

# Eusebius, Demonstratio Evangelica

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This translation was created on 2024-12-30 using gpt-4o-mini. 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 Eusebius's *Demonstratio Evangelica*, 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: Eusebius, *Eusebii Caesariensis Opera*. Teubner:Leipzig, 1867.

The source edition of *Demonstratio Evangelica* 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/tlg2018/tlg001/tlg2018.tlg005.1st1K-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/Eusebius>. We are also evaluating low-priced, translation-only print, ebook, and audio editions through Amazon and other providers.

## Book One. (ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ.)

### Introduction

1.praef.1 | "Ιδοὺ δή σοι, θεῖον ἐπισκόπων χρῆμα, Θεόδοτε ἵερε θεοῦ ἄνθρωπε, σὺν θεῷ καὶ σὺν αὐτῷ γε τῷ σωτῆρι ἡμῶν τῷ τοῦ θεοῦ λόγῳ μετὰ τὴν πρώτην Προπαρασκευὴν τῆς Εὐαγγελικῆς ὑποθέσεως, ἐν δλοις πεντεκαίδεκα συγγράμμασι διαπεπονημένην ἡμῖν, μέγα τοῦτο πρὸς ἡμῶν ἔξανύεται. δέχου δῆτα, ὡφίλη κεφαλὴ, τὴν αἴτησιν, καὶ ταῖς εὔχαις ἡμῖν συμπόνει τὴν Εὐαγγελικὴν Ἀπόδειξιν ἥδη λοιπὸν ἐκ τῶν ἀνέκαθεν παρ' Ἑβραίοις ἀνακειμένων προρρήσεων παραστήσασθαι πειρωμένοις.

1.praef.2 | πῶς δὴ καὶ τίνα τρόπον; τοὺς θεοφιλεῖς ἔκείνους, οἵσθα δήπου τοὺς βωμένους παρὰ τοῖς ἀνδράσι, Μωσέα δὴ λέγω καὶ τοὺς μετ' αὐτὸν ἐκλάμψαντας θεοπρεπεῖς καὶ τοὺς μακαρίους προφήτας τε καὶ ἱεροφάντας, μάρτυσιν ἀποχρώμενοι ^ ἐξ αὐτῶν τ' ἐπιδεικνύαι προηρημένοι τὰ μακροῖς ὑστερον αἰῶσιν εἰς φῶς ἐλθόντα, καὶ διὰ τῆς τοῦ σωτῆρος εὐαγγελικῆς ἀποδείξεως πραγματευθέντα, τά τεκαθ' ἡμᾶς αὐτοὺς είσετι νῦν πρὸ ὄφθαλμῶν συντελούμενα θείω πνεύματι προειληφότας, ὡς ἀν παρόντα τὰ μὴ παρόντα καὶ τὰ μηδέπω μηδαμῶς ὄντα ὡς ἐναργῶς ὄντα κατωπτευκότας, καὶ οὐ τοῦτο μόνον, ἀλλὰ καὶ τοῖς μετέπειτα διὰ γραφῆς τὰ μέλλοντά ποτε ἔσεσθαι προμεμηνυκότας ^ ὥστε ἥδη καὶ ἐτέρους ἐξ αὐτῶν εἰδέναι τε καὶ γνωρίζειν τὸ μέλλον δύνασθαι, διηγέραι τε προσδοκᾶν τῶν λογίων τὰ ἀποτελέσματα

1.praef.1 | Behold, truly, a divine matter for the overseers, Theodote, a holy man of God. Together with God and with him, our Savior, through the word of God, after the first preparation of the Gospel, in all fifteen writings, it has been greatly worked out for us. Therefore, accept, dear friend, the request, and with our prayers, may the Gospel Proof now be presented from the ancient prophecies that have been laid down among the Hebrews.

1.praef.2 | How then and in what way? Those beloved of God, you surely know, the ones who cried out among the men, I mean Moses and those who shone with him, the divinely honored ones, and the blessed prophets and priests, using their testimonies. They were chosen to show the things that would later come to light in long ages, and through the proof of the Gospel of the Savior, the things concerning us are still being completed now before our eyes, having been taken up by the divine spirit, as if the things that are not present and those that do not yet exist are clearly seen as being present. And not only this, but also those who come later have foretold through writing the things that will someday happen, so that even others from among them can know and understand the future, waiting for the outcomes of the words.

1.praef.3 | ποῖα δὲ ταῦτα; μυρία μὲν ἀν εἴη, καὶ ἄλλα παντοῖά τε καὶ περὶ πάντων, κοινῶν τε καὶ τῶν ἀνὰ μέρος, καθ' ἔκαστόν τε ἄνδρα καὶ περὶ τῶν καθόλου, ίδιως τε ἀμφὶ τῶν καθ' Ἐβραίους π·ραγμάτων, καὶ αὖ πάλιν περὶ τῶν ἔξωθεν ἔθνῶν, οἷον δὴ πόλεων ἀναστάσεις, καιρῶν τε ἀλλαγὰς καὶ πραγμάτων μεταβολὰς, μελλόντων τε ἀγαθῶν παρουσίας, καὶ τῶν ἐναντίων ἐπιφορὰς, ἀνδραποδισμοὺς ἔθνῶν, πόλεων πολιορκίας, τῶν καθόλου βασιλείων μεταστάμεταστάσεις τε καὶ καταστάσεις καὶ ἄλλα μυρία περὶ τῶν ἔσεσθαι μακροῖς ὑστερον χρόνοις μελλόντων προεκήρυττον.

1.praef.3 | What are these things? There would be countless ones, and many different kinds concerning everything, both common and specific, about each man and about the whole. Specifically, there are matters concerning the Hebrews, and again about the nations outside, such as the rise of cities, changes in times, and shifts in events, the coming of good things, and the attacks of opposites, the enslavement of nations, the sieges of cities, the changes and conditions of entire kingdoms, and many other things that were foretold about what will happen in the distant future.

1.praef.4 | ἀλλ' οὐ τούτων ὅ γε παρών καιρὸς τὸν ἔλεγχον ἡμᾶς ἀπαιτεῖ παραστήσασθαι, τὰ πολλὰ δὲ εἰσαῦθις ὑπερθεμένους, ἐκ τῆς τῶν παρατεθησομένων ἀληθείας ἡρέμα καὶ τῶν ἀποσειωπημένον τὴν ἀπόδειξιν πιστώσεται.

1.praef.4 | But this present time requires us to present the proof, while many things will be added later. From the truth that will be laid out, the proof will quietly be established from the things that have been kept silent.

## Section 1

1.1.1 | Τινα τοίνυν ἡμῖν ἐπὶ τοῦ παρόντος ἐκ τῶν προφητικῶν προρρήσεων εἰς τὴν εὐαγγελικὴν ἀπόδειξιν εὗ ἀν ἔχοι συντελεῖν καιρὸς ἀν εἴη λέγειν.

1.1.1 | So then, what would be a good time for us to connect the prophetic predictions to the proof of the Gospel?

1.1.2 | Χριστὸν ὄνομαστὶ καὶ θεοῦ λόγον ^ αὐτὸν τε θεὸν καὶ κύριον, καί τινα μεγάλης βουλῆς ἄγγελον ἐπιδημήσειν ποτὲ εἰς ἀνθρώπους ἔφασαν, πάντων τε τῶν ἀνὰ πᾶσαν τὴν οἰκουμένην ἔθνῶν Ἑλληνικῶν τε καὶ βαρβάρων διδάσκαλον ἀληθοῦς θεογνωσίας καὶ τῆς εἰς τὸν τῶν ὅλων δημιουργὸν θεὸν εύσεβείας καταστήσεσθαι, φὶ τὸ εὐαγγελικὸν περιέχει

1.1.2 | They said that Christ is named and is both God and the Word of God, and that an angel of great counsel will one day appear to people. He will be a teacher of true knowledge of God for all the nations, both Greek and barbarian, throughout the whole world, and he will establish piety toward the Creator of all. This will be contained in the Gospel message. And this same one will

κήρυγμα· καὶ τοῦτον αὐτὸν παιδίον  
ἔσεσθαι, καὶ υἱὸν ἀνθρώπου κληθήσεσθαι,  
γένος τε ὅθεν κατάξει, καί τινα ξένον ἐκ  
παρθένου τρόπον αὐτοῦ τῆς ἀποτέξεως,  
καὶ τό γε παραδοξότατον, ὅτι μὴ πᾶσι τοῖς  
ἐκ περάτων γῆς εἰσέτι σήμερον ἐπὶ θέαν  
σπεύδουσι βοῶμενον τῆς ἐν Βηθλεὲμ  
γενέσεως αὐτοῦ χωρίον σιωπῇ δόντες  
παρῆλθον, ἀλλὰ καὶ τοῦτο λευκοῖς  
ὄνδημασιν ἔξεβόησαν, ὥσπερ οὖν καὶ τοὺς  
χρόνους τῆς ἐπιφανείας αὐτοῦ, καθ' οὓς  
ἀκριβῶς οὗτος ἐπεδήμει τῷ βίῳ, ὥσπερ  
φθάσαντες οἱ αὐτοὶ διὰ τῶν πραγμάτων  
ἐθέσπισαν.

1.1.3 | πάρεστι δέ σοι μετὰ χεῖρας  
ἀναλαβόντι τὴν σπουδὴν ἐν ὄφθαλμοῖς  
ίδειν ἐν ταῖς δηλουμέναις προφητικαῖς  
προρρήσεσι πάσας ὅμοι περιεχομένας τὰς  
ὑπὸ τῶν θεσπεσίων εὐαγγελιστῶν  
μαρτυρουμένας αὐτοῦ δὴ τοῦ σωτῆρος  
ἡμῶν Ἰησοῦ τοῦ Χριστοῦ  
παραδόξουςθαυματουργίας, καὶ τὰ ἐνθέους  
αὐτοῦ καὶ παναρέτους περὶ τῆς ἀληθοῦς  
εύσεβείας διδασκαλίας.

1.1.4 | καὶ τί δεῖ θαυμάζειν, ὅτε καὶ τὸν νέον  
τῆς εύσεβείας τρόπον τὸν πρὸς αὐτοῦ  
πᾶσιν ἀνθρώποις κατηγκατηγγελμένον  
διαρρήδην ἀνακτρύττουσι, κλῆσίν τε  
μαθητῶν αὐτοῦ καὶ καινῆς διαθήκης  
διδασκαλίαν.

1.1.5 | ναὶ σο μὴν ἐπὶ τούτοις καὶ τὰς  
Ἰουδαίων εἰς αὐτὸν ἀπιστίας καὶ  
ἀντιλογίας ἀρχόντων τε ἐπαναστάσεις,  
διδασκάδιδασκάλων φθόνους, ἐνὸς  
μαθητοῦ προδοσίαν, ἔχθρῶν διαβολᾶς,  
συκοφαντῶν κατηγορίας, δικαστῶν

be a child and will be called the son of man,  
coming from a certain lineage, and he will  
be born in a strange way from a virgin.  
What is most surprising is that not all  
people from the ends of the earth today  
hurry to see the place of his birth in  
Bethlehem, but they have passed by in  
silence. Yet, they have called him by white  
names, just as they have also proclaimed  
the times of his appearance, during which  
he lived on earth, as those who have come  
before have established through their  
actions.

1.1.3 | It is possible for you, after taking up  
the effort, to see with your own eyes all the  
prophetic predictions that are clearly  
shown, containing together all the  
wonderful miracles of our Savior Jesus  
Christ, as testified by the divine evangelists,  
and his teachings about true piety that are  
full of grace.

1.1.4 | And why should we be amazed,  
when even the young way of piety toward  
him is openly proclaimed to all people,  
along with the calling of his disciples and  
the teaching of the new covenant?

1.1.5 | Yes, indeed, in addition to these,  
there are also the unbelief and arguments  
of the Jews against him, the rebellions of  
the rulers, the jealousy of the teachers, the  
betrayal by one disciple, the slanders of  
enemies, the accusations of false witnesses,

κατακρίσεις, ὕβρεις ἀτίμους, μάστιγας ἐκτόπους, δυσφήμους λοιδορίας, ἐπὶ πᾶσι τὸν ἐπονείδιστον θάνατον, αύτοῦ τε ἐπὶ τούτοις σιωπὴν θαυμάσιον, πραότητά τε καὶ καρτερίαν 5 ἀμήχανόν τε ὅσην ὑπομονὴν καὶ ἀνεξικακίαν.

the judgments of judges, the shameful insults, the cruel beatings, the disgraceful mockeries, and above all, the most disgraceful death. Yet, in all of this, his silence is amazing, along with his gentleness and patience, and the incredible endurance and forgiveness he showed.

1.1.6 | ταῦτα δὲ πάντα ἄντικρυς περὶ ἐνὸς ἐν ὑστάτοις ποτὲ χρόνοις ἥξοντος καὶ τοιαῦτα ἐν ἀνθρώποις πεισομένου σαφῶς δι’ ὃν προειλήφασι τὰ παλαιάτα Ἐβραίων παρίστησι λόγια, ἐπιμαρτυρούμενα τὴν μετὰ θάνατον ἐκ νεκρῶν ἀναβίωσιν τοῦ δηλουμένου, τὴν τοῖς αὐτοῦ μαθηταῖς φανέρωσιν, τὴν τοῦ θείου πνεύματος εἰς αὐτοὺς μετάδοσιν, τὴν εἰς οὐρανοὺς ἄνοδον αὐτοῦ, τὴν πατρὸς ἔνθρονον βασιλείας ἴδρυσιν, τὴν ἐπὶ συντελείᾳ τοῦ βίου δεντέραν αὖθις ἐσομένην ἔνδοξον αὐτοῦ παρουσίαν.

1.1.6 | All these things will clearly happen in the future when one comes, and such things will be experienced by people, through which the ancient words of the Hebrews are presented. They testify to the resurrection from the dead of the one who is being revealed, the appearance to his disciples, the giving of the divine spirit to them, his ascent to heaven, the establishment of the kingdom of the Father, and the glorious return of his presence at the end of life.

1.1.7 | ἐπὶ πᾶσι τούτοις θρήνους ἀκούσῃ καὶ ὄλοφυρμοὺς ἐκάστου τῶν προφητῶν διαφόρως ὄλοφυρομένου καὶ ἀποκλαιομένου ὅσα τὸ Ἰουδαίων ἔθνος τῆς εἰς τὸν προκηρυχθέντα δυσσεβείας ἔνεκα μετελεύσεσθαικακὰ ἔμελλεν, ὡς τὸ βασίλειον αὐτῶν ἄνωθεν ἐκ πατέρων εἰς ἔκείνους διαρκέσαν τοὺς καιροὺς παντελῆ καθαίρεσιν μετὰ τὴν κατὰ Χριστοῦ τόλμαν αὐτῶν ὑπομενεῖ, ὡς οἱ πάτριοι αὐτῶν νόμοι καταλυθήσονται, ὡς τῆς παλαιᾶς θρησκείας αὐτῶν ἀποστερήσονται, ὡς τῆς ἐκ προγόνων αὐτονομίας ἐκπεσοῦνται, ὡς ἀντ’ ἐλευθέρων δοῦλοι τῶν ἔχθρῶν καταστήσονται, ὡς ἡ βασιλικὴ μητρόπολις αὐτῶν πυρίκαυστος γενήσεται, ὡς τὸ σεμνὸν αὐτῶν καὶ ἀγνὸν ἱερὸν ἐμπρησμὸν καὶ ἐσχάτην ἐρημίαν ὑπομενεῖ, ὡς ἀντὶ τῶν

1.1.7 | In all these things, you will hear the wailing and mourning of each of the prophets, who are lamenting differently about how the Jewish nation was to suffer because of their declared impiety. Their kingdom will completely fall after the boldness they showed against Christ. Their ancestral laws will be abolished, their old religion will be taken away, and they will lose the freedom that came from their ancestors. Instead of being free, they will become slaves to their enemies. Their royal capital will become a burning ruin, and their holy and pure temple will face destruction and complete desolation. Instead of the old inhabitants, their city will be settled by foreign nations. They will be scattered among all the nations throughout

πάλαι οίκητόρων ὑπὸ ἄλλοφύλων ἔθνῶν ἡ πόλις αὐτῶν κατοικισθήσεται, κισθήσεται, ὡς εἰς πάντα τὰ ἔθνη καθ' ὅλης οίκουμένης διασπαρήσονται, ὡς οὐκέτ' αὐτοῖς ἡ τῶν κακῶν παῦλα ούδε τις ἀνάπνευσις τῶν συμφορῶν ἐλπισθήσεται, ἀ καὶ τυφλῷ, φασὶ, δῆλα, εἰσέτι νῦν τὴν τῶν λόγων ὅψιν αὐτοῖς ἔργοις ἐνδείκνυται, ἐκ πρώτης αὐτῆς ἡμέρας ἐξ ἣς ἀθέους ἥραντο κατὰ Χριστοῦ χεῖρας τὴν τῶν κακῶν ἀρχὴν εἰς ἑαυτοὺς ἐπισπώμενοι.

1.1.8 | οὐκ ἦν δ' ἄρα τοῖς θεσπεσίοις ἀνδράσιν ἐπὶ σκυθρωποῖς τὰ τῶν προρρήσεων ἴστάναι, ούδε μέχρι τῶν λυπηρῶν ἐπιτείνεσθαι τὴν πρόγνωσιν, ἀλλὰ γὰρ εἰς τὸ φαιδρὸν μεταβάλλοντες αὗθις ἀγαθῶν ἀγγελίας ἀθρόως ἄπασιν ἀνθρώποις ἐπὶ τῇ τοῦ Χριστοῦ παρουσίᾳ προεκήρυττον, ἀντὶ τῆς ἐνὸς ἔθνους ἀποβολῆς βολῆς πᾶν ἔθνος καὶ γένος ἀνθρώπων θεογνωσίαν εὐαγγελιζόμενοι, καὶ δαιμόνων ἀποφυγὴν, ἀγνωσίας τε καὶ πλάνης ἀπαλλαγὴν, φωτός τε καὶ εύσεβείας ἀνάλαμψιν, καὶ ὡς οἱ τοῦ Χριστοῦ μαθηταὶ τὸν πάντα κόσμον τῆς αὐτοῦ διδασκαλίας ἐμπλήσουσιν, ὅπως τε εἰς πάντας ἀνθρώπους τὸ εὐαγγέλιον αὐτῶν κηρυχθήσεται καινόν τινα καὶ ξενίζοντα τρόπον εύσεβείας περιέχον, καὶ ὡς ἐκκλησίαι Χριστοῦ δι' αὐτῶν ἐν ὅλοις τοῖς ἔθνεσι συστήσονται, καὶ ὡς ἐνὸς ὁ Χριστιανῶν λαὸς καθ' ὅλης τῆς οίκουμένης ὄνομασθήσεται, καὶ ὡς αἱ τῶν κατὰ χρόνους ἀρχόντων τε καὶ βασιλέων κατὰ τῆς ἐκκλησίας τοῦ Χριστοῦ ἐπαναστάσεις οὐδὲν εἰς τὸ καθελεῖν αὐτὴν, ὡς ἀν ὑπὸ τοῦ θεοῦ κραταιουμένην, ίσχύσουσι.

1.1.9 | τοσούτων διὰ τῶν καθ' Εβραίους

the whole world. They will no longer have rest from their troubles, nor will there be any relief from their misfortunes. Even now, they say, the sight of their words is shown by their actions, from the very first day when they raised their hands against Christ, bringing the beginning of their troubles upon themselves.

1.1.8 | It was not fitting for those divine men to stand with sad faces about the prophecies, nor to focus on the painful foreknowledge. Instead, they changed to a joyful message, proclaiming good news to all people at the coming of Christ. Instead of the downfall of one nation, they announced that every nation and kind of people would receive the knowledge of God. They spoke of escaping demons, being freed from ignorance and deception, shining light and piety. The disciples of Christ will fill the whole world with his teachings, so that their gospel will be preached to all people in a new and surprising way that contains piety. The churches of Christ will be established among all nations, and the people of Christians will be named throughout the whole world. The uprisings of rulers and kings against the church of Christ will not succeed in destroying it, as it will be strengthened by God.

1.1.9 | With so many things revealed by the

θεολόγων ἀναπεφτονημένων καὶ εἰς δεῦρο πᾶσιν εἰς φανερὸν τὰς ἐκβάσεις ἐπιδεικνυμένων, τίς οὐκ ἀν τὸ ἔνθεον ἀποθαυμάσειρ τῶν ἀνδρῶν; τίς δ' οὐχὶ τῆς κατ' αὐτοὺς θεοσεβείας καὶ φιλοσοφίας τὰ μαθήματά τε καὶ τὰ δόγματα κύρια καὶ ἀληθῆ εἶναι διμολογήσει, τὴν ἀπόδειξιν παρεχόμενα ούκ ἐν λέξει κεκομψευμέναις, ούδ' ἐν δεινότητι λόγων, ἢ κακοτέχνοις ἀπάταις συλλογισμῶν, ἐν ἀπλῇ δὲ καὶ ἀπανούργῳ διδασκαλίᾳ, ἥς τὸ γνήσιον καὶ εἱλικρινές τῆς ἀληθείας ἡ τῶν θεσπεσίων αὐτῶν ἔκείνων ἀνδρῶν ἀρετή τε καὶ θεογνωσία παρίστησιν;

1.1.10 | οἵ γοῦν τὰ μακροῖς αἰώσιν ὕστερον εἰς φῶς ἔλθοντα πόρρωθεν μυρίοις ἄνωθεν χρόνοις ούκ ἀνθρωπίνῳ, θείω δὲ πνεύματι κατοπτεῦσαι δεδυνημένοι, πῶς ούκ ἄξιοι ἀν εἶναι καὶ περὶ ὃν τοὺς φοιτητὰς ἔξεπαίδευον δογμάτων πιστεύεσθαι; εὗ μὲν οὖν οἴδα ἀκριβῶς ὅτι πρόχειρον ἄπασι τοῖς τὸν σωτῆρα καὶ κύριον ἡμῶν Ἰησοῦν ὡς ἀν αὐτὸν ἀληθῶς ὄντα τὸν Χριστὸν τοῦ θεοῦ γνησίως παραδεδεγμένοις, πρῶτον μὲν πείθειν αὐτοὺς δοκεῖν ὅτι μὴ ἄλλως εἰς αὐτὸν πεπιστεύκασιν ἢ ταῖς περὶ αὐτοῦ προφητικαῖς μαρτυρίαις ἀκολούθως· ἔπειτα τοῦτ' αὐτὸν καὶ πᾶσιν, οἷς ἀν εἰς λόγους καταβαίνοιεν, προβάλλεσθαι, μὴ μὴν ἥραδίως τὸ ἐπάγγελμα πιστοῦσθαι ταῖς ἀποδείξεις δύνασθαι.

1.1.11 | ὅθεν ἀναγκαίως ἐπὶ τοῦτ' αὐτὸς παρελθὼν, σὺν θεῷ βοηθῷ, κατὰ τὰ ἐπηγγελμένα τὴν ἐντελῆ πάσης τῆς Εὐαγγελικῆς Ἀποδείξεως πραγματείαν ἐξ αὐτῶν ἔκείνων τῶν παρ' Ἐβραίοις θεολόγων παραστήσασθαι πειράσομαι. σπουδαιολογεῖται δέ μοι ἡ γραφὴ οὐχ, ὡς

theologians among the Hebrews and made clear to all, who would not be amazed by these divine men? And who would not agree that their teachings and doctrines about piety and philosophy are true and important? They provide proof not in fancy words or clever arguments, but in simple and straightforward teaching. This genuine and sincere truth shows the virtue and knowledge of God that those divine men possess.

1.1.10 | So, those who have seen the light after long ages and have been able to look into it with a divine spirit, how could they not be worthy of teaching their students to believe in these doctrines? I know well that it is important for all who truly accept Jesus as our Savior and Lord, as the true Christ of God, to first be convinced that they have believed in him according to the prophetic testimonies about him. Then, this same truth should be presented to everyone they speak to, and it should not be easy to doubt the evidence provided.

1.1.11 | Therefore, I must necessarily proceed to present the complete proof of the Gospel based on those theologians among the Hebrews, with God's help. The writing is not, as some might say, merely about the Jews; rather, it is much more than that. If they are grateful, it shows that

άν τις φαίη, κατὰ Ἰουδαίων, ἅπαγε, πολλοῦ γε καὶ δεῖ, πρὸς αὐτῶν μὲν οὖν, εἴ εύγνωμονοῖεν, τυγχάνει· συνίστησι γὰρ τὰ μὲν Χριστιανῶν διὰ τῆς ἀνέκαθεν προρρήσεως ἐπιμαρτυρίας, τὰ δ' ἔκείνων διὰ τῶν παρ' αὐτοῖς προφητειῶν ἀποτελεσματικῆς συμπληρώσεως.

the teachings of Christians are supported by the ancient prophecies, while those of the Jews are fulfilled through the effectiveness of their own prophecies.

1.1.12 | ἀρμόσειε δ' ἀν καὶ παισὸν Ἑλλήνων, εἰ εύγνωμονοῖεν, διὰ τῆς παραδόξου τῶν μελλόντων προγνώσεως, τῆς τε τῶν πραγμάτων κατὰ τάς προρρήσεις ἐκβάσεως, ὅμοῦ μὲν τὸ ἔνθεον καὶ ἀψευδὲς τῆς καθ' ἡμᾶς ἀλήθειας ἐπιδεικνυμένη, ὅμοῦ δὲ καὶ τὰς τῶν ψευδηγόρων γλώττας ἐπιστομίζουσα διὰ τῆς λογικωτέρας ἀποδείξεως, ἥς οὐδαμῶς ἡμῖν οἱ συκοφάνται μετεῖναι διατείνονται, εὗ μάλα δοσημέραι ταῖς καθ' ἡμῶν διατριβᾶς κατὰ κράτος ἐπεντριβόμενοι. οὐδὲν γοῦν ἡμᾶς δύνασθαί φασι δι' ἀποδείξεως παρέχειν, πίστει δὲ μόνῃ προσέχειν ἀξιοῦν τοὺς ἡμῖν προσιόντας.

1.1.12 | It would also fit the Greek children, if they were grateful, to recognize the surprising knowledge of future events and the outcomes of things according to the prophecies. This would show both the divine and true nature of our truth and also silence the tongues of false teachers through stronger proof, which the accusers cannot claim to have any part in. Indeed, they are very much focused on our discussions with great power. They say that they cannot provide proof, but they only expect those who come to us to have faith.

1.1.13 | καὶ πρὸς οὓν τὴν τοιαύτην διαβολὴν οὐκ ἀν γένοιτο ἡμῖν ἄλογος ἡ παροῦσα πραγματεία, ναὶ μὴν καὶ τῶν ἀθέων αἰρέσεων τὰς κατὰ τῶν θείων προφητῶν ψευδοδοξίας τε καὶ βλασφημίας ἀπελέγζει διὰ τῆς πρὸς τὰ νέα τῶν παλαιῶν συμφωνίας.

1.1.13 | Therefore, this current work would not be unreasonable for us against such slander. Indeed, it would also refute the false beliefs and blasphemies of the atheistic sects against the divine prophets by showing the agreement between the new and the old teachings.

1.1.14 | τὴν μὲν οὖν μακροτέραν καὶ διεξοδικήν τῶν προφητικῶν φωνῶν ἐρμηνείαν τανῦν ὁ λόγος ὑπερθήσεται, τοῖς βουλομένοις τούτων ἔξετάζειν καταλιπών, οἱ οἷοί τ' ἀν εἶνεν εἰπεῖν τὸν τρόπον, διδασκάλῳ δὲ χρώμενος παραγγέλματι θείῳ φάσκοντι "κεφαλαίωσον ἐν ὅλινοις

1.1.14 | Now, the longer and more detailed explanation of the prophetic voices will be presented, leaving it to those who wish to examine these things. They might say how it should be done, but using the guidance of a divine teacher who says, "summarize many things in a few words," they will

πολλά” τοῦτο ζηλῶσαι φιλοτιμήσεται,  
αύτὸν μόνον ἀφορμὰς τῆς εἰς τόπους  
θεωρίας καὶ τῶν εἰς τὸ προκείμενον  
κατεπειγόντων τὴν εἰς τὸ σαφὲς ἐρμηνείαν  
παραθησόμενος.

1.1.15 | ‘Ἄλις μὲν δὴ προοιμίων· ἥδη δὲ καὶ  
τῶν ἀποδείξεων ἄρξομαι. ἐπειδὴ πολὺς ἦν  
ἐπιρρέων καθ’ ἡμῶν ὃ τῶν συκοφαντῶν  
σχλος, μηδὲν δύνασθαι φάσκων δι’  
ἀποδείξεων ἐναργές ἀληθείας παρέχειν  
δεῖγμα,. πίστει δὲ μόνῃ προσέχειν ἀξιοῦν  
τοὺς ἡμῖν προσιόντας, τούτους δὲ καὶ  
πείθειν οὐδὲν πλέον ἡ σφάσις αὐτοὺς  
θρεμμάτων ἀλόγων δίκην μύσαντας εῦ καὶ  
ἀνδρείως ἐπεσθαι δεῖν ἀνεξετάστως ἀπασι  
τοῖς παρ’ ἡμῶν λεγομένοις, παρ’ ὅ καὶ  
πιστοὺς χρηματίζειν τῆς ἀλόγου χάριν  
πίστεως, εἰκότως διελών τὰς καθ’ ἡμῶν  
διαβολὰς ἐν τῇ Προπαρασκευῇ τοῦ παντὸς  
λόγου πρώτην μὲν τὴν τῶν πολυθέων  
ἔξεθέμην ἔθνῶν, ἐπεγκαλούντων ἡμῖν ὅτι  
δὴ τῶν πατρίων θεῶν ἀποστάται  
κατέστημεν, ἐπὶ μέγα φαμένων τε ὅτι τὰ  
βάρβαρα τῶν Ἑλλήνων προτετιμήκαμεν,  
τὰ παρ’ Ἐβραίοις ἀσπασάμενοι λόγια’

1.1.16 | δευτέραν δὲ τὴν αὐτῶν Ἰουδαίων  
κατηγορίαν, δι’ ἣς καὶ αὐτοὶ δόξαιεν ἀν  
ἡμῖν ἐνδίκως ἐπιμέμφεσθαι, ὅτι δὴ ταῖς  
αὐτῶν γραφαῖς καταχρώμενοι οὐ τὸν  
ὅμοιον αὐτοῖς μέτιμεν τοῦ βίου τρόπον.

1.1.17 | τούτων δ’ οὕτως ἡμῖν  
διευκρινημένων πρὸς μὲν τὴν πρώτην, ὡς  
οἶόν τε ἦν, διὰ Εὐαγγελικῆς  
Προπαρασκευῆς ἀπηντήσαμεν, ΕΑ·ληνες  
μὲν εἶναι τὸ πρὶν ὄμολογήσαντες καὶ ἔξ  
ἐτέρων ἔθνῶν τὰ Ἑλλήνων πεφρονηκότες,

strive to follow this. This will provide only  
the starting points for the study of the  
topics and the urgent need for a clear  
explanation of what is being discussed.

1.1.15 | Enough of the introductions; now I  
will begin with the proofs. Since there was  
a great crowd of slanderers against us,  
claiming that they cannot provide clear  
evidence of the truth, they demand that  
those who come to us rely only on faith.  
They persuade these people to follow them  
without examining what we say, just like  
they would follow wild animals. It is  
reasonable to address the slanders against  
us in the preparation of the entire  
argument. First, I will discuss the  
accusations from the many gods of the  
nations, who claim that we have turned  
away from our ancestral gods, saying that  
we have greatly honored the barbarian  
beliefs of the Greeks while embracing the  
teachings of the Hebrews.

1.1.16 | Next, I will address the accusation  
from the Jews, through which they believe  
they can rightly blame us, saying that we  
use their scriptures but do not measure our  
way of life by the same standard as theirs.

1.1.17 | Having clarified these points, we  
responded to the first accusation as best as  
we could through the Evangelical  
Preparation. The Greeks admitted that they  
were once influenced by other nations and  
were enslaved by the many gods of their

έκ πατέρων τε τῇ πολυθέω πλάνη δεδουλωμένοι, οὐ μὴν μέντοι ἀλόγῳ καὶ ἀνεξετάστῳ ὄρμῃ, κρίσει δὲ καὶ σώφρονι λογισμῷ μετατιθέμενοι, τήν τε περὶ τὰ Ἑβραίων λόγια σπουδὴν κεκριμένως ἡμῖν καὶ εύλογως γεγενημένην παραστήσαντες.

ancestors. However, they did not follow blindly or without examination; instead, they changed their beliefs through careful reasoning and sound judgment. They also presented to us the teachings about the Hebrews with seriousness and respect.

1.1.18 | πρὸς δὲ τὴν δευτέραν ὥρα νῦν φράξασθαι καὶ τὸ λεῖπον ἐπελθεῖν σκέμμα· τοῦτο δ' ἦν πρὸς τοὺς ἐκ περιτομῆς ^ οὕπω καὶ νῦν ἔξητασμένον, ἐνταῦθα δέ που κατὰ καιρὸν ἐν τοῖς σπουδαζομένοις τῆς Εὐαγγελικῆς Ἀποδείξεως ἀναπληρωθῆσόμενον.

1.1.18 | Now, it is time to address the second accusation and to consider the remaining issue. This was directed at those from the circumcision, who have not yet been examined, but at some point will be addressed in the study of the Evangelical Proof.

1.1.19 | φέρε οὖν τὸν ἀπάντων Ἰουδαίων τε καὶ Ἑλλήνων θεὸν δι' αὐτοῦ τοῦ σωτῆρος ἡμῶν ἐπικαλεσάμενοι πρῶτον ἐκεῖνο διασκεψώμεθα, τίς ὁ τρόπος τυγχάνει τῆς καθ' ἡμᾶς αὐτοὺς θεοσεβείας ἐν ταύτῳ δὲ καὶ τῶν ἐπιζητούμενων ἀπάντων ἐπιθήσομεν τὰς λύσεις.

1.1.19 | Therefore, let us first call upon the God of all Jews and Greeks through our Savior, and let us examine how they practice their own piety. At the same time, we will also address all the questions that we seek answers to.

## Section 2

1.2.1 | Εἴρηται μὲν ᾧδη καὶ πρότερον ἐν τῇ ρασκενῇ ὡς ὁ Χριστιανισμὸς οὕτε Ἐλληνισμός τίς ἐστιν οὕτε Ἰουδαϊσμὸς ^ οἴκεῖον δέ τινα φέρων χαρακτῆρα θεοσεβείας, καὶ τοῦτον οὐ νέον ούδὲ ἐκτετοπισμένον, ἀλλ' εὗ μάλα παλαίτατον καὶ τοῖς πρὸ τῶν Μωσέως χρόνων θεοφιλέσιν ἐπ' εύσεβείᾳ τε καὶ δικαιοσύνῃ μεμαρτυρημένοις συνήθη καὶ γνώριμον. πλὴν ἀλλὰ καὶ νῦν ἐπιθεωρήσαντες τί ποτ' ἐστὶν ὅ τε Ἐλληνισμὸς καὶ Ἰουδαϊσμὸς σκεψώμεθα ποτέρω τούτων ὑπηγμένους τοὺς πρὸ Μωσέως θεοφιλεῖς ἄνδρας πρὸς αὐτοῦ Μωσδέως θεοφιλεῖς καὶ ἐπ'

1.2.1 | It has already been said before in the preparation that Christianity is neither a form of Hellenism nor Judaism; rather, it carries a certain character of piety that is not new or foreign, but very ancient and well-known, having been witnessed by those who were devoted to God before the time of Moses in matters of piety and justice. However, now let us examine what Hellenism and Judaism really are, and whether the men who were devoted to God before Moses can be found to be similar to those who were devoted to God during the time of Moses and were known for their

εύσεβείᾳ μεμαρτυρημένους εύροιμεν ἄν.

piety.

1.2.2 | τὸν μὲν Ἰουδαϊσμὸν εὐλόγως τις ἀν  
όνομάσει τὴν κατὰ τὸν Μωυσέως νόμον  
διατεταγμένην πολιτείαν, ἐνὸς ἔξημμένην  
τοῦ ἐπὶ πάντων θεοῦ, τὸν δὲ Ἑλληνισμὸν,  
ώς ἐν κεφαλαίῳ φάναι, τὴν κατὰ τὰ πάτρια  
τῶν ἔθνῶν ἀπάντων εἰς πλείονας θεοὺς  
δεισιδαιμονίαν.

1.2.2 | One might rightly call Judaism the way of life organized according to the law of Moses, centered on the one God above all. On the other hand, Hellenism, as mentioned in the introduction, is the superstition of all nations regarding many gods, based on their ancestral customs.

1.2.3 | τί οὖν φήσαιμεν ἄν περὶ τῶν πρὸ<sup>τ</sup>  
Μωυσέως καὶ πρὸ τοῦ Ἰουδαϊσμοῦ  
Θεοφιλῶν ἀνδρῶν, ὃν ὁ μωυσῆς  
ἐμνημόνευσεν, οὗν περὶ Ἐωώχ, ὃ μαρτυρεῖ  
λέγων "εὔηρέστησε δὲ Ἐνώχ τῷ θεῷ," καὶ  
περὶ τοῦ Νῶε, περὶ οὗ πάλιν φησὶ "Νῶε δὲ  
ἥν ἄνθρωπος δίκαιος ἐν τῇ γενεᾷ αὐτοῦ,"  
περὶ τε τοῦ Σῆμ' καὶ τοῦ Ἰάφεθ, περὶ ὃν  
ταῦτα ἀναγράφει "εὐλογητὸς κύριος ὁ θεὸς  
τοῦ Σῆμ', καὶ πλατύναι ὁ θεὸς τῷ Ἰάφεθ."

1.2.3 | So what can we say about the men who were devoted to God before Moses and before Judaism, whom Moses mentioned, such as Enoch, of whom it is said, "Enoch pleased God," and about Noah, of whom it is said, "Noah was a righteous man in his generation," and about Shem and Japheth, concerning whom it is written, "Blessed be the Lord, the God of Shem," and "May God enlarge Japheth"?

1.2.4 | καὶ ἔτι πρὸς τούτοις περὶ τοῦ  
Ἀβραὰμ καὶ τοῦ Ἰσαὰκ καὶ τοῦ Ἰακὼβ, οἵς  
καὶ τὸν Ἰώβ συναριθμεῖν εὔλογον, λόγον  
καὶ καὶ εἴ τινες ἄλλοι τὸν ἐμφερῆ τούτοις  
ἔξήλωσαν βίον; ἄρά γε Ἰουδαίους αύτοὺς  
χρῆναι γεγονέναι ἡ Ἑλληνας; ἀλλὰ γὰρ  
Ἰουδαῖοι μὲν οὐκ ἀν εὐλόγως λεχθεῖεν,  
μήπω τῆς Μωυσέως παρεισχθείσης τῷ βίῳ  
νομοθεσίᾳς.

1.2.4 | And also, in addition to these, what about Abraham, Isaac, and Jacob, to whom it is reasonable to include Job, and if there are any others whose lives are similar to these? Should they be called Jews or Greeks? For it would not be right to call them Jews, since the law of Moses had not yet been introduced into their lives.

1.2.5 | εἴ γὰρ Ἰουδαϊσμὸς οὐδὲν (18) ἦν  
ἔτερον ἢ ἡ κατὰ Μωυσέα πομπεία, Μωυσῆς  
δὲ μακροῖς ὕστερον χρόνοις τῶν είρημένων  
πέφηνε, δηλον ὡς οὐκ ἀν εἶεν Ἰουδαῖοι οἱ  
πρὸ τῶν αύτοῦ χρόνων ἐπ' εύσεβείᾳ  
μεμαρτυρημένοι. ἀλλ' οὐδὲ Ἑλληνας  
προσήκει νομίζειν αύτοὺς, μὴ καὶ πολυθέω

1.2.5 | For if Judaism was nothing other than the worship according to Moses, and Moses revealed this long after the mentioned ones, it is clear that those before his time could not be called Jews, as they were known for their piety. But neither should they be considered Greeks, unless

δεισιδαιμονίᾳ κεκρατημένους.

they were caught up in the superstition of many gods.

1.2.6 | ὅ τε γὰρ Ἀβραὰμ καταλεῖψαι τελέως λέγεται οἴκον πατρῶον καὶ συγγένειαν καὶ ἐνὶ μόνῳ προσεσχηκέναι θεῷ, ὃν καὶ διμολογεῖ φάσκων "έκτενῷ πρὸς τὸν θεὸν τὸν ὑψιστὸν, ὃς ἔκτισε τὸν οὐρανὸν καὶ τὴν γῆν."

1.2.6 | For Abraham is said to have completely left his father's house and his family, and to have devoted himself to the one God, whom he also acknowledges by saying, "I will pray earnestly to the Most High God, who created the heaven and the earth."

1.2.7 | ὅ τε Ἰακὼβ ἀναγέγραπται παρὰ τῷ Μωυσῆι φήσας τῷ οἴκῳ καὶ πᾶσι τοῖς αὐτοῦ ἄρατε τοὺς θεοὺς τοὺς ἀλλοτρίους ἐκ μέσου ὑμῶν, καὶ ἀναστάντες ἀναβῶμεν εἰς βεθὴλ, καὶ ποιήσομεν ἐκεῖ θυσιαστήριον τῷ κυρίῳ τῷ ἐπακούσαντί μου ἐν ἡμέρᾳ θλίψεως, ὃς ἦν μετ' ἐμοῦ καὶ ἔσωσέ με ἐν τῇ ὁδῷ ἡ ἐπορεύθην. καὶ ἔδωκαν τῷ Ἰακὼβ τοὺς θεοὺς τοὺς ἀλλοτρίους, οἱ ἥσαν ἐν ταῖς χερσὶν αὐτῶν, καὶ τὰ ἐνώπια τὰ ἐν τοῖς ὡσὶν αὐτῶν, καὶ ἔκρυψεν αὐτὰ Ἰακὼβ ὑπὸ τὴν τερέβινθον τὴν ἐν Σικίμοις, καὶ ἀπώλεσεν αὐτὰ ἵως τῆς σήμερον ἡμέρας."

1.2.7 | And Jacob is written about by Moses, saying to his household and all his people, "Put away the foreign gods that are among you, and arise, let us go up to Bethel, and we will make there an altar to the Lord who answered me in the day of my distress, and who was with me on the way that I went." And they gave to Jacob the foreign gods that were in their hands, and the earrings that were in their ears, and Jacob hid them under the oak that was in Shechem, and he destroyed them until this day.

1.2.8 | Εἴ δὴ οὖν καὶ τῆς εἰδωλολάτρου πλάνης ἀλλότριοι καθεστήκεσαν, καὶ Ἰουδαϊσμοῦ δὲ ἔκτὸς γεγονότες ἀπεδείχθησαν, ὅμως γε μὴν οὕτε Ἐλληνες οὕτε Ἰουδαῖοι φύντες θεοφιλεῖς γεγονέναι μεμαρτύρηνται καὶ δίκαιοι καὶ εὔσεβεῖς, εἴ καί τινες ἄλλοι, ὡρα τρίτον ἐπινοεῖν θεοσεβείας τρόπον, δι' οὐ κατορθῶσαι εἰκὸς ἦν αὐτούς.

1.2.8 | If indeed those who are outside of idolatry have established themselves, and those who have become outside of Judaism have been shown, still neither Greeks nor Jews are testified to have been beloved by God, nor are they considered just and pious. If there are some others, it is time to think of a way of worshiping God, through which they might succeed.

1.2.9 | σκόπει τοιγαροῦν εἴ μὴ τοῦτ' αὐτὸν ἦν τὸ μεταξὺ Ἰουδαϊσμοῦ καὶ Ἑλληνισμοῦ τρίτον ἡμῖν ἀποδεδειγμένον τάγμα,

1.2.9 | So consider whether this is not the same thing as the third group established between Judaism and Hellenism, which is

παλαίτατον μὲν καὶ πάντων τυγχάνον  
πρεσβύτατον, νεωστὶ δὲ διὰ τοῦ ἡμετέρου  
σωτῆρος πᾶσι τοῖς ἔθνεσι κατηγγελμένον.

1.2.10 | καὶ τοῦτ' ἀν εἴη ὁ ριστιανισμὸς,  
οὔτε Ἑλληνισμός τις ὁν οὔτε Ἰουδαϊσμὸς,  
ἀλλὰ τὸ μεταξὺ τούτων, παλαίτατον  
εύσεβείας πολίτευμα, καὶ ἀρχαιοτάτη μέν  
τις φιλοσοφία, πλὴν ἀλλὰ νεωστὶ πᾶσιν  
ἀνθρώποις τοῖς καθ' ὅλης τῆς οἰκουμένης  
νενομοθετημένη· ὥστε τὸν ἐξ Ἑλληνισμοῦ  
ἐπὶ τὸν Χριστιανισμὸν μετατιθέμενον οὐκ  
ἐπὶ Ἰουδαϊσμὸν ἐκπίπτειν, οὐδὲ αὐτὸν ἐκ  
τῆς Ἰουδαϊκῆς ἔθελοθρησκείας  
ἀναχωροῦντα εύθύς Ἑλληνα γενέσθαι, τὸν  
δὲ ἐξ ἐκατέρου τάγματος, ἐκ τε Ἑλληνισμοῦ  
καὶ Ἰουδαϊσμοῦ, μεθιστάμενον ἐπὶ τὸν  
μέσον παριέναι νόμον τε καὶ βίον τὸν τῶν  
πάλαι θεοφιλῶν καὶ δικαίων ἀνδρῶν, ὃν ὁ  
σωτὴρ καὶ κύριος ἡμῶν μακρὸν  
ἔφησυχάσαντα χρόνον αὐθίς ἀνενεώσατο  
ἀκολούθως τοῖς αὐτοῦ Μωυσέως καὶ τῶν  
λοιπῶν προφητῶν περὶ τούτων αὐτῶν  
θεσπίσμασιν.

1.2.11 | ἐν γοῦν τοῖς πρὸς τὸν Ἀβραὰμ  
χρησμοῖς αὐτὸς ὁ Μωυσῆς ἀναγράφει  
θεσπίζων ὡς ὅτι μελλήσουσιν ἐν ὑστέροις  
ποτὲ χρόνοις οὐχ οἱ τού Ἀβραὰμ ἀπόγονοι,  
οὐδὲ οἱ ἐκ σπέρματος αὐτοῦ Ἰουδαῖοι, ἀλλὰ  
γὰρ πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ πάντα τὰ  
ἔθνη ἐπὶ τῷ ὅμοιῷ τρόπῳ τῆς τοῦ Ἀβραὰμ  
θεοσεβείας εὐλογίας παρὰ θεοῦ  
καταξιωθήσεσθαι.

1.2.12 | γράφει δὲ οὕτως καὶ εἶπε κύριος  
τῷ Ἀβραὰμ, ἔξελθε ἐκ τῆς γῆς σου καὶ ἐκ  
τῆς συγγενείας σου, καὶ ἐκ τοῦ οἴκου τοῦ  
πατρός σου, καὶ δεῦρο εἰς γῆν, ἣν ἂν σοι

the oldest and the most ancient of all, but  
recently announced to all nations through  
our Savior.

1.2.10 | And this would be Christianity,  
which is neither Hellenism nor Judaism, but  
the ancient way of worship that is between  
them, and the oldest philosophy. However,  
it has recently been established for all  
people throughout the world. So, one who  
moves from Hellenism to Christianity does  
not fall into Judaism, nor does one who  
leaves Judaism immediately become a  
Greek. But one from each group, coming  
from both Hellenism and Judaism, can  
enter into the middle way, following the  
law and life of the ancient beloved and just  
men, which our Savior and Lord has  
renewed after a long time, according to the  
teachings of Moses and the other prophets  
about these things.

1.2.11 | In the oracles concerning Abraham,  
Moses himself writes, stating that in later  
times, it will not be the descendants of  
Abraham, nor the Jews from his seed, but  
all the tribes of the earth and all nations  
will be deemed worthy of the same blessing  
of worshiping God that Abraham received.

1.2.12 | And it is written like this: "The  
Lord said to Abraham, 'Leave your land and  
your relatives, and your father's house, and  
come to the land that I will show you. I will

δείξω, καὶ ποιήσω σε είς ἔθνος μέγα, καὶ εύλογήσω σε, καὶ μεγαλυνῶ τὸ ὄνομά σου, καὶ ἔσῃ εύλογμένος, καὶ εύλογήσω τοὺς εὐλογοῦντάς σε, καὶ τοὺς καταρωμένους σε καταράσσομαι, καὶ ἐνευλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς." καὶ πάλιν ὁ Θεὸς εἶπε ὅ μὴ κρύψω ἐγὼ ἀπὸ Ἀβραὰμ τοῦ παιδός μου ἂ ἐγὼ ποιῶ; Ἀβραὰμ δὲ γενόμενος ἔσται είς ἔθνος μέγα καὶ πολὺ καὶ ἐνευλογηθήσονται ἐν αὐτῷ πάντα τὰ ἔθνη τῆς γῆς."

1.2.13 | Πῶς δ' ἀν ἔμελον τῷ Ἀβραὰμ ἐνευλογηθήσεσθαι πάντα τὰ ἔθνη καὶ πᾶσαι αἱ φυλαὶ τῆς γῆς, εἰ μηδέν τι προσήκοντες ὑπῆρχον αὐτῷ, μήτε κατὰ ψυχῆς τρόπον μήτε κατὰ σώματος συγγένειαν; τῆς τε γάρ κατὰ σάρκα συγγενείας τίς ἦν πρὸς τὸν Ἀβραὰμ συγγένεια Σκύθαις, φέρε εἰπεῖν, ἢ Αίγυπτοις, ἢ Αἴθιοψιν, ἢ Ινδοῖς, ἢ Βρεττανοῖς, ἢ Ισπανοῖς; ἢ πῶς ἀν ταῦτα τὰ ἔθνη καὶ τὰ ἔτι τούτων ἀπωκισμένα τῆς πρὸς τὸν Ἀβραὰμ κατὰ σάρκα συγγενείας γενείας χάριν ἔμελον εύλογηθήσεσθαι;

1.2.14 | ἀλλ' ούδὲ τῆς κατὰ ψυχὴν εύλογίας είκος ἦν κοινωνήσειν τῷ Ἀβραὰμ πάντα τὰ ἔθνη. πῶς γάρ, ὅτε τὰ μὲν αὐτῶν τῶν ἐκθέσμοις μητρογαμίαις καὶ θυγατρομιξίαις, τὰ δ' ἀκολάστοις ὀμιλίαις ἀρρένων πρὸς ἄρρενας ἀνεφύρετο, φύρετο, τὰ δὲ τὴν εὔσέβειαν ἐν ἀνθρωποθυσίαις καὶ ζώων ἀλόγων θεοποιίαις, ἀψύχου τε ὕλης ιδρύμασι, καὶ πνευμάτων πολυπλανῶν δεισιδαιμονίαις ἀνετίθετο, τὰ δὲ ζῶντας κατακαίειν τοὺς γεγηρακότας, τὰ δὲ περὶ τοὺς φιλτάτους παραδιδόναι, τὰ δὲ καὶ νεκρῶν ἀπογεύεσθαι καλὸν εἶναι καὶ εύσεβες

make you into a great nation, and I will bless you, and I will make your name great, and you will be a blessing. I will bless those who bless you, and I will curse those who curse you, and all the families of the earth will be blessed through you." And again God said, "Shall I hide from Abraham my servant what I am about to do? Abraham will surely become a great and mighty nation, and all the nations of the earth will be blessed through him."

1.2.13 | How could all the nations and all the families of the earth be blessed through Abraham if they had no connection to him, neither in spirit nor in physical kinship? For what kind of relationship did the Scythians, for example, have with Abraham, or the Egyptians, or the Ethiopians, or the Indians, or the Britons, or the Spaniards? And how could these nations, and others like them, who are far removed from Abraham by blood, be blessed because of him?

1.2.14 | But it was not likely that all the nations would share in the spiritual blessing of Abraham. For how could they, when some of them practiced marriages with their mothers and daughters, while others engaged in immoral relationships between men? Some worshiped through human sacrifices and the sacrifice of irrational animals, and others built shrines from lifeless materials and offered prayers to wandering spirits. Some thought it was good and pious to burn the living, while others believed it was right to hand over their dearest ones, and some even thought

ήγεῖτο;

it was noble and pious to feast on the dead?

1.2.15 | πῶς οὖν τοὺς ἐν τῷ τοιούτῳ θηριώδει βίῳ προηγμένους τῆς τοῦ θεοφιλοῦ μετασχεῖν οἶόν τε ἦν εὐλογίας, εἰ μήποτ' ἄρα τῆς θηριωδίας μεταβαλόντες τοῦ ὄμοιον τρόπου τῆς τοῦ Ἀβραὰμ θεοσεβείας ἡμελλόν ποτε μεταλήψεσθαι; ἐπεὶ κάκεῖνος, ἀλλοεθνής τις ὁν καὶ ἀλλότριος ἡς ὕστερον μετῆλθεν εύσεβείας, λέγεται μετατεθεῖσθαι, καὶ τῆς πατρικῆς δεισιδαιμονίας μεταβεβλῆσθαι, οἴκον τε καὶ συγγένειαν καὶ ἔθη πάτρια, βίου τε ἀγωγὴν, ἐν ᾧ γεγέννητό τε καὶ τέθραπτο, καταλελοιπέναι, ἡκολουθηκέναι δὲ θεῷ, τῷ καὶ τοὺς χρησμοὺς αὐτῷ τοὺς ἀναγράπτους δεδωκότι.

1.2.15 | How then could those who lived such a beastly life share in the blessing of the beloved of God, unless they somehow changed from their savage ways to the similar way of Abraham's piety? For he, being a foreigner and an outsider, is said to have turned to piety, having changed from his father's superstitions, leaving behind his home, family, and ancestral customs, and the way of life in which he was born and raised, and he followed God, who also gave him the written oracles.

1.2.16 | εἰ μὲν οὖν Μωυσῆς μετὰ τὸν Ἀβραὰμ γενόμενος καὶ πολιτείαν τινὰ διὰ τῆς ἐκδοθείσης ὑπ' αὐτοῦ νομοθεσίας τῷ Ἰουδαίων ἔθνει καταβεβλημένος τοιαῦτα ἐνομοθέτησεν, οἷα καὶ τοῖς πρὸ αὐτοῦ θεοφιλέσι κατώρθωτο, καὶ οἷα δυνατὸν ἦν πᾶσι τοῖς ἔθνεσιν ἐφαρμόττειν, ὡς δύνασθαι κατὰ τὴν Μωυσέως διαταγὴν πάσας τὰς φυλὰς τῆς γῆς καὶ πάντα τὰ ἔθνη θεοσεβεῖν, ἦν εἴπειν ὅτι διὰ τῆς Μωυσέως νομοθεσίας τοὺς ἔξ ἀπάντων τῶν ἔθνῶν θεοσεβήσαντας καὶ τὸν Ιουδαι·σμὸν ζηλώσαντας, πρὸς αὐτούς τε γενησομένους κατὰ τὸν νόμον, εὐλογηθήσεσθαι τῇ τοῦ Ἀβραὰμ εὐλογίᾳ προηγόρευε τὰ λόγια, ἔχρην δὲ καὶ ήμας τὰ παρὰ Μωυσεῖ διατεταγμένα φυλάττειν· ἐπεὶ δὲ οὐκ ἡ κατὰ Μωυσέα πολιτεία κατάλληλος τοῖς λοιποῖς ἔθνεσιν ἀλλ' ἡ μόνοις Ιουδαίοις, καὶ τούτοις οὐχὶ τοῖς πᾶσιν, ἀλλὰ τοῖς ἐπὶ τῆς Ἰουδαίας γῆς τὰς διατριβὰς ποιουμένοις, ἔτερον ἔχρην ἔξ

1.2.16 | If then Moses, after Abraham, established a certain way of life for the Jewish people through the law given by him, and if he set laws like those that were established for the beloved of God before him, and if it was possible for all nations to follow them, it could be said that through Moses' law, those from all nations who became pious and were zealous for Judaism would be blessed with the blessing of Abraham. We should also keep the commandments given by Moses. But since the way of life according to Moses was not suitable for other nations, but only for the Jews, and even for them not all, but only for those living in the land of Judea, it was necessary for another way to be established apart from Moses' law, by which all the nations of the world would share in the same blessing as Abraham.

ἄπαντος ὑποστῆναι τρόπον παρὰ τὸν  
Μωυσέως νόμον, καθ' ὃν ἔμελλον βιοῦντα  
δόμοίως τῷ Ἀβραὰμ τὰ καθ' ὅλης  
οἰκουμένης ἔθνη τῆς Ἰσης αὐτῷ  
κοινωνήσειν εύλογίας.

### Section 3

1.3.1 | "Οτι δὲ ή κατὰ Μωυσέα διαταγὴ<sup>1</sup> Ιουδαίοις, ως ἔφην, καὶ τούτοις οὐχὶ πᾶσιν,  
ούδὲ γάρ τοῖς ἐν διασπορᾷ τυγχάνουσιν,  
ἀλλ' ή μόνοις τοῖς τὴν Παλαιστίνην  
οίκουσιν ἐφήρμοζεν, ὡδέ σοι  
συλλογιζομένω φανερὸν ἔσται. φησί που  
Μωυσῆς νομοθετῶν "τρὶς τοῦ ἐνιαυτοῦ  
όφθήσεται πᾶν ἀρσενικόν σου ἐνώπιον  
κυρίου τοῦ θεοῦ σου." καὶ ἔτι σαφέστερον  
ὅπου ἔχρην ἀπαντᾶν τοὺς πάντας τρὶς τοῦ  
ἔτους ἀφορίζει λέγων τρεῖς καιροὺς τοῦ  
ἐνιαυτοῦ ὄφθήσεται πᾶν ἀρσενικόν σου  
ἐναντίον κυρίου τοῦ θεοῦ σου ἐν τῷ τόπῳ  
ῷ ἀν ἐκλέξηται κύριος.

1.3.1 | That the law according to Moses was for the Jews, as I said, and not for all of them, for it did not apply to those in dispersion, but only to those living in Palestine, will be clear to you as you think about it. Moses says somewhere, "Three times a year every male shall appear before the Lord your God." And even more clearly, where it is required that everyone must appear three times a year, he states that every male shall appear before the Lord your God in the place that the Lord chooses.

1.3.2 | Θεωρεῖς ως οὐκ ἐν πάσῃ πόλει, ούδ'  
ὅπου ἔτυχεν, ἀπαντᾶν προστάττει, ἀλλ' ἐν  
τόπῳ ᾧ ἔταν ἐκλέξηται κύριος ὁ θεός σου·  
ἔνθα τρισὶν ἐκάστου ἐνιαυτοῦ καιροῖς ἐπὶ<sup>2</sup>  
ταύτῳ συνιέναι νομοθετεῖ, καὶ τοὺς καιροὺς  
ἀφορίζει, καθ' οὓς ἀπαντὰν ἔχρην ἐν τῷ  
τόπῳ, ἐν ᾧ τὰ τῆς κατ' αὐτὸν λατρείας  
ἐπετελεῖτο, ἵνα μὲν τοῦ πάσχα, δεύτερον  
τὸν μετὰ τεντήκουτα ἡμέρας ἐπὶ τῆς  
ὄνομαζομένης Πεντηκοστῆς ἐορτῆς, καὶ  
τρίτον τῷ ἐβδόμῳ μηνὶ μετὰ τὸ πάσχα  
κατὰ τὴν τοῦ ἱλασμοῦ ἡμέραν, καθ' ḥν  
εἰσέτι νῦν Ἰουδαῖοι πάντες τὴν νηστείαν  
ἐπιτελοῦσιν· ἐπαράταί τε τοῖς μὴ  
έμμενουσι τοῖς νομοθετουμένοις.

1.3.2 | You see that he does not command everyone to appear in every city or wherever they happen to be, but in the place that the Lord your God chooses. There, he legislates that everyone must gather three times a year at the same time, and he sets the times when they must appear in that place, where the worship according to him was performed. This is for Passover, the second for the feast called Pentecost, which is fifty days later, and the third on the seventh month after Passover, on the Day of Atonement, when even now all Jews observe the fast. Those who do not follow the laws are punished.

1.3.3 | ούκοῦν τοὺς μέλλοντας ἄπαντας ἀπαντᾶν τρὶς τοῦ ἔτους εἰς τὰ Ἱεροσόλυμα καὶ τὰ νόμιμα πληροῦν οὐ πόρρω που τῆς Ἰουδαίας ἔχρην δήπου οίκειν· ἀλλ' εἰσὶν ἀμφὶ τοὺς ὅρους· εἴ δὲ δὴ τοῖς πορρωτάτω τῆς Παλαιστίνης οίκοῦσιν Ἰουδαίοις ἀδύνατα ἦν τελεῖν τὰ νενομοθετημένα, πολλοῦ φάναι τοῖς πᾶσιν ἔθνεσι καὶ τοῖς ἐν ταῖς ἑσχατιαῖς τῆς γῆς ἐφαρμόζειν.

1.3.4 | ἐπάκουσον δὲ τίνα τρόπον ὁ αὐτὸς πάλιν νομοθέτης τὴν ἀπὸ λέχους γυναικα ἀπαντὰν προστάττει καὶ θυσίας τῷ θεῷ προσφέρειν, λέγων οὕτως "καὶ ἐλάλησε κύριος πρὸς Μωυσῆν, λέγων λάληλησον τοῖς υἱοῖς Ἰσραὴλ, καὶ ἐρεῖς πρὸς αὐτοὺς, γυνὴ ἡτις ἔὰν σπερματισθῇ καὶ τέκῃ ἄρσεν ἀκάθαρτος θαρτος ἔσται ἐπτὰ ημέρας."

1.3.5 | Εἶτα μεταξύ τινα είπων ἐπιφέρει "καὶ ὅταν πληρωθῶσιν αὗτης ἐφ' υἱῷ ἣ ἐπὶ θυγατρὶ, προσοίσει ἀμνὸν ἐνιαύσιον εἰς ὀλοκάρπωμα, καὶ νεοσσὸν περιστερὰς ἣ τρυγόνα περὶ ἀμαρτίας, ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου πρὸς τὸν Ἱερέα προσοίσει αὐτὰ ἔναντι κυρίου. καὶ ἐξιλάσεται περὶ αὐτῆς ὁ Ἱερεὺς, καὶ καθαριεῖ αὐτὴν ἀπὸ τῆς πηγῆς του αἵματος ἀντης. οὕτος ὁ νόμος τῆς τικτούσης ἄρσεν ἣ θῆλυ."

1.3.6 | "Ετι πρὸς τούτοις ὁ αὐτὸς καὶ τὸν ἀπὸ κήδους καὶ νεκρῶν ἐπαφῆς προστάττει μὴ ἄλλως καθαίρεσθαι ἣ διά τινος σποδοῦ δαμάλεως, ἐφ' ὅλαις ημέραις ἐπτὰ τῶν συνήθων ἀποστάντα.

1.3.3 | So, those who were to appear three times a year in Jerusalem and fulfill the laws would certainly have to live not far from Judea. But there are people living around the borders. If it was impossible for Jews living farthest from Palestine to carry out the prescribed laws, it would be even more so for all the nations and those in the farthest parts of the earth.

1.3.4 | Listen to how the same lawgiver commands a woman who has given birth to offer sacrifices to God, saying this: "And the Lord spoke to Moses, saying, 'Speak to the sons of Israel, and you shall say to them, a woman who gives birth to a male child will be unclean for seven days.'"

1.3.5 | Then, after saying something in between, he adds, "And when the days of her purification are fulfilled for a son or for a daughter, she shall bring a year-old lamb for a burnt offering, and a young pigeon or a turtle dove for a sin offering, to the door of the tent of meeting to the priest. And the priest shall make atonement for her, and he shall cleanse her from the flow of her blood. This is the law for a woman who gives birth to a male or female child."

1.3.6 | Moreover, the same lawgiver commands that one who has come into contact with the dead or a corpse should not be cleansed in any other way than with some ashes of a red heifer, for all seven days of the usual separation.

1.3.7 | λέγει γοῦν "καὶ ἔσται τοῖς υἱοῖς Ἰσραὴλ καὶ τοῖς προσκειμένοις προσλύτοις ἐν μέσῳ αὐτῶν νόμιμον αἰώνιον. ὁ ἀπτόμενος τοῦ τεθνηκότος πάσης ψυχῆς ἀνθρώπου ἀκάθαρτος ἔσται ἐπτὰ ἡμέρας· ἀγνισθήσεται τῇ ἡμέρᾳ τῇ τρίτῃ καὶ τῇ ἐβδόμῃ καθαρισθήσεται·"

1.3.8 | ἐὰν δὲ μὴ ἀφαγνισθῇ τῇ ἡμέρᾳ τῇ τρίτῃ καὶ τῇ ἐβδόμῃ, οὐ καθαρὸς ἔσται. πας δὲ ἀπτόμενος τοῦ τεθνηκότος ἀπὸ ψυχῆς ἀνθρώπου, ἐὰν ἀποθάνῃ καὶ μὴ ἀγνισθῇ,, τὴν σκηνὴν τοῦ μαρτυρίου τοῦ κυρίου ἐμίανεν. ἐκτριβήσεται ἡ ψυχὴ ἐκείνη ἐξ Ἰσραὴλ, ὅτι ὕδωρ ῥαντισμοῦ οὐ περιερραντίσθη ἐπ' αὐτόν· ἀκάθαρτός ἔστιν, ἀκαθαρσία ἐπ' αὐτῷ ἔσται.

1.3.9 | καὶ οὗτος δὲ νόμος ἀνθρωπος ἐὰν ἀποθάνῃ ἐν οἰκίᾳ, πᾶς εἰσπορευόμενος εἰς τὴν οἰκίαν καὶ πάντα ὅσα ἔστιν ἐν τῇ οἰκίᾳ ἀκάθαρτά ἔστιν ἐπτὰ ἡμέρας. καὶ πᾶν σκεῦος ἀνεῳγμένον, ὅσα οὐχὶ δεσμῷ καταδέδεται, ἀκάθαρτα ἔσται, καὶ πᾶς δὲ ἀν ἄψηται ἐπὶ πρόσωπον τοῦ πεδίου τραυματίου ῥομφαίας, ἢ νεκροῦ, ἢ ὄστεου ἀνθρωπίνου, ἢ μνήματος, ἀκάθαρτός ἔστιν ἐπτὰ ἡμέρας, καὶ λήψονται τῷ ἀκαθάρτῳ ἀπὸ τῆς σποδιᾶς τῆς κατακεκαυμένης τοῦ ἀγνισμοῦ, καὶ ἐκχεοῦσιν αὐτὴν εἰς σκεῦος, καὶ λήψονται ὕσσωπον· καὶ βάψει ἀνὴρ καθαρὸς, καὶ περιρρανεῖ ἐπὶ τὸν οἶκον καὶ τὰ σκεύη καὶ τὰς ψυχὰς, ὅσοι ἐὰν ὕσιν ἐκεῖ, καὶ ἐπὶ τὸν ἡμμένον τοῦ ὄστέου τοῦ ἀνθρωπίνου, ἢ τοῦ τραυματίου, ἢ τοῦ τεθνηκότος, ἢ τοῦ μνήματος.

1.3.7 | He says, "And it shall be to the sons of Israel and to the strangers who dwell among them a lasting law. Anyone who touches the dead body of any person shall be unclean for seven days. He shall be cleansed on the third day and on the seventh day he shall be clean."

1.3.8 | But if he is not cleansed on the third day and on the seventh day, he shall not be clean. Anyone who touches the dead body of a person, if he dies and is not cleansed, has defiled the tent of meeting of the Lord. That person shall be cut off from Israel, because the water of purification was not sprinkled on him. He is unclean; his uncleanness shall remain on him.

1.3.9 | And this law is: if a person dies in a house, everyone who enters the house and all things in the house shall be unclean for seven days. And every open vessel that is not sealed shall be unclean. Anyone who touches the surface of a slain person, or a dead body, or a human bone, or a grave shall be unclean for seven days. And the unclean person shall take from the ashes of the burnt offering for purification, and shall pour it into a vessel, and a clean person shall take hyssop and dip it in, and shall sprinkle it on the house and on the vessels and on the souls of all who are there, and on the place of the human bone, or the slain, or the dead, or the grave.

1.3.10 | καὶ περιρρανεῖ ὁ καθαρὸς ἐπὶ τὸν ἀκάθαρτον ἐν τῇ ἡμέρᾳ τῇ τρίτῃ καὶ ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ, καὶ πλυνεῖ τὰ ἴμάτια ἐστοῦ, καὶ λούσεται τὸ σῶμα ὕδατι, καὶ ἀκάθαρτος ἔσται ἔως ἐσπέρας. καὶ ἀνθρωπος ἐὰν μιανθῇ καὶ μὴ ἀφαγνισθῇ, ἔξολοθρευθήσεται ἡ ψυχὴ. ἐκείνη ἐκ τῆς συναγωγῆς, ὅτι ὕδωρ ῥαντισμοῦ οὐ περιερραντίσθη ἐπ' αὐτόν. καὶ ἔσται ὑμῖν νόμιμον αἰώνιον.

1.3.10 | And the clean person shall sprinkle on the unclean person on the third day and on the seventh day, and he shall wash his clothes and wash his body with water, and he shall be unclean until evening. And if a person becomes unclean and is not cleansed, that person shall be cut off from the community, because the water of purification was not sprinkled on him. And this shall be a lasting law for you.

1.3.11 | Ταῦτα Μωυσῆς' νομοθετήσας τὸν τρόπον τοῦ ὕδατος τοῦ ῥαντισμοῦ ἐπεκδιδάσκει, δάμαλιν πυρρὰν ἄμωμον ὀλοκαυτοῦσθαι προστάττων, καὶ ἀπὸ τῆς σποδιὰς αὐτῆς ἐμβάλλεσθαι τῷ ὕδατι ἐξ οὗ χρῆναι καθαίρεσθαι τοὺς ἐπὶ νεκρῷ μεμολυσμένους.

1.3.11 | Moses, having established these laws, teaches the way of the water of purification, commanding that a red heifer without blemish be burned completely, and from its ashes, the water shall be mixed, which is to be used to cleanse those who are defiled by contact with the dead.

1.3.12 | ποῦ δὲ χρὴ ὀλοκαυτοῦσθαι τὴν δάμαλιν, ποῦ δὲ τὴν ἐν λέχει προσφέρειν τὰς θυσίας, ποῦ δὲ τὰ λοιπὰ νόμιμα συντελεῖν, ὅτι μὴ ἀδιαφόρως ἐν παντὶ τόπῳ, ἀλλ' ἐν μόνῳ ἐνὶ ᾧ αὐτὸς ἀφορίζει, δῆλον ἀφ' ᾧ νομοθετεῖ λέγων "καὶ ἔσται ὁ τόπος ὃν ἐὰν ἐκλέξηται κύριος ὁ θεὸς ὑμῶν, ἐν αὐτῷ ἐπικληθῆναι τὸ ὄνομα αὐτοῦ, ἐκεῖ οἴσετε πάντα ὅσα ἔγὼ ἐντέλλομαι ὑμίν σήμερον."

1.3.12 | Where it is necessary to burn the heifer, where to bring the sacrifices in the tent, and where to complete the other laws, it is clear that it should not be done carelessly in any place, but only in the one that he himself designates. This is evident from what he commands, saying, "And the place which the Lord your God chooses, there you shall call upon his name, and there you shall bring all that I command you today."

1.3.13 | Καὶ διαστέλλεται ἐξῆς ἀκριβῶς ἐπιλέγων "πρόσεχε σεαυτῷ μήποτε ἀνενέγκῃς τὰ ὀλοκαυτώματά σου, οῦ ἂν ἵδης, ἀλλ' ἡ εἰς τὸν τόπον ὃν ἐὰν ἐκλέξηται κύριος ὁ θεός σου αὐτὸν ἐν μιᾷ τῶν πόλεων σου, ἐκεῖ ἀνοίσεις τὰ ὀλοκαυτώματά σου, καὶ ἐκεῖ ποιήσεις

1.3.13 | And it is commanded next, saying, "Take care that you do not offer your burnt offerings wherever you see fit, but only to the place which the Lord your God chooses in one of your cities. There you shall offer your burnt offerings, and there you shall do all that I command you today."

πάντα ὅσα ἐντέλλομαι ὑμῖν σήμερον.

1.3.14 | Καὶ προστίθησι λέγων οὐ δυνήσῃ φαγεῖν ἐν πάσαις ταῖς πόλεσι τὸ ἐπιδέκατον τοῦ σίτου σου καὶ τοῦ οἶνου καὶ τοῦ ἔλαίου σου, τὰ πρωτότοκα τῶν βιῶν σου καὶ τῶν προβάτων σου, καὶ πάσας τὰς εὐχάς σου ὅσας ἀν εὕξησθε, καὶ τὰς ὄμοιογίας ὑμῶν, καὶ τὰς ἀπαρχὰς τῶν χειρῶν ὑμῶν, ἀλλ' ἡ ἐναντίον κυρίου τοῦ θεοῦ σου φαγῇ αὐτὰ ἐν ᾧ ἀν τόπῳ ἐκλέξηται κύριος ὁ θεός σου ἑαυτῷ, σὺ καὶ οἱ υἱοί σου, καὶ ἡ θυγάτηρ σου, ὁ παῖς σου, καὶ ἡ παιδίσκη σου, καὶ ὁ προσήλυτος ὁ ἐν ταῖς πόλεσι σου."

1.3.15 | Καὶ ἔτι προελθών ἐπασφαλίζεται τὸν λόγον ἐν ᾧ φησιν "πλὴν τὰ ἄγια σου ἐὰν γένωνται σοι, καὶ τὰς εὐχάς σου λαβὼν ἥξεις εἰς τὸν τόπον ὃν ἀν ἐκλέξηται κύριος ὁ θεός σου ἑαυτῷ."

1.3.16 | Καὶ πάλιν "δεκάτην ἀποδεκατώσεις παντὸς γεννήματος τοῦ σπέρματός σου· τὸ γέννημα τοῦ ἀγροῦ σου ἐνιαυτὸν κατ' ἐνιαυτόν. καὶ φαγῇ αὐτὸ ἐναντίον κυρίου τοῦ θεοῦ σου ἐν ᾧ ἀν τόπῳ ἐκλέξηται κύριος ὁ θεός σου, ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἔκει."

1.3.17 | Εἴτ' ἐπιλογισάμενος τί δέοι πράττειν εἰ μακρὰν ἀφεστῶς εἴη ὁ πρὸς αὐτοῦ δηλούμενος τόπος, ὁ δὲ καρπὸς τῶν γεννημάτων πολὺς, πῶς δέοι παρακομίζειν οἴκοθεν εἰς τὸν τοῦ θεοῦ τόπον τοὺς ἐπετείους καρποὺς τῆς ὀλοκαυτώσεως, καὶ περὶ τούτου τόνδε τίθησι τὸν νόμον

1.3.14 | And it adds, saying, "You shall not be able to eat the tithe of your grain, your wine, and your oil, the firstborn of your cattle and your sheep, and all your vows that you make, and your freewill offerings, and the first fruits of your hands, except in the presence of the Lord your God, in the place which the Lord your God chooses for himself. You, your sons, your daughter, your servant, your maidservant, and the foreigner who is in your cities shall eat there."

1.3.15 | And further, it emphasizes the statement where it says, "But your holy things, if they come to you, and your vows, you shall bring to the place which the Lord your God chooses for himself."

1.3.16 | And again, "You shall set apart a tenth of all the produce of your seed each year. And you shall eat it in the presence of the Lord your God in the place which the Lord your God chooses to have his name called there."

1.3.17 | Then, considering what one should do if the place that is shown to him is far away, and the harvest of the produce is large, how should one bring the yearly offerings from home to the place of God? About this, he sets this law.

1.3.18 | "έὰν δὲ μακρὰν γένηται ἀπὸ σοῦ ἡ δόδος, καὶ μὴ δυνήσῃ ἀναφέρειν αὐτὰ, ὅτι μακρὰν ἀπὸ σοῦ ὁ τόπος ὃν ἀνέκλεξηται κύριος ὁ θεός σου 5 ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἔκει, ὅτι εὔλογήσει σε κύριος ὁ θεός σου, καὶ ἀποδώσεις αὐτὰ ἀργυρίου, καὶ λήψῃ τὸ ἀργύριον ἐν ταῖς χερσὶ σου, καὶ πορεύσῃ εἰς τὸν τόπον ὃν ἀνέκλεξηται κύριος ὁ θεός σου αὐτὸν, καὶ δώσεις τὸ ἀργύριον ἐπὶ παντὸς οὐ ἀνέπιθυμη ἡ ψυχή σου, ἐπὶ βουσὶν, ἢ ἐπὶ προβάτοις, ἢ ἐπὶ οἴνῳ, ἢ ἐπὶ σικέρᾳ, ἢ ἐπὶ παντὸς οὗ ἀνέπιθυμη ἡ ψυχή σου, καὶ φαγῇ ἔκει ἐναντίον κυρίου τοῦ θεοῦ σου."

1.3.19 | Καὶ αὖθις τὸν τόπον ἐπισφραγίζεται ὡδέ πως φάσκων "πᾶν πρωτότοκον ὁ ἔὰν τεχθῇ ἐν τοῖς βουσί σου, καὶ ἐν τοῖς προβάτοις σου, τὰ ἀρσενικὰ ἀποίσεις c κυρίῳ τῷ θεῷ σου. οὐκ ἐργᾶ ἐν τῷ πρωτοτόκῳ μόσχῳ σου, καὶ μὴ κείρῃς τὸ πρωτότοκον τῶν προβάτων σου· ἐναντίον κυρίου τοῦθεοῦσου φαγῇ αὐτὸν ἐνιαυτὸν ἐξ ἐνιαυτοῦ, ἐν τῷ τόπῳ ᾧ ἀνέκλεξηται κύριος ὁ θεός σου, σὺ καὶ ὁ οἶκός σου."

1.3.20 | Μετὰ ταῦτα πάλιν θέα τίνα τρόπον καὶ τὰ | περὶ τῶν ἐορτῶν διαστέλλει οὐκ ἄλλοθι γῆς ἄλλ' ἢ ἐν μόνῳ τῷ δηλουμένῳ τόπῳ πανηγυρίζειν. λέγει δ' οὖν "φύλαξαι τὸν μῆνα τῶν νέων, καὶ ποιήσεις τὸ πάσχα κυρίῳ τῷ θεῷ σου, πρόβατα καὶ βόας ἐν τῷ τόπῳ ᾧ ἀνέκλεξηται κύριος ὁ θεός σου αὐτόν."

1.3.21 | καὶ πάλιν ὑπομιμήσκει λέγων "οὐ

1.3.18 | But if the road is too long for you, and you cannot carry them because the place which the Lord your God chooses to have his name called there is far from you, then the Lord your God will bless you, and you shall exchange them for silver. You shall take the silver in your hand and go to the place which the Lord your God chooses. You may spend the silver on anything your heart desires: on cattle, or sheep, or wine, or strong drink, or anything else your heart wishes, and you shall eat there in the presence of the Lord your God.

1.3.19 | And again, the place is confirmed in this way: 'Every firstborn that is born among your cattle and among your sheep, you shall set apart for the Lord your God. You shall not work with your firstborn ox, and you shall not shear the firstborn of your sheep. You shall eat it before the Lord your God year by year in the place which the Lord your God chooses, you and your household.'

1.3.20 | After this, it again commands how to celebrate the festivals, saying that you should celebrate only in the specific place that is shown. It says, 'Keep the month of the new moon, and you shall make the Passover for the Lord your God, with sheep and cattle in the place which the Lord your God chooses.'

1.3.21 | And again, it reminds you, saying,

δυνήσῃ θῦσαιτὸ πάσχα ἐν οὐδεμιᾷ τῶν πόλεων σου, ὃν κύριος ὁ θεός σου δίδωσί σοι, ἀλλ' εἰς τὸν τόπον ὃν ἀνέκλεξηται κύριος ὁ θεός σου, ἐκεῖ θύσεις τὸ πάσχα ἐσπέρας πρὸς δυσμαῖς ἡλίου, ἐν τῷ καιρῷ ὃ ἔξηλθες ἐκ γῆς Αἴγυπτου, καὶ ἐψήσεις, καὶ φαγῇ ἐν τῷ τόπῳ ὃν ἀνέκλεξηται κύριος ὁ θεός σου."

'You cannot sacrifice the Passover in any of your cities that the Lord your God gives you, but in the place which the Lord your God chooses, there you shall sacrifice the Passover in the evening at sunset, at the time when you came out of the land of Egypt, and you shall cook it and eat it in the place which the Lord your God chooses.'

1.3.22 | Ὁ μὲν δὴ τῆς τοῦ πάσχα ἐορτῆς νόμος τοιοῦτος· ὁ δὲ τῆς πεντηκοστῆς τί φησὶν ἄκουσον "ἐπτὰ ἐβδομάδας ὀλοκλήρους ἔχαριθμήσεις σεαυτῷ, ἀρξαμένου σου δρέπανον ἐπ' ἀμητὸν, καὶ ποιήσεις ἐορτὴν ἐβδομάδων κυρίῳ τῷ θεῷ σου, καθὰ ἰσχύει ἡ χείρ σου, ὅσα ἀν δῷ σοι, καθ' ὅτι εὐλόγηκέν σε κύριος ὁ θεός σου.

1.3.22 | The law for the festival of Passover is this: and what does it say about the festival of Pentecost? Listen, 'Count seven complete weeks for yourself, from the time you begin to put the sickle to the grain, and you shall celebrate the festival of weeks for the Lord your God, as much as your hand is able, according to the blessing that the Lord your God has given you.'

1.3.23 | καὶ εὐφρανθήσῃ ἐνώπιον κυρίου τοῦ θεοῦ σου, σὺ καὶ ὁ υἱός σου, καὶ ἡ θυγάτηρ σου, ὁ παῖς σου, καὶ ἡ παιδίσκη σου, καὶ ὁ Λευίτης ὁ ἐν ταῖς πόλεσί σου, καὶ ὁ προσήλυτος, καὶ ὁ ὄφρανός, καὶ ἡ χήρα ἡ ἐν ὑμῖν, ἐν τῷ τόπῳ ὃν ἀνέκλεξηται κύριος ὁ θεός σου αὐτῷ, ἐπικληθῆναι τὸ ὄνομα αὐτοῦ τοῦ ἑκεῖ.

1.3.23 | And you shall rejoice before the Lord your God, you and your son and your daughter, your servant and your maid, and the Levite who is in your cities, and the foreigner, and the orphan, and the widow who are among you, in the place which the Lord your God chooses to make his name dwell there.

1.3.24 | καὶ τὴν τρίτην δ' ἐορτὴν ἔνθα προστάττει ἔκτελεῖν ἐπάκουσον "τῶν σκηνῶν ποιήσεις σεαυτῷ ἐπτὰ ἡμέρας, ἐν τῷ συναγαγεῖν σε ἀπὸ τῆς ἄλωνός σου καὶ ἀπὸ τῆς ληνοῦ σου, καὶ εὐφρανθήσῃ ἐν τῇ ἐορτῇ σου σὺ καὶ ὁ υἱός σου καὶ ἡ θυγάτηρ σου, ὁ παῖς σου καὶ ἡ παιδίσκη σου καὶ ἡ χήρα, ἐν τῷ τόπῳ ὃς ἐὰν ἀνέκλεξηται κύριος ὁ θεός σου ἐσαυτῷ."

1.3.24 | And for the third festival, it commands you to celebrate: 'You shall make for yourself booths for seven days, when you gather in from your threshing floor and from your winepress, and you shall rejoice in your festival, you and your son and your daughter, your servant and your maid, and the widow, in the place which the Lord your God chooses for himself.'

1.3.25 | Διὰ τοσούτων οὖν τὸν τόπον ἐπισημαίνομενος, τοσαυτάκις τε εἴπων εἰς αὐτὸν ἀπαντᾶν παγγενὶ καὶ πανοικὶ, πῶς ἀν ἥρμοζε τοῖς τῆς Ἰουδαίας καὶ ἐπὶ μικρὸν διεστῶσι, μή τι γε τοῖς καθ' ὅλης τῆς οἰκουμένης ἔθνεσι; μάλιστα ὅτε οὐδὲ συγγνώμην τινὰ νέμει τοῖς παραβάίνουσι τὰ διωρισμένα, ἀρὰν δὲ κατὰ πάντων τῶν μὴ τὰ πάντα τηρούντων ἐπάγει, ῥήμασιν αὐτοῖς λέγων "ἐπικατάρατος ὅς οὐκ ἔμμενεὶ c πᾶσι τοῖς γεγραμμένοις ἐν τῷδε τῷ νόμῳ τοῦ ποιῆσαι ἀυτὰ.

1.3.26 | Θεώρησον δὲ καὶ ἄλλως τὰ ἀδύνατα πᾶσιν ἀνθρώποις τῆς Μώσεως νομοθεσίας. διαστειλάμενος τὰ ἐκούσια καὶ χαλεπὰ τῶν ἀμαρτημάτων, καὶ τιμωρίας περιθεὶς ἐκάστω τῶν μεγίστης κολάσεως ἀξίων, νόμους τίθησι, καθ' οὓς ἐτέρῳ τρόπῳ καὶ τοὺς ἀκουσίως πλημμελοῦντας ἐπιστρέφει.

1.3.27 | ὃν ὁ μὲν οὕτως ἔχει "έὰν ψυχὴ μία ἀμάρτη ἀκουσίως ἐκ τοῦ λαοῦ τῆς γῆς ἐν τῷ ποιῆσαι μίαν ἀπὸ πασῶν τῶν ἐντολῶν κυρίου ἢ οὐ ποιηθήσεται, καὶ πλημμελήσῃ, καὶ γνωσθῇ αὐτῷ ἡ ἀμαρτία ἣν ἤμαρτεν, καὶ οἴσει δῶρον αὐτοῦ χίμαρον ἐξ αἰγῶν ἄμωμον θήλειαν οἴσει περὶ τῆς ἀμαρτίας αὐτοῦ ἢς ἤμαρτεν, ἐν τῷ τόπῳ οὗ σφάξουσι τὰ ὄλοκαυτώματα, καὶ λήψεται ὁ ἱερεὺς ἀπὸ τοῦ αἵματος."

1.3.28 | Καὶ ὅρα γε ὡς καὶ ἐνταῦθα τὸν πταίσαντά τι παρὰ γνώμην ἐν τῷ τόπῳ δεῖ ἀπαντᾶν οὖ σφάζουσι τὰ ὄλοκαυτώματα·

1.3.25 | Therefore, marking the place so many times, saying it so many times to all people and families, how would it fit with those of Judea and those who are a little distant, not to mention with all the nations of the world? Especially when there is no mercy given to those who break the set rules, but a curse comes upon all who do not keep everything written in this law to do them.

1.3.26 | Consider also the impossible things for all people in the law of Moses. He distinguishes between voluntary and serious sins, and he places punishments for each of those deserving the greatest penalties. He establishes laws by which he turns those who sin in different ways, even those who sin unintentionally.

1.3.27 | Of these, it is said: 'If a person sins unintentionally from among the people of the land by doing one of all the commandments of the Lord that should not be done, and they become aware of their sin that they have committed, they shall bring as their offering a female goat without blemish for the sin they have committed, to the place where they will slaughter the burnt offerings, and the priest shall take from the blood.'

1.3.28 | And see how here too, the one who has sinned unintentionally must meet at the place where they slaughter the burnt

οὗτος δὲ ἦν οὗ διὰ πλείστων ἥδη πρότερον ἐμνήσθη λέγων “ὅν ἂν ἐιλέξηται κύριος ὁ θεός σου.”

offerings; this is the place that has already been mentioned many times, saying, 'Whichever one the Lord your God chooses.'

1.3.29 | Τοῦτο δ' ὅτι μὴ δυνατὸν πρὸς ἀπάντων τῶν ἐπὶ γῆς ἀνθρώπων ἐκτελεῖσθαι καὶ αὐτὸς ὁ νομοθέτης συνιδὼν ἀκριβῶς ἐπεσημήνατο, οὐκ ἀορίστως κατὰ πάντων προαγαγὸν τὸν νόμον, ἀλλ' ἐπειπὼν ‘έὰν ψυχὴ ἀμάρτῃ ἀκουσίως ἐκ τοῦ λαοῦ τῆς γῆς.’

1.3.29 | This, that it is not possible for all people on earth to carry out, the lawgiver himself, seeing this clearly, pointed out. He did not bring the law forward without distinction for everyone, but said, 'If a person sins unintentionally from among the people of the land.'

1.3.30 | Καὶ δεύτερον δὲ νόμον τίθησιν οὕτως ἔχοντα “έὰν δὲ ψυχὴ ἀκούσῃ φωνὴν ὀρκισμοῦ, καὶ οὗτος μάρτυς ἡ ἐώρακεν, ἢ σύνοιδεν, ἔὰν μὴ ἀπαγγεῖλῃ, λήψεται τὴν ἀμαρτίαν.” Τί οὖν χρὴ τοῦτον ποιεῖν ἀλλ' ἡ λαβόντα μετὰ χεῖρας τὸ ιερεῖον σπεύδειν ἐπὶ τὰ καθάρσια; ποῦ πάλιν ἀλλ' ἡ ἐν τῷ τόπῳ οὗ σφάζουσι τὰ ὀλοκαυτώματα;

1.3.30 | And he sets a second law like this: 'If a person hears the voice of an oath, and this person is a witness, either having seen or knowing, if they do not report it, they will bear the sin.' So what must this person do but hurry to the priest with their hands to the purifications? Where again, but at the place where they slaughter the burnt offerings?

1.3.31 | καὶ τρίτον πάλιν ψυχὴ, φησὶν, ἥτις ἀν ἄψηται παντὸς πράγματος ἀκαθάρτου, ἢ τῶν θνητιμαίων τῶν κτηνῶν τῶν ἀκαθάρτων, καὶ λάβῃ ἀπ' αὐτοῦ, καὶ αὐτὸς μεμίανται, καὶ πλημμελήσῃ, ἢ ἄψηται ἀκαθαρσίας ἀνθρώπου, ἀπὸ πάσης ἀκαθαρσίας αὐτοῦ ἡς ἀν ἀψάμενος μιανθῇ, καὶ ἔλαθεν αὐτὸν, μετὰ δ' ἔγνω καὶ πλημμελήσῃ.’

1.3.31 | And a third law again says, 'If a person touches anything unclean, or any of the unclean animals, and takes from it, and they themselves become unclean, or if they touch the uncleanness of a person, from any uncleanness they touch, they will become unclean, and if they did not realize it, but later they know and become guilty.'

1.3.32 | Τί δὴ οὖν καὶ τὸν μιανθέντα προσῆκον ἦν ποιεῖν ἀλλ' ἡ ἀπαντὰν πάλιν ἐν τῷ τόπῳ, καὶ προσφέρειν περὶ τῆς ἀμαρτίας αὐτοῦ ἡς ἤμαρτε θῆλυ ἀπὸ τῶν προβάτων, ἢ ἀμνάδα, ἢ χίμαιραν ἐξ αἰγῶν,

1.3.32 | What then should the person who has become unclean do but go again to the place, and bring an offering for their sin, which they committed, a female from the sheep, or a lamb, or a goat from the goats,

περὶ ἀμαρτίας;

1.3.33 | ὁ δ' αὐτὸς ἦν νόμος καὶ ἐπὶ ψυχῆς ἡ ἀν ὄμόσῃ διαστέλλουσα τοῖς χείλεσι κακοπιῆσαι ἢ καλῶς ποιῆσαι κατὰ πάντα ὅσα ἀν διαστείλῃ ἀνθρωπος μεθ' ὄρκου καὶ λάθη αὐτὸν, καὶ οὗτος γνῶ καὶ ἀμάρτη ἵν τι τούτων, καὶ ἔξαγορεύσῃ τὴν ἀμαρτίαν περὶ ἣς ἥμαρτε, καὶ οὗτος δῆτα, φησὶν, τὸ αὐτὸ λαβὼν ἱερεῖον σπευδέτω ἐν τῷ τόπῳ, καὶ ἔξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς περὶ τῆς ἀμαρτίας αὐτοῦ, καὶ ἀφεθήσεται αὐτῷ ἡ ἀμαρτία.

1.3.34 | καὶ ἄλλος παρὰ τοὺς είρημένους νόμος ὕδε πῃ διορίζει 'ψυχὴ ἡ ἀν λάθη αὐτὸν λήθη, καὶ ἀμάρτη ἀκουσίως ἀπὸ τῶν ἀγίων κυρίου, καὶ είσοισει κριὸν τῆς πλημμελείας αὐτοῦ τῷ κυρίῳ. οἴσει δὲ πάλιν παρὰ τὸν ἀρχιερέα ἐν τῷ τόπῳ δηλαδὴ τῷ ἔξειλεγμένῳ.'

1.3.35 | Καὶ ἔκτον δὲ νόμον τούτοις προστίθησι λέγων "ψυχὴ ἀν ἀμάρτη καὶ ποιήσῃ μίαν ἀπὸ πασῶν τῶν ἐντολῶν ὧν οὐ δεῖ ποιεῖν, καὶ οὐκ ἔγνω, καὶ πλημμελήσῃ, καὶ λάβῃ τὴν ἀμαρτίαν αὐτοῦ, καὶ οἴσει πάλιν κριὸν τῷ ἀρχιερεῖ, καὶ ἔξιλάσεται περὶ αὐτοῦ ὁ ἱερεὺς, περὶ τῆς ἀγνοίας αὐτοῦ ἡς ἡγνόησεν, καὶ οὗτος οὐκ ἤδει, καὶ ἀφεθήσεται αὐτῷ."

1.3.36 | "Ηδη δὲ ἔβδομόν φησι 'ψυχὴ ἀν ἀμάρτη, καὶ παριδῶν παρίδῃ τὰς ἐντολὰς κυρίου, καὶ ψεύσηται πρὸς τὸν πλησίον

for their sin?

1.3.33 | And the same law applies to a person who swears, commanding with their lips to do evil or to do good, according to everything that a person may command with an oath and forget it, and if this person realizes and becomes guilty of something from these, and they confess the sin concerning which they have sinned, then indeed, it says, let them take the same offering and hurry to the place, and the priest will make atonement for them concerning their sin, and their sin will be forgiven.

1.3.34 | And another law besides the ones mentioned states this: 'If a person forgets and sins unintentionally against the holy things of the lord, they will bring a ram for their guilt to the lord. And they will bring it again to the high priest at the place, that is, to the chosen one.'

1.3.35 | And a sixth law is added to these, saying: 'If a person sins and does one of all the commandments that should not be done, and they do not know it, and they become guilty, and they realize their sin, they will bring again a ram to the high priest, and the priest will make atonement for them concerning their ignorance, which they did not know, and it will be forgiven to them.'

1.3.36 | And now the seventh law says: 'If a person sins and disregards the commandments of the lord, and lies to their

αύτοῦ ἐν παρακαταθήκῃ, περὶ κοινωνίας ἡ ἀρπαγῆς, ἡ ἡδίκησέ τι τὸν πλησίον, ἡ εὐρεν ἀπώλειαν, καὶ ψεύσηται περὶ αὐτῆς, καὶ ὁμόσῃ ἀδίκως περὶ ἐνὸς ἀπὸ πάντων ὃν ἔὰν ποιήσῃ ἄνθρωπος, ὥστε ἀμαρτεῖν ἐν τούτοις, καὶ ἡνίκα ἀν ἀμάρτη καὶ πλημμελήσῃ καὶ ἀποδῷ τὸ ἀρπαγμα ὅ ἡρπασεν, ἡ τὸ ἀδίκημα ὅ ἡδίκησεν, ἡ τὴν παρακαταθήκην ἥτις παρετέθη αὐτῷ, ἡ τὴν ἀπώλειαν ἦν εὑρεν, ἀπὸ παντὸς πράγματος οὖ ὕμοσε περὶ αὐτοῦ ἀδίκως, καὶ ἀποτίσει αὐτὸ τὸ κεφάλαιον καὶ τὸ ἐπίπεμπτον.”

1.3.37 | Ἐχρῆν δ' ἀν μετὰ τὸ ἔξαγορεῦσαι τὸ ἀμάρτημα καὶ μετὰ τὸ ἀποτίσαι σπεύδειν πάλιν πάντα ὑπερθέμενον εἰς τὸν τόπον ὃν ἀν ἐκλέξηται κύριος ὁ θεὸς, καὶ προσφέρειν γε περὶ τῆς πλημμελείας κριὸν ἄμιμον, καὶ ἔξιλάσεται περὶ αὐτοῦ ὁ ἵερεὺς ἔναντι κυρίου, κ' αἱ ἀφεθήσεται αὐτῷ.

1.3.38 | Ταῦτα καὶ περὶ τῶνδε ὁ θαυμάσιος Μώσης περὶ τε τῶν ἀκουσίως ἡμαρτηκότων καὶ περὶ τῶν κατ' ἄγνοιαν ἔξηκριβώσατο πόρρωθεν τῶν κατὰ προαίρε— σιν πλημμελημάτων, ἐφ' οἷς καὶ ἀπαραιτήτους ὁρίζει τιμωρίας τοὺς οίκείους ἀναστέλλων.

1.3.39 | ὁ γὰρ ἐπὶ τοῖς ἀκουσίοις μὴ πρότερον νείμας συγγνώμην ἡ ἔξαγορεῦσαι τὸ ἀμάρτημα, κἀπειτα ὥσπερ μικρὰν τιμωρίαν ρίαν διὰ τῆς προστεταγμένης θυσίας εἰσπραξάμενος τὸν ἡμαρτηκότα, διὰ τε τῆς ἐπὶ τὸν ἀγνὸν τόπον c ἀμελλήτου πορείας τὴν σπουδὴν ὅμοῦ καὶ τὸ εὐλαβὲς ἐπιτείνας τῶν κατ'

neighbor about a deposit, or about theft, or wrongs their neighbor in some way, or finds something lost and lies about it, and swears falsely about any of all the things that a person may do, so that they sin in these, and whenever they sin and become guilty, they will return what they stole, or the wrong they did, or the deposit that was entrusted to them, or the loss they found, from everything about which they swore falsely, and they will repay the principal and the additional amount.'

1.3.37 | It is necessary that after confessing the sin and after repaying, they hurry to return everything that was taken to the place that the lord god chooses, and to bring an unblemished ram for the wrongdoing, and the priest will make atonement for them before the lord, and it will be forgiven to them.

1.3.38 | These things and about these, the wonderful Moses explained in detail about those who sin unintentionally and about those who sin out of ignorance, far from those sins that come from choice, for which he also sets necessary punishments for those involved.

1.3.39 | For the one who sins unintentionally, without first seeking forgiveness or confessing the sin, and then, as if receiving a small punishment through the required sacrifice, is making the sinner pay, by going to the holy place with care and respect for those who have chosen to worship God, how could they not hold back

αύτὸν θεοσεβεῖν προηρημένων, πῶς οὐχὶ τῶν ἐκουσίως δρωμένων πολὺ πρότερον ἐπίσχοι ἀν τὰς ὄρμάς; τί δὴ οὗν πρὸς ταῦτα συλλογίζεσθαι χρῆν, ὅτε δὴ, ὡς εἴρηται, συγκεφαλαιούμενος τὰ πάντα ὁ Μώσης ἐπισκήπτει λέγων "ἐπικατάρατος πᾶς ὃς οὐκέ ἔμμενεῖ ἐν πᾶσι τοῖς ἐγγεγραμμένοις τοῦ νόμου, τοῦ ποιῆσαι αὐτά."

1.3.40 | Ἀρα γὰρ τοὺς ἐκ περάτων γῆς μέλλοντας κατὰ Μωσέα θεοσεβεῖν, ὡς ἀν φύγοιεν μὲν τὴν κατάραν, τύχοιεν δὲ τῆς ἐπηγγελμένης πρὸς τὸν Ἀβραὰμ εὐλογίας, ταῦτα πάντα χρῆν πράττειν, καὶ τρὶς τοῦ ἔτους ἀπαντᾶν εἰς Ἱεροσόλυμα, καὶ τὰς ἐκ πάντων δὲ τῶν ἑθνῶν θεοσεβεῖν προηρημένας γυναῖκας, ἅρτι τόκων καὶ ὀδίνων παυσαμένας, τοσαύτην στέλλεσθαι πορείαν, ὡς ἀν τὴν προστεταγμένην ὑπὸ Μώσεως θυσίαν ἐφ' ἐκάστῳ τῶν γεννωμένων ἀνενέγκαιεν, ἢ τοὺς ἐφαψαμένους νεκροῦ σώματος, ἢ τοὺς ἐπίορκον ὄμωμοκότας, ἢ τοὺς ἀκούσιον τι δεδρακότας, ἐκ περάτων γῆς ἥκειν, τρέχειν τε καὶ σπεύδειν ἐπὶ τὸν νενομοθετημένον καθαρισμὸν, ὡς ἀν ἐκφύγοιεν τὴν τῆς κατάρας ἐπίσκηψιν;

1.3.41 | ἀλλὰ συνορᾶς ὡς καὶ αὐτοῖς τοῖς ἀμφὶ τὰ Ἱεροσόλυμα κατοικοῦσι καὶ ἐπὶ μόνης τῆς Ἰουδαίας τὰς διατριβὰς ποιουμένοις ὁ κατὰ Μωσέα βίος δυσκατόρθωτος ἦν, μή τι γε δυνατὸς ἐπιτελεῖσθαι καὶ τοῖς λοιποῖς ἔθνεσιν ἐνθεν εἰκότως ὁ σωτὴρ καὶ κύριος ἡμῶν Ἰησοῦς ὁ νιὸς τού θεοῦ μετὰ τὴν ἐκ νεκρῶν ἀνάστασιν τοῖς αὐτοῦ μαθηταῖς εἰπὼν "μαθητεύσατε πάντα τὰ ἔθνη" ἐπιλέγει "διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα

their impulses much more than those who act willingly? So what is there to think about these things, when, as it has been said, Moses sums everything up, saying, 'Cursed is anyone who does not remain in all the things written in the law to do them.'

1.3.40 | For those coming from the ends of the earth, according to Moses, to worship God, so that they might escape the curse and receive the promised blessing to Abraham, they must do all these things. They should meet in Jerusalem three times a year, and the women chosen from all the nations who worship God, having just stopped their childbirth and pains, should make such a journey, so that they can bring the required sacrifice set by Moses for each of the newborns, or for those who have touched a dead body, or for those who have sworn falsely, or for those who have unintentionally committed a sin. They should come from the ends of the earth, running and hurrying to the appointed purification, so that they might escape the burden of the curse.

1.3.41 | But you see that for those living around Jerusalem and only in Judea, life according to Moses was hard to follow, and it was not possible for the other nations to achieve it. From this, it is fitting that our Savior and Lord Jesus, the Son of God, after rising from the dead, said to his disciples, 'Make disciples of all nations,' and he added, 'Teaching them to observe all that I have commanded you.'

ένετειλάμην ὑμῖν. ”

1.3.42 | Οὐ γὰρ τὰ Μώσεως νόμιμα διδάσκειν πάντα τὰ ἔθνη παρεκελεύσατο, ἀλλ’ ὅσα αύτὸς ἐνετείλατο· ταῦτα δ’ ἦν τὰ ἐν τοῖς εὐαγγελίοις αὐτοῦ φερόμενα. εἰκότως οὖν καὶ οἱ αὐτοῦ μαθηταὶ καὶ οἱ ἀπόστολοι ἐν τῇ περὶ τῶν ἔθνῶν σκέψει ὀμολογοῦσι μὴ δύνασθαι τὰ Μώσεως νόμιμα τοῖς ἔθνεσιν ἐφαρμόζειν, ὅτε μήτε αὐτοῖς μήτε τοῖς πατράσιν αὐτῶν εὔκατόρθωτα γέγονεν. λέγει δ’ οὖν ἐν ταῖς Πράξεσιν ὁ Πέτρος “νῦν οὖν τί πειράζετε τὸν θεὸν ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, ὃν οὕτε οἱ πατέρες ἡμῶν οὕτε ήμεῖς ἴσχύσαμεν βαστάσαι;”

1.3.43 | Εἰκότως δὲ καὶ αύτὸς ὁ Μωσῆς τούτων αὐτῶν ἔνεκεν ἔτερον παρ’ ἐαυτὸν ἀναστήσεσθαι ἔφη προφήτην, καὶ τοῦτον νομοθέτην ἔσεσθαι τῶν ἔθνῶν ἀπάντων εὐαγγελίζεται, τὸν Χριστὸν αἰνιττόμενος, αύτῷ τε πείθεσθαι τοῖς οἰκείοις παραινεῖ, ὥδέ πη καὶ τοῦτο θεσπίζων προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς ἐκ τὸν ἀδελφῶν ὑμῶν ὡς ἐμὲ, αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἀν λαλήσῃ ὑμῖν. ἔσται δὲ, πᾶσα ψυχὴ, ἥτις ἀν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἔξολοθρευθήσεται ἐκ τοῦ γένους αὐτῆς.”

1.3.44 | Καὶ τοῦτον δὲ τὸν προφήτην, δηλονότι τὸν Χριστὸν, ἔξ Ιουδαίων προελθόντα, πάντων τῶν ἔθνῶν ὡς κατακρατήσειν πάλιν ἀναφωνεῖ λέγων ὡς καλοὶ οἱ οἴκοι σου Ἱακὼβ, αἱ σκηναί σου Ἰσραὴλ, ὡσεὶ νάπαι σκιάζουσαι, καὶ ὡσεὶ παράδεισος ἐπὶ ποταμὸν, ὡς σκηναὶ ἄς ἔπηξεν κύριος. ἔξελεύσεται ἄνθρωπος ἐκ

1.3.42 | For he did not command all nations to teach the laws of Moses, but only what he himself commanded. These are the things found in his gospels. Therefore, both his disciples and the apostles agree in their discussions about the nations that the laws of Moses cannot be applied to the nations, since neither they nor their ancestors have been able to follow them. Peter says in the Acts, 'Now why do you test God by putting a yoke on the neck of the disciples, which neither our fathers nor we have been able to bear?'

1.3.43 | It is fitting that Moses himself said that a different prophet would arise, and he would be a lawgiver for all the nations, speaking of Christ in hints. He encourages them to listen to him, saying, 'The Lord your God will raise up for you a prophet from among your brothers like me. You shall listen to him in all that he tells you.' And it will be that every soul who does not listen to that prophet will be destroyed from among the people.

1.3.44 | And this prophet, clearly Christ, will come from the Jews and will again call all the nations to himself, saying, 'How beautiful are your tents, O Jacob, your dwelling places, O Israel, like shady groves, and like a paradise by a river, like tents that the Lord has set up.' A man will come from his descendants, and he will rule over many

τοῦ σπέρματος αὐτοῦ, καὶ κυριεύσει ἐθνῶν πολλόν, καὶ ὑψωθήσεται ἡ βασιλεία αὐτοῦ.”

1.3.45 | Άλλὰ καὶ ἔξ ὁποίας φυλῆς, δώδεκα τῶν ὄλων παρ' Ἐβραίοις οὔσῶν, ὅτι δὴ ἀπὸ τῆς Ἰουδαὶ ὁ θεσπιζόμενος τῶν ἐθνῶν νομοθέτης Χριστὸς προελεύσεται, καὶ κατὰ ποίους χρόνους, ὅτι μετὰ τὴν ἔκλειψιν τῶν ἐκ προγόνων διαδοχῆς τοῦ Ἰουδαίων ἐθνους ἀρξάντων δηλοῖ λέγων 'οὐκ ἔκλειψει ἄρχων ἔξ Ἰουδαὶ, καὶ ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ, ἔως ἂν ἔλθῃ τὰ ἀποκείμενα αὐτῷ, καὶ αὐτὸς προσδοκίᾳ ἐθνῶν.'

1.3.46 | Ποῖα δὲ προσδοκία ἦν ἀλλ' ἢ ἡ τῷ Ἀβραὰμ ἐπηγγελμένη περὶ τοῦ δεῖν εὐλογηθήσεσθαι ἐν αὐτῷ πάντα τὰ ἐθνη τῆς γῆς; πέφηνε τοιγαροῦν καὶ αὐτὸς ὁ Μώσης ἀκριβῶς ἐπιστάμενος τὴν μὲν πρὸς αὐτοῦ διαταγεῖσαν νομοθεσίαν ἔξασθενεῖν εἰς τὸ πᾶσιν ἐφαρμόσαι τοῖς ἐθνεσιν, εἰς ἐκπλήρωσιν δὲ τῶν πρὸς τὸν Ἀβραὰμ χρησμῶν ἐτέρου δεῖσθαι προφήτου.

1.3.47 | οὗτος δ' ἄρα ἦν, ὃν ἔξ Ἰουδαὶ φυλῆς προελεύσεσθαι καὶ πολλῶν ἐθνῶν κυριεύσειν προμαρτυρόμενος εὐηγγελίζετο.

## Section 4

1.4.1 | Διὰ δὴ οὖν ταῦτα ὡς ἂν τὰ περὶ ἡμῶν τῶν ἐθνῶν θεσπίσματα περιεχούσας τὰς παρ' Ἐβραίοις ἱερὰς βίβλους, ἄτε καὶ ἡμῶν οἰκείας οὕσας, εἰλάμεθά τε καὶ ἐστέρξαμεν, ὅτε μάλιστα οὐ μόνον Μώσης

nations, and his kingdom will be lifted high.

1.3.45 | But also from which tribe, since there are twelve tribes among the Hebrews, it is clear that the Christ, the lawgiver of the nations, will come from Judah. And about what times, since after the end of the succession of the Jewish people, it is shown by saying, 'The ruler shall not depart from Judah, nor the leader from his descendants, until what is reserved for him comes, and he is the expectation of the nations.'

1.3.46 | But what expectation was there other than the promise made to Abraham that all the nations of the earth would be blessed in him? Therefore, Moses himself, knowing well that the law given to him would weaken in order to apply to all the nations, showed that another prophet was needed to fulfill the promises made to Abraham.

1.3.47 | This one, then, was to come from the tribe of Judah and would rule over many nations, as he was being announced beforehand.

1.4.1 | Therefore, since these things contain the decrees about us, the nations, from the sacred books of the Hebrews, which are also our own, we have chosen and accepted them, especially since not only did Moses

περὶ τοῦ μετ' αὐτὸν ἥξοντος νομοθέτου τῶν ἔθνῶν προανεφώνει,, ἀλλὰ καὶ οἱ μετ' αἴτὸν προφῆται συλλήβδην εἰπεῖν ἄπαντες τὰ ὅμοια προεκήρυττον, ὡσπερ οὗν ὁ Δαβὶδ φάσκων "κατάστησον, κύριε, νομοθέτην ἐπ' αὐτοὺς, γνώτωσαν ἔθνη ὅτι ἀνθρωποί εἰσιν."

speak beforehand about the lawgiver who would come after him for the nations, but also all the prophets after him proclaimed similar things. Just as David said, 'Establish, Lord, a lawgiver over them, let the nations know that they are mere humans.'

1.4.2 | "Ορα ὡς δευτέρου μέμνηται καὶ οὗτος νομοθέτου ἔθνῶν. διὸ καὶ ἐν ἑτέρῳ τοῖς ἔθνεσι προσφωνεῖ νεῦ ἄδειν οὐ τὸ παλαιὸν καὶ Μωσαϊκὸν ἄσμα, ἀλλ' ἔτερον καινὸν, λέγων "ἄσατε τῷ κυρίῳ ἄσμα καινὸν, ἄσατε τῷ κυρίῳ πάσα ή· ἀναγγείλατε ἐν τοῖς ἔθνεσι τὴν δόξαν αὐτοῦ, ἐν πᾶσι τοῖς λαοῖς τὰ θαυμάσια αὐτοῦ. ὅτι μέγας κύριος καὶ αἰνετὸς σφόδρα, φοβερός ἐστιν ἐπὶ πάντας τοὺς θεούς. ὅτι πάντες οἱ θεοὶ τῶν ἔθνῶν δαιμόνια, ὃ δὲ κύριος τοὺς οὐρανοὺς ἐποίησεν, ἐνέγκατε τῷ κυρίῳ αἱ πατριαὶ τῶν ἔθνῶν, ἐνέγκατε τῷ κυρίῳ δόξαν ὀνόματι αὐτοῦ."

1.4.2 | See how this one also mentions the lawgiver of the nations. Therefore, in another place, he calls the nations to sing not the old Mosaic song, but a new one, saying, 'Sing to the Lord a new song, sing to the Lord all the earth; declare his glory among the nations, his marvelous works among all the peoples. For great is the Lord and greatly to be praised; he is to be feared above all gods. For all the gods of the nations are worthless idols, but the Lord made the heavens. Bring to the Lord, O families of the nations, bring to the Lord glory and honor.'

1.4.3 | Καὶ πάλιν "εἴπατε ἐν τοῖς ἔθνεσιν ὅτι κύριος ἐβασίλευσε· καὶ γὰρ κατώρθωσε τὴν οἰκουμένην, ἥτις οὐ σαλευθήσεται."

1.4.3 | And again, 'Say among the nations that the Lord reigns; for he has established the world, which shall not be moved.'

1.4.4 | καὶ πάλιν"ἄσατε τῷ κυρίῳ ἄσμα καινὸν, ὅτι θαυμαστὰ ἐποίησεν. ἐγνώρισεν κύριος τὸ σωτήριον αὐτοῦ. ἐναντίον τῶν ἔθνῶν ἀπεκάλυψε κάλυψε τὴν δικαιοσύνην αὐτοῦ. εἴδοδαν πάντα τὰ πέρατα τῆς γῆς τὸ σωτήριον τοῦ θεοῦ ἡμῶν."

1.4.4 | And again, 'Sing to the Lord a new song, for he has done marvelous things. The Lord has made his salvation known. He has revealed his righteousness in the sight of the nations. All the ends of the earth have seen the salvation of our God.'

1.4.5 | Καὶ ὅρα τίνα τρόπον ἐν τούτοις τὸ καινὸν ἄσμα οὐ τῷ Ἰουδαίων ἔθνει, ἀλλὰ τοῖς πᾶσιν ἔθνεσι καταυγέλλει, τοῦ διὰ

1.4.5 | And see how this new song is not for the nation of the Jews only, but it shines for all nations. This new song belongs to the

Μώσεως παλαιοῦ μόνοις Ἰουδαίοις προσήκοντος τοῦτο τοι τὸ καινὸν ἄσμα καινὴν διαθήκην Ιερεμίας, ἔτερος Ἐβραίων προφήτης, ἀποκαλεῖ λέγων· ἴδού ἡμέραι ἔρχονται, λέγει κύριος, καὶ διαθήσομαι τῷ οἴκῳ Ἰσραὴλ καὶ τῷ οἴκῳ Ἰούδα διαθήκην καινὴν, οὐ κατὰ τὴν διαθήκην ἣν διεθέμην τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἔξαγαγεῖν αὐτοὺς ἐκ γῆς Αἴγυπτου· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, κάγὼ ἡμέλησα αὐτῶν, λέγει κύριος. ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ Ἰσραὴλ, λέγει κύριος κύριος, διδοὺς νόμους μου ἐπὶ τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ τὰς καρδίας αὐτῶν γράψω, καὶ ἔσομαι αὐτῶν θεὸς, καὶ αὐτοὶ ἔσονται μου λαός.”

1.4.6 | Ὁρᾶς καὶ τοῦτον ὡς διαστελλόμενος δύο διαθήκας τὴν μὲν παλαιὰν ὄνομάζει, τὴν δὲ καινὴν, καὶ φησιν τὴν καινὴν οὐ κατὰ τὴν παλαιὰν ἔσεσθαι, ἣν διέθετο τοῖς πατράσιν; ἡ μὲν γὰρ τοῖς ἀποπεσοῦσι τῆς τῶν προγόνων εὐσέβειας Ἰουδαίοις, τὸν Αἴγυπτιακὸν δὲ βίον καὶ τρόπον ζηλώσασιν, ἐπὶ τε τὴν πολύθεον πλάνην καὶ τὴν ἀμφὶ τὰ εἴδωλα τῶν ἐθνῶν δεισιδαιμονίαν ὀλισθήσασιν, νενομοθέτητο, ὡς ἀν πεσόντας ἀνεγείρουσα καὶ ἀνορθοῦσα τοὺς πρηνεῖς κειμένους καταλήλοις διδασκαλίαις. “δικαίοις γάρ, φησὶ, νόμος οὐ κεῖται. ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἀμαρτωλοῖς, καὶ τοῖς παραπλησίοις.”

1.4.7 | Ἡ δὲ καινὴ τοὺς διὰ τοῦ σωτῆρος ἡμῶν χάριτι καὶ δωρεᾷ θεοῦ ἀνεγηγερμένους ἐπὶ τὸ βαδίζειν καὶ σπεύδειν εἰς τὴν ἐπηγγελμένην τοῦ θεοῦ βασιλείαν χειραγωγεῖ, πάντας ἐπ' ἵσης

new covenant, which Jeremiah, another prophet of the Hebrews, calls out, saying, 'Behold, the days are coming, says the Lord, and I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt; for they did not continue in my covenant, and I disregarded them, says the Lord. For this is the covenant that I will make with Israel, says the Lord: I will put my laws in their minds, and write them on their hearts, and I will be their God, and they shall be my people.'

1.4.6 | Do you see how he is setting forth two covenants, calling one old and the other new? And he says that the new one will not be like the old one that he made with their fathers. For the old one was for the Jews who fell away from the piety of their ancestors, who desired the Egyptian way of life and were led astray by the many gods and the superstitions around the idols of the nations. It was given as a law to raise up and restore those who had fallen down with suitable teachings. 'For the law,' he says, 'is not laid down for the righteous, but for the lawless and disobedient, for the ungodly and sinners, and for those similar to them.'

1.4.7 | But the new one leads those who have been raised up by the grace and gift of our Savior to walk and hurry toward the promised kingdom of God, calling all people equally to share in the same good things.

άνθρωπους είς μίαν καὶ τὴν αὔτην τῶν ἀγαθῶν μετουσίαν προκαλουμένη. ταύτην τὴν καινὴν διαθήκην αὕθις νόμον ὄνομάζει καινὸν Ἡσαίας, ἄλλος πάλιν Ἐβραίων προφήτης, λέγων ἐκ γὰρ Σιῶν ἔξελεύσεται νόμος, καὶ λόγος κυρίου δὲ ἐξ Ἱερουσαλήμ, καὶ κρινεῖ ἀνὰ μέσον τῶν ἔθνῶν, καὶ ἥξουσι πάντα τὰ ἔθνη, καὶ συναχθήσονται πάντες οἱ λαοὶ καὶ ἐροῦσι, δεῦτε, καὶ ἀναβῶμεν εἰς τὸ ὅρος κυρίου καὶ εἰς τὸν οἶκον τοῦ θεοῦ Ἰακώβ.

1.4.8 | Τίς δ' ἀν εἴη ὁ ἐκ Σιῶν προεληυθώς νόμος, ἔτερος ὧν τοῦ ἐπὶ τῆς ἑρήμου διὰ Μώσεως ἐν τῷ Σινᾶ ὅρει νενομοθετημένου, ἀλλ' ἡ ὁ εὐαγγελικὸς λόγος ὁ διὰ τοῦ σωτῆρος ἡμῶν Ἰησοῦ τοῦ Χριστοῦ καὶ τῶν ἀποστόλων αὐτοῦ ἐκ τῆς Σιῶν προεληυθώς, καὶ διελθών πάντα τὰ ἔθνη; πρόδηλον γὰρ ὡς ἀπὸ τῆς Ἱερουσαλήμ καὶ τοῦ ταύτη προσπαρακειμένου Σιῶν ὅρους, ἐνθα τὰς πλείστας διατριβάς τε καὶ διδασκαλίας ὁ σωτὴρ καὶ κύριος ἡμῶν πεποίητο, ὁ τῆς καινῆς διαθήκης αὐτοῦ ἀρξάμενος νόμος κάκεῖθεν προελθών εἰς πάντας ἔξελαμψεν ἀνθρώπους, ἀκολούθως ταῖς αὐτοῦ φωναῖς, ἃς πρὸς τοὺς αὐτοῦ μαθητὰς πεποίητο φήσας πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν.

1.4.9 | Τίνα δὲ ταῦτα ἦν ἄλλ' ἢ τὰ τῆς καινῆς διαθήκης μαθήματά τε καὶ παιδεύματα; ἐπειδὴ τοίνυν ταῦθ' οὕτως ἔχειν ἀποδέδεικται, ὡρα νῦν ἰδεῖν τὸν τρόπον τῆς καινῆς διαθήκης καὶ τοῦ προκεκηρυγμένου καινοῦ ἄσματός τε καὶ νόμου.

This new covenant is again called a new law by Isaiah, another prophet of the Hebrews, saying, 'For out of Zion shall go forth the law, and the word of the Lord from Jerusalem, and he shall judge among the nations, and all the nations shall come, and all the peoples shall gather and say, "Come, and let us go up to the mountain of the Lord and to the house of the God of Jacob."

1.4.8 | What could the law that has come from Zion be, different from the one given in the desert through Moses on Mount Sinai? Is it not the gospel message that has come through our Savior Jesus Christ and his apostles from Zion, and has gone to all the nations? For it is clear that from Jerusalem and the nearby Mount Zion, where our Savior and Lord has spent most of his time teaching and sharing, the new law of his new covenant has shone forth to all people. Following his commands, he said to his disciples, 'Go therefore and make disciples of all nations, teaching them to observe all that I have commanded you.'

1.4.9 | What else could these be but the teachings and lessons of the new covenant? Since it has been shown that these things are so, it is now time to see the way of the new covenant and the newly proclaimed song and law.

## Section 5

1.5.1 | Ή μὲν δὴ παλαιὰ διαθήκη καὶ ὁ διὸ  
Μώσεως νόμος μόνῳ τῷ Ἰουδαίων ἔθνει,  
καὶ τούτῳ ἐπὶ τῆς οἰκείας γῆς οἰκοῦντι,  
κατάλληλος ἀποδέδεικται, οὕτε δὲ τοῖς  
λοιποῖς ἔθνεσι τοῖς καθ' ὅλης τῆς  
οἰκουμένης οὔτε τοῖς ἐπὶ τῆς ἀλλοδαπῆς  
ἀπωκισμένοις Ἰουδαίοις· τὸν δὲ τῆς καινῆς  
διαθήκης τρόπον πᾶσιν ἔθνεσιν βιωφελῆ  
χρῆν δήπου καταστῆναι, ὡς μηδαμῶς  
μηδαμόθεν παραποδίζεσθαι τοὺς κατὰ  
τοῦτον πολιτεύεσθαι μέλλοντας, μήτ' ἀπὸ  
χώρας μήτ' ἀπὸ γένους μήτ' ἀπὸ τόπου  
μήτε ἐκ τινος ἐτέρου τὸ σύνολον.

1.5.1 | The old covenant and the law given through Moses were suitable only for the Jewish people living in their own land. They were not meant for other nations across the whole world or for Jews living in foreign lands. But the way of the new covenant should be beneficial for all nations, so that no one who wishes to live by it is held back by their land, their ancestry, their place, or any other group.

1.5.2 | τοιοῦτος δὲ πέφηνεν ὁ πρὸς τοῦ  
σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ  
νενομοθετημένος νόμος τε καὶ βίος, τὴν  
παλαιτάτην καὶ πρεσβυτέραν Μώσεως  
εὐσέβειαν ἀνανεούμενος, καθ' ἣν ὁ  
Θεοφιλὴς Ἀβραὰμ καὶ οἱ τούτου  
προπάτορες δείκνυνται πεπολιτευμένοι.

1.5.2 | Such is the law and life established by our Savior Jesus Christ, renewing the ancient and respected piety of Moses, in which the God-loving Abraham and his ancestors are shown to have lived.

1.5.3 | είγοῦν ἔθελήσειας τόν τε  
Χριστιανῶν βίον καὶ τὴν ὑπὸ τοῦ Χριστοῦ  
πᾶσιν ἔθνεσι καταβεβλημένην θεοσέβειαν  
συνεξετάσαι τῷ τρόπῳ τῶν ἀμφὶ τὸν  
Ἀβραὰμ ἐπ' εὐσέβειά καὶ δικαιοσύνῃ  
μεμαρτυρημένων, ἵνα καὶ τὸν αὐτὸν  
εὐρήσεις.

1.5.3 | If you wish to examine both the life of Christians and the piety that has been given by Christ to all nations, you should look at the way of those around Abraham, who are known for their piety and justice, so that you may find the same.

1.5.4 | ἐκεῖνοί τε γὰρ τῆς πολυθέου πλάνης  
ἀποχωρήσαντες, καὶ τὴν περὶ τὰ ἀγάλματα  
δεισιδαιμονίαν ἀποστραφέντες,  
ὑπερκύψαντες δὲ καὶ τὴν ὄρωμένην  
ἄπασαν κτίσιν, καὶ μήθ' ἥλιον μήτε  
σελήνην μήτε τι τῶν μερῶν τοῦ παντὸς

1.5.4 | For they, having turned away from the many gods and rejected the superstition about idols, looked up and saw all of creation, and did not make gods out of the sun, the moon, or any part of the universe, but instead raised themselves up

θεοποιήσαντες, ἐφ' ἓνα τὸν ἀνωτάτω θεὸν, αὐτὸν δὴ τὸν ὑψιστὸν τὸν οὐρανοῦ καὶ γῆς δημιουργὸν, ἐαυτοὺς ἀνήγαγον.

to the one highest God, the creator of heaven and earth.

1.5.5 | ὃ καὶ συνίστησιν αὐτὸς ὁ Μώσης ἐν ταῖς τῆς ἀρχαιολογίας ιστορίαις τὸν Ἀβραὰμ ἀναγράφων φάσκοντα ἔκτενῶ τὴν χεῖρά μου πρὸς τὸν θεὸν τὸν ὑψιστὸν, ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὴν.”

1.5.5 | Moses himself also shows in the histories of ancient times that Abraham stretched out his hand to the highest God, who created heaven and earth.

1.5.6 | Καὶ πρό γε τούτου εἰσάγων τὸν Μελχισεδὴκ, ὃν δὴ φησιν ἵερέα γεγονέναι τοῦ θεοῦ τοῦ ὑψίστου, τὸν Ἀβραὰμ ὥδε πως εὐλογοῦντα “εὐλογημένος Ἀβραὰμ τῷ θεῷ τῷ ὑψίστῳ, ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὴν γῆν.”

1.5.6 | And before this, he introduces Melchizedek, who he says became a priest of the highest God, blessing Abraham in this way: 'Blessed be Abraham by the highest God, who created heaven and earth.'

1.5.7 | Εὔροις δ' ἀν καὶ τὸν Ἐνὼχ καὶ τὸν Νῶε δικαιωθέντας καὶ εὐαρεστήσαντας τῷ θεῷ κατὰ τὸν αὐτὸν τῷ Ἀβραὰμ τρόπον. ἀλλὰ καὶ ὁ Ἰὼβ, ἄνθρωπος δίκαιος 5 ἀληθινὸς, ἀμεμπτος, θεοσεβὴς. ἀπεξόμενος ἀπὸ παντὸς πονηροῦ πράγματος. πρὸ τῶν Μώσεως χρόνων μεμαρτύρηται· ὃς δὴ καὶ πεῖραν τῆς εἰς τὸν τῶν ὅλων θεὸν εύσεβείας δι' ἀθρόας τῆς τῶν ὑπαρχόντων ἀποβολῆς ὑποσχών μέγιστον εύσεβοῦς ὑπόδειγμα δεῖγμα τρόπου καὶ τοῖς μετ' αὐτὸν ἀπολέλοιπεν, τὸν φιλόσοφον ἔκεινον ἐπιφωνήσας λόγον “γυμνὸς ἔξηλθον ἐκ κοιλίας μητρός μου, γυμνὸς καὶ ἀπελεύσομαι· ὁ κύριος ἔδωκεν, ὁ κύριος ἀφείλατο· ὡς τῷ κυρίῳ ἔδοξεν, οὕτω καὶ ἐγένετο. εἴη τὸ ὄνομα κυρίου εὐλογημένον.”

1.5.7 | You would also find Enoch and Noah justified and pleasing to God in the same way as Abraham. But also Job, a truly righteous man, blameless and God-fearing, who stayed away from all evil. He is a witness before the times of Moses. He showed great piety towards the God of all by giving up his possessions and left a great example of piety for those after him. That wise man even said, 'Naked I came from my mother's womb, and naked I will leave. The Lord gave, and the Lord has taken away; as it pleased the Lord, so it has happened. Blessed be the name of the Lord.'

1.5.8 | Καὶ τὸν ἀπάντων κύριον σέβων ταύτας ἡφίει τὰς φωνὰς, ἃς προιών ὁ αὐτὸς διασαφεῖ δι' ὃν φησι “σοφὸς γάρ

1.5.8 | And he, honoring the Lord of all, rejected these voices, which he himself explains by saying, 'For he is wise in mind,

έστι διανοίᾳ, κραταιός τε καὶ μέγας, ὁ σείων τὴν ὑπ' οὐρανὸν ἐκ θεμελίων, οὗ δὲ στῦλοι αὐτῆς σαλεύονται, ὃ λέγων τῷ ἡλίῳ, καὶ οὐκ ἀνατέλλει, κατὰ δὲ ἄστρων κατασφραγίζει, ὃ τανύσας τὸν οὐρανὸν μόνος.

strong and great, who shakes the earth from its foundations, and its pillars tremble. He who says to the sun, and it does not rise, and seals up the stars, he alone stretches out the heavens.'

1.5.9 | Εἴ δὴ οὖν τοῦτον αὐτὸν ἔκεινον τῶν πάλαι καὶ πρὸ Μώσεως θεοφιλῶν θεὸν ἔναγχος πᾶσι τοῖς ἔθνεσιν ὁ Χριστοῦ λόγος δημοίως ἔκεινοις μόνον εὔσεβεῖν διετάξατο, πέφηνεν ὅπως κοινωνοὶ γεγενήμεθα τῆς ἶσης αὐτῶν ἔκεινων εὔσεβείας· τῆς δὲ εὔσεβείας μεταοχόντες δῆλον ὡς καὶ τῆς εὐλογίας μεταληψόμεθα.

1.5.9 | If indeed the word of Christ has commanded all the nations to worship that same God, who was loved by those of old and before Moses, it has made clear that we have become partners in the same piety as they. And by sharing in this piety, it is evident that we will also share in the blessing.

1.5.10 | ἀλλὰ καὶ τὸν τοῦ θεοῦ λόγον, ὃν δὴ Χριστὸν ἡμῖν προσαγορεύειν φίλον, δημοίως κάκεῖνοι γνόντες ἔμαρτυρθησαν· οἵ γε καὶ πολὺ διαφερόντως τῆς ἔμφανοῦς αὐτοῦ παρουσίας τε καὶ θεοφανείας ἡξιώθησαν.

1.5.10 | But those who recognized the word of God, whom we call Christ as a friend, also bore witness in the same way; they were indeed deemed worthy of his visible presence and revelation in a much different manner.

1.5.11 | ἐπάκουσον γοῦν ὡς πάλιν αὐτὸς ὁ Μώσης τὸν ἐπιφανέντα τοῖς θεοφιλέσι καὶ πολλάκις χρηματίσαντα αὐτοῖς τὰ ἀναγεγραμμένα ποτὲ μὲν θεὸν καὶ κύριον, ποτὲ δὲ καὶ ἄγγελον θεοῦ προσαγορεύει, ἀντικρυς παριστάς ὅτι μὴ ὁ ἐπὶ πάντων θεὸς οὗτος ἦν, ἀλλὰ τις δεύτερος, θεὸς μὲν καὶ κύριος τῶν θεοφιλῶν ἀνδρῶν ἀνηγορευμένος, ἄγγελος δὲ τοῦ ἀνωτάτου πατρός.

1.5.11 | Listen then, how Moses himself, who appeared to the God-loving ones and often spoke to them, sometimes called him God and Lord, and sometimes an angel of God, clearly showed that this was not the God over all, but rather another being. He was called God and Lord of the God-loving men, but an angel of the highest Father.

1.5.12 | λέγει δ' οὖν αὐτοῖς ῥήμασι "καὶ ἐπορεύθη Ἰακὼβ εἰς Χαράν, καὶ ἀπήντησε τόπῳ, καὶ ἐκοιμήθη ἔκει· ἔδυ γὰρ ὁ ἥλιος· καὶ ἔλαβεν ἀπὸ τῶν λίθων τοῦ τόπου, καὶ

1.5.12 | And he said to them, 'And Jacob went to Haran, and he came to a place and slept there; for the sun had set. And he took from the stones of that place and put them

ἔθηκε πρὸς κεφαλῆς αὐτοῦ, καὶ ἐκοιμήθη ἐν τῷ τόπῳ ἑκείνῳ καὶ ἐνυπνιάσθη, καὶ ἴδοὺ κλῖμαξ ἐστηριγμένη ἐν τῇ γῇ, ἡς ἡ κεφαλὴ ἀφικνεῖτο εἰς τὸν οὐρανὸν, καὶ οἱ ἄγγελοι τοῦ θεοῦ ἀνέβαινον ἐπ' αὐτήν.

under his head, and he slept in that place and dreamed. And behold, a ladder was set up on the earth, whose top reached to heaven, and the angels of God were going up and down on it.'

1.5.13 | ὁ δὲ κύριος ἐπεστήρικτο ἐπ' αὐτῆς, καὶ εἶπεν, ἔγὼ κύριος ὁ θεὸς Ἀβραὰμ τοῦ πατρός σου καὶ ὁ θεὸς Ἰσαάκ· μὴ φοβοῦ, ἡ γῇ, ἐφ' ἣς σὺ καθεύδεις ἐπ' αὐτῆς, σοὶ δῶσω αὐτὴν καὶ τῷ σπέρματί σου, καὶ ἔσται τὸ σπέρμα σου ὡς ἡ ἄμμος τῆς γῆς."

1.5.13 | But the Lord stood above it and said, 'I am the Lord, the God of Abraham your father and the God of Isaac. Do not be afraid; the land on which you are lying, I will give to you and to your descendants, and your descendants will be like the dust of the earth.'

1.5.14 | Οἵς ἐξῆς ἐπιλέγει "καὶ ἀνέστη Ἰακὼβ τὸ πρωὶ; καὶ ἔλαβε τὸν λίθον ὃν ὑπέθηκε πρὸς κεφαλῆς αὐτοῦ, καὶ ἔστησεν αὐτὸν στήλην."

1.5.14 | Then Jacob rose early in the morning; and he took the stone that he had put under his head and set it up as a pillar.

1.5.15 | Εἶτα προιών αὐτὸν δὴ τοῦτον τὸν ἐπιφανέντα αὐτῷ θεὸν καὶ κύριον ἄγγελον ὄνομάζει θεοῦ. φησὶ γοῦν ὁ Ἰακὼβ καὶ εἶπέν μοι ὁ ἄγγελος τοῦ θεοῦ καθ' ὑπνον, 'Ιακὼβ· ἔγὼ δὲ εἶπα, τί ἔστιν ;'

1.5.15 | Then he went on and called the God who had appeared to him the Lord. Jacob said, 'The angel of God spoke to me in a dream, saying, "Jacob." And I said, "What is it?"'

1.5.16 | καὶ "ἐώρακα, φησὶ, πάντα ὅσα λαβὰν ποιεῖ σοι. ἔγὼ είμι ὁ θεὸς ὁ ὄφθείς σοι ἐν τόπῳ θεοῦ οὗ ἥλειψάς μοι ἐκεῖ στήλην, καὶ ηὕξω μοι ἐκεῖ εύχήν." 17, 'Ο δ' αὐτὸς οὗτος καὶ τῷ Ἀβραὰμ παραφανεῖς θεὸς EUSEBII καὶ κύριος ἀνηγόρευται, μυσταγωγῶν τὸν θεοφιλῆ τὰς περὶ τοῦ πατρὸς αὐθεντίας, καὶ τινα ὡς περὶ ἑτέρου θεοῦ διδάσκων, ἀ καὶ κατὰ καιρὸν ἐπισκεψόμεθα.

1.5.16 | And he said, 'I have seen everything that you will do for me. I am the God who appeared to you in the place where you anointed the pillar, and there I will make a vow to me.' This same God, who also appeared to Abraham, is called Lord, teaching the beloved about the authority of the father, and he teaches something as if about another god, which we will examine in due time.

1.5.18 | ἀλλὰ καὶ τῷ Ἰὼβ οὐδένα ἡ τοῦτον εἶναι τὸν χρηματίσαντα μετὰ τὴν αὐτάρκη διαγυμνασίαν οὐθεμιτὸν εἰπεῖν. πρότερον μὲν γάρ διὰ λαίλαπος καὶ νεφῶν ἐπιφανεῖς αὐτῷ τὸν τῶν ὅλων θεὸν ἔσαυτὸν ὄντα παρίστη, προιών δὲ ἔξῆς ἔσαυτὸν ἐπιδείκνυσι, ὥστε φάναι τὸν Ἰὼβ "ἄκουσον δέ μου, κύριε, ἵνα κάγὼ λαλήσω. ἀκοήν μὲν φωνῆς ἱκουόν σου τὸ πρότερον, νῦν δὲ ὁ ὄφθαλμός μου ἐώρακέ σε."

1.5.19 | Εἴ δὲ μὴ οἶόν τε τὸν ἐπέκεινα θεὸν, τὸν ἀόρατον καὶ ἀγέννητον καὶ παμβασιλέα τῶν ὅλων, θνητῇ φάναι θεωρεῖσθαι φύσει, τίς ἀν ὁ δηλούμενος εἴη πλὴν τοῦ πρὸς ἡμῶν μετὰ τὸν πατέρα κυριολογουμένου θεοῦ λόγου; καὶ τί δεῖ πλείονα περὶ τούτου συναγαγεῖν, παρὸν ἐκ τῶν Ἱερῶν βίβλων τὰς τούτων συστάσεις λαμβάνειν, ἃς καὶ αὐτοὶ κατὰ τὴν προκειμένην ὑπόθεσιν ἐπὶ σχολῆς ἀναλεξόμεθα, εἰς ἀπόδειξιν τοῦ μηδὲ ἄλλον ἡ τὸν τοῦ θεοῦ λόγον εἶναι τὸν τοῖς θεοφιλέσι προπάτορσιν ἐωραμένον;

1.5.20 | οὐκοῦν μετὰ τὴν περὶ τοῦ τῶν ὅλων δημιουργοῦ δημιουργοῦ καὶ τὰ περὶ τοῦ Χριστοῦ κοινῶς ἡμῖν τε κάκείνοις παραδέδοται· ἔνθεν καὶ Χριστοὺς αὐτοὺς δὴ ἔκεινους τοὺς πρὸ Μώσεως θεοφιλεῖς, ὥσπερ οὖν ἡμᾶς Χριστιανοὺς, εὑροις ἀν κεκλημένους. καὶ τοῦτο δὲ ἐπάκουουσον ὡς φησι περὶ αὐτῶν ἐν Ψαλμοῖς τὸ λόγιον 'ἐν τῷ εἶναι αὐτοὺς ἀριθμῷ βραχεῖς, ὀλιγοστοὺς καὶ παροίκους ἐν αὐτῇ, καὶ διῆλθον ἐξ ἔθνους εἰς ἔθνος, καὶ ἐκ βασιλείας εἰς λαὸν ἔτερον, οὐκ ἀφῆκεν ἀνθρωπὸν ἀδικῆσαι αὐτοὺς, καὶ ἤλεγξεν ὑπὲρ αὐτῶν β βασιλεῖς λέγων, μὴ ἄπτεσθε τῶν χριστῶν μου καὶ ἐν τοῖς προφήταις

1.5.18 | But it is not right to say that Job was the only one who spoke with self-sufficiency after his training. For before, God, the creator of all, appeared to him through storms and clouds, presenting himself. Now he shows himself again, so that Job can say, 'Listen to me, Lord, so that I may speak. I heard your voice before, but now my eyes have seen you.'

1.5.19 | But if one does not think that the invisible, uncreated, and all-powerful God can be seen by mortals, who then could be the one being shown, except for the one who speaks to us, the Lord of the divine word with the Father? And what more needs to be gathered about this? It is enough to take from the sacred books their teachings, which we will examine later, to prove that there is no one other than the word of God that has been seen by the beloved ancestors.

1.5.20 | "Therefore, after the teachings about the creator of all things and those about Christ have been handed down to us and to them, you would indeed find that those beloved of God before Moses, just like us Christians, are called Christians. And listen to this as it is said about them in the Psalms: 'When they were few in number, small and strangers in it, they wandered from nation to nation and from one kingdom to another. He did not allow anyone to harm them and he rebuked kings for their sake, saying, "Do not touch my anointed ones and do not harm my prophets."'"

μου μὴ πονηρεύεσθε.

1.5.21 | ταῦτα γὰρ ἐπὶ τοῦ Ἀβραὰμ καὶ τοῦ Ἰσαὰκ καὶ τοῦ Ἰακὼβ ἀνειρῆσθαι ἡπᾶσα σύμφρασις τοῦ λόγου παρίστησιν· ὡστε καὶ τῆς τοῦ Χριστοῦ προσηγορίας ἡμῖν δμοίως ἔκοινώνουν.

## Section 6

1.6.1 | 'Αλλὰ καὶ ὁ κατ' ἄρετὴν βίος ἡ τε κατὰ εὐδέβειαν πολιτεία ὥσπερ τοῖς ἔθνεσιν ἅπασι διὰ τῆς τοῦ Χριστοῦ νουθεσίας κεκήρυκται δίχα τῆς κατὰ Μωσέα διαταγῆς, οὕτως καὶ τοῖς παλαιοῖς ἑκείνοις ὁ αὐτὸς τῆς εὔσεβείας κατωρθοῦτο τρόπος.

1.6.2 | οὕγ οὖν σώματος αὐτοῖς περιτομῆς ἔμελεν, ὅτι μηδ' ἡμῖν· οὕτε ἀποχῆς τῶν τοιῶνδε ζώων βρώσεως, ὅτι μηδὲ ἡμῖν. αὐτίκα τὸν Μελχισεδὴκ ὁ Μώσης εἰσάγει ἱερέα τοῦ θεοῦ τοῦ ὑψίστου, οὐ τὸ σῶμα περιτετμημένον, οὐ μύρῳ σκευαστῷ κατὰ Μωσέα κεχρισμένον, οὐ σάββατον τί ποτ' ἔστιν είδότα, ούδ' ὅλως τι τῶν μετὰ ταῦτα τῷ παντὶ Ἰουδαίων ἔθνει διὰ Μώσεως παρηγγελμένων ἐπαίοντα, ἄντικρυς δὲ κατὰ τὸ Χριστοῦ ὁ εὐαγγέλιον βιοῦντα.

1.6.3 | πλὴν ἀλλ' ὅμως ἱερέα τοῦ θεοῦ τοῦ ὑψίστου φησὶν αὐτὸν ὁ Μώσης γεγονέναι, καὶ τοῦ Ἀβραὰμ κρείττονα. είσῆκται γοῦν τὸν Ἀβραὰμ εὐλογῶν. τοιοῦτός τις ἦν καὶ Νῶε, ἄνθρωπος δίκαιος ἐν τῇ γενεᾷ αὐτοῦ, δὸν καὶ ζώπυρον σπέρμα τῷ γένει τῶν ἀνθρώπων ἐν τῇ τοῦ κατακλυσμοῦ φθορᾷ

1.5.21 | For all these things are shown in the words about Abraham, Isaac, and Jacob. Thus, they also shared in the title of Christ in the same way.

1.6.1 | But the life of virtue and the way of true worship have been preached to all nations through the teaching of Christ, separate from the commands of Moses. In the same way, the same way of piety was established among those ancient people.

1.6.2 | Therefore, they did not care about the circumcision of the body, just as we do not. They did not care about the eating of certain animals, just as we do not. Right away, Moses introduces Melchizedek as a priest of the Most High God, not one who is circumcised in body, not one anointed with oil according to Moses, not observing the Sabbath, nor anything at all that was commanded to the whole Jewish nation through Moses. Instead, they lived according to the gospel of Christ.

1.6.3 | However, Moses says that he became a priest of the Most High God and greater than Abraham. Indeed, he blessed Abraham. Such a person was Noah, a righteous man in his generation, whom God preserved as a remnant for the human race during the destruction of all those on earth

πάντων τῶν ἐπὶ γῆς ἀπολλυμένων ὁ τῶν  
ὅλων θεὸς διεφύλαξεν.

1.6.4 | οὐδὲν γοῦν ούδὲ οὗτος τῶν  
Ἰουδαϊκῶν ἔθῶν ἐπιστάμενος, οὕτε ἐν  
περιτομῇ σώματος οὕτ' ἐν τοῖς ἄλλοις τοῖς  
ὑπὸ Μώσεως. διατεταγμένοις, ὅμως  
δίκαιος, εἴ καί τις ἄλλος, ἀνηγόρευται.

1.6.5 | καὶ πρό γε τούτου ὁ Ἐνὼχ, ὃς καὶ  
λέγεται εὐηρεστηκέναι τῷ θεῷ καὶ  
μετατεθεῖσθαι ὡς μὴ εὐρίσκεσθαι αὐτοῦ  
θάνατον, τοιοῦτος δὲ καὶ οὗτος γεγονὼς  
οὕτε τὸ σῶμα περιτέμητο οὕτ' ἔτι τῆς  
Μώσεως μετήι νομοθεσίας, ἄντικρυς δὲ  
Χριστιανικῶς, ἀλλ' οὐχὶ Ἰουδαϊκῶς ζῶν  
ἀναπέφηνε. καὶ αὐτὸς δ' ὁ Ἀβραὰμ μετὰ  
τοὺς προωνομασμένους γεγονὼς καὶ  
νεώτερος παρ' αὐτοὺς τοῖς χρόνοις,  
πρεσβύτης δὲ διὰ τὴν ἡλικίαν, διάτοὺς  
μέλλοντας ἐξ αὐτοῦ φῦναι, ὥσπερ τινὰ  
σφραγῖδα τὴν περιτομὴν πρῶτος ὑπέμεινε  
τοῦ σώματος, γνώρισμα τῆς αὐτοῦ  
διαδοχῆς, τοῖς ἐξ αὐτοῦ κατὰ σάρκα  
γενησομένοις τουτὶ τὸ σημεῖον παραδιδοὺς  
φέρειν·

1.6.6 | πρὸ δέ γε τῆς παιδοποίίας καὶ πρὸ  
τῆς περιτομῆς καὶ αὐτὸς διὰ τῆς τῶν  
εἰδώλων ἀναχωρήσεως, καὶ τῆς ἐνὸς τοῦ  
ἐπὶ πάντων θεοῦ ὁμολογίας, καὶ διὰ μόνου  
τοῦ κατ' ἀρετὴν βίου δείκνυται  
Χριστιανικῶς, ἀλλ' οὐχὶ Ἰουδαικῶς  
βεβιωκώς.

1.6.7 | μεμαρτύρηται γοῦν τὰ προστάγματα  
καὶ τάς ἐντολὰς τά τε δικαιώματα καὶ τὰ  
νόμιμα τοῦ θεοῦ πρὸ τῆς Μώσεως

in the flood.

1.6.4 | Therefore, this man knew nothing of  
the Jewish customs, neither about the  
circumcision of the body nor about the  
other things commanded by Moses. Yet, he  
was righteous, even if he was someone else.

1.6.5 | Before him, there was Enoch, who is  
said to have pleased God and was taken  
away so that he would not see death. This  
man, like him, was neither circumcised in  
body nor followed the law of Moses.  
Instead, he lived in a Christian way, not a  
Jewish one. Abraham himself, being  
younger than those mentioned before him  
in time, was older in age, and because of  
those who would come from him, he first  
bore the sign of circumcision in his body, a  
mark of his lineage, passing this sign on to  
those who would be born from him  
according to the flesh.

1.6.6 | Before childbirth and before  
circumcision, he himself, through turning  
away from idols and confessing the one  
God above all, showed that he lived a  
Christian life, not a Jewish one, by his  
virtuous way of living.

1.6.7 | Indeed, the commandments and the  
laws, the rights and the regulations of God  
were kept before the command of Moses.

διαταγῆς πεφυλαγμένος. λέγει δ' οὖν πρὸς τὸν Ἰσαὰκ ὁ χρηματίζων Θεός "καὶ δῶσω τῷ σπέρματί σου πᾶσαν τὴν γῆν ταύτην, καὶ ἐνευΆογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς, ἀνθ' ὃν ὑπήκουσεν Ἀβραὰμ ὁ πατήρ σου τῆς ἐμῆς φωνῆς, καὶ ἐφύλαξε τὰς ἐντολάς μου, καὶ τὰ προστάγματά μου, καὶ τὰ δικαιώματά μου, καὶ τὰ νόμιμά μου.

And God said to Isaac, 'I will give all this land to your descendants, and through your offspring, all the nations of the earth will be blessed, because Abraham, your father, obeyed my voice and kept my commandments, my laws, and my rights.'

1.6.8 | Ἡν γὰρ καὶ πρὸ τοῦ Μώσεως νόμου προστάγματα θεοῦ ἔτερα, καὶ δικαιώματα οὐχ ὅμοια τοῖς παρὰ Μωσεῖ, νόμιμά τε ἄλλα καὶ ἐντολαὶ Χριστοῦ, δι' ὃν ἐδικαιώθησαν. ὅτι δ' οὐ τὰ αὐτὰ ἦν τοῖς διὰ Μώσεως νομοθετηθεῖσι σαφῶς ὁ Μώσης παρίστησιν ἐν οἷς φησιν πρὸς τὸν λαόν ἄκουε Ἰσραὴλ τὰ δικαιώματα καὶ τὰ κρίματα, ὅσα ἔγω λαλῶ ἐν τοῖς ὡσὶν ὑμῶν ἐν τῇ ἡμέρᾳ ταύτῃ, καὶ μαθήσεσθε αὐτὰ, καὶ φυλάξασθε ποιεῖν αὐτά. κύριος ὁ θεός ὑμῶν διέθετο πρὸς ὑμᾶς ἐν Χωρὴβ διαθήκην, οὐχὶ τοῖς πατράσιν ὑμῶν διέθετο κύριος τὴν διαθήκην ταύτην, ἀλλὰ πρὸς ὑμᾶς."

1.6.8 | For there were also other commandments of God before the law of Moses, and rights that were not the same as those given by Moses, along with other laws and commands of Christ, through which they were justified. And that these were not the same as those clearly established by Moses, he presents when he says to the people, 'Hear, O Israel, the rights and the judgments that I speak in your ears today, and you will learn them and keep them to do them. The Lord your God made a covenant with you at Horeb; the Lord did not make this covenant with your fathers, but with you.'

1.6.9 | Καὶ ὅρα γε ὅπως ἀκριβῶς φησι τὴν διαθήκην ταύτην, ἐπεὶ μὴ τὴν αὐτὴν τοῖς πατράσιν αὐτῶν διετέθειτο. εἰ δ' οὖν ἀπολύτως μὴ δεδόσθαι τοῖς πατράσιν αὐτῶν διαθήκην είρήκει, ψευδής ἀν ἦν ὁ λόγιος αὐτῷ δέδοται γοῦν τῷ Ἀβραὰ, διαθήκη καὶ τῷ Νῶε, ὡς τὰ ἱερὰ μαρτυρεῖ λόγια. διὰ τοῦτο μετὰ προσθήκης ὁ Μώσης οὐ ταύτην φησὶ δεδόσθαι τοῖς πατράσιν αὐτῶν, ἐτέραν αἰνιττόμενος τὴν κρείττων καὶ διαφέρουσαν, δι' ἣς καὶ θεοφιλεῖς ἀπεφάνθησαν.

1.6.9 | And see how precisely he speaks of this covenant, since it was not the same as that made with their fathers. If he said that the covenant was not given to their fathers, then the word given to Abraham and to Noah would be false, as the sacred writings testify. For this reason, Moses, with an addition, does not say that this was given to their fathers, hinting at another greater and different covenant, through which even the God-loving were decided.

1.6.10 | αύτίκα τῷ Ἀβραὰμ διὰ τῆς εἰς τὸν τῶν ὄλων θεὸν πίστεως τὰ τῆς δικαιοσύνης κατωρθῶσθαι μεμαρτύρηται ὑπ' αὐτοῦ Μώσεως λέγοντος "ἐπίστευσε δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην."

1.6.11 | ὅτι δὲ μετὰ τὴν δικαιοσύνης κατόρθωσιν καὶ μετὰ τὴν ἐπ' εὔσεβείᾳ μαρτυρίαν τὸ τῆς περιτομῆς εἴληφε σημεῖον, μηδὲν πρὸς εὔσεβείας δικαιώσιν αὐτῷ τουτὶ συνεβάλλετο, σαφῶς δὲ λόγος παρίστησιν. εὑροις δ' ἀν καὶ τὸν Ἰωσὴφ πρὸ τῶν Μώσεως χρόνων ἐν τοῖς Αἴγυπτίων βασιλείοις ἀπαραφυλάκτως, ἀλλ' οὐκ Ἰουδαϊκῶς ἀχθέντα.

1.6.12 | εἰ δὲ θέλεις, καὶ τὸν κορυφαῖον αὐτὸν καὶ νομοθέτην τοῦ Ἰουδαίων ἔθνους Μωσέα γνοίης ἀν ἔξ ἔτι νηπίας ἡλικίας παρὰ τῇ τοῦ Αἴγυπτίου βασιλέως θυγατρὶ τὰς διατριβὰς πεποιημένον, τροφῆς τε τῆς Αἴγυπτίας ἀπαρατηρήτως μετειληχότα.

1.6.13 | τί δεῖ λέγειν τὸν τρισμακάριον Ἰὼβ, τὸν ἀληθῆ ἄνθρωπον ἐκεῖνον, τὸν ἄμεμπτον, τὸν δίκαιον, τὸν θεοσεβῆ, τῆς εἰς ἄκρον εὔσεβείας αὐτῷ καὶ δικαιοπραγίας τίς ἄρα αἰτία ἦν, μή τι γε τὰ Μώσεως παραγγέλματα; οὐδαμῶς. ἀλλὰ σαββάτου ἡμέρας ἐπιτήρησις ἦν, ἢ τινος ἄλλης Ἰουδαϊκῆς ἐθελθρησκείας φυλακή; πόθεν, πρεσβυτέρῳ τοῖς χρόνοις Μώσεως καὶ τῆς κατ' αὐτὸν νομοθεσίας γενομένῳ; ὃ μὲν γὰρ Μώσης ἔβδομος ἔξ Ἀβραὰμ γενεαλογεῖται, οὐτοσὶ δὲ πέμπτος, δυσὶ προτέραις τὸν Μωσέα γενεαῖς προάγων.

1.6.10 | Immediately, it is testified that Abraham, through faith in the God of all, achieved righteousness, as Moses says, 'And Abraham believed God, and it was counted to him for righteousness.'

1.6.11 | But after the achievement of righteousness and after the testimony of piety, the sign of circumcision was received, which contributed nothing to his justification. The word clearly shows this. You would also find Joseph before the time of Moses in the kingdoms of Egypt, unprotected, but not burdened by Jewish law.

1.6.12 | But if you want, you would also know the chief lawgiver of the Jewish nation, Moses, who was raised from a young age by the daughter of the Egyptian king, having partaken of Egyptian nourishment without any notice.

1.6.13 | What should we say about the three times blessed Job, that true man, the blameless one, the righteous one, the God-fearing one? What was the reason for his extreme piety and righteousness? Was it perhaps the commandments of Moses? Certainly not. But was it the observance of the Sabbath or some other Jewish religious practice? Where did this come from, since it was before the time of Moses and his law? For Moses is the seventh from Abraham, while this man is the fifth, coming before Moses by two generations.

1.6.14 | Θέα δ' οὗν καὶ τούτου τὸν βίον,  
Μώσεως μὲν τῆς νομοθεσίας ούδεν  
ἐπαγόμενον, τῆς δὲ τοῦ σωτῆρος ἡμῶν  
εὐαγγελικῆς διδασκαλίας οὐκ ἀλλότριον.  
λέγει δ' οὗν αὐτὸς τὸν ἐαυτοῦ διεξιῶν βίον  
ἐν τῇ πρὸς τοὺς ἑταίρους ἀπολογίᾳ "  
διέσωσα γάρ πτωχὸν ἐκ χειρὸς δυνάστου,  
καὶ ὄρφανῷ, ὃ οὐκ ἦν βοηθός, ἐβοήθησα.  
στόμα δὲ χήρας με εὐλόγησεν, δικαιοσύνην  
δὲ ἐνεδεδύκειν. ἡμιφιασάμην δὲ κρίμα ἵσα  
διπλοίδι, ὀφθαλμὸς ἥμην τυφλῶν, ποὺς δὲ  
χωλῶν, ἔγω ἥμην πατήρ ἀδυνάτων.

1.6.14 | Look at the life of this man. It has nothing to do with the law of Moses, but it is not foreign to the teaching of our Savior. He himself says in his defense to his companions, 'For I rescued the poor from the hand of the mighty, and I helped the orphan who had no helper. The mouth of the widow blessed me, and I put on righteousness. I was like eyes to the blind and feet to the lame; I was a father to the weak.'

1.6.15 | Αύτὰ δὴ ταῦτα ἄντικρυς τὰ πᾶσιν  
ἡμῖν διὰ τῆς εὐαγγελικῆς διδασκαλίας  
μαθήματα κηρυττόμενα. ἀλλὰ καὶ ὡς εἰδὼς  
εὖ μάλα τὸ κλαίειν μετὰ κλαίοτων, καὶ τὸ  
μακάριοι οἱ κλαίοντες, ὅτι γελάσονται· καὶ  
τὸ "εἰ πάσχει ἔν μέλος, συμπάσχει πάντα τὰ  
μέλη ἐν τοῖς τῆς εὐαγγελικῆς διδασκαλίας  
μαθήμασιν περιεχόμενα, τὸ πρὸς τοὺς ἐν  
τῷ βίῳ ταλαιπωρουμένους φιλάνθρωπον  
ἐπεδείκνυε, λέγων ἔγω δὲ ἐπὶ παντὶ<sup>1</sup>  
ἀδυνάτῳ ἔκλαυσα· ἐστέναξα δὲ ἴδων  
ἄνδρα ἐν ἀνάγκαις."

1.6.15 | These things are clearly taught to all of us through the gospel teaching. But also, as one who knows well how to weep with those who weep, and that blessed are those who mourn, for they shall be comforted; and that 'if one member suffers, all the members suffer with it,' all these lessons of the gospel show a compassionate heart toward those who are troubled in life. He says, 'I wept for every weak person; I sighed when I saw a man in need.'

1.6.16 | Εἶτα πάλιν τῆς εὐαγγελικῆς  
διδασκαλίας τοὺς ἀσέμνους  
ἀπαγορευούσης γέλωτ'<sup>2</sup> ἄς, προλαβὼν ὁ  
μακάριός φησιν εἰ δὲ ἥμην πεπορευμένος  
μετὰ γελοιαστῶν, εἰ δὲ καὶ ἐσπούδασεν ὁ  
ποὺς μου εἰς δόλον, ἐσταμαι δὲ ἐν ζυγῷ  
δικαίῳ, οἴδεν δὲ ὁ κύριος τὴν ἀκακίαν μου."

1.6.16 | Then again, the gospel teaching forbids the shameless laughter. The blessed one says, 'If I had been walking with jokers, and if my foot had stumbled into a trap, I stand in a just balance; the Lord knows my innocence.'

1.6.17 | 'Ἐπειδὴ δὲ ὁ παρὰ Μωσεῖ λόγος  
νομοθετεῖ λέγων οὐ μοιχεύσεις,' θάνατόν  
τε κατὰ μοιχῶν ἐπιψηφίζεται, ὁ δὲ τῆς  
εὐαγγελικῆς διδασκαλίας τὸν νόμον  
ἐπιτείνων φησὶν ἐρρέθη τοῖς ἀρχαίοις, οὐ

1.6.17 | Since the law from Moses says, 'You shall not commit adultery,' and it commands death for adulterers, the gospel teaching strengthens the law and says to the ancients, 'You shall not commit

μοιχεύσεις· ἔγὼ δὲ λέγω ὑμῖν, μηδὲ τὴν ἀρχὴν ἐπιθυμεῖν.

1.6.18 | σκέψασθε καλῶς τὸν περὶ οὐ νῦν ὁ λόγος, δස κατὰ τὸ Χριστοῦ βιοὺς εὐαγγέλιον καὶ τὸ μετ' ἐπιθυμίας ἀκολαστότερον ἐμβλέπειν παρεφυλάττετο, ἐφ' ᾧ καὶ ἐσεμνύνετο λέγων "εἰ δὲ καὶ τῷ ὄφθαλμῷ ἐπηκολούθησεν ἡ καρδία μου γυναικὶ ἀνδρὸς ἐτέρου."

1.6.19 | Καὶ τὸν λογισμὸν ἀποδίδωσιν ἔξῆς ἐπάγων θυμὸς γάρ ἀνδρὸς ἀκατάσχετος τὸ μιᾶναι ἀνδρὸς γυναικα. πῦρ γάρ ἔστι καιόμενον ἐπὶ πάντων τῶν μερῶν, οὗ δ' ἂν εἰσέλθῃ, ἐκ βιζῶν ἀπώλεσεν."

1.6.20 | Ἀλλὰ καὶ τὸ τοῦ τρόπου ἀδωροδόκητον παρίστησιν ὥδε "εἰ δὲ καὶ ταῖς χερσὶ μου ἡψάμην δώρων, σπείραιμι ἄρα καὶ ἄλλοι φάγοισαν, ἄρριζος δὲ γενοίμην ἐπὶ γῆς."

1.6.21 | "Οπως δὲ καὶ τοῖς οίκείοις προσεφέρετο μαθεῖν ἔστιν ἀφ' ὧν διδάσκει φάσκων "εἰ δὴ καὶ ἐφαύλισα κρίμα θεράποντός μου ἢ θεραπαίνης, κρινομένων αὐτῶν πρὸς ἐμέ."

1.6.22 | Καὶ πάλιν τὸν λογισμὸν ἀποδίδωσι "τί γὰρ ποιήσω ἔὰν ἔτασίν μου ποιῆται ὁ Θεός; πότερον οὐχ ὡς ἔγὼ ἐγενόμην ἐν σαρκὶ, οὕτως κάκεῖνοι γεγόνασι; γεγόναμεν δὲ ἐν τῇ αὐτῇ κοιλίᾳ.

adultery.' But I say to you, do not even desire the beginning of it.

1.6.18 | Consider well the matter that the word speaks about now, which looks at the life of Christ and warns against looking with desire in a more immoral way. For it is said, 'If my heart has followed with the eye a woman who belongs to another man.'

1.6.19 | And he gives an account of the thought that leads to anger, for a man's uncontrolled anger is to take another man's wife. For it is a fire that burns over all parts, and wherever it enters, it destroys from the roots.

1.6.20 | But it also presents the way of not being greedy like this: 'If I have touched gifts with my hands, then others will eat them, and I would be rootless upon the earth.'

1.6.21 | As it was also offered to the family to learn from what he teaches, saying, 'If I have judged my servant or maid, while they are being judged by me.'

1.6.22 | And again, he gives an account of his thoughts: 'What will I do if God makes my fate? Am I not as I have become in the flesh, just as they have become? For we have been born from the same womb.'

1.6.23 | Τούτοις ἐπιλέγει "χήρας τὸν ὄφθαλμὸν οὐκ ἔξέτηξα. εἰ δὲ καὶ τὸν ψωμόν μου ἔφαγον μόνος, καὶ οὐχὶ ὥρφανῷ μετέδωκα, εἰ δὲ καὶ εἶδον γυμνὸν ἀπολλύμενον, καὶ οὐκ ἡμφίεσα."

1.6.24 | Καὶ πάλιν ὑποβάς λέγει εἰ δὲ καὶ λίθῳ πολυτελεῖ ἐπεποίθησα, εἰ δὲ καὶ ηὐφράνθην πολλοῦ πλούτου μοι γενομένου, εἰ δὲ καὶ ἐπ' ἀναριθμήτοις ἐθέμην χεῖρά μου.

1.6.25 | Καὶ τὸν λογισμὸν αὕθις ἐπιλέγει ἢ οὐχ ὅρῶμεν ἥλιον ἐπιφαύσκοντα καὶ ἔκλείποντα, καὶ σελήνην δὲ φθίνουσαν;

1.6.26 | Εἶτα πάλιν τῆς εὐαγγελικῆς διδασκαλίας φησάσης "έρρεθη τοῖς ἀρχαίοις, ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἔχθρόν σου. ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἔχθροὺς ὑμῶν, αὐτοφυεῖ διδασκαλίᾳ προλαβὼν ὁ θαυμάσιος τοῦργον ἀπεπλήρου· διό φησιν "εἰ δὲ καὶ ἐπιχαρής ἐγενόμην ἐπὶ πτώματι ἔχθροῦ μου, καὶ εἴπεν ἡ καρδία μου, εὐ γε, ἀκούσαι ἄρα τὸ οὖς μου τὴν κατάραν μου."

1.6.27 | Καὶ ἐπιλέγει "ἔξω δὲ οὐκ ηύλιζετο ξένος, ἡ δὲ θύρα μου παντὶ ἐλθόντι ἀνέῳκτο, ἐπεὶ μὴ ἀλλότριος τοῦ φήσαντος "ξένος ἦμην, καὶ συνηγάγετέ με."

1.6.28 | οἵα δὲ αύτοῦ καὶ τὰ περὶ τῶν ἀκουσίων πλημμελημάτων ἐπάκουουσον

1.6.23 | To these, he adds: 'I did not turn away from the widow's eye. And if I ate my bread alone and did not share with the orphan, and if I saw the naked person perishing and did not clothe them.'

1.6.24 | And again, he goes on to say: 'If I trusted in a precious stone, and if I rejoiced in having much wealth, and if I raised my hand against countless people.'

1.6.25 | And he again adds to his thoughts: 'Do we not see the sun shining and then setting, and the moon waning?'

1.6.26 | "Then again, the teaching of the Gospel says, 'You shall love your neighbor and hate your enemy.' But I say to you, 'Love your enemies.' The wonderful teacher, anticipating this teaching, filled the work with it. Therefore, he says, 'If I was glad at the downfall of my enemy, and my heart said, "Aha, I will hear my curse against him."'"

1.6.27 | "And he adds, 'But a stranger did not camp outside, and my door was open to everyone who came, since I was not a foreigner to the one who said, "I was a stranger, and you took me in."'"

1.6.28 | And he speaks about his unintentional wrongdoings, saying, 'If I

λέγοντος "εί δὲ καὶ ἀμαρτών ἀκουσίως ἔκρυψα τὴν ἀμαρτίαν μου, οὐ γάρ διετράπην πολυοχλίαν πλήθους, τοῦ μὴ ἔξαγορεῦσαι ἐνώπιον αὐτῶν. εἰ δὲ καὶ εἴασα ἀδύνατον ἔξελθεῖν τὴν 'θύραν μου] κόλπῳ κενῷ, χεῖρα δὲ κυρίου εἰ μὴ ἔδεσοίκειν, συγγραφὴν δὲ ἦν εἶχον κατά τινος εἰ μὴ ῥήξας αὐτὴν ἀπέδωκα, οὐδὲν λαβὼν παρὰ χρεωφειλέτου."

have hidden my sin unintentionally, for I was not turned away by the crowd, so that I would not confess before them. And if I allowed it to be impossible to go out through my door empty-handed, but the hand of the Lord did not fail me, and the writing that I had against someone, I did not break it but returned it, taking nothing from the debtor.'

1.6.29 | Ταῦτα ἦν καὶ τὰ τοιαῦτα τῶν πρὸ Μώσεως θεοφιλῶν ἀνδρῶν, ἔξ ἐνὸς γάρ καὶ τὸν τῶν λοιπῶν τεκμαίρεσθαι προσήκει βίον) τὰ περιύμνητα τῆς Θεοσεβείας ἄθλα, δι' ἂ καὶ φίλοι θεοῦ καὶ προφῆται κατηξιώθησαν.

1.6.29 | These were the things and such things of the God-loving men before Moses, for from one man, the life of the others can be judged; the glorious rewards of piety, through which they were honored as friends of God and prophets.

1.6.30 | τοιούτοις δ' οὖσι τίς ἔτι χρεία ἦν τῶν παρὰ Μωσεῖ παραγγελμάτων φαύλοις ἀνδράσι καὶ μοχθηροῖς παραδεδομένων; οὐκοῦν διὰ τούτων ἀπάντων τὸν ἀρχαιότατον τῆς τῶν προπατόρων Θεοσεβείας τρόπον ὁ Χριστοῦ λόγος πᾶσι καταγγείλας τοῖς ἔθνεσι προφανῶς ἀποδέεικται, ὡς εἶναι τὴν καινὴν διαθήκην οὐδ' ἄλλην ἔκείνης τῆς ἀρχαιοτάτης τῶν Μώσεως χρόνων εύσεβοῦς πολιτείας, ὥστε ὅμοῦ καὶ παλαιὰν αὐτὴν εἶναι καὶ νέαν· παλαιτάτην μὲν διὰ τὰ ἀποδεδειγμένα, νέαν δὲ αὐθις διὰ τὸ μακροῖς τοῖς μεταξὺ χρόνοις ὥσπερ ἀποκρυβεῖσαν ἔξ ἀνθρώπων αὐθις ἀναβεβιωκέναι διὰ τῆς τοῦ σωτῆρος ἡμῶν διδασκαλίας.

1.6.30 | With such men, what need was there for the commands given by Moses to worthless and wicked men? Therefore, through all these things, the ancient way of piety of the ancestors has been clearly shown by the word of Christ to all nations, as being the new covenant, not different from that ancient pious way from the time of Moses, so that it is both old and new; the oldest because of what has been proven, and new again because, after a long time, it has come back to life among people through the teaching of our Savior.

1.6.31 | τοῦτόν γέ τοι τὸν μεταξὺ δηλούμενον χρόνον ἔως συνέβαινε λανθάνειν ἀνθρώπους, καὶ ὥσπερ ἐφησυχάζειν τὸν τῆς καινῆς διαθήκης

1.6.31 | This time in between was such that it was hidden from people, and just as if the way of the new covenant was at rest, the law of Moses entered in like a guardian or

τρόπον, ὁ Μώσεως ἐν τῷ μεταξὺ παρεισελθών νόμος οἴᾳ τις νηπίων καὶ ἀτελῶν ψυχῶν ἐπίτροπος καὶ οἰκονόμος, ἢ καὶ ἰατρὸς δεινῆς καὶ Αἴγυπτιακῆς νόσου τετρυχωμένῳ τῷ παντὶ Ἰουδαίων ἔθνει, αὐτοῖς δὴ τοῖς τοῦ Ἀβραὰμ ἀπογόνοις, μὴ οἵοις τε οὗσιν ὄμοιώς τοῖς προπάτορσι κατορθοῦν, τὸν ὑποβεβηκότα καὶ ἀτελῆ βίον παρεδίδουν.

steward for childish and immature souls, or even like a doctor for a terrible and Egyptian disease that had afflicted all the Jewish nation, to those descendants of Abraham, who were not able to achieve the same things as their ancestors, and he delivered to them a life that was incomplete and imperfect.

1.6.32 | ἐπειδὴ γὰρ ἐν τῇ παρ' Αἴγυπτίοις διατριβῇ οὗτοι μετὰ τὴν τὸν θεοφιλῶν προπατόρων τελευτὴν ταῖς Αἴγυπτιακαῖς ὄμοιοτροπίαις ἀπαχθέντες ἐπὶ τὴν πολύθεον, ὡς ἔφην, δεισιδαιμονίαν ἀποπεπτώκεσαν, ὡς μηδὲν τῶν Αἴγυπτίων πλέον ἔχειν δοκεῖν, γεγονέναι δὲ κάτα πάντα ὄμοιους αὐτοῖς, κατά τε τὴν τῶν εἰδώλων πλάνην, ἐν τε τοῖς ἄλλοις ἔγχειρήμασιν ἕικότως, ὥσπερ ἐκ βυθοῦ κακῶν ἀνιψιώμενος αὐτοὺς ὁ Μώσης, ἀφίστη μὲν τῆς ἀθέου πολυθείας, ἀνῆγε δὲ ἐπὶ τὸν πάντων δημιουργὸν θεὸν, πρῶτον ἐκεῖνον βαθμὸν εύσεβείας ὡς ἐν εἰσαγωγαῖς καὶ προθύροις τῶν τελεωτέρων προβεβλημένος.

1.6.32 | For when these people were in Egypt, after the death of their God-loving ancestors, they were led away into the many gods, as I said, and fell into superstition, so that they seemed to have nothing of the Egyptians left, but had become completely like them, both in the deception of idols and in other practices. Just as if he were pulling them up from the depths of evils, Moses turned them away from the godless polytheism and raised them up to the creator God of all, first showing them that level of piety as if it were an introduction and a doorway to the more complete teachings.

1.6.33 | ἔπειτα οὐ φονεύειν, οὐ μοιχεύειν, οὐ κλέπτειν, οὐκ ἐπιορκεῖν, οὐκ ἄρρενας ἄρρεστιν ἐπιμαίνεσθαι, οὐ μητράσιν, οὐκ ἀδελφαῖς, οὐ θυγατράσιν ἐπιμίγνυσθαι, οὐδέ' ὅσα τοιαῦτα τοῖς τότε πράττειν ἔξην ἀφόβως, συνεχώρει.

1.6.33 | Then it was not allowed to kill, not to commit adultery, not to steal, not to bear false witness, not to desire men with men, not to mix with mothers, not with sisters, not with daughters, nor to do any such things that were once done without fear.

1.6.34 | παραλαβών δὲ ἔξ ἀνημέρου καὶ θηριώδους βίου λογικωτέραν καὶ εὔνομον ἐν τοῖς τότε χρόνοις πολιτείαν πρῶτος ἐπὶ γῆς διὰ γραφῆς συνεστήσατο, οὕπω τότε πᾶσιν ἀνθρώποις ἐκφανοῦς ὅντος οὐδὲ τοῦ

1.6.34 | Taking them from a wild and beastly life, he first established a more rational and lawful way of living on earth through writing, when there was still no clear way for all people, nor anything like

τοιουδὶ τρόπου.

it.

1.6.35 | εἶτα δὲ ὡς ἀν ἀτελέσιν ἀπειπὼν τὴν εἰδωλολατρίαν, θυσίαις καὶ τισι σωματικωτέροις τὸν ἵνα καὶ ἐπὶ πάντων θεὸν θεραπεύειν παρεκέλευε, διά τινων ἀπορρητοτέρων ἴδια συμβόλων τὴν κατ' αὐτὸν θρησκείαν ἐπιτελεῖν νομοθετήσας, ἦν καὶ θαυμασίως τῷ θείῳ πνεύματι συνιδῶν οὐκ εἰς ἀπειρον δεῖν περιέπειν, ὑφ' ἔνα τόπον περιέγραψεν, ὅρισας μὴ ἄλλαχόσε συντελεῖν τὰ κατ' αὐτὸν νόμιμα, ἢ ἐν μόνῳ ἐνὶ τόπῳ, οὗτος δ' ἦν ὁ ἐν Ἱεροσολύμοις, ἔξω δὲ τούτου μηκέτι.

1.6.35 | Then, after speaking of the incomplete nature of idolatry, he urged them to serve the one God with sacrifices and some physical acts. He established a way of worship that was more secret and personal, which he saw as wonderful through the divine spirit. He did not allow it to be spread endlessly, but defined it in one place, saying that the laws concerning him should not be carried out elsewhere, except in that one place, which was in Jerusalem, and not beyond it.

1.6.36 | ὅθεν εἰς ἔτι καὶ δεῦρο παισὶν Ἐβραίων οὐ θεμιτὸν ἄλλοσε ἐκτὸς τῆς καθηρημένης αὐτῶν μητροπόλεως οὕτε θύειν κατὰ τὸν νόμον, οὕτε ἱερὸν οὕτε θυσιαστήριον ἐγείρειν, οὕτε χρίειν ἱερέας οὕτε βασιλέας, οὕτε τὰς κατὰ Μωσέα πανηγύρεις καὶ ἐσορείας ἐκτελεῖν, οὐ μιασμοῦ καθαίρεσθαι, οὐ πλημμελείας ἀπολύεσθαι, οὐ δῶρα τῷ θεῷ προσφέρειν, οὐχ Ἰλεοῦσθαι κατὰ τὰ νενομοθετημένα.

1.6.36 | From this, it was not allowed for the children of the Hebrews to offer sacrifices anywhere outside their appointed city, nor to raise a temple or altar, nor to anoint priests or kings, nor to celebrate the festivals and holy days according to Moses, nor to be cleansed from impurity, nor to be freed from offenses, nor to bring gifts to God, nor to seek mercy according to the established laws.

1.6.37 | διόπερ καὶ τῇ Μώσεως είκότως ὑποβέβληνται κατάρᾳ, ἐν μέρει μὲν φυλάττειν τινὰ πειρώμενοι, ἐν δὲ τοῖς ὄλοις παρανομοῦντες, διαρρήδην Μώσεως ἀποφηναμένου " ὅτι δὴ ἐπικατάρατος πᾶς, ὃς οὐκ ἔμμενε ἐν πᾶσι τοῖς ἐγγεγραμμένοις τοῦ νόμου, τοῦ ποιήσαι αὐτά."

1.6.37 | Therefore, they are rightly accused of a curse against Moses, trying to keep some parts of the law while breaking the rest. Moses clearly stated that anyone who does not follow all the things written in the law to do them is cursed.

1.6.38 | Τούτοις δὲ πᾶσι περιπεπτώκασιν, αὐτοῦ Μωσέως θείῳ πνεύματι προειληφότος, ὅτι δὴ τῆς διὰ Χριστοῦ

1.6.38 | All of these things have happened because Moses, inspired by the divine spirit, said that with the new covenant

καινῆς διαθήκης ἀνανεωθείσης καὶ τοῖς πᾶσιν ἔθνεσι καταγγελθείσης περιττή τις ἔσται ἡ κατ' αὐτὸν νομοθεσία, ἣν εἰκότως ὑφ' ἵνα τόπον περιώρισεν, ἵνα, εἴ ποτε τούτου στερηθεῖεν καὶ ἀποκλεισθεῖεν τῆς οἰκείας ἐλευθερίας, μηκέτ' αὐτοῖς ἔξὸν εἴη ἐπὶ τῆς ἀλλοδαπῆς τὰ κατ' αὐτὸν νόμιμα συντελεῖν, ὃς καὶ ἔξ ἀνάγκης τὴν δευτέραν διαθήκην τὴν διὰ Χριστοῦ κατηγγελμένην γενέσθαι παραδεκτέον.

through Christ being renewed and announced to all nations, there would be a special law concerning him. He rightly limited it to one place so that if they were ever deprived of their own freedom, they would no longer be allowed to carry out the laws concerning him in foreign lands. Thus, it must be accepted that the second covenant announced through Christ has come about out of necessity.

1.6.39 | αὐτὸ δὴ οὖν τοῦτο Μώσεως προηγορευκότος ὅμοῦ τε ὁ Χριστὸς ἐπεδήμει τῷ βίῳ καὶ τῆς καινῆς διαθήκης προεβάλλετο πᾶσι τοῖς ἔθνεσι διδασκαλίᾳ, παραχρῆμά τε 'Ρωμαῖοι τὴν πόλιν ἐλόντες πολιορκίᾳ καθεῖλον τὰ 'Ιεροσόλυμα καὶ τὸν αὐτόθι νεών λέλυτό τε αὐτίκα πᾶσα ἡ Μώσεως διάταξις, καὶ τὰ τῆς παλαιᾶς περιήρητο διαθήκης, τά τε τῆς ἀρᾶς μετήριει τοὺς παρὰ καιρὸν τὰ Μώσεως πράττειν παρανομοῦντας, εἰς αὐτὰ βιαζομένους' ἀντεισήγετο δὲ ὅμοῦ καὶ κατὰ τὸ αὐτὸ τῆς νέας καὶ ἐντελοῦς διδασκαλίας τὰ νόμιμα.

1.6.39 | Therefore, since Moses had foretold this, Christ came to life and the teaching of the new covenant was presented to all nations. Immediately, the Romans, having taken the city under siege, destroyed Jerusalem and the temple there. All of Moses' commands were immediately set free, and the rules of the old covenant were removed. Those who acted against the time of Moses were forced to follow the laws. At the same time, the laws of the new and complete teaching were also introduced.

1.6.40 | διόπερ εἰκότως ὁ σωτὴρ καὶ κύριος τοῖς οἰομένοις ἐν μόνῃ τῇ 'Ιερουσαλὴμ ἢ ἐν ὅρεσί τισιν ἢ τόποις ἀφωρισμένοις δεῖν τὸν θεὸν προσκυνεῖν φησιν "ἔρχεται ὥρα, καὶ νῦν ἔστιν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν οὕτε ἐν τῷ ὅρει τούτῳ οὕτε ἐν 'Ιερουσαλὴμ τῷ πατρί· πνεῦμα γάρ ὁ θεὸς, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν."

1.6.40 | Therefore, it is rightly said that the savior and lord told those who thought they should worship God only in Jerusalem or on certain mountains or places, 'The hour is coming, and now is, when true worshipers will worship neither on this mountain nor in Jerusalem. For God is spirit, and those who worship him must worship in spirit and truth.'

1.6.41 | Καὶ ταῦτα φήσαντος, παραχρῆμα καὶ οὐκ εἰς μακρὸν πολιορκηθέντων τῶν 'Ιεροσολύμων, τοῦ τ' αὐτόθι ἀγιάσματος

1.6.41 | And after he said these things, immediately and not long after, Jerusalem was besieged. The holy place there and the

καὶ τοῦ πρὸς αὐτῷ θυσιαστηρίου τῆς τε κατὰ Μωσέα λατρείας κατὰ τὴν αὐτοῦ Μώσεως διάταξιν περιηρημένης, ἀνέφανεν εἰς πάντας ἀνθρώπους καὶ ἔξελαμψεν ἡ ἀρχέτυπος τῶν πρὸ Μώσεως θεοφιλῶν ἀνδρῶν εύσέβεια, ἥ τε δι' αὐτῆς πάσι τοῖς ἔθνεσιν ἐπηγγελμένη εὐλογία, ἀπὸ τοῦ πρώτου βαθμοῦ καὶ ἀπὸ τῆς πρώτης στοιχειώσεως τῆς κατὰ Μωσέα λατρείας ἐπὶ τὸν κρείττονα καὶ τελειότερον προσάγουσα τοὺς προσιόντας αὐτῇ βίον.

altar for sacrifices, along with the worship according to Moses' commands, were removed. The true worship of God-loving men before Moses appeared to all people and shone brightly. This was the blessing promised to all nations through it, moving from the first stage and from the first foundation of worship according to Moses, leading those who approached it to a greater and more perfect life.

1.6.42 | αὐτίκα γοῦν τῶν μακαρίων ἑκείνων καὶ θεοφιλῶν, τῶν ἀμφὶ τὸν Ἀβραὰμ λέγω, οὐκ ἀφωρισμένως ἐν τινὶ τόπῳ προσκυνούντων, οὐδὲ διὰ συμβόλων καὶ τύπων, ἀλλ' ἦ φησιν ὁ σωτὴρ καὶ κύριος ἡμῶν "ἐν πνεύματι καὶ ἀληθείᾳ," ἥ διὰ τῆς τοῦ σωτῆρος ἡμῶν ἐπιφανείας ἄπασι τοῖς ἔθνεσιν ὑπῆρξεν, τῶν πάλαι προφητῶν καὶ τοῦτο τεθεωρηκότων 'λέγει δ' οὖν ἄντικρυς Σοφονίας' ἐπιφανήσεται κύριος ἐπ' αὐτοὺς, καὶ ἔξολοθρεύσει πάντας τοὺς θεοὺς τῶν ἔθνῶν τῆς γῆς, καὶ προσκυνήσουσιν αὐτῷ, ἔκαστος ἐκ τοῦ τόπου ἀντῶν."

1.6.42 | Indeed, I speak of those blessed and God-loving people around Abraham, who did not worship in a specific place, nor through symbols and types, but as our savior and lord says, 'in spirit and truth.' This existed for all nations through the appearance of our savior. The ancient prophets saw this, and thus Zephaniah says, 'The lord will appear against them and will destroy all the gods of the nations of the earth, and each will worship him from their own place.'

1.6.43 | Ὁ δὲ Μαλαχίας ὅμοι πρὸς τοὺς ἐκ περιτομῆς ἀποτείνεται, καὶ περὶ τῶν ἔθνῶν ταῦτα προαναφωνεῖ, φάσκων 'οὐκ ἔστι μου θέλημα, λέγει κύριος παντοκράτωρ, καὶ θυσίαν οὐ προσδέξομαι ἐκ τῶν χειρῶν ὑμῶν, διότι ἀπ' ἀνατολῶν καὶ μέχρι δυσμῶν τὸ ὄνομά μου δεδόξασται ἐν τοῖς ἔθνεσι, καὶ ἐν παντὶ τόπῳ θυμίαμα προσάγεται τῷ ὄνόματί μου καὶ θυσία καθαρά.'

1.6.43 | But Malachi also speaks to those of the circumcision and proclaims these things about the nations, saying, 'There is no desire of mine,' says the lord almighty, 'and I will not accept a sacrifice from your hands, because from the east to the west my name is honored among the nations, and in every place incense is offered to my name, along with a pure sacrifice.'

1.6.44 | Τὸ γὰρ ἐν παντὶ τόπῳ θυμίαμα καὶ

1.6.44 | For the incense and sacrifice

θυσίαν ἀναφέρεσθαι θεῷ τί ἔτερον παρίστησιν ἡ ὅτι μὴ ἐν Ἱεροσολύμοις, μηδ' ἀφωρισμένως ἐν τῷδε τῷ τόπῳ, ἐν πάσῃ δὲ χώρᾳ καὶ ἐν πᾶσι τοῖς ἔθνεσι μέλλουσι τὸ δὲ εὔχῶν θυμίαμα καὶ τὴν οὐ δι' αἱμάτων, ἀλλὰ δι' ἔργων εύσεβῶν καθαρὰν ὄνομασμένην θυσίαν τῷ ἐπὶ πᾶσιν ἀναφέρειν θεῷ;

offered to God in every place means that it is not only in Jerusalem, nor limited to this specific place. In every land and among all nations, the incense offered through prayers and the sacrifice that is not through blood, but through good deeds, is called a pure offering to the one who is above all.

1.6.45 | βοᾷ δὲ διαρρήδην καὶ κέκραγεν ὁ Ἡσαΐας θεσπίζων ἄμα καὶ λέγων "ἔσται θυσιαστήριον τῷ κυρίῳ ἐν χώρᾳ Αἴγυπτου, καὶ γνωστὸς ἔσται κύριος τοῖς Αἴγυπτίοις, καὶ ἀποστελεῖ αὐτοῖς ἄνθρωπον ὃς σώσει αὐτοὺς, καὶ γνώσονται οἱ Αἴγυπτοι τὸν κύριον ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ ποιήσουσιν θυσίας, καὶ εὔχονται εὐχὰς τῷ κυρίῳ, καὶ ἀποδώσουσιν, καὶ ἐπιστραφήσονται πρὸς κύριον, καὶ εἰσακούσεται αὐτῶν, καὶ ιάσεται."

1.6.45 | And Isaiah cries out loudly, saying at the same time, 'There will be an altar to the lord in the land of Egypt, and the lord will be known to the Egyptians. He will send them a man who will save them, and the Egyptians will know the lord on that day. They will make sacrifices and offer prayers to the lord, and they will repay him, and they will turn back to the lord, and he will listen to them and heal them.'

1.6.46 | Ἄρα σοι δοκοῦμεν ἀληθῆ λέγειν μετάθεσιν τοῦ Μώσεως νόμου, μᾶλλον δὲ παῦλαν καὶ λύσιν φάσκοντες διὰ τῶν προφητικῶν φωνῶν θεσπίζεσθαι;

1.6.46 | Do we seem to you to speak the truth by changing the law of Moses, or rather by saying that there is a pause and release through the prophetic voices?

1.6.47 | ὁ μέν γε Μώσης θυσιαστήριον καὶ θυσίας οὐδ' ἀλλαχόσε γῆς ἡ ἐν μόνῃ τῇ Ἰουδαίᾳ, καὶ ταύτης ἐν μιᾷ πόλει συστήσασθαι νομιθετεῖ ἡ δὲ προφητεία ἐν χώρᾳ φησὶν Αἴγυπτου τῷ κυρίῳ θυσιαστήριον ἰδρυθήσεσθαι, καὶ τοὺς Αἴγυπτίους αὐτοὺς τῷ κυρίῳ τῶν προφητῶν, ἀλλ' οὐκέτι τοῖς πατρώοις θεοῖς καλλιερήσειν τὰς θυσίας, καὶ τῆς θεογνωσίας οὐ Μωσέα αἴτιον οὐδὲ ἔτερον τῶν προφητῶν αὐτοῖς γενήσεσθαι, ἀλλά τινα καινὸν καὶ νέον ἄνθρωπον θεόθεν

1.6.47 | Moses indeed established an altar and sacrifices not in any other land but only in Judea, and he set it up in one city. But the prophecy says that an altar will be established to the lord in the land of Egypt, and the Egyptians themselves will offer sacrifices to the lord of the prophets. They will no longer offer sacrifices to their ancestral gods, and the knowledge of God will not come from Moses or any other of the prophets, but from a new and different man sent from God.

άπεσταλμένον.

1.6.48 | μετατιθεμένου δὲ τοῦ θυσιαστηρίου παρὰ τὰ τῷ Μωσεῖ δοκοῦντα, ἀνάγκη πᾶσα καὶ τοῦ Μώσεως νόμου μεταβολὴν γενέσθαι. εἴτα δὲ θύοντες Αἴγυπτιοι τῷ ἐπὶ πάντων θεῷ πάντως που καὶ Ἱερωσύνης ἀξιωθήσονται. Ἱερωμένων δῆτα Αἴγυπτίων τὰ περὶ Λευιτῶν καὶ τῶν ἐκ διαδοχῆς Ἀαρὼν Μωσεῖ διατεταγμένα οὐκέτ' ἀν γένοιτο τοῖς Αἴγυπτίοις χρήσιμα.

1.6.49 | ὥρα δὴ οὖν καινῆς νομοθεσίας δεῖν εἰς τὴν τῶν δηλουμένων σύστασιν. τί δέ; ἄρα εἰκῇ ταῦτ' ἀναπεφώνηται; ἢ καὶ τέλος ἐπενήνεκται τοῖς λόγοις; σκέψαι δ' οὖν εἰ μὴ σήμερον, λέγω δὴ καθ' ἡμᾶς, αύτοῖς τοῖς ὁφθαλμοῖς ὀρῶνται οὐ μόνον Αἴγυπτιοι, ἀλλὰ καὶ πᾶν γένος τῶν πρὶν εἰδωλολ··ατρῶν ἀνθρώπων, οὓς ἡ πρόρρησις διὰ τῶν Αἴγυπτίων ἤνιττετο, τῆς μὲν πολυθέου καὶ δαιμονικῆς ἀπηλλαγμένον πλάνης, τὸν δὲ τῶν προφητῶν θεὸν ἀνακαλούμενον·

1.6.50 | καὶ εὔχονται δὲ οὐκέτι πλείοσι κυρίοις, ἐνὶ δὲ τῷ μόνῳ κυρίῳ κατὰ τὸ ἱερὸν λόγιον, καὶ τούτῳ θυσιαστήριον ἀναίμων καὶ λογικῶν θυσιῶν κατὰ τὰ καινὰ μυστήρια τῆς νέας καὶ καινῆς διαθήκης καθ' ὅλης τῆς ἀνθρώπων οίκουμένης ἀνεγήγερται ἐν αὐτῇ τε Αἴγυπτῳ καὶ τοῖς λοιποῖς ἔθνεσι τὸν τρόπον αἴγυπτιάζουσι κατὰ τὴν δεισιδαίμονα πλάνην.

1.6.51 | νῦν καθ' ἡμᾶς ἡ τοῦ τῶν ὅλων θεοῦ

1.6.48 | If the altar is moved away from what seems to be established by Moses, then it is necessary for all things and the law of Moses to change. Then the Egyptians, offering sacrifices to the God above all, will be worthy of priesthood. The things concerning the Levites and those arranged by Aaron through Moses would no longer be useful to the Egyptians.

1.6.49 | It is indeed time for a new law to be established for the things that are being revealed. But why? Are these things said without reason? Or is there a purpose behind the words? Consider, then, if today, I say, we see not only Egyptians with our own eyes, but also every kind of people who were once idol-worshippers, whom the prophecy was addressing through the Egyptians. They have been freed from the confusion of many gods and demons, and they are calling upon the God of the prophets.

1.6.50 | And they pray no longer to many lords, but to the one Lord according to the sacred word. To him, an altar of unbloody and rational sacrifices is established according to the new mysteries of the new covenant. This altar has been raised up in all the inhabited world of humanity, both in Egypt and among the other nations, in the way that they worship according to their superstitious confusion.

1.6.51 | Now, among us, the knowledge of

γνῶσις διαλάμπουσα τὴν πίστιν  
ἀναμφίλεκτον τῶν προθεσπισθέντων  
ἐπισφραγίζεται. ταῦτα δὲ ἔργοις  
ἐπιτελούμενα ὄρῶν, ἀλλ' οὐκέτ' ἀκοῇ  
προσδοκώμενα, τὸν καιρὸν, ὅπόθεν τὴν  
ἀρχὴν τῶν πραγμάτων εἴληχεν, οὐδ' ἄλλον  
ἀναζητήσας εὐρήσεις ἢ τὸν τῆς σωτηρίου  
ἐπιφανείας.

the God of all shines brightly, confirming  
the unwavering faith of those who were  
appointed. These things are seen being  
accomplished through actions, no longer  
awaited by mere hearing. The time has  
come from which the beginning of events  
has been taken, and you will find nothing  
else but the appearance of salvation.

1.6.52 | αύτὸς ἄρα οὗτος ἦν ἐκεῖνος, ὃν ὁ  
χρησμὸς ἐδήλου, φήσας ἀποστελεῖν τὸν  
τῶν ὅλων θεὸν καὶ κύριον τοῖς Αἴγυπτοις  
ἄνθρωπον, ὃς σώσει αὐτοὺς, ὃν καὶ τὰ  
Μώσεως ἐδήλου λόγια δὲ ὡν ἔφησεν  
“ἔξελεύσεται ἄνθρωπος ἐκτοῦ σπέρματος  
αὐτοῦ, καὶ κυριεύσει ἐθνῶν πολλῶν. ἐν οἷς  
ἔθνεσι καὶ Αἴγυπτοι δήπουθεν  
καταριθμοῖντ' ἄν.

1.6.52 | Surely, this is the one whom the  
prophecy revealed, saying that the God and  
Lord of all would send a man to the  
Egyptians, who would save them. This is  
the same man that the words of Moses  
showed, in which he said, 'A man will come  
from his seed, and he will rule over many  
nations.' Among those nations, the  
Egyptians would certainly be counted.

1.6.53 | ἀλλὰ περὶ μὲν τούτων μακρὸς ἀν  
εἴη λόγος, ἐπ' οἰκείας σχολῆς ἐντελέστερον  
ἀποδοθησόμενος ' τό γε μὴν παρὸν  
ἐπιτετηρήσθω ὅτι τὰ προηγούμενα ούδ'  
ἄλλοτε ἡ μετὰ τὴν ἐπιφάνειαν Ἰησοῦ τοῦ  
σωτῆρος ἡμῶν ἐπληροῦτο.

1.6.53 | But about these things, a long  
discussion would be needed, which will be  
given later in its own time. For let it be  
noted that the things mentioned before  
were fulfilled only after the appearance of  
Jesus our Savior.

1.6.54 | ἐξ ἐκείνου γάρ τοι καὶ εἰς δεῦρο  
παρὰ τοῖς Αἴγυπτοις καὶ παρὰ Πέρσαις  
Σύροις τε καὶ Ἀρμενίοις, καὶ παρὰ τοῖς τὰς  
ἐσχατιὰς τῆς γῆς οίκοῦσι βαρβάροις,  
αὐτοῖς τε τοῖς τὸ πρὸν ἀνημερωτάτοις καὶ  
θηριωδεστάτοις ἔθνεσι, ναὶ μὴν καὶ παρὰ  
τοῖς τὰς νήσους οίκοῦσιν, ὅτι δὴ καὶ  
τούτων ἡξίωσε μνήμην ἡ προφητεία  
ποιήσασθαι,) αύτῃ ἐκείνῃ ἡ κατὰ τὸν  
Ἀβραὰμ πολιτεία καὶ ὁ παλαίταος καὶ  
πάντων ἀρχαιόταος τῆς θεοσεβείας  
τρόπος σπουδάζεται.

1.6.54 | For from that time, even until now,  
among the Egyptians and among the  
Persians, Syrians, and Armenians, and  
among the barbarians who live at the ends  
of the earth, even among those nations that  
were previously the most ignorant and  
savage, yes, even among those who inhabit  
the islands, the prophecy has deemed it  
worthy to remember these things. That  
same way of life according to Abraham and  
the very ancient and most ancient way of  
worship is being pursued.

1.6.55 | καὶ τίς οὐκ ἀνέκπλαγείτο τὸ παράδοξον τοῦ πράδδγματος, εἰ δὴ οἵ ἔξ αιῶνος λίθοις καὶ ξύλοις καὶ δαίμοσι, θηρίοις τε ἀνθρωποβόροις, καὶ ἐρπετοῖς ιοβόλοις, ζῷοις τε παντοίοις, καὶ εἰδεχθέσι κινωδάλοις, πυρὶ τε καὶ γῇ, καὶ τοῖς τοῦ παντὸς ἀψύχοις στοιχείοις τὴν σεβάσμιον τιμὴν περιτιθέντες, τὸν ψυστὸν θεόν, τὸν οὐρανοῦ καὶ γῆς δημιουργὸν, αὐτὸν δὴ τὸν τῶν προφητῶν κύριον, τὸν θεόν Ἀβραὰμ καὶ τῶν τούτου προπατόρων, μετὰ τὴν τοῦ σωτῆρος ἡμῶν παρουσίαν ἀνακαλοῦνται;

1.6.56 | καὶ οἱ μικρῷ πρόσθεν μητρογαμίαις καὶ θυγατρομιξίαις, ἀλληλοφθορίαις τε καὶ παντοίαις μιαιφονίαις ἔγκαλινδούμενοι, οἱ μηδέν τι ἀνημέρων θηρίων τὸν τρόπον διαφέροντες, νυνὶ διὰ τῆς τοῦ σωτῆρος ἡμῶν ἐνθέου δυνάμεως μεταβληθέντες καὶ ὥσπερ ἐξ ἑτέρων ἔτεροι γεγονότες, λόγους ἀρετῆς καὶ σωφροσύνης παιδεύματα συνιόντες είς τὰ κοινὰ δισασκαλεῖα, μανθάνουσιν; ὡς τὴν ἀνωτάτω φιλοσοφίαν, τὴν μηδὲ ἐμβλέπειν ἀκολάστοις ὄφθαλμοῖς, μηδὲ μέχρι λόγων ἀδιαφορεῖν, μηδὲ τὰ κοινὰ καὶ τοῖς πᾶσι συνήθη διαπράττεσθαι παραινοῦσαν οὐ μόνον ἄνδρας, ἀλλὰ καὶ γυναῖκας, πένητάς τε καὶ πλουσίους, λογίους τε καὶ ἴδιώτας, μέχρι καὶ παίδων καὶ ἀνδραπόδων, ἐν ταῖς κατὰ πόλιν καὶ κατ' ἀγροὺς διατριβαῖς παιδεύεσθαι, μανθάνειν τε ἀληθῆ τρόπον, καθ' ὃν τὸν ἐπὶ πάντων προσήκει θεόν σέβειν καὶ θεραπεύειν ἐν παντὶ τόπῳ, κατὰ τὴν φήσασαν προφητείαν καὶ προσκυνήσουσιν αὐτῷ ἔκαστος ἐκ τοῦ τόπου αὐτοῦ.”

1.6.57 | Προσκυνεῖ δῆτα οὖν πᾶς τῷ ἐπὶ

1.6.55 | And who would not be amazed at the strange nature of this matter, if indeed they honor with reverence stones and wood and demons, man-eating beasts, and poisonous reptiles, and all kinds of animals, and disgusting creatures, fire and earth, and the lifeless elements of the universe, while they call upon the Most High God, the creator of heaven and earth, the Lord of the prophets, the God of Abraham and his ancestors, only after the coming of our Savior?

1.6.56 | And those who were previously accused of small marriages and incest, of mutual destruction and all kinds of murders, who did not differ at all from wild beasts, now, changed by the divine power of our Savior, and becoming like others, are learning words of virtue and self-control, joining in common teachings. They are learning the highest philosophy, which does not even allow the unrestrained eye to gaze upon it, nor does it disregard common matters, encouraging not only men but also women, both the poor and the rich, the educated and the uneducated, even children and slaves, to learn in their city and countryside gatherings the true way in which to honor and serve the God who is above all, according to the prophecy that says each person will worship him from their own place.

1.6.57 | Therefore, every barbarian and

πάντων θεῷ βάρβαρος καὶ Ἑλλην, οὐ τρέχων ἐπὶ Ιεροσόλυμα, οὐδὲ αἴμασι καὶ θυσίαις ἀφοσιούμενος, οἴκοθεν δὲ καὶ ἐφ' ἑαυτῷ μένων, καὶ πνεύματι καὶ ἀληθείᾳ τὴν ἄναιμον καὶ καθαρὰν ἀποδιδοὺς αὐτῷ λατρείαν.

Greek will worship the God who is above all, not by running to Jerusalem, nor by dedicating blood and sacrifices, but remaining at home and within themselves, giving him a pure and unblemished worship in spirit and truth.

1.6.58 | καὶ αὕτη γε ἣν ἡ καινὴ διαθήκη, οὐ κατὰ τὴν παλαιὰν τυγχάνουσα· παλαιὰν δὲ μή τοι νομίσῃς λέγεσθαι τὴν τῶν πρὸ Μώσεως θεοφιλῶν ἀνδρῶν, ἀλλὰ τὴν ὑπὸ Μώσεως αὐτοῦ τῷ Ιουδαίων ἔθνει νενομοθετημένην.

1.6.58 | And this was the new covenant, not according to the old one. Do not think that the old refers to the God-loving men before Moses, but rather to the law given by Moses himself to the Jewish people.

1.6.59 | ἐπιφέρει γοῦν ὁ λόγος διασαφῶν τίνα ἔφησεν εἶναι τὴν παλαιὰν, ἢ μηδὲν ὅμοιον σχήσειν διδάσκει τὴν καινὴν λέγων "διαθήσομαι διαθήκην καινὴν, οὐ κατὰ τὴν διαθήκην ἣν διεθέμην τοῖς πατράσιν, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἔξαγαγεῖν αὐτοὺς ἐκ γῆς Αἴγυπτου."

1.6.59 | The word clearly explains what the old covenant was, teaching that it is not similar to the new one. It says, 'I will make a new covenant, not according to the covenant that I made with their ancestors on the day I took them by the hand to lead them out of the land of Egypt.'

1.6.60 | Οὐ κατὰ ταύτην γοῦν φησιν τὴν ὑπὸ Μώσεως νενομοθετημένην 'αὕτη γάρ ἡν κατὰ τὴν ἔξοδον τὴν ἀπ' Αἴγυπτου τοῖς Ιουδαίοις παραδοθεῖσα. ἔδοξεν ἀν οὖν ἐναντίαν εἰσάγειν τὴν καινὴν διαθήκην τοῦ τρόπου τῆς θεοσεβείας τῶν ἀμφὶ τὸν Ἀβραὰμ θεοφιλῶν, εἰ μὴ ἀκριβῶς ἐπεσημήνατο φήσας "οὐ κατὰ τὴν διαθήκην ἣν διεθέμην τοῖς πατράσιν αὐτῶν κατ' ἔκεινο καιροῦ, καθ' ὃν ἔξήγαγον αὐτοὺς ἐκ γῆς Αἴγυπτου."

1.6.60 | It does not say that the covenant given by Moses was this one, for it was given to the Jews at the time of the Exodus from Egypt. Therefore, it would seem to introduce the new covenant in opposition to the way of worship of those God-loving people around Abraham, unless it clearly pointed out by saying, 'not according to the covenant that I made with their ancestors at that time when I led them out of the land of Egypt.'

1.6.61 | Οὐ κατὰ τὴν ὑπὸ Μώσεως ἄρα ἐπὶ τῆς ἔξοδου καὶ ἐπὶ τῆς κατὰ τὴν ἔρημον διατριβῆς νενομοθετημένην ἔσεσθαι τὴν καινὴν ἔθεσπιζεν, ἀλλὰ κατ' ἔκεινην

1.6.61 | Therefore, the new covenant will not be based on the one given by Moses at the time of the Exodus and during the wandering in the desert, but rather on that

δηλαδὴ τὴν πρόπαλαι πολιτευσαμένην, δι’  
ῆς κατορθώσαντες ἀνεφάνησαν οὗ πρὸ<sup>τ</sup>  
Μώσεως.

1.6.62 | δι’ ἂ δὴ λοιπὸν ἥδη θαρρῶν τὰς  
τῶν θεοσεβεῖν ἐπαγγελλομένων  
προαιρέσεις μὴ ἐπὶ δύο, ἀλλὰ τρία διαιροῦ  
τάγματα, τό τε τῶν παντελῶς  
εἰδωλολατρῶν, τῶν δὴ ἐπὶ τὴν πολύθεον  
πλάνην εἰδωλολατρῶν, καὶ τὸ τῶν ἐκ  
περιτομῆς διὰ Μώσεως ἐπὶ τὸν πρῶτον  
ἀνεληλυθότων τῆς εὔσεβείας βαθμὸν, καὶ  
τρίτον τὸ τῶν ἐπαναβεβηκότων διὰ τῆς  
εὐαγγελικῆς διδασκαλίας, ὃ καὶ τῶν δυεῖν  
μέσον παρεμβαλῶν μηκέθ' ἡγοῦ τοὺς ἀπὸ<sup>τ</sup>  
Ἰουδαίων ἀφισταμένους πάντως δεῖν ἐφ'  
Ἐλληνισμὸν ἔκπιπτειν, μηδὲ τοὺς ἔξ  
Ἐλλήνων ἀναχωροῦντας ἐξ ἀνάγκης χρῆναι  
Ἰουδαίους ἔσεσθαι, τὸν δὲ μέσον ἐλών τὸν  
τρίτον εὐρήσεις ἄνω που ἐστῶτα, καὶ  
ῶσπερ ἐφ' ὑψηλοτάτης ἀκρωρείας  
ἀναβεβηκότα, ἐκατέρωθεν δὲ κάτω τοὺς  
λοιποὺς ἀπολελοιπότα.

1.6.63 | Ἐλλήνων μὲν γὰρ ἔκπέφευγε τὴν  
ἀθεον καὶ πολυπλανῆ δεισιδαιμονίαν καὶ  
τὰς ἀνειμένας πορωείας νείας τε καὶ  
ἀκοσμίας, Ἰουδαίων δὲ ὠσαύτως τὴν ὑπὸ<sup>τ</sup>  
Μώσεως ἀτελῆ καὶ οἴα νηπίοις καὶ  
ἀσθενέσι κατάλληλον ἔθελοθρησκείαν. τὸν  
οίκετον δὲ ἄνωθεν οὐ μόνον Ἰουδαίοις,  
ἀλλὰ καὶ Ἐλλησὶ καὶ βαρβάροις καὶ τοῖς  
ὑφ' ἡλιῷ πᾶσιν ἔθνεσιν ἐπιβοῶμενος  
νόμον, δρα τί φησίν·

1.6.64 | ὡ ἄνθρωπε, καὶ σύμπαν τὸ θνητῶν  
γένος, ὃ μὲν δὴ Μώσεως νόμος ἀφ' ἐνὸς  
γένους ἀνθρώπων ἀρξάμενος πρῶτον  
ἀπάντων τὸ Ἰουδαίων γένος, τῆς πρὸς τοὺς

earlier way of life, through which those  
who lived before Moses were successful.

1.6.62 | Therefore, I confidently divide the  
choices of those who worship God not into  
two, but into three groups: the first is that  
of completely idolatrous people, who  
follow the many gods; the second is that of  
those who, through circumcision by Moses,  
have reached the first level of piety; and the  
third is that of those who have advanced  
through the teaching of the Gospel. This  
means that those who leave Judaism should  
not fall into Hellenism, nor should those  
coming from the Greeks be forced to  
become Jews. Instead, by choosing the third  
path, you will find a higher place, like  
someone who has climbed to the highest  
peak, while the others are left behind  
below.

1.6.63 | For the Greeks escape from godless  
and wandering superstitions and from the  
empty beliefs and disorderly practices.  
Likewise, the Jews abandon the incomplete  
and childish religion that was suitable for  
the weak, as given by Moses. But the true  
law is not only for the Jews, but also for  
Greeks, barbarians, and all nations under  
the sun. Look at what it says:

1.6.64 | O man, and all the mortal race, the  
law of Moses began with one group of  
people, starting with the Jews, for the sake  
of their beloved ancestors' promise. It was

θεοφιλεῖς προπάτορας αύτῶν ἐπαγγελίας  
ἔνεκεν, ἐπὶ τὴν τοῦ ἐνὸς θεοῦ γνῶσιν  
ἀνεκαλεῖτο, τῆς πικρᾶς τῶν δαιμόνων  
δουλείας τοὺς ὃς ὑπακούοντας ἀπαλλάττων  
ἐγὼ δὲ πᾶσιν ἀνθρώποις καὶ τοῖς καθ' ὅλης  
τῆς οἰκουμένης ἔθνεσι τὴν ἐπαναβεβηκυῖαν  
τοῦ θεοῦ γνῶσιν καὶ εὔσέβειαν  
προαγγέλλων, κατὰ τοὺς ἀμφὶ τὸν Ἀβραὰμ  
καὶ τοὺς ἔτι παλαιτέρους πρὸ μωσέως  
χρόνων βιοῦν παραινῶ, ἐν οἷς ἔξ  
ἄλλοδαπῶν ἔθνῶν πλείους ἐπ' εὔσεβείᾳ  
μνημονεύονται διαλάμψαντες.

called forth for the knowledge of the one God, freeing those who obeyed from the bitter slavery of demons. But I proclaim to all people and to the nations throughout the world the renewed knowledge of God and piety, urging them to live according to the ways of Abraham and those even older than him, in which many from foreign nations are remembered for their piety.

1.6.65 | καὶ πάλιν ὁ μὲν Μώσεως νόμος ἐφ'  
ἔνα τινὰ τῆς γῆς ἀφωρισμένον τόπον τοὺς  
εὔσεβεῖν προηρημένους σπεύδειν  
πανταχόθεν παρεκελεύετο, ἐγὼ δὲ τοῖς  
πᾶσιν ἀνεὶς τὴν ἐλευθερίαν, οὐκ ἐν γωνίᾳ  
γῆς, οὐδὲ ἐν ὄρεσιν, ἢ τισι χειροποιήτοις  
ναοῖς ζητεῖν τὸν ἐπὶ πάντων θεὸν, οἴκοθεν  
δὲ ἔκαστον σέβειν αὐτὸν καὶ προσκυνεῖν  
παιδεύω.

1.6.65 | And again: the law of Moses urged those who chose to be pious to hurry to a certain place on earth. But I, giving freedom to all, do not seek the God above all in a corner of the earth, nor in mountains, or in handmade temples. Instead, I teach each person to honor and worship him from their own home.

1.6.66 | καὶ πάλιν ὁ μὲν παλαιὸς νόμος  
θυσίαις ταῖς διὰ ζώων σφαγαῖς λιβανωτοῦ  
τε καὶ πυρὸς καὶ τινῶν ἄλλων  
δημοιοτρόπων τοῦ σώματος καθαριμῶν  
θρησκεύειν τὸν ἐπὶ πάντων θεὸν  
παρεκελεύετο, ἐγὼ δὲ τὰ ψυχῆς  
παραδιδοὺς ὅργια διανοίᾳ καθαρωτάτῃ καὶ  
νῷ διαυγεῖ, ἐν σωφροσύνῃ καὶ τῷ κατ'  
ἀρετὴν βίῳ, δόγμασί τε ὄρθοῖς καὶ  
εὔσεβεσι τὸ θεῖον γεραίρειν προστάττω.

1.6.66 | And again: the old law commanded to worship the God above all with sacrifices of animals, incense, fire, and other similar purifications of the body. But I, giving over the rites of the soul with a pure mind and clear thought, in moderation and a life of virtue, instruct to honor the divine with correct and pious teachings.

1.6.67 | καὶ πάλιν Μώσης μὲν ὡς ἀν  
μιαιφόνοις οὖσι τοῖς τότε μὴ φονεύειν  
παρήνει, ἐγὼ δὲ τοῖς ἐν τούτῳ  
προπαιδαγωγηθεῖσι καὶ τὴν πρώτην  
έντολὴν κατωρθωκόσι νομοθετῶ τὴν

1.6.67 | And again: Moses advised those who were murderers at that time not to kill. But I, to those who have been educated in this way and have fulfilled the first command, legislate the more perfect one,

τελειοτέραν, μηδ' ὄργῆς ἐνέχεσθαι πάθει προστάττων. καὶ αὐθις· ὁ μὲν Μωσῆς μοιχοῖς καὶ ἀκολάστοις διετάττετο τὸ μὴ μοιχεύειν, μηδὲ ἀρσενοκοιτεῖν, μηδὲ τὰς παρὰ φύσιν ἡδονὰς διώκειν, θάνατον τὴν τιμωρίαν τοῖς παραβαίνουσιν ἐπάγων, ἔγω δὲ μηδ' ἔμβλέπειν γυναῖκα μετ' ἐπιθυμίας ἀκολέστου τοὺς ἔμοὺς βούλομαι.

ordering not to be controlled by anger. And again: Moses commanded me not to commit adultery, nor to engage in homosexual acts, nor to pursue pleasures against nature, bringing death as punishment for those who break these laws. But I do not even want to look at a woman with lustful desire.

1.6.68 | καὶ πάλιν· ὁ μὲν ἔλεγεν "οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ θεῷ τοὺς ὅρκους σου" ἔγὼ δὲ λέγω ὑμῖν μὴ ὄμόσαι ὅλως, ἀλλ' ἔσται ὁ λόγος ὑμῶν ναὶ ναί, οὐ οὕ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἔστιν."

1.6.68 | And again: he said, 'You shall not bear false oaths, but you shall give to God your vows.' But I say to you, do not swear at all, but let your word be 'yes, yes' or 'no, no'; anything beyond this comes from evil.

1.6.69 | καὶ πάλιν· ὁ μὲν τοὺς ἀδικοῦντας ἀμύνασθαι καὶ ἀνταδικεῖν παρεκελεύετο λέγων, ὄφθαλμὸν ἀντὶ ὄφθαλμοῦ καὶ ὄδόντα ἀντὶ ὄδόντος, ἔγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ, ἀλλ' ὅστις σε ḥαπίσει ἐπὶ τὴν δεξιὰν σιαγόνα σου, στρέψον αὐτῷ καὶ τὴν ἄλλην·

1.6.69 | And again: he used to advise those who do wrong to defend themselves and to retaliate, saying, 'An eye for an eye and a tooth for a tooth.' But I say to you, do not resist the evil person; but if anyone strikes you on the right cheek, turn to him the other also.

1.6.70 | καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον.

1.6.70 | And to the one who wants to sue you and take your tunic, let him have your cloak as well.

1.6.71 | καὶ πάλιν· ὁ μὲν παρήνει τὸν μὲν φίλον ἀγαπᾶν, μισεῖν δὲ τοὺς ἔχθρούς, ἔγὼ δὲ καθ' ὑπερβολὴν φιλανθρωπίας καὶ ἀνεξικακίας ἀγαπᾶν τοὺς ἔχθρούς ὑμῶν νομιοθετῶ, καὶ προσεύχεσθαι ὑπὲρ τῶν διωκόντων, δπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅστις τὸν ἥλιον ἀνατέλλει ἐπὶ πονηρούς καὶ ἀγαθούς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.

1.6.71 | And again: he used to advise to love your friend and to hate your enemies. But I say to you, with great love and patience, love your enemies and pray for those who persecute you, so that you may become children of your Father who is in heaven, who makes the sun rise on both the evil and the good and sends rain on the just and the unjust.

1.6.72 | καὶ ἐπὶ τούτοις ὁ μὲν πρὸς τὴν τῶν πολλῶν σκληρίαν ἡρμόζετο καὶ τοῖς ἔμπαθέσι κατάλληλα διετάττετο, ἔξηλλαγμένον καὶ ὑποβεβηκότα παρὰ τὸν παλαιὸν τρόπον παραδιδοὺς εὔσεβείας· ἐγὼ δὲ ἐπὶ τὸν τῶν πρόπαλαι θεοφιλῶν ἀνδρῶν εὔσεβῆ καὶ θεοφιλῆ βίον ἀνακαλοῦμαι τοὺς πάντας.

1.6.73 | καὶ ἐφ' ἄπασιν ὁ μὲν γῆν ῥέουσαν γάλα καὶ μέλι οἴα νηπίοις ἐπηγγέλλετο· ἐγὼ δὲ βασιλείαν ούρανῶν τοῖς οἷοις τε χωρεῖν προξενῶ.

1.6.74 | Ταῦτα καὶ τὰ τοιαῦτα ὁ τῆς καινῆς διαθήκης λόγος διὰ τῆς Χριστοῦ διδασκαλίας πᾶσι κατίγγειλε τοῖς ἔθνεσιν. καὶ ταῦτα ἦν ἃ τοῖς αὐτοῦ μαθηταῖς ὁ Χριστὸς τοῦ Θεοῦ πᾶσιν τοῖς ἔθνεσι καταγγέλλειν παρήγνει, φήσας “πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἔνετειλάμην ὑμῖν.”

1.6.75 | ἢ καὶ πᾶσιν ἀνθρώποις “Ἐλλησί τε καὶ βαρβάροις φυλάττειν παραδιδοὺς σαφῶς τί ποτέ ἔστιν ὁ Χριστιανισμὸς ἔξεφηνεν, τίνες θ' ἡμεῖς καὶ ὀποῖος ὁ τῶν τοιῶνδε λόγων τε καὶ μαθημάτων διδάσκαλος, αὐτὸς ὁ σωτὴρ καὶ κύριος ἡμῶν Ἰησοῦς ὁ Χριστὸς τοῦ Θεοῦ, ὁ τὴν καινὴν ταύτην καὶ πανάρετον πολιτείαν καθ' ὅλου τοῦ κόσμου συστησάμενος, ὥστε τοιαῦτα μανθάνειν καὶ φιλοσοφεῖν μὴ μόνον ἀνδρας, ἀλλὰ καὶ γυναικας, πλουσίους τε καὶ πένητας καὶ δούλους ἄμα δεσπόταις.

1.6.72 | And in this, he was fitting in with the harshness of the many and was arranging things to please the passionate. Having changed and fallen away from the old way of devotion, I call everyone back to the pious and god-loving life of the ancient holy men.

1.6.73 | And on all things, he promised the earth flowing with milk and honey, like to children. But I offer the kingdom of heaven to those who are worthy to enter.

1.6.74 | These and such things, the word of the new covenant announced through the teaching of Christ to all the nations. And these were the things that Christ of God urged his disciples to proclaim to all the nations, saying, 'Go therefore and make disciples of all nations, teaching them to observe all that I commanded you.'

1.6.75 | Which he clearly handed down for all people, both Greeks and non-Greeks, to keep, explaining what Christianity is, who we are, and what kind of teacher of such words and teachings is our Savior and Lord Jesus Christ of God, who established this new and most excellent way of life throughout the whole world, so that both men and women, rich and poor, and slaves along with their masters could learn and think in such ways.

1.6.76 | καὶ μὴν ὁ τῆς καινῆς ταύτης νομοθεσίας εἰσαγωγεὺς τὰ πάντα κατὰ τὸν Μώσεως νόμον εἰσῆκται πεπολιτευμένος· ὃ κ' αἱ αὐτὸς θαυμάζειν ἄξιον, ὅτι δὴ νέας πολιτείας νομοθέτης μέλλων καταστήσεσθαι, τῆς κατὰ τὸ εὐαγγέλιον αὐτοῦ καινῆς διαθήκης, οὐχ ὡς ἔχθρὰ καὶ ἐναντία τὰ Μώσεως παρητήσατο· ἡ γὰρ ἀνένομίσθη τὰ πολέμια Μωσεῖ διατάττεσθαι, οὕτω τε ἀνένομον καὶ παρέσχεν τῆς κατὰ Μώσεως καὶ τῶν προφητῶν τοῖς ἀθέοις αἰρεσιώταις πλείστης δυσφημίας ὑπόθεσιν, τοῖς τε ἐκ περιτομῆς εὔλογον τῆς κατ' αὐτοῦ συσκευῆς αἵτιαν, οἱ δὴ ὡς παραβάτη καὶ ἀποστάτη τοῦ νόμου τὴν πρὸς θάνατον ἐπιβουλὴν αὐτῷ συνεσκευάσαντο.

## Section 7

1.7.1 | Νυνὶ δὲ πάντα κατὰ τὸν Μώσεως νόμον πεπολιτευμένος τοῖς ἀποστόλοις αὐτοῦ κέχρηται διακόνοις τῆς καινῆς αὐτοῦ νομοθεσίας, δύμοῦ μὲν καὶ τὰ Μώσεως οὐκ ἀλλότρια οὐδὲν ἔχθρὰ τῆς οἰκείας θεοσεβείας ἡγεῖσθαι δεῖν διδάξας, δύμοῦ δὲ καὶ αὐθέντης καὶ εἰσηγητῆς νέας καὶ σωτηρίου πᾶσιν ἀνθρώποις καταστὰς νομοθεσίας, ὡς μηδαμῶς εἰς τὰ Μωσεῖ δοκοῦντα παρανομῆσαι αὐτὸν, τέλος δὲ ἐκείνοις ἐπιθεῖναι πρότερον, καὶ πληρωτὴν αὐτῶν γενέσθαι, καὶ οὕτως περὶ τὴν αὐθεντίαν τοῦ κατὰ τὸ εὐαγγέλιον νόμου παρεληλυθέναι. καὶ τοῦτον ἀκουστέον αὐτοῦ λέγοντος τὸν τρόπον "οὐκ ἥλθον καταλῦσαι τὸν νόμον,, ἀλλὰ πληρῶσαι."

1.7.2 | Εἴ μὲν γὰρ παραβάτης τού Μώσεως νόμου κατέστη, κἄν εὐλόγως ἐνομίσθη λύειν αὐτὸν καὶ παρανομεῖν· φαῦλος δέ τις

1.6.76 | And indeed, the introducer of this new law has entered into everything according to the law of Moses. And it is worthy of wonder that, as the future lawgiver of a new way of life according to his gospel, he did not reject the laws of Moses as hostile and contrary. For if he had thought that the enemies were to be governed by Moses, he would have also provided the greatest basis for slander against the law of Moses and the prophets to the godless sects, and a reasonable cause for those from circumcision. They indeed conspired against him as a violator and rebel of the law, plotting against him to death.

1.7.1 | But now, having established everything according to the law of Moses, he has appointed his apostles as ministers of his new law. He taught that the laws of Moses should not be seen as foreign or hostile to true worship. At the same time, he became both the master and introducer of new and saving laws for all people, so that it would not seem that he was breaking the law of Moses at all. Instead, he aimed to fulfill it completely, and thus the authority of the law according to the gospel has been established. And it should be heard when he said, 'I did not come to abolish the law, but to fulfill it.'

1.7.2 | For if he had been a violator of the law of Moses, it would have been reasonable to think that he was breaking it

καὶ παράνομος πεφυκώς ούκ ἀν ἐπιστεύθη αὐτὸς εἶναι ὁ Χριστός. λύων δὲ τὰ Μώσεως πῶς ἀν ἐνομίσθη αὐτὸς ὑπάρχειν ὁ ὑπὸ Μώσεως καὶ τῶν προφητῶν κατηγγελμένος; πῶς δ' ἀν ἔσχεν τὸ ἀξιόπιστον καινῆς νομοθεσίας; ἔδοξε γὰρ ἀν εἰκότως τῆς παρανομίας χάριν ἐπὶ τὴν καινοτομίαν ἐληλυθέναι, φεύγων τὴν ἐπὶ ταῖς παρανομίαις τιμωρίαν.

and acting unlawfully. But Christ, being of a low and lawless nature, could not be believed to be so. If he were breaking the laws of Moses, how could he be the one announced by Moses and the prophets? And how could he have the credibility of a new law? It would seem that he came to introduce something new in order to escape punishment for his lawbreaking.

1.7.3 | νῦν δὲ μηδὲν μηδαμῶς τῶν ἐν τῷ νόμῳ λύσας, πληρωτής δ' αὐτῶν γενόμενος, καὶ τέλειος, ὡς ἂν τις εἴποι, κατὰ Μωσέα, ἐπεὶ μηκέτι τοῖς λοιποῖς ἔθνεσι δυνατὸν ἦν ἐφαρμόζειν τὰ παρὰ Μωσεῖ νόμιμα διὰ τὰς προδηλωθείσας αἵτίας, χρῆν δὲ δήπου φιλανθρωπίᾳ τοῦ παναγάθου τῶν ὅλων θεοῦ πάντας ἀνθρώπους σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν,) τὰ κατάλληλα καὶ ἀρμόδια τοῖς πᾶσιν ἐνομοθέτησεν' ούκ ἀν φθονήσας καὶ τὰ Μώσεως διὰ τῶν ἀποστόλων αὐτοῦ πᾶσιν ἀνθρώποις καταγγεῖλαι, εἰ μὴ τὸ ἀδύνατον ἐμποδὼν ἦν, ὡς διδάσκει λέγων ὁ ἀπόστολος "τὸ γὰρ ἀδύνατον τού νόμου, ἐν ᾧ ἡσθένει, ὁ θεὸς τὸν ἐαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἀμαρτίας καὶ τὰ ἔξης'

1.7.3 | But now, having not loosened anything from the law, he became the complete and perfect fulfillment of it, as one might say, according to Moses. Since it was no longer possible for the other nations to follow the laws of Moses for the reasons that have been made clear, it was necessary for the great kindness of the all-good God to save all people and bring them to the knowledge of the truth. He established what was suitable and fitting for everyone. He would not have been envious and withheld the laws of Moses from all people through his apostles, unless it was impossible to do so. As the apostle teaches, 'For what was impossible in the law, in which it was weak, God sent his own son in the likeness of sinful flesh and so on.'

1.7.4 | ἀδύνατον δὲ πᾶσι δή που τοῖς ἔθνεσιν ὑπάρχειν τρὶς τοῦ ἔτους ἀπαντᾶν εἰς Ἱεροσόλυμα κατὰ τὸν Μώσεως νόμον, καὶ ἀπὸ τῶν περάτων τῆς οἰκουμένης τὴν ἀπὸ λέχους γυναῖκα σπεύδειν, αὐτόθι τὰ καθάρσια ἀποθησομένην, καὶ ἄλλα μυρία, ἀ καὶ ἐαυτῷ τις ἐπὶ σχολῆς ἀναλέξαιτο ἀν.

1.7.4 | It is indeed impossible for all the nations to come to Jerusalem three times a year according to the law of Moses, and for a woman from the ends of the earth to hurry there to perform her purification, and many other things that one could list if they had the time.

1.7.5 | ἐπειδὴ τοίνυν ταῦτα οὐδὲ βουλομένοις δυνατὰ ἦν τοῖς ἀπωκισμένοις

1.7.5 | Since it was not possible for the nations settled in Judea to do any of these

τῆς Ἰουδαίας ἔθνεσι φυλάττειν, εἰκότως μηδὲν τούτων δι’ ἐαυτοῦ λύσας ὁ σωτὴρ καὶ κύριος ἡμῶν, πληρωτὴς δὲ γενόμενος τῶν ἐν τῷ νόμῳ, καὶ πίστιν παρασχὼν τοῖς ὀρῶσιν, ὡς ἄρα αὐτός ἐστιν ὁ Χριστὸς τοῦ Θεοῦ, ὁ πρὸς τῶν παρὰ Ἰουδαίοις πάλαι γενομένων προφητῶν μεμαρτυρημένος, μετὰ ταῦτα πᾶσι τοῖς ἔθνεσι τὰ ἀρμόδια διὰ τῶν οἰκείων μαθητῶν προβέβληπαραγγέλματα τᾶς.

things even if they wanted to, it was reasonable for our savior and lord, who became the complete fulfillment of the law, to not loosen any of these things for himself. He provided faith to those who see, so that he is indeed the Christ of God, as was testified by the prophets who were long ago among the Jews. After this, he proclaimed suitable commandments to all the nations through his own disciples.

1.7.6 | ἐνθεν καὶ ἡμεῖς τὸ μὲν ἰουδαῖειν παρητήμεθα, ὡς ἡμῖν μὴ νενομοθετημένον μηδὲ ἐφαρμόζειν τοῖς ἔθνεσι δυνάμενον, τὰς δὲ παρὰ Ἰουδαίοις προφητείας ἀσμενοὶ κατεδεξάμεθα, ὡς ἀν τὰς περὶ ἡμῶν περιεχούσας προφρήσεις. ὁ δέ γε σωτὴρ καὶ διδασκαλος ἡμῶν καὶ ἄλλως πληρωτὴς ὑπάρχει τοῦ Μωσέως νόμου καὶ τῶν μετ’ αὐτὸν προφητῶν.

1.7.6 | Therefore, we avoid being Jewish, since it is not given to us to follow the law or to apply it to the nations. But we gladly accept the prophecies from the Jews, as they contain predictions about us. Our savior and teacher is also the complete fulfillment of the law of Moses and the prophets who came after him.

1.7.7 | ἐπειδὴ γάρ τοῖς τεθεσπισμένοις τὰ τῶν συμπερασμάτων ἔ ἔλιπεν τά τε τῶν λόγων ἀποτελέσματα, χρῆν δή που καὶ τούτων αὐτῶν πληρωτὴν αὐτὸν γενέσθαι. οἶον. ὡς ἐπὶ παραδείγματος, ἡ μὲν παρὰ Μωσεῖ φησι προφητεία "προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἀν εἴπῃ ὑμῖν ὁ προφήτης ἐκεῖνος."

1.7.7 | For since the established things left out the results of the conclusions and the outcomes of the words, it was necessary for him to be the complete fulfillment of these as well. For example, the prophecy from Moses says, 'The Lord your God will raise up for you a prophet like me; you shall listen to him in all that he says to you.'

1.7.8 | Τοῦτο δὴ τὸ λεῖπον ἀπεπλήρου δεύτερος μετὰ Μωσέα νομοθέτης ἀναφανεὶς ἀνθρώπων τῆς ἀληθοῦς εύσεβείας τοῦ τῶν ὄλων Θεοῦ. τὸ γάρ μὴ ἀπλῶς φάσκειν Μωσέα προφήτην ἀναστήσεσθαι, ἀλλὰ μετὰ προσθήκης τῆς ὡς αὐτὸν "προφήτην γάρ ὑμῖν ἀναστήσει, φησὶν, κύριος ὁ θεὸς ὑμῶν, ὡς ἐμέ· αὐτοῦ

1.7.8 | This missing part was filled in by a second lawgiver who appeared with Moses, a man of true piety toward the God of all. For it does not simply say that Moses will raise up a prophet, but adds the detail that 'The Lord your God will raise up for you a prophet like me; you shall listen to him.' What does this show other than that

άκούσεσθε, ” τί έτερον ἐδήλου ἢ ὅτι αὐτῷ  
Μωσεῖ παρισωμένος τις ἔμελλεν ὁ  
θεσπιζόμενος;

someone was to be given to Moses as a companion?

1.7.9 | Μώσης δὲ νομοθέτης εύσεβείας ἦν  
τοῦ ἐπὶ πάντων θεοῦ. ούκοῦν καὶ τὸν  
προφητευόμενον, διπερ ἔμελλεν ὅμοιος  
γενήσεσθαι Μωσεῖ, νομοθέτην ἑκείνῳ  
παραπλήσιον φῆναι εἰκός ἦν.

1.7.9 | Moses was a lawgiver of piety toward the God of all. Therefore, it was fitting to say that the one who was to be prophesied, who would be like Moses, would also be a lawgiver similar to him.

1.7.10 | μυρίων γοῦν μετὰ ταῦτα  
προφητῶν μετὰ Μωσέα γεγονότων, ούδεις  
ὅμοιος Μωσεῖ μεμαρτύρηται ’πάντες γάρ  
εἰς ἑκεῖνον ἀνέπεμπον τοὺς ἀκροωμένους.  
μαρτυρεῖ δ' οὗν ἡ γραφὴ ὅτι οὐκ ἐγήγερται  
προφήτης ὅμοιος Μωσέως’ οὕτε οὖν  
Ιερεμίας οὕτε Ἡσαΐας οὕτε τις ἔτερος τόν  
προφητῶν ὅμοιος αὐτῷ ἀν εἴη, ἐπειδὴ μηδὲ  
εἰς τούτων νομοθέτης ἀναδέδεικται.

1.7.10 | After many prophets arose with Moses, no one is said to be like Moses. For all the listeners pointed to him. The scripture testifies that no prophet like Moses has arisen, neither Jeremiah nor Isaiah nor any other of the prophets could be like him, since not even one of them is shown to be a lawgiver.

1.7.11 | προσδοκωμένου τοίνυν τοῦ κατὰ  
Μωσέα μέλλοντος ἀναστήσεσθαι  
προφήτου τε καὶ νομοθέτου παρῆν οὗτος  
Ἰησοῦς ὁ Χριστὸς τοῦ θεοῦ, νομοθετῶν  
πάσι τοῖς ἔθνεσι καὶ τὰ ὑπὲρ νόμου δ'  
διαπραττόμενος, ἔνος.

1.7.11 | Therefore, this Jesus Christ of God was present as the prophet and lawgiver who was to arise according to Moses, teaching all the nations and dealing with matters beyond the law.

1.7.12 | τὸ γάρ “ἔλέχθη τοῖς ἀρχαίοις, οὐ  
μοιχεύσεις· ἔγὼ δὲ λέγω ὑμῖν μηδὲ  
ἐπιθυμεῖν. καὶ τὸ “ἔλέχθη τοῖς ἀρχαίοις οὐ  
φονεύσεις, ἔγὼ δὲ λέγω ὑμῖν μηδὲ  
όργιζεσθαι.” καὶ τὸ μηκέτι ἐν  
‘Ιεροσολύμοις, ἀλλ’ ἐν παντὶ τόπῳ  
προσκυνεῖν.” καὶ τὸ “μὴ λιβανωτῷ καὶ  
θυσίαις, ἐν πνεύματι δὲ καὶ ἀληθείᾳ  
Θρησκεύειν” καὶ ὅσα τοιαῦτα ἐν τῇ αὐτῷ  
φέρεται διδασκαλίᾳ, παντόφου ἦν

1.7.12 | For it was said to the ancients, 'You shall not commit adultery'; but I say to you, do not even desire. And it was said to the ancients, 'You shall not murder'; but I say to you, do not even be angry." And it is no longer in Jerusalem, but in every place to worship. And it was said, 'Do not offer incense and sacrifices, but worship in spirit and truth'; and all such things in his teaching show him to be a wise and perfect

άντικρυς καὶ τελειοτάτου νομοθέτου.

lawgiver.

1.7.13 | διὸ καὶ οἱ ἀκροώμενοι ἔξεπλήττοντο, φησὶν ἡ θεία γραφὴ, ὅτι ἐδίδασκεν αὐτοὺς ὡς ἔξουςίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι. καὶ τοῦτο τοίνυν τὸ λεῖπον τῆς Μωσέως προφητείᾳ λόγιον ἀπεπλήρου, ὡσαύτως δὲ καὶ τὰ λοιπὰ τῶν προφητειῶν τῶν περὶ αὐτοῦ καὶ περὶ τῆς τῶς ἔθνῶν κλήσεως θεσπέσματα.

1.7.13 | Therefore, those who were listening were amazed, as the divine scripture says, because he taught them as one having authority, and not like their scribes and Pharisees. And this remaining part fulfilled the prophecy of Moses, just as the other prophecies about him and about the calling of the nations were established.

1.7.14 | γέγονε τοίνυν πληρωτὴς τοῦ νόμου καὶ τῶν προφητῶν, τὰς περὶ ἑαυτοῦ στήσας τὸν πρότερον νόμον, ἀρχηγὸς δὲ ἀναφανεὶς δευτέρου τοῦ τοῖς πᾶσιν ἔθνεσι κατηγγελμένου τῆς καινῆς διαθήκης νόμου, ὡς ὁμοῦ νόμου καὶ ἀρχῆς αἴτιον καταστῆναι τῶν δυεῖν ὑποθέσεων, Ἰουδαϊσμοῦ λέγω καὶ Χριστιανισμοῦ. ὃ καὶ αὐτὸ διαμάξειν ἄξιον, τὴν θειαν πρόρρησιν ὥδε πως ἀναφωνοῦσαν "ἴδοὺ, τίθημι ἐν Σιών λίθον ἐκλεκτὸν, ἀκρογωνιαῖον, ἔντιμον" καὶ ὁ πιστεύων εἰς αὐτὸν οὐ καταισχυνθήσεται.

1.7.14 | Therefore, he became the fulfillment of the law and the prophets, establishing the earlier law about himself, and appearing as the leader of the new covenant law that was announced to all nations. This law and its beginning became the cause of the two foundations, I mean Judaism and Christianity. It is also worthy of wonder, as the divine proclamation says, 'Behold, I lay in Zion a chosen stone, a cornerstone, precious; and whoever believes in him will not be put to shame.'

1.7.15 | Τίς δ' ἂν εἴη ἀκρογωνιαῖος ἡ οὗτος ὁ ζῶν καὶ πολυτίμος λίθος μίαν ἐκ δυεῖν οἰκοδομῶν ὑποστησάμενος διὰ τῆς αὐτοῦ διδασκαλίας; τὴν γὰρ Μωσέως μέχρις αὐτοῦ παραταθεῖσαν στήσας, ἐκ θατέρου μέρους τὴν ἡμετέραν ἐπισυνῆψεν τὴν κατὰ τὸ εὐαγγέλιον οἰκοδομήν.

1.7.15 | Who could be the cornerstone of both buildings except this living and precious stone, supported by his teaching? For he established the law of Moses up to himself, and from the other side, he joined our building according to the gospel.

1.7.16 | ὅθεν εἰκότως ἀκρογωνιαῖος ὠνόμασται. καὶ ἐν ψαλμοῖς δὲ εἴρηται "λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. παρὰ

1.7.16 | Therefore, it is rightly called the cornerstone. And in the psalms, it is said, 'The stone that the builders rejected has become the head of the corner. This came

κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὄφθαλμοῖς ἡμῶν."

from the Lord, and it is marvelous in our eyes.'

1.7.17 | Ἐνθσ σαφῶς τὸ λόγιον καὶ τὴν ἐκ τοῦ Ἰουδαίων ἔθνους ἐπιβουλὴν, ἣν πέπονθεν ὁ θεσπιζόμενος, διεσάφησεν, ἀποδοκιμασθῆναι μὲν αὐτὸν πρὸς τῶν τὸν παλαιὸν τοῖχον οίκοδομούντων, γραμματέων τινῶν καὶ Φαρισαίων ἀρχιερέων τε καὶ πάντων τῶν παρὰ Ἰουδαίοις ἀρχόντων, φῆναν· πλὴν ἀλλὰ μετὰ τὴν ἐξ ἑκείνων ἀτιμίαν καὶ ἀποβολὴν θεσπίσαν αὐτὸν γενήσεσθαι εἰς κεφαλὴν γωνίας, ἀρχηγὸν καταστάντα τῆς καινῆς διαθήκης ἀκολούθως ταῖς ἀποδοθείσαις θεωρίαις.

1.7.18 | ούκοῦν ἀποστάντες ἡμεῖς Ἑλληνισμοῦ οὐκ ἐπὶ Ἰουδαϊσμὸν καταπεπτώκαμεν οὐδὲ, ἀποδεχόμενοι τὸν Μώσεως νόμον καὶ τοὺς Ἐβραίων προφήτας, μὴ βιοῦντες δὲ Ἰουδαϊκῶς, ἀλλὰ κατὰ τὴν πρὸ Μώσεως τῶν θεοφιλῶν ἀνδρῶν πολιτείαν, πταίοιμεν ἄν.

1.7.19 | κάν τούτῳ γάρ Μωσέα καὶ τοὺς μετ' αὐτὸν προφήτας ἀληθεύοντας ἀποδείκνυμεν, τὸν ὑπ' αὐτῶν προκεκηρυγμένον Χριστὸν ἀποδεχόμενοι, καὶ τούτου τοῖς νόμοις πειθόμενοι, κατ' ἔχνος τετῆς αὐτοῦ διδασκαλίας βαίνειν δι' εύχῆς τιθέμενοι, αὐτῷ Μωσεῖ κάν τούτῳ τὰ φίλα ποιοῦντες·

1.7.20 | ὃς προειπὼν ὅτι προφήτην ἀναστήσει κύριος ὁ θεὸς ὅμοιον αὐτῷ ἐπιλέγει "πάσα δὲ ψυχὴ ἥτις μὴ ἀκούσεται τοῦ προφήτου ἑκείνου ἔχοι θρευθήσεται

1.7.17 | Here, the saying clearly explains the plot against him from the Jewish nation, which the one being appointed suffered. He was rejected by those building the old wall, by certain scribes and Pharisees, chief priests, and all the rulers among the Jews. But after their dishonor and rejection, it was appointed that he would become the head of the corner, becoming the leader of the new covenant, according to the teachings given.

1.7.18 | Therefore, we who have turned away from Hellenism have not fallen into Judaism, nor do we accept the law of Moses and the prophets of the Hebrews, while not living in a Jewish way, but according to the way of the God-loving men before Moses. We would be at fault.

1.7.19 | For in this way, we show that Moses and the prophets after him are telling the truth, by accepting the Christ proclaimed by them, and by following his laws. We walk in the path of his teaching, placing our prayers to him, and in this way, we do what is dear to Moses.

1.7.20 | He said that the Lord God will raise up a prophet like him, and 'every soul that does not listen to that prophet will be destroyed from the people.' Immediately,

έκ τοῦ γένους αὐτίκα αύτίκα Ἰουδαῖοι μὴ παραδεξάμενοι τὸν προφήτην, μηδ' ἐπακούσαντες αὐτοῦ τοῖς ἀγίοις λόγοις, ἔσχατον ὑπέμειναν ὅλεθρον, ἀκόλουθα τῇ προρρήσει πεπονθότες.

the Jews, not accepting the prophet and not listening to his holy words, faced the final destruction, suffering just as was foretold.

1.7.21 | οὕτε γὰρ τὸν Χριστοῦ νόμον τὸν τῆς καινῆς διαθήκης κατεδέξαντο, οὕτε τὰ Μώσεως παραγγέλματα δίχα παρανομίας οἷοί τ' ἀν εἴεν φυλάσσειν· διὸ καὶ τῇ Μώσεως ὑποβέβληνται κατάρᾳ, τῷ μηδὲ δυνατὸν αὐτοῖς εἶναι τὰ παρὰ Μωσεῖ νενομοθετημένα συντελεῖν, περιῃρημένης αὐτῶν τῆς μητροπόλεως, καὶ ἀποκεκλεισμένης τῆς μόνον αὐτόθι συγκεχωρημένης ἐπιτελεῖσθαι Μωσαϊκῆς θρησκείας.

1.7.21 | For they did not accept the law of Christ from the new covenant, nor could they keep the commandments of Moses without breaking the law. Therefore, they are cursed by Moses, since it is not possible for them to follow the laws given by Moses, with their city taken away and the only place allowed for practicing the Mosaic religion being closed off.

1.7.22 | ἡμεῖς δὲ τὸν ὑπὸ Μώσεως καὶ τῶν λοιπῶν προφητῶν κατηγελμένον ἀποδεξάμενοι καὶ τούτῳ πείθεσθαι δι' εὐχῆς ποιούμενοι πληρωταὶ ἀν εἴημεν τῆς Μώσεως παραγγελίας, δι' ἣς ἔφησεν αὐτοῦ ἀκούσεσθε. πᾶσα δὲ ψυχὴ ἥτις ἀν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου ἔξολοθρευθήσεται ἐκ τοῦ γένους αὐτῆς. "

1.7.22 | But we, accepting what was announced by Moses and the other prophets, would be fulfilling the command of Moses by obeying him through prayer. For he said, 'You will listen to him.' And 'every soul that does not listen to that prophet will be destroyed from among the people.'

1.7.23 | τίνα δὲ διετάξατο ὁ προφήτης, ὡν ἐπακούειν χρεών, μικρῷ πρόσθεν ἀκηκόαμεν τὰ πάνσοφα καὶ ἐντελῇ καὶ οὐράνια παραγγέλματα· ἂ δὴ οὐκ ἐν πλαξὶ λιθίναις Μωσεῖ παραπλησίως, οὐδέ γε μέλανι καὶ χάρταις ἡξίωσε παραθέσθαι, ψυχαῖς δὲ κεκαθαρμέναις καὶ νοερὰν οὐσίαν κεκτημέναις τῶν αὐτοῦ φοιτητῶν· ἐν αἷς ἐγγράψας τοὺς τῆς καινῆς διαθήκης νόμους ἔργοις ἀπεπλήρου τὴν φήσασαν διὰ Ἱερεμίου προφητείαν διαθήσομαι διαθήκην καινὴν, οὐ κατὰ τὴν διαθήκην ἦν

1.7.23 | What did the prophet command that we must listen to? A little before, we heard the wise, complete, and heavenly teachings. These were not written on stone tablets like those of Moses, nor did he think it worthy to set them down with ink and paper, but for purified souls and those who have a spiritual essence among his followers. In them, he wrote the laws of the new covenant, fulfilling what was said through the prophecy of Jeremiah: 'I will make a new covenant, not like the covenant

διεθέμην τοῖς πατράσιν αύτῶν. ὅτι αὕτη ἡ διαθήκη ἡν διαθήσομαι τῷ οἶκῷ Ἰσραὴλ,  
διδοὺς νόμους μου εἰς διάνοιαν αύτῶν, καὶ  
ἐπὶ τὴν καρδίαν αύτῶν γράψω αὐτοὺς, καὶ  
ἔσομαι αύτῶν θεὸς, καὶ αὗτοὶ ἔσονται μου  
λαός.”

I made with their ancestors.' For this covenant I will make with the house of Israel, giving my laws in their minds and writing them on their hearts. I will be their God, and they will be my people.'

## Section 8

1.8.1 | ‘Αλλ’ ὁ μὲν ἐν πλαξὶν ἀψύχοις, ὁ δ’ ἐν διανοίαις ζώσαις τὰ τέλεια τῆς καινῆς διαθήκης παραγγέλματα ἐνέγραψεν· οἱ δέ γε αὐτοῦ μαθηταὶ τῷ τοῦ διδασκάλου νεύματι κατάληλον ταῖς τῶν πολλῶν ἀκοαῖς ποιούμενοι τὴν διδασκαλίαν, ὅσα μὲν ἄτε τὴν ἔξιν διαβεβηκόσι πρὸς τοῦ τελείου διδασκάδιασκάλου παρήγγελτο, ταῦτα τοῖς οἷοις τε χωρεῖν παρεδίπαρεδίδουν ὅσα δὲ τοῖς ἔτι τὰς ψυχὰς ἐμπαθέσι καὶ θεραπείας δεομένοις ἐφαρμόζειν ὑπελάμβανον ταῦτα συγκατιόντες τῇ τῶν πλειόνων ἀσθενείᾳ, τὰ μὲν διὰ γραμμάτων, τὰ δὲ δι’ ἀγράφων θεσμῶν φυλάττειν παρεδίδοσαν, ὥστε ἥδη καὶ τῇ Χριστοῦ ἐκκλησίᾳ δύο βίων νενομοθετήσθαι τρόπους· τὸν μὲν ὑπερφυὴν καὶ τῆς κοινῆς καὶ ἀνθρωπίνης πολιτείας ἐπέκεινα, οὐ γάμους, οὐ παιδοποίίας, οὐδὲ κτῆσιν, οὐδὲ περιουσίας ὑπαρξιν παραδεχόμενον, ὅλον δὲ δι’ ὅλου τῆς κοινῆς καὶ συνήθους ἀπάντων ἀνθρώπων ἀγωγῆς παρηλλαγμένον, καὶ μόνη τῇ τοῦ θεοῦ θεραπείᾳ παρηλλαγμένον, καθ’ ὑπερβολὴν ἔρωτος οὐρανίου.

1.8.1 | But one wrote the perfect commandments of the new covenant on lifeless tablets, while the other wrote them in living minds. His disciples, following the teacher's guidance, adapted the teachings to the understanding of the many. Those who had already advanced toward the perfect teacher received what was commanded, while those still struggling with their souls and needing healing were thought to need simpler teachings. They kept some things in writing and others in unwritten traditions, so that even in the church of Christ, two ways of living were established: one that is extraordinary and goes beyond common human life, not accepting marriage, childbearing, possessions, or wealth, but completely transformed by the common and usual way of all people, and changed only by the care of God, through an extraordinary love.

1.8.2 | οἵ τόνδε μετιόντες τὸν τρόπον τὸν θνητῶν βίον τεθνάναι δοκοῦντες, καὶ αὐτὸν μόνον τὸ σῶμα φέροντες ἐπὶ γῆς, φρονήματι δὲ τὴν ψυχὴν εἰς οὐρανὸν μετενενηγμένοι, οἵα τινες οὐράνιοι, τὸν τῶν ἀνθρώπων ἔφορῶσι βίον, ὑπὲρ τοῦ παντὶ[ς

1.8.2 | Those who think that the way of mortal life is to die, and who carry only the body on earth, while their minds have been lifted to heaven, are like some heavenly beings. They look upon the life of humans, offering themselves to the God above all,

γέγενους ιερωμένοι τῷ ἐπὶ πάντων θεῷ, οὐ βουθυσίαις καὶ αἷμασιν, ούδὲ σπονδαῖς καὶ κνίσαις, ούδ' αὖ καπνῷ καὶ πυρὸς ἀποβρώσει καὶ σωμάτων φθοραῖς, δόγμασι δὲ ὁρθοῖς ἀληθοῦς εύσεβείας, ψυχῆς τε διαθέσει κεκαρθαμένης, καὶ προσέτι τοῖς κατ' ἄρετὴν ἔργοις τε καὶ λόγοις' οἵς τὸ θεῖον ἔξιλεούμενοι τὴν ὑπὲρ σφῶν αὐτῶν καὶ τῶν σφίσιν ὅμογενῶν ἀποτελοῦσιν ιερουργίαν.

not through sacrifices of cattle and blood, nor through offerings and incense, nor through smoke and the destruction of fire and bodies. Instead, they follow the true teachings of genuine piety, with their souls purified, and in addition, they perform works and words according to virtue, by which they seek to appease the divine for themselves and for their kindred.

1.8.3 | τοιόσδε μὲν οἶν καθέστηκεν ὁ ἐντελής τῆς κατὰ τὸν Χριστιανισμὸν πολιτείας τρόπος· ὃ δ' ὑποβεβηκὼς ἀνθρωπινώτερος, οἶος καὶ γάμοις συγκατιέναι σώφροσι καὶ παιδοποιίαις, οἰκονομίας τε ἐπιμελεῖσθαι, τοῖς κατὰ τὸ δίκαιον στρατευομένοις τὰ πρακτέα ὑποτίθεσθαι, ἀγρῶν τε καὶ ἐμπορίας καὶ τῆς ἄλλης πολιτικωτέρας ἀγωγῆς μετὰ τοῦ θεοσεβοῦς φροντίζειν, οἵς καὶ ἀσκήσεων καιροὶ μαθητείας τε καὶ τῶν θείων λόγων ἀκροάσεως ἡμέραι ἀφωρίσθησαν.

1.8.3 | Thus, the complete way of life according to Christianity has been established. The more human way, which includes marriage and childbearing, takes care of household management and suggests practical actions for those striving for justice. It also involves farming, trade, and other civic activities, while caring for those who are devoted to God. For these, times for exercises, learning, and listening to divine teachings have been set apart.

1.8.4 | καὶ τις τούτοις δεύτερος εύσεβείας ἀπενεμήθη βαθμὸς, κατάλληλον τῷ τοιωδὶ βίῳ παρέχων τὴν ὥφελειαν, ὡς μηδένα ἀμοιρεῖν τῆς σωτηρίου ἐπιφανείας, πᾶν δὲ γένος ἀνθρώπων, Ἑλλήνων ὅμοι καὶ βαρβάρων, τῆς εὐαγγελικῆς ἀπολαύειν διδασκαλίας.

1.8.4 | To these, a second degree of piety has been given, providing a benefit suitable for such a life, so that no one is deprived of the salvation that shines forth. All kinds of people, both Greeks and non-Greeks, enjoy the teachings of the Gospel.

## Section 9

1.9.1 | Τούτων ὅδε ἔχόντων ζητήσαι ἂν τις εἰκότως εἴ δὴ κατὰ τοὺς πάλαι καὶ πρὸ Μώσεως θεοφιλεῖς ἀνσρας τοῦ σωτῆρος ἡμῶν εὐαγγελικὴν διδασκαλίαν θεοσεβεῖν ὑποτίθεσθαι φαμὲν, μίαν τε ἡμῶν τε

1.9.1 | Since these things are held, one might reasonably ask whether, according to those from ancient times and before Moses, it would be right to consider the teachings of the Gospel as pious. We say that there is

κάκείνων εύσέβειαν, καὶ θεοῦ γνῶσιν τὴν αὐτὴν, τί δῆτα οἱ μὲν περὶ γάμους καὶ παιδοποίας πλείστην εἰσῆγον σπουδὴν, ἡμῖν δὲ τοῦτο παραμελεῖται τὸ μέρος.

one piety for us and for them, and the same knowledge of God. Why then do some put great effort into marriage and childbearing, while we neglect this part?

1.9.2 | καὶ πάλιν οἱ μὲν ταῖς διὰ ζώων θυσίαις ἔξιλεούμενοι τὸν θεὸν ἀνεγράφησαν, ἡμῖν δὲ καὶ τοῦτο πράττειν, ὡς τι τῶν ἀνοσίων, ἀπηγόρευται. δύο γὰρ μόνα ταῦτα οὐ σμικρὸν ἔχοντα λόγον δόξειν ἀν τοῖς ὑφ' ἡμῶν είρημένοις ἀντιπίπτειν, ὡς μὴ κατὰ ταῦτα τὸν παλαιὸν σωζόντων τῆς εύσεβείας τρόπον.

1.9.2 | And again, some have written that by offering sacrifices through animals, they appease God. But for us, even this is considered something unholy to do. For these two things would seem to contradict what we have said, as they do not follow the old way of piety that saves.

1.9.3 | καὶ πρὸς ταῦτ' οὖν τοιάνδε λύσιν ἔξ αὐτῶν πάρεστιν ἀναλέξασθαι τῶν παρ' Ἐβραίοις λογίων. οἱ μὲν πρὸ Μώσεως ἐπ' εύσεβείᾳ μεμαρτυρημένοι, ἀρχὴν ἔχοντος τότε καὶ συνισταμένου τοῦ βίου, γενέσθαι μνημονεύονται, τὰ δὲ καθ' ἡμᾶς περὶ τέλος ἐλαύνειν.

1.9.3 | And so, it is possible to find a solution from the writings of the Hebrews. They bear witness to piety before Moses, when life was just beginning and taking shape. They are remembered, while the things concerning us lead to an end.

1.9.4 | διὸ τοῖς μὲν σπουδάζεσθαι τὴν τῶν διαδόχων ἐπίδοσιν εἰς πολυανθρωπίαν, αὔξοντος κατ' ἑκεῖνο καιροῦ καὶ πληθύοντος εἰς ἄκμήν τε προϊόντος τοῦ τῶν ἀνθρώπων γένους' ἡμῖν δὲ μὴ σφόδρα τι τοῦτο μέλειν, ὡς ἀν ἥδη τῶν πραγμάτων φθινόντων καὶ ἀποληγόντων ἐπὶ πέρας τε ἔσχατον ἐλαυνόντων, διαρρήδην πρὸ τῆς τοῦ βίου συντελείας τῆς εὐαγγελικῆς λικῆς διδασκαλίας ἐπὶ θύραις ἐλαύνειν λεγομένης, ἀνανεώσεως τε καὶ παλιγγενεσίας αἰῶνος ἐτέρου ὅσον οὕπω μέλλοντος ἐπιστήσεσθαι προκηρυττομένης.

1.9.4 | Therefore, some are eager to increase the population of their descendants, growing during that time and reaching the peak of humanity. But for us, this does not matter much, as we are already moving toward the end of things that are fading away and coming to an end. We are clearly heading toward the completion of life, as taught in the Gospel, which speaks of renewal and the rebirth of another age that has not yet come.

1.9.5 | μία μὲν οὖν ἀπόδοσις αὕτη· δευτέρα

1.9.5 | This is one explanation. A second

δ' ἀν εῖη τοιαύτη. τοῖς μὲν παλαιοῖς  
ἀνειμένον καὶ ἐλεύθερον μετιοῦσι βίον  
οὐδὲν ἦν ἐμποδὼν οἴκου καὶ παίδων  
προϊστασθαι μετὰ τῆς περὶ τὸ θεῖον  
σχολῆς αὐταῖς γαμεταῖς καὶ παισὶ καὶ  
οἴκοις θεοσεβεῖν ἀπερισπάστως  
δυναμένοις, καὶ μηδαμῶς ὑπὸ τῶν ἔκτὸς  
τῆς περὶ τὰ κρείττω προθέσεως  
ἀποσπωμένοις· τὰ δὲ καθ' ἡμᾶς μυρία τὰ  
ἔκτὸς καθέλκοντα, καὶ εἰς ἄλλοκότους  
φροντίδας περισύροντα, τῆς τε περὶ τὰ  
θεῷ ἀρεστὰ σπουδῆς ἀφιστάντα τυγχάνει.

1.9.6 | τοῦτο γοῦν αἴτιον εἶναι τῆς τῶν  
γάμων συστολῆς παρίστησιν ὁ τῆς  
εὐαγγελικῆς διδασκαλίας λόγος, φάσκων  
τοῦτο δέ φημι, ἀδελφοί, ὁ καιρὸς  
συνεσταλμένος. τὸ λοιπόν ἔστιν 5 ἔνα καὶ  
οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ὕσι καὶ  
οἱ κλαίοντες ὡς μὴ κλαίοντες, καὶ οἱ  
χαίροντες ὡς μὴ χαίροντες, καὶ οἱ  
ἀγοράζοντες ὡς μὴ κατέχοντες, καὶ οἱ  
χρώμενοι τῷ κόσμῳ τούτῳ ὡς μὴ  
καταχρώμενοι. παράγει γάρ τὸ σχῆμα τοῦ  
κόσμου τούτου 'θέλω δὲ ὑμᾶς ἀμερίμνους  
εἶναι· ὁ ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου, πῶς  
ἀρέσῃ τῷ κυρίῳ· ὁ δὲ γαμήσας μεριμνᾷ τὰ  
τοῦ κόσμου, πῶς ἀρέσῃ τῇ γυναικὶ, καὶ  
μεμέρισται.

1.9.7 | καὶ ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος  
μεριμνᾷ τὰ τοῦ κυρίου, ἔνα ἀρέσῃ τῷ  
κυρίῳ, ἔνα ἡ ἀγία καὶ τῷ σώματι καὶ τῷ  
πνεύματι, ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ  
κόσμου, πῶς ἀρέσῃ τῷ ἀνδρὶ. τοῦτο δέ  
πρὸς τὸ ὑμῶν συμφέρον λέγω, οὐχ ἔνα  
βρόχον ὑμῖν ἐπιβάλλω, ἀλλὰ πρὸς τὸ  
εὖσχημον καὶ εὐπάρεδρον τῷ κυρίῳ  
ἀπερισπαστως."

might be like this: For the ancients, there was nothing to stop them from living freely and raising families at home. They could worship the divine without distraction, with their wives and children, and not be pulled away by those outside their better intentions. But for us, there are countless distractions pulling us away and drawing us into other concerns, which keeps us from focusing on what is pleasing to the divine.

1.9.6 | Indeed, the teaching of the Gospel shows the reason for the decrease in marriages, saying this: brothers, the time is short. Therefore, those who have wives should be as if they do not have them, and those who weep should be as if they do not weep, and those who rejoice should be as if they do not rejoice, and those who buy should be as if they do not own anything, and those who use this world should be as if they do not use it. For the form of this world is passing away. I want you to be free from worries. The unmarried person cares about the things of the Lord, how to please the Lord. But the married person cares about the things of the world, how to please his wife, and he is divided.

1.9.7 | And the unmarried woman and the virgin care about the things of the Lord, so that she may be holy in both body and spirit. But the married woman cares about the things of the world, how to please her husband. I say this for your benefit, not to put a burden on you, but to promote what is proper and to serve the Lord without distraction.

1.9.8 | Διαρρήδην γοῦν ἐν τούτοις τὸ αἴτιον τῆς ἀποχῆς τοῦ γάμου παρίστησιν, τὴν τῶν καιρῶν καὶ τῶν ἔκτὸς πραγμάτων ἀβελτερίαν ἐπιμεμψάμενος, ὃν οὐδὲν τοῖς παλαιοῖς προσέπιπτεν. καὶ τρίτος δ' ἀν εἴη παρὰ ταῦτα λόγος, καθ' ὃν οἱ πάλαι θεοφιλεῖς παιδοποιίας πλείστην ἐποιοῦντο σπουδήν.

1.9.9 | τῶν λοιπῶν ἀνθρώπων εἰς κακοτροπίαν ἐπιδόντων, εἰς ἀνήμερόν τε καὶ ἀπάνθρωπον καὶ θηριώδη βίον ἀποπεπτωκότων, εἰς τε ἀσεβῆ παντελῶς καὶ ἄθεον τρόπον ἀπωλισθηκότων, βραχεῖς σφόδρα καὶ ἀριθμῷ ληπτοὶ περιλειπόμενοι κατὰ τὰ πρόσθεν ἡμῖν είρημένα μένα τοῦ τῶν πολλῶν ὑπεξίσταντο βίου, καὶ τῆς κοινῆς τῶν λοιπῶν ἀνθρώπων συναναστροφῆς.

1.9.10 | κεχωρισμένως δ' οὖν τῶν ἄλλων ἔθνῶν καὶ κατὰ μόνας βιοῦντες πολιτείαν ξένην καὶ βίον φιλόσοφον καὶ ὡς ἀληθῶς θεοσεβῆ καὶ τοῖς ἄλλοις ἀνθρώποις ἀνεπίμμικτον συνίσταντο.

1.9.11 | οὖν καὶ τοῖς μετέπειτα τῆς οίκείας θεοφοβίας ζώπυρον ἔξ αὐτῶν σπέρμα φυλάττοιτο, μηδ' ἐκλίποι καὶ ἀπόλοιτο ἅμα τῇ τῶν ἀνδρῶν τελευτῇ τὰ τῆς κατ' αὐτοὺς εύσεβείας, εἰκότως παιδοποιίας καὶ παιδοτροφίας πρόνοιαν εἰσῆγον, ὡς ἀν διδάσκαλοι καὶ καθηγηταὶ γένοιντο τῶν ἴδιων παίδων, διαδόχους εύσεβείας καὶ τῆς οίκείας ἀρετῆς κληρονόμους τοῖς μετέπειτα καταλιπεῖν σπουδαῖον εἶναι ἡγούμενοι.

1.9.8 | Therefore, these words clearly show the reason for the decline of marriage, blaming the distractions of the times and outside matters, which did not affect the ancients at all. And a third reason could be that in the past, those who were beloved by God put great effort into having children.

1.9.9 | Of the remaining people, some have fallen into a bad way of life, living in a wild, inhuman, and beastly manner. They have completely turned away from godliness and atheism, and they are very few in number, remaining from what was said before about the lives of many, and from the common interactions with other people.

1.9.10 | Separated from the other nations and living alone, they established a foreign way of life that was philosophical and truly godly, and it was pure and unmixed with other people.

1.9.11 | Therefore, they hoped that a spark of their own godliness would be kept alive for those who came after them, and that it would not fade away or be lost with the death of the men. They naturally provided for having and raising children, so that they could become teachers and guides for their own children, believing it was important to leave behind heirs of godliness and their own virtue for future generations.

1.9.12 | ἐνθεν μυρίοι προφῆται καὶ δίκαιοι ἄνδρες αὐτός θ' ὁ σωτὴρ καὶ κύριος ἡμῶν, οἱ τε τούτου μαθηταὶ καὶ ἀπόστολοι ἐκ τῆς αὐτῶν διδαχῆς ἀναπεφήνασιν.

1.9.13 | εἰ δέ τινες καὶ φαῦλοι προηλθον ἐξ αὐτῶν, ὡς ἄμα σίτῳ καλάμης ὑποφυείσης, ἀλλ' οὕπω τοὺς σπείραντας αἴτιατέον, οὐδὲ τοὺς ἀναθρεψαμένους· ἐπεὶ καὶ τῶν τοῦ σωτῆρος μαθητῶν ἴσμεν τινὰς ἐξ αὐτεξουσίου παρατροπῆς ἀποσφαλέντας.

1.9.14 | ἡ μὲν οὖν αἵτια τῆς τῶν πάλαι θεοφιλῶν ἀνδρῶν παιδοποιίας ἀνείρηται, ἥν οὐκέτι ἐφ' ἡμῶν χώραν ἔχειν δεῖ λέγειν, ὅτε σὺν θεῷ διὰ τῆς τοῦ σωτῆρος ἡμῶν εὐαγγελιακῆς διδασκαλίας μυρία ἔθνη καὶ λαοὺς κατά τε πόλεις καὶ χώρας καὶ ἀγροὺς πάρεστιν ἡμῖν ὄφθαλμοῖς ὄρᾶν σπεύδοντα κατὰ τὸ αὐτὸν, καὶ συντρέχοντα ἐπὶ τὴν κατὰ θεὸν μάθησιν τῆς εὐαγγελικῆς διδασκαλίας· οἵς ἀγαπητὸν δύνασθαι ἔξαρκεῖν τοὺς διδασκάλους καὶ κήρυκας τοῦ τῆς θεοσεβείας λόγου, πάντων ἀπολελυμένους τῶν τοῦ βίου δεσμῶν καὶ τῶν πολυμερίμνων φροντίσων.

1.9.15 | μάλιστα δ' οὖν τούτοις ἀναγκαίως τανῦν διὰ τὴν περὶ τὰ κρείττω σχολὴν ἡ τῶν γάμων ἀναχώρησις σπουδάζεται, ἀτε περὶ τὴν ἔνθεον καὶ ἀσαρκον παιδοποιίαν ἀσχολουμένοις, οὐχ ἐνὸς οὐδὲ δυεῦ παίδων, ἀλλ' ἀθρόως μυρίου πλήθους τὴν παιδοτροφίαν, καὶ τὴν κατὰ θεὸν παίδευσιν, τῆς τε ἄλλης ἀγωγῆς τοῦ βίου τὴν ἐπιμέλειαν ἀναδεδεγμένοις.

1.9.12 | From this, countless prophets and righteous men, along with our savior and lord, and his disciples and apostles, have risen up from their teachings.

1.9.13 | But if some bad people have come from them, like weeds growing alongside good grain, we should not blame those who planted them or those who raised them. For we know that even some of the savior's disciples have strayed due to their own choices.

1.9.14 | Therefore, the reason for the childbearing of the ancient godly men has been explained, which we no longer need to discuss, since with God, through the savior's gospel teaching, countless nations and peoples are now visible to us, rushing together in cities and lands and fields, striving for the same thing, and hurrying towards the godly learning of the gospel teaching. For them, it is enough to have teachers and preachers of the word of piety, freed from all the bonds of life and from many worries.

1.9.15 | Especially, therefore, it is necessary for these people to focus on the importance of marriage, since they are busy with divine and spiritual childbearing, not just one or two children, but a large number of children, and the godly education, while also taking care of the other aspects of life.

1.9.16 | ἐπὶ τούτοις ἄπασιν εἴ τις ἀκριβῶς ἔξετάζοι τοὺς τῶν παλαιῶν βίους, περὶ ὧν τὸν λόγον ποιούμεθα, γνοίη ἀν αὐτοὺς ἐν ἀρχαῖς μὲν τῆς ἡλικίας παιδοποιουμένους, θᾶττον δὲ ἀνασχόντας καὶ ἀποπεπαυμένους, γέγραπται γὰρ ὅτι ε'ύηρέστησεν Ἐνὼχ τῷ θεῷ μετὰ τὸ γεννῆσαι τὸν Μαθουσαλά: ἀκριβῶς οὕτω τῆς γραφῆς μετὰ τὴν τοῦ παιδὸς γέννησιν εὐήρεστηκέναι τῷ θεῷ τὸν δηλούμενον ἴστορούσης, καὶ οὐκέτι ἐξ ἑκείνου παῖδας αὐτῷ γενέσθαι μαρτυρούσης.

1.9.17 | καὶ Νῶε δὲ ἀνθρωπος δίκαιος μετὰ τὴν τῶν παίδων γένεσιν μόνος σὺν τοῖς οἰκείοις ἐν τῇ τῶν ἐπὶ γῆς ἀπάντων φθορᾷ διασωθεὶς, πλείστοις μετὰ ταῦτα ἐπιβιοὺς ἔτεσιν, οὐδαμῶς εἰσάγεται παῖδας κτησάμενος, λέγεται δὲ καὶ ὁ Ἰσαὰκ ἐκ μιᾶς γαμετῆς διδύμου γονῆς πατήρ γεγονώς μέχρι τούτου στήσαι τὴν πρὸς γαμετὴν δομιλίαν. καὶ ὁ Ἰωσὴφ, καὶ ταῦτα παρ' Αἴγυπτίοις τάς διατριβὰς πεποιημένος, οὐ πλείω δύο παίδων κατέστη πατήρ, μίαν τὴν τούτων μητέρα ἀγόμενος.

1.9.18 | καὶ αὐτός γε Μώσης ὃ τε τούτου ἀδελφὸς Ἀαρὼν πρὸ μὲν τῆς τοῦ θεοῦ ἐπιφανείας ἴστοροῦνται παιδοπεποιημένοι, μετὰ δὲ τοὺς θείους χρησμοὺς οὐκέτι ἔστιν αὐτοῖς παῖδας εὐρεῖν γεγεννημένους.

1.9.19 | τί χρὴ λέγειν περὶ Μελχισεδέκ; οὗ καθάπαξ οὐ παῖς, οὐ γένος, οὐ διαδοχὴ φέρεται, ούδε Ἰησοῦ τοῦ Μωσέως διαδόχου, ούδὲ πλείστων ἄλλων προφητῶν.

1.9.16 | Concerning all these things, if someone were to examine closely the lives of the ancients, about which we are speaking, they would find them engaged in childbearing in the early years of life, but soon after, they would stop and rest. For it is written that Enoch pleased God after he had fathered Methuselah; exactly so, after the birth of the child, it is recorded that he pleased God, and there is no further mention of him having more children.

1.9.17 | And Noah, a righteous man, after the birth of his children, was saved alone with his family from the destruction of all on the earth, living many years after that, and there is no mention of him having more children. It is also said that Isaac, from one wife, became a father of twins, and until then, he had relations with his wife. And Joseph, who lived among the Egyptians, became a father of no more than two children, taking one mother for them.

1.9.18 | And Moses, along with his brother Aaron, is said to have had children before the appearance of God, but after the divine revelations, they no longer had any children.

1.9.19 | What should one say about Melchizedek? Of him, there is no mention of a child, no lineage, no succession, nor of Jesus, the successor of Moses, or of many other prophets.

1.9.20 | ζητουμένης δὲ τῆς κατὰ τὸν Ἀβραὰμ καὶ Ἰακὼβ παιδοποίας, ἐν ἑτέροις τὸν λόγον σχολαίτερον ἀποδεδώκαμεν, ἐν οἷς περὶ τῆς τῶν πάλαι θεοφιλῶν ἀνδρῶν πολυγαμίας τε καὶ πολυπαιδίας διειλήφαμεν, ἐφ' ἂν καὶ νῦν τοὺς φιλομαθεῖς ἀναπέμπομεν, τοσοῦτον ἐπισημηνάμενοι, ὅτι καὶ κατὰ τοὺς τῆς καινῆς διαθήκης νόμους οὐ πάμπαν ἀπηγόρευται τὰ 'τῆς παιδοποίας, ἀλλὰ κάν τούτω τὰ παραπλήσια τοῖς πάλαι θεοφιλέσιν διατέτακται. χρῆναι γάρ φησιν ὁ λόγος τὸν ἐπίσκοπον γεγονέναι μιᾶς γυναικὸς ἄνδρα.

1.9.21 | πλὴν ἀλλὰ τοῖς ἱερωμένοις καὶ περὶ τὴν τοῦ θεοῦ θεραπείαν ἀσχολουμένοις ἀνέχειν λοιπὸν σφᾶς αὐτοὺς προσήκει τῆς γαμικῆς ὄμιλίας· ὅσοι δὲ μὴ τῆς τοσαύτης ἡξίωνται ἱερουργίας, τούτοις ὁ λόγος καθυφίσιν μονονουχὶ διαρρήδην ἄπασιν κηρύττων, ὅτι δὴ "τίμιος ὁ γάμος καὶ ἡ κοίτη ἀμίαντος, πόρνους δὲ καὶ μοιχοὺς κρινεῖ ὁ θεός." ταῦτα μὲν οὖν εἰς τὴν πρώτην ἡμῖν είρησθα πρότασιν.

## Section 10

1.10.1 | Περὶ δὲ τοῦ μὴ ζωοθυτεῖν ἡμᾶς τῷ ἐπὶ πάντων θεῷ, τῶν πάλαι θεοφιλῶν ἀνδρῶν ὃν δὴ φαμὲν κατὰ ζῆλον θεοσεβείας τοῦτο πεποιηκότων, οὗτος ἔξ ἡμῶν ἀποδοθείη ἀν ὁ λόγος. οὐχ ὡς παρ' Ἐλλησιν ἐνομίζετο καὶ τοῖς Ἐβραίων ἱεροῖς λόγοις ταύτα δοκεῖ περὶ τῆς τῶν πάλαι καὶ πρώτων ἀνδρῶν θεραπείας τοῦ θείου.

1.10.2 | οἱ μὲν ἔφασαν μὴ θύειν τοὺς

1.9.20 | When discussing the childbearing of Abraham and Jacob, we have given a more detailed account in other writings, where we talked about the polygamy and many children of the ancient God-fearing men. We still refer to those who love knowledge, emphasizing that even according to the laws of the New Testament, childbearing is not completely forbidden, but similar practices are allowed for the ancient God-fearing ones. For the text says that a bishop should be the husband of one wife.

1.9.21 | However, for those who are dedicated to the service of God, it is fitting for them to avoid marriage. But for those who are not worthy of such sacred duties, the text clearly states to all that 'marriage is honorable and the marriage bed is undefiled, but God will judge the sexually immoral and adulterers.' Let these things be said as our first statement.

1.10.1 | Regarding not sacrificing to the God above all, this is what the ancient God-fearing men, whom we mention as examples of piety, have done. This is what our text would affirm. It is not as among the Greeks or in the sacred writings of the Hebrews, where the same ideas about the service of the ancient and first men to the divine are thought to exist.

1.10.2 | They said that the ancients did not

προτέρους μηδὲν ὅτιοῦν τῶν ζώων, μηδὲ θυμιᾶν τοῖς θεοῖς, ἀλλ' ἡλίῳ μὲν καὶ τοῖς κατ' οὐρανὸν ἄστροις χλόην καὶ οἰονεί τινα τῆς γονίμου φύσεως χνοῦν ταῖς χερσὶν ἀραμένους πόαν τε καὶ φύλλα καὶ ρίζας κατακαίειν πυρί· πόρρω δὲ παρανομίας ἔλαιύνοντας τοὺς μετὰ ταῦτα ἀνθρώπους αἰμάξαι τοῖς βωμοὺς ζώων σφαγαῖς, εἶναι δὲ ταύτην ἀνόσιον καὶ ἀδικον καὶ οὐδαμῶς θεῷ προσφιλῆ θυσίαν· μηδὲν γάρ τῆς τῶν ἀνθρώπων λογικῆς ψυχῆς τὴν τῶν ἀλόγων διαφέρειν· διὸ καὶ φόνου δίκην ὑπέχειν ἄξιον τοὺς ζωοθυτοῦντας ἔφασκον, ὡς τῆς αὐτῆς καὶ ὅμοιας ἔν τε ἀνθρώπῳ καὶ ἐν τῷ ἀλόγῳ ζῷῳ ψυχῆς ἐνυπαρχούσης.

1.10.3 | ἀλλ' ὁ μὲν τῶν Ἑλλήνων περὶ τῶν παλαιῶν λόγος τοιόσδε τις ἦν· ὁ δέ γε τῆς Ἐβραίων γραφῆς οὐ τοιοῦτος. τοὺς γάρ τοι πρώτους εὐθὺς γενομένους ἀνθρώπους ἄμα τῇ πρώτῃ συστάσει τοῦ βίου θυσίαις ταῖς ἀπὸ ζώων τιμῆσαι τὸ θεῖον ίστορεῖ.

1.10.4 | λέγει δ' οὗν "καὶ ἐγένετο μεθ' ἡμέρας ἥνεγκε Κάιν ἀπὸ τῶν καρπῶν τῆς γῆς θυσίαν τῷ κυρίῳ· καὶ Ἄβελ ἥνεγκε καὶ αὐτὸς ἀπὸ τῶν πρωτοτόκων τῶν προβάτων αὐτοῦ· καὶ ἐπεῖδεν ὁ θεὸς ἐπὶ Ἅβελ καὶ ἐπὶ τοῖς δώροις αὐτοῦ· ἐπὶ δὲ Κάιν καὶ ταῖς θυσίαις αὐτοῦ οὐ προσέσχεν."

1.10.5 | ἐνθα δὴ ἐπιστήσεις ὡς μᾶλλον ὁ ζωοθυτήσας ἀπόδεκτος εἴρηται παρὰ τὸν ἀπὸ γῆς προσαγαγόντα τῷ θεῷ τὴν θυσίαν· καὶ Νῶε δὲ εὐθὺς ἀπὸ πάντων τῶν κτηνῶν τῶν καθαρῶν καὶ ἀπὸ πάντων τῶν πετεινῶν τῶν καθαρῶν ἀνήνεγκεν δλοκαρπώσεις ἐπὶ τὸ θυσιαστήριον, καὶ

sacrifice any animals or offer incense to the gods, but instead, they would burn grass and leaves and roots, which they gathered by hand, for the sun and the stars in the sky. They believed that those who did otherwise, by shedding blood of animals at altars, were committing a crime and an injustice, and that such sacrifices were not pleasing to God. For nothing should differ between the rational soul of humans and the irrational soul of animals. Therefore, they claimed that those who sacrifice animals deserve to be punished for the same reason, as the soul exists in both humans and animals.

1.10.3 | But the writings of the Greeks about the ancients were like this, while the Hebrew scriptures were not like that. For they tell of the first humans, who came into being at the very beginning of life, honoring the divine with sacrifices from animals.

1.10.4 | It says, 'And after some days, Cain brought an offering to the Lord from the fruits of the ground. And Abel also brought from the firstborn of his flock. And God looked upon Abel and his gifts, but He did not look upon Cain and his offerings.'

1.10.5 | Here it is clear that the one who sacrifices animals is more accepted than the one who brought an offering from the ground to God. And Noah, right away, offered whole burnt offerings from all the clean animals and all the clean birds on the altar, and the Lord smelled the pleasing

ώσφράνθη κύριος όσμήν εύωδίας. ἀλλὰ καὶ Ἀβραὰμ θύσας ἀναγέγραπται, ὡστε κατὰ τὴν τῆς θείας γραφῆς μαρτυρίαν πρώτην ἀπάντων τὴν διὰ ζῷων θυσίαν ἐπινενοῆσθαι τοῖς πάλαι θεοφιλέσι.

aroma. But also, Abraham is recorded as having sacrificed, so according to the testimony of the divine scriptures, the first of all sacrifices through animals is said to have been made by those ancient friends of God.

1.10.6 | Τούτου δὲ τὸν λογισμὸν ἡγοῦμαι εἶναι οὐ τὸν τύχοντα, οὐδ' ἀνθρωπίνως κεκινημένον, κατὰ θείαν δ' ἐπίπνοιαν ὑποβεβλημένον. ἐπειδὴ γάρ ἐώρων, ἄτε τὸν τρόπον εύσεβεῖς καὶ θεῶ προσωκειωμένοι θείω τε πνεύματι τὰς ψυχὰς πεφωτισμένοι, μεηάλης αὐτοῖς θεραπείας δεῖν εἰς ἀποκάθαρσιν τῶν θνητῶν πλημμελημάτων, μάτων, λύτρον τῆς αὐτῶν σωτηρίας τῷ καὶ ζωῆς καὶ ψυχῆς χορηγῷ προσοφείλεσθαι ἡγοῦντο.

1.10.6 | I believe that this reasoning is not random or moved by human thought, but is inspired by divine breath. For when they saw that those who are pious and close to God are enlightened by the divine spirit, they thought that great care was needed for the cleansing of human faults, and that a ransom for their salvation should be owed to the one who provides life and soul.

1.10.7 | ἔπειτα μηδὲν κρεῖττον καὶ τιμιώτερον τῆς οίκείας ψυχῆς καθιεροῦν ἔχοντες ἀντὶ ταύτης τέως τὴν διὰ τῶν ἀλόγων ζῷων προσῆγον θυσίαν, τῆς σφῶν ψυχῆς ἀντίψυχα προσκομίζοντες οὐδὲν κατὰ τοῦτο πλημμελεῖν οὐδ' ἀδικεῖν ἡγούμενοι, ὅτι μηδὲ τῇ τῶν ἀνθρώπων λογικῇ καὶ νοερῷ δυνάμει παραπλησίαν εἶναι τὴν ψυχὴν τῶν ἀλόγων ἐπαιδεύοντο, οὐδ' ἄλλο τι αὐτὴν ἢ τὸ αἷμα αὐτῶν εἶναι μεμαθηκότες, καὶ τὴν ἐν τῷ αἷματι ζωτικὴν δύναμιν, ὃ καὶ παρέχειν αὐτοὺς, ὕσπερ ψυχὴν ἀντὶ ψυχῆς ἀναφέροντας τῷ θεῷ.

1.10.7 | Then, having nothing better or more precious than their own soul, they offered sacrifices through irrational animals instead of their own souls, bringing as substitutes the lives of those animals. They did not think they were doing anything wrong or unjust, because they were taught that the soul of animals is similar to the rational and thinking power of humans, and they learned that it was nothing other than their blood, and the life force in the blood, which also provides life for them, just as they were offering life for life to God.

1.10.8 | τοῦτο δὲ αὐτὸ Μώσης λευκότατά που διασαφεῖ, λέγων "ψυχὴ πάσης σαρκὸς αἷμα αὐτοῦ ἔστι, καὶ ἐγὼ δέδωκα ὑμῖν τὸ αἷμα ἐπὶ τοῦ θυσιαστηρίου, ἔξιλάσκεσθαι περὶ τῶν ἀμαρτιῶν ὑμῶν τὸ γάρ αἷμα

1.10.8 | Moses clearly explains this, saying, 'The blood of every living creature is its life, and I have given you the blood on the altar to make atonement for your sins; for the blood is given in place of the life.' That is

αύτῶν ἀντὶ ψυχῆς ἔξιλάσεται. διὰ τοῦτο εἴρηκα τοῖς υἱοῖς Ισραὴλ, πᾶσα ψυχὴ ἔξ ύμῶν οὐ φάγεται αἷμα."

1.10.9 | Πρόσσχες γοῦν ἐπιμελῶς ἐν τούτοις ὅπως εἴρηται τὸ "έγώ δέδωκα ὑμῖν ἐπὶ τοῦ θυσιαστηρίου ἔξιλάσκεσθαι περὶ τῶν ψυχῶν ὑμῶν, τὸ γὰρ αἷμα ἀντὶ τῆς ψυχῆς ἔξιλάσεται. σαφῶς γὰρ ἀντὶ τῆς ἀνθρωπίνης ψυχῆς τὸ τῶν σφαγιαζομένων ζῷων αἷμά φησιν ἔξιλάσκεσθαι. τοῦτο δὲ αὐτὸ καὶ ὁ περὶ τῶν θυσιῶν νόμος ὑποβάλλει νοεῖν τῷ τεθεωρημένως σκοποῦντι.

1.10.10 | πάντα γοῦν τὸν θύοντα τὰς χεῖρας ἐπιβάλλειν προστάττει τῇ κεφαλῇ τοῦ θυομένου, προσκομίζειν δὲ τὸ ζῷον τῷ ιερεῖ τῆς κεφαλῆς ἔχόμενον, ὡσανεὶ ὑπὲρ τῆς ἐαυτοῦ κεφαλῆς τὸ ιερεῖον προσφέροντα. λέγει δ' οὖν ἐφ' ἐχάστῳ" προσάξει αὐτὸ ἔναντι κυρίου, καὶ ἐπιθήσει τὰς χεῖρας αὐτοῦ ἐπὶ τὴν κεφαλὴν τοῦ δώρου."

1.10.11 | Καὶ οὕτως ἐφ' ἐκάστου τετήρηται θύματος, οὐδεμιᾶς θυσίας ἄλλως ἀναφερομένης. δι' ὃν ὁ λόγος παρίστησιν ὅτι δὴ ἀντίψυχα τῆς αὐτῶν ψυχῆς προσήγετο τὰ ζῷοθυτούμενα· ὁ δὲ τῶν ἀλόγων ζῷων τὸ αἷμα τὴν ψυχὴν εἶναι διδάξας οὐδαμῶς λογικῆς καὶ νοερᾶς ούσιας ὁμοίως τοῖς ἀνθρώποις μετέχειν αὐτὰ παρίστησιν, εἶναι γὰρ αὐτόν τὴν σύστασιν ἔξ ὄλης καὶ σωμάτων, τοῖς ἀπὸ γῆς βλαστήμασι καὶ φυτοῖς παραπληγίαν.

why I said to the children of Israel, 'No one among you may eat blood.'

1.10.9 | Pay careful attention to what is said: 'I have given you the blood on the altar to make atonement for your lives; for the blood is given in place of the life.' It clearly states that the blood of the animals being sacrificed atones for the human soul. This is also what the law about sacrifices suggests to those who think deeply about it.

1.10.10 | Indeed, it commands that anyone who offers a sacrifice should lay their hands on the head of the animal being sacrificed. They should bring the animal to the priest while holding it by the head, as if offering it on behalf of their own head. It then says for each one, 'He shall bring it before the Lord, and he shall lay his hands on the head of the offering.'

1.10.11 | And so, for each sacrifice, it is kept in this way, with no other kind of offering being presented. This shows that the animals being sacrificed were indeed offered as substitutes for their own souls. The one who teaches that the blood of irrational animals is their soul does not at all suggest that they share the same reasoning and understanding as humans. He presents them as having a nature made of matter and bodies, similar to the plants and growths that come from the earth.

1.10.12 | ἐνὶ δ' οὖν λόγῳ πάλιν ὁ Μωσῆς φησι τὸν θεὸν εἰπεῖν "βλαστησάτω ἡ γῆ βοτάνην χόρτου, σπεῖρον σπέρμα καὶ ξύλον κάρπιμον." καὶ αὐθίς παραπλησίως "έξαγαγίτω ἡ γῆ τετράποδα καὶ ἐρπετὰ καὶ θηρία τῆς γῆς κατὰ γένος."

1.10.12 | In one word, Moses again says that God said, 'Let the earth produce plants and grass, sowing seed and fruit-bearing trees.' And again similarly, 'Let the earth bring forth four-footed animals, creeping things, and beasts of the earth, each according to its kind.'

1.10.13 | ὥστε ὅμοιογενῆ καὶ ὅμοφυῆ καὶ ὅμοούσια εἶναι ἡγεῖσθαι τοῖς ἀπὸ γῆς βλαστήμασι καὶ φυτοῖς τὰ ἄλογα, διὸ καὶ μηδαμῶς πλημμελεῖν τοὺς ζωοθυτοῦντας. εἴρηται γοῦν καὶ τῷ Νῶε ἔδεσθαι κρέα ὡς λάχανα ἀγροῦ.

1.10.13 | Therefore, it is thought that the irrational animals that come from the earth are similar in nature and kind to plants and growths. For this reason, those who sacrifice animals do not make any mistake. It has also been said to Noah that meat is to be treated like the vegetables of the field.

1.10.14 | ἔως μὲν οὖν οὐδέπω τὸ κρείττον οὐδὲ τὸ μέγα καὶ τίμιον καὶ θεοπρεπὲς σφράγιον παρῆν ἀνθρώποις, ταῖς διὰ ζώων θυσίαις λύτρα τῆς ἑαυτῶν ζωῆς καὶ ἀντίψυχα τῆς οἰκείας φύσεως προσηκόντως ἀποδιδόναι χρῆν τῷ θεῷ, ὡς καὶ ἐπραττον οἱ πάγα ιερεῖον ἤξειν ποτὲ εἰς ἀνθρώπους τῷ θείω πνεύματι προειληφότες, τὸ τοῦ παντὸς καθάρσιον κόσμου, οὗ καὶ τὰ σύμβολα τέως ἐπιτελεῖν αὐτοὺς προφήτας ὄντας, καὶ τὸ μέλλον ἔσεσθαι προτυπουμένους ἐπειδὴ δὲ τὸ τέλειον παρῆν, τοῖς τῶν προφητῶν ἀκολούθως θεσπίσμασι πέπαυτο τὰ πρῶτα καὶ λέλυτο παραχφρῆμα διὰ τῆς τοῦ κρείττονος καὶ ἀληθοῦς ιερουργίας.

1.10.14 | Until then, there was no greater, larger, more precious, or divine sacrifice available to humans. It was necessary to offer the lives of animals as a ransom for their own lives and as substitutes for their own nature to God. This is what the ancient priests would do, having been inspired by the divine spirit, to bring about the purification of the whole world. They were also prophets, fulfilling the symbols of the future. But when the perfect sacrifice came, the earlier practices ceased, and the first offerings were set aside because of the greater and true priesthood.

1.10.15 | οὗτος δ' ἦν ὁ Χριστὸς τοῦ θεοῦ, ἀναθεν ἐκ παλαιῶν χρόνων ἤξειν εἰς ἀνθρώπους καὶ προβάτου δίκην ὑπὲρ παντὸς τοῦ τῶν ἀνθρώπων γένους σφαγήσεσθαι προαγορευόμενος. Ἡ φησι περὶ αὐτοῦ Ἡσαΐας ὁ προφήτης "ὡς

1.10.15 | This was Christ of God, who would come to humans from ancient times and was foretold to be sacrificed like a lamb for all of humanity. About him, the prophet Isaiah says, 'Like a sheep he was led to the slaughter, and like a lamb before its shearer

πρόβατον ἐπὶ σφαγὴν ἥχθη, καὶ ὡς ἀμνὸς  
ἐναντίον τοῦ κείρουτος ἄφωνος.”

1.10.16 | καὶ ἐπιλέγει “οὗτος τὰς ἀμαρτίας  
ἡμῶν φέρει, καὶ περὶ ἡμῶν ὁθυνᾶται· καὶ  
ἡμεῖς ἔλογισάμεθα αὐτὸν εἶναι ἐν πόνῳ, καὶ  
ἐν πληγῇ, καὶ ἐν κακώσει’ αὐτὸς δὲ  
ἔτραυματίσθη διὰ τὰς ἀμαρτίας ἡμῶν, καὶ  
μεμαλάκισται διὰ τὰς ἀνομίας ἡμῶν,  
παιδεία εἰρήνης ἡμῶν ἐπ’ αὐτὸν, τῷ  
μώλωπι αὐτοῦ ἡμεῖς ίάθημεν, καὶ κύριος  
παρέδωκεν αὐτὸν ταῖς ἀμαρτίαις ἡμῶν.  
αὐτὸς γὰρ ἀμαρτίαν οὐκ ἐποίησεν, οὐδ'  
εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ.”

1.10.17 | Τὰ ὅμοια τούτοις καὶ Ἱερεμίας  
ἔτερος Ἐβραίων προφήτης ἐπὶ προσώπου  
τοῦ Χριστοῦ ἐπιφωνεῖ, λέγων “έγὼ ὡς  
ἀρνίον ἄκακον ἀγόμενον τοῦ θύεσθαι.”  
Ἐπισφραγίζεται τὰς τούτων προρρήσεις  
Ἰωάννης ὁ βαπτιστής ἐπὶ τῆς τοῦ σωτῆρος  
ἡμῶν ἐπιφανείας. ἴδων γὰρ αὐτὸν, καὶ τοῖς  
παροῦσιν ἐπιδείξας ὡς ἄρα αὐτὸς εἴη ὁ  
προφητευόμενος, ἐπεφώνησεν “ἴδε ὁ ἀμνὸς  
τοῦ θεοῦ, ὁ αἵρων τὴν ἀμαρτίαν τοῦ  
κόσμου.”

1.10.18 | ὅτε τοίνυν κατὰ τὰς τῶν  
προφητῶν μαρτυρίας εὑρηται τὸ μέγα καὶ  
τίμιον λύτρον Ἰουδαίων δόμοῦ καὶ Ἑλλήνων,  
τὸ τοῦ παντὸς κόσμου καθάρσιον, τὸ  
πάντων ἀνθρώπων ἀντίψυχον, τὸ πάσης  
κηλίδος καὶ ἀμαρτίας καθαρὸν ἱερεῖον, ὁ  
ἀμνὸς τοῦ θεοῦ, τὸ θεοφιλές καὶ ἀγνὸν  
πρόβατον, τὸ προφητευόμενον ἀρνίον, οὐ  
διὰ τῆς ἐνθέου καὶ μυστικῆς διδασκαλίας  
πάντες ἡμεῖς οἱ ἐξ ἐθνῶν τὴν ἄφεσιν τῶν  
προτέρων ἀμαρτημάτων εὐράμεθα, διὸ καὶ  
Ἰουδαίων οἱ εἰς αὐτὸν ἡλπικότες ἐλεύθεροι

is silent.'

1.10.16 | And it is said, 'He bears our sins  
and suffers for us; we thought he was  
punished, wounded, and troubled. But he  
was wounded for our sins and crushed for  
our wrongdoings. The punishment that  
brings us peace was on him, and by his  
wounds we are healed. The Lord gave him  
up for our sins. For he did not commit sin,  
and no deceit was found in his mouth.'

1.10.17 | Similar to this, Jeremiah, another  
Hebrew prophet, cries out about Christ,  
saying, 'I am like a harmless lamb being led  
to the slaughter.' John the Baptist confirms  
these prophecies at the appearance of our  
Savior. For when he saw him and showed  
him to those present as the one being  
prophesied, he shouted, 'Behold, the Lamb  
of God, who takes away the sin of the  
world.'

1.10.18 | When, therefore, according to the  
testimonies of the prophets, the great and  
precious ransom was found for both Jews  
and Greeks, the cleansing of the whole  
world, the life of all people, the pure  
priesthood free from all stain and sin, the  
Lamb of God, the beloved and pure sheep,  
the prophesied lamb, through whose divine  
and mysterious teaching we all from the  
nations have found the forgiveness of our  
past sins, for this reason, the Jews who  
hoped in him are freed from the curse of

τῆς Μωσέως ἀφίενται κατάρας, εἰκότως τὴν τούτου μνήμην τοῦ τε σώματος αύτοῦ καὶ τοῦ αἵματος τὴν ὑπόμνησιν ὀσημέραι ἐπιτελοῦντες, καὶ τῆς κρείττονος ἡ κατὰ τοὺς παλαιοὺς θυσίας τε καὶ ἱερουργίας ἡξιωμένοι, οὐκέθ' ὅσιον ἡγούμεθα καταπίπτειν ἐπὶ τὰ πρῶτα καὶ ἀσθενῆ στοιχεῖα, σύμβολα καὶ εἰκόνας, ἀλλ' οὐκ αύτὴν ἀλήθειαν περιέχοντα.

Moses. It is fitting that we remember his body and blood every day, and we are honored more than by the old sacrifices and priestly services. We no longer consider it holy to fall back on the weak and basic elements, symbols and images, which do not contain the truth itself.

1.10.19 | εἰκότως δὲ καὶ αὐτῶν Ἰουδαίων οἵ εἰς τὸν Χριστὸν τοῦ Θεοῦ καταπεφευγότες, εἴ μηκέτι τῶν Μώσεως ἐπιστρέφοιντο παραγγελμάτων, κατὰ τὴν καινὴν διαθήκην βιοῦντες τῆς ὑπὸ Μώσεως ὡρισμένης ἐκτὸς ἀν εἰεν κατάρας, ἀτε δὴ ἀμνοῦ τοῦ Θεοῦ οὐ μόνον τὴν ἀμαρτίαν τού κόσμου, ἀλλὰ καὶ τὴν ἐν τῇ παραβάσει τῶν Μώσεως ἐντολῶν κατάραν εἰς αὐτὸν ἀνειληφότος. γέγονεν οὖν ὁ ἀμνὸς τοῦ Θεοῦ καὶ ἀμαρτία καὶ κατάρα· ἀμαρτία μὲν ὑπὲρ τῶν ἀμαρτωλῶν τοῦ κόσμου, κατάρα δ' ὑπὲρ τῶν μὴ ἔμμενόντων πᾶσι τοῖς ἐγγεγραμμένοις ἐν τῷ Μώσεως νόμῳ.”

1.10.19 | It is fitting that the Jews who have fled to Christ of God no longer turn back to the commands of Moses, living according to the new covenant, for they would be outside the curse set by Moses. For the Lamb of God not only takes away the sin of the world but also carries the curse from breaking the commands of Moses upon himself. Therefore, the Lamb of God has become both sin and curse: sin for the sinners of the world, and curse for those who do not remain faithful to all that is written in the law of Moses.

1.10.20 | διό φησιν ὁ ἀπόστολος "Χριστὸς ἡμᾶς ἔξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρα," καὶ τὸν μὴ γνόντα ἀμαρτίαν ὑπὲρ ἡμῶν ἀμαρτίαν ἐποίησε."

1.10.20 | Therefore, the apostle says, 'Christ has redeemed us from the curse of the law, becoming a curse for us,' and 'he who did not know sin became sin for us.'

1.10.21 | Τί γὰρ οὐκ ἔμελε γίνεσθαι τὸ τοῦ κόσμου καθάρσιον, τὸ τῶν ἀμαρτωλῶν ἀντίψυχον, ὃ δὴ καὶ ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἄρνιον ἀγόμενον τοῦ Θύεσθαι, ταῦτα τε πάντα ὑπὲρ ἡμῶν καὶ δι' ἡμάς; δθεν οὶ μὲν παλαιοὶ καὶ θεοφιλεῖς ἄνδρες εἰκότως ἀπουσίᾳ τῶν κρειττόνων τοῖς συμβόλοις προσανεῖχον, ὡς καὶ τοῦτο

1.10.21 | For what else could be the cleansing of the world, the ransom for sinners, than he who was led like a sheep to the slaughter, and like a lamb being brought to be sacrificed, all of this for us and on our behalf? Therefore, the ancient and God-fearing men rightly offered lesser sacrifices in the absence of the greater

αύτὸν δὲ σωτὴρ ἡμῶν διδάσκει λέγων  
“πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν  
ἴδειν ἀντί τοῦ θεοῦ, καὶ οὐκ εἶδον· καὶ  
ἀκοῦσαι ἀντί τοῦ θεοῦ ἀκούετε, καὶ οὐκ  
ἡκουσαν.”

1.10.22 | ἡμεῖς δὲ τὰ ἀληθῆ καὶ τῶν  
εἰκόνων τὰ ἀρχέτυπα διὰ τῆς  
μυστηριώδους οἰκονομίας τοῦ Χριστοῦ  
παρειληφότες οὐκέτι τῶν παλαιῶν  
δεησόμεθα.

1.10.23 | μόνος δ' οὗν αὐτὸς τῶν πώποτε  
λόγος ὁν θεοῦ, προκόσμιος καὶ ἀρχιερεὺς  
πάσης νοερᾶς καὶ λογικῆς κτίσεως, 'τον  
ἡμῖν ὄμοιοπαθῆ, οἷα πρόβατον καὶ ἀμνὸν,  
ἐκ τῆς ἀνθρώπων ἀφορίσας ἀγέλης, τούτῳ  
τε ἐπιγράψας τὰς πάντων ἡμῶν ἀμαρτίας,  
καὶ τὴν κατάραν γε αὐτῷ τὴν ἐν τῷ  
Μώσεως νόμῳ προστετιμημένην περιάψας,  
ὅτι δὴ Μώσεως ἀνειπόντος "ἐπικατάρατος  
πᾶς ὁ κρεμάμενος ἐπὶ ξύλου," τοῦτο  
πέπονθεν αὐτὸς δι' ἡμᾶς γενόμενος ὑπὲρ  
ἡμῶν κατάρα· καὶ δὴ καὶ ἀμαρτίαν αὐτὸν  
δι' ἡμάς ποιήσας.

1.10.24 | ἐπεὶ τὸν μὴ γνόντα ἀμαρτίαν ὑπὲρ  
ἡμῶν ἀμαρτίαν ἐποίησε, πάσας τε αὐτῷ δι'  
ἡμᾶς τὰς ἡμῖν ἐπηρημένας τιμωρίας  
ἐπιθεὶς, δεσμὰ καὶ ἀτιμίας καὶ ὕβρεις  
μάστιγάς τε καὶ ἔκτόπους πληγάς, καὶ ἐπὶ  
πᾶσιν τὸ τῆς κατάρας τρόπαιον.

1.10.25 | μετὰ δὴ πάντα οἶόν τι θαυμάσιον  
θῦμα καὶ σφάγιον ἔξαίρετοντῷ πατρὶ<sup>1</sup>  
καλλιερησάμενος ὑπὲρ τῆς ἀπάντων ἡμῶν  
ἀνήνεγκε σωτηρίας, μνήμην καὶ ἡμῖν  
παραδοὺς ἀντὶ θυσίας τῷ θεῷ διηνεκῶς

ones, as our Savior teaches, saying, 'Many prophets and righteous people longed to see what you see, and did not see it; and to hear what you hear, and did not hear it.'

1.10.22 | But we, having received the truths and the original forms of the images through the mysterious plan of Christ, will no longer ask for the old things.

1.10.23 | But he alone, being the Word of God, pre-existing and high priest of all rational and intelligent creation, who became like us, as a sheep and a lamb, separating himself from the flock of humans, took upon himself all our sins, and also the curse that was placed upon him in the law of Moses, since Moses said, 'Cursed is everyone who is hanged on a tree.' He suffered this as a curse for us; and indeed, he became sin for us.

1.10.24 | Since he who knew no sin became sin for us, he took upon himself all the punishments that were due to us, including bonds, dishonor, insults, whips, and wounds, and he bore the sign of the curse in all things.

1.10.25 | After all this, he offered a wonderful and special sacrifice to the Father, as a high priest, for the salvation of all of us, giving us a reminder to continually

προσφέρειν.

offer it to God instead of sacrifices.

1.10.26 | τοῦτο καὶ προφητῶν ὁ θαυμάσιος Δαβὶδ θείω πνεύματι τὸ μέλλον προλαβὼν ἐθέσπισεν εἰπών “Ὕπομένων ὑπέμεινα τὸν κύριον, καὶ προσέσχεν μοι, καὶ εἰσήκουσε τῆς δεήσεως μου, καὶ ἀνήνεγκε με ἐκ λάκκου ταλαιπωρίας, καὶ ἀπὸ πηλοῦ ἵνος, καὶ ἔστησεν ἐπὶ πέτραν τοὺς πόδας μου, κατεύθυνεν τὰ διαβήματά μου. καὶ ἐνέβαλεν εἰς τὸ στόμα μου ἄσμα καινὸν, ὅμον τῷ θεῷ ἡμῶν.’

1.10.26 | This is what the wonderful David, a prophet, foretold by the divine spirit, saying, 'I waited patiently for the Lord, and he turned to me and heard my cry. He lifted me out of the pit of misery and from the mud and clay. He set my feet on a rock and made my steps secure. He put a new song in my mouth, a hymn to our God.'

1.10.27 | καὶ τί τὸ καινὸν ἄσμα τυγχάνει διασαφεῖ λέγων ἔξῆς “θυσίαν καὶ προσφορὰν οὐκ ἡθέλησας, σῶμα δὲ κατηρτίσω μοι. δὲλοκαυτώματα καὶ περὶ ἀμαρτίας οὐκ νύδοκησας. τότε εἶπον, ἴδοὺ ἥκω, ἐν κεφαλίδι βιβλίον γέγραπται περὶ ἐμοῦ, τοῦ ποιῆσι, ὁ θεός, τὸ θέλημά σου ἐβούληθην.” καὶ ἐπιλέγει “εὐηγγελισάμην δικαιοσύνην ἐν ἐκκλησίᾳ μεγάλῃ.”

1.10.27 | And what does the new song mean? It says next, 'You did not want sacrifice and offering, but you prepared a body for me. You did not take pleasure in burnt offerings or offerings for sin.' Then I said, 'Look, I have come; in the scroll of the book it is written about me. I desire to do your will, O God.' And he adds, 'I proclaimed righteousness in the great assembly.'

1.10.28 | Ἀντικρυς ἀντὶ τῶν πάλαι θυσιῶν καὶ δὲλοκαυτωμάτων τὴν ἔνσαρκον τοῦ Χριστοῦ παρουσίαν καὶ τὸ καταρτισθὲν αὐτοῦ σῶμα προσενηνέχθαι τῷ θεῷ διδάξας, τοῦτό τε αὐτὸν τῇ αὐτοῦ ἐκκλησίᾳ εὐαγγελίζεται, ὡς ἂν μέγα μυστήριον ἐν κεφαλίδι βιβλίου τῇ προφητικῇ φωνῇ προαναπεφωνημένον. τούτου δῆτα τοῦ θύματος τὴν τε σώματος αὐτοῦ καὶ τοῦ σωτηρίου αἵματος κατὰ θεσμοὺς τῆς καινῆς διαθήκης παρειληφότες, πάλιν ὑπὸ τοῦ προφήτου Δαβὶδ παιδευόμεθα λέγειν “ἡτοίμασας ἐνώπιόν μου τράπεξαν, ἐξ ἐναντίας τῶν θλιβόντων με· ἔλιπανας δὲ ἐν ἐλαίῳ τὴν κεφαλήν μου, καὶ τὸ ποτήριόν

1.10.28 | Instead of the old sacrifices and burnt offerings, the presence of Christ in the flesh and the body prepared for him are offered to God, teaching this. This is also proclaimed to his church as a great mystery, foretold in the prophetic voice in the scroll of the book. Indeed, regarding this sacrifice, we have received his body and saving blood according to the rules of the new covenant. Again, we are taught by the prophet David to say, 'You prepare a table before me in the presence of my enemies; you anoint my head with oil, and my cup overflows like the best wine.'

σου μεθύσκον με ώς κράτιστον.”

1.10.29 | Διαρρήδην γοῦν ἐν τούτοις καὶ τὸ μυστικὸν σημαίνεται χρῖσμα, καὶ τὰ σεμνὰ τῆς Χριστοῦ τραπεζῆς θύματα, δι’ ὃν καλλιεροῦντες τὰς ἀναίμους καὶ λογικὰς αὐτῷ τε προσηνεῖς θυσίας διὰ παντὸς βίου τῷ ἐπὶ πάντων προσφέρειν θεῷ διὰ τοῦ πάντων ἀνωτάτου ἀρχιερέως αὐτοῦ δεδιδάγμεθα.

1.10.30 | τοῦτο δὲ αὐτὸν καὶ ὁ μέγας προφήτης Ἡσαΐας θαυμασίως τῷ θεῷ πνεύματι προέγνω τε καὶ προανεφώνησε. λέει δ’ οὖν ὃδε καὶ αὐτὸς “κύριε ὁ θεός μου, δοξάσω σε, ὑμνήσω τὸ ὄνομά σου, ὅτι ἐποίησας θαυμαστὰ πράγματα.

1.10.31 | καὶ τίνα ταῦτα ώς ἀληθῶς θαυμάσια διασαρεῖ, λέγων ἔξῆς’ ποιήσει Σαβαὼθ πάσι τοῖς ἔθνεσι. πίονται εὐφροσύνην, πίονται οἶνον, χρίσονται μύρον. παράδος ταῦτα πάντα τοῖς ἔθνεσιν ἡ γὰρ βουλὴ αὕτη ἐπὶ πάντα τὰ ἔθνη.

1.10.32 | Τοιαῦτά τινα ἦν καὶ τὰ Ἡσαΐου θαυμάσια, εὐώδιας ἀγαθῆς καὶ μύρου χρῖσιν οὐ τῷ Ἰσραὴλ, ἀλλὰ πᾶσι τοῖς ἔθνεσιν ἐπαγγελλόμενα’ δθεν δθεν τῶς παρὰ τὴν τοῦ μύρου χρῖσιν καὶ τῆς Χριστιανῶν ἡξιώθησαν προσηγορίας. ἀλλὰ καὶ οἶνου τοῖς ἔθνεσιν εὐφροσύνην θεσπίζει, τὸ τῆς καινῆς τοῦ Χριστοῦ διαθήκης μυστήριον αἰνιττόμενος, δ παρὰ πᾶσι τοῖς ἔθνεσιν ἐναργῶς κατὰ τὸν παρόντα καιρὸν ἐκτελεῖται.

1.10.29 | Clearly, in these things, the anointing signifies the mystery, and the sacred sacrifices of Christ's table, through which we offer to him our unbloody and rational sacrifices throughout all of life, we have been taught to offer to God through our highest priest.

1.10.30 | This very thing the great prophet Isaiah wonderfully foresaw and proclaimed by the divine spirit. He says here, 'Lord my God, I will glorify you, I will praise your name, for you have done wonderful things.'

1.10.31 | And what are these truly wonderful things he explains next? He says, 'The Lord of hosts will do this for all the nations. They will drink joy, they will drink wine, they will be anointed with oil. This is given to all the nations; for this plan is for all the nations.'

1.10.32 | Such were also the wonderful things of Isaiah, announcing good fragrance and the anointing of oil not just to Israel, but to all the nations. From this, the anointing of oil and the Christians received their names. But he also establishes joy from wine for the nations, hinting at the mystery of the new covenant of Christ, which is clearly fulfilled for all the nations in the present time.

1.10.33 | ταύτας δὲ πάλιν τὰς ἀσωμάτους καὶ νοερὰς θυσίας τὰ προφητικὰ κηρύττει λόγια, ὡδέ πῃ περιέχοντα θῦσον τῷ θεῷ θυσίαν αἰνέσεως, καὶ ἀπόδος τῷ ὑψίστῳ τὰς εὐχάς σου, καὶ ἐπικάλεσαι με ἐν ἡμέρᾳ θλίψεως, καὶ ἔξελοῦμαί σε, καὶ δοξάσεις "

1.10.34 | καὶ πάλιν "ἐπαρσις τῶν χειρῶν μου θυσία ἐσπερινή" καὶ αὖθις "θυσία τῷ θεῷ πνεῦμα συντετριψμένον."

1.10.35 | Πάντα δὴ οὖν ταῦτα ἔξ αἰῶνος τεθεσπισμένα διὰ τῆς εὐαγγελικῆς τοῦ σωτῆρος ἡμῶν διδασκαλίας κατὰ τὸν παρόντα καιρὸν πρὸς ἀπάντων τῶν ἔθνῶν ἐκτελεῖται, ἀληθείας ἐπιμαρτυρούσης τῇ προφητικῇ φωνῇ, δι' ἣς, τὰς κατὰ Μωσέα θυσίας ὁ θεὸς παραιτησάμενος, τὸ μέλλον ἔσεσθαι καθ' ἡμᾶς αὐτοὺς θεσπίζει λέγων διὸ ἀπὸ ἀνατολῶν ἡλίου καὶ μέχρι δυσμῶν τὸ ὄνομά μου δεδόξασται ἐν τοῖς ἔθνεσι. καὶ ἐν παντὶ τόπῳ θυμίαμα προσάγεται τῷ ὀν' ματί μου καὶ θυσία καθαρά.

1.10.36 | Θύομεν δῆτα τοιγαροῦν τῷ ἐπὶ πάντων θεῷ θυσίαν αἰνέσεως· θύομεν τὸ ἔνθεον καὶ σεμνὸν καὶ ἱεροπρεπὲς θῦμα· θύομεν καινῶς κατὰ τὴν καινὴν διαθήκην τὴν καθαρὰν θυσίαν. θυσίαν. θυσία δὲ τῷ θεῷ πνεῦμα συντετριψμένον εἴρηται. "καρδίαν γοῦν συντετριψμένην καὶ τεταπεινωμένην ὁ θεὸς οὐκ ἔξουδενώσει."

1.10.37 | καὶ δὴ καὶ θυμιῶμεν τὸ προφητικὸν θυμίαμα, ἐν παντὶ τόπῳ προσκομίζοντες αὐτῷ τὸν εὐώδη καρπὸν

1.10.33 | But again, the prophetic words proclaim these spiritual and mental sacrifices, saying, 'Offer to God a sacrifice of praise, and pay your vows to the Most High, and call on me in the day of trouble; I will deliver you, and you will glorify me.'

1.10.34 | And again, 'The lifting up of my hands is an evening sacrifice,' and also, 'A sacrifice to God is a broken spirit.'

1.10.35 | Therefore, all these things have been established from ancient times through the gospel teaching of our Savior and are fulfilled in the present time for all the nations, with the truth confirming the prophetic voice. Through this, God, having set aside the sacrifices according to Moses, proclaims what will happen to us, saying, 'Therefore, from the rising of the sun to its setting, my name is glorified among the nations.' And in every place, a pure offering is presented to my name.

1.10.36 | Therefore, we offer to the God above all a sacrifice of praise; we offer a divine, solemn, and holy offering; we offer a new pure sacrifice according to the new covenant. And a sacrifice to God is a broken spirit. 'Surely, God will not despise a broken and humble heart.'

1.10.37 | And indeed, we also offer the prophetic incense, bringing to him in every place the fragrant fruit of the most

τῆς παναρέτου θεολογίας, διὰ τῶν πρὸς δάσκει προφήτης, ὁ φήσας, "γενηθήτω ἡ προσευχή μου ὡς θυμίαμα ἐνώπιόν σου."

1.10.38 | ούκοῦν καὶ θύομεν καὶ θυμιῶμεν· τοτὲ μὲν τὴν μνήμην τοῦ μεγάλου θύματος κατὰ τὰ πρὸς αὐτοῦ παραδοθέντα μυστήρια ἐπιτελοῦντες, καὶ τὴν ὑπέρ σωτηρίας ἡμῶν ευχαριστίαν δι' εύσεβῶν ὕμνων τε καὶ εύχῶν τῷ Θεῷ προσκομίζοντες, τοτὲ δὲ σφᾶς αὐτοὺς ὅλῳ καθιεροῦντες αὐτῷ, καὶ τῷ γε ἀρχιερεῖ αὐτοῦ λόγῳ, αὐτῷ φυλάττειν ἀσκοῦμεν, παντὸς δὲ πάθους καὶ κηλίδος ἀπάσης τῆς ἀπὸ κακίας κεκαθαρμένην τὴν διάνοιαν αὐτῷ προσκομίζομεν, λογισμοῖς τε ἀδιατιώτοις καὶ ἀπλάστῳ διαθέσει, δόγμασί τε ἀληθείας εύσεβοῦμεν αὐτόν. ἀρεστὰ γάρ αὐτῷ ταῦτα εἶναι μᾶλλον ἡ θυσιῶν πλῆθος αἴματι καὶ καπνῷ καὶ κνίσαις ἐπιτελουμένων πεπαιδεύμεθα.

excellent theology, through the teachings of the prophet, who said, 'Let my prayer be like incense before you.'

1.10.38 | Therefore, we both offer and incense; sometimes we celebrate the memory of the great sacrifice according to the mysteries handed down to us, and we bring our thanks for our salvation to God through pious hymns and prayers. At other times, we dedicate ourselves entirely to him, and by the word of our high priest, we strive to keep ourselves pure, bringing to him a mind cleansed from all passion and every stain of evil, with thoughts that are unchanging and a simple disposition, and we honor him with teachings of truth. For these things are more pleasing to him than a multitude of sacrifices made with blood, smoke, and odors.

## Book Two (ΒΙΒΛΙΟΝ ΔΕΥΤΕΡΟΝ)

### Introduction

2.praef.1 | Τὸν διὰ τῆς εὐαγγελικῆς διδασκαλίας ἄπασιν ἄνθρωποι, προβεβλημένον τῆς ἀληθοῦς εύσεβείας τρόπον καὶ τὴν ἐν Χριστῷ πολιτείαν διελθών ἐν τῷ πρὸ τούτου συγγράμματι παραστήσας τε καὶ, ὡς οἶμαι, πείσας, ὅτι μηδὲ βουλομένοις δυνατὸν ἦν πᾶσι τοῖς ἔθνεσι κατὰ τὰ Ἰουδαίων νόμιμα ζῆν, αὐθις ἐπὶ τοῦ παρόντος ἄνωθεν ἐπαναλαβὼν τὸν λόγον ἐπάνειμι ἐπὶ τὰς ἐκ τῶν προφητικῶν φωνῶν μαρτυρίας, πρὸς τοὺς ἡμῶν κατηγόρους τῶν ἐκ περιτομῆς δαψιλεστέραν τὴν ἀπόκρισιν ποιησόμενος, ἐπεὶ μηδαμῶς ἡμῖν μετεῖναι ἔφασαν τῶν

2.praef.1 | In the teaching of the Gospel, all people are shown the true way of piety and the life in Christ. Having presented this in the previous writing, I believe I have convinced you that it was not possible for any of the nations to live according to the Jewish laws, even if they wanted to. Now, returning to the topic, I will refer again to the testimonies from the prophetic voices, making a more abundant response to our accusers from among the circumcised. They claimed that we have no share in the promises written by them; for they say that the prophets belong to them, and that

παρ' αύτοῖς ἀναγράπτων ἐπαγγελιῶν·  
αὐτῶν γὰρ καὶ τοὺς προφήτας γεγονέναι,  
αύτοῖς καὶ τὸν Χριστὸν, δὸν δὴ φίλον αύτοῖς  
ἀποκαλεῖν σωτῆρα καὶ λυτρωτὴν,  
κηρύττεσθαι, αύτοῖς καὶ τὰς ἀναγράπτους  
ὑποσχέσεις προσδοκᾶν ἀποδοθήσεσθαι·  
ἡμᾶς δὲ περιττοὺς τούτων ὑπάρχειν, οἵα τὸ  
γένος ἄλλοφύλους ὅντας, οἵς τὰ χείριστα  
διὰ πασῶν τῶν προφητειῶν θεσπίζεσθαι.

Christ, whom they call their beloved savior and redeemer, is preached to them, and that they expect the written promises to be fulfilled. But we are considered outsiders to these things, as we are of a different race, for whom the worst things are foretold in all the prophecies.

2.praef.2 | πρὸς δὴ οὓν ταῦτα, φέρε, ἔξ  
αὐτῶν τῶν παρ' αύτοῖς προφητικῶν  
βίβλων τὴν πρὸς αὐτοὺς ἀπάντησιν  
ποιησώμεθα. τὸ μὲν οὖν παρ' αύτοῖς  
ἐπηγγέλθαι τὸν Χριστὸν τοῦ Θεοῦ, καὶ τὴν  
ἄφιξιν αὐτοῦ λύτρωσιν τῷ Ἰσραὴλ  
κηρύττειν, οὐδ' ἀνὴρ εἰμι οὐδὲν  
δικαιογούμενως διὰ πάσης αὐτῶν γραφῆς  
προδήλως τούτου παρισταμένου τοῦ γε  
μὴν ἀποκλείειν τὰ ἔθνη τῶν ἐπὶ τῷ Χριστῷ  
προσδοκωμένων ἀγαθῶν, ὡς ἀνὴρ μόνω τῷ  
Ἰσραὴλ, οὐχὶ δὲ καὶ τοῖς ἔθνεσιν  
ἐπηγγελμένων, οὐκέτι δίκαιον αύτοῖς  
συγχωρεῖν παρὰ τὴν τῶν θείων γραφῶν  
τοῦτο φάσκουσι μαρτυρίαν.

2.praef.2 | Therefore, let us bring forth a response to them from their own prophetic books. They proclaim that Christ of God has been promised to them, and that his coming brings redemption to Israel. Even if we were to deny this, it is clearly stated throughout all their scriptures. However, they cannot exclude the nations from the good things expected through Christ, as if these promises were only for Israel and not also for the nations. It is no longer just for them to claim this, as the divine writings testify against it.

## Section 1

2.1.1 | Πρῶτον οὖν, ἐπειδήπερ αύτοὶ τὰς  
ὑπὲρ αὐτῶν βροτοτέρας φωνὰς  
ἀναλέγεσθαι εἰώθασι καὶ ταύτας διὰ  
στόματος ἀπομνημονεύειν,  
ἀντιπαραθῶμεν αύτοῖς τὰς περὶ τῶν ἔθνῶν  
ἔξ αὐτῶν τῶν προφητειῶν ἀποδείξεις,  
παριστώσας ὡς ἄρα μυρίαι ὅσαι  
προρρήσεις ἀγαθὰ καὶ σωτήρια πᾶσι τοῖς  
ἔθνεσιν ἔθέσπιζον, καὶ ὡς οὐδὲν ἄλλως  
ἔφασκον ἀποτελεσθήσεσθαι τὰ  
ἐπηγγελμένα τοῖς ἔθνεσιν ἢ διὰ μόνης τῆς  
τοῦ Χριστοῦ παρουσίας.

2.1.1 | First, since they are used to quoting the favorable voices about themselves and remembering these through their mouths, let us present to them the proofs from their own prophecies concerning the nations. We will show that many prophecies promised good and salvation to all the nations, and that they stated that the promised things would not be fulfilled for the nations in any other way than through the coming of Christ.

2.1.2 | στήσαντες δὲ ἐνταῦθα τὸν λόγον, ἀποδειχότες ἀν εἶημεν ὡς οὐ μᾶλλον ἔκεινοις φάναι χρῆν ἢ ἡμῖν τὴν ἐπὶ τὸν Χριστὸν τοῦ θεοῦ προσδοκίαν ἀρμόττειν ἰσορρόπου δὲ Ἰουδαίοις καὶ Ἐλλησι τῆς τῶν ἐπιγγελμένων ἐλπίδος ἀποδειχθείσης, ὡς κατὰ τοῦτο μηδὲν τῶν ἐκ περιτομῆς λείπεσθαι τοὺς ἀπὸ τῶν ἐθνῶν διὰ Χριστοῦ σωθησομένους, ἐκ περιουσίας ἔξῆς ἐλέγξομεν, ὡς ἐπὶ τῇ τοῦ Χριστοῦ παρουσίᾳ καὶ τῇ τῶν ἐθνῶν ικλήσει ἀπόπτωσιν παντελῆ καὶ ἀποβολὴν τοῦ παντὸς Ἰουδαίων ἔθνους τὰ θεῖα προαναφωνεῖ λόγια, βραχέστι μόνοις αὐτῶν καὶ ἀριθμῷ ληπτοῖς τὰ χρηστότερα θεσπίζοντα, καὶ ὡς ἀλώσεται αὐτῶν ἡ πόλις αὐτῷ ιερῷ, πάντα τε τὰ σεμνὰ καθαιρεθήσεσθαι δηλοῦντα, ἃ καὶ ἔργοις πέφηνε δεδηλωμένα.

2.1.2 | Now, if we set forth the argument here, we would show that it is necessary for them as much as for us to hope in Christ of God. We will demonstrate that the hope of the promised things is equally valid for both Jews and Greeks. Therefore, nothing will be lacking for those from the nations who will be saved through Christ, as we will prove from the next part. The divine words clearly announce that at the coming of Christ and the calling of the nations, there will be a complete removal and rejection of the entire Jewish nation. They will only have a few remaining, and the better things will be promised to them. It also shows that their holy city will be captured, and all the sacred things will be destroyed, as has been made clear by their own actions.

2.1.3 | πῶς δ' ὑφ' ἔν καὶ κατὰ τὸ αὐτὸν ἐπὶ τῆς τοῦ Χριστοῦ πασουσίας λύτρωσιν κακῶν τῷ Ἰσραὴλ καὶ ἀγαθῶν ἀπόλαυσιν, ἔμπαλίν τε στέρησιν ἀγαθῶν καὶ ἀπόπτωσιν τῆς τοῦ θεοῦ εὔσεβείας θεσπίζουσιν οἱ ιεροὶ λόγοι κατὰ τὸν προσήκοντα καιρὸν διευκρινήσομεν. τέως δὲ ἐπίωμεν ἐπὶ τὸ πρῶτον, ὅλιγα τινὰ εἰς ἀπόδειξιν τῶν είρημένων ἀπὸ μυρίων ὄσων προφητειῶν ἀναλεξάμενοι.

2.1.3 | How, then, do the sacred words proclaim both the redemption of Israel from evils and the enjoyment of good things at the coming of Christ, while also stating a loss of good things and a rejection of godliness? We will clarify this according to the appropriate time. But first, let us briefly present some evidence from many prophecies we have mentioned.

2.1.4 | ἐπεὶ τοίνυν αὗτοὶ τὰς περὶ ἐαυτῶν χρηστοτέρας προφητείας προβάλλεσθαι ἡμῖν είώθασιν, ὡς ἀν αὐτοῖς μόνοις ὑπεσχημένων τῶν προϋπηργμένων, ὥρα καὶ ἡμᾶς ἀντιπαραγαγεῖν καὶ ἀντιθεῖναι αὐτοῖς τὰς περὶ τῶν ἐθνῶν ἐπαγγελίας, ὥδε πως παρὰ τοῖς αὐτῶν προφήταις φερομένας. ἀ. Ἀπὸ τῆς Γενέσεως. Ως

2.1.4 | "Since they are used to presenting the better prophecies about themselves, as if only they were promised the things that were foretold, it is time for us to counter them and present the promises about the nations, which are also found in their own prophets. From Genesis: 'The nations of the earth will be blessed in the same way as

εύλογηθήσονται τὰ ἔθνη τῆς γῆς, ἐπὶ τῷ  
δόμοιῷ τρόπῳ τῆς τοῦ Ἀβραὰμ  
προσηγορίας.

2.1.5 | “Ο δὲ κύριος εἶπεν, οὐ μὴ κρύψω  
έγω ἀπὸ Ἀβραὰμ τοῦ παιδός μου ἃ ἔγὼ  
ποιῶ. Ἀβραὰμ γινόμενος ἔσται εἰς ἔθνος  
μέγα καὶ πολύ· καὶ ἐνευλογηθήσονται ἐν  
αὐτῷ πάντα τὰ ἔθνη τῆς γῆς.” Κρύφιον καὶ  
λεληθός τοὺς πολλοὺς μυστήριον μὴ  
κρύψειν φησὶν ὁ χρησμὸς, ἀποκαλύψειν δὲ  
τῷ θεοφιλεῖ. τοῦτο δὲ ἦν τὸ περὶ τῆς τῶν  
ἔθνῶν ἀπάντων τῶν εὐλογίας, ὃ πάλαι μὲν  
κέκρυπτο διὰ τὸ πάντα τὰ ἔθνη κατὰ τοὺς  
τοῦ Ἀβραὰμ χρόνους ἀφάτω πλάνη  
δεισιδαιμονίας κεκρατῆσθαι, νῦν δὲ τοῦτο  
καθ' ἡμᾶς ἀναπέφανται, ὅτε διὰ τῆς τοῦ  
σωτῆρος ἡμῶν εὐαγγελικῆς διδασκαλίας  
τὸν αὐτὸν τῷ Ἀβραὰμ θεοσεβοῦντα  
τρόπον τῆς ἶσης αὐτῷ μετέχει εὐλογίας.

2.1.6 | ὅτι δ' οὐχ οἶόν τε ἦν κατὰ τὴν  
Μώσεως νομοθεσίαν πολιτεύεσθαι πάντα  
τὰ ἔθνη πληρέστατα ἐν τῷ πρὸ τούτου  
συγγράμματι διειλήφαμεν, ὡς ἀν μή τις  
ὑπολάβοι περὶ τῶν παρὰ Ἰουδαίοις  
προσηλύτων είρησθαι τὸ λόγιον.

2.1.7 | ἐν ταύτῳ δὲ συστήσαντες ὅτι μόνοις  
τοῖς διὰ Χριστοῦ ἐξ ἀπάντων τῶν ἔθνῶν  
ἐφαρμόζοι ἀν ἡ πρὸς τὸν Ἀβραὰμ  
θεσπισθεῖσα περὶ πάντων τῶν ἔθνῶν  
εὐλογία, τοὺς φιλομαθεῖς ἐπ' ἔκεινα καὶ νῦν  
ἀναπέμψομεν. β. Ἀπὸ τῆς αὐτῆς. Ὡς  
εύλογηθήσονται πάντα τὰ ἔθνη τῆς γῆς, ἐπὶ<sup>1</sup>  
τῷ προελευσομένῳ ἐκ διαδοχῆς τοῦ Ἰσαὰκ  
σπέρματι.

Abraham was called.”

2.1.5 | And the Lord said, 'I will not hide from Abraham my servant what I am about to do. Abraham will become a great and mighty nation, and all the nations of the earth will be blessed in him.' The prophecy says that the mystery will not be hidden from many, but will be revealed to those who love God. This was about the blessing of all the nations, which was long hidden because during Abraham's time, all the nations were held captive by superstitions. But now it has been revealed to us, as through the teaching of our Savior, those who honor God share the same blessing as Abraham.

2.1.6 | Since it was not possible for all the nations to live according to the law of Moses, we have already explained this in the previous writing, so that no one might think that the word applies to the proselytes among the Jews.

2.1.7 | In the same way, we have established that the blessing concerning all the nations, which was promised to Abraham, would apply only to those from all the nations who come through Christ. We will now send this message to those who love knowledge. 'All the nations of the earth will be blessed because of the coming one from the line of Isaac.'

2.1.8 | Ό δὲ κύριος τῷ Ἰσαὰμ χρηματίζων μεθ' ἔτερα καὶ ταῦτά φησιν "καὶ στήσω τὸν ὄρκον μου Ἀβραὰμ τῷ πατρὶ σου, καὶ πληθυνῶ τὸ σπέρμα σου ὡς τοὺς ἀστέρας τοῦ οὐρανοῦ· καὶ δώσω τῷ σπέρματί σου πᾶσαν τὴν γῆν ταύτην, καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς."

2.1.8 | And the Lord, speaking to Isaac, says this among other things: 'I will establish my oath to Abraham, your father, and I will multiply your descendants like the stars of heaven. I will give your descendants all this land, and through your descendants, all the nations of the earth will be blessed.'

2.1.9 | Ό σωτὴρ καὶ κύριος ἡμῶν Ἰησοῦς ὁ Χριστὸς τοῦ θεοῦ ἐκ σπέρματος Ἰσαὰκ γέγονε τὸ κατὰ σάρκα, ἐνῷ πάντα τὰ ἔθνη τῆς γῆς εὐλογεῖται, μαθόντα δὲ αὐτοῦ τὸν τῶν ὄλων θεὸν, καὶ παιδευθέντα πάλιν δὲ αὐτοῦ τοὺς θεοφιλεῖς ἄνδρας εὐλογεῖν. διὸ καὶ ἀντευλογεῖται τῆς ἵσης τοῖς ὑπὲρ αὐτῶν εὐλογουμένοις ἀπολαύοντα εὐλογίας, κατὰ τὸν φήσαντα τοῦ θεοῦ πρὸς τὸν Ἀβραὰμ λόγον οἱ εὐλογοῦντές σε εὐλόγηντα." γ'. Ἀπὸ τῆς αὐτῆς. Περὶ πλείστων ἔθνῶν καὶ συναγωγῶν ἔθνῶν τῶν ἐξ Ἰακὼβ συστησιμένων, καίτοι μόνου τοῦ Ἰουδαίων ἔθνους ἐξ αὐτοῦ προεληλυθότος.

2.1.9 | Our Savior and Lord Jesus Christ, who is from the line of Isaac according to the flesh, is the one through whom all the nations of the earth are blessed. Through him, we learn about the God of all, and he teaches again how to bless those who love God. Therefore, those who are blessed by them will also be blessed in return, just as God said to Abraham: 'Those who bless you will be blessed.' Regarding many nations and gatherings of nations that come from Jacob, even though only the Jewish nation has come from him.

2.1.10 | Εἶπεν δὲ αὐτῷ ὁ θεὸς, δῆλον δὲ ὅτι τῷ Ἰακὼβ, "έγὼ κύριος ὁ θεὸς, αὐχάνου καὶ πληθύνου εἰς ἔθνη, καὶ συναγωγαὶ ἔθνῶν ἐκ σοῦ ἔσονται."

2.1.10 | And God said to him, clearly to Jacob, "I am the Lord your God. I will make you grow and multiply into nations, and gatherings of nations will come from you."

2.1.11 | Κατὰ μὲν τὸ προφανὲς ἐν ἔθνος μόνον τὸ Ἰουδαίων ἀπὸ τοῦ Ἰακὼβ συνέστη. πῶς οὖν ἀληθεύοι ἀν πληθυντικῶς λέγων ὁ χρησμός; ἐπεὶ δὲ ὁ Χριστὸς τοῦ θεοῦ ἐκ σπέρματος Ἰακὼβ γενόμενος πολλὰς συναγωγὰς ἔθνῶν διὰ τῆς εὐαγγελικῆς αὐτοῦ συνεκρότησεν διδασκαλίας, εἰκότως εἰς αὐτὸν καὶ δι' αὐτοῦ τὰ τῆς προφητείας τέλους τετύχηκεν ἥδη πρότερον, καὶ εἰσαῦθις ἔτι

2.1.11 | According to what is clear, only one nation, the Jews, came from Jacob. So how could the prophecy be true if it speaks of many? But since Christ, who is from the line of Jacob, has gathered many groups of nations through his gospel teachings, it is fitting that he has already fulfilled the end of the prophecy, and even more will be fulfilled through him. From Deuteronomy. A declaration of the joy of the nations

μᾶλλον τεύξεται. δ' Ἀπὸ τοῦ Δευτερονόμου.  
Δήλωσις τῆς κατὰ θεὸν εὐφροσύνης τῶν  
έθνῶν.

according to God.

2.1.12 | "Εὔφράνθητε ούρανοὶ ἄμα αὐτῷ,  
καὶ προσκυνησάτωσαν αὐτῷ πάντες υἱοὶ  
θεοῦ. εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ  
αὐτοῦ, καὶ ἐνισχυσάτωσαν αὐτοὺς πάντες  
ἄγγελοι θεοῦ." ἀντὶ δὲ τοῦ "εὐφράνθητε  
ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ" ὁ Ἀχύλας  
"ἐνοπήσατε" φησὶν "ἔθνη λαὸς αὐτοῦ." καὶ  
Θεοδοτίων "ἀγαλλιᾶσθε ἔθνη λαὸς αὐτοῦ."  
ε'. Ἀπὸ τοῦ ψαλμοῦ 'Ως τῶν περάτων τῆς  
γῆς καὶ τῶν ἔθνῶν ἀπάντων ἐπιστροφὴ  
έσται πρὸς 'τον θέον, γένεα τε ἡ ἥξουσα,  
καὶ λᾶος ὁ τεχθησόμενος τὴν αὐτοῦ  
δικαιοσύνην παραλήψεται.

2.1.12 | "Rejoice, O heavens, along with  
him, and let all the sons of God worship  
him. Rejoice, O nations, with his people,  
and let all the angels of God strengthen  
them." Instead of "rejoice, O nations, with  
his people," Achillas says, "make a joyful  
noise, O nations, his people." And  
Theodotion says, "rejoice, O nations, his  
people." From the Psalm. From the ends of  
the earth and all the nations, there will be a  
return to God, and the generation that  
comes will receive his righteousness.

2.1.13 | "Μνησθήσονται καὶ  
ἐπιστραφήσονται πρὸς κύριον πάντα τὰ  
πέρατα τῆς γῆς, καὶ προσκυνήσουσιν  
ἐνώπιον αὐτοῦ πᾶσαι αἱ πατριαὶ τῶν  
έθνῶν· ὅτι τοῦ κυρίου ἡ βασιλεία, καὶ  
αὐτὸς δεσπόζει τῶν ἔθνῶν."

2.1.13 | All the ends of the earth will  
remember and turn to the Lord, and all the  
families of the nations will worship before  
him. For the kingdom is the Lord's, and he  
rules over the nations.

2.1.14 | καὶ ἔξῆς ἐπιλέγει. "ἀναγγελήσεται  
τῷ κυρίῳ γενεὰ ἡ ἐρχομένη, καὶ  
ἀναγγελοῦσι τὴν δικαιοσύνην αὐτοῦ λαῷ  
τῷ τεχθησομένῳ, ὃν ἐποίησεν ὁ κύριος."  
σαφῆ ταῦτα, οὐδ' ἐρμηνείας δεόμενα. ζ'.  
'Απὸ τοῦ ψαλμοῦ Εύσεβείας ὅμοι καὶ  
σωφροσύνης ἀπαγγελία τοῖς ἔθνεσι, καὶ  
θεοῦ βασιλείᾳ ἐπὶ τὰ ἔθνη.

2.1.14 | "And next it says, 'A coming  
generation will be announced to the Lord,  
and they will declare his righteousness to  
the people who will be born, whom the  
Lord has made.' This is clear and does not  
need explanation. From the Psalm. A  
message of piety and self-control to the  
nations, and the kingdom of God over the  
nations.

2.1.15 | Πάντα τὰ ἔθνη κροτήσατε χεῖρας,  
ἀλαλάξατε τῷ θεῷ ἐν φωνῇ ἀγαλλιάσεως·  
ὅτι κύριος ὑψιστος, φοβερός, βασιλεὺς

2.1.15 | All the nations clap your hands,  
shout to God with a voice of joy; for the  
Lord is most high, awesome, a great king

μέγας ἐπὶ πᾶσαν τὴν γῆν.'

2.1.16 | καὶ ἔξῆς ἐπιλέγει "ὅτι βασιλεὺς πάσης τῆς γῆς ὁ θεὸς, ψάλατε συνετῶς. ἐβασίλευσεν ὁ θεὸς ἐπὶ τὰ ἔθνη, ὁ θεὸς κάθηται ἐπὶ θρόνου ἀγίου αὐτοῦ. ἄρχοντες λαῶν συνήθησαν μετὰ τοῦ θεοῦ Ἀβραάμ. " καὶ ταῦτα σαφῆ καὶ οὐδὲ ἐρμηνείας δεόμενα. ζ'. ψαλμοῦ πέ. Δήλωσις εύσεβείας τῶν ἔθνῶν.

2.1.17 | "Οὐκ ἔστιν ὅμοιός σοι ἐνθέοις, κύριε, καὶ οὐκ ἔστιν κατὰ τὰ ἔργα σου. πάντα τὰ ἔθνη ὅσα ἐποίησας ἥξουσι καὶ προσκυνήσουσιν ἐνώπιόν σου, κύριε. καὶ δοξάσουσι τὸ ὄνομά σου, ὅτι μέγας εἰς σὺ, καὶ ποιῶν θαυμάσια, σὺ εἶ ὁ θεὸς μόνος." δόμοίως καὶ ταῦτα σαφῆ. η. ψαλμοῦ ᾧε. Δήλωσις πάντων τῶν ἔθνῶν εύσεβείας καὶ ἄσματος καινοῦ, καὶ βασιλείας θεοῦ, καὶ οἰκουμένης κατόρθωσις.

2.1.18 | "Αισατε τῷ κυρίῳ ἄσμα καινὸν, ἄσατε κυρίῳ πᾶσα ἡ γῆ. ἄσατε τῷ κυρίῳ, εὐλογήσατε τὸ ὄνομα αὐτοῦ, εύαγγελίσασθε ἡμέρας τὸ σωτήριον αὐτοῦ· ἀναγγείλατε ἐν τοῖς ἔθνεσι τὴν δόξαν αὐτοῦ, ἐν πᾶσι τοῖς λαοῖς τὰ θαυμάσια αὐτοῦ. ὅτι μέγας κύριος καὶ αἰνετὸς σφόδρα, φοβερός ἔστιν ἐπὶ πάντας τοὺς θεούς."

2.1.19 | καὶ ἐπιλέγει "ἐνέγκατε τῷ κυρίῳ αἱ πατριαὶ τῶν ἔθνῶν· ἐνέγκατε τῷ κυρίῳ δόξαν ὄνόματι αὐτοῦ. καὶ ἔξῆς "εἴπατε ἐν τοῖς ἔθνεσιν, ὁ κύριος ἐβασίλευσεν. καὶ γὰρ κατώρθωσεν τὴν οἰκουμένην. θ'. 'Απὸ τοῦ

over all the earth.

2.1.16 | "And next it says, 'For God is king over all the earth, sing wisely. God has ruled over the nations, God sits on his holy throne. The rulers of the peoples have gathered with the God of Abraham.' This is clear and does not need explanation. From the 45th Psalm. A declaration of piety for the nations.

2.1.17 | "There is no one like you among the gods, Lord, and there is nothing like your works. All the nations you have made will come and worship before you, Lord. They will glorify your name, for you are great and do wonderful things; you alone are God." This is also clear. From the 86th Psalm. A declaration of the piety of all the nations and a new song, and the establishment of God's kingdom, and the ordering of the world.

2.1.18 | Sing to the Lord a new song; sing to the Lord, all the earth. Sing to the Lord, bless his name, tell of his salvation day by day; declare his glory among the nations, his marvelous works among all the peoples. For great is the Lord and greatly to be praised; he is to be feared above all gods.

2.1.19 | "And say, 'Bring to the Lord, you families of the nations; bring to the Lord glory and honor.' And next, 'Say to the nations, the Lord has reigned. For he has established the world.' From all the

Πάντων τῶν ἔθνῶν, καὶ τῶν παρὰ πάντας δεισιδαιμονεστάτων Αἴγυπτίων, τοῦ μόνου καὶ ἀληθοῦς θεοῦ καὶ τῆς κατὰ τὸν θεῖον νόμον πνευματικῆς λατρείας τε καὶ ἐορτῆς ἐπίγνωσις.

nations, and from the most superstitious Egyptians, the one true God and the knowledge of spiritual worship and celebration according to divine law."

2.1.20 | "Καὶ ἔσται, ὅσοι ἄν καταλειφθῶσιν ἐκ πάντων τῶν ἔθνῶν τῶν ἐλθόντων ἐπὶ Ἱερουσαλὴμ, ἀναβήσονται κατ' ἐνιαυτὸν τοῦ προσκυνῆσαι τῷ βασιλεῖ κυρίῳ παντοκράτορι 5 καὶ τοῦ ἐορτάζειν τὴν ἐορτὴν τῆς σκηνοπηγίας. καὶ ἔσται, ὅσοι ἀν μὴ ἀναβῶσιν ἐκ πάσης τῆς φυλῆς τῆς γῆς εἰς Ἱερουσαλὴμ, προσκυνῆσαι τῷ βασιλεῖ κυρίῳ παντοκράτορι, καὶ αὐτοὶ ἐκείνοις προστεθήσονται.

2.1.20 | And it will be that whoever is left from all the nations that came against Jerusalem will go up year by year to worship the King, the Lord of hosts, and to celebrate the feast of booths. And it will be that whoever does not go up from all the families of the earth to Jerusalem to worship the King, the Lord of hosts, they will be punished.

2.1.21 | ἔὰν δὲ φυλὴ Αἴγυπτου μὴ ἀναβῇ, μηδὲ ἔλθῃ, καὶ ἐπὶ τούτους ἔσται ἡ πτῶσις, ἣν πατάξει κύριος πάντα τὰ ἔθνη, ὅσα ἀν μὴ ἀναβῇ τοῦ ἐορτάσαι τὴν ἐορτὴν τῆς σκηνοπηγίας, αὕτη ἔσται ἡ ἀμαρτία Αἴγυπτου, καὶ ἡ ἀμαρτία πάντων τῶν ἔθνῶν, ὅσα ἀν μὴ ἀναβῇ τοῦ ἐορτάσαι τὴν ἐορτὴν τῆς σκηνοπηγίας. "

2.1.21 | But if the tribe of Egypt does not go up and does not come, then there will be the plague that the Lord will strike on all the nations that do not go up to celebrate the feast of booths. This will be the sin of Egypt, and the sin of all the nations that do not go up to celebrate the feast of booths.

2.1.22 | σαφῶς καὶ ταῦτα κλῆσιν ἀπάντων τῶν ἔθνῶν περιέχει, κατὰ διάνοιαν μόνην θεωρουμένων τῶν περὶ τῆς Ἱερουσαλὴμ καὶ τῆς σκηνοπηγίας εἰρημένων, ἃ καὶ κατὰ καιρὸν τῆς προστηκούσης τεύξεται ἐρμηνείας. Ι. Ἀπὸ τοῦ Δήλωσις τῆς τῶν ἀποστόλων ἐκλογῆς καὶ τῆς τῶν ἔθνῶν κλήσεως.

2.1.22 | "Clearly, this also includes the calling of all the nations, according to the understanding of those who consider the things about Jerusalem and the feast of booths, which will also find interpretation in due time. 1. From the declaration of the choice of the apostles and the calling of the nations."

2.1.23 | Τοῦτο πρῶτον πίε, ταχὺ ποίει. χώρα Ζαβουλῶν, ἡ γῆ Νεφθαλείμ, καὶ οἱ λοιποὶ οἱ τὴν πέραν τοῦ Ἰορδάνου,

2.1.23 | "First, drink this, and do it quickly. Land of Zebulun, the land of Naphtali, and the others across the Jordan, Galilee of the

Γαλιλαία τῶν ἔθνῶν, ὁ λαὸς ὁ καθήμενος ἐν σκότει, ἵδετε φῶς μέγα· οἱ κατοικοῦντες ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς λάμψει ἐφ' ὑμᾶς.” ἴα. Ἐπὸ τοῦ Τῆς τῶν ἔθνῶν κλήσεως δήλωσις.

2.1.24 | "Ακούσατέ μου νῆσοι, καὶ προσέχετε ἔθνη. διὰ χρόνου πολλοῦ στήσεται, λέγει κύριος.' οἵς ἔξῆς ὄμοιοῦ περὶ τῶν ἔθνῶν καὶ περὶ τοῦ Χριστοῦ ἐπιλέγει ἵδον δέδωκά σε εἰς διαθήκην γένους, εἰς φῶς ἔθνῶν τοῦ εἶναί σε εἰς σωτηρίαν ἔως ἐσχάτου τῆς γῆς."

2.1.25 | Μυρία δ' ἀν εὔροις καὶ αὐτὸς δι' ὅλων τῶν προφητῶν κατεσπαρμένα ἐν ἐπαγγελίαις τῶν ἔθνῶν, ἄπερ ἐπὶ τοῦ παρόντος οὕτε ἀναλέγειν οὕτε ἐρμηνεύειν καιρὸς, πλὴν ἰκανὰ τυγχάνει καὶ τὰ προτεθέντα παραστήσαι τὸ προκείμενον.

2.1.26 | τοῦτο δ' ἦν τοῖς ἐκ περιτομῆς μέγα ἐφ' ἐαυτοῖς αὐχοῦσι καὶ σεμνυνομένοις, ὡς τοῦ θεοῦ μόνους αὐτοὺς τῶν λοιπῶν ἔθνῶν προτιμήσαντος καὶ μόνους τῶν θείων ἐπαγγελιῶν κατηξιωκότος, ἐπιδεῖξαι ὡς οὐδὲν κρεῖττον παρὰ τοὺς λοιποὺς ἄπαντας ἰδίως αὐτοῖς ἐν ταῖς θείαις ἐπήγγελται ὑποσχέσεσιν. ὅτε τοίνυν ἀπεδείχθη τῶν θείων ἐπαγγελιῶν τὰ ἔθνη κατηξιωμένα, φέρε λοιπὸν ἥδη καὶ τὸ δι' οὐ τὰ ἔθνη τῆς τοῦ θεοῦ κλήσεως καὶ τῶν θείων ἐπαγγελιῶν τεύξεσθαι λέγεται θεασώμεθα· καλὸν γάρ καὶ τὴν αἰτίαν συνιδεῖν τὴν τοῖς ἔθνεσι τὰ ἀγαθὰ προξενήσειν λεγομένην.

nations, the people sitting in darkness, see a great light; those living in the land and shadow of death, a light will shine upon you." 1. From the declaration of the calling of the nations.

2.1.24 | Hear me, islands, and pay attention, nations. For a long time, it will be established, says the lord. Next, he speaks together about the nations and about the Christ: behold, I have given you as a covenant for the people, as a light for the nations, to be your salvation to the ends of the earth.

2.1.25 | You would find many scattered throughout all the prophets in the promises to the nations, which at the present time are neither to be read nor explained, except that it is enough to present what has been set forth.

2.1.26 | This was a great thing for those of the circumcision, boasting and being proud, as if god had chosen them alone from the other nations and made them worthy of the divine promises, to show that nothing better has been promised to them than to all the others in the divine promises. Therefore, when it was shown that the nations were made worthy of the divine promises, let us now also see through whom it is said that the nations will receive the calling of god and the divine promises; for it is good to understand the reason that is said to bring good things to the nations.

2.1.27 | τίς δ' ἀν εἴη αὕτη ἡ τοῦ Χριστοῦ παρουσία, δι' οὗ καὶ οἱ ἐκ περιτομῆς τὴν ἑαυτῶν ὄμολογοῦσι γενήσεσθαι ἀπολύτρωσιν; δεικτέον τοίνυν ὡς καὶ ἡ τῆς τῶν ἔθνῶν κλήσεως προσδοκία οὐδέ ἐτέρα τις ὑπῆρχεν ἡ αὐτὸς ὁ Χριστὸς τοῦ θεοῦ, οὐ μόνον Ἰουδαίοις, ἀλλὰ καὶ πᾶσι τοῖς ἔθνεσι σωτήρ ἐπιφανησόμενος. χρήσομαι δὲ τὰ νῦν ψιλαῖς τῶν προφητῶν μαρτυρίαις δίχα πασης ἐρμηνείας, ἐπὶ σχολῆς μέλλων ἐκάστην εἰς πλάτος διερμηνεύειν, ἐπάλι σὺν θεῷ τὰς περὶ τῶν ἔθνῶν προρρήσεις συναγαγών ὄμοιο πάσας διερμηνεύειν μέλλοιμι.

## Section 2

2.2.1 | Ιβ'. ψαλμοῦ β'. Δήλωσις ἐπιβουλῆς τοῦ Χριστοῦ καὶ αὐτὸς υἱὸς ἀναγορευόμενος θεοῦ, κλῆρόν τε τὰ ἔθνη παρὰ τοῦ πατρὸς λαμβάνων. "Ινατί ἐφρύαξαν ἔθνη καὶ λαοὶ ἐμελέτησαν κενά; παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ, κατὰ τοῦ κυρίου καὶ κατὰ χριστοῦ αὐτοῦ, καὶ τὰ ἔξης· οἵς ἐπιλέγει "κύριος εἶπεν πρός με, υἱός μου εἶ σὺ, ἔγώ σήμερον γεγέννηκά σε.

2.2.2 | αἴτησαι παρ' ἐμοῦ, καὶ δώσω σοι ἔθνη τὴν κληρονομίαν σου καὶ τὴν κατάσχεσίν σου τὰ πέρατα τῆς γῆς. ιγ'. ψαλμοῦ Δήλωσις Χριστοῦ βασιλείας καὶ κλήσεως ἔθνῶν καὶ πασῶν τῶν φυλῶν τῆς γῆς εύλογία.

2.2.3 | "Ο θεὸς τὸ κρίμα σου τῷ βασιλεῖ δὸς, καὶ τὴν δικαιοσύνην σου τῷ υἱῷ τοῦ βασιλέως, κρίνειν τὸν λαόν σου." καὶ τὰ ἔξης, οἵς ἐπιλέγει καὶ κατακυριεύσει ἀπό

2.1.27 | What could this presence of Christ be, through whom those of the circumcision also confess that they will have redemption? It must be shown that the hope of the calling of the nations was none other than Christ himself, who will appear as a savior not only to the Jews but also to all the nations. I will use the simple testimonies of the prophets without any interpretation, planning to explain each one in detail later, when, with god's help, I gather together all the prophecies about the nations and explain them all at once.

2.2.1 | Psalm 2. This shows the plot against Christ, and he is called the Son of God, receiving the nations as his inheritance from the Father. "Why did the nations rage and the peoples plot in vain? The kings of the earth took their stand, and the rulers gathered together against the Lord and against his Christ." And the following: "The Lord said to me, 'You are my Son; today I have become your Father.'"

2.2.2 | "Ask of me, and I will give you the nations as your inheritance and the ends of the earth as your possession." Psalm 110. This shows the kingdom of Christ and the calling of the nations and all the tribes of the earth as a blessing.

2.2.3 | Give your judgment to the king, O God, and your righteousness to the king's son, to judge your people." And the following: "He will rule from sea to sea, and

θαλάσσης ἵως θαλάσσης, καὶ ἀπὸ ποταμῶν  
ἵως περάτων τῆς οἰκουμένης." καὶ αὕθις  
"πάντα τὰ ἔθνη δουλεύσουσιν αὐτῷ.

from the rivers to the ends of the earth."  
And again, "All the nations will serve him.

2.2.4 | καὶ πάλιν "εύλογηθήσονται ἐν αὐτῷ  
πᾶσαι αἱ φυλαὶ τῆς γῆς, πάντα τὰ ἔθνη  
μακαριοῦσιν αὐτόν. καὶ ἐπὶ τέλει τοῦ  
ψαλμοῦ "καὶ πληρωθήσεται τῆς δόξης  
αὐτοῦ πᾶσα ἡ γῆ, γένοιτο, γένοιτο." ιδ'.  
ψαλμοῦ ΑΒΒΡΕΝΖ'. Δήλωσις ἄσματος  
καινοῦ, καὶ βραχίονος θεοῦ, καὶ τοῦ  
σωτηρίου αὐτοῦ πάσι τοῖς ἔθνεσι  
φανέρωσις· σωτήριον δὲ τὸ τοῦ υἱοῦ ὄνομα  
Ἐβραίων δηλοῦται φωνῇ.

2.2.4 | "And again, 'All the families of the  
earth will be blessed in him; all the nations  
will praise him.' And at the end of the  
psalm, 'The whole earth will be filled with  
his glory. Amen, amen.'" Psalm 114. This  
shows a new song, and the arm of God, and  
his salvation revealed to all the nations; the  
name of the son is shown in Hebrew.

2.2.5 | Αισατε τῷ κυρίῳ ἄσμα καινὸν, ὅτι  
θαυμαστὰ ἐποίησεν ὁ κύριος. ἔσωσεν  
αὐτὸν ἡ δεξιὰ αὐτοῦ καὶ ὁ βραχίων ὁ ἅγιος  
αὐτοῦ. ἐγνώρισε κύριος τὸ σωτήριον  
αὐτοῦ, ἐναντίον τῶν ἔθνῶν ἀπεκάλυψεν  
τὴν δικαιοσύνην αὐτοῦ. ἐμνήσθη τοῦ  
ἐλέους αὐτοῦ τῷ Ἰακὼβ, καὶ τῆς ἀληθείας  
αὐτοῦ τῷ οἴκῳ Ἰσραήλ· εἴδοσαν πάντα τὰ  
πέρατα τῆς γῆς τὸ σωτήριον τοῦ θεοῦ  
ἡμῶν, ἀλαλάξετε τῷ κυρίῳ πᾶσα ἡ γῆ."

2.2.5 | Sing to the Lord a new song, for he  
has done wonderful things. His right hand  
and his holy arm have saved him. The Lord  
has made his salvation known; he has  
revealed his righteousness in the sight of  
the nations. He has remembered his mercy  
to Jacob and his truth to the house of Israel;  
all the ends of the earth have seen the  
salvation of our God. Shout to the Lord, all  
the earth.

2.2.6 | καὶ ἐπιλέγει "σαλευθήτω ἡ θάλασσα  
καὶ τὸ πλήρωμα αὐτῆς, ἡ οἰκουμένη καὶ  
πάντες οἱ κατοικοῦντες ἐν αὐτῇ. ποταμοὶ  
κροτήσουσι χειρὶ ἐπὶ τὸ αὐτό, τὰ ὄρη  
ἀγαλλιάσονται ἀπὸ προσώπου κυρίου, ὅτι  
ἔρχεται κρῖναι τὴν γῆν, κρινεῖ τὴν  
οἰκουμένην ἐν δικαιοσύνῃ καὶ λαοὺς ἐν  
εὐθύτητι." ίέ. Ἀπὸ τῆς Ὡς μετὰ τὴν  
ἔκλειψιν τῆς βασιλείας τῶν Ἰουδαίων,  
αὐτὸς ὁ Χριστὸς ἐπίσταται 'ζ, ἡ' τῶν ἔθνῶν  
γενήσεται προσδοκία.

2.2.6 | "And let the sea and all that fills it  
roar; let the world and all who dwell in it  
rejoice. Rivers will clap their hands, and the  
mountains will sing for joy before the Lord,  
for he comes to judge the earth. He will  
judge the world with righteousness and the  
peoples with fairness." From the time after  
the fall of the kingdom of the Jews, Christ  
himself will be the hope of the nations.

2.2.7 | "Ούκ έκλείψει ἄρχων ἐξ Ἰούδα, ούδὲ ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ, ἵως ἂν ἔλθῃ ὃ ἀπόκειται, καὶ αὐτὸς προσδοκία ἔθνῶν." ίέ. Ἐπὸ τοῦ Δήλωσις ἐπιψανείας χριστοῦ, καὶ καθαιρέσεως εἰδωλολατρίας, καὶ τῶν ἔθνῶν εἰς θέον εύσεβείας.

2.2.7 | "There will not be a ruler from Judah, nor a leader from his descendants, until he comes to whom it belongs, and he will be the hope of the nations." This shows the coming of Christ and the end of idol worship, and the nations turning to the true God.

2.2.8 | "Ἐπιφανήσεται κύριος ἐπ' αὐτοὺς, καὶ ἔξολοθρεύσει πάντας τοὺς θεοὺς τῶν ἔθνῶν, καὶ προσκυνήσουσιν αὐτῷ, ἔκαστος ἐκ τοῦ τόπου αὐτῶν, πᾶσαι αἱ νῆσοι τῶν ἔθνῶν." Ὡζ'. Ἐπὸ τοῦ Δήλωσις ἡμέρας ἀναστάσεως Χριστοῦ, καὶ ἔθνῶν συναγωγὴ, πάντων τε ἀνθρώπων ἐπίγνωσις θεοῦ, καὶ τρόπος εἰς εύσεβείας, καὶ ὡς Αἴθιοπες θυσίας αὐτῷ προσοίσουσιν.

2.2.8 | "The Lord will appear to them and will destroy all the gods of the nations, and each will worship him from their own place, all the islands of the nations." This shows the day of Christ's resurrection, the gathering of the nations, the knowledge of God for all people, and one way of worship, and like the Ethiopians, they will bring sacrifices to him.

2.2.9 | "Διὰ τοῦτο ὑπόμεινόν με, λέγει κύριος, εἰς ἡμέραν ἀναστάσεως μου εἰς μαρτύριον. διότι τὸ κρίμα μου εἰς συναγωγὰς ἔθνῶν, τοῦ εἰσδέξασθαι βασιλεῖς τοῦ ἐκχέαι ἐπ' αὐτοὺς τὴν ὄργήν μου, πᾶσαν ὄργὴν θυμοῦ μου. διότι ἐν πυρὶ ζήλου μου καταναλωθήσεται πᾶσα ἡ γῆ, ὅτι τότε μεταστρέψω ἐπὶ λαοὺς γλῶσσαν, εἰς γενεὰν αὐτῆς, τοῦ ἐπικαλεῖσθαι πάντας τὸ ὄνομα κυρίου τοῦ δουλεύειν αὐτῷ ὑπὸ ζυγὸν ἴνα. ἐκ περάτων ποταμῶν Αἴθιοπίας οἴσουσι θυσίας μοι." Ἱη. Ἐπὸ τοῦ Δήλωσις Χριστοῦ παρουσίας, καὶ πολλῶν ἔθνῶν ἐπ' αὐτὸν καταφυγὴ καὶ ὡς ἔσονται τῷ κυρίῳ ἐξ ἔθνῶν συστησόμενοι λαοί.

2.2.9 | "Therefore, wait for me, says the Lord, until the day of my resurrection as a witness. For my judgment is for the gatherings of the nations, to bring kings to pour out my anger upon them, all the fury of my wrath. For the whole earth will be consumed in the fire of my zeal. At that time, I will change the language of the peoples to a pure language, so that all may call on the name of the Lord to serve him with one accord. From the farthest rivers of Ethiopia, they will bring sacrifices to me." This shows the coming of Christ, and many nations will seek refuge in him, and the peoples will be gathered to the Lord from the nations.

2.2.10 | "Τέρπου καὶ εὐφραίνου, θύγατερ Σιῶν, διότι ἴδου ἔρχομαι, καὶ κατασκηνώσω ἐν μέσῳ σου, λέγει κύριος·

2.2.10 | "Rejoice and be glad, daughter of Zion, for behold, I come and will dwell in your midst, says the Lord. And many

καὶ καταφεύξονται ἔθνη πολλὰ ἐπὶ τὸν κύριον ἐν τῇ ἡμέρᾳ ἑκείνῃ, καὶ ἔσονται αὐτῷ εἰς λαόν. καὶ κατασκηνώσουσιν ἐν μέσῳ σου, καὶ γνώσῃ ὅτι κύριος παντοκράτωρ ἔξαπέστειλέ με πρός σε.' ἵθ'. Ἀπὸ τοῦ Ἡσαΐου. Δήλωσις γενέσεως Χριστοῦ ἐκ βίζης Ἰεσσαὶ προελευσομένου καὶ κλῆσις δι' αὐτοῦ πάντων τῶν ἔθνῶν.

nations will seek refuge in the Lord on that day, and they will be his people. And they will dwell in your midst, and you will know that the Lord Almighty has sent me to you." This shows the birth of Christ from the root of Jesse, and the calling of all the nations through him.

2.2.11 | "Ἐξελεύσεται ἐκ βίζης Ἰεσσαὶ, καὶ ἄνθος ἐκ τῆς βίζης ἀναβήσεται, καὶ ἀναπαύσεται ἐπ' αὐτὸν πνεῦμα τοῦ Θεοῦ, καὶ τὰ ἐξῆς, οἵς ἐπιλέγει 'καὶ ἔσται ἐν τῇ ἡμέρᾳ ἑκείνῃ ἡ ρίζα τοῦ Ἰεσσαὶ, καὶ ὁ ἀνιστάμενος ἄρχειν ἔθνῶν· ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν.' κ'. Ἀπὸ τοῦ αὐτοῦ. Δήλωσις Χριστοῦ παρουσίας καὶ τῆς δι' αὐτοῦ γενομένης εἰς πάντα τὰ ἔθνη εὐεργεσίας.

2.2.11 | "There will come forth a shoot from the root of Jesse, and a branch will grow from his roots, and the Spirit of God will rest upon him, and so on, as it is said, 'And in that day, the root of Jesse will stand as a banner for the nations; the nations will seek him.'" This shows the coming of Christ and the blessings that will come to all nations through him.

2.2.12 | "Ιδου, ὁ παῖς μου, ἀντιλήψομαι αὐτοῦ· ὁ ἐκλεκτός μου, προσεδέξατο αὐτὸν ἡ ψυχή μου. ἔδωκα τὸ πνεῦμά μου ἐπ' αὐτὸν καὶ κρίσιν τοῖς ἔθνεσιν ἔχοίσει. οὐ κεκράξει, οὐδὲ ἀνήσει, οὐδὲ ἀκουσθήσεται ἔξω ἡ φωνὴ αὐτοῦ. κάλαμον συντεθραυσμένον οὐ κατεάξει καὶ λίνον τυφόμενον οὐ σβέσει, ἀλλ' εἰς ἀλήθειαν ἔχοίσει κρίσιν, ἀναλάμψει, καὶ οὐ θραυσύσεται ἔως θῇ ἐπὶ τῆς γῆς κρίσιν· καὶ ἐπὶ τῷ ὄνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν.

2.2.12 | Behold, my servant, I will uphold him; my chosen one, in whom my soul delights. I have put my Spirit upon him, and he will bring justice to the nations. He will not cry out or raise his voice, nor will his voice be heard outside. A bruised reed he will not break, and a smoldering wick he will not extinguish; he will bring forth justice in truth. He will not be discouraged until he has established justice on the earth; and in his name, the nations will hope.

2.2.13 | καὶ ἐξῆς ἐπιλέγει "έγὼ κύριος ὁ Θεὸς ἐκάλεσά σε ἐν δικαιοσύνῃ, καὶ κρατήσω τῆς χειρός σου, καὶ ἐνισχύσω σε· καὶ ἔδωκά σε εἰς διαθήκην γένους, εἰς φῶς ἔθνῶν, ἀνοῖξαι ὁ φθαλμοὺς τυφλῶν, ἔξαγαγεῖν ἐκ δεσμῶν δεδεμένους καὶ ἔξ οἴκου φυλακῆς καθημένους ἐν σκότει. ἔγὼ

2.2.13 | "And further, he says, 'I am the Lord, your God; I have called you in righteousness, and I will hold your hand and strengthen you. I have given you as a covenant to the people, a light to the nations, to open the eyes of the blind, to bring out prisoners from the dungeon and

κύριος ὁ θεὸς, τοῦτό μου ἔστιν ὄνομα, τὴν δόξαν μου ἐτέρῳ οὐ δώσω, οὐδὲ τὰς ἀρετάς μου τοῖς γλύπτοις, τὰ ἀπ' ἀρχῆς, ίδοὺ, ἥκασιν, καὶνὰ ἂ νῦν ἀναγγελῶ, καὶ πρὸ τοῦ ἀναγγεῖλαι ἐδηλώθη ὑμῖν." κά.  
'Απὸ τοῦ Δήλωσις Χριστοῦ καὶ γενέσεως καὶ κλήσεως ἐθνῶν.

those who sit in darkness from the prison house. I am the Lord, that is my name; I will not give my glory to another, nor my praise to carved images. The former things have come to pass; behold, I declare new things, and before they spring forth, I tell you of them.'" This shows the coming of Christ and the calling of the nations.

2.2.14 | "Ακούσατέ μου νῆσοι καὶ προσέχετε ἐθνη, διὰ χρόνου πολλοῦ στήσεται, λέγει κύριος. ἐκ κοιλίας μητρός μου ἐκάλεσε τὸ ὄνομά μου, καὶ ἐθηκε τὸ στόμα μου ὡς μάχαιραν ὄξεῖαν, καὶ ὑπὸ τὴν σκέπην τῆς χειρὸς αὐτοῦ ἔκρυψε με, ἐθηκέ με ὡς βέλος ἐκλεκτὸν, καὶ ἐν τῇ φαρέτρᾳ αὐτοῦ ἐσκέπασέν με."

2.2.14 | Hear me, islands, and pay attention, nations; for a long time, the Lord says, 'From the womb of my mother, he called my name. He made my mouth like a sharp sword, and he hid me in the shadow of his hand. He made me like a polished arrow, and in his quiver, he hid me away.'

2.2.15 | καὶ ἐπιλέγει "ίδοὺ "ίδοὺ δέδωκά σε εἰς διαθήκην γένους, εἰς φῶς ἐθνῶν, εἶναί σε εἰς σωτηρίαν ἵως ἐσχάτου τῆς γῆς." κβ'.  
'Απὸ τοῦ Χριστοῦ παρουσίας δήλωσις καὶ κλήσεως ἐθνῶν.

2.2.15 | "And he says, 'Behold, I have given you as a covenant to the people, a light to the nations, to be your salvation to the ends of the earth.'" This shows the coming of Christ and the calling of the nations.

2.2.16 | "Οὕτω "Οὕτω λέγει κύριος ὁ ἥψαμενός σε Ισραὴλ, ἀγιάσατε τὸν φαυλίζοντα τὴν Ψυχὴν αὐτοῦ, τὸν βδελυσσόμενον ὑπὸ τῶν ἐθνῶν τῶν δούλων τῶν ἀρχόντων· βασιλεῖς ὄψονται αὐτὸν, καὶ ἀναστήσονται ἄρχοντες, καὶ προσκυνήσουσιν αὐτῷ," καὶ τὰ ἔξῆς·

2.2.16 | Thus says the Lord, who has rescued you, Israel: 'Honor the one who is despised, the one who is hated by the nations, the servants of rulers; kings will see him, and princes will rise up, and they will bow down to him.'

2.2.17 | οἵς ἐπιλέγει "καιρῷ δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι, καὶ ἔδωκά σε εἰς διαθήκην ἐθνῶν, τοῦ καταστῆσαι τὴν γῆν, καὶ κληρονομῆσαι κληρονομίας ἑρήμους, λέγοντα τοῖς ἐν δεσμοῖς, ἐξέλθετε, καὶ τοῖς

2.2.17 | To whom he says, 'In a time of favor, I have listened to you, and on a day of salvation, I have helped you. I have given you as a covenant to the nations, to establish the earth and to give as a heritage the desolate places, saying to those in

έν τῷ σκότει, ἀνακαλυφθῆναι, καὶ ἐν πάσαις ταῖς ὁδοῖς βοσκηθήσονται, καὶ ἐν πάσαις ταῖς τρίβοις ἡ νομὴ αὐτῶν, οὐ πεινάσουσιν οὐδὲ διψήσουσιν, οὐδὲ πατάξει αὐτοὺς καύσων οὐδὲ ἥλιος, ἀλλ' ὁ ἔλεων παρακαλέσει, καὶ διὰ πηγῶν ὑδάτων ἄξει αὐτοὺς, καὶ θήσω πᾶν ὅρος εἰς ὁδὸν καὶ πᾶσαν τρίβον εἰς βόσκημα αὐτοῖς.

chains, "Come out," and to those in darkness, "Be revealed." They will be fed in all the paths, and in all the roads, their pasture will be. They will not hunger or thirst, nor will the heat or sun strike them, for the one who has mercy will guide them, and he will lead them by springs of water. I will make every mountain a road and every hill a pasture for them.'

2.2.18 | ίδοὺ οὗτοι πόρρωθεν ἤξουσιν, οὗτοι ἀπὸ βορρᾶ καὶ θαλάσσης, ἄλλοι δὲ ἐκ γῆς Περσῶν εύφρανθητε ούρανοὶ καὶ ἀγαλλιάσθω ἡ γῆ. ἢξάτωσαν τὰ ὄρη εύφροσύνην, ὅτι ἡλέησεν κύριος τὸν λαὸν αὐτοῦ, καὶ τοὺς ταπεινοὺς τοῦ λαοῦ αὐτοῦ παρεκάλεσεν." κγ'. Τοῦ αὐτοῦ. Δήλωσις Χριστοῦ καὶ κλῆσις ἐθνῶν,

2.2.18 | Behold, these will come from far away, these from the north and the sea, and others from the land of the Persians. Let the heavens rejoice and let the earth be glad. Let the mountains break forth in joy, for the Lord has had mercy on his people and has comforted the humble among his people.

2.2.19 | "Προσέχετε τοῖς ὡσὶν ὑμῶν καὶ ἐπακολουθή σατε ταῖς ὁδοῖς μου, ἐπακούσατέ μου, καὶ ζήσεται ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν, καὶ διαθήσομαι ὑμῖν διαθήκην αἱώνιον, τὰ ὄσια Δαβὶδ τὰ πιστά. ίδού μαρτύριον ἔθνεσι δέδωκα αὐτὸν, ἀρχοντα καὶ προστάσσοντα ἔθνεσιν. ἔθνη ἂ οὐκ οἴδασίν σε ἐπικαλέσονταί σε, καὶ λαοὶ οἱ ούκ ἐπίστανται σε ἐπὶ σὲ καταφεύξονται, ἔνεκα κυρίου τοῦ θεοῦ σου τοῦ ἀγίου σοῦ Ἰσραὴλ, ὅτι ἐδόξασέν σε."

