

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 2025-01-04. 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 and Matidian and others to Epiphanius, the bishop of the city of Constantia in Cyprus, asking about the faith concerning the Father, the Son, and the Holy Spirit, as well as other parts 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 sowing his own seeds against the simpler ones who have not yet been perfected and established in the faith of the holy Trinity. However, the foundation has been set according to what is written, having 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 another way, showing disrespect toward God, and 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 ὄλως
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 healthy
faith by the grace of the Lord, not at all
stirred away from the true and holy
teaching. And many of those 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 κατασυχυνθῆναι. 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 to 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 to explain
the true and healthy faith in a broader
narrative, so that even the simpler ones
and those still wavering about the faith
may be strengthened through your holy
letters, and that the enemy of the church,
the devil, may be put to shame through
your holy prayers. We wish you strength
for many years and we pray that you be
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 written by Palladius,
who was living 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 the soul, the God-

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

honored bishop Epiphanius, Palladius
living in Suessron wishes 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 great
and spacious sea, until a calm wind guides
the ship, pay little attention to the nearby
shores of the lakes, thinking they can finish
the journey without help.

praef.2.2 | ἐπειδὴν δὲ ἐναντίον καὶ σφοδρὸς
ἐμπέση πνεῦμα, τὰς τρικυμίας εἰς ὕψος
ἐπαῖρον πάντοθεν καὶ περικλύζον τὴν
ναῦν, τότε δὴ τὸν εὐδὶον ἐπιποθοῦντες
λιμένα καὶ πᾶμα τὴν ὑποκειμένην ἤπειρον
περισκοποῦντες, μηδαμοῦ δὲ ἐνορμίσασθαι
δυνήθεντες, 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, then they
long for the calm harbor and look
everywhere at the nearby land, but 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 be placed 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 present to us the
healthy faith. We have turned to your piety,
and we 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·
καταζίωσον, 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
ἀγαζλιαθῆναι καὶ τοὺς σφαλλομένους εἰ
δυνατὸν ἰαθῆναι καὶ »τὸν θεὸν ἐν πασι
δοξασθῆναι«.

praef.2.5 | Therefore, we ask for your
sincere and correct faith, which has been
praised by 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, and those who are already well
established in it may rejoice, and those who
are faltering may be healed, if possible, and
"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, dealing with the faith of the
Father, Son, and Holy Spirit, and other
parts of the faith, including the resurrection
of the dead and the incarnation of Christ, in
the twenty-ninth year of Diocletian in the
month of July, about which they requested

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

in their own letters, as is mentioned in
them and is set forth.

praef.3.0 | Τοῖς κυρίοις μου καὶ τιμιωτάτοις
ἀδελφοῖς καὶ συμπρεσβυτέροις, Ματιδίῳ
καὶ Ταρσίνῳ καὶ > καὶ Νουμεριανῷ 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 εἰς αἰρία καὶ
ἀμαχώτατα ἐν ἡμῖν προσπορίσασθαι ταῖς
ἑαυτῶν ψυχαῖς προστιθεμένους,
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 and our beloved children, Palladius and
Sevirian, who have desired the good zeal
and the blessed and longed-for life of true
Orthodox faith and perfect humility,
fulfilling what is said by the Savior, "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," and whatever is essential and
invincible among us, may they be added to
their 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, ὄντι γε μὴ ὄντες ἡμεῖς ἱκανοὶ
πρὸς τὴν τῶν ἀγίων καὶ σπουδαίων καὶ
ζῆλον θεοῦ ἀνελιγμένων 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 be
capable of the virtuous life of the saints and
the diligent ones who are devoted to God,
but we are deemed worthy to be urged by
the same to awaken the mind and to
present what is useful.

1.2 | τὸ γὰρ ἐν ἡμῖν αἰὲν 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 extend
beyond what is necessary, as that which is
said by the apostle, "So that I do not exceed

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

the measure of the rule which God has given us as a measure," now compels us to reach this.

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 ἁγίας 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 | For from everywhere the votes have led, so to speak, of the zeal from God within you and of the other like-minded ones, I indeed speak of those who seek orthodoxy, among whom also Hypatius, our child, has come to me from the land of the Egyptians for this reason. They have prepared to cast off all laziness and every hesitation, no longer to delay or to write to you about matters of faith in a second way, while you and our brothers seek what concerns our salvation from the divine and holy scripture, the firm foundation of faith about the Father, the Son, and the Holy Spirit, and all the other salvation in Christ, I speak of the resurrection of the dead and the bodily presence of the Only-Begotten, and about the holy covenant, both old and new, and 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 τένου 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 ἄκων διὰ τὴν ὑπερβολὴν ὑμῶν τε καὶ τῶν

1.4 | I, therefore, having taken such a proposal of requests, not a few coming from those around Kōnōpas the fellow elder and those following him, as well as from you of great honor, dear children, have indeed come to me for this reason from our Hypatius from Egypt. Seeing many like-minded votes together, I was struck in my mind and thought it right to write this letter to you without delay, that not only willingly but also unwillingly, because of your great zeal and that of those with you, I was moved to write this letter, responding to your desire.

καθ' ὑμᾶς αέτιόεως, 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 ἅπασι δοῦναι τὸ
ἅγιον αὐτοῦ πνεῦμα τοῖς αὐτὸν ἐν ἀληθείᾳ
ζητοῦσιν. οὐκ ἄθεε 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 Ζριστὸς ὁ υἱὸς
τοῦ θεοῦ ζῶντος«, σαφῶς ὑπ' αὐτοῦ τοῦ
κυρίου μακαρισθήσονται, καθὼς καὶ ὁ
ἅγιος ἐκεῖνος ἐμακαρίσθη ἀκούσας
<τό> »μακάριος εἶ Σίμων βᾶρ Ἰωνᾶ«
τουτέστι υἱὲ Ἰωνᾶ· ὁ γὰρ πατὴρ αὐτοῦ
Ἰωνᾶς ἐκαλεῖτο, τὸ δὲ βᾶρ 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 | And I am greatly amazed, marveling at
the arrangement of our Lord and God, who
was pleased to give his holy spirit to all
those who seek him in truth, because of the
greatness of his goodness. For I did not
disregard your letters and those of your
companions, most beloved, but I
experienced 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," that is, 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 spoke
of: "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 ἐνότητά 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 thoughts of people 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, for this reason, he is the only true God. And not like the false gods, whom 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, and only 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 it is in the holy spirit.

3.2 | τὸ μὲν γὰρ Ἰησοῦς ὄνομα καὶ Ἰουδαῖοι λέουσι, 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 consider him as Lord. And the Arians say 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, he does not truly say that Jesus is Lord and truly that he is God and truly that he is the Son of God and truly 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 the bad 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 so 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 ἐστι« καὶ πάλιν αὐτὰ τὰ ἔργα μαρτυρεῖ περὶ ἐμοῦ ἃ δέδωκέ μοι ὁ πατήρ· καὶ πάλιν Μωυσῆς ἔγραφε περὶ ἐμοῦ« καὶ »μωυσῆς 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," again says, "Even if I testify about myself, my testimony is true." And again, the works that the Father gave me testify about me. And again, Moses wrote about me, "And 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, in order to cut off the
boasting of those who brag and those who
present themselves.

3.8 | ἐπὶ δὲ εἶπεν »καὶ ἐγὼ μαρτυρῶ περὶ
ἐμαυτοῦ, ἡ μαρτυρία μου ἀληθὴς ἐστίν«,
δείκνυσιν ὅτι οὐχ ἀνθρώπου αὐτοῦ ἢ
μαρτυρία, ἀλλὰ θεὸς ἐστὶν ἀληθεύων
<ἐν> τῇ αὐτοῦ ἀληθινὸς τοίνυν θεὸς ὁ
πατὴρ, 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 is not 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." And a trustworthy witness
about the Son is the one who leaned on his
chest, claiming him to be 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, he is the only
God. And 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 πατὴρ 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 otherwise.

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 own a suspicion of blasphemy, not finding the true light stated clearly 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, 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' ἄφ' 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 πρόσκεται 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, yet we know this from our own pious thinking, and 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 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 carry 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, while opposing each of the names of the equals of the 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&τὸ; θεὸς ἀληθινός, περὶ δὲ υἱοῦ φῶς ἀληθινόν καὶ περὶ πατρὸς τὸ

4.6 | Again, to the Son belongs the true light, and to the Father belongs the light, so that by joining the two glories about divinity, we say about the Father, "the true God," and about the Son, "the true light,"

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.

and about the Father, "the light," and about the Son, "God." From the light and God, we acknowledge one divinity, and from the true God and the true light, we acknowledge 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, if "the Spirit of truth comes," it says, and also about itself, "I am the truth." And about the Father, "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," and 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 is heard by people, and creating the Spirit for the work of the rains sent 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, no longer 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 explained him."

5.6 | ὢν ἐστὶν ὁ πατήρ, ὢν ἐστὶν ὁ υἱός, ὁ »ὢν πρὸς τὸν ὄντα«, ἐξ αὐτοῦ γεννηθεὶς, 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 generated 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 ἐτέρου 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 he 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 ῥιπὴ 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, υἱὸν λέγων νοεῖς πατέρα· ἀπὸ γὰρ υἱοῦ

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 significant. When you call him Son, by

πατήρ πατήρ νοεῖται, καὶ ὅταν καλέσῃς πατέρα, σημαίνεις υἱόν· πατήρ γὰρ πάντως υἱοῦ καλεῖται.

saying Son, you mean Father; for the Father is understood from the Son, and when you call the Father, you signify 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 υἱὸν τολμήσῃς 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, for it exists in unity and does not need anything added, neither glory nor progress, learn not to blaspheme, O you who fight against the faith, but rather pursue yourself away from faith. Always believe in the Father, truly eternal, who has generated the Son.

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

6.2 | The one who truly is, next to the one who truly is, 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 together 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, a Son who is of the same essence as the Father, not just sharing existence, but of the same essence, meaning 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 δὲ τῆς πίστεως ὁμοούσιον λέγειν. εἴπερ γὰρ εἴπῃς τὸ ὁμοούσιον, ἔλυσας Σαβελλίου τὴν δύναμιν· ὅπου γὰρ ὁμοούσιον, μιᾶς ὑποστάσεώς ἐστι

6.4 | The bond of faith says to speak of the same essence. For if you say the same essence, you have broken the power of Sabellius; for where there is the same

δηλωτικόν·

essence, it clearly shows 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 being, and the Son is a distinct being, and the Holy Spirit is a distinct being.

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. Rather, it means that the Son is God from God and the Holy Spirit is God, of 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, ὥς φησιν 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 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 signified.

6.9 | καὶ οὐ δύο υἱοί· μονογενὴς γὰρ εἷς ὁ υἱός, τὸ δὲ ἅγιον πνεῦμα πνεῦμα ἀάγον, 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 being from God, proceeding from the Father and receiving from the Son.

6.10 | ἀλλ' ὁ μὲν υἱὸς μονογενής

6.10 | But the Son is the only-begotten,

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.

incomprehensible, and the Spirit is
incomprehensible as well, being 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 are 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 <ὁ> καὶ ὁ υἱὸς καὶ 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 proceeds from
the Father and receives from the Son,
"searching the depths of God," announcing
the things of the Son in the world, 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," 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, 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 an addition, thus counted:
Father and Son and Holy Spirit.

7.3 | οὐ συναλοιφή ἡ τριάς, οὐ διεστώς τι
ἐν αὐτῇ τῆς ἰδίας αὐτῆς μονάδος, ἐν
ὑποστάσει δὲ τελειότητος τέλειος ὁ πατήρ.
τέλειος ὁ υἱός, τέλειον τὸ πνεῦμα τὸ ἅγιον·
πατήρ καὶ υἱὸς <καὶ> ἅγιον πνεῦμα.

7.3 | The Trinity is not a mixture, nor is
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 and Son and

Holy Spirit.

7.4 | τὸ δὲ ἀνάπαλιν πνεῦμα χάρισμασιν ἐνταττόμενον· »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. And there are different kinds of services, but the same Lord. And there are different kinds of workings, but the same God who works all things in all people.

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

7.5 | Let us not fall away from what is set before us, let us not stray from the truth. We do not speak for God, but we think with reverence, so that we do not perish, and 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 nature.

7.7 | οὐδὲν γὰρ ἐν τριάδι κτιστὸν ἢ ἐπιγένητον, ἀλλ' ὁ μὲν πατὴρ τὸν υἱὸν γεννᾷ. οὐκ ἦν δὲ ποτὲ χρόνος ὅτε οὐχ ἦν ὁ υἱός. οὐδὲ γὰρ ὁ πατὴρ ἐν χρόνῳ τινὶ πατὴρ οὐκ ἐκαλεῖτο, ἀλλὰ ἦν αἰὶ πατὴρ καὶ ἦν αἰὶ υἱός, οὐ συνάδελφος, ἀλλὰ υἱὸς γεννηθεὶς ἀνεκδιηγήτως καὶ ὀνομαζόμενος ἀκαταλήπτως, σὺν πατρὶ δὲ ὦν 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 some point in time, but 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 described and named in a way that cannot be fully understood. He is always with the Father and never stops being.

7.8 | πατὴρ οὐν ἀγέννητος καὶ ἄκτιστος καὶ

7.8 | The Father is unbegotten, uncreated,

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'.

and incomprehensible. The Son is begotten, but also uncreated and incomprehensible. The Holy Spirit is always, not begotten, not created, not a partner, not a brother of the Father, not a descendant, but 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 ᾖ 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 πατρός' καὶ »τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον«, καὶ »ἐκ τοῦ ἐμοῦ λήψεται, ἵνα μὴ ἀλλότριον νομισθεῖν πατρὸς μηδὲ υἱοῦ, ἀλλὰ τῆς αὐτῆς οὐσίας, τῆς αὐτῆς θεότητος, πνεῦμα θεῖον, »τὸ πνεῦμα τῆς ἀληθείας' «, τὸ πνεῦμα τοῦ θεοῦ, τὸ πνεῦμα τὸ παράκλητον, μονωνύμως καλούμενον,

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 thought to be a stranger to the Father or the Son, but of the same essence, of the same divinity, a divine Spirit, "the Spirit of truth," "the Spirit of God," the Comforter

μη ἔχον ἀντιπαράθεσιν, μη ἐξισούμενον
ἐτέρῳ τινὶ πνεύματι, μη καλούμενον
ὀνόματι υἱοῦ ἢ ὀνομαζόμενον ὀνομασίᾳ
πατρὸς, ἵνα μη τὰ μονώνυμα ὀνόματα
ὁμώνυμα ὑπάρχη·

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 that 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 υἱοῦ, οὐ κατὰ τινὰ
σύνθεσιν, καθάπερ ἐν ἡμῖν ψυχὴ καὶ σῶμα,
ἀλλ’ ἐν μέσῳ πατρὸς καὶ υἱοῦ, ἐκ τοῦ
πατρὸς καὶ τοῦ υἱοῦ, τρίτον τῇ ὀνομασίᾳ.

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

8.7 | »ἀπελθόντες« γάρ φησι »βαπτίσατε
εἰς τὸ ὄνομα πατρὸς καὶ υἱοῦ καὶ ἁγίου
πνεύματος«. εἰ δὲ βαπτίζει ὁ πατήρ 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 going, he says, 'baptize in the
name of the Father and of the Son and of
the Holy Spirit.' But if the Father baptizes in
his own name, in the name of God, and the
perfect seal is sealed in us in the name of
God, and Christ baptizes in his own name,
in the name of God, and the perfect seal is
sealed in us in the name of God, who would
dare to fight against his own soul, saying
that the Spirit is foreign to divinity?

8.8 | εἰ γὰρ <σφραγίζομεν> εἰς ὄνομα
πατρὸς καὶ εἰς ὄνομα υἱοῦ καὶ εἰς ἁγίου
ἁγίου πνεύματος, μία σφραγὶς τῆς τριάδος·
μία ἄρα δύναμις τῆς θεότητος ἐν τριάδι. εἰ
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 ἰσθημεν

8.8 | For if we are sealed in the name of the
Father and in the name of the Son and in
the name of 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 God,
and the others are created and not God, by
what reason are the two connected into
one by the seal of perfection? Therefore, we

τὸ ἓν τὸ 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 σφραγζόμενον καὶ λύτρωσιν δι' ἀφέσεως ἁμαρτημάτων λάβῃ ὁ παραυτοῦ κτισθεὶς ἄνθρωπος.

are sealed in a royal name, knowing that the one is of the Father, and the others are not royal, but are still elements and creations, and the name of the Father alone could not save, but he took to himself the other two elements according to the assumption 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 man created by him.

Chapter 9

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

9.1 | 9. O the foolishness of such nonsense, o the blasphemy of such things! From where has another new channel of disbelief entered life, or rather, I would say, bad faith? For bad faith is worse than disbelief. Disbelief can be corrected by receiving faith, but bad faith is uncorrectable, 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 about Ananias, "Why has Satan tempted you to lie to the Holy Spirit?" And he says, "I did not lie to men, but to God."

9.3 | ἄρα θεὸς ἐκ πατρὸς καὶ υἱοῦ τὸ πνεῦμα, ᾧ ἐψεύσαντο οἱ ἀπὸ τοῦ τιμήματος νοσφισάμενοι· ὡς καὶ ὁ Παῦλος συνᾷδει τῷ λόγῳ τούτῳ λέγων ὑμεῖς δὲ ναὸς τοῦ θεοῦ ἔστε καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν'. ἄρα οὖν θεὸς τὸ πνεῦμα, ὡς προεῖπον.

9.3 | Therefore, the Spirit is God, from the Father and the Son, whom those who have stolen from the offering have lied to. As Paul also agrees with this saying, "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, & 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 in themselves, 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 again reveals his Holy Spirit.

9.6 | ἔδει * τὸν πρῶτον τῶν ἀποστόλων, τὴν πέτραν τὴν στερεάν, »ἐφ' ἣν ἡ ἐκκλησία τοῦ Μ' ὠκοδόμηται, καὶ πύλαι Ἅιδου οὐ κατισχύσουσιν αὐτῆς· πύλαι δὲ Ἅιδου 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 are found all the detailed matters of faith that are sought.

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 διῖσχυριζόμενος ἔλεγεν »εἰ καὶ πάντες ἀρνήσονται σε, ἐγὼ οὐκ ἀρνήσομαι«, ὅσον τὸ ἐπ' λέγω· οὗτός ἐστιν ὁ κλαύσας ἐπὶ τῇ φωνῇ

9.9 | This is the one who denied three times and cursed three times before the rooster crowed; for he was insisting 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.

9.10 | τοῦ ἀλεκτρυόνος, ἵνα ἀληθῶς ὁμολογήσῃ τὴν τοῦ υἱοῦ τοῦ θεοῦ σύλληψιν οὐ δοκῇσιν 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 seeming, but real, so that he may call him a true man while weeping at his being handed over by the Pharisees. This one, having departed, went to Galilee to fish.

9.11 | ὁ συγκοινωνὸς 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, for he was learning from the Son and receiving the power of knowledge from the Son, 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 ἠλίευσεν ὁ δὲ μαθητὴς, ὃν ἡγάπα ὁ Ἰησοῦς *) ἐπὶ τῷ ῥήματι, ὃ εἶπεν ὁ σωτὴρ »παιδιά, μή τι προσφάγιον ἔχετε;« καὶ φησὶ »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 δοκῇσιν, θεὸς δὲ <κατὰ>

9.12 | The foundation of the security of faith, who, in the boat on the Sea of Tiberias, after being called, was again warming himself. The disciple whom Jesus loved, at the word that the Savior said, "Children, do you have any food?" and he says, "Cast it on the right side of the boat and you will find." And at the word that happened, Peter, being amazed, John says, "It is the Lord." A man in the flesh, born of Mary, truly, not seeming, but God.

9.13 | ὢν, ἀπὸ τῶν ἐπουρανίων ἐκ πατρὸς ἐλθὼν <οὗτος> ὁ ἀκούων παρὰ τοῦ αὐτοῦ »Πέτρε, ποιμαίνει τὰ ἀρνία μου«, ὁ πεπιστευμένος τὴν ποιμνὴν, ὁ καλῶς ὁδηγῶν ἐν τῇ δυνάμει τοῦ ἰδίου δεσπότου ὁ ὁμολογῶν περὶ σαρκός, ὁ ἀληθινῶς τὰ πατρὸς ἀπαγγέλλων περὶ υἱοῦ, ὁ τὸ πνεῦμα σημαίνων καὶ τὴν αὐτοῦ ἀξίαν ἐν θεότητι, ὁ

9.13 | Being, having come from the heavenly Father; this one, hearing from the same, "Peter, feed my sheep," trusted with the flock, leading well in the power of his own master, confessing about the flesh, truly proclaiming what is from the Father about the Son, signaling the spirit and his worth in divinity, passing on to Paul and

δεξιὰν διαδοὺς τῷ Παύλῳ καὶ Βαρνάβᾳ
κοινωνίας σὺν Ἰακώβῳ καὶ Ἰωάννῃ, ἵνα
»διὰ τριῶν μαρτύρων σταθῇ πᾶν ῥῆμα«.

Barnabas the fellowship 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 ἐβεβαίωτο δι'
αἰνίγματος <> καὶ ἡ πίστις> νόμῳ,
μόνον πατέρα ἐπιγνόντων, εἰ μή 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 be without the two
or three witnesses. For faith was
established through a riddle and the law,
only knowing the Father, unless they
receive the power of the Son and through
the witnesses of the Father and the Son be
strengthened, and by the third witness
receive the Holy Spirit and be filled.

10.2 | φανερώς τῶν φωνῶν τῶν Χερουβὶμ
καὶ Σεραφὶμ κραζουσῶν 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 ἐνικάς τὸ ἅγιος ἅγιος ἅγιος·

10.3 | For the glorification is not completed
in heaven by two voices, nor do they call
out a fourth, the same holy and invisible
spiritual beings. Nor do they 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 name polytheism.

10.5 | εἷς γὰρ ἐστὶ θεός, πατὴρ ἐν υἱῷ, υἱὸς
ἐν πατρὶ σὺν ἁγίῳ πνεύματι. καὶ διὰ τοῦτο

10.5 | For there is one God, the Father in
the Son, the Son in the Father, with the

»ἅγιος ἐν ἁγίοις ἀναπαύμενος«. πατήρ ἀληθινὸς ἐνυπόστατος καὶ υἱὸς ἀληθινὸς ἐνυπόστατος καὶ πνεῦμα ἅγιον ἀληθινὸν ἐνυπόστατον, τρία ὄντα μία θεότης μία οὐσία μία δοξολογία εἷς θεός.

Holy Spirit. And for this reason, "Holy resting among the holy." The Father is the true being, and 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 of the Son of God. You have glorified the Father, you have pointed out the Son, and the Holy Spirit.

10.7 | ἀλλὰ μὴ κατὰ συναλοιφήν· ἔστι γὰρ ὁ πατήρ 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 μονογενής ὁ τιμῶν τὸν πατέρα τιμᾷ τὸν υἱόν· ἐν τῷ γὰρ λέγειν τὸν πατέρα υἱὸν σημαίνει καὶ υἱὸν τιμᾷς. καὶ »"ὁ τιμῶν τὸν υἱὸν τιμᾷ τὸν πατέρα· ἐν τῷ γὰρ ὀνομάζειν σε τὸν υἱὸν τιμᾷς τὸν πατέρα, οὐκ ἐλάττονα τὸν Χριστὸν φάσκων τοῦ πατρός.

10.7 | But not by mixing; for the Father is Father, the Son is Son, the Holy Spirit is Holy Spirit. But 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, 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 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 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), πόσῳ μᾶλλον ὁ θεός

11.1 | For if among us humans such a mindset is absent, and we do not wish to dishonor the sons or to make them less than the honor of their fathers (for dishonor to the sons reflects dishonor to the fathers), how much more would God

καὶ πατὴρ οὐκ ἂν βουληθεὶ ἐλαττωθῆναι
τὸν αὐτοῦ υἱόν;

and 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, he who truly considers
the Son of the Father as lacking in the glory
of the Father dishonors him instead of
honoring him, being carried away 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
receives.

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
κορυφαίωτος 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
possessed by madness dare to say that the
Spirit is foreign to God, and not truly
understand the true voice of the
trustworthy and holy Apostle Paul, to
whom the greatest of the apostles, Peter,
gave the key to the kingdom, who 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 ἄνω βουλομένου
φράζειν, ἵνα μὴ τὸ τοῦ ἀνθρώπου
παράδειγμα εἰς τὸν θεὸν ἀπεικάσῃ, ἀλλὰ
τῷ παραδείγματι μέρος τῶν ἄνω

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,"
from this example, he wishes to express the
things above, so that the example of man
does not represent God, but rather reveals
a part of the things above.

ἀποκαλύψει;

11.6 | ὅλη γὰρ ἡ κτίσις συναχθεῖσα ἀγγέλων καὶ ἀρχαγγέλων, Χερουβὶμ καὶ Σεραφίμ 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 δεσπότῃ.

11.6 | For all creation, gathered together 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." For every person has the image by gift.

11.8 | οὐδεὶς δὲ τῷ ἑαυτοῦ δεσπότῃ ἀπεικασθήσεται. τὸ μὲν γὰρ ἀόρατον τὸ δὲ ὀρατόν, 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, but man, having a gift, is lacking in the most perfect things, unless God wishes to grant the completeness of the gift according to worth to those who receive it.

Chapter 12

12.1 | 12. Ὅμως ὑποδείγματι κεχρημένος ὁ αὐτὸς ἅγιος ἀπόστολος »οὐδεὶς«
φησὶν »οἷδεν ἄνθρωπος τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ κατοικοῦν ἐν αὐτῷ· οὕτω καὶ τὰ τοῦ θεοῦ οὐδεὶς ἔγνω«

12.1 | However, the same holy apostle, having been used as an example, says, "No one knows the things of a person, except the spirit of the person that lives in him; so also, 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 συγκείμενον 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 ζητεῖ καὶ βαθύτερά σου μὴ ἐξέταζε», ἄρα εἰπόμεν 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 blames 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 with foolishness?

12.5 | ποῦ γὰρ ἐρευθιᾷ τὰ βάθη τοῦ θεοῦ; διὰ ποῖαν 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 ἀπειραγάθως καὶ μὴ σμικρῶς καὶ εὐτελεῶς, καθάπερ οἱ τῆς Ἀρείου αἰρέσεως καὶ αἱ

12.6 | But when the saints are deemed worthy to have the holy spirit dwell in them, when the holy spirit comes upon the saints, it is given to them to search the depths of God. To glorify deeply, as David also confesses from the depths: "For I have cried out to you, Lord," and without hesitation, and not in a small or cheap way, just like those of the Arian heresy and all

ἔξωθεν πᾶσαι.

those from outside.

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

12.7 | And the law was given through Moses, and the heresies that arose after him before the coming of Christ in the flesh are eleven, and after the incarnation, there are another sixty. Besides those before the law and all these, there are five, and the other four Greek heresies, which are nine before the law. All together, with their own mothers, the total number is eighty-eight.

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

12.8 | There are five mothers: Barbarism, Scythianism, Hellenism, Judaism, and Samaritanism. From these, there are four heresies 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 ἑνδεκα· ἐκ μὲν Ἰουδαίων ἑπτὰ· Γραμματέων Φαρισαίων Σαδδουκαίων Ὀσσαίων Νασαραίων Ἡμεροβαπτιστῶν Ἡρωδιανῶν· ἐκ δὲ Σαμαρειτῶν τέσσαρες· Γοροθηνῶν Σεβουαίων Ἑσσηνῶν Δοσιθέων· ὁμοῦ ἑνδεκα ἀπὸ νόμου ἐξ Ἰουδαίων καὶ Σαμαρειτῶν φύουσai.

12.9 | From the law, before the coming of Christ in the flesh, there are eleven: 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, there are eleven that arise from the law, from both Jews and Samaritans.

Chapter 13

13.1 | 13. Πᾶσαι οὖν αἱ πρὸ τῆς ἐνσάρκου τοῦ Χριστοῦ Χριστοῦ ἀπὸ Ἀδὰμ ἀρξάμεναι καὶ μέχρις αὐτῆς εἴκοσιν εἰσι. μετὰ δὲ τὴν ἑνσαρκον τοῦ Χριστοῦ παρομοίαν ἔως

13.1 | All the heresies that started before the coming of Christ in the flesh, from Adam until then, are twenty. After the incarnation of Christ, until the reign of

βασιλείας Ούαλεντινιανοῦ καὶ Οὐάλεντος
καὶ Γρανιανοῦ πᾶσαι αἱ αἱρέσεις αἱ ψευδῶς
ἐπιφημίσασαι τὸ τοῦ Χριστοῦ ὄνομα
ἐαυταῖς ἐξήκοντά εἰσιν, οὕτως
ἀριθμούμεναι·

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 τισι Σεκουνδιανῖται
παρ ἄλλοις δὲ Σωκρατῖται παρ' ἐτέροις δὲ
Ζακχαῖοι παρὰ δὲ τισι Δοδδιανοὶ λεγόμενοι
καὶ Βορβορίται & καὶ Καρποκρατῖται
Κηρινθιανοί, οἱ καὶ Μηρινθιανοί,
Ναζωραῖοι Οὐαλεντῖνοι Οὐαλεντῖνοι
Σεκουνόιανοί, οἷς συνάπτεται Ἐπιφάνης
καὶ Ἰσίδωρος, Πτολεμαιονῖται Μαρκώσιοι
Κολορβάσιοι Ἡρακλεωνῖται Οφῖται
Καῖανοὶ Σηθιανοὶ Ἀρχοντικοὶ Κερδωνιανοὶ
Μαρκιωνισταὶ Λουκιανισταὶ Ἀπελληῖανοὶ
Σευηριανοὶ Τατιανοὶ Ἐγκρατῖται κατὰ
Φρύγας, οἱ καὶ Μοντανισταὶ καὶ
Τασκοδρουγῖται, Πεπουζιανοί, οἱ καὶ
Πρισκιλλιανοὶ καὶ Κυῖντιλλιανοί, οἷς
συνάπτονται Ἀρτοτυρῖται,
Τεσσαρεσκιδεκατῖται, οἱ τὸ πάσχα μίαν
ἡμέραν τοῦ ἔτους ποιοῦντες, Ἀλογοὶ, οἱ τὸ
εὐαγγέλιον καὶ τὴν ἀποκάλυψιν Ἰωάννου
μὴ δεχόμενοι Ἀλογοὶ, Σαμφαῖοι, οἱ καὶ
Ἐλκεσαῖοι, Θεοδοτιανοὶ Μελχισεδεκιανοὶ
Βαρδησιανισταὶ Νοητιανοὶ Οὐαλήσιοι
Καθαροί, οἱ καὶ Ναυαταῖοι, οἱ καὶ
Μοντήσιοι, ὡς ἐν Ῥώμῃ καλοῦνται,
Ἀγγελικοὶ Ἀποστολικοί, & οἱ καὶ >
Ἀποτάκται, Σταβλησιανοὶ Ὀριγενιασταί, οἱ
καὶ αἰσχροποιοί, Ὀριγενιασταὶ οἱ τοῦ
Ἀδαμαντίου, ἡ Παύλου τοῦ Σαμοσατέως, L J
ανιχαῖοι, οἱ καὶ Ἀκουανῖται, Ἰερακῖται
μελιτιανοί, οἱ κατ' Αἴγυπτον σχίσμα ὄντες,
Ἀρεικοί, οἱ καὶ Ἀρειομανῖται, Αὐδιανῶν τὸ
σχίσμα, ἀλλ' οὐχ αἱρέσεις, Φωτεινιανοὶ
Μαρκελλιανοὶ Ἡμιάρειοι Πνευματομάχοι,

13.2 | Menandrians, Menandrians,
Saturnilians, Basilidians, Nicolaitans,
Gnostics, who are also called Military and
Phibionites; some are called Secundians,
others are called Socratites, and others are
called Zacchaeans. Some are called
Doddians and Borborites, and there are
also Carpocratians, Kerynthians, who are
also called Merinthians, Nasarenes,
Valentinians, Valentinians, Secundians, to
whom Epiphane and Isidore are
connected. Ptolemaeans, Marcions,
Colarbasians, Heracleans, Ophites,
Caianites, Sethians, Archontics, Kerdonians,
Marcionites, Lucianites, Apelleians,
Severians, Tatianites, Encratites among the
Phrygians, who are also Montanists and
Tascodrugites, Pepuzian, and also
Priscillianists and Qunitillians, to whom
are connected the Artotyrites, 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
Helkesaiaans, Theodotians, Melchizedekians,
Bardesians, Noetians, Valentinians, 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
Anichaiaans, who are also Aquanians,
Hieracites, Melitians, who are in schism in
Egypt, Arians, who are also Arianomaniacs,
the schism of Audian, but not a heresy,

οὐ 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,
<οὐ καὶ> Ἀπολλινάριοι, καὶ οἱ τὴν
ἁγίαν Μαρίαν λέγοντες μετὰ τὸ τὸν
σωτῆρα γεγεννηκέναι τῷ Ἰωσήφ
συνῆφθαι, οὐστinas ἐκαλέσαμεν
Ἀντιδικομαριαμίτας, καὶ οἱ εἰς ὄνομα
αὐτῆς κολλυρίδα προσφέροντες, οἷ
καλοῦνται Κολλυριδιανοί, Μεσσαλιανοί, οἷς
συνάπτονται Μαρτυριανοί <οὐ καὶ> ἀπὸ
Ἑλλήνων καὶ Εὐφημίται καὶ Σατανιανοί.

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 called
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 αἰρέσεων 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, and also of 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
before in Egypt, who, because of a certain
fall during the persecution, accepted some
of our people into their own ranks after
they repented, causing a division among
themselves.

14.3 | οὐ μὴν δὲ ἐν αἰρέσει 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
<δὲ> ἀφηνιαζόντων καὶ ἑαυτοὺς

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 is according to their own image,
not for the sake of faith, but separating
themselves for other reasons. They pretend

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
ὧ καὶ οἱ Ἰουδαῖοι ποιοῦσι, καὶ σχιζόντων
ἐαυτοὺς τούτων χάριν καὶ
ἀπαλλοτριούντων τῆς ἐνώσεως τῆς
ὀρθοδόξου ἐκκλησίας.

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 alienate
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
περικλάσθησαν τὰς αἱρέσεις καὶ εἰς τὰς
τῶν σχισμάτων διὰ προφάσεως
ἐρεσχελίας. καταλείφοντες γὰρ τὴν
ἀλήθειαν ἐπὶ πολλὰς τρίβους ἐβάδισαν,
ἄλλοτε ἄλλως καὶ ἄλλα διανοούμενοι.

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
pretense of arguments. They left the truth
and walked many paths, thinking
differently at different times and in
different 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
ἐστι, πῶς τὰ βάθη τοῦ θεοῦ ἐρευνᾷ;

14.5 | The same holy apostle says,
explaining 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
foreign to God. For if it were foreign to God,
how could it search the depths of God?"

14.6 | ἀλλὰ τί ἐρεῖς μοι, ὦ κενόδοξε, ὁ
πολεμῶν σεαυτόν, 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
θεοῦ χάριτος καὶ οὐ τὸν υἱὸν ἀπὸ πατρὸς

14.6 | But what will you say to me, O
empty-minded one, who fights against
yourself, so that I do not say the Holy Spirit
of God? For why, O empty-minded 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 and not the Word; you
are trapping yourself and not the Spirit;

οὐδὲ τὸ πνεῦμα τὸ ἅγιον ἀπὸ πατρὸς καὶ υἱοῦ.

you are alienating yourself from the grace of God and not 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 τινὰς 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 | For you certainly speak with great boldness; for I have already heard some proud ones changing the truth of God and our Savior into blasphemies and saying, "It searches the depths of God, but does not comprehend," because they do not attach the word to the statement, but only repeat what the apostle said, "It searches the depths of God." And the word "comprehend" is not added.

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

15.2 | Oh, what great foolishness is needed, O godless one, after saying "It searches" to also say "It comprehends"? For according to your ignorance, the matter would be found lacking without adding this word.

15.3 | νῦν δὲ οὐχ ὑπολείπεταί 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 from everywhere, the scripture gathers the truth for the most reverent man. For it is written about the Almighty God in this way: "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 ἀπεφάνητο; »ἐρευνῶν δὲ ταμιεῖα κοιλίας«, πάλιν οὐ πρόσκειται τὸ καταλαμβάνων. ἄρα, ἐὰν μὴ πρόσκειται τῷ ῥητῷ τὸ καταλαμβάνει, θάνατον ἐμαυτῷ

15.4 | Or is everything about knowledge decided in the testing? "And examining the innermost parts," again, the word "comprehends" is not added. So, if "comprehends" is not attached to the

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

statement, will I cause death to myself by confusing the statement "does not comprehend" 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 also about the Holy Spirit it is said that it searches, and there was no need to say that it also comprehends. 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 "comprehends," understand the same thing 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 daring to say about the Father that he searches and does not comprehend—since he created man together with the Son and the Holy Spirit; for the Trinity is always a Trinity and never takes on anything additional—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 πατρὸς 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 heaven and the earth), it means the voice of the Father calling for creation. And when it says "Let us make," I would not only speak about the Son, but also about 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 co-creates with the Father, and the Holy Spirit also co-creates.

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 the most 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, the Spirit searches the depths of God and knows. For he reveals to the saints the mysteries of God and teaches them deeply to glorify God and shows 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 foreign to 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 of heaven nor the Son, except 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 ἐμένα ἐστι» φησὶν ὁ αὐτὸς τοῦ θεοῦ ἅγιος Λόγος.

16.3 | But the foolish, those not adorned with the Holy Spirit, think that there is nothing in the Father that is not in the divinity of the Son. "For as the Father has life in himself, so the Son has life in himself," and "all 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· ἢ

16.4 | What belongs to the Father is also that which belongs to the Son. The life of

ζωὴ τοῦ πατρὸς ἐστὶ, 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.

the Father is the same as that of the Son;
the light of the Father is clearly also that of
the Son; the immortal nature of the Father
is likewise that of the Son; the
incomprehensible nature of the Father is
the same as that of the Son.

16.5 | πάντα τὰ τοῦ πατρὸς τοῦ υἱοῦ ἐστίν.
εἰ τοίνυν τὰ τοῦ πατρὸς αὐτοῦ ἐστὶ, καὶ ἡ
ἐν τῷ πατρὶ γνῶσις καὶ ἐν τῷ υἱῷ καὶ ἐν τῷ
ἀγίῳ 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 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 γινώσεται. 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
εὐχομαι, ἔνα 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 one
learn and not blaspheme. For I offer him
knowledge, and he will understand. Tell
me, dear one — for I call you dear; I do not
hate anyone except the devil and 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 εἰσὶ τὰ ῥήματα τοῦ ἁγίου
θεοῦ, πνεύματι δὲ ἀγίῳ & ἡ γνῶσις &;
διὰ τῶν χαρισμάτων δίδονται. »ὥ μὲν γάρ«
φησὶ »δίδεται λόγος σοφίας, ὥ δὲ λόγος·
διδασκαλίας« καὶ τὰ ἐξῆς, 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 is
given a word of wisdom, to another a word
of teaching," and so on. The same Spirit
divides 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
παρακάλεσον τὸν πατέρα, ἵνα ἀποκαλύψῃ
σοὶ τὸν υἱόν, καὶ παρακάλεσον τὸν υἱόν, ἵνα
ἀποκαλύψῃ σοὶ τὸν πατέρα, καὶ πάλιν
παρακάλεσον τὸν ποτέρα, ἵνα σοὶ δῶ τὸν

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

υἰὸν καὶ ἀποκαλύψῃ σοὶ τὸ ἅγιον πνεῦμα καὶ δώῃ σοὶ αὐτὸ ἔχειν ἐν σοί, ἕνα δοθὲν ἐν σοὶ <τὸ> ἅγιον πνεῦμα ἀποκαλύψῃ σοὶ τὴν πᾶσαν γνῶσιν πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος, ἕνα μάθῃς ὅτι ἐν τῷ υἱῷ οὐκ ἔστι οὐδεμία ἀγνωσία οὐδὲ ἐν τῷ ἁγίῳ πνεύματι.

reveal to you the Holy Spirit, and may give you to have him within you. The Holy Spirit given to you will reveal to you 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 spiritually. But the earthly people are judged because they do not understand the wisdom of the Son, but rather 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 γεγενημένων καὶ γενηθησομένων καὶ οὐδεὶς αὐτὸν ἐπιγινώσκει εἰ μὴ ὁ υἱός, ποῖον ἄρα μείζον τὸν πατέρα γινώσκειν ἢ ἐκείνην τὴν ἡμέραν; εὐδηλον ὅτι 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 and 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 in comparison to the lesser?

17.3 | εἰ γινώσκει τοίνυν τὸν πατέρα, γινώσκει πάντως καὶ τὴν ἡμέραν καὶ οὐδὲν ἐστὶν οὐ λείπεται κατὰ γνῶσιν ὁ υἱός.

17.3 | If he knows the Father, then he certainly knows the day as well, and there is nothing that the Son lacks in knowledge.

17.4 | ἀλλ’ ἐρεῖς ὅτι μείζων ὢν ὁ πατήρ

17.4 | But you will say that the Father,

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.

being greater than all, has knowledge, while the Son does not, just as he himself says, "My Father is greater than me." But 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 authenticity.

17.5 | ὥς 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 καθὸ πατὴρ ὁ πατήρ ἐστὶ καὶ καθὸ ὁ > υἱὸς γνήσιος, τιμᾷ τὸν ἑαυτοῦ ποτέρα.

17.5 | How do you think he is greater? By size, or mass, or time, or season, or worth, or divinity, or immortality, or eternity? Do not think these things. For nothing in divinity is unequal to the Son, but as the Father is the Father and as 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 πατρὸς 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, being 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 destroy the blasphemy of Arius.

Chapter 18

18.1 | 18. Διὰ τοῦτο μὴ ζήτηί τὰ μὴ ζητούμενα, ἀλλὰ τίμα τὸν υἱόν, ἵνα τὸν πατέρα τιμῆς ἀκούων δὲ περὶ τοῦ θεοῦ οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός' μὴ τολμήσῃς διὰ τὸ τὸν υἱὸν ὑπερβαλλόντως τιμᾶν τὸν πατέρα οὐκ ἀγαθὸν ἀποφῆναι τὸν υἱόν.

18.1 | Therefore, do not seek what is not to be sought, but honor the Son, so that you may honor the Father. And when hearing about God, no one is good except one, who is God. Do not dare to say that the Son is not good by excessively honoring the Father.

18.2 | οὐδὲ γὰρ ἀρνούμενος ἑαυτὸν ἀγαθὸν εἶναι λέγει τὸν πατέρα ἀγαθόν, ἀλλὰ τοσούτῳ 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 reveals himself as greater by not wanting honor from people. Instead, he gives honor to himself so that from the goodness of the Father, the knowledge of the goodness of the Son of God may be known, having been born from a good Father, who is God.

18.3 | πολλὴ γὰρ ἀδράνεια τῶν τολμώντων λέγειν περὶ τοῦ υἱοῦ τὸ τοιοῦτον, κἂν 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 follow, "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 behold, in many places, the divine scripture teaches us, calling a poor and wise child good, and "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," and "it is good to go to the house of drinking," and "open, Lord, your good treasure in heaven," and "a good word is better than a house," and "the living dog is better than the dead lion," and "two are better than one," and "the last words are better than the beginning," and "if you, being evil, know how to give good gifts to your children," speaking about fish and bread.

18.5 | πῶς οὖν τολμᾶς διανοεῖσθαι ἀπαρνούμενον τὸν υἱὸν τὴν ἑαυτοῦ ἀγαθότητα καὶ μὴ δι' ὑπερβολὴν τῆς τιμῆς ἐπι

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

18.6 | πατὴρ φέρειν τὴν ἀγαθότητα; ἔώρα γὰρ τὸν λέγοντα αὐτῷ »διδάσκαλε ἀγαθέ« λέοντα στόματι καὶ οὐ καρδίᾳ, καὶ ἐλέγξει αὐτὸν βουλόμενος, ὅτι οὐ τοῖς χείλεσιν αὐτοῦ ἐπεΐθετο, ἀλλὰ τὴν καρδίαν διήλεγχε, ὥς καὶ ἐν ἄλλῳ τόπῳ λέγει »τί μοι λέγετε κύριε κύριε. καὶ οὐ ποιεῖτε τοὺς ἐμούς 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 the one saying to him, "Good teacher," speaking with his mouth and not with his heart, and he wanted to correct him, because he was not convinced by his lips, but he was exposing his heart, as he also says in another place, "Why do you call me Lord, Lord, and do not do my words?" And here he wanted to correct him. For he called him a good teacher and did not remain in his own faith of 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 αἰὶ & 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, who 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 one who created, "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 τηγῆς »ἐμέ«, γὰρ φησιν »ἐγκατέλιπον πηγὴν ὕδατος ζωῆς καὶ ὥρυξαν ἑαυτοῖς λάκκους συντετριμμένους«, ὁ ποταμὸς ὁ ἀένναος, ὁ »εὐφραίνων τοῖς ὁρμήμασι τὴν πόλιν τοῦ θεοῦ«, ὁ ἐκ τῆς πηγῆς προελθὼν, ἐξ οὗπερ, & ὦς &

19.2 | the wisdom being from wisdom, the source being 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 forth from the source, from which, as it were,

19.3 | ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσι«, τὸ σκῆπτρον Δαυὶδ, ἡ ῥίζα τοῦ

19.3 | "Rivers will flow from his belly," the scepter of David, the root of Jesse, the

Ἰεσσαί, τὸ ἄνθος τὸ ἀπ' αὐτῆς, ὁ λέων, ὁ βασιλεὺς ὁ ἐκ φυλῆς Ἰούδα,

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 truly made and God truly existing, 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 has 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 οὔτε 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, μεῖζων δὲ ὁ πατήρ καὶ τῆς ἡμέρας καὶ τῆς ὥρας, καὶ οὐδεὶς ἀμφιβάλλει, πῶς ἄρα ὁ τὸ μεῖζον εἰδὼς τὸ ἥσσον ἀγνοεῖ; οὐδὲ γὰρ οἶδέ τις τὸν πατέρα εἰ μὴ ὁ υἱὸς καὶ οὐδεὶς οἶδε τὸν υἱὸν εἰ μὴ ὁ πατήρ. ὡς γὰρ μέγας ὁ πατήρ. ὅτι οἶδε τὸν υἱόν, οὕτως καὶ ὁ υἱὸς μέγας, ὅτι οἶδε τὸν πατέρα.

19.7 | if then the Son knows the Father, and the Father is greater than both the day and the hour, and no one doubts this, how then does 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 τοῖνυν 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 γινῶσκον 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 then he knows the Father, the greater, how does he not know the lesser, that is, the day and the hour? search the scriptures and learn the power of the Holy Spirit, and 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 may not be 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 εἶδῃσιν. ἵνα δὲ ἀπὸ παραπηγμάτων τὰ ὅμοια παραστήσω, εἰς τὸ διὰ πολλῶν ἐξομαλισθῆναι τὴν πεπλανημένην σου διάνοιαν καὶ τῶν τοῦτο φρονοῦντων,

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

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

20.2 | learn what the scripture says about Adam: "they were naked in the garden and were not ashamed."

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 γυνὴ ἔφαγε καὶ ἔδωκε καὶ τῷ ἀνδρὶ αὐτῆς τῷ μετ' αὐτῆς«.

20.3 | but they were not blind; for they saw. if they had not seen, how did they see that the tree was good for food and pleasant to look at? and the woman took and ate and gave 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,

20.4 | therefore, they were not blind, but their eyes were opened. being naked, they were not ashamed while seeing, and being

καὶ γυμνοὶ ὄντες ἑαυτοὺς ᾔδεισαν. ᾔδεισαν δὲ κατὰ εἶδῃσιν καὶ οὐ κατὰ πράξιν.

naked, they knew themselves. they knew in a way of understanding, not by action.

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

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

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

20.6 | and yet they saw each other being naked and they knew themselves by sight; but not by action. the scripture said that knowing each other was joined together.

20.7 | οἶδε δὲ καλεῖν εἶδῃσιν καὶ εἶδῃσιν. 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. εἶδῃσιν δὲ τὴν δι' ὁράσεως καὶ διὰ γινώσεως ᾔδει, <ᾔδει,>

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

20.8 | δὲ καὶ διὰ πράξεως. καὶ ἔγνω Ραχὴλ τὴν γυναῖκα αὐτοῦ καὶ πάλιν <έν> ἑτέρῳ τόπῳ »καὶ ἐγήρασε Δαυίδ« φησὶ »καὶ ἔσκεπον ἱματίοις. καὶ οὐκ ἐθερμαίνετο, καὶ εἶπον τῷ βασιλεῖ ζητηθῆτω παρθένος καλή«. καὶ εὗρέθη Ἀβισάκ ἡ Σουμανῖτις. καὶ φησιν »ἠνέχθη τῷ βασιλεῖ καὶ συνεκοιμᾶτο αὐτῷ καὶ συνέθαλπεν αὐτόν· καὶ οὐκ ἔγνω αὐτήν Δαυίδ«, τὴν σὺν αὐτῷ. τὴν σύσσωμον καὶ σύμπλευρον.

20.8 | and also by action. and "david knew his wife" again in another place it says, "and david grew old." and he was not warmed, and they said to the king, "let a beautiful virgin be sought." and abishag the shunammite was found. and it says, "she was brought to the king and slept with him and took care of him; and david did not know her," the one who was with him, the one who was joined and close to him.

20.9 | ἄρα ποίαν εἶδῃσιν λέγει; τὴν δι'

20.9 | so what kind of knowledge is he

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 ἀγνοια ἐν τῷ υἱῷ τοῦ θεοῦ;

talking about? 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 εἶδησιν. 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 knows, one kind 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 δεδοκέναι τῷ υἱῷ αὐτὸς κρίνει· οὐ γὰρ ἡλλοτριῶται 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 completed. for the father knows the hour and the day; he knows it both by knowledge and by action. for 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 separated from judging those who are judged, and in not judging, the father has already judged.

