καὶ πίστιν. γνῶσις δὲ αὐτῆς ἀθανασία, ἐκ πίστεως τε αὐτῆς υἱοθεσία γίνεται.

73.5 | Divinity is declared as one, especially in Moses. It is strongly preached as two in the prophets, and revealed as three in the gospels. This understanding fits more with the times and generations for the righteous, leading to knowledge and faith. Knowledge of it brings immortality, and through this faith, one receives adoption.

73.6 | ἀλλὰ πρῶτον δικαιώματα σαρκὸς ἐκφράζει, ὡς περίβολον ναοῦ τὸν ἔξω διεγείρουσα ἐν Μωυσῇ· δεύτερον δὲ δικαιώματα ψυχῆς ἐκδιηγεῖται, ὡς τὰ ἅγια κοσμοῦσα ἐν λοιπαῖς προφητείαις· τρίτον δὲ δικαιώματα πνεύματος, ὡς τὸ ἱλαστήριον καὶ τὰ ἅγια τῶν ἁγίων ῥυθμίζουσα ἐν εὐαγγελικοῖς πρὸς κατοίκησιν ἑαυτῆς· σκηνὴν δὲ] ἁγίαν, ναὸν ἅγιον, <ὅς>

73.6 | But first, it expresses the rights of the flesh, awakening the outer part of the temple in Moses. Second, it explains the rights of the soul, as it sanctifies in the other prophecies. Third, it speaks of the rights of the spirit, arranging the mercy seat and the holy things of the saints in the gospels for its own dwelling—a holy tent, a holy temple.

73.7 | τὸν δίκαιον δίκαιον μόνον τὸν] συνόντα τούτοις. κατοικεῖ δὲ ἐν αὐτῷ μία θεότης ἁπειρος μία θεότης ἄφθαρτος μία θεότης ἀπερινόητος, ἀκατάληπτος ἀνεκδιήγητος ἀόρατος, ἑαυτὴν γινώσκουσα μόνη, ἑαυτὴν ἐμφανίζουσα οἷς βούλεται, μάρτυρας ἑαυτῇ διεγείρουσα καλοῦσα προορίζουσα δοξάζουσα, ἐξ ᾿Αἰδου ὑψοῦσα, ἁγιάζουσα ἐνοποιοῦσα πάλιν πρὸς τὴν ἑαυτῆς δόξαν καὶ πίστιν τὰ τρία ταῦτα ἐπυράναι ἐπίγεια καὶ καταχθόνια, πνεῦμα ψυχὴν σάρκα, πίστιν ἐλπίδα ἀγάπην, παρελθόντα ἐνεστώτα μέλλοντα,

73.7 | The righteous one is only truly righteous when he is with these. In him dwells one infinite divinity, one incorruptible divinity, one incomprehensible, unexplainable, invisible divinity. This divinity knows itself alone and reveals itself to whomever it wishes. It awakens witnesses for itself, calling, foreordaining, and glorifying. It lifts up from Hades, sanctifies, and unites again to its own glory and faith. These three are heavenly, earthly, and under the earth: spirit, soul, flesh; faith, hope, love; past,

αἰῶνα αἰῶνος αἰῶνας αἰώνων σάββατα
σαββάτων, περιτομήν σαρκὸς περιτομήν
καρδίας »περιτομήν Χριστοῦ ἐν τῇ
ἀπεκδύσει τοῦ σώματος τῶν ἁμαρτιῶν«
καθόλου δὲ καθαρτοποιεῖ ἑαυτῇ

present, future; age of ages, ages of ages,
sabbaths of sabbaths; circumcision of the
flesh, circumcision of the heart—the
circumcision of Christ in the putting off of
the body of sins. Overall, it purifies itself.

73.8 | τὰ πάντα, τὰ ἀόρατα καὶ τὰ ὀρατά,
θρόνους κυριότητος ἀρχὰς ἐξουσίας
δυνάμεις· ἐν πᾶσι δὲ ἡ αὐτὴ φωνὴ ἁγία,
ἀπὸ δόξης εἰς δόξαν ἅγιος ἅγιος ἅγιος
φωνοῦσα, πατέρα ἐν υἱῷ, υἱὸν δὲ ἐν πατρὶ
<δοξαζουσα>· σὺν ἁγίῳ ᾧ ἡ δόξα καὶ
τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων,
ἀμήν. καὶ ἐρεῖ ὁ οὕτω πιστεύων, γένοιτο
γένοιτο.

73.8 | All things, both invisible and visible,
thrones, dominions, authorities, and
powers; in all, there is the same holy voice,
calling out from glory to glory, “Holy, holy,
holy.” The Father in the Son, and the Son in
the Father, glorifying together with the
Holy One, to whom belongs the glory and
the power forever and ever. Amen. And the
one who believes this will say, “Let it be, let
it be.”

Chapter 74

74.1 | 74. Καὶ περὶ μὲν τριάδος καὶ
ὁμοουσιότητος θεοῦ πατρὸς καὶ υἱοῦ καὶ
ἁγίου πνεύματος οἱ ἀσθενεῖς ἡμεῖς καὶ
ιδιώται μὴδὲν δοφιζόμενοι μὴδὲ τῇ τῶν
ἀνθρώπων κυβείᾳ· ἑαυτοὺς
ἀν<α>τιθέντες, θείων γραφῶν μᾶλλον
μαρτυρίας συναγαγόντες τοῖς βουλομένοις
εἰς εὐρεσιν πιστῶν καὶ ἀντίρρησιν
κακοπίστων καὶ κενოდόξων ἀπὸ μέρους
συνηγάγομεν. πολλὴ γὰρ ἡ τῆς πίστεως ἐν
πνεύματι ἁγίῳ δύναμις,

74.1 | Regarding the Trinity and the
consubstantiality of God the Father, the
Son, and the Holy Spirit, we, weak and
ordinary people, do not rely on the
opinions of men. Instead, we present
ourselves with the testimonies of divine
writings, gathering evidence for those who
wish to find faith and a response against
the ill-minded and vain-glorious. For there
is great power in faith through the Holy
Spirit.

74.2 | ἐν ἀπάσαις θείαις γραφαῖς διαφόρως
κεκηρυγμένη >· ἐπειδὴ δὲ τῆς ἡμῶν
σωτηρίας ἀσφάλεια ἐστὶν ἡ περὶ τῆς τοῦ
σωτῆρος ἡμῶν ἐνανθρωπήσεως καὶ
ἐνσάρκου παρουσίας ἀσφαλῆς ἀσφαλῆς τε
καὶ βεβαίως ἐλπίδος καὶ περὶ
ἀναστάσεως νεκρῶν καὶ τῆς ἡμετέρας

74.2 | In all divine writings, it is proclaimed
in different ways. Since the assurance of
our salvation is the safe and certain hope
regarding the incarnation and bodily
presence of our Savior, as well as the
resurrection of the dead and our renewal,
we add a little to this effort. We aim to find

παλιγγενεσίας, αὖθις ὀλίγον αὐτοὶ ἐπὶ
τούτῳ τῷ ἡμετέρῳ καμάτῳ προσθέντες
τοῖς βουλομένοις ἀκριβέστερον
ἐντυγχάνειν ἐκ τῶν αὐτῶν θείων γραφῶν
ἐπιμένομεν συναγαγόντες τε καὶ τῷ λόγῳ
προστιθέντες.

a more precise understanding from the
same divine writings, gathering and adding
to the word.

74.3 | ἐπειδὴ γάρ, ὡς ἐδιδάχθημεν ἤδη ἐν
τοῖς προγεγραμμένοις, αὐτὸς ὁ κύριος
ἡμῶν ἐν τῷ εὐαγγελίῳ αὐτοῦ φήσας τοῖς
ἐαυτοῦ μαθηταῖς »ἀπελθόντες βαπτίσατε
πάντα τὰ ἔθνη εἰς ὄνομα πατρὸς καὶ υἱοῦ
καὶ ἁγίου πνεύματος, διδάσκοντες αὐτοὺς
τηρεῖν τὰς ἐντολὰς ἃς ἐνετείλάμην ὑμῖν*
αὐτὸς ὁ ἅγιος Λόγος ὁ ἐνυπόστατος, ὁ ἐκ
πατρὸς προελθὼν, δι’ οὐ αἰῶνες αἰῶνες
γεγόνاسι δι’ οὐ χρόνοι καὶ καιροί.

74.3 | For as we have already been taught
in the previously written texts, our Lord
himself said in his gospel to his disciples,
“Go therefore and baptize all nations in the
name of the Father, and of the Son, and of
the Holy Spirit, teaching them to observe all
the commandments that I have given you.”
The Holy Word, who is the true being and
comes from the Father, has existed for ages
upon ages, beyond time and seasons.

74.4 | οὐ γὰρ ἦν καιρὸς οὔτε χρόνος πρὸ
υἱοῦ. εἰ γὰρ ἦν χρόνος πρὸ υἱοῦ, ἄρα μείζων
ὁ χρόνος τοῦ υἱοῦ, καὶ πῶς »δι’ αὐτοῦ
πάντα ἐγένοντο καὶ χωρὶς αὐτοῦ ἐγένετο
οὐδὲν ὃ γέγονεν»; ὅτι εἴ τι γέγονε δι’ αὐτοῦ
γέγονεν, αὐτὸς δὲ ἄκτιστος καὶ ἀεὶ ὢν· ὅτι
ὁ πατὴρ ἀεὶ ἦν καὶ τὸ ἅγιον αὐτοῦ πνεῦμα
ἀεὶ ἦν.

74.4 | For there was neither time nor age
before the Son. If there had been time
before the Son, then time would be greater
than the Son. How could it be true that
“through him all things were made, and
without him nothing was made that has
been made”? If anything was made through
him, it was made, while he himself is
uncreated and always exists. The Father
has always been, and his Holy Spirit has
always been.

74.5 | εἰ γὰρ ἦν χρόνος πρὸ υἱοῦ,
ζητηθήσεται ἄρα πάλιν &αλλος> δι’ οὗ
καὶ ὁ πρὸ τοῦ υἱοῦ χρόνος καὶ μυρία λοιπὸν
εἰς φαντασίαν ἐνδομυχοῦσαν ἐν τῇ τῶν
ἀνθρώπων ὑπολήψει τρέψει τὸν ἡμέτερον
λογισμὸν ἢ μᾶλλον εἰς πορνείαν
διανοημάτων καὶ οὐ † περὶ σωφροσύνης.

74.5 | For if there had been time before the
Son, then we would need to look for
another through whom both the time
before the Son and countless others would
turn into a fantasy hidden in human
thoughts. This would lead our reasoning
either into the corruption of ideas or away
from self-control.

74.6 | οὐκ ἦν τοίνυν χρόνος πρὸ υἱοῦ, ἐπειδὴ οὐ διὰ χρόνων ὁ υἱὸς γέγονεν, ἀλλὰ διὰ υἱοῦ χρόνοι καὶ οἱ ἄλλοι καὶ τὰ ἄλλα πάντα κτίσματα. οὐκ ἦν χρόνος ποτὲ ὅτε οὐκ ἦν ὁ υἱός, οὐδὲ ἦν ποτε ὅτε οὐκ ἦν πνεῦμα.

74.6 | Therefore, there was no time before the Son, since the Son was not made through time. Instead, through the Son, times and all other things were created. There was never a time when the Son was not, nor was there ever a time when the Spirit was not.

Chapter 75

75.1 | 75. Νομίζουσι δὲ παραναγινώσκοντες καὶ μὴ νοοῦντες διαστέλλειν τὴν ἀνάγνωσιν τινες ἐν τῷ εἰπεῖν »πάντα δι' αὐτοῦ ἐγένετο καὶ χωρὶς αὐτοῦ ἐγένετο οὐδέν«, ἵως ὥδε ἀποτιθέντες τὸ ῥητόν, ὑπόνοιαν βλασφημίας δὲ τὸ πνεῦμα τὸ ἅγιον λαμβάνειν· σφάλλονται & δὲ > τὴν ἀνάγνωσιν καὶ ἀπὸ τοῦ σφάλματος τῆς ἀναγνώσεως σκάζουσιν, εἰς βλασφημίαν τρεπόμενοι.

75.1 | Some people, thinking they are reading correctly but not understanding, try to separate the meaning when they say, "All things were made through him, and without him nothing was made." By doing this, they ignore the clear statement and develop a suspicion of blasphemy against the Holy Spirit. They misunderstand the text, and from this mistake in understanding, they fall into blasphemy.

75.2 | ἡ δὲ ἀνάγνωσις οὕτως ἔχει· πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδέν, ὃ γέγονεν ἐν αὐτῷ., τουτέστω ὅτι εἴ τι γέγονε, δι' αὐτοῦ ἐγένετο.

75.2 | The reading is this: "All things were made through him, and without him nothing was made that has been made." This means that if anything has come into being, it was made through him.

75.3 | τοίνυν πατὴρ ἦν αἰεὶ καὶ υἱὸς ἦν αἰεὶ καὶ τὸ πνεῦμα ἐκ πατρὸς καὶ υἱοῦ πνέει, καὶ οὔτε ὁ υἱὸς κτιστὸς οὔτε τὸ πνεῦμα κτιστόν· τὰ δὲ μετὰ πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα πάντα κτιστὰ καὶ γενητὰ & ὄντα > οὐκ ὄντα ἐγένετο ἀπὸ πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος διὰ τοῦ αἰεὶ ὄντος Λόγου σὺν τῷ αἰεὶ ὄντι πνεύματι.

75.3 | Therefore, the Father has always existed, the Son has always existed, and the Spirit breathes from the Father and the Son. Neither the Son nor the Spirit is created. All things that are created and come into being with the Father, the Son, and the Holy Spirit were made by the Father, the Son, and the Holy Spirit through the always-existing Word and the always-

existing Spirit.

75.4 | δι' αὐτοῦ τοίνυν τοῦ Λόγου πάντα τὰ κτιστὰ γέγονε, τοῦ βασιλέως τοῦ ἐπουρανίου, τοῦ ἐνυποστάτου Λόγου, τοῦ σωτῆρος ἡμῶν καὶ εὐεργέτου.

75.4 | Through him, therefore, the Word, all created things came into being: the king of heaven, the Word with substance, our savior and benefactor.

75.5 | αὐτὸς γὰρ ὁ σωτὴρ ὁ ἅγιος ὁ οὐρανῶν οὐρανῶν κατελθὼν, ὁ ἐν ἐργαστηρίῳ παρθενικῷ καταξιώσας τὴν ἡμετέραν ποιήσασθαι σωτηρίαν, ὁ ἐκ Μαρίας αὐθις γεγεννημένος διὰ πνεύματος ἁγίου συλληφθεὶς, ὁ τὴν σάρκα λαβὼν, ὁ Λόγος σὰρξ γενόμενος, ὁ μὴ τραπεῖς τὴν φύσιν, ὁ σὺν τῇ θεότητι λαβὼν τὴν ἀνθρωπότητα, ὁ τέλειος ὢν ἀπὸ πατρός, ὁ τὴν τελείαν οἰκονομίαν πληρώσας, ἦλθεν εἰς τὸν κόσμον δι' ἡμᾶς καὶ διὰ τὴν ἡμετέραν ἡμετέραν ὁ τὴν σάρκα καὶ ψυχὴν τὴν ἀνθρωπίνην λαβὼν,

75.5 | For he, the savior, came down from the heavens of heavens. He made our salvation possible in the virgin's womb. He was born from Mary, conceived by the Holy Spirit. He took on flesh, the Word made flesh, who did not change his nature but took on humanity along with his divinity. Being perfect from the Father, he fulfilled the complete plan and came into the world for us and for our sake, taking on human flesh and soul.

75.6 | τέλειος ὢν παρὰ πατρός, ἐνανθρωπήσας ἐν ἡμῖν οὐ δοκῆσει, ἀλλ' ἀληθεῖα, τέλειον εἰς ἑαυτὸν ἀναπλάσας ἄνθρωπον ἀπὸ Μαρίας τῆς θεοτόκου διὰ πνεύματος ἁγίου·

75.6 | Being perfect from the Father, he truly became human among us, not just appearing to be so, but genuinely forming a perfect man for himself from Mary, the Mother of God, through the Holy Spirit.

75.7 | οὐκ ἐν ἀνθρώπῳ οἰκήσας, ὥς εἴωθεν ἐν προφήταις λαλεῖν κατοικεῖν τε ἐν δυνάμει καὶ ἐνεργεῖν, ἀλλ' αὐτὸς ὁ Λόγος σὰρξ ξενόμενος, οὐ τραπεῖς τοῦ εἶναι θεός, οὐ μεταβαλὼν τὴν θεότητα εἰς ἀνθρωπότητα, ἀλλὰ σὺν τῷ ἰδίῳ πληρώματι τῆς αὐτοῦ θεότητος καὶ τῇ ἰδίᾳ ὑποστάσει τοῦ θεοῦ Λόγου καὶ ἐνυποστάτου συμπεριλαβὼν τὸ εἶναι ἄνθρωπος καὶ εἴ τι ἔστω ἄνθρωπος.

75.7 | He did not dwell in a man, as was usual for the prophets to speak and act with power. Instead, the Word himself became flesh, without changing his being as God or turning his divinity into humanity. With the fullness of his own divinity and the unique essence of the Word of God, he embraced what it means to be human.

75.8 | ἄνθρωπον δὲ δὲ τέλειον
<ἔχοντα>· ὅσα ἐν ἀνθρώπῳ καὶ οἷα
ἄνθρωπος· τοῦτον ἦλθε καὶ ἔλαβεν ὁ
μονογενής, ἵνα ἐν τῷ τελείῳ ἀνθρώπῳ
τελείως τὸ πᾶν τῆς σωτηρίας θεοῦ ὧν
ἐργάσεται, μηδὲν ἀπολείψας τοῦ
ἀνθρώπου, ἵνα μὴ τὸ ἀπολειφθὲν μέρος εἰς
μέρος πόλιν γένηται βρώματος διαβόλου.

75.8 | But he took on a perfect man, having
all that is in a human and truly being
human. This is the one he came to take, the
only-begotten, so that in this perfect man,
God might fully accomplish everything for
salvation, leaving nothing out of humanity.
This way, nothing left out would become a
part of the devil's food.

Chapter 76

76.1 | 76. Καὶ ἐὰν εἴπωσί τινες ὅτι σάρκα
μόνην εἴληφε, ψυχὴν δὲ οὐ, παραπλέκοντες
μυθῶδες καὶ τὴν γραφὴν εἰς μύθους
ἐκτρέποντες, ἀπὸ τοῦ ῥητοῦ τοῦ »ἡμεῖς δὲ
νοῦν Χριστοῦ ἔχομεν«, ἀπ' αὐτοῦ τοῦ
ῥητοῦ καταλάβωσιν ὅτι οἱ οἱ λέγοντες
»ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν« τὸν αὐτῶν
νοῦν εἶχον καὶ τοῦτον οὐκ ἐξεπτύκασιν. εἰ
δὲ τὸν ἴδιον ἔχοντες <ἦσαν>· σὺν τῷ
τοῦ Χριστοῦ νῷ, ἀμφοτέρων τοῦ μὲν νοῦ
Χριστοῦ βελτιοῦν συναμένου, τοῦ δ' αὐτῶν
ὀρθῶς νοοῦντος.

76.1 | And if some say that he only took on
flesh and not a soul, twisting the truth and
turning the scripture into myths, let them
understand from the saying, "but we have
the mind of Christ," that those who say this
have the same mind and did not reject it. If
they have their own mind along with the
mind of Christ, both minds will grow better,
with Christ's mind joining together with
theirs to understand rightly.

76.2 | τὸ δ' αὐτὸ καὶ ἐπὶ τοῦ Χριστοῦ
γινωσκέτωσαν, ὅτι ὧν θεὸς καὶ ἐν αὐτῷ ὧν
νοῦς, εἶχε τὸν τοῦ ἀνθρώπου νοῦν * μετὰ
τῆς σαρκὸς καὶ ψυχὴν εἴληφεν.

76.2 | Let them also understand about
Christ that, being God and having the mind
within himself, he had the mind of a human
along with the flesh and took on a soul.

76.3 | οὐχ οὐν ὡς ἄνθρωπος αὐτὸν ἐξέτρεπεν,
ἀλλ' αὐτὸς τοῦ νοῦ κοσμήτωρ καὶ ὀρθωτὴς
καὶ βελτιωτὴς ἐγένετο. ὡς γὰρ τὴν σάρκα
ἔλαβε μὴ ὑπὸ σαρκὸς ἡττηθείς, οὕτω καὶ
τὸν νοῦν εἰληφὼς οὐχ ὑπὸ νοῦς ἡττηται.

76.3 | Therefore, he was not led by a
human, but he became the creator,
corrector, and improver of the mind. Just as
he took on flesh without being overcome by
it, he also took on the mind without being
defeated by it.

76.4 | τούναντίον τοίνυν καὶ μεῖζον οἱ τοιοῦτοι χαλεπῶς εἰς ἐναντιότητα ἐμπίπτουσιν. ἄνω γὰρ καὶ κάτω αἱ θεῖαι γραφαὶ διαρρήδην βοῶσιν οὐ κατὰ τοῦ νοῦ τὰ χαλεπὰ διαγορεύουσαι, ἀλλὰ κατὰ τῆς σαρκός.

76.4 | On the contrary, such people fall into even greater opposition. For the divine writings clearly proclaim from above and below that the difficult things are not against the mind, but against the flesh.

76.5 | τῆς γὰρ σαρκός» φησὶν οἱ καρποὶ πορνεία μοιχεία ἀσέλγεια καὶ τὰ τούτων ὅμοια» καὶ οἱ ἐν σαρκὶ δὲ ὄντες θεῶ ἀρέσαι οὐ δύνανται» καὶ "ἡ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος». χερὶ δὲ τοῦ νοῦ φησὶν ὅτι ψαλῶ τω πνεύματι, ψαλῶ δὲ καὶ τῷ νοῖ" καὶ ὅτι "ὁ νοῦς μου ἄκαρπος ἢ ἔγκαρπός ἐστιν". ἔθετο γὰρ τὸν νοῦν ὁ θεός, ὃνπερ εἶωθεν ἡ γραφὴ καλεῖν καρδίαν, ἡγεμόνα ὡς εἰπεῖν καὶ ἡνίοχον τοῦ παντὸς σκεύους, διακριτὴν ἀγαθῶν τε καὶ φαύλων, δοκιμαστὴν τῶν ἐν ἡμῖν ἐγγινομένων. "νοῦς μὲν γὰρ ῥήματα διακρίνει, λάρυγξ δὲ σῖτα γεύεται". διακριτικὸς δὲ ὁ νοῦς ἐν τῷ ἀνθρώπῳ, οὕτω δὲ συγκαταθετικός, ἐὰν μὴ εἰς τροπὴν ἑαυτὸν δώῃ.

76.5 | For the works of the flesh are, as he says, sexual immorality, adultery, and debauchery, along with things like these. Those who live according to the flesh cannot please God. And "the flesh desires against the spirit." He says with the mind that "I sing with the spirit, but I also sing with the mind." And that "my mind is either unfruitful or fruitful." For God placed the mind, which scripture often calls the heart, as the leader and driver of the whole body, distinguishing between good and bad, and testing what arises within us. "For the mind distinguishes words, but the throat tastes food." The mind is discerning in a person, but it does not yet approve unless it allows itself to change.

Chapter 77

77.1 | 77. Τί οὖν ἔδοξέ τισι τοῦτον ἀπὸ τῆς ἐνανθρωπήσεως τοῦ κυρίου παρεκβαλεῖν; τί δὲ ὠφέλησαν τὸν βίον εἰς ἀκαταστασίαν μᾶλλον * τρέψαντες; ἢ τί τοῦτο ἐβλάψεν ἡμᾶς ἢ ὠφέλησεν ἵν' οὕτως εἴπω, ὅπως βοηθήσωσι τῷ Χριστῷ; ἢ ἵνα χάριν αὐτῷ ποιήσωσι μεγάλην ταύτην καὶ εἴπωσιν περὶ αὐτοῦ ὅτι οὐκ ἔλαβε νοῦν;

77.1 | What then did some people think they would gain by excluding this from the incarnation of the Lord? How did they benefit life by turning it into more chaos? Or how did this harm us or help us, so that they might assist Christ? Or was it just so they could do this great thing for his sake and claim that he did not have a mind?

77.2 | "Γαλάται μὲν γὰρ ἀνόητοι" καὶ

77.2 | "For the Galatians are foolish," and

"Κρηῖτες ἀεὶ ψευῶσται" καὶ "Ἐφραΐμ περιστερὰ ἄνους"· ὁ δὲ κύριος ἡμῶν ἐνανθρωπήσας εἰς τὸν βίον τὰ πάντα τελείως ἀνείληφε, μᾶλλον δὲ ἔλαβεν αὐτὸς τοῦ ἑαυτοῦ σώματος γεροντῶς πλάστης, αὐτὸς ἑαυτῷ λαβὼν τὴν ψυχὴν ἥτοι ἐνθεῖς.

"the Cretans are always liars," and "Ephraim is a dove without sense." But our Lord, having become human, took on all aspects of life completely. Rather, he himself became the creator of his own body, taking the soul for himself or placing it within.

77.3 | Τινὲς δὲ βουλόμενοι ἐλλιπῇ ποιεῖν τὴν ἔνσαρκον Χριστοῦ παρουσίαν καὶ τελείαν ἐν αὐτῷ οἰκονομίαν, οὐκ οἶδα τί διανοούμενοι οὐκ ὀρθῶς εἶπον νοῦν τὸν Χριστὸν μὴ εἰληφέναι.

77.3 | But some, wanting to make the presence of Christ in the flesh incomplete and his arrangement imperfect, I do not understand what they are thinking when they wrongly say that Christ did not take on a mind.

77.4 | οὐχὶ δὲ διὰ * τὸν νοῦν φαίνονται *. ὑπόστασιν γὰρ οὔτοι τὸν νοῦν νομίζουσιν εἶναι καὶ φύσει τολμῶσι λέγειν αὐτὸν εἶναι τὸ εἰωθὸς ἐν τῇ γραφῇ λέγεσθαι ἐν τῷ ἀνθρώπῳ πνεῦμα, ὡς λέγει ὁ ἀπόστολος, "ἵνα ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖη".

77.4 | But they do not seem to understand the mind. These people think of the mind as a substance and dare to say that it is naturally what is usually called spirit in a human. As the apostle says, "so that your whole spirit, soul, and body may be kept blameless at the coming of our Lord Jesus Christ."

77.5 | σφάλλονται οὖν· εἰ γὰρ ἐστὶ νοῦς τὸ πνεῦμα καὶ τὸ πνεῦμα νοῦς, ὡς καὶ αὐτοὶ νομίζουσι, ψυχὴ δὲ ἄλλη <ὑποστάσις> παρὰ τὸν νοῦν καὶ παρὰ τὸ πνεῦμα, οὐκέτι δύο ἐν τῷ ἀνθρώπῳ ἐν μιᾷ συναγόμεναι ὑποστάσει, οὐκέτι ἐνυπόστατος μόνῃ ψυχῇ καὶ ἐνυπόστατον τὸ σῶμα, ἀλλ' ἐυρήκαμεν λοιπὸν τέσσαρα· νοῦν μίαν ὑπόστασιν, ψυχὴν ἄλλην ὑπόστασιν, πνεῦμα ἄλλην ὑπόστασιν, σῶμα ἄλλην ὑπόστασιν.

77.5 | They are mistaken. For if the spirit is the mind and the mind is the spirit, as they think, then the soul is a different substance apart from both the mind and the spirit. There are no longer two substances in a human coming together as one, nor is the soul the only substance while the body is another. Instead, we have found four: one substance for the mind, another for the soul, another for the spirit, and another for the body.

77.6 | καὶ ἐὰν πάλιν ἐρευνήσωμεν, ἔτι πλεόν ἔσται· ἐπειδὴ γὰρ πολλὰ ὀνόματα

77.6 | And if we investigate further, we will find even more. A person has many names,

κέκτηται ὁ ἄνθρωπος, καὶ »ὁ ἔσω ἄνθρωπος« καὶ ὁ ἔξω ἄνθρωπος«, καὶ ταῦτα πάντα ἡ γραφὴ εἴρηκε νοηματικῶς, περισφίγγουσα ἡμῶν τὴν διάνοιαν, ἵνα μηδὲν καταλείψωμεν τῆς σωτηρίας μηδὲ πρόφασιν ἡμῖν γένηται τοῦ ἐκβῆναι τοῦ προκειμένου. ἔστι γὰρ ταῦτα ἐν τῷ ἀνθρώπῳ· οὐ χρὴ δὲ καὶ πολυπραγμονεῖν.

such as 'inner person' and 'outer person,' and all these are mentioned in a meaningful way by scripture, helping us to understand better so that we leave nothing out of salvation and that no excuse arises for us to stray from what is set before us. For these things exist in a human; it is not necessary to meddle too much.

77.7 | ὁμως δὲ κατὰ τὸν ἐκείνων λόγον, εἰ ὁ νοῦς ἐστὶ τὸ πνεῦμα καὶ τὸ πνεῦμα ὁ νοῦς, ταῦτα δὲ ἐκτὸς τῆς ψυχῆς ψυχῆς χει, πάλιν τίιν &τῷ; λόγῳ λέγει »φραλῶ τῷ πνεύματι, ψαλῶ καὶ νοί«; διὰ τούτου γὰρ ἀπέδειξε μὴ τὸ πνεῦμα εἶναι τὸν νοῦν μηδὲ τὸν νοῦν τὸ πνεῦμα.

77.7 | However, according to their reasoning, if the mind is the spirit and the spirit is the mind, then what does it mean when someone says, "I speak with the spirit, I sing and think"? For this shows that the spirit is not the mind, nor is the mind the spirit.

Chapter 78

78.1 | 78. Εἴτα πάλιν »ψυχὴ ἡ ἀματάνουσα αὕτη ἀποθανεῖται« οὐκ ἐκτὸς τοῦ σώματος ἀπεφάνετο· &ἡ; »ἦσαν γάρ«, φησίν, »ἐν τῷ ἑβδομήκοντα ψυχαί«, καὶ οὐ πάντως ψυχαὶ ἦσαν ἄνευ σώματος, ἀλλὰ σώματα σὺν ψυχαῖς· καὶ πάλιν εἶωθεν ἡ συνήθεια καλεῖν τὸν ἄνθρωπον ἀπὸ τοῦ ἐνὸς ὀνόματος, ὅτι δεσπότης ἐστὶν ὀγδοήκοντα σωματίων. οὐ πάντως ἄνευ ψυχῶν.

78.1 | Then again, "the soul that sins will die" is not said to exist apart from the body. For it is said, "there were seventy souls," and not all souls were without bodies, but bodies with souls. Furthermore, it is common to refer to a person by one name, since he is the master of eighty bodies. Not all are without souls.

78.2 | ὁ Λόγος τοίνυν σὰρξ γενόμενος οὐκ ἐκτὸς ψυχῆς &ἐτύγχανεν, ὡς καὶ; οὐκ ἐκτὸς πάσης πραγματείας. ὅτε λέγει ψυχὴ &ν; ἄνευ σώματος ἀπεφάνετο οὐδὲ ὅτε λέγομεν ἄνευ ψυχῆς ὄντα διανοοῦμεθα.

78.2 | The Word, therefore, becoming flesh was not separate from the soul, just as it was not separate from all reality. When he says "a soul without a body," it does not mean that when we say "being without a soul," we think of something that truly exists.

78.3 | τί οὖν ἔδοξε τοῖς βουλομένοις λέγειν τὸν νοῦν παρεκβεβλήσθαι; ἢ τί τοῦτο τὴν ἐκκλησίαν ὠφέλησεν : ἢ τί μᾶλλον οὐκ ἐτάραξε; πῶς δὲ οὐκ ἀλλιπῇ ποιεῖται τὴν ἡμῶν σωτηρίαν ὁ τὰ τοιαῦτα διανοούμενος;

78.3 | Why, then, did those who wanted to speak think that the mind was misled? How did this help the church? How did it not disturb it even more? And how can the one who thinks such things not harm our salvation?

78.4 | ἡμεῖς γὰρ οὐδὲν δυνάμεθα διανοεῖσθαι ἕτερον τὸν νοῦν εἶναι οὐδὲ ὑπόστασιν τοῦτον δυνάμεθα λέγειν καθ' ἑαυτόν, ἀλλὰ τὸ σύνθετον καὶ τὸ λογικὸν καὶ φρονοῦν ἐν ἑκάστῳ τῶν <οὐ> πεπλανημένων ἴση εἰπεῖν νόημα τοῦ ὡς ὀφθαλμοὶ ἐν τῷ σώματι, οὕτως νοῦς ἐν ψυχῇ. πάλιν δὲ οὐδὲ τοῦτο ἐριστικῶς φραμέν, ἀλλ' ἀπλῶς τὸ ἐννοητικὸν τῶν ἀνθρώπων *.

78.4 | For we cannot think of the mind as being anything else, nor can we say that it has a separate existence. Instead, we can say that the composite, the rational, and the thinking part exists in each of the beings that are not misled, just as the eyes exist in the body; in this way, the mind exists in the soul. Again, we do not say this in a contentious way, but simply as a matter of human understanding.

78.5 | τί οὖν ἐστὶν ἄνθρωπος; ψυχὴ σῶμα νοῦς καὶ εἴ τί ἐστιν ἕτερον. τί τοίνυν ἦλθεν ὁ κύριος σῶσαι; ἄνθρωπον τέλειον πάντως. ἄρα οὖν πάντα τὰ ἐν αὐτῷ τελείως ἔλαβεν.

78.5 | What, then, is a human? Soul, body, mind, and perhaps something else. So why did the lord come to save? A complete human, in every way. Therefore, he has taken everything within him completely.

78.6 | ἐπεὶ πόθεν ταῦτα ἐν αὐτῷ ἐπληροῦντο, ἃ εἰς ἄνθρωπον ἀπὸ νοῦ καὶ σώματος καὶ ψυχῆς καὶ πάσης ἐνανθρωπήσεως ἄνευ ἁμαρτίας καὶ ἐπροφητεύετο καὶ ἀνελογεῖτο;

78.6 | From where did these things come to be fulfilled in him, which relate to a human—mind, body, soul, and all of humanity—without sin, and which were both prophesied and accounted for?

78.7 | σαφῶς γὰρ ἡμῖν ὑποτίθεται ὁ θεῖος λόγος λέγων »ίδου συνήσει ὁ παῖς μου ὁ ἀγαπητός, ὃν ἠρέτισα, ἐφ' ὃν ἠυδόκησεν ἡ ψυχὴ μου, θήσω <ἐπ' αὐτόν> τὸ πνεῦμά μου» καὶ τὰ ἐξῆς. ἀρα γοῦν τὸ συνιέναι ποῦ εἰ μὲν εἰς τὴν θεότητα, ἐνδεῆς

78.7 | Clearly, the divine word is given to us, saying, "Behold, my beloved servant, whom I have chosen; in him my soul is pleased. I will put my spirit upon him," and the following things. Therefore, if understanding is directed toward divinity,

ἄρα ἡ θεότης τοῦ συνιέναι; μὴ γένοιτο· τοῦτο γὰρ εἰς τὸν κυριακὸν ἄνθρωπον πληροῦται. εἰ δὲ ἐπὶ τὸν κυριακὸν ἄνθρωπον πεπλήρωται, πῶς συνήσει ἐνανθρώπησις ἄνευ νοὸς ὑπάρχουσα; ἀδύνατον τοῦτο.

does divinity lack understanding? May it not be; for this is fulfilled in the lordly human. But if it is fulfilled in the lordly human, how can understanding exist in humanity without a mind present? This is impossible.

78.8 | εἰ γὰρ ὁλως τὸ συνήσει ἐπὶ τὸν Χριστὸν ἀναφέρεται, Χριστὸς δὲ <ὁ> ἄνωθεν Λόγος, σὰρξ δὲ γενόμενος ἀπὸ Μαρίας, <ὁς> καὶ ἐνανθρωπήσας συνανέστραφη· κατὰ τὸ γεγραμμένον, ἄρα ἀναμφιβόλως σὺν τῷ νῷ τὴν οἰκονομίαν ἐδέξατο, ἐπειδὴ αὐτῇ συμπρέπει τὸ συνιέναι.

78.8 | For if understanding is completely directed toward Christ, and Christ is the Word from above, who became flesh from Mary and took on humanity, living among us according to what is written, then without a doubt he accepted the divine plan with the mind, since understanding is part of it.