2.2.19 | Pay attention to your ears and follow my ways. Listen to me, and your soul will live in good things, and I will make an everlasting covenant with you, the faithful promises of David. Behold, I have given him as a witness to the nations, a leader and commander for the nations. Nations that do not know you will call on you, and people who do not know you will flee to you, because of the Lord your God, the Holy One of Israel, for he has glorified you.

2.2.20 | Καὶ διὰ τούτων οὖν μεμαθηκότες ὡς ἡ τοῦ Χριστοῦ παρουσία οὐ μόνοις Ἰουδαίοις, ἀλλὰ καὶ πᾶσι τοῖς ἔθνεσι σωτήριος ἔσεσθαι προηντρεπίζετο, φέρε καὶ τὸ τρίτον ἀποδείξωμεν, ὅπως κατὰ τοὺς τῆς ἐπιφανείας αὐτοῦ χρόνους οὐ μόνον τὰ χρηστότερα τοῖς ἔθνεσι προεφητεύετο, ἀλλὰ καὶ τοῖς ἐκ περιτομῆς

2.2.20 | And so, having learned these things, we see that the coming of Christ was prepared not only for the Jews but also to be a savior for all nations. Let us also show the third point, that during the times of his appearance, not only were good things prophesied for the nations, but also the

τὰ έναντία.

2.2.21 | διαρρήδην γοῦν ἀπόπτωσιν καὶ ἀποβολὴν τοῦ Ἰουδαίων ἔθνους διὰ τὴν εἰς Χριστὸν ἀπιστίαν αὐτῶν ἔσεσθαι τὰ παρ' αὐτοῖς λόγια προαγορεύει, ὡς μηκέτι ἵσους ἡμᾶς αὐτοῖς, ἀλλὰ καὶ κρείττους αὐτῶν ἐκ περιουσίας ἀναφαίνεσθαι. καὶ νῦν δὲ χρήσομαι ψιλαῖς ταῖς τῶν προφητῶν παραθέσεσι δίχα πάσης τῆς εἰς αὐτὰς Θεωρίας, διά τε τὸ σαφὲς αὐτῶν καὶ διὰ τὸ μέλλειν ἐπὶ σχολῆς πληρεστάτην αὐτῶν ποιήσασθαι τὴν ἔξετασιν. κδ'. Ἀπὸ Ἱερεμίου. Δήλωσις ἀρνήσεως τοῦ Ἰουδαίων ἔθνους, καὶ τῆς ἀντ' αὐτῶν εἰσποιήσεως τῶν ἔθνῶν.

### Section 3

2.3.1 | "Τάδε λέγει κύριος, στῆτε ἐν ταῖς ὁδοῖς, ἵδετε, καὶ ἐρωτήσατε τρίβους κυρίου αἰώνιους, καὶ ἵδετε ποία ἔστιν ἡ ὁδὸς ἡ ἀγαθὴ καὶ βαδίζετε ἐν αὐτῇ, καὶ εὑρήσετε ἀγνισμὸν ταῖς ψυχαῖς ὑμῶν· καὶ εἴπαν, οὐ πορευσόμεθα. καθέστακα ἐφ' ὑμὰς σκοποῦς, ἀκούσατε τῆς φωνῆς τῆς σάλπιγγος καὶ εἴπαν, οὐκ ἀκουσόμεθα. διὰ τοῦτο ἥκουσαν τὰ ἔθνη, καὶ οἱ ποιμαίνοντες τὰ ποίμνια ἐν αὐτοῖς." κε.  
'Απὸ τοῦ αὐτοῦ Τῆς τῶν ἔθνῶν εύσεβείας δήλωσις καὶ τῆς τοῦ Ἰουδαίων ἔθνους δυσσεβείας κατηγορία. πρόρρησις δὲ τῶν μετὰ τὴν τοῦ Χριστοῦ παρουσίαν μετελθόντων αὐτοὺς κακῶν.

2.3.2 | "Κύριε ἴσχύς μου καὶ βοήθειά μου καὶ μου ἐν ἡμέρᾳ κακῶν. πρὸς σὲ ἔθνη ἥξουσιν ἀπ' ἐσχάτου τῆς γῆς, καὶ ἐροῦσιν ὡς ψευδῆ ἐκτήσαντο οἱ πατέρες ἡμῶν

opposite for those of the circumcision.

2.2.21 | Therefore, it is clearly foretold that there will be a rejection and loss of the Jewish nation because of their unbelief in Christ, so that they will no longer be equal to us, but we will be shown to be greater than them from the chosen people. And now I will use the plain statements of the prophets without any interpretation, both because they are clear and because they will make their examination more complete in due time. From Jeremiah. A declaration of the rejection of the Jewish nation and the inclusion of the nations in their place.

2.3.1 | Thus says the Lord: Stand at the crossroads and look, and ask for the ancient paths of the Lord, and see what is the good way and walk in it, and you will find rest for your souls. But they said, 'We will not walk in it.' I set watchmen over you; listen to the sound of the trumpet. But they said, 'We will not listen.' Therefore, the nations have heard, and those who shepherd the flocks among them. From the same. A declaration of the piety of the nations and a charge against the impiety of the Jewish nation. This is a prediction of those who will turn away from evil after the coming of Christ.

2.3.2 | Lord, my strength and my help in the day of trouble. To you, nations will come from the ends of the earth, and they will say, 'Our fathers inherited false gods, and

εῖδωλα, καὶ οὐκ ἔστιν ἐν αὐτοῖς ὥφρελεια· εἰ ποιήσει ἑαυτῷ ἄνθρωπος θεοὺς, καὶ οὗτοι οὐκ εἰσὶν θεοί.

there is no benefit in them. If a man makes gods for himself, these are not gods.'

2.3.3 | διὰ τοῦτο ἴδοὺ ἐγὼ δείξω αὐτοῖς ἐν τῷ καιρῷ τούτῳ, γνωριῶ αὐτοῖς τὴν χεῖρά μου καὶ τὴν δύναμίν μου· καὶ γνώσονται ὅτι ὄνομά μοι κύριος. ἀμαρτίᾳ Ἰούδα ἐγγέγραπται ἐν γραφῇ ἐν ὄνυχι ἀδαμαντίῳ, ἐγκεκολαμμένῃ ἐπὶ τοῦ στήθους τῆς καρδίας αὐτῶν, ἡνίκα ἀν μηνσθῶσιν τὰ ἄλση αὐτῶν ἐπὶ ξύλου δασέος, καὶ ἐπὶ βουνῶν μετεώρων, καὶ ὁρέων ἐν ἀγρῷ. ἴσχύν σου καὶ θησαυρούς σου εἰς προνομήν δώσω, καὶ τὰ ὕψιστά σου διὰ τὰς ἀμαρτίας σου τὰς ἐν πᾶσι τοῖς ὀρίοις σου. καὶ ἀφεθήσῃ μόνη, καὶ ταπεινωθήσῃ ἀπὸ τῆς κληρονομίας σου, ἵς ἔδωκά σοι.

2.3.3 | Therefore, behold, I will show them at this time my hand and my power; and they will know that my name is Lord. The sin of Judah is written with a diamond point on the tablet of their hearts. Whenever they remember their groves on tall trees, and on high hills, and on mountains in the countryside. I will give your strength and your treasures as plunder, and your highest places because of your sins in all your borders. And you will be left alone, and you will be humbled from the inheritance that I gave you.

2.3.4 | καὶ κατασουλώσω σε τοῖς ἔχθροῖς σου ἐν τῇ γῇ ἣ οὐκ ἔγνως· ὅτι πῦρ ἐκκέκαυται ἐν τῷ θυμῷ μου, ἔως αἰῶνος καυθήσεται." κε'. 'Απὸ τοῦ Ἀμώς Τὰ περὶ τῆς εἰς πάντα τὰ ἔθνη διασπορᾶς τοῦ Ἰουδαίων ἔθνους, καὶ περὶ τῆς ἀνανεώσεως τῆς Χριστοῦ παρουσίας καὶ βασιλείας, καὶ τῆς ἐπ' αὐτῇ γεγενημένης τῆς τῶν ἔθνῶν ἀπάντων κλήσεως.

2.3.4 | "And I will make you a horror to your enemies in the land you do not know; for fire is kindled in my anger, and it will burn forever." From Amos: The things about the scattering of the Jewish nation among all the nations, and about the renewal of Christ's coming and kingdom, and the calling of all the nations that has happened because of it.

2.3.5 | "Ιδοὺ ἐγὼ ἐντέλλομαι, καὶ λικμήσω ἐν τοῖς ἔθνεσι τὸν οἶκον Ἰσραὴλ, ὃν τρόπον λικμᾶται ἐν τῷ λικμῷ, καὶ οὐ μὴ πέσῃ σύντριψμα ἐπὶ τὴν γῆν· ῥομφαίᾳ τελευτήσουσιν πάντες οἱ ἀμαρτωλοὶ τοῦ λαοῦ μου, οἵ λέγοντες, οὐ μὴ ἐγγίσῃ οὐδὲ μὴ ἔλθῃ ἐφ' ἡμᾶς τὰ κακά· ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀναστήσω τὴν σκηνὴν Δαβὶδ τὴν πεπτωκυῖαν, καὶ ἀνοικοδομήσω τὰ

2.3.5 | Behold, I am commanding, and I will shake the house of Israel among the nations, like one shakes with a sieve, and not a grain will fall to the ground. By the sword, all the sinners of my people will die, who say, 'Evil will not overtake us or come upon us.' On that day, I will raise up the fallen tent of David, and I will rebuild its

πεπτωκότα αύτῆς,

2.3.6 | καὶ τὰ κατεσκαμμένα αύτῆς ἀναστήσω, καὶ ἀνοικοδομήσω αύτὴν, καθὼς αἱ ἡμέραι τοῦ αἰῶνος, ὅπως ἐκζητήσωσί με οἱ κατάλοιποι τῶν ἀνθρώπων, καὶ πάντα τὰ ἔθνη, ἐφ' ἂν πικέληται τὸ ὄνομά μου ἐπ' αὐτὰ, λέγει κύριος ὁ ποιῶν ταῦτα πάντα." καὶ. 'Απὸ τοῦ Μιχαίου. Κατηγορία τῶν ἀρχῶν τῶν τοῦ Ἰουδαίων ἔθνους, καὶ δήλωσις Κατηγορία τῆς μητροπόλεως αύτῶν, ἐπιφάνειά τε Χριστοῦ καὶ οἴκου θεοῦ τῆς ἐκκλησίας αὐτοῦ, λόγου τε καὶ νόμου πρόσοδος, καὶ τῶν ἔθνῶν ἀπάντων δήλωσις. 7, "Ἀκούσατε δὴ ταῦταοι ἡγούμενοι οἴκου|Ιακώβ, καὶ οἱ κατάλοιποι οἴκου Ισραὴλ, οἵ βδελυσσόμενοι κρίμα, καὶ πάντα τὰ ὄρθὰ διαστρέφοντες, οἵ οἰκοδομοῦντες Σιῶν ἐν αἷμασι καὶ Ιερουσαλήμ ἐν οἱ ἡγούμενοι αύτῆς μετὰ δώρων ἔκρινον, καὶ οἱ ιερεῖς αύτῆς μετὰ μισθοῦ ἀπεκρίναντο, καὶ οἵ προφῆται αύτῆς μετὰ ἀργυρίου ἐμαντεύοντο, καὶ ἐπὶ τὸν κύριον ἐπανεπαύοντο, λέγοντες, οὐχὶ κύριος μεθ' ἡμῶν ἐστιν; οὐ μὴ ἐπέλθῃ ἐφ' ἡμᾶς κακά.

2.3.8 | διὰ τοῦτο δι' ὑμᾶς Σιῶν ὡς ἀγρὸς ἀροτριαθήσεται, καὶ Ιερουσαλήμ ὡς ὀπωροφυλάκιον ἔσται, καὶ τὸ ὄρος τοῦ οἴκου εἰς ἄλσος δρυμοῦ. καὶ ἔσται ἐπ' ἐσχάτου τῶν ἡμερῶν ἐμφανὲς τὸ ὄρος κυρίου, ἔτοιμον ἐπὶ τὰς κορυφὰς τῶν ὄρέων· καὶ μετεωρισθήσεται ὑπεράνω τῶν βουνῶν, καὶ σπεύσουσιν ἐπ' αὐτὸ λαοὶ, καὶ πορεύσονται ἔθνη πολλὰ καὶ ἐροῦσι, δεῦτε καὶ ἀναβῶμεν εἰς τὸ ὄρος κυρίου, καὶ εἰς τὸν οἴκον τοῦ θεοῦ Ιακώβ, καὶ δείξουσιν ἡμῖν τὴν ὁδὸν αύτοῦ, καὶ πορευσόμεθα ἐν ταῖς τρίβοις αύτοῦ, ὅτι ἐκ Σιῶν ἔξελεύσεται

ruins.

2.3.6 | And I will raise up its fallen places, and I will rebuild it, as in the days of old, so that the remnant of mankind may seek me, and all the nations upon whom my name is called, says the Lord who does all these things." From Micah: The accusation against the leaders of the Jewish nation, and the declaration about their metropolis, the appearance of Christ, and the house of God, which is his church, the word and the law, and the declaration concerning all the nations. "Hear this, you leaders of the house of Jacob, and you remnant of the house of Israel, who hate justice and twist everything that is right, who build Zion with blood and Jerusalem with wrongdoing. Its leaders judge for a bribe, and its priests teach for a price, and its prophets practice divination for money, yet they lean on the Lord, saying, 'Is not the Lord among us? No disaster will come upon us.'

2.3.8 | "Therefore, for you, Zion will be plowed like a field, and Jerusalem will be like a fruit garden, and the mountain of the house will become a wooded hill. And it will be in the last days that the mountain of the Lord will be revealed, ready on the tops of the mountains; and it will be lifted up above the hills, and many peoples will rush to it, and many nations will say, 'Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths, for the law will go out from Zion, and

νόμος, καὶ λόγος κυρίου ἐξ Ἱερουσαλήμ.”  
κή. Ἀπὸ τοῦ Ζαχαρίου. Δήλωσις περὶ<sup>1</sup>  
χριστοῦ παρουσίας, καὶ τῆς τῶν Ἰουδαίων  
πολεμικῆς παρασκευῆς ὀλεθρος, ἐθνῶν τε  
εἰρήνη καὶ βασιλεία κυρίου μέχρι τῶν  
περάτων τῆς οἰκουμένης.

the word of the Lord from Jerusalem."<sup>1</sup>  
From Zechariah: A declaration about the  
presence of Christ, and the destruction of  
the military preparations of the Jews, and  
peace for the nations, and the kingdom of  
the Lord until the ends of the earth.

2.3.9 | "Χαῖρε σφόδρα, θύγατερ Σιῶν,  
κήρυσσε, θύγαιερ Ἱερουσαλὴμ, ίδοὺ δὲ  
βασιλεύς σου ἔρχεται δίκαιος καὶ σώζων,  
αὐτὸς πρᾶος καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον  
καὶ πῶλον νέον, καὶ ἔξολοθρεύσει ἄρματα  
ἐξ Ἐφραΐμ, καὶ ὥππον ἐξ Ἱερουσαλὴμ, τόξον  
πολεμικόν· καὶ πλῆθος εἰρήνης ἐξ ἐθνῶν,  
καὶ κατάρξει ἀπὸ θαλάσσης ἔως θαλάσσης,  
καὶ ἀπὸ ποταμῶν δι' ἐκβολῶν γῆς."

2.3.9 | Rejoice greatly, daughter of Zion!  
Shout, daughter of Jerusalem! Look, your  
king is coming to you, righteous and saving,  
humble and riding on a donkey, on a colt,  
the foal of a donkey. He will destroy the  
chariots from Ephraim and the horses from  
Jerusalem, and the battle bow will be  
broken. He will proclaim peace to the  
nations, and his rule will extend from sea to  
sea, and from the river to the ends of the  
earth.

2.3.10 | κθ'. Ἀπὸ τοῦ Μαλαχίου.  
Παραίτησις τοῦ Ἰουδαίων ἔθνους, καὶ τῆς  
κατὰ τὸν Μώσεως νόμον σωματικῆς αὐτῶν  
θρησκείας ἄρνησις, τῆς διὰ Χριστοῦ πᾶσι  
τοῖς ἔθνεσι παραδοθείσης πνευματικῆς  
λατρείας. "Οὐκ ἔστι μου θέλημα ἐν ὑμῖν,  
λέγει παντοκράτωρ, καὶ θυσίαν οὐ  
προσδέξομαι ἐκ τῶν χειρῶν ὑμῶν. διότι ἀπὸ<sup>2</sup>  
ἀνατολῶν ἡλίου καὶ μέχρι δυσμῶν τὸ  
ὄνομά μου δεδόξασται ἐν τοῖς ἔθνεσι, καὶ  
ἐν παντὶ τόπῳ θυμίαμα προσάγεται τῷ  
ὄνοματί μου, καὶ θυσία καθαρά. διότι μέγα  
τὸ ὄνομά μου ἐν τοῖς ἔθνεσι, λέγει κύριος  
παντοκράτωρ, ὑμεῖς δὲ βεβηλοῦτε αὐτό."  
λ'. Ἀπὸ τοῦ Ἡσαίου. Τοῦ Ἰουδαίων ἔθνους  
ἀπόπτωσις λόγου τε θεοῦ, καὶ νόμου  
καινοῦ, οἴκου τε αὐτοῦ φανέρωσις, καὶ τῶν  
ἔθνῶν ἀπάντων εύσεβείας δήλωσις.

2.3.10 | "From Malachi: A rejection of the  
Jewish nation, and a denial of their physical  
worship according to the law of Moses,  
which has been replaced by spiritual  
worship given to all nations through Christ.  
'I do not want your offerings, says the  
Almighty, and I will not accept a sacrifice  
from your hands. For from the rising of the  
sun to its setting, my name is honored  
among the nations, and in every place,  
incense is offered in my name, and a pure  
offering. For my name is great among the  
nations, says the Lord Almighty, but you  
profane it.' From Isaiah: The rejection of  
the word of God by the Jewish nation, and  
the revelation of a new law, and the  
declaration of piety among all the nations."<sup>2</sup>

2.3.11 | "Εγκαταλειφθήσεται ἡ θυγάτηρ

2.3.11 | The daughter of Zion will be left

Σιῶν σκηνὴ ἐν ἀμπελῶνι, καὶ ὡς  
όπωροφυλάκιον ἐν σικυηράτῳ, ὡς πόλις  
πολιορκουμένη." καὶ ἔξῆς ἐπιλέγει 'πῶς  
ἐγένετο πόρνη πόλις πιστὴ Σιῶν, ἐν ᾧ  
δικαιοσύνη ἐκοιμήθη ἐν αὐτῇ, νῦν δὲ  
φονευταί;"

like a shelter in a vineyard, like a hut in a cucumber field, like a city under siege." And then it continues, "How has the faithful city, Zion, become a prostitute? In her, justice used to rest, but now there are murderers?

2.3.12 | καὶ ἐπὶ τούτοις "ἔσονται γὰρ ὡς  
τερέβινθος τὰ φύλλα, καὶ ὡς παράδεισος  
ὕδωρ μὴ ἔχων. καὶ ἔσται ἡ ἴσχὺς αὐτῶν ὡς  
καλάμη στυππίου, καὶ αἱ ἐργασίαι αὐτῶν  
ὡς σπινθῆρες πυρὸς, καὶ κατακαυθήσονται  
οἱ ἄνομοι, καὶ οἱ ἀμαρτωλοὶ ἄμα, καὶ οὐκ  
ἔσται ὁ σβέσων."

2.3.12 | And on these things, 'For their leaves will be like those of a terebinth, and like a garden without water. And their strength will be like a dry stalk, and their works will be like sparks of fire, and the lawless will be burned up, and the sinners together, and no one will quench them.'

2.3.13 | τούτοις ἄπασιν ἐπιλέγει καὶ ἔσται  
ἐν ταῖς ἑσχάταις ἡμέραις ἐμφανὲς τὸ ὅρος  
κυρίου, καὶ ὁ οἶκος τοῦ θεοῦ ἐπ' ἄκρων τῶν  
ὄρεών. καὶ ὑψωθήσεται ὑπεράνω τῶν  
βουνῶν, καὶ ἥξουσιν ἐπ' αὐτὸ πάντα τὰ  
ἔθνη· καὶ πορεύσονται ἔθνη πολλὰ, καὶ  
έροῦσιν, δεῦτε, καὶ ἀναβῶμεν εἰς τὸ ὅρος  
τοῦ κυρίου, καὶ εἰς τὸν οἶκον τοῦ θεοῦ  
Ἰακὼβ, καὶ ἀναγγελεῖ ἡμῖν τὴν ὁδὸν αὐτοῦ,  
καὶ πορευσόμεθα ἐν αὐτῇ. ἐκ γὰρ Σιῶν  
ἔξελεύσεται νόμος, 'μὸς, καὶ λόγος κυρίου  
ἔξ ιερουσαλὴμ, καὶ κρινεῖ μέσον τῶν  
ἔθνων.' λά. Ἀπὸ τοῦ αὐτοῦ. Καθαίρεσις  
τῆς δόξης τοῦ Ἰουδαίων λαοῦ, καὶ ἡ τῶν  
ἔθνων ἀπὸ τῆς εἰδωλολατρίας ἐπιστρόφη  
πρὸς τὸν τῶν ὄλῶν θέον τὰ τε περὶ τῆς  
έρημίας τῶν Ἰουδαικῶν πόλεων, καὶ περὶ  
τῆς εἰς τὸν θεὸν ἀπιστίας αὐτῶν.

2.3.13 | "On all these things, it says, 'In the last days, the mountain of the Lord will be made clear, and the house of God will be on the tops of the mountains. And it will be lifted up above the hills, and all the nations will come to it. And many nations will go and say, "Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths." For the law will go out from Zion, and the word of the Lord from Jerusalem, and he will judge between the nations.' This is the same. The removal of the glory of the Jewish people, and the turning of the nations away from idolatry to the God of all, and concerning the desolation of the Jewish cities, and concerning their unbelief in God."

2.3.14 | "Τάδε λέγει κύριος Σαβαὼθ, καὶ  
ἔσται ὁ τρόπον ἐάν τις συναγάγῃ στάχυν  
ἐν φάραγγι στερεῷ, καὶ καταλειφθῇ ἐν  
αὐτῇ καλάμη, ἦ ὡς ῥῶγες ἐλαίας δύο ἦ

2.3.14 | Thus says the Lord of Hosts, 'And it will be like this: if someone gathers grain in a strong valley, and a stalk is left in it, or like two or three olives on the top of a tree,

τρεῖς ἐπ' ἄκρου μετεώρων, ἢ τέσσαρες, ἢ πέντε ἐπὶ τῶν κλάδων αὐτῶν καταλειφθῆ.

or four or five on its branches are left.'

2.3.15 | τάδε λέγει κύριος ὁ θεὸς τοῦ Ἰσραὴλ· τῇ ἡμέρᾳ ἑκείνῃ πεποιθώς ἔσται ὁ ἀνθρωπος ἐπὶ τῷ ποιήσαντι αὐτὸν, οὗ δὲ ὁ φθαλμὸς αὐτοῦ εἰς τὸν ἄγιον τοῦ Ἰσραὴλ ἐμβλέψονται· καὶ οὐ μὴ πεποιθότες ὡσιν ἐπὶ τοῖς βωμοῖς, οὕτε ἐπὶ τοῖς ἔργοις τῶν χειρῶν αὐτῶν, ἢ ἐποίησαν οἱ δάκτυλοι αὐτῶν· καὶ οὐκ ὄψονται τὰ δένδρα, οὕτε τὰ βδελύγματα αὐτῶν τῇ ἡμέρᾳ ἑκείνῃ. ἔσονται αἱ πόλεις σου ἐγκαταλειπμέναι, ὃν τρόπον ἐγκατέλιπον οἱ Ἀμορραῖοι καὶ οἱ Εὐαῖοι ἀπὸ προσώπου τῶν νἰῶν Ἰσραὴλ.

2.3.15 | Thus says the Lord, the God of Israel: 'On that day, a person will trust in the one who made him, and his eyes will look to the Holy One of Israel. And they will not trust in the altars, nor in the works of their hands, which their fingers made. And they will not look at the trees, nor at their idols on that day. Your cities will be left behind, just as the Amorites and the Hivites left before the children of Israel.'

2.3.16 | καὶ ἔσονται ἔρημοι, διότι ἐγκατέλιπες τὸν θεὸν τὸν σωτῆρά σου, καὶ κυρίου τοῦ θεοῦ σου οὐκ ἐμνήσθης. διὰ τοῦτο φυτεύσεις φύτευμα ἀπιστον· τῇ δὲ ἡμέρᾳ ἣ ἂν φυτεύσῃς, πλανηθήσῃ." λβ'. Τοῦ αὐτοῦ. Δήλωσις καθαιρέσεως τῶν Ἰουδαικῶν πόλεων καὶ τῆς τῶν ἔθνῶν κατὰ θεὸν εὐφροσύνης.

2.3.16 | "And they will be desolate, because you have forsaken the God who saves you, and you have not remembered the Lord your God. Therefore, you will plant a faithless seed; and on the day you plant it, you will be led astray." This is the same. A declaration of the destruction of the Jewish cities and the joy of the nations according to God.

2.3.17 | "Κύριε ὁ θεός μου δοξάσω σε, ὑμνήσω τὸ ὄνομά σου, ὅτι ἐποίησας θαυμαστὰ πράγματα, βουλὴν ἀρχαίαν, ἀληθινήν. γένοιτο κύριε, ὅτι ἔθηκας πόλεις εἰς χῶμα, πόλεις ὄχυράς τοῦ πεσεῖν αὐτῶν τὰ θεμέλια. τῶν ἀσεβῶν πόλις εἰς τὸν αἰῶνα οὐ μὴ οἴκοδομηθῆ. διὰ τοῦτο εὐλογήσει σὲ ὁ λαὸς ὁ πτωχὸς, καὶ πόλεις ἀνθρώπων ἀδικουμένων εὐλογήσουσί σε. ἐγένου γὰρ πάσῃ πόλει ταπεινῇ βοηθὸς, καὶ τοῖς ἀθυμήσασι δι' ἐνδειαν σκέπῃ.

2.3.17 | Lord my God, I will glorify you, I will praise your name, for you have done wonderful things, a plan from long ago, true. Let it be, Lord, for you have made cities into rubble, strong cities whose foundations have fallen. The city of the wicked will never be built again. Therefore, the poor people will bless you, and the cities of the oppressed will praise you. For you have been a helper to every humble city, and a shelter to those who are discouraged because of need.

2.3.18 | καὶ ποιήσει κύριος Σαβαὼθ πᾶσι τοῖς ἔθνεσιν ἐπὶ τὸ ὅρος τοῦτο, πίονται εὐφροσύνην, πίονται οἶνον, χρίσονται μύρον ἐν τῷ ὅρει τούτῳ. παράδος ταῦτα πάντα τοῖς ἔθνεσιν, ἡ γὰρ βουλὴ αὕτη ἐπὶ πάντα τὰ ἔθνη· κατέπιεν ὁ θάνατος ἴσχύσας, καὶ πάλιν ἀφεῖλεν ὁ θεὸς πὰν δάκρυον ἀπὸ παντὸς προσώπου, τὸ ὄνειδος τοῦ λαοῦ ἀφεῖλεν ὁ θεὸς ἀπὸ πάσης τῆς γῆς. τὸ γὰρ στόμα κυρίου ἐλάλησε ταῦτα.” λγ’. Τοῦ αὐτοῦ. Ἀγάθων ἐπαγγελίᾳ τῇ πάλαι ἑρήμω ἐξ ἔθνῶν ἐκκλησίᾳ, τοῦ τε Ἰουδαίων ἔθνους ἀπόγνωσις καὶ ἔλεγχος τῶν ἀμαρτιῶν αὐτῶν καὶ πάντων τῶν ἔθνῶν κλῆσις.

2.3.19 | “Μὴ μνημονεύετε τὰ πρῶτα, καὶ τὰ μὴ συλλογίζεσθε· ὅτι ἰδοὺ ἔγώ ποιῶ καὶ νῦν ἀνατελεῖ, καὶ γνώσεσθε αὐτὰ, καὶ ποιήσω ἐν τῇ ἑρήμῳ ὅδον, καὶ ἐν τῇ ἀνύδρῳ ποταμούς· καὶ εὐλογήσει με τὰ θηρία τοῦ ἀγροῦ, σειρῆνες καὶ θυγατέρες στρουθῶν· ὅτι ἔδωκα ἐν τῇ ἑρήμῳ ὕδωρ ποτίσαι τὸ γένος μου τὸ ἐκλεκτὸν, λαόν μου ὃν περιεποιησάμην· τὰς ἀρετάς μου διηγεῖσθε.

2.3.20 | οὐ νῦν ἐκάλεσά σε Ἰακώβ, οὐδὲ κοπιάσαι σε ἐποίησα Ἰσραὴλ. οὐκ ἥνεγκάς μοι πρόβατα τῆς ὀλοκαρπώσεως σου, οὐδὲ ἐν ταῖς θυσίαις σου ἐδόξασάς με· οὐκ ἐδούλευσάς μοι ἐν δώροις, οὐδὲ ἔγκοπόν σε ἐποίησα ἐν λιβάνῳ οὐδὲ ἐκτήσω μοι ἀργυρίου θυμίαμα, οὐδὲ στέαρ τῶν θυσιῶν σου ἐπεθύμησα, ἀλλ’ ἐν ταῖς ἀμαρτίαις σου καὶ ἐν ταῖς ἀδικίαις σου προέστην σου.”

2.3.18 | And the Lord of Hosts will make all the nations on this mountain feast with joy, they will drink wine, they will anoint with oil on this mountain. Give all these things to the nations, for this plan is for all the nations; death has swallowed up its power, and God will wipe away every tear from every face, he will take away the disgrace of his people from all the earth. For the mouth of the Lord has spoken these things. This is the same. A good promise to the long-desolate assembly of the nations, the rejection of the Jewish people, and the correction of their sins and the calling of all the nations.

2.3.19 | Do not remember the former things, and do not consider the things of old. For behold, I am doing a new thing; now it springs up, and you will know it. I will make a way in the wilderness and rivers in the desert. And the beasts of the field will honor me, the jackals and the birds of the air; for I have given water in the wilderness to drink for my chosen people, the people I have formed; they will declare my praises.

2.3.20 | I did not call you, Jacob, for nothing, nor did I make you weary, Israel. You have not brought me sheep for your burnt offerings, nor have you honored me with your sacrifices. You have not served me with gifts, nor have you made me weary with incense. You have not bought me sweet cane with your money, nor have you satisfied me with the fat of your sacrifices. But you have burdened me with your sins and have wearied me with your

wrongdoings.

2.3.21 | καὶ ἐν τοῖς ἔξης φησιν  
“ἐπιστράφητε πρός με, καὶ σωθήσεσθε οἱ  
ἀπ’ ἑσχάτου τῆς γῆς. ἔγὼ εἰμὶ, καὶ οὐκ ἔστιν  
ἄλλος· κατ’ ἐμαυτοῦ ὄμνύω, ἡ’ μὴν  
ἔξελεύσεται ἐκ τοῦ στόματός μου  
δικαιοσύνη οἱ λόγοι μου οὐκ  
ἀποστραφήσονται, ὅτι ἐμοὶ πάντα γόνυ  
κάμψει, καὶ ὄμεται πάσα γλῶσσα τὸν θεὸν  
τὸν ἀληθινὸν, λέγων, δικαιοσύνη καὶ δόξα  
πρὸς αὐτὸν ἥξει, καὶ αἰσχυνθήσονται  
πάντες οἱ διοιρίζοντες ἐαυτοὺς ἀπὸ τοῦ  
κυρίου” Λδ’. Τοῦ αὐτοῦ. Δήλωσις τῆς τοῦ  
Χριστοῦ εἰς ἀνθρώπους παρουσίας καὶ  
ἔλεγχος τοῦ Ἰουδαίων ἔθνους, καὶ τοῖς  
ἔθνεσιν ἅπασιν ἀγαθῶν ἐπαγγελίᾳ.

2.3.21 | And in the following, it says, 'Turn to me, and you will be saved, you who are at the ends of the earth. I am, and there is no other; by myself I swear, my words will not be turned back. For to me every knee will bow, and every tongue will confess the true God, saying, "Righteousness and glory will come to him," and all who have opposed the Lord will be ashamed.' This is a declaration of the coming of Christ to people and a rebuke of the Jewish nation, and a promise of good things to all nations.

2.3.22 | “οὕτω λέγει κύριος, ποπιον τὸ  
βιβλίον τοῦτο τοῦ ἀποστατίου τῆς μητρὸς  
ὑμῶν, ἐν ᾧ ἔξαπέστειλα Αὔτήν; ἢ τίνι  
ὑπόχρεω πέπρακα ὑμᾶς; ἴδού ταῖς  
ἀμαρτίαις ὑμῶν ἐπράθητε, καὶ ταῖς  
ἀνομίαις ὑμῶν ἔξαπέστειλα τὴν μητέρα  
ὑμῶν διότι ἥλθον, καὶ οὐκ ἦν ἀνθρωπος·  
ἐκάλεσα· καὶ οὐκ ἦν ὁ ὑπακουόμενος,” καὶ  
τὰ ἔξης.

2.3.22 | Thus says the Lord, 'What is this book of your mother's divorce that I sent her? Or to whom have I sold you? Behold, you have been sold because of your sins, and I sent your mother away because of your wrongdoings. For I came, and there was no man; I called, and there was no one to answer.'

2.3.23 | Οἵς ἐπιλέγει “οἱ πορευόμενοι ἐν  
σκότει, καὶ οὐκ ἔστιν αὐτοῖς φῶς·  
πεποίθατε ἀπὸ τῷ ὀνόματι κυρίου, καὶ  
ἀντιστηρίσασθε ἐπὶ τῷ θεῷ ὑμῶν. ἴδού  
πάντες ὑμεῖς πῦρ καίετε καὶ κατισχύσατε  
φλόγα. Πορεύεσθε τῷ φωτὶ τοῦ πυρὸς  
ὑμῶν, καὶ τῇ φλογὶ ἡ ἔξικαύεσατε. δι’ ἐμὲ  
ἐγένετο ταῦτα ὑμῖν, ἐν λύπῃ  
κοιμηθήσεσθε.” καὶ τὰ ἔξης.

2.3.23 | To those he chooses, 'Those who walk in darkness and have no light, trust in the name of the Lord and rely on your God. Behold, all of you are burning with fire and are strong in your flame. Walk by the light of your fire and by the flame you have set. Because of me, these things have happened to you; you will lie down in sorrow.'

2.3.24 | οἵς ἐπιλέγει "άκούσατέ μου,  
άκούσατέ μου· λαός μου, καὶ οἱ βασιλεῖς  
πρός με ἐνωτίσασθε, δτι νόμος παρ' ἐμοῦ  
ἐξελεύσεται, καὶ ἡ κρίσις μου εἰς φῶς  
ἔθνῶν. ἔγγίζει ταχὺ ἡ δικαιοσύνη μου, καὶ  
ἐξελεύσεται ὡς φῶς τὸ σωτήριόν μου, καὶ  
ἐπὶ τὸν βραχίονά μου ἔθνη ἐλπιοῦσιν." λε'  
'Ἐκ τοῦ αὐτοῦ.' Ἐλεγχος τῶν ἀσεβημάτων  
τοῦ τῶν Ἰουδαίων ἔθνους καὶ ἀπόπτωσις  
Αὐτῶν τῆς εὔσεβείας, τῆς δὲ τῶν ἔθνῶν  
ἀπάντων κλήσεως Δήλωσις.

2.3.25 | "Μὴ ούχὶ ἴσχύει ἡ χεὶρ κυρίου τοῦ  
σῶσαι, ἢ ἐβάρυνεν τὸ οὓς αὐτοῦ τοῦ μὴ  
άκοῦσαι; ἀλλὰ τὰ ἀμαρτήματα ὑμῶν  
διίστησιν ἀνάμεσον ὑμῶν, καὶ ἀνάμεσον  
τοῦ θεοῦ, καὶ διὰ τὰς ἀμαρτίας ὑμῶν  
ἀπέστρεψεν τὸ πρόσωπον αὐτοῦ ἀφ' ὑμῶν  
τοῦ μὴ ἐλεήσαι· αὗτὸς γὰρ χεῖρες ὑμῶν  
μεμιούσμεναι αἴματι, καὶ οἵ δάκτυλοι ὑμῶν  
ἐν ἀμαρτίαις,

2.3.26 | τὰ δὲ χεῖλη ὑμῶν ἐλάλησεν  
ἀνομίαν, καὶ ἡ γλῶσσα ὑμῶν ἀδικίαν  
μελετᾷ. οὐδεὶς λαλεῖ δίκαια, οὐδὲ ἔστιν ἡ  
κρίσις ἀληθινή· πεποίθασιν ἐπὶ ματαίοις,  
καὶ λαλοῦσι κενὰ, δτι κύουσι πόνον καὶ  
τίκτουσιν ἀνομίαν·

2.3.27 | ὡὰ ἀσπίδων ἔρρηξαν, καὶ ίστὸν  
ἀράχνης ὑφαίνουσι, καὶ ὁ θέλων τῶν ὡῶν  
αὐτῶν φαγεῖν συντρίψας οὕριον εῦρε καὶ  
ἐν αὐτῷ βασιλίσκον, ὁ ίστὸς αὐτῶν οὐκ  
ἔσται εἰς ἴματιον, οὐδὲ μὴ περιβάλωνται  
ἀπὸ τῶν ἔργων αὐτῶν· τὰ γάρ ἔργα αὐτῶν  
ἔργα ἀνομίας, οἵ δὲ πόδες αὐτῶν ἐπὶ<sup>1</sup>  
πονηρίαν τρέχουσι· ταχινοὶ ἐκχέαι αἷμα,  
καὶ οἵ διαλογισμοὶ αὐτῶν διαλογισμοὶ  
ἀφρόνων· σύντριψαν καὶ ταλαιπωρίᾳ ἐν

2.3.24 | To those he chooses, 'Listen to me,  
listen to me, my people, and you kings, pay  
attention, for a law will go out from me, and  
my judgment will be a light for the nations.  
My righteousness is coming quickly, and  
my salvation will shine like light, and  
nations will hope in my arm.' This is a  
rebuke of the wickedness of the Jewish  
nation and a rejection of their piety, but it  
is a declaration of the calling of all nations.

2.3.25 | Is the hand of the Lord not strong  
enough to save, or is his ear too heavy to  
hear? But your sins have separated you  
from your God, and because of your sins, he  
has turned his face away from you so that  
he does not listen. For your hands are  
stained with blood, and your fingers are in  
sin.

2.3.26 | But your lips have spoken  
wickedness, and your tongue plans  
injustice. No one speaks justly, and there is  
no true judgment. They trust in empty  
things and speak lies, for they conceive  
trouble and give birth to wickedness.

2.3.27 | They have broken the eggs of  
vipers and weave the web of spiders. The  
one who eats their eggs will die, and if one  
is crushed, a snake will be found in it. Their  
web will not become a garment, nor will  
they cover themselves with their works.  
For their works are works of wickedness,  
and their feet run to evil. They are quick to  
shed blood, and their thoughts are thoughts  
of foolishness. Destruction and misery are

ταῖς ὁδοῖς αύτῶν, αἱ τρίβοι αύτῶν  
διεστραμμέναι, ἃς διοδεύουσιν, καὶ οὐκ  
οἴδασιν είρήνην.

2.3.28 | διὰ τοῦτο ἀπέστη ἡ κρίσις ἀπ'  
αύτῶν, καὶ οὐ μὴ καταλάβῃ αὐτοὺς  
δικαιούσην. ὑπομεινάντων φῶς, ἔγένετο  
αύτοῖς σκότος· μείναντες αύγην, ἐν ἀωρίᾳ  
περιεπάτησαν. Ψηλαφήσουσιν ὡς τυφλοὶ<sup>1</sup>  
τοῖχον, καὶ ὡς οὐχ ὑπαρχόντων ὄφθαλμῶν  
ψηλαφήσουσι, πεσοῦνται ἐν μεσημβρίᾳ ὡς  
ἐν μεσονυκτίῳ· ὡς ἀποθνήσκοντες  
στενάξουσιν· ὡς ἄρκος καὶ περιστερὰ ἄμα  
πορεύονται." καὶ τὰ ἔξῆς.

2.3.29 | οἵς ἐπιλέγει "καὶ φοβηθήσονται οἱ  
ἀπὸ δυσμῶν τὸ ὄνομα κυρίου, καὶ οἱ ἀπὸ  
ἀνατολῶν ἡλίου, τὸ ὄνομα τὸ ἔνδοξον."  
Ἄλλὰ γάρ πλείστων ὅσων ούσῶν περὶ τῆς  
αύτῆς ὑποθέσεως προφητειῶν, ταῖς  
παρατεθείσαις μαρτυρίαις ἀρκεσθήσομεθα  
καὶ κατὰ καιρὸν αὐθις ἀναλαβόντες  
ἔξομαλίσομεν, ἥγούμενοι τέως δαψιλέσι  
ταῖς λέξεσι καὶ ταῖς ἀπὸ τούτων μαρτυρίαις  
κεχρημένοι ἱκανῶς ἀποδεδειχέναι μηδὲν  
πλέον ἔχειν Ἰουδαίους τῶν λοιπῶν ἔθνῶν.

2.3.30 | εἴτε γάρ τῆς τοῦ θεοφιλοῦς  
Ἀβραὰμ εὐλογίας μόνους αύτούς φασιν  
εἶναι κοινωνοὺς διὰ τὸ ἔξ αύτοῦ κατάγειν  
τὸ γένος· ἀλλὰ καὶ τοῖς ἔθνεσι τῆς Ἰσης τῷ  
Ἀβραὰμ οὐ μόνον, ἀλλὰ καὶ τῷ Ἰσαὰκ καὶ  
τῷ Ἰακὼβ εὐλογίας μεταδώσειν  
ἐπήγγελται, διαρρήδην εὐλογηθήσεσθαι  
ὅμοίως αύτοῖς πάντα τὰ ἔθνη προειπών,  
καὶ ὑπὸ μίαν καὶ τὴν αύτὴν εύφροσύνην  
τοῖς μακαρίοις καὶ θεοφιλέσι καὶ τὰ λοιπὰ

in their paths; their roads are crooked, and  
they do not know peace.

2.3.28 | Therefore, justice has turned away  
from them, and righteousness will not  
catch up with them. They waited for light,  
but darkness came to them; they hoped for  
brightness, but walked in gloom. They will  
feel their way like the blind along a wall,  
and like those who have no eyes, they will  
feel their way. They will fall at noon as if it  
were midnight. They will groan like dying  
people; they will go about like bears and  
doves together.

2.3.29 | To whom he chooses, 'And they will  
fear the name of the Lord from the west,  
and those from the rising sun will fear the  
glorious name.' But indeed, for most of  
those who are involved in the same subject  
of prophecies, we will be satisfied with the  
testimonies provided, and at the right time,  
we will take them up again and clarify  
them. We believe that the words and the  
testimonies from them have sufficiently  
shown that the Jews have no more than the  
other nations.

2.3.30 | For they say that only those who  
are descendants of the beloved Abraham  
share in the blessing because they come  
from him. But it has been promised that not  
only will the nations be blessed equally  
with Abraham, but also with Isaac and  
Jacob. It has been declared that all nations  
will be blessed in the same way, and they  
are called to rejoice together with the  
blessed and beloved ones, according to the

ἔθνη ἀνακαλούμενος κατὰ τὸ "εὐφράνθητε  
ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ"

saying, 'Rejoice, you nations, with his  
people.'

2.3.31 | καὶ ἄρχοντες λαῶν συνήχθησαν  
μετὰ τοῦ θεοῦ Ἀβραάμ· εἴτε ἐπὶ βασιλείᾳ  
τοῦ θεοῦ, ὡς ἂν αὐτοῦ γεγονότες ιλῆρος,  
φρυάττονται· ἀλλὰ καὶ ἐπὶ πάντα τὰ λοιπὰ  
ἔθνη βασιλεύσειν ὁ θεὸς θεσπίζεται  
σπίζεται "εἴπατε γάρ, φησὶν, ἐν τοῖς  
ἔθνεσιν, κύριος ἐβασίλευσε"

2.3.31 | And 'the rulers of the nations have  
gathered with the God of Abraham.'  
Whether for the kingdom of God, as if they  
have become his inheritance, they are  
shouting. But God is also declared to rule  
over all the other nations, for it is said, 'Say  
among the nations, the Lord has reigned.'

2.3.32 | καὶ πάλιν "έβασίλευσεν ὁ θεὸς ἐπὶ<sup>1</sup>  
πάντα τὰ ἔθνη" εἴτε ἐπὶ τὸ ἱερουργεῖν καὶ  
τῷ θεῷ λατρεύειν ἔξειλέχθαι αότοὺς φαῖεν,  
δεικτέον ὡς καὶ τοῖς ἔθνεσι τῆς Ἰσης ὁ  
λόγος μεταδώσειν ἐπήγγελται θεραπείας  
λέγων "ένέγκατε τῷ κυρίῳ αἱ τῶν ἔθνῶν,  
ένέγκατε τῷ κυρίῳ δόξαν καὶ τιμὴν. μήν.  
ἄρατε θυσίας, καὶ εἰσπορεύεσθε εἰς τὰς  
αύλας αὐτοῦ.

2.3.32 | And again, 'God has reigned over all  
the nations.' Whether they are chosen to  
serve and worship God, it is shown that the  
same message has been promised to the  
nations about healing, saying, 'Bring to the  
Lord, you nations, bring to the Lord glory  
and honor. Truly, bring offerings, and enter  
into his courts.'

2.3.33 | οἵς καὶ τὸ παρὰ τῷ Ἡσαΐᾳ  
συνάψεις λόγιον τὸ φῆσαν "ἔσται  
θυσιαστήριον τῷ κυρίῳ χώρᾳ Αἴγυπτου,. ..  
καὶ γνώσονται οἱ Αἴγυπτιοι τὸν κύριον. καὶ  
ποιήσουσι θυσίας, καὶ εὔξονται εὐχὰς τῷ  
κυρίῳ καὶ ἀποδώσουσιν.' ἔνθα καὶ  
ἐπιστήσεις ὡς ἐκτὸς τῆς Ἱερουσαλὴμ ἐπὶ<sup>1</sup>  
τῆς θυσιαστήριον τῷ κυρίῳ συστήσεσθαι,  
καὶ θύσειν αὐτόθι τοὺς Αἴγυπτίους καὶ  
εὔξεσθαι εὐχὰς, καὶ ἀποδώσειν τῷ κυρίῳ  
προφητεύεται.

2.3.33 | To these, you will also connect the  
saying from Isaiah, 'There will be an altar  
to the Lord in the land of Egypt... and the  
Egyptians will know the Lord. They will  
make sacrifices and offer prayers to the  
Lord and will repay him.' There it is also  
prophesied that outside of Jerusalem, an  
altar will be set up for the Lord, and the  
Egyptians will sacrifice there and offer  
prayers, and they will repay the Lord.

2.3.34 | οὐ μόνον δὲ ἄρα ἐπὶ τῆς Αἴγυπτου,  
ἀλλὰ καὶ ἐπ' αὐτῆς τῆς ἀληθοῦς  
Ἱερουσαλὴμ, ἥτις ποτὲ αὕτη νοεῖται, πάντα  
τὰ ἔθνη, καὶ αὐτοί γε οἱ πάντων  
δεισιδαιμονέστατοι Αἴγυπτιοι τὴν κατὰ

2.3.34 | Not only in Egypt, but also in the  
true Jerusalem, which is understood to be  
this one, all the nations, and indeed the  
Egyptians, who are the most superstitious  
of all, are called to celebrate the festival of

διάνοιαν θεωρουμένην σκηνοπηγίαν  
έσορτάσειν ὑπὸ τῆς προφητείας  
ἀνακαλοῦνται.

2.3.35 | εἰ δὲ καὶ πάλαι πρότερον ἔγενήθη μερὶς κυρίου λαὸς αὐτοῦ Ἰακὼβ, σχοίνισμα κληρονομίας Ἰσραὴλ, ἀλλ' ὅστε ποτε καὶ τὰ ἔθνη πάντα τῷ κυρίῳ διθήσεσθαι κλῆρος εἴρηται φήσαντος αὐτῷ τοῦ πατρὸς "αἴτησαι παρ' ἐμοῦ, καὶ δώσω σοι ἔθνη τὴν κληρονομίαν σου. καὶ γὰρ κατακυριεύσειν οὐ τῆς Ἰουδαίας, ἀλλ' ἀπὸ Θαλάσσης ἵως θαλάσσης καὶ περάτων τῆς οἰκουμένης προφητεύεται "πάντα τε ἔθνη δουλεύσουσιν αὐτῷ, καὶ ἐνευλογηθήσονται ἐν αὐτῷ πᾶσαι αἱ φυλαὶ τῆς γῆς.

2.3.36 | τούτου δὲ ἦν αἴτιον τὸ γνωρίσαι τῶν ὄλων θεὸν τὸ σωτήριον αὐτοῦ ἐνώπιον πάντων τῶν ἔθνῶν. σεσημείωται δὲ ἡμῖν ἡδη πρότερον τὸ Ἰησοῦς ὄνομα εἰς τὴν ἀπὸ τῆς Ἐβραίων μεταβαλλόμενον φωνῆς σωτήριον ἐρμηνεύεσθαι, ὡς μηδὲν ἔτερον εἶναι τὸ σωτήριον τοῦ θεοῦ ἢ τὴν τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ προσηγορίαν.

2.3.37 | μαρτυρεῖ τούτῳ καὶ ὁ Συμεὼν ἐν τῷ εὐαγγελίῳ, ὃς λαβὼν τὸ παιδίον, αὐτὸν δὴ τὸν Ἰησοῦν, μετὰ χεῖρας ἐπηύξατο "νῦν ἀπολύεις δοῦλόν σου, δέσποτα, κατὰ τὸ ὅρημά σου ἐν εἰρήνῃ· ὅτι εἶδον οἱ ὄφθαλμοί μου τὸ σωτήριόν σου, ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν, φῶς εἰς ἀποκάλυψιν ἔθνῶν. αὐτὸν γοῦν τὸ σωτήριον καὶ ὁ ψαλμῳδὸς ἐδήλου λέγων "ἔγναρισε κύριος τὸ σωτήριον αὐτοῦ, ἐναντίον τῶν ἔθνῶν ἀπεκάλυψε τὴν

the tent as seen in the prophecy.

2.3.35 | If indeed, long ago it was said, 'Jacob became the portion of the Lord, the share of the inheritance of Israel,' later it was also said that all the nations will be given as a lot to the Lord, as the father said, 'Ask of me, and I will give you the nations as your inheritance.' For it is prophesied that he will rule not just over Judah, but from sea to sea and from the ends of the earth. 'All the nations will serve him, and all the families of the earth will be blessed in him.'

2.3.36 | The reason for this was to make known the salvation of God before all the nations. It has already been pointed out to us that the name Jesus is understood as the salvation that comes from the Hebrews, meaning that there is no other salvation of God than the name of our savior, Jesus Christ.

2.3.37 | Simeon also bears witness to this in the Gospel, who, taking the child, that is, Jesus, blessed God and said, 'Now you are releasing your servant, Master, according to your word, in peace; for my eyes have seen your salvation, which you have prepared before the face of all the nations, a light for revelation to the nations.' This salvation is also shown by the psalmist, saying, 'The Lord has made known his salvation; he has revealed his

δικαιοσύνην αύτοῦ.'

2.3.38 | καὶ κατὰ τὸν Ἡσαίαν τοῦτ' αὐτὸ τὸ σωτήριον ίδόντες πάντες ἀνθρώποι προσκθνήσειν λέγονται τῷ τῶν ὅλων θεῷ τὸ σωτήριον αὐτοῦ τοῖς πᾶσιν ἀφθόνως κεχαρισμένω· καὶ προσκυνήσειν γε αὐτῷ οὐκ ἐπὶ τῆς κάτω Ἱερουσαλὴμ τῆς κατὰ Παλαιστίνην, ἀλλ’ ἔκαστον ἐκ τοῦ τόπου αὐτοῦ, καὶ πάντας τοὺς ἐν ταῖς νήσοις τῶν ἔθνῶν ὅτε καὶ πληρωθήσεται τὸ φάσκον λόγιον ἐπικαλεῖσθαι πάντας ἀνθρώπους οὐκ ἔτι τοὺς πατρῷους θεοὺς, οὐδὲ τὰ εἴδωλα καὶ τοὺς δαίμονας, ἀλλὰ τὸ ὄνομα κυρίου, καὶ δουλεύειν αὐτῷ ὑπὸ ζυγὸν ἕνα, ἐκ περάτων τε ποταμῶν Αἰθιοπίας προσοίσουσιν αὐτῷ τὰς λογικὰς καὶ ἀναίμους θυσίας διὰ τῆς τοῦ Χριστοῦ καινῆς διαθήκης, οὐκ ἐπὶ τῆς κάτω Ἱερουσαλὴμ, οὐδὲ ἐν τῷ πρὸς ταύτῃ θυσιαστηρίῳ, ἀλλ’ ἐν τοῖς δηλουμένοις πέρασι τῆς Αἰθιοπίας ἀνενεχθησομένας.

2.3.39 | εἰ δὲ καὶ μέγα τί ἔστιν λαὸν εἶναι τε καὶ χρηματίζειν θεοῦ, καὶ ἵν γε τοῦτο τῶν μεγίστων θείων ἐπαγγελιῶν τυγχάνει, τὸ ὑπ' αὐτοῦ λέγεσθαι περὶ τῶν ἀξίων αὐτοῦ "ἔσομαι αὐτ'" θεὸς, θεὸς, καὶ αὐτοὶ ἔσονται λαός ἐσεμνύνετό τε πρὶν εἰκότως ὁ Ἰσραὴλ ἐπὶ τῷ ὡς μόνος λαὸς ὃν τοῦ θεοῦ, ἀλλὰ καὶ τοῦτο τὸ ἀγαθὸν ἐπιδημήσας ὁ κύριος τοῖς ἔθνεσι χαριεῖσθαι ὑπισχνεῖται λέγων "ἴδού ἐγὼ ἔρχομαι καὶ κατασκηνώσω ἐν μέσῳ σου, καὶ καταφεύξονται ἔθνη πολλὰ ἐπὶ τὸν κύριον, καὶ ἔσονται αὐτῷ εἰς λαόν·

2.3.40 | περὶ ᾧν καὶ ἀρμόσει λέγεσθαι, 'καὶ ἐρῶ τῷ οὐ λαῷ μου, λαός μου εἰ σύ. καὶ αὐτὸς ἐρεῖ, κύριος ὁ θεός μου εἰ σύ.' εἰ δὲ

righteousness in the sight of the nations.'

2.3.38 | And according to Isaiah, all people will see this same salvation and will worship the God of all, who has freely given his salvation to everyone. They will worship him not in the lower Jerusalem in Palestine, but each from their own place, and all those in the islands of the nations. When this saying is fulfilled, people will no longer call on their ancestral gods, nor on idols and demons, but on the name of the Lord, and they will serve him with one yoke. From the farthest rivers of Ethiopia, they will bring him their rational and bloodless sacrifices through the new covenant of Christ, not in the lower Jerusalem, nor at this altar, but in the declared borders of Ethiopia.

2.3.39 | And if it is a great thing to be a people and to be called the people of God, and indeed this is one of the greatest divine promises, it is said by him about those worthy of it, 'I will be their God, and they will be my people.' Before, Israel was honored as the only people of God, but now the Lord promises to grant this good thing to the nations, saying, 'Behold, I am coming and will dwell among you, and many nations will seek refuge in the Lord, and they will be to him a people.'

2.3.40 | About these things, it will also be said, 'And I will say to those who are not my people, "You are my people." And he

αύτός ἔστι καὶ οὐδ' ἄλλος ὁ Χριστὸς ὁ ἐκ  
βίζης Ἰεσσαὶ βλαστήσειν προφητευόμενος,  
καὶ τοῦτο γε καὶ αὐτοῖς Ἐβραίοις  
ἀνωμολόγηται, ὡς μηδένα μηδαμῶς περὶ  
τούτου γε ἀμφισβητεῖν, ὅρα ὅπως καὶ  
οὗτος ἀναστήσεσθαι ἐπὶ τὸ ἄρχειν οὐ τοῦ  
Ἰσραὴλ, ἀλλὰ τῶν ἔθνῶν ἀναπεφώνηται,  
τά τε ἔθνη ἑλπίσειν ἐπ' αὐτῷ, ἀλλ' οὐχ ὅ γε  
Ἰσραὴλ λέλεκται, ἐπειδήπερ αὐτὸς ἦν ἡ  
προσδοκία τῶν ἔθνῶν.

will say, "You are my God." If this Christ, who comes from the root of Jesse, is indeed the only one, and this has been proclaimed to the Hebrews, then no one should dispute this. Look, he will rise not to rule over Israel, but he has been called to rule over the nations. The nations will hope in him, but Israel is not mentioned, since he was the hope of the nations.

2.3.41 | διὸ καὶ κρίσιν τοῖς ἔθνεσιν ἔξοισειν  
λέγεται καὶ εἰς φῶς ἔθνῶν γενήσεσθαι· καὶ  
πάλιν ἐπὶ τῷ ὄνόματι αὐτοῦ ἔθνη ἑλπιοῦσι,  
καὶ εἰς σωτηρίαν δοθήσεσθαι οὐ μόνοις  
Ἰουδαίοις, ἀλλὰ καὶ πᾶσιν ἀνθρώποις τοῖς  
ἔως ἐσχάτου τῆς γῆς.

2.3.41 | Therefore, it is said that he will bring judgment to the nations and will be a light for the nations. And again, the nations will hope in his name, and salvation will be given not only to the Jews, but also to all people up to the very end of the earth.

2.3.42 | διὸ καὶ εἴρηται αὐτῷ ὑπὸ τοῦ  
καταπέμψαντος αὐτὸν πατρὸς ἔδωκά σε  
εἰς διαθήκην γένους, εἰς φῶς ἔθνῶν, τοῦ  
καταστῆσαι τὴν γῆν, καὶ κληρονομῆσαι  
κληρονομίας ἑρήμους." μαρτύριον δὲ τοῖς  
ἔθνεσι φησιν, ὥστε πάντα τὰ ἔθνη τὰ  
μηδεπώποτέ τι περὶ Χριστοῦ μεμαθηκότα,  
γνόντα τὴν περὶ αὐτοῦ οἰκονομίαν, καὶ τίς  
ἦν ἐν αὐτῷ δύναμις, ἐπικαλέσασθαι αὐτὸν,  
καὶ τοὺς μὴ πάλαι πρότερον εἰδότας αὐτὸν  
λαοὺς ἐπ' αὐτὸν καταφεύξεσθαι.

2.3.42 | Therefore, it has been said to him by the Father who sent him, 'I have given you as a covenant for the people, as a light for the nations, to establish the earth and to inherit the desolate lands.' And he says that it is a testimony to the nations, so that all the nations that have never learned anything about Christ, knowing the plan concerning him and what power was in him, will call on him, and the people who did not know him before will seek refuge in him.

2.3.43 | καὶ τί με δεῖ μηκύνειν τὸν λόγον,  
παρὸν ἔξ αὐτῶν τῶν προφητικῶν λέξεων,  
ῶν τε παρατέθειμαι καὶ ὃν ἐπὶ σχολῆς  
μνημονεύσω ἐν ταῖς θείαις φερομένων  
γραφαῖς, ὅτῳ φίλον ἀναλέξασθαι τάς  
προφητικὰς φωνὰς, αὐτόθεν EUSEBII  
κατασιγάζειν τοὺς ἐκ περιτομῆς  
φάσκοντας μόνοις αὐτοῖς τὰς ἐπαγγελίας

2.3.43 | And why should I prolong the word, being present with those prophetic sayings, which I have set forth and which I will mention in detail in the divine scriptures? To whom it is dear to explain the prophetic voices, it is clear that Eusebius silences those who from the circumcision claim that the promises of

τοῦ θεοῦ δεδωρῆσθαι, ἡμᾶς δὲ τοὺς ἀπὸ τῶν ἔθνῶν περιττοὺς εἶναι καὶ τῶν θείων ὑποσχέσεων ἀλλοτρίους· δέδεικται γὰρ ἐμπαλιν ὡς τεθέσπιστο τὰ μὲν ἔθνη πάντα τῆς Χριστοῦ παρουσίας ἀπολαύσειν, τὰ δ' Ἰουδαίων πλήθη ἀποπεσεῖσθαι τῆς πρὸς τοὺς αὐτὸν προγόνους ἐπαγγελίας διὰ τὴν εἰς Χριστὸν αὐτῶν ἀπιστίαν, σπανίων ἐξ αὐτῶν εἰς τὸν σωτῆρα καὶ κύριον ἡμῶν πιστευσάντων, καὶ διὰ τοῦτο τῆς ἐπηγγελμένης πνευματικῆς ἀπολυτρώσεως δι' αὐτοῦ τευχομένων·

God have been given only to them, while we, who are from the nations, are considered outsiders to the divine promises. For it has been shown that all the nations will enjoy the presence of Christ, while the multitude of the Jews will fall away from the promise made to their ancestors because of their unbelief in Christ, with few of them believing in our Savior and Lord, and for this reason, they will receive the promised spiritual redemption through him.

2.3.44 | περὶ ὃν καὶ ὁ Θαυμάσιος ἀπόστολος διδάσκει που λέγων "Ἡσαΐας δὲ κραυγάζει ὑπὲρ τοῦ Ἰσραὴλ, ἐὰν ἢ ὁ τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ ὑπόλειμμα σωθήσεται· λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ, ὅτι λόγον συντετμημένον ποιήσει κύριος ἐπὶ τῆς γῆς. καὶ καθὼς προεῖπεν Ἡσαΐας, εἰ μὴ κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἀνέγενήθημεν καὶ ὡς Γόμορρα ἀνέῳδομεν."

2.3.44 | About this, the wonderful apostle teaches somewhere, saying, 'Isaiah cries out concerning Israel, if the sons of Israel are like the sand of the sea, the remnant will be saved; for the Lord will carry out his word fully and decisively in righteousness, because the Lord will make a shortened word upon the earth.' And as Isaiah said before, if the Lord of hosts had not left us a seed, we would have become like Sodom and would have been made like Gomorrah.'

2.3.45 | οἵς μεθ' ἔτερα ἐπιφέρει λέγων "μὴ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ; μὴ καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμὶ ἐκ σπέρματος Ἀβραὰμ, φυλῆς Βενιαμίν. οὐκ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ, δὸν προέγνω.

2.3.45 | To whom he adds, saying, 'Has God rejected his people? For I am also an Israelite, from the seed of Abraham, of the tribe of Benjamin.' God has not rejected his people whom he foreknew.

2.3.46 | ἡ οὐκ οἴδατε ἐν Ἡλίᾳ τί λέγει ἡ γραφὴ, ὡς ἐντυγχάνει τῷ θεῷ, λέγων περὶ τοῦ Ἰσραὴλ, κύριε, τοὺς προφήτας σου ἀπέκτειναν, τὰ θυσιαστήριά σου κατέσκαψαν, κάγὼ ὑπελείφθην μόνος, καὶ ζητοῦσι τὴν ψυχήν μου, τοῦ λαβεῖν αὐτήν; ἀλλὰ τί λέγει ὁ χρηματισμός; κατέλιπον ἔμαυτῷ ἐπτακισχιλίους κισχιλίους ἄνδρας,

2.3.46 | Or do you not know what the scripture says in Elijah, how he appeals to God, saying about Israel, 'Lord, they have killed your prophets, they have torn down your altars, and I alone am left, and they seek my life to take it'? But what does the divine response say? 'I have reserved for myself seven thousand men who have not

οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ. οὕτως  
οὖν καὶ ἐν τῷ νῦν καιρῷ λεῖμμα κατὰ  
ἐκλογὴν χάριτος γέγονεν."

2.3.47 | Διὰ τούτων γὰρ ὁ ἀπόστολος  
σαφῶς ἐπὶ τῇ τοῦ παντὸς "Ιου δαίων  
ἔθνους ἀποπτώσει ἐαυτὸν καὶ τοὺς αὐτῷ  
παραπλησίους ἀποστόλους τε καὶ  
εὐαγγελιστὰς τοῦ σωτῆρος ἡμῶν πάντας  
τε τοὺς ἔτι καὶ νῦν ἐξ Ἰουδαίων εἰς τὸν  
Χριστὸν πιστεύσαντας τὸ σπέρμα εἶναι  
διασαφεῖ τὸ ὑπὸ τοῦ προφήτου  
ἀνομασμένον κατὰ τὸ "εἴ μὴ κύριος  
Σαβαὼθ ἔγκατέλιπεν σπέρμα. τοῦτο δὲ  
εἶναι καὶ τὸ ἐν ταῖς λοιπαῖς προφητείαις  
δηλούμενον ὑπόλειμμα τοῦ παντὸς, ὅπερ  
φησὶν κατ' ἐκλογὴν χάριτος πεφυλάχθαι.

2.3.48 | περὶ οὖν ὑπολείμματος φέρε πάλιν  
τὰ ἀπὸ τῶν προφητῶν ἔχαπλώσωμεν, ὡς  
ἄν παρασταίη διὰ πλειόνων ὅτι μὴ  
ἀδιαιρίτως παντὶ τῷ Ἰουδαίων ἔθνει τὴν  
τοῦ χριστοῦ παρουσίαν σωτήριον ἔσεσθαι  
ὑπέσχετο ὁ θεὸς, ἀλλ' ὄλιγοις καὶ κομιδῇ  
σπανίοις τοῖς εἰς τὸν σωτῆρα καὶ κύριον  
ἡμῶν πεπιστευκόσιν, ὥσπερ οὖν καὶ τὸ  
ἔργον ἀκολούθως ταῖς προρρήσεσιν  
ἐπηκολούθησεν. λεῖ. 'Απὸ τοῦ Ἡσαΐου. "Οτι  
μὴ εἰς πᾶν Ἰουδαίων ἔθνος, ἀλλ' εἰς ὄλιγους  
αὐτῶν διήκει τὰ τῶν θείων ἐπαγγελιῶν.

2.3.49 | "Ἡ γῆ ὑμῶν ἔρημος, αἱ πόλεις ὑμῶν  
πυρίκαυστοι· τὴν χώραν ὑμῶν ἐνώπιον  
ὑμῶν ἀλλότριοι κατεσθίουσιν αὐτὴν, καὶ  
ἥρημωται κατεστραμμένη ὑπὸ λαῶν  
ἀλλοτρίων. ἔγκαταλειφθήσεται ἡ Θυγάτηρ  
Σιῶν ὡς σκηνὴ ἐν ἀμπελῶνι καὶ ὡς  
ὅπωροφυλάκιον ἐν σικυηράτῳ, ὡς πόλις  
πολιορκουμένη. καὶ εἰ μὴ κύριος Σαβαὼθ

bowed the knee to Baal.' So, too, at the present time there is a remnant chosen by grace.

2.3.47 | For this reason, the apostle clearly shows that he himself and those apostles and evangelists who are like him, all of whom still believe in Christ from the Jews, are the seed mentioned by the prophet, according to the saying, 'If the Lord of hosts had not left us a seed.' This is also the remnant indicated in the other prophecies, which he says has been preserved by grace.

2.3.48 | About this remnant, let us again explain what the prophets say, so that it may be shown through many examples that God did not promise salvation through the presence of Christ to all the Jewish nation without distinction, but to a few and rare ones who believe in our Savior and Lord, just as the work has followed the prophecies. From Isaiah: 'For it is not for every Jewish nation, but it is for a few of them that the divine promises are directed.'

2.3.49 | The land is desolate, your cities are burned with fire; strangers eat your land before you, and it is made desolate, destroyed by foreign peoples. The daughter of Zion will be left like a tent in a vineyard and like a shelter in a cucumber field, like a city under siege. And if the Lord of hosts had not left us a seed, we would have

έγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἀν  
έγενήθημεν καὶ ὡς Γόμορρα ἀν  
ώμοιώθημεν.”

2.3.50 | Ἀρχόμενος ὁ μέγας καὶ θαυμάσιος προφήτης τῆς οἰκείας βίβλου τὴν πᾶσαν τῆς προφητείας ὑπόθεσιν κατὰ τῆς Ἰουδαίας καὶ κατὰ τῆς Ἱερουσαλὴμ ὅρασιν καὶ θεωρίαν περιέχειν διδάσκει, ἔπειτα τὸ πάνταν Ἰουδαίων ἔθνος ἀπελέγχει, πρῶτα μὲν λέγων “ἔγνω βοῦς τὸν κτησάμενον καὶ ὄνος τὴν φάτνην τού κυρίου αὐτοῦ· Ἰσραὴλ δέ με οὐκ ἔγνω, καὶ ὁ λαός με οὐ συνῆκεν.”

2.3.51 | εἶτα τὸ πᾶν ἔθνος ταλανίζων ἐπιφέρει “οὐαὶ ἔθνος ἀμαρτωλὸν, λαὸς πλήρης ἀμαρτιῶν, σπέρμα πονηρὸν, υἱοὶ ἀνομοί.”

2.3.52 | Τούτοις ἐν ἀρχῇ τῆς βίβλου κατ’ αὐτῶν χρησάμενος τοῖς ἐλέγχοις, καὶ προδιδάξας τὰς αἰτίας τῆς μελλούσης ἐπιφέρεσθαι κατ’ αὐτῶν προρρήσεως, ἐξῆς ἀπάρχεται φάσκων “ἡ γῆ ὑμῶν ἔρημος”, μὴ ἔρημου καθ’ οὓς προεφήτευε χρόνους. “αὶ ὑμῶν πυρίκαυστοι” μηδὲ τούτου πω γεγενημένου, ἀλλ’ οὐδὲ τὴν χώραν αὐτῶν τότε ἥσθιον ἀλλότριοι· καὶ ὅμως φησὶν “τὴν χώραν ὑμῶν ἐνώπιον ὑμῶν ἀλλότριοι κατεσθίουσιν αὐτήν” καὶ τὰ ἐξῆς.

2.3.53 | εἰ οὖν ἐπὶ τὴν τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μετέλθοις παρουσίαν καὶ τοὺς ἔξ ἐκείνου καὶ είς δεῦρο χρόνους, πάντα ἀν εὑροις τὰ εἰρημένα πληρούμενα. ἡ τε γάρ θυγάτηρ Σιῶν, (αὕτη δὲ ἦν ἡ ἐπὶ ὅρους τοῦ καλουμένου Σιῶν ἐπιτελουμένη θρησκεία), ἀπὸ τῆς Ἰησοῦ τοῦ σωτῆρος

become like Sodom and would have been made like Gomorrah.

2.3.50 | The great and wonderful prophet begins by teaching that the whole purpose of prophecy contains a vision and revelation against Judah and against Jerusalem. Then he rebukes the entire nation of the Jews, first saying, 'The ox knows its owner and the donkey knows its master's manger; but Israel does not know, and my people do not understand.'

2.3.51 | Then he continues to trouble the whole nation, saying, 'Woe to the sinful nation, a people full of sins, a wicked offspring, children who are lawless.'

2.3.52 | At the beginning of the book, using these accusations against them, and having taught the reasons for the coming judgments against them, he then begins by saying, 'Your land is desolate,' not desolate in the way he had prophesied for years. 'Your cities are burned with fire;' and even before this happened, strangers did not eat their land. And yet he says, 'Strangers are eating your land before you,' and he continues from there.

2.3.53 | If then you were to come to the presence of our Savior Jesus Christ and to those from him and to the present times, you would find everything that has been said coming true. For the daughter of Zion, (this was the worship taking place on the mountain called Zion), has been left behind

ἡμῶν παρουσίας ἐγκαταλέιπται ὡς  
σκηνὴ ἐν ἀμπελῶνι καὶ ὡς ὁπωροφυλάκιον  
κίον ἐν σικυηράτῳ, καὶ εἴ τι τούτων  
ἐρημότερον· τήν τε χώραν αὐτῶν  
ἄλλοτροι ἐνώπιον αὐτῶν κατεσθίοῦσι,  
τοτὲ μὲν δασμοὺς καὶ φόρους αὐτοὺς  
εἰσπραττόμενοι, τοτὲ δὲ ἴδιον ἔαυτῶν  
κτῆμα τὴν πάλαι τῶν Ιουδαίων γῆν  
πεποιημένοι· ἀλλὰ καὶ τὸ Ἱερὸν τὸ  
εὔπρεπὲς τῆς μητροπόλεως αὐτῶν  
ἡρείπωται κατεστραμμένον ὑπὸ λαῶν  
ἀλλοτρίων, αἵ τε πόλεις αὐτῶν  
πυρίκαυστοι γεγόνασι, καὶ γέγονεν  
Ἱερουσαλὴμ ἀληθῶς πόλις πολιορκουμένη.

since the presence of Jesus our Savior, like a hut in a vineyard and like a watchman's shelter in a cucumber field, and even more desolate than these. Their land is eaten by strangers before them, sometimes collecting taxes and tributes from them, and sometimes making their own possession the land of the Jews that once was. But even the beautiful temple of their city is being destroyed by foreign peoples, and their cities have truly become burned with fire, and Jerusalem has indeed become a besieged city.

2.3.54 | ἀλλ' ἐπεὶ τούτων περὶ αὐτοὺς  
συμβεβηκότων ὁ τῶν ἀποστόλων χορὸς οἱ  
τε ἔξ Ἐβραίων εἰς τὸν Χριστὸν  
πεπιστευκότες γονίμου δίκην σπέρματος ἔξ  
αὐτῶν ἔκεινων διεψυλάχθησαν, καθ' ὅλης  
τε τῆς οἰκουμένης καὶ εἰς πᾶν γένος  
ἀνθρώπων διελθόντες πᾶσαν πόλιν καὶ  
τόπον καὶ χώραν τοῦ οἰκείου καὶ  
Ἰσραηλιτικοῦ σπόρου κατέπλησαν, ὥστε ἐ<sup>ς</sup>  
'ξ αὐτῶν στάχυς τὰς ἐπ' ὄνόματος τοῦ  
σωτῆρος ἡμῶν ὑποστάσας ἐκκλησίας  
φῦναι, εἰκότως ὁ θεῖος προφήτης ἐπιλέγει  
ταῖς προαποφανθείσαις κατ' αὐτῶν  
ἀπειλαῖς, "εἴ μὴ κύριος Σαβαὼθ  
ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἀν  
ἐγενήθημεν καὶ ὡς Γόμορρα ἀν  
ῷμοιώθημεν.

2.3.54 | But since these things have happened to them, the group of apostles, those who believed in Christ from the Hebrews, were preserved like a fruitful seed from those people. They went through the whole world and to every kind of people, filling every city and place with the local and Israelite seed, so that from them, like ears of grain, churches were established in the name of our Savior. It is fitting that the divine prophet mentions the threats that had been declared against them, saying, 'If the Lord of Hosts had not left us a seed, we would have become like Sodom and would have been made like Gomorrah.'

2.3.55 | ὅπερ συναγαγῶν ἐπὶ τὸ σαφὲς  
ἐρμηνεύει ἐν τῇ πρὸς Ῥωμαίους ἐπιστολῇ ὁ  
ἱερὸς ἀπόστολος "Ἡσαΐας δὲ κράζει ὑπὲρ  
τοῦ Ἰσραὴλ, ἐὰν ἢ ὁ ἀριθμὸς τῶν υἱῶν  
Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ  
ὑπόλειμμα σωθήσεται. λόγον γὰρ  
συντελῶν καὶ συντέμνων ποιήσει κύριος

2.3.55 | What he gathers together and explains clearly in his letter to the Romans is this: 'Isaiah cries out concerning Israel, if the number of the sons of Israel is like the sand of the sea, the remnant will be saved. For the Lord will carry out his word on the earth, finishing it and cutting it short.' And

έπι τῆς γῆς. καὶ καθὼς προείρηκεν Ἡσαΐας,  
εἰ μὴ κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν  
σπέρμα, ὡς Σόδομα ἀν ἐγενήθημεν καὶ ὡς  
Γόμορρα ἀν ὠμοιώθημεν.

as Isaiah had said before, 'If the Lord of Hosts had not left us a seed, we would have become like Sodom and would have been made like Gomorrah.'

2.3.56 | οἵς αὖθις προστίθησι λέγων "μὴ  
ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ; γένοιτο.  
καὶ γὰρ ἐγὼ Ἰσραηλίτης είμι ἐκ σπέρματος  
Ἄβραὰμ φυλῆς Βενιαμίν. οὐκ ἀπώσατο ὁ  
θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω. ή οὐκ  
οἴδατε ἐν Ἡλίᾳ τί λέγει ἡ γραφὴ, ὡς  
ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραὴλ, κύριε  
τοὺς προφήτας σου ἀπέκτειναν, τὰ  
θυσιαστήριά σου κατέσκαψαν, κάγὼ  
ὑπελείφθην μόνος, καὶ ζητοῦσί μου τὴν  
ψυχὴν, τοῦ λαβεῖν αὐτήν. ἀλλὰ τί λέγει  
αὐτῷ ὁ χρηματισμός; κατέλιπον ἔμαυτῷ  
ἐπτακισχιλίους ἄνδρας, οἵτινες οὐκ  
ἔκαμψαν γόνου τῇ Βάαλ. οὕτως οὖν καὶ ἐν  
τῷ νῦν καιρῷ λεῖμα κατ' ἔκλογὴν χάριτος  
γέγονεν."

2.3.56 | To this he adds, saying, 'God has not rejected his people, has he? May it never be! For I am an Israelite, a descendant of Abraham, from the tribe of Benjamin. God has not rejected his people whom he foreknew.' Or do you not know what the Scripture says in the story of Elijah, how he appeals to God against Israel, saying, 'Lord, they have killed your prophets, they have torn down your altars, and I alone am left, and they seek my life to take it away'? But what does the divine response say to him? 'I have reserved for myself seven thousand men who have not bowed the knee to Baal.' So too at the present time there is a remnant chosen by grace.

2.3.57 | "Οτι δ' οὐκ είς ἄλλον καιρὸν, ἀλλ'  
είς τὸν τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν  
Ἰησοῦ Χριστοῦ συντείνει ἡ προφητεία, ἐξῆς  
ὅ λόγος μετὰ τὸ φάναι "εἰ μὴ κύριος  
Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς  
Σόδομα ἀν ἐγενήθημεν καὶ ὡς Γόμορρα ἀν  
ὠμοιώθημεν," τὸν πάντα τῶν Ἰουδαίων  
λαὸν λαὸν Γομόρρας ὄνομάσας, τοὺς δὲ  
ἡγουμένους αὐτῶν ἄρχοντας Σοδόμων,  
ἐπιφέρει παραίτησιν τῆς κατὰ Μωσέα  
Θρησκείας καὶ τῆς διὰ τοῦ σωτῆρος ἡμῶν  
πᾶσιν ἀνθρώποις κατηγγελμένης διαθήκης  
τὸν τρόπον, λέγω δὲ τὸν διὰ λουτροῦ  
παλιγγενεσίας, λόγον τε ἄντικρυς νέον καὶ  
νόμον είσηκται ἐν τῇ περὶ τῶν τοιούτων  
προρρήσει.

2.3.57 | That the prophecy does not point to another time, but to the time of the appearance of our Savior, Jesus Christ, is clear. The statement follows after saying, 'If the Lord of Hosts had not left us a seed, we would have become like Sodom and would have been made like Gomorrah.' It names all the Jewish people as the people of Gomorrah, and their leaders as the rulers of Sodom. It brings a rejection of the religion according to Moses and the way of the covenant announced to all people through our Savior. I mean the one through the washing of regeneration, and the new word and law that has come in the prophecy about such things.

2.3.58 | λέγει δ' οῦν "άκούσατε λόγον κυρίου ἄρχοντες Σοδόμων, προσέχετε νόμον θεοῦ λαὸς Γομόρρας, τί μοι πλῆθος τῶν θυσιῶν ὑμῶν;" καὶ τὰ ἔξης, ἀπέρ οίκεῖα ὅντα τῆς κατὰ Μωσέα νομοθεσίας ἀνελῶν ἀντεισάγει ἀφέσεως ἀμαρτημάτων ἔτερον τρόπον, τὸν διὰ τοῦ σωτηρίου λουτροῦ καὶ τοῦ σὺν τούτῳ κηρυττομένου βίου λέγων 'λούσασθε, καθαροὶ γένεσθε, ἀφέλετε τὰς πονηρίας ἀπὸ τῶν ψυχῶν ὑμῶν' καὶ τὰ ἔξης.

2.3.58 | Therefore, it says, 'Hear the word of the Lord, you rulers of Sodom; pay attention to the law of God, you people of Gomorrah. What do I care about the multitude of your sacrifices?' And the following words, which are related to the law according to Moses, introduce another way of forgiveness of sins, the one through the washing of salvation and the life that is preached along with it, saying, 'Wash yourselves, be clean, remove the evil from your souls.' And the rest follows.

2.3.59 | ἄρχοντας δὲ Σοδόμων, καὶ λαὸν Γομόρρων δὶ' ἦν αἴτιαν αὐτοὺς ὠνόμασεν, δὲ αὐτὸς παρέστησε παραχρῆμα εἰπών "αἱ γὰρ χεῖρες ὑμῶν πλήρεις αἵματος."

2.3.59 | And the rulers of Sodom, and the people of Gomorrah, for what reason he named them, he immediately presented, saying, 'For your hands are full of blood.'

2.3.60 | καὶ αὖθις δὲ ὑποβὰς λέγει "τὴν ἀνομίαν αὐτῶν ὡς Σοδόμων ἀνήγγειλαν καὶ ἐνεφάνισαν. οὐαὶ τῇ ψυχῇ αὐτῶν, διότι ἐβουλεύσαντο βουλὴν πονηρὰν καθ' ἐαυτῶν, εἰπόντες ὅτι δήσομεν τὸν δίκαιον, ὅτι δύσχρηστος ἡμῖν ἔστιν·

2.3.60 | And again, going down, he says, 'Their wickedness has been announced like that of Sodom and has been revealed. Woe to their souls, for they have planned an evil plan against themselves, saying that they will bind the righteous, because he is troublesome to us.'

2.3.61 | σαφέστατα αἵματός τινος καὶ ἐνὸς δικαίου μεμνημένος ἐπιβουλῆς, τίνος δὲ ἄρα ἡ τοῦ σωτῆρος ἡμῶν Ἰησοῦ χριστοῦ, δὶ' ὃν καὶ μεθ' ὃν ἄπαντα μετῆλθον αὐτοὺς τὰ προηγορευμένα. λζ'. Τοῦ αὐτοῦ Ἡσαΐου.

2.3.61 | Clearly remembering the blood of someone and of one righteous, whose plot could it be but that of our savior Jesus Christ, through whom and with whom all the things that were foretold have come to them.

2.3.62 | "Τῇ δὲ ἡμέρᾳ ἐκείνῃ ἐπιλάμψει ὁ θεὸς ἐν βουλῇ μετὰ δόξης ἐπὶ τῆς γῆς, τοῦ ὑψῶσαι καὶ τοῦ δοξάσαι τὸ καταλειφθὲν

2.3.62 | On that day, God will shine in counsel with glory upon the earth, to lift up and to glorify the remnant of Israel. And the

τοῦ Ἰσραὴλ, καὶ ἔσται τὸ καταλειφθὲν τοῦ Ἰσραὴλ ἐν Σιῶν, καὶ τὸ καταλειφθὲν ἐν Ἱερουσαλήμ· ἄγιοι κληθήσονται πάντες οἱ γραφέντες εἰς ζωὴν εἰς Ἱερουσαλήμ.”

remnant of Israel will be in Zion, and the remnant in Jerusalem; all who are written for life will be called holy in Jerusalem.

2.3.63 | Καὶ τί δ' ἀν γένοιτο τὸ καταλειφθὲν τοῦ Ἰσραὴλ αὐτὸς ὁ προφήτης διεσάφησεν εἴπὼν πάντες οἱ γραφέντες εἰς Ἱερουσαλήμ καὶ οἱ κληθέντες ἄγιοι.” τίς οὖν αὕτη ἡ ἡμέρα, ἐν ᾧ δοξάσειν ὁ Θεός καὶ ὑψώσειν τὸ καταλειφθὲν τοῦ Ἰσραὴλ καὶ τοὺς κληθησομένους ἀγίους καὶ γραφησομένους εἰς ζωὴν λέγεται, ἀναδραμόντι σοι τὴν ὅλην τῆς περικοπῆς διήγησιν δῆλον ἔσται.

2.3.63 | And what will happen to the remnant of Israel? The prophet himself has declared, saying that all who are written in Jerusalem and those called holy. So what is this day, in which God will glorify and lift up the remnant of Israel and those who will be called holy and written for life? When you run through the whole story of the passage, it will be clear.

2.3.64 | ἐν ἀρχῇ τοιγαροῦν τῆς ὅλης βίβλου τὴν κατὰ τῆς Ἰουδαίας καὶ κατὰ Ἱερουσαλήμ ἴδων ὅρασιν ὁ προφήτης, καὶ διὰ πλείστων ἀπαριθμησάμενος τοῦ παντὸς Ἰουδαίων ἔθνους τὰ ἀσεβήματα, ἀπειλήσας τε καὶ εἰπὼν τὰ περὶ τῆς καταστροφῆς αὐτῶν καὶ τῆς παντελοῦς ἔρημίας Ἱερουσαλήμ, τέλοις τῆς κατ' αὐτῶν θεωρίας ἐπάγει λέγων “ἔσονται γὰρ ὡς τερέβινθος ἀποβεβληκυῖα τὰ φύλλα, καὶ ὡς παράδεισος ὕδωρ μὴ ἔχων. καὶ ἔσται ἡ ἴσχὺς αὐτῶν ὡς καλάμη στυππίου, καὶ αἷς ἔργασίαι αὐτῶν ὡς σπινθῆρες θῆρες πυρὸς, καὶ κατακαυθήσονται οἱ ἄνομοι καὶ οἱ ἀμαρτωλοὶ ἄμα, καὶ οὐκ ἔσται ὁ σβέσων.”

2.3.64 | In the beginning, therefore, of the whole book, the prophet saw a vision against Judah and against Jerusalem. And after listing many of the wickednesses of all the Jewish nation, he threatened and spoke about their destruction and the complete desolation of Jerusalem. He concludes his vision against them, saying, 'For they will be like a terebinth with its leaves fallen, and like a paradise without water. And their strength will be like a stalk of flax, and their works will be like sparks of fire, and the lawless and the sinners will be burned together, and there will be no one to quench them.'

2.3.65 | Περιγράψας δὲ ἐνταῦθα τὴν κατ' αὐτῶν πρόρρησιν ὑποστολῇ χρῆται· ἔξ ἐτέρας δὲ ἀρχῆς δευτέρας ὑποθέσεως ἀπτεται, καὶ προοιμίῳ γε τῷ λεγομένῳ τοιῷδε χρῆται ὁ λόγος ὁ γενόμενος πρὸς Ἡσαΐαν Αμώς, τὸν προφήτην περὶ τῆς Ἰουδαίας καὶ περὶ Ἱερουσαλήμ, ἦ, ὡς ὁ

2.3.65 | Having described here the prophecy against them, he uses a different beginning. And from another starting point, he touches on a second subject, and the word that came to Isaiah, son of Amos, the prophet about Judah and about Jerusalem, or, as the Ally explained, concerning Judah

Σύμμαχος ἡρμήνευσεν, ὑπὲρ τῆς Ἰουδαίας καὶ ὑπὲρ Ἱερουσαλήμ. ἵσως τις ὑπολήψεται λήψεται περὶ ὧν τὰ σκυθρωπά προλαβών τούτων αὐτῶν πέρι τὰ χρηστότερα μεταβαλόντα λέγειν.

2.3.66 | ἀλλ' οὐκ ἀν ταῦτα ἐπιτρέψειε φάναι ἡ τῶν ἐπιφερομένων ἀκολουθία, ὑπὲρ μὲν τοῦ Ἰουδαίων ἔθνους ἡ ὑπὲρ τοῦ καλουμένου Ἰσραὴλ οὐδὲν οὔδε ὅλως χρηστὸν περιέχουσα, οὐδέ γε ὑπὲρ τῆς Ἰουδαίας οὐδὲ ὑπὲρ Ἱερουσαλήμ, τούναντίον δὲ μυρίας κατὰ τοῦ Ἰσραὴλ μέμψεις καὶ κατηγορίας, ἀπειλάς τε κατὰ τῆς Ἱερουσαλήμ σκυθρωπάς, καὶ τὸ πᾶσι σωτήριον κλῆσιν καὶ γνῶσιν τοῦ ἐπὶ πάντων θεοῦ θεσπίζουσα, καὶ ἔτι πρὸς τούτοις ὅρους ἐπιφάνειαν καινοῦ καὶ οἴκου θεοῦ ἐτέρου παρὰ τὸν ἐν Ἱερουσαλήμ ἀνάδειξιν παριστᾶσα.

2.3.67 | λέγει δ' οὖν μετὰ τὸ φάναι περὶ τῆς Ἰουδαίας καὶ περὶ Ἱερουσαλήμ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις ἐμφανὲς τὸ ὅρος κυρίου, καὶ οἶκος τοῦ θεοῦ ἐπ' ἄκρων τῶν ὄρεων, καὶ ὑψωθήσεται ὑπεράνω τῶν βουνῶν, καὶ ἥξουσιν ἐπ' αὐτὸν πάντα τὰ ἔθνη, καὶ πορεύσονται ἔθνη πολλὰ, καὶ ἐροῦσιν, δεῦτε καὶ ἀναβῶμεν εἰς τὸ ὅρος κυρίον, καὶ εἰς τὸν οἶκον τοῦ θεοῦ Ἰακώβ.

2.3.68 | Καὶ περὶ μὲν τῶν ἔθνῶν ἀπάντων τοιαῦτα θεσπίζει· περὶ δὲ τῶν Ἰουδαίων ἔξῆς οἴα ἐπιλέγει ἄκουε 'ἀνῆκεν γάρ τὸν λαὸν αὐτοῦ τὸν οἶκον τοῦ θεοῦ Ἰακώβ, ὅτι ἐνεπλήσθη ὡς τὸ ἀπ' ἀρχῆς ἡ χώρα αὐτῶν κληδονισμῶν, ὡς ἡ τῶν ἀλλοφύλων, καὶ

and concerning Jerusalem. Perhaps someone will think about those gloomy things and will change to speak about the better things.

2.3.66 | But the following account would not allow for this to be said, for concerning the Jewish nation or concerning what is called Israel, there is nothing good at all. Nor is there anything good concerning Judah or concerning Jerusalem. On the contrary, there are countless accusations and complaints against Israel, and gloomy threats against Jerusalem. And it establishes a call for salvation and knowledge of the God above all, and in addition to these, it presents a new appearance and a different house of God besides the one in Jerusalem.

2.3.67 | Therefore, after speaking about Judah and about Jerusalem, he says that in the last days the mountain of the Lord will be revealed, and the house of God will be on the tops of the mountains, and it will be lifted up above the hills, and all the nations will come to it. Many nations will go and say, 'Come, let us go up to the mountain of the Lord and to the house of the God of Jacob.'

2.3.68 | And concerning all the nations, he proclaims such things; but concerning the Jews, he says this: 'For he has raised up his people, the house of the God of Jacob, because their land has been filled, just like that of the foreigners, and many children of

τέκνα πολλὰ ἀλλόφυλα ἐγενήθη αύτοῖς.

foreigners have been born to them.'

2.3.69 | ἐνεπλήσθη γάρ ἡ χώρα αὐτὸν ἀργυρίου καὶ χρυσίου, καὶ οὐκ ἦν ἀριθμὸς τῶν θησαυρῶν αὐτῶν," καὶ τὰ ἔχῆς τούτων ὄντα ὄντα πλείω, οἵς ἐπιφέρει "καὶ προσεκύνησαν οἵς ἐποίησαν οἱ δάκτυλοι αὐτῶν, καὶ ἔκυψεν ἄνθρωπος, καὶ ἐταπεινώθη, καὶ οὐ μὴ ἀνήσω αὐτοὺς, καὶ νῦν εἰσέλθετε εἰς τὰς πέτρας, καὶ κρύπτεσθε εἰς γῆν ἀπὸ προσώπου τοῦ φόβου κυρίου, καὶ ἀπὸ προσώπου δόξης αὐτοῦ, ὅταν ἀναστῇ θραῦσαι τὴν γῆν.

2.3.69 | For their land has been filled with silver and gold, and there was no number to their treasures. And concerning these things that are more, it is said: 'And they worshiped what their own fingers made, and a man bowed down and was humbled, and he will not lift them up. And now enter into the rocks, and hide in the ground from the face of the fear of the Lord, and from the face of his glory when he rises to shake the earth.'

2.3.70 | Δι' ὧν σαφῶς ἀνάστασίν τινα τοῦ κυρίου διδάσκει ἔσεσθαι, ἐν ᾧ θραυσθήσεσθαι πᾶσαν τὴν γῆν τοῦ Ἰουδαίων ἔθνους.

2.3.70 | Through these things, he clearly teaches that there will be a certain rising of the Lord, in which all the land of the Jewish nation will be broken.

2.3.71 | περὶ αὐτῶν γάρ ὁ πᾶς ἦν λόγος, ὥσπερ καὶ ἔχης, δι' οὗ φησιν ἡμέρα γάρ κυρίου Σαβαὼθ ἐπὶ πάντα ὑβριστὴν καὶ ὑπερήφανον, καὶ ἐπὶ πάντα ὑψηλὸν καὶ μετέωρον,' καὶ τὰ τούτοις ἀκόλουθα. ἐν ταύτῃ τοιγαροῦν τῇ ἡμέρᾳ τῆς ἀναστάσεως τοῦ κυρίου, τὰ κατὰ τῶν ἐπαιρομένων κατὰ τῆς γνώσεως τοῦ θεοῦ προαγορεύσας ἐν αὐτῇ ταύτῃ, φησὶ, τῇ ἡμέρᾳ: "Ὕψωθήσεται κύριος ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ τὰ χειροποίητα πάντα κατακρύψουσιν εἰσενέγκαντες εἰς τὰ σπήλαια"

2.3.71 | For concerning them, the whole word was, just as follows: 'For the day of the Lord of Hosts will be upon every proud and arrogant person, and upon every high and lofty thing,' and the things that follow these. Therefore, on that day of the rising of the Lord, he proclaims concerning those who are lifted up against the knowledge of God, saying on that day: 'The Lord will be exalted on that day, and all the things made by hands will be hidden, brought into the caves.'

2.3.72 | μονονουχὶ δηλῶν τὴν ἀποστροφὴν τῶν εἰδώλων, ἦν ἀπεστράφησαν αὐτοὶ τε Ἰουδαῖοι καὶ οἱ λοιποὶ πάντες ἄνθρωποι μετὰ τὴν τοῦ σωτῆρος ἡμῶν ἐπιφάνειαν, καταπτύσαντες πάσης δεισιδαιμονίας. "τῇ

2.3.72 | Clearly, he shows the turning away from idols, which both the Jews and all other people turned away from after the appearance of our Savior, having rejected all superstition. 'On that day,' he says, 'a

γοῦν ἡμέρᾳ ἔκείνῃ, φησὶν, ἐκβαλεῖ  
ἄνθρωπος τὰ βδελύγματα αὐτοῦ τὰ χρυσᾶ,  
καὶ τὰ ἀργυρᾶ ἢ ἐποίησαν, προσκυνεῖν τοῖς  
ματαίοις".

2.3.73 | καθ' ὅλου ὡς είκὸς καὶ περὶ παντὸς  
ἀνθρώπου ταῦτα ἀναφωνῶν, διὰ τὴν  
μέλλουσαν ἔσεσθαι τῶν ἔθνῶν κλῆσιν.

2.3.74 | ἴδιως δὲ αὐθις περὶ τοῦ Ἰουδαίων  
ἔθνους ὑπὸ μίαν διάνοιαν ἔξῆς ἐπιλέγει  
"ἴδοὺ δὴ ὁ δεσπότης κύριος Σαβαὼθ ἀφελεῖ  
ἀπὸ τῆς Ἰουδαίας καὶ ἀπὸ Ἱερουσαλὴμ καὶ  
ἰσχύουσαν, ἰσχὺν ἄρτου, καὶ ἰσχὺν ὕδατος.  
γίγαντα καὶ ἰσχύοντα, καὶ ἄνθρωπον  
πολεμιστὴν, καὶ δικαστὴν, καὶ προφήτην,  
καὶ στοχαστὴν, καὶ πρεσβύτερον, καὶ  
πεντηκόνταρχον, καὶ θαυμαστὸν  
σύμβουλον, καὶ σοφὸν ἀρχιτέκτονα, καὶ  
συνετὸν ἀκροατήν" καὶ τὰ τούτοις ἔξῆς.

2.3.75 | ἐνθα ἐπιστήσας παράθεις τὰ  
προλεγόμενα τῆς προφητείας δι' ὃν  
εἴρηται "ὁ λόγος ὁ γενόμενος παρὰ κυρίου  
πρὸς Ἡσαΐαν υἱὸν Ἀμώς, ὑπὲρ τῆς Ἰουδαίας  
καὶ ὑπὲρ Ἱερουσαλὴμ," ὡς μᾶλλον κατ'  
αὐτῶν ἡ ὑπὲρ αὐτῶν τὰ ἐπενηνεγμένα  
τυγχάνει, εἰ μή τις ἄρα ἐν τούτοις  
λανθάνων περιέχεται νοῦς.

2.3.76 | πῶς γάρ μέλλων ἀφαιρεῖν ἀπὸ τῆς  
Ἰουδαίας καὶ ἀπὸ Ἱερουσαλὴμ ἰσχύοντα  
ἰσχύουσαν, ἰσχὺν ἄρτου καὶ ἰσχὺν ὕδατος,  
καὶ πάντα τὰ ἐν αὐτοῖς πάλαι διαπρέποντα,  
ὑπὲρ τῆς Ἰουδαίας καὶ ὑπὲρ Ἱερουσαλὴμ  
ἔσεσθαι τὰ θεσπιζόμενα πῶς δὲ ὑπὲρ

man will throw away his gold and silver  
idols, which he made to worship the  
worthless.'

2.3.73 | Throughout, as is likely, and  
concerning every person, he proclaims  
these things because of the calling that will  
happen for the nations.

2.3.74 | Specifically, again about the nation  
of the Jews, he speaks with one  
understanding, saying, 'Behold, the Lord  
God of Hosts will remove from Judah and  
from Jerusalem the strong support, the  
strength of bread, and the strength of  
water. The mighty man and the warrior, the  
man of judgment, the prophet, the wise  
man, the elder, the captain of fifty, the  
counselor, the skilled architect, and the  
clever listener;' and the things that follow  
these.

2.3.75 | Then, having pointed out the things  
said before in the prophecy, concerning  
which it was said, 'The word that came  
from the Lord to Isaiah son of Amoz, about  
Judah and about Jerusalem,' it seems to be  
more about them than for them, unless  
someone, perhaps, is mistakenly holding a  
different understanding.

2.3.76 | For how will he take away from  
Judah and from Jerusalem the strong  
support, the strength of bread, and the  
strength of water, and everything that has  
long been important to them? How will the  
things being foretold be for Judah and for

αύτῶν ἔστι καὶ τὰ ἔξῆς αὗθις λεγόμενα  
“ἀνεῖται Ἱερουσαλὴμ, καὶ ἡ Ἰουδαία καὶ αἱ  
γλῶσσαι αύτῶν μετὰ ἀνομίας, τὰ πρὸς  
κύριον ἀπειθοῦντες.”

2.3.77 | Άλλὰ γάρ ἐν τοιῷδε καιρῷ, ἐν ᾧ τὸ  
ὄρος κυρίου πάσι τοῖς ἔθνεσιν ἀνάγκη  
κηρύττεσθαι, ὃ τε ἐπὶ τοῦ ὄρους οἶκος τοῦ  
Θεοῦ ἐφ' οὗ πάντα τὰ ἔθνη συνιόντα φασὶν  
‘δε τε καὶ ἀναβῶμεν εἰς τὸ ὄρος κυρίου, καὶ  
εἰς τὸν οἶκον τοῦ Θεοῦ Ἰακώβ·’ τοιαύταις ὁ  
λόγος χρησάμενος κατηγορίαις τοῦ  
Ἰουδαίων ἔθνους, ἀπειλήσας τε αὐτοῖς τὰ  
ἔσχατα, ἐπισυνάπτει τούτοις πᾶσι τὰς  
προεκτεθείσας ἡμῖν λέξεις, διδάσκων ὅτι  
τοῦ παντὸς Ἰουδαίων ἔθνους μέλλοντος  
ἀποπεσεῖσθαι τῆς κατὰ τὸν θεὸν  
εύσεβείας, περιλειφθήσονταί τινες ἐν  
αὐτοῖς οὐ συναπολαύσαντες τοῖς πᾶσι τῶν  
κακῶν ἔμπαλιν δὲ ὡς ἀν ἐκ μοχθήρῶν καὶ  
παρανόμων διασεσωσμένοι, καὶ τὸ  
δοκίμιον καὶ τὸ εἰλικρινὲς τῆς εύσεβείας  
ἐπιδεδειγμένοι, τῆς παρὰ τῷ θεῷ γραφῆς  
καταξιωθήσονται καὶ ἄγιοι κληθήσονται  
τοῦ Θεοῦ δοῦλοι.

2.3.78 | δηλοῖ δὲ διὰ τούτων τοὺς τοῦ  
σωτῆρος ἡμῶν ἀποστόλους καὶ μαθητὰς  
καὶ εὐαγγελιστὰς καὶ τοὺς λοιποὺς  
ἄπαντας τοὺς ἐν περιτομῇ ριτομῇ εἰς αὐτὸν  
πεπιστευκότας κατὰ τὸν χρόνον τῆς  
ἀποπτώσεως τοῦ παντὸς αὐτῶν ἔθνους.

2.3.79 | ταῦτα δὲ αἰνίττεται φάσκων ὁ  
λόγος “ἐν τῇ ἡμέρᾳ ἑκείνῃ, ἐν ᾧ δηλονότι τὰ  
προηγορευμένα πάντα περὶ τῆς κλήσεως  
τῶν ἔθνῶν καὶ περὶ τῆς τῶν Ἰουδαίων  
ἀποπτώσεως γενήσεται, ἐπιλάμψει ὁ θεὸς  
ἐν βουλῇ μετὰ δόξης ἐπὶ τῆς γῆς, τοῦ

Jerusalem, and how are the things said  
afterwards also about them, 'Jerusalem will  
be lifted up, and Judah, and their language  
with lawlessness, disobeying the Lord'?

2.3.77 | But in this time, when the  
mountain of the Lord must be proclaimed  
to all nations, and the house of God on the  
mountain, where all the nations say, 'Come,  
let us go up to the mountain of the Lord,  
and to the house of the God of Jacob,' such  
words serve as accusations against the  
nation of the Jews. Having threatened them  
with the end, he connects all the previously  
mentioned words, teaching that among all  
the Jews, some will fall away from true  
godliness, while others will remain, not  
sharing in all the evils. On the contrary, as if  
saved from hard work and wrongdoing,  
they will show the proof and sincerity of  
their piety, and they will be deemed worthy  
of the writings from God and will be called  
holy servants of God.

2.3.78 | This shows that all the apostles,  
disciples, evangelists, and all the others  
who believed in him from the circumcision,  
during the time of the fall of their whole  
nation, are included.

2.3.79 | This is hinted at when the word  
says, 'On that day, when all the things  
foretold about the calling of the nations and  
the fall of the Jews will happen, God will  
shine with glory upon the earth, to lift up  
and honor what is left of Israel. And what is

ύψωσαι καὶ δοξάσαι τὸ καταλειφθὲν τοῦ Ἰσραὴλ, καὶ ἔσται τὸ ὑπολειφθὲν ἐν Σιῶν, καὶ τὸ καταλειφθὲν ἐν Ἱερουσαλὴμ, κληθήσονται πάντες οἱ γραφέντες εἰς ζωὴν ἐν Ἱερουσαλὴμ”, δι’ οὓς καὶ εἰκότως ἀπὸ τῆς Ἱερουσαλὴμ λῆμ’ καὶ ἀπὸ τῆς Ἰουδαίας προελθόντας ὑπὲρ Ἰουδαίας καὶ ὑπὲρ Ἱερουσαλὴμ τὴν προφητείαν λοῦ λέγεσθαι τὸ προοίμιον, ἥ καὶ διὰ τὴν ἀληθῆ Ἱερουσαλὴμ, καὶ τὴν ἀναλόγως αὐτῇ κατὰ διάνοιαν θεωρουμένην Ἰουδαίαν· περὶ οὗ κατὰ καιρὸν εἰσόμεθα.

left in Zion and what is left in Jerusalem will all be called to life in Jerusalem.' Because of these, it is fitting to say that those who come from Jerusalem and from Judea will speak the prophecy on behalf of Judea and on behalf of Jerusalem, or even for the true Jerusalem and the Judea that is seen in a similar way in thought; about which we will enter in due time.

2.3.80 | καὶ τίς γε τῶν ἀποστόλων τοῦ σωτῆρος ἡμῶν καὶ τῶν εὐαγγελιστῶν τὴν ἔνθεον συνορῶν δύναμιν, καθ’ ἣν εἰς πάσαν τὴν γῆν ἔξηλθεν ὁ φθόγγος αὐτῶν καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ρήματα αὐτῶν, πᾶσαί τε ἐξ ἑκείνου καὶ εἰς δεῦρο αἱ τοῦ Χριστοῦ ἐκκλησίαι τοὺς λόγους αὐτῶν ἀνὰ στόμα καὶ μαθήματα ἔχουσι, καὶ τὰς τῆς καινῆς διαθήκης δι’ αὐτῶν ιηρυχθείσας τοῦ Χριστοῦ νομοθεσίας, οὐκ ἀν ἀλήθειαν τῇ προφητείᾳ ἐπιμαρτυρήσαι φησάσῃ ἐμφανῶς ἐν βουλῇ καὶ μετὰ δόξης ἐπὶ πᾶσαν τὴν γῆν ὑψώσειν τὸν θεὸν καὶ δοξάσειν τὸ καταλειφθὲν Ἰσραὴλ, καὶ ὡς ἄρα τὸ καταλειφθὲν ἐν Σιῶν καὶ καταλειφθὲν ἐν Ἱερουσαλὴμ ἄγιοι κληθήσονται οἱ γραφέντες εἰς ζωὴν; ἀντὶ δὲ τοῦ λεγομένου παρὰ τοῖς ἐβδομήκοντα ἐν βουλῇ μετὰ δόξης”, ὁ Ἀκύλας καὶ Θεοδοτίων συμφώνως εἰς δύναμιν καὶ δόξαν ἡρμήνευσαν, τὴν ὑπὸ τοῦ θεοῦ δοθεῖσαν τοῖς ἀποστόλοις δύναμιν καὶ τὴν ἐπὶ ταύτῃ παρὰ τῷ θεῷ δόξαν παριστῶντες κατὰ τὸ κύριος δῶσει ρῆμα τοῖς εὐαγγελιζομένοις δυνάμει πολλῇ.”

2.3.80 | And which of the apostles of our Savior and the evangelists sees the divine power, by which their voice went out into all the earth and their words to the ends of the world? All the churches of Christ, both from then and now, have their teachings and words in their mouths. And the laws of Christ from the new covenant, preached through them, would not clearly support the truth of the prophecy, saying that God will lift up and honor what is left of Israel in a plan and with glory upon all the earth. And how will what is left in Zion and what is left in Jerusalem be called holy, those written for life? Instead of what is said by the Seventy, in a plan and with glory, Aquila and Theodotion interpreted it as power and glory, showing the power given by God to the apostles and presenting glory to God in this, as the Lord will give a word to those preaching with great power.

2.3.81 | καὶ αὐτό γε τὸ γεγενημένον “άκοῃ

2.3.81 | And this saying goes, 'You will hear

άκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες  
βλέψετε, καὶ οὐ μὴ ἴδητε. ἐπαχύνθη γὰρ ἡ  
καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ώσὶ<sup>1</sup>  
βαρέως ἥκουσαν, καὶ τοὺς ὄφθαλμοὺς  
αὐτῶν μή ποτε ἴδωσι τοῖς ὄφθαλμοῖς, καὶ  
τοῖς ώσὶν ἀκούσωσι, καὶ ἐπιστρέψωσι, καὶ  
ιάσωμαι αὐτούς. καὶ εἶπα, ἵως πότε, κύριε;  
καὶ εἶπεν, ἵως ἂν ἔρημωθῶσι πόλεις παρὰ  
τὸ μὴ κατοικεῖσθαι, καὶ οἴκοι παρὰ τὸ μὴ  
εῖναι ἀνθρώπους, καὶ ἡ γῆ καταλειφθῆ<sup>2</sup>  
ἔται ἔρημος. καὶ μετὰ ταῦτα μακρυνεῖ ὁ  
Θεὸς τοὺς ἀνθρώπους, καὶ πληθυνθῆσονται  
οἱ καταλειφθέντες ἐπὶ τῆς γῆς.”

but not understand; you will see but not perceive. For the heart of this people has grown dull, and they have hardly heard with their ears, and they have closed their eyes, so that they may not see with their eyes, and hear with their ears, and understand with their heart, and turn, and I would heal them.' And I said, 'How long, Lord?' And he said, 'Until cities are laid waste and without inhabitant, and houses are left without people, and the land is utterly desolate. And after this, God will remove the people far away, and the forsaken ones will be many in the land.'

2.3.82 | Οἱ δὴ καὶ ἐνταῦθα τίνα τρόπον οἱ  
κατακαταλειφθέντες πάλιν ἐπὶ τῆς γῆς, τῆς  
λοιπῆς ἀπάσης ἔρήμου γενησομένης, μόνοι  
πληθυνθήσεσθαι λέγοντες γένονται. εἶναι δ' ἂν  
καὶ οὗτοι οἱ τοῦ σωτῆρος ἡμῶν μαθῆται ἐξ  
Ἐβραίων, εἰς πάντας ἀνθρώπους  
προελθόντες, οἵ καὶ δίκην σπέρματος  
καταλειφθέντες πολύχουν προσήνεγκαν  
τὸν καρπὸν, τὰς καθ' ὅλης τῆς οἰκουμένης  
τῶν ἔθνῶν ἐκκλησίας· καὶ θέα γε, ὡς κατὰ  
τὸ αὐτό φησιτούτους μὲν πληθυνθήσεσθαι  
μόνοις καταλειφθέντας ἐκ τῆς τῶν  
Ἰουδαίων ἀποπτώσεως, ἐκείνους γε μὴν  
πάμπαν ἔρήμους ἔσεσθαι.

2.3.82 | Now, what way will those who are left behind again on the earth, when the rest of it becomes completely desolate, be said to increase? And indeed, these disciples of our Savior, coming from the Hebrews, will go out to all people, and like seeds left behind, they will bring forth much fruit, the churches of the nations throughout the whole world. And behold, as it is said, these will be the only ones left from the fall of the Jews, and they will be completely desolate.

2.3.83 | ^ri yi] γὰρ αὐτῶν, φησὶν,  
καταλειφθήσεται ἔρημός. τοῦτο δὲ καὶ  
ἀνωτέρω αὐτοῖς ἐλέγετο ὑπὸ τοῦ αὐτοῦ  
προφήτου, κατὰ τὸ ἡ γῆ ὑμῶν ἔρημος, αἱ  
πόλεις ὑμῶν πυρίκαυστοι, τὴν χώραν ὑμῶν  
ἐνώπιον ὑμῶν ἀλλότριοι κατεσθίουσιν  
αὐτήν.”

2.3.83 | For of them, it is said, there will be a desolation. This was also said to them earlier by the same prophet, 'Your land will be desolate, your cities will be burned with fire, and strangers will eat your land in front of you.'

2.3.84 | πότε δὲ καὶ ταῦτα ἐπληροῦτο ἡ

2.3.84 | But when did these things happen,

ἀπὸ τῶν χρόνων τοῦ σωτῆρος ἡμῶν; ἵως  
μὲν γάρ οὐδέπω τὰς κατ' αὐτοῦ  
τετολμήκεσαν δυσσεβείας, οὐκ ἦν ἡ γρὶ<sup>γ</sup>  
αὐτῶν ἔρημος, οὐδὲ αἱ πόλεις πυρίκαυστοι,  
οὐδὲ τὴν χώραν αὐτῶν ἀλλότριοι  
κατήσθιον· ἀπὸ δὲ τῆς ἐνθέου φωνῆς  
ἐκείνης, δι’ ἣς τὸ μέλλον αὐτοῖς ἔσεσθαι  
προυθέσπισεν αὐτὸς ὁ σωτὴρ καὶ κύριος  
ἡμῶν, εἰπὼν, ἀφίεται ὁ οἶκος ὑμῶν ἔρημος,  
ἔξι ἐκείνου καὶ οὐ μετ’ οὐ πολὺ τῆς  
προρρήσεως πολιορκηθέντες ὑπὸ Ρωμαίων  
εἰς ἔρημον κατέστησαν.

2.3.85 | καὶ τὸ γε αἴτιον τῆς ἔρημώσεως  
αὐτῶν ὁ προφητικὸς λόγος ἀπελέγχει,  
μονονουχὶ σαφῶς διερμηνεύων, καὶ τὴν  
αἴτιαν τῆς ἀποπτώσεως αὐτῶν παριστάς.  
ἐπειδὴ γάρ τοῦ σωτῆρος ἡμῶν  
διδάσκοντος ἐν αὐτοῖς ἀκούσαντες ὡσὶ<sup>γ</sup>  
διανοίας οὐκ ἴκουσαν, οὐδὲ συνῆκαν ὅστις  
ἥν, ἰδόντες δὲ αὐτὸν σαρκὸς ὄφθαλμοῖς,  
τοῖς τῆς ψυχῆς οὐ τεθέανται, ἐπάχυνάν τε  
ἐαυτῶν τὴν καρδίαν, καὶ μονονουχὶ τοὺς  
ὄφθαλμοὺς τῆς διανοίας ἔμυσαν, καὶ τὰ  
ῶτα ἐβάρυναν," ὡς φησιν ἡ προφητεία,  
τούτου χάριν ἔρημωθήσεσθαι αὐτῶν φησι  
τὰς πόλεις παρὰ τὸ μὴ κατοικεῖσθαι, καὶ  
τὴν γῆν γενήσεσθαι ἔρημον, βραχεῖς χεῖς δέ  
τινας ἔξι αὐτῶν ὑπολειφθήσεσθαι, δίκην  
γονίμου καὶ ζωπύρου σπέρματος  
πεφυλαγμένους, οἵ καὶ εἰς πάντας  
προελθόντες ἀνθρώπους πληθυνθήσεσθαι  
ἐπὶ τῆς γῆς λέγονται.

2.3.86 | πλὴν ἀλλὰ καὶ μετὰ τὴν πρόοδον  
τούτων αὐτῶν δηλαδὴ τῶν ἀποστόλων  
τοῦ σωτῆρος ἡμῶν ἔτι φησὶν ἐπ’ αὐτῆς τῆς  
Ἰουδαίας χώρας διαμεῖναι τὸ ἐπιδέκατον,  
καὶ μετὰ ταῦτα αὐθις ἔσεσθαι αὐτοὺς εἰς  
προνομὴν ὡς τερέβινθος, καὶ ὡς βάλανος

or from the time of our Savior? For until then, they had not yet dared to commit such great impieties, their land was not desolate, nor were their cities burned with fire, nor did strangers eat their land. But from that divine voice, by which the Savior and our Lord foretold what would happen to them, saying, 'Your house is left desolate,' from that time on, not long after the prophecy, they were besieged by the Romans and became desolate.

2.3.85 | "And the prophetic word clearly shows the reason for their desolation, explaining the cause of their downfall. For when our Savior was teaching them, they did not listen with their minds, nor did they understand who he was. Seeing him with their physical eyes, they did not see with the eyes of their souls, and they hardened their hearts. They closed the eyes of their understanding and made their ears heavy," as the prophecy says. Because of this, it says their cities will be desolate due to not being inhabited, and the land will become desolate. Yet some of them will be left behind, like a remnant of fruitful and living seed, who will go out to all people and are said to increase on the earth.

2.3.86 | But after the departure of these, that is, the apostles of our Savior, it is said that a tenth will still remain in that land of Judea, and after this, they will again be like a terebinth and like an acorn when it falls from its shell. The word suggests, as I think,

όταν ἐκπέση τῆς θήκης αὐτῆς. παρίστησι δὲ, ὡς οἶμαι, διὰ τούτων ὁ λόγος, ὅτι μετὰ τὴν πρώτην πολιορκίαν ἦν κατὰ τοὺς τῶν ἀποστόλων χρόνους καὶ κατὰ Θωμαίων αὐτοκράτορα Οὐεσπασιανὸν ἰστοροῦνται πεπονθέναι, αὗθις ἐπὶ Ἀδριανοῦ δεύτερον πολιορκηθέντες παντελῶς εἴρχθησαν τοῦ τόπου, ὡς μηδὲ τοῦ ἑδάφους τῆς Ιερουσαλὴμ ἐπιβαίνειν βαίνειν ἐπιτρέπεσθαι. τοῦτο δ' οὖν αἰνιττόμενός φησιν "καὶ πάλιν ἔσται εἰς προνομὴν ὡς τερέβινθος, καὶ βάλανος ὅταν ἐκπέσῃ ἐκ τῆς θήκης αὐτῆς."

2.3.87 | "Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἑκείνῃ, θρέψει ἄνθρωπος δάμαλιν βιῶν καὶ δύο πρόβατα· καὶ ἔσται ἀπὸ τοῦ πλεῖστον ποιεῖν γάλα, φάγεται βούτυρον, καὶ μέλι φάγεται πᾶς ὁ καταλειφθεὶς ἐπὶ τῆς γῆς."

2.3.88 | Ἐνταῦθα τὴν δηλουμένην ἡμέραν ἐπιζητήσας εὑροις ἀν αὐτὸν τὸν χρόνον τῆς τοῦ σωτῆρος ἡμῶν ἐπιφανείας, εἴπὼν γὰρ ὃ προφήτης ἴδου ἡ παρθένος ἐν γαστρὶ λήψεται, καὶ τέξεται νιὸν" πλεῖστα διὰ μέσου θεσπίζει περὶ τῶν κατὰ τὴν αὐτὴν ἡμέραν, τοῦτ' ἔστιν ἀμφὶ τὸν χρόνον τῆς τοῦ σωτῆρος ἡμῶν ἐπιφανείας, γενησομένων.

2.3.89 | δυνάμεις γὰρ ἀοράτους καὶ τινας ἔχθροὺς καὶ πολεμίους, μυίας καὶ μελίσσας νόμοις ἀλληγορίας ὄνομαζομένους, ἐπιβήσεσθκι τῇ τῶν Ἰουδαίων χώρᾳ φησὶν, καὶ τὸν κύριον ξυρῷ τῶν πολεμίων, ὡς ἀν μεγάλου σώματος, τοῦ Ἰουδαίων ἔθνους τὴν κεφαλὴν καὶ τὰς τρίχας τῶν ποδῶν καὶ τὸν πώγωνα καὶ πάντα συλλήβδην εἴπειν

that after the first siege, which is said to have happened during the time of the apostles and under the Roman Emperor Vespasian, they were again completely removed from the land during the second siege under Hadrian, so that they were not even allowed to step on the soil of Jerusalem. This is hinted at when it says, 'And again it will be like a terebinth and an acorn when it falls from its shell.'

2.3.87 | And in that day, a man will raise a young cow and two sheep. And there will be enough to make plenty of milk, and everyone who is left on the earth will eat butter and honey.

2.3.88 | Here, if you seek the mentioned day, you would find the time of our Savior's appearance. For the prophet said, 'Behold, the virgin will conceive and bear a son,' and he speaks most about the events of that same day, that is, around the time of our Savior's appearance.

2.3.89 | For invisible powers and certain enemies and foes, called by the laws of allegory 'flies' and 'bees,' will invade the land of the Jews, it says. And the Lord will shave off the head and the hair of the feet and the beard of the great body of the Jewish nation, and to say it all together, he will shave their entire world.

τὸν κόσμον αύτῶν ξυρήσειν.

2.3.90 | τούτων δ' ἔσομένων ἐν τῇ θεσπιζομένῃ ἡμέρᾳ τοῦ ἐκ τῆς παρθένου γενησομένου, τὸν καταλειφθέντα ἄνθρωπον ἐκ τῆς τοῦ παντὸς ἔθνους ἀπωλείας, τοῦτ' ἔστιν ἅπαντα τὸν ἐξ αὐτῶν εἰς τὸν Χριστὸν τοῦ Θεοῦ πεπιστευκότα, θρέψειν δάμαλιν βοῶν καὶ δύο πρόβατα προφητεύει, ἀπό τε τοῦ πλεῖστον ποιεῖν γάλα φάγεσθαι βούτυρον καὶ μέλι· νοήσεις δὲ καὶ ταῦτα κατὰ μυστικὴν θεωρίαν ἐπὶ τῶν τοῦ σωτῆρος ἡμῶν ἀποστόλων τετελεσμένα.

2.3.91 | ὃν ἔκαστος ἐν αἷς σὺν τῇ τούχριστοῦ δυνάμει συνεστήσατο ἐκκλησίας, δύο πρόβατα, τοῦτ' ἔστιν δύο τάγματα δίκην προβάτων ἐπὶ τὴν τοῦ Χριστοῦ ποίμνην συνιόντα, τὸ μὲν εἰσέτι στοιχειούμενον, τὸ δ' ἥδη διὰ τοῦ λουτροῦ πεφωτισμένον, καὶ ἐπὶ τούτοις μίαν δάμαλιν τὴν ἐκκλησιαστικὴν τῶν προέδρων ἀρχὴν ταῖς ἐνθέοις καὶ λογικαῖς τροφαῖς ἐκθρέψας, γόνιμον ἐξ αὐτῶν γάλα καὶ μέλι τῆς πονηθείσης αὐτῷ τροφῆς τὸν καρπὸν ἀπηνέγκατο.

2.3.92 | ὅπως μὲν οὖν τὰ τῶν ἀτελεστέρων πλήθη προβάτοις εἴωθεν ὁ Θεῖος ἀφομοιοῦν λόγος ούδεν δεῖ λέγειν, πάσης γραφῆς τοῦτο διδασκούσης· τὸν δέ γε καὶ τοὺς πολλοὺς γεωργοῦντα τῆς ἐκκλησίας ἥγούμενον ὅπως τῷ γεωπόνῳ τῶν βοῶν παραβάλλει, συνίστησιν ὁ ἵερὸς ἀπόστολος, λέγων

2.3.93 | μὴ τῶν βοῶν μέλει τῷ θεῷ, ἦ δι'

2.3.90 | When these things happen on the foretold day of the one born from the virgin, the remaining man from the destruction of the whole nation, that is, all who have believed in Christ of God, will raise a young cow and two sheep. This is prophesied to make plenty of milk, to eat butter and honey. And you will understand these things also in a mystical way, completed in the apostles of our Savior.

2.3.91 | Each one in the churches he has established with the power of Christ, two sheep, that is, two groups like sheep coming to the flock of Christ, one still being formed and the other already enlightened through baptism. And over these, he raised one young cow, nurturing the leadership of the church with divine and rational food, bringing forth from them the fruitful milk and honey of the good food prepared for him.

2.3.92 | Therefore, there is no need to say anything about how the divine word usually compares the less perfect crowds to sheep, since all scripture teaches this. But the holy apostle introduces the one who tends the church as a farmer, comparing him to the farmer of the cattle, saying...

2.3.93 | Does God care about the cattle, or

ἡμᾶς πάντως λέγει; ὅτι ὁφείλει ἐπ' ἔλπιδι ὁ ἀροτριῶν ἀροτριῶν καὶ ὁ ἀλοῶν ἐπ' ἔλπιδι τοῦ μετέχειν.”

does he say this for our sake? Because the farmer plows in hope, and the one who threshes does so in hope of sharing.

2.3.94 | Εἴ δὲ προσκόπτοι τις ταῖς τοιαῖσδε τροπολογίαις, ὡρα τοῦτον μηδὲ τὰς ὄνομαζομένας μυίας, ἢ μελίσσας, μηδὲ τὸ ξυρὸν, μηδὲ τὸν πώγωνα, μηδὲ τὰς τρίχας τῶν ποδῶν κατὰ διάνοιαν θεωρεῖν, εἰς ἀτόπους δὲ καὶ ἀσυστάτους ἐκπίπτειν μυθολογίας. εἰ δ' ἀνάγκη ταῦτα μὴ ἄλλως ἢ κατὰ μόνην θεωρίαν δέχεσθαι, δῆλον ὅτι καὶ τὰ ἀκόλουθα παραπλησίως.

2.3.94 | But if someone objects to such changes, let him not consider the so-called mice, or bees, or the razor, or the beard, or the hairs on the feet in a literal sense, for he falls into strange and confused myths. But if it is necessary to accept these things only in a single way of thinking, it is clear that the following will also be similar.

2.3.95 | “Τῇ ἡμέρᾳ ἑκείνῃ ἀποσβεσθήσεται τὰ ὅρη, καὶ οἱ βουνοὶ, καὶ οἱ δρυμοὶ, καὶ καταφάγεται ἀπὸ ψυχῆς ὡς σαρκῶν· καὶ ἔσται ὁ φεύγων ὡς ὁ φεύγων ἀπὸ φλογὸς καιομένης, καὶ οἱ καταλειφθέντες ἀπ' αὐτῶν ἔσονται ἀριθμὸς, καὶ παιδίον μικρὸν μικρὸν γράψει ψεῦ αὐτούς. καὶ ἔσται ἐν τῇ ἡμέρᾳ ἑκείνῃ, οὐκ ἔτι προστεθήσεται τὸ καταλειφθὲν τοῦ Ἰσραὴλ, καὶ οἱ διασωθέντες τοῦ Ἰακὼβ οὐκ ἔτι πεποιθότες ὥσιν ἐπὶ τοὺς ἀδικήσαντας αὐτὸὺς, ἀλλ' ἔσονται πεποιθότες ἐπὶ τὸν θεὸν τὸν ἄγιον τοῦ Ἰσραὴλ τῇ ἀληθείᾳ, καὶ ἀναστρέψει τὸ καταλειφθὲν τοῦ Ἰσραὴλ ἐπὶ θεὸν ἰσχύοντα.

2.3.95 | On that day, the mountains will be extinguished, and the hills, and the forests will be consumed from souls to bodies; and the one fleeing will be like one fleeing from a burning fire, and those left behind will be few, and a small child will write them down. And on that day, the remnant of Israel will no longer be added, and the survivors of Jacob will no longer trust in those who have wronged them, but they will trust in the holy God of Israel in truth, and the remnant of Israel will turn to the mighty God.

2.3.96 | καὶ ἔὰν γένηται ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα αὐτῶν σωθήσεται. λόγον γὰρ συντελῶν καὶ συντέμνων τέμνων ἐν δικαιοσύνῃ, ὅτι λόγον συντετμημένον ποιήσει ὁ θεὸς ἐν τῇ οἰκουμένῃ ὅλῃ.”

2.3.96 | And if the number of the sons of Israel becomes like the sand of the sea, the remnant of them will be saved. For the word is completing and cutting off in righteousness, because God will make a shortened word in all the world.

2.3.97 | Κάνταῦθα πρόσσχες ὅτι ἐν τῇ τῶν

2.3.97 | And here pay attention, for in the

σκυθρωπῶν ἀπειλῆ, φησὶν, ἔσται ὁ φεύγων ὡς ὁ φεύγων ἀπὸ φλογὸς καιομένης· καὶ οἱ καταλειφθέντες ἀπ' αὐτῶν ἀριθμὸς ἔσται, καὶ παιδίον μικρὸν γράψει αὐτούς. δι' ᾧ τὸ σπάνιον τῶν φευξομένων τὸν ὄλεθρον τοῦ ἐκ περιτομῆς λαοῦ, καὶ τὸν τῆς Ἱερουσαλὴμ ἐμπρησμὸν παρίστησιν. οἱ δὲ καταλειφθέντες οὗτοι, φησὶν, ἀριθμὸς ἔσονται·

threat of the gloomy ones, it says, the one fleeing will be like one fleeing from a burning fire; and those left behind will be few, and a small child will write them down. Because of this, the few who flee will show the destruction of the people from the circumcision, and the burning of Jerusalem. These who are left behind, it says, will be few.

2.3.98 | τοῦτ' ἔστιν ἀριθμῷ ληπτοὶ γενήσονται, οὕτω βραχεῖς καὶ εὐαρίθμητοι ὄντες. τοσοῦτοι δ' οὖν ὡς ἐν συγκρίσει τοῦ παντὸς πλήθους τοῦ Ἰουδαίων ἔθνους οἵ εἰς τὸν σωτῆρα καὶ κύριον ἡμῶν πεπιστευκότες γεγόνασιν, οἱ καὶ κατηξιώθησαν τῆς ὑπ' αὐτοῦ γραφῆς, ὡς δηλοῖ φάσκων ὁ λόγος "καὶ παιδίον γράψει αὐτούς" προδιάξας δὲ τι ποτε ἦν τὸ παιδίον ἐν οἷς ἔλεγεν Ἰδού δὲ παρθένος ἐν γαστρὶ ἔξει, καὶ τέξεται υἱόν· καὶ πρὶν δὲ γνῶναι τὸ παιδίον καλεῖν πατέρα δὲ μητέμα."

2.3.98 | This means that they will be few in number, being so short and few in count. Therefore, as in comparison to the whole multitude of the Jewish nation, those who have believed in the Savior and our Lord have become few, and they have been deemed worthy of the writing from him, as the word shows, 'and a small child will write them down,' teaching what the child was when it said, 'Behold, the virgin will conceive, and bear a son; and before the child knows to call father or mother.'

2.3.99 | καὶ ἐπειδήπερ ἐνταῦθα παιδίον φησὶν γράψει αὐτούς, εἴκοτας ἐν τοῖς πρόσθεν ἐλέγετο καὶ ἔσται τὸ ὑπολειφθὲν ἐν Σιῶν καὶ τὸ καταλειφθὲν ἐν Ἱερουσαλὴμ, ἄγιοι κληθήσονται πάντες οἱ γραφέντες εἰς ζωὴν. ὥσπερ γοῦν ἐν ἔκεινοις τὸ καταλειφθὲν ὡνόμαστο, οἱ δὲ αὐτοὶ γραφέντες ἥσαν εἰς ζωὴν, οὕτως καὶ ἐνταῦθα οἱ καταλειφθέντες ἀεὶ αὐτῶν ἀριθμὸς ἔσονται καὶ παιδίον γράψει αὐτούς.

2.3.99 | And since here it says a child will write them down, it is fitting that it was said before that what is left in Zion and what is left in Jerusalem will all be called holy, those written for life. Just as in those cases the ones left behind were named, so those written for life were the same, thus here too, those left behind will always be few in number, and a small child will write them down.

2.3.100 | τοῦτο δὲ καταλειφθὲν ἐκ τοῦ Ἰσραὴλ, καὶ οἱ διασωθέντες ἀπὸ τοῦ Ἰακὼβ οὐκέτι, φησὶν, ἔσονται ἐπὶ τοὺς

2.3.100 | But those left from Israel, and the ones saved from Jacob, will no longer be on those who have wronged them, but they

ἀδικήσαντας αύτοὺς, ἀλλ' ἔσονται  
πεποιθότες ἐπὶ τὸν θεὸν τὸν ἄγιον τοῦ  
Ἰσραὴλ.

2.3.101 | καὶ ὅρα γε εἴ μὴ ταύτῃ γε τῇ  
πεποιθήσει οὗτοί εἰσιν οἱ τοῦ Ἰουδαίων ἔθνους  
προελθόντες, οἵ τε ἐκ τῆς ἀποπτώσεως τοῦ  
Ἰσραὴλ περιλειφθέντες μαθηταὶ καὶ  
ἀπόδοτοι τοῦ σωτῆρος ἡμῶν, μηδένα  
λόγον ποιησάμενοι τῶν ἀρχόντων τοῦ  
αἰῶνος τούτου ἢ τῶν ἀρχόντων τούτου ἐκ  
περιτομῆς λαοῦ τῶν πάλαι ἀδικούντων  
αύτοὺς, ἔξηλθον εἰς πάντα τὰ ἔθνη  
κηρύττοντες τὸν Χριστοῦ λόγον,  
πεποιθήσει τε τῇ πρὸς τὸν θεόν,

will be trusting in the holy God of Israel.

2.3.102 | (έπειπερ κατὰ τὴν προφητείαν  
πεποιθότες ἡσαν ἐπὶ τὸν θεὸν τὸν ἄγιον  
τοῦ Ἰσραὴλ, ἐν ἀληθείᾳ, οὐ γὰρ ὑπούλως,  
οὐδὲ μεθ' ὑποκρίσεως, σὺν ἀληθείᾳ δὲ  
ὅλους ἐαυτοὺς ἐπιδέδονται ἐλπίδι) οὐ  
μόνον προηλθον τῆς ἐαυτῶν χώρας, ἀλλὰ  
κατώρθωσαν τὸ προτεθειμένον.  
τεθειμένον.

2.3.101 | And see if it is not by this trust  
that those from the Jewish nation have  
come forward, the disciples and apostles  
left from the fall of Israel, not paying any  
attention to the rulers of this age or the  
rulers of the circumcised people who had  
long been wronging them, but they went  
out to all the nations proclaiming the  
message of Christ, with trust in God.

2.3.103 | τοῦτο δὲ αὐτὸν πάλιν τὸ  
καταλειφθὲν οἰονεὶ τὸ σπέρμα τῆς  
ἀποπτώσεως τοῦ Ἰακὼβ γέγονε, πεποιθὸς  
ἐπὶ θεὸν ἴσχύοντα, καὶ αὐτὸν δὴ τοῦτο τὸ  
κατάλειμμα τοῦ παντὸς ἔθνους αὐτῶν  
γενομένου ὡς ἡ ἄμμος τῆς θαλάσσης, ἀλλ'  
οὐ κατὰ τὰ ἀστρα τοῦ οὐρανοῦ, τῆς παρὰ  
τῷ θεῷ σωτηρίας ἡξιώθη, ὥσπερ οὖν  
ἔμαρτύρησεν ὁ ἀπόστολος εἰπών "Ἡσαΐας  
δὲ κράζει ὑπὲρ τοῦ Ἰσραὴλ, ἐὰν ἦν ὁ ἀριθμὸς  
τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς  
θαλάσσης, τὸ κατάλειμμα σωθήσεται."

2.3.102 | Since they were trusting in the  
holy God of Israel according to the  
prophecy, truly, not secretly or with  
pretense, but with truth, they all committed  
themselves in hope, not only did they come  
out from their own land, but they also  
accomplished what was set before them.

2.3.103 | This very remnant has become  
like the seed of the fall of Jacob, trusting in  
the powerful God. And this remnant, which  
has come from all their nation, has become  
like the sand of the sea, but not like the  
stars of heaven; it has been worthy of  
salvation from God. Just as the apostle  
testified, saying, 'Isaiah cries out  
concerning Israel, if the number of the sons  
of Israel is like the sand of the sea, the  
remnant will be saved.'

2.3.104 | δύο γάρ τοι ἐπαγγελῶν διὰ τοῦ χρησμοῦ τῷ Ἀβραὰμ δεδομένων περὶ τῶν ἔξ αὐτοῦ γενησομένων, ὡς ἄρα ἔσονται κατὰ τὰ ἄστρα τοῦ οὐρανοῦ καὶ κατὰ τὴν ἄμμον τῆς θαλάσσης, τῶν μὲν θεοφιλῶν λαμπόντων ὄμοιώς τοῖς οὐρανίοις φωστῆρσιν, οἵοι ἡσαν οἱ πάλαι, οἱ προφήται καὶ οἱ τοῦ σωτῆρος ἡμῶν ἀπόστολοι, οἵς ἐμαρτύρησεν εἰπών, ὑμεῖς ἔστε τὸ φῶς τοῦ κόσμου· τῶν δὲ γηγενῶν καὶ χαμαιπετῶν ἄμμῳ γῆς παραβαλλομένων.

2.3.105 | εἰκότως ἐν τούτοις ὁ προφητικὸς λόγος, ἐπάν τὸ πᾶν πλῆθος τῶν νιῶν Ἰσραὴλ ἐκπεσούμενον τῆς ἀξίας καὶ τοῦ μεγαλοφυοῦς τῆς ἀρετῆς ὅλου δ' ὅλου χαμαιπετὲς γενόμενον παραβληθῇ τῇ ἄμμῳ τῆς θαλάσσης, τότε δὴ τὸ κατάλειμμα αὐτῶν μόνον σωθήσεται· σεται· περὶ οὐ καταλείμματος πλεῖστα ἡμῖν γεγύμνασται.

2.3.106 | ταῦτα δέ φησιν ἔσεσθαι, ἐπάν αὐτὸς ὁ κύριος συντέμνων καὶ συντελῶν λόγον καθ' ὅλης τῆς οἰκουμένης ποιήσῃ, ἐναργῶς τὸ εὐαγγελικὸν παριστάς κιήρυγμα, ἐν ᾧ, πάσης τῆς κατὰ Μωσέα περιόδου ἐν εἰῶσι καὶ συμβόλοις καὶ σωματικαῖς θρησκείαις περιαιρεθείσης, ὁ σύντομος τοῦ εὐαγγελίου λόγος εἰς πάντας ἀνθρώπους παραδοθεὶς τῆς προφητείας τὴν ἀλήθειαν ἐπιστώσατο.

2.3.107 | “Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἡ βίζα τοῦ Ἰεσσαὶ καὶ ὁ ἀνιστάμενος ἄρχειν ἔθνῶν· ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν, καὶ ἔσται ἡ ἀνάπαισις αὐτοῦ τιμή. καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ προσθήσει κύριος τοῦ δεῖξαι τὴν χεῖρα αὐτοῦ, τού ζηλώσαι καὶ ζητῆσαι

2.3.104 | For two promises were given through the oracle to Abraham about those who would come from him, that they would be like the stars of heaven and like the sand of the sea. The beloved of God will shine like the heavenly lights, just as the prophets of old and our Savior's apostles did, of whom it was testified, saying, 'You are the light of the world.' But those born of the earth and lowly are compared to the dust of the ground.

2.3.105 | It is fitting in these things that the prophetic word, when the whole multitude of the sons of Israel falls from honor and the greatness of virtue and becomes entirely lowly like the sand of the sea, then only their remnant will be saved. About this remnant, many things have been written for us.

2.3.106 | These things he says will happen when the Lord himself, cutting off and completing the word throughout the whole world, clearly presents the gospel message. In this, when all the practices according to Moses, including rituals and physical worship, have been removed, the brief word of the gospel will be given to all people, confirming the truth of the prophecy.

2.3.107 | And it will be on that day that the root of Jesse will stand to rule the nations; in him the nations will hope, and his resting place will be glorious. And it will be on that day that the Lord will add to show his hand, to seek and search for the remnant of his

τὸ καταλειφθὲν ὑπόλοιπον τοῦ λαοῦ  
αὐτοῦ, δέ ἐὰν καταλειφθῇ ἀπὸ τῶν  
Ἄσσυρίων, καὶ ἀπὸ Αἰγύπτου, καὶ ἀπὸ  
Βαβυλωνίας, καὶ ἀπὸ Αἴθιοπίας, καὶ  
Ἐλαμιτῶν, καὶ ἀπὸ ἡλίου ἀνατολῶν, καὶ  
ἀπὸ τῶν νήσων τῆς θαλάσσης. καὶ ἀρεῖ  
σημῖνον εἰς τὰ ἔθνη, καὶ τοὺς  
διεσπαρμένους Ἰούδα συνάξει ἐκ τῶν  
τεσσάρων πτερύγων τῆς γῆς.”

people, which will be left from the Assyrians, and from Egypt, and from Babylon, and from Ethiopia, and from Elam, and from the east, and from the islands of the sea. And he will raise a sign for the nations and will gather the scattered ones of Judah from the four corners of the earth.

2.3.108 | Πολλάκις τινῶν λεγομένων  
ἔσεσθαι ἐν ἐπισήμῳ ἡμέρᾳ, τοῦτ' ἔστιν ἐν  
ἐπιφανείᾳ χρόνου, λογισμῷ συνάγοντες  
τὴν τῶν δηλουμένων ἀκολουθίαν ἐπὶ τὴν  
τοῦ θεοῦ παρουσίαν ἀναφέρεσθαι  
ἐπεδείξαμεν, καθ' ἣν τοῦ παντὸς Ἰουδαίων  
ἔθνους ἀποπεσουμένου σπανίους τινὰς  
σωθήσεσθαι τοὺς ἔξ αὐτῶν  
καταλειφθησομένους οἱ θεῖοι δηλοῦσι  
λόγοι.

2.3.108 | Many things are said to happen on a notable day, that is, in a time of appearance, gathering together the reasoning of what is being shown about the presence of God. In this time, when the whole nation of the Jews has fallen away, a few will be saved, those who will be left from them, as the divine words indicate.

2.3.109 | Ἡ γε μὴν μετὰ χεῖρας λέξις καὶ τὴν  
ἡμέραν καὶ τὸν διὰ ταύτης σημαινόμενον  
χρόνον καὶ τὰ ἐπὶ τούτῳ συμβεβήκότα  
λευκότατα παρίστησιν θεσπίζουσα γὰρ  
τὴν ἐκ σπέρματος τοῦ Δαβὶδ γενησομένην  
τοῦ Χριστοῦ γένεσιν ὅμοιαν καὶ τὴν  
Ἰουδαίων ἀπόπτωσιν προαναφωνεῖ· λέγει  
δὲ οὕτως

2.3.109 | This indeed presents clearly the words with hands and the day and the time indicated by this, along with the events that happen because of it. For it proclaims the coming birth of Christ from the seed of David together with the falling away of the Jews; it says this.

2.3.110 | “ἴδοὺ δὴ ὁ δεσπότης κύριος  
Σαβαὼθ συνταράξει τοὺς ἐνδόξους μετὰ  
ἰσχύος, καὶ οἱ ὑψηλοὶ ταπεινωθήσονται,  
καὶ πεσοῦνται οἱ ὑψηλοὶ μαχαίρᾳ, ὁ δὲ  
Λίβανος σὺν τοῖς ὑψηλοῖς πεσεῖται.”  
Λίβανον δὲ ἐνταῦθα τὴν Ἱερουσαλὴμ  
αἰνίττεται, ὡς ἐν ἐτέροις ἀπεδείξαμεν, ἥν  
μετὰ πάντων τῶν ἐν αὐτῇ σεμνῶν καὶ  
ἐνδόξων πεσεῖσθαι ὁ λόγος ἀπειλεῖ. καὶ

2.3.110 | "Behold, the Lord God of Hosts will shake the glorious ones with strength, and the lofty will be humbled, and the high will fall by the sword, and Lebanon will fall with the lofty." Here, Lebanon is hinted to mean Jerusalem, as we have shown in other places, which the word threatens to fall along with all the honorable and glorious things in it. And after mentioning these

ταῦτά γε προανατεινάμενος ἔξῆς ἐπιλέγει  
“καὶ ἔξελεύσεται ῥάβδος ἐκ τῆς ρίζης  
Ἰεσσαὶ, καὶ ἄνθος ἐκτῆς ρίζης ἀναβήσεται,  
καὶ τὰ ἔξης.

2.3.111 | σαφέστατα τὴν ἐκ ρίζης Ἰεσσαὶ,  
πατὴρ δὲ ἦν οὗτος τοῦ Δαβὶδ, γένεσιν τοῦ  
χριστοῦ παριστάς, ἐφ' ἣ γενέσει τὴν τῶν  
ἔθνῶν κλῆσιν πρότερον μὲν δι' αἰνίματος  
προφητικῷ τρόπῳ ἀναφωνεῖ. τὸ γὰρ  
“συμβοσκηθήσεται λύκος μετὰ ἀρνὸς, καὶ  
πάρδαλις σὺν ἑρίφῳ συναναπαύσεται,” καὶ  
τὰ τοιαῦτα, οὐδὲν ἔτερον ἢ τῶν ἀγρίων καὶ  
ἀπηνῶν τὸν τρόπον καὶ μηδὲν θηρίων  
διαφερόντων ἔθνῶν τὴν ἐπὶ τὸν εὔσεβη καὶ  
ἡμερόν τε καὶ κοινωνικὸν τρόπον  
μεταβολὴν ἔδήλου.

2.3.112 | τοῦτο δὲ αύτὸς εἰς ὕστερον  
γυμνότερον διδάσκει φάσκων “ἐνεπλήσθη  
ἡ σύμπασα τοῦ γνῶναι τὸν κύριον, ὡς  
ὕδωρ πολὺ καλύψαι θαλάσσας.”

2.3.113 | Καὶ ἔτι γε αύτὸς ἔαυτὸν  
ἐρμηνεύων ὃ προφητικὸς λόγος ἐπιλέγει  
καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἡ ρίζα τοῦ  
Ἰεσσαὶ, καὶ ὃ ἀνιστάμενος ἄρχειν ἔθνῶν  
ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν, καὶ ἔσται ἡ  
ἀνάπαυσις αύτοῦ τιμή.”

2.3.114 | Ἐπειδὴ τοίνυν ἀνωτέρω μὲν τὴν  
ἀπόπτωσιν τοῦ Ἰουδαίων ἔθνους  
ἐσήμαινεν ἐπικεκαλυμμένως, μετὰ δὲ  
ταῦτα τὴν τῶν ἔθνῶν κλῆσιν τοτέ μὲν  
κεκαλυμμένως, τοτὲ δὲ μυμνῶς, εἰκότως  
αὖθις ἐπαναλαμβάνων τὸν λόγον τῶν ἐκ  
περιτομῆς εἰς τὸν Χριστὸν πιστεύοντων  
μνημονεύει, ὑπὲρ τοῦ μὴ πάντη ἀποκλεῖσαι

things, it continues to say, "And a rod will come out from the root of Jesse, and a flower will rise from that root," and the following things.

2.3.111 | Clearly, from the root of Jesse,  
who was the father of David, it presents the  
birth of Christ, announcing first the calling  
of the nations in a prophetic way through a  
riddle. For the saying, 'The wolf will graze  
with the lamb, and the leopard will lie  
down with the goat,' and similar things  
show nothing other than the wild and  
fierce nature of animals, and it reveals the  
change of the nations to a pious, peaceful,  
and communal way.

2.3.112 | This itself teaches more clearly  
later, saying, 'The whole earth will be filled  
with the knowledge of the Lord, as the  
waters cover the sea.'

2.3.113 | And still, the prophetic word  
explains itself, saying, 'In that day, the root  
of Jesse will stand to lead the nations; the  
nations will hope in him, and his resting  
place will be glorious.'

2.3.114 | Since, therefore, above, it hinted  
at the fall of the Jewish nation in a hidden  
way, and after that, the calling of the  
nations sometimes in a hidden way and  
sometimes openly, it rightly repeats the  
word about those from the circumcision  
who believe in Christ, for the purpose of  
not completely shutting off their hope in

αύτῶν τὴν είς τὸν Χριστὸν ἐλπίδα. "ἔσται μὲν γὰρ (φησὶν) ἀνιστάμενος ἄρχειν ἔθνῶν."

2.3.115 | τίς δ' ἦν ὁ ἀνιστάμενος ἀλλ' ἡ ρίζα τοῦ Ἰεσσαὶ, ὃν καὶ σαφῶς φησιν ἄρξειν ἔθνῶν, ἀλλ' οὐχὶ Ἰσραὴλ; ἐπειδὴ τοίνυν διαφόρως τὴν τῶν ἔθνῶν ἐπιστροφὴν ἐπὶ τὸν ἐκ ρίζης Ἰεσσαὶ φύντα καὶ βλαστήσαντα ἐδίδαξεν, οὐδὲν δὲ οὐδέπω χρηστὸν περὶ τῶν ἐκ περιτομῆς είρήκει, εἰκότως τὸ ἐλλιπὲς τῆς προρρήσεως ἀποδίδωσι φάσκων "καὶ ἔσται ἐν τῇ ἡμέρᾳ ἑκείνῃ;" τοῦτ' ἔστιν ἐν τῷ χρόνῳ τῆς ἐπιφανείας τοῦ ἐκ ρίζης Ἰεσσαὶ φύντος, προσθήσει κύριος τοῦ δεῖξαι τὴν χεῖρα αὐτοῦ, τοῦ ζητῆσαι καὶ ζηλῶσαι τὸ καταλειφθὲν ὑπόλοιπον τοῦ λαοῦ, ὃ ἀν καταλειφθῆ ἀπὸ τῶνδε καὶ τῶνδε τῶν πολεμίων." ἀνθ' οὖν ὁ μὲν Ἀκύλας πεποίκε "καὶ ἔσται ἐν τῇ ἡμέρᾳ ἑκείνῃ προσθήσει κύριος δεύτερον τὴν χεῖρα αὐτοῦ, τοῦ κτήσασθαι τὸ ὑπόλειμμα τοῦ λαοῦ αὐτοῦ, ὃ ὑπολειφθῆσεται ἀπὸ τῶν Ἀσσυρίων," καὶ τῶν ἔξης.

2.3.116 | νοήσεις δὲ καὶ ταῦτα, πολεμίους τοῦ λαοῦ τοῦ Θεοῦ νοητούς τινας καὶ πνευματικοὺς, ἣτοι δαίμονας πονηροὺς ἢ δυνάμεις ἀντικειμένας τῷ λόγῳ, θεωρήσας, οἱ τῶν κατωνομασμένων ἔθνῶν πάλαι πρότερον ἀοράτως προεστῶτες τὰς ψυκὰς ἐπολιόρκουν τοῦ Ἰσραὴλ, ποικίλοις πάθεσιν αὐτὰς περιβάλλοντες, ὑποζύροντές τε καὶ αίχμαλωτίζοντες εἰς τὸν ὅμιον τῆς τῶν ἀλλοσφύλων ἀγωγῆς βίον.

2.3.117 | Τούτου δὴ οὖν παντὸς σχεδὸν

Christ. 'For he will stand to lead the nations,' it says.

2.3.115 | "Who is the one that will stand to lead but the root of Jesse, who clearly says he will lead the nations, not Israel? Since, therefore, it has taught about the turning of the nations back to the one who has grown and blossomed from the root of Jesse, and it has said nothing good about those from the circumcision, it rightly points out the incompleteness of the prophecy by saying, 'And it will be in that day.' That is, in the time of the appearance of the one who has grown from the root of Jesse, the Lord will add to show his hand, to seek and to gather the remaining part of the people, whatever is left from these and those enemies." In place of this, Aquila has made it say, "And it will be in that day, the Lord will add a second time his hand, to gather the remnant of his people, which will be left from the Assyrians," and from those that follow.

2.3.116 | You will also understand these things, that there are some enemies of the people of God, both visible and spiritual, either wicked demons or powers that oppose the word. These are the ones that, long ago, were secretly attacking the souls of Israel, surrounding them with various passions, and both whispering and capturing them into a life similar to that of the Gentiles.

2.3.117 | Therefore, when we say almost all

είπεῖν τοῦ λαοῦ κατὰ ψυχὴν αἱχμαλώτου ληφθέντος ὑπὸ τῶν δεδηλωμένων, οἱ φυλαχθέντες καὶ καταλειφθέντες ἄτρωτοι καὶ ἄσυλοι κατὰ τὴν προφητείαν τῆς δηλουμένης ἐπαγγελίας τεύχονται, ὡψόμενοι τοῦ κυρίου τὴν χεῖρα καὶ κτῆμα αὐτοῦ γενησόμενοι, κατὰ τὸ φάσκον λόγιον “προσθήσει κύριος τοῦ δεῖξαι τὴν χεῖρα αὐτοῦ, τοῦ ζηλῶσαι τὸ καταλειφθὲν ὑπόλοιπον τοῦ λαοῦ.

2.3.118 | τί δὲ προσθήσει κύριος; ἀλλὰ γὰρ πρὸς οὓς ἄπαξ ἐπεδείξατο πάλαι πρότερον, διὰ τῶν προφητῶν προσέγενηθη χεὶρ κυρίου καὶ τούτοις ὡς ἢν διασωθεῖσιν ἀπὸ τῆς πτώσεως τοῦ παντὸς λαοῦ τὰ λείποντα τοῖς προτέροις προσθήσειν. ταῦτα δὲ ἢν τὰ τῆς καινῆς διαθήκης μυστήρια, διὰ τῆς χειρὸς τοῦ κυρίου δεδειγμένα τῷ καταλειφθέντι ἀπὸ τοῦ λαοῦ. “ἀλλὰ καὶ τοῦ ζηλῶσαι (φησὶν) τὸ καταλειφθὲν ὑπόλοιπον τοῦ λαοῦ.”

2.3.119 | ἀνθ' οὗ συμφώνως ὁ Ἄκυλας καὶ Θεοδοτίων “τοῦ κτήσασθαι (φησὶν) τὸ ὑπόλειμμα τοῦ λαοῦ αὐτοῦ, ὃ ἢν καταλίπῃ ἀπὸ τῶν Ἀσσυρίων καὶ ἀπὸ πτῶν λοιπῶν πολεμίων ἔθνῶν.” τοῦτο δὲ τὸ καταλειφθὲν τοῦ λαοῦ ὑπόλοιπον ἀρεῖ, φησὶν, σημεῖον εἰς τὰ ἔθνη,

2.3.120 | σαφῶς δι' αὐτῶν τὸ ἐαυτοῦ σημεῖον ὁ κύριος ἐν πάσι τοῖς ἔθνεσιν ἐπιδεικνύμενος, καὶ συνάξει δι' αὐτῶν τοὺς ἀπολομένους Ἰσραὴλ καὶ τοὺς διεσπαρμένους Ἰούδα ἐκ τῶν τεσσάρων πτερύγων τῆς γῆς ἐπὶ τὸν Χριστὸν τοῦ Θεοῦ διὰ τοῦ τῶν ἀποστόλων αὐτοῦ κηρύγματος καταπεφευγότας, τοὺς

of this about the people being taken captive in soul by those mentioned, the ones who are kept safe and left unharmed will find what was promised in the prophecy. They will see the hand of the Lord and become his possession, according to the saying, 'The Lord will add to show his hand, to seek the remaining part of the people.'

2.3.118 | What will the Lord add? For to those whom he once showed his hand long ago, through the prophets, the hand of the Lord was revealed. And to these, as they are saved from the fall of the whole people, he will add what is left from the earlier ones. These are the mysteries of the new covenant, shown by the hand of the Lord to those who remain from the people. 'But also to seek the remaining part of the people,' he says.

2.3.119 | In place of this, Aquila and Theodotion agree, 'to possess the remnant of his people, whatever he leaves from the Assyrians and from the other enemy nations.' And this remnant of the people, he says, will be a sign to the nations.

2.3.120 | Clearly, the Lord is showing his sign among all the nations, and he will gather the lost ones of Israel and the scattered ones of Judah from the four corners of the earth to Christ of God, through the preaching of his apostles. He says that those gathered will be from the old settlements and separated ones from

συναχθέντας εῖναι λέγων τῶν πάλαι  
ἀπωκισμένων καὶ ἀφωρισμένων ἐκ τοῦ  
κατὰ διάνοιαν Ἰσραὴλ καὶ Ἰούδα.

2.3.121 | τρόπος δὲ τοιῶνδε ψυχῶν τὸν  
ἀληθινὸν Ἰσραὴλ τοῦ Θεοῦ δείκνυσιν, ὡς  
ἀνάπταλιν φαύλῃ καὶ μοχθηρὰ διάθεσις τὸν  
κατὰ σάρκα Ἰσραὴλ ἄρχοντας Σοδόμων καὶ  
λαὸν Γομόρρας χρηματίζειν ποιεῖ.

2.3.122 | τὸ τοίνυν λεῖμμα κατ' ἔκλογήν  
χάριτος, καὶ τὸ λεγόμενον ἐν τῇ προφητείᾳ  
καταλειφθὲν ὑπόλοιπον τοῦ λαοῦ, τὸ  
σημεῖον τοῦ κυρίου πᾶσι τοῖς ἔθνεσιν  
ἀνεκήρυξεν, καὶ τὰς τοιάσδε ψυχὰς τῶν  
ἔθνῶν ἔξ ἀπωλείας ἐπὶ τὴν τοῦ κυρίου  
γνῶσιν ἐφελκυσάμενον ἔνα λαὸν συνῆξε  
τῷ θεῷ, τὸν ἐκ τῶν τεσσάρων πτερύγων  
γῶν τῆς γῆς εἰσέτι νῦν τῇ τοῦ Χριστοῦ  
δυνάμει συγκροτούμενον.

2.3.123 | οὗτοι δὲ αὐτοὶ οἱ ἀπὸ τῶν  
ἀπολωλότων τοῦ Ἰουδαίων ἔθνους  
διασωθέντες μαθηταὶ καὶ ἀπόστολοι τοῦ  
σωτῆρος ἡμῶν, ἐκ διαφόρων φυλῶν  
τυγχάνοντες, μιᾶς κλήσεως καὶ μιᾶς  
χάριτος καὶ ἐνὸς πνεύματος ἀγίου  
κατηξιωμένοι, πάντα ζῆλον ὃν πάλαι πρὸς  
αὐτοὺς εἶχον αἱ τοῦ Ἐβραίων ἔθνους φυλαὶ  
ἀπορρίψουσιν, ὡς ἡ προφητεία φησίν.

2.3.124 | κατηρτισμένοι γοῦν τῷ αὐτῷ νοὶ·  
καὶ τῇ αὐτῇ γνώμῃ, οὐ μόνον τὴν ἥπειρον,  
ἀλλὰ καὶ τὰς νήσους διῆλθον τόν ἔθνῶν,  
πάσας πανταχόθεν τὰς τῶν ἀνθρώπων  
ψυχὰς προνομεύοντες καὶ  
αἰχμαλωτεύοντες εἰς τὴν ὑποταγὴν τοῦ  
Χριστοῦ, ἀκολούθως τῷ χρησμῷ τῷ

the Israel and Judah according to the mind.

2.3.121 | But the way of such souls shows  
the true Israel of God, as the weak and  
wicked condition makes the Israel  
according to the flesh resemble the rulers  
of Sodom and the people of Gomorrah.

2.3.122 | Therefore, the remnant chosen by  
grace, and what is said in the prophecy  
about the remaining part of the people, has  
proclaimed the sign of the Lord to all the  
nations. And it has drawn together such  
souls from the nations, leading them from  
destruction to the knowledge of the Lord,  
forming a people united with God, still  
being gathered from the four corners of the  
earth by the power of Christ.

2.3.123 | These are the disciples and  
apostles of our Savior who were saved  
from the lost ones of the Jewish nation.  
They come from different tribes, but they  
are made worthy of one calling, one grace,  
and one holy spirit. They will reject all the  
zeal that the tribes of the Hebrew nation  
once had against them, as the prophecy  
says.

2.3.124 | Being united in the same mind  
and the same purpose, they went through  
not only the mainland but also the islands  
of the nations. They were caring for and  
capturing all the souls of people, bringing  
them under the authority of Christ. This  
follows the prophecy that says, 'And they

φήσαντι "καὶ πετασθήσονται ἐν πλοίοις ἀλλοφύλων, θάλασσαν ἄμα προνομεύοντες καὶ τοὺς ἀφ' ἡλίου ἀνατολῶν."

will be carried in ships of foreigners, while they take care of the sea and those from the rising of the sun.'

2.3.125 | Καὶ τὰ λοιπὰ δὲ τῆς προφητείας τούτοις ἀναλόγως ἐπιθεωρήσεις, ἐκάστην λέξιν παρὰ σαυτῷ βασανίσας, καὶ πᾶν μὲν τὸ ἀσύστατον καὶ ταπεινὸν αὐτῆς διακρουσάμενος, τὴν δὲ διάνοιαν τοῦ πνεύματος, ὡς ἂν αὐτό σοι τὸ πνεῦμα τοῦ Θεοῦ θεωρεῖν ὑποβάλῃ, νοήσας. ἡμῖν γὰρ ὃ καιρὸς οὐκ ἐπιτρέπει τοῖς τόποις ἐπὶ πλέον ἐνδιατρίβειν, τὴν προκειμένην ὑπόθεσιν ἔξανύσαι κατεπειγομένοις.

2.3.125 | And you should also carefully examine the rest of the prophecy, considering each word for yourself. Focus on everything that is unstable and humble, while understanding the meaning of the spirit, as the spirit of God reveals it to you. For the time does not allow us to linger in these places any longer; we must urgently pursue the main topic at hand.

2.3.126 | "Καὶ ἐντελοῦμαι τῇ οίκουμένῃ ὅλῃ κακὰ, καὶ τοῖς ἀσεβέσι τάς ἀμαρτίας αὐτῶν, καὶ ἀπολῶ ὕβριν ἀνόμων, καὶ ὕβριν ὑπερηφάνων ταπεινώσω, καὶ ἔσονται οἱ ἐγκαταλειμμένοι ἔντιμοι μᾶλλον ἢ τὸ χρυσίον τὸ ἄπυρον 5 καὶ ἄνθρωπος ἔντιμος ἔσται μᾶλλον ἢ ὁ λίθος ὃ ἐκ Σουφείρ."

2.3.126 | And I command all the world to do evil, and to the wicked their sins, and I will destroy the arrogance of the lawless, and I will humble the pride of the proud. And those who are left behind will be more honored than pure gold, and a respected person will be more valued than the stone from Sufer.

2.3.127 | καὶ ἐξῆς ἐπιλέγει λέγει "καὶ ἔσονται οἱ καταλειμμένοι καταλειμμίνοι φεῦγον, καὶ ὡς πρόβατον πλανώμενον."

2.3.127 | And next, it says, 'And those who are left behind will be fleeing, like a wandering sheep.'

2.3.128 | Καὶ διὰ τούτων τὸ σπάνιον τῶν σωθησομένων ἐν τῷ καιρῷ τῆς τῶν ἀσεβῶν ἀπωλείας σαφέστατα ὃ λόγος παρίστησιν, ὥστε μὴ χώραν ἔχειν ὑπονοεῖν ἀδιακρίτως πάντας ἀπαξαπλῶς τοὺς ἐκ περιτομῆς καὶ πᾶν τὸ Ἰουδαίων ἔθνος τῶν τοῦ Θεοῦ τεύξεσθαι ἐπαγγελιῶν.

2.3.128 | And because of this, the rarity of those who will be saved during the time of the wicked's destruction is clearly shown, so that one should not think that all those from the circumcision and all the Jewish nation will simply receive the promises of God.

2.3.129 | “Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἑκείνῃ ἔκλειψις δόξης Ἰακὼβ, καὶ τὰ πίονα τῆς δόξης αὐτοῦ σεισθήσονται. καὶ ἔσται ὃν τρόπον ἔάν τις συναγάγῃ ἀμητὸν ἔστηκότα, καὶ σπέρμα σταχύων ἀμήση· καὶ ἔσται ὃν τρόπον ἔάν τις συναγάγῃ στάχυας ἐν φάραγγι στερεῷ, καὶ καταλειφθῇ ἐν αὐτῇ καλάμη· ἡ ὥστις ῥῶγες ἐλαίας δύο ἢ τρεῖς ἐπ' ἄκρου μετεώρου ἢ τέσσαρες ἢ πέντε ἐπὶ τῶν κλάδων αὐτῶν καταλειφθῇ. τάδε λέγει κύριος ὁ θεὸς τοῦ Ἰσραὴλ· τῇ ἡμέρᾳ ἑκείνῃ πεποιθώς ἔσται ἄνθρωπος ἐπὶ τῷ ποιήσαντι αὐτὸν, οὗ δὲ ὄφθαλμοὶ αὐτοῦ εἰς τὸν ἄγιον τοῦ Ἰσραὴλ ἐμβλέψονται, καὶ οὐ μὴ πεποιτῶν ὕσιν ἐπὶ τοῖς βωμοῖς, οὐδὲ ἐπὶ τοῖς ἔργοις τῶν χειρῶν αὐτῶν, ἀλλὰ ἐποίησαν οἱ δάκτυλοι αὐτῶν.”

2.3.130 | Καὶ διὰ τούτων ἐναργῶς θεσπίζεται ἡ δόξα τού Ἰσραὴλ, καὶ πάντα τὰ πίονα αὐτῶν καθαιρεθήσεσθαι, ὀλίγοι δὲ αὐθις καὶ ἀριθμῷ ληπτοὶ ὡς ἀν ἐλαίας ἐν φυτῷ ῥῶγες βραχεῖς καταλειφθήσεσθαι οὕτοι δ' ἀν εἴεν οἱ ἔξι αὐτῶν εἰς τὸν κύριον ἡμῶν πεπιστευκότες. ἀκολούθως δὲ μετὰ τὰ περὶ ἑκείνων εἰρημένα περὶ παντὸς ἀνθρώπων γένους ἀποστραφησομένου τὴν κατὰ τὰ εἶδωλα πλάνην, ἐπιγνωσομένου δὲ τὸν θεὸν Ἰσραὴλ, προφητεύεται.

2.3.131 | “ἀκούσατε νῆσοι, ἔγκαταλειμμένοι καὶ ἐδυνώμενοι ἀκούσατε ἀλλὰ ἡκουσα παρὰ κυρίου Σαβαὼθ, ὁ θεὸς τοῦ Ἰσραὴλ ἀνήγγειλεν ἡμῖν.”

2.3.129 | And in that day, there will be a loss of glory for Jacob, and his fatness will shake. And it will be like when someone gathers standing grain, and removes the grain from the ears; and it will be like when someone gathers ears of grain in a strong valley, and one stalk is left in it; or like two or three olives on the top of a tree, or four or five on its branches. This says the Lord, the God of Israel: In that day, a man will trust in his maker, whose eyes will look to the Holy One of Israel, and he will not trust in the altars, nor in the works of his hands, which his fingers made.

2.3.130 | And because of this, the glory of Israel is clearly established, and all their fatness will be brought low. But a few will again be taken, as olives in a tree are left behind. These will be those who have trusted in our Lord. Following this, after what has been said about all of mankind turning away from the deception of idols, it is prophesied that they will come to know the God of Israel.

2.3.131 | Hear, O islands, you who are forsaken and powerless. Listen to what I heard from the Lord of Hosts, the God of Israel, who has announced to us.

2.3.132 | "Ορα τίνα τρόπον καὶ ἐνταῦθα οὐ πάντας τοὺς ἐκ περιτομῆς ἐπὶ τὴν τῶν ἀπορρήτων ἀκρόασιν παρακαλεῖ, ἀλλ' ἡ μόνους οὓς ὄνομάζει καταλελειμμένους καὶ ὁδυνωμένους, οἵτινες οἴτη κατὰ τὸν ἀπόστολον στενάζοντες καὶ ἀποκλαδόμενοι τὴν κακίαν τοῦ τῶν ἀνθρώπων βίου.

2.3.133 | "Ἐπένθησαν οἱ ὑψηλοὶ τῆς γῆς, ἡ δὲ ἡνόμησε διὰ τοὺς κατοικοῦντας αὐτήν. διὰ τοῦ πτωχοὶ ἔσονται οἱ ἐνοικοῦντες ἐπὶ τῆς γῆς, καὶ καταλειφθήσονται ἄνθρωποι ὄλιγοι." Καὶ ἐν τούτοις τοὺς παραβεβηκότας τὸν νόμον καὶ τὴν τοῦ Θεοῦ διαθήκην τοῦ ἐκ περιτομῆς λαοῦ ἀπελέγξας, ἀπειλήσας τε αὐτοῖς τὰ ἀναγεγραμμένα, καταλειφθήσεσθαι ἄνθρωπους ἔξ αὐτῶν ὄλιγους προφητεύει. εἰπεν δ' ἀν οὗτοι τὸ ὄνομασμένον παρὰ τῷ ἀποστόλῳ λεῖμπα κατ' ἐκλογὴν χάριτος.

2.3.134 | "Καταλειφθήσονται πόλεις ἔρημοι, καὶ οἴκοι οἱ ἔγκαταλελειμμένοι ἀπολοῦνται. ταῦτα πάντα ἔσται ἐν τῇ γῇ ἐν μέσῳ τῶν ἔθνῶν, ὃν τρόπον ἐάν τις καλαμήσηται ἐλαίαν, οὕτως καλαμήσονται αὐτούς· καὶ ἐὰν παύσηται ὁ τρύγητός, οὕτοι φωνῇ φωνησουσιν, οἱ δὲ καταλειφθέντες ἐπὶ τῆς γῆς εὐφρανθήσονται ἅμα τῇ δόξῃ κυρίου." Καὶ ἐνταῦθα οἱ καταλειφθέντες μόνοι εὐφρανθήσεσθαι λέγονται, τῶν λοιπῶν ἀπάντων τοῖς θεσπιζομένοις παραδοθησομένων.

2.3.135 | "Καταπατηθήσεται ὁ στέφανος τῆς ὕβρεως, οἱ μισθωτοὶ τοῦ Ἐφραΐμ. καὶ ἔσται τὸ ἄνθος τὸ ἐκπεσὸν τῆς ἐλπίδος τῆς δόξης ἐπ' ἄκρου τοῦ ὅρους τοῦ ὑψηλοῦ, ὡς

2.3.132 | Look at how here not all those of the circumcision are called to the listening of the abandoned, but only those who are named as forsaken and in pain. They were like those who, according to the apostle, were groaning and crying over the evil of human life.

2.3.133 | "The high ones of the earth mourned, and the land was made empty because of its inhabitants. For the poor will be those who dwell on the earth, and few people will be left." And in this, he rebukes those who have broken the law and the covenant of God with the people of the circumcision, threatening them with what is written. He prophesies that few men will be left among them. And these would be the remnant named by the apostle, chosen by grace.

2.3.134 | "Cities will be left desolate, and houses that are abandoned will be destroyed. All these things will be in the land in the midst of the nations, just as if someone were to glean an olive tree, so they will glean them. And if the harvest stops, they will not call out, but those who are left on the earth will rejoice together with the glory of the Lord." And here, it is said that only those who are left will rejoice, while all the rest will be given over to what is foretold.

2.3.135 | The crown of pride will be trampled down, those hired by Ephraim. And the flower that has fallen from the hope of glory will be on the top of the high

πρόδρομος σύκου· ὁ ἴδων αὐτὸν, πρὶν ἡ εἰς τὴν χεῖρα λαβεῖν αὐτὸν, θελήσει αὐτὸν καταπιεῖν. πιεῖν. τῇ ἡμέρᾳ ἐκείνῃ κύριος ἔσται ὁ στέφανος τῆς ἑλπίδος, ὁ πλακεὶς τῆς δόξης τῷ καταλειφθέντι τοῦ λαοῦ αὐτοῦ· καταλειφθήσονται γὰρ ἐν πνεύματι κρίσεως.”

2.3.136 | Καὶ ἐνταῦθα τῷ καταλειφθέντι τοῦ λαοῦ, οὐχὶ δὲ παντὶ τῷ ἔθνει αὐτῶν, ἀλλὰ μόνοις τοῖς διὰ τοῦ καταλείμματος σημαινομένοις, τὸν κύριον στέφανον ἔσεσθαι ἑλπίδος καὶ δόξης προφητεύει, τοὺς ἄλλους παρὰ τὸ κατάλειμμα τού λαοῦ στέφανον ὕβρεως καὶ μισθωτοὺς τοῦ Ἐφραΐμ ὀνομάζων.

2.3.137 | Καὶ ἔσονται οἱ ἐγκαταλειμμένοι ἐν τῇ Ἰουδαίᾳ, φυήσουσι ρίζαν κάτω, καὶ ποιήσουσι σπέρμα ἄνω, ὅτι ἐξ Ἱερουσαλήμ ἔσοντ' αἱ οἱ καταλειμμένοι καὶ οἱ σωζόμενοι ἐξ ὅρους Σιῶν. ὁ ζῆλος κυρίου Σαβαὼθ ποιήσει ταῦτα.”

2.3.138 | Τοὺς κατ' ἑκλογὴν χάριτος καταλειφθέντας ἐκ τοῦ Ἰουδαίων ἔθνους φυήσειν ρίζαν κάτω καὶ ποιήσειν σπέρμα ἄνω προφητεύει, σαφέστατα τὴν τῶν ἀποστόλων καὶ μαθητῶν τοῦ σωτῆρος ἡμῶν ἑκλογὴν παριστάς. οὗτοι γὰρ ἀπὸ τῶν ἐκ περιτομῆς καταλειφθέντες κάτω μὲν εἰς γῆν τὰς ρίζας τῆς διδασκαλίας δασκαλίας αὐτῶν κατέβαλλον, ὡς ἐμπαγῆναι καὶ ρίζωσαι καθ' ὅλης τῆς οἰκουμένης τὴν διδαχὴν αὐτῶν, ἄνω δὲ τὸ σπέρμα καὶ τὸν καρπὸν φέρεσθαι εἰς τὰς ἐπουρανίους ἐπαγγελίας παρεκελεύσαντο.

mountain, like the first ripe fig. The one who sees it, before he takes it in his hand, will want to crush it. On that day, the Lord will be the crown of hope, the glorious diadem for the remnant of his people; for they will be left in a spirit of judgment.

2.3.136 | And here, to the remnant of the people, not to all their nation, but only to those marked by the remnant, it is prophesied that the Lord will be a crown of hope and glory. The others, besides the remnant of the people, are called a crown of pride and hired men of Ephraim.

2.3.137 | And those who are left in Judah will take root downward and bear fruit upward, for the remnant will be from Jerusalem and those who are saved from the mountains of Zion. The zeal of the Lord of hosts will do this.

2.3.138 | It is prophesied that those chosen by grace from the nation of the Jews will take root downward and bear fruit upward, clearly referring to the choice of the apostles and disciples of our Savior. For these, having been left from the circumcision, will plant the roots of their teaching deep in the earth, so that their teaching may spread and take root throughout the whole world, and above, the seed and the fruit will be carried to the heavenly promises.

2.3.139 | οἵ δ' αύτοὶ οὗτοι ἐκ τοῦ Ἰουδαίων ἔθνους καταλειμμένοι, τῶν λοιπῶν ἀπολλυμένων, μόνοι σωζόμενοι λέγονται. ταῦτα δὲ πάντα ὁ ζῆλος κυρίου ἐποίησεν εἰς γὰρ τὸ παραζηλῶσαι τοὺς ἀσεβεῖς τῶν ἐκ περιτομῆς ἐκλεξάμενος ὁ ζῆλος κυρίου τούτους παρεζήλωσεν ἐκείνους, κατὰ τὸ παρὰ Μωσῆς λεγόμενον αὐτοὶ παρεζήλωσάν με ἐπ' οὐ θεῷ, καγὼ παραζηλώσω αύτοὺς ἐπ' οὐκ ἔθνει, ἐπ' ἔθνει ἀσυνέτῳ παροργιῶ αύτούς."

2.3.139 | And these, who are left from the nation of the Jews, are called the only ones being saved, while the rest are perishing. All these things were done by the zeal of the Lord, for to provoke the ungodly of the circumcision, the zeal of the Lord chose these and made them jealous, just as it is said by Moses: 'They made me jealous with what is not God, and I will provoke them to jealousy with a non-nation; with a foolish nation I will anger them.'

2.3.140 | "Οὕτως λέγει κύριος· ὃν τρόπον εὑρήσεται ὁ ῥώξ ἐν τῷ βότρυνι, καὶ ἐροῦσιν, μὴ λυμήνῃ αὐτὸν, ὅτι εὐλογία κυρίου ἐστὶν ἐν οὕτως ποιήσω ἔνεκεν τοῦ δουλεύοντός μοι. τούτου ἔνεκεν οὐ μὴ ἀπολέσω πάντας, καὶ ἔξαξω τὸ ἔξ Ιακώβ σπέρμα καὶ τὸ ἔξ Ιούδα, καὶ κληρονομήσει τὸ ὄρος τὸ ἄγιον μου.

2.3.140 | Thus says the Lord: 'As the vine is found in the vineyard, they will say, "Do not destroy it, for there is a blessing of the Lord in it." For the sake of my servant, I will not destroy all of them, and I will bring out the seed from Jacob and from Judah, and they will inherit my holy mountain.'

2.3.141 | καὶ κληρονομήσουσιν οἱ ἐκλεκτοὶ μου καὶ οἱ δοῦλοι μου, καὶ κατοικήσουσιν ἑκεῖ. καὶ ἔσται ἐν τῷ δρυμῷ ἐπαυλις ποιμνίων, καὶ φάραγξ Αχώρ εἰς ἀνάπαυσιν βουκολίων τῷ λαῷ μου, οἱ ἔζήτησάν με. ὑμὲς ἵς δὲ οἱ ἐγκαταλιπόντες με καὶ ἐπιλανθανόμενοι τὸ ὄρος τὸ ἄγιον μου, καὶ ἐτοιμάζοντες τῇ τύχῃ τράπεζαν, καὶ πληροῦντες τῷ δαίμονι κέρασμα, ἐγὼ παραδώσω ὑμᾶς εἰς μάχαιραν.

2.3.141 | And my chosen ones and my servants will inherit, and they will live there. And there will be a dwelling place for the flocks in the forest, and the Valley of Achor will be a resting place for my people who have sought me. But you who have forsaken me and forgotten my holy mountain, and who prepare a table for fortune and fill a drink offering for the demon, I will hand you over to the sword.

2.3.142 | πάντες ἐν σφαγῇ πεσεῖσθε, ὅτι ἐκάλεσα ὑμᾶς, καὶ οὐχ ὑπηκούσατε, καὶ ἐποιήσατε τὸ πονηρὸν ἐναντίον ἐμοῦ, καὶ ἀ οὐκ ἐβούλόμην ἔξελέξασθε."

2.3.142 | You will all fall by the sword, because I called you, and you did not listen, and you did evil in my sight, and chose what I did not want.

2.3.143 | Διελῶν καὶ ἐν τούτοις ὁ λόγος

2.3.143 | The word briefly says that a seed

βραχὺ μέν τί φησιν σπέρμα ἔξ Ιακώβ  
τεύξεσθαι τῶν ἐπηγγελμένων, ἐκλεκτούς  
τε εἶναι τοὺς κατοικήσαντας ἐν τῷ δρυμῷ·  
οὐτως ὄνομάζων τὴν κλῆσιν τῶν ἑθνῶν, ἐν  
ἡ οἱ ἐκλεκτοὶ τοῦ κυρίου καὶ τὸ Ιακώβ  
σπέρμα, εἶεν δ' ἀν οἱ ἀπόστολοι καὶ  
μαθηταὶ τοῦ σωτῆρος ἡμῶν, οἵ δὲ λοιποὶ<sup>1</sup>  
πάντες παρὰ τούτους ταῖς δηλουμέωαις  
ἀπειλαῖς ὑποβέβληνται, μονονουχὶ τοῦ  
λόγου γυμνότατα παριστῶντος μὴ ὡς  
ἔτυχεν ἐπὶ πὰν τὸ Ιουδαίων ἔθνος φθάσειν  
τὰς τοῦ θεοῦ ἐπαγγελίας, ἀλλ' ἐπὶ μόνον τῷ  
ώνομασμένον σπέρμα, καὶ τοὺς  
ἐπικαλουμένους ἐκλεκτοὺς τοῦ θεοῦ, ἐπεὶ  
πολλοὶ κλητοὶ, ὄλιγοι δὲ ἐκλεκτοί.

will come from Jacob of the promised ones, and those who live in the forest will be chosen ones. Thus, it names the calling of the nations, where the chosen ones of the Lord and the seed of Jacob are. The apostles and disciples of our Savior would be like this, while all the others are under the threats that are made clear by these. It does not say that the promises of God will reach all the people of Israel, but only the named seed and those called chosen by God, since many are called, but few are chosen.

2.3.144 | τούτοις δὲ καὶ νῦν ὄνομα καινὸν  
ἐπιτεθήσεσθαι ἔξῆς ὁ λόγος θεσπίζει,  
φάσκων πρὸς τοὺς ἀσεβεῖς  
“καταλειφθήσεται γάρ τὸ ὄνομα ὑμῶν εἰς  
πλησμονὴν τοῖς ἐκλεκτοῖς μου, ὑμᾶς δ'  
ἀνελεῖ κύριος. τοῖς δὲ δουλεύσουσίν μοι  
κληθήσεται ὄνομα καινόν.” Τὸ δὴ οὗ  
ὄνομα καινὸν, δημήτριος παρὰ τοῖς παλαιοῖς  
ἔγνωστο, ποῖον ἀν εἴη ἡ τὸ ἀπὸ τῆς τοῦ  
σωτῆρος ἡμῶν Ἰησοῦ τοῦ Χριστοῦ  
προσωνυμίας καθ' ὄλης τῆς οἰκουμένης  
εύλογημένον Χριστιανῶν ὄνομα; ν'. Ἀπὸ  
τοῦ Μιχαίου.

2.3.144 | Now the word establishes that a new name will be given to these, saying to the wicked, 'Your name will be left for my chosen ones to be a curse, but the Lord will kill you. To those who serve me, a new name will be called.' So, what is this new name, which was not known to the old ones, but is the blessed name of Christians from our Savior Jesus Christ?

2.3.145 | “Καὶ ἔσται ἐκ τῆς σταγόνος τοῦ  
λαοῦ τούτου συναγόμενος, συναχθήσεται  
Ἰακὼβ σὺν πᾶσιν. ἐκδεχόμενος ἐκδέξομαι  
τοὺς καταλοίπους τοῦ Ἰσραήλ· ἐπὶ τὸ αὐτὸ  
θήσομαι τὴν ἀποστροφὴν αὐτῶν.”

2.3.145 | And it will be that from the remnant of this people, Jacob will be gathered together with all. I will receive the leftovers of Israel; I will set their turning away against them.

2.3.146 | Συμφώνως τοῖς προεκτεθεῖσιν ἐκ  
τοῦ Ἡσαΐου καὶ ὁ Μιχαίας ἐκδέξασθαι τὸν  
θεὸν οὐχ ἀπλῶς πάντας, ἀλλὰ μόνους τοὺς

2.3.146 | According to what has been said before from Isaiah, Micah does not simply receive all people from God, but names only

καταλοίπους όνομάζει. ὡσπερ δὲ παρὰ τῷ Ήσαίᾳ σπέρμα ώνομάζετο τὸ ἔξ αὐτῶν λεῖμμα, οὕτως καὶ νῦν σταγόνα όνομάζει τοὺς ἔξ αὐτῶν σωθησομένους.

2.3.147 | δηλοῦται δὲ καὶ διὰ τούτων ὃ τῶν ἀποστόλων χορὸς, ὡς σταγών τις καὶ σπέρμα τοῦ Ἰουδαίων ἔθνους γεγενημένος, ἔξ ἣς σταγόνος πάντες οὗ καθ' ὅλης τῆς οἰκουμένης τὸν Χριστὸν ἐπεγνωκότες τοῦ Θεοῦ, καὶ τὴν διδασκαλίαν αὐτοῦ παραδεδεγμένοι, τῆς θεσπιζομένης ἐπισυναγωγῆς κατηξιώθησαν, τὴν ἀπὸ τῶν πολεμίων λύτρωσιν εὐράμενοι.

2.3.148 | “Καὶ σὺ Βηθλεὲμ οἶκος τοῦ Ἐφραθᾶ, ἀλιγοστὸς εἴ̄ ἐν χιλιάσιν Ἰούδα. ἐκ σοῦ μοι ἔξελεύσεται ἡγούμενος, τοῦ εἶναι εἰς ἄρχοντα τῷ Ἰσραὴλ, καὶ ἔξοδοι αυτού απ αρχῆς ἔξ ημερών αιώνος, διὰ τούτο δώσει αυτούς εως καιρού τικτούσης' χέζεται, καὶ οἱ Επίλοιποι των αδελφῶν αυτών ἐπιΟτρέψουσι

2.3.149 | καὶ μετά βραχέα ἐπιλέγει 'καὶ εοται το υπόλειμμα τού Ιακώβ ἐν τοις Φ0νεβιν, ἐν μέσω λαών πολλών, ως δρόσος παρά κυρίου πίπτουΟα, και ως ἀρνες ἐπ' αγρωτιν, ὅπως μὴ συναχθῇ μηδείς, μηδε ὑποστῇ ἐν υιοῖς ἀνθρώπων' και εοται το υπόλειμμα Ιακώβ ἐν τοις εδνεσιν, ἐν μέσω λαών πολλών, ως λέων ἐν τοις κτήνεοι τού δρυμού, και ως σκύμνος ἐν ποιμνίοις προβάτων' ον τρόπον ὅταν διέλθῃ και διαστείλας ἀρπάσῃ, καὶ μη τ\ ὁ ἐζαιρούμενος. ὑψωθήσεται η χειρ Οου ἐπί τους θλίβοντας οε, καὶ πάντες οἵ ἔχδροί

the leftovers. Just as in Isaiah, the remnant was called a seed, so now he calls the saved ones from them a drop.

2.3.147 | It is also shown through these that the group of the apostles is like a drop and a seed of the Jewish nation, from which all who have known Christ throughout the whole world, and have received his teaching, have been made worthy of the appointed gathering, having found the redemption from their enemies.

2.3.148 | And you, Bethlehem, house of Ephrathah, you are small among the thousands of Judah. From you will come a leader for me, to be a ruler over Israel, and his origins are from ancient times, from days long ago. Therefore, he will give them up until the time when she who is in labor gives birth; then the rest of his brothers will return.

2.3.149 | And after a little while, the remnant of Jacob will be chosen among many peoples, like dew from the Lord falling, and like rain on the grass, so that no one may gather it, nor be supported by the sons of men. And the remnant of Jacob will be among the nations, in the midst of many peoples, like a lion among the beasts of the forest, and like a young lion among flocks of sheep; when it passes through, it will tear and carry away, and no one can rescue. The hand of the Lord will be lifted against your oppressors, and all your enemies will be

Οου έξολοθρευθήσονται."

2.3.150 | Τούτων ούδ' ἀν τι γένοιτο λευκότερον, κατά το αυτό και την γένεοιν την ἐν Βηθλεεμ τού σωτήρος ἀναφωνούντων, καὶ τὴν προ αιώνος ούσιων αυτού, καὶ τὸν τῆς παρθένου τοκετόν, καὶ τῶν αποστολῶν καὶ μαθητῶν αυτού τὴν κλήσιν, καὶ τὸ κήρυγμα τὸ καθ ολῆς τῆς οἰκουμένης περὶ τού Χριστού δι' αυτῶν κατηγγελμένον.

2.3.151 | τού γαρ δηλουμένου ἄρχοντος, ου τάς ἔζόδους ο λόγος ἐξ ημερών αιώνος είναι δηλοῦ, ἐκ τῆς Βηθλεεμ προελευσομένου, καὶ τῆς τούτον ἀποτικτούσης αγίας παρθένου τεξομένης, ου πάντας φησί τους ἐκ περιτομῆς, ἀλλὰ μόνους τους ἐπιλοίπους ἀνασωθήσεσθαι, ους και λεῖμμα γενήθεσδαι τού Ἰακώβ, καὶ δίκην δρόσου ἐπὶ πάντα δοθήσεσθαι τα "ἔθνη. "εοται γάρ (φησίν) το υπόλειμμα τού Ιακώβ ἐν τοῖς ἔθνεσιν, ὡς δρόσος παρά κυρίου πίπτουσα και ως ἀρνες ἐπ' αγρωτιν."

2.3.152 | ἀνθ' οῦ "καὶ ως ψεκάδες ἐπὶ πόαν" ὁ Ἀκύλας, ὁ δὲ Θεοδοτίων καὶ ωσεὶ νιφετὸς ἐπὶ χόρτον ἐκδεδώκασιν. καὶ πάλιν ἀντὶ τοῦ "ὅπως μὴ συναχθῇ μηδεὶς μηδὲ ὑποστῇ ἐν υἱοῖς ἀνθρώπων, μηδὲ προσκόψῃ υἱὸς ἀνθρώπου" φησὶν ὁ Θεοδοτίων "ὅς οὐ μενεῖ ἀνθρωπὸν, καὶ οὐκ ἐλπίσει ἐπὶ υἱὸν ἀνθρώπου" καὶ ὁ Ἀκύλας "ὅς οὐχ ὑπομενεῖ ἄνδρα καὶ οὐ περὶ υἱὸνς ἀνθρώπων."

2.3.153 | δι' ὃν πᾶσα τῶν ἀποστόλων τοῦ

destroyed.

2.3.150 | None of these things could be clearer, according to the same way and the birth in Bethlehem of the Savior being proclaimed, and his existence before the ages, and the birth of the virgin, and the calling of his apostles and disciples, and the preaching about Christ throughout the whole world that has been announced through them.

2.3.151 | For this reason, the one being made clear, the word shows that the paths are from the days of eternity, coming from Bethlehem, and from the holy virgin giving birth to him. It does not say that all from circumcision will be saved, but only those who remain will be saved, who will also become a remnant of Jacob, and like dew will be given to all the nations. For it says, 'the remnant of Jacob will be among the nations, like dew from the Lord falling, and like rain on the grass.'

2.3.152 | Instead of 'and like droplets on the grass,' Aquila has, and Theodotion has 'and like snow on the grass.' And again, instead of 'so that no one may gather it, nor be supported by the sons of men, nor be rescued by a son of man,' Theodotion says, 'who will not wait for a man, and will not hope in a son of man,' and Aquila says, 'who will not endure a man and will not care about the sons of men.'

2.3.153 | Through these things, all the hope

σωτῆρος ἡμῶν ἐλπὶς οὕτε εἰς ἄνθρωπον,  
ἀλλ’ εἰς τὸν σωτῆρα καὶ κύριον αὐτῶν,  
οὗτος δὲ ἦν ὁ τοῦ θεοῦ

of our Savior's apostles is not in a man, but  
in their Savior and Lord, who was the one  
of God.

2.3.154 | οἵς ἔξης ἐπιλέγει καὶ ἔσται τὸ  
ὑπόλειμμα Ἰακὼβ ἐν τοῖς ἔθνεσιν ἐν μέσῳ  
λαῶν πολλῶν, ὡς λέων ἐν τοῖς κτήνεσι τοῦ  
δρυμοῦ καὶ ὡς σκύμνος ἐν ποιμνίοις  
προβάτων· ὃν τρόπον ὅταν διέλθῃ, καὶ  
διαστείλας ἀρπάσῃ, καὶ μὴ ἥ ὁ  
ἔξαιρούμενος." δι' ὧν οἵμαι δηλοῦσθαι τὸ  
θαρσαλέον καὶ ἀκατάπληκτον τοῦ  
ἀποστολικοῦ κηρύγματος.

2.3.154 | "Of these, it is said that the  
remnant of Jacob will be among the  
nations, in the midst of many peoples, like a  
lion among the beasts of the forest and like  
a young lion among flocks of sheep; when it  
passes through, it tears and carries away,  
and there is no one to rescue." Through  
these things, I think it shows the boldness  
and fearlessness of the apostolic message.

2.3.155 | δίκην γοῦν λέοντος καὶ σκύμνου  
ἐν τῷ δρυμῷ τῶν ἔθνῶν καὶ ἐν ταῖς τῶν  
ἄνθρωπίνων προβάτων ἀγέλαις  
εἰσβαλόντες, καὶ διαστείλαντες τοὺς ἀξίους  
ἀπὸ τῶν ἀναξίων, ὑπηγάγοντο τῷ Χριστοῦ  
λόγῳ· πρὸς ὃν ἔξης ἀναφωνεῖται τὰ ἀπ'  
αὐτοῦ "ὑψώθης ἔται ἡ χείρ σου ἐπὶ τοὺς  
θλίβοντάς σε, καὶ πάντες οἱ ἔχθροί σου  
ἔξολοθρευθήσονται." Ὁ καὶ αὐτὸς τάρεστιν  
όφθαλμοῖς παραλαμβάνειν. μυρίων γάρ  
ὅσων τὸν Χριστοῦ λόγον θλιψάντων καὶ  
εἰσέτι νῦν πολεμούντων, ὑπερήρθη καὶ  
κρείττων πάντων γέγονεν.

2.3.155 | Like a lion and a young lion in the  
forest of the nations, and among the flocks  
of human sheep, they invade and separate  
the worthy from the unworthy, and they  
submit to the word of Christ; to whom it is  
called out, 'Your hand was lifted up against  
those who oppress you, and all your  
enemies will be destroyed.' This is also  
something to be taken in with the eyes. For  
of the countless ones who have oppressed  
the word of Christ and still fight against it  
now, he has been raised up and has become  
greater than all.

2.3.156 | ἀλλὰ καὶ ὑψώθη ἡ χεὶρ τοῦ  
Χριστοῦ κατὰ πάντων τῶν θλιψάντων  
αὐτὸν, οἵ τε ἔχθροὶ αὐτοῦ πάντες οἵ κατὰ  
χρόνους ἐπανιστάμενοι αὐτοῦ τῇ ἐκκλησίᾳ  
ἔξολοθρευθήσεσθαι λέγονται. νβ', Ἀπὸ τοῦ  
Σοφονίου.

2.3.156 | But the hand of Christ has also  
been lifted up against all those who  
oppress him; all his enemies, who at times  
rise up against him, are said to be  
destroyed by the church.

2.3.157 | Ὅτι τότε μεταστρέψω ἐπὶ λαοὺς  
εἰς ὄνομα κυρίου, τοῦ δουλεύειν αὐτῷ ὑπὸ  
ζυγὸν ἵνα. ἐκ περάτων ποταμῶν Αἴθιοπίας

2.3.157 | For then I will turn to the peoples  
to call on the name of the Lord, to serve  
him with one shoulder. From the farthest

προσδέξομαι τοὺς ἱκετεύοντάς με. υἱοὶ τῶν διεσπαρμένων οἵσουσι θυσίας μοι. ἐν τῇ ἡμέρᾳ ἐκείνῃ οὐ μὴ καταισχυνθῆσι ἐκ πάντων τῶν ἐπιτηδευμάτων σου, ὃν ἡσέβησας εἰς ἐμὲ 5 ὅτι τότε περιελῶ ἀπὸ σοῦ τὰ φαυλίσματα τῆς ὑβρεως σου, καὶ οὐκ ἔτι οὐ μὴ προστεθῆσι τοῦ μεμαλαυχῆσαι ἐπὶ τὸ ὄρος τὸ ἄγιον μου, καὶ ὑπολείψομαι ἐν σοὶ λαὸν πρᾶον καὶ ταπεινόν.

2.3.158 | καὶ εὐλαβηθήσονται ἐν τῷ ὀνόματι κυρίου οὗ κατάλοιποι τοῦ Ἰσραὴλ, καὶ οὐ ποιήσουσιν ἀδικίαν, καὶ οὐ λαλήσουσι μάταια. καὶ οὐ μὴ εὑρεθῇ ἐν στόματι αὐτῶν γλῶσσα δολία, διότι αὐτοὶ νεμήσονται καὶ κοιτασθήσονται, καὶ οὐκ ἔσται ὁ ἐκφοβῶν αὐτούς.

2.3.159 | Καὶ ἐν τούτοις ὑπολείψεσθαι ἔαυτῷ λαὸν πραῦν καὶ ταπεινὸν ὁ κύριος ἐπήγγελται, οὐκ ἄλλον δηλῶν ἢ τὸν ἐκ περιτομῆς εἰς τὸν Χριστὸν αὐτοῦ πεπιστευκότα. καὶ πάλιν τοὺς καταλοίπους τοῦ Ἰσραὴλ μόνους σωθήσεσθαι μετὰ τῆς τῶν λοιπῶν ἔθνῶν κλήσεως, ἥν ἐν τοῖς πρώτοις τῆς προφητείας ἐσήμαινεν. νγ', Ἀπὸ τοῦ Ζαχαρίου.

2.3.160 | “Ιδοὺ ἡμέρα ἔρχεται ἐν σοὶ, καὶ τὰ σκῦλά σου ἐν σοὶ. καὶ ἐπισυνάξω πάντα τὰ ἔθνη ἐπὶ Ἱερουσαλὴμ εἰς πόλεμον, καὶ ἀλώσεται ἡ πόλις, καὶ διαρπαγήσονται οἰκίαι, καὶ αἱ γυναικες μολυνθήσονται, καὶ ἔξελεύσεται τὸ ἥμισυ τῆς πόλεως ἐν αἴχμαλωσίᾳ, οἵ δὲ κατάλοιποι τοῦ λαοῦ μου οὐ μὴ ἔξολοθρευθήσονται ἐκ τῆς πόλεως.”

rivers of Ethiopia, I will welcome those who seek me. The sons of the scattered will bring offerings to me. On that day, you will not be ashamed of all your practices, in which you have sinned against me. For then I will remove from you the shame of your pride, and you will no longer be able to boast on my holy mountain, and I will leave in you a humble and lowly people.

2.3.158 | And the remnant of Israel will fear the name of the Lord, and they will not do wrong, and they will not speak lies. And no deceitful tongue will be found in their mouths, for they will graze and lie down, and no one will make them afraid.

2.3.159 | And in these things, the Lord has promised to leave for himself a humble and lowly people, not another but those who have believed in Christ from the circumcision. And again, the remnant of Israel alone will be saved along with the calling of the other nations, which was indicated in the early part of the prophecy.

2.3.160 | Behold, the day is coming for you, and your possessions are in you. And I will gather all the nations against Jerusalem for battle, and the city will be captured, and the houses will be plundered, and the women will be raped, and half of the city will go out into captivity, but the remnant of my people will not be cut off from the city.

2.3.161 | Συνάδει καὶ ταῦτα τοῖς προτεθειμένοις ἐπὶ τῷ ὀλέθρῳ τοῦ παντὸς Ἰουδαίων ἔθνους μετελθόντι αὐτοὺς μετὰ τὴν τοῦ Χριστοῦ παρουσίαν πεπληρωμένα. μετὰ οὖν τὴν ἀπὸ Βαβυλῶνος ἐπάνοδον ταῦτα ὁ Ζαχαρίας προφητεύει, θεσπίζων τὴν ὑπὸ Ρωμαίων γενησομένην ὑστάτην πολιορκίαν τοῦ λαοῦ, ἐφ' ἦ τοῦ παντὸς ἔθνους Ἰουδαίων ὑποχειρίου τοῖς πολεμίοις γενησομένου μόνους φησὶ τοὺς καταλοίπους τοῦ λαοῦ σωθῆσεσθαι, ἄντικρυς αὐτοὺς τοὺς ἀποστόλους τοῦ σωτῆρος ἡμῶν δηλῶν. νδ''. Ἀπὸ τοῦ Ιερεμίου.

2.3.162 | “Ἐπιστράφητε υἱοὶ ἀφεστηκότες, λέγει κύριος, διότι ἔγὼ κατακυριεύσω ὑμῶν, καὶ λήψομαι ὑμᾶς ἵνα ἐκ πόλεως καὶ δύο ἐκ πατριᾶς. καὶ εἰσάξω ὑμᾶς εἰς Σιών, καὶ δώσω ὑμῖν ποιμένας κατὰ καρδίαν μου, καὶ ποιμανοῦσιν ὑμᾶς, ποιμαίνοντες μετ' ἐπιστήμης· καὶ ἔσται, ἐὰν πληθυνθῆτε καὶ αὔξηθῆτε, λέγει κύριος, ἐν ταῖς ἡμέραις ἐκείναις οὐκ ἐροῦσιν ἔτι, κιβωτὸς διαθήκης κυρίου Ἰσραὴλ οὐκ ἀναβήσεται ἐπὶ καρδίαν, οὐδὲ ὄνομασθήσεται, καὶ οὐ ποιηθήσεται ἔτι.”

2.3.163 | Ὁμοῦ καὶ ἐν τούτοις τὴν ἐπιστροφὴν τοῦ Ἰσραὴλ τὴν ἐν τῇ παρουσίᾳ τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ γενησομένην θεσπίζει, καθ' ἥν ἔνα ἐκ πόλεως καὶ δύο ἐκ πατριᾶς, καὶ σφόδρα ὁ λίγ' ὀλιγοστοὺς καὶ ἀριθμῷ βραχεῖς ἐκλεξάμενος ποιμένας τῶν εἰς αὐτὸν πεπιστευκότων ἔθνῶν, καὶ αὐξηθέντων ἐπὶ τῆς γῆς ἐν τῇ δι' αὐτῶν ἐσομένῃ κλήσει τῶν ἔθνῶν.

2.3.161 | This agrees with what has been said about the destruction of the whole nation of the Jews, who will be filled after the coming of Christ. Therefore, after the return from Babylon, Zechariah prophesies these things, declaring the last siege of the people by the Romans, during which he says that only the remnant of the people will be saved, while the whole nation of the Jews will be under the control of their enemies, as shown by the apostles of our Savior.

2.3.162 | Return, you sons who have turned away, says the Lord, for I will take control of you, and I will take you from the city and two from the family. And I will bring you to Zion, and I will give you shepherds after my own heart, and they will care for you with knowledge. And it will be, when you have increased and grown, says the Lord, in those days they will no longer say, 'The ark of the covenant of the Lord of Israel will not come to mind, nor will it be remembered, nor will it be made anymore.'

2.3.163 | Together with these, it also establishes the return of Israel that will happen at the coming of our Savior, Jesus Christ, during which one will be taken from the city and two from the family. And he will choose very few, a small number of shepherds from the nations that have believed in him, and they will increase on the earth in the calling that will come to them.

2.3.164 | ούκέτι, φησὶν, ἔροῦσιν, κιβωτὸς διαθήκης κυρίου. ούκέτι γὰρ ἐπὶ τὰς Μώσεως ἀναδραμοῦνται σωματικωτέρας θρησκείας, ἄτε καινῆς διαθήκης αὐτοῖς παραδοθησομένης. νε'. Ἀπὸ τοῦ αὐτοῦ.

2.3.165 | “Ἐπλήθυναν ἀσεβείας αύτῶν, ἵσχυσαν ταῖς ἀποστροφαῖς αύτῶν. ποίᾳ τούτων Ἱλεως ἔσομαί σοι; υἱοί σου ἐγκατέλιπόν με, καὶ ὥμνυον ἐν τοῖς οὐκ οὖσι θεοῖς, καὶ ἔχόρτασα αὐτοὺς, καὶ ἔμοιχῶντο, καὶ ἐν οἴκοις πορνῶν κατελύσαν. ἵπποι ἐγενήθησαν, ἔκαστος ἐπὶ τὴν γυναῖκα τοῦ πλησίον ἔχρεμέτιζον. μὴ ἐπὶ τούτοις οὐκ ἐπισκέψομαι; λέγει κύριος, ἡ̄ ἐν ἔθνει τῷ τοιούτῳ οὐκ ἔκδικήσει ἡ̄ ψυχὴ μου; ἀνάβητε ἐπὶ τοὺς προμαζῶνας αὐτῆς, καὶ κατασφάξατε, συντέλειαν δὲ μὴ ποιήστε· ὑπολείπεσθε τὰ ὑποστηρίγματα αὐτῆς, ὅτι τοῦ κυρίου είσιν.”

2.3.166 | Καὶ ἐν τούτοις ὁμοῦ κατηγορία τοῦ παντὸς ἔθνους αύτῶν καὶ ἡ μετελθοῦσα αύτοὺς πολιορκία δηλοῦται, καὶ πάλιν τὸ κατάλειμμα, ὅπερ στήριγμα αὐτῆς ὄνομάζει τοῦ κυρίου τυγχάνον. τοῦτο δὲ ἦν τὸ διὰ τῆς εἰς τὸν Χριστὸν τοῦ θεοῦ πίστεως δυναμωθὲν καὶ στερρωθὲν, ὡς μηδὲ τὰ ὅμιοια ὑπομεῖναι, οἵς τὸ πᾶν ἔθνος αύτῶν ἐπεπόνθει. νε'. Ἀπὸ τοῦ Ἰεζεκιήλ.

2.3.167 | “Καὶ πεσοῦνται τραυματίαι ἐν μέσῳ καὶ ἐπιγνώσεσθε ὅτι ἐγὼ κύριος, ἐν τῷ γενέσθαι ἐξ ὑμῶν ἀνασωζομένους ἐκ ῥομφαίας ἐν τοῖς ἔθνεσι, καὶ ἐν τῷ διασκορπισμῷ ὑμῶν ἐν ταῖς χώραις, καὶ μνησθήσονταί μου οἱ ἀνασωζόμενοι ἔξ

2.3.164 | They will no longer say, 'The ark of the covenant of the Lord.' For they will no longer run to the physical practices of Moses, since a new covenant will be given to them.

2.3.165 | They have increased their wickedness, and they have become strong in their turning away. What will I do with these? Your sons have left me, and they swore by gods that are not there. I fed them, and they committed adultery, and they spent the night in the houses of prostitutes. They became like horses, each one neighing after the wife of his neighbor. Should I not look upon these? says the Lord, or should my soul not take revenge on such a nation? Go up to her watchmen and kill them; do not finish them off. Leave the supports of her, for they are the Lord's.

2.3.166 | And in these things, the accusation of all their nation is shown, and the siege that has come upon them is revealed. And again, the remnant, which is called the support of the Lord, is mentioned. This was strengthened and made firm through the faith in God that leads to Christ, so that even the like things would not remain, for which the whole nation of theirs has mourned.

2.3.167 | And wounds will fall in the midst of you, and you will know that I am the Lord, when I save some of you from the sword among the nations, and when I scatter you in the lands. And those who are saved from you among the nations will

ύμῶν ἐν τοῖς ἔθνεσιν, οὐ δέχμαλωτεύθησαν  
έκεῖ.”

2.3.168 | Δοκεῖ μοι κάνταῦθα συνάδειν τοῖς  
ἀπὸ τῶν λοιπῶν προφητειῶν. τοὺς γὰρ  
ἀνασωζομένους τίνας ἀν εἴποις ἡ τὸ ἐν  
ἐτέροις ὀνομασμένον ὑπόλειμμα, καὶ τὴν  
σταγόνα καὶ τὴν δρόσον τοῦ λαοῦ ἔκείνου;  
δι’ ᾧν ἐδηλοῦτο ἡ τῶν ἀποστόλων τοῦ  
σωτῆρος ἡμῶν σύστασις. οὗτοι γοῦν  
ἀνασωθέντες ἐκ τῆς τοῦ παντὸς αὐτῶν  
ἔθνους καὶ ἐν τῷ διασκορπισμῷ αὐτῶν  
ἔμνήσθησαν τοῦ θεοῦ, ὡς ὅμολογεῖσθαι  
περὶ αὐτῶν εἰρῆσθαι τὰ ἀναγεγραμμένα.  
νζ’. Ἀπὸ τοῦ αὐτοῦ.

2.3.169 | “Τάδε λέγει Ἄδωναῖ κύριος, ὅτι  
αὐτοὺς εἰς τὰ ἔθνη, καὶ διασκορπιῶ αὐτοὺς  
εἰς πάντα τὰ ἔθνη, καὶ διασκορπιῶ αὐτοὺς  
εἰς πᾶσαν τὴν γῆν, καὶ ἔσομαι αὐτοῖς εἰς  
ἀγίασμα μικρὸν ἐν ταῖς χώραις οὗ ἀν  
εἰσέλθωσιν ἔκεῖ.”

2.3.170 | Καὶ ἐνταῦθα ἐτέρῳ ὄνόματι τοὺς  
αὐτοὺς κέκληκεν, ἀγίασμα μικρὸν εἰπὼν  
τοὺς ἐξ αὐτῶν ἀνασωθησομένους καὶ  
ὑπολειφθησομένους. νη’. Ἀπὸ τοῦ αὐτοῦ.

2.3.171 | “Καὶ πάντας τοὺς  
ἀντιλαμβανομένους αὐτῶν διασπερῶ εἰς  
πάντα ἄνεμον, καὶ ὥρμαίαν ἐκχεῶ ὄπίσω  
αὐτῶν, καὶ ἐπιγνώσονται ὅτι ἐγώ κύριος,  
ἐν τῷ διασκορπίσαι με ἐν τοῖς ἔθνεσιν, καὶ  
διασπερῶ αυτούς ἐν ταῖς χώραις' καὶ  
ὑπολείφομαι ἐξ αυτῶν ἀνδρας ἐν ἀριθμῷ  
ἐκ ρομφαίας, καὶ ἐκ λιμού, καὶ ἐκ θανάτου,  
ὅπως ἐκδιηγήσωνται πάντας τάς ανομίας  
αυτών ἐν τοις εθνεβίν ου ἀν εἰσέλθωσιν

remember me, those who were captured  
there.

2.3.168 | It seems to me that here it agrees  
with the other prophecies. For the saved  
ones, whom you might call the remnant  
named in other places, and the drop and  
dew of that people; through these, the  
gathering of the apostles of our Savior was  
shown. These indeed, saved from their  
whole nation and in their scattering,  
remembered God, as it is said about them  
in the writings.

2.3.169 | Thus says the Lord Adonai, that I  
will scatter them among the nations, and I  
will disperse them into all the nations, and I  
will scatter them over all the earth, and I  
will be to them a small sanctuary in the  
lands where they go.

2.3.170 | And here he has called them by  
another name, saying a small sanctuary for  
those who will be saved and left from them.

2.3.171 | And I will scatter all those who  
take hold of them to every wind, and I will  
pour out a sword behind them, and they  
will know that I am the Lord, when I scatter  
them among the nations, and I will disperse  
them in the lands; and I will leave men  
from them in number, from the sword, and  
from hunger, and from death, so that they  
may tell all their wickedness among the  
nations where they go; and they will know

έκει” και γνώβονται ότι έγώ κύριος.”

that I am the Lord.

2.3.172 | 'ΕπΙ τχι τού παντός λαού διαῦπορα και νύν ύπολείψεσθαι έαυτώ οιλίγους ἀριδμώ φηβιν, ούδ' ἄλλους δηλών τών προειρημένων. νθ'. Άπο τού αυτού. "Τάδε λέγει 'Λδωναϊ κύριος' έάν καϊ τάς τέϋί σαρας ἐκδικήσεις μου τάς πονηράς, ρομφαίαν καϊ λιμον και θηρία πονηρά καϊ θάνατον, ἔξαποβτελώ ἐπι Ιερουσαλήμ, τού ἔξολοθρεύβαι ἔξ αυτής ἀνθρωπον καϊ κτήνος, καϊ Ιδού ύπολελειμμένοι έν αυτή ο[ ἀναβεβωβμένοι.]"

2.3.173 | Ουδέν αν και ταύτα διαφέροι τών προειρημένων. ξ'. Άπο τού αυτού.

2.3.174 | "Ούτως κρινώ υμάς, λέγει κύριος, καϊ διάξω υμάς ύπο την φάβδον μου, καϊ είβάξω υμάς έν ἀριδμώ της διαθήκης μου, και ἐκλέξω ἔξ υμών τους ἀφεΩτηκότας καϊ τους ἀβεβεῖς, διότι ἔκ της παροικίας αυτών ἔξάξω αυτούς, καϊ εις την γήν τού' ιβραΐλ ουκ είοελεύσονται."

2.3.175 | Σαφώς και έν τούτοις ἀριθμώ βραχείς ύπο 25 την ράβδον τού θεού γενήβεοδαι, ἐπι τω τους λοιπούς τού Ισραήλ ἀποπεύεισθαι τών ἐπαγγελιών, μαρτύρεται. αλλά γάρ ἀποδείξας οτι μή ως ετυχεν ἀδιακρίτως πᾶσιν ἀπλῶς τοῖς ἀπὸ τοῦ Ιουδαίων ἔθνους φαύλοις τε καὶ ἀσεβέσι καὶ τοῖς μὴ τοιούτοις τάς τῶν ἀγαθῶν ἐπαγγελίας οι θεῖοι λόγοι προεθέσπιζον, σπανίοις δὲ αύτῶν καὶ ἀριθμῷ ληπτοῖς, ἥτοι τοῖς είς τὸν σωτῆρα καὶ κύριον ἡμῶν ἔξ αύτῶν πεπιστευκόσιν,

2.3.172 | Upon all this people, I will leave for myself a few in number, not others than those mentioned before. Thus says the Lord Adonai: even if I take vengeance on their wickedness with sword, hunger, and evil beasts, and death, I will send them against Jerusalem, to destroy from it man and beast; and behold, those left in it are the ones who have escaped.

2.3.173 | Nothing at all would differ from those mentioned before.

2.3.174 | Thus I will judge you, says the Lord, and I will bring you under my rod, and I will bring you into the bond of my covenant, and I will choose from you those who are forgiven and those who are unfaithful, because I will take them out of their dwelling, and they will not enter the land of Israel.

2.3.175 | Clearly, among these, a small number under 25 will be made to serve the rod of God, while the rest of Israel will be cast away from the promises, as it is witnessed. For it has been shown that not all from the Jewish nation are simply unworthy and unfaithful, and that the divine words promised good things not to all of them indiscriminately. But only to a few of them, either to those who have believed in our Savior and Lord, or to those who were justified before his coming. I

ἢ τοῖς πρὸ τῆς παρουσίας αύτοῦ δεδικαιωμένοις, αὐτάρκως ἡγοῦμαι δεδηλωκέναι ὅτι μὴ ἀδιακρίτως εἰς ἄπαντας Ἰουδαίους τὰ τῶν θείων ἐπαγγελιῶν ἐπληροῦτο, καὶ ὅτι μὴ μᾶλλον αύτοῖς ἢ τοῖς ἐξ ἔθνῶν τὸν Χριστὸν τοῦ Θεοῦ παραδεξαμένοις τὰ τόν προφητῶν ἐφαρμόττει λόγια. τίς δὲ ἦν ἢ τῶν θείων ἐπαγγελιῶν διάνοια κατὰ καιρὸν τὸν προσήκοντα παραστήσω.

believe it is clear that the divine promises were not fulfilled indiscriminately to all Jews, and that the words of the prophets apply no more to them than to those from the nations who have accepted Christ of God. But what was the purpose of the divine promises, I will present in due time.

2.3.176 | ταῦτα δὲ ὡς ἀναγκαίως μοι συνείλεκται είς ἔλεγχον τῶν ἐκ περιτομῆς ὑπ' ἀλόγου μεγαλαυχίας μόνοις αύτοῖς τὸν Χριστὸν ἐπιδημήσειν, οὐχὶ δὲ καὶ πᾶσιν ἀνθρώποις, ἐπαυθαδιζομένων, εἴς τε ἀπόδειξιν τῆς ἡμῶν αὐτῶν περὶ τὰ ἔκείνων λόγια εύλογου σπουδῆς.

2.3.176 | These things are necessarily gathered for me to challenge those of the circumcision who boast foolishly that Christ will come only for themselves, and not for all people, while they are being arrogant. This is also to provide proof of our own words about those things with careful consideration.

2.3.177 | συνέστη δέ μοι διὰ τοῦ πρὸ τούτου συγγράμματος καὶ τὸ αἴτιον τοῦ μὴ Ἰουδαίζειν ἡμάς, καὶ ταῦτα ταῖς αὐτῶν χαίροντας προφητικαῖς γραφαῖς. ἀλλὰ καὶ ὅποῖς ὁ βίος τυγχάνει ὁ διὰ τοῦ Χριστοῦ πᾶσι τοῖς ἔθνεσι κειηρυγμένος, ἢ τε ἀρχαιότης τοῦ τρόπου τῆς εὐαγγελικῆς πολιτείας, ὡς οἶόν τε ἦν, ἐν αὐτῷ διελήλυθα.

2.3.177 | I have also established for myself through this previous writing the reason for not being Jewish, and these things are joyful in their prophetic writings. But also, I have discussed the kind of life that has been proclaimed through Christ to all nations, as well as the ancient nature of the way of the Gospel, as it was possible to do so.

2.3.178 | τούτων δ' ἡμῖν προηνυσμένων, ἥδη ποτὲ καιρὸς ἀπορρητοτέρων ἄψασθαι λόγων, τῶν περὶ τῆς κατὰ τὸν σωτῆρα καὶ κύριον ἡμῶν Ἰησοῦν τὸν Χριστὸν τοῦ Θεοῦ μυστικῆς οἰκονομίας, καὶ ὡς ἀν μάθοιμεν διὰ τί νῦν, ἀλλ' οὐ πρὸ τούτου, τὴν εἰς ἄπαντας ἀνθρώπους ἐπιφάνειαν αὐτοῦ πεποίητο, καὶ τί τὸ αἴτιον ἦν τοῦ μὴ πάλαι πρότερον, ἔναγχος δὲ καὶ μετὰ τὸν μακρὸν

2.3.178 | Since we have already discussed these things, it is now time to touch on more secret words about the mystery of God's plan concerning our Savior and Lord Jesus Christ. We will learn why his appearance was made known to all people now, and not before, and what the reason was for not calling him sooner, especially after the long age of the nations began. We

αίῶνα τῆς τῶν ἔθνῶν ἀπάρξασθαι αύτὸν  
κλήσεως, τά τε ἄλλα δσα δήποτε τῆςπ κατ'  
αύτὸν ἀπορρήτου θεολογίας οίκεῖα  
τυγχάνει: ἔτι μὴν καὶ τὰ περὶ τῆς  
ένανθρωπήσεως αύτοῦ, ἀ καὶ πρῶτα ἐξ  
ἐτέρας λόγου ἀρχῆς, ὡς πρὸς τοὺς  
ἀπίστους, τέως αύτὸν βοηθὸν  
ἐπικαλεσάμενοι τὸν τοῦ θεοῦ λόγον ^ φέρε  
διασκεψώμεθα.

will also consider other matters related to this hidden theology, including those about his becoming human, which we will first address from another perspective, as we call upon the Word of God as our helper.

## Book Three (ΒΙΒΛΙΟΝ ΤΡΙΤΟΝ)

### Introduction

3.praef.1 | Τῶν προλεγομένων εἰς τὴν  
εὐαγγελικὴν ἀπόδειξιν αύταρκῶς μοι  
γεγυμνασμένων γά τοι δειγμένου τε τοῦ  
τρόπου τῆς τοῦ σωτῆρος ἡμῶν  
εὐαγγελικῆς διδασκαλίας, τῆς τε αἵτίας  
ἀποδοθείσης δι' ὃν τὰ Ιουδαίων  
ἀσπασάμενοι λόγια τὸν κατ' αὐτοὺς βίον  
παρητησάμεθα, καὶ ἔτι πρὸς τούτοις  
συστάντος ὡς αἱ προφητικαὶ παρ' αὐτοῖς  
γραφαὶ προλαβοῦσαι τὸ μέλλον τῆς  
ἡμετέρας διὰ Χριστοῦ γενομένης κλήσεως  
ἔμνημόέμνημόνευσαν, διὸ καὶ ὡς οίκείων,  
ἄλλ' οὐκ ἀλλοτρίων αύτῶν μεταποιούμεθα·  
καλεῖ δὴ καιρὸς ἐπ' αὐτὴν ἐμβάντα τὴν  
ὑπόθεσιν ἀρξασθαι τῶν ἐπηγγελμένων.

3.praef.1 | Since I have already prepared myself well for the gospel proof, and since the way of our Savior's gospel teaching has been shown, I will explain the reasons for why we have avoided the teachings of the Jews about their way of life. Additionally, I will show how their prophetic writings anticipated the future call we received through Christ. Therefore, we will focus on our own matters, not on those that are foreign to us. It is now time to begin discussing the promised things.

3.praef.2 | τίνα δὲ ἦν ταῦτα ἀλλ' ἢ τὰ περὶ  
τῆς κατὰ τὸν ἄμμο θρωπὸν οἰκονομίας Ἰησοῦ  
τοῦ Χριστοῦ τοῦ θεοῦ, αἱ τε τῶν παρ'  
Ἐβραίοις προφητῶν περὶ τῆς κατ' αύτὸν  
θεολογίας διδασκαλίαι, καὶ αἱ περὶ τῆς εἰς  
ἀνθρώπους ἐπιφανείας αύτοῦ προρρήσεις,  
ἃς αύτῷ μόνῳ ἐφαρμόζειν ἐξ ἑναργῶν τῶν  
ἀποτελεσμάτων αύτίκα μάλα  
παραστήσομεν, πρῶτον ἀναγκαίως ἐκεῖνο  
θεωρήσαντες, ὅπως οἱ προφῆται τὴν τοῦ

3.praef.2 | What were these things but those about the economy of Jesus Christ, the Son of God? They include the teachings of the prophets among the Hebrews about his theology, as well as the predictions about his appearance to humanity. We will clearly show how these apply only to him based on the clear results. First, we must consider how the prophets remembered

εύαγγελίου μνήμην ἐπὶ τοῦ Χριστοῦ  
παρελάμβανον.

## Section 1

3.1.1 | Τοῦ δηλωθέντος μάρτυς ἀν εἴη  
ρήμασιν αὐτοῖς Ἡσαΐας, ἐκ προσώπου τού  
Χριστοῦ κεκραγώς "πνεῦμα κυρίου ἐπ' ἐμὲ,  
οὐ εἴνεκεν ἔχρισέν με· εύαγγελίσασθοι  
πτωχοῖς ἀπέσταλκέν με, ιηρῦξαι  
αίχμαλώτοις ἄφεσιν καὶ τυφλοῖς  
ἀνάβλεψψιν" ἥντινα προφητείαν ὁ σωτὴρ  
ἡμῶν ἐν τῇ συναγωγῇ ποτὲ διελθὼν ἐπὶ<sup>1</sup>  
τοῦ πλήθους τῶν Ἰουδαίων, πτύξας τὸ  
βιβλίον εἶπεν "σήμερον πεπλήρωται ἡ  
γραφὴ αὕτη ἐν τοῖς ὡσὶν ὑμῶν."

3.1.2 | καὶ δὴ ἐνθένδε ἀρξάμενος τῆς  
οἰκείας διδασκαλίας πτωχοῖς εὐηγγελίζετο  
τῶν παρ' αὐτῷ μακαρισμῶν, προτάττων  
"μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι  
αὐτῶν ἔστιν ἡ βασιλεία τῶν οὐρανῶν."  
ἀλλὰ καὶ τοῖς ὑπὸ πνευμάτων πονηρῶν  
όχλουμένοις, ὑπὸ τε δαιμόνων τρόπον  
αίχμαλώτων πάλαι πρότερον  
κεκρατημένοις, τὴν ἄφεσιν προεκήρυττε  
τοὺς πάντας εἰς ἐλευθερίαν καὶ λύσιν τῶν  
ἀπὸ κακίας δεσμῶν ἀνακαλούμενος δι' ὃν  
ἔφασκεν "δεῦτε πρός με πάντες οἱ  
κοπιῶντες καὶ πεφορτισμένοι, κάγὼ  
ἀναπαύσω ὑμᾶς."

3.1.3 | καὶ τυφλοῖς δὲ τὴν ἀνάβλεψψιν  
παρεῖχεν, τοῖς τὰς ὄψεις τοῦ σώματος  
διεφθαρμένοις τὸ βλέπειν δωρούμενος,  
κατὰ διάνοιαν τοῖς πάλαι περὶ τὴν  
ἀλήθειαν ἀναβλέπουσι τὸ φῶς τῆς  
ἀληθοῦς εὐσέβειας παρέχων ὄραν. τὸν μὲν

the gospel concerning Christ.

3.1.1 | The witness that has been made clear is from Isaiah, who cried out in the presence of Christ: 'The Spirit of the Lord is upon me, because he has anointed me. He has sent me to preach good news to the poor, to proclaim freedom for the prisoners and recovery of sight for the blind.' This prophecy was once read by our Savior in the synagogue before the crowd of Jews, and after rolling up the scroll, he said, 'Today this scripture is fulfilled in your hearing.'

3.1.2 | And so, starting from here, he preached his own teaching to the poor, proclaiming the blessings he had for them, saying, 'Blessed are the poor in spirit, for theirs is the kingdom of heaven.' He also announced freedom to those troubled by evil spirits, to those who had long been held captive by demons. He called everyone to freedom and release from the bonds of wickedness, saying, 'Come to me, all you who are weary and burdened, and I will give you rest.'

3.1.3 | And he also gave sight to the blind, granting the ability to see to those whose physical sight was damaged. He provided the light of true piety to those who had long been seeking the truth. Therefore, the prophecy presented shows that Christ

ούν Χριστὸν ἐν πρώτοις αὐθέντην καὶ ἀρχηγὸν ἔσεσθαι τῆς εὐαγγελικῆς πραγματείας ἡ παραπεθεῖσα προφητεία παρίστησιν, μετὰ δὲ αὐτὸν τῆς αὐτῆς ὑποθέσεως ὑπηρέτας ἔσεσθαι τοὺς αὐτοῦ μαθητὰς θεσπίζει ὁ αὐτὸς λέγων προφήτης “ώς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων ἀγαθά, ἡ τῶν εὐαγγελιζομένων είρηνην.”

3.1.4 | "Ἐνθα σφόδρα ἀπηκριβωμένως ὠραίους ἔφησεν ἔσεσθαι τοὺς πόδας τῶν εὐαγγελιζομένων τὰ τοῦ Χριστοῦ ἀγαθά. πῶς γάρ οὐκ ἔμελλον ὠραῖοι ἔσεσθαι οἱ ἐν ὀλίγῳ καὶ βραχεῖ χρόνῳ τὴν πάσαν περιδραμούμενοι οἰκουμένην, καὶ πάντα τόπον πληρώσαντες τῆς περὶ τοῦ σωτῆρος τοῦ κόσμου θεοσεβοῦς διδασκαλίας; ὅτι δὲ μὴ ὥρμασιν ἀνθρωπίνοις ἐκέχρηντο εἰς πειθώ τῶν ἀκροωμένων, θεοῦ δὲ δύναμις ἦν ἡ συνεργοῦσα αὐτοῖς ἐν τῷ εὐαγγελικῷ κηρύγματι, ἄλλος πάλιν προφήτης ἀναφωνεῖ "κύριος δώσει ὥρμα τοῖς εὐαγγελιζομένοις δυνάμει πολλῇ."

3.1.5 | Καὶ πάλιν ὁ Ἡσαίας "ἐπ' ὅρος ὑψηλὸν ἀνάβηθι ὁ εὐαγγελιζόμενος Σιῶν, ὑψώσον τῇ ἰσχύῃ τὴν φωνήν σου ὁ εὐαγγελιζόμενος Ἱερουσαλήμ· ὑψώσατε, μὴ φοβεῖσθε, εἴπον ταῖς πόλεσιν Ἰούδα, ἴδού ὁ θεὸς ὑμῶν, ἴδού κύριος μετὰ ἰσχύος ἔρχεται, καὶ ὁ βραχίων μετὰ κυρίας· ἴδού ὁ μισθὸς αὐτοῦ μετ' αὐτοῦ, καὶ τὸ ἔργον αὐτοῦ ἐναντίον αὐτοῦ· ὡς ποιμὴν ποιμανεῖ τὸ ποιμνιον αὐτοῦ, καὶ ἐν τῷ βραχίονι αὐτοῦ συνάξει ἄρνας καὶ ἐν γαστρὶ ἔχούσας παρακαλέσει."

3.1.6 | Ταῦτα δὲ ὅποιας ἔχεται διανοίας ὅδῷ προϊόντες κατὰ τὴν εὐαγγελικὴν

would be the first master and leader of the gospel message. After him, his disciples would serve in the same role, as the prophet says, 'How beautiful are the feet of those who bring good news, who proclaim peace.'

3.1.4 | There, it was said that the feet of those bringing the good news of Christ would be very beautiful. For how could they not be beautiful, when in a short time they would run throughout the whole world and fill every place with the godly teaching about the Savior of the world? And since they did not rely on human words to persuade those who listened, but the power of God was working with them in their gospel preaching, another prophet proclaims, 'The Lord will give a word to those who bring good news with great power.'

3.1.5 | And again, Isaiah says, 'Go up on a high mountain, you who bring good news to Zion; lift up your voice with strength, you who bring good news to Jerusalem. Lift it up, do not be afraid; say to the cities of Judah, "Here is your God! Here comes the Lord with power, and his arm rules for him. Look, his reward is with him, and his work is before him. Like a shepherd, he will tend his flock; he will gather the lambs in his arms and carry them close to his heart."'

3.1.6 | Now, what kind of thoughts guide us as we enter the gospel teaching? Indeed,

είσόμεθα διδασκαλίαν. πλὴν ἀλλὰ πέφανται τὸ εὐαγγέλιον καὶ τοῦνομα δὲ τοῦ εὐαγγελίου διὰ τῶν προφητικῶν φωνῶν μεμαρτυρημένον, ἔχεις τε λευκὰς καὶ ἐναργεῖς ἀποδείξεις ἐκ τίνος μὲν ἄρξεται τὸ εὐαγγέλιον, ὅτι δὴ ἔξ αὐτοῦ τοῦ Χριστοῦ, δι' ὧν τε κηρυχθήσεται, ὅτι διὰ τῶν ἀποστόλων αὐτοῦ· ἀλλὰ καὶ ποίᾳ δυνάμει κρατήσει, ὅτι μὴ ἀνθρωπείᾳ· ὃ δὴ καὶ αὐτὸ συνέστη διὰ τοῦ "κύριος δώσει ῥῆμα τοῖς εὐαγγελιζομένοις δυνάμει πολλῇ."

3.1.7 | τί δὴ οὖν λείπεται ἐπὶ τούτοις ἡ ἐκ πολλῶν ὄλιγα προλαβεῖν τῶν παρ' Ἐβραίοις ἀνέκαθεν περὶ τοῦ Χριστοῦ προφητευομένων, ὡς ἀν εἰδῆς τίνα ἔσεσθαι τὸ εὐαγγέλιον ἐν ὑστέροις καιροῖς εὐηγγελίζετο, ὅμοι τε τῶν προφητῶν τὸ θαῦμα τῆς τῶν μελλόντων προγνώσεως, καὶ τῶν προρρήσεων τὰ ἀποτελέσματα, ὅπως ἐπὶ τὸν σωτῆρα καὶ κύριον ἡμῶν Ἰησοῦν τὸν Χριστὸν τοῦ θεοῦ συνίσταται πεπληρωμενα;

## Section 2

3.2.1 | Πρῶτος προφητῶν Μώσης ἔτερον προφήτην ὅμιον αὐτῷ ἀναστήσεσθαι εὐαγγελίζεται. ἐπειδὴ γὰρ ἡ κατ' αὐτὸν νομοθεσία μόνῳ τῷ Ἰουδαίων προσῆκεν ἔθνει, καὶ τούτῳ ἐπὶ τῆς Ἰουδαίας γῆς ἡ ἀμφὶ ταύτην, οὐχὶ δὲ καὶ τῷ πορρωτάτῳ τῆς ἀλλοδαπῆς διατρίβοντι, συνῶπται διὰ τῶν πρόσθεν ἡμῖν γεγυμνασμένων, χρῆν δὲ δήπου τὸν μὴ μόνον Ἰουδαίων θεὸν, ἀλλὰ καὶ ἔθνῶν, καὶ τὰ πᾶσι τοῖς ἔθνεσι λυσιτελῆ πρὸς τὴν αὐτοῦ γνῶσίν τε καὶ εύσέβειαν παρασχεῖν τῷ βίῳ, εἰκότως προφήτην ἔτερον κατ' οὐδὲν ἀποδέοντα τῆς κατ' αὐτὸν οἰκονομίας ἐκ τοῦ Ἰουδαίων ἔθνους

the gospel and the name of the gospel have been clearly testified through prophetic voices. You have clear and evident proofs about where the gospel will begin, that it will indeed start from Christ, through whom it will be preached, that is, through his apostles. And also, with what power it will prevail, for it will not be by human means; this is also shown by the saying, 'The Lord will give a word to those who bring good news with great power.'

3.1.7 | What then is left to say about these things, except to mention a few of the many prophecies made by the Hebrews about Christ from ancient times? So that you may know what the gospel will be like in later times, it is proclaimed together with the prophets, the wonder of their foreknowledge about what is to come, and the results of their predictions, so that it may be fulfilled in our Savior and Lord Jesus Christ, the Son of God.

3.2.1 | The first of the prophets, Moses, proclaims that another prophet like himself will arise. For the law given through him was meant only for the Jewish people, and it was focused on the land of Judea or around it, not for those living far away among other nations. Therefore, it was necessary for the God who is not only of the Jews but also of the Gentiles to provide benefits for all nations, leading them to his knowledge and piety in their lives. It is reasonable that another prophet, not lacking anything in his role, would be raised up from the Jewish nation by divine

άναστήσειν διὰ χρησμοῦ θεσπίζει, τοῦτον εἰρηκότος αὐτοῦ τοῦ θεοῦ τὸν τρόπον

decree, as God himself has said.

3.2.2 | “προφήτην ἀναστήσω αὐτοῖς ἐκ τῶν ἀδελφῶν αὐτῶν ὡσπερ σὲ, καὶ δώσω τὸ ῥῆμά μου ἐν τῷ στόματι αὐτοῦ, καὶ λαλήσει αὐτοῖς καθ' ὃ τι ἀν ἐντείλωμαι αὐτῷ. καὶ ὁ ἀνθρωπος ὃς ἀν μὴ ἀκούσῃ τῶν λόγων αὐτοῦ, ὅσα ἀν λαλήσῃ ὁ προφήτης ἐπὶ τῷ ὄνόματί μου, ἔγὼ ἐκδικήσω ἐξ αὐτοῦ.”

3.2.2 | I will raise up a prophet for them from among their brothers, like you, and I will put my words in his mouth, and he will speak to them everything I command him. And the person who does not listen to the words he speaks in my name, I will hold accountable.

3.2.3 | Τὰ ὅμοια δὲ καὶ αὐτὸς ὁ Μώσης πρὸς τὸν λαὸν διερμηνεύων τὸ τοῦ θεοῦ λόγιόν φησιν “προφήτην ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμὲ ἀναστήσει κύριος ὁ θεός σου, αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἡτήσω παρὰ κυρίου τοῦ θεοῦ ἐν Χωρῆβ τῇ ἡμέρᾳ τῆς ἐκκλησίας.”

3.2.3 | Moses himself, speaking to the people and interpreting the word of God, says, "The Lord your God will raise up a prophet from among your brothers like me; you shall listen to him in everything I ask of the Lord your God at Horeb on the day of the assembly."

3.2.4 | Ἄρ' οὖν οἱ μετὰ Μωσέα προφῆται, Ἡσαΐας, φέρε, ἡ Ιερεμίας, ἡ Ἰεζεκιὴλ, ἡ Δανιὴλ, ἡ τις ἔτερος ἴων δώδεκα, Μωσεῖ κατέστη παραπλήσιος νομοθέτης; οὐδαμῶς. ἀλλὰ τὰ ὅμοιά τις ἐκείνων Μωσεῖ διαπέπρακται; οὐκ ἔστιν εἴπεν. ἔκαστος γοῦν αὐτῶν ἀπὸ πρώτου καὶ εἰς τὸν τελευταῖον ἐπὶ Μωσέα τοὺς ἀκρωμένους ἀνέπεμπον, καὶ τόν γε κατὰ τοῦ λαοῦ ἔλεγχον διὰ τὰς παραβάσεις τοῦ Μώσεως ἐποιοῦντο νόμου, προύτρεπόν τε οὐδὲν ἄλλο ἢ τῶν παρὰ Μωσεῖ νενομοθετημένων ἔξεχεσθαι.

3.2.4 | So, did the prophets after Moses, like Isaiah, Jeremiah, Ezekiel, or Daniel, or any of the other twelve, establish laws similar to Moses? Not at all. But did they carry out anything like Moses? It cannot be said. Each of them, from the first to the last, pointed the listeners back to Moses, and they brought charges against the people for breaking the law of Moses, urging nothing else but to follow the laws given by Moses.

3.2.5 | οὐδένα γοῦν τούτων ὅμοιον· Μώσης δὲ περὶ ἐνὸς ὡρισμένως ἀναφωνεῖ. τίνα τοίνυν ὁ χρησμὸς θεσπίζει Μωσεῖ παραπλήσιον ἔσεσθαι προφήτην ἢ μόνον τὸν σωτῆρα καὶ κύριον ὑμῶν Ἰησοῦν τὸν

3.2.5 | None of them is like him. But Moses clearly speaks about one specific person. So, who does the prophecy say will be a prophet like Moses, or is it only our Savior and Lord Jesus Christ? It is necessary to

Χριστόν; ὅπως δὲ τοῦτ' εἴρηται  
διασκέψασθαι ἀναγκαῖον.

3.2.6 | Μώσης πρῶτος ἡγήσατο τοῦ Ἰουδαίων ἔθνους· εὐρών τε αύτοὺς τῇ κατὰ Αἴγυπτοις πολυθέω πλάνη προσέχοντας πρῶτος μὲν ταύτης ἀπέστρεψεν, ἀπαραιτήτοις τιμωρίαις ἀπαγορεύσας εἰδωλολατρεῦν· πρῶτος δὲ αὐτοῖς καὶ τὴν περὶ μοναρχίας θεολογίαν κατήγγειλεν, τὸν τῶν ἀπάντων δημιουργὸν καὶ ποιητὴν μόνον παραγγείλας σέβειν· πρῶτος δὲ καὶ ἀγωγὴν τινα θεοσεβοῦς βίου τοῖς αὐτοῖς διαταξάμενος νομοθέτης αὐτοῖς εύσεβοῦς πολιτείας πρῶτος καὶ μόνος ἀποδέεικται· ἀλλὰ καὶ Ἰησοῦς ὁ Χριστὸς Μωσεῖ παραπλησίως καὶ πολὺ κρειττόνως πρῶτος τῆς κατ' εύσέβειαν διδασκαλίας τοῖς λοιποῖς ἔθνεσι καθηγήσατο, καὶ πρῶτος ἀνατροπὴν τῆς καθ' ὅλην τὴν οἰκουμένην εἰδωλολατρίας εἰργάσατο· πρῶτος τε τὴν ἐνὸς τοῦ παμβασιλέως θεοῦ γνῶσιν τε καὶ εύσέβειαν πᾶσιν ἀνθρώποις προουβάλετο, καινοῦ τε βίου καὶ πολιτείας θεοσεβέσι προσηκούσης πρῶτος είσαγωγεὺς καὶ νομοθέτης ἀποδέεικται.

3.2.7 | καὶ τὰ λοιπὰ δὲ τὰ περὶ κόσμου γενέσεως, καὶ τὰ περὶ ψυχῆς ἀθανασίας, καὶ ὅσα ἄλλα φιλόσοφα δόγματα, πρῶτος Μώσης τῷ Ἰουδαίων παρέδωκεν ἔθνει, ταῦτα θεοπρεπέστερον πρῶτος τοῖς λοιποῖς ἔθνεσιν Ἰησοῦς ὁ Χριστὸς διὰ τῶν αὐτοῦ μαθητῶν κατήγγειλεν· ὥστε Μωσέα μὲν εἰκότως πρῶτον καὶ μόνον εύσεβείας νομοθέτην ἀνηγορεῦσθαι Ἰουδαίων, Ἰησοῦν δὲ τὸν Χριστὸν τῶν ἔθνῶν ἀπάντων, κατὰ τὴν φήσασαν περὶ αὐτοῦ προφητείαν “κατάστησον, κύριε, νομοθέτην ἐπ' αὐτούς· γνώτωσαν ἔθνη ὅτι

examine this carefully.

3.2.6 | Moses was the first leader of the Jewish nation. He found them caught up in the many gods of the Egyptians and was the first to turn them away from that, forbidding them to worship idols with necessary punishments. He was also the first to teach them about the idea of a monarchy, commanding them to worship the one creator and maker of all. He was the first lawgiver to set out a way of living that is pleasing to God, showing them how to live a godly life. But Jesus Christ, like Moses and even more greatly, was the first to teach the other nations about godliness. He was the first to bring about the end of idolatry throughout the whole world. He was also the first to present the knowledge and worship of the one true God to all people, and he is shown to be the first introducer and lawgiver of a new way of life and a godly society.

3.2.7 | Moses was the first to teach the Jewish nation about the creation of the world, the immortality of the soul, and other philosophical ideas. Jesus Christ, through his disciples, proclaimed these things even more divinely to the other nations. Therefore, it is fitting to call Moses the first and only lawgiver of the Jews, while Jesus Christ is the lawgiver for all the nations, according to the prophecy that says, “Establish, Lord, a lawgiver over them; let the nations know that they are human.”

άνθρωποί είσιν."

3.2.8 | Πάλιν Μώσης θαυμασίοις ἔργοις καὶ παραδοξοποιίαις τὴν πρὸς αὐτοῦ καταγγελθεῖσαν εύσέβειαν ἐπιστώσατο· ὡσαύτως δὲ καὶ ὁ Χριστὸς ταῖς ἀναγράπτοις θαυματουργίαις πρὸς πίστιν τῶν ὀρώντων κεχρημένος τὰ καινὰ τῆς εὐαγγελικῆς διδασκαλίας αὐτοῦ μαθήματα συνεστήσατο.

3.2.8 | Moses confirmed the piety that was reported about him through wonderful works and amazing deeds. In the same way, Christ used his written miracles to inspire faith in those who saw them, establishing the new teachings of his gospel.

3.2.9 | πάλιν Μώσης ἐκ πικρᾶς τῆς ὑπ’ Αἴγυπτίοις δουλείας τὸ Ιουδαίων ἔθνος εἰς ἑλευθερίαν μετεστήσατο· καὶ Ἰησοῦς δὲ ὁ Χριστὸς ἐκ τῆς ὑπὸ τοῖς πονηροῖς δαίμοσι δυσσεβοῦς καὶ Αἴγυπτιακῆς είδωλολατρίας εἰς ἑλευθερίαν τὸ πάντων ἀνθρώπων γένος ἀνεκαλέσατο.

3.2.9 | Moses brought the Jewish nation from the bitter slavery of the Egyptians to freedom. Likewise, Jesus Christ called all of humanity to freedom from the wicked demons and the Egyptian idolatry.

3.2.10 | πάλιν Μώσῆς γῆν ἀγίαν καὶ θεοφιλῆ βίον ἐν ταύτῃ μακαριστὸν τοῖς τῶν νόμων φύλαξιν ἐπηγγείλατο· ὡσαύτως δὲ καὶ Ἰησοῦς ὁ Χριστὸς, μακάριοι, φησὶν, οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν, πολὺ κρείττονα γῆν ἀληθῶς ἀγίαν καὶ θεοφιλῆ, οὐχὶ τὴν ἐπὶ τῆς Ιουδαίας, ὅτι μηδὲν τῆς λοιπῆς αὐτῇ διενήνοχεν, ἀλλὰ τὴν κατ’ οὐρανὸν ψυχαῖς φιλοθέοις προσήκουσαν τοῖς ὑποσχόμενος τὸν πρὸς αὐτοῦ κατηγγελμένον βίον ὑποσχόμενος· δὴ καὶ παριστὰς λευκότερον τοῖς πρὸς αὐτοῦ μακαριζομένοις βασιλείαν οὐρανῶν κατήγγειλε.

3.2.10 | Moses promised a blessed life in the holy and beloved land to those who keep the laws. In the same way, Jesus Christ said, "Blessed are the meek, for they shall inherit the earth," meaning a much better land that is truly holy and beloved, not the one in Judea, which has nothing compared to the rest. Instead, it refers to the heavenly land that belongs to the souls that love God, promising them the life that has been announced to them. This is why he also declared a kingdom of heaven to those who are blessed by him.

3.2.11 | καὶ ἄλλας δὲ πράξεις εὔροις ἀν ὑπὸ τοῦ σωτῆρος ἡμῶν κρείττονι ἢ κατὰ Μωσέα δυνάμει γεγονυίας, παραπλησίας

3.2.11 | And you would find other deeds by our Savior that are greater than those done by Moses, but similar to those that Moses

γε μὴν αῖς καὶ ὁ Μώσης διεπράξατο,

accomplished.

3.2.12 | οἶον, ὡς ἐπὶ παραδείγματος,  
Μώσης ἐφεξῆς τεσσαράκοντα ἡμέρας  
ἐνήστευσεν, ὡς ἡ γραφὴ μαρτυρεῖ λέγουσα  
“καὶ ἦν ἐκεῖ; Μωσῆς ἔναντι κυρίου  
τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα  
νύκτας, ἄρτον οὐκ ἔφαγεν, καὶ ὕδωρ οὐκ  
ἔπιεν.”

3.2.13 | Ὡσαύτως δὲ καὶ ὁ Χριστός.  
γέγραπται γοῦν ‘καὶ ἥγετο εἰς τὴν ἔρημον  
τεσσαράκοντα ἡμέρας πειραζόμενος ὑπὸ<sup>τοῦ</sup> διαβόλου, καὶ οὐδὲν ἔφαγεν ἐν ταῖς  
ἡμέραις ἐκείναις.’ καὶ πάλιν Μώσης ἐν τῇ  
ἔρήμῳ τροφὰς τῷ λαῷ παρέσχε. λέγει δ'  
οὖν ἡ γραφὴ “ἴδοὺ ἐγὼ δίδωμι ὑμῖν ἄρτους  
ἐκ τοῦ οὐρανοῦ.”

3.2.14 | καὶ μετ' ὀλίγα “έγένετο  
καταπαυομένης τῆς δρόσου κύκλῳ τῆς  
παρεμβολῆς, καὶ ἴδού ἐπὶ πρόσωπον τῆς  
ἔρήμου λεπτὸν ὡσεὶ κόριον λευκὸν, ὡσεὶ  
πάγος ἐπὶ τῆς γῆς.” καὶ ὁ σωτὴρ δὲ καὶ  
κύριος ἡμῶν φησὶν πρὸς τοὺς ἑαυτοῦ  
μαθητὰς “τί διαλογίζεσθε ἐν ἑαυτοῖς  
όλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε; οὕπω  
νοεῖτε οὐδὲ μνημονεύετε τοὺς πέντε  
ἄρτους τῶν πεντακισχιλίων, καὶ πόσους  
κιοφίνους ἐλάβετε; οὐδὲ τοὺς ἐπτὰ τῶν  
τετρακισχιλίων, καὶ πόσας σπυρίδας  
ἐλάβετε;”

3.2.15 | Πάλιν Μώσης διὰ μέσης τῆς  
θαλάσσης διῆλθε καὶ τὸν λαὸν ὠδήγησεν·  
λέγει δ' οὖν ἡ γραφὴ “έξετεινε Μώσης τὴν  
χεῖρα αὐτοῦ ἐπὶ τὴν θάλασσαν, καὶ  
ὑπῆγαγε κύριος τὴν θάλασσαν ἀνέμῳ νότῳ

3.2.12 | For example, Moses fasted for forty days, as the scripture testifies, saying, "And he was there; Moses was before the Lord for forty days and forty nights. He ate no bread and drank no water."

3.2.13 | In the same way, Christ also fasted. It is written, "And he was led into the wilderness for forty days, being tempted by the devil, and he ate nothing during those days." And again, Moses provided food for the people in the wilderness. The scripture says, "Behold, I give you bread from heaven."

3.2.14 | And after a little, "When the dew had gone up around the camp, behold, on the face of the wilderness there was a fine, white substance, like frost on the ground." And our Savior and Lord says to his disciples, "Why do you reason among yourselves, you of little faith, that you have no bread? Do you not yet understand or remember the five loaves for the five thousand, and how many baskets you took up? Nor the seven loaves for the four thousand, and how many small baskets you took up?"

3.2.15 | Again, Moses went through the middle of the sea and led the people. The scripture says, "Moses stretched out his hand over the sea, and the Lord drove the sea back with a strong east wind all that

βιαίω ὅλην τὴν ἡμέραν, καὶ ἐποίησεν τὴν θάλασσαν ξηρὰν, καὶ ἐσχίσθη τὸ ὕδωρ, καὶ διῆλθον οἱ υἱοὶ Ἰσραὴλ διὰ μέσης τῆς θαλάσσης κατὰ τὸ ξηρὸν, καὶ τὸ ὕδωρ αὐτοῖς τεῖχος ἐκ δεξιῶν καὶ τεῖχος ἔξ εύωνυμων."

3.2.16 | Ωσαύτως δὲ καὶ μᾶλλον θεοπρεπέστερον Ἰησοῦς ὁ Χριστὸς τοῦ θεοῦ ἐπὶ τῆς θαλάσσης περιπατήσας καὶ τὸν Πέτρον βαίνειν ἐπ' αὐτῆς ἐποίησε. γέγραπται δ' οὖν "τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἥλθεν ὁ Ἰησοῦς πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης, καὶ ἴδοντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης ἐταράχθησαν."

3.2.17 | καὶ μετ' ὀλίγα "ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν, κύριε, εἰ σὺ εἶ, κέλευσόν με ἐλθεῖν πρὸς σὲ ἐπὶ τὰ ὕδατα. ὁ δὲ εἶπεν, ἐλθέ: καὶ καταβὰς ἀπὸ τοῦ πλοίου Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα."

3.2.18 | Πάλιν Μώσης ἀνέμῳ νότῳ βιαίω ἔπηξε τὴν θάλασσαν. λέγει δ' οὖν ἡ γραφή "ἔξετειν δὲ Μωσῆς τὴν χεῖρα ἐπὶ τὴν θάλασσαν, καὶ ὑπῆγαγε κύριος τὴν θάλασσαν ἀνέμῳ νότῳ βιαίῳ. καὶ ἐπιφέρει ἐπάγη τὰ κύματα ἐν μέσῳ τῆς θαλάσσης."

3.2.19 | Ωσαύτως δὲ καὶ πολὺ κρειττόνως ὁ σωτὴρ ἡμῶν ἐπετίμησε τῷ ἀνέμῳ καὶ τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη. πάλιν Μώσεως ἀπὸ τοῦ ὄρους κατιόντος τὸ πρόσωπον ἐωρᾶτο πλήρης δόξης. γέγραπται δ' οὖν "καταβαίνων δ' αὐτὸς ἐκ τοῦ ὄρους Μώσης οὐκ ἦδει ὅτι δεδόξασται

night, and made the sea dry land, and the waters were divided. And the children of Israel went through the midst of the sea on dry ground, and the waters were a wall to them on their right and a wall on their left."

3.2.16 | In the same way, and even more wonderfully, Jesus Christ of God walked on the sea and made Peter walk on it too. It is written, "In the fourth watch of the night, Jesus came to them walking on the sea. And when they saw him walking on the sea, they were troubled."

3.2.17 | And after a little while, "Peter answered him and said, 'Lord, if it is you, command me to come to you on the water.' And he said, 'Come.' And Peter got down from the boat and walked on the water."

3.2.18 | Again, Moses stretched out his hand over the sea with a strong south wind. And the scripture says, "Moses stretched out his hand over the sea, and the Lord drove the sea back with a strong south wind. And it says, 'The waves were piled up in the middle of the sea.'"

3.2.19 | In the same way, and even more wonderfully, our Savior commanded the wind and the sea, and there was a great calm. Again, when Moses came down from the mountain, his face was full of glory. And it is written, "As Moses was coming down from the mountain, he did not know that

ἡ ὄψις τοῦ χρωτὸς τοῦ προσώπου αὐτοῦ ἐν τῷ αὐτὸν λαλεῖν αὐτῷ. καὶ εἶδεν Ἀαρὼν καὶ πάντες οἱ πρεσβύτεροι τῶν υἱῶν Ἰσραὴλ τὸν Μωσῆν, καὶ ἡν δεδοξασμένη ἡ ὄψις τοῦ χρωτὸς τοῦ προσώπου αὐτοῦ."

the skin of his face shone while he talked with him. And Aaron and all the elders of the sons of Israel saw Moses, and the skin of his face was shining."

3.2.20 | Ὡσαύτως δὲ καὶ πολὺ διαφερόντως ὁ ἡμέτερος σωτήρ ἀναγαγὼν τοὺς ἑαυτοῦ μαθητὰς εἰς ὅρος ὑψηλὸν λίαν, μετεμορφώθη ἐμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἴματα αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. πάλιν Μώσης λεπρὸν ἐκαθάρισε. γέγραπται δ' οὖν "καὶ ἴδού Μαρία λεπρῶσα ὠσεὶ χιών."

3.2.20 | In the same way, but in a very different manner, our Savior took his disciples up a very high mountain, and he was transformed before them, and his face shone like the sun, and his clothes became white like light. Again, Moses cleansed a leper. And it is written, "And behold, a leprous man came to him like snow."

3.2.21 | καὶ μετ' ὀλίγα "καὶ ἐβόησε Μώσης πρὸς κύριον, λέγων, ὁ θεὸς δέομαι ἵασαι ἀυτὴν."

3.2.21 | And after a little while, "And Moses cried out to the Lord, saying, 'O God, I ask you to heal her.'"

3.2.22 | Ὡσαύτως δὲ καὶ μείζονι δυνάμει ἔξουσίας ὁ Χριστὸς τοῦ θεοῦ προσελθόντος αὐτῷ λεπροῦ, καὶ φήσαντος "έὰν θέλῃς, δύνασαι με καθαρίσαι· ὑπεκρίνατο· θέλω, καθαρίσθητι. καὶ ἐκαθαρίσθη αὐτοῦ ἡ λέπρα." πάλιν Μώσης δακτύλῳ θεοῦ ἔφησε τὸν νόμον γεγράφθαι. γέγραπται δ' οὖν "καὶ ἔδωκε τῷ Μωσεῖ, ἡνίκα κατέπαυσε λαλῶν αὐτῷ ἐν τῷ ὅρει Σινὰ, τὰς δύο πλάκας τοῦ μαρτυρίου, πλάκας λιθίνας γεγραμμένας τῷ δακτύλῳ τοῦ θεοῦ.

3.2.22 | In the same way, but with greater power, Christ, when a leper came to him and said, "If you want, you can make me clean," answered, "I want, be clean." And the leprosy was cleansed from him. Again, Moses said that the law was written by the finger of God. And it is written, "And he gave to Moses, when he stopped speaking to him on Mount Sinai, the two tablets of the testimony, stone tablets written by the finger of God."

3.2.23 | Καὶ ἐν τῇ Ἐξόδῳ "εἶπον οὖν οἱ ἐπαοιδοὶ τῷ Φαραὼ, δάκτυλος θεοῦ ἔστιν τοῦτο." ὡσαύτως δὲ καὶ Ἰησοῦς ὁ Χριστὸς τοῦ θεοῦ τοῖς Φαρισαίοις ἔλεγεν "εἴ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια."

3.2.23 | And in the Exodus, "Then the magicians said to Pharaoh, 'This is the finger of God.'" Likewise, Jesus Christ of God said to the Pharisees, "But if I cast out demons by the finger of God."

3.2.24 | Ἐφ' ὅλοις τούτοις Μωσῆς μετωνόμασε τὸν Ναυὴν Ἰησοῦν, ὡσαύτως δὲ καὶ ὁ σωτὴρ, τὸν Σίμώνα Πέτρον. καὶ πάλιν, Μώσης κατέστησε τῷ λαῷ ἡγουμένους ἐβδομήκοντα. λέγει δ' οὗν ἡ γραφὴ "συνάγαγέ μοι ἐβδομήκοντα ἄνδρας ἀπὸ τῶν πρεσβυτέρων Ἰσραὴλ, καὶ ἀφελῶ ἀπὸ τοῦ πνεύματος τοῦ ἐπὶ σοὶ, καὶ ἐπιθήσω ἐπ' αὐτούς· καὶ συνήγαγεν ἐβδομήκοντα ἄνδρας." 25, Ὁσαύτως δὲ καὶ ὁ σωτὴρ ἀνέδειξεν αὐτοῦ μαθητὰς ἐβδομήκοντα, καὶ ἀπέστειλεν ἀνὰ δύο πρὸ προσώπου αὐτοῦ. καὶ πάλιν Μώσης δώδεκα ἄνδρας ἔξεπεμψε τὴν γῆν κατασκεψομένους· ὡσαύτως δὲ καὶ πολὺ κρεῖττον ὁ ἡμέτερος σωτὴρ δώδεκα ἀποστόλους ἔξαπέστειλεν ἐπισκέψασθαι πάντα τὰ ἔθνη. πάλιν Μώσης νομοθετεῖ λέγων "οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐκ ἐπιορκήσεις."

3.2.26 | Ο δὲ σωτὴρ ἡμῶν ἐπιτείνων τὸν νόμον οὐ τὸ φονεύειν μόνον, ἀλλὰ καὶ τὸ θυμοῦσθαι ἀπαγορεύει· ἀντὶ τοῦ μὴ μοιχεύειν μηδ' ἐμβλέπειν γυναικὶ μετὰ ἐπιθυμίας ἀκολάστου παραινεῖ, ἀντὶ τε τού μὴ κλέπτειν τὰ οἰκεῖα τοῖς ἐνδεέσι προίεσθαι προστάιτει. ὑπερβάς δὲ καὶ τὸ ἐπιορκεῖν τὴν ἀρχὴν μηδὲ ὄμνύναι νομοθετεῖ.

3.2.27 | καί τι με δεῖ μηκύνειν τὸν λόγον εἰς ἀπόδειξιν τοῦ τὰ παραπλήσια καὶ ἐγγὺς ἀλλήλων πεποιηκέναι Μώσέα καὶ Ἰησοῦν τὸν σωτῆρα καὶ κύριον ἡμῶν, παρὸν, ὅτῳ φίλον, ἐπὶ σχολῆς ἀναλέξασθαι ταῦτα; ἐπεὶ καὶ τὸν θάνατον Μώσεως μηδένα δένα φασὶν ἐγνωκέναι, μηδὲ τὴν ταφὴν αὐτοῦ, ὡσπερ οὖν οὐδὲ τοῦ σωτῆρος ἡμῶν τὴν

3.2.24 | In all these things, Moses named Joshua as his successor, and likewise, the Savior named Simon Peter. Again, Moses appointed seventy leaders for the people. The scripture says, "Gather for me seventy men from the elders of Israel, and I will take some of the spirit that is on you and put it on them." And he gathered seventy men. Likewise, the Savior chose seventy of his disciples and sent them two by two ahead of him. Again, Moses sent twelve men to explore the land; likewise, our Savior sent twelve apostles to visit all the nations. Again, Moses made laws saying, "You shall not murder, you shall not commit adultery, you shall not steal, you shall not bear false witness."

3.2.26 | But our Savior, emphasizing the law, does not only forbid murder, but also prohibits being angry. Instead of saying not to commit adultery, he advises not to even look at a woman with lustful desire. Instead of saying not to steal, he commands to give to those in need. He also goes beyond and makes a law against swearing oaths or making false promises.

3.2.27 | And I must extend the discussion to show how similar Moses and Jesus, our Savior and Lord, are to each other. Who would be a friend to take the time to talk about these things? For they say that no one knows the death of Moses, nor his burial, just as no one knows the change of our Savior into divinity after his

μετὰ τὴν ἀναβίωσιν εἰς τὴν θεότητα  
μεταβολήν.

3.2.28 | εἰ δὴ οὖν διὰ τῶν τοσούτων ούδεὶς  
μὲν ἄλλος, μόνος δὲ ὁ σωτὴρ ἡμῶν  
παρέστη τὰ παραπλήσια Μωσεῖ  
πραγμένος, θέα λοιπὸν ἐπὶ μόνον αὐτὸν καὶ  
ούδ' ἐφ' ἔτερον ἀναφέρειν χρὴ τὴν παρὰ  
Μωσεῖ προφητείαν, δι' ἣς ὅμοιον αὐτῷ  
παραστήσειν ὁ θεὸς ἐθέσπισεν εἰπών  
“προφήτην ἐκ τῶν ἀδελφῶν αὐτῶν  
ἀναστήσω αὐτοῖς, ὕσπερ σὲ, καὶ δώσω τὸ  
ῥῆμά μου ἐν τῷ στόματι αὐτοῦ, καὶ  
λαλήσει αὐτοῖς, καθά ἀν ἐντείλωμαι αὐτῷ.  
καὶ ὁ ἀνθρωπὸς ὃς ἀν μὴ ἀκούσῃ τῶν  
λόγων αὐτοῦ, ὃ σὰ ἀν λαλήσῃ ὁ προφήτης  
ἐπὶ τῷ ὄνόματί μου, ἐγὼ ἐκδικήσω ἐξ  
αὐτοῦ.”

3.2.29 | Αὔτός τε Μώσης πρὸς τὸν λαὸν τὴν  
τοῦ θεοῦ διερμηνεύων φωνὴν ἔφησεν  
“προφήτην ἀδελφῶν ὑμῶν ἀναστήσει  
κύριος ὁ θεὸς ὑμῶν· αὐτοῦ ἀκούσεσθε  
κατὰ πάντα ὅσα ἡτήσω παρὰ κυρίου τοῦ  
θεοῦ σου ἐν Χωρὶβ τῇ ἡμέρᾳ τῆς  
ἐκκλησίας.”

3.2.30 | “Οτι δὲ τῶν μετὰ Μωσέα προφητῶν  
ούδεις πρὸ τοῦ σωτῆρος ἡμῶν ὅμοιος  
ἐγήγερται Μωσεῖ σαφῶς ἢ παλαιὰ γραφὴ  
διδάσκει λέγουσα “καὶ οὐκ ἀνέστη ἔτι  
προφήτης ἐν Ἰσραὴλ, ὡς Μώσης, ὃν ἔγνω  
κύριος πρόσωπον κατὰ πρόσωπον ἐν πᾶσι  
τοῖς σημείοις καὶ τέρασι.”

3.2.31 | Δέδεικται τοίνυν τὸ ἐνθεον πνεῦμα  
διὰ Μώσεως περὶ τοῦ σωτῆρος ἡμῶν  
θεσπίσαν, εἰ δὴ μόνος αὐτὸς καὶ ούδ' ἄλλος

resurrection.

3.2.28 | If then, among so many, no one else but our Savior stands as similar to Moses, it is fitting to speak only of him and not mention anyone else in the prophecy from Moses. Through this prophecy, God promised to raise up a prophet like him, saying, "I will raise up a prophet from among their brothers, like you, and I will put my words in his mouth, and he will speak to them whatever I command him. And the person who does not listen to the words he speaks in my name, I will hold accountable."

3.2.29 | Moses, speaking to the people and interpreting the voice of God, said, "The Lord your God will raise up a prophet from among your brothers; you shall listen to him in all that I ask of the Lord your God at Horeb on the day of the assembly."

3.2.30 | The old scripture clearly teaches that no prophet arose after Moses who was like our Savior, saying, "And no prophet has arisen in Israel like Moses, whom the Lord knew face to face in all the signs and wonders."

3.2.31 | Therefore, it is shown that the divine spirit spoke through Moses about our Savior, if indeed he alone is like Moses

ὅμοιος τῷ Μωσεῖ γεγονώς ταῖς αύτοῦ  
Μώσεως φωναῖς ἀκολούθως συνέστη.  
σκέψαι δὲ καὶ ἄλλην προφητείαν  
ἀνάγραπτον.

3.2.32 | ἐπειδὴ γὰρ τὸν σωτῆρα καὶ κύριον  
ἡμῶν ἄνθρωπον κατὰ σάρκα γενόμενον ἐκ  
σπέρματος Ἰσραὴλ μυρία πλήθη ἐν πᾶσι  
τοῖς ἔθνεσι κυριολογεῖ, τῆς ἐνθέου  
δυνάμεως αὐτοῦ χάριν κύριον  
ὅμοιογοῦντα, καὶ τοῦτο πάλιν Μώσης  
συνιδὼν τῷ θείῳ πνεύματι διὰ τῆς αὐτοῦ  
γραφῆς τοῦτον ἀνεφώνησε τὸν τρόπον  
“ἔξελεύσεται ἄνθρωπος ἐκ τοῦ σπέρματος  
αὐτοῦ.” λέγει δὲ τοῦ Ἰσραὴλ· “καὶ κυριεύσει  
ἐθνῶν, καὶ ὑψωθήσεται ἡ βασιλεία αὐτοῦ.”

3.2.33 | Εἴ δὴ μηδεὶς ἄλλος πώποτε τῶν ἐκ  
περιτομῆς ἀρχόντων καὶ βασιλέων κύριος  
ἐθνῶν πολλῶν κατέστη, οὐδεμίᾳ γὰρ  
ἱστορία δηλοῖ τοῦτο) βοῶ δὲ καὶ κέκραγεν  
ἡ ἀλήθεια ἐπὶ μόνου τοῦ σωτῆρος ἡμῶν,  
ὅτι δὴ κύριον αὐτὸν καὶ οὐκ αὐτὸ μόνον  
τοῖς χείλεσι, διαθέσει δὲ γνησιωτάτῃ μυρίᾳ  
πλήθη ἐξ ἀπάντων τῶν ἐθνῶν ὅμοιογεῖ, τί  
δὴ ποτε ἐμποδῶν μὴ οὐχὶ αὐτὸν εἶναι  
φάσκειν τὸν προφητευόμενον; ὅτι δὲ  
Μώσης ταῦτα οὐκ ἀπειορίστως προλέγει,  
οὐδ' εἰς ἄπειρον καὶ ἀπερίμετρον χρόνον  
ἐπισκιάζων τὴν πρόρρησιν, εὖ μάλα δὲ  
ἀκριβῶς τὴν τῶν προφητευομένων  
ἔκβασιν χρόνοις ὡρισμένοις περιγράφων,  
ἄκουε σίᾳ καὶ περὶ τούτου θεσπίζει “οὐκ  
ἐκλείψει ἄρχων ἐξ Ἰούδα, καὶ ἡγούμενος ἐκ  
τῶν μηρῶν αὐτοῦ, ἵως ἀν ἔλθῃ ὡ  
ἀπόκειται, καὶ αὐτὸς προσδοκία ἐθνῶν.”

3.2.34 | Δι’ ὃν οὐ διαλείψειν ἐξῆς καὶ κατὰ  
διαδοχὴν ἡγουμένους καὶ ἄρχοντας ἐκ τοῦ

and no one else is similar to him. Consider  
also another prophecy that is written  
down.

3.2.32 | For since our Savior and Lord  
became a man according to the flesh from  
the seed of Israel, many nations call him  
Lord, giving thanks for his divine power.  
And again, seeing this, Moses, through his  
writing, called him in this way: "A man will  
come from his seed." He says of Israel, "And  
he will rule over nations, and his kingdom  
will be lifted up."

3.2.33 | If indeed no one else among the  
rulers and kings from the circumcision has  
ever established himself as lord over many  
nations (for no history shows this), the  
truth cries out and shouts only for our  
Savior, that he is indeed lord, not just in  
name but in reality. Many people from all  
nations truly acknowledge him. What then  
could possibly prevent him from being the  
one who was prophesied? That Moses does  
not speak these things without limits, nor  
does he refer to an endless and indefinite  
time, but he clearly describes the outcome  
of the prophecies within set times. Listen to  
what he also proclaims: "A ruler will not be  
lacking from Judah, nor a leader from his  
descendants, until the one comes to whom  
it belongs, and he is the expectation of  
nations."

3.2.34 | Therefore, it is shown that there  
will not be a lack of leaders and rulers from

Ίουδαίων ἔθνους μέχρι τῆς τοῦ προσδοκωμένου παρουσίας ἀποφαίνεται, διαλιπόντων δὲ τῶν παρ' αὐτοῖς ἀρχόντων παρέσεσθαι τὸν προφητευόμενον.

the Jewish nation until the coming of the expected one. And when those rulers pass away, the one who is prophesied will be present.

3.2.35 | Ιούδαν δὲ νῦν οὐ τὴν φυλὴν ὄνομάζει, ἀλλ' ἐπεὶ κατά τινα προσωνυμίαν ἐν τοῖς μετὰ ταῦτα χρόνοις ἀπὸ βασιλικῆς φυλῆς τῆς Ἰούδα τὸ πᾶν Ἰουδαίων ἔθνος ἔχρημάτιζεν ὡς καὶ εἰς σήμερον Ἰουδαίους ὄνομάζεσθαι, σφρόδρα θαυμαστῶς καὶ προφητικῶς τὸ πάνταν ἔθνος Ἰουδαίων ὀνόμασεν, ὥσπερ οὖν καὶ ἡμεῖς Ἰουδαίους προσαγορεύομεν.

3.2.35 | Now, he does not name Judah as just a tribe, but since at a certain time, after these events, the whole Jewish nation was called by the name of the royal tribe of Judah, even to this day they are called Jews. It is very wonderful and prophetic that the entire nation of Jews is named this way, just as we also call ourselves Jews.

3.2.36 | εἴτα φησι μὴ πρότερον ἐκλείψειν ἐκ τοῦ ἔθνους αὐτῶν ἀρχοντας καὶ ἡγουμένους ἢ παρεῖναι τὸν προφητευόμενον· τούτου δὲ ἐπιστάντος καταλυθήσεσθαι μὲν αὐτίκα τὴν Ἰουδαίων ἀρχὴν, αὐτὸν δὲ οὐκ ἔτι Ἰουδαίων, ἔθνῶν δὲ ἔσεσθαι προσδοκίαν. καὶ τοῦτο δὲ ἐπὶ μὲν τῶν προφητῶν οὐκ ἀν δύναιο ἐφαρμόζειν, ἐπὶ δὲ μόνον τὸν σωτῆρα καὶ κύριον ἡμῶν.

3.2.36 | Then he says that rulers and leaders will not cease from their nation before the coming of the one who is prophesied. When he arrives, the leadership of the Jews will immediately be destroyed, and he will no longer be of the Jews, but will be the hope of the nations. This cannot apply to the prophets, but only to our Savior and Lord.

3.2.37 | ἅμα τε γὰρ αὐτὸς εἰς ἀνθρώπους παρῆν καὶ τὸ Ἰουδαίων καθήρητο βασίλειον· ἐκλελοίπει δὲ παραχρῆμα ὃ ἐκ προγόνων διαδοχῆς ἀρχῶν αὐτῶν καὶ ὁ κατὰ νόμους τοὺς οἰκείους ἡγούμενος, Αύγουστου τότε πρώτου Ῥωμαίων μοναρχήσαντος, Ἡρώδου τε ἐξ ἀλλοφύλων ἔθνῶν βασιλέως αὐτῶν καταστάντος.

3.2.37 | For at the same time that he was among people, the kingdom of the Jews was taken away. Immediately, the ruler from their ancestors was gone, along with the one who was their leader according to their own laws, when Augustus was the first to rule over the Romans, and when Herod became king over them from foreign nations.

3.2.38 | καὶ οἱ μὲν ἐκλελοίπεσαν, ὃ δὲ προσδοκία τῶν καθ' ὅλης τῆς οἰκουμένης

3.2.38 | And those who were left behind, the hope of all the nations of the world has

έθνῶν κατὰ τὴν θείαν πρόρρησιν  
ἀναπέφρανται, ὡς καὶ εἰσέτι νῦν πάντας  
τοὺς ἐξ ἀπάντων τῶν ἔθνῶν εἰς αὐτὸν  
πεπιστευκότας τῆς κατὰ θεὸν αὐτῶν  
προσδοκίας τὴν ἐλπίδα ἐπ' αὐτῷ τίθεσθαι.

been revealed according to divine prophecy, so that even now all those from every nation who have believed in him place their hope in him for their expectation from God.

3.2.39 | Καὶ Μώσης μὲν τοσαῦτα, καὶ τὰ τούτων ἔτερα πλείω περὶ τοῦ Χριστοῦ πρὸς πάντας ἡμᾶς εὐαγγελίζεται· ἀδελφὸς δὲ αὐτῷ καὶ Ἡσαΐας ἀφωρισμένως περὶ τινος ἐνὸς ἐκ σπέρματος καὶ διαδοχῆς Δαβὶδ τοῦ βασιλέως ἀναστησόμενον ταῦτα προλέγει "ἔξελεύσεται" "ἔξελεύσεται ῥάβδος ἐκ τῆς ρίζης Ἱεσσαί, ἐκ τῆς ρίζης αὐτοῦ ἀναβήσεται, καὶ ἀναπαύσεται ἐπ' αὐτὸν πνεῦμα τοῦ θεοῦ, πνεῦμα σοφίας καὶ συνέσεως" καὶ τὰ λοιπά.

3.2.39 | And Moses speaks so much, and many other things about Christ are preached to us by everyone; but Isaiah, in a special way, prophesies about one who will rise from the seed and line of King David. He says, "A rod will come forth from the root of Jesse, and from his root a branch will grow, and the spirit of God will rest upon him, the spirit of wisdom and understanding," and the rest.

3.2.40 | εἴθ' ὑποβάς ἐξῆς προφητικῷ τρόπῳ τὴν τῶν ἀλλοφύλων ἔθνῶν βαρβάρων τε καὶ Ἑλλήνων τῶν τε ἀγριωτάτων καὶ θηριωδεστάτων ἀνθρώπων τὴν ἐπὶ τὸ πρᾶον καὶ ἡμερον διὰ τῆς Χριστοῦ διδασκαλίας γενησομένην μεταβολὴν θεσπίζει. λέγει δ' οὖν καὶ συναναπαύσεται λύκος μετὰ ἄρνδος, καὶ πάρδαλις συναναπαύσεται ἐρίφῳ, καὶ μοσχάριον καὶ ταῦρος καὶ λέων ἄμα

3.2.40 | Then, he prophesies in a prophetic way about the change that will come to the barbarian nations and the Greeks, the wildest and most brutal of men, through the teaching of Christ, becoming peaceful and gentle. He says, "The wolf will lie down with the lamb, and the leopard will lie down with the goat, and the calf and the young lion will be together."

3.2.41 | καὶ τὰ τούτοις παραπλήσια, ἀ καὶ παρὰ πόδας διασαφῶν ἐρμηνεύει φήσας καὶ ἔσται ὁ ἀνιστάμενος ἄρχειν ἔθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν."

3.2.41 | And similar things, which he explains clearly at the feet, he says, "And the one who rises will rule over the nations; in him the nations will hope."

3.2.42 | Σαφῶς γὰρ τὰ ἄλογα θρέμματα καὶ τοὺς προκαταλειμμένους θῆρας οὐδὲ ἄλλους εἶναι τῶν ἔθνῶν, τοῦ θηριώδους ἔνεκα τρόπου, ὃν ἔθνῶν ἄρχειν φησὶν τὸν

3.2.42 | For clearly, the wild animals and the savage beasts are not different from the nations, because of their brutal ways. He says that the one who rises from the seed of

άνιστάμενον ἐκ σπέρματος Ἰεσσαὶ, ἀφ' οὗ δὴ ὁ σωτὴρ καὶ κύριος ἡμῶν γενεαλογεῖται, ἐφ' ὃν τὰ εἰς αὐτὸν πιστεύοντα ἔθνη εἰσέτι νῦν ἐλπίζει, συμφώνως τῇ προρρήσει καὶ ἔσται ὁ ἀνιστάμενος ἄρχειν ἔθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιοῦσι.

Jesse will rule over these nations, from whom our Savior and Lord is descended. In him, the nations that believe in him still hope, agreeing with the prophecy, "And the one who rises will rule over the nations; in him the nations will hope."

3.2.43 | τοῦτο δὴ παράθεται τοῖς παρὰ Μωσεῖ φερομένοις διαστέλλων, καὶ τὸ μὲν "ἔσται ὁ ἀνιστάμενος ἄρχειν ἔθνῶν" ἐφάρμοσον τῷ "ἐξελεύσεται ἀνθρωπος ἐκ τοῦ σπέρματος αὐτοῦ, καὶ κυριεύσει ἔθνῶν πολλῶν" καὶ τὸ "ἐπ' αὐτῷ ἔθνη ἐλπιοῦσι" τῷ "καὶ αὐτὸς ἔσται προσδοκία ἔθνῶν."

3.2.43 | This, then, you should set alongside what is said by those who are brought forth by Moses, connecting "And the one who rises will rule over the nations" with "A man will come from his seed, and he will rule over many nations," and "In him the nations will hope" with "And he will be the hope of the nations."

3.2.44 | τί γὰρ διαφέρει φάσκειν "ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν" ἢ "αὐτὸς ἔσται προσδοκία ἔθνῶν;" πάλιν δ' ὁ αὐτὸς Ἡσαΐας περὶ τοῦ Χριστοῦ ταῦτα προφητεύει "ἴδοὺ ὁ παῖς μου ὃν ἤρετισα, ὁ ἀγαπητός μου, εἰς ὃν εύδόκησεν ἡ ψυχή μου, κρίσιν τοῖς ἔθνεσιν ἔξοισει." καὶ ἐπιφέρει ἔως ἣν θῆ ἐπὶ γῆς κρίσιν, καὶ ἐν τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν.

3.2.44 | For what is the difference between saying "In him the nations will hope" and "He will be the hope of the nations"? Again, the same Isaiah prophesies about the Christ, saying, "Behold my servant whom I have chosen, my beloved, in whom my soul is well pleased. He will bring justice to the nations." And he will bring justice to the earth until he places it, and in his name the nations will hope.

3.2.45 | Ἡδη δεύτερον ἐν τούτοις ὁ προφήτης τὸ ἐπὶ τῷ Χριστῷ τὰ ἔθνη ἐλπίσειν τίθεται, ἀνώτερον εἰπών πῶν "ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν, ἐνταῦθα δὲ" καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν." λέλεκται δὲ καὶ τό Δαβὶδ ὡς ἄρα ἐκ τοῦ καρποῦ τῆς κοιλίας αὐτοῦ ἀναστήσεται τις, περὶ οὗ ἔξῆς φησιν ὁ θεὸς "αὐτὸς ἐπικαλέσεται με, πατήρ μου εἶ σύ· κάγὼ πρωτότοκον θήσομαι αὐτόν."

3.2.45 | Already for the second time in these things, the prophet places the nations hoping in the Christ, having previously said, "In him the nations will hope," and here, "And in his name the nations will hope." It is also said by David that someone will rise from the fruit of his body, about whom God says, "He will call me, 'You are my Father'; and I will make him the firstborn."

3.2.46 | καὶ περὶ τούτου δὲ πάλιν εἴρηται "καὶ κατακυριεύσει ἀπὸ θαλάσσης ἵως καὶ ἀπὸ ποταμῶν ἔως περάτων τῆς οἰκουμένης." καὶ αὐθὶς "πάντα τὰ ἔθνη δουλεύσουσιν αὐτῷ, καὶ ἐνευλογηθήσονται ἐν σὸν πᾶσαι αἱ φυλαὶ τῆς γῆς." καὶ τόπος δέ τις πάλιν ἀφωρισμένος τῆς τοῦ προφητευμένου γενέσεως θεσπίζεται ὑπὸ Μιχαίου λέγοντος "καὶ σὺ Βηθλεὲμ οἶκος τοῦ Ἐφραὴτὸς ὄλιγοστὸς εἰ τοῦ εἶναι ἐν χιλιάσιν Ἰούδᾳ. ἐκ σοῦ μοι ἔξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραὴλ. καὶ αὗτοὶ ἔξοδοι αὐτοῦ ἀπ' ἀρχῆς ἐξ ἡμερῶν αἰώνος."

3.2.47 | ὠμολόγηται δὲ παρὰ τοῖς πᾶσιν ὅτι ἐν Βηθλεὲμ ἐγεννήθη Ἰησοῦς ὁ Χριστὸς, ὃς καὶ σπῆλαιον δείκνυσθαι πρὸς τῶν ἐπιχωρίων αὐτόθι τοῖς ἐπὶ θέαν ἀπὸ τῆς ἀλλοδαπῆς ἀφικνουμένοις.

3.2.48 | καὶ ὁ μὲν τόπος οὗτος, ἐνθα γεγεννῆσθαι ἔμελλεν, προείρητο· τῆς δὲ γενέσεως αὐτοῦ τὸ θαῦμα ποτὲ μὲν δι' αἰνιγμάτων, ποτὲ δὲ καὶ λευκότερον ὁ Ἡσαίας παρίστησι· δι' αἰνιγμάτων μὲν, ὅταν λέγῃ "κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν, καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύψθη; ἀνηγγείλαμεν ἐναντίον αὐτοῦ ὡς παιδίον, ὡς ρίζα ἐν γῇ διψώσῃ."

3.2.49 | ἀνθ' οὗ ὁ μὲν Ἀκύλας ἡρμήνευσεν οὕτως "καὶ ἀναρρηθήσεται ὡς τιθιζόμενον εἰς πρόσωπον αὐτοῦ, καὶ ὡς ρίζα ἀπὸ γῆς ἀβάτου." ὁ δὲ Θεοδοτίων "καὶ ἀναβήσεται." Θηλάζον ἐνώπιον αὐτοῦ, καὶ ὡς ρίζα ἐν γῇ διψώσῃ.

3.2.46 | And about this, it is again said, "And he will rule from the sea to the rivers and to the ends of the earth." And again, "All the nations will serve him, and all the families of the earth will be blessed in you." And there is also a place set apart for the prophesied birth by Micah, saying, "And you, Bethlehem, house of Ephrathah, you are small among the thousands of Judah. From you will come a ruler who will shepherd my people Israel. And his origins are from old, from ancient days."

3.2.47 | It is acknowledged by all that Jesus the Christ was born in Bethlehem, as a cave is shown there to the locals and to those coming from foreign lands.

3.2.48 | And this place, where he was to be born, was foretold; but the wonder of his birth is sometimes presented through riddles, and sometimes more clearly by Isaiah. Through riddles, when he says, "Lord, who has believed our report, and to whom has the arm of the Lord been revealed? We announced him before him as a child, as a root in a dry land."

3.2.49 | Instead, Aquila translated it this way: "And he will be announced as one being set before him, and as a root from a barren land." But Theodotion translated it as "And he will rise." Nourishing before him, and as a root in a dry land.

3.2.50 | Διὰ γὰρ τούτων μνημονεύσας ὁ προφήτης τοῦ βραχίονος τοῦ κυρίου, δὅς ἦν ὁ τοῦ θεοῦ λόγος, ἐνώπιον αὐτοῦ, φησὶν, ἀνηγγείλαμεν ὡς παιδίον θηλάζον καὶ τιθιζόμενον, καὶ ὡς ῥίζαν ἀπὸ γῆς ἀβάτου. τὸ μὲν οὖν παιδίον τὸ τιθιζόμενον καὶ θηλάζον ἄντικρυς τὴν γένεσιν τοῦ Χριστοῦ δηλοῖ, ἡ δὲ γῆ ἡ ἀβάτος καὶ διψῶσα τὴν ἀποκυήσασαν αὐτὸν παρθένον, ἣ οὐδεὶς ἀνὴρ ἐπιβέβηκεν, ἀφ' ἣς καίτερ ἀβάτου τυγχανούσης προϊλθεν ἡ εὐλογημένη ῥίζα, καὶ τὸ τιθιζόμενον καὶ θηλάζον παιδίον.

3.2.50 | For because of these things, the prophet, remembering the arm of the Lord, which was the word of God, says before him, "We announced him as a nursing child and one being set before him, and as a root from a barren land." Therefore, the child who is being set before him and nursing clearly shows the birth of the Christ, while the barren and thirsty land that gave birth to him is the virgin, on whom no man has ever stepped. From her, although she was barren, the blessed root came forth, along with the child who is being set before him and nursing.

3.2.51 | ἀλλὰ ταῦτα μὲν ἐπεσκιασμένως ἤνιξατο· γυμνότερον δὲ ὁ αὐτὸς ἐρμηνεύει προφήτης τὴν διάνοιαν ἐπὰν λέγῃ "ἴδοὺ ἡ παρθένος ἐν γαστρὶ λήψεται, καὶ τέξεται υἱὸν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ μεθ' ἡμῶν ὁ θεός." τοῦτο γὰρ ἐρμηνεύει τὸ Ἐμμανουὴλ.

3.2.51 | But these things were hinted at in a shadowy way; the same prophet explains the meaning more clearly when he says, "Behold, the virgin will conceive in her womb, and she will bear a son, and they will call his name 'God with us.'" For this explains the name Emmanuel.

3.2.52 | Τοιαῦτα περὶ τῆς εἰς ἀνθρώπους γενέσεως τοῦ Χριστοῦ πάλαι πρότερον παρ' Ἐβραίοις ἐμελετᾶτο. μή τι οὖν ἐπίδοξόν τινα δυνάστην, ἢ τύραννον, ἢ τινα ἄλλως τῶν τὰ μεγάλα κατὰ τὸν βίον δυναμένων, τὸν προφητευόμενον ὑπογράφουσιν; οὐκ ἔστιν εἰπεῖν, ὅτι μηδὲ ἐφάνη τοιοῦτος.

3.2.52 | Such things about the birth of Christ among humans were studied long ago by the Hebrews. So, is it possible that they are referring to some powerful ruler, or a tyrant, or someone else who is great in life? It cannot be said that such a person ever appeared.

3.2.53 | ἀλλ' οὗτος ἐφάνη τῷ βίῳ, τοιοῦτον αὐτὸν καὶ ἐθέσπισαν ἐσεσθαι, τῆς ἀληθείας κατ' οὐδὲν ἀπολελειμμένοι. εἰπὼν δ' οὖν Ὁσαΐας "ἀνηγγείλαμεν ἐνώπιον αὐτοῦ, παιδίον, ὡς ῥίζα ἐν γῇ διψῶσῃ, ἔξης συνάπτει λέγων "οὐκ ἔστιν εἶδος αὐτῷ οὐδὲ δόξα, καὶ εἴδομεν αὐτὸν, καὶ οὐκ εἶχεν

3.2.53 | But as he appeared in life, so they also prophesied he would be, not at all lacking in truth. And Isaiah said, "We announced before him a child, like a root in a thirsty land." He continues saying, "There is no form or beauty in him, and we saw him, and he had no form or attractiveness.

εῖδος ούδε κάλλος, καὶ ἦν τὸ σέιδος αὐτοῦ  
ἄτιμον καὶ ἐκλεῖπον παρὰ τοὺς τῶν  
ἀνθρώπων. ἄνθρωπος ἐν πληγῇ ὧν καὶ  
εἰδὼς φέρειν μαλακίαν ἡτιμάσθη, καὶ οὐκ  
έλογίσθη.

His appearance was despised and rejected by people. He was a man of sorrows and knew how to suffer, and he was treated with contempt, and he was not valued."

3.2.54 | "Τί οὖν λείπεται ἐπὶ τούτοις; εἰ γὰρ  
προεῖπον αὐτοῦ φυλὴν καὶ γένος, καὶ  
τρόπον γενέσεως, καὶ τῆς παρθένου τὸ  
θαῦμα, καὶ βίου τρόπον, ἀκόλουθον ἦν ἐξῆς  
μηδὲ τὴν τελευτὴν ἀποσιωπῆσαι αὐτοῦ. τί  
οὖν καὶ περὶ ταύτης Ἡσαίας θεσπίζει;

3.2.54 | What then is left to say about these things? For if he foretold his lineage and race, and the manner of his birth, and the miracle of the virgin, and the way of life, it would follow that he should not remain silent about his end. So what does Isaiah prophesy about this?

3.2.55 | "ἄνθρωπος φησὶν) ἐν πληγῇ ὧν καὶ  
εἰδὼς φέρειν μαλακίαν ἡτιμάσθη καὶ οὐκ  
έλογίσθη. οὗτος τὰς ἀμαρτίας ἡμῶν φέρει  
καὶ περὶ ἡμῶν ὁδυνᾶται. καὶ ἡμεῖς  
έλογισάμεθα αὐτὸν εἶναι ἐν πόνῳ καὶ ἐν  
πληγῇ καὶ ἐν κακώσει· αὐτὸς δὲ  
ἐτραυματίσθη τὰς ἀμαρτίας ἡμῶν, καὶ  
μεμαλάκισται διὰ τὰς ἀνομίας ἡμῶν·  
παιδεία είρήνης ἡμῶν ἐπ' αὐτὸν, τῷ  
μώλωπι αὐτοῦ ἡμεῖς ιάθημεν.

3.2.55 | A man, he says, being in pain and knowing how to bear weakness, was despised and not valued. He carries our sins and suffers for us. And we thought of him as being in pain and wounded and afflicted; but he was wounded for our sins, and he was crushed for our wrongdoings. The punishment that brings us peace was upon him, and by his wounds we are healed.

3.2.56 | πάντες ὡς πρόβατα ἐπλανήθημεν,  
καὶ κύριος παρέδωκεν αὐτὸν ταῖς  
ἀμαρτίαις ἡμῶν, καὶ αὐτὸς διὰ τὸ  
κεκακῶσθαι οὐκ ἀνοίγει τὸ στόμα αὐτοῦ·  
ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς  
ἀμνὸς ἔναντι τοῦ κείροντος ἄφωνος, οὕτως  
οὐκ ἀνοίγει τὸ στόμα· τὴν γενεὰν αὐτοῦ τίς  
διηγήσεται; δτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ  
αὐτοῦ·" καὶ τὰ λοιπά.

3.2.56 | All of us have gone astray like sheep, and the lord gave him up to our sins. And he did not open his mouth because he was oppressed. He was led like a sheep to the slaughter, and like a lamb before its shearers is silent, so he did not open his mouth. Who can tell about his generation? For his life is taken from the earth.

3.2.57 | σημαίνει δὲ διὰ τούτων ὡς ἄρα ὁ  
Χριστὸς ἐκτὸς πάσης ὑπάρχων  
πλημμελείας τὰς ὑπὲρ ἀνθρώπων ἀμαρτίας

3.2.57 | This means that Christ, being free from all wrongdoing, will take upon himself the sins of people. Therefore, he will bear

είς έαυτὸν ἀναδέξεται. διὸ καὶ πείσεται τὰ τῶν ἡμαρτηκότων καὶ ὑπὲρ ἡμῶν ὁδυνηθήσεται, ἀλλ' οὐχ ὑπὲρ έαυτοῦ.

3.2.58 | εἰ δὲ καὶ τραυματισθήσεται λόγοις βλασφήμοις βαλλόμενος, καὶ τοῦτ' ἔργον ἔσται τῶν ἡμετέρων ἀμαρτιῶν· ἐπεὶ καὶ μεμαλάκισται διὰ τὰς ἀμαρτίας ἡμῶν, ὅπως ἡμεῖς, ἀνειληφότος αὐτοῦ τὰ ἡμέτερα ἀμπλακήματα καὶ τὰ τῆς ἡμετέρας κακίας τραύματα, τῷ μώλωπι αὐτοῦ ίαθῶμεν. καὶ τὰ μὲν αἴτια ὃν παρ' ἀνθρώποις πεισεται ὁ ἀναμάρτητος ταῦτα ἦν· Ἰουδαίων δὲ τῶν τὸν θάνατον αὐτῷ συσκευασαμένων οὐδὲν ὑπιδόμενος ὁ θαυμάσιος προφήτης διαρρήδην ἀπελέγχει, καὶ τοῦτο ἄντικρυς σχετλιάζων καὶ λέγων "ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου ἤχθη εἰς θάνατον."

3.2.59 | Εἶτ' ἐπεὶ παραχρῆμα καὶ οὐκ εἰς μακρὰν μετὰ τὴν κατὰ τοῦ Χριστοῦ τόλμαν ὁ παντελής αὐτοὺς μετῆλθεν ὄλεθρος πολιορκηθέντας ὑπὸ Ἠρακλείων, οὐδὲ τοῦτο παριδών ἐπιλέγει "καὶ δώσω τοὺς πονηροὺς ἀντὶ τῆς ταφῆς αὐτοῦ καὶ τοὺς πλουσίους ἀντὶ τοῦ θανάτου αὐτοῦ."

3.2.60 | "Ἡρκει μὲν οὖν ἐπὶ τούτοις ἐπιγράψαι τὴν προφητείαν, εἰ μηδέν τι πλέον ἔσεσθαι μετὰ τὴν τοῦ Χριστοῦ τελευτὴν ἐώρα· ἐπεὶ δὲ ὅσον οὕπω ἔμελλε μετὰ τὴν τελευτὴν ἡ μετὰ τὴν ταφὴν παλινοστεῖν καὶ ἀναβιοῦν, ἔτι περὶ αὐτοῦ καὶ ταῦτα προστίθησιν, ἐξῆς ἐπιλέγων "καὶ κύριος βούλεται καθαρίσαι αὐτὸν τῆς πληγῆς· ἐὰν δῶτε περὶ ἀμαρτίας, ἡ ψυχὴ ὑμῶν ὄψεται σπέρμα μακρόβιον. καὶ βούλεται κύριος ἀφελεῖν ἀπὸ τοῦ πόνου

the pain of those who have sinned and suffer for us, but not for himself.

3.2.58 | And if he is hurt by blasphemous words, this will be the work of our sins. For he was weakened because of our sins, so that we, being freed from our mistakes and the wounds of our wrongdoing, may be healed by his stripes. And the reasons for which the sinless one will suffer among people were these: but when the Jews plotted his death, the wonderful prophet did not defend himself at all, and boldly said, 'He was led to death because of the sins of my people.'

3.2.59 | Then, immediately and not long after the bold act against Christ, complete destruction came upon them, being besieged by the Romans. Not ignoring this, he also says, 'And I will give the wicked in place of his burial and the rich in place of his death.'

3.2.60 | "It was enough to write the prophecy about these things, if nothing more was to happen after the end of Christ. But since it was not yet time for him to return to life after his death or burial, he adds even more about him, saying next, 'And the Lord wishes to cleanse him from the wound; if you give for sin, your soul will see a long-lasting offspring.'

τῆς ψυχῆς αύτοῦ, δεῖξαι αύτῷ φῶς.”

3.2.61 | Ἀνώτερον είπὼν ““ἄνθρωπος ἐν πληγῇ καὶ εἰδὼς φέρειν μαλακίαν, νῦν μετὰ τὸν θάνατον αύτοῦ καὶ τὴν ταφὴν, κύριος, φησὶ, βούλεται καθαρίσαι αὐτὸν τῆς πληγῆς.” καὶ πῶς ἔσται; “ἔὰν δῶτε φησὶ περὶ ἀμαρτίας, ἡ ψυχὴ ὑμῶν ὄψεται σπέρμα μακρόβιον.”

3.2.62 | οὐ πᾶσι γάρ ἔφεῖται τὸ μακρόβιον τοῦ Χριστοῦ σπέρμα συνιδεῖν ἡ μόνοις τοῖς ἔξομοιογησαμένοις καὶ τὰ δῶρα τὰ ὑπὲρ ἀμαρτιῶν προσάγουσι τῷ θεῷ. μόνων γάρ τούτων ἡ ψυχὴ ὄψεται σπέρμα μακρόβιον τὸ τοῦ Χριστοῦ, ἥτοι τὴν αἰώνιον ζωὴν αύτοῦ, τὴν μετὰ τὸν θάνατον, ἡ τὸν καθ' ὅλης τῆς οἰκουμένης ἐπισπαρέντα αύτοῦ λόγον μακρόβιον ἐσόμενον καὶ εἰς τὸ ἀεὶ διαρκέσοντα.

3.2.63 | πάλιν ἀνώτερον είπὼν καὶ ἡμεῖς ἐλογισάμεθα αὐτὸν εἶναι ἐν πόνῳ, νῦν μετὰ τὴν σφαγὴν καὶ τὸν θάνατον αύτοῦ, φησὶν “καὶ βούλεται κύριος ἀφελεῖν ἀπὸ τοῦ πόνου τῆς ψυχῆς αύτοῦ δεῖξαι αύτῷ φῶς.” ἐπεὶ τοίνυν βεβούλευται κύριος ὁ τῶν ὅλων θεός καθαρίσαι αὐτὸν τῆς πληγῆς καὶ δεῖξαι αύτῷ φῶς, πάντως που βουληθεὶς πράξειν ἀν δέ βουλήθη.

3.2.64 | οὐδὲν γάρ ἔστιν δὲ μὴ γίνεται ὃν βούλεται· ἔβουλήθη δὲ αὐτὸν καὶ δεῖξαι αύτῷ φῶς. ἐποίησεν ἄρα ταῦτα, καὶ καθαρίσας αὐτὸν ἔδειξεν αύτῷ φῶς. καὶ ἐπεὶ ἔβουλήθη, καὶ βουληθεὶς ἀφεῖλε τὸν πόνον τῆς ψυχῆς αύτοῦ, καὶ ἔδειξεν αύτῷ φῶς, εἰκότως ὁ προφήτης ἐπισυνάπτει

3.2.61 | Earlier he said, 'A man in pain and knowing how to bear weakness, now after his death and burial, the Lord says, wishes to cleanse him from the wound.' And how will this be? 'If you give for sin,' he says, 'your soul will see a long-lasting offspring.'

3.2.62 | For not everyone will see the long-lasting offspring of Christ, but only those who have confessed and bring gifts for sins to God. For only these will the soul see the long-lasting offspring of Christ, either his eternal life after death, or the word of him that will spread throughout the whole world and last forever.

3.2.63 | Again, earlier he said, and we thought him to be in pain, now after his slaughter and death, he says, 'And the Lord wishes to take away from the pain of his soul and show him light.' Since then, the Lord, the God of all, has decided to cleanse him from the wound and show him light, surely he would do whatever he wished.

3.2.64 | For there is nothing that does not happen according to what he wishes; he wished to show him light. Therefore, he did these things, and having cleansed him, he showed him light. And since he wished, and having wished, he took away the pain of his soul and showed him light. It is fitting that

λέγων "διὰ τοῦτο αὐτὸς κληρονομήσει πολλοὺς καὶ τῶν ἴσχυρῶν μεριεῖ σκῦκα."

3.2.65 | "Ἐναθα λοιπὸν ἥδη καὶ τῆς κληρονομίας τού Χριστοῦ μέμνηται τῷ δευτέρῳ συμφώνως ψαλμῷ, δι' οὗ περὶ τῆς ἐπιβουλῆς τῆς κατ' αὐτοῦ συσκευασθείσης ὄνομαστὶ θεσπίσας ὁ λόγος ἐν τῷ "παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸν κατὰ τοῦ κυρίου καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ," ἐξῆς ἐπιλέγει κύριος εἶπε πρός με, νιὸς μου εἶ σὺ, ἔγὼ σῆμερον γεγέννηκά σε. αἴτησαι παρ' ἐμοῦ, καὶ δώσω σοι ἔθνη τὴν κληρονομίαν σου, καὶ τὴν κατάσχεσίν σου τὰ πέρατα τῆς γῆς."

3.2.66 | Ταῦτα δ' οὖν τὰ ἔθνη καὶ ὁ προφήτης ἡνίξατο εἰπών "διὰ τοῦτο αὐτὸς κληρονομήσει πολλούς" καὶ ἐπιλέγει καὶ τῶν ἴσχυρῶν μεριεῖ σκῦλα." τῶν γὰρ δυνάμεων τῶν ἀντικειμένων, αἱ πάλαι τῶν ἔθνῶν ἥρχον, τὰς ὑποχειρίους ῥυσάμενος ψυχὰς, οἵα δὴ τινα σκῦλα τοῖς οἰκείοις διένειμεν μαθηταῖς

3.2.67 | διό φησιν ὁ Ἡσαΐας περὶ αὐτῶν "καὶ εὐφρανθήσονται ἐνώπιόν σου ὃν τρόπον οἱ διαιρούμενοι σκῦλα." καὶ ὁ ψαλμῳδὸς "κύριος δώσει ῥῆμα τοῖς εὐαγγελιζομένοις δυνάμει πολλῇ. ὁ βασιλεὺς τῶν δυνάμεων τοῦ ἀγαπητοῦ, τῇ ὀραιότητι τοῦ οἴκου σκῦλα."

3.2.68 | Είκότως τοιγαροῦν καὶ ἐνταῦθα περὶ τοῦ Χριστοῦ φησιν "διὰ τοῦτο αὐτὸς

the prophet adds, saying, 'For this reason, he himself will inherit many and divide the spoils of the strong.'

3.2.65 | Therefore, now he also remembers the inheritance of Christ in the second psalm, in which the word has named the plot against him, saying, 'The kings of the earth stood, and the rulers gathered together against the Lord and against his Christ.' Next, the Lord says, 'You are my son; today I have begotten you. Ask of me, and I will give you the nations as your inheritance, and the ends of the earth as your possession.'

3.2.66 | Therefore, the prophet has opened up these nations, saying, 'For this reason, he himself will inherit many' and adds that he will divide the spoils of the strong. For the powers that oppose him, the ancient nations ruled, taking captive the souls of the weak, just as we distribute some spoils to our own disciples.

3.2.67 | Therefore, Isaiah speaks about them, saying, 'And they will rejoice before you as those who divide the spoils.' And the psalmist says, 'The Lord will give a word to those who proclaim good news with great power. The king of the forces of the beloved, at the beauty of the house, will divide the spoils.'

3.2.68 | It is fitting, therefore, that here also it says about Christ, 'For this reason, he

ικληρονομήσει πολλούς, καὶ τῶν ἴσχυρῶν μεριεῖ σκῦλα." διὰ ποῖον δὲ τοῦτο πάλιν ἔξῆς διδάσκει φήσας "ἀνθ' ὃν παρεδόθη εἰς θάνατον ἡ ψυχὴ αὐτοῦ καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη, καὶ αὐτὸς ἀμαρτίας πολλῶν ἀνήνεγκεν, καὶ διὰ τὰς ἀμαρτίας αὐτῶν παρεδόθη."

3.2.69 | ἀντὶ τούτων γὰρ ἀμειβόμενος αὐτὸν ὁ πατὴρ τῆς ὑπακοῆς καὶ τῆς ὑπομονῆς ἔνεκα δεδώρηται αὐτῷ τὰ ἐγκείμενα· γέγονε γὰρ ὑπῆκοος τῷ πατρὶ μέχρι θανάτου· νάτου· διὸ καὶ ικληρονομήσειν πολλούς, καὶ οὐ πρότερον, ἀλλὰ μετὰ τὸ παραδοθῆναι εἰς θάνατον τὴν ψυχὴν αὐτοῦ καὶ ἐν τοῖς ἀνόμοις λογισθῆναι, θεσπίζεται. διὰ ταῦτα γὰρ εἴρηται ικληρονομήσειν πολλούς καὶ τῶν ἴσχυρῶν μερίσειν τὰ σκῦλα.

3.2.70 | ἡγοῦμαι δὲ ἀναμφιλόγως τὴν ἐκ νεκρῶν ἀνάστασιν τοῦ προφητευομένου διὰ τούτων παρίστασθαι. πῶς γὰρ ἀχθέντα, καὶ ἀπὸ τῶν ἀνομιῶν τοῦ Ἰουδαίων λαοῦ θανάτῳ παραδοθέντα, καὶ μετὰ ἀνόμων λογισθέντα ταφῇ τε παραδοθέντα, εἴτα καθαριζόμενον ὑπὸ τοῦ κυρίου, καὶ φῶς παρ' αὐτῷ ὄψόμενον, καὶ ικληρονομοῦντα πολλούς, καὶ σκῦλα τοῖς οίκείοις διανέμοντα; καὶ ἀλλως δὲ περὶ τῆς μετὰ τὸν θάνατον ἀναβιώσεως αὐτοῦ λέγει που προφητεύων ἐκ προσώπου τοῦ Χριστοῦ ὁ Δαβὶδ "οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς Ἀΐδην, οὐδὲ δώσεις τὸν ὅσιόν σου ἵδεῖν διαφθοράν."

3.2.71 | καὶ πάλιν "κύριε, ἀνήγαγες ἐξ Ἀΐδου τὴν ψυχὴν μου, ἔσωσάς με ἀπὸ τῶν καταβαινόντων εἰς λάκκον." καὶ πάλιν "ὁ

himself will inherit many. And he will divide the spoils of the strong.' But why does it teach this again, saying, 'Because his soul was given over to death, and he was counted among the lawless, and he himself bore the sins of many, and he was given over for their sins'?

3.2.69 | For instead of these things, the Father, in return for his obedience and patience, has given him the things that are laid up; for he became obedient to the Father even to death. Therefore, he will inherit many, and not before, but after his soul was given over to death and was counted among the lawless, it is established. For this reason, it has been said that he will inherit many and will divide the spoils of the strong.

3.2.70 | I believe without a doubt that the resurrection from the dead, which is prophesied, stands for these things. For how could he, having been burdened and given over to death because of the sins of the Jewish people, and counted among the lawless, and given over to burial, then be cleansed by the Lord, and see light from him, and inherit many, and divide the spoils among his own? And in another way, concerning his revival after death, David prophesies about Christ, saying, 'You will not abandon my soul to Hades, nor will you let your holy one see decay.'

3.2.71 | And again, 'Lord, you brought my soul up from Hades; you saved me from those going down to the pit.' And again, 'He

ύψων με ἐκ τῶν πυλῶν τοῦ θανάτου, ὅπως  
ἀν ἔξαγγειλω πάσας τὰς αἰνέσεις σου."

who lifts me up from the gates of death, so  
that I may declare all your praises.'

3.2.72 | Τούτοις δὲ πᾶσιν ἀντιβλέψαι  
δύνασθαι οὐδὲ τοὺς σφόδρα  
ἀγνωμονεστάτους ἡγοῦμαι. πλὴν ἀλλὰ τῆς  
Ἡσαίου προφητείας τὸ συμπέρασμα τὴν  
πάλαι στεῖραν καὶ ἔρημον θεοῦ ψυχὴν, ἥ  
καὶ μᾶλλον τὴν ἔξ έθνῶν ἐκκλησίαν,  
εὐαγγελίζεται ἀκολούθως τῇ θεωρίᾳ τῶν  
εἱρημένων.

3.2.73 | ἐπειδὴ γὰρ τὰ πάντα δι' αὐτὴν ὁ  
Χριστὸς ὑπέμεινεν, είκότως μετὰ τὰς περὶ  
αὐτοῦ προρρήσεις ἐπιφέρει λέγων  
“εὐφράνθητι στεῖρα ἡ οὐ τίκτουσα, ῥῆξον  
καὶ βόησον ἡ οὐκ ὠδίνουσα, ὅτι πολλὰ τὰ  
τέκνα τῆς ἑρήμου μᾶλλον ἡ τῆς ἔχούσης  
τὸν ἄνδρα. εἴπεν γὰρ κύριος, πλάτυνον τὸν  
τόπον τῆς σκηνῆς σου καὶ τὰς δέρρεις τῶν  
αὐλαιῶν σου πῆξον, μὴ φείσῃ· πλάτυνον τὰ  
σου, καὶ τοὺς πασσάλους σου κατίσχυσον·  
ἔτι εἰς τὰ δεξιὰ καὶ εἰς τὰ ἀριστερὰ  
ἐκπέτασον, καὶ τὸ σπέρμα σου ἔθνη  
κληρονομήσει.”

3.2.72 | I do not think that anyone can  
oppose all these things, not even those who  
are very ignorant. However, the conclusion  
of Isaiah's prophecy announces the long-  
desolate and empty soul of God, or rather  
the church from the nations, following the  
understanding of the things mentioned.

3.2.73 | "For since Christ endured  
everything for her, it is fitting that after the  
prophecies about him, he adds, saying,  
'Rejoice, barren one who does not bear;  
break forth and cry out, you who are not in  
labor, for more are the children of the  
desolate than of the one who has a  
husband. For the Lord said, "Enlarge the  
place of your tent and let the curtains of  
your habitations be stretched out; do not  
hold back; lengthen your cords and  
strengthen your stakes; for you will spread  
out to the right and to the left, and your  
offspring will possess the nations.'"

3.2.74 | Ταῦτα δὲ τὴν ἔξ έθνῶν ἐκκλησίαν  
καθ' ὅλης τῆς οἰκουμένης ἔξηπλωμένην καὶ  
ἀπὸ ἀνατολῶν ἡλίου μέχρι δυσμῶν  
παρατείνουσαν ὁ λόγος εὐαγγελίζεται,  
σαφέστατα τοῦτο παριστάς διὰ τοῦ "καὶ τὸ  
σπέρμα σου ἔθνη κληρονομήσει."

3.2.74 | These things announce the church  
from the nations, spread out over the  
whole world, extending from the rising of  
the sun to the setting. The word clearly  
shows this through 'for your offspring will  
possess the nations.'

3.2.75 | πλείονος δὲ ἔξεργασίας δεομένων  
τῶν κατὰ τὸν τόπον, ἀρκούντως ἐπὶ τοῦ  
παρόντος ταύθ' ἡμῖν ἐπιτεμήσθω· πλεῖστα  
δ' ἀν καὶ αὐτὸς ἐπὶ σχολῆς ἀναλέξασθαι

3.2.75 | Since more work is needed in this  
area, let us focus on what is present for  
now. You could also spend a lot of time  
discussing the topic at hand, and this

δύναιο περὶ τοῦ προκειμένου, καὶ ἡ παροῦσα δὲ πραγματεία τῆς Εὐαγγελικῆς Ἀποδείξεως κατὰ καιρὸν ἔκαστα παραδώσεται τε καὶ ἐρμηνεύσει.

3.2.76 | τέως δὲ ἐπὶ τοῦ παρόντος τῆς τῶν προφητῶν περὶ τῆς τοῦ σωτῆρος ἡμῶν προρρήσεως τε καὶ προγνώσεως, καὶ ὡς πᾶσιν ἀνθρώποις εὐηγγελίζετο, ἵκανῶς ἔχει τὰ εἰρημένα, προαναφωνοῦντα προφήτου τινὸς ἄφιξιν, καὶ εύσέβειαν νομοθέτου Μωσεῖ παραπλησίου, γένος τε αὐτοῦ καὶ φυλὴν καὶ τόπον ὅθεν προελεύσεται, χρόνον τε καθ' ὃν ἥξειν προφητεύεται, καὶ γένεσιν, καὶ καὶ ἀναβίωσιν, καὶ ἀρχὴν τὴν κατὰ πάντων ἔθνῶν, ἢ δὴ πάντα παρέστη,

3.2.77 | καὶ ἔτι μᾶλλον διὰ τῶν ἐξῆς παραστήσεται ἐπὶ μόνον τὸν σωτῆρα καὶ κύριον ἡμῶν συμπεπερασμένα.

3.2.78 | ἀλλὰ ταῦτα μὲν ἀπὸ τῶν Ἱερῶν λογίων τοῖς πιστεύουσιν αὐτοῖς παρατέθειται· τοῖς δ' ἀπειθοῦσι ταῖς προφητικαῖς γραφαῖς ἴδιως ἀπαντήσομεν, ὡς περὶ ἀνδρὸς κοινοῦ καὶ τοῖς λοιποῖς παραπλησίου τέως τὴν ἔξετασιν ποιούμενοι, ἵνα, ὅπόταν πάντων τῶν ἔξ αἰῶνος βοηθέντων ἐν ἀνθρώποις πολὺ κρείττων ἀσυγκρίτῳ ὑπεροχῇ καὶ διαφέρων ἀναφανῇ, τὸ τηγικάδε καὶ αὐτοῦ φύσεως κατὰ καιρὸν διαλάβωμεν, ἔξ ἐναργῶν τῶν ἀποδείξεων παριστῶντες ὡς οὐκ ἀνθρωπείας ἄρα ἦν φύσεως ἡ περὶ αὐτὸν δύναμις· οἵς ἀκολούθως καὶ τὰ τῆς κατ' αὐτὸν θεολογίας, ὡς οἶόν τέ ἐστιν ἡμῖν ἐποπτεῦσαι, ποιησόμεθα. ἐπεὶ τοίνυν τῶν ἀπίστων οἱ πλείους γόητα καὶ πλάνον ἀποκαλοῦντες καὶ μυρίαις ἄλλαις

current work on the Evangelical Proof will be presented and explained in due time.

3.2.76 | For now, regarding the prophecies of our Savior, both the predictions and the foreknowledge of the prophets, what has been said is sufficient. It announces the arrival of a certain prophet and the piety of the lawgiver Moses, including his lineage, tribe, and the place from which he will come, the time when he is prophesied to arrive, as well as his birth, revival, and the beginning among all nations, which indeed presents everything.

3.2.77 | And even more will be presented next about our Savior and Lord, completed.

3.2.78 | But these things are presented from the sacred writings to those who believe in them. To those who do not obey the prophetic scriptures, we will respond specifically, as we examine the common man and others similarly, so that whenever the help of all those from ages past appears among men, it will be much greater, incomparable in excellence, and different. We will take note of the nature of this man in due time, presenting clear proofs that the power concerning him was not of human nature. Following this, we will also discuss the theology about him, as it is possible for us to observe. Since most of the unbelievers call him a sorcerer and deceiver, and blaspheme him with many other accusations, let us also respond to

κακηγορίαις βλασφημοῦντες αύτὸν οὕπω καὶ νῦν παύονται, φέρε καὶ πρὸς τούτους ἀποκρινώμεθα οἴκοθεν, μὲν οὐδὲν, ἐξ αὐτῶν δὲ τῶν αὐτοῦ φωνῶν καὶ ἡς παρέδωκε διδασκαλίας τὰς παραθέσεις ποιούμενοι.

## Section 3

3.3.1 | Πευστέον δὴ αύτῶν εἴ ποτέ τις ἄλλος τοιοῦτος πλάνος ἰστόρηται πραότητος καὶ ἐπιεικείας σωφροσύνης τε καὶ τῆς ἄλλης ἀρετῆς διδάσκαλος τοῖς ἀπατωμένοις γεγονώς αἴτιος, καὶ εἰ θεμιτὸν τούτοις ἀποκαλεῖν τοῖς ὄνόμασι τὸν μηδὲ ἐμβλέπειν μετὰ ἐπιθυμίας ἀκολάστου γυναικὶν ἐπιτρέψαντα, καὶ εἰ πλάνος ὁ τὴν εἰς ἄκρον παραδοὺς φιλοσοφίαν ἐν τῷ τοὺς φοιτητὰς παιδεύειν τῶν ὑπαρχόντων ἔνδεέσι κοινωνεῖν καὶ τὸ φιλόπονον καὶ περὶ πολλοῦ τίθεσθαι, καὶ εἰ πλάνος ὁ τῆς πανδήμου καὶ ἀγελαίου καὶ θορυβώδους συνουσίας ἀνεγείρων, διδάσκων δὲ μόνην ἀσπάζεσθαι τὴν περὶ τὰ θεῖα λόγια σχολήν.

3.3.2 | ὁ δὲ παντὸς μὲν ψεύδους ἀποτρέπων, τὴν δ' ἀλήθειαν πρὸ παντὸς τιμᾶν παραινῶν, ὡς μηδ' εὔορκίας δεῖσθαι, πολλοῦ δεῖ ἐπιορκεῖν· “ἔστω γάρ ὑμῶν τὸ ναὶ ναί, τὸ οὐ οὔ· πῶς ἀν πλάνος ἔνδίκως ὄνομασθείη; καὶ τί με χρὴ πλείονα νῦν λέγειν, παρὸν ἐκ τῶν πρόσθεν είρημένων τίς ποτε ἦν ὁ τρόπος γνῶναι τῆς ὑπ' αὐτοῦ κατασπαρείσης τῷ βίῳ πολιτείας, ἀφ' ἣς οὐχ ὅπως πλάνον, ἀλλά τινα θεῖον ὡς ἀληθῶς καὶ θείας καὶ εύσεβοῦς, ἀλλ' οὐ τῆς κοινῆς καὶ πανδήμου φιλοσοφίας εἰσηγητὴν πᾶς ὁ φιλαλήθης αύτὸν ὅμολογήσαι ἄν;

them from our own perspective, not with nothing, but by using their own words and the teachings he has passed down.

3.3.1 | Let them consider if ever another deceiver like this has been recorded, a teacher of gentleness and kindness, of self-control and other virtues, becoming the cause for those who are deceived. And if it is right to call him by names who did not even look with desire at unchaste women, and if he is a deceiver who leads students to share in the existing needs and values hard work highly, and if he is a deceiver who stirs up the crowd, noisy and chaotic, teaching only to embrace the study of divine matters.

3.3.2 | But he, turning away from all falsehood, advises to honor the truth above all, so that there is no need to swear oaths, for 'let your yes be yes, and your no be no.' How could a deceiver justly be named? And what more is there for me to say now, since from what has been said before, who could ever know the way of life that he lived, which was not in any way deceptive, but rather divine, truly pious and respectful? Would not anyone who loves truth agree that he is not a teacher of common and popular philosophy?

3.3.3 | τὸν γοῦν βίον τῶν πάλαι θεοφιλῶν Ἐβραίων ἥδη πως ἐξ ἀνθρώπων ἀπολωλότα μόνος ἀνανεωσάμενος οὐκ εἰς βραχεῖς καὶ μετρίους, ἀλλ' εἰς ὅλον ἔφαπλῶσαι ἴὸν κόσμον ἀποδέδεικται διὰ τοῦ πρώτου συγγράμματος τῆς παρούσης ὑποθέσεως· δι' οὗ πάρεστιν ἀνθρώποις ἐπὶ σπείρας τοῖς καθ' ὅλης τῆς οἰκουμένης τὸν τῶν θεοφιλῶν ἐκείνων ἀμφὶ τὸν Ἀβραὰμ μυρίους τε ὅσους ζηλωτὰς οὐκ ἐξ Ἑλλήνων μόνον, ἀλλὰ καὶ βαρβάρων τῆς ἐκείνων θεοσεβοῦς πολιτείας ἀποδεῖξαι.

3.3.4 | ἀλλὰ τὰ μὲν ἡθικώτερα τῆς διδασκαλίας αὐτοῦ τοιαῦτα· φέρε δὲ σκεψώμεθα μὴ ἄρα ποτὲ ὁ πλάνος αὐτῷ περὶ τὰ κυριώτατα τῶν δογμάτων κατεγίνετο.

3.3.5 | ἢπ' οὖν οὐχὶ μόνῳ τῷ παμβασιλεῖ θεῷ, τῷ καὶ οὐρανοῦ καὶ γῆς καὶ τοῦ σύμπαντος κόσμου δημιουργῷ, αὐτός τε ἀνακείμενος καὶ τοὺς φοιτητὰς προσάγων ἀναγέγραπται, εἰσέτι τε καὶ δεῦρο οἱ τῆς διδασκαλίας αὐτοῦ λόγοι πάντα "Ἐλληνα καὶ βάρβαρον ἄνω τὴν διάνοιαν πρὸς τὸν ἀνωτάτω θεὸν ἀνάγουσι, πᾶσαν ὀρατὴν φύσιν ὑπερκύψαντα;

3.3.6 | ἄρα οὗν μὴ οὗτος ἦν ὁ πλάνος, ἢ ὅτι μὴ καὶ πλείους σέβειν θεοὺς ἐκ τῆς ἀνωτάτω καὶ μόνης ἀληθοῦς θεολογίας τὸν ὡς ἀληθῶς πλάνον τραχηλισθέντα συγχωρεῖ; ἀλλ' οὗτος οὐ νεώτερος οὐδ' οἰκεῖος αὐτῷ λόγος, τοῖς δ' ἐκ μακροῦ πάλαι θεοφιλέσιν Ἐβραίοις προσφιλής, ὡσπερ οὖν δέδεικται διὰ τῆς

3.3.3 | Indeed, the life of the ancient God-loving Hebrews has somehow been renewed by one man, not in a short and limited way, but has spread throughout the whole world, as shown by the first writing of this present argument. Through this, it is possible for people across the entire world to see the many followers of those God-loving ones around Abraham, not only from the Greeks but also from the non-Greeks, proving their pious way of life.

3.3.4 | But the more moral parts of his teaching are like this: come, let us consider whether the deceiver ever dealt with the most important beliefs.

3.3.5 | Is it not true that only to the all-sovereign God, who is the creator of heaven, earth, and the entire universe, both himself standing above and bringing the students to him, are the words of his teaching written? And still, they lift every Greek and non-Greek mind up to the highest God, surpassing all visible nature?

3.3.6 | Is it not true that this was the deceiver, or that he allows many to worship gods other than the highest and only true theology, the one that truly deceives? But this is not a newer or more familiar teaching to him; it is dear to those ancient God-loving Hebrews, as has been shown through the Preparation. From them, even

Προπαρασκευῆς, παρ' ὃν ἥδη καὶ τῶν νέων φιλοσόφων παῖδες τὰ μεγάλα ὡφελημένοι τῷ δόγματι συνηρέσθησαν. σεμνύνονταί γέ τοι καὶ αὐτῶν Ἐλλήνων οἵ λογιώτατοι ἐπὶ χρησμοῖς τῶν οἰκείων θεῶν ὥδε πως Ἐβραίων μνημονεύουσιν Μοῦνοι Χαλδαῖοι σοφίην λάχον, ἥδ' ἄρ' Ἐβραῖοι αὐτογένεθλον ἄνακτα, σεβαζόμενοι θεὸν ἀγνῶς.

the young philosophers have greatly benefited from the doctrine. Indeed, the most learned among the Greeks honor the oracles of their own gods and somehow remember the Hebrews, while the Chaldeans have gained wisdom, and the Hebrews honor the self-born ruler, worshiping God purely.

3.3.7 | Χαλδαίους δὲ τοὺς αὐτοὺς διὰ τὸν Ἀβραὰμ ὡνόμασεν, ἐπεὶ Χαλδαῖος ἦν τὸ γένος, ὡς ίστορεῖται. εἴ δὴ οὖν καὶ πρόπαλαι παῖδες Ἐβραίων τῶν δὴ μάλιστα καὶ πρὸς τῶν χρησμῶν ἐπὶ σοφίᾳ μεμαρτυρημένων ἐπὶ μόνον τὸν πάντων δημιουργὸν θεὸν ἀνῆγον τὸ σέβας, τί δεῖ πλάνον, οὐχὶ δὲ θαυμαστὸν εὔσεβείας διδάσκαλον ὅμοιογενῖ τοῦτον, ὃς τὰ πρόπαλαι μόνοις τοῖς θεοφιλέσιν Ἐβραίοις ἔγνωσμένα εἰς πάντας ἀνθρώπους ἀοράτω καὶ ἐνθέω δυνάμει προαγαγῶν ἔξηπλωσεν, ὥστε μηκέτι κατὰ τὸ παλαιὸν βραχεῖς τινας καὶ ἀριθμῷ ληπτοὺς ὁρθὰς περὶ θεοῦ φέρειν δόξας, ἀλλὰ μυρία πλήθη βαρβάρων τῶν πάλαι θηριωδεστάτων, λογίων τε καὶ Ἐλλήνων ἀνδρῶν, οἱ τοῖς πάλαι προφήταις καὶ δικαίοις ἀνδράσιν εὔσεβεῖν ὅμοίως διὰ μόνης τῆς αὐτοῦ δυνάμεως ἐπαιδεύθησαν;

3.3.7 | The Chaldeans were named after Abraham, since he was of Chaldean descent, as is recorded. If indeed the ancient children of the Hebrews, who were especially known for their wisdom regarding oracles, lifted their worship only to the creator God of all, then why should the deceiver not acknowledge this wonderful teacher? He brought forth teachings that were known only to the God-loving Hebrews and spread them to all people with unseen and divine power, so that no longer would only a few brief and numbered correct beliefs about God be held, but countless multitudes of non-Greeks, who were once the most savage, as well as learned Greeks, who learned to worship in the same way as the ancient prophets and righteous men, through his power alone.

3.3.8 | ἀλλὰ δὴ τὸ τρίτον σκεψώμεθα, μή ποτ' ἄρα τοῦτ' ἦν δὶ' ὅ πλάνον αὐτόν φασιν, δtti μὴ βουθυσίαις μηδὲ ζώων ἀλόγων σφαγαῖς μηδ' αἷμασι καὶ πυρὶ μηδὲ τοῖς ἀπὸ γῆς ἀναθυμιωμένοις τὸ θεῖον τιμᾶν διετάξατο, ταπεινὰ μὲν καὶ γεώδη ταῦτα καὶ τῆς ἀθανάτου φύσεως ούδαμῶς οἰκεῖα λογισάμενος, κρίνας δὲ πάσης θυσίας προσηγεστάτην καὶ ἡδεῖαν εἶναι τῷ

3.3.8 | But let us consider the third point, whether this was the reason why they say he deceived him, that he did not command to honor the divine with sacrifices of cattle or the blood of irrational animals, or with fire, or with things that arise from the earth. He thought these things were lowly and earthly, not at all fitting for the immortal nature. Instead, he judged that

θεῷ τὴν τῶν οίκειών ἐντολῶν κατόρθωσιν,  
δι’ ὃν αὐτῷ σώματι καὶ ψυχῇ  
κεκαθαρμένους, νῷ τε διαυγεῖ καὶ  
δόγμασιν εύσεβέσιν κεκοσμημένους, τὴν  
πρὸς τὸν θεὸν ἔξομοίωσιν ἀπομιμεῖσθαι  
ἐδίδασκεν, διαρρήδην φάσκων “ἔσεσθε  
τέλειοι, ὡς ὁ πατὴρ ὑμῶν τέλειός ἐστιν.”

the most pleasing and delightful sacrifice to God was the fulfillment of the commands given to them, through which they, being purified in body and soul, and adorned with clear minds and pious teachings, were taught to imitate the likeness of God, clearly stating, 'You shall be perfect, as your Father is perfect.'

3.3.9 | εἰ δὴ ταῦτά τις Ἐλλήνων αἴτιῷτο,  
ἴστω μὴ φίλα τοῖς οίκειοις διδασκάλοις  
φρονῶν, οἱ γε, ὡς είκὸς, ἐξ ἡμῶν  
ἀφελημένοι, ἐπεὶ μεθ’ ἡμᾶς γεγόνασι τοῖς  
χρόνοις, λέγω δὲ μετὰ τὴν προβεβλημένην  
ἡμῖν ὑπὸ τοῦ σωτῆρος ἡμῶν διδασκαλίαν,  
οἷα δὴ ἐγγράφως ὡμολόγουν, ἄκουε. Ἀπὸ  
τῶν Πορφυρίου περὶ ἐμψύχων ἀποχῆς.

3.3.9 | If indeed someone among the Greeks blames these things, let them know that they are not friendly to their own teachers, who, as is likely, have benefited from us, since they have come to be with us in time. I mean after the teaching that was clearly given to us by our savior, as they indeed acknowledged in writing. Listen. From Porphyry about the separation of living beings.

3.3.10 | “Θεῷ μὲν τὸ ἐπὶ πᾶσιν, ὡς τις ἀνὴρ  
σοφὸς ἔφη, μηδὲν τῶν αἰσθητῶν μήτε  
θυμιῶντες μήτ’ ἐπονομάζοντες  
νομάζοντες· οὐδὲν γὰρ ἔνυλον, δὸ μὴ τῷ  
ἀύλῳ εὐθύς ἐστιν ἀκάθαρτον· διὸ οὐδὲ  
λόγος αὐτῷ ὁ κατὰ φωνὴν οίκειος, οὐδ’ ὁ  
ἔνδον, ὅταν πάθει ψυχῆς ἥ μεμολυσμένος  
διὰ δὲ σιγῆς καθαρᾶς καὶ τῶν περὶ αὐτοῦ  
καθαρῶν ἐννοιῶν θρησκεύσομεν αὐτόν.  
δεῖ ἄρα συναρθέντας καὶ δόμοιωθέντας  
αὐτῷ τὴν αὐτῶν ἀγωγὴν θυσίαν ἰερὰν  
προσαγαγεῖν θεῷ, τὴν αὐτὴν δὲ καὶ ὕμνον  
οὕσαν καὶ ἡμῶν σωτηρίαν. ἐν ἀπαθείᾳ ἄρα  
τῆς ψυχῆς, τοῦ δὲ θεοῦ θεωρίᾳ ἡ θυσία  
αὕτη τελεῖται.” Ἐκ τῆς Ἀπολλωνίου τοῦ  
Τυανέως θεολογίας.

3.3.10 | "To God, above all, as a wise man said, we should not offer anything from the things we can sense, whether sacrifices or names. For nothing material is clean unless it is directly pure to the divine. Therefore, no spoken word is fitting for him, nor is the inner thought when the soul is polluted by suffering. But through pure silence and pure thoughts about him, we will worship him. Thus, we must bring our own way of life, united and made similar to him, as a sacred sacrifice to God, which is also a hymn and our salvation. This sacrifice is performed in the apathy of the soul, and through the vision of God." From the theology of Apollonius of Tyana.

3.3.11 | “Οὕτως τοίνυν μάλιστα ἀν τις τὴν  
προσήκουσαν ἐπιμέλειαν ποιοῖτο τοῦ

3.3.11 | Therefore, one should take great care in approaching the divine, and they

θείου, τυγχάνοι τε αύτόθεν ὄλεω τε καὶ εύμενούς αύτοῦ παρ' ὄντιναούν ἀνθρώπων, εἰ θεῷ μὲν, ὃν δὴ φαμὲν τοῦτον, ἐνὶ τε ὅντι καὶ κεχωρισμένῳ πάντων, μεθ' ὃν γνωρίζεσθαι τοὺς λοιποὺς ἀναγκαῖον, μὴ θύοι τι τὴν ἀρχὴν, μήτε ἀνάπτοι πῦρ μήτε τι καθόλου τῶν αἰσθητῶν ἐπονομάζοι· δεῖται γὰρ οὐδενὸς οὐδὲ παρὰ τῶν κρειττόνων ἥπερ ἡμεῖς ἔσμεν, οὐδέ' ἔστιν ὃ τὴν ἀρχὴν γῇ ἀνίησι φυτὸν ἢ τρέφει ζῶον ἢ ἀήρ, ὃ οὐ πρόσεστί γε μίασμα·) μόνῳ δὲ χρῆσθαι πρὸς αὐτὸν ἀεὶ τῷ κρείττονι λόγῳ, λέγω δὲ τῷ μὴ διὰ στόματος ίόντι, παρὰ δὲ τοῦ καλλίστου τῶν ὅντων διὰ τοῦ καλλίστου τού ἐν ἡμῖν αἵτοις τὰ ἀγαθά· νοῦς δέ ἔστιν οὗτος ὄργάνου μὴ δεόμενος."

should be gracious and kind to him, whoever among humans he may be. If it is to God, whom we say is one and separate from all, it is necessary for others to know him. They should not offer any sacrifice at the beginning, nor light a fire, nor call upon any of the material things. For he needs nothing from those who are greater than us, nor is there anything that the earth produces, whether a plant or an animal, or air, that is not tainted. Instead, one should always use the better word towards him, which means not speaking with the mouth. From the most beautiful of beings, through the most beautiful within us, let us ask for good things. This mind is an organ that does not need anything.

3.3.12 | Εἴ δὴ οὖν ταῦτα καὶ πρὸς τῶν παρ' Ἑλλησι διαπρεπῶν φιλοσόφων τε καὶ θεολόγων δύμολογεῖται, πῶς ἀν εἴη πλάνος ὃ μὴ μόνον λόγους, ἀλλ' ἔργα τῶν λόγων πολὺ πρότερον τοῖς φοιτηταῖς ἐκτελεῖν παραδοὺς, δι' ᾧν κατὰ τὸν ὄρθὸν λόγον ἔμελλον θεραπεύειν τὸ θεῖον; ὅπως δὲ καὶ τίσι λόγοις οἱ παλαιοὶ Ἐβραῖοι θύειν μνημονεύονται διειληφότες ἐν τῷ πρώτῳ συγγράμματι τῆς παρούσης ὑποθέσεως, ἐκείνοις ἀρκεσθησόμεθα.

3.3.12 | If indeed these things are agreed upon by the prominent philosophers and theologians among the Greeks, how could someone be deceived who not only speaks words but also carries out the actions of those words much earlier for the students? Through these actions, they would be able to serve the divine according to the right way. Just as the ancient Hebrews are mentioned to have offered sacrifices with certain words, we will rely on them in the first writing of the current discussion.

3.3.13 | ἐπεὶ δὲ πρὸς τοῖς ἔξητσμένοις ἔγνωμεν παρὰ τοῦ Χριστοῦ μαθόντες ὅτι γεννητὸς ὁ κόσμος, καὶ ὅτι οὐρανὸς αὐτὸς καὶ ἥλιος καὶ σελήνη καὶ ἀστρα ἔργα θεοῦ τυγχάνει, καὶ ὅτι χρὴ μὴ ταῦτα, ἀλλὰ τὸν ποιητὴν αὐτῶν σέβειν, σκέψασθαι δεῖ μὴ ἄρα ἡπατήμεθα, τοῦτον παρ' αὐτοῦ διδαχθέντες φρονεῖν τὸν τρόπον.

3.3.13 | Since we have learned from Christ that the world is created, and that the heavens, the sun, the moon, and the stars are works of God, and that we should not worship these things but rather the creator of them, we must consider whether we have been deceived. We should think in the way we have been taught by him.

3.3.14 | καὶ μὴν Ἐβραίων καὶ οὗτος ἦν ὁ λόγος, καὶ φιλοσόφων δὲ οἱ μάλιστα διαφανεῖς τοῖς αὐτοῖς συνηνέχθησαν, γεννητὸν καὶ αὐτὸν τὸν οὐρανὸν, καὶ ἥλιον, καὶ σελήνην, καὶ ἀστρα, καὶ τὸν σύμπαντα κόσμον πρὸς τοῦ τῶν ὅλων ποιητοῦ γεγονότα ἀποφηνάμενοι. ἀλλὰ καὶ συντέλειαν καὶ μεταβολὴν τὴν ἐπὶ τὰ κρείττω τοῦδε τοῦ παντὸς ἔσεσθαι προσδοκᾶν ἐδίδαξεν, ταῖς Ἐβραίων καὶ τοῦτο ἀκολούθως γραφάτς.

3.3.15 | τί οὖν; οὐχὶ καὶ ὁ Πλάτων' φύσεως λυτῆς καὶ φθαρτῆς οἶδεν αὐτὸν τε οὐρανὸν καὶ ἥλιον καὶ σελήνην καὶ τοὺς λοιποὺς ἀστέρας, εἴ καὶ μὴ λυθήσεσθαι φησι ταῦτα, τῷ μὴ τὸν συμπήξαντα βούλεσθαι;

3.3.16 | εἰ δ' ἄρα βουληθεί εῖναι φύσεως τοιαύτης, ψυχὴν δὲ ἀθάνατον ἔχειν ἡμᾶς κατ' οὐδὲν μὲν ἐμφερῆ τοῖς ἀλόγοις ζώοις, τῶν δὲ τοῦ θεοῦ δυνάμεων φέρουσαν ἀπεικονίσματα διδάξας ἡγεῖσθαι, οὕτως τ' ἔχειν καὶ διακεῖσθαι καὶ φρονεῖν πάντα βάρβαρον καὶ ἴδιωτην παιδεύσας, ἢρ' οὐχὶ σοφωτέρους ἀπείργασται τοὺς καθ' ὅλης τῆς οἰκουμένης τὰ αὐτοῦ φρονοῦντας τῶν τὰς ὄφρυς ἀνεσπακότων, οἵ μηδὲν κατὰ τὴν οὐσίαν διαφέρειν ἀπεφήναντο ἐμπίδος τε καὶ εὐλῆς καὶ μυίας τὴν ἐν ἀνθρώποις ψυχὴν, ἀλλὰ καὶ ὄφεως καὶ ἔχίδνης ἄρκτου τε καὶ πιαρδάλεως καὶ συὸς ψυχῆς κατ' οὐδὲν, ὅσον ἐπὶ λόγῳ φύσεως τε καὶ ούσίας, τὴν σφῶν αὐτῶν τῶν φιλοσοφωτάτων ψυχὴν διαλλάττειν;

3.3.14 | And indeed, this was also the teaching of the Hebrews, and the most clear philosophers agreed with them, stating that the heavens, the sun, the moon, and the stars, as well as the entire world, are created by the creator of all. But they also taught that there will be an end and a change towards something better than this whole creation, following the writings of the Hebrews.

3.3.15 | What then? Did not Plato also know about the nature of the created and perishable, including the heavens, the sun, the moon, and the other stars? Even if he says that these things will not be destroyed, does he not want to consider the one who created them?

3.3.16 | If then it were desired to have such a nature, and if we have an immortal soul that is in no way similar to irrational animals, but rather carries images of the powers of God, would it not be barbaric and ignorant to think and act in such a way? Are not those who think the same throughout the whole world made wiser than those who merely scratch the surface? Those who claimed that there is no real difference in essence between the soul of a human and that of a fly, a mosquito, a bear, a leopard, or a pig, as far as the nature and essence are concerned, are they not changing even their own most philosophical soul?

3.3.17 | καὶ θείου δὲ πρὸς τούτοις δικαιωτηρίου συνεχῶς ὑπομιμήσκων καὶ μελλούσης ἔσεσθαι κρίσεως, κολάσεις τε καὶ τιμωρίας ἀπαραιτήτους τοῖς ἀσεβέσιν ὑπογράφων, τοῖς τε εὔσεβέσιν ἐπαγγελίας θεοῦ αἰώνιου ζωῆς καὶ οὐρανῶν βασιλείας καὶ σὺν θεῷ μακαρίας διαγωγῆς, τίνα ἀν πλανήσειν, οὐχὶ δὲ μᾶλλον προτρέψαιτο σπεύδειν μὲν ἐπ' ἀρετὴν, τῶν προσδοκωμένων ἔνεκα τοῖς εὔσεβέσιν ἐπάθλων, ἀποτρέπεσθαι δὲ πάσης κακίας διὰ τὰς ἐπηρημένας τοῖς ἀσεβέσι τιμωρίας;

3.3.18 | ἐν τοῖς δογματικοῖς τῶν αὐτοῦ λόγων παρειλήφαμεν εἶναί τινας μετὰ τὸν ἀνωτάτω θεὸν δυνάμεις, ἀσωμάτους τὴν φύσιν καὶ νοερὰς, λογικάς τε καὶ παναρέτους, τὸν παμβασιλέα χορευούσας, ὃν πλείους καὶ μέχρι ἀνθρώπων νεύματι τοῦ πατρὸς διά τινας σωτηρίους οἰκονομίας ἀπεστάλθαι· ἀς δὴ γνωρίζειν καὶ τιμᾶν κατὰ τὸ μέτρον τῆς ἀξίας ἐδιδάχθημεν, μόνῳ τῷ παμβασιλεῖ θεῷ τὴν σεβάσμιον τιμὴν ἀπονέμοντες.

3.3.19 | ἔτι πρὸς τούτοις ἔγνωμεν παρ' αὐτοῦ μαθόντες πολεμίας τινὰς καὶ ἔχθρὰς τοῦ ἀνθρωπείου γένους ἀμφὶ τὸν περὶ γῆν ἀέρα πωτᾶσθαι, καὶ σὺν τοῖς πονηροῖς διατρίβειν δυνάμεις δαιμόνων, καὶ πνευμάτων πονηρῶν, καὶ τῶν ἐν τούτοις ἀρχόντων, οὓς παντὶ σθένει φεύγειν πεπαιδεύμεθα, εἰ καὶ ὅτι μάλιστα θεῶν προσηγορίας καὶ τιμᾶς ἔαυτοῖς ὑφαρπάζουσιν, ταύτης δ' οὖν ἔτι μᾶλλον τῆς θεομαχίας καὶ τῆς θεοεχθρίας ἔνεκεν ἀποτρεπτέας εἶναι, καθ' ἀς ἐν τῇ Προπαρασκευῇ πεποιήμεθα διὰ πλείστων

3.3.17 | And by constantly reminding them of God's justification and the coming judgment, writing down punishments and penalties that are unavoidable for the wicked, and promises of eternal life and the kingdom of heaven for the righteous, would it not rather encourage them to hurry towards virtue for the sake of the rewards expected by the righteous? And would it not turn them away from all evil because of the punishments that are attached to the wicked?

3.3.18 | In the teachings of his words, we have accepted that there are certain powers after the highest God, which are incorporeal in nature and intellectual, both rational and most excellent, serving the all-sovereign one. Many of these have been sent to humans by the will of the Father for various acts of salvation. We have been taught to recognize and honor them according to their worth, giving the highest honor only to the all-sovereign God.

3.3.19 | Furthermore, we have learned from him about certain enemies and battles of the human race that are fought in the air around the earth, and that the wicked powers of demons and evil spirits, along with their rulers, are to be avoided with all our strength. Even though they steal the titles and honors of the gods for themselves, we should be even more turned away from this battle against God and this enmity towards God, as we have established through many proofs in our preparation. Such things are also found in

ἀποδείξεις. τοιαῦτα ἄττα τυγχάνει καὶ ἐν τοῖς δογματικοῖς μαθήμασι τοῦ σωτῆρος ἡμῶν ἀναφερόμενα, Ἐβραίων τῶν πάλαι θεοφιλῶν ἀνδρῶν τε καὶ προφητῶν ἄντικρυς εύσεβῇ παιδεύματα.

3.3.20 | εἰ δὴ οὖν ταῦτα σεμνὰ, εἱ̑ ώφέλιμα, εἱ̑ φιλόσοφα, εἱ̑ ἀρετῆς μεστὰ, τίσιν εὐλόγως ἀν ὁ τούτων διδάσκαλος ἐπιγραφείη τὸ τοῦ πλάνου ὄνομα; ἀλλὰ ταῦτα μὲν ὡς περὶ κοινοῦ τὴν φύσιν ἀνθρώπου τέως ἔξητάσθω, παραστατικὰ τῆς σεμνῆς καὶ βιωφελοῦς διδασκαλίας αὐτοῦ τυγχάνοντα· φέρε δὴ καὶ τὰ θειότερα σκεψόμεθα.

## Section 4

3.4.21 | Καὶ δὴ σκεψώμεθα ὅσων καὶ οἵων σὺν ἀνθρώποις τὰς διατριβὰς πεποιημένος παραδόξων γέγονε ποιητὴς ἔργων, τοτὲ μὲν λεπροὺς τὸ σῶμα δυνάμει θείᾳ καθαίρων, τοτὲ δὲ προστάγματι λόγου τοὺς ἐν ἀνθρώποις δαίμονας ἐλαύνων, καὶ ἄλλοτε πάλιν νοσηλευομένοις καὶ παντοίοις ἀσθενειῶν εἴδεσι καταπονουμένοις τὴν ἴασιν ἀφθόνως δωρούμενος.

3.4.22 | καὶ ποτὲ μὲν ἔφησε παραλυτικῷ “ἀναστὰς ἄρον τὸν κράβατόν σου, καὶ περιπάτει,” ὃ δὲ τὸ κελευσθὲν ἐποίει.

3.4.23 | τυφλοῖς δὲ πάλιν ἄλλοτε τὰ βλεπτικὰ τοῦ φωτὸς ἔχαρίζετο· ἦδη δέ ποτε καὶ αἱμορροοῦσα γυνὴ μακραῖς ἔτῶν περιόδοις πρὸς τοῦ πάθους

the teachings of our Savior, referring to the pious teachings of the ancient beloved men and prophets of the Hebrews.

3.3.20 | If these things are indeed serious, if they are beneficial, if they are philosophical, if they are full of virtue, what name would the teacher of these things reasonably give to the deceiver? But let these be examined first in relation to the common nature of humanity, as they are examples of his serious and useful teaching. Now let us also consider the more divine matters.

3.4.21 | And let us consider how, along with humans, the poet of strange works has made his practices. At times, he cleanses lepers' bodies with divine power, at other times, he drives out the demons among humans by the command of his word, and at other times again, he generously gives healing to those who are suffering and overwhelmed by all kinds of illnesses.

3.4.22 | And once he said to a paralytic, 'Get up, take your bed, and walk,' and the man did what he was commanded.

3.4.23 | And at another time, he gave sight to the blind. And once, there was a woman who had been suffering from bleeding for many years. When she saw countless

κατατρυχομένη, ἐπειδὴ ἐώρα μυρία πλήθη  
κυκλοῦντα αύτὸν, καὶ μηδαμῶς  
ἐπιτρέποντα αὐτῇ γονυπετῆσαι  
προσελθούσῃ τοῦ τε πάθους τὴν  
ἀπαλλαγὴν ἔξαιτήσασθαι, ἀλλὰ καὶ ἄκρου  
τοῦ ἴματίου προσψαῦσαι μόνον  
διανοθεῖσα ὑποδύνει, καὶ τοῦ κρασπέδου  
ἐπιλαβομένη ὅμοιū καὶ τῆς τῶν κακῶν  
ἰάσεως ἐπελάβετο, παραχρῆμά τε ὑγιῆς ἦν,  
τῆς τοῦ σωτῆρος ἡμῶν ἐνθέου δυνάμεως  
δεῖγμα μέγιστον ἐπικομιζομένη.

crowds surrounding him, and since she was not allowed to approach him on her knees to ask for relief from her suffering, she thought to just touch the edge of his cloak. And as she reached out to touch it, she was immediately healed, receiving a great sign of the divine power of our savior.

3.4.24 | ἄλλος δέ τις βασιλικὸς ἀνὴρ κακῶς  
ἔχοντα τὸν παῖδα προσπεσῶν τῷ Ἰησοῦ  
παραχρῆμα σῶον ἀπελάμβανεν· καὶ  
θυγατέρα πάλιν ἄλλος, Ἰουδαίων δὲ  
ἀρχισυνάγωγος ἦν, ἀλλ’ οὗτος ἥδη καὶ  
θανοῦσαν.

3.4.24 | And another man, a royal official, came to Jesus, and immediately he received his son back safe. And again, another man, who was a leader of the Jews, had a daughter who was already dead.

3.4.25 | τί δεῖ λέγειν ὡς τεταρταῖος ἄλλος  
δυνάμει τοῦ Ἰησοῦ νεκρὸς ἤγείρετο; ἢ ὡς  
ἐπὶ θαλάττης, οἴα ἐπὶ λεωφόρου γῆς, τὰς  
πορείας ἦνυεν ποιούμενος, τῶν αὐτοῦ  
μαθητῶν ἐμπλεόντων, καὶ ὡς  
χειμασθέντων ἐπετίμησε τῇ θαλάσσῃ καὶ  
τῷ ικλύδωνι καὶ τοῖς ἀνέμοις, καὶ πάντα γε  
ἔστη παραχρῆμα, οἴα δεσπότου φωνὴν  
καταπτήξαντα;

3.4.25 | What more can be said about how a fourth man was raised from the dead by the power of Jesus? Or how, on the sea, just like on the road of the land, he made the journey while his disciples were with him? And when a storm arose, he rebuked the sea, the waves, and the winds, and everything became calm immediately, as if the voice of a master had been heard?

3.4.26 | πέντε δὲ χιλιάδας ἀνδρῶν  
συνεπιπαρόντος μυρίου ἄλλου γυναικῶν τε  
καὶ παίδων πλήθους ἐκ πέντε τὸν ἀριθμὸν  
ἄρτων εἰς κόρον πληρώσας, ὡς καὶ περιττὰ  
τοσαῦτα, ὅσα ἱκανὰ ἦν πληρῶσαι δώδεκα  
κοφίνους λαβεῖν, τίνα οὐκ ἀν ἐκπλήξειν ^  
καὶ ἐπὶ ζήτησίν γε εἰκότως τῆς κατ’ αὐτὸν  
ἀπορρήτου δυνάμεως ἐκκαλέσεται; ἀλλ’  
ἔνα μή μοι τὰ νῦν ὁ λόγος εἰς μακρὸν μῆκος  
ἐκτείνοιτο, ἐπὶ πᾶσιν ἐκκείσθω ὁ αὐτοῦ

3.4.26 | And five thousand men were fed, along with countless other women and children. He filled the number of loaves from five, so that there were even more leftovers than enough to fill twelve baskets. Who would not be amazed by this? And it is only right to seek the hidden power behind him. But let me not stretch this story out too long; let his death be the focus, for it

θάνατος, ού κοινὸς τοῖς λοιποῖς ἀνθρώποις γεγενημένος.

3.4.27 | οὐ γὰρ νόσω διαφθαρεὶς, ἀλλ' οὐδ βρόχῳ ἢ πυρὶ, οὐδὲ μὴν κατ' αὐτὸ τοῦ σταυροῦ τὸ τρόπαιον ὅμοιῶς τοῖς λοιποῖς κακούργοις ὑποτμηθεὶς σιδήρῳ τὰ σκέλη, οὐδὲ ὅλως πρός τινος ἀνθρώπων παθών τι τῶν ἀναιρεῖν εἰώθότων βίαιον ὑπέμ“νε τελευτὴν, ἀλλ' ὡς αὐτὸ μόνον ἐκών παρεδίδουν τοῖς ἐπιβουλεύουσι τὸ σῶμα ἀνωρθοῦτο μὲν ἀπὸ γῆς αὐτίκα, καᾶπειτα ἐπὶ τοῦ ἱκρίου φωνήσας μέγα, καὶ τῷ πατρὶ παρατίθεις τὸ πνεῦμα, εἴπὼν αὐτοῖς ῥήμασιν “πάτερ εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου,’ οὕτως ἄφετος καὶ ἐλεύθερος αὐτὸς ἀφ’ ἔαυτοῦ τὴν ἐκ τοῦ σώματος ἀναχώρησιν ἐποιεῖτο.

3.4.28 | εἶτα δὲ τοῦ σώματος αύτοῦ ληφθέντος πρὸς τῶν γνωρίμων καὶ τῇ προσηκούσῃ παραδοθέντος ταφῇ, τριταῖος αῦθις ἀπελάμβανε τοῦτο, ὁ πρὶν ἀναχωρήσας ἐκών.

3.4.29 | καὶ δείκνυσί γε πάλιν αύτὸς ἔαυτὸν ἔνσακρον, ἔνσωμον, αύτὸν ἐκεῖνον οἶος καὶ τὸ πρὶν ἦν τοῖς οίκείοις μαθηταῖς, οἵς καὶ ἐπὶ βραχὺ ὅμιλήσας, καὶ τινα συνδιατρίψας χρόνον, ἄνεισιν ὅθεν καὶ παρῆν, ὑπὸ ὄφθαλμοῖς αύτῶν τὴν εἰς οὐρανοὺς πορείαν στειλάμενος οἵς δὴ καὶ ὑποθήκας περὶ τῶν πρακτέων παραδοὺς διδασκάλους τῶν ἔθνῶν ἀπάντων τῆς ἀνωτάτω θεοσεβείας ἀπέφηνεν.

3.4.30 | τοιαῦτα ἦν τοῦ σωτῆρος ἡμῶν τὰ πολυύμνητα τῆς ἀρετῆς θαύματα· ταῦτα

was not like the deaths of other people.

3.4.27 | For he was not destroyed by sickness, nor by hunger or fire, nor was he punished like other criminals, having his legs broken on the cross. He did not suffer a violent death like others, but willingly gave his body to those who plotted against him. He was lifted up from the ground immediately, and then, calling out loudly from the cross, he committed his spirit to the Father, saying to them, 'Father, into your hands I commit my spirit.' Thus, he left his body freely and without restraint.

3.4.28 | Then, after his body was taken and given to those who knew him for burial, he again received it on the third day, he who had willingly departed before.

3.4.29 | And he shows himself again in a physical body, the same as before, to his close disciples, with whom he spoke for a short time and shared some time together. Then he ascends from where he was and is present before their eyes, going up into the heavens. To them, he also gave instructions about what to do, handing over teachers for all the nations, revealing the highest worship of God.

3.4.30 | Such are the many praises of our Savior's virtues; these are the signs of the

τῆς ἐν αὐτῷ θεότητος τὰ τεκμήρια· ταῦτα  
καὶ αὐτοὶ λογισμῷ σώφρονι  
τεθαυμάκαμεν, βεβασανισμένη τε καὶ  
έξητασμένη τῇ κρίσει κατεδεξάμεθα.

3.4.31 | ἔξητασται παρ' ἡμῖν καὶ  
βεβασάνισται ταῦτα καὶ δι' ἑτέρων  
πραγμάτων ἐναργῶν πάντα  
ἀνακαλυπτόντων λόγον, δι' ὃν αὐτὸς ὁ  
κύριος ἡμῶν εἰσέτι καὶ νῦν οἶς ἀν κρίνειεν  
μικρά τινα τῆς αὐτοῦ δυνάμεως  
παραφαίνειν εἴωθε, πλὴν ἀλλὰ καὶ τῆς  
λογικωτέρας μεθόδου, ἣν προσάγειν  
εἰώθαμεν τοῖς οὐ παραδεχομένοις τὰ  
προειρημένα, ἀλλ' ἦτοι παντελῶς  
ἀπιστοῦσιν αὐτοῖς καὶ μηδὲν καθόλου  
γεγονέναι τοιοῦτον πρὸς αὐτοῦ  
φάσκουσιν, ἢ γεγονέναι μὲν, γοητείᾳ δὲ  
ἄλλως ἐπὶ πλάνῃ τῶν ὄρώντων, ὡς ἀν ὑπ'  
ἀνδρὸς πλάνου, ἐπιθέσθαι. εἰ δὲ χρὴ καὶ ἐπὶ  
τοῦ παρόντος βραχέᾳ πρὸς τοὺς  
δεδηλωμένους ἐνστῆναι, οὐκ  
ἀπολειψόμεθα σπουδῆς, ἄλλως δέ πως  
αὐτοῖς ἀπαντήσομεν. 32, Εἴ δὲ λέγοιεν  
μηδὲν τὴν ἀρχὴν πεποιηκέναι τὸν σωτῆρα  
ἡμῶν θαυμαστὸν μηδέ τι παράδοξον ὃν  
ἐμαρτύρησαν οἱ γνώριμοι, σκεψώμεθα εἰ  
πιθανὸς ὁ λόγος αὐτοῖς ἔσται, μὴ τὴν  
αἴτιαν ἔχουσιν ἀποδιδόναι, δι' ἣν οὖ μὲν  
μαθηταὶ, δὲ διδάσκαλος ἔχρημάτισαν. ὅ  
τε γὰρ διδάσκων ἐπαγγελίαν μαθήματός  
τινος ἐπαγγέλλεται, οἱ τε αὖ μαθηταὶ,  
μαθημάτων ὄριγνώμενοι, σφᾶς αὐτοὺς τῷ  
διδασκάλῳ προσφέροντες ἐπιτρέπουσι.

3.4.33 | τίνα οὖν ἔστιν είπειν αἴτιαν τῶν  
τοῦ Ἰησοῦ μαθητῶν τῆς σὺν αὐτῷ  
διατριβῆς, καὶ τί τὸ ἀναγκαῖον τῆς περὶ  
αὐτὸν σπουδῆς, τίνων δὲ καὶ διδάσκαλον  
ἐπεγράφοντο μαθημάτων; ἡ τοῦτο μὲν

divinity in him. We have also admired these with a wise mind, having accepted them after being tested and examined by judgment.

3.4.31 | These things have been examined by us and tested, revealing everything through clear evidence. Our Lord still shows some small signs of his power to those he judges, but we are used to a more logical method, which we tend to present to those who do not accept what has been said before. They completely disbelieve these things and claim that nothing like this has happened with him, or if it has happened, they say it was done by magic, misleading those who saw it, as if by a deceiver. If we need to briefly address those who have been mentioned, we will not lack effort; otherwise, we will find a way to respond to them. If they say that our Savior has done nothing wonderful or paradoxical, as those who are known have testified, let us consider whether their argument is convincing, not giving a reason for it, for which the disciples and the teacher have spoken. For the teacher promises some lesson, and the students, knowing the lessons, bring themselves to the teacher.

3.4.33 | What then can we say about the reason for the disciples of Jesus being with him, and what is the necessity of their study about him, and who wrote down the teachings of the teacher? Is this not clear?

δῆλον; πάντως γάρ που ὅν παρ' αύτοῦ μαθόντες εἰς ἐτέρους ἔξήνεγκαν· παραγγελίαι δ' ἦσαν αὐτῷ φιλοσόφου βίου, ὃν ὑπογράφων αὐτοῖς ἔλεγεν "μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον εἰς τὰς ζώνας, μὴ πήραν εἰς ὀδόν," καὶ τὰ τοιαῦτα, τῇ δὲ πάντα διοικούσῃ προνοίᾳ αὐτοὺς ἀναθέντας μηδὲν μεριμνᾶν τῶν χρειῶν ἔνεκα, παρήνει δ' αὐτοῖς καὶ τῶν Ἰουδαίοις ὑπὸ Μώσεως παρηγγελμένων κρείττονα φρονεῖν.

3.4.34 | τὸν μὲν γὰρ οἶα προχείροις εἰς ἀνδροφονίας νομοθετῆσαι μὴ φονεύειν· ὡσαύτως δὲ καὶ μὴ μοιχεύειν, οἴα λαγνιστάτοις καὶ καταφερεστάτοις, καὶ αὖ πάλιν μὴ κλέπτειν, οἵα δουλοπρεπεστάτοις, αὐτοὺς δὲ δεῖν τούτους μὲν ἡγεῖσθαι μὴ προσήκειν αὐτοῖς τοὺς νόμους, τὸ δ' ἀπάθετος τῆς ψυχῆς περὶ πολλοῦ προτιμᾶν, κάτωθεν ἐκ βάθους αὐτῆς διανοίας ὥσπερ ἀπὸ ῥιζῶν τὰ τῆς κακίας ἀποτέμνοντας βλαστήματα, καὶ κρατεῖν μὲν ὄργης καὶ πάσης αἰσχρὰς ἐπιθυμίας πειρᾶσθαι, μᾶλλον δὲ μηδὲ ὄργίζεσθαι δι' ἄκραν ψυχῆς ἀπάθειαν ^ μηδὲ προσβλέπειν γυναῖκα μετὰ ἐπιθυμίας ἀκολάστου, τοῦ δὲ κλέπτειν τούναντίον καὶ τὰ οίκεια προΐεσθαι τοῖς δεομένοις, ἀλλὰ μηδὲ σεμνύνεσθαι ἐπὶ τῷ μὴ ἀποστερεῖν ἄλλήλους, ἀλλ' ἐπὶ τῷ τοὺς σφᾶς ἀποστερεῖν προηγουμένους ἀμνησικάκως φέρει.

3.4.35 | καὶ τί με δεῖ συναγαγεῖν πάνθ' ὅσα δὲ μὲν ἐδίδασκεν, οἱ δ' ἐμάνθανον; παρήνει δ' αὐτοῖς πρὸς τοῖς ἄλλοις τῆς ἀληθείας οὕτως ἔχεσθαι ὡς μηδ' εὔορκίας δεῖσθαι, πολλοῦ δεῖ ἐπιορκεῖν ^ παρασκευάζειν δὲ τὸν τρόπον παντὸς ὄρκου πιστότερον

For surely those who learned from him brought it to others. His teachings were about a philosophical life, which he wrote for them, saying, 'Do not acquire gold or silver for your belts, do not take a bag for the journey,' and such things. He encouraged them to trust in the care that provides for them, not to worry about their needs, and he also advised them to think better than the Jews, as commanded by Moses.

3.4.34 | For example, the lawgiver commands not to commit murder, and likewise not to commit adultery, as with the most lustful and shameful acts. Again, he commands not to steal, as with the most servile actions. They should consider that these laws do not apply to them, but rather they should value the purity of the soul highly. From deep within their minds, they should cut off the roots of wickedness, like removing the shoots of evil. They should strive to control their anger and all shameful desires, and especially not to become angry with a calm soul, nor to look at a woman with lustful desire. On the contrary, they should give to those in need rather than steal from their own. They should not take pride in not depriving one another, but rather in being the ones who do not deprive themselves of what is good.

3.4.35 | And what need is there for me to gather together all that he taught and that they learned? He encouraged them to hold the truth in such a way that they should not even need to swear oaths. It is much better to avoid swearing, and they should prepare

φαίνεσθαι, μέχρι τοῦ ναί καὶ τοῦ οὕ  
χωροῦντας ἄ σὺν ἀληθείᾳ τοῖς ὅμιλοις  
χρωμένους.

3.4.36 | πευστέον τοίνυν τίνα ἀν̄ ἔχοι λόγον  
τοὺς τῶν τοιωνδὶ ἀκροατὰς ἄ δὴ δὲ καὶ  
διδασκάλους τῶν αὐτῶν φύνφύντας  
μαθημάτων ἄ πεπλάσθαι ὑπονοεῖν ὅσα  
διαπράξασθαι τὸν διδάσκαλον  
έμαρτύρησαν.

3.4.37 | τί δὲ τὸ πιθανὸν τοῦ νομίζειν  
συμφώνως ἄπαντας ψεύσασθαι, δώδεκα  
μὲν ὄντας τὸν ἀριθμὸν τοὺς ἐκκρίτους,  
ἐβδομήκοντα δὲ τοὺς λοιποὺς, οὓς καὶ  
ἀποστεῖλαι λέγεται ἀνὰ δύο πρὸ<sup>τ</sup>  
προσώπου αὐτοῦ εἰς πάντα τόπον καὶ  
χώραν οὗ ἔμελλεν αὐτὸς ἔρχεσθαι. ἀλλ'  
οὐδεὶς αἱρεῖ λόγος ἀπιστεῖσθαι τοσοῦτο  
πλῆθος ἀνδρῶν εὔσεβῃ καὶ σεμνὸν βίον  
ἀσπασαμένων ἄ καὶ πάντων μὲν τῶν  
οἰκείων ὡλιγωρηκότων, ἀντὶ δὲ τῶν  
φιλτάτων, γυναιγυναικὸς λέγω καὶ παίδων  
καὶ παντὸς γένους, τὸν ἀκτήμονα τρόπον  
ἔλοιμένων, καὶ τήν περὶ τοῦ διδασκάλου  
μαρτυρίαν σύμφωνον ὡς ἀφ' ἐνὸς  
στόματος εἰς πάντας ἀνθρώπους  
ἔξενηνοχότων.

3.4.38 | ὁ μὲν οὖν κύριος καὶ πρῶτος καὶ  
ἀληθὴς λόγος εἴη ἀν̄ οὐτος· σκεψώμεθα δὲ  
καὶ τὸν ἐναντίον. ἔστω γάρ ὁ μὲν  
διδάσκαλος, οἱ δὲ μαθηταί· εἴθ' ὡς ἐν  
ὑποθέσει λόγου ὁ μὲν μὴ τὰ προλεγμένα  
διδασκέτω, τὰ δ' ἐκείνοις ἐναντία,  
παρανομεῖν δηλαδὴ, καὶ ἀσεβεῖν, καὶ  
ἀδικεῖν, καὶ πλεονεκτεῖν, καὶ ἀποστερεῖν,  
καὶ εἴ τι ἔτερον κακὸν λέγοιτο, λανθάνειν δ'  
ἐπὶ πᾶσι τούτοις σπουδάζειν, καὶ τὸ ἥθος

their way to seem more trustworthy than  
any oath, by sticking to the truth in their  
words, saying only yes or no.

3.4.36 | Therefore, one should inquire what  
kind of reasoning those listeners might  
have, and also consider that they have  
become teachers of the same subjects,  
shaped by their studies. They should reflect  
on what actions the teacher has testified to.

3.4.37 | But what is convincing about  
believing that all would lie, with twelve  
being the chosen ones and seventy being  
the others, who are said to be sent two by  
two before him to every place where he  
was about to come? Yet no one chooses to  
doubt such a large number of men who  
have embraced a pious and honorable life,  
while many of their own have been  
disregarded, instead of the dearest ones,  
meaning women and children and all kinds  
of people, choosing the most unworthy  
way, and the testimony about the teacher  
being consistent as if it came from one  
mouth to all people.

3.4.38 | Therefore, the Lord and the first  
and true word would be this: let us also  
consider the opposite. For let the teacher  
be one, and the students be many. Then, as  
in a hypothetical argument, let the teacher  
not teach what has been said before, but  
rather the opposite to them, which would  
mean to act unlawfully, to be impious, to do  
wrong, to be greedy, to take away, and if  
anything else bad is mentioned, to be

μάλ' εύφυως ἐπικρύπτεσθαι προσχήματι σεμνῆς διδασκαλίας καὶ εὐσεβείας ἐπαγγελίᾳ καινῇ οἱ δὲ ταῦτα μετερχέσθων, καὶ τὰ τούτων ἔτι μοχθηρότερα, διὰ τὸ προαλές τῆς κακίας καὶ αὐτοδίδακτον αὐτῆς ἐπὶ μέγα δὲ πλαστοῖς ρήμασιν ἐπαιρόντων τὸν διδάσκαλον, μηδενὸς ψευδοῦς φειδόμενοι λόγου· πάντα δὲ αὐτῷ τὰ παράδοξα καὶ τὰς θαυματουργίας πεπλασμένως ἐπιγραφόντων, ὡς ἀν θαυμάζοιντο καὶ αὐτοὶ καὶ μακαρίζοιντο, οἷα μαθηταὶ τοιοῦδε γενέσθαι ἡξιωμένοι.

unaware of all these things while striving for them, and to hide a very bad character under the guise of serious teaching and a new promise of piety. And let those who pursue these things also engage in even worse actions, due to the previous nature of their wickedness and its self-taught nature. And when the teacher is praised with grand false words, let no one hold back from lying. And let everything strange and miraculous be falsely attributed to him, so that both they and others may marvel and call him blessed, as if they have become such students.

3.4.39 | φέρε οὖν ἕδωμεν εἰ τοιοῦσδε οὗσιν αὐτοῖς συστῆναι οἶόν τε ἦν τὸ ἐπιχείρημα. κακῷ δὴ κακὸν οὕ φασιν εἶναι φίλον, ἀλλ' οὐδὲ ἀγαθῷ. πόθεν οὖν ἐν πλήθει τοσῶνδε ἀνδρῶν ἡ τῶν κακῶν εὔρηται συμφωνία; πόθεν ἡ περὶ τῶν αὐτῶν ἐν πᾶσιν αὐτοῖς δόμφωνος μαρτυρίᾳ, ἡ μέχρι θανάτου δόμοφροσύνη; ἀνδρὶ δὲ γόητι τοιάδε διδάσκοντι καὶ τοιάδε ἐπαγγελλομένῳ τίς ἀν τὴν ἀρχὴν προσέσχε τὸν νοῦν; εἴποις ἀν ὅτι γόητες ἄλλοι τοῦ καθηγητοῦ κατ' οὐδέν. ἀρ' οὖν οἵδε τὸ τέλος οὐ συνεωράκεσαν τοῦ διδασκάλου καὶ οὕ κέχρητο θανάτῳ; τί δῆτα οὖν καὶ μετὰ τὸ αἴσχιστον ἐκεῖνο τέλος αὐτοῦ ἐπέμενον, τὸν ἐν νεκροῖς θεολογοῦντες, ἥ τι ἄρα πιθοῦντες, τὰ ἵσα παθεῖν; καὶ τίς πώποτ' ἐπ' οὐδενὶ λόγῳ πρόδηλον ἔλοιτο ἀν τοιαύτην τιαωρίαν;

3.4.39 | Come then, let us see if it was possible for such people to come together in this way. They say that evil cannot befriend evil, nor can it befriend good. So from where does such agreement on evil come among so many men? From where is there a unanimous testimony about the same things among all of them, a unity that lasts until death? To a man who teaches such things and makes such promises, who would trust his mind? You might say that other sorcerers have nothing to do with the teacher. Did these men not see the end of the teacher and what kind of death he faced? So what then, after that most shameful end of his, did they remain, calling upon the dead, or what were they longing for, to suffer the same things? And who would ever willingly choose such a fate for any reason?

3.4.40 | καὶ μὴν δεδόσθω τιμᾶν αὐτὸν συνόντα ἔτι καὶ σὺν αὐτοῖς διατρίβοντα, καὶ δι' ἀπάτης αὐτοὺς, ὡς ἀν φαίη τις, ἀποπλανῶντα, τί οὖν, ὅτι καὶ μετὰ τὴν

3.4.40 | And indeed, let him be honored while still being with them and spending time with them, and deceiving them, as someone might say, leading them astray. So

τελευτὴν, καὶ πολὺ μᾶλλον τότε ἡ πρότερον, αὐτὸν τεθειάκασιν, ἐπεὶ σὺν ἀνθρώποις μένοντα λέγονται καὶ ἀπολελοιπέναι καὶ ἀπηρνῆσθαι ποτε, ὅτε αὐτῷ τὰ τῆς γε ἐπιβουλῆς ἐσκευώρητο, μετὰ δὲ τὸ ἔξ ἀνθρώπων γενέσθαι ἀσμένως αὐτοὶ θνήσκειν μᾶλλον ἥροῦντο, ἢ τῆς ὑπὲρ αὐτοῦ μαρτυρίας ἀγαθῆς ἔξιστασθαι;

then, after his death, and much more so than than before, why do they hold him in such high regard? Since he is said to have remained among men and to have been abandoned and denied at times, when plots were being made against him, after he became human, did they choose to die rather than stand apart from the good testimony about him?

3.4.41 | εἰ δὴ οὗν μηδὲν ἀγαθὸν συνεγνωκότες τῷ διδασκάλῳ, μὴ βίον, μὴ μάθημα, μὴ πρᾶξιν, μὴ ἔργον ἐπαίνου ἄξιον, μηδὲ μὴν κατά τι ὠφελημένοι πρὸς αὐτοῦ, ἢ ὅσον πονηρίαν καὶ ἀνδρῶν πλάνην, πῶς ἔθνησκον προθύμως τὰ σεμνὰ καὶ ἐπίδοξα περὶ αὐτοῦ μαρτυροῦντες, παρὸν ἐκάστῳ ζῆν ἀπραγμόνως, καὶ ἐπὶ τῆς οίκείας ἐστίας μετὰ τῶν φιλτάτων τὸν ἀκίνδυνον διάγειν βίον;

3.4.41 | If then they recognized nothing good in the teacher, neither his life, nor his teachings, nor his actions, nor any work worthy of praise, nor did they benefit in any way from him, or from the wickedness and deception of men, how did they willingly die while bearing witness to the serious and glorious things about him, living peacefully in their own homes, and leading a safe life with their dearest ones?

3.4.42 | πλάνοι δὲ ἄνδρες καὶ ἀπατεῶνες πῶς ἀγαπητὸν ἤγοῦντο τὸν ὑπὲρ ἐτέρου θάνατον, ὃν ἀκριβῶς πάντων μᾶλλον ἐγίνωσκον ούδενδες μὲν αὐτοῖς, ὡς ἀν φαίν τίς, γεγονότα παραίτιον ἀγαθοῦ, πάσης δὲ κακίας διδάσκαλον; ἀνὴρ μὲν γὰρ λογισμοῦ καὶ ἀρετῆς μέτοχος ὑπὲρ ἀγαθοῦ κατορθώματος κάν εὐλόγως ποτὲ τὸν μετ' εὔκλείας θάνατον ὑπομείνειν, ὃ δὲ μοχθηρὸς τὸν τρόπον φιλοπαθής τις καὶ φιλήδονος ὁν, μόνην δὲ τὴν πρόσκαιρον ταυτηνὶ ζωὴν καὶ τὰς ἥστ' αὐτὴν ἡδυπαθείας μεταδιώκων, διώκων, οὐκ ἄν ποτε ἔλοιτο πρὸ ζωῆς θάνατον, ούδ' ὑπὲρ οίκείων καὶ φιλτάτων τιμωρίας ὑπομείνειε, μή τι γε ὑπὲρ τοῦ φαυλότητα κατεγνωσμένου.

3.4.42 | But how could deceitful men and swindlers consider the death of another to be precious, which they all knew very well was not due to any good, as someone might say, but rather the cause of all evil? For a man who shares in reason and virtue might reasonably endure a glorious death for a good achievement, but a wicked man, being passionate and pleasure-seeking, would never choose death over life, especially not for the sake of revenge for his loved ones, unless it was for something condemned as worthless.

3.4.43 | πῶς οὖν οἱ τοῦ δηλουμένου μαθηταὶ, εἰ ἄρα πλάνος ἦν καὶ γόνις, οὐκ ἀγνοοῦντες αὐτὸν τοιοῦτον, ἀλλὰ καὶ αὐτοὶ χείροι μοχθηρίας τρόπῳ τὰς ψυχὰς ἐνεσχημένοι, ὑπέμενον πρὸς τῶν ὄμοεθνῶν πάσας αἰκίας καὶ πᾶν τιμωριῶν εἶδος ὑπὲρ τῆς αὐτοῦ μαρτυρίας ἀναδέχεσθαι, οὐκ ὅν τοῦτο τῆς τῶν φαύλων οἰκεῖον φύσεως;

3.4.43 | How then did the disciples of the one being shown, if he was indeed a deceiver and a sorcerer, not only know him to be such, but also allow their souls to be shaped by a worse kind of wickedness, enduring all kinds of insults and every form of punishment from their fellow countrymen for the sake of his testimony? Is this not something that belongs to the nature of the worthless?

3.4.44 | ἔτι δὲ καὶ τούτῳ πρόσσχες· εἰ δὴ καὶ αὐτοὶ πλάνοι καὶ ἀπατεῶνες ἐτύγχανον Ἀ πρόσθες δ' ὅτι καὶ ἀπαίδευτοι καὶ παντελῶς ἴδιωται, μᾶλλον δὲ ὅτι καὶ βάρβαροι, καὶ τῆς Σύρων οὐ πλέον ἐπαίονέπαίοντες φωνῆς, πῶς ἐπὶ πᾶσαν προῆλθον τὴν οἰκουμέοικουμένην; ἢ ποίᾳ τοῦτο διανοίᾳ ἐφαντάσθησαν τολμῆσαι; ποίᾳ δὲ δυνάμει τὸ ἐπιχειρηθὲν κατώρθωσαν;

3.4.44 | Moreover, consider this: if they were indeed deceivers and swindlers, add to that that they were also uneducated and completely ordinary people, and even more so, that they were barbarians, not knowing the language of the Syrians, how did they manage to go out into the whole world? Or with what kind of thought did they dare to attempt this? And with what power did they succeed in their undertaking?