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

21.2 | but the son knows when he comes; for he himself brings the day and he himself sets the limits and completes it. for he says, "the day comes like a thief in the night," and he says, "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

21.3 | if then the servants of Christ are

εἰσὶ τέκνα, ἀρα 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;

children of the day, does the son who
brings the day not know? so that the day
may catch him, and does he not rather
bring the day? who, thinking about these
things, would not blaspheme, considering
what is not fitting about the father and the
son?

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

21.4 | and the father knows the day and the
hour in two ways, by knowledge and by
action. for he knows when he comes and
has already decided to judge the one who is
and has known by action.

21.5 | ὁ δὲ υἱὸς τοῦ θεοῦ οἶδε μὲν πότε
ἔρχεται καὶ αὐτὸς φέρει αὐτὴν καὶ οὐκ
ἀγνοεῖ, οὐπω δὲ αὐτὴν ἔπραξε κατὰ
γνώσιν, τουτέστι <οὐπω ἔγνω> κατὰ
πράξιν. 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 πράξιν καὶ ποιήσῃ τὴν
ἐκδίκησιν καὶ σῶσῃ 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
comes and brings it, and he does not ignore
it, but he has not yet acted according to
knowledge, that is, he has not yet known by
action. for the ungodly are still being
ungodly, and the unbelievers are still being
unbelieving, and the wicked are
blaspheming, and the devil is working, and
sins are happening, and injustice is strong,
and judgment is patient, until he comes and
knows it by action and carries out the
vengeance and saves those who truly hope
in him and not those who blaspheme his
divinity and 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

22.1 | 22. from the holy angels, such worth
is left in two ways. for they are honored,
having received this from the father, the
son, and the holy spirit; but this is left to
them, for they do not know the appointed
times when things happen. for the father

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.

set the times by his own authority. if the
father is in the son and the son is in the
father, then the authority is not left from
the son who is in the father.

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

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

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
γνώσιν πράξεως· οὕτω γὰρ ἐπετάχθησαν
ἐξελθεῖν καὶ συναγαγεῖν δίκην ζιζανίων καὶ
δῆσαι δρομὰς δεομὰς εἰς τὸ καίειν πυρὶ
ἀσβέστῳ.

22.3 | therefore, the angels do not know
either by knowledge or by action the day
and the hour. for they do not know when
the father and the son and the holy spirit
wish to bring about the day, and they do
not know by understanding of action; 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 | οὕτω τοίνυν οὐδὲ ἔπραξαν οὐδὲ
οἶδασιν, ὁ δὲ πατὴρ οἶδε καὶ ἔπραξε· ὁ δὲ
υἱὸς οἶδε μὲν, οὐδέπω ἔπραξε. τουτέστιν
<τό>· »εἰ μὴ ὁ πατὴρ μόνος, οὔτε οἱ
οὔτε ὁ υἱός».

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.
that is to say, "if the father alone does not,
neither do the angels nor the son."

22.5 | νοήσωμεν τὴν δύναμιν τῆς γραφῆς,
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 ἀνοῖγον τὸ γράμμα καὶ

22.5 | let us understand the power of the
scripture, so that the letter does not
become death for us. "for the letter kills,
but the spirit gives life." let us take the
spirit, so that we may benefit from the
letter. for the letter does not kill; in the
letter is life. but it kills the one who
approaches the letter without
understanding and who does not have the
enlightening spirit that opens the letter and

ἀποκαλύπτει τὸ ἐν αὐτῷ.

reveals what is in 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 μιᾷ 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 knowledge of unity, in one bond of perfection, so that we may receive the seal in the name of the perfect father and god, and in the name of the perfect son and god, and in the name of the holy and perfect spirit.

22.7 | ὥς 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 with 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 καταξιοθέντας ἐν πυρὶ καταβληθῆναι, μὴ ἀναλωθῆναι δὲ οὐ σβέσαι τὸ πῦρ, ἵνα μὴ ὑποληφθῶσι καινὰ ἔργα ἀντιμνηχανησάμενοι, ἀλλ' ἐν πυρὶ μὲν 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.

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 thought up against them. but they were in the fire and yet were not consumed because of 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
ἔκλιναν ἀχένα εἰκόνι καὶ θράσει βασιλέως
καὶ τυραννίδι.

23.2 | these children who were saved
wanted to give thanks to the god who saved
them. to him they hoped from the
beginning and did not waver, and 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 τῇν καὶ πάντα τὰ ὑπ’ αὐτῇν
καὶ πάντα ὅσα ἔστι μὴ ἄξια εἶναι εἰς
προσφορὰν θεῷ προενεχθῆναι οὔτε γὰρ
εἶχον ἐξουσίαν τὰ ὑπὲρ ἑαυτοῦς 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 all
that is in it, and about the earth and
everything under it, and all things that are
not worthy to be offered to god. for they
did not have the power to offer anything
above themselves to god.

23.4 | καὶ κατὰ τὴν ἀξίαν μὲν καὶ κατὰ τὴν
ἐξουσίαν θέλοντες μόνον ὕμνοις ὑμνεῖν τὸν
θεόν τοῦτο γὰρ ἔστι τὸ γεγραμμένον
»θύσατε θυσίαν αἰνέσεως« καὶ »θυσία
αἰνέσεως δοξάσει με«, ἤδη μεταβαλόντες
τὴν παλαιὰν εἰς καινὴν διαθήκην πνεύματι
ἁγίῳ ὑπονωττόμενοι, οὐ ζώων θυσίας οὐδὲ
ὀλοκαυτωμάτων χρεῖαν ἔχοντες φασὶ γὰρ
»οὐκ ἔστι τόπος τοῦ καρπῶσαι οὐδὲ θυσία
οὐδὲ θυσιατήριον«, ὥς 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. for
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 ἑάσαντες 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 δωρεὰν τῇν
ταπεινοφροσύνης) καὶ βούλονται τὸν

23.5 | wanting to offer such praise and
leaving behind 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 and not lose heart.

αἴνον θεῷ προσφέρειν καὶ μὴ ἐκκακεῖν.

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

23.6 | and having tested themselves, they are worthy to join with creation in the unspeakable praise of god. and 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 | 24. and separating the creations from the creator and the created from the one who created, they say, "bless all the works of the lord, 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 know 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, he has gathered everything 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 λοιπὸν οὐκ ἠγνόουν.

24.3 | for the holy spirit revealed to them so that they might be worthy to be with the angels, having become like angels, the things in heaven and the things on earth and the things under the earth, 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 διαίρειν ποῖα τὰ ἔργα ποῖα τὰ ποιήσαντα, ποῖα τὰ ἐργαζόμενα ποῖα δὲ τὰ

24.4 | and they say, the same holy ones, as they said before: "bless all the works of the lord, the lord," and they begin to count and divide which works were made and which were being done and which were

ἐργασθέντα·

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 νιφετούς, ἀνέμους χιόνας ἀστραπὰς βροντὰς γῆν θάλασσαν πηγὰς ἀβύσσους ποταμοὺς πᾶσαν ἀνθρωπότητα ὄρη πετεινὰ 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), and thrones and powers (for these are created), the sun, 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, Azarias, Mishael, priests and servants of god.

24.6 | πάντα γὰρ ταῦτα ποιητὰ ἐστὶ καὶ κτιστά, 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 ἄλγιον 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 ἁγιστείαν μίαν λατρείαν μίαν θεότητα μίαν δοξολογίαν.

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 is in the Trinity and that the same Trinity is in one divinity. and they understood the Father in the Son and the Son in the Father together with the holy spirit, one holiness, one worship, one divinity, one glory.

Chapter 25

25.1 | 25. Ἀλλὰ πάντως καὶ τοῦτο τολμᾷ ὁ διάβολος κινεῖν ἐν τοῖς ἀνθρώποις,

25.1 | but indeed, the devil dares to stir up among people the boldness of disbelief, to

ἀπιστίας τολμηρίαν καταψεύσασθαι τῶν ἁγίων παίδων πλάσαι] καὶ εἶπεῖν· οὐκ ᾔδεισαν εἶπεῖν ὄνομα ἁγίου πνεύματος· Ἰουδαῖοι γὰρ ᾔσαν καὶ οὐδὲ υἱὸν ᾔδεισαν, Ἰουδοῖοι ὄντες.

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 γὰρ 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," and 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 not because of ignorance did they 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 τοῦ θεοῦ. προέλαβε γὰρ ὁ θεῖος λόγος ἀσφαλίσασθαι τὰ πάντα > τῶν τὰς μηχανὰς ἑαυτοῖς ἐπινοούντων, προγινώσκων τὴν εἰς αὐτοὺς καὶ] τοὺς παῖδας λύμην.

25.4 | and let no one who is hunting for excuses say: "that the cherubim or seraphim did not say these things." therefore, these are also not works of God. for the divine word anticipated to secure everything for those who are thinking up their own devices, knowing the trouble that would come to them and their children.

25.5 | τρισσῶς γὰρ τὸν ὕμνον

25.5 | for the holy children doubled the

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
Χερουβίμ« καὶ πάλιν »εὐλογημένος εἶ ὁ
καθήμενος ἐπὶ θρόνου δόξης τῆς βασιλείας
σου« καὶ »εὐλογημένος εἶ ὁ βλέπων
ἀβύσσους, καθήμενος ἐπὶ Χερουβίμ«

hymn three times, presenting the 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.
καλέσαντες γὰρ εἰς ὕμνον ταῦτα πάντα
εὐθὺς ἐπιφέρουσι λέοντες »εὐλογεῖτε
πάντα τὰ ἔργα κυρίου τὸν κύριον, ἵνα
Γαβριήλ καὶ Μιχαὴλ εὐλογήσῃ πατέρα καὶ
υἱὸν καὶ ἅγιον πνεῦμα.

25.6 | so that from saying the throne, you
may understand the seraphim and
cherubim, and from the names of the
cherubim and the abyss and the holy
throne and all the other names, you may
understand from the number of all those
named that they are counted among the
other works. for having called all these into
a hymn, they immediately bring forth
saying, "Bless all the works of the Lord, the
Lord," so that Gabriel and Michael may
bless the Father and 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
καὶ λέοντες τὸ »ἅγιος ἅγιος ἅγιος«, τρεῖς
φωνὰς ἀποτελοῦντες, ἐν ἐνότητι δὲ
λέοντες καὶ οὐ πολωνύμως.

26.1 | but the solemn angels in heaven sing
the victory hymn, together with the
seraphim and cherubim, praising the
Trinity in one accord and in one voice, and
saying the "Holy, holy, holy," making three
voices, yet speaking in unity and not with
many names.

26.2 | οὐ γὰρ λέγουσιν ἅγιος τέταρτον, ἵνα
μὴ προσθῶσι & τῇ τῆς τριάδος

26.2 | for they do not say "holy" a fourth
time, so that they do not add to the name of

ὄνομασίᾳ· οὐ λέγουσι δις τὸ ἅγιος, ἵνακ μὴ ἐλλιπὴς εἴη ἡ δόξα τῆς τελειότητος, ἀλλὰ τρίς, ἵνα πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα ἐν τῇ αὐτῇ τιμῇ ἀγιάσωσι.

the Trinity; they do not say "holy" twice, so that the glory of perfection may not be lacking, but they say it three times, so that they may honor the Father and the Son and the holy spirit with the same honor.

26.3 | καὶ οὐ λέγουσιν ἅγιος καὶ ἡμιᾶγιος, 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 perhaps they say "holy" with one voice and in one word, honoring the Trinity together in unity and unity in the Trinity.

26.4 | ταύτην γὰρ τὴν γινῶσιν ἦλθεν ὁ μονογενὴς καὶ 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 ὠκοδόμησεν ἡμῖν τὸ ἅγιον πνεῦμα.

26.4 | for the only-begotten Son of God came to us to proclaim this knowledge; the holy spirit announced this understanding to us. The Father revealed this perfection to us; in truth, the Word, having become flesh, granted us this life. The holy spirit built this structure for us.

26.5 | »εἴ τις γὰρ ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον τοῦτον χρυσίον ἄργυρον λίθους τιμίους ξύλα χόρτον καλάμην· καὶ τὰ ἄλλα· οὐ γὰρ ἔστιν ἄλλος θεμέλιος· »θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κεείμενον, ὃς ἐστὶν 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 οὖσαν ἐν ἀληθείᾳ καὶ τὸν ἡμῶν θεμέλιον αἰεὶ ὄντα καὶ μὴ ἀρξάμενον τοῦ εἶναι.

26.5 | for if anyone builds on this foundation with gold, silver, precious stones, wood, hay, or straw, and the rest. For there is no other foundation; no one can lay another foundation than the one that is 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 solid in truth and our foundation always being and never beginning to be.

26.6 | ἀλλ' »οὐκ ἐν πᾶσιν ἡ γινῶσις· κατὰ τὸν ἀποστολικὸν λόγον, ἀλλ' ἐν τοῖς καταξιωθείσι πνεύματι ἀγίῳ τὰ τῆς

26.6 | but "knowledge is not in all," according to the apostolic word, but in those who are made worthy by the holy

ἀληθείας εἰδέναι μυστήρια.

spirit to know the mysteries of the truth.

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

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

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

26.8 | therefore, knowledge is not in all; for each person has different gifts from God. And the holy word says, "to whom much is given, more will be required of him," as some receive a little, some not 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, γνώσεως δὲ φημι τοῦ κυρίου, ὅσα γὰρ] ἐστὶ βαθύτερα καὶ περισσοτέρως τὴν ἡμετέραν ψυχὴν ἀπασφαλιζόμενα ῥήματα, ταῦτα εἰς πρόσκομμα τοῖς τὴν γνῶσιν θεοῦ μὴ κατειληφόσι συμβέβηκεν ,

27.1 | 27. And that these things are so can be found in those things said in the holy scriptures. For in the divine scripture, speaking spiritually about most things, especially about our life, I say knowledge of the Lord, for as much as there are deeper and more abundant words that secure our soul, these have become a stumbling block for those who have not grasped the knowledge of God.

27.2 | ὥς φησιν Ἰσηὲ ὁ προφήτης »τίς συνετὸς καὶ συνήσει ταῦτα « καὶ »ὧ λόγος γνώσεως κυρίου δίδοται, καὶ γινώσκεται

27.2 | As the prophet Hosea says, "Who is wise and understands these things?" and "To whom is the word of knowledge given,

αὐτά. ὅτι εὐθεῖα αἱ ὁδοὶ κυρίου, ἀσεβεῖς δὲ προσκόψουσιν ἐν αὐταῖς.».

and he will know them." That the ways of the Lord are straight, but the wicked will stumble in them.

27.3 | εὐθεῖαι μὲν γὰρ εἰσιν, ἀλλ' οἱ ἀσεβεῖς προσκόπτουσι &έν> ταῖς ὁδοῖς κυρίου, τούτων οὐσῶν ἀνθρώποις προσκόμματος. οἱ γοῦν προσκόπτοντες τῷ λίθῳ τοῦ προσκόμματος ἀδιαφύρως 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 stumble at the stone of the stumbling block stumble without care; for they have stumbled at the stone of the stumbling block and have been offended.

27.4 | εὐθύς μὲν γὰρ οἱ Ἰουδαῖοι ὁρῶντες τὸν μονογενῆ υἱὸν τοῦ θεοῦ ἐν σαρκὶ ἐληλυθότα θεοσημείας ἐργαζομενον καὶ μὴ κατηξιωμένοι τῆς γνώσεως τῆς ἐπουρανίου ἔλεγον »τίς ἐστὶν ὁ ἄνθρωπος οὗτος. ὃς λαλεῖ βλασφημίας;» καὶ ἄλλοτε »εἰ ἦν 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 working 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 a mere man.

27.5 | οἱ δὲ καὶ θεὸν αὐτὸν ἐγνωκότες, 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 knowing God, did not understand his perfect glory. Hearing the deep things said about him and concerning the salvation that was worked out for us in the flesh, they were led astray regarding 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

27.6 | Just as the Jews were led astray by being sharp in their listening, so they too were confused by what they heard. For those Jews saw the things that were said in the prophets, but they were troubled

ἀγνοοῦντες ἐταράχθησαν.

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 push towards their own destruction instead of the building up of us. 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, and 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 leads them astray. For 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 djieln ποιήσωμεν οὐχ ἑνός ἐστι σημαντικόν, ἀλλὰ πατρὸς λέγοντος πρὸς τὸν υἱόν.

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 Father. The saying "Let us make" is not significant for one, but for the Father speaking to the Son.

28.3 | ἐλέγχθητι καὶ ὁ λέγων τὸν υἱόν

28.3 | Let the one who says the Son is

ἀνόμοιον τῷ πατρί· ἐν τῷ τὰρ εἶπεῖν αὐτὸν κατ' εἰκόνα ἡμετέραν οὐ διεκρίνεν ὁμοίωσιν υἱοῦ ἀπὸ πατρὸς οὐδὲ διεῖλε 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 μιᾶς θεότητος πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος.

unlike the Father be rebuked. For in saying that he was made in our image, he did not distinguish the likeness of the Son from the Father, nor did he divide anything of the unity of the Father with the Son. For he did not say, "in my image" or "in your image," but he indicated 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," showing 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 and 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 γέγονε, 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 saying 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 ποιητῆς καὶ δι' αὐτοῦ πατήρ ἐργάζεται. ἀκουέτωσαν γὰρ αὐτοῦ σαφῶς λέγοντος »ὁ πατήρ μου ἐργάζεται ἕως ἄρτι, κἀγὼ ἐργάζομαι« καὶ ὥδε τὸν πατέρα ἑαυτοῦ 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. For let them listen clearly to him saying, "My Father is working until now, and I am working." And here he calls the Father his co-creator when he says this.

28.6 | ἀλλὰ πάλιν μὴ σε ἀπατάτω ἡ διάνοια 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

28.6 | But again, let not your mind deceive you, and do not approach the Son as a servant and not as a true master. For if he were a servant and not a true master, how did he take the form of a servant, coming while he existed in the form of God? And how could he give himself, if he did not

τῷ υἱῷ καὶ ὥς υἱὸν ὄντι παρὰ πατρός.

have the perfect nature? Therefore, approach the Son as the perfect God and as the Son who is 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 out of bad intention: the Father said to the Son, "Let us make," but the Son did not say to the Father, "Let us make." And the Son does not say that "I am working and my Father is working," but he places the Father first, saying and working.

29.2 | τοῦτο γὰρ ἡλιθίως λέγεις καὶ πολλές ἀρχὰς θέλεις νοεῖν τὸ θεῖον. μία δέ ἐστιν 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 ἵχει 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 here does the Son say, "my God." And I am not denying the honor of the Son toward the Father, but I am explaining how the nature of divinity follows.

29.3 | καὶ πάλιν »ἤκουσεν Ἀδάμ« φησί » τοῦ θεοῦ περιπατοῦντος ἐν τῷ παραδείσῳ τὸ δειλινόν« καὶ οὐδαμοῦ φησιν ὁ υἱὸς θεὸν 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." And 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 λέξις.

29.4 | And again, God spoke to Noah, and nowhere does such a phrase appear.

29.5 | »καὶ ὤφθη« φησὶν ὁ θεὸς τῷ Ἀβραάμ, καθερομένου αὐτοῦ πρὸς τῇ δρυϊ τῇ Μαμβρή· καὶ ἰδοὺ τρεῖς ἄνδρες, καὶ

29.5 | And God appeared to Abraham while he was sitting by the oak of Mamre. And behold, three men came, and he ran to meet

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.

them and 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 παιδὸς μου Ἀβραάμ; κραυγὴ φησί «Σοδόμων καὶ Γομόρρας πεπλήθυνται πρὸς με» καὶ τὰ ἑξῆς· καὶ οὐδαμοῦ ἐμφέρεται ἐν τοῖς χρόνοις τούτοις τὸ θεὸς μου καὶ θεὸς ὑμῶν.

29.6 | For about this, he says, 'The Lord said to Abraham.' And the one who spoke to him said, 'Shall I hide anything from my servant Abraham?' A cry, he says, '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 θεόν μου καὶ θεὸν ὑμῶν.

29.7 | And the two men entered Sodom, while the one who had gone up was left 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 θεοῦ» 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· ἄγγελος γὰρ ἀγγέλῳ οὐ ποσκυνεῖ. καὶ οὐδαμοῦ ἐνταῦθα τὸ θεὸς μου καὶ θεὸς ὑμῶν.

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 worshiping the Son and God; for one angel does not worship another angel. And nowhere here does it say 'my God' and 'your God.'

Chapter 30

30.1 | 30. Δαυίδ δέ 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, ἥς χάριν χρεῖα ἦν εἰπεῖν αὐτὸν θεὸν 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 says 'Lord' to my Lord; for the arrangement of the flesh was not yet, for which 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 Ἑμμανουήλ, ὃ ἐστὶν ἐρμηνευόμενον μεθ' ἡμῶν ὁ θεός· καὶ οὐπω <χρεῖα> ἦν εἰπεῖν θεὸν 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 ἀφ' 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 θεὸν 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." And 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 Ἰερεμίου καὶ Ἡσαΐου ὡσαύτως, τὸ ἐκ παρθένου γεννηθῆναι τὸν Λόγον καὶ σάρκα σχεῖν, καθάπερ Ἰερεμίας φησί »καὶ ἄνθρωπός ἐστι. καὶ τίς γνώσεται αὐτόν;«, 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

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, 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 according to what was said, 'born of a woman,' and

διὰ τὸ ἡμέτερον φησὶ θεὸν μου»

taking part of our nature, he says 'my God.'

30.5 | διὰ δὲ τὸ αἰδῖον αὐτοῦ τῆς γηνησιότητος 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 αἰδῖον καὶ ἀκατάληπτον τῆς αὐτοῦ γεννήσεως καὶ γηνησιότητος, 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, since he is truly his Father, having begotten him without time and without beginning according to his divinity.

30.7 | θεὸν δὲ ἐδέησεν εἰπεῖν αὐτοῦ δι' ἣν δι' ἡμᾶς ἐποίησεν οἰκονομίαν, ὧν ἀεὶ πρὸς τῷ πατρί, 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 for the reason that 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 τοῦ θεοῦ πραγματείας καὶ μὴ τὴν χάριν εἰς ἀχαριστίαν τρέψωσιν, ἀδοξίαν λογιζόμενοι εἰς τὴν ἄφραστον καὶ ἀκατάληπτον τοῦ θεοῦ φύσιν τὴν εἰς ἡμᾶς σωτηρίαν.

31.1 | Let them understand the depths of God's work and not turn grace into ungratefulness, thinking of the glory of God's nature, which is beyond understanding and incomprehensible, as it

relates 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 Ἰσραήλ»,
ὑπνωσε 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 ὡ 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
ἀδιορθωτοῖς ἀντιγράφοις, — καὶ κέχρηται
τῇ μαρτυρίᾳ ὁ ἅγιος Εἰρηναῖος ἐν τῷ κατὰ
αἱρέσεων 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. And the holy
Irenaeus has used this as a testimony in his
work against heresies, saying that those
who think Christ appeared did not include
this saying, fearing and not understanding
his end and the strongest point.

31.5 | καὶ »γενόμενος ἐν ἀγωνίᾳ ἰδρωσε,
καὶ ἐγένετο ὁ ἰδρὼς αὐτοῦ ὡς θρόμβοι
αἵματος, καὶ ὥφθη ἄγγελος ἐνισχύων
αὐτόν«.

31.5 | And being in agony, he sweat, and his
sweat became like drops of blood, and an
angel appeared strengthening him.

31.6 | οὐ μόνον δὲ τοῦτο, ἀλλὰ καὶ ὡς ἄνθρωπος ἐρωτᾷ »ποῦ τεθείκατε τὸν Λάζαρον;« καὶ περὶ τῆς αἱμορροούσης τίς μου ἦψατο;« 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 ἠϋξανε καὶ ἐκραταιοῦτο τῷ πνεύματι καὶ »προέκοπτεν ἡλικία καὶ σοφία ὁ Ἰησοῦς«, ἀλλὰ καὶ πρὶν ἢ γινῶναι 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, but the child grew and became strong in spirit, and 'Jesus increased in wisdom and stature.' But before the child knew to call father or mother, he will receive power from Damascus and the spoils of Samaria.

31.8 | ὁ σοφία ὦν καὶ »διδάσκων ἀνθρώπους γινῶσιν καὶ φυτεύσας τὸ οὖζ 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, and having opened the ears of man, and having given speech to the sons of men, and having made a clear language for the mute. He endured all these things for us, so that he would keep safe the whole plan of the incarnation arranged for us and not lose the character of the truth.

Chapter 32

32.1 | 32. Ἀλλ' ἵνα μὴ τὰς Μυρίας, ἃς παρηγάγομεν ὡς ἀπὸ προσώπου τῶν δι' ἐναντίας πρὸς τὴν ἀλήθειαν ἀντιλεγόμενας ἐκ θείων γραφῶν συνάξαντες, κακῶς δὲ ὑπ' αὐτῶν νοουμένας, οὕτως ἐάσωμεν ἀνερμηνεύτους, ἐάστης λέξω τὴν θεωρίαν

32.1 | But so that we do not leave the mysteries, which we have gathered from the divine writings as they oppose the truth, misunderstood by them, I will explain the meaning of the power within it, for which reason it is said in a way that

τῆς ἐν αὐτῇ δυνάμεως, δι' ἣν αἰτίαν ὡς
ἀνθρωποπαθῶς εἴρηται·

shows 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 has
understanding should know that it is
rightly said from this following.

32.3 | »ἄνθρωπος γὰρ ἐστὶ, καὶ τίς
γινώσκει αὐτόν;· ἐν ταύτῃ 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
shows 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 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 γινώσκει αὐτόν;· « ὅτι θεὸς ἐστὶ·
διότι συμμετέχει ἀνθρώποισι καὶ θεός
ἐστὶν ἄγνωστος ἀνθρώποις διὰ τὸ
ἀκατάληπτον.

32.6 | And it is impossible for this to be
fulfilled in a mere man; but it is fulfilled in
the divine Word and Son of God. When it is
said 'he is a man,' in truth, how will he be
known? That he is God; because he shares
in humanity and is God, who is unknown to
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 truly born from Mary
without the seed of a man; and the virgin,
as it is said, for the future was proclaimed
by the prophet, '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 »αἴτησαι
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, arranging it together
with the Word.

32.10 | φησὶ γὰρ ὕστερον καὶ καλέσουσι τὸ
ὄνομα αὐτοῦ Ἑμμανουήλ·. καὶ οὐκ εἶπε
καλέσω, ἀλλὰ καλέσουσιν· ἀνθρώποις μὲν
γὰρ ἀπεκαλύπτετο θεὸς ὁ ποτὲ παρ' αὐτοῖς
ἀγνοηθεὶς. λλ' οὐ' προσφάτως λαμβάνει τὸ
ὄνομα· οὐ γὰρ εἶπε »καλέσω τὸ ὄνομα
αὐτοῦ Ἑμμανουήλ«, 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;
for 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 προεδήλωται, ἵνα ἐν τῷ

33.1 | But the phrase 'born of a woman,' as
was clearly stated above, is so that in what

ἀπὸ γυναικὸς τὸ γενόμενος <σὰρξ>· ὁ δὲ Λόγος ἀίδιος πᾶσι σαφῶς ἀποφανθῇ. εἰ δὲ καὶ τὸ οὐ διψήσει« περὶ θεοῦ λόγος, περὶ δὲ νλον, ὅτι ἐπέινασε καὶ ἐδίψησεν, ἀναγκαῖον ἡμῖν τοῦτο ὥκονόμηται.

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 solutions 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 solved the suspicion of the Manichaeans; for in saying that he eats and drinks true flesh, he shows this. He also resolved the way of the Lucianists and the power of Arius.

33.4 | Λουκιανὸς γὰρ καὶ πάντες Λουκιανισταὶ ἀρνοῦνται τὸν υἱὸν τοῦ θεοῦ ψυχὴν εἰληφέναι, σάρκα δὲ μόνον φασὶν ἐσχηκέναι, ἵνα δῆθεν προσάψωσι τῷ θεῷ Λόγῳ ἀνθρώπινον πάθος, δίψαν καὶ πείναν καὶ κάματον καὶ κλαυθμὸν καὶ λύπην καὶ ταραχὴν καὶ ὅσα περ 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 say he has only taken flesh, so that they can falsely attach human suffering to the divine Word, such as thirst, hunger, desire, weeping, sorrow, disturbance, and all that is experienced in his bodily presence. It would be foolish to consider 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, flesh by itself neither eats nor drinks nor suffers nor does other things. And I also agree that by itself it does not have these things.

33.6 | ἔσχε δὲ πᾶσαν τὴν οἰκονομίαν ἐλθὼν

33.6 | The Word came and took on the

ὁ Λόγος, καὶ σάρκα καὶ ψυχὴν καὶ ὅσαπὲρ
ἐστὶν ἐν ἀνθρώπῳ· τῆς δὲ ψυχῆς καὶ τῆς
σαρκὸς ἦν μέρη ἢ πεῖνα καὶ ὁ κάματος, ἢ τε
δίψα καὶ ἡ λύπη καὶ τὰ ἄλλα.

whole human experience, both flesh and
soul, and everything that is in a human.
Hunger and desire were parts of the soul
and the flesh, as well as thirst, sorrow, and
the others.

33.7 | δακρύνει μὲν γάρ, ἵνα ἐλέγξῃ τὴν
πλάνην Μανιχαίου, ὅτι οὐ δοκῇσιν
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 | For he weeps, in order to prove the
error of the Manichaeans, who think that
the body is not real, but only an illusion.
And he thirsts, to show that he has not only
flesh but also a soul. For his divinity did not
thirst, but he thirsted in the flesh and
became weary from the journey because of
the needs of the flesh and 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 γάρ
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
γνώσις 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 | That the Word came having both a
body and a soul, let the divine scriptures,
both old and new, convince them. For
David speaks about him, and Peter sings
along with David: 'You will not allow my
soul to go to Hades, nor will you let your
holy one see decay,' so that we may
understand the unity of the Lord's human
nature and clearly gain knowledge about
this. This shows that the soul, together with
divinity, was united in 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
Ἅιδην σημανητικόν, τῇ δὲ ἰδίᾳ θελήσει ἕως
Ἅιδου καταβεβηκέναι σὺν τῇ ψυχῇ. φησὶ

34.2 | For there is also another testimony
saying, 'He is free among the dead.' The
word 'free' means that Hades does not have
power over him, but he willingly went
down to Hades with the soul. Peter says

δὲ ὁ Πέτρος καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ», τουτέστιν ὑπὸ τοῦ Ἄιδου.

that it was not possible for him to be held by it, that is, by Hades.

34.3 | καὶ αὐτὸς δὲ ὁ σωτήρ 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» φησί «καὶ τί εἶπω; ὥς ἐπ' ἀμφιβόλῳ λέγων τί εἶπω;») πάτερ, σῶσόν με ἀπὸ τῆς ὥρας ταύτης·

34.3 | And the Savior himself says, 'I have the power to lay down my soul and to take it up again.' And 'I am the good shepherd, who lays down his soul for the sheep.' And he says, '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 χθῆ.

34.4 | But for this reason I came to this hour, to show that his divinity willingly came to this. And the word 'troubled' is so that the nature of 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 κατεπιθῆται ὥς δειλοῦ καὶ ἀδυνάτου τοῦ βασιλέως καὶ διώξῃ αὐτόν, ὃ δὲ βασιλεὺς στραφεὶς ἀφηνιδίως μετὰ τῆς αὐτοῦ δυνάμεως ὅλον ὑποχείριον δέξεται τὸν ἀσθενῆ καὶ ὑπεναντίον, οὕτως ὁ κύριος ἡμῶν οὐκ ἐφοβήθη τὸν θάνατον,

34.5 | For the bodily presence was not like that, but like a great king having a battle against a weaker enemy, knowing that if the enemy saw him coming with great power and strength, he would retreat and flee, destroying many of his weaker subjects. And for this reason, the king would use his own wisdom to create excuses and turn his back, running 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 whole 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

34.6 | Before he came to suffer, he pointed

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

out on the way that the Son of Man is about to be betrayed, crucified, and rise on the third day. And 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 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 εὔξασθαι παρελθεῖν τὸ ποτήριον·

34.7 | So, he 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 before dying about death, 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 ἐκεῖνου 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 face, 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 τέθηκεν ὁ κύριος, γνῶθι 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 ἀπαθὴς ἐστὶ καὶ ἀπαθὴς ἦν καὶ ἀπαθὴς διέμεινε, μὴ τραπίσης τῆς ἀπαθείας μηδὲ ἀλλοιωθείσης τῆς ἀιδιότητος.

34.9 | But even if you hear that the Lord has died, know 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. For his divinity, having taken on suffering in the flesh, is without suffering and 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 ἐσχηκέναι. 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 ἠγάπησεν ἡ ψυχὴ μου«.

35.1 | Again, if the empty-minded say, 'You cannot convince us from such words that Christ has a soul.' For we have found above in the divine scriptures, as Isaiah says from the presence of God and 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 εἰρηῆσθαι τὸ ῥῆμα δηλονότι.

35.2 | What shall we think about the Father, whether he has taken a soul into himself or has a soul? Who among the foolish will understand this about the Father? So what do they say? It is clearer to say the word in a more figurative way.

35.3 | εἰ τοίνυν περὶ πατρός τροπικώτερον εἰρηῆσθαι λέγουσιν, ἄρα καὶ περὶ υἱοῦ τὸ αὐτὸ λαμβάνειν χρῆ. κἂν τε γὰρ εἴπῃ 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 about the Son. For even if he says, 'My soul is troubled, and I have the power to give it and take it back,' they say he did not have a soul, but 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 | And their reasoning seems to say something, while the truth stands firm based on many proofs. For each way is taken from the nature of the thing. For it is not daring to speak about the Father, because he did not wear flesh. But with the flesh being acknowledged by the followers of Lucian, that is, the Arians, there is no doubt.

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, taking dust from the ground,' and from that he made everything, and 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 πνεῦμον 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 or a lung or a heart or veins or 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 from one nature everything is included, so 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, being contained within passions, so that he could thirst, and grow weary, and 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 νομίζεται,
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.
For he shows the flesh to be weary, so that
it does not seem to be imagined, but is truly
so.

36.3 | καὶ τὰ ἄλλα ὅσαπερ τοιαύτην ἔχει
δύναμιν, τὸ νυστάξαι τὸ ὑπνῶσαι,
ἀνθρώπου ἐστὶν ὑποφαντικὰ καὶ τὸ ὑπὸ
ἀφὴν *. 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 to yawn and to sleep, are
clearly human, and also what is 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 ἠύρισκετο, 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
incomprehensibility, for this reason he was
seized by the scribes, and they gave his
back to be whipped, and he did not turn his
face away from spittings; he wept and all
the other things sung about him.

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

36.5 | But who could whip or strike or spit
on the divine Word in heaven, such an
unfathomable and incomprehensible
being? But if the impassible divine Word
has suffered these things, then the suffering
is bodily, outside of his impassibility and
not outside of it again 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

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 reach
the body of the wearer, but the stain of the
garment is considered to belong to the

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

wearer, so God has suffered in the flesh,
with his divinity not suffering at all. And
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
ἔᾶσαι 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, which 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 ἑαυτοῦ· 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 are used to
saying, and the necessary things, those who
do not understand the power of them turn
into evil instead of good; for nothing is
more timely 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. And to show that he was a true man
and that the agony did not come from his
divinity, it says 'he sweat and his sweat
became like great drops of blood.' The form
is physical and not spiritual.

37.4 | »ὥφθη δὲ ἄγγελος κυρίου ἐνισχύων
αὐτόν, οὐχ ὅτι τῆς ἰσχύος τοῦ ἀγγέλου
ἐπεδέετο ὁ μείζων ἀγγέλων, »ὥ κάμπτει
πᾶν γόνυ ἐπουρανίων καὶ ἐπιγείων καὶ

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 and on earth and under the

καταχθονίων, θεῶ ὄντι αἰεὶ Λόγῳ καὶ πρὸς τῷ πατρὶ ὄντι αἰεὶ καὶ ἐξ αὐτοῦ γεγεννημένῳ, ἀλλ' ἵνα πληρώσῃ τὸ ἐν τῇ ὁδῇ τῇ μεγάλῃ Μωυσέως ἐν τῇ ἐρήμῳ ἀσθείσῃ, ἐν ᾗ ἔλεγε »προσκυνήσουσιν αὐτῷ πάντες υἱοὶ θεοῦ, καὶ ἐνισχυσάτωσαν αὐτὸν ἄγγελοι θεοῦ«.

earth bends, being always the Word of God and always with the Father and born from him. But to fulfill what is sung in the great song of Moses in the wilderness, in which 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 ζῶντων βοώντων καὶ λεγόντων »σὴ ἐστὶν ἡ δύναμις, σὸν ἐστὶ τὸ κράτος, σὴ ἐστὶν ἡ ἰσχὺς· «, ἐν τούτῳ δείκνυσι 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 'let the angels of God strengthen him' does not mean that they were giving him strength. But since the glory was strong in these things to glorify God, immediately angels and spiritual beings were crying out and saying, 'Yours is the power, Yours is the might, Yours is the strength.' In this, it shows worshiping and strengthening, that is, giving him the own power of strength, just as the angel appeared before the disciples worshiping 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 | Not being unaware of the greatness of his loving plan for humanity, and marveling at the great gentleness that was in him, which defeated the devil, crushed the center of death, triumphed over the rulers and authorities, and broke 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 | And because of the greatness of the wonders in the praise, the angel said while worshiping: 'Yours is the strength, Lord; for you have power over death, over Hades, and over the devil, to crush its center and to cast it out from humanity.'

Chapter 38

38.1 | 38. Ἐὰν δὲ πάλιν εἴπῃ τοῦ τεθείκατε Λάζαρον; « ἄνθρωποπαθῶς <λέγων>; καὶ περὶ τῆς αἱμορροοῦσης » 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 γυνῶναι 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 πειθὼ 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 διεστῶς τοῦ τόπου γνοὺς ὅτι τέθνηκε Λάζαρος, παρὼν ἐν τῷ τόπῳ ἡγνόνει;

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

38.1 | If he says again, 'Where have you laid Lazarus?'—speaking in a human way and 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 the stories come from flesh and humanity?

38.2 | For all that is written in the old covenant, coming from the face of God and the Father, is for the persuasion of people, holding onto ignorance, though not unknown to God. The Word has come and fulfilled these things, so that he may fulfill what my Father has been working until now, and I am working.' 'Where have you laid Lazarus?'

38.3 | He asked near the place, but before coming to the place, 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 might show his great kindness and mercy toward

φιλανθρωπίαν.

us.

38.5 | ἔδει γὰρ ἐκείνας μὴ εἰπεῖν
»τεταρταῖός ἐστιν, ἤδη ὄζει« μηδὲ ἀπελθεῖν
καὶ δεῖξαι, ἀλλ' εἰπεῖν πάντα οὐδ' αὖτε καὶ ἐὰν
θέλῃς, 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, but rather say everything, 'If
you want, he will live.' Therefore, he also
wept over the hard-heartedness of people.
Not being unaware, he asked, but he was
testing them and showing his kindness.

38.6 | καὶ »τίς μου ἥψατο;« φησὶν, οὐχ ὅτι
οὐκ ᾔδει τίς αὐτοῦ ἥψατο ἀλλ' ἵνα μὴ εἴπῃ
δὲ αὐτοῦ τὸ γεγνημένον θαῦμα, ἀλλ' ὅπως
ἐπείνῃ ἀκούσασα προσελθοῦσα εἴπῃ τὴν
εἰς αὐτὴν γενομένην χάριν καὶ
ὁμολογήσασα ἀκούσῃ· »ἡ πίστις σου
σέσωκέ σε«, ὅπως προτρέψῃται καὶ ἄλλους
πιστεῦειν, 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 say the miracle
happened because of himself. Instead, he
wanted her, after hearing, to come forward
and say the grace that happened to her and
to confess that she heard, 'Your faith has
saved you,' so that he might encourage
others to believe, so they could 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 ἔφγες«.

38.7 | And he says, 'Who do they say the
Son of Man is?' Just as 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?' And 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
saying that the blood cries out is not
unaware, but he asks to give him 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. εὐθύς δὲ ἐλέγχεται αὐτῶν τὸ ἐπιτήδευμα. ὁ γὰρ εἰπὼν τῷ Μωυσῇ »τί τοῦτο τὸ ἐν τῇ χειρί 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 practice 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, telling them 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 face of the Father; but also from the face of the Son many times, and again from the face of the Holy Spirit.

39.4 | καὶ »ποῦ Σάρρα ἡ γυνή σου;« τῷ Ἀβραάμ ἔλγεν 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?' 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 said 'Sarah.'

39.5 | * »ἐγέλασεν οὖν ἡ Σάρρα ἔνδον οὐσα« βούλεται αὐτῆς ὑποδεῖξαι τὴν σεμνότητα ὑπογραμμὸν τῶν θελουσῶν εὐσεβεῖν ἐν ἀληθείᾳ, ἐν' ὅτε ἀποδέχονται ξένους ἐξ ἰδίων καμάτων ὑπηρετῶσι μὲν, διὰ δὲ τὴν σεμνότητα τὸ πρόσωπον αὐτῶν τοῖς ἀνδράσι μὴ ὑποδεικνύωσιν.

39.5 | Then Sarah laughed inside, wanting to show her seriousness, as a sign for those who wish to be truly pious. When they receive guests, they serve them from their own efforts, but because of their seriousness, they do not show their faces to the men.

39.6 | ἐκεῖνη γὰρ ἡ μακαρία πάντως ἐξήρτυσε καὶ ἐξαρτύσασα εἰς πρόσωπον ἀγγέλων οὐκ ὤφθη, σεμνότητος ὑπογραμμὸν ὑποβάλλουσα ταῖς μετὰ ταῦτα γενεαῖς. ἀλλὰ καὶ ἵνα δείξῃ ὁ παρὼν τίς ἐστίν, > 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. But also, to show who is present, the one who was sent called out the name of the woman at the right time, because neither her name was forgotten nor the form or thought 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 Ἠλίαν καὶ Ἰερεμίαν καὶ Ἰωάννην. »ὕμεῖν 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. And he himself explains the Son of Man, so that they do not think he is asking about the invisible one. But 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 says, and immediately he is blessed.

39.8 | οὐ γὰρ ἀγνοῶν ἡρώτα, ἀλλὰ δεῖξαι βουλόμενος ὅτα πατὴρ ἐστίν ἡ διδασκὴ τὸν υἱὸν τῇ ἐκκλησίᾳ ἀληθινὸν <θεὸν>; κηρύττουσα, ἵνα ὁ Πέτρος λέγειν ἅ 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 is 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 ὑπολάβῃς. αὐτὸς γὰρ πάλιν διδάσκει »οὐδεὶς ἔρχεται πρὸς με, ἐὰν μὴ ὁ πατὴρ αὐτὸν ἐλκύσῃ«. ὥς γοῦν ὁ πατὴρ πέμπει πρὸς τὸν υἱόν, καὶ ὁ υἱὸς εἰσφέρει πρὸς τὸν πατέρα, ἵνα δείξῃ μίαν καὶ τὴν αὐτὴν εἶναι

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 Father. For he himself 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

θεότητα.

that they are one and the same divinity.

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

40.2 | But he was advancing "in wisdom," if wisdom is from God, and does not lack wisdom. But since he emptied himself by taking the form of a servant, the fullness was not diminished; but to show that from heaven he was transferred 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 Καπερναοῦμ, ἀπὸ Καπερναοῦμ εἰς Ἱερουσαλήμ καὶ θάλασσαν ἐν τῷ βαδίζειν αὐτὸν ἐπὶ τῶν ὑδάτων καὶ τὰ μέρη Τύρου καὶ Ναΐν καὶ τὴν Ἰουδαίαν καὶ Ἰεριχὼ καὶ εἰς Βηθφαγὴ καὶ Βηθανίαν, εἰς Ἱερουσαλήμ τε τὸν ναὸν καὶ τὸ ὄρος τῶν ἐλαιῶν καὶ Γεθσημανῆ, εἰς οἶκον Καϊάφα εἰς τὸ πραιτώριον καὶ πρὸς Ἡρώδην, εἰς τόπον Γολγοθᾶ εἰς τὸ μνήμα καὶ ἕως τοῦ Ἀΐδου, εἰς γῆν μετὰ τὴν ἀνάστασιν καὶ εἰς οὐρανούς.

40.3 | "For the anointing oil has been poured out 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 ἁγγη μυρίζει καὶ Χριστοῦ ἡ παρουσία ἀπ' οὐρανοῦ ὅλην τὴν γῆν ἡγίασε, 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 sanctified the whole earth from heaven, for those who receive him in truth.

40.5 | ὁ ὄρος δὲ ὧν, ὡς ἐν τῷ Δανιὴλ >, καὶ μέγα ὄρος, »λίθος <δὲ> τεμνόμενος ἄνευ χειρῶν· * ἄνευ σπέρματος

40.5 | The mountain that is, as in Daniel, and a great mountain, 'a stone cut without hands,' hinting at one not born of a man,

άνδρὸς ὑπαινιττόμενος, τὸ μείζον αὖθις
μικρὸν εὐρισκόμενον· λίθος <δὲ>
πάλιν ἀναλαμβάνων τὸ] μέγεθος καὶ
γινόμενος αὖθις ὅρος μέγα καὶ ὅτι τὸ] ὅρος
οὐκ <ὄν ἐν> ἐνὶ τόπῳ, πληρῶν
ἄπασαν τὴν οἰκουμένην,

the greater being found small again; and
the stone, again lifting up its size, becomes
a great mountain, and that the mountain is
not in one place, filling 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,
extending 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
ᾔδει καλεῖν πατέρα ἢ μητέρα; * »λήψεται
δύναμιν Δαμασκοῦ καὶ τὰ σκῦλα
Σαμαρείας· καὶ τὰ ἐξῆς;

40.7 | Since wisdom is of the Father and
'teaching people' to speak, and 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 follows?

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 κύησις,
διὰ τοι τοῦτο ὑπομένει τὸ ὀλίγον τῆς
ἡλικίας, ἵνα μὴ ἀφανίσῃ τὸ ἀληθὲς τῆς
ἀκολουθίας.

40.8 | But since, having been born from the
womb, he spoke immediately, if he were to
show himself and clearly spoke as a
newborn, he would be thought to be an
illusion and not real; rather, it is more
likely that his bodily birth is an appearance,
for this reason, he endures a little while in
age, so that he does not hide the truth of his
following.

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

41.1 | "On the other hand, they are caught
up in vain assumptions, twisting the divine
words and thinking the opposite, and they
say: 'How then is it written: "Let all the
house of Israel know for certain that this

τῷ ποιήσαντι αὐτόν· καὶ »γνωστὸν ὑμῖν
ἔστω πᾶς οἶκος Ἰσραὴλ, ὅτι τοῦτον τὸν
Ἰησοῦν, ὃν ὑμεῖς ἐσταυρώσατε, κύριον καὶ
Χριστὸν αὐτὸν ὁ θεὸς ἐποίησε».

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 εἰπεῖν »δέξασθε τὸν ἀρχιερέα πιστὸν
ὄντα τῷ ποιήσαντι αὐτόν« οὐ περὶ τῆς
θεότητος εἴρηται.

41.2 | And I am greatly amazed how those
who follow do not understand the power
expressed in them. For to say 'Receive the
high priest, being faithful to the one who
made him' is not said 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 γινῶσιν.

41.3 | For God has come, and the divine
writings make everything clear to us. For
there is nothing in them that is crooked or
confusing, but everything is
straightforward for those who understand
and correct for those who seek knowledge.

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

41.4 | For he says, 'Receive one and not
silver.' For if someone does not receive
education from God, that 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
ἀνθρώπων καθίσταται, εἰς τὸ προσφέρειν
δῶρα καὶ θυσίας[. .

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

41.6 | For this reason, the only-begotten
one, since he came to be a high priest for
men, took on our flesh, so that he, who

ὑπὲρ ἡμῶν ὁ ἅψ' 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.

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 χρήσωμαι· ἐρωτήσει τις
βασιλέα περὶ τοῦ ἰδίου υἱοῦ καὶ λέξει αὐτῷ
τολμήσας· τίς οὗτός ἐστιν; 5 ἀκούσας δὲ
παρὰ τοῦ πατρὸς δικαίαν ὁμολογίαν· υἱὸς
μού 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 more clear example:
someone might ask a king about his own
son and boldly say to him: 'Who is this?'
And hearing from the father a just answer:
'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 the 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 τὸ ἐποίησεν αὐτὸν
ἀρχιερέα».

41.8 | If he says the second, does he erase
the first? Absolutely not. In the same way,
God and Father generated the Son without
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
κενόδοξοι τὸ ὄνομα τῆς βίβλου. ἡ γὰρ
βίβλος παροιμίαι καλεῖται Σολομῶντος.
πᾶν δὲ τὸ παροιμιαζόμενον οὐ ταυτὸν ἐστὶ
τῇ τοῦ λόγου δυνάμει.

42.1 | But, they say, it is written: 'The Lord
created me as the beginning of his ways for
his works.' And at first, the vain-glorious do
not know the name of the book. For the
book is called the Proverbs of Solomon. But
everything that is said in proverbs is not
the same as the power of the word.

42.2 | ἰδοὺ γὰρ ἐν παραβολαῖς ἐλάλησεν ὁ

42.2 | Behold, for our Lord Jesus Christ

κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ ὁρῶμεν τὰς παραβολὰς οὐχ οὕτως ἐχούσας πρὸς τὴν ὑπόθεσιν ἡμῶν.

spoke in parables, and we see that the parables do not hold in the same way to our argument.

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 it is like, he says, 'The kingdom of heaven is like a mustard seed.' And if we want to think about it according to our understanding, it is clear that the kingdom of heaven is a place of great space.