78.9 | διὰ τοῦτο γὰρ περὶ αὐτοῦ φησι τὸ εὐαγγέλιον »προέκοπτε σοφία καὶ ἡλικία· οὐχ ἡ θεότης ἡλικίαν ἐπιδεχομένη οὔτε σοφίας ὑστεροῦσα, ἡ οὔσα σοφία σοφία σοφία δὲ προέκοπτεν ἡ τοῦ σωτῆρος ἐνανθρώπησις, οὐκ ἐκτὸς νοῦ ὑπάρχουσα, ἐπειδὴ <ἄλλως> οὐδὲ ἡδύνατο· καὶ ἡλικία προέκοπτεν ἀδρυνομένου τοῦ παιδίου, ὡς ἔστιν ἀληθές.

78.9 | For this reason, the gospel says about him, "He grew in wisdom and in stature." Divinity does not experience age, nor is it lacking in wisdom. The wisdom that is truly wisdom grew in wisdom through the humanity of the Savior, which did not exist apart from the mind, since otherwise it could not have been. And he grew in age as the child was nurtured, which is true.

Chapter 79

79.1 | 79. Εἰ δὲ διὰ τὸ εἰληφέναι νοῦν † ἁμαρτία αὐτῇ νοεῖται, οὐκοῦν περισσοτέρως, ἐὰν δῶμεν αὐτὸν εἰληφέναι σάρκα, ἧς ἐκτὸς ἁμαρτία οὐ τελεῖται »φανερὰ γὰρ τὰ ἔργα τῆς σαρκός«. πάντως ὅτι δῶμεν ὅτι καὶ ἐν σαρκὶ ἥμαρτε, λαβὼν τὴν σάρκα. »οἶδα γάρ« φησὶν ὁ ἀπόστολος »ὅτι οὐκ οἰκεῖ ἐν ἐμοὶ οὐδὲν ἀγαθόν, τουτέστιν ἐν τῇ σαρκίμου».

79.1 | If this sin is understood as coming from having a mind, then even more so, if we say that he took on flesh, outside of which sin does not occur, for "the works of the flesh are evident." Indeed, we acknowledge that even in the flesh he sinned, having taken on the flesh. For the apostle says, "I know that nothing good dwells in me, that is, in my flesh."

79.2 | τίς δὲ τολμήσει λέγειν διὰ τὸ τὸν σωτῆρα εἰληφέναι σάρκα σαρκὶ συναπῆχθαι, καὶ τὰ τῆς σαρκὸς οὐκ ἐπιτελέσαντα, ἐπιτελέσαντα, εἰς τὴν τοῦ παντὸς σκεύους τοῦ ἰδίου ἀκολουθίαν, <ἀγαθὴν> ὁμοίως καὶ ἐσχηκότα καίτοιγε καὶ σάρκα οὐσαν ἀνθρωπίνην, ἀλλ' <ἐν> οὐδενὶ πταίουσαν.

79.2 | But who would dare to say that the Savior, having taken on flesh, was joined to the flesh and did not accomplish the things of the flesh, while also fulfilling the purpose of the whole vessel of his own nature, which is good, and yet was truly human in flesh, but did not sin in any way?

79.3 | ὁ θεὸς γὰρ Λόγος ἄνωθεν ἀπὸ πατρὸς προελθὼν εὐδοκήσας ἐν σαρκὶ γενέσθαι ἐχαλιναγώγει τὸ σκεῦος καὶ εἰ ἤθελεν ἐπέχειν αὐτὸ ἀπὸ πάσης ἀχρεϊώδους πράξεως σαρκικῆς, ἡδύνατο· εἰ δὲ ἤθελεν, ἐνεδίδου. ἐνεδίδου δὲ εἰς τὰς εὐλόγους καὶ συμπεποῦσας τῇ αὐτοῦ θεότητι σωματικὰς χρείας.

79.3 | For the Word of God, having come down from the Father, chose to become flesh and guided the vessel. If he wanted, he could have kept it free from any worthless actions of the flesh; but if he wanted, he allowed it. He allowed it for the good and necessary bodily needs that go along with his divinity.

79.4 | οὔτε γὰρ ἔχων τὸν νοῦν ἐν ἀληθείᾳ, ὥσπερ ὅλην τὴν ἐνανθρώπησιν ἐν ἀληθείᾳ εἶχεν, ὁ νοῦς] ἐπεκτείνετο εἰς ἀλόγους ἐπιθυμίας οὔτε τὰ τῆς σαρκὸς ἴσα ἡμῖν ἔπραττεν ἢ ἐλογίζετο, ἀλλ' ὡς θεὸς ἐν σαρκὶ ἀληθινῇ γενόμενος ἀπὸ παρθένου Μαρίας ἔπραττε * σαρκὶ καὶ ψυχῇ καὶ νῷ καὶ ὅλῳ τῷ σκεύει, ἐνδημήσας τῷ τῶν ἀνθρώπων γένει ἄνωθεν ἐκ πατρὸς ἐνυπόστατος θεὸς Λόγος.

79.4 | For he did not have a mind in the same way we do, just as he truly experienced the whole of being human. His mind did not reach out to irrational desires, nor did it act or think like ours in the flesh. But as God, truly becoming flesh from the Virgin Mary, he acted with body, soul, and mind, fully present in the human race, being the Word of God, who is truly God, coming from the Father.

79.5 | ἀλλὰ μὴ σοφίσωνταί τινες καταχρηστικῶς τοῦτο λεγόμενον, ὡς τό »σύνης τῆς κραυγῆς μου«· τὸ μὲν γὰρ καταχρηστικῶς δι' εὐχὴν εἴρηται καὶ δηλὸν ἐστὶν <ὅτι> ἡ χρῆσις <εἰς> [τὸ δὲ] ὑπόδειγμα σαρκικῆς αὐτοῦ παρουσίας προεφήτευται· τὸ δὲ »καὶ προέκοπτεν ἡλικία« ἐστὶν ἀληθές.

79.5 | But let no one misuse this saying, as if it were about “understanding my cry.” For it has been said inappropriately through prayer, and it is clear that the reference is to the example of his fleshly presence. And the phrase “and he grew in age” is true.

Chapter 80

80.1 | 80. Ἀλλὰ τί οἱ τοιοῦτοι νομίζουσι
<ἡμᾶς> λέγειν, ἐὰν εἴπωμεν τέλειον
ἄνθρωπον ἐκ Μαρίας τὸν Χριστὸν
γεγονότα ἢ <νοῦν> ἐσχηκότα, μὴ
ὑπονοήσωμεν αὐτὸν ἁμαρτίαις
ὑποπεσόντα; μὴ γένοιτο. »ἁμαρτίαν γὰρ
οὐκ ἐποίησεν, οὐδὲ εὐρέθη δόλος ἐν τῷ
στόματι αὐτοῦ.«

80.2 | εἰ γὰρ τὴν αὐτοῦ δύναμιν ἐνέπνευσε
τοῖς ἁγίοις καὶ ἐν οἷς ἐνέπνευσε
μαρτυροῦνται ὅτι ἦσαν ἅγιοι δίκαιοι
προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν
ἄμεμπτοι, πόσῳ γε μᾶλλον αὐτὸς ὁ Λόγος,
ἐν ᾧ εὐδόκησε πᾶν τὸ πλήρωμα τῆς
θεότητος κατοικῆσαι σωματικῶς», κἄν τε
σάρκα ἀληθινὴν λάβῃ ἐκ Μαρίας τῆς
ἀειπαρθένου καὶ ψυχὴν ἀνθρωπεῖαν
ἀληθινῶς καὶ νοῦν καὶ εἴ τί ἐστιν ἕτερον ἐν
τῷ ἀνθρώπῳ, αὐτὸς ἐν ἑαυτῷ ἔχων τὰ ὅλα
κατεῖχε θεὸς ὢν μὴ μεριζόμενα πρὸς τὴν
κακίαν, μὴ θρυπτόμενα ἀπὸ τοῦ πονηροῦ,
μὴ ἀλισκόμενα ἐν τῇ ἡδονῇ, μὴ
ὑποπίπτοντα τῷ τοῦ Ἀδὰμ παραπτώματι;

80.3 | καὶ διὰ τοῦτό φησιν ὁ ἀπόστολος
»γενόμενος ἐκ γυναικός, γενόμενος ὑπὸ
νόμον' καὶ πάλιν ἐν σχήματι εὑρεθεὶς ὡς
ἄνθρωπος> τὸ δὲ σχήματι <καὶ τὸ ὡς
ἄνθρωπος> γενόμενος καὶ τὸ ὑπὸ νόμον
δὲ ἀμφοτέρων συναγόμενον τελειότητα
σημαίνει καὶ ἀπάθειαν, ἐκ τοῦ γενόμενος τὸ
εἶναι τέλειος καὶ <ἐκ> τοῦ ὑπὸ νόμον
τὸ μὴ δοκῆσαι καὶ <ἐκ> τοῦ σχήματι
τῆς ἰδέας τὸ βέβαιον ἐκ τοῦ ὡς ἄνθρωπος
τὸ ἀναμάρτητον.

80.1 | But what do such people think we
are saying if we say that Christ became a
perfect man from Mary or that he had a
mind? Should we not assume that he fell
into sin? May it never be. "For he did not
commit sin, nor was deceit found in his
mouth."

80.2 | For if he inspired his power in the
saints, and those in whom he inspired it
bear witness that they were holy and just,
living blamelessly in their days, how much
more so the Word himself, in whom it
pleased all the fullness of deity to dwell
bodily. And even if he took true flesh from
Mary the ever-virgin, along with a true
human soul and mind, and if there is
anything else in a human, he himself,
having all these within himself, held them
together as God, without being divided by
evil, not being broken by the wicked one,
not being caught up in pleasure, and not
falling into the sin of Adam?

80.3 | And for this reason, the apostle says,
"born of a woman, born under the law," and
again, "found in appearance as a man." The
phrases "found in appearance as a man"
and "born under the law" together signify
perfection and impassibility. From being
born comes the idea of being perfect, and
from being under the law comes the idea of
not seeming imperfect. From the
appearance of the form comes certainty,
and from "as a man" comes the idea of
being without sin.

80.4 | τούτων τοίνυν τοίνυν οὕτως των μηδεις ἀπατάσθω κενοῖς μύθοις. εἰ γὰρ ἄνωθεν γεννηθεῖς ἀπὸ πατρὸς ἀληθινῶς <ἀληθινῶς>· ἐγεννήθη καὶ ἀπὸ Μαρίας, καὶ ἀληθεύει καὶ κάτω ἀληθεύει καὶ εἰ ἐστὶν κάτω ἀτελής, καὶ ἄνω ἀτελής. εἰ δὲ ἄνω ἐστὶ τέλειος, καὶ κάτω ἐστὶ τέλειος· οὐκ ἐν ἄλλῳ τελείῳ ὥκησεν, ἀλλ' εἰς ἑαυτὸν τὰ πάντα ἐτελείωσε.

80.4 | Therefore, let no one be deceived by empty myths. For if he was truly born from the Father above and also from Mary, then he is true both above and below. If he is incomplete below, he is also incomplete above. But if he is perfect above, then he is perfect below. He did not dwell in another perfect being; instead, he completed everything within himself.

80.5 | καὶ ἀνέστη ἐκ τῶν νεκρῶν μηκέτι μεριζόμενος ἐν μνήματι εἰς σῶμα καὶ θεότητα καὶ ψυχὴν ἐν καταχθονίοις, μηκέτι ὑπὸ ἀφὴν ὑποπίπτων, μηκέτι ἐπεχόμενος, ἀλλ' εἰσερχόμενος θυρῶν κεκλεισμένων, ψηλαφώμενος δὲ ὑπὸ τοῦ Θωμᾶ, ἵνα μὴ φαντασίᾳ ἀπεικασθῇ, ἀλλ' ἀληθείᾳ·

80.5 | And he rose from the dead, no longer separated in the tomb into body, divinity, and soul among the dead. He no longer fell under touch or was held back. Instead, he entered through closed doors and was touched by Thomas, so that he would not be seen as a fantasy, but as the truth.

80.6 | ὁ ὑπὸ τοῦ Θωμᾶ πιστευθεὶς μετὰ τὸ πληρωθῆναι τὸ προειρημένον »ταῖς χερσὶ μου τὸν θεὸν ἐξεζήτησα, καὶ οὐκ ἠπατήθην«, ὁ αὐτὸς θεὸς ὁ αὐτὸς ἄνθρωπος, ὁ μὴ σύγχυσιν ἀπεργασάμενος, ἀλλὰ τὰ δύο κεράσας εἰς ἓν·

80.6 | The one who was believed by Thomas, after the prophecy was fulfilled, "I sought God with my hands, and I was not deceived," is the same God and the same man who did not create confusion, but united the two into one.

80.7 | οὐκ εἰς ἀνυπαρξίαν χωρήσας, ἀλλὰ συνδυναμώσας σῶμα γήϊνον τῇ θεότητι εἰς μίαν δύναμιν ἤνωδεν, εἰς μίαν θεότητα συνήγαγεν· εἷς ὡς κύριος εἷς Χριστός, οὐ δύο Χριστοὶ οὐδὲ δύο Μοί.

80.7 | Not separating into non-existence, but joining an earthly body with divinity into one power, he brought them together into one divinity: one Lord, one Christ, not two Christs or two Gods.

80.8 | ἐν αὐτῷ σῶμα πνευματικὸν ἐν αὐτῷ θεότης ἀκατάληπτος, τὸ πεπονθὸς μὴ φθαρὲν τὸ ἀπαθὲς ἄφθαρτον, ἀφθαρσία τὸ ὅλον· θεὸς κύριος, καθεζόμενος ἐν δεξιᾷ τοῦ πατρὸς, μὴ παραλείψας τὴν σάρκα, εἰς

80.8 | In him is a spiritual body, in him is an incomprehensible divinity, the suffering that is not corruptible, the impassible that is incorruptible; the whole is incorruption. God, the Lord, sits at the right hand of the

δὲ δὲ συνενώσας καὶ εἰς μίαν τὸ ὅλον
θεότητα καθεζόμενος ἐν δεξιᾷ τοῦ πατρὸς.

Father, not leaving behind the flesh, but
uniting it into one whole divinity, sitting at
the right hand of the Father.

Chapter 81

81.1 | 81. Οὗτος οὖν ὁ μονογενής, ὁ τέλειος
ὁ ἄκτιστος ὁ ἄτρεπτος ὁ ἀναλλοίωτος ὁ
ἀπερινόητος ὁ ἀόρατος, <ὁ>
ἐνανθρωπήσας ἐν καὶ ἀναστὰς
πνευματικῶς καὶ »μηκέτι ἀποθνήσκων«,
μηκέτι πτωχεύων ὁ »δι' ἡμᾶς πτωχεύσας
πλούσιος ὢν', ὁ πνεῦμα ὢν ὅλος, ὁ τὸ
σαρκικὸν | καὶ τὸ θεϊκὸν ἐνῶν, | κύριος εἰς
βασιλεὺς Χριστός, ὁ υἱὸς D183 P87 τοῦ
θεοῦ, ἐν οὐρανῷ καθεσθεις ἐν δεξιᾷ τοῦ
πατρὸς »ἐπάνω πάσης ἀρχῆς καὶ ἐξουσίας,
δυνάμεως καὶ παντὸς ὀνόματος
ὀνομαζομένου«, φησὶν ἐν τῷ εὐαγγελίῳ
»ἀπελθόντες βαπτίσατε πάντα τὰ ἔθνη εἰς
ὄνομα πατρὸς καὶ υἱοῦ καὶ ἁγίου
πνεύματος«.

81.1 | This one, then, the only-begotten, the
perfect, the uncreated, the unchanging, the
unalterable, the incomprehensible, the
invisible, who became human and rose
spiritually, "no longer dying," no longer
poor, "becoming poor for us while being
rich," he who is the whole spirit, uniting the
earthly and the divine, is Lord, one King
Christ, the Son of God. He sits in heaven at
the right hand of the Father, "above all rule
and authority, power, and every name that
is named," as it says in the Gospel, "go
therefore and baptize all nations in the
name of the Father and of the Son and of
the Holy Spirit."

81.2 | τοῦτο δὲ δὲ καὶ ἀνὰ μέσον † ὃν οὐ
συναλοιφὴν ἐσήμαινε τὸν υἱὸν τῷ πατρὶ
<οὐδὲ οὐδὲ συναλοιφὴν τὸ πνεῦμα τὸ
ἅγιον τῷ πατρὶ καὶ τῷ υἱῷ>, ἀλλὰ οἶδε
πατέρα ἀληθινὸν καὶ ἑαυτὸν ἀληθινὸν
ἀπέδειξεν ἐνυπόστατον Λόγον καὶ τὸ ἅγιον
αὐτοῦ πνεῦμα ἐνυπόστατον πνεῦμα καὶ
»πνεῦμα ἀληθείας«, ἄκτιστον ἄτρεπτον
ἀναλλοίωτον· οὐχ

81.2 | But this also means that the Son is
not mixed with the Father, nor is the Holy
Spirit mixed with the Father and the Son.
Instead, he has shown the true Father and
himself to be the true, distinct Word, and
his Holy Spirit to be a distinct spirit and
"the spirit of truth," uncreated, unchanging,
and unalterable; not...

81.3 | ὥς ἵνα τις ὑπονοήσῃ δολίως
φερόμενος πρὸς τὴν πίστιν καὶ τοὺς πόδας
αὐτοῦ ἀποκρύπτων καὶ δολιευόμενος πρὸς
τὴν ἀλήθειαν »ετάζει γὰρ καρδίας καὶ
νεφροὺς ὁ θεός«).

81.3 | so that someone, coming deceitfully
to the faith and hiding at his feet while
scheming against the truth, "for God tests
the hearts and minds."

81.4 | καὶ λέγει ὁ αἱρετικός· δηλονότι πιστεύω ὅτι ὁ πατήρ πατήρ καὶ ὁ υἱὸς υἱὸς καὶ τὸ ἅγιον πνεῦμα ἅγιον πνεῦμα καὶ ὁμολογῶ τρεῖς ὑποστάσεις ἐν μιᾷ οὐσίᾳ· οὐχ ἑτέραν δὲ λέγω οὐσίαν παρὰ τὴν θεότητα, οὐχ ἑτέραν θεότητα παρὰ τὴν οὐσίαν, ἀλλὰ διὰ τὸ οὕτως ἀκριβοῦν <μίαν> οὐσίαν καλοῦμεν, ἵνα μὴ ἄλλο καὶ εἶδος εἴπωμεν τῆς θεότητος τῆς τριάδος.

81.4 | And the heretic says: “Clearly, I believe that the Father is Father, the Son is Son, and the Holy Spirit is Holy Spirit, and I confess three distinct persons in one essence. I do not say a different essence from the divinity, nor a different divinity from the essence. Instead, because of this careful way of speaking, we call it one essence, so that we do not say another kind of divinity of the Trinity.”

81.5 | κρυπταζόμενος γὰρ ὁ τοιοῦτος ὡς εἶπον ῥαδιούργως πάλιν καὶ δολίως λέγει· πιστεύω ὅτι πατήρ πατήρ υἱὸς υἱός, πνεῦμα ἅγιον πνεῦμα ἅγιον· ὑπόνοιαν δὲ ἔχει τοιαύτην κεκρυμμένην, ὡς ἀφ’ ἡμῶν τὸ θεῖον ἀπεικάσας, λέγων ἐν ἑαυτῷ, ὅτι ὡς ἔχω σῶμα καὶ ψυχὴ καὶ πνεῦμα ἀνθρώπειον, οὕτω καὶ ἡ θεότης.

81.5 | For such a person, as I mentioned, secretly and deceitfully says: “I believe that the Father is Father, the Son is Son, and the Holy Spirit is Holy Spirit.” However, he has a hidden idea, as if he is comparing the divine to us, thinking to himself that just as I have a body, soul, and human spirit, so too the divinity is the same.

81.6 | πατήρ μὲν ὡς εἶπεῖν τὸ εἶδος, υἱὸς δὲ ὡς ἐν τῷ ἀνθρώπῳ ψυχὴ, πνεῦμα δὲ ὥσπερ τὸ ἐμπνέον διὰ τοῦ ἀνθρώπου.

81.6 | The Father is like the shape, the Son is like the soul in a person, and the Spirit is like the breath that flows through a person.

81.7 | τινὲς γὰρ δολιεύονται καὶ οὕτως νομίζουσι τὴν θεότητα. ἡμεῖς δὲ οὐχ οὕτως ἐμάθομεν, ἀλλ’ ἰδοὺ ὁ πατήρ ἐν οὐρανῷ διὰ φωνῆς μαρτυρεῖ, ἰδοὺ ὁ υἱὸς ἐν Ἰορδάνῃ, ἰδοὺ τὸ πνεῦμα τὸ πνεῦμα ἐν εἴδει περιστερᾶς κατερχόμενον ἐσχηματίζετο· ἀλλὰ καθ’ ἑαυτὸ ἐσχηματίζετο, καθ’ ἑαυτὸ ὑπόστασις ὄν, οὐκ ἄλλοία παρὰ τὴν τοῦ πατρὸς καὶ υἱοῦ, ἀλλὰ τῆς αὐτῆς οὐσίας, ὑπόστασις ἐξ ὑποστάσεως τῆς αὐτῆς πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος.

81.7 | For some are deceitful and think of divinity in this way. But we have not learned this; look, the Father in heaven testifies with a voice, look, the Son in the Jordan, look, the Spirit is coming down in the form of a dove. But it was taking shape on its own, being a distinct reality, not different from that of the Father and the Son, but of the same essence, a reality from the same essence of the Father, the Son, and the Holy Spirit.

81.8 | <καὶ>· πάλιν πάλιν ἰδοὺ πατὴρ κάθεται ἐν οὐρανῷ, *. τὸ δὲ κάθεται μὴ πάλιν ὑπολαμβάνει ἀνθρωπίνως, ἀλλ' ἀνεκδιηγήτως καὶ ἀκαταλήπτως ἔχε. καὶ οὐκ εἶπεν, ἀνῆλθεν ὁ υἱὸς εἰς τὸν πατέρα, ἀλλ' ἐκάθισεν ἐν δεξιᾷ τοῦ πατρὸς».

81.8 | And again, look, the Father sits in heaven. But do not think of 'sits' in a human way; instead, understand it as beyond description and incomprehensible. And it does not say, 'the Son went up to the Father,' but 'he sat at the right hand of the Father.'

81.9 | καὶ πάλιν περὶ τοῦ πνεύματος τοῦ ἁγίου λέγων ὁ μονογενὴς ἐδίδασκεν »ἀπέρχομαι, κάκεῖνος ἐλεύσεται, τὸ πνεῦμα τὸ ἅγιον, τὸ πνεῦμα τῆς ἀληθείας. ἐὰν μὴ ἐγὼ ἀπέλθω, κάκεῖνος οὐκ ἔρχεται«. εἰ δὲ ἦν τὸ πνεῦμα συναλοιφὴ αὐτῷ τῷ υἱῷ, οὐκ ἂν ἔλεγεν »ἀπέρχομαι κάκεῖνος ἔρχεται«, ἀλλ' ἵνα δείξῃ ὑπόστασιν καὶ ὑπόστασιν. μία δὲ ἐστὶ θεότης εἷς θεὸς μία ἀλήθεια.

81.9 | And again, speaking about the Holy Spirit, the only-begotten taught, "I am going away, and he will come, the Holy Spirit, the Spirit of truth. If I do not go away, he does not come." But if the Spirit were mixed with the Son, he would not have said, "I am going and he is coming," but rather to show a distinct reality and essence. And there is one divinity, one God, one truth.

Chapter 82

82.1 | 82. Καὶ οὕτω γέγραφα τῷ βουλομένῳ * τὴν τῆς ζωῆς ἡμῶν ἀκολουθίαν καὶ βεβαίαν ὁμολογίαν, τὴν ἀπὸ τοῦ νόμου καὶ τῶν προφητῶν καὶ εὐαγγελίων καὶ ἀποστόλων καὶ ἀπὸ τῶν χρόνων τῶν ἀποστόλων ἕως ἡμετέρων χρόνων ἐν τῇ καθολικῇ ἐκκλησίᾳ ἀχράντως πεφυλαγμένην,

82.1 | And so, I have written for those who seek the path of our life and a firm confession, which comes from the law, the prophets, the gospels, and the apostles, and from the time of the apostles until our own time, kept pure in the universal church.

82.2 | ἐπὶ φθόνῳ δὲ ἀκαταστασίας τῆς μιᾶς καὶ ἀληθινῆς πίστεως κατὰ καιρὸν καὶ καιρὸν διὰ τῶν αἱρέσεων τὴν αὐτὴν πίστιν καὶ ἐλπίδα καὶ σωτηρίαν ἡμῶν διωχθεῖσαν, ὑπομείνας δὲ ἐν τῇ αὐτῇ ἀληθείᾳ, τῶν αἱρέσεων καθ' ἕκαστον χρόνον ἑαυτὰς χραίνουσιν καὶ ἀπὸ τῆς ἐκκλησίας ἀπαλλοτριούμενων·

82.2 | Due to the envy of disorder, the one true faith has been attacked from time to time through heresies, causing our faith, hope, and salvation to be chased away. But they have remained in the same truth, while the heresies, at each moment, have been staining themselves and separating from the church.

82.3 | ὥς καὶ προσφάτως πάλιν ἀκούομέν
τινων τῶν τὰ πρωτεῖα δοκούντων
ἀποφέρεσθαι παρὰ τισι τῶν ἐν Αἰγύπτῳ
ἀσκητῶν καὶ Θηβαΐδος καὶ ἄλλων ἄλλοθι
κλιμάτων, τὰ ὅμοια τοῖς Ἱερακίταις
φρονούντων καὶ λεγόντων ἀνάστασιν μὲν
τῆς ἡμετέρας σαρκός, οὐ ταύτης δέ, ἀλλ’
ἄλλης τινὸς ἀντ’ αὐτῆς, ὥς ἐκτ’ ῥαπέτων
τῶν τοιούτων καὶ εἰς μύθους ἐκτρεψάντων
τὴν τοῦ θεοῦ ἀλήθειαν καὶ τὴν βεβαίαν
ἡμῶν ἐλπίδα. διὸ καὶ περὶ τούτου
ἀναγκαζόμεθα αὐθις λέγειν.

82.3 | As we have recently heard again
from some who claim to be in the first
place, they are being led astray by certain
ascetics in Egypt, Thebaid, and other
places. These individuals think and say
similar things to the Hieracites. They speak
of a resurrection of our flesh, but not of this
one; instead, they refer to another, twisting
the truth of God and our firm hope into
myths. Therefore, we feel compelled to
address this again.

Chapter 83

83.1 | 83. Ἄπιστοι μὲν γὰρ ἀρνοῦνται τὸ
πᾶν τῆς ἀναστάσεως, κακὸπιστοι δὲ
συρφετωδῶς καὶ ἀνοήτως τῆς κατὰ
ἀλήθειαν ἐλπίδος ἐκπεπτώκασι τῷ οὕτω
νοεῖν περὶ τῆς ἀναστάσεως.

83.1 | For the unbelievers deny the entire
concept of the resurrection, while those
with ill intentions have foolishly turned
away from the true hope by thinking this
way about it.

83.2 | καὶ Ἕλληνες μὲν οἱ τελείως
ἀρνούμενοι τὴν ἀνάστασιν διὰ τὴν
ἀσέβειαν τοῦ πλήθους τῶν παρ’ αὐτοῖς
γινομένων ἀνομημάτων· μισοῦσι γὰρ τὴν
ἀνάστασιν δι’ ἣν μέλλουσιν αἰσχύνῃν
ὑφίστασθαι ἐν τῇ ἀναστάσει, τὸν θεὸν
ἀγνοήσαντες καὶ τὰς αὐτοῦ ἐντολάς· πλὴν
ὅτι ἀναστήσονται, κἂν μὴ βούλωνται.

83.2 | The Greeks who completely deny the
resurrection do so because of the many
wrongdoings among them. They hate the
resurrection because they will face shame
in it, having ignored God and his
commandments. However, they will still
rise, even if they do not wish to.

83.3 | αὐτὴ γὰρ ἡ κτίσις διαρρήδην αὐτοὺς
ἐλέγχει, ὑποφαίνουσα καθ’ ἐκάστην
ἡμέραν ἀναστάσεως τὸ εἶδος· δύνει γὰρ ἡ
ἡμέρα καὶ νεκρῶν αἰνιττόμεθα τὸν τρόπον,
κοιμισμὸν αἰνιττομένης τῆς νυκτός·
ἀνατέλλει ἡ ἡμέρα ἡμᾶς διυπνίζουσα καὶ

83.3 | For creation itself clearly shows them
the truth, revealing the form of
resurrection each day. The day sets, and we
hint at the way of the dead, just as the night
hints at sleep. The day rises, waking us and
showing the sign of resurrection.

ἀναστάσεως ὑποδεικνύουσα τὸ σημεῖον.

83.4 | δρέπονται οἱ καρποὶ καὶ ἡ στάσις τῶν ὄντων ἐκτέμνεται, τῆς ἡμῶν ἐντεῦθεν ἀπαλλαγῆς ὀριζομένου τοῦ προσώπου. σπείρεται ἡ τῆ καὶ βλαστάνει, * ὅτι τὰ τεθαμμένα μετὰ τὴν τομὴν ἀναστήσεται. ἀκρις τελευτᾷ, θάψασα τὸ ἐξ αὐτῆς ἀποβληθὲν κύημα ἐν τῇ γῇ καὶ μετὰ καιρὸν ἡ γῆ ἀποδίδωδι τὰ τεθαμμένα· τὰ σπέρματα τῶν γεννημάτων σπείρεται καὶ πρῶτον ἀποθνήσκει ἔπειτα τελεσφορεῖται·

83.4 | The fruits are harvested, and the state of being is cut off, as our release from here is marked by our face. The seed is sown and grows because the buried will rise after being cut. The grain ends, having buried the seed that was cast away in the ground, and after a time, the earth gives back what was buried. The seeds of the plants are sown, and first they die, then they bear fruit.

83.5 | »ἐὰν γὰρ μὴ ἀποθάνῃ, οὐ ζωογονεῖται« σφραγιῖδας ἐν ἡμῖν ὁ θεὸς ἐποίησε διὰ τῶν ὀνύχων δέκα καὶ δέκα ἀναστάσεως, μαρτυρούσας περὶ τῆς ἡμῶν ἐλπίδος. ἀλλὰ καὶ ὡς διὰ στεφάνου ἐπὶ τῆς κεφαλῆς διὰ τῆς τριχὸς τὴν ἡμῶν ἀνάστασιν ἐκήρυξε. τὸ γὰρ δοκοῦν ἐν ἡμῖν νεκρὸν σῶμα, τουτέστι τρίχες καὶ ὄνυχες, καθ' ἐκάστην τεμνόμεναι καὶ τεμνόμεναι αὐθις θάλλουσι, σημαίνουσιν τῆς ἀναστάσεως τὴν ἐλπίδα.

83.5 | “For unless it dies, it cannot be made alive.” God has placed seals in us through the ten fingers of resurrection, testifying to our hope. But also, like a crown on the head, through the hair, he proclaimed our resurrection. For what seems to us to be a dead body—namely, hair and nails—is cut each day and cut again, yet they grow back, showing the hope of resurrection.

Chapter 84

84.1 | 84. Καὶ ἀμύθητα ἔστιν εἰπεῖν εἰς πληροφορίαν τῶν ἀπίστων ἐξ ὑποδειγμάτων. ἀλλ' οὐχ ἔπεισε τούτους ἡ φάττα τὸ ὄρνεον οὐδὲ ὁ μυωξὸς τὸ ζῶον. ἀποθνήσκει γὰρ τὸ τοιοῦτον ἐξάμηνον καὶ ἡ φάττα ἡμέρας τεσσαρακοντα, καὶ αὐθις μετὰ τοὺς καιροὺς αὐτῶν ἀναβιοῦσι.

84.1 | And it is amazing to talk about the proof of the unbelievers from examples. But neither the falcon nor the mouse has convinced them. For such a creature dies after six months, and the falcon after forty days, yet after their time, they come back to life.

84.2 | κἀνθαροὶ δὲ μέλλοντες τελευτᾶν ἐπὶ σφαῖραν τῆς κόπρου ἑαυτοὺς κρύβουσι,

84.2 | But the beetles, ready to die, hide themselves in a ball of dung, burying it in

θάψαντες τὴν τοιαύτην σφαῖραν ἐν τῇ γῇ
καὶ καταχώσαντες, καὶ οὕτως ἐκ τῆς αὐτῶν
ἰκμάδος αὐθις εὐρίσκονται, ἀναβιοῦντες ἐξ
αὐτῶν τῶν λειψάνων.

the ground and covering it up. And so, from
their own moisture, they are found again,
coming back to life from those remains.

84.3 | περὶ δὲ τοῦ φοίνικος τοῦ Αραβικοῦ
ὀρνέου περισσόν μοι τὸ λέγειν. ἤδη γὰρ εἰς
ἀκοὴν ἀφίκεται πολλῶν πιστῶν τε καὶ
ἀπίστων. ἡ δὲ κατ' αὐτὸν ὑπόθεσις τοιάδε
φαίνεται· πεντακοσιοστὸν ἔτος διατελῶν
ἐπὶ ἀνὴρ γνοίῃ τὸν καιρὸν τῆς αὐτοῦ τελευτῆς
ἐνστάντα. σηκὸν μὲν ἐργάζεται ἀρωμάτων
καὶ φέρων ἔρχεται εἰς πόλιν τῶν
Αἰγυπτίων Ἡλιούπολιν οὕτω καλουμένην,
ὣν δ' ἐρμηνευομένην ἀπὸ τῆς Αἰγυπτιακῆς
διαλέκτου καὶ Ἑβραϊδος, καὶ ταρσοῖς ἰδίῳις
τὰ στήθη τὰ ἑαυτοῦ μαστίζας πολλά,

84.3 | About the Arabian phoenix, it is
especially worth mentioning. For it has
already reached the ears of many, both
believers and unbelievers. The story about
it seems to go like this: after five hundred
years, when it knows the time of its own
death, it prepares. It works with a nest of
fragrances and comes to the city of the
Egyptians called Heliopolis, which is
translated from the Egyptian language and
Hebrew. And with its own claws, it has
masticated many things.

84.4 | πῦρ ἀπὸ τοῦ σώματος αὐτοῦ
προφερόμενος ἐμπύρησι τὴν ὑποκειμένην
ὑλὴν τῷ τόπῳ καὶ οὕτως ἑαυτὸν ὀλοκαυτοῖ
καὶ πάσας τὰς αὐτοῦ αὐτοῦ σὺν ὀστέοις
ἐκτεφροῦται.

84.4 | Fire, coming from its body, burns the
material underneath in the place, and so it
completely consumes itself. All of its body
is turned to ashes along with its bones.

84.5 | ἐκ θεοῦ δὲ οἰκονομίας νέφος
ἀποστέλλεται καὶ ὑετίζει καὶ κατασβεννύει
τὴν τὸ σῶμα τοῦ ὀρνέου
καταδαπανήσασαν φλόγα, νεκροῦ μὲν ἤδη
ὄντος τοῦ ὀρνέου καὶ ὀπτηθέντος
ἀκρότατα·

84.5 | From the plan of God, a cloud is sent
down, and it rains, putting out the flame
that had burned the body of the bird, while
the bird is already dead and completely
roasted.

84.6 | σβεσθείσης δὲ τῆς φλογὸς λείψανα
τῆς σαρκὸς αὐτοῦ ἔτι ὥμᾳ περιλείπεται καὶ
πρὸς μίαν ἡμέραν ἀφανισθέντα σκώληκα
γεννᾷ· ὁ σκώληξ πτεροφυεῖ νεοττὸς
γενόμενος, τῇ δὲ τρίτῃ ἡμέρᾳ ἀδρύνεται
καὶ ἀδρυνθεὶς τοῖς τῷ τόπῳ
ἐξυπηρετουμένοις ἑαυτὸν ἐμφανίζει καὶ

84.6 | When the flame is put out, some
remnants of its flesh still remain raw, and
after one day, it gives birth to a worm. The
worm becomes a young bird with feathers,
and on the third day, it grows strong. Once
it is strong, it shows itself to those in the
area, then returns to its own homeland and

αύθις ἀνατρέχει εἰς τὴν ἰδίαν πατρίδα καὶ ἀναπαύεται.

rests.