3.4.45 | ἔστω γὰρ ἐπὶ τῆς οἰκείας γῆς καλινδουμένους ἀγροίκους ἄνδρας πλανᾶν καὶ πλανᾶσθαι, καὶ μὴ ἐφ' ἡσυχίας βάλλεσθαι τὸ πρᾶγμα· κηρύττειν δ' εἰς πάντας τὸ τοῦ Ἰησοῦ ὄνομα, καὶ τὰς παραδόξους πράξεις αὐτοῦκατά τε ἀγροὺς καὶ κατὰ πόλιν διδάσκειν, καὶ τοὺς μὲν αὐτῶν τὴν Ρωμαίων ἀρχὴν καὶ αὐτὴν τε τὴν βασιλικωτάτην πόλιν νείμασθαι, τοὺς δὲ τὴν Περσῶν, τοὺς δὲ τὴν Ἀρμενίων, ἐτέρους δὲ τὸ Παρθῶν ἔθνος, καὶ λαῦ πάλιν τὸ Σκυθῶν, τινὰς δὲ ἥδη καὶ ἐπ' αὐτὰτῆς οἰκουμένης ἐλθεῖν τὰ ἄκρα, ἐπὶ τε τὴν Ἰνδῶν φθάσαι χώραν, καὶ ἐτέρους ὑπὲρ τὸν Ὦκεανὸν παρελθεῖν ἐπὶ τὰς καλουμένας Βρεττανικὰς νήσους, ταῦτα οὐκ ἔτ' ἔγωγε ἡγοῦμαι κατὰ ἄνθρωπον εῖναι, μή τι γε κατὰ εὔτελεῖς καὶ ἴδιωτας,

3.4.45 | Let there be men, indeed, who are simple country folk, wandering on their own land, and not being disturbed by quietness. But to proclaim the name of Jesus to everyone, and to teach his marvelous deeds both in the countryside and in the cities, and some of them to share the rule of the Romans and the most royal city, while others share with the Persians, some with the Armenians, others with the Parthians, and again others with the Scythians, and some already coming to the ends of the earth, reaching even to the land of the Indians, and others crossing beyond the Ocean to the islands called British, I do not think this could be done by mere humans, much less by simple and ordinary people, but certainly by deceivers and

πολλοῦ δεῖ κατὰ πλάνους καὶ γόητας.

sorcerers.

3.4.46 | οἱ δὲ διδασκάλου φαύλου καὶ διαστροφέως πεπειραμένοι, καὶ τούτου τὴν ἔκβασιν τῆς τελευτῆς καθεωρακότες, ποίοις ἄρα λόγοις ἔχρήσαντο πρὸς ἀλλήλους εἰς τὸ σύμφωνα περὶ αὐτοῦ πλάσασθαι; ἐξ ἐνὸς γὰρ στόματος οἱ πάντες καὶ λεπρῶν καθάρσεις, καὶ δαιμόνων ἀπελάσεις, νεκρῶν τε ἀναβιώσεις, πηρῶν τε ἀναβλέψεις, καὶ μυρίας ἄλλας νοσούντων ίάσεις πρὸς αὐτοῦ γενέσθαι ἐμαρτύρησαν, καὶ ἐπὶ πᾶσιν, τὴν αὐτοῦ μετὰ τὸν θάνατον ἀναβίωσιν πρώτοις αὐτοῖς ἐωραμένην.

3.4.47 | ταῦτα γὰρ μὴ γενόμενα μηδ' ἀκουσθέντα πω κατὰ τοὺς αὐτῶν χρόνους πῶς ἐξ ἐνὸς στόματος ἐμαρτύρουν γεγονέναι, μέχρι καὶ θανάτου πιστούμενοι τὴν ὄμοιογίαν, ἢ μή ποτε ἄρα συνελθόντες συνωμοσίαν τε κατὰ τὸ αὐτὸ πεποιημένοι συνθήκας ἔθειτο πρὸς ἀλλήλους πλάσασθαι καὶ καταψεύσασθαι τῶν μὴ γεγονότων;

3.4.48 | καὶ ποίοις ἄρα πιθανὸν εἴπειν χρήσασθαι αὐτοὺς λόγοις ἐπὶ ταῖς συνθήκαις ἢ μή ποτε τοῖς τοιοῖσδε "Ἄνδρες "φίλοι, τὸν μὲν δὴ χθὲς καὶ πρώην ἀπατεῶνα καὶ "πλάνης διδάσκαλον ὑπ' ὄφθαλμοῖς ἀπάντων ἡμῶν "τὴν ἐσχάτην ὑπομείναντα τιμωρίαν, δστις ποτὲ "πάντων ἡμεῖς μάλιστα ἀκριβῶς ἴσμεν, οἵα μύσται "τῶν ἀπορρήτων αὐτοῦ γεγενημένοι σεμνὸς μέν τις "τοῖς πολλοῖς ἐφαντάζετο, καί τι πλέον ἔχειν παρὰ "τοὺς πολλοὺς ἐφρόνει, ούδεν δὲ μέγα ούδε τῆς ἀναστάσεως ἄξιον ἐπήγετο, εἰ μή τις τὸ

3.4.46 | Now, those who were experienced in teaching and in deceit, and who had seen the outcome of this man's end, what words did they use with each other to agree on a story about him? For from one mouth, they all testified about healings of lepers, casting out demons, raising the dead, restoring sight to the blind, and countless other cures for the sick, and above all, they were the first to see his resurrection after death.

3.4.47 | For these things did not happen, nor were they even heard of during their time. How could they all testify from one mouth, believing the confession even to death? Or did they perhaps come together and make a conspiracy, agreeing to create a story and lie about things that did not happen?

3.4.48 | And what words could they possibly use to agree on their plans? Or did they ever say to each other, 'Friends, yesterday and before, we saw the deceiver and teacher of lies face punishment before all of us, someone we know very well, like initiates of his hidden teachings? He seemed serious to many, and he appeared to have something more than most, but nothing great was said about the resurrection, unless someone speaks of the deceitful and cunning way, and teaches us

δολερὸν καὶ ὕπουλον λέγοι τοῦ τρόπου,  
καὶ τὸ διάστροφα διδάξαι “ἡμᾶς αὐτοὺς  
τόν τε δι' ἀπάτης τῦφον”

the twisted path through deception'?

3.4.49 | ἀνθ' ὅν, “φέρε, δεξιὰς δόντες  
ἀλλήλοις, δόμοῦ πάντες συνθώμεθα περὶ  
αὐτοῦ σύμφωνον ἔξενεγκεῖν εἰς πάντας  
“ἀνθρώπους πλάνην, καὶ λέγωμεν  
ἐωρακέναι αὐτὸν τυφλοῖς τὸ βλέψιν  
κεχαρισμένον, ὃ οὐδείς ποθ' ἡμῶν  
ἰστόρησε· καὶ κωφοῖς τὴν ἀκοὴν  
παρασχεῖν, ὃ οὐδείς ποθ' ἡμῶν ἥκουσεν·  
λεπρούς τε καθαρίσαι “καὶ νεκροὺς ἐγεῖραι·  
καὶ συλλήβδην εἰπεῖν, ἂ μήτε “εἴδομεν πρὸς  
αὐτοῦ πραχθέντα μήτε ἡκούσαμεν  
“λεχθέντα, ταῦτα ως ἀληθῶς πεπραγμένα  
διατεινά“μεθα

3.4.49 | Instead, let us, having given each other a handshake, all agree to bring forth a story about him to all people, saying that we saw him giving sight to the blind, which none of us ever witnessed; and giving hearing to the deaf, which none of us ever heard; and cleansing lepers and raising the dead. And let us say altogether things that neither we have seen done by him nor heard said, as if they truly happened.

3.4.50 | ἀλλ' ἐπεὶ καὶ ἡ ἑσχάτη αὐτοῦ  
τελευτὴ “περιβόητον ἔσχε καὶ διαφανῆ τὸν  
θάνατον, ως μὴ “δύνασθαι αὐτὸν  
ἐπικρύψασθαι, ἀλλὰ καὶ τοῦτον “ἡμεῖς  
ἀδιατρέπτως ἐπιλυώμεθα, μαρτυροῦντες  
εῦ “μάλα ἀναιδῶς ὅτι δὴ πᾶσιν ἡμῖν μετὰ  
τὸ ἔκ νεκρῶν “ἀναβιῶσαι συνεγένετο,  
ἐστίας τε καὶ τροφῆς συνή“θους  
ἐκοινώνησε. ΛΓ. φυλαττέσθω δ' ἡμῖν πᾶσι  
τὸ “ἀναιδὲς καὶ ἀδιάτρεπτον ^ μενέτω δὲ ἡ  
ἔκστασις μέ“XQL θανάτου ' τί γὰρ καὶ  
ἄτοπον ὑπὲρ τοῦ μηδενὸς “ἀποθνήσκειν; τί  
δὲ καὶ λυπεῖ μηδενὸς εὐλόγου χά“ρὶν  
μάστιγας καὶ βασάνους κατὰ τοῦ σώματος  
[λα“SLv], εἰ δὲ δέοι καὶ δεσμωτηρίων  
πειρᾶσθαι, ἀτὶ“μιῶν τε καὶ ὕβρεων ὑπὲρ  
ούδενὸς ἀληθοῦς, καὶ τοῦθ' ἡμῖν ἤδη  
μεμελετήσθω.'

3.4.50 | But since his final end was so well-known and clear, that it could not be hidden, we must boldly declare that indeed, after he rose from the dead, he shared meals and food with all of us. Let us all keep in mind the shamelessness and the unchangeable nature of this, and let the state of being astonished remain with us. For what is strange about anyone dying? And what is there to grieve over when no one of importance suffers beatings and tortures to the body? If there is a need to try prisons, and to suffer insults and abuses for nothing true, let this already be our concern.

## Section 5

3.5.52 | "η·ευδώμεθα δὴ πάντες ὁμοῦ συμφώνως, 'καὶ πλαττώμεθα ἐπ' οὐδενὸς ὥφελείᾳ, οὕθ' ἡμῶν οὔτε τῶν ἀπατωμένων, οὐδὲ μὴν αὐτοῦ τοῦ τὰ ψευδῆ πρὸς ἡμῶν ἐκθειαζομένου.

3.5.53 | τείνωμεν δὲ τὸ ψεῦδός μὴ ἐπὶ μόνους τοὺς ὁμοεθνεῖς, ἀλλὰ καὶ εἰς "πάντας προελθόντες ἀνθρώπους, καὶ σύμπασαν τὴν "οίκουμένην καταπλήσωμεν τῶν περὶ αὐτοῦ συντιθε"μένων. ἢδη δὲ ἐντεῦθεν νομοθετῶμεν πᾶσι τοῖς ἔθνεσιν ἀντίστροφα ταῖς ἐξ αἰῶνος παρ' αὐτοῖς περὶ "Τῶν πατρώων θεῶν δόξαις.

3.5.54 | κελεύωμεν Ρωμαί"οτγ αὐτοῖς πρώτιστα πάντων μὴ σέβειν οὓς ἡγοῦντο "θεοὺς οἶ προπάτορες, παρίωμεν δὲ καὶ ἐπὶ τὴν Ελ', καὶ τοῖς τούτων σοφοῖς ἀντικηρύττωμεν, μηδ' Αἴγυπτίους ἀνῶμεν, πολεμῶμεν δὲ καὶ τοὺς τούτων θεοὺς, μὴ τὰ Μώσεως πρόσθεν κατ' αὐτῶν γενόμενα ἀνατεινόμενοι,

3.5.55 | τὸν δὲ τοῦ ἡμετέρου διδασκά"λου Θάνατον ὥσπερ τι φόβητρον αὐτοῖς ἀντιτάτ"τοντες, καὶ τὴν ἀπ' αἰῶνος ἐξ αὐτῶν εἰς πάντας' ἀνθρώπους προελθοῦσαν περὶ θεῶν φήμην μὴ ῥηματίοις καὶ λόγοις, δυνάμει δὲ τοῦ σταυρωθέντος διδασκάλου καταλύωμεν, ἀπίωμεν καὶ ἐπὶ τὴν ἄλλην βάρβαρον γῆν, καὶ τὰ παρὰ τοῖς πᾶσιν ἀνατρέ"πωμεν. προθυμίας δὲ μηδεὶς ἡμῶν λειπέσθω.

3.5.56 | "οὔτε γὰρ μικρὸς ὁ ἄθλος τῶν τολμωμένων ἐπεὶ μὴ "Τὰ τυχόντα βραβεῖα ἡμᾶς ἐκδέξεται, ἀλλ' αἱ ἀπὸ τῶν "παρ'

3.5.52 | Let us all agree together and say, 'And let us make up stories for no benefit to anyone, neither to ourselves nor to those who have been deceived, nor even to him who is being falsely praised among us.'

3.5.53 | Let us stretch the falsehood not only to our fellow countrymen, but also to all people, and let us fill the whole world with the stories made about him. And from here on, let us legislate for all nations against the beliefs they have held for ages about the ancestral gods.

3.5.54 | Let us command the Romans first of all not to honor those whom their ancestors considered gods, and let us also go against the Greeks, and let us oppose their wise men, and let us not spare the Egyptians, but let us fight against their gods, not raising up the things that came before Moses against them.

3.5.55 | Let us oppose the death of our teacher like a fearsome thing to them, and let us not let the ancient rumors about the gods that have come to all people be silenced by words and speeches, but let us destroy them by the power of the crucified teacher. Let us also go against the other barbarian lands, and let us overturn what is held by all. And let no one of us hold back in eagerness.

3.5.56 | For the challenge of those who dare is not small, since the rewards that may come to us will not be given lightly, but

έκάστοις, ώς είκδες, νόμων τιμωρίαι, δεσμὰ " δηλαδὴ καὶ βάσανοι καὶ φυλακαὶ, πῦρ τε καὶ σίδηρος, καὶ σταυροὶ, καὶ θῆρες, ὃν μάλιστα προθύ" μητέον καὶ τοῖς κακοῖς διμόσε χωρητέον ὑπόδειγμα διδάσκαλον κεκτημένοις.

rather the punishments from the laws of each place, such as chains, tortures, and prisons, as well as fire and iron, and crosses, and wild beasts. Therefore, we must be especially eager and set an example for the wicked, having obtained a teacher.

3.5.57 | τί γὰρ τούτων γέ"νοιτ ἀν κάλλιον ἔχθροὺς καὶ θεοῖς καὶ ἀνθρώποις ' ἐπ' οὐδεΜ λόγῳ καταστῆναι, καὶ μή ποτε ἡδέος "ἀπολαῦσαί τινος, μήτε τῶν φιλτάτων ὄνασθαι, μήτε ' χρημάτων τυχεῖν, μήτε τινὸς ἀγαθοῦ τὸ παράπαν' ἐλπίδα κτήσασθαι, εἰκῇ δὲ καὶ μάτην πλανᾶσθαι καὶ πλανᾶν; τοῦτο γὰρ ἦν τὸ συμφέρον καὶ τὸ φέρεσθαι ἐξ ἐναντίας πᾶσι τοῖς ἔθνεσι, καὶ τὸ θεοῖς "τοῖς ἐξ αἰώνος παρὰ πᾶσιν ὠμολογημένοις πολεμεῖν, τὸν δ' ὑπ' ὄφθαλμοῖς ἡμῶν αὐτῶν διδάσκα' λον θεὸν εἶναι, καὶ θεοῦ παῖδα κηρύττειν, ὑπὲρ οὗ 'καὶ αὐτοὺς Θνήσκειν ἐτοίμους εἶναι, μηδὲν ἀληθὲς" παρ' αὐτοῦ μηδ' ὠφέλιμον μεμαθηκότας.

3.5.57 | For what could be better than to stand against enemies, both gods and humans, without any reason, and never to enjoy anything sweet, neither to dream of the dearest things, nor to gain wealth, nor to have any hope of good, but to wander aimlessly and in vain? For this was what was beneficial, to act in opposition to all the nations, and to fight against the gods who have been agreed upon by all since ancient times, while having our own teacher as a god before our eyes, and to proclaim him as the son of a god, for whom we are ready to die, having learned nothing true or useful from him.

3.5.58 | ταύτῃ " οὖν καὶ μᾶλλον τιμητέον αὐτὸν, εί μηδὲν ἡμᾶς" πάντα τε ἐπὶ τῷ δοξάσαι αὐτοῦ τὴν προση' γορίαν ποιητέον, καὶ πάσας ὕβρεις καὶ τιμωρίας ' ὑπομενετέον, πάντα τε τρόπον ἀναδεκτέον Θανάτου ' ὑπὲρ μηδενὸς ἀληθοῦς. κακὸν γὰρ ἵσως ἀλήθεια, "τὸ δὲ ψεῦδος ἔχει τοῦ κακοῦ τὸ ἐναντίον.

3.5.58 | Therefore, we should honor him even more, if we do not do everything to glorify his name, and we should endure all insults and punishments, and we should accept every kind of death for nothing true. For perhaps truth is a bad thing, while falsehood has the opposite of what is bad.

3.5.59 | διὸ " λέγωμεν ὅτι καὶ νεκροὺς ἤγειρεν, καὶ λεπροὺς ἐκαθάρισε, καὶ δαίμονας ἥλασε, καὶ τῶν ἄλλων παρα"δόξων ἔργων γέγονε ποιητὴς, μηδὲν μὲν τοιοῦτον " αὐτῷ συνεγνωκότες,

3.5.59 | Therefore, let us say that he raised the dead, cleansed the lepers, drove out demons, and performed many other amazing works, while recognizing nothing like this about him, but making up

έαυτοῖς δὲ τὰ πάντα πλαττό" μένοι, καὶ πλανῶντες μὲν οὓς δυνατόν ' εἰ δὲ μὴ πείθοιτο τις, ἀλλ' αὐτοί γε ὑπὲρ ᾧν συντεθεί"μεθα τάπιχειρα τῆς πλάνης καθ' ἔαυτῶν ἐφελκόμενοι."

3.5.60 | Ἄρα σοι πιθανὰ ταῦτα, ἡ καὶ ἀληθοῦς ἔχόμενα λόγου τὰ τοιαῦτα εἶναι δοκεῖ; καὶ πείσειε τις ἀν ἔαυτὸν ὡς τὰ τοιαῦτα πλασάμενοι καὶ συνθέμενοι ἀλλήλοις εύτελεῖς ἄνδρες καὶ ἴδιῶται παρήγεσαν ἐπὶ τὴν Ῥωμαίων ἀρχὴν, ἡ ὡς ἀνθρωπεία φύσις τὸ φιλόζωον οίκειον κεκτημένη δύναται' ἄν ποθ' ὑπὲρ τοῦ μηδενὸς αὐθαίρετον ὑπομεῖναι τελευτὴν, ἡ ὡς οἱ τοῦ σωτῆρος ἡμῶν μαθηταὶ εἰς τοσαύτην ὑπερβολὴν ἐκπληξίας ἥλασαν ὡς μηδὲν μὲν ὑπ' αὐτοῦ παράδοξον πραχθὲν ἐωρακέναι, αὐτοὺς δ' ἐκ συνθήματος ὅμοιον πάντα τὰ τοιαῦτα πεπλάσθαι, ἔπειτα ὥρημάτια περὶ αὐτοῦ ψευδῆ συνταξαμένους ὑπὲρ τούτων θνήσκειν ὑπομένειν ἐτοίμως ἔχειν; ἀλλὰ τί φήσι; μὴ προσδοκῆσαι αὐτοὺς μηδὲ ἐλπίσαι δεινόν τι πείσεσθαι ἐκ τῆς περὶ τοῦ Ἰησοῦ μαρτυρίας, διὸ καὶ ἀδεῶς ἐπὶ τὸ περὶ αὐτοῦ κήρυγμα προελθεῖν; ἀλλ' οὐκ είκος ἦν ἀπελπίσαι τὰ πάντα ὑπὲρ αὐτοῦ πείσεσθαι τοὺς Ῥωμαίοις ὅμοιον καὶ "Ἐλλησι καὶ βαρβάροις θεῶν ἀνατροπὴν είσηγησαμένους.

3.5.61 | ἡ δέ γε περὶ αὐτῶν ἱστορία σαφῶς δείκνυσιν ὡς μετὰ τὴν τοῦ διδασκάλου τελευτὴν ἐπίβουλοι τινες συλλαβόντες αὐτοὺς πρῶτα μὲν παρέδωκαν φυλακῇ, ἔπειτα δὲ ἀπέλυσαν παραγγείλαντες μηδὲν λαλεῖν ἐπὶ τῷ ὄνόματι τοῦ Ἰησοῦ· γνόντες δὲ αὐτοὺς μετὰ ταῦτα δημοσίᾳ τῷ πλήθει τὰ περὶ αὐτοῦ διαλεγομένους, ἀναρπάσαντες ἐμάστιζον, ἐπιτιμῶντες ἐπὶ

everything for themselves, and leading others astray as much as they can. But if someone does not believe, they themselves are drawn to the results of the deception they have created.

3.5.60 | Do you find these things convincing, or do they seem to be based on true words? And could someone persuade themselves that such simple men and common people made up and arranged these things against the Roman authority, or that human nature, having a love for life, could willingly endure death for nothing? Or how could our Savior's disciples be so astonished that they saw nothing strange done by him, while they all together made up everything like this, and then were ready to die for false statements made about him? But what do you say? Should we not expect them to suffer something terrible from the testimony about Jesus, and therefore go boldly to preach about him? But it was not reasonable to expect that everything would happen to him, while the Romans, Greeks, and barbarians together were introducing the downfall of the gods.

3.5.61 | But the story about them clearly shows that after the teacher's death, some conspirators first handed them over to prison, and then released them, ordering them not to speak to anyone in the name of Jesus. But after this, they saw them publicly speaking about him to the crowd, and they seized them and punished them, criticizing them for their teaching.

τῇ διδασκαλίᾳ.

3.5.62 | ὅτε ἀποκριθεὶς αὐθις αὐτοῖς ὁ Πέτρος εἶπεν “πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις.” μετὰ δὲ ταῦτα λίθοις θεὶς ἀναιρεῖται Στέφανος, ἐπὶ τοῦ Ἰουδαίων πλήθους παρρησιασάμενος, καὶ διωγμὸς οὐχ ὡς τυχῶν ἐπανίσταται τοῖς πρεσβεύουσι τὸ τοῦ Ἰησοῦ ὄνομα.

3.5.63 | καὶ πάλιν ἄλλοτε Ἡρώδης ὡς τῶν Ἰουδαίων βασιλεὺς ἀνεῖλεν τὸν Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρᾳ, τόν τε Πέτρον ὡς αὐτὸς δεσμοῖς περιέβαλεν, ὡς ἐν ταῖς Πράξεσι τῶν Ἀποστόλων γέγραπται. καὶ τούτων ταῦτα πεπονθότων, οἱ λοιποὶ μαθηταὶ ἀπρὶς ἔχόμενοι τοῦ Ἰησοῦ παρέμενον ἔτι μᾶλλον εἰς πάντας αὐτὸν τε καὶ τὰς παραδοξοποίας αὐτοῦ καταγγέλλοντες.

3.5.64 | ἐπὶ τούτοις Ἰάκωβος ὡς ἀδελφὸς τοῦ κυρίου, ὃν οἱ πάλαι τὰ Ἱεροσόλυμα οἴκοῦντες ἐκάλουν δίκαιον διὰ τὰ τῆς ἀρετῆς πλεονεκτήματα, ἔρωτηθεὶς πρὸς τῶν ἀρχιερέων καὶ διδασκάλων τοῦ Ἰουδαίων ἔθνους τίνα περὶ τοῦ Χριστοῦ ἔχοι δόξαν, καπειτα ἀποκρινάμενος ὅτι υἱὸς θεοῦ εἴη, λίθοις καὶ αὐτὸς πρὸς αὐτῶν βάλλεται.

3.5.65 | καὶ Πέτρος δὲ ἐπὶ ὥρμης κατὰ κεφαλῆς σταυροῦται, Παῦλός τε ἀποτέμνεται, Ἰωάννῆς τε νήσῳ παραδίδοται. καὶ τούτων ταῦτα παθόντα παθόντων οὐδεὶς τῶν λοιπῶν ἔξεστη τῆς προθέσεως, δὲ εὐχῆς δὲ τιθέμενοι καὶ αὐτοὶ τῶν ἵσων τοῖς προειρημένοις τῆς εἰς

3.5.62 | When Peter answered them again, he said, 'We must obey God rather than men.' After this, Stephen was stoned, having spoken boldly to the crowd of Jews, and the persecution did not come by chance against those who were proclaiming the name of Jesus.

3.5.63 | And again, at another time, Herod, the king of the Jews, killed James, the brother of John, with a sword, and he himself put Peter in chains, as it is written in the Acts of the Apostles. After these things happened, the other disciples, still holding on to Jesus, continued to proclaim both him and his wonders even more to everyone.

3.5.64 | At this time, James, the brother of the Lord, who was called the Just by those living in Jerusalem because of his great goodness, when asked by the high priests and teachers of the Jewish nation what he thought about Christ, answered that he was the Son of God, and then he was also stoned by them.

3.5.65 | And Peter was crucified in Rome, head down, and Paul was beheaded, and John was handed over to an island. After these things happened to them, none of the others lost their courage. They prayed and also aimed for the same things as those mentioned before, hoping to gain even

τὸ θεῖον εύσεβείας ἔνεκα τυχεῖν ἐπὶ μᾶλλον τῷ Ἰησοῦ καὶ τοῖς παραδόξοις ἔργοις αὐτοῦ μετὰ παρρησίας ἐμαρτύρουν.

3.5.66 | καὶ μὴν Ἀ εἴπερ ψεύσματα ἦν κατὰ συνθήκην αὐτοῖς πεπλασμένα, θαυμάζειν ἄξιον ὅπως τοσοῦτο πλῆθος τὴν συμφωνίαν ἐπὶ τοῖς πλάσμασι καὶ μέχρι θανάτου διεφύλαξεν, οὐδείς τε αὐτῶν πώποτε τὰ συμβάντα τοῖς προανηρημένοις τρέσας ἔξεστη τῆς ἐταιρίας, οὐδὲ ἀντεκήρυξε τοῖς ἄλλοις εἰς φῶς ἀγαγών τὰ συντεθειμένα, ἀλλὰ καὶ ὁ ζῶντα προδοῦνα τολμήσας αὐτὸν αὐτοχειρίᾳ καθ' ἐαυτοῦ παραχρῆμα τὴν δίκην ἐπεσπάσατο.

3.5.67 | κάκεῖνο δὲ πῶς οὐ μεστὸν ἐκπλήξεως, τὸ πλάνους ἄνδρας καὶ ἴδιώτας, μήτε λαλεῖν μήτε ἀκούειν πλέον τῆς πατρίου φωνῆς ἐπισταμένους, μὴ μόνον διανοηθῆναι τολμήσαι προελθεῖν ἐπὶ τὴν τῶν ἔθνῶν ἀπάντων περίοδον, ἀλλὰ καὶ προελθόντας κατορθῶσαι τὸ ἐπιτήδευμα; σκέψαι δὲ ὅποιόν ἔστι καὶ τὸ μηδένα μηδαμοῦ διάφωνον ἔξενεγκεῖν περὶ τῶν πράξεων τοῦ Ἰησοῦ λόγον.

3.5.68 | εἰ γὰρ ἐπὶ πάντων ἀμφιγνοούμενων πραγμάτων ἐν τε τοῖς κατὰ νόμους δικαστηρίοις καὶ ἐν ταῖς κοιναῖς ἀμφισβητήσεσι τῶν ὁ μαρτύρων συμφωνία κυροῦ τὸ ἀμφιγνοούμενον, "ἐπὶ στόματος δ' οὐν δύο καὶ τριῶν μαρτύρων συνίσταται πᾶν ὅμιλος", πῶς οὐκ ἂν ἡ ἀλήθεια καὶ ἐπὶ συσταίη, δώδεκα μὲν ὄντων ἀποστόλων, ἑβδομήκοντα δὲ μαθητῶν, μυρίου τε πλήθους τούτων ἐκτὸς, πάντων θαυμαστὴν συμφωνίαν ἐπιδειγμένων, καὶ μαρτυρησάντων γε

more in their devotion to God and to testify boldly about Jesus and his amazing works.

3.5.66 | And if there were indeed lies made up by agreement among them, it is amazing how such a large number kept their agreement about these lies and held on to it even unto death. None of them ever turned away from the company of the others, nor did anyone reveal the truth to others, bringing to light what had been arranged. But even the one who dared to betray the living one brought upon himself the punishment immediately by his own hand.

3.5.67 | And how is it not full of amazement that uneducated men and common people, who neither spoke nor heard their native language well, not only dared to go out to all the nations, but also succeeded in their mission? Consider how there was no one who could bring up any disagreement about the actions of Jesus.

3.5.68 | For if in all matters that are uncertain, both in legal courts and in public disputes, the agreement of witnesses confirms what is in doubt, as it is said, 'Every matter is established by the testimony of two or three witnesses,' how could the truth not be established with twelve apostles, seventy disciples, and a countless multitude of others, all showing an amazing agreement and testifying to the things done by Jesus? They did this without fear, enduring torture, all kinds of abuse,

τοῖς ὑπὸ τοῦ Ἰησοῦ πεπραγμένοις, οὐκ ἀνιδρωτὶ, διὰ δὲ βασάνων ὑπομονῆς καὶ πάσης αἰκίας καὶ θανάτου, καὶ ἐπὶ πᾶσιν ὑπὸ τοῦ θεοῦ μαρτυρηθέντων, ὃς τὸν ὅπ αύτῶν καταγγελθέντα λόγον ἔτι καὶ νῦν καὶ εἰς ὅλον τὸν αἰῶνα κρατύνει;

3.5.69 | Ταῦτα μὲν οὖν ἀρχῆς ἀτόπου κατὰ συγχώρησιν δοθείσης γεγυμνάσθω. τὸ γὰρ τοῖς ἐγγράφοις τάναντία ὑπολαβεῖν, καὶ φάναι τὸν Ἰησοῦν διδάσκαλον γεγονέναι μὴ σωφρόνων λόγων, ἀδικίας δὲ καὶ πλεονεξίας καὶ πάσης ἀκολασίας, τούς τε μαθητὰς αὐτοῦτοιαῦταπαρ' αὐτοῦ δεδιδαγμένους παντορέκτας γεγονέναι καὶ παμπονήρους τῶν πώποτε ἀνθρώπων, καθ' ὑπόθεσιν ἡμῖν συνεχωρεῖτο· ὅπερ ἦν παντὸς ἀτοπώτατον, ὅμοιον ὡς εἴ καὶ Μώσεως ἐν τοῖς νόμοις λέγοντος "οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις," συκοφαντῶν αὐτὸν διέβαλλέ τις λέγων είρωνείᾳ ταῦτα φάναι καὶ προσποιήσει·

3.5.70 | βιούλεσθαι μὲν γὰρ τοὺς ὑπηκόους καὶ φονεύειν καὶ μοιχεύειν καὶ τάναντία πράττειν οἵ νομοθετεῖ, προσποιεῖσθαι δὲ σχηματίζεσθαι καὶ καθυποκρίνεσθαι τὸν σεμνὸν βίον. ταύτῃ γὰρ καὶ τὰς τῶν παρ' Ἑλλησι φιλοσόφων ὑποθήκας διαβάλλοι ἄν τις τὸν τε καρτερικὸν βίον καὶ τοὺς λόγους αύτῶν πάντων, φάσκων ἐναντίως μὲν τοῖς ἀναγεγραμμένοις διατεθεῖσθαι αὐτοὺς καὶ ἀναβεβιωκέναι, προσπεποιῆσθαι δὲ καθ' ὑπόκρισιν τὸν φιλόσοφον ἐλεῖν βίον.

3.5.71 | οὕτως δέ τις καὶ πάσας ἀπλῶς εἴπειν τὰς τῶν παλαιῶν διαβάλλοι ἄν

and death, and in all things they were witnessed by God, who still upholds their proclaimed message now and forever.

3.5.69 | Therefore, let these strange beginnings be laid bare, since it is absurd to take the opposite view of the writings and to say that Jesus was a teacher of foolish words, full of injustice, greed, and all kinds of immorality. It is also ridiculous to claim that his disciples were taught such things and became the most wicked of all people. This is as absurd as if someone were to slander Moses, who said in the laws, 'You shall not murder, you shall not commit adultery, you shall not steal, you shall not bear false witness,' and to claim ironically that he said these things while pretending otherwise.

3.5.70 | For they want those under their authority to murder, commit adultery, and do the opposite of what they legislate, while pretending to live a serious life. For in this way, someone could also slander the teachings of the philosophers among the Greeks, claiming that they live a strong life and that all their words are contrary to what is written, while pretending to choose a philosophical life through hypocrisy.

3.5.71 | In this way, someone could also simply slander all the histories of the

ιστορίας, ἀθετῶν τὴν ἐν αὐταῖς ἀλήθειαν,  
καὶ εἰς τούναντίον τὰ δηλούμενα  
παρεκδεχόμενος.

ancients, rejecting the truth in them and  
expecting the opposite of what is shown.

3.5.72 | ἀλλ’ ὡς οὐκ ἀν τις ὀκνήσειε τῶν εὗ  
φρονούντων μαίνεσθαι τὸν τοιοῦτον  
ἀποφήνασθαι, οὕτω καὶ ἐπὶ τῶν τοῦ  
σωτῆρος λόγων τε καὶ μαθημάτων, εἴ τις  
τάληθὲς διαστρέψων τὴν ἐναντίαν οἷς  
ἐδίδασκε περιβάλλειν αὐτῷ δόξαν πειρῶτο.

3.5.72 | But just as no one would hesitate to  
reject someone who raves against those  
who think well, so also with the words and  
teachings of the savior, if someone tries to  
twist the truth and surround him with the  
opposite of what he taught.

3.5.73 | πλὴν ἀλλ’ ἐδόθη καὶ τοῦτο ὡς ἐν  
ὑποθέσει, ὅπως καὶ ἐκ περιουσίας καὶ ἐν  
ἀτόπῳ συγχωρήσει τὸ ἀσύστατον τοῦ δι'  
ἐναντίας λόγου φανῇ.

3.5.73 | However, this was also given as a  
suggestion, so that both from abundance  
and in a strange way, the unshakable might  
be shown through the opposite argument.

3.5.74 | Ἐληλεγμένου δῆτα τούτου, φέρε  
ἀναδραμόντες ἐπὶ τὴν τῶν ἱερῶν γραφῶν  
ἀλήθειαν τὸ ἥθος τῶν τοῦ Ἰησοῦ μαθητῶν  
θεασώμεθα. αὐτόθεν μὲν οὖν ἀν τις εὗ  
φρονῶν πῶς οὐ πάσης ἀποδοχῆς αὐτοὺς  
ἀξίους κρίνειν, ἄνδρας μὲν εὐτελεῖς  
διμολιγούμενως καὶ τὸν λόγον ἴδιώτας,  
εὔσεβοὺς δὲ καὶ φιλοσόφου διδασκαλίας  
εἰς ἔρωτα συμβεβηκότας, καὶ στέρξαντας  
βίον καρτερικὸν καὶ ἐπίπονον, διὰ  
νηστειῶν, οἵνου τε καὶ κρεῶν ἀποχῆς, καὶ  
πλείστης ἄλλης ταπεινώσεως τού  
σώματος, διά τε εὐχῶν καὶ ἱκετηριῶν τῶν  
πρὸς τὸν θεὸν, καὶ πολὺ πρότερον δι'  
ἄκρας σωφροσύνης καὶ ἀγνείας σώματος  
ὅμοι καὶ ψυχῆς κατορθούμενον.

3.5.74 | Since this has been established, let  
us run back to the truth of the sacred  
writings and observe the character of the  
disciples of Jesus. From this, anyone who  
thinks well would surely judge them  
worthy of all acceptance, as they were  
clearly humble men and ordinary speakers,  
but they were caught up in a pious and  
philosophical teaching that inspired love.  
They lived a hard and enduring life,  
through fasting, abstaining from wine and  
meat, and many other forms of bodily  
humility, through prayers and  
supplications to God, and much earlier,  
they achieved great self-control and purity  
of both body and soul.

3.5.75 | τίς δ' οὖν οὐκ ἀν αὐτοὺς θαυμάσειε  
δι' ὑπερβολὴν φιλοσοφίας καὶ ταῖς κατὰ  
νόμον συγκεχωρημέναις γαμεταῖς  
ἀποτεταγμένους, καὶ μήθ' ὑπὸ τῆς φυσικῆς  
ἡδονῆς καθελκυσθέντας, μήτε παιδῶν καὶ

3.5.75 | Who would not be amazed by them  
for their extraordinary philosophy and  
their marriages that followed the law, and  
not being pulled down by natural  
pleasures, nor being enslaved by the desire

έκγόνων ἐπιθυμίᾳ δουλωθέντας, ἐπεὶ μηδὲ θνητῶν ἔκγόνων, ἀλλ' ἀθανάτων ὡρέχθησαν;

for children and descendants, since they did not long for mortal offspring, but for immortals?

3.5.76 | τὸ δὲ ἀφιλοχρήματον αὐτῶν τοῦ τρόπου πᾶς οὐκ ἄν τις ἐκπλαγείη; καὶ τοῦτο τεκμηράμενος ἐκ τοῦ μὴ φεύγειν, ἀλλ' ἀσπί σασθαι διδάσκαλον χρυσοῦ καὶ ἀργύρου τὴν κτῆσιν ἀπαγορεύοντα, καὶ νομοθετοῦντα μηδὲ μέχρι δευτέρου χιτῶνος αὔξειν τὴν ὑπαρξιν· ὅπερ τάχα τις ἀκούσας παρήτητο ἄν τὸ βαρὺ τοῦ προστάγματος, οἱ δὲ καὶ ἔργον πεποιηκότες τὸν λόγον ἀποδείκνυνται. αἰτήσαντος γοῦν ποτε τοὺς ἀμφὶ τὸν Πέτρον χωλοῦ τινος· οὗτος δ' ἦν τῶν δι' ἐσχάτην ἀπορίαν τὰς τροφὰς μεταιτούντων) οὐκ ἔχων ὁ Πέτρος ὁ τι δῷ ὡμοιόγει πάσης ὑπάρξεως χρυσίου καὶ ἀργυρέου καθαρεύειν, φήσας “ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι, ὁ δὲ ἔχω, τοῦτό σοι δίδωμι· ἐν τῷ ὄνόματι Ἰησοῦ Χριστοῦ ἔγειραι καὶ περιπάτει.”

3.5.76 | How could anyone not be astonished by their lack of greed? This is proven by the fact that they did not flee but rather took on a teacher who forbade the possession of gold and silver, and who taught not to increase one's wealth even to the second cloak. If someone were to hear this heavy command, they might refuse it, but these men showed it through their actions. For example, when someone once asked Peter about a lame man, Peter, who was among those who shared food in times of great need, said he had nothing to give. He declared that he cleansed himself of all gold and silver, saying, 'I have no silver or gold, but what I have, I give to you: in the name of Jesus Christ, rise up and walk.'

3.5.77 | σκυθρωπὰ δὲ αὐτοῖς προαγγέλλοντος τοῦ διδασκάλου, προσέχοντες δι' ἄν πρὸς αὐτοὺς ἔλεγεν “ἐν τῷ κόσμῳ θλῖψιν ἔχετε” καὶ πάλιν “κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται, πᾶς οὐκ αὐτοὶ μὲν δῆλοι τὸν τρόπον ὅτι δὴ στερροί τινες καὶ βαθεῖς ὑπῆρχον, μὴ φεύγοντες τὰ τῆς ψυχῆς γυμνάσια, μηδὲ τὰ πρὸς ἡδονὴν μεταδιώκοντες; καὶ ὁ διδάσκαλος δὲ, ὅτι μὴ δι' ἀπάτης θέλγων αὐτοὺς καὶ τὰ οίκεα προισχόμενος ἔξωκειοῦτο, ἐλευθέρω δὲ καὶ ἀληθεῖ λόγῳ τὰ συμβησόμενα θεσπίζων, τὴν αἴρεσιν τῆς κατ' αὐτὸν πολιτείας εἰς αὐτοὺς ἐνετίθετο; τοιαῦτα δὲ ἦν καὶ τὰ περὶ τῶν μελλόντων διὰ τὸ ὄνομα αὐτοῦ

3.5.77 | But when the teacher was telling them serious things, they paid attention to what he said: 'In the world, you will have trouble,' and again, 'You will weep and mourn, but the world will rejoice.' How could they not see that some were indeed strong and deep, not fleeing from the struggles of the soul, nor chasing after pleasure? The teacher, not trying to deceive them or offering them familiar comforts, spoke freely and truthfully about what would happen to them, laying out the nature of their way of life. He told them that such things would happen to them because of his name, saying that they would be burdened with leadership, that

συμβήσεσθαι αύτοῖς, ἐν οἷς προλέγων  
έματρύρατο ὅτι καὶ ἐπὶ ἡγεμονίας  
άχθησονται, καὶ μέχρι βασιλέων  
φθάσουσιν, καὶ παντοίας ὑπομενοῦσι  
τιμωρίας, δι' οὐδὲν μὲν φαῦλον, οὐδὲ δι'  
ἐτέραν εὔλουον αἰτίαν, αύτὸ δὲ τοῦτο ὅλον  
διὰ τὸ ὄνομα αὐτοῦ.

3.5.78 | Ὁ καὶ ἔστιν εἰς δεῦρο θεωροῦντας  
ἐνεργούμενον καταπλαγῆναι τὴν  
πρόρρησιν· ἡ γὰρ τοῦ Ἰησοῦ ὄνόματος  
ὅμολογία τοὺς θυμοὺς εἴωθεν ἐκκαίειν τῶν  
ἀρχόντων.

3.5.79 | καὶ μηδὲν γὰρ φαῦλον ἥ  
πεπραγμένον τῷ τὸν Χριστὸν ὄμολογοῦντι,  
κολάζουσιν ὅμως αἰκιζόμενοι διὰ τὸ ὄνομα  
αὐτοῦ, ὡς πάντων ἀνοσιουργῶν  
χαλεπωτέρους· εἰ δ' ἔξομόσαιτό τις τὴν  
προσηγορίαν, καὶ ἀρνηθείη μὴ εἶναι τῶν  
Χριστοῦ μαθητῶν, ἀφεῖται παραχρῆμα  
ἔλευθερος, καὶ μυρίοις ἔνοχος ἀλίσκηται  
πλημμελήμασιν.

3.5.80 | καὶ τί με χρὴ μυρία συναγαγεῖν τὸ  
τῶν ἀποστόλων τοῦ σωτῆρος ἡμῶν  
διαγράφειν ἥθος πειρώμενον, ἀρκούντων  
καὶ τῶν είρημένων εἰς ἀπόδειξιν τοῦ  
προκειμένου; οἵτις ἔτι ταῦτα προσθεὶς ἐπὶ τὸ  
ἔτερον στῖφος τῶν συκοφαντῶν  
μεταβήσομαι.

3.5.81 | Ματθαῖος ἀπόστολος τὸν πρότερον  
βίον οὐκ ἀπὸ σεμνῆς διατριβῆς ὠρμᾶτο, ἐκ  
δὲ τῶν ἀμφὶ τὰς τελωνείας καὶ πλεονεξίας  
σχολαζόντων. τοῦτο οὐδεὶς τῶν  
εὐαγγελιστῶν ἐδήλωσεν, οὐχ ὁ  
συναπόστολος αὐτοῦ Ἰωάννης, οὐδὲ

they would reach even kings, and that they  
would endure all kinds of punishments, not  
for any wrongdoing or for any other easy  
reason, but all of this for his name.

3.5.78 | This is why, when they see it  
happening now, they are amazed by the  
prophecy. For the confession of the name of  
Jesus is known to ignite the anger of the  
rulers.

3.5.79 | For even if someone has done  
nothing wrong by confessing Christ, they  
are still punished and mistreated because  
of his name, as if they were the worst of  
wrongdoers. But if someone were to deny  
being a disciple of Christ, they would be  
immediately set free, even if they were  
guilty of countless offenses.

3.5.80 | And why should I gather many  
examples to write about the character of  
the apostles of our Savior? The ones  
already mentioned are enough to prove the  
point. If I add these things, I will move on to  
the other group of slanderers.

3.5.81 | Matthew the apostle did not come  
from a noble way of life, but from those  
who were busy with tax collecting and  
greed. None of the evangelists made this  
clear, not his fellow apostle John, nor Luke,  
nor Mark. Matthew himself, while

Λουκᾶς, ούδὲ Μάρκος, αύτὸς δὲ Ματθαῖος τὸν ἐαυτοῦ στηλιτεύων βίον, καὶ κατήγορος αύτὸς ἐαυτοῦ γιγνόμενος.

3.5.82 | ἔπακουσον γοῦν ὅπως διαρρήδην ἐπ' ὄνόματος αὐτοῦ μέμνηται ἐν τῷ πρὸς αὐτοῦ γραφέντι εὐαγγελίῳ τοῦτον λέγων τὸν τρόπον 'καὶ παράγων ἐκεῖθεν ὁ Ἰησοῦς εἶδεν ἄνθρωπον καθήμενον ἐπὶ τῷ τελώνιον, Ματθαῖον ὄνόματι, καὶ εἶπεν αὐτῷ, ἀκολούθει μοι· καὶ ἀναστὰς ἡκολούθησεν αὐτῷ. καὶ ἐγένετο ἀνακειμένου αὐτοῦ ἐν τῇ οἰκίᾳ, καὶ ἴδου πολλοὶ τελῶναι καὶ ἀμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ,' καὶ πάλιν προιών ἐξῆς, τὸν τε κατάλογον τῶν μαθητῶν ἔξαριθμούμενος, αύτὸς ἐαυτῷ τὸ τοῦ τελώνου ὄνομα προστίθησιν.

3.5.83 | λέγει δ' οὖν "τῶν δὲ δώδεκα ἀποστόλων τὰ ὄνόματά ἔστι ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ, Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Ματθαῖος ὁ τελώνης."

3.5.84 | Οὕτως μὲν ὁ Ματθαῖος δι' ὑπερβολὴν ἐπιεικείας τὸ φιλάληθες ὑποφαίνων τοῦ ἴδιου τρόπου καὶ τελώνην ἐαυτὸν ἀπεκάλει, μὴ ἐπικρύπτων τὸν πρότερον ἐαυτοῦ βίον καὶ τοῦ συζύγου δεύτερον ἐαυτὸν κατέλεγεν.

3.5.85 | συνεζευγμένος γοῦν τῷ Θωμᾷ, ὁ Πέτρος Ἀνδρέᾳ, καὶ Ἰάκωβος τῷ Ἰωάννῃ, καὶ Φίλιππος Βαρθολομαίῳ, προτάττει

criticizing his own life, became his own accuser.

3.5.82 | Listen then to how he clearly remembers his name in the gospel he wrote about him, saying this: 'And Jesus passed by and saw a man sitting at the tax booth, named Matthew, and he said to him, "Follow me." And he got up and followed him. And it happened that while he was reclining at the table in the house, many tax collectors and sinners were sitting with Jesus and his disciples.' And again, as he goes on, counting the list of the disciples, he adds the name of the tax collector for himself.

3.5.83 | Now he says, 'The names of the twelve apostles are these: first Simon, called Peter, and his brother Andrew, James the son of Zebedee, and John his brother, Philip and Bartholomew, Thomas and Matthew the tax collector.'

3.5.84 | Thus, Matthew, showing great kindness, called himself a tax collector, not hiding his former life, and he listed himself as the second.

3.5.85 | Therefore, Peter is paired with Thomas, and Andrew with him, and James with John, and Philip with Bartholomew.

έαυτοῦ τὸν Θωμᾶν, προτιμῶν ὡς κρείττονα τὸν συναπόστολον, τῶν λοιπῶν εὐαγγελιστῶν τούναντίον πεποιηκότων. ἄκουε γοῦν Λουκᾶ, πῶς τοῦ Ματθαίου μνημονεύσας οὐ τελώνην ὀνομάζει, ούδ' ὑποτάτει τῷ Θωμᾷ, κρείττονα δὲ αὐτὸν εἰδὼς πρῶτον αὐτὸν κατέλεξεν, δεύτερον τὸν Θωμᾶν ἐπαγαγών.

He places Thomas before himself, choosing to honor his fellow apostle, while the other evangelists do the opposite. So listen, Luke, how Matthew, mentioning him, does not call him a tax collector, nor does he place him before Thomas, but knowing him to be greater, he lists him first and brings in Thomas second.

3.5.86 | ὥσπερ καὶ ὁ Μάρκος πεποίηκεν· ἔχουσι δὲ αὐτοῦ αἱ λέξεις οὕτως "καὶ ὅτε ἡμέρα ἐγένετο, ἐφώνησε τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἐξ αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν, Σίμωνα, ὃν καὶ ἐκάλεσε Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Ματθαῖον καὶ Θωμᾶν.

3.5.86 | Just as Mark has done; he has these words: 'And when the day came, he called his disciples and chose twelve from them, whom he also named apostles: Simon, whom he called Peter, and his brother Andrew, James and John, and Philip and Bartholomew, and Matthew and Thomas.'

3.5.87 | Οὕτως μὲν τὸν Ματθαῖον ὁ Λουκᾶς ἔτιμησεν, καθ' ἂ παρέδωκαν αὐτῷ οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου. καὶ τὸν Ἰωάννην δὲ ὅμοιον εὑροις ἀν τῷ Ματθαίῳ.

3.5.87 | Thus, Luke honored Matthew, according to what the eyewitnesses and servants of the word handed down to him from the beginning. And you would find John similar to Matthew.

3.5.88 | ἐν μὲν γὰρ ταῖς ἐπιστολαῖς αὐτοῦ οὐδὲ μνήμην τῆς οἰκείας προσηγορίας ποιεῖται, ἡ πρεσβύτερον ἐαυτὸν ὀνομάζει, οὐδαμοῦ δὲ ἀπόστολον, οὐδὲ εὐαγγελιστήν· ἐν δὲ τῷ εὐαγγελίῳ ἐπισημηνάμενος ὃν ἤγάπα ὁ Ἰησοῦς οὐκ ἐδήλωσεν ὀνομαστὶ ἐαυτόν. ὃ γε μὴν Πέτρος οὐδὲ καθῆκεν ἐπὶ τὴν εὐαγγελίου γραφὴν δι' εὐλαβείας ὑπερβολήν.

3.5.88 | In his letters, he does not even mention his own name, nor does he call himself elder, and he never calls himself apostle or evangelist. But in the gospel, he is marked as the one whom Jesus loved, yet he does not name himself. However, Peter did not even sit down to write the gospel out of great respect.

3.5.89 | τούτου Μάρκος γνώριμος καὶ φοιτητὴς γεγονὼς ἀπομνημονεῦσαι λέγεται τὰς τοῦ Πέτρου περὶ τῶν πράξεων

3.5.89 | Mark, who was known and a student of Peter, is said to have recorded the sayings of Peter about the actions of

τοῦ Ἰησοῦ διαλέξεις, δος ἐλθών ἐπ' ἔκεῖνα τῆς ἱστορίας, ἐν οἷς ὁ Ἰησοῦς ἐρωτήσας τίνα φασὶν αὐτὸν οἱ ἄνθρωποι, καὶ αὐτοὶ δὲ οἱ αὐτοῦ μαθηταὶ τίνα δόξαν ἔχοιεν περὶ αὐτοῦ, ὑπακούσαντος τοῦ Πέτρου, ὡς περὶ Χριστοῦ, οὐδὲν ἀποκριναμένον τὸν Ἰησοῦν οὐδὲ λέγοντα αὐτῷ γράφει, ἀλλ' ὅτι ἐπετίμησεν αὐτοῖς, ἵνα μηδενὶ λέγωσι περὶ αὐτοῦ.

3.5.90 | οὐ γὰρ παρῆν ὁ Μάρκος τοῖς ὑπὸ τοῦ Ἰησοῦ λεχθεῖσιν, ἀλλ' οὐδὲ Πέτρος τὰ πρὸς αὐτὸν καὶ περὶ αὐτοῦ λεχθέντα τῷ Ἰησοῦ ἐδικαίου δι' οἰκείας προφέρειν μαρτυρίας. τίνα δὲ ἦν τὰ πρὸς αὐτὸν λεχθέντα Ματθαῖος δηλοῖ διὰ τούτων "ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν, σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, μακάριος εἶ Σίμων Βάρ Ιωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς, καὶ ἔγώ σοι λέγω, σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτην τὴν πέτραν οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι Ἀιδου οὐ κατισχύσουσιν αὐτῆς, καὶ δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν, καὶ ὅσα ἀν δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τοῖς οὐρανοῖς, καὶ ὅσα ἀν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τοῖς οὐρανοῖς.

3.5.91 | Τοσούτων είρημένων τῷ Πέτρῳ ὑπὸ τοῦ Ἰησοῦ, ὁ Μάρκος μηδενὸς τούτων μνημονεύσας, ὅτι μηδ' ὁ Πέτρος ταῦθ', ὡς εἰκὸς, ἐν ταῖς αὐτοῦ διδασκαλίαις δασκαλίαις ἔξηγόρευσεν, ὅρα τί φησὶν, ἐρωτήσαντος τοῦ Ἰησοῦ, ““ἀποκριθεὶς ὁ Πέτρος λέγει, σὺ εἶ καὶ ἐπετίμησεν αὐτοῖς, ἵνα μηδενὶ λέγωσι περὶ αὐτοῦ.”

Jesus. When he came to the part of the story where Jesus asked what people say about him, and what his own disciples thought of him, he wrote that Peter, speaking about Christ, did not record anything that Jesus answered or said to him, but that he warned them not to say anything about him.

3.5.90 | For Mark was not present at what Jesus said, nor did Peter defend himself or what was said about him to Jesus with personal testimony. But Matthew shows what was said to him: 'But who do you say that I am?' Simon Peter answered, 'You are the Christ, the Son of the living God.' Jesus replied to him, 'Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but my Father who is in heaven. And I say to you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. And I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.'

3.5.91 | After these things were said to Peter by Jesus, Mark did not mention any of them, since it is likely that Peter did not teach these things in his teachings. Look at what he says when Jesus asked: 'Peter answered and said, "You are the one," and he warned them not to say anything about him.'

3.5.92 | ταῦτα μὲν οὖν ὁ Πέτρος εἰκότως παρασιωπᾶσθαι ἤξιον· διὸ καὶ Μάρκος αὐτὰ παρέλιπεν, τὰ δὲ κατὰ τὴν ἄρνησιν αὐτοῦ εἰς πάντας ἐκήρυξεν ἀνθρώπους, ἐπεὶ καὶ ἔκλαυσεν ἐπ' αὐτῇ πικρῶς.

3.5.92 | Therefore, Peter thought it was reasonable to remain silent about these things. That is why Mark left them out. But he proclaimed to everyone the things about his denial, since he also wept bitterly over it.

3.5.93 | εὕροις δ' οὖν τὸν Μάρκον ιστοροῦντα περὶ αὐτοῦ τάδε "καὶ ὅντος τοῦ Πέτρου ἐν τῇ αὐλῇ ἔρχεται πρὸς αὐτὸν μία τῶν παιδισκῶν τοῦ ἀρχιερέως, καὶ ἴδουσα αὐτὸν θερμαινόμενον, ἐμβλέψασα αὐτῷ λέγει, καὶ σὺ μετὰ Ἰησοῦ τοῦ Ναζωραίου ἦς. ὃ δὲ ἡρνήσατο λέγων, οὔτε οἶδα οὔτε ἐπίσταμαι τί σὺ λέγεις. καὶ ἔξῃλθεν εἰς τὴν ἔξω πρόαυλιν, καὶ ἀλέκτωρ ἐφώνησεν. πάλιν δὲ ἴδουσα αὐτὸν ἡ παιδίσκη ἡρξατο λέγειν τοῖς παρεστῶσιν, οὗτος ἐξ αὐτῶν ἔστιν.

3.5.93 | "You will find Mark telling about him these things: 'And while Peter was in the courtyard, a servant girl of the high priest came to him. And seeing him warming himself, she looked at him and said, "You also were with Jesus of Nazareth." But he denied it, saying, "I neither know nor understand what you are saying." And he went out into the entryway, and a rooster crowed. Again, the servant girl saw him and began to say to those standing by, "This man is one of them."'"

3.5.94 | ὃ δὲ πάλιν ἡρνήσατο. καὶ μετὰ μικρὸν πάλιν παρεστῶτες ἔλεγον τῷ Πέτρῳ, ἀληθῶς ἔξ αὐτῶν εἶ, καὶ γὰρ Γαλιλαῖος εἶ· ὃ δὲ ἡρξατο ἀναθεματίζειν καὶ ὅμινύειν, ὅτι οὐκ οἶδα τὸν ἀνθρωπὸν τοῦτον, ὃν λέγετε· καὶ εὐθέως ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν.

3.5.94 | But he denied it again. And after a little while, those standing by said to Peter, 'Truly, you are one of them, for you are a Galilean.' But he began to call down curses and swore, 'I do not know this man you are talking about.' And immediately, the rooster crowed a second time.

3.5.95 | Μάρκος μὲν ταῦτα γράφει, Πέτρος δὲ ταῦτα περὶ ἐαυτοῦ μαρτυρεῖ πάντα γὰρ τὰ παρὰ Μάρκῳ τῶν Πέτρου διαλέξεων εἴναι λέγεται ἀπομνημονεύματα. οἱ δὴ οὖν τὰ μὲν δόξαντα αὐτοῖς ἀγαθὴν φέρειν φήμην παραιτούμενοι, τὰς δὲ καθ' ἐαυτῶν διαβολὰς εἰς ἄληστον αἰῶνα καταγράφοντες, καὶ τῶν πλημμεληθέντων αὐτοῖς τὰς κατηγορίας, ἃς οὐκ ἂν τις ἔγνω

3.5.95 | Mark writes these things, but Peter testifies about himself. For all the sayings of Peter in Mark are said to be memories. Therefore, those who try to bring a good reputation for themselves, while writing down their own slanders for an everlasting age, and the accusations against them for their wrongdoings, which no one would have known after these things unless they

τῶν μετὰ ταῦτα εί μὴ διὰ τῆς αὐτῶν  
ἔμαθεν φωνῆς, καθ' ἐαυτῶν στηλιτεύοντες,  
πῶς οὐ φιλαυτίας μὲν ἀπάσης καὶ  
ψευδολογίας ἔκτὸς γεγονέναι ἐνδίκως ἀν  
διμολογοῖντο, φιλαλήθους δὲ διαθέσεως  
σαφῆ καὶ ἐναργῆ τεκμήρια παρεσχηκίναι;

3.5.96 | οἱ δέ γε τοὺς τοιούσδε πεπλάσθαι  
καὶ κατεψεῦσθαι νομίζοντες, καὶ οἵα  
πλάνοις βλασφημεῖν πειρώμενοι, πῶς οὐκ  
ἀν γένοιντο καταγέλαστοι, φίλοι μὲν  
φθόνου καὶ βασκανίας, ἔχθροὶ δὲ αὐτῆς  
ἀληθείας ἀλισκόμενοι, οἵ γε τοὺς οὕτως  
ἀπανούργους καὶ ἀπλαστὸν ὡς ἀληθῶς καὶ  
ἀκέραιον ἥθος διὰ τῶν οἰκείων λόγων  
ἐπιδεδειγμένους, πανούργους τινὰς καὶ  
δεινοὺς ὑποτίθενται σοφιστὰς, ὡς τὰ μὴ  
ὄντα πλασαμένους, καὶ τῷ οἴκείῳ  
διδασκάλῳ τὰ μὴ πρὸς αὐτοῦ πραχθέντα  
κεχαρισμένως ἀναθέντας; ὡς εὖ μοι δοκεῖ  
είρησθαι, πάντα χρὴ πιστεύειν τοῖς τοῦ  
Ἰησοῦ μαθηταῖς, ἢ μή· καὶ εἴ μόνοις τούτοις  
τοῖς ἀνδράσιν ἀπιστητέον, καὶ τοῖς πᾶσιν,  
οἵτινες ποτ' ἄρα παρ' Ἔλλησιν ἢ παρὰ  
βαρβάροις βίους καὶ λόγους καὶ  
ἀπομνημονεύματα τῶν κατὰ χρόνους ἐπί<sup>1</sup>  
τισιν ἀγαθοῖς κατορθώμασι βοηθέντων  
συνεγράψαντο· ἢ τοῖς μὲν ἄλλοις πιστεύειν  
εὔλογον, μόνοις δὲ τούτοις ἀπιστεῖν.

3.5.97 | καὶ πῶς οὐκ ἔμφανής ὁ φθόνος; τί  
δέ; οἵ καταψευδόμενοι τοῦ διδασκάλου, καὶ  
τὰ μὴ γεγονότα τῇ αὐτῶν παραδιδόντες  
γραφῆ, ἄρα καὶ τὰ πάθη κατεψεύσαντο  
αὐτοῦ; τὴν ἐνὸς λεγω μαθητοῦ προδοσίαν,  
καὶ τὴν τῶν συκοφαντῶν κατηγορίαν,  
χλεύας τε καὶ διασυρμοὺς δικαστῶν, τάς τε  
ὕβρεις καὶ τὰς πληγὰς τὰς κατὰ προσώπου,  
μάστιγάς τε κατὰ νώτου, καὶ τὸν ἐξ  
ἀκανθῶν στέφανον ἐπ' ἀτιμίᾳ

learned through their own voice, how could they not rightly agree that they are free from all selfishness and falsehood, while providing clear and evident proof of a truthful disposition?

3.5.96 | But those who think they have been formed and deceived in such a way, and who try to blaspheme like deceivers, how could they not become a laughingstock? Friends of envy and jealousy, but enemies of the truth, those who show such cunning and unformed character through their own words, they suggest that some clever and dangerous sophists have created what does not exist, and that they have graciously presented things not done by their own teacher. It seems to me that one should believe everything from the disciples of Jesus, or not. And if one should doubt only these men, how could one trust all others, who at some time among the Greeks or among the barbarians wrote lives, sayings, and memories of those who helped in good deeds over time?

3.5.97 | And how is envy not obvious? What about those who lie about the teacher and write down things that did not happen? Did they also deny his sufferings? The betrayal by one disciple, the accusations from the slanderers, the mockery and disgrace from the judges, the insults and the blows to the face, the whips on the back, and the crown of thorns placed on him in shame, and the scarlet robe wrapped around him in the

περιτιθέμενον αύτῷ, φοινικοῦν τε χιτῶνα  
έν χλαμύδος σχήματι περιβληθέντα, καὶ  
τέλος αὐτὸν αύτὸ τὸ τοῦ σταυροῦ  
τρόπαιον ἐπικομίζοντα, ἐν τούτῳ τε  
πηγνύμενον καὶ χεῖρας καὶ πόδας  
καταπειρόμενον, ὅξει τε ποτιζόμενον, καὶ  
παιόμενον κατὰ κόρρης καλάμιῳ, καὶ πρὸς  
τῶν ὀρώντων ὄνειδιζόμενον;

form of a cloak, and finally, the very trophy  
of the cross being carried by him, while  
being nailed and having his hands and feet  
pierced, being given vinegar to drink, and  
being mocked by those who saw?

3.5.98 | ἀλλὰ γὰρ καὶ ταῦτα, καὶ ὅσα  
τούτοις συμφέρεται ὅμοια, πεπλάσθαι χρὴ  
πρὸς τῶν αὐτοῦ μαθητῶν, ἥτις ἐν τούτοις μὲν  
χρὴ πιστεύειν αὐτοῖς ὡς ἀληθεστάτοις, ἐν  
δὲ τοῖς ἐπιδόξοις καὶ σεμνοτέροις ἀπιστεῖν.

3.5.98 | But indeed, these things, and  
whatever else is similar to them, should be  
formed according to his own disciples.  
Either in these things, one should believe  
them as the most truthful, or in the more  
famous and serious matters, one should  
doubt.

3.5.99 | καὶ πόθεν τὸ περὶ αὐτοὺς ἐναντίον  
δόγμα συστήσεται; τὸ γὰρ ἀληθεύειν τοὺς  
αὐτοὺς φάναι καὶ ἐν τῷ αὐτῷ ψεύδεσθαι  
οὐδέν ἔστιν ἥτις τάναντία κατὰ τὸ αὐτὸ περὶ  
τῶν αὐτῶν λέγειν.

3.5.99 | And from where will the opposing  
doctrine about them be established? For to  
claim that the same people are truthful and  
at the same time to say they lie is nothing  
but to speak contradictions about the same  
things.

3.5.100 | τίς οὖν ὁ τούτων ἔλεγχος; εἰ γὰρ  
δὴ πλάττεσθαι αὐτοῖς σκοπὸς ἦν, καὶ  
λόγοις ψευδέσι τὸν διδάσκαλον κοσμεῖν,  
οὐκ ἄν ποτε αὐτοῖς τὰ προειρημένα  
κατέγραφον, οὐδέ' ἄν ἐδήλουν τοῖς μετὰ  
ταῦτα ἀνθρώποις, ὅτι δὴ ἐλυπεῖτο καὶ  
ἡδημόνει καὶ τετάρακτο τὴν ψυχὴν, ὅτι  
αὐτοὶ αὐτὸν ἀπολιπόντες ὤχοντο, ἥτις ὁ  
πάντων αὐτῶν προκεκριμένος ἀπόστολός  
τε καὶ μαθητῆς αὐτοῦ Πέτρος βασάνων  
ἐκτὸς καὶ ἀρχοντικῆς ἀπειλῆς τρίτον αὐτὸν  
ἔξωμόσατο. ταῦτα γὰρ κανὸν ἄλλων  
λεγόντων χρῆν δήπουθεν ἀρνεῖσθαι τοὺς  
οὐδὲν ἄλλο ἥτις χαρίζεσθαι τὰ σεμνότερα τῷ

3.5.100 | What then is their proof? For if  
their goal was to create falsehoods and to  
adorn the teacher with lies, they would  
never have recorded the things mentioned  
before, nor would they have shown to the  
people afterward that he was indeed  
troubled and distressed and deeply shaken  
in spirit, because they had left him and  
gone away, or that Peter, the chosen  
apostle and disciple of all, denied him three  
times under threat of torture and authority.  
For even if others were saying these things,  
they would certainly need to deny that they  
were doing anything other than granting

διδασκάλω προτεθειμένους.

the more serious matters to the teacher.

3.5.101 | εί δὲ φιλαλήθεις ἐν τοῖς περὶ αὐτοῦ σκυθρωποῖς διηγήμασι φαίνονται, πολὺ μᾶλλον ἐν τοῖς ἐνδοξοτέροις εἴεν ἀντοιοῦτοι. τοὺς γάρ ἄπαξ ψεύδεσθαι προελομένους τὰ λυπηρὰ χρῆν μᾶλλον ἐκφυγεῖν ἦτοι διὰ σιωπῆς, ή διὰ τῆς περὶ αὐτῶν ἀρνήσεως, μὴ ἄλλως τῶν ὄψιγόνων ἐλέγξαι δυναμένων τὰ σεσιγημένα.

3.5.101 | But if they seem truthful in the sad stories about him, they would be even more so in the more glorious ones. For those who have once lied about the painful things should rather escape by silence or by denying those things, rather than being able to be challenged by later generations about what has been kept silent.

3.5.102 | διὰ τί γάρ μὴ ἐψεύσαντο, καὶ ἔφησαν ὅτι Ἰούδας μὲν ὁ προδοὺς αὐτὸν φιλήματι, τολμήσας τὸ σύμβολον ἐνδείξασθαι τῆς προδοσίας, ἀπολιθωθείη αὐτίκα, ὁ δὲ ὥστισαι αὐτὸν τολμήσας ξηρὸς παραχρῆμα γένοιτο τὴν δεξιὰν, ὁ δὲ ἀρχιερεὺς Καϊάφας, ὡς ἀν συντρέχων τοῖς κατ’ αὐτοῦ συκοφάνταις, πηρωθείη τὰς ὄψεις;

3.5.102 | Why did they not lie, and say that Judas, who betrayed him, immediately turned to stone after daring to show the sign of betrayal with a kiss, while the one who struck him would instantly lose his right hand? And what about the high priest Caiaphas, would he not be struck blind as he rushed to join those who were accusing him?

3.5.103 | διὰ τί δὲ μὴ ἐψεύσαντο πάντες, ὅτι μηδὲν σκυθρωπὸν ἀληθῶς περὶ αὐτὸν γέγονεν, ἀλλ’ ὁ μὲν ἀφανῆς ἦν καταγελάσας αὐτῶν τοῦ δικαστηρίου, οἱ δὲ ἐπιβουλεύοντες, ὑπὸ φαντασίας θεηλάτου πλανώμενοι, ἐνεργεῖν κατ’ αὐτοῦ μὴ παρόντος ἐδόκουν; τί δ’ ἄρα; οὐκ ἦν σεμνότερον τοῦ πλάττεσθαι ὅτι τῶν τοιῶνδε ποιητῆς ἔργων παραδόξων γέγονεν, τὸ γράφειν ὅτι μηδὲν μὲν ἀνθρώπινον μηδὲ θνητὸν περὶ αὐτὸν συνέβη, ἐνθέω δὲ δυνάμει τὰ πάντα καταστησάμενος τὴν εἰς οὐρανοὺς ἐπάνοδον μετὰ θειοτέρας δόξης ἐποιήσατο; οὐ γάρ δὴ τούτοις ἀπιστεῖν ἔμελλον οἱ ταῖς ἄλλαις αὐτῶν διηγήσεσι πεπιστευκότες.

3.5.103 | Why did not all of them lie, saying that nothing truly sad happened to him, but that the hidden one laughed at their court, while those plotting against him, led astray by a divine vision, thought they could act against him when he was not present? And why not? Would it not have been more serious to create that he was the subject of such strange works by a poet, writing that nothing human or mortal happened to him, but that he established everything with divine power and made the ascent to heaven with greater glory? For those who believed their other stories would not have doubted these.

3.5.104 | οὶ δὴ οὖν μηδὲν τῆς ἀληθείας ἐν τοῖς ἀπεμφαίνουσι καὶ σκυθρωποῖς παραχαράξαντες πῶς ούκ ἀν εἴεν ἄξιοι καὶ ἐν τοῖς λοιποῖς, οἵς ἐμαρτύρησαν αὐτῷ τὰ παράδοξα, φαύλης ἔκτὸς ὑπονοίας καθεστάναι; αὐτάρκης μὲν οὖν καὶ ἡ τῶνδε τυγχάνει περὶ τοῦ σωστῆρος ἡμῶν μαρτυρία. οὐδὲν δὲ οἶον ἐκ περιουσίας καὶ τῷ ἐξ Ἐβραίων Ἰωσήπῳ μάρτυρι χρήσασθαι, ὃς ἐν τῷ ὀκτωκαιδεγάτῳ τῆς Ἰουδαϊκῆς Ἀρχαιολογίας τὰ κατὰ τοὺς Πιλάτου χρόνους ἴστορῶν μέμνηται τοῦ σωτῆρος ἡμῶν ἐν τούτοις

3.5.104 | Those who have twisted nothing of the truth in their sad stories, how could they not also be worthy in the other things, in which they testified to him about the strange events, standing outside of any suspicion? Therefore, the testimony about our savior is indeed self-sufficient. And there is nothing like using the testimony of Joseph from the Hebrews, who in the eighteenth book of his Jewish Antiquities remembers the events during the time of Pilate concerning our savior.

3.5.105 | "Γίνεται δὲ κατ' ἑκεῖνον τὸν χρόνον Ἰησοῦς, σοφὸς ἀνὴρ, εἴ γε ἄνδρα αὐτὸν λέγειν χρή. ἦν γὰρ παραδόξων ἔργων ποιητὴς, διδάσκαλος ἀνθρώπων τάληθῇ σεβομένων. καὶ πολλοὺς μὲν τοῦ Ἰουδαικοῦ, πολλοὺς δὲ καὶ τοῦ Ἑλληνικοῦ ἐπηγάγετο. ὁ Χριστὸς οὗτος ἦν· καὶ αὐτὸν ἐνδείξει τῶν παρ' ἡμῖν ἀρχόντων σταυρῷ ἐπιτειμηκότος Πιλάτου, οὐκ ἐπαύσαντο οἱ τὸ πρῶτον ἀγαπήσαντες.

3.5.105 | At that time, there was Jesus, a wise man, if one should call him a man. For he was a doer of strange works, a teacher of people who respected the truth. And he attracted many from the Jewish community and many from the Greek community. This Christ was he; and when he was shown by our rulers to be condemned to the cross by Pilate, those who had first loved him did not stop.

3.5.106 | ἐφάνη γὰρ αὐτοῖς τρίτην ἡμέραν πάλιν ζῶν, τῶν θείων προφητῶν ταῦτά τε καὶ ἄλλα μυρία περὶ αὐτοῦ είρηκότων. ὅθεν εἰσέτι νῦν ἀπὸ τοῦδε τῶν Χριστιανῶν οὐκ ἐπέλιπε τὸ φῦλον."

3.5.106 | For he appeared to them alive on the third day, as the divine prophets had said these things and many other wonders about him. Therefore, even now, the race of Christians has not ceased from this.

3.5.107 | Εἴ τοινυν καὶ κατὰ τὸν ἴστορικὸν μαρτυρεῖμαρτυρεῖται οὐ μόνον τοὺς δώδεκα ἀποστόλους οὐδὲ τοὺς ἑβδομήκοντα μαθητὰς ἐξωκειωμένος, ἀλλὰ πολλοὺς μὲν τοῦ Ἰουδαικοῦ, πολλοὺς δὲ τοῦ Ἑλληνικοῦ προσαγόπροσαγόμενος, δῆλος ἀν εἴη περιττόν τι κεκτημένος παρὰ

3.5.107 | If then, according to historical testimony, not only the twelve apostles or the seventy disciples are mentioned, but also many from the Jewish community and many from the Greek community are being called, it would be clear that he has something extraordinary compared to

τοὺς λοιποὺς ἀνθρώπους.

other people.

3.5.108 | πῶς γὰρ ἂν ἄλλως προσήγετο τοῦ Ἰουδαϊκοῦ καὶ τοῦ Ἑλληνικοῦ πλείους, εἰ μή τισι θαυμαστοῖς καὶ παραδόξοις ἔργοις καὶ ξενιζούσῃ κέχρητο διδασκαλίᾳ; μαρτυρεῖ δὲ καὶ ἡ τῶν Πραξέων τῶν ἀποστόλων γραφὴ, ὅτι πολλαὶ μυριά' δες ἥσαν Ἰουδαίων ἀνδρῶν πεπεισμένων αὐτὸν εἶναι τὸν Χριστὸν τοῦ Θεοῦ, τὸν ὑπὸ τῶν προφητῶν κατηγγελμένον. καὶ ἡ ἱστορία δὲ κατέχει ὡς καὶ μεγίστη τις ἣν ἐκκλησία Χριστοῦ ἐν τοῖς Ἱεροσολύμοις ὑπὸ Ἰουδαίων συγκροτουμένη μέχρι τῶν χρόνων τῆς κατ' Ἀδριανὸν πολιορκίας.

3.5.108 | For how else would many from the Jewish and Greek communities be drawn to him, if he did not use wonderful and strange works and a surprising teaching? The writing of the Acts of the Apostles also testifies that there were many thousands of Jewish men convinced that he was the Christ of God, who was announced by the prophets. And history shows that there was even a very large church of Christ in Jerusalem made up of Jews until the time of the siege under Hadrian.

3.5.109 | λέγονται γοῦν οἱ πρῶτοι κατὰ διαδοχὴν προστάντες αὐτόθι ἐπίσκοποι Ἰουδαῖοι γεγονέναι, ὃν καὶ τὰ ὄνόματα εἰσέτι νῦν παρὰ τοῖς ἑγχωρίοις μνημονεύεται· ὡς καὶ ἐκ τούτων λελύσθαι πᾶσαν τὴν κατὰ τῶν μαθητῶν αὐτοῦ διαβολὴν, ὅτε καὶ πρὸς αὐτῶν καὶ δίχα τῆς αὐτῶν μαρτυρίας μυρία ὀμολογεῖται πλήθη Ἰουδαίων τε καὶ Ἑλλήνων αὐτὸς Ἰησοῦς ὁ Χριστὸς τοῦ Θεοῦ δι' ὃν ἐπετέλει παραδόξων ἔργων ὑφ' ἐαυτὸν πεποιημένος.

3.5.109 | It is said that the first bishops who succeeded him there were Jews, and their names are still remembered by the local people. From these, all the slander against his disciples was removed, when many thousands of Jews and Greeks themselves testified about Jesus Christ of God, who performed extraordinary works.

3.5.110 | Ἄλλὰ τούτων ἡμῖν ἐπὶ τοσοῦτον είρημένων πρὸς τὸ πρῶτον τῶν ἀπίστων τάγμα, φέρε καὶ πρὸς τὸ δεύτερον στῖφος ἐνστῶμεν. τοῦτο δὲ ἦν τὸ τῶν συνομολογούντων μέν τὸν Ἰησοῦν τὰ παράδοξα πεποιηκέναι, γοητείᾳ δὲ ἄλλως ἐπὶ πλάνη τῶν ὄρώντων, οἷα θαυματουργὸν ἢ φαρμακέα τινα, θαυμαστῶσαι τοὺς παρόντας.

3.5.110 | But after saying this about them, let us also stand with the second group of unbelievers. This group consisted of those who confessed that Jesus performed extraordinary works, while others were led astray by the illusions of those who saw him, thinking he was a miracle worker or some kind of magician, amazing those present.

## Section 6

3.6.1 | Καὶ δὴ τούσδε πρῶτον ἀπάντων ἔρωτητέον τίνα φαῖεν πρὸς τὰ προωδευμένα; ἂρα γάρ ἐπινοῆσαι δυνατὸν, ἄνδρα διδάσκαλον σεμνῆς καὶ παναρέτου πολιτείας, ὑγιῶν τε καὶ ἀληθῶν δογμάτων, οἵων προδιήλθομεν, γόητα τὸν τρόπον γεγονέναι, εἰ δὲ δὴ μαγγανευτής τις ἦν καὶ φαρμακεὺς, ἀπατεών τε καὶ γόης, πῶς ἀν τοιαύτης διδασκαλίας πᾶσι τοῖς ἔθνεσι κατέστη αἴτιος, οἴας αὐτοῖς ὀρῶμεν ὁφθαλμοῖς καὶ ἀκοαῖς εἰς δεῦρο παραλαμβάνομεν; ποῖος δὲ καὶ αἰρήσεται τὰ ἀσύνακτα συνάγειν; γόης μὲν γάρ τις ὡς ἀληθῶς ἀνόσιος καὶ μιαρὸς τὸν τρόπον, ἀπειρημένοις καὶ ἀνοσίοις ἐγχειρῶν, πάντα πράττει αἰσχροῦ καὶ ῥυπαροῦ κέρδους χάριν.

3.6.2 | μή τι οὖν καὶ ὁ σωτὴρ καὶ κύριος ἡμῶν Ἰησοῦς, ὁ Χριστὸς τοῦ Θεοῦ, τοιοῦτον τισιν ἔνοχος ἦν; πόθεν, ἡ πῶς, ὁ τοῖς ἐαυτοῦ μαθηταῖς, ὡς πρὸς αὐτῶν μεμαρτύρηται, εἰρηκώς 'μὴ κτήσησθε χρυσὸν μηδ' ἄργυρον εἰς τὰς ζώνας ὑμῶν, μὴ πήραν εἰς ὄδον, μηδ' ὑποδήματα;' δ' ἀν ἐπείθοντο λέγοντι καὶ ἐν ἀπομνημονεύμασιν ἐγγράφοις ταῦτα παραδιδόναι ήξιον, εἰς χρηματιζόμενον τὸν διδάσκαλον ἐώρων καὶ τάναντία οἷς ἐτέρους ἐδίδασκε μετιόντα;

3.6.3 | πάλαι δ' ἀν καταγελάσαντες αὐτοῦ καὶ τῶν λόγων καταπτύσαντες ἀνεχώρησαν τῆς μαθητείας εἰκότως, εἰ αὐτοῖς μὲν τοιαῦτα σεμνῶς νομοθετοῦντα ἐώρων, αὐτὸν δὲ τὸν νομοθέτην κατ' οὐδένα τρόπον ἐπόμενον τοῖς οἰκείοις

3.6.1 | And indeed, we must first ask what they say about the things that have been said before. Is it possible to imagine a man who is a teacher of serious and excellent conduct, with healthy and true beliefs, as we have seen, becoming a magician? But if he was indeed a magician and sorcerer, a deceiver and trickster, how could he be the cause of such teachings for all nations, as we see with our own eyes and hear with our ears? And who would choose to gather the unconnected? For a magician, truly, is wicked and foul in his ways, dealing with the impure and unholy, doing everything for the sake of shameful and filthy gain.

3.6.2 | Is it possible that our Savior and Lord Jesus, the Christ of God, was guilty of such things? How could he, who testified to his own disciples, saying 'Do not acquire gold or silver for your belts, do not take a bag for the journey, nor sandals'? If they were convinced by him and thought it worthy to pass these things down in written records, would they see the teacher as being involved in money-making while teaching the opposite to others?

3.6.3 | Long ago, they would have laughed at him and dismissed his words, leaving the teaching for no good reason, if they saw him as someone who seriously made laws like this, but did not follow his own words in any way.

λόγοις.

3.6.4 | πάλιν ὁ μὲν γόης καὶ ὡς ἀληθῶς πλάνος τοῖς ἀπειρημένοις καὶ τοῖς ἀνοσίοις ἐαυτὸν ἐπιδίδωσιν ἀνοσίων καὶ ἀθεμίτων ἡδονῶν ἔνεκεν θήρας, ὥστε ἡδη διὰ τὰς μαγγανείας γύναια τινα καταβάλλειν καὶ ὑποσύρειν τῇ αὐτοῦ κακίᾳ· ὁ δὲ σωτὴρ καὶ κύριος ἡμῶν οὐδὲ ἔστιν εἴπειν ὅπως ἀνέστραπται περὶ σωφροσύνην, δόποτε πάλιν οὗτοι μαθηταὶ μαρτυροῦσι παραινεῖν μηδὲ ἐμβλέπειν γυναικὶ μετ' ἐπιθυμίας ἀκολάστου, φήσαντα ἐρρέθη τοῖς ἀρχαίοις, οὐ μοιχεύσεις· ἔγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἐμβλέπων γυναικα πρὸς τὸ ἐπιθυμῆσαι αὐτὴν ἡδη ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ.”

3.6.4 | On the other hand, the magician, truly a deceiver, gives himself over to those who are inexperienced and unholy for the sake of unholy and unlawful pleasures, so much so that he already brings down and drags some women into his own wickedness through his magic. But our Savior and Lord is not even to be said to have turned away from self-control, since again his disciples testify that he urged not to look at a woman with lustful desire, saying to the ancients, 'You shall not commit adultery.' But I say to you that everyone who looks at a woman to desire her has already committed adultery with her in his heart.

3.6.5 | καί ποτε ἀναγκαίως ἐπὶ ὠφελείᾳ καὶ σωτηρίᾳ πολλῶν Σαμαρείτιδι γυναικὶ διαλεγόμενον αὐτὸν τεθεαμένοι ἐθαύμαζον, ὅτι μετὰ γυναικὸς ἐλάλει, καὶ ἄλλοτε πρότερον. συνίστη δὲ ἄρα ὁ λόγος τοῦ σωτῆρος ἡμῶν τὸ ἐμβριθὲς καὶ αὐτηρὸν τοῦ τρόπου· σωφροσύνης δὲ αὐτοῦ μέγα δεῖγμα ἦν κάκείνη ἡ διδασκαλία, δι' ἣς ἀγνεύειν ἔξ αὐτοῦ τοῦ τῆς διανοίας βάθους τὰς ἐμπαθεῖς ὄρέξεις ἀποτέμνοντας ἐδίδασκε λέγων “εἰσὶν εὔνοῦχοι οἵτινες ἐγεννήθησαν οὔτως, καὶ εἰσὶν εὔνοῦχοι οἵτινες εύνουχίσθησαν ὑπὸ ἀνθρώπων, καὶ εἰσὶν εὔνοῦχοι οἵτινες εύνούχισαν ἔαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν.

3.6.5 | And once, when he was necessarily speaking with a Samaritan woman for the benefit and salvation of many, those who saw him were amazed because he was talking with a woman, which was unusual. Thus, the words of our Savior show the seriousness and strictness of his manner. That teaching was a great example of his self-control, through which he taught to cut off the passionate desires from the depths of the mind, saying, 'There are eunuchs who were born that way, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven.'

3.6.6 | πάλιν ὁ μὲν γόης καὶ ἀληθῶς λαοπλάνος πάντα ἐγχειρεῖ καὶ πράττει δοξοκοπῶν τὰ πολλὰ καὶ φαντασιοκοπῶν,

3.6.6 | Again, the magician, truly a deceiver of the people, tries and does everything, seeking glory and imagining great things,

καὶ πλέον τι παρὰ τοὺς πολλοὺς εἰδέναι καὶ  
ἔχειν μεγαλαυχούμενος· ὃ δὲ σωτὴρ καὶ  
κύριος ἡμῶν, ὅτι μὴ δοξομανῆς καὶ ἀλαζών  
καὶ φαντασιοκόπος ἦν, ἀφ' ὧν ίώμενος  
παρήνει μηδενὶ φράζειν μηδὲ εἰς πολλοὺς  
αὐτὸν ἐκφαίνειν, γένοιτ' ἀν ἔκδηλος ἀπό τε  
τοῦ τὰς ἐν ὄρεσι διατριβὰς καὶ τὰς  
ἀναχωρήσεις διώκειν καὶ φεύγειν τὰς κατὰ  
πόλεις τῶν πολλῶν ἐπιβλαβεῖς ὁμιλίας.

boasting more than most people know or have. But our Savior and Lord, because he was not seeking glory, arrogant, or fanciful, advised that no one should speak of him or reveal him to many, so that he might remain hidden from the public and avoid harmful gatherings in the cities, pursuing his time in the mountains and his retreats.

3.6.7 | εἴ μήτε τοιγαροῦν δόξης μήτε  
χρημάτων μήτε ἡδονῆς ἔνεκεν ἐπιβέβλητο  
τῇ διδασκαλίᾳ, τίς ἔτι χώρα περιλείπεται  
ὑπονοίας τοῦ πλάνον αὐτὸν καὶ γόητα  
νομίζειν; σκέψαι δὲ καὶ ταῦτα πάλιν· γόης,  
ὅταν ἐτέροις τὰ τῆς κακίας μεταδιδῷ,  
ὅποίους ἄνδρας κατασκευάζει· ἢρ' οὐχὶ<sup>1</sup>  
γόητας καὶ πλάνους καὶ φαρμακέας αὐτῷ  
κατὰ πάντα παραπλησίους; τίς οὖν ἥδη  
πώποτε τὸ πᾶν Χριστιανῶν γένος ἐκ τῆς  
ἐκείνου διδασκαλίας γοητεῦν ἢ  
φαρμακεῦν κατείληφεν;

3.6.7 | If, therefore, neither for the sake of glory, nor money, nor pleasure is the teaching influenced, who is left to suspect that he is a deceiver and magician? Consider this again: when a magician shares the evils with others, what kind of men does he create? Are they not all magicians, deceivers, and sorcerers, similar in every way? So, who has ever caught the whole Christian community practicing magic or sorcery from that teaching?

3.6.8 | ἀλλ' οὐκ ἔστιν είπειν, ἔμπαλιν δὲ  
λόγους φιλοσόφους μετιόν, ὡς  
ἀποδέδεικται. ὃ δὴ οὖν ἐτέροις σεμνοῦ καὶ  
σώφρονος βίου εύσεβείας τε τῆς ἀνωτάτω  
παραίτιος γεγενημένος τίς ἀν ἐνδίκως  
νομισθείη ἢ φιλοσόφων ὃ πρώτιστος καὶ  
εύσεβῶν ἄνδρῶν διδάσκαλος; καὶ γάρ ἀν  
εἴη βελτίων δὴ που πᾶς ὃ διδάσκων τῶν  
μαθητευομένων φιλόσοφος ἄρα καὶ  
ἀληθῶς εύσεβης, πολλοῦ δεῖ πλάνος καὶ  
γόης, ὁμολογοῦτ ἀν ὃ σωτὴρ καὶ κύριος  
ἡμῶν.

3.6.8 | But it cannot be said, rather let us share wise words, as it has been shown. Therefore, who could justly consider him the first and greatest teacher of philosophers and pious men, who has become the cause of a serious and self-controlled life for others? For if anyone teaching is truly a philosopher and genuinely pious, it must be acknowledged that he is far from being a deceiver and magician, as our Savior and Lord would agree.

3.6.9 | εἴ δὴ οὖν τοιόσδε τις ἦν, πῶς ἀν  
ἄλλως ἐπεχείρει ταῖς θαυματουργίαις ἢ  
θείᾳ καὶ ἀπορρήτῳ δυνάμει καὶ τῇ

3.6.9 | If indeed someone like this existed, how could he perform miracles in any way other than through divine and hidden

άνωτατῷ περὶ τοῦ τῶν ὅλων θεοῦ  
εύσεβείᾳ ^ ὃν οἴα πατέρα τιμῶν καὶ σέβων  
τὰ μάλιστα ἀποδείκνυται ἐκ τῶν περὶ  
αὐτοῦ λόγων; ἐπὶ τοσοῦτον δὲ ἄρα οἵ τε  
ἀρχῆθεν αὐτῷ προσεσχηκότες μαθηταὶ  
αὐτοῦ καὶ οἱ μετὰ ταῦτα τῆς ἔκεινων  
διατριβῆς διάδοχοι, πορρωπορρωτάτῳ  
καθεστήκεσαν φαύλης καὶ πονηράς  
ὑπονοίας, ὡς μηδὲ τοῖς νοσηλευομένοις ἐπ'  
ἴτ' ἢ' ἐπ' ἐν, ^ οἴα πολλοὶ πολλὰ δρᾶν  
ἐπιχειροῦσιν ^ ἡ πετάλων ἐπιγραφαῖς καὶ  
περιάμμασι χρῆσθαι ^ ἡ τοῖς κατεπάδειν  
ἐπαγγελλομένοις προσέχειν τὸν νοῦν, ἡ  
ριζῶν καὶ βοτανῶν θυμιάμασι καὶ τισιν  
ἄλλοις τοιουτοτρόποις ἀκέσεις τῶν παθῶν  
ἐαυτοῖς πορίζειν.

power, and through the highest piety toward the God of all? It seems that those who first became his disciples and those who later followed their teachings have established very far-fetched and wicked suspicions, so that even those who are sick do not turn to him, like many who try to do various things, whether using inscriptions on petals and charms, or paying attention to those who promise to cast spells, or using incense from roots and herbs, or other such methods to find cures for their ailments.

3.6.10 | ταῦτα γοῦν πάντα τῆς Χριστοῦ  
διδασκαλίας ἔξελήλαται ^ οὐδ' ἔστιν  
πώποτε Χριστιανὸν περιάμματι χρώμενον  
θεάσασθαι, οὐδ' ἐπιλαλιαῖς, ἡ πετάλων  
τινῶν περιέργων ἐπιγραφαῖς, οὐδ' ἄλλοις,  
ῶν τὴν χρῆσιν ἀδιάφορον οἱ πολλοὶ  
νενομίκασι.

3.6.10 | Indeed, all these things have been removed from the teaching of Christ. There is never a Christian who uses charms, or incantations, or inscriptions on certain petals, or other things that most people consider to be of no importance.

3.6.11 | τίς οὖν αἰρεῖ λόγος τοὺς  
τοιοῦδεδιδασγάλου γόντος καὶ πλάνου  
μαθητὰς γεγονέναι νομίνομίζειν; καὶ μὴν  
παντὸς ἐπαγγελλομένου τι μέγας ἔλεγχος ἡ  
τῶν φοιτητῶν συνουσία.

3.6.11 | Who then thinks that such a teacher of magic and deception has students? And indeed, the gathering of those who study under him is a great proof against anyone who makes such promises.

3.6.12 | ἄνδρες γοῦν ἔντεχνοι καὶ  
ἐπιστήμονες πάντως που τὸν αἴτιον αὐτοῖς  
τῆς ἐπιστήμης πολὺ κρείττονα σφόν αὐτῶν  
ἀποφαίνουσιν, ὥσπερ οὖν ίατρικοὶ μὲν τῆς  
τοῦ διδασκάλου περὶ τὸ μάθημα  
κατορθώσεως εἴεν ὁν μάρτυρες,  
γεωμετρικοὶ δὲ τὸν ἄρχοντα τίνα ἄλλον ἡ  
γεωμέτρην ἐπιγράψονται καὶ ἀριθμητικοὶ

3.6.12 | Indeed, skilled and knowledgeable men clearly show that the cause of their knowledge is much greater than themselves. Just as doctors would be witnesses to the success of their teacher's lessons, and geometers would write about someone other than a geometer as their leader, and mathematicians would speak of

τὸν ἀριθμητικόν; κατὰ τὰ αύτὰ δὲ καὶ γόητος ἀνδρὸς μέγιστοι ἀν εἰεν μάρτυρες οἱ φοιτηταὶ, τὰ ὅμοιά που τῷ διδασκάλῳ καὶ αὐτοὶ μετιόντες.

3.6.13 | ἀλλὰ οὐδείς πω τοσούτων ἑτῶν γόης πέφανται τοῦ Ἰησοῦ μαθητὴς, καίτοι διὰ βασάνων πείρας τῶν κατὰ χρόνους ἡγεμόνων τε καὶ βασιλέων ἀκριβῆ τῶν καθ' ἡμᾶς πραγμάτων τὴν ἔξετασιν πεποιημένων.

3.6.14 | οὕτως δὲ ἄρα οὐδεὶς ἦν γόης, ὃς ἐλεύθερον ἀφεῖσθαι καὶ παντὸς ἐκτὸς κινδύνου τὸν αὐτὸν μόνον τὸ θῦσαι πρὸς αὐτῶν βεβιασμένον. εἰ δὲ οὐδεὶς πώποτε τῶν καθ' ἡμᾶς οὗτε τῶν παλαιῶν ἐκείνων τοῦ Ἰησοῦ μαθητῶν γοητείας ἥλω, οὐδὲ ὁ διδάσκαλος ἦν ἄρα τοιοῦτος. ἔνα δὲ μὴ ἔξ ἀγράφων ὁ λόγος ἡμῖν ὀδεύοι, δέχου τὰς ἀποδείξεις καὶ ἀπὸ ιστορίας ἐγγράφου.

3.6.15 | οἱ δὴ πρῶτοι τοῦ Ἰησοῦ μαθηταὶ ἐν τῇ βίβλῳ τῶν ἴδιων Πραξῶν ιστοροῦνται τοὺς ἔξ έθνῶν τῇ διδασκαλίᾳ αὐτῶν προσιόντας\*\* ὥστε πολλοὺς τῶν πρότερον περὶ γοητείαν διαβεβλημένων εἰς τοσοῦτον μεταβαλεῖν τὸν ἐαυτῶν τρόπον ὡς εἰς μέσον ἀγαγεῖν τολμῆσαι τὰς ἀπηγορευμένας βίβλους, καὶ ταύτας ἐνώπιον πάντων πυρὶ παραδοῦναι.

3.6.16 | ἐπάκουουσον δὲ ὅπως ἡ γραφὴ περιέχει ἱκανοὶ δὲ τῶν τὰ περιέργα πραξάντων συνεισενέγκαντες τὰς βίβλους κατέκαιον ἐνώπιον πάντων, καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εὗρον

the mathematician, so too would the students of a great magician be witnesses, as they themselves participate in similar things as their teacher.

3.6.13 | But no one has ever been shown to be a student of Jesus for so many years of magic, even though through the tortures of trials by various governors and kings, a careful examination of the matters concerning us has been made.

3.6.14 | Thus, no one has ever been freed from the danger of magic, except for the one who is forced to sacrifice to them. And if no one among us, nor any of those ancient students of Jesus, was caught in magic, then the teacher was not such a person. But let us not rely on unwritten words; let us accept the evidence from written history.

3.6.15 | The first disciples of Jesus are recorded in the book of their own Acts, telling how people from the nations came to their teaching. Many of those who had previously been slandered for magic changed their ways so much that they dared to bring the forbidden books into the middle and to hand them over to the fire in front of everyone.

3.6.16 | Listen to how the writing contains enough of those who had done strange things. They brought the books and burned them in front of everyone, and they counted their value, finding it to be five

άργυρίου μυριάδας πέντε.”

3.6.17 | Τοιοῦτοι δή τινες οὶ τοῦ σωτῆρος  
ἡμῶν μαθηταὶ τοσαύτην δύναμιν  
προφέροντες λόγων ἐν ταῖς πρὸς τοὺς  
άκρωμένους δημιλίαις, ὡς καθικνεῖσθαι  
τοῦ βάθους τῆς ψυχῆς αὐτῶν,  
καθάπτεσθαι τε καὶ τιτρώσκειν τὸ ἐκάστου  
συνειδὸς, ὡς μηκέτι στέγειν  
ἀποκρύπτοντας, εἰς φανερὸν δὲ ἄγειν τὰ  
ἀπόρρητα, ἐλέγχους τε αὐτοὺς ἐαυτῶν καὶ  
τῆς προτέρας αὐτῶν μοχθηρίας  
ἀπεργάζεσθαι.

3.6.18 | τοιοῦτοι δὲ καὶ οἱ πρὸς αὐτῶν  
μαθητευόμενοι καθαροὶ καὶ γνήσιοι τὰς  
διαθέσεις, ὡς μηδὲν ὑπουλον ἐν αὐτοῖς  
λανθάνειν, ἐνσεμνύνεσθαι δὲ καὶ  
παρρησιάζεσθαι ἐπὶ τῇ τῶν κρειττόνων  
ἀπὸ τῶν χειρόνων μεταβολῇ.

3.6.19 | οἱ δὴ οὖν πυρὶ παραδόντες τὰς  
μαγικὰς βίβλους καὶ παντελῆ φθορὰν  
αὐτῶν ψηφισάμενοι πῶς οὐκ ἀν εἶν  
πρόδηλοι τοῖς πᾶσιν ὅτι μηδεμίαν ἔχοιεν  
τοῦ λοιποῦ περὶ γοητείαν σπουδὴν,  
καθαροὶ δὲ ἐξ ἑκείνου πάσης τῆς περὶ  
τούτου ὑπονοίας ἐτύγχανον; ὅτε τοίνυν οἱ  
μαθηταὶ τοῦ σωτῆρος ἡμῶν πεφήνασι  
γεγονότες τοιοῦτοι, πῶς οὐ πολὺ πρότερον  
διδάσκαλος;

3.6.20 | εἰ δὲ ὅλως ἀπὸ τῶν γνωρίμων τὸν  
προστάτην ὃποῖός τις ἦν βούλει  
διαγιγνώσκειν, ἔχεις τοῦ Ἰησοῦ τῶν λόγων  
μαθητὰς είσετι νῦν μυρίους, ὃν πλεῖστα  
μὲν ἀνδρῶν τυγχάνει πλήθη  
παραταξαμένων μὲν πρὸς τὰς φυσικὰς τοῦ

myriads of silver.

3.6.17 | Such were the disciples of our  
Savior, bringing forth such power of words  
in their conversations with the listeners,  
that they reached the depths of their souls.  
They touched and wounded each person's  
conscience, so that they could no longer  
hide their secrets, but brought the hidden  
things into the open, and made them  
confront their own faults and their  
previous wickedness.

3.6.18 | Such were those who learned from  
them, pure and genuine in their intentions,  
so that nothing hidden could escape them.  
They would speak boldly and openly about  
the changes from the worse to the better.

3.6.19 | Therefore, those who handed over  
the magical books to the fire and declared  
their complete destruction, how could it  
not be clear to everyone that they would  
have no more interest in magic from then  
on? And they were pure from all suspicion  
about this. So when the disciples of our  
Savior became such, how much more so the  
teacher?

3.6.20 | But if you want to know what kind  
of leader he was overall, you still have  
countless disciples of Jesus today. Many of  
these men have gathered together to enjoy  
the natural pleasures of the body, but they  
also keep their minds safe from any

σώματος ἡδονὰς, ἄτρωτον δὲ καὶ τὴν διάνοιαν παντὸς αἰσχροῦ πάθους φυλαξάντων, οἱ καὶ τὸν πάντα βίον ἐν ἐγκρατείᾳ καταγηράσαντες τῆς ἐκ τῶν λόγων αύτοῦ τροφῆς λαμπρὰ τεκμήρια παρεστήσαντο.

3.6.21 | οὐ μόνον δὲ ἄνδρες παρὰ αὐτῷ τοῦτον φιλοσοφοῦσι τὸν τρόπον, ἀλλὰ καὶ γυναικῶν οὐδ' ἔστιν εἴπειν ὅσαι μυριάδες καθ' ὅλης τῆς οἰκουμένης, οἵᾳ τινες ἱέρειαι τοῦ τῶν ὅλων θεοῦ, τὴν ἀνωτάτω σοφίαν ἀσπασάμεναι, οὐρανίου τε σοφίας ἔρωτι ληφθεῖσαι, τῶν μὲν σαρκὸς ἐκγόνων ἥλογησαν, ψυχῆς δὲ πᾶσαν ἐπιμέλειαν πεποιηκυῖαι ὅλας αὐτὰς αὐτῷ σώματι καὶ ψυχῇ τῷ παμβασιλεῖ καὶ θεῷ τῶν ὅλων ἀνατεθείκασιν, ἀγνείαν παντελῆ καὶ παρθενίαν ἀσκήσασαι.

3.6.22 | ἔνα μὲν οὖν μηλόβιτον καταλιπόντα τὴν ἑαυτοῦ χώραν προφάσει φιλοσοφίας ἄγουσιν ὥδε κάκεῖσε περιφέροντες Ἐλλήνων παῖδες· Δημόκριτος αὐτοῖς οὗτος ἦν. καὶ Κράτης εἰς παρ' αὐτοῖς θαυμάζεται, ὅτι δὴ τὴν οὐσίαν καταλιπὼν τοῖς πολίταις αὐτὸς ἑαυτὸν Κράτης Κράτητα ἡλευθέρου κομπάζων.

3.6.23 | οἱ δὲ τῶν Ἰησοῦ λόγων ζηλωταὶ μυρίοι τὸν ἀριθμὸν, ἀλλ' οὐχ εἷς οὐδὲ δύο, τὰς κτήσεις ἀπεμπολήσαντες πένησι καὶ ἐνδεέσι μεταδεδώκασιν, ὃν καὶ αὐτοὶ τυγχάνομεν μάρτυρες συγγενόμενοι τοιούτοις, καὶ αὐτοῖς ἔργοις, ἀλλ' οὐ λόγοις μόνοις τῆς τοῦ Ἰησοῦ μαθητείας συνιδόντες τὰ κατορθώματα.

shameful passions. They have lived their whole lives in self-control and have shown bright evidence of the nourishment from his words.

3.6.21 | Not only men follow this way of thinking with him, but there are also countless women throughout the whole world. Some of them are priestesses of the one true God, who have embraced the highest wisdom and have been filled with a love for heavenly wisdom. They have given up the pleasures of the flesh and have devoted all their care to their souls. They have dedicated their bodies and souls to the all-powerful King and God of all, practicing complete purity and virginity.

3.6.22 | Some young Greeks leave their own land under the pretense of philosophy, wandering here and there. This is what Democritus did. And one among them, Crates, is admired for leaving behind his wealth and boasting that he himself is now free, while he gives his possessions to the citizens.

3.6.23 | There are countless followers of the words of Jesus, not just one or two. They have given up their possessions and have shared with the poor and needy. We ourselves witness such people, not just by their words but also by their actions, seeing the achievements of their discipleship to Jesus.

3.6.24 | τί χρὴ λέγειν ὅπόσαι μυριάδες καὶ αὐτῶν βαρβάρων, οὐχὶ δὲ μόνον Ἑλλήνων, ἐκ τῶν Ἰησοῦ λόγων πᾶσαν μὲν ὑπερεκικῆψαι πολύθεον πλάνην, τὸν δὲ πατέρα καὶ δημιουργὸν τοῦδε τού παντὸς μόνον εἰδέναι θεὸν ἔμαρτυρησαν; δὸν πάλαι φιλοσόφων εῖς μόνος ὁ Πλάτων εἰδὼς εἰς πάντας ἐκφέρειν ὡμολόγει μὴ τολμᾶν, διαρρήδην φάσκων “τὸν μὲν οὖν πατέρα καὶ δημιουργὸν τοῦδε τοῦ παντὸς εὔρεῖν τε ἔργον καὶ εὑρόντα εἰς πάντας ἀδύνατον λέγειν.

3.6.25 | ἀλλὰ ἔκείνω μὲν καὶ ἔργον εὔρεῖν ἐδόκει τὸ πρᾶγμα, καὶ ἦν ὡς ἀληθῶς μέγιστον, ἀδύνατον δὲ ἦν αὐτῷ λέγειν εἰς πάντας, ὅτι μὴ παρῆν αὐτῷ τοσαύτῃ τις εὐσεβείας δύναμις ὅση τοῖς Ἰησοῦ μαθηταῖς, οἵς διὰ τῆς τοῦ διδασκάλου συνεργίας τὸν πατέρα καὶ δημιουργὸν τῶν ὅλων εὔρεῖν τε καὶ γνῶναι ῥάδιον γέγονε, καὶ εὐροῦσιν εἰς πᾶν γένος ἀνθρώπων ἔξενεγκεῖν ἀνακαλύψαι τεκαὶ πληρῶσαι καὶ κηρυῖσαι τὴν γνῶσιν πᾶσιν, ὥστε ἐκ τῆς αὐτὸν ἔκείνων διδασκαλίας εἰσέτι νῦν κατὰ τὸν παρόντα καιρὸν ἐν ὅλοις τοῖς ἐπὶ γῆς ἔθνεσι μυρία πλήθη οὐ μόνον ἀνδρῶν, ἀλλὰ καὶ γυναικῶν καὶ παίδων, οἴκετῶν τε καὶ ἀγροίκων, τοσοῦτον τῷ τοῦ Πλάτωνος μὴ πείθεσθαι, ὡς τὸν ποιητὴν καὶ δημιουργὸν τοῦδε τοῦ παντὸς μόνον θεὸν γνωρίζειν καὶ μόνον σέβειν καὶ μόνον διὰ τοῦ Χριστοῦ θεολογεῖν. ταῦτ' ἦν τοῦ νέου καὶ καινοῦ γόντος τὰ κατορθώματα, τοιαῦτα τοῦ νομιζομένου πλάνου τὰ γοητεύματα, καὶ τοιοίδε οἱ τοῦ Ἰησοῦ μαθηταὶ, ἀφ' ὧν δεῖ τὸν διδάσκαλον ὅποιός τις ἦν γνωρίζειν.

3.6.26 | Φέρε δ' ἔτι καὶ ταύτῃ τὸν λόγον διερευνησώμεθα. γόντα φῆς αὐτὸν, ὡ

3.6.24 | What should we say about how many countless thousands, not just Greeks but also barbarians, have testified that from the words of Jesus, they have completely turned away from the many gods and recognized only the Father and Creator of everything as the true God? Long ago, one philosopher, Plato, knowing this, dared not to speak openly about it, saying that it is impossible to find and declare the Father and Creator of all.

3.6.25 | But for him, it seemed that finding such a thing was truly the greatest task, and it was impossible for him to say to everyone that he did not have such a power of piety as the disciples of Jesus. Through the cooperation of their teacher, it became easy for them to find and know the Father and Creator of all. They are able to reveal, fulfill, and proclaim this knowledge to every kind of people. Even now, in this present time, among all the nations on earth, there are countless crowds, not only of men but also of women and children, both slaves and common people, who are so convinced by the teachings of Jesus that they know and honor only the one true God, the Creator of everything, and only through Christ do they speak of God. These were the achievements of the new and unique teacher, such were the charms of the supposed deceiver, and such are the disciples of Jesus, from whom we must understand what kind of teacher he is.

3.6.26 | Come now, let us examine this matter further. You call him a magician, but

οῦτος, ἀλλὰ καὶ φαρμακέα δεινὸν καὶ ἀπατεῶνα καλεῖς. ἀρ' οὖν πρῶτος αὐτὸς καὶ μόνος εὐρετὴς κατέστη τοῦ πράγματος, ἡ πάντως που κατὰ τὸ ἀκόλουθον εἰς διδασκάλους ἀναπέμπειν χρὴ τὰ αἴτια; εἰ μὲν γὰρ μηδενὸς διδάξαντος αὐτὸς πρῶτος καὶ μόνος εὐρετὴς γέγονε τῆς ἐπιχειρήσεως, μηδὲν μηδαμῶς παρ' ἔτερων μαθὼν, μηδὲ ἐκ παλαιῶν ἐρανισάμενος, πῶς οὐ θείας φύσεως χρῆν ὅμολογεῖν αὐτὸν, ὃς ἂν ἄνευ βίβλων καὶ λόγων καὶ διδασκάλων αὐτοδίδακτος καὶ αὐτομαθῆς τοιούτων πραγμάτων εὐρετὴς ἀναπέφηνεν; καὶ μὴν οὕτε βαναύσου τέχνης οὕτε λογικῆς ἐπιστήμης, οὐδὲ γε τῶν πρώτων στοιχείων τὴν μάθησιν δίχα ποδηγοῦ καὶ διδασκάλου τινὸς ἀναλαβεῖν δυνατὸν, μὴ οὐχὶ τὴν κοινὴν ἐκβεβηκότα φύσιν.

3.6.27 | ούδεὶς γοῦν τῶν πώποτε αὐτοδίδακτος ἡμῖν γραμματικῆς παρῆλθε διδάσκαλος, ούδέ γε ῥήτωρ μὴ μεμαθηκώς, ούδὲ αὐτοφυής ἵατρὸς, ούδε τέκτων, ούδ' ἔτερας δημιουργὸς τέχνης· καίτοι μικρὰ ταῦτα καὶ ἀνθρώπεια· τὸ δὲ φάναι τὸν τῆς ἀνθρώπων εὔσεβείας ἀληθοῦς διδάσκαλον τοιαῦτα τεθαυματουργικότα καθ' ὃν ἐπεδήμει τῷ βίῳ χρόνον, καὶ τοιαύτας παραδόξους τερατείας πεποιηκότα, ἃς ἀρτίως διεξήλθομεν, ἐκ τοῦ αὐτομάτου τοιοῦτον φῦναι, μήτε παρὰ παλαιῶν ἐρανισάμενον μήτ' ἐκ νέων διδασκάλων ὡφελημένον τὰ δόμια καὶ πρὸ αὐτοῦ πεποιηκότων, τί ἄλλο ἡ μαρτυρούντων ἔστι καὶ ὅμολογούντων θεῖον ἀληθῶς χρῆμα γεγονέναι, καὶ πᾶσαν ἀνθρώπου φύσιν ὑπερβεβηκέναι τὸν δηλούμενον;

3.6.28 | ἀλλὰ διδασκάλοις αὐτὸν φήσ

also a powerful sorcerer and a deceiver. So, was he the first and only discoverer of this matter, which surely must point to teachers for its causes? For if he became the first and only discoverer of this undertaking without anyone teaching him, having learned nothing from others, nor gathering from the ancients, how could he not be acknowledged as having a divine nature? How could he, being self-taught and discovering such things without books, words, or teachers, reveal them? Moreover, neither the art of craftsmanship nor the knowledge of logic, nor even the learning of the first principles can be taken up without some guide or teacher, unless it is not the common nature that has emerged.

3.6.27 | Indeed, no one among us has ever passed as a self-taught teacher of grammar, nor as a rhetorician without having learned, nor as a natural-born doctor, nor as a craftsman, nor as a creator of any other art. And yet, these are small and human things. But to say that the true teacher of human piety performed such miracles during his lifetime and created such strange wonders, which we have just discussed, to have come about by chance without having learned from the ancients or being helped by new teachers who did similar things before him, what else could this be but a testimony that he is truly a divine being, surpassing all human nature?

3.6.28 | But you say that he has been

προσεσχηκέναι πλάνοις), μηδὲ λαθεῖν αύτὸν τὰ σοφὰ τῶν Αίγυπτίων καὶ τῶν πάλαι παρ' αὐτοῖς λεγομένων τὰ ἀπόρρητα, παρ' ᾧ συλλεξάμενον ἄνδρα τοιοῦτον, οἷον ὁ λόγος παρίστησιν, ἀποδειχθῆναι. τί δῆτα οὖν, ἡ τινες ἄλλοι κρείττους αὐτοῦ πεφρήνασι καὶ πρότεροι τῷ χρόνῳ καὶ αὐτοῦ διδάσκαλοι, εἴτ' ἐπ' Αίγυπτου εἴθ' ὅπῃ δή;

influenced by teachers who are deceivers, and that he has not escaped learning the wise and secret things of the Egyptians and those ancient teachings. From whom did such a man gather knowledge, as the story suggests? So, who then, or what other greater teachers have been revealed before him, whether in Egypt or wherever else?

3.6.29 | τί οὖν οὐχὶ κάκείνων πρὸ τῆς τούτου κατηγορίας ἔφθασεν εἰς πάντας ἀνθρώπους ἡ φήμη, ἥ τί μὴ οὐχὶ κάκείνων είσετι νῦν τὸ κλέος ἃδεται τῷ ἡμετέρῳ παραπλησίως; τίς δὲ τῶν ἀπ' αἰῶνος πώποτε γόης, βάρβαρος ἥ Ἑλλην, τοιούτων κατέστη διδάσκαλος φοιτηῶν καὶ τοιούτῶν νόμων καὶ λόγων αὐθέντης, οἷων ἡ τοῦ σωτῆρος ἡμῶν ἐπιδέδεικται δύναμις, ίάσεις δὲ τοσάσδε καὶ παραδόξους εὐεργεσίας τοιάσδε, οἴας ὁ ἡμέτερος πεποιηκὼς μνημονεύεται, τίς πώποτε διαπραξάμενος ἴστορεῖται;

3.6.29 | Why then has the reputation of those before him not reached all people, or why is it not still sung about in a similar way as ours? And who among the sorcerers of all time, whether barbarian or Greek, has ever been a teacher of such students and a master of such laws and teachings, like the power shown by our savior? Who has performed such healings and strange acts of kindness, as our own is remembered for? Who has ever done such things that are recorded in history?

3.6.30 | τίνος δὲ οἵ γνώριμοι καὶ τῶν πραγμάτων αὐτόπται διὰ πυρὸς καὶ σιδήρου δοκιμῆς τὴν ὑπὲρ ᾧ ἐμαρτύρησαν ἀλήθειαν ἐπιστώσαντο ὡσπερ οὖν οἱ τοῦ σωτῆρος ἡμῶν μαθηταὶ, πάσας μὲν αἰκίας ἀνατλάντες, πάσας δὲ βασάνων ἰδέας ὑπομείναντες, καὶ τέλος διὰ τοῦ ἰδίου αἵματος τὰ περὶ αὐτοῦ μαρτυρηθέντα αὐτοῖς πιστωσάμενοι;

3.6.30 | Who among those we know and who have witnessed events through trials of fire and iron has confirmed the truth of what they testified, just as our savior's disciples did? They endured all kinds of mistreatment, they withstood all forms of torture, and in the end, by their own blood, they believed in what was testified about him.

3.6.31 | ἔτι πρὸς τούτοις ὁ τῷ δι' ἐναντίας ἡμῖν λόγω παριστάμενος λεγέτω τίς τῶν πώποτε γοήτων κἀν εἰς νοῦν ἐβάλλετο νέου ἔθνους ἐπὶ οἰκείῳ ὄνόματι σύστασιν ποιήσασθαι. τὸ δὲ μὴ μόνον ἐννοῆσαι

3.6.31 | Furthermore, let the one who stands against us say who among the sorcerers has ever thought of forming a new nation under their own name. And not only to think of this, but to actually achieve

τοῦτο, ἀλλὰ καὶ κατορθῶσαι τὸ βουληθὲν, πῶς οὐ πᾶσαν ἀνθρώπου καλύπτοι ἀν φύσιν; βασιλέων δὲ δόγμασι καὶ παλαιῶν νομοθετῶν φιλοσόφων τε καὶ ποιητῶν καὶ θεολόγων ἐξ ἑναντίας θέσθαι νόμους τοὺς κατ' εἰδωλολατρίας, καὶ τούτους κρατῦναι, ἀμάχους τε καὶ ἀττήτους εἰς μακρὸν ἐπιδεῖξαι αἰῶνα, τίς πώποτε γοήτων διανενόηται; ὃ δὲ σωτὴρ καὶ κύριος ἡμῶν οὐκ ἐνενόησε μὲν, οὐ τετόλμηκε δὲ ἐπιχειρῆσαι· ἀλλ’ οὐδὲ ἐπεχείρησε μὲν, οὐ κατώρθωσε δέ.

3.6.32 | ἐνὶ δὲ ἤματι καὶ μιᾷ φωνῇ φήσας πρὸς τοὺς ἑαυτοῦ μαθητὰς "πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη ἐν τῷ ὄντος μου, διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν," ἔργον ἐπῆγε τῷ λόγῳ, αὐτίκα τε ἐμαθητεύετο ἐν ὅλῳ πᾶν γένος Ἑλλήνων ὅμοι καὶ βαρβάρων, καὶ νόμοι πᾶσι τοῖς ἔθνεσι κατεσπείροντο ἑναντίοι τῇ τῶν παλαιῶν δεισιδαιμονίᾳ, νόμοι δαιμόνων πολέμιοι καὶ πάσης ἔχθροὶ πολυθέου πλάνης, νόμοι Σκυθῶν καὶ Περσῶν καὶ τῶν ἄλλων βαρβάρων σωφρονισταὶ, ἐπιστρεπτικοί τε πάσης ἐκθέσμου καὶ θηριώδους διαίτης, νόμοι τῶν ἐξ αἰῶνος παρ' αὐτοῖς Ἑλλησιν ἔθῶν ἀνατρεπτικοὶ, καινῆς δὲ καὶ ἀληθοῦς εὔσεβείας καταγγελτικοί.

3.6.33 | τί δῆτα οὖν τοῖς πάλαι γόησι πρὸ τῶν τοῦ Ἰησοῦ χρόνων, ἢ καὶ μετὰ ταῦτα, τοιοῦτον ἢ καὶ παραπλήσιον τετόλμηται, ὡς εἴκότως φάναι αὐτὸν παρ' ἐτέρων ὡφελῆσθαι τὰ τῆς γοητείας; εἰ δ' οὐδένα ἄν τις ἔχοι λέγειν αὐτῷ γεγονέναι ὅμοιον, οὐδεὶς γὰρ ἦν αὐτῷ αἴτιος τῆς τοσαύτης ἀρετῆς, ὥρα τοιγαροῦν ὁμολογεῖν ξένην

what they wanted—how could that not cover the whole nature of humanity? And who has ever thought of establishing laws against idolatry, based on the decrees of kings and the ancient laws of philosophers, poets, and theologians, and to maintain these laws unchallenged and undefeated for a long time? But our savior and lord did not think of this, nor did he dare to attempt it; he did not even try or succeed.

3.6.32 | And in a single statement and with one voice, he said to his disciples, 'Go and make disciples of all nations in my name, teaching them to observe all that I have commanded you.' By this word, he set in motion an action, and immediately all kinds of Greeks and barbarians were being taught. Laws were spread to all nations against the old superstitions, laws opposing demons and enemies of all forms of polytheistic deception, laws of the Scythians and Persians and other barbarians that promote moderation, turning away from all wild and beastly ways of life. These laws were overturning the customs of the Greeks that had existed for ages, and they were proclaiming a new and true piety.

3.6.33 | What then, among the ancient sorcerers before the times of Jesus, or even after that, has anyone dared to do something like this or similar, as if it were reasonable to say that he benefited from the magic of others? If no one can claim that anything like this happened to him, for there was no one who was the cause of

τινὰ καὶ θείαν φύσιν ἐπιδεδημηκέναι τῷ  
βίῳ, ἥ μόνῃ καὶ πρώτῃ τὰ μηδεπώποτε  
παρ' ἀνθρώποις μνημονευθέντα  
κατώρθωται. ἀλλὰ καὶ ταῦτα μὲν ὡδε  
τέλος ἔχετω.

such great virtue for him, it is time to acknowledge that he possessed a certain foreign and divine nature in his life, by which alone and first, what had never been mentioned among humans was accomplished. But let this be the end of these matters.

3.6.34 | Πάλιν δὲ ἐπὶ τὸν δι' ἑναντίας ἵτεον,  
τε εἴ ποτε ὄφθαλμοῖς εἶδεν ἥ ἀκοῇ ἔγνω  
γόντας τε καὶ φαρμακέας δίχα σπονδῶν  
καὶ θυμάτων καὶ δαιμόνων ἐπικλήσεως τε  
καὶ παρουσίας γοητεύοντας. μή τι οὖν καὶ  
κατὰ τοῦ σωτῆρος ἡμῶν, ἥ κατὰ τῶν  
αὐτοῦ λόγων, ἥ κατὰ τῶν εἰσέτι νῦν  
ζηλούντων τὸν αὐτοῦ βίον, ἔχει τις  
τοιαύτην ἐπιφέρειν διαβολήν; οὐχὶ καὶ  
τυφλῷ δῆλον ὡς πᾶν τούναντίον τούτοις  
ἡμεῖς οἵ τὰ Ἰησοῦ φρονοῦντες  
ἐπιτηδεύομεν, θᾶττον μὲν θανάτω τὴν  
ψυχὴν ἥ δαίμοσι θυσίαν προέσθαι  
τολμῶντες, θᾶττον δὲ τῆς ζωῆς ἔξιστάμενοι  
ἥ τοῖς πονηροῖς δαίμοσι δουλωθῆναι  
ὑπομένοντες.

3.6.34 | Again, let us return to the opposite side, whether he ever saw with his eyes or heard with his ears sorcerers and magicians performing their magic without offerings and prayers, calling upon demons for their enchantments and presence. So, does anyone have the audacity to bring such accusations against our savior, or against his words, or against those who still envy his life? Is it not clear, even to a blind person, that we who think of Jesus practice the complete opposite? We would rather face death with our souls than offer sacrifices to demons, and we would rather stand apart from life than be enslaved by wicked demons.

3.6.35 | τίς δὲ οὐκ οἶδεν ὅπως σὺν αὐτῇ τῇ  
τοῦ Ἰησοῦ προσηγορίᾳ καὶ σὺν εὐχαῖς  
καθαρωτάταις πᾶν τὸ δαιμόνων ἔργον  
ἀπελαύνειν ἡμῖν φίλον ἐστίν; οὗτος ὁ τοῦ  
Ἰησοῦ λόγος καὶ ἥ παρ' αὐτοῦ διδασκαλία  
ποιὸν κρείττους τῆς ἀοράτου ταύτης  
δυνάμεως πάντας ἡμᾶς ἀπειργάσατο,  
έχθρούς τε δαιμόνων καὶ πολεμίους, ἀλλ'  
οὐ φίλους ούδε συνήθεις, πολλοῦ δεῖ  
ὑπηκόους καὶ ὑποχειρίους εἶναι  
παρεσκεύασεν.

3.6.35 | Who does not know that with the name of Jesus and with pure prayers, it is dear to us to drive away all the works of demons? This word of Jesus and his teaching has made us all much stronger than this invisible power, against both enemies and demons, but not against friends or familiar ones; it has prepared us to be much more obedient and submissive.

3.6.36 | ὁ δὴ τοιούτους ἡμᾶς προαγαγὼν  
πᾶς ἀν αὐτὸς δοῦλος ἐγεγόνει δαιμόνων;

3.6.36 | How could he, who has led us in such a way, become a servant of demons?

πῶς δ' ἀν τοῖς πονηροῖς πνεύμασ' ἵν  
ἔθυσεν; ἢ πῶς βοηθοὺς δαίμονας  
ἐπεκαλέσατο ἐν ταῖς παραδοξοποιίαις,  
ὅπότε εἰσέτι δεῦρο πᾶς δαίμων καὶ πᾶν  
ἀκάθαρτον πνεῦμα, ὡς τι τῶν κολαστικῶν  
καὶ βασανιστικῶν τῆς οἰκείας φύσεως, τοῦ  
Ἰησοῦ τὸ ὄνομα φρίττει, ὑπεξίσταται τε καὶ  
παραχωρεῖ τῇ τῆς προσηγορίας δυνάμει;

How could he have offered sacrifices to wicked spirits? Or how could he have called upon demons as helpers in his wonders, when every demon and every unclean spirit trembles at the name of Jesus and withdraws and gives way because of the power of that name?

3.6.37 | ὥσπερ οὖν καὶ πάλαι καθ' ὃν  
ἐπεδήμει τῷ βίῳ χρόνον, μὴ φέροντες  
αὐτοῦ τὴν παρουσίαν, ἄλλος ἄλλοθεν ἐβόα  
“ἔα, τί ἡμῖν καὶ σοὶ, Ἰησοῦ, υἱὲ τοῦ Θεοῦ;  
ἡλθες πρὸ καιροῦ βασανίσαι ἡμᾶς;” ἀνὴρ δ'  
ὅλως γοητείᾳ προσέχων τὸν νοῦν, καὶ  
πάντως γέ που ἀπειρημένοις πράγμασιν  
ἐγχειρῶν, ἀρ' οὐκ ἀν εἴη δῆλος ἀνόσιος ὁν  
τὸν τρόπον, καὶ μιαρὸς καὶ αἰσχρὸς καὶ  
ἄθεος καὶ ἄδικος καὶ ἀσεβῆς, τοιοῦτος δὲ  
ῶν πόθεν ἢ πῶς τὰ περὶ εὔσεβείας  
διδάξειεν ἀν ἐτέρους, ἢ τὰ περὶ  
σωφροσύνης, ἢ τὰ περὶ Θεοῦ γνώσεως, ἢ  
τὰ περὶ δικαιωτηρίου καὶ κρίσεως τοῦ ἐπὶ<sup>1</sup>  
πάντων Θεοῦ; οὐχὶ τούτων ἀπάντων τὰ  
έναντία πρεσβεύει, ἀκόλουθα τῇ αὐτοῦ  
μοχθηρίᾳ πράττων, καὶ θεὸν μὲν ἀρνήσεται  
καὶ θεοῦ πρόνοιαν καὶ θεοῦ κρίσιν,  
χλευάσει δὲ τοὺς περὶ ἀρετῆς καὶ τοὺς περὶ<sup>2</sup>  
ψυχῆς ἀθανασίας λόγους;

3.6.37 | Just as in the past, when he lived among us, others cried out from different places, 'What do we have to do with you, Jesus, son of God? Did you come here to torment us?' And a man who was completely focused on magic, and who was certainly dealing with very strange matters, would not be clearly seen as wicked, filthy, shameful, godless, unjust, and impious. How could such a person teach others about piety, or about self-control, or about knowledge of God, or about the justice and judgment of the one true God? Wouldn't all these things oppose him, acting in line with his own wickedness? He would deny God, deny God's care and judgment, and mock those who speak about virtue and the immortality of the soul.

3.6.38 | εἰ μὲν δὴ τοιαῦτά τινα ἦν ἴδεῖν καὶ  
περὶ τὸν σωτῆρα καὶ κύριον ἡμῶν, οὐδὲν  
ἀν ἦν εἴπειν· εἴ δ' ἐφ' ἐκάστῳ πράγματι καὶ  
λόγῳ τὸν πάντων δημιουργὸν πατέρα θεὸν  
ἀνακαλούμενος ἀποδείκνυται, καὶ τοὺς  
φοιτητὰς τοιούτους εἶναι παρασκευάζων,  
καὶ εἰ σώφρων αὐτὸς καὶ σωφρόνων  
λόγων διδάσκαλος, καὶ εἰ ποιητὴς καὶ  
κῆρυξ δικαιοσύνης καὶ ἀληθείας καὶ  
φιλανθρωπίας καὶ ἀρετῆς ἀπάσης καὶ

3.6.38 | If there were such things to see about our Savior and Lord, there would be nothing to say. But if in every matter and word he calls upon the creator and father of all, and prepares such students, and if he himself is wise and a teacher of wise words, and if he is a poet and a herald of justice, truth, kindness, all virtue, and a guide to the worship of the all-powerful God, how could he not be seen as someone who does

θεοσεβείας είσηγητής τοῦ παμβασιλέως  
θεοῦ, πῶς οὐχ ἔπειται τούτοις τὸ μηδὲν μὲν  
ἡγεῖσθαι κατὰ γοητείαν αὐτὸν τῶν  
παραδόξων πεποιηκέναι, δυνάμει δ'  
ἀπορρήτῳ καὶ ὡς ἀληθῶς ἐνθέω  
συνομολογεῖν;

not lead by magic in the strange things he has done, but rather truly agrees with divine power?

3.6.39 | ἀλλ' εἰς τοσοῦτον ἐλαύνεις  
ἀπηνείας ὡς μὴ λογισμοῖς σώφροσι λόγων  
τε ἀκολουθίᾳ προσέχειν τὸν νοῦν, μηδὲ  
πείθεσθαι τοῖς είκόσι τεκμηρίοις, ὑπονοῶν  
τάχα που τοὺς λέγοντας ἡμᾶς. ἀλλὰ σύ γε  
κāν τῶν σαυτοῦ δαιμόνων, αὐτῶν δὴ τῶν  
χρησμῶδῶν θεῶν, ἄκουε τῷ σωτῆρι ἡμῶν  
οὐχ ὥσπερ σὺ γοητείαν, ἀλλ' εύσεβειαν καὶ  
σοφίαν καὶ εἰς οὐρανοὺς ἄνοδον  
μαρτυρούντων. τίς δ' ἀν γένοιτό σοι  
τούτων ἀξιόπιστος ὁμολογία μᾶλλον τῆς  
τοῦ καθ' ἡμῶν πολεμίου γραφῆς, ἦν ἐν οἷς  
ἐπέγραψε "Περὶ τῆς ἐκ λογίων φιλοσοφίας"  
ἐν τρίτῳ συγγράμματι τέθειται, ὡδέ πως  
ἱστορῶν κατὰ λέξιν;

3.6.39 | But you drive yourself to such a point that you do not pay attention to wise reasoning and the flow of words, nor are you convinced by the likely evidence, perhaps suspecting those who speak about us. But you, even among your own demons, those very gods of oracles, listen to our Savior not as you would to magic, but to piety and wisdom, and to those who testify of a path to heaven. Who would be more trustworthy to you than the writings of our enemy, which he wrote about 'Philosophy from Reason' in the third book, thus recording history in this way?

## Section 7

3.7.1 | "Παράδοξον ἵσως δόξειεν ἂν τισιν  
εἶναι τὸ μέλλον λέγεσθαι ὑφ' ἡμῶν. τὸν γὰρ  
Χριστὸν οἱ θεοὶ εύσεβέστατον ἀπεφήναντο  
καὶ ἀθάνατον γεγονότα, εὐφήμως τε αὐτοῦ  
μνημονεύουσι." καὶ ὑποβάς ἐπιλέγει "περὶ  
γοῦν τοῦ Χριστοῦ ἐρωτησάντων εἴ ἔστι  
θεὸς ἢ Ἐκάτη] φησὶν ὅττι μὲν ἀθανάτη  
ψυχὴ μετὰ σῶμα προβαίνει γιγνώσκεις,  
σοφίης δὲ τετμημένη αἱὲν ἀλλάται ἀνέρος  
εύσεβίῃ προφερεστάτου ἔστιν ἐκείνη ψυχὴ·  
εύσεβέστατον ἄρα ἔφη αὐτὸν καὶ τὴν  
ψυχὴν αὐτοῦ, καθάπερ καὶ τῶν ἄλλων,  
μετὰ θάνατον ἀπαθανατισθῆναι, ἦν σέβειν  
ἀγνοοῦντας τοὺς Χριστιανούς.  
ἐπερωτησάντων δὲ διὰ τί ἐκολάσθη  
ἔχρισεν Σῶμα μὲν ἀδρανέσιν βασάνοις αἱὲι

3.7.1 | It may seem strange to some what we are about to say. For the gods declared Christ to be the most pious and immortal, and they speak well of him." And he adds, "When they asked about Christ, if Hecate is a god, she says, 'You know that an immortal soul goes on with the body, but wisdom is always scattered; that soul is the most pious of a man.' Therefore, she said that he and his soul are the most pious, just like the others, to be made immortal after death, which the Christians do not understand to honor. When they asked why he was punished, she replied, 'The body is always exposed to heavy trials; but the soul of the

προβέβληται·ψυχὴ δ' εύσεβέων εἰς  
οὐράνιον πέδον ἔζει,"

3.7.2 | καὶ ἐπιλέγει μετὰ τὸν χρησμὸν ἐξῆς  
"αὐτὸς οὖν εύσεβὴς καὶ εἰς οὐρανοὺς,  
ὡσπερ οἱ εύσεβεῖς, χωρήσας. ὥστε τοῦτον  
μὲν οὐ βλασφημήσεις, ἐλεήσεις δὲ τῶν  
ἀνθρώπων τὴν ἄνοιαν."

3.7.3 | Ταῦτα καὶ νῦν ὁ Πορφύριος. ἅρ' οὖν  
ἀπατεών οὗτος; κἀν τὰ φίλα σε  
δυσωπείτω τῶν οίκείων ὥματα. ἔχεις  
τοιγαροῦν τὸν ἡμέτερον σωτῆρα Ἰησοῦν,  
τὸν Χριστὸν τοῦ θεοῦ, καὶ παρὰ τοῖς  
σαυτοῦ ὀμολογημένον οὐ γόητα οὔδὲ  
φαρμακέα, ἀλλ' εύσεβῇ καὶ δικαιότατον  
καὶ σοφὸν καὶ οὐρανίων ἀψίδων οἰκήτορα.

3.7.4 | ὁ δὴ οὖν τοιοῦτος πῶς ἀν ἄλλως τῶν  
παραδόξων ἔργων γεγόνει ποιητὴς ἢ  
δυνάμει θείᾳ, ἢν καὶ τὰ ιερὰ λόγια  
μαρτυροῦσιν αὐτῷ, θεοῦ λόγον καὶ θεοῦ  
δύναμιν τὴν ἀνωτάτω ἐν ἀνθρώπου μορφῇ  
καὶ σχήματι, μᾶλλον δὲν αὐτῇ σαρκὶ καὶ  
σώματι κατοικῆσαι, καὶ πάσαν τὴν ἐν  
ἀνθρώποις οίκονομίαν ἐπιτελέσαι  
μαρτυροῦντα;

3.7.5 | καὶ σὺ δὲ ἀν αὐτὸς καταμάθοις τὸ  
ἔνθεον τῆς περὶ αὐτοῦ δυνάμεως, εἴ  
λογίσαιο τίς ποτε ὃν ἄρα τὴν φύσιν καὶ  
πηλίκος ἄνδρας εύτελεῖς ἐξ ἀλείας καὶ  
ταπεινοῦ βίου προσοικειωσάμενος, τούτοις  
κέχρηται διακόνοις ἐπὶ κατορθώσει  
πράγματος πάντα καλύπτοντος λόγον.

pious rests in the heavenly realm.'

3.7.2 | And after the oracle, he adds,  
'Therefore, he himself is pious and goes to  
heaven, just like the pious do, having  
departed. So you will not blaspheme him,  
but you will have compassion for the  
ignorance of people.'

3.7.3 | These things Porphyry says even  
now. Is this man then a deceiver? Even if  
your own words make you uncomfortable.  
Therefore, you have our Savior Jesus, Christ  
of God, and he is not a magician or sorcerer,  
but the most pious, just, wise, and a  
resident of heavenly realms.

3.7.4 | How could such a person perform  
extraordinary deeds except by divine  
power, which the sacred words also testify  
to him? The word of God and the power of  
God dwell in the highest form and shape of  
a human, even more so in his flesh and  
body, and they witness that he fulfills all  
that is needed among humans.

3.7.5 | And you too would learn about the  
divine power concerning him, if you  
considered who he was. He took on the  
nature of a humble man, made from clay,  
and he used these lowly servants to  
accomplish everything that fulfills the  
purpose.

3.7.6 | διανοηθὶς γὰρ ὃ μηδεὶς πώποτε νόμους οἴκείους καὶ ξένην διδασκαλίαν εἰς πάντα κατασπεῖραι τὰ ἔθνη, καὶ παντὸς γένους ἀνθρώπων διδάσκαλον εύσεβείας ἐνὸς τοῦ ἐπὶ πάντων θεοῦ ἐαυτὸν ἀποφῆναι, τοῖς πάντων ἀγροικοτάτοις καὶ εύτελεστάτοις ἡγήσατο χρῆσθαι τῆς οἰκείας βουλῆς ὑπηρέταις, εἰκός τινα παραλογώτατα ταῦτα αὐτὸν πεποιηκέναι νομίσαι.

3.7.7 | πῶς γὰρ οἱ μηδὲ διᾶραι δυνάμενοι στόμα, κāν ἐνός τινος διδάσκαλοι κατέστησαν, οὐχὶ γε ἀνδρῶν συλλόγου; πῶς δ' ἀν πλήθει διειλέχθησαν οἱ πάσης ἐκτὸς γεγονότες παιδείας; ἀλλὰ τοῦτ' ἦν ἄρα τὸ τῆς ἐνθέου βουλῆς καὶ τῆς ἐνεργούσης ἐν αὐτοῖς θείας δυνάμεως παραστατικόν. ἀνακαλέσας γοῦν αὐτοὺς τὰ μὲν πρῶτά φησι "δεῦτε, ἀκολουθεῖτέ μοι, καὶ ὑμᾶς ἀλιεῖς ἀνθρώπων."

3.7.8 | ἐπειδὴ δὲ λοιπὸν αὐτοὺς ἀκολούθους ἐκτήσατο, ἐμπνεύσας αὐτοῖς δυνάμεως θείας, μένους τε καὶ θάρσους ἐμπλήσας, καὶ δὴ οἵα τις ἀληθῶς θεοῦ λόγος καὶ αὐτὸς θεὸς, τηλικούτων θαυμάτων ποιητὴς, νοερῶν αὐτοὺς καὶ λογικῶν ψυχῶν θηρευτὰς ποιήσας, ἔργον τε ἐπιθεὶς τῇ φωνῇ τῇ "δεῦτε, ἀκολουθεῖτέ μοι, καὶ ὑμᾶς ἀλιεῖς ἀνθρώπων φησάσῃ, δῶμοῦ τε ἐργάτας καὶ διδασκάλους αὐτοὺς εύσεβείας ἀπειργασμένους ἥδη καὶ εἰς πάντα τὰ ἔθνη διεπέμπετο, κήρυκας ἀναδείξας τῆς αὐτοῦ διδασκαλίας.

3.7.9 | καὶ τίς οὐκ ἀν ἔξεπλάγη καὶ

3.7.6 | For he thought that no one could ever spread their own laws and foreign teachings to all nations, and that he could declare himself a teacher of piety for all kinds of people, the one who is above all gods. He chose to use the most unrefined and humble people as his servants, which seems quite unreasonable to think he would do.

3.7.7 | For how could those who are unable to speak even gather as teachers of one person, not to mention a group of men? And how could they be chosen from a crowd, being completely outside of any education? But this was indeed the sign of the divine purpose and the active divine power working in them. He called them first, saying, 'Come, follow me, and I will make you fishers of men.'

3.7.8 | But when he had gathered them as followers, inspiring them with divine power, filling them with courage and strength, he, being truly the word of God and God himself, the creator of such wonders, made them hunters of rational and intelligent souls. He gave them the task with the voice saying, 'Come, follow me, and I will make you fishers of men.' He formed them into workers and teachers of piety, already prepared to be sent to all nations, raising them up as heralds of his teaching.

3.7.9 | And who would not be amazed and

ήπιστησεν ἀν είκότως τῷ παραδόξῳ τοῦ θαύματος, ὅτε μηδεὶς μὲν τῶν πώποτε ἐν ἀνθρώποις γενομένων διαφανῶν, μὴ βασιλεὺς, μὴ νομοθέτης, μὴ φιλόσοφος, μὴ Ἑλλην, μὴ βάρβαρος, τοιοῦτόν τι διανοηθεῖς ἴστορεῖται, ἀλλ' οὐδὲ εἰς φαντασίαν ἔλθων τοῦ παραπλησίου; ἀγαπητὸν γάρ ἐκάστῳ ἦν, εἴ καὶ ἐπὶ μόνης τῆς οἰκείας γῆς τὸ οἰκεῖον ἐπάγγελμα συνεστήσατο, καὶ τοὺς καλῶς ἔχειν φανέντας νόμους κάνειν ἐφ' ἐνὸς τοῦ οἰκείου ἔθνους κρατῶνται οἶός τε ἦν· ὁ δὲ μηδὲν θνητὸν καὶ ἀνθρώπινον διανοηθεῖς ὅρα εἰ μὴ ὡς ἀληθῶς θεοῦ πάλιν προήκατο φωνῇν, αὐτολεξεὶ φήσας τοῖς εὔτελεστάτοις ἐκείνοις αὐτοῦ μαθηταῖς “πορευθένες μαθητεύσατε πάντα τὰ ἔθνη.”

doubt the strange nature of this miracle, when no one among humans ever thought of such a thing? Not a king, not a lawmaker, not a philosopher, not a Greek, not a barbarian, could even imagine something like this, nor could they even dream of something similar. For it is dear to each person to establish their own profession, even if only in their own land, and to maintain good laws within their own nation. But he, having thought of nothing mortal or human, truly spoke with the voice of God, saying to those very humble disciples of his, 'Go, make disciples of all nations.'

3.7.10 | καὶ πῶς, εἴπον ἀν οἱ μαθηταὶ τῷ διδασκάλῳ πάντως που ἀποκρινάμενοι, τοῦθ' ἡμῖν ἔσται δυνατόν; πῶς γάρ Ψωμαίοις, φέρε, κηρύξομεν; πῶς δὲ Αίγυπτίοις διαλεχθησόμεθα; ποίᾳ δὲ χρησόμεθα λέξει πρὸς Ἑλληνας, ἄνδρες τῆς Σύρων ἐντραφέντες μόνη φωνῇ;

3.7.10 | And how, the disciples might have said to the teacher, could this be possible for us? For how will we preach to the Romans? And how will we speak to the Egyptians? And what language will we use to talk to the Greeks, men who have been raised only in their own language?

3.7.11 | Πέρσας δὲ καὶ Ἀρμενίους, καὶ Χαλδαίους, καὶ Σκύθας, καὶ Ἰνδοὺς, καὶ εἴ τινα βαρβάρων γένοιτο ἔθνη, πῶς πείσομεν τῶν μὲν πατρίων θεῶν ἀφίστασθαι, ἵνα δὲ τὸν πάντων δημιουργὸν σέβειν; ποίᾳ δὲ λόγων ἱκανότητι θαρσοῦντες ἐπὶ τοῦτο παρελευσόμεθα; ἢ τίς ἡμῖν ἐλπὶς ἔσται τοῦ κατορθώματος ἀντινομοθετεῖν τολμῶσι τοῖς πάντων ἔθνῶν περὶ τῶν οἰκείων θεῶν ἐξ αἰώνος κειμένοις νόμοις; ἐπὶ ποίᾳ δὲ καὶ δυνάμει περιέσεσθαι ἔστι τοῦ τολμήματος;

3.7.11 | And what about the Persians, Armenians, Chaldeans, Scythians, and Indians, or any other nations of barbarians? How will we persuade them to turn away from their ancestral gods, so that they may worship the creator of all? With what ability to speak will we boldly approach this? And what hope do we have of succeeding against the laws that have been established for ages by all these nations regarding their own gods? What strength will we have for such a daring task?

3.7.12 | ταῦτα ἡ φησάντων ἀν κατὰ τὸ εἰκός ἡ διανοηθέντων τῶν τοῦ Ἰησοῦ μαθητῶν, μιᾶς προσθήκη λέξεως αὐτοῖς ὃ διδάσκαλος λύσιν τῶν ἀπορηθέντων ὑπέθετο, φήσας κατόρθωσιν ἐν τῷ ὄνόματί μου· οὐ γάρ δὴ ἀπλῶς καὶ ἀδιορίστως μαθητεύσαι πάντα τὰ ἔθνη προσέταττεν, μετὰ προσθήκης δὲ ἀναγκαίας τῆς ἐν τῷ ὄνόματι αὐτοῦ.

3.7.13 | ἐπειδὴ γάρ ἡ δύναμις τῆς αὐτοῦ προσηγορίας τοιαύτη τις ἦν ὡς φάναι τὸν ἀπόστολον "ὅτι δὴ ἔχαριστα αὐτῷ ὁ Θεὸς τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα 5 ἔνα ἐν τῷ ὄνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθοιών", εἰκότως τῆς τοὺς πολλοὺς λανθανούσης ἐν τῷ ὄνόματι αὐτοῦ δυνάμεως τὴν ἀρετὴν ἐμφαίνων, τοῖς αὐτοῦ μαθηταῖς ἔφησεν "πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη ἐν τῷ ὄνόματί μου.'

3.7.14 | εἶτα καὶ θεσπίζει εὗ μάλα ἀκριβῶς τὸ μέλλον, εἰπών "δεῖ κηρυχθῆναι τὸ εὐαγγέλιον τοῦτο ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσι τοῖς ἔθνεσιν." ὃ δὲ λόγος εἴρητο μὲν ἐν γωνίᾳ γῆς τότε, καὶ οὕτω παρόντες ἥκουν μόνοι. πῶς οὖν ἄρα πιστὸς ἦν αὐτοῖς τοῦτο λέγων, εἰ μὴ ἐξ ἐτέρων τῶν ὑπ' αὐτοῦ πεπραγμένων ἐνθέων ἔργων τῆς ἐν τοῖς λόγοις ἀληθείας αὐτοῦ τὴν πεῖραν εὐλήφεσαν; ὅτι γάρ ἐπίστευσαν λέγοντι συλλογιζομένῳ σοι ὅμοιογενῖ ἀνάγκη.

3.7.15 | προστάξαντι γάρ ούδεις ἡπείθει, ἀλλὰ πειθαρχήσαντες αὐτοῦ τῶνεύματικατὰ τὰ παρηγγελμένα πᾶν

3.7.12 | When the disciples of Jesus might have said or thought these things, the teacher gave them an answer to their confusion, saying, "You will succeed in my name." For he did not simply command them to teach all nations without any clear direction, but he added the necessary condition of doing it in his name.

3.7.13 | For the power of his name was such that the apostle said, "God has given him a name above every name, so that at the name of Jesus every knee should bow, in heaven, on earth, and under the earth." It is fitting that many are unaware of the power in his name, showing his greatness. He said to his disciples, "Go and make disciples of all nations in my name."

3.7.14 | Then he also very precisely foretells the future, saying, "This gospel must be preached in all the world as a witness to all nations." At that time, the word was spoken in a corner of the earth, and only those present heard it. How could he be believed when saying this, unless they had experienced the truth of his words through the works he had done? For they had to agree with him, thinking about what he said.

3.7.15 | For when he commanded, no one was disobedient, but they obeyed him and taught every kind of people according to

γένος ἀνθρώπων ἐμαθήτευον, ἐκ τῆς οἰκείας γῆς ἐπὶ πάντα στειλάμενοι τὰ ἔθνη, ἐν ὅλῳ τε ἦν ἔργα θεωρῆσαι τοὺς λόγους. κεκήρυκτο γοῦν τὸ εὐαγγέλιον ἐν βραχεῖ χρόνῳ ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον τοῖς ἔθνεσι, καὶ βάρβαροι καὶ Ἕλληνες τὰς περὶ τοῦ Ἰησοῦ γραφὰς πατρίοις χαρακτῆρσιν καὶ πατρίῳ φωνῇ μετελάμβανον.

what was commanded. They sent the nations from their own land to everywhere, and it was a short time to see the works of the words. Indeed, the gospel was preached in a brief time throughout the whole world as a witness to the nations, and both barbarians and Greeks received the writings about Jesus in their own characters and in their own language.

3.7.16 | καίτοι τίς οὐκ ἀν ἀπορήσειν εὐλόγως τίς ἦν ἄρα ὁ τῆς τῶν μαθητῶν τοῦ Ἰησοῦ διδασκαλίας τρόπος; ἄρα γὰρ εἰς μέσην παρελθόντες πόλιν, ἔπειτ' ἐν ἀγορᾷ στάντες καὶ βοῇ μείζονι χρησάμενοι συνεκάλουν τοὺς παριόντας, κάπειτα ἐδημηγόρουν; καὶ τίς ἦν ἄρα αὐτοῖς τῆς δημηγορίας ὁ λόγος, ὃ πεπεῖσθαι εἴκος ἦν τοὺς ἀκροωμένους; πῶς δὲ καὶ ἐδημηγόρουν ἄνδρες λόγων; ἔπειτοι καὶ πάσης ἀμέτοχοι παιδείας;

3.7.16 | And yet, who would not reasonably wonder what the way of teaching was for the disciples of Jesus? Did they go into the city, then stand in the marketplace, using a loud voice to call out to those passing by, and then speak publicly? And what was their speech in public that was likely to convince those who listened? How could untrained men speak so well? They had no experience and were completely without education.

3.7.17 | ἀλλὰ μὴν οὐ κατὰ πλῆθος, κατὰ μέρος δὲ τοῖς προστυχοῦσι διελέγοντο. τίσιν οὖν καὶ ὅποιοις ἔχρωντο λόγοις ἐπὶ πειθὼ τῶν ἀκουόντων, ἐπεὶ μηδὲ μικρὸς ἦν αὐτοῖς ὁ ἄγων, μὴ ἀρνουμένοις τὸν ἐπονείδιστον θάνατον τοῦ καταγγελλομένου;

3.7.17 | But indeed, they did not speak to the crowd as a whole; instead, they spoke to those who happened to be nearby. So what kind of words did they use to persuade those who were listening, since their struggle was not small, especially when they did not deny the shameful death of the one being proclaimed?

3.7.18 | εἰ μὲν γὰρ τούτον ἐπικρυψάμενοι, καὶ μὴ διηγοῦντες εἰς πάντας οἴα καὶ δόποσα πέπονθεν ὑπὸ Ἰουδαίων, τὰ σεμνὰ μόνα καὶ ἐνδοξα προσεκόμιζον, (λέγω δὲ τὰς θαυματουργίας καὶ τὰς παραδοξοποιίας αὐτοῦ τάς τε φιλοσόφους διδασκαλίας αὐτοῦ) οὐδ' οὕτως ἦν αὐτοῖς εὔχερής ὁ λόγος πρὸς τὸ ποιῆσαι ἡδίως

3.7.18 | For if they had hidden this and not confessed to everyone what had happened to him by the Jews, but only brought forward the honorable and glorious things (I mean his miracles and his extraordinary teachings), then their words would not have been easy to persuade those who were listening, especially since they were

συγκαταθέσθαι τοὺς ἀκούοντας  
ξενοφωνουμένους ^ καὶ ἄρτι πρῶτον  
ἐπακούοντας καινῶν ἡμάτων ὑπ' ἀνδρῶν  
οὐδὲν ἐπαγομένων ἀξιόπιστον εἰς τὴν τῶν  
λεγομένων μαρτυρίαν ' πλὴν ἀλλ' ἔδοξεν ἀν  
πιθανώτερον λέγεσθαι τὰ είρημένα.

3.7.19 | νῦν δὲ τοτὲ μὲν τὸν πρεσβευόμενον  
θεὸν ἐν ἀνθρώπου γεγονέναι σώματι, καὶ  
οὐδὲν ἄλλο τὴν φύσιν εἶναι ἢ θεοῦ λόγον,  
διὸ καὶ τοιαύτας τεραστίας δυνάμεις  
πεποιηκέναι οἴα θεόν· τοτὲ δὲ τούτοις  
ἐναντίως ὕβρεις αὐτὸν καὶ ἀτιμίας  
ὑπομεῖναι, καὶ τέλος τὴν αἰσχίστην καὶ τοῖς  
πάντων ἀνθρώπων κακουργοτάτοις  
ἐπηρημένην διὰ σταυροῦ τιμωρίαν 5 τίς  
οὐκ ἀν ὡς ἐναντίᾳ λεγόντων κατέπτυσεν  
εἰκότως;

3.7.20 | τίς δ' οὕτως ἡλίθιος ὑπῆρχεν ὡς  
εὐχερῶς πιστεῦσαι λέγουσιν ἐωρακέναι  
μετὰ τὸν θάνατον ἐκ νεκρῶν  
ἀναβεβιωκότα, τὸν μηδὲ ὅτε ἐν ζῶσιν ἦν  
ἐπαμῆναι ἐαυτῷ δεδυνημένον; τίς δὲ τοῖς  
ἰδιώταις καὶ εὐτελέσιν ἐκείνοις ἐπείσθη  
ποτ' ἀν λέγουσι χρῆναι τῶν μὲν πατρώων  
θεῶν καταφρονῆσαι, καὶ μωρίαν μὲν τῶν  
ἔξ αἰώνος καταγνῶναι πάντων, μόνοις δὲ  
αὐτοῖς πείθεσθαι καὶ τοῖς ὑπὸ τοῦ  
σταυρωθέντος παρηγγελμένοις; τοῦτον  
γὰρ εἶναι τοῦ μόνου καὶ ἐπὶ πάντων θεοῦ  
μόνον ἀγαπητὸν καὶ μονογενῆ παῖδα.

3.7.21 | ἐγὼ μὲν οὖν ἔξετάζων παρ' ἔμαυτῷ  
φιλαλήθως τὸν λόγον οὐδεμίαν πειστικὴν  
δύναμιν ἐν αὐτῷ, οὐδέ τι σεμνὸν, οὐδ'  
ἀξιόπιστον, ἀλλ' οὐδὲ πιθανὸν εἰς τὸ κάνν  
ἔνα τινὰ τῶν ἡλιθίων πεῖσαι δύνασθαι

hearing new statements from men who  
were not credible in their testimony.  
Instead, it seemed more likely that what  
was said would be accepted.

3.7.19 | Now, at one time, the one who was  
representing God took on a human body,  
and his nature was nothing other than the  
word of God. That is why he performed  
such great powers like a god. But at  
another time, he endured insults and  
dishonors from these people, and finally, he  
suffered the most shameful punishment,  
which was tied to the most wicked actions  
of all men, through crucifixion. Who would  
not rightly spit in contempt at such  
opposing statements?

3.7.20 | Who was so foolish as to easily  
believe that someone had come back to life  
after death, when he could not even help  
himself while he was alive? And who  
among those common and lowly people  
would ever be convinced to disregard the  
foolishness of all those from ancient times,  
while only believing in themselves and in  
the teachings given by the one who was  
crucified? For he is said to be the only  
beloved and only-begotten son of the one  
true God.

3.7.21 | As I examine the word honestly  
within myself, I find no persuasive power  
in it, nothing serious, nothing trustworthy,  
and I do not even see anything likely that

εύρισκω.

3.7.22 | ἀλλὰ πάλιν ἀφορῶν εἰς τὴν τοῦ λόγου δύναμιν ὡς μυρία πλήθη πέπεικεν, καὶ ὡς συνέστησαν μυρίανδροι ἐκκλησίαι πρὸς αὐτῶν ἐκείνων τῶν εὐτελεστάτων καὶ ἀγροίκων τοῦ Ἰησοῦ μαθητῶν, οὐκ ἐν ἀδήλοις που καὶ ἀφανέσι τόποις, ἀλλ' ἐν ταῖς μάλιστα διαπρεπεστάταις πόλεσιν ἰδρυθεῖσαι, ἐπ' αὐτῆς λέγω τῆς Ῥωμαίων βασιλευούσης, ἐπί τε τῆς Ἀλεξανδρέων καὶ Ἀντιοχέων, καθ' ὅλης τε τῆς Αἰγύπτου καὶ Λιβύης, Εύρωπης τε καὶ Ἀσίας, ἐν τε κώμαις τε καὶ χώραις καὶ παντοίοις ἔθνεσι, πάλιν ἐξ ἀνάγκης ἀνατρέχειν ἐκβιάζομαι ἐπὶ τὴν τοῦ αἵτιον ζήτησιν, καὶ συνομολογεῖν μὴ ἄλλως αὐτοὺς κεκρατηκέναι τοῦ τολμήματος ἢ θειοτέρᾳ καὶ ὑπὲρ ἄνθρωπον δυνάμει καὶ συνεργίᾳ τοῦ φήσαντος αὐτοῖς "μαθητεύσατε πάντα τὰ ἔθνη ἐν τῷ ὀνόματί μου."

3.7.23 | τοῦτο δ' οὖν είπὼν ἐπισυνῆψεν ἐπαγγελίαν, δι' ἣς ἔμελον ἐπιθαρρεῖν καὶ προθύμως ἐπιδιδόναι σφᾶς αὐτοὺς τοῖς παρηγγελμένοις. φησὶ γοῦν αὐτοῖς καὶ ἴδοὺ ἐγὼ μεθ' ὑμῶν είμι πάσας τὰς ἡμέρας, ἔως τῆς συντελείας τοῦ αἰῶνος." ἀλλὰ καὶ πνεύματος αὐτοῖς ἐμπνεῦσαι λέγεται θείου, ἀλλὰ καὶ δύναμιν αὐτοῖς ἔνθεον καὶ παραδοξοποιὸν πεποιηκέναι, τοτὲ μὲν φήσας "λάβετε πνεῦμα ἄγιον," τοτὲ Θεραπεύετε, λεπροὺς καθαρίζετε, δαίμονας ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε."

3.7.24 | συνορᾶς τοιγαροῦν καὶ αὐτὸς ὅπως κεκράτηκεν ὁ δι' αὐτῶν λόγος, ἐπεὶ καὶ αὐτῶν ἡ βίβλος τῶν Πραξέων συνῳδὰ τούτοις καὶ σύμφωνα μαρτυρεῖ· ἔνθα

could convince any of the foolish people.

3.7.22 | But again, looking at the power of the word, I see that countless crowds have been convinced, and that many churches have been established by those very lowly and unrefined disciples of Jesus, not in hidden or obscure places, but in the most prominent cities, I mean in the Roman Empire, as well as in Alexandria and Antioch, throughout all of Egypt and Libya, Europe and Asia, in villages and regions and among all kinds of peoples. I am forced to return to the search for the reason behind this, and I must agree that they have gained control of this boldness only through divine power and the help of the one who told them, "Make disciples of all nations in my name."

3.7.23 | After saying this, he made a promise, by which they would be encouraged and willingly give themselves to the tasks given to them. He says to them, "Look, I am with you all the days, until the end of the age." It is also said that he inspired them with a divine spirit and gave them a powerful and extraordinary ability. At times he said, "Receive the Holy Spirit," and at other times, "Heal the sick, cleanse the lepers, cast out demons; you received without payment, give without payment."

3.7.24 | So you can see how the word has prevailed through them, since their book of Acts also agrees and testifies to this. There, they themselves are shown to perform

ἰδτοροῦνται καὶ αὐτοὶ τῇ τῶν παραδόξων ἐνεργείᾳ δι’ ὄνόματος τοῦ Ἰησοῦ πρὸς αὐτῶν ἐπιτελουμένη τοὺς παρόντας καὶ τοὺς θεωμένους ἔκπλῆξαι.

extraordinary acts in the name of Jesus, causing amazement among those present and those who witness it.

3.7.25 | ἔξεπληττον γὰρ, ὡς είκὸς, διὰ τῶν ἔργων τοὺς θεωμένους πρότερον· εἴθ’ οὕτως προθύμους εἶχον αὐτοὺς ἐπὶ τὸ φιλοπευστεῖν τίς ποτ’ ἦν οὗτος οὗ τῇ δυνάμει καὶ προσηγορίᾳ τὸ θαῦμα γέγονεν εἴτα διδάσκοντες ηὔρισκον τῇ πίστει φθάνοντας τὴν παρ’ αὐτῶν διδασκαλίαν.

3.7.25 | For they amazed those who were watching, as was to be expected, through their works. Then, they became eager to find out who this person was, by whose power and name the miracle had happened. After that, while teaching, they discovered through faith that they were reaching the teachings from them.

3.7.26 | οὐ γὰρ τοῖς λόγοις πεισθέντες, ἀλλὰ τοῖς ἔργοις προκαταληφθέντες ῥάδιον ἐποιῦντο τὴν ἐν τοῖς λόγοις διάθεσιν. λέγονται γοῦν ἡδη τινὲς βουθυσίας καὶ σπονδὰς, ὡς ἀνὴρ θεοῖς οὖσιν, τοῖς τοῦ Ἰησοῦ προσαγηοχέναι· καὶ τινὰ μὲν αὐτῶν τὸν Ἐρμῆν. εἶναι, τινὰ δὲ τὸν Δία νενομικέναι, τοσοῦτον αὐτῶν τὰς διανοίας ἔξεπληττεν ἡ τῶν παραδόξων ἔργων ἐπίδειξις.

3.7.26 | For they were not convinced by words, but were easily led by the works to accept the message in the words. Indeed, some already spoke of sacrifices and offerings, as if they were already gods, to be dedicated to Jesus. Some of them called him Hermes, while others named him Zeus, so much did the display of extraordinary works amaze their minds.

3.7.27 | καὶ δὴ οὕτω διακειμένοις πάνθ’ ὅσα περὶ τοῦ Ἰησοῦ κατήγγελλον ἡδη λοιπὸν ἀληθεύειν εὐλόγως ἐνομίζοντο, καὶ τῇ μετὰ τὸν θάνατον ἀναβιώσει αὐτοῦ οὐχ ἀπλοῖς οὐδ’ ἀναποδείκτοις ἐμαρτύρουν λόγοις, δέ αὐτῆς δ’ ἐνεργείας ἔπειθον, ζῶντος ἔργα παριστῶντες.

3.7.27 | And so, while they were in this state, they thought that everything they reported about Jesus was true and reasonable. After his death, they did not testify with simple or unproven words, but they convinced others by showing the power of his works while he was alive.

3.7.28 | εἰ δὲ καὶ θεὸν αὐτὸν καὶ θεοῦ παῖδα πρὸ τῆς εἰς ἀνθρώπους ἀφίξεως παρὰ τῷ πατρὶ τυγχάνοντα κατήγγελλον, καὶ τούτῳ πῶς οὐκ ἀν προσέθεντο μᾶλλον, τὸ ἐναντίον ἀπιστον εἶναι καὶ ἀδύνατον

3.7.28 | If they reported that he was both a god and the son of God before he came to humans, how could they not add to this? They thought it was unreasonable and impossible to believe otherwise, reasoning

ἥγούμενοι είκότως, λογισάμενοι μὴ δύνασθαι θνητῆς ἔργα φύσεως εἶναι νομίζειν τὰ δρώμενα, ἀλλὰ θεοῦ, κἀν μὴ λέγη τις;

3.7.29 | τοῦτ' ἦν ἄρα καὶ οὐδὲν ἄλλο τὸ ζητηθὲν αὐτὸ δέκεινο, ὅποια δυνάμει περιγεγόνασι τῶν ἐν ἀρχαῖς ἀκροωμένων οἴ τοῦ Ἰησοῦ μαθητὰ, καὶ ὅπως Ἐλληνας δόμοῦ καὶ βαρβάρους ὡς περὶ λόγου θεοῦ περὶ αὐτοῦ φρονεῖν ἐπεισαν, ὅπως τε ἐν μέσαις ταῖς πόλεσιν καὶ ἀνὰ τὰς χώρας εύσεβείας ἐνὸς τοῦ ἐπὶ πάντων θεοῦ συνεδτήσαντο διδασκαλεῖα.

3.7.30 | καίτοι τίς οὐκ ἀν θαυμάσει πρὸς ἑαυτὸν ἐπιλογισάμενος καὶ ἐνθυμηθεὶς ὡς οὐκ ἀνθρώπινον ἦν τὸ μηδ' ἄλλοτε ὑπὸ μίαν τὴν Ῥωμαίων γενέσθαι τὰ πλεῖστα τῆς οἰκουμένης ἔθνη, ἀλλ' ἀπὸ τῶν τοῦ Ἰησοῦ χρόνων.

3.7.31 | ἅμα γὰρ τῇ εἰς ἀνθρώπους αὐτοῦ παραδόξῳ ἐπιδημίᾳ καὶ τὰ Ῥωμαίων ἀκμάσαι συνηνέχθη, τότε πρῶτον Αύγουστου τῶν πλείστων ἔθνῶν μοναρχήσαντος, καθ' ὃν Κλεοπάτρας ἀλούσης ἡ κατ' Αἴγυπτον τῶν Πτολεμαίων διαδοχὴ λέλυτο· ἐξ ἑκείνου τε καὶ εἰς δεῦρο τὸ ἀπ' αἰῶνος καὶ ἀπ' αὐτῆς ὡς εἰπεῖν τῆς πρώτης ἀνθρωπείας συστὰν Αἴγυπτου βασίλειον καθήρητο.

3.7.32 | ἐξ ἑκείνου τε καὶ τὸ Ἰουδαίων ἔθνος Ῥωμαίων δοῦλον γέγονεν, καὶ τὸ Σύρων ὥσαύτως, Καππαδόκων τε καὶ Μακεδόνων, καὶ Βιθυνῶν, καὶ Ἐλλήνων, καὶ συνελόντι φάναι τῶν λοιπῶν τῶν ὑπὸ τὴν

that the works done could not be the actions of a mortal, but must be of a god, even if no one said so.

3.7.29 | This was indeed the only thing that was sought, how the disciples of Jesus had gained power over those who listened in the beginning. They convinced both Greeks and non-Greeks to think about him as if he were a god. They taught that in the middle of cities and throughout the lands, people should gather to learn about the worship of the one god who is above all.

3.7.30 | And yet, who would not be amazed when thinking to themselves and reflecting that it was not human for most of the nations of the world to come together under one Roman rule, but it happened from the time of Jesus?

3.7.31 | For at the same time as his strange arrival among humans, the power of the Romans was rising. This was the first time that Augustus ruled over most nations, during which Cleopatra was defeated and the rule of the Ptolemies in Egypt was ended. From that time until now, the kingdom of Egypt, which was part of the first human history, was taken down.

3.7.32 | From that time, the nation of the Jews became a slave to the Romans, and so did the Syrians, as well as the Cappadocians, Macedonians, Bithynians, and Greeks. In short, all the others were

ρωμαίων ἀρχὴν ἀπάντων.

3.7.33 | τοῦτο δὲ ὅτι μὴ ἀθεεὶ τῇ περὶ τοῦ σωτῆρος ἡμῶν διδασκαλίᾳ συνεισῆλθεν τίς οὐκ ἀν ὁμολογήσειε, διανοηθεὶς ὡς οὐ βάρδιον ἦν τοῖς μαθητοῖς ταῖς αὐτοῦ πορείαν ἐπὶ τῆς ἀλλοδαπῆς στείλασθαι, διεστώτων πρὸς ἄλληλα τῶν ἔθνῶν, καὶ μηδεμιᾶς οὕσης ἐν αὐτοῖς ἐπιμιξίας διὰ τὰς πολλὰς ἔθναρχίας· ὃν περιηρημένων ἀφύβως ἥδη καὶ ἐπ' ἀδείας τὸ προκείμενον ἦνυν, τὴν πορείαν αὐτοῖς προεξευμαρίσαντος τοῦ ἐπὶ πάντων θεοῦ, καὶ τοὺς θυμοὺς τῶν κατὰ πόλεις δεισιδαιμόνων φόβῳ τῆς μείζονος ἀρχῆς καταστείλαντος.

3.7.34 | λόγισαι γὰρ ὡς εἴ μηδὲν τὸ κωλῦον ἦν τοὺς περὶ τὴν πολύθεον πλάνην ἐπτοημένους τῇ τοῦ Χριστοῦ πολεμεῖν διδασκαλίᾳ, πάλαι ἀν ἑώρας κατὰ πόλεις καὶ κατὰ ἀγροὺς ἐμφυλίους στάσεις, διωγμούς τε καὶ πολέμους οὐ τοὺς τυχόντας, εἰ δὴ ἐφ' ἐαυτοῖς εἶχον οἱ δεισιδαιμονες τὴν ἐπ' αὐτῶν ἔξουσίαν.

3.7.35 | νῦν δὲ καὶ τοῦτο δεοῦ τοῦ ἐπὶ πάντων ἔργον ἦν, τὸ μείζονι φόβῳ τῆς ἀνωτάτω ἀρχῆς τοὺς ἔχθρους τοῦ οἰκείου λόγου καταδουλῶσαι· προκόπτειν γὰρ αὐτὸν δοσμέραι καὶ εἰς πάντας ἀνθρώπους αὔξειν βούλεται.

3.7.36 | πάλιν τε αὕτης μὴ νομισθείη κατὰ συγχώρησιν τῶν κρατούντων διαρκέσειν, εἴποτέ τις τούτων πονηρίᾳ ληφθεὶς τῷ τοῦ Χριστοῦ λόγῳ πολεμεῖν προύθετο, καὶ τοῦτο πράττειν ἐνεδίδου τὸ καταθύμιον,

under Roman rule.

3.7.33 | Now, who would not agree that this is not to be dismissed, considering the teaching about our savior? It was not easy for his disciples to travel among the different nations, which were separated from each other, and there was no mixing among them because of the many different nations. With those nations set apart, they were already free and able to carry out their mission, guided by the one true God, and calming the fears of the superstitious people in the cities because of the greater authority.

3.7.34 | For if there had been nothing to stop those afraid of the many gods from fighting against the teaching of Christ, you would have seen long ago civil wars in the cities and the countryside, along with persecutions and wars that were not random, if indeed the superstitious people had power over them.

3.7.35 | But now this was also the work of the one true God, to bring the enemies of the true word under control through the greater fear of the highest authority. For he wants to advance every day and grow among all people.

3.7.36 | Again, so that it would not be thought that the powerful would last through agreement, if anyone among them, caught by wickedness, intended to fight against the word of Christ, this would show

όμοῦ μὲν είς ἔνδειξιν τῶν τῆς εύσεβείας ἀθλητῶν, δόμοῦ δὲ καὶ είς τὸ τοῖς πάσι φανερὸν καταστῆναι ὅτι μὴ ἐξ ἀνθρώπων ἦν βουλῆς, ἀλλ' ἐκ τῆς τοῦ θεοῦ δυνάμεως ἡ τοῦ λόγου σύστασις.

the courage of the faithful. At the same time, it would make it clear to everyone that it was not from human plans, but from the power of God that the message was established.

3.7.37 | αὐτίκα τίς ούκ ἀν θαυμάσει τὰ συμβαίνειν κατὰ τοὺς τοιούσδε καιροὺς εἰώθότα; οἱ μὲν γὰρ τῆς εύσεβείας ἀθληταὶ τὸ πρὶν ἀνθρώποις γε τοῖς πᾶσι διάδηλοι καὶ διαπρεπεῖς ἐγίνοντο, τῶν παρὰ τῷ θεῷ κατηξιωμένοι βραβείων· οἱ δὲ τῆς εύσεβείας πολέμιοι τὰς προσηκούσας ἔξετινον δίκας, θεηλάτοις μάστιξιν οἰστρούμενοι καὶ πᾶν τὸ σῶμα δεινοῖς καὶ ἀνιαροῖς πάθεσι διαφθειρόμενοι, ὥστε ἥδη καὶ είς ὅμολογίαν τῆς κατὰ Χριστοῦ δυσσεβείας ἥκειν περιελαθῆναι.

3.7.37 | Who would not be amazed at what is happening in such times? For the faithful athletes of piety were once clear and outstanding among all people, honored with rewards from God. But the enemies of piety were extending their trials, driven by divine punishments and destroying their whole bodies with terrible and painful sufferings, so that they were even reaching a confession of their impiety against Christ.

3.7.38 | οἵ δέ γε λοιποὶ πάντες τῆς ἐνθέου προσηγορίας ἡξιωμένοι καὶ τὰ Χριστοῦ φρονεῖν αὐχοῦντες, ἐπ' ὄλιγον γεγυμνασμένοι τοῖς πειρατηρίοις, τὸ δὲ γνήσιον καὶ εἰλικρινὲς τοῦ φρονήματος ἐπιδειξάμενοι, τὴν οἰκείαν αὐθίς ἀπελάμβανον ἐλευθερίαν, είς μεῖζον δοσμέραι δι' αὐτῶν ἐκλάμποντος τοῦ σωτηρίου λόγου, καὶ ἐν αὐτοῖς γε μέσοις τοῖς ἔχθροῖς κατακρατοῦντος,

3.7.38 | But all the others, honored with the divine title and boasting to think like Christ, having been briefly tested by trials, showed the true and sincere nature of their thoughts. They again received their own freedom, shining more and more each day through the saving message, even while they were among the enemies who were holding them down.

3.7.39 | μὴ μόνον τε τῶν ὀρατῶν πολεμίων κατεξανισταμένους, ἀλλὰ καὶ τῶν ἀοράτων, εἴ τινες ἄρα εἰεν ἀμφὶ τὸν περὶ γῆν ἀέρα ζοφώδη πονηροὶ δαίμονες καὶ ἄρχοντες τούτων, οὓς καὶ αὐτοὺς οἱ γνήσιοι τοῦ Χριστοῦ μαθηταὶ δι' ἀγνείας βίου καὶ τῶν πρὸς τὸν θεόν εύχῶν διά τε τῆς αὐτοῦ ἐνθέου προσηγορίας ἔξελαύνοντες, σημείων τῶν πάλαι

3.7.39 | Not only were they rising up against visible enemies, but also against invisible ones, if there were indeed wicked demons and rulers of darkness in the air around the earth. These true disciples of Christ, by living a pure life and through their prayers to God, were driving them away with the divine title. They were showing signs of the strange wonders that

ιστορουμένων ὑπ' αύτοῦ γεγονέναι παραδόξων, καὶ ἐν τούτῳ τοῖς συνορᾶν δυναμένοις τὰ τεκμήρια τῆς ἐνθέου ἀρετῆς αύτοῦ διαδεικνύντες.

3.7.40 | Άλλὰ γάρ τῶνδε κατὰ καιρὸν προγεγυμνασμένων καιρὸς ἥδη καλεῖ τῆς μυστικωτέρας περὶ αύτοῦ θεολογίας ἐφάψασθαι, καὶ τὸν θεὸν λόγον, ὅστις ποτ' ἦν ὁ διὰ τοῦ φαινομένου ἀνδρὸς τάς θαυματουργίας ἔκτελῶν, ἐποπτεῦσαι.

had been told about them long ago, and in this way, they were demonstrating the evidence of his divine virtue to those who could see.

3.7.40 | But indeed, for those who have been trained in due time, it is now the time to touch on the deeper theology about him and to consider the word of God, which once the man who performed miracles was able to see.

## Book Four (ΒΙΒΛΙΟΝ ΤΕΤΑΡΤΟΝ)

### Section 1

4.1.1 | ἐπειδὴ τὰ προσήκοντα περὶ τῆς ἐνανθρωπήσεως τοῦ σωτῆρος ἡμῶν ἐν τῷ πρὸ τούτου συγγράμματι, τρίτῳ ὅντι τῆς Εὐαγγελικῆς Ἀποδείξεως, αὐτάρκως ἡμῖν διαπεπόνηται, καιρὸς ἥδη καὶ ἀπορρητοτέρων ἐφάψασθαι λόγων τῶν περὶ τῆς κατ' αὐτὸν μυστικωτέρας θεολογίας.

4.1.1 | Since the things related to the incarnation of our Savior have been sufficiently covered in the previous writing, which is the third of the Gospel Proofs, it is now time to touch on the more secretive words about the deeper theology concerning him.

4.1.2 | ὁ μὲν οὖν περὶ τοῦ πρώτου καὶ αἰδίου, μόνου τε ἀγεννήτου καὶ ἐπὶ πάντων αἵτίου τῶν ὅλων, πανηγεμόνος τε καὶ παμβασιλέως θεοῦ κοινὸς ἄπασιν ἀνθρώποις ἔστι λόγος· ἕδιος δὲ καὶ κοινὸς αὐθις Ἐβραίων καὶ ἡμῶν ὁ περὶ Χριστοῦ· ὃν πὴ μὲν ὁμοίως ἡμῖν ταῖς παρ' αὐτοῖς ἐπόμενοι γραφαῖς ἔτι νῦν ὁμολογοῦσι, πὴ δὲ μακρὰν ἀποπίπτουσι, μήτε τὴν θεότητα συνορῶντες αύτοῦ, μήτε τὰ αἴτια τῆς παρουσίας εἰδότες, μήτε μήν τοὺς χρόνους καθ' οὓς ἤξειν ἀνείρηται εἰς ἀνθρώπους περιδρασσόμενοι.

4.1.2 | The one who is about the first and eternal, the only uncreated and the cause of all things, is the common word of God for all people. But the word about Christ is both special and common to the Hebrews and to us. Some still confess him according to the same scriptures we follow, while others fall far away, not seeing his divinity, not knowing the reasons for his coming, and not understanding the times in which he was said to come to humanity.

4.1.3 | οἽ μὲν γὰρ ἔτι καὶ νῦν ἤξειν μέλλοντα προσδοκῶσιν, ἡμεῖς δ' ἥδη μὲν εἰς ἄπαξ ἀποδείκνυμεν ἐλθόντα, καὶ δευτέραν δ' αὐτοῦ μετὰ τῆς ἐνθέου δόξης παρουσίαν ταῖς τῶν θεοφόρων προφητῶν προρρήσεσί τε καὶ διδασκαλίαις πειθόμενοι ἴδεῖν εύχόμεθα. διττοῦ δ' ὅντος τοῦ κατ' αὐτὸν λόγου ὃ μὲν νεώτερος ἀν εἴη, χθὲς καὶ πρώην εἰς ἀνθρώπους εἰσηγμένος· ὃ δὲ παντὸς χρόνου καὶ πάντων αἰώνων πρεσβύτερος.

4.1.4 | βουληθεὶς γὰρ ὁ θεὸς, ἄτε μόνος ὁν ἀγαθὸς ἀγαθοῦ τε παντὸς ἀρχὴ καὶ πηγὴ, τῶν αὐτοῦ θησαυρῶν πλείους ἀποφῆναι κοινωνοὺς, ἄρτι τε μέλλων τὴν λογικὴν πᾶσαν προβάλλεσθαι κτίσιν, ἀσωμάτους τινὰς νοερὰς καὶ θείας δυνάμεις, ἀγγέλους τε καὶ ἀρχαγγέλους, ἄյλά τε καὶ πάντη καθαρὰ πνεύματα, προσέτι δὲ ψυχὰς ἀνθρώπων ἀφετον καὶ ἐλεύθερον τῆς αὐθεκουσίου περὶ τὸ καλὸν ἢ τούναντίον αἱρέσεως τὴν φύσιν ἐπαγομένας, δσα τε τούτοις ὅργανα σωμάτων ἔμελλεν ἔσεσθαι ποικίλων ἀγωγῆς κατάλληλα βίων, χώρας τε τούτοις ἅπασι καὶ τόπους διανέμειν οίκείους· μείνασι μὲν γὰρ ἀγαθοῖς τοὺς κρείττονας, ἔμπαλιν δὲ τοὺς προσήκοντας, τῆς ἐπὶ τάναντίᾳ ἡροπῆς τὰ σωφρονιστήρια·) προλαβὼν τὸ μέλλον, οἵα θεὸς, τῇ προγνώσει, συνιδῶν τε τούτων ἀπάντων πρὶν γενέσθαι ὡς ἐν μεγάλῳ σώματι κεφαλῆς δεησομένων, ἵνα τὸν τῆς δημιουργίας ἀπάσης οἰκονόμον ἡγεμόνα τε καὶ βασιλέα τῶν ὅλων προτάξασθαι ὥστο δεῖν, ἥ καὶ τὰ θεῖα μυσταγωγεῖ λόγια πρὸς τῶν ἄνωθεν παρ' Ἐβραίοις θεολόγων τε καὶ προφητῶν ἀνδρῶν τεθεσπισμένα·

4.1.3 | Some still expect him to come again, but we already show that he has come once, and we hope to see his second coming with divine glory, believing the prophecies and teachings of the God-bearing prophets. The word about him is twofold: the newer one refers to his coming to humanity yesterday and before, while the older one is from all time and all ages.

4.1.4 | For God, wishing to share his goodness as the only good one and the source of all good, decided to bring forth many from his treasures. He was about to show all rational beings, including some incorporeal divine powers, angels and archangels, and all pure spirits. He also intended to create free and unbound human souls, which would have the nature to choose between good and evil. He planned to give them bodies suitable for various ways of life and to assign them their own places and regions. The better ones would remain with the good, while the lesser ones would be assigned to the opposite. Anticipating the future, as God does, and seeing all these things before they happened, he thought it necessary to appoint the ruler and king of all creation as the head of this great body, which would also reveal the divine mysteries according to the teachings of the Hebrew theologians and prophets.

4.1.5 | παρ' ὅν δὴ μαθεῖν ἔνεστιν ὡς ἄρα  
μία μὲν εἴη τῶν ὅλων ἀρχὴ, μᾶλλον δὲ τὸ  
καὶ ἀρχῆς ἀνώτερον, καὶ πρώτου  
προγενέστερον, καὶ μονάδος  
ἀρχεγονώτερον, καὶ πάσης κρεῖττον  
προσηγορίας, ἄρρητον, ἀνέκφραστον,  
ἀπερινόητον, ἀγαθὸν, τὸ πάντων αἴτιον, τὸ  
ποιητικὸν, τὸ εὔεργετικὸν, τὸ προνοητικὸν,  
τὸ σωτήριον, αὐτὸς ὁν δὲ εἰς καὶ μόνος  
Θεὸς, ἐξ οὗ τὰ πάντα, δι' ὃν τὰ πάντα ἔστιν  
ἐν αὐτῷ γάρ ζῶμεν καὶ κινούμεθα καὶ  
έσμεν.

4.1.5 | From these, we can learn that there is one source of all things, which is higher than any beginning, older than the first, more original than any unity, and greater than any name. It is unspeakable, unexplainable, beyond understanding, good, the cause of everything, creative, beneficial, wise, and saving. This one and only God is from whom all things come, through whom all things exist; for in him we live, move, and are.

4.1.6 | ὅ τι δὴ θέλει, τοῦτο γοῦν καὶ εἴη ἀν  
τὸ μόνον τῆς τῶν γεννητῶν ἀπάντων  
ούσιώσεως τε καὶ ὑπάρξεως αἴτιον·  
θέλοντος γάρ ἐστι, θέλει δὲ, ὅτι τὴν φύσιν  
ἀγαθὸς ὁν τυγχάνει. ἀγαθῷ δὲ οὐδὲν ὅτι  
μὴ τὸ θέλειν τὰ ἀγαθὰ προσφυές.

4.1.6 | Whatever he wants, that is surely the cause of the existence and being of all created things. For it is his will, and he wants it because he is good by nature. And nothing is more natural for a good being than to want good things.

4.1.7 | θέλων δὲ ταῦτα καὶ δύναται· διὸ καὶ  
θέλων δημοῦ καὶ δυνάμενος, ἀκωλύτως καὶ  
ἀπαραποδίστως πᾶν ὅ τι καλὸν καὶ  
συμφέρον ἔν τε δρωμένοις καὶ ἀφανέσιν  
αὐτὸς ἐαυτῷ συνεστήσατο, ὕλην ὥσπερ  
τινὰ καὶ ούσιαν τῆς τῶν ὅλων γενέσεως τε  
καὶ συστάσεως τὴν ἐαυτοῦ βουλὴν καὶ  
δύναμιν προβεβλημένος, ὡς μηκέτι  
εὐλόγως φάναι δεῖν ἐξ οὐκ ὄντων εἶναι τι  
τῶν ὄντων· οὐδὲ γάρ ἄν εἴη τι τὸ ἐκ μὴ  
ὄντος. πῶς γάρ τὸ μὴ ὃν ἐτέρῳ τοῦ εἶναι  
γένοιτ' ἄν αἴτιον; πάν δὲ ὅ τι ποτε καὶ ἔστιν  
ἐξ ἐνὸς τοῦ μόνου ὄντος καὶ προόντος, τοῦ  
δὴ καὶ φήσαντος "ἐγώ εἰμι ὁ ὄν," τὸ εἶναι  
λαβὸν ἔχει·

4.1.7 | Wishing to do so, he is also able to do so. Therefore, he wants and is able to bring together everything that is beautiful and beneficial, both in what is seen and what is hidden, for himself. He has set up a kind of matter and essence for the creation and arrangement of all things, showing his will and power, so that it no longer makes sense to say that something can come from nothing. For nothing could be if it came from non-being. How could what is not be a cause for something that is? Everything that exists comes from the one true being, who said, "I am the one who is," and has existence.

4.1.8 | ὅτι δὴ μόνος ὁν καὶ ἀεὶ ὁν αὐτὸς  
πᾶσι τοῖς ἐξ αὐτοῦ τὸ εἶναι κτησαμένοις  
αἴτιος τοῦ εἶναι κατέστη τῷ θέλειν καὶ τῷ

4.1.8 | For he alone is and always is, and he is the cause of existence for all things that have come from him, through his will and

δύνασθαι, καὶ τὴν ούσιαν τοῖς πᾶσι καὶ τὰς δυνάμεις καὶ τὰ εἶδη πλουσίως καὶ ἀνεπιφθόνως ἔξ αὐτοῦ κεχαρισμένος.

## Section 2

4.2.1 | Καὶ δὴ τῶν ὄντων ἀπάντων πρῶτον ὑφίστησιν αὐτοῦ γέννημα τὴν πρωτότοκον σοφίαν, ὅλην δι' ὅλου νοεράν καὶ λογικήν καὶ πάνσοφον, μᾶλλον δὲ αὐτόνουν καὶ αὐτολόγον καὶ αὐτοσοφίαν, καὶ εἴ τι δὲ αὐτάκαλον καὶ αὐτοόγαθον ἐπινοεῖν ἐν γεννητοῖς θέμις, τοῦτο πρῶτον αὐτὸς ἔξ αὐτοῦ θεμέλιον τῶν μετὰ ταῦτα γενησομένων προβάλλεται, τὸ τέλειον τελείου δημιούργημα, καὶ σοφοῦ σοφὸν ἀρχιτεκτόνημα, ἀγαθοῦ πατρὸς ἀγαθὸν γέννημα, καὶ τί γάρ ἄλλο ἢ τῶν μετέπειτα τὸ εἶναι δι' αὐτοῦ λαβόντων προστάτην καὶ κηδεμόνα, σωτῆρά τε καὶ ιατρὸν, καὶ κυβερνήτην τῆς τῶν ὅλων δημιουργίας τοὺς οἴακας περιδεδραμγένον;

4.2.2 | ὥθεν είκότως οἱ χρησμοὶ θεολογουντες θεὸν γεννητὸν αὐτὸν ἀποφαίνουσιν, ὡς ἀν τῆς ἀνεκφράστου καὶ ἀπερινοήτου θεότητος μόνον ἐν αὐτῷ φέροντα τὴν εἰκόνα, δι' ἣν καὶ θεὸν εἶναι τε αὐτὸν καὶ λέγεσθαι τῆς πρὸς τὸ πρῶτον ἔξομοιώσεως χάριν, ταύτῃ τε αὐτὸν ἀγαθὸν φασιν ὑπηρέτην πρὸς τοῦ πατρὸς ὑποβεβλῆσθαι, ἵνα ὥσπερ δι' ἐνὸς πανσόφου καὶ ζῶντος ὄργάνου τεχνικοῦ τε καὶ ἐπιστημονικοῦ κανόνος τὰ πάντα αὐτῷ ἀπευθύνοιτο, σώματα δόμοι καὶ ἀσώματα, ἔμψυχά τε καὶ ἄψυχα, λογικὰ σὺν ἀλόγοις, θνητὰ σὺν ἀθανάτοις, καὶ εἴ τι τούτοις ἔτερον συνυφέστηκέ τε καὶ συνύφανται, καὶ ὡς μιᾷ τῶν ὅλων δυνάμει, ἐνί τε ζῶντι καὶ ἔμψυχῳ νόμῳ τε καὶ λόγῳ ἐν πᾶσιν ὅντι καὶ διὰ πάντων ἥκοντι τὰ πάντα

power. He has generously and freely given being, essence, powers, and forms to all things.

4.2.1 | And indeed, of all beings, he first establishes his offspring, the firstborn wisdom, which is whole, intellectual, logical, and all-wise. More than that, it is self-same, self-reasoning, and self-wise. If there is anything that is self-beautiful and self-good to be thought of among created things, this is first set as the foundation for what will come after, the perfect creation of the perfect, the wise architect of the wise, the good offspring of a good father. For what else is there but that which receives being through him, having him as its guardian and caretaker, savior and healer, and the pilot of the creation of all things, running its course?

4.2.2 | Therefore, it is fitting that the oracles, speaking of God, declare him to be the generated one, as he carries the image of the incomprehensible and unnameable divinity. For this reason, he is called God, and it is said that he is like the first, and through this, they say he is good, serving as a helper to the father. Just as through one wise and living instrument, both technical and scientific, everything is directed to him—both bodies and non-bodies, living and non-living, rational and irrational, mortal and immortal. And if anything else is woven together and combined with these, it is as if all things are united in one power, under a living and rational law and word, so that everything that exists and comes to be is harmonized by one all-wise

συναρμόζοιτο ὑφ' ἐνὶ πανσόφῳ δεσμῷ,  
αὐτῷ δὴ τῷ τοῦ θεοῦ λόγῳ τε καὶ νόμῳ,  
συναγόμενά τε καὶ συνδούμενα.

### Section 3

4.3.1 | 'Ἐνὸς δὲ ὄντος τοῦ πατρὸς ἔνα χρὴ  
καὶ τὸν υἱὸν, ἀλλ' οὐ πολλοὺς εῖναι, καὶ ἔνα  
τέλειον μόνον γεννητὸν θεὸν ἐκ θεοῦ, ἀλλ'  
οὐ πλείους. ἐν γὰρ πλείοσιν ἐτερότης ἔσται  
καὶ διαφορὰ καὶ τοῦ χείρονος εἰσαγωγή.  
διὸ δὴ εἰς θεὸς ἐνὸς υἱὸν τελείου καὶ  
μονογενοῦς, ἀλλ' οὐ πλειόνων θεῶν οὐδ'  
υἱῶν πατήρ,

4.3.2 | ἐπεὶ καὶ μιᾶς οὕσης φωτὸς ούσίας  
μίαν καὶ τὴν ἐξ αὐτοῦ γεννωμένην τελείαν  
αὐτὴν πᾶσα ἀνάγκη τίθεσθαι.

4.3.3 | τί γὰρ ἀν καὶ ἄλλο γέννημα φωτὸς  
ἐπινοεὶν δυνατὸν, μὴ οὐχὶ μόνην τὴν ἐξ  
αὐτοῦ τὰ πάντα πληροῦσαν καὶ  
καταλάμπουσαν ἀκτῖνα; πὰν γὰρ τὸ  
ταύτης ἀλλότριον σκότος ἀν εἴη καὶ οὐ  
φῶς. ταύτῃ τοι καὶ τοῦ πάντων ἀνωτάτου  
πατρὸς, ἀρρήτου φωτὸς ὄντος, οὐδὲν μὲν  
προσφερὲς αὐτῷ οὐδὲ οἰκεῖον ἀν γένοιτο  
παράδειγμα, πλὴν ὅσον αὐτὸ τοῦτο μόνον,  
δὴ καὶ φάναι περὶ υἱοῦ οἴον τε·  
ἀπαύγασμα γάρ ἔστι φωτὸς ἀιδίου, καὶ  
ἔσοπτρον ἀκηλίδωτον τῆς τοῦ θεοῦ  
ένεργείας, καὶ εἰκὼν τῆς ἀγαθότητος  
αὐτοῦ.

4.3.4 | διὸ εἶρηται "ὅς ὁν ἀπαύγασμα τῆς  
δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως  
αὐτοῦ." ἀλλὰ τοῦ μὲν αἰσθητοῦ φωτὸς

bond, namely, the word and law of God,  
being gathered and joined together.

4.3.1 | But there must be one being, the  
father, and one son, and not many, and only  
one perfect generated God from God, and  
not more. For in many there will be  
otherness and difference, and the  
introduction of something lesser.  
Therefore, there is one God, the father of  
one perfect and only son, and not the father  
of many gods or sons.

4.3.2 | Since there is one essence of light, it  
is necessary to have one perfect being  
generated from it.

4.3.3 | For what other offspring of light  
could be thought of, except for the one ray  
that fills and shines upon everything? For  
anything that is separate from this would  
be darkness and not light. Therefore, from  
the highest father of all, who is the  
incomprehensible light, nothing could be  
offered to him as a comparison, except for  
this alone, which is said to be like the son;  
for he is a reflection of the eternal light, and  
a flawless mirror of the activity of God, and  
an image of his goodness.

4.3.4 | That is why it is said, "who being the  
reflection of his glory and the exact  
representation of his being." But the light of

άχώριστος ἡ αύγη, ὁ δ' υἱὸς ίδίως παρὰ τὸν πατέρα καθ' ἐαυτὸν ὑφέστηκε· καὶ φωτὸς μὲν ἡ αύγη χώραν ἐνεργείας ἐπέχει, ὁ δὲ υἱὸς ἔτερόν τι ἡ κατὰ ἐνέργειαν τυγχάνει, καθ' ἐαυτὸν οὐσιωμένος.

the visible world is inseparable from its brightness, while the son exists uniquely beside the father in his own way. The brightness holds a place of activity, but the son is something different in terms of action, existing in his own essence.

4.3.5 | καὶ πάλιν ἡ μὲν αύγη συνυπάρχει τῷ φωτὶ, συμπληρωτική τις οὖσα αὐτοῦ· ἄνευ γὰρ αύγῆς οὐκ ἀν ὑποσταίη φῶς·) ὁμοῦ τε καὶ καθ' αὐτὸν συνυφέστηκεν ὁ δὲ πατὴρ προυπάρχει τοῦ υἱοῦ καὶ τῆς γενέσεως αὐτοῦ προύφεστηκεν, ἥ μόνος ἀγέννητος ἦν.

4.3.5 | And again, the brightness exists together with the light, being a kind of completion of it; for without brightness, light could not exist. The father and the son are united together, but the father existed before the son and his generation, as he alone was ungenerated.

4.3.6 | καὶ ὁ μὲν καθ' ἐαυτὸν τέλειος καὶ πρῶτος, ὡς πατὴρ, καὶ τῆς τοῦ υἱοῦ συστάσεως αἴτιος, οὐδὲν εἰς συμπλήρωσιν τῆς ἐαυτοῦ θεότητος παρὰ τοῦ υἱοῦ λαμβάνων· δὲ, ὡς ἔξ αἰτίου γεγονώς υἱὸς, δεύτερος οὖς ἐστιν υἱὸς καθέστηκεν, παρὰ τοῦ πατρὸς καὶ τὸ εἶναι καὶ τὸ τοιόσδε εἶναι εἰληφώς.

4.3.6 | And the father is perfect and first in himself, as the father, and he is the cause of the son's existence, receiving nothing from the son to complete his own divinity. But the son, as one who has come from a cause, is second; he has received both his being and this kind of being from the father.

4.3.7 | καὶ πάλιν ἡ μὲν αύγη οὐ κατὰ προαιρεσιν τοῦ φωτὸς ἐκλάμπει, κατά τι δὲ τῆς ούσιας συμβεβηκός ἀχώριστον, ὁ δὲ υἱὸς κατὰ γνώμην καὶ προαιρεσιν είκὼν ὑπέστη τοῦ πατρός. βουληθεὶς γὰρ ὁ θεὸς γέγονεν υἱὸν πατὴρ, καὶ φῶς δεύτερον κατὰ πάντα ἐαυτῷ ἀφωμοιωμένον ὑπεστήσατο

4.3.7 | And again, the brightness does not shine according to the choice of the light, but it is inseparable in nature. The son, however, exists as an image of the father according to thought and choice. For the god willed to become a father of the son, and he established a second light that is fully like himself.

4.3.8 | ἀγεννήτου τοιγαροῦν καὶ ἀιδίου φωτὸς ὄντος ἐνὸς, πῶς ἀν γένοιτο ἄλλο οἶά τις είκὼν, οὐχὶ δὲ καὶ αύγη οὖσα φῶς κατὰ πάντα τὸ ἐμφερὲς τῷ πρωτοτύπῳ σώζουσα; πῶς δ' ἀν καὶ αύτοῦ τοῦ ἐνὸς εἴη

4.3.8 | Since there is one ungenerated and eternal light, how could there be another like an image? Is not brightness also light, preserving all that is similar to the original? And how could there be an image of that

είκων, εί μὴ μία καὶ ή αύτὴ οὐσα; ὅπως μὴ μόνον τῆς ούσιας τοῦ πρώτου ἀλλὰ καὶ τοῦ κατὰ τὸ ποσὸν ἀριθμοῦ τὴν ὁμοίωσιν ἐπάγοιτο, ὡσθ' ἐνὸς εἶναι τοῦ ἀιδίου φωτὸς ἐν τῷ τέλειον, ἀλλ' οὐ διάφορα καὶ πολλὰ τὸ πρῶτον καὶ μονογενὲς ἔκγονον, αὐτὸ δὴ ἐκεῖνο τὸ καὶ ἡμῖν πρῶτον μετὰ τὴν ἄναρχον καὶ ἀγέννητον ούσιαν θεολογούμενον τέλειον ἀγαθόν.

one, if it were not one and the same? This way, it would not only bring about a similarity in the essence of the first but also in the quantity of number, so that the perfect light of the eternal one is one, and not different and many, as the first and only-begotten offspring. That is indeed what we call the perfect good, which is first after the unoriginated and ungenerated essence.

4.3.9 | ἐνα γοῦν χρὴ ἐνὸς πατρὸς καὶ τὸν υἱὸν εἶναι. καὶ γὰρ μιᾶς εύωδίας ἔξ ύποκειμένης τινὸς προϊ·ούσῃς ούσιας, μίαν καὶ τὴν αύτὴν προχειμένην ἡδεῖαν εἰς πάντας ὄδμήν, ἀλλ' οὐ διαφόρους καὶ πολλὰς προσήκοι ἀν ὄδμοιγεῖν. τοῦ δῆτα πρώτου καὶ μόνου ἀγαθοῦ, ὃ ἔστιν ὁ παμβασιλεὺς θεὸς, νῷ καὶ διανοίᾳ ληπτὴν ἔνθεον καὶ ζωτικὴν εύωδίαν ύποστηΓ,αμένου, μίαν ταύτην, ἀλλ' οὐ πλείους ἐπινοεῖν θέμις.

4.3.9 | It is necessary that the son be one with the father. For just as a single fragrance comes from a certain underlying essence, it gives one and the same pleasant scent to all, but it would not be right to say there are different and many fragrances. Indeed, from the first and only good, which is the all-sovereign god, there is one divine and life-giving fragrance that is received by the mind and thought, and it is this one, not many.

4.3.10 | τί γὰρ ἀν καὶ γένοιτο ταύτης ἔτερον κατὰ πάντα τῷ πατρὶ ἀφωμοιωμένης εί μή τι ἄρα ὑποβεβηκὸς καὶ χεῖρον; ὃ ούδαμῶς ἡμῖν ἐν τῇ τοῦ υἱοῦ θεολογίᾳ παρεισακτέον. ἀτμὶς γάρ ἔστι τῆς τοῦ θεοῦ δυνάμεως καὶ ἀπόρροια τῆς τοῦ παντοκράτορος δόξης εἴλικρινής.

4.3.10 | For what could be different in any way from the father if it is fully similar to him, unless something lesser has come in? That should not be included in our theology of the son. For he is a breath of the power of god and a pure outflow of the glory of the all-powerful one.

4.3.11 | ἔξ εύώδους μὲν γὰρ σώματος, μύρου τινὸς φέρε ἥ καὶ τῶν ἀπὸ γῆς ἀκμαζόντων ἀνθῶν τε καὶ ἀρωμάτων εύώδης τις πνοή παρὰ τὸ πρῶτον ύποκειμένον εἰς ἄπαν τὸ ἔκτὸς περιέχον προχεῖται, καὶ πληροῖ γε καὶ τὸν ἀέρα εἰς πλάτος ἀναχειμένη, οὕτι πω κατὰ στέρησιν ἥ μειῶσιν ἥ τομὴν ἥ διαίρεσιν τοῦ

4.3.11 | For from the fragrant body, a certain sweet breath comes from some kind of perfume or from the blooming flowers and scents of the earth, and it flows out from the first underlying essence into all that is outside. It fills even the air as it spreads out, without any loss, reduction, cutting, or division of the underlying

προυποκειμένου.

4.3.12 | τούτου γάρ ἐν οίκείᾳ χώρᾳ μένοντος καὶ τὴν ταύτην πρὸς ἑαυτὸν σώζοντος, τήν τε εύώδη δύναμιν ἀπογεννῶντος, οὐδὲν τοῦ προτέρου χεῖρον καὶ τὸ γεννώμενον εὐώδες οίκείαν ἔχον ὑπόστασιν, ὡς ὅτι μάλιστα τὸ δύμοιότατον τῇ τοῦ γεννήσαντος φύσει διὰ τῆς οίκείας ἀπομεμίηται· πλὴν ἀλλ' ἔτι ταῦτα γεώδη καὶ θνητὰ καὶ μέρη τῆς κάτω φθοροποιοῦ καὶ γεώδους φύσεως.

4.3.13 | τά γε μὴν τῆς προκειμένης ἡμῖν θεολογίας, ἐπέκεινα παντὸς ὄντα παραδείγματος, οὐδὲν μὲν οἶον τὰ ἔκ σωμάτων ἐπάγεται, ὁξυτάτῃ δὲ διανοίᾳ φαντάζεται υἱὸν γεννητὸν, οὐ χρόνοις μέν τισιν οὐκ ὄντα, ὕστερον δέ ποτε γεγονότα, ἀλλὰ πρὸ χρόνων αἰώνιων ὄντα καὶ προόντα, καὶ τῷ πατρὶ ὡς υἱὸν διὰ παντὸς συνόντα, καὶ οὐκ ἀγέννητον ὄντα, γεννώμενον δ' ἐξ ἀγεννήτου πατρὸς, μονογενῆ ὄντα, λόγον τε καὶ θεὸν ἐκ θεοῦ, οὐ κατὰ διάστασιν ἢ τομὴν ἢ διαιρεσιν ἐκ τῆς τοῦ πατρὸς οὐσίας προβεβλημένον, ἀρρήτως δὲ καὶ ἀνεπιλογίστως ἡμῖν, 5 ἐξ αἰώνος, μᾶλλον δὲ πρὸ πάντων αἰώνων, ἐκ τῆς τοῦ πατρὸς ἀνεκφράστου καὶ ἀπερινοήτου βουλῆς τε καὶ δυνάμεως οὐσιούμενον διδάσκοντα. "τὴν γενεὰν γάρ αὐτοῦ" φησὶ "τίς διηγήσεται;" καὶ "ῶσπερ οὐδεὶς ἔγνω τὸν πατέρα εἴ μὴ ὁ υἱὸς, οὕτω καὶ τὸν υἱὸν οὐδεὶς ἔγνω εἴ μὴ μόνος ὁ γεννήσας αὐτὸν πατήρ."

## Section 4

4.4.1 | Πλὴν ἀλλ' ἔνα μονογενῆ καὶ

essence.

4.3.12 | For while this essence remains in its own place and preserves its identity with itself, producing the fragrant power, nothing of the earlier essence is lesser, and the fragrant thing that is produced has its own existence, as it is most similar to the nature of the one that produced it through its own essence. However, these things are still earthly, mortal, and parts of the lower, corrupting, and earthly nature.

4.3.13 | Now, regarding our theology, which goes beyond any example of being, nothing like what comes from bodies is brought forth. But in a sharper mind, a son is imagined as generated, not existing at some times and later coming into being, but existing before eternal times and having always been with the father as a son, and not ungenerated, but generated from an ungenerated father, being the only-begotten, a word and god from god, not projected by division, cutting, or separation from the essence of the father. And it is beyond words and beyond thought for us, from eternity, even more so before all ages, teaching from the incomprehensible and ineffable will and power of the father. "For who can declare his generation?" it says, "And just as no one has known the father except the son, so also no one has known the son except the father who generated him alone."

4.4.1 | But it seemed right to the all-good

άγαπητὸν υἱὸν ἐδόκει τῷ παναγάθῳ πατρὶ τῆς τῶν γεννητῶν ἀπάντων δημιουργίας προυφίστασθαι δεῖν, ἐπεὶ καὶ κόσμον ἔνα, ὡσπερ τι ἔν καὶ μέγα σῶμα ἐκ πλειόνων καὶ διαφόρων μελῶν τε καὶ μερῶν ἤμελλεν ὅσον οὐδέπω προβάλλεσθαι, \*\* οὐκ ἐπιστατεῖν μὲν αὐτὴν ἄνωθεν, ὡσπερ μείζονος κεφαλῆς τῆς τοῦ πατρὸς θεότητος ἔξημμένην, κεφαλὴ γάρ τοῦ Χριστοῦ ὁ πατήρ) ἡγουμένην δὲ καὶ προυπάρχουσαν τῶν μετὰ ταύτην ἀπάντων, οὐ μὴν ἀλλὰ καὶ διαρκοῦσαν εἴς τε τὴν τοῦ πατρὸς ἐπικέλευσιν καὶ εἰς τὴν τῶν μετὰ ταῦτα δημιουργίαν.

4.4.2 | Διὸ δὴ καὶ ἔφαμεν αὐτὸν πρῶτον πάντων ὑπὸ τοῦ πατρὸς οἶόν τι μονοειδὲς πάσης ούσίας καὶ φύσεως προβεβλῆσθαι ὅργανον ἔμψυχον καὶ ζῶν, μᾶλλον δ' ἔνθεον καὶ ζωοποιὸν καὶ πάνσοφον, ἀγαθῶν γεννητικὸν, φωτὸς χορηγὸν, οὐρανοῦ δημιουργικὸν, κόσμου κατασκευαστικὸν, ἐγγελῶν ποιητικὸν, πνευμάτων ἀρχοντικὸν, ὅργανον ψυχῶν σωτήριον, σωμάτων αὔξητικὸν, πάντων προνοητικὸν, κυβερνητικὸν, θεραπευτικὸν, βασιλικὸν, κριτικὸν, πατρὸς εύσεβείας ἀπαγγελτικόν.

## Section 5

4.5.1 | Διὸ καὶ ἐπὶ πάντων καθόλου τῶν δημιουργημάτων μίαν χρεών θείαν δύναμιν ἀποθαυμάζειν, ἀλλ' οὐ πολλὰς ἡγεῖσθαι. μία γάρ ἡ καθόλου κοσμοποιὸς δύναμις καὶ εἴς ὁ τῶν ὅλων δημιουργὸς λόγος ἐν ἀρχῇ πρὸς τὸν θεόν. ὅτι ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος."

father that there should be one only-begotten and beloved son, to precede the creation of all beings, since there would be one world, just as one great body made up of many and different parts and members, which was not yet to be revealed. It would not oversee it from above, as if it were a greater head removed from the divinity of the father, for the father is the head of Christ; but it would lead and exist before all that comes after, and it would also continue on into the command of the father and into the creation that follows.

4.4.2 | Therefore, we also say that he was the first of all, as something like a single form of all essence and nature, an animated and living instrument, even more divine, life-giving, and all-wise, a source of good things, a giver of light, a creator of heaven, a builder of the world, a maker of angels, a ruler of spirits, a saving instrument for souls, a growth-giver for bodies, a provider for all, a governor, a healer, a king, a judge, and a messenger of the father's piety.

4.5.1 | Therefore, in all of creation, there should be one divine power to be admired, but not many. For there is one power that creates the whole world, and one word that is the creator of all things, which was with god at the beginning. "In the beginning was the word, and the word was with god, and the word was god."

4.5.2 | δν δεī ἀληθῶς μὴ ἀγνοεῖν, σέβειν δὲ καὶ τιμᾶν ἐπαξίως, δτι δὴ πάντα δι' αὐτοῦ οὐ μόνον ἐν ἀρχαῖς τὸν ὅλων συνέστη, ἀλλὰ καὶ εἰς ἀεὶ γέγονέν τε καὶ γίνεται, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἔν.

4.5.2 | Whom it is truly necessary not to ignore, but to revere and honor properly, because indeed, everything was made through him, not only in the beginning was all created, but also it has come to be and continues to be forever, and without him nothing came into being.

4.5.3 | εἴτε γὰρ ζωή τίς ἔστιν ἐν τοῖς οὖσιν, ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν· ἐξ αὐτοῦ γὰρ καὶ δι' αὐτοῦ ἡ τῶν ὅλων ζώσις τε καὶ ψύχωσις) εἴτε ῥυθμὸς, εἴτε κάλλος, εἴτε ἀρμονία, εἴτε τάξις, εἴτε σύγκρασις, εἴτε ούσια, εἴτε ποιότης, εἴτε μέγεθος, πάντα εἰς ὃ τῶν ὅλων συνέχει καὶ διακοσμεῖ λόγος καὶ μία θεοῦ δύναμις κοσμοποιὸς ἡγεῖται ἀπάντων.

4.5.3 | For if there is any life in beings, what has come to be in him was life. For from him and through him is the life and soul of all things. Whether it is rhythm, beauty, harmony, order, mixture, essence, quality, or size, all are held together and arranged by one word that connects all things, and one divine power that creates the world leads everything.

4.5.4 | ως γὰρ ἐπὶ τοῦ καθ' ἡμᾶς σώματος πολλὴ μὲν τυγχάνει καὶ ποικίλη τῶν μερῶν ἡ διαφορὰ, μία δὲ ἡ τοῦ παντὸς δύναμις δημιουργός οὐ γὰρ ἄλλῃ θεοῦ μὲν δυνάμει κεφαλῆς ὑπέστη φύσις, ἄλλῃ δὲ ὄφθαλμῶν, ἐτέρᾳ δὲ ὕτων, ἐτέρᾳ δὲ ποδῶν) οὕτω καὶ τοῦ σύμπαντος κόσμου μία καθόλου θεία δύναμις ἐπιστατοῦσα ἡ αὐτὴ ἀν εἴη καὶ οὐρανοῦ καὶ ἀστέρων, τῶν τε ἐν ἀέρι καὶ γῆ καὶ θαλάττης ζώων, στοιχείων τε τῶν καθόλου καὶ τῶν κατὰ μέρος, καὶ ἔτι φύσεων παντοίων γενικῶν τε καὶ τῶν κατ' εἶδος δημιουργός.

4.5.4 | Just as in our body there is much variety and difference among the parts, but one power is the creator of the whole, for the nature of the head does not come from one divine power, and the eyes from another, and the ears from another, and the feet from yet another; so too, in the whole universe, there is one divine power that oversees everything, whether it is the heavens and stars, or the living beings in the air, land, and sea, or the elements as a whole and in part, and also the various natures, both general and specific, of all creations.

4.5.5 | καὶ οὐκ ἄλλη μὲν πυρὸς, ἐτέρα δὲ ὕδατος, καὶ γῆς πάλιν ἄλλη καὶ ἀέρος ποιητικὴ δύναμις· ἀλλὰ μία καὶ ἡ αὐτὴ τῶν ὅλων τεχνῆτις σοφία, καὶ κοσμοποιὸς αὐτὸς

4.5.5 | And there is not a different creative power for fire, another for water, another for earth, and yet another for air; but there is one and the same wise skill of all things,

οὗτος ἡμῖν ὁ θεολογούμενος τῶν ὅλων ὁ δημιουργὸς τοῦ θεοῦ λόγος.

and this creator of the universe, whom we call the divine word, is the creator of everything.

4.5.6 | μαρτυρεῖ δὲ τούτοις ἡ πρὸς ἄλληλα τῶν στοιχείων φιλία, τῇ τῶν συγκράσεων ἐπιμιξίᾳ συγγενῆ καὶ ἀδελφὴν καὶ ὥσπερ ἐνὸς ἀρχιτέκτονος ἔργον τὴν τῶν ὅλων φύσιν ἀπελέγχουσα. γῆ τε γὰρ τὸ βαρὺ στοιχεῖον ἐφ' ὑδάτων ὄχουμένη, καὶ μὴ τῷ στερεμνίῳ τῆς φύσεως κατὰ βάθους ἐλκομένη, μετέωρος δ' ἀεὶ φερομένη καὶ μὴ καταδυομένη, θεοῦ λόγῳ καὶ θεοῦ βουλῇ καὶ δυνάμει μαρτυρεῖ.

4.5.6 | The friendship among the elements testifies to this, as their mixture shows a connection and kinship, like the work of one master builder that proves the nature of all things. For the earth, being the heavy element, rests on the waters and is not pulled down by the solid nature below; instead, it is always lifted up and does not sink, as it bears witness to the divine word, the will, and the power of the divine.

4.5.7 | ὑγρᾶς τε αὖ πάλιν ούσιας ἡ πρὸς τὸ ξηρὸν κοινωνία μηδὲν φθόρον ἐπιδεικνυμένη, μηδ' ἀθρώας τὸ πάν  
ἐπιλιμνάζουσα, νεύματι δ' ἀρρήτῳ θεοῦ πεπεδημένη, ἵνα πάλιν καὶ τὸν αὐτὸν λόγον τοῦ θεοῦ παρίστησι.

4.5.7 | The wet substances, in their relationship with the dry, show no decay and do not gather together as a whole; instead, they are held in place by the silent command of the divine, so that they again present the same divine word.

4.5.8 | τί δέ; τὸ πῦρ, καίτοι καυστικῆς καὶ φθαρτικῆς φύσεως, ἔπειτα ξύλοις ἐμφωλεῦον καὶ παντοίοις ζώων σώμασιν ἀνακεκραμένον, γῆ τε καὶ ὕδατι καὶ ἀέρι συνεστοιχειωμένον, κάπειτα λόγῳ καὶ μέτρῳ τοῖς πᾶσι τὸ δέον, δόσον ἀν ἐκάστῳ γένοιτο πρὸς ὡφελείας, ἐπιχορηγοῦν, τῆς δ' οἰκείας δυνάμεως ἐπιλελησμένον, οὐ σοι δοκεῖ πάλιν θεοῦ λόγῳ καὶ δυνάμει δουλεύειν; ήμέρας δὲ καὶ νυκτὸς ἀμοιβαίας ὀρῶντι κινήσεις, ὥρῶν τε καὶ καιρῶν τοτὲ μὲν αὐξήσεις, τοτὲ δὲ μειώμειώσεις, κύκλους τε ἐνιαυτῶν καὶ περιόδους χρόνων, ἀστρωντε περιδινήσεις, ἡλίου τε δρόμους, καὶ σελήνῆς τροπὰς, συμπαθείας τε καὶ ἀντιπαθείας ἀπάντων, καὶ κόσμον ἔνα αὐτῶν ἐξ ἀπάντων, ἢνα σοι τὴν

4.5.8 | But what about fire? Although it has a burning and destructive nature, it is mixed with wood and the bodies of all kinds of living things. It is combined with earth, water, and air, and then it provides what is needed to all, according to how much each can benefit. Do you not think it serves the divine word and power, having forgotten its own strength? Observing the changes of day and night, the seasons, sometimes growing and sometimes shrinking, the cycles of years and periods of time, the movements of stars, the paths of the sun, and the phases of the moon, along with the sympathies and antipathies of everything, and the harmony that comes from all these, do you think it is reasonable

άλογίαν καὶ τὸ εἰκῆ καὶ ὡς ἔτυχεν αἴτιαν εἶναι τῶν ὅλων θεμιτὸν ἀποφαίνεσθαι, ἢ λόγον ὡς ἀληθῶς θεοῦ καὶ θεοῦ σοφίαν καὶ θεοῦ δύναμιν, καὶ ταύτην μίαν, ἀλλ' οὐ πολλὰς ἀνυμνεῖν;

to say that the irrational and random are the causes of everything, or to recognize the true word of the divine, the wisdom of the divine, and the power of the divine, and to praise this as one, not many?

4.5.9 | ἐπεὶ καὶ ἐν ἀνθρώπῳ μία ψυχὴ καὶ μία λογικὴ δύναμις πλείστων ὅμοῦ γένοιτ’ ἀν δημιουργὸς καὶ γεωργεῖν ἡ αὐτὴ καὶ ναυπηγεῖν καὶ κυβερνᾶν καὶ οἰκοδομεῖν πολλὰ μαθοῦσα ἐπιβάλλοιτο’ καὶ εἰς νοῦς ἐν ἀνθρώπῳ καὶ λογισμὸς δέξαιτ’ ἄν ποτε μυρίων ἐπιστήμας, γεωμετρήσει τε ὁ αὐτὸς καὶ ἀστρονομήσει, καὶ λόγους γραμματικῆς παραδώσει καὶ ἰατρικῆς, ἐν τε μαθήμασι καὶ τοῖς κατὰ χεῖρας προστήσεται· καὶ οὕπω γε οὐδὲν πώποτε πλείους ἔοι ἐνὶ σώματι ψυχὰς ἡγήσατο εἶναι, οὐδὲ πολλὰς ἔθαύμασεν ἀνθρώπου δυνάμεις διὰ τὴν τῶν πολλῶν μαθημάτων ὑποδοχήν.

4.5.9 | Since in a person there is one soul and one rational power, it could create many things together. The same power can learn to farm, build ships, navigate, and construct, and it could also take in countless pieces of knowledge. It could understand geometry and astronomy, and it could learn the rules of grammar and medicine, applying these skills in practical ways. Yet, no one has ever thought that there are many souls in one body, nor have many been amazed at the abilities of a person because of the many subjects they can learn.

4.5.10 | εἰ δὲ καὶ ἄμορφον ὕλην πηλοῦ τις εὺρὼν, κάπειτα χερσὶν ἀπαλύνας ἐπιθήσει ζῷου μορφὴν, ἄλλω μὲν σχήματι κεφαλὴν, χεῖρας δὲ καὶ πόδας ἐτέρως, καὶ ὄφθαλμοὺς πάλιν ἄλλως, καὶ παρειὰς ὠσαύτως, ὥτα τε καὶ στόμα καὶ ρῆνας στέρνα τε καὶ ὅμους ὑποτυπωσάμενος τέχνῃ τῇ πλαστικῇ, ἅρα ἐπεὶ πολλὰ σχήματα καὶ μέλη καὶ μέρη ὑφ' ἐνὶ σώματι δεδημιούργηται, τοσούτους χρὴ καὶ τὸν ποιητὰς ἡγεῖσθαι, ἢ τὸν τοῦ παντὸς ἀθρόως τεχνίτην ἐπαινεῖν ἐνὶ λογισμῷ καὶ μιᾷ δυνάμει τὸ πᾶν τεκτηνάμενον;

4.5.10 | If someone finds shapeless clay and then uses their hands to shape it into the form of a living creature, giving it a head in one shape, arms and legs in another, eyes in yet another way, and cheeks similarly, along with ears, mouth, and nose, and shaping the chest and shoulders with the art of sculpting, should we then think that because many shapes and parts have been created in one body, there are many creators? Or should we praise the one master craftsman who has made everything with one thought and one power?

4.5.11 | τί δῆτα τοιγαροῦν ἐπὶ τοῦ παντὸς, ἐνὸς μὲν ὅντος, ἐκ μερῶν δὲ πλείστων ὑφεστῶτος, πολλὰς χρῆν ὑποτίθέσθαι

4.5.11 | So why, then, should we propose many creative powers and name many gods when there is one whole being made

δημιουργικὰς δυνάμεις, καὶ πολλοὺς  
όνομάζειν θεοὺς, οὐχὶ δὲ μίαν ὄμοιογεῖν  
τὴν ὡς ἀληθῶς θεοῦ δύναμιν καὶ θεοῦ  
σοφίαν, μιᾶς δυνάμεις καὶ ἀρετῆς μιᾶς ὄμοιοῦ τὰ  
πάντα ὑφισταμένην τε καὶ ζώουσαν, καὶ  
τοῖς πάσι ποικίλην τὴν ἐξ αὐτῆς  
ἐπιχορηγίαν ποιουμένην; οὕτω καὶ φωτὸς  
ἡλίου μία καὶ ἡ αὐτὴ προσβολὴ ὄμοιοῦ καὶ  
κατὰ τὸ αὐτὸν καταυγάζει μὲν ἀέρα,  
φωτίζει δὲ ὄφθαλμοὺς, ἀφὸν δὲ θερμαίνει,  
πιαίνει δὲ γῆν, αὔξει φυτὰ, χρόνον  
ὑφίστησιν, ἀστρων ἡγεῖται, οὐρανὸν  
περιπολεῖ, κόσμον φαιδρύνει, θεοῦ δύναμιν  
έναργη τὴν ἐν τῷ παντὶ συνίστησι, πάντα  
τε ταῦτα μιᾶς ὁπῆς φύσεως συντελεῖ.

4.5.12 | καὶ πυρὸς φύσις χρυσὸν μὲν  
καθαίρει, μόλιβδον δὲ τήκει· καὶ κηρὸν μὲν  
λύει, πηλὸν δὲ ξηραίνει, ὅλην δὲ φρύγει, μιᾶς  
τῇ καυστικῇ δυνάμει τὰ τοσαῦτα  
κατεργαζομένη. ταύτῃ τοι καὶ ὁ οὐράνιος  
τοῦ θεοῦ λόγος, ὃ καὶ ἡλίου καὶ οὐρανοῦ  
καὶ τοῦ σύμπαντος κόσμου δημιουργικὸς,  
δραστικῇ δυνάμει τοῖς πᾶσιν ἐπιπαρὼν καὶ  
διὰ πάντων ἥκων, ἡλίῳ μὲν καὶ σελήνῃ καὶ  
ἄστροις ἐξ οἰκείας τῆς ἀενάου δνάμεως  
φῶς ἐπομβρεῖ, οὐρανὸν δὲ οἰκείου  
μεγέθους προσφυεστάτην εἰκόνα τὴν  
ἀρχὴν ὑποστησάμενος είς αἰῶνα διακρατεῖ,  
τὰς δὲ ἐπέκεινα οὐρανοῦ καὶ κόσμου  
δυνάμεις ἀγγέλων καὶ πνευμάτων, νοερῶν  
τε καὶ λογικῶν ούσιῶν, ζωῆς ὄμοιοῦ καὶ  
φωτὸς καὶ σοφίας καὶ πάσης ἀρετῆς καὶ  
καλοῦ κάγαθοῦ παντὸς ἐκ τῶν παρ' αὐτοῦ  
θησαυρῶν ἐμπίμπλησι, μιᾶς καὶ τῇ αὐτῇ  
δημιουργῷ τέχνῃ· καὶ στοιχείοις ούσίας οὕτω  
ποτε διαλιψάνει παρέχων, καὶ μίξεις καὶ  
κράσεις, καὶ εἴδη καὶ μορφὰς καὶ σχήματα,  
ποιότητάς τε μυρίας, ἔν τε ζώοις καὶ φυτοῖς  
καὶ ψυχαῖς καὶ σώμασι λογικοῖς τε καὶ  
ἀλόγοις, ἄλλοτε ἄλλως καταποικίλων, καὶ  
πᾶσιν ὄμοιοῦ πάντα μιᾶς δυνάμεις ἐπιχορηγῶν,

up of many parts? Should we not agree that there is one true power of a god and one wisdom of a god, which sustains and gives life to everything with one power and one virtue, providing a variety of support to all? Just as the sun has one and the same light that shines on the air, brightens the eyes, warms with touch, nourishes the earth, helps plants grow, marks time, leads the stars, moves through the sky, and brightens the world, this clearly shows the power of a god present in everything, and all these things work together with one force of nature.

4.5.12 | The nature of fire purifies gold and melts lead; it dissolves wax, dries clay, and burns matter, all through one burning power that accomplishes so much. In the same way, the heavenly word of god, which is creative for the sun, the sky, and the whole universe, acts with a powerful force, present in everything and coming through all. It pours light from its own eternal power onto the sun, the moon, and the stars, while supporting the sky with the greatest image of its own size, maintaining it forever. It fills the powers beyond the sky and the universe, such as angels and spirits, both intelligent and rational beings, with life, light, wisdom, and all virtues, and all that is good and beautiful from its treasures, all through one and the same creative art. It never fails to provide the basic elements of existence, mixing and blending, creating various kinds, shapes, and forms, with countless qualities in living beings, plants, souls, and bodies, both rational and irrational, changing them in different ways. It supplies everything together with one power, giving

καὶ νοῦν ἐπὶ πᾶσιν ἀνθρώποις ἐπιγνῶμονα  
καὶ θεωρητικὸν τῆς αὐτοῦ σοφίας  
δωρούμενος, ἄντικρύς τε παριστάς τοῖς  
πᾶσι καὶ διαρρήδην ἵνα κόσμον  
ἐπιδείκνυσιν ἐνὸς λόγου κοσμοποιοῦ  
ἔργον.

understanding to all humans as a gift of its wisdom, standing before everyone and clearly showing the work of one word that creates the universe.

4.5.13 | τοιοῦτον δὴ καλλιτέχνην υἱὸν  
μονογενῆ τῆς αὐτοῦ βουλῆς καὶ  
δημιουργὸν ἀπάντων ὁ ἀνωτάτω καὶ  
αὐτοῦ δημιουργοῦ θεὸς καὶ πατὴρ πρῶτον  
ἀπάντων ἑγέννα, δι' αὐτοῦ καὶ ἐν αὐτῷ  
τοὺς τῶν μελλόντων ἔσεσθαι  
δημιουργικοὺς λόγους ὑφιστάμενος, καὶ τὰ  
σπέρματά γε τῆς τῶν ὅλων συστάσεως τε  
καὶ διοικήσεως ἐν αὐτῷ καταβαλλόμενος.

4.5.13 | Thus, the highest god and creator, who is the father of all, has generated such a master craftsman, his only son, and the creator of everything. Through him and in him, he establishes the creative words for what is to come, and he lays down the seeds for the structure and management of all things within him.

4.5.14 | οὐχ ὄρᾶς ὄφθαλμοῖς τὸν σύμπαντα  
κόσμον, ὃν οὐρανὸς εἰς περιλαμβάνει,  
μυρίας τε ἀμφὶ τοῦτον χορείας καὶ ἄστρων  
περιπολεύσεις; πάλιν εἰς ἥλιος, ἀλλ' οὐ  
πλείους, ἀπάντων ὑπερβολῇ φωτὸς  
καλύπτει τὰς μαρμαρυγάς.

4.5.14 | Do you not see with your eyes the whole universe, which is contained within one sky, with countless dances around it and the orbits of stars? Again, there is one sun, not many, which covers all the shining lights with its brightness.

4.5.15 | οὕτω δῆτα ἐνὸς ὄντος πατρὸς ἵνα  
χρῆν καὶ τὸν υἱὸν εἶναι. εἴ δ' ὅτι μὴ καὶ  
πλείους ἐπιμέμψαιτό τις, ὥρα τὸν τοιοῦτον  
ὅτι μὴ καὶ ἡλίους συνίστη πλείους καὶ  
σελήνας καὶ κόσμους καὶ μυρία ἄττα  
αἰτιᾶσθαι, μαινομένου τρόπον τὰ ὄρθὰ καὶ  
εὖ ἔχοντα τῆς φύσεως διαστρέφειν  
ἐπιχειροῦντος.

4.5.15 | So indeed, it is necessary for there to be one father and also one son. If someone were to accuse that there are many, it would be like saying there are many suns, moons, worlds, and countless other things, while trying to twist the true and good nature of things.

## Section 6

4.6.1 | Ταύτῃ δ' οὖν ὡς ἐν ὀρατοῖς ἥλιος εἰς  
τὸν αἰσθητὸν ἀπαντα καταλάμπει κόσμον,  
οὕτω δῆτα καὶ ἐν νοητοῖς τὰς ἀθανάτους

4.6.1 | In this way, just as one sun shines on the entire visible world, so too does one perfect word of god illuminate the

καὶ ἀσωμάτους δυνάμεις, νοεράς τε καὶ λογικὰς ούσίας μυρίους, ὥσπερ ἀστέρας καὶ φωστῆρας, εἷς ὁ τοῦ Θεοῦ καταυγάζει τέλειος λόγος· ἐπεὶ καὶ χρῆν ἔνα τὸν ἐπὶ πᾶσι καθ' ὅλου νόμον, καὶ τὸν ἐν πᾶσι καὶ διὰ πάντων ἥκοντα τοῦ Θεοῦ λόγον, ὡς ἀν κάν τούτῳ τὸ τῆς εἰκόνος ἔμφρες τῷ πατρὶ καὶ κατὰ πάντα ἀποσώζοιτο, κατά τε τὴν ἀρετὴν, κατά τε τὴν δύναμιν, καὶ τὴν ούσιαν, κατά τε τὸν τῆς μονάδος καὶ ἐνάδος ἀριθμὸν, πολυειδοῦς δὲ ἄλλως καὶ πολυτρόπου τῆς τῶν γεννητῶν μελλούσης ὑποστήσεσθαι ούσίας,

countless immortal and incorporeal powers, which are mental and rational beings, like stars and lights. For it is necessary to have one law that governs everything, and that the word of god comes to all and through all, so that in this way the image may be preserved in the father and saved in every way, according to virtue, power, and essence, as well as according to the number of unity and oneness, while also being diverse and manifold in the substances that will be generated.

4.6.2 | μυρίαις τε καὶ ποικίλαις ἄλλοτε ἄλλαις μεταβολαῖς δι' οίκείαν ἀσθένειαν ὑποκεισομένης, τῆς τε ἀνωτάτῳ τοῦ πατρὸς δυνάμεως δι' ὑπερβολὴν τῆς ἀνεκφράστου καὶ τοῖς πᾶσιν ἀπειρομεγέθους φύσεως ἀπολειψομένης, ἀδυνάτως τε ἔξουσης τῆς ἀγεννήτου καὶ ἀχωρήτου θεότητος, ἀυτὴ γε γεννητὴ οὕσα μετέχειν ἀντωπεῖν τε ἄνω καὶ ἀντιβλέπειν ταῖς ἀποστιλβούσαις τοῦ ἀιδίου φωτὸς ἀρρήτοις μαρμαρυγαῖς, χρῆν δή που εἰκότως τὸν πανάγαθον πατέρα καὶ σωτῆρα τῶν ὅλων,

4.6.2 | With countless and varied changes, due to a particular weakness, and with the highest power of the father being beyond expression and left behind by the nature that is infinitely great, while the ungenerated and uncontrollable divinity is unable to act, it is necessary for the generated being to participate and look up to the shining rays of the eternal light. Therefore, it is fitting to acknowledge the all-good father and savior of all.

4.6.3 | ὡς ἀν μὴ παντελῶς ἢ τῶν ἄρτι γενησομένων φύσις ἔρημος οὖσα τῆς αὐτοῦ κοινωνίας τῶν μεγίστων ἀγάθων στεροῖτο, μέσην τινὰ παρεμβάλλειν τὴν τοῦ μονογενοῦς αὐτοῦ καὶ πρωτοτόκου θείαν καὶ παναλικῇ καὶ πανάρετον δύναμιν, ἀκριβέστατα μὲν καὶ ὅτι μάλιστα ἐγγυτάτω τῷ πατρὶ προσομιλοῦσαν, ἵσως τε αὐτοῦ τῶν ἀπορρήτων ἀπολαύουσαν, πραότατα δὲ συγκατιοῦσαν, καὶ ἀμωσγέπως συχηματιζομένην τοῖς τῆς ἄκρας ἀπολιμπανομένοις, διά τε τὴν σφῶν

4.6.3 | So that the nature of those who are about to be generated does not completely lack the sharing of the greatest goods, it is necessary to place a certain middle being, the divine and firstborn power that is unique, all-helpful, and all-good. This being is very closely related to the father, perhaps enjoying some of the unspeakable goods of the father, gently accompanying and forming itself with those who are left behind by the highest power. Because of their weakness, they need the gentle and

άσθένειαν τῆς ἐκ τοῦ δευτέρου  
βελτιώσεως τε καὶ ὡφελείας ἐνχρήζουσι  
τὰς ἡλίου μαρμαρυγὰς θεᾶν ἡρέμα καὶ  
πράως συγκατιούσας ἡμῖν, οὐκ ἄλλως τῆς  
τοῦ φωτὸς ἀκράτου δυνάμεως οἴοις τε  
ἀπολαύειν διὰ τὴν τοῦ σώματος ἀσθένειαν.

peaceful rays of the sun, which quietly accompany us, just as they alone can enjoy the pure power of light due to the weakness of the body.

4.6.4 | εἰ γοῦν, ὡς ἐν ὑποθέσει λόγου,  
καθεὶς οὐρανόθεν αὐτὸς ἔσαυτὸν ὁ  
παμφαῆς ἥλιος σὺν ἀνθρώποις ἐπὶ γῆς  
πολιτεύοιτο, οὐδένα τῶν ἐπὶ γῆς μεῖναι ἀν  
ἀδιάφθορον, πάντων συλλήβδην ἐμψύχων  
ὅμοι καὶ ἀψύχων ἀθρόᾳ τῇ τοῦ φωτὸς  
προβολῇ διαφθαρησομένων.

4.6.4 | If indeed, as in a hypothetical situation, the all-shining sun were to dwell among humans on earth, no one on earth would remain uncorrupted. All living and non-living things would be destroyed together by the sheer brightness of the light.

4.6.5 | Θᾶττον γοῦν καὶ τυφλοὺς  
ἀπεργάσαιτ' ἀν τοὺς τῶν ὄρώντων  
όφθαλμοὺς βλάβης καὶ φθορᾶς πολὺ<sup>1</sup>  
μᾶλλον ἡ ὡφελείας γεγονώς τοῖς πᾶσιν  
αἴτιος, οὐ τὴν φύσιν αὐτὸς ὁν τοιοῦτος,  
τοῖς δὲ ἀφορήτως ἔχουσι δι' οίκείαν  
ἀσθένειαν τῆς ὑπερβαλλούσης αύγής  
ἀπολαύειν τοιόσδε τις ἀποτελούμενος.

4.6.5 | Indeed, it would be quicker to blind the eyes of those who see than to bring benefit to all, causing much more harm and destruction. This would not be because of the nature of the sun itself, but because those who are weak would suffer from the overwhelming brightness, becoming such a being that enjoys this light.

4.6.6 | τί τοίνυν τὰ ὅμοια μανθάνων περὶ<sup>2</sup>  
Θεοῦ θαυμάζεις, οῦ δὴ καὶ ἥλιος ἔργον καὶ  
σύμπας ὁ οὐρανὸς καὶ κόσμος; εἰ δὴ τῆς  
ἀρρήτου καὶ ἀνεκφράστου δυνάμεως τε  
καὶ οὐσίας οὐδὲν μέτεστι τῶν ὄντων πλὴν  
ἐνὶ μόνῳ κοινωνίᾳς, δν αὐτὸς ὁ πατήρ  
προνοίᾳ τῶν ὅλων πρὸ τῶν ἄλλων  
ἀπάντων συνεστήσατο, ὡς ἀν μὴ παντελῶς  
ἡ τῶν γεννητόν ἀποπέσοι φύσις δι' οίκείαν  
ἀτονίαν καὶ ἀδυναμίαν τῆς ἀγεννήτου καὶ  
ἀχωρήτου πατρικῆς οὐσίας διεστῶσα,  
μένοι δὲ καὶ αὔξοι καὶ τρέφοιτο τῆς μέσης  
ἀπολαύούσα χορηγίας, ἦν δὲ μονογενῆς τοῦ  
Θεοῦ λόγος οὕποτε τοῖς πᾶσιν ἐπαρκῶν  
διαλιμπάνει, πάντη δὲ χωρῶν καὶ διὰ

4.6.6 | So why are you amazed at the similarities you see about god, of whom the sun and the whole sky and universe are works? If indeed no being shares in the unspeakable and inexpressible power and essence except for one alone, which the father arranged before all others, so that the nature of those who are generated does not completely fall away due to their own weakness and inability, being separated from the ungenerated and unchangeable essence of the father, but remains, grows, and is nourished by the middle being that enjoys the gifts, which the only-begotten word of god never fully provides to all, but

πάντων περιπορευόμενος πάντων ἐξ Ἰσης τῆς σωτηρίας προνοεῖ, λογικῶν ὅμοιος καὶ ἀλόγων, θνητῶν τε καὶ ἀθανάτων, οὐρανίων τε καὶ ἐπιγείων, θείων τε καὶ ἀοράτων δυνάμεων, καὶ συλλήβδην εἰπεῖν, ἀπάντων ὅσα δὴ τοῦ εἶναι δι’ αὐτοῦ μετείληχε, πολύ γε μὴν πλέον διαφερόντως τῆς νοερᾶς καὶ λογικῆς φύσεως, δι’ ἣν ούδὲ τὸ ἀνθρώπινον ὑπερεφρόνει γένος, ἔτιμα δὲ εὗ μάλα καὶ ἐκήδετο τῆς τοῦ λόγου χάριν πρὸς ἐαυτὸν οἰκειώσεως τε καὶ συνεχείας, ἢ καὶ κατ’ εἰκόνα αὐτοῦ μεμορφώσθαι ἐν τοῖς Ἱεροῖς λογίοις ἀνείρηται.

4.6.7 | ἀλλ’ ὁ μὲν τὴν εἰκόνα τὴν αὐτοῦ ὡς ἀνθεοῦ λόγος τὴν νοερὰν ἄπασαν καὶ λογικὴν ὑφίστησι κατ’ ἀρχὰς τῆς τοῦ παντὸς δημιουργίας, ἀρχικόν τε διὰ ταῦτα καὶ βασιλικὸν τῶν ἐπὶ γῆς ἀπάντων ζώων καθίστη τὸν ἀνθρωπὸν, ἐλεύθερόν τε καὶ αὐτεξούσιον τῆς εἰς τὸ καλὸν ἥ εἰς τούναντίον ἡφίει αὐτὸν ἡσπῆς.

4.6.8 | ὁ δὲ οὐ καλῶς τῇ αὐτεξουσιότητὶ χρησάμενος, τῆς ὄρθης διατραπεὶς ὅδοῦ, τὴν ἐναντίαν ὠρμᾶτο, μήτε θεὸν μήτε κύριον, μήτ’ ἔτι τῶν ὀσίων καὶ εὔσεβῶν ἐπιλογιζόμενος, θηρῶν δὲ τρόπον ἀλόγων πάσαις ἀνημέροις καὶ ἀκολάστοις πράξεσιν ἐγχειρῶν.

4.6.9 | εἰκότα γοῦν ἐαυτῷ ποιῶν ὁ πανάγαθος καὶ παμβασιλεὺς αὐτὸς ὁ ὕψιστος καὶ θεὸς τῶν ὅλων, ὡς ἂν μὴ ἄναρχοι καὶ ἀνεπιστάτητοι θρεμμάτων δίκην ἀλόγων εἴεν οἱ ἐπὶ γῆς ἀνθρωποι, προστάτας αὐτῶν καὶ ἐπιμελητὰς, ὃσπερ

moves everywhere and through all, caring equally for the salvation of all, both rational and irrational, mortal and immortal, heavenly and earthly, divine and unseen powers. To put it simply, all that exists through him is much more different from the rational and logical nature, for which even the human race does not surpass, but honors and delights in the grace of the word, for the sake of closeness and continuity, in which it is said to be formed in the sacred thoughts according to his image.

4.6.7 | But the one who is the image, as the word of god, establishes all rational and logical beings at the beginning of the creation of everything. Because of this, he sets up humanity as the first and royal among all living creatures on earth, giving them freedom and self-determination, allowing them to choose either the good or the opposite.

4.6.8 | But the one who does not use his free will well, turning away from the right path, is driven toward the opposite, neither considering god nor lord, nor even thinking of the holy and pious things, but acting like a beast, engaging in all sorts of mindless and reckless actions.

4.6.9 | Indeed, the all-good and all-king, the most high and god of all, made humanity like himself, so that they would not be like mindless and uncontrolled animals on earth. He appointed them leaders and caretakers, just as some herdsmen and

τινὰς ἀγελάρχας καὶ ποιμένας, Θείους  
ἀγγέλους κατεστήσατο, προτάξας  
ἀπάντων καὶ τοῖς πᾶσιν ἐπιστήσας τὸν  
μονογενῆ καὶ πρωτότοκον αὐτοῦ λόγον.

shepherds, and set divine angels over them,  
placing his only-begotten and firstborn  
word in charge of all and over everyone.

4.6.10 | τούτῳ δὲ κλῆρον ἔξαίρετον, αὐτοὺς  
ἀγγέλους καὶ ἀρχαγγέλους, καὶ θείας  
δυνάμεις, αὐλά τε καὶ ὑπερουράνια  
πνεύματα, ναὶ μὴν καὶ τῶν ἐπὶ γῆς τὰς ἐν  
ἀνθρώποις θεοφιλεῖς ψυχὰς ἀφωρίσατο,  
Ιακὼβ καὶ Ἰσραὴλ Ἐβραίων προσηγορίαις  
ἐπικαλουμενας.

4.6.10 | To this one, he gave a special lot,  
angels and archangels, and divine powers,  
both heavenly and spiritual beings, yes, and  
also the beloved souls of humans on earth,  
calling them by the names Jacob and Israel  
from the Hebrews.

## Section 7

4.7.1 | Τοῦτο μυστηρίων τὸ μέγιστον  
πρῶτος θεολόγων Μώσης ἐν ἀπορρήτοις  
Ἐβραίους τοὺς πάλαι ἐμυσταγώγει λέγων  
“ἐπερώτησον τὸν πατέρα σου καὶ  
ἀναγγελεῖ σοι τοὺς πρεσβυτέρους σου καὶ  
έροῦσί σοι. ὅτε διεμέριζεν ὁ Ὑψιστος ἔθνη,  
ώς διέσπειρεν υἱὸν Ἀδὰμ, ἔστησεν ὅρια  
ἔθνῶν κατ’ ἀριθμὸν ἀγγέλων θεοῦ, καὶ  
ἐγενήθη μερὶς κυρίου λαὸς αὐτοῦ Ἰακὼβ  
σχοίνισμα κληρονομίας αὐτοῦ Ἰσραὴλ.”

4.7.1 | This is the greatest of mysteries,  
which the first theologian Moses revealed  
to the ancient Hebrews in secret, saying,  
"Ask your father, and he will tell you; your  
elders will inform you. When the most high  
divided the nations, as he scattered the  
sons of Adam, he set the boundaries of the  
nations according to the number of the  
angels of God. And the portion of the Lord  
became his people Jacob, the share of his  
inheritance Israel."

4.7.2 | Διὰ τούτων γοῦν Ὕψιστον μὲν τὸν  
ἀνωτάτω καὶ ἐπὶ πᾶσι θεὸν τῶν ὄλων  
ὄνομάζει, κύριον δὲ τὸν τούτου λόγον, τὸν  
δὴ καὶ δευτέρως ἡμῖν μετὰ τὸν τῶν ὄλων  
θεὸν κυριολογούμενον. ἀλλὰ γὰρ τοῖς μὲν  
τῶν ἔθνῶν ἀοράτοις προστάταις, αὐτοῖς δὴ  
τοῖς ἀγγέλοις, τὰ ἔθνη πάντα καὶ τοὺς  
υἱὸν τῶν ἀνθρώπων, υἱὸν Ἀδὰμ  
ἐπικαλουμένους, κρίσει τοῦ ὑψίστου θεοῦ  
καὶ λόγοις ἀρρήτοις ἡμῖν φησι  
διανεμηθῆναι· τῷ δὲ πάντων ἐξοχωτάτῳ  
ἡγεμόνι τε καὶ βασιλεῖ τόν ὄλων, αὐτῷ δὴ

4.7.2 | For these reasons, the most high is  
called the God above all, and the Lord is  
called the word of this one, who is also  
spoken of as the Lord after the God of all.  
But indeed, to the invisible rulers of the  
nations, that is, to the angels, all the nations  
and the sons of humans, called the sons of  
Adam, are said to be distributed by the  
judgment of the most high God and by  
unspoken words. But to the highest ruler  
and king of all, that is, to Christ, as the only-  
begotten son, the people among humans,

τῷ Χριστῷ, ὡς ἀν μονογενεῖ οὐλῷ, τῶν ἐν  
ἀνθρώποις τὸν Ἰακὼβ καὶ Ἰσραὴλ,  
τουτέστιν πᾶν τὸ διορατικὸν καὶ θεοσεβὲς  
παραδοθῆναι γένος.

Jacob and Israel, are to be given, which means that all the insightful and God-fearing descendants are to be entrusted.

4.7.3 | ὃ μὲν γάρ ἀσκητὴς ἀρετῆς ἀγῶνα  
προβεβλημένος, είσέτι τε ἀθλῶν καὶ  
παλαίων ἐν τοῖς κατ' εύσεβειαν γυμνασίοις,  
Ἐβραίων προσηγορίᾳ Ἰακὼβ· ὃ δὲ ἥδη  
νίκης καὶ τῶν παρὰ θεῷ βραβείων  
ἥξιωμένος Ἰσραὴλ ἀναγορεύεται, οὗτος  
αὐτὸς ἦν ἔκεινος ὃ βιώμενος τοῦ παντὸς  
Ἐβραίων ἔθνους προπάτωρ, οἵ τε τούτου  
γνήσιοι παῖδες ἀπόγονοι τε τούτων καὶ  
προπάτορες, προφῆται πάντες καὶ  
θεοφιλεῖς ἄνδρες· μὴ γάρ μοι τὸ Ἰουδαίων  
πλῆθος ταύτῃ νόμιζε δηλοῦσθαι, μόνους δὲ  
τοὺς πάλαι πρότερον ἀρετῇ καὶ εύσεβείᾳ  
τετελειωμένους.

4.7.3 | The ascetic, who is well-known for his struggle for virtue, is still among the athletes and wrestlers in the training grounds of piety, called Jacob by the Hebrews. But the one who has already been honored with victory and the prizes from God is called Israel, just as he was the one who cried out for the whole nation of the Hebrews, the ancestor of all. His true children and descendants, as well as the ancestors, are all prophets and God-loving men. For do not think that the multitude of Jews is meant here, but only those who were perfected long ago in virtue and piety.

4.7.4 | τούτους δὴ οὖν παραλαβών ὁ  
καθηγεμὼν καὶ προστάτης ἀπάντων τοῦ  
θεοῦ λόγος ἐπὶ τὴν μόνου τοῦ πατρὸς,  
αὐτοῦ δὴ τοῦ ὑψίστου, θρησκείαν  
ἀνεκαλεῖτο τῶν ὄρωμένων ἀπάντων  
ἀνωτάτω, ἐπέκεινά τε οὐρανοῦ καὶ πάσης  
γεννητῆς οὐσίας, τοὺς ὑπηκόους ἡρέμα καὶ  
πράως ἀνακαλούμενος, μόνον τε αὐτοῖς  
τὸν ἀγέννητον καὶ τῶν ὅλων ποιητὴν θεὸν  
τὸν ὑψιστὸν παραδιδοὺς εύσεβεῖν.

4.7.4 | Therefore, taking these ones, the leader and ruler of all, the word of God, called upon the worship of the only Father, that is, the most high, above all that can be seen, beyond the heavens and all created beings. He gently and peacefully calls those who obey, and he teaches them to worship the unbegotten God, the most high, who is the creator of all.

## Section 8

4.8.1 | Οὗτοί δέ γε τῶν ἄλλων ἔθνῶν  
ἐπιστάται ἄγγελοί καὶ ποιμένες τοὺς μὴ  
οἶους τε νῷ τὸν ἀόρατον ἐποπτεύειν, μηδ'  
ἀναβαίνειν τοσοῦτον δι' οἰκείαν ἀσθένειαν,  
τοῖς ὄρωμένοις κατ' οὐρανὸν προσέχειν  
ἥξιον, ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς.

4.8.1 | Indeed, the leaders of the other nations are angels and shepherds who are not able to see the invisible, nor can they rise up because of their own weakness. They are thought to pay attention only to what can be seen in the heavens, like the

sun, the moon, and the stars.

4.8.2 | ἂ δὴ καὶ ἐν τῇ φαινομένῃ τῶν ὅλων φύσει διαπρέποντα, ἀνω καὶ ὅτι μάλιστα ἔγγυτάτω ὡς ἀν ἐν προθύροις τοῦ παμβασιλέως, τὰς τῶν ὁρώντων ὄψεις ἀνεκαλεῖτο, ἐκ μεγέθους καὶ καλλονῆς τῶν ὁρωμένων κτισμάτων ἀναλόγως τοῦ πάντων γενεσιούργοῦ τὴν θεωρίαν ἐμφανίζοντα. “τὰ γὰρ ἀόρατα αὐτοῦ,” ἦ φησιν ὁ ἀπόστολος, “ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται, ἢ τε ἀίδιος αὐτοῦ δύναμις καὶ θειότης.”

4.8.2 | These things, which indeed stand out in the visible nature of all, are called upon as being closest to the entrance of the all-powerful king. They call to mind the sights of those who see, showing the greatness and beauty of the visible creations, reflecting the view of the creator of all. "For his invisible things," as the apostle says, "are clearly seen through the things that are made, even his eternal power and divine nature."

4.8.3 | καὶ τοῦτο δὲ πάλιν ὁ μέγας Μώσης μυσταγωγεῖ. τὸν γάρ τοι τοῦ κυρίου κλῆρον νῷ διαυγεῖ καὶ ψυχῇ κεκαθαρμένη τῶν νοητῶν καὶ ἀσωμάτων ὀριγνᾶσθαι προτρέπων εἴργει τῆς τῶν ὁρωμένων κατ' οὐρανὸν ἐκπλήξεως, ἐπιλέγων ὅτι δὴ ταῦτα ἀπένειμε κύριος δὲ θεός σου πᾶσι τοῖς ἔθνεσιν.” διὰ τί δὲ ἀπονενεμῆσθαι ἔφησε συνιδεῖν ἀναγκαῖον.

4.8.3 | And again, the great Moses teaches this mystery. For he urges that the lot of the Lord should be seen clearly by the mind and by the soul that is cleansed from the intelligible and incorporeal things. He prevents the shock of the visible things in the heavens, saying that indeed the Lord your God has given these to all the nations. And he said it was necessary to see why they were distributed.

4.8.4 | πολυπλανοῦς ὑπαρχούσης ἀοράτως ἡμῖν ἀμφὶ τὸν περὶ γῆν ἀέρα πωτωμένης χθονίου καὶ δαιμονικῆς ούσίας, ἀγνώστου τε καὶ ἀδιακρίτου ἀνθρώποις, τῆς τῶν ἀγαθῶν πνευμάτων καὶ δυνάμεων καὶ αὐτῶν δὴ τῶν θείων ἀγγέλων πρὸς τὰ χείρω διαφόρου καθεστώσης, οὐκ ἄλλως εὖ εἶχε τοῖς τῆς ἀνωτάτω τοῦ παμβασιλέως εύσεβείας ἀποπίπτουσιν ἢ τῶν ὁρωμένων κατ' οὐρανὸν τὰ κράτιστα αἰρεῖσθαι.

4.8.4 | With the many wandering spirits around us in the air above the earth, coming from a dark and demonic essence, which is unknown and indistinct to humans, and with the good spirits and powers, as well as the divine angels, standing against the worse things, it was not otherwise well for those who fall away from the highest piety of the all-powerful king than to choose the best things that are visible in the heavens.

4.8.5 | δέος γὰρ οὐ τὸ τυχὸν ἦν, μήποτε

4.8.5 | For fear was not random, lest those

θεὸν ζητοῦντες καὶ τὰ ἀόρατα πολυπραγμονοῦντες ἀπορίᾳ τῶν ἀφανῶν καὶ ἀδήλων εἰς ἐναντίας δυνάμεις καὶ δαιμονικὰς περιτραπεῖν. τῶν ὀρωμένων οὖν τὰ πάντα διαπρεπῆ τοῦ θεοῦ δημιουργήματα τοῖς μὴ τοῦ κρείττονος ἔφιεμένοις παραδεδόσθαι, ἀμωσγέπως ἐνθένδε τῆς τοῦ ἀοράτου θεωρίας, ὡς ἀν διά τινος ἐσόπτρου, παρεμφαινομενῆς.

## Section 9

4.9.1 | Καὶ τὰ μὲν ὕδε διέκειτο τὰ δὲ τῆς τῆς πάλου καὶ ἀποστατικῆς δυνάμεως, εἴτε δαιμόνων εἴτε καὶ χειρόνων ἄλλων πνευμάτων ἐν κακίᾳ τὸ πλέον καὶ ἡττον ἀποφερομένων, ἔτι τε καὶ τοῦ πάντων ἐν τούτοις ἄρχοντος δεινοῦ τινος μεγαλοδαίμονος, οἱ πρῶτοι τῆς εἰς τὸ θεῖον εὐσεβείας σαλεύσαντες τῆς οἰκείας λήξεως ἀποπεπτώκασι, φθόνῳ τῆς ἀνθρώπων σωτηρίας τὴν ἐναντίαν εὗλκε παντοίαις κακίαις μηχαναῖς ναῖς πᾶσι τοῖς ἔθνεσι καὶ αὐτῷ τῷ τοῦ κυρίου κλήρῳ βασκανίᾳ τῶν ἀγαθῶν ἐπιβουλεύοντα.

4.9.2 | τὸν δὴ οὖν τοῦ μεγαλοδαίμονος ἄθεον καὶ ἀσεβῆ λογισμὸν τὸ πνεῦμα τὸ προφητικὸν ἐν Ἡσαΐᾳ ὕδε πως ἀπελέγχει λέγον· εἶπε γάρ "ἐν τῇ ἰσχύι· ποιήσω, καὶ τῇ σοφίᾳ τῆς συνέσεως ἀφελῶ ὅρια ἔθνῶν, καὶ τὴν ἰσχὺν αὐτῶν προνομεύσω, καὶ σείσω πόλεις κατοικουμένας, καὶ τὴν οἰκουμένην ὅλην καταλήψομαι τῇ χειρὶ ὡς νοσσιὰν, καὶ ὡς καταλειψόμενα ὡὰ ἀρῶ, καὶ οὐκ ἔσται δῆς διαφεύξεται με, ἢ ἀντείπῃ μοι."

seeking God and busy with the invisible things be turned by the confusion of the hidden and unclear into opposing powers and demonic forces. Therefore, all the visible things, which are the remarkable creations of God, have been handed down to those who do not seek what is better, as if from here, through some kind of mirror, they are shown.

4.9.1 | And some things were like this, while others were of the power of the fallen and opposing spirits, whether demons or other evil spirits, mostly being drawn away into wickedness. Also, there was a certain terrible great demon who was the ruler of all these, and they were the first to shake the piety toward the divine and fell from their own place. Out of envy for the salvation of humans, they pulled against it with all kinds of wicked tricks, harming all the nations and even plotting against the good things of the Lord's people.

4.9.2 | Therefore, the prophetic spirit in Isaiah rebukes the godless and impious thoughts of the great demon, saying: "He said, 'In my strength, I will act, and by the wisdom of my understanding, I will remove the borders of nations, and I will take their power for myself, and I will shake the inhabited cities. And I will seize the whole world with my hand like a nest, and like abandoned eggs, I will lift them up, and there will be no one who can escape me or answer back to me.'"

4.9.3 | Αὗται αίτοῦ θεομάχου φωναὶ ἐπὶ κακίας ἰσχύῃ μεγαλαυχουμένου, καὶ τὰς πρὸς τοῦ ὑψίστου τοῖς ἀγγέλοις παραδοθείσας τῶν ἔθνῶν ὄροθεσίας διαρπάσαι καὶ συγχεῖν ἀπειλοῦντος, προνομεύσειν τε τὴν οἰκουμένην καὶ πᾶν τὸ τῶν ἀνθρώπων γένος διεκσείσειν καὶ μεταστήσειν τῆς προτέρας εὐταξίας ἀπαυθαδιαζομένου.

4.9.4 | ὅποια δὲ φρονῶν περὶ ἑαυτοῦ τὰ τοιαῦτα ἡλαζονεύετο ἄκουε τῆς αὐτῆς προφητείας ὡδε πάλιν περὶ αὐτοῦ φραζούσης "πῶς ἔξεπεσεν ἐκ τοῦ οὐρανοῦ ὁ Ἔωσφόρος, ὁ πρωὶ ἀνατέλλων; συνετρίβῃ εἰς τὴν γῆν ὁ ἀποστέλλων πρὸς πάντα τὰ ἔθνη. σὺ δὲ εἴπας ἐν τῇ διανοίᾳ σου, εἰς τὸν οὐρανὸν ἀναάναβήσομαι, ἐπάνω τῶν ἀστρῶν τοῦ οὐρανοῦ θήσομαι τὸν θρόνον μου. ἀναβήσομαι ἐπάνω τῶν νεφελῶν, ἔσομαι ὅμοιος τῷ ὑψίστῳ. νῦν δὲ εἰς "Αἰδην καταβήσῃ καὶ εἰς τὰ θεμέλια τῆς γῆς."

4.9.5 | Ὁμοῦ δὴ πλεῖστα διὰ τούτων ὁ λόγος ἐμφαίέμφαίνει, τὴν τοῦ δηλουμένου φρενοβλάβειαν, τὴν ἀπὸ τῶν κρειττόνων ἐπὶ τὰ χείρω κατάπτωσιν, τὸ τῆς ἐκπτώσεως τέλος. δεινὰ δὲ κατὰ τῶν ἔθνῶν ἀπάντων ἀπειλήσας θατέρα ληπτοὺς τοῖς προβολίοις τοὺς ἀνθρώπους εὔρατο, πρόχειρον καὶ ἔξ οίκείας γνώμης τὴν ἐπὶ τὸ κακὸν ἐμπτωσιν δι' αύτεξούσιον προαίρεσιν κεκτημένους.

4.9.6 | ἔσειε δῆτα τῆς ἀπὸ τῶν κρειττόνων στάσεως τὰς πόλεις, καὶ τοῖς τῆς ἡδονῆς δελέᾶσιν ἐπὶ πάν εἶδος φαυλότητος τὰς τῶν πολλῶν κακατέσπα ψυχὰς, οὐδένα τε

4.9.3 | These are the voices of the god-fighting, boasting in wicked power, threatening to seize and confuse the boundaries of the nations that have been given to the angels by the Most High. They plan to take over the world and to scatter all of humanity, disrupting the previous order that was established.

4.9.4 | As he thought such things about himself, listen again to the same prophecy speaking about him: "How you have fallen from heaven, O Morning Star, son of the dawn! You have been cut down to the ground, you who laid low the nations. But you said in your heart, 'I will ascend to heaven; above the stars of heaven, I will set my throne. I will ascend above the clouds; I will be like the Most High.' Yet now you are brought down to the grave, to the depths of the earth."

4.9.5 | Indeed, the word clearly shows the madness of the one who is being described, the fall from the greater to the lesser, the end of the downfall. He has threatened terrible things against all the nations and found people ready to be caught in his traps, eager and willing to fall into evil by their own free choice.

4.9.6 | He would shake the cities from the position of the greater, and with the lures of pleasure, he would lead the many wicked souls into all kinds of evil. He left no way of

μηχανῆς καταλιπών τρόπον, μύθοις περὶ θεῶν αἰσχροῖς καὶ διηγήμασιν ἀκολάστοις τὰ φίλα καὶ πρὸς ἡδονὴν τῶν ἀλισκομένων δι' ἐντέντεχνου δαιμόνων ἀπάτης προυβάλλετο.

escape, using shameful myths about the gods and indecent stories to entice those caught up in pleasure through the tricks of clever demons.

4.9.7 | ταύτη τε τὴν οίκουμένην ἄπασαν ἐλὼν ὑποχείριον συνεῖχε, καὶ ἡφάνιζε τὰ τῶν ἔθνῶν ὅρια, ὅπερ καὶ ποιήσειν ἡπείλεῖ εἰπὼν Ἀ[ρ]ψlc5 ὅρια ἔθνῶν, καὶ τὴν ἴσχὺν αὐτῶν προνομεύσω, καὶ σείσω πόλεις κατοικουμένας Ἀ καὶ τὴν οίκουμένην ὅλην καταλήψομαι τῇ χειρὶ ὡς νοσσιάν."

4.9.7 | In this way, he seized the whole world and held it under his control, and he erased the borders of the nations, which he threatened to do, saying, "I will take the borders of the nations, and I will take their power, and I will shake the inhabited cities, and I will seize the whole world with my hand like a disease."

4.9.8 | ἐνθεν ἥδη λοιπὸν πάντων ἀνθρώπων κατεκράτει πλάνη, δαίμονές τε πονηροὶ κατὰ πάντα τόπον καὶ πόλιν καὶ χώραν ὑπὸ τῷ οἴκειῷ ἄρχοντι κατετάττοντο· καὶ δῆτα δυνάμεσι χθονίαις καὶ πονηροῖς πνεύμασιν ἀντὶ τῶν προτέρων τοῦ θεοῦ λειτουργῶν ὁ πᾶς τῶν ἀνθρώπων βίος καταδεδούλωτο, πάντων ἀθρώας καὶ ἐπιτρεπῶς τοῖς τῆς ἡδονῆς ὀλίσθοις ἐπιδεδωκότων ὥστε ἥδη καὶ τοὺς τῆς φύσεως ὑπερβαίνειν ὅρους, καὶ τοτὲ μὲν ἀλληλοφθορεῖν, τοτὲ δὲ ἀρρητοποιεῖν καὶ ἂ μηδὲ λογισμῷ θέμις ἐννοεῖν, ταῦτα οὐ μόνον πράττειν, ἀλλὰ καὶ ταῖς περὶ τῶν οἰκείων θεῶν δόξαις ἀνατιθέναι, καὶ ἔτι μᾶλλον ὡς ἀν θεοῖς φίλα τὰ ἀκόλαστα σὺν ῥᾳστώνῃ πλείονι διαπράττεσθαι.

4.9.8 | From then on, he ruled over all people with deception, and wicked demons were placed in every place, city, and land under their own ruler. And indeed, the whole life of humanity was enslaved to evil spirits instead of the earlier servants of the god, as all people eagerly and carelessly gave themselves to the lures of pleasure. So much so that they began to surpass the limits of nature, sometimes destroying one another, and at other times committing unspeakable acts, doing things that are not even right to think about, and not only doing these things but also putting them forward in the beliefs about their own gods, and even more so, they sought to do the most shameful things with greater ease.

4.9.9 | ἐντεῦθεν ἥδη, κατὰ τὸν Ἱερὸν ἀπόστολον, οὐδ' ἐπὶ τοῖς κατ' οὐρανὸν ἔτι λαμπροῖς τοῦ θεοῦ δημιουργήμασιν ἰστάμενοι "έματατώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία. φάσκοντες εἶναι

4.9.9 | From then on, according to the holy apostle, they did not even stand before the bright creations of god in heaven. "They became foolish in their thoughts, and their foolish hearts were darkened. Claiming to be wise, they became fools, and they

σοφοὶ ἔμωράνθησαν, καὶ ἡλλάξαντο τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὄμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου, καὶ πετεινῶν καὶ τετραπόδων καὶ ἐρπετῶν."

4.9.10 | ὅτι δὲ κατὰ τὸ παλαιάταν τοῖς οὐρανίοις φωστῆρσι μόνοις οἱ ἐπὶ γῆς προσανεῖχον, οὐδὲν εἴδωλον ἐπιστάμενοι, οὕτε περὶ τὴν τῶν δαιμόνων πλάνην καταγινόμενοι, ἵκανὴ γένοιτ’ ἀν ἀπόδειξις ἡ τόν ἀλλοτρίων τοῦ καθ’ ἡμᾶς λόγου μαρτυρίᾳ, ἦν κατὰ τὸ πρῶτον τῆς Προπαρασκευῆς πρὸ τῆς παρούσης πραγματείας ἔξεθέμην, σαφῶς ἀποδείξας ὅτι μὴ χειροκμήτοις ξοάνοις ἐξ ὕλης ἀψύχου δεδημιουργημένοις, ἀλλ’ οὐδ’ ἀοράτοις δαίμοσιν οἱ παλαιάται τῶν ἀνθρώπων ἐδούλευον, μόνοις δὲ τούτοις, οἱ καὶ πρὸς τῆς θείας γραφῆς τοῖς ἔθνεσιν ἀπονενεμῆσθαι μεμαρτύρησαν.

4.9.11 | ὥρα δὴ οὖν καὶ ἀπονενεμῆσθαι ὡν τὰς φωνὰς ἐν ἑκείνοις παρατέθειμαι, συνομολογεῖν, νεωτέραν καὶ ξένην παρὰ τὴν τῶν παλαιῶν λατρείαν εἰσῆχθαι αὐτοῖς τὴν τῶν εἰδώλων δεισιδαιμονίαν καὶ τὴν τῶν ἀφανῶν πνευμάτων περιεργίαν. τοῦτο δὲ πᾶν ἐπιβουλεύων τοῖς ἐπὶ γῆς πᾶσιν ὁ δηλωθεὶς θεομάχος είργαζετο. 12 συνήργει δὲ αὐτῷ καὶ πᾶν τὸ τῶν ἀκαθάρτων δαιμόνων φῦλον. αὐτός γε μὴν ὁ τῆς κακίας ἔξαρχων ταῦτ’ ἔπραττεν, μανίᾳ φρονήματος ἐκτόπου τὰς κατὰ πάντων ἀνθρώπων ἔργω πληρῶν ἀπειλὰς, καὶ τὴν "ἔσομαι ὅμοιος τῷ ὑψίστῳ ἀθεον ἐπιτείνων φωνὴν, ταῖς τε τῶν ἀκαθάρτων καὶ πονηρῶν δαιμόνων ὑπηρεσίαις χρησμοὺς καὶ θεραπείας καὶ τὰ τοιαῦτα ταῖς τῶν ἀνθρώπων γοητείαις προϊσχόμενος.

changed the glory of the incorruptible god into the likeness of corruptible man, and of birds, and of four-footed animals, and of creeping things."

4.9.10 | That in ancient times, only those on earth turned to the heavenly lights, not knowing any idol, nor being caught up in the deception of demons, would be enough proof of the testimony of those who are foreign to our speech. This was clearly shown in the first part of the Preparation before the present work, proving that the earliest humans did not serve lifeless statues made from inanimate materials, nor did they serve invisible demons, but only these, who are also testified to in the divine scriptures among the nations.

4.9.11 | It is now time to also show what voices I have laid out in those things, to agree that a newer and foreign superstition of idols has been introduced to them, different from the worship of the ancients, along with the curiosity about invisible spirits. This whole thing was working against all those on earth by the declared enemy of god. And all the kind of unclean demons joined with him. He, the leader of evil, was doing these things, filling threats against all humans with a madness of mind, and raising the voice that "I will be like the Most High," using the services of unclean and wicked demons for oracles and healing, and such things, taking the lead over the enchantments of humans.

## Section 10

4.10.1 | Ἐν τοσαύτῃ δῆτα κακίας φορᾶ  
μηδὲν ἐπαμύνειν τῶν πρὶν ἐφεστώτων  
άγγέλων τοῖς ὑποχειρίοις ἔθνεσι  
δεδυνημένων, ἀλλὰ τῆς μὲν λοιπῆς κτίσεως  
ἐπιμελομένων, τοῖς τε τοῦ κόσμου μέρεσιν  
ἐπιστατούντων, καὶ τῷ τοῦ πάντων  
δημιουργοῦ θεοῦ νεύματι συνήθως  
διακονούμενων, τῆς δὲ τῶν θνητῶν  
πτώσεως οὐ περιδρασσομένων διὰ τὴν  
τῶν κακῶν αύθεκούσιον τῶν ἀνθρώπων  
αἵρεσιν, μακρά τις καὶ δυσθεράπευτος τῶν  
ἐπὶ γῆς ἀπάντων κατεκράτει νόσος, ἄλλων  
ἄλλως τῶν ἔθνῶν ὑπὸ τῶν πονηρῶν  
πνευμάτων ἔξοιστρουμένων καὶ εἰς  
ἀνήκεστον βυθὸν κακίας ἀποπιπτόντων.

4.10.1 | In such a heavy burden of evil, nothing could defend the angels who had been set before the nations under their control. Instead, they were busy with the rest of creation, overseeing the parts of the world, and serving the will of the creator god. But they did not intervene in the fall of mortals because of the free choices of humans to do evil. A long and incurable disease took hold of all those on earth, as different nations were driven by wicked spirits and fell into an unhealable depth of evil.

4.10.2 | ἡδη γοῦν ὡμιοφάγων καὶ  
ἀνθρωποβόρων θηρίων τρόπον σάρκας  
τινὲς τῶν φιλτάτων θοινᾶσθαι καλὸν  
ἡγοῦντο, καὶ μητράσιν ἀνέδην καὶ  
ἀδελφαῖς καὶ θυγατράσι μίγνυσθαι, ἀγχόνῃ  
τε περιβάλλειν τοὺς γεγηρακότας καὶ κυσὶ<sup>1</sup>  
καὶ οίωνοῖς τοὺς νεκρούς.

4.10.2 | Indeed, some thought it was good to eat the flesh of savage and man-eating beasts, and to mix with mothers, sisters, and daughters openly. They would wrap the aged in a noose and throw the dead to dogs and birds of prey.

4.10.3 | τί δή σοι μνημονευσαίμην ἀν τῶν  
δῆθεν θεῶν, αύτῶν δὴ τῶν φαύλων  
δαιμόνων, τὰς ώμάς καὶ ἐκτόπους  
ἀνθρωποθυσίας, είς ἃς τὸ ἀνθρώπειον  
γένος ἔξεμηναν;

4.10.3 | What would I remember for you about those so-called gods, those worthless demons, the cruel and unnatural human sacrifices, for which the human race was led astray?

4.10.4 | καὶ ταῦτα γοῦν ἐν τοῖς  
προηγουμένοις τῆς μετὰ χεῖρας ὑποθέσεως  
προπαρεσκευασάμην. ἀλλὰ γὰρ τοσούτων  
κακῶν ὑπὸ τῶν φαύλων καὶ τῶν μοχθηρῶν  
πνευμάτων τοῦ τ' ἐν τούτοις τυράννου  
καθ' ὅλης τῆς οἰκουμένης προβεβλητένων,

4.10.4 | And indeed, I had prepared these things in the previous discussion about the following topic. But because of so many evils caused by worthless and wicked spirits, and because the tyrant among them was displayed throughout the whole world,

καὶ μηδενὸς τῶν ἔφεστώτων ἀγγέλων οἵου τε ὄντος τοῖς κακοῖς ἐπαμύνειν, εἰκότως ἐκεῖνος ὁ θεὸς λόγος, ὁ τῶν ὅλων σωτὴρ, ἀγαθῷ νεύματι τῆς τοῦ πατρὸς φιλανθρωπίας, ὡς ἀν μὴ τὸ φίλον αὐτῷ γένος ἐν ἀσεβείας βυθῷ καλινδοῖτο, τέως μὲν βραχείας τινὰς καὶ ἀμυδρὰς τοῦ ἴδιου φωτὸς ἀκτῖνας διὰ προφήτου Μώσεως τῶν τε πρὸ αὐτοῦ καὶ τῶν μετ' αὐτὸν θεοφιλῶν ἀνδρῶν ἔξελαμπεν, τῶν ἐν ἀνθρώποις κακῶν τὴν ἵασιν ἐν ταῖς Ἱεραῖς νομοθεσίαις προβαλλόμενος.

and none of the angels present could help the wicked, it was fitting that the divine word, the savior of all, with a good nod of the father's kindness, should shine forth with some brief and faint rays of his own light through the prophet Moses and the god-loving men before and after him, showing the healing of the evils among humans in the sacred laws.

4.10.5 | λέγει δ' οὗν ἄντικρυς αύτὸς ὁ λόγος τῷ Ἐβραίων ἔθνει νομοθετῶν διὰ Μώσεως "κατὰ τὰ ἐπιτηδεύματα γῆς Αἴγυπτου, ἐν ἣν παρῳκήσατε ἐπ' αὐτῆς, οὐ ποιήσετε, καὶ κατὰ τὰ ἐπιτηδεύματα γῆς Χαναὰν, εἰς ἣν ἔγὼ εἰσάγω ὑμᾶς ἐκεῖ, οὐ ποιήσετε, καὶ ἐν τοῖς νομίμοις αὐτῶν οὐ πορεύσεσθε, τὰ κρίματά μου ποιήσετε, καὶ τὰ προστάγματά μου φυλάξετε. ἔγὼ εἰμὶ κύριος ὁ θεὸς ὑμῶν.

4.10.5 | And so the word itself says directly to the nation of the Hebrews through Moses, "Do not do according to the customs of the land of Egypt, where you lived, and do not do according to the customs of the land of Canaan, to which I am bringing you. You shall not follow their laws, but you shall keep my judgments and my commandments. I am the Lord your God."

4.10.6 | Εἶτα πάντα ἀπαγορεύσας ἀθέμιτον γάμον καὶ πᾶσαν ἀσχήμονα πρᾶξιν, γυναικῶν τε πρὸς γυναῖκας καὶ ἀρρένων πρὸς ἄρρενας μίξεις, ἐπιλέγει "μὴ μιαίνεσθε ἐν πᾶσι τούτοις. ἐν πᾶσι γὰρ τούτοις ἔμιάνθῃ τὰ ἔθνη, ἀ ἔγὼ ἔξαποστέλλω πρὸ προσώπου ὑμῶν. καὶ ἔξεμιάνθῃ ἡ γῆ, καὶ ἀνταπέδωκα ἀδικίαν αὐτῇ, καὶ προσώχθισεν ἡ γῆ τοῖς ἐγκαθημένοις ἐπ' αὐτῆς."

4.10.6 | Then, after forbidding all unlawful marriages and every shameful act, both women with women and men with men, he adds, "Do not defile yourselves with any of these things. For in all these things, the nations that I am sending away from you have become defiled. And the land has become defiled, and I have punished it for its wickedness, and the land has vomited out its inhabitants."

4.10.7 | καὶ πάλιν φησὶν "έὰν δὲ σὺ εἰσέλθῃς εἰς τὴν γῆν ἣν κύριος ὁ θεός σου δίδωσί σοι, οὐ μὴ μαθήσῃ ποιεῖν κατὰ τὰ βδελύγματα τῶν ἔθνῶν ἐκείνων. οὐχ

4.10.7 | And again he says, "When you enter the land that the Lord your God is giving you, you must not learn to do according to the abominations of those nations. There

εύρεθήσεται ἐν σοὶ καθαίρων τὸν οἰὸν  
αὐτοῦ ἢ τὴν θυγατέρα αὐτοῦ ἐν πυρὶ,  
μαντεύμενος μαντείας, καὶ  
κληδονιζόμενος καὶ οἰώνιζόμενος,  
φαρμακὸς ἐπάδων, ἔγγαστριμυθος καὶ  
τερατοσκόπος καὶ ἐπερωτῶν τοὺς νεκρούς.  
ἔστι γὰρ βδέλυγμα κυρίῳ τῷ θεῷ σου πᾶς  
ποιῶν ταῦτα. ἔνεκεν γὰρ τῶν βδελυγμάτων  
τούτων κύριος ὁ θεός σου ἔξολοθρεύσει  
αὐτοὺς ἀπὸ προσώπου σου. τέλειος ἔσῃ  
ἐναντίον κυρίου τοῦ θεοῦ σου."

shall not be found among you anyone who burns his son or daughter in fire, or who practices divination, or tells fortunes, or interprets omens, or is a sorcerer, or a medium, or a necromancer. For everyone who does these things is an abomination to the Lord your God. And because of these abominations, the Lord your God is driving them out before you. You shall be blameless before the Lord your God."

4.10.8 | Τοιαῦτα μὲν καὶ μυρία ἄλλα  
θεοσεβῆ διδάγματά τε καὶ παραγγέλματα  
διὰ Μώσεως αὐτοῖς ὁ θεὸς λόγος τὸ πρὸν  
ἐνομοθέτει, ως ἐν εἰσαγωγαῖς τοῦ κατὰ  
εὐσέβειαν βίου παραδιδοὺς αὐτοῖς  
στοιχεῖα, διὰ συμβόλων καὶ τινος σκιώδους  
καὶ σωματικῆς λατρείας ἐν σώματος  
περιτομῇ καὶ τινων ἄλλων τοιουτοτρόπων  
ἐπὶ τῆς γῆς συντελουμένων.

4.10.8 | Such things, along with many other teachings and commandments, God gave to them through Moses, as he previously established laws, providing them with elements for a life of piety. This was done through symbols and some shadowy and physical worship, including the practice of circumcision and other similar customs carried out on the earth.

4.10.9 | ως δὲ τοῦ χρόνου προιόντος οὐδεὶς  
τοσοῦτον καὶ τῶν μετ' αὐτὸν προφητῶν εἰς  
ἄκεσιν τῶν τοῦ βίου κακῶν δι' ὑπερβολὴν  
κακίας ἔσθενεν, ἥλαυνέ τε δὸσημέραι εἰς  
μείζονα τὰ τῆς δαιμονικῆς ἐνεργείας, ως  
καὶ αὐτὸ τὸ Ἐβραίων ἔθνος τῇ τῶν ἀθέων  
συναπαχθῆναι φθορᾶ, αὐτὸς ἥδη λοιπὸν ὁ  
σωτὴρ καὶ ιάτρος τῶν ὅλων κάτεισιν εἰς  
ἀνθρώπους, καὶ τοῖς οἰκείοις ἀγγέλοις  
ἐπαμύνων ὑπὲρ τῆς τῶν ἀνθρώπων  
σωτηρίας, τοῦτ' αὐτῷ τοῦ πατρὸς  
δωρήσεσθαι προϋποσχομένου, ὡσπερ οὖν  
αὐτὸς ἐν Ψαλμοῖς διδάσκει λέγων "κύριος  
εἶπε πρός με, υἱός μου εἶ σύ, ἐγὼ σήμερον  
γεγέννηκά σε. αἴτησαι παρ' ἐμοῦ, καὶ δῶσω  
σοι ἔθνη τὴν κληρονομίαν σου, καὶ τὴν  
κατάσχεσίν σου τὰ πέρατα τῆς γῆς.

4.10.9 | As time went on, no one, not even the prophets after him, was strong enough to heal the evils of life because of the great wickedness. The power of demonic forces grew stronger every day, so much so that the Hebrew nation itself was being destroyed by the atheists. Then the Savior and healer of all came down to people, and he sent angels to help with the salvation of humanity, as promised by the Father. Just as he teaches in the Psalms, saying, "The Lord said to me, 'You are my son; today I have begotten you. Ask of me, and I will give you the nations as your inheritance, and the ends of the earth as your possession.'"

4.10.10 | Ούκέτι γοῦν μόνον τὸν δίκαιον καὶ διορατικὸν Ἰσραὴλ, οὐδέ γε μόνον τὸν οἴκειον κλῆρον, πάντα δὲ τὰ ἐπὶ γῆς ἔθνη, τὰ πρότερον πλείοσιν ἀγγέλοις κεκληρωμένα καὶ παντοίαις ἀσεβείαις κεκαλινδημένα, ὑπὸ τὴν οἴκειαν ὑποβαλὼν ἔξουσίαν, παρῆν τοῖς πᾶσι τὴν πρὸς τὸν αὐτοῦ πατέρα γνῶσιν τε καὶ φιλίαν ἐπικηρυκευόμενος, λύσιν τε καὶ ἄφεσιν τῶν πρὸν ἀγνοημάτων καὶ ἀμαρτημάτων ὑπισχνούμενος.

4.10.11 | ὁ καὶ σαφῶς ἐκήρυττε λέγων "οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἱατροῦ, ἀλλὰ οἱ κακῶς ἔχοντες." οὐκ ἥλθον καλέσαι δικαίους, ἀλλ' ἀμαρτωλοὺς εἰς μετάνοιαν.

4.10.12 | καὶ δὴ παρῆν τοῖς οἴκειοις ἀγγέλοις, αὐτοῖς δὴ τοῖς πρὸν ἐφεστῶσι τῶν ἔθνῶν, ἐπιθεωρούμενος. οὗ δὲ αὐτίκα τὸν σφῶν βοηθὸν καὶ κύριον εὗ μάλα ἀκριβῶς ἐπιγνόντες περιχαρεῖς προσῆλθον καὶ διηκόνουν αὐτῷ, ὡσπερ ἡ Ἱερὰ τοῦ εὐαγγελίου διδάσκει γραφὴ "καὶ προσῆλθον ἄγγελοι καὶ διηκόνουν αὐτῷ," φήσασα· ὅτε καὶ πλῆθος στρατιᾶς οὐρανίου αἰνούντων τὸν θεόν ἐλεγον "δόξα ἐν ὑψίστοις θεῷ, καὶ ἐπὶ γῆς είρήνη, ἐν ἀνθρώποις εύδοκία."

4.10.13 | τούτους μὲν οὖν ὡς οἴκειους ἀγγέλους τῆς αὐτοῦ δεομένους συμμαχίας ταύτῃ πη ἀνελάμβανε· τοὺς δέ γε πάλαι ἀμφὶ τὰς ἀνθρώπων διατριβὰς πωτωμένους, ἀφανῶς τε καὶ ἐμφανῶς τῶν ἐπὶ γῆς καταδυναστεύοντας δαίμονας

4.10.10 | Now, not only the righteous and perceptive Israel, nor just the chosen people, but all the nations on earth, which were previously given to many angels and were covered in all kinds of wickedness, he brought under his own authority. He was present to all, offering knowledge and friendship with his Father, promising release and forgiveness for the sins and wrongs that had been ignored before.

4.10.11 | He clearly proclaimed, saying, "Those who are strong do not need a doctor, but those who are sick do." I did not come to call the righteous, but sinners to repentance.

4.10.12 | And indeed, he was present with the angels who were close to him, watching over those nations that had been before. They immediately recognized their helper and lord very well, and they joyfully approached him and served him, just as the sacred writing of the Gospel teaches, saying, "And the angels came and served him." At that time, a multitude of heavenly armies praising God said, "Glory to God in the highest, and on earth peace, goodwill toward men."

4.10.13 | He took these angels as his own, asking for their help. But those who had long been around human activities, both secretly and openly, were the wicked demons who ruled over the earth, and the wild and cruel spirits. He seized the chief of

άλιτηρίους, καὶ πνευμάτων ἀγρίων καὶ  
ἀπηνῶν γένη, τόν τε ἐν τούτοις τῆς κακίας  
έξαρχοντα, τὸν δεινὸν ἔκεῖνον καὶ  
ἀλάστορα, μεγάλῃ καὶ ἐνθέῳ δυνάμει  
τροπούμενος ἔχειροῦτο, ὡς τινὰς  
συναισθομένους αὐτῶν λέγειν "ὦ, τί ἡμῖν  
καὶ σοὶ, υἱὲ τοῦ Θεοῦ; ἥλθες πρὸ καιροῦ  
βασανίσαι ἡμᾶς;"

4.10.14 | καὶ τούσδε μὲν καὶ δι’ ὃν ἔπραττε  
καὶ ἐδίδασκεν ἰσχυρῶς ἥκιζετο, πᾶν δὲ τὸ  
ἀνθρώπινον γένος τοῖς διὰ λόγων ἡμέροις  
καὶ προσηνέσι φαρμάκοις ταῖς τε πραέσι  
καὶ προτρεπτικαῖς αὐτοῦ διδασκαλίαις  
ἴατο καὶ ἐθεράπευε, νόσων τε παντοίων  
καὶ παθῶν οὐχ ἦττον σωμάτων ἢ ψυχῶν  
ἀπήλλαττεν, παλαιᾶς τε δεισιδαιμονίας καὶ  
δειμάτων πολυθέου πλάνης τῆς τε αἰσχρᾶς  
Θέρους ἀφεὶς, μεθιστπῶν τε καὶ  
μεταβάλλων τοὺς αὐτῷ προσανέχοντας, ἐκ  
μὲν ἀκολασίας ἐπὶ σώφρονα βίον, ἐκ δὲ  
ἀσεβείας ἐπὶ εύσεβειαν καὶ ἐξ ἀδικίας ἐπὶ  
δικαιοσύνην, ναὶ μὴν καὶ ἐκ τῆς τῶν  
πικρῶν δαιμόνων δυναστείας ἐπὶ τὴν  
ἔνθεον κατάληψιν τῆς ἀληθοῦς εύσεβείας,  
καὶ πρὸς ἐπὶ τούτοις πύλας οὐρανίου ζωῆς  
καὶ τῆς κατ’ εύσεβειαν διδασκαλίας τοῖς  
καθ’ ὅλης τῆς οἰκουμένης ἔθνεσι  
προϊσχόμενος, καὶ εἰς τοσοῦτόν γε κάτεισιν  
ὡς μὴ μόνον κάμνουσι καὶ χαλεπῶς  
νοσηλευομένοις τὰς ψυχὰς τὴν σωτήριον  
όρεξαι δεξιάν, ἥδη δὲ καὶ ἐξ αὐτῶν τῶν  
πυλῶν τοῦ θανάτου τοὺς ἡμιθνῆτας, ἢ καὶ  
πάμπαν ἀπολωλότας ἐκ μακροῦ τε  
κατορωρυγμένους τῶν τοῦ θανάτου λῦσαι  
δεσμῶν·

4.10.15 | δι’ ἣν μάλιστα αίτιαν καὶ μέχρι<sup>1</sup>  
τῶν αὐτόθι χωρίων ἐδέησεν αὐτῷ  
ἐνεργείας, ὡς ἂν μὴ μόνον ζώντων, ἀλλὰ

these evils, that terrible and relentless one, with great and divine power. They seemed to say, "What do we have to do with you, son of God? Have you come here to torment us before the time?"

4.10.14 | And through these things, he acted and taught strongly, healing all of humanity with gentle and friendly words, his calm and encouraging teachings. He freed people from all kinds of sickness and suffering, both of bodies and souls. He removed old superstitions and fears from the many gods, and he changed those who came to him from a life of immorality to a life of self-control, from ungodliness to piety, and from injustice to righteousness. Yes, even from the harsh rule of bitter demons to the divine grasp of true piety. He opened the gates of heavenly life and the teachings of piety to all the nations of the world. He came so far as to not let those who were weak and suffering lose hope for salvation. He even freed those half-dead from the gates of death, or completely lost souls who had long been trapped in the bonds of death.

4.10.15 | For this reason, he asked for power, so that he might rule not only over the living but also over the dead. When he

καὶ νεκρῶν κυριεύσειν. ὅτε μὲν οὖν τῷ πατρὶ σύνεστιν καὶ τὴν τῶν ὅλων πρόνοιαν ἐνθέῳ δυνάμει διακυβερνᾶ, οὐρανοῦ αὐτοῦ καὶ γῆς ὅμοι καὶ τῶν ἐν τούτοις περιεχομένων φύσεων τῶν τε ἐπέκεινα οὐρανοῦ θείων καὶ ἀσωμάτων οὐσιῶν ἐπισκοπῆς καὶ ἐπιμέλεται θεοῦ λόγος καὶ θεοῦ σοφία καὶ θεοῦ δύναμις, ἀρχῶν τε καὶ ἡγούμενος καὶ βασιλεὺς, ἥδη δὲ καὶ θεὸς καὶ κύριος ἐν τοῖς θείοις χρηλεύς, ἀνευφημεῖται, καὶ φωτίζων μὲν τὰς ἀσωμάτους καὶ νοερὰς φύσεις.

is with the Father and governs all things with divine power, he oversees the heavens and the earth, along with all the beings within them, including the divine and incorporeal essences beyond the heavens. The word of God, the wisdom of God, and the power of God watch over and care for everything, being the ruler, leader, and king. He is also God and Lord in the divine realm, praised and shining light on the incorporeal and intelligent beings.

4.10.16 | ἥλιος δὲ δικαιοσύνης καὶ φῶς ἀληθινὸν ἀνείρηται, ὑπουργῶν δὲ καὶ συνουργῶν ταῖς τοῦ πατρὸς διατάξεσιν, ὑπουργὸς τοῦ πατρὸς καὶ δημιουργὸς χρηματίζει, ἀλλὰ καὶ μόνος κατὰ τάξιν εἰδὼς θεραπεύειν θεὸν, μέσος τε ἐστῶς θεοῦ τοῦ ἀγεννήτου καὶ τῶν μετ' αὐτὸν γεννητῶν, τήν τε τῶν ὅλων ἀναδεδεγμένος φροντίδα καὶ ὑπὲρ τῶν ὑπηκόων ἀπάντων ἰερωμένος τῷ πατρὶ, καὶ μόνος αὐτὸν τοῖς πᾶσιν εὐμενῆς καὶ ὄλεων παρέχων, ἀρχιερεὺς αἰώνιος καὶ δὴ Χριστὸς τοῦ πατρὸς προσαγορεύεται, οὕτω παρ' Ἐβραίος Χριστῶν ἐπικαλουμένων πάλαι τῶν τὴν εἰκόνα τοῦ πρώτου διὰ συμβόλων ἐπιτελούντων·

4.10.16 | The sun of righteousness and true light has been revealed, serving and working together with the commands of the Father. He is the helper of the Father and the creator, and he alone knows how to serve God properly. He stands as the mediator between the unbegotten God and those who are begotten after him. He takes care of everything and is a priest for all who are under him, dedicated to the Father. He alone provides kindness and mercy to everyone, being the eternal high priest and indeed called Christ of the Father. Thus, the Hebrews have long called him Christ, fulfilling the image of the first through symbols.

4.10.17 | καὶ ὅτε μὲν ἀγγέλοις ταξιαρχῶν ἐπιστατεῖ, μεγάλης βουλῆς ἄγγελος ἀναγορεύεται, καὶ τῶν κατ οὐρανὸν στρατιῶν ἡγούμενος ἀρχιστράτηγος δυνάμεως κυρίου εἶναι. ἥδη δὲ κατιὼν ἐπὶ τὰ τῇδε ἡμῶν τε αὐτῶν τῆς λογικῆς φύσεως τῆς τε ἴδιας αὐτοῦ χάριν εἰκόνος καὶ φιλανθρωπίᾳ τοῦ πατρὸς ἀντιλαμβανόμενος, καθὸ μὲν ἔοικε νηπίων ἀρχειν καὶ οἰονεὶ βοσκημάτων, ποιμὴν

4.10.17 | When he leads the angels of the archangels, he is called the angel of great counsel, and as the commander of the heavenly armies, he is the chief general of the Lord's power. Now, coming down to our own rational nature, he takes on the likeness of his own image and shows the love of the Father. As he is like a leader of children and a shepherd of flocks, he is called the shepherd of sheep. As he

ώνόμασται προβάτων, καθὸ δὲ ψυχῶν  
έμπαθῶν τὴν θεραπείαν ἐπαγγέλλεται,  
σωτήρ καὶ ἰατρὸς εἰκότως ἀν λέγοιτο.

4.10.18 | τοῦτο γοῦν ἡ παρ' Ἐβραίοις τού  
Ἰησοῦ σημαίνει προσηγορία. ἐπεὶ δὲ ἔδει  
ποτὲ καὶ αὐτῷ ὄργάνου ἀνθρωπείου, ὡς ἀν  
καὶ ἀνθρώποις ἐαυτὸν φήνειν καὶ τῆς τοῦ  
πατρὸς ἐπιγνώσεως καὶ εὑσεβείας τὸν  
ἀληθῆ λόγον διδάξειε, καὶ τοῦτον οὐκ  
ἀπαρνεῖται τὸν τρόπον ἐπιβάς δὲ εὗ μάλα  
τῇ ἡμετέρᾳ φύσει πάρεισν εἰς ἀνθρώπους,  
θεὸν δὲ ἀνθρώπου μέγα θαῦμα τοῖς πᾶσιν  
ἐπιδεικνύμενος, ὡς ἀν μὴ μόνον ἔξ  
ἀφανοῦς καὶ ἀδήλου ἄσαρκος ὥν καὶ  
ασώματος ἐπιστατοίη, αὐτοῖς δε σαρκός  
όμμασιν ορώ μένος, ἀνθρώπων τε  
όφθαλμοῖς καὶ νπλρ ἀνθρωπον  
θαυματουργίας παρέχων οράν, καὶ προσέτι  
σώματος ἀκοαῖς τάς διά γλώττης καὶ  
φωνής ἐνάρθρου παραδιδούς διδασκαλίας,  
θεῖόν τε ως ἀληθώς καὶ παράδοξον χρήμα,  
οίον οὐδὲ ἄλλο πω φανεν μνημονεύεται,  
σωτήριόν τε οιμού καὶ εύεργετικόν τοῖς  
πάσιν αυτόν ἐνδεικνύμενος.

4.10.19 | ουτω δήτα ο θεός ο λόγος υιός  
ανθρώπου ἐλέγετο, καὶ 'ἴησούς ώνομάξετο,  
παρ' ὄσον της τῶν ανθρωπίνων ψυχῶν  
ίάσεως τε και θεραπείας χάριν την  
πάροδον'είς ημάς ἐποιεῖτο. σωτήρ δ' ουν  
και παρ9 Ἐβραίοις ερμηνεύεται ἡ τού  
'ἴησού προσηγορία, τάς τε κοινάς ἡμīν  
ύπέμεινε διατριβάς, ουδαμώς μην τού είναι  
ός ην ἔξιστάμενος, οιμού ἐν τω ἀνθρώπω  
ψυλάττων τον θεόν.

4.10.20 | ευθὺς τοιγαρούν ἐπὶ της πρώτης  
εις ανθρώπους καταβολής τω θεώ τής

promises healing for suffering souls, he  
could rightly be called the savior and  
physician.

4.10.18 | This, indeed, is what the name  
Jesus means among the Hebrews. Since he  
once appeared in a human body, he showed  
himself to people and taught them the true  
word of the Father's knowledge and piety.  
He does not deny this way. By taking on our  
nature, he presents a great miracle to all,  
showing that he is God through a human.  
He is not only invisible and bodiless, but he  
also can be seen with human eyes. He  
performs miracles for people and gives  
them the ability to see, and he also teaches  
through the ears of the body, using tongue  
and voice to share his teachings. He is truly  
a divine and wonderful thing, unlike  
anything else that has ever been  
mentioned, showing himself to be both a  
savior and a benefactor to everyone.

4.10.19 | Thus, indeed, the Word of God  
was called the Son of Man, and he was  
named Jesus, for the sake of healing and  
restoring human souls. Therefore, the  
name Jesus is interpreted as savior among  
the Hebrews, and he endured common  
experiences with us, while at the same time  
remaining God, keeping the divine nature  
within the man.

4.10.20 | Therefore, right from the first  
creation of humans, God showed the divine

ημετέρας γενέσεως την ένθεον άνακιρνα μεγαλουργίαν, τικτόμενος μίν ήμιν ομοίως, και θνητού δίκην άνθρωπον ἀαφιεννύμενος' ως δ' ούκέτι άνθρωπος, αλλά θίός, ἐξ αχράντου καὶ ἀπειρογάμου κόρης, ουχί ἐκ μίξεως καὶ φθοράς, την τοῦ φαινομένου γένεσιν υφιστάμενος.

greatness of our birth. He was born to us in the same way, taking on the form of a mortal man. But he was not just a man; he was God, born from a pure and ever-virgin maiden, not from mixing or decay, establishing the reality of his appearance.

## Section 11

4.11.1 | Καὶ τὸν εξῆς δῆ σύμπαντα βίον ταύτη πη διετέλει, τοτὲ μίν τὴν προς ημάς ὄμοιοπάθειαν, τοτὶ δῆ τὸν θεόν λόγον ὑποφαίνων, μεγαλουργών καὶ παραδοξοποιῶν ως θεός, καὶ τῶν μελλόντων ἐσεσθαι προαναφωνών τας προρρήσεις, καὶ τὸν μη τοῖς πολλοῖς ορώμενον θεόν λόγον τοῖς ἔργοις ἀντικρυς ἐπιδεικνύμενος, εἰκότα δε καὶ ὄμοια ταῖς ἀρχαῖς καὶ τὰ τέλη αὐτῶ τῆς ἐξ ανθρώπων ἀπαλλαγῆς ἐνεχειρεῖτο.

4.11.1 | And throughout his entire life, he continued in this way, sometimes sharing in our human experiences, and at other times revealing the Word of God, performing great and surprising deeds as God. He also foretold the things that would happen in the future, making prophecies, and he showed the invisible Word of God through his actions. He was like and similar to the beginnings and ends of our release from humanity.

## Section 12

4.12.1 | Καὶ γάρ μέχρι θανάτου καὶ αυτῶν νεκρῶν οι τῆς φιλανθρωπίας αυτόν ἐκάλουν νόμοι, ως αν καὶ τῶν πάλαι τεθνεώτων τὰς ψυχὰς ἀνακαλέσοιτο.

4.12.1 | And even until death, the laws of his love for humanity called him, as if he could also summon the souls of those who had died long ago.

4.12.2 | ὅτι δὴ τῶν ἐξ αἰῶνος ἀπάντων αὐτῷ τῆς σωτηρίας ἔμελεν, καὶ ὅπως διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, ἢ τὰ θεῖα παιδεύει λόγια, κάνταῦθα πάλιν ἀναμίξ ὑπῆι τὴν οἰκονομίαν, ως μὲν ἀνθρωπος τὸ σῶμα τῇ συνήθει παραχωρῶν ταφῇ, ἀναχωρῶν δὲ αὐτοῦ ως θεός.

4.12.2 | For indeed, from all ages, he cared for our salvation, and how through death he would destroy the one who had power over death. The divine words teach this, and then again he would mix in the plan, as a man allowing his body to be buried in the usual way, but as God, he would depart from it.

4.12.3 | φωνήσας γοῦν μέγα καὶ "τῷ πατρὶ παρατίθεμαι τὸ πνεῦμα" εἰπὼν ἄφετος ἀνεχώρει τοῦ σώματος, οὐδαμῶς περιμείνας προσεῖναι αὐτῷ τὸν θάνατον, μέλλοντα δὲ καὶ ὥσπερ ἀποκνοῦντα, μᾶλλον δὲ ὑπὸ πόδα χωροῦντα καὶ ἀπογεύγοντα, διώκων αὐτὸς ὅπισθεν καὶ ἐλαύνων, τάς τε ἔξ αἰῶνος πύλας τῶν σκοτίων μυχῶν διαρρηγνὺς, καὶ τοῖς αὐτόθι νεκροῖς σειραῖς θανάτου πεπεδημέωντος παλίντροπον τῆς ἐπὶ τὴν ζωὴν ἀνόδου τὴν πορείαν ποιούμενος.

4.12.4 | ταύτῃ τοι αὐτῷ καὶ ὡς τεθνεώς ἀνηγείρετο, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἀγίων ἀνίσταντο, συνεισελαύνοντα αὐτῷ εἰς τὴν ἀγίαν καὶ ὡς ἀληθῶς οὐρανόπολιν, ὡς εἰκότως ἐν ταῖς θείαις ἀνειρῆσθαι φωναῖς κατέπιεν ὁ θάνατος ἰσχύσας, καὶ πάλιν ἀφεῖλεν ὁ θεὸς πᾶν δάκρυον ἀπὸ παντὸς προσώπου.

4.12.5 | καὶ αὐτὸς δὲ ὡς τῶν ὅλων σωτήρ καὶ κύριος ἡμῶν, ὡς Χριστὸς τοῦ θεοῦ, νικηφόρος λεγόμενος, ἐν ταῖς προφητικαῖς προρρήσεσιν ἐπικερτομῶν εἰσάγεται τῷ θανάτῳ, καὶ τὰς αὐτόθι λύων πεπεδημένας ψυχὰς, δι' ᾧν τὸν ἐπινίκιον ὅμνον προφέρεται, αὐτὰ δὴ ταῦτα λέγων ἐκ χειρὸς Άίδου ῥύσομαι αὐτοὺς, καὶ ἐκ θανάτου λυτρώσομαι αὐτῶν τὰς ψυχάς. ποῦ σου, θάνατε, τὸ νῖκος; ποῦ σου, θάνατε, τὸ κέντρον; τὸ δὲ κέντρον τοῦ θανάτου ἔστιν ἡ ἀμαρτέα, ἡ δὲ δύναμις τῆς ἀμαρτίας ὁ νόμος."

4.12.6 | τοιαύτῃ τις αὐτῷ καὶ μέχρι τοῦ θανάτου ἐγένετο ἡ οἰκονομία, ἵς οὐ μίαν αἴτιαν, ἀλλὰ καὶ πλείους εὑροι ἂν τις

4.12.3 | Having called out loudly, "Father, I commit my spirit," he freely left his body, not waiting for death to be near him. As if he were hesitating, he instead moved away from it, escaping like someone trying to run away. He pursued behind, breaking the ancient gates of the dark depths, and for the dead there, who were bound by the chains of death, he made a way back to life.

4.12.4 | In this way, the dead were raised up, and many bodies of the holy ones who had fallen asleep stood up, joining him as they entered the holy city, truly like a heavenly city. Death, having been made strong, swallowed them up in the divine voices, and again God took away every tear from every face.

4.12.5 | And he, the Savior and Lord of all, Christ of God, called victorious, is brought to death in the prophetic sayings. He releases the souls that were bound there, for which the victory hymn is sung, saying, "I will rescue them from the hand of Hades, and I will redeem their souls from death." "Where, O death, is your victory? Where, O death, is your sting?" The sting of death is sin, and the power of sin is the law.

4.12.6 | Such was the plan for him even to death, which has not just one reason, but many that someone could find if they

έθελήσας ζητεῖν. πρώτην μὲν γὰρ ὁ λόγος διδάσκει, ἔνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ· δευτέραν δὲ, ὅπως τὰς ἡμετέρας ἀπομάχοιτο ἀμαρτίας, ὑπὲρ ἡμῶν τυθεὶς καὶ γενόμενος ὑπὲρ ἡμῶν κατάρα·

wanted to seek. First, the word teaches that he would rule over both the dead and the living; second, that he would take away our sins, being offered for us and becoming a curse for us.

4.12.7 | τρίτην, ὡς ἄν ιερεῖον θεοῦ καὶ μεγάλη θυσίᾳ ὑπὲρ τοῦ σύμπαντος κόσμου προσαχθείη τῷ ἐπὶ πάντων θεῷ· τετάρτην, ὡς ἄν οὕτω τῆς πολυπλανοῦς καὶ δαιμονικῆς ἐνεργείας ἀπορρήτοις λόγοις καθαίρεσιν ἀπεργάσαιτο·

4.12.7 | Third, that he might be offered as a priest of God and a great sacrifice for the whole world to the God above all; fourth, that he might remove the influence of the many wandering and demonic powers with clear words of purification.

4.12.8 | πέμπτην ἐπὶ ταύτῃ, ὡς ἄν τοῖς αὐτοῦ γνωρίμοις καὶ μαθηταῖς τῆς μετὰ τὸν θάνατον παρὰ θεῷ ζωῆς τὴν ἔλπιδα μὴ λόγοις μηδὲ ῥήμασι καὶ φωναῖς, ἀλλὰ αὐτοῖς ἔργοις παραστήσας, ὀφθαλμοῖς τε παραδοὺς τὴν διὰ τῶν λόγων ἐπαγγελίαν, εὐθαρσεῖς αὐτοὺς καὶ προθυμοτέρους ἀπεργάσοιτο καὶ πᾶσιν "Ἐλλησιν ὅμοι καὶ βαρβάροις τὴν πρὸς καταβληθεῖσαν εὔσεβη πολιτείαν κηρῦξαι.

4.12.8 | Fifth, that he might show his friends and disciples the hope of life after death with God, not through words or speeches, but by presenting it to them through actions. By giving them the promise through their own eyes, he would make them bold and eager, and he would send them to proclaim the true and pious way of life to all Greeks and non-Greeks alike.

4.12.9 | αὐτίκα δ' οὖν αὐτοὺς δὴ τούτους τοὺς γνωρίμους καὶ θιασώτας, οὓς αὐτὸς αὐτῷ ἀριστίνδην ἐπικρίνας ἀποστόλους τε αὐτοῦ καὶ μαθητὰς ἀνελέξατο, τῆς ἔξ αὐτοῦ θείας δυνάμεως ἐνέπλησε, πάν γένος ἀνθρώπων ἐκδιδάξαι τὴν πρὸς αὐτοῦ καταγγελθεῖσαν θεογνωσίαν, ἵνα τοῖς πᾶσιν "Ἐλλησί τε καὶ βαρβάροις εὔσεβείας ὑποθέμενος τρόπον, δαιμόνων ἀναχώρησίν τε καὶ φυγὴν καὶ τῆς πολυθέου πλάνης ἀνάνευσιν, ἐνὸς δὲ μόνου θεοῦ τοῦ ἐπὶ πάντων γνῶσιν ἀληθῆ προκηρύττοντα, καὶ λύσιν μὲν τῶν προιγνοημένων, εἰ μητέτ' αὐτοῖς ἐπιμένοιεν, μίαν δ' ἐ τοῖς πᾶσι σωτηρίας ἔλπιδα δι' ἣς ὑποτέθειται

4.12.9 | Immediately then, he chose these friends and followers, whom he himself had appointed as his apostles and disciples. He filled them with his divine power to teach all people about the knowledge of God that came from him. This way, he would set a path of piety for all Greeks and non-Greeks, leading them away from demons and the confusion of many gods. He would proclaim the true knowledge of the one God above all, offering a solution to their past mistakes, as long as they did not turn back to them. He promised them a single hope of salvation through a wise and excellent way

πανσόφου καὶ παναρέτου πολιτείας  
ὑπισχνούμενον.

of life.

## Section 13

4.13.1 | Οὕτω δὴ τούτων ἔχόντων οὐ δεῖ ταράττεσθαι τὸν νοῦν, γένεσιν καὶ σῶμα καὶ πάθη καὶ θάνατον περὶ τὸν ἄυλον καὶ ἀσώματον τοῦ θεοῦ λόγον ἀκούοντα. ὡς γὰρ οὐδὲ ἡλιακοῦ φωτὸς πάθοιέν τι ἀκτῖνες τὰ πάντα πληροῦσαι, καὶ σωμάτων νεκρῶν καὶ οὐ καθαρῶν ἐφαπτόμεναι, πολὺ πλέον ἡ ἀσώάσωματος τοῦ θεοῦ δύναμις οὕτ' ἀν πάθοι τὴν οὐσίαν οὕτ' ἀν βλαβείη οὕτ' ἀν χείρων ποτὲ ἐαυτῆς γένοιτο, σώματος ἀσωμάτως ἐπαφωμένη.

4.13.1 | So, since they have these things, the mind should not be disturbed by the body, its nature, passions, or death when hearing about the immaterial and incorporeal word of God. Just as the rays of sunlight do not suffer any harm while filling everything, even touching dead and impure bodies, much more so does the power of the incorporeal God neither suffer any harm nor become worse than itself when it touches a body.

4.13.2 | τί γάρ; οὐχὶ καὶ δίχα τοῦ καθ' ὁ ἐνηνθρώπει σώματος ἀεὶ καὶ διὰ παντὸς ἥκων δι' ὅλης τῆς τῶν στοιχείων καὶ αὐτῶν δὴ τῶν σωμάτων ὅλης, οἵα τις θεοῦ λόγος ὃν δημιουργὸς, τῆς ἐξ αὐτοῦ σοφίας ἐν αὐτῇ τοὺς λόγους ἀποσφραγίζεται, τῷ μὲν ἀψύχῳ ζωὴν, τῷ δὲ ἀμόρφῳ ὅντι καὶ ἀειδεῖ τὴν φύσιν μορφὴν ἐναποτυπούμενος, τά τε ἐν αὐτῷ κάλλη καὶ τὰς ἀσωμάτους ἴδεας ταῖς τῶν σωμάτων ποιότησιν ἐναποματτόμενος, κινῶν δὲ τὰ τῷ οἰκείῳ λόγῳ ἄψυχα καὶ ἀκίνητα, γῆν, ὕδωρ, ἀέρα, πῦρ,

4.13.2 | For what? Is it not true that the word of God, which became human, always comes through all the elements and even through the very matter of bodies? As a creator, this word reveals the wisdom within itself, giving life to the lifeless and impressing form on the formless. It also leaves behind beauty and the incorporeal ideas in the qualities of bodies. By moving the lifeless and immobile things—earth, water, air, and fire—it acts according to its own nature.

4.13.3 | πάνσοφόν τινα καὶ παναρμόνιον κίνησιν, καὶ τὰ πάντα ἐξ ἀκοσμίας κοσμῶν, αὔξων τε καὶ τελεσιουργῶν, αὐτῇ τε ἐνθέω καὶ λογικῇ δυνάμει μονονουσχὶ ἐπιών τὰ πάντα, καὶ διὰ πάντων χωρῶν πάντων τε ἐφαπτόμενος, ἀλλ' οὕτι γε βλάβην ἐκ τινος ἐπαγόμενος, οὐδὲ τὴν φύσιν αὐτὴν μολυνόμενος, οὕτω δὴ τὰ κατὰ ταῦτα καὶ ἐν

4.13.3 | It is a most wise and perfect movement that orders everything from chaos, causing growth and completion. This movement, with its divine and rational power, touches everything and is present in all places without bringing harm or being polluted by its own nature. In this way, it also became present among humans,

ἀνθρώποις γενόμενος, πάλαι μὲν βραχέσι  
καὶ ἀριθμῷ ληπτοῖς, μόνοις δὲ τοῖς  
ἀναγράπτοις προφήταις τε καὶ δικαίοις  
ἀνδράσιν, ἄλλοτε ἄλλως ἐφαίνετο, ἐπὶ  
τέλει δὲ τοῖς πᾶσιν ἥδη, φαύλοις τε καὶ  
ἀσεβέσιν, Ἐβραίοις τε ὁμοῦ καὶ Ελλησι, δι'  
ὑπερβάλλουσαν τοῦ παναγάθου πατρὸς  
χρηστότητα καὶ φιλανθρωπίαν  
εὐεργετικὸν ἐαυτὸν καὶ σωτήριον  
παρείχετο, διαρρήδην τοῦτο προκηρύττων  
“οὐ χρείαν ἔχουσίν οἱ ἵσχυοντες ἰατροῦ,  
ἄλλὰ κακῶς ἔχοντες· οὐκ ἥλθον καλέσαι  
δικαίους, ἀλλ’ ἀμαρτωλοὺς εἰς μετάνοιαν;”

4.13.4 | ἐκάλει δῆτα ὁ πάντων σωτὴρ  
“δεῦτε (λέγων) πρός με πάντες οἴ καὶ  
πεφορτισμένοι, κάγὼ ἀναπαύσω ὑμᾶς.”  
ἐκάλει καὶ ἰάτο ἀφθόνως δι' ὄργανου οὗ  
προυβέβλητο ἀνθρωπίνου, οἴά τις  
μουσικὸς ἀνὴρ διὰ τῆς λύρας τὴν σοφίαν  
ἐπιδεικνύμενος, καὶ νοσούσαις γε ψυχαῖς  
ταῖς ἐν σώμασιν, οἴά τις ἰατρῶν ἄριστος  
συγγενεῖ καὶ καταλήλω βοηθήματι τὸν  
ἀνθρωπὸν θεραπεύων, αὐτός τε ἐαυτὸν  
ὑπόδειγμα πανσόφου καὶ παναρέτου καὶ  
εύσεβοῦς παρείχετο βίου, διδάσκων μὲν τὰ  
ἀληθῆ οὐ παρ' ἐτέρων ἡρανισμένα, ἐξ  
αὐτοῦ δὲ καὶ παρὰ τοῦ πατρὸς τὰ πάλαι  
καὶ ἐκ μακροῦ τοῦ αἰῶνος τοῖς ἀνέκαθεν  
θεοφιλέσι καὶ τοῖς πρὸ Μώσεως Ἐβραίοις  
νενομοθετημένα·

4.13.5 | σωμάτων δὲ οὐχ ἦττον ἡ ψυχῶν  
ἐπιμελόμενος, καὶ σαρκικοῖς μὲν  
ἀνθρώπων ὄφθαλμοῖς τὰ διὰ τῆς σαρκὸς  
αὐτῷ δρώμενα παρασκευάζων ὄρᾶν,  
ἀκοαῖς δὲ πάλιν σαρκὸς τὰς διὰ γλώττης  
καὶ σαρκὸς ὑπηχῶν διδασκαλίας, καὶ  
πάντα γε ἐπιτελῶν δι' οὗ ἀνείληφεν  
ἀνθρώπου τοῖς ούκ ἄλλως ἡ μόνως οὕτως

sometimes appearing briefly and in limited numbers, only to those who were righteous and prophetic. At other times, it showed itself differently to all, both the lowly and the wicked, to Jews and Greeks alike. Through the overflowing goodness and kindness of the all-good Father, it offered itself as a benefactor and savior, clearly proclaiming, "Those who are strong do not need a doctor, but those who are sick. I did not come to call the righteous, but sinners to repentance."

4.13.4 | The savior of all called out, saying, "Come to me, all you who are weary and burdened, and I will give you rest." He called and healed abundantly through the human means he had chosen, like a musician showing wisdom through the lyre. He treated the souls that were sick in bodies, like the best of doctors healing people with the right help. He himself provided an example of a wise, virtuous, and pious life, teaching the truth not from others but from himself and from the Father, the ancient teachings given long ago to those who loved God and to the Hebrews before Moses.

4.13.5 | He took care of bodies just as much as souls, preparing what he did through the flesh for human eyes to see. He also taught through the tongue and the sounds of the flesh, making everything complete through which humans could sense his divinity, but only those who were able to perceive it in this way.

τῆς αύτοῦ θειότητος συναισθέσθαι  
δυναμένοις.

4.13.6 | ταῦτα δὴ οὖν ἄπαντα είς τὸ χρήσιμον καὶ πᾶσιν ἡμῖν ὀφέλιμον ὁ πάντα φιλάνθρωπος τοῦ θεοῦ λόγος ταῖς πατρικαῖς βουλαῖς διηκονεῖτο, μένων πάλιν αὐτὸς ἄυλος καὶ ἀσώματος, οὗτος καὶ πρὸ τοῦ παρὰ τῷ πατρὶ ἦν, οὐ μεταβαλὼν τὴν ούσίαν, οὐδὲ ἀφανισθεὶς τῆς αὐτὸς ἐαυτοῦ φύσεως, οὐδέ γε τοῖς τῆς σαρκὸς δεσμοῖς πεδηθεὶς, οὐδὲ ἀποπεσὼν τῆς θεότητος, ἀλλ' οὐδὲ τὴν οἰκείαν ὡς τοῦ λόγου παραπολέσας δύναμιν, οὐδὲ ὥδε μὲν ἐνθα ἦν αὐτῷ τὸ ἀνθρώπειον σκεῦος τὰς διατριβὰς ποιούμενος, ἐν ἐτέροις δὲ εἶναι τοῦ παντὸς κεκωλυμένος ἀλλὰ γὰρ καὶ ἐν τῷ τότε, καθ' ὃ ἐν ἀνθρώποις ἐπολιτεύετο, τὰ πάντα ἐπλήρουν, καὶ τῷ πατρὶ συνῆν, καὶ ἐν αὐτῷ γε ἦν, καὶ τῶν πάντων ἀθρώως καὶ ἐν τῷ τότε τῶν τε κατ' οὐρανὸν καὶ ἐπὶ γῆς ἐπεμέλετο, οὐδαμῶς τῆς πανταχόσε παρουσίας ὅμοίως ἡμῖν ἀποκεκλεισμένος, οὐδὲ τὰ θεῖα πράττειν συνήθως παραποδιζόμενος, ἀλλὰ τὰ μὲν ἔξ αὐτοῦ μεταδιδοὺς τῷ ἀνθρώπῳ, τὰ δὲ ἐκ τοῦ θνητοῦ μὴ ἀντιλαμβάνων, καὶ τῆς μὲν ἐνθέου δυνάμεως τῷ θνητῷ χορηγῶν, τῆς δὲ ἐκ τοῦ θνητοῦ μετουσίας οὐκ ἀντεπαγόμενος.

4.13.7 | οὕτ' οὖν ἐμολύνετο τικτόμενος ὑπὸ τοῦ σώματος ὡς ἀσώματος, οὐδὲ τὴν ούσίαν ἔπασχεν ὡς ἀπαθῆς ὑπὸ τοῦ θνητοῦ, ἐπεὶ μηδὲ τῆς λύρας, εἴ οὕτως τύχοι, κοπτομένης, ἢ τῶν χορδῶν διασπωμένων, πάσχειν εἰκὸς τὸν ἀνακρουόμενον, οὐδέ γε σοφοῦ τινος ἀνδρὸς τιμωρουμένου τοῦ σώματος τὴν ἐν αὐτῷ σοφίαν ἢ τὴν γε ἐν τῷ σώματι ψυχὴν κόπτεσθαι ἢ κάεσθαι

4.13.6 | Therefore, all these things were served by the all-loving word of God for our benefit and usefulness, while he himself remained immaterial and incorporeal, just as he was before with the Father. He did not change his essence, nor did he lose his own nature, nor was he bound by the chains of the flesh, nor did he fall away from his divinity. He did not give up the power of the word, nor was he limited to the human body he was using at that time. Instead, while living among humans, he filled everything, was with the Father, and was in himself. He took care of all things, both in heaven and on earth, without being shut off from his presence everywhere. He did not usually neglect to do divine things, but he shared some things from himself with humans, while not taking on anything from the mortal side. He provided the divine power to the mortal, but he did not take on the nature of the mortal.

4.13.7 | So, the incorporeal one was not stained by being born from the body, nor did the impassible one suffer from the mortal. Just as it is not likely for the player of a lyre to suffer if the lyre is cut or its strings are broken, it would not make sense to say that a wise man's wisdom is harmed if the body he is in is hurt or burned. In the same way, it is unreasonable to think that

φαίημεν ἀν εἰκότως ταύτη τοι πολὺ πλέον  
ούδε τὴν τοῦ λόγου φύσιν ἢ δύναμιν  
βλάβος τι ἐκ τῶν τοῦ σώματος παθῶν  
ἀποφέρεσθαι φάναι εὔλογον, ὅτι μηδὲ τὸ  
φωτὸς ἡμῖν ὑπόδειγμα χραίνεσθαι τι τὰς  
ἡλιακὰς ἀκτῖνας ἐπὶ γῆς οὐρανόθεν  
ἐκπεμπομένας πηλοῦ τε καὶ βορβόρου καὶ  
μιασμοῦ παντὸς ἐφαπτομένας συνεχώρει.

the nature or power of the word could be harmed by the sufferings of the body. Just as light does not get damaged by the rays of the sun reaching the earth and touching clay, dirt, or any kind of filth.

4.13.8 | φωτίζεσθαι μὲν καὶ ταῦτα ἐκ τῶν  
τοῦ φωτὸς αύγῶν οὐδὲν ἀν κωλύοι λέγειν·  
τὸ δέ γε τὸν ἥλιον μολύνεσθαι ἐκ τῆς τόν  
σωμάτων ἐπιμιξίας, ἢ πηλοῦσθαι, οὐκέτι.  
καὶ μὴν ταῦτά γε τῆς φύσεως οὐκ ἀν εἴη  
τῶν σωμάτων ἀλλότρια.

4.13.8 | It would not be wrong to say that these things are illuminated by the rays of light. However, it is not possible for the sun to be stained by the mixing with bodies or to be made dirty. Indeed, these things do not belong to the nature of bodies.

4.13.9 | ὁ δέ γε ἄυλος καὶ ἀσώματος τοῦ  
Θεοῦ λόγος, αύτοζωὴ τυγχάνων καὶ  
αύτοφῶς νοερὸν καὶ ὅσα ἄλλα  
προκατείλεκται, παντὸς οὗ δ' ἀν ἐφάψοιτο  
ἐνθέω καὶ ἀσωμάτῳ δυνάμει, ζῆν τοῦτο  
ἀνάγκη καὶ σὺν λογικῷ διάγειν φωτί.  
ταύτη τοι καὶ σώματος οὗ δ' ἀν ἐφάψοιτο,  
ηγίασται τοῦτο καὶ πεφώτισται αύτίκα,  
πᾶσά τε νόσος αὐτῷ καὶ ἀρρωστία καὶ  
πάνθ' ὅσα ὑπεξίσταται.

4.13.9 | The incorporeal and immaterial word of God, being life itself and light itself, and everything else that has been chosen, must live and exist with a rational light wherever it touches with its divine and immaterial power. Therefore, wherever it comes into contact with a body, that body is immediately made holy and illuminated, and every disease and sickness and everything that is harmful is removed.

4.13.10 | ἀντιλαμβάνει δὲ τῆς ἔξ αύτοῦ  
πληρώσεως στέρησις. οὕτω δῆτα καὶ τὸ  
νεκρὸν τῆς τοῦ λόγου δυνάμεως μικρόν τι  
αύτοῦ ἐφαψάμενον ἀνηγείρετο ζωούμενον,  
καὶ ὁ θάνατος τὴν ζωὴν ἔφευγεν, καὶ τῷ γε  
φωτὶ τὸ σκότος ἔξελύετο, ἔτο, τό τε  
φθαρτὸν τὴν ἀφθαρσίαν ἐνεδιδύσκετο καὶ  
τὸ θνητὸν τὴν ἀθανασίαν.

4.13.10 | The lack of fullness from it is what takes hold. In this way, even the dead, when touched by a small part of the power of the word, were raised to life, and death fled from life, and darkness was driven away by the light. The perishable was clothed in immortality, and the mortal was given immortality.

## Section 14

4.14.1 | Καὶ τί γὰρ ἄλλο πλὴν ὃ πᾶς ἄνθρωπος τῆς θεότητος κατεπίνετο, καὶ πάλιν θεὸς ἦν ὁ θεὸς λόγος οὗτος καὶ πρὶν γενέσθαι ἄνθρωπος, καὶ συναπεθέου γε τὸν ἄνθρωπον ἀπαρχὴν τῆς ἡμῶν ἐλπίδος, τοῦτον αὐτὸν ἐκεῖ τῆς τε παρ' αὐτῷ ζωῆς ἀιδίου καὶ τῆς ἐν τῇ θεότητι καὶ μακαριότητι κοινωνίας ἀξιῶν, ἡμῖν τε δόμοίως ἅπασι τῆς παρ' αὐτῷ καὶ σὺν αὐτῷ ἀθανασίας τε καὶ βασιλείας τοῦτο μέγιστον δεῖγμα παρέχων;

## Section 15

4.15.1 | Τοῦτο τῆς εἰς ἄνθρωπους ἀφίξεως τέλος ἦν, τὸν πάλαι τῆς τοῦ πατρὸς γνώσεως ἀποπεπλανημένον εἰς τὴν οἰκείαν ἐπαναγαγεῖν, καὶ τὸν συγγενῆ καὶ φίλον τῆς τε αὐτοῦ κατηξιωμένον εἰκόνος τῆς οἰκείας ἀπολαῦσαι ζωῆς, φίλον τε καὶ οἴκειον τοῦ πατρὸς ἀποφῆναι τοῦτον, δι' ὃν αὐτὸς ὁ τοῦ θεοῦ λόγος ὑπέστη γενέσθαι ἄνθρωπος.

4.15.2 | οὕτω δῆτα, ὡς ἐν βραχεῖ φάναι, ἡ κατὰ τὸν σωτῆρα καὶ κύριον ἡμῶν Ἰησοῦν τὸν Χριστὸν ὑπόθεσις, διάφορον ἔχουσα τὴν οἰκονομίαν, ἐκ τῶν παρ' Ἐβραίοις παραστήσεται προφητικῶν λόγων, ὥσπερ οὖν μικρὸν ὕστερον αἱ ἐξ αὐτῶν δείξουσι μαρτυρίαι, πιστούμενων τὰ παλαιὰ τῶν νέων γραμμάτων, καὶ τῶν εὐαγγελικῶν τὰς τῶν προφητικῶν μαρτυρίας ἐπισφραγίζομένων. ἀλλὰ γὰρ τούτων ὡδεῖς ἔχοντων ὥρα λοιπὸν καὶ περὶ τῆς προσηγορίας αὐτοῦ διελθεῖν, καθ' ὃ Ἰησοῦς καὶ Χριστὸς ἀνηγόρευται, δι' ὅσων τε προφητειῶν ὄνομαστὶ προεκηρύττετο.

4.14.1 | And what else is there but that every person was overwhelmed by divinity? And again, the word of God was God, just as he was before becoming human. And he took the human as the first fruits of our hope, and he made him worthy of the eternal life that is with him and of the sharing in divinity and blessedness. This also gives us all the greatest proof of the immortality and kingship that is with him.

4.15.1 | This was the purpose of the coming to humans: to bring back the one who had long been lost from the knowledge of the Father to his own home, and to allow the one who was related and dear to enjoy the life that belongs to him, and to declare him a friend and relative of the Father. It was through this one that the word of God himself chose to become human.

4.15.2 | So indeed, to say it briefly, the teaching about our Savior and Lord Jesus Christ has a different purpose than what is presented in the prophetic words among the Hebrews. Just as a little later the testimonies from them will show, those who believe in the old writings will confirm the new ones, and the testimonies of the gospels will seal the prophecies. But since these things are present, it is time to discuss his name, by which Jesus and Christ are proclaimed, through which the prophecies were named and announced.

4.15.3 | πρῶτα δὲ σκεψώμεθα τί βούλεται δηλοῦν ἡ τοῦ Χριστοῦ προσηγορία, πρὶν ἄρξασθαι τῆς κατὰ μέρος συναγωγῆς τῶν προφητικῶν περὶ τοῦ προκειμένου σκέμματος λογίων. προσήκειν δὲ ἡγοῦμαι περὶ αὐτῆς πρῶτον τῆς Χριστοῦ διαλαβεῖν προσηγοίας, διαρθρῶσαί τε τὴν περὶ αὐτῆς ἔννοιαν, ὡς ἀν μηδὲν ἡμᾶς λάθοι τὸν κατὰ τὸν τόπον ζητουμένων.

4.15.4 | ἄλλος μὲν οὖν ἐγγύθεν καὶ ἐκ τῶν καθ' ἡμᾶς ἀρξάμενος εἶπεν ἀν Μωσέα νομοθετῆσαι πρῶτον ἀπάντων τοὺς τῷ θεῷ ἱερωμένους μύρῳ σκευαστῷ χρίεσθαι, εύωδίας δεῖν τὰ σώματα καὶ ἀγαθοῦ τινος ἀποπνεῖν ἡγησάμενος, ἐπεὶ πᾶν τὸ δυσῶδες μιαραῖς καὶ ἀκαθάρτοις δυνάμεσιν εἶναι φίλον, ὡς ἔμπαλιν τοῖς φιλαγάθοις τὸ εύῶδες.

4.15.5 | ὅθεν καὶ θυμιάματι συγκειμένῳ εἰς ὑπερβολὴν εύωδίας καθ' ἐκάστην ἡμέραν τοῖς ἱερεῦσι χρῆσθαι ἐν τῷ ἱερῷ νομοθετῆσαι, ὅπως κατακινναμένου τοῦ ἀέρος καὶ τὸ δυσῶδες ἀφανίζοντος, θείᾳ τις ἀπορροή τοῖς εὐχομένοις καταμιγνύηται.

4.15.6 | διὰ γὰρ τοῦτο αὐτὸν καὶ χρῆσμα ἀλειπτικὸν εύωδέστατον διὰ μυρεψικῆς τέχνης συνθεῖναι, ὡς ἀν χρίοιντο τούτῳ οἱ τῶν κοινῶν δημοσίᾳ προστήσεσθαι μέλλοντες, καὶ τὸ τοῦ Χριστοῦ ὄνομα πρῶτον Μωσέα τοῖς χριομένοις ἐπιθεῖναι· τοῦτο δὲ τὸ χρῆσμα μὴ μόνον ἀρχιερεῦσι παραδοθῆναι, ἀλλὰ καὶ τοῖς μετὰ ταῦτα προφήταις καὶ βασιλεῦσιν, οἵς καὶ αὐτοῖς

4.15.3 | First, let us consider what the name of Christ wants to show, before starting the gathering of the prophetic words about the topic at hand. I think it is fitting to first explain the name of Christ, and to clarify its meaning, so that nothing will escape our understanding regarding what we are seeking in this context.

4.15.4 | Another person, starting from our own context, would say that Moses first commanded that those who are consecrated to God should be anointed with a fragrant oil, thinking that the bodies should smell good and give off a pleasant scent. For everything that is foul is considered friendly to unclean and impure forces, just as the fragrant is pleasing to those who love what is good.

4.15.5 | Therefore, it was commanded that every day the priests should use a mixture of incense that is extremely fragrant in the temple, so that as the air is blended and the foul smell is removed, a divine aroma may be mixed in with those who are praying.

4.15.6 | For this reason, it was also arranged to create the most fragrant anointing oil through the art of perfumery, so that those who were to serve in public would be anointed with it. And Moses first gave the name of Christ to those who were anointed. This anointing oil was not only given to the high priests, but also to the prophets and kings who were allowed to be

τούτῳ χρίεσθαι μόνοις ἐξὸν ἦν τῷ μύρῳ.

4.15.7 | ταῦτα μὲν οὖν προχειρότερα ἀνεῖ, πόρωρ γε μὴν καθεστῶτα τῆς ἐνθέου καὶ μεγαλοφυοῦς τοῦ προφήτου διανοίας.

4.15.8 | ὁ γάρ τοι θαυμάσιος ἔκεινος καὶ μέγας ὡς ἀληθῶς ἱεροφάντης πᾶσαν γεώδη καὶ σωματικὴν οὐσίαν ἐν μόναις εἰδῶς ταῖς ποιότησι διακεκριμένην, κατ’ οὐδένατρόπον ἐτέραντῆς ἐτέρας προντίμησεν, τὰ πάντα εἰδῶς μιᾶς ὅντα ἔκγονα ὅλης οὕποτε ἐστώσης, οὐδέ τι βέβαιον ἐν τῇ φύσει ἔχούσης, ἀεὶ δὲ ἥρεούσης καὶ ἐπὶ τὴν οἰκείαν φθορὰν ἐπειγομένης. οὕκουν τὸ ἡδὺ τῶν σωμάτων εἴλετο, οὐδ' αὐτὸ καθ' αὐτὸ προύκρινεν ἀν τὸ ἀπὸ τῶν αἰσθήσεων προσηνέστη χαμαὶ γὰρ καὶ ἐπὶ σωμάτων ἡδονὴν πεσούσης τοῦτ' ἀν εἶη τὸ πάθος ψυχῆς.

4.15.9 | μυρίοι γοῦν τῶν τὰ σώματα τεθηλυμμένων, ἔμπαθεῖς ἄλλως καὶ ἀκόλαστοι, μύρων καὶ ποικίλων περιεργίαις χρώμενοι, πάσης αἰσχράς καὶ ῥυπώσης δυσωδίας τὰς ψυχὰς ἐπιφέρονται, ὡς ἔμπαλιν οἱ θεοφιλεῖς, ἀρετῆς ἐμπνέοντες, τὴν πολὺ κρείττονα τῶν ἀπὸ γῆς ἀρωμάτων τὴν ἀπὸ σωφροσύνης καὶ δικαιοσύνης καὶ πάσης εὔσεβείας ἀναδιδομένην εύωδίαν ἐπαγόμενοι τὴν τῶν ὑλικῶν σωμάτων ὄδμὴν ἐν οὐδενὶ τέθεινται λόγῳ

4.15.10 | ταῦτα οὖν εὗ μάλα διειληφώς ὁ προφήτης μύρων μὲν ἢ καὶ θυμιαμάτων οὐδεμίαν προηγουμένην ἐποιεῖτο φροντίδα, κερειττόνων δὲ καὶ θείων

anointed with this oil alone.

4.15.7 | These things would indeed be more readily accepted, far from the divine and great mind of the prophet.

4.15.8 | For that wonderful and great one, as a true hierophant, knew that all earthly and bodily existence is distinguished only by its qualities. He did not prefer one over another in any way, knowing that all things are born from a single substance that never stands still, and that nothing is stable in nature, but always flows and rushes toward its own destruction. Therefore, he did not choose the pleasure of bodies, nor would he have considered as good what comes from the senses. For when pleasure falls to the ground and onto bodies, this would be the suffering of the soul.

4.15.9 | Indeed, countless people who are wrapped in bodies, passionate and uncontrolled, use the pleasures of perfumes and various scents, bringing upon their souls all kinds of shameful and foul odors. On the other hand, those who are dear to the gods, inspired by virtue, seek the much better fragrance that comes from wisdom, justice, and all piety, and they do not compare it to the smell of material bodies in any way.

4.15.10 | Therefore, having understood these things well, the prophet did not give any attention to perfumes or incense. Instead, he focused on the divine images

είκόνας, ώς ένην δυνατὸν, διὰ σωμάτων τοῖς μόνως οὕτως καὶ οὐδὲ ἄλλως τὰ θεῖα οἵοις τε μανθάνειν παρεδίσου.

4.15.11 | ὅτι δὴ τοῦτ' αύτὸν καὶ ὁ θεῖος ἀναγέγραπται εἰρηκώς χρησμὸς φήσας "ὅρα ποιήσεις πάντα κατὰ τὸν τόπον τὸν δειχθέντα σοι ἐν τῷ ὅρει." σύμβολα τοιγαροῦν ἐτέρων, ἀπερ τύπους εἴωθεν ὄνομάζειν, ἐπιτελῶν τὴν διὰ τοῦ μύρου χρῆσιν ἔνομοθέτει.

4.15.12 | ὅ γε μὴν ὑψηλὸς καὶ ἐν ἀπορρήτοις δηλούμενος αὐτῶν λόγος, ώς δυνατὸν εἰπεῖν, τοιαύτην εἶχε διάνοιαν, τὸ μόνον ἀγαθὸν καὶ μόνον ώς ἀληθῶς εὐῶδες καὶ τίμιον, καὶ πάσης μὲν ζωῆς αἴτιον, πᾶσι δὲ σὺν τῷ εἶναι καὶ τὸ εὺ εἶναι δεδωρημένον, ἐν τοῦτῳ ὁ παρ' Ἐβραίοις λόγος ἡπίστατο πρῶτον τῶν ὅλων αἴτιον, αὐτὸν δὴ τὸν ὑψιστὸν καὶ παμβασιλέα τῶν ἀπάντων δημιουργὸν θεόν.

4.15.13 | τούτου δὴ οὖν τὴν παναλκῆ καὶ πανάγαθον καὶ παντὸς καλοῦ χορηγὸν τῆς ἀνωτάτω καὶ ἀγεννήτου θεότητος δύναμιν τὸ θεῖον πνεῦμα οἰκείω καὶ προσφυεῖ σθμβαλὸν παραδείγματι ἔλαιον θεοῦ προσαγορεύει· διόπερ Χριστὸν καὶ ἡλειμένον τὸν αὐτῆς μέτοχον ἀποκαλεῖ.

4.15.14 | ἔλαιον δὲ μὴ τὸν οἶκτον ἐν τούτοις ἄκουε, μηδὲ τὴν ἐπὶ τοῖς δυσπραγοῦσι λύπην, ἀλλ' ὃ ὁ καρπὸς του φυτοῦ παρίστησι, τὸ πάσης ἀμιγὲς ὑγρὰς ὅλης, φωτὸς αὔξητικὸν, πόνων θεραπευτικὸν, καμάτων ἀπαλλακτικὸν, τὸ τῶν ἐπαλειψαμένων φαιδροποιὸν, φωτὸς δίκην

that are more powerful, as it was possible to learn the divine only through bodies in this way and not in any other way.

4.15.11 | Indeed, this is also written in the divine oracle, saying, "You will do everything according to the place shown to you on the mountain." Therefore, symbols of others, which are usually called types, establish the law through the anointing with the perfume.

4.15.12 | He, indeed, was high and shown in hidden words, as one could say, had such a mindset: the only good and truly sweet and honorable thing, which is the cause of all life. Together with being and the gift of being good, this is what the word among the Hebrews first understood as the cause of all things, namely, the highest and all-ruling creator god of all.

4.15.13 | Therefore, this divine spirit, which is the all-helpful, all-good, and source of all beauty, is called the oil of god, related and fitting to the highest and most noble divinity. For this reason, it also calls Christ the anointed one, sharing in this.

4.15.14 | But do not listen to the oil of mourning in these things, nor the sorrow for those who suffer, but rather what the fruit of the plant provides: a pure liquid of all kinds, a light that promotes growth, a healing for pains, a relief from sickness, brightening those who are anointed,

ἀποστήλβον ταῖς μαρμαρυγαῖς, διαυγῆ τε καὶ λαμπρὰν τῶν αὐτῷ χρωμένων ἀποτελοῦν τὴν ὄψιν, ὅ φησιν ἡ θεία γραφὴ "τοῦ πρόσωπον ἐν ἑλαίῳ."

shining like light with its brightness, clear and bright, giving a beautiful appearance to those who use it, as the divine scripture says, "the face in oil."

4.15.15 | τούτῳ τοιγαροῦν ὁ λόγος τὴν ἀνωτάτῳ τοῦ πανηγεμόνος καὶ παμβασιλέως θεοῦ δύναμιν συμβαλὼν τῷ παραδείγματι, τὸν πρῶτον καὶ μόνον ὅλῳ τούτῳ χρισθέντα, καὶ τῆς θεικῆς καὶ πᾶσιν ἀκοινωνήτου πατρικῆς εὐώδιας μετειληφότα, καὶ μόνον ἐξ αὐτοῦ γεννηθέντα θεὸν λόγον, μετοχῇ τε τοῦ γεννήσαντος ἀγεννήτου καὶ πρώτου καὶ μείζονος θεὸν ἐκ θεοῦ ἀποφανθέντα, Χριστὸν καὶ ἡλειμμένον ὡς ἀπεκάλεσε. διὸ καὶ ἐν ψαλμοῖς πρὸς αὐτὸν δὴ τοῦτον τὸν ὑπὸ τοῦ πατρὸς ἡλειμμένον ἀναφωνεῖ τὸ φάσκον ὥδε λόγιον "ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα τοῦ αἰῶνος" ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου. ἡγάπησας δικαιοσύνην καὶ ἐμίσησας ἀδικίαν· διὰ τοῦτο ἔχρισέ σε ὁ θεὸς ὁ θεός σου ἑλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου."

4.15.15 | Therefore, the word connects to the power of the highest and all-ruling god, calling the first and only one anointed in all this, and having shared in the divine and the fragrant essence of the father, born only from him, the divine word, sharing in the one who gave birth to him, the noble and first and greatest god from god, called Christ and the anointed one. For this reason, in the psalms, it cries out about him, the one anointed by the father, saying this: "Your throne, O god, is forever and ever; the scepter of uprightness is the scepter of your kingdom. You have loved righteousness and hated wickedness; therefore, god, your god, has anointed you with the oil of gladness beyond your companions."

4.15.16 | Άλλὰ γὰρ μία μὲν ἡ τοῦ ἑλαίου φύσις, ἡ δὲ τοῦ μύρου πολλῶν ἐπὶ τὸ αὐτὸ σύνοδον σημαίνει. ταύτῃ τοι καὶ ἡ πρώτῃ καὶ ἀγέννητος τοῦ παμβασιλέως θεοῦ δύναμις καθ' ὃ μὲν ἀπλῆ τις καὶ ἀσύνθετος καὶ ἄλλης πάσης οὐσίας ἀμιγῆς ἐπινοεῖται, ἀπλῷ τῷ τοῦ ἑλαίου προσρήματι παραβέβληται, καθ' ὃ δὲ πλείστων ἐπινοιῶν ἐν ταύτῳ περιληπτικὴ τυγχάνει, οἷον ποιητικῆς ἢ βασιλικῆς, προνοητικόν τε καὶ κριτικὸν, φιλάνθρωπόν τε καὶ σωτήριον, ἄλλων τε ὅσων μυρίων ἐπινοίᾳ θεωρουμένων, εἰκότως μύρῳ πάλιν ἡ τῶν πολλῶν καὶ ἀγαθῶν περιληπτικὴ δύναμις

4.15.16 | But indeed, one nature is that of the oil, while the nature of the perfume signifies many things coming together. In this way, both the first and uncreated power of the all-ruling god is thought of as simple and uncomposed, pure from all other substances, compared to the simple term of oil. On the other hand, it gathers many thoughts in one, such as creative or royal, thoughtful and critical, loving and saving, and many other countless ideas. Thus, the power that includes many good things is rightly compared to perfume, which the divine words teach to be used by

ἀπείκασται, ὡς κεχρῆσθαι τὸν ἀληθῆ καὶ  
μόνον ἀρχιερέα τοῦ θεοῦ θεῖοι λόγοι  
παιδεύουσι

4.15.17 | πρῶτος γέ τοι αὐτὸς ὁ Μώσης ἐν  
ἀπορρήτοις τὰ θεῖα ἐποπτεῦσαι ἡξιωμένος,  
καὶ τὰς περὶ τοῦ πρώτου καὶ μόνου  
ἡλειμμένου καὶ ἀρχιερέως τοῦ θεοῦ  
τελετὰς ἐν ταῖς αὐτοῦ θεοφανείαις πρὸς  
αὐτοῦ τετελεσμένας, εἰκόνας προστάττεται  
ἐπὶ γῆς καὶ σύμβολα καταστήσασθαι τῶν  
ἐν ταῖς θεοπτίαις νενοημένων, ὡς ἀν ἔχοιεν  
προεμμελετᾶν τοῖς συμβόλοις οἵ τῶνδ'  
ἡξιωμένοι μέχρι τῆς τῶν ἀληθῶν  
ἐποπτείας.

4.15.18 | αὐτῷ δῆτα ἀφορισάμενος τέως  
τὸν ἔξ ἀνθρώπων ἐπὶ γῆς τῷ θεῷ  
ἱερατεύεσθαι ἐπιτήδειον ἄνδρα πρῶτος  
τοῦτον Χριστὸν ἐπωνόμασε, κατ'  
ἀναφορὰν τῆς ἐν τοῖς νοητοῖς θεωρίας, καὶ  
τοῦτον διά τινος ἀλοιφῆς εὐώδους  
κρείττονα τῶν λοιπῶν ἀνθρώπων  
ἀποφήνας, ἄντικρυς καὶ διαρρήδην  
ἀνεκήρυξεν, δτὶ δὴ καθ' αὐτὴν ἡ τοῦ  
γεννητοῦ φύσις ἅπασα, καὶ πολὺ πλέον ἡ  
ἀνθρωπεία τῆς ἀγεννήτου δυνάμεως  
ἀπολειπομένη, δεῖται τῆς ἀπὸ τοῦ  
κρείττονος εύωδίας.

4.15.19 | ἀλλὰ τοῦ μὲν ἀνωτάτου καὶ  
πρώτου οὕ τινι θεμιτὸν ἐφικέσθαι· ἐνὶ γὰρ  
μόνῳ τῷ μονογενεῖ καὶ πρωτοτόκῳ τοῦτ'  
ἀνέκειτο τὸ γέρας· τοῖς δὲ μετ' αὐτὸν οὔκ  
ἄλλως ἢ διὰ μόνης τῆς τοῦ δευτέρου  
μετουσίας τῶν ἀγαθῶν οἶόν τε ἦν  
ἐπαύρασθαι· πνεύματος ἄρα ἐνθέου τὸ  
παρὰ Μωσεῖ σύμβολον ἦν.

the true and only high priest of god.

4.15.17 | First of all, Moses himself was deemed worthy to gaze upon the divine in mysteries, and he established the rituals concerning the first and only anointed high priest of god during his divine appearances. He ordered images to be set up on earth and symbols to be established of those things understood in the divine visions, so that they might have a chance to prepare for the symbols, those who were deemed worthy to reach the true vision.

4.15.18 | He, having set apart the man chosen to serve as a priest to god on earth from among humans, first named him Christ, in reference to the understanding of the things in the mind. He declared him to be superior to other men because of a certain fragrant anointing, openly and clearly proclaiming that indeed the nature of the one born is entirely different, and much more so, humanity is left behind by the uncreated power, needing the fragrance from the superior one.

4.15.19 | But it is not lawful for anyone to reach the highest and first one; for this honor belongs only to the only-begotten and firstborn. For those after him, it was possible to partake only through the single sharing of the good things. Therefore, the symbol given by Moses was a spirit of god.

4.15.20 | "διαιρέσεις δὲ χαρισμάτων είσὶν, τὸ δ' αὐτὸ πνεῦμα," οὗ μάλιστα μετέχειν φιλοτιμεῖσθαι ἰερέας καὶ προφήτας καὶ βασιλέας ὡς τοῦ δεῖν, ὡς ἀν οὐχ ὑπὲρ ἐαυτῶν μόνον, ἀλλὰ καὶ παντὸς τοῦ ἔθνους τῷ θεῷ καθωσιωμένους.

4.15.20 | "There are different kinds of gifts, but the same spirit," he thought that priests, prophets, and kings should strive to share in this spirit, not just for themselves alone, but also for the whole nation dedicated to god.

4.15.21 | ὅτι δὲ δὴ θειοτέρων ἦν τὰ παρὰ Μωσεῖ σύμβολα, καὶ ὡς δυνατὸν ἦν καὶ ἄνευ γεώδους μύρου τοὺς τῷ θείῳ πνεύματι κατόχους Χριστοὺς ὄνομάξεσθαι, φέρε τι μᾶλλον ἀκριβέστερον διασκεψώμεθα.

4.15.21 | That the symbols given by Moses were more divine, and that it was possible to call those who hold the divine spirit "Christ" even without earthly oil, let us examine this more closely and accurately.

4.15.22 | Δαβὶδ ἐν ρδ' Ψαλμῷ τὰς περὶ τὸν Ἀβραὰμ καὶ τὸν Ἰσαὰκ καὶ τὸν Ἰακὼβ ἀναλαβὼν ἴστορίας αὐτοὺς δὴ ἐκείνους τοὺς θεοφιλεῖς προπάτορας καὶ πρὸ τῶν Μώσεως χρόνων γενομένους Χριστοὺς ἀποκαλεῖ, οὐ δι' ἄλλο ἢ διὰ τὴν τοῦ θείου πνεύματος, οὐ μετεῖχον, ἐπιρροήν.

4.15.22 | David, in the 34th Psalm, recounts the stories of Abraham, Isaac, and Jacob, those beloved ancestors, and calls them "Christ" because they shared in the influence of the divine spirit.

4.15.23 | ἴστορήσας γοῦν ὅπως ἐπεξενώθησαν τοῖς ἀλλοφύλοις καὶ ὡς ἐπιβουλευθέντες σωτῆρος ἔτυχον τοῦ θεοῦ, κατὰ τὰ παρὰ Μωσεῖ δηλούμενα, προφήτας αὐτοὺς ὅμοι καὶ Χριστοὺς ὄνομάζει, οὕπω τότε Μώσεως ἐν ἀνθρώποις ὅντος, οὐδὲ τοῦ κατ αὐτὸν σκευαστοῦ μύρου νενομοθετημένου. ἔκουε 'δε οἴá φησιν ὁ Ψαλμός "μηήσθητε τῶν θαυμασίων αὐτοῦ ὃν ἐποίησε· τὰ τέρατα αὐτοῦ καὶ τὰ κρίματα τοῦ στόματος αὐτοῦ· σπέρμα Ἀβραὰμ δοῦλοι αὐτοῦ, οἱ υἱοὶ Ἰακὼβ ἐκλεκτοὶ αὐτοῦ.

4.15.23 | He tells how they were attacked by foreigners and how they received help from the Savior of God, as shown by what is written by Moses. He calls them both prophets and "Christ" even before Moses was among people, and before the oil for anointing was established. Listen to what the Psalm says: "Do not forget the wonders he has done, his miracles and the judgments from his mouth; descendants of Abraham, his servants, you children of Jacob, his chosen ones."

4.15.24 | αύτὸς κύριος ὁ θεὸς ἡμῶν, ἐν πάσῃ τῇ γῇ τὰ κρίματα αὐτοῦ. ἐμνήσθη εἰς τὸν αἰώνα διαθήκης αὐτοῦ, λόγου οὗ ἐνετείλατο εἰς χιλίας γενεάς, ὃν διέθετο τῷ Ἀβραὰμ, καὶ τού ὅρκου αὐτοῦ τῷ Ἰσαάκ. καὶ ἔστησεν αὐτὴν τῷ Ἰακὼβ εἰς πρόσταγμα καὶ τῷ Ἰσραὴλ εἰς διαθήκην αἰώνιον, λέγων, σοὶ δώσω τὴν γῆν Χαναὰν, σχοίνισμα κληρονομίας ὑμῶν. καὶ διῆλθον ἐξ ἔθνους εἰς ἔθνος καὶ ἐκ βασιλείας εἰς λαὸν ἔτερον. οὐκ ἀφῆκεν ἄνθρωπον ἀδικῆσαι αὐτοὺς, καὶ ἤλεγξεν ὑπὲρ αὐτῶν βασιλεῖς· μὴ ἄπτεσθε τῶν χριστῶν μου, καὶ ἐν τοῖς προφήταις μου μὴ πονηρεύεσθε."

4.15.24 | The Lord our God, throughout all the earth, has made his judgments known. He remembered his covenant forever, the word he commanded for a thousand generations, which he made with Abraham and his oath to Isaac. He established it with Jacob as a decree and with Israel as an everlasting covenant, saying, "I will give you the land of Canaan as your inheritance." They went from nation to nation and from one kingdom to another. He did not allow anyone to harm them, and he rebuked kings for their sake, saying, "Do not touch my anointed ones, and do not harm my prophets."

4.15.25 | Ταῦτα μὲν ὁ Δαβίδ· ὁ δὲ Μώσης καὶ οἱ οὓς βασιλεῖς ἤλεγξεν ἱστορεῖ λέγων "καὶ καὶ ἦτασε κύριος τὸν Φαραὼ ἐτασμοῖς μεγάλοις, καὶ τὸν οἶκον αὐτοῦ περὶ Σάρρας τῆς γυναικὸς Ἀβραάμ."

4.15.25 | This is what David said. But Moses tells how he rebuked kings, saying, "The Lord also struck Pharaoh with great plagues, and his house because of Sarah, the wife of Abraham."

4.15.26 | καὶ πάλιν περὶ τοῦ βασιλέως Γεραρῶν γράφει "καὶ ἤλθεν ὁ θεὸς πρὸς Ἀβιμέλεχ ἐν ὑπνῳ τὴν νύκτα, καὶ εἶπεν, ἴδού σὺ ἀποθνήσκεις περὶ τῆς γυναικὸς ἣς ἔλαβες αὕτη δὲ ἦν τοῦ Ἀβραάμ."

4.15.26 | And again, about the king of Gerar, it is written, "And God came to Abimelech in a dream at night and said, 'Look, you are about to die because of the woman you have taken, for she is the wife of Abraham.'"

4.15.27 | περὶ οὗ ἔξῆς προιών φησι "νῦν δὲ ἀπόδοις τὴν γυναῖκα τῷ ἄνθρωπῳ, ὅτι προφήτης ἐστὶν, καὶ προσεύξεται περὶ σοῦ."

4.15.27 | About this, it continues, "Now return the woman to the man, for he is a prophet, and he will pray for you."

4.15.28 | Ὁρᾶς ὅπως διὰ τούτων τοὺς πάλαι θεοφιλεῖς καὶ προφήτας Χριστοὺς ὁ Δαβὶδ, μᾶλλον δὲ τὸ θεῖον δὲ' αὐτοῦ προσεῖπε πνεῦμα, οὐ τῷ γεώδει μύρῳ κεχρισμένους. πῶς γάρ, Μώσεως ὑστέροις

4.15.28 | Do you see how through these things, David spoke of the ancient God-loving prophets, especially the divine spirit that spoke through him, not anointed with earthly oil? For how could Moses, who

χρόνοις οὕτω διαταξαμένου; ἄκουε δὲ καὶ Ἡσαίου οὕτω σαφέστατα περὶ τοῦ Χριστοῦ θεσπίζοντος,, ὡς ἀποσταλησομένου ὑπὸ τοῦ θεοῦ τοῖς ἀνθρώποις λυτρωτοῦ καὶ σωτῆρος, ἥξοντός τε κηρύξαι τοῖς τὰς ψυχὰς αἰχμαλώτοις ἀφεσιν καὶ τοῖς τὰς διανοίας τυφλοῖς ἀνάβλεψιν.

4.15.29 | τοῦτον γὰρ πάλιν ὁ προφήτης οὓς σκευαστῷ μύρῳ, ἀλλὰ τῷ τῆς πατρικῆς θεότητος νοητῷ καὶ θεοπρεπεῖ Χριστὸν γεγεννῆσθαι διδάσκει, οὐχ ὑπὸ ἀνθρώπων, ἀλλὰ ἐκτοῦ πατρὸς κεχρισμένον.

4.15.30 | λέγει δ' οὗν ἔξ αὐτοῦ προσώπου "πνεῦμα πνεῦμα κυρίου ἐπ' ἐμὲ, οὗ εἴνεκεν ἔχρισέ με. εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέ με, κηρύξαι αἰχμαλώτοις ἀφεσιν, ιάσασθαι τοὺς συντετριμμένους τὴν καρδίαν καὶ τυφλοῖς ἀνάβλεψιν."

4.15.31 | Τοῦτο μὲν οὖν πρῶτον τετηρήσθω, ὡς καὶ Ἡσαΐας τῷ Δαβὶδ παραπλησίως ὃν ἥξειν ἔφησεν εἰς ἀνθρώπους καὶ κηρύξαι αἰχμαλώτοις ἀφεσιν καὶ τυφλοῖς ἀνάβλεψιν, οὐ σκευαστῷ μύρῳ, ἀλλὰ τῷ τῆς ἀγεννήτου πατρικῆς τε καὶ παναγάθου δυνάμεως Χριστὸν γεγονέναι θεσπίζει. κατά τινα δὲ συνήθειαν προφητικὴν τὸ μέλλον ὁ προφήτης ὡς παρωχηκὸς ἀναφωνεῖ καὶ ὡς περὶ ἐαυτοῦ τοῦ προφητεύοντος δηλοῖ.

4.15.32 | Τέως μὲν οὖν ὑπὸ θεοῦ, ἀλλ' οὐχ ὑπὸ ἀνθρώπων, καὶ πνεύματι θείῳ, ἀλλ' οὐ σκευαστῷ ἐλαίῳ χριομένους, τοὺς κατὰ τὸν ἀληθῆ λόγον Χριστοὺς ὄνομαζομένους

arranged things in later times, say this? Listen also to Isaiah, who clearly prophesied about the Christ, as one sent by God to people as a redeemer and savior, to proclaim freedom to those held captive and sight to the blind.

4.15.29 | For this one, the prophet teaches that Christ was not anointed with earthly oil, but with the spiritual and divine essence of the Father, born not from humans, but anointed by the Father.

4.15.30 | He says from his own mouth, "The spirit of the Lord is upon me, because he has anointed me. He has sent me to bring good news to the poor, to proclaim freedom to the captives, to heal the brokenhearted, and to give sight to the blind."

4.15.31 | Let this first be kept in mind, as Isaiah said similarly to David, that one would come to people to proclaim freedom to the captives and sight to the blind, not anointed with earthly oil, but declaring that Christ was born from the pure and all-good power of the Father. According to a certain prophetic custom, the prophet speaks about the future as if it has already happened and shows that he is speaking about himself as the prophet.

4.15.32 | Therefore, we have come to know those who are called Christ, as anointed by God, not by humans, and with a divine spirit, not with earthly oil, according to the

έγνωμεν.

4.15.33 | καὶρὸς δὲ συνιδεῖν ὅτι καὶ θείαν τινὰ δύναμιν κρείττονα ἢ κατ' ἀνθρώπου φύσιν τὸν ἀληθῆ Χριστὸν τοῦ θεοῦ τυγχάνειν ὃ παρ' π' Ἐβραίοις ἐπίσταται λόγος. ἄκουε δ' οὖν αὐθις τοῦ Δαβὶδ αἰώνιόν τινα ἱερέα τοῦ θεοῦ φάσκοντος εἰδέναι, κύριόν τε αὐτοῦ τοῦτον ἀναγορεύοντος, καὶ δύνθρον εἶναι τοῦ ἀνωτάτου θεοῦ ὁμολογοῦντος ἐν ἐκατοστῷ καὶ ἐνάτῳ Ψαλμῷ, καθ' ὃν ὁδέ πώς φησιν "εἴπεν ὁ κύριος τῷ κυρίῳ μου, κάθου ἐκ δεξῶν μου, ἵως ἀν θῦ τοὺς ἔχθρούς σου ὑποπόδιον τῶν ποδῶν σου. ῥάβδον δυνάμεως ἔξαποστελεῖ σοι κύριος ἐκ Σιῶν, καὶ κατακυριεύσεις ἐν μέσῳ τῶν ἔχθρῶν σου. μετὰ σοῦ ἡ ἀρχὴ ἐν ἡμέρᾳ τῆς δυνάμεως σου, ἐν τῇ λαμπρότητι τῶν ἀγίων σου. ἐκ γαστρὸς πρὸ ἐωσφόρου ἐγέννησά σε. ὥμισε κύριος, καὶ οὐ μεταμεληθήσεται, σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδεῖ" 34, Καὶ θέα γε ὡς ἐν τούτοις Δαβὶδ, βασιλεὺς ὧν τοῦ παντὸς Ἐβραίων ἔθνους καὶ πρὸς τῇ βασιλείᾳ θείῳ πνεύματι κεκοσμημένος, τοιοῦτόν τινα μέγαν καὶ ὑπερφυῶς θαυμάσιον τὸν πρὸς αὐτοῦ δηλούμενον καὶ τῷ πνεύματι θεωρούμενον συνεῖδεν, ὡς κύριον αὐτὸν ἐσαυτοῦ προσειπεῖν. "εἴπε γὰρ (φησὶ) κύριος τῷ κυρίῳ μου."

4.15.35 | ἀλλὰ καὶ αἰώνιον αὐτὸν ἀρχιερέα οἶδεν, καὶ ἱερέα τοῦ θεοῦ τοῦ ὑψίστου, καὶ σύνθρονον τοῦ ἐπὶ πάντων θεοῦ, καὶ γέννημα αὐτοῦ· δίχα δὲ χριστεως ἀδύνατον ἦν παρ' Ἐβραίοις ἱερᾶσθαι τῷ θεῷ, διόπερ καὶ Χριστοὺς ὄνομάζειν αὐτοὺς πάντας ἦν αὐτοῖς φίλον. Χριστὸς ἄρα καὶ ὃ ἐν τῷ Ψαλμῷ δηλούμενος ἱερεὺς εἴη ἄν.

true word.

4.15.33 | It is important to see that the true Christ of God is understood to have a divine power greater than human nature, as the word among the Hebrews teaches. Listen again to David, who speaks of a certain eternal priest of God, calling him his Lord, and acknowledging him as sitting at the right hand of the Most High God in the 110th Psalm, where it says, "The Lord said to my Lord, 'Sit at my right hand until I make your enemies a footstool for your feet.' The Lord will send the rod of your strength from Zion, and you will rule in the midst of your enemies. Your people will be willing on the day of your power, in the beauty of your holiness. From the womb before the morning star, I have begotten you. The Lord has sworn and will not change his mind, 'You are a priest forever according to the order of Melchizedek.'" And so, David, being the king of all the Hebrew nation and adorned with divine spirit for his kingship, saw someone great and wonderfully amazing being revealed to him, and he recognized him in spirit as his Lord. "For he said, 'The Lord said to my Lord.'"

4.15.35 | But he also knew him to be an eternal high priest, a priest of the Most High God, and a partner of the God above all, and his offspring. Without anointing, it was impossible for the Hebrews to serve as priests to God, which is why they were happy to call all of them Christ. Therefore, the one mentioned in the Psalm could also

be a priest.

4.15.36 | πῶς γὰρ ἐμαρτυρήθη Ἱερεὺς εἶναι μὴ οὐχὶ πρότερον Χριστὸς γεγονώς; ἀλλὰ καὶ εἰς τὸν αἰῶνα λέγεται Ἱερᾶσθαι. τοῦτο δ' οὐκέτ' ἀνθρωπείᾳ φύσει ἐφαρμόττοι ἄν. οὐ γὰρ ἀνθρώπου τὸ διαιωνίζειν, ἐπειδὴ θνητὸν καὶ ἐπίκηρον τὸ καθ' ἡμᾶς γένος.

4.15.36 | For how could he be testified to be a priest if he was not first made Christ? But he is also said to serve as a priest forever. This does not fit with human nature anymore. For it is not human to endure forever, since our race is mortal and temporary.

4.15.37 | κρείττων ἄρα τις ἡ κατ' ἀνθρωπὸν ὁ δῆλούμενος ἦν ἐν τούτοις Ἱερεὺς τοῦ Θεοῦ μετὰ ὅρκου διαβεβαιώσεως διαρκῆ καὶ ἀπειρον τὴν Ἱερωσύνην παρὰ τοῦ Θεοῦ δεδεγμένος. "ῷμοσε γὰρ φησὶ) κύριος, καὶ οὐ μεταμεληθήσεται. σὺ Ἱερεὺς είς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ."

4.15.37 | Therefore, the one being shown is a priest of God who is greater than a human, having a lasting and endless priesthood confirmed by an oath from God. "For the Lord has sworn and will not change his mind. You are a priest forever according to the order of Melchizedek."

4.15.38 | ἐπειδὴ γὰρ τὸν Μελχισεδὲκ ὁ Μώσης Ἱερέα τοῦ Θεοῦ τοῦ ὑψίστου γεγονέναι ἴστορεῖ, οὐ μύρῳ σκευαστῷ κεχρισμένον, πολὺ πρότερόν τε τῆς κατ' αὐτὸν νομοθεσίας γενόμενον Ἱερέα τοῦ Θεοῦ τοῦ ὑψίστου καὶ κατὰ πολὺ κρείττονα τὴν ἀρετὴν τοῦ βεβοημένου Ἀβραάμ·

4.15.38 | For since Moses tells of Melchizedek being a priest of God Most High, he was not anointed with oil, but was a priest of God Most High long before the law was given to him, and he was much greater in virtue than the blessed Abraham.

4.15.39 | (λέγει δ' οὖν "καὶ καὶ Μελχισεδὲκ Σαλήμ, Ἱερεὺς τοῦ Θεοῦ τοῦ ὑψίστου εὐλόγησε τὸν Ἀβραάμ. χωρὶς δὲ πάσης ἀντιλογίας (φησὶν ἀπόστολος) τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται") ἐπεὶ τοίνυν καὶ ὁ Μελχισεδὲκ, ὅστις ποτὲ ἦν ἐκεῖνος, τοιοῦτος είσῆκται, οὐ σκευαστῷ μύρῳ κεχρισμένος, Ἱερωμένος δὲ τῷ ὑψίστῳ θεῷ, εἰκότως καὶ ὁ διὰ τοῦ Δαβὶδ προφητευόμενος κατὰ τὴν τάξιν Μελχισεδὲκ ἀνείρηται μέγας τις ὁν καὶ

4.15.39 | (He says, "And Melchizedek of Salem, priest of God Most High, blessed Abraham. And without any argument, the lesser is blessed by the greater," says the apostle.) Therefore, since Melchizedek, whoever he was, came in this way, not anointed with oil, but serving the Most High God, it is fitting that the one prophesied through David, according to the order of Melchizedek, is said to be great and surpasses all in nature, as he is a priest

πάντας ὑπερβεβηκώς τὴν φύσιν, ὡς ἀνὶερεὺς ὧν τοῦ ἐπὶ πάντων θεοῦ καὶ τῆς ἀγεννήτου δυνάμεως σύνθρονος, τοῦ τε προφήτου καὶ βασιλέως κύριος, καὶ ἵερεὺς οὐχ ἀπλῶς, ἀλλ' αἰώνιος τοῦ πατρός.

4.15.40 | λέγει δὲ καὶ ὁ θεῖος ἀπόστολος, ἔξετάζων τὰ κατὰ τοὺς τόπους "ἐν ᾧ περσόστερον βουλόμενος ὁ θεὸς ἐπιδεῖξαι τοῖς κληρονόμοις τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ ἐμεσίτευσεν ὅρκῳ, ἐνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι θεόν, ἴσχυρὰν παράκλησιν ἔχωμεν." καὶ πάλιν "οἵ μὲν χωρὶς ὄρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, ὁ δὲ μετὰ ὄρκωμοσίας, διὰ τοῦ λέγοντος πρὸς αὐτὸν, ὥμοσε κύριος καὶ οὐ μεταμεληθήσεται· σὺ ἱερεὺς εἶς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. καὶ οἱ μὲν πλειόνες εἴσι γεγονότες ἱερεῖς διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν, ὁ δὲ διὰ τὸ μένειν αὐτὸν εἴς τὸν αἰῶνα ἀπαράβατον ἔχει τὴν ἱερωσύνην. ὅθεν καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι' αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν."

4.15.41 | διὰ τούτων συνέστηκεν οὗσά τις ἐν τοῖς οὖσι καὶ ὑφεστῶσα ἐν νοητοῖς θείᾳ δύναμις, ἡ τῷ θεῷ τῶν ὅλων ἱερωμένη κατὰ τὰ Ἐβραίων λόγια, οὐ γεώδει καὶ ἀνθρωπίνῳ μύρῳ, θεοπρεπεῖ δέ τινι καὶ ἐνθέῳ ἀρετῇ τε καὶ δυνάμει ἱερᾶσθαι καθεσταμένη τῷ ἐπὶ πάντων θεῷ.

4.15.42 | ὁ γοῦν διὰ τοῦ Ψαλμοῦ προφητευόμενος παρέστη ἄντικρυς ἱερεύς τις ὧν αἰώνιος καὶ υἱὸς ὑψίστου θεοῦ, ὡς

of God above all and a companion of the eternal power, the Lord who is both prophet and king, and he is not just a priest, but an eternal priest of the Father.

4.15.40 | The divine apostle also says, examining the matters at hand, "In which God, wanting to show more clearly to the heirs the unchangeable nature of his purpose, intervened with an oath. This is for two unchangeable things, in which it is impossible for God to lie, so we have a strong encouragement." And again, "There are priests who became so without an oath, but he became a priest with an oath, when the Lord said to him, 'The Lord has sworn and will not change his mind: you are a priest forever according to the order of Melchizedek.' Many have become priests because they are prevented by death from continuing, but he, because he remains forever, has an unchangeable priesthood. Therefore, he is also able to save completely those who come to God through him, always living to intercede for them."

4.15.41 | Through these things, there exists a certain divine power that is present and established in the spiritual realm, which is dedicated to God of all, according to the Hebrew writings. It is not an earthly or human anointing, but it is fitting and divine in virtue and power to be established as a priest to the God above all.

4.15.42 | The one prophesied through the Psalm stands as an eternal priest and son of the Most High God, as he was born from the

ἄν ὑπ' αὐτοῦ τοῦ ὑψίστου θεοῦ  
γεγενημένος, καὶ σύνθρονος τῆς βασιλείας  
αὐτοῦ.

Most High God and is a fellow ruler in his kingdom.

4.15.43 | δέδεικται δὲ καὶ ὁ διὰ τοῦ Ἡσαίου  
Χριστὸς οὐχ ὑπ' ἀνθρώπων γεγονὼς, ἀλλ'  
ὑπ' αὐτοῦ τοῦ πατρὸς καὶ διὰ τοῦ ἐνθέου  
πνεύματος κεχρισμένος, λυτρωτής τε  
ἀπεσταλμένος τῆς τῶν ἀνθρώπων  
αἰχμαλωσίας.

4.15.43 | It has been shown that Christ, through Isaiah, was not made by humans, but was anointed by the Father himself and through the divine spirit, sent as a redeemer to free people from their captivity.

4.15.44 | τοῦτον δὴ οὖν πνεύματι θείῳ  
τεθεαμένος ὁ Μώσης είκόνας καὶ σύμβολα  
ώς ἐν ἀνθρώποις αὐτοῦ καθίστη,  
σκευαστῷ μύρῳ τέως ἀντὶ τοῦ θείου  
πνεύματος τὸν ἐν ἀνθρώποις προηγμένον  
ἱερέα χρίων τε καὶ ἀλείφων, Χριστόν τε  
αὐτὸν καὶ ἡλειψμένον είς ἀναφορὰν τοῦ  
ἀληθοῦς ἀποκαλῶν.

4.15.44 | Moses, having seen this with the divine spirit, set up images and symbols as if among his people. He anointed the high priest with a special oil instead of the divine spirit, calling him Christ and anointed for the purpose of true worship.

4.15.45 | ὅτι δὲ ταῦτα οὕτως ἔχει. τίς ἄν  
γένοιτο μάρτυς αὐτοῦ Μώσεως μᾶλλον  
ἀξιόχρεως; ἐν γάρ τῇ αὐτοῦ γραφῇ τὸν  
χρηματίζοντα αὐτῷ θεὸν καὶ κύριον  
διαρρήδην παρακελεύσασθαι αὐτῷ  
διδάσκει κατὰ τὴν ὑποδειχθεῖσαν αὐτῷ  
νοητὴν καὶ οὐράνιον αὐτοῦ θέαν  
σωματικωτέραν ἐπὶ γῆς συστήσασθαι  
λατρείαν, είκόνα τῶν νοητῶν καὶ  
ἀσωμάτων περιέχουσαν. λέγεται γοῦν τῶν  
ἐν τῷ οὐρανῷ ἀγγέλων καὶ θείων  
δυνάμεων διάταξιν τύπον τινὰ  
σκιογραφῆσαι, φήσαντος αὐτῷ τοῦ  
χρησμοῦ "ποιήσεις πάντα κατὰ τὸν τύπον  
τὸν δειχθέντα σοι ἐν τῷ ὄρει."

4.15.45 | That these things are so, who could be a more worthy witness than Moses? For in his writings, he clearly teaches that God and Lord commanded him to set up a worship on earth that reflects the heavenly and spiritual vision shown to him, creating a physical representation of the invisible and bodiless. It is said that he made a pattern of the order of the angels and divine powers in heaven, as the oracle told him, "You shall make everything according to the pattern shown to you on the mountain."

4.15.46 | Ἄρα οὖν ὡς τὰ ἄλλα, οὕτω καὶ τὸν  
ἀρχιερέα παρῆγεν, μύρῳ γεώδει χρίων

4.15.46 | So, just as with the others, he also appointed the high priest, anointing him

αύτὸν, καὶ τινα σκιώδη καὶ εἰκονικὸν, ἀλλ’ οὐκ ἀληθῆ Χριστὸν καὶ ἀρχιερέα, τοῦ κατ’ οὐρανὸν Χριστοῦ τε καὶ ἀρχιερέως ἀντίμιμον ἀπεργαζόμενος,

with a special oil, and made a shadowy and symbolic figure, but not the true Christ and high priest, working against the heavenly Christ and high priest.

4.15.47 | ἀλλ’ ὅτι μὲν ὁ κυρίως Χριστὸς οὐκ ἄνθρωπος ἦν, υἱὸς δέ τις Θεοῦ, δεξιοῖς τῆς πατρικῆς θεότητος τετιμημένος, καὶ πολὺ κρείττων οὐ μόνον τῆς θνητῆς καὶ ἀνθρωπείας φύσεως, ἀλλὰ καὶ πάσης τῆς ἐν γεννητοῖς νοερᾶς οὐσίας, σαφῶς οἶμαι ἀποδεδειχέναι.

4.15.47 | But that the true Christ was not a man, but a son of God, honored by the right hand of the Father's divinity, and much greater not only than the mortal and human nature, but also than all the spiritual beings among created things, I clearly believe has been shown.

4.15.48 | πλὴν ἀλλ’ ὅτι κατὰ τὰ πρότερον είρημένα ὁ αύτὸς Δαβὶδ ἐν μδ' Ψαλμῷ, προγραφῇ χρησάμενος τῇ "ὑπὲρ τοῦ ἀγαπητοῦ καὶ τῶν ἀλλοιωθησομένων, ὅμοῦ θεὸν καὶ βασιλέα καὶ Χριστὸν ἔνα τινὰ καὶ τὸν αὐτὸν ἀναγορεύει γράφων οὕτως "έξηρεύξατο ἡ καρδία μου λόγον ἀγαθὸν, λέγω ἑγώ τὰ ἔργα μου τῷ βασιλεῖ· ἡ γλῶσσά μου κάλαμος γραμματέως ὁξυγράφου, ὡραῖος κάλλει παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων."

4.15.48 | But that the same David, as mentioned before, in the 45th Psalm, used a prophecy about "the beloved and those who will be changed," calls God and king and Christ one and the same, writing this way: "My heart has poured out a good word; I say my works to the king. My tongue is the pen of a skilled writer, beautiful in appearance beyond the sons of men."