42.4 | εἰ ἄρα δεῖ λέγειν τόπον, ἐν ἡπερ βασιλείᾳ 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, Ἀβραάμ 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 speak of a place, in that kingdom there is God the King and Father, and the Word of God, the Son of God, and the Holy Spirit of God, along with angels and archangels, spiritual armies, Abraham, Isaac, Jacob, and all the righteous. So where then can so many be contained in a mustard seed? The meaning of the saying is spoken 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 also, if a net is thrown into the sea, and also if seed is sown on the ground. All these things are spoken in riddles, but they are not the same in 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 proverb maker 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 ἔγνων ὁ κόσμος διὰ τῆς σοφίας τοῦ θεοῦ

42.7 | Therefore, the apostle knows how to say, 'The world did not know God through

τὸν θεόν» καὶ »ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου» καὶ πάλιν λέγει »οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν δυνάμει θεοῦ», καὶ οἶδε Σολομὼν 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».

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.' And Solomon knows how to call wisdom, saying, 'I delighted in her beauty and took her as my bride.' And Job knows wisdom and says, 'But where can wisdom be found? Where is the place of understanding?' And the wisdom of the poor is despised, and 'the Son of wisdom is the corrector.' And wisdom is 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 Word and God and being wisdom, then the Father is left without wisdom in Himself.

43.2 | πῶς οὖν »θεῶ 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 men hide their shame.'

43.3 | καὶ περὶ σοφίας πολλὰ ἔστι λέγειν. ἐκείνη δὲ ἡ σοφία τοῦ πατρὸς μονοειδῆς ἐστὶ, μὴ ἔχουσα ἀντιπαράθεσιν ἄλλην.

43.3 | And there is much to say about wisdom. That wisdom of the Father is unique, having no other comparison.

43.4 | ὅμως δὲ εἰ καὶ περὶ αὐτῆς ἦν ὁ λόγος ἀδόκιμος, οὔτε συντίθεμαι οὔτε ἀποτάσσομαι, θεῶ δὲ συγχωρῶ τὸ εἰδέναι· βεβιασμένως Τε ὁρῶ ἀντιπαράθετα τὰ

43.4 | However, if there was a word sung about it, I neither compose nor reject, but I allow God to know; I see that the comparisons being made are forced. 'For he

λεγόμενα. »ἔκτισε, γάρ φησιν »ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ, πρὸ τοῦ αἰῶνος ἐθεμελίωσέ με· πρὸ δὲ πάντων βουνῶν γεννᾷ με«.

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 founded? And how is what is created born? For if it is created, it is not truly born.

43.6 | ἡμεῖς γὰρ ἃ γεννῶμεν οὐ κτίζομεν καὶ ἃ κτίζομεν οὐ γεννῶμεν· ἐσμὲν 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; for 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 then is what was first established born later?

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

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

43.9 | τεῖσαι γὰρ ἀνθρώπους τοὺς ἐγγυτάτῳ βουλόμενος ἀπὸ σαρκὸς ἄρχεται ἀρχὴ γὰρ ὁδῶν τῆς δικαιοσύνης τοῦ εὐαγγελίου ὅτι σὰρξ ἡμῶν ὁ Λόγος ἐν Μαρίας ἐγένετο ψυχὴ τε ἐν τῇ αὐτῇ σαρκὶ τεθεμελίωται), ἵνα τὰ ἀνώτερα ὕστερα δείξη.

43.9 | For wanting to make humans closer, he begins from the flesh; for the beginning of the ways of the righteousness of 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 ἢ θεία γραφὴ εἰς οὐδὲν το παραπαν.

43.10 | We say that from the bosom of the ancestors he came down 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 ἢ 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 in this way. For Aquila says, 'the Lord has acquired me,' since in Hebrew it says, 'Adonai Kanani,' which is interpreted as we have said. And we also, according to custom, 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 neither did he seal the power of the interpretation in this way. For 'Adonai Kanani' can also be interpreted as 'the Lord has acquired me.' And 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, and this one is called the Lord's man because of being 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«, ὥς 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 again, '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 ὡσικὸν 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 ἀρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα θεῷ, ἀλλ' ἐαυτὸν ἐκένωσε, μορφὴν δούλου λαβὼν«.

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 ἀπεφάνητο, ἀλλ' οὐ ψιλόν. τὸ γὰρ μεσίτης θεοῦ καὶ ἀνθρώπων», ἐπειδὴ τοῖς ἐκατέρωθεν 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 ἀμφοτέρωθεν μεσιτεύων.

44.6 | You see how he was declared a man, but not just any man. For 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 ἀρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα θεῷ«. καὶ οὐδὲ τὴν κλήσιν οἶδασιν οἱ φιλόνηκοι. οὐ γὰρ εἶπεν· οὐκ ἠθέλησε γενέσθαι ἴσος θεῷ δι' ἀρπαγμοῦ, ἀλλ' »οὐχ ἀρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα

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

θεῶ», τὸ θεὸς εἶναι φύσει, ὅτι ἦν.

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 ἡ μορφῇ ἔλαβε ὑπακούοντας δούλους ἐλευθερώσῃ.

45.2 | For if he were not God, how did he take the form of a servant? For 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 δεικνύει ἐν τῷ λέγειν »ἐὰν μὴ εἴπω, ἔσομαι καθ' ὑμᾶς ψεύστης« καὶ διὰ τοῦτο φασὶ πρὸς αὐτόν »δι' ἀγαθὸν ἔργον οὐκ ἀποκτενομέν 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, but rather boldly showed this by saying, 'If I do not say, I will be a liar against 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 εἴρηκεν 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 ἀκρογωνιαίος καὶ ὁδὸς καὶ ταῦρος καὶ μόσχος καὶ τὰ τοιαῦτα.

45.4 | But they say: we must acknowledge his figurative language. And the scripture has said many figurative things about him, and we should not deny the things said about him in a riddle, since 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 such 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·

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;

θύρα δὲ ὅτι δι' αὐτοῦ εἰσερχόμεθα· στῦλος
ὅτι αὐτός ἐστιν ἐδραῖωμα τῆς ἡμετέρας
πίστεως· πέτρα διὰ τὸ ἀμετακίνητον· λίθος
<διὰ> τεθεμελιωμένον· ἥλιος
δικαιοσύνης ὅτι καταυγάζας τὰς ἡμετέρας
σκοτισθείσας διανοίας.

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 uses 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 say to us, when speaking
of him as a creation, what use does it serve?
The door is rightly said 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
περιβέβληται· ἢ γὰρ συστέλλεται ἢ
πλατύνεται ἢ ἀπλοῦται ἢ ἀπορρέει ἢ
ὀγκοῦται ἢ τι· τῶν τοιούτων
<πάσχει> .

46.3 | What happens to us? What benefits
us? Yes, says the empty-minded one who
argues; for if you do not consider him a
creation, you place suffering on the father.
For everyone who gives birth is
surrounded by suffering; either they are
narrowed, or they are widened, or they are
simplified, or they overflow, or they grow,
or something like that suffers.

46.4 | φεῦ γε καὶ τῆς τοιαύτης διανοίας
πονηρᾶς οὔσης καὶ οὐκ ἀληθεστάτης. τίς
ταῦτα περὶ θεοῦ διανοηθήσεται; ποία δὲ

46.4 | Oh, woe to such a wicked and untrue
thought. Who will think such things about
god? What kind of suspicion would dare to

ὑπόνοια τοιαῦτα τολμήσει; δηλονότι οὐδείς
οὐδὲ τῶν δαμόνων τοιοῦτόν τι
διανοηθήσεται.

do so? Clearly, no one, not even the
demons, would think such a thing.

46.5 | κἄν 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 carried by
size, nor is it a body that is pregnant, so
that it may endure what has been said
before.

46.6 | »πνεῦμα γὰρ ὁ θεός«, πνεῦμα δὲ
ῥύσιν οὐχ ὑφίσταται οὐ τομὴν οὐ
<δυστολήν οὐ μείωσιν ἄπλωσιν οὐδὲ
τι τῶν τοιούτων. καθὼς 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,
nor anything like that. Therefore, since the
father is spirit, he has spiritually and
timelessly and incomprehensibly and
without beginning generated the son, the
divine Word.

Chapter 47

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

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

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 the sharing of its essence?

λαμβάνεται καὶ ἐξάπτει τὸ πῦρ. ἀρα τέτμηται ὁ ἥλιος διὰ τῆς μετοχῆς τῆς οὐσίας; ἀρα ἐνέλειψεν; ἀρα μεμείωται; οὐχί, φασίν.

Has it withdrawn? Has it decreased? No, they say.

47.3 | εἰ τοίνυν κτίσμα ὧν οὐκ ἐμειώθη, πόσω γε μᾶλλον ὁ ἄπειρος καὶ ἀκατάληπτος καὶ ἄχραντος ὧν θεός, ἐξ ἑαυτοῦ γεννήσας πνεῦμα ὧν 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 then 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 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 be from many parts, I mean from 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 mix 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 † rm νοὶ τοῦ Μάνη αἱ ψυχαὶ ἀπὸ τοῦ στύλου τοῦ φωτὸς γενόμεναι ἔν σῶμά εἰσι καὶ λυόμεναι ἀπὸ τῶν σωμάτων αὐθις ἀναπλάττονται τῇ μιᾷ οὐσίᾳ, ὥς εἰς τὸν ἓνα στῦλον <συνγόμεναι> κατὰ τὸ αὐτῶν τοῦ

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

πλάσματος.

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, but he says, '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 ὡς 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 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 ἠλληγορήσαμεν 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 αἴγλη τῇ ὑπὸ τοῦ ἡλίου εἰς τὸ στυπεῖον πεμπομένη.

48.4 | And we did not interpret this according to a theory of our own, 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 to the world by the sun.

48.5 | κατὰ δὲ τὸ ὅμοιον καὶ &ψυχὰι &αἱ;& γεννηθεῖσαι οὐ συνάπτονται εἰς μίαν συναλοιφήν, μὴ γένοιτο, ἀλλ' εἰς τὰς τοῦ θεοῦ μονὰς τὰς γεγραμμένας ὅτι πολλὰι μοναὶ παρὰ τῷ πατρί« οὐκ εἰς ἵνα δὲ βουνὸν γινόμεναι, ἀλλ' ἐκάστου ἰδιαζόντως ἀριθμουμένου.

48.5 | But just as souls that are generated do not 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; not to 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

48.6 | Nor do we attach a passion to god when we say that he has generated his

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;

only-begotten son, according to their
wicked blasphemy. 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
διάνοιά 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 ὁμοίος, 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 υἱός ἐστι μονογενής, οὐκ ἔστι
τίς ἴσος αὐτοῦ οὔτε ἀντιπαράθετος, ὁμοίος

49.3 | For if he is the only-begotten son,
there is no one equal to him or comparable,

ὦν τῷ υἱῷ ἐν υἱοῖς θεοῦ». τούτους γὰρ οἶδε κατὰ χάριν, ἐκεῖνῳ δὲ μὴ δυνάμενόν τινα ἐξισοῦσθαι τῷ εἶναι αὐτὸν φυσικῶς υἱόν.

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 naturally the son.

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 from where he was chosen and from where the choice is; that many myriads were on the earth, and only Mary found grace, and in her he chose the holy flesh.

49.5 | διὰ τοῦτο ἔφη εὐδόκησα, ὡς καὶ Δαυὶδ λέγει ἐκ προσώπου τῶν ἀποστόλων τῶν εἰς τὸν κύριον πεπιστευκότων καὶ μετὰ χαρᾶς τοῖς ἔθνεσι τὴν αὐτοῦ χάριν ὑποδεικνύοντων, 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, that '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 καλλονήν, 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 ἐχει τῆς φύσεως.

49.6 | His beauty, the flesh chosen from Mary through the Holy Spirit. The Father showed what happened in the plan of the flesh to John the Baptist from above. For the Father was pleased in the presence of the incarnate Christ, but the divinity is infinitely beyond nature.

Chapter 50

50.1 | 50. Λέγει δὲ αὐτὸν ὁ ἀπόστολος καὶ »υἱὸν ἀγάπης», »ὃς ἐρρύσατο ἡμᾶς' φησὶν »ἐκ τῆς ἐξουσίας τοῦ σκότους καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς

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."

ἀγάπης αὐτοῦ».

50.2 | καὶ οἱ ληροῦντες ἐνταῦθα μὴ νοοῦντες τὴν λέξιν, κατὰ προκοπὴν ἀγάπης θεοῦ εἶναι τὸν υἱὸν φασί. 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 according to the growth of God's love. And the ignorant do not know the contrast of the word; for in another place the apostle says that "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 tire in working, nor does he suffer in giving birth.

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 heap up blasphemies for themselves in vain. For if the Son is created, he is not to be worshiped according to their words. For it is foolish to worship a creature and to reject 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 μαθηταί, προσκυνοῦσιν αὐτῷ οἱ ἄγγελοι ἐν οὐρανῷ· &φησὶ γὰρ<> »καὶ προσκυνήσατε αὐτῷ πάντες ἄγγελοι θεοῦ« καὶ »προσκυνήσω σε, κύριε ἡ ἰσχύς μου«.

50.5 | Therefore, the Holy Word is not created, because he is to be worshiped. The 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

50.6 | But there is one thing that is clear,

σύντομον καὶ ἀναντίθετον, ὥς 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 ἔκτσα τὸν υἱόν μου.

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 covenant, or where did the Son say that the Father created me? There are four Gospels, totaling one thousand six hundred and 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. Ἀλλά φησιν ὁ φιλόνηκος καὶ φιλόδοξος· τί οὖν λέγεις τὸ σῶμα; ἀπὸ Μαρίας δηλονότι ἀνειλημμένον. Μαρία δὲ τί; φησὶν, ἄκτιστος ἢ κτιστή; κτιστή 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 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 ἐνδεδυμένος ὑπὸ πάντων προσκυνεῖται. ἄρα ἡ πορφύρα προδκυνεῖται ἢ ὁ βασιλεὺς; εὐδελον ὅτι ὁ βασιλεὺς. συμπροσκυνεῖται δὲ αὐτῷ καὶ ἡ πορφύρα φορουμένη· ἐκδυσάμενός δὲ ταύτην τοῦ βωασιλέως καὶ εἰς τόπον θεμένου οὐκέτι προσκυνεῖται ἢ πορφυρίς.

51.2 | For a king dressed in purple is worshiped by all. Does the purple robe receive worship, or does the king? It is clear that the king does. The robe that he wears is also worshiped along with him. But when the king takes it off and puts it in a place, 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 μεμηνῶς 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 gets up, no one worships the temple or the throne. No one, wanting to worship the king in his temple, says to the king, "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 ἐλθών.

51.4 | So, no one would say to the only-begotten, "Leave the body so that I may worship you," but rather, they worship the only-begotten along with the body, the uncreated one, who came in 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 ἐγγεγερμένῳ.

51.5 | And no one says to the king, "Get up from your throne so that I may worship you without the throne," but rather, they worship the king along with the throne. And 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; 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

52.1 | But, they say, what do you say then? Did the father will to generate the son or not will? Since you say there was always the Word and no time before the Word; and 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 saying there was a time when he was not; they think that

τὸ ποτὲ μὴ εἶναι χρόνον.

"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 παντάπασι 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. And by saying it does not mean time, they fall into absurdity in their own thinking. For they use irony in their words, while they are fiercely against the son of God in their beliefs, completely misrepresenting the divinity of the father. So, did he will to generate or not will?

52.3 | ἐὰν εἴπωμεν μὴ θέλων, ἀνάγκη περιβάλλομεν τὸ θεῖον, καὶ ἐὰν εἴπωμεν ὅτι θέλων, διδόαμεν ὅτι ἦν τὸ θέλημα πρὸ τοῦ Λόγου· κᾶν 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 ἡκται 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; and even if it were 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 again contradict their argument. And 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, ὦ κενόδοξε. παρὰ θεῷ γὰρ ταῦτα οὐκ ἔστιν. οὔτε θέλων τοῖνον ἐγέννησεν οὔτε μὴ θέλων, ἀλλ' ὑπερβολῇ φύσεως. ὑπερβαίνει γὰρ ἡ θεία φύσις βουλήν καὶ οὐχ ὑποπίπτει χρόνῳ οὔτε ἀνάγκῃ ἄγεται.

52.4 | There is nothing of these things that relates to God, as you suppose, O empty-minded one. For these things do not exist with God. Neither did he generate by willing nor by not willing, but by the excess of nature. For the divine nature surpasses will and is not subject to time nor compelled by necessity.

52.5 | ἐν ἡμῖν γὰρ οὐδὲν ἐστὶν ἔτοιμον, ὅτι οὐκ ἡμὲν ποτε καὶ πρῶτόν τι βουλευόμεθα,

52.5 | For in us, nothing is ready, since we do not first deliberate and then do what we

ἔπειτα ποιούμεν ὃ πράττομεν, ἢ μὴ
βουλευσαμένων ἡμῶν οὐκ ἔστιν ὃ μηδέπω
παρ' ἡμῶν ἐπράκται· 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.

do, or if we have not deliberated, there is
nothing that has not yet been done by us.
But with God, everything is perfect and
smooth, and everything is fulfilled in him.
And he did not generate the uniquely
existing Word, which is holy and divine, by
willing or not willing, but in his excessive
and incomprehensible nature.

Chapter 53

53.1 | 53. Θαῦμα <δέ> μοι μέγιστον
ἐπέρχεται, ὡς υἱοὶ τῆς πίστεως καὶ
ἐκκλησίας, πῶς τὰ ἀληθινὰ ἐξέστρεψαν οἱ
φιλόνηκοι εἰς ἀλληγορίαν καὶ τὰ τροπικῶς
εἰρημένα εἰς τὰ ἀληθινὰ λαμβάνουσι
σφαλλόμενοι. τὸ μὲν γὰρ γεγεννηθῆναι,
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 church, how the envious ones
have twisted the truths into allegories and
take what is said tropically as the real,
being mistaken. For to be generated, which
is natural in him, they say not as in any of
the created things. And to be 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
Μωυσῇ« καὶ ὥφθη κύριος Ἀβραάμ« καὶ
»εἶδεν ὄρασιν Δαυιὴλ, 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 such things, and "the
Lord appeared to Ezekiel and said, 'I saw
the form of God,'" they say these are not
true, denying the prophets.

53.3 | διῆδεν ἀπὸ τοῦ ῥητοῦ τοῦ
εὐαγγελίου, οὗ εἶπεν ὁ σωτὴρ διδάσκων ὅτι
θεὸν οὐδεὶς πώποτε ἑώρακε«. καὶ φασιν· εἰ
οἶνυν ὁ μονογενὴς εἶπεν, ὅτι οὐδεὶς

53.3 | Indeed, from the saying of the Gospel,
where the Savior teaches that no one has
ever seen God. And they say: if the only-
begotten said that no one has seen, but the

ἑώρακεν, προφηῖται δὲ λέγουσιν
ἑωρακέναι, ἀνάγκη ψεύδεσθαι ἢ τὸν
μονογενῆ ἢ τοὺς προφήτας.

prophets say they have seen, it is necessary
for either the only-begotten or the
prophets to be lying.

53.4 | καὶ κατὰ τὸν λόγον τῶν οὕτω
λεγόντων καὶ τῶν Μανιχαίων ἔσται τὰ ἐν
προφήταις ψευδῆ. εἰ δὲ οὐ ψεύδονται οἱ
προφηῖται, ἀλλ' ἀληθεύουσι, κατὰ τὸν τοῦ
σωτῆρος λόγον ὅτι ὁ λαλῶν ἐν προφήταις,
ἰδοὺ παρίμι», νοήσεώς ἐστι τὸ πρᾶγμα καὶ
ἀλληγορίας χρεῖα.

53.4 | And according to the word of those
who say such things and the Manichaeans,
the things in the prophets will be false. But
if the prophets do not lie, but speak the
truth, according to the saying of the Savior
that "I am present among those who speak
in the prophets," then the matter is clear
and needs allegory.

53.5 | καὶ γὰρ οὕτω πολλάκις τοῦτο
πληροῦται· ὁρῶμεν τὴν θάλασσαν ἐκ
μέρους τινὸς <ἐξ> ὁρους ἢ πεδιάδος
καὶ ἀληθεύομεν ἐν τῷ <λέγειν>· κἂν δὲ
τις εἴπῃ ὅτι οὐχ ἑώρακεν, οὐ ψεύδεται, ἀλλ'
ἀληθεύει. οὐκ οἶδε γὰρ ποῦ τὸ βάθος ποῦ
τὸ μήκος, οὐκ οἶδε τὸν ὄγκον οὐκ οἶδε τὸ
κύτος.

53.5 | And indeed, this often happens: we
see the sea from a certain part of a
mountain or plain, and we speak the truth
when we say it. Even if someone says that
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, 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 | And from a certain viewpoint, we see
the sky, but we do not know its extent. 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 located. But we do not know
what it is like in its entirety.

53.7 | οὕτω καὶ οἱ προφηῖται ὡς δι' ὁπῆς
<διά> τοῦ στενωποῦ τοῦ ἰδίου
σώματος κατηξιώθησαν ἰδεῖν καὶ
<ἐν>

53.7 | So also the prophets, as through a
narrow passage of their own body, were
deemed worthy to see and...

53.8 | εἶδον, <ἀλλ' > οὐχ ὥς ἔχει τὸ ἄπειρον τῆς θεωρίας. καὶ οὕτω πεπλήρωνται συνάδουσai πρὸς ἀλλήλας αἱ θεῖαι γραφαί, τό τε τοὺς προφήτας λέγειν ἑωρακέναι εἶδον γὰρ ἐν ἀληθείᾳ) καὶ τὸ τὸν σωτῆρα λέγειν θεὸν οὐδεὶς πώποτε τεθέαται«· οὐκ εἶδον δὲ καθό ἐστιν). ἀλλὰ καὶ] αὐτὸς εἶδεν ἀοράτως τὴν φύσιν, δέδωκε δὲ τῷ μὴ δυναμένῳ ὁρᾶν δύναμιν χαρίσματος εἰς τὸ ἰδεῖν τὴν δύναμιν τῆς θεωρίας.

53.8 | They saw, but not as it truly is in the infinite vision. And so, the divine writings are filled, speaking together with each other, 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 to those who are unable to see the power of a gift to see the power of the vision.

Chapter 54

54.1 | 54. Ἀλλὰ μὴ πάλιν δραματουργῶν λέγης· εἶδον μὲν οἱ προφητῆται οὐκ ὀφθαλμοῖς, ἀλλὰ διανοίᾳ, συνιέντες μονονουχὶ καὶ <μὴ > διὰ τοῦτο γὰρ ἀκριβῶς λέγει Ἡσαΐας τάλας ἐγώ, ὅτι κατανένυγμαi, 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' ὥς ἡδύνατο, ἐν ἀληθείᾳ δὲ εἶδον, οὐκ εἶδον δὲ ὥς ἔχει τὸ ἄπειρον τῆς ἀκαταληψίας.

54.1 | But do not say again that the playwrights speak: the prophets saw not with their eyes, but with their mind, understanding only a little. For 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." And he did not say, "I saw with my mind," but "with my eyes." Therefore, they saw and did not see, but as they were able. In truth, they saw, but they did not see as it truly is in the infinite of the incomprehensible.

54.2 | οὕτως καὶ περὶ παραδείσου πολλοὶ ἀλληγοροῦσιν, ὥς ὁ θεήλατος Ὀριγένης ἠθέλησε φαντασίαν μᾶλλον ἢ περ ἀλήθειαν τῷ βίῳ συνεισενέγκασθαι. καὶ φησιν· οὐκ ἔστι παράδεισος ἐπὶ τῆς γῆς·

54.2 | So also many people interpret the paradise allegorically, as the divine Origen wanted to bring imagination more than truth into life. And he says: "There is no paradise on earth."

54.3 | δῆθεν ἀπὸ τοῦ ῥητοῦ τοῦ παρὰ τοῦ ἁγίου ἀποστόλου εἰρημένου ὅτι »οἶδα ἄνθρωπον πρὸ ἐτῶν δεκατεσσάρων, εἴτε ἐν σώματι οὐκ οἶδα, εἴτε ἐκτὸς τοῦ

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;

σώματος οὐκ οἶδα, ὁ θεὸς οἶδεν, ἀρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ». ἀλλὰ μὴ παρα<να>γίνωσκε λέγε ὅτι τὸ τρίτον τοῦ ἀέρος <σημαίνει> οὐ γὰρ εἰπὼν »ἕως οὐρανοῦ' περὶ μέρος τρίτου λέγει, ἀλλὰ περὶ τριῶν ἀριθμῶν.

God knows, who was caught up to the third heaven." But do not misunderstand and say that the third of the air means this; 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 ἀρπαγέντα 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 allowed 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 »ἀρπαγέντα ἕως τρίτου οὐρανοῦ' καὶ πάλιν »ἀρπαγέντα 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 connect 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 shows 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 δὲν ἐθέλοι <ἐπέκεινα> τοῦ ὄρους ἀπελθεῖν, δυνατόν αὐτῷ τοῦτο· εἰ δὲ θελήσει πρῶτον μὲν ἐμβῆναι εἰς τὸ ὄρος καὶ ἀπὸ τοῦ οὐροῦ πάλιν εἰς τὸν τόπον τῆς πεδιάδος τῆς ἐπέκεινα τοῦ ὄρους γενέσθαι, καὶ οὕτως αὐτῷ δυνατόν.

54.6 | Just as 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. And 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 first to go up into the mountain and then come back from the mountain to the place of the plain that is beyond the mountain, he can do that too.

54.7 | οὕτω μοι νόει καὶ τὸ παρὰ τοῦ

54.7 | So understand this as it is said by the

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«.

apostle: first he went up to heaven, and then he came down into paradise, according to what is said, "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 is true in the following discussion, but 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, βλαστήματα 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." And these are not allegorical, but visible. And 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 βεβλάσεν ἐν τῷ παραδείσῳ, κατ' εἰκόνα ποιήσας τὸν αὐτὸν ἄνθρωπον, κατ' εἰκόνα θεοῦ δέ.

55.3 | Therefore, he placed the one whom he had made in paradise, having made man in his own image, in the image of God.

55.4 | μὴ περιεργάζου δὲ τὰ τοῦ θεοῦ δωρήματα τὰ κατὰ χάριν τῷ ἀνθρώπῳ δεδομένα. οὐκ ἀρνόυμεθα γὰρ πάντας ἀνθρώπους εἶναι κατ' εἰκόνα θεοῦ.

55.4 | Do not be curious about the gifts of God that have been given to man by grace. For we do not deny that all humans 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

55.5 | We do not inquire about how we are made in the image. For we do not understand the body as being in the image,

οὔτε τὴν ἀρετὴν. πολλὰ γὰρ ἐστὶ τὰ
κωλύοντά με οὕτως λέγειν.

nor the soul, nor the mind, nor virtue. For
there are many things that prevent 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(ἔστιν
οὔν ἐν τῷ ἀνθρώπῳ τὸ κατ' εἰκόνα, αὐτὸς
δὲ οἶδεν ὁ θεὸς πῶς ἐστίν.

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 the scripture, and it
is unfaithful to deny grace. Therefore, in
humans, there is the image; only God
knows how it is.

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 think that the body is it, but
God is invisible, incomprehensible, and
beyond understanding, how can the 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." And it
calls the earthly part man, and it 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« γὰρ
φησιν· καὶ οὔτε μέρος θεοῦ λέγομεν εἶναι
τὴν ψυχὴν οὔτε ἄλλοτρίαν τοῦ
ἐμφυσηματος. πῶς δὲ κατὰ λεπτὸν τοῦτο
νοεῖται, θεῶ μόνῳ ἔγνωσται.

55.9 | We understand that the soul and the
body are created. How is it created? For it
says, "He breathed into him." And we do
not say that the soul is a part of God or
something foreign to the breath. But how
this is understood in detail, only God
knows.

Chapter 56

56.1 | 56. Ἡμεῖς δὲ ἀπεριέργως καὶ ἀκακουργήτως πιστευόμεν θεῷ 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 that "the word of God is living and active and 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. And we see what is in front of the body, while being ignorant of what is behind. And if you say that the soul does not exist, it is clear that the soul is called a human, and both soul and body are human.

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 νοί μου τῷ νόμῳ τῆς ἀμαρτίας τῷ ὄντι ἐν τοῖς μέλεσί μου«. πῶς οὖν αἰχμαλωτιζόμενος > ἔσται κατ' εἰκόνα; * ὅτι ψαλῶ ψαλῶ τῷ νοί, ψαλῶ τῷ πενύματι«.

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 one 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' εἰκόνα, ἐρῶ σοι· εἶπέ μοι περὶ τοῦ Ἀδάμ, ποίαν 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. τίτι γὰρ πρέπει εἶναι κατ' εἰκόνα ἀλλ' ἢ τῇ ἀρετῇ; πρὶν δὲ ἀρετῆς κατ' εἰκόνα ἐπλάσθη

56.4 | And if you say that virtue is what is 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 do not speak well. For what else should be

ὁ ἄνθρωπος. οὐπω τὰρ ἦν ὁ Ἀδὰρ ἐν ἀρετῇ
πολιτευσάμενος, δηλον> ουτε
ἐκτισμένος.

made in the image but virtue? Before
virtue, man was made in the image. Adam
had not yet lived in virtue, 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 type began from Moses and
the sea, grace opened from John, and in
Christ the gift was completed.

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. For God is
incomprehensible, ungraspable, being
spirit and spirit above all spirit, and light
above all light.

57.2 | ἃ δὲ αὐτὸς ἐδωρήσατο οὐκ
ἀποστεροῦμαεν <τὸν ἄνθρωπον>·
ἀληθὴς γὰρ ἐστὶν ὁ μετὰ χάριτος τὸ κατ'
εἰκόνα τῷ ἀνθρώπῳ δωρησάμενος. καὶ
νοῆσαί ἐστιν ἀπὸ τῶν ὁμοίων·

57.2 | What he gave himself does not take
away from the person; for the true image is
given to the person with grace. And it is
understood from the 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
καὶ εὐχαριστήσας εἶπε τοῦτό μοι ἐστὶ
τάδε» καὶ ἔδωκε τοῖς αὐτοῦ μαθηταῖς καὶ
εἶπε τοῦτό μοι ἐστὶ τάδε.»

57.3 | For we see that the Savior took into
his hands, as it is in the Gospel, when he
was reclining at the meal and took these
things and gave thanks and said, "This is
my body," and he gave it to his disciples
and said, "This is my body."

57.4 | καὶ ὁρῶμεν ὅτι οὐκ ἴσον ἐστὶν οὐδὲ
ὅμοιον οὐ τῇ ἐνσάρκῳ εἰκόνι οὐ τῇ ἀοράτῳ

57.4 | And we see that it is neither equal
nor similar, neither to the bodily image nor

θεότητι οὐ τοῖς χαρακτηῖρσι τῶν μελῶν. τὸ μὲν γάρ ἐστι στρογγυλοειδὲς * καὶ ἀναίσθητον.

to the invisible divinity nor to the features of the members. For the one is round and without sensation.

57.5 | * ὥς πρὸς τὴν δύναμιν καὶ ἠθέλησεν χάριτι εἰπεῖν τοῦτό μου ἐστὶ τάδε» καὶ οὐδεις ἀπιστεῖ τῷ λόγῳ. ὁ γὰρ μὴ πιστεύων εἶναι αὐτὸν ἀληθινὸν ἐν ᾧ εἶπεν, ἐκπίπτει τῆς χάριτος καὶ τῆς σωτηρίας.

57.5 | As for the power, he wished by grace to say, "This is my body," and no one doubts his word. 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 κινουῖντα 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 the Lord of us to be all-sensing, all-perceptive, all-God, all-moving, all-acting, all-light, all-Word, incomprehensible, but this has been given to us with grace.

Chapter 58

58.1 | 58. Οὗτος τοίνυν ὁ Ἀδὰμ ἐν τῷ παραδείσῳ ἐτέθη καὶ ἔφαγεν ἀπὸ τοῦ ξύλου. ὁ δὲ παράδεισος, φησὶν »ἐν Ἐδέμ κατὰ ἀνατολὰς· πηγὴ δὲ ἀνέβαινεν ἐξ Ἐδέμ«, καὶ οὐκ εἶπε »κατέρχαινεν«, ἵνα μὴ νομίσωμεν ἐν οὐρανῷ εἶναι τὴν Ἐδέμ. εἰ γὰρ ἐν οὐρανῷ ἦν, ἄνωθεν ἂν εἶπε »κατέρχεται« πηγὴ. ἀλλὰ <καί> φησι ποταμὸς ἐκπορεύεται Ἐδέμ· καὶ οὐκ εἶπε κατέρχεται.

58.1 | This Adam was placed in the paradise and ate from the tree. And the paradise, it says, "in Eden toward the east." And 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' ὄφεις ἡμῶν. καὶ Φεισῶν μὲν ἐστὶν ὁ Γάγγης παρὰ τοῖς Ἰνδοῖς καλούμενος καὶ Αἰθίοψιν, Ἕλληνες δὲ τοῦτον καλοῦσιν Ἰνδὸν ποταμόν. πᾶσαν

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, the small Ethiopia

γὰρ τὴν Εὐλάτ περικυκλοῖ, τὴν μικρὰν Αἰθιοπίαν καὶ τὴν μεγάλην, τὰ μέρη τῶν Εὐλαίων, διαπερᾷ δὲ τὴν μεγάλην Αἰθιοπίαν καὶ πίπτει εἰς τὸν νότον καὶ δύνει ἔσωθεν Γαδείρων εἰς τὸν μέγαν Ὠκεανόν.

and the large one, and it passes through the parts of the Eulaian lands, and it flows through the large Ethiopia and falls into the south and sinks within Gadara into the great Ocean.

58.3 | δεύτερος ποταμὸς »Γεών«. καὶ αἰσθητὸν ὁρῶμεν τὸν ποταμὸν καὶ οὐκ ἀλληγορούμενον· οὗτος γὰρ ὁ κατὰ τὴν Αἰθιοπίαν κατερχόμενος καὶ διαπερὼν τὴν μικρὰν Αἰθιοπίαν, Ἄνουβϊτίν τε καὶ Βλεμμύαν καὶ Ἀ'ξωμῖτιν καὶ ἐπικλύζων τὰ μέρη Θηβαΐδος καὶ Αἰγύπτου εἰς τὴν θάλασσαν ταύτην ἐκπίπτει. εἰ τις ἀπιστεῖ, ἀκουέτω τοῦ Ἰερεμίου λέγοντος »ἵνα τί ὑμῖν καὶ τῇ γῇ Αἰγύπτου τοῦ πιεῖν ὕδωρ Γεών τὸ τεθολωμένον«;

58.3 | The second river is Geon. And we see this river as clear and not symbolic; for it flows down through Ethiopia and passes through the small Ethiopia, reaching Anubis and the Blemmyeans and Axomites, and it flows into the parts of Thebes and Egypt into this sea. If anyone doubts, let them listen to Jeremiah saying, "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 Καρδουαίων καὶ Ἀρμενίων καὶ ἀναπηγάζει πάλιν καὶ διατέμνεται εἰς τὴν τῶν Ἀσσυρίων γῆν.

58.4 | The third river is Tigris, which flows opposite the Assyrians. For it cuts through the parts of the East and sinks underground, then rises again from Armenia between the Carduchians and Armenians, and it flows again 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 ἔστι παράδεισος αἰσθητός, οὐκ ἔστι πηγή· εἰ οὐκ ἔστι πηγή, οὐκ ἔστι ποταμός· εἰ οὐκ ἔστι ποταμός, οὐκ εἰσὶ τέσσαρες ἀρχαί· εἰ οὐκ ἔστι Φεισών, οὐκ ἔστι Γεών, οὐκ ἔστι Τίγρης· εἰ οὐκ ἔστι Τίγρης, οὐκ ἔστι Εὐφράτης·

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 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, there is no Tigris; if there is no Tigris, there is no Euphrates.

58.7 | εἰ οὐκ ἔστι Εὐφράτης, οὐκ ἔστι συκῆ,

58.7 | If there is no Euphrates, there is no

οὐκ ἔνι φύλλα, οὐκ ἔνι Ἀδάμ, οὐκ ἔνι > φαγεῖν, οὐκ ἔνι Εὕα· εἰ οὐκ ἔνι Εὕα, οὐκ ἔφαγεν ἀπὸ τοῦ ξύλου· εἰ οὐκ ἔφαγεν ἀπὸ τοῦ ξύλου, οὐκ ἔνι Ἀδάμ·

fig tree, there are no leaves, there is no Adam, there is no eating, 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 ἔνι 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, but the truth is just a myth, and everything is an allegory. Therefore, there is Adam; for we are all from him, being his descendants, and we see him through the many in the lineage.

Chapter 59

59.1 | 59. Ἀδάμ γὰρ γεννᾷ κατὰ τὴν ἐδέαν αὐτοῦ καὶ κατὰ τὴν εἰκόνα αὐτοῦ τὸν Σήθ. ἵνα <γὰρ> μὴ τις νομίῃ τὸν πεπλασμένον καὶ τοὺς γεγεννημένους ἄλλους, διὰ τοῦτο φησιν ἡ γραφή »κατὰ τὴν ἰδέαν αὐτοῦ καὶ κατὰ τὴν εἰκόνα αὐτοῦ(Σήθ 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 ἀλληγορία ἀλλ' ἀληθεία, καὶ ἀπώλετο πᾶσα ψυχὴ, ἔμειναν δὲ »ὀκτὼ ψυχαὶ« ἀνθρώπων.

59.1 | For Adam begets Seth according to his likeness and according to his image. So that no one thinks that the formed one and the others born are different, 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, Lamech begets Noah, and there came a flood, not as an allegory but as truth, and every soul was destroyed, but "eight souls" of people remained.

59.2 | ψυχὰς πόλιν ἔαν ἀκούσης, μὴ νομίσης πλάσματα μὴ ἔχειν. ἀπὸ γὰρ τοῦ ἐνὸς εἶδους ὁ ἄνθρωπος ὅλος καλεῖται. »κατέβη«, γὰρ φησιν ἡ γραφή, »Ἰακώβ εἰς Αἴγυπτον ἐν ψυχαῖς ἑβδομήκοντα πέντε«, οὐχ ὅτι αἱ ψυχαὶ εἶποντο ἄνευ σωμάτων, ἀλλὰ σὺν σώμασι· ὅλον <οὖν> τὸν ἄνθρωπον κέκληκεν. καὶ »ἦμεν ἐν τῷ

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 called. And "we were in the ship

πλοῖω ὡς ὀγδοήκοντα ψυχαί», φησὶν ὁ Λουκᾶς, ὁ συγγραψάμενος τὰς πράξεις τῶν ἀποστόλων.

as eighty souls," says Luke, who wrote the Acts of the Apostles.

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 ψυχαῖς, ἕνα δείξῃ τὴν χρῆσιν τῶν σωμάτων.

59.3 | And 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, for this reason, the servants are rightly called bodies along with souls, to show the use of the bodies.

59.4 | ἐξῆλθε δὲ Νῶε ἐκ τῆς κιβωτοῦ γεννήσας τὸν Σὴμ τὸν Χὰρ τὸν Ἰάφεθ. Σὴν δὲ γεννᾷ τὸν Ἀρφαξάδ, Ἀρφαξάδ 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 Ῥούθ, Ἰωβὴς τὸν Ἰεσσαί, Ἰεσσαὶ τὸν Δαυὶδ τὸν βασιλέα, Δαυὶδ τὸν Σολομῶντα ἐκ τῆς τοῦ Οὐρίου, Σολομῶν τὸν Ῥοβοάμ, Ῥοβοάμ τὸν Ἀβιά, Ἀβιά τὸν Ἀσάφ, Ἀσάφ τὸν Ἰωσαφάτ, Ἰωσαφάτ τὸν Ἰωράμ, Ἰωράμ τὸν Ὀχοζίαν, Ὀχοζίας τὸν Ἰωάς, Ἰωάς τὸν Ἀμεσίαν, Ἀμεσίας τὸν Ὀζίαν, τὸν κληθέντα Ἀζαρίαν, Ὀζίας τὸν Ἰωάθαμ, Ἰωάθαμ τὸν Ἀχαζ, Ἀχαζ 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 Ἀχεὶμ,

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, Boaz had Obed by Ruth, 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 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,

Ἀχειμ τὸν Ἑλιοῦδ, Ἑλιοῦδ τὸν Ἑλεάζαρ,
Ἑλεάζαρ τὸν Ματθίαν, Ματθίας τὸν Ἰακώβ,
Ἰακώβ τὸν Ἰωσήφ.

Matthan had Jacob, 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 Ἰωσὴν, δύο δὲ
θυγατέρας, † Ἄνναν καὶ Σαλώμην,

60.1 | Joseph, being old and a widower
after taking his first wife and having
children from her, had four sons: Jacob, the
brother of the lord, called so because he
was raised with him, and Simon, and Judah,
and Joseph, and two daughters: Anna and
Salome.

60.2 | οὗτος ὁ ἰωσήφ γέρων ὢν καὶ χῆρος
κατὰ ἀνάγκην τῶν κλήρων βαλλομένων ἐπὶ
χήρους καὶ ἀγάμους καθ' ἐκάστην φυλὴν
εἰς τὰς ἀπὸ ναοῦ παρθένους διὰ τὸ
ἀφιεροῦσθαι ἐν τῷ ναῷ τοὺς πρωτοτόκους
παῖδας, ἄρρενάς τε καὶ θηλείας) ἔλαβε
κατὰ κλῆρον τὴν ἁγίαν 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, because the
lots were cast for widowers and unmarried
men from each tribe to 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 Ἀβραὰμ
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 seed 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' αὐτὸν
δὲ παῖς αὐτοῦ Τιβέριος διαδέχεται τὴν
ἀρχὴν ἔτη ᾗ μετὰ Τιβέριον Γάϊος ἔτη τρία
καὶ μῆνας θ' καὶ ἡμέρας κβ μετὰ Γάϊον
Κλαύδιος ἔτη ᾗ μετὰ Κλαύδιον Νέρων ἔτη ᾗ

60.4 | Augustus ruled for fifty-six years and
six months. After him, his son Tiberius
succeeded to 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

μετὰ Νέρωνα Ούεσπασιανὸς ἴτη θ μετὰ
Ούεσπασιανὸν Τίτος ὁ υἱὸς αὐτοῦ ἔτη β
μετὰ Τίτον Δομετιανὸς ὁ ἀδελφὸς αὐτοῦ
ἔτη ͵ζ καὶ μῆνας ͵ζ μετὰ Δομετιανὸν
Νερούας ἔτος ͵ζ μῆνας δ μετὰ Νερούον
Τραϊανὸς ἔτη ιθ μετὰ Τραϊανὸν Ἀδριανὸς ͵ζ
μετὰ Ἀδριανὸν Ἀντωνῖνος εὐσεβῆς ἔτη κβ
μετὰ Ἀντωνῖνον Μάρκος Αὐρήλιος
Ἀντωνῖνος, ὁ καὶ Οὐῆρος, ἴτη ιθ Κόμοδος
ἴτη ͵ζ Περτίναφ μῆνας ζ Σευῆρος ἴτη ͵ζ
Ἀντωνῖνος ὁ υἱὸς αὐτοῦ ἔτη ζ Μακρίνος
ἔτος ἴν Ἀντωνῖνος ἄλλος ἴτη ͵ζ Ἀλέξανδρος,
οὐχ ὁ Μακεδὼν, ἴτη ͵ζ Μαξιμῖνος ἴτη ͵ζ
Γορδιανὸς ἴτη ζ Φίλιππος ἴτη ἔτη ζ Δέκιος
ἔτος ͵ζ Γάλλος ὁ * καὶ Οὐόλουσιανὸς ἴτη
ηνὸς ἴτη ͵ζ Κλαύδιος ἄλλος ἔτος ἴν
Αὐρηλιανὸς ἴτη ιδ Τάκιτος μῆνας ζ Πρόβος
ἴτη ͵ζ οἱ περὶ Κᾶρον καὶ Καρῖνον καὶ
Νουμεριανὸν ἴτη β Διοκλητιανὸς ἔτη ͵ζ

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 ones around
Carus, Carinus, and Numerian ruled for two
years. Diocletian ruled for twenty years.

60.5 | μετὰ Διοκλητιανὸν Μαξιμῖανὸς
Λικίννιος Κωνστάντιος Κωνσταντῖνος
Κώνστας Κωνστάντιος καὶ κωνσταντῖνος
Ίουλιανὸς Ίοβιανὸς Οὐάλεντινιανὸς
Οὐάλης Γρατιανὸς ἵως τοῦ ἐνιαυτοῦ
τούτου μετὰ τὸ τελευτῆσαι Διοκλητιανὸν
ἴτη ͵ζ. τὸ ἔτος γὰρ τοῦτό ἐστιν ἐνενηκοστὸν
Διοκλητιανοῦ, Οὐάλεντινιανοῦ καὶ
Ο'λυάλεντος ͵ζ, Γρατιανοῦ δὲ ἔτος ξ,
ὑπατεία Γρατιανοῦ Αὐγούστου τὸ τρίτον
καὶ Ἐκουιτίου λαμπροτάτου, Ἰνδικτιῶνος

60.5 | After Diocletian, Maximian, Licinius,
Constantius, Constantine, Constans,
Constantius, Julian, Jovian, Valentinian,
Valens, and Gratian ruled until this year
after the death of Diocletian, which is the
thirtieth year. For 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.

β.

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 the things done by God are interpreted allegorically.

61.2 | ἔστι τοίνυν Ἀδὰμ καὶ ἔστι φύλλα συκῆς καὶ συκῆ καὶ ξύλον τοῦ εἶδέναι 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, and there are the leaves of the fig tree, and the fig tree itself, and the wood of the tree of knowledge, both good and evil, and the tree of life in the middle of the paradise, and the serpent, and disobedience, and obedience, and there are rivers, and there is 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, and he can change the perishable into the imperishable and make the things on earth remain in purity.

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 amazed; for this one came and showed, taking on perishable flesh and 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 εἴσοδον τοῦ ξύλου τῆς ζωῆς. καὶ ἐξελθόντες οἱ περὶ τὸν Ἀδὰμ ὤκησαν ἀπέναντι τοῦ παραδίσου.

61.5 | But let us see another view. 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. And those around Adam, after leaving, settled opposite paradise. Let no one be deceived

μηδεις μύθοις ἀπατάσθω κενοῖς.

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, and God can make 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 ἐστὶ καὶ ὡς θέλει χαρίζεται ἐκάτῳ τὴν ἀφθαρσίαν.

61.7 | For the earth is not of another god, and the heaven is not of another, but everything belongs to the same one, and as he wishes, he gives each one immortality.

61.8 | καὶ γὰρ καὶ τὸ σῶμα τοῦ Ἀδάμ οἶδαμεν ἐκ τῆς γῆς πεπλασμένον, ἐξ ἧσπερ καὶ ἡμῶν τὰ σώματα, καὶ ἐλπίδα ἔχομεν ζωῆς αἰωνίου καὶ ἀφθάρτου κληρονομίας. καὶ γὰρ τοῦ σωτῆρος τὸ σῶμα ἀπὸ Μαρίας ἦν καὶ συνήνωται πνευματικῶς τῇ τοῦ Λόγου ἐν οὐρανῷ ἀφθαρσίᾳ.

61.8 | For we know that the body of Adam was made from the earth, just like our bodies, and we have hope for eternal life and an imperishable inheritance. For the body of the Savior was from Mary and is united spiritually with the Word in heaven's immortality.

61.9 | ταῦτα δὲ πάντα συνηγάγομεν καὶ ἐνταῦθα παρεθέμεθα μηθὲν παραρρῖψαι τῶν γεγραμμένων θέλοντες, ἀλλὰ μᾶλλον ἀπλότῃ φέρεσθαι πιστοὶ τε εὐρίσκεσθαι πρὸς τὸν θεόν, ἐν οἷς ἐν ἀληθείᾳ ἔγαψεν ἡμῖν καὶ ἐδώρήσατο τὴν τῆς ἀληθείας ὁδὸν εἰς ἡμῶν σωτηρίαν· συγχωρεῖν <δε> αὐτῷ μόνῳ πρέπον εἰδέναι τὰ ἀκατάληπτα.

61.9 | We have gathered all these things and present them here, wanting to leave nothing out of what has been written, but rather to be carried with simplicity, so that the faithful may be found with God, in whom he truly wrote and gave us the way of truth for our salvation; it is fitting for him alone to know the incomprehensible.

Chapter 62

62.1 | 62. Ἀλλὴν δὲ πάλιν μυθώδη θεωρίαν οὗτος ὁ Ὡριγένης, ὃς ὁ θεὸς συγχωρήσειε φαντασίας τοῖς ἀνθρώποις ἀλληγοροῦντι,

62.1 | But this Origen again introduced a mythical theory, saying that God allowed people to have imaginations when

παρεισήγαγε φάσκων οὓς εἶπεν ἡ θεία
γραφὴ χιτῶνας δερματίνους πεποιηκέναι
τὸν θεὸν τοῖς περὶ τὸν Ἀδὰμ μὴ εἶναι
χιτῶνας δερματίνους·

interpreting allegorically, claiming that the
divine scripture said that 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
is the flesh of the body or the body itself;
for after the disobedience, he says, and
after the eating of the tree, the souls were
clothed with these bodies, that is, with this
flesh. And it is simple to say all this.

62.3 | σοφίζεται γὰρ αὐτὸς ὁ Ὠριγένης
δῆθεν καὶ φησί· μὴ γὰρ ὁ θεὸς βυρσοδέψης
ἦν, ἵνα βυρσεύσας δέρματα χιτῶνας
ἐργάσεται τῷ Ἀδὰμ καὶ τῇ Εὐᾶ; 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
fail to change lifeless things into living
ones.