Chapter 85

85.1 | 85. Θαυμάσαι δὲ μοι ἔπεισι περὶ τῆς τῶν ἀπίστων Ἑλλήνων καὶ ἄλλων βαρβάρων ἡπατημένης κατὰ πάντα διανοίας, ὥς ἐν τοῖς αὐτῶν μύθοις οὐκ αἰσχύνονται ἀνάστασιν παντὶ σημαίνειν καὶ περὶ ἀναστάσεως πολλάκις ᾧδεν,

85.1 | Marvel at how the beliefs of the unbelieving Greeks and other foreigners are misled in every way. In their myths, they are not ashamed to mention a resurrection everywhere and often talk about it.

85.2 | ὥς οἱ μῦθοι αὐτῶν ἀναγράφουσιν Ἄλκηστιν μὲν τελευτήσασαν τὴν Πελοῖου ὑπὲρ τοῦ ἀνδρὸς αὐτῆς Ἀδμήτου καὶ ὑπὸ τοῦ Ἡρακλέους μετὰ τριήμερον ἐγηγερμένην καὶ ἀπὸ τῶν ἀδύτων ἀνενηνεγμένην, Πέλοπα τε τὸν Ταντάλου μετὰ τὸ κρεωνομηθῆναι τοῖς ψευδωνύμοις αὐτῶν θεοῖς ὑπὸ τοῦ ἰδίου πατρός·

85.2 | As their myths tell, Alcestis died for her husband Admetus, and after three days, she was raised by Heracles and brought back from the underworld. Pelops, the son of Tantalus, was served to the falsely named gods by his own father.

85.3 | Ἀμφιάρεως <ὁ> τοῦ Οἰκλέους ὑπὸ τοῦ Ἀσκληπιοῦ ἀναζωογονηθείς, Γλαῦκος ὁ Μίνωος ὑπὸ Πολυεΐδου τοῦ Κοιράνου βοτάνῃ τινὶ ἀναζωοποιηθείς, Κάστωρ διὰ Πολυδεύκην τὸν ἀδελφὸν αὐτοῦ, ὃς ἐκὼν αὐτῷ τὴν ζωὴν παρ ἡμέραν ἀλλάσσειν εἵλετο, καὶ καὶ ὁ Πρωτεσίλαος διὰ Λαοδάμειαν.

85.3 | Amphiaraus, son of Oicles, was brought back to life by Asclepius. Glaucus, son of Minos, was revived by Polyidus with a certain herb. Castor, through his brother Pollux, willingly chose to change his life for a day. Protesilaus was also brought back to life through Laodamia.

85.4 | ἀλλὰ καὶ Σίσυφον καὶ Τάνταλον καὶ τὰς Καυκάσου θυγατέρας, ἃς Ἑρινύας κεκλήκασι, καὶ Τειρεσίαν ἅμα τούτοις κατατεταρταρῶσθαι δώσοντας δίκην ἐκεῖσε, τὸν μὲν διὰ πέτρας τὸν δὲ ὑπὸ τροχόν, καὶ ἄλλους ἄλλως τετιμωρῆσθαι καὶ ἔτι ὑπάρχειν ἐν τιμωρίᾳ, ὥς μὴ εἰς

85.4 | But also Sisyphus, Tantalus, and the daughters of Caucasus, whom the Furies have called, along with Tiresias, are punished in Tartarus. One is punished by rocks, another by a wheel, and others are punished in different ways. They still exist in punishment, not having gone into non-

άνυπαρξίαν κεχωρηκότας, ὑπάρχοντας δὲ
δὲ ἐν σώμασιν.

existence, but remaining in their bodies.

85.5 | εἰ μὴ γὰρ σώματα εἶχον, πῶς ὑπὸ
πέτραις καὶ τροχῷ τιμωρίαις παρεδίδοντο;
καὶ πολλὰ ἔστιν περὶ τούτων λέγειν εἰς
παράστασιν τῆς ἐν ἡμῖν πίστεως, ἔλεγχον δὲ
τὸν πρὸς αὐτούς.

85.5 | For if they did not have bodies, how
could they be punished by rocks and a
wheel? There is much to say about these
things to support the faith within us, but it
also challenges those who oppose it.

Chapter 86

86.1 | 86. Αλλὰ καὶ οἱ ἐκ τῶν αἱρέσεων
ὀρμώμενοι ἀδελφὰ τούτοις ἄδουσιν καὶ
συνῶδὰ τῆς ἀπιστίας ἐν τῷ τινὰς μὲν τῶν
αἱρετικῶν, τῶν Μανιχαίων <φημί>;
λέγειν οὐ σώματος, ἀλλὰ ψυχῆς ἀνάστασιν
ἔσεσθαι, ὡσαύτως δὲ καὶ τοὺς
προειρημένους Ἕλληνας τὸ αὐτὸ νομίζειν
τε καὶ συνδοξάζειν, ὥς εἶναι τὸν λόγον
αὐτῶν ληρώδη μᾶλλον ἢ περ ἐκ συνέσεως
προβαλλόμενον.

86.1 | But those who come from heresies
sing the same things as these in the
underworld and share in the song of
disbelief. They say that some heretics, like
the Manichaeans, claim there will be a
resurrection of the soul, not of the body.
Similarly, they believe that the previously
mentioned Greeks think the same way, as if
their argument is more foolish than based
on understanding.

86.2 | ἐὰν γὰρ ἀνάστασιν εἴπωσιν αἱ
αἱρέσεις καὶ ὁλως ἀνάστασιν ἡγοῦνται,
περὶ ψυχῶν δὲ τοῦτο ὀρίζονται, εὐηθές
ἐστὶ τὸ τοιοῦτον. πῶς γὰρ ψυχὴ
ἀναστήσεται ἢ μὴ πεπτωκυῖα; οὐ γὰρ
θάπτομεν τὰς ψυχὰς ἐν τοῖς μνημείοις,
ἀλλὰ τὰ σώματα.

86.2 | For if the heresies say there will be a
resurrection and generally mean
resurrection, but define it only in terms of
souls, this is foolish. How can a soul rise
that has not fallen? We do not bury souls in
graves, but bodies.

86.3 | ψυχὰι γὰρ οὐ πίπτουσιν, ἀλλ' αἱ
σάρκες· ὥς καὶ ἡ συνήθεια εἶωθε καλεῖν τὰ
νεκρὰ σώματα πτώματα τοίνυν εἰ
ἀνάστασις παρ' αὐτοῖς ὁμολογεῖται, παντὶ
τῷ δηλὸν ἐστὶν <ὅτι>;

86.3 | For souls do not fall, but bodies do;
as is customary to call dead bodies 'falls.'
Therefore, if they agree on resurrection, it
is clear to everyone that...

86.4 | οὐ ψυχῆς, ἀλλὰ σώματος τοῦ πεπτωκότος. Ἕλληνες δὲ πάλιν ἐλέγχονται <οἱ> τῆς ἀναστάσεως ἀρνούμενοι. ἀποφέροντες <γὰρ> τὰ μνήματα βρώματά τε καὶ πόματα ἐν ταῖς πανδήμοις καλουμέναις ἡμέραις ὀλοκαυτοῦσι μὲν τὰ ἐδέσματα σπένδουσι δὲ τοὺς οἴνους, μηδὲν μὲν τοὺς νεκροὺς ὠφελοῦντες ἑαυτοὺς δὲ μᾶλλον βλάπτοντες.

86.4 | Not the soul, but the body that has fallen. The Greeks, on the other hand, are criticized for denying the resurrection. For when they carry away the graves on public days called 'feast days,' they burn the food offerings and pour out the wine, helping neither the dead nor benefiting themselves.

86.5 | πλὴν ἀναγκάζονται ἀπὸ τῆς συνηθείας ὁμολογεῖν τὴν τῶν νεκρῶν ἀνάστασιν. ἔνθα γὰρ ἐτέθη τὰ σώματα τῶν τελευτησάντων παραγίνονται καὶ προσφωνοῦσι τοῖς τεθαμμένοις νεκροῖς ἐξ ὀνόματος·

86.5 | However, they are forced by custom to admit the resurrection of the dead. For where the bodies of the deceased are laid to rest, they come and speak to the buried dead by name.

86.6 | ἀνάστα, φάσκοντες, ὁ δεῖνα, φάγε καὶ πίε καὶ εὐφράνθητι. καὶ εἰ μὲν τὰς ψυχὰς ἐκεῖσε νομίζουσιν ἐμπαράμεναι, ἔνθα τὰ λείψανα τῶν τελευτησάντων τέθαιπται, ἀγαθὴ τις τοιαύτη <περὶ> τῶν προσδοκία· ἐμπαράμενουσι γὰρ τὴν ἡμέραν τὴν μέλλουσαν καὶ τὴν ἀνάστασιν τῆς παλιγγενεσίας, ἕως τὰ σύνθετα καὶ σύζυγα αὐτῶν ἀπολάβωσι σώματα, εἰ καὶ βδελύττονται οἱ τῶν Ἑλλήνων παῖδες τὴν σάρκα ὡς φαύλην οὔσαν καὶ τέλεον ἀφνιζομένην καὶ ἐλπίδα μὴ ἔχουσαν ἀναβιώσεως.

86.6 | "Rise," they say, "so-and-so, eat and drink and be happy." And if they believe that the souls remain there, where the remains of the deceased are buried, there is some good hope about the resurrection. For they are waiting for the coming day and the resurrection of new life, until they receive back their bodies, even if the children of the Greeks look down on the flesh as worthless and quickly perishing, having no hope of revival.

86.7 | εἰ δὲ μὴ τούτῳ τῷ τρόπῳ τοῦτο ποιοῦσι, τίνι τῷ λόγῳ τὰς βελτίους ψυχὰς τῆς τῶν σωμάτων οὐσίας <μνήμασιν> ἐγκαταδέοντες καταδίκη μᾶλλον περιβάλλουσι τῇ ὑπολήψει, ὀριζόμενοι αὐτὰς προσθερεῖν τοῖς τετελευτηκόσι λειψάνοις; ἢ ἐπὶ ποίᾳ προσδοκίᾳ ἐλπίδος

86.7 | But if they do not do this in this way, what reason do they have for honoring the better souls of the bodies with graves, instead of surrounding them with the belief that they should serve the remains of the deceased? Or what hope do they have when they come? Let them explain.

παραγίνονται, λεγετωσαν;

86.8 | ἀλλὰ ἀλλὰ ὅτι οὐ τὰς ψυχὰς νομίζουσιν εἶναι ἐν μνήμασιν, ἀλλ' ἐν ταμείοις τισὶν ἐκ θεοῦ ἐκάστη ψυχῇ ἀποτεταγμένοις, κατ' ἀξίαν ὧν ἐν βίῳ ἔδρασάν τε καὶ ἐπολιτεύσαντο· τὰ δὲ σώματα ἰδίαις χερσὶν ἕκαστος τοῦ πέλας ἐν ταῖς θήκαις τῶν σωμάτων εἴτουν ὅστέων κατέθεντο. εὐήθες δ' ἂν εἴη παρὰ πᾶσιν εἶναι τὴν μίαν ὑπόληψιν τούτων καὶ ἀκολουθίαν ὡς ἐκ πανταχόθεν ὡμολόγηται, παρὰ δὲ τοῖς ἀπίστοις τούναντίον τὰ ἀληθινὰ ἐξαρνεῖσθαι καὶ τὰ ἐν θεῷ δυνατὰ εἰς ἐλπίδας παρ' αὐτοῖς μὴ κεκρατύνθαι.

86.8 | But they do not believe that the souls are in graves; instead, they think that each soul is assigned to certain places by God, based on the worth of what they did and how they lived. Each person places the bodies with their own hands in the tombs, meaning the bones. It would be foolish for everyone to share the same belief about these things, as has been agreed upon from many sources, while the unbelievers deny the truth and do not hold on to the hopes that are possible with God.

Chapter 87

87.1 | 87. Αλλὰ περὶ τούτων ἱκανὰ νομίζω εἰρῆσθαι, ἐκ τῶν πολλῶν παραδειγμάτων ὀλίγα ἡμῶν παραθέντων.

87.1 | But I think it is enough to have said what needs to be said about these things, having provided a few examples from many.

87.2 | περὶ δὲ τῶν δοκούντων Χριστιανῶν εἶναι, Ὀριγένης δὲ πειθομένων καὶ τὴν μὲν τῶν νεκρῶν ἀνάστασιν ὁμολογούντων σαρκὸς τε τῆς ἡμετέρας καὶ σώματος τοῦ κυρίου τοῦ ἁγίου ἐκείνου τοῦ ἀπὸ Μαρίας ἀνελημμένου, ταύτην δὲ τὴν σάρκα λεγόντων μὴ ἐγείρεσθαι, ἀλλ' ἄλλην ἀντὶ ταύτης ἐκ θεοῦ διδοδθαι, πῶς οὐχὶ μᾶλλον τῶν ἄλλων εἴποιμεν ἀσεβεστέραν ἔχειν ὑπόληψιν καὶ εὐηθεστέραν τῆς παρ' Ἑλλησι καὶ ταῖς λοιπαῖς αἰρέσεσιν ὑπονοίας;

87.2 | But regarding those who claim to be Christians, Origen and those who are convinced by him agree on the resurrection of the dead, affirming both our own flesh and the body of that holy Lord taken from Mary. However, they say that this flesh will not rise, but that another will be given instead by God. How can we not say that their belief is more impious and foolish than that of the Greeks and other sects?

87.3 | πρῶτον μὲν γὰρ εἰ ἄλλη ἀντὶ ταύτης ἐγείρεται κατὰ τὸν αὐτῶν λόγον, οὐ δικαία ἢ τοῦ θεοῦ κρίσις κατὰ τὸν αὐτῶν μῦθον. ἄλλην σάρκα κρίνουσα ἀντὶ τῆς ἀμαρτησάσης ἢ ἄλλο σῶμα φέροισα εἰς δόξαν κληρονομίας βασιλείας οὐρανῶν ἀντὶ τοῦ ἐν νηστείαις καὶ ἀγρυπνίαις καὶ διωγμοῖς ὑπὲρ ὀνόματος θεοῦ κεκμηκός σώματος.

87.3 | First, if another body rises instead of this one, according to their own story, then God's judgment is not just according to their myth. Judging another flesh instead of the one that sinned, or bringing another body into the glory of the inheritance of the heavenly kingdom instead of the body that has grown weary from fasting, sleeplessness, and persecutions for the name of God, seems unfair.

87.4 | πῶς πῶς καὶ ψυχὴ κριθήσεται μόνη κατὰ τὸν λόγον τῶν αἱρέσεων, μὴ παρόντος τοῦ συναμαρτήσαντος σώματος; ἀντεῖπη γὰρ ἡ τοιαύτη μυχὴ τῇ τοῦ θεοῦ κρίσει, φάσκουσα τοῦ σώματος γεγενῆσθαι τὰ ἀματήματα.

87.4 | How will the soul be judged alone according to the teachings of the sects, without the body that sinned being present? For such a belief goes against God's judgment, claiming that the sins of the body come from the body itself.

87.5 | ἔχει γὰρ καὶ τὴν ἀπόδειξιν κατὰ τὸν τῶν φιλονεικίᾳ φερομένων λόγον καὶ μὴ ἀληθείᾳ. δύναται γὰρ λέγειν· οὐκ ἐγὼ ἤμαρτον, ἀλλὰ τὸ σῶμα. ἐξότου γὰρ ἐξῆλθον ἐκ τοῦ σώματος, οὔτε ἐπόρνευσα οὔτε ἐμοίχευσα, οὐκ ἔκλειψα οὐκ ἐφόνευσα οὐκ εἰδωλολάτρησα οἷ τι τῶν κακῶν καὶ ἀνηκέστων εἰργασάμην.

87.5 | For there is also evidence based on the argument of those who dispute, rather than on the truth. One could say, "I did not sin, but the body did." Since I have left the body, I have neither committed fornication nor adultery, I did not steal, I did not kill, I did not worship idols, nor did I do any of the evil and shameful things.

87.6 | καὶ εὐλογος εὐρεθήσεται ἡ αὐτῆς ἀπολογία. εὐλόγως δὲ αὐτῆς ἀπολογουμένης τί ἐροῦμεν; ἀργὴ ἄρα ἡ τοῦ θεοῦ κρίσις; ἀλλ' »ἀδίκως ἐπιφέρει τὴν ὀργὴν ὁ θεὸς κατὰ τῶν ἀνθρώπων; μὴ γενοιτος«.

87.6 | And her defense will be found reasonable. But what will we say when she defends herself? Is God's judgment slow? Is it unjust for God to bring anger against humans? May it never be.

Chapter 88

88.1 | 88. Οἶδαμεν δὲ ὅτι »πάντα τῷ θεῷ

88.1 | We know that "all things are possible

δυνατά· καὶ δύναται καὶ σῶμα φέρειν ἄνευ
ψυχῆς καὶ τὰ ἀφανῆ γεγονότα σώματα
δύναται <ποιῆσαι>· πάλιν ἀναβιοῦν
κινεῖσθαι τε αὐτὰ ἀφ’ ἐαυτῶν ἄνευ ἐάν
θέλῃ, ὥς καὶ ἤδη διὰ τοῦ ἁγιοτάτου
Ἰεζεκιὴλ τὴν τοιαύτην οἰκονομίαν ἐποίησεν.

for God,” and He can even make a body
exist without a soul. He can also bring back
to life bodies that have vanished and set
them in motion by themselves if He wishes,
just as He has already done through the
most holy Ezekiel, creating such a situation.

88.2 | ἔλεγε γὰρ τῷ ἁγίῳ προφῆτῃ
προφῆτῃ »εἶπέ, υἱὲ ἀνθρώπου, συναχθῆναι
ὅστοῦν πρὸς ὅστοῦν καὶ ἁρμονίαν πρὸς
ἁρμονίαν· καὶ ἦν θαυμάσαι τὴν τοῦ θεοῦ
δύναμιν, ὅτι μηδέπω τῶν ψυχῶν
ἐμβληθεῖσιν, ἀλλὰ ξηρῶν ὄντων τῶν
ὀστέων οὐ μόνον τοῦ κινεῖσθαι ἔσχον
δύναμιν ἐπὶ τῆς τοῦ θεοῦ προσταξέως,
ἀλλὰ καὶ συνέσεως τὰ ὅστ’ ἐνεπλήσθη καὶ
γνώσας οὐ τῆς τυχούσης.

88.2 | For he said to the holy prophet, “Say,
son of man, let bone come together with
bone and harmony with harmony.” It was
amazing to see God’s power, that not even
one of the souls had been put in. Even
though the bones were dry, they not only
had the power to move at God’s command,
but the bones were also filled with
understanding and knowledge, not of what
happened by chance.

88.3 | οὐ γὰρ τὰ πρὸς τοὺς ὀστέα ὀστέα
ἐγγὺς τῶν μερῶν τῆς κεφαλῆς κατὰ λήθην
ἐβάδιζεν οὐδὲ οἱ τοῦ τραχήλου σπόνδυλοι
περὶ τὰς τῶν ἀστραγάλων ἁρμονίας
πλανώμενοι τὸν τόπον ἐζήτουν, ἀλλ’
ἕκαστον τῶν ὀστέων καὶ ἐκινήθη καὶ
ἐβάδιζε κατὰ σύνεσιν καὶ τῇ αὐτοῦ
ἁρμονίᾳ προσετίθετο.

88.3 | For the bones did not move near the
parts of the head by chance, nor did the
vertebrae of the neck wander around
looking for the harmony of the ankles.
Instead, each bone moved and walked with
understanding, joining itself to its own
harmony.

88.4 | εἰ γοῦν θέλει ὁ θεός, δύναται καὶ
σῶμα ἄνευ ψυχῆς ἐγεῖραι. ἐν τούτῳ γὰρ τὸ
δυνατὸν αὐτοῦ ἔδειξεν, ἐν τῷ τὸ παρὰ τοῖς
ἀνθρώποις ἀπηλπισμένον ἐκεῖνο πρῶτον
<ποιῆσαι>· ἀναβιοῦν διὰ τῷ Ἰεζεκιὴλ
προσ τεταχέναι.

88.4 | If indeed God wants, He can raise a
body without a soul. In this, He showed His
power by first commanding what was
hopeless among humans to come back to
life through what was ordered to Ezekiel.

88.5 | καὶ οὐκ εἶπεν· εἶπε, υἱὲ ἀνθρώπου,
πρῶτον ἐλθεῖν τὸ πνεῦμα, ἀλλὰ μετὰ τὸ
ἐξευμαρίσαι τὸ δυσχερὲς διὰ τὴν πίστιν,
φημὶ δὲ τὸ τὰ σώματα συναχθῆναι, τότε

88.5 | And he did not say, “Say, son of man,
let the spirit come first,” but after making
the difficult possible through faith, he said
that the bodies should be gathered

προσέταξε τὰς ψυχὰς εἰσελθεῖν εἰς αὐτὰ τὰ σώματα· »καὶ ἀνέστη δὲ« φησί »πολλὴ συναγωγή«.

together. Then he commanded the souls to enter those bodies; “and it is said that a great crowd arose.”

88.6 | δύνασθαι τοίνυν τὸν θεὸν ποιῆσαι ἔφην καὶ σῶμα δίχα ψυχῆς ἀναβιοῦν, καθὰ προδέδεικται, ἀλλ’ οὐ δύναται κριθῆναι καθ’ ἑαυτὸ τὸ σῶμα. ἔχει γὰρ δικαίαν ἀπολογίαν πρὸς τὴν τοῦ θεοῦ κρίσιν.

88.6 | Therefore, I said that God can make a body come back to life without a soul, as has been shown, but the body cannot be judged on its own. For it has a just defense before God's judgment.

88.7 | φάσκει γὰρ καὶ αὐτὸ λέγον· ἐκ τῆς ψυχῆς ψυχῆς ἦν ἡ ἁμαρτία, οὐκ ἦμην αἴτιον ἐγώ. ἐξότου γὰρ ἐλύθην καὶ ἐκείνη ἀπ’ ἐμοῦ ἀπέστη, μὴ ἐμοίχευσα μὴ ἐπόρνευσα μὴ κέκλοφα μὴ εἰδωολάτρησα μὴ τι τῶν τοιούτων ἀμπλακημάτων ἐργασάμην; καὶ ἔσται κατὰ τὸν τῶν φιλονείκων λόγον ἄπρακτος ἡ τοῦ θεοῦ κρίσις.

88.7 | For it says itself, “The sin came from the soul; I was not the cause.” For when I was set free and that one departed from me, did I not commit adultery, did I not engage in prostitution, did I not steal, did I not practice idolatry, or do anything like those wrongs? And according to the argument of the quarrelsome, God's judgment will be powerless.

88.8 | διὰ τοῦτο ὡς ἦν τὸ σῶμα καὶ ἡ ψυχὴ σύνθετος εἰς ἄνθρωπος ἐκ θεοῦ γεγενημένος, αὖθις ὁ δίκαιος κριτὴς τὸ σῶμα ἐγείρει καὶ τὴν ψυχὴν αὐτοῦ ἐν αὐτῷ δίδωσι. καὶ οὕτως δικαία γενήσεται ἡ τοῦ θεοῦ κρίσις, ἀμφοτέρων κοινωνούντων ἢ τῆς δι’ ἁμαρτίας τιμωρίας ἢ τῆς δι’ ἀρετὴν 7 θεοσεβείας καὶ τῆς μελλούσης ἀποδίδοσθαι τοῖς ἀγίοις μισθαποδοσίας.

88.8 | For this reason, since the body and the soul are a united person created by God, the just judge raises the body and gives its soul back to it. And so, God's judgment will be just, involving both, either the punishment for sin or the reward for virtue and piety that will be given to the saints.

Chapter 89

89.1 | 89. Ταῦτα δὲ εἰς παράστασιν τῆς ἀληθείας τῆς ἡμῶν ἐλπίδος ἱκανῶς ἔχει νομίζοντες ὀλίγα ἀντὶ πολλῶν παρεθέμεθα. διὰ δὲ τοὺς λέγοντας ἕτερον σῶμα ἀντὶ τοῦ πίπτοντος ἐγείρεσθαι, πάλιν τῷ καμάτῳ

89.1 | These things, we believe, are enough to show the truth of our hope, as we present a few examples instead of many. And because of those who say that another body will rise instead of the one that falls,

προστιθέμεθα, ὡφελῆσαι τοὺς
βουλομένους συνιέναι καὶ τὴν αὐτῶν ζωὴν
ἀπολέσαι μὴ πειρωμένους βουλόμενοι.

we again add to the effort to help those
who want to understand and not lose their
own lives without trying.

89.2 | γένοιτο γὰρ κάμνειν ἡμᾶς τοὺς
ἐλαχίστους καὶ μηδαμινούς καὶ ἑαυτοὺς καὶ
πάντας ὠρελεῖσθαι καὶ μὴ ἀρνεῖσθαι
ἀνάστασιν τῆς ἡμετέρας σαρκός, ἐν ᾗ περ
πᾶς ὁ θησαυρὸς καὶ κρητὶς παντὸς
σώφρονος λογισμοῦ καὶ πάσης
ἀγαθοεργίας ἐλπίς διάκειται κατὰ τὸ
εἰρημένον »ἔχοντες τὸν θησαυρὸν τοῦτον
ἐν ὀστρακίοις σκεύεσι« καὶ τὰ ἐξῆς.

89.2 | For it would be a shame for us, the
least and the smallest, to be led away and
not to deny the resurrection of our flesh, in
which lies all the treasure and foundation
of every wise thought and all hope for good
deeds, as it is said, "having this treasure in
clay jars" and so on.

89.3 | ἐγκρατεύομεθα γὰρ οἱ ἀσθενεῖς,
ἀγνεύομεν οἱ ταπεινοί. ἐλεημοσύνας
ἐπιποθοῦμεν ποιεῖν οἱ ἀδύνατοι διὰ τὴν
τῶν προσθοκωμένων ἀπόληψιν, τῆς τῶν
νεκρῶν ἀναστάσεως·

89.3 | For we, the weak, practice self-
control, and we, the humble, live in purity.
We, the powerless, long to perform acts of
charity for the sake of those who are
waiting for the resurrection of the dead.

89.4 | καὶ οὕτως ὁ κανὼν τεθεμελίωται
πίστεως καὶ ἐλπίδος θεοῦ ἀγάπης καὶ
μαρτυρίου ὑπὲρ ὀνόματος θεοῦ ἐν
διωγμοῖς βασάνων καὶ ἄλλων
ἀπανθρώπων κολάσεων ἐν τοῖς μὴ
ἀρνούμενοις ἀνάστασιν τῆς ἡμῶν σαρκός,
ἀλλὰ πιστεύουσιν ὅτι αὐτὸ τὸ σπειρόμενον
ἐν τῇ

89.4 | And so, the rule is established for
faith and hope in the love of God and for
witnessing in the name of God during
persecutions, tortures, and other human
punishments for those who do not deny the
resurrection of our flesh, but believe that
what is sown in the ground...

89.5 | γῇ ἐγερθήσεται. δύο δύο σαφεῖς καὶ
ἀληθεῖς μαρτυρίας ἔδωκαν ἡμῖν αἱ θεῖαι
γραφαί, δι' ὧν δυνάμεθα τὴν τῆς ἡμῶν
ἀναστάσεως ἐλπίδα γνῶναι καὶ μὴ
σφαλῆναι μύθοις κενοδόξων ἀνθρώπων
ἀπατηθέντων καὶ τῷ βίῳ ἀπάτην
γραψάντων. ἵνα οὖν μὴ πολλὰ μαρτυρίαις
χρήσωμαι οὐ γὰρ εἰσὶν ὀλίγαι ἐν καινῇ τε
καὶ παλαιᾷ περὶ τῆς ἡμῶν ἐλπίδος καὶ

89.5 | It will be raised from the ground. The
divine scriptures have given us two clear
and true witnesses, through which we can
understand the hope of our resurrection
and not be misled by the empty tales of
vain people who have been deceived and
have written falsehoods in their lives.
Therefore, I will not need many witnesses,
for there are many in both the new and the

ἀναστάσεως) συντόμως ἐρῶ τοῦτο·

old about our hope and resurrection; I will say this briefly:

Chapter 90

90.1 | 90. ὅτι εἰ ἄλλο ἦν τὸ ἐγειρόμενον, καθάπερ τινὲς φασκουσιν, οὐκ ἂν ὁ ἀπόστολος διεβεβαιοῦτο λέγων »δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν καὶ τὸ θνητὸν ἐνδύσασθαι ἀθάνασίαν«.

90.1 | That if what is being raised were different, as some say, the apostle would not have confidently declared, "For this perishable body must put on imperishability, and this mortal body must put on immortality."

90.2 | ἐπειδὴ δὲ δεῖ καὶ περὶ ἁγίων, τῶν ἁγίων, ὡς μέλλουσι φαιδρύνεσθαι τε καὶ ἀλλοιοῦσθαι ἐν μετὰ μετὰ τὴν ἀνάστασιν καθάπερ λέγει »ἐγείρεται ἐν δόξῃ«, ἐδραιωθῆναι ἡμᾶς ἐν τῇ ἐλπίδι, φησὶν ἡ ἁγία γραφή »ἄφρων, σὺ δὲ σπείρεις οὐ ζωογονεῖται, ἐὰν μὴ ἀποθάνῃ· καὶ οὐκ αὐτὸ τὸ γενησόμενον σῶμα σπείρεις, ἀλλ' δι' τύχοι κόκκον σίτου ἢ τινος τῶν ἄλλων σπερμάτων καὶ ὁ θεὸς δίδωσιν αὐτῷ σῶμα ὡς ἠθέλησε«, τοῦτο εἰς δόξαν τῶν ἐγειρομένων ἐν φαιδρότητι εἶπεν·

90.2 | Since it is necessary to also speak about the saints, who will be bright and changed after the resurrection, as it says, "They will be raised in glory," let us be strengthened in hope. The holy scripture says, "Fool, what you sow is not brought to life unless it dies; and you do not sow the body that will be, but a grain of wheat or some other seed, and God gives it a body as he wishes." This was said for the glory of those who will be raised in brightness.

90.3 | ἵνα δὲ δείξῃ αὐτὸν τὸν κόκκον προσλαμβάνοντα τὴν δόξαν, δι' ἑαυτοῦ εἶπεν ἐν τῷ εὐαγγελίῳ ὁ καὶ »ἐν Παύλῳ λαλήσας« περὶ ἀναστάσεως· »ἐὰν μὴ πεσὼν ὁ κόκκος τοῦ σίτου εἰς τὴν γῆν ἀποθάνῃ«, φησί, μόνος μένει·

90.3 | To show that the grain receives glory, he said in the gospel, and also "speaking through Paul" about the resurrection: "Unless the grain of wheat falls to the ground and dies," he says, "it remains alone."

90.4 | ἐὰν δὲ ἀποθάνῃ, πολλοὺς κόκκους φέρει«. ἄρα γοῦν ὁ ἀπόστολος κόκκον ἔφησε καὶ ὁ σωτὴρ τὸν αὐτὸν κόκκον τοῦ σώματος δι' ἑαυτοῦ ἀπέδειξε. τί οὖν ἐροῦμεν; οὐκ αὐτὸ τὸ σπαρὲν ἴδιον αὐτοῦ

90.4 | "But if it dies, it brings forth many grains." Therefore, the apostle spoke of a grain, and the Savior showed the same grain of the body for himself. So what shall we say? Is not the grain sown its own body?

σῶμα σουτέστιν ὁ κόκκος ἀνέτη; ἢ ἕτερον
ἦν τὸ ἐξ αὐτοῦ μετὰ τὴν τριήμερον
ἀναστὰν ἐκ τοῦ μνημείου;

Or was it different after it rose from the
tomb on the third day?

90.5 | ὡς οἱ ἄγγελοι λέγουσιν· »ἀνέστη, οὐκ
ἔστιν ὧδε« καὶ ὡς φησι τῇ Μαρίᾳ »μή μου
ἅπτου· ἅπτου· γὰρ ἀναβέβηκα πρὸς τὸν
πατέρα μου« καὶ ὡς δείκνυσι τὰς χεῖρας
καὶ τὴν πλευρὰν τῷ Θωμᾷ λέγων »μὴ γίνου
ἄπιστος ἀλλὰ πιστός«.

90.5 | As the angels say, "He has risen, he is
not here," and as he says to Mary, "Do not
touch me; for I have not yet ascended to my
Father." And as he shows his hands and
side to Thomas, saying, "Do not be
unbelieving, but believe."

90.6 | ἀπίστων γὰρ ἐστὶ τὸ εἰπεῖν ὅλως οὐκ
ἀνέστη, ἢ] καὶ κακοπίστων ἐστὶ τὸ εἰπεῖν,
οὐκ αὐτὸ τὸ ὄν καὶ κοιμηθὲν ἀνέστη,
πιστῶν δέ ἐστι τὸ εἰπεῖν ὅτι αὐτὸ τὸ ὑῶμα
ἀνέστη καὶ ἀπὸ τοῦ αὐτοῦ σώματος οὗ
ἦγειρε τὸ ἡμῶν εἰς ἐλπίδα ἀληθείας
κατέστη.

90.6 | For it is the unbelievers who say that
he did not rise at all, or it is the wicked
believers who say that he did not rise
himself, the same one who was buried. But
it is the faithful who say that the same body
rose, and from that same body he raised
our hope of truth.

Chapter 91

91.1 | 91. Εἰς τοῦτο γὰρ καὶ τοὺς τύπους
εἶασε τῶν ἡλῶν, μὴ ἀπαλείψας αὐτοὺς Με
τὸν τύπον τῆς λόγχης, καίτοι γε εἰσελθὼν
θυρῶν κεκλεισμένων. τὸ γὰρ σαρκικὸν
αὐτοῦ πνευματικὸν ἀνέστη, ἀλλ' οὐκ ἄλλο
παρὰ τὸ ὄν, ἀλλ' αὐτὸ τὸ ὄν, εἰς θεότητα
συνενωθὲν, εἰς λεπτότητα πνεύματος
κοσμηθὲν.

91.1 | For he also allowed the marks of the
nails to remain, not removing them with
the mark of the spear, even though he
entered through closed doors. His fleshly
body rose as a spiritual body, but it was not
different from what it was; it was the same
being, united with divinity and adorned
with the subtlety of spirit.

91.2 | εἰ μὴ γὰρ ἦν λεπτότης πνεύματος,
ποία τις ὅπῃ ἐδέχετο σῶμα ὀγκηρόν; ἀλλ'
ἵνα δείξῃ αὐτὸ αὐτὸ τὸ φθαρτὸν ἡμῶν
ἐνδύεται ἀφθαρσίαν ἐν ἀληθείᾳ εἰ εἰ καὶ
θνητὸν ἐστίν, ἀθανασίαν ἐνδύεται),
εἰσῆλθε μὲν θυρῶν κεκλεισμένων, ἵνα δείξῃ
τὸ παχυμερὲς λεπτομερὲς καὶ τὸ θνητὸν

91.2 | For if there were not the subtlety of
spirit, how could a thick body pass through
a hole? But to show that this perishable
body is clothed in imperishability in truth,
even if it is mortal, it is dressed in
immortality. He entered through closed
doors to demonstrate the thick and the

ἀθάνατον καὶ τὸ φθαρτὸν ἄφθαρτον·

thin, the mortal and the immortal, and the perishable and the imperishable.

91.3 | ἵνα δὲ πάντας ἐλέγξῃ τοὺς ἀπιστοῦντας εἰς τὴν ἡμῶν φημί δὲ δὲ τὴν ἀνάστασιν, ὃ εἰς λεπτότητα μεταβάλλων τὸ σῶμα καὶ εἰς πνεῦμα συγκεράσας τὴν <σάρκα μετὰ ἀνάστασιν οὐκ ἀπήλειψε τὰς οὐλὰς τῶν ἡλίων οὐδὲ τὸν τύπον τῆς λόγχης,

91.3 | To convince all the unbelievers about our resurrection, he who transformed the body into subtlety and blended the flesh with spirit did not remove the marks of the nails or the mark of the spear after the resurrection.

91.4 | ἀλλ' ἔδειξεν αὐτὸ τὸ ἐπὶ τοῦ σταυροῦ πεπονθὸς ὅτι οὐκ ἄλλο ἦν τὸ ἀναστὰν οὐδὲ ἀπ' αὐτοῦ ἕτερον φυέν, φυέν, αὐτὸ τὸ πεπονθὸς ἀπαθὲς καὶ αὐτὸς ὁ πεσὼν κόκκος ἀναστὰς, ἀναστὰς δὲ ἄφθαρτος.