4.15.49 | οἵς ἔξῆς ἐπιλέγει "ὸ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα τοῦ αἰῶνος, εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου· ἡγάπησας δικαιούσνην καὶ ἐμίσησας ἀδικίαν, διὰ τοῦτο ἔχρισέ σε ὁ θεὸς ὁ θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου."

4.15.49 | To which he continues, "Your throne, O God, is forever and ever; the scepter of your kingdom is a scepter of righteousness. You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions."

4.15.50 | Σκόπει δ' οὖν ἐπιμελέστερον ὅπως κατὰ τὴν τοῦ Ψαλμοῦ προγραφὴν ὑπὲρ τοῦ ἀγαπητοῦ τὸν λόγον εῖναι προοιμιάζεται, μετὰ τοῦ καὶ εἰς σύνεσιν

4.15.50 | So, consider more carefully how, according to the prophecy of the Psalm, the word is introduced about "the beloved," while also urging the listener to understand

τῶν λεχθησομένων τὸν ἀκροατὴν παρορμᾶν. ἐπισημαίνεται δὲ καὶ τὸ αἴτιον τῆς οἰκονομίας τοῦ λόγου φάσκων "εἰς τὸ τέλος ὑπὲρ τῶν ἄλλοιωθησομένων εἰς σύνεσιν ὑπὲρ τοῦ ἀγαπητοῦ."

4.15.51 | Τίνας δὲ ἄλλους εἴποις ἂν εἶναι τοὺς ἄλλοιωθησομένους ὑπὲρ ὃν ὁ Ψαλμὸς εἴρηται ἢ τοὺς μέλλοντας μεταβαλεῖσθαι ἐκ προτέρου βίου καὶ τρόπου, μετατεθήσεσθαι τε καὶ ἄλλοιωθήσεσθαι διὰ τοῦ προφητευμένου; οὗτος δὲ ἦν ὁ ἀγαπητὸς τοῦ θεοῦ, ὑπὲρ οὗ ἐπὶ τῆς προφητείας συνέσεως δεῖν ὁ Ψαλμὸς ἡμῖν προοιμιάζεται. εἰ δ' οὖν ἐπαπορήσαις τίς ἄρα ἦν ὁ ἀγαπητὸς οὗτος περὶ οὐ ἐν τῷ Ψαλμῷ προεφητεύετο, παρὰ πόδας σοι ὁ λόγος παραστήσει ἀρχόμενος εύθὺς καὶ λέγων "έξηρεύξατο ἢ καρδία μου λόγον ἀγαθόν." εἴποι δ' οὖν ἂν τις αὐτὸν ἔκεινον σημαίνεσθαι, τὸν ἐν ἀρχῇ πρὸς τὸν θεὸν λόγον, ὃν θεολογῶν ὁ μέγας εὐαγγελιστὴς Ἰωάννης παρίστη λέγων "ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεὸν, καὶ θεὸς ἦν ὁ λόγος."

4.15.52 | τὸ δ' "έξηρεύξατο ἢ καρδία μου λόγον ἀγαθόν" εἴπερ ἐκ προσώπου τοῦ πατρὸς καὶ θεοῦ τῶν ὅλων λέγοιτο, τὸν μονογενῆ τοῦ θεοῦ λόγον ὑποφαίνοι ἀν, ὡς ἀν υἱὸν ἐκ τοῦ πατρὸς ὑφεστῶτα, ἀλλ' οὐ κατὰ προβολὴν, ἢ κατὰ διαίρεσιν, ἢ τομὴν, ἢ μειῶσιν, ἢ κατά τι τῶν ἐν σώμασιν ὑπονοούμενων ἀσεβῆ γὰρ ταῦτα καὶ πάμπαν ἀπωκισμένα τῆς ἀρρήτου γενεσιουργίας.

4.15.53 | κατὰ δὲ τὰ πρόσθεν ἡμῖν

what will be said. It also points out the reason for the purpose of the word, saying, "to the end for those who will be changed, for the understanding about the beloved."

4.15.51 | Who else could you say are the ones who will be changed, for whom the Psalm has been spoken, or those who will change from their former life and way? They will be transformed and changed by what is prophesied. This one was the beloved of God, for whom the Psalm is introducing the prophecy to us. If you wonder who this beloved one is, about whom it was prophesied in the Psalm, the word will present itself to you, starting right away and saying, "My heart has poured out a good word." And if someone were to say that he is referring to that one, the Word who was with God at the beginning, the great evangelist John presents him, saying, "In the beginning was the Word, and the Word was with God, and the Word was God."

4.15.52 | The phrase "My heart has poured out a good word," if it were to be said from the presence of the Father and God of all, would indicate the only-begotten Word of God, as if he were a Son standing from the Father. However, this is not in a way of projection, division, cutting, reduction, or in any way understood in terms of physical bodies. For these ideas are impious and completely removed from the indescribable generation.

4.15.53 | According to what has been

νενοημένα καὶ τάδε χρὴ μετάλαμβάνειν, ὡσπερ γε ἀπὸ γαστρὸς τοῦ θεοῦ καὶ πρὸ ἐωσφόρου ἐλέγετο γεγεννῆσθαι, τροπικῶς ἀκουούντων ἡμῶν τὰ τοιαῦτα, καὶ κατὰ μόνην τὴν ἐν νοητοῖς θεωρίαν τὸ παραπλήσιον ἀποδέχεσθαι χρή. καὶ ἐν τῷ “ἔξηρεύξατο ἡ καρδία μου λόγον ἀγαθόν” κατὰ μόνην διάνοιαν τοῦ θείου πνεύματος καὶ ταῦτα διεξιόντος, ἐφ' οἷς καὶ νῦν ἡμῖν λέγειν προσήκει τὸ σύνηθες ἐφ' ἐκάστου τῶν περὶ αὐτοῦ θεολογουμένων καὶ εὔσεβες ἑκεῖνο ῥῆμα ‘τὴν γενεὰν αὐτοῦ τίς διηγήσεται;’ καὶ θνηταῖς καὶ ἀνθρωπίναις φωναῖς συνήθως ἡμῖν αἱ θεῖαι γραφαὶ καὶ τὸ γεννᾶσθαι ἐπιλέγωσιν καὶ τὸ γαστρὸς ὄνομα παραλαμβάνωσιν.

previously thought by us, we must understand these things, just as it was said to be born from the womb of God and before the morning star. When we hear such things, we should accept them in a figurative way, and according to the only understanding in the realm of the mind, we should receive the similar idea. And in the phrase "My heart has poured out a good word," we should consider only the thought of the divine spirit, which leads us to what is fitting to say about each of the things being discussed regarding him, and that pious saying, "Who will declare his generation?" Even when mortal and human voices speak, the divine scriptures usually mention the birth and take up the name of the womb.

4.15.54 | ταῦτα γὰρ μόνης ἔχεται τῆς κατὰ διάνοιαν θεωρίας, οὐδ' ἄλλως ἡ νόμοις ἀλληγορίας ὑποβεβλημένα, ὡσπερ οὖν καὶ τὸ “ἔξηρεύξατο ἡ καρδία μου λόγον ἀγαθόν περὶ τῆς τού πρώτου λόγου συστάσεως τε καὶ ούσιώσεως ἀν φαίη τις είρημένον, ἐπεὶ μηδ' ἄλλως καρδίαν κατὰ τὴν παρ' ἡμῖν νοούμενην καὶ ἐπὶ τοῦ τῶν ὅλων θεοῦ θεμιτὸν ἐκλαμβάνειν. ἀλλὰ γὰρ ὁ μέν τις τοῦτον εἶναι τὸν ἐν ἀρχῇ πρὸς τὸν θεὸν λόγον φήσαι ἀν τὸν Ψαλμῷ δηλούμενον, λόγον εἰκότως ὠνομασμένον ἀγαθὸν, ὃς ἀν τού παναγάθου πατρὸς ὄντα γέννημα.

4.15.54 | These things are held only by the understanding of the mind, not in any other way than as laws of allegory. Just as the phrase "My heart has poured out a good word" could be said about the creation and essence of the first Word, since no one can understand the heart in the way we think of it and in relation to the God of all. However, someone might say that this is the Word mentioned in the Psalm, which is rightly called a good word, as if it were a birth from the all-good Father.

4.15.55 | ἡμεῖς δὲ μικρῷ ἐν τῷ Ψαλμῷ προελθόντες τὸν προφητεύόμενον, αὐτὸν δὴ τοῦτον τὸν ἀγαπητὸν τοῦ θεοῦ, κεχρῖσθαι πάλιν οὐχ ὡδε ὡσπερ ὑπὸ Μώσεως, οὐδ' ὡς ὑπό τινος τῶν ἐν ἀνθρώποις, ἀλλ' ὑπ' αὐτοῦ τοῦ ἀνωτάτου καὶ ἐπὶ πάντων θεοῦ τε καὶ πατρὸς αὐτοῦ

4.15.55 | But we, having gone a little further in the Psalm, find the one who is prophesied, indeed this beloved of God, anointed not in this way as by Moses, nor as by any of the humans, but by the highest God and Father of all. It says next, "Therefore God, your God, has anointed you

εύρήσομεν. λέγει δ' οὖν ἐξῆς προιών "διὰ τοῦτο ἔχρισέ σε ὁ θεὸς ὁ θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου."

4.15.56 | τὸν δὴ οὖν κάνταῦθα ὑπ' αὐτοῦ τοῦ ἐπὶ πάντων θεοῦ κεχρῖσθαι μεμαρτυρημένον πῶς ἀν ἀλλως τις ὄνομάσειεν ἡ Χριστόν; ἔχομεν τοιγαροῦν ἥδη καὶ διὰ τούτων δύο τοῦ θεσπιζομένου προσηγορίας, Χριστοῦ καὶ ἀγαπητοῦ, ἐνὸς καὶ τού αὐτοῦ κεκλημένου τοῦ τῆς χρίσεως αἵτιον· διὸ λέγεται κεχρῖσθαι ὁ δηλούμενος τῷ τῆς ἀγαλλιάσεως ἔλαιῳ. τὴν αἵτιαν ἐκδιδάσκει, ἥτις ἀναδραμόντι σοι μικρὸν, μᾶλλον δὲ τὴν πᾶσαν διάνοιαν τῆς λέξεως ἐπιθεωρήσαντι δήλη ἔσται.

4.15.57 | φησὶ τοίνυν ὁ Ψαλμὸς αὐτῷ δὴ τῷ προφητευομένῳ Χριστῷ καὶ ἀγαπητῷ τοῦ θεοῦ προσφωνῶν τὰ μικρῷ πρόσθεν ἐκτεθειμένα, ἐν οἷς εἴρητο "ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα τοῦ αἰῶνος, ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου. ἡγάπησας δικαιοσύνην καὶ ἐμίσησας ἀδικίαν· διὰ τοῦτο ἔχρισέ σε ὁ θεὸς ὁ θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου."

4.15.58 | σκέψαι τοιγαροῦν εἰ μὴ θεῷ ταῦτα προσεφωνεῖτο ἄντικρυς. σὺ γάρ, φησὶν, ὁ θεός ἀντὶ τοῦ ὃ θεέ· "ὁ θρόνος σου εἰς τὸν αἰῶνα τοῦ αἰῶνος ὑπάρχει, καὶ ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου. καὶ ἐπεὶ σὺ αὐτὸς ὁ θεὸς ἡγάπησας δικαιοσύνην καὶ ἐμίσησας ἀδικίαν, διὰ τοῦτο ἔχρισέ σε ὁ θεὸς ὁ θεός σου, καὶ Χριστόν σε παρὰ πάντας κατεστήσατο" λευκότερον δ' ἐ τούτ' ὧν ἡ Ἐβραίων παρίστησι γραφὴ, ἦν πρὸς ἀκρίβειαν

with the oil of gladness above your companions."

4.15.56 | So then, how could anyone call the one who is anointed by the highest God anything other than Christ? Therefore, we already have two names for the one being foretold: Christ and beloved, both referring to the same one who is the cause of the anointing. That is why it is said that the one being mentioned is anointed with the oil of gladness. The reason for this will become clear to you if you take a moment to think about the full meaning of the words.

4.15.57 | So then, the Psalm speaks to the one being prophesied, Christ and beloved of God, mentioning a little earlier, "Your throne, O God, is forever and ever; the scepter of uprightness is the scepter of your kingdom. You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness above your companions."

4.15.58 | So then, consider whether these words were spoken directly to God. For it says, "Your throne, O God, is forever and ever; the scepter of uprightness is the scepter of your kingdom." And since you, yourself, O God, have loved righteousness and hated wickedness, therefore God, your God, has anointed you and established you as Christ above all others." Moreover, the Hebrew text presents this more clearly, which Aquila translated accurately, saying,

έρμηνεύων ὁ Ἀκύλας ὡδέ πως ἔξεδωκεν εἰπών "ὁ θρόνος σου, θεὲ, εἰς αἰῶνα καὶ ἔτι σκῆπτρον εύθυτητος, σκῆπτρον βάσι λείας σου.

4.15.59 | ήγάπησας δίκαιον καὶ ἐμίσησας ἀσέβημα· ἐπὶ τούτῳ ἥλειψε σε θεὲ ὁ θεός σου ἔλαιον χαρᾶς ἀπὸ ἐταίρων σου. ἀντὶ γοῦν τοῦ "ὁ θεὸς ὁ θεός σου" αὐτὴ ἡ Ἐβραικὴ λέξις "θεὲ, ὁ θεός σου" περιέχει, ἵνα ἢ τὸ ὄλον "ήγαπησας, ὡς θεὲ, τὸ δίκαιον καὶ ἐμίσησας τὸ ἀσέβημα· διόπερ ἐπὶ τούτῳ ἔχρισέ σε, ὡς θεὲ, ὁ ἀνωτάτω καὶ μείζων αὐτὸς ὁ καὶ σοῦ θεός, ὡς εἶναι καὶ τὸν χριόμενον καὶ τὸν χρίοντα πολὺ πρότερον, πάντων μὲν ὅντα θεὸν, καὶ αὐτοῦ δὲ διαφερόντως τοῦ χριομένου.

4.15.60 | τοῦτο δὲ καὶ αὐτῇ ἐπιστήσαντι τῇ Ἐβραϊκῇ γλώττῃ φανερὸν ἀν γένοιτο. ἐπὶ γὰρ τῆς πρώτης ἐπωνυμίας, καθ' ἣν ὁ Ἀκύλας θρόνος σου, θεέ" ἡρμήνευσε, σαφῶς ἀντὶ τοῦ ὁ θεὸς θεέ εἰπών, τὸ Ἐβραϊκὸν ἔλωϊμ περιέχει. κάνταῦθα δὲ δομοίως ἐπὶ τοῦ 'διὰ τοῦτο ἔχρισέ σε, θεέ" τὸ ἔλωϊμ παρείληπται, ὅπερ τὴν ὡς θεέ κλητικὴν ἐδήλου πτῶσιν.

4.15.61 | ἀντὶ δὲ τῆς ὥρθης καὶ εὐθείας τοῦ ὀνόματος, καθ' ὃ εἴρηται "διὰ διὰ τοῦτο ἔχρισέ σε ὁ θεὸς ὁ θεός" τὸ Ἐβραϊκὸν ἔλωάχ περιέχει σφόδρα ἀπηκριβωμένως, ἵνα τὸ μὲν ἔλωϊμ κατὰ κλητικὴν πτῶσιν ἔξενηνεγμένον, δηλοῦν τὸ ὡς θεέ, τὸ δὲ ἔλωάχ ὁ θεός σου κατὰ τὴν εὐθεῖαν· ὡστε ἀκριβῶς ἔχειν τὴν φήσασαν ἐρμηνείαν διὰ τοῦτο ἔχρισέ σε θεὲ ὁ θεός σου."

"Your throne, O God, is forever, and also the scepter of uprightness, the scepter of your kingdom."

4.15.59 | You have loved righteousness and hated wickedness; because of this, God, your God, has anointed you with the oil of gladness above your companions. Instead of "God, your God," the Hebrew phrase says, "O God, your God," so that it reads, "You have loved, O God, righteousness and hated wickedness; therefore, because of this, you, O God, the highest and greater, who is also your God, have anointed you." This shows that both the anointed one and the one who anoints are both God, but they are different from each other.

4.15.60 | This would also be clear in the Hebrew language itself. For in the first title, where Aquila translated "Your throne, O God," he clearly used "God" instead of "O God," which contains the Hebrew word "elohim." And here, similarly, in "therefore God has anointed you," the word "elohim" is included, which shows the calling "O God" in the vocative case.

4.15.61 | Instead of the correct and straightforward name, as it is said, "therefore God has anointed you," the Hebrew word "eloach" is used very precisely, so that "elohim" is in the vocative case, showing "O God," while "eloach" means "your God" in the nominative case. Thus, the translation should accurately read, "therefore, God has anointed you, O

God, your God."

4.15.62 | λευκότατα γοῦν ὁ λόγος διὰ τούτων θεῷ προσφωνῶν φησιν αὐτὸν κεχρῖσθαι ὑπὸ τοῦ θεοῦ ἐλαίῳ ἀγαλλιάσεως παρὰ πάντας τοὺς πώποτε τῆς αὐτῆς αὐτῷ μετεσχηκότας προσηγορίας.

4.15.63 | ἔχεις τοιγαροῦν ἐν τούτοις σαφῶς θεὸν χριόμενον Χριστὸν γινόμενον, οὐ μύρῳ σκευαστῷ οὐδὲ ὑπὸ ἀνθρώπων εἰς τοῦτο παριόντα, ἀλλ’ οὐδὲ τοῖς λοιποῖς ἀνθρώποις παραπλήσιον.

4.15.64 | ὁ δ' αὐτὸς οὗτος ἦν καὶ ἀγαπητὸς τοῦ θεοῦ καὶ γέννημα αὐτοῦ, καὶ ἵερεὺς αἰώνιος καὶ σύνθρονος ἀνηγορευμένος τοῦ πατρός. τίς δ' ἀν οὗτος εἴη ἢ ὁ πρωτότοκος τοῦ θεοῦ λόγος, ὁ ἐν ἀρχῇ πρὸς τὸν θεὸν θεὸς ὅν, ὁ διὰ πάσης τῆς ἐνθέου γραφῆς θεολογούμενος, ὃς καὶ ἐν τοῖς ἐξῆς διὰ πλειόνων ὁ λόγος προϊὼν ἐπιδείξει.

4.15.65 | Τούτων δῆτα προτεθεωρημένων ἡμῖν πρ τῆς τοῦ Χριστοῦ ούσιώσεως τε καὶ προσηγορίας, φέρε λοιπὸν ἀναλαβόντες τὴν προταθεῖσαν ὑπόθεσιν ^ δι' ὅσων προφητικῶν προφρήσεων ὁ Χριστὸς ὄνομαστὶ προεκηρύττετο θεασώμεθα.

4.15.62 | Certainly, the text clearly states that he has been anointed by God with the oil of gladness above all those who have ever shared the same titles with him.

4.15.63 | Therefore, you have clearly in these words God anointing Christ, not with a mixture of perfume made by humans, nor coming to this through people, nor similar to other humans.

4.15.64 | This same one was both beloved of God and his offspring, and he is a priest forever and proclaimed as a companion of the Father. Who could this be but the firstborn Word of God, who was in the beginning with God, being God, and who is spoken of throughout all the inspired writings, as the Word will show more clearly in the following sections.

4.15.65 | Now that we have considered these things about the essence and title of Christ, let us take up the proposed topic and see through the prophetic predictions by which Christ was named and proclaimed.

## Section 16

4.16.1 | Ἀπὸ τοῦ ηγαλμοῦ β. Δι' ὅσων γραφῶν ὁ Χριστὸς ὄνομαστὶ ὑπὸ βασιλέων καὶ ἀρχόντων καὶ ἔθνῶν καὶ λαῶν

4.16.1 | From the beginning, through which writings was Christ named by kings and rulers, and by nations and peoples, being

έπιβουλευόμενος, θεοῦ γεννώμενος, καὶ υἱὸς ἀνθρώπου ἀναγορευόμενος, ἐθνῶν τε καὶ περάτων γῆς κλῆρον λαμβάνων παρὰ τοῦ πατρὸς προεκηρύττετο. "Ινα τί ἔφρύαξαν ἔθνη καὶ λαοὶ ἐμελέτησαν κενά; παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ."

plotted against, born of God, and called the Son of Man, receiving a share from the Father among nations and the ends of the earth? "Why did the nations rage and the peoples plot in vain? The kings of the earth took their stand, and the rulers gathered together against the Lord and against his Christ."

4.16.2 | οἵς ἐξῆς 'έγὼ δὲ κατεστάθην βασιλεὺς ὑπ' αὐτοῦ ἐπὶ Σιῶν ὄρος τὸ ἄγιον αὐτοῦ, διαγγέλλων τὸ πρόσταγμα κυρίου. κύριος εἶπε πρός με, υἱός μου εἶ σὺ, ἔγὼ σήμερον γεγέννηκά σε. αἴτησαι παρ' ἐμοῦ, καὶ δώσω σοι ἔθνη τὴν κληρονομίαν σου καὶ τὴν κατάσχεσίν σου τὰ πέρατα τῆς γῆς."

4.16.2 | As it is said next: "But I have been made king by him on his holy mountain, Zion, proclaiming the command of the Lord. The Lord said to me, 'You are my Son; today I have become your Father. Ask of me, and I will give you the nations as your inheritance and the ends of the earth as your possession.'"

4.16.3 | Σαφέστατα καὶ διὰ τούτων τὸ θεῖον πνεῦμα τὸν Χριστὸν ἀναφωνεῖ, υἱὸν τε αὐτὸν ἀποκαλεῖ τοῦ θεοῦ κατὰ τὰ προηγορευμένα, ὅμοι καὶ ἐπιβουλήν τινα ἔσεσθαι κατ' αὐτοῦ σημαίνει, καὶ τῶν ἐθνῶν τὴν δ' αὐτοῦ γενομένην κλῆσιν προκηρύττει 'ἄπερ διαρρήδην αὐτοῖς ἔργοις ἐπὶ τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ ἡ τῶν πραγμάτων ἐπέδειξεν ἔκβασις. εἰσέτι γοῦν νῦν ἔθνη καὶ λαοὶ βασιλεῖς τε καὶ ἄρχοντες οὕπω παύονται τῆς κατά τε αὐτοῦ καὶ τῆς διδασκαλίας αὐτοῦ συσκευῆς.

4.16.3 | Clearly, through these things, the divine spirit calls Christ and names him the Son of God according to what was foretold. It also indicates that there will be some plotting against him and announces the calling of the nations through him. This has been clearly shown by the works of our Savior, Jesus Christ, as the outcome of events. Even now, nations and peoples, kings and rulers, do not stop their plotting against him and against his teaching.

4.16.4 | εἰ δ' ἐπὶ μέλλοντα χρόνον ἀναφέροιεν ταῦτα οἱ ἐκ περιτομῆς ὥρα τὸν προσδοκῶμενον αὐτοῖς Χριστὸν ἐπιβουλευθήσεσθαι αὐθις ὄμολογεῖν, κατὰ τὸ παρὸν λόγιον, φάσκον "παρέστησαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου

4.16.4 | But if in the future they were to bring these things up, they would again confess that the Christ they expect from the circumcision will be plotted against. According to the current saying, it is stated, "The kings of the earth took their stand, and the rulers gathered together against

καὶ κατὰ τοῦ Χριστοῦ αύτοῦ. ὅπερ οὐκ ἀνδοῖεν, δυνάστην τινὰ μέγαν καὶ βασιλέα αἰώνιον καὶ λυτρωτὴν ἐσεσθαι τὸν ἥξοντα Χριστὸν προσδοκῶντες.

4.16.5 | εἰ γὰρ δὴ κάκεῖνος ἔλθων τὰ ὅμοια πάθοι τῷ ἔληλυθότι, καὶ τί μὴ μᾶλλον ἐκείνῳ ἡ τούτῳ πιστευτέον ἡ ἀπιστητέον; εἰ δὲ ἐντεῦθεν ἀποκλεισθέντες ἐπὶ τὸν Δαβὶδ ἡ τινα τῶν ἔξ αὐτοῦ γενομένων βασιλέων τοῦ Ἰουδαίων ἔθνους ἀναφέροιεν τὸν χρησμὸν, καὶ οὕτω δεικτέον ὡς οὕτε Δαβὶδ οὕθ' ἔτερός τις τῶν πώποτε παρ' Ἐβραίοις διαφανῶν ἴστορηται οὕθ' υἱὸς χρηματίσας τοῦ θεοῦ οὕθ' ὑπὸ τοῦ θεοῦ γεγενημένος, κατὰ τὸν ἐν τῷ Ψαλμῷ θεσπιζόμενον, οὐδὲ ἄρξας πάντων τῶν ἔθνῶν καὶ βασιλέων, ἀρχόντων τε καὶ λαῶν ἐπιβεβουλευμένος· εἰ δ' οὐδεὶς ἐκείνων δείκνυται, αὐτοῖς δὲ ἔργοις συνίσταται ταῦτα πάντα, καὶ πάλαι μὲν ὑπομείνας, καὶ νῦν δὲ ἔτι καὶ σήμερον ὑπό τε βασιλέων καὶ ἀρχόντων ἔθνῶν τε καὶ λαῶν πολεμούμενος ὁ Χριστὸς τοῦ θεοῦ, τί τὸ ἐμποδὼν μὴ οὐχὶ αὐτὸν εἶναι τὸν προφητεύμενον διὰ τοῦ φήσαντος λογίου παρέστησαν οἵ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸν κατὰ τοῦ κυρίου καὶ κατὰ τοῦ Χριστοῦ αύτοῦ· μόνῳ δὲ αὐτῷ καὶ τὰ ἐπιφερόμενα ἀρμόττοι ἄν τοῦ Ψαλμοῦ δι' ᾧ εἴρηται "κύροις εἶπε πρός με, υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε. αἴτησαι παρ' ἐμοῦ, καὶ δῶσω σοι ἔθνη τὴν κληρονομίαν σου, καὶ τὴν κατάσχεσίν σου τὰ πέρατα γῆς."

4.16.6 | καὶ γὰρ καὶ ταῦτα ἀναμφίλεκτον ἐπὶ μόνου αύτοῦ τὴν ἔκβασιν τῆς προφητείας ἀνείληφεν, ὅτε τῶν αύτοῦ μαθητῶν εἰς πάσαν τὴν γῆν ἔξῃλθεν ὁ

the Lord and against his Christ." They would not think that a great ruler and eternal king, their redeemer, would come as the expected Christ.

4.16.5 | For if he, coming, suffers the same things as the one who has come, why should one believe or disbelieve him more than the other? But if from here they refer to David or to any of the kings from him of the Jewish nation, and show that neither David nor anyone else ever mentioned among the Hebrews is called the Son of God or was born of God, according to what is stated in the Psalm, nor was he plotted against by all the nations and kings, rulers and peoples; if none of those is shown, but all these things are established by their works, and he has long endured, and even now, today, he is still being fought against by kings and rulers of nations and peoples, what prevents him from being the one prophesied? For it was said, "The kings of the earth took their stand, and the rulers gathered together against the Lord and against his Christ." Only he alone fits the words of the Psalm, where it is said, "He said to me, 'You are my Son; today I have become your Father. Ask of me, and I will give you the nations as your inheritance and the ends of the earth as your possession.'"

4.16.6 | And indeed, this also clearly shows that he alone has fulfilled the prophecy, when the message of his disciples went out into all the earth and to the ends of the

φθόγγος, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ἥρματα αὐτῶν.

4.16.7 | διαρρήδην δὲ τὸν Χριστὸν ὄνομάζει προαγορεύσας ὁ λόγος, ὃς ἀν ἐξ αὐτοῦ προσώπου διδάσκων αὐτὸν εἶναι τὸν υἱὸν τοῦ Θεοῦ, διὰ τοῦ 'κύριος εἶπε πρός με, υἱός μου εἶ σὺ, ἔγὼ σήμερον γεγέννηκά σε.' Ὡ παραθήσεις καὶ τὸ ἐν Παροιμίαις πάλιν ἐξ αὐτοῦ προσώπου ὥδε πως είρημένον 'πρὸ τοῦ ὄρη ἐδρασθῆναι, πρὸ δὲ πάντων βουνῶν γεννᾶ με.' τό τε ἐν 'ρθ' Ψαλμῷ πρὸς τοῦ πατρὸς αὐτῷ προσπεφωνημένον κατὰ τὸ 'ἐκ γαστρὸς πρὸ ἐωσφόρου γεγέννηκά σε.'

4.16.8 | ἐπίστησον δὲ ὡς ἵνα καὶ τὸν αὐτὸν ὄνομαστὶ Χριστὸν ὄμοι καὶ υἱὸν Θεοῦ ὑπ' ἀνθρώπων ἐπιβουλευόμενον, καὶ κλῆρον τὰ ἔθνη ληψόμενον, περάτων τε γῆς κρατήσοντα θεσπίζουσιν αἱ Ἱεραὶ γραφαὶ, δυσὶ τεκμηρίοις τὴν εἰς ἀνθρώπους οἰκονομίαν αὐτοῦ σημαίνουσαι, διά τε τῆς κατ' αὐτοῦ συσκευῆς καὶ διὰ τῆς ὑπ' αὐτὸν τῶν ἔθνῶν ὑποταγῆς. Ψαλμοῦ ἴθ'. Χριστὸς ὄιομαστὶ τῶν αἰτημάτων ἀπάντων παρὰ τοῦ πατρὸς τυγχάνων.

4.16.9 | "Πληρώσαι Πληρώσαι κύριος πάντα τὰ αἰτήματά σου. νῦν ἔγνων ὅτι ἔσωσε κύριος τὸν Χριστὸν αὐτοῦ, ἐπακούσεται αὐτοῦ ἐξ οὐρανοῦ ἀγίου αὐτοῦ." Ἐπεὶ πρόκειται νῦν παραστῆσαι δι' ὅσων ὄνομαστὶ ὁ Χριστὸς ἐν ταῖς προφητείαις ἀνηγόρευται, εἰκότως καὶ ταῦτα παρατίθεμαι ἐναργῶς κηρύττοντα τὸν Χριστόν.

world.

4.16.7 | The word clearly names the Christ, as if teaching that he is the Son of God, through the saying, "The Lord said to me, 'You are my Son; today I have become your Father.'" You will also find in Proverbs, mentioned in a similar way, "Before the mountains were established, before all the hills, I was brought forth." And in the 110th Psalm, it is addressed to the Father, according to the saying, "From the womb, before the morning star, I have begotten you."

4.16.8 | But you should believe that the same Christ is being plotted against by men as the Son of God, and that he will take the nations as his inheritance and rule over the ends of the earth, as the holy scriptures declare. These two points show his relationship to humanity: through his own suffering and through the submission of the nations under him. Let's go to the Psalm. The Christ is believed to receive all requests from the Father.

4.16.9 | "May the Lord fulfill all your requests. Now I know that the Lord has saved his Christ; he will hear him from his holy heaven." Since it is now necessary to present all the things by which the Christ is named in the prophecies, I will rightly set these forth clearly, proclaiming the Christ.

4.16.10 | ὅλος δὲ ὁ Ψαλμὸς ἐκ προσώπου τῶν ἀγίων ἀνδρῶν εὐχὴν ἀναπέμπει εἰς τὸ τοῦ Χριστοῦ πρόσωπον. ἐπειδὴ γὰρ δι’ ἡμᾶς καὶ ὑπὲρ ἡμῶν πᾶσαν ἀνεδέξατο ὕβριν ἐνανθρωπήσας, εὔχομένω αὐτῷ καὶ δεομένω τοῦ πατρὸς ὑπὲρ ἡμῶν διδασκόμεθα συνεύχεσθαι, οἴα δὴ τοὺς καθ’ ἡμῶν πολέμους, εἴτε ὀρατοὺς εἴτε καὶ ἀοράτους, ἀμυνομένω. διὸ καὶ φαμεν ἡμεῖς πρὸς αὐτὸν ἀπὸ τοῦ Ψαλμοῦ οὕτως ἔχοντα "ἐπακούσαι σου κύριος ἐν ἡμέρᾳ θλίψτως σου, ὑπερασπίσαι σου τὸ ὄνομα τοῦ θεοῦ Ιακώβ. ἔξαποστείλαι σοι βοήθειαν ἐξ ἀγίου, καὶ ἐκ Σιῶν ἀντιλάβοιτο σου."

4.16.10 | The whole Psalm sends up a prayer from the holy men to the face of the Christ. For since he took on all insults for us and on our behalf by becoming human, we are taught to pray to him and ask the Father for us, just as he defends us in our battles, whether visible or invisible. That is why we say to him from the Psalm: "May the Lord hear you in your day of trouble; may the name of the God of Jacob protect you. May he send you help from his holy place and support you from Zion."

4.16.11 | Εἶτ' ἐπειδήπερ ἔστιν οίκειον αὐτῷ ἄτε μεγάλῳ ὄντι ἀρχιερεῖ τὰς ἐν δοξολογίαις καὶ θεολογίαις πνευματικὰς ἱερουργίας ὑπὲρ ἡμῶν ἐκτελεῖν, καὶ ἐπειδήπερ οἴά τε ἱερεὺς αὐτός τε ἐαυτὸν καὶ ὃν ἀνειληφεν ἀπὸ γῆς ἀνθρωπὸν ὑπὲρ ἡμῶν ὀλοκαύτωμα προσανήνεγκε τῷ θεῷ καὶ πατρὶ, διὰ τοῦτο φαμεν αὐτῷ 'μνησθείη πάσης θυσίας σου, καὶ τὸ ὀλοκαύτωμά σου πιανάτω."

4.16.11 | Then, since it is fitting for him, being a great high priest, to perform spiritual services in praise and theology on our behalf, and since he himself, as a priest, offers both himself and the man he has taken from the earth as a whole burnt offering to God the Father, for this reason we say to him, "May he remember all your sacrifices, and may your whole burnt offering be accepted."

4.16.12 | καὶ ἐπεὶ πάντα ὅσα βουλεύεται σωτήριά ἔστι καὶ ὥφέλιμα ἐν τῷ κόσμῳ, εἰκότως ἐπιφωνοῦμεν αὐτῷ "δώῃ σοι κύριος κατὰ τὴν καρδίαν σου" λέγοντες "καὶ πᾶσαν τὴν βουλήν σου πληρώσαι."

4.16.12 | And since everything he plans is for salvation and is helpful in the world, it is fitting that we call out to him, "May the Lord give you according to your heart," saying, "And may he fulfill all your plans."

4.16.13 | οἵς ἔξῆς τὴν ἐκ νεκρῶν ἀνάστασιν αὐτοῦ ὄμολογοῦντες φαμὲν "ἀλαλιασώμεθα ἐν τῷ σωτηρίῳ σου." σωτήριον γὰρ τοῦ Χριστοῦ τί ἀν ἔτερον νοοῖτο, εἰ μὴ ἡ ἐκ νεκρῶν ἀνάστασις αὐτοῦ, δι’ ἣς καὶ πάντας τοὺς πρὸν ἐκπεπτωκότας ἀνίστησιν; ὅθεν φαμέν "καὶ ἐν ὄνόματι

4.16.13 | As we confess the resurrection of him from the dead, we say, "Let us rejoice in your salvation." For what else could be understood as the salvation of Christ, if not his resurrection from the dead, by which he raises up all those who had fallen before? Therefore, we say, "And in the name of our

θεοῦ ἡμῶν μεγαλυνθησόμεθα, καὶ πληρώσαι κύριος πάντα τὰ αἰτήματά σου.

God we will be magnified, and may the Lord fulfill all your requests."

4.16.14 | ἐπὶ πάσι τούτοις διδασκόμεθα λέγειν τὸ νῦν ἔγνων ὅτι ἔσωσε κύριος τὸν Χριστὸν αὐτοῦ, μὴ πάλαι τοῦτο εἰδότες, εἰ μὴ ὅτε πρότερον τὸ σωτήριον αὐτοῦ συνήκαμεν τῆς ἀναστάσεως αὐτοῦ τὴν δύναμιν κατανοήσαντες. Ψαλμοῦ καὶ Χριστὸς ὄνομαστὶ κύριον τὸν πατέρα καὶ ὑπερασπιστὴν κεκτημένος. "Κύριος Κύριος κραταίωμα τοῦ λαοῦ αὐτοῦ καὶ ὑπερασπιστὴς τῶν σωτηρίων τοῦ Χριστοῦ αὐτοῦ ἔστι."

4.16.14 | In all these things, we are taught to say, "Now I know that the Lord has saved his Christ," not knowing this before, except when we understood the power of his salvation through his resurrection. Christ is called the Lord of the Father and has become our defender. "The Lord is the strength of his people and the defender of the salvation of his Christ."

4.16.15 | Καὶ ὁ μετὰ χεῖρας Ψαλμὸς εἰς τὸν Χριστὸν ἀναφέρεται, αὐτοῦ δὴ τοῦ Χριστοῦ περιέχων εὐχὴν, ἣν παρὰ τὸν τοῦ πάθους προσηγένετο καιρόν. διὸ ἐν μὲν τῇ καταρχῇ τοῦ Ψαλμοῦ φησι "πρὸς πρὸς σὲ, κύριε, ἐκέκραξα· ὁ θεός μου μὴ παρασιωπήσῃς ἀπ' ἔμοῦ, καὶ ὁμοιωθήσομαι τοῖς καταβαίνουσιν εἰς λάκκον."

4.16.15 | And the Psalm that follows is directed to Christ, containing a prayer of his, which he offered at the time of his suffering. Therefore, at the beginning of the Psalm, it says, "To you, Lord, I have cried out; my God, do not be silent to me, or I will be like those who go down into the pit."

4.16.16 | πρὸς δὲ τῷ τέλει τὴν ἐκ νεκρῶν ἀνάστασιν αὐτοῦ θεσπίζει λέγων εὐλογητὸς κύριος, ὅτι εἰσήκουσε τῆς φωνῆς τῆς δεήσεως μου· κύριος βοηθός μου καὶ ὑπερασπιστής μου, ἐπ' αὐτῷ ἥλπισεν ἡ καρδία μου, καὶ ἐβοηθήθην, καὶ ἀνέθαλεν ἡ σάρξ μου, καὶ ἐκ θελήματός μου ἐξομοιογήσομαι αὐτῷ. ἐφ' οἷς τὸ θεῖον καὶ προφητικὸν πνεῦμα ἐπιλέγει κύριος κραταίωμα τοῦ λαοῦ αὐτοῦ, καὶ ὑπερασπιστὴς τῶν σωτηρίων τοῦ Χριστοῦ αὐτοῦ ἔστιν,"

4.16.16 | At the end, about his resurrection from the dead, it says, "Blessed is the Lord, for he has heard the voice of my prayer. The Lord is my helper and my defender; my heart trusted in him, and I was helped. My flesh has revived, and I will give thanks to him for his goodness." On these, the divine and prophetic spirit declares, "The Lord is the strength of his people and the defender of the salvation of his Christ."

4.16.17 | παιδεῦον ἡμᾶς ὅτι δὴ πάντα τὰ ἐν

4.16.17 | We are taught that all things in the

ταῖς θείαις γραφαῖς ἀνάδραπτα τοῦ  
Χριστοῦ θαυμάσια, ἐπὶ σωτηρίᾳ τῶν  
ἀνθρώπων γενόμενα, εἴτε οὖν μαθήματα  
εἴτε γράμματα εἴτε κατὰ τὴν ἐκ νεκρῶν  
ἀνάστασιν αὐτοῦ μυστήρια νῦν  
όνομαζόμενα, νεύματι καὶ δυνάμει  
γεγένηται τοῦ πατρὸς ἐν ἄπασι τοῖς  
παραδόξοις καὶ σωτηρίοις λόγοις τε καὶ  
ἔργοις ὑπερασπίζοντός τοῦ ἴδιου Χριστοῦ.  
Ψαλμοῦ πγ'. Χριστὸς ὄνομαστὶ τὸν θεὸν  
ἐπόπτην ἐπιγραφόμενος, μία τε ἡ τῆς  
ἀναστάσεως αὐτοῦ ἡμέρα, καὶ εἰς οἶκος  
θεοῦ ἡ ἔκκλησία αὐτοῦ.

4.16.18 | “Ὑπερασπιστὰ ἡμῶν ἵδε ὁ θεὸς,  
καὶ ἐπίβλεψον ἐπὶ τὸ πρόσωπον τοῦ  
Χριστοῦ σου. ὅτι κρείσσων ἡμέρα μία ἐν  
ταῖς αὐλαῖς σου ὑπὲρ χιλιάδας. ἔξελεξάμην  
παραρριπεῖσθαι ἐν τῷ οἴκῳ τοῦ θεοῦ μου  
μᾶλλον ἢ οἰκεῖν με ἐν σκηνώμασιν  
ἀμαρτωλῶν”

4.16.19 | οἱ ἐπιστάμενοι τὸν Χριστὸν τοῦ  
θεοῦ ὄντα λόγον καὶ σοφίαν καὶ φῶς  
ἀληθινὸν καὶ ζωὴν, ἔπειτα τὴν  
ἐνανθρώπησιν αὐτοῦ συννοήσαντες  
κατεπλάγησαν τὸ παράδοξον τοῦ  
θελήματος, ὡστε ἀνειπεῖν “καὶ εἶδομεν  
αὐτὸν, καὶ οὐκ εἶχεν εἶδος οὐδὲ κάλλος,  
ἄλλ' ἦν τὸ εἶδος αὐτοῦ ἄτιμον, καὶ ἐκλεῖπον  
παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων.  
ἀνθρωπος ἐν πληγῇ ὥν, καὶ εἰδὼς φέρειν  
μαλακίαν, ὅτι ἀπέστρεψε τὸ πρόσωπον  
αὐτοῦ, ἡτιμάσθη.”

4.16.20 | Είκότως παρακαλοῦσι τὸν θεὸν  
ἐπιβλέψαι εἰς τὸ πρόσωπον τοῦ Χριστοῦ τὸ  
δι' ἡμάς ἡτιμωμένον καὶ καθυβρισμένον,  
ἵλεω τε ἡμῖν γενέσθαι δι' αὐτὸν, ἐπεὶ τὰς

holy scriptures are wonderful signs of Christ, made for the salvation of people, whether they are teachings or writings, or the mysteries now called about his resurrection from the dead. By the will and power of the Father, all these strange and saving words and deeds defend Christ himself. Psalm 53. Christ is called the God who watches over us, and one day is the day of his resurrection, and his church is in the house of God.

4.16.18 | Look, God, our defender, and pay attention to the face of your Christ. For one day in your courts is better than a thousand. I would rather be a doorkeeper in the house of my God than live in the tents of the wicked.

4.16.19 | Those who know Christ to be the Word of God, wisdom, true light, and life, after understanding his becoming human, were amazed by the strange will. So they said, 'We saw him, and he had no form or beauty, but his appearance was dishonored, and he was rejected by the sons of men. He was a man in pain and knew how to suffer, for he turned his face away and was dishonored.'

4.16.20 | "It is right to ask God to look upon the face of Christ, which has been dishonored and insulted for us, so that he may be merciful to us, since he has taken

ἀμαρτίας ἡμῶν ἀνείληφεν καὶ ὑπὲρ ἡμῶν ὁδυνᾶται." ταῦτα δ' ἵκετεύουσι, μονονουχὶ ποθοῦντες καὶ ἐν εὐχῇ τιθέμενοι τὸ πρόσωπον τῆς δόξης ἰδεῖν τοῦ Χριστοῦ, καὶ τὴν ἡμέραν τοῦ φωτὸς αὐτοῦ θεάσαθαι· αὕτη δὲ ἦν ἡ τῆς ἐκ νεκρῶν ἀναστάσεως αὐτοῦ, ἥντινα μίαν οὖσαν καὶ μόνην ὡς ἀληθῶς κυριαν οὖσαν καὶ κυριακὴν κρείττονα εἶναι φασι μυρίων ὅσων τῶν κοινοτέρως νοούμενων ἡμερῶν, ἢ τῶν παρὰ Μωσεῖ νενομοθετημένων ἐν ἑορταῖς καὶ νομηνίαις καὶ σαββάτοις, ἀς σκιὰν εἶναι ἡμερῶν, ἀλλ' οὐχ ἡμέρας ὁ Θεῖος ἀπόστολος διδάσκει. μόνη δὲ αὕτη ἡ μία κυριακὴ τοῦ σωτῆρος ἡμῶν ἡμέρα οὐκ ἐν παντὶ τόπῳ φωτίζειν, ἀλλ' ἐν μόναις ταῖς αὐλαῖς τοῦ κυρίου λέλεκται.

4.16.21 | εἴεν δ' ἀν αὗται αἱ κατὰ πᾶσαν τὴν οἰκουμένην τοῦ Χριστοῦ ἐκκλησίαι, ἐνὸς οἴκου τοῦ θεοῦ τυγχάνουσαι αὐλαὶ, ἐν αἷς ἀγαπᾶται αἱρεῖται παραρριπτεῖσθαι ὁ τὰ τοιαῦτα είδως, παρὰ πολὺ κρείττονα τὴν ἐν ταύταις διατριβὴν ἀποφηνάμενος τῆς ἐν τοῖς σκηνώμασι τῶν ἀμαρτωλῶν εἰ μὴ τὰς τῶν Ἰουδαίων συναγωγὰς τὸν Χριστὸν τοῦ θεοῦ ἀρνουμένας, ἢ καὶ τὰς τῶν ἀθέων ἐτεροδόξων καὶ τῶν ἄλλων ἀπίστων ἔθνῶν, πολὺ βελτίους εἶναι ἡ τὰς ἐκκλησίας τοῦ Χριστοῦ πᾶς ὁ ταύτας αἱρούμενος ἀποφαίνεται. Ψαλμοῦ πῃ'. Χριστὸς ὄνομαστὶ ἔξουδενημένος, καὶ τὰ αἴσχιστα πεισόμενος, ἀντάλλαγμά τε αὐτοῦ λαὸς αὐτοῦ ὑπὸ τῶν ἔχθρῶν ὄνειδιζόμενος. "Σὺ δὲ ἀπώσω καὶ ἔξουδένωσας, ἀνεβάλου τὸν Χριστόν σου, κατέστρεψας τὴν διαθήκην τοῦ δούλου σου. ἐβεβήλωσας εἰς τὴν γῆν τὸ ἀγίασμα αὐτοῦ" καὶ τὰ ἔξης. οἵς ἐπιλέγει "μνήσθητι, μνήσθητι, κύριε, τοῦ ὄνειδισμοῦ τῶν δούλων σου, οὗ ὑπέσχον ἐν τῷ κόλπῳ μου πολλῶν ἔθνῶν, οὐ ὥνειδισαν οἱ ἔχθροί σου, κύριε, οὗ

on our sins and suffers for us." They plead for this, longing to see the face of the glory of Christ and to witness the day of his light. This day is the day of his resurrection from the dead, which they say is the only true Lord's Day, greater than countless other days that are commonly understood, or those established by Moses in festivals, new moons, and Sabbaths, which are shadows of days, but not the day that the divine apostle teaches. This one day, the Lord's Day of our Savior, does not shine everywhere, but is spoken of only in the courts of the Lord.

4.16.21 | "Let these churches of Christ, which are found throughout the whole world, be like the courts of one house of God, where he loves and chooses to be. It is much better to stay in these than in the tents of sinners. If one does not reject Christ, the Word of God, or the synagogues of the Jews, or the gatherings of the godless and other unbelieving nations, he shows that the churches of Christ are far better than all these." Psalm 69: Christ is named as being despised and suffering the worst things, and his people are mocked by their enemies. 'But you have rejected and despised, you have raised up your Christ, you have destroyed the covenant of your servant. You have made his holy place a ruin, and so on. To whom he says, "Remember, remember, Lord, the shame of your servants, which I promised in my heart to many nations. Your enemies did not mock, Lord, where they mocked the exchange of your Christ."'

ώνειδισαν τὸ ἀντάλλαγμα τοῦ Χριστοῦ σου."

4.16.22 | Σαφῶς δὲ καὶ ἐν τούτοις ὁ Χριστὸς ὄνομαστὶ μνημονεύεται, καὶ ἡ κατὰ τὸ πάθος αὐτοῦ προφητευομένη περίστασις. ἐπὶ σχολῆς δὲ τὸν ὄλον Ψαλμὸν βασανίζοντες παραστήσομεν ὅτι ἐπὶ μηδέτερον ἢ ἐπὶ μόνον τὸν σωτῆρα καὶ κύριον ἡμῶν ἐφαρμόσαι ἀν τὰ προκείμενα.

4.16.23 | ἀλλὰ καὶ δεύτερον Χριστὸς ὄνομαζόμενος τίνα ἄλλον ἢ τὸν αὐτὸν δῆλοι, οὗ τὸ ἀντάλλαγμα, δῆλονότι τὴν ἐκκλησίαν, ὥνειδισάν τε καὶ καὶ εἰσέτι νῦν ὄνειδίζουσιν οἱ λεγόμενοι τοῦ Χριστοῦ ἔχθροι; τὰ γοῦν τοῦ σωτῆρος ἡμῶν πάθη ἃ ὑπὲρ ἡμῶν ἀνεδέξατο, καὶ μάλιστα τὸν θάνατον καὶ τὸν σταυρὸν, πᾶς ὁ τῆς Χριστοῦ διδασκαλίας πολέμιος ἐπονειδίζειν ἡμῖν εἴωθεν. Ψαλμοῦ ρλα'. Χριστὸς ὄνομαστὶ ἐκ σπέρματος Δαβὶδ ἀνιστάμενος, κέρας Δαβὶδ ὄνομαζόμενος, τοὺς Ἰουδαίους ἔχθροὺς κατ' αἰσχύνων, τὸ ἀγίασμα τοῦ πατρὸς ἀνανεῶν. "Ωμοσε κύριος τῷ Δαβὶδ ἀλήθειαν, καὶ οὐ μὴ ἀθετήσει αὐτὸν, ἐκ καρποῦ τῆς κοιλίας σου θήσομαι ἐπὶ τοῦ θρόνου σου.

4.16.24 | εἶθ' ὑποβάς φησιν "έκεῖ ἔκεῖ ἔξανατελῶ κέρας τῷ Δαβὶδ, ἡτοίμασα λύχνον τῷ Χριστῷ μου· τοὺς ἔχθροὺς αὐτοῦ ἐνδύσω αἰσχύνην, ἐπὶ δὲ αὐτὸν ἔξανθήσει τὸ ἀγίασμά μου."

4.16.25 | Κάνταῦθα περὶ τοῦ ἐκ σπέρματος Δαβὶδ ὅμνυσιν ὁ κύριος, ὅπερ σπέδομα καὶ κέρας ὄνομάζει αὐτοῦ. καὶ πάλιν ὄνομαστὶ

4.16.22 | Clearly, in these things, Christ is named and the suffering predicted about him is mentioned. When we examine the whole Psalm, we will show that it applies not to anyone else but only to our Savior and Lord.

4.16.23 | "But also, when Christ is named a second time, does it refer to anyone other than the same one, whose exchange, clearly the church, has been mocked and is still being mocked now by those who are called the enemies of Christ? Indeed, the sufferings of our Savior, which he endured for us, especially his death and the cross, are often used by every enemy of Christ to shame us." Psalm 132: Christ is named as rising from the seed of David, called the horn of David, renewing the holy place of the Father against the shame of the Jews. The Lord swore to David in truth, and he will not break it: 'From the fruit of your body, I will place upon your throne.'

4.16.24 | Then he says, 'There, there I will raise up a horn for David; I have prepared a lamp for my Christ. I will clothe his enemies with shame, but upon him my holiness will shine.'

4.16.25 | And here the Lord swears about the seed of David, which he calls both seed and horn. And again, naming Christ, he says

τὸν Χριστὸν ἀναγορεύων λύχνον φησὶν  
ἡτοιμακέναι αὐτῷ, τὸν προφητικὸν, ὡς  
είκὸς, λόγον, τὸν προωδευκότα τοῦ  
Χριστοῦ, ὃς μόνος ἡλιακοῦ φωτὸς δίκην  
τοῖς πᾶσι καθ' ὅλης τῆς οἰκουμένης  
ἀνθρώποις ἀνατέταλκεν.

4.16.26 | καὶ αὐτὸς δὲ ὁ Δαβὶδ λύχνος τῷ  
Χριστῷ προητοίμαστο, ὡς παραθέσει ἡλίου  
καὶ τελείου φωτὸς λύχνου τάξιν ἐπέχων.  
“έκεῖ δὲ (φησὶν) ἔξανατελῶ κέρας,” τὸν  
tóπον δηλῶν ἔνθα σημαίνει τὸν Χριστὸν  
γεννηθήσεσθαι.

4.16.27 | εύξαμένῳ γὰρ τῷ Δαβὶδ τὸν  
tóπον τῷ πνεύματι προθεωρῆσαι τῆς  
γενέσεως τοῦ Χριστοῦ φήσαντί τε εἱ  
εἰσελμύσομαι εἰς σκήνωμα οἴκου μου, εἰ  
ἀναβήσομαι ἐπὶ κλίνης στρωμνῆς μου, εἰ  
δῶσω ὑπνὸν τοῖς ὄφθαλμοῖς μου καὶ τοῖς  
βλεφάροις μου νυσταγμὸν καὶ ἀνάπαυσιν  
τοῖς κροτάφοις μου, ἔως οὗ εὕρω τόπον τῷ  
κυρίῳ, σκήνωμα τῷ θεῷ Ἱακώβῳ  
ἀποκαλύπτει τὸ θεῖον πνεῦμα τὸν ἐν  
Βηθλεὲμ τόπον. διὸ ἐπιφέρει λέγων

4.16.28 | “ίδοὺ ἡκούσαμεν αὐτὴν ἐν  
Ἐφραθᾷ, (αὕτη δέ ἐστιν ἡ Βηθλεὲμ)  
εὑρομεν αὐτὴν ἐν τοῖς πεδίοις τοῦ δρυμοῦ,  
εἰσελευσόμεθα εἰς τὰ σκηνώματα αὐτοῦ,  
προσκυνήσομεν εἰς τὸν τόπον οὗ ἔστησαν  
οἱ πόδες αὐτοῦ.” εἰκότως οὖν μετὰ τὴν  
τούτων φανέρωσιν ἐπιλέγει “έκεῖ  
ἔξανατελῶ κέρας τῷ Δαβὶδ, ἡτοίμασα  
λύχνον τῷ Χριστῷ μου,”

4.16.29 | τάχα ἴσως καὶ τὸ ἐπὶ τῆς Βηθλεὲμ  
ἀναληφθὲν τῷ Χριστῷ σῶμα καθ' ἐτέραν

that a lamp has been prepared for him, the  
prophetic word, as is fitting, which has  
gone before concerning Christ, who alone  
has risen like the sun for all people  
throughout the whole world.

4.16.26 | And David himself has prepared a  
lamp for Christ, holding the place of the sun  
and the perfect light. 'There,' he says, 'I will  
raise up a horn,' indicating the place where  
Christ is to be born.

4.16.27 | For when David prayed to see by  
the Spirit the place of Christ's birth, he said,  
'If I go into the tent of my house, if I go up  
on the bed of my couch, if I give sleep to my  
eyes and slumber to my eyelids and rest to  
my temples, until I find a place for the Lord,  
a dwelling for the God of Jacob,' the divine  
Spirit reveals the place in Bethlehem.  
Therefore, he adds, saying...

4.16.28 | 'Behold, we have heard of it in  
Ephrathah (this is Bethlehem); we found it  
in the fields of the forest. We will go into his  
tents, we will worship at the place where  
his feet have stood.' Therefore, after this  
revelation, he rightly adds, 'There I will  
raise up a horn for David; I have prepared a  
lamp for my Christ.'

4.16.29 | Perhaps also the body taken up in  
Bethlehem signifies something else for

ύπόνοιαν σημαίνων, ἐπειδὴ διὰ τοῦ σώματος ὡς δὲ ὁ στρακίνου σκεύους ἐνοικήσασα ἐν αὐτῷ ἡ θεία δύναμις ὡς διὰ λύχνου τὰς τοῦ Θείου καὶ λογικοῦ φωτὸς μαρμαρυγάς εἰς πάντας ἔξελαμψεν ἀνθρωπους. Ἀπὸ τοῦ Ἀμώς. Χριστὸς ὄνομαστὶ ὑπὸ τοῦ θεοῦ καταγγελλόανενος, καὶ πᾶσι μὲν ἀνθρώποις γνωριζόμενος, τὸ Ἰουδαίων δ' ἔθνος ἀφοσιούμενος.

4.16.30 | “Ἐτοιμάζου τοῦ ἐπικαλεῖσθαι τὸν θεὸν τοῦ Ἰσραὴλ, διότι ἴδού στερεῶν βροντὴν καὶ κτίζων πνεῦμα, καὶ ἀπαγγέλλων εἰς ἀνθρώπους τὸν Χριστὸν αὐτοῦ, ποιῶν ὅρθρον καὶ ὄμιχλην Ἀ καὶ ἐπ’ ἔβ αἰνων ἐπὶ τὰ ὑψηλὰ τῆς γῆς. κύριος ὁ θεὸς ὁ παντοκράτωρ ὄνομα αὐτῷ. ἀκούσατε λόγον κυρίου, ὃν ἐγὼ λαμβάνω ἐφ’ ὑμᾶς, θρῆνον. οἶκος Ἰσραὴλ ἔπεσεν, οὐκούκετι προσθήσει τοῦ ἀναστῆναι. παρθένος Ἰσραὴλ ἔσφαλεν ἐπὶ τῆς γῆς αὐτῆς, οὐκ ἔστιν ὁ ἀνιστῶν αὐτὴν.”

4.16.31 | Εβδομον ἥδη τὸν Χριστὸν ὄνομαστὶ καταγγέλλων εἰς ἀνθρώπους ὁ θεὸς στερεοῦν βροντὴν καὶ κτίκτιζειν πνεῦμα λέγειαι, τοῦ εὐαγγελικοῦ κηρύγματος βροντῆς διὰ τὸ εἰς πάντας ἀνθρώπους ἔξακουστον ὄνομαζομένου, ὅμοιῶς δὲ καὶ τοῦ τοῖς ἀποστόλοις ἐμπνεύσαντος Χριστοῦ πνεύματος δηλουμένου· ὃ καὶ σαφῶς ἐπὶ τῇ τοῦ σωτῆρος ἡμῶν ἐπιδημίᾳ πεπλήρωπεπλήρωταί, ἐφ’ ἣ ποιήσειν ὁ θεὸς ὅρθρον ὄμοῦ καὶ ὄμιχλην θεσπίζεται, τοῖς μὲν τὸ σωτήριον φῶς παραδεξαμένοῖς τὸν ὅρθρον, τοῖς δὲ ἀπειθήσασιν εἰς αὐτὸν τῶν ἐκ περιτομῆς τούναντίον.

Christ, since the divine power dwelt in it like a fragile vessel, shining forth like a lamp the rays of the divine and rational light to all people. From Amos. Christ is proclaimed by God, known to all people, but rejected by the nation of the Jews.

4.16.30 | Prepare to call upon the God of Israel, for behold, there is a strong thunder and a creating spirit, announcing to people his Christ, making dawn and mist and upon high places of the earth. The Lord God, the Almighty, is his name. Listen to the word of the Lord, which I receive concerning you, a lament. The house of Israel has fallen; it will no longer rise again. The virgin of Israel has stumbled on this earth; there is no one to raise her up.

4.16.31 | Already for the seventh time, God proclaims Christ to people, saying that there is a strong thunder and a creating spirit, which is the thunder of the gospel message, known to all people. Likewise, it shows the spirit of Christ inspiring the apostles; he has clearly filled the presence of our Savior, for which God will establish dawn and mist together. For those who receive the saving light at dawn, but for those who disobey him, it will be the opposite.

4.16.32 | οἵς καὶ τὴν ἐσχάτην ἀπόφασιν ὁ λόγος προκηρύττει, θρῆνον ἐπιλέγων τοῦ Ἰουδαίων ἔθνους, τὸν καὶ μετελθόντα αὐτοὺς παραυ τίκα μετὰ τὴν κατὰ τοῦ σωτῆρος ἡμῶν Ἰησοῦ τοῦ Χριστοῦ δυσσέβειαν

4.16.32 | To those who also proclaim the final decision, the word announces a lament for the nation of the Jews, who have quickly turned away after the wickedness against our Savior, Jesus Christ.

4.16.33 | ἔξ ἑκείνου γὰρ ἀληθῶς καὶ εἰς δεῦρο ὁ οἶκος Ἰσραὴλ πέπτωκεν, ὅρασίς τε ἄπαξ ὑπὸ τοῦ θεοῦ καὶ ἀπόφασις ἔξενήνεκται περὶ τοῦ πεσόντος αὐτῶν οἴκου τοῦ ἐν Ἱερουσαλήμ, καὶ κατὰ παντὸς αὐτῶν τοῦ συστήματος, ὡς μηκέτ' ἀν ἀναάναστησομένων τοῦ μηδὲ παρεῖναι τὸν ἀνιστῶντα αὐτούς. οὐκ ἔστι γοῦν, φησὶν, ὁ ἀνιστῶν αὐτήν.

4.16.33 | For from that point, the house of Israel has truly fallen, and a vision from God has been revealed about their fallen house in Jerusalem. And in every way of their structure, it will not rise again, nor will there be anyone to raise them up. Indeed, he says, there is no one to raise her.

4.16.34 | ἐπεὶ γὰρ ἐλθόντα τὸν Χριστὸν τοῦ θεοῦ οὐ προσήκαντο, εἰκότως αὐτοὺς καταλιπών ἐπὶ πάντα μετέστη τὰ ἔθνη, τὸ αἴτιον τῆς μεταπτώσεως διδάξας δι' ὧν ἀποκλαυσάμενος μονονούχι ἀπελογήσατο εἰπὼν "Ιερουσαλήμ Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν· πολλάκις γὰρ ἡθέλησα ἐπισυνάξαι τὰ τέκνα σου, ὃν τρόπον ὄρνις τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἥθελήσατε, ἴδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος." Ἀπὸ τοῦ Ἀμβακούμ. Χριστὸς ὄνομαστὶ ὑπὸ κυρίου τοῦ πατρὸς σωζόμενος καὶ σώζων τοὺς ἐαυτοῦ Χριστούς. "Ἐξῆλθες εἰς σωτηρίαν λαοῦ σου, τοῦ σῶσαιτοὺς Χριστούς σου· ἔβαλες εἰς κεφαλὰς ἀνόμων θάνατον."

4.16.34 | For when they did not welcome the Christ of God who had come, he left them and turned to all the nations. Teaching the reason for their change, he wept and spoke only this: 'Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you! I have often wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing. Look, your house is left to you desolate.' From Habakkuk. Christ is named by the Lord of the Father, saving and saving his own Christs. 'You went out for the salvation of your people, to save your Christs; you put death upon the heads of the wicked.'

4.16.35 | Ἀκύλας "ἐξῆλθες εἰς σωτηρίαν λαοῦ σου, εἰς σωτηρίαν λαοῦ σου σὺν Χριστῷ σου." ἐπειδὴ ὁ Ἀκύλας ἀντὶ τοῦ

4.16.35 | Aquila said, 'You went out for the salvation of your people, with your Christ.' Since Aquila used the singular instead of

πληθυντικοῦ ἐνικῶς ἔξέδωκε, σὺν Χριστῷ φήσας τὴν σωτηρίαν τῷ λαῷ πεποιῆσθαι τὸν τῶν ὄλων θεὸν, εἰκότως παρεθέμεθα τὴν λέξιν σαφῶς τῷ προβλήματι παρισταμένην.

the plural, saying 'with Christ,' he made it clear that the salvation of the people is done by the God of all. Therefore, we clearly present the wording in relation to the issue.

4.16.36 | εἴεν δὲ ἀν κατὰ τὴν τῶν ἐβδομήκοντα ἐρμηνείαν πλείους οἱ ἔξ αὐτοῦ καὶ δι' αὐτὸν Χριστοὶ χρηματίΦντες, περὶ ᾧν εἰρηται "μὴ μὴ ἄψησθε τῶν Χριστῶν μου, καὶ ἐν τοῖς προφήταις μου μὴ πονηρεύεσθε," οἵ τε εἰς αὐτὸν πεπιστευκότες, καὶ τοῦ ἀγίου τῆς ἐν τῷ Χριστῷ παλιγγενεσίας χρίσματος κατηξιωμένοι, καὶ οἱ δυνάμενοι λέγειν ὅμοιώς τῷ ιερῷ ἀποστόλῳ "μέτοχοι τοῦ Χριστοῦ γεγόναμεν." Απὸ τῶν Ἱερεμίου Θρήνων. Χριστὸς ὄνομαστὶ ὑπὸ Ἰουδαίων ἐπιβουλευόμενος καὶ τοῖς ἔθνεσιν ἐπιγινωσκόμενος. "Πνεῦμα προσώπου ἡμῶν Χριστὸς κύριος συνελήφθη ἐν ταῖς διαφθοραῖς αὐτῶν οὐ εἴπομεν ἐν τῇ σκιᾷ αὐτοῦ, ζησόμεθα ἐν τοῖς ἔθνεσιν."

4.16.36 | Let it be that according to the translation of the Seventy, there are many who are called Christs from him and through him. About whom it is said, 'Do not touch my Christs, and do not harm my prophets.' Both those who have believed in him and those who have been made worthy of the holy anointing of regeneration in Christ, and those who can say similarly to the holy apostle, 'We have become partakers of Christ.' From the Lamentations of Jeremiah. Christ is named by the Jews as plotting against him and recognized by the nations. 'The spirit of our face, Christ the Lord, was taken in their corruptions, of whom we said in his shadow, we shall live among the nations.'

4.16.37 | Οἱ θεσπέσιοι τοῦ θεοῦ προφῆται τὸ μέλλον θείω πνεύματι συνορῶντες ζήσεσθαι μὲν ἐαυτοὺς καὶ τοὺς ἐαυτῶν λόγους ὡς ἀν ζώντων ἐνεργήσειν ἐν τοῖς ἔθνεσιν, ἀλλ' οὐκ ἐν τῷ Ἰσραὴλ, ἐθέσπιζον. τὸν Χριστὸν πάλιν ὄνομαστὶ, ὡς ἀν αὐτὸν ὄντα τὸν Χριστὸν παρ' οὐ καὶ τὸ προφητικὸν αὐτοῖς κεχορήγητο πνεῦμα, συλληφθήσεσθαι ἔφασκον ἐν ταῖς διαφθοραῖς αὐτῶν.

4.16.37 | Those divine prophets of God, seeing the future with the divine spirit, said that they would live themselves and their words as if they would act among the nations, but not in Israel. They named Christ again, as if he were indeed the Christ from whom the prophetic spirit had been given to them, saying that he would be taken in their corruptions.

4.16.38 | τίνων; ἢ δῆλον ὅτι τῶν ἐκ περιτομῆς ἐπιβουλευόντων αὐτῶν; τήρει δὲ κάνταῦθα ὅπως ὁ λόγος τὸν Χριστὸν προαγορεύει συλληφθήσεσθαι, ὅπερ οὐκ

4.16.38 | Whose? Or is it clear that they are plotting against him from among those of the circumcision? But pay attention here to how the word foretells that Christ will be

ἄν ἐφαρμόσαι τῇ δευτέρᾳ τοῦ Χριστοῦ παρουσίᾳ, ἦν ἔνδοξον ἔσεσθαι καὶ μετὰ βασιλείας ἐνθέου προκηρύττουσιν οἱ προφητικοὶ λόγοι. διόπερ εἰκὸς τοὺς ἐκ περιτομῆς ἀποσφάλλεσθαι τὰ περὶ τῆς δευτέρας ἐπιφανείας αὐτοῦ ὡς ἐπὶ πρώτης ἀφίξεως ἐκλαμβάνοντας, οὐδαμῶς τοῦτο συγχωροῦντος τοῦ λόγου·

taken, which would not apply to the second coming of Christ, which will be glorious and is proclaimed with a divine kingdom by the prophetic words. Therefore, it is likely that those of the circumcision will be excluded from the things about his second appearance, thinking it to be like the first arrival, and the word does not allow this at all.

4.16.39 | ἐπεὶ μὴ οἶόν τέ ἔστιν ὅμοῦ καὶ κατὰ τὸ αὐτὸ ἔνδοξον αὐτὸν καὶ ἄδοξον ὑποτίθεσθαι, καὶ ἔντιμον καὶ βασιλέα, καὶ πάλιν οὐκ ἔχοντα εἴδος οὐδὲ κάλλος, ἀλλ' ἄτιμον παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων· καὶ αὐθις σωτῆρα καὶ λυτρωτὴν τοῦ Ἰσραὴλ, καὶ πάλιν ἐπιβουλευόμενον πρὸς αὐτῶν, καὶ ὡς πρόβατον ἐπὶ σφαγὴν ἀγόμενον ἀπό τε τῶν ἀνομιῶν αὐτῶν εἰς θάνατον παραδιδόμενον.

4.16.39 | Since it is not possible to present him as both glorious and dishonorable at the same time, and as honorable and a king, and again as having no appearance or beauty, but being dishonored by the sons of men; and again as a savior and redeemer of Israel, and once more being plotted against by them, and being led like a sheep to slaughter, being handed over to death because of their sins.

4.16.40 | εὗ δὲ καθ' ἡμᾶς, ὡς ἡ τῶν πραγμάτων ὄψις ἐπιδείκνυσιν, εἰς δύο τρόπους τῶν περὶ τοῦ Χριστοῦ προρρήσεων διαιρουμένων τὰ μὲν ἀνθρωπινώτερα καὶ σκυθρωπὰ κατὰ τὴν προτέραν ἄφιξιν αὐτοῦ πεπληρῶσθαι ὅμολογεῖται, τὰ δ' ἔνδοξότερα καὶ θειότερα είσετι νῦν προσδοκᾶται κατὰ τὴν δευτέραν αὐτοῦ παρουσίαν.

4.16.40 | It is good for us, as the appearance of things shows, to divide the prophecies about Christ into two ways: the more human and sorrowful ones are said to be fulfilled at his first arrival, while the more glorious and divine ones are still expected at his second coming.

4.16.41 | ἀπόδειξις δὲ τῆς προτέρας ἐναργῆς ἡ ἔξ ἀπάντων τῶν ἔθνῶν εἰς ἔργον χωρήσασα δι' αὐτοῦ θεογνωσίᾳ, ἦν διαφόρως μυρίαι θεσπίζουσι προφητικαὶ φωναὶ, ὡσπερ οὖν καὶ ἡ παροῦσα, δι' ἣς εἴρηται "οῦ εἴπομεν, ἐν τῇ σκιᾷ αὐτοῦ ζησόμεθα ἐν τοῖς ἔθνεσι." Ἀπὸ τῆς πρώτης τῶν Βασιλεῶν. Χριστὸς ὄνομαστὶ ὑπὸ

4.16.41 | The proof of the first is clear, as it has brought knowledge of God from all the nations through him, which many prophetic voices declare in different ways. Just as it is said now, 'where we said, we will live in his shadow among the nations.' From the first book of Kings. Christ is named by the Lord the Father who is

κυρίου τοῦ πατρός ὑψούμενος. "Κύριος ἀνέβη εἰς οὐρανοὺς, καὶ ἐβρόντησεν, αὐτὸς κρινεῖ ἄκρα γῆς, καὶ δώσει ἴσχὺν τοῖς βασιλεῦσιν ἡμῶν, καὶ ὑψώσει κέρας Χριστοῦ αὐτοῦ."

exalted. 'The Lord has ascended into heaven, and he has looked down; he himself will judge the ends of the earth, and he will give strength to our kings, and he will lift up the horn of his Christ.'

4.16.42 | Τὴν εἰς ούρανοὺς ἀποκατάστασιν αὗθις ὄνομαστὶ τοῦ Χριστοῦ ἥ καὶ θεοῦ λόγος ἐπινοεῖται, τὴν τε ἔξακουστον βροντῆς δίκην εἰς ἄπαντας διδασκαλίαν αὐτοῦ, καὶ τὴν μετὰ ταῦτα γενησομένην αὐτοῦ κατὰ πάντων κρίσιν ἡ θεία γραφὴ θεσπίζει. ἐξῆς δὲ τούτοις αὐτὸς ὁ κύριος δώσειν ἴσχὺν λέγεται τοῖς βασιλεῦσιν ἡμῶν. οὗτοι δ' ἀν εἴεν οἱ ἀπόστολοι τοῦ Χριστοῦ, περὶ ὧν ἔχεις ἐν ξ' Ψαλμῷ τὸ "κύριος δώσει ἡῆμα τοῖς εὐαγγελιζομένοις δυνάμει πολλῆ."

4.16.42 | The restoration to heaven is again named as Christ, or it is thought of as the Word of God, along with the loud thunder of his teaching for all, and the divine scripture establishes the judgment that will come after this. Furthermore, it is said that the Lord will give strength to our kings. These would be the apostles of Christ, about whom you have in Psalm 67 the words, 'the Lord will give a word to those who proclaim the good news with great power.'

4.16.43 | κάν τούτω δὲ Χριστοῦ ὄνομαστὶ μνημονεύει, τοῦ κατὰ τὸν ἄνθρωπον νοούμενου σωτῆρος ἡμῶν, οὗ τὸ κέρας φησὶν ὑψωθήσεσθαι, τὴν ἐν αὐτῷ ἀόρατον δύναμιν καὶ τὴν βασιλείαν αὐτοῦ δηλῶν. ἔθος γοῦν τῇ γραφῇ τὴν βασιλείαν κέρας ὄνομάζειν. κεῖται δὲ καὶ ἐν τῷ πῃ Ψαλμῷ τὸ "καὶ ἐν τῷ ὀνόματί μου ὑψωθήσεται τὸ κέρας αὐτού." Άπὸ τῆς πρώτης τῶν Βασιλειῶν. Χριστὸς ὄνομαστὶ οἴκον πιστὸν παρὰ τοῦ πατρὸς λαμβάνων τὴν ἐκκλησίαν αὐτοῦ, καὶ ιερεὺς πιστὸς πάντα τὸν χρόνον τῆς ἐκκλησίας αὐτοῦ γνησίως προιστάμενος. "Ιδοὺ ἡμέραι ἔρχονται, λέγει, καὶ ἔξολοθρεύσω τὸ σπέρμα σου, καὶ τὸ σπέρμα οἴκου πατρός σου· καὶ οὐκ ἔσται πρεσβύτης ἐν τῷ οἴκῳ σου."

4.16.43 | And in this, Christ is named, who is understood as our Savior according to the human way, whose horn it is said will be lifted up, showing the invisible power in him and his kingdom. It is indeed a custom in scripture to call the kingdom a horn. It is also found in Psalm 20 the words, 'and in my name the horn will be lifted up.' From the first book of Kings. Christ is named as a faithful house, receiving his church from the Father, and a faithful priest always genuinely leading his church. 'Behold, the days are coming,' he says, 'and I will destroy your offspring and the offspring of your father's house; and there will not be an old man in your house.'

4.16.44 | Ταῦτα πρὸς τὸν "Ἡλει φίσας ὁ χρηματισμὸς ἐπιφέρει μεθ' ἔτερα λέγων

4.16.44 | These things the oracle says to Eli, adding other words, 'and I will raise up for

καὶ ἀναστήσω ἐμαυτῷ Ἱερέα πιστὸν, ὃς πάντα τὰ ἐν τῇ καρδίᾳ μου καὶ τὰ ἐν τῇ ψυχῇ μου ποιήσει, καὶ οἴκοδομήσω αὐτῷ οἶκον πιστὸν, καὶ διελεύσεται ἐνώπιον Χριστοῦ μου πάσας τὰς ἡμέρας.”

myself a faithful priest, who will do all that is in my heart and in my soul, and I will build for him a faithful house, and he will serve before my Christ all the days.'

4.16.45 | Μετάστασιν καὶ ἀποβολὴν ἀπειλήσας ὁ θεῖος λόγος τοῖς οὐ κατὰ τὸν ὄρθὸν τρόπον λειτουργοῦσιν, ἔτερον ἐξ ἑτέρου γένους καταστήσειν Ἱερέα ἐπαγγέλλεται, ὃν καὶ φησιν διελεύσεσθαι ἐνώπιον Χριστοῦ αὐτοῦ, ἢ ἐμπεριπατήσειν εἰς πρόσωπον ἡλειμμένου αὐτοῦ, ὡς ὁ Ἀκύλας ἡρμῆνευσεν, ἢ ὡς ὁ Σύμμαχος, ἀναστραφήσεσθαι ἔμπροσθεν τοῦ Χριστοῦ αὐτοῦ.

4.16.45 | After threatening with a change and removal, the divine word promises to establish a priest from another kind for those who do not serve in the right way, who will also be said to serve before his Christ, or to walk in the presence of his anointed one, as Aquila has explained, or as the Symmachus says, to turn before his Christ.

4.16.46 | τίς δ' ἀν οὗτος εἴη; πᾶς ὁ εὔσεβῶς προσιὼν τῇ Ἱερουργίᾳ τοῦ Χριστοῦ τοῦ Θεοῦ, ὡς τὸν τῆς ἐκκλησίας οἶκον, οἷα σοφὸς ἀρχιτέκτων καὶ οἴκοδόμος, αὐτὸς ὁ τῶν ὅλων θεὸς οἴκοδομήσειν ὑπισχνεῖται, ούδ' ἄλλον οἶκον σημαίνων ἢ τὴν καθ' ὅλης τῆς οἰκουμένης τῷ Χριστῷ ὄνομαστὶ συστᾶσαν ἐκκλησίαν, ἐνθα πᾶς ὁ διὰ Χριστοῦ τοῦ Θεοῦ ἱερωμένος κατὰ τὰς πνευματικὰς λειτουργίας τὰ καταθύμια καὶ τὰ κατὰ ψυχὴν τοῦ Θεοῦ λέγεται ποιήσειν, τῶν δι' αἵματος ταύρων καὶ τράγων κατὰ τὴν πάλαι τυπικὴν ἀγωγὴν ἐπιτελουμένων μεμισῆσθαι ὑπὸ τοῦ Θεοῦ διὰ τῆς Ἡσαίου προφητείας ὁμολογουμένων.

4.16.46 | Who could this be? Everyone who approaches the service of Christ the God with reverence, to whom the house of the church, like a wise architect and builder, the very God of all promises to build, not another house but the church named after Christ that is established throughout the whole world, where everyone who is ordained through Christ the God will perform the spiritual services and will do what is pleasing to God for the soul, and will be said to replace the sacrifices of bulls and goats that were performed according to the old law, as confirmed by the prophecy of Isaiah.

4.16.47 | Τοσαῦτα δι' ᾧν ὁ Χριστὸς ὄνομαστὶ προκεκήρυκτο· πλὴν ἀλλ' ἐπεὶ διὰ τῶν πλείστων τὰ πάθη τοῦ Χριστοῦ συνηπταὶ τῇ αὐτοῦ προσηγορίᾳ, ἀναγκαῖον ἐπαναλαβεῖν τὰ προειρημένα περὶ τῆς κατ' αὐτὸν θεότητος, ἥν ἐν τῷ μδ' Ψαλμῷ

4.16.47 | These things are proclaimed about Christ by name; however, since through most of them the sufferings of Christ are connected to his title, it is necessary to repeat what has been said about his divinity, which we have

έπιγεγραμμένω “ύπερ τοῦ ἀγαπητοῦ” φέρεσθαι προπαρεστήσαμεν, ἐνθα δὲ λόγος ἐν πρώτοις αὐτὸν ὑπομνήσας ὡς βασιλέα μεθ’ ἔτερα ἐπάγει περὶ τῆς θεότητος τοῦ Χριστοῦ “ὁ θρόνος σου δὲ θεὸς εἰς τὸν αἰῶνα τοῦ αἰῶνος· ῥάβδος εὐθύτητος, ἡ ῥάβδος τῆς βασιλείας σου. ἡγάπησας δικαιοσύνην καὶ ἐμίσησας ἀδικίαν· διὰ τοῦτο ἔχρισέ σε δὲ θεὸς δὲ θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.”

4.16.48 | σαφῶς γάρ ἐν τούτοις, ὡς ἥδη καὶ πρότερον προπαρεστήσαμεν, εἴς ὅν καὶ αὐτὸς δὲ δημούμενος θεὸς εἶναι λέγεται, ἡγαπηκὼς δικαιοσύνην καὶ μεμισηκὼς ἀδικίαν. καὶ τούτου χάριν ὑφ' ἐτέρου μείζονος θεοῦ καὶ πατρὸς αὐτοῦ κεχρισμένος ἔλαίῳ κρείττονι καὶ διαφέροντι ἡ κατὰ τοὺς τύπους, τῷ καλουμένῳ τῆς ἀγαλλιάσεως.

4.16.49 | ὁ δὲ τῷ τοιούτῳ χρισθεὶς ἔλαίῳ οὐ πρὸς ἄνθρωπων, οὐδὲ δι’ ἄνθρωπων, ἀλλ’ ὑπ’ αὐτοῦ τοῦ ἀνωτάτου θεοῦ, τί ἔτερον ἡ Χριστὸς εἰκότως ἀν ὄνομασθείη; οὐκοῦν δὲ αὐτὸς ὄμοῦ καὶ θεὸς δείκνυται ὡνομασμένος, ὥσπερ οὖν καὶ ἥδη πρότερον κατὰ τοὺς οἰκείους τόπους παρέστη. καὶ τοῦ Ἡσαΐου δὲ κάνταῦθα πάλιν ὑπομνηστέον, δος ἔφησε “πνεῦμα κυρίου ἐπ’ ἐμὲ, οὗ εἶνεκεν ἔχρισέ με· εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέ με, ίάσασθαι τοὺς συντετριμμένους τὴν καρδίαν, κηρῦξαι αἱχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν.”

4.16.50 | Ἐδείκνυμεν καὶ ἐν τούτοις ὡς οἱ μὲν ἔξ ἄνθρωπων πάλαι πρότερον ἐπὶ τὴν τοῦ θείου θεραπείαν προσιόντες ἱερεῖς

presented in the 45th Psalm titled 'For the Beloved,' where the word first reminds us of him as a king and then speaks about the divinity of Christ: 'Your throne, O God, is forever and ever; the scepter of uprightness is the scepter of your kingdom. You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions.'

4.16.48 | For clearly in these words, as we have already presented before, he who is called God is said to be one, loving righteousness and hating wickedness. And for this reason, he is anointed by another greater God and his Father with a better and different oil than that which is called the oil of gladness.

4.16.49 | But the one anointed with such oil is not by men, nor through men, but by the highest God himself. What else could he be called but Christ? Therefore, the same one is shown to be God, just as he has already been presented in his own places. And again, it must be noted from Isaiah, who said, 'The Spirit of the Lord is upon me, because he has anointed me; he has sent me to preach good news to the poor, to heal the brokenhearted, to proclaim freedom to the captives, and recovery of sight to the blind.'

4.16.50 | We have shown also in these words how those from among men, long ago, approached the divine healing and

έλαίῳ ἔχριοντο σκευαστῷ. ὁ δὲ διὰ τῆς προφητείας δηλούμενος τῇ ἐνθέῳ δυνάμει κεχρῖσθαι λέγεται.

4.16.51 | τοῦτο δὲ ὅλον ἐπὶ τὸν ἡμέτερον σωτῆρα ἀνεφέρετο, Ἰησοῦν τὸν μόνον ἀληθῆ Χριστὸν τοῦ Θεοῦ, ὃς ἐπὶ τῆς τῶν Ἰουδαίων συναγωγῆς ποτὲ λαβὼν τὴν προφητείαν καὶ διελθὼν τὴν ἑκτεθεῖσαν περικοπὴν πεπληρῶσθαι εἰς ἑαυτὸν ἐδίδαξεν τὸ ἀνάγνωσμα.

4.16.52 | γέγραπται γὰρ ὡς ἄρα "ἀναγνοὺς καὶ πτύξας τὸ βιβλίον καὶ ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισε· καὶ πάντων οἱ ὄφθαλμοὶ ἐν τῇ συναγωγῇ ἥσαν ἀτενίζοντες αὐτῷ, ἥρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὡσὶν ὑμῶν."

4.16.53 | ἐπὶ τούτοις ἄπασιν καὶ τὰ Μώσεως αὐθις παραθετέον, ὃς κατὰ τὸν δειχθέντα αὐτῷ τύπον τὸν ἴδιον ἀδελφὸν τὸν Ἀαρὼν ἀρχιερέα καταστησάμενος ἀκολούθως τῷ φήσαντι πρὸς αὐτὸν χρησμῷ "ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει" δῆλός ἐστιν ὡς τοῖς τῆς διανοίας ὅμμασιν καὶ τῷ θείῳ πνεύματι συνιδὼν τὸν μέγαν τῶν ὅλων ἀρχιερέα, τὸν ἀληθῆ Χριστὸν τοῦ Θεοῦ, οὐ μετὰ τῆς ἀλληλης σωματικῆς καὶ τυπικῆς λατρείας τὴν εἰκόνα διαγράφων τὸν δηλωθέντα τῇ τοῦ ἀληθοῦς Χριστοῦ προσωνυμίᾳ τετίμηκεν.

4.16.54 | τοῦτο δὲ παρίστησι καὶ ὁ θεῖος ἀπόστολος, λέγων περὶ τῶν κατὰ Μώσεως νόμων τὸ "οὕτινες ὑποδείγματι καὶ σκιᾷ

were anointed by priests with prepared oil. But he, who is revealed through prophecy, is said to be anointed with divine power.

4.16.51 | This whole thing was applied to our Savior, Jesus, the only true Christ of God, who once, in the synagogue of the Jews, took the prophecy and, after reading the passage that was presented, taught that it was fulfilled in himself.

4.16.52 | For it is written that, after reading and rolling up the book and giving it back to the attendant, he sat down; and all the eyes of those in the synagogue were fixed on him. He began to say to them that 'today this scripture is fulfilled in your hearing.'

4.16.53 | On all these matters, we must also mention Moses, who, according to the pattern shown to him, appointed his own brother Aaron as high priest. Following what was said to him in the prophecy, 'you shall make everything according to the pattern shown to you on the mountain,' it is clear that, with the eyes of the mind and the divine spirit, he saw the great high priest of all, the true Christ of God, whose image he recorded along with the other physical and typical worship.

4.16.54 | And the divine apostle also presents this, saying about the laws of Moses that 'some still serve with a pattern

λατρεύουσι τῶν ἐπουρανίων.' καὶ πάλιν σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν." καὶ πάλιν 'μὴ οὖν τις ὑμᾶς κρινέτω ἡ ἐν βρώσει, ἡ ἐν πόσει, ἡ ἐν μέρει ἐορτῆς, ἡ νουμηνίας, ἡ σαββάτων, ἡ ἐστι σκιὰ τῶν μελλόντων."

and shadow of the heavenly things.' For the law has a shadow of the good things to come." And again, 'let no one judge you in food, or in drink, or regarding a festival, or a new moon, or sabbaths, which are a shadow of the things to come.'

4.16.55 | εἰ γὰρ τὰ περὶ τῆς τῶν βρωμάτων ἀδιαφορίας καὶ τὰ περὶ ἐορτῶν καὶ σαββάτου νενομοθετημένα, ὡς ἀν σκιώδη ὄντα, ὑπογραμμὸν ἐτέρων ἀληθῶν καὶ μυστικῶν πραγμάτων ἔσωζεν, οὐκ ἀπεικότως ἐρεῖς καὶ τὸν ἀρχιερέα εἰς ἐτέρου ἀρχιερέως παρειλῆφθαι σύμβολον, καὶ Χριστὸν αὐτὸν ἐπωνομάσθαι, εἰς ἐτέρου τοῦ μόνου καὶ ἀληθῶς χριστοῦ· τοσοῦτόν γε μὴν λειπόμενον τοῦ ἀληθοῦς, καθ' ὅσον ὁ μὲν ἀληθὴς Χριστὸς πρὸς τοῦ τῶν ὅλων θεοῦ ἀκούει "κάθου ἐκ δεξιῶν μου, ἵως ἀν θῶ τοὺς ἔχθρούς σου ὑποπόδιον τῶν ποδῶν σου." καὶ "κατακυρίευε κατακυρίευε ἐν μέσῳ τῶν ἔχθρῶν σου."

4.16.55 | For if the things about the indifference to foods and the laws about festivals and the sabbath are established as shadowy, preserving a pattern of other true and mystical things, you would not wrongly say that the high priest is a symbol of another high priest, and that Christ himself is named after another, the only true Christ. So much is left behind of the true one, as the true Christ hears from the God of all, 'sit at my right hand, until I make your enemies a footstool for your feet.' And 'rule in the midst of your enemies.'

4.16.56 | καὶ "ἐκ ἕκ γαστρὸς πρὸ ἐωσφόρου ἐγέννησά σε." καὶ "ῶμοσε κίριος, καὶ οὐ μεταμεληθήσεται σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ." δι' ὃν σαφῶς γέννημα καὶ υἱὸς θεοῦ πρὸ ἐωσφόρου καὶ πρὸ πάσης δημιουργίας ὑποστάς αἰώνιος ἀρχιερεὺς ἀναπέφανται.

4.16.56 | And 'from the womb before the morning star, I have begotten you.' And 'the Lord has sworn, and will not change his mind. You are a priest forever according to the order of Melchizedek.' Through these, it is clear that the offspring and son of God, existing before the morning star and before all creation, has been revealed as the eternal high priest.

4.16.57 | ὁ δὲ Μωσέως Χριστὸς, οἶον ἐν δράματι τὸν τύπον ἐν βραχεῖ καθυποκρινάμενος χρόνῳ, κεῖται ἐν θνητοῖς λελογισμένος, ἐτέρῳ τὴν ἀλήθειαν τῷ μόνῳ καὶ ἀληθεῖ παραδούς. καὶ ὁ μὲν

4.16.57 | But the Christ of Moses, like a character in a play, is briefly portrayed in time, considered among mortals, giving the truth to another, while he himself is the only true one. And the true Christ, not

άληθης Χριστὸς οὐ δεηθεὶς τῆς κατὰ  
Μωσέα χρίσεως, οὐδὲ ἔλαιον σκευαστοῦ  
καὶ γεώδους ὕλης, ὅμως τῆς ἀρετῆς καὶ τῆς  
προσωνυμίας τῆς αὐτοῦ τὴν οἰκουμένην  
κατέπλησε, παρώνυμον αὐτοῦ τὸ  
Χριστιανῶν γένος ἐν πᾶσι τοῖς ἔθνεσι  
συστησάμενος.

4.16.58 | ὁ δὲ Μώσεως οὐδὲ ὅ τι ποτὲ ἐν  
ἀνθρώποις ὀνομάσθη δῆλος ἦν, εἰ μὴ διὰ  
τῆς Μώσεως γραφῆς· καὶ οὗτος μὲν ὄψε  
ποτε μετὰ τὴν ἔξοδον τὴν ἀπὸ Αἴγυπτου  
περιρραντηρίους τισὶ καὶ ταῖς δ' αἱμάτων  
θυσίαις καθαρθεὶς ἐλαίῳ κέχριστο  
σκευαστῷ. Μώσεως αὐτὸν κεχρικότος.

4.16.59 | ὁ δὲ ἀρχέτυπος καὶ ἀληθὴς  
ἀρχῆθεν καὶ εἰς ἄπειρον αἰῶνα ὅλος δι'  
ὅλου καὶ αὐτὸς αὐτῷ τὰ πάντα ὅμοιος μηδ  
διτοῦν παραλλάττων Χριστὸς, ἦν ἀεὶ καὶ  
πρὸ τῆς ἐν ἀνθρώποις ἐπιδημίας, καὶ μετ'  
αὐτὴν ὁμοίως, οὐ πρὸς ἀνθρώπου οὐδὲ δι'  
ὕλης τῆς ἐν ἀνθρώποις, ἀλλὰ πρὸς τοῦ ἐπὶ<sup>1</sup>  
πάντων θεοῦ τῇ ἀγενεῖ θεότητι  
κεχρισμένος.

4.16.60 | καὶ ἐπειδήπερ τὸ τῆς  
προσηγορίας αὐτοῦ παρ' ἡμῶν ἔξετάζεται,  
τῶν εἰρημένων ἀπάντων εἴη ἀν  
ἐπισφράγισμα τὸ παρὰ τῷ σοφωτάτῳ  
Σολομῶντι λόγιον φάσκον ἐν τῷ Ἀιλματὶ<sup>2</sup>  
τῶν ἀσμάτων "μύρον ἐκκενωθὲν ὄνομά  
σου.

4.16.61 | καὶ οὗτος γὰρ ἐνθέω σοφίᾳ  
κεχορηγημένος, καὶ καταξιωθεὶς  
ἀπορρητοτέρων περὶ τοῦ Χριστοῦ καὶ τῆς  
ἐκκλησίας αὐτοῦ θεωρημάτων, καὶ τοῦ μὲν

needing the anointing according to Moses,  
nor the oil of a vessel or earthly material,  
still filled the world with his virtue and his  
name, establishing the Christian race  
among all nations.

4.16.58 | But the name of Moses was clear  
among men only because of the writings of  
Moses. And he, after the exodus from Egypt,  
was purified with certain sprinklings and  
sacrifices of blood, and was anointed with  
oil by Moses.

4.16.59 | But the archetypal and true Christ,  
from the beginning and into endless  
eternity, is completely the same in all  
respects, never changing in any way. He  
was always there, even before his presence  
among men, and after it, in the same way,  
not for a man or through earthly material,  
but anointed by the God who is above all,  
with his uncreated divinity.

4.16.60 | And since the meaning of his  
name is examined by us, it would be a  
confirmation of all that has been said,  
according to the wise saying of Solomon,  
which is found in the Song of Songs: 'Your  
name is like a poured-out perfume.'

4.16.61 | And he, having been granted  
divine wisdom and deemed worthy of  
deeper insights about Christ and his  
church, remembers the one as the heavenly

ώς ἐπουρανίου νυμφίου, τῆς δὲ ὡς νύμφης αὐτοῦ μνημονεύσας, ἐπιζητούμενου τί ἄρα ἦν ὄνομα τῷ νυμφίῳ, ἐπιφωνεῖ ὡς πρὸς αὐτὸν λέγων, τὸ ὄνομά σου, νυμφίε, μύρον ἔστιν, καὶ μύρον οὐχ ἀπλῶς, ἀλλὰ κεκενωμένον.

bridegroom and the other as his bride. Seeking to know what name to call the bridegroom, he exclaims to him, saying, 'Your name, O bridegroom, is like perfume, and not just any perfume, but one that is poured out.'

4.16.62 | ποῖον δὲ ἀν' γένοιτο ὄνομα μύρου κεκενωμένου δηλωτικὸν ἢ τὸ τοῦ Χριστοῦ ὄνομα; οὐ γάρ ἀν ἄλλως οὕτ' ἀν γένοιτο οὕτ' ἀν ὄνομασθείη Χριστὸς ἢ μύρου προσχυθέντος. ὅποιόν δὲ τοῦτο ἦν τὸ μύρον, ὃ χρισθεὶς ὁ δηλούμενος Χριστὸς ἀποπέφανται, διὰ τῶν πρόσθεν ἡμῖν ἀποδέδοται. τοσούτων περὶ τῆς τοῦ Χριστοῦ προσηγορίας διηγορευμένων φέρε καὶ περὶ τῆς τοῦ Ἰησοῦ διασκεψώμεθα.

4.16.62 | What name could be more fitting for the poured-out perfume than the name of Christ? For neither could Christ be named in any other way nor would he be called anything other than the perfume that is poured out. Such is the perfume by which the one being referred to as Christ is revealed, as has been explained to us before. After discussing so much about the name of Christ, let us also consider the name of Jesus.

## Section 17

4.17.1 | Πρῶτος πάλιν Μωσῆς πρὸς τὸν αὐτοῦ διάδοχον ἐτέρᾳ χρώμενος προσωνυμίᾳ Ἰησοῦν μετωνόμασεν. γέγραπται γάρ "ταῦτα τὰ ὄνόματα τῶν ἀνδρῶν, οὓς ἀπέστειλε Μώσης κατασκέψασθαι τὴν γῆν, καὶ ἐπωνόμασε Μώσης τὸν Ναυσὴν υἱὸν Ναυῆν Ἰησοῦν, καὶ ἀπέστειλεν αὐτούς."

4.17.1 | First, Moses, using a different name for his successor, named him Jesus. For it is written, 'These are the names of the men whom Moses sent to explore the land, and Moses named Joshua, the son of Nun, Jesus, and he sent them out.'

4.17.2 | ὅρα δὴ οὖν τίνα τρόπον οὐ μικρὰ νοήσας περὶ φύσεως ὄνομάτων ὁ προφήτης, ἀλλὰ καὶ πλεῖστα ὅσα περὶ τῶν παρ' αὐτῷ μετονομάζομένων θείων ἀνδρῶν καὶ ὃν ἔνεκα μετονομάζονται φιλοσοφήσας εἰσάγει τὸν Ἀβραὰμ ἔπαθλον ἐπ' ἀρετῇ ἀπολαμβάνοντα πρὸς τοῦ θεοῦ τὴν πατρὸς Ἀβραὰμ ἐντελῆ προσηγορίαν, ὅπερ τι ποτε δηλοῖ οὐ νῦν διασαφεῖν

4.17.2 | See then how the prophet understood the nature of names in a significant way, and how he thought deeply about the divine men who are named after him and the reasons for their names. He introduces Abraham as one who receives a reward for virtue, having a complete title as the father of Abraham before God, which is something that is not easy to explain at this

καιρός.

4.17.3 | οὕτω δὲ καὶ τὴν Σαρὰν Σάρραν ἐπονομάσας, καὶ γέλωτα τὸν Ἰσαὰκ πρὸ γενέσεως ἐπικεκλημένον, καὶ τὸν Ἰακώβ τῆς πάλης τὸ βραβεῖον διὰ τῆς τοῦ Ἰσραὴλ ἐπωνυμίας ἀναδούμενον, μυρία τε ἄλλα περὶ ὄνομάτων δυνάμεως τε καὶ φύσεως θειότερα ἢ κατ' ἄνθρωπον ἐνθέω σοφίᾳ καὶ ἐπιστήμῃ διαλαβών, μηδενὸς τῶν πρὸ αὐτοῦ τῶν ἔξ αἰώνος τῷ τοῦ Ἰησοῦ κεχρημένου ὄνόματι, πρῶτος αὐτὸς θείω πνεύματι θεοφορηθεὶς τὸν μέλλοντα αὐτοῦ διάδοχον τῆς ἀρχῆς τοῦ λαοῦ καταστήσεσθαι, ἐτέρῳ πρότερον ὄνόματι κεχρημένον μεταβαλὼν, Ἰησοῦν καλεῖ, οὐκ ἀρκεῖν ἡγούμενος τὴν ἐκ προγόνων ἐπικληθεῖσαν αὐτῷ γεννωμένῳ προσηγορίαν· Ναυσῆν γὰρ αὐτὸν ἐφώνουν οἱ γεννήσαντες.

4.17.4 | ἀλλ' ὅ γε προφήτης τοῦ θεοῦ τὸ ἐκ γενετῆς ἀμείψας ὄνομα Ἰησοῦν τὸν ἄνδρα κατὰ τὸ θεῖον πνεῦμα καλεῖ· οὐκ ἄλλως αὐτὸν καθηγεῖσθαι τοῦ παντὸς λαοῦ μετὰ τὴν ἑαυτοῦ τελιυτὴν, \* \* τῆς πρὸς αὐτοῦ τεθείσης νομοθεσίας μεταστησομένης ποτὲ καὶ τέλος ἰσχούσης, καὶ αὐτῷ γε ὁμοίως Μωσεῖ τρόπον τινὰ τελευτώσης, μηδένα ἔτερον ἢ μόνον Ἰησοῦν τὸν Χριστὸν τοῦ θεοῦ πολιτείας ἐτέρας ἡγήσεσθαι κρείττονος ἢ κατὰ τὴν προτέραν.

4.17.5 | οὕτω μὲν δὴ Μώσης ὁ πάντων προφητῶν θαυμασιώτατος, ἀμφοτέρας τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ θείω πνεύματι διαγνοὺς τὰς ἐπωνυμίας, ταύταις ὡς ἀν βασιλικοῖς διαδήμασι τοὺς παρ' αὐτὸν πάντων τῶν ἀρχόντων ἐκκρίτους

time.

4.17.3 | Thus, he also named Sarah as Sarra, and he called laughter Isaac before his birth, and he raised Jacob as the prize of wrestling through the name of Israel. He understood many other names with divine power and nature, more than human wisdom and knowledge. No one before him, from ancient times, had been called by the name of Jesus. He himself, inspired by the divine spirit, named his future successor of the people with a different name. He changed it to Jesus, thinking that the name given to him by his ancestors was not enough, for those who gave birth to him called him Joshua.

4.17.4 | But the prophet of God, having changed the name from birth, calls the man Jesus according to the divine spirit. He does not lead anyone else but only Jesus Christ of God after his own end, when the law given to him will one day be changed and will still hold its end. And in a similar way, when Moses came to his end, no one else would lead the people but only Jesus Christ, who would be better than before.

4.17.5 | Thus, Moses, the most wonderful of all prophets, understood the names of our Savior Jesus Christ through the divine spirit. He honored those who were the best among all the rulers under him with royal titles. He recognized two leaders of the

έτιμησεν, δυσὶν ἄρχουσι καὶ ἡγεμόσι τοῦ λαοῦ, τῷ τε ἀρχιερεῖ καὶ τῷ οἰκείῳ διαδόχῳ, τὸν Χριστὸν καὶ τὸν Ἰησοῦν ἐπιφημίσας κατ' ἀξίαν, τῷ μὲν Ἀαρὼν τὸν Χριστὸν, τῷ δὲ Ναυσῆ, ὃς ἂν τὴν αὐτοῦ τελευτὴν διαδεξομένω, τὸν Ἰησοῦν ἀπονείμας.

4.17.6 | τοῦτον μὲν οὖν τὸν τρόπον ἡ αὔτοῦ Μωσέως γραφὴ ταῖς τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ κεκόσμητο προσηγορίαις. Ἀπὸ τῆς Ἐξόδου. 'Ως ὁ Μώσεως διάδοχος Ἰησοῦς, ἄγγελος ἐπικεκλημένος, καὶ τοῦ λαοῦ καθηγεῖσθαι μέλλων, τὸ ὄνουα τοῦ χρηματίζοντος Χριστοῦ ἐπιφέρεσθαι λέγεται. "Ιδου ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ἵνα φυλάσσῃ σε ἐν τῇ ὁδῷ, ὅπως εἰσαγάγῃ σε εἰς τὴν γῆν, ἣν ἡτοίμασά σοι. πρόσεχε σεαυτῷ καὶ εἰσάκουε αὐτοῦ, μὴ ἀπείθει αὐτῷ· οὐ γὰρ μὴ ὑποστείληταί σε. τὸ γὰρ ὄνομά μου ἔστιν ἐπ' αὐτῷ.'

4.17.7 | ἐμοῦ, φησὶν αὐτὸς ὁ κύριος, τοῦ σοι ταῦτα χρηματίζοντος τούνομα ἐπιγέγραπται ὁ μέλλων εἰσάγειν τὸν λαόν εἰς τὴν γήν τής ἐπαγγελίας' εἴ δε 89 αυτός ἦν ὁ Ἰησούς, οὐκ ἀλλος, πρόδηλον ως τούνομα το αυτού φησιν ἐπιτεθεῖσθαι αὐτῷ.

4.17.8 | οὐ θαυμαστόν οὐ ν εἴ και ἄγγελον αυτὸν αποκαλεί, ὅτε καὶ περι Ἱώάννου ἀνθρωπου γεγονότος λέλεκται το "ιδού ἀποστέλλω τὸν ἄγγελον μου πρὸ προσώπου Οου, ος κατασκευάζει τὴν ὁδὸν οου ἐμπροσθέν σου." Ἀπὸ τοῦ Ζαχαρίου. 'Ως καὶ Ἰησοῦς ὁ τοῦ Ἰωσεδέκ οἱ ὑρεῦς ὁ μένας εἰκόνα καί τύπον ἔφερεν τοῦ σωτῆρος ἡμῶν, ἐπιστρέφοντος ἐπὶ τὸν θεὸν τὴν

people: the high priest and his own successor. He praised Christ and Jesus according to their worth, giving the title of Christ to Aaron and naming Jesus for the one who would succeed him.

4.17.6 | Thus, the writing of Moses is adorned with the titles of our Savior Jesus Christ. From the Exodus: As Jesus, the successor of Moses, is called an angel and is about to lead the people, it is said that he will bear the name of the anointed one. 'Look, I am sending my angel before you to guard you on the way, so that he may bring you to the land that I have prepared for you. Take care of yourself and listen to him; do not be disobedient to him, for he will not forgive your rebellion. My name is in him.'

4.17.7 | The Lord himself says, 'My name is written on the one who will bring the people into the land of the promise.' If this one is Jesus, it is clear that his name is being given to him.

4.17.8 | It is not surprising that he calls him an angel, since it is said about John, 'Look, I am sending my angel before you, who will prepare your way before you.' From Zechariah. Just as Jesus, the high priest of Joshua, brought a likeness and a type of our Savior, returning to God the long-captured souls of humans.

πάλαι ἐπικρατήσασαν τῶν ἀνθρωπείων  
ψυκῶν αίχμαλωσίαν.

4.17.9 | “Καὶ ἔδειξέ μοι κύριος Ἰησοῦν τὸν  
ἱερέα τὸν μέγαν ἐστῶτα πρὸ προσώπου  
ἀυνέλου κυρίου· καὶ ὁ διάβολος εἰστήκει ἐκ  
δεξιῶν αὐτοῦ ἀντικεῖσθαι αὐτῷ. Καὶ εἶπε  
κύριος πρὸς τὸν διάβολον, ἐπῆτιμήσαι  
κύριος ἐν σοὶ, ὁ ἐκλεξάμενος τὴν  
Ἱερουσαλήμ. Οὐκ ἴδου τοῦτο ὡς δαλὸς  
ἔξεσπασμένος ἐκ πυρός; Καὶ ἦν Ἰησοῦς  
ἐνδεδυμένος ἱμάτια ῥυπαρὰ, καὶ εἰστήκει  
πρὸ προσώπου ἀγγέλου κυρίου, καὶ  
ἀπεκρίθη, καὶ εἶπε πρὸς τοὺς ἐστηκότας,  
πρὸ προσώπου, λέγων, ἀφέλετε τὰ ἴδου  
ἀφῆρηκα τὰς ἀνομίας σου, καὶ ἐνδύσατε  
αὐτὸν ποδήρη, καὶ ἐπίθετε κίδαριν  
καθαρὰν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ  
περιέβαλον αὐτὸν ἱμάτια.”

4.17.10 | Καὶ ἐξῆς ἐπιλέγει “ἄκουε δὴ Ἰησοῦ  
ὅτιεν τοῦ μένας, σὺ καὶ οἱ πλησίον σου,  
καθήμενοι πρὸ προσώπου σου, διότι  
ἄνδρες τερατόσκοποί είσιν, διότι ἄγω τὸν  
δοῦλόν μου ἀνατολήν.”

4.17.11 | καὶ μετὰ βραχέα τούτοις ἐπιφέρει  
λέγων “καὶ ἐγένετο λόγος κυρίου πρὸς με  
λέγων, λάβε τὰ ἐκ τῆς αἰχμαλωσίας παρὰ  
τῶν ἀρχόντων καὶ παρὰ τῶν χρησμῶν  
αὐτῆς, καὶ παρὰ τῶν ἐπεγνωκότων αὐτὴν,  
καὶ εἰσελεύσῃ ἐν τῇ ἡμέρᾳ ἑκείνῃ εἰς τὸν  
οἴκον Σοφονίου τοῦ ἥκοντος ἐκ  
Βαβυλῶνος, καὶ λήψῃ ἀργύριον καὶ  
χρυσίον, καὶ ποιήσεις στεφάνους, καὶ  
ἐπιθήσεις ἐπὶ τὴν κεφαλὴν Ἰησοῦ τοῦ  
Ἰωσεδὲκ τοῦ ἱερέως τοῦ μεγάλου. καὶ ἐρεῖς  
πρὸς αὐτὸν, τάδε λέγει κύριος

4.17.9 | And the Lord showed me Jesus the high priest standing before the angel of the Lord; and the devil was standing at his right side to oppose him. And the Lord said to the devil, 'The Lord rebuke you, devil, and the Lord who has chosen Jerusalem rebuke you. Is this not a brand plucked from the fire?' Now Jesus was clothed with filthy garments and was standing before the angel of the Lord. And he answered and said to those standing before him, 'Take away the filthy garments from him, and clothe him with clean robes, and put a clean turban on his head.' And they clothed him with garments.

4.17.10 | And further, he chooses, 'Listen now, Jesus the high priest, you and your companions who sit before you, for they are men of wonder, because I am bringing my servant the Branch.'

4.17.11 | And after a short time, he adds, saying, 'And the word of the Lord came to me, saying, "Take the silver and gold from the captives, from the rulers and from the prophets, and from those who know her, and go into the house of Josiah the son of Zephaniah, who has come from Babylon on that day, and take silver and gold, and make crowns, and set them on the head of Jesus the son of Jehozadak the high priest. And you shall say to him, 'Thus says the Lord of hosts: Behold, the man whose name is the

παντοκράτωρ, ίδοιù ἀνὴρ, ἀνατολὴ ὅνομα αὐτῷ, καὶ ὑποκάτωθεν αὐτοῦ ἀνατελεῖ, καὶ οἴκοδομήσει τὸν οἶκον κυρίου, καὶ αὐτὸς λήψεται ἀρετὴν, καὶ καθιεῖται καὶ κατάρξει ἐπὶ τοῦ θρόνου αὐτοῦ. καὶ ἔσται ὁ ἵερεὺς ἐκ δεξιῶν αὐτοῦ, καὶ βουλὴ εἰρηνικὴ ἔσται ἀνὰ μέσον ἀμφοτέρων.”

Branch, for he shall grow up from his place and build the house of the Lord. It is he who shall receive glory, and shall sit and rule on his throne. And the priest shall be beside him, and there shall be a peaceful council between them both.'

4.17.12 | Καὶ ὁ ἐν τῷ παρόντι προφήτης μέγας ἱερεὺς ἀναγορευόμενος Ἰησοῦς λευκοτάτην εἰκόνα καὶ σύμβολον ἐναργὲς δοκεῖ μοι σώζειν τοῦ σωτῆρος ἡμῶν Ἰησοῦ τοῦ Χριστοῦ, τῇ τε αὐτοῦ προσηγορίᾳ τιμηθεὶς καὶ τῆς ἐπανόδου τῆς ἀπὸ Βαβυλῶνος αἱχμαλωσίας τοῦ λαοῦ καθηγησάμενος.

4.17.12 | And the great prophet and high priest, Jesus, who is being proclaimed, seems to me to save our Savior Jesus Christ, honored by his name and leading the return of the people from the captivity of Babylon.

4.17.13 | ἐπεὶ καὶ ὁ σωτὴρ ἡμῶν Ἰησοῦς ὁ Χριστὸς ἀφεῖσθαι εἴρηται διὰ Ἡσαίου τοῦ προφήτου “κηρῦξαι αἱχμαλώτοις καὶ τυφλοῖς ἀνάβλεψιν, παρακαλέσαι τε πάντας τοὺς πενθοῦντας, καὶ δοθῆναι τοῖς πενθοῦσι Σιῶν δόξαν ἀντὶ σποδοῦ, ἄλειμμα εὐφροσύνης. ἔχεις τοιγαροῦν ἥδη δύο μεγάλους ἀρχιερεῖς, τὸν μὲν παρὰ Μωσεῖ Χριστὸν, τὸν δὲ μετὰ χεῖρας Ἰησοῦν, τὰ σύμβολα τῆς περὶ τὸν σωτῆρα καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀληθείας δι' αὐτῶν ἐπενηγεγμένους.

4.17.13 | For our Savior Jesus Christ is said to have come to free through the prophet Isaiah, 'to proclaim sight to the blind and to comfort all who mourn, and to give to those who mourn in Zion a crown instead of ashes, the oil of gladness.' Therefore, you already have two great high priests: the one from Moses, Christ, and the one with hands, Jesus, symbols of the truth about our Savior and Lord Jesus Christ.

4.17.14 | ἀλλ' ὁ μὲν Ἀαρὼν, ὁ παρὰ Μωσεῖ Χριστὸς, τῆς παρὰ Αἴγυπτίοις ἀπαλλάξας τὸν λαὸν δουλείας, ἐπ' ἐλευθερίᾳ τε καὶ θεραπείᾳ τοῦ τῆς ἀπ' Αἴγυπτου πορείας αὐτῶν ἡγησάμενος, τὴν εἰκόνα σώζοι ἀν τοῦ ἀληθοῦς κυρίου, δις τῆς Αἴγυπτιακῆς εἰδωλολατρίας πάντας ἡμᾶς τοὺς ἐξ ἔθνῶν ἐλυτρώσατο·

4.17.14 | But the one with Aaron, the Christ from Moses, who freed the people from slavery to the Egyptians, leading them to freedom and healing on their journey from Egypt, would save the image of the true Lord, who has redeemed all of us from the idol worship of the Egyptians.

4.17.15 | ὁ δ' ἐν τῷ προφήτῃ Ἰησοῦς ὁ Ἱερεὺς ὁ μέγας τῆς ἀπὸ Βαβυλῶνος ἐπὶ τὴν Ἱερουσαλὴμ ἐπανόδου προέστη, δεῖγμα φέρων καὶ αὐτὸς Ἰησοῦς τοῦ σωτῆρος ἡμῶν, ὃν ἔχομεν Ἱερέα μέγαν διεληλυθότα τοὺς οὐρανοὺς, δι’ οὗ καὶ αὐτοὶ ὥσπερ ἐκ Βαβυλῶνος τῆς κατὰ τὸν ἐνεστῶτα βίον συγχύσεως τε καὶ αἰχμαλωσίας ἀπολυτρωθέντες εἰς τὴν οὐρανόπολιν, τὴν ἀληθῶς Ἱερουσαλὴμ, σπεύδειν ἐδιδάχθημεν.

4.17.16 | εἰκότως δὲ ὁ τὴν εἰκόνα τῆς ἀληθείας δι’ ἑαυτοῦ φέρων Ἰησοῦς καὶ ῥυπαρὰ ἴμάτια περιεβέβλητο, καὶ ὁ διάβολος ἐκ δεξιῶν αὐτοῦ ἐστὼς καὶ ἀντικείμενος αὐτῷ λέγεται, ἐπεὶ καὶ ὁ ἀληθῶς σωτὴρ καὶ κύριος ἡμῶν Ἰησοῦς εἰς τὴν ἡμετέραν καταβὰς αἰχμαλωσίαν τὰς ἀμαρτίας ἡμῶν ἀνείληφεν, καὶ τὸν ἀνθρώπειον ὃπον ἀνεμάξατο, τά τε κατὰ τὸ πάθος αἴσχη διὰ τὴν πρὸς ἡμᾶς φιλανθρωπίαν ὑπέμεινεν.

4.17.17 | διό φησιν ὁ Ἡσαίας "οὗτος τὰς ἀμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν ὁδυνᾶται, καὶ ἡμεῖς ἐλογισάμεθα αὐτὸν εἶναι ἐν πόνῳ καὶ ἐν πληγῇ καὶ ἐν κακώσει· αὐτὸς δὲ ἐτραυματίσθη διὰ τὰς ἀμαρτίας ἡμῶν, καὶ μεμαλάκισται διὰ τὰς ἀνομίας ἡμῶν." ἀλλὰ καὶ Ἰωάννης ὁ βαπτιστὴς ἰδὼν τὸν κύριον εἶπεν "ἴδε ὁ ἀμνὸς τοῦ Θεοῦ, ὁ αἴρων τὰς ἀμαρτίας τοῦ κόσμου.

4.17.18 | καὶ ὁ Παῦλος τούτοις παραπλησίως περὶ αὐτοῦ γράφων φησὶ τὸν μὴ γνόντα ἀμαρτίαν ὑπὲρ ἡμῶν

4.17.15 | But the one in the prophet Jesus, the great priest, who leads the return from Babylon to Jerusalem, brings a sign and is himself Jesus our Savior, whom we have as a great priest who has passed through the heavens. Through him, we too, just as from Babylon, have been redeemed from the confusion and captivity of this present life to the heavenly city, the true Jerusalem, we have been taught to hurry.

4.17.16 | But it is fitting that Jesus, who brings the image of the truth, is clothed in filthy garments, and the devil stands at his right side, opposing him. For the true Savior and Lord Jesus has come down to our level and has taken away the captivity of our sins, and he has wiped away the human filth, enduring the shame of our suffering because of his love for us.

4.17.17 | Therefore, Isaiah says, 'This one bears our sins and suffers for us, and we thought he was in pain and wounded and troubled. But he was wounded for our sins and crushed for our wrongdoings.' And John the Baptist, seeing the Lord, said, 'Behold, the Lamb of God, who takes away the sins of the world.'

4.17.18 | And Paul, writing similarly about him, says, 'The one who did not know sin became sin for us, so that we might become

ἀμαρτίαν ἐποίησεν, ἔνα ἡμεῖς δικαιοσύνη θεοῦ γενώμεθα ἐν αὐτῷ." καὶ "Χριστὸς ἡμᾶς ἔξηγόρασεν ἐκ τῆς κατάρας του νόμου, γενόμενος ὑπερ ἡμων κατάρα." ταῦτα δὴ οὖν ἀπαντα θεοπίζουσα ἡ προφητεία ἐδήλου δι' ὃν φησιν "καὶ Ἰησοῦς ἦν ἐνδεδυμένος ἱμάτια ρυπαρά."

the righteousness of God in him.' And 'Christ redeemed us from the curse of the law, becoming a curse for us.' Therefore, the prophecy clearly shows all these things by saying, 'And Jesus was clothed in filthy garments.'

4.17.19 | πλὴν ἀλλὰ ταῦτα ἀποθέμενος κατὰ τὴν εἰς οὐρανοὺς ἄνοδον, καὶ τὴν ἀπὸ τῆς καθ' ἡμάς αἱχμαλωσίας εἰς τὰ οἰκεῖα ἐπάνοδον, τῷ τῆς πατρικῆς θεότητος στεφανοῦται διαδήματι, καὶ τὴν λαμπροτάτην στολὴν τοῦ πατρικοῦ φωτὸς περιτίθεται, κιδάρει τε ἐνθέω καὶ τοῖς ἄλλοις ἀρχιερατικοῖς κόσμοις κατακοσμεῖται· οὐ χαλεπά δὲ καὶ τὰ κατὰ τὸν διάβολον ἀποδοῦναι, ὅς ἔτι καὶ νῦν ἀντικείμενος τῇ τοῦ Χριστοῦ διδασκαλίᾳ, καὶ τῇ καθ' ὅλης τῆς οἰκουμένης ὑπ' αὐτοῦ ἰδρυθείσῃ ἐκκλησίᾳ, αὐτῷ τῷ σωτῆρι ἡμῶν ἀνθέστηκεν, καὶ πρότερον αὐτῷ ἐξ ἐναντίας ἐπιστρατεύσας, ὅτε παρῆν ἡμὰς ἐκ τῆς ὑπ' αὐτὸν αἱχμαλωσίας ρύσμενος.

4.17.19 | But after laying these aside, he ascended to the heavens and returned from our captivity to his own, crowned with the glory of the Father's divinity, and he put on the brightest robe of the Father's light. He is adorned with divine beauty and is decorated with other priestly garments. It is not difficult to give back what belongs to the devil, who even now stands against the teaching of Christ and the church established by him throughout the whole world. He has opposed our Savior and previously waged war against him when he rescued us from the captivity under him.

4.17.20 | ἐπείρασε γοῦν αὐτὸν καὶ πρότερον καὶ δεύτερον, ὅτε κατὰ τὸ πάθος τὴν ἐπιβουλὴν αὐτῷ συνεσκευάσατο.

4.17.20 | Indeed, he tempted him both before and again, when he plotted against him according to his passion.

4.17.21 | ἐφ' οἷς ἀπασι καὶ τὸν διάβολον καὶ τοὺς ὑπ' αὐτῷ πάντας ἀοράτους ἔχθρούς τε καὶ πολεμίους τροπωσάμενος τοὺς αἱχμαλώτους ἡμὰς οἰκείους αὐτοῦ κατηρίσατο, καὶ ἐξ ἡμῶν αὐτῶν, ὡς ἀν ἐκ λίθων ζώντων, τὸν οἶκον τοῦ θεοῦ καὶ τὸ τῆς εύσεβείας πολίτευμα ἐστήσατο, ὥστε εἰκότως ἐφαρμόζειν αὐτῷ τὸ λόγιον φάσκον "ἰδοὺ ἀνὴρ, ἀνατολὴ ὄνομα αὐτῷ. καὶ ὑποκάτωθεν αὐτοῦ ἀνατελεῖ, καὶ

4.17.21 | On these things, he defeated the devil and all his invisible enemies and opponents, making us, his captives, his own. He established the house of God and the community of piety from us, as if from living stones, so that it is fitting to apply to him the saying, 'Behold, a man, whose name is the Branch. And he will spring up from below, and he will build the house of the Lord. And he himself will receive glory,

οίκοδομήσει τὸν οἶκον κυρίου. καὶ αὐτὸς λήψεται ἀρετὴν, καὶ καθιεῖται, καὶ κατάρχει ἐπὶ τοῦ Θρόνου αύτοῦ.”

4.17.22 | Πρόσσχες δ' οὖν ἐπιμελῶς τίνα Τρόπον νῦν μὲν πνευματικῶς περὶ τοῦ πάλαι λέγων Ἰησοῦ, τοῦ τὴν εἰκόνα τοῦ ἀληθοῦ φέροντος, φησὶ Τὸ “ἴδοὺ ἀνὴρ, ἀνατολὴ ὄνομα αὐτῷ.” Σμικρὸν δὲ ὑποβὰς ὡς περὶ ἐτέρου ὄντος ἀνατολῆς, αὐτῷ δὴ τῷ τότε παρόντι Ἰησοῦ λέλεκται “ἄκουε δὴ Ἰησοῦ, δὲ ιερεὺς δὲ μέγας, σὺ καὶ οἱ πλησίον σου, διότι ἀνδρες τερατοσκόποι είσιν. ίδοὺ ἄγω τὸν δοῦλόν μου ἀνατολήν.” Εἰ δὴ οὖν δὲ λόγος ἦν περὶ μέλλοντος ἥξειν Μαξομένου, εἰκὼν ἀρα τοῦ μέλλοντος ἥξειν ἀνατολῆς ἔκεινος ἦν, ὡς ἐν εἰκόνι οὐ μόνον Ἰησοῦς, ἀλλα καὶ ἀνατολὴ προσαγορευόμενος, εὖ γε ὡς πρὸς παρόντα αὐτὸν τὸ “ἴδοὺ ἀνὴρ, ἀνατολὴ ὄνομα αὐτῷ” ἐλέγετο.

4.17.23 | εἰκότως οὖν τῆς εἰκόνος ἔνεκα καὶ οὗτος τῆς τοῦ Σωτῆρος προσηγορίας ἥξιστο, ὡσπερ οὖν καὶ ἀνατολῆς, ἐπειδὴ σωτήριον θεοῦ εἰς τὴν Ἑλλάδα φωνὴν γάρ παρ' Ἐβραίοις σωτηρίᾳ, υἱὸς δὲ Ναυῆ παρὰ τοῖς Αύτοῖς Ἰωσουὲ ὄνομάζεται· Ἰωσουὲ δέ ἔστιν Ἰαώ σωτηρίᾳ, Τοῦτ ἔστι θεοῦ σωτήριον. Εἰκότως εὖ που θεοῦ σωτηρίον ἐν τοῖς Ἑλληνικοῖς ἀντιγράφοις ὡνόμασται, Οὐδὲ ἀλλο τι ἢ τὸν Ἰησοῦν κατὰ τὴν Ἐβραίων Φωνὴν πέπεισο δηλοῦσθαι.

4.17.24 | Τούτων καὶ περὶ τῆς τοῦ σωτῆρος ἡμῶν προσηγορίας ἐπὶ τοσοῦτον είρημένων ἐξ ἐτέρας αὐθίς ἀρχῆς τὸν λόγον ἀναλαβόντες ἐπὶ τὰς ἐντελεςέρας περὶ αὐτοῦ προφητικὰς ἀποδείξεις

and he will be established, and he will sit on his throne.'

4.17.22 | Therefore, pay careful attention to how he speaks spiritually about the ancient Jesus, who bears the image of the true one, saying, 'Behold, a man, whose name is the Branch.' And stepping down slightly as if he were speaking about another branch, it is said of Jesus, who was present at that time, 'Listen, Jesus, the great priest, you and your neighbors, because they are men who perform wonders. Behold, I bring my servant, the Branch.' If the word was indeed about the future Branch that would come, then that Branch was an image of the future one, as in the image not only of Jesus but also of the Branch being named, as it was said regarding him, 'Behold, a man, whose name is the Branch.'

4.17.23 | Therefore, it is fitting that he also deserved this name of the Savior because, just like the Branch, the saving voice of God came to Greece. For among the Hebrews, salvation is called 'Savior,' and the son of Nun is named Joshua among them. Joshua means 'Yahweh is salvation,' which is God's salvation. It is fitting that if anywhere God's salvation is named in Greek writings, it is nothing other than Jesus, as it is shown in the Hebrew language.

4.17.24 | Having said so much about the name of our Savior, we will now take up the discussion again from the beginning and move on to the prophetic proofs

μεταβησόμεθα.

concerning him.

## Fifth Book (ΒΙΒΛΙΟΝ ΠΕΜΠΤΟΝ)

### Introduction

5.praef.1 | Ἐπειδὴ διττὸς ὁ τρόπος ὁ περὶ τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ πέφανται ἐν τῷ πρὸ τούτου συγγράμματι τῆς Εὐαγγελικῆς Ἀποδείξεως, ὃ μὲν ὑπερφυῆς καὶ ἐπέκεινα· καθ' ὃν ὄριζόμεθα αὐτὸν εἶναι μονογενῆ θεοῦ υἱὸν, ἢ οὐσιώδη τοῦ θεοῦ λόγον, δεύτερον τῶν ὅλων αἴτιον, ἢ οὐσίαν νοερὰν, καὶ θεοῦ πρωτότοκον ἐνάρετον φύσιν, τὴν πρὸ τῶν γεννητῶν θείαν καὶ πανάρετον δύναμιν, ἢ τῆς ἀγεννήτου φύσεως νοερὰν εἰκόνα·) ὃ δὲ συγγενῆς ἡμῖν καὶ μᾶλλον οἰκεῖος, καθ' ὃν πάλιν αὐτὸν ὄριζόμεθα θεοῦ λόγον, ἐν ἀνθρώπῳ τῆς τοῦ πατρὸς εύσεβείας ἀπαγγελτικόν, καθ' ὃν πέφηνε πάλαι πρότερον ἐν ἀνθρώπου σχήματι τοῖς ἀμφὶ τὸν Ἀβραὰμ, αὐτὸν δὴ ἔκεινον τὸν βοώμενον ἔθνάρχην θεοφιλέσιν,

5.praef.1 | Since there are two ways concerning our Savior, Jesus Christ, that have been shown in the previous writing of the Gospel Proof, one is extraordinary and beyond; by which we define him to be the only-begotten Son of God, or the essential Word of God, the second cause of all things, or the intellectual essence, and the admirable nature of God, the divine and most admirable power before all created beings, or the intellectual image of the uncreated nature. The other way is related to us and more familiar, by which we again define him as the Word of God, in the human form of the piety of the Father, by which he had previously revealed himself in the form of a man to those around Abraham, indeed that one who was calling out to the beloved of God.

5.praef.2 | αὖθίς τε φανησόμενον ἐν ἀνθρώποις δι' ἀνθρώπου γενέσεως, καὶ παραπλησίας ἡμῖν σαρκὸς, αἴσχιστα πείσεσθαι προείρητο·) ὃδῷ καὶ τάξει προχωρήσαι ἀνὴμ ὁ λόγος μέλλουσι τὰς περὶ αὐτοῦ προφητικὰς ἐκτίθεσθαι μαρτυρίας, εἰ δὴ ἐν πρώτοις κατὰ τὰ ἐπηγγελμένα τὸ πρῶτον ἔξετάσαιμεν, καὶ τὴν ἐν τοῖς εὐαγγελίοις περὶ αὐτοῦ θεολογίαν ἀπὸ τῆς παλαιὰς καὶ προφητικῆς μαρτυρίας πιστώσαιμεν. ἀναγκαῖον δὲ προεπισκέψασθαι ὅποιδός ποτε ἦν ὁ τρόπος τῆς παρ' Ἐβραίοις τῶν προφητῶν θεοληψίας, παρ' ὧν καὶ τὰ

5.praef.2 | Again, he will be revealed among men through human birth, and with a body similar to ours. It was foretold that he would suffer the worst. The word will proceed to present the prophetic testimonies about him, if indeed we first examine the promises made and confirm the theology about him in the Gospels from the old and prophetic testimony. It is necessary to look at what the way of the prophets' theology was among the Hebrews, from whom we have also been previously educated in the foretold things.

προηγορευμένα προπεπαιδεύμεθα.

5.praef.3 | Μαντεία καὶ χρηστήρια πανταχόσε γῆς Ἐλληνες καὶ βάρβαροι μνημονεύουσι συστῆναι. ταῦτα δέ φασιν ἐκ προνοίας τοῦ δημιουργοῦ ἐπὶ χρῆσιν καὶ ὡφέλειαν τῶν ἀνθρώπων καταδειχθῆναι, ὡς μηδὲν εἶναι τὸ διαφέρον τῶν παρ' Ἐβραίοις προφητῶν πρὸ τὰ τῶν λοιπῶν ἔθνῶν χρηστήρια· ὡς γὰρ Ἐβραίοις διὰ τῶν τοιῶνδε προφητῶν, οὕτω καὶ τοῖς ἄλλοις ἔθνεσι διὰ τῶν κατὰ τόπον μαντειῶν τὸν ἐπὶ πάντων θεὸν χρᾶν καὶ τὰ συμφέροντα ὑποτίθεσθαι.

5.praef.4 | μὴ γὰρ Ιουδαίων μόνον εἶναι θεὸν, ἀλλὰ καὶ τῶν λοιπῶν ἀπάντων ἀνθρώπων· καὶ οὐ μᾶλλον ἐκείνων ἢ τούτων κήδεσθαι, πάντων δ' ἐξ ἶσου προνοεῖν, ὥσπερ οὖν καὶ ἥλιον ἀφθόνως τοῖς πᾶσι δεδωρῆσθαι, ἀλλ' οὐ μόνοις Ἐβραίοις, καὶ τὰς ἐτησίους τῶν ἐπιτηδείων χορηγίας, σωμάτων τε τοῖς πάσι κατασκευὴν ὁμοίαν, ἔνα τε γενέσεως τοῖς πᾶσι τρόπον καὶ φύσιν λογικῆς ψυχῆς μίαν.

5.praef.5 | οὕτω δὲ καὶ τῆς τῶν μελλόντων προγνώσεως τὴν ἐπιστήμην πᾶσιν ἀνθρώποις ἀφθόνως παρέχειν, τοῖς μὲν διὰ προφητῶν ἀνδρῶν, τοῖς δὲ διὰ χρηστηρίων, τοῖς δὲ διὰ ὄρνιθων πτήσεως, ἢ διὰ θυτικῆς, ἢ δι᾽ ὄνειροπομπείας, ἢ διὰ κληδόνων, ἢ παλμῶν, ἢ τινων ἐτέρων συμβόλων. ταῦτα γάρ φασιν πᾶσιν ἀνθρώποις ἐκ τῆς τοῦ θεοῦ προνοίας δεδωρῆσθαι, ὡς μηδὲν πλέον ἔχειν δοκεῖν τοὺς Ἐβραίων προφήτας.

5.praef.3 | Everywhere on earth, both Greeks and non-Greeks remember that oracles and divinations exist. They say that these are shown by the care of the creator for the use and benefit of humans, as there is nothing different between the oracles of the Hebrew prophets and those of other nations. Just as the Hebrews received guidance through such prophets, so too did other nations through local oracles, to invoke the god above all and to suggest what is beneficial.

5.praef.4 | God is not only for the Jews, but for all people everywhere. He cares for them all equally, just as he gives the sun freely to everyone, not just to the Hebrews. He provides the yearly necessities for all, and he has made the bodies of all alike, giving one way of being and one nature of rational soul to everyone.

5.praef.5 | Thus, the knowledge of what is to come is freely given to all people, some through the prophets, some through oracles, some through bird flights, or through sacrifices, or through dreams, or through signs, or through other symbols. They say that all these are gifts from the care of God, so that the Hebrew prophets do not have anything more than this.

5.praef.6 | Τοιοῦτος μὲν οὖν ὁ παρ' ἔκείνων λόγος· ὃ δὲ παρ' ἡμῶν ὥδέ πως αύτοῖς ἀπαντήσεται. εἰ μέν τις συνίστη λόγος θεοὺς ἀληθῶς, ἢ θείας δυνάμεις, ἢ δαίμονας ἀγαθοὺς ἐφεστάναι τοῖς τῶν είρημένων μαντείοις, ἢ τοῖς οἰωνοῖς, ἢ τοῖς λοιποῖς τοῖς κατωνομασμένοις, ἢν ἀν χώραν ἀπονεῖμαι τοῖς λεγομένοις, ὡς τοῦ ἐπὶ πάντων θεοῦ κάκεῖνα τοῖς χρωμένοις ἐπ' ὥφελείᾳ δεδωρημένου· εἴ δὲ ἐντελέσιν ἀποδείξει καὶ αὐτῶν Ἑλλήπων ὄμολογίαις ἥδη πρότερον δαίμονας αὐτοὺς εἶναι καὶ οὐδ' ἀγαθοὺς, πάσης δὲ βλάβης καὶ μοχθηρίας αἵτιον, πῶς ἀν δύναιντο θεοῦ εἶναι προφήται; φαύλους δὲ αὐτοὺς ὁ λόγος ἐφώρασε διὰ τῆς Εὐαγγελικῆς Προπαρασκευῆς, ἐκ τε τῆς πάλαι κατὰ πάντα τόπον καὶ πόλιν καὶ χώραν συντελουμένης αὐτοῖς ἀνθρωποθυσίας, ἐκ τε ὧν ἡπάτων τοὺς ἑρωτῶντας ἀγνοίᾳ τοῦ μέλλοντος, ἐκ τε ὧν ἡλίσκοντο μυρία ψευδόμενοι, τοτὲ μὲν ἐκ τοῦ προφανοῦς, τοτὲ δὲ διὰ τῆς τῶν χρησμῶν ἀμφιβολίας, δι' ἣς τοὺς πρόσφυγας πλείστοις πλειστάκις περιβάλλοντες κακοῖς ἀπηλέγχθησαν.

5.praef.7 | καὶ ἐπεὶ προαπεδείκνυτο μιαρὸν αὐτῶν καὶ ἀκάθαρτον τὸ φῦλον ἐκ τοῦ χαίρειν αἰσχραῖς καὶ ἀκολάστοις περὶ αὐτῶν λεγομέναις ὡδαῖς καὶ ὅμνοις καὶ μυθικοῖς διηγήμασιν, ἴστορίαις τε ἀσέμνοις καὶ ἐπιβλαβέσιν, ἃς καὶ καθ' ἐαυτῶν κυροῦντες καὶ ὡς ἀληθεῖς βεβαιοῦντες ἤλωσαν.

5.praef.8 | καὶ τέλος ἀπάντων ἔλεγχος τῆς ἀδρανοῦς αὐτῶν φύσεως ἢν τὸ σβεσθῆναι καὶ μηκέθ' ὄμοιώς χρᾶν· καὶ σβεσθῆναι μὴ ἄλλοτε ἢ ἀπὸ τῶν χρόνων τῆς ἐπιφανείας

5.praef.6 | Such is the argument from those people; but our response will be somewhat different. If someone claims that there are truly gods, or divine powers, or good spirits connected to the mentioned oracles, or to the signs, or to the other things named, then I would grant them a place among those mentioned, as these are given by the God above all for the benefit of those who use them. But if, based on clear evidence and the agreements of the Greeks themselves, they are already acknowledged to be demons and not good, and the cause of all harm and wickedness, how could they be prophets of God? The argument shows them to be worthless through the Evangelical Preparation, from the long-standing practice of human sacrifices in every place, city, and region associated with them, from which those who ask about the future are misled, and from which they deceive many, sometimes through obvious means, and sometimes through the uncertainty of the oracles, by which many refugees have often been surrounded by evils.

5.praef.7 | And since their race was shown to be foul and unclean from the shameful and immoral songs and hymns said about them, and from the indecent and harmful stories, which they confirmed as true and accepted on their own, they were trapped.

5.praef.8 | And in the end, the proof of their inactive nature was that they were extinguished and no longer used in the same way; and they were extinguished not

τοῦ σωτῆρος ἡμῶν Ἰησοῦ τοῦ Χριστοῦ.

at any other time but from the time of the appearance of our Savior, Jesus Christ.

5.praef.9 | ἐξ οὗ γάρ εἰς πάντα τὰ ἔθνη διέδραμεν ὁ τῆς εὐαγγελικῆς διδασκαλίας αὐτοῦ λόγος, ἐξ ἑκείνου καὶ τὰ χρηστήρια διέλιπεν, καὶ δαιμόνων θάνατοι μυημονεύονται. πάντα δὲ οὖν ἣν ταῦτα καὶ ἄλλα τούτοις παραπλήσια μυρία, δι' ᾧ πονηροὶ δαίμονες ὅντες οἱ περὶ ᾧ ὁ λόγος ἐν τοῖς τῆς Εὐαγγελικῆς Προπαρασκευῆς ἀπηλέγχθησαν.

5.praef.9 | For from the time his message of the Gospel spread to all nations, it also left behind the oracles, and the deaths of demons are mentioned. Therefore, all these things and many others like them were proof that the wicked demons, about whom the message was spoken, were exposed in the Evangelical Preparation.

5.praef.10 | εἰ δὴ οὖν τοιοίδε τινὲς τυγχάνουσι, τίς αἱρεῖ λόγος τοῦ ἐπὶ πάντων Θεοῦ μαντείας εἶναι ἡγεῖσθαι τὰ τῶν δαιμόνων χρηστήρια, ἢ τοῖς τοῦ Θεοῦ προφήταις τὰ κατ' αὐτοὺς παραβάλλειν; ποτακὶ δὲ αὐτῶν αἱ προρρήσεις, ἀς, ὅτε καὶ ἐδόκουν ὑφεστάναι, πρὸς τοὺς ἔρωτῶντας ἐποιοῦντο; ἢρα οὐχὶ περὶ ἀσέμνων ταπεινῶν τε καὶ εὔτελῶν ἀνδρῶν, πυκτῶν, φέρε, ἢ τινων τοιούτων, οὓς θυσίαις τιμᾶν ἐκέλευον; ποιᾶ δὲ τὰ περὶ τῆς ἀνθρωποθυσίας νενόμιστο; κεφάλαιον γάρ δὴ τοῦτο τῶν είρημένων.

5.praef.10 | If indeed there are such people, who would choose to believe that the oracles of demons are to be considered as the prophecy of the God above all, or to compare them with the prophets of God? And what about their predictions, which, when they seemed to be present, they made for those who asked? Were they not about shameful, lowly, and worthless men, or some such people, whom they commanded to honor with sacrifices? And what were the beliefs about human sacrifice? For this is indeed the main point of what has been said.

5.praef.11 | ἢρα τινὶ πράγματι κατέλιπον φαύλῳ ἀτοπίᾳς ὑπερβολὴν, εἰ δὴ οἱ σωτῆρες ἀνθρώπων θεοί τε καὶ ἀγαθοὶ δαίμονες τοὺς ἱκέτας αὐτῶν καὶ εύσεβεῖς πρόσφυγας φυγὰς κατασφάττειν τὰ ἐαυτῶν φίλτατα, ὡσπερεὶ τινα ἄλλα θρέμματα, παρεκελεύοντο, ἄντικρυς ἀνθρωπείων αἰμάτων ὑπὲρ πᾶσαν θηρίων φύσιν διψῶντες, καὶ οὐδὲν ἄλλο ἢ αἰμοπότας καὶ ἀνθρωποβόρους ἀπωλείας τε φίλους εἶναι σφᾶς αὐτοὺς ἀπελέγχοντες

5.praef.11 | Is there really such a great absurdity left behind, if indeed the saviors of humans, both gods and good demons, are said to slaughter their own beloved refugees and pious supplicants, just like some other creatures? They seem to thirst for human blood more than any wild beast, and they are nothing but bloodthirsty and murderous friends of destruction, exposing themselves. Or let the one who wishes to speak say whether they can show

ἢ λεγέτω ὁ βουλόμενος, εἴ ἔχοι σεμνόν τι καὶ ἀρετῆς ἄξιον τῶν δηλουμένων ἐπιδεῖξαι, ἢ μαντείας καὶ προρρήσεις εἰς πᾶν γένος ἀνθρώπων συντεινούσας, ἢ νόμους καὶ πολιτικὰς διατάξεις καθ' οὓς χρῆν βιοῦν πάντας ἀνθρώπους διαγορεούσας, ἢ φιλοσοφίας δόγματά τε καὶ μαθήματα πρὸς τῶν θεῶν προβεβλημένα τοῖς ἑρασταῖς φιλοσοφίας.

something worthy of respect and virtue from what has been stated, or if they stretch prophecies and predictions to all kinds of people, or if they declare laws and political arrangements by which all humans should live, or if they present the teachings and doctrines of philosophy to those who love philosophy.

5.praef.12 | ἀλλ' οὐκ ἀν ἔχοι τις φάναι τοιοῦτον πώποτε ὑπῆρχθαι τῷ βίῳ ἐκ τῶν περιβοήτων χρηστηρίων· εἴ γάρ ἦν ταῦτα, οὐκ ἀν διαφόροις ἔχρήσαντο καὶ μαχομένοις νόμοις ἀνθρωποι ὑπὸ θεῶν νομοθετούμενοι.

5.praef.12 | But no one could ever say that such a thing existed in life from the famous oracles. For if these were true, people would not have used different laws and fought under laws made by the gods.

5.praef.13 | θεοὶ γάρ ὄντες καὶ ἀγαθοὶ πῶς οὐκ ἀν τοῖς αὐτοῖς ἔχρήσαντο διατάγμασι; πῶς δ' οὐχὶ ταῖς σώφροσι καὶ δικαιοτάταις νομοθεσίαις; τίς οὖν τῆς Σόλωνος, ἢ Δράκοντος, ἢ τῶν ἄλλων ἀνθρώπων Ἕλλησίν τε καὶ βαρβάροις νομοθετῶν χρεία ἦν, θεῶν ἔγγὺς παρόντων, καὶ διὰ τῶν χρησμῶν διαταττομένων τὰ δέοντα;

5.praef.13 | For if the gods are good, how could they not have used the same laws? And why not their wise and just laws? So, what need was there for the laws of Solon, or Draco, or those of other humans, both Greeks and non-Greeks, when the gods were present and arranging what was necessary through the oracles?

5.praef.14 | εἴ δὲ δὴ φαίη τις αὐτοὺς καὶ ούδ' ἄλλους εἶναι τοὺς καθ' ἔκαστον ἔθνος ἀνθρώπων νομοθετοῦντας, καὶ τίς ἄρα ἐκεῖνος καὶ ποταπὸς εἰπάτω θεὸς, ὁ Σκύθαις, φέρε, ἀνθρωποβορεῖν διαταξάμενος, ἢ ὁ μητράσιν ἐτέροις καὶ θυγατράσι μίγνυσθαι νομοθετήσας, ἢ ὁ κυσὶν παραβάλλειν τοὺς γεγηρακότας, ὡς ἀγαθὸν, διατεταγμένος, ἢ ὁ ἐπιτρέπων ἀδελφὰς γαμεῖν καὶ ἄρρενας ἄρρεσιν ἐπιμίγνυσθαι; καὶ τί με δεῖ τοὺς ἐκθέσμους τῶν παρ' Ἕλλησι καὶ βαρβάροις λόγους ἀπαριθμεῖν, εἰς ἔλεγχον τοῦ μὴ θεοὺς

5.praef.14 | But if someone says that there are no other lawgivers for each nation of people, then what kind of god is that, who has arranged for the Scythians to eat humans, or who has made laws for mixing with mothers and daughters, or who has allowed dogs to mate with those who are old, as if it were good, or who permits brothers to marry sisters and males to mix with males? And why should I list the shameful sayings of the Greeks and non-Greeks, to prove that the gods did not exist, but that there are wicked and deceitful

γεγονέναι, πονηροὺς δὲ καὶ ἀλιτηρίους  
δαίμονας, τοὺς θαυμαστοὺς αύτῶν  
χρησμοδότας, ἐπὶ τὰ παρὰ φύσιν  
άτοπήματα τὸ τρισάθλιον τῶν ἀνθρώπων  
γένος καταβεβληκότας,

demons, who have led the miserable  
human race into unnatural acts?

5.praef.15 | ὅπότ' ούδ' οἴ παρ' Ἐλλησι  
βεβοημένοι θεοὶ καὶ μάντεις ὄνησιφόρον τι  
καὶ λυσιτελές εἰς ψυχῆς ὡφέλειαν τοῖς  
χρωμένοις ἀποδείκνυνται παρεσχημένοι;

5.praef.15 | Whenever I see that among the  
Greeks, the gods and seers do not show  
anything useful or beneficial for the souls  
of those who use them, what should I  
think?

5.praef.16 | τί γὰρ δή ποτε καταλιπόντες  
ἀνδρες Ἐλληνες τὴν ἔξ αὐτῶν ὡφέλειαν  
ἐπὶ τὴν βάρβαρον ἐστέλλοντο γῆν  
ἔμπορίαν μαθημάτων ἔξωθέν ποθεν  
έρανιζόμενοι, παρὸν διδασκάλοις τοῖς θεοῖς  
χρῆσθαι; θεῶν γὰρ ἡ καὶ δαιμόνων ἀγαθῶν  
χρηματιζόντων, καὶ τοτὲ μὲν διὰ τῆς  
προγνώσεως καὶ τῆς ἄλλης  
παραδοξοποιίας τὴν οίκειαν δύναμιν  
παραφαινόντων, τοτὲ δὲ διὰ τῆς  
ἀδιαπτώτου τῶν μαθημάτων ἀληθείας τὴν  
ἀληθῆ σοφίαν ἐκδιδασκόντων, τί ποτ' ἡν  
ἄρα τὸ μὴ τούτοις μαθητευθῆναι  
φιλοσόφων παῖδας, ἄλλων δὲ ἀπ' ἄλλου  
δογμάτων τινῶν ἐπινοίας ποριζομένων, ἐκ  
τῆς μακρᾶς διαφωνίας ποικίλας αἰρέσεις  
φιλοσόφων συστῆναι; ἀλλ' εἰ μὴ προσεῖχον  
αὐτοῖς οὖ πολλοὶ τῶν ἀνθρώπων, τοὺς  
εύσεβεῖς δ' οῦν καὶ θεοῖς προδιόντας χρῆν  
δήπου τὸ ἀδιάπτωτον ἐκ τῆς τῶν θεῶν  
ωφελείας πεπορίσθαι.

5.praef.16 | For what reason did the Greek  
men leave their own benefit and go to the  
barbarian land to trade for knowledge from  
outside, instead of using the teachings of  
the gods? For when good gods or even good  
demons provide guidance, sometimes  
showing their own power through  
prophecy and other wonders, and  
sometimes revealing true wisdom through  
the unchanging truth of knowledge, why  
was it that the children of philosophers did  
not learn from these, but instead sought  
ideas from different teachings, leading to  
various beliefs from long disagreements?  
But if many people did not pay attention to  
them, then surely those who are pious and  
devoted to the gods should have sought the  
unchanging benefit from the gods.

5.praef.17 | τίνες οὖν οὗτοι; οὓς γὰρ ἀν  
φῆς, τούτους ἀπελέγχουσι πλανωμένους οἱ  
ἀντιδοξάζοντες. ἀλλὰ γὰρ, ὡς ἔοικε,  
δαιμόνων ἦν μαντεῖα, μέχρι κλέπτου  
φωρᾶς ἡ σκεύουσα ἀπωλείας ἡ τινος ἄλλου

5.praef.17 | Who are these people? For  
whoever you mention, they are shown to  
be misled by those who oppose them. But  
indeed, it seems that there was a prophecy  
from demons, up to the point of stealing or

τοιούτου φθάνοντα, ὃν ούκ ἀπεικός ἦν αὐτοὺς ἐν τῷ περὶ γῆν ἀέρι τὰς διατριβὰς ποιουμένους τὴν εἴδησιν ἐσχηκέναι' καλοῦ δὲ καὶ σοφοῦ μηδενὸς ἔπει βόλους εἶναι δόγματος φιλοσόφου, μὴ πολιτείας, μὴ νόμου ὥρθῷ λόγῳ κειμένου' μᾶλλον δὲ, εἰ χρὴ φάναι ἐλευθέρᾳ φωνῇ, τούτους ἄπαντας ἀρχεκάκους ἡγεῖσθαι χρῆν γεγονέναι' οἱ δὴ περὶ σφῶν αὐτῶν μοιχείας καὶ ἀρρενομιξίας, μητρογαμίας τε καὶ ἀδελφῶν ἐκθέσμους κοινωνίας ^ καὶ μυρίας ἄλλας θεομαχίας, ἔχθρας τε καὶ πολέμους θεῶν πρὸς θεούς, ἀνθρώπων τε ὧδαῖς καὶ ὕμνοις καὶ διηγήμασι, μυστηρίων τε ἐν ἀπορρήτοις τελεταῖς λεγόντων ἀκροάμενοι, οὐδεὶς γοῦν αὐτῶν πώποτε ἐπὶ τοῖς είρημένοις, ὡς ἐπ' ἀκολάστοις καὶ μηδὲ σώφροσιν ἀνθρώποις ἀρμόζουσι φρονεῖν ἢ λέγειν τὰ τοιαῦτα, ἀγανακτήσας φαίνεται.

5.praef.18 | καὶ τί με χρὴ διατείνεσθαι, παρὸν ἔξ ἐνὸς τοῦ μεγίστου παραδείγματος τὸ ὡμὸν καὶ ἀπάνθρωπον καὶ ὡς ἀληθῶς μιαρὸν τῶν δηλουμένων συνορᾶν; λέγω δὲ ἐκ τῆς ἀνθρωποθυσίας.

5.praef.19 | τὸ γὰρ μὴ μόνον ἀλόγων ζῷων σφαγαῖς χαίρειν, ἀλλὰ καὶ ἀνθρώπων ἀπωλείαις, ποίας ὡμότητος ὑπερβολὴν οὐχ ὑπερηκόντισε; ταῦτα γὰρ ἦν, ὡς ἔφην ^ τὰ διὰ τῆς Προπαρασκευῆς ἔξ αὐτῶν τῶν Ἑλληνικῶν φιλοσόφων τε καὶ συγγραφέων μεμαρτυρημένα, ἔξ ὃν καὶ μάλιστα δαίμονες ὅντες πονηροὶ πολυπλόκοις μηχαναῖς, τοτὲ μὲν ταῖς διὰ μαντειῶν, τοτὲ δὲ ταῖς δι' οἰωνῶν ἢ συμβόλων ἢ θυμάτων ἢ τῶν παραπλησίων, τὸ ἀνθρώπειον διαστρέφοντες γένος δείκνυνται.

losing something, or something else like that, which was not far from them while they were spending time in the air around the earth. It is not fitting for a wise and good person to accept any sayings of philosophers, not based on good laws or proper reasoning. Rather, if we must speak freely, we should consider all of them to be the worst of the worst, especially those who engage in adultery, mixing of males, marriages with mothers, and the shameful unions of brothers, along with many other acts against the gods, and conflicts and wars between gods and humans. No one among them ever spoke about these things, as if they were suitable for those who live without restraint or for those who do not think wisely. It seems they are angry.

5.praef.18 | And why should I go on, when I see the cruel and inhuman example of one of the greatest things, which is truly disgusting among the things being shown? I am talking about human sacrifice.

5.praef.19 | For it is not only the slaughter of irrational animals that brings joy, but also the destruction of humans. What kind of extreme cruelty does this not surpass? For these things, as I said, have been witnessed through the Preparatory works of the Greek philosophers and writers, from which even the demons, being wicked and crafty, show themselves to be involved in various schemes, sometimes through prophecies, sometimes through omens, signs, or sacrifices, twisting the human race.

5.praef.20 | διόπερ ἀποφαντέον αύτῶν τὰ χρηστήρια μὴ τοῦ ἐπὶ πάντων γεγονέναι θεοῦ. οὐκοῦν οὐδὲ συγκρίνειν αὐτὰ τοῖς Ἐβραίων προφήταις θεμιτὸν ἀν εἴη, ὃν ὁ πρῶτος ἱεροφάντης καὶ θεόλογος γέγονε Μώσης· ὅσων ἀγαθῶν τῷ βίῳ παραίτιος κατέστη· πρῶτον μὲν δογμάτων εὐαγγελικῶν καὶ ἀληθῶν περὶ τοῦ ποιήτου καὶ δημιουργοῦ τῶν ἀπάντων θεοῦ, περὶ τε τοῦ δευτέρου αἵτίου τῶν μετ' αὐτὸν λογικῶν καὶ νοερῶν οὐσιῶν, περὶ τε κοσμογονίας καὶ ἀνθρωπογονίας γραφὴν ἱερὰν ἔξεδωκεν, ἵτι τε τῶν θεοσεβῶν ἴστορίας τῶν πάλαι θεοφιλῶν Ἐβραίων, ὡσπερ τινὰς ἀρετῶν εἰκόνας ὑποτυπωσάμενος, εἰς ζῆλον τῶν ἀγαθῶν ἀνδρῶν τοὺς ὑπηκόους ἀνεκίνησε, καὶ νομοθεσίας ἐνθέου καὶ καταλλήλου τοῖς τότε χρωμένοις φωτὸς ἀπήρξατο λόγων, καὶ θρησκείας θεοσεβοῦς πέφηνεν εἰσαγωγεὺς, καὶ ἐπὶ πᾶσι τῶν μακροῖς ὕστερον χρόνοις ἔσεσθαι μελλόντων τὰς προρρήσεις ἀναπεφώνηκεν, ὡς μικρὸν ὕστερον μνημονευθήσεται.

5.praef.21 | καὶ τοιοῦτος μὴν οὗτος· κατὰ τὰ αὐτὰ δὲ καὶ οἱ μετ' αὐτὸν προφῆται, πάρεργον μὲν, εἴπου τι τῶν ἐφημέρων ἔζητεῖτο, καὶ τοῦτο προύλεγον τοῖς ἐρωτῶσι, τὸ δὲ κεφάλαιον τῆς προφητείας αὐτοῖς ἐπὶ μεγάλοις συνετελεῖτο.

5.praef.22 | οὐ γάρ ἐπὶ μαντείᾳ τῶν ἐφημέρων καὶ πρὸς τὸν παρόντα καιρὸν ἐπιζητούμενων οὐδέ γε σμικρῶν καὶ ταπεινῶν τὰ τῆς θεοφορίας ἡξιοῦντο, ἀλλ' ἐπὶ τοῦ παντὸς ἀνθρώπων γένους ἡ τοῦ θείου πνεύματος ἐν αὐτοῖς ἔλλαμψι

5.praef.20 | Therefore, we should declare that their oracles are not from the God who is above all. Surely, it would not be right to compare them to the prophets of the Hebrews, of whom the first was Moses, the sacred teacher and theologian. He was responsible for many good things in life. First, he delivered true and gospel teachings about the creator and maker of all things, and about the second cause of the rational and spiritual beings that follow him. He also wrote a sacred account of the creation of the world and the creation of humans, and he recorded the histories of the ancient God-loving Hebrews, illustrating some virtues to inspire the followers of good men. He began the divine laws suitable for those living at that time, and he introduced a pious religion. He also proclaimed prophecies about what would happen in the distant future, which will be remembered shortly after.

5.praef.21 | And such was he. Likewise, the prophets who came after him sought to do the same. They would answer questions about daily matters, and they would predict those things to those who asked. But the main point of their prophecies was focused on great matters.

5.praef.22 | For they did not seek to predict daily matters or small and humble things. Instead, the greatest shining of the divine spirit within them contained a foundation concerning all of humanity. They did not make prophecies about a sick person's

μεγίστην ὑπόθεσιν περιέχουσα, οὐ περὶ νοσοῦντος ἀνθρώπου τὸ σῶμα, οὐδὲ περὶ τῆς προσκαίρου καὶ πολυπαθοῦς ταύτης ζωῆς τὴν πρόρρησιν ἐπαγγελλομένη, οὐδὲ περὶ τινος ἀπολωλότος, οὐδ' ἄλλως περὶ τινων μέσων καὶ ἀδιαφόρων, ἢ οὕτε παρόντα ψυχῆς βελτιώσει συμβάλλεται οὕτε μὴ παρόντα ζημίαν ἢ βλάβην περιποιεῖ. ἀλλ' ἦν μὲν, ὡς ἔφην, ὅτε καὶ ταῦτα προύλεγον, οὐ κατὰ τὸν προηγούμενον δὲ λόγον, ἀλλὰ κατὰ ἀκολουθίαν τῆς τῶν κρειττόνων καταλήψεως· τὰ δέ γε πρωτοτύπως αἴτια τῆς ἐν τῷ προφητεύειν αὐτοὺς θεοληψίας μείζονα τὴν ὑπόθεσιν ἢ κατὰ τὰ είρημένα περιεῖχεν·

5.praef.23 | εἰ δ' οὖν τις τὴν πᾶσαν περιοχὴν τῆς Μώσεως γραφῆς καὶ τῶν μετ' αὐτὸν ἀκριβῶς διερευνήσειεν, εὔροι ἄν προτροπὴν καὶ διδασκαλίαν εύσεβείας τῆς εἰς τὸν τῶν ὅλων θεὸν αὐτὸν δὴ τὸν δημιουργὸν ἀπάντων περιέχουσαν, γνῶσιν τε καὶ θεολογίαν τὴν ἀνωτάτω τοῦ δευτέρου αἴτιου, πάσης δὲ πολυθέου πλάνης ἀποτροπὴν, εἴτα τῶν πάλαι θεοφιλῶν ἀνδρῶν τῶν δὴ καὶ ἀπαρξαμένων τῆς είρημένης εύσεβείας μνήμην, προρρήσεις τε καὶ ἀναφωνήσεις κατὰ τὸν ἔκείνων βίον ὑστέροις ποτὲ χρόνοις μελλόντων βιώσεσθαι, δι' ἐπιφανείας καὶ παρουσίας εἰς ἀνθρώπους θεοῦ, αὐτοῦ δὴ τοῦ δευτέρου κυρίου καὶ θεοῦ μετὰ τὸν ἀνωτάτω πατέρα καὶ αὐτοῦ χρηματίζοντος διδασκάλου τῆς αὐτῆς εύσεβείας, καὶ σωτῆρος ἐπιφανησομένου τῷ τῶν ἀνθρώπων βίῳ, δι' οὖν πᾶσι τοῖς ἔθνεσιν, Ἐλλησιν ὁμοῦ καὶ βαρβάροις, προύλεγον τὸν τῆς θεοσεβείας τῶν πάλαι θεοφιλῶν Εβραίων τρόπον παραδοθήσεσθαι.

body or about this temporary and suffering life, nor about something that was lost, or anything else trivial and indifferent, which neither improves the present soul nor causes harm or damage when absent. But when they did make such predictions, as I said, it was not according to the earlier reasoning, but according to the understanding of those who were greater. The original causes of their prophecies held a greater foundation than what has been mentioned.

5.praef.23 | If someone were to carefully examine the entire scope of Moses' writings and those that followed him, they would find encouragement and teaching of piety directed toward the God who is the creator of all things. They would also find knowledge and theology about the highest second cause, and a warning against all forms of polytheistic error. Then, they would remember the ancient God-loving men who first practiced this mentioned piety, along with their prophecies and declarations that would be lived out in later times. This would happen through the appearance and presence of God among people, specifically the second Lord and God, alongside the highest Father, who is also the teacher of the same piety. And the Savior would be revealed in the life of humanity, through whom all nations, both Greeks and non-Greeks, would be told that the way of piety of the ancient God-loving Hebrews would be passed down.

5.praef.24 | ταῦτα Μωσῆς, ταῦτα δὲ καὶ τῶν λοιπῶν προφητῶν παῖδες, οἱ πάντες ἔξ ἐνὸς στόματος προεκήρυττον· καὶ τοῦτ' ἦν τὸ τῆς εἰς ἀνθρώπους τοῦ θείου πνεύματος ἐπιφορᾶς φορᾶς αἴτιον, διδάξαι θεογνωσίαν ἀνθρώπους καὶ τὴν ἀνωτάτω περὶ πατρὸς καὶ υἱοῦ θεολογίαν, παιδεῦσαι τε τρόπον ἀληθοῦς εὐσεβείας, καὶ μνημονεῦσαι τῶν πάλαι κατωρθωκότων, καὶ τῶν μετὰ ταῦτα τῆς τῶν προγόνων εὐσεβείας ἔκπεπτωκότων, τόν τε κατὰ τούτ' ὧν ἔλεγχον διὰ μακρῶν ἐκφᾶναι λόγων, θεσπίσαι τε τὴν παρουσίαν τοῦ σωτῆρος καὶ διδασκάλου τοῦ παντὸς ἀνθρώπων γένους, καὶ τὴν δι' αὐτοῦ τῆς παλαιὰς Ἐβραίων θεοσεβείας εἰς πάντα τὰ ἔθνη μετάδοσιν προκηρῦξαι.

5.praef.25 | Ταῦτα ἦν τὰ ἔξ αἰῶνος στήλαις καὶ βίβλοις Ἱεραῖς τῶν προφήτων συμφώνως ἀναπεφωνημένα· αὐτὰ δὴ ταῦτα, ἀ καὶ ἡμῖν αὐτοῖς ὁφθαλμοῖς μετὰ τὸν μακρὸν αἰῶνα εἰσέτι νῦν πληρούμενα συνορᾶται, μᾶς δὲ φωνῇ πάντες οὗτοι καὶ θείῳ πνεύματι κάτοχοι πᾶσιν ἀνθρώποις τὸ φῶς τῆς ἀληθοῦς προεκήρυττον εὐσεβείας, ἀγνείαν τε ψυχῆς καὶ σώματος, παντελῆ τε κάθαρσιν διανοίας, ἦν αὐτοὶ πρότερον ἡσκηκότες τοῖς ὑπηκόοις προυβάλλοντο, πάσσης ἀκολάστου πράξεως τοὺς προσιόντας ἀπείργοντες, μηδὲ τῆς πολυθέου πλάνης ἀπομιμεῖσθαι τὰς ἐκθέσμους ἐπιτηδεύσεις, προτροπάδην δὲ φεύγειν διδάσκοντες πάσαν δαιμονικὴν ἔγχειρησιν, καὶ τὰς πάλαι περισπουδάστους ἐκείνας ἀνθρωποθυσίας, τὰς τε αἰσχρὰς καὶ ἐπιρρήτους περὶ θεῶν διηγήσεις, ὃν ἀπείργοντες μόνω προσανέχειν συνεβούλευον τῷ πάντων δημιουργῷ θεῷ, οἷα ἐφόρω καὶ κριτῆ

5.praef.24 | These things Moses spoke, and so did the other prophets, who all proclaimed from one mouth. This was the reason for the outpouring of the divine spirit upon people: to teach humanity about God and the highest theology concerning the Father and the Son, to train them in true piety, to remember those who had succeeded in the past, and those who had fallen away from the piety of their ancestors. It was also to express the correction through long discourses, to establish the coming of the Savior and teacher of all humanity, and to proclaim through him the passing down of the ancient piety of the Hebrews to all nations.

5.praef.25 | These were the pillars and sacred books of the prophets, proclaimed together from ancient times. These same things, which we can still see with our own eyes even after a long time, were declared by all of them with one voice, as they were filled with the divine spirit. They proclaimed the light of true piety to all people, purity of soul and body, and complete cleansing of the mind. They had practiced these things before and encouraged their followers to do the same, keeping them away from all immoral actions. They taught them not to imitate the strange practices of polytheism and to flee from all demonic actions, as well as from those ancient and serious human sacrifices, and the shameful and false stories about the gods. They advised that only to the creator God of all should one turn, who is like a judge over human actions, and not to be ignorant of the coming of Christ, the

τυγχάνοντι τῶν ἐν ἀνθρώποις  
πραττομένων, μηδὲ ἀγνοεῖν τὸν μέλλοντα  
εἰς ἀνθρώπους ἐπιδημεῖν τὸν Χριστὸν τοῦ  
Θεοῦ, σωτῆρα παντὸς γένους ἀνθρώπων  
καὶ διδάσκαλον βαρβάρων ὅμοῦ καὶ  
Ἐλλήνων εὔσεβείας τῆς ἀληθοῦς  
καταστησάμενον.

Savior of all humanity, who established  
true piety for both Greeks and non-Greeks.

5.praef.26 | τοσοῦτόν τι ἦν τὸ διάφορον  
τῶν ὑπὸ τοῦ Θείου πνεύματος κατόχων καὶ  
τῶν ὑπὸ δαιμονικῆς ἐνεργείας μαντεύεσθαι  
προσποιουμένων. εἴτα τὸ μὲν πονηρὸν  
δαιμόνιον, οἷα σκότου οίκειον, σκότον καὶ  
ἀχλὺν περιβάλλον τῇ ψυχῇ διὰ τῆς  
ἐπιφοιτήσεως, τὸν ὑπ' αὐτοῦ οἷα νεκρὸν  
ἔξηπλου τοῦ κατὰ φύσιν λογισμοῦ  
παρευηγμένον, ούδ' ἐπόμενον τοῖς  
λεγομένοις ἢ πραττομένοις δὲ αὐτοῦ,  
παντελῶς δ' ἀναίσθητον καὶ παράφρονα,  
παρ' ὃ καὶ μαντείαν ὡσπερ τινὰ μανίαν  
εἰκότως ἔοικασι τὴν τοιάνδε κατάπτωσιν  
ἐπικεκληκέναι.

5.praef.26 | There was such a difference  
between those who were filled with the  
divine spirit and those who pretended to  
prophesy under demonic influence. The  
evil demon, like one belonging to darkness,  
surrounds the soul with darkness and mist  
through its presence. The person  
influenced by it becomes like a dead  
person, losing their natural reasoning and  
not following what is said or done through  
it. They become completely insensible and  
mad, and this kind of prophecy is often  
thought to be a kind of madness.

5.praef.27 | τὸ δέ γε ἀληθῶς καὶ ἔνθεον  
πνεῦμα, φωτοειδές, μᾶλλον δὲ φῶς αὐτὸ  
τυγχάνον, ἢ δ' ἀν ἐπέλθῃ ψυχῇ, καινὴν  
παραχρῆμα καὶ λαμπροτάτην φωτὸς  
ἡμέραν ἐν αὐτῇ κατειργάζετο,  
διαυγεστέραν τε καὶ θεωρητικωτέραν  
πολὺ πλέον νῦν ἢ πρότερον αὐτὴν αὐτῆς  
ἀποφαῖνον, φαῖνον, ὡστε νήφειν καὶ  
έγρηγορέναι, συνορᾶν τε πάντων μάλιστα  
καὶ συγκρίνειν τὰ θεσπιζόμενα.

5.praef.27 | But the truly divine spirit,  
which is light-like and even more like light  
itself, when it comes upon a soul,  
immediately creates a new and brightest  
day of light within it. It makes the soul  
much clearer and more capable of seeing  
than it was before, so that it can be sober  
and alert, and especially able to see and  
compare all that is being prophesied.

5.praef.28 | παρ' ὃ μοι δοκοῦμεν εῦ καὶ  
ἀληθῶς προφήτας ἀποκαλεῖν τοὺς  
τοιούσδε παρὰ τὸ προφαίνειν καὶ  
προφωτίζειν ἐν αὐτοῖς τὸ θεῖον πνεῦμα μὴ  
μόνον τὰ παρόντα, ἀλλὰ καὶ τῶν

5.praef.28 | For this reason, we seem to  
rightly and truly call such people prophets,  
because the divine spirit within them  
reveals not only present things but also  
true and accurate knowledge of future

μελλόντων ἀληθῆ καὶ ἀκριβῆ γνῶσιν.

5.praef.29 | σκέψασθε δὲ εἴ μὴ πολὺ<sup>1</sup>  
κρείττων οὗτος καὶ ἀληθής ὁ λόγος,  
φάσκων πνεῦμα θεῖον ψυχαῖς ἐπιφοιτᾶν  
κεκαθαρμέναις καὶ νῷ λογικῷ καὶ διαυγεῖ  
πρὸς ὑποδοχὴν τοῦ θείου  
παρεσκευασμέναις, ἢ ὃ τῶν ἐν ἀψύχῳ ὅλῃ  
καὶ σκοτίοις μυχοῖς ἐναποκλειόντων τὸ  
θεῖον ἐν τε γυναικῶν καὶ ἀνδρῶν οὐ  
καθαραῖς ψυχαῖς, ἥδη δὲ καὶ ἐπὶ κόρακας  
καὶ ἱέρακας καὶ ἄλλους οἰωνοὺς, ἐπὶ τε  
αἴγας καὶ ἄλλα ζῶα, ναὶ μὴν καὶ ἐπὶ ὑδάτων  
συστάσεις, ἐν τε ἡπατοσκοπίαις, καὶ αἴμασι  
μυστηρῶν καὶ εἰδεχθῶν κνωδάλων, ἐρπετῶν  
τε ιοβόλων σώμασιν, οἵον δρακόντων καὶ  
γάλων καὶ τινῶν ἄλλων τοιουτορόπων, δι'  
ῶν τὴν τῶν μελλόντων πρόγνωσιν οὕτω  
θαυμάσιοι τὸν ἐπὶ πάντων θεὸν ἔκφαίνειν  
ὑπειλήφασι.

5.praef.30 | τοῦτο δ' ἀνδρῶν ἦν μὴ  
συνεωρακότων θεοῦ φύσιν, μηδέ γε θείου  
πνεύματος δύναμιν ἐπινενοηκότων,  
οὐδαμῶς μὲν ἐμφιλοχωροῦσαν ἀψύχοις ἢ  
ἀλόγοις ζῷοις, ἀλλ' οὐδὲν λογικοῖς  
ἄπασιν, εἴ μή ποτε \* \* ἄρα ἡ μόνων ψυχῶν  
καὶ ἐναρέτοις ψυχαῖς, οἷους ἡμῖν ἀρτίως ὁ  
λόγος τοὺς Ἐβραίων ὑπέγραψε προφήτας  
οὓς τοῦ θείου πνεύματος φαμὲν ἀξιωθῆναι  
μεγάλων ἔνεκεν πραγμάτων οἰκουμένης  
ἀπάσης ἀνθρώπων βελτιώσει  
συμβαλλομένων.

5.praef.31 | εἴ δέ ποτ' αὐτοῖς σκιᾶς δίκην  
ἐπηκολούθει τὸ καὶ τὰ παρόντα τῶν μέσων  
καὶ ἀδιαφόρων γνωρίζειν, καὶ προλέγειν  
κατὰ καιρὸν τὰ ἀγνοούμενα τοῖς  
ἔρωτῶσιν, ἀναγκαίως καὶ τοῦτο τοῖς πάλαι

things.

5.praef.29 | Consider whether this word is not much better and more true, claiming that a divine spirit comes upon souls that are pure and prepared with a clear and rational mind to receive the divine. Or is it the case that the spirit of those in lifeless matter and dark corners comes upon women and men with impure souls, and even upon crows, hawks, and other birds, as well as goats and other animals, yes, even upon water creatures, in liver readings, and in the blood of filthy and horrible creatures, and in the bodies of poisonous reptiles, like dragons and owls, through which they claim to reveal the knowledge of future things about the god above all?

5.praef.30 | If men do not see the nature of god, nor understand the power of the divine spirit, it certainly does not come upon lifeless or irrational animals, nor does it come upon all rational beings, unless perhaps it is only upon pure souls and those that are truly alive. This is what our word just now wrote about the prophets of the Hebrews, whom we say were deemed worthy of the divine spirit for the sake of great matters concerning the improvement of all humanity.

5.praef.31 | But if at any time they follow shadows, knowing the present things and indifferent matters, and predicting unknown things to those who ask, then this too was necessarily provided to those who

αύτοῖς πλησιάζουσι παρεῖχον, ὡς ἀν μὴ δοκοῦεν οἱ λίχνοι περὶ τὰς προγνώσεις εὐλόγως ἀποκλίνειν ἐπὶ τὰ ἔξω τὸν ἀλλοφύλων ἔθνῶν μαντεῖα σπάνει προφήτων οἰκείων.

were close to them long ago, so that they would not seem like lamps that reasonably stray from the predictions of their own prophets to the foreign nations' oracles.

5.praef.32 | Άλλὰ ταῦτα μὲν ᾖδε τέλος ἔχετω, τῆς ἐν τοῖς Ἐβραίων προφήταις θείας δυνάμεως ὄντα παραστατικά. ὥρα δὴ οὖν αύτοῖς, οἵα δὴ ἐνθέοις ἀνδράσι καὶ σοφοῖς οὐ κατ' ἀνθρωπὸν γενομένοις, κατ' ἐπίπνοιαν δὲ θείου πνεύματος, πείθεσθαι διδάσκουσι, παιδεύεσθαι τε τὰ παρ' αύτοῖς δόγματα καὶ τὰς εὔσεβεῖς καὶ ἀδιαπτώτους θεολογίας, ούκέτ' ἀμφιβολίαν ἔχοντα, μή πη ἀρετῆς καὶ ἀληθείας ἀλλότριον ἐπάγονται· φέρ' οὖν ἡδη λοιπὸν ἀναλαβόντες ἔξ ὑπαρχῆς τὸν λόγον τὴν ἐν τοῖς εὐαγγελίοις περὶ τὴν τοῦ σωτῆρος ἡμῶν Ἰησοῦ τοῦ Χριστοῦ θεολογίαν ἀπὸ τῆς προφητικῆς μαρτυρίας πιστωσώμεθα.

5.praef.32 | But let this be the end of the discussion about the divine power present in the prophets of the Hebrews. It is now time for them, as those who are inspired and wise, not merely human, to teach us to be persuaded by the divine spirit, to learn their teachings and their pious and unchanging theologies, no longer having doubt that they do not bring in anything foreign to virtue and truth. Therefore, let us now take up the word from the beginning about the theology of our savior Jesus Christ in the gospels, based on prophetic testimony.

5.praef.33 | ἡ μὲν οὖν εὐαγγελικὴ μαρτυρία ᾖδε τὸν Χριστὸν θεολογεῖ "ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεὸν, καὶ θεὸς ἦν ὁ λόγος. πάντα δὲ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο ἔνετο οὐδὲν." καλεῖ δὲ αὐτὸν καὶ φῶς νοερὸν, καλεῖ δὲ καὶ κύριον, ὡσπερ οὖν καὶ θεόν.

5.praef.33 | Therefore, the gospel testimony speaks of Christ like this: 'In the beginning was the Word, and the Word was with God, and the Word was God. All things were made through him, and without him nothing was made that has been made.' It also calls him the light of reason and calls him Lord, just as it calls him God.

5.praef.34 | καὶ ὁ θεσπέσιος δὲ Παῦλος, οἵα τοῦ Χριστοῦ μαθητῆς ὧν καὶ ἀπόστολος, συνάδει τῇ θεολογίᾳ, ταῦτα περὶ αὐτοῦ διεξιών ὃς ἔστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως, ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαὶ, εἴτε ἔξουσίαι.

5.praef.34 | And the divine Paul, being a disciple and apostle of Christ, agrees with this theology, explaining that he is the image of the invisible God, the firstborn of all creation, because all things were created in him, both in the heavens and on the earth, whether thrones, dominions, principalities, or powers. All things were

τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται, καὶ αὐτός ἐστι πρὸ πάντων, καὶ τὰ πάντα δι' αὐτοῦ συνέστηκε." κειληται καὶ θεοῦ δύναμις καὶ θεοῦ σοφία. αὐτὰ δὴ οὖν ταῦτα πρόκειται καὶ νῦν ἀπὸ τῶν παρὰ Ἐβραίοις γραφῶν ἔξανθίσασθαι, ὡς ἂν διὰ τῆς ἐν ἑκατέροις τοῖς μέρεσι συμφωνίας ἡ τοῦ ἀληθοῦς ἀπόδειξις παρασταθείη.

created through him and for him, and he is before all things, and in him all things hold together." He is also called the power of God and the wisdom of God. Therefore, these things are now set forth to be drawn out from the writings of the Hebrews, so that through the agreement found in each part, the proof of the truth may be shown.

5.praef.35 | χρὴ δὲ μὴ ἀγνοεῖν ὅτι οὗτοί μὲν θεῖοι χρησμοὶ πολὺ τὸ καὶ πρὸς λέξιν καὶ πρὸς διάνοιαν ὑπερφυὲς τῇ Ἐβραίων φωνῇ περιέχοντες, διαφόρου τῆς ἐπὶ Ἑλληνικὸν ἐρμηνείας τετυχήκασι, τοῦ δυσθεωρήτου χάριν ἐβδομήκοντα δ' οὓς ἄνδρες ἀθρόως Ἐβραῖοι συμφώνως αὔτας μεταβεβλήκασιν, οἵς μάλιστα τὸν νοῦν προσέξομεν, ὅτι δὴ καὶ τῇ τοῦ Χριστοῦ ἐκκλησίᾳ τούτοις κεχρῆσθαι φίλον.

5.praef.35 | It is necessary not to be unaware that the divine oracles contain much that is extraordinary in both wording and meaning in the Hebrew language, which is different from the Greek translation. Therefore, seventy men, all Hebrews, have gathered together to translate them, and we should pay special attention to them, as they are especially dear to the church of Christ.

5.praef.36 | εἰ δέ που γίνοιτο χρεία, ούδε τὰς τῶν μετὰ ταῦτα νεωτέρων ἐρμηνευτῶν ἐκδόσεις, αἵς φίλον εἰσέτι νῦν Ἰουδαίοις χρῆσθαι, παραιτησόμεθα· ὡς ἂν πανταχόθεν τὰ τῆς ἀποδείξεως ἡμῖν βεβαιοτέρας τύχοι παραστάσεως. τούτων ἡμῖν πεπροοιμιασμένων καὶ τῶν ἐνθέων φωνῶν ἥδη λοιπὸν ἐφαψύμεθα.

5.praef.36 | But if there is ever a need, we will not reject the versions of the later interpreters, which the Jews still like to use today. This way, we may have a stronger presentation of the proof from everywhere. Having prepared these things for us, we will now touch on the divine voices.

## Section 1

5.1.1 | "Ἐγὼ ἡ σοφία κατεσκήνωσα βουλὴν, καὶ γνῶσιν, καὶ ἔννοιαν ἐγὼ ἐπεκαλεσάμην. φόβος κυρίου μισεῖ ἀδικίαν, ὕβριν τε καὶ ὑπερηφανίαν καὶ ὀδοὺς πονηρῶν. μεμίσηκα δὲ ἐγὼ διεστραμμένας ὀδοὺς κακῶν. ἐμὴ βουλὴ καὶ ἀσφάλεια, ἐμὴ φρόνησις, ἐμὴ δὲ ἴσχύς. δι' ἐμοῦ βασιλεῖς βασιλεύουσιν, καὶ οἱ δυνάσται γράφουσι

5.1.1 | I, wisdom, have made my dwelling in counsel, and I have called for knowledge and understanding. The fear of the Lord hates wrongdoing, pride, and the paths of the wicked. I hate crooked ways of evil. My counsel and safety, my understanding, and my strength. Through me, kings reign, and rulers write justice. Through me, great ones

δικαιοσύνην. δι’ ἔμοῦ μεγιστᾶνες  
μεγαλύνονται, καὶ τύραννοι δι’ ἔμοῦ  
κρατοῦσι γῆς· ἐγὼ τοὺς ἐμὲ φιλοῦντας  
ἀγαπῶ, οἱ δὲ ἐμὲ ζητοῦντες εὐρήσουσι  
χάριν· πλοῦτος καὶ δόξα ἐμοὶ ὑπάρχει, καὶ  
κτῆσις πολλῶν καὶ δικαιοσύνη.

become great, and tyrants hold the earth. I  
love those who love me, and those who  
seek me will find grace. Wealth and honor  
are with me, and lasting riches and justice.

5.1.2 | βέλτιον ἐμὲ καρπίζεσθαι ὑπὲρ  
χρυσίον καὶ λίθον τίμιον πολύν ’ τὰ δὲ ἐμὰ  
γεννήματα κρεῖσσον ἀργυρίου ἐκλεκτοῦ. ἐν  
ὸδοῖς δικαιοσύνης περιπατῶ, καὶ ἐν ὀδοῖς  
δικαιοσυνῆς ἀναστρέφομαι ^ ἔνα μερίσω  
τοῖς ἐμὲ ἀγαπῶσιν ὑπαρξιν, καὶ τοὺς  
θησαυροὺς αὐτῶν ἐμπλήσω ἀγαθῶν ’ ἐὰν  
ἀναγγείλω ὑμῖν τὰ καθ’ ἡμέραν γινόμενα,  
μνημονεύσω τὰ ἔξ αἰῶνος ἀριθμῆσαι.  
κύριος ἔκτισέν με ἀρχὴν δῶν αὐτοῦ εἰς  
ἔργα αὐτοῦ, πρὸ τοῦ αἰῶνος ἐθεμελίωσέ  
με, ἐν ἀρχῇ πρὸ τοῦ τὴν γῆν ποιῆσαι καὶ  
πρὸ τοῦ τάς ἀβύσσους ποιήσαι.

5.1.2 | It is better to gain me than gold and  
much precious stone; my fruits are better  
than chosen silver. I walk in the paths of  
righteousness and turn in the ways of  
justice. I give wealth to those who love me,  
and I fill their treasures with good things.  
If I announce to you the things happening  
each day, I will remember the things from  
eternity. The Lord created me as the  
beginning of his ways for his works; before  
the ages, he established me, before he made  
the earth and before he created the depths.

5.1.3 | πρὸ τοῦ προελθεῖν τὰς πηγὰς τῶν  
ὑδάτων, πρὸ τοῦ ὅρη ἐδρασθῆναι, πρὸ δὲ  
πάντων βουνῶν γεννᾶ με. κύριος ἐποίησεν  
χώρας ἀοικήτους καὶ ἄκρα οίκούμενα τῆς  
ὑπ’ οὐρανὸν ’ ἡνίκα ἡτοίμαζε τὸν οὐρανὸν,  
συμπαρήμην αὐτῷ, καὶ ὅτε ἀφώριζε τὸν  
ἐαυτοῦ θρόνον ἐπ’ ἀνέμων’ ἡνίκα ἴσχυρὰ  
ἐποίει τὰ ἄνω νέφη, καὶ ὡς ἀσφαλεῖς ἐτίθει  
πηγὰς τῆς ὑπ’ οὐρανὸν, ἐν τῷ τιθέναι τῇ  
θαλάσσῃ ἀκριβασμὸν αὐτοῦ, καὶ ὕδατα οὐ  
παρελεύσονται στόμα αὐτοῦ ’ ἡνίκα ἴσχυρὰ  
ἐποίει τὰ θεμέλια τῆς γῆς, ἥμην παρ’ αὐτῷ  
ἀρμόζουσα ’ ἐγὼ ἥμην ἦ προσέχαιρε, καθ’  
ἡμέραν δὲ εύφραινόμην ἐν προσώπῳ  
αὐτοῦ ἐν παντὶ καιρῷ, οὓς ηύφραίνετο τὴν  
οίκουμένην συντελέσας καὶ ἐνηυφραίνετο  
ἐν νἰοῖς ἀνθρώπων.”

5.1.3 | Before the springs of the waters  
came forth, before the mountains were  
settled, before all the hills, he gave birth to  
me. The Lord made uninhabited places and  
the heights that are under heaven; when he  
was preparing the heavens, I was with him,  
and when he set his throne upon the winds.  
When he made strong the upper clouds and  
established the springs under heaven,  
when he set the sea in its place, the waters  
would not pass his command. When he  
made strong the foundations of the earth, I  
was beside him, shaping things; I was his  
delight every day, rejoicing before him at  
all times, rejoicing in the inhabited world  
and delighting in the children of men.

5.1.4 | Η πρὸ τῶν γεννητῶν θεία καὶ πανάρετος ούσια, ἡ νοερὰ καὶ πρωτότοκος τῆς ἀγεννήτου φύσεως είκὼν, ὁ γνήσιος καὶ μονογενὴς τοῦ τῶν ὅλων θεοῦ υἱὸς πολυώνυμός τις ὁν καὶ διὰ πλείστων προσρήσεων θεολογούμενος, τῷ τῆς σοφίας ἐπὶ τοῦ παρόντος ἀξιώματί τε καὶ προσηγορίᾳ τετίμηται, λόγον θεοῦ αὐτὸν καὶ φῶς, καὶ ζωὴν καὶ ἀλήθειαν καὶ ἐπὶ πάσι Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν προσαγορεύειν μεμαθήκαμεν

5.1.5 | ἥδη οὖν τὰ μετὰ χεῖρας αὐτὸς περὶ ἑαυτοῦ, ὡς ἀν θεοῦ σοφία ζῶσα καὶ καθ' αὐτὴν ὑφεστῶσα, δι' τοῦ σοφωτάτου Σολομῶνος διεξέρχεται "έγώ ἡ σοφία κατεσκήνωσα βουλὴν, καὶ γνῶσιν καὶ ἔννοιαν ἔγώ ἐπεκαλεσάμην," καὶ τὰ τούτοις ἐπαγόμενα λέγων.

5.1.6 | ἀλλὰ καὶ ὡς τὴν τῶν ὅλων διοίκησιν καὶ πρόνοιαν ἀναδεδεγμένος ἐπιφέρει δι' ἐμοῦ βασιλεῖς βασιλεύουσι, καὶ οἱ δυνάσται γράφουσι δικαιοσύνην. δι' ἐμοῦ μεγιστᾶνες μεγαλύνονται." εἶτα εἰπὼν μνημονεύσειν τὰ ἔξ αἰῶνος ἐπάγει λέγων "κύριος ἔκτισέ με ἀρχὴν ὃδῶν αὐτοῦ εἰς ἔργα αὐτοῦ, πρὸ τοῦ αἰῶνος ἐθεμελίωσέ με' δι' ὃν ὁμοῦ καὶ γεννητὸν ἑαυτὸν, οὐχὶ δὲ τὸν αὐτὸν ὅντα τῷ ἀγεννήτῳ διδάσκει, πρὸ παντὸς αἰῶνος ούσιωμένον, θεμελίου τε τρόπον τῶν γεννητῶν ἀπάντων προβεβλημένον.

5.1.7 | ὅθεν τὸν θεῖον ἀπόστολον εἴκὸς δρμώμενον περὶ αὐτοῦ φάναι, ὃς ἔστιν είκὼν τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως, ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, τὰ ἐν τῷ οὐρανῷ καὶ τὰ ἐπὶ τῆς γῆς.

5.1.4 | Before the created beings, divine and most excellent essence, the intellectual and firstborn image of the uncreated nature, the true and only son of the God of all, known by many names and spoken of in many ways, is honored in this present position and title of wisdom. He is called the word of God, light, life, and truth, and we have learned to call Christ the power of God and the wisdom of God.

5.1.5 | Now, he himself speaks about himself, as the living wisdom of God that exists in itself, going through the most wise Solomon: 'I, wisdom, have made my home in counsel, and I have called for knowledge and understanding,' and saying the things that follow.

5.1.6 | "But also, as the one who has taken on the management and care of all things, through me kings rule, and rulers write justice. Through me, great ones become great." Then, having said this, he brings to mind the things from eternity, saying: "The Lord created me as the beginning of his ways for his works; before the ages, he established me," through which he shows himself to be both generated and not generated, teaching not the same being as the uncreated, existing before all ages, set as the foundation of all created beings.

5.1.7 | Therefore, it is fitting that the divine apostle speaks about him, who is the image of the invisible, the firstborn of all creation, because in him all things were created, the things in heaven and the things on earth.

πρωτότοκος μὲν γὰρ πάσης ἀνείρηται κτίσεως κατὰ τὸ "κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αύτοῦ." νοοῖτο δ' ἀν εἰκότως εἰκὼν τοῦ θεοῦ, ὡς ἀν γέννημα τῆς ἀγεννήτου φύσεως τυγχάνων.

For he is called the firstborn of all creation according to the saying, 'The Lord created me as the beginning of his ways for his works.' It should be understood that he is rightly seen as the image of God, as if he is a product of the uncreated nature.

5.1.8 | τοῦτο δ' οὖν ἐν τοῖς μετὰ χεῖρας ὅμοιογεῖ δλ' ὥν φησι "πρὸ τοῦ ὅρη ἐδρασθῆναι, καὶ, πρὸ δὲ πάντων βουνῶν γεννᾶ με." ἐνθεν αὐτὸν υἱὸν μονογενῆ καὶ πρωτότοκον τοῦ θεοῦ λόγον ἀναγορεύομεν τὸν αὐτὸν ὄντα τῇ δηλουμένῃ σοφίᾳ. ὅπως δὲ γέννημα θεοῦ αὐτὸν εἶναι φαμὲν ίδίας ἀν δέοιτο ἔξετάσεως, ἐπεὶ μήτε κατὰ προβολὴν μήτε κατὰ διάστασιν, ἢ διαίρεσιν, ἢ μείωσιν, ἢ τομὴν, ἢ κατά τι ὅλως τῶν ἐπὶ τῆς θνητῆς γενέσεως ἐπιτελουμένων, τὴν ἀπόρρητον αὐτοῦ γενεσιοναργίαν ἐπινοοῦμεν.

5.1.8 | This, then, he openly acknowledges in what follows, saying, 'Before the mountains were settled, and before all the hills, he gave birth to me.' From this, we call him the only-begotten and firstborn Word of God, the same being as the wisdom that is revealed. And as we say he is a product of God, it would require special examination, since it is not by projection, nor by division, or separation, or reduction, or cutting, or in any way like what happens in mortal generation, that we think of his hidden origin.

5.1.9 | οὐδὲ γὰρ θέμις τῶν ἐν γεννητοῖς τισι τὴν ἄρρητον καὶ ἀκατωνόμαστον αὐτοῦ γένεσιν τε καὶ οὐσίωσιν ἀφομοιοῦν, οὐδέ τινα τῶν ἐπικαίρων καὶ θνητῶν παραβάλλειν αὐτῷ εἰκόνα, ἐπεὶ μηδὲ κατὰ τὰς παρ' ἡμῖν τῶν ζώων γενέσεις οὐσίαν ἐξ ούσιας κατὰ πάθος ἢ διαίρεσιν μεριστὴν καὶ χωριστὴν ἐκ τοῦ κατρὸς προεληλυθέναι τὸν υἱὸν φάναι ὅσιον.

5.1.9 | For it is not right to compare his hidden and unnameable origin and essence to any of those that are generated, nor to put forward any image from the recent and mortal. Since, even in our examples of animal generation, the essence does not come from essence through passion or division, nor is it separated from the source, we say that the Son is holy.

5.1.10 | ἀμερὲς γὰρ καὶ ἄτομον τὸ θεῖον, οὐ τεμνόμενον, οὐ διαιρούμενον, οὐκ ἐκτεινόμενον, οὐ μειούμενον, οὐ συστελλόμενον, οὐ μείζον', οὐ χεῖρον, οὐ κρείττον αὐτοῦ γινόμενον, οὐκ ἔχον ἐν ἑαυτῷ ἔτερον τι αὐτοῦ, ἐνα καὶ πρόηται τοῦτο.

5.1.10 | For the divine is indivisible and simple, not cut, not divided, not extended, not reduced, not contracted, not greater, not lesser, not better than itself, having nothing else within itself; it is one and this is its nature.

5.1.11 | πὰν γὰρ τὸ ἔν τινι ὅν ἡ ὡς συμβεβηκός, οἷον λευκὸν ἐν σώματι, ἡ ὡς ἔτερον ἐν ἑτέρῳ τυγχάνει, ὡς τὸ ἐν τῇ κυοφορούσῃ κατὰ γαστρὸς κυοφορούμενον, ἡ ὡς μέρος ἐν τῷ ὅλῳ, ὡς ἀν ἐν σώματι χεὶρ ἡ ποὺς ἡ δάκτυλος τοῦ παντὸς ὄντα μέρη, ὃν ἀποκοπὴν ἡ τινα τομὴν ἡ διαίρεσιν πεπονθότων, ἀτελὲς καὶ κολοβὸν, ὡς ἀν τοῦ μέρους ἡ κρωτηριασμένου, ἀπολέλειπται τὸ πᾶν.

5.1.12 | ἀλλὰ γὰρ καὶ τὸ εἰκόνι τοιᾶδε καὶ δόμοιώσει χρῆσθαι ἐπὶ τῆς ἀγεννήτου φύσεως τοὺς τῶν ὅλων θεοῦ, καὶ τῆς τοῦ μονογενοῦς αὐτοῦ καὶ πρωτοτόκου γενέσεως, πάντων ἀν εἴη ἀσεβέστατον.

5.1.13 | οὐ τοίνυν ὡς ἔτερον ἐν ἑτέρῳ ἔξ ἀπείρων καὶ ἀνάρχων αἰώνων ἦν ὁ υἱὸς ἀγέννητος ἐν τῷ πατρὶ, μέρος ὃν αὐτοῦ, ὃ μεταβληθὲν ὑστερον καὶ κενωθὲν ἐκτὸς αὐτοῦ γέγονε· τροπῆ γάρ ἡδη τοῦτο οίκειον. Καὶ δύο γάν οὕτως ἀγέννητα Εἴεν, τὸ προβεβληκός καὶ τὸ πρπεβλημένον. Καὶ τίς ἦν κατάστασις κρείττων; ἄρα η πρὸ τῆς τροπῆς τῆς κατὰ τὴν προβολήν διαστάσεως;; οὔκουν ὡς Μέρος ἡ μέλος ἀγεννήτως ἡνωμένον ἀεὶ πρότερον, ἔπειτα δὲ διαστὰν καὶ χωρὶς γενόμενον τοῦ ὅλου, τὸν υἱὸν ἀπὸ τοῦ πατρὸς οἶόν τε ἐινοεῖν.

5.1.14 | ἄρρητα γὰρ καὶ ἄντικρυς ἀσεβῆ ταῦτα, ὕλης μὲν ὄντα σωμάτων οίκεια, τῆς δὲ ἀσωμάτου καὶ ἀύλου φύσεως ἀλλότρια. Διὸ κατὰ καιρὸν εἰκότως ἀν τις ἐνταῦθα

5.1.11 | For everything that exists in something, either as an accident, like whiteness in a body, or as another thing in another, like what is carried in the womb, or as a part in the whole, like a hand or foot or finger in a body, if any part is cut off or divided, it becomes incomplete and lacking, as if the whole is mutilated by the loss of a part.

5.1.12 | But it would be most impious to use such an image and comparison for the ungenerated nature of the whole god, and for the generation of his only-begotten and first-born.

5.1.13 | Therefore, the son is not ungenerated as a part within the father from infinite and unoriginated ages, which, if changed and separated from him, would become something else. For this is already a change of nature. And if there were two ungenerated beings, the one projected and the one projected upon. And what would be the better condition? Is it not the state before the change in the projection? Therefore, as a part or member that is ungenerated and always united before, then later separated and made apart from the whole, one could think of the son as coming from the father.

5.1.14 | For these things are unspeakably and directly impious, being related to the nature of bodies, but foreign to the nature that is incorporeal and immaterial.

Πάλιντὸ “τὴν γενεσιν αύτοῦ τίς διηγήσεται; ἀνφθέγξαιτο ἄν.

Therefore, at the right time, one might rightly ask here, 'Who will tell of his generation?'

5.1.15 | ἐπειδὴ καὶ τὴν ἑναντίαν ἐλθεῖν οὐκ ἀκίνδυνον, καὶ ἀπλῶς οὕτως ἔξ ούκ ὅντων γεννητὸν Τὸν υἱὸν τοῖς λοιποῖς γεννητοῖς ὁμοίως ἀποφήνασθαι. ἄλλη γὰρ υἱοῦ γένεσις καὶ ἄλλῃ ἡ διὰ τοῦ υἱοῦ δημιουργία.

5.1.15 | Since it is not safe to come to the opposite conclusion, one could simply say that the son is generated from non-existence just like other generated beings. For the generation of the son is different from the creation through the son.

5.1.16 | ἀλλὰ γὰρ ὥσπερ ἡ θεία γραφὴ τοτὲ Μὲν πρωτότοκον πάστης κτίσεως τὸν υἱὸν ἀναγορεύει ἔξ αύτοῦ πρωσώπου, τὸ “κύριος ἔκτισέ με ἀρχὴν ὁδῶν αύτοὺς” φάσκουσα, τοτὲ δὲ γέννημα τοῦ παρτὸς εἶναι λέγει κατὰ τὸ “πρὸ δὲ πάντων βουνῶν γεννᾷ με,”

5.1.16 | But just as the divine scripture sometimes calls the son the firstborn of all creation from his own person, saying, 'The Lord created me as the beginning of his ways,' at other times it says he is a product of the part according to 'Before all the mountains, he gives birth to me.'

5.1.17 | Ταύτη καὶ ἡμῖν ἔπεσθαι ὑγιῶς ἄν ἔχοι, καὶ τὸ πρὸ πάντων αἰώνων εἶναι λόγον ὅντα θεοῦ δημιουργικὸν καὶ τὸ πατρὶ συνεῖναι, μονογενῆ τε υἱὸν εἶναι τοῦ τῶν ὅλων θεοῦ, ὑπουργόν τε καὶ συνεφύγον τῷ πατὶ τῆς τῶν ὅλων οὐσιώσεώς τε καὶ διακοσμήσεως γεγεννημένον ὁμολογεῖν.

5.1.17 | It would be healthy for us to follow this, and to acknowledge that the one who is the Word of God, existing before all ages, is with the Father, and that he is the only-begotten son of the God of all, born to assist and work together with the Father in the essence and arrangement of all things.

5.1.18 | Εἴ γὰρ οὖν καὶ ἄλλο τι ἄρρητον καὶ ἀκατάληπτον ἡμῖν ἐν τῇ τῶν ὅλων ἀπολέλειπται φύσει, μυρίᾳ δὲ τὰ τοιαῦτα, ὅποια καὶ τὰ τοῖς θεοφιλέσιν ἐπηγγελμένα τυγχάνει, “ἄ ὄφθαλμὸς οὐκ εἴδεν καὶ οὓς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη,” κατὰ τὸν ιερὸν ἀπόστολον, πολὺ πρότερον πάστης ἐννοίας ἐπέκεινα, ἄρρητα καὶ ἀκατωνόμαστα, ἀνεπινόητά τε καὶ ἀνενθύμητα γένοιτο ἀν τὰ περὶ τῆς πρώτης τοι μονογενοῦς τοῦ θεοῦ γενέσεως,

5.1.18 | For if there is anything else that is unspeakable and incomprehensible to us in the nature of all things, and there are many such things, like those promised to the God-loving, 'What eye has not seen and ear has not heard, and it has not entered into the heart of man,' according to the holy apostle, far beyond all understanding, it would be unspeakable and unnameable, and beyond thought, concerning the first generation of the only-begotten of God. We would have

ἄλλο μηδὲν πλέον ἔχόντων ἡμῶν περὶ αὐτοῦ λέγειν τε καὶ νοεῖν, ἢ τὴν γενεὰν αὐτοῦ τίς διηγήσεται; εἰ δέ τις τούτου περαιτέρω χωρῶν τόλμῃ προαχθείη τὰ πάντη ἀπερινόητα ὀρατικοῖς καὶ σωματικοῖς παραβάλλειν ὑποδείγμασι, τάχα ἀν εἴποι τῆς τοῦ πατρὸς ἀγεννήτου φύσεως καὶ τῆς ἀνεκφράστου οὐσίας, ὥσπερ εύωδίαν τινὰ καὶ φωτὸς αύγήν, τὸν υἱὸν ἐξ ἀπείρων αἰώνων, μᾶλλον δὲ πρὸ πάντων αἰώνων ὑποστῆναι, γενόμενόν τε συνεῖναι, καὶ συγγενόμενον ἀεὶ τῷ πατρὶ ὡς τῷ μύρῳ τὸ εύώδες καὶ τῷ φωτὶ τὴν αύγήν, ἀλλ' οὐ τοῖς ὑποδείγμασι κατὰ πάντα τρόπον ὁμοίως, ὥσπερ οὖν ἥδη πρότερον εἴρηται.

5.1.19 | τὰ μὲν γὰρ ἄψυχα σώματα τὸ συμβεβηκός ἐν ποιότησι κέκτηνται· ἢ τε γὰρ αύγὴ σύμφυτος οὗσα τῇ τοῦ φωτὸς φύσει καὶ οὐσιωδῶς συνυπάρχουσα τῷ φωτὶ, οὐκ ἀν δύναιτο ἐκτὸς ὑφεστάναι τοῦ ἐν ᾖ ἔστιν· ὃ δέ γε τοῦ θεοῦ λόγος καθ' ἐαυτὸν οὐσίωταί τε καὶ ὑφέστηκε, καὶ οὐκ ἀγεννήτως συνυπάρχει τῷ πατρὶ, ἀλλ' ὡς μονογενῆς υἱὸς μόνος πρὸ πάντων τῶν αἰώνων ἐκ τοῦ πατρὸς γεγεννημένος, ἢ τε εύωδία ἀπορροή τις οὗσα σωματικὴ τοῦ ὑποκειμένου, καὶ οὐ καθ' ἐαυτὴν ἐκτὸς τοῦ πρώτου αἰτίου τὸ πλησιάζον πληροῦσα, οὐδὲν ἦττον σωματικὴ οὗσα καὶ αὐτὴ τυγχάνει.

5.1.20 | οὐ ταύτη οὖν ἡμῖν νοηθήσεται καὶ τὰ περὶ τῆς πρώτης ούσιωσεως τοῦ σωτῆρος ἡμῶν. οὐδὲ γὰρ ἐξ οὐσίας τῆς ἀγεννήτου κατά τι πάθος ἢ διαιρεσιν ούσιωμένος, οὐδέ γε ἀνάρχως συνυφέστηκε τῷ πατρὶ, ἐπεὶ ὃ μὲν ἀγέννητος, ὃ δέ γεννητὸς, καὶ ὃ μὲν πατήρ,

nothing more to say or think about him, except who can tell of his generation? But if someone dares to go further and compare the utterly incomprehensible with visible and bodily examples, perhaps they would say that the son, from the unbegotten nature of the Father and the ineffable essence, is like a fragrance and the light of dawn, existing from endless ages, even more so before all ages, being and always being related to the Father like the sweet-smelling myrrh and the light to the dawn, but not in every way like the examples, as has already been said before.

5.1.19 | For inanimate bodies possess their qualities by chance. For light, being naturally joined to the nature of light and essentially existing with it, cannot exist apart from that in which it is. But the Word of God exists in itself, and is essential, and does not exist without the Father, but as the only-begotten son, born from the Father before all ages. The fragrance, being a physical outflow of the substance, does not exist on its own outside of the first cause, yet it is still physical.

5.1.20 | Therefore, we will not understand the things about the first essence of our Savior in this way. For he is not made from the essence of the unbegotten by any passion or division, nor is he without beginning joined to the Father, since one is unbegotten and the other is begotten, and

ό δὲ υἱός. προυπάρχειν δὲ καὶ  
προυφεστάναι πατέρα υἱοῦ πᾶς ὅστις οὖν  
ἄν ὅμολογήσειεν.

one is the Father and the other is the Son.  
Anyone who would agree must  
acknowledge that the Father exists before  
the Son.

5.1.21 | εἴη δ' ἄν ταύτη καὶ εἰκὼν θεοῦ,  
ἀρρήτως πάλιν καὶ ἀνεπιλογίστως ἡμῖν,  
ζῶντος θεοῦ ζῶσά τις καὶ καθ' αὐτὴν  
ὑφεστῶσα ἀϋλως καὶ ἀσωμάτως καὶ τοῦ  
ἐναντίου παντὸς ἀμιγῶς, ἀλλ' οὐχ οἵα τις  
πάλιν ἡ παρ' ἡμῖν εἰκὼν, ἔτερον μὲν ἔχουσα  
τὸ κατ' οὐσίαν ὑποκείμενον, ἔτερον δὲ τὸ  
εἶδος, ἀλλ' ὅλον αὐτὸν εἶδος ὁν, καὶ  
αὐτοουσίᾳ τῷ πατρὶ ἀφομοιούμενος, οὕτω  
δὲ καὶ ζωτικωτάτη τοῦ πατρὸς εύωδία  
τυγχάνει, ἀρρήτως ἡμῖν πάλιν καὶ  
ἀνεπιλογίστως.

5.1.21 | Let it be that there is also an image  
of God, which is beyond words and beyond  
thought for us, existing as a living being,  
immaterial and incorporeal, completely  
free from everything opposite. But it is not  
like the image we have, which has one  
essence as its foundation and another for  
its form, while being a whole form itself,  
and being essentially similar to the Father.  
Thus, the most vital fragrance of the Father  
is also beyond words and beyond thought  
for us.

5.1.22 | ἐπεὶ καὶ πάντα, ὅσα ἔστι περὶ  
αὐτὸν ἀληθῆ, ἀρρητα ἄν εἴη ἀνθρώπων  
φωναῖς, καὶ λογισμοῖς σμοῖς θνητῶν  
ἀνεπιλόγιστα κατὰ τὸν ἀκριβῆ λόγον. ἀλλὰ  
γάρ ὡς ἡμῖν ἀκούειν φίλον, τοιώσδε καὶ τὰ  
λόγια παιδεύει.

5.1.22 | Since everything about him that is  
true would be beyond words for human  
voices and beyond thought for mortal  
minds according to precise reasoning. But  
just as it is dear for us to hear, so also these  
words teach.

5.1.23 | ἢ οὐχὶ καὶ Χριστοῦ εύωδίαν αὐτὸς  
ἐξαυτὸν καὶ τοὺς αὐτῷ παραπλησίους ὁ  
ἱερὸς ἀπόστολος προσεῖπεν, διὰ τὴν τοῦ  
Χριστοῦ πνεύματος μετοχὴν, μύρον τε  
ἔκκενωθὲν ὃ οὐράνιος νυμφίος ἐν τοῖς  
"Αισμασιν ἀνηγόρευται; διὸ τῆς αὐτοῦ  
ἔκκενώσεως τὰ πάντα ὄρατά τε καὶ  
ἀόρατα, σώματά τε καὶ ἀσώματα, λογικά  
τε καὶ ἄλογα μετασχόντα, ἀναλόγως  
κατηξίωται μετουσίας, καὶ τῆς τοῦ θείου  
λόγου μετεύληφε κοινωνίας.

5.1.23 | Did not the holy apostle himself  
speak of the fragrance of Christ, because of  
the participation in the spirit of Christ? The  
heavenly bridegroom is proclaimed as the  
perfume poured out in the songs.  
Therefore, because of his outpouring,  
everything visible and invisible, both  
bodies and non-bodies, rational and  
irrational beings, are unproportionally  
deemed worthy of sharing, and he has  
taken part in the communion of the divine  
word.

5.1.24 | ταύτης γε τῆς ἐνθέου πνοῆς τὴν ἀντίληψιν τοῖς τάς λογικὰς αἰσθήσεις μὴ πεπηρωμένοις ὁ σύμπας ἀποδίδωσι κόσμος, ὡς τὰ τῇ φύσει γεώδη καὶ φθαρτὰ σώματα τῆς ἀύλου καὶ ἀκηράτου εύωδίας ἀποπνεῖν, πηγάζοντος μὲν ἄνωθεν τοῦ τῶν ὅλων θεοῦ, δὸς τοῦ μονογενοῦς αὐτοῦ λόγου πατήρ ὃν αὐτὸς ἀν εἴη τὸ πρῶτον καὶ κύριον καὶ μόνον ἀληθῶς ἀγαθὸν, ἀγαθοῦ γεννητικὸν, δευτερεύοντος δὲ, καὶ ὡς ἀν ἀπὸ πρώτης καὶ ἡγουμένης ούσίας ἐπιχορηγουμένου τοῦ υἱοῦ, δὸς καὶ μόνος τῆς πατρικῆς ούσίας εύωδίᾳ τις ἡμῖν ἀνείρηται δουλεύουσι λογίῳ παιδεύοντι περὶ αὐτοῦ, δτὶ δὴ ἀτμίς ἔστι τῆς τοῦ θεοῦ δυνάμεως, καὶ ἀπόρροια τῆς τοῦ παντοκράτορος δόξης εἰλικρινῆς, καὶ ἀπαύγασμα φωτὸς ἀι·δίου, καὶ ἔσοπτρον ἀκηλίδωτον τῆς τοῦ θεοῦ ἐνεργείας καὶ εἰκὼν τῆς ἀγαθότητος αὐτοῦ.”

5.1.24 | The whole world gives recognition of this divine breath to those who are not filled with rational senses, as the earthly and perishable bodies breathe out the sweet fragrance of the incorrupt and spiritual scent, coming from above from the God of all, who, being the father of his only-begotten word, would truly be the first, the lord, and the only good. He is the source of goodness, and as the son is supplied from the first and leading essence, he alone is said to be the fragrance of the fatherly essence. This fragrance teaches us about him, that indeed he is a mist of the power of God, a genuine outflow of the glory of the Almighty, a shining light of eternal brightness, and a spotless mirror of the divine energy and an image of his goodness.

5.1.25 | Πλὴν ἀλλὰ ταῦτα ὅπῃ ἄν τις καὶ Θέλοι, ταύτη τιθέσθω· ἡμῖν δὲ ἔξαρκεῖ τὸ ἀληθὲς ἑκεῖνο καὶ εύσεβες αὐθῖς ἐπαναλαμβάνειν ῥῆμα, δι' οὗ καὶ τὴν λύσιν ἐπιθήσομεν τοῖς ἐζητημένοις, πολλάκις ἥδη ἐπειπόντες “τὴν γενεὰν αὐτοῦ τίς διηγήσεται;” ἀνέφικτος γάρ ὡς ἀληθῶς, καὶ οὐκ ἀνθρώποις μόνον, ἀλλὰ καὶ ταῖς πάσῃς ἐπέκεινα ούσίας δυνάμεσιν, ἡ τοῦ μονογενοῦς τοῦ θεοῦ τυγχάνει γένεσις, ὡσπερ οὖν καὶ αὐτὸς ὁ σωτὴρ καὶ κύριος ἡμῶν τοὺς οίκείους μαθητὰς αὐτὰ δὴ ταῦτα μυσταγωγῶν “ούδεὶς ἔγνω φησὶ) τὸν πατέρα εἰ μὴ ὁ υἱός.”

5.1.25 | But wherever someone wants to place these things, let them do so. For us, it is enough to repeat that true and pious saying, through which we will also provide the answer to those who seek it, having often already said, 'Who will tell the generation of him?' For it is truly unutterable, and not only to humans but also to all powers beyond existence, the birth of the only-begotten of God is. Just as our Savior and Lord teaches his own disciples these mysteries, saying, 'No one knows the Father except the Son.'

5.1.26 | Ὡς καὶ ἐπιλέγει “καὶ ούδεὶς ἔγνω τὸν υἱὸν εἰ μὴ ὁ πατήρ.” ἀγνώστου τοίνυν δομοίως τῆς τε περὶ τοῦ πατρὸς καὶ τῆς περὶ τοῦ υἱοῦ θεολογίας τοῖς πᾶσι πλὴν αὐτοῖς

5.1.26 | To him, it is also said, 'And no one knows the Son except the Father.' Therefore, the knowledge of both the Father and the Son's theology is unknown

τυγχανούσης, ώς έν απορρήτοις έν ταῖς παρατεθείσαις τοῦ Σολομῶνος λέξεσι τῆς Σοφίας ἀκουστέον λεγούσης “πρὸ τοῦ ὅρη ἐδρασθῆναι καὶ πλασθῆναι τὴν γῆν, πρὸ δὲ πάντων βουνῶν γεννᾶ με.”

to all except them, just as in the hidden sayings of Solomon, where Wisdom is heard saying, 'Before the mountains were settled and the earth was formed, before all the hills, I was born.'

5.1.27 | ἔτι δέ φησι συμπαρεῖναι τῷ πατρὶ τὸν οὐρανὸν κατασκευάζοντι· “ἡνίκα γοῦν ἡτοίμαζε τὸν οὐρανὸν, συμπαρήμην αὐτῷ.” καὶ τὸ ἔξ ἀπείρων δὲ αἰώνων ἀίδιον τῆς σὺν πατρὶ διαμονῆς ἐμφαίνει, οἵς ἐπιλέγει “ἥμην παρ’ αὐτῷ ἀρμόζουσα, ἐγὼ ἥμην ἐ προσέχαιρε, καθ’ ἡμέραν δὲ προσώπῳ αὐτοῦ προσέχαιρον.”

5.1.27 | Moreover, it says that I was present with the Father while he was making the heavens: 'Whenever he was preparing the heavens, I was there with him.' And it shows the eternal dwelling with the Father from endless ages, where it adds, 'I was beside him, like a master workman, and I was daily his delight, rejoicing before him at all times.'

5.1.28 | καὶ ἀβύσσους δὲ καὶ πηγὰς  
ὑδάτων, ὅρη τε καὶ βουνοὺς, καὶ ὅσα ἄλλα  
κατὰ τὸν τόπον κοινοῖς ḥήμασιν οἵς  
ἐπωνόμασται, ᾧτοι περὶ τῆς τοῦ κόσμου  
συστάσεως ἐκ μέρους τὸ πᾶν δηλοῦντος  
ἀκουστέον, ἢ τροπικώτερον ἐκληπτέον,  
ταῦτα μεταφέροντα τὰ σημαινόμενα ἐπὶ  
νοητὰς οὐσίας καὶ θείας δυνάμεις, ὡν  
πάντων πρωτότοκος Σοφία καὶ μονογενὴς  
καὶ πρωτόγονος τοῦ θεοῦ προϋπέστη  
λόγος, ὃντινα Χριστὸν ἡμεῖς  
προσαγορεύομεν, διδασκάλῳ  
μαθητεύομενοι τῷ ἀποστόλῳ λέγοντι  
“Χριστὸς θεοῦ δύναμις καὶ θεοῦ σοφία.”  
κέκληται δὲ ἐνταῦθα τῷ τῆς σοφίας  
εἰκότως προσρήματι, ὡς τοῦ μόνου σοφοῦ  
πατρὸς τὰς πανσόφους καὶ ἐπιστημονικὰς  
τῶν ὅλων θεωρίας τε. . . .

5.1.28 | And the abyss and the springs of waters, mountains and hills, and all other things named in common words, which show the arrangement of the world in part, should be heard, or more appropriately, should be understood as referring to spiritual essences and divine powers. Among all these, the firstborn Wisdom and the only-begotten Word of God existed before them, whom we call Christ, learning from the apostle who says, 'Christ is the power of God and the wisdom of God.' Here, it is rightly called by the name of Wisdom, as the only wise Father has the most wise and knowledgeable views of all things.

## Section 2

5.2.1 | In the second royal scepter, he is honored, and in the third, it shows his

τῷ τρίτῳ τὴν κατ' ἀρετὴν αὐτῷ τελείωσιν μαρτυρεῖ. εἴτ' ἐπὶ τούτοις αὐτὸν δὴ τοῦτον τὸν θεὸν καὶ βασιλέα κεχρῖσθαι πρὸς τοῦ ἀνωτάτου διδάσκει θεοῦ, καὶ ταύτῃ γε Χριστὸν γεγονέναι. τί γὰρ ἂν καὶ ὄνομάσαιτό τις τὸν μὴ ὑπὲρ ἀνθρώπων μὲν, ὑπὲρ αὐτοῦ δὲ τοῦ ἐπὶ πάντων θεοῦ κεχρισμένον; ἐπὶ τούτῳ γοῦν φησὶν "ὦ θεὲ, (πρὸς τὸν χρισθέντα ἀποτεινόμενος) ἡγάπησας δικαιοσύνην καὶ ἐμίσησας ἀδικίαν διὰ τοῦτο γὰρ ἔχρισέ σε ὁ θεὸς ὁ θεός σου"

perfection in virtue. Then, it teaches that this God and King is anointed by the highest God, and that he has become Christ. For who could name someone who is not anointed by humans, but by the God who is above all? Therefore, it says, 'O God, (addressing the anointed one) you have loved righteousness and hated wickedness; therefore, God, your God, has anointed you.'

5.2.2 | ὥσει ἔλεγεν, ὃ ἐπὶ πάντων θεὸς ἔχρισέ σε ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου. ὥστε οὐδὲ κοινὸν καὶ γεῶδες τὸ δηλούμενον τοῦτο χρῆσμα ἦν οὐδὲ ὅμοιον τῷ παρὰ Μωσεῖ νενομοθετημένῳ καὶ φθαρτῆς ἐξ ὕλης κατεσκευασμένῳ, ὃ φίλον ἦν τοὺς παλαιοὺς Ἐβραίων ἱερέας καὶ βασιλέας χρίεσθαι.

5.2.2 | As if he said, the God above all has anointed you with the oil of gladness above your companions. So, this anointing was neither common nor earthly, nor was it like that which was established by Moses and made from corruptible material, which the ancient Hebrew priests and kings were fond of being anointed with.

5.2.3 | ἐνθεν ἡμῖν είκότως καὶ θεὸς ὁμοῦ καὶ Χριστὸς ἀνηγόρευται, ὡς ἂν μόνος, μὴ δι' ἀνθρώπων, μηδ' ἐξ ἀνθρώπων, πρὸς αὐτοῦ δὲ τοῦ τῶν ὅλων ποιητοῦ, τῆς ἐνθέου χαρᾶς καὶ ἀγαλλιάσεως ἀσωμάτῳ καὶ θεοπρεπῇ χρίσματι κεχρισμένος.

5.2.3 | From this, it is fitting that both God and Christ are proclaimed together, as if he is alone, not through humans, nor from humans, but by the creator of all, anointed with a divine joy and gladness, with a spiritual and fitting anointing.

5.2.4 | διόπερ ἐνδίκως μόνος, ἀκάκως μόνος, ἀγαθῶς καὶ κυρίως παρὰ τοὺς ὄνομαζομένους αὐτοῦ μετόχους, Χριστὸς ἀν ἀναγορευθείη. οἱ μέτοχοι δὲ αὐτοῦ τίνες ἀν εἶεν, ἢ οἵ οἰοί τε λέγειν "μέτοχοι γὰρ γεγόναμεν Χριστοῦ; περὶ ὃν εἴρηται "μὴ ἀπτεσθε τῶν Χριστῶν μου, καὶ ἐν τοῖς προφήταις μου μὴ πονηρεύεσθε.

5.2.4 | Therefore, it is just that Christ would be proclaimed alone, without fault, and truly above those called his companions. But who would those companions be, or how could one say, 'for we have become companions of Christ'? About whom it has been said, 'do not touch my anointed ones, and do not harm my prophets.'

5.2.5 | καὶ δὴ πεφηνότος διὰ τούτων σαφῶς τοῦ Χριστοῦ ἀγαπητοῦ καὶ θεοῦ καὶ βασιλέως, ὡρα σε ζητεῖν, ὃ τηλικοῦτος πῶς ἔχθροὺς ἔχειν λέγεται, καὶ τίνας καὶ δι' ἣν αἰτίαν, καθ' ὃν τὰ ἐαυτοῦ βέλη καὶ τὴν ἐαυτοῦ ὅμιλοι ἠκονήσατο, ὅπως τε οὐδὶ ὀπλιτικῆς παρατάξεως, ἀλλ' ἔνεκεν ἀληθείας καὶ πραῦτητος καὶ δικαιοσύνης μυρίους ὑπηγάγετο ἐαυτῷ λαούς.

5.2.6 | ζητοῦντα δὲ ἀκριβῶς ταῦτα καλῶς ἀν ἔχοι μεταφέρειν αύτὰ ἐπὶ τὸν σωτῆρα καὶ κύριον ἡμῶν Ἰησοῦν τὸν Χριστὸν τοῦ θεοῦ, ἀνατρέχοντα ἐπὶ τὰ διεξωδευμένα περὶ τῆς εἰς ἀνθρώπους αὐτοῦ παρόδου, καθ' ἣν τὰς ἔχθρὰς καὶ ἀοράτους δυνάμεις τῶν μοχθηρῶν καὶ λυμαντικῶν δαιμόνων τῶν τε πονηρῶν καὶ ἀκαθάρτων πνευμάτων τροπωσάμενος, μυρίους ὅσους ἐαυτῷ λαοὺς ἐξ ἀπάντων τῶν ἔθνῶν συνεστήσατο· ὃν καὶ Χριστὸν ἀληθῆ προσήκοι ἀν τοῦ θεοῦ ἐντεῦθεν ἀναγορεύειν, οὐ κοινῷ μὲν ἐλαίῳ τοῖς πάλαι συνήθως χρισθέντα, οὕτε οὖν ἴστορεῖται τι περὶ αὐτοῦ τοιοῦτον, κρείττονι δὲ καὶ ἐνθέῳ χρίσματι, παρ' ὃ δὴ καὶ διὰ Ἡσαίου φησὶ “πνεῦμα κυρίου ἐπ' ἐμὲ, οὗ εἴνεκεν ἔχρισέ με.”

5.2.7 | ὅθεν καὶ μᾶλλον ἀπάντων τῶν πώποτε παρ' Ἐβραίοις σωματικώτερον χρισθέντων μόνος ἀνὰ πᾶσαν τὴν οἰκουμένην Χριστὸς παρὰ τοῖς πᾶσι βεβόηται, καὶ τῆς ἐξ αὐτοῦ Χριστιανῶν προσηγορίας τὴν σύμπασαν ἐπλησσεν οἰκουμένην. ὅπως δὲ φαμὲν αὐτὸν κεχρῖσθαι καὶ τί τὸ χρῖσμα καὶ τίς ὁ τῆς χρίσεως τρόπος αὐταρκῶς ἐν τῷ πρὸ

5.2.5 | And now, with this clearly shown about Christ, beloved of God and king, it is time for you to ask how he is said to have enemies, and who they are and for what reason, since he has aimed his arrows and his sword at them, not because of military force, but for the sake of truth, gentleness, and justice, he has brought countless people under himself.

5.2.6 | Seeking to understand these things well, one would rightly refer them to our savior and lord Jesus Christ of God, looking back at what has been said about his coming to humanity, during which he has turned against the enemies and invisible powers of wicked and harmful demons, as well as evil and unclean spirits, bringing countless people from all nations under himself. He is the one who could truly be called Christ of God, not with a common olive oil that has long been used for anointing, nor is anything like that recorded about him, but with a greater and divine anointing, as it is said through Isaiah, 'the spirit of the lord is upon me, because he has anointed me.'

5.2.7 | Therefore, more than all those who have ever been anointed physically among the Hebrews, Christ alone has been proclaimed throughout the whole world, and he has filled the entire world with the name of Christians from him. Now, as we say that he has been anointed, what is the anointing and what is the way of the anointing, we have already explained

τούτου συγγράμματι διειλήφαμεν.

sufficiently in the previous writing.

5.2.8 | τούτου δὲ ἐν τοῖς χείλεσι καὶ ἐν τῇ διδασκαλίᾳ τοσαύτῃ κατεχύθη χάρις, ὡς ἐν ὀλίγῳ πάντα τόπον ἐμπλῆσαι τῆς πρὸς αὐτοῦ καταγγελθείσης εύσεβείας ὥστε ἥδη ἐν πᾶσιν ἔθνεσι παρὰ τοῖς τὴν διδασκαλίαν αὐτοῦ μετιοῦσιν, ἀκολούθως τῇ μετὰ χεῖρας προφητείᾳ, καὶ βασιλέως καὶ θεοῦ δόξαν περιβεβλῆσθαι, καὶ παρὰ πᾶσιν ἀνθρώποις Χριστὸν ἀναγορεύεσθαι.

5.2.8 | In his words and in his teaching, such grace was poured out that in a short time it filled every place with the proclaimed piety toward him, so that now among all nations, those who share in his teaching, following the prophecy with hands laid on them, have been clothed with the glory of king and God, and Christ is proclaimed among all people.

5.2.9 | πρόδηλοι δὲ καὶ οἱ ἔχθροι, οὐ μόνον οἱ πρὶν γεγονότες αὐτοῦ, ἀλλὰ καὶ οἱ ἀεὶ προσπολεμοῦντες αὐτοῦ τῷ λόγῳ, εἴτε ἐν ἀνθρώποις εἴτε καὶ ἐν ἀοράτοις δυνάμεσιν, οὓς ἀοράτω καὶ λεληθύιᾳ δυνάμει πάντοτε καθαιρῶν ἐξ ἀπάντων τόν ἔθνῶν παντοίους ἐαυτῷ λαοὺς ὑποχειρίους πεποίηται.

5.2.9 | Clearly, both the enemies who have been against him and those who always fight against his word, whether in humans or in invisible powers, are always being brought down by an unseen and hidden force, making all kinds of people from all nations subject to him.

5.2.10 | τὰ δὲ ἔξῆς ἐν τῷ Ψαλμῷ "σμύρνα καὶ στακτὴ καὶ κασσία ἀπὸ τῶν ἴματίων σου," τά τε ἐπὶ τούτοις, ὡς περὶ βασιλίδος δηλούμενα καὶ θυγατρὸς τὸν πατρῶν οἶκον ἀπολιπούσης, καὶ τῷ προδηλωθέντι Χριστῷ καὶ βασιλεῖ καὶ θεῷ νυμφευθείσης, κόριόν τε αὐτὸν ἀναγορευούσης, ἐπὶ τὴν ἐξ ἔθνῶν ἐκκλησίαν, τὴν πατρώαν καὶ δαιμονικὴν ἀποστραφεῖσαν πλάνην, καθηραμένην τε καὶ τῇ τοῦ θείου λόγου κοινωνίᾳ καθαρμοσαμένην, ἀναφέροιτ' ἀν τῆς προσηκούσης τυγχάνοντα κατὰ σχολὴν ἐρμηνείας.

5.2.10 | Next, in the Psalm, 'myrrh and aloes and cassia from your garments,' these things are shown as related to a queen and a daughter leaving her father's house, and being united with the revealed Christ, king and God, calling him her bridegroom. This refers to the church from the nations, which has turned away from the ancestral and demonic deception, being cleansed and made pure through the sharing in the divine word. This could be explained in a careful interpretation.

### Section 3

5.3.1 | "Εἶπεν ὁ κύριος τῷ κυρίῳ μου,

5.3.1 | The lord said to my lord, 'Sit at my

κάθου ἐκ δεξιῶν μου, ἔως ἂν θῶ τοὺς  
έχθρούς σου ὑποπόδιον τῶν ποδῶν σου.  
ῥάβδον δυνάμεως ἔξαποστελεῖ σοι κύριος  
ἐκ Σιῶν, καὶ κατακυριεύσεις ἐν μέσῳ τῶν  
έχθρῶν σου. μετὰ σοῦ ἡ ἀρχὴ ἐν ἡμέρᾳ τῆς  
δυνάμεως σου, ἐν ταῖς λαμπρότησι τῶν  
ἀγίων σου. ἐκ γαστρὸς πρὸ ἐωσφόρου  
γεγέννηκά σε. ὥμοσε κύριος καὶ οὐ  
μεταμεληθήσεται, σὺ ἵερεὺς εἰς τὸν αἰῶνα  
κατὰ τὴν τάξιν Μελχισεδέκ.

5.3.2 | Κύριος ἐκ δεξιῶν σου. τὸν σωτῆρα  
καὶ κύριον ἡμῶν, τὸν πρωτότοκον πάσης  
κτίσεως θεοῦ λόγον, τὴν πρὸ αἰῶνος  
σοφίαν, τὴν ἀρχὴν τῶν ὁδῶν τοῦ θεοῦ, τὸ  
πρωτότοκον καὶ μονογενὲς τοῦ πατρὸς  
γέννημα, τὸν τῇ τοῦ Χριστοῦ τιμώμενον  
προσηγορίᾳ, καὶ ὁ παρῶν Ψαλμὸς κύριον  
ἀποκαλεῖ, διδάσκων αὐτὸν εἶναι  
σύνθρονον ὄμοιον καὶ υἱὸν τοῦ ἐπὶ πάντων  
θεοῦ τε καὶ κυρίου τῶν ὅλων, αἰώνιον τε  
τοῦ πατρὸς ιερέα.

5.3.3 | πρῶτον δὴ οὖν ἐπίστησον ὡς ἦδη  
τοῦτο δεύτερον γέννημα θεοῦ  
προσηγόρευται. καὶ ἐπεὶ θεοῦ γε πνεύματι  
τὰ τῆς προφητείας ἡμῖν εἰρῆσθαι  
πεπίστευται, ὅρα εἴ μὴ αὐτὸ δὴ τὸ ἐν τῷ  
προφήτῃ πνεῦμα ἄγιον ἐσαυτοῦ κύριον  
δεύτερον μετὰ τὸν τῶν ὅλων ἀναγορεύει.  
“εἶπε γὰρ φησὶν) ὁ κύριος τῷ κυρίῳ μου,  
κάθου ἐκ δεξιῶν μου.” τὸν πρῶτον κύριον,  
ὡς ἂν καθόλου τῶν ἀπάντων δεσπότην,  
Ἐβραῖοι ἀνεκφωνήτω προσρήσει τῇ διὰ  
τῶν τεσσάρων στοιχείων ἀνηγόρευον· τὸν  
δὲ δεύτερον οὐκέθ’ ὄμοιώς, ίδίως δ’ αὐτὸν  
κύριον ὀνόμαζον.

5.3.4 | εἰκότως οὖν ὁ σωτὴρ καὶ κύριος

right hand until I make your enemies a  
footstool for your feet.' The lord will send  
the rod of your power from Zion, and you  
will rule in the midst of your enemies. Your  
rule will be on the day of your power, in the  
splendor of your holy ones. From the womb  
before the dawn, I have begotten you. The  
lord has sworn and will not change his  
mind, 'You are a priest forever according to  
the order of Melchizedek.'

5.3.2 | The lord at your right hand. Our  
savior and lord, the firstborn of all creation,  
the word of God, the wisdom before the  
ages, the beginning of the ways of God, the  
firstborn and only-begotten of the father,  
honored by the name of Christ, and the  
previous Psalm calls him lord, teaching that  
he is a co-ruler and son of the one who is  
above all, God and lord of all, and an eternal  
priest of the father.

5.3.3 | First, therefore, believe that this is  
already called the second offspring of God.  
And since it is believed that the spirit of  
God speaks to us through prophecy, see if  
this very spirit in the prophet calls the holy  
one his second lord after the one who is  
above all. 'For he said,' the lord said to my  
lord, 'Sit at my right hand.' The first lord is  
called the master of all, as the Hebrews  
named him with an unspoken title through  
the four elements; but the second is not  
called in the same way, but is named lord in  
a special way.

5.3.4 | It is therefore fitting that our savior

ήμῶν, αύτὸς Ἰησοῦς ὁ Χριστὸς τοῦ θεοῦ, ἐρόμενός ποτε τοὺς φαρισαίους "τί ὑμῖν περὶ τοῦ χριστοῦ δοκεῖ; τίνος ἔστιν υἱός;" εἰπόντων "τοῦ Δαβίδ" ἐπιλέγει "πῶς οὗν Δαβίδ ἐν πνεύματι κύριον αύτὸν καλεῖ λέγων, εἶπεν ὁ κύριος τῷ κυρίῳ μου, κάθου ἐκ δεξιῶν μου;" μονονούχῃ ἐρμηνεύων τὴν λέξιν, ὡς οὐ μόνον τού Δαβίδ κύριον αύτὸν ἀναγορεύουσαν, ἀλλὰ γὰρ καὶ τοῦ ἐν τῷ προφήτῃ πνεύματος.

5.3.5 | εἰ δὲ τὸ πνεῦμα τὸ προφητικὸν, τοῦτο δ' ἡμῖν εἶναι πεπίστευται τὸ ἄγιον πνεῦμα, ὃμοιογεῖ τοῦτον εἶναι κύριον, ὃν σύνθρονον εἶναι τοῦ πατρὸς ἐκδιδάσκει, καὶ οὐκ ἀπολύτως, ἀλλὰ καὶ ἐστοῦ κύριον, κατὰ πολὺ πλέον καὶ μᾶλλον τοῦτ' ἀν εἴποιεν αἱ μετὰ τὸ ἄγιον πνεῦμα λογικαὶ δυνάμεις, ἡ τε σύμπασα ὄρωμένη τε ἐν σώμασι καὶ ἐν ἀσωμάτοις ἐστῶσα δημιουργία, ἣς ἀπάσης εἰκότως ἀν καταδειχθείη κύριος ὁ μόνος τοῦ πατρὸς σύνθρονος, δι' οὗ τὰ σύμπαντα ἐγένετο, ὅτι δὴ κατὰ τὸν θαυμάσιον ἀπόστολον "ἐν αὐτῷ ἐκτίσθη τὰ πάντα τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, εἴτε ὄρατὰ εἴτε ἀόρατα."

5.3.6 | μόνον γοῦν είκὸς αύτὸν τῆς τοῦ πατρὸς ὄμοιώσεως ἔχειν κῦρος, ὡς ἀν καὶ μόνον σύνθρονον τοῦ πατρὸς ἀναδεδειγμένον. πρόδηλον οὖν ὅτι οὐδενὶ τῶν γεννητῶν θέμις τῶν δεξιῶν λαχεῖν τῆς παντοκρατορικῆς ἀρχῆς τε καὶ βασιλείας, εἰ μὴ ἄρα ἐνὶ μόνῳ τῷ διὰ τῶν προκειμένων ποικίλως θεολογουμένῳ.

5.3.7 | ἐπίστησον οὖν ὡς πρὸς ἵνα καὶ τὸν αύτὸν ὁ ἀνωτάτω καὶ ἐπὶ πάντων κύριος καὶ τὴν "κάθου ἐκ δεξιῶν μου δωρεῖται

and lord, Jesus Christ of God, once asked the Pharisees, 'What do you think about the Christ? Whose son is he?' When they said 'the son of David,' he replied, 'How then does David in the spirit call him lord, saying, the lord said to my lord, "Sit at my right hand?"' Not only interpreting the words, he shows that not only does David call him lord, but also the spirit in the prophet.

5.3.5 | But if the prophetic spirit, which we believe to be the holy spirit, declares that this one is lord, it teaches that he is a co-ruler with the father. And not only that, but also that he is lord in his own right. Much more could be said about this by the rational powers that follow the holy spirit, both the entire creation seen in bodies and in non-bodies, of which it would rightly be shown that the only lord, who is a co-ruler with the father, is the one through whom all things were made. For according to the marvelous apostle, 'in him all things were created, both in the heavens and on the earth, whether visible or invisible.'

5.3.6 | It is therefore fitting that he alone has the authority of the likeness of the father, as he is also shown to be the only co-ruler with the father. It is clear that none of the created beings has the right to share in the all-powerful authority and kingdom, unless it is in the one who is uniquely spoken of in various ways in theology.

5.3.7 | Therefore, believe that the highest and lord over all gives the command, 'Sit at my right hand,' and 'I have begotten you

φωνὴν, καὶ τὴν "πρὸ ἐωσφόρου γεγέννηκά σε," μεθ' ὅρκου δὲ διαβεβαιώσεως ἀσειστον καὶ ἀπαράβατον αὐτῷ τὴν τιμὴν τῆς εἰς ἄπειρον αἰῶνα διαρκοῦς Ἱερωσύνης παραδίδωσιν ὥμοσε κύριος καὶ οὐ μεταμεληθήσεται, σὺ Ἱερεὺς εἰς τὸν αἰῶνα."

before the morning star.' With an oath of assurance, he gives to him the honor of an everlasting priesthood, saying, 'The lord has sworn and will not change his mind, you are a priest forever.'

5.3.8 | τίς δ' ἀν ἐπινοοῖτο, οὕτι δὴ θνητὸς ἀνὴρ, ἀλλὰ οὐδὲ τῆς ἀγγελικῆς φύσεως, ὑπὸ θεοῦ μὲν γεγενημένος, εἰς αἰῶνα δὲ Ἱερωμένος, ἡ μόνος ὁ καὶ ἐν τοῖς πρόσθεν εἰπὼν "κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ, πρὸ τοῦ αἰῶνος ἐθεμελίωσέ με, ἐν ἀρχῇ πρὸ τοῦ ὅρη ἐδρασθῆναι, πρὸ δὲ πάντων βουνῶν γεννᾷ με;" καὶ πρόσχες δὲ ἐπιμελῶς τὸν νοῦν ἐπιστήσας τῷ τε παρόντι Ψαλμῷ καὶ ταῖς ἐν τῷ πρὸ τούτου παρατεθείσαις φωναῖς.

5.3.8 | Who could think that he is not a mortal man, nor even of angelic nature, born of God, but ordained as a priest forever? Or is he the only one who said before, 'The lord created me as the beginning of his ways for his works; before the ages, he established me, at the beginning, before the mountains were formed?' And pay careful attention to the present Psalm and to the voices presented before this.

5.3.9 | ἐν μὲν γὰρ τούτῳ ὁ ἀνωτάτω θεὸς σύνθρονον τὸν δεύτερον καὶ ἡμῶν κύριον ἐαυτοῦ καθίστησι λέγων "κάθου ἐκ δεξιῶν μου" ἐν δὲ τῷ πρὸ τούτου τὸν θρόνον εἰς αἰῶνα αἰῶνος διαμένειν ὁ λόγος ἔφησεν, ὅμοι θεὸν αὐτὸν ἀναγορεύων δι' ὕνφησιν "ὸ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα τοῦ αἰῶνος."

5.3.9 | For in this, the highest God establishes the second and our lord as his companion, saying, 'Sit at my right hand.' But before this, the word said that the throne will remain forever and ever, declaring him to be God, for it says, 'Your throne, O God, is forever and ever.'

5.3.10 | πάλιν ἐν μὲν τῷ μετὰ χεῖρας "ῥάβδον" φησὶν "δυνάμεως ἔχαποστελεῖ σοι κύριος ἐκ Σιών" ἐν δ' ἐκείνῳ "ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου." καὶ αὐθις ὁ μὲν παρών φησιν "κάθου ἐκ δεξιῶν μου, ἔως ἂν θῶ τοὺς ἔχθρούς σου ὑποπόδιον τῶν ποδῶν σου, καὶ κατακυριεύσεις ἐν μέσω τῶν ἔχθρῶν σου." ὁ δὲ πρόσθεν τὰ βέλη σου ἡκονημένα, δυνατὲ, ἐν καρδίᾳ τῶν ἔχθρῶν τοῦ βασιλέως." οὐκοῦν καὶ τὰ περὶ τῶν ἔχθρῶν

5.3.10 | Again, in the one after the hands, it says, 'The lord will send you a rod of power from Zion.' But in that one, 'The rod of your kingdom is the rod of uprightness.' And again, the former says, 'Sit at my right hand until I make your enemies a footstool for your feet, and you will rule in the midst of your enemies.' The latter speaks of your arrows being sharpened, mighty one, in the hearts of the king's enemies.' Therefore, what is said about the enemies agrees in

τοῦ δηλουμένου ἐν ἀμφοτέροις συνάδει.

both.

5.3.11 | τίς δῆτα οὖν ὄφθαλμοῖς ὄρῶν ἐν μέσαις ταῖς πόλεσιν ἐν τε κώμαις καὶ χώραις καθ' ὅλης τε τῆς οἰκουμένης ἀνθούσας τὰς τοῦ σωτῆρος ἡμῶν ἔκκλησίας, τούς τε πρὸς αὐτοῦ κυριευομένους λαοὺς, καὶ μυρίανδρα πλήθη τῶν αὐτῷ καθωσιωμένων πανταχόθεν ὑπὸ τῶν ὄρωμένων τε ἐν ἀνθρώποις ἀοράτων τε καὶ ἀφανῶν ἔχθρῶν καὶ πολεμίων τῆς τοῦ Χριστοῦ διδασκαλίας κυκλούμενα, οὐκ ἀν θαυμάσει τὸν παρόντα χρησμὸν εἰς πρόσωπον ἀωαφωνηθέντα τοῦ Θεοπιζομένου, τὸ "κατακυρίευε ἐν μέσῳ τῶν ἔχθρῶν σου."

5.3.11 | Who then, seeing with his own eyes in the midst of the cities, both in towns and regions throughout the whole world, the churches of our savior flourishing, and the peoples being ruled by him, and countless crowds of those dedicated to him from everywhere, would not be amazed by the present prophecy spoken about the one being appointed, the 'You will rule in the midst of your enemies'?

5.3.12 | Καὶ ἐπειδήπερ ἐν τῷ πρόσθεν "κεχρῖσθαι τῷ ἐλαίῳ τῆς ἀγαλλιάσεως παρὰ τοὺς μετόχους σου," ἵερέων δερέων δὲ οἴκειον ἦν παρ' ἘβραίΟις τὸ χρίεσθαι, είκότως ὁ μετὰ χεῖρας ἥδη λευκότερον ἱερέα αὐτὸν ἐπιφημίζει, πλείονα προτιθεὶς περὶ Αὐτοῦ διδασκαλίαν, δι' ἣς μόνον αὐτὸν παρὰ τοὺς Πώποτε αἰώνιον ἱερέα εἶναι παιδευει, δύπερ οὐδεμιᾶ ἀνθρώπου φύσει δυνατὸν ἐφαρμόζειν.

5.3.12 | And since before it says, 'You have been anointed with the oil of gladness beyond your companions,' it was customary for the Hebrews to be anointed with oil, it is fitting that the one after the hands already calls him a priest whiter, adding more teaching about him, through which alone he is trained to be an eternal priest among the forever, something that no human nature can achieve.

5.3.13 | Κατά τὴν τάξιν Μελχισεδὲκ ἱερᾶσθαί φησιν αὐτὸν, πρὸς ἀντιδιαστολὴν τοῦ κατὰ τὴν Μωσέως δεάταξιν ἱερέως, ἦτοι τοῦ Ἀαρὼν, ἢ καὶ τινος τῶν ἔξ έκείνου, ὃν ἔκαστος μὴ ὡν πρότερον ἱερεὺς, ὕστερόν ποτε δι' ἀνθρώπων ἀλοιφῇ τινι σκευαστῇ κριόμενος, ὡς ἐν τύποις εἰπεῖν καὶ συμβόλοις, σκιώδης τις καὶ εἰκονικὸς Χριστὸς ἀπετελεῖτο, ἀλλὰ καὶ ἄτε θνητὸς ὡν οὐκ εἰς μακρὸν ἀπετελεῖτο, ἀλλὰ

5.3.13 | He says that he will be a priest according to the order of Melchizedek, in contrast to the order of the priesthood according to Moses, either that of Aaron or any of those from him, each of whom was not a priest before but later was anointed by some human means. In a way, Christ was a shadowy and symbolic figure, and being mortal, he did not remain a priest for long, nor did he give up the priesthood for

καὶ ἄτε θνητὸς ὧν οὐκ εἰς μακρὸν  
ἀπετίθετο τὴν ἱερεῖσθαι, καὶ παρὰ μὲν τῷ  
Ἰουδαίων μόνῳ ἱερᾶτο λαῷ, οὐ μὴν καὶ  
παρὰ τοῖς ἄλλοις ἔθνεσιν· ἀλλὰ οὐδὲ μεθ'  
ὅρκωμοςίας θεοῦ ἐπὶ τὴν λειτουργίαν  
παρήι, κρίσει δὲ ἀνθρώπων τιμώμενος, ὡς  
καὶ ποτε μὴ ἄξιον εὑρίσκεσθαι ἐν αὐτοῖς  
τῆς τοῦ θεοῦ θεραπείας, οὗτος  
ἀναγέγραπται ὁ Ἡλεί.

long. Among the Jews, he was a priest only for that people, but not for the other nations. Moreover, he did not enter into the ministry with an oath from God, but was honored by the judgment of men, as it was once found unworthy among them of the service of God, like Eli is written.

5.3.14 | ἔτι πρὸς τούτοις ὁ παλαιὸς ἑκεῖνος  
ἱερεὺς ὁ κατὰ τὴν Μωσέως διάταξιν ἐκ  
μόνης ἑκεῖνος ιερεὺς ὁ κατὰ τὴν Μωσέως  
διάταξιν ὁ παλαιὸς ἑκεῖνος ιερεὺς ὁ κατὰ  
τὴν Μωσέως διάταξιν ἐκ μόνης ἐκρίνετο  
ρυλῆς τῆς Λευί· ἔδει δὲ ἐξ ἀπαντος καὶ τὸ  
γένος ἐκ τῆς τοῦ Ἀαρὼν διαδοχῆς αὐτὸν  
φέρειν, θύμασί τε ζῷων ἀλόγων καὶ αἴμασι  
σωματικῇ γε λατρείᾳ θεραπεύειν τὸ θεῖον·  
ὁ δὲ Μελχισεδὲκ ὥνομα σμένος, δὲ  
μεταλαμβάνεται εἰς τὴν Ελλάδα φωνὴν  
βασιλεὺς δικαιοσύνης, ἐπειτα βασιλεὺς  
Σαλὴμ, δὲ καὶ αὐτὸς ἀν εἴη "βασιλεὺς εἰρήνης,  
ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος, οὐκ  
ἔχων κατὰ τὴν ιστορίαν οὐκ ἀρχὴν ἡμερῶν,  
οὐ ζωῆς τέλος," ἀλλ' οὐδὲ κοινόν τι φέρων  
πρὸς τὸν τῆς τοῦ Ἀαρὼν ιερωσύνης  
τρόπον.

5.3.14 | Moreover, that old priest according to the order of Moses was judged only from the line of Levi. He had to come from the whole lineage of Aaron's descendants, offering sacrifices of irrational animals and serving the divine through physical worship. But Melchizedek, whose name means 'king of righteousness,' was also called 'king of Salem,' which means 'king of peace.' He is without father, without mother, without genealogy, having no beginning of days or end of life, but he does not share anything in common with the way of Aaron's priesthood.

5.3.15 | οὕτε γάρ ὑπ' ἀνθρώπων ἤρητο, οὐκ  
ἐλαίῳ σκευαστῷ κέχριστο, οὐ γένος ἢν τῶν  
μηδὲ φανέντων πω· καὶ τὸ πάντων γε  
παραδοξότατον, ὅτι μηδὲ τὴν σάρκα  
περιτέμητο, καὶ δύμως τὸν Ἀβραὰμ εύλογεῖ,  
ὡς ἀν πολὺ κρείττων αὐτοῦ τυγχάνων,  
ἀλλὰ οὐδὲ θυσίαις καὶ σπονδαῖς τῷ  
ὑψίστῳ ἱερᾶτο θεῷ, οὐδὲ μὴν παρὰ τῷ ἐν  
Ἱερουσαλήμ ναῷ τὴν λειτουργίαν ἔξετέλει.

5.3.15 | For he was not chosen by men, nor anointed with oil, nor from any known lineage. And the most surprising thing of all is that he was not even circumcised in the flesh, yet he blesses Abraham, as one who is much greater than him. He did not serve the Most High God with sacrifices and offerings, nor did he perform the ministry in the temple in Jerusalem.

5.3.16 | πῶς γάρ τῷ μηδὲ ὄντι; εἰκότως οὖν  
5 ἐπεὶ καὶ τῷ ἡμετέρῳ σωτῆρι τῷ Χριστῷ  
οὐδὲν μὲν τῷ Ἀαρὼν ἐμφερὲς ἔμελλεν  
συμβήσεσθαι, οὕτε γάρ μὴ ὃν πρότερον  
ὑστερόν ποτε ἵερεὺς ἀναδέδεικται, καὶ  
ἵερεὺς οὐ γενόμενος, ἀλλὰ ὥν προσεκτέον  
γάρ ἐπιμελῶς τῷ "σὺ ἵερεὺς εἶς τὸν αἰώνα."  
οὐ γάρ ἔσῃ, φησὶ, μὴ ὃν πάλαι, ἀλλ' ούδ'  
ἡσθα μὲν πάλαι, νῦν δὲ οὐ, ἀλλὰ παρὰ τοῦ  
φήσαντος "έγώ είμι ὁ ὥν" σὺ εἶ καὶ ἵερεὺς  
εἶς τὸν αἰώνα διαμένεις.

5.3.17 | ἐπεὶ οὖν οὕτε ἀπὸ χρόνου τῆς  
ἱερωσύνης ἀπήρξατο οὕτε ἐκ φυλῆς τῶν  
ἱερωμένων ὁ Χριστὸς, οὐδὲ διὰ σκευαστοῦ  
καὶ σωματικοῦ ἑλαίου κέχριστο, οὐδὲ τέλος  
ἔξειν ἔμελλε τῆς ἱερωσύνης, οὐδὲ μόνοις  
Ἰουδαίοις, ἀλλὰ καὶ πᾶσιν ἔθνεσι  
καταστήσεσθαι, τούτων ἔνεκα πάντων  
εἰκότως αὐτὸν τῆς μὲν κατὰ τὸν τύπον  
Ἀαρὼν λειτουργίας ἀπαλλάττει, κατὰ τὴν  
τάξιν δὲ Μελχισεδὲκ ἱερέα φησὶν ἔσεσθαι.

5.3.18 | καὶ τό γε ἀποτέλεσμα τοῦ χρησμοῦ  
θαυμάσιον συνορῶντι ὅπως ὁ σωτὴρ ἡμῶν  
Ἴησοῦς ὁ Χριστὸς τοῦ θεοῦ τῷ τοῦ  
Μελχισεδὲκ τρόπῳ τὰ τῆς ἐν ἀνθρώποις  
ἱερουργίας είσετι καὶ νῦν διὰ τῶν αὐτοῦ  
θεραπευτῶν ἐπιτελεῖ.

5.3.19 | ὡσπερ γάρ ἐκεῖνος ἵερεὺς ἔθνῶν  
τυγχάνων οὐδαμοῦ φαίνεται θυσίαις  
σωματικαῖς κεχρημένος, οἶνῳ δὲ μόνῳ καὶ  
ἄρτῳ τὸν Ἀβραὰμ εύλογῶν, τὸν αὐτὸν δὴ  
τρόπον πρῶτος μὲν αὐτὸς ὁ σωτὴρ καὶ  
κύριος ἡμῶν, ἐπειτα οὗτος αὐτοῦ πάντες  
ἱερεῖς ἀνὰ πάντα τὰ ἔθνη τὴν πνευματικὴν  
ἐπιτελοῦντες κατὰ τοὺς ἐκκλησιαστικοὺς

5.3.16 | For how can he be a priest when he does not even exist? Therefore, it is reasonable that nothing similar would happen with our Savior, Christ, for he was never a priest like Aaron. He was not made a priest later, but he is a priest already. For it is said, 'You are a priest forever.' It does not mean that you were not before, but you are not now, rather, according to the one who said, 'I am the one who is,' you are and you remain a priest forever.

5.3.17 | Since Christ did not begin his priesthood from time or from the tribe of the priests, nor was he anointed with oil made from physical ingredients, nor was he meant to have an end to his priesthood, and not just for the Jews, but also for all nations, for all these reasons, it is reasonable that he is removed from the priestly service according to the order of Aaron, but he is said to be a priest according to the order of Melchizedek.

5.3.18 | And indeed, the result of the prophecy is amazing, seeing how our Savior Jesus Christ of God continues even now to perform the priestly duties among humans in the manner of Melchizedek through his own healers.

5.3.19 | For just as that priest, being a priest of the nations, does not appear to be anointed with physical sacrifices, but blesses Abraham only with wine and bread, in the same way, first, our Savior and Lord, and then all the priests from him, perform the spiritual service among all nations according to the church's traditions. They

θεσμοὺς ἱερουργίαν, οἵνωρ καὶ ἄρτῳ τοῦ τε σώματος αὐτοῦ καὶ τοῦ σωτηρίου αἴματος αἰνίττονται τὰ μυστήρια, τοῦ Μελχισεδὲκ ταῦτα πνεύματι θείῳ προτεθεωρηκότος, καὶ τῶν μελλόντων ταῖς εἰκόσι προκεχρημένου, ὡς ἡ Μώσεως γραφὴ μαρτυρεῖ λέγουσα "καὶ Μελχισεδὲκ βασιλεὺς Σαλὴμ ἔξήνεγκεν ἄρτους καὶ οἶνον· ἦν δὲ ἵερεὺς τοῦ θεοῦ τοῦ ὑψίστου, καὶ εὐλόγησε τὸν Ἀβραάμ."

celebrate the mysteries with the wine and bread of his body and saving blood, as Melchizedek foresaw these things through divine spirit, and as for the things to come, they were prepared for the future, as the writing of Moses bears witness, saying, 'And Melchizedek, king of Salem, brought out bread and wine; he was a priest of God Most High, and he blessed Abraham.'

5.3.20 | είκότως οὖν καὶ μεθ' ὅρκου παραλήψεως μόνῳ τῷ δηλουμένῳ ὕμοσε κύριος ὁ θεὸς, καὶ οὐ μεταμεληθήσεται, σὺ εἶ, λέγων, ἵερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.

5.3.20 | Therefore, it is fitting that with an oath, only the one being shown is taken, 'The Lord God has sworn and will not change his mind, you are a priest forever according to the order of Melchizedek.'

5.3.21 | ἐπάκουσον δὲ οἶα καὶ περὶ τῶνδε ὀπόστολός φησιν "ἐν ᾧ περισσότερον βουλόμενος ὁ θεὸς ἐπιδεῖξαι τοῖς κιληρονόμοις τῆς βασιλείας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, ἐμεσίτευσεν ὅρκῳ, ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι θεὸν, ἴσχυρὰν παράκλησιν ἔχωμεν οἱ προκαταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος."

5.3.21 | But listen to what the apostle says about these things: 'In which, wanting to show more clearly to the heirs of the kingdom the unchangeable nature of his purpose, God intervened with an oath, so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge may have strong encouragement to hold fast to the hope set before us.'

5.3.22 | καὶ ἐπιφέρει λέγων "καὶ οἱ μὲν πλείονές είσι γεγονότες ἵερεῖς, διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν· ὃ δὲ διὰ τὸ μένειν αὐτὸν ἀπαράβατον ἔχει τὴν ἵερωσύνην. ὅθεν καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι' αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν. τοιοῦτος γάρ ἡμῖν καὶ ἐπρεπεν ἀρχιερευς, ὅσιος, ἄκακος, ἀμίαντος, κεχωρισμένος ἄπο τῶν ἀμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐρανῶν

5.3.22 | And he adds, saying, 'And the former priests were many because they were prevented by death from continuing in office; but he holds his priesthood permanently because he continues forever. Therefore, he is able to save completely those who come to God through him, since he always lives to intercede for them. Such a high priest was fitting for us, holy, innocent, unstained, separated from

γενόμενος."

5.3.23 | καὶ ἐπιλέγει "κεφάλαιον δὲ ἐπὶ τοῖς εἰρημένοις, τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς, τῶν ἀγίων λειτουργὸς, καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἥν ἔπηξεν ὁ κύριος, καὶ οὐκ ἄνθρωπος." ταῦτα μὲν ὁ ἀπόστολος.

5.3.24 | ὁ δὲ Ψαλμὸς ὑποβὰς καὶ τὸ πάθος ἐπικεκαλυμμένως τοῦ προφητευομένου δηλοῖ λέγων "ἐκ χειμάρρου ἐν ὀδῷ πίεται, διὰ τοῦτο ὑψώσει κεφαλήν."

5.3.25 | χείμαρρον δὲ τὸν καιρὸν τῶν πειρασμῶν καὶ ἄλλος δηλοῖ Ψαλμὸς λέγων "χείμαρρον διῆλθεν ἡ ψυχὴ ἡμῶν, ἅρα διῆλθεν ἡ ψυχὴ ἡμῶν τὸ ὕδωρ τὸ ἀνυπόστατον. ἐν τῷ χειμάρρῳ τοίνυν πίεται, φησὶ, τὸ ποτήριον δηλονότι, ὃ ἤνιττετο πρὸς τῷ καιρῷ τοῦ πάθους, λέγων πάτερ, εἰ δυνατὸν, παρελθέτω τὸ ποτήριον τοῦτο ἀπ' ἔμοῦ."

5.3.26 | καὶ πάλιν "εἴ μὴ δυνατόν ἔστιν αὐτὸν παρελθεῖν, ἐὰν μὴ αὐτὸν πίω, γενηθήτω τὸ θέλημά σου." τοῦτο δὴ οὖν ἐκπιῶν τὸ ποτήριον ὑψώσει κεφαλὴν, καὶ κατὰ τὸν ἀπόστολον "ἐπεὶ γὰρ γέγονεν ὑπῆκοος τῷ πατρὶ μέχρι θανάτου, θανάτου δὲ σταυροῦ, διὰ τοῦτο, φησὶν, ὑπερύψωσεν αὐτὸν ὁ θεὸς, ἔγείρας αὐτὸν ἐκ τῶν νεκρῶν καὶ καθίσας αὐτὸν ἐν δεξιᾷ αὐτοῦ, ὑπεράνω πάσης ἀρχῆς καὶ ἔξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὄνοματος ὄνομαζομένου, οὐ μόνον ἐν τῷ

sinners, and higher than the heavens.'

5.3.23 | And he concludes, saying, 'Now the main point in what has been said is this: we have such a high priest, who sat down at the right hand of the Majesty in the heavens, a minister in the holy places and in the true tent that the Lord set up, not man.' This is what the apostle says.

5.3.24 | But the Psalm, coming forward, secretly reveals the suffering of the one being prophesied, saying, 'He drinks from a brook along the way; therefore, he will lift up his head.'

5.3.25 | And another Psalm shows the time of trials, saying, 'Our soul passed through a brook; therefore, our soul passed through the water that has no substance.' In the brook, then, he drinks, it says, the cup that was hinted at during the time of suffering, saying, 'Father, if possible, let this cup pass from me.'

5.3.26 | And again, 'If it is not possible for this to pass unless I drink it, let your will be done.' Therefore, after drinking the cup, he lifted up his head, and according to the apostle, 'Since he became obedient to the Father even to death, and death on a cross, for this reason, God has highly exalted him, raising him from the dead and seating him at his right hand, above all rule and authority and power and dominion and every name that is named, not only in this age but also in the age to come. And he put

αίῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι. καὶ πάντα ὑπέταξε, φησὸν, ὑπὸ τοὺς πόδας αὐτοῦ," κατὰ τὴν πρὸς αὐτὸν ἐπαγγελίαν, ἦν διὰ τοῦ Ψαλμοῦ παρίστησι λέγων "κάθου ἐκ δεξιῶν μου, ἔως ἂν θῶ τοὺς ἔχθρούς σου ὑποπόδιον τῶν ποδῶν σου. κατακυρίευε ἐν μέσῳ τῶν ἔχθρῶν σου." πρόδηλον παντὶ ὡς ἔτι νῦν ἡ τοῦ σωτῆρος ἡμῶν δύναμις καὶ ὁ τῆς διδασκαλίας αὐτοῦ λόγος ἐν μέσῳ τῶν ἔχθρῶν καὶ πολεμίων αὐτοῦ τῶν πεπιστευκότων εἰς αὐτὸν ἀπάντων κατακυριεύει.

## Section 4

5.4.1 | "Ἐγὼ κύριος ἐποίησα γῆν καὶ ἄνθρωπον ἐπ' αὐτῇ· ἐγὼ τῇ χειρὶ μου ἐστερέωσα τὸν οὐρανὸν, ἐγὼ πᾶσι τοῖς ἀστροῖς ἐνετειλάμην, ἐγὼ ἤγειρα τὸν μετὰ δικαιοσύνης βασιλέα, καὶ πᾶσαι αἱ ὄδοι αὐτοῦ εύθεῖαι. οὗτος οἴκοδομήσει τὴν πόλιν μου καὶ τὴν αἱχμαλωσίαν τοῦ λαοῦ ἐπιστρέψει, οὐ μετὰ λύτρων, οὐδὲ μετὰ δώρων, εἶπε κύριος Σαβαώθ."

5.4.2 | Τέως μὲν ταῦτα ὁ τῶν ὅλων ποιητὴς θεὸς περὶ τινος βασιλέως καὶ σωτῆρος μέλλοντος οἴκοδομεῖν τὸ τῆς εύσεβείας πολίτευμα λυτρώσασθαί τε τὴν ἐπισυμβάσαν ἀνθρώποις ὑπὸ τῆς δαιμονικῆς πλάνης αἱχμαλωσίαν διὰ τοῦ προφήτου Θεσπίζει· ἔξῆς δὲ τούτοις τὸ προφητικὸν πνεῦμα τὴν ὑποταγὴν τῶν ἀλλοφύλων ἔθνῶν αἰνίττεται, ἦν ὑποταγήσονται τῷ προφητευομένῳ, καὶ ὡς προσκυνήσουσιν αὐτῷ οἴα θεῷ οἴ ὑποταγησόμενοι, καὶ ὡς προσεύξονται ἐν αὐτῷ, διὰ τὸ μείζονα κατοικεῖν ἐν αὐτῷ θεὸν, τὸν ἀνωτάτω δηλαδὴ πατέρα καὶ θεὸν τῶν ὅλων.

everything under his feet,' as promised to him, which the Psalm presents, saying, 'Sit at my right hand until I make your enemies a footstool for your feet. Rule in the midst of your enemies.' It is clear to everyone that even now the power of our Savior and the word of his teaching rules among all his enemies and opponents who believe in him.

5.4.1 | I am the Lord who made the earth and man upon it; I have stretched out the heavens with my hand, and I commanded all the stars. I raised up a king with justice, and all his ways are straight. He will build my city and restore the captivity of my people, not for money or gifts, says the Lord of Hosts.

5.4.2 | At first, the God who created all things is speaking about a king and savior who will build the government of piety and free the people from the captivity that has come upon them due to demonic deception, through the prophet. Next, the prophetic spirit hints at the submission of foreign nations, which will submit to the one being prophesied, and how they will worship him as a god, submitting to him, and how they will pray to him, because a greater god will dwell in him, namely, the highest Father and God of all.

5.4.3 | τὰ δὲ τῆς λέξεως οὕτως ἔχει "οὕτω λέγει κύριος, ἐκοπίασεν Αἴγυπτος, καὶ ἐμπορία Αἰθιόπων, καὶ οἱ Σαβαεὶμ ἄνδρες ὑψηλοὶ ἐπὶ σὲ διαβήσονται, καὶ σοὶ ἔσονται δοῦλοι, καὶ ὀπίσω σου ἀκολουθήσουσι δεδεμένοι χειροπέδαις, καὶ προσκυνήσουσι νέοι, καὶ ἐν σοὶ προσεύξονται, ὅτι ἐν σοὶ ὁ θεός ἔστι καὶ οὐκ ἔστι θεὸς πλήν σου. σὺ γάρ εἶ θεός, καὶ οὐκ ἥδειμεν, θεὸς τοῦ Ἰσραὴλ σωτῆρ. αἰσχυνθήσονται καὶ ἐντραπήσονται πάντες οἱ ἀντικείμενοι αὐτῷ καὶ πορεύσονται ἐν αἰσχύνῃ." 4, Ταῦτα μὲν ἡ προφητεία. οὐχ ἡγοῦμαι δὲ ἀντωπήσειν δύνασθαι τινα, καν σφόδρα ἥ ἀγνώμων, τῷ προδήλῳ καὶ σαφεῖ τῆς λέξεως ἐναργῶς οὕτως εἰσαγούσης θεὸν τοῦ Ἰσραὴλ σωτῆρα καὶ ἔτερον ἐν αὐτῷ θεόν. "προσκυνήσουσί σοι φησὶν) οἱ δίκαιοι, καὶ ἐν σοὶ προσεύξονται, ὅτι ἐν σοὶ ὁ θεός ἔστι, καὶ οὐκ ἔστι θεὸς πλήν σου. σὺ γάρ εἶ ὁ θεός καὶ οὐκ ἥδειμεν, θεὸς τοῦ Ἰσραὴλ σωτῆρ."

5.4.5 | τὸ δὲ "οὐκ ἥδειμεν" ἐκ προσώπου τῶν πρὸν αὐτὸν μὴ ἐπεγνωκότων παρὰ μόνοις τοῖς ἐβδομήκοντα εἰρημένον ἐτέρως εἶχε τὸ Ἐβραικὸν, ὃ μεταλαβὼν ὁ μὲν Ἀκύλας φησὶ "θεὸς ἄρα ἴσχυρὸς ἀποκρυπτόμενος, θεὸς Ἰσραὴλ σώζων,"

5.4.6 | ὃ δὲ Θεοδοτίων "διὰ τοῦτο ἴσχυρὸς κρυφαῖος θεὸς σώζων. σφόδρα θαυμαστῶς κρυφαῖον θεὸν τὸν Χριστὸν ὄνομάζει, καὶ τὴν αἵτιαν δὲ, δι' ἣν θεὸν αὐτὸν μόνον ὡς ἐν γεννητοῖς μετὰ τὸ πρῶτον καὶ ἀγέννητον ἀποκαλεῖ, σαφῶς ἐκδιδάσκει, τὴν τοῦ πατρὸς ἐν αὐτῷ κατοίκησιν. "ἐν

5.4.3 | Thus says the Lord: 'Egypt has labored, and the trade of Ethiopia, and the men of Seba will cross over to you, and they will be your servants. They will follow you, bound in chains, and young men will worship you, and they will pray to you, for in you is God, and there is no other god besides you. For you are God, and we did not know it, the God of Israel, the Savior. All who oppose him will be ashamed and disgraced, and they will go in shame.' This is the prophecy. I do not think anyone can deny it, even if they are very ignorant, since it clearly and openly presents the God of Israel as Savior and another god in him. 'The righteous will worship you,' it says, 'and they will pray to you, for in you is God, and there is no other god besides you. For you are the only God, and we did not know it, the God of Israel, the Savior.'

5.4.5 | But the phrase 'we did not know' is said from the perspective of those who did not recognize him before, while the Hebrew text has it differently, as stated only by the Seventy. Aquila, having translated it, says, 'God is indeed a powerful one who is hidden, the God of Israel, saving.'

5.4.6 | But Theodotion says, 'For this reason, a powerful hidden God, saving.' He wonderfully calls Christ a hidden God and clearly teaches the reason why he alone is called God among created beings, after the first and uncreated one, showing the dwelling of the Father in him. 'For in him,'

τούτῳ γάρ κατὰ τὸν θεῖον ἀπόστολον) εὐδόκησε πᾶν τὸ πλήρωμα τῆς θεότητος κατοικῆσαι."

5.4.7 | τοῦτο δηλοῖ φάσκουσα ἡ λέξις, ὅτι ἐν σοὶ ὁ θεός ἔστι καὶ οὐκ ἔστι θεός πλήν σου. ἀντὶ δὲ τοῦ "πλήν σου" "πλὴν αὐτοῦ" ὁ Θεοδοτίων πεποίηκεν, ἐν ᾧ "οὐκ ἔστι θεός πλὴν αὐτοῦ, δηλαδὴ τοῦ ἐν σοὶ θεοῦ δι' ὃν καὶ σὺ τυγχάνεις ὡν θεός." κατὰ δὲ τὸν Ἀκύλαν οὕτως ἔχει 'πλὴν ἐν σοὶ ίσχυρὸς, καὶ οὐκ ἔστιν ἔτι παρὰ σοὶ, θεός ἄρα ίσχυρὸς καὶ ἀποκρυπτόμενος, θεός σώζων.' κατὰ δὲ τὸν Σύμμαχον "μόνον ἐν σοὶ θεός, καὶ οὐκ ἔστιν ἔτι οὐδὲ ὑπάρχει θεός, ὅντως σὺ θεός κρυφαῖος, θεός Ἰσραὴλ σώζων."

5.4.8 | δι' ὧν τὸ αἴτιον τοῦ εἶναι θεὸν τὸν Χριστὸν τοῦ θεοῦ σαφῶς ὁ λόγος παρέστησεν.

5.4.9 | ἐπεὶ γάρ ἐν σοὶ, φησὶν, ἔστι θεός, διὰ τοῦτο σὺ θεός ίσχυρὸς καὶ κρυφαῖος. οὐκοῦν διὰ τούτων ὁ μὲν ἀληθὴς καὶ μόνος θεός εἰς ἄν εἴη, μόνος κυρίως τυγχάνων τῆς προσηγορίας· ὁ δὲ δεύτερος μετουσίᾳ τοῦ ἀληθοῦς τῆς κοινωνίας ηὔιωται, οὕτε ὧν καθ' ἐαυτὸν, οὕτε ὑφεστώς δίχα τοῦ θεοποιοῦντος αὐτὸν πατρὸς, οὕτε ἄνευ τοῦ πατρὸς θεολογούμενος, ἀλλ' ὅλον αὐτὸ τοῦτο ὧν τε καὶ ζῶν καὶ ὑφεστώς διὰ τὸν ἐν αὐτῷ πατέρα, συνών τε τῷ πατρὶ καὶ ἐξ αὐτοῦ καὶ δι' αὐτὸν θεοποιούμενος, τό τε εἶναι ὅμοῦ καὶ τὸ θεός εἶναι οὐκ ἐξ ἐαυτοῦ, παρὰ δὲ τοῦ πατρὸς ἐσχηκώς.

according to the divine apostle, 'all the fullness of deity was pleased to dwell.'

5.4.7 | This clearly shows that in you is God and there is no other god besides you. Instead of 'besides you,' Theodotion has made it 'besides him,' meaning 'there is no god besides him,' that is, the God in you, by whom you also happen to be God. According to Aquila, it goes like this: 'besides you is a powerful one, and there is no other god beside you, indeed a powerful and hidden God, saving.' According to Symmachus, it says, 'only in you is God, and there is no other god that exists or is present, truly you are a hidden God, the God of Israel, saving.'

5.4.8 | Through these things, the reason for Christ being God is clearly presented by the word.

5.4.9 | For since, he says, in you is God, for this reason you are a powerful and hidden God. Therefore, because of these things, the true and only God would be one, truly holding the title; but the second is worthy of sharing in the truth of the community, neither being by himself, nor existing apart from the God-creating Father, nor being called God without the Father, but being and living wholly through the Father in him, being united with the Father and made God from him and through him, both being and being God not from himself, but having this from the Father.

5.4.10 | διὸ δὴ μετὰ τὸν πατέρα τιμᾶν καὶ αὐτὸν ὡς θεὸν ἐδιδάχθημεν διὰ τὸν ἐν αὐτῷ κατοικοῦντα θεὸν, ὥσπερ οὖν αἱ μετὰ χεῖρας περιέχουσι προφητεῖαι. ὡς γὰρ ἀν τιμηθείη βασιλέως εἰκών διὰ τὸν οὓ τοὺς χαρακτῆρας καὶ τὴν ὄμοιόσιν φέρει, τιμωμένης δὲ τῆς εἰκόνος καὶ τοῦ βασιλέως αὐτοῦ εἷς ἀν εἴη ὁ τιμώμενος καὶ οὐ δύο· οὐ γὰρ δύο βασιλεῖς, ὅ τε πρῶτος καὶ ἀληθῆς καὶ ὁ ἐπὶ τῆς εἰκόνος τετυπωμένος, εἷς δ' ὁ κατ' ἀμφοτέρων, οὐ μόνον νοούμενος, ἀλλὰ καὶ ὄνομαζόμενος καὶ τιμώμενος) οὕτω δῆτα καὶ ὁ μονογενῆς υἱὸς, εἰκὼν ὧν μόνος τοῦ θεοῦ τοῦ ἀοράτου, εἰκότως διὰ τὸν οὐ φέρει ὄμοιόσιν εἰκών τε ἀνηγόρευται τοῦ ἀοράτου θεοῦ θεοποιεῖται τε πρὸς αὐτοῦ τοῦ πατρὸς, οὕτω πεφυκώς τὴν ούσιαν, αὐτόθεν τε ἀπὸ πρώτης ὑπάρξεως φυσικήν, ἀλλ' οὐκ ἐπίκτητον τὴν εἰκόνα τοῦ πατρὸς ἐπαγόμενος.

5.4.10 | Therefore, after the Father, we have been taught to honor him as God because of the God dwelling in him, just as the prophecies that are held with hands. For just as an image of a king is honored because it carries the features and likeness of the king, when the image is honored, the king himself would also be one who is honored and not two; for there are not two kings, the first and true one and the one impressed on the image, but one who is in both, not only being thought of, but also being named and honored. In the same way, the only-begotten Son, being the only image of the invisible God, is rightly called the likeness of the invisible God because he carries the likeness, and he is made God in relation to the Father. Thus, he has his essence, naturally from the very beginning, not acquiring the image of the Father, but having it from himself.

5.4.11 | διὸ καὶ φύσει θεὸς ὄμοι καὶ μονογενῆς υἱὸς ὧν τυγχάνει, οὐχὶ δὲ ὄμοιός τοῖς ἔξωθεν εἰσποιούμενος, ἐπισυμβεβηκός τε τὸ ἀξίωμα τῆς τοῦ θεοῦ προσηγορίας ἐπέχουσι, πλὴν εἰ καὶ φύσει μονογενῆς υἱὸς καὶ θεὸς ἡμῶν ἀνευφημεῖται, ἀλλὰ οὐχ ὁ πρῶτος θεὸς, πρῶτος δὲ τοῦ θεοῦ μονογενῆς υἱὸς καὶ διὰ τοῦτο θεός.

5.4.11 | Therefore, being by nature God, the only-begotten Son is indeed so, not being made God from outside, but having the title of God's name by nature. However, even though he is by nature the only-begotten Son and our God, he is not the first God; rather, the only-begotten Son is the first of God, and for this reason, he is God.

5.4.12 | καὶ ὅλον γε τοῦτο αἴτιον ἀν εἴη τοῦ καὶ αὐτὸν εἶναι θεὸν, τὸ μόνον εἶναι φύσει τοῦ θεοῦ υἱὸν καὶ μονογενῆ χρηματίζειν, καὶ τὸ δι' ὅλου σώζειν τοῦ μόνου θεοῦ τὴν ἔμψυχον καὶ ζῶσαν νοερὰν εἰκόνα, κατὰ πάντα τῷ πατρὶ παρωμοιωμένην, τῆς θεότητός τε αὐτῆς τὴν ὄμοιόσιν ἐπιφερομένην.

5.4.12 | And the whole reason for this would be that he is also God, being the only-begotten Son of God by nature and being unique. It is also for the sake of saving the living and rational image of the only God, which is in every way similar to the Father, carrying the likeness of his divinity.

5.4.13 | ταύτη τοι γαρ οὗν καὶ αὐτὸν ὡς ἀν  
μόνον υἱὸν καὶ μόνον εἰκόνα ὄντα τοῦ θεοῦ  
καὶ τῆς ἀγεννήτου καὶ ἀνάρχου τοῦ πατρὸς  
οὐσίας τὰς δυνάμεις κατὰ τὸ παράδειγμα  
τῆς ὁμοιώσεως περιβεβλημένον, ὑπό τε  
τοῦ πάντων τεχνικωτάτου καὶ  
πανεπιστήμονος ζωγράφου τε καὶ  
ζωοποιοῦ πατρὸς εἰς τὸ ἔτι ἀκριβὲς τῆς  
ὁμοιώσεως ἀπειργασμένον, θεὸν εἰκότως  
οἱ θεῖοι ἀναγορεύουσι λόγοι, ὡς καὶ ταύτης  
μετὰ τῶν ἄλλων παρὰ τοῦ πατρὸς  
ἡξιωμένον τῆς προσηγορίας, εἰληφότα τε,  
ἄλλ' οὐκ ἴδιοκτητον αὐτὴν ἐσχηκότα.

5.4.13 | Therefore, he is called the only Son and the only image of God, being clothed with the powers of the unbegotten and unoriginated essence of the Father, according to the example of likeness. The divine words rightly call him God, as he has been honored with this title from the Father along with the others, having received it, but not possessing it as his own.

5.4.14 | ὁ μὲν γὰρ δίδωσιν, ὁ δὲ λαμβάνει·  
ῶστε κυρίως καὶ ἔνα ἐκεῖνον εἶναι θεὸν καὶ  
μόνον μὲν καὶ φύσει ὄντα καὶ μὴ παρ'  
ἐτέρου λαβόντα, τὸν δὲ τῶν δευτερείων  
ήξιωσθαι καὶ τὸ θεὸν εἶναι λαβόντα παρὰ  
τοῦ πατρὸς ἔχειν, ὡς ἀν εἰκόνα τοῦ θεοῦ,  
μιᾶς ἐπ' ἀμφοῖν κατὰ τὸ παράδειγμα τῆς  
θεότητος ἐπινοουμένης, ἐνός τε ὄντος θεοῦ  
του καθ' ἐαυτὸν ἀνάρχως καὶ ἀγεννήτως  
ὄντος, διὰ δὲ τοῦ νιοῦ ὡς ἀν δὲ ἐσόπτρου  
καὶ εἰκόνος ἐπιθεωρουμένου.

5.4.14 | For one gives, and the other receives; so, there is truly one God, being alone and by nature, not receiving from another. The second one is honored to be God, having received from the Father, as an image of God, both being considered as one according to the example of divinity. There is one God who is unoriginated and unbegotten in himself, and through the Son, as if viewed through a mirror and image.

5.4.15 | τοῦτο τοι καὶ τὸ πνευματικὸν  
παιδεύει λόγιον, οὐκ ἄλλως φάσκον θεὸν  
εἶναι προσκυνητὸν τὸν δηλούμενον ἄλλ' ἢ  
διὰ τὸν ἐνοικοῦντα αὐτῷ πατέρα. "ἐν σοὶ  
γὰρ, φησὶ, προσεύξονται, ὅτι ἐν σοὶ ὁ θεός  
ἔστι, καὶ σὺ δὲ αὐτὸς θεὸς ὧν σωτὴρ τοῦ  
Ἰσραὴλ τυγχάνεις, καὶ διὰ τοῦτο ἰσχυρὸς  
καὶ κρυφαῖος θεὸς εἶ, ἐπεὶ ἐν σοὶ ὁ θεός, καὶ  
οὐκ ἔστιν ἔτι πλὴν αὐτοῦ."

5.4.15 | This also teaches that the spiritual word does not say that the one being shown is a God to be worshiped, except through the Father who dwells in him. 'For in you,' it says, 'they will pray, because God is in you, and you yourself, being God, are the Savior of Israel. And for this reason, you are a strong and hidden God, since God is in you, and there is no other besides him.'

5.4.16 | ἀντὶ δὲ τοῦ "έκοπίασεν Αἴγυπτος

5.4.16 | Instead of 'Egypt labored for the

τὸ Έβραικὸν καὶ οἱ λοιποὶ πάντες ἐρμηνευτὰς "κόπος Αἴγύπτου" ἔκδεδώκασιν, ἐν ᾧ τὸ λεγόμενον τοιοῦτον "σοὶ προσκυνήσουσι, καί σοι ἔσονται δοῦλοι ὁ κόπος Αἴγύπτου, καὶ ἡ ἐμπορία Αἴθιόπων, καὶ οἱ Σεβωεῖμ'" δι' ὃν βάρβαρα οἶμαι καὶ ἀσημά τινα ἔθνη δηλοῦσθαι καὶ πάντα ὅσα ἥδη πάλαι πρότερον τῇ δαιμονικῇ τετρύχωτο δεισιδαιμονίᾳ.

Hebrew,' all the other interpreters have given 'the labor of Egypt,' in which the saying goes like this: 'They will worship you, and the labor of Egypt will be your servants, and the trade of the Ethiopians, and the Seba people.' Through these, I think, some barbaric and unknown nations are shown, and all that has already been long ago covered by demonic superstition.

5.4.17 | ἐπειδὴ γὰρ Αἴγύπτιοι ἐδόκουν πάντων τῶν ἔθνῶν δεισιδαιμονέστατοι τυγχάνειν πρῶτοι τε κατάρξαι τῆς εἰδωλολάτρου πλάνης, εἰκότως πρώτους αὐτοὺς τίθησιν ὑποταγησομένους τῷ Χριστῷ, καὶ δι' αὐτῶν καὶ τὰ περὶ τῶν λοιπῶν εἰδωλολατρῶν φανερὰ καθιστᾶσα.

5.4.17 | Since the Egyptians were considered the most superstitious of all nations and were the first to start the error of idol worship, it is fitting that they are placed first to be subjected to Christ, and through them, the things about the other idol worshipers are made clear.

5.4.18 | καὶ ταῦτα πεπλήρωται ἐπὶ τοῦ σωτῆρος καὶ κυρίου ἡμῶν, τῷ ἐν πᾶσιν ἔθνεσι προσκυνεῖσθαι καὶ δουλεύειν αὐτῷ μυρία πλήθη τῶν ἀνὰ τὴν οἰκουμένην ἔθνῶν.

5.4.18 | And these things are fulfilled in our Savior and Lord, to whom countless multitudes of nations throughout the world worship and serve.

5.4.19 | Αἴθιοπας δὲ καὶ Σεβωεῖμ τοὺς ἐνταῦθα ταῦθα προσκυνήσειν τῷ Χριστῷ προφητευομένους καὶ διὰ τοῦ ὅσα Ψαλμοῦ ἡγοῦμαι δηλοῦσθαι δι' ὃν εἴρηται "ἐνώπιον αὐτοῦ προσπεσοῦνται Αἴθιόπες, καὶ βασιλεῖς Ἄραβων καὶ Σαβᾶ δῶρα προσάξουσι, καὶ προσκυνήσουσιν αὐτῷ." δῆλον ἐκ τῆς συμφράσεως ὅτι καὶ τῷ ἐν ἑκείνοις προφητευομένῳ Χριστῷ προσκυνησουσιν. Ψαλμοῦ λβ'. Ὡς θεοῦ λόγον οὔσιωδη κατ' ἐπικέλευσιν τοῦ πατρὸς δόμοίως ἡμῖν οἶδε δημιουργὸν τῶν ἀπάντων ὁ Δαβίδ· Λαὶ ὡς τὸν αὐτὸν τοῦ θεοῦ λόγον ὁ αὐτὸς προφήτης ἐπὶ θεραπείᾳ τῶν ἀνθρώπων ἐκ τοῦ πατρὸς

5.4.19 | "And the Ethiopians and the Seba people are prophesied here to worship Christ, and I believe this is shown through the words of the Psalm, which says, 'The Ethiopians will fall down before him, and the kings of Arabia and Seba will bring gifts and worship him.' It is clear from the context that they will also worship the prophesied Christ among them. In Psalm 68, David knows the Creator of all things as the true word of God, sent by the Father. The same prophet testifies that he was sent for the healing of people by the Father, and he proclaims that in a short time, his

ἀπεστάλθαι μαρτυρεῖ· καὶ ὡς ἐν βραχεῖ  
χρόνῳ τὴν σύμπασαν γῆν πληρώσειν τῆς  
αὐτοῦ διδασκαλίας θεσπίζει.

## Section 5

5.5.1 | "Τῷ λόγῳ κυρίου οὗ οὐρανοὶ<sup>1</sup>  
ἐστερεώθησαν, καὶ τῷ πνεύματι τοῦ  
στόματος αὐτοῦ πᾶσα ἡ δύναμις ἀντῶν.  
Καὶ ἐν δὲ καὶ ὃς Ψαλμῷ εἴρηται ἀπέστειλε  
τὸν λόγον αὐτοῦ, καὶ ἰάσατο αὐτοὺς καὶ  
ἔρρυσατο αὐτοὺς ἐκ τῶν διαφθορῶν  
αὐτῶν." καὶ πάλιν ἐν ρημάτι "ὁ ἀποστέλλων  
τὸ λόγιον αὐτοῦ τῇ γῇ ἔως τάχους  
δραμεῖται ὁ λόγος αὐτοῦ."

5.5.2 | Άλλὰ γὰρ τῷ μετὰ χεῖρας Ψαλμῷ  
φάσκοντι "τῷ λόγῳ κυρίου οἱ οὐρανοὶ<sup>2</sup>  
ἐστερεώθησαν συνάδει τὸ ἱερὸν  
εὐαγγέλιον διαρρήδην λέγον "ἐν ἀρχῇ ἦν ὁ  
λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ  
Θεὸς ἦν ὁ λόγος. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν  
Θεόν. πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς  
αὐτοῦ ἐγένετο οὐδὲ ἕν. Θεὸν εἰκότως τὸ  
εὐαγγέλιον ὄνομάζει, ἐπεὶ καὶ διὰ τῶν  
πρόσθεν αὐτὸς οὗτος ὁ νῦν Θεολογούμενος  
λόγος καὶ σοφία καὶ γέννημα Θεοῦ καὶ  
ἱερεὺς καὶ Χριστὸς βασιλεὺς καὶ κύριος καὶ  
Θεὸς καὶ εἰκὼν ἀνηγόρευτο τοῦ Θεοῦ.

5.5.3 | καὶ ὅτι γε ἔτερος ὁν τοῦ πατρὸς  
ὑπουργὸς ἦν αὐτοῦ, ὥστε ἐπικελευομένου  
τοῦ μείζονος αὐτὸν δημιουργεῖν, ἐξῆς κατὰ  
τὸν παρόντα ἐπιλέγει Ψαλμὸν "φοβηθήτω  
τὸν κύριον πάσα ἡ γῆ, ὑπ' αὐτοῦ δὲ  
σαλευθήτωσαν πάντες οἱ κατοικοῦντες  
οἰκουμένην, ὅτι αὐτὸς εἶπε, καὶ  
ἔγενήθησαν, αὐτὸς ἐνετείλατο, καὶ  
ἐκτίσθησαν."

teaching will fill the whole earth."

5.5.1 | By the word of the Lord, the heavens  
were made strong, and by the breath of his  
mouth, all their power. And in the Psalm, it  
is said, 'He sent his word and healed them  
and rescued them from their destruction.'  
And again in Psalm 147, 'He who sends his  
word to the earth, his word runs swiftly.'

5.5.2 | But indeed, the Psalm that says, 'By  
the word of the Lord, the heavens were  
made strong,' agrees with the holy Gospel,  
which clearly states, 'In the beginning was  
the Word, and the Word was with God, and  
the Word was God. He was in the beginning  
with God. All things were made through  
him, and without him, nothing was made.'  
The Gospel rightly calls him God, since this  
same Word, who is now being spoken of as  
God, is also wisdom, the offspring of God, a  
priest, Christ, king, lord, and the image of  
God.

5.5.3 | And that being different from the  
Father, he was his minister, so that when  
the greater commanded him to create, he  
next chooses the Psalm that says, 'Let all  
the earth fear the Lord; let all who dwell in  
the world tremble before him, for he spoke,  
and it came to be; he commanded, and it  
stood firm.'

5.5.4 | Πρόδηλον γάρ ως ὁ λέγων ἐτέρῳ λέγει καὶ ὁ ἐντελλόμενος· ἐτέρῳ παρ' ἐαυτὸν ἐντέλλεται. σαφῶς δὲ ἐπὶ τῇ τοῦ σωτῆρος ἡμῶν ἐνανθρωπήσει μυρία πλήθη ἐκ πάσης τῆς γῆς, τοῦτ' ἔστιν ἐξ ἀπάντων τῶν ἐπὶ τῆς γῆς ἐθνῶν, οὐκέτι ως τὸ πρὸν τοὺς δαίμονας, ἀλλ' αὐτὸν ἐφοβήθη τὸν κύριον Ἰησοῦν,

5.5.4 | For it is clear that the one who speaks is different from the one who commands; he gives orders to another besides himself. Clearly, at the incarnation of our Savior, many people from all over the earth, that is, from all the nations on the earth, were gathered, no longer fearing the demons, but they feared the Lord Jesus himself.

5.5.5 | πάντες τε οἱ κατοικοῦντες τὴν οἰκουμένην ἐσαλεύθησαν ἐπὶ τῷ τοῦ Χριστοῦ ὄνόματι, ἀκολούθως τῷ νῦν φάσκοντι λογίῳ "φοβηθήτω τὸν κύριον πᾶσα ἡ γῆ ἀπ' αὐτοῦ δὲ σαλευθήτωσαν πάντες οἱ κατοικοῦντες τὴν οἰκουμένην."

5.5.5 | All those who dwell in the world were shaken by the name of Christ, following the saying, 'Let all the earth fear the Lord; let all who dwell in the world tremble before him.'

5.5.6 | Ταῦτα μὲν οὖν ἐκ τοῦ β' καὶ λ' Ψαλμοῦ. σύμφωνα δὲ τούτοις εὔροις ἂν καὶ ἐν ρημάτι Ψαλμῷ, ὃς διδάσκει οὐ τὰ περὶ γῆν μόνα, ἀλλὰ καὶ τὰ κατ' οὐρανὸν καὶ συλλήβδην ἀπασαν τὴν κτίσιν κατ' ἐπικέλευσιν τοῦ τῶν ὅλων θεοῦ γεγονέναι. λέγει δ' οὖν "αἴνεῖτε τὸν κύριον ἐκ τῶν οὐρανῶν, αἴνεῖτε αὐτὸν ἐν τοῖς ὑψίστοις· αἴνεῖτε αὐτὸν πάντες ἄγγελοι αὐτοῦ, αἴνεῖτε αὐτὸν πάσαι αἱ δυνάμεις αὐτοῦ, αἴνεῖτε αὐτὸν ἥλιος καὶ σελήνη, αἴνεῖτε αὐτὸν πάντα τὰ ἄστρα καὶ τὸ φῶς, ὅτι αὐτὸς εἶπε, καὶ ἐγενήθησαν, αὐτὸς ἐνετείλατο, καὶ ἐκτίσθησαν."

5.5.6 | These things are from the second and the 150th Psalm. In agreement with these, you can also find in the 148th Psalm, which teaches not only about the earth but also about the heavens and all of creation, made by the command of the God of all. It says, 'Praise the Lord from the heavens; praise him in the highest. Praise him, all his angels; praise him, all his heavenly hosts. Praise him, sun and moon; praise him, all you shining stars. For he spoke, and they came to be; he commanded, and they were created.'

5.5.7 | Εἰ γάρ αὐτὸς ἐνετείλατο, καὶ τίς ἦν ὁ τοσοῦτος ως τὴν περὶ τῶν τηλικούτων ἐντολὴν ὑποδέξασθαι, ἢ ὁ τοῦ θεοῦ λόγος, ὁ ποικίλως διὰ τῆς παρούσης ρούσης ἡμῖν ὑποθέσεως θεολογούμενος, καὶ λόγος θεοῦ

5.5.7 | For if he commanded, who was so great as to accept such a command? Or is it the word of God, which is spoken of in many ways through the present teaching we have, and is called the word of God for

προσαγορευόμενος είκότως, ὅτι δὴ τοὺς τῶν ἀπάντων δημιουργικούς τε καὶ ποιητικοὺς λόγους ὁ παντοκράτωρ ἐν αὐτῷ καταβέβληται, λόγῳ καὶ τάξει τὰ σύμπαντα διέπειν αὐτῷ καὶ διακυβερνᾶν παραδούς;

5.5.8 | μὴ γὰρ οὖν τις ὑπολάβοι τῷ παρὰ ἀνθρώποις ἐκ συλλαβῶν συνεστῶτι, ἔκ τε ὀνομάτων καὶ ρήμάτων συγκειμένῳ, ἐνάρθρῳ καὶ προφορικῷ λόγῳ τὸν τοῦ θεοῦ παρόμιον τυγχάνειν· ὅτι δὴ ὁ παρ’ ἡμίν λόγος ἐν φωναῖς καὶ συλλαβαῖς καὶ τοῖς διὰ τούτων σημαινομένοις κέκτηται τὴν ούσιαν, διὰ γλώττης καὶ ἀρτηριῶν φάρυγγός τε καὶ στόματος προφερόμενος, ὃ δὲ τῆς ἀιδίου καὶ ἀσωμάτου φύσεως πάντη κατὰ πάντα τοῦ καθ’ ἡμᾶς παρηλλαγμένος οὐδὲν ἀνθρώπειον ἐπάγοιτ’ ἄν, μόνῃ κεχρημένος τῇ τῇ προσρήσεως ὅμωνυμίᾳ,

5.5.9 | ἐπεὶ μήτε φωνὴν τὴν δι’ ἀέρος κρούσεως ὑφισταμένην, μήτε ρήματα, μήτε συλλαβὰς, μήτε γλῶτταν, μήτε στόμα, μήτε ὅλως τι τῶν ἀνθρωπείων καὶ θνητῶν ἐπὶ τοῦ τῶν ὅλων θεοῦ παραληπτέον· ψυχῆς γὰρ ἄν εἴη λόγος οὗτος, οὐδαμῶς οἶός τε καθ’ ἐαυτὸν δίχα ψυχῆς εἶναι ἢ ὑποστῆναι. τοιόσδε γὰρ ὃ ἐν ἀνθρώποις λόγος, ἴδιως μὲν ἀνούσιος ὃν καὶ ἀνυπόστατος, ὅλον δὲ αὐτοκίνησίς τε καὶ ἐνέργεια διανοίας τυγχάνων.

5.5.10 | ἀλλὰ οὐ καὶ ὁ τοῦ θεοῦ τοιοῦτος, ἔχων δὲ καθ’ ἐαυτὸν οίκείαν ὑπόστασιν πάντη θείαν καὶ νοερὰν, ἴδιως μὲν ὑφεστῶσαν, ἴδιως δ’ αὖ πάλιν ἐνεργοῦσαν, ἀυλόν τε οὖσαν καὶ ἀσώματον, καὶ κατὰ

no reason? For indeed, the Creator and Maker of all has placed in him the creative and artistic words, giving him the authority to govern and direct all things with order and purpose.

5.5.8 | Let no one suppose that the word of God is like the speech of humans, which is made up of sounds, names, and phrases, and is expressed in a spoken and articulate way. For indeed, the word among us has its essence in voices and syllables, and in what is signified by them, produced through the tongue and the throat and the mouth. But the word of the eternal and incorporeal nature is completely different from all this and does not have any human qualities, using only the same name as human speech.

5.5.9 | For neither the sound that comes from the air, nor words, nor syllables, nor tongue, nor mouth, nor anything at all that is human and mortal can be accepted in relation to the God of all. For this word would be like a soul, and it cannot exist on its own without a soul or be supported by one. Such is the word among humans, being without substance and not having any real existence, but rather being a movement and activity of thought.

5.5.10 | But the word of God is not like this; it has its own divine and intellectual substance, existing independently and actively. It is immaterial and incorporeal, and in every way it is similar to the nature

πάντα τῇ τοῦ πρώτου καὶ ἀγεννήτου καὶ μόνου θεοῦ φύσει παρωμοιωμένην, τοὺς τῶν γεννητῶν ἀπάντων λόγους καὶ τὰς τῶν δρωμένων μένων ἀσωμάτους τε καὶ ἀοράτους ἰδέας ἐν ἑαυτῇ φέρουσαν. διὸ καὶ σοφίαν αὐτὴν καὶ θεοῦ λόγον οἱ θεῖοι χρησμοὶ προσαγορεύουσιν.

## Section 6

5.6.1 | "Ἄκουέ μου Ἰακὼβ καὶ Ἰσραὴλ, ὃν ἔγὼ ἔγω είμι πρῶτος, καὶ ἔγὼ είμι εἰς τὸν αἰῶνα, καὶ ἡ χείρ μου ἐθεμελίωσε τὴν γῆν, καὶ ἡ δεξιά μου ἐστερέωσε τὸν οὐρανόν. καλέσω αὐτοὺς, καὶ στήσονται ἄμα, καὶ συναχθήσονται πάντες, καὶ ἀκούσονται τίς αὐτοῖς ἀνήγγειλε ταῦτα. κύριος ἀγαπῶν σε ἐποίησε τὸ θέλημά σου ἐπὶ Βαβυλῶνα, τοῦ ἄραι σπέρμα Χαλδαίων. ἔγὼ ἐλάλησα καὶ ἔγὼ ἐκάλεσα. ἥγαγον αὐτὸν, καὶ εύωδωσα τὴν ὁδὸν αὐτοῦ. προσαγάγετε πρός με, καὶ ἀκούσατε ταῦτα. οὐκ ἀπ' ἀρχῆς ἐν κρυφῇ λελάληκα. ἡνίκα ἐγένετο, ἐκεῖ ἦμην. καὶ νῦν κύριος κύριος ἀπέσταλκέ με, καὶ τὸ πνεῦμα αὐτοῦ.

5.6.2 | Ὁρα δὴ καὶ νῦν τίνα τρόπον ὁ φήσας "ἔγὼ είμι ὁ πρῶτος, καὶ ἔγὼ είμι εἰς τὸν αἰῶνα, ὁ τὴν γῆν καὶ τὸν οὐρανὸν συστησάμενος, ἐναργῶς οὕτως ἀπεστάλθαι ὅμοιογενὲς ὑπὸ κυρίου κυρίου, οὕτω τὸν πατέρα συνήθως δις κύριον ἀναγορεύων, ὡς ἀν ἔχοις καὶ ταύτην ἀναμφίλεκτον τοῦ ζητουμένου τὴν μαρτυρίαν.

5.6.3 | πρῶτον δὲ αὐτὸν ὡς ἐν γεννητοῖς εὔσεβῶς βῶς εἶναι λέγει, τὴν ἄναρχον καὶ

of the first, uncreated, and only God. It carries within itself the words of all created things and the immaterial and invisible ideas of the things that are seen. Therefore, the divine oracles call it wisdom and the word of God.

5.6.1 | Listen to me, Jacob and Israel, whom I have called. I am the first, and I am forever. My hand laid the foundation of the earth, and my right hand strengthened the heavens. I will call them, and they will stand together, and all will be gathered, and they will hear who has announced these things to them. The Lord, who loves you, has made your will concerning Babylon, to destroy the seed of the Chaldeans. I have spoken, and I have called. I brought him, and I made his path successful. Come to me, and listen to these things. I did not speak in secret from the beginning. When it happened, I was there. And now the Lord, the Lord has sent me and his Spirit.

5.6.2 | See now how the one who said, 'I am the first, and I am forever, the one who established the earth and the heavens,' clearly shows that he was sent by the Lord. Thus, he commonly calls the Father Lord twice, so that you may have this undeniable testimony of what is being sought.

5.6.3 | First, he says that he is to be considered among created beings as pious,

ἀγέννητον καὶ τὴν ὑπὲρ τὸ πρῶτον ούσιαν  
ἀπονέμων τῷ πατρί. τὸ γάρ τοι πρῶτον  
ἀριθμοῦ πλείονος ἡγεῖται, τιμῇ καὶ τάξει  
προτεταγμένον· ὅπερ οὐκ ἀν ἐπὶ τοὺ  
πατρὸς ἀρμόσειεν.

giving the Father the nature that is without beginning and ungenerated, which is above the first being. For the first is the leader of a greater number, placed in honor and order; this would not fit with the Father.

5.6.4 | οὐ γὰρ δὴ γεννητῶν πρῶτος ὁ ἐπὶ<sup>1</sup>  
πάντων θεὸς, ἐπεὶ μηδ' ἀρχή τις ἐπινοεῖται  
αὐτοῦ· ἐπέκεινα δ' ἀν εἴη καὶ ἀνωτάτω τοῦ  
πρώτου, ἄτε δὴ αὐτὸς καὶ τὸ πρῶτον  
γεννήσας καὶ ὑποστησάμενος, μόνου τοῦ  
θείου λόγου πάντων τῶν γεννητῶν  
πρώτου χρηματίζοντος.

5.6.4 | For the God who is above all is not the first of created beings, since there is no beginning that can be thought of for him. He would be beyond and higher than the first, since he himself both generated the first and supports it, being the only divine word that speaks of all created beings as first.

5.6.5 | ζητουμένου δὲ ἄρα κατὰ τὸ "αὐτὸς  
εἶπε, καὶ ἐγενήθησαν, αὐτὸς ἐνετείλατο, καὶ  
ἐκτίσθησαν," τίνι τὴν τῶν γεννητῶν  
ἐντέταλται δημιουργίαν, νῦν σαφῶς  
ἀποδέδεικται ὅτι τῷ φήσαντι "ἡ χείρ μου  
ἔθεμελίωσε τὴν γῆν καὶ ἡ δεξιά μου  
ἐστερέωσε τὸν οὐρανόν" ὅς καὶ πρὸς τοῦ  
κρείττονος ἀπεστάλθαι ὄμολογεῖ λέγων  
"νῦν κύριος κύριος ἀπέσταλκέ με, καὶ τὸ  
πνεῦμα αὐτοῦ."

5.6.5 | Now, as we seek according to the saying, 'He said, and they came to be; he commanded, and they were created,' it is clearly shown to whom the creation of the beings is entrusted. It is to the one who said, 'My hand laid the foundation of the earth, and my right hand spread out the heavens.' He also admits that he was sent by the greater one, saying, 'Now the Lord, the Lord has sent me, and his Spirit.'

5.6.6 | εἴη δ' ἀν ὁ θεὸς λόγος καὶ ταῦτα  
φάσκων "ἐπειδὴ τῷ λόγῳ κυρίου οἱ  
οὐρανοὶ ἐστερεώθησαν" κατὰ τὴν ἀπὸ τοῦ  
Ψαλμοῦ παράθεσιν. πλὴν ἀλλὰ εἰ καὶ αὐτὸς  
ὁ τοῦ θεοῦ λόγος τῇ κύριος θεολογεῖται  
προσηγορίᾳ, ὅμως τὸν ἀνωτάτω καὶ  
κρείττονα πατέρα αὐτοῦ καὶ κύριον εὗ  
μάλα εὔσεβῶς δὶς κύριον αὐτὸν ἀνακαλεῖ,  
τῷ διαφόρῳ χρώμενος ἐπ' αὐτοῦ ὄνόματι.

5.6.6 | Then the divine word might also say, 'Since by the word of the Lord the heavens were made,' according to the reference from the Psalm. However, even if the word of God is called 'Lord,' he still very piously calls his higher and greater Father and Lord twice 'Lord,' using a different name for him.

5.6.7 | καὶ νῦν γάρ φησι 'κύριος κύριος  
ἀπέσταλκέ με,' ὡς ἀν κυρίως ὄντος τοῦ ἐπὶ

5.6.7 | And now he says, 'The Lord, the Lord has sent me,' as if the one who is truly the

πάντων θεοῦ πρώτου καὶ ἀληθῶς κυρίου αὐτοῦ τε τοῦ μονογενοῦς γενοῦς αὐτοῦ λόγου, καὶ τῶν μετ' αὐτὸν γεννητῶν ἀπάντων, καθ' ὃν δευτέρως τὴν Κυρείαν καὶ δεσποτείαν παρὰ τοῦ πατρὸς ὁ τοῦ θεοῦ λόγος ἀναδεξάμενος, οἷα γνήσιος υἱὸς καὶ μονογενῆς, δεύτερος εἰκότως καὶ αὐτὸς ἀν εὔσεβῶς χρηματίζοι κύριος. Ἀπὸ τῆς Γενέσεως. Ὡς καὶ ὁ μέγιστος τοῦ θεοῦ Θεράπων Μώσης ἐν τῇ κοσμοποιίᾳ οἶδε πατέρα καὶ θεὸν τῶν ὄλων ἐτέρω κοινολογούμενον ἐπὶ τῇ τοῦ ἀνθρώπου δημιουργίᾳ· τὸν θεῖον δὲ λόγον τούτον εἶναι προμεμαθήκαμεν.

## Section 7

5.7.1 | "Καὶ εἶπεν ὁ θεὸς, ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν καὶ καθ' ὅμοιώσιν·" καὶ αὖθις "καὶ εἶπεν ὁ θεὸς, οὐ καλὸν εἶναι τὸν ἄνθρωπον μόνον, νον, ποιήσωμεν αὐτῷ βοηθὸν κατ' αὐτόν."

5.7.2 | Καὶ ἔνα γε μή τις πρὸς ἀγγέλους ταῦτα εἰρῆσθαι νομίσειε, παραχρῆμα δηλοῖ τὸν κεκελευσμένον οὐκ ἄγγελον ὅντα θεοῦ, λέγων "καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον, κατ' εἰκόνα θεοῦ ἐποίησεν αὐτόν." Ἀπὸ τῆς αὐτῆς. Ὡς ὁ αὐτὸς Μώσης δύο σαφέστατα κυρίους ἀνεπικαλύπτως θεολογεῖ.

## Section 8

5.8.1 | "Ο ἥλιος ἀνέτειλεν ἐπὶ τὴν γῆν, καὶ Λὼτ εἰσῆλθεν εἰς Σηγὼρ, καὶ ἔβρεξε κύριος ἐπὶ Σόδομα θεῖον καὶ πῦρ παρὰ κυρίου."

first and above all God, and truly his Lord, the only-begotten word, is speaking. And among all the beings that came after him, the word of God, having received the lordship and authority from the Father, as a true and only-begotten son, would rightly also call himself 'Lord' with respect. From Genesis. Just as the greatest servant of God, Moses, in the creation of the world, knew the Father and God of all, who is spoken of differently in the creation of man; we have learned that this divine word is.

5.7.1 | And God said, 'Let us make man in our image and according to our likeness.' And again, 'And God said, it is not good for man to be alone; I will make a helper suitable for him.'

5.7.2 | And if someone thinks that these things are said about angels, it immediately shows that the one commanded is not an angel of God, saying, 'And God made man; in the image of God he made him.' From the same source. Just as the same Moses clearly speaks of two Lords without hesitation.

5.8.1 | The sun rose upon the earth, and Lot entered into Zoar, and the Lord rained down sulfur and fire upon Sodom from the Lord.

5.8.2 | Σαφῶς δεύτερον ἀναγορεύει, ὃν καὶ διδάσκει παρὰ τοῦ μείζονος ἐπιτραπέντα τὴν κατὰ τῶν ἀδεβῶν ποιήσασθαι τιμωρίαν. πλὴν ἀλλ' εἰ καὶ δύο κυρίους ἀνεπικαλύπτως ὁμολογοῦμεν, ἀλλ' οὐ καὶ ταῖς ὁμοίαις ἐπ' ἀμφοτέροις χρώμεθα θεολογίαις· εὔσεβῶς δὲ τῇ τάξει χρώμενοι τὸν μὲν ἀνωτάτῳ πατέρᾳ καὶ θεὸν καὶ κύριον, καὶ τοῦ δευτέρου κύριον καὶ θεὸν εἶναι πεπαιδεύμεθα· τὸν δὲ τοῦ θεοῦ λόγον τὸν δεύτερον κύριον, τῶν μὲν ὑπὸ αὐτὸν δεσπότην, οὐκέτι δὲ ὁμοίως καὶ τοῦ μείζονος.

5.8.3 | οὐ γὰρ τοῦ πατρὸς κύριος 5 οὐδὲ τοῦ πατρὸς θεὸς, ὁ θεὸς λόγος, ἀλλ' ἔκεινον μὲν εἰκὼν καὶ λόγος καὶ σοφία καὶ δύναμις, τόν δὲ μετ' αὐτὸν δεσπότης καὶ κύριος καὶ θεός· ὃ δέ γε πατήρ καὶ τοῦ υἱοῦ πατήρ καὶ κύριος καὶ θεός. ὅθεν εἰκότως ἀνατρέχουσιν εἰς μίαν ἀρχὴν καὶ εἰς ἓνα θεὸν συνίσταται ἡμῖν τὰ τῆς εὔσεβοῦς θεολογίας. Ἀπὸ τῆς αὐτῆς. Ως ὁ αὐτὸς θεράπων τὸν θεὸν λόγον δηλοῖ δεύτερον θεὸν καὶ κύριον προωνομασμένον, ἐν ἀνθρώπου τε μορφὴ καὶ σχήματι ὥφθαι τε καὶ χρηματίσαι τοῖς παλαιοῖς ιστορεῖ.

## Section 9

5.9.1 | “Ωφθη δὲ κύριος τῷ Ἀβραὰμ, καὶ εἶπεν αὐτῷ, τῷ σπέρματί σου δώσω τὴν γῆν ταύτην.” καὶ πάλιν “ἐγένετο Ἀβραὰμ ἐτῶν ἑνενήκοντα ἑννέα, καὶ ὥφθη κύριος τῷ Ἀβραὰμ, καὶ εἶπεν αὐτῷ, ἐγώ είμι ὁ θεός. εὐαρέστει ἐνώπιόν μου καὶ γίνου ἄμεμπτος, καὶ θήσομαι τὴν διαθήκην μου ἀνὰ μέσον σοῦ καὶ ἀνὰ μέσον ἐμοῦ, καὶ πληθυνῶ σε σφόδρα.”

5.8.2 | Clearly, he speaks a second time, teaching that punishment should be carried out against the wicked, given to him by the greater one. But if we acknowledge two Lords without hesitation, we do not use the same theology for both; rather, in a respectful order, we recognize the higher one as the Father, God, and Lord, and we have been taught that the second is also a Lord and God. The second Lord is the Word of God, who is the master of those under him, but not in the same way as the greater one.

5.8.3 | For the Lord is not the Father, nor is the God the Father, the Word of God; rather, he is the image, Word, wisdom, and power of that one. The one after him is the master, Lord, and God. The Father is both the Father of the Son and the Lord and God. Therefore, it is rightly said that we return to one source and to one God, which is the foundation of our respectful theology. From the same source. As he who serves the Word of God shows a second God and Lord, he appeared in the form and shape of a man and spoke to the ancients.

5.9.1 | And the Lord appeared to Abraham and said to him, 'I will give this land to your offspring.' And again, 'Abraham was ninety-nine years old, and the Lord appeared to Abraham and said to him, 'I am God. Walk before me and be blameless, and I will establish my covenant between you and me, and I will greatly multiply you.'

5.9.2 | καὶ αὐθις “ῶφθη δὲ ὁ θεὸς αὐτῷ πρὸς τὴν δρυν· τὴν Μαμβρῆ, καθημένου αὐτοῦ ἐπὶ τῆς θύρας τῆς σκηνῆς αὐτοῦ μεσημβρίας. ἀναβλέψας δὲ τοῖς ὄφθαλμοῖς αὐτοῦ εἶδε· καὶ ἴδού τρεῖς ἄνδρες εἰστήκεισαν ἐπάνω αὐτοῦ. καὶ ἴδων προσέδραμεν εἰς συνάντησιν αὐτοῖς ἀπὸ τῆς θύρας τῆς σκηνῆς καὶ προσεκύνησε.”

5.9.3 | καὶ ἔξῆς μετὰ τὴν ὄπτασίαν ἐπιφέρει “ὸ δὲ κύριος εἶπεν, οὐ μὴ κρύψω ἐγὼ ἀπὸ Ἀβραὰμ τοῦ παιδός μου ἢ ἐγὼ ποιῶ. Ἀβραὰμ δὲ γινόμενος ἔσται εἰς ἔθνος μέγα καὶ πολὺ, καὶ ἐνευλογηθήσονται ἐν αὐτῷ πάντα τὰ ἔθνη τῆς γῆς.”

5.9.4 | καὶ τούτοις αὐθις ἐπιλέγει ὡς περὶ ἑτέρου “ἥδειν γὰρ ὅτι συντάξει τοῖς υἱοῖς αὐτοῦ καὶ τῷ οἴκῳ αὐτοῦ μετ’ αὐτὸν, καὶ φυλάξουσι τὰς ὁδοὺς κυρίου, ποιεῖν δικαιοσύνην καὶ κρίσιν, ὅπως ἐπαγάγῃ κύριος ἐπὶ Ἀβραὰμ ἢ ἐλάλησε πρὸς αὐτόν.”

5.9.5 | Ταῦτα αὐτὸς ἀναγέγραπται λέγων ὁ χρηματίζων τῷ Ἀβραὰμ κύριος, ἔτερον κύριον ὁμοιογῶν δηλάδη τὸν αὐτοῦ πατέρα καὶ ποιητὴν τοῦ παντός. ὅ γε μὴν Ἀβραὰμ, οἷα προφήτης κατάληψιν ἔχων ἀκριβῆ τοῦ χρηματίζοντος 5 ἔξῆς τοῖς προεκτεθεῖσι ποτνιᾶται λέγων “μὴ συναπολέσῃς δίκαιον μετ’ ἀσεβοῦς, καὶ ἔσται ὁ δίκαιος ὡς ὁ ἀσεβής. ἐὰν ὡσι πεντήκοντα δίκαιοι ἐν τῇ πόλει, ἀπολεῖς αὐτούς; οὐκ ἀνήσεις πάντα τὸν τόπον, ἔνεκεν τῶν πεντήκοντα δικαίων; μηδαμῶς σὺ ποιήσεις τὸ ῥῆμα τοῦτο τοῦ ἀποκτεῖναι

5.9.2 | And again, 'God appeared to him by the oak of Mamre, as he sat at the door of his tent in the heat of the day. And he lifted up his eyes and saw; and behold, three men were standing before him. And when he saw them, he ran to meet them from the door of the tent and bowed down.

5.9.3 | And after the vision, the Lord said, 'Shall I hide from Abraham what I am about to do? Abraham will surely become a great and mighty nation, and all the nations of the earth will be blessed in him.'

5.9.4 | And again, he said about another, 'For I have known that he will command his children and his household after him, and they will keep the ways of the Lord, to do righteousness and justice, so that the Lord may bring upon Abraham what he has spoken to him.'

5.9.5 | These things are written by the one who speaks to Abraham, the Lord, acknowledging another Lord, namely his own father and creator of all. But Abraham, as a prophet, having a clear understanding of the one who speaks, boldly says to him, 'Will you destroy the righteous with the wicked? And will the righteous be like the wicked? If there are fifty righteous people in the city, will you destroy them? Will you not spare the whole place for the sake of the fifty righteous? Far be it from you to do such a thing, to kill the righteous with the

δίκαιον μετὰ ἀσεβοῦς, καὶ ἔσται ὁ δίκαιος ὡς ὁ ἀσεβῆς. μηδαμῶς ὁ κρίνων πάσαν τὴν γῆν, οὐ ποιήσεις κρίσιν."

5.9.6 | Άγγέλοις δὴ φάσκειν ταῦτα, ἢ τινι τῶν τοῦ θεοῦ λειτουργῶν, οὐχ ἡγοῦμαι λέγεσθαι ἀρμόζειν· οὐδὲ γάρ τοῦ τυχόντος ἀν εἴη τὸ κρίνειν πάσαν τὴν γῆν. ἀλλ' οὐδ' ἄγγελος ὁ προγραφεὶς ἀνηγόρευται, κρείττων δέ τις ἄγγελου θεὸς καὶ κύριος πρὸς τῇ ἀναγεγραμμένῃ δρυὶ· μετὰ τῶν δυοῖν ἄγγέλων ἐν ἀνθρώπου που σχήματι ὀραθείς.

5.9.7 | πάλιν γε μὴν ούδε τὸν ἐπὶ c πάντων θεὸν ἡγητέον διὰ τούτων δηλοῦσθαι. μεταβάλλειν γάρ φάναι τὸ θεῖον, καὶ σχηματίζεσθαι εἰς ἀνδρὸς εἶδος καὶ μορφὴν οὐκ εὐαγές. λείπεται δὴ αὐτὸν εἶναι τὸν τοῦ θεοῦ λόγον τὸν διὰ τῶν πρόσθεν τεθεολογημένον δημολογεῖν· ὅθεν εἰσέτι καὶ νῦν παρὰ τοῖς πλησιοχώροις ὡς ἀν θεῖος ὁ τόπος εἰς τιμὴν τῶν αὐτόθι τῷ Ἀβραὰμ ἐπιφανέντων θρησκεύεται, καὶ θεωρεῖται γε εἰς δεῦρο διαμένουσα ἡ τερέβινθος.

5.9.8 | οἱ γάρ τῷ Ἀβραὰμ ἐπιξενωθέντες, ἐπὶ γραφῆς ἀνακείμενοι, κείμενοι, δύο μὲν ἐκατέρωθεν, μέσος δὲ ὁ κρείττων ὑπερέχων τῇ τιμῇ εἴη δ' ἀν ὁ δεδηλωμένος ἡμῖν κύριος αὐτὸς, δὲ ἡμέτερος σωτῆρ, ὃν καὶ οἱ ἀγνῶτες σέβουσι, τὰ θεῖα λόγια πιστούμενοι. οὗτος δὴ οὖν αὐτὸς ἐξ ἐκείνου τὰ τῆς εὐσεβείας σπέρματα εἰς ἀνθρώπους καταβαλλόμενος, ἀνθρώπειον ὑποδὺς εἶδός τε καὶ σχῆμα, τῷ θεοφιλεῖ προπάτορι Ἀβραὰμ ὅστις εἴη αὐτὸν ἐξέφρηνε καὶ τὴν τοῦ πατρὸς αὐτοῦ παρεδίδου γνώμην. Ἀπὸ τῆς αὐτῆς. Ὡς ὁ αὐτὸς προφήτης ἐπὶ τοῦ

wicked, so that the righteous are like the wicked. Shall not the judge of all the earth do what is right?"

5.9.6 | Indeed, it is said that these things are spoken to angels or to some of the servants of God, but I do not think it is fitting for them to judge all the earth. For even an angel would not be appointed to do this, but someone greater than an angel, God and Lord, is speaking to the tree that is written about; he was seen in the form of a man with two angels.

5.9.7 | Again, it should not be thought that the God who is above all is shown through these things. For it is not proper to change the divine and to take on the form and appearance of a man. It remains for the word of God, which has been previously explained, to be acknowledged. Therefore, even now, in the nearby places, the place is regarded as divine in honor of those who appeared to Abraham, and the terebinth tree is indeed seen here remaining.

5.9.8 | For those who were sent to Abraham, as recorded in scripture, there are two on either side, and the one in the middle is greater in honor. This one is the Lord revealed to us, our Savior, whom even the ignorant worship, believing the divine words. Therefore, he himself, having taken on the form and appearance of a man, sows the seeds of piety among people, revealing himself to the beloved ancestor Abraham, and he delivered the will of his father. From the same, as the same prophet shows more clearly the Lord being revealed to Jacob,

Ίακώβ σαφέστερον ἐμφαίνει τὸν δηλούμενον κύριον, ὃν δὴ καὶ θεὸν καὶ ἄγγελον ἀποκαλεῖ, τοῦ ἐπὶ πάντων θεοῦ προσειπὼν.

## Section 10

5.10.1 | “Καὶ ἐπορεύθη εἰς Χαρρὰν, καὶ ἀπήντησε τόπῳ, καὶ ἐκοιμήθη ἔκεī ἔδυ γὰρ ὁ ἥλιος. καὶ ἔλαβεν ἀπὸ τῶν λίθων, καὶ ἔθηκε πρὸς κεφαλῆς αὐτοῦ, καὶ ἐκοιμήθη ἐν τῷ τόπῳ ἔκεινῳ, καὶ ἐνυπνιάσθη· καὶ ἴδοὺ κλῖμαξ ἐστηριγμένη εἰς τὴν γῆν, ἣς ἡ κεφαλὴ ἀφικνεῖτο εἰς τὸν οὐρανὸν, καὶ οἱ ἄγγελοι τοῦ θεοῦ ἀνέβαινον καὶ κατέβαινον ἐπ' αὐτήν. ὁ δὲ κύριος ἐπεστήρικτο ἐπ' αὐτῆς, καὶ εἶπεν, ἔγω κύριος ὁ θεὸς Ἀβραὰμ τοῦ πατρός σου, καὶ ὁ θεὸς Ἰσαὰκ, μὴ φοβοῦ· ἡ γῆ ἐφ' ἣν σὺ καθεύδεις ἐπ' αὐτήν, σοὶ δώσω αὐτήν καὶ τῷ σπέρματί σου.

5.10.2 | καὶ ἔσται τὸ σπέρμα σου ὡς ἡ ἄμμος τῆς θαλάσσης, καὶ πλατυνθήσεται ἐπὶ θάλασσαν καὶ ἀνατολὰς καὶ ἐπὶ βορρᾶν καὶ λίβα· καὶ ἐνευλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ἐν τῷ σπέρματί σου. καὶ ἴδοὺ ἔγω εἴμι μετὰ σοῦ, διαφυλάσσων σε ἐν τῇ ὁδῷ πάσῃ, οὐ ἀν πορευθῆς, καὶ ἀποστρέψω σε εἰς τὴν γῆν ταύτην, ὅτι οὐ μή σε ἐγκαταλίπω, ὥστε τοῦ ποιῆσαί με πάντα ὅσα ἐλάλησά σοι.

5.10.3 | καὶ ἔξηγέρθη Ἰακώβ ἀπὸ τοῦ ὑπνου αὐτοῦ, καὶ εἶπεν ὅτι ἔστι κύριος ἐν τῷ τόπῳ τούτῳ, ἔγω δὲ οὐκ ἔδειν. καὶ ἐφοβήθη, καὶ εἶπεν, ὡς φοβερὸς ὁ τόπος οὗτος. οὐκ ἔστι τοῦτο ἀλλ' ἡ οἰκος θεοῦ, καὶ αὕτη ἡ πύλη τούτου οὐρανοῦ. καὶ ἀνέστη

whom he calls both God and angel, speaking of the God who is above all.

5.10.1 | And he traveled to Haran, and he came to a place, and he slept there; for the sun had set. And he took some stones and put them under his head, and he slept in that place, and he dreamed. And behold, a ladder was set up on the earth, whose top reached to heaven, and the angels of God were ascending and descending on it. And the Lord stood above it and said, 'I am the Lord, the God of Abraham your father and the God of Isaac. Do not be afraid; the land on which you lie, I will give to you and to your descendants.'

5.10.2 | And your descendants will be like the sand of the sea, and they will spread out to the sea and to the east and to the north and to the south. And all the families of the earth will be blessed in you and in your descendants. And behold, I am with you, keeping you safe on all the journeys you take, and I will bring you back to this land, for I will not leave you until I have done everything I promised you.

5.10.3 | And Jacob awoke from his sleep and said, 'Surely the Lord is in this place, and I did not know it.' And he was afraid and said, 'How awesome is this place! This is none other than the house of God, and this is the gate of heaven.' And Jacob rose

Ιακώβ τὸ πρωῖ, καὶ ἔλαβε τὸν λίθον, ὃν ὑπέθηκε πρὸς κεφαλῆς αὐτοῦ, καὶ ἔστησεν αὐτὸν στήλην, καὶ ἐπέχεεν ἔλαιον ἐπὶ τὸ ἄκρον αὐτῆς, καὶ ἐκάλεσεν Ιακώβ τὸ ὄνομα τοῦ τόπου ἐκείνου, οἶκος θεοῦ.

5.10.4 | Τοῦτον τὸν ἐνταῦθα διὰ τοσούτων χρηματίζοντα κύριον καὶ θεὸν ἄγγελον τοῦ θεοῦ προϊὼν ἔξῆς εὐρήσεις, ἐν οἷς φησι πρὸς τὰς γυναῖκας αὐτὸς Ιακώβ "καὶ εἰπέ μοι δὲ ἄγγελος τοῦ θεοῦ καθ' ὑπνον, Ιακώβ ἔγώ δὲ εἴπα, τί ἔστι;" καὶ ἔξῆς ἐώρακα, φησὶ, πάντα ὅσ' ἀ λαβάν σοὶ ποιεῖ. ἔγώ δὲ θεὸς δὲ ὁ ὄφθείς σοι ἐν τόπῳ, οὐ διλειψάς μοι ἐκεῖ στήλην, καὶ ηὕξω μοι εύχήν.

5.10.5 | "Ἄρ, οὗν δὲ ἀνωτέρω φήσας 'ἔγώ κύριος δὲ θεὸς Ἀβραὰμ τοῦ πατρός σου, καὶ δὲ θεὸς Ἰσαὰκ,' ὡς καὶ στήλην ἀνίστησιν δὲ θεοφιλῆς, θεὸς μὲν ἦν καὶ κύριος· αὐτῷ γὰρ λέγοντι πιστευτέον· οὐ μὴν δὲ ἐπὶ πάντων, ἀλλ' δὲ ἐκείνου δεύτερος, τὰ τοῦ πατρὸς εἰς ἀνθρώπους διακονούμενος καὶ διαγγέλων.

5.10.6 | διὸ καὶ ἄγγελον αὐτὸν δὲ Ιακώβ ἐπὶ τοῦ παρόντος καλεῖ εἴπει μοι δὲ ἄγγελος τοῦ θεοῦ φάσκων καθ' ὑπνον, ἔγώ είμι δὲ θεὸς δὲ ὄφθείς σοι ἐν τῷ τόπῳ." οὐκοῦν δὲ αὐτὸς ἄγγελος κυρίου καὶ θεὸς καὶ κύριος σαφῶς διὰ τούτων ἀνηγόρευται. καὶ ἐν Ἡσαΐᾳ δὲ τῷ προφήτῃ φήτη μεγάλης βουλῆς ἄγγελος, δόμοῦ δὲ καὶ θεὸς καὶ ἄρχων καὶ ἔξουσιαστής προσαγορεύεται, ἐν οἷς τὴν εἰς ἀνθρώπους αὐτοῦ γένεσιν θεσπίζει λέγων "ὅτι παιδίον ἐγενήθη ἡμῖν, καὶ υἱὸς ἐδόθη ἡμῖν, οὗ δὲ ἀρχὴ ἐπὶ τοῦ ὄμου αὐτοῦ, καὶ καλεῖται τὸ ὄνομα αὐτοῦ μεγάλης βουλῆς ἄγγελος, ἄρχων εἰρήνης, θεὸς

early in the morning and took the stone that he had put under his head and set it up as a pillar, and he poured oil on the top of it. And Jacob called the name of that place Bethel.

5.10.4 | Here, the one who speaks to you is the Lord and the angel of God. Jacob himself says to the women, 'And the angel of God said to me in a dream, Jacob; and I said, What is it?' And he continues, saying, I have seen everything that God has done for you. I am the God who appeared to you in that place where you set up the pillar and made a vow to me.

5.10.5 | Then the one above said, 'I am the Lord, the God of Abraham your father, and the God of Isaac,' to whom the beloved one sets up a pillar. He was indeed God and Lord; for he must be believed when he speaks. Not the one who is over all, but the second one, serving and proclaiming the things of the father to people.

5.10.6 | Therefore, Jacob calls him an angel, saying, 'The angel of God spoke to me in a dream, I am the God who appeared to you in that place.' So, the same angel is clearly called Lord, God, and Master through these words. And in Isaiah, the prophet speaks of a great plan, where the angel is also called God, ruler, and authority, establishing his birth among people, saying, 'For a child is born to us, and a son is given to us, whose government will be on his shoulder, and his name will be called the angel of the great plan, ruler of peace, mighty God, authority,

ισχυρὸς, ἔξουσιαστὴς, πατὴρ τοῦ  
μέλλοντος αἰῶνος.

## Section 11

5.11.1 | "Ἄναστὰς δὲ τὴν νύκτα ἐκείνην  
ἔλαβε τὰς δύο γυναῖκας καὶ τὰς δύο  
παιδίσκας καὶ τὰ ἔνδεκα παιδία αὐτοῦ. καὶ  
διέβη τὴν διάβασιν τὴν Ἰακώχ, καὶ ἔλαβεν  
αὐτοὺς, καὶ διεβίβασε πάντα τὰ ἐαυτοῦ.  
Ὕπελείφθη δὲ Ἰακὼβ μόνος, καὶ ἐπάλαιεις  
μετ' αὐτοῦ ἄνθρωπος ἔως πρωΐ. εἶδε δὲ ὅτι  
οὐ δύναται πρὸς αὐτὸν, καὶ ἤψατο τοῦ  
πλάτους τοῦ μηροῦ αὐτοῦ, καὶ ἐνάρκησε τὸ  
πλάτος τοῦ μηροῦ Ἰακὼβ ἐν τῷ παλαίειν  
αὐτὸν μετ' αὐτοῦ. καὶ εἶπεν αὐτῷ,  
ἀπόστειλόν με, ἀνέβη γάρ ὁ ὄρθρος· ὃ δὲ  
εἶπεν, οὐ μή σε ἀποστείλω, ἐὰν μή με  
εὐλογήσῃς. εἶπε δ' αὐτῷ, τί τὸ ὄνομά σου; ὃ  
δὲ εἶπεν, Ἰακὼβ. εἶπε δ' αὐτῷ, οὐκέτι  
Ἰακὼβ κληθήσεται τὸ ὄνομά σου, ἀλλ'  
Ἰσραὴλ ἔσται τὸ ὄνομά σου, ὅτι ἐνίσχυσας  
μετὰ Θεοῦ, καὶ μετ' ἄνθρώπων δυνατὸς  
ἔσῃ. ἡρώτησε δὲ Ἰακὼβ, καὶ εἶπεν,  
ἀνάγγειλόν μοι τὸ ὄνομά σου. καὶ εἶπεν, ἔνα  
τί τούτο ἑρωτᾶς τὸ ὄνομά μου; καὶ  
εὐλόγησεν αὐτὸν ἐκεῖ, καὶ ἐκάλεσε τὸ  
ὄνομα τοῦ τόπου ἐκείνου Ἰακὼβ εἶδος  
Θεοῦ· εἶδον γάρ θεὸν πρόσωπον πρὸς  
πρόσωπον, καὶ ἐσώθη ἡ ψυχὴ μου.  
ἀνέτειλε δὲ αὐτῷ ὁ ἥλιος, ἦνίκα παρῆλθε τὸ  
εἶδος τοῦ Θεοῦ."

5.11.2 | Τῷ μὲν Μωσεῖ εἴρητο "οὐδεὶς  
ὅψεται τὸ πρόσωπόν μου καὶ ζήσεται." ἐν  
τούτοις δὲ ὁ Ἰακὼβ εἶδε θεὸν οὐχ ἀπλῶς,  
ἀλλὰ πρόσωπον πρὸς πρόσωπον· καὶ  
σωθείς γε οὐ τὸ σῶμα, ἀλλὰ τὴν ψυχὴν τῆς  
ἐπὶ Ἰσραὴλ προσωνυμίας ἡξιώθη,  
φερωνύμου ψυχῶν προσηγορίας, εἴ γε  
ἐρμηνευθὲν ὀρῶντα θεὸν τὸ Ἰσραὴλ ὄνομα

father of the coming age.'

5.11.1 | Then, that night, he got up and took his two wives, his two female servants, and his eleven children. He crossed the ford of Jabbok and took them, and he sent everything that was his across. But Jacob was left alone, and a man wrestled with him until dawn. When he saw that he could not overpower him, he touched the socket of Jacob's hip, so that his hip was wrenched as he wrestled with the man. Then the man said, 'Let me go, for it is daybreak.' But Jacob replied, 'I will not let you go unless you bless me.' The man asked him, 'What is your name?' 'Jacob,' he answered. Then the man said, 'Your name will no longer be Jacob, but Israel, because you have struggled with God and with humans and have overcome.' Jacob asked him, 'Please tell me your name.' But he replied, 'Why do you ask my name?' Then he blessed him there. So Jacob called the place Peniel, saying, 'It is because I saw God face to face, and yet my life was spared.' The sun rose above him as he passed Peniel, and he was limping because of his hip.

5.11.2 | To Moses it was said, 'No one shall see my face and live.' Yet Jacob saw God not just in any way, but face to face; and being saved, he was honored not in body, but in the soul with the name Israel, which means 'he who sees God.' Therefore, he did not see the God who is over all; for this God is invisible and unchangeable, and could

σημαίνει. ούκ ἄρα τὸν ἐπὶ πάντων θεὸν ἔώρα· ἀόρατος γὰρ οὗτος καὶ ἀτρεπτος, καὶ οὐδαμῶς ἀν εἰς ἄνθρωπον μεταβάλοι ὁ πάσης ὧν ανωτάτῳ οὐσίᾳς· οὐσίας· ἄρα, οῦ καὶ πολυπραγμονοῦντι καιρός πω οὐκ ἦν ἐκφάναι τῷ Ἰακὼβ τὴν προσηγορίαν.

5.11.3 | εἰ δὲ ἀγγέλων τινα, ἢ τῶν κατ' οὐρανὸν θείων πνευμάτων τὸν τοῖς ἀγίοις τοὺς χρησμοὺς διακονούμενον ὑπολάβοι τις εἶναι, σαφῶς διέψευσται· τοῦτο μὲν ἀπὸ τοῦ κυριολεκτεῖσθαι καὶ θεολογεῖσθαι τὸν δηλούμενον· καὶ γὰρ καὶ θεὸν αὐτὸν ἡ θεία γραφὴ διαρρήδην ἀναγορεύει, καὶ κύριον ἀποκαλεῖ, τῇ διὰ τῶν τεσσάρων παρ' Ἐβραίοις στοιχείων ἐπισημειώσει τιμῶσα, ἥν ἐπὶ μόνης τῆς ἀνεκφωνήτου καὶ ἀρρήτου προσηγορίας τῆς τοῦ θεοῦ συντιθέναι παῖδες Ἐβραίων εἰώθασι· τοῦτο δὲ καὶ ἀπὸ τοῦ ἀγγέλους σαφῶς διορίζειν, ὅτε δὴ βούλοιτο ἀγγέλους καλεῖν ὁ λόγος, ὥσπερ τοὺς ἐν Σοδόμοις ἀσεβεῖς ὄντας ὁ μὲν τῷ Ἀβραὰμ χρηματίζων θεὸς καὶ κύριος τῆς αὐτοῦ παρουσίας οὐδαμῶς ἀξιοῦ, ὡς αὐθις ἡ θεία γραφὴ λέγει ὁ μὲν κύριος ἀπῆλθεν, ὡς ἐπαύσατο λαλῶν τῷ Ἀβραὰμ, οἴ δὲ δύο ἀγγελοι ἀπῆλθον εἰς Σόδομα ἐσπέρας."

5.11.4 | καὶ τῷ Ἰακὼβ δὲ "συνήντησαν ἄγγελοι θεοῦ· καὶ ἴδων εἶπε, παρεμβολὴ θεοῦ αὕτη. καὶ ἐκάλεσε τὸ ὄνομα τοῦ τόπου ἐκείνου παρεμβολαί."

5.11.5 | Οὕτως δὴ ὁ θεοφιλὸς εὗ διέκρινεν τὰς ὄπτασίας ὥστε νῦν μὲν τὸ ὄνομα τοῦ τόπου παρεμβολὰς καλεῖν, ἀπὸ τῆς τῶν ἀγγελικῶν παρεμβολῶν θέας. ὅτε δὲ τῷ θεῷ προσομιλεῖ, καλεῖ τὸ ὄνομα τοῦ τόπου

never become a man, being the highest essence. Thus, there was no time for the curious to reveal to Jacob the name of this God.

5.11.3 | If someone thinks that an angel or one of the divine spirits in heaven is the one who delivers messages to the saints, they are clearly mistaken; this is because the one being referred to is both called God and Lord in the holy scripture. The scripture honors him with a special sign related to the four elements according to the Hebrews, which they usually use in reference to the unspoken and unspeakable name of God. This also clearly distinguishes him from angels, since when the word wants to call angels, it does not consider them worthy of the presence of God, as it says that the Lord left when he stopped speaking to Abraham, and then two angels went to Sodom in the evening.

5.11.4 | And to Jacob, 'the angels of God met him; and seeing them, he said, this is the camp of God.' And he called the name of that place Mahanaim.

5.11.5 | Thus, the one who loves God clearly distinguished the visions, so now he calls the name of the place 'Mahanaim,' from the sight of the angelic camps. But when he speaks with God, he calls the name of the

εἶδος θεοῦ, ἐπιλέγων "εἶδον γὰρ θεὸν πρόσωπον πρόσωπον. ἀλλὰ καὶ τῷ Μωσεῖ ὅτ' ἄγγελος ἐπιφαίνεται, τοῦτ' αὐτὸν καὶ ἡ θεία γραφὴ σημαίνει λέγουσα "ῶφθη δὲ ἄγγελος κυρίου αὐτῷ ἐν φλογὶ βάτου." ὅτε δὲ τὸν αὐθέντην, αὐτὸν δὴ τὸν δῆλον, θεὸν καὶ κύριον, ἀλλὰ οὐκέτι ἄγγελον ὄνομάζει.

place 'Face of God,' saying, 'for I have seen God face to face.' And when an angel appears to Moses, the holy scripture means the same thing, saying, 'the angel of the Lord appeared to him in a flame of fire from the bush.' But when it refers to the master, that is, to God and Lord, it no longer calls him an angel.

5.11.6 | ὁμοίως καὶ ἐπὶ τῆς ἑρυθρᾶς θαλάσσης διορίζει σαφῶς τὸν ἄγγελον καὶ τὸν κύριον δι' ὃν φησιν "ἔξηρε δὲ ὁ ἄγγελος τοῦ θεοῦ ὁ τῆς παρεμβολῆς τῶν σὺνων Ἰσραὴλ, καὶ ἐπορεύθη ἐκ τῶν ὅπισθεν αὐτῶν. ἔξηρε δὲ καὶ ὁ στῦλος τῆς νεφέλης ἀπὸ προσώπου αὐτῶν."

5.11.6 | Similarly, at the Red Sea, it clearly distinguishes between the angel and the Lord, as it says, 'And the angel of God, who was in front of the camp of the children of Israel, moved and went behind them. And the pillar of cloud also moved from in front of them.'

5.11.7 | "Ωσπερ δὲ ἐπὶ τῶν προτέρων ἐν σχήματι τοῖς παλαιοῖς ὁ κύριος χρηματίζων εἰσῆκται, οὕτω καὶ ἐνταῦθα διὰ νεφέλης. λέλεκται γοῦν ἔξῆς "ἐγενήθη δὲ ἐν τῇ φυλακῇ τῇ ἐωθινῇ, καὶ ἐπέβλεψε κύριος εἰς τὴν παρεμβολὴν τῶν Αἴγυπτίων ἐν στύλῳ πυρὸς καὶ νεφέλης," δι' ὅλης δὲ τῆς ἑρήμου ἐν διὰ τῆς νεφέλης ὁ θεὸς τῷ Μωσεῖ χρηματίζων.

5.11.7 | Just as before, the Lord spoke in a form to the ancients, so here also through the cloud. It is said next, 'And it happened in the morning watch, and the Lord looked at the camp of the Egyptians in the pillar of fire and cloud.' And throughout all the desert, God spoke to Moses through the cloud.

5.11.8 | ἀκριβῶς ἄρα ὅτε μὲν ἄγγέλου φύσιν ὁ λόγος δηλοῦν βούλεται, οὐδὲ θεὸν οὐδὲ κύριον, ἀλλ' ἀνεπικαλύπτως ἄγγελον ὄνομάζει, ὅτε δὲ κύριον καὶ θεὸν οἶδε τὸν ἐπιφαινόμενον, ταύταις αὐταῖς σαφῶς κέχρηται ταῖς προσρήσεσι· κύριον δὲ καὶ θεὸν ὅτι μὴ τὸν αἴτιον δῆλον προφανῶς ἀπέδειξαν τῆς θείας γραφῆς αἱ λέξεις ἄγγελον θεοῦ προσειποῦσαι τὸν ἐπὶ τοῦ Ἰακὼβ κύριον καὶ θεὸν προωνομασμένον.

5.11.8 | Therefore, when the word wants to show the nature of an angel, it does not mention God or the Lord, but simply calls him an angel. But when it knows the Lord and God who appears, it clearly uses the same terms. It has shown that the words of the divine scripture do not clearly indicate the cause when they refer to the angel of God, but they name the Lord and God who was named over Jacob.

5.11.9 | λείπεται τις ἄρα ὅν ἐν τοῖς οὖσι θεὸς καὶ κύριος μετὰ τὸν παμβασιλέα καὶ θεὸν τῶν ὅλων. εἴη δ' ἀν οὗτος ὁ πρὸ αἰώνων τοῦ θεοῦ λόγος, ὁ κρείττων μὲν ἡ πᾶσα ἀγγελικὴ φύσις, μείων δὲ ἡ κατὰ τὸ πρῶτον αἴτιον.

5.11.9 | Therefore, there is someone who is God and Lord among those who exist, along with the all-ruling and all-powerful God. This word of God, who is before all ages, would be greater than any angelic nature, but lesser than the first cause.

## Section 12

5.12.1 | "Εἶπε δὲ ὁ θεὸς Ἰακὼβ, εἰς τὸν τόπον Βαιθὴλ, καὶ οὕκει ἔκει, καὶ ποίησον θυσιαστήριον τῷ θεῷ, τῷ ὄφθεντι σοὶ ἐν τῷ ἀποδιδράσκειν σε ἀπὸ προσώπου Ἡσαῦ τοῦ ἀδελφοῦ εἶπε δὲ Ἰακὼβ τῷ οἴκῳ αὐτοῦ καὶ πᾶσι τοῖς μεθ' τοῦ, ἄρατε τοὺς θεοὺς τοὺς ἄλλοτρίους ἐκ μέσου ὑμῶν, καὶ καθαρίσασθε, καὶ ἀλλάξατε τὰς στολὰς ὑμῶν, καὶ ἀναστάντες ἀναβῶμεν εἰς Βαιθὴλ, καὶ ποιήσωμεν ἔκει θυσιαστήριον τῷ κυρίῳ τῷ ἐπακούσαντί μου ἐν ' μέρᾳ θλίψεως, δις ἦν μετ' ἐμοῦ καὶ ἔσωσέ με ἐν τῇ ὁδῷ ἣν ἐπορεύθην."

5.12.1 | And God said to Jacob, 'Go to the place Bethel, and live there, and make an altar to God, who appeared to you when you were fleeing from the face of your brother Esau.' Then Jacob said to his household and to all who were with him, 'Put away the foreign gods that are among you, and purify yourselves, and change your clothes. Then let us arise and go up to Bethel, and I will make an altar there to the Lord, who answered me in the day of my distress, and who was with me on the way I went.'

5.12.2 | Ἐνταῦθα ὁ θεὸς αὐτὸς ὁ τῶν ὅλων, ὁ μόνος ἀγέννητος καὶ ἀνωτάτω πάντων, οὐκ ὄφθεὶς, ἀλλὰ γάρ ἀοράτως χρηματίσας τῷ Ἰακὼβ, δυνάμει τε ἀρρήτῳ αὐτὸν ἀνακινήσας, περὶ ἐτέρου σαφῶς ποιεῖται τὸν λόγον. εἶπε γοῦν ὁ θεὸς αὐτῷ "ποίησον θυσιαστήριον τῷ θεῷ τῷ ὄφθεντι σοὶ." τίς δ' ἦν ὁ ὄφθαι αὐτῷ ἀρτίως παρεστήσαμεν, τὸν θεὸν λόγον εἰναι ἀποδείξαντες. Ἀπὸ τῆς Ἐζόδου. Ὡς ὁ ἐπὶ πάντων θεὸς, αὐτὸς ὅν ὁ δι' ἀγγέλου τῷ Μωσεῖ χρηματίζων, ὄφθαι τοῖς πατράσιν, οὐκέτι δι' ἀγγέλου, διὰ δὲ τοῦ νιὸῦ διδάσκει.

5.12.2 | Here, God himself, the God of all, the only uncreated and highest of all, was not seen, but he spoke to Jacob invisibly, and by his hidden power he stirred him up, making the word about another clear. Indeed, God said to him, 'Make an altar to God who appeared to you.' And who was it that appeared to him? We have shown that it is the word of God. From the Exodus: As God over all, he himself, who spoke to Moses through an angel, was seen by the ancestors no longer through an angel, but now teaches through the Son.

## Section 13

5.13.1 | "Καὶ Μώσης ἦν ποιμαίνων τὰ πρόβατα τοῦ γαμβροῦ αὐτοῦ, καὶ ἤλθεν εἰς τὸ ὄρος τοῦ θεοῦ ἐν Χωρήβ. ὥφθη δὲ αὐτῷ ἄγγελος κυρίου ἐν πυρὶ φλοιογός βάτου." καὶ μεθ' ἔτερα "ώς ὅτι προσάγει ἵδεῖν, ἐκάλεσεν αὐτὸν ἐκμέσου τοῦ βάτου λέγων, Μώση Μωσῆ, μὴ ἐγγίσῃς ὡδε. λῦσαι τὸ ὑπόδημα τῶν ποδῶν σου· ὃ γάρ τόπος ἐν ᾧ σὺ ἔστηκας γρὶ ἀγία ἔστι·" καὶ μετ' ὀλίγα 'καὶ εἶπε κύριος πρὸς αὐτὸν, ἔγώ εἰμι ὃ ὄν.

5.13.1 | And Moses was tending the sheep of his father-in-law, and he came to the mountain of God at Horeb. And the angel of the Lord appeared to him in a flame of fire from a bush." And when he turned to see, God called to him from the middle of the bush, saying, 'Moses, Moses, do not come near here. Take off your sandals from your feet, for the place where you are standing is holy ground.' And after a little while, the Lord said to him, 'I am the one who is.'

5.13.2 | καὶ αὖθις "έλάλησε κύριος πρὸς Μωσῆν, καὶ εἶπε πρὸς αὐτὸν, ἔγώ κύριος ὥφθην πρὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ, θεὸς ὧν αὐτῶν, καὶ τὸ ὄνομά μου οὐκ ἐδήλωσα αὐτοῖς, καὶ ἔστησα τὴν διαθήκην μου πρὸς αὐτούς."

5.13.2 | And again the Lord spoke to Moses, and said to him, 'I am the Lord. I appeared to Abraham, Isaac, and Jacob, being their God, but I did not make my name known to them, and I established my covenant with them.'

5.13.3 | Ὡσπερ ἐπὶ τῶν ἐν ἀνθρώποις προφητῶν, Ἡσαίου φέρε εἰπεῖν καὶ Ἱερεμίου καὶ τῶν παραπλησίων, ἀνθρωπος μὲν ἦν τὸ ὄρώμενον, θεὸς δὲ ὁ διὰ τοῦ φαινομένου, ως ἀν δι' ὄργάνου, θεσπίζων, καὶ τοτὲ μὲν Χριστοῦ πρόσωπον, τοτὲ δὲ πνεύματος ἀγίου, τοτὲ δὲ τοῦ προφήτου χρηματίζον, οὕτω δὴ καὶ νῦν εἰσαγομένω τῷ Μωσῇ ὁ ἀνωτάτω καὶ ἐπὶ πάντων θεὸς διὰ τοῦ φανέντος ἄγγέλου τὰ προκείμενα θεσπίζει.

5.13.3 | As with the prophets among people, let us say of Isaiah and Jeremiah and those like them, there was a man who was seen, but God was the one speaking through the visible form, as if through an instrument, sometimes revealing the face of Christ, sometimes the Holy Spirit, and at other times God over all was speaking through the prophet. So now, the highest God, who is above all, is establishing what is to come through the appearing angel to Moses.

5.13.4 | ὃν γένοιτο ἀν ὃ νοῦς τοιόσδε, σοὶ μὲν, (h προφῆτα, ως ἀν εἰσαγομένω καὶ μηδὲν πλέον ἀγγελικῆς ὀπτασίας χωροῦντι, τέως τὸν ἐμὸν ἄγγελον ἐβουλήθην ὁφθῆναι, ἐμαυτοῦ τε τούνομά σοι μόνον ἐμφανὲς καθίστημι, διδάσκων ὅτι ἔγώ είμι ὃ ὄν, καὶ ὅτι τὸ ὄνομά μου ἔστι κύριος· τοῖς

5.13.4 | May the mind become such as this: to you, the prophet, as I am being introduced and not allowing anything more than an angelic vision, I wished to be seen by my angel, and I make my name known to you alone, teaching that I am the one who is, and that my name is Lord. But to your

δὲ σοῖς πατράσιν οὐ τοῦτο μόνον ἐδήλωσα,  
ἀλλὰ καὶ τούτου μεῖζον ἐδωρησάμην·  
ῶφθην γὰρ αὐτοῖς. τίς δ' ἦν ὁ τοῖς  
πατράσιν ὄφθεις, καὶ ὅτι μὴ ἐπὶ πάντων  
θεὸς, προαποδέδεικται, ἡνίκα τὸν θεὸν καὶ  
τὸν κύριον ἄγγελον θεοῦ ὀνομάσθαι  
ἐπεδείκνυμεν.

5.13.5 | πῶς οὖν ἐνταῦθα ὁ ἐπέκεινα τῶν  
ὅλων, αὐτὸς ὁν ὁ μόνος ἐπὶ πάντων θεὸς,  
ῶφθαί φησι τοῖς πατράσιν ζητήσαι ἄν τις  
εἰκότως. λυθείη δ' ἄν τὸ ζητηθὲν, εἰ τῇ  
ἀκριβείᾳ τῆς θείας γραφῆς ἐπιστήσαιμεν.  
λεγομένου παρὰ τοῖς ἐβδομήκοντα τοῦ  
"καὶ ὥφθην πρὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ  
Ἰακὼβ, θεὸς αὐτῶν ὁν" ὁ μὲν Ἀκύλας φησὶ  
"καὶ ὠράθην πρὸς Ἀβραὰμ καὶ πρὸς Ἰσαὰκ  
καὶ πρὸς Ἰακὼβ ἐν θεῷ ἱκανῷ."

5.13.6 | δι' ὧν σαφῶς παρίστησιν ὅτι μὴ  
αὐτὸς ὁ ἐπὶ πάντων θεὸς, ὁ μόνος ὁν, δι'  
ἐαυτοῦ ὥφθη, ἀλλ' οὐδ' ὕσπερ τῷ Μωσεῖ,  
οὕτω καὶ τοῖς πατράσι δι' ἄγγέλου, ἢ διὰ  
βάτου, ἢ πυρὸς, ἀλλ' ἐν θεῷ ἱκανῷ  
χρηματίζων ἔστιν, ὡστε διὰ τοῦ υἱοῦ τὸν  
πατέρα καὶ τοῖς πατράσιν ἐωρᾶσθαι, κατὰ  
τὸ εἰρημένον ἐν εὐαγγελίοις πρὸς αὐ—τοῦ  
"ὁ ἐωρακώς ἐμὲ ἐώρακε τὸν πατέρα." ἐν  
αὐτῷ γὰρ καὶ δι' αὐτοῦ ἢ τοῦ πατρὸς  
ἀπεκαλύπτετο γνῦσις.

5.13.7 | ἀλλ' ὅτε μὲν ἀνθρώπων σωτήριος  
ἐπεφαίνετο, διὰ τῆς τοῦ υἱοῦ ἀνθρωπείας  
μορφῆς ἐωρᾶτο, τοῖς θεοφιλέσι τὴν εἰς  
ἀνθρώπους αὐτοῦ ἐσομένην σωτηρίαν τοῖς  
πᾶσι παροῦσαν ἐξ ἑκείνου  
προαρραβωνικόμενος· ὅτε δὲ τῶν ἀσεβῶν  
τιμωρὸς καὶ κολαστὴς τῶν Αἴγυπτίων

ancestors, I did not reveal this alone, but I gave them even greater gifts; for I was seen by them. Who was the one seen by the ancestors, and that it was not God over all, has been shown when we demonstrated that God and the Lord are called the angel of God.

5.13.5 | How then does the one who is above all, being the only God over all, say that he was seen by the ancestors, if someone were to ask? The question would be resolved if we understood the precision of the divine scripture. As it is said by the Seventy, 'And I was seen by Abraham and Isaac and Jacob, being their God,' Aquila says, 'And I was seen by Abraham and by Isaac and by Jacob in a sufficient God.'

5.13.6 | Through these things, it is clearly shown that the one who is above all, being the only God, was not seen by himself, but just as to Moses, so also to the ancestors, he was seen through an angel, or through a bush, or through fire, but he is speaking as a sufficient God. Therefore, through the Son, the Father is seen by the ancestors, according to what is said in the gospels to him—'The one who has seen me has seen the Father.' For in him and through him, the knowledge of the Father was revealed.

5.13.7 | But when the Savior of mankind was revealed, he was seen through the human form of the Son, offering salvation to those who love God, present for all, as a promise from him beforehand. But when he was about to be a punisher and a judge of the wicked Egyptians, he was no longer

ἔμελλεν ἔσεσθαι, ούκέτι ἐν θεῷ ἱκανῷ, ἀλλ' ἐν ἀγγέλῳ διακόνῳ τῆς τιμωρίας, καὶ ἐν εἶδει πυρὸς καὶ τῆς ὅσον οὕπω μελλούσης αὐτοὺς, δίκην ἀγρίας καὶ ἀκανθώδους ὕλης, κατεσθίειν φλογὸς παρεφαίνετο. αἰνίττεσθαι οὖν φασι τὴν μὲν βάτον τὴν τῶν Αἴγυπτίων ἀγρίαν καὶ ἀπηνῆ καὶ ἀνήμερον μοχθηρίαν, τὸ δὲ πῦρ τὴν διαλαβοῦσαν αὐτοὺς τιμωρὸν καὶ κολαστήριον δύναμιν."

## Section 14

5.14.1 | "Εἶπε δὲ κύριος πρὸς Μωσῆν, ίδοὺ ἔγῳ παραγίνομαι πρὸς σὲ ἐν στύλῳ νεφέλης, ἵνα ἀκούσῃ ὁ λαὸς λαλοῦντός μου πρὸς σὲ, καὶ σοὶ πιστεύσωσι." καὶ ἐξῆς ὁ δὲ Θεὸς ἤγειτο αὐτῶν ἡμέρας μὲν ἐν στύλῳ νεφέλης, δεῖξαι αὐτοῖς τὴν ὄδον, τὴν δὲ νύκτα ἐν στύλῳ πυρὸς, τοῦ φαίνειν αὐτοῖς." καὶ "κατέβη κύριος ἐν στύλῳ νεφέλης."

5.14.2 | καὶ "ἢνίκα δ' ἀν εἰσῆλθεν Μώσης εἰς τὴν σκηνὴν, κατέβαινεν ὁ στῦλος τῆς νεφέλης, καὶ ἵστατο ἐπὶ τὰς θύρας τῆς σκηνῆς, καὶ ἐλάλει τῷ Μωσεῖ, καὶ ἐώρα πᾶς ὁ λαὸς τὸν στῦλον τῆς νεφέλης ἐστῶτα ἐπὶ τῶν θυρῶν τῆς σκηνῆς. καὶ στάντες πᾶς ὁ λαὸς προσεκύνησαν, ἔκαστος ἀπὸ τῆς θύρας τῆς σκηνῆς αὐτοῦ. αὐτοῦ."

5.14.3 | 'Ο μὲν οὖν λαὸς ἐώρα τὸν στῦλον τῆς νεφέλης, Μωσεῖ δ' ἐλάλει. τίς δ' ἐλάλει; ἢ δῆλον ὅτι ὁ στῦλος τῆς νεφέλης, ὁ πρότερον τοῖς πατράσιν ἐν ἀνθρώπου φανεῖς σχήματι, προαποδέδεικται δὲ ὅτι μὴ ὁ ἐπὶ πάντων Θεὸς οὗτος ἦν, ἔτερος δὲ ὁ θεοῦ λόγον ὑπάρχοντα Χριστὸν ἡμεῖς

seen as a sufficient God, but as an angel who carries out punishment, and in the form of fire, showing how he would soon consume them with the punishment of wild and thorny wood. Therefore, they say that the bush represents the wild, harsh, and cruel wickedness of the Egyptians, while the fire represents the punishing and judging power that would consume them.

5.14.1 | And the Lord said to Moses, 'Look, I am coming to you in a pillar of cloud, so that the people may hear me speaking to you, and so that they may believe in you.' And then God led them, during the day in a pillar of cloud, to show them the way, and at night in a pillar of fire, to give them light." And "the Lord came down in the pillar of cloud.

5.14.2 | And whenever Moses entered the tent, the pillar of cloud would come down and stand at the entrance of the tent, and God would speak to Moses. And all the people would see the pillar of cloud standing at the entrance of the tent. And all the people would stand and worship, each at the entrance of their own tent.

5.14.3 | So the people saw the pillar of cloud, and God spoke to Moses. Who spoke? It is clear that the pillar of cloud was the same as the one that had appeared to their ancestors in the form of a man. It has been shown that this was not the God who is above all, but another, whom we call Christ,

προσαγορεύομεν, ὃς καὶ τότε τοῦ πλήθους  
ἔνεκεν Μωσεῖ τε αὐτῷ καὶ τῷ λαῷ ἐν  
στύλῳ νεφέλης ἔθεωρεῖτο, διὰ τὸ μὴ  
χωρεῖν αὐτοὺς ὅμοίως τοῖς πατράσιν ἐν  
ἀνθρώπου σχήματι ὥρᾶν αὐτόν.

the Word of God. He was seen at that time by Moses and the people in the pillar of cloud, because they could not see him in the same way as their ancestors had seen him in the form of a man.

5.14.4 | τελείων γάρ τοι ἦν τὸ προορᾶν  
δύνασθαι τὴν μέλλουσαν ἔσεσθαί ποτε εἰς  
ἀνθρώπους ἔνσαρκον ἐπιφάνειαν αὐτοῦ,  
ἢν ἐπεὶ μηδὲ τότε οἶός τε ἦν ὁ πᾶς λαὸς  
χωρεῖν, εἰκότως τοτὲ μὲν αὐτοῖς διὰ πυρὸς  
φόβου χάριν καὶ καταπλήξεως, τοτὲ δὲ διὰ  
νεφέλης, ὡς ἀν ἐπεσκιασμένως καὶ  
κεκαλυμμένως νομοθετῶν αὐτοὺς ὄρῳτο,  
ὅμοίως δὲ καὶ τῷ Μωσεῖ δι' αὐτούς.

5.14.4 | For it was fitting that he could foresee the future appearance of himself in human form. Since the whole people were not able to bear this at that time, sometimes he appeared to them in fire out of fear and awe, and sometimes in a cloud, so that he could look upon them as if they were being overshadowed and covered. The same was true for Moses as well.

## Section 15

5.15.1 | "Εἶπε κύριος, ἴδού ἔγώ ἀποστέλλω  
τὸν ἄγγελόν μου πρὸ προσώπου μου, ἵνα  
φυλάξῃ σε ἐν τῇ ὁδῷ, ὅπως εἰσαγάγῃ σε εἰς  
τὴν γῆν, ἢν ἡτοίμασά σοι. πρόσεχε σαυτῷ  
καὶ εἰσάκουε αὐτοῦ, καὶ μὴ ἀπείθει αὐτῷ.  
οὐ γάρ μὴ ὑποστείληται σε· τὸ γάρ ὅνομά  
μου ἔστιν ἐπ' αὐτῷ." καὶ ἐν ἐτέρῳ τόπῳ  
"εἶπε πρὸς Μωσῆν, βάδισον καὶ ὁδήγησον  
τὸν λαὸν εἰς τὸν τόπον ὃν εἴρηκά σοι· ἴδού  
ὁ ἄγγελός μου προπορεύεται πρὸ  
προσώπου σου." καὶ πάλιν "καὶ εἶπε πρὸς  
Μωσῆν, πορεύου καὶ ἀνάβηθι ἐντεῦθεν σὺ  
καὶ ὁ λαός."

5.15.1 | The Lord said, 'Look, I am sending my angel before you to guard you on the way, so that he may bring you to the land that I have prepared for you. Take care of yourself and listen to him, and do not be rebellious against him. For he will not forgive your wrongdoing, for my name is in him.' And in another place, he said to Moses, 'Go and lead the people to the place that I have told you; look, my angel goes before you.' And again he said to Moses, 'Go and rise up from here, you and the people.'

5.15.2 | καὶ ἐξῆς "καὶ συναποστελῶ πρὸ  
προσώπου σου τὸν ἄγγελόν μου." αὗται ὅτι  
μὴ ἀγγέλου, μόνου δὲ θεοῦ γένοιντο ἀν  
φωναὶ, παντὶ τῷ πρόδηλον. θεοῦ δὲ τίνος ἦ  
τοῦ τοῖς προπάτορσιν ἐωραμένου, ὃν  
ἄγγελον θεοῦ σαφῶς προσεῖπεν ὁ Ἰακώβ;  
οὗτος δὲ ἦν ἡμῖν ὁ θεοῦ λόγος, ὡς ἀν καὶ

5.15.2 | And next, 'And I will send my angel before you.' These words show that it is not just an angel, but the voice of God himself that is clear to everyone. Which God is this? It is the one who was seen by the ancestors, whom Jacob clearly called the angel of God. This was the Word of God for us, as he is

θεοῦ παῖς καὶ αὐτὸς θεός καὶ κύριος ὡνομασμένος. Ἀπὸ τῆς Δεκαλόγου.

both the Son of God and also called God and Lord.

## Section 16

5.16.1 | "Ἐγώ είμι κύριος ὁ θεός σου, ὁ σε ἐκ γῆς Αἴγυπτου, ἐξ οἴκου δουλείας. οὐκ ἔσονται σοι θεοὶ ἔτεροι πλὴν ἐμοῦ." καὶ ἔξῆς "ἐγώ γάρ είμι κύριος ὁ θεός σου, θεός ζηλωτής."

5.16.1 | I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery. You shall have no other gods besides me." And next, "For I am the Lord your God, a jealous God.

5.16.2 | καὶ ὅτι λήψη τὸ ὄνομα κυρίου τοῦ θεοῦ σου ἐπὶ ματαίῳ. οὐ γάρ μὴ καθαρίσῃ κύριος τὸν λαμβάνοντα τὸ ὄνομα αὐτοῦ ἐπὶ ματαίῳ." κάνταῦθα αὐτὸς ὁ κύριος ἐτέρου κυρίου τὰ προκείμενα διδάσκει. εἰπὼν γοῦν "ἐγώ είμι κύριος ὁ θεός σου" ἐπιλέγει "οὐ λήψη ὄνομα κυρίου τοῦ θεοῦ σου," περὶ τοῦ πατρὸς καὶ θεοῦ τῶν ὅλων ὁ δεύτερος κύριος τὸν θεράποντα μυσταγωγῶν.

5.16.2 | "And you shall not take the name of the Lord your God in vain. For the Lord will not hold guiltless anyone who takes his name in vain." And here the Lord teaches about another Lord. Saying, 'I am the Lord your God,' he chooses, 'You shall not take the name of the Lord your God,' about the Father and God of all, the second Lord who serves the initiates.

5.16.3 | εὕροις δ' ἀν καὶ ἄλλα μυρία δι' ὅλης τῆς Ἱερᾶς γραφῆς παραπλησίως τούτοις ἔξενηνεγμένα, δι' ὃν ὁ θεός ὡς περὶ ἐτέρου θεοῦ καὶ αὐτὸς ὁ κύριος ὡς περὶ ἐτέρου κυρίου τοὺς χρησμούς ἐποιεῖτο.

5.16.3 | You will also find many other similar things throughout all the holy scriptures, through which God speaks as about another god, and the Lord himself speaks as about another lord.

## Section 17

5.17.1 | "Καὶ εἶπε κύριος πρὸς Μωσῆν, καὶ τοῦτόν σοι τὸν λόγον, ὃν εἴρηκας, ποιήσω. εὕρηκας γάρ χάριν ἐνώπιον μου, καὶ οἴδα σε παρὰ πάντας, καὶ εἶπε Μωσῆς, δεῖξόν μοι τὴν σεαυτοῦ δόξαν. καὶ εἶπεν, ἐγώ προπορεύσομαι πρότερός σου τῇ δόξῃ μου, καὶ καλέσω ἐν ὄνόματί μου κύριον ἐναντίον σοῦ καὶ ἐλεήσω ὃν ἀν ἐλεῶ, καὶ οἴκτειρήσω ὃν ἀν οἴκτείρω." καὶ μεθ' ἔτερα

5.17.1 | And the Lord said to Moses, 'I will do this word that you have spoken. For you have found favor in my sight, and I know you by name.' And Moses said, 'Show me your glory.' And he said, 'I will pass before you with my glory, and I will proclaim the name of the Lord before you, and I will be gracious to whom I will be gracious, and I will have mercy on whom I will have

έπιφέρει λέγων "καὶ κατέβη ἐν νεφέλῃ καὶ παρέστη αὐτῷ ἑκεῖ, καὶ ἐκάλεσεν ἐν ὄνόματι κυρίου. καὶ παρῆλθε κύριος ἐν ὄνόματι αὐτοῦ, καὶ ἐκάλεσε, κύριε κύριε, ὁ θεὸς οἰκτίρμων καὶ ἐλεήμων, μακρόθυμος καὶ πολυέλεος, καὶ ἀληθινὸς καὶ δικαιοσύνην διατηρῶν, ποιῶν ἔλεος εἰς χιλιάδας, ἀφαιρῶν ἀνομίας καὶ ἀδικίας καὶ ἀμαρτίας, καὶ καθαρισμῷ οὐ καθαριεῖ τὸν ἔνοχον, ἐπάγων ἀμαρτίας πατέρων ἐπὶ τέκνα καὶ τέκνα τέκνων ἐπὶ τρίτην καὶ τετάρτην γενεάν. καὶ σπεύσας Μώσης κύψας ἐπὶ τὴν γῆν προσεκύνησεν."

5.17.2 | "Ορα δὴ τίνα τρόπον καὶ νῦν αὐτὸς ὁ κύριος ὁ καταβὰς ἐκάλεσεν ἐν νεφέλῃ, καὶ τῷ Μωσεῖ παραστὰς ἐν ὄνόματι κυρίου, ἔτερον παρ' ἐαυτὸν, συνήθως κατὰ ἀναδίπλωσιν δὶς κύριον ἐπικαλούμενον, ὡς ἂν καὶ ἐαυτοῦ καὶ τῶν λοιπῶν ἀπάντων δεσπότην θεολογούμενον, τὸν ἐαυτοῦ πατέρα, καὶ ὅτι γε ἐν τούτοις οὐ Μώσης, ὡς ἂν ὑπολάβοι τις, ἀλλὰ γὰρ αὐτὸς ὁ κύριος ἔτερον κύριον τὸν πατέρα καλεῖ, προλαβὼν αὐτὸς ὁ χρηματίζων τῷ Μωσεῖ φησιν ἐγὼ παρελεύσομαι πρότερός σου τῇ δόξῃ μου, καὶ καλέσω ἐν ὄνόματι κυρίου."

5.17.3 | τοῦτο γοῦν είρηκότος ἔξῆς ἐπιλέγει ἡ γραφὴ διηγηματικῶς "καὶ κατέβη κύριος πέντε νεφέλῃ, καὶ παρέστη αὐτῷ ἑκεῖ, καὶ ἐκάλεσεν ἐν ὄνόματι κυρίου· οὕκουν αὐτὸς ὁ κύριος τὴν υποσχεσιν τὴν αὐτοῦ πληρώσων κάτεισι, καὶ ὥσπερ ὁ λόγος φησὶ, πρόεισι πρὸ προσώπου Μωσῆς.

5.17.4 | καὶ αὐτὸς δὲ ὁ κύριος καλεῖ λέγων 'κύριε ὁ θεὸς οἰκτίρμων καὶ ἐλεήμων' καὶ

mercy.' And with other words, he said, 'And he came down in a cloud and stood there with him, and he called out in the name of the Lord. And the Lord passed by in front of him and called out, 'Lord, Lord, the God who is compassionate and merciful, slow to anger and abundant in kindness, and true, keeping mercy for thousands, forgiving iniquity and transgression and sin, but he will not clear the guilty, visiting the iniquity of the fathers upon the children and the children's children to the third and fourth generation.' And Moses hurried and bowed down to the ground and worshiped.

5.17.2 | See how now the Lord himself, who came down, called out in a cloud, and standing before Moses in the name of the Lord, refers to another lord besides himself. He usually calls upon the Lord twice, as if he is speaking of both himself and all others, calling his own father the master. And it is not Moses, as someone might think, but the Lord himself calls another lord, the father. The one who speaks to Moses says, 'I will pass before you with my glory, and I will proclaim the name of the Lord.'

5.17.3 | After this has been said, the scripture continues narratively: 'And the Lord came down in a cloud and stood there with him, and called out in the name of the Lord.' Therefore, the Lord himself fulfills his promise and, as the word says, goes before Moses.

5.17.4 | And the Lord himself calls out, saying, 'Lord, the God who is

τὰ ἔξῆς, σαφῶς ὁ κύριος τὸν θεράποντα  
ἐαυτόν τε ὅστις εἴη καὶ τὴν τοῦ κρείττονος  
κυρίου γνῶσιν μυσταγωγῶν. τοῦτο δέ σοι  
παραστήσει ἐνθα προσευχόμενος ὑπὲρ τοῦ  
λαοῦ τῶν προκειμένων τοῦ κυρίου  
μνημονεύει φωνῶν τὸν κύριον ταῦτα  
εἰρηκέναι, ἀλλ' οὐκ αὐτὸν, ἐν οἷς "καὶ νῦν  
ὑψωθήτω ἡ χείρ σου, κύριε, ὃν τρόπον  
εἴπας λέγων, κύριος μακρόθυμος καὶ  
πολυέλεος καὶ ἀληθινὸς, ἀφαιρῶν ἀνομίας  
καὶ ἀδικίας καὶ ἀμαρτίας, καὶ καθαρισμῷ  
οὐ καθαριεῖ τὸν ἔνοχον, ἀποδιδοὺς  
ἀμαρτίας πατέρων ἐπὶ τέκνα ἵως ἐπὶ τρίτην  
καὶ τετάρτην γενεάν."

compassionate and merciful,' and the following words clearly show that the Lord is revealing himself and the knowledge of the greater Lord. This will show you where, praying for the people before the Lord, he remembers to say these things, but not about himself, in which he says, 'And now let your hand be lifted up, Lord, as you said, the Lord is slow to anger and abundant in mercy and true, forgiving iniquity and transgression and sin, but he will not clear the guilty, visiting the iniquity of the fathers upon the children to the third and fourth generation.'

5.17.5 | ἐπιτήρει δὲ τίνα τρόπον ἐν τούτοις  
αὐτὸς ὁ κύριος τὸν πατέρα μακρόθυμον  
καὶ πολυέλεον ἔλεον ἐπειπὼν προστίθησι  
λέγων αὐτὸν καὶ ἀληθινὸν, συμφώνως τῷ  
"ἔνα γιγνώσκωσί σε τὸν μόνον ἀληθινὸν  
θεὸν, ἐν εὐαγγελίοις ὑφ' ἐνὸς καὶ τοῦ  
αὐτοῦ σωτῆρος ἡμῶν εἰρημένῳ." μόνον  
γοῦν ἀληθινὸν θεὸν σφόδρα εὔσεβῶς  
ἀποκαλεῖ τὸν πατέρα, τὸ προσῆκον  
ἀπονέμων σέβας τῇ ἀγεννήτῳ φύσει, ἥς  
αὐτὸν εἰκόνα εἶναι καὶ γέννημα οἱ θεῖοι  
λόγοι παιδεύουσιν. Ἀπὸ τῶν Ἀριθμῶν. Ως  
τὸν θεὸν τῷ Ἰσραὴλ ὄρατὸν εἶναι ἡ θεία  
διδάσκει γραφὴ, τὸν τοῦ θεοῦ λόγον  
αἰνιττομένη.

5.17.5 | The Lord himself keeps in mind how he speaks of the father as slow to anger and abundant in mercy, adding that he is also true, agreeing with the saying, 'I know you, the only true God,' in the gospels spoken by our one and the same Savior. Therefore, he calls the father the only true God with great reverence, giving honor to the divine nature, of which he is said to be the image and offspring, as the divine words teach. From the Book of Numbers: As the divine scripture teaches that God is seen by Israel, hinting at the word of God.

## Section 18

5.18.1 | Ἐν τοῖς Ἀριθμοῖς ὁ Μώσης  
εὐχόμενός φησιν "ὅτι σὺ εἶ κύριος ἐν τῷ  
λαῷ τούτῳ, ὅστις ὄφθαλμοῖς κατ'  
ὄφθαλμοὺς ὅπτάνῃ σὺ κύριε" ἀνθ' οὗ ὁ μὲν  
Ἀκύλας ἔξεδωκεν ὅτι σὺ εἶ κύριος ἐν  
ἐγκάτῳ τοῦ λαοῦ τούτου, δὲς ὄφθαλμὸν ἐν  
ὄφθαλμοῖς ὄρᾳ σὺ κύριε." ὁ δὲ Σύμμαχος

5.18.1 | In the Book of Numbers, Moses, while praying, says, 'For you are the Lord in this people, who sees eye to eye, you Lord.' In contrast, Aquila translated it as, 'For you are the Lord in the midst of this people, who sees eye to eye, you Lord.' And Symmachus says, 'For you are the Lord.'