62.5 | τὴν μὲν ῥάβδον Μωυσέως, ξηρὰν
οὖσαν καὶ ξυλίνην, ὅφιν ἔμψυχον ἐποίησε
Μωσυσία καταδιώκοντα ἀφ' 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, making him 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

62.6 | Let the foolish ones who follow

φρενοβλαβεία Ὀριγένους κατὰ τοῦτο τὸ μέρος ἀκολουθήσαντες· ἀναστάντος τοῦ σωτῆρος ἐκ τῶν νεκρῶν καὶ καταλείψαντος τὰς ὀθόνας ἐν τῷ μνήματι, ὡς γέγραπται, γυμνὸς ἀρα ἐφαίνετο τοῖς μαθηταῖς· ἀναστὰς στὰς ἐκ τῶν νεκρῶν σὺν σώματι καὶ ψυχῇ;

Origen's crazy 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 | ὁπνήνικα δὲ ἐδείκνυε τοῖς περὶ τὸν Θωμᾶν τὰ ὅστ' αὐτοῦ καὶ τὰς σάρκας χειρὰς τε καὶ τὴν πλευράν, δηλονότι οὐκ ἦν γυμνός. τοίνυν 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, <ἤν θελήματι ἑαυτῷ ποιήσας. καὶ εἰ τοιαῦτα ἐνδύματα ἡδύνατο ἑαυτῷ ποιεῖν, ἐκείνους τοὺς δερματίνους χιτῶνας οὐκ ἡδύνατο ποιῆσαι τοῖς περὶ τὸν Ἀδὰρ οἰκείῳ θελήματι; ὁντως >

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 πλευράν πρὸ τοῦ αὐτὸν βεβρωκέναι; ὡς διεγεροθῆς ἀπὸ τῆς ἐκστάσεώς φησιν »όστοῦν ἐκ τῶν ὀστέων μου καὶ σὰρξ ἐκ τῆς σαρκός μου τοῦτο«.

62.9 | The allegory of Origen falls apart. For if after the wood was eaten, flesh was created for Adam, then from where did God take the side before he had eaten it? As he was awakened from his trance, he says, "Bone from my bones and flesh from my flesh."

Chapter 63

63.1 | 63. Τοῦ λοιποῦ τοίνυν μηδεὶς ἡμῖν κόπους παρεχέτω. « οὕτω γὰρ δοξάζει ἡ ἀγία τοῦ θεοῦ ἐκκλησία ἀπὸ τῶν ἀνέκαθεν· οὐ παραστήσεται γὰρ ἡμῖν Ὀριγένης 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; for Origen will not stand before us on the day of judgment."

63.2 | θαυμάζω γὰρ ὡς ἀληθῶς, πῶς τινες ἀνέχονται τοῦ βλασφημῆσαντος 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 marvel 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, and let them 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 consider it worthy to say even that the Son sees the Father? But 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 οὓς ἠπάτησεν, ἀλλ' οὐ τὸν συνετὸν καὶ πιστὸν καὶ πιστεύοντα τῇ ἀληθείᾳ καὶ τῇ

63.4 | And he imagined himself more and those whom he deceived, but not the wise and faithful one who believes in the truth and in the...

63.5 | πνευματικῇ διδασκαλίᾳ. παῦσαι τοῖνυν, Ὡρίγενες, καὶ παύσασθε οἱ τοῦ Ὡριγένους μαθηταί· ἀθηεῦοι γὰρ οἱ ἀπόστολοι καὶ οἱ προφῆται ἢ περ ὑμεῖς καὶ ὁ ὑμῶν διδάσκαλος·

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 than you and your teacher.

63.6 | παυσάσθωσαν οἱ Γνωστικοί, κατὰ γνώστοι 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

63.6 | Let the Gnostics stop, being known for their ways, and let the Valentinians, Manichaeans, and Marcionites, who are all completely misled, stop. Let the Arians, Anomoeans, Sabellians, and Spirit-fighters, who foolishly stray from the truth, also stop.

παρεκβάλλοντες.

63.7 | πάντα γὰρ ἀληθεύει ἡ θεία γραφή· συνέσεως δὲ χρεία 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 αἵρεσις 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 to come, and to know according to the promise of the resurrection of the dead in completeness. For every sect lies, not receiving 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 Μοῦ καταξιωθέντες τῆς ἡγίας τοῦ θεοῦ καθολικῆς ἐκκλησίας οἱ ἐλάχιστοι καὶ ταπεινοὶ ἔχουν 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 again speak according to our weakness. But having been made worthy from God of the holy universal church, the very few and humble will present the foundation of this church as much as we can, for those who wish to take care of their own lives.

64.2 | καὶ ἥρκει μὲν ἱκανῶς τὰ περὶ πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος εἰρημενα· 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 ὀκνήσασμεν ὑποδείξαι ὥς ἀσφαλῆ καὶ βεβαίαν ἐν θεῷ τὴν ἡμετέραν ἐλπίδα, οὐδὲν οὐδὲν παρήλλακται ἐν πατρὶ καὶ υἱῷ καὶ ἁγίῳ πνεύματι, ἀλλ' ὁμόστοιχος

64.2 | And it has been enough to speak sufficiently about the Father, the Son, and the Holy Spirit. But in order 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 and joy for those who encounter 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.

καὶ ὁμοουσίος ἐστὶν ἡ ἀγία τριάς.

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, that is, from the
prophets and from the presence of our
Savior and his kindness.

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 showed
itself to us again, finding us lost. For we
were in pride and blasphemies, in the
likeness of idols, in the denial of spirits, and
we were soaked in all kinds of evil
commands.

64.5 | τούτων τοίνυν προσόντων μοι
ἀκουσίως & ἤθελον ἔπραττον, ἀλλ' ὃ
ἐμίσουν ἠπειγόμενην 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 | Therefore, when these things were
present to me, I did what I did not want to
do, but I was forced 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 γάρ 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
καθαρίσῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν

65.1 | For the grace of our Lord and Savior
has appeared, teaching us to deny
ungodliness and worldly desires, so that we
may live wisely, righteously, and godly in
this present age, while we wait for the
blessed hope and the appearing of the glory
of our great God and Savior, Jesus Christ;
who gave himself for us, to redeem us from
all lawlessness and to purify for himself a
special people, eager for good works.

καλῶν ἔργων·

65.2 | »ἐξαῆμῶν, τὸ καθ' ἡμῶν
χειρόγραφον, τοῖς δόγμασιν ὃ ἦν
ὑπεναντίον ἡμῶν, ἦρκεν 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
χεῖρα ὁρέγων, ὁδοποιῶν, ὑποβάθρας
οὐρανῶν ὑποδεικνύς, παράδεισον αὐθις
οἰκεῖν ἀξιῶν.

65.3 | τοίνυν κατώκησεν ἐν ἡμῖν· καὶ »τὸ
δικαίωμα τοῦ νόμου· δούς 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·.

65.4 | διὸ »συνήδομαι τῷ νόμῳ τοῦ θεοῦ
κατὰ τὸν ἴσω ἄνθρωπον· ἴσω δὲ ἡμῶν ὁ
Χριστός, εἶπερ οἰκεῖ ἐν ἡμῖν.

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 ὅρκου μνησθεῖς· κατὰ τὸν Δαυίδ,
θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων
ἑαυτῷ μὴ λογιζόμενος αὐτοῖς τὰ
παραπτώματα αὐτῶν.,

65.2 | He took away from us the written
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,
reaching out with his hand, making a way,
revealing the heavens, and declaring that
we are worthy to dwell in paradise once
more.

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 things concerning 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 | Therefore, I agree with the law of
God according to the inner person. The
inner person is Christ in us, if he truly
dwells in us.

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, according to David, 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 management of the fullness of times, as was promised to Abraham and the other holy ones, to gather all things in him, 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«, ἦλθε γὰρ ἡ εἰρήνη ἡμῶν') καὶ τὸ μεσότοιχον τοῦ φαργμοῦ λύσας, τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι καταρτίσας, ἵνα τοὺς δύο κτίσει εἰς ἓν καινὸν 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 the patience of God. He reconciled in the body of his flesh, making the two one, for our peace came. He broke down the dividing wall of hostility, abolishing in his flesh the law of commandments in ordinances, so that he might create in himself one new person from the two, making the nations one body and sharing in the inheritance. He commanded, 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 ἁγιασμός καὶ ἀπολύτωσης«.

65.9 | Therefore, in him who was weak through 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, from death, and there came to me righteousness, holiness, and redemption.

65.10 | δικαιοσύνη μέν, διὰ πίστεως αὐτοῦ
ἀμαρτίαν λύσας· ἁγιασμός δέ, δι' ὕδατος
καὶ πνεύματος καὶ ἐν ῥήματι αὐτοῦ
ἐλευθερώσας· ἀπολύτρωσις δέ, τὸ αἷμα
αὐτοῦ λύτρον ἁμνοῦ ἀληθοῦς ὑπὲρ ἑμοῦ
ἑαυτὸν παραδούς, ἱλαστήριον καθάρσεως
κόσμου, καταλλαγῆς ἀπάντων οὐρανοῦ καὶ
γῆς, »μυστήριον τὸ ἀπόκρυφον πρὸ τῶν
αἰώνων καὶ γενεῶν· πληρῶν καιροῖς τοῖς
ὠρισμένοις.

65.10 | Righteousness, by his faith, freed
me from sin. Holiness, through water and
spirit, set me free by his word. Redemption,
by his blood, was the price of a true lamb
given for me, a sacrifice for the cleansing of
the world, for the reconciliation of all
things in heaven and on earth, 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 ὑποτάξει αὐτῷ
τὰ πάντα«, »ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ
πλήρωμα τῆς θεότητος σωματικῶς«.

65.11 | He will transform our lowly body to
be like his glorious body, according to the
working of his power that enables him to
bring everything under his control, because
in him all the fullness of deity dwells bodily.

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,
ἁγίου πνεύματος δοτὴρ τοῦ ἀναγεννῶντος
καὶ ἀνακαινίζοντος αὐτοῦ τὰ πάντα τῷ
θεῷ· ὅτι »ὁ Λόγος σὰρξ ἐγένετο, καὶ
ἐσκήνωσεν ἐν ἡμῖν« καὶ »εἶδομεν τὴν δόξαν
αὐτοῦ ὡς δόξαν μονογενοῦς παρὰ πατρός«.

66.1 | The vessel of wisdom and deity,
Christ, mediating, 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 both, he is God and
man, the mediator between God and
people, the true house of God, a holy
priesthood, the giver of the Holy Spirit who
regenerates and renews everything to God.
For the Word became flesh and dwelt
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

66.2 | The rain, joining with trees and
plants, creates a body and produces each

τῶν καρπῶν καθ' ὁμοιότητα ἑκάστων, καὶ ἐν μὲν τῇ ἐλαίᾳ ἔλαιον πῖον γίνεται προσλαμβάνόμενος 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.

fruit according to its kind. In the olive tree, it becomes rich oil, taking from it 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«. ὥς δὲ Μωυσῆς ἔφη »καταβήτω ὡς ὑετὸς τὸ ἀπόφθεγμά μου« καὶ ὁ Δαυίδ 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 drop down like rain," and David said, "Let it drop down 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 δεσπότης ποσδιδοῦσα τὴν φύσιν προθύμως τῷ τε λαμβάνειν παρ' αὐτοῦ πλέον 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, and by receiving from him, it has more diligence in its growth.

66.5 | οὕτω δὴ καὶ ἡ παρθένος Μαρία κατὰ τί γινώσομαι« 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 ὑψίστου κληθήσεται«.

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 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 ἅγιον

66.6 | Christ speaks through the angel, and the master takes on the form of a servant. Mary receives the Word into her, like the earth receives rain, and the Word of God shows himself as a holy fruit, taking on

ἀποδείκνυσιν ὁ τοῦ θεοῦ Λόγος,
προσλαμβάνόμενος θνητοῦ φύσιν.

human nature.

66.7 | οὗτος ἦν ἐξ αὐτῆς ἀνιμώσης ὡς γῆ
καὶ πόκος, ὁ τῆς ἀληθοῦς ἐλπίδος καρπός,
ἁγίοις ἐν προσδοκίᾳ· καθὼς Ἐλισάβετ
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 was from her, receiving like
the earth and the 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 union, 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 ἐξθείραν
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,
πνεύματι δὲ αὐτοῦ ἰδίῳ ἀνάγει τοὺς
κλητοὺς εἰς οὐρανοῦς. »οσοὶ γοῦν πνεύματι
αὐτοῦ ἄγονται, οὗτοι« ζῶσι θεῷ· ὅσοι δὲ
μή, ἔτι θανάτῳ λελογισμένοι εἰσὶ, ψυχικοὶ
ἦτοι σαρκικοὶ καλοῦνται. καλοῦνται.

66.10 | His blood sanctifies the nations, and
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
counted as dead, called either soulish or
fleshly."

66.11 | τοίνυν ἀθετεῖν τὰ ἔργα τῆς σαρκός,
ὀχυρώματα ὄντα τῆς ἀμαρτίας, νεκροῦν δὲ

66.11 | Therefore, to reject the works of the
flesh, which are strongholds of sin, and to

τὰ μέλη τοῦ θανάτου διὰ τῆς χάριτος
αὐτοῦ λαβεῖν τε πνεῦμα ἄγιον ὃ οὐκ
εἶχομεν προστάσσει, τὸ ζωοποιοῦν ἐμὲ τὸν
πάλαι τεθνηκότα, ὅπερ μὴ λαβὼν
τεθνήξομαι·

kill the members of death through his
grace, we are commanded to receive the
holy spirit, which we did not have, to give
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,
ὃ ἐγείρας αὐτὸν ἐκ νεκρῶν ζωοποιήσκει τὰ
θνητὰ σώματα ἡμῶν διὰ τοῦ ἐνοικοῦντος
αὐτοῦ πνεύματος ἐν ἡμῖν(ἀλλ', 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
dwells in us." But, I believe, both Christ and
his spirit dwell in the 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 « ἁγγέλου
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 is 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, only by hearing, with love for
the one who has come to me.

67.2 | ἑαυτὸν γὰρ ὁ θεὸς γινώσκει, ἑαυτὸν
Χριστὸς κηρύσσει, ἑαυτὸ 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 believed without argument and
without conflict.

67.3 | ἀκοῆς. ἐκ πίστεως δὲ ταύτης ἡ
σωτηρία τῆς χάριτος, »ἐκ πίστεως ἡ
δικαιοσύνη χωρὶς ἔργων νόμου«·

67.3 | From hearing. And from this faith
comes the salvation of grace, "for
righteousness is by faith apart from works

γέγραπται <γὰρ> ἐξ ἀκοῆς τὸ πνεῦμα τοῦ Χριστοῦ δίδωσθαι τοῖς σωζομένοις.

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 αὐτῇ σημαίνεται, ὡς ἔγωγε οἶμαι κατηχούμενος ἐκ γραφῶν· τρία ἅγια τρία συνάγια, τρία ὑπαρκτὰ τρία συνύπαρκτα, τρία ἔμμορφα τρία σύμμορφα, τρία ἐνεργὰ τρία συνεργὰ, τρία ἐνυπόστατα τρία συνυπόστατα ἀλλήλοις συνόντα· τριάς αὕτη ἅγια καλεῖται, τρία ὄντα μία συμφωνία μία θεότης τῆς αὐτῆς οἰέας τῆς αὐτῆς θεότητος τῆς αὐτῆς ὑποστάσεως, ὁμοία ἐξ ὁμοίου, ἰσότητα χάριτος ἐργαζομένη πατρὸς 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 each other. This holy Trinity is called one, having one agreement, one divinity of the same essence, of the same divinity, of the same substance, similar from similar, equal in grace, working from the Father, the Son, and the holy spirit.

67.5 | τὸ δὲ ὡς αὐτοῖς ἀπολείπεται διδάσκειν. οὐδεὶς γὰρ οἶδε τὸν πατέρα εἰ μὴ ὁ υἱός, οὐδὲ τὸν υἱὸν εἰ μὴ ὁ πατήρ καὶ ὃ ἐὰν 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 through the holy spirit.

67.6 | οὐκοῦν ταῦτα τρία ὄντα ἢ ἐξ αὐτοῦ ἢ παρ' αὐτοῦ ἢ πρὸς αὐτόν, ἐκάστω ἄξιως νοούμενα καθὼς ἑαυτὰ ἀποκαλύπτει, φῶς πῦρ πνεῦμα καὶ ἄλλαις οἶμαι ὁράσεων ὁμοιώσεσι, καθὼς ἄξιός ἐστι διακονούμενος ἄνθρωπος.

67.6 | Therefore, these three beings, whether from him, by him, or toward him, are each understood worthily as they reveal themselves: light, fire, spirit, and in other visions that are similar, just as the servant who is worthy 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 ξωτίζον πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον, ἐξαπόστειλον τὸ φῶς σου καὶ τὴν ἀλήθειάν σου« ὁ Δαυὶδ φησιν) αὐτός ἐστιν ὁ κύριος ὁ

67.7 | So, God, who in the beginning said, "Let there be light," and there was light, he himself 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

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 ἀγίας λειτουργίας δεικνὺς ἡμῖν ἐξ ὑποστάσεως οὔσης τριττῆς.

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. παρελήφαμεν <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 together with 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 αὐτά»

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 created."

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 λαληθήσεται 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 »ἰδοὺ 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 | Διήλθον 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 εἶασεν 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. And 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, nor a staff, nor sandals.

68.7 | »οἵτινες, φησὶν, ἔλεγον τῷ Παύλῳ διὰ τοῦ πνεύματος μὴ ἀναβαίνειν εἰς Ἱερουσαλὴμ· ἢ Ἄγαβος· τὰδε λέγει τὸ πνεῦμα τὸ ἅγιον, τὸν ἄνδρα οὗ ἐστὶν ἡ ζώνη αὐτῇ· 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·

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 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 behold, 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 εἶπεῖν >
κύριος μαρτυρεῖ τῇ ἐμῇ ψυχῇ ὅτι οὐ
ψεύδομαι·

68.9 | But the spirit testifies to me in every
city, saying," just as to say, "the Lord
testifies to my soul that I am not lying.

68.10 | »ἐν δυνάμει κατὰ πνεῦμα
ἀγιωσύνης· ὅμοιον τῷ εἶπεῖν »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 πενύματι·
ὅμοιον τῷ εἶπεῖν »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 the putting off of the body
of sins, in the circumcision of Christ.

68.12 | »εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν·
ὅμοιον τῷ εἶπεῖν 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 εἶπεῖν »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 »ὃς ἐστὶν 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, who also intercedes for us.

68.15 | »ἵνα γένηται ἡ προσφορὰ τῶν
Μνῶν εὐπρόσδεκτος, ἁγιασθεῖσα ἐν
πνεύματι ἀγίῳ· ὅμοιον τῷ εἶπεῖν »ὁ δὲ
κύριος ἁγιάσαι ὑμᾶς, ἵνα ᾦτε εἰλικρινεῖς καὶ

68.15 | That the offering of the saints may
be acceptable, made holy by the holy
spirit," just as to say, "but the Lord sanctify
you, so that you may be sincere and

ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ·

blameless for the day of Christ.

68.16 | »ἡμῖν δὲ ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ πνεύματος αὐτοῦ· ὅμοιον τῷ εἰπεῖν »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, 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 εἰπεῖν »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 εἰπεῖν »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 τῷ εἰπεῖν »δικαιωθέντες δὲ ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· «

69.1 | But he also speaks of justification from both and of grace: 'being justified in the name of our Lord Jesus Christ and in the spirit of our God,' just as to say, 'being 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 »διαίρέσεις δὲ χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ πνεῦμα, καὶ διαίρέσεις διακονιῶν εἰσιν, ὁ δὲ αὐτὸς κύριος, καὶ διαίρέσεις ἐνεργημάτων εἰσιν, ὁ δὲ αὐτὸς θεὸς ὁ

69.2 | No one can say 'Jesus is Lord' except in the Holy Spirit. And no one can have the Holy Spirit or from the Lord. 'There are different kinds of gifts, but the same Spirit, and there are different kinds of service, but the same Lord, and there are different kinds of working, but the same God who

ἐνεργῶν τὰ πάντα ἐν πᾶσι» καὶ »ἀπὸ δόξης
εἰς δόξαν, καθάπερ ἀπὸ κυρίου
πνεύματος·

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 « ἐάν τις ἐμοὶ ἀνοίξῃ, εἰσέλθω
ἐγὼ καὶ ὁ πατήρ 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 our home
with him.

69.6 | Ησαΐας 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,
κράζουσα »ἅγιος ἅγιος ἅγιος κύριος
Σαβῶθ·

69.7 | And the voice of the Seraphim was
clear, crying, 'Holy, holy, holy is the Lord of
Hosts.'

69.8 | ἐάν δὲ ἀκούσῃς ὅτι »τῇ δεξιᾷ τοῦ
θεοῦ ὑψωθεῖς τὴν τε ἐπαγγελίαν τοῦ
πνεύματος λαβὼν παρὰ τοῦ πατρὸς· ἢ
περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς ἢν
ἠκούσατε· ἢ ὅτι τὸ πνεῦμα αὐτὸν ἐκβάλλει

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

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 ἠϋξανε 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 ἐστίν· ὅμοιον τῷ εἰπεῖν» ὁ γέγονεν ἐν αὐτῷ ξωὴ ἢν») ἢ » κἀγὼ 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 ἄνθρώποις ἐψεύσω, ἀλλὰ τῷ θεῷ. ἅρα θεὸς ἐκ θεοῦ καὶ θεὸς τὸ πνεῦμα τὸ ἅγιον, ὃ ἐφύσαντο οἱ τοῦ τιμήματος τοῦ χωρίου νοσφισάμενοι) ἢ » ὅς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι « — τοῦτου μεῖζον οὐκ ἔχω λέγειν.

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·, πιστευσόν·, φησὶν. » εἰς τὸν κύριον Ἰησοῦν καὶ σωθήσῃ· καὶ » ἐλάλησε«, φησὶν, » αὐτοῖς τὸν λόγον τοῦ κυρίου«, » ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον παρέθηκεν αὐτοῖς τράπεζαν καὶ ἡγαλλίασατο πανοικί 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

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 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 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

τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν
Ἰησοῦ λριστοῦ».

Savior, Jesus Christ.'

69.10 | ἡ αὐτὴ δὲ ἡ διακονία τοῦ πνεύματος
καὶ τοῦ Λόγου· »προσέχετε«, φησίν,
»ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμεῖς
ἔθετο τὸ πνεῦμα τὸ ἅγιον ἐπισκόπους
ποιμαίνειν τὴν ἐκκλησίαν τοῦ θεοῦ« ὅμοιον
τῷ εἰπεῖν »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
θεῶ 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
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.

70.2 | But if these things work together,
creation does not work on creation, nor
does the divinity become created, nor is
God known in measure or in space. For he
is without description, uncontainable,
incomprehensible, holding all the creations
of God.

70.3 | οὐδὲ λατρευτὴ ἡ κτίσις·
»ἐλάτρευσαν, γὰρ <φησιν>, τῇ κτίσει
παρὰ τὸν καὶ ἐμςράνθησαν«. πῶς γὰρ οὐ
μωρὸν κτίσιν θεολογεῖν ἀθετεῖν τε

70.3 | Nor is creation to be worshiped: 'For
they worshiped the creation instead of the
Creator.' For how is it not foolish to speak
of creation as God and to reject the first

<τὴν> πρώτην ἐντολὴν τὴν λέγουσαν
»ἄκουε Ἰσραὴλ, κύριος θεός σου κύριος εἷς
ἴστιν« ὅτι οὐκ ἔστι ἐν σοὶ θεὸς πρόσφατος».

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 ἁγίαις διάφορα
ὀνόματα καλεῖται πατὴρ καὶ υἱοῦ καὶ 20
αἱ τοῦ πνεύματος, πατὴρ μὲν πατὴρ
παντοκράτωρ πατὴρ πάντων πατὴρ
Χριστοῦ· υἱοῦ δὲ Λόγος Χριστὸς φῶς
ἀληθινόν· τοῦ δὲ ἁγίου 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, Father
of Christ; for the Son, he is called the Word,
Christ, true Light; and for the Holy Spirit, he
is called the Comforter, Spirit of truth,
Spirit of God, 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 φωτός ὁ υἱὸς καὶ τοῦτο τοῦτο
»φῶς οἰκῶν τὸ ἀπρόσιτον«.

70.5 | Furthermore, God is understood as
the Father, Light, but as a shining light,
power, wisdom, and life. If God and 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
ἀλήθεια καὶ ἡ ζωή«.

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
am the truth and the life.'

70.7 | τὸ δὲ ἅγιον πνεῦμα παρὰ
ἀμφοτέρων, πνεῦμα ἐκ πνεύματος. πνεῦμα
γὰρ ὁ θεός, † θεότης χαρισμάτων ἐστὶ
δοτήρ, ἀληθέστατον φωτιστικὸν
παράκλητον βουλευμάτων τοῦ πατρὸς
ἀγγελτικόν.

70.7 | But the Holy Spirit is 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, an angelic one.

70.8 | ὡς γὰρ ὁ υἱὸς »μεγίλης βουλῆς

70.8 | For just as the Son is 'the great

ἅΠελος, οὕτω καὶ τὸ πνεῦμα τὸ ἅγιον. ἀλλ' ἐλάβομεν» φησί 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».

counselor,' so also is the Holy Spirit. But we have received, 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.

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, ὡ οὗτος,

71.1 | But someone will say: do we not say there are two sons, and how is he the only-begotten? Indeed, you are. Who are you, arguing against God? For the Son is called the one from him, and the Holy Spirit is from both, which only by faith is understood by the saints as the light-giving light that has harmony with the Father, who is called 'light.' Listen by faith, as this one.

71.2 | ὅτι ὁ πατήρ ἀληθοῦς υἱοῦ ἐστι πατήρ, φῶς ὅλος, καὶ ὁ υἱὸς ἀληθοῦς πατρὸς καὶ φωτός, οὐχ ὡς τὰ ποιητὰ ἢ κτιστὰ προσηγορίᾳ μόνῃ· καὶ πνεῦμα ἅγιον πνεῦμα ἀληθείας ἐστὶ, φῶς τρίτον παρὰ πατρὸς καὶ υἱοῦ.

71.2 | Because the Father is the true Father of the Son, who is the whole light, and the Son is the true Son of the Father, who is light, not just by name like created things. And the Holy Spirit is the spirit of truth, 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 εἴπα, 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 similar to 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 family in heaven and on earth comes,' 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 ἑτέρου 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 cease to be a father over time. For 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. And in the case of earthly fathers, children are understood as the offspring of 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, being 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 ὄλων κτισμάτων· καὶ ἃ μὲν ἔῃται τὰ ποιήματα, ἃ δὲ τὴν ἕασιν 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, but others have an unthinkable beginning and power. And some create all things for endless ages, working together with the Father, while others are created by these, as they wish. And some serve these, while others are served by all created things. And some allow the creations, while others receive existence from them. And some are judged according to worth, while others have 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 ἁγιότητα ἐν οὐρανοῖς οὐρανῶν καὶ λοιποῖς ὁράτοις τόποις, ἃ δὲ ἐξυμνούμενα τὰ δῶρα ἀξίως παρέχει τοῖς ἀξίοις.

71.8 | And some are in time, while others are not in time. And some give light to all things, while others are illuminated by these. And some call infants to a certain way, while others are called by the perfect. And some grant grace to all, while others receive gifts. And to say it all at once, one praises the holiness in the heavens of heavens and in other visible places, while others provide worthy gifts to those who are worthy.

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 μὴ πέμψῃ αὐτοὺς εἰς τὴν ἄβυσσον ἀπελθεῖν· ὥσαύτως δὲ καὶ τοῖς πνεύμασιν ἀπέτασσε καὶ πνεύματα δὲ ἐξεδίωκε λόγῳ καὶ »οὐκ εἶα αὐτὰ λαλεῖν«.

72.2 | A gift is given to the worthy for 'discerning spirits.' For some are heavenly, 'rejoicing in the truth,' while others are earthly, suited for deception and error. And some are under the earth, children of the abyss and darkness; for the Gospel says 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

72.3 | It is said to be the spirit of judgment and the spirit of burning. It is also called 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

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 ἐκλείψουσι», καὶ πνεῦμα
προφητῶν·

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,' and 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
Αχαάβ; 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 I
will be,' he says, '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 ἀκάθαστον» καὶ πνεῦμα
κωφόν. καὶ πνεῦμα αλαλον» καὶ πνεῦμα
μογγιλάλον» καὶ πνεῦμα χαλεπὸν λίαν», ὃ
καλεῖται λεγεῶν, καὶ τὰ πνευματικὰ τῆς
πονηρίας».

72.5 | It is said to be the spirit of
compunction and 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, and the spiritual
beings of wickedness.

72.6 | ἅπειρα δὲ τὰ περὶ πνευμάτων λόγια
σοφοῖς. ἀλλ' ὥσπερ οἱ πολλοὶ υἱοὶ θέσει ἢ
κλήσει οὐκ ἀληθείᾳ δέ, διὰ τὸ ἀρχὴν ἔχειν
καὶ τέλος * ἀμαρτητικῶς, οὕτω καὶ
πνεύματα πλεῖστα θέσει ἢ κλήσει, κἂν
ἀμαρτητικὰ ἢ, τὸ δὲ ἅγιον πνεῦμα μόνον
καλεῖται πνεῦμα πατρὸς καὶ υἱοῦ, »πνεῦμα
ἀληθείας· καὶ πνεῦμα Νοῦ. καὶ »πνεῦμα
Χριστοῦ· καὶ »πνεῦμα χάριτος·.

72.6 | There are countless sayings about
spirits from wise people. But just as many
sons, whether by birth or by calling, are not
true, because they have both a beginning
and an end in a sinful way, so also many
spirits are by birth or by calling, even if
they are sinful. But the holy spirit alone is
called the spirit of the Father and the Son,
the spirit of truth and the spirit of
understanding, and the spirit of Christ and
the spirit of grace.

72.7 | χαρίζεται γὰρ ἐκάστῳ διαφόρως τὸ

72.7 | For each person, the good is given in

ἀγαθόν, »ὡς μὲν πνεῦμα σοφίας, ὡς δὲ πνεῦμα γνώσεως, ὡς δὲ πνεῦμα ἰσχύος, ὡς δὲ πνεῦμα ἰαμάτων, ὡς δὲ πνεῦμα προφητείας, ὡς δὲ πνεῦμα διακρίσεως, ὧς δὲ γλωσσῶν, ὡς δὲ ἑρμηνειῶν» καὶ τὰ λοιπὰ χαρίσματα, ὡς φησιν »ἐν δὲ καὶ τὸ αὐτὸ πνεῦμα διαιροῦν ἐκάστῳ ὡς Βούλεται«.

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 interpretations. And the other gifts, as it says, 'but the same spirit divides to each as it wishes.'

72.8 | ὅτι τὸ πνεῦμά σου τὸ ἀγαθὸν ὀδηγήσει με, ὁ θεός» φησὶν ὁ Δαυίδ, 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 such 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 ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὀδηγήσει 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«.

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, 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

73.1 | If, therefore, he comes from the

ἐκπορεύεται καὶ ἐκ τοῦ ἐμοῦ, <ὡς>
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,

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
neither does the spirit know unless it is
from the Son, from whom it receives, and
the Father from whom it comes, nor the
Son and 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 ἀγίων,
πνευματικοῦ νόμου ὑφηγὴς, 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, 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 πατήρ ἀεὶ, υἱὸς ἀεὶ καὶ πνεῦμα
ἅγιον ἀεὶ, ὑψηλὸς <ἐξ> ὑψηλοῦ καὶ
νοερός, νοερός, δόξαν ἔχων ὃ ὑποβέβηκε
τὰ κτιστὰ καὶ τὰ ποιητά, ἀπαξ ἀπλῶς τὰ
σύμπαντα μετρούμενα καὶ περιεχόμενα
ἕκαστα.

73.4 | This God, glorified in the church, is
the Father always, the Son always, and the
holy spirit always, high from the high and
spiritual, having glory in which he has
descended to the created things and the
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

73.5 | Divinity is declared as one especially
in Moses, as two is strongly preached in the
prophets, and as three is revealed in the
gospels, fitting more according to times and
generations to the righteous for knowledge

εἰς γνῶσιν καὶ πίστιν. γνῶσις δὲ αὐτῆς
ἀθανασία, ἐκ πίστεώς τε αὐτῆς υἱοθεσία
γίνεται.

and faith. Knowledge of it is immortality,
and through its faith, adoption happens.

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, <δς>

73.6 | But first, it expresses the rights of the
flesh, as it awakens the outer part of the
temple in Moses; second, it tells the rights
of the soul, as it sanctifies in the other
prophecies; third, it speaks of the rights of
the spirit, as it arranges 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 ἄπειρος μία θεότης ἄφθαρτος μία
θεότης ἀπερινόητος, ἀκατάληπτος
ἀνεκδιήγητος ἀόρατος, ἑαυτὴν
γινώσκουσα μόνη, ἑαυτὴν ἐμφανίζουσα οἷς
βούλεται, μάρτυρας ἑαυτῇ διεγείρουσα
καλοῦσα προορίζουσα δοξάζουσα, ἐξ Ἁΐδου
ὑψοῦσα, ἁγιάζουσα ἐνοποιοῦσα πάλιν
πρὸς τὴν ἑαυτῆς δόξαν καὶ πίστιν τὰ τρία
ταῦτα ἐπουράναι ἐπίγεια καὶ καταχθόνια,
πνεῦμα ψυχὴν σάρκα, πίστιν ἐλπίδα
ἀγάπην, παρελθόντα ἐνεστῶτα μέλλοντα,
αἰῶνα αἰῶνος αἰῶνας αἰώνων σάββατα
σαββάτων, περιτομὴν σαρκὸς περιτομὴν
καρδίας »περιτομὴν Χριστοῦ ἐν τῇ
ἀπεκδύσει τοῦ σώματος τῶν ἁμαρτιῶν«
καθόλου δὲ καθαροποιεῖ ἑαυτῇ

73.7 | The righteous one is only righteous
when he is with these. In him dwells one
infinite divinity, one incorruptible divinity,
one incomprehensible, unexplainable,
invisible divinity, knowing itself alone,
revealing itself to whom it wishes,
awakening witnesses for itself, calling,
foreordaining, glorifying, lifting up from
Hades, sanctifying, uniting again to its own
glory and faith. These three are heavenly,
earthly, and under the earth: spirit, soul,
flesh; faith, hope, love; past, 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

73.8 | All things, both invisible and visible,
thrones, dominions, authorities, powers; in
all, there is the same holy voice, from glory
to glory, calling out 'holy, holy, holy.' The
Father in the Son, and the Son in the Father,

<δοξαζουσα> σὺν ἁγίῳ ᾧ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν. καὶ ἐρεῖ ὁ οὕτω πιστεύων, γένοιτο γένοιτο.

glorifying together with the Holy One, to whom is 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 ἰδιῶται μηδὲν δοφίζόμενοι μηδὲ τῇ τῶν ἀνθρώπων κυβείᾳ ἐαυτοὺς 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, not relying on the opinions of men, but rather presenting ourselves with the testimonies of divine writings, have gathered evidence for those who wish to find faith and a response against the ill-minded and vain-glorious. For there is great power in the faith through the Holy Spirit.

74.2 | ἐν ἀπάσαις θείαις γραφαῖς διαφόρως κεκηρυγμένη > ἐπειδὴ δὲ τῆς ἡμῶν σωτηρίας ἀσφάλειά ἐστιν ἡ περὶ τῆς τοῦ σωτῆρος ἡμῶν ἐνανθρωπήσεως καὶ ἐνσάρκου παρουσίας ἀσφαλῆς ἀσφαλῆς τε καὶ βεβαίωσις ἐλπίδος καὶ περὶ ἀναστάσεως νεκρῶν καὶ τῆς ἡμετέρας παλιγγενεσίας, αὗτις ὀλίγον αὐτοὶ ἐπὶ τούτῳ τῷ ἡμετέρῳ καμάτῳ προσθέντες τοῖς βουλομένοις ἀκριβέστερον ἐντυγχάνειν ἐκ τῶν αὐτῶν θείων γραφῶν ἐπιμένομεν συναγαγόντες τε καὶ τῷ λόγῳ προστιθέντες.

74.2 | In all divine writings, it is proclaimed in various ways. Since the assurance of our salvation is the safe and certain hope regarding the incarnation and bodily presence of our Savior, and concerning the resurrection of the dead and our renewal, we ourselves add a little to this effort, aiming to find more precise understanding from the same divine writings, gathering and adding to the word.

74.3 | ἐπειδὴ γάρ, ὥς 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

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

καὶ ἁγίου πνεύματος, διδάσκοντες αὐτοὺς
τηρεῖν τὰς ἐντολὰς ἃς ἐνετειλάμην ὑμῖν *
αὐτὸς ὁ ἅγιος Λόγος ὁ ἐνυπόστατος, ὁ ἐκ
πατρὸς προελθὼν, δι' οὐ αἰῶνες αἰῶνες
γεγόνασι δι' οὐ χρόνοι καὶ καιροί.

the Holy Spirit, teaching them to observe all
the commandments that I have given you.'
The Holy Word, who is the true being, who
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 ἐγένονεν; ὅτι εἴ τι γέγονε δι' αὐτοῦ
γένονεν, 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. For if there was time before
the Son, then time would be greater than
the Son, and how could 'through him all
things were made, and without him nothing
was made that has been made'? Because if
anything was made through him, it was
made, while he himself is uncreated and
always existing; for the Father has always
been, and his Holy Spirit has always been.

74.5 | εἰ γὰρ ἦν χρόνος πρὸ υἱοῦ,
ζητηθήσεται ἄρα πάλιν <ἄλλος> 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 was time before the Son,
then another would need to be sought
through whom both the time before the
Son and countless others would turn into a
fantasy hidden in the thoughts of humans,
leading our reasoning either into the
corruption of ideas or not concerning self-
control.

74.6 | οὐκ ἦν τοίνυν χρόνος πρὸ υἱοῦ,
ἐπειδὴ οὐ διὰ χρόνων ὁ υἱὸς γέγονεν, ἀλλὰ
διὰ υἱοῦ χρόνοι καὶ οἱ ἄλλελοι 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, but 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

75.1 | Some, thinking they are reading

παρاناγινώσκοντες 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.

correctly but not understanding, try to
separate the reading when they say, 'All
things were made through him, and
without him nothing was made.' By doing
this, they ignore the clear statement and
take on a suspicion of blasphemy against
the Holy Spirit. They misunderstand the
reading, and from this mistake in
understanding, they turn 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 was always,
and the Son was always, and the Spirit
breathes from the Father and the Son.
Neither the Son is created nor is the Spirit
created. But all things that are created and
come into being with the Father, the Son,
and the Holy Spirit were made from the
Father, the Son, and the Holy Spirit through
the always-existing Word along with 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 who has 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

75.5 | For he, the savior, who came down
from the heavens of heavens, who made
our salvation possible in the virgin's womb,
who was born from Mary, conceived by the
Holy Spirit, who took on flesh, the Word

ἀγίου 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,

made flesh, who did not change his nature,
but took on humanity along with his
divinity, who being perfect from the Father,
fulfilled the complete plan, came into the
world for us and for our sake, taking on
human flesh and soul.

75.6 | τέλειος ὢν παρὰ πατρός,
ἐνανθρωπήλησας ἐν ἡμῖν οὐ δοκῇσει, ἀλλ'
ἀληθείᾳ, τέλειον εἰς ἑαυτὸν ἀναπλάσας
ἄνθρωπον ἀπὸ Μαρίας τῆς θεοτόκου διὰ
πνεύματος ἀγίου·

75.6 | Being perfect from the Father, he
truly became human among us, not just
appearing to be so, but truly forming a
perfect man for himself from Mary, the
Mother of God, through the Holy Spirit.

75.7 | οὐκ ἐν ἀνθρώπῳ οἰκήσας, ὡς 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 ἐστὼ ἄνθρωπος.

75.7 | Not dwelling in a man, as was usual
for the prophets to speak and act with
power, but the Word himself became flesh,
without changing his being as God, without
turning his divinity into humanity, but with
the fullness of his own divinity and the
unique essence of the Word of God, he
included being human and whatever it
means to be human.

75.8 | ἄνθρωπον δὲ δὲ τέλειον
<ἐχοντα> ὅσα ἐν ἀνθρώπῳ καὶ οἷα
ἄνθρωπος· τοῦτον ἦλθε καὶ ἔλαβεν ὁ
μονογενής, ἵνα ἐν τῷ τελείῳ ἀνθρώπῳ
τελείως τὸ πᾶν τῆς σωτηρίας θεοῦ ὢν
ἐργάσῃται, 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 being truly
human; this is the one he came and took,
the only-begotten, so that in the perfect
man, God might fully accomplish
everything for salvation, leaving nothing
out of humanity, so that what was left out
would not 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 μυθωδῶς 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 <ῆσαν> 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 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 'but we have the mind of Christ' had the same mind and did not reject it. But if they have their own mind together with the mind of Christ, both minds will improve, with Christ's mind coming together and theirs understanding rightly.

76.2 | τὸ δ' αὐτὸ καὶ ἐπὶ τοῦ Χριστοῦ γινωσκέτωσαν, ὅτι ὢν θεὸς καὶ ἐν αὐτῷ ὢν νοῦς, εἶχε τὸν τοῦ ἀνθρώπου νοῦν * μετὰ τῆς σαρκὸς καὶ ψυχὴν εἴληφεν.

76.2 | Let them also know 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 οὖν ὡς ἄνθρωπος αὐτὸν ἐξέτρεπεν, ἀλλ' αὐτὸς τοῦ νοῦ κοσμήτωρ καὶ ὀρθωτὴς καὶ βελτιωτὴς ἐγίνετο. ὡς γὰρ τὴν σάρκα ἔλαβε μὴ ὑπὸ σαρκὸς ἡττηθείς, οὕτω καὶ τὸν νοῦν εἴληφώς οὐχ ὑπὸ νοὸς ἡττηται.

76.3 | Therefore, he was not led by a human, but he became the creator, corrector, and improver of the mind. For just as he took on flesh without being defeated by the flesh, so also, having taken on the mind, he is not defeated by the mind.

76.4 | τοῦναντίον τοίνυν καὶ μείζον 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 σαρκὸς.

76.4 | On the contrary, such people fall into greater opposition. For the divine writings clearly shout from above and below that the difficult things are not against the mind, but against the flesh.

76.5 | τῆς γὰρ σαρκὸς« φησὶν οἱ καρποὶ πορνεία μοιχεία ἀσέλγεια καὶ τὰ τούτων ὁμοια« καὶ οἱ ἐν σαρκὶ δὲ ὄντες θεῷ ἀρέσαι οὐ δύνανται» καὶ "ἡ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος«. χερὶ δὲ τοῦ νοῦ φησὶν ὅτι ψαλῷ τω πνεύματι, ψαλῷ δὲ καὶ τῷ νοῖ"

76.5 | For the works of the flesh are, he says, sexual immorality, adultery, and debauchery, and things like these. And those who are in the flesh cannot please God. And 'the flesh desires against the spirit.' He says with the mind that 'I sing

καὶ ὅτι "ὁ νοῦς μου ἄκαρπος ἢ ἔγκαρπός ἐστιν". ἔθετο γὰρ τὸν νοῦν ὁ θεός, ὥνπερ εἴωθεν 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.

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 the scripture is accustomed to call the heart, as a 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 not yet approving unless it gives 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 ἔβλαψεν 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 think to exclude this from the incarnation of the Lord? And how did they benefit life by turning it more into chaos? Or how did this harm us or help us, so that they might assist Christ? Or was it so that they might do this great thing for his sake and say about him that he did not have a mind?

77.2 | "Γαλάται μὲν γὰρ ἀνόητοι" καὶ "Κρηῖτες αἰεὶ ψεῦστα" καὶ "Ἐφραΐμ περιστερὰ ἄνους"· ὁ δὲ κύριος ἡμῶν ἐνανθρωπήσας εἰς τὸν βίον τὰ πάντα τελείως ἀνείληφε, μᾶλλον δὲ ἔλαβεν αὐτὸς τοῦ ἑαυτοῦ σώματος γεγωνὸς πλάστης, αὐτὸς ἑαυτῷ λαβὼν τὴν ψυχὴν ἥτοι ἐνθείς.

77.2 | For the Galatians are foolish," and "the Cretans are always liars," and "Ephraim is a dove without sense." But our Lord, having become human, took on all 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 ἑνσαρκον 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 the arrangement in him imperfect, I do not know 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 οὗτοι 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 τηρηθῇ".

77.4 | But they do not seem to understand
the mind. For these people think the mind
is 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 | σφάλονται 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' εὐρήκαμεν
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 another substance
apart from 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 and the body another
substance. Instead, we have found four: one
substance for the mind, another substance
for the soul, another substance for the
spirit, and another substance for the body.

77.6 | καὶ ἐὰν πάλιν ἐρευνήσωμεν, ἔτι
πλέον ἔσται· ἐπειδὴ γὰρ πολλὰ ὀνόματα
κέκτηται ὁ ἄνθρωπος, καὶ »ὁ ἔσω
ἄνθρωπος« καὶ ὁ ἔξω ἄνθρωπος», καὶ
ταῦτα πάντα ἡ γραφὴ εἵρηκε 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.

77.6 | And if we investigate again, there will
be even more. For a person has many
names, both 'inner person' and 'outer
person,' and all these are mentioned in a
meaningful way by scripture, tightening
our understanding 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 are in a human; it is not
necessary to meddle too much.

77.7 | ὁμῶς δὲ κατὰ τὸν ἐκείνων λόγον, εἰ ὁ
νοῦς ἐστὶ τὸ πνεῦμα καὶ τὸ πνεῦμα ὁ νοῦς,
ταῦτα δὲ ἐκτὸς τῆς ψυχῆς ψυχῆς χει, πάλιν
τίινι <τῷ>; λόγῳ λέγει »φαλῶ τῷ
πνεύματι, ψαλῶ καὶ νοῷ«; διὰ τούτου γὰρ

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 through this, it

ἀπέδειξε μὴ τὸ πνεῦμα εἶναι τὸν νοῦν μηδὲ
τον νουν το πνευμα.

is shown 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
ἀπεφάνητο· – ἦσαν γάρ«, φησὶν,
»' 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 outside of the body. For he
says, 'there were seventy souls,' and not all
souls were without bodies, but bodies with
souls. And again, it is usual to call 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, ὥς καὶ – οὐκ
ἐκτὸς πάσης πραγματείας. ὅτε λέγει
ψυχὴ – ἄνευ σώματος ἀπεφάνητο
οὐδὲ ὅτε λέγομεν ἄνευ ψυχῆς ὄντα
διανοούμεθα.

78.2 | The Word, therefore, becoming flesh
was not outside of the soul, just as it was
not outside of 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 exists.

78.3 | τί οὖν ἔδοξε τοῖς βουλομένοις λέγειν
τὸν νοῦν παρεκβεβλησθαι; 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 the mind was misled? Or how
did this help the church? Or how did it not
disturb it even more? And how is it that the
one who thinks such things does 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 λογικόν
καὶ φρονοῦν ἐν ἑκαστῷ τῶν – οὐ –
πεπλανημένων ἰοῖν εἰπεῖν νόημα τοῦ ὡς
ὀφθαλμοὶ ἐν τῷ σώματι, οὕτως νοῦς ἐν

78.4 | For we cannot think of the mind as
being anything else, nor can we say that it
has a separate existence. Rather, 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

ψυχῇ. πάλιν δὲ οὐδὲ τοῦτο ἐριστικῶς
φαμέν, ἀλλ' ἀπλῶς τὸ ἐννοητικὸν τῶν
ἀνθρώπων *.

soul. Again, we do not say this in a
contentious way, but simply as the
understanding of humans.

78.5 | τί οὖν ἐστὶν ἄνθρωπος; ψυχὴ σῶμα
νοῦς καὶ εἴ τί ἐστὶν 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 if there is anything else. So why
did the lord come to save? A complete
human, entirely. Therefore, he has taken
everything in 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 | Since from where were these things
fulfilled in him, which relate to a human,
from mind and body and soul and all of
humanity without sin, and were prophesied
and accounted for?

78.7 | σαφῶς γὰρ ἡμῖν ὑποτίθεται ὁ θεῖος
λόγος λέγων »ἰδοὺ 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 τοῦ εἰ μὲν εἰς τὴν θεότητα, ἐνδεὴς
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.

78.7 | Clearly, the divine word is given to us
saying, 'Behold, my beloved servant, whom
I have chosen, in whom my soul was
pleased; I will put my spirit upon him,' and
the following things. Therefore, if
understanding is toward divinity, is
divinity lacking in 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
συνανέστραφεν« κατὰ τὸ γεγραμμένον, ἄρα
ἀναμφιβόλως σὺν τῷ νῷ τὴν οἰκονομίαν
ἐδέξατο, ἐπειδὴ αὐτῇ συμπρέπει τὸ
συνιέναι.

78.8 | For if understanding is entirely
directed toward Christ, and Christ is the
Word from above, having become flesh
from Mary, who also took on humanity and
lived among us according to what is
written, then without a doubt he accepted
the economy with the mind, since
understanding belongs to it.

78.9 | διὰ τοῦτο γὰρ περὶ αὐτοῦ φησι τὸ εὐαγγέλιον »προέκοπτε σοφία καὶ ἡλικία«· οὐχ ἡ θεότης ἡλικίαν ἐπιδεχομένη οὔτε σοφίας ὑστεροῦσα, ἡ οὖσα 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.' Neither does divinity receive age, nor is it lacking in wisdom. The wisdom that is 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 nourished, which is true.

Chapter 79

79.1 | 79. Εἰ δὲ διὰ τὸ εἰληφέναι νοῦν † ἁμαρτία αὕτη νοεῖται, οὐκοῦν περισσοτέρως, ἐὰν δῶμεν αὐτὸν εἰληφέναι σάρκα, ἥς 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 arising 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 σκεῦους τοῦ ἰδίου ἀκολουθίαν, <ἀγαθὴν> ὁμοίως καὶ ἐσχηκότα καίτοιγε καὶ σάρκα οὔσαν 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

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 fleshly action; but if he wanted, he allowed it. He allowed it for the good and necessary

εὐλόγους καὶ συμπρεπούσας τῇ αὐτοῦ
θεότητι σωματικὰς χρείας.

bodily needs that accompany 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 truth,
just as he had the whole human experience
in truth. His mind did not stretch 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 δηλόν
ἐστιν — ὅτι — ἡ χρῆσις — εἰς — [τὸ
δὲ] ὑπόδειγμα σαρκικῆς αὐτοῦ παρουσίας
προεφήτεται· 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 use refers 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.«

80.1 | 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 suppose that he fell
into sins? May it never be. 'For he did not
commit sin, nor was deceit found in his
mouth.'