91.4 | But he showed that what suffered on the cross was not different from what rose again, nor was it another being that came from it. The very one who suffered, now free from suffering, is the same as the seed that fell and rose again, and having risen, it is imperishable.

91.5 | καὶ ἵνα πάλιν μὴ νομίσωμεν μέρος τι ἐγγεῖρθαι ἐξ αὐτοῦ, * αὐτὸ μὲν ὅλον οὐκ εἶδε διαφθοράν, λέγει γάρ οὐ δώσεις τὸν ὀσιόν σου ἰδεῖν διαφθοράν'), αὐτὸ δὲ ὅλον ἀνέστη, λέγει γάρ] ἀνέστη, οὐχ ἔστιν ὧδε».

91.5 | And so that we do not think that part of it rose from it, it did not see corruption at all, for it says, "You will not let your holy one see corruption." But the whole thing rose, for it says, "He rose; it is not here."

91.6 | εἰ δὲ ἡγέρθη καὶ οὐκ ἔστιν ὧδε, ἀληθινῶς ἀνέστη· καὶ οὐ σφάλονται αἱ γραφαί, οὔσαι ἡμετέρα ζωῇ. καὶ ἵνα μὴ εὐρωσιν οἱ ἡπατημένοι πρόφασιν, ὅστέα καὶ σάρκα ἔδειξε τῷ Θωμᾷ καὶ τοῖς μαθηταῖς αὐτοῦ αὐτοῦ ἔλεγεν με, ὅτι ἐγώ εἰμι. πνεῦμα γὰρ ὅστέα καὶ σάρκα οὐχ καθὼς καθὼς ἐμὲ θεωρεῖτε ἔχοντα».

91.6 | If he rose and is not here, then he truly rose; and the scriptures do not fail, for they are our life. To make sure that those who are deceived do not find an excuse, he showed bones and flesh to Thomas and his disciples, saying to them, "It is me. For a spirit does not have bones and flesh as you see I have."

92.1 | 92. Ἐὰν δέ τις σοφισζόμενος εἴπῃ· ἀλλὰ τὸ τοῦ σωτῆρος ἡμῶν σῶμα ἐξαίρετον ἦν διὰ τὸ μόνον συνειληφθαι ἀπὸ Μαρίας καὶ χωρὶς σπέρματος ἀνδρός, ἀρα γοὴν καὶ τὸ τοῦ Αδάμ ἄλλο ἦν παρὰ τὸ ἡμῶν, ὅτι ἀπὸ γῆς μόνον ἐλήφθη χωρὶς σπέρματος ἀνδρός; ἀλλ οὐδεὶς ἔχει τοῦτο εἰπεῖν οὐδὲ ἀποδείξαι.

92.1 | If someone, thinking they are wise, says, “But the body of our Savior was special because it was taken only from Mary and without the seed of a man,” then is the body of Adam different from ours, since it was taken only from the earth without the seed of a man? But no one can say or prove this.

92.2 | ἐὰν δέ τις παλιν σοφισζόμενος εἴπῃ· τὸ τοῦ Χριστοῦ μόνον ὅλον ἀνέστη, τὸ δὲ ἡμῶν οὐκ αὐτὸ ἐγείρεται, ἀλλ’ ἀντ’ αὐτοῦ ἕτερον, πῶς οὖν λέγει ἀνέστη Χριστὸς ἀπαρχὴ τῶν κεκοιμημένων; « ἔν ἐστι καὶ αὐτὸ τὸ σῶμα * ἀπαρχὴ τῶν ἐγειρομένων. πῶς δὲ ἀπαρχὴ γέφονε Χριστὸς τῶν κεκοιμημένων, μαθέτωσαν καὶ μὴ πάλιν εἰς ἄλλην πλάνην τραπῶσι καὶ νομίσωσι τὰς ἄλλας γραφὰς ψεύδεσθαι.

92.2 | If someone, thinking they are wise again, says, “Only the whole body of Christ rose, but ours does not rise the same way; instead, another rises,” then how can it be said that Christ is the firstfruits of those who have fallen asleep? The body itself is the firstfruits of those who rise. But how is Christ the firstfruits of the dead? Let them understand this and not fall into another mistake, thinking that the other scriptures are false.

92.4 | πρὸ αὐτοῦ γὰρ ἤγειρε τὸν Λάζαρον καὶ τὸν υἱὸν τῆς χήρας τῆς ἐν τῇ Ναὶν καὶ Ηλίας ἤγειρε νεκρόν, ἀλλὰ καὶ Ελισσαῖος δύο ἤγειρε νεκρούς, ἔτι μὲν ἔτι περιόντα ἓνα δὲ ταφέντα.

92.4 | For before this, he raised Lazarus and the son of the widow from Nain. Elijah raised a dead man, and Elisha raised two dead people—one while still alive and one who was buried.

92.5 | ἀλλ’ ἐκεῖνοι μὲν ἀναστάντες πάλιν τεθνήκασι, προσδοκῶσι δὲ τὴν μίαν καὶ καθολικὴν ἀνάστασιν· ὁ δὲ Χριστὸς »ἀπαρχὴ τῶν κεκοιμημένων, ὅτι ἀναστὰς »οὐκέτι ἀποθνήσκει, θάνατος αὐτοῦ οὐκέτι κυριεύει« κατὰ τὸ γεγραμμένον.

92.5 | But those who rose again died once more, and they are waiting for the one and universal resurrection. But Christ is “the firstfruits of those who have fallen asleep,” because after rising, “he no longer dies; death no longer has power over him,” as it is written.

92.6 | ἅπαξ γὰρ ἀπέθανεν, ὑπὲρ ἡμῶν ὑπομείνας τὸ πάθος διὰ τὰ ἡμέτερα πάθη· ἅπαξ ἐגעύσατο θανάτου, »θανάτου δὲ

92.6 | For he died once, having endured suffering for us because of our sins. He tasted death once, “the death on the cross,”

σταυρικοῦ, ἐκὼν δι' ἡμᾶς ὁ Λόγος ἐλθὼν
εἰς θάνατον, ἵνα θανάτῳ θάνατον
θανατώσῃ·

willingly coming to death for us, so that he
might destroy death through death.

92.7 | ὁ Λόγος σὰρξ γενόμενος, οὐ πασχὼν
ἐν τῇ θεότητι, συμπάσχων δὲ μετὰ τῆς
ἀνθρωπότητος ἐν > πάθος αὐτῷ
λογιζόμενον αὐτοῦ δὲ] μένοντος < ἐν
ἀπαθείᾳ· θάνατος αὐτῷ λογιζόμενος αὐτοῦ
μένοντος>

92.7 | The Word became flesh, not suffering
in his divinity, but sharing in the suffering
of humanity. Although he remained
without suffering, death was considered for
him.

92.8 | ἀθανασία, μᾶλλον δὲ ὅλος ὢν
ἀθανασία. αὐτὸς γὰρ εἶπεν »ἐγὼ εἰμι ἡ
ζωή· * οὔτε διὰ σαρκὸς ἡμῖν ἡ ἐλπίς.
»ἐπικατάρατος, γὰρ φησιν, ὁ ἐλπίζων ἐπ'
ἄνθρωπον. καὶ ἔσται ὡς ἡ ἀγριομυρική.»

92.8 | He is immortal, and even more, he is
completely immortal. For he himself said, "I
am the life." Our hope is not in the flesh.
"Cursed," he says, "is the one who hopes in
man." And he will be like the wild myrrh.

Chapter 93

93.1 | 93. Τί ἐροῦμεν; οὐκ ἄνθρωπος ὁ
Χριστός; ἐκ τῶν προλελεγμένων παντί τῳ
δῆλόν ἐστιν ἐστὶν ὅτι ἀναμφιβόλως
ὁμολογοῦμεν τὸν κύριον θεὸν Λόγον
ἄνθρωπον γεγονότα οὐ δοκῇ, ἀλλ'
ἀληθείᾳ.

93.1 | What shall we say? Is Christ not a
man? From everything that has been said
before, it is clear that we truly confess the
Lord God, the Word, who became a man,
not just appearing to be one.

93.2 | ἀλλ' οὐκ ἄνθρωπος ἐλθὼν ἐν
προκοπῇ θεότητος. οὐδὲ γὰρ ἐπ' ἑνὶ
ἡμῖν ἡ ἐλπίς τῆς σωτηρίας· οὐδεὶς γὰρ
πάντων τῶν ἀπὸ Αδάμ ἀνθρώπων ἠδυνήθη
ἐργάσασθαι τὴν σωτηρίαν, ἀλλὰ θεὸς
Λόγος ἄνθρωπος γεγονώς, ἵνα μὴ ἡ ἐλπίς
ἡμῶν ᾖ ἐπ' ἄνθρωπον, ἀλλ' ἐπὶ θεὸν ζῶντα
καὶ ἀληθινόν, γενόμενον ἄνθρωπον.

93.2 | But he did not come as a man to grow
in divinity. For our hope of salvation is not
in a throne. No one among all the people
from Adam could achieve salvation, but the
Word of God became a man so that our
hope would not be in man, but in the living
and true God who became a man.

93.3 | πᾶς »πᾶς ἱερεὺς ἀπὸ ἀνθρώπων

93.3 | "Every priest is taken from among

λαμβάνομενος ὑπὲρ ἀνθρώπων
καθίσταται» κατὰ τὸ γεγραμμένον. ὁθεν
ἀπὸ τῆς ἡμῶν σαρκὸς ἀνέλαβεν ὁ κύριος
ἐλθὼν τὴν σάρκα καὶ ἄνθρωπος γέγονεν
ἡμῖν ὁμοιος ὁ θεὸς Λόγος, ἵνα ἐν τῇ θεότητι
δώῃ ἡμῖν τὴν σωτηρίαν καὶ ἐν τῇ αὐτοῦ
ἀνθρωπότητι λάθῃ ὑπὲρ ἡμῶν τῶν
ἀνθρώπων, πάθος διὰ τοῦ πάθους λύσας
καὶ θάνατον διὰ θανάτου τοῦ ἰδίου
θανατώσας.

men and is appointed for men,” as it is
written. Therefore, the Lord took on our
flesh, becoming a man like us, the Word of
God, so that in his divinity he might grant
us salvation and in his humanity he might
suffer for us humans, overcoming suffering
through suffering and death through his
own death.

93.4 | ἐλογίσθη δὲ τὸ πάθος εἰς τὴν
θεότητα, καίτοι γε τῆς θεότητος ἀπαθοῦς
<λογιζομένου δὲ τοῦ πάθους τῇ
θεότητι>, ὅτι οὕτως εὐδόκησεν ἐλθὼν ὁ
ἅγιος ἀπαθὴς θεὸς Λόγος.

93.4 | The suffering was considered in
relation to the divinity, even though the
divine nature is without suffering. It was
thought that the holy, impassible Word of
God willingly came in this way.

93.5 | ἔστι δὲ τὸ ὑπόδειγμα τοιόνδε τι· ὡς
ἐάν τις ἱμάτιον <ῆ> ἐνδεδυμένος, ἐν δὲ
τῷ ἱματίῳ αἷμα ῥαντισθὲν τὸ ἱμάτιον, τὸ δὲ
* σῶμα οὐκ ἔφθασε τοῦ ἐνδεδυμένου,
λογίζεται δὲ ὁ σπῖλος ὁ ἐκ τοῦ αἵματος τῷ
ἐνδεδυμένῳ τὸ ἱμάτιον, οὕτως ἐν τῇ

93.5 | The example is something like this: if
someone is wearing a garment and blood is
sprinkled on it, the person’s body is not
affected, but the stain from the blood is
seen as being on the garment. In the same
way...

93.6 | σαρκὶ πέπονθεν ὁ Χριστός, ἐν αὐτῷ
φημι τῷ κυριακῷ ἀνθρώπῳ, ὃν <εἰς
ἐαυτὸν> ἀνεπλάσατο ἐλθὼν ἀπ’
οὐρανῶν αὐτὸς ὁ ἅγιος Λόγος· ὡς φησιν ὁ
ἅγιος Πέτρος »θανατωθεὶς σαρκί,
ζωοποιηθεὶς δὲ πνεύματι» καὶ πάλιν
Χριστοῦ οὗν παθόντος ὑπὲρ ἡμῶν σαρκί,
καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπίσασθε».

93.6 | Christ suffered in the flesh, in him,
the Lord made human, whom he formed for
himself when he came down from the
heavens, the holy Word. As Saint Peter
says, “He was put to death in the flesh, but
made alive in the spirit.” Therefore, since
Christ suffered for us in the flesh, you
should have the same understanding.

93.7 | καθὼς τὸ αἷμα ἐν ἱματίῳ λογίζεται
τῷ φοροῦντι, ἐλογίσθη αὐτῷ τὸ πάθος τῆς
σαρκὸς εἰς θεότητα, μηδὲν αὐτῆς
παθούσης, ἵνα μὴ εἰς ἄνθρωπον ἔχη ὁ
κόσμος τὴν ἐλπίδα, ἀλλ’ ἐν τῷ κυριακῷ

93.7 | Just as the blood is seen as being on
the garment of the one wearing it, the
suffering of the flesh was considered to be
divine for him, with nothing suffering in it,
so that the world does not place its hope in

άνθρωπω,

a human, but in the Lord made human.

93.8 | τῆς θεότητος ἀναδεχομένης λογισθῆναι εἰς αὐτὴν τὸ πάθος, ἵνα γένηται ὑπὲρ κόσμου ἢ ἀπὸ θεότητος ἀπαθοῦς σωτηρία, ἵνα τὸ ἐν σαρκὶ γενόμενον πάθος εἰς τὴν θεότητα λογισθῇ, καίτοι γε μηδὲν παθούσης αὐτῆς, ἵνα πληρωθῇ ἡ λέγουσα γραφή »εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν« καὶ τὰ ἑξῆς.

93.8 | Since the divine nature accepts the suffering as part of itself, the salvation from the divine, which does not suffer, may come for the world. This way, the suffering that happened in the flesh can be seen as divine, even though nothing of it suffered. This fulfills the scripture that says, "For if they had known, they would not have crucified the Lord of glory," and what follows.

Chapter 94

94.1 | 94. Ἐσταυρώθη οὖν, ἐσταυρώθη ὁ κύριος καὶ προσκυνοῦμεν τὸν ἐσταυρωμένον, τὸν ταφέντα καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ καὶ εἰς οὐρανοὺς ἀνελθόντα. »ὦ βάθος πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ« κατὰ τὸ γεγραμμένον·

94.1 | Therefore, the Lord was crucified, and we worship the one who was crucified, the one who was buried, rose on the third day, and ascended into heaven. "Oh, the depth of the riches and wisdom and knowledge of God," as it is written.

94.2 | »ἐν μέρους γὰρ γινώσκομεν καὶ ἐν μέρους προφητεύομεν«, ὥς ῥανίδα ἀπὸ πελάγους ἀρυόμενοι τῆς τοῦ θεοῦ γνώσεως καὶ καταλαμβάνοντες τῆς τοιαύτης οἰκονομίας ὑπόδειγμα, τῆς, ἡμῶν ἐλπίδος τὴν χάριν εὐδοκίᾳ πατρὸς θελήσει υἱοῦ σὺν θελήσει ἁγίου πνεύματος, * τῆς αὐτῆς θεοῦ οἰκονομίας.

94.2 | "For we know in part and we prophesy in part," as if drawing a drop from the sea of the knowledge of God and understanding a pattern of such a plan. This is the grace of our hope by the will of the Father, the Son, and the Holy Spirit, of the same divine plan.

94.3 | εἶχον δὲ πᾶσαι αἱ γραφαὶ σποράδην τὸ κήρυγμα τῆς ἀναστάσεως, ἐτηρεῖτο δὲ τὸ τέλειον τῇ αὐτοῦ τοῦ ἐνυποστάτου Λόγου παρουσίᾳ.

94.3 | All the scriptures scattered the message of the resurrection, but the complete truth was preserved by the presence of the one who is the Word made flesh.

94.4 | »πλήρωμα γὰρ νόμου Χριστός« κατὰ τὸ γεγραμμένον. ποῦ γὰρ οὐκ ἔλεγε τὸ θεῖον γράμμα περὶ ἀναστάσεως; πρῶτον τὸ τοῦ Ἀβελ αἷμα κηρύττει· μετὰ γὰρ τὸ ἀποθανεῖν »ἔτι λαλεῖ«, <ὥς> φησιν ἡ γραφή. »Ἐνὼχ μετετέθη καὶ οὐχ ἠυρίσκετο καὶ οὐκ εἶδε θάνατον· εὐηρέστησε γὰρ τῷ θεῷ«. Νῶε κιβωτὸν κατασκεύασεν ἐν θεοῦ προσταγματος, ἐαυτῷ παλιγγενεσίαν τῷ οἰκείῳ ἐργαζόμενος οἴκῳ.

94.4 | “For Christ is the fulfillment of the law,” as it is written. Where does the divine scripture not speak about the resurrection? First, the blood of Abel proclaims it; for after he died, “he still speaks,” as the scripture says. “Enoch was taken up and was not found, and he did not see death; for he pleased God.” Noah built the ark by God’s command, working for a new life for his family.

94.5 | Ἀβραὰμ γηραλέος λαμβάνει παῖδα »νεκρωμένου ἤδη τοῦ σώματος« καὶ ἐκ νεκρῶν ὁ θεὸς τὴν ἐλπίδα κεχάρισται, νεκρωθείσης μάλιστα »τῆς μήτρας Σάρρας·« καὶ τὸ »πεπαλαιωμένον καὶ ἐγγὺς ἀφανισμοῦ γεγονός«, τῆς κατ’ ἐθισμόν γυναικὸς ἀκολουθίας ἡ ξηρανθεῖσα πηγὴ, αὐτῇς δύνανται λαμβάνει εἰς καταβολὴν σπέρματος καὶ ἡ γηραλέα <ὥς> νεωτέρα κυῖσκει.

94.5 | Abraham, old in age, receives a child “from a body that was already dead,” and God has granted hope from the dead, especially “from the womb of Sarah,” which was lifeless. And the “worn out and near to being destroyed,” the dried-up source of a woman who usually gives birth, again receives strength for the conception of a child, and the old woman becomes as if she is young again.

94.6 | καὶ Ἰσαὰκ ἀπὸ θανάτου ζῶν τῷ πατρὶ παρεδόθη· ὁ γὰρ θεὸς ἐκ νεκρῶν τῷ πατρὶ τὸν παῖδα παραδιδούς ζῶντα ἀναστάσεως ἐλπίδα ἐκήρυττεν.

94.6 | And Isaac was given to his father as if from the dead; for God, giving the living child to his father, proclaimed the hope of resurrection.

94.7 | Ἰακώβ δείκνυσιν τὴν πραγματείαν, μὴ ἐν δευτέρῳ τιθέμενος τὴν τῶν ὀστέων ἐλπίδα· ἐπεμελεῖτο γὰρ τῶν τοιούτων οὐχ ὥς ἀπολλυμένων, ἀλλ’ ὥς μελλόντων αὐτῇς ἀναβιοῦν καὶ ἐνετέλλετο ἀνακομισθῆναι ἐκ τῆς τῶν Αἰγυπτίων χώρας οὐ παρέργως.

94.7 | Jacob shows the truth, not putting the hope of the bones in second place; for he cared for such things not as if they were lost, but as if they were about to live again. And he commanded that they be carried back from the land of Egypt, and he had good reason for this.

94.8 | καὶ ὁ Ἰωσήφ τοῦτο ἐσήμανε

94.8 | And Joseph made this known, saying,

»συνανοίσετέ μου τὰ ὅστ᾽ « φάσκων
ἐπισκοπῇ γὰρ ἐπισκέψεται ὑμᾶς ὁ κύριος..
εἰ μὴ ἐλπίς ἦν ἀναστάσεως, τίς ὀστέων ἡ
ἐπιμέλεια <ἐν τῷ> περὶ τῶν
φθειρομένων ὀστέων ἐντέλλεσθαι τοὺς
δικαίους;

“You will carry my bones with you,” for the
Lord will surely visit you. If there were no
hope of resurrection, why would the
righteous be commanded to care for the
decaying bones?

94.9 | πρώτη φωνὴ τῷ Μωυσῇ ἡ τοῦ θεοῦ
μαρτυρία· »ἐγὼ ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς
Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ«, τῶν ἐν κόσμῳ
μὲν κοιμωμένων παρ’ ἐμοὶ δὲ ζώντων. ἓν
πνεῦμα κοῖ τὸ αὐτὸ τὸ λαλήσαν ἐν νόμῳ
καὶ ἐν εὐαγγελίῳ διδάσκον. τοῦτο γὰρ καὶ
Σαδδουκαίοις ὁ σωτὴρ ἐσήμαινεν ὁ λαλῶν
ἐν τοῖς προφήταις <ἰδοὺ>

94.9 | The first voice to Moses is the
testimony of God: “I am the God of
Abraham, and the God of Isaac, and the God
of Jacob,” of those who are asleep in the
world but alive to me. One spirit speaks the
same in the law and in the gospel, teaching.
For this is what the Savior pointed out to
the Sadducees when he spoke in the
prophets.

Chapter 95

95.1 | 95. Ὑποδείξη <καὶ> ἡ ῥάβδος
τοῦ Ααρὼν ξηρὰ οὐσα <διὰ> πολλῶν
τάχα ἐτῶν καὶ ἐν σκηνῇ ἀφ’ ἐσπέρας καὶ
ἄχρι τῆς ἕως καταλειφθεῖσα. αὐτοῖς γὰρ
μετὰ καμάτων τὰ ζῶντα δένδρα διὰ διὰ
δεκαδύο μηνῶν κατὰ περίοδον ἐνιαυτοῦ
πληρουμένου καρποὺς γεννᾷ, ἡλίου τε
θάλποντος ὑετῶν ἀρδευόντων δρόσων
πεταννουσῶν νυκτός τε καὶ ἡμέρας
τρεφουσῶν,

95.1 | The rod of Aaron will show that it
was dry for many years and left in the tent
from evening until dawn. For living trees,
after much effort, bear fruit in the twelfth
month of the yearly cycle, with the sun
warming them and the rains watering
them, bringing forth dew both night and
day.

95.2 | ὑπὸ μίαν <δὲ> νύκτα τὸ
δυσχερὲς εὐχερὲς ὁ θεὸς εἰργάσατο.
ἐβλάστησε γὰρ ἡ ξηρὰ ῥάβδος καὶ φύλλα
ἐκβάλλει καὶ καρποὺς πεπείρους. τὰ ὅμοια
γὰρ ὑπέδειξεν ὁ θεὸς τῆς μελλούσης ὑπ’
αὐτοῦ ἔσεσθαι ἀναστάσεως.

95.2 | In one night, God made what was
difficult easy. The dry rod blossomed,
putting forth leaves and ripe fruits. God
showed a similar sign of the resurrection
that will happen through him in the future.

95.3 | συλλαμβανομένων δὲ τῶν παίδων
κατὰ τὸν σεμνὸν γάμον, ὃν ὁ κύριος
ὑπέδειξε, πρῶτον καταβάλλεται σπέρμα
τῆς ἀκολουθίας, ὡς κατέδειξεν ὁ κύριος,
κατὰ τὰς γεννητικὰς μήτρας· χρόνων δὲ
ἀνακυλισμένων τὸ καταβληθὲν ἐν τῇ
γαστρὶ τελεσφορεῖται διὰ χρόνου
ἐνναμηνιαίου· φημὶ δὲ ὑπὸ ἐννέα μηνῶν
τὸν ἀριθμὸν τελεσιουργεῖται τὸ
κυϊσκόμενον καὶ γεννᾶται.

95.3 | When children are conceived during
the holy marriage that the Lord showed,
first the seed of the following is planted, as
the Lord indicated, in the reproductive
wombs. After some time has passed, what
was planted develops in the womb over a
period of nine months. I say that after nine
months, the number is completed, and the
child is born.

95.4 | ἐν δὲ τῇ ἀναστάσει οὐχ οὕτως· ὑπὸ
θῆξιν γὰρ τὸ ἔργον. σαλπίζει γάρ, καὶ οἱ
νεκροὶ ἐγερθήσονται ἄφθαρτοι«. ὡς
ἔδειξεν ὁ κύριος ἐν τῇ σκηνῇ τοῦ
μαρτυρίου ὅτι τὰ κάρυα τὰ ἐν τοῖς ζῶσι
δένδροις διὰ δεκαδύο μηνῶν
ἐγκυμονοῦμενα ἐν τῷ ξηρῷ ξύλῳ
πυκάζονται καὶ βλαστοὶ γίνονται καὶ ὑπὸ
μίαν νύκτα, οὐ.

95.4 | But in the resurrection, it is not so;
for the work is under touch. The trumpet
will sound, and the dead will rise
incorruptible. As the Lord showed in the
tent of testimony, the nuts on the living
trees, after being in the dry wood for
twelve months, are formed and become
shoots in one night.

95.5 | μόνον δὲ ἀλλ' ὑπὸ θῆξιν μιᾶς ὥρας
ἐτελεσιουργήσε τὸ διὰ δεκαδύο μηνῶν ὡς
εἴρηται γινόμενον· καὶ ὡσαύτως τὸ δι'
ἐννέα μηνῶν ἐν τῇ κοιλίᾳ γενόμενον
βρέφος, ὃ διὰ πολλοῦ τοῦ χρόνου συναχθὲν
τελειοῦται, ἐν δὲ] δὲ] ἀναστάσει ὑπὸ θῆξιν
πληρωθὲν ἀνίσταται.

95.5 | But only under the touch of one hour,
what is formed over twelve months is
completed, as has been said. Similarly, the
fetus that has developed in the womb over
nine months, which has gathered for a long
time, is completed. But in the resurrection,
what is filled under touch rises up.

Chapter 96

96.1 | 96. Πεισάτω τοὺς ἀπίστους ἡ
δύναμις τοῦ κυρίου, <οὐ> οὐδεὶς
»ἀνθίσταται τῷ βουλήματι(ἀκουσατω
Μωυσῆς καὶ ἐπιδεικνύτω. »τί ἐν τῇ χειρὶ
σου;« φησὶν ὁ κύριος· ὁ δὲ εἶπε »"ράβσος«
ἡ δὲ ῥάβδος ξυλίνη ἦν αὕτη, ξηρὰ δὲ
πάντως. καὶ φησι »ῥῖψον αὐτὴν ἐπὶ τῆς

96.1 | Let the power of the Lord persuade
the unbelievers, against which no one
stands in opposition to the will. Let Moses
listen and show. "What is in your hand?"
says the Lord. And he said, "A staff." This
staff is made of wood and is completely dry.
And he says, "Throw it on the ground." And

γῆς. καὶ ἔρριψε» τὴν ξηρὰν ῥάβδον.

he threw the dry staff.

96.2 | καὶ τὸ ξηρὸν ὁ θεὸς ὑγρὸν ἐπετέλει
καὶ οὐ μόνον ὑγρὸν, ἀλλὰ καὶ ἔμψυχον,
ἀλλὰ καὶ τῇ φύσει παρηλλαγμένον καὶ τῇ
οὐσίᾳ ἐτέρως ἐσχηματισμένον.

96.2 | And God made the dry thing wet, and
not only wet, but also alive, changing its
nature and forming it differently in essence.

96.3 | οὐκ ἦν φάντασμα τασμα τὸ ἔργον·
ἀλήθεια γὰρ θεοῦ προστάγματι ἐργάζεται
καὶ οὐ φαντασία. ἐν ᾗ πασι γὰρ
διορθουμένην τὴν ἡμῶν διανοίαν
παρέστησε διὰ Μωυσέως <πρὸς> τὴν
ἀλήθειαν.

96.3 | The work was not a fantasy; it truly
happens by the command of God and not
by imagination. For in all things, it
corrected our understanding through
Moses to show the truth.

96.4 | ἔγνω γὰρ ὁ προφήτης ὅτι τὸ
γινόμενον οὐκ ἦν δοκίσει, ἀλλ' ἀληθείᾳ ἐν
τῷ ἀποδρᾶσαι· εἰ γὰρ φαντασίαν ᾗδει τὸ
γινόμενον, οὐκ ἀπεδίδρασκεν ἀπὸ
προσώπου τοῦ ὄφεως.

96.4 | For the prophet knew that what was
happening was not just an appearance, but
was true in the act of fleeing. If he had
known it was only an illusion, he would not
have run away from the serpent.

96.5 | ἀλλὰ μὴ πάλιν τοῦτο εἰς σκάνδαλον
γενήσεται τοῖς φιλονείκοις καὶ εἴπωσιν· ὅτι
ἄλλη ἦν ἡ ῥάβδος, »ὁ δὲ θεὸς ἔδωκεν« αὐτῇ
ἄλλοιον »σῶμα, ὡς ἠθέλησε«. καὶ πρῶτον
μὲν οὖν μαθέτωσαν ὅτι οὐκ ἄλλην ἀντὶ
ἄλλης ἐψύχωσεν,

96.5 | But let this not become a stumbling
block for those who like to argue, and let
them say, "It was a different rod," for "God
gave it a different body, as he wished." First
of all, let them understand that he did not
animate one instead of another.

96.6 | ἀλλ' αὐτὴν ἐκείνην τὴν ξηρὰν οὔσαν
ἐψύχωσεν· ὅτι τοῦτο τὸ δοθὲν τῇ ῥάβδῳ
σῶμα καὶ κινούμενον ὑπ' αὐτοῦ γένος ἢ
εἶδος εἰς κρίσιν ὁ θεὸς οὐκ ἐκάλει ἀντὶ ἀντὶ
τῆς ῥάβδου τὸν δράκοντα ἠθέλησε
δικάζειν,

96.6 | But he animated that very dry rod;
for what was given to the rod was a body
that could move, and God did not call a
different kind or form to judgment instead
of the rod, but wanted to judge the serpent.

96.7 | ἀλλὰ πληροφορίαν μὲν διὰ τῆς

96.7 | But he demonstrated his power by

ράβδου ἀναστάσεως εἰργάσατο, τὸ δὲ ἔδιον δυνατὸν ὁ θεὸς ἀπεδείκνυ, ἵνα μή τις ἀπιστήσῃ τῷ δυνατῷ ἐν πᾶσι. καὶ αὐτὸ δὲ μετὰ πάσης ἀσφαλείας ἐποίησατο· οὐ γὰρ μέρος τι τῆς ράβδου ἤγειρεν, ἀλλ' ὅλην τὴν ράβδον μετέβαλεν ὡς ἠθέλησε.

raising the rod, and God showed what was possible so that no one would disbelieve in the powerful one in all things. He did this with complete safety; for he did not raise just part of the rod, but changed the whole rod as he wished.

Chapter 97

97.1 | 97. Καὶ ὅτι μὲν ταῦτα οὕτως ἔχει καὶ οἱ νεκροὶ ἐλπίδα ἔχουσι ζωῆς αἰωνίου καὶ »εἰ ἐν μνήμασιν ἀναστήσονται«, κάλει μοι πάλιν μάρτυρα τὸν ἀξιόπιστον Μωυσέα. πλημμελήσαντος γὰρ τοῦ Ῥουβεὶμ ἐπαρᾶται αὐτῷ ὁ πατήρ αὐτοῦ ὁ ἅγιος Ιακώβ ὁ πατριάρχης καί | φησι D199 »Ῥουβεὶμ πρωτότοκός μου καὶ ἀρχὴ τέκνων μου, ἐξύβρισας ὡς ὕδωρ· μὴ ἐκζέσης. ἀνέβης γὰρ εἰς τὴν κοίτην τοῦ πατρός σου καὶ ἀπεκάλυψας φησίν, φησίν, ἐν δὲ τῷ Ἑβραϊκῷ ἐλθωθάρ, ὅπερ ἐστὶν 2 ἐρμηνευόμενον μὴ ἀνακάμψης ἢ μὴ προστεθείης ἢ πάλιν μὴ περισσεύσης, ψιλούμενον δὲ τῇ λέξει μὴ ἐκζέσης· οἱ δὲ ἐρμηνευταὶ ἐξέδωκαν οὕτως. καὶ <εἰ> θέλεις μαθεῖν ὅτι ταῦθ' οὕτως ἔχει καὶ θάνατος ἀπὸ πατρὸς ὠρίζετο τούτῳ ἡμαρτηκότι, Μωυσῆς σοι σαφηνίσει. εὐλογῶν γὰρ καὶ αὐτὸς τὰς δώδεκα φυλάς ἐπὶ τὸν Ῥουβεὶμ ἐλθὼν 4 καὶ γνοὺς ὅτι ἱερὺς ἱερεὺς Λεὺί ἐν χειρὶ γὰρ τῆς ἱερωσύνης ἐλύετο καὶ ἐδεσμεύετο τὰ ἁμαρτήματα), φησί »ζήτω Ῥουβεὶμ καὶ μὴ ἀποθάνῃ· πῶς δὲ ἐδυνατο ζῆν ὁ πρὸ ἑκατὸν εἴκοσι ἔξ ἐτῶν τεθαμμένος; ἀλλ' 5 6 ἐπεὶ ᾗδει καὶ τὴν ἀνάστασιν κατὰ πάντα μέλλουσιν ἔσεσθαι, οἶδε δὲ θάνατον δεύτερον τὸν διὰ καταδίκης ἐν τῇ ἡμέρᾳ τῆς κρίσεως, βουλόμενος αὐτὸν ἀντὶ τῆς μιᾶς τιμωρίας κουφίσαι ἀπὸ τῶν μελλόντων φησί »ζήτωσ<ε> ἐν*τῇ ἀναστάσει,

97.1 | And that these things are true, the dead have hope of eternal life, and "if they rise in remembrance," let the trustworthy Moses be my witness again. For when Reuben sinned, his father, the holy Jacob, the patriarch, raised him up and said, "Reuben, my firstborn and the beginning of my children, you have acted foolishly like water; do not excel. For you went up to your father's bed and revealed it," he says, in Hebrew, "do not rise up or add to or again exceed," and in simple words, "do not excel." The interpreters have explained it this way. If you want to learn that these things are true, and death was set for this one who sinned, Moses will make it clear to you. For he himself blessed the twelve tribes, coming to Reuben, and knowing that the holy priest Levi was released in the hand of the priesthood and bound the sins, he says, "Long live Reuben and may he not die." But how could he live, having been buried for one hundred twenty-six years? Since he knew that the resurrection would happen in all things, he understood a second death, the one through condemnation on the day of judgment. Wanting to lighten him from the coming punishment, he says, "Long live" in the resurrection, meaning he knew that all would be jealous, "and may he not die," that is, may he not be covered by the second

σημαίνων' | ἦδει ἦδει γὰρ ὅτι 7 P101
ζήσονται ἅπαντες) καὶ μὴ ἀποθάνῃ,·
τουτέστι μὴ περιβληθῇ θανάτῳ δευτέρῳ
τῷ διὰ καταδίκης καὶ βασάνῳ αἰώνιᾳ. εἰ
γὰρ περὶ τῆς 8 ζημίας τῆς ζωῆς αὐτῷ
ἔμελεν, ἦρκει εἰπεῖν μόνον »ζήτω Ῥουβεὶμ·
ἐπειδὴ δὲ περὶ τῶν μελλόντων σημαίνει,
λέγει ζήτω Ῥουβεὶμ καὶ μὴ ἀποθάνῃ.

death through condemnation and eternal
torment. For if he cared only about the loss
of his life, it would have been enough to say
simply, "Long live Reuben." But since he
meant something about the future, he says,
"Long live Reuben and may he not die."

Chapter 98

98.1 | 98. Καὶ πόθεν <οὐ> δυνήσεται
συλλέξει τὰς τοσαύτας μαρτυρίας περὶ τῆς
ἡμῶν ἐλπίδος καὶ προσδοκίας τῆς
ἀναστάσεως, τῆς ἐν ἀληθείᾳ καὶ οὐχ ἐν
δοκίῃ;

98.1 | And where will he be able to gather
so many testimonies about our hope and
expectation of the resurrection, which is
true and not just an illusion?

98.2 | λεγέτωσαν γὰρ οἱ κενόδοξοι καὶ
φιλονεικοῦντες μάτην, πότερόν ποτε μέρος
ἀνίσταται τῶν σωμάτων καὶ πάντων ἀνὰ
μέρος ἢ πάλιν τινῶν τὸ ὅλον ἐγείρεται καὶ
τινῶν ἀνὰ μέρος ἢ ἀνάστασις, τινῶν δὲ
ὅλον τὸ σῶμα. τίς ἡ τοιαύτη
προσωποληψία; ἄρα »προσωποληψία
παρὰ τῷ θεῷ;« μὴ γένοιτο.