“ὅτι σὺ εἶ κύριε.”

5.18.2 | καὶ ἐν Ἐξόδῳ εἴρηται “καὶ ἀνέβη Μώσης καὶ Ἀαρὼν καὶ Ναδὰβ καὶ Ἀβιοὺδ, καὶ ἐβδομήκοντα τῶν πρεσβυτέρων τοῦ Ἰσραὴλ, καὶ εἶδον τὸν τόπον ὃπου ὁ θεὸς Ἰσραὴλ.” ἀνθ' οὗ ὁ μὲν Ἀκύλας “καὶ (φησί) τὸν θεὸν Ἰσραὴλ,” ὁ δὲ Σύμμαχος “καὶ ὅράματι τὸν θεὸν Ἰσραὴλ.”

5.18.2 | And in Exodus it is said, 'And Moses and Aaron and Nadab and Abihu, and seventy of the elders of Israel went up, and they saw the place where the God of Israel was.' In contrast, Aquila translated it as, 'and (he says) the God of Israel,' while Symmachus translated it as, 'and they saw a vision of the God of Israel.'

5.18.3 | διὰ τὸ “θεὸν ἐώρακε πώποτε “τάχ’ ἄν τις ἐναντίαν εἶναι τῷ λόγῳ τὴν παροῦσαν ὑπολάβοι λέξιν, ὡς ὄρατὸν ὑποτιθεμένην τὸν τὴν φύσιν ἀόρατον. ἀλλ’ εἰ καὶ ταῦτα ἐπὶ τὸν λόγον τοῦ θεοῦ τὸν πολυμερῶς καὶ πολυτρόπως ὄφθεντα τοῖς πατράσιν ἐκλάβοις ὅμοιώς τοῖς προαποδειχθεῖσιν ἡμῖν, οὐκέτ’ ἄν δόξιο ἐναντίοις περιπίπτειν. θεὸν Ἰσραὴλ ἐνταῦθα ὀρώμενον αὐτὸν ἐκεῖνον εἶναι διδάσκει, ὅν καὶ τῷ Ἰσραὴλ ὄφθεντα, ὅτε ἐπάλαιεν ἄνθρωπος μετ' αὐτοῦ, ὃς καὶ πρῶτος αὐτοῦ τὴν προσωνυμίαν ἐκ τοῦ Ἰακὼβ ἐπὶ τὸν Ἰσραὴλ μεταβέβληκεν εἰπὼν “ὅτι θεοῦ ὅτε καὶ τῆς θείας αὐτοῦ δυνάμεως αἴσθησιν λαβὼν ὁ Ἰακὼβ ἐκάλεσε τὸν τόπον ἐκεῖνον εἶδος θεοῦ, εἰπὼν “εἶδον γάρ θεὸν πρόσωπον πρὸς πρόσωπον, καὶ ἐσώθη μου ἡ ψυχή,” οὐχ ἔτερον ὑπάρχειν θεοῦ λόγου κατὰ τὸν οίκειον καιρὸν παρεστήσαμεν. Ἀπὸ τοῦ Ἰησοῦ τοῦ Ναοῦ. Ὡς ὁ θεὸς λόγος, ὁ τῷ Μωσεῖ χρηματίζων, ὅμοιώς τοῖς πάλαι προπάτορσιν ὥφθη καὶ Ἰησοῦ καὶ Μώσεως διαδόχω ἐν ἄνθρωπου σχήματι.

5.18.3 | Because of the saying 'God was seen at any time,' someone might think that the present wording suggests that the invisible nature is made visible. But even if these things are taken in relation to the word of God, which was shown in many ways to the fathers, just as it has been revealed to us, one would no longer think it falls into contradictions. Here, it teaches that the God of Israel is seen, whom Jacob also saw when he wrestled with a man, who first changed his name from Jacob to Israel, saying, 'For I have seen God face to face, and my soul was saved.' There is no other existence of the word of God according to its own time. From the book of Joshua the son of Nun. Just as the word of God, who spoke to Moses, was also seen by the ancient ancestors in the form of a man, so it appeared to Joshua, the successor of Moses.

## Section 19

5.19.1 | "Καὶ ἐγενήθη ὡς ἦν Ἰησοῦς ἐν Ἱεριχώ, καὶ ἀναβλέψας ὁρᾷ ἄνθρωπον ἐστηκότα κατέναντι αὐτοῦ, καὶ ἡ ρομφαία ἐσπασμένη ἐν τῇ χειρὶ αὐτοῦ. καὶ προσελθὼν ὁ Ἰησοῦς εἶπεν, ἡμέτερος εῖ, ἢ τῶν ὑπευναντίων; καὶ εἶπεν αὐτῷ, ἔγώ ἀρχιστράτηγος δυνάμεως κυρίου νυνὶ παραγέγονα. καὶ Ἰησοῦς ἔπεσεν ἐπὶ πρόσωπον ἐπὶ τὴν γῆν, καὶ εἶπεν αὐτῷ, δέσποτα τί προστάσσεις τῷ σῷ οἰκέτῃ; καὶ λέγει ὁ ἀρχιστράτηγος κυρίου, Ἰησοῦ, λῦσαι τὸ ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος ἐν ᾧ σὺ ἔστηκας γῆ ἀγία ἔστιν."

5.19.1 | And it happened that when Jesus was in Jericho, he looked up and saw a man standing in front of him, with a drawn sword in his hand. And Jesus went up to him and said, 'Are you for us or for our enemies?' And he said to him, 'I am the commander of the army of the Lord; now I have come.' And Jesus fell on his face to the ground and said to him, 'What does my Lord say to his servant?' And the commander of the Lord's army said to Jesus, 'Take off your sandals from your feet, for the place where you are standing is holy ground.'

5.19.2 | Αύτὰ δὴ ταῦτα καὶ Μωσεῖ ἀρχομένῳ τῆς θεωρίας ἐπὶ τῆς βάτου πρὸς τοῦ κυρίου εἴρητο, ὡς δηλοῖ ἡ γραφὴ "ὡς δὲ εἶδε κύριος ὅτι προσάγει ίδεῖν, ἐκάλεσεν αὐτὸν κύριος ἐκ μέσου τοῦ βάτου λέγων, Μωσῆ Μωσῆ, μὴ ἐγγίσῃς ὥδε· λῦσαι τὸ ὑπόδημα τῶν δῶν σου· ὁ γὰρ τόπος ἐν ᾧ σὺ ἔστηκας ἐπ' αὐτοῦ γῆ ἀγία ἔστιν."

5.19.2 | "These things were also said to Moses, the beginner of the vision at the bush, by the Lord, as the scripture shows: 'When the Lord saw that he was coming to look, the Lord called to him from the middle of the bush, saying, "Moses, Moses, do not come near here; take off your sandals from your feet, for the place where you are standing is holy ground."'"

5.19.3 | Εἷς ἄρα καὶ ὁ αὐτὸς ἦν ὁ τοῖς ἀμφοτέροις χρηματίσας θεὸς, ὡς ἐκ τοῦ παραγγέλματος δείκνυται. ἀλλὰ νῦν μὲν διὰ τοῦ ἀρχιστρατήγου τῆς δυνάμεως αὐτοῦ, Μωσεῖ δὲ διὰ τοῦ ὄφθέντος ἀγγέλου στρατιῶν δὲ ὑπερουρανίων καὶ δυνάμεων ὑπερκο σμίων καὶ πνευμάτων ἀοράτων, ἀγγέλων τε θείων καὶ ἀρχαγγέλων τῷ παμβασιλεῖ καὶ πανηγεμόνι θεῷ λειτουργούντων, κατὰ τὸ εἱρημένον παρὰ τῷ Δανιὴλ "χίλιαι χιλιάδες ἑλειτούργουν αὐτῷ, καὶ μύριαι μυριάδες παρειστήκεισαν ἔμπροσθεν αὐτοῦ," ὁ πάντων ἀνωτάτω τίς ἀν γένοιτο ἔτερος τοῦ θεοῦ λόγου καὶ τῆς πρωτοτόκου

5.19.3 | Therefore, the same God who spoke to both is shown by the command. But now, through the commander of his army, and to Moses through the appearing angel of the heavenly hosts and unseen powers, and divine angels and archangels serving the all-sovereign and universal God, as it is said by Daniel, 'Thousands served him, and myriads stood before him.' Who could be higher than the Word of God and the firstborn wisdom of the divine offspring? Thus, the commander of the Lord's army is rightly mentioned here, just as the angel of great counsel is in other places, and he is a companion of the Father, eternal and great

σοφίας τοῦ τε ἐνθέου γεννήματος; εἰκότως  
ἄρα καὶ ἀρχιστράτηγος δυνάμεως κυρίου  
ἐπὶ τοῦ παρόντος ἀνείρηται, ὡς καὶ  
μεγάλης βουλῆς ἄγγελος ἐν ἑτέροις, καὶ  
σύνθρονος τοῦ πατρὸς, αἰώνιός τε καὶ  
μέγας ἀρχιερεύς.

high priest.

5.19.4 | ἀποδέδεικται δὲ ὅτι καὶ κύριος καὶ θεὸς ὁ αὐτὸς, καὶ Χριστὸς ὑπὸ τοῦ πατρὸς ἐλαίῳ ἀγαλλιάσεως κεχρισμένος. τῷ μὲν οὖν Ἀβραὰμ παρὰ τῇ δρυὶ φανεῖς ἐν ἀνθρώπου εἴδει γαληνῷ καὶ είρηναίῳ σχήματι ἐαυτὸν ὑποδείκνυσι, τὴν σωτήριον εἰς ἀνθρώπους αὐτοῦ παρουσίαν ἔξ  
ἔκείνου προοιμιαζόμενος, τῷ δὲ Ἰακὼβ, ὡς ἀσκητῇ καὶ ἀγωνιστῇ παλαίειν πρὸς ἔχθροὺς καὶ ἀγωνίζεσθαι μέλλοντι, οἷα ἄνθρωπος, Μωσῆς δὲ καὶ τῷ λαῷ ἐν εἴδει νεφέλης καὶ πυρὸς καθηγεῖτο, φοβερὸν δόμοῦ καὶ ἐπεσκιασμένον παρέχων ἐαυτόν.

5.19.4 | It is shown that the Lord and God are the same, and Christ is anointed by the Father with the oil of joy. To Abraham, he appeared by the oak in the form of a calm and peaceful man, hinting at his saving presence for humanity. To Jacob, he wrestled as a fighter and a contender against enemies, like a man. But to Moses and the people, he led in the form of a cloud and fire, presenting himself as both fearsome and overshadowing.

5.19.5 | ἐπεὶ δὲ ὁ τοῦ Μώσεως διάδοχος Ἰησοῦς πολεμίοις ἔμελλε παρατάττεσθαι τοῖς τὸ πρὶν Παλαιστίνων γῆς οἰκήτορσιν, ἀλλοφύλοις ἔθνεσι καὶ ἀσεβεστάτοις, εἰκότως μετὰ ῥομφαίας ἐσπασμένης καὶ κατὰ τῶν πολεμίων ἡκονημένης ὑποφαίνεται, μονονουχὶ διὰ τῆς ὄψεως ἐπιδεικνὺς ὅτι δὴ αὐτὸς ἀοράτω ῥομφαίᾳ ἐνθέω δυνάμει τοὺς ἀσεβεῖς μετιέναι ἔμελλε, τοῖς οἰκείοις συστρατευόμενος καὶ συναγωνιζόμενος. διὸ κατὰ καιρὸν καὶ ἀρχιστράτηγον κυρίου ἐαυτὸν ἀνηγόρευσεν. Ἀπὸ τοῦ Ἰώβ. Ως δόμοίως τοῖς πατράσι καὶ τῷ Ἰώβ αὐτὸς ὁ δημιουργὸς τῶν ὅλων θεὸς λόγος ἔχρησέ τε καὶ ὄφθαλμοῖς ἐωρᾶσθαι λέγεται.

5.19.5 | When the successor of Moses, Jesus, was about to lead against the enemies, the former inhabitants of the land of the Philistines, foreign nations and the most wicked, it is fitting that he is shown with a drawn sword, ready against the enemies. He was revealing that he himself would use an invisible sword with divine power to defeat the wicked, while joining and fighting alongside his own people. Therefore, in due time, he proclaimed himself as the commander of the Lord. From Job. Just as the creator of all, the Word of God, spoke to the fathers and is said to have been seen by their eyes.

## Section 20

5.20.1 | 'Εἶπε δὲ κύριος τῷ Ἰὼβ διὰ λαίλαπος καὶ νεφῶν, ποῦ ἦσαν ἐν τῷ θεμελιοῦ με τὴν γῆν; ἀπάγγειλον δή μοι εἰ ἐπίστασαι σύνεσιν, τίς ἔθετο τὰ μέτρα αὐτῆς, εἰ οἴδας." καὶ ἐξῆς "ὅτε ἐγενήθησαν, φησὶν, ἀστρα, ἥνεσάν με φωνῇ μεγάλῃ πάντες ἄγγελοί μου· ἔφραξα δὲ θάλασσαν πύλαις."

5.20.2 | καὶ ἐξῆς "ἢ ἐπὶ σοῦ συντέταχα φέγγος πρωινόν; ἐωσφόρος δὲ ἐπεῖδε τὴν ἑαυτοῦ τάξιν;"

5.20.3 | καὶ πάλιν ἢ σὺ λαβών γῆς πηλὸν ἔπλασας ζῶν καὶ λαλητὸν αὐτὸν ἔθου ἐπὶ τῆς γῆς; ἀφεῦλες δὲ ἀπὸ ἀσεβῶν τὸ φῶς, βραχίονα δ' ὑπερηφάνων συνέτριψας; ἥλθες δὲ ἐπὶ πηγὴν θαλάσσης, ἐν δὲ ἵχνεσιν ἀβύσσου περιεπάτησας; ἀνοίγονται δέ σοι φόβῳ πύλαι θανάτου, πυλωροὶ δὲ Ἀΐδου ιδόντες σε ἔπτηξαν ;"

5.20.4 | καὶ ἐπὶ τέλει τοῦ παντὸς χρησμοῦ ἀποκρίνεται Ἰὼβ τῷ κυρίῳ λέγων "ἄκουσον δέ μου, κύριε, ἐνα κάγὼ λαλήσω· ἔρωτήσω δέ σε, σὺ δέ με δίδαξον. ἀκοήν μὲν ὡτὸς ἱκουόν σου τὸ πρότερον, νῦν δὲ δὲ ὁφθαλμός μου ἐώρακέ σε· διὸ ἐφαύλισα ἐμαυτὸν καὶ ἐτάκην, ἥγημαι δὲ ἐμαυτὸν γῆν καὶ σποδόν."

5.20.5 | "Οτι μὲν οὖν κυρίου τοῦ δημιουργοῦ τυγχάνουσιν αἱ προκείμεναι φωναὶ οὐκ ἐκ τῶν προτεθέντων μόνον, ἀλλὰ καὶ ἐκ τῶν σοι φαινομένων διαγνῶναι

5.20.1 | And the Lord said to Job out of the storm and clouds, 'Where were you when I laid the foundations of the earth? Tell me, if you understand, who set its measurements, if you know?' And he continues, 'When the stars were created, all my angels praised me with a loud voice; I also set the sea with gates.'

5.20.2 | And then he says, 'Or have I set the morning light upon you? Has the morning star looked upon its order?'

5.20.3 | And again, 'Did you take clay from the earth and shape a speaking creature to place upon the earth? Did you remove the light from the wicked and crush the arm of the proud? Did you go to the source of the sea and walk in the tracks of the deep? The gates of death open to you in fear, and the keepers of Hades, seeing you, trembled?'

5.20.4 | And at the end of the whole oracle, Job answers the Lord saying, 'Listen to me, Lord, and I will speak; I will ask you, and you teach me. I had heard of you with my ears, but now my eye has seen you; therefore I despise myself and repent, considering myself dust and ashes.'

5.20.5 | Therefore, the voices that belong to the Lord, the Creator, are not only from what has been said before, but it is also easy to understand them from what is

ράδιον· ὅτι δὲ τὸ ἡλθες ἐπὶ πηγὴν  
θαλάσσης, ἐν δὲ ἵχνεσιν ἀβύσσου  
περιεπάτησας" καὶ τὸ "ἀνοίγονται δέ σοι  
φόβῳ πύλαι θανάτου, πυλωροὶ δέ "Αἰδου  
ἰδόντες σε ἔπτηξαν," τὴν Ἀιδου τοῦ  
σωτῆρος ἡμῶν θεσπίζει κατὰ τὸν  
προσήκοντα καιρὸν ἀποδείξομεν,  
τοσοῦτον νῦν ἐπισημηνάμενοι, ὡς μᾶλλον  
τῷ θεῷ λόγῳ ἥπερ τῷ θεῷ τῶν ὅλων τὰ  
κατὰ τὸν τόπον ἀνατιθέναι προσήκει.

shown to you. As for 'Did you come to the source of the sea and walk in the tracks of the deep?' and 'The gates of death open to you in fear, and the keepers of Hades, seeing you, trembled,' we will show the meaning of Hades according to the proper time of our Savior, emphasizing now that it is more fitting to speak of God's word than to present all things to God in their place.

5.20.6 | ὁ γοῦν Ἰώβ ἔξῆς ὄμοίως τοῖς  
πατράσιν αὐτὸν δὴ τοῦτον τὸν ἐν ἀρχαῖς  
διὰ λαίλαπος καὶ νεφῶν χρηματίζοντα  
αὐτῷ κύριον αύτοψίᾳ τεθεωρηκέναι  
μαρτυρεῖ λέγων "ἄκουσον δέ μου, κύριε,  
ἔνα κάγω λαλήσω· ἔρωτήσω δέ σε, σὺ δέ με  
δίδαξον. ἀκοήν μὲν ὡτὸς ἡκουόν σου τὸ  
πρότερον, νῦν δὲ ὁ ὄφθαλμός μου ἐώρακέ  
σε. διὸ ἐφαύλισα ἐμαυτὸν, καὶ ἐτάκην,  
ἥγημαι δὲ ἐμαυτὸν γῆν καὶ σποδόν."

5.20.6 | Indeed, Job, next, similarly to his ancestors, testifies that he has seen the Lord with his own eyes, who speaks to him through the storm and clouds, saying, 'Listen to me, Lord, and I will speak; I will ask you, and you teach me. I had heard of you with my ears, but now my eye has seen you; therefore I despise myself and repent, considering myself dust and ashes.'

5.20.7 | πῶς δ' ἀν τὸν ἀνωτάτω θεὸν, τῶν  
ὅλων ἐπέκεινα, τὴν ἄτρεπτον καὶ  
ἀγέννητον ούσιαν, σάρκα περιβεβλημένη  
ψυχὴ καὶ ὄφθαλμοὶ θνητῶν θεάσαιντο, εἴ  
μὴ ἄρα σαφῶς κάνταῦθα ὑποβαίνοντα τοῦ  
οίκείου μεγέθους τὸν θεὸν λόγον τὸν  
διαφόρως ἀποδεικνύμενον κύριον εἴποιμεν  
ἀν παρίστασθαι, ὡς ἔστι καὶ ἔξ αὐτῶν τῶν  
χρησμῶν μαθεῖν, δ' ὃν αὖθις ὁ κύριος πρὸς  
τὸν Ἰώβ τὰ περὶ τοῦ διαβόλου ὡς περὶ  
δράκοντος διιών ἐπεχείρει "οὐ δτι  
ἡτοίμασταί μοι;"

5.20.7 | How could the highest God, beyond all things, the unchanging and uncreated essence, be seen by a soul clothed in flesh and mortal eyes, unless we clearly say that the divine word, which shows itself in different ways, is present? It is also possible to learn from those oracles, through which the Lord again speaks to Job about the devil as if he were a dragon, asking, 'Are you not prepared for me?'

5.20.8 | δράκοντα γὰρ ποίω κυρίω  
προσήκει νομίζειν ἢ τῷ θεῷ λόγῳ καὶ  
σωτῆρι ἡμῶν; ὃς τὸν ἄρχοντα τοῦ αἰῶνος  
τούτου πάλαι πρότερον πολιορκοῦντα τὸ

5.20.8 | For which lord should we think of the dragon, or should it be the divine word and our Savior? He who long ago defeated the ruler of this world, bringing down the

τῶν ἀνθρώπων γένος καθεῖλε, λύσας τὰς  
ώδινας τοῦ θανάτου, ὁ καὶ αὐτὸς  
παρίστησι φήσας "ῆλθες δ' ἐπὶ πηγὴν  
θαλάσσης, δὲ ἔχνεσιν ἀβύσσου  
περιεπάτησας· ἀνοίγονται δέ σοι φόβω  
πύλαι θανάτου, πυλωροὶ Ἀΐδου ἴδοντες σε  
ἔπτηξαν."

race of humans, and releasing them from the pains of death, he also presents himself, saying, 'You have come to the source of the sea and walked in the tracks of the deep; the gates of death open to you in fear, and the keepers of Hades, seeing you, trembled.'

5.20.9 | ταῦτα δὲ είκότως πρὸς τὸν Ἰώβ  
μετὰ τὸν μέγαν πειρασμὸν, ὃν ὑπέμεινε, καὶ  
ἀγῶνα, διδάσκων αὐτὸν ὅτι ὑπὲρ μέρους  
ἡγώνισται, τού μείζονος καὶ κραταιοτέρου  
πολέμου καὶ ἀγῶνος αὐτῷ τῷ κυρίῳ  
πεφυλαγμένου κατὰ τὸν καιρὸν τῆς εἰς τὸν  
θάνατον αὐτοῦ παρουσίας. Ἀπὸ τοῦ  
ABBREV Ψαλμοῦ. Ὡς δύο κυρίους καὶ ὡ  
προκείμενος οἶδε Ψαλμός.

5.20.9 | These things are fitting for Job after the great trial he endured, teaching him that he has struggled beyond measure, in a greater and stronger battle that is reserved for him by the Lord at the time of his coming to death. <lg><l>From the ABBREV Psalm.</l></lg> As the preceding Psalm knows two lords.

## Section 21

5.21.1 | "Οτι σὺ, κύριε, ἐλπίς μου, τὸν  
ὕψιστον ἔθου καταφυγήν σου. οὐ  
προσελεύσεται πρός σε κακὰ, καὶ μάστιξ  
οὐκ ἐγγιεῖ τῷ σκηνώματί σου. ὅτι τοῖς  
ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, ἐπὶ<sup>1</sup>  
χειρῶν ἀροῦσί σε, μή ποτε προσκόψῃς  
πρὸς λίθον τὸν πόδα σου. ἐπὶ ἀσπίδα καὶ  
βασιλίσκον ἐπιβήσῃ, καὶ καταπατήσεις  
λέοντα καὶ δράκοντα."

5.21.1 | For you, Lord, are my hope; you have made the Most High your refuge. No evil will come near you, and no plague will come close to your tent. For he commands his angels concerning you, to guard you in all your ways; they will lift you up in their hands, so that you will not strike your foot against a stone. You will tread on the lion and the cobra; you will trample the great lion and the serpent.

5.21.2 | Ταύταις ὁ διάβολος ἐν τῷ κατὰ τοῦ  
σωτῆρος ἡμῶν πειρασμῷ κέχρηται ταῖς  
λέξεσιν. ὅρα δὴ οὖν τίνα τρόπον ὁ Ψαλμὸς  
πρὸς αὐτὸν τὸν κύριόν φησιν "ὅτι σὺ,  
κύριε, ἐλπίς μου, τὸν ὕψιστον ἔθου  
καταφυγήν σου. σὺ γὰρ αὐτὸς, φησὶν, ἡ  
ἐμὴ ἐλπὶς, ὡς κύριε, μείζονα σαυτοῦ τὸν  
θεὸν αὐτὸν τὸν ὕψιστον καὶ ἐπὶ πάντων

5.21.2 | With these words, the devil has used the Psalm against our Savior in his temptation. So see how the Psalm speaks to the Lord, saying, 'For you, Lord, are my hope; you have made the Most High your refuge.' For it says, 'You yourself, my Lord, are my hope, greater than your own God, the Most High, and the refuge of all and of

καὶ σαυτοῦ πατέρα καταφυγὴν ἔθου· δι’ ὃν οὐ προσελεύσεται πρὸς σὲ κακὰ, πρὸς σὲ τὸν ἐμὸν κύριον, καὶ μάστιξ οὐκ ἐγγιεῖ τῷ σκηνώματί σου.”

5.21.3 | κἀν γὰρ ἀσεβεῖς ἄνδρες ἐπιχειρήσωσι ἐνανθρωπήσαντά σε μαστίζειν κἀν τῷ θανάτῳ παραδιδόναι, ἀλλ’ οὕτι γε ἡ ἐκ θεοῦ μάστιξ τῷ σῷ προσεγγιεῖ σκηνώματι, τοῦτ’ ἔστι σώματι, ὃ δηλονότι δι’ ἡμᾶς ἐνανθρωπήσας περιβέβλησαι. τούτοις ἀκολούθως ἐφαρμόσεις αὐτῷ τὰ δι’ ὅλου τοῦ Ψαλμοῦ δηλούμενα, ἀ καὶ αὐτοὶ κατὰ τὸν οἰκεῖον καιρὸν ἐπιθεωρήσομεν. Ἀπὸ τοῦ Ὁσηέ. Περὶ τοῦ θεοῦ λόγου καὶ τοῦ πατρὸς ὡς περὶ κυρίου.

## Section 22

5.22.1 | "οὐ μὴ ἐγκαταλείψω τοῦ ἔξαλειφθῆναι τὸν ἱακὼβ,, ὅτι θεὸς ἔγώ είμι, καὶ οὐκ ἄνθρωπος ἐν σοὶ ἄγιος, καὶ οὐκ εἰσελεύσομαι εἰς πόλιν· ὅπίσω κυρίου πορεύσομαι." Ταῦτα καὶ διὰ τούτων ὃ θεὸς λόγος ἐνανθρωπήσας πρὸς τοὺς ἄνθρωπους αὐτὸν ἄγιον, ἀλλ’ οὐ θεὸν εἶναι δημολογοῦντας, θεὸς ἔγώ είμι, φησὶ, καὶ οὐκ ἄνθρωπος ἐν σοὶ ἄγιος.

5.22.2 | εἴτα θεὸν αὐτὸν εἰπὼν τὸν ἐπὶ πάντων κύριον καὶ θεὸν καὶ πατέρα αὐτοῦ δηλοῖ, ἐπιλέγων ὅπίσω κυρίου πορεύσομαι." τὸ δὲ "οὐκ εἰσελεύσομαι εἰς πόλιν" ἀρνούμενον ἀν εἴη τὴν κοινὴν καὶ δημώδη ἄνθρωπων πολιτείαν, ἵς καὶ τοὺς ἴδιους μαθητὰς ἀποτρέπων φησὶν "εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε." Ἀμώς. ὑοῦ

your Father; because of him, no evil will come near you, nor will any plague come close to your tent.'

5.21.3 | For even if wicked men try to strike you after you have become human and even hand you over to death, yet no plague from God will come near your tent, that is, to your body, which he clearly took on for us. Following this, you will apply what is shown throughout the whole Psalm, which we will also examine in its proper time. From Hosea. About the Word of God and the Father as concerning the Lord.

5.22.1 | I will not leave Jacob to be erased, for I am God, and not a man in you, holy, and I will not enter a city; I will walk behind the Lord." Because of this, the Word of God, having become human, speaks to man as holy, but does not confess to be God, saying, 'I am God, and not a man in you, holy.'

5.22.2 | Then, calling himself God, he shows that he is the Lord and God and Father of all, saying, 'I will walk behind the Lord.' But the phrase 'I will not enter a city' would deny the common and public life of men, which he also warns his own disciples about, saying, 'Do not go on the road of the Gentiles and do not enter the city of Samaritans.' From Amos. The son of Amos.

Άμώς. Περὶ τοῦ σωτῆρος ἡμῶν ὡς περὶ κυρίου, καὶ τοῦ πατρὸς ὡς περὶ θεοῦ, καὶ τῆς Ἰουσαίων ἔθνους καταστροφῆς.

About our Savior as concerning the Lord, and the Father as concerning God, and the destruction of the nation of the Jews.

## Section 23

5.23.1 | "Κατέστρεψα ὑμᾶς καθὼς κατέστρεψεν ὁ θεὸς Σόδομα καὶ Γόμορρα, καὶ ἐγένεσθε ὡς δαλὸς ἔξεσπασμένος ἐκ πυρός, καὶ οὐδ' οὕτως ἐπεστρέψατε πρός με, λέγει κύριος." Κάνταῦθα αὐτὸς ὁ κύριος θεόν τινά φησι τὴν ἐπὶ Σοδόμων καταστροφὴν πεποιηκέναι, ἔτερος ὧν δηλαδὴ τοῦ πρὸς αὐτοῦ δηλουμένου.

5.23.1 | "I destroyed you as God destroyed Sodom and Gomorrah, and you became like a stick pulled out of the fire. And even so, you did not return to me, says the Lord." Here, the Lord speaks of someone who has caused the destruction of Sodom, being different from the one being shown to him.

5.23.2 | καὶ ἐν τῇ ἐπὶ Σοδόμων δὲ καταστροφῇ δύο κύριοι παρίστανται, ὅτε ἔβρεξεν ὁ κύριος πῦρ παρὰ κυρίου ἐπὶ Σόδομα καὶ Γόμορρα. ὅποιαν τοιγαροῦν, φησὶ, διὰ τάς εκτόπους δυσσεβείας ὑπέμεινε καταστροφὴν τὰ Σόδομα, τοιαῦτα καὶ ὑμεῖς, ὃ οὗτοι, πείσεσθε, καὶ οὐδ' οὕτως ἐπεστρέψατε πρός με. σύνηθες δὲ τῇ γραφῇ τὸ μέλλον ὡς παρεληλυθός δηλοῦν. ὥστε καὶ τὰ παρόντα ὅμοίως χρὴ νοεῖν, ἀντὶ μὲν τοῦ καταστρέψω μέλλοντος τοῦ παρῳχημένου είρημένου τοῦ κατέστρεψα, ἀντὶ δὲ τοῦ ἐπιστραφήσεσθε τοῦ ἐπεφτρέψατε κειμένου.

5.23.2 | And in the destruction of Sodom, two Lords are present, when the Lord rained fire from the Lord upon Sodom and Gomorrah. Therefore, he says, because of their wickedness, Sodom endured destruction, so you too, O these, will suffer, and even so, you did not return to me. It is common in scripture to show the future as if it has already happened. So, the present should also be understood in the same way: instead of 'I will destroy' in the future, it is said 'I have destroyed,' and instead of 'you will return,' it is said 'you have not returned.'

5.23.3 | ταῦτα δὲ πρὸς τὸ Ἰουδαίων ἔθνος ἀποτείνεται, ἂ καὶ οὐδ' ἄλλοτε ἢ μετὰ τὴν κατὰ τοῦ σωτῆρος ἡμῶν ἐπιβουλὴν εἰς αὐτοὺς ἐπληροῦτο. ὁ γοῦν ἵερὸς αὐτῶν καὶ τὸ πρὶν ἄγιος τόπος εἰς τοῦτο νῦν περιῆλθεν, ὡς κατὰ μηδὲν τῆς Σοδόμων καταστροφῆς ἀποδεῖν. πλὴν ὅμως καίπερ ἀκόλουθα τῇ προρρήσει πεπονθότες, οὕπω καὶ εἰς δεῦρο τὴν πρὸς τὸν Χριστὸν τοῦ

5.23.3 | "These things are directed toward the Jewish nation, which were fulfilled only after the plot against our Savior. Their holy place, which was once sacred, has now become like the destruction of Sodom. However, even though they have suffered according to the prophecy, they still have not turned to Christ, the Son of God, through whom they have suffered these

θεοῦ, δι' ὃν ταῦτα πεπόνθασιν, ἐπιστροφὴν ἐποιήσαντο· ὡς εἰκότως καὶ τοῦτο διὰ τῆς ἐν χερσὶ θεσπίζεσθαι προφητείας λεγούσης καὶ οὐδ' ὡς ἐπεστρέψατε πρὸς με, λέγει κύριος." Ἀπὸ τοῦ Ἀβδίου. Περὶ τῶν δύο κυρίων, πατρὸς καὶ τῆς τῶν ἔθνῶν κλήσεως.

## Section 24

5.24.1 | "Ορασις Ἀβδίου. τάδε λέγει κύριος τῇ Ἰδουμαίᾳ, ἀκοὴν ἥκουσα παρὰ κυρίου, καὶ περιοχὴν εἰς τὰ ἔθνη ἔξαπέστειλε. κύριος ὁ θεὸς ἀκοὴν ἥκουσε παρὰ κυρίου. καὶ αὕτη δὲ ἣν περὶ τῆς τῶν ἔθνῶν κλήσεως. Ἀπὸ τοῦ Ζαχαρίου. Ως ὁ θεὸς λόγος κύριος ὧν πρὸς τοῦ μείζονος ἀπεστάλθαι ὅμοιογεικυρίου.

## Section 25

5.25.1 | "Τάδε λέγει κύριος παντοκράτωρ, ὅπίσω δόξης ἀπέσταλκέ με ἐπὶ τὰ ἔθνη τὰ σκυλεύσαντα ὑμᾶς." εἶτ' ἐπιφέρει μετὰ βραχέα λέγων καὶ γνώσεσθε ὅτι κύριος παντοκράτωρ ἀπέσταλκέ με. εἰ καὶ ὁ ἀποστέλλων κύριός ἐστι παντοκράτωρ, καὶ ὁ ἀπεστάλθαι λέγων ὡσαύτως, δύο ἄρα. σαφῶς δὲ ὁ ἀπεσταλμένος κύριος παντοκράτωρ ἐπὶ τὰ ἔθνη, φησὶν, ἀπέσταλκέ με.

## Section 26

5.26.1 | "Τέρπου καὶ εὐφραίνου θύγατερ Σιῶν, διότι ἴδοὺ ἐγὼ ἔρχομαι καὶ κατασκηνώσω ἐν μέσῳ σου, λέγει κύριος. καὶ καταφεύξονται ἔθνη πολλὰ ἐπὶ τὸν κύριον ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ ἔσονται

things. As it is fitting, this is also said by the prophecy that is in hand, saying, 'And even so, you did not return to me,' says the Lord." From Obadiah. About the two Lords, the Father and the calling of the nations.

5.24.1 | "Vision of Obadiah. Thus says the Lord to Edom: I heard a report from the Lord, and he sent a message to the nations. The Lord God heard a report from the Lord. And this was about the calling of the nations." From Zechariah. As the word of God, being the Lord, is sent to the greater one, he acknowledges the Lord.

5.25.1 | Thus says the Lord Almighty: I have been sent behind glory to the nations that have plundered you." Then he adds briefly, saying, "And you will know that the Lord Almighty has sent me." If the one who sends is the Almighty Lord, and the one who is sent speaks in the same way, then there are two. Clearly, the one who is sent, the Lord Almighty, says, "He has sent me to the nations.

5.26.1 | Rejoice and be glad, daughter of Zion, for behold, I am coming and will dwell in your midst, says the Lord. And many nations will seek refuge in the Lord on that day, and they will be his people, and I will

αύτῷ είς λαὸν, καὶ κατασκηνώσω ἐν μέσῳ σου, καὶ γνώσῃ ὅτι κύριος παντοκράτωρ ἔξαπέσταλκε με πρός σε καὶ τὰ ἔξῆς. οἵς μεθ' ἔτερα ἐπιλέγει " καὶ κατισχύσω αὐτοὺς ἐν κυρίῳ θεῷ αὐτῶν, καὶ ἐν τῷ ὀνόματι αὐτοῦ καυχήσονται, λέγει κύριος."

dwell in your midst, and you will know that the Lord Almighty has sent me to you and the rest. To these he adds, 'And I will strengthen them in the Lord their God, and in his name they will boast,' says the Lord.

5.26.2 | Καὶ ταῦτα τοῖς προτέροις ὅμοια, τὴν τοῦ Χριστοῦ εἰς ἀνθρώπους παρουσίαν, καὶ τὴν γενομένην τῶν ἔθνῶν σωτήριον δι' αὐτοῦ κλῆσιν ἀναφωνοῦντα. ἐγὼ μὲν οὖν αὐτὸς ὁ κύριος ἥξω, φησὶν, ἐπὶ δὲ τῇ ἐμῇ παρουσίᾳ οὐκέθ' ὁ πάλαι ἴσραὴλ, ἀλλ' οὐδὲ ἐν μόνον ἐπὶ γῆς ἔθνος, ἔθνη δὲ πολλὰ καταφεύξονται ἐπὶ τὸν κρείττονα καὶ μέγαν κύριον, τὸν ἐμοῦ τε αὐτοῦ καὶ τῶν ὅλων θεὸν, ἐφ' ὃν τὰ καταφεύγοντα ἔθνη τοσαύτης τεύξεται εὔεργεσίας, ὡς καὶ χρηματίσαι καὶ γενέσθαι λαὸν θεοῦ, κατοικῆσαι τε ἐν μέσῳ τῆς καὶ λουμένης θυγατρὸς Σιῶν. οὕτω δὲ τὴν ἐπὶ γῆς ἐκκλησίαν τοῦ θεοῦ, ὡσπερ τινὰ θυγατέρα τυγχάνουσαν τῆς ἐπουρανίου, τοῖς Ἱεροῖς γράμμασι ἀποκαλεῖν φίλον.

5.26.2 | And these things are similar to those before, the coming of Christ to people, and the salvation of the nations through him calling out. I myself, the Lord, will come, he says, and at my coming there will no longer be the old Israel, nor will there be a single nation on earth, but many nations will seek refuge in the greater and mighty Lord, my God and the God of all, for whom the nations seeking refuge will receive such blessings, that they will be called and become a people of God, and will dwell in the midst of the beloved daughter of Zion. Thus, the church of God on earth, like a daughter of the heavenly one, is called beloved in the holy writings.

5.26.3 | ταύτ' ἦν δὲ καὶ εὐαγγελίζεται τὸ φάσκον λόγιον, χαῖρε καὶ εὐφραίνου θύγατερ Σιῶν, διότι ἴδού ἔρχομαι καὶ κατασκηνώσω ἐν μέσῳ σου. ἐν μέσῳ γὰρ τῆς ἐκκλησίας τὸν θεὸν λόγον κατασκηνοῦν πεπιστεύκαμεν· ὡς γοῦν καὶ ἐπήγγελται φήσας ἴδού ἐγὼ μεθ' ὑμῶν εἴμι πάσας τὰς ἡμέρας, ἵως τῆς συντελείας τοῦ αὐτοῦνος."

5.26.3 | And when this is proclaimed, it says, 'Rejoice and be glad, daughter of Zion, for behold, I am coming and will dwell in your midst.' For we have believed that God dwells in the midst of the church. As it has been promised, saying, 'Behold, I am with you all the days, until the end of the age.'

5.26.4 | καὶ "ὅπου δύο ἢ τρεῖς συνηγμένοι είσὶν είς τὸ ἐμὸν ὄνομα, ἐκεῖ είμι ἐν μέσῳ αὐτῶν." ἐπειδὰν δὲ ἐγὼ, φησὶν, αὐτὸς ὁ κύριος ἐλθὼν κατασκηνώσω ἐν μέσῳ σου,

5.26.4 | And 'wherever two or three are gathered in my name, there I am in the midst of them.' But when I, the Lord, come and dwell in your midst, then you will have

μείζονα τότε γνῶσιν περὶ τοῦ θεοῦ τού παντοκράτορος ἀναλήψη, ἐμοῦ τοῦ κυρίου τὴν αἵτιαν τῆς εἰς ἀνθρώπους ἀποστολῆς ἀνατιθέντος τῷ ἔχαποστείλαντί με πατρί.

a greater understanding of God, the Almighty. I will explain the reason for my sending to people, as I was sent by my Father.

5.26.5 | γνώσῃ δὲ ὅτι κύριος παντοκράτωρ ἀπέσταλκε με πρός σε. καὶ ἔξῆς περὶ ἑτέρου κυρίου καὶ θεοῦ ὥδε πως αὐτὸς ὁ κύριος ἐπιλέγει " καὶ κατισχύσω αὐτοὺς ἐν κυρίῳ θεῷ αὐτῶν, καὶ ἐν τῷ ὄνόματι αὐτοῦ καυχήσονται, λέγει κύριος." τίνες δὲ ἀν εἰνεοὶ ἐν τῷ κυρίῳ καυχώμενοι;

5.26.5 | And you will know that the Lord Almighty has sent me to you. And next, concerning another Lord and God, the Lord himself says, 'And I will strengthen them in their Lord God, and in his name they will boast,' says the Lord. But who are those who boast in the Lord?

## Section 27

5.27.1 | Καὶ ἔδειξέ μοι κύριος Ἰησοῦν τὸν ἱερέα τὸν μέγαν, ἐστῶτα πρὸ προσώπου ἀγγέλου κυρίου. καὶ ὁ διάβολος εἰστήκει ἐκ δεξιῶν αὐτοῦ, τοῦ ἀντικεῖσθαι αὐτῷ. καὶ εἴπε κύριος πρὸς τὸν διάβολον, ἐπιτιμήσαι κύριος ἐν σοὶ, διάβολε, καὶ ἐπιτιμήσαι κύριος ἐν σοὶ, ὁ ἐκλεξάμενος τὴν Ἱερουσαλήμ."

5.27.1 | And the Lord showed me Jesus the high priest standing before the angel of the Lord. And the devil was standing at his right side to oppose him. And the Lord said to the devil, 'The Lord rebuke you, devil, and the Lord who has chosen Jerusalem rebuke you.'

5.27.2 | Πάλιν καὶ ἐνταῦθα ὁ κύριος ἔτερον κύριον ἐπιτιμήσειν τῷ διαβόλῳ φησὶν, οὐκ αὐτὸς ὁ προσδια λεγόμενος κύριος ἐπιτιμῶν, ἀλλ' ἑτέρου μνημονεύων κυρίου. δι' ὃν ἡγοῦμαι σαφῶς παρίστασθαι τὴν περὶ τῶν δύο κυρίων, τοῦ πατρὸς καὶ θεοῦ τῶν ὅλων καὶ του μέτα τον πατέρα τὴν κάτα πάντων τῶν γεννητῶν Κυρείαν καὶ δεσποτείαν διειληφότος, ἀπόδειξιν. Ἀπὸ τού Μαλαχίου. Ὡς ἄγγελον διαθήκης τὸν Χριστὸν, τὸν αὐτὸν δὲ καὶ κύριον ὁ παντοκράτωρ θεὸς ἀποκαλεῖ.

5.27.2 | Again, here the Lord says that another Lord will rebuke the devil, not the Lord himself who is being called Lord, but remembering another Lord. For this reason, I believe it is clear to present the matter of the two Lords, the Father and God of all, and the one with the Father, the Lord and Master over all created things, as proof. From Malachi. As an angel of the covenant, Christ is also called the same Lord by the Almighty God.

## Section 28

5.28.1 | "Ιδοὺ ἔξαποστέλλω τὸν ἄγγελόν καὶ ἐπιβλέψεται ὅδὸν πρὸ προσώπου μου, καὶ ἔξαίνης ἥξει εἰς τὸν ναὸν κύριος, ὃν ὑμεῖς ζητεῖτε, καὶ ὁ ἄγγελος τῆς διαθήκης, ὃν ὑμεῖς θέλετε. Ἰδοὺ ἔρχεται, λέγει κύριος παντοκράτωρ, καὶ τίς ὑπομενεῖ ἡμέραν εἰσόδου αὐτοῦ;"

5.28.1 | Behold, I will send my messenger, and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple, and the messenger of the covenant whom you desire. Behold, he is coming, says the Lord Almighty, and who will be able to stand on the day of his coming?

5.28.2 | "Ομοια καὶ ταῦτα τοῖς προτέροις. κύριος γὰρ αὐτὸς ὁ θεὸς ὁ παντοκράτωρ ἥξειν φησὶν εἰς τὸν ναὸν αὐτοῦ κύριον, περὶ ἐτέρου λέγων· δηλοῦ δὲ ἄρα τὸν θεὸν λόγον. μετὰ τοῦτο δὲ καὶ ἄγγελον τῆς διαθήκης ὀνομάζει, ὃν καὶ αὐτὸς ὁ παντοκράτωρ κύριος ἔξαποστέλλειν ἔσαυτοῦ πρὸ προσώπου διδάσκει λέγων 'ἴδοὺ ἐγὼ ἔξαποστέλλω ἄγγελόν μου πρὸ προσώπου μου.'"

5.28.2 | These things are similar to the previous ones. For the Lord, the Almighty God, says that he will come to his temple as Lord, speaking of another. This clearly indicates the Word of God. After this, he also names the messenger of the covenant, whom the Almighty Lord teaches to send before himself, saying, 'Behold, I am sending my messenger before me.'

5.28.3 | τὸν αὐτὸν δὲ τοῦτον, ὃν ἄγγελόν μου ἀπεκάλεσε, πάλιν ἔξῆς κύριον ὀνομάζει "καὶ ἔξαίφνης ἥξει κύριος, ἐπιλέγων, καὶ ὁ ἄγγελος τῆς διαθήκης." ἵνα δὲ καὶ τὸν αὐτὸν προειπὼν ἐπιφέρει ἴδοὺ ἔρχεται, καὶ τίς ὑπομενεῖ ἡμέραν εἰσόδου αὐτοῦ; τὴν δευτέραν καὶ ἔνδοξον παρουσίαν αὐτοῦ σημαίνων. ὁ ταῦτα δὲ πάντα θεσπίζων κύριός ἐστι παντοκράτωρ ὁ τῶν ὅλων θεός.

5.28.3 | This same one, whom he called my messenger, again is named Lord, saying, 'And suddenly the Lord will come,' and 'the messenger of the covenant.' To also mention the same one, he adds, 'Behold, he is coming,' and 'who will be able to stand on the day of his coming?' This indicates his second and glorious appearance. The one who establishes all these things is the Almighty Lord, the God of all.

## Section 29

5.29.1 | "Καὶ ἀνατελεῖ τοῖς φοβουμένοις τὸ μου ἥλιος δικαιοσύνης, καὶ ἵασις ἔσται ἐν ταῖς πτέρυξιν αὐτοῦ." 'Ο πολλάκις

5.29.1 | And the sun of righteousness will rise for those who fear me, and healing will be in its wings." This often-named Lord and

όνομασθεὶς κύριος καὶ θεὸς καὶ ἄγγελος καὶ ἀρχιστράτηγος, Χριστός τε καὶ Ἱερεὺς, καὶ λόγος καὶ σοφία θεοῦ καὶ εἰκὼν νῦν αὐτὸς οὗτος ἥλιος κέκληται δικαιοσύνης. τοῦτον δὴ οὖν αὐτὸν ὁ γεννήσας πατὴρ οὐ τοῖς πᾶσιν, ἀλλὰ μόνοις τοῖς τὸ ὄνομα αὐτοῦ φοβουμένοις ἀνατελεῖν ἐπαγγέλλεται, γέρας αὐτοῖς τοῦ εἰς αὐτὸν φόβου διδοὺς τὸ φῶς τοῦ τῆς δικαιοσύνης ἥλιου. εἴτη δ' ἂν οὗτος ὁ θεὸς λόγος, ὁ εἰπὼν ἔγώ εἰμι τὸ φῶς τοῦ κόσμου· ὅπερ ἦν φῶς τὸ φωτίζον πάντα ἀνθρωπὸν ἐρχόμενον εἰς τὸν κόσμον."

5.29.2 | τοῦτον δὴ οὖν, ἀλλ' οὐ τὸν αἱσθητὸν, οὐδὲ τὸν προφανῆ τοῖς πᾶσι λογικοῖς τε καὶ ἀλόγοις ἥλιον, ἀλλὰ τὸν ἔνθεον καὶ νοερὸν καὶ πάσης ἀρετῆς καὶ δικαιοσύνης αἴτιον, μόνοις τοῖς φοβουμένοις αὐτὸν ἀνατελεῖν ἐπὶ τοῦ παρόντος ὁ θεός φησιν, ἀποκρύπτων αὐτὸν τῶν ἀναξίων. περὶ ὧν ἀλλαχόθι που λέγει "καὶ δύσεται ὁ ἥλιος ἐπὶ τοὺς προφήτας τοὺς πλανῶντας τὸν λαόν μου." Ἀπὸ τοῦ Ἱερεμίου. Ὡς ὁ θεὸς λόγος κύριος ὃν κυρίω τῷ πατρὶ εὐχὴν ἀναπέμπει, τὴν τῶν ἔθνῶν ἐπιστροφὴν θεσπίζων.

## Section 30

5.30.1 | "Κύριε ἡ ἴσχύς μου καὶ βοήθειά μου καὶ καταφυγή μου ἐν ἡμέρᾳ θλίψεως, πρὸς σὲ ἔθνη ἤξουσιν ἀπ' ἐσχάτου τῆς γῆς, καὶ ἐροῦσιν ὡς ψευδῆ ἐκτήσαντο οἱ πατέρες ἡμῶν εἴδωλα, καὶ οὐκ ἔστιν ἐν αὐτοῖς ὡφέλεια. εἰ ποιήσει αὐτῷ ἀνθρωπὸς θεοὺς, καὶ οὗτοι οὐκ εἰσὶ θεοὶ, διὰ τοῦτο ἰδοὺ ἔγὼ δηλώσω αὐτοῖς ἐν τῷ καιρῷ τούτῳ τὴν χειρά μου, καὶ γνωριῶ αὐτοῖς τὴν δύναμίν μου, καὶ γνώσονται ὅτι ἔγώ κύριος."

God, and messenger and chief captain, also Christ and priest, and Word and wisdom of God, and image, is now called the sun of righteousness. Therefore, the Father who begot him promises to rise for those who fear his name, giving them the honor of the light of the sun of righteousness. This God, the Word, who said, 'I am the light of the world,' is the one who was the light that gives light to every person coming into the world.

5.29.2 | This one, then, not the visible sun that everyone can see, whether rational or irrational, but the divine and spiritual one, the cause of all virtue and righteousness, the God says that he will rise only for those who fear him, hiding him from the unworthy. About this, it is said elsewhere, 'And the sun will set upon the false prophets who lead my people astray.' From Jeremiah. As the Word of God, being Lord, sends a prayer to the Father, establishing the return of the nations.

5.30.1 | Lord, you are my strength and my help and my refuge in the day of trouble. Nations will come to you from the ends of the earth, and they will say that our fathers have inherited false idols, and there is no benefit in them. If a person makes gods for himself, and they are not gods, therefore, behold, I will show them my hand at this time, and I will make my power known to them, and they will know that I am Lord.

5.30.2 | Κύριος ἐτέρῳ εὔχεται κυρίῳ, τῷ πατρὶ δηλαδὴ καὶ θεῷ τῶν ὄλων, ἐν οἷς ἀρχόμενός φησι "κύριε ἴσχύς μου" καὶ τὰ ἔξῆς. σαφῶς δὲ τὴν τῶν ἑθνῶν ἐκ τῆς πολυπλανοῦς εἰδωλολατρίας ἐπὶ τὴν εἰς τὸν θεὸν εὐσέβειαν μεταβολὴν θεσπίζει. καὶ αὕτη δὲ ἡ προφητεία μετὰ τὴν εἰς ἀνθρώπους τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ παρουσίαν ἐναργέστατα δείκνυται πεπληρωμένη.

5.30.3 | Ἀλλὰ γάρ δι' ὄλων τριάκοντα προφητικῶν κεφαλαίων δεύτερον θεὸν μετὰ τὸν ἀνωτάτω καὶ ἐπὶ πᾶσι τὸν σωτῆρα καὶ κύριον ἡμῶν τὸν τοῦ θεοῦ λόγον εἶναι μεμαθηκότες ἐφ' ἐτέραν τῆς κατὰ αὐτὸν οἰκονομίας ὑπόθεσιν μεταβησόμεθα, αὐτὸν δὴ τοῦτον θεὸν εἰς ἀνθρώπους ἐλεύσεσθαι δεῖν ἐκ τῶν αὐτῶν παρὰ Ἐβραίοις ιερῶν βίβλων συστήσοντες.

5.30.2 | The Lord prays to the Lord, that is, to the Father and God of all, starting with 'Lord, you are my strength' and what follows. Clearly, he establishes the change of the nations from their many wandering idolatries to true worship of God. And this prophecy is shown most clearly fulfilled after the coming of our Savior, Jesus Christ, to people.

5.30.3 | But indeed, through all thirty prophetic chapters, we learn that there is a second God, after the highest, and that he is the Savior and Lord of us, the Word of God. We will move on to another topic regarding his economy, and it is necessary for this same God to come to people, as established in the sacred books of the Hebrews.

## Book of Ecton (ΒΙΒΛΙΟΝ EKTON)

### Introduction

6.praef.1 | Σαφῶς ἐν τῷ πέμπτῳ συγγράμματι τῆς Εὐαγγελικῆς Ἀποδείξεως ὡρισμένου τοῦ περὶ πατρὸς καὶ υἱοῦ λόγου 5 καὶ θεοῦ μὲν ἐνὸς τοῦ ἐπὶ πάντων ὡμοιογημένου, δευτέρας δὲ μετ' αὐτὸν ἀποδειχθείσης οὐσίας ἡγουμένης τῶν γεννητῶν ἀπάντων, ἦν σοφίαν θεοῦ πιστοτόκον, μονογενῆ τε νίὸν, καὶ θεὸν ἐκ θεοῦ, μεγάλης τε βουλῆς ἄγγελον, καὶ τῶν κατ' οὐρανὸν στρατιῶν ἄρκοντα, καὶ τοῦ πατρὸς ὑρουσγόν, ναὶ μὴν καὶ κύριον τῶν ὄλων, καὶ θεοῦ λόγον καὶ θεοῦ σύναμιν, οἱ θεῖοι προηγόρευον λόγοι, εἰ φανεῖεν ἐπὶ

6.praef.1 | Clearly, in the fifth writing of the Gospel Proof, it is defined about the Father and the Son that there is one God, acknowledged as the one above all, and a second substance is shown after him, leading all created beings. This is the wisdom of God, the only-begotten Son, and God from God, the great counselor, the angel of the great council, the ruler of the heavenly armies, and the servant of the Father, yes indeed, and the Lord of all, and the Word of God and the unity of God. The divine words foretold that if the prophetic

τοῦ παρόντος αὶ προφητικὰὶ μαρτυρίᾳ θεὸν εἰς ἀνθρώπους ἀφίξεσθαι μέλλοντα προαναφωνοῦσαι, παντί τῳ δῆμον ἐπὶ τὸν χρὴ τὴν ἀναφορὰν τοῦ σημαινομένου ποιεῖσθαι, ὅρε μάλιστα διὰ τῶν πρόσθεν ἐν ἀνθρώπον μορφῇ καὶ σχήματιοῖς ἀμφὶ τὸν Ἀβραάμ θεοφιλέσιν ὁ θεὸς λόγος ἐπ' ὄντοματος κυσίου καὶ θεοῦ πέφηνε τὰς σίς ἀνθρώρους ὥπτασίας πεποιημένος.

testimonies were to be revealed, God would come to people. It is necessary to refer to this, especially through the earlier appearances in human form and shape, where God, the Word, revealed visions to people in the name of a dog and God, beloved by Abraham.

6.praef.2 | φέρε οὖν ἵδωμεν ὅπως ποιὲ μὲν κύριον, ποτὲ δὲ θεὸν καταβήσεσθαι εἰς ἀνθρώπους καὶ πάλιν ἀναβήσεσθαι ἐναργῶς οὕτως προαναφων, οὐ τὰ παρ' Ἑβραίοις λόγια, καὶ τάς γε αἵτιας τῆς καθόδου· σημειώῃ δ' ὡς τιωὰ μέν εἴρη ηταὶ διάινιμάτων, τινὰ δέ φαωερώτερον.

6.praef.2 | Come then, let us see how the Lord will come down to people as God and again ascend clearly, as it has been foretold in the words of the Hebrews, and also the reasons for his coming down. It will be noted that some things are said in riddles, while others are clearer.

6.praef.3 | τὰ μὲν ούν διέρικρύψεως ἥγοῦμαι τῶν ἐκ περιτομῆς ἔνεκα κεκαλυμμένως ἀποδεδόσθαι, διὰ τὰ θεσπιξόμενα κατ' αὐτῶν σκυθρωπά· διέ ἀπερ εἰκὸς ἦν καὶ ἀφανίσαι αὐτοὺς τὴν γραφήν, εἴ ἔχ τοῦ προφανοῦς τὴν ἐσκάτην αὐτῶν ἀποβολήν ἐσήμαινεν· οὕτως γοῦν καὶ τοῖς προφήταις αὐτīς ἐπιβούλευσαι αὐτοὺς κατέχει λόγος, διό οὓς ἐποιοῦντο κατ' αὐτῶν ἐλέγχους.

6.praef.3 | I think that some things are hidden because of the circumcision, and they are given in a covered way due to the gloomy things that will be said about them. It was likely that they would hide the writing if it indicated their final downfall. Indeed, the same reasoning holds for the prophets, who were also held back by words that were used to accuse them.

6.praef.4 | αὶ δὲ σαφεῖς προφητεεῖαι τὴν τῶν ἐθνῶν κλῆσιν λευκότατα περιέχουσι, τῶν κατ' εὔσέβειαν ἀγαθῶν τὰς ἑραγγελίας οὕτῳ Ἰουδαίων ἔθνει, πᾶσι δὲ ἀνθρώποις τοῖς καθ' ὅλης τῆς οἰκουμένης καταγγέλλουσαι. ὃν οὕτως ἔχόντων καιρὸς ἥδη καὶ τῶν θείων ἑρακοῦδαι λουίων.

6.praef.4 | The clear prophecies contain the calling of the nations very clearly, announcing the good things about piety not only to the Jewish nation but to all people throughout the whole world. Since this is the case, the time has come for the divine messages to be fulfilled.

## Section 1

6.1.1 | Άπὸ Ψαλμοῦ ιζ'. Θεοῦ εἰς ἀνθρώπους  
ἀφίξεως δήλωσις καὶ ἐπὶ ταύτῃ κλῆσις  
έθνῶν. "Καὶ ἔκλινεν οὐρανοὺς καὶ κατέβη,  
καὶ γνόφος ὑπὸ τοὺς πόδας αὐτοῦ, καὶ  
ἐπέβη ἐπὶ Χερουβίμ, καὶ ἐπετάσθη,  
ἐπετάσθη ἐπὶ πτερύγων ἀνέμων, καὶ ἔθετο  
σκότος ἀποκρυφὴν αὐτοῦ, κύκλῳ αὐτοῦ ἡ  
σκηνὴ αὐτοῦ."

6.1.1 | From Psalm 17. It shows the coming of God to people and the calling of the nations. 'And he bent the heavens and came down, and darkness was under his feet, and he rode on cherubim, and he flew, he flew on the wings of the wind, and he made darkness his hiding place; his tent was all around him.'

6.1.2 | Ἡγοῦμαι διὰ τούτων ἄντικρυς θεοῦ  
κάθιδον οὐρανόθεν παρίστασθαι·  
προειπὼν γάρ πολλάς θεολογίας ἐπιλέγει  
τὰ ἐκκείμενα. τῷ δὲ λέγειν κλίνειν αὐτὸν  
οὐρανοὺς καὶ κατεληλυθέναι σημαίνει τὴν  
ὑποστολὴν τῆς ἐνθέου δόξης, ἦν δὲ θεῖος  
ἀπόστολος παριστάς ἔλεγεν "δος ἐν μορφῇ  
θεοῦ ὑπάρχων, οὐχ ἡγήσατο τὸ εἶναι ἵσα  
θεῷ, ἀλλ' αὐτὸν ἐκένωσε, μορφὴν δούλου  
λαβών." καὶ τὸ "ἐπέβη δὲ ἐπὶ Χερουβίμ καὶ  
ἐπετάσθη" αἰνίττεσθαί μοι δοκεῖ τὴν ἐπὶ<sup>1</sup>  
τὴν τοῦ θεοῦ δόξαν ἀποκατάστασιν, ἦν  
πεποίηται ἀγγελικαῖς καὶ θείαις δυνάμεσι  
δορυφορούμενος. δοκεῖ διὰ τοῦ "ἐπετάσθη πτερύγων  
ἀνέμων."

6.1.2 | I think that because of these things, the descent of God from heaven is being shown. For after saying many things about God, he chooses what is written. To say that he bent the heavens and came down means the taking away of the divine glory, which the divine apostle shows when he says, 'who, existing in the form of God, did not consider being equal to God something to hold on to, but emptied himself, taking the form of a servant.' And the phrase 'and he rode on cherubim and flew' seems to me to hint at the restoration of God's glory, which is supported by angelic and divine powers. This is also shown to me by the phrase 'he flew on the wings of the wind.'

6.1.3 | τὸ δὲ σκότος τεθεῖσθαι τὴν  
ἀποκρυφὴν αὐτοῦ καὶ γνόφον ὑπὸ τοὺς  
πόδας αὐτοῦ λέγεσθαι παραστατικὸν ἀν  
εἴη τῆς κρυφίου καὶ ἀπορρίτου  
οἰκονομίας, καθ' ἓν ταῦτα πάντα αὐτῷ  
ἔτελεῖτο. κύκλῳ δὲ αὐτοῦ ἡ σκηνὴ αὐτοῦ  
τίνα λέγεσθαι προσήκει νοεῖν ἢ τὴν ἀγίαν  
αὐτοῦ καὶ καθολικὴν ἐκκλησίαν, εἴτε τὴν  
ἐπὶ τῆς γῆς εἴτε τὴν ἐν οὐρανοῖς;

6.1.3 | But the darkness being set as his hiding place and the gloom under his feet could be seen as a symbol of the hidden and secret plan, through which all these things were done for him. And to say 'his tent was all around him' should be understood as referring to either his holy and universal church, whether on earth or in heaven.

6.1.4 | ἐξῆς δὲ κατὰ τὸν αὐτὸν Ψαλμὸν τελευτῶν ὁ λόγος ὅμοῦ τὴν παραίτησιν τοῦ προτέρου λαοῦ καὶ τὴν κλῆσιν τῶν ἔθνῶν προθεσπίζει δι' ὃν φησι "ῥῦσαι σάι με ἐξ ἀντιλογιῶν λαοῦ, καταστήσεις με εἰς κεφαλὰς ἔθνῶν. λαὸς δὸν οὐκ ἔγνων ἐδούλευσέ μοι, εἰς ἀκοὴν ὡτίου ὑπῆκουσέ μοι, υἱὸι ἀλλότριοι ἐψεύσαντό μοι 5 υἱὸι ἀλλότριοι ἐπαλαιώθησαν καὶ ἔχώλαναν ἀπὸ τῶν τρίβων αὐτῶν. Ταῦτα δὲ ὄποιας διανοίας ἔχεται κατὰ τὸν προσήκοντα καιρὸν ἔξετασθήσεται. Ψαλμοῦ μιστίου".

## Section 2

6.2.1 | "Πάντα τὰ ἔθνη κροτήσατε χεῖρας, ἀλαλάξατε τῷ θεῷ ἐν φωνῇ ἀγαλλιάσεως, ὅτι κύριος ὕψιστος, φοβερός, βασιλεὺς μέγας ἐπὶ πᾶσαν τὴν γῆν. ὑπέταξε λαοὺς ἡμῖν καὶ ἔθνη ὑπὸ τοὺς πόδας ἡμῶν. ἔξελέξατο ἡμῖν τὴν κληρονομίαν ἐαυτῷ, τὴν καλλονὴν Ἱακὼβ, ἥν ἡγάπησεν. ἀνέβη ὁ θεὸς ἐν ἀλαλαγμῷ, κύριος ἐν φωνῇ σάλπιγγος. ψάλατε τῷ θεῷ ἡμῶν, ψάλατε, ψάλατε τῷ βασιλεῖ ἡμῶν, ψάλατε, ὅτι βασιλεὺς πάσης τῆς γῆς ὁ θεὸς, ψάλατε συνετῶς ἐβασίλευσεν ὁ θεὸς ἐπὶ τὰ ἔθνη. ὁ θεὸς κάθηται ἐπὶ θρόνου ἀγίου αὐτοῦ. ἄρχοντες λαῶν συνήχθησαν μετὰ τοῦ θεοῦ Ἀβραὰμ, ὅτι τοῦ θεοῦ οἱ κραταιοὶ τῆς γῆς σφόδρα ἐπήρθησαν"

6.2.2 | Καὶ τί ἔτερον βούλεται σημαίνειν ἡ διὰ τούτων δηλουμένη κυρίου τοῦ θεοῦ ἄνοδος ἡ τὴν πρὸ τῆς ἀνόδου κάθιδον αὐτοῦ, ἐφ' ἣν πάλιν ἡ τῶν ἔθνῶν ἀπάντων κλῆσις θεσπίζεται, χαρὰς τε καὶ εὐφροσύνης σημεῖα ἐπὶ τῇ μελλούσῃ θεογνωσίᾳ τοῖς ἔθνεσιν ἄπασιν εὐαγγελίζεται, ὅτε κύριος αὐτὸς ὁ ὕψιστος μόνος θεὸς καὶ βασιλεὺς ἀπάσης τῆς γῆς

6.1.4 | Next, in the same Psalm, the word ends by predicting both the rejection of the former people and the calling of the nations, as it says, 'You will rescue me from the arguments of the people; you will make me the head of the nations. A people I did not know served me; as soon as they heard, they obeyed me. Foreign sons lied to me; foreign sons grew weak and fell away from their paths.' These things will be examined according to the appropriate time.

6.2.1 | All you nations, clap your hands; shout to God with a voice of joy, for the Lord is the Most High, awesome, a great king over all the earth. He has subdued peoples under us and nations under our feet. He chose for us our inheritance, the beauty of Jacob, whom he loved. God has gone up with a shout, the Lord with the sound of a trumpet. Sing to our God, sing; sing to our king, sing, for God is the king of all the earth; sing with understanding. God reigns over the nations. God sits on his holy throne. The rulers of the peoples have gathered with the God of Abraham, for the mighty ones of the earth have greatly risen.

6.2.2 | And what else could the ascent of the Lord God mean, as shown by these things, except his descent before the ascent, during which the calling of all the nations is established? Signs of joy and gladness are proclaimed for the coming knowledge of God to all the nations, when the Lord himself, the Most High, the only God and king of all the earth, is acknowledged to

όμοιογηθεὶς ὑποτάξειν λαοὺς ἡμῖν  
λέλεκται.,

6.2.3 | ἡμῖν δὲ τίσιν; ἢ δηλαδὴ τοῖς ταῦτα προφητεύουσιν ὁ καὶ ἔστιν ἐναργῶς ἵδειν πεπληρωμένον, δτε πάντα τὰ εἰς Χριστὸν πεπιστευκότα ἔθνη τοῖς λόγοις τῶν προφητῶν ὑποτέτακται. λέγοιτο δ' ἀν ταῦτα καὶ ἐκ προσώπου τῶν ἀποστόλων τοῦ σωτῆρος ἡμῶν, οἱ καὶ εἴποιεν ἀν τὸ "έξελέξατο ἔξελέξατο ἡμῖν τὴν κληρονομίαν ἔαυτοῦ."

6.2.4 | κληρονομίαν δὲ αὐτοῦ τίνα χρὴ νοεῖν ἢ τὴν κλῆσιν τῶν ἔθνῶν ἀπάντων, ἣν αὐτὸς ὁ Χριστὸς τοῦ θεοῦ παριστάς ἔφησε "κύριος εἶπε πρός με, υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε· αἴτησαι παρ' ἐμοῦ, καὶ δώσω σοι ἔθνη τὴν κληρονομίαν σου καὶ τὴν κατάσχεσίν σου τὰ πέρατα τῆς γῆς."

6.2.5 | ταύτην οὖν τὴν ὑπὸ πατρὸς δεδομένην αὐτῷ κληρονομίαν ὑπέταξε τοῖς ἀποστόλοις αὐτοῦ καὶ προφήταις, τῷ τοὺς εἰς αὐτὸν πεπιστευκότας τοῖς τούτων ὑποτετάχθαι λόγοις ἀκολούθως τοῖς προκειμένοις θεσπίσμασι. καὶ ταῦτα δὲ πάντα κατορθώσας ἐπὶ τῆς εἰς ἀνθρώπους αὐτοῦ παρουσίας ὁ θεὸς λόγος, περὶ οὗ πλεῖστα ἡμῖν διείληπται, "ἀνέβη ἐν ἀλαλαγμῷ."

6.2.6 | τοῦτο δὲ ἐρμηνεύων ὁ ἀπόστολός φησι τὸ δὲ ἀνέβη τί ἔστιν, εἰ μὴ ὅτι καὶ κατέβη πρῶτον εἰς τὰ κατώτατα τῆς γῆς; ὁ καταβὰς αὐτός ἔστι καὶ ὁ ἀναβὰς ὑπεράνω τῶν οὐρανῶν." ἐν ἀλαλαγμῷ δὲ αὐτὸν

subdue peoples under us.

6.2.3 | But what about us? It is clear that those who prophesy these things are speaking of what is clearly fulfilled, when all the nations that believe in Christ are subjected to the words of the prophets. These things could also be said by the apostles of our Savior, who would say, 'He has chosen for us our inheritance.'

6.2.4 | And what should we understand as his inheritance, except the calling of all the nations, which Christ himself presented, saying, 'The Lord said to me, you are my son; today I have begotten you. Ask of me, and I will give you the nations as your inheritance and the ends of the earth as your possession.'

6.2.5 | Therefore, this inheritance given to him by the Father he subjected to his apostles and prophets, so that those who believe in him would be subject to the words of these, according to the established laws. And having accomplished all these things during his presence among people, the Word of God, about whom we have spoken much, 'ascended with a shout.'

6.2.6 | "But explaining this, the apostle says, what does 'he ascended' mean, if not that he also first descended to the lowest parts of the earth? He who descended is the same one who ascended above the heavens." And

φησιν ἀνεληλυθέναι διὰ τὴν εἰς αὐτὸν θεολογίαν τῶν δορυφορούντων αὐτὸν ἀνιόντα ἀγγέλων, οἱ καὶ ἔλεγον "Ἄρατε οἱ ἄρχοντες ὑμῶν, καὶ ἐπάρθητε πύλαι αἰώνιοι, καὶ εἰσελεύσεται ὁ βασιλεὺς τῆς δόξης." φωνὴν δὲ οὐκ ἄν σφαλείης τὸ κήρυγμα εἰπών τὸ εὐαγγελικὸν εἰς πᾶσαν ἔξηχῆσαν τὴν οἰκουμένην.

he says that he ascended with a shout because of the theology about him from the angels who were going up with him, who said, 'Lift up your heads, O you rulers, and be lifted up, you everlasting doors, and the King of glory will come in.' And the voice would not fail to proclaim the gospel, as it was declared throughout the whole world.

6.2.7 | παντὸς γὰρ ὄργάνου μουσικοῦ μεγαλοφωνοτέρας οὕσης τῆς σάλπιγγος, οίκείως παρείληπται τὸ παράδειγμα εἰς παράστασιν τοῦ πάντων τῶν ἔξ αἰώνος κραταιοτέραν καὶ μεγαλοφωνοτέραν τὴν περὶ τοῦ Χριστοῦ πᾶσιν ἀνθρώποις κατηγγέλθαι διδασκαλίαν, δι' ἣς ὡσπερ διὰ σάλπιγγος εἰς ἔξακουστον πάντων τῶν ἀνθρώπων βοᾷ καὶ κέκραγε τὸ πνεῦμα τὸ ἄγιον τὰ ἔξης τοῦ Ψαλμοῦ, δι' ᾧ εἴρηται "ψάλατε τῷ θεῷ ἡμῶν, ψάλατε ψάλατε τῷ βασιλεῖ ἡμῶν, ψάλατε." ὅτι βασιλεὺς οὐκέτι μόνου τοῦ Ἰουδαίων ἔθνους, ἀλλὰ πάσης φησὶ τῆς γῆς ὁ θεός, ψάλατε συνετῶς.

6.2.7 | For of all musical instruments, the trumpet is the loudest. The example is fitting for the announcement of the teaching about Christ, which has been proclaimed to all people more powerfully and loudly than anything else throughout the ages. Just as through a trumpet, the Holy Spirit cries out and shouts the following from the Psalm, which says, 'Sing to our God, sing, sing to our King, sing.' For the King is no longer just of the Jewish nation, but God is King of all the earth; sing wisely.

6.2.8 | οὐκέτι γὰρ οἱ πρὶν δαίμονες, φησὶ, ούδε τὰ περίγεια καὶ ἀπατηλὰ πνεύματα, ἀλλ' αὐτὸς ὁ θεὸς ἐβασίλευσεν ἐπὶ πάντα τὰ ἔθνη, ὁ θεὸς αὐτὸς, ὃς κάθηται ἐπὶ θρόνου ἀγίου αὐτοῦ. ἥδη δὲ πρότερον τοῦ θεοῦ λόγου τὸν θρόνον, ἐφ' ὃν καθέζεσθαι δι πατήρ αὐτῷ παρεκελεύσατο εἰπών "κάθου ἐκ δεξιῶν μου, ἔως θῶ τοὺς ἔχθρούς σου ὑποπόδιον τῶν ποδῶν σου," διὰ τοῦ πρὸ τούτου συγγράμματος παρεστήσαμεν.

6.2.8 | For I say that no longer are there demons, he says, nor deceitful spirits, but God himself has reigned over all nations, the same God who sits on his holy throne. And before this, the Word of God commanded the Father to sit on the throne, saying, 'Sit at my right hand until I make your enemies a footstool for your feet.' Through this previous writing, we have presented.

6.2.9 | τὸ δὲ ἄρχοντες λαῶν συνήχθησαν μετὰ τοῦ θεοῦ Ἀβραάμ" ἔτι σαφέστερον

6.2.9 | "But the rulers of the nations gathered with God Abraham" shows even

δηλοῖ μετατεθεῖσθαι εἰς τὸν κλῆρον τῶν πάλαι θεοφιλῶν τοῦ θεοῦ προφητῶν τοὺς ἔξ ἐθνῶν ἄρχοντας τῆς Χριστοῦ ἑκκλησίας, οὶ καὶ τῇ δυνάμει τοῦ σωτῆρος ἡμῶν κραταιωθέντες σφόδρα ἐπήρθησαν, ούδενδες ἀνθρώπων καταβαλεῖν αὐτοὺς καὶ ταπεινῶσαι δεδυνημένου διὰ τὴν ἀνυψοῦσαν αὐτοὺς καὶ δυναμοῦσαν τοῦ θεοῦ δεξιάν. καὶ ταῦτα δὲ ἐπὶ σχολῆς ἐντελοῦς τεύχεται διηγήσεως. Ἀπὸ ψαλμοῦ μθ'.

### Section 3

6.3.1 | "Θεὸς θεῶν κύριος ἐλάλησε, καὶ ἐκάλεσε τὴν γῆν ἀπὸ ἀνατολῶν ἡλίου καὶ μέχρι δυσμῶν· ἐκ Σιῶν ἡ εὐπρέπεια τῆς ὥραιότητος αὐτοῦ. ὁ θεὸς ἐμφανῶς ἤξει, ὁ θεὸς ἡμῶν, καὶ οὐ παρασιωπήσεται. καὶ μεθ' ἔτερα "ἀκουσον φησὶ) λαός μου, καὶ λαλήσω σοὶ, Ἰσραὴλ, καὶ διαμαρτύρομαι σοι. ὁ θεὸς ὁ θεός σου εἰμὶ ἐγώ. οὐκ ἐπὶ ταῖς θυσίαις σου ἐλέγχω σε. τὰ δὲ δλοκαυτώματά σου ἐνώπιόν μου είσὶ διὰ παντός.

6.3.2 | οὐ δέξομαι ἐκ τοῦ οἴκου σου μόσχους, ούδε ἐκ τῶν ποιμνίων σου χιμάρους, ὅτι ἐμά ἔστι πάντα τὰ θηρία τοῦ δρυμοῦ, κτήνη ἐν τοῖς ὄρεσι καὶ βόες. ἔγνωκα πάντα τὰ πετηνὰ τοῦ ούρανοῦ, καὶ ὥραιότης ἀγροῦ μετ' ἐμοῦ ἔστιν. ἐὰν πεινάσω, οὐ μή σοι εἶπω. ἐμὴ γάρ ἔστιν ἡ οἰκουμένη καὶ τὸ πλήρωμα αὐτῆς. μὴ φάγομαι κρέα ταύρων, ἢ αἷμα τράγων πίομαι; θῦσον τῷ θεῷ θυσίαν αἰνέσεως, καὶ ἀπόδος τῷ ὑψίστῳ τὰς εύχας σου, καὶ ἐπικάλεσαι με ἐν ἡμέρᾳ θλίψεως."

more clearly that the leaders from the nations have been transferred to the lot of the ancient prophets who were beloved by God. These leaders of the Church of Christ, strengthened by the power of our Savior, have been greatly lifted up, unable to be brought down or humbled by any human, because they have been raised up and empowered by the right hand of God. And these things will be explained in detail later. <lg><l>From Psalm 137.</l></lg>

6.3.1 | God of gods, the Lord has spoken and called the earth from the rising of the sun to its setting; from Zion is the beauty of his splendor. God will come clearly, our God, and he will not be silent. And with other things, he says, 'Hear, my people, and I will speak to you, Israel, and I will testify against you. I am God, your God. I will not rebuke you for your sacrifices. Your burnt offerings are always before me.'

6.3.2 | I will not accept bulls from your house or goats from your flocks, for all the wild animals of the forest are mine, the cattle on a thousand hills. I know all the birds of the air, and the beauty of the field is with me. If I were hungry, I would not tell you, for the world is mine and everything in it. Would I eat the flesh of bulls or drink the blood of goats? Offer to God a sacrifice of praise, and pay your vows to the Most High. And call on me in the day of trouble.

6.3.3 | Κάνταῦθα ἡ θεία πρόρρησις σαφῶς θεὸν ἐμφανῶς ἥξειν θεσπίζει, ούκ ἄλλον ἢ τὸν τοῦ θεοῦ λόγον δηλοῦσα. καὶ τὸ αἴτιον δὲ τῆς παρουσίας αὐτοῦ σαφέστατα παρίστησιν, αὕθις τὴν κλῆσιν σημαίνουσα τῶν καθ' ὅλης τῆς οἰκουμένης ἔθνῶν. "ἐκάλεσε γοῦν φρισι' τὴν γῆν ἀπὸ ἀνατολῶν ἡλίου καὶ μέχρι δυσμῶν." σφόδρα δὲ ἀκολούθως μετὰ τὴν ἐπιφάνειαν αὐτοῦ καὶ μετὰ τὴν κλῆσιν τῶν ἔθνῶν τὴν παραίτησιν τῆς κατὰ τὸν Μώσεως νόμον σωματικωτέρας λατρείας διδάσκει, ἢ καὶ αὐτὴ τέλους ἔτυχε μετὰ τὴν τοῦ θεοῦ λόγου εἰς πάντας ἀνθρώπους ἐπιφάνειαν.

6.3.4 | ἔξ ἑκείνου γάρ τοι καὶ εἰς δεῦρο κέκληνται μὲν πάντες οἱ ἐπὶ πάσης τῆς οἰκουμένης ἀνθρώποι, καὶ πάντα τὰ ἀπὸ ἀνατολῶν καὶ μέχρι δυσμῶν ἔθνη. πέταυται δὲ καὶ καθήρηται ἡ κατὰ Ἰουδαίους θρησκεία, κατὰ τὴν καινὴν διαθήκην τοῦ εὐαγγελικοῦ κηρύγματος, ἀλλ' οὐ κατὰ τὸν Μώσεως νόμον, ἀνθρώπων εὔσεβεῖν παρηγγελμένων. ταῦτα δὲ καὶ ἐπὶ τὴν δευτέραν καὶ ἔνδοξον ἐπιφάνειαν τοῦ σωτῆρος ἀναφέροιτο ἄν. Ἀπὸ Ψαλμοῦ πγ'.

## Section 4

6.4.1 | "Οφθήσεται ὁ θεὸς τῶν θεῶν ἐν Σιῶν. ὁ θεὸς τῶν δυνάμεων εἰσάκουσον τῆς προσευχῆς μου 5 ἐνώτισαι ὁ θεὸς Ἰακώβ· ὑπερασπιστὰ ἡμῶν ὁ θεὸς, καὶ ἐπίβλεψον ἐπὶ τὸ πρόσωπον τοῦ Χριστοῦ σου.

6.4.2 | Τὸν θεὸν τῶν θεῶν ὁφθήσεσθαι προειπὼν εὔχεται τὴν ἐπιφάνειαν αὐτοῦ ἢ τάχος ἐπιστῆναι, καθ' ὃν ὁφθήσεται

6.3.3 | And here the divine prophecy clearly states that God will come visibly, revealing the word of God. It also clearly presents the reason for his coming, again indicating the call of the nations throughout the whole world. 'He has called the earth from the rising of the sun to its setting.' And very importantly, after his appearance and after the calling of the nations, it teaches the rejection of the physical worship according to the law of Moses, which also reached its purpose with the appearance of the word of God to all people.

6.3.4 | For from that time, all people from all over the world are called, and all nations from the east to the west. The religion according to the Jews is also set aside, according to the new covenant of the gospel message, but not according to the law of Moses, which commanded people to be pious. These things would also refer to the second and glorious appearance of the Savior.

6.4.1 | God of gods will be seen in Zion. God of hosts, listen to my prayer; O God of Jacob, give attention. Our defender is God, and look upon the face of your Christ.

6.4.2 | The one who prays speaks of the God of gods being seen, asking for his appearance to come quickly. He teaches

τρόπον διδάσκων διὰ "έπίβλεψον ἐπὶ τὸ πρόσωπον τοῦ Χριστοῦ σου" ὡσεὶ σαφέστερον είρήκει, διὰ τοῦ προσώπου τοῦ Χριστοῦ σου ἐπιφάνηθι. ἐπεὶ γὰρ ὁ ἐωρακὼς τὸν νιὸν ἐώρακε τὸν πατέρα τὸν πέμψαντα αὐτὸν, εἰκότως διὰ τοῦ προσώπου τοῦ Χριστοῦ ἐπιφανήσεσθαι τὸν ἐν τῷ Χριστῷ κατοικοῦντα θεὸν τῶν θεῶν ἐπαγγέλλει. Ἀπὸ Ψαλμοῦ ABBREV

how he will be seen by saying, 'look upon the face of your Christ;' it is as if he says more clearly, 'appear through the face of your Christ.' For whoever has seen the Son has seen the Father who sent him, so it is fitting to promise that the God of gods, who dwells in Christ, will be revealed through the face of Christ.

## Section 5

6.5.1 | "Ἄισατε τῷ κυρίῳ ἄσμα καινὸν,  
ἄσατε κυρίῳ πᾶσα ἡ γῆ. ἄσατε τῷ κυρίῳ,  
εὐλογήσατε τὸ ὄνομα αὐτοῦ.  
εύαγγελίσασθε ἡμέραν ἔξημέρας τὸ  
σωτήριον αὐτοῦ. ἀναγγείλατε ἐν τοῖς  
ἔθνεσι τὴν δόξαν αὐτοῦ, ἐν πᾶσι τοῖς λαοῖς  
τὰ θαυμάσια αὐτοῦ, ὅτι μέγας κύριος καὶ  
αἰνετὸς σφόδρα, φοβερός ἐστιν ἐπὶ πάντας  
τοὺς."

6.5.1 | Sing to the Lord a new song; sing to the Lord, all the earth. Sing to the Lord, bless his name. Proclaim his salvation day after day. Declare his glory among the nations, his wonders among all peoples, for the Lord is great and greatly to be praised; he is to be feared above all.

6.5.2 | καὶ πάλιν 'ἐνέγκατε τῷ κυρίῳ αἱ  
πατριὰὶ τῶν ἔθνῶν.' καὶ πάλιν "εἴπατε ἐν  
τοῖς ἔθνεσιν, ὁ κύριος ἐβασίλευσε. '

6.5.2 | And again, bring to the Lord the families of the nations." And again, say among the nations, "The Lord reigns.

6.5.3 | καὶ ἐπὶ πᾶσιν ἐπιλέγει "τότε  
ἀγαλλιάσονται πάντα τὰ ξύλα τοῦ δρυμοῦ  
ἄπο προσώπου κυρίου, ὅτι ἔρχεται, ὅτι  
ἔρχεται κρῖναι τὴν γῆν. κρινεῖ τὴν  
οἰκουμένην ἐν δικαιοσύνῃ, καὶ λαοὺς ἐν τῇ  
ἀληθείᾳ αὐτοῦ."

6.5.3 | And upon all, it is said, 'Then all the trees of the forest will rejoice before the Lord, for he comes, for he comes to judge the earth. He will judge the world with righteousness and the peoples with his truth.'

6.5.4 | Κάνταῦθα πάλιν ἔρχόμενος εἰς  
ἀνθρώπους κύριος προφητεύεται, καινὸν  
τε ἄσμα ἐπὶ τῇ παρουσίᾳ αὐτοῦ ἄσεσθαι,  
τὴν καινὴν δηλονότι διαθήκην, οὐ τὸ  
Ἰουδαίων ἔθνος, ἀλλὰ πᾶσαν τὴν γῆν '

6.5.4 | And here again, coming to people, the Lord prophesies, and a new song will be sung at his coming, the new covenant, not just for the nation of the Jews, but for all the earth. It will no longer be about Israel,

εύαγγελισθήσεσθαί τε ούκέτι τὸν Ἰσραὴλ, ἀλλὰ πάντα τὰ ἔθνη, ἐπειδήπερ αὐτῶν ἔσεσθαί φησι βασιλέα τὸν ἐρχόμενον κύριον.

6.5.5 | τίς δ' ἂν εἴη οὗτος ἢ ὁ θεὸς λόγος; δς μέλλων δικαιοσύνη τὴν οἰκουμένην καὶ ἀληθείᾳ τὴν ἀνθρωπότητα κρίνειν, ἐξ Ἰσῆς ἀπαντας τοὺς ἐπὶ τῆς οἰκουμένης ἀνθρώπους τῆς αὐτοῦ κλήσεως καὶ τῆς ἐπὶ ταύτῃ παρὰ τῷ θεῷ σωτηρίας κατηξίωσεν.  
Ἄπὸ q̄'αλμοῦ ABBREVΖ'.

## Section 6

6.6.1 | "Ἄισατετῷ κυρίῳ ἄσμα καινὸν, ὅτι θαυμαστὰ ἐποίησε. καὶ τὰ ἐξῆς ἐγνώρισε κύριος τὸ σωτήριον αὐτοῦ, ἐναντίον πάντων τῶν ἔθνῶν ἀπεκάλυψε τὴν δικαιοσύνην αὐτοῦ. καὶ πάλιν 'εἶδοσαν πάντα τὰ πέρατα τῆς γῆς τὸ σωτήριον τοῦ θεοῦ ἡμῶν. ἀλαλέξατε τῷ κυρίῳ πᾶσα ἡ γῆ.\* καὶ ἐπὶ πᾶσι "ra ὅρη ἀγαλλιάσονται ἀπὸ προσώπου κυρίου, ὅτι ἔρχεται, ὅτι ἥκει κρῖναι τὴν γῆν. κρινεῖ τὴν οἰγουμένην ἐν δικαιοσύνῃ καὶ λαοὺς ἐν εὐθύτητι."

6.6.2 | Πολλῶν ἀγαθῶν αἵτια καὶ διὰ τούτων ἡ τοῦ κυρίου παρουσία τοῖς ἔθνεσι γεγενῆσθαι προφητεύεται, ἀ καὶ διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν ἐπὶ πέρας ἀχθέντα δείκνυται. ἐξ ἑκείνου γάρ τοι καὶ οὐ πρότερον τὸ καινὸν ἄσμα τῆς καινῆς διαθήκης εἰς πάντας ἀνθρώπους ἔδεται, καὶ τὰ θαυμάσια αὐτοῦ διὰ τῆς τῶν εὐαγγελίων γραφῆς γνώριμα καὶ ἔξακουστα τοῖς πάσι γίνεται. οὐ μὴν ἀλλὰ καὶ τὸ σωτήριον, τὸ κατὰ τὴν ἐκ νεκρῶν

but all the nations, because he says that a king, the coming Lord, will be among them.

6.5.5 | Who is this, or the word of God? He who is about to judge the world with righteousness and humanity with truth, will treat all people on earth equally according to his calling and has made them worthy of salvation from God.

6.6.1 | Sing to the Lord a new song, for he has done wonderful things. The Lord has made known his salvation; he has revealed his righteousness in the sight of all the nations. And again, 'All the ends of the earth have seen the salvation of our God. Shout to the Lord, all the earth!' And upon all the mountains, they will rejoice before the Lord, for he comes, for he is coming to judge the earth. He will judge the world with righteousness and the peoples with fairness.

6.6.2 | The presence of the Lord is prophesied to come to many good things for the nations, which is shown through the appearance of our Savior at the end. For from that time, the new song of the new covenant is sung to all people, and his wonders are made known and famous to everyone through the writings of the Gospels. Moreover, his salvation, which comes from the resurrection of the dead, has been revealed to all the nations, and

ἀνάστασιν αύτοῦ, πᾶσιν ἀπεκαλύφθη τοῖς  
ἔθνεσι, καὶ ἡ ἀληθὴς δικαιοσύνη, δι' ἣς  
ἐναργῶς ἀπεδείχθη ὅτι μὴ Ἰουδαίων ὁ θεὸς  
μόνον, ἀλλὰ καὶ ἔθνῶν.

true righteousness has been clearly shown,  
proving that God is not only for the Jews  
but also for the Gentiles.

6.6.3 | "έπειπερ εἶς ὁ θεός" κατὰ τὸν Ἱερὸν  
ἀπόστολον δὲς δικαιώσει περιτομὴν ἐκ  
πίστεως καὶ ἀκροβυστίαν διὰ τῆς  
πίστεως." δὲ ὅτι ἔρχεται κρῖναι τὴν γῆν  
γένοιτ' ἀν δηλωτικὸν καὶ τῆς δευτέρας  
αύτοῦ παρουσίας. Ἀπὸ Ψαλμοῦ ρς'.

6.6.3 | "For since there is one God," as the  
holy apostle says, "who will justify the  
circumcision by faith and the  
uncircumcision through faith." This means  
that he is coming to judge the earth, which  
would indicate his second coming. From  
Psalm 76.

## Section 7

6.7.1 | "Εξομολογησάσθωσαν τῷ κυρίῳ τὰ  
αύτοῦ καὶ τὰ θαυμάσια αύτοῦ τοῖς υἱοῖς  
τῶν ἀνθρώπων. ὅτι συνέτριψε πύλας  
χαλκᾶς καὶ μοχλοὺς σιδηροῦς συνέθλασεν,  
ἀντελάβετο αὐτῶν ἐξ ὁδοῦ ἀνομίας αὐτῶν.  
διὰ γὰρ τὰς ἀνομίας αὐτῶν  
έταπεινώθησαν, πᾶν βρῶμα ἐβδελύξατο ἢ  
ψυχὴ αὐτῶν· καὶ ἤγγισαν ἵως τῶν πυλῶν  
τοῦ θανάτου, καὶ ἐκέκραξαν πρὸς κύριον ἐν  
τῷ θλίβεσθαι αὐτοὺς, καὶ ἐκ τῶν ἀναγκῶν  
αὐτῶν ἔσωσεν αὐτοὺς· ἀπέστειλε τὸν  
λόγον αὐτοῦ 5 καὶ ἰάσατο αὐτοὺς καὶ  
έρρυσατο αὐτοὺς ἐκ τῶν διαφθορῶν  
αὐτῶν."

6.7.1 | Let them give thanks to the Lord for  
his goodness and for his wonderful works  
to the children of men. For he has broken  
the gates of bronze and cut the bars of iron  
in two. He rescued them from their sinful  
ways. They were brought low because of  
their sins; their souls hated all food. They  
drew near to the gates of death, and they  
cried out to the Lord in their trouble, and  
he saved them from their distress. He sent  
his word and healed them and delivered  
them from their destruction.

6.7.2 | καὶ μεθ' ἔτερα αὐτὸν ἐν ἑκκλησίᾳ  
λαοῦ καὶ ἐν καθέδρᾳ πρεσβυτέρων  
αἰνεσάτωσαν αὐτόν. ἔθετο ποταμοὺς εἰς  
ἔρημον, καὶ διεξόδους ὑδάτων εἰς δίψοις,  
γῆν καρποφόρον εἰς ἄλμην ἀπὸ κακίας τῶν  
κατοικούντων ἐν αὐτῇ. ἔθετο τὴν ἔρημον  
εἰς λίμνας ὑδάτων καὶ γῆν ἄνυδρον εἰς  
διεξόδους ὑδάτων. καὶ κατώκισεν ἐκεῖ  
πεινῶντας, καὶ συνεστήσαντο πόλεις

6.7.2 | And let them praise him in the  
assembly of the people and in the council of  
the elders. He turned rivers into a desert  
and springs of water into thirsty ground, a  
fruitful land into salty waste because of the  
wickedness of those who lived in it. He  
turned the desert into pools of water and  
the dry land into springs of water. And  
there he settled the hungry, and they built

κατοικεσίας.

cities to live in.

6.7.3 | Καὶ ταῦτα σαφῶς ὄνομαστὶ τὴν τοῦ θεοῦ λόγου ἔξ ούρανῶν κάθιδον εὐαγγελίζεται, τά τε τῆς παρουσίας αὐτοῦ κατορθώματα. “ἀπέστειλε” γοῦν “τὸν λόγον αὐτοῦ, καὶ ίάσατο αὐτούς.” θεοῦ ἡμεῖς σαφῶς τοῦτόν φαμεν τὸν πρὸς τοῦ πατρὸς ἀποσταλέντα πᾶσιν ἀνθρώποις σωτῆρα, ὃν καὶ διὰ τῶν ιερῶν εὐαγγελίων θεολογεῖν πεπαιδεύμεθα.

6.7.3 | And these things clearly name the coming of the word of God from heaven, announcing both his presence and his deeds. 'He sent his word, and he healed them.' We clearly say that this is the Savior sent by God to all people, whom we have been taught to speak about through the holy gospels.

6.7.4 | αἰνίττεται δὲ καὶ τὴν μέχρι θανάτου κάθιδον αὐτοῦ διὰ τοὺς ἐφθακότας εἰς τοῦτον γεγενημένην, καὶ τὴν γε αἴτιαν τῆς ἀφίξεως αὐτοῦ παρίστησι, τὴν ἀπολύτρωσιν ἐμφαίνων τῶν δι' αὐτοῦ σωθησιμένων. τοὺς γὰρ ἐφθακότας ἔως τῶν πυλῶν τού θανάτου ἔσωσε μόνος αὐτός· τούτους δὲ καὶ ἐρρύσατο ίασάμενος ἐκ τῶν διαφθορῶν αὐτῶν· καὶ διεπράξατο γε ταῦτα οὐκ ἄλλως ἢ τοῦ θανάτου τὰς λεγομένας πύλας χαλκάς συντρίψας καὶ τοὺς σιδηροῦς μοχλοὺς συγκλάσας.

6.7.4 | And he is also hinted at in his journey to death for those who have been born to this. He presents the reason for his arrival, showing the redemption of those who will be saved through him. For he alone saved those who were near the gates of death; he also rescued them, healing them from their destruction. And he accomplished this by breaking the so-called bronze gates of death and shattering the iron bars.

6.7.5 | καὶ δὴ μετὰ ταῦτα ἀκολούθως προφητεύει τὴν εἰς ἔρημον κατάστασιν τῶν μὴ ἐλθόντα παραδεξαμένων αὐτόν. ἔθετο γὰρ (φησὶ) ποταμοὺς εἰς ἔρημον καὶ διεξόδους ὑδάτων εἰς δίψος, γῆν καρποφόρον εἰς ἄλμην ἀπὸ κακίας τῶν κατοικούντων ἐν αὐτῇ.” ἂ καὶ νοήσεις ἀναδραμῶν τοῦ Ιουδαίων ἔθνους ἐπὶ τὴν πάλαι βοωμένην Ἱερουσαλήμ, καὶ τὴν δόξαν καὶ τὴν ἐν θεῷ καρποφορίαν, τῶν ἐν αὐτῇ πολιτευομένων ἀγίων καὶ θεοφιλῶν ἀνδρῶν ἐπὶ τοῦ παρόντος ἐστερημένην.

6.7.5 | And indeed after this, he prophesies about the desolation of those who did not come to receive him. For he says, 'He turned rivers into a desert and streams of water into thirst, a fruitful land into salty waste because of the wickedness of those who lived in it.' You will understand this if you run back to the long-suffering Jerusalem of the Jewish nation, and see the glory and the fruitfulness in God, which the holy and God-loving men living there are now lacking.

6.7.6 | μετὰ γὰρ τὴν τοῦ Χριστοῦ παρουσίαν ρουσίαν γέγονεν ἀληθῶς ἄκαρπος καὶ ἄνυδρος καὶ παντελῶς ἔρημος, καὶ ὡς φησιν ἡ προφητεία "εἰς ἄλμην ἀπὸ κακίας τῶν κατοικούντων αὐτήν." ἐπισυνάπτει ἀκολούθως προφητικῷ αἰνιττόμενος τῆς πάλαι ἑρήμου καὶ διψάδος, ἥτοι πάσης ἀνθρώπου ψυχῆς, ἡ τῆς ἐξ ἔθνῶν ἐκκλησίας τὴν εἰς εὔσεβειαν μεταβολὴν, τήν τε ἐν θείοις λόγοις καρποφορίαν.

6.7.7 | ἂ καὶ προδήλως αἰνίττεται λέγων "ἔθετο ἔρημον εἰς λίμνας ὑδάτων" καὶ τὰ ἔξης· νοῆσαι μόνου τοῦ παρὰ θεῷ γένοιτ' ἀν σοφοῦ, κατὰ τὴν ἐπὶ τέλει τοῦ Ψαλμοῦ φήσασαν ἐπαγωγὴν "τίς σοφὸς, καὶ φυλάξει ταῦτα;" καὶ τὰ ἔξης. Ἀπὸ Ψαλμοῦ ρις'.

## Section 8

6.8.1 | "Αἴνεῖτε τὸν κύριον πάντα τὰ ἔθνη, ἐπαινεσάτωσαν αὐτὸν πάντες οἱ λαοὶ, ὅτι ἐκραταιώθη ἐφ' ἡμᾶς τὸ ἔλεος αὐτοῦ." καὶ τὰ ἔξης "ὦ κύριε, σῶσον δὴ, ὦ κύριε, εὐόδωσον δή. εὐλογημένος ὁ ἑρχόμενος ἐν ὀνόματι κυρίου. Θεὸς κύριος καὶ ἐπέφανεν ἡμῖν. ἡμῖν."

6.8.2 | Καὶ τούτου μέμνηται ἡ Ἱερὰ τοῦ εὐαγγελίου γραφὴ τέλους τετυχηκότος ὅπηνίκα ὁ σωτὴρ καὶ κύριος ἡμῶν αὐτὸς ὁ Χριστὸς εἰσήγει εἰς τὰ Ἱεροσόλυμα, πολύ τε πλῆθος ἀνδρῶν καὶ παίδων προῆγεν αὐτὸν μετ' εὐφροσύνης ἐπιβοῶντων "ὡς ἀννᾶ τῷ υἱῷ τῷ Δαβὶδ, εὐλογημένος ὁ ἑρχόμενος ἐν ὀνόματι Σωτῆρος, ὡς ἀννᾶ ἐν τοῖς ὑψίστοις." ἀντὶ γὰρ τοῦ "ὦ κύριε σῶσον δή" κειμένου

6.7.6 | For after the coming of Christ, it truly became fruitless, dry, and completely desolate, and as the prophecy says, 'a salty waste because of the wickedness of those who lived there.' He then connects this with a prophetic hint about the ancient desert and thirst, either referring to the soul of every human being, or to the change of the church from the nations towards godliness, and the fruitfulness in divine words.

6.7.7 | These things are clearly hinted at when it says, 'He made a desert into lakes of water,' and the following lines. Only a wise person, who is with God, could understand this, as it says at the end of the Psalm, 'Who is wise, and will keep these things?' and the rest.

6.8.1 | 'Praise the Lord, all you nations; let all the peoples praise him, for his mercy has been strong toward us.' And the following lines say, 'O Lord, save us; O Lord, grant us success. Blessed is he who comes in the name of the Lord. The Lord is God, and he has given us light.'

6.8.2 | And the sacred writing of the gospel remembers this when our Savior and Lord Christ entered into Jerusalem. A great crowd of men and children went ahead of him, joyfully shouting, 'Hosanna to the son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!' Instead of 'O Lord, save us,' which is found in the Psalm, they shouted 'Hosanna,'

έν τῷ Ψαλμῷ τὸ “ώς ἀννά” Ἐβραικώτερον φάσκοντες ἐπεβόων ἐρμηνεύεται δὲ τοῦτο σῶσον δή.

6.8.3 | καὶ τὸ “εὐλογημένος ὁ ἔρχόμενος ἐν ὄνόματι κυρίου” διασαφεῖ τὸ λόγιον ἔξῆς φάσκον “θεὸς κύριος καὶ ἐπέφανεν ἡμῖν.” οὐκοῦν εἰς καὶ ὁ αὐτὸς ἦν ὁ ἐπιφανεὶς ἡμῖν θεὸς κύριος, ὁ τοῦ θεοῦ δηλαδὴ λόγος, ὁ καὶ διὰ τοῦτο εὐλογημένος, ὅτι δὴ ἐν ὄνόματι κυρίου τοῦ πέμψαντος αὐτὸν πατρὸς τὴν εἰς ἀνθρώπους αὐτοῦ παρουσίαν ἐποίησατο. ἐλέγχων γοῦν τοὺς ἀπιστοῦντας αὐτῷ τῶν ἐκ περιτομῆς ἔλεγε πρὸς αὐτοὺς ἐγὼ ἥλθον ἐν τῷ ὄνόματι τοῦ πατρός μου, καὶ οὐ λαμβάνετέ με. ἄλλος ἐὰν ἥλθῃ ἐν τῷ ὄνόματι τῷ ἴδιῳ, ἐκεῖνον λήψεσθε.” εἰκότως οὖν πνεῦμα τὸ ἄγιον οὐκέτι τῷ Ἰουδαίων λαῷ, ἀλλὰ πᾶσι τοῖς ἔθνεσι, τὰ ἐν τῇ ἀρχῇ τοῦ Ψαλμοῦ προσφωνεῖ. Ἀπὸ Ψαλμοῦ ρηγ’.

## Section 9

6.9.1 | “Κύριε, τί ἔστιν ἀνθρωπος, ὅτι ἐγνώσθης αὐτῷ, ἢ υἱὸς ἀνθρώπου, ὅτι λογίζῃ αὐτόν; κύριε, κλῖνον οὐρανοὺς, καὶ κατάβηθι, ἄψαι τῶν ὄρέων καὶ καπνισθήσονται.” καὶ ὑποβὰς ἐπιλέγει “ὁ θεὸς καὶ νὴν ἄσομαί σοι.” Ἔχεσθαι καὶ ταῦτα τῆς προκειμένης ὑποθέσεως ἡγοῦμαι. τὴν γὰρ εἰς ἀνθρώπους γνῶσιν τοῦ θεοῦ λόγου θαυμάζων ὑπερεκπλήττεται τῆς φιλανθρωπίας, δι’ ἣς τῆς θεότητος ὑποβὰς καὶ τοῦ συμφυοῦς μεγέθους ἐαυτὸν σμικρύνας, ἡξίωσε τῆς ἴδιας γνώσεως τὸ ἀνθρώπειον γένος.

6.9.2 | ἐνταῦθα μὲν οὖν εὕχεται λέγων

which means 'save us, please.'

6.8.3 | And the phrase 'Blessed is he who comes in the name of the Lord' explains the following saying, 'The Lord is God, and he has given us light.' Therefore, the one who appeared to us, the Lord God, is the same, the Word of God, who is blessed because he made his presence among people in the name of the Lord who sent him, the Father. He was indeed telling those who did not believe in him from the circumcision, 'I came in my Father's name, and you do not accept me. If someone else comes in his own name, you will accept him.' So, it is fitting that the Holy Spirit is no longer given to the Jewish people, but to all the nations, as it calls out in the beginning of the Psalm.

6.9.1 | ‘Lord, what is man that you are mindful of him, or the son of man that you care for him? Lord, bend the heavens and come down; touch the mountains so that they smoke.’ And descending, he chooses, ‘God, I will sing a new song to you.’ I believe these things are related to the subject at hand. For the Word of God, amazed by the knowledge of humanity, is overwhelmed by the kindness through which, lowering himself from his divine nature and great size, he made himself worthy of knowing the human race.

6.9.2 | Here, he prays, saying, 'Lord, Lord,

"κύριε, κύριε ούρανοὺς κλῖνον ούρανοὺς  
καὶ κατάβηθι." δὲ τῷ ἐπτακαιδεκάτῳ  
Ψαλμῷ εἴρηται "καὶ ούρανοὺς, καὶ κατέβῃ,  
καὶ γνόφος ὑπὸ τοὺς πόδας αὐτοῦ." καὶ  
ἐπέβη ἐπὶ Χερουβίμ καὶ ἐπετάσθη,  
ἐπετάσθη ἐπὶ πτερύγων ἀνέμων.

bend the heavens and come down.' And in the seventeenth Psalm, it is said, 'And he bent the heavens, and came down, and darkness was under his feet.' And he rode on cherubim and flew; he flew on the wings of the wind.

6.9.3 | δι' ᾧ τὰ τῆς ἀνόδου, ἣν ἀπὸ γῆς εἰς  
ούρανοὺς ἐποιήσατο, θεσπίζει. ὅπως δὲ  
κάθιδον χρὴ νοεῖν καὶ ἄνοδον τοῦ θεοῦ  
λόγου, οὐ τοπικῶς μεταβάσεις ποιουμένου,  
τροπικῶς δὲ τὰς τοιάσδε οἰκονομίας αὐτοῦ  
τοῦτον τῆς γραφῆς ἀποκαλούσης τὸν  
τρόπον, ἐπ' οἰκείας ἀποδώσομεν σχολῆς.

6.9.3 | Through these things, he establishes the way up, which he made from the earth to the heavens. But when we think of the descent and ascent of the Word of God, it is not about a change in location; rather, it is about the way he manages these things, as the scripture reveals, and we will give our own explanation.

6.9.4 | ἔδει δὲ μνημονεῦσαι ἐν τούτοις καὶ  
τῆς καινῆς διαθήκης, ἣν ἔμελλεν ἡ τοῦ  
Χριστοῦ παρουσίᾳ προξενήσειν  
ἀνθρώποις· αὕτη δέ ἐστιν ἡ καινὴ διαθήκη  
μετὰ τὴν παλαιὰν ὑπὸ Χριστοῦ πᾶσι τοῖς  
ἔθνεσι δεδομένη. διό φησι τὸ μετὰ χεῖρας  
λόγιον "ὁ θεὸς ὡδὴν καινὴν ἄσομαί σοι."

6.9.4 | It was necessary to remember also the new covenant, which the coming of Christ would bring to people. This is the new covenant given by Christ to all nations after the old one. Therefore, it says in the scripture, 'God, I will sing a new song to you.'

6.9.5 | τὸ δὲ "ἄψαι ὥρέων καὶ  
καπνισθήσονται" αἰνίττεσθαι ἐμπρησμὸν  
καὶ ἀφανισμὸν πάσης εἰδωλολατρίας, ἣτις  
παρὰ τοῖς παλαιοῖς ἐν τοῖς ὅρεσι μάλιστα  
μάλισταξετο. ὥστε ἥδη καὶ αὐτοὺς  
Ἰουδαίους ἀπελέγχεσθαι, ὡς ἐπὶ πᾶν ὅρος  
ὑψηλὸν κατὰ μίμησιν τῶν ἀλλοφύλων  
ἔθνῶν εἰδωλολατροῦντας. Ἀπὸ Ψαλμοῦ  
ῥμς'.

6.9.5 | The phrase "to touch the mountains and they will smoke" hints at the burning and destruction of all idolatry, which was especially common among the ancient people in the mountains. So, even the Jews are being rebuked for worshiping idols on every high mountain, following the example of the foreign nations.  
<lg><l>From Psalm 74.</l></lg>

## Section 10

6.10.1 | "Ἐπαίνει Ἱερουσαλὴμ τὸν κύριον,  
αἴνει τὸν θεόν σου Σιών." εἴθ' ὑποβάσις

6.10.1 | "Jerusalem, praise the Lord; praise your God, Zion." Then it says, "the one who

φησιν "ὸ τὸ λόγιον αὐτοῦ τῇ γῇ, ἵως τάχους δραμεῖται ὁ λόγιος αυτου." Σαφές δὲ ὅτι τοῦ ἀποστελλομένου ὁ ἀποστέλλων ἔτερος ὁν τυγχάνει. ἔχεις τοιγαροῦν κάνταῦθα τὸν μὲν ἀποστέλλοντα τὸν ἐπὶ πάντων θεὸν, τὸν δὲ ἀποστελλόμενον στελλόμενον τὸν λόγον, δις πολυώνυμος ὁν τοτὲ μὲν σοφία, τοτὲ δὲ λόγιος, ἄλλοτε δὲ θεὸς, καὶ πάλιν κύριος διὰ τῶν θείων χρησμῶν ἀνηγόρευται.

6.10.2 | ἐπιστήσας δέ τινα τρόπον ἐν σφόδρᾳ χρόνῳ βραχεῖ τὴν πᾶσαν οἰκουμένην ἔπλησεν ὁ τῆς διδασκαλίας αὐτοῦ λόγος, εὖ οἴδ' ὅτι τὸ ἀποτέλεσμα θαυμάσεις τῆς προρρήσεως φασκούσης "ἔως ἔως τάχους δραμεῖται ὁ λόγιος αὐτοῦ." Ἀπὸ τῆς δευτέρας τῶν Βασιλειῶν.

## Section 11

6.11.1 | "Καὶ ἐλάλησε Δαβὶδ τῷ κυρίῳ τοὺς λόγους τῆς ὥδῆς ταύτης. εἶθ' ἐξῆς φησι καὶ ἔκλινεν οὐρανοὺς καὶ κατέβη, καὶ γνόφος ὑποκάτω τῶν ποδῶν αὐτοῦ. καὶ ἐπέβη ἐπὶ Χερουσβίμ καὶ ἐπετάσθη, ἐπετάσθη ἐπὶ πτερύγων ἀνέμων, καὶ ἔθετο σκότος ἀποκρυφὴν αὐτοῦ."

6.11.2 | καὶ ἐπὶ τέλει τῆς αὐτῆς ἡῦσαί με φησὶν) ἔξ ἀντιλογιῶν λαοῦ. καταστήσεις με εἰς κεφαλὴν ἔθνων. λαὸς δὲ οὐκ ἔγνων ἐδούλευσέ μοι, εἰς ἀκοὴν ὡτίου ὑπῆκουσέ μου, υἱοὶ ἀλλότριοι ἀπορριφήσονται."

6.11.3 | 'Ο κλίνας οὐρανοὺς καὶ καταβὰς θεὸς, ὁ ἐπιβὰς ὡς ἀνείληφεν ἀνθρώπω,

sends his word to the earth, his word runs swiftly." It is clear that the one who sends is different from the one who is sent. Therefore, you have here the sender, who is God over all, and the one being sent, who is the Word. This Word has many names: sometimes he is called wisdom, sometimes word, at other times God, and again Lord, as revealed through the divine messages.

6.10.2 | In a short time, the word of his teaching filled the whole world. I know well that the result is a wonder of the prophecy that says, "his word runs swiftly."  
<lg><l>From the Second Book of Kings.</l></lg>

6.11.1 | And David spoke to the Lord the words of this song. Then he said, 'He bent the heavens and came down, and darkness was under his feet. He rode on a cherub and flew; he was seen on the wings of the wind, and he made darkness his hiding place.'

6.11.2 | And at the end of this, he says, 'Rescue me from the arguments of the people. You will make me the head of the nations. A people I did not know served me; as soon as they heard, they obeyed me. Foreign sons will be rejected.'

6.11.3 | The one who bent the heavens and came down, God, who rode on the one

όντινα νῦν Χερουβίμ ὁ λόγος ὄνομάζει, ἀνέπτη σὺν αὐτῷ τὴν ἄνοδον πεποιημένος μετὰ τῶν δορυφορούντων αὐτὸν θείων πνευμάτων, πτερύγων ἀνέμων καὶ αὐτῶν χρηματιζόντων. σκοτεινῶς δὲ ταῦτα καὶ ἐν παραβύστῳ γεγενῆσθαι κατά τινας ἀπορρήτους καὶ λανθάνοντας αἰνίττεται λόγους, φάσκων "καὶ ἔθετο σκότος ἀποκρυφὴν τὰ δὲ ἔξῆς ἀκολούθως τῇ τοῦ Χριστοῦ ἐνανθρωπίσει τὴν κατ' αὐτοῦ γενομένην ἀντιλογίαν τοῦ Ἰουδαίων λαοῦ σημαίνει, καὶ τὴν τῶν ἑθνῶν ὑπα κοὴν τῆς τοῦ Χριστοῦ διδασκαλίας, αύτοῖς δὲ ὥμασι τὰ παραπλήσια εὑροις ἀν καὶ ἐν ἐπτακαιδεκάτῳ Ψαλμῷ, εἰς ἃ τὰ φανέντα προείρηται. Ἀπὸ τῆς τρίτης τῶν Βασιλειῶν.

taken by man, whom now the word calls a cherub, flew with him on the way made with the divine spirits that carry him, on the wings of the wind and those who speak. These things are said to happen in darkness and in a hidden way, referring to certain secret and hidden words, saying, 'And he made darkness his hiding place.' The following explains the argument made against him by the people of the Jews at the incarnation of Christ and the obedience of the nations to the teaching of Christ. With these words, you would also find similar ones in the seventeenth Psalm, where the revealed things are mentioned.

## Section 12

6.12.1 | "Καὶ νῦν, κύριε, ὁ θεὸς Ἰσραὴλ, πιστωθήτω δὴ τὸ ὥμα σου, ὃ ἐλάλησας τῷ παιδὶ σου τῷ Δαβὶδ τῷ πατρὶ μου. ὅτι εἴ ἀληθῶς κατοικήσει θεὸς μετὰ ἀνθρώπων ἐπὶ γῆς, εἴ ὁ οὐρανὸς καὶ ὁ οὐρανὸς τοῦ οὐρανοῦ οὐκ ἀρκέσουσι σοι. σοι."

6.12.1 | And now, Lord, God of Israel, let your word be confirmed, which you spoke to your servant David, my father. For if God truly dwells with men on earth, if the heavens and the highest heaven are not enough for you.

6.12.2 | Κεῖται ταῦτα αὐταῖς λέξεσιν καὶ ἐν Παραλειπομέναις. τῷ μὲν οὖν Δαβὶδ ἐπηγγείλατο ὁ θεὸς ἀναστήσειν ἐκ κοιλίας αὐτοῦ βασιλέα, οὗ πατήρ αὐτὸς ὁ θεὸς ἔσεσθαι φησιν, ὡστε τὸν γεννώμενον ἐκ σπέρματος Δαβὶδ υἱὸν ὄνομασθῆναι θεοῦ, θρόνον τε βασιλείας ἔχειν αἰώνιον.

6.12.2 | These things are found in the Chronicles. Therefore, God promised David that he would raise up a king from his womb, of whom God says he will be his father, so that the one born from the seed of David will be called the Son of God and will have an eternal throne of kingship.

6.12.3 | ταῦτα δὲ ἐν μὲν τῇ δευτέρᾳ τῶν Βασιλειῶν διὰ Νάθαν τοῦ προφήτου ἔχρήσθη τῷ Δαβὶδ τοῦτον τὸν τρόπον "καὶ ἔσται, πληρωθῶσιν αἱ ἡμέραι σου, καὶ κοιμηθήσῃ μετὰ τῶν πατέρων σου, καὶ

6.12.3 | These things were spoken to David by Nathan the prophet in the second book of Kings in this way: 'And it will be, when your days are fulfilled, and you sleep with your fathers, I will raise up your offspring

άναστήσω τὸ σπέρμα σου μετὰ σὲ, δος ἔσται ἐκ τῆς κοιλίας σου, καὶ ἐτοιμάσω τὴν βασιλείαν αὐτοῦ. αὐτὸς οἰκοδομήσει μοι οἶκον τῷ ὄνόματί μου, καὶ ἀνορθώσω τὸν θρόνον αὐτοῦ ἔως εἰς τὸν αἰῶνα. ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα καὶ αὐτὸς ἔσται μοι εἰς υἱόν.”

6.12.4 | Τὰ δ' αὐτὰ καὶ ἐν Παραλειπομέναις ὅμοιώς εἴρηται. ἐν δὲ Ψαλμῷ ὁ γδοικοστῷ ὁ γδόῳ λέλεκται “αὐτὸς ἐπικαλέσεται με, πατήρ μου εἶ σὺ, θεός μου, καὶ ἀντιλήπτωρ τῆς σωτηρίας μου. κάγὼ πρωτότοκον θήσομαι αὐτὸν, ὑψηλὸν παρὰ τοῖς βασιλεῦσι τῆς γῆς. εἰς τὸν αἰῶνα φυλάξω αὐτῷ τὸ ἔλεος μου, καὶ ἡ διαθήκη μου πιστὴ αὐτῷ, καὶ θήσομαι εἰς τὸν αἰῶνα τοῦ αἰῶνος τὸ σπέρμα αὐτοῦ, καὶ τὸν θρόνον αὐτοῦ ὡς τὰς ἡμέρας τοῦ οὐρανοῦ.

6.12.5 | καὶ πάλιν “ῷμοσα Δαβὶδ τῷ δούλῳ μου, ἔως τοῦ αἰῶνος ἐτοιμάσω τὸ σπέρμα σου, καὶ οἰκοδομήσω εἰς γενεὰν καὶ γενεὰν τὸν θρόνον σου.’

6.12.6 | καὶ αὖθις “ἄπαξ ὥμοσα ἐν τῷ ἀγίῳ μου, εἰ τῷ Δαβὶδ ψεύσομαι. τὸ σπέρμα αὐτοῦ εἰς τὸν αἰῶνα μενεῖ, καὶ ὁ θρόνος αὐτοῦ ὡς ὁ ἥλιος ἐναντίον μου, καὶ ὡς ἡ σελήνη κατηρτισμένη εἰς τὸν αἰῶνα.”

6.12.7 | Τούτων δὴ καὶ ὁ ἑκατοστὸς τριακοστὸς πρῶτος Ψαλμὸς μνημονεύσας ἐπὶ τὸν Χριστὸν ἀναφέρει τὰ δηλούμενα. ἄκουε δ' οὖν καὶ τούτου “μνήσθητι, κύριε, τοῦ Δαβὶδ καὶ πάσης τῆς πραῦτητος αὐτοῦ ὡς ὥμοσε τῷ κυρίῳ, ηὕξατο τῷ θεῷ Ἰακώβ.” μεθ' ἔτερα ἐπιλέγει ὥμοσε κύριος

after you, who will be from your own body, and I will establish his kingdom. He will build a house for my name, and I will set up his throne forever. I will be a father to him, and he will be a son to me.'

6.12.4 | The same things are also said in the Chronicles. In the eighty-eighth Psalm, it is written: 'He will call me, "You are my father, my God, and the helper of my salvation." And I will make him the firstborn, the highest among the kings of the earth. I will keep my mercy for him forever, and my covenant will be faithful to him. I will establish his offspring forever, and his throne as long as the days of heaven.'

6.12.5 | And again, 'I swore to David my servant, I will prepare your offspring forever, and I will build your throne for all generations.'

6.12.6 | And again, 'Once I swore by my holiness, I will not lie to David. His offspring will remain forever, and his throne will be like the sun before me, and like the moon, established forever.'

6.12.7 | Of these things, the hundredth thirty-first Psalm mentions what is shown about Christ. So listen to this: 'O Lord, remember David and all his gentleness; how he swore to the Lord, and vowed to the God of Jacob.' After this, it adds, 'The Lord swore to David the truth, and he will

τῷ Δαβὶδ ἀλήθειαν, καὶ οὐ μὴ ἀθετήσῃ  
αὐτόν· ἐκ καρποῦ τῆς κοιλίας σου θήσομαι  
ἐπὶ τὸν θρόνον σου.”

6.12.8 | Καὶ ὑποκαταβὰς ἔξῆς τὸν ἐκ  
καρποῦ τῆς κοιλίας Δαβὶδ ἀναστησόμενον  
λευκότερον ὄνομάζει λέγων “ἔκει  
ἔξανατελῶ κέρας τῷ Δαβὶδ, ἡτοίμασα  
λύχνον τῷ Χριστῷ μου· τοὺς ἔχθροὺς  
αὐτοῦ ἐνδύσω αἰσχύνην· ἐπὶ δὲ αὐτὸν  
ἔξανθήσει τὸ ἀγίασμά μου.”

6.12.9 | Ταῦτα τοιγαροῦν Σολομῶν ὁ  
σοφώτατος τῷ ἐαυτοῦ πατρὶ χρησθέντα  
συννοήσας, μὴ μικρὰ, μείζονα δὲ τῆς κατὰ  
ἄνθρωπον φύσεως τυγχάνοντα συνιδών,  
καὶ μᾶλλον ἀρμόζοντα θεῶν ἥπερ αὐτῷ,  
καίπερ ὅντι υἱῷ Δαβὶδ, συνιείς τε τὸν πρὸς  
τοῦ θεοῦ θρω τότοκον ὄνομασμένον, καὶ  
τὸν σαφῶς προφητευόμενον υἱὸν θεοῦ,  
ὑπερηγήθε ταῖς ἐπαγγελίαις, συνεύχεται  
πιστωθῆναι τὰ τῆς προρρήσεως,  
ἀπιδημήσειν τε τὸν προφητευόμενον,  
πρωτότοκον καὶ θεοῦ υἱὸν ἀναγορεύων.  
διό φησι ‘καὶ νῦν ὁ θεὸς Ἰσραὴλ  
πιστωθήτω δὴ τὸ βῆμά σου, ὁ ἐλάλησας τῷ  
παιδὶ σου Δαβὶδ τῷ πατρὶ μου. ὅτι εἴ  
ἀληθῶς κατοικήσει θεὸς μετὰ ἀνθρώπων  
ἐπὶ τῆς γῆς, εἰ ὁ οὐρανὸς καὶ ὁ οὐρανὸς τοῦ  
οὐρανοῦ οὐκ ἀρκέσουσί σοι.’ Απὸ τοῦ  
Μιχαία.

## Section 13

6.13.1 | “Ἄκούσατε λαοὶ πάντες καὶ  
προσεχέτω ἡ γῆ καὶ πάντες οἵ ἐν αὐτῇ. καὶ  
ἔσται κύριος ὁ θεὸς ἡμῶν εἰς μαρτύριον,  
κύριος ἐξ οἴκου ἀγίου αὐτοῦ. διότι ίδοὺ  
κύριος κύριος ἐκπορεύεται ἐκ τοῦ τόπου

not change it: from the fruit of your body, I  
will place on your throne.'

6.12.8 | And going down, he names the one  
who will rise from the fruit of David's body,  
saying, 'There I will raise up a horn for  
David; I have prepared a lamp for my  
Christ. I will clothe his enemies with  
shame; but on him, my holiness will shine.'

6.12.9 | Therefore, Solomon, the wisest,  
understanding what was said to his father,  
saw that it was not small but greater than  
human nature, and more fitting for God  
than for himself. And although he was the  
son of David, he understood the firstborn  
named before God and the clearly  
prophesied Son of God. He was filled with  
joy at the promises and prayed that the  
words of the prophecy would be believed,  
and he called the one being prophesied the  
firstborn and Son of God. That is why he  
says, 'And now, may the God of Israel truly  
confirm your word, which you spoke to  
your servant David, my father. For if God  
truly dwells with men on earth, if the  
heavens and the highest heaven cannot  
contain you.'

6.13.1 | Listen, all you people, and pay  
attention, O earth, and all who are in it. And  
the Lord our God will be a witness, the Lord  
from his holy house. For behold, the Lord,  
the Lord is coming out from his place, and

αύτοῦ, καὶ καταβήσεται ἐπὶ τὰ ὑψη τῆς γῆς, καὶ σαλευθήσεται τὰ ὅρη ὑποκάτωθεν αύτοῦ, καὶ αἱ κοιλάδες τακήσονται ὡς κηρὸς ἀπὸ προσώπου πυρὸς, καὶ ὡς ὕδωρ καταφερόμενον ἐν καταβάσει. δι' ἀσέβειαν Ἰακὼβ πάντα ταῦτα, καὶ δι' ἀμαρτίαν οἴκου Ἰσραὴλ.”

he will come down upon the heights of the earth, and the mountains will shake beneath him, and the valleys will be split like wax before a fire, and like water poured down a slope. It is because of the wickedness of Jacob that all these things will happen, and because of the sin of the house of Israel.

6.13.2 | Καὶ νῦν ἀκαλύπτως ἔξ οὐρανοῦ κατιών κύριος ὁ θεὸς, ἐκπορευόμενός τε ἐκ τοῦ τόπου αύτοῦ, διὰ τῶν προκειμένων κηρύττεται. εἴη δ' ἀν ὁ τοῦ θεοῦ λόγος, ὃν μόνον διὰ τῶν ἔμπροσθεν γεννητὸν ὑπάρχειν θεὸν καὶ κύριον μετὰ τὸν ἀνωτάτω καὶ ἐπὶ πάντων ἀπεδείξαμεν. τόπον δ' αύτοῦ οὐκ ἀν ἀμάρτοις λέγων εἶναι τὴν ἐν οὐρανοῖς βασιλείαν, τόν τε ἔνδοξον τῆς θεότητος αύτοῦ θρόνον, ὃν θεολογῶν ὁ προφήτης ἔψαλλεν “ὁ θρόνος σου” φάσκων “ὁ θεὸς τὸν αἰῶνα τοῦ αἰῶνος” ἐφ' ὃν αὔτῷ ὁ πατὴρ, ἀν υἱῷ μονογενεῖ, καθέζεσθαι παρεκελεύσατο εἰπὼν “κάθου ἐκ δεξιῶν μου.”

6.13.2 | And now, the Lord God is coming down from heaven, coming out from his place, and he is being proclaimed through the things that are about to happen. May the word of God be, which alone exists as God and Lord after the highest and above all. His place should not be said to be the kingdom in the heavens, nor the glorious throne of his divinity, which the prophet sang, saying, 'Your throne, O God, is forever and ever.' On which the Father commanded his only Son to sit, saying, 'Sit at my right hand.'

6.13.3 | ταῦτα γὰρ σαφῶς πρότερον ἐπὶ μόνον ἀναφέρεσθαι τὸν ἡμέτερον σωτῆρα τὸν θεὸν λόγον παρεστήσαμεν· αὐτὸν δὴ οῦν τοῦτον ὁ παρὼν θεσπίζει λόγος ἐκπορεύεσθαι ἐκ τού τόπου αύτοῦ, καταβήσεσθαί τε ἐπὶ τὰ ὑψη τῆς γῆς.

6.13.3 | For these things were clearly stated before, that we present our Savior, the Word of God. Therefore, this very one, the present word, proclaims that he will come out from his place and will come down upon the heights of the earth.

6.13.4 | ποῖα δ' ἀν εἴη ταῦτα, ἡ ῥητῶς μὲν τὰ ὅρη τοῦ Ἰσραὴλ καὶ οἱ βουνοὶ, περὶ ὧν μυρίαι προφητεῖαι θεσπίζουσιν, αύτή τε Ἱερουσαλὴμ, καὶ τὸ Σιῶν ὄρος, ἐν ᾧ τὰς πλείστας ἐποιεῖτο διατριβᾶς ὁ σωτὴρ καὶ κύριος ἡμῶν; τούτων δὲ διαφθορὰν ἔσεσθαι καὶ ἀπώλειαν ἐπὶ τῇ τοῦ Χριστοῦ

6.13.4 | But what would these things be? Clearly, the mountains of Israel and the hills about which many prophecies are proclaimed, as well as Jerusalem and Mount Zion, where our Savior and Lord spent most of his time. It is foretold that there will be destruction and loss of these

καθόδῳ θεσπίζει. καὶ πρόδηλον ὡς μετὰ τὴν τοῦ σωτῆρος ἡμῶν παρουσίαν καὶ τὰ κατ' αὐτοῦ τετολμημένα τὰ προειρημένα πάντα πεπολιόρκηται καὶ εἰς ἐσχάτην ἔρημίαν ἐλήλυθεν.

places at the coming of Christ. And it is evident that after the coming of our Savior, all the things that have been said about him will be surrounded and will have come to complete desolation.

6.13.5 | οὐ μὴν ἄλλὰ καὶ οἱ ἄρχοντες τοῦ Ἰουδαίων ἔθνους, ἢ τε παρ' αὐτοῖς τὸ πρὶν συνεστῶσα βασιλείᾳ, ἱερωσύνῃ τε καὶ διδασκάλων προεδρίᾳ, ὅρη νῦν τροπικῶς ὀνομαζόμενα, σαλευθήσεσθαι λέγονται ἐπὶ τῇ τοῦ κυρίου ἔξ ούρανῶν παρουσίᾳ. καὶ τοῦτο δὲ ὅπως τέλους ἔτυχε τίς οὐκ ἀν διμολογήσει μετὰ τοὺς τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ χρόνους, πάντ' ἐκεῖνα θεωρῶν οὐ μόνον σαλευθέντα, ἄλλὰ καὶ ἐκποδῶν γεγενημένα; κοιλάδες δὲ εἰσέτι νῦν τηκόμεναι εἴνεν ἀν αἱ ἀντὶ τῆς Ἱερουσαλὴμ καὶ τοῦ Σιῶν ὅρους κατὰ πᾶσαν πόλιν συνεστῶσαι αὐτῶν συναγωγαὶ, ἀποθρηνοῦσαι καὶ ἀποκλαιόμεναι καὶ ὡς κηρὸς ἀπὸ προσώπου πυρὸς τηκόμεναι διὰ λύπην καὶ πένθους ὑπερβολὴν, βολὴν, τῆς τε τῶν οίκείων ἔρημίας καὶ τῆς μακρὰς καὶ πολυετοῦς δουλείας ἔνεκεν.

6.13.5 | Indeed, the rulers of the Jewish nation, along with their former established kingdom, priesthood, and leadership of teachers, are said to be shaken at the coming of the Lord from the heavens. And who would not agree that after the times of our Savior, Jesus Christ, seeing all those things, not only have they been shaken but have also been removed? The valleys that now exist instead of Jerusalem and Mount Zion would be like gatherings of their people in every city, mourning and weeping, and like wax melting before a fire, because of the great sorrow and grief for their desolation and for the long and many years of slavery.

6.13.6 | καὶ ἄλλως δὲ κατὰ διάνοιαν ἡ τοῦ λόγου τοῦ Θείου ἐπίβασις, οὐκ ἐν χάσμασι καὶ κοιλώμασιν, οὐδὲ ἐν ταπειναῖς καὶ χαμαιπετέσι διανοίαις, ἀλλ' ἐν ἐπηρμέναις τὸ φρόνημα κατεγίνετο. ταύτῃ γοῦν τροπικώτερον αὐτὸς ὁ κύριος καταβήσεσθαι ἐπὶ τὰ ὑψη τῆς γῆς εἵρητο.

6.13.6 | And in another way, the coming of the divine Word is not in chasms and hollows, nor in low and humble thoughts, but it is in raised and elevated minds. Therefore, it is said that the Lord himself will come down upon the heights of the earth.

6.13.7 | ὅρη δὲ σειόμενα ὑποκάτωθεν αὐτοῦ αὐτὰ δὴ ἐκεῖνα ἦν ἐνθα ἀνήχθη ὑπὸ τοῦ πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου 'ὅτε καὶ παραλαμβάνει αὐτὸν ὁ

6.13.7 | And the mountains that were shaken beneath him were indeed those where he was taken by the Spirit to be tempted by the devil, 'when the devil took

διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ ἦν μετὰ τῶν θηρίων."

6.13.8 | ὅρη δ' ἀν εἴη αὐθις τροπικώτερον ἡ ἐν τοῖς ὄρεσι τὸ πρὶν ἐπιτελουμένη είδωλολατρία, καὶ αἱ ἐν τούτοις ἐνεργήσασαι ἀόρατοι καὶ ἀρχοντικαὶ δυνάμεις, ἃς οὐ μικρῶς ἡ τοῦ σωτῆρος ἡμῶν ἀνέσειέ τε καὶ ἀνεκίνει διδασκαλία. τούτων γὰρ ὁ ἔνθεος αὐτοῦ λόγος, ἢ τε θαυματουργὸς καὶ παραδοξοποιὸς ἴσχὺς, λεληθότως τὴν κατὰ τῶν ἀνθρώπων μακρὰν καὶ παλαιὰν δυναστείαν καθήρει.

6.13.9 | ὥσαύτως δὲ καὶ κοιλάδες τηκόμεναι ὡς κηρὸς ἀπὸ προσώπου πυρὸς δαίμονες ἀν εἴεν χθόνιοι καὶ περίγειοι, καθ' ὃν τὸ καυστικὸν τῆς μοχθηρίας αύτῶν πῦρ ἡφίει, λέγων "πῦρ ἥλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἥδη ἀνήφθη;" ὑφ' οὐ πυρὸς δὴ καιόμενοι, καὶ μὴ οἷοί τε ὅντ' ἔς τὰς ἀπὸ τῆς ἀοράτου φλογὸς φέρειν βασάνους, ὑπανεχώρουν τῶν ἀνθρωπείων σωμάτων, καὶ τὸ συνέχον γε καὶ ἐλαῦνον αύτοὺς ἀνωμολόγουν βιώντες "ὦ, τί καὶ σοὶ, υἱὲ τοῦ θεοῦ; ἥλθες πρὸ καιροῦ βασανίσαι ἡμᾶς; οἴδαμέν σε τίς εἶ, ὁ ἄγιος τοῦ θεοῦ."

6.13.10 | δὲ μάλιστα ἥκίζετο, καὶ τοὺς ἐπὶ τούτων ἀρχοντας καθήρει, ὅτι μὴ ἀρκεσθέντες τῇ τῶν λοιπῶν ἔθνῶν διαφθορᾷ, δι' ἣς τοὺς πάντας εἰς τὴν πολύθεον πλάνην καταβεβλήκεσαν, καὶ τῷ πάλαι τοῦ θεοῦ λαώ, αύτῷ δὴ τῷ ἐκ περιτομῆς, ἐπιβεβουλεύκεσαν, καὶ ἀποστήσαντές γε τοῦ θεοῦ καὶ τοῦτον παντοίαις περιέπειραν δυσσεβείαις. διὸ καὶ

him to a very high mountain, and he was with the wild animals.'

6.13.8 | And if there were mountains, again, the idolatry that was previously practiced in the mountains is more extreme, and the invisible and ruling powers that acted there, which the teaching of our Savior has greatly shaken and moved. For his divine Word, along with its miraculous and wondrous power, secretly brings down the long-standing and ancient rule over humans.

6.13.9 | Likewise, the valleys melting like wax from the face of fire would be demons from the earth and the surrounding area, through which the burning fire of their wickedness was sent forth, saying, 'I came to cast fire upon the earth, and what do I wish if it is already kindled?' Being burned by that fire, and not being able to bear the torments brought by the invisible flame, they withdrew from human bodies, and the force that held them and drove them cried out, 'Leave, what do you have to do with us, son of God? Have you come here to torment us before the time? We know who you are, the holy one of God.'

6.13.10 | But especially he was being mocked, and he brought down the rulers over these things, because they were not satisfied with the corruption of the other nations, through which all had fallen into the many-headed deception, and against the people of God, who were indeed from circumcision, they had plotted, and having turned away from God, they surrounded

μάλιστα τὴν ἐξ οὐρανῶν πεποίητο ὁ κύριος κάθοδον.

him with all kinds of impiety. Therefore, the Lord made the descent from heaven especially.

6.13.11 | ὅθεν ἐξῆς φησι "διὰ τὴν ἀσέβειαν Ἰακὼβ πάντα ταῦτα καὶ δ' ἀμαρτίαν οἴκου Ἰσραήλ." καὶ ἔτι πρὸς τούτοις ἐξ οὐρανοῦ καθόδου τοῦ λόγου τὴν αἰτίαν ἐξῆς διασαφεῖ, τοῦ μὲν ἐκ περιτομῆς λαοῦ τὰς δυσσεβείας ἀπαριθμούμενος, καὶ τὸν ἐπὶ ταύταις μετελθόντα αὐτοὺς ὄλεθρον, τῶν δὲ ἀνὰ πάσαν τὴν οἰκουμένην ἔθνῶν προαναφωνῶν τὴν κλῆσιν. διὰ ταῦτα γὰρ ἐπεδήμει ὁ τοῦ Θεοῦ λόγος ἐξ οὐρανῶν ἐπὶ γῆς.

6.13.11 | From this, he says, 'Because of the impiety of Jacob, all these things and because of the sin of the house of Israel.' And still, in addition to these, he explains the reason for the descent of the word from heaven, counting the impieties of the people from circumcision, and the destruction that came upon them because of these. He also announces the calling of the nations throughout the whole world. For this reason, the word of God came down from heaven to earth.

6.13.12 | καὶ τῶν γε λέξεων ἄκουε· "Δι' ἀσέβειαν οἴκου Ἰακὼβ πάντα ταῦτα καὶ δι' ἀμαρτίαν οἴκου Ἰσραήλ. τίς ἡ ἀσέβεια οἴκου Ἰακώρ; οὐ Σαμάρεια; καὶ τίς ἡ ἀμαρτία οἴκου Ἰούδα; οὐχὶ Ἱερουσαλήμ; καὶ θήσομαι Σαμάρειαν εἰς ὄπωροφυλάκιον ἀγροῦ καὶ εἰς εἰς ἐίαν ἀμπελῶν δῆς, καὶ κατασπάσω εἰς χάος τοὺς λίθους αὐτῆς, καὶ τὰ θεμέλια αὐτῆς ἀποκαλύψω."

6.13.12 | And listen to the words: 'Because of the impiety of the house of Jacob, all these things and because of the sin of the house of Israel. What is the impiety of the house of Jacob? Is it not Samaria? And what is the sin of the house of Judah? Is it not Jerusalem? And I will make Samaria a storehouse for a field and a place for a vineyard, and I will turn its stones into chaos, and I will uncover its foundations.'

6.13.13 | καὶ ἐπιλέγει "κατέβῃ παρὰ κυρίου ἐπὶ πύλας Ἱερουσαλήμ, ψόφος ἀρμάτων καὶ ἵππευόντων."

6.13.13 | And he adds, 'The sound of weapons and horsemen came down from the Lord upon the gates of Jerusalem.'

6.13.14 | καὶ αὖθις "ἡ δόξα τῆς θυγατρὸς Ἱερουσαλήμ, ξύρησαι καὶ κεῖραι ἐπὶ τὰ τέκνα τὰ τρυφερά σου. ἐμπλάτυνον τὴν χηρείαν σου, ὡς ἀετὸς, δτὶ ἥχμαλωτεύθησαν ἀπὸ σοῦ." ἐπὶ Σιῶν ὡς ἀγρὸς ἀροτριαθήσεται, καὶ Ἱερουσαλήμ ὡς

6.13.14 | And again, 'The glory of the daughter of Jerusalem, strip yourself and shave your head for your delicate children. Widen your widowhood like an eagle, for they have been taken captive from you.' On Zion, it will be like a field that is plowed,

όπωροφυλάκιον ἔσται, καὶ τὸ ὄρος τοῦ οἴκου εἰς ἄλσος δρυμοῦ.”

and Jerusalem will be like a storehouse for fruit, and the mountain of the house will be like a forest of trees.

6.13.15 | Σιῶν δὲ καὶ Ἱερουσαλὴμ καὶ τὸ καλούμενον ὄρος τοῦ οἴκου, ταῦτ' ἦν ἐκεῖνα τὰ πρόσθεν δεδηλωμένα διὰ τοῦ “καὶ σαλευθήσονται τὰ ὄρη ὑποκάτωθεν αὐτοῦ, καὶ αἱ κοιλάδες τακήσονται ὡς κηρὸς ἀπὸ προσώπου πυρὸς 5 δὲ ἀσέβειαν Ἰακώρ. διὰ γὰρ τὰς δρασθείσας κατ' αὐτοῦ δυσσεβείας εὐθὺς καὶ οὐκ εἰς μακρὸν καὶ τὰ ὄρη καὶ οἱ ἐν τούτοις οίκοι τε καὶ ἐσχάτην ἔρημίαν τὸ Σιῶν ὄρος ὑπέμεινε, καὶ γέγονε τὸ ὄρος τοῦ οἴκου τοῦ Θεοῦ εἰς ἄλσος δρυμοῦ.

6.13.15 | But Zion and Jerusalem and the mountain called the house, these were the things that were previously declared through, 'And the mountains will shake beneath him, and the valleys will be made like wax from the face of fire because of the impiety of Jacob. For because of the wickedness done against him, immediately and not for long, both the mountains and those who live in them were besieged; fire and complete desolation the mountain of Zion endured, and the mountain of the house of God became like a forest of trees.'

6.13.16 | ταῦτα μὲν οὖν ἐπὶ τῇ τοῦ κυρίου ἔξ ούρανῶν καθόδῳ περὶ ἐκείνους ἔσεσθαι καὶ ἡ παροῦσα προφητεία σημαίνει, ἀ καὶ ἐναργῆ τὴν ἔκβασιν εἴληφε μετὰ τὴν τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ παρουσίαν

6.13.16 | Therefore, these things will happen at the coming of the Lord from heaven concerning them, and the present prophecy indicates this, which also clearly takes in the outcome after the coming of our Savior, Jesus Christ.

6.13.17 | εἴ γοῦν τι δύναται καὶ ἡ ἡμετέρα ἱστορία, καθ' ἡμᾶς αὐτοὺς τὴν πάλαι βιωμένην Σιῶν ζεύγεσι βοῶν ὑπὸ Ρωμαίων ἀνδρῶν ἀρουμένην ὄφθαλμοῖς παρειλήφαμεν, καὶ τὴν γε Ἱερουσαλὴμ, ὡς αὐτό γέ φησι τὸ λόγιον, ὄπωροφυλακίου δίκην ἀπολειφθέντος, ἐν παντελεῖ καταστᾶσαν ἔρημίᾳ· ἀ καὶ δι' οὐδὲν ἔτερον αὐτοῖς ἡ διὰ τὰς δυσσεβείας αὐτῶν συμβέβηκε, δι' ἀς καὶ ὁ λόγιος ὃ οὐράνιος ἐκ τοῦ οἰκείου τόπου προελήλυθε.

6.13.17 | If indeed our own history can say anything, we have seen the long-suffering Zion being plowed by Roman men, and Jerusalem, as the saying goes, left like a watchtower abandoned, completely laid waste; which happened to them for no other reason than their wickedness, for which the heavenly word came forth from its own place.

6.13.18 | καὶ δι' ἐτέρας δὲ αἵτιας ὃ τοῦ Θεοῦ

6.13.18 | And for another reason, it was

λόγος ούρανόθεν κατεληλυθέναι τε καὶ ἐπιβεβηκέναι ἐπὶ τὰ ὑψη τῆς γῆς ἥδη πρότερον ἐλέγετο, ὅπως τὰ μὲν πάλαι ἐπαιρόμενα καὶ ὑπερυψούμενα κατὰ τῆς γνώσεως τοῦ θεοῦ ὅρη σαλευθῆ ὑποκάτωθεν αὐτοῦ, αἱ δυνάμεις δηλονότι αἱ ἀντικείμεναι, αἱ πρὸ τῆς αὐτοῦ παρουσίας μετὰ τῶν λοιπῶν ἀνθρώπων καὶ τὸ Ἐβραίων ἔθνος τοῖς τῆς δυσσεβείας καὶ εἰδωλολατρίας πράγμασι καταδεδούλωνται,) δεδούλωνται,) οἵ δὲ πονηροὶ δαίμονες, κοιλάδες ἐπικαλούμενοι διὰ τὸ ἐν χάσμασι σκοτίοις καὶ τοῖς τῶν σωμάτων κοιλώμασιν ἐνδιατρίβειν) ὡς κηρὸς ἀπὸ προσώπου πυρὸς τηκόμενοι, τῇ τοῦ θείου λόγου δυνάμει ἔξ ἀνθρώπων ἀποφύγοιεν, καὶ ἐτέρα δ' ἀν εἴη παρὰ ταύτας αίτια ούχ ἡ τυχοῦσα τῆς ἔξ ούρανῶν καθόδου τοῦ κυρίου, ἦν δὲ λόγος ἐπισημαίνεται, ὅπως πάντα τὰ ἐπὶ γῆς ἔθνη, τῶν δαιμόνων ἀπελασθέντων καὶ τῶν ἀρχοντικῶν πνευμάτων σεισθέντων, τῆς πάλαι αὐτῶν σκληρᾶς καὶ ἀκινήτου τυραννίδος ὑπαναπνεύσαντα, τὴν ἐπίγνωσιν τοῦ ἐπὶ πάντων ἀναλάβῃ θεοῦ.

already said that the word of God came down from heaven and stood upon the heights of the earth, so that the mountains, which were once lifted up and exalted against the knowledge of God, would be shaken beneath him. The powers, namely the opposing ones, which before his coming were enslaved to the wickedness and idolatry of men and the Jewish nation, and the evil demons, calling upon the depths because they dwell in dark chasms and the hollows of bodies, would melt away like wax before fire, and by the power of the divine word would escape from men. And there would be another reason besides this, not the one that happens with the coming of the Lord from heaven, which the word points out, so that all the nations on earth, with the demons driven out and the ruling spirits shaken, would breathe again after their long, harsh, and unmovable tyranny, and gain the knowledge of the God who is above all.

6.13.19 | καὶ αὐτὰ ὡδέ πως αἱ τῆς αὐτῆς προφητείας φωναὶ ἔξῆς καὶ κατὰ τὸ αὐτὸ ὑπὸ μίαν συνάφει<sup>ται</sup> διανοίας κηρύττουσι "καὶ ἔσται ἐπ' τῶν ἡμερῶν ἐμφανὲς τὸ ὅρος κυρίου, ἔτοιμον ἐπὶ τὰς κορυφὰς τῶν ὄρέων, καὶ μετεωρισθήσεται ὑπεράνω τῶν βουνῶν, καὶ σπεύσουσιν ἐπ' αὐτὸ λαοὶ, καὶ πορεύσονται ἔθνη πολλὰ, καὶ ἐροῦσι, δεῦτε, ἀναβῶμεν εἰς τὸ ὅρος τοῦ κυρίου καὶ εἰς τὸν οἶκον τοῦ θεοῦ Ἱακὼβ, καὶ δεῖξουσιν ἡμῖν τὴν ὁδὸν αὐτοῦ, καὶ πορευσόμεθα ἐν ταῖς τρίβοις αὐτοῦ. ἐκ γὰρ Σιῶν ἔξελεύσεται νόμος, καὶ λόγος κυρίου ἔξ Ἱερουσαλήμ, καὶ κρινεῖ ἀνὰ μέσον τῶν ἔθνῶν.

6.13.19 | And in this way, the voices of the same prophecy continue and proclaim together: 'And in those days, the mountain of the Lord will be made clear, ready upon the tops of the mountains, and it will be lifted up above the hills, and peoples will rush to it, and many nations will go and say, "Come, let us go up to the mountain of the Lord and to the house of the God of Jacob, and he will show us his way, and we will walk in his paths." For out of Zion will go forth the law, and the word of the Lord from Jerusalem, and he will judge among the nations.'

6.13.20 | Τοιαῦτα καὶ περὶ τῆς τῶν ἔθνῶν κιλήσεως, ἀ καὶ ὅποίας ἔχεται διανοίας, ὅπως τε καὶ αὐτὰ μετὰ τὴν τοῦ σωτῆρος ἡμῶν παρουσίαν τέλος εἰληφεν, ἐπὶ σχολῆς ἀν τις καταμάθοι. ἀκολούθως γε μὴν τούτοις ἀρχόμενος ὁ τῆς προφητείας λόγος, ως ἀν ἐπὶ σωτηρίᾳ οὐ μόνον τοῦ Ἰουδαίων ἔθνους, ἀλλὰ γὰρ καὶ τῶν ἔθνῶν ἀπάντων τῆς τοῦ κυρίου εἰς ἀνθρώπους καθόδου γενησομένης, τοῖς λαοῖς καὶ τοῖς ἐπὶ τῆς γῆς ἄπασιν ἐπιφωνεῖ, λέγων "ἀκούσατε λαοὶ πάντες, καὶ προσεχέτω ἡ γῆ, καὶ πάντες οἱ ἐν αὐτῇ."

6.13.20 | Such things are also said about the calling of the nations, and what kind of understanding it holds, so that after the coming of our Savior, one might learn in peace. Following this, the word of prophecy begins, as it concerns the salvation not only of the Jewish nation but also of all the nations, when the Lord comes down to humanity. It calls out to the peoples and to all those on the earth, saying, 'Hear, all you peoples, and let the earth pay attention, and all who are in it.'

6.13.21 | καὶ μαρτύριον δὲ τοῦ πάθους ἥνιττετο τοῦ κυρίου ἐπιφέρων καὶ ἔσται κύριος ὁ θεὸς ὑμῶν εἰς μαρτύριον." εἶθ' ἔξῆς ὁ αὐτὸς προιὼν προφήτης, ως ἀν ἥδη προπαιδεύσας τὰ περὶ τῆς ὑπάρξεως τοῦ Θεοῦ λόγου τῆς τε ἐξ οὐρανῶν αὐτοῦ καταβάσεως, καὶ ως τὰ αὕτια τῆς εἰς ἀνθρώπους αὐτοῦ παρουσίας προειπὼν, ἐπομένως τὴν εἰς ἀνθρώπους αὐτοῦ ἐσομένην γένεσιν, καὶ αὐτὸς δὴ χωρίον ἔνθα τεχθήσεσθαι ἔμελλεν, ὥδε πως διδάσκει λέγων 'καὶ σὺ Βηθλεέμ οἴκος τοῦ Ἐφραθᾶ ὀλιγοστὸς εἰ τοῦ εἶναι ἐν χιλιάσιν Ἰούδα, ἐκ σοῦ μοι ἔξελεύσεται ἡγούμενος, τοῦ εἶναι εἰς ἄρχοντα ἐν τῷ Ἰσραὴλ, καὶ αἱ ἔξοδοι αὐτοῦ ἀπ' ἀρχῆς ἐξ ἡμερῶν αἰῶνος."

6.13.21 | And a testimony of the suffering of the Lord was hinted at, saying, 'And the Lord will be your God as a testimony.' Then the same prophet, having already prepared the things about the existence of the word of God and his coming down from heaven, and having spoken of the reasons for his presence among people, next teaches about his future birth among humans, and indeed he teaches where he was to be born, saying, 'And you, Bethlehem, house of Ephrathah, you are small to be among the thousands of Judah; out of you will come a leader for me, to be a ruler in Israel, and his origins are from old, from ancient days.'

6.13.22 | Ἔπιμελῶς δὲ πρόσσχες τίνα τρόπον τοῦ ἐπὶ τὴν Βηθλεέμ, χωρίον δέ ἔστι τούτο τῆς Ἰουδαίας) φανησομένου τὰς ἔξόδους ἄνωθεν καὶ ἐξ αἰῶνος ὑφεστάναι φησὶ, τὴν ἔνθεον δηλῶν προϋπαρξίν τε καὶ ούσιωσιν τοῦ ἐκ Βηθλεέμ προελευσομένου ἄρχοντος. εἰ μὲν οὖν ἔχοι τις ἐφ' ἔτερον ἀναφέρειν τὸν χρησμὸν, τίς οὗτος

6.13.22 | Carefully consider how the prophecy about Bethlehem, which is a small place in Judah, speaks of the origins that have been established from old and from ancient times, showing the divine pre-existence and essence of the ruler who will come from Bethlehem. If someone wants to refer this prophecy to another, let them

άποδεικνύτω· εί δ' ούκ ἔστιν εὐρεῖν ἔτερον τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, δις μόνος μετὰ τὴν προφητείαν ἐνθένδε ὡρμημένος βοᾶται, τί λοιπὸν ἐμποδὼν μὴ οὐχὶ συνομολογεῖν ἀλήθειαν τῇ προφητείᾳ, ἐπὶ μόνῳ αὐτῷ σαλευούσῃ τὴν πρόρρησιν; μόνος γοῦν οὗτος ἐπιφανῆς τῶν πάποτε γεγονώς ἐκ τοῦ προειρημένου χωρίου τῆς Βηθλεὲμ μετὰ τοὺς τῆς προφητείας χρόνους τὸ ἀνθρώπειον ὑποδὺς σχῆμα προελήλυθεν, ἅμα τε τῇ αὐτοῦ παρουσίᾳ ἐπληροῦτο τὰ προηγορευμένα.

6.13.23 | αὐτίκα γοῦν καὶ ούκ εἰς μακρὸν τῷ μὲν Ἰουδαίων ἔθνει ἔκαστα τῶν προπεφητευμένων σκυθρωπῶν ἀπήντα, τοῖς δὲ ἔθνεσι πάλιν τὰ ἀκόλουθα τοῖς θεσπίσμασιν, αὐτός τε οὗτος ὁ σωτὴρ καὶ κύριος ἡμῶν ἐκ Βηθλεὲμ ὄρμηθεὶς ἡγούμενος ἀνεδείχθη τοῦ κατὰ διάνοιαν Ἰρμηθεὶς οὕτω παντὸς τοῦ διορατικοῦ καὶ θεοσεβοῦς λαοῦ χρηματίζοντος. καὶ θέα γε ὅπως τὰς ἔξόδους αὐτοῦ τῆς ἐνθέου προϋπάρχεως ἀπ' ἀρχῆς καὶ ἔξ ήμερῶν αἰῶνος ἔχειν λέγεται, ὅπερ ούκ ἀν ἀρμόσειν ἀνθρώπου φύσει.

6.13.24 | τούτοις ἔξῆς ὁ προφητικὸς λόγος ὑποβὰς μικρὸν καὶ νῦν πάλιν τῆς πάλαι νομικῆς θρησκείας τὴν περιγραφὴν καὶ τὴν καθαίρεσιν ὑποσημαίνει, ἐκ προσώπου τού λαοῦ λέγων "ἐν τίνι καταλάβω τὸν κύριον, ἐπιλήψομαι θεοῦ μου ὑψίστου; εἴ καταλήψομαι αὐτὸν ἐν ὀλοκαυτώμασιν, ἐν μόσχοις ἐνιαυσίοις; εἰ δῶ πρωτότοκα κοιλίας μου ὑπὲρ ἀμαρτίας ψυχῆς μου;"

6.13.25 | Ἐκ δὲ προσώπου τοῦ θεοῦ

show who that is. But if there is no other than our Savior, Jesus Christ, who alone, after this prophecy, has come forth, then what is stopping anyone from agreeing with the truth of the prophecy, since it is fulfilled only in him? Indeed, he alone is the one who has appeared, born from the previously mentioned place of Bethlehem, and after the times of the prophecy, he took on human form, and with his coming, the things that were foretold were fulfilled.

6.13.23 | Indeed, not long after, each of the things that were prophesied met the Jewish nation with sadness, while to the other nations, the following things came according to the prophecies. This Savior and our Lord, having come from Bethlehem, was revealed as the one who was sent by the divine mind, thus speaking to all the insightful and God-fearing people. And it is indeed said how his origins have the divine pre-existence from the beginning and from ancient days, which would not fit with human nature.

6.13.24 | Next, the prophetic word, stepping back a little, again points out the description and removal of the old legal religion, speaking on behalf of the people: 'In what should I take hold of the Lord? How will I grasp my God, the Most High? Should I take hold of him with burnt offerings, with yearling calves? Should I give my firstborn for my sin, the fruit of my body for the sin of my soul?'

6.13.25 | And from the perspective of God,

τοιάνδε αύτοῖς τὴν ἀπόκρισιν ποιούμενος  
“εἰ ἀνηγγέλη σοὶ, ἄνθρωπε, καλόν; καὶ τί  
κύριος ἐκζητεῖ παρὰ σοῦ ἄλλ’ ἢ τοῦ ποιεῖν  
κρίμα καὶ ἀγαπᾶν ἔλεος, καὶ ἔτοιμον εἶναι  
πορεύεσθαι ὡπίσω κυρίου τοῦ θεοῦ σου;”

he gives them this answer: 'Has it been told to you, O man, what is good? And what does the Lord seek from you but to do justice, to love mercy, and to be ready to walk humbly with your God?'

6.13.26 | "Ἐχεις τοιγαροῦν κάνταῦθα ἐπὶ τῇ προφητευομένῃ τοῦ κυρίου ἐξ οὐρανῶν εἰς ἀνθρώπους καθόδῳ ὄμοιῳ καὶ κατὰ τὸ αὐτὸ πλεῖστα ὅσα σημαινόμενα, Ἰουδαίων ἀποβολὴν, ἐλέγχους τῶν ἀσεβειῶν αὐτῶν, καθαίρεσιν τῆς βασιλικῆς αὐτῶν μητροπόλεως, τῆς τε πάλαι πρότερον παρ' αὐτοῖς ἐπιτελουμένης κατὰ Μωσέα λατρείας παραίτησιν· ἔμπαλιν δὲ περὶ τῶν ἔθνῶν ἀγαθὰς ἐπαγγελίας, ἐπίγνωσιν θεοῦ, καινὸν τρόπον εὔσεβείας, νόμον τε νέον καὶ λόγον ἐκ μὲν τῆς Ἰουδαίων χώρας προελευσόμενον, εἰς πάντα δὲ τὰ ἔθνη διαδοθησόμενον, ἅπερ ὅποιον τέλος καὶ ὅποιαν ἔκβασιν τῶν λόγων μετὰ τὴν τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ παρουσίαν ἐπιδέδεκται, σοὶ καταλείπω σκοπεῖν. Ἀπὸ Ἀμβακούμ.

6.13.26 | "Therefore, you have here in the prophecy of the Lord coming from heaven to humans, many things that are signified: the downfall of the Jews, the rebukes of their wickedness, the removal of their royal city, and the rejection of the worship that had long been practiced by them according to Moses. But on the other hand, there are good promises for the nations, knowledge of God, a new way of piety, a new law, and a message that will come from the land of the Jews and will be spread to all the nations. What kind of end and what outcome these words will have after the coming of our Savior, Jesus Christ, I leave to you to consider." From Habakkuk.

## Section 14

6.14.1 | Καὶ ἀπεκρίθη κύριος πρός μέ, καὶ εἶπε, γράψον ὅρασιν σαφῶς ἐν πυξίῳ,  
ὅπως διώκῃ ὁ ἀναγινώσκων αὐτὰ, διότι ἔτι  
ὅρασις εἰς καιρὸν, καὶ ἀνατελεῖ εἰς πέρας,  
καὶ οὐκ εἰς κενόν. ἐὰν ὑστερήσῃ, ὑπόμεινον  
αὐτὸν, δτι ὁ ἐρχόμενος ἔχει καὶ οὐ μὴ  
χρονίσῃ. ἐὰν ὑποστείληται, οὐκ εύδοκεῖ ἡ  
ψυχὴ μου ἐν αὐτῷ, ὁ δὲ δίκαιος ἐκ πίστεως  
μου ζήσεται."

6.14.1 | And the Lord answered me and said, 'Write the vision clearly on a tablet, so that the one who reads it may run. For the vision is yet for an appointed time; it will speak at the end and will not lie. If it seems to delay, wait for it, because it will surely come; it will not be late. But if he shrinks back, my soul has no pleasure in him; but the righteous shall live by his faith.'

6.14.2 | Καὶ ἐνταῦθα διαρρήδην ἐρχόμενον  
ἔχειν τὸν προφητευόμενον θεσπίζει. τίς δ'

6.14.2 | And here it clearly proclaims that the one who is prophesied will come. Who

ἢν οὗτος ἡ ὁ ἀνωτέρω δηλωθεὶς κατὰ τὸ  
“εὐλογημένος ὁ ἐρχόμενος ἐν ὄνόματι  
κυρίου, θεὸς κύριος καὶ ἐπέφανεν ἡμῖν;  
τοῦτον δὲ οἵα φῶς τυγχάνοντα εἰς πέρας  
ἀνατελεῖν φησιν, ἐπὶ συντελείᾳ δηλαδὴ  
τῶν αἰώνων. Ὡς συνάδει καὶ Ζαχαρίας  
λέγων ίδού ἀνὴρ, ἀνατολὴ ὅνομα αὐτῷ, καὶ  
ὑποκάτωθεν αὐτοῦ ἀνατελεῖ.”

is this but the one mentioned above in the saying, 'Blessed is he who comes in the name of the Lord; God is the Lord, and he has appeared to us'? This one is said to be like a light rising at the end, at the completion of the ages. Zacharias also agrees, saying, 'Behold, a man, his name is the Rising Sun, and he will rise beneath him.'

6.14.3 | καὶ χρόνον ὑποσημαίνων ὁ αὐτὸς  
ἐπιλέγει “τὸ πρὸς ἐσπέραν ἔσται φῶς. ἐὰν  
ὑστερήσῃ, ὑπόμεινον αὐτόν. ἀνθ’ οὗ ὁ  
Ἀκύλας πεποίκηκεν “έὰν ἔὰν δὲ μελλήσῃ,  
προσδέχου αὐτὸν, ὅτι ἐρχόμενος ἥξει καὶ  
οὐ βραδυνεῖ.” τούτου δὲ μέμνηται καὶ ἡ  
πρὸς Ἐβραίους ἐπιστολὴ δ’ ὧν φησι “μὴ  
ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν, ἢτις  
ἔχει μεγάλην μισθαποδοσίαν. ὑπομονῆς  
γάρ ἔχετε χρείαν, ἵνα τὸ θέλημα τοῦ θεοῦ  
ποιήσαντες κομίσησθε τὴν ἐπαγγελίαν. ἔτι  
γάρ μικρὸν ὅσον ὅσον ὁ ἐρχόμενος ἥξει καὶ  
οὐ χρονιεῖ. ὁ δὲ δίκαιος ἐκ πίστεως μου  
ζήσεται, καὶ ἔὰν ὑποστείληται, οὐκ εύδοκεῖ  
ἡ ψυχὴ μου ἐν αὐτῷ. ’

6.14.3 | And marking the time, he also chooses to say, 'There will be light toward evening. If it seems to delay, wait for him.' Instead, Aquila has made it say, 'If he is about to come, wait for him, because the one coming will surely come and will not be late.' This is also remembered in the letter to the Hebrews, where it says, 'Therefore do not throw away your confidence, which has great reward. For you have need of patience, so that after you have done the will of God, you may receive the promise. For yet a little while, and he who is coming will come and will not delay. But the righteous shall live by his faith, and if he shrinks back, my soul has no pleasure in him.'

6.14.4 | καὶ ὅρα γε ὅπως διὰ τούτων  
ἀσαφῶς κείμενον τὸ προφητικὸν, διὰ τὸ  
καθ’ ὑπερβατὸν είρησθαι, ἐπὶ τὸ  
σαφέστερον ἡ ἐπιστολὴ διείληφεν.

6.14.4 | And see how the prophetic words, which were unclear because they were spoken in a lofty way, have been made clearer by the letter.

6.14.5 | ἡ μὲν γάρ τῆς προφητείας λέξις ‘ο  
ἐρχόμενος’ φησὶν ἥξει καὶ οὐ χρονίσει.’ καὶ  
ἐπιφέρει “έὰν ὑποστείληται, οὐκ εύδοκεῖ ἡ  
ψυχὴ μου ἐν αὐτῷ,” ὅπερ συναπτόμενον  
ἀνάγεσθαι δόξειεν ἀν ἐπὶ τὸν ἐρχόμενον  
καὶ οὐ χρονίζοντα, ὅπερ ἔστιν ἄτοπον. πῶς

6.14.5 | For the word of prophecy says, 'The one who is coming will come and will not delay.' And it adds, 'If he shrinks back, my soul has no pleasure in him,' which seems to connect with the one who is coming and not delaying, which is strange. For how can

γὰρ ἐπ' ἔκεινον ἀρμόσει τὸ λέγεσθαι μὴ εὐδοκεῖν ἐν αὐτῷ τὸν θεόν; ἀλλ' ἡ τῆς διαστολῆς παράθεσις ἐναλλάξασα τὴν τοῦ λόγου σύνταξιν τὴν διάνοιαν ἐσώσατο.

it be said that God does not take pleasure in him? But the arrangement of the words has changed the meaning and saved the thought.

6.14.6 | μετὰ γὰρ τὸ ἔτι μικρὸν ὅσον ὅσον ὁ ἐρχόμενος ἥξει καὶ οὐ χρονίσει" ἔξῆς συνῆψε τὸ "ο δὲ δίκαιος ἐκ πίστεως ζήσεται." εἶτα τὸ ἐν τῇ προφητείᾳ πρῶτον κείμενον ὑπέταξε δεύτερον ἐν τῷ "καὶ ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ." ἀπαξ γὰρ θεσπίσας ὁ λόγος διὰ τῆς προφητείας ὅτι δὴ τὸ φῶς τὸ πᾶσι τοῖς ἔθνεσιν ἐπηγγελμένον διὰ τῆς Χριστοῦ παρουσίας ὁψέ ποτε καὶ ἐσπέρας ἀνατελεῖ, καὶ οὐ διαψεύσεται."

6.14.6 | For after a little while, the one who is coming will come and will not delay," it then connects with "but the righteous shall live by his faith." Then it placed the first part of the prophecy second in the phrase, "and if he shrinks back, my soul has no pleasure in him." For once the word declared through the prophecy that indeed the light promised to all nations will rise at the coming of Christ, it will not be denied.

6.14.7 | (οὕτω γὰρ ἀντὶ τοῦ "καὶ οὐκ εἰς κενόν" ὁ Ἄκυλας ἡρμήνευσεν) ἔπειτα διὰ τὸ μέλλειν ὄψε καὶ ἐσπέρας ἔσεσθαι τὴν τοῦ προφητευομένου παρουσίαν εἰς ὑπομονὴν παρακαλέσας διὰ τοῦ "ἐὰν ὑστερήσῃ, ὑπόμεινον αὐτὸν, ἡ ἐὰν μελλήσῃ, προσδέχου αὐτὸν, ὅτι ὁ ἐρχόερχόμενος ἥξει καὶ οὐ μὴ χρονίσῃ," ἐπὶ τὴν πίστιν τῆς προρρήσεως τὸν ἀκροατὴν παρορμᾶς λέγων, ὃ δὴ τούτοις πιστεύων ἐξ αὐτῆς τῆς πίστεως αὐτοῦ δίκαιος ἀναδειχθεὶς τὴν κατὰ θεόν ζήσεται ζωὴν, ὡς ἔμπαλιν ὃ ἀπιστῶν, ἐν οἷς ἀν ὑποστείληται μὴ θαρσήσας, μηδὲ δὲ ἐμπιστεύσας τοῖς εἰρημένοις, οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ.

6.14.7 | For instead of 'and will not be in vain,' Aquila translated it. Then, because the coming of the one being prophesied will be late and in the evening, it encourages patience with 'if he shrinks back, wait for him,' or 'if he delays, expect him, for the one who is coming will come and will not delay.' It urges the listener to have faith in the prophecy, saying that the one who believes in this will be shown to be righteous through his own faith and will live a life according to God, while the one who does not believe, if he shrinks back and does not have courage, nor trusts in what has been said, my soul has no pleasure in him.

6.14.8 | ούκοῦν καὶ αὐτοὶ τούτοις ἀκολούθως ἐναλλάξαντες τὸ πρῶτον ὕστερον, καὶ μεταθέντες τὸ ὕστερον ἐπὶ τὸ πρῶτον, σώσομεν τὸν νοῦν τῆς λέξεως μετὰ τὸ "ὅτι ὁ ἐρχόμενος ἥξει καὶ οὐ

6.14.8 | Therefore, they also, by switching the first part to the end and placing the last part at the beginning, will preserve the meaning of the words by connecting 'for the one who is coming will come and will

χρονίσει" καθ' ὑπερβατὸν συνάπτοντες τὸ "ὸ δὲ μου ἐκ πίστεως ζήσεται,"

6.14.9 | καὶ τούτῳ ἐπιλέγοντες τὸ "έὰν ὑποστείληται, οὐκ εύδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ." ταύτῃ δὲ καὶ ὁ Ἀκύλας τῇ συντρέχει λέγων "έὰν μελλήσῃ, προσδέχου αὐτὸν, ὅτι ἐρχόμενος ἐλεύσεται καὶ οὐ βραδυνεῖ" ἵδοὺ νωχελευομένου, οὐκ εύθεια ἡ ψυχὴ μου ἐν αὐτῷ, καὶ δόκαιος ἐν πίστει αὐτοῦ ζήσεται. Απὸ τοῦ αὐτοῦ.

## Section 15

6.15.1 | "Κύριε, εἰσακήκοα τὴν ἀκοήν σου, καὶ ἐφοβήθην. βήθην. κύριε, κατενόησα τὰ ἔργα σου, καὶ ἔξεστην. ἐν μέσω δύο ζωῶν γνωσθήσῃ, ἐν τῷ ἐγγίζειν τὰ ἔτη ἐπιγνωσθήσῃ, ἐν τῷ παρεῖναι τὸν καιρὸν ἀναδειχθήσῃ, ἐν τῷ ταραχθῆναι τὴν ψυχήν μου ἐν ὄργῃ ἐλέους μνησθήσῃ. ὁ θεός ἐκ Θαιμὰν ἤξει, καὶ ὁ ἄγιος ἔξ ορους κατασκίου, δασέος. ἐκάλυψεν οὐρανοὺς ἡ ἀρετὴ αὐτοῦ καὶ τῆς αἰνέσεως αὐτοῦ πλήρης ἡ γῆ. καὶ φέγγος αὐτοῦ ὡς φῶς ἔσται· κέρατα ἐν χερσὶν αὐτοῦ, καὶ ἔθετο ἀγάπησιν κραταιάν ίσχύος αὐτοῦ. πρὸ προσώπου αὐτοῦ προπορεύσεται λόγος, καὶ ἔξελεύσεται εἰς πεδία."

6.15.2 | Ἐπαδούσας δὲ αὐτὸς ἐαυτοῦ, μᾶλλον δὲ τοῦ ἐμπνέοντος καὶ ἐνθεοπίζοντος ἐν αὐτῷ θείου πνεύματος, ὁ ἱερὸς προφήτης περὶ τοῦ προφητευομένου φήσαντος ὅτι "ἐρχόμενος ἤξει, καὶ οὐ μὴ χρονίσῃ, ὁ δὲ δίκαιος ἐκ πίστεως μου ζήσεται," πιστεύσας τε ὡς δίκαιος τῷ

not delay' with 'but my righteous one shall live by faith' in an unusual way.

6.14.9 | And by adding 'if he shrinks back, my soul has no pleasure in him,' Aquila also says, 'if he delays, expect him, for the one who is coming will come and will not be slow.' Look, when he is being lazy, my soul is not pleased with him, and the righteous will live by his own faith.

6.15.1 | Lord, I have heard your message, and I was afraid. I was amazed. Lord, I have considered your works, and I was astonished. In the midst of two lives, you will be known; when the years come near, you will be recognized; when the time is present, you will be revealed; when my soul is troubled in anger, you will remember mercy. God will come from Teman, and the Holy One will come from the mountain of the shadow, of the thick forest. His glory covered the heavens, and the earth was full of his praise. And his brightness will be like light; he has horns in his hands, and he placed strong love in his power. A message will go before him, and it will come out into the plains.

6.15.2 | When he was inspired by himself, and even more by the divine spirit that was breathing and revealing in him, the holy prophet spoke about the one who was to come, saying, 'the one who is coming will come, and will not delay, but the righteous will live by my faith.' Believing this as a

χρησμῷ, διὰ τῶν μετὰ χεῖράς φησι "κύριε, εἰσακήκοα τὴν ἀκοήν σου καὶ ἐφοβήθῃς" καὶ τὰ ἔξῆς δι' δι' ὃν σαφῶς θεὸν εἴς ἀνθρώπους ἥξειν καταγγέλλει. τίς δὲ ἂν οὗτος εἴη ὁ πάλαι γνωριζόμενος, ὕστερον δέ ποτε ἐν τῷ ἐγγίζειν τὰ ἔτη γνωσθησόμενος, καὶ κατὰ τὸν προφητευόμενον χρόνον ἀναδειχθησόμενος, ἢ ὁ αὐτὸς ἐκεῖνος ὁ προδηλωθεὶς δεύτερος τῶν ὅλων κύριος, ὁ καὶ τῇ προρρήσει ἀκολούθως ἐπὶ συντελείᾳ τῶν αἱώνων εἰς ἔξακουστον πᾶσιν ἀνθρώποις κηρυχθείς; τούτου δὴ οὖν τὰ ἀνάγραπτα ἐν τοῖς Ἱεροῖς εὐαγγελίοις ἔργα, τὴν ἐκ παρθένου δηλονότι οῦ ἀνείληφε σκήνους γένεσιν, καὶ "ὡς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἀρπαγμὸν ἡγήσατο τὸ εἶναι ἵσα θεῷ, ἀλλὰ ἐαυτὸν ἐκένωσε μορφὴν δούλου λαβών," τάς τε ἐπιτελεσθείσας αὐτῷ εἰς ἀνθρώπους παραδοξοποιίας καὶ τὰ κατ' αὐτοῦ γε τετολμημένα τῷ Ίουδαίων ἔθνει τοῖς τῆς ψυχῆς ὄφθαλμοῖς προλαβὼν, τά τε μέλλοντα συμβήσεσθαι κεκαθαρμέναις ταῖς διανοίαις παρὰ τοῦ διδάσκοντος αὐτὸν θείου πνεύματος μαθὼν, ἐκστῆναι ὁ προφήτης ἐπὶ τοῖς ἀκουσθεῖσι καὶ πεφοβῆσθαι ὅμοιογενεῖ φάσκων κύριε, εἰσακήκοα τὴν ἀκοήν σου, καὶ ἐφοβήθην· κύριε, κατενόησα τὰ ἔργα σου, καὶ ἔξεστην.'

6.15.3 | ὁ σωτὴρ δὲ καὶ κύριος ἡμῶν αὐτὸς οὗτος ὁ τοῦ θεοῦ λόγος "ἐν μέσῳ δύο ζωῶν ἐγνώσθη" πληθυντικῶς ἐνταῦθα καὶ περισπωμένως τῶν ζωῶν ἀπὸ ἐνικοῦ τοῦ τῆς ζωῆς ὄνόματος ἔξακουομένων.

6.15.4 | οὐ γάρ παροξυτόνως τῶν ζωῶν ἀπὸ οὐδετέρου ἔρου τοῦ ζώου λέγεται,

righteous person, he says with his hands, 'Lord, I have heard your message, and I was afraid,' and the following words clearly announce that God will come to people. Who could this be, the one known long ago, later recognized when the years come near, and revealed at the prophesied time? Or is he the same one, the second Lord of all, who was proclaimed in the prophecy to be announced to all people at the end of the ages? Therefore, these written works in the holy gospels show the birth from a virgin, clearly indicating where he took on human form, and 'though he was in the form of God, he did not consider being equal to God something to hold on to, but he emptied himself, taking the form of a servant.' He performed wonders for people and anticipated the boldness of the Jews with the eyes of their souls, knowing the things that would happen in the future, having learned from the divine spirit that taught him. The prophet was astonished at what he heard and was afraid, saying, 'Lord, I have heard your message, and I was afraid; Lord, I have considered your works, and I was astonished.'

6.15.3 | But this Savior and Lord of ours, the Word of God, was 'known in the midst of two lives.' Here, the plural form is used, and it is emphasized that there are many lives, instead of just the singular name of life.

6.15.4 | For it is not said sharply about the lives from another source of life, but rather

άλλα ζωῶν περισπωμένως ἀπὸ πιληθυντικῆς εὐθείας τῆς αἱ ζωαὶ. δύο οὖν, φησὶ, ζωῶν μέσον γνωσθήσῃ. μιᾶς γὰρ οὕσης τῆς κατὰ θεὸν ζωῆς, καὶ θατέρας τῆς κατὰ ἄνθρωπον, καὶ τῆς μὲν θνητῆς, τῆς δὲ ἀιδίου, ἀμφοτέρων εἰκότως ὁ κύριος διὰ πείρας ἐλθὼν ἐν μέσῳ δύο ζωῶν γνωσθῆναι λέγεται κατὰ τὴν τῶν ὁ ἐρμηνείαν· κατὰ γὰρ τὸν Ἀκύλαν οὐχ οὕτως, ἀλλ' "ἐν τῷ ἔγγίξεν τὰ ἔτη ζώωσον αὐτό" εἴρηται.

it speaks of lives in the plural, as the lives are many. Therefore, it says, 'he will be known in the midst of two lives.' For there is one life according to God, and another according to man, one mortal and the other immortal. The Lord is said to have come to be known in the midst of these two lives through experience, according to the interpretation of the one who explains it. For according to Akylas, it is not said this way, but rather, 'when the years come near, I will live.'

6.15.5 | τί δὲ αὐτὸ ἡ τὸ κάτεργόν σου φησί; καὶ ὁ Θεοδοτίων δέ φησιν "ἐν μέσῳ ἑτῶν ζώωσον αὐτόν," καὶ ὁ Σύμμαχος ἐντὸς τῶν ἐνιαυτῶν ἀναζώωσον αὐτόν" ἐκδέδωκε. πάντες οὖν "ζώωσον αὐτόν εἰπόντες σαφῶς ὅτι μὴ περὶ οἰον ἀλόγων τινῶν ἡ λογικῶν ζώων ὁ λόγος τυγχάνει παρέστησαν.

6.15.5 | What does this mean, or what is your interpretation? And Theodotion says, 'when the years come near, I will live,' and Symmachus has, 'within the years, I will bring him to life.' Therefore, all say 'I will bring him to life,' clearly indicating that the word is not about some irrational or rational animals.

6.15.6 | διὸ παρὰ τοῖς ὁ λεγομένου μένου τοῦ "ἐν μέσῳ δύο ζωῶν γνωσθήσῃ" οὐ κατὰ τοὺς πρὸ ἡμῶν ἔξειλήφαμεν, ἀλλὰ δύο ζωὰς τοῦ προφητευομένου δηλοῦσθαι ἔφαμεν, μίαν μὲν τὴν ἐνθεον, θατέραν δὲ τὴν ἄνθρωπίνην.

6.15.6 | Therefore, regarding the saying 'he will be known in the midst of two lives,' we have not taken it according to those before us, but we have said that it shows two lives of the one being prophesied: one divine and the other human.

6.15.7 | τούτοις ὁ προφήτης ἐπιλέγει "ἐν τῷ ταραχθῆναι τὴν ψυχήν μου ἐν ὄργῃ ἐλέους μνησθήσῃ," διδάσκων ὅτι τὸν τοῦ πάθους τοῦ προφητευομένου καιρὸν συνιδῶν τῷ πνεύματι τεθορύβητο. πλὴν ἀλλ' ἐν αὐτῷ τούτῳ, φησὶ, τῷ καιρῷ ἐφ' ᾧ τὴν ψυχὴν ἐταράχθην, ὄργῆς τοῖς ἄνθρωποις οὐδεπώποτε ἄλλοτε ἐπαιωρηθείσης διὰ τὰς τολμηθείσας κατὰ τοῦ κυρίου δυσσεβείας, ἐλέους αὐτὸς ὁ

6.15.7 | Here the prophet adds, 'when my soul is troubled in anger, you will remember mercy,' teaching that, seeing the time of the suffering of the one being prophesied, his spirit was disturbed. However, he says that at this time, when my soul was troubled, there was never another time when anger against humans was stirred because of the wickedness done against the Lord. Instead, the most

φιλανθρωπότατος κύριος ἀντὶ ὄργῆς  
έμνήσθη, ὡς ἀν ἀγαθοῦ τυγχάνων πατρὸς  
υἱός.

6.15.8 | τὸ γοῦν πάθος αύτοῦ τῷ παντὶ<sup>1</sup>  
κόσμῳ σωτηρίας τῆς κατὰ θεὸν καὶ ἐλέους  
κατέστη αἴτιον. τούτοις ἐπιλέγεται "ὁ θεὸς  
ἀπὸ Θαιμάν ἥξει." τὸ δὲ Θαιμάν  
μεταλαμβάνεται εἰς τὴν Ἑλλάδα φωνὴν  
συντέλεια, ὡς μηδὲν διαφέρειν εἰ σαφῶς  
ἐλέγετο "ὁ θεὸς ἐπὶ συντελείᾳ ἥξει." ἐπὶ γὰρ  
συντελείᾳ τοῦ αἰώνος καὶ ἐν ταῖς ἑσχάταις  
ταύταις ἡμέραις ἐπέφρανεν ἡμῖν ἡ τοῦ θεοῦ  
τῶν ὅλων διὰ τοῦ σωτῆρος ἡμῶν  
εὔεργεσία.

6.15.9 | τάχα δὲ καὶ τὴν δευτέραν αύτοῦ  
καὶ ἔνδοξον ἐν τούτοις ἄφιξιν θεσπίζει,  
ὡστε ἀπὸ ἐτέρας ἀναγινώσκεσθαι ἀρχῆς  
τὰ ἀπὸ τοῦ ὁ θεὸς ἀπὸ Θαιμάν ἥξει," ὡς ἐπὶ<sup>2</sup>  
συντελείᾳ τοῦ αἰώνος ἥξοντος αὐτοῦ ἀπὸ  
τῶν κατὰ τὰ νότια μέρη τοῦ οὐρανοῦ·  
μεταλαμβάνεται γὰρ Θαιμάν εἰς τὸν νότον.

6.15.10 | διόπερ ὁ Θεοδοτίων τοῦτον  
ἐρμηνεύει τὸν τρόπον "ὁ θεὸς ἀπὸ νοτίου  
ἥξει." τὸ δὲ ἐξῆς εἰρημένον "καὶ ὁ ἄγιος ἐξ  
ὅρους κατασκίου, δασέος," νοήσεις,  
παραθεὶς τὰς οὕτως ἔχουσας ἐν τῷ  
Ζαχαρίᾳ φωνὰς ἐώρακα τὴν νύκτα, καὶ  
ίδοὺ ἀνὴρ ἐπιβεβηκὼς ἐπὶ ἵππον πυρρὸν,  
καὶ οὗτος εἰστήκει ἀνὰ μέσον τῶν ὄρέων  
τὸν κατασκίων."

6.15.11 | τοῦτον γοῦν τὸν ἐπιβεβηκότα ἐπὶ<sup>3</sup>  
ἵππον πυρρὸν, καὶ ἐστῶτα ἀνὰ μέσον τῶν  
ὄρέων τῶν κατασκίων, αὐτὸν ἡγοῦμαι  
εἶναι τὸν ἐν τῇ μετὰ χεῖρας δηλούμενον

compassionate Lord remembered mercy  
instead of anger, as a son of a good father  
would.

6.15.8 | Indeed, his suffering became the  
cause of salvation and mercy from God for  
the whole world. To this, it is added, 'God  
will come from Teman.' The word Teman is  
translated into Greek as 'the end,' meaning  
it does not differ if it is clearly said, 'God  
will come at the end.' For at the end of the  
age and in these last days, the goodness of  
God for all through our Savior has  
appeared to us.

6.15.9 | Perhaps he also proclaims his  
second and glorious coming in these words,  
so that it can be read from another  
beginning: 'God will come from Teman,'  
meaning that at the end of the age, he will  
come from the southern parts of heaven;  
for Teman is translated as 'the south.'

6.15.10 | Therefore, Theodotion interprets  
this way: 'God will come from the south.'  
The next part says, 'and the holy one will  
come from the shadowy, thick mountains.'  
You will understand this by referring to the  
words in Zechariah, where I saw at night,  
and behold, a man riding on a red horse,  
and he was standing among the mountains  
that were shadowy.

6.15.11 | I believe that the one riding on the  
red horse and standing among the shadowy  
mountains is the one mentioned in the  
prophecy, which says that the holy one will

προφητείᾳ, φασκούσῃ τὸν ἄγιον ἥξειν ἐξ ὄρους κατασκίου, δασέος, ἐν ἐκατέροις γοῦν ὅρῃ κατάσκια λέλεκται, καὶ ἡγοῦμαι τοῦ παραδείσου τοῦ θεοῦ τυγχάνειν, ὃν ἐφύτευσεν ἐν Ἐδὲμ κατὰ ἀνατολὰς, ἢ καὶ τῆς ἐπουρανίου Ἱερουσαλήμ. "ὅρῃ γὰρ κύκλῳ αὐτῆς, καὶ κύριος κύκλῳ τοῦ λαοῦ αὐτοῦ.

6.15.12 | ταῦτα γοῦν διὰ τὸ πλήρη τυγχάνειν θείων δυνάμεων καὶ πνευμάτων ἀγίων ὡς ἀν σύμφυτα καὶ ἀμφιλαφῇ κατάσκια λέγεται. ἀλλ' ἐν μὲν τῷ Ζαχαρίᾳ σαφῶς ἀνὴρ ἐποχούμενος ἵππῳ πυρρῷ θεωρεῖται, οὕτω τῆς τοῦ σωτῆρος ἡμῶν ἐνανθρωπήσεως καὶ τῆς σαρκὸς, ἢ ἐπωχήσατο, δηλουμένης ἐνταῦθα δὲ ὁ θεὸς καὶ ἄγιος ὧνόμασται.

6.15.13 | ὡς γὰρ ἐκ θεοῦ εἰς ἀνθρώπους τὴν ἄφιξιν πεποιημένος, καὶ ὡς ἀν ἐκ τῶν θειοτέρων χωρίων ἐπιφοιτήσας, λέγεται "ὁ θεὸς ἀπὸ Θαιμάν ἥξει, καὶ ὁ ἄγιος ἐξ ὄρους κατασκίου, δασέος." εἴτα ἔξῆς ἐπιλέγει "ἐκάλυψεν οὐρανοὺς ἡ ἀρετὴ αὐτοῦ, καὶ τῆς αἰνέσεως αὐτοῦ πλήρης ἡ γῆ, καὶ φέγγος αὐτοῦ ὡς φῶς ἔσται."

6.15.14 | δι' ὃν ὁμοῦ ἡ τε εἰς οὐρανοὺς ἔνδοξος αὐτοῦ βασιλείᾳ παρίσταται καὶ ἡ μετὰ ταῦτα γενομένη τε καὶ ἐπὶ πλέον γενησομένη εἰς πᾶσαν τὴν γῆν τῆς περὶ αὐτοῦ διδασκαλίας αἴνεσις. τὸ δὲ 'κέρατα ἐν ταῖς χερσὶν αὐτοῦ' τῆς βασιλείας αὐτοῦ τὰ σύμβολα δηλοῦ, δι' ὃν κεράτων τὰς ἀοράτους καὶ ἀντικειμένας δυνάμεις ὀθούμενος καὶ κερατίζων ἀπελαύνει. ἀκολούθως τούτοις ἐπιλέγει "καὶ ἔθετο

come from the thick, shadowy mountain. Each of these mountains is called shadowy, and I think it refers to the paradise of God, which he planted in Eden toward the east, or even to the heavenly Jerusalem. 'For there are mountains all around it, and the Lord is all around his people.'

6.15.12 | These things are called shadowy because they are full of divine powers and holy spirits, as if they are naturally and abundantly shadowy. But in Zechariah, a man riding on a red horse is clearly seen, thus showing the incarnation of our savior and the flesh he took on. Here, God and the holy one are named.

6.15.13 | For as he has made his arrival from God to humans, and as if he has come from the more divine places, it is said, 'God will come from Teman, and the holy one from the thick, shadowy mountain.' Then it continues, 'His glory covered the heavens, and the earth is full of his praise, and his brightness will be like light.'

6.15.14 | Through these, both his glorious kingdom in the heavens stands, and the praise of his teachings that will come to all the earth. The phrase 'horns in his hands' shows the symbols of his kingdom, by which he drives away and pushes back the unseen and opposing powers. Following this, it says, 'And he set a strong love of his power.'

άγάπησιν κραταιὰν ἰσχύος αὐτοῦ.”

6.15.15 | καὶ τῆς γε εἰς ἀνθρώπους κραταιᾶς διαθέσεως αὐτοῦ καὶ ἀγάπης δεῖγμα μέγιστον ἦν τὸ ‘πρὸ προσώπου αὐτοῦ πορευθῆναι λόγον,’ δηλονότι τὸν σωτήριον καὶ εὐαγγελικὸν, ἔξελθόντα τε τοῦτον διαδραμεῖν εἰς πεδία, ὡστε ἐν ὀλίγῳ πᾶσαν πληρῶσαι τὴν οἰκουμένην τῆς ὑπ’ αὐτοῦ προξενηθείσης ἄπασιν ἀνθρώποις σωτηρίας ἀκολούθως τῇ προφητείᾳ φησάσῃ “πρὸ πρὸ προσώπου αὐτοῦ προπορεύσεται λόγος, καὶ ἔξελεύσεται εἰς πεδία.” κατὰ τὴν δευτέραν δὲ αὐτοῦ παρουσίαν ἔτι μᾶλλον καὶ κυριώτερον ὁ λόγος αὐτοῦ πέρας ἐπιθήσει τοῖς τε εἰρημένοις καὶ τοῖς ἔξης ἐπιφερομένοις, ἀ καὶ οὐ νῦν ἔξετάζειν καιρός. Ἀπὸ τοῦ Ζαχαρίου.

## Section 16

6.16.1 | “Τάδε λέγει κύριος παντοκράτωρ, ὅπίσω δόξης ἀπέσταλκέ με ἐπὶ τὰ ἔθνη τὰ σκυλεύσαντα ὑμᾶς· διότι ὁ ἀπτόμενος ὑμῶν, ὃς ὁ ἀπτόμενος τῆς κόρης τοῦ ὀφθαλμοῦ αὐτοῦ. διότι ἴδοὺ ἐγὼ ἐπιφέρω τὴν χεῖρά μου ἐπ’ αὐτοὺς, καὶ ἔσονται σκῦλα τοῖς δουλεύσασιν αὐτοῖς, καὶ γνώσεσθε ὅτι κύριος παντοκράτωρ ἔξαπέσταλκέ με.”

6.16.2 | Κύριος αὐτὸς ὁ παντοκράτωρ ἐν τούτοις ἔαυτὸν ἀπεστάλθαι φησὶ, καὶ τὸν ἀποστείλαντα ὅστις εἴη διδάσκει, λέγων ‘καὶ γνώσεσθε ὅτι κύριος παντοκράτωρ ἔξαπέσταλκέ με.’ ούκοῦν καὶ ἐνταῦθα δύο σαφῶς ἔχεις μια χρωμένους προσηγορίᾳ, ‘τὸν τε ἀποστείλαντα κύριον

6.15.15 | And indeed, the greatest proof of his powerful disposition and love for humans was the saying, 'A word will go before his face,' clearly referring to the saving and good news that will run into the fields, so that in a short time it will fill the whole world with the salvation he has brought to all people, as the prophecy says, 'A word will go before his face, and it will come out into the fields.' In his second coming, his word will set a limit on both the things mentioned and those that will follow, which is not the time to examine now. From Zechariah.

6.16.1 | Thus says the Lord Almighty, 'I have been sent behind the glory to the nations that have plundered you; for whoever touches you touches the apple of his eye. For behold, I will lift my hand against them, and they will become plunder for those who served them, and you will know that the Lord Almighty has sent me.'

6.16.2 | The Lord himself, the Almighty, says that he has sent himself, and he teaches who the one who sent him is, saying, 'And you will know that the Lord Almighty has sent me.' Therefore, here you clearly have two using the same name, both the one who sends, the Lord Almighty, and

παντοκράτορα καὶ τὸν ἀποστελλόμενον  
διμώνυμον τῷ ἀποστείλαντι.

6.16.3 | τίνα δ' ἂν ἔτερον ρον εἴποις τὸν  
ἀποστελλόμενον ἢ τὸν διὰ πλειόνων ἡμῖν  
προηγορευμένον θεὸν λόγον, πρὸς τοῦ  
πατρὸς ἀπεστάλθαι ὅμολογοῦντα, σαφῶς  
δὲ εἰρηκότα "όπίσω δόξης ἀπέσταλκέ με;"  
δηλῶν ὅτι προύπαρχων ἐν δόξῃ τῇ παρὰ  
τῷ πατρὶ μετὰ ταῦτα ἀπέσταλτο ἐπὶ τὰ  
ἔθνη τὰ σκυλεύσαντα ὑμᾶς· ἐπὶ γὰρ τὰ  
πρότερον ἔχθρὰ καὶ πολέμια τοῦ λαοῦ τοῦ  
θεοῦ ἔθνη ἀποσταλεὶς ὁ τοὺς θεοῦ λόγος  
ταῦθ' ὑφ' ἐαυτὸν ἡγάγετο, σκυλεύσας αὐτὰ  
διὰ τῶν αὐτοῦ μαθητῶν, οἵτινες ἥσαν  
μέρος τοῦ ἐκ περιτομῆς λαοῦ, ὅντινα πάλαι  
καταδεδούλωντο τὰ ἔθνη σκυλεύσαντα  
αὐτὸν τῇ οἰκείᾳ εἰδωλολατρίᾳ.

6.16.4 | ταῦτ' οὖν φησι πείσεσθαι τὰ ἔθνη  
ἄπερ διατέθεικεν. ὡς γὰρ τὸν λαὸν τοῦ  
θεοῦ τῆς πατρώας εύσεβείας  
μεταστησάμενα σκῦλα τοῖς ἴδιοις δαίμοσι  
κατεστήσαντο, οὕτω ποτὲ καὶ αὐτὰ τῆς  
πατρικῆς είδωλο λάτριας πρὸς τῶν πάλαι  
δεδουλευκότων αὐτοῖς σκυλευθήσονται,  
καὶ ὑπὸ τὸν ζυγὸν τῆς καθ' Ἐβραίους  
εύσεβείας μεταστήσονται. τοῦτο δὲ  
ἔσεσθαι φησιν ὁ κύριος δι' ἐαυτοῦ ἐπὶ τῷ  
τοιῷδε κατορθώματι πρὸς τοῦ πατρὸς  
ἀπεσταλησμένου.

6.16.5 | εἴποι δ' ἂν τις καὶ νοητάς τινας καὶ  
άοράτους δυνάμεις ἔθνη νῦν ὄνομάζεσθαι  
τὰ σκυλεύσαντα καὶ αἱχμαλωτεύσαντα τὰς  
τῶν ἀνθρώπων ψυχὰς, ὃν ψυχῶν οὕτω  
φησὶ κήδεσθαι ὁ φιλάνθρωπος τοῦ θεοῦ  
λόγος ὡσεί τις ἴδιας ὄφθαλμοῦ κόρης· καὶ  
δεῖγμα τῆς τοιᾶσδε αὐτοῦ περὶ τὸ τῶν

the one being sent, who shares the same  
name as the sender.

6.16.3 | Who else could you call the one  
being sent except the word of God, which  
was foretold to us by many, agreeing that  
he was sent from the Father, clearly saying,  
'I have been sent behind the glory'? This  
shows that he existed in the glory with the  
Father before being sent to the nations that  
plundered you. For the word of God was  
sent against the earlier enemies and foes of  
the people of God, leading them to plunder  
through his own disciples, who were part  
of the people of the circumcision, whom the  
nations had long oppressed by their own  
idolatry.

6.16.4 | Therefore, he says that the nations  
will be forced to do what he has arranged.  
Just as the people of God were made to  
serve their own demons by being taken  
away from their ancestral piety, so too will  
they be plundered by the idolatry of their  
ancestors, which they had long served.  
They will be placed under the burden of the  
Jewish piety. This, the Lord says, will  
happen through himself in this way when  
he is sent to the Father.

6.16.5 | If someone were to say that there  
are certain invisible and spiritual powers  
that now call the nations those who have  
plundered and captured the souls of  
humans, the loving word of God cares for  
those souls as if they were the pupil of his  
own eye. And this shows how he takes care

άνθρωπων γένος κηδεμονίας τὸ μῆδ’  
ύποστειλασθαι αὐτὸν, θεοῦ λόγον ὅντα καὶ  
ἐν δόξῃ τῇ παρὰ τῷ πατρὶ τυγχάνοντα, τὴν  
εἰς ἀνθρώπους ἐπιδημίαν τε καὶ οἰκονομίαν  
ἀναδέξασθαι. Ἀπὸ τοῦ αὐτοῦ.

## Section 17

6.17.1 | “Τέρπου καὶ εὐφραίνου, θύγατερ  
Σιῶν, διότι ἴδοὺ ἔγῳ ἔρχομαι, καὶ  
κατασκηνώσω ἐν μέσῳ σου, λέγει κύριος,  
καὶ καταφεύξονται ἔθνη πολλὰ ἐπὶ τὸν  
κύριον ἐν τῇ ἡμέρᾳ ἑκείνῃ, καὶ ἔσονται  
αὐτῷ εἰς λαόν, καὶ κατασκηνώσω ἐν μέσῳ  
σου, καὶ γνώσῃ ὅτι κύριος παντοκράτωρ  
ἔξαπέσταλκέ με πρὸς σέ.”

6.17.2 | Ἐπεὶ πρόκειται νῦν τὸ δεύτερον  
αἴτιον ἐκ τῶν προφητῶν ἀποδεῖξαι  
ἀνθρώποις μέλλον ἐπὶ γῆς συμπλιτεύεσθαι,  
οἵμαι τούτου παραστατικὸν εἶναι καὶ τὴν  
παροῦσαν προφητείαν, ὡς διὰ τὸ  
πρόδηλον μηδὲ πλείονος ἔξεργασίας  
δεῖσθαι. τηρήσεις δὲ ὅτι καὶ τὴν αἴτιαν  
αῦθις τῆς ἀφίξεως αὐτοῦ δηλοῖ ἐν οἷς φησι  
“καὶ καταφεύξονται ἔθνη πολλὰ ἐπὶ τὸν  
κύριον ἐν τῇ ἡμέρᾳ ἑκείνῃ, καὶ ἔσονται  
αὐτῷ εἰς λαόν.”

6.17.3 | ταῦτα δὲ ὁ λόγος τὴν θυγατέρα  
Σιῶν εὐαγγελίζεται, οὕτω τὴν ἐκκλησίαν  
τού θεοῦ προσαγορεύων, διὰ τὸ τῆς  
ἐπουρανίου Ἱερουσαλήμ θυγατέρα εἶναι  
δοκεῖν, οὕσης ἑκείνης τῶν ἀγίων, κατὰ τὸν  
ἱερὸν ἀπόστολον.

6.17.4 | ἢ καὶ ἄλλως θυγάτηρ Σιῶν ἢ  
ἐκκλησία Χριστοῦ λεχθείη ἀν, ὡς ἀν ἐκ τῆς

of humanity, not even allowing himself to be withdrawn, being the word of God and existing in glory with the Father, while also revealing his presence and management among people.

6.17.1 | Rejoice and be glad, daughter of Zion, for look, I am coming, and I will dwell in your midst, says the Lord. Many nations will seek refuge in the Lord on that day, and they will be his people, and I will dwell in your midst, and you will know that the Lord Almighty has sent me to you.

6.17.2 | Since it is now necessary to show the second reason from the prophets that people will gather on earth, I think this current prophecy serves as a clear example, as it does not need further explanation. And you will see that it also indicates the reason for his coming when it says, 'Many nations will seek refuge in the Lord on that day, and they will be his people.'

6.17.3 | These things the word proclaims to the daughter of Zion, thus calling the church of God, because it seems to be the daughter of the heavenly Jerusalem, which is one of the saints, according to the holy apostle.

6.17.4 | Or in another way, the church of Christ could also be called the daughter of

προτέρας συναγωγῆς τῶν ἐκ περιτομῆς διά τε ἀπόστολων καὶ εὐαγγελιστῶν ὑποστᾶσα, οἵ καὶ γεννήματα ἐτύγχανον μητρὸς τῆς ἀπορριφείσης διὰ τὰς οἰκείας δυσσεβείας, καὶ χήρας γεγενημένης διὰ τὸ ἀπελάσαι τὸν ἄνδρα, διὰ τῶν προφητῶν ἐπιμεψάμενον αὐτῇ καὶ φήσαντα "οὐχ ὡς ἄνδρα με ἔκάλεσας καὶ πατέρα καὶ ἀρχηγὸν τῆς παρθενίας σου;" ὃς καὶ τοῖς ἐξ αὐτῆς γενομένοις τὸν τρόπον τῆς μητρὸς διαβάλλων φησὶ "ποῖον τοῦτο τὸ βιβλίον τοῦ ἀποστασίου τῆς μητρὸς ὑμῶν, ὡς ἔξαπέστειλα αὐτήν;" καὶ πάλιν "κριθῆτε πρὸς τὴν μητέρα ὑμῶν, κριθῆτε, ὅτι αὕτη οὐ γυνή μου, κάγὼ οὐκ ἀνήρ αὐτῆς."

Zion, as it has come from the earlier assembly of those from the circumcision through the apostles and evangelists. They were the offspring of the mother who was rejected because of her own wickedness and became a widow for sending away her husband. The prophets also accused her, saying, 'Did you not call me husband and father and leader of your virginity?' He also speaks of those born from her, saying, 'What is this book of the divorce of your mother, which I sent her away with?' And again, 'You will be judged against your mother; you will be judged, for she is not my wife, and I am not her husband.'

6.17.5 | είκότως δῆτα ὡς ἀν τὴν μητέρα ἀπαρνησαμένους τοῦ κυρίου τὴν θυγατέρα ἡ παροῦσα προφητεία εύαγγελίζεται τὴν αὐτοῦ τοῦ κυρίου παρουσίαν. εἴη δ' ἀν αὕτη ἡ ἔξ ἔθνῶν ἐκκλησία, ἐν χώρᾳ θυγατρὸς τῆς προτέρας διὰ τοὺς ἀποστόλους τοῦ σωτῆρος ἡμῶν λελογισμένη. Ἀπὸ τοῦ αὐτοῦ.

6.17.5 | It is fitting that the current prophecy proclaims the presence of the Lord, as those who have rejected the mother of the Lord have also rejected her daughter. This church from the nations would be considered in the land of the daughter of the earlier assembly, through the apostles of our Savior.

## Section 18

6.18.1 | "Ιδοὺ ἡμέραι ἔρχονται τοῦ κυρίου, καὶ διαμερισθήσονται τὰ σκῦλά σου ἐν σοὶ, καὶ ἐπισυνάξω πάντα τὰ ἔθνη ἐπὶ Ιερουσαλὴμ είς πόλεμον, καὶ ἀλώσεται ἡ πόλις, καὶ διαρπαγήσονται αἱ οἰκίαι, καὶ αἱ γυναικες μολυνθήσονται, καὶ ἔξελεύσεται τὸ ἥμισυ τῆς πόλεως ἐν αἷχμαλωσίᾳ, οἵ δὲ κατάλοιποι τοῦ λαοῦ μου οὐ μὴ ἔξολοθρευθῶσι, καὶ ἔξελεύσεται κύριος, καὶ παρατάξεται ἐν τοῖς ἔθνεσιν ἑκείνοις, καθὼς ἡμέρα παρατάξεως αὐτοῦ ἐν ἡμέρᾳ πολέμου.

6.18.1 | Behold, the days are coming of the Lord, and your possessions will be divided among you. I will gather all the nations against Jerusalem for battle, and the city will be captured, and the houses will be plundered, and the women will be violated. Half of the city will go out into captivity, but the rest of my people will not be destroyed. The Lord will go out and fight against those nations, as on the day of battle.

6.18.2 | καὶ στήσονται οἱ πόδες αὐτοῦ ἐν τῇ ἡμέρᾳ ἑκείνῃ ἐπὶ τὸ ὅρος τῶν ἔλαιῶν τὸ κατέναντι Ἱερουσαλὴμ ἐξ ἀνατολῶν, καὶ σχισθήσεται τὸ ὅρος τῶν ἔλαιῶν, τὸ ἥμισυ αὐτοῦ πρὸς ἀνατολὰς καὶ τὸ ἥμισυ αὐτοῦ πρὸς θάλασσαν, χάος μέγα σφόδρα, καὶ κλινεῖ τὸ ἥμισυ τοῦ ὅρους πρὸς τὸν βορρᾶν καὶ τὸ ἥμισυ αὐτοῦ πρὸς νότον 2 καὶ ἐμφραχθήσεται ἡ κοιλὰς τῶν ὄρέων μου, καὶ ἐγκολληθήσεται ἡ φάραγξ ὄρέων Ἰως Ἀσαὴλ, καὶ ἐμφραχθήσεται ἔται ὃν τρόπον ἐνεφράγη ἀπὸ προσώπου τοῦ σεισμοῦ ἐν ἡμέραις Ὁζίου βασιλέως Ἰούδα. καὶ παρέσται κύριος ὁ θεός μου καὶ πάντες οἱ ἄγιοι μετ' αὐτοῦ. καὶ ἔσται ἐν ἑκείνῃ τῇ ἡμέρᾳ, οὐκ ἔσται φᾶς, ἀλλὰ ψῦχος καὶ πάγος ἔσται μίαν ἡμέραν.

6.18.2 | And his feet will stand on that day on the Mount of Olives, which is opposite Jerusalem to the east. The Mount of Olives will be split in two, half toward the east and half toward the sea, a great and mighty chaos. The half of the mountain will lean toward the north and the other half toward the south. The valley of my mountains will be filled, and the gorge of the mountains will reach to Azal. It will be blocked as it was blocked because of the earthquake in the days of King Uzziah of Judah. And the Lord my God will come, and all the holy ones with him. And it will be on that day, there will be no light, but cold and frost will be one day.

6.18.3 | καὶ ἡ ἡμέρα ἑκείνη γνωστὴ τῷ κυρίῳ, καὶ οὐχ ἡμέρα, καὶ οὐχὶ νὺξ, τὸ πρὸς ἐσπέραν ἔσται φῶς, καὶ ἔσται ἐν τῇ ἡμέρᾳ ἑκείνῃ, ἔξελεύσεται ὕδωρ ζῶν ἐξ Ἱερουσαλήμ. τὸ ἥμισυ αὐτοῦ εἰς τὴν θάλασσαν τὴν πρώτην καὶ τὸ ἥμισυ αὐτοῦ εἰς τὴν θάλασσαν τὴν ἐσχάτην. ἐν θέρει καὶ ἐν ἔαρι ἔσται οὕτως. καὶ ἔσται κύριος εἰς βασιλέα ἐπὶ πᾶσαν τὴν γῆν, ἐν τῇ ἡμέρᾳ ἑκείνῃ ἔσται κύριος εῖς, καὶ τὸ ὄνομα αὐτοῦ ἐν, κυκλοῦν πᾶσαν τὴν γῆν καὶ τὴν ἔρημον.”

6.18.3 | And that day will be known to the Lord, not day and not night, but toward evening there will be light. And on that day, living water will flow out from Jerusalem. Half of it toward the first sea and half of it toward the last sea. It will be in summer and in spring like this. And the Lord will be king over all the earth; on that day the Lord will be one, and his name one, circling all the earth and the wilderness.

6.18.4 | Μετὰ τὴν πρώτην πολιορκίαν τῆς Ἱερουσαλήμ καὶ τὴν παντελῆ καθαίρεσιν αὐτῆς καὶ ἐρήμωσιν τὴν ὑπὸ Βαβυλωνίων καὶ μετὰ τὴν ἀπὸ τῆς πολεμίας γῆς ἐπὶ τὴν οἰκείαν ἐπάνοδον, τὴν ἐπὶ Κύρου τοῦ Περσῶν βασιλέως γενομένην, ἄρτι τῆς Ἱερουσαλήμ ἀνεγηγερμένης, ἀνανεωθέντος δὲ τοῦ ἀγιάσματος καὶ τοῦ πρὸς αὐτῷ

6.18.4 | After the first siege of Jerusalem and its complete destruction and desolation by the Babylonians, and after the return from the war-torn land to their own home, which happened under Cyrus, king of the Persians, now that Jerusalem has been rebuilt and the sanctuary and its altar have been renewed under Darius the

θυσιαστηρίου ἐπὶ Δαρείου τοῦ Περσοῦ, ὁ παρὸν προφήτης θεσπίζει, τὴν μετὰ ταῦτα δευτέραν πολιορκίαν τῆς Ἱερουσαλὴμ σημαίνων, ἣν πέπονθεν ὑπὸ Ῥωμαίων οὐκ ἄλλοτε ἡ μετὰ τὰ κατὰ τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ τοῖς οἰκήτορσιν αὐτῆς τετολμηνά.

Persian, the present prophet indicates the second siege of Jerusalem that will come after this, which was suffered by the Romans, not at any other time than after the events concerning our Savior, Jesus Christ, against its inhabitants.

6.18.5 | ἐναργέστατα τοιγαροῦν καὶ ἐνταῦθα τοῦ σωτῆρος ἡμῶν τοῦ Θεοῦ λόγου ἡ παρουσία καὶ τὰ ἐπὶ ταύτῃ συμβεβηκότα δηλοῦνται. ταῦτα δὲ ἦν ὅμοι τὰ περὶ τὸν καιρὸν τοῦ πάθους αὐτοῦ πεπραγμένα, καὶ ἡ παραντίκα τῷ Ἑβραίων ἔθνει ἐπελθοῦσα πολιορκία, καὶ τῆς Ἱερουσαλὴμ ἡ ἄλωσις, καὶ ἡ πρὸς τούτοις ιλῆσις τῶν ἔθνῶν, τοῦ τε ἐνὸς καὶ μόνου Θεοῦ εἰς πᾶν γένος ἀνθρώπων ἐπίγνωσις.

6.18.5 | Therefore, it is very clear here that the presence of our Savior, the Word of God, and the events that happened at this time are shown. These things were happening together with the time of his suffering, and the siege that soon came upon the Jewish nation, and the capture of Jerusalem, and the calling of the nations to the one and only God for the knowledge of all people.

6.18.6 | ὁ γε μὴν πνευματοφόρος προφήτης περιπαθέστερον ὡς ἀν ἐπ' οίκείοις ὄλοφυρόμενος τοῖς ἐκ περιτομῆς, ἐκ τῆς κατ' αὐτῶν ἐκφωνήσεως τὴν καταρχὴν πεποίηται τῆς προφητείας. ἡμέρας δὴ οὖν τοῦ κυρίου, ὥσπερ οὖν καὶ ἐν ἑτέροις κάνταῦθα ὄνομάζει, οὕτως τὸν χρόνον τῆς εἰς ἀνθρώπους τοῦ Χριστοῦ παρουσίας σημαίνων, καὶ σαφῶς δηλῶν ὡς ἄρα ὁ κύριος αὐτὸς, οἴα φῶς ἀληθινὸν τυγχάνων, ἴδιων ποιητής ποτε γενήσεται ἡμερῶν, τοῖς τε ἐπὶ γῆς ἄπασιν ἀνθρώποις ἐπιλάμψει, τῶν ἔθνῶν ἀπάντων αὐτόν τε καὶ τὰς ἀκτῖνας τοῦ φωτὸς αὐτοῦ καταδεξαμένων, ὅτε τῶν ἔθνῶν ἀπάντων φωτιζομένων, κατὰ τὸ 'τέθεικά σε εἰς φῶς ἔθνῶν, εἰς διαθήκην γένους,' τὸ Ἰουδαίων ἔθνος διὰ τὴν εἰς αὐτὸν ἀπιστίαν τοῖς ἐσχάτοις περιπεσεῖται δεινοῖς.

6.18.6 | The Spirit-filled prophet, mourning more deeply for his own people, has made the beginning of the prophecy from their cry. Therefore, the day of the Lord, as it is called in other places and here, signifies the time of Christ's presence among people, clearly showing that the Lord himself, as the true light, will one day become the creator of days, shining upon all people on earth. When all the nations are illuminated, according to 'I have set you as a light for the nations, as a covenant for the people,' the Jewish nation will fall into great troubles because of their unbelief in him.

6.18.7 | τοιοῦτον γάρ ἔστι τὸ "ίδοὺ ήμέραι ἔρχονται τοῦ κυρίου, καὶ διαμερισθήσονται τὰ σκῦλά σου ἐν σοὶ, καὶ ἐπισυνάξω πάντα τὰ ἔθνη ἐπὶ Ἱερουσαλὴμ εἰς πόλεμον, καὶ ἀλώσεται ἡ πόλις, καὶ διαρπαγήσονται αἱ οἰκίαι, καὶ αἱ γυναικες μολυνθήσονται, καὶ ἔξελεύσεται τὸ ἥμισυ τῆς πόλεως ἐν αἴχμαλωσίᾳ."

6.18.8 | μετὰ δὲ τὴν τῆς Ἱερουσαλὴμ πολιορκίαν, καὶ τὴν μετ' αὐτὴν αἴχμαλωσίαν τοῦ Ἰουδαίων ἔθνους, ἐπιλέγει ἔξῆς ἀγαθὰ τοῖς πᾶσι θεσπίζων "καὶ ἔσται κύριος εἰς βασιλέα ἐπὶ πᾶσαν τὴν γῆν." καὶ πάλιν "ἔσται κύριος εῖς, καὶ τὸ ὄνομα αὐτοῦ ἐν, κυκλοῦν πᾶσαν τὴν γῆν καὶ τὴν ἔρημον.

6.18.9 | ἀλλὰ γὰρ καὶ τὸ Ἰουδαίων ἔθνος τοιαῦτα πείσεσθαι ἐν ταῖς τοῦ κυρίου ήμέραις τῆς προρρήσεως ἀποφηναμένης, τίς οὐκ ἀνθαυμάσει τῆς προρρήσεως τὸ ἀποτέλεσμα; ἂμα γὰρ Ἰησοῦς ὁ σωτὴρ καὶ κύριος ἡμῶν παρῆν, ἡσέβουν τε εἰς αὐτὸν οἱ ἐκ περιτομῆς, καὶ πάντα αὐτοῖς ἀθρόως τὰ προηγορευμένα μετὰ πεντακοσιοστὸν ἔτος τῆς προρρήσεως τέλους ἐτύγχανεν, ἐξ αὐτοῦ Πιλάτου καὶ μέχρι τῆς κατὰ Νέρωνα καὶ Τίτον καὶ Οὐεσπασιανὸν πολιορκίας οὐ διαλειπότων αὐτοὺς παντοίων καὶ ἐπαλλήλων συμφορῶν, ὡς πάρεστιν ἐκ τῆς Φλαυίου Ἰωσήπου γραφείσης ἱστορίας ἀναλεξασθαι.

6.18.10 | τότε μὲν οὖν εἰκός τὸ ἥμισυ τῆς πόλεως ἀπολωλέναι τῇ πολιορκίᾳ, ὡς φησιν ἡ προφητεία· μετ' οὐ πολὺν δὲ χρόνον, κατὰ Ἀδριανὸν αὐτοκράτορα κινήσεως αὗθις Ἰουδαϊκῆς γενομένης, τὸ

6.18.7 | For this is what it means: 'Behold, the days are coming of the Lord, and your goods will be divided within you, and I will gather all the nations against Jerusalem for battle, and the city will be captured, and the houses will be plundered, and the women will be raped, and half of the city will go into captivity.'

6.18.8 | After the siege of Jerusalem and the subsequent captivity of the Jewish nation, he promises good things to all, saying, 'The Lord will be king over all the earth.' And again, 'The Lord will be one, and his name will be one, circling all the earth and the wilderness.'

6.18.9 | But indeed, the Jewish nation will suffer such things in the days of the Lord, as foretold. Who would not be amazed at the outcome of the prophecy? For at the same time, Jesus, our Savior and Lord, was present, and those of the circumcision were impious toward him. All the things that were foretold happened together after five hundred years from the end of the prophecy, from Pilate and until the siege under Nero, Titus, and Vespasian, with them not being spared from various and repeated disasters, as can be gathered from the history written by Flavius Josephus.

6.18.10 | Then it is likely that half of the city was lost in the siege, as the prophecy says. Not long after, during the reign of Emperor Hadrian, there was again a Jewish uprising, and the remaining half of the city was

λοιπὸν τῆς πόλεως μέρος ἥμισυ  
πολιορκηθὲν αὐθις ἔξελαύνεται, ὡς ἔξ  
έκείνου καὶ εἰς δεῦρο πάμπαν ἄβατον  
αὐτοῖς γενέσθαι τὸν τόπον.

6.18.11 | εἰ δὲ λέγοι τις κατὰ Ἀντίοχον τὸν  
Ἐπιφανῆ ταῦτα πεπληρῶσθαι, σκεψάσθω  
εἰ οὗτος τέ ἐστιν ἀποδιδόναι καὶ τὰ λοιπὰ  
τῆς προφητείας ας κατὰ τοὺς Ἀντόχου  
χρόνους· οἶν τὸ αίχμαλωσίαν πεπονθέναι  
τὸν λαὸν, καὶ τὸ στῆναι τοὺς πόδας κυρίου  
ἐπὶ τὸ τῶν ἑλαιῶν ὅρος, καὶ εἰ γέγονε  
κύριος εἰς βασιλέα ἐπὶ πᾶσαν τὴν γῆν ἐν τῇ  
ἡμέρᾳ ἔκεινῃ, καὶ εἰ τὸ ὄνομα κυρίου  
ἐκύκλωσε τὴν γῆν πᾶσαν καὶ τὴν ἔρημον,  
ὅτε τῆς Συρίας Ἀντίοχος ἐκράτει· καὶ τὰ  
λοιπὰ δὲ τῆς προρρήσεως ὅποιου τέλους  
ἔτυχεν Ἀντιόχου βασιλεύοντος πῶς τις  
ἀποδώσει;

6.18.12 | καθ' ἡμᾶς δὲ ταῦτα καὶ πρὸς λέξιν  
μὲν ἀποδέδοται, καὶ καθ' ἑτέραν δὲ  
διάνοιαν· μετὰ γὰρ τὴν τοῦ σωτῆρος ἡμῶν  
Ἰησοῦ Χριστοῦ παρουσίαν ἡ πόλις αὐτῶν,  
αὕτη γε ἡ Ἱερουσαλήμ, καὶ τὸ πάν σύστημα  
καὶ πολύτευμα τῆς κατὰ τὸν νόμον Μώσεως  
θρησκείας καθηρεῖτο· αὐτίκα δὲ τὴν κατὰ  
διάνοιαν αίχμαλωσίαν πρὸς τῇ σωματικῇ  
πεπόνθασι, τὸν σωτῆρα καὶ λυτρωτὴν τῶν  
ἀνθρωπίνων ψυχῶν μὴ παραδεξάμενοι, τὸν  
έλθόντα κηρῦξαι τοῖς ὑπὸ δαιμόνων  
πονηρῶν αίχμαλώτοις ἄφεσιν καὶ τοῖς τὰς  
διανοίας τυφλοῖς ἀνάβλεψιν.

6.18.13 | ταῦτα δὲ πεπονθότων ἔκείνων  
διὰ τὴν ἀπιστίαν αὐτῶν, οἵ τὸν σφόν  
λυτρωτὴν ἐπιγνόντες, οἴκειοί τε αὐτοῦ  
γενόμενοι μαθηταὶ καὶ ἀπόστολοι καὶ

besieged again, so that from then on the place became completely inaccessible to them.

6.18.11 | But if someone were to say that these things were fulfilled during Antiochus Epiphanes, let them consider whether it is possible to explain the rest of the prophecy concerning the times of Antiochus. For example, how the people suffered captivity, and how the Lord's feet stood on the Mount of Olives, and whether the Lord became king over all the earth on that day, and whether the name of the Lord surrounded all the earth and the wilderness when Antiochus ruled over Syria. And how can anyone explain the rest of the prophecy regarding the end of Antiochus's reign?

6.18.12 | According to us, these things are both stated in words and understood in another way. For after the coming of our Savior, Jesus Christ, their city, this Jerusalem, and the entire system and practice of the religion according to the law of Moses was destroyed. Immediately, they suffered a spiritual captivity along with their physical one, not accepting the Savior and Redeemer of human souls, who came to proclaim freedom to those held captive by evil demons and sight to those who were blind in their minds.

6.18.13 | These things happened to those people because of their unbelief. But those who recognized their Redeemer became his own, becoming disciples, apostles, and

εύαγγελισταὶ, πλεῖστοί τε ἄλλοι τῶν ἐκ περιτομῆς εἰς αὐτὸν πεπιστευκότων, περὶ ὧν φησιν ὁ ἀπόστολος "οὕτω καὶ νῦν λεῖμμα κατ' ἐκλογὴν χάριτος γέγονε."

evangelists, along with many others from the circumcision who believed in him. About them, the apostle says, 'So too, at the present time, there is a remnant chosen by grace.'

6.18.14 | καὶ τὸ "εἴ μὴ κύριος Σαβαὼθ ἔγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἀν ἐγενήθημεν καὶ ὡς Γόμορρα ἀν ὡμοι ὀθημεν·" τῆς νενοημένης ἡμῖν κατὰ διάνοιαν πολιορκίας ἀπειροι διεφυλάχθησαν οὐ μόνον, ἀλλὰ καὶ τῆς πρὸς λέξιν ἀποδοθείσης. οὗτοι ἀπόστολοι καὶ μαθηταὶ τοῦ σωτῆρος ἡμῶν, καὶ πάντες οἱ ἐξ Ἰουδαίων εἰς αὐτὸν πεπιστευκότες, μακρὰν τῆς Ἰουδαίας γῆς γενόμενοι, καὶ τοῖς λοιποῖς ἔθνεσιν ἐπισπαρέντες, τὸν κατὰ τῶν οἰκούντων τὴν πόλιν ὅλεθρον διαδρᾶνται τότε ἡδυνήθησαν.

6.18.14 | And the saying, 'If the Lord of hosts had not left us a remnant, we would have become like Sodom and would have been made like Gomorrah,' shows that not only were we saved from the spiritual siege, but also from the literal destruction. The apostles and disciples of our Savior, as well as all the Jews who believed in him, became far from the land of Judea and spread to the other nations, and then they were able to carry out the destruction against those who were living in the city.

6.18.15 | καὶ τοῦτο δὲ ἡ προφητεία προλαβοῦσα ἔθέσπισε δι' ὧν ἔφησεν "οἱ δὲ κατάλοιποι τοῦ λαοῦ μου οὐ μὴ ἔξολοθρευθῶσιν." οἵτις ἐξῆς ἐπιλέγει "καὶ ἔξελεύσεται κύριος καὶ παρατάξεται ἐν τοῖς ἔθνεσιν ἑκείνοις, καθὼς ἡμέρα παρατάξεως αὐτοῦ ἐν ἡμέρᾳ πολέμου."

6.18.15 | And this prophecy also anticipated and established that 'the remnant of my people will not be destroyed.' Then it continues, 'And the Lord will go out and will stand among those nations, just as on the day of battle.'

6.18.16 | ἐν ποίοις δὲ ἔθνεσι κύριος παρατάξεται ἡ ἐν τοῖς τὴν Ἱερουσαλὴμ πολιορκήσουσι; δηλοῦ δὲ ὁ λόγος αὐτὸν τὸν κύριον συμμαχήσειν τοῖς πολιορκοῦσιν, ἐν αὐτοῖς ὄντα καὶ σὺν αὐτοῖς παραταττόμενον, ὥσπερ τινὰ στρατηγὸν καὶ ὑπέρμαχον αὐτῶν κατὰ τῆς Ἱερουσαλὴμ στρατεύμενον.

6.18.16 | And in which nations will the Lord stand, or will it be among those who are besieging Jerusalem? The word shows that the Lord will fight alongside those who are besieging, being among them and standing with them, just like a general and protector leading them against Jerusalem.

6.18.17 | οὐ γάρ φησιν ὁ λόγος τὸν κύριον

6.18.17 | For the word does not say that the

κατὰ τῶν ἔθνῶν παρατάξεσθαι. τίσιν δὲ καὶ κατὰ τίνων; κατὰ τῆς Ἱερουσαλὴμ καὶ τῶν οἰκητόρων αὐτῆς, περὶ ὧν ἦν ὁ λόγος. τὸ δὲ "καὶ στήσονται οἱ πόδες αὐτοῦ ἐν τῇ ἡμέρᾳ ἑκείνῃ ἐπὶ τὸ ὅρος τῶν ἔλαιῶν, τὸ κατέναντι Ἱερουσαλὴμ, ἐξ ἀνατολῶν" τί ἔτερον δηλοῖ ἡ κυρίου τοῦ θεοῦ, αὐτοῦ δὴ τού θεοῦ λόγου, τὴν ἐπὶ τῆς ἐκκλησίας αὐτοῦ στάσιν τε καὶ βεβαίωσιν, ἦν ὅρος ἔλαιῶν ἐπὶ τοῦ παρόντος κατὰ τρόπον ἀλληγορίας ὄνομάζει;

6.18.18 | ὡς γὰρ ἀμπελῶν ἐγενήθη τῷ ἡγαπημένῳ, καὶ ἦν ἀμπελῶν κυρίου Σαβαὼθ ἀλληγορικῶς ὁ οἶκος τοῦ Ἰσραὴλ, καὶ ἀμπελος τοῦ Ἰούδα νεόφυτον ἡγαπημένον, οὕτω δὴ κατὰ τὴν αὐτὴν θεωρίαν εἴποις ἀν ὅτι δὴ καὶ ἔλαιῶν ἐγενήθη τῷ δεσπότῃ ἡ ἐξ ἔθνῶν ἐκκλησία αὐτοῦ, ἦν πάλαι ἀγριέλαιον οὖσαν κατεφύτευσεν, ἔγκεντρίσας ἐπὶ τὰς ἀποστολικὰς τῆς καλλιελαίου ρίζας μετὰ τὴν τῶν προτέρων κλάδων ἐκτομὴν, ὡσπερ οὖν ὁ ἀπόστολος παιδεύει 'καὶ κατεφύτευσέ γε αὐτὴν ὁ κύριος ἐσεντῷ, μονονουχὶ διὰ τῆς προφητείας τείας λέγων "ἔλαιαν ἔλαιαν ὠραίαν εὔσκιον ἐκάλεσε κύριος τὸ ὄνομά σου."

6.18.19 | ἐπεὶ γὰρ ὁ πρῶτος ἀμπελῶν δέον ποιήσαι σταφυλὴν ἐποίησεν ἀκάνθας, καὶ οὐ δικαιοσύνην, ἀλλὰ κραυγὴν, είκότως ὡς ἀν ἀκάρπου αὐτοῦ καθελῶν ὁ θεὸς τὸν φραγμὸν αὐτοῦ καὶ τὸν τοῖχον αὐτοῦ, παραδούς τε αὐτὸν τοῖς ἔχθροῖς εἰς διαρπαγὴν καὶ καταπάτησιν, κατὰ τὴν τοῦ Ἡσαΐου προφητείαν, ἔτερον αὐτὸς ἐσεντῷ ἀγρὸν συνεστήσατο, τὸν ἐπὶ τοῦ παρόντος ἔλαιωνα ὄνομαζόμενον, ἅτε τοῦ ἐκ θεοῦ ἐλέους τετυχηκότα, καὶ πρὸς τοῦ Χριστοῦ

Lord will stand against the nations. But against whom and for what reason? Against Jerusalem and its inhabitants, about whom the word was. And the phrase 'and his feet will stand on that day on the Mount of Olives, which is opposite Jerusalem, from the east' indicates nothing other than the Lord God, that is, the word of God, his presence and support for his church, which is called the Mount of Olives in a figurative way.

6.18.18 | For just as a vineyard was made for the beloved, and the house of Israel was the vineyard of the Lord of Hosts in a figurative way, and the vine of Judah was a beloved young vine, so according to the same idea, one could say that the church from the nations became a olive tree for the Lord, which he once planted as a wild olive tree, grafting it onto the apostolic roots of the cultivated olive after cutting off the previous branches. Just as the apostle teaches, 'And the Lord planted it for himself,' saying through the prophecy, 'The Lord called your name, O olive tree, beautiful and shady.'

6.18.19 | For when the first vineyard was supposed to produce grapes, it produced thorns instead, and not righteousness, but a cry. Therefore, as if the Lord removed its fence and wall, he gave it up to the enemies for plunder and destruction, according to the prophecy of Isaiah. He established another field for himself, which is called the present olive grove, having received mercy from God, and planted it with evergreens, that is, holy souls and nourishing light, such

καταφυτευθέντα ἀειθαλέσι φυτοῖς, τοῦτ' ἔστι ψυχαῖς ἀγίαις καὶ φωτὸς θρεπτικαῖς, οἵαις τε λέγειν "ἐγὼ δὲ ὧσεὶ ἐλαία κατάκαρπος ἐν τῷ οἴκῳ τοῦ Θεοῦ."

6.18.20 | τοῦτο δὲ τὸ τῶν ἐλαιῶν ὄρος κατέναντι τῆς Ἱερουσαλὴμ εἶναι λέλεκται, ἐπειδήπερ ἀντὶ τῆς παλαιᾶς ἐπιγείου Ἱερουσαλὴμ καὶ τῆς ἐν αὐτῇ θρησκείας συνέστη τῷ θεῷ μετὰ τὴν τῆς Ἱερουσαλὴμ καθαίρεσιν. φήσας γοῦν ἀνωτέρω ὁ λόγος περὶ τῆς Ἱερουσαλὴμ 'ώς ἀλώσεται ἡ πόλις, καὶ τὰ ἔχθρὰ καὶ πολέμια ἔθνη συναχθήσεται ἐπ' αὐτὴν, καὶ διαμερισθήσεται τὰ σκῦλα αὐτῆς,' εἰκότως οὐκ ἐπὶ Ἱερουσαλὴμ τοὺς πόδας τοῦ κυρίου στήσεσθαι φησι.

6.18.21 | πῶς γάρ καὶ οἶόν τε ἦν ἄπαξ καθηρημένης; μεταβάντων δὲ ἐξ αὐτῆς ἐπὶ τὸ ἄντικρυς τῆς Ἱερουσαλὴμ ὄρος τὸ καλούμενον ἐλαιῶν, ἐνταῦθα στήσεσθαι διδάσκει. τοῦτο δὲ καὶ ὁ προφήτης Ἰεζεκὴλ τῷ θείῳ πνεύματι προλαβὼν θεωρεῖ.

6.18.22 | λέγει δὴ οὖν "καὶ ἐξήγειρε τὰ Χερουβῖμ τὰς πτέρυγας αὐτῶν, καὶ οἱ τροχοὶ ἔχόμενοι αὐτῶν, καὶ ἡ δόξα θεοῦ Ἰσραὴλ ἦν ἐπ' αὐτοῖς ὑπεράνω αὐτῶν, καὶ ἀνέβη ἡ δόξα κυρίου ἐκ μέσου τῆς πόλεως, καὶ ἔστη ἐπὶ τοῦ ὄρους ὃ ἦν ἀπέναντι τῆς πόλεως.

6.18.23 | ὅπερ ἔστι καὶ ἄλλως πρὸς λέξιν ὅρῶν πεπληρωμένον εἰσέτι καὶ σήμερον, τῶν εἰς Χριστὸν πεπιστευκότων ἀπάντων πανταχόθεν γῆς συντρεχόντων, οὐκ ὡς

as he says, 'But I am like a fruitful olive tree in the house of God.'

6.18.20 | This mountain of olives is said to be opposite Jerusalem, because instead of the old earthly Jerusalem and the worship in it, a new one was established for God after the destruction of Jerusalem. Indeed, the word above speaks about Jerusalem, 'The city will be captured, and the hostile and warring nations will gather against it, and its spoils will be divided.' Therefore, it is rightly said that the Lord's feet will not stand on Jerusalem.

6.18.21 | For how could it be, once it was destroyed? But after it was removed, it was taught that the mountain called Olives would stand opposite Jerusalem. This is also what the prophet Ezekiel saw beforehand by the divine spirit.

6.18.22 | Therefore, it says, 'And the cherubim raised their wings, and the wheels were beside them, and the glory of the God of Israel was above them. And the glory of the Lord rose up from the midst of the city and stood on the mountain that was opposite the city.'

6.18.23 | This is also seen today in another way, with all those who believe in Christ gathering from everywhere on earth, not as before for the glory of the old Jerusalem,

πάλαι τῆς κατὰ τὴν Ἱερουσαλήμ ἀγλαίας  
ἔνεκα, ούδ' ὥστε προσκυνῆσαι ἐν τῷ πάλαι  
συνεστῶτι ἐπὶ τῆς Ἱερουσαλήμ ἀγάσματι,  
καταλύειν δὲ ἔνεκεν ἴστορίας τε ὁμοῦ τῆς  
κατὰ τὴν προφητείαν ἀλώσεως καὶ  
έρημίας τῆς Ἱερουσαλήμ, καὶ τῆς ἐπὶ τὸ  
ὅρος τῶν ἑλαιῶν τὸ κατέναντι Ἱερουσαλήμ  
προσκυνήσεως, ἔνθα ἡ δόξα κυρίου  
μετέστη καταλείψασα τὴν προτέραν πόλιν.  
ἔστησαν δὲ ἀληθῶς καὶ κατὰ τὴν  
πρόχειρον καὶ ἥρητὴν διηγησιν οἵ πόδες τοῦ  
κυρίου καὶ σωτῆρος ἡμῶν, αὐτοῦ δὴ τοῦ  
Θεοῦ λόγου, δί' οὖ ἀνείληφεν ἀνθρωπείου  
σκήνους ἐπὶ τοῦ ὄρους τῶν ἑλαιῶν πρὸς  
τῷ αὐτόθι δεικνυμένῳ σπηλαίῳ, εὔχαμένου  
τε καὶ τοῖς ἐαυτοῦ μαθηταῖς ἐπὶ τῆς  
ἀχρωρείας τοῦ τῶν ἑλαιῶν ὄρους τὰ περὶ  
τῆς συντελείας μυστήρια παραδεδωκότος,  
ἐντεῦθέν τε τὴν εἰς πύραων ἄνοδον  
πεποιημένου, ὡς ὁ Λουκᾶς ἐν ταῖς Πράξεσι  
τῶν ἀποστόλων διδάσκει φάσκων ὅτι δὴ  
ἐν τῷ τῶν ἑλαιῶν ὄρει συμπαρόντων αὐτῷ  
τῶν ἀποστόλων βλεπόντων αὐτῶν  
ἐπήρθη, καὶ νεφέλῃ ὑπέλαβεν αὐτὸν ἀπὸ  
τῶν ὄφθαλμῶν αὐτῶν."

6.18.24 | καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν  
οὐρανὸν πορευομένου αὐτοῦ, καὶ ἵδού  
ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν  
ἔσθῆσι λευκαῖς 5 οἱ καὶ εἶπον, ἄνδρες  
Γαλιλαῖοι, τί ἐστήκατε βλέποντες εἰς τὸν  
οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναληφθεὶς ἀφ'  
ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται, ὃν  
τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς  
τὸν οὐρανόν."

6.18.25 | οἵς ἐπιφέρει λέγων "τότε  
ὑπέστρεψαν εἰς Ἱερουσαλήμ ἀπὸ ὄρους  
τοῦ καλουμένου ἑλαιῶνος, ὃ ἐστι  
κατέναντι Ἱερουσαλήμ."

nor to worship at the holy place that once stood in Jerusalem. Instead, they gather to remember the prophecy of the fall and desolation of Jerusalem, and to worship on the Mount of Olives opposite Jerusalem, where the glory of the Lord moved away from the former city. Indeed, it is truly said that the feet of our Lord and Savior, the Word of God, stood on the Mount of Olives, near the cave shown there, where he prayed and taught his disciples about the mysteries of the end times on the bare mountain of Olives. From there, he ascended into heaven, as Luke teaches in the Acts of the Apostles, saying that while he was on the Mount of Olives, the apostles were watching him as he was lifted up, and a cloud took him out of their sight.

6.18.24 | And while they were gazing into heaven as he was going, behold, two men stood by them in white clothing, and said, 'Men of Galilee, why do you stand looking up into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.'

6.18.25 | Then they returned to Jerusalem from the mountain called Olivet, which is opposite Jerusalem.

6.18.26 | ἔστι μὲν οὖν καὶ πρὸς λέξιν κατέναντι Ἱερουσαλήμ καὶ ἐξ ἀνατολῶν αὐτῆς τὸ δηλούμενον τῶν ἑλαιῶν ὄρος. πλὴν ἀλλὰ κατὰ τὴν διάνοιαν ἡ ἀγία Χριστοῦ ἐκκλησία, καὶ τὸ ὄρος ἐφ' ᾧ τεθεμελίωται, περὶ οὐ διδάσκει λέγων ὁ σωτὴρ "οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη," ἀντὶ τῆς πεσούσης καὶ μὴ ἐγερθείσης Ἱερουσαλήμ ἀνεγερθεῖσα, καὶ τῶν ποδῶν τοῦ κυρίου καταξιωθεῖσα, οὐ μόνον κατέναντί ἔστιν Ἱερουσαλήμ, ἀλλὰ καὶ ἐξ ἀνατολῶν αὐτῆς, προσλαβοῦσα τὰς αὐγὰς τοῦ τῆς θεοσεβείας φωτὸς, καὶ πολὺ προτέρα τῆς Ἱερουσαλήμ γενομένη, αὐτῷ τε πλησιάσασα τῷ τῆς δικαιοσύνης ἡλίῳ, περὶ οὐ λέλεκται "τοῖς τοῖς δὲ φοβουμένοις με ἀνατελεῖ ἥλιος δικαιοσύνης."

6.18.27 | Εἴ δὲ λέγοι τὸ ἔχῆς ὅτι "σχισθήσεται τὸ ὄρος τῶν ἑλαιῶν, τὸ ἥμισυ αὐτοῦ πρὸς ἀνατολὰς καὶ θάλασσαν, χάος μέγα σφόδρα, καὶ κλινεῖ τὸ ἥμισυ αὐτοῦ πρὸς τὸν βορρᾶν, καὶ τὸ ἥμισυ αὐτοῦ πρὸς νότον," δύναται μὲν τὴν καθ' ὅλης τῆς ἀνθρώπων οἰκουμένης ἔξαπλωσιν τῆς ἐκκλησίας σημαίνειν, ἐπεὶ καὶ ἀνατολὰς ἡλίου, αὐτά τε τὰ ἑῷα καὶ ἀνατολικὰ ἔθνη πεπλήρωκεν, διατείνει δὲ καὶ ἐπὶ τὴν δυτικὴν θάλασσαν τάς τε ἐν αὐτῇ νήσους οὐ μὴν ἄλλ' ἔφθακε κατά τε νότον καὶ μεσημβρίαν, κατά τε βορρᾶν καὶ ἄρκτον.

6.18.28 | πάντη γάρ καὶ πανταχοῦ ὁ σημαινόμενος τροπικῶς τοῦ κυρίου ἑλαιῶν ἡ ἐκκλησία αὐτοῦ καταπεφύτευται. δύναται δὲ καὶ κατὰ διάνοιαν τὰ ἐπὶ τῆς τοῦ Χριστοῦ ἐκκλησίας γενόμενά τε καὶ εἰσέτι νῦν γινόμενα σχίσματα καὶ τὰς αἱρέσεις τάς τε ἡθικὰς κατὰ τὸν βίον

6.18.26 | There is indeed a mountain opposite Jerusalem, which is called the Mount of Olives. But in a deeper sense, the holy Church of Christ, and the mountain on which it is built, is what the Savior teaches when he says, 'A city set on a hill cannot be hidden.' Instead of the fallen and not risen Jerusalem, it has been raised up, and it has been made worthy of the feet of the Lord. It is not only opposite Jerusalem, but also from the east of it, receiving the rays of the light of godliness, and it became much earlier than Jerusalem, drawing near to the sun of righteousness, about which it is said, 'The sun of righteousness shall rise upon those who fear me.'

6.18.27 | If it says next that 'the Mount of Olives will be split in two, half toward the east and half toward the sea, a great chaos, and half of it will incline toward the north, and half of it toward the south,' it can mean the spreading of the Church throughout the whole world of humanity, since it has filled the eastern lands, both the dawn and the eastern nations. It also extends to the western sea and the islands in it; indeed, it has reached both the south and the midday, as well as the north and the north pole.

6.18.28 | For everywhere and in every way, the Church of the Lord is planted like olive trees. But it can also mean, in a deeper sense, the divisions and heresies that have arisen in the Church of Christ and are still happening now. It speaks of the mountain being split, half toward the east and half

ἀπόπτως είς αἰνίττεσθαι σχισθέντα· φησὶ γάρ “τὸ ὅρος διαστήσεσθαι, τὸ ἥμισυ αὐτοῦ πρὸς ἀνατολὰς καὶ τὸ ἥμισυ αὐτοῦ πρὸς θάλασσαν, χάος μέγα σφόδρα, καὶ κλινεῖ τὸ ἥμισυ τοῦ ὄρους πρὸς τὸν βορρᾶν καὶ τὸ ἥμισυ αὐτοῦ πρὸς νότον, ὡς εἰς τέσσαρα μέρη διαιρεῖσθαι, δύο μὲν τὰ σεμνότερα καὶ κρείττω, δύο δὲ τὰ ἔναντια.

toward the sea, a great chaos, and half of the mountain inclining toward the north and half toward the south, as if it were divided into four parts: two being the more honorable and better, and two being the opposite.

6.18.29 | καὶ ὅρα μή ποτε διὰ τούτων τὸ μὲν πρὸς ἀνατολὰς καὶ πρὸς νότον δύο τάγματα σημαίνει τῶν τῆς κατὰ θεὸν προκοπῆς ἐπειλημμένων, ἐν μὲν τῶν ἐν γνώσει καὶ λόγῳ καὶ τοῖς λοιποῖς τοῦ θείου πνεύματος χαρίσμασι τελειουμένων, θάτερον δὲ τῶν διὰ βίου κατορθούντων, ἐν ἐκλογαῖς γε μὴν διατριβόντων.

6.18.29 | And see that perhaps these two, toward the east and toward the south, signify the two groups of those who are growing in God. One group is made up of those who are being perfected in knowledge and speech and the other gifts of the divine Spirit. The other group consists of those who are achieving through their lives, spending time in selections.

6.18.30 | τὰ δὲ λοιπὰ δύο μέρη τῶν προτέρων διηρημένα εἴη ἀν, τὸ κατὰ θάλασσαν καὶ πρὸς βορρᾶν, ἀμφότερα πρὸς τῇ κακίᾳ σημαινόμενα. “ἀπὸ ἀπὸ προσώπου γάρ (φησὶ) βορρᾶ ἐκκαυθήσεται τὰ κακὰ ἐπὶ πάντας τοὺς κατοικοῦντας τὴν γῆν” ὅ τε δράκων ἐπὶ τῆς θαλάσσης ποιεῖσθαι τὰς διατριβὰς λέγεται.

6.18.30 | The other two parts, divided from the first ones, would be the one toward the sea and the one toward the north, both signifying evil. 'For from the face of the north,' it says, 'evil will be burned upon all those who dwell on the earth.' It is also said that the dragon makes his dwelling in the sea.

6.18.31 | ὥστε είκότως κάνταῦθα τῶν ἀπὸ τῆς ἑκκλησίας ἀποπιπτόντων δύο πάλιν δηλοῦσθαι τρόπους, τόν τε κατὰ τὸ ἥθος ἀμαρτάνοντα καὶ τὸν τῆς ὑγιοῦς καὶ ὄρθιδόξου γνώσεως ἔξολισθαίνοντα, ὡς εἶναι ταύτας τοῦ δηλουμένου τοῦ ἔλαιωνος ὄρους τὰς ὑπὸ τῆς προφητείας αἰνίττομένας διαστάσεις.

6.18.31 | So it is reasonable that here again two ways are shown for those falling away from the Church: one that sins according to character and the other that strays from healthy and correct knowledge. These are like the dimensions of the olive tree mountain hinted at by the prophecy.

6.18.32 | Τούτοις ἔξῆς ἐπιλέγεται "καὶ καὶ ἐμφραχθήσεται ἡ κοιλὰς τῶν ὄρέων μου, καὶ ἔγκολληθήσεται φάραγξ ὄρέων ἵως Ἀσαὴλ, καὶ ἐμφραχθήσεται, ὃν τρόπον ἐνεφράγη ἀπὸ προσώπου τοῦ σεισμοῦ ἐν ἡμέραις Ὁζίου βασιλέως Ἰούδα." κοιλὰς δὲ ἐν τούτοις τῶν ὄρέων τοῦ θεοῦ τίς ἂν εἴη ἡ ἡ κατὰ τὸν Μώσεως νόμον ἐν τῷ Ἱερουσαλήμ πάλαι πρότερον συντελουμένη σωματικὴ καὶ Ἰουδαικὴ θρησκεία, ἡ ἀποκλεισθήσεσθαι ὥσπερ ἀποφραχθεῖσαν ὁ παρὼν λόγος θεσπίζει φάσκων "καὶ ἐμφραχθήσεται ἡ κοιλὰς τῶν ὄρέων μου, καὶ ἔγκολληθήσεται φάραγξ ὄρέων ἵως Ἀσαὴλ, καὶ ἐμφραχθήσεται;"

6.18.33 | ἀνθ' ὃν ὁ Σύμμαχος πεποίηκε "καὶ ἐμφραχθήσεται ἡ φάραγξ τῶν ὄρέων μου, καὶ ἔτι ἔγγιεται ἡ φάραγξ τῶν ὄρέων πρὸς τὸ παρακείμενον, καὶ ἐμφραχθήσεται;" δι' ὃν παρίστησι τὸ αἴτιον τῆς ἐμφραχθείσης φάραγγος. τί δὲ ἦν τοῦτο ἀλλ' ἡ τὸ ἔγγισαι αὐτὴν καὶ πλησιάσαι τῷ παρακείμενῳ αὐτῇ; τοῦτο δὲ ἦν τὸ τοῦ κυρίου ὅρος τὸ τῶν ἑλαιῶν προωνομασμένον, ὅπερ Ἀσαὴλ ὠνόμασται παρὰ τοῖς ἐβδομήκοντα.

6.18.34 | δηλοῦ δὲ τοῦτο κατὰ τὴν Ἐβραίων φωνὴν ποίησιν θεοῦ. οὕτω δὲ, φησὶν, ἡ παλαιὰ φάραγξ πλησιάσασα τῷ ὅρει καὶ τῷ Χριστοῦ ἐκκλησίᾳ τῷ τε ποιήματι θεοῦ ἐμφραχθήσεται καὶ ἀποκλεισθήσεται, ὃν τρόπον ἐνεφράγη ἀπὸ προσώπου τοῦ σεισμοῦ ἐν ἡμέραις Ὁζίου βασιλέως Ἰούδα.

6.18.32 | Next, it is said, 'And the valley of my mountains will be closed, and the gorge of the mountains will be blocked until Asahel.' And it will be closed in the same way that it was blocked because of the earthquake in the days of Uzziah, king of Judah.' Now, what could the valley of the mountains of God be but the physical and Jewish religion that was long ago completed in Jerusalem according to the law of Moses, which will be shut off just as the previous word states, saying, 'And the valley of my mountains will be closed, and the gorge of the mountains will be blocked until Asahel, and it will be closed?'

6.18.33 | In place of this, the Ally has made it clear, 'And the gorge of my mountains will be blocked, and the gorge of the mountains will approach what is nearby, and it will be closed?' By this, he presents the reason for the blocked gorge. But what could this be other than to draw near to it and come close to what is next to it? This was the mountain of the Lord called the Mount of Olives, which is named Asahel by the Seventy.

6.18.34 | This shows, according to the Hebrew language, the work of God. Thus, he says, the old gorge, coming close to the mountain and to the Church of Christ, will be blocked and shut off by the work of God, just as it was blocked because of the earthquake in the days of Uzziah, king of Judah.

6.18.35 | ζητῶν δὲ παρ' ἐμαυτῷ καὶ τὰς θείας περιιών γραφάς, εἴ ποτε ἐν ταῖς ἡμέραις Ὁζίου ἡ ἐνταῦθα δηλουμένη φάραγξ ἐνεφράγη ἀπὸ προσώπου τοῦ σεισμοῦ, ἐν μὲν ταῖς τῶν Βασιλειῶν ἴστοριαις οὐδὲν ηὔρισκον οὐδὲ γάρ σωματικῶς κατ' αὐτὸν σεισμὸς γεγονὼς, οὕτε τι τοιοῦτο περὶ φάραγγος ἐν αὐταῖς είρημένον ἀναγέγραπται.

6.18.35 | But while I was searching for myself and going through the divine scriptures, to see if at any time during the days of Uzziah the gorge mentioned here was blocked because of the earthquake, I found nothing in the histories of the Kings. For there was no physical earthquake during his time, nor is anything like that written about a gorge in them.

6.18.36 | ιστορεῖται γε μὴν Ὅζιας ἐν ἀρχαῖς δίκαιος γεγονέναι, εἴτα διαβέβληται ὡς ἐπαρθεὶς τῇ διανοίᾳ, καὶ δι' αὐτοῦ θῦσαι τῷ θεῷ τολμήσας, διὸ καὶ λέπραν αὐτῷ κατὰ τοῦ προσώπου ἀνθῆσαι. τοῦτο μὲν οὖν ἡ βίβλος τῶν Βασιλειῶν παρίστησιν· ὁ δέ γε Ἰώσηπος καὶ τὰς ἔξωθεν Ἰουδαικὰς δευτερώσεις ἀπηκριβωκάς, ἄτε Ἐβραῖος ἐξ Ἐβραίων τυγχάνων, ἐπάκουουσον οἶα γενέσθαι κατὰ τοὺς αὐτοῦ δηλοῦ χρόνους, λέγων "ώς ἄρα κατεπειγόντων τὸν Ὅζιαν τῶν ἱερέων ἔξιέναι τοῦ ἱεροῦ, καὶ μὴ παρανομεῖν εἰς τὸν θεὸν, ὥργισθεις ἡπείλησεν αὐτοῖς θάνατον, εἰ μὴ τὴν ἡσυχίαν ἄξουσιν.

6.18.36 | It is indeed told that Uzziah was righteous in the beginning, but then he was slandered as being lifted up in his mind, and he dared to offer sacrifices to God by himself, for which reason leprosy broke out on his forehead. This is what the book of Kings presents. But Josephus and the external Jewish writings, being a Hebrew from Hebrews, accurately report what happened during his time, saying that when the priests urged Uzziah to leave the temple and not to act unlawfully toward God, he became angry and threatened them with death if they did not keep quiet.

6.18.37 | μεταξὺ δὲ σεισμὸς ἐκλόνησε τὴν γῆν, καὶ διαστάντος τοῦ ναοῦ φέγγος λαμπρὸν ἔξελαμψεν, καὶ τῇ τοῦ βασιλέως ὅψει προσέπεσεν, ὡς τῷ μὲν εὐθέως λέπραν ἐπιδραμεῖν, πρὸ δὲ τῆς πόλεως πρὸς τῇ καλουμένῃ Ἐρωγῇ τοῦ ὅρους ἀπορραγῆναι τὸ ἥμισυ τοῦ κατὰ τὴν δύσιν, καὶ κυλισθὲν τέσσαρας σταδίους ἐπὶ τὸ ἀνατολικὸν ὄρος στῆναι, ὡς τάς τε παρόδους ἐμφραχθῆναι καὶ τοὺς παρακείσους τοὺς βασιλικούς."

6.18.37 | Then an earthquake shook the ground, and a bright light shone from the temple, and it fell upon the face of the king, so that immediately leprosy rushed upon him. Before the city, near the place called Ergo, half of the mountain broke off toward the west and rolled four stadia to stand on the eastern mountain, so that both the passages were blocked and the royal buildings nearby.

6.18.38 | ταῦτά μοι ἀπὸ τοῦ συγγράμματος

6.18.38 | Let these things be taken from the

τῆς Ἰωσήπου Ιουδαι·κῆς ἀρχαιολογίας κείσθω. καὶ ἐν τῷ προφήτῃ δὲ Ἀμώς εῦρον κατ' ἀρχὰς τῆς προφητείας αὐτοῦ ὡς ὅτι ἥρξατο προφητεύειν ἐν ἡμέραις Ὁζίου βασιλέως Ἰούδα πρὸ δύο ἔτῶν τού σεισμοῦ. ποίου δὲ σεισμοῦ οὐκέτι σαφῶς ἐπιλέγει.

writings of Josephus' Jewish Antiquities. And in the prophet Amos, I found at the beginning of his prophecy that he started prophesying in the days of Uzziah, king of Judah, two years before the earthquake. But he does not clearly mention which earthquake.

6.18.39 | οἶμαι δὲ τὸν αὐτὸν προφήτην προιόντα τὸν σεισμὸν ὑπογράφειν ἐν οἷς φησιν εἶδον τὸν κύριον ἐφεστῶτα ἐπὶ τοῦ θυσιαστηρίου, καὶ εἴπε, πάταξον ἐπὶ τὸ θυσιαστήριον, σιαστήριον, καὶ σεισθήσεται τὰ πρόπυλα, καὶ διάκοψον εἰς κεφαλὰς πάντων, καὶ τοὺς καταλοίπους αὐτῆς ἐν ἥρμφαιᾳ ἀποκτενῶ.'

6.18.39 | I think that the same prophet is referring to the earthquake when he says that he saw the Lord standing by the altar, and he said, 'Strike the altar, and the thresholds will shake, and cut off the heads of all, and I will kill the rest with the sword.'

6.18.40 | δι' ᾧ ἡγοῦμαι θεσπίζεσθαι τὸν σεισμὸν, καὶ τὴν καθαίρεσιν τῶν πάλαι σεμνῶν τοῦ Ἰουδαίων ἔθνους καὶ τῆς ἐπιτελουμένης ὑπ' αὐτῶν ἐν τῇ Ἱερουσαλὴμ θρησκείας, τὴν τε ἀπώλειαν τὴν μετελθοῦσαν αὐτοὺς μετὰ τὴν τοῦ σωτῆρος ἡμῶν παρουσίαν, ὅτε παραιτησαμένων αὐτῶν τὸν Χριστὸν τοῦ Θεοῦ, τὸν ἀληθῆ ἀρχιερέα, λέπρα κατὰ τῶν ψυχῶν ἔξηνθησεν, ὃσπερ οὖν καὶ ἐπὶ τοῦ Ὁζίου 5 ὅτε καὶ ἀοράτῳ δυνάμει αὐτὸς ὁ κύριος ἐπιστὰς τῷ θυσιαστηρίῳ αὐτῶν τὴν ἔξουσίαν ἔδωκε τῷ πατάσσοντι, φήσας πάταξον τὸ θυσιαστήριον."

6.18.40 | Because of these things, I believe the earthquake was foretold, and the downfall of the once honored Jewish nation and their worship in Jerusalem. The destruction that followed after the coming of our Savior, when they rejected Christ, the true high priest, caused leprosy to spread among their souls. Just as it happened in the days of Uzziah, when the Lord himself stood by their altar and gave authority to the one striking it, saying, 'Strike the altar.'

6.18.41 | δυνάμει γοῦν τοῦτο ἔδήλου λέγων· "ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος." αὐτίκα γοῦν ἐπὶ τῷ πάθει αὐτοῦ "τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη ἀπὸ ἄνωθεν ἵως κάτω, ὃσπερ οὖν ὁ Ἰώσηπος ἴστορεῖ γεγονέναι κατὰ τοὺς Ὁζίου χρόνους· εἴτα πρότερον μὲν ἐσείσθη τὰ

6.18.41 | Indeed, this is shown by the saying, 'Your house is left to you desolate.' Right after his suffering, 'the curtain of the temple was torn from top to bottom,' just as Josephus records happened in the days of Uzziah. First, the thresholds shook when the earth shook at the time of his suffering.

πρόπυλα, ὅτε ἡ γῆ ἐσείσθη κατὰ τὸν τοῦ πάθους αὐτοῦ καιρόν· μετ' οὐ πολὺ δὲ καὶ τὴν ἐσχάτην ὑπέμεινε πτῶσιν, λαβών τε τὴν ἔξουσίαν ὃ πατάσσων διέκοψεν εἰς κεφαλὰς ἀπάντων.

Not long after, it also suffered a final collapse, and the one striking it took authority and cut off the heads of all.

6.18.42 | κατὰ τοῦτο δὴ οὖν τοῦ καιροῦ καὶ ἡ κοιλὰς τῶν τοῦ θεοῦ ὄρέων ἐνεφράγη, ὥσπερ οὖν γέγονεν ἐπὶ Ὁζίου· πρὸς μὲν ἥητὸν καὶ λέξιν κατὰ τὴν Ρωμαίων πολιορκίαν, καθ' ἣν οἶμαι συμβῆναι τινα τοιαῦτα, πρὸς δὲ διάνοιαν ὅτε ἡ σωματικὴ καὶ ταπεινοτέρα τοῦ Μώσεως νόμου λατρείᾳ ἀπεκλείσθη εἰς τὸ μῆκέτι ἐνεργεῖσθαι διὰ τὸν σεισμὸν τὸν ἐπελθόντα προφητικῶς ἔξ ἐκείνου τῷ Ἰουδαίων ἔθνει, καὶ διὰ τὰ λοιπὰ τὰ ἀναγεγραμμένα. μετὰ ταῦτα ἐπαναλαβών ὃ λόγος τὴν τοῦ κυρίου παρουσίαν σαφέστερον ἀνακηρύττει λέγων "καὶ παρέσται κύριος ὁ θεός μου, καὶ πάντες οἱ ἄγιοι μετ' αὐτοῦ,"

6.18.42 | At this time, the valley of God's mountains was blocked, just as it happened in the days of Uzziah. This is clear in the account of the Roman siege, during which I believe such things occurred. It also relates to the idea that the physical and humbler worship of Moses' law was closed off so that it could no longer be practiced because of the earthquake that came prophetically upon the Jewish nation, along with the other things that have been written. After this, the message more clearly announces the presence of the Lord, saying, 'And the Lord my God will be present, and all the holy ones will be with him.'

6.18.43 | εἴτε τοὺς ἀποστόλους αὐτοῦ καὶ μαθητὰς ὄνομάζων ἀγίους αὐτοῦ εἴτε δυνάμεις τινὰς ἀοράτους καὶ πνεύματα λειτουργικὰ, περὶ ὧν εἴρηται καὶ προσῆλθον ἄγγελοι, καὶ διηκόνουν αὐτῷ." εἴτα ἐπὶ τῆς παρουσίας τοῦ κυρίου "ἔσται (φησὶν) ἡμέρα, καὶ οὐκ ἔσται φῶς, καὶ ψῦχος καὶ πάγος ἔσται μίαν ἡμέραν."

6.18.43 | Whether he calls his apostles and disciples his holy ones, or some invisible powers and ministering spirits, about which it is said that angels came and served him." Then, concerning the presence of the Lord, he says, "There will be a day, and there will be no light, and cold and ice will be one day.

6.18.44 | ἀνθ' οὗ ὃ Σύμμαχος ἡρμήνευσε "καὶ ἐν τῇ ἡμέρᾳ ἐκείνῃ οὐκ ἔσται φῶς, ἀλλὰ ψῦχος καὶ πάγος ἔσται μίαν ἡμέραν, ἥτις ἔγνωσται τῷ κυρίῳ, οὐχ ἡμέρα οὐδὲ νὺξ, ἀλλ' ἔσται τὸ πρὸς ἐσπέραν φῶς." καὶ ὅρα εἰ μὴ διὰ τούτων λευκότατα τὴν ἡμέραν τοῦ πάθους τοῦ σωτῆρος ἡμῶν δηλοῖ, ἐν ᾧ ἡμέρᾳ τὸ μὲν "οὐκ ἔσται φῶς

6.18.44 | Instead of this, the Symmachus explained, 'And on that day there will be no light, but cold and ice will be one day, which will be known to the Lord, not day or night, but there will be light toward evening.' And see if this does not clearly show the brightest day of our Savior's suffering, on which day 'there will be no

έπληροῦτο, ἡνίκα ἀπὸ ἔκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἵως ὥρας ἑνάτης, τὸ δὲ "ἄλλὰ ψῦχος καὶ πάγος," ὅτε κατὰ τὸν Λουκᾶν "παραλαβόντες τὸν Ἰησοῦν ἤγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως. ὃ δὲ Πέτρος ἤκολούθει μακρόθεν."

6.18.45 | περιαψάντων δὲ πῦρ ἐν μέσω τῆς αὐλῆς ἐκάθητο κατὰ τὸν Μάρκον μετὰ τῶν λοιπῶν θερμαινόμενος. ὃ δὲ Ἰωάννης ἄντικρυς καὶ τοῦ ψύχους ἐμνημόνευσεν εἰπὼν εἰστήκεισαν οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψῦχος ἦν, καὶ ἐθερμαίνοντο."

6.18.46 | "Γνωστὴ δὲ φησὶν) ἦν αὕτη ἡ ἡμέρα τῷ κυρίῳ, καὶ οὐκ ἦν ἡμέρα, καὶ οὐκ ἦν νύξ" οὐχ ἡμέρα μὲν, διὰ τὸ προειρῆσθαι "οὐκ ἔσται φῶς," ὃ καὶ ἐπληροῦτο, ὅτε ἀπὸ ἔκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἵως ὥρας ἑνάτης οὐδὲ νὺξ δὲ, διὰ τὸ ἐπιλέγεσθαι "πρὸς ἐσπέραν ἔσται φῶς," ὃ καὶ αὐτὸ τέλους ἐτύγχανεν, ὅτε μετὰ τὴν ἑνάτην ὥραν αὗθις τὸ σύνηθες φῶς ἀπελάμβανεν ἡ ἡμέρα.

6.18.47 | καὶ κατὰ διάνοιαν δὲ ταῦτα ἐπληροῦτο, καθόλου μὲν ἐπὶ τὸ Τουδαίων ἔθνος, μετὰ τὴν κατὰ τοῦ Χριστοῦ τόλμαν σκότους καὶ πάγου καὶ ψύχους γεγενημένου, σκοτισθείσης αὐτῶν τῆς διανοίας εἰς τὸ μὴ αύγάσαι τὸν φωτισμὸν τοῦ εὐαγγελίου ἐν ταῖς καρδίαις αὐτῶν, ψυγείσης τε τῆς πρὸς τὸν θεὸν ἀγάπης, ἔμπαλιν δὲ πρὸς τῇ ἐσπέρᾳ τὸ φῶς τῆς γνώσεως τοῦ Χριστοῦ ἀνατέταλκεν, ὡς τοὺς πάλαι καθημένους ἐν σκότει καὶ σκιᾷ

light' was fulfilled, when from the sixth hour darkness came over all the land until the ninth hour, and 'but cold and ice' refers to when, according to Luke, 'they took Jesus and led him to the house of the high priest. But Peter followed at a distance.'

6.18.45 | But when they had kindled a fire in the middle of the courtyard, according to Mark, he sat down with the others, warming himself. And John mentioned the cold, saying that the servants and the attendants had made a charcoal fire because it was cold, and they were warming themselves.

6.18.46 | And he says, 'This day was known to the Lord, and it was neither day nor night.' It was not day because it was said 'there will be no light,' which was fulfilled when from the sixth hour darkness came over all the land until the ninth hour. And it was not night because it was said 'there will be light toward evening,' which also happened when after the ninth hour the usual light returned to the day.

6.18.47 | And in understanding, these things were fulfilled, especially for the Jewish people, after the bold darkness and cold and chill that came against Christ, their minds were darkened so that they could not see the light of the gospel in their hearts. And the love for God grew cold, but again toward evening the light of the knowledge of Christ arose, so that those who had long sat in darkness and the shadow of death could see a great light,

θανάτου μέγα τὸ φῶς ἴδεῖν, κατὰ τὰς τοῦ Ἡσαίου φωνάς.

6.18.48 | Ἐν αὐτῇ δὴ οὖν τῇ τοιαύτῃ ἡμέρᾳ τοῦ κυρίου, ἔξελεύσεται, φησὶν, ὕδωρ ζῶν ἐξ Ἱερουσαλήμ. τοῦτο δὲ ἦν τὸ λογικὸν καὶ πότιμον ξωτικόν τε καὶ σωτήριον τῆς τοῦ Χριστοῦ διδασκαλίας ποτὸν, περὶ οὗ καὶ αὐτὸς ἐν τῷ κατὰ Ἰωάννην εὐαγγελίῳ τὴν Σαμαρεῖτιν παιδεύων ἔλεγεν "εἰ γέδεις τίς ἔστιν ὁ λέγων σοι, δός μοι πιεῖν, σὺ ἀν ἥτησας αὐτὸν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν." αὐτὸς οὖν τοῦτο τὸ σωτήριον ποτὸν ἐξ αὐτῆς τῆς Ἱερουσαλήμ προῆλθεν.

6.18.49 | ἐνθένδε γοῦν ὥρμητο αὐτοῦ τὸ εὐαγγέλιον, καὶ οἱ τούτου κήρυκες πᾶσαν κατέπλησαν τὴν οἰκουμένην· ὃ καὶ δηλοῦται διὰ τοῦ λέγεσθαι εἰς τὴν θάλασσαν τὴν πρώτην καὶ εἰς τὴν θάλασσαν τὴν ἑσχάτην τὸ ζῶν ὕδωρ ἔξελύσεσθαι," δι' ὧν τὰ τῆς συμπάσης γῆς πέρατα δηλοῦται, τά τε πρὸς τῷ ἀνατολικῷ ὡκεανῷ πρώτη θάλαττα ὄνομαζόμενα καὶ τὰ κατὰ δύοντα ἥλιον διὰ τῆς θαλάττης τῆς ἑσχάτης σημαινόμενα, ἀ καὶ πεπλήρωκε τὸ ζῶν ὕδωρ τῆς σωτηρίου καὶ εὐαγγελικῆς διδασκαλίας, περὶ οὓς πάλιν ἐπαίδευε λέγων "δος ἀν πίη τοῦ ὕδατος, οὐ ἔγω δῶσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα." καὶ πάλιν "ποταμοὶ φησὶν) ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος, ἀλλομένου εἰς ζωὴν αἰώνιον."

6.18.50 | καὶ αὐθις "εἴ τις διψᾷ, ἐρχέσθω πρός με, καὶ πινέτω." μετὰ γοῦν τὸ ἀνομβρῆσαν ἐκ τῆς Ἱερουσαλήμ ἐπὶ πᾶν γένος ἀνθρώπων σωτήριον καὶ λογικὸν νῦν) ὅπερ σαφέστερον ἐν ἐτέρῳ δηλοῦται

according to the words of Isaiah.

6.18.48 | On this very day of the Lord, he says, living water will flow from Jerusalem. This was the spiritual and life-giving drink of the teaching of Christ, about which he himself said in the Gospel of John while teaching the Samaritan woman, 'If you knew who it is that says to you, "Give me a drink," you would have asked him, and he would have given you living water.' So, this saving drink came forth from Jerusalem itself.

6.18.49 | From here, the gospel began, and its preachers filled the whole world. This is shown by the saying that living water will flow to the first sea and to the last sea, which indicates the ends of the whole earth, both the first sea called the eastern ocean and the sea toward the setting sun. This living water filled the teaching of salvation and the gospel, about which he taught again, saying, 'Whoever drinks of the water that I give him will never thirst again.' And again, 'Rivers of living water will flow from his belly.'

6.18.50 | And again, 'If anyone thirsts, let him come to me and drink.' After the drought from Jerusalem, salvation and spiritual water came to all kinds of people. This is made clearer in another saying: 'For

διὰ τοῦ "έκ γὰρ Σιῶν ἔξελεύσεται νόμος,  
καὶ λόγος κυρίου ἐξ Ἱερουσαλὴμ, καὶ κρινεῖ  
ἀνὰ μέσον τῶν ἑθνῶν. ἔσται (φησί) κύριος  
εἰς βασιλέα."

the law will go out from Zion, and the word  
of the Lord from Jerusalem, and he will  
judge among the nations.' He will be king,  
says the Lord.

6.18.51 | οὐκ ἔσται δὲ ἐν Ἱερουσαλὴμ, οὐδὲ  
ἐπὶ τὸ Ἰουδαίων ἔθνος, ἀλλὰ "ἐπὶ πᾶσαν  
τὴν γῆν ἐν τῇ ἡμέρᾳ ἐκείνῃ. καὶ ἔσται  
κύριος εἷς, καὶ τὸ ὄνομα αὐτοῦ ἔν, κυκλοῦν  
πάσαν τὴν γῆν." ἀ καὶ αὐτὰ συνάδει τοῖς  
ἀπὸ τῶν Ψαλμῶν παρατεθεῖσιν, δι' ὃν  
ἔλεγετο "έβασίλευσεν ὁ θεὸς ἐπὶ τὰ ἔθνη."  
καὶ πάλιν "εἴπατε ἐν τοῖς ἔθνεσιν, ὁ κύριος  
έβασίλευσε." ταῦτα δὲ ὅμοι πάντα ἐν ταῖς  
τοῦ κυρίου ἡμέραις ἔσεσθαι προφητεύεται.

6.18.51 | There will not be in Jerusalem,  
nor among the Jewish nation, but 'over all  
the earth on that day.' And the Lord will be  
one, and his name will be one, circling all  
the earth." These things also agree with  
what is said in the Psalms, where it is said,  
'God reigns over the nations.' And again,  
'Say among the nations, the Lord has  
reigned.' All these things are prophesied to  
happen together on the days of the Lord.

6.18.52 | ἐν ἀρχῇ γοῦν τῆς ὥλης  
προφητείας "ίδοὺ ἡμέραι φησὶν) ἔρχονται  
τοῦ κυρίου, καὶ ἔσται τάδε." τίνα δὴ ταῦτα  
ἀλλ' ἡ πολιορκία τῆς Ἱερουσαλὴμ καὶ ἡ  
τοῦ κυρίου μετάστασις ἐπὶ τὸ τῶν ἑλαιῶν  
ὅρος, κατὰ τὸ παρέσται κύριος," καὶ τὰ  
συμβεβηκότα περὶ τὴν ἡμέραν τοῦ πάθους  
αὐτοῦ, καὶ τὸ ζῶν ὕδωρ, τὸ ἐπὶ πᾶσαν  
ῥεῦσαν τὴν οἰκουμένην, καὶ ἐπὶ πᾶσι  
τούτοις ἡ τοῦ κυρίου βασιλεία πάντων τῶν  
ἔθνῶν ἄρχουσα, καὶ τὸ ὄνομα αὐτοῦ ἔν,  
πληροῦν πᾶσαν τὴν γῆν," ἀπερ ὀποίου  
τέλους ἔτυχεν ὡς ἐν ἐπιτομῇ διειλήφαμεν ;

6.18.52 | In the beginning of the whole  
prophecy, 'Behold, the days are coming,  
says the Lord, and these things will  
happen.' What are these things but the  
siege of Jerusalem and the Lord's change to  
the Mount of Olives, as the Lord is present?  
And the events around the day of his  
suffering, and the living water that flows  
over all the earth, and over all these things,  
the Lord's kingdom will rule over all the  
nations, and his name will be one, filling all  
the earth." What end has this reached, as  
we have summarized?

6.18.53 | πρόδηλον δὲ καὶ πῶς ἀπὸ τῆς τοῦ  
Χριστοῦ τοῦ θεοῦ προσηγορίας τὸ  
Χριστιανῶν ὄνομα κατέπλησε τὴν πᾶσαν  
οἰκουμένην· ὃ καὶ αὐτὸ παρίστησιν ὁ  
φάσκων λόγος 'καὶ τὸ ὄνομα αὐτοῦ ἔν,  
κυκλοῦν πᾶσαν τὴν γῆν καὶ τὴν ἔρημον.'  
καὶ σοὶ δὲ ἐπὶ σχολῆς παρέσται ἐκάστην  
βασανίσαντι λέξιν ἐπὶ πλάτους θεωρῆσαι

6.18.53 | "It is clear how the name of  
Christians, from Christ the God, has filled  
the whole earth. This is also shown by the  
saying, 'And his name will be one, filling all  
the earth and the wilderness.' And you will  
also have the opportunity to consider each  
word that has troubled you, to understand  
the meanings." From Baruch.

τὰ νενοημένα. Άπὸ τοῦ Βαρούχ.

## Section 19

6.19.1 | "Τίς ἀνέβη εἰς τὸν οὐρανὸν καὶ ἔλαβεν αὐτὴν (δῆλοῦ δὲ τὴν σοφίαν) καὶ κατεβίβασεν αὐτὴν ἐκ τῶν νεφελῶν; τίς διέβη πέραν τῆς θαλάσσης καὶ εὗρεν αὐτὴν καὶ οἴσει αὐτὴν χρυσίου ἐκλεκτοῦ; οὐκ ἔστιν ὁ γινώσκων τὴν ὀδὸν αὐτῆς, οὐδὲ ἐνθυμούμενος τὴν τρίβον αὐτῆς, ἀλλὰ ὁ εἰδὼς τὰ πάντα γινώσκει αὐτὴν, ἔξεῦρεν αὐτὴν τῇ συνέσει αὐτοῦ. ὁ κατασκευάσας τὴν γῆν εἰς τὸν αἰῶνα χρόνον ἐνέπλησεν αὐτὴν κτηνῶν τετραπόδων. ὁ ἀποστέλλων τὸ φῶς καὶ πορεύεται· ἐκάλεσεν αὐτὸν, καὶ ὑπῆκουσεν αὐτῷ τρόμω, καὶ οἱ ἀστέρες ἔλαμψαν ἐν ταῖς φυλακαῖς αὐτῶν, καὶ ηύφρανθησαν, ἐκάλεσεν αὐτοὺς, καὶ εἶπον, πάρεσμεν."

6.19.1 | Who has gone up to heaven and taken wisdom down from the clouds? Who has crossed the sea and found her and will bring her back, chosen gold? No one knows her way, nor remembers her path, but the one who knows all things understands her and found her through his wisdom. The one who made the earth forever filled it with four-footed animals. The one who sends light and it goes; he called it, and it obeyed him with fear. The stars shone in their watchtowers, and they rejoiced; he called them, and they said, 'Here we are.'

6.19.2 | ἔλαμψαν μετὰ εὐφροσύνης τῷ ποιήσαντι αὐτούς. οὗτος ὁ Θεὸς ἡμῶν, οὐ λογισθήσεται ἔτερος πρὸς αὐτὸν, ἔξεῦρε πᾶσαν ὀδὸν ἐπιστήμης, καὶ ἔδωκεν αὐτὴν Ἰακὼβ τῷ παιδὶ αὐτοῦ καὶ Ἰσραὴλ τῷ ἡγαπημένῳ ὑπὲρ αὐτοῦ. μετὰ ταῦτα ἐπὶ τῆς γῆς ὥφθη, καὶ τοῖς ἀνθρώποις συνανεστράφη." Οὐδὲν ἐπιλέγειν δεῖ ταῖς θείαις φωναῖς ἐναργῶς τῷ προβλήματι παρισταμέναις. Άπὸ τοῦ Ἡσαΐου.

6.19.2 | "They shone with joy to the one who made them. This God of ours will not be counted as another beside him; he found every path of knowledge and gave it to Jacob, his child, and to Israel, his beloved. After this, he appeared on earth and lived among people." Nothing should be added to the divine voices that are clearly present in the matter. From Isaiah.

## Section 20

6.20.1 | "Ορασις Αἴγυπτου. ίδοὺ κύριος κάθηται ἐπὶ νεφέλης κούφης, καὶ ἔξει εἰς Αἴγυπτον, καὶ σεισθήσεται τὰ χειροποίητα Αἴγυπτου ἀπὸ προσώπου αὐτοῦ, καὶ ἡ καρδία αὐτῶν ἡττηθήσεται ἐν αὐτοῖς, καὶ

6.20.1 | "Vision of Egypt. Behold, the Lord sits on a light cloud and will come to Egypt, and the idols of Egypt will shake before him, and their hearts will melt within them. The Egyptians will rise against Egyptians,

έπεγερθήσονται Αίγυπτιοι ἐπὶ Αἴγυπτίους, καὶ πολεμήσει ἄνθρωπος τὸν ἀδελφὸν αὐτοῦ, καὶ ἄνθρωπος τὸν πλησίον αὐτοῦ. πόλις ἐπὶ πόλιν καὶ νόμος ἐπὶ νόμον. καὶ ταραχθήσεται τὸ πνεῦμα τῶν Αἰγυπτίων ἐν αὐτοῖς, καὶ τὴν βουλὴν αὐτῶν διασκεδάσω, καὶ ἐπερωτήσουσι τοὺς θεοὺς αὐτῶν, καὶ τὰ ἀγάλματα αὐτόν, καὶ τοὺς ἐκ τῆς γῆς φωνοῦντας, καὶ τοὺς ἔγγαστριμύθους, καὶ παραδώσω Αἴγυπτον εἰς χεῖρας ἀνθρώπων κυρίων σκληρῶν, καὶ βασιλεῖς σκληροὶ κυριεύσουσιν αὐτῶν” καὶ τὰ τούτοις ἔξης.

and one man will fight against his brother, and one man against his neighbor. City will rise against city and law against law. The spirit of the Egyptians will be troubled within them, and I will confuse their plans. They will consult their gods and their idols, and those who speak from the ground, and the mediums. I will hand Egypt over to harsh rulers, and cruel kings will rule over them.” And the rest of these things.

6.20.2 | καὶ νῦν τὸν δεύτερον μετὰ τὸν τῶν ὅλων θεὸν καὶ κύριον, αὐτὸν δὴ τὸν τοῦ θεοῦ λόγον, ἔχειν εἰς Αἴγυπτον ἡ παροῦσα προφητεία σημαίνει, καὶ ἔχειν οὐκ ἀφανῶς, οὐδὲ ἀοράτως, οὐδὲ ἄνευ τινὸς σωματικῆς περιβολῆς, ἀλλ᾽ ἐπὶ νεφέλης κούφης ὁχούμενον, μᾶλλον δὲ ἐπὶ πάχους ἐλαφροῦ· οὕτω γάρ ἔχειν φασὶ τὴν Ἐβραίων φωνήν.

6.20.2 | And now, the second one, along with the God and Lord of all, that is, the Word of God, this prophecy means that he will come to Egypt, and he will not come secretly, nor invisibly, nor without some physical form, but riding on a light cloud, rather on a light thickness; for this is how they say in the Hebrew language.

6.20.3 | λεγέτωσαν δῆτα Ἐβραίων παῖδες πότε μετὰ τοὺς Ἡσαῖου χρόνους ὁ κύριος Αἴγυπτίοις ἐπιδεδήμηκεν, καὶ ποῖος κύριος· εῖς γὰρ ὃ ἐπὶ πάντων θεός· καὶ πῶς ἐπὶ πάχους ἐλαφροῦ οὗτος ἐποχεῖσθαι λέγεται καὶ τοπικῶς ἐπιβαίνειν μέρει τινὶ τῆς γῆς.

6.20.3 | Let the children of the Hebrews say, when did the Lord come to the Egyptians after the times of Isaiah, and which Lord? For there is one God over all. And how is it said that he rides on a light thickness and locally comes down to a certain part of the earth?

6.20.4 | ἐρμηνεύτωσαν δὲ καὶ τὸ πάχος ἐλαφρὸν, φρὸν, τί ποτὲ ἄρα ἔστι, καὶ διὰ τί μὴ ἄνευ τούτου λέγεται ὁ κύριος ἐπιδημεῖν τῇ Αἴγυπτῳ.

6.20.4 | Let them also explain what the light thickness is, and why it is said that the Lord is present in Egypt without this.

6.20.5 | πότε δὲ καὶ ιστόρηται τὰ ἐν τῇ προφητείᾳ είρημένα τέλους τετυχηκέναι, τὸ σεισθῆναι, λέγω, τὰ εῖδωλα τὰ

6.20.5 | When and how are the things mentioned in the prophecy said to have happened, like the shaking of the

χειροποίητα Αἴγυπτου, καὶ τὸ Αἴγυπτίους Αἴγυπτίοις πολεμῆσαι διὰ τὴν τοῦ κυρίου εἰς ἀνθρώπους παρουσίαν· καὶ τοὺς θεοὺς αὐτῶν, δηλαδὴ τοὺς δαιμόνας, πολλὰ τὸ παλαιὸν δυναμένους, μηκέτι ἴσχύειν, μηδὲ ἀποκρίνασθαι τοῖς ἐπερωτῶσι διὰ τὸ τοῦ κυρίου δέος, εἰς χεῖρας δὲ ποίων κυρίων σκληρῶν, ποίων δὲ βασιλέων μετὰ τὴν Θεσπιζομένην τοῦ κυρίου παρουσίαν παρεδόθη Αἴγυπτος, καὶ διὰ τί κυρίου παρόντος σκληροῖς ἄρχουσι παραδίδονται· καὶ τὰ λοιπὰ δὲ τούτοις παραπλησίως ὁ βουλόμενος ἐρμηνευσάτω.

handmade idols of Egypt, and the Egyptians fighting against the Egyptians because of the Lord's presence among humans? And their gods, that is, the demons, who were once powerful, no longer have strength or can answer those who ask because of the fear of the Lord. Into the hands of what harsh lords and what kings was Egypt delivered after the prophesied presence of the Lord, and why is it given to harsh rulers when the Lord is present? And let anyone who wishes explain the rest in a similar way.

6.20.6 | ἡμεῖς γάρ οὐκ ἄλλως ταῦτά φαμεν συνίστασθαι ἢ διὰ μόνης τῆς τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ εἰς ἀνθρώπους ἐπιφανείας. οὗτος γάρ θεοῦ λόγος ὁν καὶ θεοῦ δύναμις κατὰ διάνοιαν καὶ πρὸς λέξιν ἐπιδημήσας τῇ Αἴγυπτίων χώρᾳ διὰ νεφέλης κούφης ἐπλήρου τὰ προηγορευμένα. νεφέλην δὲ κούφην ἀλληγορικῶς ὄνομάζει τὴν δί' οὐ ἀνείληφε σώματος ἐκ παρθένου καὶ ἀγίου πνεύματος ἐπιδημίαν αὐτοῦ, ὥσπερ οὖν ἡ Ἐβραίων γραφὴ καὶ ὁ Ἀκύλας σαφέστερον ἡνίξατο εἰπών "ίδοὺ κύριος ἐπιβαίνει ἐπὶ πάχους ἐλαφροῦ, καὶ ἔρχεται ἐπ' Αἴγυπτον," πάχος ἐλαφρὸν τὸ ἔξ ἀγίου πνεύματος σῶμα προσαγορεύσας.

6.20.6 | For we say that these things are established only through the appearance of our Savior, Jesus Christ, among humans. For he is the word of God and the power of God, having come to the land of the Egyptians in a light cloud, fulfilling what was foretold. The light cloud is metaphorically named for the presence he took on from a virgin through the holy spirit. Just as the Hebrew scripture and Aquila more clearly explained, saying, 'Behold, the Lord rides on a light thickness and comes to Egypt,' the light thickness refers to the body that came from the holy spirit.

6.20.7 | καὶ τοῦτο τοιγαροῦν τὸ τῆς προφητείας μέρος πρὸς λέξιν τέλους ἐτύγχανεν, δτε ἄγγελος κυρίου ὅναρ ἐπιφανεὶς εἶπε τῷ Ἰωσὴφ "έγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον καὶ ἵσθι ἐκεῖ ἔως ἂν εἴπω σοι.

6.20.7 | And this part of the prophecy was fulfilled when an angel of the Lord appeared in a dream to Joseph and said, 'Get up, take the child and his mother, and flee to Egypt, and stay there until I tell you.'

6.20.8 | τότε γοῦν αύτὸς ὁ κύριος ὁ θεὸς λόγος ἐπιπαρὼν τῇ τοῦ παιδὸς ἡλικίᾳ, καὶ ἐν τῇ συστάσῃ αὐτοῦ ἐξ ἀγίας παρθένου σαρκὶ παχείᾳ μὲν οὕσῃ διὰ τὸ τῆς σωματικῆς ὕλης ἀντίτυπον, ἐλαφρῷ δὲ πάλιν διὰ τὸ κρείττονα ἡ καθ' ἡμᾶς εἶναι, καὶ νεφέλῃ κούφῃ ὄνομαζομένῃ διὰ τὸ μὴ ἐξ ἡδυπαθοῦς φθορᾶς, ἀλλὰ ἐξ ἀγίου πνεύματος συστῆναι), τῇ τῶν Αἴγυπτίων ἐπιδημεῖ χώρᾳ.

6.20.9 | ἡ δ' αίτια τῆς ἔκεῖσε ἐπιδημίας αύτοῦ τοῦτον ἔχει τὸν λόγον. ἐπεὶ γὰρ ἐν αὐτῇ πρώτῃ κατάρξαι τὰ τῆς εἰδωλολάτρου πλάνης μνημονεύεται, ἐδόκουν τε πάντων ἀνθρώπων μάλιστα δεισιδαιμονέστατοι τυγχάνειν, ἔχθροι τε εἶναι καὶ πολέμιοι τοῦ λαοῦ τοῦ θεοῦ, τῶν προφητῶν κατὰ πλεῖστον ὅσον ἀφεστῶτες, είκότως αύτοῖς πρώτοις ἡ τοῦ θεοῦ ἐφίστη δύναμις

6.20.10 | διὸ καὶ πάντων ἀνθρώπων μᾶλλον παρ' Αἴγυπτίοις ἵσχυσεν ὁ τῆς εὐαγγελικῆς αύτοῦ διδασκαλίας λόγος· ὅθεν ἡ παροῦσα προφητεία αύτὸν αύτοῖς ἐπιδημήσειν τὸν κύριον θεσπίζει, ἀλλ' οὐχὶ τοὺς Αἴγυπτίους ἥξειν εἰς τὴν Ἰουδαίων χώραν, οὐδέ γε εἰς τὰ Ἱεροσόλυμα προσκυνήσειν αὐτῷ, οὐδέ ἐνταῦθα κατὰ τὰ παρὰ Μωσεῖ προστεταγμένα προσηλυτεύσειν Ἰουδαίοις, οὐδὲ θύσειν θυσίας ἐν τῷ πρὸς τῇ Ἱερουσαλήμ θυσιαστηρίῳ· ἀλλὰ τούτων μὲν ἔσεσθαι φησιν οὐδὲν, τὸν δὲ κύριον αύτὸν ἐπιδημήσειν τοῖς Αἴγυπτίοις, καὶ τῆς αὐτοῦ παρουσίας καταξιώσειν τοὺς ἄνδρας, μεγάλων τε ἀγαθῶν καταστήσεσθαι αἴτιον αύτοῖς.

6.20.8 | Then indeed, the Lord, the word of God, coming to the age of the child, and in his body made from the holy virgin, was heavy in substance because of the physical material, but light again because it was greater or better than us. And it is called a light cloud because it was not made from corruptible pleasure, but was formed from the holy spirit, and he dwelled in the land of the Egyptians.

6.20.9 | And the reason for his presence there has this explanation. For it is first mentioned that he came to end the deception of idolatry, as all people were thought to be the most superstitious, and they were enemies and opponents of the people of God, mostly separated from the prophets. Therefore, it was fitting that the power of God should first be upon them.

6.20.10 | Therefore, the word of his gospel had more power among the Egyptians than among all people. From this, the present prophecy declares that the Lord will dwell among them, but it does not say that the Egyptians will come into the land of the Jews, nor will they worship him in Jerusalem, nor will they convert to Judaism according to what Moses commanded, nor will they offer sacrifices at the altar in Jerusalem. But it says that nothing of these things will happen, yet the Lord himself will dwell among the Egyptians and will make the men worthy of his presence, and he will be the cause of great good for them.

6.20.11 | κατορθώσειν γοῦν αύτοῦ τὴν ἐπιδημίαν ταῦτα, ἅπερ καὶ αύτοῖς ἔργοις μετὰ τὴν τοῦ σωτῆρος ἡμῶν Ἰησοῦ τοῦ Χριστοῦ ἐπιφάνειαν συνίσταται πεπληρωμένα· τίνα δὲ ἦν θεασώμεθα. οἱ πρὸν τὴν Αἴγυπτον οἰκοῦντες φαῦλοι καὶ μοχθηροὶ δαίμονες, ἔξ αἰῶνος μακροῦ τοῖς ξοάνοις ἐμφωλεύοντες καὶ τὰς τόν Αἴγυπτίων ψυχὰς πάσῃ δεισιδαιμονίας πλάνη καταδουλούμενοι, συναισθόμενοι ξένης τινος καὶ ἐνθέου δυνάμεως ἐπιδημούσης αύτοῖς, αὐτίκα συνεκινοῦντο σάλον καὶ κλόνον ἐν ἐαυτοῖς πάσχοντες, ἥ τε καρδία αὐτῶν καὶ ἡ διανοητικὴ δύναμις ἡττᾶτο ἐνδον ἐν ἐαυτοῖς, ὑποχωροῦσα καὶ νικωμένη ὑπὸ τῆς ἀοράτως συνελαυνούσης καὶ πυρὸς δίκην ἀρρήτῳ λόγῳ φλεγούσης αύτοὺς δυνάμεως.

6.20.12 | ἀλλὰ τότε μὲν ἀοράτως οἱ δαίμονες ταῦτα ἔπασχον ἐπὶ τῇ τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ εἰς τὴν Αἴγυπτον ἐνσάρκω ἐπιδημίᾳ· ἐπειδὴ δὲ μετὰ ταῦτα γυμνῶς ἥδη λοιπὸν τὸ περὶ αύτοῦ εὐαγγέλιον τοῖς Αἴγυπτίοις, ὥσπερ οὖν καὶ τοῖς λοιποῖς ἔθνεσιν, ἐκηρύττετο, ἥ τε ἀόρατος αύτοῦ δύναμις σὺν τοῖς ἀποστόλοις αύτοῦ παρὴν ἀφανῶς συμπράττουσα αύτοῖς καὶ συνεργοῦσα καὶ καταγγέλλουσα δὲ αὐτῶν τὴν εὔσεβη διδασκαλίαν αὐτοῦ, μόνον τὸν ἵνα καὶ μόνον ἀληθῆ θεὸν εὔσεβεῖν παρακελευομένη, τῶν δὲ δαιμόνων τοὺς πάλαι πεπλανημένους ἀφιστῶσα,

6.20.13 | ἐνταῦθα λοιπὸν ἥδη Αἴγυπτίοις, ὥσπερ οὖν καὶ τοῖς λοιποῖς ἔθνεσι, στάσις καὶ πόλεμος ἐμφύλιος συνίστατο, τῶν μὲν ἀναχωρούντων τῆς πολυθέου πλάνης καὶ

6.20.11 | Indeed, he will accomplish his presence among them, which is also shown by the works that are fulfilled with the appearance of our Savior Jesus Christ. What shall we see? The demons that were before dwelling in Egypt were wicked and evil, lurking around the idols for a long time and enslaving the souls of the Egyptians with all kinds of superstition. But when they sensed a foreign and divine power among them, they immediately began to shake and tremble within themselves, feeling that their hearts and minds were defeated inside, retreating and being overcome by an invisible force that burned like fire, driving them away.

6.20.12 | But then, the demons were suffering invisibly during the bodily presence of our Savior Jesus Christ in Egypt. After this, the gospel about him was preached openly to the Egyptians, just as it was to other nations. His invisible power was present with his apostles, working alongside them, helping them, and proclaiming through them his pious teaching, urging them to worship the one true God, while turning away the demons that had long led them astray.

6.20.13 | Then, among the Egyptians, just like among other nations, there was strife and civil war. Some were withdrawing from the many gods and turning to the

τῷ τοῦ Χριστοῦ λόγῳ προστρεχόντων, τῶν δὲ ἔξ ἐναντίας τούτοις πολεμούντων καὶ ὑπὸ τῶν οἰκείων δαιμόνων ἔξιστρουμένων, ὡς καὶ ἀδελφοὺς ἄλλήλων διίστασθαι, καὶ τοὺς φιλτάτους διὰ ξιφῶν χωρεῖν τῆς τοῦ Χριστοῦ διδασκαλίας ἔνεκεν, φησὶν ὁ χρησμὸς "καὶ ἐπεγερθήσονται Αἴγυπτοι ἐπ' Αἴγυπτίους καὶ πολεμήσει ἄνθρωπος τὸν ἀδελφὸν αὐτοῦ καὶ ἄνθρωπος τὸν πλησίον αὐτοῦ."

6.20.14 | πιστοῦται δὲ τὴν προφητικὴν πρόρρησιν καὶ αὐτὸς ὁ σωτὴρ ἡμῶν, φάσκων ἐν τοῖς εὐαγγελίοις "παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς.

6.20.15 | καὶ αὖθις μὴ νομίσητε ὅτι ἥλθον εἱρήνην δοῦναι ἐν τῇ γῇ, οὐχὶ λέγω ὑμῖν, ἀλλ' ἡ διαμερισμόν. ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἐνὶ διαμερισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισί· διαμερισθήσονται πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρὶ, μήτηρ ἐπὶ τὴν θυγατέρα, καὶ θυγάτηρ ἐπὶ τὴν μητέρα, πενθερὰ ἐπὶ τὴν νύμφην, καὶ νύμφη ἐπὶ τὴν πενθεράν.

6.20.16 | τί γὰρ ταῦτα τῆς προφητικῆς διαφέροι ἀν φωνῆς ἐπὶ τῇ τοῦ κυρίου εἰς Αἴγυπτον παρουσίᾳ λεγούσης ἐπεγερθήσεσθαι Αἴγυπτίους κατ' Αἴγυπτίων καὶ πολεμήσειν ἄνθρωπον τὸν ἀδελφὸν αὐτοῦ; καὶ νόμος δὲ ὁ τῆς καινῆς διαθήκης τοῦ Χριστοῦ ἐπὶ νόμον τὸν τῆς πολυθέου δεισιδαιμονίας ἡγείρετο, ὅτε τῶν είδωλοι λατρῶν ἔθνῶν νόμος τὴν Χριστοῦ πολεμῶν διδασκαλίαν, πόλις τε καὶ

word of Christ, while others were fighting against them and being stirred up by their own demons. Brothers were divided against each other, and even close friends were clashing because of the teaching of Christ. The prophecy says, 'And the Egyptians will rise up against the Egyptians, and a man will fight against his brother and a man against his neighbor.'

6.20.14 | The prophetic saying is confirmed by our Savior himself, who states in the gospels, 'Brother will hand over brother to death, and a father his child, and children will rise up against their parents and put them to death.'

6.20.15 | And again, do not think that I came to bring peace to the earth. I tell you, but rather division. For from now on, there will be five in one house divided, three against two and two against three. Father will be divided against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law.

6.20.16 | For what would the prophetic voice say about the Lord's coming to Egypt, that Egyptians will rise up against Egyptians and a man will fight against his own brother? And the law of the new covenant of Christ was raised against the law of many gods' superstition, when the law of the idol-worshiping nations fought against the teaching of Christ. The city and the community of the church in Christ

πολιτεία τῆς ἐν Χριστῷ ἑκκλησίας τοῖς τῶν  
ἀπίστων ἔθνῶν πολιτεύμασιν ἐπανίστατο.

stood against the practices of the  
unbelieving nations.

6.20.17 | διὸ λέξεται "πόλις ἐπὶ πόλιν καὶ  
νόμος ἐπὶ νόμον." ἔστι δὲ ἐπὶ τούτοις τοὺς  
Αἴγυπτίους πάντας τοὺς εἰδωλολάτρας, τό<sup>τε</sup>  
ἐνεργοῦν ἐν αὐτοῖς τῆς εἰδωλολατρίας  
πνεῦμα, συνιδεῖν ταραττομένους εἰσέτι  
νῦν, καὶ πολλὰ μὲν βουλευομέμους κατὰ  
τῆς τοῦ Χριστοῦ διδασκαλίας, ὡς ἀν  
σβέσοιεν αὐτὴν καὶ ἔξ ἀνθρώπων  
ἀφανίσοιεν, διασκεδαννυμένους δὲ ὑπὸ<sup>τοῦ θεοῦ</sup>, φήσαντος ἐν τῇ προφητείᾳ "καὶ  
ταραχθήσεται τὸ πνεῦμα τῶν Αἴγυπτίων ἐν  
αὐτοῖς, καὶ τὴν βουλὴν αὐτῶν  
διασκεδάσω."

6.20.17 | Therefore, it is said, "city against city and law against law." And among these are all the Egyptians, the idol-worshipers, who are troubled by the spirit of idolatry within them, still disturbed even now. Many are planning against the teaching of Christ, hoping to extinguish it and make it disappear from among people. But they are being scattered by God, as it is said in the prophecy, "And the spirit of the Egyptians will be troubled within them, and I will confuse their plans."

6.20.18 | μυρία δὲ ὅσα πυνθανόμενοι καὶ  
ἐπερωτῶντες καθ' ἡμῶν ἵν τε χρησμοῖς καὶ  
μαντείαις τοὺς θεοὺς αὐτῶν, καὶ τοὺς ἐν  
τοῖς ἀγάλμασιν ἐμφωλεύοντας δαίμονας,  
τοὺς τε πάλαι ἐν αὐτοῖς πολλὰ δυναμένους  
έγγαστριμύθους, οὐδέν τι πλέον ἔξ αὐτῶν  
ἔχουσι.

6.20.18 | And as many as are asking and inquiring of us about the oracles and divinations of their gods, and the demons that dwell in their idols, and those who have long been powerful among them as ventriloquists, they have nothing more from them.

6.20.19 | διό φησιν ὁ λόγος ^'y,al  
ἐπερωτήσουσι τοὺς θεοὺς αὐτῶν καὶ τὰ  
ἀγάλματα αὐτῶν καὶ τοὺς ἔγγαστριμύθους.  
' ἄλλ' οὐδεμιᾶς γάρ, φησὶ, τεύξονται  
βοηθείας οἱ ἐπὶ τοὺς πεπλανημένως  
δοκοῦντας αὐτῶν εἶναι θεοὺς  
καταφεύγοντες, τότε μάλιστα αὐτοὺς τοῦ  
θεοῦ κυρίκυρίοις σκληροῖς καὶ βασιλεῦσι  
παραδιδόντος, ὅτε τοῖς δαίμοσιν αὐτῶν  
πειθόμενοι καὶ ὑπ' αὐτῶν  
ἐνεργούένεργούμενοι τοὺς κατὰ τῆς  
ἑκκλησίας τοῦ θεοῦ διωγμοὺς  
ἐπεγείρουσιν.

6.20.19 | Therefore, the word says, "They will ask their gods and their idols and the ventriloquists." But they will find no help from them, for they are fleeing to those who seem to be their gods in error. At that time, especially, they will be handed over to harsh rulers and kings, when they are being persuaded by their demons and acting under their influence to stir up persecutions against the church of God.

6.20.20 | ἔνθα μοι τὸν νοῦν ἐπιστήσεις, τίνα τρόπον μέχρι μὲν τῆς τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ ἐπιφανείας οίκείοις βασιλεῦσιν ἴδιως καὶ καθ' ἐαυτὴν πᾶσα Αἴγυπτος κέχρητο, ἐν αὐτονομίᾳ τε καὶ ἐν ἐλευθερίᾳ διῆγον οἱ Αἴγυπτοι, δυναστείᾳ δὲ αὐτῶν ἔξ αἰώνος μακρά τις καὶ πολλὴ βεβόητο, ἔξ ἐκείνοῦ τε πρώτου Ῥωμαίων Αύγούστου, καθ' ὃν ὁ κύριος ἡμῶν γεγέννητο, χειρωσαμένου τὴν Αἴγυπτον, ὑστάτης τε τῶν Πτολεμαίων Κλεοπάτρας ἀλούσης, ὑπὸ τὴν Ρωμαίων γεγόνασιν ἔξουσίαν ὑπό τε τοὺς αὐτῶν νόμους καὶ ἐπιτάγματα, τῆς προτέρας αὐτονομίας καὶ ἐλευθερίας ἀφηρημένοι ὡς καὶ ἐν τούτῳ τὸ προφητικὸν ἐπαληθεύειν λόγιον, περὶ μὲν τῶν εἰς τοὺς τόπους ἐκπεμπομένων ἐπιτρόπων τε καὶ ἡγουμένων καὶ περὶ τῶν λοιπῶν ἐν μέρει ἀρχόντων φάσκον' καὶ παραδώσω Αἴγυπτον εἰς χεῖρας ἀνθρώπων κυρίων σκληρῶν," περὶ δὲ τῶν τὴν καθ' ὅλου διεπόντων ἀρχὴν τὸ ἐξῆς.

6.20.21 | ἀνθ' οὐ ὁ Ἀκύλας φησὶ καὶ βασιλεὺς κεκραταιωμένος ἔξουσιάσει ἐν αὐτοῖς" ὁ δὲ Σύμμαχος "καὶ βασιλεὺς ἰσχυρὸς ἔξουσιάσει αὐτῶν. οὕτω δὴ τὴν Ῥωμαίων ἡγοῦμαι κεκλησθαι βασιλείαν, ὑφ' ἣς ὥσπερ χαλινῷ καὶ δεσμῷ πεπεδημένους οὐ μόνον τοὺς πάντων ἀνθρώπων δεισιδαιμονεστάτους Αἴγυπτίους, ἀλλὰ καὶ τοὺς λοιποὺς πάντας ἀνθρώπους μηδὲν δύνασθαι τολμᾶν κατὰ τῆς τοῦ σωτῆρος ἡμῶν ἐκκλησίας δυσφημεῖν.

6.20.22 | μετὰ ταῦτα προφητεύεται τούτοις ἐξῆς σκοτεινότερά τινα καὶ δι' αἰνιγμάτων μακροτέρας καὶ βαθυτέρας τῆς

6.20.20 | There, you will understand how Egypt, until the appearance of our Savior Jesus Christ, was ruled by its own kings and lived in autonomy and freedom. But their power has been long and great, since the time of the first Roman Augustus, during whom our Lord was born. After Egypt was taken over, and the last of the Ptolemies, Cleopatra, was defeated, it came under Roman authority, losing its previous autonomy and freedom. This also fulfills the prophetic saying about the rulers sent to the regions and the leaders, saying, "And I will hand Egypt over to harsh human masters," and about those who govern the whole region from then on.

6.20.21 | In place of this, Aquila says, "And a king will rule over them with great power." But the Ally says, "And a strong king will have authority over them." Thus, I believe that the kingdom of the Romans is called, under which not only the most superstitious Egyptians are bound like with a bridle and chains, but also all other people are unable to dare to speak against the church of our Savior.

6.20.22 | After this, it is prophesied that there will be darker and more mysterious things that require a longer and deeper

κατὰ τροπολογίαν δεόμενα ἐρμηνείας, ἀ δὴ  
ἐπὶ σχολῆς κατὰ τὸν προσηκούτακαιρὸν  
τῆς προσηκούσης τεύξεται διηγήσεως,  
ἐπάν σὺν θεῷ τὸν περὶ τῶν ἐπαγγελιῶν  
ἀποδώσωμεν λόγον. Ἀπὸ τοῦ αὐτοῦ.

## Section 21

6.21.1 | "Εὔφράνθητι ἔρημος διψῶσα,  
ἀγαλλιάσθω ἔρημος, καὶ ἀνθείτω ως  
κρίνον, καὶ ἔξανθήσει καὶ ἀγαλλιάσεται τὰ  
ἔρημα τοῦ Ἰορδάνου. καὶ ἡ δόξα τοῦ  
Λιβάνου ἐδόθη αὐτῇ καὶ ἡ τιμὴ τοῦ  
Καρμήλου, καὶ ὁ λαός μου ὄψεται τὴν  
δόξαν κυρίου καὶ τὸ ὄψος τοῦ θεοῦ.  
ἰσχύσατε χεῖρες ἀνειμέναι, καὶ γόνατα  
παραλευμένα παρακαλέσατε οἵ  
όλιγόψυχοι τῇ διανοίᾳ ἰσχύσατε, μὴ  
φοβεῖσθε, ἴδού ὁ θεὸς ἡμῶν κρίσιν  
ἀνταποδίδωσι, καὶ ἀνταποδώσει, αὐτὸς  
ἥξει, καὶ σώσει ἡμάς. τότε ἀνοιχθήσονται  
όφθαλμοὶ τυφλῶν καὶ ὥτα κωφῶν  
ἀκούσονται. τότε ἀλεῖται ὡς ἔλαφος ὁ  
χωλὸς, καὶ τρανὴ ἔσται γλῶσσα  
μογιλάλων, ὅτε ἐρράγη ἐν τῇ ἐρήμῳ ὕδωρ  
καὶ φάραγξ ἐν γῇ διψώσῃ· καὶ ἔσται ἡ  
ἄνυδρος εἰς ἔλη, καὶ εἰς τὴν γῆν πηγὴ  
ὕδατος ἔσται."

6.21.2 | Κάνταῦθα διαρρήδην θεοῦ ἄφιξις  
θεσπίζεται σωτήριος καὶ πολλῶν ἀγαθῶν  
αἵτια· κωφοῖς γοῦν ἵασις καὶ τυφλοῖς  
ἀνάβλεψις, προσέτι τε χωλοῖς καὶ τὴν  
γλῶτταν συνδεδεμένοις θεραπεία ἔσεσθαι  
προφητεύεται, ἀ καὶ τέλους ἔτυχεν οὐκ  
ἄλλως ἢ διὰ τῆς τοῦ σωτῆρος ἡμῶν Ἰησοῦ  
Χριστοῦ παρουσίας, ὑφ' οὗ καὶ τυφλῶν  
ἀνεῳχθησαν οἱ ὄφθαλμοὶ καὶ κωφοὶ τὴν  
ἀκοήν ἀπειλήφασιν.

explanation. These will be discussed in detail at the appropriate time, when, with God's help, we will give an account of the promises.

6.21.1 | Rejoice, you dry land that is thirsty; let the wilderness be glad and bloom like a lily. It will blossom and rejoice in the wasteland of the Jordan. The glory of Lebanon will be given to it, and the honor of Carmel, and my people will see the glory of the Lord and the height of our God. Strengthen weak hands and steady trembling knees. Say to those with fearful hearts, 'Be strong, do not be afraid; here is our God who will bring judgment and will save us.' Then the eyes of the blind will be opened, and the ears of the deaf will hear. Then the lame will leap like a deer, and the tongue of the mute will sing for joy, when water breaks forth in the wilderness and streams in the dry land. The dry land will become a marsh, and there will be a spring of water in the desert.

6.21.2 | And here, the arrival of God is clearly proclaimed as a saving event and the cause of many good things. There will be healing for the deaf and sight for the blind. It is also prophesied that there will be healing for the lame and those who cannot speak. These things have indeed happened through the presence of our Savior, Jesus Christ, by whom the eyes of the blind were opened and the deaf received their hearing.

6.21.3 | τί δεῖ λέγειν ὅσοι καὶ διὰ τῶν αὐτοῦ μαθητῶν παρειμένοι καὶ κωφοὶ καὶ χωλοὶ τὰς κατὰ φύσιν ἵάσεις ἀπελάμβανον, ἄλλοι τε μυρίοι ποικίλαις νόσοις καὶ μαλακίαις τετρυχωμένοι τῆς παρ' αὐτοῦ θεραπείας τε καὶ σωτηρίας ἡξιοῦντο, κατά τε τὴν ἔνθεον τῆς προφητείας πρόρρησιν καὶ κατὰ τὴν ἀψευδεστάτην τῶν Ἱερῶν εὐαγγελίων μαρτυρίαν;

6.21.4 | ἔρημον δὲ ἐν τούτοις ὁ λόγος αἰνίττεται τὴν ἐξ ἔθνῶν ἐκκλησίαν, ἥν πάλαι θεοῦ ἔρημον ούσαν διὰ τῶν ἐν χερσὶν εὐαγγελίζεται, καὶ ταῦτα δὲ πρὸς τοῖς ἄλλοις τῇ ἑρήμῳ φησὶν ὁ λόγος δοθήσεσθαι τὴν δόξαν τοῦ Λιβάνου.

6.21.5 | Λίβανον δὲ τὴν Ἱερουσαλήμ ἀλληγορικῶς σύνηθές ἐστιν ἀποκαλεῖν, ὡς ἐπὶ καιροῦ διὰ τῶν ἀπὸ τῆς θείας γραφῆς ἀποδείξεων παραστήσομεν. ἐν δὴ οὖν τῇ τοῦ θεοῦ εἰς ἀνθρώπους παρουσίᾳ, τῇ δηλωθείσῃ ἑρήμῳ, λέγω δὴ τῇ ἐξ ἔθνῶν ἐκκλησίᾳ, τὴν δόξαν τοῦ Λιβάνου δοθήσεσθαι ἡ προκειμένη διδάσκει πρόρρησις. ἀντὶ δὲ τοῦ 'καὶ ἡ τιμὴ τοῦ Καρμήλου' δὲ μὲν Ἀκύλας φησὶ 'διαπρέπεια τοῦ Καρμήλου καὶ τοῦ Σάρων, αὐτοὶ ὄψονται δόξαν κυρίου'

6.21.6 | ὁ δὲ Σύμμαχος Σύμμαχος "εὔπρεπεια τοῦ Καρμήλου καὶ τοῦ πεδίου, αὐτοὶ ὄψονται τὴν δόξαν κυρίου." καὶ ὁ Θεοδοτίων δὲ "ώραιότης, φησὶ, τοῦ Καρμήλου καὶ τοῦ Σάρων, αὐτοὶ ὄψονται τὴν δόξαν κυρίου." δι' ὧν αἰνίττεσθαι

6.21.3 | What more can be said about those who, through his disciples, received natural healings, both the deaf and the lame? Many others, suffering from various diseases and weaknesses, sought healing and salvation from him, according to the divine prophecy and the most truthful testimony of the holy gospels?

6.21.4 | In this, the word hints at the church from the nations, which was once a desolate place of God. It is now being proclaimed through those who are in the land. And the word also says that to the other desolate places, the glory of Lebanon will be given.

6.21.5 | Lebanon is often called Jerusalem in an allegorical way, as we will show later through the proofs from the divine scripture. Therefore, in the presence of God among people, which is revealed in the desolate place, I say that to the church from the nations, the glory of Lebanon will be given, as the prophecy teaches. Instead of 'and the honor of Carmel,' Aquila says 'the splendor of Carmel and Sharon; they will see the glory of the Lord.'

6.21.6 | Symmachus says 'the beauty of Carmel and the plain; they will see the glory of the Lord.' And Theodotion says 'the charm of Carmel and Sharon; they will see the glory of the Lord.' For these reasons, I believe the prophecy is not about

ἡγοῦμαι τὴν προφητείαν οὐ τὴν  
Ἱερουσαλήμ, ούδὲ τὴν Ἰουδαίαν, ἀλλὰ τὴν  
τῶν ἔθνῶν χώραν καταξιωθήσεσθαι ἔσθαι  
τῆς ἐνθέου γνώσεως. ὁ γοῦν Κάρμηλος καὶ  
ὁ καλούμενος Σάρων τόποι τῶν  
ἀλλοφύλων ὑπῆρχον ἔθνῶν.

Jerusalem or Judea, but that the land of the nations will be made worthy of the divine knowledge. Indeed, Carmel and the place called Sharon were lands of the foreign nations.

6.21.7 | ταῦτα μὲν οὖν πρὸς λέξιν· καὶ κατὰ διάνοιαν δὲ εἰσέτι σήμερον οἱ πρὶν τὰς ψυχὰς πεπηρωμένοι, ὡς ξύλα καὶ λίθους καὶ τὴν λοιπὴν ἄψυχον ὅλην δαίμονάς τε περιγείους καὶ πνεύματα πονηρὰ ἀντὶ τοῦ θεοῦ τῶν ὅλων προσκυνεῖν, οἵ τε τὰ ὥτα τῆς διανοίας κεκωφωμένοι καὶ σκάζοντες καὶ παρειμένοι τὸν πάντα ἐαυτῶν ἵ βίον τούτων ἀπάντων καὶ τῶν ἄλλων παθῶν τε καὶ ἀρρωστημάτων διὰ τῆς τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ διδασκαλίας εἰσέτι καὶ νῦν ἀπαλλάτονται, πολὺ κρείττονος ἢ κατὰ σῶμα ίάσεως καὶ ὀφελείας ἀξιούμενοι, καὶ τῆς εἰς ἀνθρώπους τοῦ θεοῦ λόγου παρουσίας ἐναργῆ τὴν θείαν καὶ ὑπὲρ ἄνθρωπον δύναμιν ἐπιδεικνύμενοι. Ἀπὸ τοῦ αὐτοῦ.

6.21.7 | These things are said in words; and in thought, even today, those who have hardened their souls, like wood and stones and other lifeless matter, worship demons and evil spirits instead of God. They are deaf to the ears of their minds, and they are confused and distracted, living their whole lives in this way, along with all their other passions and sicknesses. Through the teachings of our Savior Jesus Christ, they are still being freed, which is much better than just physical healing and benefit. They show the clear power of God's word among people, which is divine and greater than human.

## Section 22

6.22.1 | "Ἄκουέ μου Ἱακὼβ καὶ Ἰσραὴλ, ὃν ἔγὼ καλῶ· ἔγώ είμι πρῶτος, καὶ ἔγώ είμι είς τὸν αἰῶνα, καὶ ἡ χείρ μου ἐθεμελίωσε τὴν γῆν, ἡ δεξιά μου ἐστερέωσε τὸν ούρανόν·" καὶ ἐπιφέρει λέγων "καὶ νῦν κύριος κύριος ἀπέσταλκέ με καὶ τὸ πνεῦμα αὐτοῦ. Ἐχεις κάνταῦθα κύριον τὸν ἀποστελλόμενον καὶ τὸν ἀποστέλλοντα, δηλαδὴ τὸν πατέρα καὶ θεὸν τῶν ὅλων, συνήθως δἰς κύριον ὄνομαζόμενον. Ἀπὸ τοῦ αὐτοῦ.

6.22.1 | 'Listen to me, Jacob and Israel, whom I call; I am the first, and I am the last, and my hand laid the foundation of the earth, my right hand spread out the heavens.' And he adds, saying, 'And now the Lord, the Lord has sent me and his Spirit.' Here you have the Lord who is sent and the one who sends, namely the Father and God of all, often called the Lord twice.

## Section 23

6.23.1 | "Οὕτω λέγει κύριος, ποῖον τοῦτο τὸ βιβλίον τοῦ ἀποστασίου τῆς μητρὸς ὑμῶν, ὃ ἔξαπέστεῦλα αὐτήν; ή τίνι ὑπόχρεω πέπρακα ὑμᾶς; ίδοὺ ταῖς ἀμαρτίαις ὑμῶν ἐπράθητε καὶ ταῖς ἀνομίαις ὑμῶν ἔξαπέστειλα τὴν μητέρα ὑμῶν, διότι ἥλθον, καὶ οὐκ ἦν ἄνθρωπος, ἐκάλεσα, καὶ οὐκ ἦν δὲ ὑπακούων. μὴ οὐχὶ ἴσχύει ἡ χείρ μου τοῦ ῥύσασθαι; ή οὐκ ἴσχύω τοῦ ἔξελέσθαι;"

6.23.2 | εἶτ' ἐπὶ τῆς αὐτῆς προφητείας ὑποβὰς ἔγώ δὲ, φησὶν, οὐκ ἀπειθῶ, οὐδὲ ἀντιλέγω. τὸ νῶτόν μου ἔδωκα εἰς μάστιγας, τὰς δὲ σιαγόνας μου είς ῥαπίσματα· τὸ δὲ πρόσωπόν μου οὐκ ἀπέστρεψα ἀπὸ αἰσχύνης ἐμπτυσμάτων."

6.23.3 | Αὐτὸς ὁ κύριος διὰ τούτων τὴν εἰς ἀνθρώπους αὐτοῦ παρουσίαν σαφῶς δημοιογῶν ἀπελέγχει τὸν Ἰουδαίων λαὸν, ὅτι μὴ ἐλθόντα αὐτὸν καταδέξονται, μηδὲ καλοῦντι ὑπακούσονται. καὶ τοῦθ' ὥσπερ ἐποιογούμενος αἴτιον τῆς αὐτῶν ἐκείνων ἀποβολῆς γεγονέναι διδάσκει· "ἐπεὶ γὰρ ἥλθον" φησὶν "καὶ οὐκ ἦν ἐν ὑμῖν ἄνθρωπος, ἐκάλεσά τε καὶ οὐδὲὶς ἦν δὲ ὑπακούων, διὰ τοῦτο, φησὶ, ταῖς ἀμαρτίαις ὑμῶν ἐπράθητε, ἀτε αὐτοὶ ἀφ' ἐαυτῶν ἀποστάται τῆς ἐμῆς κλήσεως καταστάντες, ἀλλ' οὐκ ἐμοῦ βιβλίον ὑμῖν ἀποστασίου δεδωκότος.

6.23.4 | σαφῶς δὲ ταῦτα πρὸς τὸν ἐκ περιτομῆς λαὸν ἀποτείνεται, ὅμοι δὲ τὰ περὶ τὸ πάθος τετολμημένα αὐτοῖς δηλοῦ

6.23.1 | Thus says the Lord, what is this book of your mother's divorce that I sent her away with? Or what debt did I make you pay? Look, you have sold yourselves because of your sins, and because of your lawlessness I sent your mother away. For I came, and there was no one; I called, and there was no one to answer. Is my hand not strong enough to save? Or am I not powerful enough to deliver?

6.23.2 | Then, regarding the same prophecy, he says, 'I do not resist, nor do I argue. I gave my back to those who beat me, and my cheeks to those who slapped me; I did not hide my face from shame and spitting.'

6.23.3 | The Lord himself, clearly confessing his presence among men, rebukes the Jewish people, saying that they did not receive him when he came, nor did they listen when he called. And he teaches that this is the reason for their rejection: 'For I came,' he says, 'and there was no one among you; I called, and there was no one to answer.' Therefore, he says, you have sold yourselves because of your sins, since you have turned away from my call. But I did not give you a book of divorce.

6.23.4 | Clearly, these things are directed toward the people of the circumcision, and he shows them the things about his

λέγων “τὸν νῶτόν μου δέδωκα είς μάστιγας, τὰς δὲ σιαγόνας μου είς ῥαπίσματα” καὶ τὰ τούτοις ἔξῆς. καὶ ταῦτα ἐπὶ σχολῆς τῆς προσηκούσης τεύχεται ἐρμηνείας. Ἀπὸ τοῦ αὐτοῦ.

## Section 24

6.24.1 | "Τάδε λέγει κύριος, δι' ὑμᾶς τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσι· διὰ τοῦτο γνώσεται ὁ λαός μου ἐν τῇ ἡμέρᾳ ἐκείνῃ ὅτι ἕγώ είμι αὐτὸς ὁ λαλῶν, πάρειμι ὡς ὥρα ἐπὶ τῶν ὄρέων, ὡς πόδες εὐαγγελιζομένου ἀκοήν εἰρήνης, ὡς εὐαγγελιζόμενος ἀγαθὰ, ὅτι ἀκουστὴν ποιήσω τὴν οωτηρίαν σου, λέγων, Σιῶν βασιλεύσει σου ὁ θεός. φωνὴ τῶν φυλασσόντων σε ὑψώθη, καὶ τῇ φωνῇ ἅμα εὑφρανθήσονται, ὅτι ὄφθαλμοὶ πρὸς ὄφθαλμοὺς ὅψονται, ἡνίκα ἀν ἐλεήσῃ κύριος Σιών. ḥηξάτω εύφροσύνην ἅμα τὰ ἔρημα Ἱερουσαλὴμ, ὅτι ἡλέησε κύριος αὐτὴν, καὶ ἐρρύσατο Ἱερουσαλὴμ, καὶ ἀποκαλύψει τὸν βραχίονα τὸν ἄγιον αὐτοῦ ἐνώπιον πάντων τῶν ἔθνῶν, καὶ ὅψονται πάντα τὰ ἄκρα τῆς γῆς τὴν σωτηρίαν τὴν παρὰ τοῦ θεοῦ ἡμῶν."

6.24.2 | Τούτοις ἔξῆς ἐπισυνῆπται ὑφ' ἔνα καὶ τὸν αὐτὸν τὸν εἰρμὸν ἡ περὶ τοῦ πάθους τοῦ Χριστοῦ προφητεία, ἦν καὶ ἐπὶ σχολῆς ἐκθήσομαι. εῖς δὲ ὧν καὶ ὁ αὐτὸς κύριος ὁ φήσας ἐν τῇ πρὸ ταύτης περικοπῇ πρὸς τὸν Ἰουδαίων λαὸν "ταῖς ἀμαρτίαις ὑμῶν ἐπράθητε, καὶ ταῖς ἀνομίαις ὑμῶν ἔξαπέστειλα τὴν μητέρα ὑμῶν, διότι ἤλθον, καὶ οὐκ ἦν ἄνθρωπος· ἐκάλεσα, καὶ οὐκ ἦν ὁ ὑπακούων, διὰ τῶν ἐν χερσὶ πρὸς τοὺς αὐτούς φησιν "δι' ὑμᾶς τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσιν."

suffering, saying, 'I gave my back to those who beat me, and my cheeks to those who slapped me,' and so on. And these will be explained in detail later.

6.24.1 | 'These things says the Lord: Because of you, my name is blasphemed among the nations. Therefore, my people will know on that day that I am the one speaking. I am here like a messenger on the mountains, like the feet of one bringing good news, proclaiming peace, announcing good things, saying, "Your God reigns, O Zion." The voice of those who watch over you will be lifted up, and together they will rejoice, for eyes will see eye to eye when the Lord shows mercy to Zion. Let joy break forth together with the desolate places of Jerusalem, for the Lord has had mercy on her and has redeemed Jerusalem. He will reveal his holy arm before all the nations, and all the ends of the earth will see the salvation of our God.'

6.24.2 | Next, the prophecy about the suffering of Christ is connected with the same theme, which I will explain later. The same Lord, who spoke in the previous passage to the Jewish people, says, 'Because of your sins, you were sold, and because of your iniquities, I sent away your mother. For I came, and there was no man; I called, and there was no one to answer.' He says through those in his hands, 'Because of you, my name is blasphemed among the nations.'

6.24.3 | εῖθ', ὡς ἔχων ἔτερον παρ' αὐτοὺς λαὸν, ἐπιφέρει "διὰ τοῦτο γνώσεται ὁ λαός μου τὸ ὄνομά μου" διδάσκει τε ὅτι μὴ ἔτερος, ἀλλ' αὐτὸς ὁ ἐν τοῖς προφήταις λαλήσας κύριος, ἐπιδημήσει ποτὲ τῷ βίῳ, λέγων "ἐγώ εἰμι, αὐτὸς ὁ λαλῶν πάρειμι." τὸ δὲ "ὡς ὥρα ἐπὶ τῶν ὄρέων, ὡς πόδες εὐαγγελιζομένου ἀκοήν είρήνης, ὡς εὐαγγελιζομενος ἀγαθὰ, ἀκουστὴν ποιήσω τὴν σωτηρίαν σου, λέγων, Σιῶν, βασιλεύσει σου ὁ θεός," σαφέστερον οἱ λοιποὶ ἔκδεδώκασιν ἐρμηνευταί·

6.24.3 | Then, as if he has another people besides them, he adds, 'Therefore, my people will know my name.' He teaches that it is not another, but the same Lord who spoke through the prophets, who will one day come to life, saying, 'I am the one speaking; I am here.' The phrase 'like a messenger on the mountains, like the feet of one bringing good news, proclaiming peace, announcing good things, saying, "Your God reigns, O Zion,'" is explained more clearly by others who have given interpretations.

6.24.4 | ὁ μὲν Ἀκύλας είπων "τί ὡραιώθησαν ἐπὶ τὰ ὅρη πόδες εὐαγγελιζομένου, ἀκουτίζοντος είρήνην, εὐαγγελιζομένου ἀγαθὸν, ἀκουτίζοντος σωτηρίαν, λέγοντος τῇ Σιῶν, ἐβασίλευσεν ὁ θεός σου;" καὶ ὁ Σύμμαχος φήσας "τί εὐπρεπεῖς ἐπὶ τῶν ὄρέων πόδες εὐαγγελιζομένου, ἀκουστὴν ποιοῦντος είρήνην, εὐαγγελιζομένου ἀγαθὰ, ἀκουστὴν ποιοῦντος σωτηρίαν, λέγοντος τῇ Σιῶν, ἐβασίλευσεν ὁ θεός σου;" ἀντὶ δὲ τοῦ "φωνὴ τῶν φυλασσόντων σε ὑψώθη, καὶ τῇ φωνῇ ἄμα εὐφρανθήσονται, ὅτι ὀφθαλμοὶ πρὸς ὀφθαλμοὺς ὅψονται," ὁ μὲν Σύμμαχος οὕτως ἡρμήνευσεν φωνὴ τῶν σκοπῶν σου ἐπῆραν φωνὴν, ἐπὶ τὸ αὐτὸς αἰνέσουσιν ὀφθαλμοφανῶς γὰρ ὅψονται."

6.24.4 | Aquila says, 'Why are the feet of the one bringing good news beautiful on the mountains, proclaiming peace, announcing good things, and saying to Zion, "Your God reigns?"' And the Symmachus says, 'Why are the feet of the one bringing good news beautiful on the mountains, making peace heard, announcing good things, and saying to Zion, "Your God reigns?"' Instead of 'the voice of those who watch over you will be lifted up, and together they will rejoice, for eyes will see eye to eye,' the Symmachus interprets it as 'the voice of your watchmen has been raised, and they will praise together; for they will see clearly.'

6.24.5 | λέγοιντο δ' ἀν ἐν τούτοις σκοποὶ οἱ ἱεροὶ τοῦ σωτῆρος ἡμῶν ἀπόστολοι, οἱ καὶ ὀφθαλμοφανῶς ἴδόντες τὸν προφητευόμενον ὕψωσαν αὐτῶν τὴν φωνὴν εἰς πᾶσαν τὴν οἰκουμένην κηρύξαντες. Σιῶν δὲ καὶ Ἱερουσαλὴμ τὴν ἐν τοῖς τόποις εὐαγγελιζομένην οἴδεν

6.24.5 | It could be said that in these things, the watchmen are our holy apostles of the Savior, who, having seen the one prophesied, raised their voices to all the world, proclaiming. The apostle knows that Zion and Jerusalem, which is being preached in the places, is heavenly, as he

έπουρανίους ὁ ἀπόστολος δι' ᾧν φησιν "ἡ δὲ ἄνω Ιερουσαλὴμ ἐλευθέρα ἔστιν, ἡτὶς ἔστι μήτηρ ἡμῶν."

6.24.6 | καὶ "προσεληλύθατε Σιῶν ὅρει καὶ πόλει θεοῦ ζῶντος Ιερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων πανηγύρει." λέγοιτο δ' ἀν Σιῶν καὶ ἡ εἰς πάντα τὸν ἐπὶ γῆς τόπον διὰ Χριστοῦ συστᾶσα ἑκκλησία, ὡς καὶ Ιερουσαλὴμ πᾶν τὸ θεοσεβὲς πολίτευμα, δὲ καὶ παρὰ μόνοις Ἰουδαίοις τοῖς πάλαι τὸ πρὸν συνεστώς εἰς ἐρημίαν διὰ τὰς δυσσεβείας αὐτῶν περιτέτραπται, εἴτ' αὖτις πάλιν τῆς ἐπὶ τὸ κρεῖττον ἀνανεώσεως ἔτυχε διὰ τῆς τοῦ σωτῆρος ἡμῶν ἐπιφανείας.

6.24.7 | διό φησιν ἡ "ρὸξάτω εὐφροσύνῃ ἄμα τὰ ἔρημα Ιερουσαλὴμ, ὅτι ἡλέησε κύριος αὐτὴν καὶ ἐρρύσατο Ιερουσαλήμ." οὐκ ἀν δὲ ἀμάρτοις τὴν παντὸς ἀγίου καὶ θεοφιλοῦς ψυχὴν, καθὸ μὲν ἐπῆρται τῷ βίῳ τὸ πολίτευμα ἔχουσα ἐν οὐρανοῖς σκοποῦσα τὰ ὑπερκόσμια, Σιῶν ὄνομάζων (ἐρμηνεύεται γάρ σκοπευτήριον) καθὸ δὲ ἐν εὐσταθείᾳ καὶ γαλήνῃ παθῶν καθέστηκεν, Ιερουσαλὴμ αὐτὴν ἀποκαλῶν ὅρασιν γάρ εἰρήνης μεταληφθὲν τούνομα σημαίνει.

6.24.8 | τούτοις ἀκολούθως ἡ τῶν ἔθνῶν ἐπὶ τὴν εὐσέβειαν τοῦ θεοῦ κλῆσις ἐναργέστατα δηλοῦται διὰ τοῦ καὶ ἀποκαλύψει κύριος ὁ θεὸς τὸν βραχίονα τὸν ἄγιον αὐτοῦ ἐνώπιον πάντων τῶν ἔθνῶν." καὶ ὅψονται πάντα τὰ ἄκρα τῆς γῆς τὴν σωτηρίαν τὴν παρὰ τοῦ θεοῦ ἡμῶν." βραχίονα δὲ τοῦ θεοῦ μὴ ἄλλον εἶναι τοῦ λόγου καὶ τῆς σοφίας καὶ αὐτοῦ

says, 'But the Jerusalem above is free, which is our mother.'

6.24.6 | And 'Come to the mountain of Zion and to the city of the living God, the heavenly Jerusalem, and to the festival of thousands of angels.' It could be said that Zion is the church gathered everywhere on earth through Christ, just as Jerusalem is the whole godly community, which, in the past, was turned into a desert because of their wickedness among the Jews alone, but then again received a renewal for the better through the appearance of our Savior.

6.24.7 | Therefore, it says, 'Let joy break forth together with the desolate places of Jerusalem, for the Lord has had mercy on her and has rescued Jerusalem.' Nor would it be wrong to call the soul of every holy and God-loving person Zion, as it is lifted up by life, having its citizenship in heaven, looking toward the heavenly things, since it is called Zion (for it is interpreted as a place of vision); but as it is established in peace and calmness of feelings, I call it Jerusalem, for the name means a vision of peace.

6.24.8 | Following this, the calling of the nations to the piety of God is clearly shown by the Lord God revealing his holy arm before all the nations. And all the ends of the earth will see the salvation from our God. The arm of God is none other than the Word and Wisdom and the Lord himself, who is Christ, the Son of God.

τοῦ κυρίου, ὃς ἔστιν ὁ Χριστὸς τοῦ θεοῦ νόμιζε.

6.24.9 | τοῦτο γοῦν ἐκ πολλῶν παραστῆσαι ἥδιον. ἔχεις δὲ καὶ ἐν Ἐξόδῳ τὸν Ἰσραὴλ βραχίονι θεοῦ ῥυσθέντα τῆς ὑπ' Αἴγυπτίοις δουλείας. αὐτὸν δὴ ἐκεῖνον τὸν βραχίονα τοῦ θεοῦ τὸν ἀναφανέντα σωτῆρα τοῦ πάλαι λαοῦ πᾶσι τοῖς ἔθνεσιν ἀποκαλυφθήσεσθαι, ὡς ἂν τὸ πρὸν ἐπικεκρυμμένον, ἢ παροῦσα σημαίνει προφητεία. τὴν δὲ σωτηρίαν, ἣν φησιν ὄψεσθαι πάντα τὰ ἄκρα τῆς γῆς, καὶ ἣν ἀνώτερον ἐδήλου λέγων "ὅτι ἀκουστὴν ποιήσω τὴν σωτηρίαν σου" ἵσθι τῇ Ἑβραίων φωνῇ τῷ τοῦ Ἰησοῦ ὄνόματι προσαγορεύεσθαι. Ἀπὸ τοῦ αὐτοῦ.

## Section 25

6.25.1 | "Ιδοὺ κύριος ὡς πῦρ ἥξει καὶ ὡς καταιγὶς τὰ ἄρματα αὐτοῦ. καὶ ἐξῆς "εἶπε κύριος, κάγὼ τὰ ἔργα αὐτῶν καὶ τὸν λογισμὸν αὐτῶν ἔρχομαι συναγαγεῖν πάντα τὰ ἔθνη καὶ τὰς γλώσσας, καὶ ἥξουσι, καὶ ὄψονται τὴν δόξαν μου, καὶ καταλείψω ἐπ' αὐτῶν σημεῖον, καὶ ἔξαπο·στελῶ ἐξ αὐτῶν σεσωμένους εἰς τὰ ἔθνη, εἰς Θαρσεῖς καὶ Φοὺδ καὶ Λούδ καὶ Μοσὸχ καὶ Θοβέλη καὶ εἰς τὴν Ἐλλάδα καὶ εἰς τὰς νήσους τὰς πόρρω, οἱ οὐκ ἥκουσάν μου τὸ ὄνομα, οὐδὲ ἐωράκασί μου τὴν δόξαν, καὶ ἀναγγελοῦσί μου τὰ ἔργα ἐν τοῖς ἔθνεσιν."

6.25.2 | "Ἄντικρυς καὶ ἐν τούτοις ἡ τοῦ κυρίου εἰς ἀνθρώπους παρουσία δηλοῦται. καὶ ἐπειδήπερ εἴρηται ὡς πῦρ ἥξειν, εἰκότως φησὶν ὁ σωτὴρ ἡμῶν "πῦρ ἥλθον

6.24.9 | This is indeed easy to show from many examples. You also have in Exodus the Israelites being rescued by the arm of God from slavery under the Egyptians. That very arm of God, the revealed Savior of the ancient people, will be made known to all the nations, just as the previously hidden one is now revealed in prophecy. The salvation, which it says all the ends of the earth will see, and which was mentioned earlier when it said, 'I will make your salvation heard,' is to be called by the name of Jesus in the Hebrew language.

6.25.1 | Behold, the Lord will come like fire and like a storm with his weapons. And then the Lord said, 'I will gather all the nations and their languages, and they will come and see my glory. I will leave a sign among them, and I will send some of them who are saved to the nations, to Tarshish, and Put, and Lud, and Mosoch, and Tubal, and to Greece, and to the islands far away, who have not heard my name nor seen my glory, and they will declare my works among the nations.'

6.25.2 | Right here, the presence of the Lord among people is shown. And since it has been said that he will come like fire, our Savior rightly says, 'I came to cast fire upon

βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἥδη ἀνήφθῃ;" ἄρματα δὲ αὐτοῦ τὰς δορυφορούσας αὐτὸν ἵεροὺς ἀγγέλους καὶ τοὺς ἔξυπηρετουμένους αὐτῷ ἵεροὺς ἀγγέλους εἴποις ἄν, περὶ ὧν εἴρηται "καὶ προσῆλθον ἄγγελοι καὶ διηκόνουν αὐτῷ," καὶ τοὺς ἵεροὺς ἀποστόλους αὐτοῦ καὶ μαθητὰς, οὓς ἐποχούμενος ἐνθέω καὶ ἀοράτῳ δυνάμει ὁ τοῦ Θεοῦ λόγος τὴν πᾶσαν διέδραμεν οίκουμένην.

6.25.3 | λέγοιτο δ' ἄν καὶ ἄλλως πρὸς λέξιν πῦρ καὶ ἄρματα καταγγέλλεσθαι σὺν τῇ αὐτοῦ παρουσίᾳ διὰ τὴν καταλαβοῦσαν πολιορκίαν τὴν Ἱερουσαλὴμ μετὰ τὴν τοῦ σωτῆρος ἡμῶν ἀφιξιν, μεθ' ἣν οὐκ εἰς μακρὰν ὃ μὲν νεώς αὐτὸς ἐπυρπολεῖτο καὶ τὴν ἑσχάτην ὑπέμεινεν ἐρημίαν, ἡ δὲ πόλις ἐκυκλώθη ὑπὸ ἀρμάτων καὶ στρατοπέδων πολεμικῶν, μεθ' ἂν καὶ τὰ περὶ τῶν ἔθνῶν ἀπάντων προηγγελμένα συμφώνως τῇ προφητείᾳ τέλους ἔτυχεν.

6.25.4 | τίς δ' οὐκ ἄν θαυμάσειεν ἀκούων τοῦ κυρίου διὰ τοῦ προφήτου λέγοντος ἔρχομαι συναγαγεῖν πάντα τὰ ἔθνη καὶ τὰς γλώσσας, ὅρῶν καθ' ὅλης τῆς τῶν ἀνθρώπων γῆς διὰ τῆς τοῦ σωτῆρος ἡμῶν Ἰησοῦ τοῦ Χριστοῦ παρουσίας τε καὶ κλήσεως τὰς τῶν ἔθνῶν συναγωγὰς ἐπ' ὄνόματος τοῦ Χριστοῦ συγκροτουμένας, τάς τε γλώσσας ἀπάντων τῶν ἔθνῶν ἐν παντοίαις διαλέκτοις ἀνθρώπων τὸν ἔνα θεὸν καὶ κύριον ἐπικαλουμένας; καὶ ἐπὶ πᾶσι δὲ τούτοις, τίς θεώμενος τῷ σωτηριώδει σημείῳ πάντας τοὺς εἰς Χριστὸν πεπιστευκότας σφραγῖδι χρωμένους, οὐκ ἄν εὐλόγως καταπλαγείη ἀκούων πρόπαλαι τοῦ κυρίου είρηκότος "καὶ ἥξουσι καὶ ὄψονται τὴν δόξαν μου, καὶ

the earth, and what do I wish if it is already kindled?" His weapons are the holy angels who serve him and the holy apostles and disciples, whom the Word of God, with divine and unseen power, has sent throughout the whole world.

6.25.3 | It could also be said in another way that fire and weapons are announced along with his presence because of the siege that took Jerusalem after our Savior's arrival. After this, the temple itself was burned, and it remained desolate in the end, while the city was surrounded by weapons and military camps. With this, everything concerning all the nations came to an end, as was foretold in prophecy.

6.25.4 | Who would not be amazed hearing the Lord through the prophet saying, 'I come to gather all the nations and their languages'? Seeing throughout the whole earth of humanity, through the presence and calling of our Savior Jesus Christ, the gatherings of the nations being formed in the name of Christ, and the languages of all the nations calling upon the one God and Lord in various dialects? And for all these things, who, seeing the saving sign that marks all those who believe in Christ, would not be rightly astonished hearing before the Lord said, 'And they will come and see my glory, and I will leave a sign upon them'?

καταλείψω ἐπ' αὐτῶν σημεῖον;"

6.25.5 | ἐν μέρει μὲν οὖν ἐντεῦθεν ἥδη κατὰ τὴν προτέραν τοῦ σωτῆρος ἡμῶν εἰς ἀνθρώπους ἐπιφάνειαν αὐτοῖς ὄφθαλμοῖς δῷμεν τῶν θείων χρησμῶν τὰ ἀποτελέσματα· γένοιτο δ' ἂν ἐντελῇ ταῦτα καὶ κατὰ τὴν δευτέραν καὶ ἔνδοξον αὐτοῦ παρουσίαν, ὅτε πάντα τὰ ἔθνη ὄψονται τὴν δόξαν αὐτοῦ, ἐρχόμενόν τε αὐτὸν ἐξ οὐρανῶν μετὰ δυνάμεως καὶ δόξης πολλῆς. ἀναχθείη δ' ἂν εἰς ἑκεῖνο καιροῦ καὶ τὰ λοιπὰ τῶν ἐν τῇ προρρήσει δηλουμένων, ὡσπερ οὐν συστήσομεν κατὰ τὴν οἰκείαν ὑποθεσιν. Τοσούτων ἡμῖν ἐπὶ τοῦ παρόντος συνειλεγμένων περὶ τῆς εἰς ἀνθρώπους θεσπιζομένης ἔσεσθαι παρουσίας θεοῦ ἐξῆς ἀν εἴη ἐπισυνάψαι δοποῖς τις ὁ τρόπος τῆς προτέρας αὐτοῦ εἰς τὸν ἀνθρώπινον βίον παρόδου γενήσεσθαι προανεφωνεῖτο.

6.25.5 | In part, therefore, from here we already see the results of the divine oracles during the earlier appearance of our Savior to people with their eyes. But may these things also be complete during his second and glorious coming, when all the nations will see his glory, coming from the heavens with power and great glory. It would be fitting to return to that time and the other things mentioned in the prophecy, as we will arrange according to our own understanding. With so many things gathered by us about the coming presence of God among people, it would be appropriate to connect how his earlier coming was foretold to happen in human life.

## Book Seven. (ΒΙΒΛΙΟΝ ΕΒΔΟΜΟΝ.)

### Introduction

7.praef.1 | Θεὸν εἰς ἀνθρώπους ἀφίξεσθαι καὶ σὺν ἀνθρώποις ἐπὶ γῆς πολιτεύσεσθαι, δύο τε ταῦτα μέγιστα τεκμήρια τῆς αὐτοῦ παρουσίας ἔσεσθαι, κλῆσιν ἐπ' ἀναλήψει τῆς ἀληθοῦς θεογνωσίας τῶν ἀνὰ τὴν οἰκουοίκουμένην ἔθνῶν, ἀπόπτωσίν τε καὶ ἔρημίαν διὰ τὴν εἰς αὐτὸν ἀπιστίαν τοῦ Ἰουδαίων ἔθνους, ἐν τῷ πρὸ τούτου συγγράμματι διὰ τῶν προφητικῶν φωνῶν μεμαθηκότες, ἐπισκεψάμενοί τε κατὰ τὸ αὐτὸ δοποίου τέλους ἔτυχε τὰ προηγορευμένα, ἐξῆς καὶ ἀκολούθως ἐν ἐβδόμῳ τούτῳ συγγράμματι τῆς Εὐαγγελικῆς Αποδείαποδείξεως τὸν

7.praef.1 | God will come to people and live among them on earth, and these two things will be the greatest signs of his presence: the calling to receive true knowledge of God among the nations of the world, and the rejection and desolation caused by the disbelief of the Jewish nation. In this previous writing, we have learned through prophetic voices, and we will examine how the foretold events came to pass. Next, in this seventh writing of the Gospel Proof, we will try to explore the way in which he made his coming to people.

τρόπον ἐπιθεωρῆσαι πειρασόμεθα, καθ' ὅν  
φησιν αὐτὸν τὴν εἰς ἀνθρώπους  
ποιήσασθαι πάροδον.

7.praef.2 | φέρε οὖν ἐντεῦθεν ἥδη  
σκοπήσωμεν ὃποιός τις ὁ τρόπος ἔσεσθαι  
τῆς τοῦ θεοῦ εἰς ἀνθρώπους ἐπιδημιᾶς  
ἐθεσπίζετο, καὶ ποῦ γῆς γεννηθήσεσθαι  
προεκτηρύττετο, ἀπὸ ποίου τε γένους  
προελεύσεσθαι ἐβοᾶτο. Ἀπὸ τοῦ Ἡσαΐου.

## Section 1

7.1.1 | "Πρόρρησις τῆς εἰς Χριστὸν ἀπιστίας  
τοῦ Ιουδαίων ἔθνους καὶ σημεῖον αὐτοῖς  
ἀπὸ κυρίου διδόδιδόμενον. ἦν δὲ τοῦτο  
παρθένος θεὸν γεννῶσα, ἐφ' οὗ τῇ γενέσει  
καθαίρεσις παντελὴς τοῦ Ιουδαίων ἔθνους  
ἐθεσπίζετο, καὶ ὡς ἀλλόφυλοι καὶ πολέμιοι  
τὴν χώραν αὐτῶν καθέξουσιν, καὶ ὡς ἡ  
πρὶν ἔρημος τῆς ἐνθέου τυχοῦσα γεωργίας  
εύφορήσει.

7.1.2 | τῆς ἐξ ἔθνῶν ἐκκλησίας τοῦτον  
δηλουμένης τὸν τρόπον, ὕσπερ ὁ  
Θαυμάσιος εὐαγγελιστὴς Ἰωάννης μείζονι ἦ  
κατὰ ἄνθρωπον μεγαλοφωνίᾳ τὸν σωτῆρα  
καὶ κύριον ἡμῶν θεολογῶν, αὐτὸν δὴ τὸν  
τοῦ θεοῦ λόγον, τῆς τε ἱερᾶς γραφῆς αὐτοῦ  
ἀπαρχόμενος, ὅμοι τῇ θεολογίᾳ καὶ τὴν  
ἔνσαρκον αὐτοῦ εἰς ἀνθρώπους  
παρίστησιν ἐπιδημίαν "ἐν ἀρχῇ ἦν ὁ λόγος,  
καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ  
λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.  
πάντα δι' αὐτοῦ ἐγένετο," φήσας· τούτοις  
ἐξῆς ἐπάγων "καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ  
ἔσκήνωσεν ἐν ἡμῖν."

7.praef.2 | "Therefore, let us now consider  
how the coming of God to people was  
foretold, and where on earth it was  
announced that he would be born, and  
from what lineage it was proclaimed he  
would come." From Isaiah.

7.1.1 | The prophecy of the disbelief of the  
Jewish nation in Christ and the sign given  
to them by the Lord was this: a virgin will  
give birth to God. At his birth, a complete  
removal of the Jewish nation was foretold,  
and that foreigners and enemies would  
take over their land, and that the former  
wilderness would become fruitful with  
agriculture.

7.1.2 | While the way of the church from the  
nations is being shown, just as the  
marvelous evangelist John proclaims the  
Savior and our Lord with a voice greater  
than human, he presents the Word of God.  
Beginning with his sacred scripture, he  
brings together theology and the fact that  
he became flesh among people. 'In the  
beginning was the Word, and the Word was  
with God, and the Word was God. He was in  
the beginning with God. All things were  
made through him,' he says. Then he adds,  
'And the Word became flesh and dwelt  
among us.'

7.1.3 | τὸν αὐτὸν δὴ τρόπον καὶ ὁ θεοπέσιος προφήτης θεὸν ἐκ παρθένου γεγεννημένον μέλλων ἀνακηρύττειν τὴν ἔνδοξον αὐτοῦ θεοπτίαν προθεωρεῖ, ὡδε τὴν θεολογίαν ὑπογράφων "εἶδον τὸν κύριον Σαβαὼθ καθῆμενον ἐπὶ θρόνου ὑψηλοῦ καὶ ἐπηρμένου, καὶ πλήρης ὁ οἶκος τῆς δόξης αὐτοῦ, καὶ Σεραφὶμ εἰστήκεισαν κύκλῳ αὐτοῦ. ἔξ πτέρυγες τῷ ἐνὶ καὶ ἔξ πτέρυγες τῷ ἐνὶ καὶ ταῖς μὲν δυσὶ ἐκάλυπτον τὸ πρόσωπον, ταῖς δὲ δυσὶ κατεκάλυπτον τοὺς πόδας· ταῖς δὲ δυσὶν ἐπέταντο. καὶ ἐκέραγον ἔτερος πρὸς τὸν ἔτερον, καὶ ἔλεγον, ἄγιος ἄγιος κύριος Σαβαὼθ, πλήρης πᾶσα ἡ γῆ τῆς δόξης αὐτοῦ.

7.1.3 | "In the same way, the prophetic seer foretells that God will be born from a virgin and anticipates his glorious vision. He writes this theology: 'I saw the Lord of hosts sitting on a high and lifted throne, and the house was full of his glory, and Seraphim stood around him. Each had six wings. With two they covered their faces, with two they covered their feet, and with two they flew. And one called to another and said, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory."'"

7.1.4 | καὶ ἔξῆς ἐπιλέγει 'καὶ ἥκουσα τῆς φωνῆς κυρίου λέγοντος, τίνα ἀποστείλω, καὶ τίς πορεύσεται πρὸς τὸν λαὸν τοῦτον; καὶ εἶπα, ἵδού ἐγώ είμι, ἀπόστειλόν με. καὶ εἶπε πρὸς με, πορεύθητι, καὶ εἶπον τῷ λαῷ τούτῳ, ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ωσὶν αὐτῶν βαρέως ἥκουσαν, καὶ τοὺς ὄφθαλμοὺς αὐτῶν ἐκάμψαν, μήποτε ἵδωσι τοῖς ὄφθαλμοῖς, καὶ τοῖς ωσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ίάσωμαι αὐτούς. καὶ εἶπα, ἔως πότε, κύριε; καὶ εἶπεν, Ὅως ἂν ἐρημωθῶσι πόλεις παρὰ τὸ μὴ κατοικεῖσθαι, καὶ οἴκοι παρὰ τὸ μὴ εἶναι ἀνθρώπους.'

7.1.4 | "And then he continues, 'And I heard the voice of the Lord saying, "Whom shall I send, and who will go to this people?" And I said, "Here I am, send me." And he said to me, "Go, and say to this people, 'You will hear, but you will not understand; you will see, but you will not perceive.' For the heart of this people has grown dull, and with their ears they barely hear, and they have closed their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn, and I would heal them." And I said, "How long, Lord?" And he said, "Until cities lie waste without inhabitants, and houses without people."'"

7.1.5 | Ποῖον δὲ θεμιτὸν φάσκειν τὸν προφήτην ἐωρακέναι κύριον ἢ ὃν τοῖς περὶ τὸν Ἀβραὰμ προπάτορσιν ὡφθαί τε καὶ ὡμιληκέναι ἐν τοῖς πρὸ τούτων ἀπεδείξαμεν; τοῦτον γὰρ ὄμοῦ θεὸν καὶ

7.1.5 | What is fitting to say about the prophet having seen the Lord, or that he appeared and spoke to those around the ancestor Abraham, as we have shown before? For we have learned that this one is

κύριον καὶ δὴ ἄγγελον εἶναι καὶ  
ἀρχιστράτηγον δυνάμεως κυρίου  
προμεμαθήκαμεν. μέλλων τοιγαροῦν τὴν  
εἰς ἀνθρώπους αὐτοῦ πάροδον ὃ παρὼν  
λόγος θεοπίζειν τὴν ἐνθεον αὐτοῦ  
προθεωρεῖ βασιλείαν, δι' ἣς φησιν  
ἐωρακέναι αὐτὸν καθήμενον ἐπὶ θρόνου  
ὑψηλοῦ καὶ ἐπηρμένου.

7.1.6 | οὗτος δ' ἀν εἴη ὁ θρόνος αὐτοῦ  
ἔκεινος ὃ καὶ ἐν τῷ περὶ τοῦ ἀγαπητοῦ  
Ψαλμῷ δεδηλωμένος, κατὰ τὸ "ὸ θρόνος  
σου ὁ θεὸς εἰς τὸν αἰῶνα τοῦ αἰῶνος, ἐφ' ὃν  
καὶ ὁ ἀνωτάτῳ τῶν ὅλων ποιητὴς θεὸς  
πατήρ τε αὐτοῦ ὡς ἀν μονογενεῖ καὶ  
ἀγαπητῷ καθέζεσθαι παρεκελεύετο λέγων  
"κάθου ἐκ δεξιῶν μου, ἵως ἀν θῶ τοὺς  
έχθρούς σου ὑποπόδιον τῶν ποδῶν σου."

7.1.7 | συνίστησι δὲ ταύτην ἡμῶν τὴν εἰς  
τοὺς τόπους ἐρμηνείαν Ἰωάννης ὁ  
εὐαγγελιστὴς, ὃς παραθέμενος τὰς  
προκειμένας τοῦ Ἡσαΐου φωνὰς, ἐν αἷς  
εἴρητο "ἐπαχύνθη γάρ ἡ καρδία τοῦ λαοῦ  
τούτου, καὶ τοῖς ώστιν αὐτὸν βαρέως  
ῆκουσαν, καὶ τοὺς ὄφθαλμοὺς αὐτῶν  
ἐκάμμυσαν" ἐπιφέρει περὶ τοῦ Χριστοῦ  
λέγων "ταῦτα εἶπεν Ἡσαΐας, ὅτε εἶδε τὴν  
δόξαν αὐτοῦ, καὶ ἐμαρτύρησε περὶ αὐτοῦ."

7.1.8 | ἴδων δὴ οὖν ὃ προφήτης τὴν ἐπὶ τοῦ  
πατρικοῦ θρόνου τῆς ἐνθέου δόξης τε καὶ  
βασιλείας ἔδρυσιν τοῦ σωτῆρος ἡμῶν, τῷ  
τε ἀγίῳ ἐπιθειάσας πνεύματι, καὶ μέλλων  
έξῆς τὴν εἰς ἀνθρώπους αὐτοῦ πάροδον καὶ  
τὴν ἐκ παρθένου γέννησιν ὑπογράφειν  
προμαρτύρεται τὴν εἰς πᾶσαν τὴν γῆν  
μέλλουσαν ἔσεσθαι γνῶσιν τε καὶ

both God and Lord, and indeed an angel  
and the commander of the Lord's forces.  
Therefore, the present word is about to  
establish his divine kingdom among people,  
through which he says he has seen him  
sitting on a high and lifted throne.

7.1.6 | This would be his throne, the same  
one that is shown in the beloved Psalm,  
according to which it says, 'Your throne, O  
God, is forever and ever.' On this throne,  
the highest of all, the creator God, and his  
Father, as if he were to sit with his only-  
begotten and beloved one, commanded  
him, saying, 'Sit at my right hand until I  
make your enemies a footstool for your  
feet.'

7.1.7 | John the Evangelist presents our  
interpretation of these places, who, by  
quoting the words of Isaiah, said, 'For the  
heart of this people has grown dull, and  
with their ears they barely hear, and they  
have closed their eyes.' He adds about  
Christ, saying, 'These things Isaiah said  
when he saw his glory and testified about  
him.'

7.1.8 | Seeing then the establishment of our  
Savior on the father's throne of divine glory  
and kingship, the prophet, inspired by the  
holy spirit, also foretells his coming to  
humanity and his birth from a virgin. He  
testifies about the knowledge and glory  
that will come to all the earth, bringing in  
the Seraphim who surround him and say,

δοξολογίαν, τὰ Σεραφὶμ εἰσάγων κυκλοῦντα αὐτὸν καὶ φάσκοντα ἄγιος ἄγιος κύριος Σαβαὼθ, πλήρης πᾶσα ἡ γῆ τῆς δόξης αὐτοῦ.”

7.1.9 | τίνα δ' ἀν εἴη τὰ Σεραφὶμ τὰ τὸν Χριστὸν τοῦ θεοῦ δορυφοροῦντα ἡ τάχα ἵσως ἀγγέλων καὶ θείων δυνάμεων χοροὶ, ἡ καὶ προφητῶν καὶ ἀποστόλων; ἐρμηνεύεται γὰρ τὰ Σεραφὶμ “ἀρχὴ στόματος αὐτῶν.”

7.1.10 | τοιοῦτοι δὲ οἱ προφῆται καὶ ἀπόστολοι, ὃν διὰ τοῦ στόματος ἡ ἀπαρχὴ γέγονε τοῦ σωτηρίου κηρύγματος, διὸ ταύτης ἔτυχον τῆς προσηγορίας, ὡς καὶ τοῦ ἀγίου πνεύματος αἱ δυνάμεις πτέρυγες ὀνομασμέναι, τὰ μὲν πρῶτα καὶ τὰ ὕστατα τῆς τοῦ θεοῦ λόγου γνώσεως ἐπικρύπτουσιν, ὡς ἄρρητα καὶ ἀκατάληπτα ὄντα τὴν φύσιν, τὰ δὲ μέσα τῆς περὶ αὐτοῦ οἰκονομίας ἐκφαίνουσιν, ὅτι δὴ μόνα γνωστὰ ταῦτα ἀνθρώπων φύσει, τῶν ἐπέκεινα καὶ τῶν μετὰ ταῦτα ἐν ἀπορρήτοις σεσιγμένων.

7.1.11 | καὶ δυνάμεις δὲ θεῖαι καὶ οὐράνιοι εἶν ἀν διὰ τῶν Σεραφὶμ δηλούμεναι, καθὸ ἐτέρως τὰ Σεραφὶμ ἐρμηνεύεται ἐμπρησμοί. διὸ εἴρηται “οἱ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα.”

7.1.12 | κεκράγασι δὲ οὗτοι καὶ βοῶσιν ἔτερος τῷ ἐτέρῳ κατὰ τὴν οἰκείαν δύναμιν, τὴν ἀγιότητα τοῦ θεολογούμενου παριστῶντες, καὶ τό γε πάντων παραδοξότατον θεολογοῦντες, ὅτι δὴ μὴ

'Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.'

7.1.9 | What might the Seraphim be, who surround Christ of God? Perhaps they are choirs of angels and divine powers, or even of prophets and apostles? For the Seraphim is interpreted as 'the beginning of their mouth.'

7.1.10 | Such are the prophets and apostles, through whose mouths the first fruits of the message of salvation have come. Therefore, they received this title, just as the powers of the holy spirit are called wings. They conceal the first and last parts of the knowledge of God's word, as they are ineffable and incomprehensible in nature. But they reveal the middle part of the economy concerning him, showing that these things are known only to human nature, while those beyond and those after these remain unspoken and silent.

7.1.11 | And divine and heavenly powers might also be shown through the Seraphim, as the Seraphim is interpreted as 'burning ones.' Therefore, it is said, 'He who makes his angels spirits, and his ministers a flame of fire.'

7.1.12 | And these ones cry out and call to each other according to their own power, presenting the holiness of the one being spoken of. And indeed, they declare the most wonderful thing, that not only heaven

μόνον ούρανὸς καὶ τὰ ἐν οὐρανῷ πάντα πλήρη τυγχάνει τῆς δοξολογίας αὐτοῦ, ἀλλὰ καὶ πᾶσα ἡ γῆ τῆς αὐτῆς μετέσχε δυνάμεως διὰ τὴν ἐξ οὐρανῶν εἰς ἀνθρώπους αὐτοῦ θεσπιζομένην κάθοδον, ἣν προιών ἔξις ὁ λόγος προφητεύει, τὴν ἐκ παρθένου γένεσιν καὶ τὴν διὰ ταύτης εἰς πᾶσαν τὴν γῆν ἐφαπλωθεῖσαν δοξολοίαν αὐτοῦ κηρύττων.

and everything in heaven is filled with his glory, but also all the earth shares in this power because of the descent established from heaven to humans. This is what the word prophesies, announcing the birth from a virgin and the glory of him spreading over all the earth through this.

7.1.13 | κύριος δὲ Σαβαὼθ ἐρμηνεύεται κύριος τῶν δυνάμεων. αὐτὸς δ' ἂν εἴη ὁ ἀρχιστράτηγος δυνάμεως κυρίου, δὸν καὶ ἐν κγ' Ψαλμῷ κύριον Σαβαὼθ αἱ θεῖαι πάλιν ἀποκαλοῦσι δυνάμεις, τὴν ἀπὸ γῆς εἰς οὐρανοὺς ἄνοδον αὐτοῦ θεσπίζουσαι δι' ὅν φασιν ἄρατε πύλας οἱ ἀρχοντες ὑμῶν, καὶ ἐπάρθητε πύλαι αἰώνιοι, καὶ εἰσελεύσεται ὁ βασιλεὺς τῆς δόξης. τίς ἐστὶν οὗτος ὁ βασιλεὺς τῆς δόξης; κύριος τῶν δυνάμεων αὐτὸς ἐστιν ὁ βασιλεὺς τῆς δόξης.' τὸ γοῦν Ἐρβαϊκὸν πάλιν ἐνταῦθα κύριον Σαβαὼθ αὐτὸν καλεῖ.

7.1.13 | The Lord of Hosts is interpreted as the Lord of the powers. He would be the chief commander of the Lord's forces, who is also called Lord of Hosts in Psalm 24. The divine powers again call him this, establishing his ascent from earth to heaven. They say, 'Lift up your heads, O you gates, and be lifted up, you everlasting doors, and the King of glory shall come in.' Who is this King of glory? The Lord of Hosts, he is the King of glory.' Indeed, in Hebrew, he is again called Lord of Hosts.

7.1.14 | καὶ ἐπειδήπερ αὐτός ἐστιν ὁ βασιλεὺς τῆς δόξης, διά τε τὴν ἐπιδημίαν αὐτοῦ ἔμελλε πᾶσα ἡ γῆ πληροῦσθαι τῆς δόξης αὐτοῦ, εἰκότως τὸ μέλλον ἔσεσθαι ἐν τε τῷ προφήτῃ λέλεκται καὶ ἐν τῷ Ψαλμῷ· ἐν μὲν τῷ προφήτῃ διὰ τοῦ "πλήρης πᾶσα ἡ γῆ τῆς δόξης αὐτοῦ," ἐν δὲ τῷ Ψαλμῷ διὰ τῆς ἀρχῆς φασκούσης "τοῦ κυρίου ἡ τῇ καὶ τὸ πλήρωμα αὐτῆς, ἡ οἰκουμένη, καὶ πάντες οἵ κατοικοῦντες ἐν αὐτῇ."

7.1.14 | And since he is the King of glory, through his presence, all the earth was to be filled with his glory. This is rightly said to be what will happen, both in the prophet and in the Psalm. In the prophet, it is said, 'The whole earth will be full of his glory.' In the Psalm, it is said at the beginning, 'The Lord is the earth and its fullness, the world, and all who dwell in it.'

7.1.15 | τούτων τεθεσπισμένων ἔξις ὑποβὰς ὁ προφήτης μαρτύρεται ὅτι δὴ εἴ καὶ πλήρης ἔσται πᾶσα ἡ γῆ τῆς δόξης αὐτοῦ, ἀλλὰ γε τὸ Ἰουδαίων ἔθνος οὐ

7.1.15 | With these things established, the prophet then testifies that even if all the earth will be full of his glory, the Jewish nation will not pay attention to him. For he

προσήσεται αύτὸν, διό φησιν καὶ εἶπε κύριος (αὐτὸς δηλαδὴ ὁ τεθεωρημένος κύριος Σαβαὼθ,) τίνα ἀποστείλω καὶ τίς πορεύσεται πρὸς τὸν λαὸν τοῦτον; καὶ εἶπα, ἴδου εἴμι ἐγώ, ἀπόστειλόν με. καὶ εἶπε, πορεύθητι, καὶ εἶπον τῷ λαῷ τούτῳ, ἀκοῆ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἰδητε. ἔπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ώστὶν αὐτῶν βαρέως ἥκουσαν καὶ τοὺς ὄφθαλμοὺς αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσι τοῖς ὄφθαλμοῖς αὐτῶν καὶ τοῖς ώστὶν αὐτῶν ἀκούσωσι καὶ τῇ καρδίᾳ συνῶσι καὶ ἐπιστρέψωσι, καὶ ίάσωμαι αὐτούς.

says, and the Lord (that is, the Lord of Hosts who has been revealed) asks, 'Whom shall I send, and who will go to this people?' And I said, 'Here I am, send me.' And he said, 'Go, and say to this people, You will hear, but you will not understand; and seeing, you will look, but you will not perceive. For the heart of this people has grown dull, and with their ears they have heavily heard, and they have closed their eyes, lest they see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them.'

7.1.16 | δι’ ὧν ἄντικρυς θεσπίζει τὴν ἐσομένην εἰς αύτὸν ἀντιλογίαν τοῦ Ἰουδαίων λαοῦ, καὶ ὡς ὅψονται μὲν αύτὸν, οὐ μὴν προσέξουσι τίς εἴη, λέγοντός τε ἐν αὐτοῖς καὶ διδάσκοντος ἀκούσονται, οὐ μὴν καὶ συνήσουσιν οὕθ' ὅστις ὧν αὐτοῖς διαλέξιοιτο οὕθ' ἀπερ αὐτοῖς τῆς καινῆς διδασακλίας παραδώσει μαθήματα.

7.1.16 | Through this, he clearly states the coming argument of the Jewish people against him. And although they will see him, they will not pay attention to who he is, for while he speaks and teaches among them, they will hear but not understand, and they will not know who it is that speaks to them or what new teachings he will share with them.

7.1.17 | μαρτυρεῖ δὲ τοῖς τῶν λόγων ἀποτελέσμασιν ὃ εὐαγγελιστὴς Ἰωάννης περὶ τοῦ σωτῆρος ἡμῶν λέγων "τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ ἐπίστευσαν εἰς αύτὸν, τὸν, ἔνα δὲ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῆ, δὸν εἶπε, κύριε τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν, καὶ δὲ βραχίων κυρίου τίνι ἀπεκαλύφθη; διὰ τοῦτο οὐκ ἡδύναντο πιστεύειν ὅτι πάλιν εἶπεν Ἡσαΐας, τετύφλωκεν αὐτῶν τοὺς ὄφθαλμούς, καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν, ἔνα μὴ ἴδωσι τοῖς ὄφθαλμοῖς καὶ νοήσωσι τῇ καρδίᾳ καὶ ἐπιστρέψωσι, καὶ ίάσωμαι αὐτούς. ταῦτα εἶπεν Ἡσαΐας ὅτε εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐμαρτύρησε περὶ

7.1.17 | The evangelist John testifies about our Savior, saying, 'Although he performed so many signs in front of them, they did not believe in him, so that the word of the prophet Isaiah might be fulfilled, which he said, "Lord, who has believed our report, and to whom has the arm of the Lord been revealed?" For this reason, they could not believe, as Isaiah said again, "He has blinded their eyes and hardened their hearts, so that they may not see with their eyes and understand with their hearts and turn, and I would heal them." Isaiah said this when he saw his glory and spoke about him.'

αύτοῦ.”

7.1.18 | ἀναμφιλόγως οὖν ἐπὶ τὸν Χριστὸν ἀνήνεγκε τὴν ἐν τῷ Ἡσαΐᾳ θεοφάνειαν ὁ εὐαγγελιστὴς, καὶ ἐπὶ τὸν Ἰουδαίων λαὸν οὐ παραδεδεγμένον τὸν ἐωραμένον τῷ προφήτῃ κύριον κατὰ τὴν περὶ αὐτοῦ πρόρρησιν. τῷ γοῦν προφήτῃ ἐωρακότι τὸν κύριον Σαβαώθ φησιν ὁ χρησμὸς εἰπεῖν τῷ Ἰουδαίων ἔθνει δτὶ δὴ καὶ αὐτοὶ ὄψονται ποτε τὸν αὐτὸν, ἀλλ’ οὐ συνήσουσιν ὅστις εἴη, καὶ ἀκούσονται αὐτοῦ λέγοντος ἐν αὐτοῖς καὶ διδάσκοντος, ἀλλ’ οὐ νοήσουσι, διὰ τὸ πεπωρῶσθαι αὐτῶν τὴν καρδίαν.

7.1.18 | Therefore, the evangelist clearly points to Christ in the theophany in Isaiah, and he shows that the Jewish people do not accept the Lord who was seen by the prophet, according to the prophecy about him. The prophecy says that the prophet, having seen the Lord of Hosts, tells the Jewish nation that they will one day see him, but they will not understand who he is. They will hear him speaking and teaching among them, but they will not comprehend, because their hearts have been hardened.

7.1.19 | ταῦτ' οὖν ὁ Ἡσαίας δι' ᾧ παρεθέμεθα λέξεων θεσπίσας, ἐν ἱστορίᾳς ἀφηγήσει πολεμίων ἔφοδον κατὰ τοῦ Ἀχαζ, δς ἐπεῖχε τότε τὰ τῆς βασιλείας τοῦ Ἰουδαίων λαοῦ, ὑπογράφει, καὶ τὴν τῶν μὲν αἰσθητῶν πολεμίων καθαίρεσιν αὐτίκα καὶ οὐκ εἰς μακρὸν γενήσεσθαι σημαίνει· ᾧ δὲ σύμβολα ἔφερε νοητῶν καὶ ἀοράτων ἔχθρῶν, δαιμόνων τινῶν καὶ ἀφανῶν δυνάμεων, (περὶ ᾧ ἀρχόμενοι τῆς δλης πραγματείας διεληλύθαμεν, ᾧς οὐ μόνον τὸ Ἰουδαίων ἔθνος, ἀλλὰ καὶ πᾶν τὸ ἀνθρώπειον γένος ἐπὶ πᾶν εἰδος κακίας καὶ ἐπ' αὐτὴν γε τὴν ἀθεον εἰδωλολατρίαν καταβεβληκότων), οὐκ ἀλλως τὴν ἡτταν ἔσεσθαι δηλοῖ ἢ διὰ μόνης τῆς θεσπιζομένης εἰς ἀνθρώπους ἐπιδημίας τοῦ θ' ἐοῦ λόγου, ἐξ ἀπειρογάμου παρθένου σκῆνος ἀνθρώπειον ἀναληψομένου. τίς δὲ αὐτῷ ἡ τούτου χρεία ἦν καιρὸς ἀν εἴη διαλαβεῖν.

7.1.19 | Therefore, Isaiah, through the words we have presented, prophesies in a historical account about the attack of enemies against Ahaz, who was then in charge of the kingdom of the Jewish people. He writes about the immediate defeat of the visible enemies and indicates that it will not take long. But he also brings up symbols of invisible and unseen enemies, some demons and hidden powers. We have discussed that not only the Jewish nation but all of humanity faces every kind of evil, including the godless idolatry that has taken hold. He shows that the defeat will come not in any other way but through the coming of the divine word to people, taking on human form from a virgin. But who was in need of him, if the time were to be understood?

7.1.20 | Ἐπειδὴ δι' ἀνθρώπου θάνατος

7.1.20 | Since death entered the world

είσηλθεν είς τὸν κόσμον, φησὶν ὁ  
ἀπόστολος, χρῆν δήπου διὰ τοῦ αὐτοῦ  
ἀνθρώπου τὴν κατὰ τοῦ θανάτου  
βραβευθῆναι νίκην, καὶ τὸ σῶμα τοῦ  
θανάτου σῶμα ζωῆς ἀναδειχθῆναι, καὶ τῆς  
ἀμαρτίας τὴν βασιλείαν ἐν τῷ θνητῷ  
σῶματι τὸ πρὶν ἐνεργοῦσαν καταλυθῆναι,  
μηκέτι ἀμαρτίας αὐτοῦ, ἀλλὰ δικαιοσύνης  
κρατούσης.

through a man, the apostle says, it was necessary for the same man to win the victory over death, and for the body of death to be transformed into a body of life. He also says that the power of sin, which was active in the mortal body, would be destroyed, so that sin would no longer have power, but righteousness would prevail.

7.1.21 | καὶ ἐπειδὴ διὰ τῶν τῆς σαρκὸς  
ἀμαρτημάτων πάλαι πρότερον ἡ πτῶσις  
έγίνετο πᾶσιν ἀνθρώποις, εἰκότως πάλιν δι'  
ἀναμαρτήτου καὶ πάσης ἀχράντου κακίας  
τὰ κατὰ τῶν ἔχθρῶν ἀνηγείρετο τρόπαια.

7.1.21 | And since the fall happened to all people long ago because of the sins of the flesh, it is fitting that again, through one who is without sin and completely pure, the trophies against the enemies would be raised.

7.1.22 | τίνων δὲ ἔχθρῶν, ἡ τῶν πάλαι διὰ  
τῶν τῆς σαρκὸς ἡδονῶν καταπαλαιόντων  
τὸ ἀνθρώπειον γένος; καὶ ἄλλως δὲ ἔχρην  
ἀνθρώποις θεοῦ λόγον ὀμιλεῖν μέλλοντα,  
καὶ σαρκὸς ἀκοαῖς τὰ τῆς εὔσεβείας  
μαθήματα παραδώσοντα, τεραστείας τε  
καὶ παραδοξοποίας ἀνθρώπων ὄφθαλμοῖς  
θεοῦ τε δύναμιν ἑναργῇ παραστήσοντα, μὴ  
ἄλλως ἡ διὰ τοῦ συνήθους ἡμῖν ὄργάνου  
τοῦτο πρᾶξαι, ὅτι οὐδὲ πλέον οὐδὲν  
σωμάτων ὄρᾶν ἀνθρώπων δυνατὸν ἦν  
ὄφθαλμοῖς, οὐδ' ἀκούειν ἀκοὴν πλέον τι  
τοῦ διὰ γλώττης προφερομένου ἥχου.

7.1.22 | Of which enemies, or of those who long ago brought down the human race through the pleasures of the flesh? And it was also necessary for people to speak with the word of God, which would teach the truths of piety through the senses of the flesh, showing the power of God clearly to the eyes of people, not in any other way than through our usual means. For it was no longer possible for human eyes to see anything of bodies, nor to hear any sound coming through the tongue.

7.1.23 | ἐν οὖν καὶ διὰ σωμάτων αἰσθήσεως  
τῆς τῶν νοντῶν καὶ ἀσωμάτων ἐννοίας  
ἐπιλαβώμεθα, τὸν ἡμῖν συγγενῆ καὶ  
γνώριμον λόγον αὐτὸς ὁ θεὸς λόγος  
ἀνελάμβανε, καὶ πάντα γε δὲ αὐτοῦ τὰ  
σωτήρια τοῖς αὐτηκόοις καὶ αὐτόπταις τῶν  
ἐνθέων αὐτοῦ λόγων τε καὶ ἔργων

7.1.23 | Therefore, through the senses of bodies, let us grasp the thoughts of both the spiritual and the bodiless. The Word of God himself took on our related and familiar speech, and through him, all the saving things were shown to those who were closely connected and eyewitnesses of his

προεβάλλετο.