80.2 | εἰ γὰρ τὴν αὐτοῦ δύναμιν ἐνέπνευσε
τοῖς ἀγίοις καὶ ἐν οἷς ἐνέπνευσε
μαρτυροῦνται ὅτι ἦσαν ἅγιοι δίκαιοι

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,

προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν
ἄμεμπτοι, πόσω 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 ἀνθρωπείαν
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 Αδάμ παραπτώματι;

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 and 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, not falling into the sin of Adam?

80.3 | καὶ διὰ τοῦτο φησιν ὁ ἀπόστολος
»γενόμενος ἐκ γυναικός, γενόμενος ὑπὸ
νόμον· καὶ πάλιν ἐν σχήματι εὗρεθεις 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.

80.3 | And for this reason, the apostle says,
'born of a woman, born under the law,' and
again 'found in appearance as a man.' The
phrase '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, and from the appearance of
the form comes the certainty, and from 'as
a man' comes the idea of being without sin.

80.4 | τούτων τοίνυν τοίνυν οὕτως των
μηδεὶς ἀπατάσθω κενοῖς μύθοις. εἰ γὰρ
ἄνωθεν γεννηθεὶς ἀπὸ πατρὸς ἀληθινῶς
<ἀληθινῶς>; ἐγεννήθη καὶ ἀπὸ
Μαρίας, καὶ ἀληθεύει καὶ κάτω ἀληθεύει
καὶ εἴ ἐστὶν κάτω ἀτελής, καὶ ἄνω ἀτελής.
εἰ δὲ ἄνω ἐστὶ τέλειος, καὶ κάτω ἐστὶ
τέλειος· οὐκ ἐν ἄλλῳ τελείῳ ᾤκησεν, 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, but 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 ἄφῃν ὑποπίπτων, μηκέτι ἐπεχόμενος,

80.5 | And he rose from the dead, no longer
divided in the tomb into body and divinity
and soul among the dead, no longer falling
under touch, no longer being held back. But

ἀλλ' εἰσερχόμενος θυρῶν κεκλεισμένων,
ψηλαφώμενος δὲ ὑπὸ τοῦ Θωμᾶ, ἵνα μὴ
φαντασίᾳ ἀπεικασθῇ, ἀλλ' ἀληθείᾳ·

entering through closed doors, he was
touched by Thomas, so that he would not
be imagined as a fantasy, but as the truth.

80.6 | ὁ ὑπὸ τοῦ Θωμᾶ πιστευθεὶς μετὰ τὸ
πληρωθῆναι τὸ προειρημένον »ταῖς χερσί
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 believed by Thomas, after
the prophecy was fulfilled, 'I sought the
God with my hands, and I was not
deceived,' is the same God, 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 a 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 ἄθαρτον, ἀφθαρσία τὸ
ὅλον· θεὸς κύριος, καθεζόμενος ἐν δεξιᾷ
τοῦ πατρὸς, μὴ παραλείψας τὴν σάρκα, εἰς
δὲ δὲ συνενώσας καὶ εἰς μίαν τὸ ὅλον
θεότητα καθεζόμενος ἐν δεξιᾷ τοῦ πατρὸς.

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, Lord, sitting at the right hand of the
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

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 and '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, sitting in heaven at

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«.

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 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 signifies that the Son is not mixed with the Father, nor is the Holy Spirit mixed with the Father and the Son, but 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, 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 and scheming against the truth, 'for God tests the hearts and kidneys.'

81.4 | καὶ λέγει ὁ αἰρετικός· 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, and 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, but because of this precise 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,

81.5 | For such a person, as I said, secretly and deceitfully says: 'I believe that the Father is Father, the Son is Son, the Holy

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, οὕτως καὶ ἡ θεότης.

Spirit is Holy Spirit.' But he has a hidden idea, as if he is comparing the divine to us, saying to himself that just as I have a body, soul, and human spirit, so also the divinity is the same.

81.6 | πατὴρ 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 form, the Son is like the soul in a person, and the Spirit is like the breath that comes through a person.

81.7 | τινὲς γὰρ δολιεύονται καὶ οὕτως νομίζουσι τὴν θεότητα. ἡμεῖς δὲ οὐχ οὕτως ἐμάθομεν, ἀλλ' ἰδοὺ ὁ πατὴρ ἐν οὐρανῷ διὰ φωνῆς μαρτυρεῖ, ἰδοὺ ὁ υἱὸς ἐν Ἰορδάνῃ, ἰδοὺ τὸ πνεῦμα τὸ πνεῦμα ἐν εἵδει περιστερᾶς κατερχόμενον ἐσχηματίζετο· ἀλλὰ καθ' ἑαυτὸ ἐσχηματίζετο, καθ' ἑαυτὸ ὑπόστασις ὢν, 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 this way. But we have not learned this; look, the Father in heaven testifies by voice, look, the Son in the Jordan, look, the Spirit is coming down in the form of a dove. But it was taking shape by itself, 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 κάθηται ἐν οὐρανῷ, *. τὸ δὲ κάθηται μὴ πάλιν ὑπολάμβανε ἀνθρωπίνως, ἀλλ' ἀνεκδιηγῆτως 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; rather, hold it as beyond description and incomprehensible. And he did 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.

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

μία δέ ἐστι θεότης εἷς θεὸς μία ἀλήθεια.

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
want 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,
ὑπομείνανσαν δὲ ἐν τῇ αὐτῇ ἀληθείᾳ, τῶν
αἱρέσεων καθ' ἕκαστον χρόνον ἑαυτὰς
χραινουσῶν καὶ ἀπὸ τῆς ἐκκλησίας
ἀπαλλοτριουμένων·

82.2 | Due to the envy of disorder, the one
true faith has been attacked from time to
time through heresies, causing the same
faith, hope, and salvation of ours 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 have the first
place, they are being led astray by certain
ascetics in Egypt and Thebaid and other
places, who think and say similar things to
the Hieracites. They speak of a resurrection
of our flesh, but not of this one, rather of
another instead, twisting the truth of God
and our firm hope into myths. Therefore,
we are forced to speak about this again.

Chapter 83

83.1 | 83. Ἀπιστοι μὲν γὰρ ἀρνοῦνται τὸ πᾶν τῆς ἀναστάσεως, κακὸπιστοι δὲ συρφετωδῶς καὶ ἀνοήτως τῆς κατὰ ἀλήθειαν ἐλπίδος ἐκπεπτώκασι τῷ οὕτῳ νοεῖν περὶ τῆς ἀναστάσεως.

83.1 | For the unbelievers deny the whole idea of the resurrection, while the ill-minded have foolishly fallen away from the true hope by thinking this way about the resurrection.

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 | And the Greeks who completely deny the resurrection do so because of the wickedness 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 rise, even if they do not want to.

83.3 | αὐτὴ γὰρ ἡ κτίσις διαρρήδην αὐτοὺς ἐλέγχει, ὑποφαίνουσα καθ' ἑκάστην ἡμέραν ἀναστάσεως τὸ εἶδος. δύνει γὰρ ἡ ἡμέρα καὶ νεκρῶν αἰνιττόμεθα τὸν τρόπον, κοιμισμὸν αἰνιττομένης τῆς νυκτός· ἀνατέλλει ἡ ἡμέρα ἡμᾶς διυπνίζουσα καὶ ἀναστάσεως ὑποδεικνύουσα τὸ σημεῖον.

83.3 | For creation itself clearly shows them the truth, revealing each day the form of resurrection. For the day sets, and we hint at the way of the dead, as the night hints at sleep. The day rises, waking us and showing the sign of resurrection.

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 the face. The seed is sown and grows, because the buried will rise after the cutting. The grain ends, having buried the seed that was cast away in the ground, and after a time, the earth gives back the buried. The seeds of the plants are sown, and first they die, then they bear fruit.

83.5 | »ἐὰν γὰρ μὴ ἀποθάνῃ, οὐ

83.5 | "For unless it dies, it cannot be made

ζωογονεῖται« σφραγίδας 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, σημαίνουσαι τῆς
ἀναστάσεως τὴν ἐλπίδα.

alive." God has made seals in us through the
ten fingers of resurrection, testifying about
our hope. But also, like a crown on the
head, through the hair, he proclaimed our
resurrection. For what seems to us a dead
body, that is, 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 ἑξάμηνον καὶ
ἡ φάττα ἡμέρας τεσσαρακοντα, καὶ αὐθις
μετὰ τοὺς καιροὺς αὐτῶν ἀναβιοῦσι.

84.1 | And it is incredible to speak 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, and again after their times, they come
back to life.

84.2 | κάνθαροι δὲ μέλλοντες τελευτᾶν ἐπὶ
σφαῖραν τῆς κόπρου ἑαυτοὺς κρύβουσι,
θάψαντες τὴν τοιαύτην σφαῖραν ἐν τῇ γῇ
καὶ καταχώσαντες, καὶ οὕτως ἐκ τῆς αὐτῶν
ἱκμάδος αὐθις εὐρίσκονται, ἀναβιοῦντες ἐξ
αὐτῶν τῶν λειψάνων.

84.2 | But the beetles, about to die, hide
themselves in a ball of dung, burying such a
ball in the ground and covering it up. And
thus, from their own moisture, they are
found again, coming back to life from those
remains.

84.3 | περὶ δὲ τοῦ φοίνικος τοῦ Αραβικοῦ
ὀρνέου περισσὸν μοι τὸ λέγειν. ἤδη γὰρ εἰς
ἀκοὴν ἀφίκεται πολλῶν πιστῶν τε καὶ
ἀπίστων. ἡ δὲ κατ' αὐτὸν ὑπόθεσις τοιάδε
φαίνεται· πεντακοσιοστὸν ἔτος διατελῶν
ἐπὶ γνοίῃ τὸν καιρὸν τῆς αὐτοῦ τελευτῆς
ἐνστάντα. σηκὸν μὲν ἐργάζεται ἀρωμάτων
καὶ φέρων ἔρχεται εἰς πόλιν τῶν
Αἰγυπτίων Ἡλιούπολιν οὕτω καλουμένην,
ὧν δ' ἐρμηνευομένην ἀπὸ τῆς Αἰγυπτιακῆς

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 be 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 interpreted from
the Egyptian language and Hebrew. And

διαλέκτου καὶ Ἑβραϊδος, καὶ ταρσοῖς ἰδίοις
τὰ στήθη τὰ ἑαυτοῦ μαστίξας πολλά,

with its own claws, it has many masticated.

84.4 | πῦρ ἀπὸ τοῦ σώματος αὐτοῦ
προφερόμενος ἐμπίπρησι τὴν ὑποκειμένην
ὕλην τῷ τόπῳ καὶ οὕτως ἑαυτὸν ὀλοκαυτοῖ
καὶ πάσας τὰς αὐτοῦ αὐτοῦ σὺν ὀστέοις
ἐκτεφροῦται.

84.4 | Fire, brought from its body, burns the
underlying material in the place, and thus it
completely consumes itself, and all of its
own 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 arrangement of the god, a
cloud is sent down, and it rains and puts
out the flame that had consumed 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
αὐθις ἀνατρέχει εἰς τὴν ἰδίαν πατρίδα καὶ
ἀναπαύεται.

84.6 | When the flame is put out, remnants
of its flesh still remain raw, and after one
day, it gives birth to a worm. The worm,
having become a young bird with feathers,
on the third day becomes strong, and when
it has grown strong, it shows itself to those
in the place and then returns to its own
homeland and rests.

Chapter 85

85.1 | 85. Θαυμάσαι δὲ μοι ἔπεισι περὶ τῆς
τῶν ἀπίστων Ἑλλήνων καὶ ἄλλων
βαρβάρων ἡπατημένης κατὰ πάντα
διανοίας, ὡς ἐν τοῖς αὐτῶν μύθοις οὐκ
αἰσχύνονται ἀνάστασιν πάντῃ σημαίνειν
καὶ περὶ ἀναστάσεως πολλάκις ᾧδειν,

85.1 | Marvel at how the beliefs of the
unbelieving Greeks and other foreigners
are deceived in every way, as in their myths
they are not ashamed to signal a
resurrection everywhere and often speak
about resurrection.

85.2 | ὡς οἱ μῦθοι αὐτῶν ἀναγράφουσιν

85.2 | As their myths tell, Alcestis died for

Ἄλκηστιν μὲν τελευτήσασαν τὴν Πελίου
ὑπὲρ τοῦ ἀνδρὸς αὐτῆς Ἀδμήτου καὶ ὑπὸ
τοῦ Ἡρακλέους μετὰ τριήμερον ἐγγεγερμένην
καὶ ἀπὸ τῶν ἀδύτων ἀνενηνεγμένην,
Πέλοπα τε τὸν Ταντάλου μετὰ τὸ
κρεωνομηθῆναι τοῖς ψευδωνύμοις αὐτῶν
θεοῖς ὑπὸ τοῦ ἰδίου πατρός·

her husband Admetus, and after three days,
she was raised by Heracles and brought
back from the underworld. And Pelops, the
son of Tantalus, after being served to the
false-named gods by his own father.

85.3 | Ἀμφιάρεως <ὁ> τοῦ Οἰκλέους
ὑπὸ τοῦ Ἀσκληπιοῦ ἀναζωογονηθεὶς,
Γλαῦκος ὁ Μίνωος ὑπὸ Πολυεΐδου τοῦ
Κοιράνου βοτάνῃ τινὶ ἀναζωοποιηθεὶς,
Κάστωρ διὰ Πολυδεύκην τὸν ἀδελφὸν
αὐτοῦ, ὃς ἐκὼν αὐτῷ τὴν ζωὴν παρ ἡμέραν
ἀλλάσσειν εἴλετο, 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
some herb. Castor, through his brother
Pollux, who willingly chose to change his
life for a day, and also Protesilaus through
Laodamia.

85.4 | ἀλλὰ καὶ Σίσυφον καὶ Τάνταλον καὶ
τὰς Καυκάσου θυγατέρας, ἃς Ἑρινύας
κεκλήκασιν, 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
ἀνυπαρξίαν κεχωρηκότας, ὑπάρχοντας δὲ
δὲ ἐν σώμασιν.

85.4 | But also Sisyphus and Tantalus and
the daughters of Caucasus, whom the
Furies have called, and Tiresias, along with
these, are punished in Tartarus, one by
rocks and another by a wheel, and others
are punished in different ways, still existing
in punishment, not having gone into non-
existence, but existing in bodies.

85.5 | εἰ μὴ γὰρ σώματα εἶχον, πῶς ὑπὸ
πέτραι καὶ τροχὸν 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? And there is much to say about
these things to support the faith within us,
but it also rebukes those against them.

Chapter 86

86.1 | 86. Ἀλλὰ καὶ οἱ ἐκ τῶν αἱρέσεων
ὁρμώμενοι ἀδελφὰ τούτοις ἄδουσι καὶ

86.1 | But also those who come from the
heresies sing the same things as these in

συνωδὰ τῆς ἀπιστίας ἐν τῷ τινὰς μὲν τῶν αἰρετικῶν, τῶν Μανιχαίων & φημί; λέγειν οὐ σώματος, ἀλλὰ ψυχῆς ἀνάστασιν ἔσεσθαι, ὡσαύτως δὲ καὶ τοὺς προειρημένους Ἕλληνας τὸ αὐτὸ νομίζειν τε καὶ συνδοξάζειν, ὡς εἶναι τὸν λόγον αὐτῶν ληρώδη μᾶλλον ἢ περ ἐκ συνέσεως προβαλλόμενον.

the underworld and share in the song of disbelief, saying that some of the heretics, the Manichaeans, claim there will be a resurrection of the soul, not of the body. Likewise, they think and agree that the previously mentioned Greeks believe the same, 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, εὐηθέες ἐστί 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 in terms of souls, this is foolish. For 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 εἴωθε 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 custom usually calls dead bodies 'falls.' Therefore, if resurrection is agreed upon by them, 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 οἶνους, 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 harming themselves more.

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

86.5 | However, they are forced by custom to admit the resurrection of the dead. For where the bodies of the deceased are placed, they come and speak to the buried

ὀνόματος·

dead by name.

86.6 | ἀνάστα, φάσκοντες, ὁ δεῖνα, φάγε καὶ πίε καὶ εὐφράνθητι. καὶ εἰ μὲν τὰς ψυχὰς ἐκεῖσε νομίζουσιν ἐμπαραμένειν, ἔνθα τὰ λείψανα τῶν τελευτησάντων τέθραπται, ἀγαθὴ τις τοιαύτη <περὶ> τῶν προσδοκία· ἐμπαραμένουσι 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 οὖσαν 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 rebirth, until they receive back their bodies, even if the children of the Greeks despise the flesh as worthless and suddenly 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 προσεθρεῦειν τοῖς τετελευτηκόσι λειψάνοις; ἢ ἐπὶ ποίᾳ προσδοκίᾳ ἐλπίδος παραγίνονται, λεγετώσαν;

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, rather than 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 say?

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 ἔδρασαν τε καὶ ἐπολιτεύσαντο· τὰ δὲ σώματα ἰδίαις χερσὶν ἕκαστος τοῦ πέλας ἐν ταῖς θήκαις τῶν σωμάτων εἵτουν ὁστέων κατέθεντο. εὖηθες δ' ἂν εἴη παρὰ πᾶσιν εἶναι τὴν μίαν ὑπόληψιν τούτων καὶ ἀκολουθίαν ὡς ἐκ πανταχόθεν ὠμολόγηται, παρὰ δὲ τοῖς ἀπίστοις τούναντίον τὰ ἀληθινὰ ἐξαρνεῖσθαι καὶ τὰ ἐν θεῷ δυνατὰ εἰς ἐλπίδας παρ' αὐτοῖς μὴ

86.8 | But they do not believe that the souls are in graves, but rather in certain places assigned by god to each soul, according to the worth of what they did and how they lived. Each person places the bodies with their own hands in the tombs of the bodies, that is, the bones. It would be foolish for everyone to have the same belief about these things, as has been agreed upon from everywhere, while the unbelievers deny the truth and do not hold on to the hopes that are possible with god.

κεκρατύνθαι.

Chapter 87

87.1 | 87. Αλλὰ περὶ τούτων ἱκανὰ νομίζω εἰρησθαι, ἐκ τῶν πολλῶν παραδειγμάτων ὀλίγα ἡμῶν παραθέντων.

87.1 | But I think it is enough to have said enough about these things, having presented a few examples from many.

87.2 | περὶ δὲ τῶν δοκούντων Χριστιανῶν εἶναι, Ὡριγένει 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 διδοθῆναι, πῶς οὐχὶ μᾶλλον τῶν ἄλλων εἴπομεν ἀσεβεστέραν ἔχειν ὑπόληψιν καὶ εὐθεσετέραν τῆς παρ' Ἑλλήσι καὶ ταῖς λοιπαῖς αἰρέσεσιν ὑπονοίας;

87.2 | But concerning those who seem to be Christians, Origen and those persuaded by him agree on the resurrection of the dead, affirming both the flesh of our own and the body of that holy lord taken from Mary. Yet they say that this flesh will not rise, but that another will be given instead by god. How can we not say that they have a belief that 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 ἡ 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 | For 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.

87.4 | πῶς πῶς καὶ ψυχὴ κριθήσεται μόνη κατὰ τὸν λόγον τῶν αἰρέσεων, μὴ παρόντος τοῦ συναμαρτήσαντος σώματος; ἀντίπη γὰρ ἡ τοιαύτη μυχή τῇ τοῦ θεοῦ κρίσει, φάσκουσα τοῦ σώματος

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 opposes god's judgment, claiming that the sins of the body

γεγενῆσθαι τὰ ἀματήματα.

have 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 ἥμαρτον, 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 proof according to the argument of those who argue, and not according to the truth. For one could say: I did not sin, but the body did. For since I have left the body, I 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 evils 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 γενοίτος«.

87.6 | And her defense will be found reasonable. But what will we say when she defends herself? Is god's judgment slow? But 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 δυνατὰ 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 ἀγιωτάτου Ιεζεκιήλ τὴν τοιαύτην οἰκονομίαν ἐποίησεν.

88.1 | "We know that 'all things are

88.2 | ἔλεγε γὰρ τῷ ἁγίῳ προφῆτῃ προφῆτῃ »εἰπέ, υἱὲ ἀνθρώπου, συναχθῆναι ὅστουν πρὸς ὅστουν καὶ ἁρμονίαν πρὸς ἁρμονίαν« καὶ ἦν θαυμάσαι τὴν τοῦ θεοῦ δύναμιν, ὅτι μηδέπω τῶν ψυχῶν ἐμβληθεισῶν, ἀλλὰ ξηρῶν ὄντων τῶν ὀστέων οὐ μόνον τοῦ κινεῖσθαι ἔσχον δύναμιν ἐπὶ τῆς τοῦ θεοῦ προστάξεως, ἀλλὰ καὶ συνέσεως τὰ ὅστ' ἐνεπλήσθη καὶ

88.2 | For he said to the holy prophet, 'Say, son of man, let bone come together with bone and harmony with harmony.' And it was amazing to see god's power, that not even one of the souls had been put in, but 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

γνώσως οὐ τῆς τυχοῦσης.

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 walk near the parts of the head by chance, nor did the vertebrae of the neck wander around looking for the harmony of the ankles, but each of the bones moved and walked with understanding and joined itself to its own harmony.

88.4 | εἰ γοῦν θέλει ὁ θεός, δύναται καὶ σῶμα ἄνευ ψυχῆς ἐγεῖραι. ἐν τούτῳ γὰρ τὸ δυνατόν αὐτοῦ ἔδειξεν, ἐν τῷ τὸ παρὰ τοῖς ἀνθρώποις ἀπηλπισμένον ἐκεῖνο πρῶτον <ποιῆσαι> ἀναβιοῦν διὰ τῷ Ἰεζεκιήλ προστεταχέναι.

88.4 | If indeed god wants, he can raise a body without a soul. For in this, he showed his power, in that he first commanded that which 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, φημί δὲ τὸ τὰ σώματα συναχθῆναι, τότε προσέταξε τὰς ψυχὰς εἰσελθεῖν εἰς αὐτὰ τὰ σώματα· »καὶ ἀνέστη δὲ« φησί »πολλὴ συναγωγή«.

88.5 | And he did not say, "Say, son of man, let the spirit come first," but after making the difficult thing possible through faith, he said that the bodies should be gathered together. Then he commanded the souls to enter into 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 ἀπολογία 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 by itself. 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

88.7 | For it says itself, "The sin was 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

ἐπόρνευσα μὴ κέκλοφα μὴ εἰδωολάτρησα
μὴ τι τῶν τοιούτων ἀμπλακημάτων
ἐργασάμην; καὶ ἔσται κατὰ τὸν τῶν
φιλονείκων λόγον ἄπρακτος ἡ τοῦ θεοῦ
κρίσις.

engage in prostitution, did I not steal, did I
not practice idolatry, or do anything of
those kinds of wrongs? And according to
the argument of the quarrelsome, god's
judgment will be ineffective.

88.8 | διὰ τοῦτο ὡς ἦν τὸ σῶμα καὶ ἡ ψυχὴ
σύνθετος εἷς ἄνθρωπος ἐκ θεοῦ
γεγεννημένος, 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 ἁγίοις μισθαποδοσίας.

88.8 | For this reason, as the body and the
soul are a united person created by god, the
just judge raises the body and gives back its
soul to it. And thus, 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 ἔχειν
νομίζοντες ὀλίγα ἀντὶ πολλῶν παρεθέμεθα.
διὰ δὲ τοὺς λέγοντας ἕτερον σῶμα ἀντὶ τοῦ
πίπτοντος ἐγείρεσθαι, πάλιν τῷ καμάτῳ
προστιθέμεθα, ὥφελησαι τοὺς
βουλομένους συνιέναι καὶ τὴν αὐτῶν ζωὴν
ἀπολέσαι μὴ πειρωμένους βουλόμενοι.

89.1 | These things, we believe, are enough
to show the truth of our hope, as we set
forth a few instead of many. And because of
those who say that another body will rise
instead of the one that falls, we again add to
the effort to help those who want to
understand and not lose their own life
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 ὀστρακίνοις 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 of good
deeds, as it is said, "having this treasure in
clay jars" and so on.

89.3 | ἐγκρατευόμεθα 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 do 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 thus, the rule is established for faith and hope in the love of God and for witness 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 πολλαῖς μαρτυρίαις χρήσωμαι οὐ γὰρ εἰσιν ὀλίγαι ἐν καινῇ τε καὶ παλαιᾷ περὶ τῆς ἡμῶν ἐλπίδος καὶ ἀναστάσεως) συντόμως ἐρῶ τοῦτο·

89.5 | It will be raised from the ground. The divine scriptures have given us two clear and true witnesses, through which we can know 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 not few in both the new and the 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 διεβεβαίοντο 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 ἀγίων, τῶν

90.2 | Since it is necessary to also speak

ἀγίων, ὡς μέλλουσι φαιδρύνεσθαι τε καὶ ἀλλοιοῦσθαι ἐν μετὰ μετὰ τὴν ἀνάστασιν καθάπερ λέγει »ἐγείρεται ἐν δόξῃ«, ἐδραιωθῆναι ἡμᾶς ἐν τῇ ἐλπίδι, φησὶν ἡ ἀγία γραφή »ἄφρων, σὺ δὲ σπείρεις οὐ ζωογονεῖται, ἐὰν μὴ ἀποθάνῃ· καὶ οὐκ αὐτὸ τὸ γενησόμενον σῶμα σπείρεις, ἀλλ' διὰ τύχοι κόκκον σίτου ἢ τινοσ τῶν ἄλλων σπερμάτων καὶ ὁ θεὸς δίδωσιν αὐτῷ σῶμα ὡς ἠθέλησε«, τοῦτο εἰς δόξαν τῶν ἐγειρομένων ἐν φαιδρότητι εἶπεν·

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 σῶμα σουτέστιν ὁ κόκκος ἀνέτη; ἢ ἕτερον ἢν τὸ ἐξ αὐτοῦ μετὰ τὴν τριήμερον ἀναστὰν ἐκ τοῦ μνημείου;

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? 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 believing."

90.6 | ἀπίστων γὰρ ἐστὶ τὸ εἰπεῖν ὅλως οὐκ ἀνέστη, ἢ] καὶ κακοπίστων ἐστὶ τὸ εἰπεῖν, οὐκ αὐτὸ τὸ ὄν καὶ κοιμηθὲν ἀνέστη,

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

πιστῶν δέ ἐστι τὸ εἰπεῖν ὅτι αὐτὸ τὸ υῶμα
ἀνέστη καὶ ἀπὸ τοῦ αὐτοῦ σώματος οὗ
ἤγειρε τὸ ἡμῶν εἰς ἐλπίδα ἀληθείας
κατέστη.

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
συνενωθέν, εἰς λεπτότητα πνεύματος
κοσμηθέν.

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. For 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,
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
ἀθάνατον καὶ τὸ φθαρτὸν ἄφθαρτον·

91.2 | For if there were not the subtlety of
spirit, how could a thick body pass through
a hole? But in order to show that this
perishable body is clothed in
imperishability in truth, even if it is mortal,
it is clothed in immortality. He entered
through closed doors to show the thick and
the thin, the mortal and the immortal, and
the perishable and the imperishable.

91.3 | ἵνα δὲ πάντας ἐλέγξῃ τοὺς
ἀπιστοῦντας εἰς τὴν ἡμῶν φημὶ δὲ δὲ τὴν
ἀνάστασιν, ὃ εἰς λεπτότητα μεταβάλλων τὸ
σῶμα καὶ εἰς πνεῦμα συγκεράσας τὴν
<σάρκα μετὰ ἀνάστασιν οὐκ ἀπῆλειψε
τὰς οὐλὰς τῶν ἡλῶν οὐδὲ τὸν τύπον τῆς
λόγχης,

91.3 | In order to convince all the
unbelievers about our resurrection, he who
changed the body into subtlety and mixed
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

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

πεπονθὸς ἀπαθὲς καὶ αὐτὸς ὁ πεσὼν
κόκκος ἀναστὰς, ἀναστὰς δὲ ἄφθαρτος.

from it. The very one who suffered, being
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
ἐγηγέρθαι ἐξ αὐτοῦ, * αὐτὸ μὲν ὅλον οὐκ
εἶδε διαφθοράν, λέγει γάρ οὐ δώσεις τὸν
ὀσιὸν 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 σφάλλονται 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 γάρ ὅστέα καὶ σάρκα οὐχ
καθὼς καθὼς ἐμὲ θεωρεῖτε ἔχοντα».

91.6 | If he rose and is not here, he truly
rose; and the scriptures do not fail, for they
are our life. And so 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."

Chapter 92

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, being 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 πάλιν 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.

92.2 | If someone, being 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

πῶς δὲ ἀπαρχὴ γέφονε Χριστὸς τῶν
κεκοιμημένων, μαθέτωσαν καὶ μὴ πάλιν εἰς
ἄλλην πλάνην τραπῶσι καὶ νομίσωσι τὰς
ἄλλας γραφὰς ψεύδεσθαι.

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
Ἠλίας ἤγειρε νεκρόν, ἀλλὰ καὶ Ελισσαῖος
δύο ἤγειρε νεκρούς, ἓτι μὲν ἔτι περιόντα
ἓνα δὲ ταφέντα.

92.4 | For before this, he raised Lazarus and
the son of the widow from Nain; and Elijah
raised a dead man, but 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,"
according to what is written.

92.6 | ἅπαξ γὰρ ἀπέθανεν, ὑπὲρ ἡμῶν
ὑπομείνας τὸ πάθος διὰ τὰ ἡμέτερα πάθη·
ἅπαξ ἐגעύσατο θανάτου, »θανάτου δὲ
σταυρικοῦ, ἐκὼν δι' ἡμᾶς ὁ Λόγος ἐλθὼν
εἰς θάνατον, ἵνα θανάτῳ θάνατον
θανατώσῃ·

92.6 | For he died once, having endured
suffering for us because of our sins; he
tasted death once, "the death on the cross,"
willingly coming to death for us, so that he
might destroy death by 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 suffering together with
humanity. While he remained without
suffering, death was considered for him.

92.8 | ἀθανασία, μᾶλλον δὲ ὅλος ὢν
ἀθανασία. αὐτὸς γὰρ εἶπεν »ἐγὼ εἰμι ἢ

92.8 | He is immortal, and even more, he is
wholly immortal. For he himself said, "I am

ζωή'. * οὔτε διὰ σαρκὸς ἡμῶν ἡ ἐλπίς.
»ἐπικατάρατος, γὰρ φησιν, ὁ ἐλπίζων ἐπ'
ἄνθρωπον. καὶ ἔσται ὡς ἡ ἀγριομυρική.»

the life." Our hope is not in 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 προλεγεμένων 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 all that has been said before, it
is clear that we surely confess the Lord
God, the Word, who truly became a man,
not just appearing to be one.

93.2 | ἀλλ' οὐκ ἄνθρωπος ἐλθὼν ἐν
προκοπῇ θεότητος. οὐδὲ γὰρ ἐπ' ἑνὶ
ἡμῶν ἡ ἐλπίς τῆς σωτηρίας· οὐδεὶς γὰρ
πάντων τῶν ἀπὸ Ἀδὰμ ἀνθρώπων ἡδυνήθη
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
λαμβανόμενος ὑπὲρ ἀνθρώπων
καθίσταται» κατὰ τὸ γεγραμμένον. ὁθεν
ἀπὸ τῆς ἡμῶν σαρκὸς ἀνέλαβεν ὁ κύριος
ἐλθὼν τὴν σάρκα καὶ ἄνθρωπος γέγονεν
ἡμῶν ὁμοῖος ὁ θεὸς Λόγος, ἵνα ἐν τῇ θεότητι
δῶῃ 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.

93.3 | "Every priest is taken from among
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

93.4 | The suffering was considered in
relation to the divinity, even though the
divine nature is without suffering. It was

θεότητι>, ὅτι οὕτως εὐδόκησεν ἔλθων ὁ
ἅγιος ἀπαθὴς θεὸς Λόγος.

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 the garment, the body of the
person wearing it is not affected, but the
stain from the blood is considered to be on
the garment. In the same way...

93.6 | σαρκὶ πέπονθεν ὁ Χριστός, ἐν αὐτῷ
φημι τῷ κυριακῷ ἀνθρώπῳ, ὃν <εἰς
ἐαυτὸν> ἀνεπλάσατο ἔλθων ἀπ'
οὐρανῶν αὐτὸς ὁ ἅγιος Λόγος· ὡς φησιν ὁ
ἅγιος Πέτρος »θανατωθεὶς σαρκί,
ζωοποιηθεὶς δὲ πνεύματι« καὶ πάλιν
Χριστοῦ οὖν 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 coming 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
ἀνθρώπῳ,

93.7 | Just as the blood is considered to be
on the garment of the one wearing it, the
suffering of the flesh was considered to him
as divine, with nothing of it suffering, so
that the world does not place its hope in 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
γραφὴ »εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον
τῆς δόξης ἐσταύρωσαν« καὶ τὰ ἑξῆς.

93.8 | Since the divine nature accepts the
suffering to be counted as part of it, so that
the salvation from the divine, which does
not suffer, may come for the world, so that
the suffering that happened in the flesh
may be counted as divine, even though
nothing of it suffered, so that the scripture
saying may be fulfilled, "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·

94.2 | »ἐν μέρους γὰρ γινώσκομεν καὶ ἐν μέρους προφητεύομεν«, ὡς 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.

94.3 | εἶχον δὲ πᾶσαι αἱ γραφαὶ σποράδην τὸ κήρυγμα τῆς ἀναστάσεως, ἐτηρεῖτο δὲ τὸ τέλειον τῇ αὐτοῦ τοῦ ἐνυποστάτου Λόγου παρουσίᾳ.

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 κατεσκεύασεν ἐν θεοῦ προστάγματος, ἑαυτῷ παλιγγενεσίαν τῷ οἰκεῖῳ ἐργαζόμενος οἶκῳ.

94.5 | Ἀβραὰμ γηραλέος λαμβάνει παῖδα »νενεκρωμένου ἤδη τοῦ σώματος« καὶ ἐκ

94.1 | Therefore, the Lord was crucified, and we worship the one who was crucified, the one who was buried and 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 | "For we know in part and we prophesy in part," as if drawing a drop from the sea of the knowledge of God and grasping a pattern of such a plan, which is the grace of our hope by the will of the Father, the Son, and the will of the Holy Spirit, of the same divine plan.

94.3 | All the scriptures had scattered the message of the resurrection, but the perfect was kept by the presence of the one who is the Word made flesh.

94.4 | "For Christ is the fulfillment of the law," as it is written. For 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 himself a new life for his household.

94.5 | Abraham, old in age, receives a child "from the dead body already dead," and

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,
αὕθις δύναμιν λαμβάνει εἰς καταβολὴν
σπέρματος καὶ ἡ γηραλέα <ὥς>
νεωτέρα κυῖσκει.

God has granted hope from the dead,
especially "from the womb of Sarah," which
was dead. 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
seed, and the old woman becomes as if
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
from the dead; for God, giving the living
child to his father from the dead,
proclaimed the hope of resurrection.

94.7 | Ἰακώβ δείκνυσι τὴν πραγματείαν, μὴ
ἐν δευτέρῳ τιθέμενος τὴν τῶν ὀστέων
ἐλπίδα· ἐπεμελεῖτο γὰρ τῶν τοιούτων οὐχ
ὥς ἀπολλυμένων, ἀλλ' ὥς μελλόντων αὐθις
ἀναβιοῦν καὶ ἐντέλλετο ἀνακομισθῆναι ἐκ
τῆς τῶν Αἰγυπτίων χώρας οὐ παρέργως.

94.7 | Jacob shows the reality, not placing
the hope of the bones in a 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 the Egyptians, not
without reason.

94.8 | καὶ ὁ Ἰωσήφ τοῦτο ἐσήμανε
»συνανοίσετέ μου τὰ ὀστᾶ« φάσκων·
ἐπισκοπῇ γὰρ ἐπισκέπεται ὑμᾶς ὁ κύριος..
εἰ μὴ ἐλπίς ἦν ἀναστάσεως, τίς ὀστέων ἡ
ἐπιμέλεια <ἐν τῷ> περὶ τῶν
φθειρομένων ὀστέων ἐντέλλεσθαι τοὺς
δικαίους;

94.8 | And Joseph signaled this, saying,
"You will carry my bones with you"; for the
Lord will surely visit you. If there was no
hope of resurrection, why would the care
for the bones be commanded to the
righteous concerning 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. Ἐν
πνεῦμα κοῖ τὸ αὐτὸ τὸ λαλήσαν ἐν νόμῳ
καὶ ἐν εὐαγγελίῳ διδάσκον. τοῦτο γὰρ καὶ
Σαδδουκαίοις ὁ σωτὴρ ἐσήμαινεν ὁ λαλῶν

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

έν τοῖς προφήταις <ἰδοὺ>

the Sadducees, speaking in the prophets.

Chapter 95

95.1 | 95. Ὑποδείξη <καὶ> ἡ ῥάβδος τοῦ Ααρὼν ξηρὰ οὕσα <διὰ> πολλῶν τάχα ἐτῶν καὶ ἐν σκηνῇ ἀφ' ἑσπέρας καὶ ἄχρι τῆς ἕως καταλειφθεῖσα. αὐτοῖς γὰρ μετὰ καμάτων τὰ ζῶντα δένδρα διὰ διὰ δεκαδύο μηνῶν κατὰ περίοδον ἐνιαυτοῦ πληρουμένου καρποὺς γεννᾷ, ἡλίου τε θάλασσας ὑετῶν ἀρδεύοντων δρόσων πεταννυουσῶν 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 during 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. For the dry rod blossomed, and it put forth leaves and ripe fruits. For God showed a similar sign of the resurrection that will happen by 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 κυσκόμενον καὶ γεννᾶται.

95.3 | When the children are conceived during the holy marriage that the Lord showed, first the seed of the following is planted, as the Lord indicated, according to the reproductive wombs. After a certain amount of 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 γὰρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι. ὡς ἔδειξεν ὁ κύριος ἐν τῇ σκηνῇ τοῦ

95.4 | But in the resurrection, it is not so; for the work is under touch. For the trumpet will sound, and the dead will rise incorruptible. As the Lord showed in the

μαρτυρίου ὅτι τὰ κάρνα τὰ ἐν τοῖς ζῶσι
δένδροις διὰ δεκαδύο μηνῶν
ἐγκυμονούμενα ἐν τῷ ξηρῷ ξύλῳ
πυκάζονται καὶ βλαστοὶ γίνονται καὶ ὑπὸ
μίαν νύκτα, οὐ.

tent of testimony that the nuts on the living
trees, after being in the dry wood for
twelve months, are formed and become
shoots in one night, no.

95.5 | μόνον δὲ ἀλλ' ὑπὸ θῆξιν μιᾶς ὥρας
ἐτελεσιούργησε τὸ διὰ δεκαδύο μηνῶν ὥς
εἴρηται γινόμενον· καὶ ὡσαύτως τὸ δι'
ἐννέα μηνῶν ἐν τῇ κοιλίᾳ γενόμενον
βρέφος, ὃ διὰ πολλοῦ τοῦ χρόνου συναχθὲν
τελειοῦται, ἐν δὲ] δὲ] ἀναστᾶσει 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. And 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, <οὔ> οὐδεὶς
»ἀνθίσταται τῷ βουλήματι(ἀκουσάτω
Μωυσῆς καὶ ἐπιδεικνύτω. »τί ἐν τῇ χειρί
σου;« φησὶν ὁ κύριος· ὁ δὲ εἶπε »"ράβδος«
ἡ δὲ ράβδος ξυλίνη ἦν αὕτη, ξηρὰ δὲ
πάντως. καὶ φησι »ῥίψον αὐτὴν ἐπὶ τῆς
γῆς. καὶ ἔρριψε« τὴν ξηρὰν ράβδον.

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 wooden and completely dry. And he
says, "Throw it on the ground." And 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, and changed in
nature and formed differently in essence.

96.3 | οὐκ ἦν φάντασμα τασμα τὸ ἔργον·
ἀλήθεια γὰρ θεοῦ προστάγματι ἐργάζεται
καὶ οὐ φαντασία. ἐν ᾗ πασι γὰρ
διορθομένην τὴν ἡμῶν διανοίαν
παρέστησε διὰ Μωυσέως <πρὸς> τὴν

96.3 | The work was not a fantasy; for it
truly works by the command of God and
not by imagination. For in all things, it
presented our understanding corrected
through Moses to the truth.

ἀλήθειαν.

96.4 | ἔγνω γὰρ ὁ προφήτης ὅτι τὸ γινόμενον οὐκ ἦν δοκῆσει, ἀλλ' ἀληθεία 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 a mere appearance, but was true in the act of fleeing; for if he had known it was just an illusion, he would not have run away from the face of the serpent.

96.5 | ἀλλὰ μὴ πάλιν τοῦτο εἰς σκάνδαλον γενήσεται τοῖς φιλονείκοις καὶ εἴπωσιν· ὅτι ἄλλη ἦν ἡ ῥάβδος, »ὃ 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 are quarrelsome, and let them say: "It was a different rod," for "God gave it a different body, as he wished." And first of all, let them learn 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 ἡ εἶδος εἰς κρίσιν ὁ θεὸς οὐκ ἐκάλει ἀντὶ ἀντὶ τῆς ῥάβδου τὸν δράκοντα ἠθέλησε δικάζειν,

96.6 | But he animated that very dry one; for this thing given to the rod was a body and moving, 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 ῥάβδου ἀναστάσεως εἰργάσατο, τὸ δὲ ἕδιον δυνατὸν ὁ θεὸς ἀπεδείκνυ, ἵνα μή τις ἀπιστήσῃ τῷ δυνατῷ ἐν πᾶσι. καὶ αὐτὸ δὲ μετὰ πάσης ἀσφαλείας ἐποίησατο· οὐ γὰρ μέρος τι τῆς ῥάβδου ἤγειρεν, ἀλλ' ὅλην τὴν ῥάβδον μετέβαλεν ὡς ἠθέλησε.

96.7 | But he worked a demonstration of power through the raising of the rod, and God showed what was possible, so that no one would disbelieve in the powerful one in all things. And he did this with complete safety; for he did not raise 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.

97.1 | And that these things are so, and the dead have hope of eternal life, and "if they rise in remembrance," let the trustworthy Moses be my witness again. For when

πλημμελήσαντος γὰρ τοῦ Ῥουβεὶμ
ἐπαρᾶται αὐτῷ ὁ πατὴρ αὐτοῦ ὁ ἅγιος
Ἰακώβ ὁ πατριάρχης καὶ | φησι D199
»Ῥουβεὶμ πρωτότοκός μου καὶ ἀρχὴ
τέκνων μου, ἐξύβρισας ὡς ὕδωρ· μὴ
ἐκζέσης. ἀνέβης γὰρ εἰς τὴν κοίτην τοῦ
πατρὸς σου καὶ ἀπεκάλυψας φησίν, φησίν,
ἐν δὲ τῷ Ἑβραϊκῷ ἐλθωθάρ, ὅπερ ἐστὶν 2
ἐρμηνευόμενον μὴ ἀνακάμψης ἢ μὴ
προσθεθείης 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 Λευὶ ἐν χειρὶ γὰρ τῆς
ἱερωσύνης ἐλύετο καὶ ἐδεσμεύετο τὰ
ἁμαρτήματα), φησί »ζήτω Ῥουβεὶμ καὶ μὴ
ἀποθάνῃ· πῶς δὲ ἐδυνατο ζῆν ὁ πρὸ
ἐκατὸν εἴκοσι ἔξ ἐτῶν τεθαμμένος; ἀλλ' 5 6
ἐπεὶ ᾔδει καὶ τὴν ἀνάστασιν κατὰ πάντα
μέλλουσιν ἔσθαι, οἶδε δὲ θάνατον
δεύτερον τὸν διὰ καταδίκης ἐν τῇ ἡμέρᾳ
τῆς κρίσεως, βουλόμενος αὐτὸν ἀντὶ τῆς
μᾶς τιμωρίας κουφίσαι ἀπὸ τῶν
μελλόντων φησί »ζήτω« ἐν*τῇ ἀναστάσει,
σημαίνων | ᾔδει ᾔδει γὰρ ὅτι 7 P101
ζήσονται ἅπαντες) καὶ μὴ ἀποθάνῃ»,
τουτέστι μὴ περιβληθῇ θανάτῳ δευτέρῳ
τῷ διὰ καταδίκης καὶ βασάνῳ αἰωνίῳ. 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.

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 plain words, "do not
excel." And the interpreters have explained
it this way. And if you want to learn that
these things are so, 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,
being buried for one hundred twenty-six
years? But since he knew that the
resurrection would happen in all things, he
knew of 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, for all
would be jealous, "and may he not die," that
is, may he not be covered by the second
death through condemnation and eternal
torment. For if he cared about the loss of
his life, it would have been enough to say
only, "Long live Reuben." But since he
means 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

98.1 | And where will he be able to gather
so many testimonies about our hope and

ἡμῶν ἐλπίδος καὶ προσδοκίας τῆς
ἀναστάσεως, τῆς ἐν ἀληθείᾳ καὶ οὐχ ἐν
δοκίῃσει;

expectation of the resurrection, which is in
truth and not in appearance?

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, whether part of the bodies
rises and all of them in part, or again some
whole rises and some in part, while others
rise as a whole. What kind of favoritism is
this? Is there "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 Σαραφθία χήρας ὅλος
ἀνέστη καὶ οὐ μέρος κατελείφθη, ὁ υἱὸς τῆς
Σουμανίτιδος ὅλος ἀνέστη καὶ οὐδὲν μέλος
αὐτοῦ εἶασε μὴ ἀναστάν.

98.3 | Let us search for where or when the
saints raised a dead person from part and
not the whole body. The son of the widow
in Zarephath rose up whole and no part
was left behind. The son of the Shunammite
also rose up whole and none of his body
was allowed to remain unrisen.

98.4 | καὶ ὁ κύριος τὸν Λάζαρον
ἤγειρε καὶ οὐκ ἐγκατέλιπε λείψανον ἐν τῷ
μνήματι, ἀλλὰ μετὰ τῶν κειριῶν καὶ τῶν
ἄλλων ἐνδυμάτων * καὶ οὐχὶ πάντως τῶν
ἱματίων χρεῖα ἐν ἡμέρᾳ κρίσεως· κρίσεως·

98.4 | And the lord raised Lazarus and did
not leave behind a remnant in the tomb,
but 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 ὅλον 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 whole, the daughter of the ruler of the
synagogue, the daughter of the centurion.
And oh, foolish is the thought of those who
reason such things, that he raises part and
leaves part behind.

98.6 | ἴδωμεν δὲ ἐξ αὐτῶν τῶν

98.6 | Let us see from these examples and

ὑποκειμένων καὶ τῶν ἤδη ἰσόρροπα ἐλπίδος ἡμῖν γεγεννημένων. Ἐνῶχ ὅλος μετετέθη καὶ οὐκ εἶδεν ἕως τῆς δεῦρο θάνατον καὶ Ἡλίας ὅλος ἀνελήφθη ἐν σώματι καὶ οὐκ εἶδεν ἄχρι τῆς δεῦρο θάνατον, ἵνα ἐν δυσὶ ζῶσι σώμασιν παραστήσῃ ἡμῖν τελείαν τὴν ἀνάστασιν.

from the hopes that have already been balanced for us. Enoch was taken up whole and did not see death until now, and Elijah was taken up whole in body and did not see death until now, so that he might show us the complete resurrection in two bodies.

98.7 | καὶ ἵνα μὴ τις ἀμφιβάλλῃ, δύο χαρακτῆρας * τῶν δύο πρωτοτόκων τῆς ἡμετέρας ἀναστάσεως· Ἐνῶχ ἦν ἐν ἀκροβυστίᾳ καὶ οὐκ ἐκώλυσεν ἡ ἀκροβυστία τὴν ἀνάστασιν οὐδὲ τὴν τοῦ σώματος διὰ βίου τῆς ζωῆς ὑποδοχὴν, Ἡλίας ἐν περιτομῇ, ἵνα μὴ <ἡ>> ἀνάστασις ἐπὶ τινὰς καὶ τινὰς νομισθῇ, ἀλλὰ καθολικὴ ὅλη.

98.7 | And so that no one may doubt, there are two examples of the two firstborns of our resurrection: Enoch was in uncircumcision, and uncircumcision did not prevent the resurrection or the acceptance of the body through the life of living. Elijah was in circumcision, so that the resurrection would not be thought to apply to some and not to others, but rather to be completely universal.

98.8 | Ἡλίας 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 ἐξάίρετον ἡ ἀνάστασις καὶ σώματος ἡ παραμονή, Ἐνῶχ οὐκ ἦν παρθένος, ἀλλ' ἐγκρατὴς καὶ παιδοποιήσας τέκνα. καὶ δύο μὲν οὗτοι [ἐν] ζῶσιν, ἐν σώματι καὶ ψυχῇ ἐμπαράμενοντες διὰ τὴν <ἡμῶν>> ἐλπίδα.

98.8 | Elijah was in virginity, so that the choice of virginity might proclaim immortality to the world and the incorruption of the body after death. And so that the resurrection would not be thought to apply only to virginity because of its excellence, Enoch was not a virgin, but self-controlled and had children. And these two are alive, remaining in body and soul because of our hope.