98.2 | Let the vain and quarrelsome people
argue in vain about whether part of the
bodies rises and whether all of them rise in
part, or if some rise as a whole while others
rise only in part. What kind of favoritism is
this? Is there really "favoritism with God?"
May it never be.

98.3 | ἐρευνήσωμεν ποῦ ἢ πότε ἤγειραν οἱ
ἅγιοι νεκρὸν ἀπὸ μέρους καὶ οὐχὶ ὅλον τὸ
σῶμα. ὁ υἱὸς τῆς ἐν Σαραφθίᾳ χήρας ὅλος
ἀνέστη καὶ οὐ μέρος κατελείφθη, ὁ υἱὸς τῆς
Σουμανίτιδος ὅλος ἀνέστη καὶ οὐδὲν μέρος
αὐτοῦ εἶασε μὴ ἀναστάν.

98.3 | Let us search for where or when the
saints raised a dead person from part of the
body and not the whole body. The son of
the widow in Zarephath rose up
completely, and no part was left behind.
The son of the Shunammite also rose up
completely, and none of his body was
allowed to remain unrisen.

98.4 | καὶ <ὁ> κύριος τὸν Λάζαρον
ἤγειρε καὶ οὐκ ἐγκατέλιπε λείψανον ἐν τῷ

98.4 | And the lord raised Lazarus and did
not leave any remains in the tomb. Instead,

μνήματι, ἀλλὰ μετὰ τῶν κειριῶν καὶ τῶν ἄλλων ἐνδυμάτων * καὶ οὐχὶ πάντως τῶν ἱματίων χρεῖα ἐν ἡμέρᾳ κρίσεως· κρίσεως·

he came out with the wrappings and the other clothes, and not all of the garments were needed on the day of judgment.

98.5 | τὸν υἱὸν τῆς ἐν τῇ Ναϊν ὄλον ἤγειρε, τὴν θυγατέρα τοῦ ἀρχισυναγώγου, τὴν θυγατέρα τοῦ ἑκατοντάρχου. καὶ ὦ μάταιος ὑπόνοια τῶν τὰ τοιαῦτα λογιζομένων, ὅτι μέρος ἐγείρει καὶ μέρος καταλιμπάνει.

98.5 | He raised the son of the widow in Nain completely, as well as the daughter of the ruler of the synagogue and the daughter of the centurion. Oh, how foolish is the thought of those who reason this way, believing that he raises part and leaves part behind.

98.6 | ἴδωμεν δὲ ἐξ αὐτῶν τῶν ὑποκειμένων καὶ τῶν ἤδη ἰσόρροπα ἐλπίδος ἡμῖν γεγεννημένων. Ἐνῶχ ὅλος μετετέθη καὶ οὐκ εἶδεν ἕως τῆς δεῦρο θάνατον καὶ Ἠλίας ὅλος ἀνελήφθη ἐν σώματι καὶ οὐκ εἶδεν ἄχρι τῆς δεῦρο θάνατον, ἵνα ἐν δυσὶ ζῶσι σώμασιν παραστήσῃ ἡμῖν τελείαν τὴν ἀνάστασιν.

98.6 | Let us look at these examples and the hopes that have already been fulfilled for us. Enoch was taken up completely and did not see death until now, and Elijah was taken up completely in body and did not see death until now. This shows us the complete resurrection in two bodies.

98.7 | καὶ ἵνα μή τις ἀμφιβάλλῃ, δύο χαρακτῆρας * τῶν δύο πρωτοτόκων τῆς ἡμετέρας ἀναστάσεως· Ἐνῶχ ἦν ἐν ἀκροβυστία καὶ οὐκ ἐκώλυσεν ἡ ἀκροβυστία τὴν ἀνάστασιν οὐδὲ τὴν τοῦ σώματος διὰ βίου τῆς ζωῆς ὑποδοχὴν, Ἠλίας ἐν περιτομῇ, ἵνα μὴ <ἡ> ἀνάστασις ἐπὶ τινὰς καὶ τινὰς νομισθῇ, ἀλλὰ καθολικὴ ὅλη.

98.7 | And to make sure no one doubts, there are two examples of the firstborns of our resurrection: Enoch was uncircumcised, and this did not stop the resurrection or the acceptance of the body during his life. Elijah was circumcised, so that the resurrection would not be seen as applying to some and not to others, but rather as completely universal.

98.8 | Ἠλίας ἦν ἐν παρθενίᾳ, ἵνα τὸ πρόκριτον τῆς παρθενίας τὴν ἀθανασίαν κηρύξῃ τῷ κόσμῳ καὶ τὴν μετὰ σώματος ἀφθαρσίαν· ἵνα δὲ μὴ μόνον ἐπὶ τῆς παρθενίας νομισθῇ εἶναι διὰ τὸ ἐξαίρετον ἡ ἀνάστασις καὶ σώματος ἡ παραμονή, Ἐνῶχ οὐκ ἦν παρθένος, ἀλλ' ἐγκρατὴς καὶ

98.8 | Elijah lived in virginity, so that the choice of virginity could proclaim immortality to the world and the incorruption of the body after death. To ensure that the resurrection would not be seen as applying only to virginity because of its greatness, Enoch was not a virgin, but

παιδοποιήσας τέκνα. καὶ δύο μὲν οὗτοι [ἐν]
ζῶσιν, ἐν σώματι καὶ ψυχῇ
ἐμπαράμενοντες διὰ τὴν ἡμῶν
ἐλπίδα.

was self-controlled and had children. Both
of these men are alive, remaining in body
and soul because of our hope.

Chapter 99

99.1 | 99. Καὶ εἰς τὸ μή τινα πάλιν
ἀμφιβάλλειν καὶ ἄλλους εἰς Ἅιδην
κατήγαγε μετὰ τῶν σωμάτων. ἤνοιξε γὰρ ἡ
γῆ τὸ στόμα αὐτῆς καὶ κατέπιε Δαθὰν καὶ
Ἀβειρών, τοὺς υἱοὺς Κορὲ καὶ Αὐνᾶν, καὶ
κατέβησαν εἰς Ἅιδην ζῶντες & συν-
σώματι καὶ ψυχῇ. ἀπ' αὐτῆς γὰρ τῆς ὥρας
εἰς κρίσιν παρεδόθησαν, μήτε τῶν
σωμάτων λυθέντων μήτε λειψάνου
παραδοθέντος ἢ μέρους, ἀλλὰ ὅλων σὺν
σώματι καὶ ψυχῇ

99.1 | And to make sure no one doubts
again, others were brought down to Hades
with their bodies. For the earth opened its
mouth and swallowed Dathan and Abiram,
the sons of Korah and Aunan, and they
went down to Hades alive, with both body
and soul. From that moment on, they were
handed over for judgment, neither having
their bodies released nor their remains
given up, but rather all of them together
with body and soul.

99.2 | εἰς τιμωρίαν παροδοθέντων. ὁ Ἰώβ
φησιν »ἔως πάλιν γένωμαι« καὶ
»ἀναστήσῃς τὸ σῶμα τοῦτο τὸ
ἀντλοῦν ταῦτα« καὶ »ἀνακαινιεῖς με« καὶ
πάλιν »ἀνακαινισθήσεται ὡς ἀέτοῦ ἡ
νεότης σου«, Ἡσαΐας δέ »ἀναστήσονται οἱ
νεκροὶ καὶ ἐγερθήσονται οἱ ἐν τοῖς
μνημείοις· Με γὰρ ὁ »λύων πεπεδημένους
ἐν ἀνδρείᾳ, ὁμοίως τοὺς
παραπικραίνοντας, τοὺς κατοικοῦντας ἐν
τάφοις·.

99.2 | They were handed over for
punishment. Job says, "Until I am again,"
and "You will raise this body that suffers
these things," and "You will renew me," and
again, "Your youth will be renewed like that
of an eagle." And Isaiah says, "The dead will
rise, and those in the tombs will be raised."
For with me, "He who frees the bound with
courage, just like those who are bitter,
those who dwell in the graves."

99.3 | λέγει δὲ Ἰώβ »ἄνθρωπος δὲ
κοιμηθεὶς οὐκέτι οὐ μὴ ἐγερθῇ οὔτε
ἐπιγνώσεται τὸν τόπον αὐτοῦ«. καὶ γὰρ
ἀληθῶς καθ' ἡμέραν οὐ γίνεται ἡ
ἀνάστασις, ἀλλ' εἰς μίαν ὥρισται ἡμέραν.
δεικνὺς δὲ ὅτι οἶδεν εἰς ποίαν προθεσμίαν
προσεδόκα, εὐθὺς ἔλυσε τὸ ζήτημα »ἔως ἂν

99.3 | Job says, "But a man who has died
will not rise again, nor will he know his
place." And indeed, the resurrection does
not happen every day; it is set for one
specific day. By showing that he knew the
time he was waiting for, he immediately
answered the question, "Until the heavens

ὁ οὐρανὸς οὐ μὴ συρραφῇ».

are no longer stitched together.”

99.4 | ὅσον γὰρ ἔστιν <> οὐρανὸς καὶ ἡ γῆ, ἔτι καὶ τὰ σώματα ἐν τῇ γῇ ὑπάρχει. ὅταν δὲ ἔλθῃ ὁ ἐλίσσων τὸν οὐρανὸν ὡς βιβλίον» καὶ τινάσσων τὴν γῆν, τότε »ἐγερθήσονται καὶ οἱ ἐπὶ τῆς γῆς χώματος».

99.4 | As long as the heavens and the earth exist, the bodies still remain on the earth. But when the one who rolls up the heavens like a scroll comes and shakes the earth, then “those on the earth will rise from the dust.”

99.5 | διὰ τοῦτο λέγει τῷ Ἰεζεκιήλ υἱὲ ἀνθρώπου, εἶπε συναχθῆναι ὅστοῦν πρὸς ὅστοῦν καὶ ἁρμονίαν πρὸς ἁρμονίαν» καὶ ἐγένετο οὕτως· καὶ »γενέσθαι ἐπ’ αὐτὰ νεῦρα καὶ φλέβας, σάρκας καὶ τρίζας καὶ ὄνυχας»· καὶ πάλιν »εἶπε υἱὲ ἀνθρώπου, ἐλθὲ τὸ πνεῦμα ἀπὸ τῶν τεσσάρων γωνιῶν τῆς γῆς», τῶν τόπων δηλαδὴ τῶν ταῖς ψυχαῖς ἀποττεταμειυμένων.

99.5 | For this reason, he says to Ezekiel, “Son of man, say that bone should come together with bone and harmony with harmony.” And it happened like this: “Let there be sinews and veins, flesh and skin, and nails upon them.” And again, “Say, son of man, come, spirit, from the four corners of the earth,” meaning from the places where the souls are kept.

99.6 | καὶ τίνι τῷ λόγῳ αὐτὸς ὁ κύριος οὐ λέγει, ἀλλὰ κελεύει τῷ ἀνθρώπῳ λέγειν; ὅτι ὁ λέγει κύριος ἅμα καὶ ποιεῖ καὶ οὐκέτι λύεται· τῷ δὲ ἀνθρώπῳ προσέταξε λέγειν, ἵνα μετὰ τὸ ἀναστῆναι πρὸς τὴν ὥραν σηματοθῇ μὲν ἡμῶν ἡ ἐλπίς τῆς σωτηρίας, ἀνθρώπου δὲ λόγος λυθῇ καὶ οὐ τοῦ κυρίου. ἡμελλον γὰρ πάλιν ἀποθνήσκειν ἐκεῖνα τὰ ὅστ᾽. ὅστ᾽. δὲ εἶπη ὁ κύριος, ἀνάστητε, ἐγείρονται καὶ οὐκ ἀποθνήσκουσι· θεοῦ γὰρ λόγος οὐ λυθήσεται.

99.6 | And why does the Lord not speak himself, but instead commands the man to speak? Because what the Lord says, he also does, and it cannot be undone. He ordered the man to speak so that after the rising, our hope of salvation might be recognized, while the word of man might be undone, but not the word of the Lord. For those bones were going to die again. But if the Lord says, “Rise,” they rise and do not die, because the word of God cannot be undone.

Chapter 100

100.1 | 100. Διὸ τοῦτο καὶ ὁ κύριος ἐν σαρκὶ ἐλθὼν ἤγειρε νεκρούς, ἵνα τὸ διὰ τῆς σαρκὸς πάλιν κοιμηθῇ, ἵως αὐτὴ ἡ σὰρξ

100.1 | For this reason, the Lord also came in the flesh and raised the dead, so that through the flesh they might sleep again,

ἀναστῆ καὶ μηκέτι ἀποθάνῃ καὶ σιωπήσῃ τοῦτο <τὸ> λέγειν μόνῳ ἐνί· »δεῦρο ἔξω«, ἕως ἄν ἔλθῃ καὶ μηκέτι ἐνικῶς εἴπῃ, ἔγχει, ἀλλ' ἐγείρεσθε πάντες, τὴν καθολικὴν ἀνάστασιν ἐργαζόμενος· αὐτὸς γάρ ἐστιν ἡ ἀνάστασις τῶν νεκρῶν.

until the flesh itself rises and no longer dies or is silent. This is said only to one: "Come out," until he comes and no longer says to just one, "Rise," but instead says to all, "You all rise," bringing about the universal resurrection; for he himself is the resurrection of the dead.

100.2 | ὥδε γὰρ μετὰ τὸ ἀναστῆναι ἐκ τῶν νεκρῶν οὐδένα ἤγειρε ἤγειρε > τῶν προσφάτως τελευτησάντων. ἀνέστησαν γὰρ σὺν αὐτῷ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων καὶ ὤφθησαν πολλοῖς, »μετ' αὐτοῦ εἰσελθόντες εἰς τὸν νυμφῶνα«, κατὰ τὰ ἐν εὐαγγελίῳ γεγραμμένα.

100.2 | For after the rising from the dead, he did not raise any of those who had just died. Instead, many bodies of the holy ones who had fallen asleep rose with him and appeared to many, as it is written in the Gospel.

100.3 | καὶ οὐκ εἶπεν, ἀνέστη μέρος τῶν σωμάτων τῶν ἁγίων, ἀλλὰ σώματα τῶν ἁγίων· καὶ »ἐνεφανίσθησαν πολλοῖς«, οὐκ ἄλλοι ὄντες παρὰ τοὺς τετελευτηκότας, ἀλλ' ἐπιγινωσκόμενοι παρὰ τῶν ιδίων, ὅτι οὐ πρὸ χρόνων ἦσαν τετελευτηκότες.

100.3 | And he did not say, "A part of the bodies of the holy ones rose," but "the bodies of the holy ones." And "they appeared to many," not being different from those who had died, but being recognized by their own, since they had not died long ago.

100.4 | καὶ ἄλλοις δεῖξαι δὲ βουλόμενος ὁ κύριος ἡμῶν τὸ θαῦμα, τὰ δὲ δυσχερῆ ἐκεῖνα εὐχερῆ δεικνὺς ἐπετέλει. καὶ ὅτε μὲν ἔρχεται πρὸς τὴν προσφάτως τελευτήσασαν κόρην, τὴν θυγατέρα τοῦ ἀρχισυναγώγου, ἐπειδὴ αὐτῇ τῇ ὥρᾳ τετελεύτηκε, κατηξίωσεν αὐτῇ εἰπεῖν· »ἀνάστηθι ἡ παῖς· τῷ δὲ ἀνάστηθι ἰσχυροποιῶν τὸ ἥδη λελυμένον, ἐπειδὴ ἔτι ἐν τῇ

100.4 | And wanting to show the miracle to others, our Lord made the difficult things easy to understand. When he came to the girl who had just died, the daughter of the ruler of the synagogue, he allowed her to hear him say, "Get up, girl." By saying "Get up," he strengthened what was already lifeless, since she was still in the state of death.

100.5 | κλίνῃ ἦν. τὸν δὲ θιὸν τῆς χήρας τῆς ἐν τῇ Ναὶν, ἐπειδὴ ἥδη ἐν τῇ σορῷ

100.5 | She was on a bed. But the son of the widow from Nain, since he was already

ἐξεφέρετο, εὐχερέστερον ἤγειρεν· »ἤψατο γὰρ τῆς σοροῦ« καὶ οὐχ εἶπέ τι τῷ παιδί. ἀλλὰ μόνον ἤψατο τῆς σοροῦ καὶ ἀνέστη.

being carried out in the coffin, was raised more easily. “For he touched the coffin” and did not say anything to the boy. But he only touched the coffin, and he got up.

100.6 | τὸ δὲ ἔτι βαθύτατον καὶ παρ’ ἐλπίδα ἀνθρώπων πολλῶ μακρότερον, ὅτε ἦλθεν ἐπὶ τὸν τετραήμερον Λάζαρον, οὐδὲ εἶπεν ἀνάστηθι, οὐδὲ ἤψατο τῇ χειρὶ τοῦ μνήματος, ἀλλ’ οὕτως ἐν ἐτοιμῷ καλεῖ ἐν τῇ

100.6 | But even more profoundly and beyond the hope of many people, when he came to Lazarus, who had been dead for four days, he did not say, “Get up,” nor did he touch the tomb, but he called him in this way.

100.7 | ἰδίᾳ ἐξουσίᾳ, »Λάζαρε, δεῦρο ἔξω«. πολὺ δὲ εὐχερέστερόν ἐστι καὶ ἐτοιμότερον τὸ »δεῦρο ἔξω« παρὰ τὸ ἅψασθαι, τὸ δὲ ἅψασθαι πόλιν εὐχερέστερόν ἐστι πολὺ τοῦ καλέσαι ἢ »ἡ παῖς ἀνάστηθι«. ὥδε δὲ πάντα ποιεῖ ὁ ἅγιος τοῦ θεοῦ Λόγος, ἵνα ἡμῖν τὴν ἐλπίδα ὑποδείξῃ τῆς ἀναστάσεως.

100.7 | With his own authority, he said, “Lazarus, come out.” It is much easier and quicker to say “come out” than to touch, and touching is much easier than saying, “Girl, get up.” In this way, the holy Word of God does everything to show us the hope of the resurrection.

Chapter 101

101.1 | 101. Εἰ δὲ βουληθεῖν τὰς πόσας μαρτυρίας ἐκ πασῶν τῶν γραφῶν ἐκλέξασθαι, μικρὸς μὲν ὁ ἡμέτερος νοῦς βραχύς τε καὶ ἰδιώτης, ὅμως διὰ τὸ πλῆθος <δέδια μὴ> εἰς πολὺ πλάτος ἐπεκτείνων τὸν λόγον· συνελὼν δὲ ἐρῶ ὅτι ἡ ἡμῶν σωτηρία σύντομός ἐστιν, ἐν πᾶσι δὲ > μᾶς ἐλπίδος τῆς ἀναστάσεως ἡμῖν κεκηρυγμένης.

101.1 | If I wanted to choose a few testimonies from all the writings, our minds are small and simple. Yet, because of the many, I am afraid to stretch the message too wide. But coming together, I will say that our salvation is brief, and in all things, it is the one hope of the resurrection that has been proclaimed to us.

101.2 | ταῦτα δὲ ἀπιστοῦσιν ἄπιστοι, παραφθείρουσι κακόδοξοι, οὐ δέχνται φιλόνηκοι, ἀπωθοῦνται κενόδοξοι. τοῖς δὲ πᾶσιν ὁ θεὸς τὸ ἔλεος παράσχη καὶ διαυγάσῃ τὰ ζεζοφωμένα τῶν

101.2 | But those who do not believe are unbelievers, those who twist the truth are misguided, and those who are quarrelsome do not accept it, while the vain push it away. But may God grant mercy to all and

διανοημάτων.

shine light on their darkened thoughts.

101.3 | Ἕλληνες μὲν γὰρ <μὴ>
λαβόντες πνεῦμα ἅγιον ἐλεγχθήσονται ὑπὸ
τῆς ἀληθείας καὶ πασῶν τῶν
προλεχθεισῶν μαρτυριῶν, μάλιστα δὲ ὑφ’
ὑμῶν τῶν υἱῶν τῆς ἀγίας τοῦ θεοῦ
ἐκκλησίας καὶ ὀρθοδόξου πίστεως.

101.3 | For the Greeks, if they do not
receive the Holy Spirit, they will be judged
by the truth and by all the testimonies that
have been given, especially by you, the
children of the holy church of God and the
Orthodox faith.

101.4 | διδάσκετε γάρ, λαβόντες πνεῦμα
ἅγιον καταξιωθέντες τε λόγου εὐθέτου ἐν
ἀνοίξει τοῦ στόματος· πρῶτον μὲν. ὅτι
μαθηταὶ τοῦ Χριστοῦ καταξιωθέντες εἶναι
τοῦ »ἀρχιποίμενος« καὶ προστάτου τῶν
ἡμετέρων ψυχῶν* , ὡς τὰ τρόφιμα τοῖς
τοῦ Χριστοῦ ποιμνίοις τοῖς ἐαυτῶν λαοῖς
συναγαγόντες μεριμνῶντές <τε>
ὅπως ἐαυτοὺς τε καὶ τὰ τοῦ θεοῦ φημί δὲ
τὸν βουλούμενον πάντως ὠφελεῖσθαι, ἐκ
τῆς ἀγίας γῆς τῆς χαρὰ Μωυσῆ
αἰνιττομένης θρέψητε.

101.4 | For you teach, having received the
Holy Spirit and being made worthy of
fitting words when you open your mouth.
First, you are made worthy to be disciples
of Christ, the "chief shepherd" and
protector of our souls. As you gather food
for the flock of Christ, caring for both
yourselves and the things of God, I say that
everyone who wishes to be helped should
be nourished from the holy land that was
hinted at to Moses.

101.5 | τίς δὲ τῶν εὖ φρονούντων εἰς ὑμᾶς
τοὺς εὐλαβεῖς καὶ πιστοὺς σκοπῶν, ὡς
ὀρθόδοξοι καὶ υἱοὶ τῆς ἐκκλησίας ἐνίους
γὰρ λέγων πάντας τοὺς τοῖς τῆς ἀληθείας
λέγω, κατὰ τὸ γεγραμμένον), τίς περὶ
τούτων ἀμφιβάλοι;

101.5 | Who among those who think well of
you, the respectful and faithful ones,
looking at you, O Orthodox and children of
the church, could doubt about these things?
For some say that all who speak the truth
do so according to what is written.

101.6 | σοφῆς γὰρ ὄντες καὶ ἀνδρειοτάτης
υἱοὶ γυναιός, ἥς τὸ κλέος παρὰ Σολομῶντι
λέγνonti »γυναῖκα ἀνδρείαν τίς εὕρησει;«
ὡς σπανίας οὕσης, μᾶλλον δὲ μιᾶς). τὸ
κρεῖττον ἐκλέξεσθε καὶ τὸ ὠφέλιμον
ἀγαπήσετε.

101.6 | For you are wise and the bravest
sons of a woman, of whom Solomon spoke,
"Who will find a brave woman?" since she
is rare, indeed one of a kind. Choose what is
better and love what is useful.

101.7 | ἀνδρείαν δὲ γυναῖκα νοεῖτέ μοι τὴν ἐκκλησίαν τοῦ θεοῦ, τὴν ὑμῶν μητέρα, ἣς οὐδὲν ἀνδρειότερον, θνησκούσης καθ' ἕκαστον ἐπεγειρόμενον διωγμὸν ὑπὲρ τοῦ ὀνόματος τοῦ ἰδίου ἀνδρός.

101.7 | By a brave woman, think of the church of God, your mother, which is unmatched in bravery, rising up against every persecution for the name of her own husband.

Chapter 102

102.1 | 102. Αὕτη οὖν ἡ ἐπεικεστάτη τὸν ἴδιον νυμφίον ἀκριβῶς ἐρωτᾷ ἐν τῇ βίβλῳ τῶν ᾠσμάτων ποῦ ποιμαίνεις; ποῦ κοιτάζεις ἐν μεσημβρίᾳ; «· ποιμαίνει δὲ Χριστὸς ἐν ἀγίᾳ γῇ τῇ προειρημένη καὶ οὐ μόνον ποιμαίνει, ἀλλὰ καὶ προστάσσει λύειν τὸ ὑπόδημα τῶν ποδῶν τῶν ποιμένων, ὡς Μωυσῇ πρῶτον λέγει·

102.1 | This gentle one asks her bridegroom in the book of songs, “Where do you shepherd? Where do you look at noon?” Christ shepherds in the holy land that was mentioned, and not only does he shepherd, but he also commands to loosen the sandals from the feet of the shepherds, just as he first said to Moses.

102.2 | παρ' οὐ τὴν παράδοσιν παρεληφότες καὶ αὐτοὶ τοὺς εἰς τὴν ἀγίαν ἐπιστήμην εἰσαγομένους ἀσφαλῶς χειραγωγεῖτε πρῶτον, τὰ ὑποδήματα ἐκάστου ἐπιλύεσθαι ἐπιμελόμενοι. ὑποδήματα δὲ ἐκάστου ἡμῶν ἔχει διαφοράν.

102.2 | Since you have received the tradition, you also guide those who are brought into the holy knowledge safely. First, make sure to loosen each person's sandals. The sandals of each of us are different.

102.3 | τῇ γὰρ ἰδίᾳ ἑαυτοῦ πράξει ἕκαστος ὑπεδήσατο. καὶ λοιπὸν ὑμῶν τῶν μαθητῶν καὶ καλῶν ποιμένων ὑπακούων ἕκαστος, ὃς μὲν ὑπεδήσατο εἰδωλολατρείαν, ὑπελύσατο τῇ ὑμῶν νοουθεσίᾳ, ἄλλος δὲ μοιχείαν ὑπελύσατο, ἕτερος πορνείαν, ἄλλος κλοπὴν, ὃς δὲ πλεονεξίαν.

102.3 | For each person has bound themselves by their own actions. And now, among you, the disciples and good shepherds, each one who has bound themselves to idolatry has loosened it through your teaching. One has loosened adultery, another fornication, another theft, and another greed.

102.4 | οὐ μόνον δέ, ἀλλὰ καὶ λόγοις στυγητοῖς καὶ αἰσχροῖς ῥήμασιν ἀποτασσόμενοι μακαρίαις ἐλπίσιν » ὑπὸ

102.4 | Not only that, but also turning away from hateful and shameful words, each one gives themselves to the blessed hopes

χειρα κραταιαν» τοῦ ἀγαθοῦ ποιμένος δι’
ὕμῶν τῶν καλῶν, τῶν μαθητῶν ἕκαστος
βουκολεῖσθαι παραδίδωσιν ἑαυτόν·
ἀφέξεται γὰρ ἕκαστος πάντως τῆς πλάνης.

“under the strong hand” of the good
shepherd through you, the good disciples.
For each one will surely be freed from their
wandering.

102.5 | καὶ πρὸ ὀφθαλμῶν παρατίθεσθε
τὴν ἀλήθειαν, εἰδῶλα μὲν
παραχαράττοντες καὶ ἀναφανδὸν τὴν περὶ
αὐτῶν πλάνην ἀνακηρύττοντες οὔτε γὰρ
νεκροὺς τούτους ἡγεῖσθε, ἐπεὶ μήποτε
ἔζησαν), κενὰ δὲ καὶ μάταια καὶ οὐκ ὄντα
εἰκότως πάντας πάντοτε διδάσκοντες.

102.5 | And you set the truth before your
eyes, declaring that the idols are false and
openly proclaiming the deception about
them. For you do not think of these as dead,
since they never lived. Instead, you teach
that they are empty, vain, and non-existent,
always and everywhere.

102.6 | οὐ γὰρ ἦσαν ποτε, ἵνα <τι>
ὥσιν ἐκεῖνοι· εἰδὶ δὲ κακοδαίμονες,
ἀνθρωπίνης διανοίας παράθεσις, ἡδονῶν
ἀφορμὰς ἐπιρρώσασα· καὶ ἔνθεν ὑπὸ
ἐκάστου τὸ ἴδιον πάθος εἰς σέβασμα
κυρωθὲν τετόλμηται.

102.6 | For they never existed, so they
could not be anything. They are indeed evil
spirits, a creation of human thought,
serving as a source for pleasures. And from
this, each person has dared to turn their
own passion into an object of worship.

102.7 | πρῶτον γὰρ εὐθὺς ὅτε τοῦτο τοῖς
ἀνθρώποις ἐκαινοτόμητο διὰ δαιμόνων
κακουργίας, »πρώτη« αὕτη »πορνεία«
ἀπεφθέγγετο καὶ σκιογραφίαις τὰ εἰδῶλα
προετυποῦτο. ἔπειτα τέχνην τὴν ἰδίαν, ἥν
μετὰ χειρὸς εἶχεν ἕκαστος, δι’ ἧς τὴν
εὐπορίαν ἔσπεν, εἰς σέβασμα τοῖς ἰδίῳις
παρεδίδου τέκνοις καὶ διὰ τῆς ὕλης τῆς
ἰδίας τεχνουργίας θεοὺς ἀνεπλάσαντο, καὶ
κεραμεὺς μὲν ἐκ πηλοῦ, τέκτων ἐκ ξύλου,
χρυσόχοος ἐκ χρυσοῦ καὶ ἀργυροκόπος
ὡσαύτως.

102.7 | First, when this was newly created
through the evil deeds of demons, this
“first” “fornication” was declared, and the
idols were formed through shadows. Then,
each person used their own craft, through
which they gained wealth, to pass down to
their children as objects of worship.
Through their own material creations, they
made gods: the potter from clay, the
carpenter from wood, the goldsmith from
gold, and the silversmith in the same way.

Chapter 103

103.1 | 103. ἔτι δὲ πόλιν ἕκαστος τὸ ἑῷον
πάθος εἰς μορφοεμφερείας > τῶν ἰδίων

103.1 | Moreover, each person shaped their
own passion into forms that matched their

ὀφθαλμῶν διέγραφεν, ὁ μὲν αἰμοβόρος τις
ἀνὴρ Ἄρεα φάσκων, μοιχὸς δὲ ἢ μοιχὰς τὴν
πολύκοινον Ἀφροδίτην, τύραννος δὲ Νίκην
ἀναπτερῶσας.

own vision. One man, a bloodthirsty
warrior, claimed to be Ares; another, an
adulterer or an adulteress, claimed to be
the well-known Aphrodite; and a tyrant
lifted up Nike.

103.2 | ἀυχμῶδης γὰρ καὶ περὶ τὰ βιωτικὰ
κεχηνῶς Κρόνου τὸν τύπον ἔγραφε,
θηλυνόμενος δὲ Κυβέλην καὶ Ῥέαν διὰ τὸ
ῥευστόν, οἶμαι, τῆς ἀπὸ τῶν σωμάτων
πολυμιξίας.

103.2 | For he depicted the form of Cronus
as dry and burdened by the cares of life,
while he represented Cybele and Rhea as
female figures, I think, because of their fluid
nature from the many mixtures of bodies.

103.3 | ἄλλος τε ῥεμβὸς ἢ ῥεμβὰς Ἄρτεμιν
κυνηγέτριαν προετύπου καὶ μέθυσον
Διόνυσον καὶ πολύμοχθον Ἡρακλέα,
πολύμιξ δὲ τις Δία καὶ Ἀπόλλωνα.

103.3 | Another person depicted Artemis
the huntress and the drunken Dionysus,
along with the hardworking Heracles.
Someone also portrayed the many-formed
Zeus and Apollo.

103.4 | καὶ τί μοι τὰ πλήθη λέγειν μυρίων
παθῶν ἐν ἀνθρώποις ὑπαρχόντων; πλέον
δὲ πάντων Αἰγύπτιοι πλανηθέντες οὐ
μόνον τὰ ἴδια πάθη ἐσεβάσθησαν, ἀλλὰ
πτηνὰ καὶ τετράποδα, χερσαῖά τε καὶ
ἔνυδρα καὶ ἀτίθασσά τινα θηρία καὶ τὰ εἰς
δοῦλα αὐτοῖς ὑπὸ τοῦ ἁγίου θεοῦ
παραδοθέντα τῇ τάξει »μετήλλαξν«

103.4 | And what should I say about the
countless sufferings that exist among
humans? Most of all, the Egyptians, having
been led astray, not only honored their
own sufferings but also birds and four-
legged animals, both land and water
creatures, and some wild beasts, as well as
those given to them as slaves by the holy
god, in the manner of “they were changed.”

103.5 | καὶ ὥς ὄντες τῇ διανοίᾳ κτηνώδεις
ὑπερασεβοῦσι. τὰ ζῶα τὰ παρ’ αὐτοῖς
θεοποιοῦντες καὶ οὐκ αἰσχυνόμενοι, κύνα
τὸ ὑλακτικόν, αἴλουρον τὸ ἐρπετοφάγον,
τράγον τὸ ἀκόλαστον, πρόβατον τὸ
βληχρόν, κροκόδειλον τὸ πολυσχιδὲς καὶ
ἀμειδέστατον, ἴβιν τὴν ἰοβόρον καὶ ἰκτῖνα
καὶ ἰέρακα καὶ κόρακα τὰ
δουλοπρεπέστατα, ὄφιν δὲ τὸ σκολιὸν καὶ

103.5 | And since they are in their minds
like beasts, they greatly over-honor them.
They make gods of the animals around
them and are not ashamed: the howling
dog, the cat that eats reptiles, the unruly
goat, the bleating sheep, the many-formed
and most fearsome crocodile, the ibex that
brings disease, the kite, and the most
servile raven, as well as the crooked snake,

ἀηδέστατον.

which is the most unpleasant.

103.6 | καὶ ἀπαξ ἀπλῶς ὥς τῆς μεγάλης αἰσχύνῃς τῶν μή<τε> ὅψει τὸν τὸν ἑαυτῶν ἔλεγχον κατανοούντων καὶ] μήτε τὴν αἴσθησιν πᾶρα λαμβανόντων μήτε διανοίᾳ * τῶν παρ' αὐτοῖς ματαλίως γινομένων συνεέντων.

103.6 | And simply put, because of the great shame of those who do not see their own disgrace, they neither perceive it with their senses nor understand it with their minds, while the things around them happen in vain.

103.7 | κακῷ γοῦν μόρῳ πεπληγμένοι εἰσὶ μηδὲ τοῖς ἰδίοις φιλοσόφοις ἐγκαταυγαζόμενοι μηδὲ τοῖς μηδὲ τοῖς τῆς ἀληθείας ἐγκυκλιῇταις συνθεαταὶ γινόμενοι.

103.7 | They are indeed struck by a bad fate, neither enlightened by their own philosophers nor becoming witnesses to those who are connected to the truth.

103.8 | οὐκ ἀκούουσι γὰρ Διαγόρου τοῦ τὸν ἴδιον Ἡρακλέα ξύλινον ὄντα δι' ἀπορίαν ξύλων ὑποκαύσαντος καὶ ἐπισκωμματακῶς αὐτῷ λέγοντος· »ἄγε δὴ, Ἡρακλες, τὸν τρισκαίδέκατον ἄθλον ἐκτελῶν πάρελθε, τὸ ὄψον ἡμῖν ἐψήσων«· ὃν δὴ λαβὼν καὶ σχιδακίσας, καταγελῶν τοῦ ἰδίου θεοῦ ὡς οὐκ ὄντος, τῷ παρατεθέντι αὐτῷ ἀρίστῳ γελοιάζων ἐτρέφετο.

103.8 | They do not listen to Diagoras, who, when his own Heracles was made of wood, jokingly said to him, "Come now, Heracles, as you finish the thirteenth labor, cook us the meat." Taking it and cutting it up, he laughed at his own god as if he did not exist, making fun of the fine meal placed before him.

Chapter 104

104.1 | 104. ἄλλος δὲ Ἡράκλειτος Αἰγυπτίοις φησὶν· εἰ θεοὶ εἰσὶ, διὰ τί θρηνεῖτε αὐτούς; Τυφῶνα γὰρ καὶ Οσίριν καὶ ἄλλους καταχθονοὺς λιγυρῶς θρηνωδοῦντες ὡς κεκηδευμένους πενθοῦσι). φησὶ γοῦν οὗτος· εἰ θεοὶ εἰσὶ, διὰ τί θρηνεῖτε αὐτούς; εἰ δὲ τεθνήκασι, μάτην θρηνεῖτε αὐτούς.

104.1 | Another, Heraclitus, says to the Egyptians: "If they are gods, why do you mourn for them? For you mourn for Typhon and Osiris and other underworld beings as if they were dead." He indeed says, "If they are gods, why do you mourn for them? But if they are dead, you mourn for them in vain."