7.1.24 | καὶ ταῦτ' ἔπραττε ταῖς τοῦ σώματος ἀνάγκαις δόμιοις ἡμῖν οὐδαμῶς καταδεσμούμενος, οὐδέ τι χεῖρον ἢ μεῖζον αὐτὸς ἐαυτοῦ τῆς θεότητος ὑπομένων, οὐδὲ οὕτως οἶα ἀνθρώπου ψυχὴ τῷ σώματι πεδούμενος ὡς μὴ ἐνεργεῖν δύνασθαι τὰ θεῖα, μηδὲ πανταχῇ παρεῖναι θεοῦ λόγον ὅντα, καὶ τὰ πάντα πληροῦντα καὶ διὰ πάντων ἥκοντα·

7.1.25 | ἀλλ' οὐδὲ ἡύπον ἢ φθορὰν ἢ μίασμα ἔξ ἣς ἀνείληφε σαρκὸς ἐπενηγμένος, δτι δὴ ἀσώματος ὧν τὴν φύσιν καὶ ἄνθρωπος καὶ ἄσαρκος, οἶα θεοῦ λόγος, ἐνθέω δυνάμει καὶ λόγοις ἡμῖν ἀρρήτοις πᾶσαν ὑπῆρι τὴν οἰκονομίαν, τῶν οἰκείων μεταδιδοὺς, ἀλλ' οὐκ ἀντεπαγόμενος τῶν ἀλλοτρίων

7.1.26 | ούκοῦν τι φοβεῖσθαι χρὴ τὴν ἔνσαρκον οἰκονομίαν, ἐπεὶ μὴ ἐμολύνετο ὁ ἀμόλυντος μηδὲ ἐκ τῆς σαρκὸς ὁ ἀμίαντος ἐμιαίνετο μηδὲ συνεφθείρετο τῇ τοῦ σώματος οἰκείᾳ φύσει ὁ ἀπαθῆς τοῦ θεοῦ λόγος, ἐπεὶ μηδὲ ἡλίου πάθοιεν νᾶ τι ἀκτῖνες νεκρῶν καὶ παντοίων σωμάτων ἐπαφώμεναι; τῷ δὲ θείῳ λόγῳ τοῦμπαλιν τὸ φθαρτὸν μετεσκευάζετο, καὶ ἄγιον τε καὶ ἀθάνατον, ἀτε καὶ ἦν αὐτῷ βουλητὸν, ἀπετελεῖτο· ναὶ μὴν καὶ ταῖς ἐνθέοις τοῦ πνεύματος βουλαῖς τε καὶ πράξεσι διηκονεῖτο. τοῦτο οὖν ὅλον τῷ φιλανθρωποτάτῳ θεῷ τε καὶ θεοῦ λόγῳ ὑπὲρ τῆς πάντων ἀνθρώπων θεραπείας τε καὶ σωτηρίας ταῖς τῶν προφητῶν ἀκολούθως ἐνηργεῖτο φωναῖς ἄνωθεν ἐκ παλαιῶν χρόνων τὴν θαυμασίαν ἐκ

divine words and works.

7.1.24 | And he did these things without being bound by the needs of the body, not enduring anything worse or greater than his divinity. He was not like a human soul that is trapped in the body, unable to act in divine ways, nor was he absent anywhere, being the Word of God, filling everything and coming through all things.

7.1.25 | But he did not carry any stain, decay, or pollution from which he took on flesh, because being bodiless and immaterial, like the Word of God, he came to us with divine power and unspoken words, sharing everything that belonged to him, but not taking anything that was foreign.

7.1.26 | Therefore, there is no need to fear the incarnation, since the pure one was not polluted, nor did the spotless one become tainted by the nature of the flesh. The impassable Word of God was not affected by the body, just as the rays of the sun are not harmed by touching dead or various bodies. Instead, the divine Word transformed the corruptible into something holy and immortal, as it was his will to do so. Yes, he also served through the divine will and actions of the Spirit. Thus, all of this was carried out by the most loving God and the Word of God for the healing and salvation of all people, following the voices of the prophets, which foretold his wonderful birth from a virgin from ancient times. The prophet strongly emphasizes the

παρθένου γέννησιν αύτοῦ προμαρτυρομέναις. σφόδρα δὲ ἀναγκαίως δὲ προφήτης προτάττει τῆς ἐκ παρθένου γενέσεως τοῦ Χριστοῦ τὸ ἐπιστρεφὲς, ἐπιφωνῶν ἄντικρυς τοῖς τούτων ἀκροωμένοις τὸ ἔὰν μὴ πιστεύσητε, οὐδὲ μὴ συνῆτε.'

7.1.27 | Ὡς ἐπιφέρει ἔξῆς τὰ τοῦτον ἔχοντα τὸν τρόπον "ἔὰν μὴ πιστεύσητε, οὐδὲ μὴ συνῆτε. καὶ προσέθετο κύριος λαλῆσαι τῷ Ἀχαζ, λέγων, αἴτησαι σεαυτῷ σημεῖον παρὰ κυρίου τοῦ θεοῦ σου εἰς βάθος ἢ εἰς ὑψος, καὶ εἶπεν Ἀχαζ, οὐ μὴ αἴτήσω, οὐδὲ μὴ πειράσω κύριον. καὶ εἶπεν, ἀκούσατε δὴ οὗkoς Δαβὶδ, μὴ μικρὸν ὑμῖν ἀνθρώποις παρέχειν ἀγῶνα καὶ πῶς κυρίω παρέχετε ἀγῶνα; διὰ τοῦτο δῶσει κύριος αὐτὸς ὑμῖν σημεῖον. ίδοὺ ἡ παρθένος ἐν γαστρὶ λήψεται, καὶ τέξεται υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἐμμανουὴλ· βούτυρον καὶ μέλι φάγεται, πρὶν ἢ γνῶναι αὐτὸν ἢ προελέσθαι πονηρὰ, ἐκλέξεται τὸ ἀγαθόν· διότι πρὶν ἢ γνῶναι τὸ παιδίον ἀγαθὸν ἢ κακὸν, ἀπειθεῖ πονηρίᾳ, τοῦ ἐκλέξασθαι τὸ ἀγαθόν. καὶ καταλειφθήσεται ἡ γῆ, ἦν σὺ φοβῇ, ἀπὸ προσώπου τῶν δύο βασιλέων."

7.1.28 | Καὶ τὰ μὲν τῆς προφητείας ὥδε πῃ εἶχεν. ἐπιστήσαι δὲ ἄξιον τῷ τοῦ λόγου προοιμίῳ μαρτυραμένω τοῖς ἐντυγχάνουσιν, δτι 'έὰν μὴ πιστεύσωσιν οὐδὲ μὴ συνῶσι. καὶ ἀναγκαίως χρῆν ἐπισημήνασθαι, δεικνύντας δτι μὴ μόνον συνέσεως, ἀλλὰ καὶ πίστεως δεῖ τοῖς ἐντευξομένοις ^ καὶ οὐ μόνον πίστεως, ἀλλὰ καὶ συνέσεως. δθεν οἶ ἐκ περιτομῆς μὴ πιστεύσαντες εἰς τὸν Χριστὸν τοῦ θεοῦ, είσετι καὶ νῦν τούτων ἀκροώμενοι, οὕπω καὶ εἰς δεῦρο συνῆκὰν τὸν

virgin birth of Christ, calling out directly to those who listen to him, saying that if you do not believe, you will not understand.

7.1.27 | To him, it is said next, 'If you do not believe, you will not understand.' And the Lord spoke to Ahaz, saying, 'Ask for yourself a sign from the Lord your God, whether in the depths or in the heights.' And Ahaz said, 'I will not ask, nor will I test the Lord.' And he said, 'Hear now, house of David; is it a small thing for you to weary men, but will you weary my God also? Therefore, the Lord himself will give you a sign. Behold, the virgin will conceive and bear a son, and you shall call his name Immanuel. He will eat butter and honey before he knows to refuse the evil and choose the good. For before the child knows good and evil, he will refuse the evil and choose the good. And the land that you fear will be forsaken by the two kings.'

7.1.28 | And this is how the prophecy was. It is important to point out to those who encounter it that 'if they do not believe, they will not understand.' And it is necessary to emphasize that it shows that not only understanding is needed, but also faith for those who come to it, and not just faith, but also understanding. Therefore, those from the circumcision who do not believe in the Christ of God, even now, while listening to these things, have not yet come to recognize the one who was

προφητευόμενον γάστε ἐπ' αὐτοῖς  
πρώτοις ἐπαληθεῦσαι τὴν πρόρρησιν.

foretold, so that they might be the first to fulfill the prophecy.

7.1.29 | ἀκοῇ γὰρ τῶν περὶ τοῦ Χριστοῦ προφητειῶν διὰ πάσης ἡμέρας ἀκούοντες ὥστε διανοίας οὐκ ἀκούουσιν. τῆς τε ἀγνοίας αὐτῶν αἵτιον οὐδὲν ἵτερον ἢ ἀπιστία τυγχάτυγχάνει, καὶ τοῦτο τῆς προρρήσεως ἀψευδῶς περὶ αὐτῶν καὶ πρὸς αὐτοὺς ἀποφηναμένης. ἐὰν γὰρ, φησὶ, μὴ πιστεύσητε, οὐδὲ μὴ συνῆτε.

7.1.29 | For they hear the prophecies about Christ every day, but their ears do not truly listen. The cause of their ignorance is nothing other than the disbelief they have, and this is what the prophecy has truthfully said about them and to them. For it says, 'If you do not believe, you will not understand.'

7.1.30 | ἀλλ' εἰ φαῖεν μὴ παρθένον, νεᾶνιν δὲ ὄνομάσθαι ἐν καὶ γραφῇ, (οὕτως γάρ φασι φέρεσθαι παρ' αὐτοῖς) καὶ ποῖον ἀν γένοιτο, φήσομεν, σημεῖον ἐπαγγελίας θεοῦ ἄξιον, εἰ συνήθως τίκτειν οἶα καὶ πάσαι γυναῖκες ἔξ οὐλίας ἀνδρὸς ἐν γαστρὶ λαβοῦσα νεᾶνις τις ἔμελλε; πῶς δὲ καὶ θεὸς ἦν ὁ ἔξ αὐτῆς γεννώμενος; καὶ οὐχ ἀπλῶς θεὸς, ἀλλ' ὁ μεθ' ἡμῶν; τοῦτο γὰρ σημαίσθημαίνειν βούλεται τὸ Ἐμμανουὴλ, ὅπερ φησὶ δεῖν ὄνομάόνομάζειν τὸν γεννώμενον. ἴδού γὰρ ἡ παρθένος, φησὶν, ἐν γαστρὶ λήψεται, καὶ τέξεται νιὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἐμμανουὴλ, ὃ ἐστι μεθερμηνεύόμενον, μεθ' ἡμῶν ὁ θεός."

7.1.30 | But if they say that it is not a virgin, but a young woman mentioned in the scripture (for this is how they claim it is), what kind of sign from God would that be, if a young woman were to give birth in the usual way, taking a man into her womb? And how could the one born from her be God? And not just God, but God with us? For that is what the name 'Immanuel' means, which they say should be the name of the one born. Behold, the virgin will conceive in her womb, and she will bear a son, and you shall call his name Immanuel, which is translated, 'God with us.'

7.1.31 | ποῖος δὲ καὶ ἀγῶν θεῷ, ἡ ποῖος ἀν εἴη κόπος καὶ μόχθος ἐπὶ συνήθει τρόπῳ γυναικὸς τικτούσης; ἐν μὲν γὰρ τοῖς ἡμετέροις ἀντιγράφοις ὑψὸν ἐβδομήκοντα ἀνδρῶν, ἄνωθεν μὲν Εβραίων τὸ γένος, ἐπ' ἀκριβείᾳ δὲ τῆς πατρίου παιδείας δεδοκιμασμένων, ἐρμηνευομένοις ὡδέ πως φέρεται "μὴ μικρὸν ὑμῖν ἀγῶνα παρέχειν ἀνθρώποις; καὶ πῶς κυρίῳ παρέχετε ἀγῶνα; διὰ τοῦτο δώσει κύριος αὐτὸς ὑμῖν

7.1.31 | But what struggle is there for God, or what effort and labor would it be for a woman to give birth in the usual way? For in our own writings by seventy men, the Hebrew lineage is mentioned above, and in the precise tradition of our ancestors, it is translated like this: 'Is it not a small struggle for you, O men? And how do you provide a struggle for the Lord? Therefore, the Lord himself will give you a sign.'

σημεῖον.

7.1.32 | ίδού ἡ παρθένος ἐν γαστρὶ λήψεται, καὶ τέξεται υἱὸν, δὲς κεκλήσεται ὁ μεθ' ἡμῶν θεός" (τοῦτο γάρ, ὡς ἔφην, δηλοῦν βούλεται τὸ Ἐμμανουὴλ ὄνομα;) ἐν δὲ τοῖς αὐτῶν Ἰουδαίων ἀντιγράφοις κατὰ τὴν Ἀκύλου μεταβολὴν φερομένοις, (προσήλυτος δὲ ὁ Ἀκύλας ἦν, οὐ φύσει Ἰουδαῖος) ὅμως δ' οὖν καὶ κατ' αὐτὸν τοῦτον εἴρηται τὸν τρόπον "ἀκούσατε δὴ οἶκος Δαβὶδ, μὴ τι ὄλιγον ἀπὸ ὑμῶν μοχθοῦν ἄνδρας, ὅτι μοχθοῦτε καὶ γε τὸν κύριον θεόν μου; διὰ τοῦτο δόσει αὐτὸς ὑμῖν σημεῖον. ίδού ἡ νεᾶνις ἐν γαστρὶ αυλαμβάνει, καὶ τίκτει υἱὸν, καὶ καλέσεις ὄνομα αὐτοῦ Ἐμμανουὴλ."

7.1.32 | Behold, the virgin will conceive in her womb, and she will bear a son, who will be called 'God with us.' (For this, as I said, is what the name 'Immanuel' means.) And in their own Jewish writings, according to the translation of Aquila (who was a convert, not a natural Jew), it is still said in this way: 'Listen, O house of David, do not think it a small thing for you, O men who are struggling, that you struggle with the Lord my God. Therefore, he will give you a sign. Behold, the young woman will conceive in her womb, and she will bear a son, and you shall call his name Immanuel.'

7.1.33 | παρὰ δὲ τῷ Συμμάχῳ ταῦθ' οὕτως ἔχει (λέγεται δὲ ὁ Σύμμαχος Ἐβιωναῖος εἶναι· αἵρεσις δὲ ἦν οὕτω καλουμένων τινῶν Ἰουδαίων εἰς Χριστὸν πιστεύειν λεγομένων, ἐξ ὃν ὁ Σύμμαχος ἦν, παρ' ᾧ καὶ αὐτῷ ταῦτα οὕτως ἔχει) "ἀκούσατε οἶκος Δαβὶδ, μὴ οὐκ αὔταρκες ὑμῖν κοποῦν ἀνθρώπους, ὅτι κοποῦτε τὸν θεόν μου; διὰ τοῦτο δώσει κύριος αὐτὸς ὑμῖν σημεῖον. ίδού ἡ νεᾶνις συλλαμβάνει καὶ τίκτει υἱὸν, καὶ καλέσεις ὄνομα αὐτοῦ Ἐμμανουὴλ."

7.1.33 | But in the Symmachus, it is written like this (and Symmachus is said to be an Ebionite; this is a group of Jews who are said to believe in Christ, of which Symmachus was one, and it is written like this in his work): 'Listen, O house of David, do you not think it a burden for you, O men who are struggling, that you struggle with my God? Therefore, the Lord himself will give you a sign. Behold, the young woman will conceive and bear a son, and you shall call his name Immanuel.'

7.1.34 | ἐπειδὴ γάρ τοῦ Ἰουδαίων ἔθνους τὸ σκληρὸνα τοῦ τρόπου καὶ πρὸς εὔσέβειαν δυσένδοτον ἰδρῶτα καὶ κόπον μόχθον τε οὐ τὸν τυχόντα καὶ ἀγῶνα παρεῖχε τοῖς πάλαι θεοφιλέσι προφήταις, τούτου χάριν οὐκ αὔταρκες ὑμῖν, φησὶ, τοὺς προφήτας τοῦ θεοῦ μοχθοῦν, καὶ ἀγῶνα παρέχειν ἀνθρώποις; ἀλλ' ἥδη καὶ τὸν θεόν μου

7.1.34 | "For since the Jewish nation is stubborn in its ways and hard to turn toward piety, it does not provide the sweat and labor of struggle that the beloved prophets of old had. For this reason, he says, do you not think it a burden for you that the prophets of God struggle, and that you provide a struggle for men? But now

κοποῦτε, καὶ ἀγῶνα παρέχετε καί γε τῷ θεῷ μου;" οὕτω γὰρ καὶ Θεοδοτίων ἔξεδωκεν.

7.1.35 | ὁ γοῦν προφήτης ἴδιως ἔαυτοῦ θεῖν, ἀλλ' οὐχὶ καὶ τῶν πρὸς οὓς ὁ λόγος, τὸν κοπούμενον καὶ ἐπὶ τὸν ἀγῶνα ἀποδυόμενον προσεῖπεν, οὐκ ἀν φῆσας θεόν μου τὸν ἐπὶ πάντων θεὸν ἐν Ἰουδαίοις, παρ' οἷς ἐκ πατέρων τὸ περὶ τὸν τῶν πάντων δημιουργὸν θεὸν σέβας ἐφυλάττετο.

7.1.36 | τίς δ' ἀν εἴη ὁ ἀγῶν καὶ μόχθος ἢ ὁ κόπος τοῦ προφητευομένου θεοῦ, τὸ εἰς ἀνθρώπων γένεσιν ἐλθεῖν, κατὰ μὲν ἡμᾶς καὶ τὴν τῶν ἐβδομήκοντα ἐρμηνείαν ἐκ παρθένου γεννώμενον, κατὰ δὲ τὴν νῦν παρὰ Ἰουδαίοις φερομένην ἐκ νεάνιδος; εὔροις δ' ἀν παρὰ Μωσῆν καὶ τὴν διμολογουμένως παρθένον νεᾶνιν προστηγορευμένην, τὴν γοῦν ἐτέρῳ μεμνηστευμένην, ὑφ' ἐτέρου δὲ ἐκβεβιασμένην τούτων κέκληκε τῷ προσρήματι.

7.1.37 | ἀλλὰ καὶ ὁ ἐκ τῆς δηλουμένης τεχθησόμενος Ἐμμανουὴλ μείζονα ἢ κατὰ τὸν κοινὸν ἀνθρωπὸν ἐπιφέρεται δύναμιν, ἐκλεγόμενος τὸ ἀγαθὸν πρὶν ἢ γνῶναι πονηρὰ, καὶ ἀπειθῶν πονηρίᾳ τοῦ ἐκλέξασθαι τὸ ἀγαθόν· καὶ ταῦτα οὐκ ἐν τῇ τοῦ ἀνδρὸς ἡλικίᾳ, ἀλλ' ἐν τῇ τοῦ παιδίου.

7.1.38 | διὸ εἴρηται "πρὶν ἢ γνῶναι τὸ παιδίον ἀγαθὸν ἢ κακὸν, ἀπειθεῖ πονηρίᾳ τοῦ ἐκλέξασθαι τὸ ἀγαθόν", δι' ὃν παντελῶς τὸ τῆς κακίας ἀπειρον τοῦ

you even struggle with my God, and you provide a struggle for my God?" Thus, Theodotion has also given this version.

7.1.35 | The prophet indeed speaks of his own God, but not only to those to whom the message is directed, to the one who is struggling and preparing for the fight. He would not say 'my God' if he were speaking of the God above all gods among the Jews, among whom the reverence for the Creator of all has been kept since their ancestors.

7.1.36 | What would the struggle and labor or the effort of the prophesied God be, to come into the human race? According to us and the translation of the Seventy, he is born from a virgin; but according to what is now said among the Jews, he is born from a young woman. You would also find in Moses the virgin called a young woman, who is indeed engaged to another man, but is said to be forced by another to this name.

7.1.37 | But the Emmanuel who will be born from the one who is revealed has a power greater than that of an ordinary man, chosen for good before knowing evil, and refusing the wickedness of choosing the good. And this is not in the age of a man, but in the age of a child.

7.1.38 | Therefore it is said, 'Before knowing the child to be good or bad, he refuses the wickedness of choosing the good,' through which the complete absence

δηλουμένου παρίσταται. ἀλλὰ καὶ  
κρείττονα ἡ κατὰ ἄνθρωπον ἐπάγεται τὴν  
έπωνυμίαν ὃ μεθ' ἡμῶν ὑπάρχων θεός.

of evil in the one who is revealed is shown.  
But the God who exists with us brings a  
name greater than that of a man.

7.1.39 | διὸ καὶ τὸ περὶ αὐτοῦ σημεῖον  
βάθος ἐλέγετο περιέχειν, ὅμοῦ δὲ καὶ ὕψος·  
βάθος μὲν διὰ τὴν εἰς ἄνθρωπους κάθισον,  
ἡ καὶ τὴν μέχρι θανάτου παρουσίαν, ὕψος  
δὲ διὰ τὴν ἔνθεον ἐκ τοῦ βάθους  
ἀποκατάστασιν, ἡ διὰ τὴν τῆς ἔνθεου  
προϋπάρξεως αὐτοῦ θεολογίαν.

7.1.39 | Therefore, the sign about him was  
said to contain depth and height; depth  
because of his descent to humans, or even  
his presence until death, and height  
because of the divine restoration from the  
depth, or because of the theology of his  
divine existence.

7.1.40 | τίς δ' ἀν εἴη ὃ μεθ' ἡμῶν θεὸς ἢ ὁ  
διὰ τῶν πρόσθεν ἀποδειγμένος θεὸς  
κύριος ὁ καὶ τῷ Ἀβραὰμ οὐκ ἄλλως ἢ δι'  
ἄνθρωπου μορφῆς τεθεαμένος; εἰ δ'  
ἀναφέροιεν ἐπὶ τὸν Ἐζεκίαν οὗτος  
περιτομῆς ταῦτα, τὸν τοῦ Ἀχαζ παῖδα,  
τοῦτον εἶναι φάσκοντες τὸν τῷ πατρὶ<sup>1</sup>  
προσημαινόμενον, ἀλλ' οὔτε ὃ μεθ' ἡμῶν  
θεὸς Ἐζεκίας ἢν οὕτε σημεῖον θεοπρεπὲς  
πέπρακταί τι ἐπ' αὐτῷ· ἀλλ' οὐδὲ ἀγών ἢ  
μόχθος τῷ θεῷ ἢν περὶ τὴν ἐκείνου  
γένεσιν καὶ ἄλλως παρὰ ταῦτα δείκνυται ὁ  
Ἐζεκίας ἀποκλειόμενος τῶν χρόνων τῆς  
προφητείας.

7.1.40 | Who then would the God who is  
with us be, or the God who was shown  
before, the Lord who was seen by Abraham  
only in the form of a man? And if they were  
to refer to Hezekiah, the son of Ahaz,  
claiming that he was the one pointed out to  
his father, neither was the God who is with  
us Hezekiah, nor was there any divine sign  
accomplished on him. Nor was there any  
struggle or effort by God concerning his  
birth. And in another way, Hezekiah is  
shown to be excluded from the times of  
prophecy.

7.1.41 | ταῦτα μὲν γὰρ βασιλεύοντος αὐτοῦ  
δὴ τοῦ πατρὸς Ἀχαζ περὶ μελλόντων  
ἐθεσπίζετο· ὁ δὲ Ἐζεκίας πρὸ τοῦ  
βασιλεῦσαι τὸν Ἀχαζ συνίσταται  
γεγεννημένος. εἰ δὲ μὴ ἐπὶ τοῦτον ἀναχθείη  
τὰ τῆς προκειμένης προρρήσεως, πολλοῦ  
δεῖ ἐφ' ἔτερον τῶν παρὰ Ιουδαίοις μετὰ  
τοὺς τῆς προφητείας χρόνους γενομένων,  
ἐπὶ γε μὴν τῆς τοῦ ἀληθοῦς Ἐμμανουὴλ,  
τοῦτ' ἔστι τού γεγονότος μεθ' ἡμῶν θεοῦ,  
γενέσεως, καὶ ἐπὶ μόνης τῆς τοῦ σωτῆρος  
ἡμῶν τοῦ θεοῦ λόγου εἰς ἄνθρωπους

7.1.41 | For while he was king, his father  
Ahaz was prophesying about future events;  
but Hezekiah is established as born before  
Ahaz became king. And if the prophecy in  
question were not directed at him, it would  
have to refer to another among the events  
that happened among the Jews after the  
times of prophecy, especially regarding the  
true Emmanuel, that is, the God who has  
come to be with us, and concerning the  
coming of our Savior, the Word of God, to

έπιδημίας.

dwell among humans.

7.1.42 | τῶν γὰρ δυοῖν βασιλέων καθηρημένων κατελείφθη ἔρημος ἡ τῶν Ἰουδαίων γῆ, ὡσπερ ἔσεσθαι φησιν ὁ χρησμὸς εἰπών “καταλειφθήσεται ἡ γῆ ἀπὸ προσώπου τῶν δύο βασιλέων” ὃ καὶ αὐτὸ ῥητῶς μὲν καὶ κατὰ λέξιν οὕτως ἀν ἀποδοθείη. κατὰ γὰρ βασιλέα Ἀχαζ καὶ Ησαΐαν υἱὸν Ἀμώας καὶ τοὺς τῆς προφητείας χρόνους, βασιλεὺς Συρίας ὃ ἐν Δαμασκῷ καὶ βασιλεὺς Ἰσραὴλ ὃ ἐν Σαμαρείᾳ, οὐχ ὃ ἐν Ἱερουσαλήμ, ἀλλ' ὃ τοῦ πλήθους τῶν Ἰουδαίων τῶν ἀποστάντων τοῦ θείου νόμου, συνθήκας πρὸς ἀλλήλους θέμενοι, τοὺς ὑπὸ τοῖς διαδόχοις τοῦ Δαβὶδ βασιλευομένους

7.1.42 | For when the two kings were removed, the land of the Jews was left desolate, just as the prophecy says, 'The land will be left from the presence of the two kings.' This could be clearly and literally understood. For during the reign of Ahaz and the prophet Isaiah, the king of Syria in Damascus and the king of Israel in Samaria, not the one in Jerusalem, but the one from the multitude of Jews who had turned away from the divine law, were making agreements with one another, those who were ruled by the successors of David.

7.1.43 | τούτων οὖν ἀμφοῖν τὴν καθαίρεσιν ἡ προφητεία θεσπίζουσα αὐτοὺς μὲν τοὺς κατ' ἕκεīνο καιροῦ Ἰουδαίους τε καὶ ἀλλοφύλους, κατὰ τοῦ λαοῦ τοῦ θεοῦ δεξιὰς ἀλλήλοις δεδωκότας, αὐτίκα μάλα διαλυθήσεσθαι καὶ ἀποχωρήσειν τοῦ πολέμου φησί· τὴν γε μὴν βασιλείαν αὐτῶν καὶ τὴν διαδοχὴν εἰς τὸ παντελὲς καταλυθήσεσθαι καὶ ἀποσβεσθήσεσθαι ἐπὶ τῆς τοῦ προφητευομένου μεθ' ἡμῶν θεοῦ γενέσεως.

7.1.43 | Therefore, the prophecy concerning both of them declares that the Jews and the foreigners of that time, who had made agreements against the people of God, would soon be completely scattered and would withdraw from the war. It says that their kingdom and succession would be utterly destroyed and extinguished at the coming of the God who is prophesied to be with us.

7.1.44 | ἔπιστησον τοίνυν πότε ἡ Δαμασκηνῶν ὄμοιος καὶ Ἰουδαίων κατελύθη βασιλεία, καὶ κατὰ ποίους χρόνους κατελείφθη ἡ γῆ τῶν Ἰουδαίων ἀβασιλευτος, καὶ αὐτή γε ἡ πρὶν πολλὰ δυναμένη Δαμασκηνῶν χώρα, μεγάλῃ χειρὶ τὸ παλαιὸν τῆς Συρίας ἀπάσης βασιλεύουσα.

7.1.44 | Therefore, consider when the kingdom of the Damascenes and the Jews was destroyed, and during what times the land of the Jews was left without a king. And this land, which was once very powerful, was ruled by a great hand of all Syria in the past.

7.1.45 | ἐπὶ γὰρ τῆς τούτων καθαιρέσεως τὸν Ἐμμανουὴλ πάντως που γεννηθήσεσθαι καὶ τὸν προφητευόμενον ἐληλυθέναι. εἰ μὲν οὖν τῶν δηλουμένων παρῆν ὅρᾶν συνεστώσας τὰς βασιλείας, οὐδὲν χρῆν περαιτέρω ζητεῖν, μόνον δὲ ἔτι καὶ νῦν εἰς μέλλοντα χρόνον ἀναρτᾶν τὰς ἐλπίδας· εἰ δὲ ἔργῳ προφανής ἡ καθαιρεσις τῶν εἰρημένων, ὡς μήτε ἐν Δαμασκῷ μήτε ἐν τῇ Ἰουδαίᾳ καθ' ἡμᾶς αὐτοὺς φαίνεσθαι βασιλέα, πρόδηλον ὡς τέλους ἔτυχε τὸ λόγιον φῆσαν “καὶ καταλειφθήσεται ἡ γῆ ἀπὸ προσώπου τῶν δύο βασιλέων, ὃν σὺ φοβῇ, ἀπὸ προσώπου αὐτῶν, τῶν βασιλέων ἀντὶ τῶν βασιλειῶν ὡνομασμένων.

7.1.46 | ὁ γοῦν Σύμμαχός φησιν “έγκαταλειφθήσεται ἡ γῆ, ἀφ' ἣς σὺ ἔγκακεῖς, ἀπὸ προσώπου τῶν δύο βασιλέων αὐτῆς.” καὶ ὁ Ἀκύλας “έγκαταλειφθήσεται ἡ χθὼν, ἥν σὺ σικχαίνεις, ἀπὸ προσώπου τῶν δύο βασιλέων αὐτῆς.”

7.1.47 | καὶ ὁ Θεοδοτίων δὲ τοῦτον ἡρμήνευσε τὸν τρόπον “έγκαταλειφθήσεται ἡ γῆ, ἥν σὺ βδελύσσῃ, ἀπὸ προσώπου τῶν δύο βασιλέων αὐτῆς.”

7.1.48 | ὅρᾶς ὅπως τὴν γῆν καταλειφθήσεσθαι ἀβασίλευτον θεσπίζει; ποίαν δὲ γῆν ἡ τὴν τῶν Δαμασκηνῶν καὶ τὴν τοῦ Ἰσραὴλ; τούτων γὰρ ἦσαν οἱ δύο βασιλεῖς οἵ περὶ ὃν ὁ λόγιος. ὃν ὁ Ἀχαζ τὴν γῆν ἐσίκχαινεν, ἥ ἐβδελύσσετο, ἀποκάμνων ἥ ἔγκακῶν ἀπ' αὐτῆς. πότ' οὖν τοῦτο

7.1.45 | For at the time of their destruction, Emmanuel was certainly to be born, and the one who is prophesied was to come. If, therefore, one could see the kingdoms that were mentioned, there would be no need to seek anything further, but only to raise hopes for the future. But if the destruction of those mentioned is clear in action, then neither in Damascus nor in Judah would a king appear for us. It is evident that the saying came true: 'The land will be left from the presence of the two kings, whom you fear, from their presence, the kings instead of the kingdoms that were named.'

7.1.46 | Indeed, the ally says, 'The land, from which you are distressed, will be left from the presence of its two kings.' And Aquila says, 'The earth, which you despise, will be left from the presence of its two kings.'

7.1.47 | And Theodotion also interpreted it this way: 'The land, which you loathe, will be left from the presence of its two kings.'

7.1.48 | Do you see how it is foretold that the land will be left without a king? Which land? Is it the land of the Damascenes and that of Israel? For those were the two kings about whom the word speaks. Ahaz loathed the land, either being weary or distressed by it. When did this happen? For when

γέγονεν; τούτων γὰρ συμπερασθέντων πᾶσα ἀνάγκη καὶ τὸ προλεγόμενον μέρος τῆς προφητείας εἰς ἔργον κεχωρικέναι· τοῦτο δὲ ἦν τὸ τὴν παρθένον τεκεῖν τὸν μεθ' ἡμῶν θεόν.

these two were gathered, all necessity and the mentioned part of the prophecy had to be fulfilled; and this was that the virgin would bear the god who is with us.

7.1.49 | καὶ δὴ πρόδηλον τοῖς τὰς ἱστορίας ἔξετάζουσιν ὡς μέχρι μὲν τῶν χρόνων τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ τοῦ Χριστοῦ καὶ ἐπὶ τῆς Δαμάσκου συνειστήκει τὸ ἐκ προγόνων διαδοχῆς βασίλειον. μέμνηται γοῦν ὁ Ἱερὸς ἀπόστολος Ἀρέτα τοῦ βασιλέως Δαμασκηνῶν, καὶ τοῦ Ἰουδαίων δὲ ἔθνους ἡ ἄτακτος καὶ οὐ κατὰ νόμον είσέτι τότε διέμενε βασιλείᾳ· οὐ γὰρ ἀπὸ γένους ἔφερον τὴν τῆς ἀρχῆς διαδοχὴν Ἡρώδης, καὶ οἱ μετ' αὐτὸν ἐπὶ τοῦ σωτῆρος ἡμῶν γενόμενοι.

7.1.49 | And indeed, it is clear to those who examine the histories that until the time of the appearance of our Savior Jesus Christ, the kingdom of Damascus was established by hereditary succession. The holy apostle mentions Areta, the king of the Damascenes, and the kingdom of the Jews was still disordered and not according to the law at that time; for Herod did not carry on the succession from his ancestors, nor did those who came after him during the time of our Savior.

7.1.50 | μετὰ δὲ τὴν ἐπιφάνειαν αύτοῦ καὶ τὸ εὐαγγελικὸν εἰς πάντας ἀνθρώπους τοῦ ἐκ τῆς παρθένου παιδὸς κήρυγμα καταλέσειπται αὐτίκα ἡ γῆ ἀπὸ προσώπου τοῖν δυοῖν βασιλέων. ἐξ ἑκείνου γὰρ τῆς Ῥωμαίων μοναρχίας τῶν ἔθνῶν ἐπικρατησάσης λέλυτο μὲν καὶ πᾶσα ἡ κατὰ τοὺς τόπους ἔθναρχία τε καὶ πολιαρχία, τέλος δὲ μετὰ τῶν ἄλλων καὶ τὰ τῆς ἐν χερσὶν ἐλάμβανε προφητείας.

7.1.50 | After his appearance, the gospel is immediately left to all people from the message of the child born of the virgin, and the land is removed from the presence of the two kings. For from that time, with the Roman rule over the nations, all local leadership and city rule were released, and finally, along with the others, the prophecies concerning those on land were fulfilled.

7.1.51 | Ῥητὰ μὲν οὖν τάδε· πρὸς δὲ διάνοιαν ὁ τῆς προφητείας λόγος ἀπάσης ψυχῆς τὸ εὔσταθὲς καὶ γαληναῖον καὶ είρηναῖον σημαίνει τῆς τὸν γεννηθέντα Θεὸν, αὐτὸν δὴ τὸν Ἐμμανουὴλ., παραδεξαμένης. ἐνὸς γὰρ Χριστοῦ καὶ τοῦ καταγγελθέντος πρὸς αὐτοῦ λόγου τῆς τῶν ἀνθρώπων ψυχῆς βασιλεύοντος οἱ πρὶν ἀποπεφεύγασι πολέμιοι, δύο τρόποι

7.1.51 | These things are clear: the message of the prophecy signifies the stable, peaceful, and calm state of all souls regarding the one who was born God, namely Emmanuel. For there is one Christ, and the word that was proclaimed about him rules over the souls of people. Those who have fled from this are enemies, following two paths of impiety: one that

δυσσεβείας, ὃ τε τὴν είδωλολατρίαν καὶ τὴν ἐν πολυτρόποις δόγμασιν ἐτεροδοξίαν ὑποβάλλων ἀνθρώποις καὶ ὃ τὴν ἐν ἥθεσι διαστροφὴν ἔνεργων.

7.1.52 | τούτων δ' οὖν ἔφερον οἱ πάλαι δηλούμενοι σωματικοὶ βασιλεῖς τὰ σύμβολα· ὃν ὁ μὲν Δαμασκηνῶν τῆς τῶν ἔθνῶν περὶ τὰ εἴδωλα πλάνης εἰκὼν ἦν, ὁ δ' ἔτερος τῶν ἀποστάντων τῆς Ἱερουσαλήμ, δηλαδὴ τῶν ἀποπεπτωκότων τῆς κατὰ τὸν νόμον τοῦ θεοῦ λατρείας

promotes idolatry and the other that introduces various false teachings to people, while also causing a distortion in morals.

7.1.53 | ὅτι δὲ ταῦτα κατὰ διάνοιαν τροπικῶς ἀποδέχεσθαι προσήκει μάθοι ἄν τις καὶ ἀπὸ τῶν ἔξῆς ἐπιλεγομένων, δι' ὃν ἐν τῇ ἡμέρᾳ τοῦ Ἐμμανουὴλ μυίας τινὰς καὶ μελίσσας ἐπελεύσεσθαι τῷ Ἰουδαίων ἔθνει καὶ ὁ λόγος θεσπίζει, τὰς μὲν ἀπ' Αἴγυπτου, τὰς δὲ ἀπὸ τῶν Ἀσσυρίων, τὴν κεφαλὴν καὶ τοὺς πόδας καὶ τὸν πώγωνα ἀποξυρήσειν, ἀνθρωπὸν δὲ δάμαλιν βιῶν καὶ δύο πρόβατα θρέψειν, καὶ ἄλλα τινὰ καθ' ἵνα καὶ τὸν αὐτὸν χρόνον ἔσεσθαι οὐδαμῶς πρὸς λέξιν νοούμενα, κατὰ μόνην δὲ διάνοιαν θεωρούμενα.

7.1.52 | Therefore, these things were carried by the physical kings of old, showing the symbols: one was the king of the Damascenes, who was an image of the nations' error regarding idols, and the other was from those who had fallen away from Jerusalem, namely those who had fallen from the worship of God according to the law.

7.1.54 | Ταῦτα μὲν οὖν τοιαῦτα· ὅπως δὲ ἡ γραφὴ τῆς τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ γενέσεως προεσήμαινε τὸν τρόπον μαρτυρήσει ὡδέ πως ὁ εὐαγγελιστὴς γράφων τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν μνηστευθείσης γάρ τῆς μητρὸς αὐτοῦ Μάριας τῷ Ἰωσήφ, πρὶν ἡ συνελθεῖν αὐτοὺς, εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἀγίου. Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὃν καὶ μὴ θέλων

7.1.53 | That these things should be understood in a figurative way is something one should learn from what is said next. It is stated that on the day of Emmanuel, certain bees and wasps will come to the Jewish nation, and the word establishes this: some from Egypt and others from the Assyrians. It will shave the head, the feet, and the beard, while raising a man, an ox, and two sheep. And other things will happen at the same time that are not to be understood literally, but should be seen only in a figurative sense.

7.1.54 | These things are so. But how the scripture foretold the birth of our Savior Jesus Christ will be shown in this way by the evangelist. The birth of Jesus Christ was like this: when his mother Mary was engaged to Joseph, before they came together, she was found to be with child by the Holy Spirit. And Joseph, her husband, being a just man and not wanting to make her a public example, planned to put her

παραδειγματίσαι αύτὴν, ἐβουλήθη λάθρᾳ  
ἀπολῦσαι αύτὴν. ταῦτα δὲ αὐτοῦ  
ἐνθυμηθέντος ἴδοὺ ἄγγελος κυρίου κατ'  
ὅναρ φαίνεται αὐτῷ λέγων, Ἰωσὴφ υἱὸς  
Δαβὶδ, μὴ φοβηθῆς παραλαβεῖν Μαριὰμ  
τὴν γυναικά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν  
ἐκ πνεύματός ἐστιν ἀγίου. τέξεται δὲ υἱὸν,  
καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.

7.1.55 | αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ  
ἀπὸ τῶν ἀμαρτιῶν αὐτῶν. τοῦτο δὲ ὅλον  
γέγονεν, ἵνα πληρωθῇ τὸ ὅρθεν ὑπὸ τοῦ  
κυρίου, διὰ τοῦ προφήτου λέγοντος, ἴδοὺ ἡ  
παρθένος ἐν γαστρὶ λήψεται, καὶ τέξεται  
υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ  
'Ἐμμανουὴλ, ὃ ἔστι μεθερμηνευόμενον, μεθ'  
ἡμῶν ὁ θεός.'

7.1.56 | Οὕτω δὴ καθ' ἡμᾶς τὰ τῆς θείας  
προγνώσεως ἀπὸ τῆς τῶν πραγμάτων  
ἐκβάσεως πιστοῦται, ἄλλως οὐκ ἀν τῆς  
προφητείας ἀληθοῦς ἀποφανθησομένης.  
ἔξῆς δὲ τούτοις τίνα καὶ ὀπόσα λέγεται  
ἔσεσθαι ἐν τῇ ἡμέρᾳ ἑκείνῃ, δῆλον δὲ ὅτι ἐν  
τῷ χρόνῳ τῆς ἐπιφανείας τοῦ Ἐμμανουὴλ,  
φέρε κατανοήσωμεν.

7.1.57 | "Συπιεῖ, φησὶ, κύριος μυίαις, ὃ  
κυριεύσει μέρους ποταμοῦ Αἴγυπτου, καὶ  
τῇ μελίσσῃ, ἣ ἔστιν ἐν χώρᾳ Ἀσσυρίων, καὶ  
έλεύσονται, καὶ ἀναπαύσονται ἐν ταῖς  
φάραγξι τῆς χώρας, καὶ ἐν ταῖς τρώγλαις  
τῶν πετρῶν, καὶ εἰς τὰ σπήλαια, καὶ εἰς  
πᾶσαν ῥαγάδα, καὶ ἐν παντὶ ξύλῳ. ἐν τῇ  
ἡμέρᾳ ἑκείνῃ ξυρήσει κύριος ἐν τῷ ξυρῷ  
τῷ μεγάλῳ, τῷ μεμισθωμένῳ, πέραν τοῦ  
ποταμοῦ βασιλέως Ἀσσυρίων, τὴν  
κεφαλὴν, καὶ τὰς τρίχας τῶν ποδῶν καὶ τὸν

away secretly. While he thought about  
these things, behold, an angel of the Lord  
appeared to him in a dream, saying,  
'Joseph, son of David, do not be afraid to  
take Mary as your wife; for that which is  
conceived in her is of the Holy Spirit. And  
she will bear a son, and you shall call his  
name Jesus.'

7.1.55 | For he will save his people from  
their sins. All this took place to fulfill what  
was spoken by the Lord through the  
prophet, saying, 'Behold, the virgin shall  
conceive and bear a son, and you shall call  
his name Emmanuel,' which is translated,  
'God with us.'

7.1.56 | Thus, according to us, the things of  
divine foreknowledge are trusted based on  
the outcome of events; otherwise, the true  
prophecy would not be revealed. Next, we  
will see what is said to happen on that day,  
and it is clear that during the time of the  
appearance of Emmanuel, let us consider  
this.

7.1.57 | The Lord says, 'He will sweep away  
the flies that rule over part of the river of  
Egypt, and the bees that are in the land of  
the Assyrians. They will come and rest in  
the valleys of the land, and in the cracks of  
the rocks, and into the caves, and into every  
hole, and in every piece of wood. On that  
day, the Lord will shave with a great razor,  
hired from beyond the river, the head and  
the hair of the feet, and he will take away  
the beard.'

πώγωνα ἀφελεῖ.

7.1.58 | καὶ ἔσται ἐν τῇ ἡμέρᾳ ἑκείνῃ,  
θρέψει ἄνθρωπος δάμαλιν βοῶν καὶ δύο  
πρόβατα, καὶ ἔσται ἀπὸ τοῦ πλεῖστον  
ποιεῖν γάλα, φάγεται βούτυρον, ὅτι  
βούτυρον καὶ μέλι φάγεται πᾶς ὁ  
καταλειφθεὶς ἐπὶ τῆς γῆς.

7.1.59 | καὶ ἔσται ἐν τῇ ἡμέρᾳ ἑκείνῃ πᾶς  
τόπος, οὗ ἔὰν ὕσι χίλιαι ἄμπελοι χιλίων  
σίκλων, εἰς χέρσον ἔσονται καὶ εἰς  
ἄκανθαν, μετὰ βέλους καὶ τοξεύματος  
εἰσελεύσονται ἐκεῖ, ὅτι χέρσος καὶ ἄκανθα  
ἔσται πᾶσα ἡ γῆ, καὶ πᾶν ὄρος  
ἀροτριώμενον ἀροτριαθήσεται. οὐ μὴ  
ἐπέλθῃ ἐκεῖ φόβος. ἔσται γὰρ ἀπὸ τῆς  
χέρσου καὶ ἀκάνθης εἰς βόσκημα προβάτου  
καὶ καταπάτημα βοός.”

7.1.60 | Τοσαῦτα ἔσεσθαι ἐν τῇ ἡμέρᾳ τοῦ  
Ἐμμανουὴλ ἡ παροῦσα προφητεία  
περιέχει· ἀπερ ὅποιας ἔχεται θεωρίας ὥρα  
διελθεῖν, τὴν διάνοιαν ἐπιτεμονιμένους.  
“συριεῖ, φησὶ, κύριος μυίαις ἐν τῇ ἡμέρᾳ  
ἑκείνῃ, ὃ κυριεύσει μέρους ποταμοῦ  
Αἴγυπτου, καὶ τῇ μελίσσῃ, ἡ ἔστιν ἐν χώρᾳ  
Ἀσσυρίων.”

7.1.61 | μὲν προτέραις είδωλοι ατρῶν  
ἀνδρῶν ψυχαῖς ἡ καὶ δυνάμεσιν, ὡς οἶμαι,  
ἀκαθάρτοις καὶ ἀηδέσι μυίαις  
όνομαζομέναις, καὶ μυίαις Αἴγυπτιακαῖς,  
θυσίαις καὶ αἴμασιν είδωλων χαιρούσαις·  
τῇ δὲ μελίσσῃ ζῷῳ ἐπιφερομένῳ,  
βασιλεύειν τε καὶ βασιλεύεσθαι καὶ  
πολεμεῖν ἐπισταμένῳ, ἀμύνεσθαι τε καὶ

7.1.58 | And it will be on that day, a man  
will raise a young cow and two sheep, and  
there will be enough to make plenty of  
milk. He will eat butter, because everyone  
who is left on the earth will eat butter and  
honey.

7.1.59 | And it will be on that day, every  
place where there are a thousand vines  
worth a thousand shekels will become a  
wasteland and a thornbush. They will enter  
there with arrows and bows, because all  
the land will be wasteland and thornbush,  
and every mountain that is farmed will be  
farmed over. Fear will not come there. For  
from the wasteland and thornbush, there  
will be pasture for sheep and a place for  
cattle to tread.

7.1.60 | Such things will happen on the day  
of Emmanuel; this current prophecy  
contains. As for the kind of visions that are  
to be seen, they will cut through the mind.  
'The Lord says,' he will sweep away the  
flies that rule over part of the river of  
Egypt, and the bees that are in the land of  
the Assyrians.

7.1.61 | First, the souls of idol-worshiping  
men or even their powers, as I think, are  
called unclean and disgusting flies, and  
Egyptian flies, rejoicing in the sacrifices and  
blood of idols. But to the living bee, which  
is brought forth, it knows how to rule and  
be ruled, and to fight, knowing how to  
defend itself and wound those who oppose

τιτρώσκειν είδότι τοὺς ἀνθισταμένους.

it.

7.1.62 | ταύτας οὖν ὁμοῦ συνελθούσας, τὰς μὲν ἐκ τῆς τῶν εἰδωλολατρῶν χώρας, τὰς δὲ ἀπὸ τῆς τῶν κατευθυνόντων γῆς, κατευθύνοντες γάρ οἱ Ἀσσύριοι ἐρμηνεύονται) κελεύσει καὶ ὡσπερ συρίσματι τοῦ κυρίου καὶ θεοῦ τῶν ὅλων τῆς Ἰουδαίας ἀπάσης ἐπικρατήσειν, διὰ τὴν εἰς Χριστὸν ἀπιστίαν αὐτῶν, ἐν τῇ ἡμέρᾳ τοῦ Ἐμμανουὴλ, φησί· σημαίνει δὲ διὰ τούτων ἔθνη ἀλλόφυλα καὶ στρατιωτικὰ οἰκήσειν τὴν Ἱερουσαλήμ καὶ τὴν Ἰουδαίαν γῆν.

7.1.63 | ὅπερ καὶ ὁ σωτὴρ ἡμῶν λευκοτέροις ὄνόμασιν ἔθέσπιζεν εἰπών “καὶ Ἱερουσαλήμ ἔσται πατουμένη ὑπὸ ἔθνῶν.” ὁ καὶ τέλους ἔτυχε, μετ’ οὐ πολὺν χρόνον τῶν τοῦ σωτῆρος ἡμῶν φωνῶν Ἦρωμαίων τὴν πόλιν ἐλόντων, ἀλλοφύλους τε ἄνδρας αὐτόθι κατοικισάντων καὶ ἐπὶ τοῦ τόπου καταστησάντων.

7.1.64 | πάλιν δὲ ὁ αὐτὸς κύριος ἔντονει λέγεται ἐν τῷ τοῦ βασιλέως Ἀσσύριών ἔντονει, ἦτοι τῇ κολαστικῇ δυνάμει τοῦ ἀρχοντος τοῦ αἰῶνος τούτου, τὴν κεφαλὴν καὶ τοὺς πόδας καὶ τὸν πώγωνα οὐκ ἄλλου τινὸς ἢ αὐθίς τοῦ Ἰουδαίων ἔθνους, τοῦτ’ ἔστι τὸν κόσμον αὐτῶν καὶ τὴν δόξαν περιελεῖν διὰ τῆς τῶν καθόλου ἐπικρατούντων ἀρχῆς.

7.1.65 | Ἦρωμαίους δὲ εἴναι τούτους αἰνίττεται. διὰ γάρ τοῦ τῶν Ἀσσύριών ὄνόματος ἥγοῦμαι τὴν καθ’ ἔκαστον χρόνον ἐπικρατοῦσαν τῶν ἔθνῶν

7.1.62 | Therefore, when these come together, some from the land of idol-worshippers and others from the land of those who guide, for the Assyrians are called the guides, they will command and, like the whisper of the Lord and God of all, they will prevail over all of Judah because of their unbelief in Christ on the day of Emmanuel. This means that foreign nations and soldiers will inhabit Jerusalem and the land of Judah.

7.1.63 | Which our Savior also foretold with clearer names, saying, 'And Jerusalem will be trampled by the nations.' This came to pass not long after, when the voices of our Savior's Romans took the city, and foreign men settled there and established themselves in that place.

7.1.64 | Again, the same Lord is said to cut with the sword of the king of the Assyrians, or rather with the punishing power of the ruler of this age, the head, the feet, and the beard of no one else but again of the Jewish nation. This means to take away their world and their glory through the rule of those who are in power.

7.1.65 | These are hinted to be Romans. For because of the name of the Assyrians, I believe it signifies the kingdom of the nations that rules at each time, since

βασιλείαν σημαίνεσθαι, διὰ τὸ  
“κατευθύνοντας” ἀπὸ τῆς Ἐβραίων φωνῆς  
ἐρμηνεύεσθαι τοὺς Ἀσσυρίους· ὥστε εἶναι  
Ῥωμαίους τοὺς νῦν κατευθύνοντας,

'guiding' is translated from the Hebrew language as referring to the Assyrians. Therefore, those who are now guiding are Romans.

7.1.66 | ἐπεὶ καὶ ἀληθῶς τῷ Ῥωμαίων χυρῷ,  
ἥτοι τῇ πολιτικῇ καὶ πολεμικῇ δυνάμει,  
πᾶσαν τὴν δόξαν τοῦ Ἰουδαίων ἔθνους, ἐν  
ῇ τὸ πρὸν ἐκόμα, καὶ πᾶσαν αὐτῶν τὴν  
ἀνδρείαν διὰ τοῦ πώγωνος καὶ τῶν τριχῶν  
τῶν ποδῶν σημαινομένην, περιεῖλεν ὁ τῶν  
ὅλων θεός.

7.1.66 | Since truly by the sword of the Romans, or rather by their political and military power, all the glory of the Jewish nation, in which they had previously flourished, and all their bravery, shown by their beards and the hair on their feet, was taken away by the God of all.

7.1.67 | οὐδὲ ἄλλοτε γοῦν πω πρότερον ἔξ  
αἰῶνος ἦ μετὰ τὴν τοῦ σωτῆρος ἡμῶν,  
αὐτοῦ δὴ τοῦ Ἐμμανουὴλ, γένεσιν,  
περιεῖλεν αὐτῶν ὁ θεὸς πάντα τὸν κόσμον  
διὰ τῆς τῶν Ῥωμαίων ἀρχῆς. ἀντὶ δὲ τοῦ  
“βασιλέως βασιλέως Ἀσσυρίων” ὁ μὲν  
Ἀκύλας Ἀσσθρίων, ὁ δὲ Θεοδοτίων “ἐν τῷ  
βασιλεῖ Ἀσσυρίων” συρίων” ἐκδέδωκεν,  
δόμοίως δὲ καὶ Σύμμαχος, σαφὲς ποιοῦντες  
ὅτι μὴ τού βασιλέως Ἀσσυρίων τὴν  
κεφαλὴν ρήσειν ὁ λόγος ἀπειλεῖ, ἀλλ’ ἐν  
τῷ αὐτοῦ χυρῷ καὶ ἐν αὐτῷ τε τῷ βασιλεῖ  
τῶν Ἀσσυρίων τὰ προφητεύμενα  
διαθήσειν τὸ Ἰουδαίων ἔθνος.

7.1.67 | Nor at any other time before or after the birth of our Savior, that is, of Emmanuel, did God take away all the world from them through the rule of the Romans. Instead of 'the king of the Assyrians,' Aquila translated it as 'the king of the Assyrians,' and Theodotion as 'in the king of the Assyrians,' while Symmachus also made it clear that the saying does not threaten to shave the head of the king of the Assyrians, but rather to fulfill the prophecies concerning the Jewish nation in the same shaving and in the same king of the Assyrians.

7.1.68 | τούτοις οὖν καὶ ἡ ἔκβασις  
ἐπιμαρτυρεῖ τῶν λόγων. ἐπὶ σχολῆς δέ τις  
καὶ πλεῖστα ἔτερα ὠσπερ εἰς Ἀσσυρίων  
πρόσωπον ἐν ταῖς προφητείαις εἰρημένα  
εὔροι ἀν ἐπιτηρήσας, οὐδαμῶς μὲν τοῖς  
Ἀσσυρίοις ἐφαρμόσαι δυνάμενα, τῇ δὲ  
ἐπικρατούσῃ καθόλου τῶν κατὰ χρόνους  
ἔθνῶν βασιλείᾳ.

7.1.68 | Therefore, the outcome also supports these words. If someone were to take their time and look closely, they would find many other things mentioned in the prophecies about the Assyrians, which could in no way apply to the Assyrians themselves, but rather to the ruling kingdom of the nations over time.

7.1.69 | ἥδη γοῦν καὶ Πέρσας εὑρομεν παρά

7.1.69 | Indeed, we also find the Persians

Ἐβραίοις Ἀσσυρίους ὀνομασμένους· διὸ καὶ νῦν ὑπειλήφαμεν αἰνίττεσθαι τὸν λόγον τὴν Ῥωμαίων ἀρχῆν. κατευθύνουσαν γὰρ καὶ κατευθυνομένην ὑπὸ τοῦ θεοῦ μετὰ τὴν τοῦ σωτῆρος ἡμῶν παρουσίαν ὅρῳμεν.

referred to as Assyrians by the Hebrews; for this reason, we have now taken to hinting at the rule of the Romans. For we see it being directed and guided by God after the coming of our Savior.

7.1.70 | μηδεὶς δὲ ὑπολαμβανέτω πάντα ἡμάς λέγειν τὰ περὶ Ἀσσυρίων ἐν ταῖς θείαις φερόμενα γραφαῖς ἐπὶ Ῥωμαίους ἀνάγεσθαι ἡλίθιον γὰρ καὶ ἀναιδὲς τοῦτο), ἀλλὰ τινας εἴναι προφητικὰς φωνὰς ταῖς περὶ τοῦ Χριστοῦ μαρτυρίαις συμπεριπεπλεγμένας, ἃς φαμεν περὶ Ῥωμαίων αἰνίττεσθαι διὰ τῆς τῶν Ἀσσυρίων προσηγορίας, ἐκ τῆς τοῦ ὄνόματος ἐρμηνείας ἀεὶ συνισταμένης τῆς κατὰ χρόνους ἐπικρατούσης τῶν ἔθνῶν βασιλείας, ὡς ἐπὶ καιροῦ τοῦ προσήκοντος παραστίσομεν.

7.1.70 | Let no one think that when we speak about the Assyrians in the sacred writings, we are referring to the Romans; for this would be foolish and disrespectful. Instead, there are some prophetic voices that are intertwined with the testimonies about Christ, which we say hint at the Romans through the name of the Assyrians, always connected to the ruling kingdom of the nations over time, as we will show at the appropriate time.

7.1.71 | καὶ ἔγωγε τὸν λογισμὸν τῆς αὐτῆς ἀποδόσεως πρὸς ἐμαυτὸν διερευνώμενος οἶμαι δι’ οὐδὲν ἔτερον μὴ ὄνομαστὶ τῶν Ῥωμαίων μνημονεῦσαι τὰ προφητικὰ λόγια ἢ διὰ τὸ μέλλειν ἐπὶ τῆς Ῥωμαίων βασιλείας τὴν τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ διαλάμπειν εἰς πάντας ἀνθρώπους διδασκαλίαν, καὶ τὰς προφητικὰς γραφὰς ἐπ’ αὐτῆς τε τῆς Ῥωμαίων πόλεως καὶ ἐν πᾶσι τοῖς ὑπὸ Ῥωμαίους ἔθνεσι δημοσιεύεσθαι.

7.1.71 | And as I examine the reasoning of this same conclusion for myself, I think that there is no other reason to mention the prophetic words except because the teachings of our Savior, Jesus Christ, will shine forth to all people during the reign of the Romans. And the prophetic writings will be made public in both the Roman city and among all the nations under Roman rule.

7.1.72 | ἵν’ οὖν τοῖς τῆς ἀρχῆς κρατοῦσι δυσαρέστησις μηδεμίᾳ γένηται ἐκ τῆς προδήλου περὶ αὐτῶν ἀναγραφῆς, δι’ αἰνιγμάτων ὁ λόγος ἐπεκρύψατο ἐν τε ἐτέροις πλείοσιν, οὐ μὴν ἀλλὰ καὶ ἐν ταῖς τοῦ Δανιὴλ θεωρίαις, ὥσπερ οὖν καὶ ἐν τῇ

7.1.72 | Therefore, let there be no offense to those in power from the clear writing about them. The message is hidden through riddles in many other places, but also in the visions of Daniel. Just as in the prophecy that follows, where he names them as

μετὰ χεῖρας προφητείᾳ, ἐν ᾧ  
κατευθύνοντας αὐτοὺς ὄνομάζει  
προσειπὼν Ἀσσυρίους.

7.1.73 | τῷ τούτων τοιγαροῦν ξυρῷ τὸν  
σύμπαντα κόσμον τοῦ Ἰουδαίων ἔθνους  
μετὰ τὴν τοῦ Ἐμμανουὴλ γένεσιν  
ἀφανισθήσεσθαι θεσπίζει.

7.1.74 | ἔτι δὲ ἐν τῇ δηλουμένῃ ἡμέρᾳ,  
δῆλον δὲ ὅτι τῇ τοῦ Ἐμμανουὴλ, τοῦτ' ἔστι  
τῆς τοῦ Χριστοῦ ἐπιφανείας, "Θρέψει,  
φησὶν, ἄνθρωπος δάμαλιν βοῶν· καὶ δύο  
πρόβατα. καὶ ἔσται ἀπὸ τοῦ πλεῖστον  
ποιεῖν γάλα, βούτυρον καὶ μέλι φάγεται  
πᾶς ὁ καταλειφθεὶς ἐπὶ τῆς γῆς."

7.1.75 | δι' ὧν φαίη ἂν τις ἄτοι λιμὸν  
αἰνίττεσθαι καὶ πτωχείαν ὑπερβάλλουσαν  
τοῦ ἑκ περιτομῆς λαοῦ, μὴ εὔποροῦντος  
μὲν τῆς ἀπὸ σίτου κατὰ φύσιν τροφῆς,  
μηδὲ γῆν ἀροῦντος καὶ σπείροντος καὶ  
θερίζοντος, μηδὲ ποίμνας προβάτων μηδὲ  
βοῶν ἀγέλας κεκτημένου, ἔχομένου δὲ δύο  
προβάτων καὶ δαμάλεως μιᾶς, τὸ τούτων  
γάλα ποριζομένου· ἡ ἄλλως τροπολογῶν  
τὸν μὲν καταλειφθέντα ἐπὶ τῆς γῆς  
αἰνίττεσθαι φαίη ἀν τῶν τῶν ἑκ περιτομῆς  
εἰς τὸν σωτῆρα καὶ κύριον ἡμῶν  
πεπιστευκότων ἀποστόλων τε καὶ  
εὐαγγελιστῶν χορὸν, ὧν ἔκαστος "λεῖμα  
κατ' ἐκλογὴν χάριτος γεγονώς," καὶ διὰ  
τοῦτο "ὁ καταλειφθεὶς ἐπὶ τῆς γῆς  
ώνομασμένος θρέψειν λέγεται δάμαλιν  
βοῶν καὶ δύο πρόβατα, τρία καθ' ἐκάστην  
ἐκκλησίαν τάγματα, ἐν μὲν τὸ τῶν  
ἡγουμένων, δύο δὲ τὰ τῶν ὑποβεβηκότων,  
τοῦ τῆς ἐκκλησίας τοῦ Χριστοῦ λαοῦ εἰς  
δύο τάγματα διῃρημένου, εἴς τε τὸ τῶν

Assyrians while guiding them.

7.1.73 | Therefore, it is foretold that the  
entire world of the Jewish nation will  
vanish after the birth of Emmanuel.

7.1.74 | Moreover, on the day that is made  
clear, which is the day of Emmanuel, that is,  
the appearance of Christ, it says, 'A man  
will feed a cow and two sheep. And from  
the most, he will make milk, butter, and  
honey will be eaten by everyone who is left  
on the earth.'

7.1.75 | Because of this, one might say that  
there will be a famine and great poverty  
among the people of the circumcision, who  
will not have enough food from the earth,  
nor will they plow, sow, or harvest, and  
they will not have flocks of sheep or herds  
of cattle, but will only have two sheep and  
one cow, from which they will get milk. Or,  
in another way, one might say that the one  
who is left on the earth refers to the  
apostles and evangelists who believe in the  
Savior and our Lord, of whom each is 'a  
remnant chosen by grace.' And for this  
reason, 'the one who is left on the earth is  
said to feed a cow and two sheep,' three  
groups for each church: one for the leaders  
and two for those who have come down, as  
the people of the Church of Christ are  
divided into two groups, one for the faithful  
and the other for those who have not yet  
been made worthy through the bath of  
rebirth, to whom the divine apostle says, 'I

πιστῶν καὶ τῶν μηδέπω τῆς διὰ λουτροῦ παλιγγενεσίας ἡξιωμένων, οἵς καί φησιν ὁ Θεῖος ἀπόστολος "γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα" τοὺς δὲ ἐν ἥδη τελειοτέρᾳ καθεστῶτας ἔχει δάμαλιν βοῶν εἰκότως ἀποκαλεῖ, γεννήματα τελειοτέρων βοῶν τυγχάνοντας, οἷος αὐτὸς ἦν ὁ ἀπόστολος, περὶ ἐαυτοῦ καὶ τῶν παραπλησίων αὐτῷ καμνόντων λέγων "μὴ τῶν βοῶν μέλει τῷ θεῷ; ἢ δί' ἡμᾶς πάντως λέγει;

gave you milk, not solid food.' But those who are already in a more perfect state will rightly be called a cow, since they are the fruits of more perfect cattle, just as the apostle himself was, speaking about himself and those who were similarly laboring, 'Does God care about the cattle? Or is he speaking entirely for us?'

7.1.76 | εἴη δὲ ἄν καὶ πᾶν τὸ τάγμα τῶν τῆς ἐκκλησίας προεστώτων, ἀροῦν τε καὶ γεωργεῖν τὰς τῶν ἀνθρώπων ψυχὰς ἐγκεχειρισμένων, δάμαλις ὀνομασμένη βοῶν, γεννήματα τυγχάνουσα τῶν ἀποστολικῶν τρόπων τε καὶ μαθημάτων, οἱ καὶ εἰς τοσοῦτον ἀρετῆς ἐπιδώσειν λέγονται ὡς ἐκ πολυγονίας τοσοῦτον προβάλλεσθαι γόνιμον καὶ λογικὸν ταῖς εἰσαγωγικαῖς διδασκαλίαις γάλα, ὡς καὶ ἐτέρους μυρίους τρέφεσθαι ἔξ αὐτῶν.

7.1.76 | Also, the whole group of the leaders of the church would be like a cow, taking care of and cultivating the souls of people. This cow is called a cow of cattle, receiving the fruits of apostolic ways and teachings, which are said to have such virtue that from their great number, they produce so much nourishing and reasonable milk in their introductory teachings, that many others are fed from them.

7.1.77 | τούτων δὲ πέρι τῶν καταλειφθέντων ἐπὶ τῆς γῆς γενησομένων ἔτερόν τι συμβήσεσθαι ἐν τῇ ἡμέρᾳ ἐκείνῃ, δῆλον δὲ ὅτι ἐν τῷ χρόνῳ τῆς τοῦ Ἐμμανουὴλ παρουσίας, προαναφωνεῖ· τί δὲ τοῦτο; "πᾶς τόπος, φησὶ, τοῦ ἐκ περιτομῆς λαοῦ, ἐφ' οὗ ἡσαν χίλιαι ἄμπελοι χιλίων σίκλων, εἰς χέρσον ἔσονται καὶ εἰς ἄκανθαν. μετὰ γὰρ βέλους καὶ τοξεύματος εἰσελεύσονται ἐκεῖ, δῆλον δὲ ὅτι οἱ πολέμιοι) ὅτι χέρσος καὶ ἄκανθα ἔσται πᾶσα ἡ γῆ."

7.1.77 | About those who will be left on the earth, something else will happen on that day, and it is clear that it will be during the time of the presence of Emmanuel. What does this mean? 'Every place,' it says, 'of the people of the circumcision, where there were a thousand vines worth a thousand shekels, will become a wasteland and thornbush. For they will enter there with arrows and bows, and it is clear that the enemies will see that all the land will be a wasteland and thornbush.'

7.1.78 | καὶ θέα γε ὅσα ἐν τῇ ἡμέρᾳ τοῦ Ἐμμανουὴλ, λέγω δὲ ἐν τῷ τῆς ἀνατολῆς καιρῷ τοῦ λογικοῦ φωτὸς τοῦ σ διὰ τοῦ

7.1.78 | And behold, on the day of Emmanuel, I mean during the time of the rising of the logical light of our Savior

σωτῆρος ἡμῶν εἰς πάντας ἀνθρώπους ἐπιλάμψαντος) περὶ τὸ Ἰουδαίων ἔθνος ἔσεσθαι ὁ λόγος θεσπίζει· δυνάμεις τε ἀκαθάρτους καὶ πολεμικὰς τὰς πάλαι ἐν τοῖς ἔθνεσιν ἐνεργούσας, ἐν τε Αἴγυπτῳ καὶ τῇ χώρᾳ τῶν Ἀσσυρίων, τοῦ κυρίου συρίσαντος καὶ ὥσπερεὶ παρορμήσαντος καὶ παρακελευσαμένου αὐτᾶς, τῇ χώρᾳ φησὶν αὐτῶν ἐπελεύσεσθαι, διὰ τὸ τοιούτων ἀξίαν γεγονέναι.

shining upon all people, the word establishes that there will be concerning the Jewish nation; unclean and warlike powers that have long been active among the nations, both in Egypt and in the land of the Assyrians, will be drawn together by the Lord, as if he is urging and commanding them to come into their land, because they have become worthy of such things.

7.1.79 | καὶ ἀναπαύσεσθαι τὰς είρημένας δυνάμεις φησὶν ἐν φάραγξι καὶ ἐν τρώγλαις πετρῶν, εἷς τε τὰ σπήλαια καὶ εἰς πᾶσαν ῥαγάδα αὐτῶν, κατὰ μὲν διάνοιαν, ἐν ταῖς ψυχαῖς αὐτῶν καὶ ἐν ταῖς τοῦ σώματος αἰσθήσεσι τοῖς τε λογισμοῖς καὶ ταῖς διερρωγυίαις αὐτῶν διανοίαις, κατὰ δὲ τὴν πρόχειρον λέξιν, καθ' ὅλης αὐτῶν τῆς χώρας, ὃ καὶ τίς οὐκ ἀν ἀποθαυμάσειν, ὄφθαλμοῖς ὄρῶν τοὺς πολεμίους αὐτῶν πάντα τόπον τῆς Ἰουδαίας κατειληφότας, καὶ τούς γε ἀλλοφύλους καὶ είδωλολάτρας ἀνθρώπους ἐν πάσαις αὐτῶν πόλεσί τε καὶ χώραις ἀναπεπαυμένους; οὐ ταῦτα δὲ ἄρα μόνα διαθήσειν φησὶν αὐτοὺς ὁ λόγος, ἀλλὰ ξυρῷ τοῦ νενοημένου ἡμῖν βασιλέως Ἀσσυρίων τὴν κεφαλὴν αὐτῶν καὶ τὰς τρίχας τῶν ποδῶν καὶ τὸν πώγωνα, πάντα δηλαδὴ τὸν πάλαι περικείμενον αὐτοῖς κόσμον, ξυρήσειν.

7.1.79 | And it says that the mentioned powers will rest in ravines and in the cracks of rocks, both in caves and in every crevice of theirs. In their minds, they will be in their souls and in the senses of their bodies, in their thoughts and their broken minds. And according to the common speech, throughout all their land, who would not be amazed, seeing with their eyes that their enemies have taken every place in Judea, and that the foreign and idol-worshipping people are resting in all their cities and lands? The word says that these things will not only be promised to them, but also that the head of their king of the Assyrians will be shaved, along with the hair of their feet and their beard, indeed everything that has long been their adornment will be shaved away.

7.1.80 | κατὰ δὲ τὴν αὐτὴν ταύτην ἡμέραν καὶ κατὰ τὸν αὐτὸν χρόνον ἀπειλεῖ ἐν ἔσχάτῃ πενίᾳ τοῦ κατὰ θεὸν πλούτου καταστήσεσθαι αὐτοὺς, ὡς μὴ ἄρτων λογικῶν εὔπορεῖν, μήτε στερεᾶς καὶ πνευματικῆς τροφῆς, ἀγαπᾶν δὲ γάλακτι τρέφεσθαι τῷ νηπιώδει καὶ εἰσαγωγικῷ λόγῳ. ἔτι πρὸς τούτοις καὶ τὰς ἀμπέλους

7.1.80 | And on that same day and at that same time, it threatens that they will be brought to the utmost poverty of the wealth that comes from God, so that they will not have enough bread to eat, nor solid and spiritual food, but will be nourished like infants with milk and a simple teaching. Moreover, their vineyards will

αύτῶν είς χέρσον ἔσεσθαι.

7.1.81 | έπειδὴ γάρ, ὡς δὲ αύτὸς προφήτης φησὶν, ἔμεινεν δὲ γεωργὸς ἄμα καὶ δεσπότης αύτῶν “τοῦ ποιῆσαι σταφυλὴν τὸν ἀμπελῶνα, δὲ ἐποίησεν ἀκάνθας,” καὶ οὐ δικαιοσύνην, ἀλλὰ κραυγὴν· διὸ καὶ ἀφαιρῶν τὸν φραγμὸν αύτοῦ καὶ καθαιρῶν τὸν τοῖχον εἰς χέρσον καταστήσειν τὸν ἀμπελῶνα μαρτύρεται, καὶ τοῖς ἔχθροῖς παραδώσειν αύτὸν, οὓς μετὰ βέλους καὶ τοξεύματος εἰσελεύσεσθαι φησιν ἐκεῖ τοὺς τὴν ἔξουσίαν εἴληφότας ὑπὸ τοῦ θεοῦ, τοῦ παραδόντος αὐτοῖς οὐκ ἀκρίτως, ἀλλ' εὗ μάλα ἐν δίκῃ, δτὶ δὴ χέρσος καὶ ἄκανθα αύτῶν γέγονε πᾶσα ἡ γῆ.

7.1.82 | διὰ τοῦτο γοῦν ἐπείπερ είς χέρσον καὶ ἄκανθαν αύτοὶ ἐαυτοὺς κατέστησαν, εἰσελεύσονται, φησὶν, ἐκεῖ μετὰ βέλους καὶ τοξεύματος οἵ τὴν κατ' αύτῶν ἔξουσίαν εἴληφότες. μὴ θαύμαζε δ' εἰ καὶ ταῦτα συνεσκιασμένως καὶ δι' αἰνιγμάτων ἀποδέδοται.

7.1.83 | λέλεκται γοῦν ἥδη πρότερον ἡ αἰτία τῆς τοιαύτης οἰκονομίας τοῦ λόγου, βουληθέντος ἐπικρύψασθαι τὸν ἔσχατον τοῦ Ἰουδαίων ἔθνους ὅλεθρον, ὡς ἀν φυλάττοιτο παρ' αὐτοῖς ἡ γραφὴ εἰς ἡμῶν τῶν ἔθνῶν βελτίωσίν τε καὶ ὠφέλειαν.

7.1.84 | εἰ γοῦν ἀναφανδὸν αὐτοῖς μὲν ὅλεθρον, τοῖς δὲ ἔθνεσιν ἀγαθὰ προεκήρυττον αἱ προφητεῖαι, οὐδεὶς ἀν περὶ αὐτὰς ἐσπούδασε τῶν ἐκ περιτομῆς, ἀλλὰ ὡς αὐτοῖς ἐναντίας οὕσας καὶ ἔχθρας

also become a wasteland.

7.1.81 | For, as the same prophet says, the farmer has waited to make grapes from the vineyard, but he has produced thorns instead, and not justice, but a cry. Therefore, he will remove its fence and tear down its wall, making the vineyard a wasteland, and he will hand it over to his enemies, who will enter there with arrows and bows. He says that those who have received power from God will not be given it carelessly, but very justly, because indeed all the land has become a wasteland and thorns.

7.1.82 | Therefore, since they have made themselves a wasteland and thorns, they will enter there, he says, with arrows and bows, those who have received power over them. Do not be surprised if these things are also given in a hidden way and through riddles.

7.1.83 | The reason for such a way of speaking has already been mentioned before, wanting to hide the final destruction of the Jewish nation, so that the scripture might protect for them a betterment and benefit for us, the nations.

7.1.84 | If indeed the prophecies openly declared destruction for them and good things for the nations, no one from the circumcision would have cared about them, but as if they were enemies and hostile to

διέφθειραν ἀν αύτας, καὶ οὐκέθ' ἡμῖν τοῖς  
έξ ἔθνῶν παρῆν ταῖς τῶν προφητῶν περὶ  
τοῦ σωτῆρος ἡμῶν καὶ περὶ ἡμῶν αὐτῶν  
μαρτυρίαις χρήσασθαι.

themselves, they would have destroyed them, and there would no longer have been for us, the nations, any use of the testimonies of the prophets about our savior and about ourselves.

7.1.85 | ἀλλὰ γὰρ τοσούτων ἐν τῇ τοῦ  
Ἐμμανουὴλ ἡμέρᾳ περὶ τὸ Ἰουδαίων ἔθνος  
γενησομένων κατὰ τὴν ἐτέραν ἐρμηνείαν,  
σπάνιός τις ἔσεσθαι λέγεται ὁ  
καταλειφθεὶς ἐξ αὐτῶν, περὶ οὗ φησιν ὁ  
ἀπόστολος "λεῖμμα κατ' ἐκλογὴν χάριτος  
γέγονεν. ὃς δὴ θρέψει δάμαλιν βιῶν καὶ  
δύο πρόβατα, καὶ ἀπὸ τοῦ πλεῖστον ποιεῖν  
γάλα βούτυρον καὶ μέλι φάγεται." τοιοῦτος  
δὲ ἡμῖν ἀπεδείχθη κατὰ τὴν δευτέραν  
ἀπόδοσιν πᾶς ὁ ἀπόστολικὸς τῶν μαθητῶν  
χορὸς τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

7.1.85 | "But indeed, on the day of Emmanuel, it is said that there will be very few left from the Jewish nation according to another interpretation, about whom the apostle says, 'a remnant has come to be by the election of grace.' This remnant will raise a heifer and two sheep, and from the most, they will make butter and eat honey." Thus, it has been shown to us that all the apostolic choir of our savior, Jesus Christ, is according to the second giving.

7.1.86 | ὥσπερ δὲ ὁ καταλειφθεὶς οὗτος  
τοιοῦτος ἔσεσθαι προφητεύεται, οὕτως καὶ  
τῆς χώρας ἀπάσης τοῦ Ἰουδαίων ἔθνους  
τοῦ τε ἀμπελῶνος αὐτῶν εἰς χέρσον καὶ  
ἄκανθαν μεταβεβλημένου, καὶ διὰ ταῦτα  
τοῖς πολεμίοις παραδεδομένου, ἔμπαλιν ἐκ  
θατέρου μέρους πᾶν ὄρος ἀροτριώμενον  
ἀροτριαθήσεσθαι προφητεύεται. ἡγοῦμαι  
δὲ τὴν τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ  
ἐκκλησίαν οὕτως αἰνίττεσθαι, περὶ ἣς καὶ  
αὐτός φησιν "οὐ δύναται πόλις κρυβῆναι  
ἐπάνω ὄρους κειμένη." τὸ γὰρ ἐπηρμένον  
μετέωρόν τε καὶ ὑψιπετές τοῦ τῆς  
ἐκκλησίας πολιτεύματος ὄρος ἡγοῦμαι διὰ  
τούτων ἀνηγορεῦσθαι.

7.1.86 | Just as this remnant is prophesied to be, so too is it foretold that the entire land of the Jewish nation, their vineyard, will be turned into wasteland and thornbush, and because of this, it will be handed over to enemies. Again, from the other side, every mountain is prophesied to be cultivated. I believe that the church of our savior, Jesus Christ, is hinted at in this way, about which he himself says, 'a city set on a hill cannot be hidden.' For I think that the elevated and lofty mountain of the church's community is being proclaimed because of these things.

7.1.87 | τοῦτο δ' οὖν, φησὶ, τὸ ὄρος  
ἀροτριώμενον ἀροτριαθήσεται, ὡς μὴ  
ἐπελθεῖν ἐκεῖ φόβον, ἀλλὰ καὶ εἰς τοσοῦτον  
αὐτὸν μεταβαλεῖσθαι ἀπὸ τῆς προτέρας

7.1.87 | This, then, he says, the mountain that is cultivated will be cultivated, so that fear does not come there, but it will change so much from its former wasteland and

έρημίας καὶ χέρσου καὶ ἀκάνθης, ὡς  
ἐπιτήδειον καταστῆναι εἰς βόσκημα  
προβάτου καὶ καταπάτημα βοός.

7.1.88 | καὶ πάρεστί γε ἐπιλογίσασθαι  
ὅπως ἡ τοῦ Χριστοῦ ἔκκλησία πάλαι οὖσα  
χέρσος καὶ ἄκανθα διὰ τῆς αὐτοῦ χάριτος  
εἰς τοσοῦτον ἥλασε μεταβολῆς ὥστε πόαν  
καὶ βοτάνην εὕθετον τῆς λογικῆς  
καρποφορίας ἐπὶ τοσοῦτον βλαστῆσαι ὡς  
καὶ τοὺς προβατώδεις καὶ ἀπλουστέρους  
ἀπολαύειν αὐτῆς δύνασθαι, τούς τε ἐν ἔξει  
τελειοτέρᾳ προβεβηκότας ἀροῦν καὶ  
γεωργεῖν αὐτὴν, βόας προσαγορευομένους,  
ῶσπερ οὖν τὸν θεῖον ἀπόστολον  
παιδεύοντα πορεστήσαμεν ἐν τῷ φάναι  
“μὴ τῶν βιῶν μέλει τῷ θεῷ; ἢ δι’ ὑμᾶς  
πάντως λέγει; δι’ ὑμᾶς γάρ ἐγράφη ὅτι  
ὅφείλει ὁ ἀροτριῶν ἐξ ἐλπίδι ἀροτριῶν καὶ  
ὁ ἀλοῶν ἐπ’ ἐλπίδι τοῦ μετέχειν.”

7.1.89 | οὕτως ἡ πάλαι ἔρημος καὶ χέρσος  
μεταβέβληκε μετὰ τὴν τοῦ Χριστοῦ  
παρουσίαν, ὡς καὶ τοῖς οὕτως νενομένοις  
βουσὶν εἰς τὴν κατάλληλον γεωργίαν  
ἐπιτηδείως ἔχειν. ἐπίστησον δὲ τίνα  
τρόπον ὑπὸ μίαν καὶ τὴν αὐτὴν διάνοιαν  
γένεσις ἐκ παρθένου προφητεύεται, καὶ  
κατὰ τὸ αὐτό φησιν ὁ λόγος τὴν μὲν πάλαι  
καρποφόρον γῆν τὸ πρὶν οὖσαν χιλίων  
σίκλων εἰς χέρσον ἔσεσθαι καὶ εἰς ἄκανθαν,  
πᾶσάν τε τὴν γῆν αὐτῶν διὰ τὸ γενέσθαι  
εἰς ἄκανθαν καὶ εἰς χέρσον  
παραδοθήσεσθαι τοῖς μετὰ βέλους καὶ  
τοξεύματος εἰσελευσομένοις· τούναντίον  
δὲ πείσεσθαι πᾶν ὄρος· ἀπὸ γοῦν τῆς  
προτέρας χέρσου καὶ ἀκάνθης  
μεταβαλεῖσθαι “εἰς βόσκημα καὶ  
καταπάτημα βοός,” ὥστε αὐτὸ  
ἀροτριώμενον ἀροτριαθήσεσθαι καὶ μὴ

thornbush, that it will be suitable for  
grazing sheep and a place for cattle to  
tread.

7.1.88 | And it is certainly worth  
considering how the church of Christ,  
which was once wasteland and thornbush,  
has changed so much through his grace  
that it now produces grass and plants  
suitable for the logical harvest, so that even  
the simplest and most innocent can enjoy  
it. Those who are more advanced can  
cultivate and farm it, calling it cattle, just as  
the divine apostle teaches us when he says,  
'Does God care about oxen? Or does he say  
this for our sake? For it was written that  
the one who plows should plow in hope,  
and the one who threshes should do so in  
hope of sharing.'

7.1.89 | Thus, the once desolate and barren  
land has changed after the coming of Christ,  
so that it now has suitable farming for  
those who are so inclined. Consider how,  
under one and the same understanding, a  
birth from a virgin is prophesied, and in the  
same way, the word says that the formerly  
fruitful land, which was worth a thousand  
shekels, will become wasteland and  
thornbush. All their land will be handed  
over to those coming with arrows and  
bows because it has become thornbush and  
wasteland. On the other hand, every  
mountain will be made to yield, changing  
from its former wasteland and thornbush  
into 'grazing land and a place for cattle to  
tread,' so that it will be cultivated and will  
not have fear come there.

έπελεύσεσθαι έκεī φόβον.

7.1.90 | δί' ὅν σαφῶς ἡγοῦμαι σημαίνεσθαι τὴν τοῦ σωτῆρος ἡμῶν ἐκ παρθένου γένεσιν, καὶ τὰ μετὰ ταύτην ὅμοῦ καὶ ἀθρόως Ἰουδαίοις τε καὶ τοῖς λοιποῖς ἔθνεσι συμβεβηκότα, τὴν γοῦν ἑκατέρων τῶν ταγμάτων εἰς τούναντίον μεταβολὴν ἡ προφητεία παρίστησιν, τοῦ μὲν Ἰουδαίων ἔθνους τὴν ἀπὸ τῶν κρειττόνων ἐπὶ τὸ χεῖρον, τῆς δὲ ἐξ ἔθνῶν ἐκκλησίας τὴν ἀπὸ τῆς πάλαι ἐρημίας ἐπὶ τὴν κατὰ θεὸν καρποφορίαν, ἄπερ, καθ' ἓνα καὶ τὸν αὐτὸν καιρὸν τῆς τοῦ Ἐμμανουὴλ ἐπιφανείας ἐπιτελεσθήσεσθαι προφητευθέντα, ταῖς προρρήσεσιν ἀκολούθως οὐκ ἄλλοτε ἡ μετὰ τὴν τοῦ σωτῆρος ἡμῶν παρουσίαν τέλος εὐληφότα δείκνυται, διά τε τῶν ἐμφανῶς εἰρημένων κατὰ Ἰουδαίους πραγμάτων καὶ διὰ τῆς ἐξ ἔθνῶν ἐκκλησίας.

7.1.91 | εἰ μὲν γὰρ μετὰ τὴν παρουσίαν τοῦ σωτῆρος ἡμῶν, αὐτοῦ δὴ Ἰησοῦ τοῦ Χριστοῦ, μὴ πέπαυτο βασιλευομένη ἡ τῶν Δαμασκηνῶν ἀρχὴ καὶ τῶν Ἰουδαίων, καὶ εἴ μὴ ἐν ὅψεσιν ἡμῖν αὐτοῖς νῦν θεωρεῖται καταλειμμένη ὑπ' αὐτῶν ἡ γῆ, καὶ ὑπ' ἔθνῶν ἀλλοφύλων καὶ εἰδωλολατρῶν τούτοις εἴ μὴ γέγονεν εἰς χέρσου καὶ ἄκανθαν πᾶσα ἡ πάλαι σεμνοτάτη αὐτοῦ δὴ τοῦ ἱεροῦ αὐτῶν ἀγιάσματος σματος ὥρα, καὶ εἴ μὴ εἰδωλολάτραι ἀκάθαρτοι ἄνδρες, οἵ τε πολέμιοι αὐτῶν μετὰ βέλους καὶ τοξεύματος ἐπελθόντες, ὑπ' αὐτοῦ γε τοῦ κυρίου παρορμηθέντες ἐκ τῆς ἀλλοδαπῆς ἐληλύθασιν, ἀνεπαύσαντό τε ἐν ταῖς χώραις αὐτῶν πάντα τόπον καὶ πάσας τὰς πόλεις αὐτῶν ἴδιοποιησάμενοι· καὶ ἔμπαλιν, εἴ μὴ ἀπὸ χέρσου καὶ ἀκάνθης τῆς

7.1.90 | Through these things, I clearly believe that the birth of our Savior from a virgin is signified, and that what happened afterward occurred together and in a crowd for both the Jews and the other nations. The prophecy presents a change for each of the groups: for the Jewish nation, a decline from the better to the worse; for the church from the nations, a rise from the former desolation to a fruitful harvest according to God. This was prophesied to happen at the same time as the appearance of Emmanuel. The fulfillment of these prophecies is shown to take place only after the coming of our Savior, both through the clearly stated events concerning the Jews and through the church from the nations.

7.1.91 | For if, after the coming of our Savior, even Jesus Christ, the rule of the Damascenes and the Jews did not cease, and if the land is not now seen abandoned by them, and if it has not become wasteland and thornbush under the foreign nations and idol worshipers, then all their once most sacred temple has indeed become desolate. And if unclean idolaters, who are their enemies, have come with arrows and bows, driven by the Lord, and have taken possession of all their places and cities; and again, if the former wasteland and thornbush has not changed through the teaching of our Savior, so that all the nations that believed in him have produced a godly and reasonable harvest; and on top of this, if they did not believe after seeing

πρὶν ἀγεωργίας διὰ τῆς τοῦ σωτῆρος ἡμῶν διδασκαλίας μεταβαλόντα πάντα τὰ εἰς αὐτὸν πεπιστευκότα ἔθνη τὴν εύσεβη καὶ κατὰ θεὸν λογικὴν ἀπέιληφε καρποφορίαν· καὶ ἐπὶ τούτοις, εἴ μὴ ὄφθαλμοῖς τὸν Χριστὸν ἴδοντες οὐκ ἐπίστευσαν, καὶ διδάσκοντος ἀκούσαντες εἴ μὴ παρήκουσαν, καὶ εἴ μὴ τὰ λοιπὰ τῆς προφητείας ἐναργέστατα τέλους τυχόντα ἀπὸ τῶν χρόνων Ἰησοῦ τοῦ σωτῆρος ἡμῶν δείκνυται, οὐκ ἀν εἴη αὐτὸς ὁ προφητευόμενος.

7.1.92 | εἰ δὲ καὶ τυφλῷ, ὡς φασι, δῆλα τὰ τῶν λόγων ἀποτελέσματα, οὐκ ἄλλοτε ἥ ἀπὸ τῶν χρόνων τῆς ἐπιφανείας αὐτοῦ πεπληρωμένα, τί χρὴ λοιπὸν καὶ περὶ τῆς ἐκ παρθένου γενέσεως αὐτοῦ ἀμφιβόλως ἔχειν, οὐχὶ δὲ εὐγνώμονι λογισμῷ ἀπὸ τῶν εἰσέτι νῦν ὀρωμένων καὶ τὴν καταρχὴν τῶν πραγμάτων πιστοῦσθαι; ὀρώμενα δὲ εἰσέτι νῦν τίνα ἀν εἴη ἄλλ' ἥ ἡ Ἰουδαίων εἰς αὐτὸν ἀπιστία, ἐναργῶς κατὰ τὸν χρησμὸν πληρουμένη τὸν φάσκοντα "ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἰδητε·

7.1.93 | ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου," καὶ ἡ πολιορκία τῆς Ἱερουσαλὴμ, καὶ τοῦ πάλαι αὐτῶν ἀγιάσματος ἥ παντελής ἐρήμωσις, τῶν τε ἀλλοφύλων ἔθνῶν ἐπὶ τῆς χώρας αὐτῶν κατοίκησις μετὰ κέντρων αὐτοὺς, τοῦτ' ἔστι μετὰ σκληρῶν ἐπιταγμάτων, καταδουλουμένων, (τοῦτο γὰρ ἐδήλου λοῦ τῶν μυιῶν καὶ τῶν μελιτῶν τὰ παραδείγματα) καὶ ἐπὶ πᾶσιν ἡ τῶν ἔθνῶν ἀπὸ τῆς προτέρας ἐρημέας εἰς τὴν κατὰ θεὸν γεωργίαν μεταβολή;

Christ with their own eyes, and if they did not listen to his teaching, and if the rest of the prophecy did not clearly show its fulfillment from the time of Jesus our Savior, then he would not be the one who was prophesied.

7.1.92 | But if even a blind person can clearly see the results of the words, which have been fulfilled only since the time of his appearance, why should there still be doubt about his birth from a virgin? Shouldn't we rather trust in a wise understanding of what is still seen today and believe in the beginning of things? And what can we see today except the disbelief of the Jews toward him, which is clearly fulfilling the prophecy that says, 'You will hear but not understand, and you will see but not perceive'?

7.1.93 | "For the heart of this people has grown dull," and the siege of Jerusalem, and the complete desolation of their former holy place, and the settlement of foreign nations in their land with harsh commands, enslaving them (for this is shown by the examples of the mice and the bees), and in all things, the change from the earlier wasteland to a godly cultivation by the nations?

7.1.94 | ταῦτα δὴ οὖν ὄφθαλμοῖς ὥρώμενα τίς οὐκ ἀνέκπλαγείθ θαυμάσας; τίς δὲ οὐ θείαν ὡς ἀληθῶς ὄμοιογήσειν ἀντὶ τὴν πρόρρησιν, ἀκούων ἄνωθεν πρὸ χιλίων ὅλων ἐτῶν ἐν βίβλοις ἀποκείμενα ταῦτα καὶ μελετώμενα, οὐ μὴν ἄλλοτε εἰς τέλος ἀχθέντα ἢ μετὰ τὴν τοῦ σωτηρὸς ἡμῶν παρουσίαν; εἰ δὴ οὖν θαυμάσιος ἡ πρόρρησις, καὶ ἔτι θαυμασιωτέρα καὶ ὑπὲρ πάντα λόγον ἢ τῆς προρρήσεως ἔκβασις, τί δεῖ ἀπιστεῖν εἰ καὶ ἡ πρώτη τοῦ προφητευομένου πάροδος παράδοξον καὶ ὑπὲρ πᾶσαν ἀνθρώπου φύσιν τὴν τῆς γενέσεως καταβολὴν εἴληχεν, ὅπότε καὶ ἡ τῶν λοιπῶν θαυμάτων ἐναργῆς ὄψις οὐχ ἡττῶν οὕσα ἀπὸ τῆς γενέσεως αὐτοῦ βιάζεται καὶ τὴν τῶν ἄλλων τῶν κατ' αὐτὸν πραχθέντων ἀποδέχεσθαι μαρτυρίαν; ἀλλὰ γάρ τούτοις ἔξῆς μετὰ τὸ εἰς βόσκημα προβάτου καὶ καταπάτημα βοός" συνῆπται δευτέρα τις πρόρρησις συγγενῆς τῇ προτεθειμένῃ, ἀρχομένῃ ἀπὸ τοῦ "καὶ εἶπε κύριος πρός με, λάβε σεαυτῷ τόμον," ἦν καὶ αὐτὴν ἐκθέμενοι φέρε διασκοπήσωμεν. Ἀπὸ τοῦαύτοῦ.

7.1.95 | "Καὶ εἶπε κύριος πρός με, λάβε σεαυτῷ τόμον καινοῦ μεγάλου, καὶ γράψον εἰς αὐτὸν γραφίδι ἀνθρώπου τοῦ ὄξεως προνομὴν ποιῆσαι σκύλων· πάρεστι γάρ· καὶ μάρτυράς μοι ποίησον πιστοὺς ἀνθρώπους, τὸν Οὐρίαν τὸν Ἱερέα καὶ Ζαχαρίαν υἱὸν Βαραχίου. καὶ προσῆλθον πρὸς τὴν προφῆτιν, καὶ ἐν γαστρὶ ἔλαβε καὶ ἔτεκεν υἱόν. καὶ εἶπε κύριός μοι, κάλεσον τὸ ὄνομα αὐτοῦ, ταχέως σκύλευσον, ὄξεως προνόμευσον, διότι πρὸν ἡ γνῶναι τὸ παιδίον καλεῖν πατέρα ἢ μητέρα λήψεται δύναμιν Δαμάσκου, καὶ τὰ σκῦλα Σαμαρείας ἔναντι βασιλέως Ἀσσυρίων."

7.1.94 | Seeing these things with our own eyes, who would not be amazed? And who would not truly confess the divine prophecy, hearing these things written in books for over a thousand years and studied, brought to completion only after the coming of our Savior? If the prophecy is indeed wonderful, and even more wonderful is the outcome of the prophecy, why should we doubt, even if the first coming of the one prophesied is strange and beyond all human nature? The foundation of his birth is remarkable, and the clear sight of the other wonders is no less than his birth, and we should accept the testimony of the other things done by him. But indeed, after the shepherding of sheep and the trampling of cattle, there is a second prophecy connected to the first, beginning from "And the Lord said to me, 'Take for yourself a scroll,'" which we should also examine closely.

7.1.95 | And the Lord said to me, "Take for yourself a large new scroll, and write on it with a man's pen that the sharpness of dogs will be made. For it is near; and make faithful witnesses for me, Uriah the priest and Zechariah the son of Barachiah." And I went to the prophet, and she conceived and bore a son. And the Lord said to me, 'Call his name Quick to Plunder, Swift to Spoil, for before the child knows to call father or mother, the power of Damascus will be taken, and the spoils of Samaria will be before the king of the Assyrians.'

7.1.96 | "Ἐχεται τῆς προτεταγμένης καὶ ἡ παροῦσα προφητεία ἡ γὰρ ἐκεῖσε παρθένος, ἡ τὸν μεθ' ἡμῶν θεὸν τίκτειν λεγομένη, προφῆτις ἐπὶ τοῦ παρόντος ὡνόμασται. ζητουμένου δὲ πόθεν ἄρα συλλήψεται ἀπειρόγαμος οὐσα, τοῦτο νῦν δὲ λόγος διδάσκει" καὶ προσῆλθον" λέγων 'πρὸς τὴν προφῆτιν, καὶ ἐν γαστρὶ ἔλαβε καὶ ἔτεκεν υἱόν."

7.1.97 | ἀκουστέον δὲ ταῦτα ὡς ἔξ ἀγίου πνεύματος, ὃν φ' οὐ θεοφορούμενος ὁ προφήτης ἐθέσπιζεν. αὐτὸ δὴ οὖν τὸ πνεῦμα τὸ ἄγιον προσεληλυθέναι ὅμολογεῖ τῇ προφήτιδι· δὲ καὶ σαφῶς πεπλήρωται ἐπὶ τῆς τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ γενέσεως ὅτε ἀπεστάλη ἄγγελος Γαβριὴλ ὑπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἦ ὄνομα Ναζαρὲθ, πρὸς παρθένον μεμνηστευμένην ἀνδρὶ, ὃ ὄνομα Ἰωσὴφ, ἔξ οἴκου καὶ πατριᾶς Δαβὶδ." ἦ καὶ εἶπε 'χαῖρε κεχαριτωμένη, ὁ κύριος μετὰ σοῦ, εὐλογημένη σὺ ἐν γυναιξὶ.'

7.1.98 | καὶ πάλιν μὴ φοβοῦ· εῦρες γὰρ χάριν παρὰ τῷ θεῷ. καὶ ἴδού συλλήψῃ ἐν γαστρὶ καὶ τέξῃ υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν." εἰπούσης τε τῆς Μάριας "πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; ἀπεκρίνατο, πνεῦμα ἄγιον ἐπελεύσεται ἐπὶ σὲ, καὶ δύναμις ὑψίστου ἐπισκιάσει σοί. διὸ καὶ τὸ γεννώμενον ἄγιον κληθήσεται υἱὸς θεοῦ.

7.1.99 | ἐν μὲν τῇ πρὸ ταύτης προφητείᾳ ἂμα τῇ γενέσει τοῦ Ἐμμανουὴλ, πρὶν ἡ

7.1.96 | The present prophecy is connected to the earlier one, for the virgin there, who is said to bear God with us, is named a prophetess in the present. And since we are asking how a woman who has never known a man will conceive, this is what the word teaches now: "And I went," saying, "to the prophet, and she conceived and bore a son."

7.1.97 | These things should be heard as coming from the Holy Spirit, by whom the prophet was inspired. This very Spirit that has come confirms to the prophetess; and it is clearly fulfilled at the birth of our Savior, Jesus Christ, when the angel Gabriel was sent by God to a city of Galilee, named Nazareth, to a virgin engaged to a man whose name was Joseph, of the house and lineage of David. And he said, "Greetings, favored one, the Lord is with you, blessed are you among women."

7.1.98 | And again, do not be afraid; for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you will call his name Jesus." And Mary said, "How will this be, since I do not know a man?" The angel answered her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore, the one to be born will be called the Son of God."

7.1.99 | In the earlier prophecy about the birth of Emmanuel, before the child knows

γνῶναι τὸ παιδίον ἀγαθὸν ἢ κακὸν, ἐλέγετο ἔγκαταλειφθήσεσθαι τὴν γῆν ἀπὸ τῶν πολιορκούντων αὐτὴν δυεῖν βασιλέων, ἐνὸς μὲν τοῦ τῆς Σαμαρείας, θατέρου δὲ τού τῆς Δαμάσκου· ἐπὶ δὲ τῆς παρούσης, πρὶν ἡ γνῶναι τὸ παιδίον καλεῖν πατέρα ἢ μητέρα λήψεται δύναμιν Δαμάσκου καὶ τὰ σκῆλα Σαμαρείας· ὃν καὶ πρόσθεν καταλυθήσεσθαι τοὺς βασιλέας ἐπὶ τῇ γενέσει τοῦ Ἐμμανουὴλ ἐθέσπιζεν.

7.1.100 | αίσθητῶς μὲν οὖν ἐν ἐν ἡμέραις "Ἀχαζβασιλέως Ἰούδα, καὶ κατ' αὐτὸν Ἡσαΐαν τὸν προφήτην, δύο βασιλεῖς ἐκ συνθήκης τοὺς ὑπὸ τοῖς διαδόχοις Δαβὶδ βασιλευομένους ἐποιόρκουν, ὡς ἡδη πρότερον δεδήλωται· ὅ μὲν ἐπὶ τῆς Δαμάσκου τῶν εἰδωλολατρῶν ἔθνῶν βασιλεὺς, ὃ δὲ τοῦ πλήθους τῶν Ἰουδαίων, ἐν τῇ καλουμένῃ Σαμαρείᾳ πόλει τῆς Παλαιστίνης, ἦν Σεβαστὴν οὗ καθ' ἡμᾶς ὄνομάζουσι· περὶ ὃν ὁ θεός διὰ τοῦ προφήτου τῷ Ἀχαζ εἶπε "μὴ φοβοῦ, μηδὲ ἡ ψυχὴ σου ἀσθενείτω ἀπὸ τῶν δύο ξύλων, τῶν δαλῶν τῶν καπνιζομένων τούτων."

7.1.101 | καὶ τὴν ἀπώλειάν γε τῶν ἀνδρῶν αὐτίκα μάλα καὶ οὐκ εἰς μακρὸν ἔσεσθαι εἴπων, ἔξῆς προφητεύει ὡς ἐπὶ τῇ τοῦ μεθ' ἡμῶν ἐσομένου θεοῦ γενέσει πάμπαν ἀμφοτέρων σβεσθήσεται καὶ καταλυθήσεται ἔται ἡ βασιλεία.

7.1.102 | δείκνυμεν δὲ ἀπὸ τῆς ἱστορίας ὡς μέχρι τῶν χρόνων τῆς τοῦ σωτῆρος ἡμῶν Ἰησοῦ τοῦ χριστοῦ παρουσίας διαμεμένηκεν ἡ τε τῶν Ἰουδαίων καὶ Δαμασκηνῶν βασιλεία, μετὰ δὲ τὴν εἰς πάντας ἀνθρώπους ἐπιφάνειαν αὐτοῦ

good or evil, it was said that the land would be left by those who besiege it, by two kings, one from Samaria and the other from Damascus. And in the present time, before the child knows to call a father or mother, he will take the power of Damascus and the spoils of Samaria; and before this, the kings will be overthrown at the birth of Emmanuel.

7.1.100 | In the days of King Ahaz of Judah, and during the time of the prophet Isaiah, two kings were besieging those who were ruled by the descendants of David, as has already been declared before. One was the king of the idol-worshiping nations from Damascus, and the other was from the large number of Jews in the city of Samaria, which is called Sebaste by us in Palestine. About these, God said through the prophet to Ahaz, "Do not be afraid, nor let your heart be weak because of these two stumps, these smoking firebrands."

7.1.101 | And he said that the destruction of the men would happen quickly and not take long. He then prophesied that at the birth of the God who will be with us, the kingdom of both would completely be extinguished and overthrown.

7.1.102 | We show from history that until the time of our Savior Jesus Christ's coming, the kingdoms of the Jews and the Damascenes remained. But after his appearance to all people, they were left behind according to the prophecy, with the

άκολούθως τῇ προρρήσει διαλελοίπασι,  
τῆς Ρωμαίων μοναρχίας ἐπικρατησάσης  
σὺν τῷ τοῦ σωτῆρος ἡμῶν κηρύγματι.

Roman rule taking over along with the preaching of our Savior.

7.1.103 | καὶ ταῦτά γε πρὸς λέξιν θεσπίσας  
ὅ λόγος μετέβαινεν ἐπὶ τὴν διάνοιαν καὶ  
τὴν καθόλου πνευματικωτέραν ἐν θεωρίαις  
ἀπόδοσιν, ὑποστησάμενός τε δύο στίφη  
ἀοράτων ἔχθρῶν καὶ πολεμίων δαιμόνων  
πονηρῶν, τὸ πάντων ἀνθρώπων γένος  
διαφόρως πολεμούντων, ἐν μὲν τῶν τάς ἐν  
ἀνθρώποις ἐνεργούντων ἀεὶ καὶ πάντοτε  
εἰδωλολατρίας καὶ τὰς ἐν δόγμασι  
ψευδοδοξίας, θάτερον δὲ τῶν ἐν ἥθεσι  
ψυχῶν διαφθορὰν κατεργαζομένων' καὶ  
τὸ μὲν τῆς εἰδωλολάτρου πλάνης εἰκόνα  
φέρειν ἀποδεῖξας, τὸν ἄρχοντα τῆς  
Δαμάσκου, τὸ δὲ τῶν ἐν ἀποπτώσει τοῦ  
σώφρονος καὶ ὑγιοῦς βίου τύπον εἶναι, τὸν  
τῆς Σαμαρείας, οὐ πρότερόν φησι τούτων  
ἀπαλλαγήσεσθαι τὴν γῆν (οὕτω καλῶν  
τοὺς ἐπὶ γῆς κατ' οἴκοῦντας ἀνθρώπους) ἢ  
φανῆναι ἐπὶ γῆς τὸν Ἐμμανουὴλ θεόν·  
τούτου δὲ ἐπιλάμψαντος καὶ βασιλεύοντος  
ἀνθρώπου ψυχῆς μηδένα ἔτι λείπεσθαι τῶν  
πάλαι κατακρατούντων αὐτῆς.

7.1.103 | And these things, having been established in words, moved on to the understanding and the overall spiritual meanings in interpretations. It pointed out two groups of unseen enemies and wicked demons, who are always fighting against all of humanity. One group is those who work through idol worship and false beliefs, while the other is those who cause the corruption of souls through bad habits. It showed that the ruler of Damascus carries the image of idol worship, while the one from Samaria is a type of a wise and healthy life. It says that the land will not be freed from these until the God Emmanuel appears on earth. When he shines and rules, no one will be left of those who have long held control over the soul.

7.1.104 | οὕτω δὴ οὖν καὶ ἐνθάδε περὶ τῶν  
αὐτῶν είρησθαι νοήσεις τὸ "λήψεται  
δύναμιν Δαμάσκου καὶ τὰ σκῦλα  
Σαμαρείας," τῆς τοῦ σωτῆρος ἡμῶν Ἰησοῦ  
Χριστοῦ δυνάμεως καθαιρούσης ἀθρώς  
πάντας τοὺς ἀοράτους ἡμῶν ἔχθρους, οἱ δὴ  
πάλαι πρότερον ταῖς προειρημέναις ἀθέοις  
καὶ ἐπιβλαβέσιν ἐνεργείαις πάντας  
ἀνθρώπους ἐποιιόρκουν.

7.1.104 | So indeed, here too, about the same things, it is said that "the power of Damascus will be taken and the spoils of Samaria," as the power of our Savior Jesus Christ will completely remove all our unseen enemies, who in the past surrounded all people with their mentioned godless and harmful actions.

7.1.105 | καὶ πρὸς λέξιν δὲ πάλιν ἵδοις ἀν  
ὅμοῦ τῇ γενέσει καὶ ἐπιφανείᾳ τοῦ

7.1.105 | And again, in words, you would see together with the coming and

σωτῆρος ἡμῶν τὴν δύναμιν Δαμάσκου καθηρημένην καὶ τὰ σκῦλα Σαμαρείας ἥρμένα, τοῦτ' ἔστι τὰς βασιλείας αὐτῶν, αἷμέχρι τῶν δηλουμένων χρόνων διαρκέσασαι ἐξ ἑκείνου καὶ εἰς δεῦρο διαλελοίπασι κατὰ τάς θείας προρρήσεις.

appearance of our Savior, the power of Damascus removed and the spoils of Samaria hung up, meaning their kingdoms, which have lasted from that time until now, have been left behind according to the divine prophecies.

7.1.106 | φασὶ δέ τινες καὶ ἄλλως τοὺς ἀπ' ἀνατολῆς ἐληλυθότας μάγους καὶ τῷ Χριστῷ παιδίῳ ὅντι προσκεκυνηκότας, τούτους εἶναι τὴν δύναμιν Δαμασκοῦ· εἴποις δ' ἂν καθολικώτερον πάντας τοὺς τὴν μὲν ἀθεον καὶ πολύθεον εἰδωλολατρίαν ἀποστραφέντας, τῷ δὲ τοῦ Χριστοῦ λόγῳ καταδουλωθέντας, μέλιστα στᾶ εἰ δυνατοί τινες εἶναι ἐν λόγῳ καὶ σοφίᾳ τοῦ αἰῶνος τούτου, αὐτοὺς εἶναι τοὺς ὄνομαζομένους δύναμιν Δαμάσκου.

7.1.106 | Some say that those who came from the east, the Magi, who worshiped the child Christ, are the power of Damascus. But you could say more generally that all those who have turned away from godless and polytheistic idol worship and have been enslaved by the word of Christ, especially if they are strong in the wisdom and knowledge of this age, are the ones called the power of Damascus.

7.1.107 | κατὰ ταύτα δὲ καὶ τὰ σκῦλα Σαμαρείας νοήσεις τοὺς ἀπὸ τοῦ Ἰουδαίων ἔθνους τοῦ σωτῆρος ἡμῶν μαθητὰς καὶ ἀποστόλους, οὓς ὕσπερ ἐκ πολεμίων τῶν ἐκ περιτομῆς κατ' αὐτοῦ στρατευσαμένων σκῦλα ὑφ' αὐτὸν λαβὼν ἐξ ἑναντίας καθώπλισε τοῦ τῶν Ἀσσυρίων βασιλέως, οὕτω πάλιν τροπικῶς δηλουμένου τοῦ ἀρχοντος τοῦ αἰῶνος τούτου.

7.1.107 | In the same way, you will understand the spoils of Samaria as the disciples and apostles of our Savior from the Jewish nation, who, like spoils taken from enemies who fought against him, were armed by him against the king of the Assyrians. Thus, it is again shown in a figurative way about the ruler of this age.

7.1.108 | ἐπεὶ δὲ τὸ “ἐναντίον βασιλέως Ἀσσυρίων” σαφέστερον ὁ Ἀκύλας ἔξεδωκεν εἰπών “εἰς πρόσωπον βασιλέως Ἀσσυρίων,” ἐπίστησον μή ποτε ἄρα καὶ ἐν τούτοις Τρωμαίων ἀρχῆν δηλοῖ, εἴ γε κατευθύνοντες ἡ κατευθυνόμενοι Ἀσσύριοι μεθερμηνεύονται κατὰ τὰ μικρῷ πρόσθεν ἀποδεδομένα. ἐπεὶ τοίνυν τῇ περὶ τοῦ σωτῆρος ἡμῶν προρρήσει καὶ νῦν ὁ τῶν Ἀσσυρίων συμπέπλεκται βασιλεὺς,

7.1.108 | Since Aquila translated “against the king of the Assyrians” more clearly as “in the presence of the king of the Assyrians,” be careful not to think that this also refers to the rule of the Romans, if indeed the Assyrians are understood as those who are directed or being directed according to what has been explained earlier. Therefore, since the king of the Assyrians is now connected to the

είκότως ήμιν κάνταῦθα ἡ Ἐρωμαίων ἀρχὴ παρείληπται, διὰ τὸ πρὸς τοῦ θεοῦ εἰς τὴν τῶν ἔθνῶν ὑποταγὴν κατευθύνεσθαι.

prophecy about our Savior, it is reasonable that here the rule of the Romans is included, because it is directed by God toward the subjugation of the nations.

7.1.109 | λήψεσθαι τοιγαροῦν τὸ τικτόμενον παιδίον τὴν δύναμιν Δαμάσκου καὶ τὰ σκῆλα Σαμαρείας, καὶ παραδώσειν εἰς πρόσωπον Ἀσσυρίων καὶ ἐν ὄφθαλμοῖς τῶν ὑπὸ τοῦ θεοῦ κατευθυνομένων θεσπίζεται, καὶ ταῦτα ποιήσειν ἅμα τῇ αὐτοῦ γενέσει, ἀρρήτῳ καὶ ἐνθέῳ δυνάμει, ἵτι νηπιάζοντι σώματι τοσαῦτα ἐν ἀνθρώποις οίκονομούμενον.

7.1.109 | Therefore, the child that is being born will take the power of Damascus and the spoils of Samaria, and it is foretold that he will present them in the presence of the Assyrians and in the sight of those who are directed by God. He will do this at the same time as his birth, with an unspoken and divine power, even while he is still in a tiny human body.

7.1.110 | πάντα δὲ ταῦτα ὁ προφήτης ἐν τόμῳ καινῷ καὶ μεγάλῳ γραφῇ παραδοῦναι ἀνθρώπου προστάσσεται, τοῦτον καὶ τῆς καινῆς διαθήκης δηλουμένης τὸν τρόπον.  
προσπαραλ·αμβάνει δὲ τῶν είρημένων μάρτυρας Ἱερέα καὶ προφήτην, τού λόγου παιδεύοντος ὡς ὅτι δεήσει ἐν ταῖς ἀποδείξεις ταῖς περὶ τοῦ Χριστοῦ τὰς ἀπὸ τῆς ἐν νόμῳ ἱερουργίας καὶ τῶν μετὰ ταῦτα προφητῶν μαρτυρίας παραλαμβάνειν· πιστοὺς δὲ βούλεται καὶ ἄλλως μάρτυρας εἶναι τοὺς τὴν γένεσιν τοῦ δηλουμένου παιδίου μέλλοντας ἐποπτεύειν, εἰς τὸ συνιέναι δύνασθαι τὰ προφητευόμενα.

7.1.110 | All these things, the prophet commands to be handed down in a new and great writing, showing the way of this person and the new covenant. He also takes witnesses from what has been said, a priest and a prophet, teaching the word that he will need in the proofs about Christ, to receive the testimonies from the rituals in the law and from the prophets that come after. He wants those who will witness the birth of the child being revealed to also be trustworthy witnesses, so that they can understand the prophecies.

7.1.111 | "έὰν γὰρ μὴ πιστεύσητε, οὐδὲ μὴ συνῆτε," ἐλέγετο ἀνωτέρω, καὶ τὸν μὲν ἔχειν φῶς θεοῦ, τοῦτο γὰρ ὁ Οὐρίας ἐρμηνεύεται) τὸν δὲ υἱὸν ὃντα εύλογίας τὴν μνήμην τοῦ θεοῦ ἐν ἐαυτῷ φέρειν· τοῦτο γὰρ καὶ ὁ τοῦ Βαραχίου Ζαχαρίας δηλοῖ.) Ταῦτα μὲν οὖν εἰς τοὺς τόπους

7.1.111 | "For if you do not believe, you will not understand," it was said above, and the one who has the light of God (for this is what Uriah means) carries within himself the memory of God's blessing as a son. This is also shown by Zechariah, the son of Barachiah. Therefore, we have been placed

ἡμεῖς ἐπιβεβλήκαμεν·

7.1.112 | εἴ δέ τις τῶν ἐκ περιτομῆς οὐ ταῦτα οὐτως ἔχειν βούλεται, ὥρα ἡμῖν αὐτὸν ἀποδεικνύναι, τίς πώποτε παρ' αὐτοῖς Ἐμμανουὴλ γέγονε, καὶ πῶς ὁ προφήτης προσῆλθε πρὸς τὴν προφῆτιν, καὶ τίνα ταύτην, καὶ πῶς παραχρῆμα συνέλαβε, καὶ τίς ὁ ἐκ τῆς προφήτιδος ἀποτεχθεὶς νὶὸς, ὃ αὐτὸς ὁ κύριος ἐπιτέθειται ὄνομα "ταχέως σκύλευσον, ὀξέως προνόμευσον," μευσον," καὶ τίς ἡ αἵτια τῆς τοιᾶσδε τοῦ τεχθέντος προσηγορίας.

7.1.113 | δεικνύτωσαν δὲ καὶ τὸ πρὸν ἥ γνῶναι τὸ παιδίον καλεῖν πατέρα ἢ μητέρα, τὴν δύναμιν εἰληφότα Δαμασκοῦ καὶ τὰ σκῦλα Σαμαρείας ἔναντι βασιλέως Ἀσσυρίων. ἡμεῖς γάρ ταῦτα καὶ πρὸς λέξιν καὶ τροπικῶς ἔξειληφότες πεπληρῶσθαι αὐτὰ δείκνυμεν ἐπὶ τῆς τοῦ σωτῆρος ἡμῶν γενέσεως, παριστῶντες τοτὲ μὲν ὥητῶς κατὰ τὴν πρόχειρον διάνοιαν, τοτὲ δὲ τροπικῶς δεῖν ἐπιβάλλειν ταῖς προγητείαις.

7.1.114 | αὐτίκα ἔξῆς ταῖς προειρημέναις φωναῖς δι' αίνιγμάτων αὕθις ἐπιλέγεται "καὶ προσέθετο κύριος λαλῆσαι μοι ἔτι, διὰ τὸ μὴ βιούλεσθαι τὸν λαὸν τοῦτον τὸ ὕδωρ τοῦ Σιλωάμ τὸ πορευόμενον ἡσυχῇ, ἀλλὰ βιούλεσθαι ἔχειν τὸν Ῥαασὶμ καὶ τὸν νὶὸν Ῥομελίου, διὰ τοῦτο ἴδου κύριος ἀνάγει ἐφ' ὑμᾶς τὸ ὕδωρ τοῦ ποταμοῦ τὸ ἴσχυρὸν καὶ τὸ πολὺν, τὸν βασιλέα τῶν Ἀσσυρίων, καὶ τὴν δόξαν αὐτοῦ· καὶ ἀναβήσεται ἐπὶ πᾶσαν φάραγγα ὑμῶν, καὶ περιπατήσει ἐπὶ

in these places.

7.1.112 | But if anyone from the circumcision wants to say that these things are not so, it is time for us to show him who ever was born among them as Emmanuel, and how the prophet approached the prophetess, and who she was, and how she immediately conceived, and who the son born from the prophetess is, to whom the Lord himself gives the name "Quickly plunder, swiftly take away," and what is the reason for such a name given to the one born.

7.1.113 | They should also show that before knowing the child, one calls a father or mother, having received power from Damascus and the spoils of Samaria against the king of the Assyrians. For we demonstrate that these things, both in wording and in meaning, are fulfilled in the birth of our Savior, sometimes presenting them clearly according to the immediate thought, and at other times showing them in a figurative way in relation to the prophecies.

7.1.114 | Immediately after, it is said in the previously mentioned voices through riddles, "And the Lord added to speak to me again, because this people does not want the water of Shiloah that flows quietly, but wants to have Rezin and the son of Remaliah. Therefore, behold, the Lord brings up against you the water of the strong and great river, the king of the Assyrians, and his glory; and it will rise over all your valleys, and will walk upon all

πᾶν τεῖχος ὑμῶν, καὶ ἀφελεῖ ἀπὸ τῆς Ιουδαίας ἄνθρωπον, δις δυνήσεται κεφαλὴν ἄραι, ἢ δυνατὸν συντελέσασθαί τι· καὶ ἔσται ἡ παρεμβολὴ αὐτοῦ, ὥστε πληρῶσαι τὸ πλάτος τῆς χώρας σου. μεθ' ἡμῶν δὲ θεός. γνῶτε ἔθνη καὶ ἡττᾶσθε, ἐπακούσατε ἔως ἐσχάτου τῆς γῆς."

your walls, and will take away from Judah a man who can lift a head or be able to accomplish anything. And his encampment will be such as to fill the breadth of your land. God is with us. Know, O nations, and be defeated; listen until the end of the earth."

7.1.115 | Σαφῶς γὰρ ταῦτα ούδε ἄλλως ἢ μετὰ θεωρίας τῆς κατὰ μόνην τροπολογίαν τὴν διάνοιαν σώζει. δηλοῦ γοῦν καὶ αὐτὰ διὰ μὲν τοῦ ὕδατος τοῦ Σιλωάμ τοῦ ἡσυχῆ πορευομένου τὴν εὐαγγελικὴν τοῦ σωτηρίου λόγου διδασκαλίαν· ἐρμηνεύεται γὰρ Σιλωάμ ἀπεσταλμένος.

7.1.115 | Clearly, these things are saved only through the understanding of the single change in thought. It shows, indeed, through the water of Shiloah that flows quietly the good news of the teaching of salvation; for Shiloah is interpreted as "sent."

7.1.116 | οὗτος δ' ἀν εἴη ὁ ἐκ τοῦ πατρὸς ἡμῖν ἀπεσταλμένος θεὸς λόγος, περὶ οὗ καὶ Μώσης φησιν "οὐκ ἐκλείψει ἄρχων ἔξ Ιούδα, ούδε ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ, ἔως ἂν ἔλθῃ ὁ ἀπόκειται, καὶ αὐτὸς ἔσται προσδοκία ἔθνῶν." ἀντὶ γὰρ τοῦ "ὁ ἀπόκειται" τὸ Ἐβραϊκὸν Σιλωάμ περιέχει, τὸν ἐνταῦθα Σιλωάμ, τούτ' ἔστι τὸν ἀπεσταλμένον, κάκε δηλοῦντος τοῦ λόγου.

7.1.116 | This one would be the Word of God sent to us from the Father, about whom Moses says, "A ruler will not cease from Judah, nor a leader from his descendants, until he comes to whom it belongs, and he will be the hope of the nations." For instead of "to whom it belongs," the Hebrew contains Shiloah, which here refers to the Shiloah, that is, the one who is sent, and this shows the Word.

7.1.117 | ὁ δὲ Ἀρασίμ βασιλεὺς ἦν πάλιν τῶν ἐν Δαμασκῷ εἰδωλολατρῶν ἔθνῶν, ὃς καὶ ὁ υἱὸς Ρομελίου, τῶν ἐν Σαμαρείᾳ τοῦ Ἰουδαίων ἔθνους ἀποστάντων τῆς πατρίου θρησκείας.

7.1.117 | But Rezin was again the king of the idol-worshiping nations in Damascus, as was the son of Remaliah, who had turned away from the ancestral religion of the Jewish people in Samaria.

7.1.118 | ἀπειλεῖ τοιγαροῦν ὁ θεὸς τοῖς μὴ τὸν Σιλωάμ, τοῦτ' ἔστι τὸν ἀπεσταλμένον Ἐμμανούλ, καὶ τὸν ἐκ τῆς προφήτιδος γεγενημένον υἱὸν, τὸν τε πότιμον καὶ γόνιμον αὐτοῦ λόγον παραδεξαμένοις,

7.1.118 | Therefore, God threatens those who do not accept Shiloah, that is, the one sent, Emmanuel, and the son born from the prophetess, who received both the honorable and fruitful Word. But while

άλλὰ τοῦτον μὲν, καίτοι πράως καὶ ἡσυχῇ φερόμενον, παραιτουμένοις, καθ' ἐαυτῶν δὲ ἦτοι τὸν τῶν εἰδωλολατρῶν ἔθνῶν ἄρχοντα ἢ τὸν τῆς ἀποστασίας τοῦ λαοῦ τοῦ θεοῦ ἐλομένοις ἐπάξειν τὸ ὕδωρ τοῦ ποταμοῦ τὸ ἴσχυρὸν καὶ τὸ πολὺ, ὅπερ ὕδωρ αὐτὸς ὁ τῆς προφητείας λόγος ἐρμηνεύει, λέγων αὐτὸν εἶναι τὸν βασιλέα τῶν Ἀσσυρίων· οὕτω πάλιν ἦτοι κατὰ διάνοιαν σημαίνων τὸν ἄρχοντα τοῦ αἰῶνος τούτου, ἢ τὴν νῦν ἐπικρατοῦσαν Ρωμαίων ἄρχην, ἢ καὶ παρεδόθησαν οἱ τὸ μὲν δηλωθὲν τοῦ Σιλωάμ ὕδωρ τὸ πορευόμενον ἡσυχῇ παραιτησάμενοι, τοῖς δὲ ἐναντίοις καὶ πολεμίοις τοῦ ὄρθοῦ λόγου δόγμασιν ἐαυτοὺς ὑποβεβληκότες.

they reject him, even though he comes gently and quietly, they choose either the ruler of the idol-worshiping nations or the leader of the people who have turned away from God. They will bring upon themselves the strong and mighty waters of the river, which the Word of the prophecy explains, saying it is the king of the Assyrians. Thus, again, either by intention they signify the ruler of this age or the current ruling power of the Romans, to whom the waters of Shiloah, flowing quietly, have been rejected, while they have submitted themselves to the opposing and hostile doctrines of the true Word.

7.1.119 | αὐτίκα γοῦν καὶ οὐκ εἰς μακρὸν μὴ παραδεξαμένοις αὐτοῖς τὸ τοῦ σωτῆρος ἡμῶν εὐαγγέλιον, παραιτησαμένοις δὲ τὸ τοῦ Σιλωάμ ποτὸν τὸ πορευόμενον ἡσυχῇ, ἐπελθὼν ὁ ὑπ’ τοῦ θεοῦ κατευθυνόμενος Ρωμαίων στρατὸς ἀνελήλυθεν ἐπὶ πᾶσαν φάραγγα αὐτῶν, καὶ περιεπάτησεν ἐπὶ πᾶν τεῖχος αὐτῶν, καὶ ἀφεῖλεν ἀπὸ τῆς Ἰουδαίας ἄνθρωπον, ὃς δυνήσεται κεφαλὴν ἄραι, ἢ δυνατὸν συντελέσασθαι τι, καὶ γέγονεν ἡ παρεμβολὴ τοῦ δηλωθέντος τοσαύτῃ ὥστε πληρῶσαι τὸ πλάτος τῆς Ἰουδαίας ἀπάσης.

7.1.119 | Indeed, soon and not long after they rejected the Gospel of our Savior, and having turned away from the quiet flowing water of Shiloah, the army of the Romans, directed by God, came upon all their valleys and walked upon all their walls. They took away from Judah a man who could lift a head or accomplish something, and the camp of the enemy became so great that it filled the entire width of Judah.

7.1.120 | Καὶ τοῦτό γε πρὸς λέξιν οὕτως εἰς ἐκείνους ἐκπεπλήρωται· διὰ ποίαν αἵτιαν, εἴ δὴ μαθεῖν ἔθέλεις, ἀκούε. ὅτι μεθ' ἡμῶν ὁ Θεὸς Ἐμμανουὴλ, ὁ ἐκ τῆς παρθένου γεγεννημένος, ἀλλ' οὐ καὶ μετ' αὐτῶν ἦν· ὡς εἴ γε εἶχον αὐτὸν, οὐκ ἀν ταῦτα πεπόνθεισαν. διὸ δὴ ἐξῆς ὁ λόγος τοῖς ἔθνεσιν ἐπιβοᾶται τὸν Ἐμμανουὴλ λέγων 'μεθ' ἡμῶν ὁ θεός· γνῶτε ἔθνη καὶ ἡττᾶσθε.

7.1.120 | And this indeed has been fulfilled in those words; for what reason, if you want to know, listen. God is with us, Emmanuel, who was born from the virgin, but he was not with them. If they had him, they would not have suffered these things. Therefore, the Word now calls out to the nations, saying, "God is with us; know, nations, and be defeated."

7.1.121 | καὶ ταῦτα δ' ἡμῖν ἐρμηνεύεται εἰς τὸ παραστῆσαι ως ποτὲ μὲν κατὰ λέξιν, ποτὲ δὲ δι' αἰνιγμῶν τὰ πλεῖστα τῶν προφητειῶν ἐκλαμβάνειν δεῖ.

7.1.122 | ἐνθεν δὲ ὁρμωμένους προσήκει καὶ τὰ λοιπὰ τῆς ἐν χερσὶ προφητείας ὅμοιώς ἐπιθεωρεῖν.

7.1.123 | εἰ δὲ ἔτι καὶ νῦν εἰς μέλλοντά ποτε χρόνον γενήσεσθαι ταῦτα οἱ ἐκ περιτομῆς φασιν, ἐπὶ τοῦ προσθοκωμένου αὐτοῖς Χριστοῦ ὥρτῶς μόνον καὶ πρὸς λέξιν ἔσεσθαι αὐτὰ προσδεχόμενοι, ἐρωτητέον αὐτοὺς πῶς ὁ μέλλων ἥξειν κατ' αὐτοὺς λίψεται δύναμιν Δαμασκοῦ καὶ τὰ σκῦλα Σαμαρείας ἔναντι βασιλέως Ἀσσυρίων, καθηρημένης μὲν ἡδη τῆς Σαμαρείας κατὰ τὸν παρόντα καιρὸν, καὶ μηκέτι οὕσης, ἀλλὰ καὶ τῆς ὄνομαζομένης δυνάμεως Δαμάσκου μηδαμῶς ὑπαρχούσης, μηδὲ τῆς τῶν Ἀσσυρίων δυναστείας, ἦν Μῆδοι καὶ Πέρσαι καθελόντες πάλαι ποτὲ διεδέξαντο, ὃν δικαῖον πάντων κατὰ τὸν ἐνεστῶτα καιρὸν μηδὲ τὴν ἀρχὴν ὑφεστώτων, πῶς δυνατὸν εἰς μέλλοντα χρόνον τὴν καθαίρεσιν αὐτῶν προσδοκᾶν; ἀλλ' οὐδὲ ἄλλοτε πώποτε πάλαι πρότερον γεγενῆσθαι τὰ προφητεύμενα ἔστιν εἴπειν.

7.1.124 | οὐδεὶς γοῦν παρ' Ἐβραίοις πώποτε ἐκ προφήτιδος μητρὸς καὶ Ἡσαίου τοῦ προφήτου γεννηθεὶς σκῦλα Σαμαρείας καὶ δύναμιν Δαμάσκου, κατὰ τοῦ βασιλέως Ἀσσυρίων στρατεύσας, ως πρὸς ὥρτὴν

7.1.121 | And these things are explained to us to show that sometimes they should be taken literally, and sometimes the majority of the prophecies should be understood through riddles.

7.1.122 | From there, it is fitting to also examine the rest of the prophecy on land in the same way.

7.1.123 | But if even now it is said that these things will happen at some future time, they claim that they will only be received literally regarding the promised Christ. They should be asked how the future one will take power over Damascus and the spoils of Samaria against the king of the Assyrians, since Samaria has already been destroyed in the present time and no longer exists, and since the so-called power of Damascus does not exist at all, nor does the rule of the Assyrians, which the Medes and Persians long ago took away. At this present time, there is not even the beginning of these powers. How is it possible to expect their downfall in the future? Moreover, it is not possible to say that the prophesied events have ever happened before.

7.1.124 | No one among the Hebrews has ever been born from a prophetic mother and the prophet Isaiah, who has fought against the king of the Assyrians for the spoils of Samaria and the power of

διάνοιαν λαβών ιστόρηται

7.1.125 | ὥστε ἔξ ἄπαντος ὁμολογεῖν αύτὰ κατὰ τὴν ἀποδοθεῖσαν διάνοιαν μόνως πεπληρῶσθαι, οὐκ ἄλλοτε δηλαδὴ ἡ κατὰ τὴν γενομένην παρουσίαν Ἰησοῦ τοῦ σωτῆρος ἡμῶν, καθ' ὃν ἀπεδείξαμεν τέλος εἰληφέναι τὰ προηγορευμένα.

7.1.126 | ἐγράφη δ' οὖν κατὰ τὴν προφητείαν καὶ ὡς καὶ νὸς τόμος ἐπὶ τῆς αὐτοῦ παρουσίας, ὡς τῆς καινῆς διαθήκης λόγος τὴν γένεσιν περιέχων τούτης προφήτιδος υἱοῦ, ὃς καὶ πρὸς λέξιν καὶ Δαμάσκου καὶ Συρίας ἀπάσης τὴν βασιλικὴν δύναμιν τά τε ἐρμηνευθέντα ἡμῖν σκῦλα Σαμαρείας ἀρρήτω καὶ ἐνθέω δυνάμει εἰς χεῖρας τῆς Ἀρμαίων βασιλείας οὐ μὴν ἄλλα καὶ κατὰ διάνοιαν, τοὺς ἔξ Ιουδαίων αὐτοῦ μαθητὰς, ὥσπερ τινὰ σκῦλα περιπεποιημένος, νοητοῖς καὶ λογικοῖς ὅπλοις περιφράξας, εἰς πρόσωπον τοῦ δηλωθέντος βασιλέως Ἀσσυρίων κατεστήσατο, καὶ τούτους μὲν ὡς οἰκείους στρατιώτας ὀπλίτας παρεσκεύασεν,

7.1.127 | τούς γε μὴν παραιτησαμένους τὸ γόνιμον καὶ ζωτικὸν ὕδωρ τῆς αὐτοῦ διδασκαλίας τὸ πορευόμενον ἡσυχῇ, ἐλομένους δὲ τὰ πολεμικὰ καὶ ἔχθρὰ τῷ Θεῷ, τῷ τῶν Ἀσσυρίων ἔξεδωκε βασιλεῖ, ὃς καὶ εἰσέτι νῦν τυγχάνουσι δεδουλωμένοι.

7.1.128 | ἀνέβη γοῦν οὗτος ἐπὶ πᾶσαν φάραγγα αὐτῶν, καὶ ἐπὶ πᾶν τεῖχος αὐτῶν, καὶ ἀφεῖλεν ἀπὸ τῆς Ιουδαίας πάντα ἄρχοντα καὶ βασιλέα, κεφαλὴν ὄνομαζόμενον, καὶ πάντα δυνατὸν

Damascus, as is clearly stated.

7.1.125 | So, it is agreed that they are fulfilled only according to the intended meaning given, not at any other time except during the actual presence of Jesus our Savior, through whom we have shown that the foretold events have been completed.

7.1.126 | It was written according to the prophecy, and this book during his presence contains the birth of the son of the prophetess, who also mentions the royal power of Damascus and all of Syria, as well as the spoils of Samaria that have been explained to us. With divine power, he placed them in the hands of the Roman kingdom, not only in meaning but also in reality. He prepared his disciples from Judah as if they were his own soldiers, surrounding them with spiritual and rational weapons, and set them before the declared king of the Assyrians.

7.1.127 | Those who have rejected the fruitful and life-giving water of his teaching, which flows quietly, and have chosen the warlike and hostile things against God, he has delivered to the king of the Assyrians, to whom they are still enslaved even now.

7.1.128 | This man went up against all their valleys and against all their walls, and he removed from Judah every ruler and king, called the head, and he made it impossible for anyone to be powerful. So, from that

συντελέσασθαί τι· ὥστε ἔξ ἐκείνου καὶ εἰς δεῦρο μήτε κεφαλὴν αὐτοὺς κεκτῆσθαι μήτε τινὰ δυνατὸν ἐν τοῖς θείοις, οὗτος ἦν ὁ πάλαι διαπρέπων ἐν αὐτοῖς εἴτε προφήτης εἴτε ἄλλως δίκαιος καὶ θεοφιλὴς ἀνήρ.

time until now, neither have they had a leader nor any power among the divine, like the man who once stood out among them, whether he was a prophet or another just and God-loving man.

7.1.129 | πρόδηλον δὲ ὅπως καὶ πᾶσα αὐτῶν ἡ χώρα ὑποχείριος τοῖς αὐτῶν ἔχθροῖς καὶ πολεμίοις εἰσέτι νῦν καθέστηκε, καὶ ὡς ταῦτα πάντα ἐπὶ τῇ παρουσίᾳ τοῦ Ἐμμανουὴλ τετέλεσται. οὕτω γοῦν ἡ Ἐβραίων γραφὴ περιέχει, μονονούχῃ σημαίνουσα τὸν Ἐμμανουὴλ τὸν ἀπιστηθέντα μὲν ὑπὸ Ἰουδαίων καὶ αἴτιον αὐτοῖς τῶν τοσούτων γενόμενον συμφορῶν, ἡμῖν δὲ τοῖς ἔθνεσι πιστευθέντα σωτηρίας τε καὶ γνώσεως θεοῦ παραίτιον ἀποδειχθέντα.

7.1.129 | It is clear that all their land is still under the control of their enemies and foes, and that all these things have been fulfilled at the coming of Emmanuel. Thus, the writings of the Hebrews contain this, signifying only Emmanuel, who was disbelieved by the Jews and is the cause of so many disasters for them, but for us, who believe among the nations, he is shown to be the reason for salvation and knowledge of God.

7.1.130 | διὸ ἔξῆς ἐπιλέγεται, μεθ' ἡμῶν ὁ θεὸς, γνῶτε ἔθνη καὶ ἡττᾶσθε. ἡττήμεθα γοῦν ὡς ἀληθῶς ἡμεῖς οἱ ἔξ ἔθνῶν αὐτὸν πεπιστευκότες, νικηθέντες ὑπὸ τῆς ἀληθείας καὶ τῆς τοῦ γενομένου μεθ' ἡμῶν θεοῦ δυνάμεως, ἡττηθέντες τε ὑπηκούσαμεν αὐτῷ πάντες δόμοῦ οἱ μέχρι τῶν ἐσχάτων κατοικοῦντες τῆς γῆς, κατὰ τὴν φήσασαν προφητείαν "ἐπακούσατε ἔως ἐσχάτου τῆς γῆς."

7.1.130 | Therefore, it is said, "God is with us; know, O nations, and be defeated." We, who are from the nations and have truly believed in him, are defeated by the truth and by the power of God who has come to be with us. We have all been defeated and have obeyed him together, even those who live until the end of the earth, according to the prophecy that says, "Listen until the end of the earth."

7.1.131 | ἄλλ' ἡμεῖς μὲν καὶ ἡττήμεθα καὶ καλοῦντι ὑπηκούσαμεν, τοῖς δὲ ἔτι τῶν ἔθνῶν απειθούσι τὰ ἔξῆς ἀποτείνεται λέγων "ἰσχυρότες ἡττᾶσθε. ἐὰν γὰρ πάλιν ἴσχ; σητε, πάλιν ἡττηθήσεσθε. καὶ λόγον δὸν ἐὰν βουλεύσησθε, οὐ μὴ ἐμμείνῃ ἐν ὑμῖν, ὅτι μεθ' ἡμῶν ὁ θεός. οὕτω λέγει κύριος τῇ ἴσχυρᾳ χειρὶ ἀπειθοῦσιν"

7.1.131 | But we are both defeated and have obeyed the one who calls us. To those who still disbelieve among the nations, it is said next, "You strong ones, be defeated. For if you become strong again, you will be defeated again. And whatever plan you decide, it will not remain with you, because God is with us." Thus says the Lord to those

who disobey with a strong hand.

7.1.132 | δι' ὃν σαφῶς ὁ λόγος ἀφηνιῶσι καὶ ἀντιταπτομένοις τῇ τοῦ Χριστοῦ διδασκαλίᾳ καὶ τοῖς ἀπειθοῦσι τῇ κραταιᾱͅ αὐτοῦ χειρὶ θεσπίζει, ὅτι μηδὲ ἰσχύουσι προσπολεμεῖν τὸν μεθ' ἡμῶν θεὸν πειρώμενοι, καὶ ὅτι πᾶν ὃ ἔὰν βουλεύσωνται καθ' ἡμῶν οὐ μὴ ἐμμείνῃ αὐτοῖς, διὰ τὸ μεθ' ἡμῶν εἶναι τὸν Ἐμμανουὴλ. καὶ τούτῳ δὲ τῷ συμπεράσματι ῥάδιον ἐπιστῆσαι τὰς καθ' ἡμῶν ἀπειλὰς καὶ τὰς κατὰ χρόνους τῶν ἀρχόντων ἐπαναστάσιες συνορῶντας, καὶ ὡς ἀπρακτον αὐτοῖς διὰ τὸν μεθ' ἡμῶν θεὸν ἀεὶ καθίσταται τῶν ἀπειλῶν τὸ τέλος.  
'Απὸ τοῦ αὐτοῦ.

7.1.132 | For this reason, the word clearly states that those who oppose the teaching of Christ and disobey his powerful hand are told that they will not be strong enough to fight against God who is with us. And whatever plans they make against us will not last, because Emmanuel is with us. With this conclusion, it is easy to see the threats against us and the rebellions of the rulers over time, and how they are always made useless because of the God who is with us, bringing an end to their threats. From the same source.

7.1.133 | "Τοῦτο πρῶτον, πίε, ταχὺ ποίει, χώρα Ζα25 βουλῶν καὶ γῆ Νεφθαλεὶμ, καὶ οἱ λοιποὶ οἱ τὴν παραλίαν κατοικοῦντες, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἑθνῶν. ὁ λαὸς ὁ καθήμενος ἐν σκότει ἴδετε φῶς μέγα, καὶ τοῖς καθημένοις ἐν σκότει καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς καὶ τὰ ἔξῆς·

7.1.133 | This first, drink, quickly do, land of Zebulun and land of Naphtali, and the rest who live by the sea, beyond the Jordan, Galilee of the nations. The people sitting in darkness have seen a great light, and for those sitting in darkness and the shadow of death, a light has risen for them and the following things:

7.1.134 | οἵς ἐπιλέγει "ὅτι πᾶσαν στολὴν ἐπισυνηγμένην δόλῳ, καὶ ἴμάτιον μετὰ καταλλαγῆς ἀποτίσουσιν, καὶ θελήσουσιν, εἰ ἐγενήθησαν πυρίκαυστοι, ὅτι παιδίον ἐγεννήθη ἡμῖν καὶ νὺὸς ἐδόθη ἡμῖν, οὐ ἡ ἀρχὴ ἐπὶ τοῦ ὕμου αὐτοῦ. καὶ καλεῖται τὸ σονομα αὐτοῦ μεγάλης βουλῆς ἄγγελος, θαυμαστὸς σύμβουλος, θεὸς ἰσχυρὸς, ἔξουσιαστὴς, ἄρχων εἰρήνης, πατὴρ τοῦ μέλλοντος αἰῶνος. ἄξω γὰρ εἰρήνην ἐπὶ τοὺς ἄρχοντας καὶ ὑγείαν αὐτῷ· μεγάλη ἡ ἀρχὴ αὐτοῦ, καὶ τῆς εἰρήνης αὐτοῦ οὐκ

7.1.134 | To whom he chooses, 'For they will put on every gathered garment with deceit, and they will take off the robe with reconciliation, and they will wish, if they have become burnt up, because a child is born to us and a son is given to us, whose authority is on his shoulder. And his name will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. For he will bring peace to the rulers and health to him; great is his authority, and there is no limit to his peace, to establish it

ἔστιν ὅριον, ἐπὶ τὸν θρόνον Δαβὶδ καὶ τὴν βασιλείαν αὐτοῦ κατορθῶσαι αύτὴν καὶ ἀντιλαβέσθαι ἐν κρίματι καὶ δικαιοσύνῃ ἀπὸ τοῦ νῦν καὶ εἰς τὸν αἰώνα. ὁ ζῆλος κυρίου Σαβαὼθ ποιήσει ταῦτα.”

on the throne of David and his kingdom and to uphold it with justice and righteousness from now on and forever. The zeal of the Lord of hosts will accomplish this.'

7.1.135 | Τοῦτο τρίτον ἥδη τὸ παιδίον προφητεύεται, τού αὐτοῦ ποικίλως σημαινομένου. ἐπειδὴ τοίνυν πρόκειται νῦν ἡμῖν τὸν τρόπον τῆς εἰς ἀνθρώπους τοῦ Θεοῦ παρουσίας ἐπιδεῖξαι, θέα δὲ ὅσων οὗτος καὶ ὅπως παρίσταται. ἐδεικνύετο πρῶτον ὁ ἐπικληθεὶς Ἐμμανουὴλ θεὸς ἐκ παρθένου γεννώμενος· δεύτερον τὸ ἐκ τῆς προφήτιδος καὶ τοῦ ἀγίου πνεύματος παιδίον οὐκ ἄλλο τυγχάνον τοῦ προηγορευμένου· τρίτον ὁ μετὰ χεῖρας, εἰς ὧν καὶ ὁ αὐτὸς τοῖς προτέροις, καὶ τούτῳ γοῦν ὄνομα εἶναι λέγεται κατὰ μὲν τοὺς ἑβδομήκοντα “μεγάλης βουλῆς ἄγγελος,” καὶ τινα τῶν ἀντιγράφων ἔχει “θαυμαστὸς σύμβουλος, θεὸς ἴσχυρὸς, ἔξουσιαστὴς, ἄρχων εἰρήνης, πατὴρ τοῦ μέλλοντος αἰώνος”

7.1.135 | This third, already the child is prophesied, his various signs being shown. Since now it is necessary for us to show the way of God's presence among people, let us consider how he stands and in what ways. First, he is called Emmanuel, God born of a virgin; second, the child from the prophetess and the Holy Spirit is none other than the one foretold; third, he is with hands, being one and the same as the previous ones, and indeed he is said to have the name according to the Seventy 'Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.'

7.1.136 | κατὰ δὲ τὸ Ἐβραικὸν, ὡς ὁ μὲν Ἀκύλας φησὶν, “ὅτι παιδίον ἐγεννήθη ἡμῖν, υἱὸς ἐδόθη ἡμῖν, καὶ ἐγένετο μέτρον ἐπ' ὕμου αὐτοῦ καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ θαυμαστὸς σύμβουλος, ἴσχυρὸς, δυνατὸς, πατὴρ, ἔτι ἄρχων εἰρήνης, καὶ τῆς εἰρήνης αὐτοῦ οὐκ ἔστι πέρας.”

7.1.136 | But according to the Hebrew, as Aquila says, 'For a child is born to us, a son is given to us, and the government will be on his shoulder, and his name will be called Wonderful Counselor, Mighty, Powerful, Father, also Prince of Peace, and there is no end to his peace.'

7.1.137 | ὡς δὲ ὁ Σύμμαχος “νεανίας γὰρ ἐδόθη ἡμῖν, υἱὸς ἐδόθη ἡμῖν. καὶ ἔσται ἡ παιδεία αὐτοῦ ἐπὶ τοῦ ὕμου αὐτοῦ, καὶ κληθήσεται τὸ ὄνομα αὐτοῦ παραδοξασμὸς, βουλευτικὸς, ἴσχυρὸς, δυνατὸς, πατὴρ αἰώνος, ἄρχων εἰρήνης, καὶ

7.1.137 | But as Symmachus says, 'For a young man is given to us, a son is given to us. And his education will be on his shoulder, and his name will be called Wonderful, Counselor, Mighty, Powerful, Father of the age, Prince of Peace, and there

τῆς είρήνης αύτοῦ οὐκ ἔστι πέρας."

7.1.138 | ούκον ούχ ἀπλῶς ἄγγελος κατὰ τοὺς ἐβδομήκοντα, ἀλλὰ "τῆς μεγάλης βουλῆς ἄγγελος, καὶ θαυμαστὸς σύμβουλος, καὶ θεός ἴσχυρὸς, καὶ ἔξουσιαστὴς καὶ ἄρχων εἰρήνης, καὶ πατὴρ τοῦ μέλλοντος αἰῶνος γεννηθήσεσθαι," καὶ παιδίον ἔσεσθαι διὰ τούτων ἔθεσπίζετο. ἔχεις δὲ ἐν τοῖς προτέροις τὸν τοῦ Θεοῦ λόγον καὶ θεὸν καὶ κύριον διαφόρως ἀνηγορευμένον, ὅμοιος δὲ τὸν αὐτὸν ἄγγελον ὡνομασμένον τοῦ πατρὸς, καὶ ἀρχιστράτηγον δυνάμεως κυρίου.

7.1.139 | τίς δ' ἂν οὖν γένοιτο κατὰ μὲν τὸν Ἀκύλαν καὶ τὰς εἰσέτι νῦν φερομένας παρ' Ἐβραίοις μαρτυρίας "ἐν ἀνθρώποις γεννώμενος, καὶ παιδίον γινόμενος, θαυμαστὸς σύμβουλος καὶ ἴσχυρὸς, δυνατὸς, καὶ πατὴρ, ἔτι καὶ ἄρχων εἰρήνης, ἢς εἰρήνης οὕποτέ φησιν ἔσεσθαι τέλος·" κατὰ δὲ τὸν Σύμμαχον' παραδοξασμὸς, βουλευτικὸς, ἴσχυρὸς, δυνατὸς, πατὴρ αἰῶνος, ἄρχων εἰρήνης, καὶ ταύτης ἀπείρου καὶ ἀτελευτήτου \*" καὶ κατὰ Θεοδοτίωνα 'θαυμαστῶς βουλεύων, ἴσχυρὸς, δυνάστης, πατὴρ, ἄρχων εἰρήνης, τῷ πληθύνειν τὴν παιδείαν, οὗ τῆς εἰρήνης οὐκ ἔστι πέρας'

7.1.140 | καὶ αὐτῷ σοι τὰ ἔξῆς καταλείπω σκοπεῖν, τοσοῦτον ἐπισημηνάμμ νος, ὃς ἄρα αὐτὸς οὗτος ὁ λεγόμενος πατὴρ αἰῶνος καὶ ἀπείρου εἰρήνης ἄρχων μεγάλης τε βουλῆς ἄγγελος γεννηθήσεσθαι καὶ παιδίον ἔσεσθαι προφητεύεται, ἐπί τε τῇ εἰς ἀνθρώπους αύτοῦ γενέσει πυρικαύστους ἐθελήσειν ἔσεσθαι τοὺς ἐπὶ

is no end to his peace.'

7.1.138 | Therefore, he is not simply an angel according to the Seventy, but 'the angel of the great counsel, and Wonderful Counselor, and Mighty God, and Ruler, and Prince of Peace, and Father of the coming age will be born,' and he is to be a child because of these things. And you have in the earlier texts the word of God called God and Lord in different ways, but also the same angel named of the Father, and commander of the Lord's forces.

7.1.139 | What then would happen according to Aquila and the testimonies still brought forth by the Hebrews? 'Being born among men, and becoming a child, Wonderful Counselor and Mighty, Powerful, and Father, also Prince of Peace, of which peace he says there will never be an end.' But according to Symmachus, 'Wonderful, Counselor, Mighty, Powerful, Father of the age, Prince of Peace, and of this peace there is no limit and no end.' And according to Theodotion, 'Wonderfully counseling, Mighty, Ruler, Father, Prince of Peace, to increase the education, of which peace there is no end.'

7.1.140 | And I leave to you the following to consider, as it is clearly stated, that this one called the Father of the age and Prince of Peace, the angel of the great counsel, will be born and will be a child. It is prophesied that at his coming into the world, he will cause those who are being destroyed by the salvation of the nations through him to be

τῇ δι' αὐτοῦ γενομένῃ σωτηρίᾳ τῶν ἔθνῶν διαφθονουμένους, εἴτε δαίμονας πονηρούς εἴτε καὶ ἀσεβεῖς ἄνδρας, περὶ ὃν φησιν ὅτι "πᾶσαν στολὴν ἐπισυνηγμένην δόλῳ καὶ ἴματιον μετὰ καταλλαγῆς ἀποτίσουσι."

burned with fire, whether they are wicked demons or ungodly men, about whom it is said, 'They will cast off every garment gathered by deceit and a robe with reconciliation.'

7.1.141 | τίνες δὲ ἄρα ἡσαν οὗτοι ἢ περὶ ὃν ἀλλαχοῦ ἐξ αὐτοῦ προσώπου τοῦ σωτῆρος ἡμῶν εἴρηται διεμερίσαντο τὰ ἴματιά μου ἐαυτοῖς καὶ ἐπὶ τὸν ἴματισμόν μου ἔβαλον κλῆρον;" οἵ τε τῆς τούτ' ὧν μέτοχοι δυσσεβείας, οἵ καὶ θελήσουσι, τὴν σφῶν αὐτῶν κρίσιν ὕστερόν ποτε ὄψόμενοι, εἰ πρὸ τῆς ἀσεβείας αὐτῶν ἐγεγόνεισαν πυρίκαυστοι, πρὶν ἢ τὸν τῆς μεγάλης βουλῆς ἄγγελον πρὸς αὐτῶν ἀσεβηθῆναι.

7.1.141 | "Who then were these, or about whom it is said elsewhere that they divided my garments among themselves and cast lots for my clothing?" Those who are partakers of such wickedness, who will also wish to see their own judgment later, if they were burned with fire before their ungodliness, before the angel of the great counsel was made ungodly against them.

7.1.142 | καὶ σὺ δὲ παρὰ σαυτῷ σκέψαι εἴ μὴ ὑπερβαίνει πάσαν φύσιν ἀνθρώπων τὸ μὴ τέλος ἔχειν τὴν εἰρήνην αὐτοῦ λέγεσθαι καὶ τὸ πατέρα ὄνομάζεσθαι αἰῶνος. καὶ αὐτὸ δὲ τὸ καλεῖσθαι αὐτὸν οὐχ ἀπλῶς ἄγγελον, ἀλλὰ τῆς μεγάλης βουλῆς ἄγγελον καὶ θεὸν ἰσχυρὸν, καὶ δῆσα τούτοις συγκατείλεκται. ἔτι δέ φησι δι' αὐτοῦ κατορθωθήσεσθαι τὴν τοῦ Δαβὶδ βασιλείαν, ὃ καὶ αὐτὸ τοῦτον νοήσεις τὸν τρόπον.

7.1.142 | And you should also consider whether it does not surpass all human nature to say that his peace has no end and to call him the Father of the age. And it is not simply to call him an angel, but the angel of the great counsel and a mighty god, along with all that is included with these. Moreover, it says that through him the kingdom of David will be established, which you will also understand in this way.

7.1.143 | πλεῖσται δῆσαι τῷ Δαβὶδ γεγόνασιν ἐπαγγελίαι, ἐν αἷς εἴρηται "καὶ θήσομαι ἐν Θαλάσσῃ χεῖρα αὐτοῦ, καὶ ἐν ποταμοῖς δεξιὰν αὐτοῦ· αὐτὸς ἐπικαλέσεται με, πατήρ μου εἶ σὺ, θεός μου καὶ ἀντιλήπτωρ τῆς σωτηρίας μου, κάγὼ πρωτότοκον θήσομαι αὐτὸν, ὑψηλὸν παρὰ τοῖς βασιλεῦσι τῆς γῆς· εἰς τὸν αἰῶνα φυλάξω αὐτῷ τὸ ἔλεος μου, καὶ ἡ διαθήκη μου πιστὴ αὐτῷ, καὶ θήσομαι εἰς τὸν αἰῶνα τοῦ

7.1.143 | Many promises have been made to David, in which it is said, 'And I will set his hand in the sea, and his right hand in the rivers; he will call me, "You are my Father, my God, and the helper of my salvation," and I will make him the firstborn, the highest among the kings of the earth. I will keep my mercy for him forever, and my covenant will be faithful to him, and I will establish his offspring and

αίῶνος τὸ σπέρμα αὐτοῦ καὶ τὸν θρόνον αὐτοῦ, ὡς τὰς ἡμέρας τοῦ οὐρανοῦ."

7.1.144 | καὶ αὖθις "ἄπαξ ὕμοσα ἐν τῷ ἀγίῳ μου, εἰ τῷ Δαβὶδ ψεύσομαι, τὸ σπέρμα αὐτοῦ εἰς τὸν αἰῶνα μενεῖ, καὶ ὁ θρόνος αὐτοῦ ὡς ὁ ἥλιος ἐναντίον μου, καὶ ὡς ἡ σελήνη κατηρτισμένη εἰς τὸν αἰῶνα." τοσαῦτα ἐν τοῖς ψαλμοῖς τοῦ θεοῦ τῷ Δαβὶδ ἐπηγγελμένου, τάναντία τία συνέβη ταῖς ἐπαγγελίαις ἐπελθεῖν διὰ τὰς τῶν διαδόχων αὐτοῦ δυσσεβείας.

7.1.145 | ἡ γοῦν ἐκ σπέρματος Δαβὶδ βασιλεία διαρκέσασα μέχρις Ἰεχονίου καὶ τῆς ὑπὸ Βαβυλωνίοις τοῦ ἱεροῦ πολιορκίας λελυτο, ὡς ἔξ ἐκείνου μηκέτι τὸν θρόνον Δαβὶδ μηδὲ τοὺς ἐκ σπέρματος αὐτοῦ βασιλεῦσαι τοῦ Ἰουδαίων ἔθνους.

7.1.146 | καὶ ταύτην γε τὴν γενομένην διάπτωσιν τῆς πρὸς τὸν Δαβὶδ ἐπαγγελίας κατὰ τὴν προειρημένην τοῦ ψαλμοῦ παράθεσιν τὸ θεῖον ὅδε πως πνεῦμα θεσπίζει 'σὺ δὲ ἀπώσω καὶ ἔξουδένωσας, ἀνεβάλου τὸν Χριστόν σου' κατέστρεψας τὴν διαθήκην τοῦ δούλου σου, ἐβεβήλωσας εἰς τὴν γῆν τὸ ἄγιασμα αὐτοῦ, καθεῖλες πάντας τοὺς φραγμοὺς αὐτοῦ."

7.1.147 | καὶ μετ' ὄλιγα τὸν θρόνον αὐτοῦ εἰς τὴν γῆν κατέρραξας, ἐσμίκρυνας τὰς ἡμέρας τοῦ χρόνου αὐτοῦ, κατέχεας αὐτοῦ αἰσχύνην," ἀ καὶ ἐναργῶς ἀρξάμενα συντελεῖσθαι ἀπὸ τῆς εἰς Βαβυλῶνα αίχμαλωσίας τοῦ λαοῦ, μέχρι τῆς Ῥωμαίων καὶ Τιβερίου παρεξετάθη βασιλείας. ούδεὶς γοῦν ἐκ τῆς τοῦ Δαβὶδ διαδοχῆς ἐν τοῖς

his throne forever, as long as the days of heaven.'

7.1.144 | And again, 'Once I have sworn by my holiness, if I lie to David, his offspring will remain forever, and his throne will be like the sun before me, and like the moon established forever.' So many things are promised to David in the psalms of God, but the opposite has happened to the promises because of the wickedness of his successors.

7.1.145 | Indeed, the kingdom from the seed of David lasted until Jeconiah and the siege of the temple by the Babylonians, so that from that point on, neither the throne of David nor any of his descendants ruled over the nation of the Jews.

7.1.146 | And this fall of the promise made to David is described in the previously mentioned psalm, where the divine spirit says this: 'But you have rejected and despised, you have thrown down your anointed one; you have destroyed the covenant of your servant, you have defiled his holy place on the earth, you have knocked down all his defenses.'

7.1.147 | "And after a little while, you have shattered his throne on the earth, you have shortened his days, you have covered him with shame," which clearly began to happen from the time of the people's captivity to Babylon, until the reign of the Romans and Tiberius was examined. No one from the line of David appears to have

μεταξὺ χρόνοις φαίνεται ἐπὶ τὸν βασιλικὸν  
τοῦ Ἐβραίων ἔθνους καθεσθεὶς θρόνον  
μέχρι τῆς τού Χριστοῦ παρουσίας.

7.1.148 | τοῦ δὲ ἐκ σπέρματος Δαβὶδ  
γενομένου κυρίου καὶ σωτῆρος ἡμῶν  
Ἰησοῦ Χριστοῦ βασιλέως ἐπὶ πᾶσαν τὴν  
οἰκουμένην ἀνακηρυχθέντος, ὡσπερ ἀπὸ  
γῆς καὶ πτώματος ἀνανεωθεὶς αὐτὸς  
ἔκεινος ὁ θρόνος Δαβὶδ διὰ τῆς τοῦ  
σωτῆρος ἡμῶν ἐνθέου βασιλείας  
ἀνώρθωται, καὶ διαμενεῖ εἰς τὸν αἰῶνα, καὶ  
εἰσέτι γε ὡς ὁ ἥλιος ἐναντίον τοῦ θεοῦ τὴν  
πᾶσαν καταλάμπων οἰκουμένην ταῖς  
άκτισι τοῦ φωτὸς τῆς διδασκαλίας αὐτοῦ,  
ἀκολούθως τῇ τε ἀπὸ τοῦ ψαλμοῦ  
μαρτυρίᾳ καὶ τοῦ μετὰ χεῖφας προφήτου,  
περὶ τοῦ γεννηθησομένου παιδίου  
λέγοντος "ἐπὶ τὸν θρόνον Δαβὶδ," δηλαδὴ  
τὸν αἰώνιον καὶ διαρκῆ, τὸν δὴ καὶ  
ἐπηγγελμένον τῷ Δαβὶδ, "καθεσθήσεσθαι  
αὐτὸν ἐπὶ τὴν βασιλείαν αὐτοῦ,  
κατορθῶσαι αὐτὴν καὶ ἀντιλαβέσθαι ἐν  
κρίματι καὶ δικαιοσύνῃ ἀπὸ τοῦ νῦν καὶ εἰς  
τὸν αἰῶνα."

7.1.149 | ὅπως δὲ ταῦτα ἐπληροῦτο  
διδάσκαλος γένοιτ' ἄν ἀξιόχρεως Γαβριὴλ ὁ  
ἄγγελος ἐν τῷ πρὸς τὴν παρθένον  
χρηματισμῷ φάσκων "μὴ φοβοῦ Μαρίαμ,  
εὗρες γάρ χάριν παρὰ τῷ θεῷ· καὶ ἴδού  
συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ υἱὸν, καὶ  
καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. οὗτος  
ἔσται μέγας, καὶ υἱὸς ὑψίστου κληθήσεται,  
καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον  
Δαβὶδ τοῦ πατρὸς αὐτοῦ, καὶ βασιλεύσει  
ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τὸν αἰῶνα, καὶ τῆς  
βασιλείας αὐτοῦ οὐκ ἔσται τέλος."

sat on the throne of the Jewish nation  
during those intervening times until the  
coming of Christ.

7.1.148 | But when the Lord and our Savior  
Jesus Christ, who is from the seed of David,  
was proclaimed king over all the world,  
that throne of David, renewed from the  
earth and from its fall, is restored through  
the divine kingdom of our Savior, and it will  
remain forever. It will shine like the sun  
before God, illuminating the whole world  
with the rays of his teaching. This follows  
both the testimony from the psalm and the  
words of the prophet, about the child to be  
born, saying 'upon the throne of David,'  
that is, the eternal and lasting throne,  
which was promised to David, 'he will sit  
upon his kingdom, establishing it and  
upholding it in justice and righteousness  
from now on and forever.'

7.1.149 | And as these things were being  
fulfilled, the angel Gabriel, a worthy  
teacher, said to the virgin in the  
announcement, 'Do not be afraid, Mary, for  
you have found favor with God. And behold,  
you will conceive in your womb and bear a  
son, and you will call his name Jesus. He  
will be great, and he will be called the Son  
of the Most High, and the Lord God will give  
him the throne of his father David, and he  
will reign over the house of Jacob forever,  
and of his kingdom there will be no end.'

7.1.150 | ταύτην ἐν τῷ προειρημένῳ ψαλμῷ καὶ ὁ προφήτης προσδοκῶν τὴν τοῦ Χριστοῦ γένεσιν, τήν τε ὑπέρθεσιν αὐτῆς καὶ ἀναβολὴν ὡσπερ αἴτιαν συνορῶν τῆς τοῦ θρόνου Δαβὶδ ἀποπτώσεως ἀποδυσπετεῖ λέγων "σὺ δὲ ἀπώσω καὶ ἔξουδένωσας, ἀνεβάλου τὸν Χριστόν σου."

7.1.150 | In this previously mentioned psalm, the prophet is expecting the birth of Christ, seeing both its greatness and delay as the reason for the fall of the throne of David. He speaks, saying, 'But you have cast off and rejected, you have raised up your Christ.'

7.1.151 | εὕχεται δὲ ὡσπερ δυσωπῶν τὸ θεῖον ἥ τάχος πληρωθῆναι τὰ τῆς ἐπαγγελίας, φάσκων "ποῦ ἔστι τὰ ἐλέη σου τὰ ἀρχαία, κύριε, ἢ ὥμοσας τῷ Δαβὶδ ἐν τῇ ἀληθείᾳ σου;" ἢ δὴ σαφέστατα καὶ αὐτὰ δὴ ταῦτα πληρωθήσεσθαι ἐπὶ τῇ γενέσει τοῦ τῆς μεγάλης βουλῆς ἀγγέλου θεσπίζει. "ἐφ' ᾧ θελήσουσι" φησὶν "οἱ προαποδοθέντες εἰ ἐγενήθησαν πυρίκαυστοι, διότι παιδίον ἐγεννήθη ἡμῖν, καὶ υἱὸς ἐδόθη ἡμῖν ὁ τῆς μεγάλης βουλῆς ἄγγελος."

7.1.151 | And he prays, as if looking for the divine, that the promises may be fulfilled quickly, saying, 'Where are your ancient mercies, Lord, which you swore to David in your truth?' These things will surely be fulfilled at the birth of the angel of the great counsel. He says, 'As they will desire, those who were given beforehand, if they were made like fire, because a child is born to us, and a son is given to us, the angel of the great counsel.'

7.1.152 | τίσι δὲ ἡμῖν ἥ τοῖς εἰς αὐτὸν πεπιστευκόσι τοῖς ἐν τῇ Γαλιλαΐᾳ τῶν ἔθνῶν, οἵς αἴτιος γεγένηται φωτὸς καὶ εύφροσύνης, καινοῦ τε καὶ νέου ποτοῦ τῆς καινῆς διαθήκης μυστηρίου; κατὰ τὴν φήσασαν προφητείαν "τοῦτο πρῶτον πίε, ταχὺ ποίει. χώρα Ζαβουλῶν καὶ γῆ Νεφθαλεὶμ, καὶ οἱ λοιποὶ οἱ τὴν παραλίαν οἰκοῦντες, πέραν τοῦ Ἰορδάνου, Γαλιλαΐᾳ τῶν ἔθνῶν" ὁ λαὸς ὁ καθήμενος ἐν σκότει φῶς ἴδετε μέγα, καὶ τοῖς καθημένοις ἐν σκότει καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς. εἰεν δ' ἀν ἐν τούτοις δηλούμενοι οἵ τε ἐξ ἔθνῶν εἰς τὸν Χριστὸν τοῦ θεοῦ πεπιστευκότες καὶ οἱ τοῦ σωτῆρος ἡμῶν μαθηταὶ καὶ ἀπόστολοι, οὓς ἀπὸ γῆς Ζαβουλῶν καὶ Νεφθαλεὶμ ἀνακαλεσάμενος ἔξελέξατο κήρυκας τοῦ εὐαγγελίου.

7.1.152 | What is for us or for those who believe in him, those in Galilee of the nations, for whom he has become the cause of light and joy, and the new drink of the new covenant mystery? According to the prophecy that says, 'First drink this, quickly do it. Land of Zebulun and land of Naphtali, and the others who dwell by the sea, beyond the Jordan, Galilee of the nations: the people sitting in darkness have seen a great light, and to those sitting in darkness and the shadow of death, a light has risen for them.' Surely among these are shown both those from the nations who have believed in Christ of God and our Savior's disciples and apostles, whom he called from the land of Zebulun and Naphtali to be preachers of the gospel.

7.1.153 | τούτοις μὲν οὖν ὁ τῆς μεγάλης βουλῆς ἄγγελος υἱὸς ἐδόθη οωτηρίας αἴτιος, τοῖς δὲ εἰς αὐτὸν ἡπιστηκόσι, πυρὸς δηλαδὴ καὶ καύσεως. ὅλης δὲ ταύτης τῆς οἰκονομίας ὑπόθεσιν γεγονέναι φησὶ τὸν ζῆλον κυρίου λέγων “ὁ ζῆλος κυρίου Σαβαὼθ ποιήσει ταῦτα.” ποῖος δὲ ζῆλος; ἢ οὗ μέμνηται Μωσῆς λέγων “αὐτὸι παρεζήλωσάν με ἐπ’ οὐ θεῷ, παρώργεσάν με ἐν τοῖς εἰδώλοις αὐτῶν. κάγὼ παραζηλώσω αὐτοὺς ἐπ’ οὐκ ἔθνει· ἐπ’ ἔθνει ἀσυνέτῳ παροργιῶ αὐτούς.”

7.1.153 | To these, then, the angel of the great counsel was given as a son, the cause of salvation, but to those who believe in him, as fire and burning. And he says that the foundation of all this arrangement is the zeal of the Lord, saying, 'The zeal of the Lord of Hosts will accomplish this.' But what zeal? Or of which Moses remembers, saying, 'They have provoked me to jealousy with what is not God; they have angered me with their idols. And I will provoke them to jealousy with those who are not a people; with a foolish nation I will anger them.'

7.1.154 | Ἄλλ' ἐπεὶ σὺν θεῷ τὰ περὶ τῆς τοῦ προφητευομένου εἰς ἀνθρώπους ἐπιδημίας, οὐ μὴν ἀλλὰ καὶ ὁ τρόπος τῆς ἐπιφανείας αὐτοῦ διὰ τῶν προφητικῶν ἀποδέδεικται μαρτυριῶν, καὶ τὸν εἶται συνιδεῖν ποῦ γῆς γεννηθήσεσθαι καὶ ὅθεν γένους ἥξειν, ἐξ ὅποιας τε Ἐβραίων προελεύσεσθαι φυλῆς ἐκηρύττετο, ἢ καὶ αὐτὰ φέρε ἔρευνόσωμεν. Ἀπὸ τοῦ Μιχαία.

7.1.154 | "But since with God the matters concerning the coming of the one prophesied to humans are not only shown, but also the manner of his appearance is proven through prophetic testimonies, it would be the right time to see where on earth he will be born and from which lineage he will come, from which tribe of the Hebrews it was proclaimed. Let us also investigate these things." From Micah.

## Section 2

7.2.1 | “Καὶ σὺ Βηθλεὲμ οἶκος τοῦ Ἐφραθὰ ὄλιγοστὸς εἶ τοῦ εἶναι ἐν χιλιάσιν Ἰούδα, ἐκ σοῦ μοι ἔξελεύσεται ἡγούμενος, τοῦ εἶναι εἰς ἄρχοντα ἐν τῷ Ἰσραὴλ, καὶ αἱ ἔξοδοι αὐτοῦ ἀπ' ἀρχῆς ἐξ ἡμερῶν αἰῶνος. διὰ τοῦτο δώσει αὐτοὺς ἵως καιροῦ τικτούσης τέξεται, καὶ οἱ ἐπίλοιποι τῶν ἀδελφῶν αὐτῶν ἐπιστρέψουσιν ἐπὶ τοὺς υἱὸὺς Ἰσραὴλ. καὶ στήσεται, καὶ ὅψεται, καὶ ποιμανεῖ τὸ ποιμνιον αὐτοῦ ἐν ἴσχυρῳ κύριος, καὶ ἐν τῇ δόξῃ τοῦ ὀνόματος κυρίου

7.2.1 | And you, Bethlehem, house of Ephrathah, you are small to be among the thousands of Judah. From you will come a leader, to be a ruler in Israel, and his origins are from ancient days, from the days of eternity. Therefore, he will give them up until the time when she who is in labor gives birth; and the rest of his brothers will return to the children of Israel. And he will stand, and he will see, and he will shepherd his flock with

Θεοῦ αὐτῶν ὑπάρχουσι. διότι νῦν μεγαλυνθήσονται ἵως ἄκρων τῆς γῆς, καὶ ἔσται αὕτη εἰρήνη.”

7.2.2 | Έμμανουὴλ μεθερμηνεύμενος μεθ' ἡμῶν θεὸς, ἐκ τῆς παρθένου γεννώμενος, καὶ παιδίον γινόμενος ὁ τῆς μεγάλης βουλῆς ἄγγελος, σαφῶς ἐδείχθη διὰ τῶν προεκτεθειμένων. ἀλλ' ἔχρην καὶ τὸν τῆς γενέσεως αὐτοῦ σημανθῆναι τόπον. προφητεύεται δῆτα ἐκ Βηθλεέμ τις ἔξελεύσεσθαι ἄρχων ἐν τῷ Ἰσραὴλ, τὰς ἔξόδους ἀπ' ἀρχῆς ἐξ ἡμερῶν αἰώνος ἔχων. τοῦτο δὲ οὐκ ἀν ἐφαρμόσειν ἀνθρώπου φύσει, εἰ μὴ μόνω τῷ Ἐμμανουὴλ καὶ τῷ τῆς μεγάλης βουλῆς ἄγγέλῳ.

7.2.3 | τὸ γὰρ ἐξ αἰώνος ὑφεστάναι τίνι ἄρα ἐφαρμόττοι ἀν ἢ μόνω θεῷ; ἐκ τοίνυν τῆς Βηθλεέμ χωρίον δέ ἔστι τῆς Ἰουδαίας, οὐ πόρρω τῆς Ἱερουσαλὴμ διεστώς) λέγεται τις ἐξ αἰώνος ὑπάρχων προελεύσεσθαι. οὐδέτερον δὲ ἐνθένδε ἢ μόνον τὸν Δαβὶδ εὔρομεν ἐπίδοξον γεγενημένον, καὶ ἔπειτα μετ' ἐκεῖνον τὸν ἐπέτερον σωτῆρα Ἰησοῦν τὸν Χριστὸν τοῦ θεοῦ 5 ἔτερον δὲ παρὰ τούτους οὐδένα.

7.2.4 | ἀλλ' ὁ μὲν Δαβὶδ τοὺς χρόνους τῆς προφητείας προειληφὼς τετελευτήκει πλείστοις πρότερον ἔτεσι τῆς προρρήσεως ἀλλ' οὐδὲ ἀφ' ἡμερῶν αἰώνος οὕτος τὰς ἔξόδους πεποίητο. οὐκοῦν λείπεται ἐπὶ τὸν μετὰ ταῦτα ἐκ Βηθλεέμ γενόμενον 5 τὸν ἀληθῶς Ἐμμανουὴλ, τὸν πρὸ πάσης κτίσεως προόντα θεὸν λόγον καὶ μεθ' ἡμῶν θεὸν λεγόμενον, συμπληροῦσθαι τὰ γεγραμμένα, ἐπεὶ καὶ ἡ ἐν Βηθλεέμ γένεσις

strength; the Lord, and in the glory of the name of their God they will be. For now he will be great to the ends of the earth, and this will be peace.

7.2.2 | Emmanuel, translated, means 'God with us,' born from the virgin, and becoming a child, the angel of the great counsel, was clearly shown through the things mentioned before. But it was also necessary to mark the place of his birth. It is prophesied that from Bethlehem a ruler will come in Israel, having origins from ancient days, from the days of eternity. This would not fit the nature of a human, except for Emmanuel and the angel of the great counsel.

7.2.3 | For who could have existed from eternity except for God alone? Therefore, Bethlehem is a small place in Judah, not far from Jerusalem, and it is said that someone will come from eternity. But we find no one here except David, who was a notable figure, and after him, the other savior, Jesus the Christ of God. There is no other besides these.

7.2.4 | But David, having lived during the times of the prophecy, died many years before the prophecy was made; and this one did not accomplish his origins from eternity. Therefore, it remains for the one who was born from Bethlehem, the true Emmanuel, the God who existed before all creation, called 'God with us,' to fulfill what was written, since his birth in Bethlehem clearly showed the presence of God

αύτοῦ ἄντικρυς θεοῦ παρουσίαν ἔδήλου διὰ τῶν κατ' αὐτὴν παραδόξων.

7.2.5 | γράφει γοῦν ὁ Λουκᾶς τοῦτον ἴστορῶν τὸν τρόπον "έγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἔξηλθε δόγμα παρὰ Καίσαρος Αύγούστου, τοῦ ἀπογράψασθαι πάσαν τὴν οἰκουμενὴν. ἀυτὴ ἡ ἀπογραφὴ πρώτη ἐγένετο ηγεμονεύοντος τῆς Συρίας Κυρηνίου. καὶ ἐπορεύοντο πάντες ἀπογράψεσθαι, ἔκαστος εἰς τὴν ἐαυτοῦ πόλιν. ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρὲθ, εἰς τὴν Ίουδαίαν, εἰς πόλιν Δαβὶδ, ἵτις καλεῖται Βηθλεέμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαβὶδ, ἀπογράψασθαι σὺν Μαριὰμ τῇ μεμνηστευμένῃ αὐτῷ γυναικὶ] οὕσῃ ἐγκύῳ. ἐγένετο δὲ ἐν τῷ αὐτοὺς εἶναι ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν. καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον,

7.2.6 | καὶ ἐσπαργάνωσεν αὐτὸν, καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. καὶ ποιμένες ἤσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάξ σ' ὅντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν· καὶ ἄγγελος κυρίου ἐπέστη αὐτοῖς, καὶ δόξα θεοῦ περιέλαμψεν αὐτοὺς, καὶ ἐφοβήθησαν φόβον μέγαν.

7.2.7 | καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, μὴ φοβεῖσθε· ἴδού γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἥτις ἔσται παντὶ τῷ λαῷ ὅτι ἔτέχθη ὑμίν σήμερον σωτὴρ, ὃς ἔστι Χριστὸς κύριος, ἐν πόλει Δαβὶδ. καὶ τοῦτο ὑμῖν τὸ σημεῖον· εὐρήσετε βρέφος ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ.

through the wonders surrounding it.

7.2.5 | Luke writes about this in this way: 'In those days, a decree went out from Caesar Augustus that all the world should be registered. This registration was the first made when Quirinius was governor of Syria. And everyone went to be registered, each to his own city. Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be registered with Mary, his betrothed wife, who was with child. And while they were there, the days were completed for her to give birth. And she gave birth to her firstborn son.'

7.2.6 | And she wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn. And there were shepherds in the same region, living out in the fields and keeping watch over their flock by night. And an angel of the Lord stood before them, and the glory of God shone around them, and they were greatly afraid.

7.2.7 | And the angel said to them, 'Do not be afraid; for behold, I bring you good news of great joy that will be for all the people, for today in the city of David a Savior has been born to you, who is Christ the Lord. And this will be a sign for you: you will find a baby wrapped in swaddling clothes and

lying in a manger.'

7.2.8 | καὶ ἔξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου αἵνούντων τὸν θεόν καὶ λεγόντων, δόξα ἐν ὑψίστοις θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὔδοκίᾳ. καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες εἶπον πρὸς ἀλλήλους, διέλθωμεν δὴ ἔως Βηθλεέμ, καὶ ἴδωμεν τὸ ρῆμα τοῦτο τὸ γενόμενον, ὃ ὁ κύριος ἐγνώρισεν ἡμῖν.

7.2.8 | And suddenly there was with the angel a multitude of the heavenly host praising God and saying, 'Glory to God in the highest, and on earth peace, goodwill toward men.' And it happened, when the angels went away from them into heaven, that the shepherds said to one another, 'Let us go to Bethlehem and see this thing that has happened, which the Lord has made known to us.'

7.2.9 | καὶ ἥλθον σπεύσαντες, καὶ εὗρον τὴν Μαριάμ καὶ τὸν Ἰωσὴφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ. ἴδόντες δὲ ἐγνώρισαν περὶ τοῦ ρήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς."

7.2.9 | And they came quickly and found Mary and Joseph, and the baby lying in the manger. And when they saw it, they made known the saying that had been told to them about this child. And all who heard it wondered at what the shepherds told them.

7.2.10 | ταῦτα μὲν ὁ Λουκᾶς. καὶ ὁ Ματθαῖος δὲ, τὰ περὶ τὴν γένεσιν τοῦ σωτῆρος ἡμῶν ἴστορῶν, τοῦτον γράφει τὸν τρόπον "τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεέμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἵδού μάγοι παρεγένοντο ἀπὸ ἀνατολῶν εἰς Ἱερουσαλήμ, λέγοντες, ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἥλθομεν προσκυνῆσαι αὐτῷ. ἀκούσας δὲ ὁ βασιλεὺς Ἡρώδης ἐταράχθη, καὶ πᾶσα ἡ Ἱεροσόλυμα μετ' αὐτοῦ.

7.2.10 | These things are told by Luke. And Matthew, telling about the birth of our Savior, writes this way: 'When Jesus was born in Bethlehem of Judea in the days of King Herod, behold, wise men came from the east to Jerusalem, saying, "Where is he who has been born king of the Jews? For we saw his star in the east and have come to worship him." When King Herod heard this, he was troubled, and all Jerusalem with him.'

7.2.11 | Καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς

7.2.11 | And gathering all the chief priests and scribes of the people, he asked them where the Christ was to be born. And they

γεννῦται. οὶ δὲ εἶπον αὐτῷ, ἐν Βηθλεέμ τῆς Ιουδαίας. οὐτως γάρ γέγραπται κιὰ τοῦ προφήτου, καὶ σὺ Βηθλεέμ οἶκος τοῦ Ἐφραθὰ οὐδαμῶς ἐλαχίστη εῖ ἐν τοῖς ἡγεμόσιν Ἰούδα. ἐκ σοῦ γάρ ἔξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραὴλ. Τότε Ἡρώδης λάθρᾳ καλέσας τοὺς μάγους ἡκρίβωσε παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστεροῖς.

7.2.12 | Καὶ πέμφας αὐτοὺς εἰς Βηθλεέμ εἶπε, πορευθέντες ἔξετάσατε ἀκριβῶς περὶ τοῦ παιδίου. ἐπάν δὲ εὔρητε, ἀναγγελάτε μοι, ὅπως κάγὼ ἐλθῶν προσκυνήσω αὐτῷ. οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν. Καὶ ίδού ὁ ἀστὴρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προϊγγεν αὐτοὺς, ἐως ἐλθῶν ἔστη ἐπάνω οὗ ἦν τὸ παιδίον. Ιδόντες δὲ τὸν ἀστέρα ἔχάρησαν χαρὰν μεγάλην σμόδρα.

7.2.13 | Καὶ ἀλθόντες είς τὴν οικίαν εἶδον τὸ παιδίον μετὰ μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ. Καὶ ἀνοίξατες τοὺς θησαυροὺς αὐτῶν προσήσωεγκαν αὐτῷ δῶρα, χρυσὸν καὶ γίβανον καὶ σμύρναν. Καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμφαι πρὸς Ἡρώδην δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτπᾶν."

7.2.14 | ὅλα δὲ ταῦτα ἔξεθέμην είς παράστασιν τῶν πεπραγμένων ἐπὶ τῇ ἐν Βηθλεέμ γενέσει τοῦ σωτῆρος ἡμῶν, ἐναργῆ τεκμήρια παρέχοντα αὐτὸν εἶναι τὸν ὑπά τῆς προφητείας δηλούμενον.

7.2.15 | Καὶ είς δεῦρο δὲ οἱ τὸν τόπον

said to him, 'In Bethlehem of Judea. For so it is written by the prophet, "And you, Bethlehem, in the land of Ephrathah, are by no means least among the rulers of Judah. For from you shall come a ruler who will shepherd my people Israel.'" Then Herod secretly called the wise men and ascertained from them the time of the appearing star.

7.2.12 | And sending them to Bethlehem, he said, 'Go and search carefully for the child. And when you have found him, bring me word, that I too may come and worship him.' And they, having heard the king, went on their way. And behold, the star that they had seen in the east went before them until it came and stood over where the child was. When they saw the star, they rejoiced with great joy.

7.2.13 | And when they had come into the house, they saw the child with Mary his mother, and falling down, they worshiped him. And opening their treasures, they offered him gifts, gold and frankincense and myrrh. And being warned in a dream not to return to Herod, they departed to their own country by another way.

7.2.14 | All these things I have set forth as a presentation of the events at the birth of our Savior in Bethlehem, providing clear evidence that he is the one indicated by the prophecy.

7.2.15 | And here, those who live in the

οίκοῦωτες, ώς ἐκ πατέρων είς αύτοὺς κατελθούσης παραδόσεως, τοῖς τῶν τόπων ιστορίας χάριν είς τὴν Βηθλεὲμ ἀφικουμένοις μαρτυροῦσι τῷ λόγῳ πιστούμενοι τὴν ἀλήθειαν διὰ τῆς τοῦ ἄντρου δείξεως, ἐν ᾧ τεκοῦσα ἡ παρθένος κατατέθειται τὸ βρέφος, ἐφ' οἷς ἡ προφητεία φησὶ "διὰ αύτοὺς ἔως καιροῦ τικτούσης. τέξεται, καὶ οἱ ἐπίλοιποι τῶν ἀδελφῶν αὐτῶν ἐπιστρέψουσιν."

7.2.16 | ἀκολούθως λούθως δὲ κάνταῦθα τίκτουσαν δηλοῖ τὴν ἐν ταῖς πρόσθεν προφητείαις παρθένον ὄνομασμένην, καὶ προφήτιδα τὴν τὸν Ἐμμανουὴλ καὶ τὸν τῆς μεγάλης βουλῆς ἄγγελον ἀποτεξομένην. ἔως γὰρ τῶν ταύτης καιρῶν καὶ τοῦ ἔξ αὐτῆς ἀποτεχθέντος καὶ τὰ τοῦ προτέρου λαοῦ συνειστήκει, δοθείσης αὐτοῖς προθεσμίας "ἔως καιροῦ τικτούσης," τοῦτ' ἔστιν, ἔως τῆς παραδόξου γενέσεως τοῦ ἐκ τῆς παρθένου τεχθέντος, μεθ' ὃν ἥρθη μὲν αὐτῶν ἡ βασιλεία, οἱ δὲ ἐπίλοιποι τῶν ἀδελφῶν αὐτῶν, οὗτοι ἀν εἰν οἱ εἰς τὸν Χριστὸν τοῦ θεοῦ πεπιστευκότες ἀπόστολοι καὶ μαθηταὶ καὶ εὐαγγελισταὶ τοῦ σωτῆρος ἡμῶν, οὓς ἐπιστρέψαντας αὐτὸς ὁ κύριος ποιμαίνειν λέγεται, οὐ καθὼς τὸ πρὸν δι' ἀγγέλων ἡ διὰ θεραπόντων ἀνθρώπων, ἀλλ' αὐτὸς δι' ἑαυτοῦ, ὥστε διὰ τοῦτο μεγαλυνθῆναι αὐτοὺς ἔως ἄκρων τῆς γῆς. ἐμεγαλύνθησαν γὰρ ὅτε "εἰς πᾶσαν τὴν γῆν ἔξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματ' αὐτῶν."

7.2.17 | πρόδηλον δὲ καὶ ὅποῖον μέγα ποίμνιον καθ' ὅλης τῆς γῆς ἐκ λογικῶν καὶ ἀνθρωπείων προβάτων τῷ κυρίῳ διὰ τῶν ἀποστόλων αὐτοῦ συνέστη· ὃ καὶ αὐτὸς ὁ

place, as passed down from their ancestors, testify to the truth of the word, believing in the history of the places as they arrive in Bethlehem. They show the cave where the virgin gave birth to the child, concerning which the prophecy says, 'For them, until the time of giving birth, she will bear, and the rest of her brothers will return.'

7.2.16 | Next, it shows that the virgin mentioned in the earlier prophecies gave birth here, and she is the prophetess who announced Emmanuel and the angel of the great council. For until her time and the one born from her, the matters of the former people were established, given a time limit 'until the time of giving birth.' That is, until the extraordinary birth from the virgin, after which their kingdom was lifted, and the rest of their brothers would be those who believed in Christ, the apostles, disciples, and evangelists of our Savior. It is said that upon their return, the Lord himself would shepherd them, not as before through angels or through human servants, but himself, so that they would be glorified even to the ends of the earth. For they were glorified when 'their voice went out into all the earth, and their words to the ends of the world.'

7.2.17 | It is clear what a great flock of rational and human sheep the Lord has gathered throughout the whole earth through his apostles. He himself, being both

κύριος δι' ἑαυτοῦ, ποιμὴν ὁμοῦ καὶ κύριος ὧν τῆς ποίμνης, ἐπόψεσθαι καὶ ποιμανεῖν ἐν ἴσχύι λέγεται, ὡστε ἐν χειρὶ κραταιᾶς καὶ ἐν βραχίονι ὑψηλῷ πρὸς τοῦ δεσπότου καὶ ποιμένος φυλαττόμενα τὰ πρόβατα μηδέν τι παθεῖν δεινὸν πρὸς τῶν ἔφεδρευόντων αὐτοῖς ἀγρίων καὶ ἀπηνῶν θηρίων.

the shepherd and the Lord of the flock, will watch over and care for them with strength. It is said that with a mighty hand and a high arm, the Lord will protect the sheep, so that they will not suffer anything terrible from the wild and fierce beasts that threaten them.

7.2.18 | Καὶ τὰ μὲν περὶ τῆς ἐν Βηθλεὲμ καὶ τῆς ἀπὸ ταύτης προόδου τοῦ προκηρυττομένου θεοῦ τοῦτον ἔχει τὸν τρόπον. τὴν δὲ ἔξ οὐρανῶν εἰς ἀνθρώπους ἐπιδημίαν αὐτοῦ τοῦ κυρίου καὶ ποιμένος ἥδη καὶ πρότερον ἔξ αὐτοῦ τοῦ μετὰ χεῖρας προφήτου παρατέθειμαι, δι' ὃν ἔλεγεν “ἀκούσατε λαοὶ πάντες, καὶ προσεχέτω ἡ γῆ, καὶ πάντες οἱ ἐν αὐτῇ, καὶ ἔσται κύριος ὑμῖν εἰς μαρτύριον, κύριος ἔξ οἴκου ἀγίου αὐτοῦ. διότι ἴδού κύριος κύριος ἐκπορεύεται ἐκ τοῦ τόπου αὐτοῦ, καὶ καταβήσεται, καὶ τὰ ἔξῆς·”

7.2.18 | And the things about Bethlehem and the coming of the proclaimed God have this meaning. The arrival of the Lord and shepherd from heaven to humans has already been shown through the hands of the prophet, who said, 'Listen, all you people, and let the earth pay attention, and all who dwell in it, and the Lord will be a witness for you, the Lord from his holy house. For behold, the Lord is coming out from his place, and he will come down, and what follows...'

7.2.19 | οἵς ἐπιλέγων ἔφασκε “δι' ἀσέβειαν Ἰακὼβ πάντα ταῦτα καὶ δι' ἀμαρτίαν οἴκου Ἰσραὴλ.” σαφὲς δὲ καὶ ἀπὸ τῶν ἔξῆς τοῦ αὐτοῦ προφήτου ὅτι μὴ μόνον διὰ τὰς ἀσεβείας τού Ιουδαίων ἔθνους τὴν ἔξ οὐρανῶν ὁ κύριος πεποίητο κάθιδον, ἀλλὰ καὶ διὰ τὴν σωτηρίαν καὶ κλῆσιν τῶν ἔθνῶν ἀπάντων. ἐπιλέγει δ' οὖν ἔξῆς 'καὶ ἔσται ἐπ' ἐσχάτων τῶν ἡμερῶν ἐμφανὲς τὸ ὄρος κυρίου, καὶ σπεύσουσιν ἐπ' αὐτὸ λαοὶ πολλοὶ, καὶ πορεύσονται ἔθνη πολλὰ, καὶ ἐροῦσι, δεῦτε, ἀναβῶμεν εἰς τὸ ὄρος κυρίου.'

7.2.19 | "To those he chose, he said, 'Because of the wickedness of Jacob, all these things, and because of the sin of the house of Israel.' It is clear from the following words of the same prophet that the Lord made his descent from heaven not only because of the wickedness of the Jewish nation but also for the salvation and calling of all nations. Therefore, he continues, 'And in the last days, the mountain of the Lord will be revealed, and many peoples will hurry to it, and many nations will go, and they will say, "Come, let us go up to the mountain of the Lord."'"

7.2.20 | διὸ καὶ μετὰ ταῦτα τὸν πρὸ αἰώνων ἀπὸ τῆς Βηθλεὲμ ἔξελεύσεσθαι

7.2.20 | Therefore, after this, he proclaimed that he would come from Bethlehem before

άνακηρύξας, ούκέτι τοῦ Ἰσραὴλ μόνου, ἀλλὰ ἀθρόως πάντων ἀνθρώπων ἵως καὶ τῶν ἄκρων τῆς γῆς ἄρξειν αὐτὸν φησι· λέγει δὲ οὗν “καὶ στήσεται, καὶ καὶ ποιμανεῖ τὸ ποίμνιον αὐτοῦ ἐν Ἰσχύῃ κύριος, καὶ ἐν τῇ δόξῃ τοῦ ὄντος κυρίου θεοῦ αὐτῶν ὑπάρξουσι· διότι νῦν μεγαλυνθήσονται ἵως ἄκρων τῆς γῆς, καὶ ἔσται αὕτη εἰρήνη.”

the ages, not only for Israel alone but for all people, even to the ends of the earth. He says, 'And he will stand, and the Lord will shepherd his flock with strength, and in the glory of the name of their God they will exist. For now, they will be made great to the ends of the earth, and this will be peace.'

7.2.21 | τίνι δὲ ἔσται αὕτη εἰρήνη ἀλλ’ ἢ τῇ γῇ, ἐν ᾧ μεγαλυνθήσονται τὰ τοῦ κυρίου; καὶ τοῦτο δὲ ὅποιον τέλους ἔτυχε μετὰ τὴν τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ παρουσίαν παντὶ τῷ πρόδηλον.

7.2.21 | To whom will this peace be, except to the earth, where the things of the Lord will be made great? And what is the end of this, after the coming of our Savior, Jesus Christ, is clear to everyone.

7.2.22 | πολλῆς γὰρ οὕσης πρὸ τούτου πολυαρχίας καὶ τῶν ἔθνῶν ἀπάντων τυραννουμένων ἢ δημοκρατουμένων, ὡς μηδεμίαν πρὸς ἄλλήλους ἐπιμιξίαν τοὺς ἀνθρώπους ἔχειν, ιδίως δὲ, φέρε εἰπεῖν, Αἴγυπτίων ὑπὸ οἰκείω ἄρχοντι βασιλευομένων, καὶ Ἀράβων ὠσαύτως, καὶ Ἰδουμαίων Φοινίκων τε καὶ Σύρων καὶ τῶν ἄλλων ἔθνῶν, ἐπανισταμένων τε ἔθνῶν ἔθνεσι καὶ πόλεων πόλεσι, πολιορκιῶν τε μυρίων καὶ αίχμαλωσιῶν κατὰ πάντα τόπον τε καὶ χώραν ἐπιτελουμένων, ἐπειδὴ παρῆν ὁ σωτὴρ καὶ κύριος, ὁμοῦ τῇ εἰς ἀνθρώπους αὐτοῦ παρόδῳ, πρώτου τε Ρωμαίων Αὔγουστου τῶν ἔθνῶν ἐπικρατήσαντος, λέλυτο μὲν ἡ πλειστη πολυαρχία, εἰρήνη δὲ διελάμβανε τὴν σύμπασαν γῆν, τῇ μετὰ χεῖρας ἀκολούθως προρρήσει διαρρήδην φησάσῃ περὶ τῶν τοῦ Χριστοῦ μαθητῶν “διότι νῦν μεγαλυνθήσονται ἵως ἄκρων τῆς γῆς, καὶ ἔσται αὕτη εἰρήνη.”

7.2.22 | For there was much rule before this, with many nations being either ruled by tyrants or governed by democracy, so that people had no mixing with each other. Especially, one might say, the Egyptians were ruled by their own leaders, and the Arabs likewise, and the Idumeans, Phoenicians, Syrians, and other nations were rising up against each other, with nations against nations and cities against cities, with countless sieges and captivities happening everywhere. But when the Savior and Lord was present, along with his coming to humanity, before the Romans, Augustus, became the ruler of the nations, the greatest rule was loosened, and peace covered the whole earth. Following this, it will clearly be said about the disciples of Christ, 'For now, they will be made great to the ends of the earth, and this will be peace.'

7.2.23 | Ὡς συνάδει τὸ ἐν ψαλμοῖς φάσκον

7.2.23 | To whom agrees the saying in the

περὶ τοῦ Χριστοῦ λόγιον "ἀνατελεῖ ἐν ταῖς  
ἡμέραις αὐτοῦ δικαιοσύνη καὶ πλῆθος  
εἰρήνης." διό μοι δοκεῖ ἄρχων εἰρήνης ἐν τῇ  
πρὸ ταύτης παρατεθείσῃ προφητείᾳ  
ώνομάσθαι. ἐπίστησόν γε μὴν τίνα τρόπον  
ὁ μετὰ χεῖρας προφήτης καὶ ἔξελεύσεσθαι  
μὲν ἐξ οὐρανῶν τὸν κύριον ἀρχόμενος  
ἔφησεν, οὐ πρότερον δὲ ποιμανεῖν τοὺς  
ἀνθρώπους ἡ γεννηθῆναι τὸν  
Θεοπιζόμενον ἐν τῇ Βηθλεέμ.

psalms about Christ, 'Righteousness will rise in his days and a multitude of peace.' Therefore, it seems to me that the ruler of peace is named in this prophecy. Consider how the prophet, speaking of the one who will come, said that the Lord will come down from heaven, but he will not shepherd the people until the one being foretold is born in Bethlehem.

7.2.24 | ὅπως δὲ ταῦτα ἐπὶ τὸν σωτῆρα καὶ  
κύριον ἡμῶν ἐπεραιοῦτο ἐμαρτύρησεν ὁ  
εὐαγγελιστὴς δὲ ὃν προεξεθέμην αὐτοῦ  
φωνῶν. ποιμὴν δὲ καὶ ἡγούμενος ὁ Χριστὸς  
ἀναδειχθήσεσθαι τοῦ Ἰσραὴλ εἴρηται,  
συνήθως τῆς ιεράς γραφής τον αληθή  
Ἰσραὴλ κατά διάνοιαν πάντα τον  
διορατικόν καὶ ἀρεστώς θεώ βιούντα  
ἐπονομαξούσης, ως ἐμπαλιν τ ους ἐκ  
περιτομῆς οπόθ' ἀμαρτάνοιεν, Χαναναίους  
καὶ σπέρμα Χαναάν καὶ ουκ Ἰονδᾶ,  
ἀρχοντάς τε Σοδόμων καὶ λαόν Γομόρρας,  
ἐμφερώς αυτών τοῖς τρόποις ἀπό  
καλούσης.

7.2.24 | But as these things were being lifted up to our Savior and Lord, the evangelist testified through the voices I have previously mentioned. Christ is said to be the shepherd and leader of Israel, often referred to in the holy scriptures as the true 'Israel,' meaning all who live rightly and see clearly. This is in contrast to those from the circumcision who sin, like the Canaanites and the descendants of Canaan, and not the Jews, as well as the rulers of Sodom and the people of Gomorrah, who are clearly shown to be acting in a bad way.

7.2.25 | ἀλλως δε προς λέξιν ἡ πάσα του  
σωτήρος ημών διατριβή παρά τω  
Ἰουδαίων ἔθνει γέγονε, και πολλών γε  
τού Ἰσραὴλ ἡγήσατο, ὅσοι δή ἐγνωσαν  
αυτόν καὶ εις αυτόν πεπιστεύκασι τών ἐκ  
περιτομῆς.

7.2.25 | Otherwise, the whole life of our Savior happened among the Jewish nation, and many of those from Israel believed in him, as many as recognized him and had faith in him from the circumcision.

7.2.26 | Καὶ τὸ μὲν τῆς ἑκτεθείσης  
προρρήσεως τοιαύτην εἴληφε τήν ἑκβασιν'  
τά διεξής ἀφ' ετέρας ἀναγνωστέον αρχής,  
οιύτως ἔχοντα" "Ασσύριος ὅταν ἐπέλθῃ ἐπὶ<sup>1</sup>  
τήν γην υμών, καὶ ὅταν ἐπιβή ἐπὶ τήν  
χώραν υμών, καὶ ἐπεγερθήσονται ἐπ'

7.2.26 | And the outcome of the prophecy that has been presented is this: 'When the Assyrian comes upon your land, and when he attacks your country, seven shepherds will rise up against him, and eight leaders of men.' The following things are related to

αυτόν επτά ποιμένες, καϊ οκτώ δήγματα ανθρώπων, καϊ τά τούτοις ακόλουθα, ἀ καϊ οποίας ἔχεται διανοίας ου τού παρόντος τυγχάνει διηγήσασθαι καιρού.

7.2.27 | εἶποι δ\* αν τις μετά τήν 'Ασσυρίων εις τήν Ἰουδαίαν ἐπιδημίαν, καθ' ην ειλον τό 'Ιουδαίων ἔθνος, τοσαύτας ἐπαναστάσεις κατ' αυτών γεγονέναι, δ σαι δηλού νται διά τών επτά ποιμένων καϊ δια τών οκτώ δηγμάτων' ταύτα δύνασθαι είδέναι τους τά 'Λσσυρίων Ιστορηκότας, ων ἐπὶ τέλει τον ἐκ τής Βηθλεέμ προφητευόμενον γεγονέναι, μετά τους επτά δηλαδή ποιμένας και τά οκτώ δήγματα τοῖς 'Λσσυρίοις συμβάντα ἐν ὑστέροις χρόνοις τής εις τήν Ἰουδαίαν αυτών ἐφόδου. ταύτα πλείστης ἐρεύνης δεόμενα ου νύν πολυπραγμονεῦν καιρός. Ἀπὸ ψαλμοῦ ρλα':

7.2.28 | " Μνήσθητι, κύριε, τοῦ Δαβὶδ καὶ πάσης τῆς πραῦτητος αὐτοῦ· ὡς ὥμοσε τῷ κυρίῳ, ηὔξατο τῷ θεῷ Ἰακώβ· εἰ εἰσελεύσομαι εἰς σκήνωμα οἴκου μου, εἰ ἀναβήσομαι ἐπὶ κλίνης στρωμνῆς μου ' εἰ δῶσω ὑπνον τοῖς ὄφθαλμοῖς μου, καὶ τοῖς βλεφάροις μου νυσταγμὸν, καὶ ἀνάπαυσιν τοῖς κροτάφοις μου, ἔως οὗ εὕρω τόπον τῷ κυρίῳ, σκήνωμα τῷ θεῷ Ἰακώβ. ίδοὺ ήκούσαμεν αὐτὴν Ἐφραθὰ, εὔρομεν αὐτὴν ἐν τοῖς πεδίοις τοῦ δρυμοῦ· εἰσελεύσόμεθα εἰς τὰ σκηνώματα αὐτοῦ, προσκυνήσομεν εἰς τὸν τόπον, οὗ ἔστησαν οἱ πόδες αὐτοῦ."

7.2.29 | εἶθ' ἔξῆς ἐπιλέγει 'ἐνεκεν Δαβὶδ τοῦ δούλου σου, μὴ ἀποστρέψῃς τὸ πρόσωπον τοῦ Χριστοῦ σου. ὥμοσε κύριος τῷ Δαβὶδ ἀλήθειαν, καὶ οὐ μὴ ἀθετήσῃ αὐτόν. ἐκ

this, and it is not the time to explain the meaning of these words.

7.2.27 | If someone were to say that after the Assyrian invasion into Judea, during which the Jewish nation was taken, so many rebellions happened against them, these are clearly shown by the seven shepherds and the eight leaders. Those who have written about the Assyrians can know these things, which happened in the end with the prophecy from Bethlehem, along with the seven shepherds and the eight leaders that occurred later during their attack on Judea. These matters require much investigation, and it is not the time to be busy with them now.

7.2.28 | Remember, Lord, David and all his gentleness; how he swore to the Lord and vowed to the God of Jacob: 'If I go into the tent of my house, if I go up to my bed, if I give sleep to my eyes, and slumber to my eyelids, and rest to my temples, until I find a place for the Lord, a dwelling for the God of Jacob.' Look, we heard of it in Ephrathah; we found it in the fields of the forest. We will go into his tents; we will worship at the place where his feet stood.

7.2.29 | Then it continues: 'For the sake of David your servant, do not turn away the face of your Christ.' The Lord swore to David the truth, and he will not reject him.

καρποῦ τῆς κοιλίας σου θήσομαι ἐπὶ τὸν θρόνον σου.'

'From the fruit of your body, I will set upon your throne.'

7.2.30 | καὶ ἐπιφέρει τούτοις λέγων "έκεῖ ἔξανατελῶ κέρας τῷ Δαβὶδ, ἡτοίμασα λύχνον τῷ Χριστῷ μου· τοὺς ἔχθρούς αὐτοῦ ἐνδύσω αἰσχύνην, ἐπὶ δὲ αὐτὸν ἔξανθήσει τὸ ἀγίασμά μου."

7.2.30 | And he adds, saying: 'There I will raise up a horn for David; I have prepared a lamp for my Christ. I will clothe his enemies with shame, but upon him my holiness will shine.'

7.2.31 | Συνάδει τῇ πρὸ ταύτης καὶ ἡ παροῦσα προφητείᾳ, ἐκ Βηθλεέμ τὸν προκηρυττόμενον θεὸν προελεύσεσθαι σημαίνουσα. τοῦτο δὲ οὖν αὐτὸν καὶ ὁ Δαβὶδ πρότερον μὲν ἀγνοῶν εὔχεται παρὰ τοῦ θεοῦ μαφεῖν, εἴτ' εὐξάμενος παιδεύεται.

7.2.31 | The present prophecy agrees with this, indicating that the God who is proclaimed will come from Bethlehem. This is what David, not knowing before, prays to God to reveal, and then, after praying, he is taught.

7.2.32 | ἐπειδὴ γὰρ τετύχηκε χρησμοῦ τοῦ πρὸς αὐτὸν ἐν τῷ ψαλμῷ φήσαντος "έκ καρποῦ τῆς κοιλίας σου θήσομαι ἐπὶ τὸν θρόνον σου," καὶ αὐθὶς "έκεῖ ἔξανατελῶ κέρας τῷ Δαβὶδ, ἡτοίμασα λύχνον τῷ Χριστῷ μου," εἰκότως προσπίπτει τῷ θεῷ, καὶ προσπεσὼν ἐπ' ἐδάφους ποτνιᾶται, ἐπὶ πλέον δὲ τῇ προσευχῇ προσκαρτερῶν ὅμνυσι τῷ θεῷ μὴ πρότερον εἰσελεύσεσθαι εἰς σκήνωμα οἴκου αὐτοῦ, μηδὲ δώσειν τοῖς ὄφθαλμοῖς αὐτοῦ ὑπνον καὶ τοῖς βλεφάροις αὐτοῦ νυσταγμὸν, μηδὲ ἀναβῆσεσθαι ἐπὶ κλίνης στρωμνῆς αὐτοῦ, κεῖσθαι δὲ χαμαὶ προσκυνοῦντα καὶ ποτνιώμενον, ἵστ' ἂν εὕρῃ τόπον τῷ κυρέῳ, καὶ σκήνωμα τῷ θεῷ Ἱακώβ, τοῦτ' ἔστιν, ἔως ἂν μάθῃ, τοῦ κυρίου φανερώσαντος αὐτῷ, τὴν γένεσιν τοῦ Χριστοῦ.

7.2.32 | For when he received the prophecy that said in the psalm, 'From the fruit of your body, I will set upon your throne,' and again, 'There I will raise up a horn for David; I have prepared a lamp for my Christ,' it is fitting that he falls down before God. And falling to the ground, he prays, and he continues in prayer, swearing to God that he will not enter the dwelling of his house, nor give sleep to his eyes or slumber to his eyelids, nor go up to the bed of his couch, but he will lie down on the ground, worshiping and honoring, until he finds a place for the Lord and a dwelling for the God of Jacob, that is, until he learns from the Lord revealing to him the birth of the Christ.

7.2.33 | εὐξάμενος δὲ καὶ τοιαυτα γνῶναι ποθήσας οὐκ εἰς μακρὸν τῷ θείῳ παευματι

7.2.33 | And after praying, and longing to know such things, he soon sees by the

τὰ μέλλοντα ἔσεσθαι θεωρεῖ, τού θεοῦ τοῖς οἰκείοις ἐπαγγειλαμένου ἔτι λαλούντων ἐπακούσεσθαι.

7.2.34 | ἐπακουσθεὶς δῆτα καταξιοῦται χρησμοῦ τὴν Βηθλεὲμ ἐπιφωνοῦντος αὐτῷ, ὡς ἀν ἐνθάδε τοῦ τόπου τοῦ κυρίου καὶ τοῦ σκηνώματος τοῦ θεοῦ Ἰακὼβ συστησομένου. ταῦτα τοιγαροῦν τοῦ θείου πνεύματος ἐν αὐτῷ θεσπίσαντος, αὐτὸς αὐτοῦ ἐπακούσας ἐπιλέγει "ἴδοὺ ἡκούσαμεν αὐτὴν ἐν Ἐφραθά.

7.2.35 | Ἐφραθὰ δὲ ἡ αὐτή ἔστι τῇ Βηθλεὲμ, ὡς δῆλον ἔστιν ἀπὸ τῆς Γενέσεως, ἐνθα περὶ τῆς Ῥαχὴλ εἴρηται ὅτι ἔθαψαν αὐτὴν ἐν τῷ ἵπποδρόμῳ Ἐφραθὰ, αὕτη ἔστι Βηθλεὲμ."

7.2.36 | καὶ ἡ πρὸ ταύτης δὲ περιεῖχε προφητεία "καὶ σὺ Βηθλεὲμ οἶκος τοῦ Ἐφραθά. ἴδοὺ, φησὶν, ἡκούσαμεν αὐτήν," δῆλον δ' ὅτι τὴν τοῦ Χριστοῦ γένεσιν καὶ τὴν τού θεοῦ Ἰακὼβ κατασκήνωσιν. ποῖον δ' ἀν εἴη τὸ σκήνωμα τοῦ θεοῦ Ἰακὼβ ἢ τὸ σῶμα τοῦ Χριστοῦ τὸ ἐν τῷ τόπῳ τῆς Βηθλεὲμ γεγεννημένον, ἐν ᾧ, ὡς ἐν σκηνώματι, ἡ θεότης τοῦ μονογενοῦς κατεσκήνωσε; οὐχ ἀπλῶς δὲ θεοῦ, ἀλλὰ μετὰ προσθήκης τῆς τοῦ θεοῦ Ἰακὼβ λέγεται τὸ σκήνωμα εἶναι, διὰ τὸ μὴ ἄλλον εἶναι τὸ σκηνῶσαν ἐν αὐτῷ ἢ τὸν τῷ Ἰακὼβ ἐν ἀνθρώπου εἴδει καὶ σχήματι ὄφθέντα θεὸν, δι' ὃν καὶ τῆς ἐπὶ τῷ Ἰσραὴλ προσωνυμίας ἡξιώθη ὁρῶν θεὸν, τοῦτο γάρ ἐρμηνεύεται τὸ ὄνομα, προσαγορευθείς· οὐκ ἄλλου δὲ ὄντα τοῦ θεοῦ λόγου τὸν τῷ Ἰακὼβ ὄφθέντα ἐν τοῖς πρώτοις τῆς μετὰ χεῖρας ὑποθέσεως

divine spirit what is about to happen, while God is still speaking to his own people.

7.2.34 | And indeed, after listening, he is deemed worthy of the prophecy calling out Bethlehem to him, as if here the place of the Lord and the dwelling of the God of Jacob is being established. Therefore, having been appointed by the divine spirit within him, he himself, having listened, chooses, 'Behold, we have heard of it in Ephrathah.'

7.2.35 | Ephrathah is the same as Bethlehem, as is clearly shown in Genesis, where it is said about Rachel that they buried her in the horse racing track of Ephrathah; this is Bethlehem.

7.2.36 | And before this, there was a prophecy: 'And you, Bethlehem, house of Ephrathah. Behold, he says, we have heard of it.' It is clear that this refers to the birth of Christ and the dwelling of the God of Jacob. What would the dwelling of the God of Jacob be, or the body of Christ born in the place of Bethlehem, in which, as in a dwelling, the divinity of the only-begotten took up residence? It is not simply called the dwelling of God, but with the addition of the God of Jacob, because it is not another who dwelled in it but the God who appeared in human form and shape to Jacob, for whom the name was also given to Israel, for this is what the name means, being called. We have presented the God of the Word who appeared to Jacob in the first part of the discussion.

παρεστήσαμεν.

7.2.37 | ἐδείχθη τοιγαροῦν τῷ Δαβὶδ εύξαμένω καὶ ποθήσαντι τοῦ κυρίου καὶ θεοῦ Ἰακὼβ τὸν τόπον καὶ τὸ σκήνωμα ὃ ἐπὶ τῆς Βηθλεὲμ τόπος, διόπερ εἰπών ίδού ἡκούσαμεν αὐτὴν ἐν Ἐφραθά" ἐπιφέρει λέγων προσκυνήσωμεν εἰς τὸν τόπον, οὗ ἔστησαν οἱ πόδες αὐτοῦ."

7.2.37 | Therefore, it was shown to David, who prayed and longed for the Lord and the God of Jacob, the place and the dwelling, which is the place of Bethlehem. For this reason, saying 'Behold, we have heard of it in Ephrathah,' he adds, saying, 'Let us worship at the place where his feet stood.'

7.2.38 | σαφῶς τοιγαροῦν καὶ ἐν τούτοις ἐν τῇ Ἐφραθᾷ, ἣτις ἔστιν ἡ Βηθλεὲμ, αὐτὸς ὁ κύριος καὶ θεὸς Ἰακὼβ τόπον ἐαυτῷ καὶ σκήνωμα συστήσεσθαι προεφητεύετο, ὅμοφώνως τῇ τοῦ Μιχαίου προφητείᾳ φησάσῃ "καὶ σὺ Βηθλεὲμ οἴκος τοῦ Ἐφραθᾶ, ἐκ σοῦ μοι ἔξελτύσεται ἡγούμενος, καὶ αἱ ἔξοδοι αὐτοῦ ἀπ' ἀρχῆς ἐξ ἡμερῶν αἰῶνος," ἄπερ ἀρτίως ἔξετάσαντες ἐδείκνυμεν ἀναφέρεσθαι οὐδ' ἐφ' ἔτερον ἢ ἐπὶ μόνον τὸν σωτῆρα καὶ κύριον ἡμῶν Ἰησοῦν τὸν Χριστὸν τοῦ θεοῦ, ἐν Βηθλεὲμ ταῖς προρρήσεσιν ἀκολούθως γεγεννημένον.

7.2.38 | Clearly, therefore, even in these things, in Ephrathah, which is Bethlehem, the Lord and God of Jacob prophesied that a place and a dwelling would be established for himself. This agrees with the prophecy of Micah, which says, 'And you, Bethlehem, house of Ephrathah, from you will come forth a ruler for me, and his origins are from ancient days.' We have just examined this and shown that it refers only to our Savior and Lord Jesus Christ of God, who was born in Bethlehem according to these prophecies.

7.2.39 | οὐκ ἀν γοῦν ἄλλον τις ἐπιδείξειν ἐκ ταύτης ἐνδόξως μετὰ τοὺς τῆς προφητείας χρόνους προεθόντα· οὔτε γάρ βασιλεὺς οὔτε προφήτης, ούδ' ἔτερός τις τῶν παρ' Ἑβραίοις θεοφιλῶν ἢ μόνος ὁ σωτὴρ καὶ κύριος ἡμῶν ὁ Χριστὸς τοῦ θεοῦ, ὅμοι καὶ ἐκ σπέρματος Δαβὶδ καὶ αὐτόθι γεγεννημένος ἀποδείκνυται.

7.2.39 | Indeed, no one else could be shown to have come forth gloriously after the times of this prophecy; for neither a king nor a prophet, nor anyone else among the God-loving Hebrews, but only our Savior and Lord Christ of God, who is both from the seed of David and was born there, is proven.

7.2.40 | ὥρα τοιγαροῦν αὐτὸν ἐκεῖνον εἶναι καὶ οὐδὲ ἄλλον τὸν καὶ ἐν τούτοις προφητευόμενον ὅμολογεῖν, διτὶ τε σαφῶς

7.2.40 | Therefore, it is time to acknowledge him and not another as the one prophesied in these things, since

έν τοῖς ἔξης ὁ αύτὸς ψαλμὸς ὄνομαστὶ τὸν Χριστὸν προσαγορεύων τοῦτο παρίστησι δι' ὃν φησιν "ἐνεκεν Δαβὶδ τοῦ δούλου σου, μὴ ἀποστρέψῃς τὸ πρόσωπον Χριστοῦ σου." καὶ πάλιν "έκεῖ ἔξανατελῶ κέρας τῷ Δαβὶδ, ἡτοίμασα λύχνον τῷ Χριστῷ μου, τοὺς ἔχθρούς αὐτοῦ ἐνδύσω αἰσχύνην, ἐπὶ δὲ αὐτὸν ἔξανθήσει τὸ ἀγίασμά μου."

clearly in the following psalm, he specifically names Christ, presenting this when he says, 'For the sake of David your servant, do not turn away the face of your Christ.' And again, 'There I will raise up a horn for David; I have prepared a lamp for my Christ. I will clothe his enemies with shame, but upon him my holiness will shine.'

7.2.41 | ποῦ δέ φησιν ἔκεῖ ἔξανατελῶ κέρας τῷ Δαβὶδ ἥτι ἐν τῇ Βηθλεὲμ τῇ Ἐφραθᾷ; ἐντεῦθεν γοῦν τὸ κέρας τοῦ Δαβὶδ ὁ Χριστὸς τὸ κατὰ σάρκα οἶόν τι μέγα φῶς ἔξανέτειλεν, ἐνταῦθά τε προητοίμαστο ὑπὸ τοῦ θεοῦ τῶν ὅλων ὁ τοῦ Χριστοῦ λύχνος.

7.2.41 | But where does he say, 'There I will raise up a horn for David' or 'in Bethlehem of Ephrathah'? From here, indeed, the Christ, who is of David according to the flesh, has risen as a great light. There, the lamp of Christ was prepared by God of all.

7.2.42 | εἴη δ' ἀν λύχνος αὐτοῦ, οἷα νοεροῦ φωτὸς, τὸ ἀνφρώπειον σκῆνος, δι' οὗ δίκην ὄστρακίνου σκεύους, ὥσπερ διὰ λύχνου, τὰς τοῦ ἴδιου φωτὸς ἀκτῖνας πᾶσι τοῖς ἐν ἀγνοίᾳ θεοῦ καὶ σκότῳ βαθεῖ πιεζομένοις ἔξελαμψεν.

7.2.42 | And if his lamp is like the light of understanding, the human body is like a fragile vessel, through which, like a lamp, the rays of his own light shine upon all those who are in ignorance of God and deeply pressed in darkness.

7.2.43 | ἀλλὰ γὰρ καὶ ἐν τούτοις ἀποδεῖχθαι σαφῶς ἡγοῦμαι θεὸν Ἰακὼβ ἀπ' ἀρχῆς καὶ ἐξ ἡμερῶν τυγχάνοντα αἰῶνος ἀνθρώποις ἐπιδημήσειν, καὶ γεννηφήσεσθαι οὐκ ἀλλαχόθι γῆς ἀλλ' ἥτι τῷ κατὰ Βηθλεὲμ τόπῳ, πρὸς τοῖς Ἱεροσολύμοις είσετι καὶ νῦν ἐπιδεικνυμένῳ χωρίῳ, ἐνθα ούδ' ἄλλος μετὰ τοὺς τῶν προφητῶν χρόνους ἐπιφανής καὶ εἰς πάντας ἀνθρώπους ἐπίδοξος ἥ μόνος Ἰησοῦς ὁ Χριστὸς πρὸς τῶν ἐπιχωρίων ἀπάντων ἀκολούθως ταῖς εὐαγγελικαῖς φωναῖς γεγονὼς μαρτυρεῖται.

7.2.43 | But indeed, I believe that in these things it is clearly shown that God of Jacob will dwell among people from the beginning and throughout the ages, and he will be born not in another place on earth, but in the region of Bethlehem, near Jerusalem, which is still shown today. There, no one else has appeared after the times of the prophets, and to all people, only Jesus Christ is known, following the local voices of the Gospel.

7.2.44 | ἐρμηνεύεται δὲ ἡ Βηθλεὲμ οὕκος ἄρτου, φερώνυμος οὕσα τοῦ προελφοντος ἐξ αὐτῆς σωτῆρος ἡμῶν ὅντος θεοῦ λόγου, ψυχῶν λογικῶν θρεπτικοῦ. ὃ καὶ παρίστησιν αὐτὸς λέγων "ἐγώ εἰμι ὁ ἄρτος ὃ ἐκ τοῦ οὐρανοῦ καταβάς."

7.2.44 | Bethlehem is interpreted as the house of bread, being named after our Savior, the Word of God, who came from it, nourishing rational souls. He himself presents this, saying, 'I am the bread that came down from heaven.'

7.2.45 | ἀλλ' ἔπειδὴ καὶ τοῦ Δαβὶδ γέγονεν αὐτῇ πατρὶς, είκότως καὶ ὁ κατὰ σάρκα γενόμενος υἱὸς Δαβὶδ τὴν πρόοδον ἐξ αὐτῆς ἐποιήσατο, ἀκολούθως ταῖς προφητικαῖς προρρήσεσιν, ὥστε οὐκ ἄδηλον εἶναι καὶ τὴν αἵτιαν δι' ἣν πατρίδα τὴν Βηθλεὲμ ἐπεγράψατο.

7.2.45 | But since this is also the homeland of David, it is fitting that the one who was born according to the flesh as the son of David came from it, following the prophetic statements. Therefore, it is not unclear why Bethlehem was written as his homeland.

7.2.46 | ἀλλὰ καὶ ἐν Ναζάροις ἀνατραφεὶς λέγεται, καὶ πάλιν Ναζωραῖος κληθήσεσθαι. Ιστέον οὖν ὅτι καὶ τὸ ναζιραῖον ὄνομα Ἐβραικὸν τυγχάνει ἐν Λευιτικῷ ἐπὶ τοῦ χρίσματος τοῦ παρ' αὐτοῖς χριστοῦ. ἦν δὲ οὗτος ὁ ἄρχων κατ' εἰκόνα τοῦ μεγάλου καὶ ἀληθῶς ἀρχιερέως τοῦ Χριστοῦ τοῦ θεοῦ 5 σκιώδη τινὰ καὶ τυπικὸν Χριστὸν ἐπιφερόμενος.

7.2.46 | But he is also said to have been raised in Nazareth, and again he will be called a Nazarene. Therefore, it should be known that the name Nazarene is Hebrew, relating to the anointing of their Christ. This ruler was a shadow and a type of the great and truly high priest, Christ the God, bringing forth a certain shadowy and typical Christ.

7.2.47 | ἐν οἷς γοῦν εἴρηται κατὰ τοὺς ἐβδομήκοντα περὶ τοῦ ἀρχιερέως "καὶ οὐ βεβηλώσει τὸν ἡγιασμένον τοῦ θεοῦ αὐτοῦ, ὅτι τὸ ἄγιον ἔλαιον χριστὸν τοῦ θεοῦ αὐτοῦ." τὸ μὲν Ἐβραϊκὸν "ὅτι ναζέρ ἔλαιον περιέχει ὃ δὲ Ἄκυλας ὅτι ἀφορισμα, ἔλαιον ἀλείμματος θεοῦ αὐτοῦ ἐπ' αὐτῷ" ὃ δὲ Σύμμαχος "ὅτι ἄθικτον ἔλαιον τοῦ χρίσματος τοῦ θεοῦ αὐτοῦ ἐπ' αὐτῷ" ὃ Θεοδοτίων "ὅτι ναζέρ ἔλαιον τὸ χριστὸν παρὰ θεοῦ αὐτοῦ ἐπ' αὐτῷ."

7.2.47 | In these things, it is indeed said according to the Seventy about the high priest, 'and he will not defile the anointed of his God, for the holy oil is the Christ of his God.' The Hebrew says, 'for a Nazarite contains oil,' and Aquila says, 'for a separation, the oil of his God's anointing is upon him;' but Symmachus says, 'for the untouched oil of his God's anointing is upon him;' and Theodotion says, 'for a Nazarite is the Christ from his God upon him.'

7.2.48 | ὥστε εἶναι τὸ ναζέρ κατὰ μὲν τοὺς

7.2.48 | Therefore, the term Nazarite

έβδομήκοντα ἄγιον, κατὰ δὲ τὸν Ἀκύλαν  
ἀφόρισμα, κατὰ δὲ τὸν Σύμμαχον ἀθικτον,  
ῶστε ἐκ τούτου τὸ ναζιραῖον ὄνομα  
σημαίνειν ἡτοι τὸν ἄγιον, ἢ τὸν  
ἀφωρισμένον, ἢ τὸν ἀθικτον. ἀλλ' οἶ μὲν  
πάλαι ἱερεῖς δι' ἔλαιου σκευαστοῦ, τού  
παρὰ Μωσεῖ ναζέρ καλουμένου, χριόμενοι,  
παραγωγῶς ἀπὸ τοῦ ναζέρ ἐκαλοῦντο  
ναζιραῖοι.

means, according to the Seventy, holy;  
according to Aquila, a separation; and  
according to Symmachus, untouched. Thus,  
the name Nazarite signifies either the holy  
one, or the separated one, or the untouched  
one. But the priests of old, by using the oil  
from the vessel called Nazarite by Moses,  
were anointed and were called Nazarites as  
a result.

7.2.49 | ὁ δὲ σωτὴρ καὶ κύριος ἡμῶν κατὰ  
φύσιν ἔχων τὸ ἄγιον καὶ τὸ ἀθικτον καὶ τὸ  
ἀφωρισμένον, οὐ δεόμενός τε χρίσματος  
ἀνθρωπίνου, ὅμως τῆς τοῦ ναζιραίου  
προσηγορίας παρ' ἀνθρώποις ἔτυχεν, οὐκ  
ἀπὸ τοῦ καλουμένου ναζέρ ἔλαιον  
ναζιραῖος γεγονὼς, ὃν μὲν τῇ φύσει  
τοιοῦτος, κληθεὶς δὲ καὶ παρ' ἀνθρώποις  
Ναζιραῖος ἀπὸ τῆς Ναζαρὲθ, ἔνθα παρὰ  
τοῖς κατὰ σάρκα γονεῦσι τὴν ἐν παισὶν  
ἀνατροφὴν ἔσχηκε.

7.2.49 | But our Savior and Lord, having by  
nature the holy, the untouched, and the  
separated, did not need human anointing.  
Nevertheless, he was called a Nazarite by  
people, not because he became a Nazarite  
from the oil called Nazarite, but being such  
by nature, he was called Nazarite by people  
from Nazareth, where he was raised by his  
earthly parents.

7.2.50 | διὸ λέλεκται παρὰ τῷ Ματθαίῳ  
“χρηματισθεὶς δὲ κατ’ ὄναρ δῆλον δὲ ὅτι ὁ  
Ἰωσὴφ) ἀνεχώρησεν εἰς τὰ μέρη τῆς  
Γαλιλαίας, καὶ ἐλθὼν κατώκησεν εἰς πόλιν  
λεγομένην Ναζαρὰ, ὅπως πληρωθῇ τὸ  
ρῆθεν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος  
κληθήσεται.”

7.2.50 | Therefore, it is said by Matthew,  
'And being warned in a dream, Joseph  
clearly went to the regions of Galilee, and  
coming, he settled in a city called Nazareth,  
so that what was spoken by the prophets  
might be fulfilled, that he will be called a  
Nazarene.'

7.2.51 | ἔδει μὲν γὰρ αὐτὸν ἐξ ἀπαντος  
φύσει καὶ ἀληθείᾳ ναζιραῖον ὄντα, τοῦτ'  
ἔστιν ἄγιον καὶ ἀθικτον καὶ ἀφωρισμένον,  
ἐξ ἀνθρώπων κληθῆναι ταύτῃ τῇ  
προσηγορίᾳ· ἀλλ' ἐπεὶ μὴ ἐκ τοῦ ναζέρ  
ἔλαιον ταύτης ἔτυχε τῆς προσηγορίας, μὴ  
δεηθεὶς ἀνθρωπίνου πίνου χρίσματος, ἐκ  
τοῦ τόπου τῆς Ναζαρὲθ τὴν ἐκτήσατο.

7.2.51 | For he had to be, by nature and  
truth, a Nazarite, that is, holy, untouched,  
and separated, and to be called by this  
name by people. But since he did not  
receive this name from the oil of the  
Nazarite, nor did he need human anointing,  
he obtained it from the place of Nazareth.

7.2.52 | Τούτων οὕτως ἀποδεδειγμένων καιρὸς ἐπισκέψασθαι καὶ ἔξ ὅποίου γένους, ἔξ ὅποίας τε Ἐβραίων φυλῆς ὁ σωτὴρ τῶν ψυχῶν ἡμῶν, ὁ Χριστὸς τοῦ θεοῦ, προελεύσεσθαι ἐκηρύττετο. πρώτας δὲ τὰς εὐαγγελικὰς καὶ περὶ τούτου παραθήσομαι λέξεις, εἴθ' ὥσπερ ἀρμονίους σφραγῖδας τὰς προφητικὰς αὐταῖς ἐπιθήσω μαρτυρίας. ὃ μὲν οὖν Ματθαῖος ὥδε τὸν Χριστὸν κατὰ σάρκα γενεαλογεῖ· 'Βίβλος γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαβὶδ, υἱοῦ Ἀβραάμ. Ἀβραὰμ ἐγέννησε τὸν Ἰσαὰκ, Ἰσαὰκ δὲ ἐγέννησε τὸν Ἰακὼβ, Ἰακὼβ δὲ ἐγέννησε τὸν Ἰούδαν' καὶ τὰ ἔξῆς.

7.2.52 | Since these things have been clearly shown, it is time to look into the lineage and from which tribe of the Hebrews our Savior of souls, Christ of God, was to come. First, I will present the Gospel words about this, and then I will add the prophetic testimonies like harmonious seals. Therefore, Matthew begins the genealogy of Christ according to the flesh: 'The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begot Isaac, and Isaac begot Jacob, and Jacob begot Judah,' and so on.

7.2.53 | συνάδει δὲ αὐτῷ καὶ ὁ ἀπόστολος λέγων "ἀφωρίσθαι είς εὐαγγέλοιν θεοῦ ὁ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἀγίαις περὶ τοῦ υἱοῦ αὐτοῦ τοῦ γενομένου ἐκ σπέρματος Δαβὶδ κατὰ σάρκα, γένοιτο δ' ἄν σύμφωνα ταῦτα ταῖς οὕτως ἔχούσαις προρρήσεσιν. Ἀπὸ τῆς δευτέρας τῶν Παραλειπομένων.

7.2.53 | And the apostle agrees with him, saying, 'Set apart for the gospel of God, which he promised beforehand through his prophets in the holy scriptures concerning his Son, who was born of the seed of David according to the flesh.' May these things be in harmony with the prophecies that are thus stated. From the second book of Chronicles.

### Section 3

7.3.1 | Ὁ κύριος διὰ Νάθαν τοῦ προφήτου ταῦτα τῷ Δαβὶδ θεσπίζει ἐν δευτέρᾳ Παραλειπομένων "καὶ ἔσται, ἐὰν πληρωθῶσιν αἱ ἡμέραι σου, καὶ κοιμηθήσῃ μετὰ τῶν πατέρων σου, καὶ ἀναστήσω τὸ σπέρμα σου μετὰ σὲ, ὃς ἔσται ἐκ τῆς κοιλίας σου, καὶ ἐτοιμάσω τὴν βασιλείαν αὐτοῦ. αὐτὸς οἰκοδομήσει μοι οἶκον τῷ ὀνόματί μου, καὶ ἀνορθώσω τὸν θρόνον αὐτοῦ εἰς τὸν αἰῶνα. ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν."

7.3.1 | The Lord establishes these things to David through the prophet Nathan in the second book of Chronicles: 'And it shall be, when your days are fulfilled, and you sleep with your fathers, that I will raise up your offspring after you, who shall be from your own body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son.'

7.3.2 | Καὶ ἐν ὄγδοῳ δὲ καὶ ὄγδοηκοστῷ ψαλμῷ περὶ τοῦ αὐτοῦ, ὡς περὶ Δαβὶδ, τάδε εἴρηται “αύτὸς ἐπικαλέσεται με, πατήρ μου εἶ σὺ, θεός μου, καὶ ἀντιλήπτωρ τῆς σωτηρίας μου, κάγὼ πρωτότοκον θήσομαι αὐτὸν, ὑψηλὸν παρὰ τοῖς βασιλεῦσι τῆς γῆς· εἰς τὸν αἰῶνα φυλάξω αὐτῷ τὸ ἔλεος μου, καὶ ἡ διαθήκη μου πιστὴ αὐτῷ.”

7.3.3 | καὶ αὖθις “ῷμοσα Δαβὶδ τῷ δούλῳ μου, ὃντας αἰῶνος ἐτοιμάσω τὸ σπέρμα σου, καὶ οἰκοδομήσω εἰς γενεὰν καὶ γενεὰν τὸν θρόνον σου.

7.3.4 | καὶ πάλιν “ἄπαξ ὥμοσα ἐν τῷ ἀγίῳ μου, εἰ τῷ Δαβὶδ ψεύσομαι, τὸ σπέρμα αὐτοῦ εἰς τὸν αἰῶνα μενεῖ, καὶ ὁ θρόνος αὐτοῦ ὡς ὁ ἥλιος ἐναντίον μου, καὶ ὡς ἡ σελήνη κατηρτισμένη εἰς τὸν αἰῶνα.”

7.3.5 | καὶ αὖθις “καὶ θήσομαι εἰς τὸν αἰῶνα τοῦ αἰῶνος τὸ σπέρμα αὐτοῦ.” ὅμοια δ' ἀν εἴη τούτοις καὶ τὰ δι' ὃν εἴρηται “ῷμοσε κύριος τῷ Δαβὶδ ἀλήθειαν, καὶ οὐ μὴ ἀθετήσῃ αὐτόν· ἐκ καρποῦ τῆς κοιλίας σου θήσομαι ἐπὶ τὸν θρόνον σου.”

7.3.6 | Σολομῶν παῖς μὲν ὃν τοῦ Δαβὶδ καὶ τῆς βασιλείας διάδοχος πέφηνεν δόμολογουμένως. οὗτος δὲ καὶ τὸν ἐν Ἱεροσολύμοις νεών τῷ θεῷ πρῶτος ἐδείματο, καὶ τοῦτον εἰκὸς ὑπολήψεσθαι τοὺς ἐκ περιτομῆς τὸν προφητευόμενον εἶναι· οὓς ἐπιστῆσαι καλὸν εἰ οὗτοί τε εἶνεν ἐπὶ Σολομῶνα ἀνάγειν τὸν χρησμὸν

7.3.2 | And in the eighth and eighty-second psalm, concerning the same, as about David, it is said: 'He will call me, "You are my father, my God, and the rock of my salvation." And I will make him the firstborn, the highest among the kings of the earth. Forever I will keep my mercy for him, and my covenant will be faithful to him.'

7.3.3 | And again: 'I swore to David my servant, that I will prepare your offspring forever, and I will build your throne for all generations.'

7.3.4 | And again: 'Once I swore by my holiness, if I lie to David, his offspring will last forever, and his throne will be like the sun before me, and like the moon, established forever.'

7.3.5 | And again: 'I will establish his offspring forever.' Similar to these are the things said: 'The Lord swore to David the truth, and he will not change it: from the fruit of your body, I will set him on your throne.'

7.3.6 | Solomon, being the son of David and the heir to the kingdom, is clearly shown. He was the first to build a temple to God in Jerusalem, and it is reasonable to think that those from the circumcision would consider him to be the one prophesied. It would be good for them to bring the prophecy about Solomon, saying 'And I will

φάσκοντα "καὶ ἀνορθώσω τὸν θρόνον αὐτοῦ εἰς τὸν αἰῶνα," καὶ αὐθις μεθ' ὅρκου διατάσσεως ὄμωμοκέναι τὸν θεὸν ἐν τῷ ἀγίῳ αὐτοῦ "ὡς ἄρα ἔσται ὁ θρόνος τοῦ προφητευομένου, ὡς ὁ ἥλιος, καὶ αἱ ἡμέραι τοῦ οὐρανοῦ."

establish his throne forever,' and again, with an oath, God has sworn in his holiness, 'As surely as the throne of the one prophesied will be, like the sun, and the days of heaven.'

7.3.7 | εἴ γὰρ δή τις τοὺς χρόνους ἔξετάσειε τῆς τοῦ Σολομῶνος βασιλείας, τεσσαράκοντα ἔτη, οὐ πλείονα, εὐρήσει· εἴ δὲ καὶ τῶν διαδόχων αὐτοῦ συνάξοι, οὐδὲ ἐφ' ὅλοις πεντακοσίοις ἔτεσιν εῦροι ἀν τοὺς πάντας διαγενομένους.

7.3.7 | For if someone examines the years of Solomon's reign, they will find forty years, not more. And if they also count his successors, they would not find all of them adding up to even five hundred years.

7.3.8 | ἀλλὰ ἔστω τοὺς αὐτοὺς καὶ μέχρι τῆς ὑστάτης ὑπὸ Ρωμαίων πολιορκίας τοῦ Ἰουδαίων ἔθνους διαρκέσαι νομίζεσθαι· τί οὖν τοῦτο πρὸς τὴν προφητείαν 'εἰς τὸν αἰῶνα, καὶ ὡς τὸν ἥλιον, καὶ ὡς τὰς ἡμέρας τοῦ οὐρανοῦ διαμενεῖν τὸν θρόνον αὐτοῦ' θεσπίζουσαν; τὸ δὲ καὶ ἐγώ ἔσομαι αὐτῷ εἰς πατέρα καὶ αὐτὸς ἔσται μοι εἰς υἱόν" πῶς ἀν τῷ Σολομῶνι ἀρμόσειεν, δτε διαρρήδην ἡ κατὰ αὐτὸν ἱστορία ἀλλότρια καὶ ἀπωκισμένα τῆς τοῦ θεοῦ εἰσποιήσεως περὶ αὐτοῦ διδάσκει;

7.3.8 | But let it be thought that the same ones would last until the final siege of the Jewish nation by the Romans. What then does this have to do with the prophecy that 'his throne will endure forever, like the sun, and like the days of heaven'? And how would 'I will be a father to him, and he will be a son to me' fit with Solomon, when the history about him clearly shows something different and teaches about the establishment of God concerning him?

7.3.9 | ἄκουε δ' οὖν οἶαν κατηγορίαν αὐτοῦ καταλέγει· "καὶ Σολομῶν ἦν φιλογύναιος, καὶ ἔλαβε γυναῖκας ἀλλοτρίας πολλὰς, καὶ τὴν θυγατέρα Φαραὼ, Μωαβίτιδας, Ἀμμανίτιδας, καὶ Ἰδουμαίας, Σύρας καὶ Χετταίας, καὶ Ἀμορραίας, ἐκ τῶν ἔθνῶν, ὃν ἀπεῖπε κύριος ὁ θεὸς τοῖς υἱοῖς Ἰσραὴλ, οὐκ εἰσελεύσεσθαι εἰς αὐτάς."

7.3.9 | "Listen then to what accusation is made against him: 'And Solomon was fond of foreign women, and he took many foreign wives, including the daughter of Pharaoh, Moabite women, Ammonite women, Edomite women, Sidonian women, and Hittite women, from the nations that the Lord God had said to the children of Israel, "You shall not enter into them."'"

7.3.10 | καὶ ἐπιφέρει τούτοις "καὶ οὐκ ᾖ ἡ

7.3.10 | And it adds to these, 'And his heart

καρδία αύτοῦ μετὰ κυρίου τοῦ θεοῦ αύτοῦ,  
καθώς ἡ καρδία Δαβὶδ τοῦ πατρὸς αύτοῦ,  
καὶ ἐπορεύθη Σολομῶν ὅπίσω τῆς  
Ἀστάρτης, βδελύγματος Σιδωνίων, καὶ  
ὅπίσω τοῦ βασιλέως αὐτῶν εἰδώλου υἱῶν  
Ἄμμων. καὶ ἐποίησε Σολομῶν τὸ πονηρὸν  
ἐνώπιον κυρίου.”

was not loyal to the Lord his God, as the heart of David his father was. And Solomon went after Ashtoreth, the abomination of the Sidonians, and after Molech, the idol of the children of Ammon. And Solomon did evil in the sight of the Lord.'

7.3.11 | καὶ αὐθις ἐξῆς ἐπάγει “καὶ ἥγειρε κύριος σατὰν τῷ Σολομῶνι, τὸν Ἀδερ τὸν Ἰδουμαῖον.” τὸν δὴ ἐπὶ τοσούτοις καὶ τοιούτοις διαβεβλημένον τίς ἀν αἰρεῖ λόγος πατέρα τὸν θεὸν τολμᾶν ἐπιγράφεσθαι, καὶ τὸν ἐπὶ πάντων θεὸν υἱὸν ἔαυτοῦ πρωτότοκον ἀναγορεύειν αὐτόν; πῶς δὲ ταῦτα τοτὲ μὲν ὡς περὶ αὐτοῦ λέγεται τοῦ Δαβὶδ, τοτὲ δὲ ὡς περὶ σπέρματος αύτοῦ; ἀλλ' οὐδὲ τῷ Δαβὶδ ἐφαρμόζοι ἀν, ὡς ἐπιστήσαντί σοι δῆλον ἔσται·

7.3.11 | And again it goes on, 'And the Lord raised up an adversary against Solomon, Hadad the Edomite.' Now, who would dare to claim that such a person, so accused and of such character, could be called the father of God, and that the God above all would call him his firstborn son? How is it that sometimes it is said about David, and other times about his offspring? But it would not even fit David, as will be made clear to you.

7.3.12 | ούκοῦν τὸν ἐκ σπέρματος Δαβὶδ ἀναστήσεσθαι ἐν τούτοις δηλούμενον ἔτερον ζητητέον. ἀλλ' ούδεὶς ἄλλος τοιοῦτος ἐξ αὐτοῦ γέγονεν, ὡς ἰστορεῖται, ἢ ὅτι γε εἷς ὁ σωτὴρ καὶ κύριος ἡμῶν Ἰησοῦς ὁ Χριστὸς τού θεοῦ, ὃς μόνος τῶν πώποτε ἐκ σπέρματος Δαβὶδ βεβασιλευκότων καθ' ὅλης ἀνηγόρευται τῆς οἰκουμένης υἱὸς Δαβὶδ, κατὰ τὴν ἔνσαρκον αὐτοῦ γένεσιν διμολογούμενος, καὶ τούτου γε μένει καὶ διαμενεῖ βασιλεία εἰς τὸν ἄπειρον αἰώνα παρατείνουσα, καίτοι μυρία μὲν ἐπιβεβουλευμένη, θείᾳ δὲ καὶ ὑπὲρ ἀνθρωπὸν δυνάμει τὸ ἔνθεον καὶ ἀήττητον τῆς περὶ αὐτοῦ προφητείας ἀκολούθως ἐπιδεικνυμένη.

7.3.12 | Therefore, another one must be sought to be raised up from the seed of David. But no one else has come from him, as is recorded, except for our Savior and Lord Jesus Christ, the Son of God, who alone is called the son of David throughout the whole world, according to his human birth. And his kingdom will remain and endure forever, extending into endless ages, even though many have plotted against it. Yet, by divine power and beyond human strength, the prophecy about him is clearly shown to be true.

7.3.13 | εἰ δὲ ὄμνύντα τὸν θεὸν ἀκούεις κατὰ τοῦ ἀγίου αύτοῦ, ὡς πατρὸς ἄκουε

7.3.13 | If you hear God swearing by his holy one, listen as a father swears by the

όμινύντος κατὰ τοῦ θεοῦ λόγου, τοῦ πάντων αἰώνων προυφεστῶτος, ἀγίου καὶ μονογενοῦς αὐτοπι παιδὸς, ὃν ποικίλως ἔθεολόγησαν αἱ πρόσθεν ἡμῖν παρατεθεῖσαι φωναὶ, καθ' οὓς ὅμνυσιν ὁ θεὸς καὶ πατήρ αὐτοῦ, ὡς κατὰ ἡγαπημένου, τὸν ἐκ σπέρματος Δαβὶδ τὸν ἄπειρον αἰώνα δοξάσειν· ὃ καὶ γέγονεν ὅτε ὁ λόγος σὰρξ γενομένος τὸν ἐκ σπέρματος Δοαβὶδ ἀνείληφε τε καὶ ἔθεοποίησε. διὸ καὶ υἱὸν αὐτὸν ἀναγορεύει λέγων, “ἔγώ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν.”

7.3.14 | καὶ πάλιν “κάγὼ πρωτότοκον θήσομαι αὐτόν.” σαφως τοι γαροῦν ἐκ τούτων ὁ υἱὸς τοῦ θεοῦ ὁ πρωτότοκος ἐκ σπέρματος ἔσεσθαι Δαβὶδ ἀνείρηται, ὥστε ἔνα καὶ τὸν αὐτὸν εἶναι τὸν υἱὸν τοῦ Δαβὶδ τῷ θεῷ υἱῷ καὶ τὸν υἱὸν τοῦ θεοῦ τῷ Δαβὶδ. δι' ὧν ἐναργῶς ὁ πρωτόάνθρωπος γενήσεσθαι προεφητεύετο.

7.3.15 | καὶ τοῦτο δὲ τὸ λόγιον ἡ τοῦ εὐαγγελίου γραφὴ ἐπισφραγίζεται, δι' ὧν φησιν ἐπιστάντα τὸν Γαβριὴλ τῇ ἀγίᾳ παρθένῳ φάναι περὶ τοῦ σωτῆρος ἡμῶν “οὗτος ἔσται μέγας, καὶ υὺδὲς ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαβὶδ τοῦ πατρὸς αὐτοῦ, καὶ βασιλεύσει λεύσει ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.”

7.3.16 | καὶ μετὰ βραχέα δὲ ἐν τῷ αὐτῷ εὐαγγελίῳ Ζαχαρίας ὁ τοῦ Ἰωάννου πατήρ τάδε περὶ τοῦ Χριστοῦ θεσπίζει “εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ, καὶ

word of God, who is the first of all ages, holy and only-begotten, his own child. About him, the voices that have been presented before us have spoken in various ways, by whom God and his Father swears, as to the beloved, to glorify the one from the seed of David for endless ages. This happened when the word became flesh and took up the one from the seed of David and made him divine. Therefore, he also calls him his son, saying, 'I will be to him a father, and he will be to me a son.'

7.3.14 | And again, 'And I will make him my firstborn.' Clearly, from these words, the Son of God, the firstborn from the seed of David, is mentioned, so that the son of David and the son of God are one and the same. Because of this, it was clearly prophesied that he would be born as the first man.

7.3.15 | And this saying is confirmed by the writing of the gospel, where it says that the angel Gabriel appeared to the holy virgin about our Savior. 'He will be great, and he will be called the Son of the Most High, and the Lord God will give him the throne of his father David, and he will reign over the house of Jacob forever, and his kingdom will have no end.'

7.3.16 | And shortly after, in the same gospel, Zechariah, the father of John, proclaims these things about Christ: 'Blessed is the Lord God of Israel, for he has visited and made redemption for his

ηγειρε κέρας σωτηρίας ἡμῖν ἐν οἴκῳ Δαβὶδ  
τοῦ παιδὸς αὐτοῦ, καθὼς ἐλάλησε διὰ  
στόματος τῶν ἀγίων ἀπ' αἰῶνος αὐτοῦ  
προφητῶν."

7.3.17 | ἀλλ' ὅτι μὲν τὸν ἐπηγγελμένον τῷ  
Δαβὶδ αἰώνιον θρόνον ὁ σωτὴρ καὶ κύριος  
ἡμῶν Ἰησοῦς ὁ Χριστὸς τοῦ θεοῦ καὶ οὐδὲ  
ἄλλος ἀνθρώπων ἀπείληφεν, ἵκαναὶ<sup>1</sup>  
πιστώσασθαι αἱ προπαρατεθεῖσαι  
μαρτυρίαι, ἡ τε τοῦ Γαβριὴλ καὶ ἡ τοῦ  
Ζαχαρίου, δι' ὣν καὶ συνίσταται ἐκ  
σπέρματος γεγονὼς Δαβὶδ κατὰ σάρκα.

7.3.18 | τίνι δὲ λόγῳ τὸν Ἰωσὴφ  
γενεαλογοῦσιν οἵ ἱεροὶ εὐαγγελισταὶ,  
καίπερ μὴ ὄντος τοῦ σωτῆρος ἡμῶν ἐξ  
αὐτοῦ, ἀλλ' ἐξ ἀγίου πνεύματος καὶ τῆς  
ἀγίας παρθένου, ὅπως τε καὶ αὕτη ἡ τοῦ  
κυρίου μήτηρ ἀπὸ γένους καὶ σπέρματος  
ἀποδείκνυται εἶναι Δαβὶδ, ἐν τῷ πρώτῳ  
τῶν εἰς τὴν γενεαλογίαν τοῦ σωτῆρος  
ἡμῶν ζητημάτων καὶ λύσεων διειληφότος,  
ἐπ' ἔκεινα τοὺς φιλομαθεῖς ἀναπέμπομεν,  
ἔφ' ἐτέραν ἡμᾶς ὑπόθεσιν κατεπείγοντος  
τοῦ παρόντος καιροῦ. Ἀπὸ Ψαλμοῦ οα'. "Ο  
Θεὸς τὸ κρίμα σου τῷ βασιλεῖ δὸς, καὶ τὴν  
δικαιοσύνην σου τῷ υἱῷ τοῦ βασιλέως."

7.3.19 | καὶ ἔξῆς ἐπιλέγει 'καὶ  
συμπαραμενεῖ τῷ ἥλιῳ, καὶ πρὸ τῆς  
σελήνης, γενεάς γενεῶν, καταβήσεται ὡς  
ὑετὸς ἐπὶ πόκον καὶ ὠσεὶ σταγόνες  
στάζουσαι ἐπὶ τὴν γῆν. ἀνατελεῖ ἐν ταῖς  
ἡμέραις αὐτοῦ δικαιοσύνη, καὶ πλῆθος  
εἰρήνης, ἵως οὐ ἀνταναιρεθῇ ἡ σελήνη, καὶ  
κατακυριεύσει ἀπὸ θαλάσσης ἔως  
θαλάσσης, καὶ ἀπὸ ποταμοῦ ἵως περάτων

people, and he has raised up a horn of  
salvation for us in the house of his servant  
David, as he spoke through the mouth of his  
holy prophets from ancient times.'

7.3.17 | But that the Savior and our Lord  
Jesus Christ, the Son of God, has taken the  
eternal throne promised to David, and no  
other man has taken it, is clearly proven by  
the testimonies already presented, both  
that of Gabriel and that of Zechariah,  
through which it is shown that he was born  
from the seed of David according to the  
flesh.

7.3.18 | "But why do the holy evangelists  
trace the genealogy of Joseph, even though  
our Savior is not from him, but from the  
Holy Spirit and the holy virgin? This shows  
that the mother of the Lord is also proven  
to be from the lineage and seed of David. In  
the first of the inquiries and solutions  
about the genealogy of our Savior, we send  
those who love knowledge to those  
matters, while we are pressed for another  
topic in this present time. From Psalm 72:  
'Give your judgment to the king, O God, and  
your righteousness to the son of the king.'"

7.3.19 | And further, it says, 'He will remain  
with the sun, and before the moon, from  
generation to generation. He will come  
down like rain upon the grass, and like  
drops that fall upon the earth.  
Righteousness will rise in his days, and  
there will be a multitude of peace, until the  
moon is taken away, and he will rule from  
sea to sea, and from the river to the ends of

τῆς οίκου μένης."

7.3.20 | καὶ μετὰ βραχέα φησὸν  
“ὑπεραρθήσεται ὑπὲρ τὸν Λίβανον ὁ  
καρπὸς αὐτοῦ. ἔσται τὸ ὄνομα αὐτοῦ  
εὐλογημένον εἰς τοὺς αἰώνας, πρὸ τοῦ  
ἡλίου διαμενεῖ τὸ ὄνομα αὐτοῦ, καὶ  
ἐνευλογηθήσονται ἐν αὐτῷ πᾶσαι αἱ φυλαὶ  
τῆς γῆς, πάντα τὰ ἔθνη μακαριοῦσιν  
αὐτόν.”

7.3.21 | Ἐπειδὴ γέγραπται εἰς Σολομῶνα ὁ  
Ψαλμὸς, ὃ πρῶτος τοῦ Ψαλμοῦ στύχος εἰς  
αὐτὸν ἀναφέρειτο, τὰ δὲ ἐπόμενα πάντα  
εἰς τὸν υἱὸν Σολομῶνος, οὐ τὸν ᾿Ροβοάμ, ὃς  
μετ' αὐτὸν ἐβασίλευσε τοῦ Ἰσραὴλ, ἀλλὰ  
τὸν ἐκ σπέρματος αὐτοῦ κατὰ σάρκα  
γενόμενον τὸν Χριστὸν τοῦ θεοῦ.

7.3.22 | ὅτι γάρ οὐκ ἐπὶ τὸν Σολομῶνα,  
οὐδὲ ἐπὶ τὸν τούτου διάδοχον ἀναφέρειν  
δυνατὸν τὰ ἐν τῷ Ψαλμῷ διὰ τὰ περὶ  
αὐτοῦ δεδηλωμένα πᾶς ὃ μὴ ἀνεπιστήμων  
τῶν θείων ὄμοιογήσει γραφῶν. ἀλλὰ καὶ  
πῶς οἶόν τε ἐπὶ Σολομῶνα ἡ ἐπὶ τὸν τούτου  
υἱὸν ᾿Ροβοάμ ἐκλαμβάνειν τὰ ἐμφερόμενα  
δι' ὅλου τού Ψαλμοῦ; οἶον τὸ  
κατακυριεύσει ἀπὸ θαλάσσης ἵως  
θαλάσσης, καὶ ἀπὸ ποταμοῦ ἵως περάτων  
τῆς οίκου μένης.” καὶ τὸ “συμπαραμενεῖ τῷ  
καὶ πρὸ τῆς σελήνης γενεὰς γενεῶν,” καὶ  
ὅσα ἄλλα τούτοις ὅμοια ἐπιλέγεται.

7.3.23 | διόπερ ἀβασανίστως ἀποδοθείη ἀν  
ὅ μὲν φάσκων ἐν ἀρχῇ τοῦ λόγος “ὁ θεὸς τὸ  
κρίμα σου τῷ βασιλεῖ δός,” ἐπ' αὐτὸν  
ἐκεῖνον Σολομῶνα· ὃ ἐπιλέγων δὲ “καὶ τὴν  
δικαιοσύνην σου τῷ υἱῷ τοῦ βασιλέως,”

the earth.'

7.3.20 | And after a little while, it says, 'His fruit will be greater than the Lebanon. His name will be blessed forever; before the sun, his name will endure, and all the families of the earth will be blessed in him; all nations will call him blessed.'

7.3.21 | Since the Psalm is written to Solomon, the first line of the Psalm refers to him, but all the following lines refer to the son of Solomon, not to Rehoboam, who ruled Israel after him, but to the one born from his seed according to the flesh, the Christ of God.

7.3.22 | For it is not possible to refer the things in the Psalm to Solomon or to his successor, as anyone who is not ignorant of the divine writings will agree. But how can one take the things mentioned throughout the whole Psalm as applying to Solomon or to his son Rehoboam? For example, the statement about ruling from sea to sea, and from the river to the ends of the earth, and the part that says 'he will remain with the generations, before the moon, from generation to generation,' and all other similar things mentioned.

7.3.23 | Therefore, it would be unreasonable to say that the beginning of the statement 'O God, give your judgment to the king' refers to Solomon; but the part that says 'and your righteousness to the

έπὶ τὸν Σολομῶνος υἱὸν, οὐ τὸν πρωτότοκον ἐκεῖνον τὸν διάδοχον αὐτοῦ τῆς βασιλείας γενόμενον (οὐδὲ ὅλοις γὰρ ἐκεῖνος ἐπτακαίδεκα ἔτεσι μόνου τοῦ Ἰουδαίων ἔθνους προστὰς κάκιστα κέχρητο τῇ ἀρχῇ) ἀλλ’ οὐδὲ ἐφ’ ἔτερον τῶν Ροβοὰμ τὸν θρόνον τῆς τοῦ Σολομῶνος βασιλείας διαδεξαμένων, ἐπὶ μόνον δὲ τὸν ἐκ σπέρματος Δαβὶδ, οὗτῳ καὶ τοῦ Σολομῶνος υἱὸν ὡς καὶ τοῦ Δαβὶδ χρηματίσαντα.

7.3.24 | οὗτος δ' ἦν ὁ σωτὴρ καὶ κύριος ἡμῶν Ἰησοῦς ὁ Χριστός. τούτου γὰρ μόνου καὶ οὐδὲ ἐτέρου τῶν πώποτε ὁ τῆς ἐνθέου βασιλείας θρόνος συμπαραμενεῖ τῷ ἡλίῳ. καὶ οὗτός γε, ἀλλ’ οὐδεὶς ἐτερος ἀνθρώπων, πρὸ τῆς σελήνης καὶ πρὸ τῆς τοῦ κόσμου συστάσεως, ἄτε λόγος ὁν θεοῦ, προϋπῆρχεν, ἔσταζέ τε μόνος οὗτος οὐρανόθεν δρόσου δίκην ἐπὶ πᾶσαν τὴν γῆν· εἴρηται τε αὐτὸν καὶ εἰς πάντας ἀνθρώπους ἀνατεταλκέναι κατὰ τὰ μικρῷ πρόσθεν ἡμῖν ἀποδεδομένα, καὶ δικαιοσύνη παραμένουσα μέχρι τῆς τοῦ βίου συντελείας, ἥτις ἀνταναίρεσις ὠνόμασται τῆς σελήνης.

7.3.25 | ἐναργῶς τε ἡ τοῦ σωτῆρος ἡμῶν δύναμις κρατεῖ καὶ κυριεύει τῶν ἔξ ἔώας θαλάσσης καὶ ἐπὶ δύοντα ἥλιον, ἐνεργεῖν μὲν ἀρξαμένη ἀπὸ ποταμοῦ, ἥτοι τοῦ κατὰ λουτρὸν μυστηρίου, ἥ καὶ ἀφ’ οὗπερ κατὰ τὸν Ἰορδάνην πρῶτον φανεῖς ἤρξατο τῆς εἰς ἀνθρώπους εὐεργεσίας.

7.3.26 | παρεκταθεῖσα γοῦν ἔξ ἐκείνου ἡ ἐν ἀνθρώποις βασιλεία αὐτοῦ διῆλθε καθ’ ὅλης τῆς οἰκουμένης. Λιβάνου δὲ

son of the king' refers to the son of Solomon, not to that firstborn who became his successor to the kingdom (for he ruled poorly for only seventeen years over the nation of Judah). Nor does it refer to any other of those who took the throne after Rehoboam, but only to the one from the seed of David, thus also to the son of Solomon as well as to David.

7.3.24 | This one was our Savior and Lord Jesus Christ. For only he, and no other, will have the throne of the divine kingdom endure with the sun. And this one, and no other man, existed before the moon and before the creation of the world, being the Word of God. He alone has poured down like dew from heaven upon all the earth; he is said to have been sent to all people according to what has been given to us earlier, and his righteousness will remain until the end of life, which is called the passing away of the moon.

7.3.25 | Clearly, the power of our Savior rules and reigns from the rising of the sea to the setting sun, beginning to act from the river, that is, from the bath of the mystery, or from when he first appeared at the Jordan to start his good works among people.

7.3.26 | Indeed, from that time, his kingdom among people has spread throughout the whole world. As for Lebanon, which is

έπινοουμένης τῆς Ἱερουσαλήμ, ὡς ἀπὸ πλείστων ὅσων προφητειῶν ἀποδείκνυται, διὰ τὸ πάλαι ἐν αὐτῇ ἀγίασμα καὶ τὸ θυσιαστήριον, τά τε ἐπὶ τούτῳ εἰς τιμὴν ἀναφερόμενα λιβάνου δίκην τῷ θεῷ, ὁ τοῦ Χριστοῦ καρπὸς ἡ ἔξ οὖτος ἐκκλησίᾳ ὑπὲρ τὸν Λίβανον ἀρθήσεσθαι θεσπίζεται.

associated with Jerusalem, this is shown by many prophecies, because in it there has long been a holy place and an altar. The offerings made there, like incense to God, are said to be the fruit of Christ, the church from the nations, which is to rise above Lebanon.

7.3.27 | ἐπὶ σχολῆς δ' ἀν ὁ φιλομαθῆς ἐαυτῷ τὸν Ψαλμὸν πρὸς λέξιν βασανίσας, μόνῳ τῷ ἡμετέρῳ κυρίῳ τὰ ἐν αὐτῷ προσήκειν διολογήσειεν ἄν, ἀλλὰ οὕτε τῷ παλαιῷ Σολομῶνι οὕτε ἐτέρῳ τῶν μετ' αὐτὸν βασιλέων ἐνδὸς ἔθνους τῶν Ἰουδαίων ἀρξάντων, καὶ οὐ πλέον ὀλιγοστῶν ἔτῶν, καὶ οὐδὲ ἐφ' ἐτέρας ἡ μόνης τῆς Ἰουδαίας γῆς. Ἀπὸ τοῦ Ἡσαίου.

7.3.27 | If a lover of learning were to study the Psalm carefully, he would surely confess that only our Lord deserves what is in it, and not the old Solomon or any other of the kings who came after him from the one nation of the Jews, and not for many years, nor for any land other than just Judah.

7.3.28 | “Καὶ ἔξελεύσεται ράβδος ἐκ τῆς βίζης Ἰεσσαὶ, καὶ ἄνθος ἐκ τῆς βίζης, ἀναβήσεται, καὶ ἐπαναπάύσεται ἐπὶ αὐτὸν πνεῦμα θεοῦ, πνεῦμα σοφίας καὶ συνέσεως, πνεῦμα βουλῆς καὶ ἰσχύος, πνεῦμα γνώσεως καὶ εύσεβείας, ἐμπλήσει αὐτὸν πνεῦμα φόβου θεοῦ. οὐ κατὰ τὴν δόξαν κρινεῖ, οὐδὲ κατὰ τὴν λαλιὰν ἐλέγχει, ἀλλὰ κρινεῖ ταπεινῷ κρίσιν, καὶ ἐλέγχει τοὺς ταπεινοὺς τῆς γῆς.

7.3.28 | And a rod will come out from the root of Jesse, and a flower will rise from its root, and the Spirit of God will rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and godliness. He will fill him with the Spirit of the fear of God. He will not judge by appearances, nor will he decide by what he hears, but he will judge with righteousness for the humble, and he will reprove the meek of the earth.

7.3.29 | καὶ ἔσται δικαιοσύνη ἔζωσμένος τὴν ὄσφυν αὐτοῦ, καὶ ἀληθείᾳ εἰλημένος τὰς πλευρὰς αὐτοῦ, καὶ συμβοσκηθήσεται λύκος μετὰ ἀρνὸς, καὶ πάρδαλίς συναναπάύσεται ἐρίφω, καὶ μοσχάριον καὶ λέων ἄμα βοσκηθήσονται, καὶ ἔσται ἡ βίζα τοῦ Ἰεσσαὶ, καὶ ὁ ἀνιστάμενος ἄρχειν ἔθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιοῦσι, καὶ ἔσται ἡ

7.3.29 | And he will be dressed in righteousness around his waist, and he will wear truth as a belt. The wolf will graze with the lamb, and the leopard will lie down with the goat, and the calf and the lion will feed together, and a little child will lead them. The root of Jesse will stand to rule the nations; the nations will hope in

άνάπαυσις αύτοῦ τιμή·”

him, and his resting place will be glorious.

7.3.30 | Ό δηλούμενος ἐνταῦθα Ἰεσσαὶ πατὴρ ἦν τοῦ Δαβίδ. ὡσπερ οὖν ἐν ταῖς πρὸ ταύτης προφητείαις ἐκ καρποῦ καὶ σπέρματος Δαβὶδ προελεύσεσθαι ἐλέγετο, καὶ πάλιν ἐκ σπέρματος Σολομῶνος, τὸν αὐτὸν τρόπον κάνταῦθα, πλείστοις ἔτεσιν ὑστερον τῆς τοῦ Δαβὶδ οὐ μόνον, ἀλλὰ καὶ τῆς τοῦ Σολομῶνος τελευτῆς, ἐκ βίζης Ἰεσσαὶ, δῆλον δ' ὅτι καὶ ἐκ τῆς τοῦ Δαβὶδ, προελεύσεσθαι τις θεσπίζεται.

7.3.30 | The one mentioned here, Jesse, was the father of David. Just as it was said in the prophecies before this, that a shoot would come from the fruit and seed of David, and again from the seed of Solomon, in the same way here, many years later, not only from the line of David but also from the end of Solomon, it is clear that someone will arise from the root of Jesse.

7.3.31 | λύσει δὲ ὁ παρὼν λόγος τὴν ἐν τοῖς πρόσθεν νομιζομένην παρὰ Ιουδαίοις περὶ τοῦ Σολομῶνος ἀμφιβολίαν. μετὰ πλεῖστον γοῦν τῆς τοῦ Σολομῶνας τελευτῆς χρόνον ταῦτα Ἡσαΐας περὶ τινος ἐτέρου προφητεύει, μέλλονος ἐκ βίζης Ἰεσσαὶ καὶ ἐκ σπέρματος Δαβὶδ ἀναφανήσεσθαι.

7.3.31 | But the present word will resolve the doubt that the Jews have about Solomon. After a long time since the end of Solomon, Isaiah prophesies about someone else, who will come from the root of Jesse and from the seed of David.

7.3.32 | ὅτι δὲ οὐδ' ἐφ' ἔτερον ἡ ἐπὶ τὸν ἡμέτερον σωτῆρα τὸν Χριστὸν τοῦ Θεοῦ ἀνάγεται τὰ δηλούμενα, ἐκ βίζης γενόμενον Δαβὶδ τε καὶ Ἰεσσαὶ, οὐκ οἷμαί τινα ἀμφιβάλλειν, ἐπιστήσαντα τῇ τε ἐπαγγελίᾳ τῆς προρρήσεως φασκούσῃ "καὶ ἔσται ἡ βίζα τοῦ Ἰεσσαὶ, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιοῦσι," καὶ τοῖς ἐπὶ τοῦ σωτῆρος ἡμῶν δεικνυμένοις ἀποτελέσμασι.

7.3.32 | That the things mentioned do not refer to anyone else but to our Savior, Christ of God, who comes from the root of David and Jesse, I do not think anyone doubts, since it is clear from the promise of the prophecy that says, 'And the root of Jesse will stand to rule the nations; the nations will hope in him,' and from the results shown in our Savior.

7.3.33 | μόνος γοῦν οὗτος μετὰ τὴν ἐκ νεκρῶν ἀνάστασιν, δι' ἦν καὶ οἷμαι αὐτὸν ἀνιστάμενον ἐπικεκλήσθαι, οὐ τοῦ Ιουδαίων λαοῦ, ἀλλὰ τῶν ἐθνῶν ἀπάντων ἥρξεν, ὡς μὴ δεδεῆσθαι τὸ λόγιον ἐρμηνείας, σαφῶς προδήλου καθεστῶτος,

7.3.33 | This one, after the resurrection from the dead, for which I think he is called to rise, did not begin to rule only over the people of the Jews, but over all the nations. This is clearly shown by the established meaning, so that it includes with the others

ὅπως είς αύτὸν τέλος εῖληφε μετὰ τῶν ἄλλων καὶ τὸ “ἐπ’ αὐτῷ ἔθνη ἐλπιοῦσιν.”

7.3.34 | τὰ δ' ὡς περὶ ζώων καὶ θηρίων ἡμερουμένων καὶ τὸ ἄγριον ἥθος καὶ ἀτίθασον ἀποθησομένων ἐπὶ τῇ τοῦ προφητευομένου ἐπιδημίᾳ λεγόμενα ἀλληγοροῦ ἀν ἐπὶ τρόπους ἀπηνεῖς καὶ ἀγρίους καὶ ἥθη ἀνδρῶν θηριώδη διὰ τῆς τοῦ Χριστοῦ διδασκαλίας τῆς ἀλογίας καὶ θηριωδίας μεταθησόμενα.

7.3.35 | ἀλληγοροῦτο δ' ἀν ταῦτα σαφῶς οὕτως, ἀν καὶ τὴν δηλουμένην διὰ τῆς προφητείας ρίζαν Ἰεσσαὶ, καὶ τὴν ῥάβδον, καὶ τὸ ἄνθος τροπολογῶν τις ἔτι ἐρμηνεύσει, καὶ ὡς ἀν ἐπινοηθείη δικαιοσύνη μὲν τὰς πλευρὰς ζωννύμενος, ἀληθείᾳ δὲ τὴν ὄσφυν εἰλημένος.

7.3.36 | ὡς γάρ οὐ δυνατὸν ἐτέρως ταῦτα ἢ διὰ μόνης ἀλληγορικῆς ἀποδόσεως ἐρμηνεύειν, τὸν αύτὸν τρόπον ἔπειται καὶ τὰ περὶ τῶν κατὰ τοὺς τόπους ὄνομαζομένων ζώων χρῆναι δεῖν ἐκλαμβάνειν. Ἀπὸ τοῦ Ἱερεμίου.

7.3.37 | “Ιδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ ἀναστήσω τῷ Δαβὶδ ἀνατολὴν δικαίαν, καὶ βασιλεύσει βασιλεὺς, καὶ συνήσει, καὶ ποιήσει κρίμα καὶ δικαιοσύνην ἐπὶ τῆς γῆς. ἐν ταῖς ἡμέραις αὐτοῦ σωθήσεται Ἰούδας, καὶ Ἰσραὴλ κατασκηνώσει πεποιθώς, καὶ τοῦτο τὸ ὄνομα ὃ καλέσει αὐτὸν κύριος, Ἰωσεδεκεὶμ ἐν τοῖς προφήταις. ἐν τῇ ἡμέρᾳ ἑκείνῃ, εἰπε κύριος, συντρίψω τὸν ζυγὸν ἀπὸ τραχήλου αὐτῶν, καὶ τοὺς δεσμοὺς αὐτῶν διαρρήξω,

the part that says, 'the nations will hope in him.'

7.3.34 | The things said about tame animals and wild beasts, and the wild nature that is untamed, could be interpreted as symbols during the coming of the one prophesied. They suggest that the harsh and wild ways of men will be changed through the teachings of Christ, moving away from their irrational and beastly behavior.

7.3.35 | These things could be clearly interpreted in this way, if someone also explains the root of Jesse mentioned in the prophecy, and the rod, and the flower. They might think of how, in righteousness, the sides are girded, while in truth, the waist is taken.

7.3.36 | For it is not possible to interpret these things in any other way than through a purely allegorical explanation. In the same way, it is necessary to understand the things said about the animals named in the places. This is from Jeremiah.

7.3.37 | Behold, days are coming, says the lord, and I will raise up for David a righteous branch, and a king will reign, and he will understand, and he will do justice and righteousness on the earth. In his days, Judah will be saved, and Israel will dwell securely, and this is the name by which the lord will call him: The Lord is our righteousness. In those days, says the lord, I will break the yoke from their neck, and I will tear off their bonds, and they will no

καὶ οὐκ ἔργῶνται ἔτι θεοῖς ἐτέροις, ἀλλὰ ἔργῶνται κυρίῳ τῷ θεῷ αὐτῶν, καὶ τὸν Δαβὶδ βασιλέα αὐτῶν ἀναστήσω αὐτοῖς.”

7.3.38 | Μετὰ πλεῖστον τῆς τελευτῆς τοῦ Δαβὶδ, ἀλλὰ καὶ τοὺς Σολομῶνος χρόνους ταῦτα καὶ Ιερεμίας περὶ τοῦ μέλλοντος ἐκ σπέρματος ἀναστήσεσθαι Δαβὶδ βασιλέως θεσπίζει, ὃν πρῶτον μὲν ἀνατολὴν καλεῖ, καὶ οὐχ ἀπλῶς, ἀλλὰ δικαίαν, ὡς ἂν ἔξ ήλιου δικαιοσύνης συστησόμενον, περὶ οὓς διειλήφαμεν ἐν ταῖς περὶ τοῦ δευτέρου αἵτίου ἀποδείξεσιν, ἐν αἷς τὸν προόντα τοῦ θεοῦ λόγον μυρίαις κεχρημένον ἐπωνυμίαις καὶ ἥλιον δικαιοσύνης ὄνομάζεσθαι ἀπεδείκνυμεν, τὴν φάσκουσαν προφητείαν “τοῖς δὲ φοβουμένοις με ἀνατελεῖ ἥλιος δικαιοσύνης” παραθέμενοι.

7.3.39 | ὡσπερ οὖν ἥλιον δικαιοσύνης, οὕτω καὶ ἀνατολὴν δικαίαν ὁ λόγος ἐπὶ τοῦ παρόντος ἀναστήσειν τῷ Δαβὶδ προφητεύει. τὸν αὐτὸν δὲ τοῦτον βασιλέα συνιέντα, καὶ ποιοῦντα κρίμα καὶ δικαιοσύνην ἐπὶ τῆς γῆς προαγορεύει. εἴτα καὶ ὅμωνύμως τὸν αὐτὸν καλεῖ τῷ πάλαι πρότερον τετελευτηκότι Δαβὶδ.

7.3.40 | πρόσσχες γάρ ἐπιμελῶς τῷ ἀνωτέρῳ μὲν καὶ ἀναστήσω τῷ Δαβὶδ ἀνατολὴν δικαίαν, ἐπὶ τέλει δὲ ἐπιφερομένῳ τῷ ‘καὶ τὸν Δαβὶδ βασιλέα αὐτοῦ ἀναστήσω αὐτῷ.’ τίνι δὲ αὐτῷ ἡ τῷ Δαβὶδ; τούτῳ γάρ ἔφησεν ἀναστήσειν τὴν ἀνατολὴν τὴν δικαίαν.

7.3.41 | καὶ ὁ Ζαχαρίας δὲ περὶ τούς αὐτοὺς προφητεύων ὅμοίως ἀνατολὴν αὐτὸν καλεῖ

longer serve other gods, but they will serve the lord their God, and I will raise up David their king for them.

7.3.38 | After a long time from the death of David, and also from the time of Solomon, Jeremiah proclaims that a king will arise from the seed of David in the future. He first calls him a branch, and not just any branch, but a righteous one, as if he will be established from the sun of righteousness. We have discussed this in the proofs about the second cause, in which we showed that the Word of God has been called by many names, and that he is called the sun of righteousness. We also refer to the prophecy that says, 'For those who fear me, the sun of righteousness will rise.'

7.3.39 | Just as the sun of righteousness, so also the Word prophesies that a righteous branch will be raised up for David in the present. It also foretells the same king who will understand and do justice and righteousness on the earth. Then, it calls him by the same name as the long-dead David.

7.3.40 | For he carefully adds that he will raise up a righteous branch for David, and at the end he says, 'And I will raise up David their king for them.' To whom does he refer, to him or to David? For he said that he will raise up the righteous branch for this one.

7.3.41 | And Zechariah, prophesying about him, also calls him a branch, saying,

λέγων "ίδοὺ ἀνὴρ, ἀνατολὴ ὄνομα αὐτῷ,  
καὶ ὑποκάτωθεν αὐτοῦ ἀνατελεῖ  
δικαιοσύνη." καὶ πάλιν "καλέσω τὸν  
δοῦλόν μου ἀνατολήν." ἀλλ' οὐδεὶς γε μετὰ  
τοὺς Ἱερεμίου χρόνους, ἀλλ' οὐδὲ μετὰ τοὺς  
τοῦ Ζαχαρίου, τοιοῦτος ἀνέστη τοῖς ἐκ  
περιτομῆς, ὡς ἀνατολὴ δικαία κληθῆναι,  
καὶ συνιεὶς βασιλεὺς καὶ ποιῶν κρίμα καὶ  
δικαιοσύνην ἐπὶ τῆς γῆς.

'Behold, a man, his name is the branch, and  
under him righteousness will rise.' And  
again, 'I will call my servant the branch.'  
But no one arose after the times of  
Jeremiah, nor after those of Zechariah, such  
as to be called a righteous branch, who  
would be an understanding king and do  
justice and righteousness on the earth.

7.3.42 | εἰ δὲ λέγοι τις διὰ τούτων Ἰησοῦν  
τὸν τοῦ Ἰωσεδὲκ δηλοῦσθαι, λεκτέον ὅτι οὐ  
συνέστηκεν ὁ λόγος αὐτῷ. οὕτε γάρ ἀπὸ  
γένους Δαβὶδ οὗτος ἦν οὕτε ὡς βασιλεὺς  
έβασίλευσεν.

7.3.42 | But if someone says that this refers  
to Jesus, the son of Jehoiada, it must be said  
that the statement does not apply to him.  
For he was neither from the lineage of  
David nor did he reign as a king.

7.3.43 | πῶς δὲ ἐπ' ἔκεινον δύναται  
ἀρμόττειν τὸ "λσὶ τὸν Δαβὶδ βασιλέα  
ἀναστήσω αὐτῷ," ὅπότε φυλῆς μὲν ἦν  
Λευὶ, τάξεως δ' ἀρχιερατικῆς, καὶ γένους  
ἐτέρου παρὰ τὸν Δαβὶδ, βασιλεὺς δ'  
οὐδαμῶς γεγονὼς ἴστορεῖται; ὥστε εἰ  
μηδεὶς ἔτερος εὐρίσκοιτο τοιοῦτος, ὥρα  
τὸν προφητευόμενον καὶ διὰ τούτων  
ὅμοιογενῶν μόνον εἶναι τὸν σωτῆρα καὶ  
κύριον ἡμῶν, τὸν καὶ ἐν ἔτεροις φῶς τοῦ  
κόσμου καὶ φῶς τῶν ἔθνῶν  
ἀνηγορευμένον.

7.3.43 | But how can the phrase 'I will raise  
up David their king for them' apply to him,  
since he was from the tribe of Levi, of the  
priestly order, and from a different lineage  
than David, and there is no record of him  
being a king? Therefore, if no one else is  
found to be such, it is time to acknowledge  
that the one being prophesied is only our  
savior and lord, who is also called the light  
of the world and the light of the nations in  
other texts.

7.3.44 | αὐτὸς τοιγαροῦν εἴη ἀν κάνταῦθα ὁ  
προφητευόμενος, καὶ συνέστηκεν ἀψευδῆς  
ἡ πρόρρησις. μόνος γάρ ἐκ σπέρματος  
Δαβὶδ ὄμωνύμως τῷ προπάτορι κατὰ  
διάνοιαν, ἐπεὶ ἐρμηνεύεται δυνατὸς χειρὶ,  
χρηματίσας κρίμα καὶ δικαιοσύνην διὰ τῆς  
αὐτοῦ διδασκαλίας τοῖς ἐπὶ γῆς ἀπασιν  
ἐκήρυξε, καὶ μόνος τῶν πώποτε οὐκ ἐπὶ<sup>1</sup>  
μέρους ἔβασίλευσε τῆς οἰκουμένης, ἀλλὰ  
ἐπὶ πᾶσαν τὴν γῆς καὶ μόνος ἀνέτειλε

7.3.44 | Therefore, he would indeed be the  
one being prophesied here, and the  
prophecy has been confirmed as true. For  
he alone, from the lineage of David, is called  
by name, since he is interpreted as a  
powerful hand. He proclaimed justice and  
righteousness to all on earth through his  
teaching, and he alone has ruled not just  
over a part of the world, but over all the  
earth. He alone has brought forth

δικαιοσύνην, ἀκολούθως καὶ τῷ ἐν Ψαλμῷ περὶ αὐτοῦ λεγομένῳ “ἀνατελεῖ ἐν ταῖς ἡμέραις αὐτοῦ δικαιοσύνη καὶ πλῆθος εἰρήνης.”

righteousness, as also mentioned in the Psalm about him: 'In his days righteousness will rise and there will be an abundance of peace.'

7.3.45 | Ἰούδας δὲ σωθησόμενος καὶ Ἰσραὴλ ἐν ταῖς ἡμέραις αὐτοῦ, πάντες εἰσὶν οἱ τῇ δι' αὐτοῦ θεοσεβείᾳ προσεληλυθότες τοῦ ἐκ περιτομῆς λαοῦ, ἀπόστολοί τε αὐτοῦ καὶ μαθηταὶ καὶ εὐαγγελισταὶ, ἢ καὶ πάντες οἱ τὸν ἐν κρυπτῷ Ἰουδαῖον καὶ τὸν ἀληθινὸν Ἰσραὴλ τὸν κατὰ διάνοιαν ὅρῶντα θεὸν ἀποσώζοντες.

7.3.45 | But Judah will be saved, and Israel in his days. All those who have come to worship God through him are from the people of the circumcision, including his apostles, disciples, and evangelists. They are all those who see the hidden Jew and the true Israel, who understand God and are being saved.

7.3.46 | οὐ γάρ ὁ ἐν τῷ φανερῷ Ἰουδαῖος ἔστι (φησὶν ὁ ἀπόστολος) οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή, ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας ἐν πνεύματι, οὐ γράμματι, οὗ ὁ ἔπαινος οὐκέτι ἀνθρώπων, ἀλλὰ ἐκ τοῦ Θεοῦ. τούτους οὖν διὰ τῆς τοῦ Χριστοῦ κλήσεως τὸν ἐν κρυπτῷ Ἰουδαῖον καὶ τὸν ἀληθῶς Ἰσραὴλ φέροντας ἐτέρῳ φησὶ κληθήσεσθαι ὄνόματι, οὐχὶ δὲ τῷ τοῦ Ἰουδαίου, οὐδὲ τῷ τοῦ Ἰσραὴλ, ἀλλὰ ξένῳ τινὶ παρὰ ταῦτα.

7.3.46 | For the one who is a Jew is not the one who is outwardly (says the apostle), nor is the circumcision that is outward in the flesh, but the one who is a Jew inwardly, and the circumcision of the heart in the spirit, not in the letter. His praise is not from men, but from God. Therefore, through the calling of Christ, those who carry the hidden Jew and the true Israel will be called by another name, not by the name of Jew or Israel, but by some other name.

7.3.47 | τοῦτο γάρ φησι τὸ ὄνομα, ὃ καλέσει αὐτοὺς κύριος Ἰωσεδεκὲιμ, ὅπερ ἐρμηνεύεται οἱ τοῦ Θεοῦ δίκαιοι.” ἐφίστημι δὲ μήποτε πεποιημένον ἔστι τοῦνομα ἀπὸ τοῦ Ἰοσουὲ Ἰωσεδεκὲιμ, ὃ παρὰ τῷ θεῷ οἱ τοῦ Ἰησοῦ μαθηταὶ κέκληνται, παρ' ἀνθρώποις μὲν Ἑλληνικώτερον προσαγορευόμενοι ἀπὸ τῆς τοῦ Χριστοῦ παρωνυμίας, κατὰ δὲ τὴν Ἐβραίων φωνὴν καὶ παρὰ αὐτοῖς τοῖς προφήταις, ἀπὸ τοῦ Ἰησοῦ, ὡς ἀν δι' αὐτοῦ σεσωσμένοι,

7.3.47 | For this is the name that the Lord will call them: Josedech, which is interpreted as 'the righteous of God.' But I suggest that this name is not made from Joshua Josedech, which is what the disciples of Jesus are called by God. Among men, they are called more Greek-like from the name of Christ, but according to the Hebrew language and among the prophets, they are called from Jesus, as those who are saved through him, Josedech.

Ίωσεδεκείμ.

7.3.48 | διὸ λέλεκται “καὶ τοῦτο τὸ ὄνομα ὃ καλέσει αὐτοὺς κύριος, Ἰωσεδεκεὶμ ἐν τοῖς προφήταις.” ὁ δὴ οὖν μέλλων, φησὶ, διὰ τοῦ προφητευομένου λαὸς κατὰ διάνοιαν Ἰούδας ὅντες καὶ Ἰσραὴλ ὄνομασθήσονται ἀπὸ τοῦ Ἰοσουὲ Ἰωσεδεκεὶμ, καὶ τούτῳ γε, φησὶ, κληθήσονται τῷ προσρήματι οὐ παρ' ἀνθρώποις, ἀλλὰ παρ' αὐτῷ τῷ θεῷ, καὶ παρὰ τοῖς προφήταις αὐτοῦ.

7.3.49 | ἔπιμελῶς γὰρ πρόσσχες τῷ λόγῳ φήσαντι ‘καὶ τοῦτο τὸ ὄνομα, ὃ καλέσει αὐτοὺς κύριος, Ἰωσεδεκεὶμ ἐν τοῖς προφήταις.’ μεταλαμβάνεται δὲ, ὡς ἔφην, τοῦνομα εἰς τὴν Ἑλλήνων φωνὴν οὗ τοῦ Θεοῦ δίκαιοι.

7.3.50 | τούτων δὲ οὕτως σωθησομένων, τὸν παλαιὸν καὶ βαρὺν τῶν πικρόν ταιμόνων ζυγὸν συντρίψειν καὶ τοὺς οὓς τὸ πρὶν συνείχοντο δεσμοὺς τῶν ἀσεβημάτων διαρρήξειν ὁ θεὸς ἐπαγγέλλεται, ὡς μηκέτι θεοῖς ἀλλοτρίοις δουλεύειν αὐτοὺς, μόνω δὲ αὐτῷ καρποφορεῖν ἀρεσκόντως.

7.3.51 | παράθεις δὲ τούτοις τὸ ἐν δευτέρῳ ψαλμῷ ἐπὶ τῇ τοῦ Χριστοῦ παρουσίᾳ καὶ τῇ τῶν ἔθνῶν κλήσει φάσκον λόγιον “διαρρήξωμεν τοὺς δεσμοὺς αὐτῶν, καὶ ἀπορρίψωμεν ἀφ' ἡμῶν τὸν ζυγὸν αὐτῶν. ὃ συγγενὲς ἡγοῦμαι τυγχάνειν τὸ μετὰ χεῖρας λέγον ἐν τῇ ἡμέρᾳ ἑκείνῃ εἴπε κύριος “συντρίψω ζυγὸν ἀπὸ τραχήλου αὐτῶν, καὶ τοὺς δεσμοὺς αὐτῶν διαρρήξω, καὶ οὐκ ἐργῶνται ἔτι θεοῖς ἀλλοτρίοις, ἀλλ'

7.3.48 | Therefore, it is said, 'And this is the name that the Lord will call them: Josedech in the prophets.' So, he says, the people who are prophesied, being called Judah and Israel in thought, will be named from Joshua Josedech. And indeed, he says, they will be called by this name not by men, but by God himself, and by his prophets.

7.3.49 | Pay careful attention to the word that says, 'And this is the name that the Lord will call them: Josedech in the prophets.' And as I said, the name is translated into the Greek language as 'the righteous of God.'

7.3.50 | Of those who will be saved in this way, God promises to break the old and heavy yoke of bitter demons and to shatter the chains of ungodliness that held them before, so that they will no longer serve foreign gods, but will bear fruit only for him, pleasingly.

7.3.51 | Also, add to these the saying in the second psalm about the coming of Christ and the calling of the nations: 'Let us break their chains, and let us throw off their yoke from us.' I think this is related to what the Lord said on that day: 'I will break the yoke from their neck, and I will shatter their chains, and they will no longer work for foreign gods, but they will work for the Lord their God.'

έργωνται κυρίῳ τῷ θεῷ αὐτῶν.”

7.3.52 | ἀλλ' ὅτι μὲν ἐκ καρποῦ τῆς κοιλίας Δαβὶδ καὶ ἐκ σπέρματος Σολομῶνος καὶ ἐκ ρίζης Ἱεσσαὶ ὁ Χριστὸς τοῦ θεοῦ γεννηθήσεσθαι προείρηται, ὥπερ καὶ γέγονεν, ὅτι μετὰ μυρίων ἄλλων προσηγοριῶν καὶ Δαβὶδ αὐτὸν ὄνομάζουσιν οἱ θεῖοι λόγοι, αύτάρκη πιστώσασθαι τὰ είρημένα: ὅτι δὲ καὶ ἐκ φυλῆς Ἰούδα λέγεται προελεύσεσθαι οὐδ' ἀν ζητηθείη, τῷ μηδ' ἐτέρας ἢ τῆς δηλωθείση φυλῆς καὶ αὐτὸν εἶναι τὸν Δαβὶδ. γένοιτο δ' ἀν ἐκ περιουσίας καὶ τούτου παραστατικὸν τὸ παρὰ Μωσεῖ λόγιον, τοῦτον ἔχον τὸν τρόπον· Ἀπὸ τῆς Γενέσεως.

7.3.53 | “Ιούδα, σὲ αἰνέσαισαν οἱ ἀδελφοί σου, αἱ χεῖρές σου ἐπὶ νώτου τῶν ἔχθρῶν σου, προσκυνήσουσί σοι οἱ υἱοὶ τοῦ πατρός σου. σκύμνος λέοντος Ἰούδα, ἐκ βλαστοῦ μου υἱὲ ἀνέβης, ἀνέβης, ἀναπεσὼν ἔκοιμηθης β ὡς λέων, καὶ ὡς σκύμνος. τίς ἔγερεῖ αὐτόν; οὐκ ἐκλείψει ἄρχων ἐξ Ἰούδα, οὐδὲ ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ, ἔως ἀν ἔλθῃ ὡς ἀπόκειται· καὶ αὐτὸς ἔσται προσδοκία ἑθνῶν.”

7.3.54 | Δώδεκα φυλῶν παρ' Ἐβραίοις ούσῶν, δι' ᾧν τὸ πᾶν ἔθνος συνεστήκει, μιᾶς τούτων προπάτωρ γέγονε καὶ ἀρχíφυλος ὁ Ἰούδας, πρὸς ὃν τεθέσπισται τὰ προκείμενα, ἐξ αὐτοῦ τὸν Χριστὸν προελεύσεσθαι σημαίνοντα. εἰ γοῦν συναγάγοις ἐπὶ ταυτὸ τκὶ παραθείης τῇ μετὰ χεῖρας τὰς ἐν τοῖς πρόσθεν τεθείσας προφητείας, εὑροις ἀν ὄμοιώς κατά. τι

7.3.52 | But it is said that Christ will be born from the fruit of David's womb, from the seed of Solomon, and from the root of Jesse, which has indeed happened. The divine words call him by many other names, and they should be believed as true. And since it is also said that he will come from the tribe of Judah, it should not be questioned that he is from the same tribe as David. If it were to be shown from the abundance of this, the saying from Moses would support this, having this meaning: 'From the beginning.'

7.3.53 | Judah, your brothers will praise you; your hands will be on the necks of your enemies; the sons of your father will bow down to you. Judah is a young lion; you have risen up, my son, from the prey. You lie down and sleep like a lion, and like a young lion. Who will wake him? The ruler will not depart from Judah, nor the leader from his descendants, until he comes to whom it belongs; and he will be the hope of the nations.

7.3.54 | There are twelve tribes among the Hebrews, through which the whole nation is established. Judah became one of their ancestors and chief of the tribe, to whom the previous things are related, indicating that Christ will come from him. If you gather these together and compare them with the prophecies that have been set before, you would find a common sign

κοινὸν σημεῖον τὸν αὐτὸν κηρυττόμενον.

7.3.55 | ή μὲν γὰρ ἔλεγε περὶ τοῦ ἐκ ρίζης Ἰεσσαὶ ἀναστησομένου τὸ "καὶ ἔσται ὁ ἀνιστάμενος ἄρχειν ἑθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν" ἡ δὲ περὶ τοῦ υἱοῦ Σολομῶνος τὸ "κατακυριεύσει ἀπὸ θαλάσσης ἕως θαλάσσης, καὶ ἀπὸ οταμοῦ ἕως περάτων τῆς οἰκουμένης, καὶ ἐνευλογηθήσονται ἐν αὐτῷ πάντα τὰ ἔθνη·" ἡ δὲ μετὰ χειρας παραπλησίως "ἕως ἂν ἔλθῃ, φησὶν, ὃ ἀπόκειται καὶ αὐτὸς ἔσται προσδοκία ἑθνῶν.

7.3.56 | εἰ δὴ οὖν συνάδουσιν αἱ περὶ τῶν ἑθνῶν προρρήσεις, ἀπεδείχθησαν δὲ αἱ πρὸ τούτων ὄρῶσαι τὸν ἡμέτερον σωτῆρα, ούδεν ἀν εἴη ἐμποδὼν μὴ οὐχὶ τὸν αὐτὸν βλέπειν καὶ τὴν παροῦσαν, εἴπερ σύμφωνα ἀλλήλαις ὅμολογοῦνται θεσπίζειν, μάλιστα ὅτε μέχρι μὲν τῶν χρόνων τῆς τοῦ σωτῆρος ἡμῶν ἐπιφανείας οἱ τοῦ Ἰουδαίων ἔθνους ἀρχοντες καὶ ἡγούμενοι αὐτῶν ἐκ προγόνων διαδοχῆς συνεστήκεσαν, ἅμα δὲ τῇ αὐτοῦ παρουσίᾳ διαλελοίπεσαν, ὅμοι τε ἡ τῶν ἑθνῶν προσδοκία τέλος ἐπῆγε τῇ τοῦ Ἰακώβ προρρήσει.

7.3.57 | ούκον κάνταῦθα ὁ Χριστὸς δηλούμενος, καὶ ούδε ἄλλος, ἐκ φυλῆς Ἰούδα προελεύσεσθαι, καὶ ὅτε δὲ ἐκ Δαβὶδ καὶ Σολομῶνος ἐκ τῆς ρίζης Ἰεσσαὶ γεγονὼς ἐδηλοῦτο, ἐκ τῆς αὐτῆς φυλῆς ὥν ἐδείκνυτο.

7.3.58 | παῖς μὲν γὰρ ἦν τοῦ Ἰεσσαὶ Δαβὶδ, τοῦ δὲ Δαβὶδ Σολομῶν, συστάντες ἐκ

being proclaimed.

7.3.55 | One says about the one who will rise from the root of Jesse, 'And he will be the one to rule over the nations; in him the nations will hope.' The other speaks about the son of Solomon, 'He will rule from sea to sea, and from the river to the ends of the earth, and all the nations will be blessed in him.' The one after this similarly says, 'Until he comes to whom it belongs, and he will be the hope of the nations.'

7.3.56 | If the prophecies about the nations agree, and they show the glory of our Savior before these things, there would be no obstacle to seeing the same thing in the present, especially if they are confirmed by each other. This is most true when, up to the time of our Savior's appearance, the leaders and guides of the Jewish nation have been established by a line of ancestors, and at the same time, with his presence, they have been left behind. Together, the hope of the nations brought about the fulfillment of the prophecy of Jacob.

7.3.57 | Therefore, here Christ is being shown, and no one else, to come from the tribe of Judah. And when it was made clear that he would come from David and Solomon, and from the root of Jesse, it was shown that he was from the same tribe.

7.3.58 | For David was the son of Jesse, and Solomon was the son of David, both coming

φυλῆς Ἰούδα. εἴη ἀν τοιγαροῦν ἐξ αὐτῆς ὁ σωτὴρ καὶ κύριος ἡμῶν, ὡσπερ οὖν ὁ Θαυμάσιος εὐαγγελιστής γενεαλογεῖ Ματθαῖος λέγων "Βίβλος γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαβὶδ, υἱοῦ Ἀβραάμ. Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ, Ἰσαὰκ δὲ ἐγέννησε τὸν Ἰακὼβ, Ἰακὼβ δὲ ἐγέννησε τὸν Ἰούδαν" καὶ τὰ ἔχῆς. Ἀλλὰ γὰρ καὶ τούτων τὴν οἰκείαν ἀπόδειξιν ἀπειληφότων καιρὸς καὶ τοὺς χρόνους συνιδεῖν τῆς τῶν προηγορευμένων ἀποπληρώσεως.

from the tribe of Judah. Therefore, our Savior and Lord would also be from this tribe, just as the wonderful evangelist Matthew shows in his genealogy, saying, 'The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. Abraham fathered Isaac, and Isaac fathered Jacob, and Jacob fathered Judah,' and so on. But indeed, the proof of these things has been made clear in the right time, and we can see the fulfillment of what was foretold.

## Book Eight. (ΒΙΒΛΙΟΝ ΟΓΔΟΟΝ.)

### Introduction

8.praef.1 | Ἀποδείξαντες δι' ὅσων ὁ τοῦ θεοῦ λόγος εἰς ἄνθρώπους ἤξειν ἔθεσπίζετο, ὅθεν τε καὶ ὅπῃ καὶ ὅπως ὁφθήσεσθαι τοῖς ἐπὶ γῆς ἐν ταῖς παρ' Ἑβραίοις προφητικαῖς φωναῖς ἐκηρύττετο, ὅτι τε αὐτὸς ἔκενος ἦν, καὶ οὐδ' ἄλλος, ὁ τῶν αἰώνων προυφεστώς υἱὸς τοῦ θεοῦ, ὃν διὰ τῶν ἐτέρων θεόν τε καὶ κύριον καὶ ἀρχιστράτηγον καὶ μεγάλης βουλῆς ἄγγελον θεοῦ τε ἀρχιερέα τυγχάνειν προμεμαθήκαμεν, ἀκολούθως μετὰ τὰ προδιεξωδευμένα τοὺς χρόνους τῆς ἐπιφανείας αὐτοῦ πάλιν ἐξ αὐτῶν τῶν προφητικῶν προρρήσεων ἐπιμαρτυρώμεθα, ἐνθένδε ἀρξάμενοι.

8.praef.1 | Having shown through what the word of God was to come to people, from where and how it would be seen by those on earth in the prophetic voices among the Hebrews, it was proclaimed that he was the one, and no one else, the preordained son of God of the ages. We have learned that he is both God and Lord, and the chief captain, and the angel of God, and the high priest of the great council. Following this, we will again confirm the times of his appearance from those prophetic sayings, starting from here.

8.praef.2 | Τῶν χρόνων τῆς τοῦ Χριστοῦ παρουσίας ἐκφανῆ σημεῖα τάδε ἔσεσθαι προκηρύττουσιν αἱ Ἱεραὶ γραφαὶ. τριῶν τὸ πρὸν ἐπιφανῶν ἀξιωμάτων παρὰ Ἑβραίοις διαπρεπόντων δι' ὧν τὸ ἔθνος συνεκροτεῖτο, ἐνὸς μὲν τοῦ βασιλικοῦ, ἐτέρου δὲ τοῦ προφητικοῦ, καὶ ἐπὶ τούτοις τοῦ ἀρχιερατικοῦ, τούτων ὁμοῦ τὴν

8.praef.2 | The sacred scriptures proclaim that there will be signs of the times of Christ's presence. Three important offices among the Hebrews, by which the nation was united, will be revealed: one of the royal, another of the prophetic, and in addition to these, the high priestly. The end and complete removal of these will be signs

κατάλυσιν καὶ τὴν παντελῆ καθαίρεσιν  
σημεῖα τῆς τοῦ Χριστοῦ παρουσίας ἔσεσθαι  
θεσπίζουσι.

8.praef.3 | δείγματα δὲ τῶν αύτῶν εἶναι  
χρόνων καὶ τῆς κατὰ Μωσέα θρησκείας  
τὴν περιγραφὴν, τῆς τε Ἱερουσαλὴμ καὶ  
τοῦ πρὸς αὐτῇ ἱεροῦ τὴν ἐρήμωσιν, οὐ μὴν  
ἄλλα καὶ τοῦ παντὸς Ἰουδαίων ἔθνους τὴν  
ὑπὸ τοῖς ἔχθροῖς καὶ πολεμίοις δουλείαν,  
καὶ ἄλλα δὲ τῶν αύτῶν ὑποβάλλουσι  
σημεῖα χρόνων, πλῆθος εἰρήνης, ἔθνῶν τῆς  
ἔξ αἰῶνος κατ' ἔθνος καὶ κατὰ πόλιν  
τοπαρχίας καὶ πολυναρχίας ἀναίρεσιν, τῆς  
πολυθέου καὶ δαιμονικῆς εἰδωλολατρίας  
ἀποστροφὴν, ἐπίγνωσιν εὐσεβείας ἐνὸς  
τοῦ ἐπὶ πάντων δημιουργοῦ θεοῦ.

8.praef.4 | ταῦτα οὖν ἄπαντα, μὴ ὄντα  
πάλαι κατὰ τοὺς τῶν προφητῶν χρόνους 5  
ἐπὶ τῆς Χριστοῦ παρουσίας γενήσεσθαι οἱ  
θεῖοι χρησμοὶ προηγόρευον, ἀ καὶ ταῖς  
προρρήσεσιν ἀκολούθως εἰς πέρας  
έλθοντα ὅσον οὕπω παραστήσεται.

8.praef.5 | τά γε μὴν αἴτια τοῦ μὴ πρότερον,  
ἄλλα νῦν ἐπ' ἐσχάτων καιρῶν μετὰ τὸν  
μακρὸν καὶ πολὺν αἰῶνα τὸν Χριστὸν  
έμφανη γενέσθαι τῷ βίῳ λέλεκται μὲν ἥδη  
καὶ πρόσθεν, οὐ μὴν ἄλλα καὶ νῦν ἐν  
βραχέσιν είρήσεται.

8.praef.6 | πολὺς ἦν πάλαι πρότερον τὰς  
τῶν ἀνθρώπων ψυχὰς ἐπισκοτῶν  
ἀφροσύνης καὶ ἀσεβείας αύχμὸς, δεινή τε  
ἀθεότης κατακρατοῦσα τού παντὸς  
ἀνθρώπων βίου, ὡς μηδὲν τῶν ἀγρίων καὶ

of the presence of Christ.

8.praef.3 | Signs of the same times will also include a description of the religion according to Moses, the desolation of Jerusalem and its temple, and the slavery of all the Jewish nation under enemies and foes. Other signs of the same times will be a great peace, the removal of nations from ancient times by tribe and city, and the end of many rulers. There will be a turning away from polytheistic and demonic idolatry, and a knowledge of piety toward the one creator God above all.

8.praef.4 | Therefore, all these things, which did not exist in the times of the prophets, will come to be at the presence of Christ, as the divine oracles foretold. These will follow the prophecies and will come to completion when the time has not yet arrived.

8.praef.5 | The reason for this is not earlier, but now in the last times, after the long and great age, that Christ has appeared in life. It has already been said before, but now it will be stated briefly.

8.praef.6 | Long ago, there was a darkness over the souls of people because of their foolishness and impiety. A terrible atheism held power over all human life, as if there were no difference between wild and

άτιθάσων θηρίων διαφέρειν δοκεῖν· μήτε γοῦν πόλεις, μήτε πολιτείας, μήτε νόμους, μήτε τι σεμνὸν καὶ βιωφελὲς εἰδότες, μηδὲ μὴν ἐπιστήμας καὶ τέχνας ἐν νῷ τιθέμενοι ἀρετῆς τε καὶ φιλοσοφίας ούδ' εἰς ἔννοιαν ιόντες, μόναις ἐπ' ἐρημίαις ἐν τε ὅρεσι καὶ σπηλαίοις καὶ κώμαις τὰς διατριβὰς ἐποιοῦντο, ληστρικῶτερον ἐπιτιθέμενοι τοῖς πλησιάζουσι, πορίζοντες τὰ πρὸς τὸ ζῆν οὐκ ἄλλοθεν ἀλλ' ἡ ἐκ τῆς τῶν καταδεεστέρων καταδυναστείας.

untamed beasts. Neither cities, nor governments, nor laws, nor anything honorable and useful were known. They did not even consider knowledge and skills related to virtue and philosophy. Instead, they lived only in deserted places, in mountains, caves, and villages, acting more like robbers toward those nearby, getting what they needed to live not from anywhere else but from the oppression of those weaker than themselves.

8.praef.7 | ἀλλὰ μὴν ούδὲ θεὸν τὸν ἐπὶ πάντων ἥδεσαν, ούδέ γε εὐσεβείας ἀληθοῦς τρόπον, φυσικαῖς δὲ ἔννοιαῖς ἀνακινούμενοι τὸ μὲν ὑπάρχειν ἐν τοῖς οὖσι θείαν τινὰ δύναμιν καὶ θεὸν εἶναι καὶ ὄνομάζεσθαι σωτήριόν τε καὶ εὔεργετικὴν τυγχάνειν τὴν προσηγορίαν αὐτοφυεῖ διδασκαλίᾳ συνωμολόγουν, τὸ δὲ μὴ ἄλλο τι νομίζειν ἡ τὸν ἐπέκεινα ἀπάσης τῆς δρωμένης οὐσίας ούκέθ' οἷοί τε ἥσαν ἀποδέχεσθαι.

8.praef.7 | But they did not even know the god who is over all, nor did they have a true way of piety. They were stirred by natural ideas, believing that there was some divine power and that god could be named as a savior and benefactor. They agreed with teachings that seemed to come from themselves, but they were not able to think of anything other than what is beyond all visible existence.

8.praef.8 | διόπερ οἱ μὲν αὐτῶν "έσεβάσθησαν καὶ λάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, οἱ δὲ ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία, ὡς ἐναλλάξαι τὴν δόξαν ἀφθάρτου θεοῦ ἐν δόμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου καὶ πετηνῶν καὶ τετραπόδων καὶ ἐρπετῶν. νεκρῶν δὴ οὖν οἵδε ἀνδρῶν δυναστῶν τινων ἡ καὶ τυράννων πάλαι γενομένων εἰκόνας ἀνειδωλοποιήσαντες, καὶ ταύταις τὸ θεῖον περιάψαντες σέβας, τάς τε ἐκτόπους καὶ ἀκολάστους τῶν αὐτῶν πράξεις ὡς θεῶν κατορθώματα σεμνύνειν ἔθεολόγησαν.

8.praef.8 | Therefore, some of them worshiped and served the creation instead of the creator, while others became foolish in their own thoughts, and their foolish hearts were darkened. They exchanged the glory of the incorruptible god for an image resembling corruptible man, birds, four-footed animals, and reptiles. These men, who were powerful or tyrants in the past, made images of themselves and gave them divine honor, claiming that their actions, which were immoral and reckless, were the achievements of gods.

8.praef.9 | πῶς οὖν τοῖς τυγχάνουσιν ἐν τοιαύτῃ βίῳ καταστάσει τὸν πάνσοφον καὶ πανάρετον τοὺς Χριστοῦ λόγον τὴν εἰς ἄκρον καταγγέλλοντα φιλοσοφίαν τοῖς τε ἐν τοσούτῳ βάθει κακίας καλινδουμένοις δύνασθαι ἀρμόττειν; διὸ δὴ ἐκείνους ἡ θεία καὶ πάντων ἔφορος δίκη ὡς ἀγρίανκαὶ βλαβερωτάτην ὅλην περικόπτουσα τοτὲ μὲν κατακλυσμοῖς, τοτὲ δὲ πυρπολήσεις μετήιει, τοτὲ δὲ αὐτοὺς τοῖς κατ' ἄλλήλων πολέμοις ἀνδροκτασίαις τε τε καὶ πολιορκίαις ἐπαλλήλοις παρεδίδου, πρὸς αὐτῶν τῶν δαιμόνων, τῶν δὴ θεῶν αὐτοῖς νενομισμένων, ἐπὶ τὸν κατ' ἄλλήλων πόλεμον ἔξοιστρουμένους, ὥστε ἀβατον εἶναι τοῖς πλησιοχώροις ἀνεπίμικτόν τε καὶ ἀκοινώνητον τὸν τότε τῶν ἀνθρώπων βίον· βραχεῖς δέ τινας, ὡς ἐν τοιαύτῃ καταστάσει, καὶ ἀριθμῷ ληπτοὺς,

8.praef.9 | How then can those who find themselves in such a state of life fit the wise and virtuous teachings of Christ, which proclaim philosophy to the highest degree, to those who are so deep in wickedness? Therefore, divine justice, which oversees all, cuts them off like the most savage and harmful material, sometimes with floods, sometimes with fires, and at other times, she delivered them to mutual wars, murders, and sieges. They were driven against each other by the very demons they called gods, leading to a life among humans that was unapproachable, pure, and untouched by others. And indeed, their lives were short and limited in number.

8.praef.10 | ὃν τὰ παρ' Ἐβραίοις μνημονεύει λόγια, θεοφιλεῖς εὐροῦσα, τούτοις διὰ χρησμῶν καὶ θειοτέρας ἐπιφανείας ὡμίλει, δεξιούμενη τοὺς ἄνδρας καὶ θεραπεύουσα νόμοις τοῖς παρὰ Μώσεως εἰσαγωγικοῖς καὶ βιωφελέσιν.

8.praef.10 | Of these, the words found among the Hebrews, which are beloved by god, spoke of them, and through oracles and divine appearances, she spoke to them, receiving the men and healing them with the laws introduced by Moses, which are useful for life.

8.praef.11 | ἀλλ' ὅτε δὴ ἐκ τῆς τούτοις διαταγείσης νομοθεσίας ἔκ τε τῶν μετὰ ταῦτα προφητικῶν μαθημάτων εἰς πάντας ἀνθρώπους εύωδίας δίκην προχεομένων ἥδη λοιπὸν ἡμέρωτο τῶν πολλῶν τὰ φρονήματα, τοῖς τε πολλοῖς ἔθνεσι πολιτεῖαι καὶ νομοθεσίαι συνίσταντο, ἀρετῆς τε καὶ φιλοσοφίας ὄνομα παρὰ πολλοῖς ἐβοᾶτο, ὡς ἀν πεπαυμένης τῆς παλαιᾶς θηριωδίας, μετατιθεμένης δὲ τῆς ἀγρίας καὶ ἀπηνοῦς διαιτῆς ἐπὶ τὸ πραότερον, αὐτὸς ἥδη λοιπὸν κατὰ καιρὸν

8.praef.11 | But when, from this established law and from the prophetic teachings that followed, the thoughts of many were already softened like sweet fragrances poured out upon all people, various nations established governments and laws, and the name of virtue and philosophy was proclaimed by many. As the old savagery ceased and the wild and harsh way of life changed back to a gentler one, at the right time, the perfect and heavenly teacher of the complete and divine doctrines and

τὸν προσήκοντα ὁ τῶν τελείων τε καὶ οὐρανίων δογμάτων τε καὶ μαθημάτων τέλειος καὶ οὐράνιος διδάσκαλος, ὁ τῆς ἀληθοῦς θεογνωσίας εἰσαγωγεὺς, ὁ θεὸς λόγος ἐπέφανεν ἐαυτὸν κατὰ τὸν ὑπογραφέντα τῆς ἐνανθρωπήσεως αὐτοῦ χρόνον, μίαν τοῖς πᾶσιν ἔθνεσιν, Ἐλλησί τε καὶ βαρβάροις, τῷ τε παντὶ ἔθνει τῶν ἀνθρώπων τὴν τοῦ πατρὸς φιλανθρωπίαν εὐαγγελιζόμενος, ἐπὶ μίαν τε τοὺς πάντας παρορμῶν ἐν θεῷ σωτηρίαν, ἀλήθειάν τε αὐτὴν καὶ φῶς ἀληθοῦς εύσεβείας, βασιλείαν τε οὐρανῶν, καὶ αἰώνιου ζωῆς ἐπαγγελίαν τοῖς πᾶσι προμνώμενος.

8.praef.12 | Ταῦτα μὲν οὖν περὶ τῶν χρόνων είρησθω, δι' ἣν αἴτιαν νῦν, ἀλλ' οὐ πάλαι πρότερον ὁ Χριστὸς τοῦ θεοῦ εἰς πάντας ἔξελαμψεν ἀνθρώπους. φέρε δὲ ἐπανελθόντες τῶν χρόνων τῆς ἀφίξεως αὐτοῦ τὰ σημεῖα κατὰ μέρος ἐπισκεψώμεθα, τὰς εὐαγγελικὰς περὶ τῆς γενέσεως αὐτοῦ φωνὰς ἐν πρώτοις ἐπισημειωσάμενοι.

8.praef.13 | ὁ μὲν οὗν Ματθαῖος τὸν χρόνον τῆς ἐνσάρκου αὐτοῦ ἐπιφανείας ὥδε πως ἴστορεῖ, λέγων τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως." καὶ μετ' ὅλιγα φησὶν "ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας, ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ."

8.praef.14 | ὁ δὲ Λουκᾶς τὸν τῆς διδασκαλίας αὐτοῦ καὶ ἀναδείξεως χρόνον παρέστησε λέγων "ἐν ἔτει πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἐπιτροπεύοντος Ποντίου Πιλάτου τῆς

teachings, the godly word, revealed himself during the time of his incarnation. He announced the love of the Father to all nations, both Greeks and non-Greeks, urging all people toward salvation in God, and proclaiming the truth and light of true piety, the kingdom of heaven, and the promise of eternal life to everyone.

8.praef.12 | Let these things be said about the times, for which reason now, but not long ago, Christ of God shone forth to all people. Now, let us return to the time of his arrival and examine the signs in part, first noting the gospel accounts about his birth.

8.praef.13 | Now, Matthew tells the time of his incarnation like this, saying that Jesus was born in Bethlehem of Judea, in the days of King Herod. And after a little, he says, 'But when he heard that Archelaus was ruling over Judea, instead of his father Herod.'

8.praef.14 | Luke presents the time of his teaching and revelation, saying, 'In the fifteenth year of the reign of Tiberius Caesar, while Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee,

Ίουδαίας, τετραρχοῦντος δὲ τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχοῦντος, ἐπὶ ἀρχιερέως Ἀννα καὶ Καιάφα. τούτοις δὴ οὖν καλῶς ἔχει παραθέσθαι τὴν παρὰ Μωσεῖ τοῦ Ἰακὼβ προφητείαν τοῦτον ἔχουσαν τὸν τρόπον· Περὶ τῶν χρόνων τῆς εἰς ἀνθρώπους ἐπιφανείας αὐτοῦ.

## Section 1

8.1.1 | Ἀπὸ τῆς Γενέσεως. "Ἐκάλεσε δὲ Ἰακὼβ τοὺς υἱοὺς αὐτοῦ καὶ εἶπε, συνάχθητε ἔνα ἐπαγγείλω ὑμῖν τί ἀπαντήσεται ὑμῖν ἐπ' ἐσχάτου τῶν ἡμερῶν. ἀθροίσθητε καὶ ἀκούσατε, υἱοὶ Ἰακὼβ, ἀκούσατε, Ἰσραὴλ, τοῦ πατρὸς ὑμῶν."

8.1.2 | εἴτα τούτοις ἐξῆς ἐπιμεμψάμενός τινά τισι τοῖς προτέροις υἱοῖς, ὡς διά τινα αὐτῶν πλημμελήματα γενομένοις ἀναξίοις τῆς μελλούσης ἐπιλέγεσθαι προρρήσεως, τῷ τετάρτῳ ὡς τὸν βίον κρείττονα τῶν λοιπῶν ἀδελφῶν ἐπιδεδειγμένῳ τάδε θεσπίζει "Ιούδα, σὲ αἰνέσαισαν οἱ ἀδελφοί σου, αἱ χεῖρές σου ἐπὶ νώτου τῶν ἔχθρῶν σου, προσκυνήσουσί σε οἵ υἱοὶ τοῦ πατρός σου· σκύμνος λέοντος Ἱούδα, ἐκ βλαστοῦ υἱέ μου ἀνέβης, ἀναπεσὼν ἐκοιμήθης ὡς λέων καὶ σκύμνος. τίς ἔγερεῖ αὐτόν; οὐκ ἐκλείψει ἄρχων ἐξ Ἱούδα, οὐδὲ ἥγούμενος ἐκ τῶν μηρῶν αὐτοῦ, ἔως ἂν ἔλθῃ τὰ ἀποκείμενα αὐτῷ, καὶ αὐτὸς προσδοκίᾳ ἐθνῶν."

and his brother Philip was tetrarch of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, during the high priesthood of Annas and Caiaphas.' Therefore, it is good to set forth the prophecy of Moses concerning Jacob, which has this meaning: About the times of his appearance to people.

8.1.1 | "From Genesis. 'And Jacob called his sons and said, "Gather together, and I will tell you what will happen to you in the last days. Assemble and listen, sons of Jacob; listen, Israel, your father."'"

8.1.2 | Then, after this, he reproached some of the earlier sons for their faults, saying that because of their misdeeds they were unworthy to be chosen for the future prophecy. To the fourth son, as his life was shown to be better than the other brothers, he declared these things: 'Judah, your brothers will praise you; your hand will be on the neck of your enemies; the sons of your father will bow down to you. Judah is a lion's cub; you have risen up, my son, from the prey. He crouches and lies down like a lion, and like a lioness—who dares to rouse him? The scepter will not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs, and the nations will obey him.'

8.1.3 | Σκόπει δὴ πρῶτον τίνα ἄρα φησὶν εἶναι τὰ ἀποκείμενα αὐτῷ, καὶ ὅρα εἰ μὴ αὐτὰ ἦν, ἀ τοῖς ἀμφὶ τὸν Ἀβραὰμ προπάτοροι περὶ τῆς τῶν ἔθνῶν κλήσεως ὁ θεὸς ἀνείρηκε θεσπίσας. γέγραπται γοῦν ὡς ἄρα εἶπεν ὁ θεὸς τῷ Ἀβραὰμ "καὶ ἐσῇ εὐλογητὸς, καὶ εὐλογήσω τοὺς εὐλογοῦντάς σε, καὶ τοὺς καταρωμένους σε καταράσσομαι· καὶ ἐνευλογηθήσονται ἐν σοι πᾶσαι αἱ φυλαὶ τῆς γῆς."

8.1.4 | καὶ αὖθις "Ἀβραὰμ δὲ φησὶ" γινόμενος ἔσται εἰς ἔθνος μέγα καὶ πολὺ, καὶ ἐνευλογηθήσονται ἐν αὐτῷ πάντα τὰ ἔθνη τῆς γῆς." τὰ ὅμοια δὲ καὶ τῷ Ἰσαὰκ ὁ χρησμὸς τοῦτον ἐκφωνεῖ τὸν τρόπον "καὶ πληθυνὼ τὸ σπέρμα σου ὡς τοὺς ἀστέρας τοῦ οὐρανοῦ, καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς." ἔτι δὲ τῷ Ἰακώβ τοιαῦτα δὴ εἴρηται "ἔγώ κύριος ὁ θεὸς Ἀβραὰμ τοῦ πατρός σου καὶ ὁ θεὸς Ἰσαὰκ, μὴ φοβοῦ." καὶ ἐξῆς καὶ ἐνευλογηθήσονται ἐν σοι πᾶσαι αἱ φυλαὶ τῆς γῆς."

8.1.5 | καὶ ἄλλοτε εἶπεν αὐτῷ ὁ θεὸς "ἔγώ ὁ θεὸς σου, αὐξάνου καὶ πληθύνου· ἔθνη καὶ συναγωγαὶ ἔθνῶν ἔξελεύσονται ἐκ σοῦ, καὶ βασιλεῖς ἐκ τῆς ὁσφύος σου ἔξελεύσονται.

8.1.6 | τοσαύτας περὶ τῆς τῶν ἔθνῶν κλήσεως προρρήσεις τοῦ θεοῦ προμεμαθηκώς ὁ Ἰακώβ, παίδων αὐτῷ τὸν ἀριθμὸν προμεμαθηκώς δεκαδύο, πρὸς τῇ τελευτῇ συγκαλέσας τοὺς πάντας περιεσκόπει ἐξ ὅποιου ἄρα αὐτῶν τῆς διαδοχῆς τὰ τῶν τοῦ θεοῦ προρρήσεων ἐπὶ τέλος ἤξει· εἴτ' ἐπιθεὶς τρισὶ μὲν τοῖς

8.1.3 | Look first at what he says will belong to him, and see if these were not the things that God declared concerning the calling of the nations to the ancestors around Abraham. It is written that God said to Abraham, 'And you will be blessed, and I will bless those who bless you, and I will curse those who curse you; and all the families of the earth will be blessed in you.'

8.1.4 | And again, 'Abraham will become a great and numerous nation, and all the nations of the earth will be blessed in him.' The same kind of prophecy is spoken to Isaac: 'And I will multiply your descendants like the stars of heaven, and all the nations of the earth will be blessed in your offspring.' Furthermore, to Jacob, it is said: 'I am the Lord, the God of Abraham your father and the God of Isaac; do not be afraid.' And it continues, 'And all the families of the earth will be blessed in you.'

8.1.5 | And at another time, God said to him, 'I am your God; be fruitful and multiply. Nations and groups of nations will come from you, and kings will come from your descendants.'

8.1.6 | Jacob, having learned so many prophecies from God about the calling of the nations, gathered all his twelve sons at the end of his life. He looked to see from which of them the fulfillment of God's prophecies would come. Then, he rebuked the first three of his sons for their wrongdoings, teaching that the results of

πρώτοις αύτῷ γενομένοις παισὶν ἐλέγχοῦς  
ῶν ἐπλημμέλησαν, ἐπιφέρει διδάσκων ὅτι  
τῶν τετολμημένων αὐτοῖς ἔνεκα οὐ δι'  
αὐτῶν ἐκπληρωθήσεται τὰ τῶν  
προρρήσεων ἀποτελέσματα.

the prophecies would not be fulfilled  
because of their actions.

8.1.7 | ἐπὶ δὲ τὸν τέταρτον ἐλθὼν τὸν  
Ἰούδαν, ὅμοῦ τὸν φήσαντα αὐτῷ χρησμὸν  
“βασιλεῖς ἐκ ὄσφύος αὐτοῦ ἔξελεύσονται  
διὰ τῆς τούτου διαδοχῆς τέλος λήψεσθαι  
θεσπίζει. πρόδηλον γάρ ὡς ἐκ τῆς Ἰούδα  
φυλῆς τὸ βασιλικὸν συνέστη γένος: ὅμοῦ  
καὶ τὰς τοῦ θεοῦ προρρήσεις καὶ τὰς τῶν  
ἔθνῶν ἔθνῶν ὑποσχέσεις καθ' ὅποιους  
ἐνστήσονται χρόνους παρίστησιν, ἐξ αὐτοῦ  
τε προελεύσεσθαι διδάσκει τὸν μέλλοντα  
αἴτιον καταστήσεσθαι πᾶσι τοῖς ἔθνεσι καὶ  
πάσαις ταῖς φυλαῖς τῆς γῆς τῆς  
παραπλησίας τῷ Ἀβραὰμ εύλογίας.

8.1.7 | And when he came to the fourth son, Judah, he spoke to him the prophecy, 'Kings will come from his descendants; through this line, the end will be fulfilled.' For it is clear that the royal line came from the tribe of Judah. He also presents the promises of God and the promises to the nations, showing how they will be established over time. From him, he teaches that the future cause will be established for all nations and all the tribes of the earth, similar to the blessings given to Abraham.

8.1.8 | ταῦτα οὖν ἄπαντα ἦν τὰ ἀποκείμενα  
τῷ Ἰούδᾳ, δηλαδὴ τὰ πάλαι  
προθεσπισθέντα περὶ τῶν ἔθνῶν, καὶ τὸ  
“βασιλεῖς βασιλεῖς ἐκ τῆς ὄσφύος σου  
ἔξελεύσονται.” διὸ καὶ τῶν λοιπῶν  
ἀδελφῶν προκριθεὶς βασιλικῆς φυλῆς καὶ  
διαπρεπεστέρας παρὰ τὰς λοιπὰς ἡξιώθη.

8.1.8 | Therefore, all these things were set aside for Judah, namely, the ancient prophecies about the nations, and the saying, 'Kings will come from your descendants.' For this reason, he was chosen over his other brothers as the royal tribe and was deemed more distinguished than the rest.

8.1.9 | αὐτίκα ἐπὶ τῆς διατάξεως τοῦ  
παντὸς λαοῦ κατὰ τοὺς Μώσεως χρόνους  
ἡγεῖσθαι ταύτην ὁ θεὸς τῶν λοιπῶν φυλῶν  
προστάττει. γέγραπται γάρ “καὶ ἐλάλησε  
κύριος πρὸς Μωσῆν καὶ Ἀαρὼν, λέγων,  
ἄνθρωπος ἔχόμενος κατὰ τάγματα αὐτοῦ,  
κατὰ σημαίας, κατ' οἴκους πατριῶν αὐτῶν  
παρεμβαλέτωσαν οἱ νιὸι Ἰσραὴλ ἔναντι  
κυρίου, κύκλῳ τῆς σκηνῆς τοῦ μαρτυρίου,  
καὶ οἱ παρεμβάλλοντες πρῶτοι κατὰ

8.1.9 | "Immediately, God commanded that this be the order for all the people during the time of Moses. For it is written, 'And the Lord spoke to Moses and Aaron, saying, "Let the men of each tribe come forward, according to their banners, by the houses of their fathers, and let the sons of Israel camp in front of the Lord, around the tent of meeting, and those who are to camp first will be on the east side, the camp of the

ἀνατολὰς, τάγμα παρεμβολῆς υἱῶν Ἰούδα,  
σὺν δυνάμει αὐτῶν."

8.1.10 | καὶ ἐξῆς ἐπὶ τῶν εἰς τὸν  
ἐγκαινισμὸν τῆς σκηνῆς ἀναφερομένων  
“εἶπε κύριος πρὸς Μωσῆν, ἄρχων εἷς καθ'  
ἡμέραν προσοίσουσιν τὰ δῶρα αὐτῶν. καὶ  
ἥν ὁ προσφέρων τῇ ἡμέρᾳ τῇ πρώτῃ τὸ  
δῶρον αὐτοῦ Ναασσών υἱὸς Ἀμιναδὰβ,  
ἄρχων τῆς φυλῆς Ἰούδα.”

8.1.11 | καὶ ἐν τῇ βίβλῳ δὲ τοῦ τοῦ Ναυὴ  
τῆς γῆς τῆς ἐπαγγελίας κλήρῳ κατὰ τῶν  
λοιπῶν φυλῶν διανεμηθείσης, ἀκληρωτὶ<sup>1</sup>  
καὶ πασῶν πρώτῃ ἡ τοῦ Ἰούδα φυλὴ τὸ  
οίκεῖον μέρος τῆς γῆς ἀπολαμβάνει.

8.1.12 | ἀλλὰ καὶ “μετὰ τὴν τελευτὴν Ἰησοῦ  
ἐπηρώτων οἱ υἱοὶ Ἰσραὴλ ἐν κυρίῳ,  
λέγοντες, τίς ἀναβήσεται ἡμῖν πρὸς τὸν  
Χαναναῖον, ἀφηγούμενος τοῦ πολεμῆσαι ἐν  
αὐτῷ; καὶ εἶπε κύριος, Ἰούδας ἀναβήσεται.  
ἴδου δέδωκα τὴν γῆν εἰς χεῖρας αὐτοῦ.”  
σαφῶς οὖν τοῦ παντὸς Ἰσραὴλ ἡγεῖσθαι  
τοῦ Ἰούδα φυλὴν ὁ θεὸς διὰ τούτων  
προστάττει, ὅθεν ἐξῆς γέγραπται “καὶ  
ἀνέβη Ἰούδας, καὶ κύριος τὸν Χαναναῖον,  
καὶ τὸν Φερεζαῖον ἐν χειρὶ αὐτοῦ.”

8.1.13 | καὶ πάλιν “καὶ ἐπολέμησαν οἱ υἱοὶ  
Ἰούδα ἐν Ἱερουσαλήμ, καὶ κατελάβοντο  
αὐτὴν, καὶ κατέβησαν υἱοὶ Ἰούδα  
πολεμῆσαι ἐν τῷ Χαναναίῳ.” καὶ αὕθις “καὶ  
ἐπορεύθη Ἰούδας μετὰ Συμεὼν τοῦ  
ἀδελφοῦ αὐτοῦ.” καὶ ἐξῆς ‘καὶ ἥν κύριος  
μετὰ Ἰούδα, καὶ ἐκληρονόμησε τὸ ὄρος.’  
καὶ μετὰ ταῦτα “καὶ ἀνέβησαν οἱ υἱοὶ  
Ἰωσὴφ, καὶ γε αὐτοὶ ἐν Βαιθὴλ, καὶ Ἰούδας

sons of Judah, with their forces.””

8.1.10 | And from then on, as they were  
bringing gifts for the dedication of the tent,  
the Lord said to Moses, 'One leader each  
day will bring their gifts.' And the one who  
brought his gift on the first day was  
Nahshon, son of Amminadab, the leader of  
the tribe of Judah.

8.1.11 | And in the book of Joshua, when the  
land of the promise was divided by lot  
among the other tribes, the tribe of Judah  
received its own portion of the land first.

8.1.12 | But after the death of Joshua, the  
sons of Israel asked the Lord, saying, 'Who  
will go up for us against the Canaanites to  
fight against them?' And the Lord said,  
'Judah shall go up. Behold, I have given the  
land into his hand.' Therefore, God  
commands that the tribe of Judah lead all of  
Israel, and it is written next, 'And Judah  
went up, and the Lord delivered the  
Canaanites and the Perizzites into his  
hand.'

8.1.13 | And again, the sons of Judah fought  
in Jerusalem, and they took it, and the sons  
of Judah went down to fight against the  
Canaanites." And again, "Judah went with  
his brother Simeon." And next, "The Lord  
was with Judah, and he took the hill  
country." And after this, "The sons of  
Joseph went up, and they also were in

μετ' αύτῶν. ”

8.1.14 | καὶ ἐν τῇ βίβλῳ δὲ κριτῶν διαφόρως κατὰ χρόνους προισταμένων τοῦ λαοῦ, εἰ καὶ ἐκ διαφόρων ἐδόκουν εἶναι φυλῶν οἱ κριταὶ, ὅμως δὲ καθόλου ἡ τοῦ Ἰούδα φυλὴ τοῦ παντὸς ἔθνους ἤγεῖτο, πολλῷ δὲ πλέον ἐπὶ τῶν χρόνων τοῦ Δαβὶδ καὶ τῶν τούτου διαδόχων ἐκ φυλῆς μὲν τοῦ Ἰούδα γεγονότων, μέχρι δὲ τῆς εἰς Βαβυλῶνα αίχμαλωσίας τὴν βασιλείαν διενεγκάντων, μεθ' ἣν τῶν ἐκ τῆς αίχμαλωσίας ἐπὶ τὴν οἰκείαν γῆν ἐπανιόντων αὐθίς ἤγεῖται Ζοροβάβελ, ὁ τοῦ Σαλαθὶὴλ ἐκ φυλῆς Ἰούδα, ὁ καὶ τὸν νεών ἐγείρας.

8.1.15 | ἐνθεν καὶ ἡ τῶν Παραλειπομένων γραφὴ τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ γενεαλογοῦσα ἀπὸ τῆς τοῦ Ἰούδα τὴν καταρχὴν ἐποιήσατο. ἐπεται δὴ οὗν τούτοις ἀκολούθως καὶ ἐν τοῖς μετὰ ταῦτα χρόνοις τὴν αὐτὴν φυλὴν τῶν λοιπῶν ὀμοιογεῖν ἤγεῖσθαι, εἰ καὶ ἐν μέρει διάφοροι προειστήκεισαν τοῦ λαοῦ, ὃν οὐκέθ' ἡμῖν δυνατὸν ἔξακριβάζεσθαι τὰ γένη, τῷ μηδὲ φέρεσθαι θείαν βίβλον ἐξ ἐκείνου καὶ μέχρι τῶν τοῦ σωτῆρος χρόνων.

8.1.16 | πλὴν εἰς τοσοῦτον διαρκέσαι λόγος αἰρεῖ φάναι τὴν τοῦ Ἰούδα φυλὴν, εἰς ὅσον τὸ πᾶν ἔθνος ἐλευθερίᾳ καὶ αὐτονομίᾳ χρώμενον ὑπὸ οἰκείοις ἄρχουσιν καὶ ἥγουμένοις ἐπολιτεύετο. τοῦτο δὲ αὐτοῖς ἐξ ἀρχῆς ὑπῆρξε καὶ μέχρι τῶν Αύγούστου χρόνων, καθ' οὓς Ἰησοῦ τοῦ σωτῆρος ἡμῶν φανέντος ἐν ἀνθρώποις τὸ πᾶν ἔθνος δοῦλον Ψωμαίοις καθίσταται· καὶ ἀντὶ τῶν

Bethel, and Judah was with them.

8.1.14 | And in the book of Judges, at different times when leaders arose over the people, even though the judges seemed to come from different tribes, the tribe of Judah always led the whole nation. This was especially true during the times of David and his successors, who came from the tribe of Judah. Until the time of the Babylonian captivity, when they carried the kingdom away, after which, when those from the captivity returned to their own land, Zerubbabel, the son of Shealtiel from the tribe of Judah, led them and rebuilt the temple.

8.1.15 | From this, the book of Chronicles begins the genealogy of the twelve tribes of Israel from Judah. Therefore, it follows that in the times after this, the same tribe continued to lead the others, even though at times different leaders arose over the people. We cannot clearly trace the families of those leaders, as there is no divine book that carries on from that time until the time of the Savior.

8.1.16 | However, it is said that the tribe of Judah lasted so long as the whole nation enjoyed freedom and self-government under their own leaders and rulers. This was true for them from the beginning and continued until the times of Augustus, during which the whole nation became subject to the Romans when Jesus, our Savior, appeared among men. Instead of

πατρόθεν αύτοῖς καὶ κατὰ νόμους  
ἡγουμένων πρῶτος Ἡρώδης ἀλλόφυλος  
αὐτῶν ἡγεῖται καὶ βασιλεὺς Αὔγουστος.

their ancestral leaders and according to the laws, the first to rule over them was Herod, a foreigner, while Augustus was the emperor.

8.1.17 | ἔως μὲν οùν ούδεπω διαλελοίπει  
“ἄρχων ἐξ Ιούδα, ούδε ἡγούμενος ἐκ τῶν  
μηρῶν αὐτοῦ,” τῶν προφητειῶν οἵ χρόνοι  
ἐκ τῆς τῶν ἀρχόντων τοῦ ἔθνους  
παραθέσεως ἀνεγράφοντο. οὕτως οὖν  
Ἡσαίας ἐν βασιλείᾳ Ὁζίου καὶ Ἰωάθαν καὶ  
Ἄχας καὶ Ἐζεκίου, οἵ ἐβασίλευσαν τῆς  
Ἰουδαίας, προφητεύει.

8.1.17 | Until then, there was no ruler from Judah, nor a leader from his descendants, during the times when the prophecies were recorded about the leaders of the nation. Thus, Isaiah prophesied during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, who ruled over Judah.

8.1.18 | ὄμοιώς δὲ καὶ Ὡσηέ. ὁ δὲ Ἀμώς ἐν  
ἡμέραις Ὁζίου βασιλέως Ιούδα, καὶ ἐν  
ἡμέραις Ἱεροβοάμ υἱοῦ Ἰωάς, βασιλέως  
Ἰσραὴλ, καὶ Σοφονίας ἐν ἡμέραις Ἰωσίου,  
υἱοῦ Ἀμώς, βασιλέως Ιούδα. ὄμοιώς δὲ καὶ  
Ἱερεμίας. ἀλλ' ὅτε ἐκλέλοιπεν “ἄρχων ἐξ  
Ιούδα καὶ ἡγούμενος ἐκ τῶν μηρῶν  
αὐτοῦ,” τῆς διὰ τοῦ Χριστοῦ  
προφητευομένης προσδοκίας τῶν ἔθνῶν  
ὅσον οὕτω μελλούσης ἐπιλάμπειν τῷ βίῳ,  
ούκετι μὲν βασιλεῖς ἔχρημάτισαν Ιούδα,  
ούδε ἡγούμενοι Ισραὴλ.

8.1.18 | Similarly, Hosea prophesied. Amos prophesied during the days of Uzziah, king of Judah, and during the days of Jeroboam, son of Joash, king of Israel, and Zephaniah during the days of Josiah, son of Amon, king of Judah. Jeremiah also prophesied in the same way. But when there was no longer a ruler from Judah or a leader from his descendants, the hope for the nations that was prophesied through Christ began to shine in life, and there were no longer kings ruling Judah, nor leaders of Israel.

8.1.19 | τούτων δὲ ταῖς προφητείαις  
ἀκολούθως κατὰ τοὺς ὥρισμένους χρόνους  
διαλελοιπότων, πρῶτος μὲν Αὔγουστος,  
δεύτερος δὲ Τιβέριος, μετὰ τῶν ἄλλων καὶ  
τοῦ Ἰουδαίων ἔθνους ἀνηγορεύθησαν  
βασιλεῖς, οἵ τε κατὰ τούτους τῆς Ἰουδαίας  
ἐπίτροποι καὶ τετράρχαι, οὐ μὴν ἀλλὰ καὶ  
Ἡρώδης, ὡς ἔφην ἦδη καὶ πρότερον, οὐ  
προσήκων Ἰουδαίοις τὸ γένος, ὃς καὶ αὐτὸς  
παρὰ Ρωμαίων τὴν ἀρχὴν τὴν κατὰ  
Ἰουδαίων ἐγχειρίζεται.

8.1.19 | Following these prophecies, during the appointed times, the first was Augustus, and the second was Tiberius. Along with them, kings were proclaimed over the Jewish nation, including governors and tetrarchs of Judah. However, there was also Herod, as I mentioned before, who was not of Jewish descent, and he himself received authority over the Jews from the Romans.

8.1.20 | Τούτων ἡμῖν προτετηρημένων καιρὸς ἥδη καλεῖ τῆς εἰς τὴν προφητείαν θεωρίας ἐφάψασθαι "Ιούδα, σὲ αἰνέσαισαν οἵ ἀδελφοί σου." δώδεκα τῶν ὅλων ὑπαρχόντων παίδων τῷ Ἰακώβ τέταρτος Ιούδας ἦν, ὃς καὶ φθάσαντες εἰρήκαμεν, εἰς καὶ αὐτὸς ἀρχίφυλος τοῦ Ἐβραίων ἔθνους.

8.1.21 | ἀλλ' ὅτι γε οὐκ αὐτὸν ἔκεινον ἐώρα τὸν ἄνδρα τὰ ὡς πρὸς αὐτὸν ὑπὸ τοῦ πατρὸς είρημένα σαφὲς ἀν γένοιτο τοῖς ἐπιστήσασι ταῖς λέξεσι τῆς θείας γραφῆς, πρῶτον τοῦ Ἰακώβ πρὸς τοὺς υἱοὺς φωνῆς λεγούσης "ἐκάλεσε δὲ Ἰακώβ τοὺς υἱοὺς αὐτοῦ, καὶ εἴπε, συνάχθητε καὶ ἀναγγελῶ ὑμῖν, τί ὑμῖν ἀπαντήσεται ἐπ' ἐσχάτου τῶν ἡμερῶν· ἀθροίσθητε καὶ ἀκούσατε υἱοὶ Ἰακώβ, ἀκούσατε Ισραὴλ τοῦ πατρὸς ὑμῶν."

8.1.22 | σαφῶς γὰρ ἐπαγγέλλεται προφητεύειν αὐτοῖς τὰ μέλλοντα αὐτοῖς ἀπαντήσεσθαι μακροῖς ὕστερον χρόνοις καὶ, ὡς αὐτός φησιν, ἐπ' ἐσχάτου τῶν ἡμερῶν. καὶ ἄλλως δὲ τὰ ὡς πρὸς τὸν Ιούδαν είρημένα οὐκ ἀν εὐλόγως ἐφαρμόσειε τῷ πρώτῳ ἔκεινῳ ἀνδρί.

8.1.23 | οὐ γὰρ ἔκεινον τὸν Ιούδαν ἥνεσαν οἵ ἀδελφοί· ἐπὶ ποίω γὰρ αὐτοῦ κατορθώματι τοῦτο ἐποίησαν ἀν; οὐδὲ μὴν ἔκεινῷ ὡς προσεκύνησαν οἱ υἱοὶ τοῦ πατρός. μᾶλλον δ' ἀν δὲ λόγος ἥρμοσεν, εἰ τῷ Ἰωσὴφ εἴρητο, ἐπειδὴ τοῦτον ἄμα τοῖς λοιποῖς ἀδελφοῖς καὶ αὐτὸς Ιούδας προσκυνήσας φαίνεται, πλὴν ἀλλὰ πρὸ

8.1.20 | At this time, it is already called to connect with the prophecy, 'Judah, your brothers will praise you.' Judah was the fourth of the twelve sons of Jacob, as we have already mentioned, and he himself was the chief of the Hebrew nation.

8.1.21 | But since he did not see that man, it would be clear to those who understand the words of the divine scripture what was said by the father about him. First, Jacob called his sons and said, 'Gather together, and I will tell you what will happen to you in the last days. Assemble and listen, sons of Jacob; listen to Israel, your father.'

8.1.22 | For it clearly prophesies to them what will happen to them in the distant future, and as he says, 'in the last days.' In another way, the things said about Judah would not fit well with that first man.

8.1.23 | For the brothers did not praise that Judah. For what achievement of his would they have done this? Nor did the sons of the father worship him. Rather, the words would fit better if they were said about Joseph, since Judah himself seems to have worshiped him along with the other brothers. But before the words of the

τῶν λόγων τῆς προφητείας· μετὰ γὰρ τούτους οὐδέν τι τοιοῦτον ούδε περὶ τὸν Ἰωσὴφ, ἥπού γε περὶ τὸν Ἰούδαν, γεγονὸς ἡ ἱστορία παρίστησι.

8.1.24 | καὶ τὸ “ἀναπεσὼν δὲ ὡς λέων καὶ ὡς σκύμνος” μείζονος ἀν δέοιτο ἡ κατὰ τὸν Ἰούδαν θεωρίας. ἀλλὰ καὶ τὸ μετὰ ταῦτα εἰρημένον ‘οὐκ ἐκλείψει ἄρχων ἐξ Ἰούδα, οὐδὲ ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ, ἵως ἀν ἔλθῃ τὰ ἀποκείμενα αὐτῷ, καὶ αὐτὸς προσδοκία ἔθνῶν’ ‘τοὺς χρόνους αἰνίττεσθαι μοι δοκεῖ τῆς τοῦ προφητευομένου παρουσίας. τόδε γὰρ, φησὶν, οὐκ ἔσται, ἔστ’ ἀν γένοιτο τόδε.

8.1.25 | οὐδὲ γὰρ πρότερον παύσονται τοῦ Ἰουδαίων ἔθνους ἄρχοντες καὶ ἡγούμενοι ἡ τὴν τῶν ἔθνῶν προσδοκίαν ἔλθεῖν καὶ τὰ ἀποκείμενα τῷ προφητευομένῳ. ταῦτα δὲ δόμοίως τοῖς ἐβδομήκοντα καὶ ὁ Θεοδοτίων ἡρμήνευσεν· ὁ δὲ Ἀκύλας τοῦτον ἔξεδωκε τὸν τρόπον οὐκ ἀναστήσεται σκῆπτρον ἀπὸ Ἰούδα, καὶ ἀκριβαζόμενος ἀπὸ μεταξὺ ποδῶν αὐτοῦ, αὐτοῦ, ἔως ἀν ἔλθῃ καὶ αὐτῷ σύστημα λαῶν.”

8.1.26 | ἐνθα λεγομένου τοῦ “οὐκ ἐκλείψει ἄρχων ἐξ Ἰούδα,” πάλιν οὐ περὶ τοῦ Ἰούδα, αὐτοῦ δὴ ἐκείνου τοῦ πρώτου ἀνδρὸς, ἀκούειν δεήσει, ὥσπερ οὐδὲ τὸ “Ιούδα, σὲ αἰνέσαισαν οἱ ἀδελφοί σου καὶ τὰ ἔξης ἐπ’ ἐκεῖνον ἀνεφέρετο. πλείστοις δ’ οὖν χρόνοις ἄρχοντες καὶ ἡγούμενοι τοῦ Ἰουδαίων ἔθνους κατέστησαν, οὐκ ἐκ τῆς ἐκείνου τοῦ ἀνδρὸς διαδοχῆς.

prophecy, there is nothing like this about Joseph, or even about Judah, that history presents.

8.1.24 | And the phrase 'he crouched like a lion and like a young lion' would need a greater explanation than what is seen in Judah. But also the part that says, 'the ruler shall not depart from Judah, nor the leader from his descendants, until what is reserved for him comes, and he himself is the expectation of nations,' seems to hint at the times of the coming of the one being prophesied. For it says that this will not happen until that occurs.

8.1.25 | For the rulers and leaders of the Jewish nation will not cease before the expectation of the nations comes and what is reserved for the one being prophesied. These things are similarly explained by the Seventy and Theodotion. But Aquila translated it this way: 'the scepter shall not depart from Judah,' and being precise, he added 'from between his feet,' until the one comes who will gather the nations.

8.1.26 | Here, when it says 'the ruler shall not depart from Judah,' it again does not refer to Judah himself, but rather to that first man. Just as it was not said that 'your brothers will praise you, Judah,' and the following words were directed at him. For many times, rulers and leaders of the Jewish nation arose, not from the succession of that man.

8.1.27 | πρῶτος μὲν γὰρ Μώσης αὐτὸς ἡγήσατο τοῦ λαοῦ, μὴ ἐκ τοῦ Ἰούδα, ἀλλ' ἐκ τοῦ Λευὶ γεγονὼς, εἶτα Ἰησοῦς ἐκ φυλῆς Ἐφραΐμ, μεθ' ὃν ὥρξεν αὐτῶν Δεββώρα ἐκ φυλῆς Ἐφραΐμ, καὶ Βαράκ ἐκ φυλῆς Νεφθαλεὶμ, μεθ' οὓς Γεδεών ἐκ φυλῆς Μανασσῆ, ἐπειτα δὲ τοῦ Γεδεών παῖς, καὶ μετ' αὐτὸν Θωλὰ ἐκ φυλῆς τῆς αὐτῆς, ἐπειτα Ἐσεβών ἐκ Βηθλεέμ, καὶ μετὰ τοῦτον Αἴλων ἐκ φυλῆς Ζαβουλῶν, ἐπειτα Λαβδῶν ἐκ φυλῆς Ἐφραΐμ, καὶ αὖθις Σαμψῶν ἐκ φυλῆς Δάν, ἐπειτα ἀναρχίας αὐτῶν γενομένης ἥγετο αὐτῶν Ἡλεὶ δὲ τοῦτον Ἱερεὺς ἐκ φυλῆς Λευί.

8.1.27 | First, Moses himself led the people, not from Judah, but from Levi. Then Joshua came from the tribe of Ephraim, after whom Deborah led them, also from the tribe of Ephraim, and Barak from the tribe of Naphtali. After them, Gideon came from the tribe of Manasseh, then the son of Gideon, and after him Tola from the same tribe. Next was Jephthah from Bethlehem, and after him Elon from the tribe of Zebulun. Then Abdon from the tribe of Ephraim, and again Samson from the tribe of Dan. After that, when there was no leader, Eli the priest led them, from the tribe of Levi.

8.1.28 | οὗτοι πάντες κριταὶ κρίναντες τὸν Ἰσραὴλ, οὐκ ἐκ διαδοχῆς Ἰούδα, ἐκ διαφόρων δὲ φυλῶν ἄλλοιθεν ἄλλοις γενόμενος· καὶ δὲ γε μετὰ τούτους πρῶτος αὐτῶν βασιλεύσας Σαοὺλ ἐκ φυλῆς Βενιαμίν.

8.1.28 | All these judges judged Israel, not from the succession of Judah, but from different tribes, each coming from somewhere else. And the first of them to reign as king was Saul, from the tribe of Benjamin.

8.1.29 | πῶς οὖν τὸ οὐκ ἔκλείψει ἄρχων ἐξ Ἰούδα, οὐδὲ ἥγονύμενος ἐκ τῶν μηρῶν αὐτοῦ" (ώς ἀν οίηθεί τις) ἐπὶ τοὺς ἐκ φυλῆς Ἰούδα ἄρχοντας καὶ ἥγουμένους ἀνενεχθήσεται, ὅτε φαίνονται ἀπὸ τῶν χρόνων τῆς τοῦ Ἰακώβ τελευτῆς ὅλοις ἔτεσιν ἐγγύς που χιλίοις οὐκ ἐκ μόνης τῆς Ἰούδα φυλῆς προαχθέντες, ἀλλ' ἄλλοτε ἐξ ἄλλης, μέχρι τῶν Δαβὶδ χρόνων; εἰ δὲ μετὰ τοὺς τοσούτους δὲ Δαβὶδ οὕτε ἐκ τῆς τούτου διαδοχῆς βασιλεύσαντες τοῦ Ἰουδαίων ἔθνους ἐκ φυλῆς γεγόνασιν Ἰούδα, ἀλλὰ χρή σε εἰδέναι διτι οὐδὲ ὅλοις πεντακοσίοις ἔτεσι διήρκεσαν οὗτοι του παντὸς ἔθνους βασιλεύσαντες, ἀλλὰ μόνων φυλῶν τριῶν, καὶ οὐδὲ ὅλων τούτων, καθ' οὓς ἔτεροί τινες ἔτυγχανον τοῦ πλείονος

8.1.29 | How then does it say 'the ruler shall not depart from Judah, nor a leader from his descendants'? (As if someone might think) that the rulers and leaders from the tribe of Judah will be brought forth, when it is clear that from the time of Jacob's death, for almost a thousand years, they were not only chosen from the tribe of Judah, but at different times from other tribes, until the time of David. And if after so many years, those who reigned from David's line were from the tribe of Judah, you should know that they did not rule over the whole nation for all five hundred years, but only from three tribes, and not all of them, since others were part of the larger nation and ruled over all nine tribes.

ἔθνους καὶ ὄλων γε ἐννέα φυλῶν τὴν  
βασιλείαν διέποντες.

8.1.30 | μετὰ γὰρ τὴν τοῦ Σολομῶνος  
τελευτὴν διαιρεθέντος τοῦ παντὸς ἔθνους  
ἐξ Ἰούδα, τοῦ Δαβὶδ διάδοχοι τριῶν, ὡς  
ἔφην, οὐδὲ' ὄλων φυλῶν ἐπὶ τῆς  
Ἱερουσαλὴμ ἐβασίλευον μέχρι τῆς εἰς  
Βαβυλῶνα αἰχμαλωσίας.

8.1.31 | κατ' αὐτοὺς δὲ τούτους ἐπὶ τῆς  
Σαμαρείας οὕτω καλούμενης πόλεως τὸν  
ἐννέα φυλῶν ἡγούμενοι οὐκ ἐξ Ἰούδα, ἀλλ'  
ἐξ ἑτέρων φυλῶν ἔτεροι διετέλεσαν, ὡν  
πρῶτος ἦν Ἱεροβοάμ ἐκ φυλῆς Ἐφραΐμ, καὶ  
οὗτος καθεῖται μετὰ τοῦτον, ὡς μηδὲ' ἐν τοῖς  
μεταξὺ χρόνοις τοῖς ἀπὸ Δαβὶδ ἐπὶ τὴν εἰς  
Βαβυλῶνα αἰχμαλωσίαν τοὺς ἐκ φυλῆς  
Ἰούδα τοῦ παντὸς ἔθνους ἡγήσασθαι.

8.1.32 | τί δεῖ λέγειν ὡς μετὰ τὴν ἀπὸ  
Βαβυλῶνος ἐπάνοδον αὐθῖς ὑπὲρ τὰ  
πεντακόσια ἔτη μέχρι τῆς τοῦ Χριστοῦ  
γενέσεως διετέλεσαν πολιτείᾳ χρώμενοι  
ἀριστοκρατικῇ, τῶν μὲν κατὰ χρόνους  
ἀρχιερέων ἡγούμενων τοῦ ἔθνους, οὐδενὸς  
δὲ ἐκ τῆς τοῦ Ἰούδα φυλῆς; ὥστε ἐξ  
ἀπάντων τούτων παρίστασθαι μὴ ἐπὶ τὸν  
πρῶτον ἐκεῖνον ἄνδρα τὸν Ἰούδαν, μηδὲ  
ἐπὶ τοὺς διαδόχους αὐτοῦ ἀναφέρεσθαι τὸ  
φάσκον λόγιον "οὐκ ἐκλείψει ἄρχων ἐξ  
Ἰούδα, οὐδὲ ἡγούμενος ἐκ τῶν μηρῶν  
αὐτοῦ, μόνως δ' ἀν συσταίη τὰ κατὰ τὸν  
τόπον, εἰ κατὰ τὰ πρόσθεν ἡμῖν  
ἀποδεδομένα περὶ τῆς φυλῆς ἀπάσης  
λέγεσθαι ταῦτα νοήσαιμεν.

8.1.33 | αὕτη γοῦν ἐξ ἀρχῆθεν, ἐξ αὐτῶν

8.1.30 | For after the death of Solomon, the  
whole nation was divided, and the  
successors of David, as I said, did not rule  
over all the tribes in Jerusalem, but only  
from three tribes, until the captivity in  
Babylon.

8.1.31 | According to them, in the city called  
Samaria, those who led the nine tribes  
were not from Judah, but from other tribes.  
The first of these was Jeroboam from the  
tribe of Ephraim, and there were others  
after him. So, even during the time from  
David until the Babylonian captivity, those  
from the tribe of Judah did not lead the  
whole nation.

8.1.32 | What should we say about the fact  
that after the return from Babylon, for  
more than five hundred years until the  
birth of Christ, they lived under an  
aristocratic government, with high priests  
leading the nation, and none from the tribe  
of Judah? So, from all these, it does not  
stand to reason to refer back to that first  
man from Judah, nor to his successors,  
when the saying goes, 'a ruler shall not  
depart from Judah, nor a leader from his  
descendants,' unless we consider these  
things in light of what was previously given  
to us about the whole tribe.

8.1.33 | This, indeed, from the very

τῶν κατὰ Μωσέα χρόνων, τοῦ παντὸς ἔθνους ἡγήσατο· κατὰ γοῦν τὴν ταύτης ἐπικράτειαν, ὡς ἀν ἀρχῆθεν ἡγεῖσθαι προκεχειρισμένης ὑπὸ τοῦ θεοῦ, Ἰουδαία τε εἰσέτι νῦν ἀπὸ τῆς φυλῆς ἢ τε χώρα ἐπικέκληται καὶ τὸ πᾶν αὐτῶν σύστημα Ἰουδαίων προσαγορεύεται. οὕτω τοίνυν νοήσαιμεν τὸ λεγόμενον ὡς εἰ σαφέστερον ἔλεγεν, οὐκ ἐκλείψει τού παντὸς ἔθνους ἡγουμένη ἢ τοῦ Ἰούδα φυλῆ.

8.1.34 | ὁ Σύμμακος "οὐ περιαιρεθήσεται" φησὶν "ἔξουσία Ἰούδα," τὸ ἔξουσιαστικὸν δῆπου καὶ ἀρχικὸν ἄξιωμα τῆς μετὰ ταῦτα ὑποστάσης τοῦ Ἰούδα φυλῆς παριστάς. στάς. ταύτης γοῦν οὕτε τὸ σκῆπτρον, ὡς ὁ Ἀκύλας φησὶ, βασιλικῆς δὲ τοῦτο σύμβολον ἦν ἀρχῆς, οὕτε τὴν ἔξουσίαν κατὰ τὸν Σύμμαχον περιαιρεθήσεσθαι θεσπίζει, ὡς ἀν ἔλθῃ, φησὶν, ὃ ἀπόκειται, καὶ αὐτὸν ἔσεσθαι τῶν ἔθνῶν προσδοκίαν.

8.1.35 | ποίαν ταύτην προσδοκίαν ἢ τὴν πάλαι τῷ Ἀβραὰμ καὶ τοῖς μετ' αὐτὸν προπάτορσι κεχρηματισμένην; πρῶτον μὲν οὖν θαυμάζειν ἄξιον ὅπως δώδεκα οισῶντῶνπαρ' Εβραΐοις φυλῶν ἔξ ούδεμιᾶς ἄλλης ἢ ἀπὸ μόνης τῆς Ἰούδα ἢ τοῦ ἔθνους εἰσέτι νῦν ἀνηγόρευται προσηγορία 'οὐ δ' ἔτερον ἢ διὰ τὸ τῆς προφητείας λόγιον τῇ τοῦ Ἰούδα φυλῆ τὸ ἀρχικὸν περιάψαν ἄξιωμα.

8.1.36 | ἀλλὰ καὶ τὴν πάτριον αὐτῶν χώραν Ἰουδαίαν διὰ τὴν αὐτὴν ἀποκαλεῖσθαι συμβαίνει αἴτιαν. ἐπεὶ διὰ τί μὴ ἀπὸ τοῦ πρώτου τῶν δώδεκα, λέγω δὲ ἀπὸ τοῦ Ρουβῆν, τὸ ἔθνος αὐτῶν ἔχρημάτισε, καίτοι παρὰ τῷ θείῳ νόμῳ τῶν πρωτοτόκων

beginning, from the times of Moses, led the whole nation. According to its power, it was meant to be led from the start by God's choice. Even now, the land is still called Judah, and the whole system of them is referred to as Jews. So, we should understand the saying as if it were clearer: the tribe of Judah will not cease to lead the whole nation.

8.1.34 | The Septuagint says, "the authority of Judah will not be taken away," referring to the ruling and leading position of the tribe of Judah that will come later. It states that neither the scepter, as Aquila says, which was a symbol of royal authority, nor the power will be taken away according to the Septuagint, until the one comes to whom it belongs, and he will be the hope of the nations.

8.1.35 | What hope is this, or the one that was promised long ago to Abraham and his ancestors? First of all, it is worth marveling that among the twelve tribes of the Hebrews, none other than the tribe of Judah is still called the name of the nation. This is not for any other reason but because the prophecy has given the leading position to the tribe of Judah.

8.1.36 | But there is also a reason why their homeland is called Judah. For why was the nation not named after the first of the twelve, I mean after Reuben, even though the divine law honors the firstborn? And why not after Levi, who was honored at the

τετιμημένων; διὰ τί δὲ μὴ ἀπὸ τῆς τοῦ Λευὶ, δόμοῦ καὶ τῷ χρόνῳ καὶ τῷ τῆς Ἱερωσύνης τιμήματι τὸν Ἰούδαν παρεξάγοντος; τί δὲ οὐχὶ μᾶλλον ἀπὸ τοῦ Ἰωσὴφ χρηματίσαι συνέβη τὸ πᾶν ἔθνος καὶ τὴν χώραν, διὰ τὸ καὶ πάλαι πάσης οὐ μόνον Αἴγυπτου, ἀλλὰ καὶ τῶν οἰκείων τὸ κράτος ἀνάψασθαι τοῦτον, τούς τε ἐξ αὐτοῦ γενομένους μακροῖς ὕστερον χρόνοις ἐπὶ πλεῖστον ὅσον ὅλων ἐννέα φυλῶν τοῦ ἔθνους ἡγήσασθαι, δι' οὓς καὶ μᾶλλον είκος ἦν τὴν τοῦ προπάτορος ἐπωνυμίαν τὸ πᾶν ἔθνος καὶ τὴν χώραν ἐπιγράψασθαι; τίς δ' οὐκ ἀν δόμολογήσαι παρὰ τούτους ἀπαντας εύλογως ἀν ἐκ τοῦ Βενιαμίν τὴν ἐπωνυμίαν αὐτοὺς λαβεῖν, ἐπειδήπερ τῇ τούτου φυλῇ ἡ περιβόητος αὐτῶν βασιλικὴ μητρόπολις ὅ τε ἐπὶ ταύτης ἀγιώτατος τοῦ θεοῦ νεώς κεκλήρωτο; ἀλλ' ὅμως οὐδ' ἐκ τούτων, οὐδ' ἐξ ἑτέρας ἡ μόνης ἐκ τῆς Ἰούδα φυλῆς, ἡ τῆς χώρας καὶ τοῦ παντὸς ἔθνους προσηγορία διέπρεψε τῇ προφητείᾳ ἀκολούθως.

8.1.37 | οὕτω γέ τοι τὸ "οὐκ ἔκλείψει ἄρχων ἐξ Ἰούδα ἐπὶ τὴν φυλὴν ἡμῶν ἀνενήνεκται, καὶ μόνως οὕτως ἀληθῶς ἡ πρόρρησις ἀποδέδοται. ἀπὸ γοῦν τῶν Μωσέως χρόνων καθεξῆς οὐ διέλιπον μερικοὶ μὲν αὐτῶν ἄρχοντες, ἐκ διαφόρων, ὡς ἔφην, φυλῶν ἡγησάμενοι, καθόλου δὲ ἡ τοῦ Ἰούδα φυλὴ παντὸς προεστῶσα τοῦ ἔθνους.

8.1.38 | παραδείγματι δὲ καταδέξῃ τὸ εἰρημένον. ὡς γὰρ ἐπὶ τῆς Ῥωμαίων ἀρχῆς οἱ μὲν κατ' ἔθνος ἐπίτροποί τε καὶ ἡγούμενοι, ἐπαρχοί τε καὶ στρατοπεδάρχαι, οἱ τε πάντων ἀνωτάτω βασιλεῖς, οὐ πάντες ἐκ τῆς Ῥωμαίων ὄρμῶνται πόλεως, οὐδ'

same time and for his priestly role, instead of Judah? Why was it not more likely that the whole nation and the land would be named after Joseph, since he was the one who raised the power not only of all Egypt but also of his own people? Later, many from his line led most of the nine tribes of the nation. For these reasons, it would have made more sense for the whole nation and the land to be named after the ancestor. And who would not agree that they could have taken their name from Benjamin, since his tribe had the famous royal capital and the most sacred temple of God? Yet, still, neither from these nor from any other tribe but only from Judah did the name of the land and the whole nation follow the prophecy.

8.1.37 | So indeed, the saying "a ruler will not cease from Judah" has been truly fulfilled for our tribe. From the time of Moses onward, some rulers have come from different tribes, as I mentioned, but overall, the tribe of Judah has always been in charge of the whole nation.

8.1.38 | As an example, consider what has been said. For during the Roman rule, the governors and leaders, as well as the prefects and military commanders, were not all from the city of Rome or from the lineage of Romulus. Instead, they came

ἀπὸ τῆς Ῥώμου καὶ Ῥωμύλου σπορᾶς, ἀλλ’ ἐκ μυρίων ἄλλος ἄλλοθεν ἔθνῶν, ὅμως δὲ οἱ πάντες βασιλεῖς τε καὶ οἱ μετ’ αὐτοὺς ἄρχοντες καὶ ἡγούμενοι τὴν Ῥωμαίων ἐπιγράφονται προσηγορίᾳν, Ῥωμαίων τε τὸ κράτος ἐπωνόμασται, καὶ ταύτης ἔξῆπται τῆς ἐπωνυμίας ἡ καθόλου πάντων ἀρχή· τὸν αὐτὸν τρόπον καὶ ἐπὶ τῶν καθ’ Ἐβραίους χρὴ νοεῖν πραγμάτων, μᾶς μὲν καθόλου τῆς τοῦ Ἰούδα φυλῆς κατὰ τοῦ παντὸς ἔθνους ἐπιπεφημισμένης, τῶν δὲ κατὰ μέρος ἡγουμένων τς καὶ βασιλέων ἐκ διαφόρων καθισταμένων φυλῶν, καθόλου δὲ τῇ τοῦ Ἰούδα τιμωμένων προσηγορίᾳ. λεγέσθω τοίνυν ὡς πρὸς τὴν ὄλην φυλὴν ὑπὸ τοῦ προφήτου τὸ "Ιούδα, σὲ αἰνέσαισαν οἱ ἀδελφοί σου."

from many different nations. Yet all the kings and their leaders were called by the name of Romans, and the power was named after the Romans. The same should be understood for the Hebrews: the tribe of Judah is honored over the whole nation, while leaders and kings from different tribes are recognized, but they are all under the name of Judah. Therefore, let it be said that the prophet declared, "Judah, your brothers will praise you."

8.1.39 | οἶδε γὰρ αὐτὴν ἀτε προνομίας ἥξιωμένην πρὸ τῶν λοιπῶν φυλῶν τετιμῆσθαι, καὶ ἐπεὶ ἔξῆρχεν ἐν πολέμοις, καὶ μόνη τοῦ παντὸς ἔθνους ἡγεῖτο ἐν ταῖς πρὸς τοὺς ἔχθροὺς παρατάξεσιν, εἰκότως ἐπιλέγεται πρὸς αὐτὴν "αἱ χεῖρές σου ἐπὶ νώτου τῶν ἔχθρῶν σου." εἴτα διὰ τὸ ἀρχικὸν καὶ βασιλικὸν ἄξιωμα "σκύμνος λέοντος" εἶναι λέγεται.

8.1.39 | For it is known that this tribe, being honored above the other tribes, led in battles and was the only one to guide the whole nation in its confrontations with enemies. Therefore, it is fitting that it is said of them, "Your hands will be on the necks of your enemies." Furthermore, because of its leadership and royal status, it is called "the cub of a lion."

8.1.40 | σεμνυνόμενος δὲ ὁ προπάτωρ ὁμοῦ καὶ προφήτης ἐπὶ τῷ τῆς φυλῆς ἄξιώματι προστίθησι λέγων "έκ βλαστοῦ νιέ μου ἀνέβης."

8.1.40 | And the ancestor, who is also a prophet, honors the rank of the tribe by adding, "You have risen from the lineage, my son."

8.1.41 | τὸ δὲ "άναπεξὼν ἐκοιμήθης ὡς λέων καὶ ὡς σκύμνος λέοντος" τὸ γαῦρον ὁμοῦ καὶ θαρσαλέον καὶ τὸ τῶν ἔξωθεν ἐπιόντων ἀκατάπληκτον τό τε ἄφοβον καὶ τῶν ἔχθρῶν καταφρονητικὸν παρίστησι. τοιοῦτον δὲ αὐτὸν ὄντα, μᾶλλον δὲ

8.1.41 | The phrase "You lie down and sleep like a lion and like a cub of a lion" shows both boldness and courage, and it presents a fearless and unshaken nature towards those who come from outside, as well as a disregard for enemies. Being such a person,

τοιαύτην οὕσαν τὴν φυλὴν, τίς, φησὶν, ἀναστήσει; μέγαν τινὰ καὶ θαυμαστὸν σπάνιόν τε καὶ δυσθεώρητον ἔσεσθαι τὸν μέλλοντα ἀναστήσειν τοῦ θρόνου καὶ μεταστήσειν τοῦ ἀρχικοῦ ἀξιώματος τὴν δηλωθεῖσαν φυλὴν αἰνιξάμενος.

8.1.42 | τίς δὲ ἄρα οὗτος ἦν ἔξῆς ἡμᾶς ἐφίστησι, τοῦτον εἶναι διδάσκων τὸν μέλλοντα προσδοκίαν ἔσεσθαι τῶν ἔθνῶν, ὃς οὐ πρότερον φανήσεσθαι ἐν ἀνθρώποις ἢ ἐκλείπειν καὶ ἀρχοντα καὶ ἡγούμενον μετασταθήσεσθαι, καὶ ἀπαναστήσεσθαι τῆς ἀρχῆς τὴν τοῦ Ἰούδα φυλὴν προφητεύεται.

8.1.43 | τίς δ' οὗτος ἦν ἡ ὁ σωτὴρ καὶ κύριος ἡμῶν Ἰησοῦς ὁ Χριστός; οὐ ἐπὶ τῆς γενέσεως, ἀκολούθως τῇ προκειμένῃ προρρήσει, ἔξελιπον μὲν ἀρχοντες καὶ ἡγούμενοι ἐξ αὐτῶν Ἰουδαίων ἐπὶ τὸ ἔθνος αὐτῶν καθιστάμενοι, ἡ δὲ τοῦ Ἰούδα φυλὴ αὐτῷ ἔθνει παντὶ τοῦ ἐξ αἰῶνος ἀρχικοῦ καὶ βασιλικοῦ ἀξιώματος καθαιρεθεῖσα, τοῖς εἰσέτι καὶ νῦν κρατοῦσιν ἐξ ἑκείνου καὶ εἰς δεῦρο δουλεύει Ψωμαίοις, μετὰ τῶν λοιπῶν καὶ τὸ Ἰουδαίων ἔθνος χειρωσαμένοις, παρ' ὧν Ἡρώδης, πρῶτος ἐξ ἀλλοφύλου γένους ὑπάρχων ἰδίως τοῦ ἔθνους αὐτῶν, ὑπό τε Αύγούστου καὶ τῆς Ψωμαίων συγκλήτου βουλῆς βασιλεὺς ἀναδέδεικται.

8.1.44 | ἦν γοῦν ὁ Ἡρώδης Ἀντιπάτρου παῖς, ὁ δὲ Ἀντίπατρος Ἀσκαλωνίτης, ἕκ τινος τῶν περὶ τὸν νεών τού Ἀπόλλωνος ἱεροδούλων καλουμένων, ὃς δὴ Κυπρίνην ὄνόματι, τὸ γένος τῶν ἐξ Ἀραβίας, γυναικα πρὸς γάμον ἀγαγόμενος τὸν Ἡρώδην

or rather, the tribe being such, who, he asks, will rise up? It will be something great and wonderful, rare and hard to see, the one who will rise to the throne and change the established rank of the tribe, hinting at this.

8.1.42 | And who, then, is this one who will stand over us, teaching that there will be hope for the nations? He will not appear among people before he is taken away, and he will change both the ruler and the leader, and the tribe of Judah will rise again to power, as prophesied.

8.1.43 | And who is this, but our Savior and Lord Jesus Christ? At his birth, according to the prophecy given, the rulers and leaders of the Jews left their positions, while the tribe of Judah was removed from all ancient and royal authority. They are now ruled by the Romans, along with the other nations, and the Jewish people have been oppressed by them. Herod, the first king from a foreign race, was appointed by Augustus and the council of the Romans, specifically over their nation.

8.1.44 | Herod was indeed the son of Antipater, and Antipater was from Ascalon. He was related to some of the temple servants of Apollo, who brought a woman named Cyprian, from the people of Arabia,

ποιεῖται.

8.1.45 | οὗτος δὴ οὖν πρῶτος ἐκ τοιούτου γένους ὄρμῳ μενος τὸν ἐκ διαδοχῆς τῶν ἀρχιερέων ὑστατὸν ἡγησάμενον Ὑρκανὸν, ἐφ' ὃν τὰ τῆς οἰκείας ἀρχῆς τοῦ Ἰουδαίων ἔθνους κατέληξεν, ἐκποδών μεθίστησιν ἀνελὼν, πρῶτος τε αὐτὸς, ὡς ἔφην, ἐξ ἀλλοφύλου γένους Ἰουδαίων ἀναγορεύεται βασιλεὺς· καθ' ὃν γεννηθέντος Ἰησοῦ τοῦ Χριστοῦ καθήρητο μὲν ὅμοιος καὶ τῆς Ἰούδα φυλῆς τὸ ἀξίωμα, καθήρητο δὲ καὶ ἡ τῶν Ἰουδαίων ἀρχή τε καὶ βασιλεία, πεπλήρωτο δὲ καὶ ἡ προτεταγμένη προφητεία "οὐκ ἐκλείψει ἀρχῶν ἐξ Ἰούδα, ούδε ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ, φέρσασα, ἔως ἣν ἔλθῃ τὰ ἀποκείμενα αὐτῷ," ὃν καί φησι γενήσεσθαι οὐ τοῦ Ἰουδαίων ἔθνους, ἀλλὰ τῶν ἔθνῶν προσδοκίαν.

8.1.46 | ἐπειδὴ τοίνυν ἀπέκειτο ἡ πρόπαλαι τῷ Ἀβραὰμ χρηματισθεῖσα τῆς τῶν ἔθνῶν κιλήσεως προσδοκία, ὡς ἣν ἐκλελοιπότων τῶν ἐκ τοῦ Ἰουδαίων ἔθνους ἀρχόντων τε καὶ ἡγουμένων, μεταστάσης τε τῆς κατ' αὐτοὺς ἀρχῆς ἐπὶ Ῥωμαίους καὶ τὸν ἐξ ἔθνῶν δεδηλωμένον Ἡρώδην, εἰκότως ὃ μὲν εὐαγγελιστὴς Λουκᾶς, ἐπισημαίνομενος τοὺς χρόνους τῆς ἐκλείψεως τῶν Ἰουδαίων ἀρχόντων, τὴν καταρχὴν τῆς Χριστοῦ διδασκαλίας ἴστορεῖ γεγονέναι ἐν ἔτει πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τίβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ Ματθαῖος δὲ τοῦτο αὐτὸ διάνιττόμενος σημαίνει.

8.1.47 | ὑπογράψας γοῦν τὴν τοῦ κυρίου καὶ σωτῆρος ἡμῶν γένεσιν ἐπιλέγει "τοῦ δὲ

to marry Herod.