Chapter 99

99.1 | 99. Καὶ εἰς τὸ μὴ τίνα πάλιν ἀμφιβάλλειν καὶ ἄλλους εἰς Ἄϊδην κατήγαγε μετὰ τῶν σωμάτων. ἦνοιξε γὰρ ἡ γῆ τὸ στόμα αὐτῆς καὶ κατέπιε Δαθὰν καὶ Ἀβειρών, τοὺς υἱοὺς Κορὲ καὶ Αὐνᾶν, καὶ

99.1 | And so that no one may doubt 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

κατέβησαν εἰς Ἅιδην ζῶντες <σὺν>
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

went down to Hades alive with body and
soul. From that moment, they were handed
over for judgment, neither having their
bodies released nor their remains given up,
but rather all of them with body and soul.

99.2 | εἰς τιμωρίαν παροδοθέντων. ὁ Ἰώβ
φησιν »ἕως πάλιν γένωμαι« καὶ
»<ἀναστήσαι> τὸ σῶμα τοῦτο τὸ
ἀντλοῦν ταῦτα« καὶ »ἀνακαινιεῖς με« καὶ
πάλιν »ἀνακαινισθήσεται ὡς ἀετοῦ ἢ
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 | For punishment they were handed
over. 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 in 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 ὥριται ἡμέραν.
δεικνὺς δὲ ὅτι οἶδεν εἰς ποίαν προθεσμίαν
προσεδόκα, εὐθὺς ἔλυσε τὸ ζήτημα »ἕως ἄν
ὁ οὐρανὸς οὐ μὴ συρραφῇ«.

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, but it is set for one
specific day. By showing that he knew the
time he was waiting for, he immediately
solved the question, "Until the heavens are
no longer stitched together."

99.4 | ὅσον γὰρ ἔστιν <ὁ> 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 book comes and shakes the earth,
then "those on the earth will rise from the
dust."

99.5 | διὰ τοῦτο λέγει τῷ Ἰεζεκιήλ υἱὲ
ἀνθρώπου, εἶπεν συναχθῆναι ὅστοῦν πρὸς
ὅστοῦν καὶ ἀρμονίαν πρὸς ἀρμονίαν« καὶ

99.5 | For this reason, he says to Ezekiel,
"Son of man, say that bone should come
together with bone and harmony with

ἐγένετο οὕτως· καὶ »γενέσθαι ἐπ' αὐτὰ νεῦρα καὶ φλέβας, σάρκας καὶ τρίζας καὶ ὄνυχας«· καὶ πάλιν »εἶπε υἱὲ ἀνθρώπου, ἔλθε τὸ πνεῦμα ἀπὸ τῶν τεσσάρων γωνιῶν τῆς γῆς«, τῶν τόπων δηλαδὴ τῶν ταῖς ψυχαῖς ἀποττεταμειυμένων.

harmony." And it happened like this: "And 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," that is, 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 ὃ 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 ὅσῃ. ὅσῃ. 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 commands the man to speak? Because what the Lord says, he also does, and it cannot be undone. But he ordered the man to speak so that after the rising, our hope of salvation might be marked, while the word of man might be undone, 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, for the word of God cannot be undone.

Chapter 100

100.1 | 100. Διὸ τοῦτο καὶ ὁ κύριος ἐν σαρκὶ ἐλθὼν ἡγείρε νεκρούς, ἵνα τὸ διὰ τῆς σαρκὸς πάλιν κοιμηθῇ, ἵως αὐτὴ ἡ σὰρξ ἀναστῇ καὶ μηκέτι ἀποθάνῃ καὶ σιωπήσῃ τοῦτο <τὸ> λέγειν μόνῳ ἐνί· »δεῦρο ἔξω«, ἕως ἄν ἔλθῃ καὶ μηκέτι ἐνικῶς εἴπῃ, ἐγείραι, ἀλλ' ἐγείρεσθε πάντες, τὴν καθολικὴν ἀνάστασιν ἐργαζόμενος· αὐτὸς γὰρ ἐστὶν ἡ ἀνάστασις τῶν νεκρῶν.

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, until the flesh itself rises and no longer dies and is silent. This is said only to one: "Come out," until he comes and no longer says to one, "Rise," but says to all, "You all rise," working the universal resurrection; for he himself is the resurrection of the dead.

100.2 | ὥδε γὰρ μετὰ τὸ ἀναστῆναι ἐκ τῶν νεκρῶν οὐδένα ἡγείρε ἡγείρε > τῶν προσφάτως τελευτησάντων. ἀνέστησαν γὰρ σὺν αὐτῷ πολλὰ σώματα τῶν κεκοιμημένων ἀγίων καὶ ὥφθησαν πολλοῖς, »μετ' αὐτοῦ εἰσελθόντες εἰς τὸν

100.2 | For after the rising from the dead, he did not raise any of those who had just died. For many bodies of the holy ones who had fallen asleep rose with him and appeared to many, as written in the Gospel.

νυμφῶνα», κατὰ τὰ ἐν εὐαγγελίῳ
γεγραμμένα.

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 ἰδίων, 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, that 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 show. And when he came to the girl
who had just died, the daughter of the ruler
of the synagogue, since she had died at that
hour, he allowed her to hear him say, "Get
up, girl." By saying "Get up," he
strengthened what was already broken,
since she was still in the state of death.

100.5 | κλίνη ἦν. τὸν δὲ θιὸν τῆς χήρας τῆς
ἐν τῇ Ναὶν, ἐπειδὴ ἥδη ἐν τῇ σορῷ
ἐξεφέρετο, εὐχερέστερον ἤγειρεν· »ἥψατο
γὰρ τῆς σοροῦ« καὶ οὐχ εἶπέ τι τῷ παιδί.
ἀλλὰ μόνον ἥψατο τῆς σοροῦ καὶ ἀνέστη.

100.5 | She was on a bed. But the son of the
widow from Nain, since he was already
being carried out in the coffin, he 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 ἥψατο τῇ χειρὶ τοῦ
μνήματος, ἀλλὰ οὕτως ἐν ἐτοίμῳ καλεῖ ἐν
τῇ

100.6 | But even more deeply and beyond
the hope of many people, when he came to
the four-day dead Lazarus, he did not say
"Get up," nor did he touch the hand of the
tomb, but he called him ready 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." And it is much easier and quicker to say "come out" than to touch, and touching is much easier than calling the "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 βουλευθείην 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 ἐπεκτεῖων τὸν λόγον· συνελὼν δὲ ἐρῶ ὅτι ἡμῶν σωτηρία σύντομός ἐστιν, ἐν πᾶσι δὲ > μιᾶς ἐλπίδος τῆς ἀναστάσεως ἡμῖν κεκηρυγμένης.

101.1 | If I wanted to choose a few testimonies from all the writings, our mind is small and simple, yet because of the many, I am afraid to stretch the word too wide. But gathering 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 παράσχῃ καὶ διαυγάσῃ τὰ ζεζοφωμένα τῶν διανοημάτων.

101.2 | But those who do not believe are unbelievers, those who twist the truth are bad thinkers, and those who are quarrelsome do not accept it, while those who are vain push it away. But may God grant mercy to all and shine light on the 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, will be judged by the truth and by all the testimonies that have been said, especially by you, the sons of the holy church of God and the Orthodox faith.

101.4 | διδάσκετε γάρ, λαβόντες πνεῦμα ἅγιον καταξιοθέντες τε λόγου εὐθέτου ἐν

101.4 | For you teach, having received the Holy Spirit and being made worthy of

άνοίξει 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 ἑαυτῶν λαοῖς συναγαγόντες μεριμνῶντές <τε> ὅπως ἑαυτούς τε καὶ τὰ τοῦ θεοῦ φημί δὲ τὸν βουλούμενον πάντως ὠφελεῖσθαι, ἐκ τῆς ἀγίας γῆς τῆς χαρὰ Μωυσῆ αἰνιττομένης θρέψητε.

suitable words in the opening of your mouth. First, that you are made worthy to be disciples of Christ, the "chief shepherd" and protector of our souls. As you gather the 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, ὡ 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 sons of the church, for some say all those who speak the truth (according to what is written), who could doubt about these things?

101.6 | σοφῆς γὰρ ὄντες καὶ ἀνδρειοτάτης υἱοὶ γυναιός, ἥς τὸ κλέος παρὰ Σολομῶντι λέγνonti »γυναῖκα ἀνδρείαν τίς εὐρήσει;« ὡς σπανίας οὕσης, μᾶλλον δὲ μιᾶς). τὸ κρεῖττον ἐκλέξεσθε καὶ τὸ ὠφέλιμον ἀγαπήσετε.

101.6 | For being wise and the bravest sons of a woman, of whom the glory is spoken by Solomon, "Who will find a brave woman?" as 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, ἥς οὐδὲν ἀνδρειότερον, θνησκούσης καθ' ἕκαστον ἐπεχειρόμενον διωγμὸν ὑπὲρ τοῦ ὀνόματος τοῦ ἰδίου ἀνδρός.

101.7 | By a brave woman, think of the church of God, your mother, which is nothing braver, rising up against every persecution for the name of her own husband.

Chapter 102

102.1 | 102. Αὕτη οὖν ἡ ἐπιεικεστάτη τὸν ἴδιον νυμφίον ἀκριβῶς ἔρωτᾷ ἐν τῇ βίβλῳ τῶν ᾠσμάτων ποῦ ποιμαίνεις; ποῦ κοιτάζεις ἐν μεσημβρίᾳ;« ποιμαίνει δὲ

102.1 | This most gentle one asks her own bridegroom exactly in the book of songs, "Where do you shepherd? Where do you look at noon?" Christ shepherds in the holy

Χριστὸς ἐν ἀγίᾳ γῇ τῇ προειρημένη καὶ οὐ μόνον ποιμαίνει, ἀλλὰ καὶ προστάσσει λύειν τὸ ὑπόδημα τῶν ποδῶν τῶν ποιμένων, ὡς Μωυσῆ πρῶτον λέγει·

land that was mentioned, and not only does he shepherd, but he also commands to loosen the sandals of the feet of the shepherds, as he first says to Moses.

102.2 | παρ' οὐ τὴν παράδοσιν παρεληφότες καὶ αὐτοὶ τοὺς εἰς τὴν ἁγίαν 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 safely guide those who are brought into the holy knowledge. First, take care 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 νουθεσίᾳ, ἄλλος δὲ μοιχείαν ὑπελύσατο, ἕτερος πορνείαν, ἄλλος κλοπὴν, ὃς δὲ πλεονεξίαν.

102.3 | For each person has tied themselves by their own actions. And now, among you, the disciples and good shepherds, each one who has tied themselves to idolatry has loosened it by your teaching. Another 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 χεῖρα κραταιᾶν« τοῦ ἀγαθοῦ ποιμένος δι' ὑμῶν τῶν καλῶν, τῶν μαθητῶν ἕκαστος βουκολεῖσθαι παραδίδωσιν ἑαυτόν· ἀφέξεται γὰρ ἕκαστος πάντως τῆς πλάνης.

102.4 | Not only that, but also turning away from hateful and shameful words, each one gives themselves to the blessed hopes "under the strong hand" of the good shepherd through you, the good disciples. For each one will certainly 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 ἠγεῖσθε, 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 consider these to be 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· εἶδι δὲ κακοδαίμονες, ἀνθρωπίνης διανοίας παράθεσις, ἡδονῶν ἀφορμὰς ἐπιρρώσασα· καὶ ἔνθεν ὑπὸ ἐκάστου τὸ ἴδιον πάθος εἰς σέβασμα κυρωθὲν τετόλμηται.

102.6 | For they never were, so that they could be anything. They are indeed evil spirits, a creation of human thought, providing a source for pleasures. And from this, each one has dared to make 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 εἶδωλα προετυποῦτο. ἔπειτα τέχνην τὴν ἰδίαν, ἣν μετὰ χεῖρας εἶχεν ἕκαστος, δι' ἧς τὴν εὐπορίαν ἔσπεν, εἰς σέβασμα τοῖς ἰδίοις παρεδίδου τέκνοις καὶ διὰ τῆς ὕλης τῆς ἰδίας τεχνουργίας θεοὺς ἀνεπλάσαντο, καὶ κεραμεὺς μὲν ἐκ πηλοῦ, τέκτων ἐκ ξύλου, χρυσοχόος ἐκ χρυσίου καὶ ἀργυροκόπος ὡσαύτως.

102.7 | First, when this was newly invented by the evil deeds of demons, this "first" "fornication" was proclaimed, and the idols were shaped through shadows. Then, each person used their own craft, through which they gained wealth, to hand down to their own children as objects of worship. Through their own material creations, they made gods: the potter from clay, the carpenter from wood, and the goldsmith from gold, and the silversmith likewise.

Chapter 103

103.1 | 103. ἔτι δὲ πόλιν ἕκαστος τὸ ἕδιον πάθος εἰς μορφοεμφερείας &τῶν ἰδίων ὀφθαλμῶν διέγραφεν, ὁ μὲν αἰμοβόρος τις ἀνὴρ Ἄρεα φάσκων, μοιχὸς δὲ ἢ μοιχὰς τὴν πολύκοινον Ἀφροδίτην, τύραννος δὲ Νίκην ἀναπτερῶσας.

103.1 | Moreover, each person shaped their own passion into forms that matched their own eyes. One man, a bloodthirsty warrior, claimed to be Ares; another, an adulterer or an adulteress, claimed to be the widely known Aphrodite; and a tyrant raised up Nike.

103.2 | ἀχμῶδης 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, being dry and consumed by the cares of life, while he portrayed Cybele and Rhea as female figures, I think, because of the fluid nature from the many mixtures of bodies.

103.3 | ἄλλος τε ῥεμβὸς ἢ ῥεμβᾶς Ἄρτεμιν
κυνηγέτριαν προετύπου καὶ μέθυσον
Διόνυσον καὶ πολύμοχθον Ἡρακλέα,
πολύμιξ δέ τις Δία καὶ Ἀπόλλωνα.

103.3 | Another person depicted Artemis
the huntress and drunken Dionysus, as well
as the hard-working Heracles. Someone
also showed the many-formed Zeus and
Apollo.

103.4 | καὶ τί μοι τὰ πλήθῃ 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
many 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 order 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, ἵβιν τὴν ἰοβόρον καὶ ἰκτῖνα
καὶ ἰέρακα καὶ κόρακα τὰ
δουλοπρεπέστατα, ὄφιν δὲ τὸ σκολιὸν καὶ
ἀηδέστατον.

103.5 | And as they are in their minds like
beasts, they greatly over-honor them. They
make gods of the animals among them and
are not ashamed: the howling dog, the cat
that eats reptiles, the unruly goat, the
bleating sheep, the many-formed and most
terrible crocodile, the ibex that brings
disease, the kite, and the most servile
raven, and the crooked snake, which is the
most unpleasant.

103.6 | καὶ ἀπαξαπλῶς ὥ τῆς μεγάλης
αἰσχύνῃς τῶν μή<τε> ὅψει τὸν τὸν
ἐαυτῶν ἔλεγχον κατανοούντων καὶ] μήτε
τὴν αἴσθησιν πᾶραλαμβανόντων μήτε
διανοίᾳ * τῶν παρ' αὐτοῖς ματαλίως
γινομένων συνεέντων.

103.6 | And simply, 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 among them happen in
vain.

103.7 | κακῷ γοῦν μόρῳ πεπληγμένοι εἰσὶ
μηδὲ τοῖς ἰδίοις φιλοσόφοις

103.7 | They are indeed struck by a bad
fate, neither shining with their own

ἐγκαταυγαζόμενοι μηδὲ τοῖς μηδὲ τοῖς τῆς
ἀληθείας ἐγκυκλιηταῖς συνθεαταὶ
γινόμενοι.

philosophers nor becoming spectators of
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
τρισκαιδέκατον ἀθλὸν ἐκτελῶν πάρελθε,
τὸ ὄψον ἡμῖν ἐψησων«· ὃν δὴ λαβὼν καὶ
σχιδακίσας, καταγελῶν τοῦ ἰδίου θεοῦ ὡς
οὐκ ὄντος, τῷ παρατεθέντι αὐτῷ ἀρίστῳ
γελοιιάζων 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 complete 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 set 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 οὐτος· 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 γὰρ εἰσὶ 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
kind they are. For there are many things
that prevent me." 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 | Απὶς γὰρ εὐθὺς 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 proven 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 ὡς κακοῦργος
ὁ τοιοῦτος ἐν καθεύρει ἐστίν.

104.5 | The Chaldeans do not deny that
their own god is bound in iron chains,
thinking this way. And if someone is in
chains, it is not simply because they are
under a greater power, but also because
such a person is a criminal while in chains.

104.6 | εἰ δὲ καὶ περὶ *Ἰσιδὸς μοι ἔσται
λόγος τῆς ἤδη καὶ Ατθίδος καὶ Ἰοῦς
λεγομένης, θυγατρὸς δὲ Ἀπίδος 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 called both
Athenian and Io, the daughter of Apis from
Cappadocia, who is also called Inachus, I
may perhaps be 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 ἀδελφὰς
τὰς τῶν θεῶν πράξεις πράξεις μιμεῖσθαι
παραينوῦντες.

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
imitate the actions of the gods.

104.8 | καὶ εὐθὺς μὲν Οσίρεως ἐρῶσαι τοῦ
ιδίου αὐτῶν ἀδελφοῦ Τυφῶνος <τε>
τοῦ ἀδελφοῦ τοὺς ἰδίους ἀδελφοὺς κατ'
ἀλλήλων στρατεύουσι. πολλὴ δὲ αἰσχύνη
θεᾶς τῆς μήτε αἰδοῦς <τοῦ> ἰδίου
ἀδελφοῦ αἰσθομένης, ἐρώσης μὲν καὶ μὴ
ἀρκουμένης τοῖς ἕξωθεν ἀνδράσιν, ἀλλὰ
καὶ ἕως τοῦ ἰδίου ἀδελφοῦ φθανούσης.

104.8 | And I will immediately speak of
Osiris, their own brother, and Typhon, the
brother of Osiris, who wage war against
each other. There is much shame for the
goddess, who neither feels modesty for her
own brother, nor is satisfied with the men
from outside, but even goes as far as to
reach her own brother.

104.9 | οὐ μόνον δέ, ἀλλὰ καὶ
ἀδελφοκτονίαν διὰ τὴν ἰδίαν τῆς ἐπιθυμίας
ἀκορεσίαν τοῖς φιλτάτοις ὑποδείκνυσι.

104.9 | Not only that, but she also shows
brotherly murder because of her own
insatiable desire for her dearest ones.

104.10 | καὶ Ὡρον 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, in order to bear a child,
who could not be present, who is truly the
real father of it? For if she names Typhon,
she hesitates, fearing he is not its parent;
but if she names Osiris, who would prove
this accurately?

104.11 | καλὸν δὲ θεὸν <αὐτὸν
γενέσθαι>· ἡ τοιαύτη μήτηρ ἐδίδασκε,
παραλαβοῦσα αὐτὸν καὶ ἐν Τύρῳ
πορνεύσασα ἑτὶ δέκα.

104.11 | But such a mother taught that he
should become a good god, having taken
him and having engaged in prostitution in
Tyre for ten days.

104.12 | Σέραπιν δὲ τὸν Ἀπιν βασιλέα
<καλούμενον>; Σινωπέων παῖδες
θεοποιοῦντες τυραννίδι μᾶλλον
ἐδούλευσαν ἢ περ ἀληθεία.

104.12 | But the children of Sinope, calling
Serapis the king Apis, served him more as 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 εἰπεῖν * πολὺς χρόνος
ἀναλωθήσεται. Ἕλληνες δὲ οἱ δοκοῦντές τι
εἶναι ἐν ἑαυτοῖς, λόγοις μόνον καὶ ὀξύτητι
γλώσσης φιλοσοφοῦντες καὶ οὐκ ἔργοις,
πλέον πάντων ἐξώκειλαν·

105.1 | These are the gods honored by the
Egyptians, and to speak about them in
detail would take a long time. But the
Greeks, who think they are something
special, only philosophize with words and
sharpness of tongue, and not with actions,
have gone far off course.

105.2 | οἵτινες κατάγουσι Κρόνον ἀπ'
Οὐρανοῦ, λέγοντες αὐτὸν ἀπὸ τοῦ
Οὐρανοῦ γεγενῆσθαι καὶ τὸ μόρια

105.2 | They say that Cronus came down
from the sky, claiming that he was born
from the sky and that he had parts of his

τοῦ ἰδίου πατρὸς ὧς κακῆς πράξεως,
αἰσχροῦ τε ὑπονοίας)· ὅς εἰ μὴ ἐτμήθη,
πολλοὶ Κρονίωνες ἦσαν, οὗτος δὲ ὁ
γεννάδας, ὁ ἕως πατρὸς πεφθακώς,

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 ὦν ἀδικεῖ τὸν πατέρα,
πρεσβύτες δὲ γεγονώς τὰ ἴδια αὐτοῦ
τέκνα,

105.3 | He was not satisfied with the first
act of wickedness, but while still young, he
wronged his father, and when he became
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, and he swallowed a large stone
wrapped up instead of the baby.

105.5 | ὥσει θεὸς τάχα *] εὐγενῶν δὲ
γονέων ὑπάρχων ἰν οὕτως εἶπω ὁ τοῦτου
παῖς, Ζεὺς τούτῳ ὄνομα, ἐκινδύνευε πασῶν
τῶν γυναικῶν ἀνὴρ γίνεσθαι καὶ ὁ τοῦτου
υἱὸς Ἑρμῆς. καὶ Με κατὰ τοὺς νόμους
ὑποροϊκίῳ τις ἐγένετο καὶ μὴ κλεψίγαμος
πάντοτε καὶ κακεργάτης·

105.5 | As if a god, soon he was the child of
noble parents, so I will say, his name was
Zeus. He was in danger of becoming a man
among all the women, and his son was
Hermes. And according to the laws, he
became a kind of trickster, always not a
thief and a bad worker.

105.6 | Πηνελόπην μὲν γὰρ φθείρει, δὶ
ἡδονὴν τράγος γενόμενος· τράγος δὲ οἶμαι
ἐγένετο διὰ τὸ ἀκμαῖον τῆς τοῦ γενεῖου
παραπλοκῆς.

105.6 | For he destroys Penelope, becoming
a goat; I think he became a goat because of
the strength of the beard's twist.

105.7 | πρὸς Δανάην δὲ <Ζεὺς ὁ πρῶτον
ἡμῖν καλούμενος> χρυσὸς ἐγένετο, ἵνα
παρθένον σώφρονα θαλαμειομένην
φθείρῃ· χρυσὸς δὲ ἐκεῖνος οὐκ ἠδύνατο
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 the chamber. But that gold could
never be born, so as a trickster, he deceived
the maiden by bribing her with gold 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 stirring of the fire of his
own pleasure.

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 ἄρπάσας 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 became an
eagle. Instead, he was in a ship, named an
eagle because of its speed, and after sailing
past Troy, he seized Ganymede, bringing
about his ruin.

105.10 | καὶ πρὸς Πασιφάην δὲ ταῦρος
ἐγένετο, ὡσαύτως καὶ πρὸς Εὐρώπην.

105.10 | And with Pasiphaë, he became a
bull, just as he did with Europa.

Chapter 106

106.1 | 106. Καὶ τί μοι τὰ πλήθῃ λέγειν
<τῶν φθορῶν> τοῦ γενναίου τούτου
<παρθένων> φθορέως καὶ φθορέων
διδασκάλου; οὗ τὸ οὐκ ὀλίγοις ἐστὶ δῆλον.
ἐν Κρήτῃ γὰρ τῇ νήσῳ ἐν τῷ ὄρει τῷ
λεγομένῳ Λασίῳ ἕως δεῦρο
δακτυλοδεικτεῖται.

106.1 | And what should I say about the
many corruptions of this noble teacher of
corrupt girls? It is clear that there are not a
few. For in the island of Crete, on the
mountain called Lasius, he is still pointed
out to this day.

106.2 | Ζῆνες δὲ οὐχ εἷς ἢ 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
τραγῳδός. ὁ καὶ τὴν χεῖρα αὐτοῦ καύσας.

106.2 | But there are not just one or two
Zens, but also three and four in number.
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 ὧν ἐπελάθετο ὅτι
δάκνει τὸ πῦρ καὶ οὐκ εἶχε τὴν πρόγνωσιν
τοῦ λέγοντος τράγω τῷ σατύρῳ, εὐρόντι
πρότερον τὸ πῦρ καὶ προσελθόντι φιλησαι
»μὴ ἅψῃ, | τραγε· αἴψαμενος γὰρ σοῦ
ἐμπρήσεις τὰ γένεια«.

106.3 | Perhaps the god forgot that fire
bites and did not have the foresight of the
satyr speaking 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
Ὠκεανοῦ, 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 of Ocean, and
another is of 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 ὃ
τὴν κρεωνομίαν μυῶν.

106.5 | There are many Artemis. One is the
one from Ephesus, another is the one of
Zeus, and there are many others just like
them. And there are Dionysuses: one is the
Theban, another is the one of Semele, the
one among the Corybants, and 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 ταχὺ 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, who is called by them the
protector, of whom I will keep silent about
many of his deeds, I will point out one that
is quickly praised by them. This will be
enough to show the effort he put in, for 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 bad to list their evil deeds
one by one.

106.8 | ἔτι δὲ βασιλεῖς καὶ τύραννοι ἀπηνέστατοι, ἐπιποθήτους τινὰς ἐσχηκότες καὶ τούτους ἐν τῇ κατορύξαντες, πλεον 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 ἰδίοις ὑπηκόοις ἐπὶ κακῇ προφάσει ὡς θεῶν θρησκεύεσθαι παραδεδώκασιν, ὡς ὁ Ἀντίνους 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, they themselves, being mortal, have handed down to their own subjects a bad 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 Ασίᾳ, Κάνωβός τε ὁ Μενελάου κυβερνήτης καὶ ἡ τούτου γυνὴ Ἐνμενουθὶς ἐν Ἀλεξανδρείᾳ τεθαμμένοι τιμῶνται πρὸς τῇ ὁχθῇ τῆς θαλάσσης, ἀπὸ δεκαδύο σημείων διεστῶτες, καὶ Μαρναῖς δοῦλος Ἀστερίου τοῦ Κρητὸς παρὰ Γαζαίοις, Βάσιος δὲ ὁ ναύκληρος παρὰ Πηλουσιώταις.

106.9 | And he was buried in a ship in the sea by Hadrian. Timogenes in Asia, and Canobus, the helmsman of Menelaus, and his wife Enmenuthis, are honored in Alexandria, buried near the shore of the sea, separated by twelve landmarks. And 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 <ἐν> μέσῃ 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 φησὶν 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. Bring others from adultery to self-control, and do not only free them from stealing a spouse, but also teach them to despise their own marriage in moderation, as "the time is still short," as the holy apostle says. And instruct the fornicators so that they do not suffer punishment for their unlawful actions before God and men.

107.2 | καὶ ὅταν πάντα ταῦτα διὰ στόματος καὶ δι' ἔργων κάμνοντες παραδῶτε, πείθετε αὐτοὺς τὰ πάντα ἐγκαταδέξασθαι ὑμῶν, ἔργῳ πάντα πρῶτον πράξαντες καὶ ἐν αὐτοῖς ἀνατυπωσάμενοι, τοὺς λόγους πιστοποιοῦντες διὰ τῶν πράξεων, οἷς ἑαυτοὺς πρῶτον ἐδιδάξατε, ἵνα καὶ ἑτέρους μαθητεύσητε.

107.2 | And when you have delivered all these things through speech and actions, persuade them to accept everything from you. First, by doing everything yourself and impressing it upon yourselves, make your words trustworthy through your actions, by which you have taught yourselves first, so that you may also teach others.

107.3 | ἐπέχετε γὰρ καὶ σιωπῶντες τρόπον ἡλίου τοῦ καὶ σιωπῇ πάντας πανταχοῦ διδάσκοντος· εὐθύς γὰρ ἀνατέλλων καὶ σιωπῶν τὰς τέχνας αὐτῶν πάντας ἀναδιδάσκει.

107.3 | For you hold on and, in a way like the sun, teach everyone everywhere by being silent. For as it rises and remains silent, it teaches all its skills to everyone.

107.4 | καὶ ὅταν μὲν τούτων ἀπάντων τὴν ὠφέλειαν τοῖς ἑαυτῶν τέκνοις εἴτ' οὖν ἀδελφοῖς πιστοτάτοις παραδῶτε, προβιβάζετε μὲν αὐτοὺς ἐπὶ γῆς μὲν βαδίζειν, »ἐν οὐρανῳ« δὲ ἔχειν »τὸ πολίτευμα«, μοναχῶν δὲ ζῆλον τοῖς πλείστοις ἐγγεννᾶτε·

107.4 | And when you have passed on the benefit of all these things to your own children or to your most faithful brothers, help them to walk on the earth, but to have their citizenship "in heaven," and inspire most of them with the zeal of monks.

107.5 | διὰ τῆς ἐν ὑμῖν στερρότητος καὶ ἀνυποκρίτου πίστεως αἵρεσιώτας στυγοῦντες, Μανιχαίους φιμοῦντες Μαρκιωνιστὰς <τε> καὶ λοιποὺς ὁμοίους αὐτῶν, τῆς τοῦ θεοῦ ἀπελεύνετε, πάσας αὐτῶν τὰς προφάσεις παραλύοντες καὶ ἐπιστομίζοντες.

107.5 | Through your strong and sincere faith, hate the heretics, silencing the Manichaeans, Marcionites, and others like them. Drive them away from the truth of God, breaking down all their excuses and shutting 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

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 all people

τῶν ἁγίων αὐτοῦ προφητῶν τοῖς πᾶσιν
ἰσχυροῖς 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.

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
spiritually. They blaspheme in vain.

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 flow of a rich 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 χροῦ Ἀβελ ὁ ἀδελφός σου;« καὶ πρὸς
τὸν Ἀβραάμ »ποῦ Σάρρα ἡ γυνή σου;« καὶ
ἄλλα πολλὰ τοιαῦτα.

108.1 | Say that 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
Abraham, "Where is Sarah, your wife?" And
many other things like these.

108.2 | αὐτοὶ δὲ οἱ τοιαῦτα λέγοντες
πιστεύουσι τῷ σωτῇρι θεῷ στόματι καὶ
οὐκ ἀληθείᾳ, θεῷ ὄντι καὶ πρόγνωσιν
ἔχοντι, τὰ δὲ αὐτὰ τῇ παλαιᾷ ὁμοίως
ἐπερωτῶντι ποῦ τεθείκατε τὸν Λάζαρον;
καὶ τίς μου ἦψατο;« 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 all
and has foreknowledge. They ask the same
things as the old ones, "Where have you
laid Lazarus?" and "Who touched me?" and
"What do you have to eat with yourselves?"
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

108.3 | The rebuke to them is easy and
simple. For just as the Son asks, having

πρόγνωσιν ἔχων, οὕτως καὶ ὁ πατήρ καὶ αὐτὸς καὶ] ἐν τῷ νόμῳ ἐπερωτᾷ, ὁ αὐτὸς ὢν αἰὶ καὶ μὴ μεταλασσόμενος.

foreknowledge, so does the Father himself ask in the law, being the same always and not 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 ἐξενηνοχίας πρὸς τὴν Σουμανιτιν, 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 equal faith compared to the Shunammite woman, even though she had faith in a man, that is, 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 ἐαυτοῦ 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 so that he might persuade the woman to confess for herself, so that the Son of God is not the one testifying about himself, but he 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 says this so that the small amount of bread can be noticed by all, and the greatness of his miracle can be admired, because such a large crowd was fed with so little bread. And when he says, "Whom are you seeking?"

108.7 | τοὺς ζητοῦντας δείκνυσιν ἡπατημένους ὄντας καὶ »'Ιησοῦν ζητοῦντας«, τὸν ἱατρὸν ἐρμηνευόμενον καὶ σωτῆρα, ἐν 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 interpreted as savior. When they kill him, they will end their 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 εἴπη ἀγνοεῖν αὐτὸν ποῦ τεθεῖκασι Λάζαρον, ἐγγὺς ὄντα τοῦ τόπου, εἰ καὶ δι' ὃν εἶπομεν τρόπον ἡρώτα, πόρρω <ἐπὶ> Γαλιλαίας πρώην ὄντα καὶ δεῖξαντα ἀφ' ἑαυτοῦ ὅτι Λάζαρος), οὕτω καὶ περὶ τῆς παλαιᾶς διαθήκης ταῦτα εὐφρόνως ἀναλύομεν.

109.2 | τὸ εἰπεῖν τὸν θεόν »'Αδὰμ ποῦ εἶ;« οὐκ ἀγνοοῦντος ἦν, ἀλλὰ δεικνύοντος ἀπὸ οἴου ὕψους πρὸς ποῖον βάθος αἴσχους ὁ Αδὰμ ἐκπεπτῶκει.

109.3 | καὶ »ποῦ Ἄβελ ὁ ἀδελφός σου;« ὅτι ὃν σε ἔδει φέρειν ἀεὶ ἐν ἀγκάλαις καὶ ἀεὶ συνεῖναι αὐτῷ, οὗτος ἐπὶ γῆν παρὰ σοῦ ἔριπται.

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«

109.5 | »ἰδού, γὰρ φησιν, ἡ φωνὴ αὐτοῦ βοᾷ πρὸς με«. καὶ Μοῦ Σάρρα ἡ γυνὴ σου;« οὐκ ἀγνοῶν εἶπεν. ἐπεὶ πῶς ἡγνῶει ὁ γελῶσαν ἔνδον τῆς οἰκίας εἰδὼς αὐτήν; οὐκ

109.1 | Just as we have shown things about the Lord's plan in a human way, they are not without foresight. No one who thinks clearly would say they do not know where they have placed Lazarus, being close to the place, even if they ask in a way that suggests he is far away in Galilee, having shown from himself that Lazarus is here. In the same way, we explain these things about the old covenant clearly.

109.2 | When God says, "Adam, where are you?" he is not unaware, but is showing from a high place to what depth of shame Adam has fallen.

109.3 | And "Where is Abel, your brother?" Because you were supposed to always carry him in your arms and always be with him, he is now lying dead on the ground away from you.

109.4 | For he shows from the question that he is not asking out of ignorance, but is proving by saying, "Cursed is the ground because of your works, and cursed are you from the ground, which has opened its mouth to receive your brother's blood from your hand."

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. For how could he not know she was

ἀγνοῶν τοίνυν ἡρώτα, ἀλλ' ἵνα παραστήσῃ
ταῖς θυγατράσιν αὐτῆς ταῖς
»ἐπαγγελλομέναις θεοσέβειαν« μαθεῖν τὴν
ἐκείνης ἀγωγὴν, ὅταν ἀγίοις ἐκ τῶν ιδίων
καμάτων ὑπηρετεῖν πειρῶνται.

laughing inside the house? So he did not
ask out of ignorance, but to show her
daughters, who are "promised to be godly,"
how to learn her way of life when they try
to serve the holy ones from their own
labors.

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 being in such service,
herself worked on the unleavened bread
and the hidden things, and she prepared
such service along 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 present 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
ιδίους αὐτοῦ ἀνθρώπους ἐν τῷ ἐξέρχεσθαι
αὐτοὺς ἐκ γῆς Αἰγύπτου, οὐκ οἶδασιν οἱ
μάταιοι ὅτι λαρὰ θεῶ οὐδὲν ἀπόλλυται καὶ
ὅτι δικαιοκρισία ἐστὶ καὶ θεὸς οὐ
μυκτηρίζεται.

110.1 | If they say that God is good, who
taught his own people to take advantage of
the Egyptians and to plunder them when
they were leaving the land of Egypt, the
foolish do not know 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,
that they were making the Jews work for
nothing and not for what happened, but for
two hundred fifteen years along with the
fifteen years of the overseers of Joseph?

110.3 | τετρακοσίων γὰρ καὶ τριάκοντα
ἐτῶν παροικίας ὁρισθείς τῷ Ἀβραάμ καὶ

110.3 | For four hundred thirty years of
sojourning was appointed to Abraham and

τῷ αὐτοῦ σπέρματι, ὡς λέγει πάροικον
ἔσται τὸ σπέρμα σου ἐν γῇ ἀλλοτρίᾳ»,
<τότε> τὸ ὀρισθὲν ἐτελειοῦτο.

his offspring, as it says, "Your offspring will
be a sojourner in a foreign land," then the
appointed time was completed.

110.4 | τῇ οὖν ἑαυτοῦ εὐσπλαγχνίᾳ ὁ θεὸς
τὰ ἴτη τῆς αὐτοῦ παροικίας διεμέρισε. καὶ
εὐθὺς μὲν <διὰ> σ^ϛ δεκαπέντε ἐτῶν
ἔτι ὄντων ἐν τῇ αὐτῶν καὶ τὰ ἄλλα σ^ϛ
πεντεκαίδεκα διεῖλε τοῖς εἰς Αἴγυπτον
θοῦσιν.

110.4 | Therefore, with his own
compassion, God divided the years of their
sojourning. And immediately, while they
were still in the same place for fifteen
years, he also divided the other fifteen for
those going to Egypt.

110.5 | ὁ γὰρ ἀριθμὸς τούτων τῶν ἐτῶν
οὕτως ἀναλογεῖται | ἦν τότε
ἐβδομηκοστὸν πέμπτον ἔτος τοῦ Αβραάμ.
γίνονται τοῖνυν ἀπὸ ἐβδομηκοστοῦ
πέμπτου ἔτους Αβραάμ ἕως γεννήσεως
Ισαὰκ ἔτη· Ισαὰκ γεννᾷ τὸν Ἰακώβ
κατάγων ἔτος ἐξηκοστὸν καὶ γέγονεν ἴτη·
Ἰακώβ δὲ γενόμενος ἐτῶν ϛ^ϛ γεννᾷ τὸν Λευὶ
καὶ γίνονται ἔτη ρ^ϛο^ϛδ^ϛ. Λευὶ ἐτῶν
γενόμενος μ^ϛ τεσσάρων γεννᾷ τὸν Κααθ·
ἐν δὲ τῷ ρακοστῷ ἔτει καὶ ἐβδόμῳ Λευὶ
κάτεισιν Ἰακώβ εἰς Αἴγυπτον καὶ γίνονται
ἴτη διακόσια ἔνδεκα. καὶ μετὰ τὴν εἴσοδον
αὐτῶν τὴν εἰς Αἴγυπτον ἕτερα τέσσαρα ἔτη
καὶ πληροῦνται τὰ διακόσια δεκαπέντε.

110.5 | For 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
there are two hundred eleven years. And
after their entrance into Egypt, there are
four more years, and they complete two
hundred fifteen.

110.6 | ἐντεῦθεν μοι πόλιν ἀριθμεῖται
τάλοιπὰ διακόσια πεντεκαίδεκα ἔτη τῆς
τῶν Ἰσραηλιτῶν παροικίας. Καθὼ δὲ μετὰ
τὴν εἰς Αἴγυπτον κάθοδον ἐν τῷ ἐξηκοστῷ
πέμπτῳ ἔτει αὐτοῦ γεννᾷ τὸν πατέρα
Μωυσέως Ἀβραάμ· γίνονται τοῖνυν ἀπὸ
τοῦ πρώτου Ἀβραάμ, τοῦ ἐβδομηκοστοῦ
αὐτοῦ πέμπτου ἔτους ἕως τῆς γεννήσεως
τοῦ ἐσχάτου Αβραάμ ἔτη ϛ^ϛ, ἀπὸ δὲ τῆς εἰς
Αἴγυπτον καταγωγῆς ἔτη ξε.

110.6 | From here, the remaining two
hundred fifteen years of the sojourning of
the Israelites are counted. Kohath, after the
descent into Egypt, 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 | Αβραάμ δὲ ἐτῶν ἐβδομήκοντα ὧν γεννᾷ τὸν Μωυσέα, καὶ γίνονται ἀπὸ μὲν τοῦ πρώτου Αβραά ἔτη τζ'νζ', ἀπὸ δὲ τῆς εἰς Αἴγυπτον ἔτη ρλε.

110.7 | Abraham, when he was seventy years old, gives birth to Moses, and there are from the first Abraham 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 Αβραάμ ἔτη τζ'πζ', ἀπὸ δὲ τῆς εἰς Αἴγυπτον καθόδου ρξε.

110.8 | Moses, in his fortieth year, crosses the Red Sea with the Israelites going out of Egypt. And there are from the great Abraham years; and from the descent into Egypt, there are years.

110.9 | τὰ δὲ λοιπὰ πεντήκοντα 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 the arrival in Palestine, not because of the length of the journey, but because they had to fight and were hindered by the nations they found along the way.

110.10 | γίνονται οὖν ἀπὸ μὲν τοῦ 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.

110.10 | So, from the seventy-fifth year of 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; and from the descent into Egypt until their arrival in Palestine, there are 430 years.

Chapter 111

111.1 | 111. Τοσοῦτοις οὖν ἔτεσιν ἐργασαμένοις τοῖς Ἰουδαίοις ἀμισθὶ οὐκ ἦν δίκαιον καὶ παρὰ θεῷ καὶ ἀνθρώποις δοθῆναι αὐτοῖς τὸν μισθὸν αὐτῶν κἂν ἐπὶ τέλει; οὐκ ἄδικος τοίνυν ὁ θεὸς μετὰ

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

σκύλων ἐκεῖθεν ἐκβαλὼν τοὺς οἰκείους.

like dogs.

111.2 | εἰ δέ τις ἀμφιβάλλοι μὴ οὕτως ἐξαριθμεῖσθαι τὰ ἔτη, ἀκουέτω Μωυσέως λέγοντος »ἡ δὲ κατοίκησις τῶν υἱῶν Ἰσραὴλ ἐν γῇ Χαναάν καὶ ἐν γῇ Αἰγύπτῳ ἔτη υἷλξ«.

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 cared for, what useless argument is left for those who want to bring blame against 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 ᾠκοδόμησαν καὶ ἐλαιῶνας καὶ συκῶνας καὶ ἀμπελῶνας οὓς οὐκ ἐφύτευσαν«.

111.4 | Another useless argument is brought against them that is similar to the first, saying that the good God of the law who took advantage of the Canaanites, in order to give the Israelites their land, "houses which they did not build and olive groves and fig trees and vineyards which they did not plant."

111.5 | πρὸς πρὸς ἐρῶ· ὦ μάταιοι, εἰ μὲν ἦν Μεδὺς ὡς ἄνθρωπος, τὰ σήμερον λεγόμενα ἢ πραττόμενα παρήρχετο καὶ οὐδὲν ἦν αὐτῷ ἐν ἐνθυμῇσει· ἐπειδὴ δὲ ὁ θεὸς »θεὸς ἐστὶ 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. For if they are unaware of this matter, let them learn.

Chapter 112

112.1 | 112. Ἰσασι πάντες τὸν δίκαιον Νῶς Λείψανον τοῦ κόσμου γεγονότα μετὰ τὸν κατακλυσμὸν. ὥς 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 ὥς καὶ οἱ ἐν τῷ κατακλυσμῷ, οὐ μόνον διὰ λόγων τούτοις τὴν εὐλάβειαν παρεδίδου, ἀλλὰ καὶ δι' ὅρκου ἀφ' ἑνὸς ἐκάστου αὐτῶν τὴν πρὸς τὸν ἀδελφὸν εὐνοίαν 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 in 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 μὲν ὥς 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 | And 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 the lot of each one.

112.3 | καὶ τῷ μὲν Εἴμ τῷ πρωτοτόκῳ ὑπέπεσεν ὁ κλῆρος ἀπὸ Περσίδος καὶ Βάκτρων ἕως Ἰνδικῆς [ἡ] τοῦ μήκος, πλάτος δὲ ἀπὸ ἕως τῆς χώρας Ῥινοκουρούρων· κεῖται δὲ αὕτη ἡ Ῥινοκουρούρων ἀνὰ μέσον Αἰγύπτου καὶ Παλαιστίνης, ἀντικρὺ τῆς ἐρυθρᾶς θαλάσσης.

112.3 | And to Ham, the firstborn, fell the lot from Persia and Bactria to India, with the length and width extending from the land of Rhinocolura. This Rhinocolura is located between Egypt and Palestine, facing 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 | And to Ham, the second, from the same Rhinocolura to Gadara was the southern region. And to Japheth, the third, from Media to Gadara and Rhinocolura was the northern region.

Chapter 113

113.1 | 113. Τῷ οὖν Σῆμ γίνονται παῖδες καὶ παίδων παῖδες κτλ ἕως ὅτε

113.1 | So to Shem are born children, and the children of the children, until the

διεμερίσθησαν αἱ γλῶσσαι· καὶ εἰσὶ
διεσπαρμένοι ἐν γλώσσαις καὶ φυλαῖς καὶ
βασιλείαις.

languages were divided. And they are
scattered among languages, tribes, and
kingdoms.

113.2 | τὰ δὲ ὀνόματα αὐτῶν ἐστὶ τάδε·
Ἑλυμαῖοι Παῖονες Λαζόνες Κοσσαῖοι
Γασφρηνοὶ 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 Ἑῆται Κορδυληνοὶ Μασσωνοὶ
Φοίνικες Μαδιηναῖοι Κομμαγηνοὶ
Δαρδάνιοι Ἑλαμασηνοὶ Κεδρούσιοι
Ἑλαμίται Ἀρμένιοι Κίλικες [Αἰγύπτιοι]
Καππάδοκες [Φοίνικες] † Βίονες Κᾶρες
Χάλυβες Ψυλλῖται Λαζοὶ Μοσσύνοικοι
Ἰβηρες Φρύγες].

113.2 | And their names are these:
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, Elamites, Cedrocians,
Armenians, Cilicians, Egyptians,
Cappadocians, Phoenicians, Bionians,
Carians, Chalybes, Psylli, Lazes,
Mossynoeci, Iberians, Phrygians.

113.3 | Χὰμ δὲ τῷ δευτέρῳ παῖδες καὶ
παίδων παῖδες τριάκοντα δύο ἕως τοῦ
αὐτοῦ διαμερισμοῦ τῶν γλωσσῶν·
Αἰθίοπες Τρωγλοδύται Ἀγγαῖοι Ταῖηνοὶ
Σαβῖνοι Ἰχθυοφάφοι Ἑλλανικοὶ Αἰγύπτιοι
Φοίνικες Μαρμαρίδαι Κᾶρες Ψυλλῖται
Μοσσύνοικοι Φρύγες Μάκωνες Μάκρωνες
Συρτίται Λεπτιμαγνῖται Βιθυννοὶ Νομάδες
Λύκιοι Μαριανδηνοὶ Πάμφυλοι †
Μοσχεσίδιοι Πισιδηνοὶ Αὐγαλαῖοι Κίλικες
Μαυρούσιοι Κρήτες Μαγάρδαι Νουμιδοὶ
Ἄφροι <οἱ> καὶ Βιζακηνοὶ Φασγηνοὶ
Μάζικες Γάραμοι Γετοῦλοι Βλέμμιες
Ἀξωμίται· οὗτοι κατέχουσιν ἀπὸ Αἰγύπτου
ἕως Ὠκεανοῦ.

113.3 | Ham, the second, has children and
the children of the children, thirty-two,
until the same division of the languages.
Ethiopians, Troglodytes, Angaians,
Taenians, Sabines, Ichthyophagians,
Hellenes, Egyptians, Phoenicians,
Marmaridae, Carians, Psylli, Mossynoeci,
Phrygians, Macrones, Syrtites,
Leptimagnites, Bithynians, Nomads,
Lycians, Mariandynians, Pamphylians,
Moschidians, Pisidians, Augalaians,
Cilicians, Maurusians, Cretans, Magardians,
Numidians, Africans, and Bizakenians,
Phasgenians, Mazices, Garamantes,
Getulians, and Blemmyes, Axomites; these
hold from Egypt to the Ocean.

113.4 | καὶ νῆσοι αὐτοῖς· Κούρσουλα

113.4 | And the islands are these: Kursula,

Λοπάδουσα Γαῦλος Ῥίδη Μελίτη Κέρκυρα
Μήνη Σαρδανίς Γόρτυνα Κρήτη Γλαῦκος
Ῥίδη Θήρα Καρίανθος Ἀστυπαλαία Χίος
Λέσβος Τένεδος Ἴμβρος Ἴασος Σάμος Κῶος
Κνίδη Νίσυρος Μεγίστη καὶ Κύπρος.

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 Ἑλληνες 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
the children of the children, fifteen, until
the same division of the languages. Medes,
Albanians, Gargarians, Armenians,
Arraians, 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, Hippici, Latins, and
also Romans, Tyrrhenians, Gauls, and Celts,
Ligystinians, Celtiberians, Iberians, Gauls,
Aquitaniens, 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:
Brittany, Sicily, Euboea, Rhodes, Chios,
Lesbos, Cythera, Zakynthos, Cephalonia,
Ithaca, Corcyra, and Cyprus.

113.7 | εἴ που δὲ ὄνομα ἔθνους ἢ νήσου
ἐντέτακται διςσῶς ἐν κλήρῳ ἄλλου καὶ
πόλιν ἄλλου, κατα τα κοινα ορια η κατα
τας γενομένης κατα καιρον αποικιας η
κατὰ πρόσληψιν τοῦ Χάμ, ὃς ἐπλεονέκτησε
καὶ ἔλαβε τοῦ Σὴμ μέρη, μηδεὶς θαυμάζετω
ἢ ἀμφιβαλλέτω.

113.7 | If anywhere the name of a nation or
island is placed in two ways in the lot of
another and a city of another, according to
the common borders or according to 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 amazed or doubt.

Chapter 114

114.1 | 114. Τούτων τοίνυν τῶν ἐθνῶν οὕτως ἐκ τῶν τριῶν υἱῶν τοῦ Νῶε γεγονότων καὶ τριχῇ τοῦ κόσμου τοῖς τρισὶν 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 the three sons, as I said before. An oath was taken by them from their father that no one would interfere with the lot of his brother.

114.2 | τὸν δὲ ὑπερβαίνοντα τὴν τοῦ ὅρκου διαταγὴν ἐξολοθερύεσθαι ἐν τῷ ὅρκῳ 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 descendants.