104.2 | ἄλλος δέ, κωμικὸς Εὐδαίμων
τοῦνομα, φησὶν »εἴπερ εἰσὶ θεοί, οὐ
δύναμαι περὶ αὐτῶν λέγειν οὐδ' ὅποιοί
τινὲς εἰσὶ ιδέαν δηλῶσαι. πολλὰ γάρ εἰσι τὰ
κωλύοντά με«. καὶ Ὅμηρος δέ φησιν οὐκ
ἀγαθὸν πολυκοιρανίη«.

104.2 | Another, the comic poet named
Eudaimon, says, "If they are gods, I cannot
say anything about them or show what
they are like. For there are many things
that hold me back." And Homer also says,
"It is not good to have many rulers."

104.3 | ὁ δὲ Φιλήμων, ἕτερος κωμικός,
φησὶν »οἱ ἓνα θεὸν σέβοντες ἐλπίδας
ἔχουσι καλὰς εἰς σωτηρίαν«.

104.3 | But Philemon, another comic poet,
says, "Those who honor one god have good
hopes for salvation."

104.4 | Ἀπὶς γὰρ εὐθύς ὁ ἀχυροφάγος
μόσχος ὑπὸ Κάμπυος, τοῦ τῶν Ἀσσυρίων
βασιλέως, ξίφει τὸν μηρὸν πλήττεται, ἵν, εἰ
ρεύσει αἷμα, ἐλεγχθῇ μὴ ὦν θεός.

104.4 | For immediately, the straw-eating
calf is struck in the thigh by the sword of
Cambyses, the king of the Assyrians, so that
if blood flows, it may be shown that he is
not a god.

104.5 | Κρονικοὶ δὲ οὐκ ἀρνοῦνται τὸν
ἴδιον αὐτῶν θεὸν ἐγκαθεῖρχθαι ἀλύσεσι
σιδηραῖς, οὕτως ἡγούμενοι. εἰ δέ τις ἐν
καθεύρει ὑπάρχει, οὐχ ἀπλῶς ὅτι ἐνὶ
μείζονι ὑπόκειται, ἀλλὰ καὶ ὥς κακοῦργος
ὁ τοιοῦτος ἐν καθεύρει ἐστίν.

104.5 | The Chaldeans do not deny that
their own god is bound in iron chains,
believing this to be true. And if someone is
in chains, it is not just because they are
under a greater power, but also because
that person is a criminal while in chains.

104.6 | εἰ δὲ καὶ περὶ *Ἰσιδὸς μοι ἔσται
λόγος τῆς ἤδη καὶ Ἀτθίδος καὶ Ἰοῦς
λεγομένης, θυγατρὸς δὲ Ἀπιδος τοῦ
Καππαδόκου τοῦ καὶ Ἰνάχου καλουμένου,
αἰσχύνομαι μὲν ἴσως τὰς ἐκείνων πράξεις
ἀνακηρῦξαι·

104.6 | But if there will also be a discussion
about Isis, who is already known as both
Athenian and Io, the daughter of Apis from
Cappadocia, who is also called Inachus, I
might feel ashamed to reveal their actions.

104.7 | πλὴν δὲ οὐκ αἰσχυνθήσομαι λέγειν
ἃ αὐτοὶ προσκυνεῖν οὐκ αἰσχύνονται.
αἰσχυνέσθωσαν δὲ οἱ ταύτης προσκυνηταὶ
καὶ καὶ <τῆς> γενείας τὰς ἑαυτῶν
θυγατέρας τε καὶ γυναῖκας καὶ ἀδελφάς

104.7 | But I will not be ashamed to say
what they themselves are not ashamed to
worship. Let those who worship her be
ashamed, as well as those who encourage
their own daughters, wives, and sisters to

τὰς τῶν θεῶν πράξεις πράξεις μιμεῖσθαι
παραινούντες.

imitate the actions of the gods.

104.8 | καὶ εὐθὺς μὲν Οσίρεως ἐρῶσαι τοῦ
ἰδίου αὐτῶν ἀδελφοῦ Τυφῶνος <τε>
τοῦ ἀδελφοῦ τοὺς ἰδίους ἀδελφούς κατ'
ἀλλήλων στρατεύουσι. πολλή δὲ αἰσχὺνη
θεᾶς τῆς μήτε αἰδοῦς <τοῦ> ἰδίου
ἀδελφοῦ αἰσθομένης, ἐρώσης μὲν καὶ μὴ
ἀρκουμένης τοῖς ἔξωθεν ἀνδράσιν, ἀλλὰ
καὶ ἔως τοῦ ἰδίου ἀδελφοῦ φθανούσης.

104.8 | And I will immediately speak of
Osiris, their own brother, and Typhon, the
brother of Osiris, who fight against each
other. There is great shame for the goddess,
who feels no modesty for her own brother,
is not satisfied with men from outside, and
even goes so far as to seek her own brother.

104.9 | οὐ μόνον δέ, ἀλλὰ καὶ
ἀδελφοκτονίαν διὰ τὴν ἰδίαν τῆς ἐπιθυμίας
ἀκορεστίαν τοῖς φιλτάτοις ὑποδείκνυσι.

104.9 | Not only that, but she also reveals a
desire for brotherly murder because of her
own insatiable longing for those she loves
most.

104.10 | καὶ Ὥρον μὲν ἵνα γεννᾷ παῖδα, ἣ
οὐκ ἠδυνήθη παραστῆσαι, τίς ὁ γνήσιος
ἀληθῶς ἔστιν αὐτοῦ πατήρ. εἰ γὰρ μὲν
Τυφῶνα ὀνομάσῃ, διστάζει μὴ οὐκ ἔστιν
αὐτοῦ γονεὺς· εἰ δὲ τὸν Ὅσιριν, τίς τούτου
τὴν ἀκρίβειαν παραστήσει;

104.10 | And Hora, wanting to have a child,
who could not be there, wonders who is
truly the real father. If she names Typhon,
she hesitates, fearing he is not the father;
but if she names Osiris, who would be able
to prove this for sure?

104.11 | καλὸν δὲ θεὸν <αὐτὸν
γενέσθαι> ἢ τοιαύτη μήτηρ ἐδίδασκε,
παραλαβοῦσα αὐτὸν καὶ ἐν Τύρῳ
πορνεύσασα ἕτη δέκα.

104.11 | But this kind of mother taught that
he should become a good god, after taking
him and engaging in prostitution in Tyre
for ten days.

104.12 | Σέραπιν δὲ τὸν Ἀπιν βασιλέα
<καλούμενον> Σινωπέων παῖδες
θεοποιοῦντες τυραννίδι μᾶλλον
ἐδούλευσαν ἥπερ ἀληθεία.

104.12 | But the children of Sinope, calling
Serapis the king Apis, served him more like
a tyrant than as a true god.

Chapter 105

105.1 | 105. Ταῦτά ἐστι τῶν παρ’ Αἰγυπτίοις τιμωμένων θεῶν τὰ ἐπίχειρα, ὧν τὸ κατὰ μέρος εἶπεῖν * πολὺς χρόνος ἀναλωθήσεται. Ἕλληνες δὲ οἱ δοκοῦντές τι εἶναι ἐν ἑαυτοῖς, λόγοις μόνον καὶ ὀξύτητι γλώσσης φιλοσοφοῦντες καὶ οὐκ ἔργοις, πλεον πάντων ἐξώκειλαν·

105.1 | These are the gods honored by the Egyptians, and talking about them in detail would take a long time. But the Greeks, who believe they are something special, only philosophize with words and cleverness of speech, rather than through actions, have gone far off course.

105.2 | οἵτινες κατάγουσι Κρόνον ἀπ’ Οὐρανοῦ, λέγοντες αὐτὸν ἀπὸ τοῦ Οὐρανοῦ γεγενῆσθαι καὶ τὸ μῦθος τοῦ ἰδίου πατρὸς ὧς κακῆς πράξεως, αἰσχρᾶς τε ὑπονοίας· ὅς εἰ μὴ ἐτμήθη, πολλοὶ Κρονίωνες ἦσαν, οὗτος δὲ ὁ γεννάδας, ὁ ἕως πατρὸς πεφθακώς,

105.2 | They say that Cronus came down from the sky, claiming he was born from the sky and that he took parts of his own father, which is a wicked act and a shameful suggestion. If he had not been cut, many sons of Cronus would have existed. But he, the noble one, has hidden from his father.

105.3 | οὐκ ἠρκέσθη ἐπὶ τῇ πρώτῃ ἀσεβείᾳ, ἀλλὰ νέος μὲν ὧν ἀδικεῖ τὸν πατέρα, πρεσβύτης δὲ γεγωνώς τὰ ἴδια αὐτοῦ τέκνα,

105.3 | He was not satisfied with the first act of wickedness. While still young, he wronged his father, and when he grew old, he did the same to his own children.

105.4 | ποσειδῶνα μὲν καταπίνων καὶ Πλούτωνα, Δία δὲ ἀναζητῶν καὶ ἐμπαιζόμενος ὑπὸ τῆς Ῥέας καὶ πέτραν μεγάλην ἐσπαργανωμένην ἀντὶ ἀντὶ βρέφους καταπίνων·

105.4 | He swallowed Poseidon and Pluto while searching for Zeus and being mocked by Rhea. Instead of the baby, he swallowed a large stone wrapped up like a child.

105.5 | ὥσει θεὸς τάχα *] εὐγενῶν δὲ γονέων ὑπάρχων ἰν οὕτως εἶπω ὁ τούτου παῖς, Ζεὺς τούτῳ ὄνομα, ἐκινδύνευε πασῶν τῶν γυναικῶν ἀνὴρ γίνεσθαι καὶ ὁ τούτου υἱὸς Ἑρμοῦ. καὶ Με κατὰ τοὺς νόμους ὑποροϊκίῳ τις ἐγένετο καὶ μὴ κλειψίγαμος

105.5 | As if he were a god, he soon became the child of noble parents—his name was Zeus. He was in danger of becoming a man among all the women, and his son was Hermes. According to the laws, he became a kind of trickster, always avoiding being a

πάντοτε καὶ κακεργάτης·

thief and a bad worker.

105.6 | Πηνελόπην μὲν γὰρ φθείρει, δί
ἡδονὴν τράγος γενόμενος· τράγος δὲ οἶμαι
ἐγένετο διὰ τὸ ἀκμαῖον τῆς τοῦ γενείου
παραπλοκῆς.

105.6 | For he destroys Penelope, becoming
a goat. I think he became a goat because of
the strength of the twist in his beard.

105.7 | πρὸς Δανάην δὲ <Ζεὺς ὁ πρῶτον
ἡμῖν καλούμενος> χρυσὸς ἐγένετο, ἵνα
παρθένον σώφρονα θαλαμειομένην
φθείρῃ· χρυσὸς δὲ ἐκεῖνος οὐκ ἡδύνατο
γενέσθαι ποτέ, ἀλλὰ γόης ὦν διὸ χρυσοῦ
δωροδοκῶν τὴν παρθένον ἠπάτησε.

105.7 | To Danaë, Zeus first became gold so
that he could corrupt the chaste maiden
living in her chamber. But that gold could
never be born, so as a trickster, he deceived
the maiden by bribing her with golden gifts.

105.8 | καὶ παρὰ μὲν Λήδᾳ κύκνος αὐθις
γίνεται, τὴν ἀναπτέρωσιν τῆς πυρώσεως
τῆς αὐτοῦ ἡδονῆς ἀνασημαίνων.

105.8 | And with Leda, he again becomes a
swan, signaling the awakening of the fire of
his own desire.

105.9 | ἀετὸς δὲ <γενόμενος> πώποτε
ἀναπετασθεὶς παιδοφθόρων διδάσκαλος
προκαθέζεται· μηδέποτε ἀετὸς γενόμενος,
ἀλλ' ἐν πλοίῳ παρασήμῳ, ἀετῷ
ὀνομαζομένῳ διὰ τὸ τάχος, Τροίαν
παραπλεύσας καὶ τὸν υἱὸν τοῦ βασιλέως
Τρώων] Γανυμήδην ἄρπασας τὴν φθορὰν
ἀπειργάσατο.

105.9 | And as an eagle, he once spread his
wings and sat as a teacher of those who
corrupt boys; but he never truly became an
eagle. Instead, he was in a ship, called an
eagle because of its speed, and after sailing
past Troy, he seized Ganymede, leading to
his downfall.

105.10 | καὶ πρὸς Πασιφάην δὲ ταῦρος
ἐγένετο, ὡσαύτως καὶ πρὸς Εὐρώπην.

105.10 | And with Pasiphaë, he became a
bull, just like he did with Europa.

Chapter 106

106.1 | 106. Καὶ τί μοι τὰ πλήθῃ λέγειν
<τῶν φθορῶν> τοῦ γενναίου τούτου

106.1 | And what should I say about the
many corruptions of this noble teacher of

<παρθένων> φθορέως καὶ φθορέων
διδασκάλου; οὐ τὸ οὐκ ὀλίγοις ἐστὶ δῆλον.
ἐν Κρήτῃ γὰρ τῇ νήσῳ ἐν τῷ ὄρει τῷ
λεγόμενῳ Λασίῳ ἕως δεῦρο
δακτυλοδεικτεῖται.

corrupt girls? It is clear that there are quite
a few. For on the island of Crete, at the
mountain called Lasius, he is still pointed
out to this day.

106.2 | Ζῆνες δὲ οὐχ εἷς ἡ δύο, ἀλλὰ καὶ
τρεῖς καὶ τέσσαρες γεγόνασιν τὸν ἀριθμόν. ὁ
μὲν γὰρ εἷς αὐτῶν Κρονίδης ὁ
προειρημένος, ὁ ταρταρώσας τὸν ἴδιον
αὐτοῦ πατέρα ἐν τῷ καυκασίῳ ὄρει, ὁ δ'
ἄλλος Λατιάριος λεγόμενος, ἐξ οὐπερ οἱ
μονομάχοι γεγόνασιν, ἄλλος δὲ ὁ
τραγωδός. ὁ καὶ τὴν χεῖρα αὐτοῦ καύσας.

106.2 | But there are not just one or two
Zens; there are also three and four in total.
One of them is Cronus, the one mentioned
before, who cast his own father into
Tartarus on the Caucasus mountain. The
other is called Latarius, from whom the
single combatants have come, and another
is the tragic one, who also burned his own
hand.

106.3 | τάχα δὲ θεὸς ὢν ἐπελάθετο ὅτι
δάκνει τὸ πῦρ καὶ οὐκ εἶχε τὴν πρόγνωσιν
τοῦ λέγοντος τράγω τῷ σατύρῳ, εὐρόντι
πρότερον τὸ πῦρ καὶ προσελθόντι φιλεῖν
»μὴ ἅψῃ, | τραγεῖ· ἀψαμενος γὰρ σοῦ
ἐμπρήσεις τὰ γένεια«.

106.3 | Perhaps the god forgot that fire
burns and did not foresee what the satyr
said to the tragic one, who found the fire
first and approached to kiss it, saying, "Do
not touch, tragic one; for if you touch me,
you will burn your beard."

106.4 | Αθηναῖ δὲ γεγόνασιν οὐ μία, ἀλλὰ
πολλαί· μία μὲν ῥεμβομένη καὶ περὶ τὴν
Τριτωνίδα λίμνην ἀλωμένη, ἄλλη δὲ ἡ
᾽Ωκεανοῦ, ἑτέρα δὲ ἡ Κρόνου καὶ πολλαὶ
ἄλλαι.

106.4 | There are not just one, but many
Atheneas. One is wandering around the
lake of Triton, another is associated with
Ocean, and another is linked to Cronus,
along with many others.

106.5 | Ἀρτέμιδες πολλαί· μία μὲν ἡ
Ἐφεσία, ἄλλη ἄλλη ἡ τοῦ Διὸς καὶ ἄλλαι
ὡσαύτως οὐκ ὀλίγαι. καὶ Διόνυσοι
<δὲ> ὁ Θηβαῖος, ἄλλος ὁ Σεμέλης, ὁ
ἐπὶ τῶν Κορυβάντων καὶ ὁ ὑπὸ τῶν
Τιτάνων διασπώμενος καὶ Κουρήτων ὁ
τὴν κρεωνομίαν μυῶν.

106.5 | There are many Artemis. One is
from Ephesus, another is associated with
Zeus, and there are many others like them.
And there are many Dionysuses: one is the
Theban, another is the one of Semele, one is
among the Corybants, and another is the
one torn apart by the Titans and the
Curetes, who is the lord of the mysteries.

106.6 | Ἡρακλῆς δὲ ὁ λεγόμενος παρ' αὐτοῖς ἀλεξίκακος, οὗ τὰς πράξεις πόσας ἀποσιωπήσω, μίαν δὲ ἀπὸ πασῶν τὴν παρ' αὐτοῖς ταχα ἐπαινουμένην ὑποδείξω· ἀρκέσει τούτῳ τὸν κάματον τοῦτον ὑποστῆναι, ἓνα τῷ βίῳ σωτηρία γένηται. εἰ μὴ γὰρ ἔφθειρεν ἐν μιᾷ νυκτὶ πεντήκοντα παρθένους, πῶς ὁ κόσμος ἐσώζετο; μᾶλλον δὲ ὠλώλει.

106.6 | Hercules, whom they call the protector, is someone about whom I will remain silent regarding many of his deeds. However, I will mention one that is quickly praised by them. This will be enough to show the effort he put in, for this one act brought salvation to life. For if he had not destroyed fifty maidens in one night, how would the world have been saved? Rather, it would have been lost.

106.7 | καὶ ἀπλῶς ὁμολογῶ σοι, περικακῶ τὰς κακὰς αὐτῶν πράξεις καταλογάδην ἀναγράψαι.

106.7 | And I simply agree with you that it would be very wrong to list their evil deeds one by one.

106.8 | ἔτι δὲ βασιλεῖς καὶ τύραννοι ἀπηνέστατοι, ἐπιποθήτους τινὰς ἐσχηκότες καὶ τούτους ἐν τῇ κατορύξαντες, πλέον τι μὴ ἔχοντες τούτοις χαρίσασθαι οἷα δὴ καὶ αὐτοὶ φθαρτοὶ κατ' αὐτοὺς ὄντες), εἰς τὴν ἐκείνων εὐνοίαν τοὺς τάφους αὐτῶν ἐπὶ πλάνῃ τοῦ βίου τοῖς ἰδίῳις ὑπηκόοις ἐπὶ κακῇ προφάσει ὡς θεῶν θρησκεύεσθαι παραδεδώκασιν, ὡς ὁ Ἀντίνοῦς ὁ ἐν Ἀντινόου κεκηδευμένος,

106.8 | Moreover, kings and cruel tyrants, having taken some desirable people and buried them, since they had nothing more to give, have handed down to their own subjects a poor excuse to worship them as gods, like Antinous, who was buried in Antinous.

106.9 | καὶ ἐν λουσορίῳ πλοίῳ κείμενος ὑπὸ Ἀδριανοῦ οὕτως κατετάγη. Τιμογένης δὲ ἐν Ἀσίᾳ, Κάνωβός τε ὁ Μενελάου κυβερνήτης καὶ ἡ τούτου γυνὴ Ἐνμενουθὶς ἐν Ἀλεξανδρείᾳ τεθαμμένοι τιμῶνται πρὸς τῇ ὄχθῃ τῆς θαλάσσης, ἀπὸ δεκαδύο σημείων διεστῶτες, καὶ Μαρναῖς δοῦλος Ἀστερίου τοῦ Κρητὸς παρὰ Γαζαίοις, Βάσιος δὲ ὁ ναύκληρος παρὰ Πηλουσιώταις.

106.9 | He was buried in a ship in the sea by Hadrian. Timogenes in Asia, Canobus, the helmsman of Menelaus, and his wife Enmenuthis are honored in Alexandria, buried near the shore of the sea, separated by twelve landmarks. Marnas, the slave of Asterius from Crete, is among the Gazans, and Basios, the ship captain, is among the people of Ilium.

Chapter 107

107.1 | 107. Ταῦτα οὖν πάντα ὅταν
<έν> μέση τῇ ἐκκλησίᾳ ἀκριβοῦτε,
κακὸν † ὑπόδειγμα θανασίμης οδοῦ * τοὺς
* οὕτω προαχθέντας ὑπολύετε, ἄλλους δὲ
ἀπὸ μοιχείας εἰς σωφροσύνην φέρετε καὶ
μὴ μόνον τοῦ κλεψιγαμεῖν αὐτοὺς
ἀπαλλάττετε, ἀλλὰ καὶ τῆς ἰδίας
<γαμετῆς> κατὰ ἐγκράτειαν *
καταφρονεῖν, ὡς ἔτι »ὁ καιρὸς
συνεσταλμένος ἐστίν«, ὡς φησιν ὁ ἱερὸς
ἀπόστολος, πόρνους δὲ κατηχεῖτε, ἵνα μὴ
τὴν ἀθέμιτον πρᾶξιν παρὰ θεῷ τε καὶ
ἀνθρώποις ἐργασάμενοι τιμωρηθῶσιν.

107.1 | Therefore, whenever all these
things are discussed in the middle of the
assembly, remove the bad example of a
deadly path for those who have been led
this way. Help others move from adultery
to self-control, and do not only free them
from stealing a spouse, but also teach them
to value their own marriage with
moderation, as “the time is still short,” as
the holy apostle says. Instruct the
fornicators so that they do not face
punishment for their unlawful actions
before God and people.

107.2 | καὶ ὅταν πάντα ταῦτα διὰ στόματος
καὶ δι’ ἔργων κάμνοντες παραδῶτε,
πεῖθετε αὐτοὺς τὰ πάντα ἐγκαταδέξασθαι
ὑμῶν, ἔργῳ πάντα πρῶτον πράξαντες καὶ
ἐν αὐτοῖς ἀνατυπώσασθαι, τοὺς λόγους
πιστοποιοῦντες διὰ τῶν πράξεων, οἷς
ἐαυτοὺς πρῶτον ἐδιδάξατε, ἵνα καὶ ἐτέρους
μαθητεύσητε.

107.2 | And when you have shared all these
things through your words and actions,
persuade them to accept everything from
you. First, by doing everything yourselves
and impressing it upon yourselves, make
your words trustworthy through your
actions, which you have learned first, so
that you can also teach others.

107.3 | ἐπέχετε γὰρ καὶ σιωπῶντες τρόπον
ἡλίου τοῦ καὶ σιωπῇ πάντας πανταχοῦ
διδάσκοντος· εὐθὺς γὰρ ἀνατέλλων καὶ
σιωπῶν τὰς τέχνας αὐτῶν πάντας
ἀναδιδάσκει.

107.3 | For you hold on and, like the sun,
teach everyone everywhere by being quiet.
Just as the sun rises and stays silent, it
teaches all its skills to everyone.

107.4 | καὶ ὅταν μὲν τούτων ἀπάντων τὴν
ὠφέλειαν τοῖς ἐαυτῶν τέκνοις εἴτ’ οὖν
ἀδελφοῖς πιστοτάτοις παραδῶτε,
προβιβάζετε μὲν αὐτοὺς ἐπὶ γῆς μὲν
βαδίζειν, »ἐν οὐρανῷ« δὲ ἔχειν »τὸ
πολίτευμα«, μοναχῶν δὲ ζῆλον τοῖς

107.4 | And when you have shared the
benefits of all these things with your own
children or your most faithful brothers,
help them to walk on the earth while
having their citizenship “in heaven,” and
inspire most of them with the zeal of

πλείστοις ἐγγεννᾶτε·

monks.

107.5 | διὰ τῆς ἐν ὑμῖν στερρότητος καὶ ἀνυποκρίτου πίστεως αἵρεσιώτας στυγοῦντες, Μανιχαίους φιμοῦντες Μαρκιωνιστάς <τε> καὶ λοιποὺς ὁμοίους αὐτῶν, τῆς τοῦ θεοῦ ἀπελάνετε, πάσας αὐτῶν τὰς προφάσεις παραλύοντες καὶ ἐπιστομίζοντες.

107.5 | Through your strong and sincere faith, reject the heretics, silencing the Manichaeans, Marcionites, and others like them. Drive them away from the truth of God by breaking down all their excuses and stopping their mouths.

107.6 | πόσα γὰρ κατὰ τοῦ θεοῦ καὶ κατὰ τῶν ἁγίων αὐτοῦ προφητῶν τολμηρῶς καταφθέγγονται, κοῦφοι ὄντες καὶ κενοὶ ἀπὸ ἁγίου πνεύματος, εἷς τε τὸν τῶν ὅλων δημιουργὸν βλασφημοῦσι καὶ ὅσα καλὰ διὰ τῶν ἁγίων αὐτοῦ προφητῶν τοῖς πᾶσιν ἀνθρώποις κατὰ προφητείαν <ἐν πνεύματι> ὁ θεὸς ἐχαρίσατο, οὗτοι μισοῦσι τὰ τε βαθύτατα τοῦ νόμου καὶ τῶν προφητῶν οἷα δὴ γεώδεις ὄντες καὶ σωματικοί, <ψυχικῶς> ἀνακρίνοντες οὐ νοοῦσι. μάτην δὲ βλασφημοῦσιν.

107.6 | For how boldly they speak against God and his holy prophets, being empty and lacking the holy spirit! They blaspheme the creator of all things and hate all the good things that God has given to everyone through his holy prophets, as foretold. They are like earthly and physical beings, deeply misunderstanding the law and the prophets, and they do not understand in a spiritual way. They blaspheme for no reason.

107.7 | εὐθὺς τὴν αὐτῶν πλάνην μὴ ὀκνεῖτε ἀπὸ τῶν ἀκουόντων ἀποσεῖσθαι <ἐλέγχοντες> αὐτοὺς ἀπὸ τῶν ἀληθινῶν ἀποδείξεων. διὸ γὰρ τῶν τοιούτων ῥημάτων οἱ ματαιόφρονες ὥσπερ φρύγανα ἐν ῥεύματι πλουσίου ποταμοῦ καταφέρονται.

107.7 | Do not hesitate to shake off their deception from those who hear by proving them wrong with true evidence. For such foolish words are carried away like dry leaves in the current of a mighty river.

Chapter 108

108.1 | 108. Εἶπαι δὲ ὅτι καλὸς ὁ θεὸς τοῦ νόμου, ὃς τὸν Ἀδὰμ ἀγνοῶν ποῦ ἐστὶν ἡρώτα λέγων »Ἀδὰμ ποῦ εἶ;« καὶ τῷ Κάϊν λέγει χοῦ Ἀβελ ὁ ἀδελφός σου;« καὶ πρὸς

108.1 | Say that the God of the law is good, who, not knowing where Adam was, asked, “Adam, where are you?” And to Cain, he said, “Where is Abel, your brother?” And to

τὸν Ἀβραάμ »ποῦ Σάρρα ἡ γυνή σου;’ καὶ ἄλλα πολλὰ τοιαῦτα.

Abraham, he asked, “Where is Sarah, your wife?” And many other things like these.

108.2 | αὐτοὶ δὲ οἱ τοιαῦτα λέγοντες πιστεύουσι τῷ σωτῆρι θεῷ στόματι καὶ οὐκ ἀληθείᾳ, θεῷ ὄντι καὶ πρόγνωσιν ἔχοντι, τὰ δὲ αὐτὰ τῇ παλαιῇ ὁμοίως ἐπερωτῶντι ποῦ τεθείκατε τὸν Λάζαρον; καὶ τίς μου ἤψατο;» καὶ ὅτι »ἔχετε ἔρτους μεθ’ ἐαυτῶν; καὶ τίνα θέλετε;» ἢ τίνα ζητεῖτε;’.

108.2 | But those who say such things believe in the Savior God with their mouths and not in truth, even though God knows everything and has foreknowledge. They ask the same questions as before: “Where have you laid Lazarus?” and “Who touched me?” and “What do you have to eat with you?” and “Whom do you want?” or “What are you seeking?”

108.3 | εὐχερὴς λοιπὸν καὶ ῥᾶδιος ὁ πρὸς τούτους ἔλεγχος. ὥς γὰρ ἐπερωτᾷ ὁ υἱὸς πρόγνωσιν ἔχων, οὕτως καὶ ὁ πατὴρ καὶ αὐτὸς καὶ ἐν τῷ νόμῳ ἐπερωτᾷ, ὁ αὐτὸς ὢν ἀεὶ καὶ μὴ μεταλασσόμενος.

108.3 | The rebuke to them is easy and straightforward. Just as the Son asks, having foreknowledge, so does the Father himself ask in the law, being the same always and never changing.

108.4 | ἐὰν γὰρ εἴπῃ ποῦ » τεθείκατε τὸν Λάζαρον; * οὔτε τὸ εὐαγγέλιον ἀγνοεῖ οὔτε τὴν παλαιὰν διαθήκην. ποῦ τεθείκατε» γάρ »αὐτόν;» λέγει, ἐξελέγξαι θέλων τὰς μηδὲ τὴν ἴσιν πίστιν ἐξηνηνοχίας πρὸς τὴν Σουμαννίτιν, καίτοι γε ἐκείνης πρὸς ἄνθρωπον ἐχούσης, τουτέστιν Ελισσαῖον τὸν ἅγιον προφήτην, τῶν δὲ περὶ Μάρθαν ἐχουσῶν πρὸς τὸν θεόν.

108.4 | For if he says, “Where have you laid Lazarus?” he neither ignores the Gospel nor the old covenant. He asks, “Where have you laid him?” wanting to rebuke those who have no faith equal to that of the Shunammite woman, even though she had faith in a man, namely Elisha the holy prophet, while those around Martha have faith in God.

108.5 | καὶ ἐὰν εἴπῃ τίς μου ἤψατα;» οὐκ ἀγνοῶν λέγει, ἀλλ’ ἵνα πείσῃ τὴν γυναῖκα ἀφ’ ἐαυτῆς ὁμολογῆσαι, ἵνα μὴ περὶ ἑαυτοῦ μαρτυρῇ ὁ υἱὸς τοῦ θεοῦ, ἀλλ’ ὑπὸ ἄλλων δοξάζεται.

108.5 | And if he says, “Who touched me?” he does not say this out of ignorance, but to encourage the woman to confess for herself, so that the Son of God is not the one testifying about himself, but instead is praised by others.

108.6 | καὶ ὅταν εἴπῃ »ἔχετε ἄρτους μεθ' ἐαυτῶν;« ἐπὶ τούτῳ λέγει, ἵνα τὸ βραχὺ τῶν ἄρτων πᾶσι σημανθῇ καὶ τὸ μέγεθος τῆς αὐτοῦ θαυματουργίας θαυμασθῇ, διὰ τοσούτων ἄρτων τοσούτου τραφέντος ὄχλου. καὶ ὅταν εἴπῃ τίνα ζητεῖτε;«

108.6 | And when he says, “Do you have any bread with you?” he does this so that everyone can notice the small amount of bread and admire the greatness of his miracle, since such a large crowd was fed with so little. And when he says, “Whom are you seeking?”

108.7 | τοὺς ζητοῦντας δείκνυσιν ἡπατημένους ὄντας καὶ »Ἰησοῦν ζητοῦντας«, τὸν ἱατρὸν ἐρμηνευόμενον καὶ σωτῆρα, ἔν ὅταν ἀποκτείνωσιν αὐτόν, τῆς τούτου σωτηρίας λήξωσιν.

108.7 | He shows that those who are seeking are deceived, and they are “seeking Jesus,” the healer who is understood as savior. When they kill him, they will lose their chance for salvation.

Chapter 109

109.1 | 109. Ὡςπερ οὖν τὰ περὶ τῆς τοῦ κυρίου ἡμῶν οἰκονομίας ἐδείξαμεν λεγόμενα μὲν ἀνθρωπίως, οὐκ ἄμοιρα δὲ προγνώσεως οὐδὲ γὰρ τις τῶν εὐφρονούντων εἴπῃ ἀγνοεῖν αὐτὸν ποῦ τεθείκασι Λάζαρον, ἐγγὺς ὄντα τοῦ τόπου, εἰ καὶ δι' ὃν εἶπομεν τρόπον ἡρώτα, πόρρω <ἐπὶ> Γαλιλαίας πρώην ὄντα καὶ δείξαντα ἀφ' ἐαυτοῦ ὅτι Λάζαρος), οὕτω καὶ περὶ τῆς παλαιᾶς διαθήκης ταῦτα εὐφρόνως ἀναλύομεν.

109.1 | Just as we have explained the matters concerning the Lord's plan in a way that is easy to understand, they are not without foresight. No one who thinks clearly would say they do not know where they have placed Lazarus, since he is close by. Even if they ask as if he is far away in Galilee, they have shown that Lazarus is right here. In the same way, we clearly explain these things about the old covenant.

109.2 | τὸ εἰπεῖν τὸν θεόν »Ἀδὰμ ποῦ εἶ;« οὐκ ἀγνοοῦντος ἦν, ἀλλὰ δεικνύοντος ἀπὸ οἴου ὕψους πρὸς ποῖον βάθος αἵσχους ὁ Ἀδὰμ ἐκπεπτῶκει.

109.2 | When God says, “Adam, where are you?” he is not unaware; rather, he is showing from a high place how far Adam has fallen into shame.

109.3 | καὶ »ποῦ Ἀβελ ὁ ἀδελφός σου;« ὅτι ὃν σε ἔδει φέρειν αἰεὶ ἐν ἀγκάλαις καὶ αἰεὶ συνεῖναι αὐτῷ, οὗτος ἐπὶ γῆν παρὰ σοῦ

109.3 | And “Where is Abel, your brother?” You were meant to always carry him in your arms and be with him, but now he lies

ἔριπται.

dead on the ground, far from you.

109.4 | δείκνυσι γὰρ ἐκ τοῦ ἐπαγομένου ὅτι οὐκ ἀγνοίας χάριν ἡρώτα, ἀλλὰ διελέγχων ἐν τῷ εἰπεῖν ὅτι »ἐπικατάρατος ἡ γῆ ἐν τοῖς ἔργοις σου καὶ ἐπικατάρατος σὺ ἀπὸ τῆς γῆς, ἥτις ἔχανε τὸ στόμα αὐτῆς δέξασθαι τὸ αἷμα τοῦ ἀδελφοῦ σου ἐκ τῆς χειρός σου«

109.4 | For he shows through his question that he is not asking out of ignorance, but is making a point by saying, “Cursed is the ground because of your actions, and cursed are you from the ground, which has opened its mouth to receive your brother's blood from your hand.”

109.5 | »ἰδού, γάρ φησιν, ἡ φωνὴ αὐτοῦ βοᾷ πρὸς με«. καὶ Μοῦ Σάρρα ἡ γυνὴ σου;« οὐκ ἀγνοῶν εἶπεν. ἐπεὶ πῶς ἡγνόει ὁ γελῶσαν ἔνδον τῆς οἰκίας εἰδὼς αὐτήν; οὐκ ἀγνοῶν τοίνυν ἡρώτα, ἀλλ’ ἵνα παραστήσῃ ταῖς θυγατράσιν αὐτῆς ταῖς »ἐπαγγελλομέναις θεοσέβειαν« μαθεῖν τὴν ἐκείνης ἀγωγὴν, ὅταν ἁγίοις ἐκ τῶν ἰδίων καμάτων ὑπηρετεῖν πειρῶνται.

109.5 | “Look,” he says, “the voice of her cries out to me.” And “What about Sarah, your wife?” He did not ask out of ignorance. How could he not know she was laughing inside the house? So he did not ask out of ignorance, but to teach her daughters, who are “promised to be godly,” how to learn her way of life when they try to serve the holy ones through their own efforts.

109.6 | ἐκείνη γὰρ ἐν τοσαύτῃ ὑπηρεσίᾳ ὑπάρχουσα, αὐτὴ τοὺς ἀζύμους καὶ τοὺς ἐγκρυφίους ἐργαζομένη καὶ τὴν τοσαύτην ὑπηρεσίαν ἐξαρτύσασα ἅμα τοῖς αὐτῆς αὐτῆς οἰκέταις, πρόσωπον τῶν ὑπηρετουμένων οὐχ ἔωρα, σωφροσύνης ἐπιεικοῦς ὑπογραμμὸν ταῖς ἡμετέραις γενεαῖς ὑπολιμπάνουσα. καὶ ταῦτα μὲν ἀρκέσει εἰς παράστασιν ταῖς τῶν ματαίων ἀντιλογίαις.

109.6 | For she, while serving in such a way, worked on the unleavened bread and the hidden things. She prepared this service with her own servants, not seeing the faces of those being served, leaving a model of moderation for our generations. And these things will be enough to stand against the arguments of the vain.