8.1.45 | This man, then, was the first from such a family to rise up, and he considered Hyrcanus to be the last of the high priests in the line of succession. He took away the authority of the Jewish nation, and he became the first king of the Jews from a foreign race, as I said. When Jesus Christ was born, the position of the tribe of Judah was taken away, and the authority and kingship of the Jews were also removed. The prophecy was fulfilled that says, "A ruler will not depart from Judah, nor a leader from his descendants, until what is promised comes to him," which indicates that he will not be born from the Jewish nation, but will be the hope of the nations.

8.1.46 | Since the hope of the calling of the nations was promised to Abraham long ago, and as the rulers and leaders from the Jewish nation were gone, and the authority had shifted to the Romans with Herod, who was declared to be from the nations, it is fitting that the evangelist Luke notes the time of the end of the Jewish rulers. He tells us that the beginning of Christ's teaching happened in the fifteenth year of the rule of Tiberius Caesar, when Pontius Pilate was governor of Judea. Matthew also hints at this same thing.

8.1.47 | Having written about the birth of our Lord and Savior, he says, "When Jesus

Ίησοῦ γεννηθέντος ἐν Βηθλεέμ τῆς Ιουδαίας, ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἵδού μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα, λέγοντες, ποῦ ἔστιν ὁ τεχθεὶς βασιλεὺς τῶν Ιουδαίων;" δι' ὧν σαφῶς παρίστησι καὶ τοῦ ἀλλοφύλου τὴν κατ' αὐτῶν ἀρχὴν, καὶ τῶν ἐξ ἀνατολῆς ἀλλοφύλων ἐθνῶν τὴν ὑπὸ τοῦ θεοῦ κλῆσιν.

was born in Bethlehem of Judea, in the days of King Herod, behold, wise men came from the east to Jerusalem, saying, 'Where is he who has been born king of the Jews?'" Through this, he clearly shows the authority of the foreign rulers over them, and the calling from God of the foreign nations from the east.

8.1.48 | ὅμοῦ τε γὰρ Ιουδαίων ἀλλόφυλοι ἐκράτουν καὶ τὸν πάλαι προφητευόμενον Χριστὸν τοῦ θεοῦ ἐγίνωσκόν τε καὶ προσεκύνουν ἀλλόφυλοι, ἐξ ἀνατολῶν ἐπιστάντες. οὐκοῦν σαφῶς διὰ τούτων τέλος ἔχουσα τοῦ Ἰακὼβ ἡ προφητεία δείκνυται, ἐπ' ἐσχάτου τῆς συστάσεως τοῦ Ιουδαίων ἔθνους ἀποτελεσθεῖσα, ὥσπερ οὖν αὐτὸς τοῖς ἐαυτοῦ παυσὶν ἐθέσπισεν εἰπών "συνάχθητε, ἔνα ἀπαγγείλω ὑμῖν τί συμβήσεται ὑμίν ἐπ' ἐσχάτου τῶν ἡμερῶν· ἐσχάτας ἡμέρας νοούντων ἡμῶν τὰ ἐσχάτα τῆς συστάσεως τοῦ Ιουδαίων ἔθνους.

8.1.48 | For both Jews and foreigners held power, and the long-prophesied Christ of God was known and worshiped by foreigners who came from the east. Therefore, through these events, the prophecy of Jacob is clearly shown to have an end, made at the last formation of the Jewish nation. Just as he himself commanded his people, saying, "Gather together, and I will tell you what will happen to you in the last days," we understand that the last days refer to the end of the formation of the Jewish nation.

8.1.49 | τί δῆτα αὐτοῖς ἀπαντᾶν ἔμελλεν; ἔκλειψις μὲν τῆς ἀρχῆς Ἰούδα, καὶ τοῦ παντὸς ἔθνους αὐτῶν καθαίρεσις, παῦλά τε καὶ λῆξις τῶν ἡγουμένων αὐτῶν, καὶ τῆς φυλῆς αὐτοῦ τοῦ βασιλικοῦ καὶ ἀρχικοῦ ἀξιώματος κατάλυσις, Χριστοῦ δὲ ἀρχὴ καὶ βασιλεία, οὐ τοῦ Ἰσραὴλ, ἀλλὰ τῶν ἐθνῶν ἀπάντων ἄρχουσα, κατὰ τὸ καὶ αὐτὸς προσδοκία ἐθνῶν."

8.1.49 | What then were they about to answer? The end of the rule of Judah, and the complete downfall of their entire nation, the stopping and ending of their leaders, and the destruction of their royal and chief authority. But the beginning and kingdom of Christ would not be of Israel, but would rule over all the nations, according to the expectation of the nations themselves.

8.1.50 | τίς δ' οὐκ ἀν ταῦτα οὕτω σαφῶς ἐπὶ τῇ τοῦ σωτῆρος ἡμῶν ἐπιφανείᾳ πεπληρῶσθαι, ὅτε οἱ πάλαι πρὸ τῆς τοῦ Χριστοῦ γενέσεως ἐπ' οἴκείοις ἄρχουσι καὶ

8.1.50 | Who would not see these things clearly fulfilled at the appearance of our Savior? When, long before the birth of Christ, the local rulers and leaders, along

ήγουμένοις καὶ συνετοῖς τῶν θείων  
ἀναγνωσμάτων ἀκροατᾶς βασιλεῦσί τε  
ίδιοις καὶ ἀρχιερεῦσι καὶ προφήταις  
λαμπρυνόμενοι, αὐτή τε ἡ τοῦ Ἰούδα φυλὴ  
βασιλικὴ οὖσα, τὸν ἔχθρῶν καὶ πολεμίων  
ἐπικρατοῦσα, κατάρχουσά τε καὶ ἡγουμένη  
τοῦ παντὸς ἔθνους, οἵ τε ἐν αὐτοῖς πάλαι  
διαπρέποντες ἐξ ἑκείνου καὶ εἰς δεῦρο  
Ῥωμαίοις ὑποτελεῖς καθεστήκασιν;  
ἐπεφάνη γὰρ σαφῶς ὁ Χριστὸς τοῦ θεοῦ,  
καὶ ἐξ ἑκείνου ἡ λεγομένη προσδοκία τῶν  
ἔθνῶν εἰς πάντα τὰ ἔθνη ἀνακεκήρυκται.

8.1.51 | Ἡ λεγέτω τις, εἴ μὴ κατὰ τὴν  
ἐπιφάνειαν Ἰησοῦ τοῦ σωτῆρος ἡμῶν τὰ  
μὲν παρὰ Ἰουδαίοις σεμνὰ, ἡ τε μητρόπολις  
αὐτῶν ἄμα τῷ Ἱερῷ καὶ τῇ ἐν τούτῳ  
συντελουμένῃ ἀγιστείᾳ μετὰ καὶ τῶν  
οίκείων ἡγουμένων τε καὶ ἀρχόντων  
διαλέλοιπεν, ἀναδέδεικται δὲ ἐξ ἑκείνου τὰ  
τῆς ἐλπίδος καὶ προσδοκίας τῶν ἔθνῶν  
τῶν καθ' ὅλης τῆς οἰκουμένης, ὅτε καὶ  
έλήλυθε τὰ ἀποκείμενα τῷ κυρίῳ.

8.1.52 | τίνα δὲ ἡ τὰ δηλούμενα διὰ τοῦ  
“Ιούδα, σὲ αίνεσαισαν οἵ ἀδελφοί σου, αἱ  
χεῖρές σου ἐπὶ νώτου τῶν ἔχθρῶν σου,  
σκύμνος λέοντος Ἰούδα, ἐκ βλαστοῦ νιέ  
μου ἀνέβης, ἀναπεσῶν ἐκοιμήθης ὡς λέων  
καὶ ὡς σκύμνος λέοντος, ἐγερεῖ αὐτόν;”  
ταῦτα γὰρ καθ' ἐτέραν διάνοιαν τὰ αὐτῷ  
ἀποκείμενα, ἃ καὶ αὐτὰ φέρε  
κατανοήσωμεν, πρῶτον τούτῳ  
ἐπιστήσαντες, ὡς διαφόροις τὸν Χριστὸν  
ὄνόμασι προσαγορεύειν εἰώθασιν οἱ θεῖοι  
χρησμοί· τοτὲ μὲν γὰρ αὐτὸν καλοῦσιν  
Ἰακὼβ, “Ιακὼβ ὁ παῖς μου, ἀντιλήψομαι  
αὐτοῦ, ὁ ἐκλεκτός μου, προσεδέξατο αὐτὸν  
ἡ ψυχή μου, κρίσιν τοῖς ἔθνεσιν ἔξοισει” καὶ

with the wise listeners of the divine readings, were ruling over their own people, and the tribe of Judah itself was a royal tribe, dominating over enemies and foes, and leading all the nations? Those among them who had long been prominent were now under Roman rule. For Christ of God has clearly appeared, and from that time, the so-called expectation of the nations has been proclaimed to all nations.

8.1.51 | Or let someone say that, except for the appearance of Jesus our Savior, the things among the Jews were honorable, and their mother city, along with the temple and the sacred worship happening there, along with their local leaders and rulers, had been left behind. But from that time, the hopes and expectations of the nations throughout the whole world have been revealed, when what was set aside has come to the Lord.

8.1.52 | But who are those that are praised by your hands upon the back of your enemies, O Judah? "You are a young lion, Judah. You have risen from the offspring of my son. You have fallen asleep like a lion and like a young lion. Who will wake him?" For these things have different meanings for him, which we should also consider. First, let us note that the divine oracles are accustomed to call Christ by various names. Sometimes he is called Jacob, "Jacob my servant, I will help him. My chosen one, my soul has accepted him. He will bring justice to the nations," and so on.

τὰ ἔξῆς.

8.1.53 | οῖς ἐπείρηται "ἔως ἀν θῆ ἐπὶ τῆς γῆς κρίσιν, καὶ ἐπὶ ὄνόματι αὐτοῦ ἔθνη ἐλπιοῦσι·" τοτὲ δὲ αὐτὸν Σολομῶνα καὶ Δαβὶδ ὄνομάζουσι· Σολομῶνα μὲν ὡς ἐν ὅᾳ ψαλμῷ ἐπιγεγραμμένῳ μὲν εἰς Σολομῶνα, σαφῶς δὲ τὰ περὶ τοῦ Χριστοῦ περιέχοντι.

8.1.54 | τὸ γὰρ κατακυριεύσει ἀπὸ θαλάσσης ἔως θαλάσσης, καὶ ἀπὸ ποταμοῦ ἔως περάτων τῆς οἰκουμένης, καὶ πάντα τὰ ἔθνη δουλεύσουσιν αὐτῷ," καὶ ὅσ' ἀ τούτοις ἔξῆς ὁ Ψαλμὸς περιέχει μόνῳ τῷ Χριστῷ ἀρμόζοι ἄν.

8.1.55 | Δαβὶδ δὲ ἐν πῃ Ψαλμῷ πάλιν ὁ Χριστὸς ἀνηγόρευται, ἐπεὶ μὴ τῷ Δαβὶδ, μόνῳ δὲ αὐτῷ κατάλληλα ἀν εἴη καὶ τὰ ἐν τούτῳ λεγόμενα, οἷον τὸ "ἀύτὸς ἐπικαλέσεται με, πατήρ μου εἶ σὺ, κάγὼ πρωτότοκον αὐτὸν, ὑψηλὸν παρὰ τοῖς βασιλεῦσι τῆς γῆς. εἰς τὸν αἰῶνα φυλάξω αὐτῷ τὸ ἔλεος μου."

8.1.56 | καὶ πάλιν "τὸ σπέρμα αὐτοῦ εἰς τὸν αἰῶνα μενεῖ, καὶ ὁ θρόνος αὐτοῦ ὡς ὁ ἥλιος ἐναντίον μου, καὶ ὡς ἡ σελήνη κατηρτισμένη εἰς τὸν αἰῶνα." οὕτως οὖν ἐ μυρίων ἄλλων τοῦ Χριστοῦ προσηγοριῶν, δι' ᾧ αὐτὸν οἱ θεῖοι λόγοι σημαίνουσι, καὶ Ἰούδας ὅμοιώς διὰ τῶν προκειμένων ἀνειρῆσθαι δύναται, ὅτι καὶ ἐκ τῆς Ἰούδα γέγονε φυλῆς.

8.1.57 | πρόδηλον γὰρ κατὰ τὸν ἀπόστολον

8.1.53 | To whom it is said, "Until he places judgment on the earth, and the nations hope in his name." Sometimes they call him Solomon and David. They call him Solomon as in the psalm that is titled for Solomon, clearly containing things about Christ.

8.1.54 | "For he will rule from sea to sea, and from the river to the ends of the earth, and all the nations will serve him." And all that follows in the psalm fits only with Christ.

8.1.55 | David again proclaims Christ in the psalm, since what is said in it would only fit him and not David alone. For example, "He will call me, 'You are my father,' and I will make him the firstborn, the highest among the kings of the earth. I will keep my mercy for him forever."

8.1.56 | "And again, 'His offspring will remain forever, and his throne will be like the sun before me, and like the moon, established forever.'" Thus, there are countless other names for Christ, which the divine words indicate. And similarly, it can be shown that he came from the tribe of Judah.

8.1.57 | For it is clear, according to the

ὅτι ἐκ φυλῆς Ἰούδα ἀνατέταλκεν ὁ σωτὴρ  
καὶ κύριος ἡμῶν. τούτῳ δὴ οὖν κατὰ  
διάνοιαν τῷ Ἰούδᾳ ἀποκείμενα ἦν τὰ  
προφητευόμενα.

8.1.58 | τίνα δὲ ἦν ταῦτα; πρῶτον μὲν τὸ  
ἐπαινεθῆναι ὑπὸ τῶν ἀδελφῶν αὐτοῦ·  
δεύτερον κατὰ νότου τῶν ἔχθρῶν αὐτοῦ  
τὰς χεῖρας ἐπιβαλεῖν· τρίτον  
προσκυνηθῆναι ὑπὸ τῶν υἱῶν τοῦ πατρὸς  
αὐτοῦ· ἀ καὶ τέλους ἐτύγχανεν ὅπηνίκα  
téως μὲν τάς παραδόξους δυνάμεις καὶ τὰ  
τεράστια θαύματα ἐπιτελῶν ἔθαυμάζετο  
καὶ ἐπῆνετο καὶ προσεκυνεῖτο πρὸς τὸν  
ἐαυτοῦ μαθητῶν τε καὶ ἀποστόλων, οὓς  
καὶ ἀδελφοὺς ἀποκαλεῖν οὐκ ὄκνει, διὰ μὲν  
τοῦ ψαλμοῦ λέγων "ἀπαγγελῶ τὸ ὄνομά  
σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας  
ὑμνήσω σε," ταῖς δὲ ἀμφὶ τὴν Μαρίαν  
προστάττων εὐαγγελίζεσθαι αὐτοῖς ὡς  
ἀδελφοῖς "ἀπαγγείλατε γάρ, φησὶ, τοῖς  
ἀδελφοῖς μου ὅτι ἀνέρχομαι πρὸς τὸν  
πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου  
καὶ θεὸν ὑμῶν."

8.1.59 | οὕτω δῆτα αὐτὸν οἱ ἀδελφοὶ τὰ μὲν  
πρῶτα ἐπὶ τοῖς παραδόξοις ὡς θαυμάσιον  
ἄνδρα μόνον ἐπήνουν, ἔνα τινὰ, ὡς εἰκός,  
τῶν προφητῶν εἶναι ὑπειληφότες· ἐπεὶ δὲ  
ἐν τῷ μεταξὺ τὰς θαυμασίους  
παραδοξοποιίας αὐτοῦ ὀρῶντες, καὶ ὡς  
καθεῖλεν ἔχθρόν τε καὶ ἐκδικητὴν, τόν τε  
θάνατον ἄρχοντα τοῦ αἰώνος τούτου, ἅμα  
ταῖς λοιπαῖς ἀοράτοις καὶ ἔχθρας  
δυνάμει, τὸ τηνικάδε θεὸν αὐτὸν εἶναι  
πιστεύσαντες προσεκύνησαν.

8.1.60 | αἱ δὲ χεῖρες τοῦ σωτῆρος ἡμῶν  
κατὰ νότου τῶν ἔχθρῶν αὐτοῦ ἐγίνοντο,

apostle, that our Savior and Lord has risen  
from the tribe of Judah. Therefore, what  
was prophesied was meant for Judah.

8.1.58 | But what were these things? First,  
to be praised by his brothers; second, to  
have his hands laid upon him by his  
enemies; third, to be worshiped by the sons  
of his father. All this happened when he  
performed amazing powers and great  
miracles, and he was admired, praised, and  
worshiped by his own disciples and  
apostles, whom he did not hesitate to call  
brothers. For in the psalm, he says, "I will  
proclaim your name to my brothers; in the  
midst of the church, I will praise you." And  
to those around Mary, he commanded them  
to announce to them as brothers, "Go and  
tell my brothers that I am ascending to my  
Father and your Father, to my God and  
your God."

8.1.59 | Thus, his brothers at first praised  
him only as a wonderful man because of his  
amazing deeds, thinking he was one of the  
prophets. But as they saw his marvelous  
wonders and how he defeated both  
enemies and the ruler of death in this  
world, along with the other unseen and  
hostile powers, they came to believe that he  
was indeed God and worshiped him.

8.1.60 | Indeed, the hands of our Savior  
were against the backs of his enemies when

ὅτε πάσας τὰς πράξεις αὐτοῦ τάς τε δυνάμεις καὶ παραδοξοποιίας ἐπὶ καθαιρέσει τῶν δαιμόνων καὶ τῶν πονηρῶν πνευμάτων ἐποιεῖτο. ἀλλὰ καὶ ὅπηνίκα ἔξεπέτασε τὰς χεῖρας αὐτοῦ ἐπὶ τού σταυροῦ, καὶ οὕτως αἱ χεῖρες αὐτοῦ φευγόντων τῶν ἔχθρῶν καὶ τὰ νῶτα παραχωρούντων αὐτῷ κατὰ νῶτου τῶν ἔχθρῶν ἐγίνοντο, καὶ μᾶλλον ὅτε τὸ πνεῦμα παραδοὺς τῷ πατρὶ ἄσαρκος καὶ γυμνὸς οὐ ἀνειλήφει σώματος ἐπὶ τὸ τῶν ἔχθρῶν κατήι χωρίον, αὔτοζωὴ τυγχάνων, θάνατον καταλύσων καὶ τὰς ἐπανισταμένας αὐτῷ δυνάμεις, ἃς εἰκὸς κατ' ἀρχὰς μὲν κοινὸν ἀνθρωπον καὶ τοῖς πολλοῖς ὅμιοιν αὐτὸν ὑπειληφέναι, οὕτω τε κυκλῶσαι αὐτὸν καὶ ὡς ἀν τῷ τυχόντι ἐφορμῆσαι, ἐπεὶ δὲ ἔγνωσαν κρείττονα ἥ κατ' ἀνθρωπον καὶ θειοτέραν φύσιν τραπῆναι καὶ τὰ νῶτα παραχωρῆσαι αὐτῷ, καθ' ὧν τὰς χεῖρας ἀφεὶς τοῖς ἐνθέοις αὐτοῦ καὶ ἡκονημένοις βέλεσι φεύγοντας ἥλαυνεν, ὡς διὰ τοῦτο είρησθαι "αἱ χεῖρές σου ἐπὶ νῶτου τῶν ἔχθρῶν σου."

8.1.61 | εἰ δὲ καὶ είσέτι νῦν μυρίοι τοῦ σωτῆρος ἡμῶν ἔχθροὶ τὴν ἐκκλησίαν αὐτοῦ κατὰ καιροὺς πολεμεῖν ἐπιχειροῦσιν, ἀλλὰ καὶ τούτους ἀοράτῳ χειρὶ καὶ ἐνθέῳ δυνάμει τροποῦται, ὡς καὶ περὶ αὐτῶν είρησθαι τὸ "αἱ χεῖρές σου ἐπὶ νῶτου τῶν ἔχθρῶν σου."

8.1.62 | ἐπειδὴ δὲ ἥδη λοιπὸν τὰ κατὰ τῶν ἔχθρῶν νικητήρια ἀπειλήφει, τηνικαῦτα ἐπληροῦτο καὶ τὸ "προσκυνήσουσί σε οἱ υἱοὶ τοῦ πατρός σου," πάντες δηλαδὴ οἱ κατ' οὐρανὸν ἄγγελοι, τὰ τε πνεύματα τὰ λειτουργικὰ καὶ αἱ θεῖαι δυνάμεις, οἵ τε ἐπὶ γῆς ἀπόστολοι καὶ εὐαγγελισταὶ, καὶ μετὰ

he performed all his works, both his powers and wonders, to cast out demons and evil spirits. But when he stretched out his hands on the cross, his hands became the reason for the enemies to flee and give their backs to him. This happened even more when he gave up his spirit to the Father, being bodiless and naked, and descended into the realm of his enemies. He was life itself, overcoming death and the powers that rose against him, which at first seemed to many to be just a common man. They surrounded him and attacked him as they pleased. But when they recognized that he was greater than a mere human and had a divine nature, they turned their backs to him. Thus, it is said, "Your hands are against the backs of your enemies."

8.1.61 | And even now, countless enemies of our Savior try to attack his church at times. But even these are changed by an unseen hand and divine power, so that it can be said about them, "Your hands are against the backs of your enemies."

8.1.62 | Since the victories against the enemies have already been taken, then it is fulfilled that "the sons of your Father will worship you." Indeed, all the angels in heaven, the ministering spirits, and the divine powers, as well as the apostles and evangelists on earth, along with all those

τούτους ἄπαντες οἱ ἔξ ἐθνῶν δι' αὐτοῦ τὸν  
ἴνα καὶ μόνον ἀληθῆ πατέρα θεὸν  
ἐπιγραψάμενοι, οἵτινες θεὸν λόγον ὅντα  
τὸν Χριστὸν μεμαθηκότες ὡς θεὸν  
προσκυνεῖν αὐτὸν ὅμολογοῦνται.

from the nations who call upon the one true God, acknowledge that they worship Christ, the Word of God, as God.

8.1.63 | ἀλλ' ἐπεὶ ἔχρην καὶ τὰ τῆς  
γενέσεως αὐτοῦ καὶ τὰ τοῦ θανάτου  
μυστήρια τῇ περὶ αὐτοῦ προφητείᾳ  
συμπεριλαβεῖν, εἰκότως μετὰ τὰ  
προειρημένα θεσπίζων ὁ Ἰακώβ ἐπιλέγει  
^{\*} σκύμνος λέοντος Ἰούδα· ἐκ βλαστοῦ υἱέ  
μου ἀνέβης, ἀναπεσὼν ἐκοιμήθης ὡς λέων  
καὶ ὡς σκύμνος, τίς ἐγερεῖ αὐτόν;" σκύμνον  
μὲν οὖν λέοντος αὐτὸν ὄνομάζει διὰ τὸ ἐκ  
βασιλικῆς αὐτὸν γεγονέναι φυλῆς.

8.1.63 | But since it was necessary to include both the mysteries of his birth and the mysteries of his death in the prophecy about him, it is fitting that Jacob, after what has been said, proclaims, "A cub of a lion is Judah; from your lineage, my son, you have risen; you have fallen asleep like a lion and like a cub. Who will awaken him?" He calls him a cub of a lion because he comes from a royal lineage.

8.1.64 | ἐκ σπέρματος γοῦν ἦν τοῦ Δαβὶδ  
κατὰ σάρκα. ^^ ἐκ βλαστοῦ δὲ ἀνέβης υἱέ  
μου" φησὶν, ἐπείπερ ἐκ σπέρματος καὶ  
ρίζης τοῦ ταῦτα προαναφωνοῦντος Ἰακώβ  
ἀνέφυ, πρότερον μὲν θεὸς λόγος ὡν,  
γενόμενος δὲ δεύτερον υἱὸς ἀνθρώπου δι'  
ἢν ἀνεδέξατο ὑπὲρ ήμῶν οἰκονομίαν.

8.1.64 | He was indeed from the seed of David according to the flesh. "From your lineage, my son," he says, since he sprang from the seed and root of Jacob, who spoke these things beforehand. First, he was the Word of God, but then he became a son of man through the arrangement he made for us.

8.1.65 | εἴη δ' ἀν καὶ τοῦ θανάτου αὐτοῦ  
δηλωτικὸν τὸ ἀναπεσὼν ἐκοιμήθης ὡς  
λέων καὶ ὡς σκύμνος," ἐξ ἔθους τῆς γραφῆς  
κατά τι οίκειον θεώρημα τὸν θάνατον καὶ  
ἐπὶ μυρίων ἄλλων κοίμησιν ἀποκαλούστης.

8.1.65 | It could also be a sign of his death that "you have fallen asleep like a lion and like a cub," according to the custom of the scripture, which often views death as a kind of sleep, calling it that in many other cases.

8.1.66 | τὸ δὲ τίς ἐγερεῖ αὐτόν" περὶ τῆς ἐκ  
νεκρῶν ἀναστάσεως αὐτοῦ θαυμαστικῶς  
εἴρηται. ἐγερθησόμενον γάρ αὐτὸν σαφῶς  
οἶδεν ὁ φάσκων τίς ἐγερεῖ αὐτόν.  
θαυμαστικῶς δὲ ἐπιλέγει τὸ, τίς ἄρα ὁ

8.1.66 | The phrase "who will awaken him?" is said in wonder about his rising from the dead. The one who speaks knows clearly that he will be raised, asking "who will awaken him?" He wonders who will do

τοῦτο ποιήσων καὶ ἀναστήσων αὐτόν,”  
ἡμᾶς ἐπὶ τὸ ζητεῖν διεγέρων τίς ἀν εἴη ὁ  
τὸν κύριον ἡμῶν τὸν ὑπὲρ ἡμῶν θάνατον  
ἀναδεξάμενον ἐκ νεκρῶν ἀναστήσων.

this and raise him up, urging us to seek  
who it could be that will raise our Lord,  
who took on death for us, from the dead.

8.1.67 | τίς δ' ἀν εἴη ἄλλος ἢ ὁ τῶν Σλων  
θεὸς καὶ πατὴρ αὐτοῦ, ὃ μόνω ἀναθετέον  
τὴν τοῦ σωτῆρος ἡμῶν ἀνάστασιν, κατὰ  
τὴν λέγουσαν γραφὴν ^ ὃν ὁ πατὴρ ἤγειρεν  
ἐκ νεκρῶν;” ἀντὶ δὲ τοῦ ‘σκύμνος λέοντος  
Ἰούδα, ἐκ βλ στοῦ νιέ μου ἀνέβης,  
ἀναπεσὼν ἔκοιμηθη ἐμφαντικώτατα ὁ μὲν  
Ἀκύλας φησὶ “σκύλαξ λέοντος Ἰούδα, ἀπὸ  
ἀλώσεως νιέ μου ἀνέβης, κάμψας  
κατεκλίθης.”

8.1.67 | Who else could it be but the God  
and Father of his Son, to whom alone we  
should commit the resurrection of our  
Savior, according to the scripture that says,  
"whom the Father raised from the dead?"  
Instead of "the cub of the lion of Judah, you  
have risen, having fallen asleep," Aquila  
says, "the pup of the lion of Judah, you have  
risen from captivity, having bent down, you  
have fallen asleep."

8.1.68 | ὁ δὲ Σύμμαχός φησι σκύμνος  
λέοντος Ἰούδα, ἐκ θηριαλώσεως νιέ μου  
ἀνέβης, ὄκλάσας ἡδράσθης” δι’ ὃν σαφῶς  
παρίσταται ἡ ἐκ νεκρῶν ἀνάστασις καὶ ἡ ἔξ  
‘Αιδου, ὥσπερ ἐκ τινος θηριαλώσεως, τοῦ  
δωτῆρος ἡμῶν ἀποφυγή.

8.1.68 | But Symmachus says, "the cub of  
the lion of Judah, you have risen from  
captivity, having been caught, you have  
been delighted." Through this, the  
resurrection from the dead and the escape  
from Hades clearly stand out, just like  
escaping from some kind of captivity,  
which is our gift from the giver.

8.1.69 | τὸ δὲ ὄκλάσαι καὶ ἐδρασθῆναι,  
ἄλλὰ μὴ καταπεσεῖν, ὅμοῦ τὸν θάνατον ἔδ  
εἰξε διὰ τοῦ ὄκλάσαι, καὶ τὸ μὴ ὑποσυρῆναι  
ὅμοιώς ταῖς τῶν λοιπῶν ἀνθρώπων ψυχαῖς  
διὰ τοῦ ἡδράσθαι. ταῦτα μὲν οὖν πάντα  
προαπέκειτο τῷ Χριστῷ, πλὴν ἔως οὐδέπω  
τέλους ἐτύγχανε τὸ Ἰουδαίων συνειστήκει  
ἔθνος 5 καὶ οἱ ἔξ αὐτῶν ἄρχοντες καὶ  
ἡγούμενοι οἱ τε ἔξακριβαζόμενοι τὰς θείας  
συνετῶς περὶ τοῦ Χριστοῦ προφητείας  
διέπρεπον ἐν αὐτοῖς.

8.1.69 | The act of being caught and  
delighted, but not falling down, shows that  
death was overcome through being caught,  
and not being dragged down is similar for  
the souls of other people through being  
delighted. All these things were prepared  
for Christ, but until then, the Jewish nation  
had not yet reached its end, and among  
them were rulers and leaders who carefully  
examined the divine prophecies about  
Christ.

8.1.70 | ἐπεὶ δὲ ἐλήλυθε τὰ ἀποκείμενα τῷ

8.1.70 | But when what was set aside for

Ίούδα, ἔφάνη τε ἐπὶ γῆς ὁ προφητευόμενος ἐκ σπέρματος καὶ βλαστοῦ γενόμενος τοῦ ταῦτα τεθεσπικότος, ἀναπεσών τε καὶ κοιμηθεὶς, ἢ ὥκλάσας κατὰ τὸν Σύμμαχον, ἡδράσθη καὶ ἀνηγέρθη, τὰς χεῖρας αὐτοῦ κατὰ νῶτου τῶν ἀօράτων καὶ νοητῶν ἔχθρῶν ἐπιβαλὼν, οἱ τε ἀδελφοὶ αὐτοῦ καὶ μαθηταὶ πρότερον ἐπαινοῦντες αὐτὸν καὶ θαυμάζοντες ὑστερον καὶ ὡς θεὸν ὡμολόγησαν εἶναι, καὶ ὡς θεὸν προσεκύνησαν, τηνικαῦτα ἐπληροῦτο τὰ ἀποκείμενα αὐτῷ, ὡς διὰ τοῦτο ἀνειρῆσθαι τὸ ἵως ἢν ἔλθῃ τὰ ἀποκείμενα αὐτῷ.

Judah had come, the one prophesied from the seed and branch appeared on earth, having fallen down and slept, or being caught according to Symmachus, he was delighted and rose up. He laid his hands against the backs of the unseen and spiritual enemies, and his brothers and disciples, who had praised and admired him before, later acknowledged him as a god and worshiped him as a god. At that time, what was set aside for him was fulfilled, so that it might be taken away until what was set aside for him came.

8.1.71 | ἐξ ἑκείνου γάρ τοι καὶ εἰς δεῦρο εἰς πέρας ἐλθόντων τῶν ἀποκειμένων αὐτῷ διαλελούπασι μὲν οἱ ἄρχοντες καὶ ὁ ἡγούμενοι τοῦ Ἰουδαίων ἔθνους, κατέστησάν τε ἐπὶ κεφαλῆς αὐτῶν ἄρχοντες ἔθνῶν, ἔμπαλιν δὲ τὰ ἔθνη, τὸν Χριστὸν ἐπιγνόντα τοῦ θεοῦ, αὐτὸν ἐπεγράψαντο σωτῆρα καὶ προσδοκίαν.

8.1.71 | For from that time until now, when what was set aside for him has come to an end, the rulers and leaders of the Jewish nation have been left behind. They established rulers over themselves from the nations, but the nations, recognizing Christ as the Son of God, called him Savior and Hope.

8.1.72 | μετὰ ταῦτα πάντα ἐπιλέγεται "δεσμεύων πρὸς ἄμπελον τὸν πῶλον καὶ τῇ ἥλικι τὸ ὑποζύγιον τῆς ὄνου αὐτοῦ, πλυνεῖ ἐν οἴνῳ τὴν στολὴν αὐτοῦ, καὶ ἐν αἵματι σταφυλῆς τὴν περιβολὴν αὐτοῦ. χαροποιοὶ οἱ ὄφθαλμοὶ αὐτοῦ ἀπὸ οἴνου καὶ λευκοὶ οἱ ὁδόντες αὐτοῦ ἢ γάλα."

8.1.72 | After all these things, it is said, "Binding the colt to the vine and the donkey's foal, he will wash his robe in wine and his cloak in the blood of grapes. His eyes will be red with wine, and his teeth white like milk."

8.1.73 | Αίνιττεσθαι δὲ ἡγοῦμαι διὰ τούτων τὸν μὲν πῶλον αὐτὸν τὸν τῶν ἀποστόλων καὶ μαθητῶν τοῦ σωτῆρος ἡμῶν χορὸν, τὴν δὲ ἄμπελον ἐν ᾧ τὸν πῶλον προσέδησε τὴν ἔνθεον καὶ ἀόρατον αὐτοῦ δύναμιν, ἦν αὐτὸς παριστὰς ἐδίδασκε λέγων ἐγώ είμι ἡ ἄμπελος ἡ ἀληθινὴ, ὁ πατήρ μου ὁ γεωργός ἐστιν." ἔσλιξ δὲ τῆς ἄμπελου τῆς

8.1.73 | I believe that by these things, the colt refers to the chorus of the apostles and disciples of our Savior. The vine, to which the colt was tied, represents his divine and unseen power, which he himself presented, saying, "I am the true vine, and my Father is the gardener." The twist of the vine that was given would be the teaching of the

ἀποδοθείσης εἴη ἀνὴν τοῦ θεοῦ λόγου διδασκαλίᾳ, ἐν δὲ τὸν πῶλον τῆς ὄντος κατεδήσατο, τὸν νέον ἐξ ἔθνῶν λαὸν, γέννημα τυγχάνοντα τῶν ἀποστόλων αὐτοῦ.

Word of God, in which he bound the young people from the nations, who are the offspring of his apostles.

8.1.74 | εἴποι δ' ἂν τις καὶ πρὸς λέξιν ταῦτα τέλους τετυχηκέναι, ὅτε κατὰ τὸν Ματθαῖον εἶπεν ὁ κύριος τοῖς ἑαυτοῦ μαθηταῖς "πορεύεσθε εἰς τὴν κατέναντι ὑμῶν κώμην, καὶ εύθέως εὐρήσετε ὅνον δεδεμένην, καὶ πῶλον μετ' αὐτῆς λύσαντες ἀγάγετέ μοι."

8.1.74 | But someone might also say that these things have come to an end, when according to Matthew, the Lord said to his disciples, "Go to the village ahead of you, and immediately you will find a donkey tied up, and a colt with her. Untie them and bring them to me."

8.1.75 | καὶ ἔστι γε ἀληθῶς τῷ λόγῳ ἐπιστήσαντα ἀποθαυμάσαι τὴν τοῦ προφήτου πρόρρησιν, τῷ θείῳ πνεύματι προτεθεωρηκότος, ὅτι δὴ μελλήσει ὁ προφητευόμενος οὐχ οἵα τις ἐπίδοξος ἐν ἀνθρώποις βασιλεὺς ἐφ' ἀρμάτων καὶ ἵππων ὄχησεσθαι, ἀλλὰ ἐπὶ ὄντος καὶ πῶλου, οἵα τις τῶν πολλῶν κοινὸς ἀνὴρ καὶ πένης.

8.1.75 | And indeed, it is true that the word has made one wonder at the prophecy of the prophet, who was inspired by the divine spirit, that the one being prophesied would not come as a famous king riding on chariots and horses, but on a donkey and a colt, like an ordinary and poor man among many.

8.1.76 | τοῦτο γάρ καὶ ἄλλος προφητῶν ἐθαύμασε φήσας "χαῖρε σφόδρα, φύγατερ Σιών, ἴδού ὁ βασιλεὺς σου ἔρχεται σοι πρᾶος, ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέον." τὸ δὲ "πλυνεῖ ἐν οὖν τὴν στολὴν" αὐτοῦ, καὶ ἐν αἷματι σταφυλῆς τὴν περιβολὴν αὐτοῦ" σκέψαι καὶ αὐτὸς μήποτε ὡς ἐν ἀπορρήτοις τὸ μυστικὸν αἰνίττεται πάθος αὐτοῦ, ἐν τῷ τὴν στολὴν αὐτοῦ καὶ τὸ περιβόλαιον ἀπέπλυνε λουτρῷ, δι' οὗ τῶν εἰς αὐτὸν πεπιστευκότων ἀποπλύνειν τὰ παλαιὰ ρύπη δηλοῦται.

8.1.76 | For this is also what another prophet admired, saying, "Rejoice greatly, daughter of Zion! Behold, your king comes to you, humble and riding on a donkey, and on a colt, the young donkey." And think about the phrase "he will wash his robe in wine, and his cloak in the blood of grapes." Consider that it might hint at the secret suffering of his, in which he washed his robe and cloak in a bath, through which it is shown that those who believe in him will be cleansed from their old filth.

8.1.77 | διὰ γὰρ τοῦ οἶνου, ὃπερ ἦν τοῦ αἵματος αὐτοῦ σύμβολον, τοὺς εἰς τὸν θάνατον αὐτοῦ βαπτιζομένους καὶ ἐπὶ τὸ αἷμα αὐτοῦ πεπιστευκότας τῶν πάλαι κακῶν ἀποκαθαίρει, ἀποπλύνων αὐτῶν καὶ ἀυποσμήχων τὴν παλαιὰν αὐτῶν στολὴν καὶ τὸ περιβόλαιον, ὡστε αὐτὸὺς τῷ τιμίῳ αἵματι τῆς ἐνθέου καὶ πνευματικῆς σταφυλῆς τῷ τε ἐκ τῆς ἀποδορείσης ἀμπέλου οἶνῳ λελυτρωμένους ἀποδύσασθαι μὲν τὸν παλαιὸν ἀνθρωπὸν σὺν ταῖς πράξεσιν αὐτοῦ, ἐνδύσασθαι δὲ τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος.

8.1.78 | καὶ τὸ "χαροποιὸν αὐτοῦ οἱ ὄφθαλμοὶ ἀπὸ οἶνου·" καὶ τὸ "λευκοὶ οἱ ὁδόντες αὐτοῦ ἥ γάλα" πάλιν ἀπορρήτως τῆς καινῆς τοῦ σωτῆρος ἡμῶν διαθῆκης τὰ μυστήρια ἡγοῦμαι περιέχειν. τὴν γοῦν εὐφροσύνην τὴν ἀπὸ τοῦ μυστικοῦ οἶνου οὗ παραδέδωκεν αὐτὸς τοῖς ἑαυτοῦ μαθηταῖς εἰπὼν "λάβετε, πίετε, τοῦτο μού ἔστι τὸ αἷμα τὸ ὑπὲρ ὑμῶν ἔκχυνόμενον εἰς ἀφεσιν ἀμαρτιῶν· τοῦτο ποιεπιτε εἰς τὴν ἐμὴν ἀνάμνησιν," δοκεῖ μοι σημαίνειν τοὺς "χαροποιὸν οἱ ὄφθαλμοὶ αὐτοῦ ἀπὸ οἶνου" καὶ τὸ "λευκοὶ οἱ ὁδόντες αἴτοῦ ἥ γάλα" τὸ λαμπρὸν καὶ καθαρὸν τῆς μυστηριώδους τροφῆς.

8.1.79 | πάλιν γὰρ αὐτὸς τὰ σύμβολα τῆς ἐνθέου οἰκονομίας τοῖς αὐτοῦ παρεδίδους μαθηταῖς, τὴν εἰκόνα τοῦ ιδίου σώματος ποιεῖσθαι παρακελευόμενος.

8.1.80 | ἐπειδὴ γὰρ οὐκέτι τὰς δι' αἵματων θυσίας, οὐδὲ τὰς παρὰ Μωσεῖ ἐν διαφόρων

8.1.77 | For through the wine, which is a symbol of his blood, he cleanses those who are baptized into his death and who believe in his blood from their past sins, washing away and removing their old robe and cloak. So they are freed by the precious blood of the divine and spiritual grape, and from the wine of the vine that has been redeemed, they can put off the old man with his deeds and put on the new man, who is renewed in knowledge according to the image of the creator.

8.1.78 | And the phrase "his eyes are red with wine" and "his teeth are white like milk" again seem to contain the mysteries of the new covenant of our savior. The joy from the mysterious wine, which he gave to his disciples when he said, "Take, drink; this is my blood which is poured out for you for the forgiveness of sins. Do this in remembrance of me," seems to mean that "his eyes are red with wine" and "his teeth are white like milk," referring to the brightness and purity of the mysterious food.

8.1.79 | For he himself gave the symbols of the divine plan to his own disciples, urging them to make the image of his own body.

8.1.80 | Since he no longer accepted sacrifices through blood, nor those

ζώων σφαγαῖς νενομοθετημένας προσίετο, ἄρτῳ δὲ χρῆσθαι συμβόλῳ τοῦ ίδίου σώματος παρεδίδου, εἰκότως τὸ λαμπρὸν καὶ καθαρὸν ἥνιζατο τῆς τροφῆς, εἰπὼν καὶ "λευκοὶ οἱ ὁδόντες αὐτοῦ ἡ γάλα." τούτου καὶ ἄλλος ἐμνημόνευσε προφήτης φήσας "θυσίαν καὶ προσφορὰν οὐκ ἡθέλησας, σῶμα δὲ κατηρτίσω μοι."

prescribed by Moses with various animal sacrifices, he gave them to use bread as a symbol of his own body. He clearly hinted at the brightness and purity of the food, saying, "his teeth are white like milk." Another prophet also mentioned this, saying, "You did not want sacrifice and offering, but you prepared a body for me."

8.1.81 | ἀλλὰ ταῦτα πλείονος βασάνου δεόμενα καὶ μακροτέρας ἐρμηνείας ἐπὶ σχολῆς ἃν τις βασανίσειε, τοῦ παρόντος καιροῦ τοσαῦτα εἴπειν ἀπαιτήσαντος εἰς τὸ παραστῆσαι μετὰ τῶν ἄλλων καὶ τοὺς χρόνους τῆς τοῦ σωτῆρος ἡμῶν παρουσίας ἀνωθεν ὑπὸ τῶν πρόπαλαι προφητῶν ἐγνωσμένους τῇ θείᾳ σαφῶς παραδεδόσθαι γραφῇ. Απὸ τοῦ Δανιήλ.

8.1.81 | But these things require more suffering and a longer explanation if someone were to examine them closely. Since the present time demands so much to present alongside the others, and the times of our savior's presence have been clearly revealed by the ancient prophets in the divine writings. From Daniel.

## Section 2

8.2.1 | "Καὶ ἔτι μου λαλοῦντος καὶ προσευχομένου, καὶ ἔξαγορεύοντος τὰς ἀμαρτίας μου καὶ τὰς ἀμαρτίας τοῦ λαοῦ μου Ἰσραὴλ, καὶ ὅριπτοῦντος τὸν ἔλεον μου ἔναντι κυρίου τοῦ θεοῦ μου περὶ τοῦ ὅρους τοῦ ἀγίου τοῦ θεοῦ μου, καὶ ἔτι μου λαλοῦντος ἐν τῇ προσευχῇ, καὶ ἴδοὺ ὁ ἀνὴρ Γαβριὴλ, ὃν εἶδον ἐν τῇ ὄράσει ἐν τῇ ἀρχῇ, πετόμενος, καὶ ἦψατό μου ὡσεὶ ὕραν θυσίας ἐσπερινῆς, καὶ συνέτισέ με, καὶ ἐλάλησε μετ' ἐμοῦ, καὶ εἶπε, Δανιὴλ, νῦν ἔξῆλθον συμβιβάσαι σε σύνεσιν.

8.2.1 | While I was still speaking and praying, confessing my sins and the sins of my people Israel, and pouring out my plea before the Lord my God concerning the holy mountain of my God, while I was still speaking in prayer, behold, the man Gabriel, whom I had seen in the vision at the beginning, came to me, flying, and touched me about the time of the evening sacrifice. He gave me understanding and spoke with me, saying, 'Daniel, I have now come out to give you insight.'

8.2.2 | ἐν ἀρχῇ τῆς δεήσεώς σου ἔξῆλθεν ὁ λόγος, καὶ ἐγὼ ἤλθον ἀναγγεῖλαί σοι ὅτι ἀνὴρ ἐπιθυμιῶν σὺ εἶ, καὶ ἐννοήθητι ἐν τῷ ὅρματι, καὶ σύνεσ ἐν τῇ ὄπτασίᾳ ὅτι ἀνὴρ ἐπιθυμιῶν εἶ σύ.

8.2.2 | At the beginning of your prayer, the word went out, and I have come to tell you that you are a man of desires. Understand the message and consider the vision, that you are a man of desires.

8.2.3 | ἐβδομήκοντα ἐβδομάδες συνετμήθησαν ἐπὶ τὸν λαόν σου καὶ ἐπὶ τὴν πόλιν τὴν ἀγίαν, τοῦ συντελεσθῆναι ἀμαρτίαν καὶ τοῦ σφραγίσαι ἀμαρτίας καὶ τοῦ ἀπαλεῖψαι τὰς ἀνομίας, καὶ τοῦ ἔξιλάσασθαι ἀδικίας καὶ ἀγαγεῖν δικαιοσύνην αἰώνιον, καὶ τοῦ σφραγίσαι δρασιν καὶ προφήτην, καὶ τοῦ χρῖσαι ἄγιον ἀγίων.

8.2.3 | Seventy weeks have been determined for your people and for your holy city, to finish the transgression and to put an end to sin, and to atone for wickedness, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy.

8.2.4 | καὶ γνώσῃ καὶ συνήσεις ἀπὸ ἔξόδου λόγου τοῦ ἀποκριθῆναι καὶ τοῦ οίκοδομῆσαι Ἱερουσαλὴμ ἵως Χριστοῦ ἡγουμένου ἐβδομάδες ἐπτὰ καὶ ἐβδομάδες ἔξηκονταδύο, καὶ ἐπιστρέψει, καὶ οίκοδομηθήσεται πλατεῖα καὶ τεῖχος, καὶ κενωθήσονται οἱ καιροὶ, καὶ μετὰ τὰς ἐβδομάδας τὰς ἔξηκονταδύο ἔξολοθρευθήσεται χρῖσμα, καὶ κρίμα οὐκ ἔστιν ἐν αὐτῷ, καὶ τὴν πόλιν καὶ τὸ ἄγιον διαφθερεῖ σὺν τῷ ἡγουμένῳ τῷ ἑρχομένῳ, καὶ ἐκκοπήσονται ἐν κατακλυσμῷ, καὶ ἔως τέλους πολέμου συντετμημένου ἀφανισμοῖς, καὶ δυναμώσει διαθήκην πολλοῖς ἐβδομάδας μίᾳ, καὶ ἐν τῷ ἡμίσει τῆς ἐβδομάδος ἀρθήσεται θυσία καὶ σπονδὴ, καὶ ἐπὶ τὸ ἱερὸν βδέλυγμα τῶν ἐρημώσεων ἔσται, καὶ ἵως συντελείας καιροῦ συντέλεια δοθήσεται ἐπὶ τὴν ἑρήμωσιν.”

8.2.4 | And you will know and understand from the issuing of the word to restore and build Jerusalem until the anointed one, a leader, there will be seven weeks and sixty-two weeks. It will be rebuilt with streets and a wall, but in troubled times. After the sixty-two weeks, the anointed one will be cut off and will have nothing, and the city and the sanctuary will be destroyed along with the coming leader. The end will come like a flood, and until the end of the war, desolations are determined. He will confirm a covenant with many for one week, and in the middle of the week, sacrifice and offering will cease, and on the temple will be the abomination that causes desolation, until the end that is decreed is poured out on the desolate.

8.2.5 | Τῆς τοῦ Ἰουδαίων ἔθνους εἰς Βαβυλῶνα ἐβδομηκονταετοῦς αἰχμαλωσίας εἰς πέρας ἥδη συνελαυνούστης, τῷ Δανιὴλ εὔξαμένῳ εἶς τῶν ἀγίων λειτουργῶν τοῦ θεοῦ Γαβριὴλ ὁ ἀρχάγγελος ἐπιφανεῖς τὴν ἀνανέωσιν τῆς Ἱερουσαλὴμ αὐτίκα τότε καὶ οὐκ εἰς μακρὰν ἔσεσθαι θεσπίζει, τόν τε μετὰ τὴν ἀνανέωσιν αὐτῆς χρόνον εἰς ἑτῶν ἀριθμὸν

8.2.5 | At the end of the seventy years of captivity of the Jewish nation in Babylon, while Daniel was praying, Gabriel, the archangel, appeared to him. He announced the renewal of Jerusalem right then and said it would not be far off. He also set a number of years for the time after its renewal and predicted that after the set time, it would be destroyed again. He said

περιορίζει, προλέγει τε ώς μετά τὴν  
ώρισμένην προθεσμίαν αὐθις  
καθαιρεθήσεται, καὶ ώς τὴν δευτέραν  
ὑπομείνασα ἄλωσιν καὶ πολιορκίαν οὐκέτι  
τῆς ἐκ θεοῦ τεύξεται ἐπισκοπῆς, μενεῖ δὲ  
ἔρημος, συγκαθαιρουμένης αὐτῇ τῆς κατὰ  
τὸν Μωυσέως νόμον λατρείας, ἔτερας δὲ  
ἀντ' ἑκείνης τῷ βίῳ τῶν ἀνθρώπων καινῆς  
διαθήκης ἀντεισαχθησομένης.

8.2.6 | καὶ ταῦτα ὁ Γαβριὴλ ὡς ἐν χρησμοῖς  
ἐπικεκρυμμένως ἐκφαίνειν ὅμολογεῖ τῷ  
προφήτῃ.

8.2.7 | φησὶν οὖν αὐτῷ Δανιὴλ, νῦν ἔξηλθον  
συμβιβάσαι σε σύνεσιν, ἐν ἀρχῇ τῆς  
δεήσεως σου ἔξηλθεν ὁ λόγος, κάγὼ ἥλθον  
ἀναγγεῖλαί σοι ὅτι ἀνὴρ ἐπιθυμιῶν σὺ εἶ,  
καὶ ἐννοήθητι ἐν τῷ ὧδητι, καὶ σύνες ἐν τῇ  
ὄπτασίᾳ," σαφῶς διεγέίρων αὐτὸν εἰς  
βαθυτέραν ἔννοιαν καὶ σύνεσιν τῆς τῶν  
λεγομένων θεωρίας. ὄπτασίαν γοῦν αὐτά  
γέ φησι διὰ τὸ βαθυτέρας ἔχεσθαι διανοίας  
καὶ οὐ τῆς τυχούσης συνέσεως δεῖσθαι.

8.2.8 | διόπερ καὶ αὐτοὶ τὸν δωρούμενον  
σύνεσιν ἀνθρώποις ἐπικαλεσάμενοι  
εὔχαμενοί τε ὑπ' αὐτοῦ φωτισθῆναι τοὺς  
τῆς διανοίας ὄφθαλμοὺς, ἐπιθαρρήσωμεν  
τῇ κατὰ τοὺς τόπους θεωρίᾳ.  
"ἐβδομήκοντα, ἐβδομάδες συνετμήθησαν  
ἐπὶ τὸν λαόν σου καὶ ἐπὶ τὴν πόλιν τὴν  
ἀγίαν σου, τοῦ συντελεσθῆναι ἀμαρτίαν  
καὶ τοῦ σφραγίσαι ἀμαρτίας καὶ ἀπαλεῖψαι  
τὰς ἀνομίας, καὶ τοῦ ἔξιλάσασθαι ἀδικίας,  
καὶ ἀγαγεῖν δικαιοσύνην αἰώνιον, καὶ τοῦ  
σφραγίσαι ὅρασιν καὶ προφήτην, καὶ τοῦ

that after the second siege and capture, it would no longer receive oversight from God, but would remain desolate, as the worship according to the law of Moses would be removed, and in its place, a new covenant would be introduced for the life of the people.

8.2.6 | And Gabriel admits that he reveals these things to the prophet as if they were hidden in prophecies.

8.2.7 | Then Gabriel says to Daniel, 'I have come out to give you understanding. At the beginning of your prayer, the word went out, and I have come to tell you that you are a man of desires. Pay attention to the message and understand the vision.' He clearly stirs him up for a deeper understanding of what is being said. He calls it a vision because it requires a deeper thought and is not just a casual understanding.

8.2.8 | Therefore, they also called upon him who gives understanding to people, praying that he would enlighten the eyes of their minds. Let us be encouraged by the vision concerning the places. 'Seventy weeks have been cut off for your people and for your holy city, to finish sin and to seal up sins, and to wipe away lawlessness, and to atone for wrongdoing, and to bring in everlasting righteousness, and to seal vision and prophet, and to anoint the holy of holies.'

χρῖσαι ἄγιον ἀγίων.”

8.2.9 | ὅτι τῶν ἐβδομήκοντα ἐβδομάδων ὁ χρόνος ἐν ἔτεσιν ἀναλυόμενος ἐνενήκοντα πρὸς τοῖς τετρακοσίοις ἀριθμὸν συνάγει παντὶ που δῆλον. τοσοῦτος τοιγαροῦν συνετμήθη χρόνος ἐπὶ τὸν λαόν σου, τὸ πᾶν συμπέρασμα τοῦ Ἰουδαίων περιορίζων ἔθνους.

8.2.9 | Because the time of the seventy weeks, when broken down into years, adds up to ninety along with the four hundred, it is clear. Therefore, this is the amount of time that has been cut off for your people, marking the complete conclusion for the Jewish nation.

8.2.10 | καὶ οὐκέτι γε αύτοὺς ἐν τούτοις θεοῦ λαὸν προσαγορεύει, ἀλλὰ τῷ Δανιήλ φησι, λαόν σου ὥσπερ γάρ ἀσεβήσαντά ποτε καὶ εἰδωλολατρήσαντα ἐπὶ τῆς ἑρήμου οὐκέτι λαὸν ἐαυτοῦ ὁ θεὸς, ἀλλὰ τοῦ Μώσεως προσεῖπε, φήσας “βάδιζε, κατάβηθι, ἡνόμησε γάρ ὁ λαός σου.” τὸν αὐτὸν τρόπον κάνταῦθα τοῦ περιωρίσθαι κατ’ αὐτῶν τὸν δηλωθέντα χρόνον τὸ αἴτιον ἐκδιδάσκει· τοῦτο δὲ ἦν τὸ μηκέτι τοῦ θεοῦ λαὸν αύτοὺς καταξιοῦσθαι χρηματίζειν.

8.2.10 | And no longer does he call them the people of God, but he says to Daniel, 'your people.' For just as God no longer called his people when they had sinned and worshiped idols in the wilderness, but said to Moses, 'Go down, for your people have sinned,' in the same way, here the reason for the set time concerning them is taught. This was the time when they were no longer worthy to be called the people of God.

8.2.11 | ἐπιλέγει δὲ 'καὶ ἐπὶ τὴν πόλιν τὴν ἀγίαν,' τὸ σοῦ πάλιν ἔχακουόντων ἡμῶν κατὰ κοινοῦ, ὡς εἶναι τὸ λεγόμενον τοιοῦτον "ἐπὶ τὸν λαόν σου καὶ ἐπὶ τὴν πόλιν τὴν ἀγίαν σου, ὡς εἰ ἔφασκε, τὴν σοὶ νενομισμένην ἀγίαν. τὸ γοῦν Ἐβραικὸν καὶ οἱ λοιποὶ συμφώνως ἐρμηνευταὶ οὐ μόνον ἐπὶ τοῦ λαοῦ, ἀλλὰ καὶ ἐπὶ τῆς πόλεως τὸ σοῦ προσκείμενον περιέχουσσιν. ὁ γοῦν Ἀκύλας φησὶν "ἐπὶ τὸν λαόν σου καὶ ἐπὶ πόλιν ἡγιασμένην σου ·" ὃ δὲ Σύμμαχος "κατὰ τοῦ λαοῦ σου καὶ τῆς πόλεως τῆς ἀγίας σου."

8.2.11 | He also says, 'and upon the holy city,' which means your city, as we all hear together, as if he were saying, 'upon your people and upon your holy city,' as if he were referring to the holy city that is assigned to you. In fact, the Hebrew and other translators agree that it refers not only to the people but also to the city that belongs to you. For example, Aquila says, 'upon your people and upon your holy city,' while Symmachus says, 'against your people and the holy city.'

8.2.12 | ὅθεν καὶ παρὰ τοῖς ἀκριβέσιν

8.2.12 | Therefore, in the more precise

άντιγράφοις τῶν ἑβδομήκοντα τὸ σοῦ μετὰ  
ἀστερίσκου παραθέσεως πρόσκειται.

copies of the seventy, 'your' is placed with  
an asterisk for reference.

8.2.13 | ἐπεὶ γὰρ εὐξάμενος Δανιὴλ ἐν τοῖς  
τῆς ἱκεσίας αὐτοῦ ῥήμασι πολλάκις τὸν μὲν  
λαὸν θεοῦ λαὸν ὡνόμασε, τὸν δὲ τῆς  
πόλεως τόπον ἄγιον τοῦ θεοῦ τόπον,  
ἀντιστρέψας ὁ χρηματίζων οὕτε τὴν πόλιν  
ἀγίαν τοῦ θεοῦ οὕτε τὸν λαὸν τοῦ θεοῦ  
εἶναι ὄμοιογεῖ, ἀλλὰ σοῦ, φησὶ, τοῦ  
προσευχομένου καὶ τοιαῦτα περὶ τοῦ λαοῦ  
καὶ τοῦ τόπου καὶ τῆς πόλεως εἰρηκότος.  
ἔχουσι δὲ τοῦ Δανιὴλ αἱ φωναὶ οὕτως  
“ἀποστραφήτω δὴ ὁ θυμός σου, καὶ ἡ ὄργή  
σου ἀπὸ τῆς πόλεως σου Ἱερουσαλήμ  
ὅρους ἀγίου σου.”

8.2.14 | καὶ “ὸ λαός σου ἐγένετο εἰς  
όνειδισμὸν ἐν πᾶσι τοῖς περικύκλῳ ἡμῶν.”  
καὶ πάλιν “ἐπίφανον τὸ πρόσωπόν σου ἐπὶ<sup>\*</sup>  
τὸ ἀγίασμά σου τὸ ἔρημον.” καὶ αὖθις “ἴδε  
τὸν ἀφανισμὸν τῆς πόλεως σου, ἐφ' ἣς  
ἐπικέκληται τὸ ὄνομά σου ἐπ' αὐτῆς,” καὶ  
ἔξῆς “ὅτι τὸ ὄνομά σου ἐπεκλήθη ἐπὶ τὴν  
πόλιν σου καὶ ἐπὶ τὸν λαόν σου.”

8.2.15 | τοιαῦτα εὐξάμενος ἐπιλέγει “καὶ  
μου λαλοῦντος καὶ προσευχομένου, ἴδοὺ  
Γαβριὴλ ὃν εἶδον ἐν τῇ ὄράσει μου  
πετόμενος, καὶ ἥψατό μου,” καὶ εἶπε τὰ  
ἀναγεγραμμένα· σαφῶς οὖν διὰ τούτων ὃ  
μὲν προφήτης πόλιν οὐχ ἀπλῶς, ἀλλὰ τοῦ  
θεοῦ πόλιν ὡνόμασε, καὶ τὸ ἀγίασμα τοῦ  
θεοῦ καὶ τὸν λαὸν τοῦ θεοῦ λαὸν, διαθέσει  
τῇ πρὸς τὸν λαόν.

8.2.13 | For when Daniel prayed in his  
supplications, he often called the people of  
God 'your people' and the place of the city  
'the holy place of God.' But the one who  
speaks in response does not agree that  
either the city is the holy city of God or the  
people are the people of God. Instead, he  
says, 'your'—referring to the one praying—  
and he speaks such things about the people,  
the place, and the city. Daniel's words are  
as follows: 'Let your anger be turned away,  
and your wrath from your city Jerusalem,  
your holy mountain.'

8.2.14 | And 'your people have become a  
reproach among all those around us.' And  
again, 'let your face shine upon your  
desolate sanctuary.' And once more, 'look  
at the destruction of your city, which is  
called by your name.' And it follows that  
'your name has been called upon your city  
and upon your people.'

8.2.15 | While praying like this, he chooses  
to say, 'And while I was speaking and  
praying, behold, Gabriel, whom I had seen  
in my vision, came to me and touched me.'  
And he said the things that were written.  
Therefore, it is clear that the prophet did  
not simply call the city 'city,' but called it  
'the city of God,' and the sanctuary of God  
and the people of God as 'the people,'  
according to his arrangement concerning  
the people.

8.2.16 | ούκέτι μὴν καὶ ὁ Γαβριὴλ ὄμοιώς αὐτῷ καλεῖ τὰ δηλούμενα, ἔμπαλιν δὲ ἐπὶ τὸν λαόν σου φησὶ, καὶ ἐπὶ τὴν πόλιν τὴν ἀγίαν σου, μονονουχὴ καὶ τὴν πόλιν καὶ τὸν λαόν καὶ τὸ ἀγίασμα ἀνάξιον εἶναι τῆς τοῦ θεοῦ προσηγορίας ἀποφήνας.

8.2.16 | Indeed, Gabriel does not call the things in the same way as him, but instead he says, 'and upon your people,' and 'upon your holy city,' showing that both the city and the people and the sanctuary are unworthy of being called by God's name.

8.2.17 | τοσοῦτον δὴ οὖν χρόνον ὠρίσθαι κατὰ τοῦ λαοῦ πρῶτον ἔπειτα καὶ κατὰ τῆς πόλεως διδάσκει, καὶ τοσοῦτός γε ὡν ἀποδείκνυται ἀπὸ τῆς ἀνανεώσεως τῆς Ἱερουσαλὴμ, ὃ γέγονεν ἐπὶ Δαρείου τοῦ Περσῶν βασιλέως, μέχρι τῆς Αύγουστου Ῥωμαίων ἐπικρατήσεως, Ἡρώδου τε Ἰουδαίων βασιλέως ἀλλοφύλου τὸ γένος καθ' οὓς τὰ τῆς γενέσεως ἴστορεῖται τοῦ σωτῆρος ἡμῶν, ὡς ὁ λόγος προιών ἐπιδείξει.

8.2.17 | Therefore, it was determined for such a long time first concerning the people and then concerning the city, and this is shown from the renewal of Jerusalem, which happened during the reign of Darius, the king of the Persians, until the time of Augustus, when the Romans were in power, and also during Herod, the king of the Jews, who was of a different race, as the story of our savior will later show.

8.2.18 | ἔξῆς δὲ ἐπιλέγει "τοῦ συντελεσθῆναι ἀμαρτίαν καὶ τοῦ σφραγίσαι ἀμαρτίας καὶ ἀπαλεῖψαι ἀνομίας, καὶ τοῦ ἔξιλάσασθαι ἀδικίας, καὶ ἀγαγεῖν δικαιοσύνην αἰώνιον, καὶ τοῦ σφραγίσαι ὅρασιν καὶ προφήτην, καὶ τοῦ χρῖσαι ἄγιον ἀγίων." ἀντὶ μὲν οὖν τοῦ "συντελεσθῆναι ἀμαρτίαν καὶ τοῦ σφραγίσαι ἀμαρτίας ὁ Ἀκύλας πεποίηκε "τοῦ συντελέσαι τὴν ἀθεσίαν καὶ τοῦ τελειῶσαι ἀμαρτίαν."

8.2.18 | Next, he chooses to say 'to finish sin and to seal sins and to wipe away lawlessness, and to atone for injustices, and to bring in everlasting righteousness, and to seal vision and prophet, and to anoint the holy of holies.' Instead of 'to finish sin and to seal sins,' Aquila has 'to complete the lawlessness and to perfect sin.'

8.2.19 | τὸ γὰρ 'πληρώσατε τὸ μέτρου τῶν πατέρων υμῶν" είρημένον υπό τον Οωτήρος ημών προς τούς ἐκ περιτομῆς καὶ δια τούτων οἵμαι παρίσταοθαι. ἐπὶ γαρ τῆς κατ' αὐτού τολμηθεί οης τον Ιουδαίων ἔθνους ἐπιβουλής ουνετελέοθη αυτών η αμαρτία καὶ η προς τον θεόν κατά τον

8.2.19 | For the saying 'fill up the measure of your fathers' is mentioned by our Lord to those of the circumcision, and through this, I think, they are being brought in. For because of the boldness shown against the Jewish nation, their sin and their ungodliness toward God, according to

Άκυλαν άθεα ία τέλος είληφε.

Aquila, has finally reached its limit.

8.2.20 | πάλαι μίν γάρ πρότερον ἐφερεν  
αυτούς ἡ τού θεού μακροθυμία μυρία όοα  
πλημμελούντας προ τής τού οωτήρος ημών  
παρουσίας, ώοπερ ουν διά τών  
προφητικών ἀποδείκνυται λόγων' πλήν  
αλλ' ώοπερ ἐπὶ τών πάλαι τήν γήν τής  
ἐπαγγελίας οίκουντων ἀλλοφύλων είρητο  
τω "Αβραάμ ούπω γάρ ἀναπεπλήρωνται αἱ  
ἀμαρτίαι τών 'Λιμορραίων" καϊ εί μηδέπω  
ήοαν ἐκπεπληρωμέναι, ουκ ηλαύνοντό πω  
οΐ'Αμορραΐοι τής πατρώας γης, ἐπεὶ δὲ  
ἐπληρώθησαν αἱ ἀμαρτίαι αὐτών,  
τηνικαύτα πάντες ἔξωλοθρεύθησαν ἐπὶ  
τῶν Ἰησοῦ τού Μωυσέως διαδόχου  
χρόνων' ούτω καϊ ἐπὶ τού προτέρου  
νοηθείς λαού' εως μεν γάρ ουκ ἐπληρούντο  
αὐτών αἱ ἀμαρτίαι, η τού θεού ἀνοχή καϊ  
μακροθυμία ἐφερεν αύτούς, εις  
ἐπιύτροφήν ἐκάστοτε προσκαλουμένη διά  
τών προφητών ἐπεὶ δὲ κατά τήν οωτήριον  
φωνήν ἐπλήρωσαν το μέτρον τών πατέρων  
αὐτών, ούτω δ' αν πάντα ουναχθέντα κατά<sup>1</sup>  
το αυτό τον ἔοχατον αύτοις κατειργάοατο  
όλεθρον, ώοπερ ουν πάλιν αυτός ο κύριος  
ημών διδάσκει λέγων πάν αίμα ἐκχυθεν  
από καταβολής κόδιμου, ἀπό αίματος 'Αβελ  
τού δικαίου εως αίματος Ζαχαρίου, ήξειν  
ἐπὶ τήν γενεάν ταύτη ν."

8.2.20 | For a long time, indeed, the patience of God bore with them, many sins before the coming of our Savior, as is shown by the prophetic words. But just as it was said to Abraham about the foreigners living in the land of promise, 'for the sins of the Amorites have not yet been completed,' and if their sins had not yet been filled up, the Amorites were not driven out of the ancestral land. But when their sins were completed, then all were destroyed in the days of Jesus, the successor of Moses. So also with the earlier people; for as long as their sins were not filled up, the patience and long-suffering of God brought them back, always calling them through the prophets. But when they filled up the measure of their fathers, then all things gathered together according to the same measure brought upon them destruction. Therefore, our Lord teaches again, saying, 'All the blood shed from the foundation of the world, from the blood of Abel the righteous to the blood of Zechariah, will come upon this generation.'

8.2.21 | το γούν ἔοχατον απάντων τάς  
χείρας ἐπιβαλείν τω νίώ τού θεού  
τολμήσαντες ' ἐτέλεοαν τήν ἀθεοίαν καϊ  
ἐτελείωσαν τήν εαυτών αμαρτίαν" κατά<sup>1</sup>  
τήν Ακύλοϋ ἐρμηνείαν, κατὰ δὲ τούς  
ἐβδομήκοντα "έδέθη αύτῶν καὶ  
ἐσφραγίσθη ἡ ἀμαρτία."

8.2.21 | For indeed, they dared to lay their hands on the Son of God, 'they completed their ungodliness and they perfected their own sin,' according to Aquila's interpretation. But according to the Seventy, 'their sin was bound and sealed.'

8.2.22 | ἀλλὰ ἐπεὶ μὴ μόνον εἰς πτῶσιν, ἀλλὰ καὶ εἰς ἀνάστασιν πολλῶν ἐλήλυθεν ἐν τῷ Ἰσραὴλ, καθά φησι περὶ αὐτοῦ "ίδού οὗτος κεῖται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ," εἰκότως τοῖς εἰρημένοις ἐξῆς ἐπιλέγει ὁ Δανιὴλ τὸ "καὶ τοῦ ἀπολεῖψαι ἀμαρτίας καὶ τοῦ ἔξιλάσασθαι ἀδικίας."

8.2.23 | διὰ γὰρ τὸ ἀδύνατον εἶναι αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἀμαρτίας, δεῖσθαι δὲ πᾶν τὸ τῶν ἀνθρώπων γένος ἱλασμοῦ ζῶντος καὶ ἀληθινοῦ, οὗ τύπον ἔφερε τὸ παρὰ Μωσεῖ κατασκευασθὲν ἱλαστήριον, οὗτος δὲ ἦν ὁ σωτὴρ καὶ κύριος ἡμῶν, ὁ ἀμνὸς τοῦ θεοῦ, περὶ οὗ εἴρηται "ίδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἀμαρτίαν τοῦ κόσμου"

8.2.24 | καὶ πάλιν "αὐτὸς ἱλασμός ἐστι περὶ τῶν ἀμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου," αὐτὸς ὁν καὶ ἀπολύτρωσις, κατὰ τὸν Παῦλον φάσκοντα "ὅς ἐγενήθη σοφία ἀπὸ θεοῦ, δικαιοσύνη τε καὶ ἀγιασμὸς καὶ ἀπολύτρωσις" εἰκότως τὴν παρουσίαν αὐτοῦ ὅμοιοῦ μὲν συμπλήρωσιν καὶ τελείωσιν ἀμαρτίας εἶναι διδάσκει τῶν εἰς αὐτὸν ἡσεβηκότων, ὅμοιοῦ δὲ ἀπάλειψιν καὶ καθαρισμὸν ἀμαρτιῶν, καὶ ἀδικιῶν ἱλασμὸν τῶν εἰς αὐτὸν πεπιστευκότων.

8.2.25 | καὶ ὁ Ἀκύλας δὲ "τοῦ τελέσαι τὴν ἀθεσίαν καὶ τοῦ τελειῶσαι τὴν ἀμαρτίαν εἰπὼν ἐπήγαγε τὸ τοῦ ἔξιλάσασθαι ἀνομίαν," ἱλασμὸν αὐτὸν εἶναι πάσης ἀνομίας τῆς πάλαι κατὰ ἄγνοιαν γενομένης ὑποτιθέμενος. ἐξῆς τούτοις εἴρηται "τοῦ

8.2.22 | But since he has come not only for the fall but also for the rising of many in Israel, as it is said about him, 'Behold, this one is set for the fall and the rising of many in Israel,' it is fitting that Daniel later adds, 'and to wipe away sins and to atone for wrongdoing.'

8.2.23 | For it is impossible for the blood of bulls and goats to take away sins. But all of humanity needs a living and true atonement, which was represented by the mercy seat made by Moses. This one was our Savior and Lord, the Lamb of God, about whom it is said, 'Behold, the Lamb of God who takes away the sin of the world.'

8.2.24 | And again, 'He is the atonement for our sins, not only for ours but also for the whole world,' being himself the redemption, as Paul says, 'who became wisdom from God, and righteousness and sanctification and redemption.' It is fitting that his presence teaches both the fulfillment and completion of sin for those who have sinned against him, and also the removal and cleansing of sins, and the atonement for wrongdoing for those who have believed in him.

8.2.25 | And Aquila also says, 'To fulfill the law and to complete sin, he brought forth the atonement for wrongdoing,' stating that he is the atonement for all wrongdoing that was done in ignorance long ago. After this, it is said, 'To bring about eternal

ἀγαγεῖν δικαιοσύνην αἰώνιον. ”

righteousness.'

8.2.26 | ἔστι μὲν οὖν αύτὸς ὁ τοῦ θεοῦ λόγος αἰώνιος δικαιοσύνη, ὃς ἐγενήθη σοφία ἡμῖν ἀπὸ θεοῦ, δικαιοσύνη τε καὶ ἀγιασμὸς καὶ ἀπολύτρωσις, κατὰ τὸν ἀπόστολον. πλὴν ἀλλὰ σὺν τῇ ἑαυτῷ παρουσίᾳ καὶ πᾶσιν ἀνθρώποις προυξένησε δικαιοσύνην, ἔργοις ἐπιδείξας ὅτι “μὴ μόνον Ἰουδαίων ἔστιν ὁ θεός, ἀλλὰ καὶ ἔθνῶν, ἐπείπερ εἰς ὁ θεός, ὃς δικαιώσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυθυστίαν διὰ τῆς πίστεως.”

8.2.26 | Therefore, he is the eternal righteousness of God, who became wisdom for us from God, and righteousness and sanctification and redemption, according to the apostle. But along with his presence, he offered righteousness to all people, showing by his works that 'God is not only for the Jews, but also for the Gentiles, since there is one God who will justify the circumcised by faith and the uncircumcised through faith.'

8.2.27 | ὅθεν τοὺς ἀμφὶ τὸν Κορνήλιον τοῦ ἀγίου πνεύματος ἡξιωμένους ἀποθαυμάσας ὁ Πέτρος ἐπ' ἀληθείας, φησὶν, οἶ δ' ἀ δτι οὐκ ἔστι προσωπολήπτης ὁ θεός, ἀλλ' ἐν παντὶ ἔθνει ὁ φιβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ ἔστι.'

8.2.27 | Therefore, Peter, amazed by those around Cornelius who were made worthy of the Holy Spirit, truly says, 'I know that God is not a respecter of persons, but in every nation, anyone who fears him and does righteousness is acceptable to him.'

8.2.28 | καὶ ὁ Παῦλος δὲ τὸ εὐαγγέλιον δικαιοσύνης εἶναι φησι, λέγων, δύναμις γὰρ θεοῦ ἔστιν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι. δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται. καὶ ἐν Ψαλμοῖς δὲ εἴρηται περὶ τοῦ Χριστοῦ “ἀνατελεῖ ἐν ταῖς ἡμέραις αὐτοῦ δικαιοσύνη καὶ πλῆθος εἱρήνης.

8.2.28 | And Paul also says that the gospel is righteousness, stating, 'For it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it, the righteousness of God is revealed.' And in the Psalms, it is said about Christ, 'Righteousness will rise in his days and a multitude of peace.'

8.2.29 | καὶ τὸ ἔργον δὲ αὐτοῦ ὡς ἀληθῶς θεοῦ δικαιοσύνην ἐνεδείξατο, τὸ πάντα γένος ἀνθρώπων ἐξ Ἰουδαίων τῆς παρὰ τῷ θεῷ καταξιώσαντος κλήσεως. ἀλλ' οὐ τοιαῦτα ἦν τὰ διὰ Μώσεως, ἐνὶ δὲ μόνῳ τῷ Ἰουδαίων ἔθνει δεδωρημένα· διὸ καὶ πρὸς καιρὸν φανέντα παρελήλυθεν. ἡ δὲ διὰ τοῦ

8.2.29 | And his work truly showed the righteousness of God, making all people equally worthy of the calling from God. But such things were not the case through Moses, as they were given only to the nation of the Jews; therefore, they passed away in due time. But the righteousness

σωτῆρος ἡμῶν κατηγγελμένη δικαιοσύνη, διαμένουσα εἰς τὸ διηνεκὲς, εἰκότως αἰώνιος προσηγόρευται δικαιοσύνη, κατὰ τὸν Γαβριὴλ φήσαντα "καὶ τοῦ ἀγαγεῖν δικαιοσύνην αἰώνιον."

announced through our Savior, which remains forever, is rightly called eternal righteousness, as Gabriel said, 'to bring eternal righteousness.'

8.2.30 | ἀντὶ δὲ τούτῳ καὶ τοῦ σφραγίσαι ὅρασιν καὶ προφήτην" κυριώτερόν μοι δοκεῖ πεποιηκέναι ὁ Ἀκύλας εἰπών "καὶ τοῦ τελέσαι ὄραματισμὸν καὶ προφήτην." οὐ ἀποκλεῖσαι καὶ ὥσπερ σφραγίσαι τὰς προφητικὰς ὄράσεις ἐπιδεδήμηκεν ὁ σωτὴρ καὶ κύριος ἡμῶν, ὃς γε καὶ πάλαι οὕσας ἀσαφεῖς καὶ κατεσφραγισμένας ὥσπερ ἐπικειμένας περιελῶν σφραγίδας, ἀνέῳξε τε καὶ ἀνήπλωσε, τοῖς ἐαυτοῦ μαθηταῖς τὸν νοῦν τῶν θείων παραδιδοὺς γραμμάτων.

8.2.30 | Instead of this, I think Aquila has made it more important by saying, 'and to complete the vision and the prophet.' The Savior and our Lord has not only sealed the prophetic visions but has also made them clear. He has gone around what was once unclear and sealed, like seals placed on things, and he opened and explained to his disciples the understanding of the divine writings.

8.2.31 | ὅθεν ἴδού "φησὶν, ἐνίκησεν ὁ λέων ὁ ἐκ φυλῆς Ἰούδα, καὶ αὐτὸς ἤνοιξε τὰς σφραγίδας τὰς ἐπικειμένας τῷ βιβλίῳ," κατὰ τὴν Ἀποκάλυψιν Ἰωάννου. ποίας δὲ σφραγίδας ἡ τῶν προφητῶν τὰς ἀσαφείας; ἀς εὗ μάλα ἐπιστάμενος ἀκριβῶς καὶ ὁ Ἡσαΐας ἔλεγε 'καὶ ἔσονται οἱ λόγοι οὗτοι ὡς οἵ λόγοι τοῦ βιβλίου τοῦ ἐσφραγισμένου.'

8.2.31 | Therefore, behold, 'he says, the lion from the tribe of Judah has conquered, and he opened the seals that were on the book,' according to the Revelation of John. What seals are these, or the unclear things of the prophets? Isaiah also said very well, knowing this exactly, 'and these words will be like the words of the sealed book.'

8.2.32 | οὐκ ἄρα τοῦ ἀποκλεῖσαι ὅρασιν καὶ προφήτην ἐλήλυθεν ὁ Χριστὸς τοῦ Θεοῦ, μᾶλλον δὲ ἀναπετάσαι καὶ εἰς φῶς ἀγαγεῖν. ὅθεν δοκεῖ μοι κυριώτερον ὁ Ἀκύλας φάναι "τοῦ τελέσαι ὄραματισμὸν καὶ προφήτην."

8.2.32 | Therefore, Christ of God has not come to seal the vision and the prophet, but rather to unfold and bring them to light. For this reason, I think Aquila rightly said, 'to complete the vision and the prophet.'

8.2.33 | Ὁ καὶ συνάδει τῷ 'οὐκ ἔλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας, ἀλλὰ πληρῶσαι, πρὸς αὐτοῦ τοῦ σωτῆρος

8.2.33 | This agrees with 'I did not come to abolish the law or the prophets, but to fulfill them,' as said by the Savior himself.

είρημένω. "τέλος γάρ νόμου Χριστός, καὶ πᾶσαι γε ἀ̄ περὶ αὐτοῦ προφητεῖαι ἀπλήρωτοι καὶ ἀτελεῖς ἔμενον εἰς ὅτ' αὐτὸς ἐπιστὰς ἐπιτέθεικεν ἀπασι τέλος τοῖς περὶ αὐτοῦ προαναπεφωνημένοις.

'For Christ is the end of the law, and all the prophecies about him remained unfulfilled and incomplete until he himself came and brought fulfillment to all the things that had been spoken beforehand about him.'

8.2.34 | δύναται δὲ καὶ κατὰ τὴν τῶν ἐβδομήκοντα ἐρμηνείαν τοιαύτην ἔχειν διάνοιαν τὸ "σφραγίσαι ὄρασιν καὶ προφήτην," ἐπεὶ ὁ νόμος καὶ οἱ προφῆται μέχρις Ἰωάννου διήρκεσαν, ἔξ ἐκείνου τε διαλελοίπασιν οἱ πάλαι παρὰ τῷ Ἰουδαίων ἔθνει πνευματοφορούμενοι καὶ τὰς περὶ Χριστοῦ προρρήσεις ἀνακηρύττοντες, καὶ οἱ τὰς ἐν τοῖς ἱεροῖς λόγοις ὄράσεις ὑγιῶς ἐποπτεύοντες, οἱ καὶ ἄτε ἀποκλεισθείσης αὐτῆς τῆς θείας χάριτος καὶ σφραγίσιν ὥσπερ καταδεθείσης ἔξελιπον· διὸ συμβαίνει ἔξ ἐκείνου μηκέτι προφήτην ἐνεργεῖν μηδὲ ὀρῶντα χρηματίζειν ἐν αἵτοῖς, ἀπὸ τῶν δηλουμένων χρόνων καὶ εἰς ἡμᾶς τούτων ἀπάντων διαλελοιπότων.

8.2.34 | According to the interpretation of the Seventy, the phrase 'to seal the vision and the prophet' can also mean this, since the law and the prophets lasted until John. After him, those who were inspired among the Jewish people have ceased, and they proclaimed the prophecies about Christ. Those who were observing the visions in the sacred writings have also stopped, as they were cut off from that divine grace and left behind as if sealed. Therefore, it follows that from that time on, no prophet has been active or seen giving messages, as all these things have been left behind until us.

8.2.35 | τούτοις ἐπιφέρει "τοῦ χρῖσαι ἄγιον ἄγιων." καὶ τοῦτο δὲ αὐτόθεν πρόδηλον ὡς μέχρι τῶν τοῦ σωτῆρος ἡμῶν χρόνων ἄγιοι ἄγιων οἱ παρ' Ἐβραίοις ἀρχιερεῖς ἔχριοντο, κατὰ τὴν κατὰ τὸν τοῦ Μώσεως νόμον ἐπιτελουμένην ἀγιστείαν· ἔξ ἐκείνου δὲ καὶ οὗτοι διαλελοίπασι καταλλήλως τῇ προφητείᾳ.

8.2.35 | To these, it adds 'to anoint the holy of holies.' And this is also clear, as until the time of our Savior, the holy of holies was anointed by the high priests among the Hebrews, according to the holiness performed according to the law of Moses. Since then, they have also ceased in accordance with the prophecy.

8.2.36 | ἡ μὲν οὖν τοῦ Ἰακὼβ πρὸς τὸν Ἰούδαν ἀναφώνησις ἡγουμένων καὶ ἀρχόντων τοῦ Ἰουδαίων ἔθνους ἔκλειψιν ἐδήλου κατὰ τὰ προτεταγμένα.

8.2.36 | The call of Jacob to Judah shows the removal of the leaders and rulers of the Jewish people, as was foretold.

8.2.37 | ἐπειδὴ δὲ τὰ τῆς προστασίας τοῦ

8.2.37 | Since the protection of the people

λαοῦ προφητῶν καὶ Ἱερέων πάλαι  
πρότερον ἥρτητο, ἀκολούθως  
προθεσπίσας ὁ λόγος διὰ τῆς  
προπαρατεθείσης προφητείας τὴν τῶν  
ἀρχόντων καὶ ἡγουμένων τοῦ Ἰουδαίων  
ἔθνους καθαίρεσιν ἐπὶ τῇ τοῦ Χριστοῦ  
παρουσίᾳ, διὰ τῆς μετὰ χεῖρας προφητείας  
τὴν τῶν προφητῶν καὶ τῶν Ἱερέων τῶν  
παρ' αὐτοῖς πάλαι διαπρεπόντων ἐκλειψιν  
ἀναφωνεῖ, ὡς καὶ τούτων ἐπὶ τῇ τοῦ  
Χριστοῦ ἐπιφανείᾳ διαλειψόντων, ὃ καὶ  
αὐτὸς τοῖς ἔργοις ἡ παρουσία τοῦ σωτῆρος  
ἡμῶν ἐπιστώσατο.

8.2.38 | ἐπεὶ δὲ ὁ Ἀκύλας τοῦ ἀλεῖψαι  
ἡγιασμένον ἡγιασμένων" ἔξεδωκεν,  
οἱήσεται μέν τις τὸν πάλαι παρὰ Ἰουδαίοις  
ἀρχιερέα δηλοῦσθαι, τῶν μὲν τούτων  
ὑποβεβηκότων πολλῶν Ἱερέων ἀγίων  
προσαγορευομένων, ἀγίου δὲ ἀγίων μόνου  
τοῦ ὑπὲρ πάντας ἀρχιερέως, ἐπειδὴ τοῦτο  
καὶ προχείρως νοούμενόν ἐστιν ἀληθές.

8.2.39 | μέχρι γὰρ τῶν τοῦ σωτῆρος ἡμῶν  
χρόνων οἱ ἀνέκαθεν κατὰ διαδοχὴν  
ἀρχιερεῖς δόμοῦ καὶ τοῦ παντὸς ἡγοῦντο  
λαοῦ, καὶ τὰ τῆς τοῦ θεοῦ θεραπείας  
ἀκολούθως τῇ παρὰ Μωσεῖ  
νενομοθετημένῃ λατρείᾳ διαρκῶς  
ἐπετέλουν· ἀπὸ δὲ τῶν τοῦ σωτῆρος ἡμῶν  
χρόνων πρῶτον μὲν συνεχύθη καὶ ἡ κατὰ  
τούτους τάξις, μικρὸν δὲ ὕστερον καὶ  
παντελῶς ἀπέσβη.

8.2.40 | ἀλλ' ἔγωγε τῆς θείας γραφῆς  
οὐδαμοῦ εὐρών τὸν παρὰ Ἰουδαίοις  
ἀρχιερέα ἄγιον ἀγίων ὀνομασμένον,  
ἡγοῦμαι ἐν τούτοις μόνον αὐτὸν τὸν  
μονογενῆ τοῦ θεοῦ λόγον δηλοῦσθαι τε

by the prophets and priests had long been suspended, the word foretold the removal of the leaders and rulers of the Jewish people at the coming of Christ. Through the previously mentioned prophecy, it declares the end of the prophets and priests who had once been prominent among them, as these too would cease at the appearance of Christ, which was confirmed by the works of our Savior.

8.2.38 | When Aquila translated 'to anoint the holy of holies,' some might think that it refers to the high priest among the Jews, since many holy priests were called by this title. However, it is only the high priest of the holy of holies who is above all, because this is clearly understood.

8.2.39 | For until the times of our Savior, the high priests who came before held the same position as the leaders of the whole people, and they continually performed the services of God according to the law given by Moses. But from the times of our Savior, this order was first disrupted, and shortly after, it completely faded away.

8.2.40 | But I have found nowhere in the divine scriptures the title 'holy of holies' given to the high priest among the Jews. I believe that in these cases, it refers only to the only-begotten word of God, which truly

κυρίως καὶ ἀληθῶς ταύτης ἄξιον τῆς  
ἐπωνυμίας. τοῖς μὲν γὰρ ἐξ ἀνθρώπων  
προκεκοφόσι καὶ εἰς τὸ ἔφικτὸν ἀρετῆς  
χωρήσασιν ἀγαπητὸν ἀγίοις ποτὲ  
χρηματίσαι, μετὰ μετοχὴν καὶ μετουσίαν  
τοῦ φήσαντος "ἄγιοι ἔσεσθε, δτι ἄγιος ἐγὼ  
κύριος."

and rightly deserves this title. For those who are from among men have been made holy and have shared in the attainable virtues, and they were once called holy, with the sharing of the saying, 'You shall be holy, for I am holy,' says the Lord.

8.2.41 | ἀγίων δὲ ἄγιος τίς ἀν κυρίως ἐν  
όνομασθείη ἡ μόνος ὁ ἡγαπημένος τοῦ  
ἀγίου παῖς, ὥσπερ βασιλεὺς βασιλέων καὶ  
κυρίων κύριος, οὕτω καὶ ἀγίων ἄγιος  
ἀνηγορευμένος; μόνῳ γοῦν αὐτῷ, ἄτε  
διαφερόντως παρὰ τοὺς πώποτε Μώσεως  
έλαϊώ γεώδει καὶ σκευαστῷ κεχρισμένους,  
εἴρητο "ἡγάπησας δικαιοσύνην καὶ  
ἔμισησας ἀνομίαν, διὰ τοῦτο ἔχρισέ σε ὁ  
Θεὸς ὁ θεός σου ἔλαιον ἀγαλλιάσεως παρὰ  
τοὺς μετόχους σου."

8.2.41 | But who could be called the holy of holies, except for the beloved son of the holy one, just as the king of kings and lord of lords? In the same way, the holy of holies is proclaimed as such. For he alone, being different from those anointed with oil by Moses in the past, is said, 'You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions.'

8.2.42 | Ὡς χρισθεὶς ἐξ ἴδιου προσώπου καὶ  
αὐτός φησιν ἐν Ἡσαΐᾳ 'πνεῦμα κυρίου ἐπ'  
έμε, οὐ εἴνεκεν ἔχρισέ με." ἐπεὶ καὶ  
πνευματικῷ, μᾶλλον δὲ θεότητος χρίσματι  
μόνος παρὰ τοὺς πώποτε ὁ ἡμέτερος  
σωτὴρ κεχρισθαι μεμαρτύρηται, εἰκότως  
ἄγιος ἀγίων, ὡς ἀν τις εἴποι, ἀρχιερεὺς  
ἀρχιερέων ὡνόμασται καὶ ἡγιασμένος  
ἡγιασμένων κατὰ τὸν τοῦ Γαβριὴλ  
χρησμόν.

8.2.42 | To him, having been anointed from his own person, he himself says in Isaiah, 'The spirit of the Lord is upon me, because he has anointed me.' For our Savior alone is testified to have been anointed with a spiritual, and even more divine, anointing, unlike anyone before him. Therefore, it is rightly said that he is the holy of holies, as one might say, the high priest of high priests, and he is called the one who is sanctified among the sanctified, according to the prophecy of Gabriel.

8.2.43 | ταῦτα δὲ πάντα συμπεραιουμένων  
τῶν ἐβδομήκοντα ἐβδομάδων τέλοις  
ἐλάμβανεν οὐκ ἄλλοτε ἡ ἐπὶ τῶν χρόνων  
τῆς τοῦ σωτῆρος ἡμῶν ἐπιφανείας. ἐπειδὴ  
τοίνυν ταῦθ' οὕτως ἔσεσθαι ὁ προδηλωθεὶς  
ἄγγελος κεφαλαιωδῶς ἐθέσπιζε τῷ

8.2.43 | All these things were fulfilled at the end of the seventy weeks, not at any other time but during the days of our Savior's appearance. Therefore, since it was to be this way, the revealed angel clearly announced to the prophet. He again repeats

προφήτη, αὕθις ἐπαναλαμβάνει τὸν περὶ τῶν ἐβδομήκοντα ἐβδομάδων λόγον, διδάσκων κατὰ μέρος ἔκαστα ἀκριβῶς ὅθεν ἀπάρχεσθαι δεῖ τῆς τῶν χρόνων ἀπαριθμήσεως, καὶ τίνα κατὰ τοὺς δηλουμένους καιροὺς ἀπαντήσεται.

8.2.44 | λέγει δ' οὖν "καὶ γνώσῃ καὶ συνήσεις ἀπὸ ἔξδου λόγου τοῦ ἀποκριθῆναι, καὶ τοῦ οἰκοδομῆσαι Ἱερουσαλὴμ, ἐβδομάδες ἐπτὰ καὶ ἐβδομάδες ἔξηκονταδύο, καὶ ἐπιστρέψει, καὶ οἰκοδομηθήσεται πλατεῖα καὶ τεῖχος." ἐν οἷς δοκεῖ μοι καλῶς ἔχειν καὶ τὴν τοῦ πρὸ ἡμῶν εἰς τοὺς τόπους θεωρίαν μὴ ἀποκρύψασθαι, παραθεῖναι δὲ καὶ ταύτην ὡς οἰκείαν τοῖς ἐντευξομένοις. κοινὰ γοῦν καλῶς εἴρηται τὰ τῶν φίλων.

8.2.45 | καὶ ἐπειδὴ προσήκει συγχρῆσθαι μὲν εὐγνωμονοῦντας τοῖς καλῶς ὑφ' ἐτέρων είρημένοις, μὴ μὴν ἀποστερεῖν τοὺς πατέρας τῶν ἐκγόνων, μηδὲ τοὺς πρώτους φύντας τῶν οἰκείων σπερμάτων, τὰς αύτοῦ παραθήσομαι λέξεις.

8.2.46 | φέρονται δὲ αὗται Ἀφρικανοῦ ἐν τῷ πέμπτῳ τῶν Χρονογραφιῶν, τοῦτον ἔχουσαι τὸν τρόπον· "Ἡ μὲν οὖν περικοπὴ οὕτω πως ἔχουσα πολλά τε καὶ παράδοξα σημαίνει· νῦν δὲ ὡν χρεία περὶ τοὺς χρόνους καὶ τὰ τούτοις συντείνοντα τὸν λόγον ποιησόμεθα.

8.2.47 | ὅτι μὲν οὖν περὶ τῆς τοῦ Χριστοῦ παρουσίας λέγεται ταῦτα μετὰ ἐβδομάδας ἐβδομήκοντα μέλλοντος ἐπιφαίνεσθαι δῆλον. ἐπὶ γὰρ τοῦ σωτῆρος, ἦ ἀπὸ τούτου,

the message about the seventy weeks, teaching each part precisely from where one should begin counting the time and which times will be encountered according to the stated periods.

8.2.44 | It says, 'And you will know and understand from the going out of the word to restore and build Jerusalem, there will be seven weeks and sixty-two weeks, and it will be rebuilt with streets and a wall.' In this, it seems good to me not to hide the vision of what is before us regarding the places, but to present it as familiar to those who will meet. Indeed, what is said about friends is well said.

8.2.45 | And since it is fitting to give thanks to those who have been well spoken of by others, I will not deprive the fathers of their descendants, nor the first ones who produced their own seeds, but I will present his words.

8.2.46 | These things are found in the fifth book of the Chronicles of Africa, having this kind of style: 'This section, therefore, has many strange and significant things. Now, we will make a statement about what is needed regarding the times and what relates to them.'

8.2.47 | That is, it is clear that these things are said about the coming of Christ after seventy weeks. For at the time of the Savior, or from this point, both the old

τά τε παραπτώματα παλαιοῦται καὶ αἱ ἀμαρτίαι συντελοῦνται· διὰ δὲ τὴν ἄφεσιν αἱ τε ἀνομίαι ἔξιλασμῷ μετὰ τὸν ἀδικιῶν ἔξαλείφονται, δικαιοσύνη τε αἰώνιος καταγγέλλεται παρὰ τὴν ἐκ νόμου, ὀράσεις τε καὶ προφητεῖαι μέχρις Ἰωνάννου, χρίεται δὲ ἄγιος ἀγίων. πρὸ γάρ τῆς τοῦ σωτῆρος ἡμῶν παρουσίας οὐκ ὅντα ταῦτα προσεδοκᾶτο μόνον.

offenses are renewed and the sins are completed. Because of forgiveness, the lawless acts are atoned for, and the injustices are wiped away; eternal justice is proclaimed according to the law, and visions and prophecies continue until John. For before the coming of our Savior, these things were not expected.

8.2.48 | ἄρξασθαι δὲ τῶν ἀριθμῶν,  
τουτέστι τῶν ἑβδομήκοντα ἑβδομάδων, ἃ  
ἔστιν ἔτη τετρακόσια ἑνενήκοντα, ὁ  
ἄγγελος ὑποτίθεται, ἀπὸ ἔξόδου λόγου τοῦ  
ἀποκριθῆναι καὶ τοῦ οἰκοδομῆσαι  
Ἱερουσαλήμ· συνέβη δὲ ταῦτα ἐπὶ  
Ἄρταξέρξου τοῦ Περσῶν βασιλεύοντος  
εἰκοστῷ ἔτει. Νεεμίας γάρ ὁ τούτου  
οίνοχός δεηθεὶς ἀποκρίσεως ἔτυχεν  
οἰκοδομηθῆναι Ἱερουσαλήμ, καὶ λόγος  
ἔξῃλθε κελεύων ταῦτα. μέχρι μὲν γάρ  
ἐκείνοῦ τοῦ χρόνου ἡ πόλις ἥρημωτο.

8.2.48 | To begin with the numbers, that is, the seventy weeks, which are four hundred ninety years, the angel is appointed from the word of the decree to rebuild Jerusalem. These things happened in the twentieth year of King Artaxerxes of the Persians. For Nehemiah, who was his cupbearer, prayed for a response and was able to rebuild Jerusalem, and a command went out ordering this. For until that time, the city was desolate.

8.2.49 | Κύρου γάρ μετὰ τὴν  
ἑβδομηκονταετίαν τῆς αἰχμαλωσίας τῶν  
βουλομένων ἔκαστον ἐκουσιαστὶ<sup>1</sup>  
καταπέμψαντος, οἱ μετὰ Ἰησοῦ τοῦ  
μεγάλου ἱερέως καὶ Ζοροβάβελ  
κατελθόντες, καὶ οἱ ἐπὶ τούτοις ἄμα<sup>2</sup>Ἐσρα,  
τὸν νεών οἰκοδομεῖν ἔκωλύοντο τὰ πρῶτα,  
καὶ τεῖχος τῇ πόλει περιβαλεῖν, ὡς οὐ  
κεκελευσμένου τούτου.

8.2.49 | For Cyrus, after the seventy years of captivity, sent back each of those who wanted to go willingly. Those who went down with Joshua the high priest and Zerubbabel, along with those with them, faced obstacles at first in rebuilding the temple and surrounding the city with a wall, as there was no command for this.

8.2.50 | ἔμεινεν οὖν ἵως Νεεμίου καὶ  
βασιλείας Ἀρταξέρξου καὶ τῆς Περσῶν  
ἡγεμονίας ἔτους πεντεκαιδεκάτου καὶ  
ἐκατοστοῦ<sup>3</sup> ἀπὸ δὲ τῆς ἀλώσεως  
Ἱερουσαλήμ ἐκατὸν ὄγδοήκοντα πέντε ἔτη  
γίνεται. καὶ τότε βασιλεὺς Ἀρταξέρξης

8.2.50 | Therefore, it remained until the time of Nehemiah and the reign of Artaxerxes, the fifteenth year of the Persian rule; from the fall of Jerusalem, one hundred eighty-five years passed. And then King Artaxerxes commanded that the city

έκέλευσεν οίκοδομηθῆναι τὴν πόλιν.  
Νεέμιας δὲ καταπεμφθεὶς τοῦ ἔργου  
προέστη, ἡ δὲ ὠκοδομήθη πλατεῖα καὶ  
περίτειχος, ὡς προεφρητεύθη. κάκεῖθεν  
ἀριθμοῦσιν ἡμῖν ἐβδομήκοντα ἐβδομάδες  
εἰς τὸν Χριστὸν συντελοῦνται.

8.2.51 | εἰ γὰρ ἄλλοθέν ποθεν ἀριθμεῖν  
ἀρξαίμεθα καὶ οὐκ ἐντεῦθεν, οὕτε ὁ χρόνος  
συνδραμεῖται καὶ πλεῖστα ἄτοπα  
ἄπαντή ἀπαντήσει. έάν τε γὰρ ἀπὸ Κύρου  
καὶ τῆς πρώτης καταπομπῆς τὴν ἀρχὴν  
ποιησώμεθα τῆς ἀριθμήσεως τῶν  
ἐβδομάδων, εἰς ἔτη ἐκατὸν καὶ προσέτι  
περισσεύει, πλείων δὲ χρόνος, εἰ ἀφ' ᾧς  
ἡμέρας τῷ Δανιὴλ ὁ ἄγγελος προεφήτευσε,  
πολλῷ δὲ πλείων, εἰ ἀπ' ἀρχῆς τῆς  
αἰχμαλωσίας.

8.2.52 | εὐρίσκομεν γὰρ τὴν Περσῶν  
βασιλείαν ἔτεσι διακοσίοις τριάκοντα  
περιγραφομένην, τὴν τε Μακεδόνων εἰς  
ἔτη τριακόσια ἐβδομήκοντα]  
παρατείνουσαν, κάκεῖθεν ἐπὶ τὸ Τιβερίου  
Καίσαρος ἐκκαιδέκατον ἔτος εἰς ἔτη  
έξηκοντα.

8.2.53 | ἀπὸ δὲ Ἀρταξέρξου αἱ ἐβδομήκοντα  
ἐβδομάδες εἰς τὸν ἐπὶ Χριστοῦ  
συντελοῦνται χρόνον κατὰ τοὺς Ἰουδαίων  
ἀριθμούς. ἀπὸ γὰρ Νεεμίου, ὃς ὑπὸ  
Ἀρταξέρξου τὴν Ἱερουσαλήμ  
ἀνοικοδομήσων ἐπέμφθη, ἔτει  
πεντεκαιδεκάτῳ καὶ ἐκατοστῷ τῆς  
Περσῶν βασιλείας, αὐτοῦ τε Ἀρταξέρξου  
βασιλείας είκοστῷ ἔτει, καὶ Ὁλυμπιάδος  
όγδοηκοστῆς τρίτης ἔτει τετάρτῳ, ἐπὶ  
τοῦτον τὸν χρόνον, ὃς ἦν Ὁλυμπιάδος  
διακοσιοστῆς δευτέρας ἔτος δεύτερον,

be rebuilt. Nehemiah was sent to oversee the work, and the city was built with a wide area and a surrounding wall, as had been prophesied. From there, they count seventy weeks leading up to Christ.

8.2.51 | For if we start counting from somewhere else and not from here, neither will the time add up, and many strange things will happen. For if we take the beginning of the counting of the weeks from Cyrus and the first return, it will be over one hundred years, and even more time if we count from the days when the angel prophesied to Daniel, much more if we start from the beginning of the captivity.

8.2.52 | For we find that the Persian kingdom lasted for two hundred thirty years, and the Macedonian kingdom lasted for three hundred seventy years; and from there to the sixteenth year of Tiberius Caesar, it adds up to sixty years.

8.2.53 | From Artaxerxes, seventy weeks lead up to the time that ends with Christ, according to the Jewish calculations. For from Nehemiah, who was sent by Artaxerxes to rebuild Jerusalem, in the fifteenth year and the hundredth year of the Persian kingdom, and in the twentieth year of Artaxerxes' reign, and in the third year of the eighty-second Olympiad, at that time, which was the second year of the two hundredth Olympiad, and the eleventh year of Tiberius Caesar's rule, it adds up to four

Τιβερίου δὲ Καίσαρος ἡγεμονίας ἔτος  
ἐκκαιδέκατον, ἔτη συνάγεται τετρακόσαι  
ἐβδομήκοντα ἄπερ Ἐβραϊκὰ τετρακόσια  
ένενήκοντα γίνεται, κατὰ τὸν σεληνιαῖον  
δρόμον τοὺς ἐνιαυτοὺς ἑκείνων  
ἔξαριθμουμένων, ὡς ἐστὶ πρόχειρον εἰπεῖν,  
ἡμερῶν τριακοσίων πεντήκοντα  
τεσσάρων, τοῦ ἡλιακοῦ κύκλου  
ὑπάρχοντος ἡμερῶν τριακοσίων ἔξηκοντα  
πέντε τετάρτου· τὴν γὰρ κατὰ σελήνην  
δωδεκάμηνον παραλλάσσειν ἡμέραις  
ἔνδεκα καὶ τετάρτω.

8.2.54 | διὰ τοῦτο Ἔλληνες καὶ Ἰουδαῖοι  
τρεῖς μῆνας ἐμβολίμους ἔτεσιν ὀκτὼ  
παρεμβάλλουσιν. ὀκτάκις γὰρ τὰ ἔνδεκα  
καὶ τέταρτον ποιεῖ τρίμηνον. τὰ τοίνυν  
τετρακόσια ἐβδομήκοντα πέντε ἔτη  
ὅκταετηρίδες γίνονται πεντήκοντα ἔννέα  
καὶ μῆνες τρεῖς. ὡς τριμήνου δὲ ἐμβολίμου  
τῇ ὀκταετίᾳ γινομένης, ἔτη πεντεκαίδεκα  
όλιγων ἡμερῶν ἀποδέοντα γίγνονται.  
ταῦτα δὲ πρὸς τοῖς τετρακοσίοις σίοις  
ἐβδομήκοντα πέντε ἔτεσιν αἱ ἐβδομήκοντα  
ἐβδομάδες συντελοῦνται.”

8.2.55 | Ταῦτα μὲν οὖν Ἀφρικανός. εἰ δὲ χρὴ  
καὶ ἡμᾶς οἴκείαν εἰς τοὺς τόπους ἀπόδοσιν  
εἰς μέσον ἀγαγεῖν, φημὶ μὴ μάτην μηδὲ ὡς  
ἔτυχε τὴν διαίρεσιν πεποιῆσθαι τὸν λόγον  
τῶν ἐβδομήκοντα ἐβδομάδων. διελών γὰρ  
αὐτὰς εἰς πρώτας ἐπτὰ, ἔπειθ' ἐτέρας  
ἔξηκοντα δύο, καὶ μετὰ πλεῖστα τὰ μεταξὺ<sup>ν</sup>  
ἐπιλεγόμενα τὴν μίαν ἐπιθεὶς, οὕτω τὸν  
ἀριθμὸν τῶν ἐβδομήκοντα ἐβδομάδων  
ἀφωρίσατο.

8.2.56 | λέγει δ' οὖν καὶ γνώσῃ καὶ  
συνήσεις ἀπὸ ἔξοδου λόγου, τοῦ

hundred seventy years, which is four hundred ninety in Hebrew. According to the lunar calendar, counting those years, it is easy to say that there are three hundred fifty-four days, while the solar cycle has three hundred sixty-five days and a quarter. For the lunar year differs by eleven and a quarter days.

8.2.54 | For this reason, Greeks and Jews add three intercalary months every eight years. For eight times eleven and a quarter makes a three-month period. Therefore, four hundred seventy-five years become fifty-nine leap years and three months. As the intercalary month occurs in the eighth year, it results in fifteen years plus a few days. These add up to the four hundred seventy-five years.

8.2.55 | These things are from the African. But if we need to bring our own explanation into the discussion, I say that it is not in vain nor is it by chance that the division of the seventy weeks has been made. For dividing them into the first seven, then into another sixty-two, and after many others being chosen in between, adding one, this is how the number of the seventy weeks has been defined.

8.2.56 | It says, therefore, that you will understand from the beginning of the

ἀποκριθῆναι καὶ τοῦ οίκοδομῆσαι  
Ἱεροθσαλὴμ ἔως ἡμουμένου, ἐβδομάδες  
ἐπτὰ καὶ ἐβδομάδες ἔξηκονταδύο." εἴθ'  
ἔτερά τινα μεταξὺ ἑπαγαγών τὴν  
τελευταίαν προστίθησι φήσας "καὶ  
δυναμώσει διαθήκην πολλοῖς ἐβδομάδας μία."

word, that from the time to respond and to rebuild Jerusalem until the anointed one, there are seven weeks and sixty-two weeks." Then, adding something else in between, it says, "And he will confirm a covenant with many for one week.

8.2.57 | ταῦτα δὲ ὅτι μὴ μάτην, μηδ' ἄνευ  
τῆς θείας ἐπιπνοίας ἐσχεδίασται, πάνθ'  
ὄντιν' οὖν τῶν ὡς θεοῦ ῥήμασιν αὐτοῖς  
προσεχόντων ὁμολογήσειν ἡγοῦμαι.

8.2.57 | These things are not in vain, nor have they been planned without divine inspiration. Therefore, I believe that all who pay attention to these words as if they are from God will agree.

8.2.58 | τοῦτο μὲν οὖν πρῶτον ἡμῖν καλῶς  
ἔδοξεν ἐπισημήνασθαι, καταλιπεῖν τε τοῖς  
ἐντυγχάνουσι τὴν τοῦ ζητηθέντος ἀκριβῆ  
λύσιν. εἰ δὲ χρὴ καὶ ἡμᾶς τὸ ἐπεισόν μὴ  
ἀποκρύψασθαι, φημὶ καθ' ἐτέραν διάνοιαν  
ἥτοι ἔκδοχὴν τὸν ἐν τῇ προκειμένῃ γραφῇ  
δηλούμενον χριστὸν ἡγούμενον, κατὰ τὰ  
ἀπὸ ἔξόδου λογού, τοῦ ἀποκριθῆναι καὶ  
τού οίκοδομῆσαι Ἱερουσαλὴμ ἔως χριστοῦ  
ἡγουμένου, οὐκ ἄλλον εἶναι τοῦ καταλόγου  
τῶν μετὰ τὴν προφητείαν καὶ τὴν ἀπὸ  
Βαβυλῶνος ἐπάνοδον ἡγησαμένων τοῦ  
λαοῦ ἀρχιερέων, οὓς χριστοὺς ἔθος  
ἀποκαλεῖν τῇ γραφῇ.

8.2.58 | Therefore, it seemed good to us to point out first that we should leave to those who encounter it the precise answer to the question asked. But if we must not hide our own thoughts, I say that in another way, the Christ mentioned in the text at hand is understood according to the words from the beginning, that from the time to respond and to rebuild Jerusalem until the anointed one, there is no other than the list of those who, after the prophecy and the return from Babylon, led the people, whom the scriptures are accustomed to call anointed ones.

8.2.59 | μόνους γὰρ τούτους καθηγήσασθαι  
τοῦ ἔθνους, ἀρξαμένους ἀπὸ Ἰησοῦ τοῦ  
Ἰωσεδέκ, τοῦ ἱερέως τοῦ μεγάλου, μετὰ τὴν  
ἀπὸ Βαβυλῶνος ἐπάνοδον, καὶ μέχρι τῶν  
χρόνων τῆς τοῦ σωτῆρος ἡμῶν Ἰησοῦ  
Χριστοῦ παρουσίας παρειλήφαμεν.

8.2.59 | For these alone have led the nation, starting from Jesus the son of Josedek, the high priest, after the return from Babylon, and we have continued until the time of the presence of our Savior, Jesus Christ.

8.2.60 | οἵμαι γοῦν τὸν μεταξὺ χρόνον τῆς  
τούτοιων προστασίας, καθ' ὃν ἡγήσαντο,  
δηλοῦσθαι διὰ τοῦ "ἀπὸ ἔξόδου λόγου, τοῦ

8.2.60 | I think that the time of their leadership, during which they led, is shown by the phrase 'from the word of the

ἀποκριθῆναι καὶ τοῦ οίκοδομῆσαι  
Ἱερουσαλὴμ ἔως χριστοῦ ἡγουμένου,  
ἔβδοι ἐβδομάδες ἐπτὰ καὶ ἐβδομάδες  
ἔξηκονταδύο τῶν ἑτῶν δὲ — τὰς  
ἐβδομάδας συναγομένας εἰς ἕτη  
τετρακόσια ὄγδοήκοντα τρία ἀπὸ  
τῆς Κύρου βασιλείας ἐπὶ τὴν Ρωμαίων  
παρεκτείνεσθαι ἀρχὴν, καθ' ἣν Πομπήιος  
Ρωμαίων — στρατηγὸς ἐπιστὰς  
τοῖς Ιεροσολύμοις εὗλε μὲν πολιορκίᾳ τὴν  
πόλιν, τὸ δὲ πὰν ἔθνος δοῦλον Ρωμαίοις  
κατεστήσατο, ὡς καὶ φόρους ἔξ ἑκείνου  
τελεῖν καὶ τοῖς Ρωμαίων πειθαρχεῖν  
ἐπιτάγμασιν.

beginning, to respond and to rebuild  
Jerusalem until the anointed one,' which is  
seven weeks and sixty-two weeks of years  
— the weeks adding up to four hundred  
eighty-three years from the kingdom of  
Cyrus until the beginning of the Roman  
rule, during which Pompey, the Roman  
general, came to Jerusalem, besieged the  
city, and made the whole nation subject to  
the Romans, so that they had to pay tribute  
and obey the commands of the Romans.

8.2.61 | ἐπὶ τοῦτον γοῦν τὸν χρόνον ὃ τῶν  
τετρακοσίων ὄγδοήκοντα τριῶν ἑτῶν  
περιορίζεται ἀριθμὸς ἐφ' ὃν καὶ κατέληξαν  
οἱ κατὰ τὸν Μώσεως νόμον ἐκ πατέρων  
διαδιαδοχῆς τὴν προστασίαν τοῦ ἔθνους  
καὶ τὴν ιερωσύνην διειληφότες, οὓς  
χριστὸν ἡγούμενον τὴν θείαν ἐπὶ τοῦ  
παρόντος γραφὴν ὄνομάζειν ὑπολαμβάνω.

8.2.61 | During this time, the number of  
four hundred eighty-three years is defined,  
during which those who followed the law of  
Moses took over the leadership of the  
nation and the priesthood, whom I suppose  
to be called the anointed one in the current  
text.

8.2.62 | εἰ δὲ χρὴ καὶ τὸν κατάλογον  
ἐκθέσθαι τῆς τῶν ἀρχιερέων διαδοχῆς, τῶν  
ἐν τῷ δηλουμένῳ μεταξὺ χρόνῳ  
διαγενομένων, καὶ τοῦτο οὐδεὶς φθόνος εἰς  
παράστασιν τῆς τῶν είρημένων ἀληθείας  
ποιήσασθαι. πρῶτος τοίνυν μετὰ τὴν τοῦ  
Δανιὴλ προφητείαν, ἐπὶ Κύρου τοῦ  
βασιλέως Περσῶν, μετὰ τὴν ἀπὸ  
Βαβυλῶνος ἐπάνοδον, Ἰησοῦς ὁ  
τοῦ Ιωσεδὲκ, ὁ ιερεὺς ὁ μέγας χρηματίσας,  
ἄμα Ζοροβάβελ ἀνεισιν ἀπὸ τῆς  
αἰχμαλωσίας, καὶ θεμελίους καταβάλλεται  
τοῦ ιεροῦ, ἀλλ' ἐπισχεθέντος τοῦ ἔργου  
ὑπὸ τῶν περιοίκων, αἷς πρῶται ἐπτὰ  
ἐβδομάδες τῶν ἑτῶν αἷς διὰ τοῦ προφήτου  
δηλούμεναι συμπεραιοῦνται, καθ' ἃς

8.2.62 | If it is necessary to also present the  
list of the succession of the high priests  
who lived during the mentioned time, no  
one should be jealous to make this known  
as the truth of those mentioned. Therefore,  
first, after the prophecy of Daniel, during  
the reign of Cyrus, the king of the Persians,  
after the return from Babylon, Jesus, the  
son of Josedek, the high priest, along with  
Zerubbabel, came back from captivity and  
laid the foundations of the temple. But the  
work was delayed by the surrounding  
people, and the first seven weeks of years  
are shown by the prophet, during which  
the work of building the temple remained  
unfinished.

άτελὲς διέμενε τὸ ἔργον τῆς τοῦ ναοῦ οἰκοδομῆς.

8.2.63 | διόπερ ὁ θεῖος λόγος τῆς συναφῆς τῶν λοιπῶν ἐβδομάδων ἀφορίζει τὰς πρώτας ἐπτὰ, εἴπων ἐβδομάδας ἐπτὰ, ἔπειθ' ἔξῆς μετὰ διαστολῆς ἐπαγγάγων "καὶ ἐβδομάδες ἔξήκοντα δύο." ἐπτὰ γοῦν ἀπὸ Κύρου καὶ ἐπὶ τὴν συμπλήρωσιν τῆς τοῦ ἱεροῦ οἰκοδομῆς ἐβδομάδες ἑτῶν εὐρίσκονται.

8.2.64 | ἐνθεν ὄρμώμενοι τῷ σωτῆρι ἡμῶν ἔλεγον οἱ Ἰουδαῖοι τεσσαράκοντα καὶ ἔξ ἔτεσιν ὠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺν ἐν τρισὶν ἡμέραις ἐγέρεις αὐτόν;" ἀλλ' οὗτοι μὲν τεσσαράκοντα καὶ ἔξ ἔτεσιν ὠκοδομῆσθαι τὸν ναὸν ἔφασαν. τοσαῦτα γὰρ ἀπὸ πρώτου Κύρου βασιλείας, ὃς πρῶτος ἀνῆκε τῆς Βαβυλῶνος τοὺς βουλομένους τῶν Ἰουδαίων εἰς τὴν οἰκείαν γῆν ἐπανιέναι, ἐπὶ τὸ ἔκτον ἔτος τῆς Δαρείου βασιλείας συνάγεται, καθ' ὃν τὸ πᾶν ἔργον τῆς οἰκοδομῆς τέλος εῖληφεν.

8.2.65 | ὅ γε μὴν ἔξ Ἐβραίων Ἰώσηπος καὶ ἀλλον τριετὴ χρόνον εἰς τὴν τῶν ἔξωθεν τῶν ἀμφὶ τὸν ναὸν κατασκευασμάτων συμπλήρωσιν ἔφησεν, ὥστ' εἰκότως διὰ ταῦτα τὰς ἐπτὰ πρώτας εἰς ἵτη ἐννέα καὶ τεσσαράκοντα συντεινούσας ἀφωρίσθαι κατὰ τὸν τῆς προφητείας λόγον, τὰς δὲ λοιπὰς ἔξήκοντα δύο ἀπὸ Δαρείο υκαταριθμεῖσθαι βασιλείας συμβαίνει, καθ' ὃν αὐθις Ἰησοῦς ὁ τοῦ Ἰωσεδέκ καὶ Ζοροβάβελ ὁ τοῦ Σαλαθιὴλ εἰς ἐκεῖνο τὴν ζωὴν παρατείνοντες ἄμφω προέστησαν τῆς τοῦ ἱεροῦ ἀνανεώσεως, προφητευόντων' καὶ Ζαχαρίου, μεθ' οὓς

8.2.63 | Therefore, the divine word separates the first seven weeks from the rest of the weeks, saying 'seven weeks,' and then afterwards, with a pause, adds 'and sixty-two weeks.' So, there are seven weeks from Cyrus until the completion of the temple's building.

8.2.64 | From this, the Jews said to our Savior, 'This temple was built in forty-six years, and will you raise it up in three days?' But they claimed that the temple had been built in forty-six years. For this is from the first year of King Cyrus, who first allowed the Jews who wanted to return from Babylon to go back to their own land. In the sixth year of the reign of Darius, the whole work of the building was completed.

8.2.65 | Josephus, who is from the Hebrews, said that it took three more years to complete the work outside the temple. Therefore, it is reasonable that the first seven weeks are counted as forty-nine years according to the prophecy. The remaining sixty-two years are counted from the reign of Darius. During this time, Jesus, the son of Josedek, and Zerubbabel, the son of Shealtiel, both continued their lives and led the renewal of the temple, along with the prophets Zechariah and Ezra, and Nehemiah, who also came up from Babylon. They built the wall around

"Ἐσρας καὶ Νεεμίας, ὁμοίως ἐκ Βαβυλωνος ἀνελθόντες, τὸ τεῖχος ἐδείμαντο τῇ πόλει, τὴν ἀρχιερωσύνην διέποντος Ἰωακείμου· παῖς δέ οὗτος ἦν Ἰησοῦν τοῦ Ἰωσεδὲκ, μεθ' ὃν διαδέχεται τὴν ἀρχιερωσύνην Ἐλιασοῦβος, ἔπειτα Ἰωδαὲ, μεθ' ὃν Ἰωνάθης, μεθ' ὃν Ἰαδδοῦς.

8.2.66 | τούτων μέμνηται καὶ ἡ "Ἐσρα γραφὴ λέγουσα "καὶ Ἰησοῦς ἐγέννησε τὸν Ἰωακεὶμ, καὶ Ἰωακεὶμ ἐγέννησε τὸν Ἐλιασὶβ, καὶ Ἐλιασὶβ ἐγέννησε τὸν Ἰωδαὲ, καὶ Ἰωδαὲ ἐγέννησε τὸν Ἰωνάθαν, καὶ Ἰωνάθαν ἐγέννησε τὸν Ἰαδδοῦν."

8.2.67 | κατὰ τοῦτον τὸν Ἰαδδοῦ ὁ Μακεδὼν Ἀλέξανδρος Ἀλεξάνδρειαν κτίζει, ὡς Ἰώσηπος ἴστορεĩ, ἀφικόμενός τε εἰς τὰ Ἱεροσόλυμα τῷ θεῷ προσκυνεῖ.

8.2.68 | τελευτὴ δὲ τὸν βίον Ἀλέξανδρος ἐν ἀρχῇ τῆς ἐκατοστῆς καὶ τεσσαρεσκαιδεκάτης Ὁλυμπιάσδος, μετὰ ἔτη διακόσια τριάκοντα ἔξ Κύρου, ὃς ἐβασίλευσε Περσῶν κατὰ τὸ πρῶτον ἔτος τῆς πέμπτης καὶ πεντηκοστῆς Ὁλυμπιάδος.

8.2.69 | μετὰ δὲ τὴν τελευτὴν Ἀλεξάνδρου τοῦ Μακεδόνος καὶ μετὰ τὸν δηλωθέντα ἀρχιερέα Ὀνίας ἡγεῖται τοῦ ἔθνους, τῆς τῶν ἀρχιερέων καὶ αὐτὸς ἐπειλημμένος τιμῆς· καθ' ὃν Σέλευκος Βαβυλῶνα κρατήσας τὸ τῆς Ἀσίας περιτίθεται διάδημα, ἔτει δωδεκάτῳ μετὰ τὴν Ἀλεξάνδρου τελευτὴν, καθ' ὃν συνάγεται ὁ πᾶς χρόνος ὃ ἀπὸ Κύρου εἰς ἔτη διακόσια τεσσαρακονταοκτώ.

the city while the high priest was Jehoiakim. This Jehoiakim was the son of Jesus, the son of Josedek, after whom the high priesthood passed to Eliashib, then to Jehoiada, and then to Jonathan, and then to Jaddua.

8.2.66 | This is also mentioned in the writing of Ezra, saying, 'And Jesus fathered Jehoiakim, and Jehoiakim fathered Eliashib, and Eliashib fathered Jehoiada, and Jehoiada fathered Jonathan, and Jonathan fathered Jaddua.'

8.2.67 | During the time of Jaddua, the Macedonian Alexander built Alexandria, as Josephus tells, and he came to Jerusalem to worship God.

8.2.68 | Alexander ended his life at the beginning of the one hundred thirty-fourth Olympiad, after two hundred thirty-six years from Cyrus, who ruled the Persians in the first year of the fifty-fifth Olympiad.

8.2.69 | After the death of Alexander the Macedonian and after the appointed high priest Onias, he leads the nation, himself also honored as a high priest. In the twelfth year after Alexander's death, Seleucus, having taken Babylon, puts on the crown of Asia, during which time the total years from Cyrus amounts to two hundred forty-eight.

8.2.70 | ἐντεῦθεν τὴν Ἑλλήνων βασιλείαν ἡ τῶν Μακκαβαίων γραφὴ καταριθμεῖσθαι ἄρχεται. μετὰ δὲ τὸν Ὄνιαν ἡγεῖται τὸν Ἰουδαίων ἀρχιερεὺς Ἐλεάζαρος, καθ' ὃν οἱ ἐβδομήκοντα τὰς θείας ἐρμηνεύσαντες γραφὰς ταῖς κατὰ Ἀλεξάνδρειαν βιβλιοθήκαις ἀνατεθείκασι.

8.2.71 | μεθ' ὃν ἔτερος Ὄνιας, ὃν διαδέχεται Σίμων, καθ' Ἰησοῦς ὁ τοῦ Σιρὰχ ἐγνωρίζετο, ὃ τὴν καλουμένην πανάρετον Σοφίαν συντάξας. μεθ' ὃν ἔτερος ὥμωνυμος τοῖς πρόσθεν Ὄνιας ἡγεῖται, καθ' ὃν Ἀντίοχος τοὺς Ἰουδαίους πολιορκήσας ἐλληνίζειν κατηνάγκαζε.

8.2.72 | μεθ' ὃν προστὰς τῶν πραγμάτων Ἰούδας ὁ ἐπικληθεὶς Μακκαβαῖος ἔξεκάθηρεν τῶν ἀσεβῶν τὴν χώραν· ὃν ὁ ἀδελφὸς Ἰωνάθης διαδέχεται. καὶ πάλιν Σίμων, οὐ κατὰ τὴν τελευτὴν ἐβδομον καὶ ἐβδομηκοστὸν καὶ ἐκατοστὸν ἔτος ἔξαριθμεῖται τῆς κατὰ Συρίαν ἀρχῆς ἡ πρώτῃ καλουμένῃ τῶν Μακκαβαίων βίβλος, εἰς τοῦτο τοῦ χρόνου καταλύσασα τὴν ἱστορίαν.

8.2.73 | ὥστε συνάγεσθαι ἀπὸ πρώτου ἔτους Κύρου καὶ Περσῶν βασιλείας ἐπὶ τὸ τέλος τῆς τῶν Μακκαβαίων γραφῆς καὶ ἐπὶ τὴν Σίμωνος τοῦ ἀρχιερέως τελευτὴν ἔτη τετρακόσια είκοσιπέντε· μεθ' ἂν Ἰωνάθης τὴν ἀρχιερωσύνην, ὡς ὁ Ἰώσηπός φησι, διαδέχεται ἐπὶ ἔτεσιν ἑννέα καὶ εἴκοσι. μεθ' ὃν Ἀριστόβουλος ἐνιαυτὸν ἡγεῖται, ὃς πρῶτος μετὰ τὴν ἀπὸ Βαβυλῶνος

8.2.70 | From here, the history of the Maccabees begins to count the kingdom of the Greeks. After Onias, the high priest Eleazar leads the Jews, during whose time the seventy translated the sacred writings and entrusted them to the libraries in Alexandria.

8.2.71 | After him, another Onias, who is succeeded by Simon, during whom Jesus, known as the son of Sirach, composed the work called 'The Wisdom of Sirach.' After him, another man with the same name leads, during whose time Antiochus besieged the Jews and forced them to adopt Greek ways.

8.2.72 | After him, Judas, called Maccabeus, took charge of the affairs and cleared the land of the wicked; he is succeeded by his brother Jonathan. And again, Simon, who is counted in the last year of the seventy and the hundredth year from the beginning of the rule in Syria, is mentioned in the first book called 'The Maccabees,' which covers this period of history.

8.2.73 | So, from the first year of Cyrus and the reign of the Persians until the end of the writings of the Maccabees and the death of Simon the high priest, there are four hundred and twenty-five years. After this, Jonathan takes over the high priesthood, as Josephus says, for twenty-nine years. After him, Aristobulus leads for one year, who is the first to wear a royal crown along with

έπάνοδον διάδημα βασιλικὸν περιτίθεται πρὸς τῇ ἀρχιερωσύνῃ.

8.2.74 | τοῦτον διαδέχεται' Ἀλέξανδρος, βασιλεὺς ἄμα καὶ ἀρχιερεὺς, ἔτεσι καὶ αὐτὸς ἐπτὰ καὶ εἴκοσι προστὰς τῶν προαγμάτων· εἰς δὲν συνάγεται τὰ πάντα ἀπὸ πρώτου ἔτους βασιλείας Κύρου καὶ τῆς ἀπὸ Βαβυλῶνος ἐπανόδου τοῦ Ἰουδαίων ἔθνους ἔτη τετρακόσια ὡγδοήκοντα δύο, οὐ προέστησαν ἀρχιερεῖς, οὓς ἡγοῦμαι χριστὸν ἡγούμενον ὑπὸ τῆς προφητείας ὄνομάζεσθαι.

8.2.75 | μεθ' οὓς τελευτήσαντος τοῦ ὑστάτου αὐτῶν ἀρχιερέως Ἀλέξανδρου ἄναρχα καὶ ἀπροστάτητα τὰ τοῦ Ἰουδαίων ἔθνους ἀπολείπεται, ὥστε εἰς γυναικα περιστῆναι τὴν βασιλείαν αὐτῶν. τῶν δὲ δύο παίδων Ἀριστοβούλου Ὑρκανοῦ στασιασάντων πρὸς ἀλλήλους ἐπιστὰς τοῖς Ἱεροσολύμοις Πομπήιος, Θωμαίων στρατηγὸς ὁν, αἱρεῖ μὲν πολιορκίᾳ τὴν πόλιν, μιαίνει δὲ τὰ ἄγια, μέχρι τῶν ἀδύτων τοῦ ἱεροῦ προελθών.

8.2.76 | καὶ ταῦτα συμβαίνει ἔτους πρώτου τῆς ἑκατοστῆς ἐβδομηκοστῆς ἐνάτης Ὁλυμπιάδος, μετὰ τετρακόσια ἐνενήκοντα πέντε ἔτη τῆς Κύρου βασιλείας, ἣτις ἤρξατο ἐπὶ τῆς πεντηκοστῆς πέμπτης Ὁλυμπιάδος.

8.2.77 | τότε δ' οὗν ὁ Πομπήιος ἐλὼν κατὰ κράτος Ἱερουσαλήμ, τὸν προειρημένον Ἀριστόβουλον ἐκπέμψας δέσμιον ἐπὶ Θώμης, τῷ τούτου ἀδελφῷ Ὑρκανῷ τὴν ἀρχιερωσύνην παραδίδωσι, τό τε πᾶν

the high priesthood after the return from Babylon.

8.2.74 | Alexander, who is both king and high priest, succeeds him, ruling for twenty-seven years in addition to the previous years. In his time, everything is counted from the first year of Cyrus's reign and the return of the Jewish nation from Babylon, making a total of four hundred and eighty-two years. The high priests who came before him are considered to be called 'the anointed one' by the prophecy.

8.2.75 | After the death of the last high priest Alexander, the affairs of the Jewish nation are left without leadership and in chaos, so that a woman comes to rule over them. When the two sons of Aristobulus, Hyrcanus and his brother, fight against each other, Pompey, a Roman general, comes to Jerusalem. He captures the city by siege and defiles the holy places, even entering the innermost parts of the temple.

8.2.76 | And this happens in the first year of the one hundred seventy-ninth Olympiad, after four hundred ninety-five years of Cyrus's reign, which began in the fifty-fifth Olympiad.

8.2.77 | Then Pompey, having taken Jerusalem by force, sends the previously mentioned Aristobulus as a prisoner to Rome and gives the high priesthood to his brother Hyrcanus. Thus, the whole nation

ἔθνος ἐξ ἑκείνου ὑποτελές Ρωμαίοις  
κατεστήσατο.

8.2.78 | μεθ' ὃν Ἡρώδης ὁ Ἀντιπάτρου παῖς  
Ὑρκανὸν ἀνελὼν τὴν τόν Ιουδαίων  
βασιλείαν ὑπὸ τῆς Ρωμαίων συγκλήτου  
βουλῆς ἔγχειριζεται, πρῶτός τε αὐτὸς ἐξ  
ἄλλοφύλου γένους βασιλεύει τοῦ ἔθνους,  
τὴν τῶν ἀρχιερέων κατὰ τὸν Μῶσ' ἔως  
νόμον διαφθείρας τάξιν.

8.2.79 | ὁ μὲν γάρ θεῖος νόμος διὰ βίου  
ἱερᾶσθαι τῷ θεῷ τὸν ἀνωτάτῳ προστάττει  
ἀρχιερέα· ὁ δ' Ἡρώδης οὐ τοῖς ἀπὸ γένους  
οὐδὲ οἷς προσῆκον ἦν ἀπεδίδου τὴν  
λειτουργίαν, ἀπεξενωμένοις δέ τισι καὶ  
ἄλλοτροις τῆς τῶν ἀρχιερέων διαδοχῆς,  
καὶ οὐδὲ τούτοις διαρκῶς, πρὸς βραχὺν δέ  
τινα καὶ περιωρισμένον χρόνον, ἄλλοτε  
ἄλλοις τὴν τιμὴν ἀντιδωρούμενος, ὥστε  
τὰς μὲν πρώτας ἐπτὰ ἐβδομάδας ἀπὸ  
Κύρου καὶ ἐπὶ Δαρεῖον, τὰς δὲ λοιπὰς  
ἐξήκοντα δύο ἀπὸ Δαρείου καὶ ἐπὶ  
Πομπίου τὸν Ρωμαίων στρατηγὸν  
περιορίζεσθαι.

8.2.80 | καὶ κατὰ τρίτην δὲ θεωρίαν εὔροις  
ἄν ἄλλως ἀπαριθμούμενος τοὺς χρόνους  
τῶν ἐπτὰ καὶ ἐξήκοντα δύο ἐβδομάδων, αἱ  
συντείνουσιν εἰς ἔτη τετρακόσια  
όγδοήκοντα τρία, ἐπ' αὐτὸν Αὔγουστον καὶ  
ἐπὶ Ἡρώδην τὸν πρῶτον ἐξ ἄλλοφύλου  
γένους βασιλεύσαντα, καθ' οὓς ἡ τοῦ  
σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ γένεσις  
ἰστορεῖται περιγραφομένη, εἰ ἀρξάμενος  
ἀπὸ Δαρείου καὶ τῆς συμπληρώσεως τοῦ  
ναοῦ τὸν δηλούδηλούμενον ἀριθμὸν  
ἀναλογίσῃ.

becomes subject to the Romans.

8.2.78 | After him, Herod, the son of Antipater, takes over the kingdom of the Jews, given to him by the Roman Senate. He is the first to rule over the nation from a foreign lineage, destroying the order of the high priests according to the law of Moses.

8.2.79 | For the divine law commands that the highest priest be appointed to serve God for life. But Herod did not give the priestly office to those of the proper lineage or to those who were supposed to have it. Instead, he gave it to some outsiders, and not even to them for long, but for a short and limited time, sometimes giving the honor to different people. Thus, the first seven weeks were from Cyrus to Darius, and the remaining sixty-two weeks were from Darius to Pompey, the Roman general.

8.2.80 | And in the third account, you would find the times of the seven and sixty-two weeks counted differently, which add up to four hundred eighty-three years. This leads to Augustus and to Herod, the first to rule from a foreign lineage, during whose time the birth of our Savior, Jesus Christ, is recorded. If you start from Darius and consider the completion of the temple, you can calculate the clear number mentioned.

8.2.81 | Δαρείου γὰρ κατὰ τὸ δεύτερον ἔτος τὸν ἐβδομηγονταετῆ χρόνον τῆς ἑρημώσεως Ἱερουσαλὴμ συμπεπεράνθαιό προφήτης Ζαχαρίας δηλοῦ λέγων τῇ τετράδι καὶ εἰκάδι, τῷ ἐνδεκάτῳ μηνὶ, αὐτός ἐστι Σαβᾶτ, ἐν τῷ δευτέρῳ ἔτει Δαρείου, ἐγένετο λόγος κυρίου πρὸς Ζαχαρίαν τὸν τοῦ Βαραχίου."

8.2.82 | εἶθ' ἔξῆς ἐπιλέγει "καὶ ἀπεκρίθη ὁ ἄγγελος κυρίου, καὶ εἶπεν, κύριε παντοκράτωρ, ἵως τίνος οὐ μὴ ἐλεήσῃς τὴν Ἱερουσαλὴμ καὶ τὰς πόλεις Ἰούδα, ἃς ὑπερεῖδες τοῦτο ἐβδομηκοστὸν ἔτος;" τοῦτον δὴ οὖν αὐτὸν τῷ θείῳ πνεύματι θεωρήσας ὁ Δανιὴλ τὸν χρόνον σημειοῦται λέγων Ἐγὼ Δανιὴλ συνῆκα ἐν ταῖς βίβλοις τὸν ἀριθμὸν τῶν ἑτῶν, ὃς ἐγενήθη λόγος κυρίου πρὸς Ἱερεμίαν τὸν προφήτη προφήτην, εἰς συμπλήρωσιν ἑρημώσεως Ἱερουσαλὴμ, ἐβδοὲ βδομήκοντα ἔτη, καὶ ἐδωκα τὸ πρόσωπόν μου πρὸς κύριον τὸν θεόν μου, τοῦ ἐκζητῆσαι προσευχὴν καὶ δέησιν.

8.2.83 | εἶτα μετὰ τὴν εὐχὴν ἐπιφανεὶς αὐτῷ ὁ ἄγγελος θεσπίζει τὰ περὶ τῶν ἐβδομήκοντα ἐβδομάδῶν, καὶ τὸν χρόνον ὅθεν δεῖ ἀρχεσθαι ἀριθμεῖν σημαίνει λέγων 'καὶ γνώσῃ καὶ συνήσεις ἀπὸ ἔξόδου λόγου τοῦ ἀποκριθῆναι καὶ τοῦ οἰκοδομήσαι Ἱερουσαλὴμ ἵως χριστοῦ ἡγουμένου.' γέγονε μὲν οὖν ἀπόκρισις πρώτη Κύρου οἰκοδομηθῆναι τὴν Ἱερουσαλὴμ, οὐ μὴν εἰς ἔργον ἔχωρησε, τῶν περιοίκων κεκωλυκότων.

8.2.81 | For in the second year of Darius, the prophet Zechariah shows that the seventy-year period of the desolation of Jerusalem has come to an end. He says in the fourth and twelfth month, which is the eleventh month, that on the second year of Darius, the word of the Lord came to Zechariah, the son of Barachiah.

8.2.82 | Then the angel of the Lord answered and said, 'O Lord Almighty, how long will you not have mercy on Jerusalem and the cities of Judah, which you have been angry with for seventy years?' Therefore, Daniel, seeing this time by the divine spirit, noted it, saying, 'I, Daniel, understood from the books the number of the years that the word of the Lord came to Jeremiah the prophet, to fulfill the desolation of Jerusalem, seventy years. And I set my face toward the Lord my God to seek prayer and supplication.'

8.2.83 | Then after the prayer, the angel appeared to him and explained the matter of the seventy weeks, and he indicated the time from which to begin counting, saying, 'You will know and understand from the issuing of the word to restore and build Jerusalem until the anointed one, the leader.' Therefore, the first decree was from Cyrus to rebuild Jerusalem, but it did not proceed to work because of the opposition from the neighbors.

8.2.84 | Δαρείου δὲ μετὰ ταῦτα κελεύσαντος καὶ τῆς οἰκοδομῆς τοῦ ἱεροῦ κατ' αὐτὸν συντελεσθείσης ἡ τοῦ Λανιὴλ εντεύθεν προφητεία τήν καταρχήν τῆς ἐκβάσεως ἐλάμβανεν, ἡ τε φάσκουσα "ἀπό ἔξοδον λόγον τού ἀποκριθήναι καὶ τού οἰκοδομῆσαι 'ἱερουνάλημ'" καὶ δι ης είρηται "εγώ Λανιὴλ συνήκα ἐν ταίς βίβλοις τον αριθμόν τών ἑτῶν, ὃς ἐγενήθη λόγος κυρίου προς Ιερεμίαν τον προφήτην, εις συμπλήρωσαν ἐρημώσεως Ιερουσαλήμ, ἐβδομήκοντα ἑτη."

8.2.85 | κατά γούν το δεύτερον ἑτος Λαρείου η συμπλήρωσις τής εβδομηκονταετηρίδος ἀποδέδεικται περαιωθεῖσα, ὥστε ἔξ ἀπαντος ἀρχεσθαι δει ν ημάς τών ἐβδομήκοντα εβδομάδων από τής εξηκοστής καὶ ἑκτης 'Ολυμπιάδος και από δευτέρου ἑτους Λαρείου, ἐν ω τά τής οικοδομής περαιούται.

8.2.86 | ἐντεύθεν γούν εί τους ἐπομένους χρόνους ἀριθμήσειας, εύροις ἀν ἐπ' ι» αυτόν Ἡρώδην μόναρχόν τε Ρωμαίων Αυγουστον, καθ' ους η τού σωτήρος ημών ἐπέφραν τω βίω γένεσις, τά τετρακόσια ὄγδοηκοντα τρία ἑτη, αἱ είσιν επτά καὶ ἔξηκοντα δύο εβδομάδες, κατά" τήν τού Δανιὴλ προφητείαν περιοριζόμενα.

8.2.87 | ἀπο γάρ τής εξηκοστής και ἑκτης 'Ολυμπιάδος ἐπε τήν εκατοστή ν ὄγδοηκοστήν ἑκτην γίνονται 50λυμπιάδες μεταξύ εκατόν είκοσι μία, ἑτη τετρακόσια ὄγδοηκοντα τέσσαρα, τετραετίαν τής "Ολυμπιάδος ἐπεχούσης, καθ\* όν καιρόν Αύγουστος 'Ρωμαίων βασιλεύς πεντεκαιδέκατον ἑτος τής βασιλείας

8.2.84 | After Darius commanded and the building of the temple was completed, the prophecy of Daniel began to take shape, which says, 'from the issuing of the word to restore and build Jerusalem.' And through this, it is said, 'I, Daniel, understood from the books the number of the years that the word of the Lord came to Jeremiah the prophet, to fulfill the desolation of Jerusalem, seventy years.'

8.2.85 | In the second year of Darius, the completion of the seventy years is shown to have been fulfilled, so we must begin counting the seventy weeks from the sixtieth and sixth Olympiad and from the second year of Darius, in which the building is completed.

8.2.86 | From here, if you count the following years, you will find that during this time, Herod was the ruler and Augustus was the Roman leader, when the birth of our Savior took place. This is four hundred eighty-three years, which is seven and sixty-two weeks, according to the prophecy of Daniel.

8.2.87 | For from the sixtieth and sixth Olympiad to the one hundred eighty-sixth, there are five Olympiads, which is four hundred eighty-four years, during the four-year period of the Olympiad. In this time, Augustus was the Roman king, holding the fifteenth year of his reign, ruling Egypt and the rest of the world, under whom the first

έπέχων Αιγύπτου κρατεί κάί τής λοιπής οικουμένης, ύφ ου πρώτος ἀλλόφυλος Ηρώδης τήν τών Ιουδαίων ἔγχειρίζεται βασιλείαν, γεννάται ὁ σωτήρ καὶ κύριος ημών Ἰησούς ὁ Χριστός τού θεού, κατά το αυτό συντρεχόντων τών χρόνων τής γενέσεως αύτού καὶ τής συμπληρώσεως τών παρά τω Λανιήλ επτά καὶ ἔξήκοντα δύο ἐβδομάδων' μεθ' ἡς διηρημένης καὶ μακράν ἀπεσχοινισμένης μετα πλεῖστα ὅσα τὰ μεταξὺ προφητευόμενα τῆς λειπούσης μιᾶς ἐβδομάδος, τὰ λοιπὰ πάντα διὰ μέσου τῆς τοῦ χρησμοῦ προρρήσεως είρημένα ἐπιτελεῖται, ἂ καὶ αὐτὰ τοῦτον ἔχει τὸν τρόπον "μετὰ τὰς ἐβδομάδας τὰς ἐπτὰς καὶ ἔξήκοντα δύο ἔξολοθρευθήσεται χρῖσμα, καὶ κρίμα οὐκ ἔστιν ἐν αὐτῷ. καὶ τὴν πόλιν καὶ τὸ ἄγιον διαφθερεῖ σὺν τῷ ἡγουμένῳ τῷ ἐρχομένῳ, καὶ ἐκκοπήσονται ἐν κατακλυσμῷ, καὶ ἔως τέλους πολέμου συντετμημένου ἀφανισμοῖς."

8.2.88 | καὶ ταῦτα δὲ ἐναργῆ τὴν ἔκβασιν εἴληφε κατ' αὐτὸν Αὔγουστον καὶ Ἡρώδην, εἰς οὓς τὰς προειρημένας ἐπτὰς ἐβδομάδας συγκεφαλαιοῦσθαι φαμεν. δῶδε γοῦν καὶ τάξει τοῦ κατὰ τὴν ἀρχιερωσύνην χρίσματος μέχρι τῶν Ἡρώδου καὶ Αὐγούστου χρόνων διαρκέσαντος, τῆς τε διαδοχῆς τῶν πάλαι ἀρχιερέων ἐπὶ Ἀλέξανδρον τὸν Υρκανοῦ πατέρα περιγραφείσης, Ἡρώδης τὸν Υρκανὸν ἀνελὼν οὐκέτι τοῖς ἐκ πατέρων διαδόχοις ἐπιτρέψαι λέγεται τὴν λειτουργίαν, ἀλλὰ τισιν ἀσήμιοις μοις καὶ ἀφανέσιν ἀνθρώποις.

8.2.89 | τοῦτο δὲ καὶ ὁ χρησμὸς προλαβών ἐθέσπισεν εἰπών "καὶ μετὰ τὰς ἐβδομάδας τὰς ἐπτὰς καὶ ἔξήκοντα δύο

foreign Herod took over the kingdom of the Jews. Our Savior and Lord Jesus Christ was born, at the same time as the completion of the seven and sixty-two weeks mentioned by Daniel. After these, with a long gap and many events prophesied in between, all the rest mentioned in the prophecy is fulfilled. It also has this way: 'After the seven and sixty-two weeks, an anointed one will be cut off, and there will be no judgment in him. And the city and the holy place will be destroyed along with the coming leader, and they will be cut off in a flood, and until the end of the war, destruction will be complete.'

8.2.88 | And these things clearly show the outcome concerning Augustus and Herod, to whom we say the previously mentioned seven weeks are summed up. In the way and order of the high priesthood, lasting until the times of Herod and Augustus, and of the succession of the former high priests described up to Alexander, the father of Hyrcanus, it is said that Herod, having taken over Hyrcanus, no longer allowed those of the ancestral line to perform the priestly duties, but instead gave them to certain unknown and obscure men.

8.2.89 | And this is what the prophecy anticipated, saying, 'And after the seven and sixty-two weeks, an anointed one will

έξολοθρευθήσεται χρῖσμα, καὶ κρίμα οὐκ  
ἔστιν ἐν αὐτῷ."

8.2.90 | ὅπερ σαφῶς καὶ οἴ λοιποὶ<sup>1</sup>  
τεθείκασιν ἐρμηνευταί· ὁ μὲν Ἀκύλας  
φήσας "καὶ μετὰ τὰς ἑπτὰ ἑβδομάδας καὶ  
ἔξηκοντα δύο ἔξολοθρευθήσεται  
ἡλειμένος καὶ οὐκ ἔστιν αὐτῷ"<sup>2</sup> ὁ δὲ  
Σύμμαχος "καὶ μετὰ τὰς ἑβδομάδας τὰς  
ἑπτὰ καὶ ἔξηκοντα δύο ἐκκοπήσεται  
χριστὸς, καὶ οὐχ ὑπάρξει αὐτῷ"<sup>3</sup> ὅθεν  
μάλιστα παρίστασθαι μοι δοκεῖ χριστὸς  
ἡγούμενος εἶναι ὁ κατὰ τὴν ἡμετέραν  
ἀπόδοσιν δεδηλωμένος.

8.2.91 | μετὰ γοῦν τὴν τῶν είρημένων  
ἐβδομάδων συμπλήρωσιν  
"έξολοθρευθήσεται χριστός" φησί. τίς δὲ  
οὗτος ἡ ὁ ἡγούμενος καὶ ὁ κατὰ διαδοχὴν  
ἔξιερατικοῦ γένους τοῦ ἔθνους προεστώς;  
διέμενε γοῦν οὗτος εἰς ὅσον οὕπω τὰ τῶν  
ἐβδομάδων ἐπληροῦτο· ἐπειδὴ δὲ τέλος  
ἐλάμβανον αὗται, ἀκολούθως τῇ  
προφητείᾳ ἔξεκόπη ὁ ἐκ διαδοχῆς γένους  
τοῦ ἔθνους προεστώς. οὗτος δὲ ἦν  
Ὑρκανὸς, δον αὐτὸς Ἡρώδης ἀνελὼν τὴν  
κατὰ τοῦ ἔθνους βασιλείαν μηδὲν αὐτῷ  
διαφέρουσαν ὑφαρπάζει, πρῶτος τε αὐτὸς  
ἄλλοφυλος ἥγεται.

8.2.92 | οὐ μόνος δὲ ἄρα ὁ Υρκανὸς χριστὸς  
ῶν καὶ τῶν πάλαι ἀρχιερέων ὕστατος  
ἔξεκόπη, ἀλλὰ καὶ ἡ ἐκ προγόνων ἀνωθεν  
ἔκ τῶν πρόπαλαι ἀρχιερέων κατιοῦσα  
διαδοχὴ, αὐτό τε τὸ κατὰ νόμους χρῖσμα  
οὐκέτι κατὰ κρίσιν γινόμενον, ἀτάκτως δὲ  
καὶ συγκεχυμένως, οὐ κατὰ τὰ παρὰ Μωσεῖ  
νενομοθετημένα· συνέτρεχε δὲ ὁμοῦ πάντα  
ἀκολούθως τῇ προφητείᾳ φησάσῃ

be cut off, and there will be no judgment in  
him.'

8.2.90 | What the other interpreters have  
clearly stated is this: Aquila says, 'And after  
the seven and sixty-two weeks, the  
anointed one will be cut off, and there will  
be no judgment in him.' But Symmachus  
says, 'And after the seven weeks and sixty-  
two, the Christ will be cut off, and he will  
not exist.' From this, it seems to me that the  
Christ is meant to be understood according  
to our interpretation.

8.2.91 | After the completion of the  
mentioned weeks, it says, 'the Christ will be  
cut off.' Who is this, or the leader who  
comes from the priestly lineage of the  
nation? This one remained until the time  
when the weeks were not yet fulfilled. But  
when the end was reached, according to  
the prophecy, the leader from the lineage of  
the nation was cut off. This one was  
Hyrcanus, whom Herod himself removed  
from the kingship over the nation, taking  
away everything from him, and he is  
considered the first foreign leader.

8.2.92 | Not only was Hyrcanus the Christ  
and the last of the former high priests cut  
off, but also the succession from the  
ancestors, coming down from the ancient  
high priests, was no longer anointing  
according to the law, but was happening  
randomly and confusedly, not according to  
what was established by Moses. Everything  
was happening together according to the

“έξιλοθρευθήσεται χρῖσμα, καὶ κρίμα οὐκ  
ἔστιν ἐν αὐτῷ.

prophecy that says, 'the anointed one will  
be cut off, and there will be no judgment in  
him.'

8.2.93 | μάρτυς ἀξιόχρεως τούτων ὁ ἔξ  
αύτῶν Ἐβραίων Ἰώσηπος, ὃδέ πως  
ἰστορῶν τὰ κατὰ τοὺς χρόνους ἐν  
όκτωκαιδεκάτῳ τῆς Ἰουδαικῆς  
Ἀρχαιολογίας “τὴν δὲ βασιλείαν Ἡρώδης  
παρὰ Ῥωμαίων ἐγχειρισθεὶς οὐκέτι τοὺς ἐκ  
τοῦ Ἀσαμωναίου γένους, οὗτοι δὲ ἡσαν οἱ  
καλούμενοι Μακκαβαῖοι, καθίστησιν  
ἀρχιερεῖς, ἀλλά τινας ἀσήμους καὶ μόνον ἔξ  
Ἐβραίων ὄντας, πλὴν ἐνὸς Ἀριστοβούλου,  
ὃν Ὑρκανοῦ υἱὸν ὄντα καταστήσας  
ἀρχιερέα τῇ ἀδελφῇ αὐτοῦ συνψήκησε  
Μαριάμμη, τὴν τοῦ πλήθους πρὸς αὐτὸν  
θηρώμενος εὔνοιαν διὰ τὴν Ὑρκανοῦ  
μνήμην.

8.2.94 | εἴτα δεδιώς μὴ πρὸς τὸν  
Ἀριστόβουλον πάντες ἀποκλίνωσιν ἀνεῖλεν  
αὐτὸν ἐν Ἱεριχῷ, πνιγῆναι μηχανησάμενος  
κολυμβῶντα, καθὼς ἥδη δεδηλώκαμεν.  
μετὰ τοῦτον οὐκέτι τοῖς ἐκγόνοις τῶν  
Ἀσαμωναίου παίδων τὴν ἀρχιερωσύνην  
ἐπίστευσεν. ἐπραξε δὲ ὅμοια τῷ Ἡρώδῃ  
περὶ τῆς καταστάσεως τῶν ἀρχιερέων  
Ἀρχέλαος τε ὁ παῖς αὐτοῦ, καὶ μετὰ τοῦτον  
Ῥωμαῖοι τὴν τῶν Ἰουδαίων βασιλείαν  
παρειληθότες.”

8.2.93 | A reliable witness to these things is  
Josephus, one of the Hebrews, who writes  
in his 'Antiquities of the Jews' about the  
times in the eighteenth year: 'Herod, having  
been entrusted with the kingship by the  
Romans, no longer appointed those from  
the Hasmonean lineage, who were called  
the Maccabees, as high priests, but  
appointed certain unknown men, who were  
only Hebrews, except for one Aristobulus,  
whom he made high priest, being the son of  
Hyrcanus, and he lived with his sister  
Mariamne, seeking the goodwill of the  
people because of the memory of  
Hyrcanus.'

8.2.95 | πάλιν ἐν ἑτέροις ταῦτα περὶ αὐτῶν  
φησιν “Ἡρώδης δὲ βασιλεύσας τήν τε  
βᾶριν ταύτην ἐν ἐπιτηδείῳ τόπῳ κειμένην  
κατασκευάσας πολυτελῶς Ἀντωνίαν καλεῖ  
ὄνομα, καὶ τὴν στολὴν τὴν ἀρχιερατικὴν  
λαμβάνει, τὴν δὲ κειμένην κατεῖχε,  
πιστεύων οὐδὲν νεωτερίσειν τὸν λαὸν δι'

8.2.94 | Then, fearing that everyone would  
turn against Aristobulus, he killed him in  
Jericho, having arranged for him to drown  
while swimming, as we have already  
shown. After this, he no longer entrusted  
the high priesthood to the descendants of  
the Hasmoneans. He did the same thing as  
Herod regarding the appointment of high  
priests: his son Archelaus, and after him,  
the Romans took over the kingship of the  
Jews.

8.2.95 | Again, in other writings, he says  
about them: 'Herod, having ruled, built this  
heavy palace in a suitable place, calling it  
Antonia, and he took the high priestly robe,  
keeping the one that was laid aside,  
believing that he would not change  
anything for the people through it.'

αύτήν. ἔπραξε δ' ὅμοια τῷ Ἡρώδῃ καὶ ὁ ἐπικατασταθεὶς αὐτῷ βασιλεὺς Ἀρχέλαος, υἱὸς ὃν αὐτοῦ, παρ' οὗ Ῥωμαῖοι διαδεξάμενοι τὴν ἀρχὴν ἐκράτουν τῆς στολῆς τοῦ ἀρχιερέως ἀποκειμένης ἐν οἴκῳ λίθου οἰκοδομηθέντι ὑπὸ σφραγῖδος."

8.2.96 | διὰ τούτων τὸ ἀποτέλεσμα παντί τῷ νομίζω καταφανὲς γεγενῆσθαι τοῦ φήσαντος χρησμοῦ "καὶ μετὰ τὰς ἑβδομάδας τὰς ἐπτὰ καὶ ἑξήκοντα δύο ἔξιολοθρευθήσεται χρῖσμα, καὶ κρίμα οὐκ ἔστιν ἐν αὐτῷ."

8.2.97 | ἔτι δὲ μᾶλλον ὅψει πῶς εἴρηται τὸ "κρίμα οὐκ ἔστιν ἐν αὐτῷ, τὸ ἄκριτον συνιδὼν τῆς τῶν ἀρχιερέων καταστάσεως τῶν μετὰ Ἡρώδην καὶ κατὰ τοὺς χρόνους τοῦ σωτῆρος ἡμῶν γεγενημένων.

8.2.98 | τοῦ γάρ κατὰ τὸν θεῖον νόμον ἀρχιερέως πάντα τὸν τῆς ζωῆς χρόνον τὴν λειτουργίαν διέπειν κεκελευσμένου ἐπὶ διαδόχῳ παιδὶ γνησίῳ, κατὰ τοὺς ἔξεταζομένους καιρούς μετὰ τὸ ἔξιολοθρευθῆναι τὸ χρῖσμα τῇ προφητείᾳ συμφώνως, πρῶτος μὲν Ἡρώδης, ἔπειτα δὲ καὶ Ῥωμαῖοι μετὰ τοῦτον, ἀκρίτως καὶ οὐ κατὰ τὸν νόμον τοὺς ἀρχιερεῖς καθίστων οὓς ἐδόκει αὐτοῖς, δημοτικοῖς τισι καὶ ἀσήμοις ἀνδράσι τὴν τιμὴν χαριζόμενοι, ἐπίπρασκόν τε καὶ ἐκαπήλευν τούνομα, ἄλλοτε ἄλλοις ἐνιαυσιαῖον τὸ ἀξίωμα δωρούμενοι.

8.2.99 | διό μοι δοκεῖ ὁ ἱερὸς εὐαγγελιστὴς Λουκᾶς τὸν χρόνον τοῦ κηρύγματος τοῦ σωτῆρος ἡμῶν ὑπογράφων σημειοῦσθαι

Archelaus, his son, who was appointed after him, did the same as Herod. The Romans, having taken over the rule, kept the high priest's robe stored in a stone house sealed with a seal.

8.2.96 | Because of these things, I think the result has clearly come about as the prophecy says: 'And after the seven weeks and sixty-two, the anointed one will be destroyed, and there is no judgment in him.'

8.2.97 | Moreover, you will see how it is said that 'there is no judgment in him,' noticing the unclear situation of the high priests after Herod and during the times of our Savior.

8.2.98 | For according to the divine law, the high priest is commanded to carry out the service for the whole time of his life, being succeeded by a legitimate son. During the times that were examined, after the anointing was destroyed according to the prophecy, first Herod, and then the Romans after him, appointed high priests without regard and not according to the law, choosing those whom they liked, giving honor to certain common men and unworthy individuals, and they would sell and trade the position, giving it as a yearly gift to different people.

8.2.99 | Therefore, it seems to me that the holy evangelist Luke notes the time of our Savior's preaching by saying, 'In the

τοῦτο δι' ὃν φησιν "ἐν ᾖτει πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, τετραρχούντων δὲ Ἡρώδου καὶ Φιλίππου καὶ Λυσανίου, ἐπὶ ἀρχιερέως "Αννα καὶ Καϊάρα."

fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod and Philip and Lysanias were tetrarchs, during the high priesthood of Annas and Caiaphas.'

8.2.100 | δύο γὰρ οὗτοι κατὰ τὸ αὐτὸν ἀρχιερεῖς πᾶς ἀν ἐγένοντο ἥτις καταλυθείσης τῆς περὶ τῶν ἀρχιερέων νομοθεσίας; τούτοις γοῦν καὶ Ἰώσηπος ἐπιμαρτυρῶν ταῦτα γράφει "Οὐαλέριος Γρᾶτος Ῥωμαίων στρατηγὸς παύσας ἀρχιερᾶσθαι Ἀνανὸν Ἰσμαῆλον ἀρχιερέα ἀποφαίνει τὸν τοῦ Φήβα, καὶ τοῦτον μετ' οὐ πολὺ μεταστήσας Ἐλεάζαρον τὸν τοῦ Ἀνάνου τοῦ ἀρχιερέως υἱὸν ἀποδείκνυσιν ἀρχιερέα. ἐνιαυτοῦ δὲ διαγενομένου καὶ τόνδε παύσας Σίμωνι τῷ Καθίμου τὴν ἀρχιερωσύνην παραδίδωσιν. οὐ πλέον δὲ καὶ τῷδε ἐνιαυτοῦ τὴν τιμὴν ἔχοντι διεγένετο χρόνος, καὶ Ἰώσηπος, ὁ καὶ Καϊάφας, ἦν αὐτῷ.

8.2.100 | For how could these two be high priests according to the same law, if the law about the high priests was abolished? Indeed, Josephus also confirms this, writing, 'Valerius Gratus, the Roman governor, removed Annas from being high priest and appointed his son-in-law Caiaphas as high priest. After a little while, he also removed him and gave the high priesthood to Simon, son of Camithus. And no longer did the time pass for him who held the honor, and Josephus, who was also Caiaphas, was with him.'

8.2.101 | ταῦτα ἀναγκαίως παρεθέμην διὰ τὸ ἔξολοθρευθήσεται χρῖσμα, καὶ κρίμα οὐκ ἔστιν ἐν αὐτῷ, ἀλλὰ καὶ ἡγοῦμαι ἀναμφίλεκτον τὴν ἀπόδεξιν ἔχειν. ἔξῆς τούτοις φησὶν ἡ προφητεία "καὶ τὴν πόλιν καὶ τὸ ἄγιον διαφθερεῖ σὺν τῷ ἡγουμένῳ τῷ ἑρχομένῳ." ἐνθα πάλιν τὸν Ἡρώδην αὐτὸν καὶ τοὺς μετὰ αὐτὸν ἄρξαντας ἔξι ἀλλοφύλου γένους ὑπολαμβάνω δηλοῦσθαι.

8.2.101 | I necessarily presented these things because 'the anointing will be destroyed, and there is no judgment in him,' which I believe has an undeniable proof. Next, the prophecy says, 'And he will destroy both the city and the holy place along with the leader who is coming.' There, again, I understand that Herod and those who ruled after him are shown to be from a foreign race.

8.2.102 | ὡς γὰρ ἀνωτέρω ὠνόμαζε χριστοὺς ἡγουμένους τοὺς ἀρχιερεῖς λέγων "ἔως χριστοῦ ἡγουμένου," τὸν αὐτὸν τρόπον μετὰ ἑκείνους καὶ τὴν ἑκείνων κατάπαυσιν οὐκ ἄλλος ἡγούμενος

8.2.102 | For just as above he called the high priests 'leaders of the anointed ones,' saying 'until the leader who is the anointed one,' in the same way, after them, there is no other leader coming but the one

έρχόμενος ἢ ὁ δηλωθεὶς ἐξ ἀλλοφύλου γένους καὶ οἱ λοιποὶ ὅσοι καθεξῆς μετ' ἔκείνους ἡγήσαντο τοῦ ἔθνους, σὺν οἷς καὶ μεθ' ᾧν, ὡσπερεὶ συνεργοῖς χρώμενος, ὁ μισόκαλος καὶ τῶν ἀγαθῶν φθορεὺς καὶ τὴν πόλιν καὶ τὸ ἄγιον διαφθερεῖν εἴρηται.

8.2.103 | καὶ γὰρ διέφθειρεν ἀληθῶς ἄπαν τὸ ἔθνος, τοτὲ μὲν τὴν τῆς ιερωσύνης τάξιν εἰς παρανομίαν ἄγων, τοτὲ δὲ τὸν πάντα λαὸν διαστρέφων, καὶ τὴν πόλιν (οὕτω τῶν πολιτῶν μεταφορικῶς ὀνομασμένων) εἰς ἀσέβειαν ἐκκαλούμενος. συνάδει δὲ ἡμῶν τῇ ἀποδόσει καὶ ὁ Ακύλᾶς τοῦτον ἐρμηνεύσας τὸν τρόπον' καὶ τὴν πόλιν καὶ τὸ ἄγιον διαφθερεῖ λαὸς ἡγουμένου ἔρχομένου.

8.2.104 | οὐ μόνον γὰρ ὁ ἔρχόμενος ἡγούμενος, ὁ κάτα τὰ αποδεδομένα ἡμῖν δηλωθεὶς, διέφθειρε τὴν πόλιν καὶ τὸ ἄγιον, ἀλλὰ καὶ ὁ τούτου λαός. εἴποι δ' ἂν τις οὐκ ἀπὸ σκοποῦ καὶ τὸν Ψωμαίων ἡγεμόνα διὰ τῶν προκειμένων δηλοῦσθαι τόν τε τούτου λαὸν, δι' οὗ νομίζω σημαίνεσθαι τὰ στρατόπεδα τῶν Ψωμαίων ἀρχόντων, ἐξ ἔκείνου κρατησάντων τοῦ ἔθνους, οἱ καὶ τὴν πόλιν αὐτὴν Ἱερουσαλὴμ καὶ τὸν πάλαι ἐν αὐτῇ σεμνὸν καὶ ἄγιον νεών διέφθειραν.

8.2.105 | ὑπὸ τούτων γοῦν καὶ ἔξεκόπησαν ὡς ἐν κατακλυσμῷ καὶ ἵως τέλους πολέμου συντετμημένου ἀφανισμοῖς ἔφθασαν, ὥστε ἥδη κατὰ τὴν προφητείαν παντελῆ ὑπομεῖναι ἐρημίαν μετὰ τὴν κατὰ τοῦ σωτῆρος ἡμῶν ἐπιβουλὴν αὐτῶν, μεθ' ἣν καὶ τὴν ἐσχάτην ὑπέμειναν πολιορκίαν. ἔχεις καὶ ταῦτα ἀκριβῶς ἐν ταῖς

revealed to be from a foreign race, along with the others who subsequently led the nation. With them, as if using them as partners, the hateful destroyer of good things is said to destroy both the city and the holy place.

8.2.103 | For he truly destroyed the whole nation, sometimes leading the priestly order into lawlessness, and at other times misleading the entire people, and calling the city (thus referred to metaphorically by the citizens) to impiety. Our interpretation is supported by Aquila, who translated it this way: 'And the people will destroy both the city and the holy place when a leader is coming.'

8.2.104 | For not only did the coming leader, who was revealed to us according to what was given, destroy the city and the holy place, but also his people. Someone might say that it is not without reason that the Roman governor is shown through the events, and that this people refers to the Roman army leaders, who, having taken control of the nation, also destroyed the city itself, Jerusalem, and the once revered and holy temple within it.

8.2.105 | Indeed, by these things they were cut off as if in a flood, and they reached destruction at the end of a war that was shortened by annihilation, so that according to the prophecy they had to endure complete desolation after the attack against our savior, after which they also endured the final siege. You also have these details accurately in the writings of

γραφείσαις αύτῷ Ἰωσήπῳ ἱστορίαις.

Josephus.

8.2.106 | τούτων δὲ περὶ τῶν συμβεβηκότων τῷ Ἰουδαίων ἔθνει ἐν τῷ μεταξὺ χρόνῳ τῶν ἐπτὰ καὶ ἔξηκοντα δύο ἑβδομάδων πεπροφητευμένων ἀκολούθως ἡ δήλωσις τῆς ὑπὸ τοῦ σωτῆρος ἡμῶν καταγγελθείσης καινῆς διαθήκης θεσπίζεται.

8.2.107 | τοσούτων γοῦν διὰ μέσου καὶ μεταξὺ τῶν ἐπτὰ καὶ ἔξηκοντα δύο ἑβδομάδων εἰρημένων ἐπιλέγεται 'καὶ δυναμώσει διαθήκην πολλοῖς ἑβδομάδας μίᾳ, καὶ ἐν τῷ ἡμίσει τῆς ἑβδομάδος ἀρθήσεται θυσία καὶ σπονδὴ, καὶ ἐπὶ τὸ ἵερὸν βδέλυγμα τῶν ἔρημώσεων ἔσται, καὶ ἵως συντελείας καιροῦ συντέλεια δοθήσεται ἐπὶ τὴν ἔρήμωσιν.'

8.2.108 | τίνα δὲ τρόπον καὶ ταῦτα ἐπληροῦτο κατανοήσωμεν. Ἰστορεῖται δὲ ὁ πᾶς τῆς διδασκαλίας καὶ παραδοξοποίιας ὅμοῦ τοῦ σωτῆρος ἡμῶν χρόνος τριῶν ἥμισυ γεγονώς ἐτῶν, ὅπερ ἔστιν ἑβδομάδος ἥμισυ. τοῦτό πως Ἰωάννης ὁ εὐαγγελιστὴς ἀκριβῶς ἐφιστᾶσιν αὐτοῦ τῷ εὐαγγελίῳ παραστήσει. εἴη ἄν οὖν ἑβδομάδας ἐτῶν μία ὁ πᾶς χρόνος τῆς μετὰ τῶν ἀποστόλων αὐτοῦ συνδιατριβῆς, ὅ τε πρὸ τοῦ πάθους καὶ ὁ μετὰ τὴν ἐκ νεκρῶν ἀνάστασιν αὐτοῦ.

8.2.109 | πρὸ μὲν γὰρ τοῦ πάθους ἐπὶ τρία καὶ ἥμισυ ἔτη τοῖς πᾶσιν ἐαυτὸν παρέχων μαθηταῖς τε καὶ τοῖς μὴ τοιούτοις ἀναγέγραπται· καθ' ὃν διδασκαλίαις παραδόξοις τε θεραπείαις τῆς θεότητος αὐτοῦ τάς δυνάμεις πᾶσιν ἀπλῶς Ἐλλησί

8.2.106 | About these events that happened to the Jewish nation during the time between the seventy-two weeks that were prophesied, the announcement of the new covenant proclaimed by our savior is established.

8.2.107 | Therefore, during and between the seventy-two weeks mentioned, it is said, 'And he will strengthen a covenant with many for one week, and in the middle of the week, sacrifice and offering will be removed, and on the temple will be the abomination of desolation, and until the end of time, destruction will be given upon the desolation.'

8.2.108 | Let us consider how these things were fulfilled. It is told that the whole time of our savior's teaching and wonders lasted three and a half years, which is half of a week. In this way, John the Evangelist clearly points this out in his Gospel. Therefore, the whole time of being with his apostles could be one week of years, both before his suffering and after his resurrection from the dead.

8.2.109 | For before his suffering, he spent three and a half years offering himself to all, both to his disciples and to others. During this time, he showed his powers through wonderful teachings and healings

τε καὶ Ἰουδαίοις παρείχετο.

of his divinity to all, both Greeks and Jews.

8.2.110 | μετὰ δὲ τὴν ἐκ νεκρῶν ἀνάστασιν τὸν Ἰσον, ὡς εἰκὸς, τῶν ἑτῶν χρόνον τοῖς ἐαυτοῦ μαθηταῖς καὶ ἀποστόλοις συνῆν, δι’ ἡμερῶν τεσσαράκοντα ὅπτανόμενος αὐτοῖς καὶ συναλιζόμενος, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ, ὡς γοῦν αἱ Πραξεῖς τῶν ἀποστόλων περιέχουσιν ὡς εἶναι ταύτην τὴν δηλουμένην τῆς προφητείας τῶν ἑτῶν ἐβδομάδα, καθ’ ἣν ἐνεδυνάμωσε διαθήκην πολλοῖς, τὴν καινὴν δηλαδὴ διαθήκην τοῦ εὐαγγελικοῦ κηρύγματος κρατύνων.

8.2.110 | After his resurrection from the dead, he spent the same amount of time, as one would expect, with his disciples and apostles for forty days, appearing to them and sharing meals, and speaking about the kingdom of God, as the Acts of the Apostles tell us. This is the time mentioned in the prophecy of the weeks, during which he strengthened a covenant with many, that is, the new covenant of the Gospel message.

8.2.111 | τίσι δὲ πολλοῖς ταύτην ἐνεδυνάμωσεν ἡ δηλονότι τοῖς ἐαυτοῦ μαθηταῖς καὶ ἀποστόλοις καὶ τοῖς ἔξ Έβραιών εἰς αὐτὸν πεπιστευκόσιν ἄπασι; πλὴν ἀλλὰ τῆς μιᾶς ταύτης ἐβδομάδος, καθ’ ἣν ἐνεδυνάμωσε τὴν δηλωθεῖσαν διαθήκην τοῖς πολλοῖς, ἐν τῷ ἡμίσει “ἡρθη θυσίᾳ καὶ σπονδὴ, τό τε βδέλυγμα τῆς ἐρημώσεως” ἥρξατο,

8.2.111 | To whom did he strengthen this covenant, or more clearly, to his own disciples and apostles and to all those from the Hebrews who believed in him? Except for this one week, during which he strengthened the revealed covenant with many, in the middle of which 'the sacrifice and offering were taken away, and the abomination of desolation began.'

8.2.112 | ἐπειδήπερ μεσαζούσης τῆς ἐβδομάδος ταύτης μετὰ τὸν ἥμισυ καὶ τριετῆ χρόνον τῆς διδασκαλίας αὐτοῦ, καθ’ ὃν καιρὸν πέπονθε, τὸ καταπέτασμα τοῦ ναοῦ ἐρράγη ἀπὸ ἄνωθεν ἔως κάτω· ὡς ἔξ ἐκείνου δυνάμει ἥρθαι ἔξ αὐτῶν τὴν σπονδὴν καὶ τὴν θυσίαν, καὶ τὸ βδέλυγμα τῆς ἐρημώσεως ἐπὶ τὸ ἱερὸν καταστῆναι, καταλιπούσης αὐτοὺς ἐρήμους τῆς ἀνέκαθεν εἰς ἐκεῖνο καιροῦ τὸν τόπον ἐφορώσης καὶ ἐπισκοπούσης δυνάμεως.

8.2.112 | Since in the middle of this week, after the three and a half years of his teaching, during which he suffered, the curtain of the temple was torn from top to bottom; from that time, the offering and the sacrifice were taken away, and the abomination of desolation was set up in the holy place, leaving them desolate from that time onward, as power looked upon and watched over that place.

8.2.113 | μέχρι γοῦν τού σωτηρίου πάθους

8.2.113 | Until the saving suffering, there

εῖναί τινα θεοῦ δύναμιν ἐπισκοποῦσαν τὸ  
ἱερὸν καὶ τὸ ἄγιον τῶν ἀγίων ἡγεῖσθαι  
προσήκει. οὐ γάρ ἀν ἄλλως καὶ αὐτὸς ἅμα  
τοῖς πολλοῖς συνήδρευεν ἐν τῷ Ἱερῷ τὰς  
κατὰ νόμους ἐορτὰς ἐπιτελῶν, μὴ οὐχὶ ἔτι  
συνεστῶτα καὶ θεοῦ εἶναι ἄξιον τὸν τόπον  
εἰδώς.

should be some power of God watching over the temple and the holy of holies. For he himself would not have been present with the many, celebrating the feasts according to the law, if the place was no longer standing and worthy of God.

8.2.114 | ἦσαν οὖν ἐν τῷ Ἱερῷ καὶ  
προφητεύοντές τινες εἰς ἑκεῖνο τοῦ καιροῦ,  
ῶσπερ Ἀννα ἡ προφῆτις ἡ τοῦ Φανουὴλ  
καὶ Συμεὼν ὁ ἐπὶ τὰς ἀγκάλας αὐτὸν  
βρέφος ἔτι ὅντα λαβὼν, οἱ καὶ  
προφητεύοντι τὰ ἀναγεγραμμένα.

8.2.114 | Therefore, there were some in the temple prophesying at that time, like Anna the prophetess, the daughter of Phanuel, and Simeon, who took him in his arms while he was still a baby; they were also prophesying the things that were written.

8.2.115 | οὐδ' ἀν αὐτὸς ὁ κύριος ἡμῶν  
εἰρήκει τῷ λεπρῷ "Ὕπαγε, δεῖξον σεαυτὸν  
τῷ Ἱερεῖ, καὶ προσένεγκε τὴν θυσίαν, ἦν  
προσέταξε Μώσης εἰς μαρτύριον αὐτοῖς, μὴ  
οὐχὶ ἔτι δεῖν ἡγούμενος τὰ κατὰ νόμους  
ἐπιτελεῖσθαι αὐτόθι, ὡς ἐν ἀγίῳ καὶ θεοῦ  
ἀξίῳ τόπῳ· οὐδ' ἀν τοὺς ἀγοράζοντας καὶ  
πιπράσκοντας ἔξωθῶν ἔλεγε "γέγραπται  
ὅτι ὁ οἴκος μου οἶκος προσευχῆς  
κιληθήσεται, ὑμεῖς δὲ αὐτὸν ποιεῖτε  
σπῆλαιον λῃστῶν," καὶ αὖθις ταῦτα  
ἐντεῦθεν, καὶ μὴ ποιεῖτε τὸν οἴκον τοῦ  
πατρός μου οἶκον ἐμπορείου," εἰ μὴ ἔτι  
τίμιον σαφῶς δεῖν ἐνόμιζεν ὑπολαμβάνειν  
εἶναι τὸν τόπον.

8.2.115 | Nor would our lord have said to the leper, 'Go, show yourself to the priest, and offer the sacrifice that Moses commanded as a testimony to them,' if he did not still think that the things according to the law should be done there, as in a holy and worthy place of God. Nor would he have said to those buying and selling, 'It is written that my house shall be called a house of prayer, but you make it a den of robbers,' and again, 'Do not make my father's house a house of trade,' if he did not clearly believe that the place was still worthy.

8.2.116 | ἀλλὰ γὰρ πλησιαζούσης αὐτῶν  
τῆς ἐσχάτης δυσσεβείας μετὰ ταῦτα πάντα  
ἀπεφήνατο εἰπών 'ἴδοὺ ἀφίεται ὑμῖν ὁ  
οἴκος ὑμῶν ἔρημος, δὲ καὶ αὐτὸς ἐπληροῦτο,  
ὅτε παθόντος αὐτοῦ τὸ καταπέτασμα τοῦ  
ναοῦ ὅλον δι' ὅλου μέσον ἔρραγη,  
καθήρητό τε ἐξ ἑκείνου δυνάμει ἡ  
προσηνήγει τῷ θεῷ κατὰ τὴν τοῦ νόμου

8.2.116 | But when their final impiety was drawing near, he declared all these things, saying, 'Behold, your house is left to you desolate,' which was also fulfilled when, after his suffering, the curtain of the temple was torn in two from top to bottom. The sacrifice and offering that was pleasing to God according to the law was also taken

διάταξιν θυσία καὶ σπονδὴ, ἡς ἀρθείσης καὶ τὸ βδέλυγμα τῆς ἔρημώσεως κατὰ τὴν ἐν χερσὶ προφητείαν ἐπηκολούθησε τῷ τόπῳ.

away from that place, and when it was removed, the abomination of desolation, according to the prophecy in hand, followed the place.

8.2.117 | εἰ δὲ καὶ ἐπί τινα χρόνον παραμένειν ἔδοξε τὰ τῆς ἐν τῷ τόπῳ λειτουργίας, ἀλλ' οὐκέτι γε ταῦτα ἀρεστὰ τῷ θεῷ ἦν, ἀκρίτως καὶ οὐ κατὰ νόμον ἐπιτελούμενα.

8.2.117 | But even if it seemed good to remain for a time in the service of the place, these things were no longer pleasing to God, as they were being done carelessly and not according to the law.

8.2.118 | ὥσπερ γὰρ πρόπαλαι ἔξολοθρευθέντος τοῦ χρίσματος, καὶ τῶν κατὰ διαδοχὴν νομίμων ἀρχιερέων πεπαυμένων ἀπὸ τῆς Ὑρκανοῦ τελευτῆς, οἱ μετὰ ταῦτα παριόντες ἀτάκτως καὶ παρανόμως ἔδοκουν μέν τι ποιεῖν, οὐ μὴν κατὰ τοὺς πρέποντας ἐπραττον θεσμοὺς, δι' οὓς καὶ ἔφασκεν ἡ προφητεία "ἔξολοθρευθήσεται χρῖσμα, καὶ κρίμα οὐκ ἔστιν ἐν αὐτῷ," τὸ ἄκριτον καὶ παράνομον αὐτῶν διαβάλλουσα· οὕτω δὴ καὶ ἐπὶ τῆς θυσίας καὶ τῆς σπονδῆς συμβεβηκέναι φήσεις, ὁρθῶς μὲν καὶ κατὰ νόμον πρὸ τοῦ πάθους τοῦ σωτῆρος ἐπιτελουμένης διὰ τὴν εἰσέτι τότε τὰ τῶν ἀγίων τόπων ἐφορῶσαν δύναμιν, περιαιρεθείσης δὲ αὐτίκα μετὰ τὴν αὐτοῦ τελείαν καὶ θεοπρεπῆ θυσίαν, ἦν προσήνεγκεν αὐτὸς ἐαυτὸν ὑπὲρ τῶν ἀμαρτιῶν ἡμῶν, αὐτὸς ὃν δὲ ἀμνὸς τοῦ θεοῦ, δὲ αἵρων τὴν ἀμαρτίαν τοῦ κόσμου, ἡς θυσίας πᾶσιν ἀνθρώποις κατὰ τὰ καινὰ μυστήρια τῆς καινῆς διαθήκης παραδοθείσης τὰ τῆς παλαιὰς περιήρητο.

8.2.118 | For just as long ago, after the anointing was destroyed and the lawful high priests ceased with the end of Hyrcanus, those who came after acted recklessly and unlawfully. They seemed to do something, but they did not follow the proper customs, for which the prophecy said, 'The anointing will be destroyed, and there is no judgment in it,' pointing out their careless and unlawful actions. Thus, it also happened with the sacrifice and offering, which were rightly and lawfully performed before the suffering of the Savior, because at that time the power of the holy places was still present. But immediately after his completion and the God-pleasing sacrifice, which he offered himself for our sins, being the Lamb of God who takes away the sin of the world, this sacrifice was given to all people according to the new mysteries of the new covenant, while the old was taken away.

8.2.119 | ὅμοι γὰρ τῷ πληροῦσθαι τὸ φάσκον λόγιον καὶ δυναμώσει διαθήκην πολλοῖς ἐβδομάδας μία τὰ τῆς παλαιὰς

8.2.119 | For when the word was fulfilled and the covenant was strengthened for many, one week of the old covenant was

διαθήκης περιήρητο. πότε δὲ τὰ τῆς διαθήκης τῆς καινῆς ἐδυναμοῦτο ἡ ὅτε ὁ σωτὴρ καὶ κύριος ἡμῶν μέλλων τελεῖν τὸ μέγα μυστήριον τῆς εἰς τὸν θάνατον αὐτοῦ παρόδου ἡ νυκτὶ παρεδίδοτο, τὰ σύμβολα τόν κατ' αὐτὸν ἀπορτήτων τῆς καινῆς διαθήκης λόγων τοῖς αὐτοῦ παρεδίδου μαθηταῖς; ὅμοι γὰρ ταῦτ' ἐτελεῖτο καὶ ἡ κατὰ Μωσέα παλαιὰ διαθήκη περιήρητο, ὅπερ ἐδίλου τὸ καταπέτασμα τοῦ ναοῦ κατὰ τὸν αὐτὸν ῥηγνύμενον χρόνον.

8.2.120 | ἀρθείσης γοῦν ἐξ ἑκείνου καὶ δυνάμει καὶ ἀληθείᾳ καταλυθείσης θυσίας καὶ σπονδῆς, αἱ μετὰ ταῦτα νομιζόμεναι αὐτόθι ἐπιτελεῖσθαι θυσίαι ἀσπονδοι καὶ ἀνίεροι ἐν βεβήλῳ τόπῳ καὶ ὑπὸ βεβήλων καὶ ἀνιέρων ἐπετελοῦντο.

8.2.121 | δέχου δὲ καὶ τὰς περὶ τούτων Ἰωσήπου μαρτυρίας "κατὰ δὲ τὴν ἡμέραν τῆς πεντηκοστῆς νύκτωρ οἱ ἱερεῖς παρελθόντες εἰς τὸ ἱερὸν, ὕσπερ αὐτοῖς ἔθος ἦν, πρὸς τὰς λειτουργίας, πρῶτον μὲν κινήσεως ἔφασαν ἀντιλαμβάνεσθαι καὶ κτύπου, μετὰ δὲ ταῦτα φωνῆς ἀθρόας λεγούσης, μεταβαίνωμεν ἐντεῦθεν." ταῦτα δὲ ἴστορεῖ μετὰ τὸ πάθος τοῦ σωτῆρος ἡμῶν γεγονέναι.

8.2.122 | καὶ πάλιν ὁ αὐτός φησι "Πιλάτον τὸν ἡγεμόνα (αὐτὸν δὴ ἑκεῖνον τὸν ἐπὶ τοῦ σωτῆρος ἡμῶν) τὰς Καίσαρος εἰκόνας νύκτωρ είρ τὸ ἱερὸν, ὅπερ οὐκ ἦν θέμις, εἰσκομίσαι, Μεγίστην τε ταραχὴν θορύβου τε καὶ στάσεως ἐμβεβλῆσθαι τοῖς Ἰουδαίοις."

taken away. But when was the new covenant strengthened? It was when our Savior and Lord was about to complete the great mystery of his passing into death, on the night he was handed over. He gave the symbols of the new covenant to his disciples. For at the same time, the old covenant according to Moses was taken away, which was shown by the curtain of the temple being torn at that same time.

8.2.120 | Therefore, after that sacrifice and offering were taken away in power and truth, the sacrifices that were thought to be performed there afterward were without offerings and unholy, taking place in a defiled place and by unholy and unworthy people.

8.2.121 | Also, accept the testimonies of Josephus about these things: 'On the night of Pentecost, the priests, as was their custom, went into the temple for the services. First, they said they felt a movement and a noise, and after that, a loud voice said, "Let us move from here." These things he records as having happened after the suffering of our Savior.

8.2.122 | And again, he says, 'Pilate, the governor (that same one who was in charge during the time of our Savior), brought the images of Caesar into the temple at night, which was not allowed. This caused a great disturbance and uproar among the Jews.'

8.2.123 | Αύτὰ δὴ ταῦτα καὶ ὁ Φίλων συμμαρτυρεῖ, τὰς σημαίας φάσκων τὰς βασιλικὰς τὸν Πιλάτον νύκτωρ ἐν τῷ ἱερῷ ἀναθεῖναι, ἀρκήν τε στάσεων καὶ συμφορῶν ἐπαλλήλων ἐξ ἐκείνου τοῖς Ἰουδαίοις συμπεεσεῖν.

8.2.124 | Οὐ διέλιπον οὖν ἔκτοτε τὸ πᾶν ἔθνος καὶ τὴν μητρόπολιν αὐτῶν παντοίων κακῶν ἐπαναστάσεις ἔως τοῦ ὑστάτου κατ' αὐτῶν πολέμου καὶ τῆς ἐσχάτης πολιορκίας, καθ' ἣν παντοίοις ἀφανισμοῖς λιμοῦ τε καὶ λοιμοῦ καὶ μαχαίρας καταποντισμοῦ δίκην τοῦ κατ' αὐτῶν ὀλέθρου συρρεύσαντος, πάντες οὐ κατασυστάντες τοῦ σωτῆρος ἡμῶν ἡβηδὰν ἔξεκόπησαν· ὅτε καὶ τὸ βδέλυγμα τῆς ἐρημώσενς ἐπὶ τῷ ἱερὸν ἔστη, ὃ καὶ εἰς δεῦρο διέμειείκὸς δύσημέραι ἐπὶ τὸ χεῖρον ἐρημίας ἐλαῦνον.

8.2.125 | Εἴκος δὲ καὶ ἐπιτείνειν αὐτὸ μέκρι τῆς τοῦ βίου συντελείας, Κατὰ τὸν ὑπὸ τῆς προφητείας ἀποξανθέντα ὅρον, φήσαντα "καὶ ἔως συντελείας καιροῦ συντέλεια δοθήσεται ἐπὶ τὴν ἐρήμωσιν."

8.2.126 | ἤντινα φωνὴν γίσατο εἰπὼν "ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθέν διὰ Δανιὴλ τοῦ προφήτου ἐστώς ἐν τόπῳ ἀγίῳ, τότε υινώσκετε ὅτι ἥγγικεν ἡ ἐρήμωσις αὐτῆς."

8.2.127 | Εἴ δὲ δυσπίστως πρὸς ταῦτα ἔκκοιεν οἱ ἐκ περιτομῆς, ἐλευκτέον αὐτοὺς μὴ μόνον ἀναιδῶς πρὸς τὰ ἀλάληθη καὶ

8.2.123 | These same things are also confirmed by Philo, who says that Pilate set up the royal standards in the temple at night, which led to a series of disturbances and disasters among the Jews.

8.2.124 | Therefore, from that time on, the whole nation and their capital faced all kinds of evils and rebellions until the very end of their war and the final siege, during which various forms of destruction came upon them, such as famine, plague, and slaughter. All those who did not join with our Savior were cut off. At that time, the abomination of desolation stood in the holy place, which still remains today, leading to even greater desolation.

8.2.125 | It is also likely that it will continue until the end of life, according to the limit set by the prophecy, which says, 'And until the end of time, a completion will be given concerning the desolation.'

8.2.126 | Which voice he spoke, saying, 'But when you see the abomination of desolation, spoken of by the prophet Daniel, standing in the holy place, then know that the desolation is near.'

8.2.127 | But if those of the circumcision disbelieve these things, they should not only boldly oppose the truths that stand

έναργη ισταμένους, ἀλλὰ καὶ τὸς προρρήσεις ως ψευδεῖς, τὸ ὅσον ἐπ' αὐτοῖς, διαβάλλοντας, εἴ γε αἱ μὲν εἰς ἐβδομήκοντα ἐβδομάδας ἔτῶν τὸν πάντα περιορίζουσι χρόνον, τὰ ἐν τῷ μεταξὺ συμβησόμενα θεσπίζουσαι, αἱ δὲ σχεδὸν ἡδη χιλιοστοῦ ἔτους ἀπὸ τῆς προφητείας καὶ εἰς ἡμάς ἐλαύνοντος οὐδὲν τῶν γεγραμμένων γεγονός ἐπιδείκνυνται, καίτοι ἔξολοθρευθέντος αὐτῶν τοῦ χρίσματος, κατὰ τὴν θείαν πρόρρησιν, καὶ τοῦ ἀγιάσματος αὐτῶν, τῶν, καὶ τῶν πρὶν οἰκητόρων διαφθαρέντων καὶ ἐκκοπέντων ἐν κατακλυσμῷ πολέμου συντετημένου ἀφανισμοῖς, καὶ τοῦ γε πάντων παραδοξοτάτου είσέτι νῦν αὐτόθι ὁρωμένου, λέγω δὴ τοῦ βδελύγματος τῆς ἔρημώσεως εἰς δεῦρο ἐστῶτος ἐν τῷ πρὶν ἀγίῳ τόπῳ, περὶ οὗ καὶ ὁ σωτὴρ καὶ κύριος ἡμῶν τὰς ἐκτεθείσας προήκατο φωνάς.

8.2.128 | ὃν σαφῶς ὑπ' ὄφθαλμοῖς  
ὁρωμένων ἡμῖν είσέτι νῦν θαυμάσαι ἔστι  
τοὺς ἐκ περιτομῆς οὐχ οὕτως ἀντιβλέπειν  
τοῖς ἐναργέσι τολμῶντας, ὅσον  
ἀβλεπτοῦντας καὶ τὴν διάνοιαν  
ἐσκοτωμένους πρὸς τὸ μὴ ὄρᾶν τὰ οὕτω  
σαφῆ καὶ ἐναργῆ τῶν θείων γραφῶν  
ἀποτελέσματα.

8.2.129 | ὅτι πεπόνθασι κατὰ τὴν εἰς  
αὐτοὺς πληρωθεῖσαν κάν τούτῳ τοῦ  
Ἡσαΐου φωνὴν, δι' ἣς ἐθέσπισεν αὐτοῖς  
εἰπών "ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε,  
καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε.  
ἐπαχύνθῃ γάρ ἡ καρδία τοῦ λαοῦ τούτου,  
καὶ τοῖς ὥστὶν αὐτῶν βαρέως ἥκουσαν, καὶ  
τοῖς ὄφθαλμοὺς αὐτῶν ἐκάμμυσαν, μήποτε  
ἴδωσι τοῖς ἀφθαλμοῖς, καὶ τοῖς ὥστὶν  
ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ

clear, but also call the prophecies false, as far as they are concerned. For if the seventy weeks of years set the whole time limit, and they declare what will happen in between, yet almost a thousand years have already passed since the prophecy, and nothing written has happened, even though their anointing has been destroyed according to the divine prophecy, and their holiness, and those who lived before them have been corrupted and cut off in a flood of war, shortened by destruction, and even now the most strange thing is seen there, I say indeed of the abomination of desolation standing here in the holy place, about which our Savior and Lord has given clear voices.

8.2.128 | Of these things, clearly seen by our eyes even now, it is amazing that those of the circumcision do not look boldly at the clear truths, but rather are blind and their minds are darkened so that they do not see the very clear and evident results of the divine writings.

8.2.129 | They have suffered this according to the fulfillment that came upon them from the voice of Isaiah, through which he declared to them, 'You will hear but not understand, and you will see but not perceive. For the heart of this people has grown dull, and with their ears they have heavily heard, and they have closed their eyes, so that they may not see with their eyes, and hear with their ears, and

έπιστρέψωσι, καὶ ίάσωμαι αύτούς."

understand with their heart, and turn, and I would heal them.'

8.2.130 | Ἄλλ' ἐπεὶ καὶ περὶ τῶν πεπιστευκότων ἔθνῶν εἰς τὸν Χριστὸν τοῦ Θεοῦ πάλαι πρότερον εἴρητο "οἵσ οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὁψονται, καὶ οἱ οὐκ ἀκηκόασι, συνήσουσιν" τῇ αὐτὸν χάριτι καὶ τῇ τον πέμψαντος αὐτὸν πατέρος, ημεῖς τε κατά τὸ δυνατόν τὰ φανέντα εἰς τους τόπους είρήκαμεν, καὶ τὰ τῷ πρῷ ημῶν Ἀφρικανώ εύγνωμόνως δόξαντα παρεθηκαμεν ἔχόμενα καὶ αὐτά ακριβείας, ὅθεν καὶ αὐτοῖς ως καὶ λώς ἔχουν  
χρηστέον. Από τον Μιχαία.

8.2.130 | But since it was said long ago about the nations that have believed in Christ of God, 'To those to whom it was not announced, they will see, and those who have not heard will understand,' by the grace of this one and of the Father who sent him, we have spoken as much as we can about what has been revealed in these places, and we have presented the things that were honored by those before us in Africa, holding on to these with accuracy, so that they may also use them well.

### Section 3

8.3.1 | "Ἄκούσατε λαοὶ πάντες, καὶ προσεχέτω ἡ γῆ, καὶ πάντες οἱ ἐν αὐτῇ, καὶ εοται κύριος ἐν ὑμῖν εἰς μαρτύρων, κύριος ἐξ οἴκου ἀγίου αὐτού, διότι Ιδού κύριος κύριος ἐκπορεύεται ἐκ τού τόπου αὐτού, καὶ καταβήσεται, καὶ ἐπιβήσεται ἐπὶ τὰ ὑψη τῆς γῆς. καὶ σαλευθήσονται τὰ ὄρη ὑποκάτωθεν αὐτού, καὶ αἱ κοιλάδες τακήσονται ως κηρός από προσώπου πυρὸς καὶ ως ὑδωρ καταφερόμενον ἐν καταβάσει. δι ἀσέβειαν !Ιακώβ πάντα ταύτα καὶ δι ἀμαρτίαν οἴκου Ισραὴλ"

8.3.1 | Hear, all you peoples, and pay attention, O earth, and all who are in it. For the Lord is a witness against you, the Lord from his holy house. For behold, the Lord is coming out of his place, and he will come down and tread upon the heights of the earth. And the mountains will melt under him, and the valleys will be split like wax before the fire and like water poured down a slope. Because of the wickedness of Jacob, all these things, and for the sin of the house of Israel.

8.3.2 | Είτα μεθ" ἔτερα πλείστα μεταξύ ἐπισυνάπτει λέγων "ἀκούσατε δή ταύτα οἱ ηγούμενοι οἴκου Ιακώβ καὶ οἱ κατάλοιποι οἴκου Ισραὴλ, οἱ βδελυσσόμενοι κρίμα καὶ πάντα τὰ ὄρθὰ διαστρέφοντες, οἱ οἰκοδομούντες Σιών ἐν αἷμασι καὶ ἵερονσαλημ ἐν ἀδικίαις.

8.3.2 | Then he adds many other things, saying, 'Listen to this, you leaders of the house of Jacob and you remnant of the house of Israel, you who hate justice and twist everything that is right, you who build Zion with blood and Jerusalem with injustice.'

8.3.3 | οἱ ηγούμενοι αυτῆς μετά δώρων ἔκρινον, καὶ οἱ ιερεῖς αὐ τῆς μετά μισθού ἀπεκρίνοντο, καὶ οἱ προφήται αυτῆς μετά αργυρίου ἐμαντεύοντο, καὶ ἐπὶ τὸν κύριον ἐπανεπαύοντο λέγοντες, οὐχὶ κύριος ἐν ἡμῖν ἔστιν; οὐ μὴ ἐπέλθῃ ἐφ" ημάς κακά. διὰ τούτο δι ὑμᾶς Σιῶν ὡς ἄγρὸς ἀροτριαθήσεται, καὶ Ιερουσαλὴμ ὡς ὅπωροφυλάκιον ἔσται, καὶ τὸ ὅρος τοῦ οἴκου εἰς ἄλσος δρυμοῦ.

8.3.4 | καὶ ἔσται ἐπ' ἐσχάτων τῶν ἡμερῶν ἐμφανὲς τὸ ὅρος κυρίου, ἔτοιμον ἐπὶ τὰς κορυφὰς τῶν ὄρέων, καὶ μετεωρισθήσεται ὑπεράνω τῶν βουνῶν, καὶ σπεύσουσιν ἐπ' αὐτὸ λαοὶ, καὶ πορεύσονται ἔθνη πολλὰ, καὶ ἐροῦσι, δεῦτε καὶ ἀναβῶμεν εἰς τὸ ὅρος κυρίου καὶ εἰς τὸν οἶκον τοῦ θεοῦ Ἰακὼβ, καὶ δείξουσιν ἡμῖν τὴν ὁδὸν καὶ πορευσόμεθα ἐν ταῖς τρίβοις αὐτοῦ. ἐκ γὰρ Σιῶν ἔχελεύσεται νόμος, καὶ λόγος κυρίου ἐξ Ιερουσαλὴμ, καὶ κρινεῖ ἀνὰ μέσον πολλῶν ἔθνῶν, καὶ ἐλέγχει ἔθνη ἴσχυρὰ ἔως εἰς γῆν μακράν.

8.3.5 | καὶ συγκόψουσι τὰς μαχαίρας αὐτῶν εἰς ἄροτρα καὶ τὰ δόρατα αὐτῶν εἰς δρέπανα, καὶ οὐ λήψεται ἔτι ἔθνος ἐπ' ἔθνος μάχαιραν, καὶ οὐ μὴ μάθωσιν ἔτι πολεμεῖν, καὶ ἀναπαύσεται ἔκαστος ὑποκάτω τῆς ἀμπέλου αὐτοῦ καὶ ὑποκάτω συκῆς αὐτοῦ, καὶ οὐκ ἔσται ὁ ἐκφοβῶν αὐτὸὺς, ὅτι τὸ στόμα κυρίου παντοκράτορος ἐλάλησε ταῦτα."

8.3.6 | "Ηδη καὶ πρότερον ταῦτα ἡμῖν εἰς τοὺς τόπους τεθεώρηται. δέδεικται δὲ

8.3.3 | The leaders of it judged for gifts, and the priests of it answered for pay, and the prophets of it prophesied for silver, and they leaned on the Lord, saying, 'Is not the Lord among us? No disaster will come upon us.' Therefore, because of you, Zion will be plowed like a field, and Jerusalem will be like a garden of fruits, and the mountain of the house will be like a wooded hill.

8.3.4 | And it will be in the last days that the mountain of the Lord will be seen, ready on the tops of the mountains, and it will be lifted up above the hills, and many peoples will hurry to it, and many nations will go, and they will say, 'Come, and let us go up to the mountain of the Lord and to the house of the God of Jacob, and he will show us the way, and we will walk in his paths. For the law will go out from Zion, and the word of the Lord from Jerusalem, and he will judge among many nations, and he will correct strong nations even to far-off lands.'

8.3.5 | And they will beat their swords into plows and their spears into sickles, and nation will no longer lift up sword against nation, and they will not learn to fight anymore. And each one will rest under his own vine and under his own fig tree, and there will be no one to frighten them, for the mouth of the Lord of hosts has spoken these things.

8.3.6 | Already before, these things have been seen by us in the places. It has been

ὅπως ούδ' ἄλλοτέ ποτε ἡ ἀπὸ τῶν χρόνων τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ εἰς ἀνθρώπους ἐπιφανείας τὰ πάλαι σεμνὰ τῶν Ἰουδαίων, ὅρη Σιῶν ἐπικαλούμενα καὶ Ἱερουσαλήμ, τά τε ἐπὶ τούτων οἰκοδομήματα, ὃ νεώς δηλαδὴ καὶ τὸ ἄγιον τῶν ἀγίων καὶ τὸ θυσιαστήριον καὶ ὅσα ἄλλα αὐτόθι εἰς τιμὴν ἀνέκειτο τοῦ Θεοῦ ἐκ μέσου ἀρθέντα σεσάλευται, ἀκολούθως τῷ λόγῳ φήσαντι "ἴδοὺ κύριος κύριος ἐκπορεύεται ἐκ τοῦ τόπου αὐτοῦ, καὶ καταβήσεται ἐπὶ τὰ ὑψη τῆς γῆς, καὶ σαλευθήσονται τὰ ὅρη ὑποκάτωθεν αὐτοῦ."

shown that never before, except from the time of our Savior Jesus Christ, have the ancient honors of the Jews been revealed to people, the mountains of Zion being called and Jerusalem, and the buildings on them, namely the temple and the holy of holies and the altar and all the other things there dedicated to the honor of God, have been shaken from the midst, according to the word saying, 'Behold, the Lord, the Lord goes out from his place, and he will come down upon the heights of the earth, and the mountains will shake beneath him.'

8.3.7 | ὃν σαλευθέντων τῶν ἐκ περιτομῆς αἱ ψυχαὶ, κοιλάδες ὄνομαζόμεναι διὰ τὸ ταπεινὸν αὐτῶν παραθέσει τῶν παλαιῶν ὑψωμάτων, τὸν τόν προειρημένων ἀφανισμὸν ἀπολοφυρόμεναι, ὡς κηρὸς ἀπὸ προσώπου πυρὸς ἐκτακήσονται, καὶ ὡς ὕδωρ καταφερόμενον ἐν καταβάσει, διὰ τὸ πλῆθος τῶν ἐν αὐταῖς ἀπὸ τῶν κρειττόνων ἐπὶ τὰ χείρω καταπιπτόντων δοσημέραι.

8.3.7 | When those from the circumcision are shaken, the souls are called valleys because of their lowly state compared to the ancient heights. They are trying to escape the destruction mentioned before, as wax melts before fire, and like water poured down a slope, because of the many who fall from the stronger to the weaker every day.

8.3.8 | πάντα δὲ ταῦτά φησιν ἔσεσθαι δι' ἀσέβειαν οἴκου Ἰακὼβ καὶ δι' ἀμαρτίαν οἴκου Ἰσραήλ. τίς δ' ἦν ἡ ἀσέβεια καὶ ἡ ἀμαρτία προιών ἔξῆς ἐπιλέγει οὗτοι βδελυσσόμενοι κρίμα καὶ πάντα τὰ ὄρθα διαστρέφοντες, οἵ οἰκοδομοῦντες Σιῶν ἐν αἷμασιν καὶ Ἱερουσαλήμ ἐν ἐδικίαις, ἐν οἷς αἷμασι κάκεῖνο ἦν τὸ τῶν ὑστάτων κακῶν παραίτιον αὐτοῖς γενόμενον, ἐφ' ὃ τὴν ἀσεβῆ φωνὴν εἰς ἑαυτοὺς ἐπεσπάσαντο φήσαντες τὸ αἷμα αὐτοῦ ἐφ' ἡμάς καὶ ἐπὶ τὰ τέκνα ἡμῶν.

8.3.8 | But all these things he says will happen because of the ungodliness of the house of Jacob and because of the sin of the house of Israel. What was the ungodliness and the sin? He goes on to name those who hate justice and twist everything that is right, those who build Zion with blood and Jerusalem with wrongdoing, in which blood was the cause of the last evils that came upon them, because they called upon themselves the ungodly voice saying, 'Let his blood be upon us and upon our children.'

8.3.9 | διὰ γοῦν φησὶν αὐτὰ ταῦτα "ώς  
άγρὸς Σιῶν ἀροτριαθήσεται, καὶ  
Ἱερουσαλὴμ ὡς ὄπωροφυλάκιον ἔσται,  
ἄπερ οὐδ' ἄλλοτε πώποτε ἥ μετὰ τὰ κατὰ  
τοῦ σωτῆρος ἡμῶν τετολμημένα ἀληθῆ τὴν  
ἔκβασιν εἴληχεν.

8.3.10 | ἐξ ἑκείνου γάρ τοι καὶ εἰς δεῦρο  
ἐσχάτης ἐρημίας καταλαβούσης τοὺς  
τόπους, τὸ μὲν πρὶν διαβόητον αὐτῶν Σιῶν  
ὅρος, ἀντὶ τῆς πάλαι ἐν αὐτῷ μελέτης καὶ  
ἀσκήσεως τῶν προφητικῶν καὶ θείων  
λόγων, ὃν παῖδες τὸ πρὶν Ἐβραίων καὶ  
θεοφιλεῖς προφῆται ἱερεῖς τε καὶ  
διδάσκαλοι τοῦ παντὸς ἔθνους ἐν αὐτῇ διὰ  
σπουδῆς ἐποιῦντο, διὰ Ῥωμαίων ἀνδρῶν  
κατ' οὐδὲν τῆς λοιπῆς διαφέρουσα χώρας  
γεωργεῖται, ὡς καὶ ἡμᾶς αὐτοὺς ὄφθαλμοῖς  
παραλαβεῖν βουσὶν ἀρούμενον καὶ  
κατασπειρόμενον τὸν τόπον· ἡ δὲ  
Ἱερουσαλὴμ αὐτὴ ὡς ὄπωροφυλάκιον τῆς  
ἐν αὐτῇ παλαιᾶς ὄπώρας διαφθαρείσης  
γέγονε, μᾶλλον δὲ εἰς λιθολογίαν, κατὰ τὴν  
Ἐβραικὴν ἀνάγνωσιν.

8.3.11 | ὁ γοῦν Ἀκύλας φησὶ "διὰ τοῦτο  
χάριν ὑμῶν Σιῶν χώρα ἀροτριαθήσεται,  
καὶ Ἱερουσαλὴμ λιθολογηθήσεται," ὑπὸ  
γὰρ ἄλλοφύλων ἀνδρῶν κατοικισθεῖσα  
εἰσέτι καὶ σήμερον λιθολογεῖται, πάντων  
καθ' ἡμᾶς αὐτοὺς τῶν τὴν πόλιν οἰκούντων  
τοὺς ἀπὸ τῆς πτώσεως αὐτῆς λίθους  
ἀναλεγομένων εἴς τε τὰ ἴδια καὶ κοινὰ καὶ  
δημόσια οίκοδομήματα.

8.3.12 | καὶ ἔστιν ὄφθαλμοῖς παραλαβεῖν  
σκυθρωπὸν θέαμα, τοὺς ἐξ αὐτοῦ τοῦ

8.3.9 | For he says that these things will be,  
'Like a field, Zion will be plowed, and  
Jerusalem will be like a fruit garden,' which  
has never happened before except after the  
true events done against our Savior.

8.3.10 | For from that time until now, when  
the land has fallen into the greatest  
desolation, the once famous mountain of  
Zion, instead of being a place for the study  
and practice of prophetic and divine words,  
where the children of the earlier Hebrews  
and beloved prophets, priests, and teachers  
of the whole nation used to work hard, is  
now farmed by Roman men, not differing at  
all from the rest of the land. It is as if we  
ourselves were to see the place being  
plowed and sown by cattle; and Jerusalem  
itself has become like a fruit garden that  
has lost its old fruit, rather turning into a  
stony place, according to the Hebrew  
reading.

8.3.11 | For indeed, Aquila says, 'For this  
reason, the land of Zion will be plowed, and  
Jerusalem will be made into stones,' for it  
has been settled by foreign men and even  
today it is being turned into stones. All  
those living in the city, since its downfall,  
are taking the stones for their own private  
and public buildings.

8.3.12 | And it is a sad sight to see, that the  
stones from the very temple and the

ἱεροῦ καὶ αὐτῶν τῶν πάλαι ἀδύτων καὶ ἀγίων λίθους εἰς τὰ τῶν εἰδώλων τεμένη εἴς τε τὰ τῶν πανδήμων θεαμάτων κατασκευάσματα ἀπειλημμένους· ὃν οὕτως ἐναργῶς τοῖς πᾶσιν ὄρωμένων καὶ ὁ καινὸς νόμος καὶ λόγος ὁ τῆς καινῆς τοῦ σωτῆρος ἡμῶν Ἰησοῦ τοῦ Χριστοῦ διαθήκης ἐκεῖθέν ποθεν προελθὼν δῆλος ἀν εἴη.

8.3.13 | ἔφ' ὃ μυρία πλήθη λαῶν, ἔθνη τε παντοῖα τῶν πατρίων ἀποστάντα θεῶν καὶ τῆς παλαιὰς δεισιδαίμονος πλάνης, τὸν ἐπὶ πάντων θεὸν ἀνακαλεῖται.

8.3.14 | διὸ καὶ κατηξίωται τῆς βαθυτάτης είρηνης, ὡς μηκέτι πολυαρχίας εἶναι μηδὲ βασιλείας κατὰ τόπους "μηδὲ ἔθνος ἐπ'" ἔθνος ῥομφαίαν αἴρειν μηδ', ὡς τὸ πρὸν, πολέμοις τοῖς κατ' ἄλλήλων σχολάζειν, ἀναπαύεσθαι δὲ τῶν γεωργῶν ἔκαστον ὑποκάτω ἀμπέλου καὶ ὑποκάτω συκῆς αὐτοῦ, μηδενὸς ἐκφοβοῦντος αὐτούς κατὰ τὴν προφητείαν.

8.3.15 | ὃν οὕτως οὐδ' ἄλλοτέ πω ἔξ αἰῶνος πρότερον ἦ κατὰ τὴν τῶν Ῥωμαίων ἐπικράτησιν ἀπὸ τῶν χρόνων τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν καὶ εἰς δεῦρο συντελουμένων ἀναμφίλεκτον ἡγοῦμαι τὴν ἀπόδειξιν εὐλόγηναι τὸν χρόνον τῆς θεσπιζομένης εἰς ἀνθρώπους τοῦ κυρίου παρουσίας. Ἀπὸ τοῦ Ζαχαρίου.

## Section 4

8.4.1 | “Τέρπου καὶ εύφραίου, θύγατερ

ancient holy places are being cut up for idols and for the buildings of all kinds of spectacles. Of these things, which are so clearly seen by everyone, the new law and the words of the new covenant of our Savior Jesus Christ would certainly be evident coming from there.

8.3.13 | On this account, countless crowds of people, from all kinds of nations that have turned away from their ancestral gods and the old superstitions, call upon the one true God.

8.3.14 | Therefore, he has been deemed worthy of the deepest peace, so that there will no longer be many rulers or kingdoms in different places, nor will nation rise against nation with a sword, as before, nor will there be wars among each other. Instead, each farmer will rest under his own vine and fig tree, with no one making them afraid, according to the prophecy.

8.3.15 | Of these things, I believe that the proof has been received at this time, without doubt, since the time of the Romans' rule, from the time of the appearance of our Savior, and until now, concerning the coming of the Lord's presence among people. From Zechariah.

8.4.1 | Rejoice and be glad, daughter of

Σιών, διότι ίδού ἔγω ἔρχομαι, καὶ κατασκηνώσω ἐν μέσῳ σου, λέγει κύριος, καὶ καταφεύξονται ἔθνη πολλὰ ἐπὶ τὸν κύριον ἐν τῇ ἡμέρᾳ ἑκείνῃ, καὶ ἔσονται αὐτοῖς γέγοναί ὅτι κύριος παντοκράτωρ ἔχει πέσταλκέ με πρὸς σέ.

8.4.2 | Καὶ μεθ' ἔτερα πλεῦστα μεταξὺ ἐπιλέγει "χαῖρε σφόδρα, θύγατερ Σιών, κήρυσσε, θύγατερ Ἱερουσαλὴμ, ίδού ὁ βασιλεὺς σου ἔρχεται σοι δίκαιος καὶ σῶζων, αὐτὸς πρᾶψις καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέον· καὶ ἔξολοθρεύσει ἄρματα ἔξ Έφραΐμ, καὶ ἵππον ἔξ Ἱερουσαλὴμ, καὶ ἔξολοθρευθήσεται τόξον πολεμικὸν, καὶ πλῆθος εἰρήνης ἔξ ἔθνῶν. καὶ κατάρξει ἀπὸ θαλάσσης ἔως θαλάσσης, καὶ ἀπὸ ποταμῶν δι' ἐκβολὰς γῆς."

8.4.3 | Ταῦτα περὶ τῆς τοῦ σωτῆρος ἡμῶν παρουσίας θεσπίσας καὶ νῦν ὁ λόγος, μεθ' ἔτερα περὶ τῆς ἐσχάτης ἐρημώσεως τῆς Ἱερουσαλὴμ, τοτὲ μὲν ἐπικεκρυμμένως καὶ δι' αἰνιγμάτων, τοτὲ δὲ ἀκαλύπτως ἀναφωνεῖ· δι' αἰνιγμάτων μὲν ἐν οἷς φησι "διάνοιξον ὁ Λίβανος τὰς πύλας σου, καὶ καταφαγέτω πῦρ τὰς κέδρους σου. ὄλολυξάτω πίτυς, διότι πέπτωκε κέδρος, διότι μεγάλως μεγιστᾶνες ἐταλαιπώρησαν. ὄλολύξατε δρύες τῆς Βασανίτιδος, ὅτι κατεσπάσθη ὁ δρυμὸς ὁ σύμφυτος. φωνὴ θρηνούντων ποιμένων, ὅτι τεταλαιπώρηκεν ἡ μεγαλωσύνη αὐτῶν· φωνὴ ὥρυομένων λεόντων, ὅτι τεταλαιπώρηκε τὸ φρύαγμα τοῦ Ἰορδάνου."

8.4.4 | Ταῦτα μὲν δι' αἰνιγμάτων. τὴν δὲ

Zion, for look, I am coming, and I will dwell in your midst, says the Lord. Many nations will seek refuge in the Lord on that day, and they will know that the Lord of hosts has sent me to you.

8.4.2 | And among many other things, it is chosen: 'Rejoice greatly, daughter of Zion! Shout, daughter of Jerusalem! Look, your king is coming to you, righteous and saving, humble and riding on a donkey, on a colt, the foal of a donkey. He will destroy the chariots from Ephraim and the horses from Jerusalem, and the bow for battle will be cut off. He will bring peace to the nations. His rule will extend from sea to sea and from the river to the ends of the earth.'

8.4.3 | These things concerning the presence of our Savior have been declared, and now the word speaks, along with other things about the final desolation of Jerusalem. Sometimes it speaks in riddles and sometimes openly cries out. In riddles, it says, 'Open your gates, O Lebanon, so that fire may devour your cedars. Wail, O fir tree, for the cedar has fallen, for the mighty ones have been greatly troubled. Wail, O oaks of Bashan, for the forest has been destroyed. There is the sound of mourning shepherds, for their glory has been troubled. There is the sound of roaring lions, for the roar of the Jordan has been troubled.'

8.4.4 | These things are said in riddles. But

τούτων ἐρμηνείαν ἀκαλύπτως ὁ αὐτὸς προφήτης ἐπιφέρει λέγων "ίδοὺ ἔγω τίθημι τὴν Ἱερουσαλὴμ ὡς πρόπυλα σαλευόμενα ἅπασι τοῖς λαοῖς κύκλῳ καὶ ἐν τῇ Ἰουδαίᾳ, καὶ ἔσται περιοχὴ ἐπὶ Ἱερουσαλὴμ, καὶ ἔσται ἐν τῇ ἡμέρᾳ ἑκείνῃ, θήσομαι τὴν Ἱερουσαλὴμ λίθον καταπατούμενον πᾶσι τοῖς ἔθνεσι. πᾶς ὁ καταπατῶν αὐτὴν ἐμπαίζων ἐμπαίξεται, καὶ ἐπισυνακθήσονται ἐπ' αὐτὴν πάντα τὰ ἔθνη τῆς γῆς."

8.4.5 | Καὶ μετὰ βραχέα ἐπιλέγει καὶ ἐπιβλέψονται πρός με εἰς ὃν ἔξεκέντησαν, ἀνθ' ὃν κατωρχήσαντο, καὶ κόψονται ἐπ' αὐτὸν κοπετὸν ὡς ἐπ' ἄγαπητῷ, καὶ ὁδύνην ὡς ἐπὶ πρωτοτόκῳ. ἐν τῇ ἡμέρᾳ ἑκείνῃ μεγαλυνθήσεται ὁ κοπετὸς Ἱερουσαλὴμ ὡς κοπετὸς Ροῶνος ἐν πεδίῳ ἐκκοπτομένου· καὶ κόψεται ἡ γῆ κατὰ φυλὰς, φυλὴ οἴκου Δαβὶδ καθ' ἐαυτὴν, καὶ αἱ γυναῖκες αὐτῶν καθ' ἐαυτάς· φυλὴ οἴκου Νάθαν καθ' ἐαυτὴν καὶ αἱ γυναῖκες αὐτῶν καθ' ἐαυτάς· φυλὴ οἴκου Λευὶ καθ' ἐαυτὴν καὶ αἱ γυναῖκες αὐτῶν καθ' ἐαυτάς· φυλὴ τοῦ Συμεὼν καθ' ἐαυτὴν, καὶ αἱ γυναῖκες αὐτῶν καθ' ἐαυτάς· πᾶσαι αἱ ὑπολελειμέναι φυλαὶ, φυλὴ καθ' ἐαυτὴν, καὶ αἱ γυναῖκες αὐτῶν καθ' ἐαυτάς."

8.4.6 | Καὶ πάλιν μεθ' ἔτερα τὴν ἐσχάτην τῆς Ἱερουσαλὴμ πολιορκίαν σαφέστερον κηρύττει λέγων ἴδοὺ ἡμέραι ἔρχονται τοῦ κυρίου, καὶ διαμερισθήσονται τὰ σκῦλά σου ἐν σοὶ, καὶ ἐπισυνάξω πάντα τὰ ἔθνη ἐπὶ Ἱερουσαλὴμ εἰς πόλεμον, καὶ ἀλώσεται ἡ πόλις, καὶ διαρπαγήσονται αἱ οἰκίαι, καὶ αἱ γυναῖκες μολυνθήσονται, καὶ ἔξελεύσεται τὸ ἥμισυ τῆς πόλεως ἐν

the same prophet openly gives their meaning, saying, 'Look, I will make Jerusalem a heavy stone for all the peoples around it, and it will be a burden for Judah. And in that day, I will make Jerusalem a stone that all the nations of the earth will try to lift. Everyone who tries to lift it will be hurt, and all the nations of the earth will gather against it.'

8.4.5 | And after a little while, they will look at me whom they have pierced, and they will mourn for him as one mourns for an only son, and they will grieve for him as one grieves for a firstborn. In that day, the mourning in Jerusalem will be great, like the mourning for Hadad-Rimmon in the plain of Megiddo. And the land will mourn by families: the family of the house of David by itself, and their women by themselves; the family of the house of Nathan by itself, and their women by themselves; the family of the house of Levi by itself, and their women by themselves; the family of the house of Simeon by itself, and their women by themselves; all the remaining families, each by itself, and their women by themselves.

8.4.6 | And again, he clearly announces the last siege of Jerusalem, saying, 'Look, the days are coming, says the lord, when your possessions will be divided in you, and I will gather all the nations against Jerusalem for battle. The city will be captured, the houses will be plundered, and the women will be raped. Half of the city will go into captivity, but the rest of my people will not

αίχμαλωσίᾳ, οἱ δὲ κατάλοιποι τοῦ λαοῦ μου οὐ μὴ ἔξοιλοθρευθῶσιν ἐκ τῆς πόλεως. καὶ ἔξελεύσεται κύριος, καὶ παρατάξεται ἐν τοῖς ἔθνεσιν ἑκείνοις, καθὼς ἡμέρα παρατάξεως αὐτοῦ ἐν ἡμέρᾳ πολέμου, καὶ στήσονται οἱ πόδες αὐτοῦ ἐν τῇ ἡμέρᾳ ἑκείνῃ ἐπὶ τὸ ὅρος τῶν ἑλαιῶν τὸ κατέναντι Ἱερουσαλήμ."

8.4.7 | Εἶτα μεθ' ἔτερα τὰ μεταξύ φησιν "καὶ ἔσται κύριος εἰς, καὶ τὸ ὄνομα αὐτοῦ ἐν, κυκλοῦν πᾶσαν τὴν γῆν καὶ τὴν ἔρημον."

8.4.8 | Καὶ αὖθις μεθ' ἔτερα, περιγράφων τὴν βίβλον τῆς προφητείας, τὴν κλῆσιν τῶν ἔθνῶν διὰ τούτων θεσπίζει "καὶ ἔσται ὅσιοι ἐὰν καταλειφθῶσιν ἐκ πάντων τῶν ἔθνῶν τῶν ἑλθόντων ἐπὶ Ἱερουσαλήμ, καὶ ἀναβήσονται κατ' ἐνιαυτὸν, τοῦ προσκυνῆσαι τῷ βασιλεῖ κυρίῳ παντοκράτορι, καὶ τοῦ ἐορτάζειν τὴν ἐορτὴν τῆς σκηνοπηγίας. καὶ ἔσται, ὅσοι ἐὰν μὴ ἀναβῶσιν ἐκ πασῶν τῶν φυλῶν τῆς γῆς εἰς Ἱερουσαλήμ τοῦ προσκυνῆσαι τῷ βασιλεῖ κυρίῳ παντοκράτορι, καὶ οὗτοι ἑκείνοις προστεθήσονται ἐὰν δὲ φυλὴ Αἴγυπτου μὴ ἀναβῇ, μηδὲ ἔλθῃ ἑκεῖ, καὶ ἐπὶ τούτους ἔσται ἡ πτῶσις, ἣν πατάξει κύριος πάντα τὰ ἔθνη τῆς γῆς, ὅσα ἐὰν μὴ ἀναβῇ τοῦ ἐορτάσαι τὴν ἐορτὴν τῆς σκηνοπηγίας. αὕτη ἔσται ἡ ἀμαρτία Αἴγυπτου καὶ ἡ ἀμαρτία πάντων τῶν ἔθνῶν, ὅσα ἀν μὴ ἀναβῇ τοῦ ἐορτάσαι τὴν ἐορτὴν τῆς σκηνοπηγίας."

8.4.9 | Ταῦτα καὶ ὁ Ζαχαρίας μετὰ τὴν ἀπὸ Βαβυλῶνος ἐπάνοδον, Δαρείου Περσῶν βασιλεύοντος, προφητεύει, τῆς

be cut off from the city. And the lord will go out and fight against those nations, as he fights on the day of battle, and his feet will stand on that day on the Mount of Olives, which is in front of Jerusalem.'

8.4.7 | Then he says something else: 'And the lord will be one, and his name will be one, when all the earth and the desert are surrounded.'

8.4.8 | And again, he writes in the book of prophecy about the calling of the nations: 'And it will be that whoever is left from all the nations that come against Jerusalem will go up year by year to worship the king, the lord of hosts, and to celebrate the feast of booths. And it will be that whoever does not go up from all the families of the earth to Jerusalem to worship the king, the lord of hosts, will be added to them. If the family of Egypt does not go up and does not come there, then there will be the plague that the lord will strike on all the nations of the earth, whoever does not go up to celebrate the feast of booths. This will be the sin of Egypt and the sin of all the nations that do not go up to celebrate the feast of booths.'

8.4.9 | These things, Zechariah prophesies after the return from Babylon, when Darius was king of the Persians, about Jerusalem,

Ιερουσαλήμ ἄρτι τότε ἀνεγηγερμένης ἐκ τῆς προτέρας ἐρημίας, ἦν ὑπὸ Βαβυλωνίων πέπονθε. συνάγεται δὲ ὁ πᾶς χρόνος ἀπὸ τῆς Δαρείου τοῦ Περσοῦ βασιλείας, καθ' ἥν ὁ Ζαχαρίας προφητεύει, ἐπὶ Αύγουστον Ῥωμαίων βασιλέα εἰς ἔτῶν ἑβδομάδας ἐπτὰ καὶ ἔξικοντα δύο τὰς ἐν τῷ Δανιὴλ φερομένας, ἃ γίνεται ἔτη τετρακόσια ὡροδήκοντα τρία, ὡς ἀπεδείξαμεν ἐν τοῖς μικρῷ πρόσθεν γεγυμνασμένοις.

8.4.10 | οὕτε δὲ ἐπὶ τῆς Μακεδόνων ἀπὸ Ἀλεξάνδρου καὶ] μέχρις Αύγουστου παραταθείσης τῶν ἐμφερομένων τοῖς τοῦ προφήτου λόγοις συνίσταται τι πεπληρωμένον.

8.4.11 | πότε γάρ κατ' ἔκείνους τοὺς χρόνους τοῦ παρὰ τοῖς προφήταις θεολογουμένου κυρίου ἀνθρώποις ἐπιστάντος ἔθνη πολλὰ ἐπιγνόντα αὐτὸν καὶ μόνον θεὸν αὐτὸν ὅμοιογήσαντα ἐπ' αὐτὸν καταπέφευγε καὶ γέγονεν αὐτῷ εἰς λαόν; ἢ πότε κατὰ τοὺς Περσῶν ἡ Μακεδόνων χρόνους ὁ προφητευόμενος βασιλεὺς ἐλήλυθεν, ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέον; ἐλθών τε τοῦ Ἰουδαίων ἔθνους Ἐφραΐμ καὶ τῆς Ιερουσαλήμ αὐτῆς τὴν βασιλικὴν παράταξιν, ἄρματα καὶ ἵππον ἐπικαλουμένην, ἔξωλόθρευσε, τό τε δοπλιτικὸν τοῦ Ἰουδαίων ἔθνους καθεῖλε; τοῦτο γάρ ἐδήλου τὸ λόγιον φάσκον "ἴδου ὁ βασιλεὺς σου ἔρχεται σοι δίκαιος καὶ σώζων, αὐτὸς πραὺς καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέον, καὶ ἔξιλοθρευθήσεται τόξον πολεμικόν."

8.4.12 | ταῦτα γάρ περὶ τῆς καθαιρέσεως

which had just then been rebuilt from the previous desolation caused by the Babylonians. The whole time from the reign of Darius the Persian, during which Zechariah prophesies, goes up to Augustus, the Roman king, in a total of seventy-two years, as mentioned in Daniel, which makes four hundred eighty-three years, as we have shown in the earlier brief explanations.

8.4.10 | Neither during the time of the Macedonians, from Alexander until Augustus, is there anything that is shown to be fulfilled according to the words of the prophet.

8.4.11 | For when during those times, when the Lord was being spoken of by the prophets, did many nations come to know him and acknowledge him as the only God, fleeing to him and becoming his people? Or when during the times of the Persians or Macedonians did the prophesied king come, riding on a donkey and a young colt? Did he come and destroy the royal army of the Jews, which was calling for chariots and horses? For this is what the saying shows: 'Behold, your king comes to you, righteous and saving, humble and riding on a donkey and a young colt, and the bow of war will be destroyed.'

8.4.12 | For these things were being

τῆς βασιλικῆς ἀξίας τοῦ Ἰουδαίων ἔθνους ἐθεσπίζετο, ἐφ' ἣ πάλιν τὰ τῆς τῶν ἔθνῶν εἰρήνης συμφώνως τοῖς πρόσθεν ἀποδεδομένοις ἐπιλέγεται διὰ τοῦ "καὶ πλῆθος εἰρήνης ἐξ ἔθνῶν.

declared about the removal of the royal power of the Jewish nation, on which again the peace of the nations is chosen according to what was given before, through 'and a multitude of peace from the nations.'

8.4.13 | ἀνθ' οὗ ὁ Ἀκύλας καὶ οἱ λοιποὶ ἐρμηνευταὶ ἐκδεδώκασι "καὶ λαλήσει εἰρήνην τοῖς ἔθνεσιν," ὃ καὶ μάλιστα ἀπὸ τῆς Αύγούστου Βασιλείας συνίσταται καὶ πρὸς λέξιν πεπληρωμένον, πάσης μὲν ἐξ ἑκείνου καταλυθείσης πολυαρχίας, εἰρήνης δὲ τὰ πλεῖστα τῆς οἰκουμένης ἔθνη διαλαβούσης.

8.4.13 | In place of which, Aquila and the other interpreters have given 'and he will speak peace to the nations,' which is especially established from the reign of Augustus and is fulfilled in its wording, with all the many powers being abolished from that time, while peace has spread to most of the nations of the world.

8.4.14 | τίς δὲ πρὸ τῶν Ῥωμαϊκῶν χρόνων ἐπὶ τῶν Περσικῶν ἢ τῶν Μακεδονικῶν τοιοῦτος γέγονεν Ἰουδαίων βασιλεὺς, ὡς ἄρξαι αὐτὸν ἀπὸ θαλάσσης ἕως θαλάσσης καὶ ἀπὸ ποταμῶν ἵως περάτων τῆς οἰκουμένης; τοῦτο γοῦν ἐδήλωσαν οἱ λοιποὶ ἐρμηνευταί. ὁ γοῦν Ἀκύλας φησὶ "καὶ λαλήσει εἰρήνην τοῖς ἔθνεσι, καὶ ἡ ἔξουσία αὐτοῦ ἀπὸ θαλάσσης ἵως θαλάσσης καὶ ἀπὸ ποταμοῦ ἕως περάτων τῆς οἰκουμένης.

8.4.14 | But who before the Roman times, during the Persian or Macedonian periods, was such a king of the Jews, as to rule from sea to sea and from river to the ends of the earth? This is what the other interpreters have indeed shown. Aquila says, 'and he will speak peace to the nations, and his authority will be from sea to sea and from river to the ends of the earth.'

8.4.15 | Ὡς συνάδει καὶ τὸ ἐν ἐβδομηκοστῷ πρώτῳ Ψαλμῷ περὶ τοῦ ἐκ σπέρματος Σολομῶνος γενησομένου Χριστοῦ ὅδε πῃ εἰρημένον "ἀνατελεῖ ἐν ταῖς ἡμέραις αὐτοῦ δικαιοσύνη καὶ πλῆθος εἰρήνης, ἵως οὗ ἀνταναιρεθῇ ἡ σελήνη, καὶ κατακυριεύσει ἀπὸ θαλάσσης ἕως θαλάσσης καὶ ἀπὸ ποταμοῦ ἕως περάτων τῆς οἰκουμένης" ταῦτα γάρ περὶ τοῦ υἱοῦ Σολομῶνος ἐλέγετο οὐδὲν λειπόμενα τῶν ἐν τῷ

8.4.15 | This also agrees with what is said in the first Psalm of the seventieth about the Christ who will come from the seed of Solomon, where it is written, 'Righteousness will rise in his days and a multitude of peace, until the moon is taken away, and he will rule from sea to sea and from river to the ends of the earth.' For these things were said about the son of Solomon, leaving nothing out of what was

προφήτη είρημένων.

8.4.16 | πότ' οὖν ταῦτα καὶ πῶς, ἢ κατὰ ποίους χρόνους γέγονεν, ὃ βουλόμενος ἐρμηνευέτω, ἢ πότε ἄλλοτε μετὰ τὴν ὑπὸ Βαβυλωνίοις πολιορκίαν δεύτερον ἐμπρησμὸν ὑπέμεινεν Ἱερουσαλὴμ, καὶ ὃ ἐν αὐτῇ κατερρίφη νεώς.

8.4.17 | ὃ καὶ αὐτὸν θαῦμα μέγα ἔχει, ὡς ἦνίξατο ὁ προφήτης εἰπών 'διάνοιξον ὃ Λίβανος τὰς θύρας σου, καὶ καταφαγέτω πῦρ τὰς κέδρους σου.' Λίβανον γάρ ἐν τούτοις συνήθως αὐτὸν τὸ ιερὸν ὄνομάζει, ἐπεὶ καὶ δὲ' ἐτέρων προφητειῶν ἀποδέδεικται Λίβανος αὐτὸς ὃ νεώς ἐπικεκλημένος.

8.4.18 | τοῦτο δὲ καὶ αὐτὸν παῖδες Ἰουδαίων είσετι νῦν ὀμολογοῦσιν, ἐπεὶ καὶ Ἡσαΐας ἐμφερῆ τῷ μετὰ χεῖρας προφήτῃ Θεσπίζων ἔφησεν "ἴδού κύριος Σαβαὼθ συνταράσσει τοὺς ἐνδόξους μετὰ ἵσχυος, καὶ οἱ ὑψηλοὶ τῇ ὕβρει συντριβήσονται. ὃ δὲ Λίβανος σὺν τοῖς ὑψηλοῖς πεσεῖται, καὶ ἔξελεύσεται ῥάβδος ἐκ τῆς ρίζης Ἱεσσαὶ, καὶ ἄνθος ἐκ τῆς ρίζης ἀναβήσεται, καὶ ἐπαναπαύσεται ἐπ' αὐτὸν πνεῦμα τοῦ Θεοῦ." οἵς ἐπιλέγει "καὶ ἔσται ἡ ρίζα τοῦ Ἱεσσαὶ, καὶ ὃ ἄρχειν ἔθνῶν, ἐπ' αὐτῷ ἔθνη ἐπιοῦσι."

8.4.19 | καὶ ἐνταῦθα γάρ ὅμοῦ τῇ ἐκ σπέρματος Ἱεσσαὶ καὶ Δαβὶδ γενέσει τοῦ Χριστοῦ Λιβάνου καθαίρεσις καὶ ἔθνῶν κλῆσις συνηῆπται. Λίβανον δὲ τὴν Ἱερουσαλὴμ διαρρήδην ὃ Ἱεζεκὶὴλ σημαίνει

mentioned in the prophet.

8.4.16 | When then did these things happen, and how, or during what times did they occur? Let the one who wishes to interpret say, or when did Jerusalem endure a second burning after the siege by the Babylonians, and the temple that was in it was destroyed?

8.4.17 | This also has a great wonder, as the prophet hinted when he said, 'Open your doors, O Lebanon, and let fire consume your cedars.' For in this, Lebanon usually refers to the temple itself, since it has been shown by other prophecies that the temple is called Lebanon.

8.4.18 | This, too, the children of the Jews still confess, since Isaiah also said something similar to the prophet with hands raised, 'Behold, the Lord of Hosts shakes the mighty with strength, and the proud will be crushed. And Lebanon will fall with the lofty, and a rod will come forth from the root of Jesse, and a flower will rise from its root, and the spirit of God will rest upon him.' To these he adds, 'And the root of Jesse will be, and he will rule the nations; nations will seek him.'

8.4.19 | And here, the birth of Christ from the seed of Jesse and David is connected with the destruction of Lebanon and the calling of the nations. Ezekiel clearly signifies Jerusalem by saying, 'the great

λέγων ὃ ἀετὸς ὃ μέγας, ὃ μεγαλοπτέρυγος,  
ὅ ἔχων τὸ ἥγημα εἰσελθεῖν εἰς τὸν Λίβανον,  
καὶ ἀπέκνισε τὰ ἀπαλὰ τῆς κέδρου.

eagle, the one with large wings, who has  
the power to enter Lebanon, and he cut  
down the tender parts of the cedar.'

8.4.20 | ταῦτα γοῦν ὃ αὐτὸς ἔξῆς διασαφῶν  
ἐπιλέγει "ὅταν ἔλθῃ Ναβουχοδονόσορ ἐπὶ<sup>1</sup>  
Ἰερουσαλὴμ λάβῃ τοὺς ἄρχοντας αὐτῆς"  
καὶ τὰ ἔξῆς. ἀλλὰ ταῦτα μὲν ὃ Ἰεζεκὴλ περὶ<sup>2</sup>  
τῆς πρώτης ἀδήλου πολιορκίας, μεθ' ἣν ὁ  
Ζαχαρίας περὶ τῆς δευτέρας θεσπίζει. πότε  
οῦν μετὰ τοὺς Ζαχαρίου χρόνους ἐπὶ τῆς  
Μακεδόνων βασιλείας ἐμπρησμὸν  
ὑπέμεινεν ὃ νεώς; ἀλλ' οὐκ ἔστιν εἴπειν.

8.4.20 | Indeed, the same one explains  
further, saying, 'When Nebuchadnezzar  
comes against Jerusalem, he will take its  
rulers,' and so on. But Ezekiel speaks about  
the first siege, after which Zechariah  
prophesies about the second. So, when  
after the time of Zechariah did the temple  
endure burning under the rule of the  
Macedonians? But it cannot be said.

8.4.21 | μετὰ γὰρ τὴν ὑπὸ Βαβυλωνίων  
πυρπόλησιν ούδ' ἄλλοτε δευτέραν ἢ κατὰ  
Τίτον καὶ Οὐεσπασιανὸν Θωμαίων  
αὐτοκράτορας τὴν διὰ πυρὸς ὑπέμεινε  
φθορὰν, ἐφ' ἣν πάλιν διὰ αἰνίγματος τοὺς  
πάλαι ἄρχοντας τοῦ ἔθνους ἐπὶ Θρήνους  
καὶ ὀλοφυρμοὺς ἀνακαλεῖ φάσκων ὃ λόγος  
"όλοιλυξάτω πίτυς, διότι πέπτωκε κέδρος,  
ὅτι μεγάλως μεγιστάνες ἐταλαιπώρησαν.  
όλοιλύξατε δρύες τῆς Βασανίτιδος, ὅτι  
κατεσπάσθη ὁ δρυμὸς ὃ σύμφυτος· φωνὴ  
Θρηνούντων ποιμένων, ὅτι  
τεταλαιπώρηκεν ἡ μεγαλωσύνη αὐτῶν."

8.4.21 | For after the burning by the  
Babylonians, there was no other time that  
the temple endured destruction by fire  
except during the time of Titus and  
Vespasian, the Roman emperors. At that  
time, again through a riddle, the ancient  
rulers of the nation are called to mourning  
and lamentation, saying, 'Let the pine cry  
out, for the cedar has fallen, because the  
great leaders have suffered greatly. Let the  
oaks of Bashan cry out, for the forest that  
was together has been torn down; the voice  
of the mourning shepherds, for their  
greatness has suffered.'

8.4.22 | τότε γοῦν καὶ γέγονεν ἡ  
Ἰερουσαλὴμ ὡς πρόθυρα σαλευόμενα πᾶσι  
τοῖς λαοῖς κύκλῳ, καὶ ἐν τῇ Ἰουδαίᾳ γέγονε  
περιοχὴ, ὡς τε νενομισμένος αὐτοῖς ἄγιος  
καὶ ἱερὸς τόπος εἰσέτι καὶ σήμερον λίθος  
τυγχάνει καταπατούμενος πᾶσι τοῖς  
ἔθνεσι, καὶ πᾶς ὃ καταπατῶν αὐτὴν  
ἐμπαίζων ἐμπαίξεται, ἀκολούθως τῇ  
προφητείᾳ.

8.4.22 | Then indeed, Jerusalem became  
like a door that shakes for all the people  
around it, and it became a region in Judah.  
The place that was once considered holy  
and sacred is still today a stone trampled  
by all the nations, and everyone who  
tramples it, mocking it, will be mocked in  
turn, according to the prophecy.

8.4.23 | ἀλλὰ καὶ ἀνθ' ὧν κατωρχήσαντο τοῦ ταῦτα θεσπίσαντος κυρίου οὐ διαλέλοιπεν αὐτοὺς κοπετὸς καὶ ὁδυρμὸς καὶ θρῆνος. οὐ πώποτε γοῦν ἄλλοτε ἡ μετὰ τὴν τοῦ σωτῆρος ἡμῶν παρουσίαν καὶ εἰς τὸν καθ' ἡμᾶς Χρόνον πᾶσαι αἱ φυλαὶ τοῦ Ἰουδαίων ἔθνους θρήνων καὶ κοπετῶν ἄξια πεπόνθασι διὰ τὴν καταλαβοῦσαν αὐτοὺς ἐκ θεοῦ πληγὴν, ὑφ' ἣς καὶ ἡ μητρόπολις αὐτῶν ἀλλοφύλοις ἔθνεσιν ἔξεδόθη καὶ τὸ ἱερὸν κατεσκάφη, αὐτοί τε τῆς ἰδίας χώρας ἀπελήλαντο, ἐν τῇ πολεμίᾳ ἔχθροῖς δουλεύοντες· ὧν ἔνεκα πᾶς ὁ οἶκος αὐτῶν καὶ πᾶσα ψυχὴ αὐτῶν είσετι καὶ σήμερον θρήνοις ὑποβέβληται.

8.4.23 | But instead of what they had danced for, the Lord who established these things has not left them without weeping, lamentation, and mourning. Indeed, never at any other time, except after the coming of our Savior and in our time, have all the tribes of the Jewish nation suffered worthy of mourning and weeping because they were struck by a blow from God. By this blow, their mother city was handed over to foreign nations, and the temple was destroyed, and they were driven from their own land, serving as slaves to enemies in war. For this reason, all their households and every soul of theirs are still today filled with cries of sorrow.

8.4.24 | διό φησιν ἡ προφητεία "καὶ κόψεται φυλὴ κατὰ φυλὴν, φυλὴ οἴκου Δαβὶδ καθ' ἐαυτὴν, καὶ αἱ γυναῖκες αὐτῶν καθ' ἐαυτὰς, καὶ τὰ τούτοις ἐπόμενα. ποῖαι δὲ μετὰ τοὺς τοῦ Ζαχαρίου χρόνους γεγόνασιν ἡμέραι, ἐν αἷς διεμερίσθη τὰ σκύλα τῆς Ἱερουσαλήμ καὶ ἐπισυνήχθη πάντα τὰ ἔθνη ἐπ' αὐτὴν εἰς πόλεμον, ἥλω τε ἡ πόλις καὶ διηρπάγησαν αἱ οἰκίαι, καὶ αἱ γυναῖκες ἐμολύνθησαν ἀπήχθησάν τε εἰς αἱχμαλωσίαν, ὅμοι τε καὶ κατὰ τὸ αὐτὸὸ κύριος συμμαχῶν τοῖς ἔθνεσι τοῖς τὴν Ἱερουσαλήμ πολεμοῦσι παρετάξατο ἐν αὐτοῖς; ἢ πότε ἔστησαν οἱ πόδες αὐτοῦ ἐπὶ τὸ ὄρος τῶν ἔλαιῶν; ἢ πότε γέγονε κύριος εἰς βασιλέα ἐπὶ πᾶσαν τὴν γῆν, αὐτός τε εἰς κύριος ἐπὶ πάντας ἀνθρώπους, καὶ τὸ σὸνομα αὐτοῦ ἐν, κυκλοῦν πᾶσαν τὴν γῆν καὶ τὴν ἔρημον; ταῦτα γάρ οὐδὲ ἄλλοτέ πω πρότερον ἔχοι ἄν τις εἰς πέρας δεῖξαι ἀχθέντα ἡ κατὰ τοὺς Ῥωμαίων χρόνους, καθ' οὓς ἐμπρησμὸν ὑπέμεινε δεύτερον μετὰ τὸν ὑπὸ Βαβυλωνίων ὁ νεώς αὐτῶν, ἥ

8.4.24 | Therefore, the prophecy says, 'And one tribe will mourn against another tribe, the tribe of the house of David against itself, and their women against themselves, and those who follow them.' What days have come after the times of Zechariah, when the spoils of Jerusalem were divided and all the nations gathered against it for war? The city was captured, and its houses were plundered, and the women were defiled and taken into captivity. Did the Lord not join with the nations that were waging war against Jerusalem? Or when did he set his feet on the Mount of Olives? Or when did the Lord become king over all the earth, he alone being Lord over all people, and his name being one, circling the whole earth and the wilderness? For no one can show any other time before this or during the times of the Romans, when the temple endured a second burning after the one by the Babylonians. The city, from then until now, has been settled by foreign

τε πόλις ἔξι έκείνου καὶ εἰς δεῦρο ὑπὸ<sup>1</sup>  
ἀλλοφύλων ἐθνῶν κατοικισθεῖσα  
δείκνυται.

8.4.25 | ὅτε καὶ ὁ κύριος ἡμῶν Ἰησοῦς ὁ  
Χριστὸς τοῦ θεοῦ τὰς οἰκείας ἐποιεῖτο  
διατριβὰς ἐπὶ τοῦ ἐλαιῶνος τοῦ  
κατάντικρυς τῆς Ἱερουσαλήμ ὄρους,  
πληρουμένου τοῦ φάσκοντος λόγου καὶ  
στήσονται οἱ πόδες αὐτοῦ ἐπὶ τὸ ὄρος τῶν  
ἐλαιῶν τὸ κατέναντι Ἱερουσαλήμ,” τοῦτ’  
τοῦ θεοσεβοῦς πολιτεύματος καθ’ ὅλης τῆς  
ἀνθρώπων οἰκουμένης ἀνοικοδομηθέντος,  
πάντα τὰ ἔθνη, κατὰ τὴν προητείαν, τὴν  
ἔορτὴν τῆς σκηνοπηγίας ἐν παντὶ τόπῳ τῷ  
θεῷ τῶν προφητῶν πανηγυρίζει, Αἴγυπτοι  
τε ἔξι έκείνου τὸν τῶν ὅλων θεὸν  
ἐπιγνόντες τὰς σκηνὰς αὐτῶν ἐφ' ἐκάστης  
πόλεως καὶ χώρας κατεπήξαντο· εἶν δ' ἀν  
αῦται αἱ κατὰ τόπον ἐκκλησίαι τοῦ  
Χριστοῦ.

8.4.26 | ταύτας γάρ πολὺ κρείττους τῶν  
παρὰ Μωσεῖ σκηνῶν ἡ τοῦ σωτῆρος ἡμῶν  
Ἰησοῦ Χριστοῦ δύναμις καθ’ ὅλης  
συνεπήξατο τῆς ἀνθρώπων οἰκουμένης εἰς  
τὸ πᾶν γένος ἀνθρώπων καὶ πάντα τὰ ἔθνη  
σκηνοπηγίας ἔορτὴν τῷ ἐπὶ πάντων θεῷ  
ἐπιτελεῖν.

8.4.27 | ὅτε τοίνυν καὶ ταῦτα τὰ πρόπαλαι  
τοῖς ἔθνεσι προαναφωνηθέντα καθ’ ἡμᾶς  
αὐτοὺς ὀρῶμεν τὴν ἔκβασιν ἀπειληφότα,  
τά τε τοῦ θρήνου καὶ τοῦ κοπετοῦ ταῖς  
φυλαῖς τού Ἰουδαίων ἔθνους  
προκεκηρυγμένα, τά τε τῆς πυρπολήσεως  
τοῦ Ἱεροῦ καὶ τῆς ἐσχάτης αὐτῶν ἐρημίας,  
δομοίως καὶ ταῦτα ταῖς προρρήσεσιν εἰσέτι  
καὶ σήμερον ὄφθαλμοῖς θεωρεῖται 5 τί

nations.

8.4.25 | When our Lord Jesus Christ of God  
was spending time on the Mount of Olives,  
facing Jerusalem, the words were being  
fulfilled, and his feet would stand on the  
Mount of Olives, which is opposite  
Jerusalem. This is the holy community of all  
people being rebuilt. All the nations,  
according to the previous plan, celebrate  
the feast of the Tabernacles in every place,  
praising the God of the prophets. The  
Egyptians, knowing the God of all, set up  
their tents in each city and land. These  
would be the local churches of Christ.

8.4.26 | For the power of our Savior Jesus  
Christ is much greater than the tents of  
Moses. It has been set up throughout the  
whole world for all people and all nations  
to celebrate the feast of the Tabernacles to  
the God who is above all.

8.4.27 | When we see the outcome of these  
things, which were foretold long ago to the  
nations, we notice the threats of mourning  
and weeping declared to the Jewish people,  
as well as the burning of the temple and  
their ultimate desolation. Even today, these  
prophecies are clearly visible to our eyes.  
What remains for us to say about this,  
except to acknowledge that the prophesied

λείπεται ἐπὶ τούτοις ἢ καὶ τὸν προφητευόμενον βασιλέα τὸν Χριστὸν τοῦ Θεοῦ ἐληλυθέναι ὅμολογεῖν 5 τῶν κατὰ τὴν παρουσίαν αὐτοῦ σημείων ἐφ' ἐκάστῳ τῶν εἱρημένων ἐναργῆ τὴν ἔκβασιν εἰληφέναι ἀποδεδειγμένων; Ἀπὸ τοῦ Ἡσαίου.

## Section 5

8.5.1 | "Ιδοὺ κύριος κάθηται ἐπὶ νεφέλης κούφης, καὶ ἥξει εἰς Αἴγυπτον, καὶ σεισθήσεται τὰ χειροποίητα Αἴγυπτου ἀπὸ προσώπου αὐτοῦ, καὶ ἡ καρδία αὐτῶν ἡττηθήσεται ἐν αὐτοῖς, καὶ ἐπεγερθήσονται Αἴγυπτοι ἐπ' Αἴγυπτίους, καὶ πολεμήσει ἄνθρωπος τὸν ἀδελφὸν αὐτοῦ, καὶ ἄνθρωπος τὸν πλησίον αὐτοῦ. ἐπεγερθήσονται πόλις ἐπὶ πόλιν καὶ νόμος ἐπὶ νόμον, καὶ ταραχθήσεται τὸ πνεῦμα τῶν Αἴγυπτίων ἐν αὐτοῖς, καὶ τὴν βουλὴν αὐτῶν διασκεδάσω, καὶ ἐπερωτήσουσι τοὺς θεοὺς αὐτῶν, καὶ τὰ ἀγάλματα αὐτῶν, καὶ τοὺς ἐγγαστριμύθους καὶ τοὺς ἐκ τῆς γῆς φωνοῦντας."

8.5.2 | Καὶ ἔξῆς μετὰ πλεῖστα δι' αἰνιγμάτων εἱρημένα ἐπιλέγεται "τῇ ἡμέρᾳ ἐκείνῃ ἔσται θυσιαστήριον τῷ κυρίῳ ἐν χώρᾳ Αἴγυπτου 5 καὶ στήλη πρὸς τὸ ὄριον αὐτῆς τῷ κυρίῳ, καὶ ἔσται εἰς σημεῖον εἰς τὸν αἰῶνα τῷ κυρίῳ ἐν χώρᾳ Αἴγυπτου, ὅτι κεκράξονται πρὸς κύριον διὰ τοὺς θλίβοντας αὐτοὺς, καὶ ἀποστελεῖ αὐτοῖς κύριος ἄνθρωπον, ὃς σώσει αὐτοὺς, κρίνων σώσει αὐτοὺς, καὶ γνωστὸς ἔσται κύριος τοῖς Αἴγυπτίοις, καὶ γνώσονται οἱ Αἴγυπτοι κύριον τὸν θεὸν ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ ποιήσουσι θυσίας, καὶ εὔχονται εύχας τῷ κυρίῳ, καὶ ἀποδώσουσι.

king, Christ of God, has come, and that the signs of his presence are evident in each of the mentioned outcomes?

8.5.1 | Behold, the Lord sits on a light cloud and will come to Egypt. The handmade idols of Egypt will shake before him, and their hearts will be weakened within them. The Egyptians will rise against Egyptians, and one man will fight against his brother, and one man against his neighbor. City will rise against city, and law against law, and the spirit of the Egyptians will be troubled within them. I will confuse their plans, and they will consult their gods and their idols, and the mediums and those who speak from the ground.

8.5.2 | And from then on, with many riddles spoken, it is said: 'On that day there will be an altar to the Lord in the land of Egypt and a pillar at its border to the Lord. It will be a sign for the Lord forever in the land of Egypt, because they will cry out to the Lord because of their oppressors, and the Lord will send them a man who will save them. He will judge and save them, and the Lord will be known to the Egyptians, and the Egyptians will know the Lord their God on that day, and they will make sacrifices and offer vows to the Lord, and they will fulfill them.'

8.5.3 | Καὶ ταῦτα προλαβόντες ἐκ μέρους διεσαφήσαμεν. εἰ μὲν οὖν μὴ τοὺς πατρῷους θεοὺς καταλιπόντες Αἴγυπτιοι καθ' ἡμᾶς αύτοὺς ὀρῶνται τὸν τῶν προφητῶν θεὸν ἐπικαλούμενοι, εἰ μὴ καθ' ὅλης τῆς Αἴγυπτου κατὰ πάντα τόπον καὶ πόλιν καὶ χώραν ἀνεγήγερται θυσιαστήριον τῷ παρὰ μόνοις Ἐβραίοις θεολογουμένῳ θεῷ, εἰ μὴ σέσεισται τὰ χειροποίητα Αἴγυπτου, τῆς περὶ αὐτὰ δαιμονικῆς δυνάμεως ἐκλελοιπύιας, καὶ τῆς παλαιᾶς δεισιδαιμονίας ἐκ τῆς τόν Αἴγυπτίων ψυχῆς ἀρθείσης, καὶ ἔτι πρὸς τούτοις εἰ μὴ καθ' ἐκάστην πόλιν καὶ καθ' ἕκαστον οἴκον πόλεμος ἐμφύλιος τοῖς Αἴγυπτίοις συνίστατι, τῶν μὲν τὸν κύριον καὶ τὸ σέβας τοῦ θεοῦ τῶν προφητῶν ἀποδεξαμένων καὶ ἀποστραφέντων τὴν ἐξ αἰῶνος πολύθεον πλόνην, τῶν δὲ διὰ τὸ τοῖς πατρίοις ἔτι προστετηκέναι κακοῖς τοὺς τὸν κύριον παραδεξαμένους πολεμούντων, εἰ μὴ εἰσέτι καὶ δεῦρο ἐπερωτᾶν πειρώμενοι τοὺς ἐαυτῶν θεοὺς καὶ τὰ ἀγάλματα καὶ τοὺς ἐκ τῆς γῆς φωνοῦντας καὶ τοὺς ἔγγαστριψύθους ἀτελῆ καὶ ἄπρακτον τὴν ἐπὶ τάδε καταφυγὴν ποιοῦνται διὰ τὸ μηκέθ' ὅμοιώς ἔνεργειν δύνασθαι ὥσπερ τὸ πρὶν τοὺς δαιμονας, εἰ μὴ πάντα ταῦτα ἔργοις αὐτοῖς τέλος εὐληφότα δείκνυται, μή πώ μοι νομίζοιτο τὸ προφητικὸν πεπληρωσθαι λόγιον, μηδὲ τὸν θεσπιζόμενον κύριον ἐπιδεδημηκέναι τῷ βίᾳ τῶν ἀνθρώπων.

8.5.4 | εἰ δὲ αύτοῖς ἔργοις κατὰ πολὺ τῶν λόγων ἐναργεστέροις εἰσέτι δεῦρο θεωροῦνται οἱ τὴν Αἴγυπτον οίκοῦντες, οἱ μὲν τὸν θεὸν τῶν προφητῶν ἐπεγνωκότες καὶ δι' αὐτὸν τοὺς πατρίους καταλελοιπότες θεοὺς, οἱ δὲ πρὸς τούτους

8.5.3 | And having anticipated these things, we have explained them in part. If the Egyptians do not abandon their ancestral gods and instead call upon the God of the prophets, if an altar is not built to the God worshiped only by the Hebrews in every place, city, and land of Egypt, if the handmade idols of Egypt are not shaken, if the demonic power surrounding them is not removed, and if the old superstition is not lifted from the souls of the Egyptians, and if civil war does not arise in every city and every household among the Egyptians—some accepting the Lord and the reverence of the God of the prophets and turning away from the ancient polytheistic deception, while others, because of their attachment to their ancestral evils, fight against those who accept the Lord—if they do not still attempt to consult their own gods and their idols and those who speak from the ground and the mediums, making their refuge in these things ineffective and fruitless, because they can no longer act like before with the demons, unless all these things show that their works have come to an end, let it not be thought that the prophetic word has been fulfilled, nor that the Lord who is being foretold has come to the life of men.

8.5.4 | But if the people living in Egypt see clearer works than words, some knowing the God of the prophets and leaving behind their ancestral gods, while others are in conflict with them, and some still call upon their own gods and their idols and those

στασιαστικῶς ἔχοντες, καὶ οἱ μὲν τοῦς θεοὺς αὐτῶν εἰσέτι νῦν ἐπικαλούμενοι καὶ τὰ ἀγάλματα καὶ τοὺς ἐκ τῆς γῆς φωνοῦντας μηδέν τε ἐνεργεῖν δυναμένους, οἱ δὲ τῷ κυρίῳ τῶν προφητῶν ἐν πάσῃ τῇ Αἴγυπτίων χώρᾳ θυσιαστήριον καθ'ἐκάστην ἐκκλησίαν συστησάμενοι, ἐν τε ταῖς θλίψεσι καὶ τοῖς κατ' αὐτῶν διωγμοῖς οὐκέτι τὰ κνώδαλα, οὐδὲ τὰ ἐρπετὰ τῆς γῆς, ὡς θεοὺς, οὐδὲ τοὺς ἀγρίους θῆρας καὶ τὰ ἄλογα ζῶα ὄμοιώς τοῖς αὐτῶν πατράσιν, ἀλλὰ τὸν επὶ πάντων θεὸν ἐπικαλούμενοι, καὶ μόνον αὐτὸν καὶ τὸν αὐτοῦ φόβον ἐν ταῖς αὐτῶν διανοίαις κατειληφότες, εὐχόμενοί τε αὐτῷ εὐχάς, ἀλλ' οὐκέτι τοῖς δαίμοσι, καὶ ἀποδιδόντες τὰς θεοπρεπεῖς ἐπαγγελίας, πῶς οὐχ ἔπειται συνομολογεῖν καὶ τὰ πρὸ τῶν ἀποτελεσμάτων εἰς ἔργον ἥδη κεχωρηκέναι; ἦν δὲ ταῦτα τοῦ κυρίου παρουσία εἰς Αἴγυπτον οὐκ ἀσώματος ἀποβησομένη, ἀλλὰ διὰ νεφέλης κούφης, ἥ καὶ μᾶλλον διὰ πάχους ἐλαφροῦ· οὕτω γάρ τὸ Ἐβραϊκὸν περιέχει, τὴν ἔνσαρκον αὐτοῦ παρουσίαν αἰνιττόμενον.

8.5.5 | τοῦτον δὴ οἶην αὐτὸν προϊὼν ἔξῆς ὁ λόγος ἄνθρωπον σωτῆρα ἀπεκάλεσε φήσας "καὶ ἀποστελεῖ αὐτοῖς κύριος ἄνθρωπον, δος σώσει αὐτούς." πάλιν γοῦν κάνταυθα τὸ Ἐβραϊκὸν "καὶ ἀποστελεῖ αὐτοῖς κύριος σωτῆρα, δος σώσει αυτούς" ἔχει. ὃν οὕτως ἐναργῆ τὴν ἀπόδειξιν παρεχομένων ἡγοῦμαι καὶ τοὺς χρόνους σαφεῖς γεγονέναι, καθ' οὓς τὰ τῆς εἰς ἄνθρωπους τοῦ κυρίου παρουσίας ἐθεσπίζετο.

8.5.6 | Τοσαυτα διάραχέων καὶ τὰ περὶ τῶν χρόνων τῆς τοῦ κυρίου εἰς ἄνθρωπους

who speak from the ground, who are unable to do anything, while others set up an altar to the Lord of the prophets in every church throughout all the land of Egypt, and in their troubles and persecutions, they no longer consider the frogs, or the creeping things of the earth as gods, nor the wild beasts and the irrational animals like their ancestors did, but instead call upon the God above all, and only Him, having His fear in their minds, praying to Him and not to the demons, and fulfilling the divine promises—how can it not follow that they agree and that the things before the results have already been accomplished? For these things will be the presence of the Lord in Egypt, not without a body, but through a light cloud, or even more through a thin layer; for thus it hints at the Hebrew, referring to His bodily presence.

8.5.5 | This is why the word went on to call a man a savior, saying, 'And the Lord will send them a man who will save them.' Again, the Hebrew says, 'And the Lord will send them a savior who will save them.' From these clear proofs, I believe the times have become clear, during which the presence of the Lord among men was established.

8.5.6 | All these things about the times of the Lord's appearance among men are

έπιφανείας συνήκται· πλείονα δ' ἂν τις ἐπὶ σχολῆς εύροι καὶ τὰς λοιπὰς ἑκπεριών γραφάς· ἡμεῖς γε μὴν τοῖς είρημένοις ἀρκεσθέντες μέτιμεν ἥδη καὶ ἐπὶ τὰς λοιπὰς προφητείας. διὸ τὰ οίκονομηθέντα ἐν ἀνφρώποις ἀκολούθως αὐτῷ ἐκ τῶν θείων προρρήσεων ἀναλεξόμεθα.

connected. If someone were to study more, they would find even more writings. But we will be satisfied with what has been said and move on to the other prophecies. Therefore, we will examine what has been arranged among men according to the divine predictions.

## Ninth Book (ΒΙΒΛΙΟΝ ΕΝΑΤΟΝ)

### Introduction

9.praef.1 | Τί δὴ λείπεται ἐπὶ τούτοις ἀλλ' ἡ ταῖς ὑποσχέσεσιν ἀκολούθως διελθεῖν τὰ οίκονομηθέντα ἐπὶ τῆς ἐνανθρωπήσεως αὐτοῦ δὴ τοῦ θεοῦ λόγου; περὶ οὐ τὰ προπεπονημένα ἐν ὀκτὼ τοῖς πρὸ τούτου συγράμμασι διεληλύθαμεν, τοτὲ μὲν τὴν κατ' αὐτὸν θεολογίαν διερευνώμενοι, τοτὲ δὲ τὴν οὐρανόθεν εἰς ἡμᾶς κάθιδον καὶ τὸν τε τρόπον ὅμοῦ καὶ τὴν προσηγορίαν καὶ τὸν χρόνον τῆς ἀφίξεως αὐτοῦ διασκοπούμενοι. ὃν ἀποδεδειγμένων καιρὸς ἥδη τὰ κατὰ τὴν ἐπιφάνειαν αὐτοῦ συνιδεῖν, παραστῆσαί τε ὅπως καὶ τούτων ἔκαστα παρ' Ἐβραίοις προαναπεφώνητο.

9.praef.1 | What remains to be done except to follow the promises and discuss what has been arranged about the incarnation of the Word of God? About this, we have already examined the previous eight writings, sometimes exploring theology about him, and at other times looking into his descent from heaven, as well as the manner, title, and time of his arrival. With these things established, it is now time to see what has been said about his appearance, and to show how each of these was foretold by the Hebrews.

9.praef.2 | τό γε μὴν τῶν προρρήσεων ἀποτέλεσμα διὰ τῆς τῶν Ἱερῶν εὐαγγελιστῶν μαρτυρίας καὶ τῆς δι' αὐτῶν ἱστορηθείσης τῶν πραγμάτων ἀποβάσεως ἐπισφραγισθήσεται. πρῶτον οὖν ἀπάντων, ἐπειδὴ τὰ περὶ τῆς γενέσεως αὐτοῦ γένους τε καὶ φυλῆς καὶ σπέρματος ἀποδέδεικται, φέρε τὰ περὶ τοῦ φανέντος ἐπὶ τῇ γενέσει αὐτοῦ νέου τινὸς καὶ ξενίζοντος παρὰ τοὺς συνήθεις ἀστέρος θεασώμεθα, ἐπεὶ καὶ τοῦτο πάλαι πρότερον ἐκ μακρόν ἀνωθεν χρόνων παρὰ Μωσεῖ βιώμενον τοῦτον

9.praef.2 | The result of the prophecies will be confirmed through the testimony of the holy evangelists and the account of the events they recorded. First of all, since the matters about his lineage, tribe, and descent have been established, let us consider the unusual and surprising appearance at his birth, since this was foretold long ago by Moses from ancient times.

ιστόρηται τὸν τροπὸν·

## Section 1

9.1.1 | Άπὸ τῶν Ἀριθμῶν. Μώσης ἐν Ἀριθμοῖς περὶ τοῦ φανέντος ἐπὶ τῇ γενέσει τοῦ σωτῆρος ἡμῶν ἀστέρος φησὶ "φησὶ Βαλαὰμ υἱὸς Βεῶρ, φησὶν ὃ ἄνθρωπος ὁ ἀληθινῶς ὄρῶν, ἀκούων λόγια θεοῦ, ἐπιστάμενος ἐπιστήμην ὑψίστου, καὶ δῆρασιν τοῦ θεοῦ ἴδων, ἐν ὕπνῳ ἀποκεκαλυμμένοι οὗτοι ὄφθαλμοὶ αὐτοῦ. δεῖξω αὐτῷ, καὶ οὐχὶ νῦν, μακαρίζω, καὶ οὐκ ἔγγίζει. ἀνατελεῖ ἀστρον ἐξ Ἰακώβ, καὶ ἀναστήσεται ἄνθρωπος ἐξ Ἰσραὴλ, καὶ θραύσει τοὺς ἀρχηγοὺς Μωὰβ, καὶ προνομεύσει πάντας υἱοὺς Σήθ. καὶ ἔσται Ἐδὼμ κληρονομία, καὶ ἔσται κληρονομία Ἡσαῦ ὁ ἔχθρὸς αὐτοῦ, καὶ Ἰσραὴλ ἐποίησεν ἐν ἴσχυΐ, καὶ ἔξεγερθήσεται ἐξ Ἰακώβ, καὶ ἀπολεῖ σωζόμενον ἐκ πόλεως."

9.1.1 | From the Book of Numbers. Moses says in Numbers about the star that appeared at the birth of our Savior: 'Balaam, the son of Beor, says, the man who truly sees, who hears the words of God, who knows the knowledge of the Most High, and who sees the vision of God, with his eyes uncovered in a dream. I will show him, and not now; I bless, and he does not draw near. A star shall rise out of Jacob, and a man shall rise out of Israel, and he shall crush the leaders of Moab, and he shall destroy all the sons of Seth. And Edom shall be a possession, and Esau, his enemy, shall be a possession, and Israel has acted with strength, and he shall rise up out of Jacob, and he shall destroy the survivors from the city.'

9.1.2 | Ἐπὶ ταύτῃ φησὶ τῇ προφητείᾳ κινηθέντας τοὺς διαδόχους Βαλαὰμ (σεσῶσθαι γὰρ αὐτὴν, ὡς καὶ ἦν εἰκὸς, παρ' αὐτοῖς, ὀπηνίκα συνεῖδον ἐν οὐρανῷ ξενίζοντά τινὰ παρὰ τοὺς συνήθεις ἀστέρα, κατὰ κορυφῆς, ὡς ἀν εἴποι τις, καὶ κατὰ κάθετον τῆς Ἰουδαίας ἐστηριγμένον) σπουδὴν πεποιῆσθαι ἐπὶ τὴν Παλαιστίνων ἀφικέσθαι γῆν, ἵστορίας ἔνεκα τοῦ διὰ φανέντος ἀστέρος σημαινομένου βασιλέως.

9.1.2 | Regarding this prophecy, it is said that the successors of Balaam were moved (for it was likely that they would be saved by it) when they saw in the sky something unusual among the usual stars, as if someone might say, set high, and positioned vertically over Judea. They made haste to arrive in the land of the Philistines, for the sake of the history of the king signaled by the appearing star.

9.1.3 | Μαρτυρεῖ τούτοις ὁ εὐαγγελιστὴς Ματθαῖος λέγων "τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεέμ τῆς Ἰουδαίας, ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἵδού μάγοι

9.1.3 | Matthew the evangelist bears witness to this, saying, 'When Jesus was born in Bethlehem of Judea, in the days of King Herod, behold, wise men from the east

ἀπὸ ἀνατολῶν παρεγένοντο εἰς  
Ἱερουσαλῆμ λέγοντες, ποῦ ἔστιν ὁ τεχθεὶς  
βασιλεὺς τῶν Ιουδαίων; εἴδομεν γὰρ αὐτοῦ  
τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἥλθομεν  
προσκυνῆσαι αὐτῷ. ὅτε καὶ  
παραπαμφέντες εἰς Βηθλέεμ  
ἐπορεύθησαν, καὶ ἴδου πάλιν ὁ αὐτὸς  
ἀστὴρ, δὸν εἶδον ἐν τῇ ἀνατολῇ προηγεν  
αὐτοὺς, ἵως ἐλθών ἐστάθη ἐπάνω οὗ ἦν τὸ  
παιδίον. ἴδοντες δὲ τὸν ἀστέρα ἔχάρησαν  
χαρὰν μεγάλην σφόδρα, καὶ εἰσελθόντες  
εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ  
Μάριας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες  
προσεκύνησαν αὐτῷ.”

came to Jerusalem, saying, Where is he who has been born king of the Jews? For we saw his star in the east, and we have come to worship him.' And when they were sent to Bethlehem, they went on their way, and behold, the same star that they had seen in the east went before them until it came and stood over where the child was. When they saw the star, they rejoiced with great joy. And entering the house, they saw the child with Mary, his mother, and falling down, they worshiped him.

9.1.4 | Ταῦτα μὲν τὸ ἱερὸν εὐαγγέλιον. ὁ δέ  
γε τῆς προφητείας λόγος ἐπὶ τῇ τοῦ  
ἀστέρος ἐπιτολῇ καὶ τῇ τοῦ σωτῆρος ἡμῶν  
Ἰησοῦ Χριστοῦ γενέσει τίνα φησὶν ἔσεσθαι  
συνιδεῖν ἄξιον, θραῦσιν ἀρχηγῶν Μωὰβ,  
καὶ προνομὴν υἱῶν Σὴθ, καὶ τῶν γε λοιπόν  
τοῦ Ἰουδαίων ἔθνους πολεμίων  
κληρονομίαν. οὗτοι δὲ ἦσαν Εδὼμ καὶ  
Ἑσαῦ.

9.1.4 | This is indeed the holy gospel. But the words of the prophecy regarding the rising of the star and the birth of our Savior, Jesus Christ, say that there will be a breaking of the leaders of Moab, and a possession of the sons of Seth, and the remaining enemies of the Jewish nation will be inherited. These were Edom and Esau.

9.1.5 | τί δὲ ἤνιξατο διὰ τούτων ἢ διὰ μὲν  
τῶν ἀρχηγῶν· Μωὰβ τὴν τῶν ἀοράτων  
ἀρχόντων καθαίρεσιν, αὐτῶν δὴ τῶν πάλαι  
παρὰ τοῖς Μωαβίταις θεολογουμένων  
δαιμόνων; ἀλλ' οὐχ ἐτέρων ἐμνήσθη, διὰ  
τὴν εἰδωλολατρίαν τοῦ Ἰσραὴλ τὴν ἐπὶ τῆς  
ἐρήμου γενομένην, ὅτε ἐτελέσθη ὁ λαὸς τῷ  
Βεελφεγώρ· (δαιμῶν δὲ ἦν οὗτος ὡς θεὸς  
τῷ βασιλεῖ Μωὰβ τῷ Βαλὰκ τιμώμενος.)

9.1.5 | What does this mean regarding the leaders? It refers to the removal of the unseen rulers of Moab, those demons that were long worshiped by the Moabites. But it does not mention others, because of the idolatry of Israel that happened in the wilderness, when the people were dedicated to Baal of Peor. This demon was honored as a god by Balak, the king of Moab.

9.1.6 | ἐπεὶ οὖν νενίκητο ὁ Ἰσραὴλ κατὰ  
τοῦτο τοῦ καιροῦ πρὸς τῶν ἀοράτων  
ἀρχόντων τοῦ Μωὰβ, λέγω δὲ παρὰ τοῖς

9.1.6 | Since Israel has been victorious at this time against the unseen rulers of Moab, I say this regarding the gods worshiped by

Μωαβίταις νενομισμένων θεῶν,  
είδωλοι λάτρησαν γοῦν καὶ προσεκύνησαν  
τοῖς γλυπτοῖς, ὡς φησιν ἡ γραφὴ "καὶ  
έτελέσθησαν τῷ Βεελφεγώρ," δαίμων δὲ  
οὗτος τῶν Μωαβιτῶν ἦν, ὅτε καὶ  
έξεπόνευσαν εἰς τὰς Μωαβίτιδας<sup>5</sup>) εἰκότως  
τὸ μέλλον ἔσεσθαί ποτε καὶ τὴν εἰς  
τούναντίον τῶν πραγμάτων μεταβολὴν  
κατὰ καιρὸν ὁ Βαλαὰμ θεσπίζει λέγων  
"ἀνατελεῖ ἄστρον ἐξ Ἱακὼβ, καὶ  
ἀναστήσεται ἀνθρωπος ἐξ Ἰσραὴλ, καὶ  
θραύσει ἡγεμόνας Μωάβ·"

the Moabites: they indeed worshiped and bowed down to the idols, as the scripture says, 'and they dedicated themselves to Baal of Peor.' This demon was among the Moabites when they also suffered against the Moabite women. Therefore, it is fitting that the future will also bring a change in the situation, as Balaam prophesies, saying, 'A star will rise out of Jacob, and a man will arise from Israel, and he will break the leaders of Moab.'

9.1.7 | ὥσει σαφέστερον ἔλεγε τοὺς  
μεγαλαυχήσαντας κατὰ τοῦ Ἰσραὴλ  
δαίμονας τῶν Μωαβιτῶν ἐπὶ τῇ γενέσει  
τοῦ προφητευομένου θραῦσίν ποτε καὶ  
πτῶσιν παθεῖν, ὃν θραυσθέντων τοὺς  
υἱοὺς Σὴθ καὶ Ἡσαῦ καὶ τὰ λοιπὰ ἔθνη, ἀ  
διὰ τούτων σημαίνεσθαι ἡγοῦμαι, τὰ πάλαι  
καταδεδουλωμένα τῇ δαιμονικῇ πλάνῃ,  
μεταβαλόντα τῆς δεισιδαιμονίας οἰκεῖα τοῦ  
θεσπιζομένου γενήσεσθαι. "καὶ ἔσται γάρ"  
φησὶν "Ἐδώμ κληρονομία, καὶ ἔσται  
κληρονομία Ἡσαῦ ὁ ἔχθρος αὐτοῦ."

9.1.7 | He was saying more clearly about the boastful demons of the Moabites against Israel, that they would one day suffer defeat and fall. When they are broken, the sons of Seth and Esau and the other nations will be freed, which I believe means that those who were long enslaved by demonic deception will change from their superstitions to the faith of the one who is to come. 'For it will be,' he says, 'Edom will be a possession, and Esau will be his enemy's possession.'

9.1.8 | οὗτοι γάρ πάλαι ἔχθροι τοῦ θεοῦ καὶ  
τοῦ Ἰσραὴλ, φησὶ, γενήσονται κληρονομία  
τοῦ ποδοφητευομένου. αὐτὸς γάρ ἦν ὁ  
εἴρητο πρὸς τοῦ θεοῦ καὶ πατρὸς αὐτοῦ  
"αἴτησαι παρ' ἐμοῦ, καὶ δώσω σοι ἔθνη τὴν  
κληρονομίαν σου." ὃν εἰς τὸν κλῆρον τῶν  
ἀγίων μεταστάντων τάναντία τῷ Ἰσραὴλ  
ἔσεσθαι θεσπίζει.

9.1.8 | For they will become the inheritance of the one who is to come, who was long an enemy of God and Israel. For it was said to him by God and his father, 'Ask of me, and I will give you nations as your inheritance.' Therefore, he prophesies that those who have changed to the lot of the holy ones will be opposite to Israel.

9.1.9 | φησὶ γοῦν "καὶ Ἰσραὴλ ἐποίησεν ἐν  
ἰσχύι." δὲ ἐποίησεν ἐν ἴσχυι· τὴν πάντων  
μεγίστην ἀσέβειαν· διὸ ἔξεγερθήσεται ἀπ'

9.1.9 | He says, 'And Israel acted with strength.' But he acted with strength to commit the greatest wickedness of all. Therefore, he will rise up against them and

αύτῶν καὶ ἔξαναστήσεται.

9.1.10 | τίς οὗτος ἡ ὁ προφητευόμενος τοῦ θεοῦ λόγος, δὅς καὶ ἀπώλεσε σωζόμενον ἐκ πόλεως; οἵμαι δὲ τὴν Ἱερουσαλήμ αἰνίττεσθαι, ἐξ ἣς ὥλετο πᾶς σωζόμενος, ἡ καὶ τὸ πᾶν τοῦ ἔθνους αύτῶν πολίτευμα. ταῦτα δὲ ὅποιου τέλους ἔτυχεν, ὄμοῦ τῇ τοῦ σωτῆρος ἡμῶν εἰς ἀνθρώπους ἐκλάμψει τῶν μὲν πρὶν εἰδωλολατρῶν ἔθνῶν εἰς τὸν αὐτῶν μεταστάντων κλῆρον, τοῦ δὲ Ἰουδαίων ἔθνους καὶ τῆς μητροπόλεως αύτῶν πεπονθότων ὅποια οὐδεπώποτε, οὐ μακρῶν δεῖν οἴμαι λόγων.

9.1.11 | Άλλὰ τὰ μὲν τῆς συμφωνίας τῆς τε προφητικῆς προρρήσεως καὶ τῆς εὐαγγελικῆς συμπεράνσεως ὡδέ πως ἔχετω τέλους· τί δ' ἦν τὸ αἴτιον τῆς ἐπιλάμψεως τοῦ φανέντος ἀστέρος συνιδεῖν ἄξιον. εἰς σημεῖά φησιν ὁ Μώσης καὶ εἰς καιροὺς τεθεῖσθαι τοὺς πάντας ἐν τῷ στερεώματι ὑπὸ τοῦ θεοῦ ἀστέρας· ξένος δὲ ἦν καὶ οὐ συνήθης, οὐδὲ τῶν πολλῶν καὶ γνωρίμων εἰς, ἀλλά τις καινὸς καὶ νέος ἀστὴρ ἐπιφανεὶς τῷ βίῳ σημεῖον ξένου φωστῆρος ἐδήλου καταλάμψαντος τῷ παντὶ κόσμῳ, δὅς ἦν ὁ Χριστὸς τοῦ θεοῦ, μέγας καὶ νέος ἀστὴρ, οὗ τὴν εἰκόνα συμβολικῶς ὁ φανεῖς τότε τοῖς μάγοις ἐπεφέρετο.

9.1.12 | ἐπειδὴ γὰρ καθ' ὅλης τῆς ἱερᾶς καὶ θεοπνεύστου γραφῆς ὁ προηγούμενος τῆς διανοίας σκοπὸς μυστικώτερα καὶ θεῖα βούλεται παιδεύειν μετὰ τοῦ καὶ τὴν πρόχειρον διάνοιαν σώζεσθαι ἐν μέρει τῶν ἴστορικῶς πεπραγμένων, εἰκότως καὶ ἡ μετὰ χεῖρας πρόρρησις ἐπληροῦτο πρὸς

will be established.

9.1.10 | Who is this, or what is the word of God that also destroyed the one being saved from the city? I think it is referring to Jerusalem, from which every saved person was lost, or even the whole government of their nation. And what end did these things come to? Together with the coming of our Savior, the former idol-worshiping nations will change to their own lot, while the Jewish nation and their city will suffer things that have never happened before. I believe there is no need for many words.

9.1.11 | But let the end of the agreement of the prophetic word and the conclusion of the gospel be like this. What was the reason for the shining of the star that appeared is worth seeing. Moses says it is for signs and for times that all stars are set in the firmament by God. But there is a star that is foreign and unusual, not one of the many and well-known stars, but a new and different star that appeared in life as a sign of a foreign light shining upon the whole world, which was Christ of God, a great and new star, whose image was symbolically brought to the Magi at that time.

9.1.12 | Since throughout all the sacred and God-inspired writings, the earlier purpose of the mind wants to teach more mysteriously and divinely, along with saving the immediate understanding in the context of historical events, it is fitting that the prophecy about the star that was

λέξιν ἐπὶ τῇ τοῦ προαναφωνηθέντος  
ἀστέρος ἐπὶ τῇ γενέσει τοῦ σωτῆρος ἡμῶν  
προφητείᾳ.

mentioned earlier was fulfilled in the words concerning the birth of our Savior.

9.1.13 | γίγνονται μὲν οὖν καὶ ἐφ' ἑτέρων  
ἐπιδόξων καὶ ἐπιφανῶν ἀνδρῶν  
ξενιζόντων ἀστέρων ἐκλάμψεις, οἷον τῶν  
καλουμένων παρά τισι κομητῶν, ἢ  
δοκίδων, ἢ πωγωνιῶν, ἢ τινων ἑτέρων  
τούτοις παραπλησίων ἐπὶ μεγάλοις  
πράγμασιν ἐξ ἔθους ἀναφαινομένων.

9.1.13 | Indeed, there are also shining stars that appear for other famous and notable men, like those called comets, or those that seem like stars with tails, or some others similar to these, which appear in connection with great events as a matter of custom.

9.1.14 | ἀλλὰ τί γάρ κρεῖττον ἢ μεῖζον τῷ  
παντὶ κόσμῳ γένοιτ' ἂν ποτε ἢ τὸ διὰ τῆς  
σωτηρίου ἐπιφανείας πᾶσιν ὑπάρχαν  
ἀνθρώποις νοερὸν φῶς 5 εὔσεβείας καὶ  
θεογνωσίας ἀληθοῦς κατάληψιν λογικαῖς  
ψυχαῖς κομιζόμενον; οὐ δὴ χάριν τὸ μέγα  
σημεῖον ὃ προφανεῖς ἐδήλου ἀστήρ, μέγαν  
καὶ νέον φωστῆρα ἀπιλάμψαντα τῷ παντὶ<sup>1</sup>  
κόσμῳ τὸν Χριστὸν τοῦ θεοῦ κᾶσιν  
αἰνιττόμενος.

9.1.14 | But what could be greater or more significant for the whole world than the appearance of a visible light of salvation, which brings true understanding of piety and knowledge of God to rational souls? For this reason, the great sign, the shining star, clearly showed Christ of God, a great and new light shining upon the whole world, hinting at this.

9.1.15 | κατὰ τὸ αὐτὸ δὲ ἡ προφτεία  
ἀνθρωπὸν ὅμοῦ καὶ ἀστέρα θεσπίζει δι' ὧν  
φησιν "ἀνθρωπὸς ἐξ Ἰακὼβ, καὶ  
ἀναστήσεται ἀνθρωπὸς ἐξ Ἰσραὴλ", τὸν  
μὲν οὐράνιον φωστῆρα τὸν θεὸν λόγον  
εἶναι, τὸν αὐτὸν δὲ ἀνθρωπὸν ὄνομάζουσα.  
διαφόρως δὲ αὐτὸν καὶ ἐν ἑτέροις  
ἀνατολὴν ὅμοῦ καὶ ἥλιον δικαιοσύνης  
ἀποκαλεῖ, ὡς ἐν τοῖς πρώτοις ἀπεδείξαμεν.

9.1.15 | In the same way, the prophecy speaks of a man and a star together, saying, 'A man will rise from Jacob, and a man will arise from Israel.' The heavenly light is the divine word, while it also calls the same one a man. It differently calls him both a rising star and a sun of righteousness, as we have shown in the earlier parts.

9.1.16 | εἴτα τὸ μὲν ἔρχόμενον εἰς τὸν  
κόσμον," τῷ τῆς ἀνατολῆς ἐπεφήμισε  
προσρήματι ξήσας "ἀνατελεῖ ἀστρον ἐξ  
Ἰακὼβ." τὸν δὲ ἀνθρωπὸν, διὰ τὸ συμβὰν  
τερὶ αὐτὸν πάθος, ὡς ἀν πεπτωκότα

9.1.16 | Then, regarding the one coming into the world, it was announced with the saying from the east, 'A star will rise from Jacob.' And concerning the man, it prophesies that he will rise as if he had

ἀναστήσεσθαι θεσπίζει, ὅμοίως οἵς καὶ Ἡσαΐας περὶ αὐτοῦ φησι "καὶ ἔσται ἡ ρίζα τοῦ Ἰεσσαὶ, καὶ ὁ ἀνισιάμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιοῦσι." καὶ σαφές γε τίνα τρόπον τὸ φῶς τοῦ σωτῆρος ἡμῶν ἐκ τοῦ Ἰακὼβ ἀνατεῖλαν, τοῦτ' ἔστιν ἀπὸ τοῦ ἑκ περιτομῆς λαοῦ, πᾶσι τοῖς ἐθνεσιν, ἀλλ' οὐχὶ τῷ Ἰακὼβ, ὅθεν καὶ προῆλθεν, ἐξέλαμψε.

9.1.17 | τοῦτο δὲ καὶ ἀπὸ πλείστων ἐτέρων πάρεστιν ἐκλαβεῖν προφητειῶν, ὡς πρὸς αὐτὸν φασκους[ων τὸν Χριστὸν "ἴδοὺ τέθεικά σε εἰς διαθήκην γένους, εἰς φῶς ἐθνῶν" οὐ μὴν ἀλλὰ καὶ ἐκ τῶν τοῦ γένους, εἰς φῶς ἐθνῶν, δι' ὃν φησιν "ἐξελεύσεται ἐκ τοῦ σπέρματος αὐτοῦ ἀνθρωπος, καὶ κυριεύσει ἐθνῶν πολλῶν."

9.1.18 | τίνος δὲ ἐκ στέρματος ἦ τοῦ Ἰσραὴλ, ὡς ἡ σύμφρασις παρέστησε; καὶ δὴ κυριεύας ἐθνῶν ὁ τοῦ σωτῆρος ἡμῶν λόγος ἀκολούθως τῇ προφητείᾳ τὰς πάλαι πρότερον αὐτῶν ἀρχούσας ἀοράτους καὶ μοχθηρὰς δυνάμεις καθεῖλε, καὶ τὰ πνευματικὰ τῆς πονηρίας, τό τε στῖφος τὸ δαιμονικὸν, ἀρχηγοὺς Μωὰβ καὶ Σὴθ καὶ Ἐδὼμ καὶ Ἡσαῦ τροπικώτερον ἐν τοῖς μετὰ χεῖρας ὡνομασμένα.

9.1.19 | ἀσαφῶς δὲ κείμενον παρὰ τοῖς ἐβδομήκοντα τὸ "δείξω αὐτῷ, καὶ οὐχὶ νῦν, μακαρίζω καὶ οὐκ ἐγγίζει," σαφέστερον ὁ μὲν Ἀκύλας ἐξέδωκεν "ὄψομαι αὐτὸν, καὶ οὐ νῦν, προσκοπῶ αὐτὸν, ἀλλ' οὐκ ἐγγύς" δὲ Σύμμαχος λευκότερον, φήσας "ὸρῶ αὐτὸν, ἀλλ' οὐκ ἐγγύς."

fallen, due to the suffering that happened to him, just as Isaiah says about him, 'And the root of Jesse will be, and the one who will rule the nations; the nations will hope in him.' And it is clear how the light of our Savior rose from Jacob, meaning from the people of the circumcision, for all the nations, but not from Jacob himself, from where he shone forth.

9.1.17 | This can also be understood from many other prophecies, as they speak about Christ, saying, 'Behold, I have set you as a covenant for the people, as a light for the nations.' Indeed, also from the people, as a light for the nations, for it says, 'A man will come from his offspring, and he will rule over many nations.'

9.1.18 | Whose offspring is this from Israel, as the connection shows? And indeed, our Savior's word will rule over the nations, just as the prophecy says. He has cast down the ancient, unseen, and wicked powers that ruled before, along with the spiritual forces of evil, and the demonic host, the leaders of Moab, and Seth, and Edom, and Esau, which are named among those in his hands.

9.1.19 | But the text is unclear among the Seventy, saying, 'I will show him, and not now, I bless and do not draw near.' Akylas translated it more clearly as, 'I will see him, and not now, I look at him, but he is not near.' The Symmachus version is even clearer, saying, 'I see him, but he is not near.'

9.1.20 | λέγοιτο δ' ἀν ταῦτα ὑπὸ τοῦ Βαλαὰμ ὡς μακροῖς ὕστερον μετ' αὐτὸν χρόνοις μελλόντων ἐπιτελεσθήσεσθαι τῶν δηλουμένων· μετὰ γοῦν δισχιλιοστὸν ἔτος τῆς προρρήσεως ἐπληροῦτο ταῦτα ἐπὶ τῆς τοῦ σωτῆρος ἡμῶν εἰς ἀνθρώπους ἐπιδημίας. Ἀπὸ τοῦ Ἡσαίου.

## Section 2

9.2.1 | "Ιδοὺ κύριος κάθηται ἐπὶ νεφέλης κούφης, καὶ ἥξει εἰς Αἴγυπτον, καὶ σεισθήσεται τὰ χειροποίητα Αἴγυπτου ἀπὸ προσώπου αὐτοῦ, καὶ ἡ καρδία αὐτῶν ἡττηθήσεται ἐν αὐτοῖς." Τὸ δ' αἴτιον τοῦ τὸν κύριον ἥξειν εἰς Αἴγυπτον θεσπίζεσθαι τόδε μοι εἶναι δοκεῖ. πρῶτοι μὲν πάντων Αἴγυπτιοι τῆς πολυθέους καὶ δαιμονικῆς πλάνης ἀπάρξασθαι λέγονται, καὶ τοῖς λοιποῖς πᾶσιν ἀνθρώποις αἴτιοι καταστῆναι δεισιδαιμονίας, ἀλλὰ καὶ πάντων μᾶλλον περὶ τὰς δαιμονικὰς ἐνεργείας τε καὶ περιεργίας ἡσχολησθαι.

9.2.2 | οὗτοι δὲ καὶ ὑπὸ τῆς ἐνθέου γραφῆς ἔχθροὶ τοῦ λαοῦ τοῦ θεοῦ ἄνωθεν καὶ ἔξ αρχῆς γεγονέναι μεμαρτύρηνται, καὶ ὅ γε παλαιὸς αὐτῶν βασιλεὺς ὅμιλογῶν μὴ εἰδέναι τὸν κύριον ἀναγέγραπται, ὅτε δὴ ἔφασκεν "οὐκ οἶδα τὸν κύριον, καὶ τὸν Ἰσραὴλ οὐκ ἔξαποστέλλω." τὸ δὴ οὖν μέγα θαῦμα τῆς ἐνθέου τοῦ Χριστοῦ δυνάμεως παραστῆσαι βουλόμενος ὁ λόγος θεσπίζει τοῦ κυρίου τὴν εἰς Αἴγυπτον ἄφιξιν, ἐφ' ἦ μεταβολὴν οὐ τὴν τυχοῦσαν τῶν Αἴγυπτίων ἔσεσθαι προφητεύει, λέγων ἔξῆς "καὶ γνώσονται οἱ Αἴγυπτοι τὸν κύριον, οἵ πρὶν μὴ εἰδότες αὐτὸν, καὶ εὕξονται τῷ κυρίῳ εὐχάσ", καὶ τὰ τούτοις

9.1.20 | These things could be said by Balaam as they will be fulfilled in the distant future. Indeed, after two thousand years from the prophecy, these things were completed during our Savior's coming to people.

9.2.1 | "Behold, the lord sits on a light cloud and will come to Egypt, and the handmade things of Egypt will shake before him, and their hearts will be defeated within them." The reason for the lord coming to Egypt seems to me to be this: the Egyptians are said to be the first to start the many gods and demonic deception, and they are the cause of superstition for all other people, but they are especially occupied with demonic activities and curiosities.

9.2.2 | These people are also testified to be enemies of the people of God from the beginning, and their ancient king is written as confessing that he did not know the lord, when he said, 'I do not know the lord, and I will not send Israel away.' Therefore, the word aims to present the great miracle of the power of Christ, declaring the lord's arrival in Egypt, regarding which it prophesies that there will be a change for the Egyptians, saying next, 'And the Egyptians will know the lord, who before did not know him, and they will pray to the lord with prayers,' and similar things.

παραπλήσια.

9.2.3 | ἀνωτέρω οὖν ἐν τῷ πρὸ τούτου κεφαλαίῳ κληρονομίᾳ τοῦ θεσπιζομένου Ἐδὼμ καὶ Ἡσαῦ ἐλέγετο, τῶν ἀλλοτρίων τοῦ Ἰσραὴλ οὕτω σημαινομένων· ἐνταῦθα δὲ ἡ Αἴγυπτος καὶ ὁ τῆς Αἴγυπτου λαὸς οὐκέτι τῶν εἰδώλων, ἀλλ' αὐτοῦ παρὰ τοῖς Ἰουδαίων θεολογουμένου κυρίου θεσπίζεται.

9.2.4 | ἄπερ εἰ μὲν μὴ ὄψει συντελούμενα θεωρεῖται, οὐκ ἔστιν εἰπεῖν τὴν θεσπιζομένην ἄφιξιν τοῦ κυρίου εἰς τὴν Αἴγυπτον γεγονέναι· εἰ δὲ ὑπὲρ πάντα λόγον ἡ ἀλήθεια μαρτυρεῖ τοῖς πράγμασι, καὶ τοῖς ἀγνωμονεστάτοις ἐναργῶς δείκνυσιν αὐτοὺς Αἴγυπτίους τῆς μὲν ἐξ αἰῶνος πατροπαραδότου δεισιδαιμονίας ἀνακεχωρηκότας, οίκειωθέντας δὲ τῷ θεῷ τῶν ταῦτα προαναφωνησάντων προφητῶν, καὶ τοῦτον μόνον σέβοντας, καὶ πάντα θάνατον ἀσπαζομένους ὑπὲρ τῆς εἰς αὐτὸν εὔσεβείας, ὥρα μὴ ἄλλως ταῦτα γεγονέναι συνομολογεῖν ἡ τοῦ κυρίου ἐληλυθότος εἰς Αἴγυπτον ἀκολούθως τῇ προκειμένῃ προρρήσει.

9.2.5 | ἔστι μὲν οὖν καὶ ἄλλως τὸν λόγον αἰνίττεσθαι τροπικῶς τὸν περίγειον κόσμον, εἰς δὲν ὁ λόγος προφητεύει τὸν κύριον ἐπὶ νεφέλης κούφης ἥξειν, οὕτω τὸν ἐκ παρθένου καὶ πνεύματος ἀγίου ληφθέντα αὐτῷ ἄνθρωπον αἰνιττόμενος χειροποίητα δὲ Αἴγυπτου σεισθήσεσθαι, τὰ τῶν ἔθνῶν ξόανα καὶ τοὺς ἐν αὐτοῖς δαίμονας, ὡς αὖ πάλιν Αἴγυπτίους ἡττωμένους, πάντας τοὺς πάλαι πρότερον

9.2.3 | Above, in the previous chapter, the inheritance of Edom and Esau was mentioned, as those who are foreign to Israel. But here, Egypt and the people of Egypt are no longer associated with idols, but are instead connected to the lord, as spoken of by the Jews.

9.2.4 | If it is not seen happening, it cannot be said that the promised arrival of the lord in Egypt has taken place. But if the truth testifies to the facts beyond all words, and clearly shows the Egyptians as having turned away from the superstitions passed down from their ancestors, and having become familiar with the god of those prophets who spoke these things, and honoring only him, while embracing every death for the sake of their piety towards him, it is time to agree that these things have happened only because the lord has come to Egypt, according to the prophecy that was given.

9.2.5 | Indeed, there is also another way to interpret the word, hinting at the whole world, in which the word prophesies that the lord will come on a light cloud, thus hinting at the man who was taken from a virgin and the holy spirit. It is also said that the handmade idols of Egypt will shake, along with the demons within them, as the Egyptians will be defeated again, all those who were once terrified by idolatry.

περὶ τὴν είδωλολατρίαν ἐπτοημένους,

9.2.6 | πλὴν ἀλλὰ καὶ σωματικῶς τοῦ σωτῆρος ἡμῶν ἐπικομισθέντος τῇ Αἴγυπτίων χώρᾳ 5 ὅτε κατὰ τὸν χρησμὸν ἀναστὰς ὁ Ἰωσήφ παρέλαβε τὴν Μαριὰμ καὶ τὸ παιδίον καὶ ἤλθεν εἰς Αἴγυπτον, ἀπορρήτῳ δυνάμει καὶ ἐνεργείᾳ τὰς αὐτόθι τὸ πρὶν οἰκούσας πονηρὰς δυνάμεις εἰκὸς οὐ μικρῶς κεκινῆσθαι, καὶ μάλιστα ὅτε διὰ τῆς μετέπειτα διδασκαλίας αὐτοῦ μυρία πλήθη τῶν τὴν Αἴγυπτον οἰκούντων, τῆς τῶν δαιμόνων ἀποφυγόντα πλανήσεως, ἔτι καὶ νῦν τὸν τῶν ὄλων ὄμολογεῖ μόνον εἰδέναι θεόν. τὰ δ' ἐν τοῖς ἔξης ἐπιλεγόμενα, αἰνιγματώδῃ ὅντα πλείονός τε δεόμενα πραγματείας, ἐπ' οἰκείας σχολῆς ἐρμηνεύσομεν. Ἀπὸ τῶν Ἀριθμῶν.

9.2.6 | However, when our savior was physically brought into the land of the Egyptians, it was when Joseph, having risen according to the prophecy, took Mary and the child and went to Egypt. It is likely that the evil powers that had previously lived there were greatly disturbed, especially when, through his later teachings, countless crowds living in Egypt turned away from the deception of demons, and even now they confess that there is only one true god. The things that follow, being more puzzling and needing more explanation, we will interpret in our own time. From the book of Numbers.

### Section 3

9.3.1 | "Φησὶ Βαλαὰμ υἱὸς Βεῶς, φησὶν ὁ ἄνθρωπος ὁ ἀληθινῶς ὀρῶν, φησὶν ἀκούων λόγια ἴσχυροῦ ἴσχυροῦ, ὅρασιν θεοῦ εἶδεν ἐν ὕπνῳ, ἀποκεκαλυμμένοι οἱ ὄφθαλμοὶ αὐτοῦ, ὡς καλοὶ οἱ οἴκοι σου Ἰακὼβ, αἱ σκηναὶ σου Ἰσραὴλ, ὡσεὶ νάπαι σκιάζουσαι, καὶ ὡς παράδεισος ἐπὶ ποταμῶν, καὶ ὡσεὶ σκηναὶ, ἀς ἐπηξε κύριος, ὡσεὶ κέδροι παρ' ὕδατα. ἔξελεύσεται ἄνθρωπος ἐκ τοῦ σπέρματος αὐτοῦ, καὶ κυριεύσει ἐθνῶν πολλῶν, καὶ ὑψωθήσεται ἡ Γὰρ βασιλεία, καὶ αὐξηθήσεται ἡ βασιλεία αὐτοῦ. Θεὸς ὡδήγησεν αὐτὸν ἐξ Αἴγυπτου, ὡς δόξα μονοκέρωτος αὐτῷ. ἔδεται ἔθνη ἔχθρῶν αὐτοῦ, καὶ τὰ πάχη αὐτῶν ἐκμυλιεῖ, καὶ ταῖς βολίσιν αὐτοῦ κατατοξεύσει ἔχθρόν. κατακλιθεὶς ἀνεπαύσατο ὡς λέων καὶ ὡς σκύμνος, τίς ἐγερεῖ αὐτόν; οἱ εύλογοῦντές σε εύλογηνται καὶ οἱ καταρώμενοί σε

9.3.1 | Balaam, son of Beor, says: the man who truly sees says, hearing the words of the strong one. He saw a vision of God in a dream, with his eyes uncovered. How beautiful are your tents, Jacob, your dwelling places, Israel, like valleys that stretch out, and like gardens by the rivers, and like tents that the lord has set up, like cedars beside the waters. A man will come from his descendants, and he will rule over many nations, and the kingdom of Gog will be lifted up, and his kingdom will grow. God has led him out of Egypt, like the glory of a unicorn to him. He will crush the nations that are his enemies, and he will strike down the fat ones, and with his arrows he will shoot at his foes. He lies down and rests like a lion, and like a young lion; who will wake him up? Those who bless you will be blessed, and those who

κεκατηρανται.”

curse you will be cursed.

9.3.2 | Άνωτέρω διὰ τῆς προτεταγμένης προφητείας φήσας ὁ χρησμὸς τὸν κύριον ἦξειν εἰς Αἴγυπτον ἐδήλου τὴν τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ διακομιδὴν τὴν ἄμα τοῖς γονεῦσιν εἰς Αἴγυπτον αὐτῷ γενησομένην· ἐν τούτοις δὲ τὴν ἐπάνοδον ἔξῆς καὶ ἀκολούθως τὴν ἀπ' Αἴγυπτου, ἣν ἄμα τοῖς γονεῦσιν εἰς τὴν γῆν τοῦ Ἰσραὴλ ἐποιήσατο, θεσπίζει λέγων “Θεός ὡδήγησεν αὐτὸν ἐξ Αἴγυπτου.”

9.3.2 | Earlier, through the stated prophecy, the oracle made clear that the lord would come to Egypt, showing the journey of our savior, Jesus Christ, who would be taken there with his parents. In these things, it also establishes the return that follows, and then the coming out of Egypt, which he made with his parents to the land of Israel, saying, "God has led him out of Egypt."

9.3.3 | μόνος δὲ ὁ σωτὴρ καὶ κύριος ἡμῶν Ἰησοῦς ὁ Χριστὸς τοῦ θεοῦ καὶ οὐδὲ ἄλλος ὁ ἐκ τοῦ σπέρματος Ἰσραὴλ καὶ τοῦ Ἰουδαίων ἔθνους προελθών, καὶ πολλῶν κατακυριεύσας ἔθνῶν, ὥστε ἀναμφιλόγως ὅμοιογενῆσθαι πέρας ἔχειν ἐπ' αὐτῷ καὶ τὴν παροῦσαν πρόρρησιν διαρρήδην ἐκφωνοῦσαν ὅτι δὴ ἐκ τοῦ Ἰουδαίων ἔθνους ἔξελεύσεται τις ἄνθρωπος καὶ κυριεύσει ἔθνῶν πολλῶν.

9.3.3 | But the only savior and lord of us, Jesus Christ, the son of God, is the one who came from the descendants of Israel and the Jewish nation. He has ruled over many nations, so it is clearly acknowledged that he has an end point, and the present prophecy openly declares that indeed, a man will come from the Jewish nation and will rule over many nations.

9.3.4 | Ἡ λεγέτω ὁ βουλόμενος εἰ ἔχοι ἄλλον συστῆσαι τῶν πώποτε παρ' Ἐβραίοις ἐνδόξων πολλῶν ἔθνῶν ἄρξαντα· ἀλλ' οὐκ ἀν εἶποι τις, ὅτι μηδὲ γέγονεν. ἐπὶ δέ γε τοῦ σωτῆρος ἡμῶν, κάν ἡμεῖς μὴ λέγωμεν, αὐτῇ γε ἡ ἀλήθεια βοήσει καὶ μέγα κεκράξεται, ἄντικρυς παριστῶσα ὅπως ἡ ἔνθεος αὐτοῦ δύναμις διὰ τοὺν ἀναληφθέντος αὐτῷ ἐκ σπέρματος Ἰσραὴλ τοῦ κατὰ σάρκα ἄνθρωπου ἐκυρίευσε, καὶ εἰσέτι νῦν κυριεύει ἔθνῶν πολλῶν.

9.3.4 | Let the one who wishes to say whether there has ever been another among the many glorious nations ruled by the Hebrews; but no one could say that there has been. As for our savior, even if we do not speak, the truth itself will shout out and cry out loudly, standing right before us, showing how his divine power, through the one taken from the descendants of Israel, the man according to the flesh, has ruled, and even now rules over many nations.

9.3.5 | αὐτὸς ἄρα οὗτος ἔκεινος ἦν καὶ οὐδὲ ἄλλος, δὸν ἡ προφητεία προηγόρευσε, καθ'

9.3.5 | This one is indeed the one whom the prophecy foretold, and no one else, by

ὅν καὶ ἡ Γῶγ ὑψώθη βασιτῆς Χριστοῦ δυνάμεως συναυξούσης. τοῦτον δ' ἐνταῦθά φασιν αἰνίττεσθαι καθ' Ἐβραίους τὸν τρόπον τὴν τῶν Ρωμαίων βασιλείαν, ἥ καὶ συνήκμασεν ἡ Χριστοῦ διδασκαλία.

whom the power of the king, Christ, was raised up. They say that he is hinted at here in the way the Roman kingdom is described by the Hebrews, where the teaching of Christ also flourished.

9.3.6 | μέμνηται δὲ τοῦ Γῶγ καὶ ὁ προφήτης Ἱεζεκιὴλ "ἄρχοντα Ῥώς καὶ Θοβέλ" ὀνομάζων· διὰ μὲν τοῦ Ῥώς τὴν Ῥωμαίων, ὡς ἔοικε, πόλιν αἰνιττόμενος, ἐπεὶ καὶ ἀρχὴ καὶ κεφαλὴ κατὰ τὴν Ἐβραίων φωνὴν διὰ τοῦ Ῥώς δηλοῦται, διὰ δὲ τοῦ Μοσόχ τὴν Μυσίαν καὶ τὰ πέριξ ταύτης ἔθνη, ὅσα νῦν οίκεια Ῥωμαίων ἔστι, διὰ δὲ τοῦ Θοβέλ τὴν Ἰβηρίαν ὁ Ἰώσηπος δηλοῖ, ἀπὸ τοῦ Θοβέλ γεγονέναι φάσκων Θοβεήλους τοὺς "Ιβηρας· ὃν ἀπάντων ἄρχοντα τὸν Γῶγ ὑψωθήσεσθαί φησιν ἐπὶ τῆς τοῦ προφητευομένου Χριστοῦ παρουσίας, ὃν ὁ Θεὸς ὀδήγησεν ἐξ Αἴγυπτου, ὅτε κατὰ τὸν Ματθαῖον ἐπιβουλεύοντος τοῦ Ἡρώδου παιδὶ ὅντι αὐτῷ χρηματισθεὶς τισθεὶς ὁ Ἰωσὴφ παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ ἐπανῆλθεν εἰς γῆν Ἰσραὴλ. δόξα δὲ μονοκέρωτος αὐτῷ τῷ Χριστῷ παρῆν, διὰ τὸ ἐν αὐτῷ εύδοκηκέναι κατοικῆσαι πᾶν τὸ πλήρωμα τῆς θεότητος, κατὰ τὸν ἴερὸν ἀπόστολον.

9.3.6 | The prophet Ezekiel also remembers Gog, calling him "the ruler of Ros and Tobel." By Ros, he seems to hint at the city of the Romans, since both the beginning and the head are indicated by Ros in the Hebrew language. By Mosoch, he refers to the region of Mysia and the surrounding nations, which are now under Roman control. By Tobel, Josephus indicates Iberia, claiming that the Iberians came from Tobel. He says that Gog will be raised up as the ruler over all these, at the time of the coming of the prophesied Christ, whom God led out of Egypt. When Herod was plotting against him as a child, Joseph was warned in a dream and took the child and his mother, returning to the land of Israel. Glory belongs to Christ, because in him all the fullness of divinity was pleased to dwell, according to the holy apostle.

9.3.7 | διόπερ ὡς κέρας ἐπιγραφόμενος τὸν τῶν ὄλων θεὸν καὶ πατέρα αὐτοῦ μονόκερως καὶ ἐν ἐτέραις γραφαῖς ὀνομάσθη. ὁ δ' αὐτὸς τοῦ θεοῦ λόγος τοῖς νοητοῖς καὶ λογικοῖς αὐτοῦ βέλεσι τὸν ἔχθρὸν καὶ ἀντικείμενον αὐτῷ διάβολον πάσας τε τάς ἀμφ' αὐτὸν ἀοράτους καὶ πονηρὰς δυνάμεις διὰ κρείττονος καὶ ἀκαταμάχου δυνάμεως ἥλαυνεν, εἰσέτι τε νῦν κυριεύει ἔθνῶν πολλῶν, ὃν τὰ Πάχη καὶ τὸ φρόνημα τῆς σαρκὸς λεπτύνων ἐπὶ

9.3.7 | Therefore, as a horn, he is called the one horned god and father of all, and he is named in other writings as well. The same word of God drives away the enemy and adversary, the devil, with his spiritual and rational arrows, along with all the invisible and evil powers around him, through a greater and unconquerable strength. Even now, he rules over many nations, making the proud and the desires of the flesh thin and ready for the narrow path of eternal

τὴν στενήν ὁδὸν τῆς αἰώνιου ζωῆς  
ἐπιτηδείους κατασκευάζει.

9.3.8 | ἀλλὰ καὶ κατακλιθεὶς αὐτὸς οὗτος ὁ  
έξ Ἰσραὴλ προελθὼν ἄνθρωπος, ὁ  
κατακυριεύσας ἔθνῶν πολλῶν,  
ἀνεπαύσατο, φησὶν, ὡς λέων, οὕτω δηλῶν  
ἢν ἐνεδέξατο οἴκονομίαν, καθ' ἣν ὥσπερ τις  
βασιλικὸς καὶ θαρραλέος θήρ ἀνεπαύσατο,  
μηδενὸς αὐτοῦ τὴν ἀρχὴν καὶ τὴν  
βασιλείαν μεταστήσασθαι δυναμένου,  
πάντες τε οἱ τὸν Χριστὸν εύλογοῦντες,  
λόγῳ τε καὶ βίῳ σεμνύοντες τὴν ἀρετὴν  
τοὺς διδασκάλους, τῆς ἐκ Θεοῦ μετειλήφασιν  
εὐλογίας, αὔξοντες διημέραι καὶ  
πληθύνοντες, κατὰ τὸ "αὔξανεσθε καὶ  
πληθύνεσθε, καὶ πληρώσατε τὴν γῆν,"  
ἀληθέστερον ἐπ' αὐτῶν καὶ  
θεοπρεπέστερον τῆς θείας ἐκτελουμένης  
φωνῆς ὡς ἔμπαλιν οἱ ἀπὸ πρώτης τῆς κατ'  
αὐτοῦ ἐπιβουλῆς εἰσέτι καὶ νῦν αὐτὸν ἐν  
τοῖς αὐτῶν συνεδρίοις ἀρώμενοι, τὴν ἐκ  
Θεοῦ κατάραν ἔξ ἐκείνου καὶ εἰσέτι δεῦρο  
καθ' ἐαυτῶν ἐπεσπάσαντο.

9.3.9 | Διὸ καὶ τὴν ἐσχάτην οὐ μόνον τῆς  
βασιλείας, ἀλλὰ καὶ τοῦ πάλαι σεμνοτάτου  
αὐτῶν ἀγιάσματος ἐρημίαν τε καὶ φθορὰν  
οὐ παύονται πρὸ ὄφθαλμῶν ὄρῶντες.  
ἄξιον δὲ παραθεῖναι τοῖς μετὰ χεῖρας τὴν  
πρὸς τὸν Ἰούδαν τοῦ Ἰακώβ προφητείαν,  
ἢν καὶ αὐτὴν ἐναργέστατα εἰς τὸν  
ἡμέτερον σωτῆρα ἐφαρμόζειν  
προπαρεστήσαμεν, συνιδεῖν τε τὴν ἐν  
ἐκατέροις συμφωνίαν.

9.3.10 | ὡς γὰρ ἐνταῦθα εἴρηται  
"έξελεύσεται ἄνθρωπος ἐκ τοῦ σπέρματος  
αὐτοῦ" (δῆλον δ' ὅτι τοῦ Ἰακώβ,) Οὕτω

life.

9.3.8 | But this man from Israel, who has  
conquered many nations, also rested, as it  
says, like a lion, showing the plan he chose.  
Just like a royal and brave beast, he rested,  
with no one able to change his rule and  
kingdom. All those who bless Christ,  
honoring his virtue in word and life, share  
in the blessings from God, growing and  
increasing every day, according to the  
saying, "be fruitful and multiply, and fill the  
earth," more truly and fittingly than the  
divine voice that is being fulfilled. Just as  
those who plotted against him from the  
beginning still gather in their own councils,  
they have brought upon themselves the  
curse from God, and even now they have  
drawn it upon themselves.

9.3.9 | Therefore, they do not stop seeing  
the last ruin and destruction, not only of  
the kingdom but also of their once most  
holy sanctuary. It is worth noting the  
prophecy concerning Judah, the son of  
Jacob, which we have clearly shown applies  
to our Savior, and to see the agreement in  
both.

9.3.10 | For it is said here, "a man will come  
from his seed" (clearly from Jacob), and  
there it is said, "from the branch, my son,

κάκεῖ "έκ βλαστοῦ υἱέ μου ἀνέβης" είρητο  
ὑπ' αὐτοῦ τοῦ Ἰακὼβ πρὸς τὸν  
προφητευόμενον.

you have risen," spoken by Jacob about the one who is prophesied.

9.3.11 | Καὶ ως ἐπὶ τοῦ Παρόντος λέγεται τὸ "καὶ κυριεύσει ἔθνῶν πολλῶν" ὥμοιώς καὶ ἵν ἐκείνοις τὸ "καὶ αὐτὸς' ἔσται προσδοκία ἔθνῶν." καὶ πάλιν ἐνταῦθα μὲν "ἔδεται" φησὶν' ἔθνη ἔχθρῶν αὐτοῦ, καὶ ταῖς βολίσιν αὐτοῦ κατατοξεύσει ἔχθρόν· ὡσαύτως δὲ καὶ ἐν ἐκείνοις αἱ χεῖρές σου ἐπὶ νώτου τῶν ἔχθρῶν σου ἐλέγετο.

9.3.11 | And as it is said about the one to come, "he will rule over many nations," so also it is said there, "he himself will be the hope of the nations." And again, here it says, "he will bind the nations of his enemies, and with his arrows he will strike down his foes." Likewise, it is said there, "your hand will be upon the necks of your enemies."

9.3.12 | καὶ τὸ "σκύμνος λέοντος Ἰούδα" καὶ τὸ "ἀναπεσὼν ἐκοιμήθης ως λέων καὶ ως σκύμνος, τίς ἐγερεῖ αὐτόν ἐν ἐκείνοις είρημένον ούδέν μοι δοκεῖ διαφέρειν τῆς μετὰ χεῖρας λέξεως φασκούσης 'κατακλιθεὶς ἀνεπαύσατο ως λέων καὶ ως σκύμνος, τίς ἀναστήσει αὐτόν;" ταῦτα δὲ εἰκότως εἰς ταύτὸν συνηγάγομεν, ἐν ὕσπερ ἐπὶ στόματος δύο μαρτύρων τῆς ἐν ταῖς προφητείαις συμφωνίας ἡ περὶ τοῦ σωτῆρος ἡμῶν ἀπόδειξις βεβαιοτέραν λάβοι τὴν κύρωσιν.

9.3.12 | And the "young lion of Judah" and the "he lay down and slept like a lion and like a young lion, who will awaken him," I do not think that what is said there differs at all from the phrase that says, "having been laid down, he rested like a lion and like a young lion, who will raise him up?" We can rightly bring these together, as if from the mouths of two witnesses, for the agreement in the prophecies about our Savior gives stronger proof.

9.3.13 | πάντα δ' οὖν τὰ εἰς τὴν τοῦ Ἰακὼβ πρόρρησιν τεθεωρημένα ἀρμόσειεν ἀν καὶ εἰς τὴν τοῦ Βαλαὰμ, τῆς ὥμοιότητος τῶν λεγομένων ἔνεκα. εἰ δὴ οὖν ἐκεῖνα διὰ πολλῆς ἀποδείξεως ἐπὶ τὸν ἡμέτερον σωτῆρα πεπληρωμένα συνέστη, ἀκόλουθον ἀν εἴη καὶ τὰ παρόντα διμολογεῖν. Ἀπὸ τοῦ Ὄση.

9.3.13 | So then, everything that has been seen in the prophecy of Jacob would also fit with that of Balaam, because of the similarity of what is said. If those things have been fulfilled in our Savior through much evidence, it would also be appropriate to agree with the present ones. From Hosea.

## Section 4

9.4.1 | "Καὶ ἔξαναστήσεται ἀπώλεια ἐν τῷ λαῷ σου, καὶ πάντα τὰ περιτετειχισμένα σου οἰχήσεται, ὡς ἄρχων Σαλαμᾶν ἐκ τοῦ οἴκου Ἱεροβοάμ, ἐν πολέμου μητέρα ἐπὶ τέκνοις ἡδάφισαν. οὕτω ποιήσω ὑμῖν οἶκος Ἰσραὴλ ἀπὸ προσώπου τῶν ἀδικιῶν ὑμῶν. ὅρθρου ἀπερρίφη βασιλεὺς Ἰσραὴλ, διότι νήπιος Ἰσραὴλ, καὶ ἐγὼ ἡγάπησα αὐτὸν, καὶ ἔξ Αἴγυπτου μετεκάλεσα τὰ τέκνα αὐτοῦ."

9.4.2 | Δουλεύσας τῷ Ἐβραικῷ "ἔξ Αἴγυπτου ἐκάλεσα τὸν υἱόν μου" ἔξέδωκεν ὁ Ἀκύλας, ἀναγκαίως δὲ ἥττὸν ἐπεσημειωσάμην, ἐπείπερ καὶ ὁ Ματθαῖος τέθειται τὴν προφητείαν, ὅπηνίκα εἰς Αἴγυπτον διακομισθῆναι τὸν Ἰησοῦν κάκεῖθεν ἐπανελθεῖν ἐπὶ τὴν γῆν τοῦ Ἰσραὴλ ἐδήλου. εἰ δὲ ἐπιμέμφοιτό τις τῇ εἰς Αἴγυπτον ἀναχωρήσει τοῦ σωτῆρος ἡμῶν, ἵστω κατὰ λόγον αὐτὴν γεγονέναι.

9.4.3 | οὕτε γὰρ ἐπισχεῖν τὸν Ἡρώδην τῆς αὐτοπροαιρέτου κακίας προσῆκον ἦν οὕτ' αὖ βρέφοις ἔτ' ὅντα τὸν σωτῆρα τῶν θαυμάτων ἀπάρξασθαι καὶ πρὸ καιροῦ τὴν θείαν ἐπιδείκνυσθαι δύναμιν, ὅπερ ἀνέπραχθη, εἰ παραδόξως ἐπιβουλεύοντα αὐτῷ τὸν Ἡρώδην μετῆλθεν, μηδαμῶς ὑπομείνας τὴν εἰς Αἴγυπτον ἄμα τοῖς γονεῦσιν ἀναχώρησιν.

9.4.4 | ἀλλὰ γὰρ ἦν τῆς κρείττονος οἰκονομίας ἐπὶ καιροῦ τοῦ προσήκοντος τῶν τῆς θεότητος ἀπάρξασθαι θαυμάτων ὃ γε διὰ παντὸς τοῦ βίου τὸ πρᾶον καὶ ἀνεξίκακον μεμαρτύρηται, προχείρω μὲν εἰς τὰς εύποιίας καὶ τὰς κοινὰς εὐεργεσίας γενομένω, μηδένα δὲ τῶν μὴ ἀκουόντων

9.4.1 | And destruction will rise up among your people, and all your fortified places will be taken away, like the ruler of Shalmaneser from the house of Jeroboam, in war mothers will crush their children. Thus I will do to you, house of Israel, because of your wrongdoings. The king of Israel was swept away in the morning, because Israel is a child, and I loved him, and out of Egypt I called my children.

9.4.2 | Aquila translated, 'Out of Egypt I called my son.' I must point this out, since Matthew also places this prophecy when Jesus was taken to Egypt and then returned to the land of Israel. If someone complains about our Savior's retreat to Egypt, let them know it happened according to the word.

9.4.3 | For it was not fitting for Herod to hold back from his own wickedness, nor was it right for the Savior of wonders to begin and show his divine power while still being an infant. If Herod had unexpectedly plotted against him, he would not have waited at all for the retreat to Egypt along with his parents.

9.4.4 | But it was fitting for a greater plan at the right time to begin the wonders of divinity, which throughout his life has been shown to be good and patient. He was active in good deeds and common benefits, but he did not defend himself against those who did not listen, not even when he was

άμυνομένω, μηδ' ὅτε "ώς ἐπὶ σφαγὴν ἥγετο καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος ἄφωνος."

9.4.5 | πῶς οὖν είκός ἦν τὸν τοιοῦτον δεῖν ἐν παιδίῳ μὴ ούχι ὑποχωρῆσαι τῇ τοῦ Ἡρώδου κακίᾳ, ὃ καὶ ἐν ἀνδρὶ τὸ ἀναχωρεῖν καὶ τοὺς πονηροὺς ἐκκλίνειν μεμαρτύρηται, ἐπικρύπτεσθαι τε καὶ ὑποφεύγειν τὸν ἐπὶ ταῖς παραδοξοποιίαις ἔπαινον; παρήνει γοῦν τοῖς ὑέ αὐτῷ θεραπευομένοις μηδενὶ λέγειν.

9.4.6 | εἰ δ' ἐπὶ τὸν λαὸν τὴν προφητείαν ἀναφέροι τις, φάσκων περὶ τοῦ ἐκ σπέρματος τοῦ Ἰσραὴλ λαοῦ εἰρῆσθαι, ἐπιστησάτω τι] τοῦ λόγου ἀκολουθίᾳ, ταῦτα ἔσεσθαι φησάσῃ μετὰ τὸ εἴπειν ὡς πρὸς αὐτὴν τὴν Ἱερουσαλὴμ "καὶ ἔξαναστήσεται ἀπώλεια ἐν τῷ λαῷ σου, καὶ πάντα τὰ περιτετειχισμένα σου οἰχήσεται."

9.4.7 | καὶ ἄπερ, φησὶν, ὁ τοιόσδε ἄρχων πέπονθεν κατὰ τὸν ἐπελθόντα αὐτῷ πόλεμον ἐν ὃ μητέρα ἐπὶ τέκνοις ἡδάφισαν, τὰ παραπλήσια καὶ ὑμνὸν αὐτοῖς ποιήσω διὰ τάς κακίας ὑμῶν. ὑμνὸν δὲ τίσιν ἡ τοῖς καλουμένοις Ἰσραηλίταις, οἵ καὶ ἀπερρίφητε σὺν τῷ βασιλεῖ ὑμπῶν, τὸν Ἡρώδην αἰνιττόμενος;

9.4.8 | καὶ ταῦτά γε πάντα πεπόνθατε "διότι παῖς" φησὶν "Ισραὴλ, καὶ ἐγὼ ἡγάπησα αὐτὸν, καὶ ἐξ Αιγύπτου ἐκάλεσα τὸν υἱόν μου." πῶς γάρ οἶόν τε κατὰ τὸ αὐτὸν αὐτοῖς ἐπιμέμφεσθαι καὶ πάλιν

led to slaughter like a lamb before the one shearing him, silent.

9.4.5 | How then was it likely that such a one, as a child, would not retreat from the wickedness of Herod, when it has been shown that even as a man he would withdraw and avoid the evil ones? Should he not also hide and escape from the praise of those who make strange claims? Indeed, he advised those caring for his son not to say anything to anyone.

9.4.6 | But if someone brings a prophecy about the people, saying that it will be about the descendants of Israel, let him follow the words closely. He will say that after speaking to Jerusalem itself, 'Destruction will rise up among your people, and all your fortified places will be laid waste.'

9.4.7 | And he says that this ruler has suffered in the war that came upon him, in which mothers were mourning for their children. I will do similar things to you because of your wickedness. But to whom, or to those called Israelites, who have been cast out along with the king, are you hinting about Herod?

9.4.8 | And you have all suffered these things because 'Israel is my son,' he says, 'and I loved him, and I called my son out of Egypt.' How can you accuse the same people and then praise them again? But the

τοὺς αὐτοὺς ἐπαινεῖν; ἀλλ’ ἦν ὁ ἀληθὴς νοῦς ταύτην ἔχων τὴν θεωρίαν. Ἰσραὴλ γὰρ ὁ Χριστὸς καὶ καθ’ ἐτέρας ἀνηγόρευται προφητείας, ὥσπερ οὖν καὶ ἐπὶ τῆς παρούσης. ρούσης.

9.4.9 | ἐπειδὴ τοίνυν οὗτος, φησὶν, ὑπῆκοος μοι γενόμενος μορφὴν δούλου εἴληφε, καὶ γέγονε παιδίον ἀγαπητὸν ἐμοὶ, πᾶσαν τὴν ἐμὴν ἐκτελέσας βουλὴν, διὰ τοῦτο αὐτὸν μὲν ἀπὸ τῆς Αἴγυπτου εἰς ἦν ἐνανθρωπήσας κατελήλυθεν, οὕτω δηλουμένου τοῦ περιγείου τόπου, ἡ καὶ ἐξ αὐτῆς τῆς προχείρου, οἷα γνήσιον καὶ ἀγαπητὸν οὐδὲν ἀνεκαλεσάμην· ὑμᾶς δὲ, τοὺς πρὸς οὓς ὁ λόγος, σὺν καὶ τῇ ὑμετέρᾳ βασιλείᾳ ὅλεθρος καὶ ἀπώλεια παραλήψεται.

9.4.10 | ταῦτα μὲν ἡ προφητεία· πρόδηλον δὲ ὅπως ἀπὸ τῶν τοῦ σωτῆρος ἡμῶν χρόνων πολιορκηθείσης τῆς Ἱερουσαλὴμ καθηρέθη καὶ εἰς τὸ παντελὲς ἀπερρίφη ἡ μέχρι τότε συστᾶσα τοῦ Ἰουδαίων ἔθνους αὐτονομία τε καὶ ἀρχή.

9.4.11 | πλὴν ἀλλὰ τρίτον ἥδη τὰ περὶ τῆς Αἴγυπτου καὶ τῆς αὐτόθι ἀφίξεως αὐτοῦ πεπροφήτευται. εἰ δέ τις αὐτὰ μηδαμῶς ἐφαρμόζειν ἐπὶ τὸν ἡμέτερον λέγοι σωτῆρα, ἀλλὰ γε τῆς τοῦ Ματθαίου παραθέσεως ἀπὸ τῆς παρὰ Μωσεῖ μαρτυρίας αὐτῷ παρειλημμένα, ἦν καὶ ἀρτίως διεληλύθαμεν τὸ “οὐ θεὸς ἐξ Αἴγυπτου” διηγούμενοι, ἐπεὶ μηδ’ αὐτὸς ὁ εὐαγγελιστὴς ἀπὸ τῆς τοῦ Ὁσηῆ προφητείας είληφθαι αὐτῷ τὸ λόγιον ἔφησεν, ὡς δύνασθαι καὶ πόθεν ἐπιζητήσαντας εὑρεῖν αὐτὸν κείμενον, ὅθεν

true meaning holds this understanding. For Christ is Israel, and he has been proclaimed in other prophecies, just as he is in the present.

9.4.9 | Since this one, he says, has become obedient to me and has taken on the form of a servant, and has become a beloved child to me, having fulfilled all my purpose, for this reason he came from Egypt, where he became human, showing the place of survival, or even from the very beginning, as I called him a genuine and beloved son. But you, to whom the word is directed, along with your kingdom, will face destruction and loss.

9.4.10 | This is the prophecy. It is clear that from the time of our Savior, when Jerusalem was besieged, it was destroyed and completely cast away the autonomy and rule of the Jewish nation that had existed until then.

9.4.11 | But thirdly, it has already been prophesied about Egypt and his arrival there. If someone does not apply this to our Savior, but rather takes from the account of Matthew the testimony from Moses that we just discussed, which includes 'out of Egypt,' since even the evangelist himself said that he received this saying from the prophecy of Hosea, it is possible to search for its origin and find it written, from where it is likely that the evangelist made his explanation.

είκος τὸν εὐαγγελιστὴν πεποιῆσθαι αὐτοῦ τὴν ἔκθεσιν. Ἀπὸ τοῦ Ἡσαῖου.

## Section 5

9.5.1 | "Φωνὴ βοῶντος ἐν τῇ ἑρήμῳ,  
ἔτοιμάσατε ὀδὸν κυρίου, εύθειας ποιεῖτε  
τὰς τρίβους αὐτοῦ. πάσα φάραγξ  
πληρωθήσεται, καὶ πᾶν ὄρος, καὶ βουνὸς  
ταπεινωθήσεται, καὶ ἔσται τὰ σκολιὰ εἰς  
εύθειαν, αἱ τραχεῖαι εἰς ὄδοὺς λείας. καὶ  
όφθήσεται ἡ δόξα κυρίου, καὶ ὄψεται πᾶσα  
σὰρξ τὸ σωτήριον τοῦ θεοῦ, ὅτι κύριος  
έλαλησεν."

9.5.2 | "Εδει καὶ ταύτην ἐπὶ τῶν χρόνων τοῦ  
σωτῆρος ἡμῶν ἐπὶ πέρας ἐλθεῖν τὴν  
πρόρρησιν. διόπερ κατὰ τὸν εὐαγγελιστὴν  
Λουκᾶν "ἐν ἔτει πεντεκαιδεκάτῳ ἡγεμονίας  
Τιβερίου Καίσαρος, ἐπιτροπεύοντος  
Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τῶν  
τούτων συναριθμουμένων, ἐγένετο ῥῆμα  
θεοῦ ἐπὶ Ἰωάννην, τὸν τοῦ Ζαχαρίου υἱὸν,  
ἐν τῇ ἑρήμῳ· ὃς ἐλθὼν εἰς πᾶσαν τὴν  
περίχωρον τοῦ Ἰορδάνου ἐκήρυσσε  
βάπτισμα μετανοίας εἰς ἄφεσιν ἀμαρτιῶν."  
τούτοις δ' οὖν ὃ εὐαγγελιστῆς ἐπιμαρτυρεῖ  
λέγων καθὼς γέγραπται ἐν βίβλῳ λόγων  
Ἡσαῖου τοῦ προφήτου, φωνὴ βοῶντος ἐν  
τῇ ἑρήμῳ, ἔτοιμάσατε τὴν ὀδὸν κυρίου" καὶ  
τὰ ἔξης.

9.5.3 | τί δὴ οὖν ἔβοα ἡ διὰ τοῦ Ἰωάννου  
φωνὴ ἐπὶ τῆς ἑρήμου κηρύσσουσα, ἢ τοῖς  
ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπὸ<sup>τοῦ</sup>  
αὐτοῦ, ὡς ἐρπετοῖς ἑρήμους τυγχάνουσιν,  
οἵκείως τῷ "γεννήματα ἔχιδνῶν, τίς  
ὑπέδειξεν ἐμὲν φυγεῖν ἀπὸ τῆς μελλούσης  
όργης" πάλιν τε αὐτάς σκολιάς ψυχὰς εἰς

9.5.1 | 'A voice of one crying in the  
wilderness, prepare the way of the Lord,  
make straight his paths. Every valley shall  
be filled, and every mountain and hill shall  
be made low, and the crooked shall become  
straight, and the rough places shall become  
smooth. And the glory of the Lord shall be  
revealed, and all flesh shall see the  
salvation of God, for the Lord has spoken.'

9.5.2 | It was necessary for this prophecy to  
come during the time of our Savior.  
Therefore, according to the evangelist  
Luke, 'In the fifteenth year of the reign of  
Tiberius Caesar, while Pontius Pilate was  
governor of Judea, and the others were  
listed with him, the word of God came to  
John, the son of Zacharias, in the  
wilderness; and he went into all the region  
around the Jordan, proclaiming a baptism  
of repentance for the forgiveness of sins.'  
With this, the evangelist confirms by saying  
as it is written in the book of the words of  
the prophet Isaiah, 'A voice of one crying in  
the wilderness, prepare the way of the  
Lord,' and what follows.

9.5.3 | What then did the voice crying in the  
wilderness through John say, or to the  
crowds coming out to be baptized by him,  
as they were like snakes in the wilderness?  
It was fitting for them to hear, 'You brood  
of vipers, who warned you to flee from the  
coming wrath?' Again, he was saying,

εύθειας καὶ τὰς τραχείας εἰς ὁδοὺς λείας  
μετασκευάζουσα ἔφασκε τοῖς αὐτοῖς  
“ποιήσατε οὖν καρποὺς ἀξίους τῆς  
μετανοίας.”

changing the crooked souls into straight  
ones and the rough into smooth paths,  
'Therefore bear fruits worthy of  
repentance.'

9.5.4 | καὶ ταῦτά γε συνετελεῖτο  
προπαρασκευάζοντος Ἰωάννου τοὺς  
όψομένους τὴν δόξαν κυρίου, καὶ τὸ  
καλούμενον σωτήριον τοῦ Θεοῦ, οὐκ ἄλλον  
ὄντα τοῦ Χριστοῦ, ὡς ἐμαρτύρει λέγων  
“ἐγὼ μὲν ὑμᾶς ὕδατι βαπτίζω, ἔρχεται δὲ ὁ  
ἰσχυρότερός μου ὥπισω μου, οὐ οὐκ εἴμι  
ἄξιος τὰ ὑποδήματα βαστάσαι, αὐτὸς ὑμᾶς  
βαπτίσει ἐν πνεύματι ἀγίῳ καὶ πυρί.”

9.5.4 | And all this was happening while  
John was preparing those who were about  
to see the glory of the Lord and the  
salvation of God, which is none other than  
Christ. As he testified, saying, 'I baptize you  
with water, but one who is stronger than I  
is coming after me, whose sandals I am not  
worthy to untie. He will baptize you with  
the Holy Spirit and fire.'

9.5.5 | ὃς καὶ ἴδων τὸν Ἰησοῦν ἐρχόμενον  
ἀνεφώνησεν “ίδε ὁ ἀμνὸς τοῦ Θεοῦ ὁ αἴρων  
τὴν ἀμαρτίαν τοῦ κόσμου. οὗτός ἐστι περὶ  
οὗ ἐγὼ εἶπον, ὥπισω μου ἔρχεται ἀνὴρ, ὃς  
ἔμπροσθέν μου γέγονε.” τὸν αὐτὸν δὲ εἶναι  
τὸ σωτήριον τοῦ Θεοῦ καὶ ὁ Συμεὼν  
ἐμαρτύρησεν, ὃς λαβὼν ἐπὶ ταῖς ἀγκάλαις  
βρέφος ὄντα τὸν Ἰησοῦν ἔφη “νῦν  
ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ  
τὸ ρῆμά σου; ἐν εἰρήνῃ, ὅτι εἶδον οἱ  
όφθαλμοί μου τὸ σωτήριόν σου, ὁ  
ἥτοιμασας κατὰ πρόσωπον πάντων τῶν  
λαῶν, φῶς εἰς ἀποκάλυψιν ἐθνῶν.”

9.5.5 | And when he saw Jesus coming, he  
shouted, 'Look, the Lamb of God who takes  
away the sin of the world! This is the one  
about whom I said, "A man comes after me  
who has surpassed me.'" Simeon also  
testified that the same one is the salvation  
of God. He took the baby Jesus in his arms  
and said, 'Now you can let your servant go  
in peace, Master, according to your word;  
for my eyes have seen your salvation,  
which you have prepared in the presence of  
all peoples, a light for revelation to the  
Gentiles.'

9.5.6 | οἵσις συνάδει καὶ ὁ προφήτης καὶ  
ὅψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ ” τὸ  
γὰρ πάσα σὰρξ ἀντὶ πάντων εἴρηται τῶν  
ἐθνῶν

9.5.6 | To them the prophet also agrees, and  
all flesh will see the salvation of God; for it  
has been said that all flesh is for all nations.

9.5.7 | ὅπως δὲ ταῦτα τέλους ἔτυχε καὶ τὰ  
ἔθνη τὸν Χριστὸν ἐπέγνω τοῦ Θεοῦ μακρῷ  
οὐ δεῖ λόγων. καὶ τὰ μὲν ὤητὰ τοῦτον  
ἐπληροῦτο τὸν τρόπον τί δ' ἦν τὸ αἴτιον

9.5.7 | But when these things happened,  
and the nations recognized Christ as God  
from afar, there is no need for many words.  
The prophecies were being fulfilled in this

τοῦ μὴ ἐν πόλεσι, μηδ' ἐπ' αὐτῆς τῆς Ιερουσαλὴμ, ἀλλ' ἐπὶ τῆς ἑρήμου Ἰωάννην παρελθόντα κηρύττειν; ὃ μὲν τις φήσαι ἂν εἰς ἀποτλήρωσιν τῆς προφητείας τοῦτο αὐτὸν πεποιηκέναι.

way; but what was the reason that he was not preaching in cities, nor even in Jerusalem itself, but in the wilderness? Some might say that this was done to fulfill the prophecy.

9.5.8 | ἀλλ' ὁ ἀκριβὴς εὐθέως ἔξετάζων, αὕτη δὲ ἡ προφητεία τί ποτ' ἄρα σημαίνειν βουλομένη τὴν ἔρημον καὶ τὰ κατ' αὐτὴν ἐδήλου, πεύσεται· πρὸς ὃν φήσομεν ὅτι καὶ τοῦτο σημεῖον ἦν καθαιρέσεως τῆς Ιερουσαλὴμ καὶ τοῦ πρὸς αὐτῇ θυσιαστηρίου, τῆς τε κατὰ τὸν Μώσεως νόμον λατρείας, ὅτε μηκέτ' αὐτοῖς διὰ τῶν κατὰ νόμον θυσιῶν τὰ τῆς ἀφέσεως τῶν ἀμαρτιῶν προυξενεῖτο, ἀλλὰ διὰ καθάρσεως λουτροῦ ἐπὶ τῆς πάλαι διψάδος καὶ ἑρήμου, λέγω δὲ τῆς τῶν ἔθνῶν ἐκκλησίας, παραδιδομένου, ἐν ᾧ καὶ ἡ προφητικὴ γενομένη φωνὴ ἐτοιμάζειν παρακελεύεται τὴν ὄδὸν κυρίου, τὰς μὲν κάτω που εἰς βάθος κακίας ὡς ἐν φάραγγι κειμένας ψυχὰς ἐπαρθήσεσθαι, τὰ δὲ πάλαι ὑψώματα τῆς Ιερουσαλὴμ καὶ τῶν ἐπ' αὐτῆς ἀρχόντων τε καὶ βασιλέων, ὅρη καὶ βουνοὺς ὄνομαζόμενα, ταπεινωθήσεσθαι θεσπίζουσα.

9.5.8 | But the careful one will examine this closely; what then does this prophecy mean about the wilderness and what is related to it? We will say that this was also a sign of the destruction of Jerusalem and its altar, and of the worship according to the Law of Moses, when they could no longer receive forgiveness of sins through the lawful sacrifices, but through the cleansing bath for the long-thirsty and desolate, I mean the church of the nations. In this, the prophetic voice commands to prepare the way of the Lord, that the souls lying in the depths of wickedness, like those in a ravine, may be lifted up, and that the high places of Jerusalem and its rulers and kings, called mountains and hills, may be brought low.

9.5.9 | Ὡν ἐπιτελεσθέντων φησὶ "πᾶσα σὰρξ ὄψεται τὸ σωτήριον τοῦ θεοῦ," δῆλον δ' ὅτι πᾶσα ἡ ἐν σαρκὶ ἐπὶ γῆς ἀναστρέφουσα ψυχὴ Ἐλλήνων ὅμοιον καὶ βαρβάρων καὶ πάντων ἀπαξαπλῶς τῶν ἔθνῶν, ἀ καὶ τῇ προρρήσει ἀκολούθως εἰς πέρας ἐλθόντα δείκνυται.

9.5.9 | When these things are fulfilled, it says, 'all flesh will see the salvation of God.' It is clear that every soul in the flesh on earth, both Greeks and barbarians, and all the nations together, is shown to come to an end as the prophecy follows.

9.5.10 | ζητῶν δὲ παρ' ἐμαυτῷ τί ἄρα ἦν τὸ ἐκπλῆξαν τοὺς πολλοὺς ἐν τῷ Ἰωάννῃ, ὡς θαυμάσαι αὐτὸν καὶ κηρύττοντι βάπτισμα

9.5.10 | But I am wondering to myself what caused so many people to be amazed at John, as he preached a baptism of

μετανοίας πιστεῦσαι, πάντας τε πανταχόθεν τὰ οἰκεῖα ἀπολιπόντας συρρεῖν ἐπὶ τὴν ἔρημον, μάλιστα ὅτε μηδεμίαν αὐτοῦ πρᾶξιν ἴστοροῦσιν οἱ λόγοι· οὕτε γὰρ νεκροὺς ἐγείρας οὕτε ἔτερα θαύματα πεποιηκώς ἀναγέγραπται· τί δὴ οὗν ἦν τὸ ἐκπλῆξαν τοὺς πάντας; ἢ μήποτε ὁ ξένος καὶ παραλλάττων τοὺς πολλοὺς αὐτοῦ βίος; προήιει γὰρ ἐκ τῆς ἔρήμου ξένην ἡμφιεσμένος στολὴν, πάσαν δὲ τὴν κοινὴν ἀνθρώπων διατριβὴν ἐκτρεπόμενος οὕτε γοῦν εἰς κώμην οὕτε εἰς πόλιν οὕτε εἰς κοινὸν σύλλογον ἀνδρῶν παρέβαλλεν, ἀλλὰ οὐδὲ τῆς κοινῆς μετεῖχε τροφῆς·

9.5.11 | γέγραπται γοῦν ὡς ἐκ τῆς τοῦ παιδὸς ἡλικίας "ἥν ἐν ταῖς ἔρήμοις ἔως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς Ἰσραὴλ·" ἀλλὰ καὶ τὸ ἔνδυμα αὐτοῦ ἦν ἐκ τριχῶν καμήλων πεποιημένον, ἡ δὲ τροφὴ αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον."

9.5.12 | μή πη οὖν ὀρῶντες ἄνδρα, ναζιραῖον μὲν θεοῦ τὴν τρίχα, θεοπρεπὲς δὲ πρόσωπον ὑποφραίνοντα, σχῆμά τε ξένον περιβολῆς ἡμφιεσμένον, ἀθρόως ποθὲν ἐξ ἀφανοῦς ἔρήμου φαινόμενον, καὶ μετὰ τὸ κήρυγμα πάλιν εἰς τὴν ἔρημον καὶ εἰς τὸ ἀφανὲς ὑποχωροῦντα, καὶ ἀποτον, ἀτροφον, ἀκοινώνητον τοῖς πολλοῖς, εἰκότως ἔξεπλήττοντο, μηδ' ἀνθρωπον αὐτὸν ὑπονοοῦντες ὑπάρχειν; πῶς γὰρ οὐ τὸν μηδὲ ἐν χρείᾳ τροφῆς γινσμενον; διὸ καὶ ἄγγελον αὐτὸν ὑπειλήφεσαν εἶναι, τοῦτον αὐτὸν ἐκεῖνον τὸν διὰ τοῦ προφήτου δηλούμενον κατὰ τὸ ἴδιον ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, δὸς κατασκευάσει τὴν ὄδόν σου ἔμπροσθέν σου·" κέχρηται γοῦν τῇ

repentance and they believed in him. They all left their homes and rushed to the wilderness, especially when his words tell of no deeds he performed. For it is not written that he raised the dead or did other miracles. So what was it that amazed everyone? Was it perhaps his foreign and different way of life? For he came from the wilderness dressed in strange clothing, avoiding all common human activities, not going into a village or a city or joining a gathering of men, and he did not even share in common food.

9.5.11 | It is written that from his childhood, 'he was in the wilderness until the day of his showing to Israel.' But also, his clothing was made of camel's hair, and his food was locusts and wild honey.

9.5.12 | Therefore, when they saw a man, with the hair of a Nazarite of God, a divine face shining, dressed in strange clothing, suddenly appearing from the hidden wilderness, and after his preaching retreating back into the wilderness and into the unknown, living without drink, without food, and not sharing with the many, it is no wonder they were amazed, not even suspecting that he was a man. For how could he not be in need of food? That is why they thought he might be an angel, the one mentioned by the prophet when it says, 'Behold, I send my messenger before your face, who will prepare your way before you.' This is indeed referenced in the writing of Mark the Evangelist.

παραθέσει καὶ ταύτης τῆς γραφής Μάρκος  
δὲ εὐαγγελιστής.

9.5.13 | καὶ ὁ σωτὴρ δὲ μαρτυρεῖ λέγων  
ἢλθεν ὁ Ἰωάννης πρὸς ὑμᾶς μήτε ἐσθίων  
μήτε πίνων, καὶ λέγετε, δαιμόνιον ἔχει."

9.5.14 | τοὺς γὰρ ἀπιστοῦντας καὶ πρὸς. τὰ  
ἀληθῆ δυσχερεῖς καὶ δυσενδότους εἰκὸς ἦν  
διὰ τὸν εἱρημένον τοῦ Ἰωάννου βίον  
τοιαῦτα αὐτὸν βλασφημεῖν, ὡς ἔμπαλιν  
τοὺς συνησθημένους τῆς κατ' αὐτὸν  
άρετῆς ἄγγελον ὑπολαμβάνειν. ταῦτα γοῦν  
ἡγοῦμαι τοῖς τὸν Ἰωάννην ὄρῶσι θαῦμα  
περὶ αὐτοῦ παρασχεῖν· διὸ καὶ συνέτρεχον  
πανταχόθεν ἐπὶ τὴν δί' αὐτοῦ  
κηρυττομένην τῆς ψυχῆς χῆς κάθαρσιν.

9.5.15 | μέμνηται δὲ τῆς κατ' αὐτὸν  
ἱστορίας Ἰώσηπος ἐν ὀκτωκαιδεκάτῳ τῆς  
Ἰουδαϊκῆς Ἀρχαιολογίας τοῦτον γράφων  
τὸν τρόπον "τισὶ δὲ τῶν Ἰουδαίων ἐδόκει  
όλωλέναι τὸν Ἰουδαίων στρατὸν ὑπὸ τοῦ  
Θεοῦ, καὶ μάλα δικαίως τιννυμένου κατὰ  
ποιηὴν Ἰωάννου τοῦ καλουμένου  
βαπτιστοῦ. κτείνει γάρ τοῦτον Ἡρώδης  
ἀγαθὸν ἄνδρα, καὶ τοῖς Ἰουδαίοις  
κελεύοντα ἀρετὴν ἐπασκοῦσι καὶ τῇ πρὸς  
ἄλλήλους δικαιοσύνῃ καὶ πρὸς θεὸν  
εύσεβείᾳ χρωμένοις βαπτισμῷ συνιέναι.  
οὕτω γάρ δὴ καὶ τὴν βάπτισιν ἀποδέκτην  
αὐτῷ φαίνεσθαι." Απὸ τού αὐτοῦ.

## Section 6

9.6.1 | "Εύφράνθητι ἔρημος διψῶσα,  
ἀγαλλιάσθω ἔρημος, καὶ ἀνθείτω ὡς  
κρίνον, καὶ ἔξανθήσει, καὶ ἀγαλλιάσεται τὰ

9.5.13 | "And the Savior also bears witness,  
saying, 'John came to you neither eating nor  
drinking, and you say, "He has a demon."'"

9.5.14 | For those who do not believe, it  
was likely difficult and hard to accept the  
truth because of the mentioned life of John,  
so they blasphemed against him, thinking  
that those who recognized his virtue would  
see him as an angel. Therefore, I believe  
that those who saw John would be amazed  
by him; that is why people were rushing  
from everywhere to hear the cleansing of  
the soul preached by him.

9.5.15 | Josephus remembers in the  
eighteenth book of his Jewish Antiquities,  
writing about this, 'Some of the Jews  
thought that the Jewish army was  
destroyed by God, and this was very justly  
because of the punishment of John, called  
the Baptist. For Herod killed this good man,  
and he was urging the Jews to practice  
virtue and to live justly with each other and  
to worship God with piety through baptism.  
Thus, it seemed that baptism was given to  
him.'

9.6.1 | Rejoice, you wilderness that thirsts!  
Let the desert be glad and bloom like a lily.  
It will blossom and rejoice, and the

έρημα τοῦ Ἰορδάνου, καὶ ἡ δόξα τοῦ Λιβάνου ἐδόθη αὐτῇ, καὶ ἡ τιμὴ τοῦ Καρμήλου, καὶ ὁ λαός μου ὅψεται τὴν δόξαν κυρίου.”

wastelands of the Jordan will be glad, and the glory of Lebanon will be given to it, and the honor of Carmel. My people will see the glory of the Lord.

9.6.2 | οἵς ἐπιλέγει ίσχύσατε χεῖρες ἀνειμέναι καὶ γόνατα παραλελυμένα, παρακαλέσατε οἱ ὄλιγόψυχοι τῇ διανοίᾳ, ἵδχύσατε, μὴ φοβεῖσθε. ἴδού ὁ Θεὸς ἡμῶν κρίσιν ἀνταποδίδωσι καὶ ἀνταποδώσει. αὐτὸς ἥξει καὶ σώσει ἡμάς. τότε ἀνοιχθήσονται ὁφθαλμοὶ τυφλῶν καὶ ὡτα κωφῶν ἀκούσονται· τότε ἀλεῖται ὡς ἔλαφος ὁ χωλὸς, καὶ τρανῆ ἔσται γλῶσσα μογιλάλων· ὅτι ἐρράγη ἐν τῇ ἑρήμῳ ὕδωρ καὶ φάραγξ ἐν γῇ διψώσῃ.”

9.6.2 | You who are weak, strengthen your hands that are hanging down and your knees that are weak. Encourage those with little courage in their minds; be strong, do not be afraid. Look, our God will bring justice and will repay. He will come and save us. Then the eyes of the blind will be opened and the ears of the deaf will hear. Then the lame will leap like a deer, and the tongue of the mute will sing. For water will break forth in the wilderness and streams in the dry land.

9.6.3 | Καὶ ταῦτα διὰ τῶν τοῦ σωτῆρος ἡμῶν προφαντος παραδόξων ἔργων ἐπληροῦτο μετὰ τὸ Ἰωάννου κήρυγμα. ὅρα τοιγαροῦν ὅπως τὴν ἑρήμον τοῦτον εὐαγγελίζεται, οὐχ ἀπλῶς, οὐδὲ τὴν τυχοῦσαν, ἀλλ' ἐκείνην ἀφωρισμένως καὶ μόνην τὴν παρὰ τῷ Ἰορδάνῃ ποταμῷ. ταμῶ.

9.6.3 | And all these things were fulfilled through the amazing works of our Savior after the preaching of John. So look how the wilderness is being announced as good news, not just any wilderness, but that one set apart and alone by the Jordan River.

9.6.4 | ἐπειδήπερ παρὰ ταύτῃ διατρίβων ὁ Ἰωάννης ἐβάπτιζεν, ὡς ἡ γραφὴ μαρτυρεῖ λέγουσα ἐγένετο Ἰωάννης ἐν τῇ ἑρήμῳ βαπτίζων, καὶ ἔξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμῖται πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ.”

9.6.4 | Since John was baptizing there, as the scripture testifies, saying John came in the wilderness baptizing, all the land of Judea went out to him, and all the people of Jerusalem, and they were baptized by him in the Jordan.

9.6.5 | τὴν μὲν οὖν ἑρήμον τῆς πάλαι πάντων τῶν κατὰ θεὸν ἀγαθῶν ἑρήμου, λέγω δὴ τῆς ἐξ ἐθνῶν ἐκκλησίας, σύμβολον περιέχειν ἡγοῦμαι, τὸν δὲ ποταμὸν τὸν ἐπὶ

9.6.5 | I think that the wilderness, which has long been empty of all good things from God, represents the church from the nations. And the river that flows through

τῆς ἑρήμου καθαίροντα πάντας τοὺς  
ἀπολουμένους ἐν αὐτῷ καθαρσίου τινὸς  
εἶναι κατὰ διάνοιαν θεωρουμένου εἰκόνα,  
περὶ οὗ διαλαλοῦσιν αἱ γραφαὶ λέγουσαι  
“ποταμὸν τὰ ὄρμήματα εὐφραίνουσι τὴν  
πόλιν τοῦ”

9.6.6 | σημαίνει δὲ τοῦτο τὴν ἀέναον  
ἐπιρροὴν τοῦ θείου πνεύματος ἄνωθεν  
πηγάζοντος καὶ τὴν τοῦ θεοῦ πόλιν  
ἄρδοντος, οὕτω καλουμένης τῆς κατὰ θεὸν  
πολιτείας. οὗτος δὴ οὗν ὁ ποταμὸς τοῦ  
θεοῦ καὶ μέχρι τῆς ἑρήμου κατελήλυθεν,  
δηλαδὴ τῆς ἔξ έθνῶν ἐκκλησίας, καὶ ταύτῃ  
τῶν ἐν αὐτῷ ζωτικῶν ναμάτων εἰσέτι νῦν  
ἐπιχορηγεῖ. πρὸς τούτοις ἡ προφητεία τῇ  
δηλωθείσῃ ἑρήμῳ διθήσεσθαι φησι τὴν  
δόξαν τοῦ Λιβάνου καὶ τὴν τιμὴν τοῦ  
Καρμήλου.

9.6.7 | τίς δ' ἔστιν ἡ δόξα τοῦ Λιβάνου ἢ ἡ  
διὰ θυσιῶν κατὰ τὸν Μώσεως νόμον  
ἐπιτελουμένη λατρεία, ἣν παραιτησάμενος  
ὁ θεὸς διὰ τῆς λεγούσης προφητείας “ἰνατί  
μοι λίβανον ἐκ Σαβᾶ φέρετε;” καὶ “τί μοι  
πλήθος τῶν θυσιῶν υμών ἐπει τὴν δόξαν τῆς  
τοῦ Ἰορδάνου μετατέθεικε τὴν δόξαν τῆς  
Ιερουσαλήμ, τῆς κατ εύσέβειαν αγωγής  
οὐκ ἐπὶ “Ιερουσαλήμ, αλλὰ ἐπὶ τῆς ἑρήμου  
Ουντελεῖσθαι ἀρξαμένης από τῶν Ιωάννου  
χρόνων.

9.6.8 | ωσαύτως δ\ καϊ ἡ τιμὴ τού νομού  
τώντε κατ αυτόν σωματικωτερον  
νενομοθετημένων δέδοται τή ἑρήμω τού  
Ιορδανού δια τήν ἀποδοθείσαν αίτιαν, ὅτι  
μηκέτ ἐπὶ τήν Ιερουσαλήμ προσέφευγον οί  
τῆς κατά φνχήν θεραπείας δεόμενοι, αλλά  
ἐπι τήν ὄνομαξιμένην ἑρήμον, τῆς ἐν αυτή

the wilderness, cleansing all those who are washed in it, is seen as a kind of purification. This is what the scriptures speak about, saying 'the streams of the river make glad the city of...'

9.6.6 | This means the constant influence of the divine spirit flowing down from above and watering the city of God, which is called the divine community. This river of God has reached even to the wilderness, that is, to the church from the nations, and it still provides life-giving waters to those in it. Furthermore, the prophecy says that in the revealed wilderness, the glory of Lebanon and the honor of Carmel will be given.

9.6.7 | What is the glory of Lebanon, or the worship performed through sacrifices according to the law of Moses? God rejected this, as the prophecy says, 'Why do you bring me incense from Sheba?' and 'What do I care about the multitude of your sacrifices?' The glory of Jerusalem has been transferred to the wilderness of the Jordan, which has begun from the time of John, not to Jerusalem, but to the wilderness.

9.6.8 | Likewise, the honor of the law given to those who are more physical has been given to the wilderness of the Jordan because of the reason that those seeking healing no longer went to Jerusalem, but to the wilderness called by this name, where

κηρυττομένης αφέσεως τών άμαρτημάτων ενεκεν.

9.6.9 | οἶμαι διὶ καὶ τού οωτήρος ημών τήν ἐπὶ τὸ βάπτισμα παρουσίαν δηλούσθαι διὰ τού 'καὶ ο λαός μου ὄφεται τήν δόξαν κυρίου καὶ τό ὑφος τού θεού' τότε γάρ καὶ ὥφθη τού οωτήρος ημών ή δόξα 'ότε βαπτισθείς ἀνέβη ἀπό τού ὑδατος, καὶ ἀνεῳχθησαν αύτώ οι οὐρανοί, καὶ εἶδε τό πνεύμα τού θεού καταβαῖνον ὡσεῖ περιστεράν, καὶ μένον ἐπ' αυτόν, οτε καὶ φωνή ἔκ τών ουρανών ηκούσθη λέγουσα, ουτός ἐστιν ὁ νιός μου ὁ αγαπητός, ἐν ω ηύδοκησα<sup>10</sup>. αλλά καὶ πάς ὁ γνησίως ἐπὶ τό τού λουτρού παριών μυθοτήριον, τήν περι τού Χριστού παραλαβών θεολογίαν, τήν δόξαν αύτού θεάσεται, λέξων αν ομοίως τω Παύλω (εἰ καὶ ἐγνώκαμεν κατά σάρκα Χριστόν, ἀλλά νῦν ούκετι γινώσχομεν.)' Άπο τού Ψαλμού V.

## Section 7

9.7.1 | "Ο κατσικών ἐν βοήθεια τού νφίστου ἐν σκέπη τού θεού τού ούρανού αυλισθησεται. ἐρεῖ τώ κυρίῳ, ἀντιλήπτωρ μου εἰ καὶ καταφυγή μου, ὁ θεός μου βοηθός μου, καὶ ἐλπιῶ ἐπ' αύτὸν, ὅτι αύτὸς ḥύσεται με ἐκ παγίδος θηρευτῶν καὶ ἀπὸ λόγου ταραχώδους. ἐν τοῖς μεταφρένοις αύτοῦ ἐπισκιάσει σοὶ, καὶ ὑπὸ τὰς πτέρυγας αύτοῦ ἐλπιεῖς.

9.7.2 | ὅπλω κυκλώσει σε σε ή ἀλήθεια αύτοῦ, ού φοβηθήσῃ ἀπὸ φόβου νυκτερινοῦ, ἀπὸ βέλους πετομένου ἡμέρας, ἀπὸ πράγματος διαπορευομένου ἐν σκότει, ἀπὸ συμπτώματος καὶ δαιμονίου

the forgiveness of sins is preached.

9.6.9 | I think that our Savior's presence at the baptism is shown by the words, 'And my people shall see the glory of the Lord and the beauty of God.' For then the glory of our Savior was revealed when he was baptized and came up from the water, and the heavens were opened to him, and he saw the Spirit of God descending like a dove and resting on him. At that time, a voice was heard from the heavens saying, 'This is my beloved Son, in whom I am well pleased.' But also, everyone who truly approaches the bath of baptism, receiving the teaching about Christ, will see his glory, as Paul says, 'Even if we once knew Christ according to the flesh, now we no longer know him that way.' From Psalm V.

9.7.1 | The one who dwells in the help of the Most High will rest in the shadow of the God of heaven. He will say to the Lord, 'My refuge and my fortress, my God, in whom I trust,' for he will deliver me from the snare of the hunter and from the destructive word. He will cover you with his feathers, and under his wings you will find hope.

9.7.2 | His truth will surround you like a shield; you will not be afraid of the night's fear, nor of the arrow that flies by day, nor of the thing that moves in darkness, nor of the destruction and demon at noon. A

μεσημβρινοῦ. πεσεῖται ἐκ τοῦ κλίτους σου χιλιάς, καὶ μυριάς ἐκ δεξιῶν σου, πρὸς σὲ δὲ οὐκ ἔγγιει. πλὴν τοῖς ὄφθαλμοῖς σου κατανοήσεις, καὶ ἀνταπόδοσιν ἀμαρτωλῶν ὅψει. ὅτι σὺ, κύριε, ἡ ἐλπίς μου, τὸν ὑψιστὸν ἔθου καταφυγήν σου. οὐ προσελεύσεται πρὸς σὲ κακὰ, καὶ μάστιξ οὐκ ἔγγιει τῷ σκηνώματί σου.

thousand may fall at your side, and ten thousand at your right hand, but it will not come near you. Only with your eyes will you see and witness the punishment of the wicked. For you, Lord, are my hope; you have made the Most High your refuge. No evil will come near you, and no plague will come near your tent.

9.7.3 | ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε ἐν πάσαις ταῖς ὁδοῖς σου. ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. ἐπὶ ἀσπίδα καὶ βασιλίσκον ἐπιβήσῃ, καὶ καταπατήσεις λέοντα καὶ δράκοντα.”

9.7.3 | For he commands his angels concerning you, to guard you in all your ways. They will lift you up in their hands, so that you will not strike your foot against a stone. You will tread on the lion and the cobra; you will trample the young lion and the serpent.

9.7.4 | 'Ο σωτὴρ καὶ κύριος ἡμῶν Ἰησοῦς ὁ Χριστὸς τοῦ θεοῦ, καθ' ὃ ἐνηνθρώπει ἐπινοούμενος, ὁ κατοικῶν λέγεται ἐν βοηθείᾳ τοῦ ὑψίστου, ἐν σκέπῃ τοῦ θεοῦ καὶ πατρὸς αὐλιζόμενος. οὗτος δὴ οὗν μόνον τὸν πατέρα καὶ ούδ' ἔτερον καταφυγὴν ἐν τῷ καιρῷ τοῦ κατὰ τὸν διάβολον πειρασμοῦ κεκτημένος ἐρρύσθη ποτὲ ἐκ τῶν παγίδων τῶν ἀντικειμένων δυνάμεων, θηρευτῶν νῦν ὀνομαζομένων, ὅπηνίκα, οἵα τις κοινὸς ἄνθρωπος "ἀνήχθη εἰς τὴν ἔρημον, πειρασθῆναι ὑπὸ τοῦ διαβόλου, καὶ ἦν ἐν τῇ ἔρημῳ τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν, ὡς ὁ εὐαγγελιστὴς μαρτυρεῖ, μετὰ τῶν θηρίων.'

9.7.4 | Our Savior and Lord Jesus Christ of God, who became human, is said to dwell in the help of the Most High, taking shelter in the God and Father. He alone has made the Father his refuge, and in the time of temptation from the devil, he was rescued from the traps of opposing powers, now called hunters, when a common man was led into the wilderness to be tempted by the devil. He was in the wilderness for forty days and forty nights, being tempted by Satan, and, as the evangelist testifies, he was with the wild animals.

9.7.5 | ποίων δὲ τούτων ἡ ὕν μνημονεύει ὁ μετὰ χεῖρας Ψαλμὸς, πρὸς τὸν ἐν βοηθείᾳ τοῦ ὑψίστου κατοικοῦντα λέγων "ἐπὶ ἀσπίδα καὶ βασιλίσκον ἐπιβήσῃ, καὶ

9.7.5 | Of which things or those that the Psalm mentions, saying to the one who dwells in the help of the Most High, 'You will tread on the lion and the cobra; you

καταπατήσεις λέοντα καὶ δράκοντα." οὐ μόνον δὲ ἀπὸ τούτων ḥυσθήσεσθαι τὸν αὐτὸν, ἀλλὰ καὶ ἀπὸ λόγου ταραχώδους φησίν.

9.7.6 | τίς δ' ἂν εἴη καὶ οὗτος ἡ ὄνπερ αὐτῷ προύτεινεν ὁ πειράζων κατὰ τὸ ἱερὸν εὐαγγέλιον;

9.7.7 | Τὸ δ' αἴτιον τού πειράζεσθαι τὸν τηλικοῦτον σωτῆρα ἡμῶν σκοπῆσαι ἄξιον. μέλλων ἔξ ἀνθρώπων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν τά τε ἐνοχλοῦντα πνεύματα καὶ τοὺς ἀκαθάρτους δαίμονας ἔξ αἰῶνος μακροῦ τῶν ἐπὶ γῆς πάντων διὰ τῆς πολυθέου δεισιδαιμονίας κεκρατηκότας ἐλαύνειν, οὐκ ἐκ τοῦ ἀφανοῦς ὥσπερ ἐπικρυπτόμενος ἐπὶ τὰ εἱρημένα παρήι, τοῖς παρενοχλοῦσι δὲ πρότερον ἀοράτοις ἄρχουσι δ' οὖν ἀνείληφεν ἀνθρώπου ἐπιστρατεύσας, καὶ εἰς μέσον αὐτοῦ τοῦ διαβόλου καὶ παντὸς τοῦ δαιμονικοῦ στίφους παρελθών, ἐπιβάς τε ἀσπίδι καὶ βασιλίσκω, καὶ καταπατήσας λέοντα καὶ δράκοντα, καὶ πολὺ πρότερον καθελών τῶν ἀρχοντικῶν ἔχθρῶν χιλιάδας καὶ μυριάδας, τὰς μὲν ἐκ τῶν δεξιῶν, τὰς δὲ ἐκ τῶν εὐωνύμων πολεμούσας, ἀρχάς τε καὶ ἔχουσίας, καὶ δὴ καὶ "τοὺς λεγομένους κοσμοκράτορας τοῦ σκότους τούτου, τά τε πνευματικὰ τῆς πονηρίας," πάντα δὴ οὖν ταῦτα τὸ μηδὲν ἴσχύειν ἀπελέγχας, καὶ τέλος αὐτὸν τὸν τῶν κακῶν ἔξαρχον διάβολον τῷ λόγῳ τοῦ στόματος αὐτοῦ μακρὰν ἀποσοβήσας, διελθών τε καὶ ἐμπεριπατήσας τὴν ἀντικειμένην ἅπασαν δύναμιν, καὶ ἐαυτὸν μὲν παρασχών τοῖς θέλουσι προσιέναι καὶ πειράζειν, μηδενὸς δὲ στῆναι πρὸς αὐτὸν δεδυνημένου, οὕτως ἐπὶ τὴν τῶν ἀνθρώπων σωτηρίαν παρήι.

will trample the young lion and the serpent.' Not only will he be rescued from these, but also from a troubling word, it says.

9.7.6 | Who would this be or whom the tempter presented to him according to the holy gospel?

9.7.7 | It is worth examining the reason for our Savior being tempted in this way. He was about to drive out all sickness and weakness from people, as well as the troubling spirits and unclean demons, who had long held power over everyone on earth through their many superstitions. He did not come from the unseen, as if hiding from what was said, but he confronted the invisible rulers who had taken hold of humanity. He passed through the devil and all the demonic forces, and he treads on the lion and the serpent, and long before that, he brought down thousands and myriads of the ruling enemies, both those on the right and those on the left who were waging war, including the authorities and powers, and also the so-called world rulers of this darkness, and all the spiritual forces of wickedness. Thus, he proved that none of these had any power, and finally, he drove away the chief of evils, the devil, with the word of his mouth. He passed through and walked among all opposing forces, offering himself to those who wanted to approach and tempt him, while no one was able to stand against him. In this way, he came for the salvation of humanity. Therefore, the demons, seeing him, recognized him from his clear presence during his time in the wilderness, saying to him, 'What do we

διὸ καὶ ὄρῶντες αὐτὸν οἱ δαίμονες  
ἐπεγίνωσκον ἀπὸ τῆς προδηλωθείσης κατὰ  
τὴν ἔρημον διατριβῆς, φάσκοντες αὐτῷ "τί  
ἡμῖν καὶ σοὶ Ἰησοῦν υἱὲ τοῦ Θεοῦ;"

9.7.8 | Ταῦτα μὲν οὖν περὶ τῶνδε. τὰ δὲ  
ἔξῆς τοῦ Ψαλμοῦ πρὸς αὐτὸν  
ἀναπεφώνηται τὸν Χριστὸν ἀπὸ "ἐν τοῖς  
μεταφρένοις αὐτοῦ ἐπισκιάσει σοι,"  
δηλονότι ὁ Ὅψιστος "καὶ ὑπὸ τὰς πτέρυγας  
αὐτοῦ ἐλπιεῖς, ὅπλῳ κυκλώσει σε ἡ  
ἀλήθεια αὐτοῦ." καὶ ἐπειδήπερ ἡμέραις  
τεσσαράκοντα καὶ ταῖς τοσαύταις νυχὶν  
ἐπειράζετο, περὶ μὲν τῶν ἀμφὶ τὰς νύκτας  
ἐπιόντων αὐτῷ λέλεκται οὐ φοβηθήσῃ ἀπὸ  
φόβου πολεμούντων περὶ δὲ τῶν ἀμφὶ τὰς  
ἡμέρας αὐτὸν πολεμούντων τὸ "ἀπὸ  
βέλους πετομένου ἡμέρας.

9.7.9 | καὶ αὖθις περὶ μὲν τῶν ἐν νυκτὶ "ἀπὸ  
πράγματος ἐν σκότει διαπορευομένου"  
περὶ δὲ τῶν ἐν ἡμέρᾳ ἀπὸ συμπτώματος  
καὶ δαιμονίου μεσημβρινοῦ.

9.7.10 | εἴτ' ἐπείπερ ἐν τῷ πειράζειν  
δυνάμεις πονηραὶ ἐκύκλουν αὐτὸν, αἱ μὲν  
τὰ δεξιὰ πλευρὰ συνεῖχον αὐτοῦ, πολὺ δὲ  
πλείους τῶν ἀριστερῶν, ὡς ἀν  
κραταιότερα μέρη τὰ δεξιὰ, εἰκότως αὐτῷ  
ἐπιλέγεται πεσεῖται ἐκ τοῦ κλίτους σου  
χιλιὰς καὶ μυριὰς ἑκ δεξιῶν σου, πρὸς σὲ δὲ  
οὐκ ἐγγιεῖ" κλίτους ἀντὶ τοῦ ἀριστεροῦ  
ώνομασμένου, παρασεσιωπημένου δὲ  
εἰκότως τοῦ ὄνόματος τού ἀριστεροῦ, τῷ  
μηδὲν σκαιὸν μηδὲ ἀριστερὸν εὐρίσκεσθαι  
ἐν αὐτῷ. καὶ ἐπειδὴ ὅλη μυριὰς, ὅμοιος δὲ καὶ  
χιλιὰς ἔκ τε τοῦ κλίτους αὐτοῦ καὶ ἀπὸ τῶν  
δεξιῶν πεσεῖσθαι λέγονται, εἰκότως ἐπὶ

have to do with you, Jesus, son of God?"

9.7.8 | These things are about these matters. But what follows from the Psalm calls out to Christ, saying, 'He will overshadow you with his wings,' meaning that the Most High will protect you, 'his truth will surround you like a shield.' And since he was tempted for forty days and nights, it is said about those who come at night, 'You will not be afraid of the terror of the night,' and about those who come during the day, 'From the arrow that flies by day.'

9.7.9 | And again, about those who come at night, it says, 'From the matter that moves in darkness;' and about those who come during the day, it speaks of a sudden disaster and a midday demon.

9.7.10 | Then, since evil forces surrounded him while he was being tempted, it is said that a thousand fell at his side and ten thousand at his right hand, but it will not come near you. The right side is mentioned instead of the left, and the left is left unspoken, showing that nothing evil or left-handed is found in him. And since a thousand and ten thousand are said to fall from his right side, it is fitting that it is said next, 'But you will only see it with your eyes, and you will see the punishment of the wicked.'

τούτοις ἔξῆς εἴρηται "πλὴν τοῖς ὄφθαλμοῖς σου κατανοήσεις, καὶ ἀνταπόδοσιν ἀμαρτωλῶν ὅψει·"

9.7.11 | καὶ ἔσται ταῦτα, φησὶ, περὶ σὲ τὸν Χριστὸν τοῦ θεοῦ, "ἐπειδήπερ σὺ αὐτὸς, ὁ κύριε, ὃς τυγχάνεις ὡν ἡ ἐμὴ ἐλπὶς, τὸν ὑψιστὸν ἔθου καταφυγήν φυγήν σου."

9.7.12 | ἐνθα καὶ ἐπιστήσεις τίνα τρόπον ὁ προφήτης πρὸς αὐτὸν τὸν κύριόν φησιν ὅτι σὺ, κύριε, ἐλπίς μου, τὸν ὑψιστὸν ἔθου καταφυγήν σου," διαιρῶν ἀκριβῶς ἔτερον ἴδιως κύριον καὶ τὸν τούτου πατέρα θεὸν ὑψιστὸν.

9.7.13 | διὸ ἐπειδήπερ αὐτὸν ὡς πατέρα καὶ θεὸν ὑψιστὸν καταφυγὴν ἔσειτο ὁ Χριστὸς τέθειται, λέλεκται αὐτῷ τὸ "οὐ προσελεύσεται πρὸς σὲ κακὰ, καὶ μάστιξ οὐκ ἐγγιεῖ τῷ σκηνώματί σου, ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε ἐν πάσαις ταῖς ὁδοῖς σου. ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου."

9.7.14 | καὶ ἐπιμελῶς γε τήρει τίνα τρόπον ἐν τῷ "ὅτι σὺ, κύριε, ἐλπίς μου, τὸν ὑψιστὸν ἔθου καταφυγὴν σου" τὸ κύριε διὰ τοῦ τετραγράμμου ὄνόματος ἐν τῷ Ἐβραϊκῷ φέρεται, ὅπερ ἀνεκφώνητον εἶναι λέγοντες Ἐβραίων παῖδες ἐπὶ μόνου τοῦ θεοῦ παραλαμβάνειν εἰώθασιν, ἡμεῖς δὲ καὶ ἐπὶ τῆς τοῦ λόγου θεότητος ἐν πλείσταις κείμενον γραφαῖς προαπεδείξαμεν, ὥσπερ καὶ ἐν τῷ μετὰ χεῖρας Ψαλμῷ, ὃς φησιν εἰς πρόσωπον αὐτοῦ τοῦ κυρίου "ὅτι σὺ, κύριε, ἐλπίς μου, τὸν ὑψιστὸν ἔθου καταφυγὴν

9.7.11 | And it will be, he says, about you, Christ of God, 'Since you yourself, O Lord, who are my hope, have made the Most High your refuge.'