114.3 | ἐπεὶ οὖν ἐν τῷ κλήρῳ <τοῦ> Σὴμ ἡ Παλαιστίνη ὑπέπεσε καὶ πάντα τὰ πλησίον αὐτῆς, πλεονέκτης δὲ ὢν ὁ Χαναάν υἱὸς Χάμ ἐπῆλθε τῇ Παλαιστινίων ὕστερον γῇ τουτέστι τῇ Ἰουδαίᾳ καὶ ἀφαρπάζει αὐτήν, ἐμακροθύμει δὲ ὁ

114.3 | Since Palestine fell under the lot of Shem and all the lands nearby, the son of Ham, Canaan, being greedy, later came to the land of the Palestinians, that is, Judah, and seized it.

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 fill their measure of wrongdoing.

114.5 | τότε ὁ θεὸς μετὰ πολλὰς ὕστερον γενεὰς δίκαιος ὢν ἐκδικεῖ τὴν παράβασιν τοῦ ὅρκου· 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 that the measure of the Amorites be fulfilled.

114.6 | Σὴμ γὰρ γεννᾷ τὸν Ἀρφαξάδ· 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; Ham fathered Canaan. Canaan then fathered the Amorite, the Girgashite, the Hivite, the Arkite, the Aradian, and the Sidonian after his greed.

114.7 | ἀριθμοῦνται τοίνυν οὕτως αἱ γενεαὶ ἕως τῆς τοῦ Σὴμ ἐκδικίας· Σὴμ ὁ πλεονεκτῆθεις γεννᾷ τὸν Ἀρφαξάδ, ὡς εἶπομεν· Ἀρφαξάδ δὲ γεννᾷ τὸν Κηνᾶ, Κηνᾶ τὸν Σάλα, Σάλα τὸν Ἑβερ καὶ γίνεται ἡ πυργοποιία· Ἑβερ 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 γεγεννημένων.

114.7 | Therefore, the generations are counted up to the punishment of Shem. Shem, who was favored, fathered Arphaxad, as we said. Arphaxad fathered Shelah, Shelah fathered Eber, and the tower-building began. Eber fathered Peleg, and the division of the earth and languages happened. Peleg fathered Reu, Reu fathered Serug, Serug fathered Nahor, Nahor fathered Terah, 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 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 ὄρκον αὐτῶν, καὶ τὸ σπέρμα τοῦ Σὴμ τὴν ἰδίαν ἀπολαμβάνει χώραν. οὐκ ἠδίκησεν οὖν ὁ θεός, τὰ δίκαια ἐκάστω μέρει ἀπονέμων· »οὐ γὰρ μυκτηρίζεται ὁ θεός«, ὡς προεῖπον.

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, and the seed of Shem receives its 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 Μωυσοῦ
»ὑπόλυσαι τὰ ὑποδήματα ἐκ τῶν ποδῶν σου«. πᾶς γὰρ ὁ μέλλων καθαροῖς λουτροῖς προσιέναι πρῶτον ὑπολύεται.

115.1 | In the exodus, God tells Moses to "remove your sandals from your feet." For everyone who is about to approach with pure baths must first take off their sandals.

115.2 | ἐπειδὴ τοίνυν χρόνος πολὺς διελήλυθε καὶ πᾶς τις »έν τῇ ὁδῷ αὐτοῦ ἐπλανήθημεν« καὶ αὕτη ἡ συναγωγὴ ἐν τοῖς ἰδίῳ 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 Μωυσοῦ

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," but 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 Ἰερεμίᾳ, ἐν δὲ Ἰωάννῃ ὅλα τὰ τοῦ κόσμου ἱμάτια μεταβαλὼν ἐκ τριχῶν καμήλου μετεσχημάτιζεν, ἐν δὲ αὐτῷ τῷ σωτῆρι καὶ τοῖς αὐτοῦ μαθηταῖς κόσμου τὸ σχῆμα« ἐξέδυσεν, ἄνωθεν δὲ ἀπ' οὐρανῶν μετὰ τὴν τῶν κάθαρσιν κάθαρσιν »πυρὸς καὶ πνεύματος· ἔνδυσιν ἐνεδίδυσκεν.

115.3 | Removing sandals, the prophets took off their outer garments, leaving only a belt for Jeremiah. John, on the other hand, changed all the worldly clothes into those made of camel's hair. And the Savior Himself and His disciples stripped off the appearance of the world, and after the 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 Ε; 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 γοῦν συνεβουλεύσατο ὁ πατήρ υἱῷ καὶ ἁγίῳ 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 of one number; but indeed 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 συνήκασι τοῦ λέγοντος ἐν τῇ αὐτῇ βίβλῳ ρητῶς, 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 said in the same book, that "the Lord rained down fire and brimstone from the Lord upon Sodom and Gomorrah from heaven." For the Lord rained down fire, who had come to Abraham, from the Lord from heaven, who had sent Him.

115.8 | οὐδὲ ἔγνωσαν αὐτὸν ἀπ' Αἰγύπτου αὐτοὺς ἐκβάλλοντα οὐδὲ συνῆκαν τοῦ προφήτου λέγοντος » καὶ σὺ Βηθλεὲμ οὐχὶ 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;

115.8 | They did not recognize Him who was casting them out from Egypt, nor did they understand the prophet saying, "And you, Bethlehem, are not the least." For how can a city that has space 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. ταράσσει αὐτοὺς τὸ εἶναι θεὸν καὶ ἄνθρωπον. ἐν ταύτῳ γὰρ Ε; »αἱ διέξοδοι αὐτοῦ ἀπ' ἀρχῆς, ἀπὸ κτίσεως κόσμου«· τοῦτο δὲ οὐκ ἔστιν οὐκέτι

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

άνθρώπου, ἀλλὰ θεοῦ.

of a man, but of God.

116.2 | οὐ μέμνηνται δὲ ὅτι »ἰδοὺ ἡ
παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱὸν
καὶ καλέσουσι τὸ ὄνομα αὐτοῦ
Ἐμμανουήλ«· τὸ δὲ καλέσουσι σημαίνει τὸν
τρόπον τῶν ἁγίων 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 means 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 θεὸς ἐστι.

116.3 | For they are examining the cry of
the Lord-killing Jews about the Savior, 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 word, which he said
while seeing in the holy spirit, trembling at
the future plan of the Lord, saying, "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 a very small part, but
the heavenly circumcision works very well,
cutting off the whole body.

116.6 | τὰ γὰρ ὕδατα καὶ ἡ ἁγία ἐπίκλησις
οὐχ ἐν ἐνὶ μέλει τοῦ ἀνθρώπου γίνεται, ἀλλ'
ἀλλ' τὸ σῶμα τοῦ ἀνθρώπου σφραγίζει
καθαροποιεῖ περιτέμνει, πάντων τῶν
κακῶν ἀπαλλάττει. ἡ γοῦν ἁγία ἐκκλησία

116.6 | For the waters and the holy
invocation do not happen in one part of the
person, but they seal the whole body of the
person, purifying and circumcising it,
freeing it from all evils. Indeed, the holy

παρέλαβε ταῦτα τὰ μυστήρια.

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, not being
from the true faith of the apostles of the
Lord. For if they were 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, fish and cucumbers, again
desiring it, blaspheming both above and
below the Son of God, the Ariomaniacs,
whom we have already criticized in the
previous words, and others, the Sabellians.

116.9 | καὶ οἱ μὲν Σαβέλλιοι τέλεον
ἀρνοῦνται τὸ εἶναι τὸν υἱὸν καὶ ἅγιον
πνεῦμα, λέγοντες ὅτι ὁ υἱὸς ἐστὶν ὁ πατήρ
καὶ ὁ πατήρ αὐτός ἐστιν ὁ υἱὸς καὶ τὸ ἅγιον
πνεῦμα αὐτός ἐστιν ὁ πατήρ, ὡς μὴ εἶναι
υἱὸν καὶ ἅγιον πνεῦμα, δεῦτεροι Ἰουδαῖοι
καὶ κυριοκτόνοι ἀπελεγχόμενοι.

116.9 | And the Sabellians completely deny
that the Son and the Holy Spirit exist,
saying that the Son is the Father and the
Father is the Son, and that the Holy Spirit is
the Father, claiming that there is no Son
and no Holy Spirit, being like second Jews
and murderers of the Lord, 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, daring to divide and
separate the Son from the Father's essence,
do not consider the Son to be of the same
substance as the Father or to have been
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

116.11 | Others, the offspring of these, who
were mentioned before along with the
others: they counted themselves among the
Jews, those who blaspheme the Holy Spirit,
being like second Sadducees and

Σαμαρεῖται καὶ ἔγνωστοι νεκροὶ καὶ ἄπιστοι.

Samaritans, and 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 so that we do not make the testimonies against these too long "through ink and paper," in order 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 said.

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 God and man, not having changed but having taken on flesh, not from the seed of a man but having received a body from the holy virgin, conceived by the Holy Spirit, a perfect body, that is, a perfect man in 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; and 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 ὕδατα 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, to show that they should be baptized in the name of the Father, and of the Son, and of the Holy Spirit.

117.5 | τοῖς δὲ Ἀρειανοῖς μετὰ τῶν
προλεχθεισῶν ἀρκέσει τὸ εἰπεῖν τὸν υἱὸν
»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." For here, equality
between the Son and the Father is shown,
as well as 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 be
enough with two testimonies that have
already been presented along with the
other testimonies, one from Daniel, which
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
πνεῦμα συνηρίθμησαν ταῖς κτίσεσι. τὰ
Σεραφίμ δὲ ἁγιάζει τριάδα ἴσως, οὐχ ἅπαξ
οὐδὲς οὐ τέταρτον, ἀλλὰ τρίς τὸ ἅγιος
λέγοντα.

117.7 | Shadrach, Meshach, and Abednego,
praising God, include all of God's creation
with themselves and say, "Bless the Lord,
all you works of the Lord." And 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 count the Son and the 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 about Ananias and saying,
"You have tempted the Holy Spirit."

118.2 | καὶ φησιν »οὐκ ἐψεύσασθε
ἀνθρώπων, ἀλλὰ τῷ θεῷ (ὁ δὲ ἀπόστολος
οἶδεν, ὡς καὶ πολλάκις εἶπομεν, τὸ πνεῦμα
μὴ ἀλλότριον εἶναι τοῦ θεοῦ λέγων

118.2 | And he says, "You have not lied to
man, but to God." (And the apostle knew, as
we have often said, that the Spirit is not
different from God, saying, "He searches

»ἐρευνᾷ καὶ τὰ βάθη τοῦ θεοῦ«· τὸ δὲ μὴ ὄν
ἐκ τῆς οὐσίας τοῦ θεοῦ ἀδύνατόν ἐστι τὰ
βάθη τοῦ θεοῦ ἐρευνᾶν.

even the depths of God.") But what does
not exist 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 ἅγιος 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,
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, that is, 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 παραδίδόναι τε καὶ
ἀπαγγέλλειν.

118.5 | For the children of this church
received from the holy fathers, that is, from
the holy apostles, to keep the faith, and also
to pass it on and proclaim it to 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, pass on 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
confirm themselves and those who hear
you, do not stop, you faithful and orthodox,
teaching, guiding, and instructing 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 πιστεύειν 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
sons 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 visible and invisible.

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
πατρὸς, φῶς ἐκ φωτός, θεὸν ἀληθινὸν ἐκ
θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα,
ὁμοούσιον τῷ πατρί, δι' οὗ τὰ πάντα
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.

118.10 | And 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 and on earth;
who for us humans and for our salvation
came down from heaven and was incarnate
by the Holy Spirit and the Virgin Mary and
became human; and was crucified for us
under Pontius Pilate and suffered and was
buried; and on the third day he rose again
according to the scriptures and ascended
into heaven and sits at the right hand of the
Father; and he will come again in glory to
judge the living and the dead, whose
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

118.11 | And in the Holy Spirit, the Lord
and giver of life, who proceeds from the
Father, who with the Father and the Son is

συμπροσκυνούμενον καὶ συνδοξαζόμενον,
τὸ λαλήσαν διὰ τῶν προφητῶν· εἰς μίαν
ἁγίαν καθολικὴν καὶ ἀποστολικὴν
ἐκκλησίαν·

worshiped and glorified, who spoke
through the prophets; 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 before he was
born he was not, or that he came into being
from what is not, 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
ἐκκλησίᾳ τῇ ἁγίᾳ πόλει ἀπὸ πάντων ὁμοῦ
τῶν τότε ἁγίων ἐπισκόπων, ὑπὲρ
τριακοσίων ἀριθμόν, τὸν ἀριθμόν.

118.14 | And this faith was handed down
from the holy apostles and in the holy
church of the city by all the holy bishops
together at that time, numbering more than
three hundred.

Chapter 119

119.1 | 119. Ἐπειδὴ δὲ ἐν τῇ ἡμετέρᾳ γενεᾷ
ἀνέκυψαν ἄλλαι τινὲς αἵρέσεις
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 arisen repeatedly, 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, that is, in the ninetieth year of the
tyrant Diocletian,

119.2 | τούτου χάριν ὑμεῖς τε καὶ ἡμεῖς καὶ πάντες οἱ ὀρθόδοξοι ἐπίσκοποι καὶ συλλήβδην πᾶσα ἡ ἀγία καθολικὴ ἐκκλησία πρὸς τὰς ἀνακυψάσας αἱρέσεις ὁκολούθως τῇ τῶν ἁγίων ἐκείνων πατέρων προτεταγμένη πίστει οὕτως λέγομεν, μάλιστα τοῖς τῷ ἁγίῳ Ἰουστῷ προσιοῦσιν, ἵνα ἀπαγγέλλωσι καὶ λεγῶσιν οὕτως·

119.2 | For this reason, you and we and all the orthodox bishops and 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 approach the holy baptism, so that they may proclaim and say this:

119.3 | Πιστεύομεν εἰς ἓνα θεόν, πατέρα παντοκράτορα, πάντων ἀοράτων τε καὶ ὁρατῶν ποιητήν·

119.3 | We believe in one God, the Father Almighty, maker of all things both invisible and visible;

119.4 | καὶ εἰς ἓνα 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 τοῖς οὐρανοῖς καὶ τὰ ἐν τῇ

119.4 | and in one Lord Jesus Christ, the Son of God, begotten from the Father, the only-begotten, that is, 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 in heaven and on earth;

119.5 | γῇ, 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 was made flesh, that is, fully born from the holy Mary, the ever-virgin, by the Holy Spirit, becoming human, that is, taking on a complete human being, with a soul and body and 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,

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 and spoke and acted, but fully becoming

ἀλλὰ τελείως ἐνανθρωπήσαντα·

human;

119.7 | ὁ γὰρ Λόγος σὰρξ ἐγένετο, οὐ τροπὴν ὑποστὰς οὐδὲ μεταβαλὼν τὴν ἑαυτοῦ θεότητα εἰς ἀνθρωπότητα, εἰς μίαν & 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 not two, 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 νεκρούς· 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 ἐν νόμῳ καὶ κηρῦξαν ἐν τοῖς προφήταις, καταβὰν ἐπὶ τὸν Ἰορδάνην, λαλοῦν ἐν ἀποστόλοις, οἰκοῦν ἐν ἁγίοις.

119.9 | and in the holy Spirit, who spoke in the law and proclaimed through the prophets, coming down upon the Jordan, speaking through the apostles, living among the saints.

119.10 | οὕτως δὲ πιστεύομεν ἐν 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 believed in.

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 and in one baptism of repentance and in the resurrection of the dead and in a just judgment of souls and bodies and 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 ἑτέρας ὑποστάσεως ἢ οὐσίας φάσκοντας εἶναι <ἢ> ἢ ἀλλοιωτὸν τὸν υἱὸν τοῦ θεοῦ ἢ τὸ ἅγιον πνεῦμα, τούτους ἀναθεματίζει ἡ καθολικὴ καὶ ἀποστολικὴ ἐκκλησία. ἡ μήτηρ ὑμῶν τε καὶ ἡμῶν. καὶ πάλιν ἀναθεματίζομεν τοὺς μὴ ὁμολογοῦντας ἀνόστασιν νεκρῶν καὶ πάσας τὰς αἱρέσεις τὰς μὴ ἐκ ταύτης τῆς ὁρθῆς πίστεως οὐσας.

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 are not 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 ἐν τῇ αὐτῇ

119.13 | to you and your children, most blessed ones, who believe this way and carry out 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 this way and keep the Lord's commands in Christ Jesus our Lord, pray for us, through whom and with whom 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 ἡναγκάσθη 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 short and weak power of understanding has been forced to reach, having been encouraged by your goodness to present ourselves, even though we are unable, beyond our own measure, so that we may ask for help, extending ourselves; but all is known by the faithful one in heaven.

119.16 | πλὴν εἰρήνη παντὶ τῷ στοιχοῦντι
τῷ κανόνι τούτῳ τῆς ἀληθινῆς καὶ
ὀρθοδόξου ταύτης πίστεως καὶ ἐπὶ τὸν
Ἰσρηλ 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 to all who follow this
rule of the true and orthodox faith and to
the Israel of God. greet all the saints in the
Lord. the servants of the Lord greet you,
especially I, Anatolius, who wrote this book
called the Anchorite, and 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.

Index of Persons

Adam (Ἀδὰμ): 108.1

Aaron (Ααρών): 95.1

Abaam (Αβαάμ): 110.3

Abeiron (Ἀβειρών): 99.1

Abel (Ἀβελ): 38.8; 94.4; 108.1; 109.3

Abia, Abia (Ἀβιά, Ἀβιά): 59.4

Abisak (Ἀβισάκ): 20.8

Abraa (Ἀβραά, Ἀβραά): 29.6; 110.7

Abraam (Ἀβραάμ, Ἀβραάμ, Ἀβραάμ, Ἀβραάμ): 29.5; 29.6; 29.7; 39.2; 39.4; 42.4; 53.2; 60.3; 65.7; 66.3; 94.5; 94.9; 108.1; 110.5; 110.6; 110.7; 110.8; 110.10; 115.7

Abraam, Abraam (Ἀβραάμ, Ἀβραάμ): 59.4; 114.7

Achaz (Ἀχαζ): 32.8

Adam Euan (Ἀδὰμ Εὐάν): 20.5

Adar (Ἀδάρ): 56.4; 62.8

Admetou (Ἀδμήτου): 85.2

Adrianon Andoninos (Ἀδριανὸν Ἀντωνῖνος): 60.4

Adrianos (Ἀδριανὸς): 60.4

Adrianou (Ἀδριανοῦ): 106.9

Afroditen (Ἀφροδίτην): 103.1

Agabos (Ἀγαβος): 68.7

Aiden (Ἀιδην): 34.1; 34.2; 99.1

Aidou (Ἄιδου, Ἰδου): 9.6; 34.2; 37.7; 40.3; 73.7

Akulas (Ἀκύλας): 44.1

Alexandros (Ἀλέξανδρος): 60.4

Alkestin (Ἄλκηστιν): 85.2

Amesian (Ἀμεσίαν): 59.4

Amesias (Ἀμεσίας): 59.4

Amfiareos (Ἀμφιάρεως): 85.3

Aminadab, Aminadab (Ἀμιναδάβ, Ἀμιναδάβ): 114.7

Aminadam, Aminadam (Ἀμιναδάμ, Ἀμιναδάμ): 59.4

Ananian (Ἀνανίαν): 9.2; 118.1

Ananian Azanian Misael (Ἀνανίαν Ἀζανίαν Μισαήλ): 24.5

Anatolios (Ἀνατόλιος): 119.16

Andinoou (Ἀντινόου): 106.8

Andinous (Ἀντίνους): 106.8

Andoninon Markos Aurelios
Andoninpos (Ἀντωνῖνον Μάρκος
Αὐρήλιος Ἀντωνῖνπος): 60.4

Andoninos (Ἀντωνῖνος): 60.4

Angyrotou (Ἀγκυρωτοῦ): 119.16

Annan (Ἄνναν): 60.1

Apidos (Ἄπιδος): 104.6

Apin (Ἀπιν): 104.12

Apollona (Ἀπόλλωνα): 103.3

Arabikou (Ἀραβικοῦ): 84.3

Aram Aram (Ἀράμ Ἀράμ): 59.4

Aram, Aram (Ἀράμ, Ἀράμ): 114.7

Area (Ἄρεα): 103.1

Areion (Ἄρειον): 17.6

Areiou (Ἀρείου): 12.6; 33.3

Arfaxad (Ἀρφαξάδ, Ἀρφαξάδ): 114.7

Arfaxad, Arfaxad (Ἀρφαξάδ, Ἀρφαξάδ): 59.4

Arfazad· Cham (Ἀρφαζάδ· Χάμ): 114.6

Artemin (Ἄρτεμιν): 103.3

Asaf, Asaf (Ἀσάφ, Ἀσάφ): 59.4

Asklepiou (Ἀσκληπιοῦ): 85.3

Asteriou (Ἀστερίου): 106.9

Athanasiou (Ἀθανασίου): praef.1.3

Augoustos (Αὐγουστος): 60.4

Aunan (Αὐνᾶν): 99.1

Aza (Ἄζα): 59.4

Barnaba (Βαρνάβα): 9.13

Barnaban (Βαρνάβαν): 68.3

Basios (Βάσιος): 106.9

Beseleel (Βεσελεήλ): 43.2

Bethleem (Βηθλεέμ, Βηθλεεμ): 30.3; 40.3; 115.8

Booz, Booz (Βοόζ, Βοόζ): 59.4

Cham (Χάμ, Χάμ): 113.3; 113.7; 114.3; 114.4; 114.8

Char (Χάρ): 59.4

Chariti (Χάριτι): praef.1.3

Cheroubi (Χερουβί): 10.2

Cheroubim (Χερουβίμ): 11.6; 25.4; 26.1; 61.5

Christo (Χριστῶ): 56.5; 65.5

Christo Iesou (Χριστῶ Ἰησοῦ): 119.14

Christon (Χριστὸν, Χριστόν): 10.7; 35.1; 68.1; 78.8; 80.1; 119.4

Christos (Χριστὸς, Χριστός): 8.7; 26.5; 51.5; 65.4; 66.1; 66.6; 67.1; 67.2; 68.1; 68.4; 68.13; 69.6; 69.9; 78.8; 81.1; 92.2; 92.5; 94.4; 102.1; 117.3

Christou (Χριστοῦ): praef.3.arg; 12.7; 21.3; 27.6; 40.4; 44.3; 49.6; 67.1; 67.3; 68.7; 68.11; 70.4; 72.6; 73.7; 76.1; 76.2; 77.3; 92.2; 93.6; 101.4; 118.4

Christou Christou (Χριστοῦ Χριστοῦ): 13.1

Damaskou (Δαμασκοῦ): 31.7; 40.7

Danaen (Δανάην): 105.7

Daniel (Δανιήλ): 25.2; 117.6

Dathan (Δαθάν): 99.1

Dauid (Δαυίδ, Δαβίδ): 12.6; 19.3; 20.8; 30.1; 34.1; 49.5; 59.4; 60.3; 65.5; 66.1; 66.3; 67.7; 72.8; 116.4

Dauiel (Δαυιήλ): 53.2

Dia (Δία): 103.3; 105.4

Diagorou (Διαγόρου): 103.8

Dio (Διὸ): 100.1

Diokletianou (Διοκλητιανοῦ): praef.3.arg; 119.1

Dionysoi (Διόνυσοι): 106.5

Dionyson (Διόνυσον): 103.3

Dios (Διὸς): 106.5

Dometianon (Δομετιανόν): 60.4

E[ofanion (Ἐ[οφάνιον): praef.1.arg

Eber (Ἐβερ): 114.7

Eber, Eber (Ἐβερ, Ἐβερ): 59.4

Ebraidos (Ἐβραΐδος): 84.3

Edem (Ἐδέμ): 58.1

Eem (Ἐήμ): 112.3

Efraim (Ἐφραΐμ): 77.2

Efratha (Ἐφραθᾶ): 30.3

Elisabet (Ἐλισάβετ): 66.7

Elissaion (Ἐλισσαῖον): 108.4

Elissaios (Ἐλισσαῖος): 92.4

Emmanouel (Ἐμμανουήλ): 30.2

Enmenouthis (Ἐνμενουθίς): 106.9

Enoch (Ἐνώχ, Ἐνὼχ): 59.1; 94.4; 98.6; 98.7; 98.8

Enos, Enos (Ἐνὼς, Ἐνὼς): 59.1

Eos (Ἐως): 119.15

Epifanes (Ἐπιφάνης): 13.2

Epifanio Palladios (Ἐπιφανίῳ Παλλάδιος): praef.2.0

Epifanios (Ἐπιφάνιος): praef.3.0

Epifano Matidios (Ἐπιφανῶ Ματίδιος): praef.1.0

Eraklea (Ηρακλέα, Ηρακλέα): 103.3; 103.8

Erakleos (Ηρακλέος): 85.2

Erakles (Ἡρακλες, Ἡρακλῆς): 103.8; 106.6

Erinnuas (Ἐριννύας): 85.4

Ermes (Ἑρμῆς): 105.5

Esaian (Ἡσαΐαν): 53.2

Esaias (Ἡσαΐας, Ἡσαίας, Ησαΐας): 35.1; 54.1; 69.6; 99.2

Esaïou (Ἡσαΐου): 30.4

Esrom (Ἑσρώμ, Ἑσρώμ): 114.7

Esrom,Esrom (Ἑσρώμ,Ἑσρώμ): 59.4

Eua (Εὔα, Εὔα, Εὔα): 58.7; 61.2; 62.3

Euaion (Εὐαῖον): 114.6

Eudaimon (Εὐδαίμων): 104.2

Falek (Φαλέκ): 114.7

Falek, Falek (Φαλέκ, Φαλέκ): 59.4

Fares (Φαρές, Φαρές): 59.4; 114.7

Feison (Φεισών, Φεισών): 58.2; 58.5

Filemon (Φιλήμων): 104.3

Filippos (Φίλιππος): 60.4

Gabriel (Γαβριήλ): 25.6

Gallos (Γάλλος): 60.4

Genesei (Γενέσει): 55.1

Geon (Γεών, Γεών): 58.3; 58.5

Glaukos (Γλαῦκος): 85.3

Gomorras (Γομόρρας): 29.6

Granianou (Γρανιανοῦ): 13.1

Gratianou (Γρατιανοῦ): 119.1

Gratianou Augoustou (Γρατιανοῦ Αὐγούστου): 60.5

Iafeth. Sen (Ἰάφεθ. Σὴν): 59.4

Iailkobo (Ἰαϊκώβω): 9.13

Iakob (Ἰακώβ, Ἰακώβ, Ιακώβ): 39.2; 42.4; 49.6; 59.2; 94.7; 97.1; 110.5; 114.7

Iakob Leian (Ἰακώβ Λεῖαν): 20.7

Iakob, Iakob (Ἰακώβ, Ἰακώβ): 59.4

Iakobon (Ἰάκωβον): 60.1

Iaret (Ἰάρετ): 59.1

Ieremia (Ἰερεμῖα): 115.3

Ieremian (Ἰερεμῖαν): 39.7

Ieremias (Ἰερεμίας): 30.4

Ieremiou (Ἰερεμίου): 30.4; 58.3

Iesou (Ἰησοῦ): praef.1.2; 2.5; 68.8; 69.9; 69.10; 72.8

Iesou Christou (Ἰησοῦ Χριστοῦ): 65.1; 69.1; 77.4

Iesoun (Ἰησοῦν, Ἰησοῦν): 2.3; 3.3; 41.1; 69.2; 69.6; 69.9; 108.7

Iesoun Christon (Ἰησοῦν Χριστόν): 118.10

Iesous (Ἰησοῦς): 3.1; 3.2; 9.12; 31.2; 31.7; 44.5; 69.8

Iesous Christos (Ἰησοῦς Χριστὸς): 42.2; 60.2; 119.7

Iessai, Iessai (Ἰεσσαί, Ἰεσσαί): 59.4

Iezekiel (Ἰεζεκιήλ, Ἰεζεκιήλ, Ἰεζεκιήλ): 53.2; 88.1; 88.4; 99.5

Ioanne (Ἰωάννη): 9.13; 115.3

Ioannen (Ἰωάννην): 39.7; 49.6; 117.3

Ioannes (Ἰωάννης, Ἰωάννης): 2.5; 5.5; 9.12

Ioannou (Ἰωάννου): 13.2; 56.5

Ioas, Ioas (Ἰωάς, Ἰωάς): 59.4

Iob (Ἰώβ, Ἰώβ): 42.7; 99.2; 99.3

Iobed (Ἰωβήδ): 59.4

Iobes (Ἰωβήσ): 59.4

Iona (Ἰωνᾶ): 2.2

Ionas (Ἰωνᾶς): 2.2

Ioram, Ioram (Ἰωράμ, Ἰωράμ): 59.4

Iordanen (Ἰορδάνην): 119.9

Iordanou (Ἰορδάνου): 117.1

Iosafat, Iosafat (Ἰωσαφάτ, Ἰωσαφάτ): 59.4

Iosef (Ἰωσήφ, Ἰωσήφ): 60.1; 94.8; 110.2

Iosen (Ἰωσήν): 60.1

Iouda (Ἰούδα): 19.3; 60.3

Ioudan (Ἰούδαν, Ἰούδαν): 59.4; 60.1; 114.7

Ioudas (Ἰούδας): 59.4; 114.7

Isaak (Ἰσαάκ, Ἰσαάκ): 42.4; 94.6; 94.9; 110.5

Isaak, Isaak (Ἰσαάκ, Ἰσαάκ): 59.4; 114.7

Isidoros (Ἰσίδωρος): 13.2

Isidos (Ἰσιδός): 104.6

Israel (Ἰσραήλ, Ἰσραήλ, Ἰσραήλ): 18.4; 30.3; 31.2; 41.1; 50.4; 70.3; 110.10; 114.7

Israelitai (Ἰσραηλῖται): 114.7; 115.4

Isrsel (Ἰσρσήλ): 119.16

Itros (Ἰτρός): 8.2

Kaath (Κααθ): 110.5

Kaiafa (Καϊάφα): 40.3

Kain (Κάϊν): 38.8; 108.1

Kainan (Καϊνάν, Καϊνάν): 59.1; 59.4

Kambyos (Κάμπυος): 104.4

Kanobos (Κάνωβός): 106.9

Kappadokou (Καππαδόκου): 104.6

Kastor (Κάστωρ): 85.3

Kaukasou (Καυκάσου): 85.4

Kena (Κηνᾶ): 114.7

Kis (Κίς): 18.4

Klaudion Neron (Κλαύδιον Νέρων): 60.4

Klaudios (Κλαύδιος): 60.4

Koiranou (Κοιράνου): 85.3

Kore (Κορῆ): 99.1

Korybandon (Κορυβάντων): 106.5

Kretos (Κρητὸς): 106.9

Kronides (Κρονίδης): 106.2

Kronon (Κρόνον): 105.2

Kronou (Κρόνου): 103.2; 106.4

Kybelen (Κυβέλην): 103.2

Laban (Λαβάν): 20.7

Lamech (Λάμεχ): 59.1

Laodameian (Λαοδάμειαν): 85.3

Lazare (Λάζαρρε): 100.7

Lazaron (Λάζαρον): 31.6; 38.1; 38.2;
92.4; 98.4; 100.6; 108.2; 108.4; 109.1

Lazaros (Λάζαρος): 38.3; 109.1

Leui (Λευί, Λευί): 97.1; 110.5

Logo (Λόγω): 32.6; 32.9; 33.4; 37.4; 44.2

Logon (Λόγον): 14.6; 30.4; 32.9; 36.5;
44.2; 46.6; 47.3; 52.5; 57.6; 66.6; 81.2

Logos (Λόγος, Λόγος): 17.1; 19.4; 19.5;
26.4; 28.5; 30.7; 31.3; 33.1; 33.6; 35.5;
36.5; 38.2; 42.4; 43.1; 43.10; 47.5; 66.3;
66.6; 66.7; 69.9; 70.4; 75.7; 78.2; 78.8;
79.4; 92.6; 92.7; 93.2; 93.3; 93.4; 93.6;
100.7; 119.7

Logou (Λόγου): 32.9; 52.1; 52.3; 61.8;
75.4; 75.7; 94.3

Loukianos (Λουκιανός): 33.4

Loukkas (Λουκκάς): 59.2

Ma;ria (Μα;ρία): 51.1

Makekdon (Μακεκδών): 60.4

Maleleel (Μαλελεήλ): 59.1

Mane (Μάνη): 48.1

Marian (Μαρίαν): 40.3; 60.2

Marias (Μαρίας, Μαρίας): 9.12; 19.5;
30.4; 30.7; 32.7; 40.2; 40.3; 44.2; 44.6;

49.6; 51.1; 61.8; 75.5; 75.6; 78.8; 79.4;
80.1; 80.2; 80.4; 87.2; 92.1; 118.10; 119.5

Matidion (Ματίδιον): praef.1.arg;
praef.3.arg

Matioio (Ματιόίω): praef.3.0

Maximanos Likinnios Konstandios
Konstandinos Konstas Konstandios
(Μαξιμανός Λικίννιος Κωνστάντιος
Κωνσταντῖνος Κώνστας Κωνστάντιος):
60.5

Maximinos (Μαξιμῖνος): 60.4

Menelaou (Μενελάου): 106.9

Meos (Μεός): 111.5

Messian (Μεσσίαν): 36.3; 66.3

Mian (Μίαν): 41.4

Michael (Μιχαήλ): 25.6

Minoos (Μίνωος): 85.3

Misak Abdenago (Μισάκ Ἀβδεναγώ):
117.7

Mnon (Μνῶν): 68.15

Moi (Μοί): 80.7

Mosyea (Μωσυέα): 62.5

Mouoe (Μωουοῖ): 115.1

Mouse (Μωυσῆ): 39.1; 53.2; 73.5; 73.6;
94.9; 101.4; 102.1; 115.2

Mousea (Μωυσέα): 97.1; 110.7

Mouseos (Μωυσέως): 5.5; 12.7; 37.4;
56.5; 62.5; 96.3; 110.10; 111.2

Mouseos Abraam (Μωυσέως Ἀβραάμ):
110.6

Mouses (Μωυσης): 3.6; 5.5; 6.7; 29.8;
36.3; 62.5; 66.3; 66.8; 96.1; 97.1; 110.8

Naasom (Ναασώμ): 59.4

Naasson (Ναασσών): 114.7

Nachor (Ναχώρ, Ναχώρ): 114.7

Nachor, Nachor (Ναχώρ, Ναχώρ): 59.4

Neon (Νέων): praef.1.0

Neona (Νέωνα): praef.3.arg

Nerona Ouespasianos (Νέρωνα
Ούεσπασιανός): 60.4

Niken (Νίκην): 103.1

Noe (Νῶε): 59.1; 59.4; 94.4; 114.1

Nos (Νῶς): 112.1

Nou (Νοῦ): 70.8; 72.6

Noumeriano (Νουμεριανῶ): praef.3.0

Noumerianos (Νουμεριανός): praef.1.0

O'lyalendos (Ο'λυάλεντος): 60.5

Ochozian (Όχοζίαν): 59.4

Ochozias (Όχοζίας): 59.4

Oikleous (Οϊκλέους): 85.3

Okeanou (Όκεανοῦ): 106.4; 113.3

Omeros (Όμηρος): 104.2

Origenei (Όριγένει): 87.2

Origenes (Όριγένης, Όρίγενες): 54.2;
62.1; 62.3; 63.1; 63.3; 63.5

Origenous (Όριγένους): 62.6; 62.9; 63.2;
63.5

Oron (Όρον): 104.10

Osee (Όσηέ): 27.2

Osireos (Οσίρεως): 104.8

Osirin (Οσιριν, Όσιριν): 104.1; 104.10

Oualendinianou (Ούαλεντινιανοῦ): 13.1;
119.1

Oualendos (Ούάλεντος): 13.1; 119.1

Oueros (Ούήρος): 60.4

Ouespasianon Titos (Ούεσπασιανόν
Τίτος): 60.4

Ouranou (Ούρανοῦ): 105.2

Ouriou, Solomon (Ούρίου, Σολομῶν):
59.4

Ozian (Όζίαν): 59.4

Palladio (Παλλαδίω): praef.3.0

Palladion (Παλλάδιον): praef.3.arg

Palladiou (Παλλαδίου): praef.2.arg

Pasifaen (Πασιφάην): 105.10

Paulo (Παύλω): 9.13; 68.7; 90.3

Paulos (Παῦλος): 9.3; 44.3; 44.5; 68.7;
68.8; 72.8

Paulou (Παύλου): 11.4

Peliou (Πελίου): 85.2

Pelopa (Πέλοπά): 85.2

Penelopen (Πηνελόπην): 105.6

Pertinaf (Περτίναφ): 60.4

Petre (Πέτρε): 9.13

Petro (Πέτρω): 2.2; 9.12

Petros (Πέτρος): 9.2; 11.4; 34.1; 34.2;
34.9; 39.8; 44.2; 44.3; 93.6; 118.1

Petrou (Πέτρου): 34.6

Pistei (Πίστει): 67.1

Polydeuken (Πολυδεύκην): 85.3

Polyeidou (Πολυείδου): 85.3

Pondiou Pilatou (Ποντίου Πιλάτου):
118.10

Probos (Πρόβος): 60.4

Proklianou (Προκλιανού): praef.1.3

Protesilaos (Πρωτεσίλαος): 85.3

Puthonos (Πύθωνος): 72.5

Rachel (Ραχήλ): 20.8

Rhagau (Ῥαγαῦ): 114.7

Rhagau, Rhagau (Ῥαγαῦ, Ῥαγαῦ): 59.4

Rheas (Ῥέας): 105.4

Rhoboam, Rhoboam (Ῥοβοάμ, Ῥοβοάμ):
59.4

Rhoubeim (Ῥουβείμ): 97.1

Rhouth (Ῥούθ): 59.4

Sabaoth (Σαβαώθ): 69.7

Sabelliou (Σαβελλίου): 6.4

Sala (Σάλα): 114.7

Sala, Sala (Σάλα, Σάλα): 59.4

Salmon (Σαλμών): 114.7

Salmon, Salmon (Σαλμών, Σαλμών): 59.4

Salomen (Σαλώμην): 60.1

Samareias (Σαμαρείας): 31.7; 40.7

Samouel (Σαμουήλ): 18.4

Saoul (Σαούλ): 18.4

Saoul Sa (Σαούλ Σα): 11.4

Sarra (Σάρρα): 39.5

Sarras (Σάρρας): 94.5

Satanas (Σατανᾶς): 69.8

Saulon (Σαῦλον): 68.3

Sedrach (Σεδράχ): 117.6

Sem (Σήμ): 59.4; 113.1; 113.7; 114.3;
114.4; 114.6; 114.7; 114.8

Semeles (Σεμέλης): 106.5

Serafim (Σεραφίμ, Σεραφίμ): 10.2; 11.6;
25.6; 26.1; 69.7; 117.7

Serapion (Σεραπίων): 25.4

Serouch (Σερούχ, Σερούχ): 114.7

Serouch, Serouch (Σερούχ, Σερούχ): 59.4

Seth (Σήθ, Σήθ): 59.1

Seueriano (Σευηριανῶ): praef.3.0

Seueros (Σευήρος): 60.4

Simon (Σίμων): 2.2

Simona (Σίμωνα): 60.1

Sisyfon (Σίσυφον): 85.4

Skythismos Ellenismos Ioudaismos
(Σκυθισμός Ἑλληνισμός Ἰουδαϊσμός):
12.8

Sodomon (Σοδόμων): 29.6

Solomon (Σολομών): 42.7

Solomonda (Σολομῶντα): 42.6; 59.4

Solomondi (Σολομῶντι): 43.2; 101.6

Soumanitidos (Σουμανίτιδος): 98.3

Soumanitin (Σουμανιτιν): 108.4

Takitos (Τάκιτος): 60.4

Tandalon (Τάνταλον): 85.4

Tandalou (Ταντάλου): 85.2

Tarsino (Ταρσίνω): praef.3.0

Tarsinos (Ταρσῖνος): praef.1.0

Teiresian (Τειρεσίαν): 85.4

Tharra (Θάρρα): 59.4; 114.7

Thoma (Θωμᾶ, Θωμᾶ): 80.5; 80.6; 90.5; 91.6

Index of National and Religious Groups

Aiguptioi (Αἰγύπτιοι): 103.4; 110.2

Aigyptiois (Αἰγυπτίους): 105.1

Aigyption (Αἰγυπτίων): 1.3; 94.7; 116.8

Aigyptious (Αἰγυπτίους): 110.1

Aithiopes Troglodutai Angaioi Taienoi Sabinoi (Αἰθίοπες Τρωγλοδύται Ἀγγαῖοι Ταιηνοὶ Σαβῖνοι): 113.3

Alogoi (Ἀλογοί): 13.2

Amorraion (Ἀμορραίων, Ἀμορραῖον): 114.5; 114.6

Angelikoi (Ἀγγελικοί): 13.2

Apistoi (Ἀπιστοί): 83.1

Aradion (Ἀράδιον): 114.6

Areianoι (Ἀρειανοί): 3.2; 63.6

Thoman (Θωμᾶν): 62.7

Tiberion (Τιβέριον): 60.4

Tiberios (Τιβέριος): 60.4

Timogenes (Τιμογένης): 106.9

Titon Dometianos (Τίτον Δομετιανὸς): 60.4

Troon] Ganymeden (Τρώων] Γανυμήδην): 105.9

Tyfona (Τυφῶνα): 104.1; 104.10

Tyfonos (Τυφῶνος): 104.8

Upatiou (Υπατίου): 1.3; 1.4

Zeus (Ζεὺς): 105.5; 105.7

Zristos (Ζριστὸς): 2.2

Areianois (Ἀρειανοῖς): 35.4; 117.5

Areianon (Ἀρειανῶν): 52.1; 117.6

Areie (Ἀρειε): 28.4

Arianoi Mardoι Urkanoi Magousaioι Assurioι Germanoι Lydoi Mesopotamitai Ebraioι Koilenoi Baktrianoι Adiabenoι Kamelioι Sarakenoι Skuthai (Ἀριανοὶ Μάρδοι Ὑρκανοὶ Μαγουσαῖοι Ἀσσύριοι Γερμανοὶ Λυδοὶ Μεσοποταμίται Ἑβραῖοι Κοιληνοὶ Βακτριανοὶ Ἀδιαβηνοὶ Καμήλιοι Σαρακηνοὶ Σκύθαι): 113.2

Armenion (Ἀρμενίων): 58.4

Aroukaion (Ἀρουκαῖον): 114.6

Artotyritai (Ἀρτοτυρίται): 13.2

Assyrian (Ἀσσυρίων): 58.4; 104.4

Athenai (Αθηναῖ): 106.4

Audianon (Αύδιανῶν): 14.3

Beniamin (Βενιαμίν): 18.4

Biones Kares] Chalybes Psyllitai] Lazoi Mossunoikoi] Iberes Fruges (Βίονες Κᾶρες] Χάλυβες Ψυλλῖται] Λαζοὶ Μοσσύνοικοι] Ἰβηρες Φρύγες): 113.2

Bizakenoi Fasgenoi Mazikes Garamoi Getouloi Blemmyes (Βιζακηνοὶ Φασγηνοὶ Μάζικες Γάραμοι Γετοῦλοι Βλέμμυες): 113.3

Borboritai (Βορβορίται): 13.2

Chaldaioi Parthoi Eetai Kordylenoi Massynoi Foinikes Madienaiοi Kommagenoi Dardanioi Elamasenoi Kedrousioi Elamitai Armenioi Kilikes [Aiguptioi] Kappadokes (Χαλδαῖοι Πάρθοι Ἐῆται Κορδυληνοὶ Μασσυνοὶ Φοίνικες Μαδιηναῖοι Κομμαγηνοὶ Δαρδάνιοι Ἐλαμασηνοὶ Κεδρούσιοι Ἐλαμίται Ἀρμένιοι Κίλικες [Αἰγύπτιοι] Καππάδοκες): 113.2

Chananaious (Χαναναῖους): 111.4

Chiones (Χίονες): 113.2

Christianon (Χριστιανῶν): 87.2

Dimoiritai (Διμοιρίται): 63.6

Doddianoι (Δοδδιανοὶ): 13.2

Ebraikes (Ἑβραϊκῆς): 2.2

Ebraiko (Ἑβραϊκῶ): 44.1; 97.1

Eirenaios (Εἰρηναῖος): 31.4

Elian (Ἠλίαν): 39.7

Elkesaioi (Ἐλκεσαῖοι): 13.2

Ellanikoi Aiguptioi Foinikes

Marmaridai Kares Psyllitai

Mossunoikoi Fruges Makones

Makrones Syrtitai (Ἑλλανικοὶ Αἰγύπτιοι Φοίνικες Μαρμαρίδαι Κᾶρες Ψυλλῖται Μοσσύνοικοι Φρύγες Μάκωνες Μάκρωνες Συρτίται): 113.3

Ellenas (Ἑλληνας): 86.1

Ellenes (Ἑλληνες, Ἑλληνες, Ἑλληνες): 58.2; 83.2; 86.4; 101.3; 105.1

Ellenikon (Ἑλληνικῶν): 12.7

Ellenismou (Ἑλληνισμοῦ): 12.8

Ellenon (Ἑλλήνων): 2.6; 85.1; 86.6

Ellesi (Ἑλλησι): 87.2

Elymaioi Paiones Lazones Kossaiοi Gasfenoi Palaistinoi] Indoi Suroi Arabes (Ἐλυμαῖοι Παῖονες Λαζόνες Κοσσαῖοι Γασφηνοὶ Παλαιστινοὶ] Ἰνδοὶ Σύροι Ἀραβες): 113.2

Erakleitos Aigypziois (Ἡράκλειτος Αἰγυπτίους): 104.1

Farisaion (Φαρισαίων): 9.10

Ferezaion (Φερεζαῖον): 114.6

Fibionitai (Φιβιωνῖται): 13.2

Foinikes (Φοίνικες): 113.2

Frugas (Φρύγας): 13.2

Fruges Pannonioi Istroi Ouennoi

Dauneis Iapyges Kalabroi Ippikoi

Latinoi (Φρύγες Παννόνιοι Ιστροὶ Ούέννοι Δαυνεῖς Ἰάπυγες Καλαβροὶ Ἴππικοὶ Λατῖνοι): 113.5

Galatai (Γαλάται): 77.2

Gazaiois (Γαζαίους): 106.9

Gergesaion (Γεργεσαῖον): 114.6

Gnostikoi (Γνωστικοί): 63.6

Gorothenon Sebouaion Essenon Dositheon (Γοροθηνῶν Σεβουαίων Ἐσσηνῶν Δοσιθέων): 12.9

Grammateon Farisaion Saddoukaion Ossaion Nasaraion Emerobaptiston Erodianon (Γραμματέων Φαρισαίων Σαδδουκαίων Ὀσσαίων Νασαραίων Ἡμεροβαπτιστῶν Ἡρωδιανῶν): 12.9

Helousiotais (Ἡηλουσιώταις): 106.9

Ierakitais (Ἱερακίταις): 82.3

Iessai (Ἰεσσαί): 19.3

Indois (Ἰνδοῖς): 58.2

Ioudaia (Ἰουδαία): 114.3

Ioudaioi (Ἰουδαῖοι): 3.2; 14.3; 25.1; 27.4; 27.6; 45.3; 116.9

Ioudaiois (Ἰουδαίους): 111.1

Ioudaion (Ἰουδαίων): 12.9; 116.3

Ioudaious (Ἰουδαίους): 110.2; 116.11

Ioudoioi (Ἰουδοῖοι): 25.1

Ioulianos Iobianos Oualendinianos Ouales Gratianos (Ἰουλιανὸς Ἰοβιανὸς Οὐαλεντινιανὸς Οὐάλης Γρατιανὸς): 60.5

Ioulio (Ἰουλίω): praef.3.arg

Israelitais (Ἰσραηλίταις, Ἰσραηλίταις): 110.8; 111.4

Israeliton (Ἰσραηλιτῶν): 110.6

Kardyaion (Καρδυαίων): 58.4

Keltoi Ligystinoi Keltiberes Iberes Galloi Akouitanoi Illyrianoi Basandes

Kannioi Kartanoi Lysitanoi Ouakkaioi Brettanikoi Skotoi Spanoi (Κελτοὶ Λιγυστινοὶ Κελτίβηρες Ἰβηρες Γάλλοι Ἀκουιτανοὶ Ἰλλυριανοὶ Βάσαντες Κάννιοι Καρτανοὶ Λυσιτανοὶ Οὐάκκαῖοι Βρεττανικοὶ Σκότοι Σπάνοι): 113.5

Kerinthianoi (Κηρινθιανοί): 13.2

Kou (Κου): 106.5

Kretes (Κρήτες): 77.2

Kronikoi (Κρονικοί): 104.5

Kroniones (Κρονίωνες): 105.2

Kyindillianoι (Κυῖντιλλιανοί): 13.2

Kyprion (Κυπρίων): praef.2.arg

Manichaiοι (Μανιχαῖοι): 63.6

Manichaiοis (Μανιχαίους): 48.1

Manichaion (Μανιχαίων): 33.3; 53.4; 86.1

Manichaiοus (Μανιχαίους): 107.5

Maria (Μαρία, Μαρία): 43.9; 49.4; 66.3; 66.5; 66.6; 90.5

Markionist (Μαρκιωνιστ): 107.5

Markionistai (Μαρκιωνισταί): 63.6

Medoi Albanoi Gargianoι Armenioι Arraioι Amazones Koloι Korzenoι Beneagenoι Kappadokes Galataι Paflagones Mariandenoι Tibarenoι Chalybes Mossunoikoi Kolchoι Melagchenoι Sauromataι Germanoι Maiotai Skuthai Tauroι Thrakes Basternoι Illyrioι Makedones El lenes Libyes (Μῆδοι Ἀλβανοὶ Γαργιανοὶ Ἀρμένιοι Ἀρραῖοι Ἀμαζόνες Κῶλοι Κορζηνοὶ Βενεαγηνοὶ Καππάδοκες

Γαλάται Παφλαγόνες Μαριανδηνοὶ
Τιβερηνοὶ Χάλυβες Μοσσύνοικοι Κόλχοι
Μελαγχρηνοὶ Σαυρομάται Γερμανοὶ
Μαιῶται Σκύθαι Ταῦροι Θραῖκες
Βαστέρνοι Ἰλλυριοὶ Μακεδόνες Ἑλληνες
Λίβυες): 113.5