Chapter 110

110.1 | 110. Ἄν τε εἴπωσιν ὅτι καλὸς ὁ θεὸς τοῦ νόμου, ὁ τοὺς μὲν Αἰγυπτίους πλεονεκτήσας καὶ σκυλεῦσαι διδάξας τοὺς ἰδίους αὐτοῦ ἀνθρώπους ἐν τῷ ἐξέρχεσθαι

110.1 | If they say that God is good, who taught his own people to take advantage of the Egyptians and to plunder them as they were leaving the land of Egypt, the foolish

αὐτοὺς ἐκ γῆς Αἰγύπτου, οὐκ οἶδασιν οἱ μάταιοι ὅτι λαρὰ θεῶ οὐδὲν ἀπόλλυται καὶ ὅτι δικαιοκρισία ἐστὶ καὶ θεὸς οὐ μυκτηρίζεται».

do not understand that nothing is lost to God and that there is justice, and God is not mocked.

110.2 | τί γὰρ ἐνόμιζον Αἰγύπτιοι ὅτι ἐζήτουν ταῦτα ἀμισθὶ ἐργάζεσθαι τοὺς Ἰουδαίους καὶ οὐ τὰ τυχόντα ἴτη, ἀλλὰ διακόσια δεκαπέντε σὺν † τοῖς διακοδίοις δεκαπέντε ἔτεσι τοῦ Ἰωσήφ;

110.2 | For what did the Egyptians think? Did they believe that the Jews were working for nothing and not for what was due? They worked for two hundred fifteen years, plus the fifteen years under the overseers of Joseph.

110.3 | τετρακοσίων γὰρ καὶ τριάκοντα ἐτῶν παροικίας ὀρισθείς τῷ Αβραὰμ καὶ τῷ αὐτοῦ σπέρματι, ὡς λέγει πάροικον ἔσται τὸ σπέρμα σου ἐν γῇ ἄλλοτρίᾳ», <τότε> τὸ ὀρισθὲν ἐτελειοῦτο.

110.3 | For four hundred thirty years of sojourning were appointed to Abraham and his descendants, as it says, "Your descendants will be sojourners in a foreign land." Then, the appointed time was fulfilled.

110.4 | τῇ οὖν ἑαυτοῦ εὐσπλαγχνίᾳ ὁ θεὸς τὰ ἴτη τῆς αὐτοῦ παροικίας διεμέρισε. καὶ εὐθύς μὲν <διὰ> σϚ δεκατπέντε ἐτῶν ἔτι ὄντων ἐν τῇ αὐτῶν καὶ τὰ ἄλλα σϚ πεντεκαίδεκα διεῖλε τοῖς εἰς Αἴγυπτον θοῦσιν.

110.4 | Therefore, with his great compassion, God divided the years of their sojourning. Right away, while they were still in the same place for fifteen years, he also divided the other fifteen years for those going to Egypt.

110.5 | ὁ γὰρ ἀριθμὸς τούτων τῶν ἐτῶν οὕτως ἀναλογεῖται· ἦν τότε ἐβδομηκοστὸν πέμπτον ἔτος τοῦ Αβραάμ. γίνονται τοίνυν ἀπὸ ἐβδομηκοστοῦ πέμπτου ἔτους Αβραάμ ἕως γεννήσεως Ἰσαὰκ ἔτη· Ἰσαὰκ γεννᾷ τὸν Ἰακώβ κατάγων ἔτος ἐξηκοστὸν καὶ γέγονεν ἴτη· Ἰακώβ δὲ γενόμενος ἐτῶν Ϛ γεννᾷ τὸν Λευὶ καὶ γίνονται ἔτη ϚοϚδϚ· Λευὶ ἐτῶν γενόμενος μϚ τεσσάρων γεννᾷ τὸν Κααθ· ἐν δὲ τῷ ρακοστῷ ἔτει καὶ ἐβδόμῳ Λευὶ κάτεισιν Ἰακώβ εἰς Αἴγυπτον καὶ γίνονται

110.5 | The number of these years is calculated like this: it was then the seventy-fifth year of Abraham. Therefore, from the seventy-fifth year of Abraham until the birth of Isaac, there are years. Isaac gives birth to Jacob in the sixtieth year, and there are years. Jacob, when he was seventy years old, gives birth to Levi, and there are thirty-three years. Levi, when he was thirty-four years old, gives birth to Kohath. In the eighty-third year and seventh year, Levi goes down with Jacob into Egypt, and

ἔτη διακόσια ἑνδεκα. καὶ μετὰ τὴν εἴσοδον αὐτῶν τὴν εἰς Αἴγυπτον ἕτερα τέσσαρα ἔτη καὶ πληροῦνται τὰ διακόσια δεκαπέντε.

there are two hundred eleven years. After their entrance into Egypt, there are four more years, making a total of two hundred fifteen years.

110.6 | ἐντεῦθεν μοι πόλιν ἀριθμεῖται τάλιπα διακόσια πεντεκαίδεκα ἔτη τῆς τῶν Ἰσραηλιτῶν παροικίας. Καθ' ὃ δὲ μετὰ τὴν εἰς Αἴγυπτον κάθοδον ἐν τῷ ἐξηκοστῷ πέμπτῳ ἔτει αὐτοῦ γεννᾷ τὸν πατέρα Μωυσέως Ἀβραάμ· γίνονται τοίνυν ἀπὸ τοῦ πρώτου Ἀβραάμ, τοῦ ἐβομηκοστοῦ αὐτοῦ πέμπτου ἔτους ἕως τῆς γεννήσεως τοῦ ἐσχάτου Ἀβραάμ ἔτη ζ', ἀπὸ δὲ τῆς εἰς Αἴγυπτον καταγωγῆς ἔτη ξε.

110.6 | From here, the remaining two hundred fifteen years of the Israelites' sojourning are counted. After the descent into Egypt, Kohath, in his fifty-fifth year, gives birth to the father of Moses, Abraham. Therefore, from the first Abraham, in his seventy-fifth year, until the birth of the last Abraham, there are years; and from the descent into Egypt, there are years.

110.7 | Ἀβραάμ δὲ ἐτῶν ἐβδομήκοντα ὧν γεννᾷ τὸν Μωυσέα, καὶ γίνονται ἀπὸ μὲν τοῦ πρώτου Ἀβραάμ ἔτη τζ'νζ', ἀπὸ δὲ τῆς εἰς Αἴγυπτον ἔτη ρλε.

110.7 | Abraham, when he was seventy years old, gives birth to Moses. From the first Abraham, there are years; and from the descent into Egypt, there are years.

110.8 | ὁ δὲ Μωυσῆς ἐν τῷ λ' αὐτοῦ ἔτει πατεῖ τὴν ἐρυθρὰν θάλασσαν, ἅμα Ἰσραηλίταις ἐξ Αἰγύπτου ἐξιὼν. καὶ γίνονται ἀπὸ μὲν τοῦ μεγάλου Ἀβραάμ ἔτη τζ'πζ', ἀπὸ δὲ τῆς εἰς Αἴγυπτον καθόδου ρξε.

110.8 | Moses, in his fortieth year, crosses the Red Sea with the Israelites as they leave Egypt. From the great Abraham, there are years; and from the descent into Egypt, there are years.

110.9 | τὰ δὲ λοιπὰ πενήκοντα ἔτη κατηνάλωσαν μετὰ τὴν διαπεραίωσιν τῆς ἐρυθρᾶς θαλάσσης μέχρι τῆς εἰς Παλαιστίνην ἀπαντήσεως, οὐ διὰ τὸ μῆκος τῆς ὁδοῦ, ἀλλὰ διὰ τὸ μάχεσθαι καὶ ἐμποδιζεσθαι παρὰ τῶν καθ' ὁδὸν αὐτῶν εὐρισκομένων ἐθνῶν.

110.9 | The remaining fifty years were spent after crossing the Red Sea until they arrived in Palestine. This was not due to the length of the journey, but because they had to fight and were held back by the nations they encountered along the way.

110.10 | γίνονται οὖν ἀπὸ μὲν τοῦ

110.10 | So, from the seventy-fifth year of

ἐβδομηκοστοῦ πέμπτου ἔτους τοῦ μεγάλου
Αβραάμ, ἀφ’ οὗ ἡ πρόρρησις αὕτη ἐδόθη
αὐτῷ παρὰ τοῦ θεοῦ, μέχρι Μωυσέως καὶ
τῆς εἰς τὴν Παλαιστίνην ἀφίξεως τῶν υἱῶν
Ἰσραὴλ ἔτη υλ, ἀπὸ δὲ τῆς καθόδου τῆς εἰς
Αἴγυπτον καὶ μέχρι τῆς εἰς
Παλαιστίνην αὐτῶν ἀφίξεως ἔτη σιε.

the great Abraham, when this prophecy
was given to him by God, until Moses and
the arrival of the sons of Israel in Palestine,
there are 480 years. From the descent into
Egypt until their arrival in Palestine, there
are 430 years.

Chapter 111

111.1 | 111. Τοσοῦτοις οὖν ἔτεσιν
ἐργασαμένοις τοῖς Ιουδαίοις ἀμισθὶ οὐκ ἦν
δίκαιον καὶ παρὰ θεῶ καὶ ἀνθρώποις
δοθῆναι αὐτοῖς τὸν μισθὸν αὐτῶν κἂν ἐπὶ
τέλει; οὐκ ἄδικος τοίνυν ὁ θεὸς μετὰ
σκύλων ἐκεῖθεν ἐκβαλὼν τοὺς οἰκείους.

111.1 | So, after so many years of work
without pay, was it not right for both God
and people to give them their wages even
at the end? Therefore, God is not unjust for
casting out their own people from there
like dogs.

111.2 | εἰ δέ τις ἀμφιβάλλοι μὴ οὕτως
ἐξαριθμεῖσθαι τὰ ἔτη, ἀκουέτω Μωυσέως
λέγοντος »ἡ δὲ κατοίκησις τῶν υἱῶν
Ἰσραὴλ ἐν γῇ Χαναὰν καὶ ἐν γῇ Αἰγύπτῳ
ἔτη υἷλϛ«.

111.2 | But if someone doubts that the
years are counted this way, let them listen
to Moses saying, “The dwelling of the sons
of Israel in the land of Canaan and in the
land of Egypt was 430 years.”

111.3 | τοῦ οὖν δικαιοτάτου μισθοῦ τοῦ
κυρίου ἐπιμελομένου, ποία τις ἔτι
ὑπολείπεται μάταιος ἀντιλογία τοῖς
βουλομένοις κατὰ τοῦ ἁγίου θεοῦ
καταφέρειν ψόγον; θεὸν δὲ ἀληθινὸν οὐκ
ἂν ποτέ τις ψέξειεν, ἀλλ’ οἱ ψέγοντες
ἑαυτοὺς ψέγουσιν.

111.3 | So, with the most just wages of the
Lord being taken care of, what useless
argument is left for those who want to
blame the holy God? No one would ever
accuse the true God, but those who accuse
are only blaming themselves.

111.4 | Ἐτέρα δὲ τις παρ’ αὐτῶν μάταιος
καταγγέλλεται ἀντιλογία ὁμοία τῇ πρώτῃ,
ὅτι καλὸς ὁ θεὸς τοῦ νόμου ὃς
ἐπλεονέκτησε τοὺς Χαναναίους, ἵνα δῶ
τοῖς Ἰσραηλίταις τὸν αὐτῶν τόπον, »οἰκίας
ἃς οὐχ ὥκοδόμησαν καὶ ἐλαιῶνας καὶ

111.4 | Another useless argument is raised
against them that is similar to the first. It
claims that the good God of the law took
advantage of the Canaanites to give the
Israelites their land: “houses which they
did not build, and olive groves, and fig

συκῶνας καὶ ἀμπελῶνας οὓς οὐκ
ἐφύτευσαν».

trees, and vineyards which they did not
plant.”

111.5 | πρὸς πρὸς ἐρῶ· ὦ μάταιοι, εἰ μὲν ἦν
Μεὸς ὡς ἄνθρωπος, τὰ σήμερον λεγόμενα ἢ
πραττόμενα παρήρχετο καὶ οὐδὲν ἦν αὐτῷ
ἐν ἐνθυμήσει· ἐπειδὴ δὲ ὁ θεὸς »θεὸς ἐστι
καὶ οὐκ ἄνθρωπος«, τὰ εἰς αὐτὸν
ἀναφερόμενα εἰς πολλὰς γενεὰς ἐκδικῶν
οὐκ ἐπιλανθάνεται. εἰ γὰρ ἀγνοοῦσι τὸ
πρᾶγμα τοῦτο, μαθέτωσαν.

111.5 | I will say this: O foolish ones, if God
were like a man, he would overlook the
things said or done today and would have
nothing in mind. But since God “is God and
not a man,” he does not forget the things
brought against him through many
generations. If they are unaware of this, let
them learn.

Chapter 112

112.1 | 112. Ἰσασι πάντες τὸν δίκαιον Νῶς
Λεῖψανον τοῦ κόσμου γεγονότα μετὰ τὸν
κατακλυσμόν. ὡς οὖν παρελείφθη αὐτός τε
καὶ οἱ τρεῖς αὐτοῦ υἱοί, οἷα δίκαιος ὢν καὶ
τοὺς ἑαυτοῦ παῖδας εὐλαβεῖς καθιστᾶν
πειρώμενος, ἵνα μὴ τοῖς αὐτοῖς ὑποπέσωσι
κακοῖς ὡς καὶ οἱ ἐν τῷ κατακλυσμῷ, οὐ
μόνον διὰ λόγων τούτοις τὴν εὐλάβειαν
παρεδίδου, ἀλλὰ καὶ δι’ ὅρκου ἀφ’ ἐνὸς
ἐκάστου αὐτῶν τὴν πρὸς τὸν ἀδελφὸν
εὖνοιαν ἀπήτησε.

112.1 | Everyone knows the just Noah, the
remnant of the world after the flood. As he
was saved along with his three sons, being
just himself and trying to make his sons
respectful so that they would not fall into
the same evils as those during the flood, he
not only taught them respect through
words but also required each of them to
promise loyalty to their brother with an
oath.

112.2 | καὶ διαμερίζει μεν ὡς κληρονόμος
τοῦ κόσμου καταστάς ὑπὸ τοῦ θεοῦ τοῖς
τρισὶν υἱοῖς αὐτοῦ τὸν πάντα κόσμον, ὑπὸ
κλήρους διελὼν καὶ ἐκάστην μερίδα κατὰ
κλῆρον ἐκάστῳ ἀπονέμων·

112.2 | As a steward of the world appointed
by God, he divided the whole world among
his three sons, distributing it by lots and
giving each portion according to what was
drawn for each one.

112.3 | καὶ τῷ μὲν Εἴμ τῷ πρωτοτόκῳ
ὑπέπεσεν ὁ κλῆρος ἀπὸ Περσίδος καὶ
Βάκτρων ἕως Ἰνδικῆς [καὶ τὸ μήκος,
πλάτος δὲ ἀπὸ ἕως τῆς χώρας
Ῥινοκουρούρων· κεῖται δὲ αὕτη ἡ

112.3 | To Ham, the firstborn, fell the lot
from Persia and Bactria to India, with its
length and width extending from the land
of Rhinocolura. This Rhinocolura is located
between Egypt and Palestine, across from

Ῥινοκουρούρων ἀνὰ μέσον Αἰγύπτου καὶ
Παλαιστίνης, ἀντικρὺ τῆς ἐρυθρᾶς
θαλάσσης.

the Red Sea.

112.4 | Χὰμ δὲ τῷ δευτέρῳ ἀπὸ τῆς αὐτῆς
Ῥινοκουρούρων ἕως Γαδείρων τὰ πρὸς
νότον. Ἰάφεθ δὲ τῷ τρίτῳ ἀπὸ Μηδίας ἕως
Γαδείρων καὶ Ρινοκουρούρων τὰ πρὸς
βορρᾶν.

112.4 | To Ham, the second, the southern
region extended from the same
Rhinocolura to Gadara. To Japheth, the
third, the northern region stretched from
Media to Gadara and Rhinocolura.

Chapter 113

113.1 | 113. Τῷ οὖν Σῆμ γίνονται παῖδες
καὶ παίδων παῖδες κ^ξε^ξ ἕως ὅτε
διεμερίσθησαν αἱ γλῶσσαι· καὶ εἰσὶ
διεσπαρμένοι ἐν γλώσσαις καὶ φυλαῖς καὶ
βασιλείαις.

113.1 | So to Shem, children were born, and
the children of those children, until the
languages were divided. They are scattered
among different languages, tribes, and
kingdoms.

113.2 | τὰ δὲ ὀνόματα αὐτῶν ἐστὶ τάδε·
Ἑλυμαῖοι Παῖονες Λαζόνες Κοσσαῖοι
Γασφηνοὶ Παλαιστινοὶ Ἰνδοὶ Σύροι Ἀραβες
οἱ καὶ <Ταῖ> Ἀριανοὶ Μάρδοι Ὑρκανοὶ
Μαγουσαῖοι Ἀσσύριοι Γερμανοὶ Λυδοὶ
Μεσοποταμίται Ἑβραῖοι Κοιληνοὶ
Βακτριανοὶ Ἀδιαβηνοὶ Καμήλιοι Σαρακηνοὶ
Σκύθαι † Χίονες Γυμνοσοφισταὶ Χαλδαῖοι
Πάρθοι Ἐῆται Κορδυληνοὶ Μασσηνοὶ
Φοίνικες Μαδιηναῖοι Κομμαγηνοὶ
Δαρδάνιοι Ἑλαμασηνοὶ Κεδρούσιοι
Ἑλαμίται Ἀρμένιοι Κίλικες [Αἰγύπτιοι]
Καππάδοκες [Φοίνικες] † Βῖονες Κᾶρες]
Χάλυβες Ψυλλῖται] Λαζοὶ Μοσσύνοικοι]
Ἰβηρες Φρύγες].

113.2 | Their names are as follows:
Elamites, Paeonians, Lazones, Cossaeans,
Gasphenes, Palestinians, Indians, Syrians,
Arabs, and also Tai, Arians, Medes,
Hyrcanians, Magusaeans, Assyrians,
Germans, Lydians, Mesopotamians,
Hebrews, Coeleans, Bactrians, Adiabenians,
Camilians, Saracens, Scythians, Chiones,
Gymnosophists, Chaldeans, Parthians,
Etesians, Cordylinians, Massagetae,
Phoenicians, Madians, Commageneans,
Dardanians, Cedrocians, Armenians,
Cilicians, Egyptians, Cappadocians,
Bionians, Carians, Chalybes, Psylli, Lazes,
and Mossynoeci, Iberians, and Phrygians.

113.3 | Χὰμ δὲ τῷ δευτέρῳ παῖδες καὶ
παίδων παῖδες τριάκοντα δύο ἕως τοῦ
αὐτοῦ διαμερισμοῦ τῶν γλωσσῶν·

113.3 | Ham, the second, has children and
grandchildren, thirty-two in total, until the
same division of the languages. The names

Αἰθίοπες Τρωγλοδύται Ἀγγαῖοι Ταῖηνοὶ
Σαβῖνοι Ἰχθυοφάφοι Ἑλλανικοὶ Αἰγύπτιοι
Φοίνικες Μαρμαρίδαι Κᾶρες Ψυλλῖται
Μοσσύνοικοι Φρύγες Μάκωνες Μάκρωνες
Συρτίται Λεπτιμαγνῖται Βιθυνοὶ Νομάδες
Λύκιοι Μαριανδηνοὶ Πάμφυλοι †
Μοσχεσίδιοι Πισιδηνοὶ Αὐγαλαῖοι Κίλικες
Μαυρούσιοι Κρήτες Μαγάρδαι Νουμιδοὶ
Ἄφροι <οἱ> καὶ Βιζακηνοὶ Φασηγηνοὶ
Μάζικες Γάραμοι Γετοῦλοι Βλέμμυες
Ἀξωμίται· οὗτοι κατέχουσιν ἀπὸ Αἰγύπτου
ἕως Ὤκεανοῦ.

are: Ethiopians, Troglodytes, Angaians,
Taenians, Sabines, Ichthyophagians,
Hellenes, Egyptians, Phoenicians,
Marmaridae, Carians, Psylli, Mossynoeci,
Phrygians, Macrones, Syrtites,
Leptimagnites, Bithynians, Nomads,
Lycians, Mariandynians, Pamphylians,
Moschidians, Pisidians, Augalaiaans,
Cilicians, Maurusians, Cretans, Magardians,
Numidians, Africans, Bizakenians,
Phasgenians, Mazices, Garamantes,
Getulians, Blemmyes, and Axomites. They
occupy the land from Egypt to the Ocean.

113.4 | καὶ νῆσοι αὐτοῖς· Κούρσουλα
Λοπάδουσα Γαῦλος Ῥίδη Μελίτη Κέρκυρα
Μήνη Σαρδανίς Γόρτυνα Κρήτη Γλαῦκος
Ῥίδη Θήρα Καρίανθος Ἀστυπалаία Χίος
Λέσβος Τένεδος Ἴμβρος Ἴασος Σάμος Κῶος
Κνίδη Νίσσυρος Μεγίστη καὶ Κύπρος.

113.4 | And the islands are as follows:
Kursula, Lopadusa, Gaulos, Rhida, Melite,
Corcyra, Mena, Sardinia, Gortyna, Crete,
Glaucus, Rhida, Thera, Carianthos,
Astypalaea, Chios, Lesbos, Tenedos, Imbros,
Iasos, Samos, Cos, Knidos, Nisyros, Megiste,
and Cyprus.

113.5 | Ἰάφεθ δὲ τῷ τρίτῳ παῖδες καὶ
παίδων παῖδες δεκαπέντε ἕως τοῦ αὐτοῦ
διαμερισμοῦ τῶν γλωσσῶν· Μῆδοι Ἀλβανοὶ
Γαργιανοὶ Ἀρμένιοι Ἀρραῖοι Ἀμαζόνες
Κῶλοι Κορζηνοὶ Βενεαγηνοὶ Καππάδοκες
Γαλάται Παφλαγόνες Μαριανδηνοὶ
Τιβαρηνοὶ Χάλυβες Μοσσύνοικοι Κόλχοι
Μελαγχηνοὶ Σαυρομάται Γερμανοὶ
Μαιῶται Σκύθαι Ταῦροι Θρᾷκες Βαστέρνοι
Ἰλλυριοὶ Μακεδόνες Ἑλ ληνες Λίβυες †
Φρύγες Παννόνιοι Ἰστροὶ Οὐέννοι Δαυνεῖς
Ἰάπυγες Καλαβροὶ Ἱππικοὶ Λατῖνοι οἱ καὶ
Ῥωμαῖοι Τυρρηνοὶ Γάλλοι <οἱ> καὶ
Κελτοὶ Λιγυστινοὶ Κελτίβηρες Ἰβηρες
Γάλλοι Ἀκουιτανοὶ Ἰλλυριανοὶ Βάσαντες
Κάννιοι Καρτανοὶ Λυσιτανοὶ Οὐακκαῖοι
Βρεττανικοὶ Σκότοι Σπάνιοι.

113.5 | Japheth, the third, has children and
grandchildren, fifteen in total, until the
same division of the languages. The names
are: Medes, Albanians, Gargarians,
Armenians, Arraiaans, Amazons, Coli,
Corzinians, Veneginians, Cappadocians,
Galatians, Paphlagonians, Mariandynians,
Tibarenians, Chalybes, Mossynoeci,
Colchians, Melancheni, Sauromatians,
Germans, Maesians, Scythians, Taurians,
Thracians, Bastarnians, Illyrians,
Macedonians, Hellenes, Libyans, Phrygians,
Pannonians, Istri, Veneti, Daunians,
Japygians, Calabrians, Hippii, Latins,
Romans, Tyrrhenians, Gauls, Celts,
Ligystinians, Celtiberians, Iberians,
Aquitanians, Illyrians, Basantes, Cannians,
Cartanians, Lusitanians, Vaccaeans, British,

Scots, and Spaniards.

113.6 | νῆσοι δὲ αὐτοῖς Βρεττανία Σικελία
Εὐβοία Ῥόδος Χίος Λέσβος Κύθηρα
Ζάκυνθος Κεφαληνία Ἰθάκη Κέρκυρα
Κύπρος.

113.6 | And the islands for them are as follows: Brittany, Sicily, Euboea, Rhodes, Chios, Lesbos, Cythera, Zakynthos, Cephalonia, Ithaca, Corcyra, and Cyprus.

113.7 | εἴ που δὲ ὄνομα ἔθνους ἢ νήσου
ἐντέτακται δις ὡς ἐν κλήρῳ ἄλλου καὶ
πόλιν ἄλλου, κατα τα κοινὰ ὅρια ἢ κατα
τας γενομένας κατα καιρὸν ἀποικίας ἢ
κατὰ πρόσληψιν τοῦ Χάμ, ὃς ἐπλεονέκτησε
καὶ ἔλαβε τοῦ Σὴμ μέρη, μηδεὶς θαυμάζέτω
ἢ ἀμφιβαλλέτω.

113.7 | If the name of a nation or island appears in two different ways in the lot of another nation or city, whether according to common borders or based on the colonies that were established over time, or according to the acceptance of Ham, who took advantage and received parts of Shem, let no one be surprised or doubt.

Chapter 114

114.1 | 114. Τούτων τοίνυν τῶν ἐθνῶν
οὕτως ἐκ τῶν τριῶν υἱῶν τοῦ Νῶε
γεγονότων καὶ τριχῇ τοῦ κόσμου τοῖς
τρὶσιν υἱοῖς διαμερισθέντος, ὡς προεῖπον
ὁρκος ἀπητήθη παρ' αὐτῶν ὑπὸ τοῦ
πατρὸς μηδένα ἐπεμβαίνειν τῷ τοῦ
ἀδελφοῦ κλήρῳ·

114.1 | Therefore, these nations came from the three sons of Noah, and the world was divided into three parts among them, as I mentioned earlier. Their father made them take an oath that no one would interfere with the lot of his brother.

114.2 | τὸν δὲ ὑπερβαίνοντα τὴν τοῦ ὁρκου
διαταγὴν ἐξολοθερύεσθαι ἐν τῷ ὁρκῷ
ἔφησαν καὶ πᾶν τὸ σπέρμα αὐτοῦ.

114.2 | But they said that anyone who breaks the command of the oath should be destroyed along with all his offspring.

114.3 | ἐπεὶ οὖν ἐν τῷ κλήρῳ <τοῦ>
Σὴμ ἢ Παλαιστίνῃ ὑπέπεσε καὶ πάντα τὰ
πλησίον αὐτῆς, πλεονέκτης δὲ ὢν ὁ Χαναάν
υἱὸς Χάμ ἐπῆλθε τῇ Παλαιστινῶν ὕστερον
γῇ τουτέστι τῇ Ἰουδαίᾳ καὶ ἀφαρπάξει

114.3 | Since Palestine fell under the lot of Shem, along with all the nearby lands, the son of Ham, Canaan, being greedy, later came to the land of the Palestinians, which is to say, Judah, and seized it.

αὐτήν, ἐμακροθύμει δὲ ὁ

114.4 | θεὸς διδοὺς χρόνους μετανοίας, ἵνα μετανοήσκειαν οἱ ἐκ τοῦ Χάμ καὶ ἀποδῶσι τοῖς τοῦ Σὴμ τὴν ἰδίαν κληρουχίαν, ἐκεῖνοι δὲ οὐ μετενόουν, ἀλλ' ἤθελον τὸ μέτρον αὐτῶν πληρῶσαι, —

114.4 | God gave them time to repent, so that those from Ham might change their ways and return the land to the descendants of Shem. But they did not repent; instead, they wanted to complete their wrongdoing.

114.5 | τότε ὁ θεὸς μετὰ πολλὰς ὕστερον γενεὰς δίκαιος ὢν ἐκδικεῖ τὴν παράβασιν τοῦ ὄρκου· οὕτω γὰρ ἔδει πληρωθῆναι τὸ Ἀμορραίων μέτρον.

114.5 | Then God, being just after many generations, punished the breaking of the oath; for it was necessary to fulfill the measure of the Amorites.

114.6 | Σὴμ γὰρ γεννᾷ τὸν Ἀρφαζάδ· Χάμ δὲ γεννᾷ τὸν Χαναάν. Χαναάν δὲ γεννᾷ μετὰ τὴν πλεονεξίαν τὸν Ἀμορραῖον καὶ τὸν Γεργεσαῖον καὶ Φερεζαῖον καὶ Εὐαῖον καὶ Ἀρουκαῖον καὶ Ἀράδιον καὶ Σιδώνιον.

114.6 | Shem fathered Arphaxad, and Ham fathered Canaan. Canaan then fathered the Amorite, the Girgashite, the Hivite, the Arkite, the Aradian, and the Sidonian, all after his greed.

114.7 | ἀριθμοῦνται τοίνυν οὕτως αἱ γενεαὶ ἕως τῆς τοῦ Σὴμ ἐκδικίας· Σὴμ ὁ πλεονεκτῆθεις γεννᾷ τὸν Ἀρφαζάδ, ὡς εἴπομεν· Ἀρφαζάδ δὲ γεννᾷ τὸν Κηνᾶ, Κηνᾶ τὸν Σάλα, Σάλα τὸν Ἐβερ καὶ γίνεται ἡ πυργοποιία· Ἐβερ γεννᾷ τὸν Φαλὲκ καὶ γίνεται γῆς καὶ γλωσσῶν διαμερισμός· Φαλὲκ γεννᾷ τὸν Ῥαγαῦ, <Ῥαγαῦ> τὸν Σερούχ, Σερούχ τὸν Ναχώρ, Ναχώρ τὸν Θάρρα, Θάρρα τὸν Ἀβραάμ, Ἀβραάμ τὸν Ἰσαάκ, Ἰσαάκ τὸν Ἰακώβ τὸν ἐπονομασθέντα Ἰσραήλ, ἐξ οὗ περ Ἰσραηλῖται, Ἰακώβ τὸν Ἰούδαν, Ἰούδας τὸν Φαρές, Φαρές τὸν Ἑσρώμ, Ἑσρώμ τὸν Ἀράμ, Ἀράμ τὸν Ἀμιναδάβ, Ἀμιναδάβ τὸν Ναασσών καὶ <Ναασσών> τὸν Σαλμών. αὕτη ἡ γενεὰ τῶν ἀπὸ Σὴμ

114.7 | Therefore, the generations are counted up to the punishment of Shem. Shem, who was favored, fathered Arphaxad, as we mentioned. Arphaxad fathered Shelah, Shelah fathered Eber, and the building of the tower began. Eber fathered Peleg, and then the division of the earth and languages happened. Peleg fathered Reu, Reu fathered Serug, Serug fathered Nahor, Nahor fathered Terah, and Terah fathered Abraham. Abraham fathered Isaac, Isaac fathered Jacob, who was named Israel, from whom the Israelites come. Jacob fathered Judah, Judah fathered Perez, Perez fathered Hezron, Hezron fathered Ram, Ram fathered Amminadab, Amminadab fathered Nahshon, and Nahshon fathered Salmon. This is the

γεγεννημένων.

generation of those born from Shem.

114.8 | τούτους οὖν ἀδικηθέντας ὑπὸ τῶν υἱῶν Χάμ καὶ τὸν ἴδιον τόπον ἀφαιρεθέντας ἐκδικεῖ ὁ θεὸς ἐξολοθρεύσας τοὺς τοῦ Χαναάν κατὰ τὸν ὅρκον αὐτῶν, καὶ τὸ σπέρμα τοῦ Σὴμ τὴν ἰδίαν ἀπολαμβάνει χώραν. οὐκ ἠδίκησεν οὖν ὁ θεός, τὰ δίκαια ἐκάστῳ μέρει ἀπονέμων· »οὐ γὰρ μυκτηρίζεται ὁ θεός«, ὡς προείπον.

114.8 | Therefore, God punishes those who were wronged by the sons of Ham and took away their own land, destroying the people of Canaan according to their oath, while the descendants of Shem receive their own territory. So God did not act unjustly, giving each their fair share; "for God is not mocked," as was said before.

Chapter 115

115.1 | 115. Ἐν τῇ οὖν ἐξόδῳ συναγωγὴν ἑαυτῷ ὁ θεὸς ἀρμόσων φησὶ Μωσοῖ »ὑπόλυσαι τὰ ὑποδήματα ἐκ τῶν ποδῶν σου«. πᾶς γὰρ ὁ μέλλων καθαροῖς λουτροῖς προσιέναι πρῶτον ὑπολύεται.

115.1 | In the exodus, God tells Moses, "Remove your sandals from your feet." For everyone who is about to come near with pure baths must first take off their sandals.

115.2 | ἐπειδὴ τοίνυν χρόνος πολὺς διελήλυθε καὶ πᾶς τις »ἐν τῇ ὁδῷ αὐτοῦ ἐπλανήθημεν« καὶ αὕτη ἡ συναγωγὴ ἐν τοῖς ἰδίοις κακοῖς ἔμεινεν, οὕτω »τὸ λουτρὸν« ὁ θεὸς »τῆς παλιγγενεσίας« ἀπεκάλυπτεν, ἀλλ' ἔτεσι μὲν πολλοῖς ἀνεβάλλετο, ὕστερον δὲ τῇ ἀγίᾳ ἐκκλησίᾳ τὸ πανάγιον λουτρὸν ἀπεκάλυψεν· ἐν μὲν Μωσοῖ

115.2 | Since a long time has passed and everyone has "wandered in their own way," and this gathering has remained in its own troubles, God has not yet revealed "the bath" of "regeneration." Instead, it was postponed for many years. Later, He revealed the holy bath to the holy church; in Moses...

115.3 | ὑποδήματα ὑπολύων, ἐν δὲ προφήταις τὸν ἔξωθεν χιτῶνα ἀπεκδύων, περιζῶμα μόνον καταλείψας τῷ Ἱερεμίᾳ, ἐν δὲ Ἰωάννῃ ὅλα τὰ τοῦ κόσμου ἱμάτια μεταβαλὼν ἐκ τριχῶν καμήλου μετεσχημάτιζεν, ἐν δὲ αὐτῷ τῷ σωτῇρι καὶ τοῖς αὐτοῦ μαθηταῖς κόσμου τὸ σχῆμα«

115.3 | Removing their sandals, the prophets took off their outer garments, leaving only a belt for Jeremiah. John, on the other hand, changed all his worldly clothes for those made of camel's hair. The Savior Himself and His disciples stripped away the appearance of the world, and

ἐξέδυσεν, ἄνωθεν δὲ ἀπ' οὐρανῶν μετὰ τὴν
τῶν κάθαρσιν κάθαρσιν »πυρὸς καὶ
πνεύματος ἔνδυσιν ἐνεδίδυσκεν.

after their cleansing, He clothed them with
“the clothing of fire and spirit” from above.

115.4 | ἀλλ' ὁρῶντες οἱ Ἰσραηλῖται τὴν]
χάριν τούτου οὐκ ἔγνωσαν ὅτι θεὸς ἐστὶ.
διὸ καὶ ὁ προφήτης ἐγκληματικῶς τούτους
ἀπωδύρετο διὰ τὴν εἰς τὸν σωτῆρα ὑπ'
αὐτῶν ἐσομένην ἀτιμίαν, ταῦτα κυρίῳ
ἀνταποδίδοτε, λέγων, λαὸς μωρὸς καὶ
ἀκάρδιος;

115.4 | But the Israelites, seeing His grace,
did not recognize that He is God. Therefore,
the prophet lamented over them because of
the dishonor they would bring upon the
Savior. He said to the Lord, “Is this a foolish
and stubborn people?”

115.5 | οὐκ ἔγνωσαν γὰρ τοῦτον ὅτι οὗτος
ἦν ἐν ἀρχῇ μεθ' οὗ E; πατήρ
συνεβουλεύσατο, ποιήσωμεν ἄνθρωπον
κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν
λέγων

115.5 | For they did not recognize that this
was the one who was in the beginning, with
whom the Father consulted, saying, “Let us
make man in our image and according to
our likeness.”

115.6 | τὸ γὰρ ποιήσωμεν οὐχ ἐνὸς
ἀριθμοῦ ἐστὶ σημαντικόν· ἀλλὰ τοῦ
συνεβουλεύσατο ὁ πατήρ υἱὸς καὶ ἅγιος
πνεύματι· »τῷ γὰρ λόγῳ κυρίου οἱ οὐρανοὶ
ἐστερεώθησαν καὶ τῷ πνεύματι τοῦ
στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν.

115.6 | For “Let us make” is not in the
singular; rather, the Father consulted with
the Son and the Holy Spirit. “For by the
word of the Lord the heavens were made,
and by the breath of His mouth all their
host.”