Melitianon (Μελιτιανῶν): 14.2

Menandrianoi Menandrianoi
Satorniloi Basileidianoi (Μενανδριανοὶ
Μενανδριανοὶ Σατορνῖλοι Βασιλειδιανοὶ):
13.2

Merinthianoi (Μηρινθιανοί): 13.2

Mol·oi (Μόλ·οι): 67.4

Mondanistai (Μοντανισταί): 13.2

Mondesioi (Μοντήσιοι): 13.2

Moschesidioi Pisidenoi Augalaioi
Kilikies Maurousioi Kretes Magardai
Noumidoi Afroi (Μοσχεσίδιοι Πισιδηνοὶ
Αὐγαλαῖοι Κίλικες Μαυρούσιοι Κρήτες
Μαγάρδαι Νουμιδοὶ Ἀφροί): 113.3

Myrias (Μυρίας): 32.1

Nasoraioi Oualendinoi Oualendinoi
Sekounoianoι (Ναζωραῖοι Οὐαλεντῖνοι
Οὐαλεντῖνοι Σεκουνόιανοί): 13.2

Nauataioi (Ναυαταῖοι): 13.2

Noetianoι Oualesioi (Νοητιανοὶ
Οὐαλήσιοι): 13.2

Noumisianon Souedron (Νουμισιανὸν
Σουέδρων): praef.3.arg

Oualendinianoι (Οὐαλεντινιανοί): 63.6

Palaistine (Παλαιστίνη): 114.3

Palaistinon (Παλαιστινῶν): 114.3

Pepouzianoι (Πεπουζιανοί): 13.2

Pneumatitai (Πνευματῖται): 63.6

Priskillianoi (Πρισκιλλιανοί): 13.2

Ptolemaionitai Markosioi Kolorbasioi
Erakleonitai Ofitai Kaianoι Sethianoι
Archondikoi Kerdonianoi Markionistai
Loukianistai Apelleianoι Seuerianoι
Tatianoι (Πτολεμαιονῖται Μαρκῶσιοι
Κολορβάσιοι Ἡρακλεωνῖται Οφῖται
Καῖανοι Σηθιανοὶ Ἀρχοντικοὶ
Κερδωνιανοὶ Μαρκιωνισταὶ Λουκιανισταὶ
Ἀπελληῖανοι Σευηριανοὶ Τατιανοί): 13.2

Pythagoreion Platonikon St
(Πυθαγορείων Πλατωνικῶν Στ): 12.8

Rhinokourouron (Ῥινοκουρούρων):
112.3; 112.4

Rhomaioi Tyrrenoi Galloi (Ῥωμαῖοι
Τυρρηνοὶ Γάλλοι): 113.5

Rinokourouron (Ῥινοκουρούρων): 112.4

Sabellianoις (Σαβελλιανοῖς): 117.1

Sabellioi (Σαβέλλιοι): 63.6; 116.8; 116.9

Saddoukaioi (Σαδδουκαῖοι): 116.11

Saddoukaiois (Σαδδουκαίοις): 39.2; 94.9

Samareitai (Σαμαρεῖται): 116.11

Samareiton (Σαμαρειτῶν): 12.9

Samfaioi (Σαμφαῖοι): 13.2

Sekoundianitai (Σεκουνδιανῖται): 13.2

Semnoi (Σεμνοί): 26.1

Sidonion (Σιδώνιον): 114.6

Sinopeon (Σινωπέων): 104.12

Sokratitai (Σωκρατῖται): 13.2

Soumanitis (Σουμανῖτις): 20.8

Stratitotikoi (Στρατιωτικοί): 13.2

Tarandinon (Ταραντῖνον): praef.3.arg

Thebaios (Θηβαῖος): 106.5

Theodotianoι (Θεοδοτιανοί): 13.2

Titanon (Τιτάνων): 106.5

Zakchaioi (Ζακχαῖοι): 13.2

Zenes (Ζῆνες): 106.2

Index of Places

A'xomitin (Α'ξωμίτιν): 58.3

Adam (Αδάμ, Ἀδάμ, Αδάμ, Αδὰμ): 13.1; 20.2; 29.3; 38.7; 56.4; 58.1; 58.7; 58.8; 59.1; 61.1; 61.5; 61.8; 62.1; 62.3; 62.9; 80.2; 92.1; 93.2; 108.1; 109.2

Aide (Ἄϊδη): 34.1

Aigupto (Αἰγύπτω): 82.3; 111.2

Aiguptou (Αἰγύπτου, Αἰγύπτου): 1.4; 58.3; 110.1; 110.8; 112.3; 113.3; 115.8

Aigyptiakes (Αἰγυπτιακῆς): 84.3

Aigyption Elioupolin (Αἰγυπτίων Ἡλιούπολιν): 84.3

Aigypton (Αἴγυπτόν, Αἴγυπτον): 14.2; 59.2; 110.4; 110.5; 110.6; 110.7; 110.8; 110.10

Aithiopian (Αἰθιοπίαν): 58.2; 58.3

Alexandreia (Ἀλεξανδρεία): 106.9

Anatoles (Ἀνατολῆς): 58.4

Anoubitin (Ανουβίτιν): 58.3

Armenias (Ἀρμενίας, Ἀρμενίας): 58.4; 58.5

Asia (Ἀσία, Ἀσία): 68.6; 106.9

Atthidos (Ἀτθίδος): 104.6

Babylonias (Βαβυλωνίας): 23.1

Baktron (Βάκτρων): 112.3

Bethanian (Βηθανίαν): 40.3

Bethfage (Βηθφαγή): 40.3

Bithynian (Βιθυνίαν): 68.6

Blemmuan (Βλεμμύαν): 58.3

Brettania Sikelia Euboia Rhodos Chios

Lesbos Kuthera Zakynthos Kefalenia

Ithake Kerkyra Kupros (Βρεττανία Σικελία Εὐβοία Ῥόδος Χίος Λέσβος Κύθηρα Ζάκυνθος Κεφαλληνία Ἰθάκη Κέρκυρα Κύπρος): 113.6

Chanaan (Χαναάν): 111.2; 114.3; 114.6; 114.8

Christou limena (Χριστοῦ λιμένα): praef.2.3

Elias (Ἠλίας, Ἡλίας): 92.4; 98.6; 98.7; 98.8

Eroden (Ἡρώδη): 40.3

Eufrates (Εὐφράτης): 58.5; 58.7

Euilaion (Εὐιλαίων): 58.2

Euilat (Εὐιλάτ): 58.2

Europen (Εὐρώπην): 105.10

Frygian (Φρυγίαν): 68.6

Gadeiron (Γαδεῖρων): 58.2; 112.4

Galatian (Γαλατίαν): 9.10

Galilaias (Γαλιλαίας): 109.1

Ganges (Γάγγης): 58.2

Gethsemane (Γεθσημανῆ): 40.3

Gomrra (Γόμρρα): 29.7

Iericho (Ἰεριχὼ): 40.3

Ierousalem (Ἱερουσαλήμ, Ἱερουσαλήμ): 40.3; 68.7

Indikes (Ἰνδικῆς): 112.3

Iordane (Ιορδάνη, Ίορδάνη): 81.7; 117.2; 117.3

Ioudaia (Ίουδαίαν): 40.3

Kallandias (Καλλαντίας): praef.2.arg

Kapernaoum (Καπερναούμ, Καπερναούμ): 40.3

Koursoula Lopadousa Gaulos Rhide Melite Kerkyra Mene Sardanis Gortyna Krete Glaukos Rhide Thera Karianthos Astypalaia Chios Lesbos Tenedos Imbros Iasos Samos Koos Knide Nissyros Megiste (Κούρσουλα Λοπάδουσα Γαῦλος Ῥίδη Μελίτη Κέρκυρα Μήνη Σαρδανίς Γόρτυνα Κρήτη Γλαῦκος Ῥίδη Θήρα Καρίανθος Ἀστυπαλαία Χίος Λέσβος Τένεδος Ἴμβρος Ἴασος Σάμος Κῶος Κνίδη Νίσσυρος Μεγίστη): 113.4

Krete (Κρήτη): 106.1

Kupros (Κύπρος): 113.4

Kuprou (Κύπρου): praef.1.arg

Lasio (Λασίω): 106.1

Leda (Λήδα): 105.8

Loukan (Λουκᾶν): 37.1

Mambre (Μαμβρή): 29.5

Marnas do (Μαρναῖς δο): 106.9

Marthan (Μάρθαν): 108.4

Medias (Μηδίας): 112.4

Mesopotamian (Μεσοποταμίαν): 14.3

Mou (Μοῦ): 64.1; 109.5

Mysian (Μυσίαν): 68.6

Nain (Ναῖν, Ναῖν, Νάιν): 40.3; 98.5; 100.5

Nai·n (Ναὶ·ν): 92.4

Nazaret (Ναζαρέτ): 40.3

Okeanon (Ὠκεανόν): 58.2

Palaistinen (Παλαιστίνην): 110.9; 110.10

Palaistines (Παλαιστίνης): 112.3

Pamfylian (Παμφυλίαν): praef.3.arg

Pamfylas (Παμφυλίας): praef.1.arg

Persida (Περσίδα): 58.5

Persidos (Περσίδος): 112.3

Rhean (Ῥέαν): 103.2

Rhyme (Ῥώμη): 13.2

Samareia (Σαμαρεία): 31.7

Sarafthia (Σαραφθία): 98.3

Seleukeian (Σελεύκειαν): 68.4

Serapin (Σέραπιν): 104.12

Sodoma (Σόδομα): 29.7

Souedrois (Σουέδροις): praef.1.0; praef.2.0

Souesron (Σουέσρων): praef.1.arg; praef.2.arg

Tarsinon (Ταρσῖνον): praef.1.arg

Thebaidos (Θηβαῖδος): 58.3; 82.3

Tibe3riados (Τιβε3ριάδος): 9.12

Tigres (Τίγρης): 58.4; 58.5

Tritonida limnen (Τριτωνίδα λίμνην): 106.4

Troian (Τροίαν): 105.9

Turo (Τύρω): 104.11

Turou (Τύρου): 40.3

Index of Bible References

Gen 1:1: 55.2

Gen 7:23: 103.4

Gen 1:11: 66.2

Gen 9:6: 11.7; 57.2

Gen 1:12: 66.2

Gen 9:18: 59.4

Gen 1:26: 93.3

Gen 9:19: 114.1

Gen 1:27: 11.7; 28.1; 28.3; 41.8; 44.6;
55.3; 55.6; 59.1; 80.3; 93.3

Gen 10:19: 112.3

Gen 10:20: 113.1

Gen 2:3: 94.1

Gen 10:24: 114.6; 114.7

Gen 2:7: 96.2

Gen 10:31: 113.1

Gen 2:9: 61.2

Gen 10:32: 114.1

Gen 2:13: 58.3

Gen 12:18: 39.4

Gen 2:14: 58.4; 58.5

Gen 13:18: 29.5

Gen 2:21: 100.1

Gen 15:13: 110.3

Gen 2:22: 20.3

Gen 16:15: 94.5; 114.7

Gen 2:23: 55.8; 62.2

Gen 17:14: 114.2

Gen 3:7: 20.6

Gen 17:15: 39.4; 108.1; 109.5

Gen 3:9: 109.2

Gen 18:1: 29.5

Gen 3:12: 20.3

Gen 18:9: 39.4; 109.5

Gen 3:17: 109.4

Gen 18:16: 29.7

Gen 3:24: 61.5

Gen 18:17: 29.6

Gen 4:9: 38.8; 108.1; 109.3

Gen 18:22: 29.7; 61.5

Gen 4:11: 38.8; 109.4

Gen 18:24: 106.6

Gen 4:26: 105.5

Gen 19:24: 29.7; 115.7

Gen 6:7: 35.5

Gen 20:2: 39.4; 108.1

Gen 6:22: 28.4

Gen 21:2: 94.5

Gen 7:13: 59.4

Gen 21:17: 69.8; 81.7

Gen 21:33: 29.5

Gen 22:11: 115.7

Gen 24:55: 104.11

Gen 25:19: 114.7

Gen 25:26: 110.5

Gen 26:4: 107.4

Gen 27:24: 41.7

Gen 28:4: 110.3

Gen 28:5: 114.7

Gen 28:13: 25.5; 39.2

Gen 30:4: 20.7

Gen 33:18: 114.3

Gen 35:10: 3.2; 5.9

Gen 35:11: 71.3

Gen 35:27: 110.6

Gen 36:2: 98.5

Gen 36:4: 114.7

Gen 38:9: 6.3

Gen 39:2: 105.10

Gen 40:10: 95.2

Gen 44:19: 52.1

Gen 44:22: 6.1

Gen 46:5: 114.7

Gen 46:8: 114.7

Gen 47:28: 110.5

Gen 48:19: 17.4

Gen 48:21: 94.8

Gen 50:25: 94.8

Exod 1:5: 59.2

Exod 3:15: 39.2; 53.2; 94.9

Exod 3:16: 39.2

Exod 4:2: 39.1; 41.7

Exod 4:11: 111.5

Exod 4:28: 29.8

Exod 6:23: 92.4

Exod 12:40: 110.10; 111.2

Exod 13:19: 94.8

Exod 20:3: 70.3

Exod 20:11: 23.3; 117.7

Exod 21:4: 22.1

Exod 23:1: 107.7

Exod 24:11: 115.4

Exod 26:27: 12.7

Exod 29:21: 117.4

Exod 29:33: 22.1

Exod 32:6: 86.4

Exod 32:7: 94.7

Exod 32:14: 115.4

Exod 33:14: 54.7

Exod 34:16: 104.7

Exod 35:21: 2.1

Exod 36:32: 12.7

Lev 5:2: 79.2

Lev 6:10: 98.4; 115.3

Lev 7:20: 114.2

Lev 7:25: 62.9

Lev 8:5: 39.1

Lev 9:6: 29.8

Lev 12:5: 84.1

Lev 16:24: 115.3

Lev 21:6: 6.8; 9.4; 26.2

Lev 21:8: 9.4

Lev 23:37: 86.4

Lev 25:8: 110.5

Lev 26:12: 68.18

Lev 26:45: 1.3

Num 3:4: 106.8

Num 9:1: 110.8

Num 14:18: 105.3

Num 15:31: 83.2

Num 16:11: 63.5

Num 16:27: 99.1

Num 16:38: 39.6

Num 18:9: 88.8

Num 19:20: 116.6

Num 22:35: 5.3

Num 23:19: 19.4

Num 24:7: 19.3

Num 26:44: 106.9

Num 27:4: 28.3

Num 30:12: 36.5

Num 31:11: 33.6

Num 31:25: 96.1

Deut 2:17: 96.1

Deut 4:9: 112.1

Deut 4:19: 11.6; 23.3

Deut 4:40: 119.13

Deut 5:7: 70.3

Deut 6:2: 119.13; 119.14

Deut 6:24: 31.8

Deut 8:4: 62.5

Deut 9:12: 14.2

Deut 10:9: 17.5; 49.3

Deut 10:17: 8.1; 46.6; 57.1

Deut 11:6: 99.1

Deut 12:31: 52.2

Deut 16:11: 18.4

Deut 16:22: 69.3

Deut 19:3: 112.2

Deut 20:18: 107.1

Deut 21:17: 18.2

Deut 23:4: 115.8

Deut 24:16: 21.1

Deut 26:14: 87.5

Deut 26:19: 107.6

Deut 28:11: 66.4

Deut 28:67: 21.2

Deut 30:2: 119.14

Deut 32:2: 66.3

Deut 32:8: 112.2

Deut 32:39: 80.5

Deut 32:43: 50.5

Josh 1:4: 58.2; 58.3

Josh 5:6: 110.9

Josh 8:31: 102.1

Josh 9:1: 58.2

Josh 10:3: 114.7

Josh 10:30: 98.4

Josh 14:6: 117.3

Josh 14:10: 110.10; 111.2

Josh 16:6: 112.4

Josh 20:8: 112.4

Josh 22:28: 50.6

Josh 22:29: 87.3

Josh 24:4: 114.7

Judg 3:9: 104.12

Judg 4:3: 110.2

Judg 6:12: 37.2

Judg 6:23: 97.1

Judg 6:31: 34.8

Judg 10:1: 85.3

Judg 10:6: 116.8

Judg 12:9: 110.4

Judg 13:5: 22.2

Judg 13:7: 118.13

Judg 14:20: 20.3

Ruth 4:17: 105.5

Ruth 4:19: 114.6

1Sam 10:6: 72.3

1Sam 10:17: 115.2

1Sam 16:7: 63.3; 88.6

1Sam 20:42: 34.1

1Sam 24:4: 30.1

2Sam 5:5: 110.7

2Sam 6:17: 55.3

2Sam 7:23: 110.1

2Sam 7:25: 32.2

2Sam 12:3: 75.8

2Sam 14:33: 20.8

2Sam 17:25: 59.4; 114.7

2Sam 22:32: 2.5; 19.7

2Sam 23:2: 65.10

1Kgs 1:3: 20.8

1Kgs 8:25: 30.1

1Kgs 8:34: 114.4

1Kgs 10:5: 109.6

1Kgs 11:31: 94.8

1Kgs 13:13: 88.2

1Kgs 14:20: 60.4

1Kgs 17:1: 54.1

1Kgs 17:11: 108.6

1Kgs 22:21: 72.4

1Kgs 22:22: 72.4

1Kgs 22:42: 110.5

2Kgs 1:17: 60.3

2Kgs 3:1: 110.6

2Kgs 3:2: 105.3

2Kgs 5:23: 32.9

2Kgs 8:16: 110.6

2Kgs 14:23: 110.6; 110.7

2Kgs 15:29: 114.3

2Kgs 17:13: 74.3

2Kgs 22:12: 104.12

2Kgs 23:2: 42.4; 119.9

2Kgs 23:3: 61.2

2Kgs 23:34: 114.7

1Chr 1:18: 114.6; 114.7

1Chr 1:34: 85.3; 114.7

1Chr 2:18: 60.1

1Chr 2:24: 110.6

1Chr 4:37: 7.1

1Chr 5:1: 2.2

1Chr 13:2: praef.3.0; 18.4

1Chr 13:8: 26.1

1Chr 17:24: 66.5

1Chr 24:2: 22.4

1Chr 26:23: 12.9

1Chr 29:11: 73.4

1Chr 29:13: 25.5

1Chr 29:17: 1.4

2Chr 5:13: 24.7; 26.1

2Chr 6:25: 114.4

2Chr 9:4: 109.6

2Chr 14:7: 45.5

2Chr 15:12: 23.3

2Chr 18:20: 72.4

2Chr 18:21: 72.4

2Chr 20:31: 110.5

2Chr 21:2: 114.7

2Chr 26:18: 51.5

2Chr 29:6: 52.2

2Chr 29:12: 59.1

2Chr 29:14: 12.9

2Chr 31:6: 103.4

2Chr 33:16: 115.2

2Chr 34:1: 110.5

2Chr 34:2: 81.8

2Chr 34:12: 116.11

2Chr 34:21: 1.3

2Chr 36:2: 60.4; 110.5

2Chr 36:4: 92.4; 114.7

2Chr 36:5: 110.5

2Chr 36:11: 110.5

Ezra 7:15: 14.3

Ezra 7:28: 2.1

Ezra 9:1: 116.11

Ezra 9:8: 74.2; 119.15

Ezra 9:12: 107.4

Ezra 10:3: 74.3; 118.8

Ezra 10:25: 106.9

Neh 8:8: 32.1

Neh 9:5: 25.5

Neh 9:6: 23.3; 24.5

Neh 9:7: 115.7

Neh 9:21: 62.5

Neh 9:24: 114.8

Neh 9:32: 65.1; 81.1; 82.1; 119.15

Neh 9:37: 65.2

Neh 10:36: 82.1

Esth 8:17: 113.7

Job 1:8: 16.6

Job 3:2: 35.2

Job 11:7: 12.5

Job 12:3: 33.5

Job 12:10: 33.6

Job 14:12: 99.3

Job 14:21: 21.3

Job 20:26: 84.4

Job 21:19: 25.4

Job 21:23: 78.5

Job 25:4: 32.4

Job 28:12: 42.7

Job 28:20: 42.6

Job 28:23: 20.10; 21.4; 55.9

Job 33:14: 20.10; 29.4

Job 33:18: 62.6

Job 34:3: 76.5

Job 34:4: 101.6

Job 34:9: 9.2; 118.2

Job 36:26: 7.6

Job 38:6: 43.5

Job 39:17: 78.9

Ps 1:6: 27.2; 27.3

Ps 3:2: 29.2

Ps 7:1: 64.5

Ps 8:4: 38.1

Ps 11:4: 51.3

Ps 18:31: 2.5; 19.7

Ps 20:7: 82.3

Ps 22:24: 38.6

Ps 33:4: 28.5; 63.7; 115.6

Ps 33:6: 15.8; 24.6; 115.6

Ps 37:17: 27.2

Ps 54:4: 70.7

Ps 55:19: 83.2

Ps 69:33: 20.9

Ps 69:34: 23.3

Ps 81:9: 70.3

Ps 94:14: 111.1

Ps 95:7: 58.8

Ps 103:1: 119.16

Ps 103:13: 19.7; 30.6

Ps 104:14: 5.3

Ps 104:30: 68.2

Ps 106:43: 48.3

Ps 110:1: 30.1

Ps 115:2: 12.5; 104.1

Ps 119:160: 63.7

Ps 125:5: 27.3

Ps 134:1: 119.16

Ps 135:6: 23.3

Ps 141:7: 42.5

Ps 144:3: 38.1

Ps 148:2: 50.5

Prov 2:6: 16.6; 20.7

Prov 3:12: 17.4; 19.7

Prov 8:1: 20.7

Prov 8:9: 41.3

Prov 8:22: 43.4

Prov 10:29: 27.2; 27.3

Prov 12:5: 27.2

Prov 14:22: 101.2

Prov 20:5: 48.7

Prov 20:27: 81.6

Prov 24:3: 20.1

Eccl 1:4: 99.4

Eccl 1:18: 42.6

Eccl 2:26: 11.8

Eccl 5:19: 102.7

Eccl 6:2: 11.8

Eccl 6:8: 17.2

Eccl 8:7: 21.4; 38.6

Eccl 9:1: 43.2

Eccl 9:2: 21.5

Isa 6:3: 69.7

Isa 6:5: 54.1

Isa 6:9: 54.4

Isa 7:7: 99.6

Isa 7:12: 32.8

Isa 7:14: 9.5; 30.2; 41.8

Isa 9:6: 66.5

Isa 9:7: 119.8

Isa 9:17: 48.6

Isa 11:2: 72.5

Isa 14:19: 84.2

Isa 18:5: 95.2

Isa 19:2: 104.8

Isa 20:2: 115.1

Isa 26:4: 6.1

Isa 30:10: 53.3

Isa 31:3: 47.5

Isa 34:16: 36.2

Isa 35:5: 20.4

Isa 35:8: 46.2

Isa 40:18: 46.4; 61.4; 71.1

Isa 42:1: 78.7

Isa 43:23: 87.5

Isa 44:18: 20.4; 22.4; 77.4; 103.6

Isa 44:24: 71.3

Isa 45:18: 8.4; 15.7; 61.7; 71.2

Isa 47:14: 47.2

Isa 48:5: 88.6

Isa 48:21: 19.2

Isa 49:7: 49.5

Isa 49:22: 67.7

Isa 50:6: 31.3

Isa 53:5: 92.6

Isa 54:5: 28.5

Isa 57:15: 7.1; 19.1; 22.6; 26.2; 72.5;
73.4; 80.2; 81.1; 81.5; 118.11; 119.5;
119.11

Isa 57:21: 29.2

Isa 59:4: 107.7

Isa 59:21: 73.1

Isa 62:5: 5.9; 10.7

Isa 63:7: 2.1

Isa 65:7: 43.4

Isa 65:17: 89.5

Isa 66:2: 38.2

Isa 66:20: 25.6

Isa 66:22: 70.1

Jer 4:2: 80.2

Jer 5:12: 31.2

Jer 7:19: 104.7

Jer 10:11: 24.3

Jer 10:12: 40.6

Jer 14:11: 69.8

Jer 16:20: 62.8; 93.1

Jer 17:26: 40.3

Jer 20:9: 35.3

Jer 21:1: 30.4

Jer 23:28: 53.4

Jer 23:37: 90.4

Jer 29:19: 15.1

Jer 30:16: 23.5

Jer 32:4: 19.3

Jer 42:20: 74.3; 118.8

Jer 45:2: 29.6

Jer 46:21: 86.6

Jer 48:11: 34.9

Jer 49:12: 34.7

Jer 49:20: 114.8

Jer 50:4: 117.3

Jer 51:15: 40.6

Lam 3:24: 35.1

Ezek 2:2: 5.1

Ezek 5:11: 12.6

Ezek 9:10: 104.7

Ezek 11:5: 5.1

Ezek 13:7: 53.5

Ezek 16:47: 20.6

Ezek 18:4: 6.5

Ezek 18:14: 21.3

Ezek 18:20: 4.3; 16.4; 80.8

Ezek 19:3: 105.9

Ezek 19:6: 105.9

Ezek 20:5: 39.2

Ezek 20:9: 14.2

Ezek 21:9: 88.2

Ezek 23:4: 60.1

Ezek 23:37: 23.1

Ezek 28:6: 25.2

Ezek 28:25: 49.5

Ezek 31:14: 40.5

Ezek 32:11: 25.2

Ezek 33:13: 79.2

Ezek 36:14: 111.1

Ezek 37:9: 49.1; 99.5

Ezek 37:14: 68.18

Ezek 37:27: 68.18

Ezek 39:17: 101.4

Ezek 40:41: 12.7

Ezek 44:2: 31.2

Ezek 44:25: 7.8

Ezek 46:16: 95.3

Ezek 47:12: 95.1

Ezek 47:18: 58.4

Dan 5:4: 102.7

Dan 5:19: 36.4

Dan 5:23: 26.7

Dan 9:4: 2.1

Dan 9:5: 64.4

Dan 9:14: 42.2

Dan 11:5: 34.5

Dan 11:25: 34.5

Dan 11:37: 61.7; 101.7; 104.8; 108.5

Dan 12:2: 72.2

Hos 1:9: 118.2

Hos 4:2: 102.3

Hos 14:9: 41.3; 41.4

Joel 1:17: 83.4

Joel 2:28: 67.7

Amos 1:11: 9.9

Amos 2:4: 9.9

Amos 2:11: 118.6

Amos 6:14: 30.3

Jonah 1:14: 45.3

Jonah 3:1: 29.4

Mic 5:2: 30.3

Mic 5:4: 119.8

Hab 3:17: 58.7

Hag 1:12: 116.9

Zech 4:6: 15.8; 35.5

Zech 6:5: 99.5

Zech 10:2: 83.1

Zech 13:3: 8.7; 26.7

Mal 1:11: 40.4

Mal 2:10: 8.1; 8.8

Mal 2:15: 15.6

Mal 3:3: 14.3

Mal 3:5: 21.5

Mal 3:16: 53.8

Matt 1:2: 114.7

Matt 1:3: 114.7

Matt 1:17: 60.3; 110.5; 110.6

Matt 1:18: 30.7

Matt 1:20: 116.4

Matt 1:23: 30.2; 116.2

Matt 2:6: 30.3

Matt 3:16: 31.5

Matt 3:17: 3.6

Matt 6:16: 39.5

Matt 6:25: 33.5

Matt 7:8: 23.5

Matt 7:23: 20.9

Matt 7:29: 18.6

Matt 9:18: 100.4

Matt 10:20: 35.4

Matt 11:27: 11.3; 16.5; 17.2; 19.7; 67.5

Matt 11:28: 65.8

Matt 12:18: 78.7

Matt 13:15: 40.7

Matt 13:37: 38.7

Matt 14:33: 5.8

Matt 16:14: 39.7

Matt 16:15: 2.5; 31.6; 39.7; 52.1

Matt 16:23: 34.6

Matt 18:16: 10.1

Matt 19:6: 6.9; 48.5; 77.5; 80.7; 119.7

Matt 19:29: 32.5

Matt 20:19: 34.6

Matt 21:28: 71.1

Matt 22:31: 34.9; 94.4

Matt 22:32: 94.9

Matt 22:44: 30.1

Matt 22:45: 32.4

Matt 23:12: 23.5

Matt 23:18: 6.6; 41.2

Matt 24:36: 5.7; 8.3; 16.2; 17.2; 17.3;
19.6; 19.7; 19.8; 22.3; 67.5; 74.6

Matt 25:13: 22.3

Matt 25:29: 23.5; 26.8

Matt 26:26: 57.3

Matt 26:54: 20.5

Matt 26:68: 2.5

Matt 27:44: 51.2

Matt 28:6: 109.2

Matt 28:19: 8.7; 25.3; 25.6; 116.2

Mark 1:34: 100.3

Mark 1:37: 108.6

Mark 2:7: 99.6

Mark 2:18: 63.5

Mark 4:25: 26.8

Mark 4:29: 83.4

Mark 5:10: 94.7

Mark 7:36: 5.4

Mark 8:21: 38.8

Mark 8:29: 2.5

Mark 8:33: 34.6; 63.3; 118.1

Mark 10:8: 119.7

Mark 12:26: 39.2

Mark 12:27: 39.2

Mark 12:30: 8.5

Mark 12:36: 30.1

Mark 13:32: 5.7; 8.3; 16.2; 17.2; 17.3;
19.6; 19.7; 19.8; 22.3; 67.5; 74.6

Mark 14:22: 57.3

Mark 14:34: 34.3

Mark 16:15: 23.6

Mark 16:16: 23.5

Mark 16:17: 53.4

Luke 1:15: 17.1

Luke 1:17: 31.8

Luke 1:29: 51.1

Luke 1:35: 10.6; 66.5

Luke 1:37: 52.4

Luke 1:41: 66.6

Luke 1:42: 66.7

Luke 1:47: 35.1

Luke 2:4: 40.3

Luke 2:23: 95.3

Luke 2:40: 78.9

Luke 2:50: 27.5; 77.4

Luke 3:1: 60.5

Luke 3:8: 29.1

Luke 3:22: 117.4

Luke 3:27: 98.5

Luke 3:33: 114.7

Luke 3:34: 114.7

Luke 3:35: 114.7

Luke 3:36: 114.6

Luke 4:12: 32.8

Luke 4:41: 25.1

Luke 5:36: 93.5

Luke 8:26: 9.10

Luke 8:35: 27.4

Luke 8:46: 31.6

Luke 9:13: 48.2

Luke 9:15: 24.1

Luke 9:20: 2.5

Luke 9:24: 23.5

Luke 9:45: 75.1

Luke 10:3: 68.4

Luke 10:22: 4.1; 11.3; 17.2; 19.7; 67.5

Luke 11:10: 23.5

Luke 11:13: 16.8

Luke 11:27: 66.7

Luke 13:16: 104.11

Luke 13:30: 71.8

Luke 14:11: 23.5

Luke 15:8: 42.5

Luke 15:18: 27.7

Luke 15:31: 28.2

Luke 16:17: 62.4

Luke 16:31: 53.3

Luke 18:26: 23.2

Luke 20:3: 17.1

Luke 20:37: 39.2

Luke 20:38: 39.2

Luke 20:42: 30.1

Luke 22:43: 37.2

Luke 22:44: 31.5

Luke 22:70: 38.7

Luke 23:40: 45.1

Luke 23:43: 54.7

Luke 23:47: 37.3

Luke 24:14: 24.1; 88.1

Luke 24:16: 20.3

Luke 24:23: 27.6

Luke 24:27: 23.6

Luke 24:39: 91.6

Luke 24:43: 20.3

John 1:1: 69.9

John 1:3: 28.4; 74.4; 75.2

John 1:13: 9.12

John 1:14: 66.1

John 1:17: 56.5; 96.3

John 1:18: 3.9; 7.7; 8.2; 16.2; 19.7; 67.5

John 1:41: 36.3

John 1:45: 36.3

John 2:25: 79.4

John 3:5: 3.1

John 3:6: 19.5; 22.5; 70.7; 73.3; 81.6

John 3:8: 72.8

John 3:9: 20.5

John 3:18: 3.9; 21.1; 90.6; 111.3

John 3:21: 96.7

John 3:34: 16.7

John 4:3: 9.10

John 4:13: 66.9

John 4:14: 66.9

John 4:23: 12.6

John 4:24: 70.1

John 5:21: 16.3; 61.6; 94.6

John 5:22: 19.7; 21.1

John 5:23: 10.7; 11.2; 17.5; 18.1; 19.7;
40.1; 67.5

John 5:26: 16.3; 19.7; 70.6; 108.3

John 5:31: 3.5; 3.6

John 5:32: 3.5

John 5:36: 3.6

John 5:38: 18.6

John 6:13: 48.2

John 6:33: 66.8

John 6:46: 5.7; 19.7; 67.5

John 6:50: 66.8

John 6:51: 66.8

John 6:57: 16.3; 65.5

John 6:58: 66.8

John 6:65: 40.1

John 7:18: 4.1

John 8:28: 44.4

John 8:40: 44.4

John 8:41: 6.8

John 8:44: 30.6

John 8:47: 18.1

John 9:12: 108.4

John 9:16: 90.1

John 9:33: 45.2

John 10:11: 34.3

John 10:29: 114.1

John 10:33: 45.3

John 10:36: 115.8

John 11:6: 38.3

John 11:11: 38.3

John 11:34: 108.4

John 12:16: 27.6

John 12:45: 108.2

John 14:7: 17.3

John 14:10: 29.1; 29.3

John 14:13: 16.8

John 14:23: 69.5

John 15:26: 72.9

John 16:12: 72.9

John 16:13: 72.9

John 16:14: 72.9

John 16:27: 50.3

John 16:30: 32.2

John 17:2: 88.4

John 17:3: 2.3

John 17:8: 118.5

John 20:17: 90.5

John 20:27: 90.5

John 20:31: 2.3; 39.7

John 21:6: 9.12

Acts 2:17: 67.7

Acts 2:24: 80.5

Acts 2:25: 30.1

Acts 2:26: 98.8

Acts 2:27: 34.1

Acts 2:33: 9.5

Acts 2:34: 30.1; 81.8; 116.4

Acts 2:39: 118.6; 119.13

Acts 2:41: 118.14

Acts 2:46: 82.2

Acts 5:3: 9.2; 118.1

Acts 5:32: 27.1

Acts 6:10: 84.1

Acts 7:8: 110.5

Acts 7:23: 110.8

Acts 8:14: 30.4

Acts 10:38: 69.6

Acts 13:2: 68.3

Acts 13:4: 68.4

Acts 13:35: 91.5

Acts 13:37: 43.6; 93.2

Acts 14:23: 68.3

Acts 15:23: 118.14

Acts 15:28: 68.5

Acts 16:34: 69.9

Acts 17:29: 48.4; 55.5; 55.7; 57.4

Acts 17:31: 88.4

Acts 18:24: praef.0.0

Acts 18:25: 39.8

Acts 19:36: 77.6

Acts 20:4: praef.1.arg; 85.4

Acts 20:21: 118.4

Acts 20:24: 1.1

Acts 20:28: 69.10

Acts 21:4: 68.7

Acts 21:12: 68.7

Acts 21:25: 66.11

Acts 23:8: 10.3; 23.4; 78.1; 86.2; 90.6

Acts 26:8: 46.4; 77.1

Acts 28:27: 40.7

Rom 1:4: praef.2.3; 49.6; 60.2; 68.1; 69.6;
75.6; 93.6

Rom 1:6: 2.5

Rom 1:7: 119.14

Rom 1:19: 32.10

Rom 1:20: 46.6; 55.7

Rom 1:21: 14.4; 23.1; 25.3; 27.4; 27.5;
31.1; 43.1; 86.8; 103.6

Rom 1:24: 110.4

Rom 2:29: 6.10; 8.6; 22.7; 44.2; 75.7;
93.7; 116.6; 117.2; 119.6

Rom 3:5: 87.6

Rom 3:28: 67.3

Rom 3:30: 2.6

Rom 4:5: 57.5; 63.4

Rom 4:10: 43.7

Rom 4:14: 57.5

Rom 4:16: 89.4

Rom 4:20: praef.1.3

Rom 4:24: 87.2

Rom 5:1: 68.1; 69.1

Rom 5:11: 69.1; 116.3

Rom 5:15: 36.6; 48.5

Rom 5:16: 88.8

Rom 6:7: 102.4

Rom 6:9: 92.5

Rom 6:13: 86.8; 87.3

Rom 7:4: 41.6

Rom 7:13: 65.9

Rom 7:18: 79.1

Rom 7:22: 20.1; 65.4

Rom 7:23: 56.3

Rom 8:2: 65.3

Rom 8:3: 45.2; 65.9; 96.6

Rom 8:4: 87.4

Rom 8:6: 22.5

Rom 8:7: 48.7

Rom 8:8: 76.5

Rom 8:9: 12.1; 12.2; 14.6; 47.5; 66.10;
68.12; 68.17; 76.1; 80.7

Rom 8:11: 44.3; 66.12; 68.12; 78.8

Rom 8:13: 22.5; 44.3; 62.2; 76.3; 86.3;
93.6

Rom 8:20: 52.4; 56.4; 96.3

Rom 8:26: 68.14

Rom 8:27: 16.1

Rom 8:33: 61.4; 111.3

Rom 8:36: 83.3

Rom 8:38: 55.5

Rom 8:39: 26.5

Rom 9:7: 58.8

Rom 9:8: 6.6

Rom 9:14: 43.1; 90.4; 93.1

Rom 9:15: 23.4; 99.2

Rom 9:16: 116.1

Rom 10:5: 97.1

Rom 10:10: 81.3

Rom 11:29: 7.6

Rom 11:32: 101.2

Rom 11:33: 94.1

Rom 11:35: 23.2

Rom 11:36: 74.4

Rom 12:1: praef.1.4

Rom 12:9: 101.6

Rom 13:2: 87.4

Rom 13:12: 83.3

Rom 14:3: 21.1

Rom 14:7: 65.5

Rom 14:9: 100.1

Rom 14:11: 68.9

Rom 15:6: 119.14

Rom 15:8: 39.8; 68.1

Rom 15:12: 99.2

Rom 15:16: 68.15

Rom 15:22: 104.2

Rom 16:8: 119.16

1Cor 1:2: 118.4; 119.2; 119.14

1Cor 2:10: 8.5; 12.3; 16.1

1Cor 2:11: 8.4; 11.5; 12.1; 12.2; 12.3;
12.4; 15.9; 16.5; 19.7; 36.6; 55.6; 56.2;
67.5; 72.3; 77.5

1Cor 2:12: 24.2; 68.17; 70.8

1Cor 2:13: 14.5; 26.6; 32.1; 70.8; 78.4

1Cor 2:14: 14.4; 15.6; 24.2

1Cor 2:15: 76.5

1Cor 3:11: 3.1; 26.5; 69.2

1Cor 3:12: 26.5

1Cor 3:16: 9.3

1Cor 6:11: praef.1.3; 10.6; 119.14

1Cor 7:4: 59.3

1Cor 7:10: 68.5

1Cor 7:12: 68.5

1Cor 8:3: 55.9

1Cor 8:5: 99.4

1Cor 8:6: 2.6; 4.5; 5.6; 6.7; 10.5; 71.2;
75.3; 118.3; 118.9; 119.3; 119.4; 119.14

1Cor 9:5: 87.2

1Cor 9:8: 78.4

1Cor 10:22: 69.3

1Cor 11:3: 6.5

1Cor 11:8: 116.1

1Cor 11:9: 75.3

1Cor 11:12: 35.6; 44.6; 62.9; 66.6; 70.6;
79.4; 80.3; 80.4

1Cor 12:3: 3.1; 3.3; 11.3; 51.4; 69.2; 73.1;
81.5

1Cor 12:4: 7.4; 69.2

1Cor 12:5: 7.4

1Cor 12:6: 7.4; 69.2

1Cor 12:8: 16.7; 72.7

1Cor 12:10: 72.7

1Cor 12:13: 119.5

1Cor 13:9: 94.2

1Cor 14:2: 15.9; 32.6; 108.2

1Cor 14:14: 56.3

1Cor 14:15: 56.3; 76.5

1Cor 14:25: 16.1

1Cor 14:31: 107.3

1Cor 14:32: 72.4

1Cor 14:40: 52.5

1Cor 15:12: 92.2

1Cor 15:13: 51.1

1Cor 15:14: 91.6

1Cor 15:15: 4.4; 53.8

1Cor 15:16: 43.5; 83.5; 100.2; 102.5

1Cor 15:20: 92.2; 92.5

1Cor 15:21: 100.2

1Cor 15:28: 17.6; 21.1; 65.11; 71.4; 75.8

1Cor 15:29: 43.7; 56.5; 86.7

1Cor 15:36: 90.2; 102.5

1Cor 15:37: 90.2

1Cor 15:38: 96.6

1Cor 15:42: 91.4; 95.4

1Cor 15:44: 56.2; 78.2; 91.1

1Cor 15:45: 55.8

1Cor 15:46: 37.3

2Cor 1:4: praef.2.4

2Cor 1:12: 15.5; 27.1; 48.4; 101.3

2Cor 1:20: 16.7; 24.6; 40.4

2Cor 2:4: 1.4

2Cor 2:17: 2.4; 50.2

2Cor 3:3: 60.2

2Cor 3:6: 22.5

2Cor 3:16: 51.2

2Cor 4:2: 7.5

2Cor 4:5: 3.2; 6.7; 67.2

2Cor 4:6: 26.4; 67.2

2Cor 5:1: 61.8

2Cor 5:15: 65.5; 91.4

2Cor 5:17: 118.13

2Cor 6:14: 103.7

2Cor 6:16: 68.18

2Cor 6:18: 27.7

2Cor 8:7: 26.6

2Cor 9:7: 48.6

2Cor 9:8: 61.3

2Cor 9:13: 101.3; 118.5

2Cor 10:10: 71.7

2Cor 10:18: 21.1; 41.2

2Cor 12:2: 54.3

2Cor 12:3: 54.3

2Cor 12:4: 54.4

2Cor 13:13: 119.16

Gal 1:1: 44.5

Gal 1:15: 68.16

Gal 2:16: 3.3; 45.5; 76.1; 93.2

Gal 3:18: 52.3

Gal 3:24: 77.1

Gal 4:7: 6.9; 6.10; 28.6

Gal 4:8: 32.10

Gal 4:23: 30.7; 32.7

Gal 4:30: 32.7

Gal 6:5: 102.3

Gal 6:7: 55.4

Gal 6:16: 119.16

Gal 6:17: 63.1

Eph 1:3: praef.2.0; 119.14

Eph 1:8: 20.7

Eph 1:11: 61.1

Eph 1:13: 101.4

Eph 1:17: 26.4

Eph 2:14: 65.8

Eph 2:15: 65.8

Eph 4:5: 81.9; 118.3

Eph 4:6: 118.9; 119.3; 119.4

Eph 4:18: 27.5; 31.1; 75.1

Eph 4:30: 69.3

Eph 5:3: 57.4

Eph 5:5: 64.2

Eph 5:6: 50.2

Eph 5:7: 25.4

Eph 5:13: 33.1; 71.8

Eph 5:20: 70.4; 119.14

Eph 5:26: 65.10

Eph 6:23: 7.3

Phil 1:1: praef.1.0

Phil 2:5: 76.2

Phil 2:6: 45.1

Phil 2:7: 40.2

Phil 3:9: 67.3

Phil 3:11: 84.2

Phil 3:21: 65.11

Phil 4:8: 101.5

Phil 4:21: 119.16

Col 1:13: 50.1

Col 1:16: 9.6; 11.6; 22.2; 23.3; 24.3; 24.6;
65.7; 67.6; 73.8; 75.4; 78.6

Col 1:19: 33.4; 52.5; 65.6; 78.5

Col 1:20: 9.6; 61.3; 62.4; 65.6

Col 2:11: 68.11

Col 2:14: 65.2

1Thess 1:1: praef.1.0; praef.2.0

1Thess 1:2: praef.1.4

1Thess 1:3: 119.14

1Thess 1:5: 31.3; 61.8; 78.8; 91.1

1Thess 2:4: 7.5

1Thess 2:13: 15.1; 70.8

1Thess 3:7: praef.2.4

1Thess 3:13: 119.14

1Thess 4:8: 51.4; 57.2

1Thess 4:16: 119.9

1Thess 4:18: 82.3

1Thess 5:2: 21.2

1Thess 5:26: 119.16

2Thess 1:11: praef.2.5; 38.4

2Thess 1:12: 8.6; 8.8; 119.14

2Thess 2:13: 1.1

2Thess 2:16: 69.9; 119.14

2Thess 3:2: 119.12

1Tim 1:11: 19.5

1Tim 1:12: 69.10

1Tim 2:5: 2.6; 10.5; 44.5; 81.9

1Tim 4:6: 118.7

1Tim 4:10: praef.2.5

1Tim 4:14: 55.4

1Tim 4:16: 107.2

1Tim 5:8: 63.4

1Tim 5:19: 10.1

1Tim 5:25: 32.3

1Tim 6:16: 73.7

2Tim 1:1: 68.8

2Tim 1:9: 64.3

2Tim 1:13: 67.1

2Tim 2:19: praef.1.1

2Tim 3:14: 107.2

2Tim 4:1: praef.0.0

2Tim 4:18: 64.5

Titus 1:4: 64.2

Titus 1:12: 77.2

Titus 1:15: 41.3

Titus 2:11: 69.9

Titus 2:13: 69.9

Titus 3:3: 64.4

Titus 3:5: 64.3; 75.5

Titus 3:6: 49.6

Phlm 1:9: 68.8

Phlm 1:23: praef.3.0

Heb 1:5: 7.7; 29.3

Heb 1:7: 72.1

Heb 1:13: 30.1

Heb 2:8: 17.6

Heb 2:17: 38.4; 41.6

Heb 3:1: 119.2

Heb 3:4: 71.7

Heb 3:6: 56.1

Heb 3:7: 9.3

Heb 4:12: 56.1; 57.1; 76.4

Heb 4:13: 70.2

Heb 6:1: 119.12

Heb 6:7: 66.4

Heb 7:3: 71.4

Heb 7:19: 43.10

Heb 9:14: 66.11

Heb 9:17: 83.5

Heb 9:24: 28.6; 40.2; 75.6

Heb 10:10: 51.5

Heb 10:15: 69.4

Heb 11:5: 93.7; 94.4; 98.6

Heb 11:19: 94.6

Heb 11:25: 92.7

Heb 12:8: 71.5

Heb 12:29: 7.8

Jas 1:20: 87.6

Jas 1:26: 81.3

Jas 2:23: 66.3

Jas 2:26: 66.12; 76.3; 77.7; 78.2; 86.3;
91.2

Jas 3:4: praef.2.1

Jas 3:6: 84.4

1Pet 1:2: 72.6; 118.11

1Pet 1:3: 65.1; 69.6; 74.2; 94.6

1Pet 1:21: 119.10

1Pet 2:5: 68.15

1Pet 2:22: 80.1

1Pet 2:24: 92.6

1Pet 3:9: 47.3

1Pet 3:12: 27.3

1Pet 3:18: 68.11

1Pet 4:1: 93.6

1Pet 4:11: 3.3; 75.7

2Pet 1:1: 119.14

2Pet 1:6: 89.3

2Pet 1:11: 69.9

2Pet 1:17: 18.2

2Pet 1:21: 14.5; 32.6; 119.6

2Pet 2:12: 107.6

2Pet 3:18: 119.14

1John 1:10: 52.3

1John 2:4: 53.5

1John 2:5: 65.4

1John 2:19: 100.3; 116.7

1John 2:23: 5.6; 10.7; 16.4; 19.7; 22.1;
46.5; 67.5

1John 2:24: 80.4; 108.3

1John 2:27: 41.4; 118.7

1John 3:7: 71.5

1John 3:9: 21.1

1John 3:10: 8.2; 11.2; 14.6; 19.7; 49.3

1John 4:2: 15.5

1John 4:6: 4.6; 15.9

1John 4:7: 50.3

1John 4:8: 19.7

1John 4:9: 50.3

1John 4:10: 50.3

1John 4:13: 65.3

1John 4:15: 3.3; 46.5

1John 4:16: 50.3

1John 4:18: 47.3

1John 4:20: 53.6

1John 5:1: 67.1

1John 5:6: 22.7; 44.2; 72.6; 72.8; 73.3;
81.2

1John 5:9: 3.8

1John 5:10: 3.4; 50.6; 108.5

1John 5:12: 19.7

1John 5:14: 57.6

1John 5:15: 57.6

1John 5:18: 43.6

1John 5:19: 88.1

1John 5:20: 2.2; 2.3; 3.3; 3.8; 4.3; 4.5; 4.6;
5.5; 19.1; 19.8; 22.6; 66.1; 70.4; 75.5;
76.2; 81.2; 117.2; 118.10; 119.4; 119.10;
119.11

2John 1:2: 109.3

2John 1:3: 7.3

2John 1:9: 19.7; 67.5

Jude 1:3: 61.9

Jude 1:4: 106.8

Jude 1:25: 119.14

Rev 1:5: praef.2.3; 118.10

Rev 1:6: 73.8

Rev 3:20: 69.5

Rev 5:3: 36.5

Rev 5:13: 11.6; 23.3; 24.5; 24.7; 37.4;
55.2; 78.6; 117.7

Rev 7:15: 37.5; 51.3

Rev 10:6: 23.3; 65.7; 75.4

Rev 10:11: 113.1

Rev 12:10: 37.4; 37.5; 42.4

Rev 14:5: 50.4; 80.1

Rev 14:7: 37.7

Rev 16:11: 107.1

Rev 18:21: 40.5

Rev 19:2: 33.3

Rev 20:4: 53.2; 89.4

Rev 20:6: 26.3

Rev 21:3: 68.18

Rev 21:8: 116.8

Rev 21:20: 13.2; 60.5

Rev 21:24: 66.10

Rev 22:2: 95.1

Rev 22:21: 119.16