115.7 | οὐδ' ὃν συνήκασιν τοῦ λέγοντος ἐν
τῇ αὐτῇ βίβλῳ ῥητῶς, ὅτι »ἔβρεξε κύριος
παρὰ κυρίου πῦρ καὶ θεῖον ἐπὶ Σόδομα καὶ
Γόμορρα ἀπ' οὐρανοῦ«. ἔβρεξε γὰρ κύριος
πῦρ, ὁ πρὸς Ἀβραάμ ἐληλυθώς, παρὰ
κυρίου ἀπ' οὐρανοῦ, τοῦ αὐτὸν
ἀποστείλαντος.

115.7 | They did not even understand what
was clearly stated in the same book, that
“the Lord rained down fire and brimstone
from the Lord upon Sodom and Gomorrah
from heaven.” For the Lord, who had come
to Abraham, rained down fire from the
Lord in heaven, who had sent Him.

115.8 | οὐδὲ ἔγνωσαν αὐτὸν ἀπ' Αἰγύπτου
αὐτοὺς ἐκβάλλοντα οὐδὲ συνῆκαν τοῦ
προφήτου λέγοντος » καὶ σὺ Βηθλεὲμ οὐχὶ

115.8 | They did not recognize Him who
was driving them out of Egypt, nor did they
understand the prophet who said, “And

ἐλαχίστη« πῶς γὰρ οἷόν τε ἐλαχίστην
καλεῖν πόλιν χωρήσασαν ὃν οὐρανὸς καὶ
πάντα χωρεῖν οὐ δεδύνηται;) καὶ ὅτι ἐκ
σοῦ μοι ἐξελεύσεται ἡγούμενος« εἰ δὲ ἀπὸ
Βηθλεὲμ ἐκπορεύεται καὶ ἄνθρωπός ἐστι,
καὶ πῶς θεολογεῖται;

you, Bethlehem, are not the least.” For how
can a city that has room for heaven and
cannot be contained be called the least?
And that “from you will come a leader for
me.” If He comes from Bethlehem and is a
man, then how is He called God?

Chapter 116

116.1 | 116. ταρασσει αὐτοὺς τὸ εἶναι θεὸν
καὶ ἄνθρωπον. ἐν ταύτῳ γὰρ Ε; »αἱ
διέξοδοι αὐτοῦ ἀπ’ ἀρχῆς, ἀπὸ κτίσεως
κόσμου« τοῦτο δὲ οὐκ ἔστιν οὐκέτι
ἀνθρώπου, ἀλλὰ θεοῦ.

116.1 | It troubles them that He is both God
and man. For in the same way, “His goings
out are from the beginning, from the
creation of the world.” But this is no longer
something that belongs to a man, but to
God.

116.2 | οὐ μέμνηται δὲ ὅτι »ίδου ἡ
παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱὸν
καὶ καλέσουσι τὸ ὄνομα αὐτοῦ
Ἐμμανουήλ« τὸ δὲ καλέσουσι σημαίνει τὸν
τρόπον τῶν ἀγίων καὶ πιστῶν, τῶν υἱῶν
τῆς ἐκκλησίας.

116.2 | They do not remember that
“behold, the virgin will conceive and bear a
son, and they will call his name Emmanuel.”
And what they will call Him shows the way
of the holy and faithful, the sons of the
church.

116.3 | ἐξεταζόμενοι γὰρ ὑχὸ τῶν
κυριοκτόνων Ἰουδαίων περὶ τοῦ σωτῆρος
ὅτι πῶς εἰς τὸν σταυρωθέντα
<πιστεύετε> ὁμολογοῦσιν * ἀκούουσι
χαρὰ τῶν αὐτῶν πιστῶν ὅτι παρ’ ὑμῖν
ἐσταύρωται, μεθ’ ἡμῶν δὲ θεός ἐστι.

116.3 | For they are examining the cry of
the Jews who killed the Lord about the
Savior, wondering how they believe in the
one who was crucified. They hear the joy of
the same faithful ones that He was crucified
among you, but with us, He is God.

116.4 | τοῦ δὲ Δαυὶδ οὐκ ἤκουσαν καὶ οὐκ
ἔγνωσαν αὐτοῦ τὸν λόγον, ὃν ὁρῶν ἐν ἁγίῳ
πνεύματι ἔλεγε, φρίττων τὴν αὐτοῦ τοῦ
κυρίου μέλλουσιν ἔσεσθαι οἰκονομίαν,
λέγων »εἶπεν ὁ κύριος τῷ κυρίῳ μου,
κάθου ἐκ δεξιῶν μου« καὶ τὰ ἐξῆς.

116.4 | But they did not hear David and did
not understand his words, which he spoke
while seeing in the holy spirit, trembling at
the future plan of the Lord. He said, “The
Lord said to my Lord, sit at my right,” and
the things that follow.

116.5 | Σάββατα τοίνυν τὰ ἀρχαῖα
παρελήλυθε», σάββατον δὲ ἀληθινὸς παρ’
ἡμῖν κηρύττεται. ἤργησε δὲ ἡ πρώτη
περιτομὴ ἐν μέλος σμικρότατον
περιτέμνουσα, ἐνεργεῖ δὲ εὖ μάλα ἡ
ἐπουράνιος περιτομὴ ὅλον τὸ σῶμα
περιτέμνουσα.

116.5 | The ancient Sabbaths have passed,
but the true Sabbath is being preached
among us. The first circumcision has
delayed, cutting off only a tiny part, but the
heavenly circumcision works very well,
cutting off the whole body.

116.6 | τὰ γὰρ ὕδατα καὶ ἡ ἀγία ἐπίκλησις
οὐχ ἐν ἐνὶ μέλει τοῦ ἀνθρώπου γίνεται, ἀλλ’
ἀλλ’ τὸ σῶμα τοῦ ἀνθρώπου σφραγίζει
καθαροποιεῖ περιτέμνει, πάντων τῶν
κακῶν ἀπαλλάττει. ἡ γοῦν ἀγία ἐκκλησία
παρέλαβε ταῦτα τὰ μυστήρια.

116.6 | For the waters and the holy
invocation do not take place in just one
part of a person, but they seal the whole
body, purifying and circumcising it, freeing
it from all evils. Indeed, the holy church has
received these mysteries.

116.7 | ἐπανεστήσαν δὲ αὐτῇ καὶ δεινοὶ
»ἐχθροί, οἰκειακοί’ λεγόμενοι, μὴ ὄντες δὲ
ἐκ τῆς τῶν ἀποστόλων τοῦ κυρίου ἀληθοῦς
πίστεως εἰ γὰρ ἦσαν ἐξ αὐτῶν,
μεμενήκεσαν ἂν μετ’ αὐτῶν’).

116.7 | But fierce enemies rose up against
her, called “household” enemies, who did
not come from the true faith of the apostles
of the Lord. For if they had been from them,
they would have remained with them.

116.8 | ἀλλὰ νόθοι ὄντες καὶ σύμμικτοι
ἐπιθυμίαν κακὴν τῆς δι’ ἰχθύων καὶ σικυῶν
Αἰγυπτίων ἐδωδῆς πάλιν ἐπιθυμοῦσι,
βλασφημοῦντες ἄνω καὶ κάτω τὸν υἱὸν τοῦ
θεοῦ, Ἀρειομανῖται, οὓς ἤδη ἐν τοῖς πρὸ
τούτου λόγοις ἐστηλιτεύσαμεν, ἄλλοι δὲ
Σαβέλλιοι.

116.8 | But being illegitimate and mixed,
they desire the evil craving for the food of
the Egyptians, like fish and cucumbers,
wanting it again. They blaspheme both
above and below the Son of God, the
Ariomaniacs, whom we have already
criticized in the previous words, as well as
others, the Sabellians.

116.9 | καὶ οἱ μὲν Σαβέλλιοι τέλεον
ἀρνοῦνται τὸ εἶναι τὸν υἱὸν καὶ ἅγιον
πνεῦμα, λέγοντες ὅτι ὁ υἱὸς ἐστὶν ὁ πατὴρ
καὶ ὁ πατὴρ αὐτός ἐστιν ὁ υἱὸς καὶ τὸ ἅγιον
πνεῦμα αὐτός ἐστιν ὁ πατὴρ, ὡς μὴ εἶναι
υἱὸν καὶ ἅγιον πνεῦμα, δεῦτεροι Ἰουδαῖοι

116.9 | And the Sabellians completely deny
the existence of the Son and the Holy Spirit,
saying that the Son is the Father and the
Father is the Son, and that the Holy Spirit is
the Father. They claim that there is no Son
and no Holy Spirit, acting like second Jews

καὶ κυριοκτόνοι ἀπελεγχόμενοι.

and murderers of the Lord, who are being refuted.

116.10 | Ἀρειομανῖται δὲ οἱ πάντων ἀσεβέστατοι, οἱ τὸν υἱὸν ἀπὸ τῆς πατρῶας οὐσίας διαιρεῖν καὶ ἀπαλλοτριοῦν τολμῶντες, οὐκ ἀξιοῦσι τὸν υἱὸν ὁμότιμον εἶναι τῷ πατρὶ οὐδὲ ἐκ τῆς οὐσίας τοῦ πατρὸς αὐτὸν γεγεννησθαι.

116.10 | But the Ariomaniacs, who are the most impious of all, dare to divide and separate the Son from the Father's essence. They do not believe that the Son is of the same substance as the Father or that he was born from the essence of the Father.

116.11 | ἄλλοι δὲ τούτων ἔκγονοι, οἱ πρὸ τούτου μετὰ τῶν ἄλλων τῶν προταχθέντων· Με κατὰ Ἰουδαίους αὐτοὺς ἀπηρίθμουν τοὺς βλασφημοῦντας τὸ ἅγιον πνεῦμα, δεῦτεροι Σαδδουκαῖοι καὶ Σαμαρεῖται καὶ ἔγνωστοι νεκροὶ καὶ ἄπιστοι.

116.11 | Others, the offspring of these, who were mentioned earlier with the others, counted themselves among the Jews—those who blaspheme the Holy Spirit. They are like second Sadducees and Samaritans, known as the dead and the unbelievers.

Chapter 117

117.1 | 117. Ἵνα δὲ μὴ »διὰ μέλανος καὶ χάρτου« τὰς κατὰ τούτων μαρτυρίας διὰ πολλοῦ ποιησώμεθα, εἰς τὸ μὴ περικακεῖν τοὺς ἀναγινώσκοντας, ἀρκέσουσιν αὐτοῖς Σαβελλιανοῖς μὲν μετὰ τῶν ἄλλων μαρτυριῶν ἢ μαρτυρία τοῦ Ἰορδάνου, ὡς ἤδη εἶπον.

117.1 | But to avoid making the testimonies against these too lengthy “through ink and paper,” and not to discourage those who read, the testimony of the Jordan, along with the other testimonies, will be enough for the Sabellians, as I have already mentioned.

117.2 | υἱὸς γὰρ ἐν Ἰορδάνῃ ἀληθῶς παραγίνεται, θεὸς ἄνθρωπος γεγονώς, οὐ τροπὴν ὑποστάς ἀλλὰ σάρκα λαβὼν, οὐ διὰ σπέρματος ἀνδρὸς ἀλλ’ ἀπὸ τῆς ἁγίας παρθένου σῶμα ἀνειληφώς δι’ ἁγίου πνεύματος συλληφθέν, σῶμα τέλειον τουτέστιν ἄνθρωπον τέλειον ψυχῇ καὶ σώματι.

117.2 | For the Son truly appears in the Jordan, having become both God and man. He did not change but took on flesh, not from the seed of a man, but received a body from the holy virgin, conceived by the Holy Spirit. He is a perfect body, that is, a perfect man in both soul and body.

117.3 | γέγονεν οὖν ὁ θεὸς καὶ ἄνθρωπος
πρὸς Ἰωάννην ἐν τῷ Ἰορδάνῃ, εἷς ὢν ὁ
αὐτὸς υἱὸς καὶ Χριστὸς καὶ κύριος· πατὴρ
δὲ ἄνωθεν βοᾷ, μαρτυρῶν τῷ υἱῷ τῷ ἐν τῷ
Ἰορδάνῃ γεγονότι »οὗτός ἐστιν ὁ υἱός μου
ὁ ἀγαπητός«·

117.3 | Therefore, God and man has come
to John in the Jordan, being the same Son,
Christ, and Lord. The Father from above
cries out, testifying to the Son who has
come in the Jordan, "This is my beloved
Son."

117.4 | τὸ δὲ ἅγιον πνεῦμα ἐν εἵδει
περιστερᾶς κατέβαινεν ἐπ' αὐτὸν εἰς τὰ
ὑδατα κατεληλυθότα, ἵνα καθαρὰ αὐτὰ
ἀποδείξῃ ἕνεκεν τῶν λελλόντων εἰς ὄνομα
πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος
βαπτίζεσθαι.

117.4 | And the Holy Spirit was coming
down upon him in the form of a dove as he
was coming up from the waters. This was
to show that they should be baptized in the
name of the Father, the Son, and the Holy
Spirit.

117.5 | τοῖς δὲ Ἀρειανοῖς μετὰ τῶν
προλεχθεισῶν ἀρκέσει τὸ εἰπεῖν τὸν υἱόν
»ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί«·
ἰσότητα γὰρ ἐνταῦθα υἱοῦ πρὸς πατέρα
ἀπέδειξε καὶ γνησιότητα.

117.5 | For the Arians, it will be enough to
say about the Son, "I am in the Father, and
the Father is in me." Here, equality between
the Son and the Father is shown, along with
true sonship.

117.6 | τοῖς δὲ ἐκγόνοις τῶν Ἀρειανῶν τοῖς
τὸ ἅγιον πνεῦμα. βλασφημοῦσιν ἀρκέσουσι
δύο μαρτυρίαι αἱ ἤδη προτεταγμέναι μετὰ
τῶν ἄλλων μαρτυριῶν, μία μὲν ἀπὸ τοῦ
Δανιὴλ οὕτως ἔχουσα· ἐν τῇ καμίνῳ τοῦ
πυρὸς Σεδράχ

117.6 | But the descendants of the Arians
who blaspheme the Holy Spirit will find it
enough to have two testimonies that have
already been presented along with the
other testimonies. One comes from Daniel
and goes like this: "In the furnace of fire,
Shadrach..."

117.7 | Μισὰκ Ἀβδεναγὼ αἰνοῦντες τὸν
θεὸν συμπεριλαμβάνουσι μεθ' ἑαυτῶν τὴν
πᾶσαν τοῦ θεοῦ κτίσιν καὶ λέγουσιν
»εὐλογεῖτε πάντα τὰ ἔργα κυρίου τὸν
κύριον«· καὶ ἡρίθμησαν οὐρανοὺς καὶ
ἀγγέλους καὶ σελήνην καὶ ἥλιον καὶ
δυνάμεις, γῆν τε καὶ θάλασσαν καὶ πάντα
τὰ ἐν αὐτοῖς, καὶ οὐδαμοῦ υἱὸν καὶ ἅγιον

117.7 | Shadrach, Meshach, and Abednego,
while praising God, include all of God's
creation with themselves and say, "Bless
the Lord, all you works of the Lord." They
counted the heavens, the angels, the moon,
the sun, and the powers, as well as the
earth and the sea and everything in them,
but they did not include the Son and the

πνεῦμα συνηρίθμησαν ταῖς κτίσεσι. τὰ
Σεραφίμ δὲ ἀγιάζει τριάδα ἴσως, οὐχ ἅπαξ
οὐδὲς οὐ τέταρτον, ἀλλὰ τρίς τὸ ἅγιος
λέγοντα.

Holy Spirit among the creations. The
Seraphim, however, perhaps sanctify the
Trinity, not once, not twice, not four times,
but three times, saying, "Holy."

Chapter 118

118.1 | 118. ἐλεγξάτω δὲ πάλιν τούτους
Πέτρος, ἐπιτιμῶν τοῖς περὶ Ἀνανίαν καὶ
λέγων »ἐπειράσατε τὸ ἅγιον πνεῦμα«

118.1 | But let Peter rebuke them again,
warning those around Ananias and saying,
"You have tempted the Holy Spirit."

118.2 | καὶ φησιν »οὐκ ἐψεύσασθε
ἄνθρωπῳ, ἀλλὰ τῷ θεῷ (ὁ δὲ ἀπόστολος
οἶδεν, ὡς καὶ πολλάκις εἶπομεν, τὸ πνεῦμα
μὴ ἀλλότριον εἶναι τοῦ θεοῦ λέγων
»ἐρευνᾷ καὶ τὰ βάθη τοῦ θεοῦ« τὸ δὲ μὴ ὄν
ἐκ τῆς οὐσίας τοῦ θεοῦ ἀδύνατόν ἐστι τὰ
βάθη τοῦ θεοῦ ἐρευνᾶν.

118.2 | And he says, "You have not lied to
man, but to God." (The apostle knew, as we
have often said, that the Spirit is not
different from God, saying, "He searches
even the depths of God.") But what does
not come from the essence of God cannot
search the depths of God.

118.3 | ἡμεῖς δὲ οἶδαμεν πατέρα πατέρα,
υἱὸν υἱόν, ἅγιον πνεῦμα ἅγιον πνεῦμα,
τριάδα ἐν ἐνότητι. μία γὰρ ἐνότης ἐστὶ
πατὴρ καὶ υἱὸς καὶ ἁγίου πνεύματος, μία
οὐσία μία κυριότης ἐν θέλημα μία ἐκκλησία
ἐν βάπτισμα μία πίστις.

118.3 | But we know the Father, the Son,
and the Holy Spirit, a Trinity in unity. For
there is one unity of the Father, the Son,
and the Holy Spirit: one essence, one
lordship, one will, one church, one baptism,
and one faith.

118.4 | καὶ παυσάσθωσαν οἱ κατὰ τῆς
ἁγίας παρθένου τοῦ Χριστοῦ καὶ νύμφης
ἁγνῆς, τουτέστι τῆς μητρὸς ἡμῶν τῆς ἁγίας
ἐκκλησίας *.

118.4 | And let those who are against the
holy virgin of Christ and the pure bride
stop, meaning those who are against our
mother, the holy church.

118.5 | παρέλαβον γὰρ οἱ ταύτης παῖδες
παρὰ ἁγίων πατέρων τουτέστι τῶν ἁγίων
ἀποστόλων πίστιν φυλάττειν, ἅμα δὲ καὶ
τοῖς ἑαυτῶν τέκνοις παραδιδόναι τε καὶ

118.5 | For the children of this church
received from the holy fathers, meaning
from the holy apostles, the instruction to
keep the faith and also to pass it on and

ἀπαγγέλλειν.

share it with their own children.

118.6 | ἐξ ὧν καὶ αὐτοὶ υἱοὶ ὑπάρχετε, τιμιώτατοι ἀδελφοί, καὶ τοῖς ἑαυτῶν τέκνοις ταύτην τὴν διδασκαλίαν παραδιδόατε.

118.6 | From whom you are also sons, most honored brothers, and to your own children, share this teaching.

118.7 | Ταῦτα οὕτως λέγοντες καὶ τὰ τούτοις ὅμοια ἀπὸ τῶν θείων γραφῶν * βεβαιῶσαι αὐτοὺς τε καὶ τοὺς ἀκούοντας ὑμῶν, διδάσκοντες ὁδοποιοῦντες κατηχοῦντες μὴ διαλείπητε οἱ πιστοὶ καὶ ὀρθόδοξοι ταύτην τὴν ἁγίαν πίστιν τῆς καθολικῆς ἐκκλησίας, ὡς παρέλαβεν ἡ ἁγία καὶ μόνη παρθένος τοῦ θεοῦ ἀπὸ τῶν ἁγίων ἀποστόλων τοῦ κυρίου, φυλάττειν.

118.7 | While saying these things and similar ones from the divine scriptures to strengthen yourselves and those who hear you, do not stop, you faithful and orthodox, from teaching, guiding, and sharing this holy faith of the universal church, as the holy and only virgin of God received it from the holy apostles of the Lord, to keep it.

118.8 | καὶ οὕτως ἕκαστον τῶν κατηχομένων τῶν μελλόντων τῷ ἁγίῳ λουτρῷ προσιέναι οὐ μόνον ἀπαγγέλλιν ὀφείλετε † τὸ πιστεῦειν τοῖς ἑαυτῶν υἱοῖς ἐν κυρίῳ, ἀλλὰ καὶ διδάσκειν ῥητῶς, ὡς πάντων ἡ αὐτὴ μήτηρ ὑμῶν τε καὶ ἡμῶν, τὸ λέγειν·

118.8 | And so, each of those being instructed who will come to the holy baptism, you must not only tell your own children to believe in the Lord, but also teach clearly that the same mother is both yours and ours, saying:

118.9 | Πιστεύομεν εἰς ἕνα θεὸν πατέρα παντοκράτορα, ποιητὴν οὐρανοῦ τε καὶ γῆς, ὁρατῶν τε πάντων καὶ ἀοράτων.

118.9 | We believe in one God, the Father Almighty, creator of heaven and earth, and of all things seen and unseen.

118.10 | καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστόν, τὸν υἱὸν τοῦ θεοῦ τὸν μονογενῆ, τὸν ἐκ τοῦ πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων, τουτέστιν ἐκ τῆς οὐσίας τοῦ πατρός, φῶς ἐκ φωτός, θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ πατρί, δι' οὗ τὰ πάντα

118.10 | And we believe in one Lord Jesus Christ, the only Son of God, born of the Father before all ages, that is, from the essence of the Father, light from light, true God from true God, begotten, not made, of one essence with the Father, through whom all things were made, both in heaven

ἐγένετο, τὰ τε ἐν τοῖς οὐρανοῖς καὶ τὰ ἐν τῇ γῇ· τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα ἐκ τῶν οὐρανῶν καὶ σαρκωθέντα ἐκ πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου καὶ ἐνανθρωπήσαντα, σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου καὶ παθόντα καὶ ταφέντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφὰς καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς καὶ καθεζόμενον ἐκ δεξιῶν τοῦ πατρὸς, καὶ πάλιν ἐρχόμενον μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς, οὗ τῆς βασιλείας οὐκ ἔσται τέλος.

and on earth. He came down for us humans and for our salvation, was incarnate by the Holy Spirit and the Virgin Mary, and became human. He was crucified for us under Pontius Pilate, suffered, and was buried. On the third day, he rose again according to the scriptures, ascended into heaven, and sits at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

118.11 | καὶ εἰς τὸ πνεῦμα τὸ ἅγιον, τὸ κύριον καὶ ζωοποιόν, τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον, τὸ σὺν πατρὶ καὶ υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν προφητῶν· εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν·

118.11 | And we believe in the Holy Spirit, the Lord and giver of life, who proceeds from the Father, who is worshiped and glorified together with the Father and the Son, and who spoke through the prophets. We believe in one holy, catholic, and apostolic church.

118.12 | ὁμολογοῦμεν ἓν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν, προσδοκῶμεν ἀνάστασιν νεκρῶν καὶ ζωὴν τοῦ μέλλοντος αἰῶνος. ἀμήν.

118.12 | We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead and the life of the world to come. Amen.

118.13 | τοὺς δὲ λέγοντας ἦν ποτε ὅτε οὐκ ἦν καὶ πρὶν γεννηθῆναι οὐκ ἦν ἢ ὅτι ἐξ οὐκ ὄντων ἐγένετο ἢ ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας φάσκοντας εἶναι <ἢ> ρευστὸν ἢ τὸν τοῦ θεοῦ υἱόν, τούτους ἀναθεματίζει ἡ καθολικὴ καὶ ἀποστολικὴ ἐκκλησία.

118.13 | But those who say that there was a time when he was not, and that before he was born he did not exist, or that he came into being from nothing, or from another substance or essence, or that the Son of God is changeable, these are condemned by the catholic and apostolic church.

118.14 | Καὶ αὕτη μὲν ἡ πίστις παρεδόθη ἀπὸ τῶν ἁγίων ἀποστόλων καὶ * ἐν

118.14 | And this faith was handed down from the holy apostles and in the holy

ἐκκλησίᾳ τῇ ἁγίᾳ πόλει ἀπὸ πάντων ὁμοῦ
τῶν τότε ἁγίων ἐπισκόπων, ὑπὲρ
τριακοσίων ἀριθμόν, τὸν ἀριθμόν.

church of the city by all the holy bishops
together at that time, who numbered more
than three hundred.

Chapter 119

119.1 | 119. Ἐπειδὴ δὲ ἐν τῇ ἡμετέρᾳ γενεᾷ
ἀνέκυψαν ἄλλαι τινὲς αἱρέσεις
ἀλλεπάλληλοι, τουτέστιν ἐπὶ χρόνου
Οὐάλεντινιανοῦ καὶ Οὐάλεντος τῶν
βασιλέων κατὰ τὸ δέκατον αὐτῶν τῆς
βασιλείας ἔτος καὶ πάλιν κατὰ τὸ ἕκτον
ἔτος Γρατιανοῦ, τουτέστιν ἐν τῷ
ἐνενηκοστῷ ἔτει Διοκλητιανοῦ τοῦ
τυράννου,

119.1 | But since in our generation some
other heresies have repeatedly arisen, that
is, during the time of the emperors
Valentinian and Valens in the tenth year of
their reign, and again in the sixth year of
Gratian, which is the ninetieth year of the
tyrant Diocletian,

119.2 | τούτου χάριν ὑμεῖς τε καὶ ἡμεῖς καὶ
πάντες οἱ ὀρθόδοξοι ἐπίσκοποι καὶ
συλλήβδην πᾶσα ἡ ἁγία καθολικὴ ἐκκλησία
πρὸς τὰς ἀνακυψάσας αἱρέσεις ὁκολούθως
τῇ τῶν ἁγίων ἐκείνων πατέρων
προτεταγμένη πίστει οὕτως λέγομεν,
μάλιστα τοῖς τῷ ἁγίῳ ἁλουτρῷ προσιοῦσιν,
ἵνα ἀπαγγέλλωσι καὶ λεγῶσιν οὕτως·

119.2 | For this reason, you, we, and all the
orthodox bishops, along with the whole
holy catholic church, in response to the
heresies that have arisen, follow the faith
established by those holy fathers, saying
this, especially to those who come to holy
baptism, so that they may proclaim and
say:

119.3 | Πιστεύομεν εἰς ἕνα θεόν, πατέρα
παντοκράτορα, πάντων ἀοράτων τε καὶ
ὁρατῶν ποιητήν·

119.3 | We believe in one God, the Father
Almighty, creator of all things, both
invisible and visible.

119.4 | καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστόν,
τὸν υἱὸν τοῦ θεοῦ, γεννηθέντα ἐκ θεοῦ
πατρὸς μονογενῆ, τουτέστιν ἐκ τῆς οὐσίας
τοῦ πατρὸς, θεὸν ἐκ θεοῦ, φῶς ἐκ φωτός,
θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ,
γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ
πατρί, δι' οὗ τὰ πάντα ἐγένετο, τὰ τε ἐν

119.4 | and in one Lord Jesus Christ, the
Son of God, begotten from the Father, the
only-begotten, meaning from the essence of
the Father, God from God, light from light,
true God from true God, begotten, not
made, of one substance with the Father,
through whom all things were made, both

τοῖς οὐρανοῖς καὶ τὰ ἐν τῇ

in heaven and on earth.

119.5 | γῆ, ὁρατά τε καὶ ἀόρατα, τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα καὶ σαρκωθέντα τουτέστι γεννηθέντα τελείως ἐκ τῆς ἁγίας Μαρίας τῆς ἀειπαρθένου διὰ πνεύματος ἁγίου, ἐνανθρωπήσαντα τουτέστι τέλειον ἄνθρωπον λαβόντα, ψυχὴν καὶ σῶμα καὶ νοῦν καὶ πάντα εἴ τι ἐστὶν ἄνθρωπος χωρὶς ἁμαρτίας·

119.5 | both visible and invisible, who for us humans and for our salvation came down and became flesh, that is, fully born from the holy Mary, the ever-virgin, by the Holy Spirit, becoming human, meaning taking on a complete human being, with a soul, body, mind, and everything that makes a person, without sin.

119.6 | οὐκ ἀπὸ σπέρματος ἀνδρὸς οὐδὲ ἐν ἀνθρώπῳ <γεγονότα>, ἀλλ' εἰς ἑαυτὸν σάρκα ἀναπλάσαντα εἰς μίαν ἁγίαν ἐνότητα· οὐ καθάπερ ἐν προφήταις ἐνέπνευσέ τε καὶ ἐλάλησε καὶ ἐνήργησεν, ἀλλὰ τελείως ἐνανθρωπήσαντα·

119.6 | not from the seed of a man nor made in a human way, but taking on flesh for himself, forming it into one holy unity; not as in the prophets, where he inspired, spoke, and acted, but fully becoming human.

119.7 | ὁ γὰρ Λόγος σὰρξ ἐγένετο, οὐ τροπὴν ὑποστάς οὐδὲ μεταβαλὼν τὴν ἑαυτοῦ θεότητα εἰς ἀνθρωπότητα, εἰς μίαν <δὲ> συνενώσας ἑαυτοῦ * ἁγίαν τελειότητά τε καὶ θεότητα· γὰρ ἐστὶν κύριος Ἰησοῦς Χριστὸς καὶ οὐ δύο, ὁ αὐτὸς θεός, ὁ αὐτὸς κύριος, ὁ αὐτὸς βασιλεύς·

119.7 | for the Word became flesh, not taking on a different form or changing his own divinity into humanity, but uniting them into one holy completeness and divinity; for he is the Lord Jesus Christ and is not two, but the same God, the same Lord, the same King.

119.8 | παθόντα δὲ τὸν αὐτὸν ἐν σαρκὶ καὶ ἀναστάντα καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς ἐν αὐτῷ τῷ σώματι, ἐνδόξως μαθίσαντα ἐν δεξιᾷ τοῦ πατρὸς, ἐρχόμενον ἐν αὐτῷ τῷ σώματι ἐν δόξῃ κρῖναι ζῶντας καὶ νεκροὺς· οὐ τῆς βασιλείας οὐκ ἔσται τέλος.

119.8 | and having suffered in the flesh, and having risen and ascended into heaven in that same body, gloriously seated at the right hand of the Father, coming in that same body in glory to judge the living and the dead; his kingdom will have no end.

119.9 | καὶ εἰς τὸ ἅγιον πνεῦμα τὸ λαλήσαν

119.9 | and in the holy Spirit, who spoke in

έν νόμῳ καὶ κηρῦξαν έν τοῖς προφήταις,
καταβάν ἐπὶ τὸν Ἰορδάνην, λαλοῦν έν
ἀποστόλοις, οἰκοῦν έν ἀγίοις.

the law and proclaimed through the
prophets, coming down to the Jordan,
speaking through the apostles, and living
among the saints.

119.10 | οὕτως δὲ πιστεύομεν έν αὐτῷ ὅτι
ἐστὶ πνεῦμα ἅγιον πνεῦμα θεοῦ πνεῦμα
τέλειον πνεῦμα παράκλητον, ἄκτιστον, ἐκ
τοῦ πατρὸς ἐκπορευόμενον καὶ ἐκ τοῦ υἱοῦ
λαμβάνον καὶ † πιστευόμενον.

119.10 | thus we believe in him that there
is a holy Spirit, the Spirit of God, the perfect
Spirit, the Comforter, uncreated,
proceeding from the Father and receiving
from the Son, and in whom we believe.

119.11 | πιστεύομεν εἰς μίαν καθολικὴν καὶ
ἀποστολικὴν ἐκκλησίαν καὶ εἰς ἓν
βάπτισμα μετανοίας καὶ εἰς ἀνάστασιν
νεκρῶν καὶ κρίσιν δικαίαν ψυχῶν καὶ
σωμάτων καὶ εἰς βασιλείαν οὐρανῶν καὶ
εἰς ζωὴν αἰώνιον.

119.11 | we believe in one holy and
apostolic church, in one baptism of
repentance, in the resurrection of the dead,
in a just judgment of souls and bodies, in
the kingdom of heaven, and in eternal life.

119.12 | τοὺς δὲ λέγοντας ὅτι ἦν ποτε ὅτε
οὐκ ἦν ὁ υἱὸς ἢ τὸ πνεῦμα τὸ ἅγιον, ἢ ὅτι ἐξ
οὐκ ὄντων ἐγένετο ἢ ἐξ ἐτέρας
ὑποστάσεως ἢ οὐσίας φάσκοντας εἶναι
<ἢ> ἢ ἀλλοιωτὸν τὸν υἱὸν τοῦ θεοῦ ἢ
τὸ ἅγιον πνεῦμα, τούτους ἀναθεματίζει ἢ
καθολικὴ καὶ ἀποστολικὴ ἐκκλησία. ἢ
μήτηρ ὑμῶν τε καὶ ἡμῶν. καὶ πάλιν
ἀναθεματίζομεν τοὺς μὴ ὁμολογοῦντας
ἀνόστασιν νεκρῶν καὶ πάσας τὰς αἱρέσεις
τὰς μὴ ἐκ ταύτης τῆς ὀρθῆς πίστεως οὕσας.

119.12 | but those who say that there was a
time when the Son was not, or that the holy
Spirit was not, or that he came into being
from nothing or from another substance or
essence, or that the Son of God is
changeable, or that the holy Spirit is
changeable, these are condemned by the
holy and apostolic church, the mother of
you and us. and again we condemn those
who do not confess the resurrection of the
dead and all the heresies that do not come
from this true faith.

119.13 | Ὑμῶν δὲ καὶ τῶν ὑμῶν τέκνων,
μακαριώτατοι, οὕτω πιστευόντων καὶ τὰς
ἐκ ταύτης τῆς πίστεως ἐντολὰς
ἐπιτελούντων ἐλπίζομεν ὑπερεῦχεσθαι
ἡμῶν πάντοτε ἔχειν μερίδα καὶ κληρὸν έν
τῇ αὐτῇ

119.13 | to you and your children, most
blessed ones, who believe in this way and
follow the commands of this faith, we hope
to always have a share and inheritance
with you in the same.

119.14 | πίστει καὶ ἐν τῷ κλήρῳ τῶν αὐτῆς ἐντολῶν. καὶ εὐχέσθε ὑπὲρ ἡμῶν ὑμεῖς τε καὶ πᾶς ὁ οὕτως πιστεύων καὶ τὰς ἐντολὰς τοῦ κυρίου φυλάττων ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, δι' οὗ καὶ μεθ' οὗ δόξα τῷ πατρὶ σὺν ἁγίῳ πνεύματι εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

119.14 | by faith and in the inheritance of the same commands. and you, and all who believe in this way and keep the Lord's commands in Christ Jesus our Lord, pray for us. through him and with him, may there be glory to the Father, with the holy Spirit, forever and ever. amen.

119.15 | Ἐως ὥδε, ἀγαπητοὶ ἀδελφοί, ἡ βραχύτης ἡμῶν καὶ ἀσθενὴς τῆς διανοίας δύναμις ἠναγκάσθη φθάσαι, τῆς ὑμῶν καλοκαγαθίας πρατρεψαμένης ἡμᾶς εἰ καὶ ἀνικάνους ὑπὲρ τὸ ἑαυτῶν μέτρον παριστᾶν, ὥστε δέεσθαι βοηθείας, ἐπεκτεινομένους· ἀλλὰ πάντα οἶδεν ὁ ἐν οὐρανῷ πιστός.

119.15 | up to this point, dear brothers, our limited and weak understanding has been compelled to reach this point, encouraged by your goodness to present ourselves, even though we are unable to go beyond our own measure, so that we may ask for help as we extend ourselves. but everything is known to the faithful one in heaven.

119.16 | πλὴν εἰρήνη παντὶ τῷ στοιχοῦντι τῷ κανόνι τούτῳ τῆς ἀληθινῆς καὶ ὀρθοδόξου ταύτης πίστεως καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ. ἀσπάσασθε πάντας τοὺς ἁγίους ἐν κυρίῳ. ἀσπάζονται ὑμᾶς οἱ τοῦ κυρίου δοῦλοι, μάλιστα δὲ ἐγὼ ὁ Ἀνατόλιος ὁ γράψας τοῦτο τὸ βιβλίον τοῦ Ἀγκυρωτοῦ ἐπονομασθέντος λόγου καὶ ἐρρῶσθαι ὑμᾶς ἐν κυρίῳ εὐχομαι.

119.16 | but peace be with all who follow this rule of the true and orthodox faith and with the Israel of God. greet all the saints in the Lord. the servants of the Lord send their greetings to you, especially I, Anatolius, who wrote this book called the Anchorite. I pray that you may be strong in the Lord.

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 *Ancoratus* 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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