9.7.12 | There the prophet also shows how he speaks to his Lord, saying, 'You, Lord, are my hope; you have made the Most High your refuge,' clearly distinguishing between another lord and the Most High God, the father of this one.

9.7.13 | Therefore, since Christ is set as a refuge for himself as a father and the Most High God, it is said to him, 'No evil will come near you, and no plague will come near your dwelling, because he commands his angels concerning you, to guard you in all your ways. They will lift you up in their hands, so that you will not strike your foot against a stone.'

9.7.14 | And carefully it is noted how in the phrase 'You, Lord, are my hope; you have made the Most High your refuge,' the word 'Lord' is brought in through the four-letter name in Hebrew, which is said to be unpronounceable, as the children of the Hebrews are accustomed to receive it only for God. But we have shown in many writings about the divinity of the Word, just as in the Psalm that says to his face, 'You, Lord, are my hope; you have made the Most High your refuge,' not only saying that

σου, " μονονουχὶ λέγων ὅτι σὺ αὐτὸς, ὡς κύριε, ὃς ἐμοῦ τοῦ ταῦτα προφητεύοντος ἔλπις ὧν τυγχάνεις, μείζονα σαυτοῦ τὸν θεὸν τὸν ὑψιστὸν εἰδὼς ἐκεῖνον, αὐτὸν ἔθου καταφυγήν σου.

you yourself, O Lord, who are my hope while I prophesy these things, know that the Most High God is greater than yourself; make him your refuge.

9.7.15 | ὥθεν καὶ ἐν ἀρχῇ ἐλέγετο τοῦ Ψαλμοῦ περὶ τοῦ αὐτοῦ "ὁ κατοικῶν ἐν βοηθείᾳ τοῦ ὑψιστοῦ ἐν σκέπῃ τοῦ θεοῦ τοῦ οὐρανοῦ αὐλίσθήσεται, ἐρεῖ τῷ κυρίῳ, ἀντιλήπτωρ μου εἰ καὶ καταφυγὴ μου, ὁ θεός μου, βοηθός μου, καὶ ἐλπιῶς ἐπ' αὐτόν."

9.7.15 | "Therefore, in the beginning of the Psalm, it is said about the same one, 'He who dwells in the secret place of the Most High will abide under the shadow of the Almighty. He will say to the Lord, "My refuge and my fortress, my God, in whom I trust."'"

9.7.16 | ἐπειδὴ τοίνυν σὺ,, κύριε, τὸν ὑψιστὸν ἔθου καταφυγήν σου, τούτου χάριν 'αὐτὸς ὁ ὑψιστος" φησὶ "ρύσεται σε ἐκ παγίδος θηρευτῶν, καὶ ἀπὸ λόγου ταραχώδους, καὶ ἐν τοῖς μεταφρένοις αὐτοῦ ἐπισκιάσει σοι." διόπερ τὴν τοιαύτην ἔχων πατρικὴν τοῦ ὑψιστοῦ βοήθειαν οὐ φοβηθήσῃ ἀπὸ φόβου νυκτερινοῦ οὕτε ἀπό τινος τῶν προκατειλεγμένων, ἀλλὰ οὐδὲ ἐκ τῶν ἔξῆς ἐπιφερομένων.

9.7.16 | Since you, Lord, have made the Most High your refuge, for this reason 'the Most High himself' says, 'He will rescue you from the snare of the hunter and from the deadly plague, and he will cover you with his feathers.' Therefore, having such a fatherly help from the Most High, you will not be afraid of the terror of the night nor of anything that comes during the day, nor of the things that come from outside.

9.7.17 | " ἐπεὶ γὰρ σὺ, κύριε, τὸν ὑψιστὸν ἔθου καταφυγήν σου, διὰ τοῦτο οὐ προσελεύσεται πρὸς σὲ κακὰ, καὶ μάστιξ οὐκ ἔγγιει τῷ σκηνώματί σου." μάστιγας δὲ τὰς ἀπὸ δαιμόνων ἐνεργείας καὶ ἐν τοῖς εὐαγγελίοις ὄνομαζομένας ἀν εὔροις, ἀς οὐδὲ πλησιάζειν τολμᾶν τῷ σκηνώματι τοῦ Χριστοῦ, τουτέστι τῷ σώματι αὐτοῦ, δυνατὰς εἶναι φησι.

9.7.17 | "For since you, Lord, have made the Most High your refuge, therefore no evil will come near you, and no plague will come near your dwelling." The plagues are the works of demons, which are also named in the Gospels, and you would find that they do not even dare to approach the dwelling of Christ, that is, his body, for they are said to be powerful.

9.7.18 | πῶς γὰρ ὅτε λόγῳ μόνον αὐτὰς ἐξ ἀνθρώπων ἤλαυνε; περὶ τούτου δὲ τοῦ σκηνώματος καὶ ὁ Δαβίδ ποτε ὠμοσε τῷ

9.7.18 | For how could he drive them away from people with just a word? About this dwelling, David once swore to the Lord and

κυρίω, καὶ ηὕξατο τῷ θεῷ Ἱακώβ λέγων "εἰ ἀναβήσομαι ἐπὶ κλίνης στρωμνῆς μου, εἰ δῶσω ὑπνὸν τοῖς ὄφθαλμοῖς μου, καὶ τοῖς βλεφάροις μου νυσταγμὸν, καὶ ἀνάπαυσιν τοῖς κροτάφοις μου, ὥστε οὐ εὕρω τόπον τῷ κυρίῳ, σκήνωμα τῷ θεῷ Ἱακώβ."

prayed to the God of Jacob, saying, 'If I go up to the bed of my couch, if I give sleep to my eyes, and drowsiness to my eyelids, and rest to my temples, until I find a place for the Lord, a dwelling for the God of Jacob.'

9.7.19 | καὶ τούτου γε ἔνεκα τοῦ σκηνώματος ἐλέγετο "οὐ φοβηθήσῃ ἀπὸ φόβου νυκτερινοῦ·" καὶ τὸ αὐτὸς ὅτι σε ἐκ παγίδος θηρευτῶν καὶ ἀπὸ λόγου ταραχώδους·" καὶ τὸ "οὐ προσελεύσεται πρὸς σὲ κακὰ, καὶ μάστιξ οὐκ ἐγγιεῖ τῷ σκηνώματί σου," καὶ ὅσα ἀνθρωπινώτερα περὶ αὐτοῦ λέλεκται, ὡς καὶ τὸ τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι δε," καὶ τὸ "ἐπὶ χειρῶν ἀροῦσι σε μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου."

9.7.19 | And for this reason, about this dwelling, it was said, 'You will not be afraid of the terror of the night; and 'He himself will rescue you from the snare of hunters and from the deadly word;' and 'No evil will come near you, and no plague will come near your dwelling.' And all that is said about it in a more human way, like how 'he commands his angels concerning you to guard you,' and 'they will lift you up in their hands so that you will not strike your foot against a stone.'

9.7.20 | ταῦτα γὰρ οὐκ ἀν ὡς πρὸς θεὸν λέγεσθαι ἀρμόσαι, πρὸς δὲ τὸ σκήνωμα αὐτοῦ, ὅπερ δι' ἡμᾶς ἀνείληφεν, ὅτε ὁ λόγος 'σὰρξ ἐγένετο καὶ ἔσκήνωσεν ἐν ἡμῖν.' δοκεῖ δέ μοι καλῶς ἔχειν ὑπὲρ ἀκριβοῦς βεβαιώσεως τῶν εἰρημένων καὶ τὰς τῶν λοιπῶν ἐρμηνευτῶν παραθεῖναι φωνάς· ὃν ὁ μὲν Ἀκύλας οὕτως ἔφησεν "ὅτι σὺ, κύριε, ἐλπίς μου, ὑψιστὸν ἔθηκας οἴκητήριόν σου.

9.7.20 | For these things would not fit to be said about God, but about his dwelling, which he took on for us, when the word 'the Word became flesh and dwelt among us.' And it seems good to me to have a precise confirmation of what has been said and to present the voices of the other interpreters. Among them, Aquila said this: 'For you, Lord, are my hope; you have made the Most High your dwelling place.'

9.7.21 | οὐ μεταχθήσεται πρὸς σὲ κακὰ, καὶ ἀφὴ οὐκ ἐγγιεῖ ἐν σκέπῃ σου· ὅτι ἀγγέλοις αὐτοῦ ἐντελεῖται τοῦ φυλάξαι σε ἐν πάσαις ταῖς ὄδοῖς σου." ὃ δὲ Σύμμαχος "σὺ γὰρ, κύριε, ἀφοβία μου, ὑψίστην ἔθου τὴν οἴκησίν σου.

9.7.21 | No evil will come near you, and no harm will come near your shelter; for he commands his angels to guard you in all your ways." And the Symmachus said, "For you, Lord, are my safety; you have made the Most High your dwelling.

9.7.22 | ού κατισχύσει σου κακὸν, ούδε  
ἀφὴ ἐγγιεῖ τῇ σκηνῇ σου. ὅτι τοῖς ἀγγέλοις  
αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι  
σε ἐν πάσαις ταῖς ὁδοῖς." οὐκοῦν διὰ  
τούτων αὐτῶν τῷ κυρίῳ λέλεκται ὡς περὶ  
ἐτέρου μείζονος τὸ "τοῖς ἀγγέλοις αὐτοῦ  
ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάσσειν σε  
ἐν πάσαις ταῖς ὁδοῖς. ἐπὶ χειρῶν ἀροῦσί σε  
δηλαδὴ σὲ τὸν κύριον) μήποτε σὺ ὁ κύριος  
προσκόψῃς πρὸς λίθον τὸν πόδα σου."

9.7.22 | No evil will overpower you, and no  
harm will come near your tent; for he  
commands his angels concerning you, to  
guard you in all your ways." Therefore,  
because of these things, it is said to the  
Lord as if about someone greater: "He  
commands his angels concerning you, to  
guard you in all your ways. They will lift  
you up in their hands, so that you will not  
strike your foot against a stone.

9.7.23 | ταύταις δὲ καὶ ὁ διάβολος ταῖς  
λέξεσιν ἐν τῷ κατὰ τοῦ σωτῆρος ἡμῶν  
πειρασμῷ κέχρηται ὅτε "παραλαβὼν αὐτὸν  
εἰς τὴν ἀγίαν ἔστησεν αὐτὸν ἐπὶ τὸ  
πτερύγιον τοῦ Ἱεροῦ, καὶ εἶπεν αὐτῷ, εἰ  
υὶός εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν  
κάτω. γέγραπται γάρ ὅτι τοῖς ἀγγέλοις  
αὐτοῦ ἐντελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν  
ἀροῦσί σε, μήποτε προσκόψῃς πρὸς λίθον  
τὸν πόδα σου. πρὸς ὃν ὁ κύριος ἡμῶν  
ἀποκριθεὶς εἶπε, γέγραπται, οὐκ  
ἐκπειράσεις κύριον τὸν θεόν σου."

9.7.23 | The devil also used these words in  
the temptation of our Savior when "he took  
him to the holy city and set him on the  
pinnacle of the temple, and said to him, 'If  
you are the Son of God, throw yourself  
down. For it is written that he commands  
his angels concerning you, and they will lift  
you up in their hands, so that you will not  
strike your foot against a stone.'" To this,  
our Lord replied, "It is written, you shall  
not put the Lord your God to the test."

9.7.24 | εἴτ' ἐπεὶ ἐν τῷ πειρασμῷ μετὰ τῶν  
θηρίων, κατὰ τὸν εὐαγγελιστὴν, διέτριβε,  
ποίων δὲ οὐκ ἀναγέγραπται, σαφέστερον  
τοῦτο αὐτὸν τὸν Ψαλμοῦ προφητεία τὰ  
εἴδη τῶν θηρίων αἱνιττομένη φησὶν "ἐπὶ<sup>1</sup>  
ἀσπίδα καὶ βασιλίσκον ἐπιβήσῃ, καὶ  
καταπατήσεις λέοντα καὶ δράκοντα."

9.7.24 | Then, when he was tempted with  
the wild animals, as the evangelist says, it is  
not written what kind they were. This is  
made clearer by the prophecy of the Psalm,  
which hints at the types of wild animals,  
saying, "You will tread on the lion and the  
adder; you will trample the young lion and  
the serpent."

9.7.25 | αὐτὸς μὲν οὖν τὰ ἀρχικώτατα τῶν  
νοητῶν θηρίων, λέοντα καὶ δράκοντα,  
ἀσπίδα τε καὶ βασιλίσκον, αὐτὸν δηλαδὴ  
τὸν διάβολον, καὶ τὰς μετ' αὐτὸν  
ἀρχοντικὰς καὶ πονηρὰς δυνάμεις  
καταπατήσειν μεμαρτύρηται. 20. τοῖς δὲ

9.7.25 | He himself will trample the most  
powerful of the wild animals, the lion and  
the serpent, the shield and the adder,  
meaning the devil and the wicked powers  
that are with him. To those who have the  
same virtue as his disciples and apostles, he

τὴν ὄμοίαν ἀρετὴν αύτῷ κεκτημένοις μαθηταῖς καὶ ἀποστόλοις αὐτοῦ τὴν ἔξουσίαν αύτὸς τοῦ πατεῖν ἐπάνω ὅφεων καὶ σκορπίων δωρεῖται οὐκέτων αὐτοὺς πειρασθῆναι ὑπὲρ ὃ δύναιντο μόνου γὰρ ἦν αὐτοῦ τὸ τὰς χειρούς ἐν πονηρίᾳ δυνάμεις καὶ αὐτὸν δὴ τὸν πάντων ἄρχοντα καὶ τύραννον τοῦ αἰῶνος τούτου τῇ ἐνθέῳ αὐτοῦ δυνάμει καθαιρεῖν. Ἀπὸ τοῦ Ἰησαίου.

## Section 8

9.8.1 | Τοῦτο πρῶτον πίε, ταχὺ ποίει, χώρα Ζαβουλῶν, ἡ γῆ Νεφθαλείμ, καὶ οἵ λοιποὶ οἱ τὴν παραλίαν κατοικοῦντες, καὶ πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἔθνῶν, ὃ λαὸς ὁ πορευόμενος ἐν σκότει, ἵδετε φῶς μέγα, καὶ τοῖς κατοικοῦσιν ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς λάμψει ἐφ' ὑμᾶς. τὸ πλεῖστον τοῦ λαοῦ ὃ κατήγαγες ἐν εὐφροσύνῃ σου, καὶ εὐφρανθήσονται ἐνώπιόν σου, ὡς οἱ εὐφραινόμενοι ἐν ἄμῃ τῷ, καὶ δὸν τρόπον οἵ διαιρούμενοι σκῦλα· διότι ἀφαιρεθήσεται ὁ ζυγὸς ὃ ἐπ' αὐτῶν κείμενος καὶ ἡ ὢρδος ἡ ἐπὶ τοῦ τραχήλου αὐτῶν. τὴν γὰρ ὢρδον τῶν ἀπαιτούντων διεσκέδασε κύριος, ὡς τῇ ἡμέρᾳ τῇ ἐπὶ Μαδιάμ, ὅτι πᾶσαν στολὴν ἐπισυνηγμένην δόλω, καὶ ἴμάτιον μετὰ καταλλαγῆς ἀποτίσουσι, καὶ θελήσουσιν, εἴ ἐγενήθησαν πυρίκαυστοι. ὅτι παιδίον ἐγεννήθη ἡμῖν, υἱὸς καὶ ἐδόθη ἡμῖν, οὗ ἡ ἀρχὴ ἐγενήθη ἐπὶ τού ὥμου αὐτοῦ 5 καὶ καλεῖται τὸ ὄνομα αὐτοῦ μεγάλης βουλῆς ἄγγελος, ἄρχων εἰρήνης, ἔχουσιαστής, θεὸς ἰσχυρός, πατὴρ τοῦ μέλλοντος αἰῶνος.”

9.8.2 | Πρὸς ἄπασι τοῖς ἄλλοις ἐπληροῦτο καὶ ταῦτα ἐπὶ τὸν σωτῆρα καὶ κύριον ἡμῶν Ἰησοῦν τὸν Χριστὸν τού θεοῦ, ὅτε κατὰ τὸν θαυμαστὸν εὐαγγελιστὴν ἀκούσας ὅτι

gives the authority to tread on snakes and scorpions, not allowing them to be tempted beyond what they can bear. For he himself has the divine power to overthrow the ruler and tyrant of this age. From Isaiah.

9.8.1 | This first, drink quickly, land of Zebulun, the land of Naphtali, and you others who live by the sea, and beyond the Jordan, Galilee of the nations. The people who walked in darkness have seen a great light, and those who live in the land and shadow of death, light will shine upon you. The greatest part of the people you have brought down in your joy, and they will rejoice before you, like those who rejoice in harvest, and like those who divide the spoils. For the yoke that was upon them and the rod on their necks will be taken away. For the Lord has shattered the rod of those who oppressed them, as on the day of Midian, for every boot that marched in battle and every garment rolled in blood will be burned, as fuel for the fire. For a child is born to us, a son is given to us; the government will be upon his shoulder, and his name will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

9.8.2 | To all the others, this was fulfilled about our Savior and Lord Jesus Christ, the Son of God. When he heard that John had been handed over, he withdrew to Galilee,

Ίωάννης παρεδόθη, ἀνεχώρησεν εἰς τὴν Γαλιλαίαν, καὶ καταλιπών τὴν Ναζαρὲθ ἐλθὼν κατώκησεν εἰς Καπερναοὺμ τὴν παραθαλασσίαν, ἐν Ζαβουλῶν καὶ Νεφθαλεὶμ, ὅπως πληρωθῇ τὸ ῥῆθὲν διὰ Ἡσαῖου τοῦ προφήτου λέγοντος, γῇ Ζαβουλῶν καὶ γῇ Νεφθαλεὶμ, ὁδὸν θαλάσσης πέραν τοῦ Ἰορδάνου, Γαλιλαίᾳ τῶν ἔθνῶν, ὁ λαὸς ὁ καθήμενος σκότει φῶς εἶδε μέγα, καὶ τοῖς κατοικοῦσιν ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς. ἀπὸ τότε γοῦν ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, μετανοεῖτε, ὅτι ἡγγικεν ἡ βασιλεία τῶν οὐρανῶν.

9.8.3 | παράγων δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδε ἀδελφοὺς, Σίμωνα τὸν καλούμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν ἦσαν γάρ ἀλιεῖς· καὶ λέγει αὐτοῖς, δεῦτε ὄπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων.

9.8.4 | οἵ δὲ εύθέως ἀφέντες τὰ δίκτυα ἡκολούθησαν αὐτῷ· καὶ προβὰς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφοὺς, Ιάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς· οἱ δὲ εύθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἡκολούθησαν αὐτῷ.

9.8.5 | καὶ περιῆγεν ὁ Ἰησοῦς ὅλην τὴν Γαλιλαίαν, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ ττὸν μαλακίαν ἐν τῷ λαῷ, καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν, καὶ

and leaving Nazareth, he came and lived in Capernaum by the sea, in the region of Zebulun and Naphtali. This was to fulfill what was said by the prophet Isaiah: "Land of Zebulun and land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the nations. The people sitting in darkness have seen a great light, and for those living in the land and shadow of death, light has dawned upon them." From that time, Jesus began to preach and say, "Repent, for the kingdom of heaven has come near."

9.8.3 | As he was walking by the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew, casting a net into the sea, for they were fishermen. And he said to them, "Come, follow me, and I will make you fishers of men."

9.8.4 | They immediately left their nets and followed him. Going on from there, he saw two other brothers, James the son of Zebedee and John his brother, in the boat with their father Zebedee, preparing their nets. He called them, and they immediately left the boat and their father and followed him.

9.8.5 | And Jesus went around all of Galilee, teaching in their synagogues, and proclaiming the good news of the kingdom, and healing every disease and sickness among the people. News about him spread throughout all Syria, and they brought to

προσήνεγκαν αύτῷ πάντας τοὺς κακῶς ἔχοντας ἢ ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, δαιμονιζομένους, καὶ σεληνιαζομένους, καὶ παραλυτικούς, καὶ ἐθεράπευσεν αὐτοὺς, καὶ ἤκολούθησαν αύτῷ ὅχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας.”

9.8.6 | ὅλα δὲ ταῦτα ἐκτέθειμαι τῆς προφητείας ἔνεκεν τῇ Γαλιλαίᾳ μέγα φῶς ἔσεσθαι ἐπαγγελλομένης, τῇ τε χώρᾳ Ζαβουλῶν καὶ Νεφθαλεὶμ, οὐδετέρᾳ τυγχανούσῃ τῆς Γαλιλαίας τῶν ἑθνῶν. διὰ τί δὲ ἐπὶ τῆς Γαλιλαίας τῶν ἑθνῶν τὰς πλείστας ἐποιήσατο διατριβάς; τῆς ἀπάντων τῶν ἑθνῶν κλήσεως προοίμια καταβαλλόμενος ἔντεῦθεν γοῦν δρμωμένους τοὺς αὐτοῦ μαθητὰς ἀνακέκλητο.

9.8.7 | διὸ μετὰ βραχέα τού εύαγγελίου εὐρήσεις ἀπὸ τῆς Γαλιλαίας τὸν Ματθαῖον κειλημένον, καὶ ἐν ἐτέρῳ δὲ πάλιν τὸν Λευίν. καὶ ὁ Φίλιππος δὲ κατὰ τὸν Ἰωάννην ἀπὸ Βηθσαιδὰ ὠρμᾶτο ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου ἡν. ἀλλὰ καὶ παρ' αὐτῷ τῷ εὐαγγελιστῇ γάμος ἐγένετο ἐν Εανᾷ τῆς Γαλιλαίας, ἐνθα παραδόξως ὁ κύριος τὸν ἔξ ὕδατος οἶνον μετασκενάσας “αρχήν αυτόθι τῶν σημείων ἐποιήσατο, οτε καὶ ἐφανέρωσε τὴν δόξαν αυτόν, καὶ ἐπίστενσαν οἱ μαθηταί.”

9.8.8 | θέα δε εί μή αυτό τούτο πρώτον τού σωτήρος ημών θαύμα ἐν Κανά τῆς Γαλιλαίας γενόμενον ἐπὶ τῆς τού οἶνον μεταβολής θεσπίξων ἐν ἀρχῃ τῆς προφητείας παρίστησιν ὁ παρών λόγος, φάσκων τούτο πρώτον πίε, ταχύ ποίει,

him all who were sick with various diseases and pains, those who were possessed by demons, those who were epileptic, and those who were paralyzed; and he healed them. Large crowds followed him from Galilee.

9.8.6 | All these things are explained because of the prophecy that a great light would come to Galilee, the land of Zebulun and Naphtali, which is not part of Galilee of the nations. Why did he spend most of his time in Galilee of the nations? He was laying the groundwork for the calling of all the nations, and from there he called his disciples to him.

9.8.7 | Therefore, shortly after the good news, you will find Matthew called from Galilee, and again in another place, Levi. Philip was also from Bethsaida, the city of Andrew and Peter, and this was in Galilee. But also, at the wedding in Cana of Galilee, the Lord surprisingly turned water into wine. This was the first of his signs, and he revealed his glory, and his disciples believed in him.

9.8.8 | But if this is indeed the first miracle of our Savior that happened in Cana of Galilee, the present message shows that it fulfills the beginning of the prophecy, saying, "This is the first, drink quickly, the land of Zebulun and the land of Naphtali,

χωρα Ζαβονλών και γη Νεφθαλεϊμ,  
Γαλιλαία τών έθνών."

Galilee of the nations."

9.8.9 | εί συμβολον ην τό παράδοξον μυστικωτέρου κράματος, μεταβληθέντος ἐκ τής σωματικωτέρας ἐπι τήν νοερά ν και πνευματική ν ευφροσύνην τού πιατικού τής καινής διαθήκης κράματος, όρα μήποτε και τούτο τοῖς περι τής Γαλιλαίας δηλονμένοις ακολούθως ηνίττετο, Θεοπίξων ως άρα μελλήσουσιν ἐπε τη Χριστού παρουσία πρώτιστοι πάντων οί τήν Ζαβούλών και Νεφθαλεϊμ οίκουντες, ἀλλ' ούχ οί τήν Τουδαίαν καϊ τήν Ιερουσαλήμ, τον πόματος τού εύαγγελικού κηρύγματος μεταλήφεσθαι.

9.8.9 | If it was a sign of a mysterious mixture, changed from the physical to the spiritual joy of the new covenant, let us see if this also refers to those mentioned about Galilee. It suggests that those living in Zebulun and Naphtali will be the first to receive during the coming of Christ, but not those in Judea and Jerusalem, who will be moved by the message of the good news.

9.8.10 | αίτιαν δε τούτοις τής ευφροσύνης φησὶ γενέσθαι τήν τού μεγάλου φωτός ἐκλαμφιν, οἲ προ τής παρουσίας ἐν σκότει καθεζόμενοι ἐν χώρα και σκιά θανάτου διήγον' ἀνατεταλκότος αύτοῖς τού σωτηρίου φωτός, τούτον ευφρανθήσονται τον τροπον, ως οί ευφραινομενοι ἐν ἀμητώ, και ὃν τρόπον οί διαιρούμενοι σκύλα.

9.8.10 | He says that the cause of their joy is the shining of the great light. Those who sat in darkness in the land and shadow of death lived there. They will rejoice in this saving light, just as those who are joyful in a harvest, and in the same way as those who divide the spoils.

9.8.11 | καϊ ταύτα δ\ έργω ἐπληρούτο, οτε τούς αποστόλους ὁ σωτήρ καϊ κύριος ημών από τής Γαλιλαίας προσκαλεσάμενος τά παράδοξα τών ἔργων καϊ τήν διδασκαλίαν αύτοῖς ἐπεδείκνυτο.

9.8.11 | And these things were fulfilled in action when our Savior and Lord called the apostles from Galilee and showed them the wonders of his works and his teaching.

9.8.12 | εύφρανθήσεσθαι δε αύτούς ἐναντίον αύτού η προφητεία θεσπίζει δίκη ν τών εύφραινοιμένων ἐν ἀμητώ. ποίω δε τούτω ἡ περι ὅ διδάσκων αύτὸς ἔλεγεν "ἐπάρατε τοὺς ὄφθαλμοὺς ὑμῶν, καὶ ἵδετε τὰς χώρας, δτι λευκαί είσι πρὸς θερισμὸν

9.8.12 | They will rejoice before him, as the prophecy states, like those who are joyful in a harvest. And what he taught them was, "Lift up your eyes and see the fields, for they are already white for harvest." By this, he made clear the gathering of the nations.

ῆδη." ἔδήλου δὲ διὰ τούτων τὴν τῶν ἔθνῶν ἐπισυναγωγήν. περὶ τῶν αὐτῶν δὲ εἴρηται ὅτι "εὐφρανθήσονται ὃν τρόπον οἱ διαιρούμενοι σκῦλα."

9.8.13 | διελόμενοι γοῦν εἰς ἀλλήλους τὰς χώρας τῶν ἔθνῶν καὶ τὴν ὑφ' ἥλιον πᾶσαν οἱ τοῦ σωτῆρος ἡμῶν μαθηταί τε καὶ εὐαγγελισταὶ μυρίους ὅσους ἐσκύλευσαν ἄρχοντας τοῦ αἰῶνος τούτου, τοὺς πρότερον τῶν ἔθνῶν κρατοῦντας. οὐ μὴν ἀλλὰ καὶ ἄλλο αἴτιον τοῦ εὐφρανθήσεσθαι αὐτούς φησι, τὸ ἥρθαι ἀπ' αὐτῶν τὸν σωματικὸν τοῦ νόμου ζυγὸν, τὸν πάλαι πρότερον ἐπικείμενον αὐτοῖς, ὃν οὕτε αὐτοὶ οὕτε οἱ πατέρες αὐτῶν ἡδυνήθησαν βαστάσαι.

9.8.14 | οὐ μόνον δὲ ὁ ζυγὸς ἀφήρηται αὐτῶν, ἀλλὰ καὶ ἡ ῥάβδος τῶν ἀπαιτούντων, ἡ πρότερον ἐπὶ τοῦ τραχήλου αὐτῶν ἐπικειμένη. δηλοῦ δὲ τοὺς ἀπαιτοῦντας ἐν ἐτέρῳ λέγων "λαός μου, οἱ πράκτορες ὑμῶν καλαμῶνται ὑμᾶς, καίοι ἀπαιτοῦντες κυριεύουσιν ὑμῶν."

9.8.15 | ἀλλ' οὗτοι μὲν οἵ ἀπὸ τῆς Ζαβουλῶν καὶ Νεφθαλείμ τὸ μέγα φῶς τεθεαμένοι εὐφρανθήσονται διὰ τὰ προειρημένα, οἱ δὲ πάλαι ἀπαιτοῦντες αὐτοὺς ἐκπραχθήσονται μέχρι κοδράντου ἐσχάτου πᾶσάν τε στολὴν καὶ πᾶν ἴματιον ἀποτίσαντες πυρίκαυστοι γενήσονται ἐν τῷ τῆς ἐκπράξεως καιρῷ.

9.8.16 | καὶ ταῦτά γε πάντα φησὶ πείσεσθαι, διότι παιδίον ἐγεννήθη ἡμῖν,

It was also said about them that "they will rejoice just as those who divide the spoils."

9.8.13 | So, the disciples and evangelists of our Savior, going among each other into the lands of the nations and all under the sun, gathered countless people, taking away the rulers of this age who had previously held power over the nations. But he also says another reason for their joy is that they have been freed from the heavy burden of the law, which had long been placed upon them, a burden that neither they nor their fathers could bear.

9.8.14 | Not only has the burden been taken away from them, but also the rod of those who demanded from them, which had previously been laid upon their necks. He makes clear who the demanders are by saying, "My people, your agents are oppressing you and those who demand from you are ruling over you."

9.8.15 | But these, having seen the great light from Zebulun and Naphtali, will rejoice because of what was said before. Those who had long been demanding from them will be completely destroyed, down to the last penny, and every garment and every piece of clothing they had will be burned in the time of their destruction.

9.8.16 | And all these things he says will happen because a child was born to us, a

υιὸς καὶ ἐδόθη ἡμῖν, ὁ τῆς μεγάλης βουλῆς ἄγγελος. τίσι δὲ ἡμῖν ἡ τοῖς εἰς αὐτὸν πεπιστευκόσι, καὶ πάσῃ δηλαδὴ τῇ Γαλιλαίᾳ τῶν ἔθνῶν, οἵς τὸ μέγα φῶς ἀνατέταλκε; τί δὲ ἦν τοῦτο ἀλλ' ἡ τὸ γεγεννημένον παιδίον καὶ ὁ παρὰ τοῦ θεοῦ δοθεὶς υἱὸς, μεγάλης βουλῆς ἄγγελος, καὶ ἄρχων εἰρήνης, καὶ ἔξουσιαστής, καὶ θεὸς ἴσχυρὸς, καὶ πατὴρ τοῦ μέλλοντος αἰῶνος ὡνομασμένος; ταῦτα δὲ ᾧδη φθάσαντες ἐπὶ μόνον ὡνομασμένος τὸν σωτῆρα καὶ κύριον ἡμῶν κατὰ τὸν οίκειον καιρὸν προαπεδείξαμεν. Ἀπὸ Ψαλμοῦ ξζ'.

## Section 9

9.9.1 | "Εθεωρήθησαν αἱ πορεῖαι σου, ὁ θεὸς, πορεῖαι τοῦ θεοῦ μου τοῦ βασιλέως, τοῦ ἐν τῷ ἀγίῳ προέφθασαν ἄρχοντες ἔχόμενοι ψαλλόντων, ἐν μέσῳ νεανίδων τυμπανιστριῶν. ἐν ἑκκλησίαις εὐλογεῖτε τὸν θεὸν κύριον ἐκ πηγῶν Ἰσραὴλ. ἐκεῖ Βενιαμὶν νεώτερος ἐν ἐκστάσει, ἄρχοντες Ἰούδα, ἡγεμόνες αὐτῶν, τῶν, ἄρχοντες Ζαβουλῶν, ἄρχοντες Νεφθαλείμ."

9.9.2 | Κάνταῦθα τοὺς δηλουμένους ἄρχοντας Νεφθαλεὶμ οὐκ ἄλλους ἡγοῦμαι τῶν ἀποστόλων τυγχάνειν. ἐνθένδε γὰρ αὐτοὺς ὁ σωτὴρ καὶ κύριος ἡμῶν ἀναλέκεται κατὰ τὴν Ματθαίου παράθεσιν. τὴν εἰς ἀνθρώπους δὲ πορείαν καὶ τὴν ἔνσαρκον ἐπιδημίαν τοῦ θεοῦ λόγου θεοπίζουσα ἡ γραφή φησιν ἐθεωρήθησαν αἱ πορεῖαι σου, ὁ θεός" καὶ τὰ ἔξῆς.

9.9.3 | ταύτης δὲ τῆς ἐπιφανείας ὡσανεὶ πρόδρομοι γεγονότες οἱ πάλαι θεοφιλεῖς

son was given to us, the angel of the great council. What is it to us or to those who have believed in him, and indeed to all Galilee of the nations, to whom the great light has shone? What else could this be but the born child and the son given by God, the angel of the great council, and the ruler of peace, and the powerful God, and the father of the coming age? These things we have already shown, calling him our Savior and Lord at the proper time.

9.9.1 | Your ways, O God, were seen, the ways of my God, the king, who is in the holy place. The rulers came first, singing, in the midst of young women playing drums. In the churches, bless the Lord God from the springs of Israel. There was Benjamin, the youngest, in the lead, the rulers of Judah, their leaders, the rulers of Zebulun, the rulers of Naphtali.

9.9.2 | And here, I think the rulers of Naphtali are none other than the apostles. For from here, our Savior and Lord is chosen according to the account of Matthew. The scripture, which establishes the journey to humanity and the physical presence of the Word of God, says, 'Your ways, O God, were seen,' and the following.

9.9.3 | And at this appearance, as if they were forerunners, the beloved prophets of

προφῆται διὰ ψαλτηρίου καὶ χορῶν καὶ παντοίων πνευματικῶν ὄργάνων κηρύττοντες καὶ ἀνυμνοῦντες προέφθασαν ἐν μέσῳ νεανίδων τυμπανιστριῶν.

9.9.4 | πάντως γάρ που τῶν ἐκ περιτομῆς συναγωγῶν εἰς μέσον παριόντες οἱ θεῖοι προφῆται τὴν τοῦ Χριστοῦ προκατήγγελον ἄφιξιν, οἵ δὲ αὐτοὶ τῷ Θείῳ πνεύματι τοῖς τοῦ σωτῆρος ἡμῶν ἀποστόλοις προσεφώνουν λέγοντες "ἐν ἑκατησίαις εὐλογεῖτε τὸν θεὸν κύριον ἐκ πηγῶν Ἰσραὴλ." πηγαὶ δὲ Ἰσραὴλ οἵ λόγοι ἀν εἶναι οἱ τῷ Ἰσραὴλ παραδεδομένοι. πρῶτοι γάρ ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ, ὅθεν ἀντλοῦντας καὶ ἡμᾶς ἀρδεύειν δεήσει τὰς ἑκατησίας τοῦ Χριστοῦ.

9.9.5 | νεάνιδας δὲ καὶ τυμπανιστρίας τὰς πάλαι σωματικώτερον κατὰ τὸν Μώσεως νόμον βιούσας ψυχὰς ἡνίξατο, διὰ μὲν τὸ νεώτερον καὶ ἀτελὲς τοῦ φρονήματος νεάνιδας, διὰ δὲ τὸ περὶ σωματικὴν κατατρίβεσθαι θρησκείαν τυμπανιστρίας αὐτὰς ἀποκαλέσας. Ἀπὸ τοῦ Ἡσαίου.

## Section 10

9.10.1 | Πνεῦμα κυρίου ἐπ' ἔμὲ, οὗ εἴνεκεν ἔχρισέ με, εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέ με, ίάσασθαι τοὺς συντετριψμένους τὴν καρδίαν, κηρῦξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν, καλέσαι ἐνιαυτὸν κυρίου δεκτὸν καὶ ἡμέραν ἀνταποδόσεως."

9.10.2 | Καὶ ταύτην αὐτὸς ὁ κύριος ἡμῶν τὴν πρόρρησιν εἰς ἐαυτὸν ὅμολογεῖ

old, through psalms and choirs and all kinds of spiritual instruments, proclaimed and sang, coming first in the midst of young women playing drums.

9.9.4 | For certainly, the divine prophets, coming from the gatherings of the circumcision, proclaimed the arrival of Christ. And they spoke to the apostles of our Savior with the divine spirit, saying, 'In the churches, bless the Lord God from the springs of Israel.' The springs of Israel would be the words handed down to Israel. For they were the first to believe the words of God, from which we too will draw and water the churches of Christ.

9.9.5 | "And the young women and the drummers, living more bodily according to the law of Moses, were hinted at. This was because of the younger and less mature mindset of the young women, and because the drummers were called that due to their physical worship." From Isaiah.

9.10.1 | The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to heal the brokenhearted, to proclaim freedom to the captives and recovery of sight to the blind, to call out the acceptable year of the Lord and the day of vengeance.

9.10.2 | And the Lord our God himself confirms that this prophecy is fulfilled in

πεπληρῶσθαι, ὅτε ἐλθὼν εἰς τὴν Ναζαρὲθ, οὗ ἦν ἀνατεθραμμένος, εἰσῆλθεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν, ἀναστάντι δὲ αὐτῷ ἐπεδόθη Ἡσαΐας ὁ προφήτης, οὐ καὶ ἀναπτύξας τὴν βίβλον, ἀνέγνω τὸ ἔγγεγραμμένον, πνεῦμα κυρίου ἐπ' ἐμὲ, οὐ εἴνεκεν ἔχρισέ με, εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέ με, κηρῦξαι αἱχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, καλέσαι ἐνιαυτὸν κυρίου δεκτόν.

9.10.3 | καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν. καὶ πάντων οἵ ὄφθαλμοὶ ἐν τῇ συναγωγῇ ἤσαν ἀτενίζοντες αὐτῷ. ἥρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὡσὶν ὑμῶν.”

9.10.4 | ὁ μὲν οὖν σωτὴρ καὶ κύριος ἡμῶν διὰ ταύτης φαίνεται σαφῶς τῆς γραφῆς διαφερόντως καὶ κρειττόνως παρὰ τοὺς πάλαι σωματικώτερον χριομένους ἱερέας, οὐκ ἐλαίω σκευαστῷ,, οὐδὲ ὑπ’ ἀνθρώπων, ὅμοίως τοῖς ἄλλοις, ἀλλ’ ἐνθέῳ πνεύματι αὐτοῦ δὴ τοῦ θεοῦ καὶ πατρὸς αὐτοῦ κεχρισμένος, παρ’ οὐ καὶ τῆς ἀγεννήτου θεότητος μετασχών θεός καὶ κύριος πρὸς τῶν Ἱερῶν ἀνηγόρευται γραφῶν.

9.10.5 | ἀκολούθως δὲ τῇ μετὰ χεῖρας προφῆτείᾳ πτωχοῖς εὐαγγελιζόμενος εἰσάγεται παρὰ τῷ Ματθαίῳ, ὅτε "ίδων τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος, καὶ καθίσαντος αὐτοῦ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς, λέγων, μακάριοι

him. When he came to Nazareth, where he had been raised, he entered, as was his custom, on the Sabbath day into the synagogue. And the book of the prophet Isaiah was handed to him. Unrolling the scroll, he read what was written: 'The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim freedom to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.'

9.10.3 | And he rolled up the book, gave it back to the attendant, and sat down. And all the eyes of those in the synagogue were fixed on him. He began to say to them, 'Today this scripture is fulfilled in your hearing.'

9.10.4 | Therefore, our Savior and Lord clearly shows through this scripture that he is different and greater than the priests of old, who were anointed with oil made by humans. Instead, he is anointed with the divine spirit of God, his Father. He, being God and Lord, shares in the divine nature and is proclaimed in the sacred writings.

9.10.5 | "Then, following the prophecy about bringing good news to the poor, it is recorded by Matthew that 'seeing the crowds, he went up on the mountain. And when he sat down, his disciples came to him. And opening his mouth, he taught them, saying, "Blessed are the poor in

οὶ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἔστιν ἡ βασιλεία τῶν οὐρανῶν.”

spirit, for theirs is the kingdom of heaven.””

9.10.6 | καὶ τυφλοῖς δὲ ἀνάβλεψιν παρεσχημένος οὐκ ὄλιγοις ἀναγέγραπται· οὐ μόνον γὰρ τοῖς τὰς ὄψεις τοῦ σώματος ἡφανισμένοις τὸ βλέπειν ἐδωρεῖτο, ἀλλά γε καὶ τοῖς πρότερον τῇ ψυχῇ τυφλώτουσιν αἴτιος τῆς κατὰ νοῦν θεωρίας καὶ τῆς ἐπιγνώσεως τοῦ τῶν ὅλων θεοῦ γέγονεν.

9.10.6 | And he gave sight to the blind, as it is written by many. For he did not only grant the ability to see to those whose physical sight was lost, but he also became the cause of understanding and knowledge of God, the creator of all, for those who were previously blind in their souls.

9.10.7 | καὶ ἄλλως δὲ τοῖς οὖσι δεσμίοις καὶ ἀπηγμένοις αἱχμαλώτοις ὑπὸ τῆς ἀοράτου καὶ δαιμονικῆς δυνάμεως, κακῶν τε σειραῖς πεπεδημένοις, ἐλευθερίαν καὶ ἄνεσιν τῶν συνεχόντων ἐκήρυξεν, εἰ καὶ αὐτοὶ τῷ κηρύγματι πιστεύσαντες οἴα λυτρωτῇ καὶ σωτῆρι προσδράμοιεν αὐτῷ, καὶ τοῖς αὐτοῦ πεισθεῖν παραγγέλμασι. καὶ τὰ λοιπὰ δὲ τοῦ λογίου κατὰ καιρὸν ἐν τοῖς περὶ τῶν ἐπαγγελιῶν ἔξετασθήσεται. Ἀπὸ τοῦ Δευτερονομίου.

9.10.7 | "And in another way, he proclaimed freedom and rest to those who are in bondage and held captive by the unseen and demonic power, and who are bound by chains of evil. If they believed his message, they could run to him as their redeemer and savior, and obey his commands. The rest of the teachings will be examined in due time regarding the promises." From Deuteronomy.

## Section 11

9.11.1 | “Προφήτην ἐκ τῶν ἀδελφῶν σου ἀναστήσει σοι κύριος ὁ θεός σου, ὃς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἡτήσω παρὰ κυρίου τοῦ θεοῦ σου ἐν Χωρὶβ, τῇ ἡμέρᾳ τῆς ἐκκλησίας, λέγοντες, οὐ προδθήσομεν ἀκοῦσαι τῆς φωνῆς κυρίου τοῦ θεοῦ ἡμῶν, καὶ τὸ πῦρ τὸ μέγα τοῦτο οὐκ ὄψομεθα ἔτι, οὐδὲ μὴ ἀποθάνωμεν· καὶ εἶπε κύριος πρός με, ὁρθῶς πάντα ὅσα ἐλάλησαν, προφήτην ἐκ τῶν ἀδελφῶν αὐτῶν ἀναστήσω αὐτοῖς ὥσπερ σὲ, καὶ δώσω τὸ ῥῆμά μου εἰς τὸ στόμα αὐτοῦ, καὶ λαλήσει αὐτοῖς καθ' ὃ τι ἀνέντείλωμαι αὐτῷ, καὶ ὃ ἀνθρωπος δις ἔὰν μὴ ἀκούσῃ

9.11.1 | The Lord your God will raise up for you a prophet from among your brothers, like me; you shall listen to him in all that he tells you. This is what you asked of the Lord your God at Horeb on the day of the assembly, saying, 'Let us not hear again the voice of the Lord our God, nor see this great fire anymore, lest we die.' And the Lord said to me, 'They have spoken well. I will raise up for them a prophet from among their brothers like you, and I will put my words in his mouth, and he shall speak to them all that I command him. And whoever will not listen to my words that he shall

πάντα ὅσα ἔὰν λαλήσῃ ὁ προφήτης ἐπὶ τῷ  
ὄνοματί μου, ἐγὼ ἐκδικήσω ἐξ αὐτοῦ.”

9.11.2 | Ἐπίστησον ὅτι μηδεὶς παρ'  
Ἐβραίοις Μωσεῖ παραπλήσιος προφήτης  
ἐγήγερται, τουτέστι νομοθέτης καὶ  
εύσεβείας ἀνθρώποις εἰσηγητὴς, ἢ μόνος ὁ  
ἡμέτερος σωτὴρ, ὁ Χριστὸς τοῦ θεοῦ. πρὸς  
γοῦν τῷ τέλει τοῦ Δευτερονομίου λέγεται  
'οὐκ ἀνέστη ἔτι προφήτης ἐν Ἰσραὴλ ὡς  
Μωσῆς'" καὶ μὴν μυρίοι προφῆται μετὰ  
τοῦτον γεγόνασιν, ἀλλὰ οὐχ ὡς αὐτός.

9.11.3 | ὅλον δὲ τοῦτο ἡ τού θεοῦ  
ὑπόσχεσις ἐπαγγέλλεται, ἵνα τινὰ, οὐχὶ δὲ  
πολλοὺς, καὶ ὅμιον ἀναστήσειν αὐτῷ.  
δηλοῖ δὲ τοῦτον νομοθέτην καὶ εύσεβείας  
ἀνθρώπων διδάσκαλον, οὗτος μόνος ὁ  
σωτὴρ καὶ κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ  
οὐδὲ ἄλλος ἀνδέδεικται, νομοθέτης δομοῦ  
καὶ προφήτης τοῦ τῶν ὅλων θεοῦ καὶ  
πατρὸς αὐτοῦ γενόμενος.

9.11.4 | ἀλλ' ὁ μὲν ἔθνους ἐνὸς ὁ Μώσης  
ἡγήσατο, καὶ κατάλληλα δὲ τούτῳ μόνῳ,  
οὐχὶ δὲ καὶ ἄλλοις ἔθνεσι νομοθετῶν  
ἀποδέδεικται· ὁ δέ γε Χριστὸς τοῦ θεοῦ,  
λαβὼν ἐπαγγελίαν παρὰ τοῦ πατρὸς τὴν  
'αἴτησαι παρ' ἐμοῦ, καὶ δώσω σοι ἔθνη τὴν  
κιληρονομίαν σου, ὡς ἀν μὴ μόνον  
Ἰουδαίοις, ἀλλὰ καὶ τῷ παντὶ τῶν  
ἀνθρώπων γένει καινὸς νομοθέτης  
εύσεβείας ὑπὸ τοῦ πατρὸς καταστῆναι, τῇ  
πάντων τῶν ἔθνῶν κλήσει δυνατὴν καὶ  
ἀρμόδιον προβέβληται νομοθεσίαν.

9.11.5 | θειοτέρᾳ γοῦν ἥ κατὰ Μωσέα  
δυνάμει κατὰ παντὸς τοῦ κόσμου τοὺς

speak in my name, I myself will require it of  
him.'

9.11.2 | Believe that no one among the  
Hebrews has arisen as a prophet like  
Moses, that is, a lawgiver and a teacher of  
piety for the people. Only our savior, Christ  
of God, is unique. Indeed, at the end of  
Deuteronomy, it is said, 'No prophet has  
arisen in Israel like Moses.' And yet, many  
prophets have come after him, but none  
like him.

9.11.3 | But all of this is promised by God,  
to raise up one, not many, who will be like  
him. This refers to a lawgiver and a teacher  
of piety for the people, such as our savior  
and Lord Jesus Christ, and no other has  
been shown to be such, being both a  
lawgiver and a prophet, having become the  
servant of God and his Father.

9.11.4 | But Moses led only one nation, and  
he was shown to be a lawgiver only for that  
nation, not for others. But Christ of God,  
having received a promise from the Father,  
'Ask of me, and I will give you the nations  
as your inheritance,' is not only for the  
Jews, but also a new lawgiver of piety for all  
humanity. He has been appointed to  
establish a powerful and fitting law for all  
nations.

9.11.5 | Indeed, with greater power than  
Moses, he established his holy laws for the

ιεροὺς αὐτοῦ νόμους διὰ τῶν εὐαγγελιστῶν αὐτοῦ διετάξατο, μείζονι ἡ κατ' ἄνθρωπον ἔξουσίᾳ νομοθετήσας, εἰπὼν ὅτι 'ήκουσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, οὐ φονεύσεις' ἐγὼ δὲ λέγω ὑμῖν μηδὲ ὄργίζεσθαι εἰκῇ, ' καὶ τὰ τούτοις ἀκόλουθα ὅσα δὴ ἐν ταῖς ἀναγράπτοις αὐτοῦ διδασκαλίαις ἐμφέρεται, ἐφ' οἷς μαρτυρεῖ λέγων ὃ εὐαγγελιστὴς ὅτι ἔξεπλήττοντο πάντες ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἔξουσιαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.'

9.11.6 | Τὸν δὲ τρόπον τῆς τοῦ σωτῆρος ἡμῶν διδασκαλίας τε καὶ νομοθεσίας ἐν ἀρχαῖς τῆς παρούσης ὑποθέσεως διελθόντες, ὅτε τὸν Χριστιανισμὸν ὅ τι ποτέ ἐστιν εἰς φανερὸν ἥγομεν, ἐπ' ἐκεῖνα καὶ νῦν τοὺς ἐντυγχάνοντας παραπέμψομεν. ἐπιστῆσαι δὲ τῷ λόγῳ ἄξιον, δι' ὃν ὁ κύριος ὑπισχνεῖται προφήτην ἀναστήσειν αὐτοῖς.

9.11.7 | ἐπειδὴ γὰρ κεκελεύκει μὲν αὐτὸς τῷ Μωσεῖ ἀγνίσαι τὸν πάντα λαὸν ἐφ' ἡμέραις τρισὶν, ως ἀν γένοιντο θεαταὶ ὅμοι καὶ ἀκροαταὶ τῆς ἐνθέου ἐπιφανείας, οἱ δὲ ἔξησθένησαν πρὸς τὴν τοῦ θεοῦ χάριν· διὸ ἐν ἀρχῇ γενόμενοι τῆς θεωρίας παρηγοῦντο λέγοντες τῷ Μωσεῖ "σὺ λάλει πρὸς ἡμᾶς, καὶ μὴ λαλείτω πρὸς ἡμᾶς ὁ θεὸς, ἔνα μὴ ἀποθάνωμεν" εἰκότως διὰ ταῦτα ἀποδέχεται μὲν αὐτοὺς ὁ κύριος τῆς εὐλαβείας, φησὶ δὲ "πάντα ὅσα ἐλάλησαν, προφήτην ἀναστήσω αὐτοῖς ἐκ μέσου τῶν ἀδελφῶν αὐτῶν, ὥσπερ σέ.

9.11.8 | οὐκοῦν καὶ τὸ αἴτιον ἐδίδαξε τοῦ δίκην προφήτου μέλλειν αὐτὸν τὴν εἰς

whole world through his evangelists. He taught with more authority than any human lawgiver, saying, 'You have heard that it was said to the ancients, you shall not kill; but I say to you, do not even be angry without reason.' And the teachings that follow in his writings show this, as the evangelist testifies that everyone was amazed at his teaching. For he taught them as one having authority, and not like their scribes.

9.11.6 | Now, having examined the way of our Savior's teaching and law in the beginnings of this present situation, when we bring to light what Christianity truly is, we will refer those who encounter it to these things. It is worth noting the word by which the Lord promises to raise up a prophet for them.

9.11.7 | For he commanded Moses to make the whole people clean for three days, so that they might become both spectators and listeners of the divine appearance. But they were frightened by the grace of God; therefore, at the beginning of the vision, they begged Moses, saying, 'You speak to us, and let not God speak to us, lest we die.' Because of this, the Lord accepts them with reverence, saying, 'All that I have spoken, I will raise up a prophet for them from among their brothers, like you.'

9.11.8 | Therefore, he also taught the reason for the prophet's coming to people;

άνθρωπους ἐπιφάνειαν ποιεῖσθαι· τοῦτο δ'  
ἡν ἀσθένεια καὶ τῆς κρείττονος θεωρίας  
παραίτησις.

this was a weakness and a rejection of the greater vision.

9.11.9 | ἔχεις τοιγαροῦν καὶ τὴν αἵτίαν τῆς  
ἐνανθρωπήσεως τοῦ θεσπιζομένου  
προφήτου. εἰκότως οὖν προσδοκῶντες  
αὐτὸν οὗτος ἐκ περιτομῆς ἐπυνθάνοντο τοῦ  
βαπτιστοῦ Ἰωάννου, καὶ ἔλεγον· ὁ  
προφήτης εἶ σύ; ὁ δὲ ἔφη, οὐ." ἀλλ' ὁ  
Ἰωάννης τάληθὲς δύολογῶν οὕτε  
προφήτης εἶναι ἡρνήσατο, ἢν γὰρ, ἀλλὰ τὸ  
αὐτὸς εἶναι ὁ προφήτης ὁ πρὸς τοῦ  
Μώσεως δεδηλωμένος· ὅτι δὲ  
ἀπεσταλμένος εἴη ἐμπροσθεν τοῦ  
προφήτου ἐκείνου ἐδίδασκε.

9.11.9 | You have, therefore, the reason for the incarnation of the foretold prophet. So, while waiting for him, those from the circumcision asked about the Baptist John, saying, 'Are you the prophet?' And he said, 'No.' But John, honestly confessing, denied being a prophet, for he was not, but he was the very prophet that was declared by Moses; that he was sent to prepare the way before that prophet.

9.11.10 | καὶ ἐπειδήπερ ὁ λόγος αὐτοῖς δὴ  
τοῖς ἐκ περιτομῆς ἀναστήσεσθαι τὸν  
προφήτην ἐθέσπιζεν, εἰκότως ὁ σωτὴρ καὶ  
κύριος ἡμῶν, ἄτε δὴ αὐτὸς ὃν ὁ  
προκεκηρυγμένος, "οὐκ ἥλθον" φησὶν "εἰ  
μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου  
Ἰσραὴλ." τοῖς δὲ ἀποστόλοις αὐτοῦ  
παρήνει λέγων "εἰς ὅδον ἐθνῶν μὴ  
ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειῶν μὴ  
εἰσέλθητε, πορεύεσθε δὲ μᾶλλον πρὸς τὰ  
πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ."

9.11.10 | And since the word indeed foretold to those from the circumcision that the prophet would arise, it is fitting that our Savior and Lord, being the one who was proclaimed, said, 'I did not come except to the lost sheep of the house of Israel.' And he advised his apostles, saying, 'Do not go on the road to the Gentiles, and do not enter a city of Samaritans, but rather go to the lost sheep of the house of Israel.'

9.11.11 | σαφῶς διδάσκων ὅτι δὴ αὐτοῖς  
προηγουμένως ἀπέσταλτο τῇ προφητείᾳ  
ἀκολυθωτος. επειδή οὐκ ἐδέξαντο τὴν χάριν,  
ἀπελέγχει μὲν αυτούς εν ἑτέροις λέγων  
'διότι ἥλθον, καὶ οὐκ ἦν ἀνθρωπος,  
ἐκάλεσα, καὶ οὐκ ην ὁ υπακούων.' φησὶ<sup>6</sup>  
προς αυτούς 'ἀρθήσεται ἀφ' ὑμῶν ἡ  
βασιλεία τού θεού, καὶ δοθήσεται ἔθι/ει  
ποιούντι τούς καρπούς αὐτής.

9.11.11 | Clearly teaching that they were sent to them according to prophecy before. Since they did not accept the grace, he rebukes them in another way, saying, 'For I came, and there was no one to call, and there was no one to obey.' He says to them, 'The kingdom of God will be taken from you and given to a nation producing its fruits.'

9.11.12 | καὶ τοὶς γε αὐτού μαθηταίς μετά τήν εκείνων παραίτησιν προατάττει 'πορευθέντες μαθητεύσατε πάντα τά ἔθνη ἐν τω ονόματι μου. ούτω δήτα ημεῖς μὲν τά ἔθνη τὸν προαναφωνηθέντα καὶ προς τού πατρός απεσταλμένον προφήτην, ἀτε νομοθέτην ἀπασι γενόμενον ἀνθρώποις τῆς εἰς τὸν τῶν ὄλων θεόν εύσεβείας, διά τῆς σωτηρίου καὶ εὐαγγελικής διδασκαλίας ἔγνωμεν καὶ κατεδεξάμεθα, πληρουμένης κατά τὸ αὐτό καὶ ἔτερας προρρήσεως, δι ής είρηται 'κατάστησον, κύριε, νομοθέτην αὐτοίς, γνώτωσαν ἔθνη ὅτι ἀνθρωποι είσιν.

9.11.12 | And to his own disciples, after their rejection, he commands, 'Go therefore and make disciples of all nations in my name.' Thus, we indeed know the nations as the prophet who was previously announced and sent to the Father, having become a lawgiver for all people in the worship of the God of all, through the saving and gospel teaching. We have recognized and accepted him, fulfilling according to the same and other prophecies, by which it was said, 'Establish, Lord, a lawgiver for them, let the nations know that they are human.'

9.11.13 | τό δε Ιουδαίων ἔθνος μή παραδεξάμενον τὸν προφητευόμενον δίκην ἐτισε τήν ἀξιον κατά τήν θείαν πρόρρησιν φήσασαν "καὶ ὁ ἀνθρωπος ὃς ἔάν μή ἀκούσῃ πάντα ὅσα ἔάν λαλήσῃ ο προφήτης ἐν τω ονόματι μουν, ἔγω ἐκδικήσω ἔξ αὐτού."

9.11.13 | But the nation of the Jews, not accepting the prophesied justice, paid the price worthy according to the divine prophecy that says, 'And the person who does not listen to all the things that the prophet speaks in my name, I will hold accountable.'

9.11.14 | ἑκδεδίκηται γούν ἐκ τού λαού ἔκείνον πάν αϊμα ἔκχυθεν ἐπὶ τῆς γης, ἀπο αίματος "Αβελ ἔως αίματος Ζαχαρίου, καὶ αὐτού γε ἐπὶ πάσι τού Χριστού, ου τό αίμα καθ' εαυτών ἔξαιτησάμενοι καὶ κατά τῶν ιδιων παίδων εισέτι νύν τῆς τολμηθείσης αντοίς ἀσεβείας τήν τιμωρίαν ὑπέχουσιν. Άπὸ τού Ίωβ.

9.11.14 | Indeed, they will be held accountable for all the blood shed on the earth, from the blood of Abel to the blood of Zechariah, and even for all the blood of Christ. They do not seek the blood for themselves, and still now they suffer the punishment for their boldness in wickedness against their own children.

## Section 12

9.12.1 | ""Ο λέγων τῷ ἡλίῳ, καὶ οὐκ ἀνατέλλει, κατὰ δὲ ἄστρων κατασφραγίζει, ὃ τανύσας τὸν οὐρανὸν μόνος, καὶ

9.12.1 | 'The one who speaks to the sun, and it does not rise, and who seals the stars, the one who alone stretches out the heavens, and walks on the sea as if on dry

περιπατῶν ἐπὶ θαλάσσης ὡς ἐπ' ἐδάφους."

9.12.2 | Καὶ ταῦτα μόνῳ τῷ σωτῆρι καὶ κυρίῳ ἡμῶν, ὡς ἀνθεοῦ λόγῳ δημιουργῷ τῶν ὅλων τυγχάνοντι, ἀρμόζοι ἄνθρωπος μόνος γοῦν τῶν πώποτε κατὰ τοὺς τῆς ἐνανθρωπήσεως χρόνους, σῶμα καὶ σχῆμα ἀνθρώπινον ἀναλαβὼν ἐπὶ τῆς θαλάσσης περιπατῆσαι λέγεται "ὅτε τοὺς ἐαυτοῦ μαθητὰς ἡνάγκασεν ἐμβῆναι εἰς πλοῖον, καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἔως οὗ αὐτὸς ἀπολύσῃ τοὺς ὄχλους. καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὅρος κατ' ἴδιαν προσεύξασθαι. ὁψίας δὲ γενομένης μόνος ἦν ἐκεῖ· τὸ δὲ πλοῖον ἥδη ἦν ἐν μέσῳ τῆς θαλάσσης. ἰδόντες δὲ αὐτὸν ἐπὶ τῆς θαλάσσης ἐταράχθησαν, λέγοντες δτὶ φάντασμά ἔστιν, καὶ ἀπὸ τοῦ φόβου ἔκραξαν." εὐθέως δὲ ἐλάλησεν αὐτοῖς λέγων "θαρσεῖτε, ἔγώ είμι, μὴ φοβεῖσθε."

9.12.3 | ἂλλως δὲ οὐκ ἀν γένοιτο ἀξιοπρεπὴ θεολογίαν δοκοῦν περιέχειν, εἰ ἐπὶ τοῦ ἀνωτάτω θεοῦ καὶ πατρὸς τῶν ὅλων ἐκλαμβάνοι τις τὸ λόγιον.

9.12.4 | τί γάρ ἔχει σεμνὸν καὶ ἀξιόλογον ἐπὶ τοῦ θεοῦ τῶν ὅλων περιπατεῖν λέγεσθαι ἐπὶ τῆς θαλάσσης; πῶς δὲ καὶ νοηθείη ἀν περίπατος ἐπὶ τῆς θαλάσσης τοῦ τὰ πάντα περιέχοντος, καὶ τὸν οὐρανὸν καὶ τὴν γῆν πληροῦντος καὶ μονονούχη λέγοντος "6 οὐρανός μοι θρόνος, ἡ δὲ γῆ ύποπόδιον τῶν ποδῶν μου;" καὶ "τὸν οὐρανὸν καὶ τὴν γῆν ἔγώ πληρῶ, λέγει κύριος;" ὃ δέ γε σωτήρ καὶ κύριος ἡμῶν ἐαυτὸν κενώσας καὶ μορφὴν δούλου λαβὼν βών καὶ σχήματι εὑρεθεὶς ὡς ἀνθρωπός δεῖγμα τῆς λανθανούσης τοὺς

land.'

9.12.2 | And these things belong only to our Savior and Lord, as he is the creator of all things by the word of God. Indeed, he alone, during the time of his becoming human, took on a human body and form. It is said that he walked on the sea when he forced his disciples to get into a boat and go ahead of him to the other side, until he dismissed the crowds. After dismissing the crowds, he went up on the mountain to pray by himself. When evening came, he was there alone; but the boat was already in the middle of the sea. When they saw him walking on the sea, they were troubled, saying that it was a ghost, and from fear, they cried out. Immediately, he spoke to them, saying, 'Take courage, it is I; do not be afraid.'

9.12.3 | Otherwise, it would not be possible for a worthy theology to seem to exist, if someone takes the word concerning the highest God and Father of all.

9.12.4 | For what is serious and worthy about saying that the God of all walks on the sea? How could there be a path on the sea for the one who contains everything, filling both heaven and earth, and who says, 'Heaven is my throne, and the earth is the footstool of my feet?' And 'I fill heaven and earth,' says the Lord? Yet our Savior and Lord, emptying himself and taking the form of a servant, being found in appearance as a man, shows a sign of his hidden divine power to many. He walks on the waves of the sea and commands the storm and the

πολλοὶ οὖς ἐνθέου δυνάμεως αὐτοῦ παρέχων  
δρᾶν τοῖς ἔαυτοῦ μαθηταῖς, καὶ τοῖς  
θαλαττίοις ἐπιβαίνων κύμασι καὶ τῷ  
κλύδωνι καὶ τοῖς ἀνέμοις ἐπιτιμῶν  
ἀναγέγραπται, ὅτε καὶ οἱ ὄρῶντες  
ἐξεπλήττοντο λέγοντες "ποταπός ἐστιν  
οὗτος, ὅτι καὶ οἱ ἀνέμοι καὶ ή θάλασσα  
αὐτῷ ὑπακούουσιν" ἦν δὲ καὶ τοῦτο ἄλλου  
τινὸς μείζονος σύμβολον, νοούμενης ἐτέρας  
θαλάσσης ἐν ᾧ λέγεται δράκων τις εἶναι  
πεποιημένος ἐγκαταπαίζεσθαι ὑπὸ τὸν  
ἀγγέλων τοῦ θεοῦ, ἐφ' ἦν καὶ αὐτὴν ὁ  
σωτὴρ καὶ κύριος ἡμῶν ἐμπεριπατήσας  
τὴν κεφαλὴν τού αὐτόθι δράκοντος καὶ  
τῶν λοιπῶν τῶν ὑποβεβηκότων  
δρακόντων λέγεται συντετριφέναι κατὰ τὸ  
'σὺ συνέθλασας τὰς κεφαλὰς Λάς τῶν  
δρακόντων ἐπὶ τοῦ ὕδατος, καὶ σὺ  
συνέθλασας τὰς κεφαλὰς τοῦ δράκοντος,'  
σαφῶς ἐτέρας νοούμενης θαλάσσης, περὶ  
ῆς αὐτὸς πάλιν Ψαλμῷ φησιν" ἥλθον εἰς τὰ  
βάθη τῆς θαλάσσης."

9.12.5 | καὶ πρὸς τὸν Ἰώβ τὰ περὶ ἔαυτοῦ  
διεξιῶν ἥλθες δὲ ἐπὶ πηγὴν θαλάσσης, ἐν δὲ  
ἴχνεσιν ἀβύσσου περιεπάτησας; ἀνοίγονται  
δέ σοι φόβῳ πύλαι θανάτου, πυλωροὶ δὲ  
Ἄίδου ἴδοντες σε ἐπτηξαν; είκότως οὖν κὰν  
τῷ καθ' ἡμᾶς βίῳ ἐπιβάς τῇ θαλάττῃ καὶ  
τοῖς ἀνέμοις ἐπιτιμήσας καὶ τῷ κλύδωνι τὰ  
σύμβολα τῶν ἀπορρητοτέρων ἐπιτελεῖ.  
Ἄπὸ τοῦ Ἡσαίου.

## Section 13

9.13.1 | "Ισχύσατε χεῖρες ἀνειμέναι, καὶ  
γόνατα παραλελυμένα, παρακαλέσατε οἱ  
όλιγόψυχοι τῇ διανοίᾳ, ισχύσατε, μὴ  
φοβεῖσθε, ἵδού ὁ θεὸς ἡμῶν κρίσιν  
ἀνταποδίδωσι καὶ ἀνταποδώσει, αὐτὸς

winds. It is written that when those who saw him were amazed, saying, 'What kind of man is this, that even the winds and the sea obey him?' This was also a sign of something greater, referring to another sea where it is said that a dragon is made to be played with by the angels of God. On this sea, our Savior and Lord walked, crushing the head of that dragon and the other dragons that had fallen. It is said, 'You crushed the heads of the dragons in the waters, and you crushed the head of the dragon.' This clearly refers to another sea, about which he again says in a psalm, 'I have come to the depths of the sea.'

9.12.5 | And to Job, after discussing his own matters, you came to the spring of the sea, and you walked in the footprints of the abyss? And the gates of death open to you in fear, and the keepers of Hades, seeing you, trembled? Therefore, it is fitting that even in our life, having stepped onto the sea and commanding the winds and the waves, you fulfill the signs of the most hidden things.

9.13.1 | Be strong, you hands that are weak, and you knees that are trembling. Encourage the faint-hearted in spirit. Be strong, do not be afraid; behold, our God will bring judgment and will repay. He

ῆξει καὶ σώσει ἡμᾶς, τότε ἀνοιχθήσονται ὄφθαλμοὶ τυφλῶν καὶ ὥτα κωφῶν ἀκούσονται, τότε ἀλεῖται ὡς ἔλαφος ὁ χωλὸς, καὶ τρανὴ ἔσται γλῶσσα μογιλάλων.”

himself will come and save us. Then the eyes of the blind will be opened, and the ears of the deaf will hear. Then the lame will leap like a deer, and the tongue of the mute will sing.

9.13.2 | Καὶ τούτων ἔχεις ἐν τοῖς εὐαγγελίοις τὰ ἀποτελέσματα τοῦτο μὲν ὅπηνίκα τῷ σωτῆρι καὶ κυρίῳ ἡμῶν προσέφερον παραλυτικὸν ἐπὶ κλίνης βεβλημένον, δὸν καὶ ὑγιῆ λόγῳ κατεστήσατο, τοῦτο δὲ ὅτε μυρίοι τυφλοὶ καὶ δαιμονιῶντες, ἔτι μὴν διαφόροις νόσοις καὶ μαλακίαις καταπονούμενοι, πρὸς τῆς αὐτοῦ σωτηρίου δυνάμεως τῶν παθῶν ἀπηλάττοντο·

9.13.2 | And in the Gospels, you have the results of these things. This is when they brought a paralyzed man on a bed to our Savior and Lord, whom he made healthy with a word. And this is when many blind and demon-possessed people, still suffering from various diseases and weaknesses, were freed by his saving power from their afflictions.

9.13.3 | οὐ μὴν ἄλλὰ καὶ δι' ὃν εἰσέτι νῦν καθ' ὅλης τῆς οἰκουμένης μυρία πλήθη πολυτρόποις κακίᾳς εἴδεσι δεδεμένα, ἀγνωσίας τε τοῦ ἐπὶ πάντων θεοῦ τὰς ψυχὰς πεπληρωμένα, θαυμασίως καὶ ὑπὲρ πάντα λόγον τοῖς τῆς διδασκαλίας αὐτοῦ φαρμάκοις ἴαται καὶ θεραπεύει· πλὴν ὅτι καὶ θεός ἐν τούτοις ἀνηγόρευται κατὰ καιρὸν, ὡς ἀν τοιαῦτα ἐνεργῶν, ἥδη πρότερον ἡμῖν ἐν ταῖς περὶ τῆς θεότητος αὐτοῦ μαρτυρίαις ἀποδέδεικται.

9.13.3 | Indeed, even now throughout the whole world, countless crowds are bound by many kinds of evils, filled with ignorance of God above all. He wonderfully heals and cures them with the remedies of his teaching. However, God is also proclaimed in these things at the right time, as he acts in such ways, having already been shown to us in the testimonies about his divinity.

9.13.4 | καὶ ἔπρεπε γε νῦν γοῦν, εἰ καὶ ἄλλοτε, θεὸν αὐτὸν ὄμολογεῖσθαι, ὅτε καὶ ἔργα θείας καὶ ὡς ἀληθῶς ἐνθέου δυνάμεως ἐπεδείκνυτο. θεοῦ γάρ μόνου ἦν καὶ οὐδὲ ἄλλου ὥν τοιαῦτα μὲν παρειμένους, ζωογονεῖν δὲ νεκροὺς, σωτηρίαν τε ἀσθενοῦσι παρέχειν, ἀνοίγειν τε ὄφθαλμοὺς τυφλῶν καὶ κωφῶν ὡσαύτως ἀκοὰς ἴασθαι, χωλούς τε ἀνορθοῦν,, καὶ τοὺς τὴν γλῶτταν δεδεμένους εὐλάλους

9.13.4 | And it is indeed fitting now, as at other times, to confess him as God, when he showed works of divine and truly godly power. For only God could strengthen those who are weak, give life to the dead, provide salvation to the sick, open the eyes of the blind, heal the deaf, raise the lame, and restore the speech of the mute. All these things have been done by our Savior, Jesus Christ, as by God, and they have been

ἀποκαθιστᾶν, ἃπερ ἄπαντα ὑπὸ τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ πέπρακται, οἵα ὑπὸ θεοῦ, καὶ μεμαρτύρηται γε ὑπὸ πλειόνων τῶν καθ' ὅλης τῆς οἰκουμένης κηρυξάντων αὐτόν.

9.13.5 | Ὡν τὸ ἀπλαστὸν καὶ ἀληθὲς τῆς μαρτυρίας πιστοῦται διὰ βασάνων πεῖρα καὶ ἡ μέχρι θανάτου ἔνστασις, ἥν ἐπὶ βασιλέων ἀρχόντων τε καὶ ἡγεμόνων καὶ ὅλων ἐθνῶν ἐνεδείξαντο, τοῖς ὑπ' αὐτῶν κηρυττομένοις ἀλήθειαν ἐπιμαρτυρήσαντες.

9.13.6 | τούτοις δὲ αὐτοῖς ἡγοῦμαι τοῖς εὐαγγελισταῖς αὐτοῦ καὶ ἀποστόλοις ἐπιφωνεῖν τὸ πνεῦμα τὸ προφητικὸν τὰ ἀπὸ τοῦ "ἰσχύσατε χεῖρες ἀνειμέναι, καὶ γόνατα παραλευμένα." ἐπεὶ γὰρ τὰς χεῖρας καὶ ἵ τὰς πρακτικὰς δυνάμεις οὗτοι τάς τε βάσεις καὶ τὴν πορείαν ἀπὸ τῆς μακρᾶς περιόδου τῆς κατὰ τὸν Μωσέως νόμον λατρείας παρείθησαν, διεγείρων αὐτοὺς ἐπὶ τὴν κατὰ τὸ εὐαγγέλιον πολιτείαν, "ἰσχύσατε φησὶ χεῖρες ἀνειμέναι καὶ γόνατα παραλευμένα," εἰς ἐτοιμασίαν δηλαδὴ τοῦ κατὰ τὸ εὐαγγέλιον δρόμου.

9.13.7 | Ισχύσατε δὲ καὶ εἰς τὸ παρακαλεῖν ἑτέρους καὶ παρορμᾶν ἔχεσθαι τῆς εὐαγγελικῆς σωτηρίας ὑμεῖς οἴ τὸ πρὶν ὀλιγόψυχοι, καὶ μή τις ὑμᾶς αἰρείτω φόβος τῶν ἔξωθεν ἀνθισταμένων τῷ εὐαγγελικῷ κηρύγματι, ἀλλὰ καὶ πρὸς τούτους ισχύσατε, καὶ μὴ φοβεῖσθε.

9.13.8 | Θεὸς γὰρ ἦν καὶ θεοῦ λόγος, ἀλλ' οὐ Μωσῆς τις παραπλήσιος, οὐδέ τις τοῖς

testified by many who preached him throughout the whole world.

9.13.5 | Of these, the unchangeable and true testimony is proven through trials and the resistance even unto death, which was shown against kings, rulers, and all nations, bearing witness to the truth to those who were preached to by them.

9.13.6 | To these, I think we should call upon the evangelists and apostles, saying the prophetic spirit: 'Strengthen your weak hands and your feeble knees.' For these have encouraged the hands and practical powers, urging them to rise from the long period of worship according to the law of Moses, stirring them toward the way of life according to the gospel, saying, 'Strengthen your weak hands and your feeble knees,' in preparation for the way of the gospel.

9.13.7 | Be strong and also encourage others and urge them to hold on to the gospel's salvation. You know that before you were faint-hearted, and let no one take you away with fear of those outside who oppose the gospel message. But also be strong against them, and do not be afraid.

9.13.8 | For he was God and the word of God, but he was not like Moses, nor was he

προφήταις ὅμοιος, οὐ μόνον τῶν παραδόξων ποιητὴς θαυμάτων, ἀλλὰ καὶ ὑμῖν αύτοῖς τῆς ἴσχύος γεγονὼς αἴτιος.

9.13.9 | πίστις δ' ἀν γένοιτο ἐναργεστάτη τῆς τοῦ προφητευομένου σωτῆρος ἡμῶν ἐνθέου δυνάμεως, δι' ἣς ἀληθῶς χωλοὺς καὶ τυφλοὺς καὶ λεπροὺς καὶ παρειμένους ιάσατό ποτε λόγῳ κατὰ τὰς περὶ αὐτοῦ γραφὰς, ἡ καὶ εἰσέτι νῦν ἐνεργουμένη πρὸς τῆς αὐτοῦ θεότητος καθ' ὅλης τῆς ἀνθρώπων οίκουμένης ἀρετὴ, δι' ἣς αύτοῖς ἔργοις ὁποῖός τις ἦν καὶ τότε τοῖς οἷοις τε συνορᾶν ἐπιδείνυται, ὅτε καὶ ἐπὶ τοσούτοις μετὰ ταῦτα χρόνοις διαρκῆς καὶ ἀνίκητος καὶ ὡς ἀληθῶς θεοῦ λόγος ὁ πρὸς αὐτοῦ καταγγελθεὶς ἀποδείκνυται, πάντας ὑπερβαλλόμενος τοὺς ἀρχῆθεν καὶ μέχρι τοῦ νῦν τὴν διδασκαλίαν αὐτοῦ πολεμεῖν παρεσκευασμένους, ἐξ ἄπα σῆς τε τῆς οίκουμένης ὑπαγόμενος ἐστῶ μυρίᾳ πλήθη, καὶ πάσης μὲν ἀμαρτίας καὶ τῶν κατὰ ψυχὴν παθῶν τε καὶ νοσημάτων τοὺς αὐτῷ προσιόντας ἀπαλλάσσων, ἐπὶ δὲ τὴν εὔσεβῇ διδασκαλίαν αὐτοῦ πᾶν γένος Ἑλλήνων καὶ βαρβάρων προσκαλούμενος, μυρίους τε ὅσους προσάγων ἐπὶ τὴν τοῦ μόνου καὶ ἀληθοῦς θεοῦ γνῶσιν ἐπὶ τὸν ὑγιῆ καὶ σώφρονα βίον, ὃς δὴ καὶ πρέπων εἴη ἀν ἐπαγγελίᾳ θρησκείας τοῦ ἐπὶ πάντων θεοῦ.

9.13.10 | οὗτος δὲ αὐτὸς ὁ θεὸς ἡμῶν, ἅτε τυγκάνων θεοῦ λόγος "κρίσιν" φησὶν ἀνταποδίδωσι καὶ ἀνταποδώσει, αὐτὸς ἥξει καὶ σώσει ἡμᾶς." κατὰ γάρ τὸν Ψαλμὸν φήσαντα "ὁ θεὸς τὸ κρίμα σου τῷ βασιλεῖ δός, καὶ κατὰ τὴν εὐαγγελικὴν διδασκαλίαν, δι' ἣς εἴρηται "ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ

similar to the prophets. He was not only a maker of wonderful things, but also the cause of your own strength.

9.13.9 | For faith would become most clear about the divine power of our prophesied savior, through which he truly healed the lame, the blind, the lepers, and those who were present, by his word according to the writings about him. This power is still active now, showing the goodness of his divinity throughout all of humanity. It shows what he was like through his works, and how he remains constant and unbeatable over the ages, as the true word of God is proven. He surpasses all those who have taught from the beginning until now, preparing to fight against his teachings. He draws countless people from all over the world to himself, freeing them from all sin and the sufferings and diseases of the soul. He calls every kind of Greek and barbarian to his pious teaching, bringing many to the knowledge of the one true God and to a healthy and wise life, which would indeed be fitting for the promise of worship to the God above all.

9.13.10 | "But this same God of ours, being the word of God, says that he gives and will give 'judgment,' and he himself will come and save us." For according to the Psalm, it is said, "O God, give your judgment to the king," and according to the gospel teaching, it is said, "The Father judges no one, but has given all judgment to the Son." Having

υἱῷ,” παρὰ τοῦ πατρὸς τὴν τοῦ κρίνειν εἰληφὼς ἔξουσίαν, δικαιοσύνῃ κρίνων, τῷ μὲν ἐκ περιτομῆς λαῷ τὴν προσήκουσαν τῶν εἰς αὐτόν τε καὶ τοὺς αὐτοῦ προφήτας τετολμημένων δίκην ἀποδέδωκε, πάντας δὲ ἀπαχαπλῶς ἀνθρώπους τοὺς αὐτῷ προσιόντας ἔξισου κατὰ τὸ δίκαιον ἀνεσώσατο· ὃν τὰ ὡτα τῆς διανοίας καὶ τοὺς ὄφθαλμοὺς ἀνέῳξεν.

9.13.11 | διὸ καὶ τὸν καιρὸν τῆς παρουσίας αὐτοῦ καιρὸν ἀνταπόδοσεως ὁ θεῖος ἀποκαλεῖ λόγος, ἐν ἑτέροις φάσκων “καλέσαι ἐνιαυτὸν κυρίου δεκτὸν καὶ ἡμέραν δ ἀνταπόδοσεως.”

9.13.12 | οὗτος δὲ ἦν καιρὸς τῆς ἀνταπόδοσεως καθ’ ὃν πᾶν αἷμα ἐκχυθὲν ἀπὸ αἵματος Ἀβελ ἵως αἵματος Ζαχαρίου, καὶ αὐτοῦ γε τοῦ τιμίου αἵματος Ἰησοῦ, ἐκδεδίκηται ἀπὸ τῆς γενεᾶς τῶν εἰς. αὐτὸν πεπλημμεληκότων, ὡς ἔξι ἐκείνου τὸν ἕσχατον αὐτοὺς ὑπομεῖναι ὅλεθρον καὶ τὴν ἐσχάτην πολιορκίαν.

9.13.13 | καὶ ἡ μὲν κατ’ ἐκείνους κρίσις τοιαύτην ἐποιήσατο κατ’ αὐτῶν τὴν ἀνταπόδοσιν διό φησιν ἡ προφητεία “ἴδον ἴδον ὁ θεὸς ἡμῶν κρίσιν ἀνταποδίδωσι καὶ ἀνταποδώσει.” ἡ δὲ περὶ τῶν δί’ αὐτοῦ σωθησιμένων ἔξῆς δηλοῦται διὰ τοῦ “αὐτὸς ἥξει καὶ σώσει ἡμάς· τότε ἀνοιχθήσονται ὄφθαλμοὶ τυφλῶν καὶ ὡτα κωφῶν ἀκούσονται” καὶ τὰ ἔξῆς.

9.13.14 | ταύτην δὲ τὴν σωτήριον κρίσιν καὶ ἄλλη προφητεία ἔχοισεν τὸν Χριστὸν ἐπαγγέλλεται φάσκουσα “ἴδον ὁ παῖς μου,

received the authority to judge from the Father, he judges with justice. He has given the proper judgment to the people of the circumcision, who have dared to approach him and his prophets, but he has saved all people who come to him equally and justly. He opened the ears of their minds and their eyes.

9.13.11 | Therefore, the divine word calls the time of his coming a time of repayment, saying in another place, 'To proclaim the year of the Lord's favor and the day of repayment.'

9.13.12 | This was the time of repayment during which all blood shed from the blood of Abel to the blood of Zechariah, and even the precious blood of Jesus, has been required from that generation of those who have sinned against him, so that from that time they would suffer destruction and the final siege.

9.13.13 | And the judgment against them made such a repayment that the prophecy says, 'Behold, behold, our God gives and will give judgment.' But the one about those who will be saved through him is shown by the words, 'He himself will come and save us; then the eyes of the blind will be opened and the ears of the deaf will hear,' and so on.

9.13.14 | This saving judgment is also promised by another prophecy that speaks of Christ, saying, 'Behold, my servant, I will

άντιλήψομαι αύτοῦ, ὁ ἐκλεκτός μου,  
προσεδέξατο αύτὸν ἡ ψυχή μου, κρίσιν τοῖς  
ἔθνεσιν ἔξοισει.'

9.13.15 | διὸ καὶ περὶ τοῦ λόγου τῆς καινῆς  
διαθήκης εἴρηται "ἐκ γὰρ Σιῶν ἔξελεύσεται  
νόμος καὶ λόγος κυρίου ἐξ Ἱερουσαλὴμ, καὶ  
κρινεῖ ἀνὰ μέσον τῶν ἔθνων. κρίσει γὰρ  
θείᾳ καὶ λόγοις ἡμῖν ἀρρήτοις καὶ τὰ τῆς  
κλήσεως τῶν εἰς αὐτὸν ἐπιστρεφόντων  
εἰκός αὐτὸν ἐνεργεῖν. ἀλλὰ καὶ τὴν θείαν  
διδάσκων ἡμᾶς κρίσιν, καὶ πάντα  
κεκριμένως ἡμᾶς πράττειν παιδεύων,  
κρίσιν τοῖς ἔθνεσιν ἔξοισειν λέγεται. Ἀπὸ  
τοῦ αύτοῦ.

## Section 14

9.14.1 | "Τότε φανεροὶ ἔσονται οἱ  
σφραγιζόμενοι τὸν νόμον τοῦ μὴ μαθεῖν.  
καὶ ἐρεῖ, μενῶ τὸν θεὸν τὸν ἀποστρέψαντα  
τὸ πρόσωπον αὐτοῦ ἀπὸ τοῦ οἴκου Ἰακὼβ,  
καὶ πεποιθώς ἔσομαι ἐπ' αὐτῷ. ἴδοι ἐγὼ,  
καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ θεός. καὶ  
ἔσται σημεῖα καὶ τέρατα ἐν τῷ Ἰσραὴλ  
παρὰ κυρίου Σαβαὼθ, ὃς κατοικεῖ ἐν τῷ  
ὅρει Σιῶν. καὶ ἐὰν εἴπωσι πρὸς ὑμᾶς,  
ζητήσατε τοὺς ἐγγαστριμύθους, καὶ τοὺς  
ἀπὸ τῆς γῆς φωνοῦντας, τοὺς  
κενολογοῦντας, οἱ ἐκ τῆς κοιλίας  
φωνοῦσιν· οὐκ ἔθνος πρὸς θεὸν αὐτοῦ; τί  
ἐκζητοῦσι περὶ τῶν ζώντων τοὺς νεκρούς;  
νόμον γὰρ εἰς βοήθειαν ἔδωκεν."

9.14.2 | Ἐν τῇ πρὸς Ἑβραίους ἐπιστολῇ  
παραθεὶς ὁ ἀπόστολος τὴν φάσκουσαν  
λέξιν ἴδοὺ ἐγὼ, καὶ τὰ παιδία ἃ μοι ἔδωκεν  
ὁ θεός, "ἐπεξεργάζεται περὶ τοῦ Χριστοῦ  
λέγων "ἐπεὶ οὖν τὰ παιδία κεκοινώηκεν

take hold of him; my chosen one, my soul  
has accepted him; he will bring judgment to  
the nations.'

9.13.15 | Therefore, concerning the word of  
the new covenant, it is said, 'For out of Zion  
will go forth the law and the word of the  
Lord from Jerusalem, and he will judge  
among the nations.' For with divine  
judgment and with words that are  
unchangeable, it is fitting for us to turn to  
him who calls us. But also, teaching us  
divine judgment and training us to act in all  
things with care, it is said that he will bring  
judgment to the nations.

9.14.1 | Then those who are sealing the law  
of not learning will be made clear. And he  
will say, 'I will trust in God, who has turned  
his face away from the house of Jacob.'  
Behold, here am I, and the children whom  
God has given me. And there will be signs  
and wonders in Israel from the Lord of  
Hosts, who dwells on the mountain of Zion.  
And if they say to you, 'Seek out the  
mediums and those who speak from the  
earth, those who talk from the belly,' is not  
a nation supposed to seek its God? Why do  
they seek the dead for the living? For he  
has given a law for help.

9.14.2 | In the letter to the Hebrews, the  
apostle presents the saying, 'Behold, here  
am I, and the children whom God has given  
me,' and he works on the subject of Christ,  
saying, 'Since the children have shared in

αἵματος καὶ σαρκὸς, καὶ αὐτὸς παραπλησίως μετέσχε τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου."

9.14.3 | παῖδας δὲ αὐτοῦ ἐν τούτοις τοὺς ἀποστόλους ὄνομάζει, ἐφ' ᾧ σημεῖα καὶ τέρατα ἐν τῷ οἴκῳ Ἰσραὴλ ποιήσειν τὸν κύριον Σαβαὼθ, τὸν κατοικοῦντα ἐν τῷ ὅρει Σιῶν, διδάσκει, τούτους δὲ αὐτοὺς φανεροὺς ἔσεσθαι συνήθως ἡμῖν τὰ πρόσωπα σφραγιζομένους τῇ τοῦ Χριστοῦ σφραγῖδι, παιδευομένους τε μηκέτι τὸν Μώσεως νόμον μανθάνειν, τῷ μηκέτι συνεστάναι αὐτὸν, καὶ τῷ τὸν καλούμενον Ἰακὼβ καταλελεῖφθαι τοῦ θεοῦ.

9.14.4 | ἀσαφῶς δὲ παρὰ τοῖς ἐβδομήκοντα εἰρημένον "τότε φανεροὶ ἔσονται οἱ σφραγιζόμενοι τὸν νόμον τοῦ μὴ μαθεῖν καὶ ἔρει, μενῶ τὸν θεὸν τὸν ἀποστρέψαντα τὸ πρόσωπον αὐτοῦ ἀπὸ τοῦ οἴκου Ἰακὼβ, καὶ πεποιθώς ἔσομαι ἐπ' αὐτῷ" σαφέστερον ὁ Σύμμαχος ἔξεδωκεν εἰπών "δῆσον μαρτύριον, σφράγισον νόμον ἐν τοῖς διατάγμασί μου. καὶ προσδοκήσω τὸν κύριον τὸν κρύβοντα τὸ πρόσωπον αὐτοῦ ἀπὸ τοῦ οἴκου Ἰακὼβ, καὶ ἀναμενῶ αὐτόν." ταῦτα δ' οὖν οἱ τοῦ σωτῆρος ἡμῶν ἀπόστολοι διδάσκονται ποιεῖν. οὗτος ἐξῆς ἐπιλέγει "ἴδούν ἐγὼ καὶ τὰ παιδία, ἃ μοι ἔδωκεν ὁ θεός. καὶ ἔσται εἰς σημεῖα καὶ τέρατα ἐν τῷ Ἰσραὴλ παρὰ

blood and flesh, he himself also shared in the same things, so that through death he might destroy the one who has the power of death.'

9.14.3 | But he calls his children the apostles, on whom the Lord of Hosts will perform signs and wonders in the house of Israel, he who dwells on the mountain of Zion. He teaches that they will be clearly seen among us, marked with the seal of Christ, no longer learning the law of Moses, no longer being joined to it, and that the one called Jacob has been left behind by God.

9.14.4 | But the Seventy have said it unclearly, 'Then the ones being sealed will be made clear, the law of not learning, and he will say, I will trust in God, who has turned his face away from the house of Jacob, and I will be confident in him.' The Helper has given a clearer statement, saying, 'Bind the testimony, seal the law with my commandments. And I will wait for the Lord, who hides his face from the house of Jacob, and I will expect him.'

9.14.5 | καὶ ὁ Ἀκύλας δὲ τοῦτον καὶ αὐτὸς ἔξεδωκε τὸν τρόπον "ἔνδησον μαρτύριον, σφράγισον νόμον ἐν διδακτοῖς μου. καὶ προσδέξομαι τὸν θεὸν τὸν ἀποκρύβοντα τὸ πρόσωπον αὐτοῦ ἀπὸ τοῦ οἴκου Ἰακὼβ, καὶ ὑπομενῶ αὐτόν." ταῦτα δ' οὖν οἱ τοῦ σωτῆρος ἡμῶν ἀπόστολοι διδάσκονται ποιεῖν. οὗτος ἐξῆς ἐπιλέγει "ἴδούν ἐγὼ καὶ τὰ παιδία, ἃ μοι ἔδωκεν ὁ θεός. καὶ ἔσται εἰς σημεῖα καὶ τέρατα ἐν τῷ Ἰσραὴλ παρὰ

κυρίου Σαβαὼθ δὲ κατοικεῖ ἐν τῷ ὄρει  
Σιών."

9.14.6 | κατοικήσας δὲ ὁ κύριος Σαβαὼθ, ὁ  
τοῦ θεοῦ λόγος, ἐνῷ ἀνείληφεν ἀνθρώπων,  
καὶ τὰς διατριβὰς πεποιημένος ἐν τῷ ὄρει  
Σιών, σημεῖά τε καὶ τέρατα διαπραξάμενος,  
δῶμα τοῖς αὐτοῦ μαθηταῖς καὶ πᾶσι τοῖς εἰς  
αὐτὸν πεπιστευκόσιν ἔξι ἀπάντων τῶν πρὸν  
είδωλολατρῶν παρακελεύεται μηκέτι  
δεδιέναι κατὰ μηδένα τρόπον τὴν  
δεισιδαίμονα πλάνην· ἀλλ' εἴ καὶ  
παρασαλεύοιεν αὐτοὺς ἢ καὶ ἀναγκάζοιεν  
οἵ ἔξι ἔθνῶν είδωλολάτραι ζητεῖν τοὺς  
έγγαστριμύθους καὶ τὰ τῶν δαιμόνων  
μαντεῖα ὡς θαυμάσια καὶ κατ' οὐδὲν  
λείποντα τῆς τῶν θείων καὶ θεοφιλῶν  
ἀνδρῶν προφητικῆς διαίτης, αὐτοὺς δεῖν  
ἀποκρίνεσθαι καὶ λέγειν διδάσκει "τί  
ἐκζητοῦσι περὶ τῶν ζώντων τοὺς νεκρούς;  
νόμον γάρ εἰς βοήθειαν δέδωκε καὶ τὰ  
τούτοις ἀκόλουθα. τοὺς γάρ ἅπαξ νόμον  
εἰληφότας καὶ σωτηρίους ἐντολὰς ἐπὶ  
βοηθείᾳ καὶ θεραπείᾳ τοῦ ἰδίου βίου  
περιττὸν μαντείας πολυπραγμονεῦν διὰ τῆς  
δαιμονικῆς ἀπάτης ἐνεργουμένας. Άπο τοῦ  
αὐτοῦ.

## Section 15

9.15.1 | "Ιακὼβ ὁ παῖς μου, ἀντιλήψομαι  
αὐτοῦ· Ἰσραὴλ ὁ ἑκλεκτός μου,  
προσεδέξατο αὐτὸν ἡ ψυχή μου. κρίσιν τοῖς  
ἔθνεσιν ἔχοίσει, οὐ κεκράξεται, οὐδὲ  
ἀνήσει, οὐδὲ ἀκουσθήσεται ἔξω ἡ φωνὴ  
αὐτοῦ. κάλαμον συντετριμμένον οὐ  
κατεάξει, καὶ λίνον καπνιζόμενον οὐ  
σβέσει, ἀλλ' εἰς ἀλήθειαν ἔχοίσει κρίσιν.  
ἀναλάμψει καὶ οὐ θραυσθήσεται, ἵως ἂν θῇ  
ἐπὶ γῆς κρίσιν, καὶ ἐπὶ τῷ ὄνόματι αὐτοῦ  
ἔθνη ἐλπιοῦσιν. οὕτω λέγει κύριος ὁ θεὸς, ὁ

the mountain of Zion.'

9.14.6 | And the Lord of Hosts, the Word of God, who took on human form, and having made his dwelling on the mountain of Zion, performing signs and wonders, commands his disciples and all who believe in him not to be afraid in any way of the superstitious deception. But even if the idol-worshipers from the nations should lead them astray or force them to seek out the soothsayers and the divinations of demons as marvelous and lacking nothing compared to the prophetic life of the holy and beloved men of God, they must respond and say, 'Why do you seek the dead among the living? For a law has been given for help, along with what follows it. For those who have once received the law and the saving commands for the help and healing of their own lives should not be busy with divination through the demonic deception.'

9.15.1 | 'Jacob is my servant, I will help him; Israel, my chosen one, my soul has accepted him. I will bring judgment to the nations; he will not cry out, nor lift up his voice, nor let it be heard outside. A bruised reed he will not break, and a smoldering wick he will not extinguish, but he will bring forth judgment in truth. He will shine and not be broken until he has set judgment on the earth, and the nations will hope in his name. Thus says the Lord God,

ποιήσας τὸν οὐρανὸν καὶ πήξας αὐτὸν, ὁ στερεώσας τὴν γῆν καὶ τὰ ἐν αὐτῇ, καὶ διδοὺς πνοὴν τῷ λαῷ τῷ ἐπ' αὐτῆς, καὶ πνεῦμα τοῖς πατοῦσιν αὐτήν. ἐγὼ κύριος ὁ θεός σου ἐκάλεσά σε ἐν δικαιοσύνῃ, καὶ κρατήσω τῆς χειρός σου, καὶ ἐνισχύσω σε, καὶ ἔδωκά σε εἰς διαθήκην γένους, εἰς φῶς ἐθνῶν, ἀνοῖξαι ὁφθαλμοὺς τυφλῶν, καὶ ἐξαγαγεῖν ἐκ δεσμῶν δεδεμένους, καὶ ἔξ οἴκου φυλακῆς καθημένους ἐν σκότει.”

who made the heavens and stretched them out, who established the earth and what is in it, and who gives breath to the people on it and spirit to those who walk in it. I am the Lord your God; I have called you in righteousness, and I will hold your hand, and I will strengthen you, and I have given you as a covenant for the people, a light for the nations, to open the eyes of the blind, to bring out prisoners from the dungeon, and those who sit in darkness from the house of confinement.'

9.15.2 | Καὶ ταύτης ὡς εὐαγγελιστὴς μνημονεύει τῆς λέξεως, ὅτε ἔξελθόντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατὰ τοῦ σωτῆρος ἡμῶν ὅπως αὐτὸν ἀπολέσωσιν, ἐπειδὴ τοῖς σάββασιν τοὺς κάμνοντας ἐθεράπευε. τὸ τηνικαῦτα γάρ, ὡς φησι, γνοὺς ὁ Ἰησοῦς τὴν. κατ' αὐτοῦ συσκευὴν ἀνεχώρησεν ἐκεῖθεν, καὶ ἡκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας, καὶ ἐπέπληξεν αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν.”

9.15.2 | And the evangelist mentions this saying, when the Pharisees went out and took counsel against our Savior to destroy him, because he was healing those who were suffering on the Sabbath. For at that time, as he says, Jesus, knowing their plan, withdrew from there, and many crowds followed him, and he healed all of them, and he warned them not to make him known.

9.15.3 | οἵς ἐπιφέρει λέγων "καὶ ταῦτα πάντα γέγονε," τουτέστι τὸ ἀναχωρεῖν αὐτὸν καὶ τὸ ἐκκλίνειν τοὺς ἐπιβούλους, καὶ τὸ λανθάνειν σπουδάζειν ἐν οἷς ἐπραξεῖ παραδόξοις, καὶ τὸ παρεγγυᾶν τοῖς θεραπευομένοις μὴ φανερὸν αὐτὸν ποιεῖν "ἵνα πληρωθῇ τὸ ῥῆθὲν διὰ τοῦ προφήτου λέγοντος, ἴδού ὁ παῖς μου, εἰς ὃν εὔδόκησα, ὁ ἀγαπητός μου, ὃν ἤρετισεν ἡ ψυχή μου. Θήσω τὸ πνεῦμά μου ἐπ' αὐτὸν, Ή καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. οὐκ ἔρισει οὐδὲ κραυγάσει, οὐδὲ ἀκούσεται τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ. κάλαμον συντετριμένον οὐ κατεάξει, καὶ λίνον τυφόμενον οὐ σβέσει, ἵως ἀν ἐκβάλῃ εἰς

9.15.3 | To whom he refers, saying 'all these things have happened,' that is, his withdrawing and avoiding those who were pressing him, and his trying to remain hidden in the things he did that were strange, and his instructing those being healed not to make him known, 'so that what was spoken by the prophet might be fulfilled, saying, behold my servant, in whom I am well pleased, my beloved, in whom my soul has found joy. I will put my spirit upon him, and he will proclaim judgment to the nations. He will not quarrel or cry out, nor will anyone hear his voice in the streets. A bruised reed he will not

νῖκος τὴν κρίσιν, καὶ ἐπὶ τῷ ὄνόματι αὐτοῦ  
ἔθνη ἐλπιοῦσιν."

break, and a smoldering wick he will not extinguish, until he brings forth victory in judgment, and the nations will hope in his name.'

9.15.4 | τήρει δὲ ἐπιμελῶς τίνα τρόπον ὁ Ματθαῖος εἰπών 'ἴδού ὁ παῖς μου, ὃν ἡρέτισα, ὁ ἀγαπητός μου, ἐν ᾧ εὐδόκησεν ἡ ψυχή μου οὕτε τοῦ Ιακώβ οὕτε τοῦ Ἰσραὴλ ἐμνήσθη. οὐ γάρ εἶπεν Ιακώβ ὁ παῖς μου, Ἰσραὴλ ὁ ἔκλεκτός μου, ἀορίστως δὲ ἔξηνεγκεν εἰπών "ἴδού ὁ παῖς μου καὶ ὁ ἀγαπητός μου.

9.15.4 | But Matthew carefully notes how he said, 'behold my servant, whom I have chosen, my beloved, in whom my soul is pleased,' without mentioning Jacob or Israel. For he did not say 'Jacob my servant, Israel my chosen one,' but he presented it without distinction, saying 'behold my servant and my beloved.'

9.15.5 | ὅθεν, ὡς μηδὲ ἐν τῷ Ἐβραικῷ τῆς προφητείας κειμένης, παρὰ μὲν τοῖς ἐβδομήκοντα ὀβέλισται τὸ τοῦ Ιακώβ καὶ τὸ τοῦ Ἰσραὴλ ὄνομα, καὶ παρὰ τοῖς λοιποῖς δὲ ἐρμηνευταῖς παρασεσιώπηται, ἐπεὶ μηδ' ἐν τῷ Ἐβραικῷ φέρεται.

9.15.5 | Therefore, since neither in the Hebrew text of the prophecy is it found, in the Septuagint the name of Jacob and the name of Israel are omitted, and among the other interpreters it is also kept silent, since it is not even found in the Hebrew.

9.15.6 | ἐνθεν εἰκότως οὐδὲ παρὰ τῷ εὐαγγελιστῇ εἴρηται Εβραίων ὄντι καὶ ἀκολούθως τῇ Ἐβραίων γραφῇ τὴν προφητείαν ἐκθεμένῳ. τοιγαροῦν οὐδὲ κατὰ διάνοιαν τῷ ἐκ περιτομῆς λαῷ τὰ θεσπιζόμενα ἀρμόζει, μόνῳ δὲ τῷ Χριστῷ τοῦ θεοῦ μαρτυρουμένῳ ὑπὸ τῆς ἐναργείας καὶ τῆς τῶν πραγμάτων ἐκβάσεως. μόνος γάρ οὗτος τὴν μέλλουσαν κρίσιν τοῖς ἔθνεσι προεκήρυξεν, ἡσυχῇ τῷ βίῳ τῶν ἀνθρώπων ἐπιδημήσας, καὶ κρίσιν ἐπὶ τῆς γῆς θέμενος· καὶ οὐ μόνον κάλαμον συντετριψμένον οὐ κατέαξεν, ἀλλὰ, εἰ ἔστιν εἰπεῖν, συνέδησεν, ἀνορθώσας καὶ ἴσχυροὺς ἀπεργασάμενος τοὺς ἀσθενεῖς καὶ τοὺς συντετριψμένους τὴν καρδίαν.

9.15.6 | From this, it is rightly said that neither in the evangelist's account, which is in Hebrew, nor in the Hebrew scriptures is the prophecy explained. Therefore, it does not fit the thoughts of the people of the circumcision, but only to Christ of God, who is testified by the clarity and the outcome of events. For he alone proclaimed the coming judgment to the nations, having lived quietly among people, and established judgment on the earth. And he not only did not break a bruised reed, but, if it can be said, he healed it, raising up and strengthening the weak and those with broken hearts.

9.15.7 | ὥσπερ δὲ τοὺς ἀσθενεῖς καὶ σαθροὺς καὶ τῆς αὐτοῦ θεραπείας δεομένους οὐ παρεώρα, ούδε μετανοοῦντας κατακρίνων συνέτριβεν, οὕτως ούδε τοὺς τοῖς κακοῖς ἐπιμένοντας καὶ ὑπὸ τῶν παθῶν τυφομένους ἐσβέννυε, κωλύων παρὰ τὴν αὐτῶν προαίρεσιν ἐνεργεῖν, ούδε μὴν παρὰ καιρὸν ἐτιμωρεῖτό τινα τούτων, τὴν κατ' ἄξιαν αὐτῶν κόλασιν εἰς τὸν τῆς καθόλου κρίσεως ἔως καιρὸν ὑπερτιθέμενος·

9.15.8 | διὸ λέλεκται "καὶ λίνον τυφόμενον οὐ σβέσει." ἄντικρυς δὲ πέρας εἴληφε τὸ "καὶ ἐν τῷ ὄνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν." ἐπὶ μόνῳ γοῦν τῷ τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ ὄνόματι ἤλπισε τὰ Χριστιανῶν ἔθνη, τὴν ἐπωνυμίαν αὐτοῦ ὡς πατρὸς ἣς παρειλήφασιν εύσεβείας ἐπιγραφόμενα.

9.15.9 | καὶ γὰρ εἰς φῶς οὐκ ἄλλοις ἢ τοῖς ἔθνεσι δεδόσθαι προπεφώνηται, δ' αὐτοῦ τε τῇ προρρήσει ἀκολούθως ὄφθαλμοὶ τυφλῶν τῶν πάλαι τὴν διάνοιαν πεπηρωμένων, καὶ οὐ μόνον τούτων, ἀλλὰ καὶ τῶν αὐτὸ τὸ σῶμα ἡφανισμένων, καὶ οἱ δεσμοῖς τε καὶ σειραῖς ἀμαρτιῶν, ἐν σκότει καὶ ἀγνοίᾳ τῆς ἀληθοῦς εὔσεβείας τὸ πρὶν κεκαλινδημένοι, δ' αὐτοῦ τῶν ἀμαρτιῶν λυθέντες, τοῦ φωτὸς τῆς γνώσεως καὶ τῆς παρὰ τῷ θεῷ ἐλευθερίας ἡξίωνται.

9.15.10 | καὶ σὺ δὲ ἐπὶ σχολῆς τοῖς ἀποδεδομένοις ἀκολούθως βασανίσας τὴν λέξιν ἐπὶ μόνῳ ἀν εὑροις τῷ κυρίῳ καὶ σωτῆρι ἡμῶν ἔκαστον ἀκριβῶς τῶν δι'

9.15.7 | Just as he did not overlook the weak and the broken, who were asking for his healing, nor did he crush those who were repenting, so he also did not extinguish those who persisted in evil and were blinded by their passions, preventing them from acting against their own choice. Nor did he punish any of them out of season, placing their deserved punishment in the overall judgment until the proper time.

9.15.8 | Therefore, it is said, 'And a bruised reed he will not break.' On the other hand, it has taken up the saying, 'And in his name the nations will hope.' Indeed, only in the name of our Savior Jesus Christ have the nations of Christians hoped, taking his name as a title of the piety they have received.

9.15.9 | For it has been proclaimed that light is given not to others but to the nations. Through him, the prophecy has been fulfilled: the eyes of the blind, who had long been hardened in their understanding, will see. And not only them, but also those whose bodies had been destroyed, and those bound by the chains of sins, who were in darkness and ignorance of true piety, will be released from their sins through him, and they will be worthy of the light of knowledge and the freedom that comes from God.

9.15.10 | And you, too, while studying, will find that by carefully examining the words, you will discover that each one is fully fulfilled in the Lord and Savior of us all.

αύτῆς δηλουμένων πεπληρωμένον. Από τοῦ αὐτοῦ

From the same source.

## Section 16

9.16.1 | "τὸν κύριον καθήμενον ἐπὶ θρόνου ὑψηλοῦ καὶ ἐπηρμένου, καὶ Σεραφεὶμ εἰστήκεις κύκλῳ αὐτοῦ." εἶθ' ὑποβάς φησι "καὶ ἥκουσα τῆς φωνῆς κυρίου λέγοντος, τίνα ἀποστείλω, καὶ τίς πορεύσεται πρὸς τὸν λαὸν τοῦτον; καὶ εἶπα, ἵδοὺ ἔγώ είμι, ἀπόστειλόν με, καὶ εἶπε, πορεύθητι, καὶ εἶπον τῷ λαῷ τούτῳ 5 ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε. ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ωσὶν αὐτῶν βαρέως ἥκουσαν, καὶ τοὺς ὄφθαλμοὺς αὐτῶν ἐκάμψαν, μήποτε ἴδωσι τοῖς ὄφθαλμοῖς, καὶ τοῖς ωσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ίάσωμαι".

9.16.1 | 'The Lord was sitting on a high and lifted throne, and Seraphim stood around him.' Then I heard the voice of the Lord saying, 'Whom shall I send, and who will go to this people?' And I said, 'Here I am, send me.' And he said, 'Go, and say to this people: You will hear but not understand, and you will see but not perceive. For the heart of this people has grown dull, and with their ears they barely hear, and they have closed their eyes; otherwise they might see with their eyes, and hear with their ears, and understand with their heart, and turn, and I would heal them.'

9.16.2 | "Ἐχεις καὶ τούτων τὸ ἀποτέλεσμα ἐπὶ τοῦ σωτῆρος ἡμῶν, κατὰ μὲν τὸν Ἰωάννην φήσαντα "τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν, οὐκ ἐπίστευσαν εἰς αὐτὸν, ἔνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῆ ὃν "κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν, καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη; διὰ τοῦτο οὐκ ἡδύναντο πιστεύειν" εἶπε γὰρ πάλιν Ἡσαίας, τετύφλωκεν αὐτῶν τοὺς ὄφθαλμοὺς, καὶ ἐπώρωσεν αὐτῶν τὴν καρδίαν, ἔνα μὴ ἴδωσι τοῖς ὄφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ, καὶ ἐπιστρέψωσι, καὶ ίάσωμαι"

9.16.2 | You also have the result of this regarding our Savior. According to John, he said, 'Although he had done so many signs before them, they did not believe in him, so that the word of the prophet Isaiah might be fulfilled: 'Lord, who has believed our report, and to whom has the arm of the Lord been revealed?' For this reason, they could not believe. For Isaiah said again, 'He has blinded their eyes and hardened their hearts, so that they may not see with their eyes, and understand with their hearts, and turn, and I would heal them.'

9.16.3 | ταῦτα εἶπεν Ἡσαίας, ὅτε εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ· κατὰ δὲ τὸν Ματθαῖον "ὅτε προσελθόντες οἱ

9.16.3 | Isaiah said this when he saw his glory and spoke about him. According to Matthew, 'When the disciples came to him,

μαθηταὶ αὐτοῦ εἶπον αὐτῷ, διὰ τί ἐν παραβολαῖς αὐτοῖς λαλεῖς; οὐδὲ ἀποκριθεὶς εἶπεν, ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας, ἔκεινοις δὲ οὐ δέδοται.” διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ἵνα βλέποντες μὴ βλέπωσι καὶ ἀκούοντες μὴ ἀκούωσι, μὴ ποτε ἐπιστρέψωσι, καὶ ίάσωμαι αὐτούς.

they said, “Why do you speak to them in parables?” He answered, ‘To you it has been given to know the mysteries of the kingdom, but to them it has not been given.’ For this reason, I speak to them in parables, so that seeing they may not see, and hearing they may not hear, lest they should turn, and I would heal them.

9.16.4 | τότε ἐπληρώθη ἐπ’ αὐτοῖς ἡ προφητεία Ἡσαΐου ἡ λέγουσα πορεύθητι, καὶ εἴπον τῷ λαῷ τούτῳ ὃ, ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνητε” καὶ τὰ τούτοις ἔξῆς. ἐπιτήρει δὲ τίνα τρόπον ὁ Ἰωάννης ἐπάγει λέγων “ταῦτα εἴπεν Ἡσαίας, ὅτε εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ,” ὡς τὸν Χριστὸν ἐωρακότος καὶ τὴν Χριστοῦ δόξαν τοῦ προφήτου κατὰ τὴν ὄπτασίαν ἐν ἦ ἔφησεν “εἶδον τὸν κύριον Σαβαὼθ καθήμενον ἐπὶ θρόνου ὑψηλοῦ καὶ ἐπηρέμενον καὶ τὰ ἔξῆς.

9.16.4 | Then the prophecy of Isaiah was fulfilled in them, which says, ‘Go to this people and say, “You will hear but never understand, and you will see but never perceive.”’ And the rest follows. John also shows how this is said, saying, ‘Isaiah said this when he saw his glory and spoke about him,’ as he saw the Christ and the glory of Christ in the vision where he said, ‘I saw the Lord of hosts sitting on a high and lifted throne, and the rest.’

9.16.5 | τίς δ’ οὐκ ἀν ἐπαλαγείη τὴν πρόρρησιν ἐναργῶς οὕτως εἰσέτι νῦν ὥρῶν τῶν ἐκ περιτομῆς τὴν εἰς Χριστὸν ἀπιστίαν; καὶ πάλαι μὲν γὰρ ἐνανθρωποῦντα καὶ παραδοξοποιοῦντα ἐν αὐτοῖς ὥρῶντες αὐτὸν, ὄφθαλμοῖς ψυχῆς καὶ διανοίας ὅμμασιν οὐκ ἐθεῶντο, οὐδέ τις ἦν ἐν αὐτοῖς νοερᾶς ἐνθυμήσεως ὅρασις εἰς τὸ συνιέναι τίς ποτ’ ἄρα ἦν ἡ τὰ τοσαῦτα καὶ τηλικαῦτα θαυματουργοῦσα ἐν αὐτοῖς δύναμις.

9.16.5 | Who would not be amazed by the clear prophecy, seeing even now the unbelief in Christ among those of the circumcision? For in the past, even when they saw him becoming human and doing wonders among them, they did not perceive him with the eyes of their soul and mind. No one among them had a clear understanding to realize who he was, the one who performed so many and such great miracles among them.

9.16.6 | ἀλλὰ καὶ αὐταῖς ἀκοαῖς ῥήματα ζωῆς αἰώνιου δέξασθαι κατηξιωμένοι καὶ φωνῆς ἐνθέου σοφίας ἀκροώμενοι ὡσὶ διανοίας οὐκ ἤκουον, ὡς ἐναργὲς τέλος

9.16.6 | But even with these sounds, they were not worthy to receive words of eternal life, and though they were listening to the voice of divine wisdom, they did not hear with the ears of their minds, so that

έπαγαγεῖν αύτοὺς τῇ προφητείᾳ.

they might bring themselves to the clear end of the prophecy.

9.16.7 | καὶ εἰς δεῦρο δὲ τὴν ἐνθεον τοῦ Χριστοῦ δύναμιν, δι’ ἣς πάν γένος ἀνθρώπων ἀποστήσας τῆς πατρίου δεισιδαιμονίας ὑπηγάγετο τῇ κατ’ αὐτὸν θεοσεβείᾳ, ἐναργῶς οὕτως ἐμφαινομένην ὅρῶντες οὐδαμῶς ἐφιστῶσιν τῇ διανοίᾳ οὐδ’ ἐπιβάλλουσιν ὅπως τὸ μήτε Μωσεῖ μήτε τοῖς μετὰ Μωσέα προφήταις ἐπὶ μόνων αὐτῶν κατορθωθὲν, τοῦτο δὴ τὸ μὴ εἰδωλολατρεῖν μηδὲ τῇ πολυθέῳ προσέχειν πλάνῃ, τοῦτ’ ἐπὶ πάντων τῶν ἐθνῶν ἡ τοῦ σωτῆρος ἡμῶν ἐνθεος ἀρετὴ συνεστήσατο.

9.16.7 | And here, too, the divine power of Christ, by which all kinds of people turned away from their ancestral superstitions and were led to true worship of God, is clearly shown. Yet, seeing this, they do not pay attention with their minds, nor do they consider that neither Moses nor the prophets after him achieved this alone. This means not to worship idols or to pay attention to many gods. This divine virtue of our Savior has been established among all nations.

9.16.8 | εἴτα δὲ καὶ ταῖς προφητικαῖς ἐντυγχάνοντες περὶ αὐτοῦ μαρτυρίαις, ἀκοῇ μὲν ἀκούουσιν, ἀλλ’ οὐ συνίασιν, ἔργῳ πληρουμένης εἰσέτι καὶ νῦν κατ’ αὐτῶν τῆς ἐν χερσὶ προφητείας. Ἀπὸ τοῦ Ζαχαρίου.

9.16.8 | Then, encountering the prophetic testimonies about him, they hear with their ears, but do not understand. Even now, the prophecy in their hands is being fulfilled among them. From Zechariah.

## Section 17

9.17.1 | “Χαῖρε σφόδρα, θύγατερ Σιών, κήρυσσε θύγατερ Ἱερουσαλὴμ, ίδοὺ ὁ βασιλεὺς σου ἔρχεται σοι δίκαιος καὶ σώζων, αὐτὸς πραῦς, καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέον· καὶ ἔξολοθρεύσει ἄρματα ἐξ Ἐφραΐμ καὶ ἵππον ἐξ Ἱερουσαλὴμ, καὶ ἔξολοθρευθήσεται τόξον πολεμικὸν καὶ πλῆθος εἰρήνης ἐξ ἐθνῶν, καὶ κατάρξει ἀπὸ θαλάσσης ἔως θαλάσσης, καὶ ἀπὸ ποταμῶν εἰς διεκβολὰς γῆς.”

9.17.1 | Rejoice greatly, daughter of Zion! Shout, daughter of Jerusalem! Look, your king is coming to you; he is righteous and saving, humble, and riding on a donkey, on a young colt. He will destroy the chariots from Ephraim and the horses from Jerusalem, and the bow used in battle will be broken. He will bring peace to the nations, and his rule will extend from sea to sea and from the river to the ends of the earth.

9.17.2 | Ταῦτα μετὰ τὴν ἀπὸ Βαβυλῶνος

9.17.2 | After the return from Babylon,

έπάνοδον τοῦ Ζαχαρίου εἰς τὰ ὕστατα τῶν προφητῶν θεσπίσαντος, οὐδεὶς μετὰ τοὺς τῆς προφητείας χρόνους βασιλεὺς παρὰ Ἰουδαίοις γεγονὼς ἴστορεῖται, οἶον ἡ προφητεία παρίστησιν, εἴ μὴ μόνος ὁ σωτὴρ καὶ κύριος ἡμῶν Ἰησοῦς ὁ Χριστὸς τοῦ θεοῦ, καθ' ὃν καὶ αὕτη τέλους ἐτύγχανεν ἡ πρόρρησις, ὅτε τοῖς ἐαυτοῦ μαθηταῖς πρὸς λέξιν εἰπών "πορευθέντες εἰς τὴν ἀπέναντι κώμην εὑρήσετε ὄνον καὶ πῶλον δεδεμένον· λύσαντες αὐτὸν ἀγάγετε."

9.17.3 | καὶ ἔάν τις ὑμῖν εἴπῃ, τί ποιεῖτε; εἴπατε αὐτῷ, ὁ κύριος αὐτῶν χρείαν ἔχει, καὶ ἀπελθόντες ἐκεῖνοι ἐποίησαν καθ' ἄ προσέταξεν αὐτοῖς." τὰ μὲν οὖν τῆς προρρήσεως καὶ τὰ τοῦ συμπεράσματος τοῦτον ἔχει τὸν τρόπον.

9.17.4 | τί δὲ ἄρα ἐβούλετο σημαίνειν ἡ ἐπὶ ὄνωρ ὅχησις αὐτοῦ ἀλλ' ἡ τὴν ταπεινὴν καὶ ἀδοξον αὐτοῦ παρουσίαν, καθ' ἣν ἐποιήσατο τὴν πρώτην ἄφιξιν; οὕσης γάρ καὶ δευτέρας ἐνδόξου, περὶ ἣς καὶ Δανιὴλ γυμνότερον ἐκκαλύπτων τὴν θεωρίαν εἴρηκεν ἐθεώρουν ἔως ὅτου θρόνοι ἐτέθησαν, καὶ παλαιὸς ἡμερῶν ἐκάθητο. χίλιαι χιλιάδες ἐλειτούργουν αὐτῷ, καὶ μυρίαι μυριάδες παρειστήκεισαν ἐμπροσθεν αὐτοῦ. καὶ ἴδού μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ, ὡς υἱὸς ἀνθρώπου ἐρχόμενος.

9.17.5 | καὶ ἔως τοῦ παλαιοῦ τῶν ἡμερῶν ἔφθασε, καὶ αὐτῷ ἐδόθη ἡ ἀρχὴ καὶ ἡ τιμὴ καὶ ἡ βασιλεία, καὶ πάντες οἱ λαοὶ, φυλαὶ, γλῶσσαι αὐτῷ δουλεύουσιν. ἡ ἔξουσία αὐτοῦ ἔξουσία αἰώνιος, ἥτις οὐ

when Zechariah spoke in the last of the prophets, no king is recorded among the Jews during the time of prophecy, except for our Savior and Lord Jesus Christ of God. This is the one to whom the prophecy pointed, when he said to his disciples, 'Go to the village ahead of you; there you will find a donkey tied and a colt with her. Untie them and bring them to me.'

9.17.3 | "And if anyone says to you, 'What are you doing?' say to him, 'The Lord needs them.' And those who went went and did as he had commanded them." So, the things of the prophecy and the conclusion have this meaning.

9.17.4 | But what did his riding on a donkey mean except for his humble and lowly appearance, by which he made his first arrival? For there will be a second glorious arrival, about which Daniel spoke more openly, saying that he saw until thrones were set up, and the Ancient of Days sat. Thousands upon thousands served him, and myriads upon myriads stood before him. And behold, coming with the clouds of heaven, like a son of man.

9.17.5 | And until the Ancient of Days came, authority, honor, and kingdom were given to him, and all peoples, nations, and languages served him. His authority is an everlasting authority that will not pass

παρελεύσεται, καὶ ἡ βασιλεία αὐτοῦ οὐ διαφθαρήσεται.”

9.17.6 | τὰ μὲν τῆς πρώτης ἀφίξεως τῆς ἐνανθρωπικωτέρας καὶ ταπεινῆς μετὰ τῶν ἄλλων καὶ τοῦτο ἔχει μέγα δεῖγμα καὶ σημεῖον, τὸ πρῶτον λέγεσθαι καὶ ἡσύχιον, ἦξειν τε ὄχούμενον ὑποζυγίῳ προφητεύεσθαι· τοῦτο γάρ κοινοῦ καὶ ἀνθρωπίου βίου γένοιτ’ ἀν τεκμήριον· τὰ δὲ τῆς δευτέρας καὶ ἐνθέου λαμπρότατα δηλοῦται διὰ τῆς ἐπὶ νεφελῶν οὐρανοῦ παρακομιδῆς καὶ τῆς αἰώνιου πάντων τῶν ἔθνῶν βασιλείας.

9.17.7 | καὶ ᾧ γε καλὸν ἀμφοτέρας παραθεῖναι τοῖς ἐκ περιτομῆς, λόγον τε αὐτοὺς ἀπαιτῆσαι πῶς ἀν σώσαιεν τὰς προφητείας, μίαν ἄφιξιν Χριστοῦ προσδοκῶντες· ἐπεὶ γάρ ἐκατέραν τῶν παρατεθεισῶν προφητειῶν καὶ αὐτοὶ τὸν Χριστὸν ὄρᾶν ὄμοιογοῦσιν, ὥρα λέγειν καὶ πυνθανομένοις ἡμῖν ἀποκρίνασθαι, πῶς οἶόν τε ὑφ’ ἔνα καὶ τὸν αὐτὸν καιρὸν καὶ ὑπὸ μίαν ἄφιξιν ἐπὶ νεφελῶν οὐρανοῦ φέρεσθαι τὸν αὐτὸν, καὶ ἐπὶ ὑποζυγίου καὶ πώλου νέου ὄχεισθαι· ἐπὶ πολὺ γάρ ταῦτα διέστηκεν ἀλλήἀλλήλων.

9.17.8 | μυρίας δ’ οῦν τοιαύτας καὶ ἄλλας περὶ τοῦ Χριστοῦ προφητείας συναγαγών, παραθείς τε καὶ συγκρούσας τὰ διαφόρως σημαινόμενα, ἐναργέστατα καταλήψῃ τινὰς μὲν τῆς πρώτης αὐτοῦ παρουσίας δηλώματα περιεχούσας, πεπληρωμένας κατὰ τὴν πρώτην ἐπιφάνειαν αὐτοῦ, τινὰς δὲ εἰς τὴν δευτέραν αὐτοῦ καὶ ἔνδοξον ἄφιξιν ἀναφερομένας.

away, and his kingdom will not be destroyed.

9.17.6 | The things of the first arrival, which was more human and humble, along with the others, have a great sign and proof: to be called gentle and peaceful, coming riding on a donkey, was prophesied. For this would be a sign of common and human life. But the things of the second arrival, which are divine and very glorious, are shown by the coming on the clouds of heaven and the everlasting kingdom of all nations.

9.17.7 | And it was good to present both to those of the circumcision, and to ask them how they could reconcile the prophecies, expecting one arrival of Christ. For each of the presented prophecies also admits that they see Christ. Now is the time to speak and to answer those who ask us, how it is possible for one and the same person to come at the same time, both on the clouds of heaven and riding on a donkey and a young colt. For these two things are very different from each other.

9.17.8 | Therefore, gathering countless prophecies about Christ, and presenting and comparing the different meanings, you will clearly see some referring to his first coming, fulfilled at his first appearance, and others referring to his second and glorious arrival.

9.17.9 | ἔξωλόΙ θρευσε γὰρ λεληθότως ἄρματα καὶ ἵππον καὶ πᾶν τόξον πολεμικὸν ἡ τοῦ σωτῆρος ἡμῶν ἐνθεος δύναμις κατὰ τὴν πρώτην αὐτοῦ παρουσίαν ἐκ τῆς σωματικωτέρας Ἱερουσαλήμ καὶ τοῦ καλουμένου Ἐφραὶμ λαοῦ· διὸ ἔξ ἐκείνου καὶ εἰς δεῦρο ούκετι συνέστη αὐτῶν τὸ βασίλειον, οὐδὲ ἡ πάλαι ἐν πολέμοις ἴσχύσασα παρασκευή τε αὐτῶν καὶ ὀπλιτικὴ δύναμις.

9.17.10 | καλῶς δὲ ἐν τούτοις τὸν πάντα τῶν Ἰουδαίων λαὸν Ἐφραὶμ ὠνόμασεν, ἀλλ' οὐχὶ Ἰσραὴλ ούδὲ Ἰούδαν, ἵνα μὴ τὰς σεμνοτέρας διαβάλλοι προσηγορίας.

9.17.11 | εὔροις δ' ἂν καὶ ἐν ταῖς ἄλλαις προφητείαις τὸ πάντα ἔθνος Ἐφραὶμ μετὰ πολλῆς διαβολῆς καὶ κατηγορίας ὠνομασμένον, ὕσπερ καὶ νῦν. μετὰ γοῦν τὴν ἀπὸ Βαβυλῶνος ἐπάνοδον, μηκέθ' ὅμοιώς ὡς τὸ πρὸν διηρημένου τοῦ λαοῦ, τίνας ἦν εἰκός δηλοῦσθαι διὰ τοῦ Ἐφραὶμ ἡ αὐτοὺς τοὺς τὴν Ἱερουσαλήμ οίκοιντάς; ὃν τὴν πολεμικὴν καὶ ὀπλιτικὴν δύναμιν μέχρι τῶν 'ῥωμαϊκῶν χρόνων διαρκέσασαν ἡ τοῦ σωτῆρος ἡμῶν παρουσία ἐνθέω καὶ ἀπορρήτῳ δυνάμει καθεῖλεν ὅμοιώς τῇ προφητείᾳ.

9.17.12 | ταῦτα δὲ τὴν ἔξ ἑθνῶν ἐκκλησίαν εύαγγελίζεται ὁ λόγος, οὐχ ἀπλῶς χαίρειν, ἀλλὰ καὶ σφόδρα χαίρειν αὐτῇ παρακελευόμενος, διὰ τὴν τοῦ θεοῦ λόγου εἰς αὐτὴν παρουσίαν ^ ἥν καὶ θυγατέρα τῆς ἐπουρανίου Σιῶν ἡ καὶ τῆς προτέρας συναγωγῆς ἀποκαλεῖ, διὰ τὸ πάντας ἡμᾶς

9.17.9 | For the divine power of our Savior has secretly destroyed chariots and horses and all weapons of war at his first coming from the more physical Jerusalem and from the people called Ephraim. Therefore, from that time until now, their kingdom has not stood, nor their former strength in wars, along with their military preparations and power.

9.17.10 | But in these things, he called the whole people of the Jews Ephraim, and not Israel or Judah, so that he would not offend the more serious titles.

9.17.11 | You would also find in the other prophecies that the whole nation is called Ephraim, with much slander and accusation, just as it is now. After the return from Babylon, the people were no longer divided as before. Who was likely to be shown through Ephraim or those living in Jerusalem? Their military and fighting power lasted until the Roman times, but the presence of our Savior, with divine and unstoppable power, brought it down just as the prophecy said.

9.17.12 | The word proclaims these things to the church from the nations, not just to greet her, but to urge her to rejoice greatly because of the presence of the word of God with her. It also calls her the daughter of the heavenly Zion or even of the earlier assembly, because all of us from the

τοὺς ἔξ ἔθνῶν εἰς τὸν Χριστὸν τοῦ θεοῦ πεπιστευκότας γεννήματα εἶναι καὶ τέκνα Χριστοῦ καὶ τῶν ἀποστόλων αὐτοῦ, οἵα ἐκ μητρὸς τῆς τῶν Ἰουδαίων συναγωγῆς προελθόντας.

nations who believe in Christ of God are called offspring and children of Christ and his apostles, just as those who came from the mother of the Jewish assembly.

9.17.13 | καὶ τὸ ἔξῆς δὲ ἐπληροῦτο ἐπὶ τῇ τοῦ σωτῆρος ἡμῶν παρουσίᾳ.

9.17.13 | And what follows was fulfilled at the presence of our Savior.

9.17.14 | είρήνη γοῦν ἔξ ἔθνῶν γέγονεν ἀπὸ τῶν χρόνων τῆς ἀφίξεως αὐτοῦ οἴα οὐδεπώποτε· οὐκέτι γοῦν πόλεις πόλεσιν, ἔյς τὸ πρὶν, πολεμοῦσιν, οὐδὲ ἔθνη ἔθνεσι συρράσσουσιν, οὐδ' ὡς τὸ παλαιὸν ὃ τῶν ἀνθρώπων βίος ἀκαταστατεῖ, οὐδ' Αθηναῖοι μὲν Λακεδαιμούοις ἐπιστρατεύονται, Σύροι δὲ Φοίνιξιν, Ἀράβιοι δὲ Παλαιστίνοις, καὶ Αίγυπτιοι τοῖς πλησιοχώροις.

9.17.14 | Indeed, peace has come from the nations since the time of his arrival like never before. No longer do cities fight against cities as they did before, nor do nations clash with nations. Life for people is no longer chaotic as it once was. Athenians no longer march against Spartans, Syrians against Phoenicians, Arabs against Palestinians, and Egyptians against their neighbors.

9.17.15 | ἥνωται δὲ ἔξ ἔκείνου σὺν θεῷ τὰ πάντα, καὶ ἀληθῶς πλῆθος είρήνης ἔξ ἔθνῶν ἔξ ἔκείνου καὶ εἰς δεῦρο γέγονεν ἀκολούθως τῇ προφητείᾳ· μόνος δὲ Ἰησοῦς καὶ ὁ δι' αὐτοῦ κηρυχθεὶς τῆς εὐαγγελικῆς διδασκαλίας λόγος ἥρξεν τῶν ἀπὸ Θαλάσσης ἔως Θαλάσσης ἐώας καὶ τῆς κατὰ δυόμενον ἥλιον, καὶ ἀπὸ ποταμῶν εἰς τὰς διεκβολὰς τῆς γῆς, ἀκολούθως τοῖς ἐν τῷ προφήτῃ προιλελεγμένοις.

9.17.15 | Everything is united from that time with God, and truly, a great number of peace from the nations has come from that time and continues to this day, according to the prophecy. Only Jesus and the message of the good news preached through him began from sea to sea, from the east to the west, and from rivers to the ends of the earth, following what was foretold by the prophet.

9.17.16 | ἄπερ καὶ ὁ Ἀκύλας ὕδε πως ἡρμήνευσεν εἴπων καὶ λαλήσει είρήνην ἐν τοῖς ἔθνεσι, καὶ ἡ ἔξουσία αὐτοῦ ἀπὸ Θαλάσσης ἶως Θαλάσσης, καὶ ἀπὸ ποταμῶν ἔως περάτων τῆς γῆς. ταῦτα δὲ τοῖς ἐν τῷ Ἰησοῦ σύγκρινον τῷ ἐπιγεγραμμένῳ εἰς Σολομῶνα περὶ τοῦ υἱοῦ τοῦ βασιλέως,

9.17.16 | Just as Aquila interpreted it this way, saying that he will speak peace to the nations, and his authority will be from sea to sea, and from rivers to the ends of the earth. These things are compared to those in the Psalms, which are written about the son of the king, that is, the one coming from

δηλάδη τοῦ ἐκ σπέρματος Σολομῶνος προελευσομένου, λεγομένοις, περὶ οὗ φησιν ὁ ἩΓαλμὸς' καὶ κατακυριεύσει ἀπὸ θαλάσσης ἵως θαλάσσης, καὶ ἀπὸ ποταμῶν ἵως περάτων τῆς οἰκουμένης."

the seed of Solomon, about whom the Psalm says, 'and he will rule from sea to sea, and from rivers to the ends of the inhabited world.'

9.17.17 | σημαίνει δὲ καὶ τὴν ἑνταῦθα δηλουμένην εἰρήνην ὡς αὐτὸς η·αλμὸς φάσκων "ἀνατελεῖ ἐν ταῖς ἡμέραις αυτού δικαιοσύνη και πλήθος ειρήνης! καὶ Ἰσαΐας δῇ τούτοις συντρέχει δι ων φησι "καὶ συγκόψουσι τάς μαχαίρας αὐτών εις ἀροτρα καὶ τάς ξιβύνας αυτών εις δρέπανα, καὶ οὐ λήφεται ἐτι ἔθνος ἐπ' ἔθνος μάχαιραν, καὶ οὐ μή μάθωσιν ἐτι πολεμεῖν."

9.17.17 | The same Psalm also means the peace mentioned here, saying, 'Righteousness will rise in his days and a multitude of peace!' And Isaiah agrees with this, saying, 'They will beat their swords into plowshares and their spears into sickles, and nation will not take up sword against nation, and they will no longer learn to fight.'

9.17.18 | εύροις δ' αν καὶ Μιχαίαν τούτοις συνάδοντα καὶ ἄλλους πλείους τών προφητών, ἐπιστήσας δī, ως ἐφην, τοῖς χρόνοις δυνήσῃ συνιδεῖν ως ἀπὸ τών Αύγούστου χρόνων καὶ τής κατ' αὐτόν ἐπιλαμφάσης τού σωτήρος ημών ἐπιφανείας τής Ἀρωματίων μοναρχίας ἐπικρατησάσης αἱ πάλαι τών ἔθνών διελύθησαν διαστάσεις καὶ πολυαρχίαι, καὶ τόνδε ἔξ ἔκείνον τον τρόπον τέλονς ήρξατο τνγχάνειν τά τής προφητευομένης ειρήνης.

9.17.18 | You will also find Micah and many other prophets agreeing with this. And as I said, in those times, it is possible to see how, from the time of Augustus and the coming of our Savior, the Roman rule that took over caused the divisions and many rulers of the nations to break apart. And in this way, the prophesied peace began to happen.

9.17.19 | ἀλλα νύν μὲν τέως ήρξατο, ἔσται ὅτε πληρέστατα ἡ προφητεία συμπερασθήσεται, ἐπάν το πλτ,ρωμα τών ἔθνών είσέλθη τό προς τού ίερού αποστόλου δεδηλωμένον" Ἀπό Ψαλμού ριζ'.

9.17.19 | But now it has begun; there will be a time when the prophecy will be completely fulfilled, when the fullness of the nations will enter into the holy place, as declared by the apostle.

## Section 18

9.18.1 | "Αἴθον ον ἀπεδοκίμασαν οί

9.18.1 | The stone that the builders rejected

οίκοδομονντες, ούτος ἐγενήθη εἰς κεφαλήν γωνίας, παρά κυρίου ἐγένετο αύτη, καὶ ἔστι θαυμαστή ἐν ὄφθαλμοῖς ημών. αὕτη ἡ ημέρα ην ἐποίησεν ὁ κύριος,  
ἀγαλλιασώμεθα καὶ εὐφρανθώμεν ἐν αὐτῇ.  
ω κύριε, σώσον δή, ω κύριε, εύόδωσον δή.  
ευλογημένος ὁ ἐρχόμενος ἐν ονόματι  
κυρίου, θεός κύριος, καὶ ἐπέφανεν ημῖν"

has become the cornerstone. This is from the Lord, and it is wonderful in our eyes. This is the day that the Lord has made; let us rejoice and be glad in it. O Lord, save us, O Lord, grant us success. Blessed is the one who comes in the name of the Lord. The Lord is God, and he has given us light.

9.18.2 | Τού σωτήρος ημών Ιησού Χριστού είσελθόντος πού είς τά [Ιεροσόλυμα, ότε κατά τήν προ ταύτης προφητείαν ὄχούμενος ὅνω τὴν ἐν τῷ Ζαχαρίᾳ πρόρρησιν ἐπλήρουν, κατὰ τὸν θεῖον εὐαγγελιστὴν οἱ ὄχλοι προάγοντες αὐτὸν καὶ ἀκολουθοῦντες ἐπευφήμουν λέγοντες "ώς ἀννᾶ τῷ υἱῷ Δαβὶδ, εὐλογημένος ὁ ἐρχόμενος ἐν ονόματι κυρίου, ώς ἀννᾶ ἐν τοῖς ὑψίστοις.

9.18.2 | When our Savior Jesus Christ entered into Jerusalem, the crowds, as foretold by the prophecy in Zechariah, were fulfilling it. According to the divine evangelist, the crowds went before him and followed him, shouting, 'Hosanna to the son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest!'

9.18.3 | ὅτε καὶ είσελθόντος αύτοῦ είς τὰ Ιεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις λεγόντων, τίς ἔστιν αὐτος; οἱ δὲ ὄχλοι ἔλεγον, οὗτός ἔστιν ὁ προφήτης Ἰησοῦς, ὁ ἀπὸ Ναζαρὲθ τῆς Γαλιλαίας."

9.18.3 | When he entered into Jerusalem, the whole city was shaken, saying, 'Who is this?' And the crowds said, 'This is the prophet Jesus, from Nazareth of Galilee.'

9.18.4 | ἐπεὶ τοίνυν ἐκ τοῦ προκειμένου Ψαλμοῦ εἴρηται τὸ "ώς ἀννά," ὅπερ ἐρμηνευθὲν δηλοῖ "σῶσον δή," τὸ δὲ Ἐβραικὸν ἀννᾶ Αδωναῖ ὡς ἀννᾶ περιέχει, ἀλλὰ καὶ τὸ εὐλογημένος ὁ ἐρχόμενος ἐν ονόματι κυρίου," ἐπειδήπερ καὶ αὐτὸ ἀπὸ τοῦ αύτοῦ Ψαλμοῦ μετείληπται, ταῦτα δὲ σαφῶς ἐπὶ τὸν Χριστὸν τοῦ θεοῦ ἀνενήνεκται, εἰκότως εἰς αὐτὸν καὶ τὰ λοιπὰ τῆς προρρήσεως ἔξειλήφαμεν.

9.18.4 | Since it has been said from the preceding Psalm, 'Hosanna,' which means 'save now,' and the Hebrew 'Hosanna Adonai' means 'save now,' and also 'Blessed is the one who comes in the name of the Lord,' since this too is taken from the same Psalm, these things are clearly directed toward Christ of God. It is fitting that we have taken the rest of the prophecy as well.

9.18.5 | οὗτος γὰρ ὁν τυγχάνει

9.18.5 | For he is blessed, and he is also

εύλογημένος, ὁ καὶ δι' ἑτέρου προφήτου ὀνομασμένος "ὸ ἐρχόμενος τοῦ φήσαντος" ἔτι μικρὸν, καὶ ὁ ἐρχόμενος ἥξει, καὶ οὐ μὴ χρονίσῃ,' δὲς καὶ ἐλήλυθεν ἐν ὄνόματι κυρίου τοῦ θεοῦ καὶ πατρὸς αὐτοῦ. αὐτὸς δ' ἀν εἴη καὶ θεὸς κύριος ὁ ἐπιφανεὶς ἡμῖν. ἐν ὄνόματι γοῦν τοῦ πατρὸς αὐτοῦ ὅμολογεῖ ἐλήλυθέναι λέγων πρὸς τοὺς Ἰουδαίους ἐγὼ ἐλήλυθα ἐν τῷ ὄνόματι τοῦ πατρός μου, καὶ οὐ λαμβάνετέ με· ἄλλος ἐὰν ἔλθῃ ἐν τῷ ὄνόματι τῷ ἴδιῳ, ἐκεῖνον λήψεσθε.'

called by another prophet 'the one who is coming,' as it says, 'a little while longer, and the one who is coming will come, and will not delay.' He has come in the name of the Lord his God and Father. He himself is also God, the Lord who has appeared to us. Indeed, he declares that he has come in the name of his Father, saying to the Jews, 'I have come in the name of my Father, and you do not receive me; if another comes in his own name, him you will receive.'

9.18.6 | αὐτὸς δὴ οὖν οὗτος ὁ ἐπιφανεὶς ἡμῖν θεὸς κύριος, ὁ εύλογημένος, ὁ ἐλθὼν ἐν ὄνόματι κυρίου, αὐτὸς ἦν καὶ ὁ λίθος, ὃν ἀπεδοκίμασαν οἱ πάλαι πρότερον τὸν ἐκ περιτομῆς λαὸν διὰ τῆς Μωσαϊκῆς διδασκαλίας οἰκοδομοῦντες, δὲς καὶ ἀποδοκιμασθεὶς ὑπ' αὐτῶν εἰς κεφαλὴν φαλὴν ἐτέρας γωνίας τῆς ἐξ ἔθνῶν ἐκκλησίας κατέστη, ἦν ὡς μὴ τοῖς πᾶσιν ὀρωμένην, μόνοις δὲ τοῖς προφητικοῖς ὄφθαλμοῖς θαυμαστὴν εἶναι φησιν ὁ λόγος φάσκων καὶ ἔστι θαυμαστὴ ἐν ὄφθαλμοῖς ἡμῶν

9.18.6 | Therefore, this one who has appeared to us is God, the Lord, the blessed one, who has come in the name of the Lord. He is also the stone that was rejected by those who were once building, the people of the circumcision, through the teaching of Moses. This stone, rejected by them, has become the head of the corner of the church made up of the nations. This church is not seen by everyone, but the word says it is wonderful in the eyes of the prophets, and it is indeed wonderful in our eyes.

9.18.7 | τὴν δὲ ἐπιφάνειαν αὐτοῦ πάλιν μέραν ὄνομάζει "ἥν ἐποίησεν ὁ κύριος," ἐπεὶ καὶ φῶς ἦν β αὐτὸς τὸ ἀληθινὸν καὶ ἥλιος δικαιοσύνης καὶ ἡμέρα τοῦ θεοῦ, ἐν ᾧ γένοιτο καὶ ἡμᾶς εἴπειν "αὕτη ἡ ἡμέρα ἦν ἐποίησεν ὁ κύριος, ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν αὐτῇ." Καὶ τούτων δὲ τοῦτον συντετμημένων τὸν τρόπον καιρὸς καὶ ἐπὶ τὰς περὶ τοῦ πάθους αὐτοῦ μεταβῆναι προφητείας.

9.18.7 | But again, he calls his appearance 'the day which the Lord has made,' since he was the true light and the sun of righteousness, and the day of God, in which we can say, 'This is the day which the Lord has made; let us rejoice and be glad in it.' And with these things summarized, it is time to move on to the prophecies about his passion.

## Book Ten. (ΒΙΒΛΙΟΝ ΔΕΚΑΤΟΝ.)

### Introduction

10.praef.1 | Μετὰ τὰς ἀποδεδομένας προρρήσεις περὶ τῆς εἰς ἀνθρώπους ἀφίξεως τοῦ προκηρυττομένου θεοῦ καλεῖ δὴ καιρὸς καὶ τὰ περὶ τὴν ἀπαλλαγὴν τοῦ ἐξ ἀνθρώπων αὐτοῦ βίου διεξελθεῖν, συνιδεῖν τε αὖθις οἷα συμβήσεσθαι περὶ αὐτὸν ἄνωθεν ἐκ τόν προφητικῶν ἐθεσπίζετο χρόνων.

10.praef.2 | πρῶτα δὲ διελεύσομαι τὰ περὶ τῶν τὸν θάνατον αὐτῷ συσκευωρησαμένων, μέρος οὐ μικρὸν τυγχάνοντα τῆς προκειμένης προτάσεως. πρὸ δέ γε τοῦ λόγου τὰ πολλάκις ἡμῖν είρημένα περὶ τῆς κατ' αὐτὸν οίκονομίας τηρητέον ὅτι δὴ τὰ μὲν κατὰ τὴν θεότητα αὐτοῦ, τὰ δὲ κατὰ τὴν ἐνανθρώπησιν ἐπινοεῖται.

10.praef.3 | πῇ μὲν γὰρ εἰσάγεται λόγος ὃν θεοῦ καὶ θεοῦ δύναμις καὶ θεοῦ σοφία, μεγάλης τε βουλῆς ἄγγελος, μέγας τε καὶ αἰώνιος ἀρχιερεὺς ὑπὲρ τῆς τῶν γεννητῶν ἀπάντων οὐσιώσεώς τε καὶ σωτηρίας Ἱερωμένος, καὶ ἵλεούμενος τὸν πατέρα· πή δὲ ὁ ἀμνὸς τοῦ θεοῦ ὁ αἵρων τὴν ἀμαρτίαν τοῦ κόσμου καὶ πρόβατον ἐπὶ σφαγὴν ἀγόμενον· τοῦτο δὲ ἦν τὸ ἀνθρώπειον σκῆνος, ὁ δίκην ἀμνοῦ καὶ προβάτου ἐκ τῆς ἡμετέρας ἀγέλης οἵᾳ τις ἀρχιερεὺς ἀναλαβὼν καὶ τὴν ἀπαρχὴν τοῦ τῶν ἀνθρώπων γένους καλλιερησάμενος προσηγάγετο τῷ πατρὶ, δι' οὗ καὶ τῇ τῶν ἀνθρώπων ὠμίλησε φύσει, οὐκ ἄλλως δυναμένῃ δυναμένῃ καὶ δυνάμεως ἀσωμάτου καὶ νοερᾶς ἐπηκόῳ γενέσθαι,

10.praef.1 | After the given prophecies about the arrival of the proclaimed God to humans, it is indeed time to discuss the matters concerning the release from his human life, and to see again what will happen to him according to the times set by the prophets.

10.praef.2 | First, I will discuss the matters concerning the plots against his death, which is a significant part of the topic at hand. But before this discussion, we must remember what has often been said about the arrangement concerning him, that indeed some things relate to his divinity, while others relate to his becoming human.

10.praef.3 | For there is introduced a word that is the power and wisdom of God, an angel of great counsel, a great and eternal high priest for the essence and salvation of all beings. And he is the one who pleads with the Father; but the Lamb of God, who takes away the sin of the world, is led like a sheep to slaughter. This was the human body, which, like a lamb and a sheep from our flock, a high priest took up and offered as the first fruits of humanity to the Father, through whom he also spoke with the nature of humans, which could not otherwise become a body and a mind without being united, nor could anything greater than flesh and bodies be thought of

ούδέ τι μεῖζον σαρκῶν καὶ σωμάτων δι'  
όφθαλμῶν σαρκὸς ἐπινοῆσαι.

10.praef.4 | ὅσα τοίνυν ἐπὶ τὸ ταπεινότερον  
δόξειεν ἐν τοῖς προκειμένοις περὶ αὐτοῦ  
λέγεσθαι, ταῦτα τὸν ἀμνὸν ὄρᾶν τοῦ θεοῦ  
τὸν αἴροντα τὴν ἀμαρτίαν τοῦ κόσμου καὶ  
τὸ σκῆνος τὸ ἀνθρώπειον ὑποβάλλει νοεῖν.  
ἀμνὸς μὲν γὰρ ἦν αἴρων τὴν ἀμαρτίαν τοῦ  
κόσμου κατὰ τὸν βαπτιστὴν Ἰωάννην τὸν  
λέγοντα "ἴδε ὁ ἀμνὸς τοῦ θεοῦ, ὁ αἴρων τὴν  
ἀμαρτίαν τοῦ κόσμου, ἀμνὸς δὲ ἦν καὶ ὁ ἐπὶ<sup>1</sup>  
σφαγὴν ἀγόμενος κατὰ τὸ παρὰ τῷ Ἡσαίᾳ  
λόγιον φάσκον "ώς πρόβατον ἐπὶ σφαγὴν  
ῆχθη, καὶ ως ἀμνὸς ἐναντίον τοῦ κείροντος  
ἄφωνος.

10.praef.5 | περὶ τοῦ αὐτοῦ δὲ ως περὶ  
ἀμνοῦ ἔλεγετο καὶ τὸ "ἀπὸ τῶν ἀμαρτιῶν  
τοῦ λαοῦ μου ἤχθη εἰς θάνατον. ἔδει γὰρ  
τὸν ἀμνὸν τοῦ θεοῦ, τὸν ὑπὸ τοῦ μεγάλου  
ἀρχιερέως ἀναληφθέντα ὑπὲρ τῶν λοιπῶν  
συγγενῶν ἀμνῶν καὶ ὑπὲρ πάσης τῆς  
ἀνθρωπίνης ἀγέλης, θυσίαν τῷ θεῷ  
προσαχθῆναι.

10.praef.6 | ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ  
θάνατος καὶ δι' ἀνθρώπου ἡ ἀνάστασις ἡ  
ἐκ νεκρῶν" φησὶν ὁ ἀπόστολος "καὶ ὥσπερ  
δι' ἐνὸς παραπτώματος εἰς πάντας  
ἀνθρώπους εἰς κατάκριμα οὕτω καὶ δι'  
ἐνὸς δικαιώματος εἰς πάντας ἀνθρώπους  
εἰς δικαίωσιν ζωῆς."

10.praef.7 | ἐνθεν καὶ αὐτὸς τοὺς μὲν  
ἐαυτοῦ μαθητὰς ζωὴν καὶ φῶς καὶ  
ἀλήθειαν ἐαυτὸν εἶναι καὶ τὰς λοιπὰς  
ἐπινοίας τῆς κατ' αὐτὸν θεολογίας

through the eyes of flesh.

10.praef.4 | Therefore, whatever may seem  
to be more humble in the discussions about  
him, these things suggest the Lamb of God  
who takes away the sin of the world and  
the human body. For he was the Lamb who  
takes away the sin of the world, according  
to the Baptist John, who said, 'Behold, the  
Lamb of God, who takes away the sin of the  
world.' He was also the one being led to  
slaughter, as the saying from Isaiah states,  
'Like a sheep he was led to slaughter, and  
like a lamb he was silent before the  
shearer.'

10.praef.5 | About the same thing, it was  
said that 'he was led to death for the sins of  
my people.' For the Lamb of God had to be  
taken up by the great high priest, above the  
other lambs and for all of humanity, to be  
offered as a sacrifice to God.

10.praef.6 | For through one man came  
death, and through one man comes the  
resurrection from the dead," says the  
apostle. "And just as through one  
wrongdoing came judgment for all people,  
so also through one act of righteousness  
comes life for all people.

10.praef.7 | From this, he taught his own  
disciples that he himself is life, light, and  
truth, and he instructed them on the other  
ideas of theology about him. But to those

έπαίδευε, τοῖς δὲ ἀμυνήτοις τῶν κατ' αὐτὸν ἀπορρήτων ἔλεγε τί με ζητεῖτε ἀποκτεῖναι ἄνθρωπον, ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα; " ὥσπερ οὖν τὰ τῆς θεολογίας ἰδιώματα ἐν τοῖς ἔμπροσθεν ἀποδέδοται, τὸν ὅμοιον δὴ τρόπον κάνταυθα τοῦ ἀμνοῦ τὰ ἀνθρωποπαθῆ παραστήσεται, τῶν πρὸ τοῦ πάθους αὐτοῦ μέσον ὅντων, ὅμοῦ τε ἄμφω τά τε κατὰ τὸν θεὸν καὶ τὰ κατὰ τὸν ἀνθρωπὸν αὐτοῦ περιεληθότων.

who were untrained in the hidden things about him, he said, 'Why do you seek to kill a man who has told you the truth?' Just as the unique aspects of theology have been explained before, in the same way here, the Lamb will be presented with human feelings, while he was in the midst of his suffering, combining both what is divine and what is human.

10.praef.8 | τούτων χρησíμως ἡμῖν προτετηρημένων, ἥδη καὶ τῶν λογίων αὐτῶν ἐφαψώμεθα, περὶ τῆς Ἰούδα τοῦ προδότου καὶ τῶν σὺν αὐτῷ κατὰ τοῦ Χριστοῦ γενομένης συσκευῆς, περί τε τῶν ἀμφὶ τὸν καιρὸν τοῦ πάθους αὐτοῦ συμβεβηκότων.

10.praef.8 | Now that we have suitably prepared these things, we will also touch on their sayings about Judas the betrayer and the plot against Christ that happened with him, as well as the events that took place around the time of his suffering.

## Section 1

10.1.1 | Ἀπὸ ψαλμοῦ μ'. "Μακάριος ὁ συνιὼν ἐπὶ πτωχὸν καὶ πένητα, ἐν ἡμέρᾳ πονηρᾶ̄ βύσεται αὐτὸν ὁ κύριος· κύριος διαφυλάξαι αὐτὸν, καὶ ζήσαι αὐτὸν, καὶ μακαρίσαι αὐτὸν ἐν τῇ γῇ, καὶ μὴ παραδῷ αὐτὸν εἰς χεῖρας ἔχθρον αὐτοῦ. κύριος βοηθήσει αὐτῷ ἐπὶ κλίνης ὁδύνης αὐτοῦ, ὅλην τὴν κοίτην αὐτοῦ ἐστρεψας ἐν τῇ ἀρρωστίᾳ αὐτοῦ. ἐγὼ εἴπα, κύριε, ἐλέησόν με, ἵασαι ψυχήν μου, ὅτι ἥμαρτόν σοι. οἱ ἔχθροι μου εἴπαν κακά μοι, πότε ἀποθανεῖται καὶ ἀπολεῖται τὸ ὄνομα αὐτοῦ; καὶ εἰ εἰσεπορεύετο τοῦ ἴδεν, μάτην ἐλάλει ἡ καρδία αὐτοῦ, συνήγαγεν ἀνομίαν ἐαυτῷ. ἐξεπορεύετο ἔξω, καὶ ἐλάλει ἐπὶ τὸ αὐτό.

10.1.1 | From Psalm 41: 'Blessed is the one who considers the poor and needy; on a day of trouble, the Lord will rescue him. The Lord will protect him, and keep him alive, and bless him in the land, and not give him over to the hands of his enemies. The Lord will help him on his sickbed; you have turned all his bed in his illness. I said, 'Lord, have mercy on me; heal my soul, for I have sinned against you.' My enemies say bad things about me, 'When will he die, and his name perish?' And if he comes to see me, he speaks in vain; his heart gathers wickedness for himself. He goes out, and speaks the same things.'

10.1.2 | κατ' ἐμοῦ ἐψιθύριζον πάντες οἱ

10.1.2 | All my enemies whispered against

έχθροί μου, κατ' ἐμοῦ ἔλογίζοντο κακά μοι.  
λόγον παράνομον κατέθεντο κατ' ἐμοῦ, μὴ  
δο κοιμώμενος οὐχὶ προσθήσει τοῦ  
ἀναστῆναι; καὶ γὰρ ὁ ἄνθρωπος τῆς  
εἰρήνης μου, ἐφ' ὃν ἥλπισα, ὁ ἐσθίων  
ἄρτους μου, ἐμεγάλυνεν ἐπ' ἐμὲ πτερνισμόν  
σὺ δὲ, κύριε, ἐλέησόν με, καὶ ἀνάστησόν με,  
καὶ ἀνταποδώσω αὐτοῖς. ἐν τούτῳ ἔγνων  
ὅτι τεθέληκάς με, ὅτι οὐ μὴ ἐπιχαρῇ ὁ  
έχθρός μου ἐπ' ἐμοί. ἐμοῦ δὲ διὰ τὴν  
ἀκακίαν ἀντελάβουν, καὶ ἐβεβαίωσάς με  
ἐνώπιόν σου εἰς τὸν αἰῶνα.”

me; they plotted evil against me. They laid a wicked word against me, saying, 'Will the one who is sleeping not rise again?' Even my close friend, in whom I hoped, who ate my bread, has grown great against me. But you, Lord, have mercy on me, and raise me up, and I will repay them. In this, I knew that you wanted me, that my enemy would not rejoice over me. But you upheld me because of my innocence, and you established me before you forever.

10.1.3 | Έπειδὴ τινες ὑπειλήφασιν τὴν  
βίβλον τῶν Ψαλμῶν ὕμνους μόνον εἰς θεὸν  
καὶ ώδας θεολογικὰς περιέχειν, οὐ μὴν καὶ  
προγνώσεις οὐδὲ μελλόντων προφητείας,  
τοῦτο πρῶτον ἐπιτηρητέον, ὡς μυρία  
θεσπίζεται δι' αὐτῶν, ἀ καὶ μακρὸν ἀν εἴη  
συναγαγεῖν ἐπὶ τοῦ παρόντος, ἀρκεῖ δὲ  
χρήσασθαι εἰς μαρτυρίαν τοῦ λόγου δύο  
Ψαλμοῖς ἐπιγεγραμμένοις μὲν τοῦ Ἀσάφ,  
εἰρημένοις δὲ κατὰ τοὺς τοῦ Δαβὶδ  
χρόνους.

10.1.3 | Since some have taken the book of Psalms to contain only hymns to God and theological songs, they do not notice that it also has prophecies about the future. This should first be observed, as many things are established through them, which could take a long time to gather about the present. But it is enough to use two Psalms as a witness to the word, which are titled of Asaph, but were spoken during the times of David.

10.1.4 | τὸ τηνικαῦτα γὰρ εῖς τῶν  
ἱεροψαλτῶν ὁ Ἀσὰφ τυγχάνων, ὡς ἐν τῇ  
βίβλῳ φέρεται τῶν Παραλειπομένων, τοὺς  
ἐπιγεγραμμένους αὐτοῦ Ψαλμοὺς θείω  
πνεύματι προσεφώνησε.

10.1.4 | For at that time, Asaph, one of the temple singers, as it is mentioned in the book of Chronicles, spoke the Psalms that are titled with his name by divine inspiration.

10.1.5 | τί δὴ οὖν περιέχουσιν οἱ Ψαλμοί;  
προρρήσεις τῆς πολιορκίας τῆς βασιλικῆς  
πόλεως τοῦ Ἰουδαίων ἔθνους, ἥτις γέγονεν  
ἔγγυς που πεντακοσίοις ἔτεσι μετὰ τὴν  
πρόρ. ἥησιν.

10.1.5 | What then do the Psalms contain? Predictions about the siege of the royal city of the Jewish nation, which happened about five hundred years after the prophecy.

10.1.6 | λέγει δ' οὖν ὁ ἐβδομηκοστὸς τρίτος

10.1.6 | Therefore, the seventy-third Psalm,

έπιγεγραμμένος συνέσεως τῷ Ἀσὰφ "ἰνατί ἀπώσω θεὸς εἰς τέλος, ὥργισθη ὁ θυμός σου ἐπὶ πρόβατα νομῆς σου; μνήσθητι τῆς συναγωγῆς σου, ἡς ἐκτήσω ἀπ' ἀρχῆς, ἐλυτρώσω ῥάβδον κληρονομίας σου. ὅρος Σιῶν τοῦτο, ὃ κατεσκήνωσας ἐν αὐτῷ, ἔπαρον τὰς χεῖράς σου ἐπὶ τὰς ὑπερηφανίας αὐτῶν εἰς τέλος. ὅσα ἐπονηρεύσατο ὁ ἔχθρός ἐν τοῖς ἀγίοις σου, καὶ ἐνεκαυχήσαντο οἱ μισοῦντές σε ἐν μέσῳ τῆς ἐορτῆς σου.

titled 'A Psalm of Asaph,' says: 'Why, O God, have you rejected us forever? Why does your anger burn against the sheep of your pasture? Remember your congregation, which you have purchased from the beginning; you have redeemed the tribe of your inheritance. This is Mount Zion, where you have dwelt. Lift your hands against their pride to the end. How much has the enemy plotted against your holy ones, and those who hate you have boasted in the midst of your feast.'

10.1.7 | ἔθεντο τὰ σημεῖα αὐτῶν σημεῖα, καὶ οὐκ ἔγνωσαν ὡς εἰς τὴν εἴσοδον ὑπεράνω. ὡς ἐν δρυμῷ ξύλων ἀξίναις ἔξεκοψαν τὰς θύρας αὐτῆς ἐπὶ τὸ αὐτὸν, ἐν πελέκει καὶ λαξευτηρίῳ κατέρραξαν αὐτήν. ἐνεπύρισαν ἐν πυρὶ τὸ ἀγιαστήριόν σου, εἰς τὴν γῆν ἐβεβίλωσαν τὸ σκήνωμα τοῦ ὄντος σου." ταῦτα μὲν ὁ ἐβδομηκοστὸς τρίτος ψαλμός.

10.1.7 | "They set up their signs as signs, and they did not know that it was above the entrance. As in a forest, they chopped down its doors with axes; with a pick and a hammer, they broke it down. They burned your sanctuary with fire; they defiled the dwelling place of your name to the ground." This is the seventy-third Psalm.

10.1.8 | καὶ ὁ ἐβδομηκοστὸς δὲ ὅγδοος τοῦ Ἀσὰφ καὶ αὐτὸς τυγχάνων τάδε περιέχει "ὁ θεὸς εἰδήλθισαν ἔθνη εἰς τὴν κληρονομίαν σου, ἐμίαναν τὸν ναὸν τὸν ἄγιόν σου. ἔθεντο Ἱερουσαλημ ὡς ὄπωροφυλάκιον, ἔθεντο τὰ θνητιμαῖα τῶν δούλων σου βρώματα τοῖς πετεινοῖς τοῦ οὐρανοῦ, τὰς σάρκας τῶν ὀσίων σου τοῖς θηρίοις τῆς γῆς."

10.1.8 | And the eighty-third Psalm of Asaph also contains these words: 'God, the nations have come into your inheritance; they have defiled your holy temple. They have made Jerusalem like a fruit garden. They have given the bodies of your servants as food to the birds of the sky, the flesh of your holy ones to the beasts of the earth.'

10.1.9 | τούτων δὲ τὰ μὲν πρῶτα, λέγω δὲ τὰ ἀπὸ τοῦ ἐβδομηκοστοῦ τρίτου Ψαλμοῦ, εἴρητο βασιλεύοντος ἔτι τοῦ Δαβὶδ πρὸ τοῦ τὸν ναὸν ἵπο Σολομῶνος κατασκευασθῆναι τέλους δὲ ἔτυχεν οὐκ ἄλλοτε ἢ πρῶτον μὲν ἐπὶ τῆς Βαβυλωνίων

10.1.9 | Of these, the first, I mean those from the seventy-third Psalm, was said while David was still king, before the temple was built by Solomon. But the end came not at another time than first during the Babylonian siege, and second during

πολιορκίας, δεύτερον δὲ ἐπὶ τοῦ Ῥωμαϊκοῦ πρὸς Ἰουδαίους πολέμου.

10.1.10 | ἔκαστα γὰρ τῶν είρημένων ἐπληροῦτο ἐπὶ τε τῆς πρώτης καὶ δευτέρας τοῦ ἱεροῦ κατασκαφῆς προγνωσθέντα καὶ ἀναφωνηθέντα ἐν τοῖς είρημένοις Ψαλμοῖς ὑπὸ τοῦ Ἀσάφ· τὰ δὲ δεύτερα ἀπὸ τοῦ ἐβδομηκοστοῦ ὄγδου ἐπληροῦτο κατὰ τοὺς Ἀντιόχου χρόνους, τοῦ κληθέντος Ἐπιφανοῦς, ὃς τῆς Συρίας βασιλεύσας ὑπάγεται μὲν τὰ Ἱεροσόλυμα, μιαίνει δὲ τὸν ναὸν καὶ καθαιρεῖ τὸ θυσιαστήριον, ἐπειτα τοὺς Ἰουδαίους ἐλληνίζειν ἐπαναγκάζων πλείστους ὅσους αὐτῶν ἄνδρας τε καὶ γυναῖκας ὑπὲρ τοῦ οἰκείου νόμου καὶ τῆς πατρῷας εύσεβείας ἀνήρει, ποικίλαις προαικιζόμενος τιμωρίαις.

10.1.11 | είς ἔκεινον τοιγαροῦν τὸν καιρὸν καὶ είς τοὺς μετὰ ταῦτα τῷ Ἀντιόχῳ τὰ ἵσα πράξαντας ἀναφωνεῖ ὁ Ἀσάφ τὰ ἀπὸ τοῦ ἐβδομηκοστοῦ ὄγδου Ψαλμοῦ. μαρτυρεῖ δὲ τῷ λόγῳ ἡ τῶν καλουμένων Μακκαβαίων γραφὴ, τοῦτον ἔχουσα τὸν τρόπον "καὶ προσέπισυνήχθησαν πρὸς Ἰάκειμον καὶ Βακχίδην συναγωγὴν γραμματέων ἐκζητοῦσα δίκαια."

10.1.12 | καὶ ἔξῆς ἐπιλέγει "καὶ ὤμοσεν αὐτοῖς λέγων, οὐκ ἐκζητήσομεν ὑμῖν κακὸν καὶ τοῖς φίλοις ὑμῶν· καὶ ἐνεπίστευσαν αὐτῷ· καὶ συνέλαβεν ἐξ αὐτῶν ἔξήκοντα ἄνδρας, καὶ ἀπέκτεινεν αὐτοὺς ἐν ἡμέρᾳ μιᾷ κατὰ τὸν λόγον Ἀσάφ ὃν ἔγραψεν, ἔδωκαν τὰ θνητιμαῖα τῶν δούλων σου βρώματα τοῖς πετεινοῖς τοῦ οὐρανοῦ, σάρκας ὀσίων σου τοῖς ζῷοις τῆς γῆς, αἷματα αὐτῶν ἔξεχεαν κύκλῳ Ἱερουσαλήμ,

the Roman war against the Jews.

10.1.10 | For each of the mentioned events was fulfilled during both the first and second destruction of the temple, foretold and proclaimed in the Psalms by Asaph. The second events from the eighty-third Psalm were fulfilled during the time of Antiochus, called Epiphanes, who, ruling over Syria, went to Jerusalem, defiled the temple, and destroyed the altar. Then he forced many of the Jews, both men and women, to adopt Greek customs, putting to death those who remained faithful to their own law and ancestral piety, punishing them in various ways.

10.1.11 | Therefore, at that time and in the events that followed, Asaph proclaims the words from the eighty-third Psalm. The writing of those called the Maccabees bears witness to this, having the following account: 'And a gathering of scribes was called together to Iacchus and Bacchides, seeking justice.'

10.1.12 | And next, it says, 'And he swore to them, saying, we will not seek harm against you or your friends. And they trusted him. And he captured sixty men from them and killed them all in one day, according to the words of Asaph that he wrote: 'They gave the dead bodies of your servants as food to the birds of the sky, the flesh of your holy ones to the beasts of the earth; their blood they poured all around Jerusalem, and

καὶ οὐκ ἦν ὁ Θάπτων."

there was no one to bury them.'

10.1.13 | τούτων οὕτω προφρηθέντων καὶ ἀποτελεσθέντων οὐ θαυμαστὸν εἰ κατὰ τὸν αὐτὸν τρόπον καὶ τὰ προεκτεθέντα τοῦ τεσσαρακοστοῦ Ψαλμοῦ λόγια σημαίνει τὰ μέλλοντα ἔσεσθαι κατὰ τὸν καιρὸν τῆς τοῦ σωτῆρος ἡμῶν ἐπιβουλῆς, ἅπερ μὴ πάντων ἀνθρώπων συνιέντων, ὅπως λόγιος ὧν θεοῦ καὶ σοφία καὶ ζωὴ καὶ φῶς ἀληθινὸν, καὶ πάντα πλοῦτον ἀγαθῶν κεκτημένος, δι' ἡμᾶς ἐπτώχευσε σάρκα λαβὼν, καὶ τοῖς τὸ γένος θνητοῖς ἀνθρώποις καὶ πτωχοῖς ὀδοιωθεὶς, μορφήν τε δούλου καὶ πένητος ἀνειληφώς, καὶ μάλιστα καθ' ὃν καιρὸν ἐπλήρου τὴν ἀπὸ τοῦ Ψαλμοῦ προφητείαν, εἰκότως ἐν ἀρχῇ τοῦ Ψαλμοῦ μακαρίζεται ὁ ταῦτα περὶ αὐτοῦ συνιεὶς, ἐπαγγελίας τυγχάνων τῆς ἀναγεγραμμένης εἴθ' ἔξῆς ἐκ προσώπου λοιπὸν δὴ τοῦ πένητος καὶ πτωχοῦ, αὐτοῦ δηλαδὴ τοῦ δι' ἡμᾶς πτωχεύσαντος σωτῆρος ἡμῶν, ἐπιλέγεται "ἐγὼ εἶπα, κύριε ἐλέησόν με." ὅτι δὲ ἐκ προσώπου τοῦ σωτῆρος τὰ ἐν τῷ Ψαλμῷ θεσπίζεται αὐτάρκης μάρτυς ὁ εὐαγγελιστὴς Ἰωάννης τυγχάνει.

10.1.14 | ιστορεῖ γὰρ ὅτι "λαβὼν ὁ Ἰησοῦς ποτε λέντιον περιεζώσατο, καὶ νίψας τοὺς πόδας τῶν μαθητῶν αὐτοῦ εἶπεν, ἐγὼ οἶδα οὓς ἔξελεξάμην. ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ, ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον. ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ."

10.1.15 | ποίαν γὰρ πεπληρῶσθαι γραφὴν ἐν τούτοις ἐδήλου ἀλλ' ἡ τὴν τοῦ μετὰ χεῖρας Ψαλμοῦ, ἐν ᾧ εἴρηται "καὶ γὰρ ὁ ἀνθρωπος τῆς εἰρήνης μου, ἐφ' ὃν ἤλπισα,

10.1.13 | Since these things have been foretold and fulfilled, it is not surprising if in the same way the words from the forty-second Psalm also point to what will happen during the time of our Savior's plotting. For not all people understand, how the Word of God, wisdom, life, and true light, having all the wealth of good things, became poor for us by taking on flesh. He became like mortal and poor humans, taking the form of a servant and a beggar, especially at the time when he fulfilled the prophecy from the Psalm. It is fitting that at the beginning of the Psalm, the one who understands these things about him is blessed, receiving the promise that is written. Then, from the face of the poor and beggar, that is, the Savior who became poor for us, it is chosen: 'I said, Lord, have mercy on me.' And that the things in the Psalm are established from the face of the Savior, the evangelist John serves as a sufficient witness.

10.1.14 | For it is told that 'Jesus took a towel and wrapped it around himself, and after washing the feet of his disciples, he said, I know whom I have chosen. But so that the scripture may be fulfilled, the one who eats bread with me has lifted his heel against me.'

10.1.15 | For what scripture is being fulfilled in these things, except for the one from the Psalm that follows? In it, it is said, 'For even the man of my peace, in whom I

ὸ ἑσθίων ἄρτους μου ἐμεγάλυνεν ἐπ' ἐμὲ πτερνισμόν; " φησὶν οὖν ἀρχόμενος' ἔγὼ εἶπα, κύριε, ἐλέησόν με, ἵασαι τὴν ψυχήν μου, ὅτι ἥμαρτόν σοι," καὶ δὲ ὅλου τοῦ Ψαλμοῦ·

hoped, the one who eats my bread, has lifted his heel against me.' Therefore, he begins by saying, 'I said, Lord, have mercy on me, heal my soul, for I have sinned against you,' and throughout the whole Psalm.

10.1.16 | ἄπερ σαφέστερον ὁ Σύμμαχος τοῦτον ἔξεδωκε τὸν τρόπον "ἐμοῦ λέγοντος, κύριε οἴκτείρησόν με, ἵασαι τὴν ψυχήν μου, καὶ εἰ ἥμαρτόν σοι, οὗ ἔχθροί μου ἔλεγον περὶ ἐμοῦ κακὰ, πότε ἀποθάνῃ, καὶ ἀπολεῖται τὸ ὄνομα αὐτοῦ; καὶ εἰσερχόμενος ἐπισκέψασθαι μάταια ἐλάλει ἡ καρδία αὐτοῦ, ἥθροιζεν ἀδικίαν ἐστῆ· ἔξερχόμενος δὲ ἔξω κατελάλει. ὅμοιθυμαδὸν ἐψιθύριζον κατ' ἐμοῦ πάντες οἱ μισοῦντές με, περὶ ἐμοῦ ἐννοοῦντες κακά μοι.

10.1.16 | Clearly, the Helper has shown this way, saying, 'Lord, have mercy on me, heal my soul, for I have sinned against you.' And if my enemies said evil things about me, 'When will he die, and his name perish?' And entering to see, his heart spoke in vain; he gathered injustice for himself. But going outside, he left. All those who hate me whispered together against me, thinking evil things about me.

10.1.17 | λόγος παράνομος ἔκκεχυτο ἔνδον αὐτῶν, καὶ πεσὼν οὐκέτι ἀναστήσεται. ἀλλὰ καὶ ἄνθρωπος, ὃς είρήνευε μοι, ὡς ἐπεποίθειν, συνεσθίων μοι ἄρτον ἐμὸν, κατεμεγαλύνθη μου ἀκολούθως, σὺ δὲ κύριε οἴκτειρόν με, καὶ ἀνέγειρόν με, ἵνα ἀνταποδώσω αὐτοῖς. διὰ τοῦτο γνώσομαι ὅτι θελήσεις, ἐὰν μὴ καταλαλήσῃ ὁ ἔχθρός μου. ἐμοῦ δὲ διὰ τὴν ἀπλότητα ἀντέσχου ἀντέσχου, καὶ παραστήσεις με ἔμπροσθέν σου δὲ αἰῶνος."

10.1.17 | A lawless word was poured out inside them, and having fallen, it will not rise again. But even the man who was at peace with me, whom I trusted, eating my bread, has greatly harmed me. But you, Lord, have mercy on me, and raise me up, so that I may repay them. For this reason, I will know that you will want, if my enemy does not speak evil against me. But for my simplicity, hold fast, and you will set me before you forever.

10.1.18 | ἰσοδυναμεῖ δὲ τοῖς τοῦ Συμμάχου καὶ τὰ Ἄκύλου. πρῶτον οὖν περὶ τοῦ δοκεῖν ὑπεμφαίνειν ἐκ προσώπου τοῦ σωτῆρος ἡμῶν τὸ είρημένον, τὸ "ἵασαι τὴν ψυχήν μου, ὅτι ἥμαρτόν σοι," τηρήσεις τὸ παρὰ τῷ Συμμάχῳ μὴ οὕτως ἔχον, ἀλλὰ "ἵασαι τὴν ψυχήν μου, καὶ εἰ ἥμαρτόν σοι." καὶ οὕτως δὲ τοῦτο φησιν, ἐπειδὴ τὰς

10.1.18 | It is equivalent to the words of the Helper and those of Akylos. First, then, about the seeming to show from the face of our Savior the saying, 'Heal my soul, for I have sinned against you,' you will keep what is said by the Helper not in this way, but 'Heal my soul, and if I have sinned against you.' And in this way, he says this,

ἡμετέρας κοινοποιεῖ εἰς ἑαυτὸν ἀμαρτίας.

since he makes our sins common to himself.

10.1.19 | διὸ λέλεκται "καὶ κύριος παρέδωκεν αὐτὸν ταῖς ἀμαρτίαις ἡμῶν" καὶ "αὐτὸς τὰς ἀμαρτίας ἡμῶν φέρει."

10.1.19 | Therefore it is said, 'And the Lord delivered him to our sins' and 'He himself bears our sins.'

10.1.20 | γέγονε γοῦν ὑπὲρ ἡμῶν κατάρα ὁ ἀμνὸς τοῦ θεοῦ ὃ αἴρων τὴν ἀμαρτίαν τοῦ κόσμου· ὅν καὶ μὴ γνόντα ἀμαρτίαν ὃ θεὸς ὑπὲρ ἡμῶν ἀμαρτίαν ἐποίησεν, ἀντίψυχον ὑπὲρ πάντων ἡμῶν προέμενος αὐτὸν, "ἴνα ἡμεῖς γενώμεθα δικαιοσύνη θεοῦ ἐν αὐτῷ." ἀλλ' ἐπεὶ καὶ ἐν ὁμοιώματι σαρκὸς ἀμαρτίας γενόμενος κατέκρινε τὴν ἀμαρτίαν ἐν τῇ σαρκὶ, εἰκότως προφέρεται τὰ ἔκκειμενα

10.1.20 | Indeed, the Lamb of God, who takes away the sin of the world, has become a curse for us. He who did not know sin, God made sin for us, offering himself as a substitute for all of us, 'so that we might become the righteousness of God in him.' But since he became like us in the likeness of sinful flesh, he condemned sin in the flesh, rightly declaring what is set forth.

10.1.21 | ὅτι δὲ τὰς ἡμετέρας ἀμαρτίας ἔξοικειούμενος διὰ τὴν πρὸς ἡμᾶς ἀγάπην καὶ φιλανθρωπίαν ταῦτά φησιν, ἐξῆς ὑποκαταβὰς ἐν αὐτῷ τῷ Ψαλμῷ ἐπιφέρει λέγων "ἔμοι δὲ διὰ τὴν ἄκακίαν ἀντελάβου," σαφῶς τὸ ἀπειρόκακον τοῦ θεοῦ παριστάς. πῶς δὲ τὰς ἡμετέρας ἀμαρτίας ἔξοικειοῦται, καὶ πῶς φέρειν λέγεται τὰς ἀνομίας ἡμῶν, ἡ καθ' ὃ σῶμα αὐτοῦ εἶναι λεγόμεθα, κατὰ τὸν ἀπόστολον φήσαντα "ὑμεῖς δὲ ἐστὲ σῶμα Χριστοῦ, καὶ μέλη ἐκ μέρους;"

10.1.21 | That he makes our sins his own because of his love and kindness towards us, he says this, and then, going down in that Psalm, he adds, 'But for my innocence, you took hold of me,' clearly showing the boundless evil of God. But how does he make our sins his own, and how is it said that he bears our iniquities, or how are we said to be his body, as the apostle says, 'But you are the body of Christ and parts of it?'

10.1.22 | καὶ καθ' ὃ πάσχοντος ἐνὸς μέλους συμπάσχει πάντα τὰ μέλη, οὕτως τῶν πολλῶν μελῶν πασχόντων καὶ ἀμαρτανόντων, καὶ αὐτὸς κατὰ τοὺς τῆς συμπαθείας λόγους, (ἐπειδήπερ εύδοκησε θεοῦ λόγος ὃν μορφὴν δούλου λαβεῖν καὶ τῷ κοινῷ πάντων ἡμῶν σκηνώματι

10.1.22 | And just as when one member suffers, all the members suffer together, so when many members are suffering and sinning, he himself, according to the words of compassion, (since the Word of God chose to take the form of a servant and to be joined to our common body) takes upon

συναφθῆναι) τοὺς τῶν πασχόντων μελῶν πόνους εἰς ἐαυτὸν ἀναλαμβάνει, καὶ τὰς ἡμετέρας νόσους ἴδιοποιεῖται, καὶ πάντων ἡμῶν ὑπεραλγεῖ καὶ ὑπερπονεῖ κατὰ τοὺς τῆς φιλανθρωπίας νόμους.

10.1.23 | οὐ μόνον δὲ ταῦτα πράξας ὁ ἀμνὸς τοῦ Θεοῦ, ἀλλὰ καὶ ὑπὲρ ἡμῶν κολασθεὶς καὶ τιμωρίαν ὑποσχὼν ἦν αὐτὸς μὲν οὐκ ὥφειλεν, ἀλλ' ἡμεῖς τοῦ πλήθους ἔνεκεν τῶν πεπλεμελημένων, ἡμῖν αἴτιος τῆς τῶν ἀμαρτημάτων ἀφέσεως κατέστη, ἄτε τὸν ὑπὲρ ἡμῶν ἀναδεξάμενος Θάνατον, μάστιγάς τε καὶ ὕβρεις καὶ ἀτιμίας ἡμῖν ἐποφειλομένας εἰς αὐτὸν μετατιθεὶς, καὶ τὴν ἡμῖν προστετιμημένην κατάραν ἐφ' ἐαυτὸν ἐλκύσας, γενόμενος ὑπὲρ ἡμῶν κατάρα· καὶ τί γὰρ ἄλλο ἢ ἀντίψυχου; διό φησιν ἐξ ἡμετέρου προσώπου τὸ λόγιον "τῷ μώλωπι αὐτοῦ ἡμεῖς ἰάθημεν, καὶ κύριος παρέδωκεν αὐτὸν ταῖς ἀμαρτίαις ἡμῶν, ὅστε εἰκότως ἐνῶν ἐαυτὸν ἡμῖν ἡμᾶς τε αὐτῷ, καὶ τὰ ἡμέτερα πάθη ἴδιοποιούμενος, φησὶν "έγώ εἶπα, κύριε ἐλέησόν με, ἵσαι τὴν ψυχήν μου, ὅτι ἡμαρτόν σοι."

10.1.24 | ὀρῶντας δὲ εἰκότως τοὺς ἐπιβουλεύοντας οὐ μόνον ἀνθρώπους, ἀλλὰ καὶ δυνάμεις δυνάμεις τὴν ὑπερβάλλουσαν ἴσχυν αὐτοῦ τῆς θείας προσηγορίας καὶ τοῦ ὄνόματος, δι' οὗ μικρὸν ὕστερον Χριστιανῶν τὴν πᾶσαν κατέπλησεν οἰκουμένην, σβέσειν αὐτὴν οἰεσθαι ὑπειληφέναι, εἰ τὰ πρὸς Θάνατον ἐπιβουλεύσαιεν αὐτῷ.

10.1.25 | τοῦτο δὴ οὖν αὐτὸ διελέγχει φάσκων "οἱ ἔχθροί μου εἴπαν κακά μοι,

himself the pains of those who are suffering, makes our diseases his own, and he deeply feels and suffers for all of us according to the laws of kindness.

10.1.23 | Not only did the Lamb of God do this, but he was also punished for us and took on the punishment that he did not owe, but we owed because of our many sins. He became the cause of our forgiveness of sins, since he took on death for us, transferring to himself the whips, insults, and dishonors that were meant for us, and pulling the curse that was meant for us onto himself, becoming a curse for us. And what else could it be but a life for a life? Therefore, the saying from our lips goes, 'By his wounds we are healed, and the Lord gave him up for our sins,' so that rightly he unites himself with us and takes on our sufferings, saying, 'I said, Lord, have mercy on me; heal my soul, for I have sinned against you.'

10.1.24 | Seeing that those who plot against him are not only human beings but also powers that exceed his divine strength and name, through which, shortly after, he filled the whole world with Christians, they think they can extinguish him if they conspire against him to the point of death.

10.1.25 | This indeed proves that he says, 'My enemies said evil things about me,

πότε ἀποθανεῖται καὶ ἀπολεῖται τὸ ὄνομα αὐτοῦ;" ἐπεὶ δὲ καθυποκρινόμενοι προσήεσαν πειράζοντες ὅπως αὐτὸν παγιδεύσωσιν, ὡς ἡ θεία γραφὴ μαρτυρεῖ, ἄλλοτε ἄλλας αὐτοὺς προφάσεις καὶ κατηγορίας κατ' αὐτοῦ συσκευάζεσθαι ἴστοροῦσα, τούτ' ὧν ἔνεκα ἐπιλέγει "καὶ εἰ εἰσεπορεύετο τοῦ ἵδεῖν, μάτην ἐλάλει ἡ καρδία αὐτοῦ, συνήγαγεν ἀνομίαν ἐαυτῷ, ἐξεπορεύετο ἔξω καὶ ἐλάλει ἐπὶ τὸ αὐτὸν κατ' ἔμοῦ."

when will he die and his name be destroyed?' And since they were pretending, they came to him, trying to trap him, as the divine scripture testifies, telling stories of different excuses and accusations against him. For this reason, it is chosen, 'And if he went in to see, his heart spoke in vain; he gathered lawlessness for himself, he went out and spoke against me.'

10.1.26 | ἔξῆς δὲ τούτοις ἥδη σαφῶς ἐμφαίνει καὶ αὐτὸν ἑκεῖνον τὸν δυσσεβέστατον προδότην, ἐπειδὴ συνέβαιβεν μεθ' ἄς πεποίητο συνθήκας τοῖς ἄρχουσι τῶν Ἰουδαίων περὶ τῆς τοῦ διδασκάλου προδοσίας μηκέτ' ἀπαντᾶν αὐτὸν συνήθως ἐπὶ τὴν τῶν θείων μαθημάτων διδασκαλίαν, μηδ' ὡς παρὰ διδάσκαλον φοιτπᾶν, μηδ' ὅμοιώς τοῖς ἐτέροις παραβάλλειν τῇ τοῦ σωτῆρος διατριβῇ, ἀλλ' ἐπὶ τῷ κατοπτεύειν καὶ θηρεύειν καιρὸν, ὅτε δέοι ἐπιθέσθαι αὐτῷ

10.1.26 | From here on, it clearly shows that he, the most wicked traitor, since it happened that he made agreements with the rulers of the Jews about the betrayal of the teacher, no longer usually meets him for the divine teachings, nor does he go to him as a teacher, nor does he compare himself with the others in the Savior's company, but instead, he is watching and waiting for the right moment to betray him.

10.1.27 | τοῦτο δ' οὖν καὶ κατηγορεῖται πράττων ὑπὸ τῶν Ἱερῶν εὐαγγελιστῶν, ὃν ὁ μὲν Ματθαῖός φησι "τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἄρχιερεῖς, εἶπεν αὐτοῖς, τί θέλετέ μοι δοῦναι, κάγὼ ὑμῖν παραδώσω αὐτόν; οἵ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια. καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν, ἔνα αὐτὸν παραδῶ" ὁ δὲ Μάρκος "καὶ Ἰούδας ὁ Ἰσκαριώτης εἰς τῶν δώδεκα ἀπῆλθεν πρὸς τοὺς ἄρχιερεῖς, ἔνα αὐτὸν παραδῶ αὐτοῖς.

10.1.27 | This is what he is accused of doing by the holy evangelists. Matthew says, 'Then Judas Iscariot, one of the twelve, went to the chief priests and said to them, "What will you give me if I hand him over to you?" They gave him thirty pieces of silver. From that time on, he looked for an opportunity to betray him.' And Mark says, 'And Judas Iscariot, one of the twelve, went to the chief priests to betray him to them.'

10.1.28 | οἵ δὲ ἀκούσαντες ἔχάρησαν, καὶ

10.1.28 | They were glad when they heard

έπηγγείλαντο αύτῷ ἀργύριον δοῦναι· καὶ ἔζήτει πῶς αὐτὸν εὔκαιρως παραδῷ." ὁ δὲ Λουκᾶς γράφει λέγων "εἰσῆλθε δὲ ὁ Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην, ὃντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα, καὶ ἀπελθὼν συνελάλησε τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι, καὶ τοῖς στρατηγοῖς τοῦ ἱεροῦ, ἔνα αὐτὸν παραδῷ αὐτοῖς, καὶ ἔχάρησαν, καὶ συνέθεντο αύτῷ ἀργύριον δοῦναι. καὶ ἔζήτει εὔκαιριαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὅχλου."

this, and they promised to give him money. And he looked for a way to betray him at the right time." Luke writes, saying, "Then Satan entered Judas, called Iscariot, one of the twelve. He went away and spoke with the chief priests and the scribes, and the leaders of the temple, about how to betray him to them. They were glad and agreed to give him money. He looked for an opportunity to hand him over to them without the crowd.

10.1.29 | ταῦτα δὴ οὖν αὐτὰ θεσπίζουσα ἡ μετὰ χεῖρας πρόρρησις ἐπιλέγει "καὶ εἴ εἰσεπορεύετο τοῦ ἴδειν, μάτην ἐλάλει ἡ καρδία αὐτοῦ, συνήγαγεν ἀνομίαν ἐαυτῷ. ἔξεπορεύετο ἔξω, καὶ ἐλάλει ἐπὶ τὸ αὐτό. κατ' ἐμοῦ ἐψιθύριζον πάντες οἵ ἔχθροί μου.

10.1.29 | Therefore, the prophecy that is being declared says, 'And if he was going in to see, his heart was speaking in vain; he gathered lawlessness for himself. He went outside and spoke the same thing. All my enemies whispered against me.'

10.1.30 | ὁ γοῦν Σύμμαχος εἰσερχόμενος φησὶν "ἐπισκοπῆσαι, μάταια ἐλάλει ἡ καρδία αὐτοῦ, ἤθροιζεν ἀδικίαν ἐαυτῇ· ἔξερχόμενος δὲ ἔξω κατελάλει. λάλει. δόμοθυμαδὸν ἐψιθύριζον κατ' ἐμοῦ πάντες οἱ μισοῦντές με." μόνος μὲν οὖν ὡς ἀν γνώριμος καὶ μαθητὴς παρὰ διδάσκαλον εἰσιών περιεσκόπει καὶ κατεμάνθανεν, ἔνδον ἐπὶ τῆς ἐαυτοῦ καρδίας κρύπτων τὴν ἐπιβουλήν.

10.1.30 | Therefore, the ally, entering, says, 'To observe, his heart was speaking in vain; he was gathering injustice for himself. But going outside, he spoke again. All those who hate me whispered together against me.' So, as if he were known and a student near the teacher, he entered and watched and learned, hiding his plot in his own heart.

10.1.31 | ἔξιών δὲ μετὰ πλειόνων δόμοθυμαδὸν καὶ ἐπὶ τὸ αὐτὸν κατελάλει, τοῖς ἔχθροῖς προδιδοὺς τὸν σωτῆρα, καὶ συνταττόμενος τοῖς τῶν Ἰουδαίων ἄρχουσι λεληθότως περὶ ἐτέρων, οὐ μὴν ἀλλὰ καὶ περὶ τῶν χρημάτων, ἐφ' οἷς παραδώσειν αὐτὸν ὑπισχνεῖτο, περὶ ὧν μετ' αὐτῶν ἐκείνων ἐψιθύριζε. διό φησιν "ἔξεπορεύετο ἔξω, καὶ ἐλάλει ἐπὶ τὸ αὐτό. κατ' ἐμοῦ

10.1.31 | Going out with many, he spoke the same thing together, betraying the Savior to the enemies, and secretly arranging with the leaders of the Jews about other matters, but also about the money, for which he promised to hand him over, about which he whispered with them. Therefore, he says, 'He went outside and spoke the same thing. All my enemies whispered against me; they

έψιθύριζον πάντες οἱ ἔχθροί μου, κατ' ἐμοῦ  
έλογίζοντο κακά μοι.

10.1.32 | λόγον παράνομον κατέθεντο κατ' ἐμοῦ." ἔσικε δὲ τὴν συνταγὴν τὴν περὶ τῶν ἀργυρίων λόγον παράνομον διὰ τῆς προφητείας ὄνομάζειν, ἢ καὶ ὅτι ἀσεβῆ καὶ παράνομα κατ' αὐτοῦ διενοοῦντο, ὡς ἂν σιβεσθησομένου καὶ διαφθαρησομένου μετὰ τὸν θάνατον, καὶ μηκέτ' ἐν ζῶσιν ἔξετασθησομένου.

10.1.33 | τοιοῦτον γάρ ἔστι τὸ μὴ ὁ κοιμώμενος οὐχὶ προσθήσει τοῦ ἀναστῆναι ὃπερ λευκότερον ὁ Σύμμαχος ἔξέφηνεν εἰπών "καὶ πεσὼν οὐκέτ' ἀναστήσεται." ὃ δὲ Ἀκύλας φησὶν "καὶ ὅς ἂν κοιμηθῇ, οὐ προσθήσει τοῦ ἀναστῆναι·" καὶ ταῦτα ἔτι κοινῶς περὶ πάντων εἴρηται τῶν κατὰ τὸν καιρὸν τοῦ πάθους ἐπιβεβουλευκότων αὐτῷ, ἴδιως δὲ πάλιν περὶ τοῦ προδότου, ὡς ἂν περὶ μαθητευθέντος αὐτῷ, ἔξῆς ἐπιφέρει λέγων "καὶ γὰρ ὁ ἄνθρωπος τῆς εἰρήνης μου, ἐφ' ὃν ἤλπισα, ὁ ἑσθίων ἄρτους μου, ἐμεγάλυνεν ἐπ' ἔμε πτερνισμόν."

10.1.34 | ἀνθ' οὗ πάλιν ὁ Σύμμαχος "καὶ ἄνθρωπος" φησὶν "ὅς εἰρήνευέ μοι, ὃ ἐπεποίθειν, συνεσθίων μοι ἄρτον ἐμὸν, κατεμεγαλύνθη μου." χείριστος γὰρ ἀληθῶς ἀπάντων καὶ ἐναγέστατος ὁ μετὰ κοινὴν τράπεζαν καὶ τὴν ἐν λόγοις τοῦ διδασκάλου τροφὴν ἐπὶ τὰ χείρω τραπεῖς καὶ τοῖς ἐναντίοις τὸν εὔεργέτην ἀνταμειψάμενος.

plotted evil against me.'

10.1.32 | "They laid down a lawless charge against me." It seems that the arrangement about the silver is called a lawless charge through the prophecy, or that they were thinking of things that were impious and unlawful against him, as if he would be extinguished and destroyed after death, and would no longer be examined while alive.

10.1.33 | For it is such that the one who is asleep will not add to the rising, which the Ally made clearer by saying, 'And having fallen, he will no longer rise.' But Aquila says, 'And whoever sleeps will not add to the rising.' And these things have also been said generally about all those who have plotted against him during the time of suffering, especially again about the traitor, as if he were being taught, he continues to say, 'For the man of my peace, in whom I hoped, the one who ate my bread, has made great plans against me.'

10.1.34 | In place of whom again the Ally says, 'And the man who was at peace with me, in whom I trusted, who ate my bread, has become great against me.' For truly, the worst of all and most hateful is the one who, after sharing a common table and receiving the teacher's words as nourishment, turns to the worse and repays the benefactor with harm.

10.1.35 | ἀλλ' ἐπειδήπερ ἐπιβουλεύοντες οἵ  
έχθροὶ ἔλεγον "πότε ἀποθανεῖται καὶ  
ἀπολεῖται τὸ ὄνομα αὐτοῦ;" ὡντό τε  
κοιμηθέντα μηκέτ' ἀναστήσεσθαι,  
στήσεσθαι, τούτου χάριν αὐτὸς ὁ σωτὴρ  
καὶ κύριος ἡμῶν τάναντία τούτοις  
εὐχόμενος, καὶ τῆς ἀναστάσεως ἀκωλύτως  
τυχεῖν ἀξιῶν τὸν πατέρα, φησὶ "σὺ δὲ,  
κύριε, ἐλέησόν με, καὶ ἀνάστησόν με, καὶ  
ἀνταποδώσω αὐτοῖς. ἐν τούτῳ ἔγνων ὅτι  
τεθέληκάς με ὅτι μὴ ἐπιχαρῇ ὁ ἔχθρός μου  
ἐπ' ἐμέ."

10.1.36 | καὶ πρόδηλόν γε τίνα τρόπον μετὰ  
τὴν ἐκ νεκρῶν ἀνάστασιν αύτοῦ  
παραχρῆμα καὶ οὐκ εἰς μακρὸν μετῆλθε  
τοὺς ἐπιβεβουλευκότας αὐτῷ ἡ  
ἀνταπόδοσις, ὅπως τε ὁ ἔχθρὸς αὐτοῦ ζωῆς  
τυγχάνοντος θάνατος κατησχύνθη, ὥστε  
τοὺς ἐπονειδίζοντας εἴπεν "ποῦ σου,  
θάνατε, τὸ κέντρον; ποῦ σου, θάνατε, τὸ  
νῖκος; ἐντυχὼν δέ τις ταῖς μετὰ τὴν  
ἀνάστασιν τοῦ σωτῆρος ἡμῶν ἴστορίαις τῷ  
Ἰωσήπῳ γραφείσαις εἴσεται τὰς  
μετελθούσας τὸ Ιουδαίων ἔθνος καὶ τοὺς  
ἄρχοντας αὐτῶν συμφοράς, αἷς είκότως  
περιπεπτώκασι τὰ ἐπίχειρα ὃν εἰς αὐτὸν  
ἔδρασαν ἀπολαμβάνοντες.

10.1.37 | καὶ ταῦτα μὲν εἰς ἔκείνους  
ἐπληροῦτο πάντα κατὰ τὴν πρόρρησιν· τοῦ  
δὲ σωτῆρος ἡμῶν ἡ ἐκ νεκρῶν ἀνάστασις  
διέδειξε τοῖς πᾶσιν ὅπως ἐν αὐτῷ  
εύδοκησεν ὁ πατήρ, ὁ καὶ αὐτὸς διδάσκει  
λέγων "ἐλέησόν με καὶ ἀνάστησόν με, καὶ  
ἀνταποδώσω αὐτοῖς. ἐν τούτῳ ἔγνων ὅτι  
τεθέληκάς με, ὅτι οὐ μὴ ἐπιχαρῇ ὁ ἔχθρός μου  
ἐπ' ἐμοί." τούτοις ἐπιλέγει "έμοι δὲ διὰ  
τὴν ἀκακίαν ἀντελάβου."

10.1.35 | But since the enemies who were plotting said, 'When will he die and his name be destroyed?' thinking that he who has died will no longer rise, for this reason, the Savior and our Lord, praying against them, desires that the father may attain the resurrection without hindrance. He says, 'But you, Lord, have mercy on me, and raise me up, and I will repay them.' In this, I knew that you wanted me not to let my enemy rejoice over me.

10.1.36 | And it is clear how, after his rising from the dead, the repayment came quickly and not after a long time to those who plotted against him, so that death, while he was alive, was put to shame, causing his enemies to say, 'Where is your sting, O death? Where is your victory, O death?' And someone who encounters the accounts written by Joseph after the resurrection of our Savior will know the misfortunes that came upon the nation of the Jews and their leaders, which they justly fell into because of the actions they took against him.

10.1.37 | And all these things were fulfilled for them according to the prophecy; but the resurrection of our Savior from the dead showed everyone how the Father was pleased in him. He himself teaches, saying, 'Have mercy on me and raise me up, and I will repay them.' In this, I knew that you wanted me, so that my enemy would not rejoice over me." To these, he adds, "But for me, because of my innocence, you helped.

10.1.38 | καὶ τήρει γε τίνα τρόπον αύτῷ τῷ θεῷ καὶ πατρὶ αὐτοῦ τὴν εὐχὴν ἀναπέμπων ἐπὶ τοσαύτῃ τεθάρρηκε παρρησίᾳ ὡς ἀκακίαν ἔσαυτῷ μαρτυρεῖν, τυρεῖν, καίτοι ἀνωτέρῳ φήσας "ἴασαι τὴν ψυχήν μου, ὅτι ἤμαρτόν σοι.

10.1.39 | ἀλλὰ τὸ μὲν ἤμαρτόν σοι ὅποιας ἔχεται διανοίας προδιειλήφαμεν, καὶ ὁ Σύμμαχος δὲ σαφέστρον παρέστησεν εἰπών "ἴασαι τὴν ψυχήν μου, καὶ εἰ ἤμαρτόν σοι, ὃ καὶ αὐτὸ λέγοιτ' ἀν περὶ τῶν ἡμετέρων ἀμαρτημάτων, ἄπερ ὁ σωτὴρ καὶ κύριος ἡμῶν εἰς ἔσαυτὸν ἀνεδέξατο.

10.1.40 | τὸ δὲ "έμοῦ δὲ διὰ τὴν ἀκακίαν ἀντελάβου" τὴν δὲ ὄλου καθαρότητα τῆς αὐτοῦ φύσεως παρίστησι, δὲ ἦν καὶ τὸ ἐδραῖον καὶ ἄσειστον τῆς ζωῆς καὶ τῆς μετὰ τὴν ἀνάστασιν αὐτοῦ σωτηρίας διδάσκων ἐπιλέγει καὶ ἐβεβαίωσάς με ἐνώπιόν σου εἰς τὸν αἰώνα" ἢ "καὶ παραστήσεις με ἔμπροσθέν σου δι' αἰώνος" κατὰ τὸν Σύμμαχον. Ἀπὸ τοῦ Ψαλμοῦ νδ'.

## Section 2

10.2.1 | "Ἐνώτισαι ὁ θεὸς τὴν προσευχήν μου, καὶ μὴ ὑπερίδης τὴν δέησίν μου, πρόσσχες μοι, καὶ εἰσάκουσόν μου. ἐλυπήθην ἐν τῇ ἀδολεσχίᾳ μου, καὶ ἐταράχθην ἀπὸ φωνῆς ἔχθροῦ, καὶ ἀπὸ θλίψεως ἀμαρτωλοῦ. ὅτι ἔξέκλιναν ἐπ' ἐμὲ ἀνομίαν, καὶ ἐν ὄργῃ ἐνεκότουν μοι. ἡ καρδία μου ἐταράχθη ἐν ἐμοὶ, καὶ δειλίᾳ θανάτου ἐπέπεσεν ἐπ' ἐμέ. φόβος καὶ τρόμος ἥλθεν ἐπ' ἐμὲ, καὶ ἐκάλυψε με

10.1.38 | And he keeps a certain way of sending up his prayer to God and his Father with such boldness that he testifies to his own innocence. He keeps saying above, 'Heal my soul, for I have sinned against you.'

10.1.39 | But as for my sin against you, we have understood what kind of thoughts it holds. And the Helper has made it clearer by saying, 'Heal my soul, and if I have sinned against you,' which he would also say about our own sins, which our Savior and Lord took upon himself.

10.1.40 | But 'because of my innocence, you helped me' shows the complete purity of his nature, for which he teaches about the firm and unshakeable nature of life and the salvation after his resurrection, saying that you have made me secure before you forever; or 'and you will place me before you for eternity,' according to the Helper.

10.2.1 | God, you have heard my prayer, and do not ignore my plea; listen to me and hear me. I was troubled by my weakness, and I was shaken by the voice of the enemy and by the distress of the sinner. For they have turned wickedness against me, and in anger they attacked me. My heart was troubled within me, and the fear of death fell upon me. Fear and terror came upon me, and darkness covered me and what

σκότος καὶ τὰ ἔξης.

10.2.2 | οῖς “καταπόντισον, κύριε, καὶ καταδίελε τὰς γλώσσας αὐτῶν, ὅτι εἴδον ἀνομίαν καὶ ἀντιλογίαν ἐν τῇ πόλει. ἡμέρας καὶ νυκτὸς κυκλώσει αὐτὴν ἐπὶ τὰ τείχη αὐτῆς, καὶ ἀνομία καὶ κόπος ἐν μέσῳ αὐτῆς καὶ ἀδικία, καὶ οὐκ ἔξελιπεν ἐκ τῶν πλατειῶν αὐτῆς τόκος καὶ δόλος. ὅτι εἰ ἔχθρὸς ὠνείδισέ με, ὑπήνεγκα ἄν· καὶ εἰ ὁ μισῶν με ἐπ' ἐμὲ ἐμεγαλορρημόνησεν, ἐκρύβην ἄν ἀπ' αὐτοῦ· σὺ δὲ, ἀνθρωπε ἴσοψυχε, ἡγεμών μου καὶ γνωστέ μου, ὃς ἐπὶ τὸ αὐτὸ ἐγλύκανάς μοι ἐδέσματα, ἐν τῷ οἴκῳ τοῦ θεοῦ ἐπορεύθημεν ἐν ὁμονοίᾳ.”

10.2.3 | Τὸ “εἱ ἔχθρὸς ὠνείδισέ με, ὑπήνεγκα ἄν, καὶ εἱ ὁ μισῶν με ἐπ' ἐμὲ ἐμεγαλορρημόνησεν, ἐκρύβην ἄν ἀπ' αὐτοῦ. σὺ δὲ, ἀνθρωπε ἴσοψυχε, ἡγεμών μου καὶ γνωστέ μου, ὃς ἐπὶ τὸ αὐτὸ ἐγλύκανάς μοι ἐδέσματα” ὅμοιόν ἐστι τῷ ‘καὶ γὰρ ὁ ἀνθρωπὸς τῆς εἰρήνης μου, ἐφ' ὃν ἥλπισα, ὁ ἐσθίων ἄρτους μου, ἐμεγάλυνεν ἐπ' ἐμὲ πτερνισμόν,’ περὶ τοῦ Ἰούδα ἐν τῇ πρὸ ταύτης προφητείᾳ κειμένῳ.

10.2.4 | ὡσπερ οὖν ἐν ἑκείνῳ ἐδείκνυτο ἀνθρωπὸς εἰρήνης ποτὲ γεγονὼς, ὅτε τῷ σωτῆρι ἐμαθητεύετο εἰς καὶ αὐτὸς τοῦ τῶν ἀποστόλων ἀριθμοῦ χρηματίσας, οὕτω καὶ ἐν τῷ προκειμένῳ ἴσοψυχος καὶ ἡγεμών καὶ γνωστὸς αὐτῷ προσηγόρευται.

10.2.5 | καὶ πάλιν ὡς ἐν ἑκείνῳ περὶ αὐτοῦ εἴρητο ὁ ἐσθίων ἄρτους μου ἐμεγάλυνεν

followed.

10.2.2 | Lord, drown them and destroy their tongues, for they have seen wickedness and conflict in the city. Day and night, it circles around her on her walls, and there is wickedness and trouble in her midst, and injustice, and deceit has not left her streets. For if an enemy had insulted me, I could have borne it; and if one who hates me had raised himself against me, I would have hidden from him. But you, a man of equal soul, my leader and my friend, who shared sweet meals with me, we walked together in the house of God in harmony.

10.2.3 | The part that says, 'if an enemy had insulted me, I could have borne it; and if one who hates me had raised himself against me, I would have hidden from him,' is similar to the line, 'for the man of my peace, in whom I hoped, who ate my bread, has greatly raised himself against me,' about Judas in the prophecy before this.

10.2.4 | Just as in that case, a man of peace was shown to be, when he was being taught by the Savior and became one of the number of the apostles, so in this case, he is called a man of equal soul, a leader, and a friend.

10.2.5 | And again, as it was said about him, 'the one who ate my bread has greatly

έπ' ἐμὲ πτερνισμόν," τὸν αὐτὸν τρόπον καὶ ἐπὶ τοῦ παρόντος εἰς αὐτοῦ πρόσωπον λέγεται τὸ "ὅς ἐπὶ τὸ αὐτὸν ἐγλύκανάς μοι" καὶ γὰρ τῶν καταξιουμένων καὶ αὐτὸς εῖς ἦν τῆς ἀπορρήτου πρὸς τοὺς μαθητὰς τοῦ σωτῆρος ἡμῶν ὄμιλίας τε καὶ πνευματικῆς τροφῆς.

raised himself against me,' in the same way, it is said about him in this case, 'who shared sweet meals with me.' For he was also one of those honored, sharing in the secret conversations and spiritual nourishment with the disciples of our Savior.

10.2.6 | τοῖς μὲν γὰρ ἔξω πλήθεσι καὶ τοῖς ὅχλοις ἐν παραβολαῖς ἐλάλει, μόνοις δὲ τοῖς ἑαυτοῦ μαθηταῖς, ἐν οἷς καὶ ὁ Ἰούδας ἔξητάζετο, ἐπέλυεν ἄπαντα. διὸ λέλεκται "ὁ ἐσθίων ἄρτους μου ἐμεγάλυνεν ἐπ' ἐμὲ πτερνισμόν" καὶ "ὅς ἐπὶ τὸ αὐτὸν ἐγλύκανάς μοι ἐδέσματα."

10.2.6 | For he spoke in parables to the crowds outside, but to his own disciples, among whom Judas was being examined, he explained everything. That is why it is said, 'the one who ate my bread has greatly raised himself against me,' and 'who shared sweet meals with me.'

10.2.7 | ἄπερ σαφέστερον ἔξέφηνεν ὁ μὲν Ἀκύλας εἰπὼν "οἱ ὄμοι ἐγλυκάναμεν ἀπόρρητον," ὁ δὲ Σύμμαχος "αἵτινες ἔκοινολογούμεθα γλυκεῖαν ὄμιλίαν. ἀντὶ δὲ τοῦ "σὺ δὲ ἄνθρωπε ἴσόψυχε, ἡγεμών μου, καὶ γνωστέ μου" ὁ Σύμμαχός φησι σὺ δὲ ἄνθρωπε ὄμότροπέ μοι καὶ ἡγεμών μου καὶ γνωστέ μου.' ἐπειδήπερ τοσούτων ἡξιωμένος φίλος ἐν τοῖς μάλιστα ἦν τοῦ σωτῆρος, εἰκότως φησὶ περὶ αὐτοῦ τὸ δτὶ εἰ ἔχθρὸς ὠνείδισέ με, ὑπῆνεγκα ἄν' καὶ τὰ ἔξης.

10.2.7 | Which was expressed more clearly by Aquila, saying, 'we who shared sweet meals together,' and by Symmachus, 'those with whom we shared sweet conversations.' Instead of saying, 'you, man of equal soul, my leader and my friend,' Symmachus says, 'you, man who is like me, my leader and my friend.' Since he was honored as a friend among those closest to the Savior, it is rightly said about him that if an enemy had insulted me, I would have endured it and the rest.

10.2.8 | ταῦτα δὲ περὶ τοῦ Ἰούδα θεσπίσας ἀκολούθως τὴν ἐκ τοῦ θανάτου σωτηρίαν καὶ ἀποφυγὴν ἐσευτοῦ προδιάσκει λέγων "ἔγὼ πρὸς τὸν θεὸν ἐκέκραξα, καὶ ὁ κύριος ἔσωσέ με." ἐσπέρας καὶ πρωὶ· καὶ διηγήσομαι καὶ ἀπαγγελῶ, καὶ εἰσακούσεται τῆς φωνῆς μου, λυτρώσεται ἐν εἰρήνῃ τὴν ψυχήν μου.'

10.2.8 | These things about Judas, having foretold the salvation from death and his own escape, he says, 'I cried out to God, and the Lord saved me.' In the evening and in the morning; I will tell and proclaim, and he will hear my voice; he will rescue my soul in peace.'

10.2.9 | ώς ἐν εύχῃ τὸν πρὸ τοῦ θανάτου καιρὸν σημαίνει, καθ' ὃν καὶ ὁ Ἰούδας τὰ τῆς κατ' αὐτοῦ προδοσίας συνεσκευάσατο.

10.2.10 | τότε οὖν ὁ σωτὴρ καὶ κύριος ἡμῶν, ὡς ἐπὶ ὄλεθρῳ καὶ ἀπωλείᾳ τοῦ γνωρίμου δυσφορῶν, καὶ ἔτι μᾶλλον ἐπὶ τῇ τοῦ παντὸς Ἰουδαίων ἔθνους ἀποβολῇ, ὡσπερ ἐπὶ μεμηνόσιν οἰκείοις καὶ ὡς ἐπὶ φιλτάτοις συμπάσχων, πᾶσαν τὴν πρὸς αὐτὸὺς διμιλίαν καὶ διδασκαλίαν, διὰ τὸ μηδὲν αὐτὸὺς ὠφεληκέναι, ἀδολεσχίαν ἀποκαλεῖ φάσκων "ἔλυπήθην ἐν τῇ ἀδολεσχίᾳ μου, καὶ ἐταράχθην ἀπὸ φωνῆς ἔχθροῦ, καὶ ἀπὸ θλίψεως ἀμαρτωλοῦ, ὅτι ἔξεκλιναν φησὶν 'ἐπ' ἐμὲ ἀνομίαν καὶ ἐν ὄργῃ ἐνεκότουν μοι.'

10.2.11 | ἄπερ δύναται μὲν καὶ ἐπὶ τοὺς ἄρχοντας τῶν ἐκ περιτομῆς ἀναφέρεσθαι, τοὺς ἔχθρωδῶς καὶ ἐπιβουλευτικῶς ἐνεδρεύειν αὐτὸν πειρωμένους, δύναται δὲ καὶ περὶ δυνάμεων ἀοράτων ἔξωθεν αὐτὸν προσπολεμουσῶν καὶ τὴν δι' ἀνθρώπων κατασκευὴν ἐνεργουσῶν λέγεσθαι.

10.2.12 | ἂ καὶ συνάδειν μοι δοκεῖ τοῖς ἐν τῷ εὐαγγελίῳ ὑπ' αὐτοῦ λελεγμένοις, κατὰ τὸν τοῦ πάθους καιρὸν, ὅτε λέγει τοῖς ἐαυτοῦ μαθηταῖς περίλυπός ἐστιν ἡ ψυχὴ μου ἵως θανάτου· μείνατε ὅδε, καὶ γρηγορεῖτε μετ' ἐμοῦ.' καὶ πάλιν "νῦν ἡ ψυχὴ μου τετάρακται." ὅμοια γοῦν τούτοις ἐστὶ καὶ τὰ ἐν τῷ Ψαλμῷ, ἐν ᾧ λέλεκται ἡ καρδία μου ἐταράχθη ἐν ἐμοὶ, καὶ δειλία θανάτου ἐπέπεσεν ἐπ' ἐμὲ, φόβος καὶ τρόμος ἥλθεν ἐπ' ἐμὲ, καὶ ἐκάλυψε με σκότος," δι' ὃν τῶν ἀντικειμένων

10.2.9 | As in a prayer, he indicates the time before death, during which Judas also prepared the things for his betrayal.

10.2.10 | Then our Savior and Lord, as if for the destruction and ruin of a familiar friend, and even more for the downfall of the whole Jewish nation, just like someone mourning for their loved ones and feeling deep sympathy, he calls all his conversations and teachings with them useless, saying, 'I was troubled by my uselessness, and I was disturbed by the voice of the enemy, and by the distress of a sinner, because they have turned against me with wrongdoing and have laid traps for me in anger.'

10.2.11 | Which can refer both to the rulers of those from the circumcision, who are hostile and plotting against him, and also to the unseen powers attacking him from outside and working through people.

10.2.12 | These seem to agree with what is said by him in the gospel, at the time of his suffering, when he tells his disciples, 'My soul is very troubled, even to death; stay here and watch with me.' And again, 'Now my soul is troubled.' These are similar to what is said in the Psalm, where it is mentioned, 'My heart is troubled within me, and the dread of death has fallen upon me; fear and trembling have come upon me, and darkness has covered me,' through which he indicates the attacks of the

δυνάμεων τὰς κατ' αύτοῦ ὄρμὰς σημαίνει.

10.2.13 | ὡς γοῦν ἐν ταῖς προφητείαις ὀνόμασταί τι πνεῦμα πορνείας, κατὰ τὸ "πνεύματι πορνείας ἐπλανήθησαν, καὶ ἄλλο πνεῦμα πλανήσεως ἐν τῇ ἑρήμῳ, τὸν αὐτὸν τρόπον καὶ πνεῦμα θανάτου εἴη ἀν δειλίας ποιητικὸν, ὡς καὶ πνεῦμα ἰσχύος καὶ δυνάμεως καὶ ἀνδρείας τῆς κατὰ θεὸν ἐνεργητικόν.

10.2.14 | οὕτω δ' ἀν λεχθείη πνεῦμα φόβου καὶ τρόμου, καὶ πάλιν ἔτερον παρὰ ταῦτα πνεῦμα φόβου καὶ συγχύσεως, ἢ καὶ σχεδὸν εἰπεῖν ἅπασι μὲν τοῖς ἐν μαρτυρίῳ τὸν ὑπὲρ εὔσεβείας θάνατον ἀναδεχομένοις ἐφορμᾶν εἴωθε, πολὺ πλέον δὲ καὶ μᾶλλον ἐπιτέθειται αὐτῷ τὸν ὑπὲρ ἀπάντων θάνατον ὑπομείναντι.

10.2.15 | πλὴν ἀλλ' εἴτε πνεῦμα δειλίας καὶ θανάτου, εἴτε φόβου καὶ τρόμου, ἢ εἴ τις γε ἐτέρα τοιαύτη δύναμις ἐπιπέπτωκεν αὐτῷ, ἀλλ' οὐ τι γε κατέρραξεν αὐτὸν, ἐπεὶ, οἶα γενναῖος ἀθλητὴς, τὴν μὲν δειλίαν τοῦ θανάτου πεποιθήσει ζωῆς, αὐτὸς γάρ ἡ ζωὴ, μακρὰν ἀπέρριψεν ἀποσεισάμενος. ὡσαύτως δὲ καὶ τὸ ἐπελθόν αὐτῷ πνεῦμα φόβου ἢ τρόμου ποιητικὸν πνεύματι θάρσους καὶ δυνάμεως καὶ ἰσχύος πορρωτάτω ἀπηκόντισεν.

10.2.16 | ἐπεὶ κατὰ Ἰησαῖαν "ἐπανεπαύσατο ἐπ' αὐτὸν μετὰ τῶν ἀλλων πνευμάτων καὶ πνεῦμα βουλῆς καὶ ἰσχύος. οὕτω καὶ τὸ πνεῦμα τοῦ σκότους τῇ τοῦ ἴδιου φωτὸς ἀπεσκέδασε δυνάμει, ἐπεὶ "τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸν οὐ

opposing powers against him.

10.2.13 | For example, in the prophecies, there is a spirit of fornication, as in 'they were led astray by a spirit of fornication,' and another spirit of deception in the wilderness. In the same way, there could be a spirit of death that causes dread, just as there is a spirit of strength and power and courage that works according to God.

10.2.14 | Thus, there could be a spirit of fear and trembling, and again, another spirit of fear and confusion. These are often seen to attack all those who face death for their piety, but even more so, they attack the one who endures death for all.

10.2.15 | But whether it is a spirit of dread and death, or of fear and trembling, or if any other such power has attacked him, it did not overcome him. For like a brave athlete, he cast aside the dread of death with the confidence of life, for he himself is life, having shaken it off from a distance. Likewise, the spirit of fear or trembling that came upon him was pushed away by a spirit of courage, strength, and power.

10.2.16 | For according to Isaiah, 'a spirit of counsel and strength rested upon him with the other spirits.' In the same way, the spirit of darkness was scattered by the power of his own light, for 'the light shines in the darkness, and the darkness did not

κατέλαβεν." εύροις δ' ἀν τὰ παραπλήσια τούτοις καὶ ἐν είκοστῷ πρώτῳ Ψαλμῷ ἐν ὧ πάλιν ἐκ τοῦ αὐτοῦ λέλεκται προσί που "περιεκύκλωσάν με μόσχοι πολλοὶ, ταῦροι πίονες περιέσχον με. ἦνοιξαν ἐπ' ἐμὲ τὸ στόμα αὐτῶν, ὡς λέων ὁ ἀρπάζων καὶ ὥρυόμενος."

overcome it.' You would also find similar things in the first verse of the 20th Psalm, where it says, 'many bulls have surrounded me, fat bulls have enclosed me. They opened their mouths against me, like a lion that is tearing and roaring.'

10.2.17 | καὶ πάλιν "ὅτι ἐκύκλωσάν με κύνες πολλοὶ, συναγωγὴ πονηρευομένων περιέσχον με." καὶ αὖθις "ῥῦσαι ἀπὸ ῥομφαίας τὴν ψυχήν μου, καὶ ἐκ χειρὸς κυνὸς τὴν μονογενῆ μου. σῶσόν με ἐκ στόματος λέοντος, καὶ ἀπὸ κεράτων μονοκερώτων τὴν ταπείνωσίν μου."

10.2.17 | And again, 'for many dogs have surrounded me, a gathering of evil ones has enclosed me.' And again, 'rescue my soul from the sword, and my only one from the hand of the dog. Save me from the mouth of the lion, and from the horns of the wild oxen, my humiliation.'

10.2.18 | σαφῶς γάρ ἐν τούτοις δυνάμεις πονηρὰς ταύρους καὶ μόσχους καὶ λέοντας καὶ κύνας καὶ μονοκέρωτας ἀποκαλεῖ, αἱ περιέσχον μὲν αὐτὸν καὶ περιεκύκλωσαν κατὰ τὸν τοῦ πάθους αὐτοῦ καιρὸν, οὐ μὴν καὶ ἐνεργῆσαί τι κατ' αὐτοῦ δεδύνηται.

10.2.18 | For clearly in these, he calls the evil powers bulls, calves, lions, dogs, and wild oxen, which surrounded and encircled him at the time of his suffering, but they were not able to do anything against him.

10.2.19 | καὶ ταῦτα μὲν, εἰ \* \* καὶ ταῦτα Ψαλμοῦ τὰ μέρη ἐπὶ τὸν σωτῆρα καὶ κύριον ἡμῶν ἀνάγοιτο· εἴ δὲ μὴ ἐπ' αὐτὸν, ἀλλ' ἐφ' ἔτερον πρόσωπον, ἐπιστήσεις καὶ αὐτὸς ὡς ἀν ἔξομαλισθέντα τὰ κατὰ τὸν τόπον. πλὴν ἀλλὰ καὶ περὶ τῆς τῶν Ἰουδαίων μητροπόλεως, αὐτῆς δὴ τῆς Ἱερουσαλήμ, ἀκολούθως μετὰ τὴν κατὰ τῶν ἐπιβουλευσάντων αὐτῷ πρόρρησιν ἐπιλέγει ἐξῆς εἶδον ἀνομίαν καὶ ἀντιλογίαν ἐν τῇ πόλει, καὶ τὰ τούτοις ἀκόλουθα, ἂ καὶ διηγεῖσθαι. Ἀπὸ τοῦ Ψαλμοῦ ῥῆ.

10.2.19 | And these things, if they are applied to our Savior and Lord, are parts of the Psalm; but if not to him, but to another person, they will be interpreted as smoothed out according to the context. However, also concerning the mother city of the Jews, that is, Jerusalem, after the warning against those who plotted against him, he next sees lawlessness and contradiction in the city, and the things that follow, which also hold what kind of thoughts are not for me to explain now. From the Psalm, a saying.

### Section 3

10.3.1 | “Ο θεὸς τὴν αἰνεσίν μου μὴ παρασιωπήσῃς, ὅτι στόμα ἀμαρτωλοῦ καὶ στόμα δολίου ἐπ’ ἐμὲ ἤνοιχθη. ἐλάλησαν κατ’ ἐμοῦ γλώσσῃ δολίᾳ, καὶ λόγοις μίσους ἐκύκλωσάν με, καὶ ἐπολέμησάν με δωρεάν. ἀντὶ τοῦ ἀγαπᾶν με ἐνδιέβαλλόν με, ἔγὼ δὲ πρόσ’ χόμην· καὶ ἔθεντο κατ’ ἐμοῦ κακὰ ἀντὶ ἀγαθῶν καὶ μῖσος ἀντὶ τῆς ἀγαπήσεως μου. κατάστησον ἐπ’ αὐτὸν ἀμαρτωλὸν, καὶ διάβολος στήτω ἐκ δεξιῶν αὐτοῦ. ἐν τῷ κρίνεσθαι αὐτὸν ἔξελθοι καταδεδικασμένος, καὶ ἡ προσευχὴ αὐτοῦ γενηθήτω εἰς ἀμαρτίαν. γενηθήτωσαν αἱ ἡμέραι αὐτοῦ ὀλίγαι, καὶ τὴν ἐπισκοπὴν αὐτοῦ λαβέτω ἔτερος.”

10.3.2 | Καὶ τῆς τῶν προκειμένων ἐπὶ τὸν προδότην Ἰούδαν ἀναφορᾶς ἔχεγγυος μάρτυς ὁ ἀπόστολος Πέτρος, μετὰ τὴν τοῦ σωτῆρος ἡμῶν ἀνάληψιν συνηγμένων τῶν ἀποστόλων πάντων σὺν καὶ ἄλλοις πλείοσιν ἀδελφοῖς, μέσοις ἀναστὰς, καὶ ταῦτα φήσας ἄνδρες ἀδελφοὶ, ἔδει πληρωθῆναι τὴν γραφὴν, ἣν προεῖπε τὸ πνεῦμα τὸ ἄγιον διὰ στόματος Δαβὶδ περὶ Ἰούδα τοῦ γενομένου ὀδηγοῦ τοῖς συλλαβοῦσιν Ἰησοῦν, ὅτι κατηριθμημένος ἦν ἐν ἡμῖν, καὶ ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης.

10.3.3 | οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ μισθοῦ τῆς ἀδικίας αὐτοῦ, καὶ πρηνὴς γενόμενος ἐλάκησε μέσος, καὶ ἔξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ, καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλήμ, ὥστε ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἴδιᾳ διαλέκτῳ αὐτῶν Ἀκελδαμὰχ, ὃ ἔστι χωρίον αἴματος.

10.3.1 | God, do not be silent about my praise, for the mouth of the sinner and the mouth of the deceitful have opened against me. They spoke against me with a deceitful tongue, and with hateful words they surrounded me, and they fought against me without cause. Instead of loving me, they accused me, but I was like a man of mourning. And they set evil against me instead of good, and hatred instead of my love. Set a sinner over him, and let an accuser stand at his right hand. When he is judged, let him go out condemned, and let his prayer become sin. Let his days be few, and let another take his office.

10.3.2 | And the apostle Peter is a trustworthy witness regarding the traitor Judas. After the ascension of our Savior, when all the apostles were gathered together with many other brothers, he stood up in the middle and said, 'Brothers, it was necessary for the Scripture to be fulfilled, which the Holy Spirit spoke beforehand through the mouth of David about Judas, who became a guide to those who arrested Jesus, for he was numbered among us and received a share in this ministry.'

10.3.3 | This man therefore acquired a field with the reward of his wickedness, and falling headlong, he burst open in the middle, and all his intestines spilled out. It became known to all the residents of Jerusalem, so that that field was called in their own language Akeldama, which means 'Field of Blood.' For it is written in

γέγραπται γάρ ἐν βίβλῳ Ψαλμῶν,  
γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ  
ἔστω ὁ κατοικῶν ἐν αὐτῇ, καὶ καὶ τὴν  
ἐπισκοπὴν αὐτοῦ λαβέτω ἔτερος.

10.3.4 | ταῦτα γοῦν ὁ Πέτρος εἶπὼν  
ὑποτίθεται ἔτερον ἀντὶ τοῦ Ἰούδα δεῖν  
παραλαβεῖν εἰς τὸν λείποντα τῶν δώδεκα  
ἀποστόλων ἀριθμὸν, ὅπως πληρωθῇ τὸ τῆς  
προφητείας· ὅτε κλήρου γενομένου  
“ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν, καὶ  
συγκατεψηφίσθη μετὰ τῶν δώδεκα  
ἀποστόλων.” τούτων οὕτως  
ἐκτελεσθέντων ἀκόλουθον ἀν εἴη τὸ λέγον  
ἐν τῷ Ψαλμῷ πρόσωπον οὐχ ἔτερον  
ἡγεῖσθαι τοῦ σωτῆρος ἡμῶν, ὃς τῷ πατρὶ  
τὴν ἀναπεμφθεῖσαν αὐτῷ παρὰ τὸν τοῦ  
πάθους καιρὸν εύχὴν τῆς διὰ τοῦ ἀγίου  
πνεύματος ἀναγραφῆς προιλαβὼν  
κατηξίωσε, τὸ μέλλον περὶ αὐτοῦ  
συμβήσεσθαι θεσπίσας.

10.3.5 | φησὶν οὖν “ὸ Θεὸς τὴν αἴνεσίν μου  
μὴ παρασιωπήσῃς,” τὴν ὑπ’ αὐτοῦ  
παραδοθεῖσαν τοῖς αὐτοῦ μαθηταῖς  
διδασκαλίαν καὶ τῆς καινῆς διαθήκης τὴν  
αἴνεσιν παρακαλῶν μὴ κατασιγσθῆναι,  
ἄλλὰ καὶ εἰς τὸν ἐξῆς ἄπαντα αἰῶνα  
παραμεῖναι τῷ βίῳ.

10.3.6 | στόμα δὲ ἀμαρτωλοῦ καὶ στόμα  
δολίου κυρίως ἀν λεχθείη τὸ τοῦ Ἰούδα, ὃς  
πορευθεὶς πρὸς τοὺς ἀρχιερεῖς εἶπεν αὐτοῖς  
“τί θέλετέ μοι δοῦναι, κάγὼ ὑμῖν  
παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ  
τριάκοντα στατῆρας. καὶ ἀπὸ τότε ἐζήτει  
εὐκαιρίαν, ἔνα αὐτὸν παραδῷ αὐτοῖς.

the book of Psalms, 'Let his dwelling place  
be desolate, and let no one live in it,' and  
'Let another take his office.'

10.3.4 | Therefore, Peter said that another  
must be chosen in place of Judas to  
complete the number of the twelve  
apostles, so that the prophecy might be  
fulfilled. When the lot was cast, the lot fell  
on Matthias, and he was counted with the  
twelve apostles. With these things  
accomplished, it would follow that the  
Psalm speaks of no other leader than our  
Savior, who, having received the prayer  
sent to him by the Father at the time of his  
passion, was deemed worthy to foresee  
what would happen concerning him  
through the writing of the Holy Spirit.

10.3.5 | Therefore, he says, 'God, do not  
keep silent about my praise,' asking that  
the teaching given by him to his own  
disciples and the praise of the new  
covenant not be silenced, but also remain  
for all future ages in life.

10.3.6 | But the mouth of a sinner and a  
deceitful mouth would rightly be that of  
Judas, who went to the chief priests and  
said to them, 'What will you give me, and I  
will hand him over to you?' And they gave  
him thirty pieces of silver. From that time,  
he sought an opportunity to betray him.

10.3.7 | τοιαῦτα γοῦν κατ' αὐτοῦ συνθέμενος, εἰς ἣν τῶν μετὰ ταῦτα σὺν αὐτῷ ἀνακειμένων ἐν τῷ τοῦ πάσχα συμποσίῳ, ὅτε καὶ αὐτὸς ὁ σωτὴρ ἡμῶν "ἀνέκειτο μετὰ τῶν δώδεκα, ἐσθιόντων τε αὐτῶν εἶπεν 'ἄμην ἄμην λέγω ὑμῖν, ὅτι εἰς ἔξ ὑμῶν παραδώσει με.

10.3.8 | καὶ λυπούμενοι σφόδρα ἥρξαντο λέγειν ἔκαστος αὐτῶν, μή τι ἐγώ είμι, κύριε;" ἐν οἷς ἦν καὶ Ἰούδας, ὃς τὸ πλῆρες παντὸς δόλου καὶ είρωνείας ἀνοίξας στόμα ἀποκριθεὶς εἶπεν, μή τι ἐγώ είμι Ῥαββί; δόλιον δὴ στόμα, δ' οὗ τὸ σημεῖον τοῖς ἐπιβούλοις τοῦ σωτῆρος ἡμῶν ἐδήλου, λέγων "οň ἔὰν φιλήσω, αὐτός ἐστι, κρατήσατε αὐτόν."

10.3.9 | ὁ καὶ είπὼν ἔργω τὸν δόλον ἀπεπλήρου, ὅτε "προσελθών τῷ Ἰησοῦ εἶπεν αὐτῷ, χαῖρε Ῥαββί, καὶ κατεφίλησεν αὐτόν. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, ἐταῖρε ἐφ' ᾧ πάρει;" καὶ πάλιν "Ιούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;" τούτων δ' οὖν ἔνεκα προλαβών διὰ τοῦ Ψαλμοῦ φησιν "ὅτι στόμα ἀμαρτωλοῦ καὶ στόμα δολίου ἐπ' ἐμὲ ἤνοιχθη, ἐλάλησαν κατ' ἐμοῦ γλώσσῃ δολίᾳ καὶ λόγοις μίσους ἐκύκλωσάν με καὶ ἐπολέμησάν με δωρεάν." ἔνθα μετὰ τοῦ Ἰούδα καὶ τῶν λοιπῶν τῶν ἐπιβούλευσάντων αὐτῷ μνημονεύει

10.3.7 | Therefore, having arranged such things against him, he was one of those reclining with him at the Passover meal, when our Savior himself was reclining with the twelve. While they were eating, he said, 'Truly, truly, I say to you, one of you will betray me.'

10.3.8 | And being very sad, they began to say to him, each one, 'Is it I, Lord?' Among them was Judas, who, opening his deceitful mouth full of all trickery and irony, answered and said, 'Is it I, Rabbi?' Truly a deceitful mouth, through which the sign for those wanting to betray our Savior was revealed, saying, 'Whomever I kiss, he is the one; seize him.'

10.3.9 | And having said this, he completely filled the deceit with action, when approaching Jesus, he said to him, 'Greetings, Rabbi,' and kissed him. But Jesus said to him, 'Friend, why have you come?' And again, 'Judas, are you betraying the Son of Man with a kiss?' For this reason, having anticipated through the Psalm, he says, 'For the mouth of a sinner and a deceitful mouth was opened against me; they spoke against me with a deceitful tongue and surrounded me with words of hatred and fought against me without cause.' There, he remembers Judas and the others who plotted against him.

10.3.10 | λέγει δ' οὖν τὸ εὐαγγέλιον ὡς ἄρα τοῦ σωτῆρος ἡμῶν "ἔτι τοῖς ἐαυτοῦ μαθηταῖς λαλοῦντος ἴδοὺ Ἰούδας εἰς τῶν δώδεκα ἦλθε, καὶ μετ' αὐτοῦ ὅχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων, ἀπὸ τῶν

10.3.10 | And so the Gospel says that while our Savior was still speaking to his disciples, behold, Judas, one of the twelve, came, and with him a large crowd with swords and clubs, from the chief priests

άρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ.”

10.3.11 | οἶς καὶ εἶπεν ὁ κύριος “ώς ἐπὶ ληστὴν ἔξήλθετε, μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; καθ’ ἡμέραν πρὸς ὑμᾶς ἐκαθεζόμην ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατήσατέ με. τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν.” ἔτι δέ φησιν ἐν τῷ Ψαλμῷ “ἀντὶ τοῦ ἀγαπᾶν με ἐνδιέβαλλόν με, ἐγὼ δὲ προσηχόμην.”

10.3.12 | τότε καὶ αὐτὸς τέλους ἐτύγχανεν, ὅτε τοῦ σωτῆρος ἡμῶν ἐν τῷ καλουμένῳ Γεθσημανῇ χωρίῳ μετὰ τῶν ἔνδεκα ἀποστόλων προσευχομένου, μικρόν γε ἀναχωρήσαντος αὐτῶν καὶ προσπεσόντος τῷ πατρὶ, δεύτερόν τε εὔχαμένου καὶ τρίτον, ὁ Ἰούδας σὺν τοῖς ἄρχοντι τῶν Ἰουδαίων τὰ τῆς ἐπιβουλῆς αὐτῷ κατήρτυεν, συνάγων καὶ προξενῶν τὸ πλῆθος τῶν μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν αὐτὸν τὸν παρεσκευασμένων “κακὰ δὲ εἰς αὐτὸν ἔθεντο ἀντὶ ἀγαθῶν καὶ μῖσος ἀντὶ τῆς ἀγαπήσεως αὐτοῦ,” ὅτε πονηρὰ διετέθειντο τὸν σωτῆρα καὶ εὐεργέτην καὶ διδάσκαλον, μυρίας ὅσας ιάσεις καὶ θεραπείας λόγων τε διδασκαλίας καὶ παντοίας ὡφελείας αὐτοῖς παρεσχημένον.

10.3.13 | ἀνθ' ὃν ἐπειδήπερ κακὰ ἀντὶ ἀγαθῶν ἔθεντο κατ' αὐτοῦ καὶ μῖσος ἀντὶ τῆς ἀγαπήσεως αὐτοῦ, εἰκότως ἐπιλέγει “κατάστησον ἐπ' αὐτὸν ἀμαρτωλὸν, καὶ διάβολος στήτω ἐκ δεξιῶν αὐτοῦ. ἐν τῷ κρίνεσθαι αὐτὸν ἔξελθοι καταδεδικασμένος, καὶ ἡ προσευχὴ αὐτοῦ γενηθήτω εἰς ἀμαρτίαν. γενηθήτωσαν αἱ

and the elders of the people.

10.3.11 | And the Lord said to them, 'Have you come out as against a robber, with swords and clubs to capture me? Every day I sat with you in the temple teaching, and you did not seize me. But all this has happened so that the Scriptures of the prophets might be fulfilled.' He also says in the Psalm, 'Instead of loving me, they accused me, but I was praying.'

10.3.12 | Then it happened that while our Savior was praying in the garden called Gethsemane with the eleven apostles, after a little while of them withdrawing and falling down to the Father, praying a second and a third time, Judas, along with the leaders of the Jews, was preparing the plot against him, gathering and arranging the crowd with swords and clubs to capture him. 'But they set evil against him instead of good, and hatred instead of his love,' when they plotted against the Savior, the benefactor, and teacher, who had provided them with countless healings, teachings, and all kinds of benefits.

10.3.13 | Because they set evil against him instead of good and hatred instead of his love, it is rightly said, 'Let a sinner be appointed over him, and let the devil stand at his right hand. When he is judged, let him go out condemned, and let his prayer become sin. Let his days be few, and let

ήμέραι αύτοῦ όλιγαι καὶ τὴν ἐπισκοπὴν  
αύτοῦ λαβέτω ἔτερος."

10.3.14 | ἀ καὶ αὐτὰ ὅποίαν εἴληφε τὴν  
ἔκβασιν ὁ ἱερὸς ἀπόστολος Πέτρος  
προιλαβὼν διεσάφησεν ἐπ' αὐτὸν τὸν  
προδότην ἐφαρμόσας τὴν γραφήν. καὶ σοὶ  
δὲ αὐτῷ πάρεστι συνορᾶν, εἰ μὴ  
καθέσταται ἐπὶ τὸ Ἰουδαίων ἔθνος ἄρχων  
καὶ ἡγούμενος ἀμαρτωλὸς, ὃ μετὰ τὰ  
τολμηθέντα αὐτοῖς κατὰ τοῦ σωτῆρος  
ἡμῶν παρεδόθησαν, ἀντὶ τῶν πάλαι  
οίκειων καὶ θεοφιλῶν ἀρχόντων  
ἀλλοφύλοις καὶ εἰδωλολάτραις δουλεύειν  
κατηναγκασμένοι.

10.3.15 | τίς δ' οὐκ ἀν θαυμάσει τῆς  
προρρήσεως τὸ ἀποτέλεσμα; φήσαντος τος  
γὰρ τοῦ λόγου "γενηθήτωσαν αἱ ἡμέραι  
αύτοῦ όλιγαι" σαφὲς ὅπως βραχὺς ὁ πᾶς  
διεγένετο μετὰ τὴν κατὰ τοῦ σωτῆρος  
ἡμῶν ἐπιβουλὴν αὐτῶν χρόνος, καθ' ὃν  
ἔδοξαν διαμένειν, μεθ' ὃν τὴν ὑστάτην  
ὑπέμειναν πολιορκίαν καὶ τὴν παντελῆ  
καθαίρεσιν, ἐφ' ἣν καὶ τὴν ἐπισκοπὴν αὐτῶν  
ἔλαβεν ἔτερος, ὃ διὰ Χριστοῦ συγκροτηθεὶς  
λαός.

10.3.16 | καὶ τὰ λοιπὰ δὲ τοῦ  
Ψαλμοῦαύτοῖς τούτοις καταλλήλως  
νοήσεις· τὰ δὲ ἔξῆς ὡς περὶ τινῶν υἱῶν τοῦ  
Ἰούδα λεγόμενα ἐν τῷ "γενηθήτωσαν οἱ  
υἱοὶ αύτοῦ ὄρφανοί," καὶ τὰ παραπλήσια,  
ἀνάγοιτ' ἀν καὶ ἐπ' αὐτὸν μὲν  
προηγουμένως τὸν Ἰούδαν, μετ' ἐκεῖνον δὲ  
καὶ ἐπὶ πάντας τοὺς ὄμοιούς αὐτῷ τὸν  
σωτῆριον προδιδόντας· καταλλήλως δὲ  
νοήσεις καὶ τὴν γυναῖκα αύτοῦ, καὶ τὰς  
ἀμαρτίας τῶν πατέρων αύτοῦ καὶ τῆς

another take his office.'

10.3.14 | What kind of end he had, the holy  
apostle Peter foresaw and declared about  
the traitor, applying the scripture. And it is  
also possible for you to see, if a sinner is  
not appointed as a ruler and leader over  
the Jewish nation, to whom, after their bold  
actions against our Savior, they were  
handed over, instead of their former  
beloved and godly rulers, being forced to  
serve foreign and idol-worshiping masters.

10.3.15 | Who would not be amazed at the  
outcome of the prophecy? For when the  
words said, 'Let his days be few,' it is clear  
how short the time was after their plot  
against our Savior, during which they  
thought they would remain. After which,  
they endured the final siege and complete  
destruction, at which point another took  
their office, the people gathered through  
Christ.

10.3.16 | And you will understand the rest  
of the Psalm appropriately concerning  
these things. The following words, which  
speak about certain sons of Judah, in 'Let  
his sons be orphans,' and similar phrases,  
could also refer first to Judah himself, and  
then to all those like him who betray the  
Savior. You will also understand  
appropriately about his wife, and the sins  
of his fathers and of his so-called mother,  
the assembly of the Jewish nation. For I

λεγομένης μητρὸς αὐτοῦ, τῆς τοῦ Ἰουδαίων ἔθνους συναγωγῆς. περὶ αὐτῆς γάρ ήγοῦμαι λέγεσθαι τὸ "καὶ ἡ ἀμαρτία τῆς μητρὸς αὐτοῦ μὴ ἐξαλειφθείη."

10.3.17 | πλὴν ὁσπερ ἐν τῇ πρὸ ταύτης προφητείᾳ πτωχὸς καὶ πένης ὄνομάζετο ὁ σωτὴρ καὶ κύριος ἡμῶν, καθάπερ ἀπεδίξαμεν ἐν τῷ "μακάριος ὁ συνιὼν ἐπὶ πτωχὸν καὶ πένητα" τὸν αὐτὸν τρόπον καὶ ἐν τῷ παρόντι Ψαλμῷ τούτοις ἐπικέκληται τοῖς ὄνόμασι.

10.3.18 | τάδε γὰρ καὶ τάδε γενηθήτω τῷ Ἰούδᾳ καὶ τοῖς τὰ ὅμοια αὐτῷ ἐζηλωκόσι διὰ τὰ τετολμημένα αὐτῷ φησι. τίνα δὲ ταῦτα ἐπιφέρει λέγων "ἀνθ' ὧν οὐκ ἐμνήσθη τοῦ ποιῆσαι ἔλεος, καὶ κατεδίωξεν ἄνθρωπον πένητα καὶ πτωχὸν καὶ κατανευγμένον τῇ καρδίᾳ τοῦ θανακαὶ ἡγάπησε κατάραν, καὶ ἤξει αὐτῷ, καὶ οὐκ ἥθελησεν εὐλογίαν, καὶ μακρυνθήσεται ἀπ' αὐτοῦ."

10.3.19 | οἵς ἔξῆς ἐπικαταβάτες αὐθις πένητα καὶ πτωχὸν ἐαυτὸν ὄνομάζει λέγων "καὶ σὺ κύριε κύριε, ποίησον μετ' ἐμοῦ ἔλεος, ἔνεκεν τοῦ ὄνόματός σου, ὅτι χρηστὸν τὸ ἔλεος σου. ῥῦσαί με ὅτι πτωχὸς καὶ πένης εἰμὶ ἐγώ." οἵς μεθ' ἔτερα ἐπιλέγει "τὰ γόνατά μου ἡσθένησαν ἀπὸ νηστείας, καὶ ἡ σάρξ μου ἡλλοιώθη δι' ἔλαιον, καὶ ἐγὼ ἐγενήθην ὄνειδος αὐτοῖς.

10.3.20 | εἴδοσάν με, ἐσάλευσαν κεφαλὰς αὐτῶν." ἀ καὶ αὐτὰ τέλους ἐτύγχανεν ὅτε οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ

believe that the phrase 'and let the sin of his mother not be wiped away' is said about her.

10.3.17 | But just as in the previous prophecy the Savior and our Lord was called poor and needy, as we showed in 'Blessed is the one who considers the poor and needy,' in the same way in the present Psalm he is also called by these names.

10.3.18 | For these things and these things let it happen to Judah and to those who are like him because of the bold actions he has taken. And what does he mean by saying, 'Instead of remembering to show mercy, he pursued a man who was poor and needy and crushed in heart to death, and he loved a curse, and it will come upon him, and he did not want a blessing, and it will be far from him'?

10.3.19 | To whom he again calls himself poor and needy, saying, 'And you, Lord, Lord, have mercy on me for the sake of your name, for your mercy is good. Save me, for I am poor and needy.' To whom he adds, 'My knees are weak from fasting, and my flesh has grown thin from oil, and I have become a disgrace to them.'

10.3.20 | They saw me, and they shook their heads." This also happened when those passing by blasphemed him, shaking their heads and saying, "He saved others;

λέγοντες, ἄλλους ἔσωσεν, ἐαυτὸν οὐ δύναται σῶσαι." ἐπεὶ δὲ εἰσέτι νῦν οἱ ἐκ περιτομῆς τὴν τῶν πατέρων αὐτῶν εἰς ἐαυτοὺς ἀρὰν ἐπισπάμενοι βλασφήμοις καὶ ἀσεβέσι ὥμασιν καταναθεματίζειν τὸν σωτῆρα καὶ κύριον ἡμῶν καὶ τοὺς εἰς αὐτὸν πεπιστευκότας ἀπαντας εἰώθασι, τούτου χάριν ἔξῆς ἐπιλέγει "καταράσονται αὐτοὶ, καὶ σὺ εὐλογήσεις.

10.3.21 | οἱ ἐπανιστάμενοί μοι αἰσχυνθήτωσαν, ὁ δὲ δοῦλός σου εύφρανθήσεται. ἐνδυσάσθωσαν οἱ ἐνδιαβάλλοντές με ἐντροπὴν, καὶ περιβαλέσθωσαν ὡς διπλοίδα αἰσχύνην αὐτῶν. ἐγὼ δὲ ἔξομολογήσομαι τῷ κυρίῳ σφόδρα ἐν τῷ στόματί μου, καὶ ἐν μέσῳ πολλῶν αἰνέσω αὐτὸν, ὅτι παρέστη ἐκ δεξιῶν πένητος τοῦ σῶσαι ἐκ τῶν καταδιωκόντων τὴν ψυχήν μου.

10.3.22 | καὶ πρόδηλόν γε ὄποσοις εἰσέτι καὶ νῦν οἱ τὰς κατ' αὐτοῦ ἀρὰς ἐν ταῖς ἐαυτῶν συναγωγαῖς ποιούμενοι παλαίουσι κακοῖς ἀπὸ τῶν αὐτῶν χρόνων μηδ' ὅλως ἀνανεῦσαι δεδυνημένοι, ὅπως τε αὐτὸς αἴνον τῷ πατρὶ ἐν μέσῳ πολλῶν ἔθνῶν τὸν διὰ τῆς καινῆς διαθήκης αὐτοῦ καταρτίζεται, συνεργὸν τὸν πατέρα καὶ τῆς ἐαυτοῦ δεξιᾶς πάρεδρον κεκτημένος. διὸ, φησὶν, "ἐν μέσῳ πολλῶν αἰνέσω αὐτὸν, ὅτι παρέστη ἐκ δεξιῶν πένητος."

10.3.23 | καὶ τὴν μετὰ τὸν θάνατον αὐτοῦ σωτηρίαν διδάσκει λέγων "τοῦ σῶσαι ἐκ τῶν καταδιωκόντων τὴν ψυχήν μου."

10.3.24 | ἀνωτέρω γοῦν φήσας τὸ

he cannot save himself." But now, those from the circumcision, holding onto the curse of their fathers, are used to cursing the Savior and our Lord and all who have believed in him with blasphemous and impious words. For this reason, he adds, "They will curse, but you will bless.

10.3.21 | Let those who rise up against me be ashamed, but your servant will be glad. Let those who slander me be clothed with shame, and let them wear their own disgrace like a double garment. But I will give thanks to the Lord very much with my mouth, and in the midst of many, I will praise him, for he stood at the right hand of the poor to save my soul from those who are chasing me.

10.3.22 | And indeed, as many as are still now making curses against him in their own gatherings are fighting with old evils from the same times, and they are not able to nod at all. But he himself is preparing praise to the Father in the midst of many nations through his new covenant, having the Father as a helper and seated at his right hand. Therefore, he says, 'In the midst of many, I will praise him, for he stood at the right hand of the poor.'

10.3.23 | And he teaches about the salvation after his death, saying, 'to save my soul from those who are chasing me.'

10.3.24 | Therefore, having said above that

"κατεδίωξεν ἄνθρωπον πένητα νητα καὶ πτωχὸν καὶ κατανευγμένον τῇ καρδίᾳ τοῦ θανατῶσαι," καὶ σαφῶς δηλώσας ἐαυτοῦ τὸν θάνατον περιγράφων τὴν προφητείαν, τὴν μετὰ τὸν θάνατον αὐτοῦ σωτηρίαν ἡνίξατο εἰπών "ὅτι παρέστη ἐκ δεξιῶν πένητος, τοῦ σῶσαι ἐκ τῶν κατ' καταδιωκόντων τὴν ψυχὴν μου." Ἀπὸ τοῦ Ζαχαρίου.

## Section 4

10.4.1 | "Καὶ λήψομαι ἔμαυτῷ δύο ῥάβδους, τὴν μίαν ἐκάλεσα κάλλος, καὶ τὴν ἐτέραν ἐκάλεσα σχοίνισμα, καὶ ποιμανῶ τὰ πρόβατά μου, καὶ ἔξαρῶ τοὺς τρεῖς ποιμένας ἐν μηνὶ ἑνὶ, καὶ βαρυνθήσεται ἡ ψυχὴ μου ἐπ' αὐτούς, καὶ γὰρ αἱ ψυχαὶ αὐτῶν ἐπωρύοντο ἐπ' ἔμὲ, καὶ εἴπα, οὐ ποιμανῶ ὑμᾶς τὸ ἀποθνῆσκον ἀποθησκέτω, καὶ τὸ ἐκλεῖπον ἐκλειπέτω, καὶ τὰ κατάλοιπα ἐσθιέτωσαν, ἔκαστος τὰς σάρκας τοῦ πλησίον αὐτοῦ. καὶ λήψομαι τὴν ῥάβδον τὴν καλὴν, καὶ ἀπορρίψω αὐτὴν τοῦ διασκεδάσαι τὴν διαθήκην μου, ἵν διεθέμην πρὸς πάντας τοὺς λαούς. καὶ διασκεδασθήσεται ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ γνώσονται οἱ Καναναῖος τὰ πρόβατα τὰ φυλασσόμενά μοι, ὅτι λόγος κυρίου ἐστί. καὶ ἔρω πρὸς αὐτοὺς, εἰ καλὸν ἐνώπιον ὑμῶν ἐστι, δότε τὸν μισθόν μου ἥ ἀπείπασθε. καὶ ἔστησαν τὸν μισθόν μου τριάκοντα ἀργυροῦς. καὶ εἶπεν κύριος πρός με, κάθεις αὐτοὺς εἰς τὸ χωνευτήριον, καὶ σκέψαι εἰ δόκιμόν ἐστιν, δὸν τρόπον ἔδοκιμάσθην ὑπὲρ αὐτῶν. καὶ ἔλαβον τοὺς τριάκοντα ἀργυροῦς, καὶ ἐνέβαλον αὐτοὺς εἰς τὸν οἶκον κυρίου εἰς τὸ χωνευτήριον, καὶ ἀπέρριψα τὴν ῥάβδον τὴν δευτέραν τὸ σχοίνισμα τοῦ διασκεδάσαι τὴν διαθήκην ἀνὰ μέσον Ἰούδα καὶ ἀνὰ μέσον Ἰσραήλ."

'a man chased the poor and needy one, and he was crushed in heart to kill him,' and clearly stating his own death while describing the prophecy, he opened up the salvation after his death by saying, 'for he stood at the right hand of the poor, to save my soul from those who are chasing me.' From Zechariah.

10.4.1 | And I will take for myself two staffs; one I will call Beauty, and the other I will call Bond. And I will shepherd my sheep, and I will remove the three shepherds in one month, and my soul will be heavy over them. For their souls were troubled against me, and I said, 'I will not shepherd you; let the dying die, and let the disappearing disappear, and let the rest eat each other's flesh.' And I will take the good staff and throw it away to break my covenant that I made with all the peoples. And it will be broken on that day, and the Canaanites will know the sheep that are kept for me, that it is the word of the Lord. And I will say to them, 'If it is good in your sight, give me my wages, or keep them.' And they set my wages at thirty silver coins. And the Lord said to me, 'Throw them into the treasury, and see if it is good, the way I was tested for them.' And I took the thirty silver coins and threw them into the house of the Lord, into the treasury, and I threw away the second staff, the Bond, to break the covenant between Judah and Israel.

10.4.2 | Καὶ ταῦτα τέλους ἐτύγχανεν ὅτε κατὰ μὲν τὸν Λουκᾶν "ἀπελθὼν ὁ Ἰούδας συνελάλει τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι καὶ στρατηγοῖς τοῦ ἱεροῦ, ὅπως αὐτὸν παραδῷ αὐτοῖς· καὶ ἔχάρησαν, καὶ συνέθεντο αὐτῷ ἀργύρια δοῦναι," κατὰ δὲ τὸν Μάρκον "ὅπῃ νίκα ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς, ἵνα παραδῷ αὐτόν. οὗ δὲ ἔχάρησαν, καὶ ἐπηγγείλαντο αὐτῷ ἀργύρια δοῦναι."

10.4.3 | ἀλλ' ἐν τούτοις μὲν ἀπλῶς τὸ ἀργύριον ὡνόμασται, παρὰ δὲ τῷ Ματθαίῳ μνημονεύεται καὶ ὁ ἀριθμὸς, συνάδω τῇ ἀπὸ τοῦ Ζαχαρίου παραθέσει.

10.4.4 | λέγει δ' οὖν ὁ Ματθαῖος "τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς εἶπεν αὐτοῖς, τί θέλετέ μοι δοῦναι, κάγὼ ὑμῖν παραδῶσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα στατῆρας." σύμφωνα οὖν ταῦτά ἔστι τῷ "καὶ ἔστησαν τὸν μισθόν μου τριάκοντα ἀργυροῦς" ἐν τῇ προφητείᾳ εἴρημένω ὑπὸ τοῦ κυρίου.

10.4.5 | ἀνθ' οὐ ὁ μὲν Σύμμαχος ἐποίησε καὶ ἔστάθμισαν τὸν μισθόν μου τριάκοντα ἀργυροῦς· ὁ δὲ Ἀκύλας "καὶ ἔστησαν σαν τὸν μισθόν μου τριάκοντα ἀργυροῦς." οἵς ἐπιλέγεται "καὶ εἶπε κύριος πρὸς με, κάθες αὐτοὺς εἰς τὸ χωνευτήριον, καὶ σκέψαι εἰ δόκιμόν ἔστιν, δὸν τρόπον ἐδοκιμάσθην ὑπὲρ αὐτῶν."

10.4.6 | ἀνθ' οὐ πάλιν ὁ μὲν Ἀκύλας φησὶ

10.4.2 | And these things happened when, according to Luke, 'Judas went away and met with the chief priests and scribes and the officers of the temple, so that he might betray him to them; and they were glad and agreed to give him silver.' But according to Mark, 'Judas went to the chief priests to betray him. And they were glad and promised to give him silver.'

10.4.3 | But in these cases, the silver is simply named, while in Matthew, the amount is mentioned, agreeing with the account from Zechariah.

10.4.4 | Then Matthew says, 'Then one of the twelve, who was called Judas Iscariot, went to the chief priests and said to them, "What will you give me if I betray him to you?" And they set thirty pieces of silver for him.' Therefore, this agrees with the 'and they set my wages at thirty silver coins' mentioned in the prophecy spoken by the Lord.

10.4.5 | Instead of this, Symmachus made and set my wages at thirty silver coins; but Aquila said, 'And they set my wages at thirty silver coins.' To these is added, 'And the Lord said to me, "Sit them in the furnace and see if they are worthy, in the same way I was tested for them."

10.4.6 | Instead, Aquila says, 'And the Lord

“καὶ εἶπε κύριος πρός με, κάθες αύτοὺς εἰς τὸ χωνευτήριον, βῆψον αὐτὰ πρὸς τὸν πλάστην ὑπερμεγέθης ἡ τιμὴ, ἥν ἐτιμήθην ὑπὲρ αύτῶν. καὶ πρόσσχες τίνα τρόπον αύτὸς ὁ κύριος τιμὴν ἐαυτοῦ ὅμολογεῖ τοὺς τριάκοντα ἀργυροῦς δεδόσθαι.

said to me, "Sit them in the furnace, throw them to the maker; the price for which I was valued is very great. And pay attention to how the Lord himself acknowledges the thirty silver coins have been given."

10.4.7 | ἔοικε δὲ ἡ τῆς λέξεως διάνοια τοιοῦτον τινα ἐμφαίνειν νοῦν, ἐγὼ μὲν ὁ κύριος ἐκ πρώτης ἀρχάμενος ἡμέρας οὐ διέλιπον τῆς ἐμαυτοῦ χρηστότητος ὑμῖν τοῖς ἐκ περιτομῆς δείγματα παρέχων, καὶ μυρία ὄσα ὑμάς εὔεργετῶν, οὐ μόνον τὰ διὰ τῶν ἀνέκαθεν προφητῶν, ἀλλὰ καὶ τὰ διὰ τῆς ἐμαυτοῦ παρουσίας ἐν τε ταῖς προτρεπτικαῖς διδασκαλίαις καὶ τοῖς λογικοῖς μαθήμασιν, ἐν τε τοῖς σημείοις καὶ τέρασι καὶ ταῖς ἄλλαις παραδοξοποιίαις, ταῖς τε ἱάσεσι καὶ ταῖς θεραπείαις· ὑμεῖς δὲ οἱ τῆς τοσαύτης εὔεργεσίας ἡξιωμένοι δότε τὸν μισθόν μου ἢ ἀπείπασθε, αἵτῶν αὐτοῦς, ὡς εἴκος, καρποῦς εύσεβείας καὶ δεῖγμα τῆς εἰς αύτὸν πίστεως.

10.4.7 | It seems that the meaning of the words shows a certain understanding. I, the Lord, from the very beginning of the day, did not stop showing you, who are from the circumcision, examples of my goodness, and countless ways I have helped you, not only through the prophets from long ago, but also through my own presence in both encouraging teachings and logical lessons, in signs and wonders, and in other amazing acts, in healings and cures. But you, who have been given such great kindness, either give me my wages or refuse, asking them, as is fitting, for the fruits of piety and proof of faith in him.

10.4.8 | οἱ δὲ, κατὰ τὸ είρημένον ἐν τῇ πρὸ ταύτης παραθέσει, 'ἀντὶ τοῦ ἀγαπᾶν με ἐνδιέβαλλόν με, καὶ ἔθεντο κατ' ἐμοῦ κακὰ ἀντὶ ἀγαθῶν καὶ μῖσος ἀντὶ τῆς ἀγαπήσεώς μου,' τριάκοντα ἀργυροῦς στήσαντες, ὡσπερ τορούτου αύτὸν πωλούμενον ἔστι τὸ πῦρ αύτὸ δοκιμάσει," εἴκότως προστάττει καθεῖναι αύτοὺς εἰς τὸ χωνευτήριον, ἐπιλέγων "ὸν τρόπον ἐδοκιμάσθην ὑπὲρ αύτῶν."

10.4.8 | But they, as it was said in the previous statement, 'Instead of loving me, they slandered me, and they set evil against me instead of good, and hatred instead of my love,' having set up thirty silver coins, just as fire tests something being sold, rightly command to sit them in the furnace, choosing, 'In the same way I was tested for them.'

10.4.9 | χωνευτήριον δὲ ἐνταυθα ἔοικε τὸν οἶκον κυρίου ὄνομάζειν. εἰπόντος γοῦν τοῦ κυρίου κατὰ τοὺς ἐβδομήκοντα "κάθες αύτοὺς εἰς τὸ χωνευτήριον" ἐπιφέρει "καὶ

10.4.9 | The furnace here seems to be called the house of the Lord. When the Lord said according to the seventy, 'Sit them in the furnace,' it adds, 'And they threw them into

ένέβαλον αύτοὺς εἰς τὸν οἶκον κυρίου, εἰς τὸ χωνευτήριον."

10.4.10 | κατὰ δὲ τὸν Ἀκύλαν εἰπόντος τοῦ κυρίου "πρὸς τὸν πλάστην" ἐπιφέρει "καὶ ἔριφα αὐτὸν ἐν οἴκῳ κυρίου πρὸς τὸν πλάστην"

10.4.11 | κατὰ δὲ τὸν Σύμμαχον εἰπόντος τοῦ κυρίου "βῆψον αὐτὸν εἰς τὸ χωνευτήριον" ἐπιφέρει λέγων "καὶ ἔρριψα αὐτὸν εἰς τὸν οἶκον κυρίου, εἰς τὸ χωνευτήριον." μήποτε δὲ καὶ τοῦτο ἐπληροῦτο, ὅτε Ἰούδας ὁ παραδιδοὺς τὸν κύριον, "ίδων ὅτι κατεκρίθη, μεταμεληθεὶς ἀπέστρεψε τὸ ἀργύριον τοῖς ἀρχιερεῦσι καὶ πρεσβυτέροις, λέγων, ἡμαρτον παραδοὺς αἷμα ἀθῷον. οἱ δὲ εἶπαν αὐτῷ, τί πρὸς ἡμᾶς; σὺ ὄψει. καὶ βίψας τὰ ἀργύρια εἰς τὸν ναὸν ἀνεχώρησε, καὶ ἀπελθὼν ἀπήγξατο.

10.4.12 | οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπαν, οὐκ ἔστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματός ἔστιν. συμβούλιον δὲ λαβόντες ἡγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως εἰς ταφὴν τοῖς ξένοις. διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος ἀγρὸς αἵματος ἵως τῆς σήμερον ἡμέρας. τότε ἐπληρώθη τὸ βῆθεν διὰ Ἱερεμίου τοῦ προφήτου λέγοντος, καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τίμην του τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ, καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξε μοι κύριος."

10.4.13 | ἔνθα καὶ ἐπιστήσεις, ἐπεὶ μὴ ταῦτα φέρεται ἐν τῇ τοῦ Ἱερεμίου

the house of the Lord, into the furnace.'

10.4.10 | But according to Aquila, when the Lord said 'to the creator,' it adds, 'And they cast it in the house of the Lord to the creator.'

10.4.11 | But according to Symmachus, when the Lord said, 'Throw it into the furnace,' it adds, saying, 'And I threw it into the house of the Lord, into the furnace.' Perhaps this was fulfilled when Judas, who betrayed the Lord, 'seeing that he was condemned, regretted and returned the silver to the chief priests and elders, saying, "I have sinned by betraying innocent blood." But they said to him, "What is that to us? You see to it." And throwing the silver into the temple, he went away, and after going, he hanged himself.'

10.4.12 | But the chief priests took the silver and said, 'It is not lawful to put it into the treasury, since it is the price of blood.' And they took counsel and bought with it the potter's field for a burial place for strangers. Therefore, that field has been called the Field of Blood to this day. Then what was spoken by the prophet Jeremiah was fulfilled, saying, 'And they took the thirty pieces of silver, the price of him on whom a price had been set by the sons of Israel, and they gave them for the potter's field, as the Lord commanded me.'

10.4.13 | Here also are the notes, since these things are not found in the prophecy

προφητείᾳ, εἴτε χρή ὑπονοεῖν περιτρῆσθαι αὐτὰ ἔξ αὐτῆς κατά τινα ḥαδιουργίαν, ἢ καὶ σφάλμα γραφικὸν γεγονέναι, τῶν ἀμελέστερον τὰ τῶν Ἱερῶν εύαγγελίων ἀντίγραφα πεποιημένων σφαλέντος τινὸς, καὶ ἀντὶ μὲν τοῦ Ζαχαρίου Ἱερεμίαν τεθεικότος, ὡς δέον οὕτως ἀναγεγράφθαι τότε ἐπληρώθη τὸ ḥηθὲν διὰ Ζαχαρίου τοῦ προφήτου, ἀντὶ δὲ τοῦ “καὶ ἐνέβαλον αὐτοὺς εἰς τὸν οἶκον κυρίου, εἰς τὸ χωνευτήριον,” ἐσφαλμένως πεποιηκότος ‘καὶ ἔδωκαν αὐτὰ εἰς τὸν ἄγρὸν τοῦ κεραμέως.”

10.4.14 | σαφῶς γὰρ διὰ μὲν τῆς προφητείας εἰς τὸν τοῦ κυρίου ναὸν ἔρριφθαι λέγεται τὸ ἀργύριον, καὶ δι’ αὐτοῦ δὲ τοῦ εύαγγελίου εἰς τὸν ναὸν “ῥίψας γοῦν” φησὶν “Ιούδας τὰ ἀργύρια εἰς τὸν ναὸν ἀνεχώρησε.”

10.4.15 | καὶ είκος γε ἔξ ἑκείνων τῶν ἀργυρίων βέβηλον γεγονέναι τὸν ναὸν, καὶ πεπληρῶσθαι τὸ ἴδον ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.” καὶ ὅρα γε μήποτε χωνευτήριον ὁ οἶκος κυρίου διὰ τοῦτο κέκληται, ἐπείπερ ὡς ἐν χωνείᾳ μεταπλάττεσθαι τὰς ψυχὰς ἐκ τῆς τῶν Θείων λόγων πυρώσεως ἐν τῷ τοῦ Θεοῦ οἴκῳ συμβαίνει, ἢ ἄλλως ἀπελέγχεσθαι μὴ καθαρὰς, ὡς ἐν χωνευτήριῷ πυρούμένας καὶ δοκιμαζομένας.

10.4.16 | ὅθεν ὁ Ἀκύλας “ἔρριψα” φήσας “τὸ ἀργύριον ἐν τῷ οἴκῳ κυρίου πρὸς τὸν πλάστην” σαφῶς διδάσκει ὡς τοῦ λόγου τοῦ Θεοῦ δίκην πλάστου κατοικοῦντος εἰς τὸν οἶκον κυρίου, καὶ πλάττοντος καὶ ἀνανεοῦντος τὰς τῶν προσίόντων ψυχάς.

of Jeremiah, whether it is necessary to suppose that they were removed from it by some trick, or that there was a mistake in the writing, made by those who copied the sacred gospels carelessly. Instead of Zechariah, Jeremiah was placed, as it should have been written, 'Then what was spoken by Zechariah the prophet was fulfilled,' instead of 'and they threw them into the house of the Lord, into the furnace,' wrongly made as 'and they gave them for the potter's field.'

10.4.14 | For it is clearly said in the prophecy that the silver was thrown into the temple of the Lord, and in this gospel as well, into the temple: 'Indeed, Judas threw the silver into the temple and went away.'

10.4.15 | And it is likely that the temple has become desolate because of that silver, and that the saying 'Behold, your house is left to you desolate' is fulfilled. And see, the house of the Lord is called a furnace for this reason, since it is like a furnace where souls are transformed from the burning of divine words in the house of God, or otherwise they are rejected as unclean, like those in a furnace being tested and refined.

10.4.16 | Therefore, Aquila says 'I threw the silver into the house of the Lord for the potter,' clearly teaching that the divine word dwells in the house of the Lord like a potter, shaping and renewing the souls of those who come. But since the honor of the

πλὴν ἀλλ’ ἐπείπερ ἡ τιμὴ τού τετιμημένου εἰς ἔκεῖνον μεταβληθεῖσα τὸν οἶκον βέβηλον αὐτὸν κατεστήσατο, εἰκότως εὐθὺς ‘καὶ ἀπέραπέρριψα τὴν ράβδον τὴν δευτέραν τὸ σχοίνισμα τοῦ διασκεδάσαι τὴν διαθήκην ἀνὰ μέσον Ἰούδα καὶ ἀνὰ μέσον Ἰσραήλ.’

10.4.17 | ἐξ ἔκείνου γάρ τοι τὸ πλῆθος τοῦ ἔθνους ἀπερρίφη τῆς πάλαι πρότερον ἔφορώσης αὐτοὺς ἐπισκοπῆς τοῦ Θεοῦ. δευτέραν δὲ ράβδον ἥγοϋ’μαι τὸ πᾶν ἀθρόως Ἰουδαίων ἔθνος ἐνταῦθα δηλοῦσθαι. καλεῖ δ’ οὗν αὐτὴν σχοίνισμα, λέγων τὴν μίαν ἐκάλεσα κάλλος, καὶ τὴν δευτέραν ἐκάλεσα σχοίνισμα.” καὶ σαφῶς ἐπιλέγει περὶ τῆς δευτέρας φάσκων ‘καὶ ἀπέρριψα τὴν ράβδον τὴν δευτέραν τὸ σχοίνισμα, τοῦ διασκεδάσαι τὴν διαθήκην ἀνὰ μέσον Ἰούδα καὶ ἀνὰ μέσον Ἰσραήλ.’

10.4.18 | οὗτοι γὰρ ἡσαν τὸ σχοίνισμα καὶ ἡ ράβδος ἡ δευτέρα. ἡ δὲ προτέρα κάλλος ὀνομασμένη ούδ’ ἄλλη γένοιτο ἀν τῆς Ἱερουσαλὴμ αὐτῆς, καὶ τῆς κατὰ Μωσέα λατρείας, ἀπάσης τε τῆς παλαιᾶς διαθήκης.

10.4.19 | καὶ τοῦτο δὲ ἐξ αὐτῆς παρίσταται τῆς προφητείας φησάσης ‘καὶ λήψομαι τὴν ράβδον μου τὴν καλὴν, καὶ ἀπορρίψω αὐτὴν, τοῦ’ διασκεδάσαι τὴν διαθήκην μου. “ὸρᾶς ὡς τὴν μὲν διαθήκην αὐτοῦ τὴν ράβδον ἔφησεν εἴναι τὴν πρώτην, τὴν δὲ δευτέραν ράβδον τὸ σχοίνισμα, πλὴν ἀμφοτέρας τὰς ράβδους ἀπορρίψειν ἀπειλεῖ, προειπὼν πρότερον καὶ λήψομαι ἔμαυτῷ δύο ράβδους, τὴν μίαν ἐκάλεσα κάλλος, καὶ τὴν δευτέραν ἐκάλεσα

one honored has changed, it has made the house desolate. Immediately, he says, 'And I took my second staff, called Unity, to break the covenant between Judah and Israel.'

10.4.17 | For from that, the multitude of the nation was cast off, having long before been under the oversight of God. And I think the second staff represents the whole gathered nation of the Jews here. And he calls it 'Unity,' saying that he called the first 'Beauty' and the second 'Unity.' And he clearly states about the second, saying, 'And I took my second staff, called Unity, to break the covenant between Judah and Israel.'

10.4.18 | For these were the Unity and the second staff. The first was called 'Beauty,' and it could not be anything else but Jerusalem itself and the worship according to Moses, and all of the old covenant.

10.4.19 | And this is shown by the prophecy saying, 'And I will take my beautiful staff and throw it away, to break my covenant.' You see that he said the first staff is his own covenant, and the second staff is Unity. However, he threatens to throw away both staffs, having said before, 'And I will take for myself two staffs, one I called Beauty and the second I called Unity.'

σχοίνισμα.

10.4.20 | ἀνθ' ὃν ὁ μὲν Ἀικύλας φησὶ τὴν μίαν ἐκάλεσα εὐπρέπειαν, καὶ τὴν ἐτέραν ἐκάλεσα σχοίνισμα· ὃ δὲ Σύμμαχος "ri^ν μὲν ἐκάλεσα εὐπρέπειαν, τὴν δὲ μίαν ἐκάλεσα σχοίνισμα." τοῦ μὲν οὖν παντὸς ἔθνους κάλλος καὶ εὐπρέπειαν τὸν θεῖον νόμον καὶ τὴν ἐν αὐτῷ περιεχομένην διαθήκην ὡνόμασεν εἰκότως.

10.4.21 | τὰ τε γὰρ σεμνὰ τῆς Ιερουσαλήμ καὶ τὰ τῆς ἀρχιερατικῆς λειτουργίας, καὶ πάντα ὅσα πάλαι πρότερον ἐν αὐτοῖς κατὰ τοὺς θείους νόμους καὶ κατὰ τὴν παλαιὰν διαθήκην ἐποιεύετο, κόσμος εὐπρεπῆς ὑπῆρχε τοῖς ὑπὸ τούτων κοσμουμένοις. σχοίνισμα δὲ τὸ πλῆθος τοῦ ἔθνους καὶ παρὰ Μωσεῖ κέκληται λέγοντι, ἐγενήθη μερὶς κυρίου λαὸς αὐτοῦ Ἰακώβ, σχοίνισμα κληρονομίας αὐτοῦ Ἰσραὴλ."

10.4.22 | ἀλλὰ γὰρ τῶν δύο τούτων ῥάβδων ἀθρόαν μεταβολὴν γενήσεσθαι κατὰ τοὺς δηλουμένους χρόνους θεσπίζει, ὡς καὶ τῆς πάλαι ἐν αὐτῇ παλαιὰς διαθήκης, καὶ τοῦ πάλαι ἐν αὐτῇ κάλλους ἀφανισθησομένου, τού τε σχοινίσματος καὶ τοῦ παντὸς ἔθνους διασκεδασθησομένου, ἐπάλληλην τὴν τιμὴν τοῦ τετιμημένου τριάκοντα ἀργυρίων τιμησάμενοι τῆς σφῶν δυσσεβείας τὴν προσπροσήκουσαν ἀτιμίαν ὑπόσχοιεν.

10.4.23 | λέγει δ' οὖν καὶ λήψομαι τὴν ῥάβδον μου τὴν καλὴν, καὶ ἀπορρίψω αὐτὴν, τοῦ διασκεδάσαι τὴν διαθήκην μου." καὶ πάλιν καὶ ἀπέρριψα τὴν ῥάβδον

10.4.20 | In place of which, Aquila says, 'I called the one Beauty and the other Unity;' but Symmachus says, 'I called the one Beauty and the other Unity.' Therefore, the beauty and elegance of the whole nation named the divine law and the covenant contained in it rightly.

10.4.21 | For both the sacred things of Jerusalem and the things of the high priestly service, and all that was done in them according to the divine laws and the old covenant, there was a beautiful order for those who were governed by these. The multitude of the nation is called Unity, as it is said by Moses, 'It became a part of the Lord's people, Jacob, a cord of his inheritance, Israel.'

10.4.22 | But indeed, it is foretold that there will be a sudden change of these two staffs during the specified times, as well as the old covenant that was in them, and the beauty that will be lost in them, and the Unity and the whole nation will be scattered, when they will dishonor the honored thirty pieces of silver for their wickedness, promising the shame that is due.

10.4.23 | Therefore, he says, 'I will take my beautiful staff and throw it away, to break my covenant.' And again, I threw away the second staff, Unity.' On these things, when

τὴν δευτέραν τὸ σχοίνισμα." ἐπὶ τούτοις ἔπλαν ἡ προφητεία φάσκῃ 'καὶ ἔξαρῶ τοὺς τρεῖς ποιμένας ἐν μηνὶ ἐνὶ, νομίζω τρία τάγματα αἰνίττεσθαι τῶν πάλαι τοῦ λαοῦ τοῦ θεοῦ προεστώτων, βασιλέως καὶ ἀρχιερέως καὶ προφήτου, ἐπεὶ καὶ διὰ τῶν τριῶν τούτων ποιμένων πάντα τὰ κατὰ τοὺς πάλαι πρότερον ὥκονομεῖτο."

the prophecy says, 'And I will remove the three shepherds in one month,' I believe it hints at the three leaders of the people of God from long ago: the king, the high priest, and the prophet, since through these three shepherds everything was arranged in the past.

10.4.24 | ἀλλ' ἐπειδὴ διαστροφὴν καὶ οἵ τρεῖς οὗτοι πεπόνθασι ποιμένες καθ' ἔνα καιρὸν τὸν ἐπὶ τοῦ σωτῆρος ἡμῶν, ὃ τε γὰρ βασιλεὺς παρανόμως αὐτῶν ἤγειτο, ἀλλόφυλός φυλός τις ὁν καὶ οὐκ οἰκεῖος τοῦ ἔθνους· ὃ τε ἀρχιερεὺς ὑπὸ Ῥωμαίων παραγενόμενος ἐπὶ τὴν λειτουργίαν,, οὐ κατὰ τὴν τοῦ γένους διαδοχὴν οὐδὲ κατὰ τοὺς ἔννόμους θεσμοὺς ἐπὶ τὴν τιμὴν παρήει· ὃ τε προφήτης μέχρις Ἰωάννου παυσάμενος οὐκέτι ἐν αὐτοῖς ἐνήργει, ἀντὶ δὲ τούτου ψευδοπροφήτης τις ἀσεβῆς καὶ πλανῶν τὸν λαὸν) εἰκότως τὰ τρία χαρίσματα, πάλαι πρότερον ὑπὲρ πάντα κόσμον εὑπρεπῆ τὸ πᾶν ἔθνος κοσμοῦντα, περιαιρήσειν ὑφ' ἔνα καιρὸν ἀπειλεῖ λέγων "καὶ ἔξαρῶ τοὺς τρεῖς ποιμένας ἐν μηνὶ ἐνὶ, καὶ βαρυνθήσεται ἡ ψυχὴ μου ἐπ' αὐτούς. "

10.4.24 | But since there is a distortion, these three shepherds have suffered at one time during our Savior's time. For the king led them unlawfully, being a foreigner and not a member of the nation. The high priest, coming from the Romans for the service, did not follow the succession of his lineage or the lawful customs for his honor. The prophet, until John, no longer acted among them, and instead, a wicked false prophet misled the people. It is fitting that the three gifts, which once adorned the whole nation beautifully, will be taken away in one time, saying, 'And I will remove the three shepherds in one month, and my soul will be burdened over them.'

10.4.25 | ἀνθ' οὖ ὁ μὲν Ἀκύλας φησὶ "καὶ ἐκολοβώθη ἡ ψυχὴ μου ἐν ·" ὃ δὲ Σύμμαχος "καὶ ὠλιγοψύχησα ἐν αὐτοῖς ·" ὃ δὲ Θεοδοτίων καὶ ὠλιγοψύχησεν ἡ ψυχὴ μου ἐπ' αὐτούς. καὶ τὸ αἴτιόν γε τῆς ὀλιγοψυχίας διδάσκει ἐπιλέγων "καὶ γὰρ αἱ ψυχαὶ αὐτῶν ἐπωρύοντο ἐπ' ἐμέ." ἀνθ' οὖ πάλιν ὁ Ἀκύλας Ακύλας "καὶ γε ἡ ψυχὴ αὐτῶν ἐπέρκασεν ἐν ἐμοί·

10.4.25 | Instead, Aquila says, 'And my soul was cut off in them.' But Symmachus says, 'And I became faint-hearted in them.' Theodotion also says, 'And my soul became faint over them.' And the reason for this faint-heartedness teaches by choosing, 'For their souls were troubled over me.' Instead, again Aquila says, 'And their souls burned in me.'

10.4.26 | ὃ δὲ Σύμμαχος "καὶ ἡ ψυχὴ αὐτῶν

10.4.26 | But Symmachus says, 'And their

ἵκμασεν ἐν ἑμοί. ὅμιον δὲ τῷ καὶ γὰρ αἱ ψυχαὶ αὐτόν ἐπωρύοντο ἐπ' ἐμέ παρὰ τοῖς ἐβδομήκοντα εἰρημένῳ φέρεται παρὰ τῷ Ιερεμίᾳ ἐκ προσώπου τοῦ κυρίου κείμενον τὸ τὸ "ἐγκαταλέλοιπα τὸν οἶκόν μου, ἀφῆκα τὴν κληρονομίαν μου, ἔδωκα τὴν ἡγαπημένην ψυχήν μου εἰς χεῖρας ἔχθρῶν αὐτῆς, ἐγενήθη ἡ κληρονομία μου ἑμοὶ ὡς λέων ἐν δρυμῷ, ἔδωκεν ἐπ' ἐμὲ τὴν φωνὴν αὐτῆς, μὴ σπίλαιον ὑαίνης ἡ κληρονομία μου ἑμοί;"

10.4.27 | είκότως οὖν διὰ ταῦτα ἔξῆς ἐπιφέρει λέγων "καὶ εἴπα, οὐ ποιμανῶ ὑμάς, τὸ ἀποθνῆσκον ἀποθνησκέτω, καὶ τὸ ἐκλεῖπον ἐκλειπέτω, καὶ τὰ κατάλοιπα ἐσθιέτωσαν, ἔκαστος τὰς σάρκας τοῦ πλησίον αὐτοῦ." μεθ' ἀ ἐπιλέγει "καὶ λήψομαι τὴν ῥάβδον μου τὴν καλὴν, καὶ ἀπορρίψω αὐτήν."

10.4.28 | ἀνθ' οὖ ὁ Ἄικύλας 'καὶ ἔλαβον" φησὶν 'τὴν ῥάβδον μου, τὴν εὔπρέπειαν, καὶ περιέκοψα αὐτήν," δηλαδὴ τὴν κατὰ Μωσέα λατρείαν. ούκοῦν ἡ μὲν πρώτη ῥάβδος ἡ ἐν ἀρχαῖς τοῦ λόγου πρώτη συντριβήσεσθαι καὶ ἀπορριφήσεσθαι λέγεται.

10.4.29 | ὅτε δὲ ἡ τιμὴ τοῦ τετιμημένου καὶ τὸ ὑπὲρ αὐτοῦ τῷ προδότῃ δοθὲν ἀργύριον ἐβλήθη εἰς τὸν οἶκον κυρίου ὡς εἰς χωνευτήριον, τότε δὴ καὶ τὰ περὶ τῆς δευτέρας ῥάβδου, τοῦ παντὸς ἔθνους δηλαδὴ, ἀκολούθως οἶα πείσεται προφητεύεται ἐν τῷ "καὶ ἀπέρριψα τὴν ῥόβδον τὴν δευτέραν τὸ σχοίνισμα τοῦ διασκεδάσαι τὴν διαθήκην ἀνὰ μέσον

soul flourished in me.' Similar to this, 'For their souls were troubled over me,' as it is said in the Septuagint. It is mentioned in Jeremiah, from the Lord's perspective, 'I have left my house, I have forsaken my inheritance, I have given my beloved soul into the hands of its enemies. My inheritance has become to me like a lion in the forest; it has raised its voice against me. Is my inheritance a hyena's den to me?'

10.4.27 | Therefore, it is fitting that he continues to say, 'And I said, I will not shepherd you. Let the dying die, and the fading fade, and let the leftovers eat each other's flesh.' After this, he chooses, 'And I will take my good staff and throw it away.'

10.4.28 | In place of this, Aquila says, 'And I took my staff, my beauty, and I cut it off,' meaning the service according to Moses. Therefore, the first staff, which is mentioned at the beginning of the word, is said to be the first to be broken and thrown away.

10.4.29 | When the honor of the honored one and the silver given to the traitor was thrown into the Lord's house like into a melting pot, then also what is said about the second staff, that is, of the whole nation, is prophesied, 'And I threw away the second staff, the cord to break the covenant between Judah and Israel.'

Ίούδα καὶ ἀνὰ μέσον Ἰσραὴλ. "

10.4.30 | καὶ ἐπειδήπερ ἀποβολὴν ἔκείνων σαφῶς διὰ τούτων ὁ λόγος ἐμήνυσεν, εἰκότως ἔξῆς οὐκέτ' αὐτοὺς ἐπιγνώσεσθαι τὴν τῶν προφητευομένων δύναμίν φησιν, ἀλλὰ τοὺς Χαναναίους, λέγων "καὶ γνώσονται οἱ Χαναναῖοι τὰ πρόβατα τὰ φυλασσόμενά μοι, διότι λόγος κυρίου ἐστί·"

10.4.30 | And since the word clearly announced their rejection because of these things, it says that they will no longer know the power of the things being prophesied, but the Canaanites, saying, 'And the Canaanites will know the sheep that are kept for me, because it is the word of the Lord.'

10.4.31 | τίνες δ' ἂν εἶεν οἱ Χαναναῖοι ἀλλ' ἡ ήμεῖς, οἱ πρὶν ἀλλόφυλοι καὶ ἔξ απάντων τῶν πάλαι ἀθέων καὶ ἀσεβῶν ἐθνῶν πρόβατα τῷ Χριστῷ πεφυλαγμένοι; οἱ καὶ διὰ τῆς αὐτοῦ χάριτος μεταβεβλήμεθα, καὶ συνέντες τὰ τεθεσπισμένα γνῶσιν ἀληθῆ τοῦ λόγου τοῦ κυρίου εἰλήφαμεν, ἔγνωμέν τε ήμεῖς οἱ Χαναναῖοι καὶ συνήκαμεν τὰ δηλούμενα· οὐκ ἔγνωσαν δὲ οὔδὲ συνῆκαν οἱ τὸν Ἰσραὴλ αὐχοῦντες καὶ ἐπὶ τῷ σπέρματι Ἀβραὰμ ἐπαιρόμενοι. Ἀπὸ τοῦ Ιερεμίου.

10.4.31 | "And who are the Canaanites but us, the former foreigners and sheep kept for Christ from all the ancient unbelieving and wicked nations? We have been changed by his grace, and we have received true knowledge of the word of the Lord by joining together what has been established. We, the Canaanites, have understood and grasped what is being shown; but those who boast about Israel and lift themselves up on the seed of Abraham did not understand or grasp it." From Jeremiah.

## Section 5

10.5.1 | "Ἄμαρτία Ἰούδα γέγραπται ἐν γραφείῳ σιδηρῷ, ἐν ὄνυχι ἀδαμαντίνῳ, ἔγκεκολαμμένη ἐπὶ τοῦ στήθους τῆς καρδίας αὐτοῦ, καὶ τοῖς κέρασι τῶν θυσιαστηρίων ἡμῶν. ἡνίκα ἀναμνησθῶσιν οἱ υἱοὶ αὐτῶν τὰ θυσιαστήρια αὐτῶν, καὶ τὰ ἄλση αὐτῶν ἐπὶ ξύλου δασέος, καὶ ἐπὶ βουνῶν μετεώρων, ἴσχύν σου καὶ πάντας τοὺς θησαυρούς σου εἰς προνομὴν δώσω, καὶ τὰ ὑψηλά σου ἐν ἀμαρτίᾳ ἐν πᾶσι τοῖς ὅριοις σου. καὶ ἀφαιρεθήσῃ, καὶ ταπεινωθήσῃ ἀπὸ τῆς κληρονομίας ἣς ἔδωκά σοι, καὶ ἀναβιβῶ σε ἐν τοῖς ἔχθροῖς

10.5.1 | The sin of Judah is written with a metal pen, with a diamond point, engraved on the heart of his chest, and on the horns of our altars. When their sons remember their altars and their sacred groves on tall trees and on high hills, I will give your strength and all your treasures as a gift, and your high places in sin in all your borders. And you will be removed and humbled from the inheritance that I gave you, and I will bring you up among your enemies, in a land you do not know, for fire is kindled in my anger, and it will burn

σου, ἐν τῇ γῇ ἦ οὐκ ἔγνως, ὅτι πῦρ  
ἐκκέκαυται ἐν τῷ θυμῷ μου, ἔως αἰώνος  
καυθήσεται."

10.5.2 | Εἴ καὶ μὴ παρὰ τοῖς ὁ, ἀλλ' οὖν γε ἐν  
τῷ Ἐβραικῷ ταῦτα εὐρόντες καὶ ἐν ταῖς  
τῶν λοιπῶν ἐρμηνευτῶν ἐκδόσεσιν, ἔτι μὴν  
μετὰ παραθέσεως ἀστερίσκων καὶ ἐν τοῖς  
ἀκριβέσι τῶν παρὰ τοῖς ἐβδομῆκοντα  
ἀντιγράφοις, ἀναγκαίως αὐτὰ παρεθέμεθα,  
ἄτε καὶ ὄνομαστὶ τὸν προδότην Ἰούδα  
δηλοῦντα, καὶ τὴν πεπραγμένην αὐτῷ  
ἀμαρτίαν ἀνεξάλειπτον εἶναι διδάσκοντα.  
τοῦτο γάρ αἰνίττεσθαί μοι δοκεῖ "ἀμαρτία  
Ἰούδα ἔγγεγραπται ἐν γραφείω σιδηρῷ, ἐν  
ὄνυχι ἀδαμαντίνῳ.

10.5.3 | εἴη δ' ἀν καὶ ἐπὶ πᾶν τὸ Ἰουδαίων  
ἔθνος ἀναφερόμενα, οἵς ἔξῆς καὶ  
ἀκολούθως μετὰ τὴν ἀνεξάλειπτον αὐτῶν  
ἀσέβειαν τὸν μετελθόντα αὐτοὺς ἔσχατον  
ὅλεθρον ἀπειλεῖ, ἅπερ κατὰ λέξιν  
ἐρμηνεύειν οὐ τοῦ παρόντος τυγχάνει  
καιροῦ. Ἀλλὰ γάρ τοσούτων περὶ τοῦ  
προδώσειν μέλλοντος τὸν σωτῆρα καὶ  
κύριον ἡμῶν τῶν τε ἄλλως  
ἐπιβεβουλευκότων αὐτῷ  
προαναφωνηθέντων, καιρὸς ἴδειν καὶ τὰ  
άμφι τὸ πάθος αὐτοῦ μέλλοντα  
συμβήσεσθαι θεσπιζόμενα. Ἀπὸ τοῦ Ἀμώς.

## Section 6

10.6.1 | "Ομνύει κύριος κατὰ ὑπερηφανίας  
Ἰακὼβ, εἰ ἐπιλησθήσεται εἰς νῦκος πάντα  
τὰ ἔργα ὑμῶν, καὶ ἐπὶ τούτοις οὐ  
ταραχθήσεται ἡ γῆ καὶ πενθήσει πᾶς ὁ  
κατοικῶν ἐν αὐτῇ, καὶ ἀναβήσεται ὡς  
ποταμὸς ἡ συντέλεια, τέλεια, καὶ

forever.

10.5.2 | If these things are not found among those, yet indeed in the Hebrew writings and in the editions of the other interpreters, we must necessarily present them with the addition of asterisks and in the more accurate copies from the seventy translators, since they clearly indicate the traitor Judah by name and teach that his committed sin is unerasable. For this seems to me to be hinted at: 'The sin of Judah is written with a metal pen, with a diamond point.'

10.5.3 | "Even if it were to be said about all the nation of the Jews, to whom, following their unerasable wickedness, the last destruction threatens, it is not the right time to interpret this word by word. But indeed, concerning the future betrayal of our Savior and Lord, and those who have otherwise plotted against him, it is the time to see and to prophesy what will happen regarding his suffering." From Amos.

10.6.1 | The Lord swears by the pride of Jacob, if he will forget all your works for victory, and because of this the earth will not be disturbed, and all who live in it will mourn, and the end will rise like a river, complete, and will come down like the river

καταβήσεται ώς ποταμὸς Αἴγυπτου καὶ ἔσται ἐν ἑκείνῃ τῇ ἡμέρᾳ, λέγει κύριος, δύσεται ὁ ἥλιος μεσημβρίας, καὶ συσκοτάσει ἐπὶ τῆς γῆς ἐν ἡμέρᾳ τὸ φῶς.

10.6.2 | καὶ μεταστρέψω τὰς ἑορτὰς ὑμῶν εἰς πένθος, καὶ πάσας τὰς ϕδὰς ὑμῶν εἰς θρῆνον· καὶ ἀναβιβῶ ἐπὶ πᾶσαν ὄσφυν σάκκον καὶ ἐπὶ πᾶσαν κεφαλὴν φαλάκρωμα· καὶ θήσομαι αὐτὸν ὥσπερ πένθος ἀγαπητοῦ, καὶ τοὺς μετ' αὐτοῦ ὡς ἡμέραν ὁδύνης. ἴδού ἡμέραι ἔρχονται, λέγει κύριος, καὶ ἔξαποστελῶ λιμὸν ἐπὶ τὴν γῆν, οὐ λιμὸν ἄρτου, οὐδὲ δίψαν ὅδατος, ἀλλὰ λιμὸν τοῦ ἀκοῦσαι λόγον κυρίου. καὶ σαλευθήσονται ὕδατα ἀπὸ θαλάσσης ἔως θαλάσσης, καὶ ἀπὸ βορρᾶ ἵως ἀνατολῶν περιδραμοῦνται ζητοῦντες τὸν λόγον κυρίου, καὶ οὐ μὴ εὕρωσι.”

10.6.3 | Τὴν κατὰ τοῦ σωτῆρος ἡμῶν ὅβριν καὶ ὑπερηφανίαν καὶ ἐπανάστασιν, ἦν ἐπανέστησαν αὐτῷ οἵ ἐκ περιτομῆς, θεσπίζουσα ἡ παροῦσα προφητεία, ὅμνύναι τὸν κύριόν φησι καθ' ὑπερηφανίας Ἱακὼβ, ὡς οὐ μὴ γένοιτο λήθη τῶν κατ' αὐτοῦ τετολμημένων αὐτοῖς, καὶ ὅτι πένθους ἄξια πείσεται ἡ γῆ αὐτῶν Μετὰ καὶ τῶν οἰκητόρων, καὶ ὅτι οὐκέθ' ὡς τὸ πρὸν Εἰς βραχὺ παιδευθέντες αὖθις ἀποκατασταθήσονται, ἀλλ' εἰς συντέλειαν τὰ κατ' αὐτοὺς ἥξει. “ἀναβήσεται γοῦν” φησὶν “ώς ποταμὸς ἡ συντέλεια αὐτῶν,” τὴν ἐπελθοῦσαν αὐτοῖς οὐδ' ἄλλοτε ἢ κατὰ τὴν Ῥωμαίων βασιλείαν ὄργην, ποταμὸν ἀναβησόμενον ἐπ' αὐτοὺς, ὡς ἐν ὕψει τὸ τρὶν ὄντας, αἰνιττόμενος.

of Egypt. And it will be on that day, says the Lord, the sun will set at noon, and it will darken the light on the earth in the daytime.

10.6.2 | And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring sackcloth upon every waist and baldness upon every head. And I will make it like the mourning for an only son, and those with him will mourn like the day of great sorrow. Behold, the days are coming, says the Lord, and I will send a famine upon the land, not a famine of bread, nor a thirst for water, but a famine of hearing the word of the Lord. And the waters will be shaken from sea to sea, and from the north to the east they will run about seeking the word of the Lord, and they will not find it.

10.6.3 | The current prophecy declares the insult and pride against our Savior, which those of the circumcision have raised against him. It swears by the Lord, saying that there will be no forgetting of the bold actions taken against him, and that their land will suffer worthy of mourning, along with its inhabitants. And it will not be as before, for after a short punishment they will not be restored again, but the end will come upon them. 'Indeed,' it says, 'the end will rise like a river,' the anger that will come upon them, unlike any time before, during the reign of the Romans, a river rising against them, as if they were on high, hinting at their fate.

10.6.4 | Καὶ δὴ μετὰ τὴν δηλωθεῖσαν κατ’ αὐτῶν ἐκ τοῦ θεοῦ ὥργὴν αἴθις τὰ καὶ αὐτοὺς πράγματα, “ώς ποταμὸς” Φησὶν “Αἴγυπτου καταβήσεται.” Δι’ ᾧν οἶμαι δηλοῦσθαι ὅτι τὰ πάλαι μετέωρα καὶ παρὰ θεῷ τετιμημένα καὶ ὡσπερ ἐν ὑψει κείμενα πλεονεκτήματα τοῦ Ἰουδαίων ἔθνους ὅμοια τοῖς ῥευστοῖς καὶ δίκην ποταμοῦ παρατρέχουσι τῶν ἀπίστων ἔθνῶν πράγμασι καταστήσεται, ἀφ’ ὕψους τε εἰς ταπεινὸν περιτραπήσεται.

10.6.5 | εἰθ’ ἔξῆς τούτοις αὐτὰ δὴ τὰ ἀμφὶ τὸν καιρὸν τοῦ σωτηρίου πάθους συμβεβηκότα δηλῶν “ἐνέκεινη” φησὶ “τῇ ἡμέρᾳ, λέγει κύριος, δύσεται ὁ ἥλιος μεσημβρίας, καὶ συσκοτάσει ἐπὶ τῆς γῆς ἐν ἡμέρᾳ τὸ φῶς,” ἢ καὶ ἐναργῇ τὴν ἔνβασιν εἴληφεν, ὅτε τοῦ σωτῆρος ἡμῶν ἡψωθέντος κατὰ τὸν εὐαγγελιστὴν “ἀπὸ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἐν τῇ ὥρᾳ ἐνάτῃ, περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων Ἡλὶ Ἡλὶ λαμᾶ σαβαχθανί.”

10.6.6 | Τούτων δὲ τοῦτον ἐπιτελεσθέντων τὸν τρόπον ἔξῆς ἐπιλέγει “καὶ μεταστρέψω τὰς ἑορτὰς ὑμῶν εἰς πένθος καὶ πάσις τὰς ὠδὰς ὑμῶν εἰς θρῆνον. Καὶ ἀναβιβῶ ἐπὶ πᾶσαν ὄσφυν σάκκον καὶ ἐπὶ πᾶσαν κεφαλὴν φαλάκρωμα· καὶ θήσομαι αὐτὸν ὡσπερ πένθος ἀγαπητοῦ, καὶ τοὺς μετ’ αὐτοῦ ὡς ἡμέραν ὁδύνης. ἴδού ἡμέραι ἔρχονται, λέγει κύριος, καὶ ἔξαποστελῶ λιμὸν ἐπὶ τὴν γῆν, οὐ λιμὸν ἄρτου, οὐδὲ δίψαν ὕδατος, ἀλλὰ λιμὸν τοῦ ἀκοῦσαι λόγον κυρίου καὶ τὰ ἔξῆς.

10.6.7 | ἀπερ ἄπαντα διὰ τὴν ὑπερηφανίαν

10.6.4 | And indeed, after the anger from God has been revealed against them, it says again, 'like a river, it will come down from Egypt.' Therefore, I think it is shown that the former high and honored things of the Jewish nation, which were like lofty advantages, will be made like the flowing and just actions of the unbelieving nations, and will be turned from high to low.

10.6.5 | Then, next, it clearly shows the events around the time of the saving passion, saying, 'On that day,' says the Lord, 'the sun will set at noon, and it will be dark on the earth during the day.' This also clearly refers to the moment when our Savior was lifted up, as the evangelist recorded, 'From the sixth hour, darkness came over all the land until the ninth hour.' And around the ninth hour, Jesus cried out with a loud voice, saying, 'Eli, Eli, lema sabachthani?'

10.6.6 | And when these things have been fulfilled, it then says, 'And I will turn your feasts into mourning and all your songs into lamentation. And I will bring sackcloth upon every waist and baldness upon every head. And I will make it like the mourning for an only son, and the end of it like a bitter day.' Behold, the days are coming, says the Lord, and I will send a famine upon the land, not a famine of bread, nor a thirst for water, but a famine of hearing the word of the Lord and the things that follow.

10.6.7 | All these things, because of their

αύτῶν τὴν κατὰ τοῦ Χριστοῦ γεγενημένην  
ἔσεσθαι προφητεθέντα ἐναργῆ τὴν  
ἔκβασιν τῆς προρρήσεως ἀπεδείξατο μετὰ  
τὴν κατὰ τοῦ σωτῆρος ἡμῶν ἐπιβουλὴν  
αὐτῶν.

pride against Christ, have been prophesied to happen. The clear outcome of the prophecy has been shown after their plot against our Savior.

10.6.8 | οὐ πρότερον γοῦν, ἀλλ' ἔξ ἑκείνου  
καὶ εἰς δεῦρο μετέστρεψεν αύτῶν ὁ θεὸς  
τάς ἐορτὰς εἰς πένθος καὶ τὰς ὠδὰς εἰς  
θρῆνον, τῆς περιβοήτου μητροπόλεως  
ἀποστερήσας αὐτοὺς, καὶ τὸ ἐν αὐτῇ  
σεμνὸν ἀγίασμα κατὰ τὴν ἐπὶ Τίτου καὶ  
Οὐεσπασιανοῦ Ῥωμαίων αὐτοκρατόρων  
ἡγεμονίαν καθελών, ὡς μηδὲ ἐλθόντας  
δύνασθαι ἐπ' αὐτῆς τὰς ἐννόμους ἐορτὰς  
καὶ πανηγύρεις ἐπιτελεῖν. τί δεῖ λέγειν, ὡς ὁ  
λιμὸς τοῦ ἀκοῦσαι λόγον κυρίου πάντας  
αὐτοὺς μετῆλθεν, ἀνθ' ᾧν ἔξήλασαν  
ἐκατῶν τὸν τοῦ θεοῦ λόγον, ὅμοθυμαδὸν  
αὐτὸν ἀρνησάμενοι, καὶ ἀπαρνηθέντες ὑπὸ<sup>τοῦ</sup>  
αὐτοῦ; Ἀπὸ τοῦ Ζαχαρίου.

10.6.8 | Not before, but from that time until now, God has turned their feasts into mourning and their songs into lamentation, taking away from them the glorious city and removing the holy place during the rule of the Roman emperors Titus and Vespasian, so that they could not even come to celebrate their lawful feasts and festivals there. What should we say, that the famine of hearing the word of the Lord has come upon all of them, instead of which they drove away the word of God from themselves, unanimously denying it and being denied by Him? From Zechariah.

## Section 7

10.7.1 | “Καὶ παρέσται κύριος ὁ θεός μου,  
καὶ πάν τες οἱ ἄγιοι μετ' αὐτοῦ. ἐν ἑκείνῃ τῇ  
ἡμέρᾳ οὐκ ἔσται φῶς, καὶ ψῦχος καὶ πάγος  
ἔσται μίαν ἡμέραν. καὶ ἡ ἡμέρα ἑκείνῃ  
γνωστὴ τῷ κυρίῳ, καὶ οὐχ ἡμέρα καὶ οὐ νὺξ  
τὸ πρὸς ἐσπέραν ἔσται φῶς, καὶ ἐν τῇ  
ἡμέρᾳ ἑκείνῃ ἔξελεύσεται ὕδωρ ζῶν ἔξ  
Ιερουσαλὴμ, τὸ ἡμισυ αὐτοῦ εἰς τὴν  
Θάλασσαν τὴν πρώτην, καὶ τὸ ἥμιτλον αὐτοῦ εἰς  
τὴν Θάλασσαν τὴν ἐσχάτην. ἐν θέρει καὶ ἐν  
ἔαρι ἔσται οὔτως. καὶ ἔσται κύριος εἰς  
βασιλέα ἐπὶ πᾶσαν τὴν γῆν. ἐν τῇ ἡμέρᾳ  
ἑκείνῃ ἔσται κύριος εῖς, καὶ τὸ ὄνομα αὐτοῦ  
ἐν, κυκλοῦν πᾶσαν τὴν γῆν καὶ τὴν  
ἔρημον.”

10.7.1 | And the Lord my God will be present, and all the holy ones will be with him. On that day there will be no light, and it will be cold and icy for one day. And that day will be known to the Lord, and there will be no day and no night, but there will be light toward evening. And on that day living water will flow out from Jerusalem, half of it toward the first sea and half of it toward the last sea. It will be so in summer and in spring. And the Lord will be king over all the earth. On that day the Lord will be one, and his name will be one, surrounding all the earth and the wilderness.

10.7.2 | Καὶ ταῦτα ἐπὶ τῆς παρουσίας τοῦ σωτῆρος ἡμῶν ἐπληροῦτο, ἢν ἐποιήσατο, ἥτοι μετὰ τῶν ἱερῶν ἀποστόλων αὐτοῦ καὶ μαθητῶν, ἥ μετὰ τῶν ἀγίων αὐτοῦ, θείων τινῶν δυνάμεων καὶ ἀσωμάτων πνευμάτων, ἀγγέλων τε καὶ λειτουργῶν αὐτοῦ, περὶ ὃν εἴρηται ἐν τοῖς Ἱεροῖς εὐαγγελίοις ὅτι "προσῆλθον αὐτῷ ἄγγελοι καὶ διηκόνουν αὐτῷ."

10.7.3 | κατὰ δὲ τὴν ἡμέραν ἑκείνην, οὕτω δὲ φύλον ἀποκαλεῖν τῇ Ἱερᾷ γραφῇ πάντα τὸν χρόνον τῆς ἐν ἀνθρώποις αὐτοῦ διατριβῆς) ἐπληροῦτο μετὰ τῶν ἄλλων προρρήσεων καὶ τὰ ἐν χερσὶ τεθεσπισμένα, διηγήσικα παρὰ τὸν τοῦ πάθους αὐτοῦ καιρὸν "ἀπὸ ὥρας ἔκτης σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἵως ὥρας ἐνάτης." διό φησιν ἡ προφητεία ἐν τῇ ἡμέρᾳ ἑκείνῃ οὐκ ἔσται φῶς." καὶ πάλιν "καὶ οὐχ ἡμέρα καὶ οὐ νὺξ τὸ πρὸς ἐσπέραν ἔσται"

10.7.4 | δι' ὃν λευκότατα ἡγοῦμαι τὴν τοῦ καιροῦ κατάστασιν, ἐν ᾧ τοῦ σωτῆρος ἀνυψωθέντος καὶ ἡμέρας οὕσης νὺξ ἀπὸ ὥρας ἔκτης τὸ περιέχον συνέσχε μέχρι τῆς ἐνάτης, μεθ' ἣν αὔθις τοῦ σκότους διαλείποντος ἡμέρα καὶ φῶς ἐγίνετο, μεθ' ἣ πάλιν συνήθως ἡ νὺξ κατελάμβανεν. ἅπερ ὁ τῆς προφητείας λόγος ἤνιττετο φάσκων "καὶ ἡμέρα ἑκείνη γνωστὴ τῷ κυρίῳ, καὶ οὐχ ἡ μέρα καὶ οὐ νὺξ τὸ πρὸς ἐσπέραν ἔσται φῶς."

10.7.5 | οὐχ ἡμέρα μὲν γὰρ ἦν διὰ τὸ μεσημβρινὸν σκότος· καὶ πάλιν οὐ νὺξ διὰ

10.7.2 | And these things were fulfilled at the coming of our Savior, which he made, either with his holy apostles and disciples, or with his saints, certain divine powers and incorporeal spirits, both angels and his ministers, about whom it is said in the holy gospels that 'angels came to him and served him.'

10.7.3 | But on that day, thus it is called in the holy scripture all the time of his stay among people, it was fulfilled along with the other prophecies and the things established on land, when at the time of his suffering 'from the sixth hour darkness came over all the land until the ninth hour.' Therefore, the prophecy says that on that day there will be no light. And again, 'there will be no day and no night, but there will be light toward evening.'

10.7.4 | Because of this, I consider the condition of the time to be very clear, in which, when the Savior was lifted up and it was daytime, darkness came from the sixth hour until the ninth hour. After that, when the darkness passed, there was day and light, after which night again usually took over. This is what the word of the prophecy hinted at, saying, 'And that day will be known to the Lord, and there will be no day and no night, but there will be light toward evening.'

10.7.5 | For it was not day because of the midday darkness; and again, it was not

τὴν ἐπικαταλαβοῦσαν ἡμέραν, ἦν παρέστησεν ἐπισημηνάμενος διὰ τοῦ φάναι τὸ "πρὸς ἐσπέραν ἔσται" τίς δ' οὐκ ἀνθαυμάσειε καὶ τῆς χειμαδίου ὥρας τὴν μνήμην; ἦν καὶ αὐτὴν ἐθέσπισεν ὁ λόγος φήσας "καὶ ψῦχος καὶ πάγος ἔσται·" ὃ καὶ αὐτὸν τὸ μαρτυρία συνίστησιν, ὅπηνίκα δὲ Πέτρος ἀκολουθῶν λουθῶν τῷ Ἰησοῦ, περιαψάντων πυρὰν ἐν τῇ αὐλῇ τοῦ Καϊάφα, μετὰ τῶν ἄλλων ἐθερμαίνετο.

10.7.6 | ὁ γοῦν Ἰωάννης ἄντικρυς καὶ τοῦ ψύχους ἐμνημόνευσεν εἰπών "εἰστήκεισαν οἵ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψῦχος ἦν, καὶ ἐθερμαίνοντο.

10.7.7 | καὶ πρὸς μὲν τὴν λέξιν τοιούτου τέλους ἐτύγχανε τὰ προηγορευμένα, πρὸς δὲ διάνοιαν τὸ πᾶν Ἰουδαίων δαίων ἔθνος, τοῦ σωτηρίου φωτὸς αὐτοῖς ἐπιλάμψαντος, αὐτῶν τε μᾶλλον τὸ σκότος ἢ τὸ φῶς ἐλομένων, τοῦθ' ὅπερ καὶ εἴλοντο μετῆλθεν αὐτοὺς, ἀναχωρήσαντος μὲν αὐτῶν τοῦ φωτὸς, διαλαβούσης δὲ αὐτοὺς νυκτὸς ἀφεγγοῦς, σκοτισθείσης αὐτῶν τῆς διανοίας, πρὸς τὸ μὴ διαυγάσαι τὸν φωτισμὸν τοῦ εὐαγγελίου ἐν ταῖς καρδίαις αὐτῶν, ἀλλὰ καὶ ψυγείσης τῆς πρὸς τὸν θεὸν ἀγάπης αὐτῶν, τὰ σύμβολα τούτων εἰκότως ἐτελεῖτο, ἐπληροῦτό τε ἔξης τὰ τῆς προρρήσεως, κατὰ τὴν τοιάνδε τῆς σωτηρίου ἐπιφανείας ἡμέραν ὕδατος ζῶντος ἔξελθόντος ἐξ Ἱερουσαλήμ, εἰς πάντα τὰ ἔθνη προελθόντος τοῦ γονίμου καὶ ζωτικοῦ λόγου τῆς εὐαγγελικῆς διδασκαλίας, ἀρξαμένου μὲν ἀπὸ τῆς Ἰουκαίας, καὶ ἐξ αὐτῆς γε τῆς Ἱερουσαλήμ, διαδοθέντος δὲ εἰς πᾶσαν τὴν γῆν, καὶ εἰς πάντα τὰ τῆς οἰκουμένης μένης πέρατα.

night because of the day that had taken over, which was pointed out by saying, 'there will be light toward evening.' Who would not be amazed by the memory of the winter hour? This was also established by the word, saying, 'there will be cold and ice.' This is also shown by the testimony when Peter, following Jesus, warmed himself by the fire in the courtyard of Caiaphas, along with the others.

10.7.6 | Indeed, John also mentioned the cold, saying, 'There stood those servants and attendants, having made a fire, because it was cold, and they were warming themselves.'

10.7.7 | And concerning the words, the earlier statements were true, but in understanding, the whole nation of the Jews, when the light of salvation shone upon them, chose darkness rather than light. This is what they chose for themselves, as the light left them and the night without brightness took over, darkening their minds so that they could not see the light of the gospel in their hearts, and also cooling their love for God. The symbols of this were fittingly fulfilled, and the prophecies were completed. According to this kind of day of salvation, a stream of living water came out from Jerusalem, going to all nations, as the fruitful and life-giving word of the gospel teaching spread, starting from Judea and from Jerusalem itself, and then reaching all the earth and all the ends of the world.

10.7.8 | τούτου δὲ τοῦ ὕδατος καὶ αὐτὸς ὁ σωτὴρ καὶ κύριος ἡμῶν μνημονεύει λέγων πρὸς τὴν Σαμαρεῖτιν, “εἰ ἦδεις τίς ἐστὶν ὁ αἴτων δε πιεῖν, σὺ ἂν ἤτησας αὐτὸν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν.” ὅση δὲ τοῖς ἀπογευσαμένοις τοῦ ζῶντος καὶ λογικοῦ νάματος ὑπῆρξεν ὥφέλεια παρίστησιν ἐξπῆς διδάσκων ὡς οἱ πιόντες αὐτοῦ, τοὺς πάλαι πολλοὺς βασιλεύσαντας αὐτῶν δαίμονας πονηροὺς ἀπαρνησάμενοι, τὸν ἔνα κύριον καὶ βασιλέα σφῶν αὐτῶν ὁμολογήσουσι, καὶ ὡς ὁ κύριος ὁ μόνοις τὸ πρὶν Ἐβραίοις γνωριζόμενος γενήσεται βασιλεὺς πάντων τῶν εἰς αὐτὸν ἐξ ἀπάσης τῆς γῆς πιστευσάντων ἐθνῶν, καὶ τὸ ὄνομα αὐτοῦ ἐν ἔσται, κυκλοῦν πᾶσαν τὴν γῆν καὶ τὴν ἔρημον.

10.7.9 | ὁ καὶ αὐτὸς τίς οὐκ ἄν ὀρῶν ἐκπλαγείη; ἀπὸ γοῦν τῆς Χριστοῦ προσηγορίας, (αὐτὸς δὲ ἦν ὁ Χριστὸς ὁ κύριος) τὸ τῶν Χριστιανῶν ὄνομα πάντα τόπον καὶ πόλιν καὶ χώραν καὶ αὐτά γε τὰ ἐν ταῖς ἑρήμοις καὶ ταῖς ἐσχατιαῖς τῆς γῆς οἰκοῦντα ἔθνη περιεκύλωσε τοῖς τῆς προφητείας ἀκολούθως θεσπίσμασιν. Ἀπὸ Ψαλμοῦ κα’.

## Section 8

10.8.1 | “Ο θεὸς ὁ θεός μου, πρόσσχες μοι, ίνατί ἐγκατέλιπές με; μακρὰν ἀπὸ τῆς σωτηρίας μου οἱ λόγοι τῶν παραπτωμάτων μου. ὁ θεός μου κεκράξομαι ἡμέρας πρὸς σὲ, καὶ οὐκ είσακούῃ· καὶ νυκτὸς, καὶ οὐκ εἰς ἄνοιαν ἐμοί. σὺ δε ἐν ἀγίος κατοικεῖς, ὁ ἔπαινος τοῦ Ἰσραήλ. ἐπὶ σοὶ ἥλπισαν οἱ πατέρες ἡμῶν, ἥλπισαν, καὶ ἐρρύσω αὐτούς. πρὸς σὲ

10.7.8 | Concerning this water, our Savior and Lord also mentions it, saying to the Samaritan woman, 'If you knew who it is that asks you for a drink, you would have asked him, and he would have given you living water.' And how much benefit there is for those who have tasted the living and rational stream! It teaches that those who drink from it will deny the many evil demons that once ruled over them, and they will confess the one Lord and King of themselves. And as the Lord, who was previously known only to the Jews, will become King of all the nations that believe in him from all over the earth, his name will be one, spreading over all the earth and the wilderness.

10.7.9 | Who would not be amazed at this? For from the name of Christ (he himself was the Christ, the Lord), the name of Christians surrounded every place, city, and country, even the nations living in the wilderness and the farthest parts of the earth, according to the prophecies that were established. This is from Psalm 68.

10.8.1 | God, my God, why have you forsaken me? Why are you so far from my salvation, from the words of my sins? My God, I cry out to you by day, but you do not answer; and by night, but I find no rest. Yet you are holy, you who dwell in the praises of Israel. Our fathers trusted in you; they trusted, and you rescued them. They cried to you and were saved; they trusted in you

έκεκραξαν καὶ ἔσώθησαν· ἐπὶ σοὶ ἥλπισαν οἱ πατέρες ἡμῶν, καὶ οὐ κατησχύνθησαν. 2.έγὼ δέ είμι σκώληξ, καὶ ούκ ἄνθρωπος, ὅνειδος ἀνθρώπων καὶ ἔξουδένημα λαοῦ. πάντες οἱ θεωροῦντες με ἔξεμυκτήρισάν με, ἐλάλησαν ἐν χείλεσιν, ἔκινησαν κεφαλὴν, ἥλπισεν ἐπὶ κύριον, ὢσασθω αὐτὸν, σωσάτω αὐτὸν, ὅτι θέλει αὐτόν.

and were not disappointed. But I am a worm and not a man, a disgrace to men and despised by the people. All who see me mock me; they make mouths at me; they shake their heads, saying, 'He trusted in the Lord; let him deliver him; let him rescue him, for he delights in him.'

10.8.2 | ὅτι σὺ εἰ ὁ ἔκσπάσας με ἐκ γαστρὸς, ἡ ἐλπίς μου ἀπὸ μαστῶν τῆς μητρός μου. ἐπὶ σὲ ἐπερρίφην ἐκ μήτρας, ἀπὸ γαστρὸς μητρός μου θεός μου εῖ σύ. μὴ ἀποστῆς ἀπ' ἐμοῦ, ὅτι θλῖψις ἔγγὺς, ὅτι οὐκ ἔστιν ὁ βοηθῶν.

10.8.2 | For you are the one who took me from the womb; my hope is from the breasts of my mother. I was cast upon you from the womb; from my mother's belly, you are my God. Do not be far from me, for trouble is near, and there is no one to help.

10.8.3 | περιεκύιλωσάν με μόσχοι πολλοὶ, ταῦροι πίονες περιέσχον με. ἤνοιξαν ἐπ' ἐμὲ τὸ στόμα αὐτῶν, ὡς λέων ἀπράζων καὶ ὡρυόμενος. ὡσεὶ ὕδωρ ἔξεχύθην, καὶ διεσκορπίσθη πάντα τὰ ὄστα μου. ἐγενήθη ἡ καρδία μου ὡσεὶ κηρὸς τηκόμενος ἐν μέσῳ τῆς κοιλίας μου. ἔξηράνθη ὡς ὅστρακον ἡ ἰσχύς μου, καὶ ἡ γλῶσσά μου κεκόλληται τῷ λάρυγγί μου, καὶ εἰς χοῦν θανάτου κατήγαγές με. ὅτι ἐκύιλωσάν με κύνες πολλοὶ, συναγωγὴ πονηρευομένων περιέσχον με.

10.8.3 | Many bulls have surrounded me; strong bulls of Bashan have encircled me. They opened their mouths against me like a roaring lion. I am poured out like water, and all my bones are out of joint. My heart is like wax; it melts within me. My strength is dried up like a potsherd, and my tongue sticks to my jaws; you lay me in the dust of death. For dogs have surrounded me; a company of evildoers has encircled me.

10.8.4 | ὡρυξαν χεῖράς μου καὶ πόδας μου, ἔξηρίθμησαν πάντα τὰ ὄστα μου. αὐτοὶ δὲ κατενόησαν καὶ ἐπεῖδόν με· διεμερίσαντο τὰ ἴματά μου ἐαυτοῖς, καὶ ἐπὶ τὸν ἴματισμόν μου ἔβαλον κλῆρον. σὺ δὲ, κύριε, μὴ μακρύνῃς τὴν βοήθειάν μου, εἰς τὴν ἀντίληψίν μου πρόσσχες. ὢσασι ἀπὸ ὥριμφαίας τὴν ψυχήν μου, καὶ ἐκ χειρὸς κυνὸς τὴν μονογενῆ μου. σῶσόν με ἐκ στόματος μάτος λέοντος, καὶ ἀπὸ κεράτων

10.8.4 | They have pierced my hands and my feet; I can count all my bones. They look and stare at me. They divide my garments among them, and for my clothing, they cast lots. But you, Lord, do not be far off; you are my help; come quickly to my aid. Deliver my soul from the sword, my life from the power of the dog. Save me from the mouth of the lion, and from the horns of the wild

μονοκερώτων τὴν ταπείνωσίν μου.

10.8.5 | διηγήσομαι τὸ ὄνομά σου τοῖς  
ἀδελφοῖς μου, ἐν μέσῳ ἑκκλησίας ὑμνήσω  
σε. οἵ φιβούμενοι τὸν κύριον αἰνέσατε  
αὐτὸν ἅπαν τὸ σπέρμα Ἰακὼβ δοξάσατε  
αὐτόν. φιβηθήτωσαν αὐτὸν ἅπαν τὸ  
σπέρμα Ἰσραὴλ, ὅτι οὐκ ἔξουδένωσεν οὐδὲ  
προσώχθισε τῇ δεήσει τοῦ πτωχοῦ, οὐδὲ  
ἀπέστρεψε τὸ πρόσωπον αὐτοῦ ἀπ' ἐμοῦ,  
καὶ ἐν τῷ κεκραγέναι με πρὸς αὐτὸν  
εἰσῆκουσέ μου. παρὰ σοῦ ὁ ἔπαινός μου ἐν  
ἑκκλησίᾳ μεγάλῃ· τὰς εὐχάς μου ἀποδώσω  
ἐνώπιον τῶν φιβουμένων αὐτόν.

10.8.6 | φάγονται πένητες καὶ  
ἔμπλησθήσονται, καὶ αἰνέσουσι κύριον οἱ  
ἐκζητοῦντες αὐτόν.

10.8.7 | ζήσονται αἱ καρδίαι αὐτῶν εἰς  
αἰῶνα τού αἰῶνος, μνησθήσονται καὶ  
ἐπιστραφήσονται πρὸς κύριον πάντα τὰ  
πέρατα τῆς γῆς, καὶ προσκυνήσουσιν  
ἐνώπιον αὐτοῦ πᾶσαι αἱ πατριαὶ τῶν  
έθνῶν, ὅτι τοῦ κυρίου ἡ βασιλεία καὶ αὐτὸς  
δεσπόζει τόν έθνῶν. ἔφαγον καὶ  
προσεκύνησαν πάντες οἱ πίονες τῆς γῆς,  
ἐνώπιον αὐτοῦ προσπεσοῦνται πάντες οἱ  
καταβαίνοντες εἰς τὴν γῆν. καὶ ἡ ψυχή μου  
αὐτῷ ζῆ, καὶ τὸ σπέρμα μου δουλεύσει  
αὐτῷ. ἀναγγελήσεται τῷ κυρίῳ γενεὰ ἡ  
έρχομένη, καὶ ἀναγγελοῦσι τὴν  
δικαιοσύνην αὐτοῦ λαῷ τῷ τεχθησομένῳ,  
ὅν ἐποίησεν ὁ κύριος.

10.8.8 | Τὸ "ὸ θεός μου πρόσσχες μοι, ἵνατί<sup>τ</sup>  
ἐγκατέλιπές με ἐν ἀρχαῖς τοῦ Ψαλμοῦ  
λεγόμενον κατὰ τὸν Ματθαῖον ὑπὸ τοῦ

oxen, you have rescued me.

10.8.5 | I will tell your name to my  
brothers; in the midst of the assembly, I  
will praise you. You who fear the Lord,  
praise him; all you offspring of Jacob,  
glorify him. Let all the offspring of Israel  
fear him, for he has not despised or scorned  
the suffering of the poor; he has not hidden  
his face from me, but when I cried to him,  
he heard me. From you comes my praise in  
the great assembly; I will fulfill my vows  
before those who fear him.

10.8.6 | The poor will eat and be satisfied,  
and those who seek the Lord will praise  
him.

10.8.7 | Their hearts will live forever. All  
the ends of the earth will remember and  
turn to the Lord, and all the families of the  
nations will bow down before him, for the  
kingdom belongs to the Lord, and he rules  
over the nations. All the rich of the earth  
have eaten and worshiped; before him will  
bow all who go down to the dust. My soul  
lives for him, and my offspring will serve  
him. A future generation will be told about  
the Lord, and they will proclaim his  
righteousness to a people yet to be born,  
whom the Lord has made.

10.8.8 | "My God, why have you forsaken  
me?" This is said in the beginning of the  
Psalm according to Matthew, by our Savior

σωτῆρος ἡμῶν παρὰ τὸν τοῦ πάθους καιρὸν οὕτως εἴρηται "γενομένης δὲ ὥρας ὕκτης σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἵως ὥρας ἐνάτης, καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόήσεν Ἰησοῦς φωνῇ μεγάλῃ ἐλωεὶμ ἐλωεὶμ λαμὰ σαβαχθανὶ, ὃ ἔστι μεθερμηνεύμενον, ὃ Θεὸς ὁ Θεός μου ἵνατί ἐγκατέλιπές με; εἴληπται δὲ ἡ Ἑβραικὴ λέξις ἀπὸ τῆς ἐν χερσὶ προφητείας.

at the time of his suffering. It is written: "At the sixth hour, darkness came over all the land until the ninth hour. And at the ninth hour, Jesus cried out with a loud voice, 'Eloī, Eloī, lama sabachthani?' which means, 'My God, my God, why have you forsaken me?'" The Hebrew phrase is taken from the prophecy in the Scriptures.

10.8.9 | αὐταῖς γοῦν συλλαβαῖς τὸ "ἥλει ἥλει λαμὰ σαβαχθανί" ἡ τού Ψαλμοῦ καταρχὴ περιέχει, ὅπερ ὁ Ἀκύλας τοῦτον ἡρμήνευσε τὸν τρόπον "ἰσχυρέ μου, ίσχυρέ μου, ἵνατί ἐγκατέλιπές με;" ταῦτα δὲ ὅτι τοῖς ὑπὸ τοῦ σωτῆρος ἡμῶν κατὰ τὸν τοῦ πάθους καιρὸν εἰρημένοις ίσοδυναμεῖ πᾶς ὅστις οὖν ὁμολογήσαι ἄν.

10.8.9 | Indeed, the phrase "Eli, Eli, lama sabachthani" is found at the beginning of the Psalm, which Aquila translated as "My strength, my strength, why have you forsaken me?" This means that for those who were spoken to by our Savior during his time of suffering, it is equivalent to anyone who would confess this.

10.8.10 | ὥρα τοιγαροῦν ἀναμφιλόγως τὸν ηγαλμὸν οὐδ' ἐφ' ἔτερον ἢ ἐπὶ μόνον αὐτὸν ἀναφέρειν, ἐπειδὴ αὐτῷ μόνῳ καὶ οὐδ' ἐτέρῳ ἀρμόζει τὰ ἐμπεριεχόμενα. ἀντικρυς γοῦν ἐπ' αὐτῷ πεπληρωμένα τὰ τε ἄλλα ἀποδείκνυται καὶ δὴ καὶ τὸ φάσκον ἐν τῷ ηγαλμῷ "διεμερίσαντο τὰ ἴματιά μου ἐσυτοῖς καὶ ἐπὶ τὸν ἴματισμόν μου ἔβαλον κλῆρον."

10.8.10 | Therefore, it is clear that the Psalm refers only to this one instance, since the contents fit only him and no one else. Indeed, it shows that other parts are fulfilled in him, especially the part that says in the Psalm, "They divided my garments among themselves, and for my clothing, they cast lots."

10.8.11 | καὶ τὴν κατάπαρσιν δὲ τῶν ἥλων τῶν κατὰ τὸν χειρῶν καὶ ποδῶν ἐπὶ τοῦ σταυροῦ προσηλωθέντων αὐτῷ διαρρήδην ἐμφαίνει λέλέγων "ώρυξαν χεῖράς μου καὶ πόδας μου, ἔξηρίθμησαν πάντα τὰ ὄστα μου." καὶ τὰ λοιπὰ δὲ μόνῳ ἀν ἐφαρμόσαι αὐτῷ, ὡς προιὼν ὁ λόγος παραστήσει· ἢ ὁ βουλόμενος ἐφ' ἔτερον μεταλαβὼν πρόσωπον, ἦτοι βασιλέως ἢ προφήτου ἢ καὶ τινος τῶν πώποτε παρὰ Ιουδαίοις

10.8.11 | And the piercing of the hands and feet on the cross clearly shows this, saying, "They pierced my hands and my feet; I can count all my bones." And the rest can only apply to him, as the word will show. If anyone wants to apply it to someone else, whether a king, a prophet, or any of the beloved of God among the Jews, let them show if it fits what is written.

θεοφιλῶν, δεικνύτω εί̄ οῖ̄ός τε ε̄η̄  
έφαρμόζειν τὰ ἀναγεγραμμένα.

10.8.12 | τίνι γάρ τῶν πώποτε  
κυοφορουμένων ἐπὶ τοσοῦτον παρῆν  
ἀρετῆς καὶ δυνάμεως, ὥστε καθεστῶτι  
λογισμῷ καὶ ἀσυγχύτῳ ψυχῇ νηφαλίῳ τε  
φρονήματι θεοῦ γνῶσιν ἀναλαβεῖν, καὶ  
πᾶσαν ἐπὶ τὸν θεὸν ἀναρτῆσαι αὐτοῦ τὴν  
ἐλπίδα, ὡστ' ἀν εἴπειν "ὅτι σὺ ε̄ ὁ  
ἐκσπάσας με ἐκ γαστρὸς μητρός μου, ἡ  
ἐλπίς μου ἀπὸ μαστῶν τῆς μητρός μου. ἐπὶ  
σὲ ἐπερρίφην ἐκ μήτρας, ἐκ κοιλίας μητρός  
μου θεός μου ε̄ σύ."

10.8.12 | For which of those ever born had  
so much virtue and power, that with a  
steady mind and an undisturbed soul, they  
could take up the knowledge of God and  
place all their hope in God? So that they  
could say, "You are the one who pulled me  
out of my mother's womb; my hope is from  
the breasts of my mother. I was cast upon  
you from the womb; from my mother's  
belly, you are my God."

10.8.13 | τίς δὲ τοιοῦτος θεῷ μεμελημένος  
σονειδος ἀνθρώπων γέγονε καὶ ἔξουδένημα  
λαοῦ;" ὑπὸ τίνων δὲ καὶ ποδαπῶν μόσχων  
καὶ ταύρων χρὴ νοεῖν τὸν τοιόνδε  
κεκυκλῶσθαι; τί δὲ παθὼν ὁ δηλούμενος  
ώσει ὕδωρ ἔξεχύθῃ;" καὶ πῶς,  
διεσκορπισθῇ αὐτοῦ τὰ ὄστα; πῶς δὲ'  
εἰχοῦν θανάτου κατήχθῃ," καὶ καταχθεὶς  
εἰς χοῦν θανάτου τὰ τοιαύτα λαλεῖ ἔτι καὶ  
ζῇ καὶ φθέγγεται; τίνες δὲ οἱ κύνες οἱ  
κυκλώσαντες αὐτὸν, ἔτεροι ὄντες παρὰ  
τοὺς προωνομασμένους ταύρους καὶ  
μόσχους; ποίᾳ δὲ συναγωγὴ  
πονηρευομένων τὰς χεῖρας οὐ μόνον, ἀλλὰ  
καὶ τοὺς πόδας τοῦ τηλικούτου ὕρυξαν,  
ἀποδύσαντές τε αὐτὸν τὰ μέν τινα  
διείλοντο αὐτοῦ τῶν ἐνδυμάτων, τὰ δὲ καὶ  
κλήρῳ λαχόντες ἔλαβον; τίς δὲ ἡ ρομφαία  
καὶ ὁ κύων καὶ ὁ λέων; τίνες δὲ οἱ  
λεγόμενοι μονοκέρωτες, τὸν δηλούμενον  
περιέχοντες, πῶς δὲ μετὰ τὴν πρὸς  
τοσούτους πάλην, μετὰ τὸ εἰς χοῦν  
θανάτου καταχθῆναι, ἐπαγγέλλεται τὸ  
ὄνομα τοὺς πατρὸς διηγεῖσθαι, οὐ πᾶσιν,  
ἀλλὰ μόνοις τοῖς ἐαυτοῦ ἀδελφοῖς; τίνες τε

10.8.13 | Who has been so cared for by God  
that they have become a disgrace to men  
and a scorn of the people? By whom and  
with what kind of calves and bulls should  
we think this one is surrounded? What did  
the one being shown suffer, that he was  
poured out like water? How were his bones  
scattered? How was he brought down to  
death, and after being buried in the dust of  
death, how does he still speak, live, and cry  
out? Who are the dogs that surround him,  
different from those bulls and calves  
mentioned before? What kind of assembly  
of the wicked not only dug through his  
hands but also his feet, stripping him of  
some of his clothes, while others cast lots  
for them? What is the sword, the dog, and  
the lion? Who are the so-called unicorns  
that surround the one being shown? After  
such a struggle, after being buried in the  
dust of death, how does he promise to tell  
the name of his father, not to all, but only to  
his own brothers? Who are these brothers,  
and what is the church about which the one  
who suffered such things says, "In the

οῖς ἀδελφοὶ, τίς τε ἡ ἐκκλησία, περὶ ἣς φησιν  
ὅτα τοιαῦτα παθών "ἐν μέσῳ ἐκκλησίας  
ὑμνήσω σε," οἵς καὶ ἐπιλέγει "ώς ἄρα οὐχ  
ἔν τὸ Ἰουδαίων ἔθνος, πάντα δὲ τὰ πέρατα  
τῆς γῆς συναισθήσονται, καὶ  
ἐπιστραφήσονται πρὸς κύριον, καὶ  
προσκυνήσουσιν ἐνώπιον αὐτοῦ πᾶσαι αἱ  
πατριαὶ τῶν ἔθνῶν;" καὶ σὺ δὲ παρὰ σαυτῷ  
βασανίσας ἐκάστην λέξιν τοῦ Ψαλμοῦ θέα  
εἰ δυνατὸν ἐπὶ τὸν τυχόντα ἀναφέρειν τὰ  
θεσπιζόμενα.

10.8.14 | ἀλλ' οὐκ ἀν εὔροις ἐτέρῳ τῷ  
ἔφαρμόττειν αὐτὰ ἡ μόνῳ τῷ σωτῆρι  
ἡμῶν, ὃς πάντων πιστότατος ἀν εἴη καὶ  
ἀληθέστατος, εἰς ἐαυτοῦ πρόσωπον  
ἀνειληφὼς τὴν ἀπὸ τοῦ Ψαλμοῦ φωνὴν, ὡς  
ἔμαρτύρησαν οἵ εὐαγγελισταί· ὁ Ματθαῖος  
δι' ὧν παρεθέμεθα αὐτοῦ λέξεων, ὃ δὲ  
Μάρκος δι' ὧν καὶ αὐτὸς ὥδε πως ἴστορεῖ  
λέγων "γενομένης δὲ ὥρας ἔκτης σκότους  
ἐγένετο ἐφ' ὅλης τῆς γῆς ἵως ὥρας ἐνάτης,  
καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ  
μεγάλῃ λέγων, ἦλει ἦλει λαμὰ σαβαχθανὶ, ὃ  
ἔστι μεθερμηνευόμενον, ὃ θεὸς ὁ θεός μου,  
εἰς τί ἐγκατέλιπές με; καί τινες τῶν  
ἀκουσάντων ἔλεγον, 'Ἡλίαν φωνεῖ.'

10.8.15 | Φέρε δὴ οὖν τούτοις ἀκολούθως  
ἴδωμεν ὅπως εἰς αὐτὸν ἀνενεχθήσεται τὰ  
διὰ τοῦ Ψαλμοῦ δηλούμενα. καὶ πρῶτον γε  
διαλάβωμεν τὴν φάσκουσαν προγραφὴν  
"εἰς τὸ τέλος," ἡ κατὰ τὸν Ἀκύλαν τῷ  
νικοποιῶ, ἡ κατὰ τὸν Σύμμαχον "ἐπινίκιος  
ὑπὲρ τῆς ἀντιλήψεως."

10.8.16 | ταῦθ' ἡμὰς ὑπεισέρχεται, ὅτι τὸ  
μὲν σωτήριον πάθος, ὡς ἀλέξεις τῶν  
εὐαγγελιστῶν παρέστησαν "σκότους

midst of the church, I will praise you"? To whom he also adds, "For surely the nation of the Jews is not one, but all the ends of the earth will feel, and they will turn to the Lord, and all the families of the nations will worship before him"? And you, after examining each line of the Psalm, see if it is possible to apply the prophecies to the one who happens to be.

10.8.14 | But you will not find that these things apply to anyone else except our Savior, who would be the most faithful and true of all. He took the voice from the Psalm upon himself, as the evangelists testified. Matthew, through the words we have presented, and Mark, who also tells it in this way, saying, "And when the sixth hour had come, darkness fell over the whole land until the ninth hour. And at the ninth hour, Jesus cried out with a loud voice, saying, 'Eli, Eli, lema sabachthani,' which is translated, 'My God, my God, why have you forsaken me?' And some of those who heard it said, 'He is calling Elijah.'"

10.8.15 | Come then, let us see how the things stated in the Psalm will be applied to him. First, let us consider the heading that says, "To the end," or according to the Akylian, "To the victor," or according to the Symmachus, "A victory song for the one who helps."

10.8.16 | These things are presented to us, that the saving suffering, as the words of the evangelists show, "Darkness came from

γενομένου ἀπὸ ὥρας ἔκτης ἵως ὥρας ἐνάτης, " ἀμφὶ τὴν ἐνάτην συνετελέσθη, ὅτε καὶ τὴν φωνὴν ἀφῆκε τὴν μεγάλην τὰ μικρῷ πρόσθεν δεδηλωμένα εἰπών, ὡστε ὅμοιογεῖσθαι σαφῶς τὸ πάθος αὐτοῦ ἡ μφὴ τὴν ἐσπέραν νυκτὸς ἐπελαυνούσης γεγονέναι.

the sixth hour until the ninth hour," was completed around the ninth hour, when he also let out the loud voice mentioned before, so that his suffering is clearly acknowledged to have happened as evening approached with the night coming on.

10.8.17 | τὰ δὲ τῆς ἐκ νεκρῶν ἀναστάσεως, ἣτις ἦν ἀντίληψις τοῦ πατρὸς ἀντιλαμβανομένου καὶ εἰς ἐαυτὸν ἐκ τῶν τοῦ θανάτου χωρίων ἐπισπωμένου καὶ λαμβάνοντος αὐτὸν, ἀμφὶ τὴν ἕω γέγονεν, ὡς αὗθις ἀπὸ τῆς τῶν εὐαγγελιστῶν μαρτυρίας παρίσταται.

10.8.17 | And concerning the resurrection from the dead, which was the help of the Father receiving him and drawing him from the places of death, this happened around dawn, as again is shown by the testimony of the evangelists.

10.8.18 | ὁ γοῦν Λουκᾶς φησι "τῇ δὲ μιᾷ τῶν σαββάτων ἥλθον ὄρθρου βαθέος ἐπὶ τὸ μνημεῖον φέρουσαι ἃ ἤτοι μασάν ἀρώματα, " δηλονότι αἱ γυναῖκες, καὶ τινες σὺν αὐταῖς, εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἐκ τοῦ μνημείου. εἰσελθοῦσαι δὲ οὐχ εὗρον τὸ σῶμα, διὰ τὸ ἥδη τὸν σωτῆρα ἡμῶν ἐκ νεκρῶν ἐγγέρθαι."

10.8.18 | Luke says, "On the first day of the week, very early in the morning, they came to the tomb bringing the spices they had prepared," clearly meaning the women and some others with them. They found the stone rolled away from the tomb. But when they went in, they did not find the body, because the Savior had already risen from the dead.

10.8.19 | τοῦτο δὲ αὐτὸ καὶ ὁ Μάρκος δηλοῖ λέγων καὶ λίαν πρωὶ τῇ μιᾷ τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, μεῖον, ἔτι ἀνατείλαντος τοῦ ἡλίου, καὶ ἔλεγον πρὸς ἐαυτὰς, τίς ἀποκυλίσῃ ἡμῖν τὸν λίθον ἀπὸ τῆς θύρας τοῦ μνημείου; ἦν γὰρ μέγας σφόδρα." ἔρχονται, καὶ εὐρίσκουσιν αὐτὸν ἀποκεκυλισμένον. ἦν δὲ ἥδη ἐγγερμένος. ἔχεις καὶ παρὰ τῷ Ἰωάννῃ τὴν αὐτὴν μαρτυρίαν λέγοντι "τῇ δὲ μιᾷ τῶν σαββάτων ἔρχεται Μαρία ἡ Μαγδαληνὴ πρωΐ εἰς τὸ μνημεῖον ἔτι σκοτίας οὖσης, καὶ

10.8.19 | Mark also makes this clear, saying, "On the first day of the week, very early, while the sun had not yet risen, they came to the tomb and said to themselves, 'Who will roll away the stone for us from the entrance of the tomb?' For it was very large." They came and found it rolled away. He had already risen. You also have the same testimony from John, who says, "On the first day of the week, Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been

βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημείου."

taken away from the tomb."

10.8.20 | καὶ ὁ Ματθαῖος δὲ, εἰ καὶ "όψε σαββάτων εἴρηκεν, ἀλλ' ἐπιφέρει λέγων "τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων ἥλθε Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία Θεωρῆσαι τὸν τάφον, καὶ ιδοὺ σεισμὸς ἐγέγετο μέγας.

10.8.20 | Matthew also says, even though he mentioned "after the Sabbath," he adds, "On the first day of the week, Mary Magdalene and the other Mary came to see the tomb, and behold, there was a great earthquake."

10.8.21 | ἄγγελος γὰρ κυρίου καταβάς ἔξ ούρανοῦ προσελθῶν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας τοῦ μνημείου." ταῦτα δὲ ἀναγκαίως παρεθέμην εἰς παράστασιν τῆς ἐν τῷ Ψαλμῷ προφητευομένης ἐωθινῆς ἀντιλήψεως.

10.8.21 | "For an angel of the Lord came down from heaven, approached, and rolled away the stone from the entrance of the tomb." I have necessarily included this to show the fulfillment of what was prophesied in the Psalm about the morning reception.

10.8.22 | ἐπεὶ γὰρ τὰ περὶ τοῦ πάθους τοῦ σωτῆρος ἡμῶν σημαίνει, οὐ μὴν ξατέληξεν ἡ κατ' αὐτὸν οἰκονομία ἐν τῷ πάθει, τέλος δὲ τοῦ πάθους ἡ ἐκ νεκρῶν ἀνάστασις ἦν καὶ ἡ ἀντίληψις ἡ ἐωθινὴ, εἰκότως ὁ λόγος τῷ παραδόξῳ τέλει τὴν γραφὴν ἀνατίθεται, ὡς τῆς ὑποθέσεως ἀπάσης καὶ τῶν πρὸ τοῦ τέλους παθημάτων τῆς ἐκ νεκρῶν ἀναστάσεως καὶ τῆς ἀντιλήψεως τῆς ἐωθινῆς ἔνεκεν γενομένων.

10.8.22 | For what is said about the suffering of our Savior means that the plan concerning him did not end with his suffering. The end of the suffering was the resurrection from the dead and the morning reception. Therefore, the account rightly places the conclusion of the writing at this surprising end, because of the whole purpose and the events that happened before the end, which were the resurrection from the dead and the morning reception.

10.8.23 | εἴπὼν γοῦν ὁ σωτὴρ καὶ κύριος ἡμῶν τὸ "ὦ θεὸς ὦ θεός μου πρόσσχες μοι, ἵνατί ἔγκατέλιπές με" καὶ ἔξῆς ἐπαγαγὼν τὸ "ἔγώ δέ εἰμι σκώληξ, καὶ οὐκ ἄνθρωπος, ὅνειδος ἀνθρώπων καὶ ἔξουδένημα λαοῦ," καὶ ἔτι προσθεὶς τὸ "περιεκύκλωσάν με μόσχοι πολλοὶ, ταῦροι πίονες περιέσχον με," καὶ σαφῶς τὸν σαφῶς τὸν θάνατον

10.8.23 | So, the Savior and our Lord said, "My God, my God, why have you forsaken me?" and then he went on to say, "But I am a worm and not a man, a disgrace to men and despised by the people." He also added, "Many bulls have surrounded me; strong bulls of Bashan have encircled me," and clearly foretold his own death with the

αὐτοῦ προμαρτυρόμενος διὰ τὸ "εἰς χοῦν θανάτου κατήγαγές; με, ὅτι ἐκύιλωσάν με κύνες πολλοὶ, συναγωγὴ πονηρευομένων περιέσχε με, ὥρυξαν χεῖράς μου καὶ πόδας μου·" καὶ ἔτι τὰ ἀμφὶ τῷ πάθει συμβεβήκότα αὐτῷ σημήνας διὰ τοῦ "διεμερίσαντο τὰ ἴματιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἴματισμόν μου ἔβαλον κλῆρον·"

words, "You have brought me to the dust of death, for dogs have surrounded me; a band of evil men has encircled me; they have pierced my hands and my feet." He also pointed out the things that happened to him during his suffering with the line, "They divided my garments among them, and for my clothing they cast lots."

10.8.24 | ταῦτα καὶ τὰ τούτοις παραπλήσια προειπὼν οὐκ ἐπὶ τούτοις ἔστη, ἀλλ' ἐπιλέγει οἱ φοβούμενοι τὸν κύριον, αἰνέσατε αὐτὸν, ὅτι οὐκ ἔξουδένωσεν, οὐδὲ προσώχθισε τῇ δεήσει τοῦ πτωχοῦ, οὐδὲ ἀπέστρεψε τὸ πρόσωπον αὐτοῦ ἀπ' ἐμοῦ, καὶ ἐν τῷ κεκραγέναι με πρὸς αὐτὸν ἐπήκουσέ μου.

10.8.24 | After saying these things and similar ones, he did not stop there, but he adds, "You who fear the Lord, praise him, for he has not despised nor been angry at the plea of the poor, nor has he turned his face away from me; and when I cried out to him, he listened to me."

10.8.25 | πῶς δ' ἀν ἐλεγεν είσηκοῦσθαι, εἰ μὴ πάντως τετυχήκει τῶν εὔχῶν καὶ ὃν ἐν τοῖς πρόσθεν ἐδεδέητο, ὅτε ἐλεγε τὸ "εἰς χοῦν θανάτου κατήγαγές με. ῥῦσαι ἀπὸ ρομφαίας τὴν ψυχήν μου, καὶ ἐκ χειρὸς κυνὸς τὴν μονογενῆ μου;"

10.8.25 | How could he say that he was heard, if he had not completely received all the prayers and things he had asked for before, when he said, "You have brought me to the dust of death. Save my soul from the sword, and my only one from the hand of the dog?"

10.8.26 | ταῦτα γὰρ εὐξάμενος καὶ δεηθεὶς ἐκ τούτων ῥυσθῆναί τε καὶ σωθῆναι, τυχῶν ὃν ηὕξατο ἐπιλέγει "οὐκ ἔξουδένωσεν οὐδὲ προσώχθισε τῇ δεήσει τοῦ πτωχοῦ, οὐδὲ ἀπέστρεψε τὸ πρόσωπον αὐτοῦ ἀπ' ἐμοῦ, καὶ ἐν τῷ κεκραγέναι με πρὸς αὐτὸν ἐπήκουσέ μου," σαφῶς τὴν μετὰ θάνατον ἀναβίωσιν αὐτοῦ δηλῶν, ἡτις γέγονεν κατὰ τὴν ἐωθινὴν ἀντίληψιν, ἦν ἐξῆς προιών ὁ Ψαλμὸς παρέστησεν εἰπὼν "σὺ δὲ κύριε μὴ μακρύνῃς τὴν βοήθειάν μου, εἰς τὴν ἀντίληψίν μου πρόσσχες· ποίαν δὴ ἀντίληψιν ἄλλ' ἦν καὶ ἡ προγραφὴ τοῦ

10.8.26 | For after praying and asking to be saved and rescued from these things, he clearly states what he received, saying, "He has not despised nor been angry at the plea of the poor, nor has he turned his face away from me; and when I cried out to him, he listened to me," clearly showing his resurrection after death, which happened according to the morning help he received, as the Psalm goes on to say, "But you, Lord, do not be far from me; come quickly to help me." What kind of help is this, except the

Ψαλμοῦ ἡνίττετο;

10.8.27 | Άλλὰ ταῦτα μὲν ἡμῖν είρήσθω εἰς τὴν τοῦ Ψαλμοῦ προγραφήν. εἰς δὲ τὸ "ῆλει λαμὰ σαβαχθανί," είρημένον μὲν ὑπὸ τοῦ σωτῆρος ἡμῶν αὐτοῖς Ἐβραϊκοῖς ὄνόμασι περὶ τὸν τοῦ πάθους καιρὸν, κείμενον δὲ καὶ ἐν τῷ Ψαλμῷ, ὅρα μή τις ἔγκειται βαθυτέρα θεωρία παρ' Ἐβραίοις· ἐλωεὶμ γὰρ ὁ θεὸς ὄνομάζεται.

10.8.28 | καὶ τοῦτο διὰ πάσης σχεδὸν εὕροις ἀν τῆς γραφῆς, ἐπεὶ καὶ κυρίως οὕτω παρὰ τοῖς ἐβδομήκονταξτὶ καὶ νῦν τῇ Ἐβραίων ὄνομάζεται φωνῇ· φέρονται γε μὴν παρ' αὐτοῖς ἐπὶ τῆς θείας προσηγορίας καὶ ἔτεραί τινες ἐκφωνήσεις, ὥσπερ οὖν καὶ τὸ Σαδδαί καὶ τὸ Ἰαώκαὶ τὸ Ηλ καὶ ἄλλα τούτοις παραπλήσια.

10.8.29 | ὁ δὴ οὖν μετὰ χεῖρας Νιαλμὸς ἀπὸ τού ἥλ ἡλει ἡλει λαμὰ σαβαχθανί περιέχει, ὡς κέκέχρηται καὶ ὁ κύριος ἡμῶν, οὐ μὴν ἀπὸ τοὺ ἐλωεὶμ.

10.8.30 | ὁ γοῦν Ἀκύλας διαφορὰν εἰδὼς τῆς παρ' Ἐβραίοις θεοῦ προσηγορίας ἐκ τῶν ἐλωεὶμ σημαινομένης, τὸ νῦν δηλούμενον ἐν τῷ ἡλει ἡλει οὐκ ἤξιωσεν δομοίως τοῖς λοιποῖς ὁ θεὸς ὁ θεός μου μεταβαλὼν εἰπεῖν γάλλα "ἰσχυρέ μου ἰσχυρέ μου· τὸ δ' ἀκριάκριβὲς ἔστιν ἰσχύς μου ἰσχύς μου." ὥστε κατὰ τὴν τούτον διάνοιαν τὸν ἀμνὸν τοῦ θεοῦ τὸν ἡμέτερον σωfl τῆρα φάσκοντα τὸ ἡλει ἡλει πρὸς τὸν πατέρα λέγειν Ἀἰσχυρέ μου ἰσχυρέ μου, ἵνατι ἐγκατέλιπές Ἀ.<sup>\*</sup>

one hinted at in the title of the Psalm?

10.8.27 | But let these things be said by us regarding the title of the Psalm. As for "Eli, Eli, lama sabachthani," it was spoken by our Savior using Hebrew names about the time of his suffering, and it is also found in the Psalm. See if there is a deeper meaning among the Hebrews; for God is called "Elohim."

10.8.28 | And you would find this throughout almost all of scripture, since it is still called by the Hebrews in this way among the Seventy. Indeed, they also have other divine names and expressions, such as Shaddai, and Yahweh, and El, and others similar to these.

10.8.29 | Therefore, the Psalm with the hands "My God, my God, why have you forsaken me?" contains the words that our Lord used, but not from "Elohim."

10.8.30 | Indeed, Aquila, knowing the difference in the divine names used by the Hebrews from "Elohim," did not consider the current meaning in "My God, my God, why have you forsaken me?" to be the same as the others. Instead, he translated it as "My strength, my strength," so that according to his understanding, the Lamb of God, our Savior, speaks to the Father saying, "My strength, my strength, why have you forsaken me?"

10.8.31 | καὶ τάχα ἐπεὶ ἔγκατέλιπεν αὐτὸν  
ὁ ἴσχυρὸς αὐτοῦ, τούτου χάριν  
[ἔσταυρώθη], ὡς φησιν ὁ ἀπόστολος 'καὶ  
γὰρ ἔσταυρώθη ἐξ ἀσθενείας, καὶ ζῆ ἐκ  
δυνάμεως θεοῦ 5 ὡς μὴ σταυρωθεὶς εἴη ἂν,  
εἰ μὴ ὁ ἴσχυρὸς αὐτοῦ καταλελοίπει αὐτόν.

10.8.31 | And perhaps since his strength  
left him, he was crucified for this reason, as  
the apostle says, "For he was crucified out  
of weakness, but lives by the power of  
God," as if he would not have been crucified  
if his strength had not abandoned him.

10.8.32 | καὶ ὅρα εἴ μὴ ἔπρεπε τὸν ἀμνὸν  
τοῦ θεοῦ, τὸν ὡς πρόβατον ἐπὶ σφαγὴν  
ἀχθέντα καὶ ὡς ἀμνὸν ἐναντίον τοῦ  
κείροντος ἄφωνον, τὰς οἰκείας δυνάμεις  
ἀνατιθέναι τῷ θεῷ, καὶ μηδὲν ἵδιον ἔχειν  
ἡγεῖσθαι ἡ μόνον τὸν πατέρα· διὸ καὶ  
ἴσχυρὸν τὸν πατέρα αὐτοῦ ἀποκαλεῖ, ὡς  
καὶ ἐν ἐπτακαιδεκάτῳ ωαλμῷ ἴσχυν  
ἐαυτοῦ καὶ κραταίωμα καὶ καταφυγὴν τὸν  
πατέρα ὄνομάζει, λέγων Ἐγαπήσω σε,  
κύριε ἡ ἰσχύς μου, κύριος στερέωμά μου,  
καὶ σο καταφυγή μου, καὶ ὢστης μου.

10.8.32 | And see if it was not necessary for  
the Lamb of God, who was led like a sheep  
to the slaughter and like a lamb silent  
before the one shearing it, to place his own  
strength before God and to have nothing of  
his own to consider except the Father. That  
is why he also calls the Father his strength,  
just as in the seventeenth psalm, he names  
the Father as his strength, stronghold,  
refuge, and deliverer, saying, "I will love  
you, Lord, my strength; the Lord is my  
stronghold, my refuge, and my deliverer."

10.8.33 | ὁ θεός μου, βοηθός μου, καὶ ἐλπιῶ  
έπ' αὐτὸν, ὑπερασπιστής μου, καὶ κέρας  
σωτηρίας μου, καὶ ἀντιλήπτωρ μου."  
παταλέλοιπεν οὖν αὐτὸν ὁ ἴσχυρὸς αὐτοῦ,  
θελήσας αὐτὸν "μέχρι θανάτου καὶ  
θανάτου σταυροῦ κατελθεῖν, καὶ τοῦ  
κόσμου παντὸς λύτρον καὶ ἀντίψυχον  
ἀποδειχθῆναι, καὶ καθάρσιον γενέσθαι τῆς  
τῶν εἰς αὐτὸν πιστευσάντων ζωῆς.

10.8.33 | My God, my helper, and I hope in  
him, my defender, and the horn of my  
salvation, and my supporter." Therefore,  
his strength left him, wanting him to go "to  
death and to death on a cross, and to be  
shown as a ransom and a substitute for the  
whole world, and to become the cleansing  
of the life of those who believe in him.

10.8.34 | ὁ δὲ αὐτίκα μάλα συναισθόμενος  
τῆς ἐνθέου καὶ πατρικῆς βουλῆς, διαγνούς  
τε εἴ καὶ τις ἄλλος τὰ αἴτια τοῦ  
καταλελεῖφθαι αὐτὸν ὑπὸ τοῦ πατρὸς, ἔτι  
πολὺ πλέον ἐταπείνωσεν ἐαυτὸν, καὶ τὸν  
ὑπὲρ ἡμῶν θάνατον πολλῇ τῇ προθυμίᾳ  
περιεβάλετο "έγένετό τε ὁ πανάγιος καὶ

10.8.34 | But he, immediately feeling the  
divine and paternal will, and knowing if  
there was any other reason for being left  
behind by the Father, humbled himself  
even more, and willingly took on the death  
for us. "And the all-holy and blessed one  
became a curse for us, and the one who

εύλογητὸς ὑπὲρ ἡμῶν κατάρα, καὶ ὁ μὴ γνοὺς ἀμαρτίαν ἀμαρτίᾳ, ἵνα ἡμεῖς γενώμεθα δικαιοσύνη θεοῦ ἐν αὐτῷ.'

10.8.35 | καὶ ἔτι πρὸς τούτοις τὰς ἡμετέρας ἀμαρτίας ἀναμαξάμενος ἐσταυρώθη, ὁ ἔχρην ἡμᾶς τοὺς πρὶν ἀσεβεῖς παθεῖν, ἀντίψυχον ἡμῶν καὶ ἀντίλυτρον γεγενημένος, ὥστ' ἀν εὐλόγως εἴπειν ἡμᾶς τὸ προφητικὸν ἀύτὸς τὰς ἀμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν ὁδυνᾶται, καὶ αύτὸς ἔτραυματίσθη διὰ τὰς ἀμαρτίας ἡμῶν, καὶ μεμαλάκισται διὰ τὰς ἀνομίας ἡμῶν, ἵνα τῷ μώλωπι αὐτοῦ ἡμεῖς ιαθῶμεν. κύριος γὰρ παρέδωκεν αὐτὸν ταῖς ἀμαρτίαις ἡμῶν."

10.8.36 | διόπερ ὡς παραδοθεὶς ὑπὸ τοῦ πατρὸς καὶ μαλακισθεὶς καὶ τὰς ἀνομίας ἡμῶν ἀνειληφὼς, ὡς πρόβατον ἐπὶ σφagήνη ἦχθη. συνάδει τούτοις καὶ ὁ ἀπόστολος λέγων ὃς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν.

10.8.37 | κινῶν δὲ ἡμάς ἐπὶ ζήτησιν τῆς αἵτιας δι’ ἣν αὐτὸν ὁ πατὴρ κατέλιπε, φάσκει, ἵνατι ἐγκατέλιπες; τὸ δ’ αἵτιον τοῦτο ἣν ἡ τοῦ παντὸς ἀνθρώπων γένους ἀπολύτρωσις, τῷ τιμίῳ αἷματι ἔξαγοραζομένη ἀπὸ τῆς πρὶν χαλεπῆς δουλείας, ἣν τοῖς ἀοράτοις δεσπόταις, δαίμοσιν ἀκαθάρτοις καὶ πονηροῖς ἄρχουσί τε καὶ πνεύμασι, καταδεδούλωντο.

10.8.38 | καὶ ἄλλως δὲ καταλέλοιπεν αὐτὸν ὁ πατὴρ εἰς τὸ καὶ αὐτοῦ τοῦ Χριστοῦ τὴν ὑπὲρ ἀνθρώπων διάθεσιν ἀποδειχθῆναι. διὸ μηδενὸς ἔχοντος ἔξουσίαν τῆς αὐτοῦ ψυχῆς ἐκῶν αὐτὸς ὑπὲρ ἀνθρώπων αὐτὴν

knew no sin became sin, so that we might become the righteousness of God in him."

10.8.35 | And besides this, taking on our sins, he was crucified, which was necessary for us, who were once ungodly, to suffer, becoming a substitute for us and a ransom, so that we might rightly say the prophetic words, "He himself bears our sins, and he suffers for us, and he was wounded for our sins, and he was crushed for our iniquities, so that by his wounds we might be healed. For the Lord gave him up to our sins."

10.8.36 | Therefore, as he was handed over by the Father and made weak, taking on our iniquities, he was led like a sheep to the slaughter. The apostle also agrees with this, saying that he did not spare his own Son, but gave him up for us all.

10.8.37 | As we move on to seek the reason why the Father left him behind, it is said, "Why did you leave him?" The reason was the redemption of all humanity, being bought back with precious blood from the former harsh slavery, which they were under the unseen masters, unclean and evil demons, and rulers and spirits.

10.8.38 | And in another way, the Father left him so that the disposition of Christ for humanity could be shown. Therefore, since no one had power over his soul, he willingly laid it down for people, just as he

τέθεικεν, ὥσπερ οὖν διδάσκει λέγων  
‘οὐδεὶς αἴρει τὴν ψυχήν μου ἀπ’ ἐμοῦ·  
ἔξουσίαν ἔχω θεῖναι αὐτὴν, καὶ ἔξουσίαν  
ἔχω πάλιν λαβεῖν αὐτὴν.’

10.8.39 | Έξῆς τούτοις φησὶ “μακρὰν ἀπὸ<sup>1</sup>  
τῆς σωτηρίας μου οἱ λόγοι τῶν  
παραπτωμάτων μου.” ἀνθ’ οὐ ὁ μὲν  
Ἀκύλας “μακρὰν ἀπὸ τῆς σωτηρίας μου  
ρήματα βρυχήματός μου ἔξεδωκεν, ὁ δὲ  
Σύμμαχος “ἀφεστήκασιν ἀπὸ τῆς σωτηρίας  
μου οἱ λόγοι τῶν ὄδυρμῶν μου, καὶ καθ’  
ἐτέραν δὲ φερομένην ἐρμηνείαν πέμπτην  
εἴρηται “μακρὰν ἀπὸ τῆς σωτηρίας μου οἱ  
λόγοι τῶν δεήσεων μου.

10.8.40 | ὅρα δὴ οὖν ὅτι κατ’ οὐδετέραν  
τούτων τὸ τῶν παραπτωμάτων μου  
εἴρηται, ὡς συμβαίνειν ποτὲ σφάλματι  
γραφικῷ τοιαύτας τινάς ἐναλλαγάς  
φέρεσθαι. ἐκ δὲ τῆς τῶν πλειόνων  
ἐρμηνείας καταληπτέον, εἴ μὴ ἄρα τις  
κάνταῦθα τὰ ἡμέτερα παραπτώματα  
ἔξοικειούμενον ταῦτα αὐτὸν είρηκεναι  
φήσειε.

10.8.41 | Τούτοις ἐξῆς ἐπιλέγει “ὁ Θεός μου  
κεκράξομαι ἡμέρας, καὶ οὐκ είσακούσῃ, καὶ  
νυκτὸς, καὶ οὐκ εἰς ἄνοιαν ἐμοί.” ἀνθ’ οὐ  
πάλιν ὁ Σύμμαχος “ὁ Θεός μου” φησὶ<sup>2</sup>  
“βοήσω ἡμέρας, καὶ οὐκ είσακούσῃ, καὶ  
νυκτὸς, καὶ οὐκ ἔστι σιγή.” Θαυμάζει δὴ οὖν  
ἐν τούτοις τὸν πατέρα ὡς μὴ είσακούοντα  
αὐτοῦ, παράζενόν ξένον τι τούτου καὶ  
παρὰ τὸ σύνηθες θεωρῶν· δὲ ἐφύλαττεν  
αὐτῷ τὴν ἀκοήν εἰς τὸν ἐπιτήδειον τοῦ  
είσακουσθῆναι καιρόν.

teaches, saying, "No one takes my soul from  
me; I have the power to lay it down, and I  
have the power to take it back again."

10.8.39 | Next, he says, "My words of sin  
are far from my salvation." Instead, Aquila  
translated it as, "My roaring words have  
kept me far from my salvation," while  
Symmachus translated it as, "The words of  
my cries have kept me far from my  
salvation." Another fifth translation says,  
"My words of prayers are far from my  
salvation."

10.8.40 | See then that in none of these is it  
said, "of my sins." It happens sometimes in  
written texts to have such changes. From  
the majority of translations, it should be  
understood, unless someone here is  
familiar with our own sins and would say  
that he has mentioned these.

10.8.41 | Next, he says, "My God, I cry out to  
you in the day, and you do not listen; and at  
night, and there is no rest for me." Instead,  
Symmachus translates it as, "My God, I will  
shout in the day, and you do not listen; and  
at night, and there is no silence." So, it is  
amazing in these words that the Father  
does not listen to him, as if he were some  
stranger and not behaving as usual; but he  
kept his hearing for the right time to be  
heard.

10.8.42 | οὗτος δὲ ἦν ὁ τῆς ἀντιλήψεως τῆς ἐωθινῆς καὶ ὁ τῆς ἐκ νεκρῶν ἀναστάσεως, καθ' ὃν, εἴ καί τινι ἄλλῳ, καὶ αὐτῷ δικαιώς ἀν ἐλέχθη "ἐν καιρῷ δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι. ίδοὺ νῦν καιρὸς εὐπρόσδεκτος, ίδού νῦν ἡμέρα σωτηρίας."

10.8.43 | λέγοιτο δ' ἂν ταῦτα καὶ ἐτέρως ὑπὸ τοῦ σωτῆρος ἡμῶν, ὡς εἰώθότος μὲν ἀεὶ καὶ πάντοτε εἰσακούεσθαι ὑπὸ τοῦ πατρὸς, νῦν δὲ πιστεύοντος εἰσακουσθήσεσθαι, ὡς εἰ σαφέστερον ἔλεγε, μὴ οἶόν τε ἐστὶν, ὡς πάτερ, ἐμὲ τὸν σὸν μονογενῆ καὶ ἀγαπητὸν νιὸν μὴ εἰσακούεσθαι, βοῶντα καὶ κεκραγότα πρὸς σὲ τὸν ἔμαυτοῦ πατέρα; διδάσκει γοῦν αὐτὸ τοῦτο ἐν τῷ κατὰ Ἰωάννην εὐαγγελίῳ ἐπὶ τοῦ Λαζάρου, ὅπηνίκα εἰπὼν 'Ἄρατε τὸν λίθον ἀπὸ τοῦ μνημείου, ἐπῆρε τοὺς ὄφθαλμοὺς ἐαυτοῦ εἰς τὸν οὐρανὸν, καὶ εἴπε, πάτερ εὐχαριστῶ σοι ὅτι ἤκουσάς μου. Ἐγὼ δὲ ἥδειν ὅτι πάντοτέ μου ἀκούεις.'

10.8.44 | εἰ τοίνυν πάντοτε αὐτοῦ ἀκούει, οὐκ ἀμφιβάλλων, ἀλλ' ἀκριβῶς ἐπιστάμενος ὅτι καὶ νῦν αὐτοῦ εἰσακούεσται, ὡς ἀδυνάτου ὄντος τοῦ μὴ εἰσακούεσθαι αὐτὸν, ἔρωτηματικῶς φησιν ὁ θεός μου κεκράξομαι ἡμέρας, καὶ οὐκ εἰσακούσῃ;' ὑποστιζόντων ἡμῶν ἐν τῷ "οὐκ εἰσακούσῃ" καὶ τὸ ἐναντίον ὑπονοούντων τῷ πύσματι.

10.8.45 | τοῦτο γοῦν διδάσκει μικρὸν ὕστερον, προιών ἐξῆς ἐν τῷ Ψαλμῷ, λέγων "οὐκ ἔξουδένωσεν οὐδὲ προσώχθισε τῇ δεήσει τοῦ πτωχοῦ, οὐδὲ ἀπέστρεψε τὸ

10.8.42 | This was the time of the morning prayer and the resurrection from the dead, during which, if to anyone else, it could rightly be said to him, "At the right time I heard you, and on the day of salvation I helped you." Behold, now is the acceptable time; behold, now is the day of salvation.

10.8.43 | These things could also be said differently by our Savior, as it is usual and always to be heard by the Father. But now, he would be heard because he believes, as if he were saying more clearly, "O Father, is it possible that your only-begotten and beloved Son is not heard, while crying out and shouting to you, my own Father?" Indeed, this teaches us in the Gospel according to John about Lazarus, when he said, "Take away the stone from the tomb," he lifted his eyes to heaven and said, "Father, I thank you that you have heard me. And I knew that you always hear me."

10.8.44 | If, then, he is always heard by him, without doubt, but knowing exactly that he will be heard now as well, since it is impossible for him not to be heard, he asks, "My God, I cry out in the day, and will you not listen?" While we understand in the "will you not listen" that the opposite is implied in his cry.

10.8.45 | This indeed teaches us a little later, going on in the Psalm, saying, "He did not despise or turn away from the plea of the poor, nor did he hide his face from me,

πρόσωπον αὐτοῦ ἀπ' ἔμοῦ, καὶ ἐν τῷ  
κεκραγέναι με πρὸς αὐτὸν εἰσήκουσέ μου."  
πῶς οὖν ἀποφατικῶς λέγοι ἀν "ὸ Θεός μου  
κεκράξομαι ἡμέρας, καὶ οὐκ εἰσακούσῃ," εἴ  
μὴ κατὰ τὴν ἀποδοθεῖσαν ἡμῖν θεωρίαν; ἦν  
οἶμαι καὶ αὐτὸν αἰνίττεσθαι, λέγοντα "ὸ  
Θεός μου κεκράξομαι ἡμέρας, καὶ οὐκ  
εἰσακούσῃ; καὶ νυκτὸς, καὶ οὐκ εἰς ἄνοιαν  
ἔμοι."

10.8.46 | οὐ γάρ εἰς ἄνοιαν, φησὶν, ἔμοι  
λέγεται τὸ εἰσακούσῃ· οἶδα γάρ αὐτὸς  
ὅπως τοῦτο φημι, πεπεισμένος ὅτι  
πέφυκας οὐχ ὅτι γε ἔμοι μόνον  
ἀντιλαμβάνεσθαι καὶ εἰσακούειν, ἀλλὰ καὶ  
πάντων τῶν ἀγίων σου. ἀεὶ γάρ καὶ διὰ  
παντὸς ἐν τοῖς ἀγίοις σου κατοικεῖς, καὶ σὺ  
εἴ ὁ παντὸς ἀνδρὸς θεοφιλοῦς, Ἰσραὴλ  
προσαγορευομένου, ἔπαινος.

10.8.47 | διὰ σὲ γάρ παντὶ τῷ σε περιέποντι  
οὐχ ὁ τυχών προσγίνεται ἔπαινος, καὶ ἐπὶ<sup>1</sup>  
σοὶ οἱ πατέρες ἡμῶν ἥλπισαν, καὶ  
έλπισαντες τῶν ἐπαναστάντων αὐτοῖς  
κακῶν ἐρρύσθησαν καὶ πρὸς σὲ ἐκέκραξαν,  
καὶ ἐσώθησαν. ἐπὶ σοὶ τε ἥλπισαν, καὶ οὐ  
κατησχύνθησαν."

10.8.48 | ἐπειδὴ οὖν πάντες οἱ ἄγιοι  
τούτων ἔτυχον παρὰ σοῦ, κεκράξαντές τε  
εἰσηκούσθησαν καὶ οὐ κατησχύνθησαν,  
πόσῳ δὴ πλέον ἔμοι τοῦ σοῦ ἀγαπητοῦ  
παιδὸς βοῶντος μᾶλλον ἀπάντων καὶ  
ἐτοιμότερον εἰσακούσῃ; εἰ δὲ καὶ  
ἀποθαυμαστικῶς φημι, κεκράξομαι καὶ οὐκ  
εἰσακούσῃ; ἀλλ' οὐκ εἰς ἄνοιαν ὁ λόγος μοι  
προφέρεται. οἶδα γοῦν ὅπως τὴν εὐχὴν  
προφέρω, μὴ ἐναβρυνόμενος μηδὲ

and when I cried out to him, he heard me."  
How then could he say, "My God, I cry out  
in the day, and will you not listen," if it  
were not according to the understanding  
given to us? I think he is hinting at this  
himself, saying, "My God, I cry out in the  
day, and will you not listen? And at night,  
and there is no rest for me."

10.8.46 | For it is not said to me in vain that  
he will listen. For I know how I say this,  
being convinced that you are not only  
concerned with me, but also with all your  
saints. For you always dwell among your  
saints, and you are the praise of every man  
who loves God, called Israel.

10.8.47 | For through you, every person  
surrounding you does not receive praise by  
chance, and our fathers hoped in you, and  
hoping to be saved from their troubles,  
they cried out to you, and they were saved.  
They hoped in you, and they were not  
ashamed.

10.8.48 | Since all the saints have cried out  
to you and were heard and were not  
ashamed, how much more will you listen to  
me, your beloved child, when I cry out  
more than all? And if I say this in  
amazement, will I cry out and not be heard?  
But my words are not said in vain. I know  
that I offer my prayer, not being proud or  
boasting, but as one who is humble.

έγκαυχώμενος, ἀλλ' ὡς ταπεινοφρονῶν.

10.8.49 | ἐπεὶ γὰρ πρᾶός είμι καὶ ταπεινὸς τῇ καρδίᾳ, ταπεινῶς καὶ τῇ ἐμαυτοῦ πραότητι οἰκείως περὶ ἐμαυτοῦ ταπεινὰ φθέγγομαι,, οὕτω δὴ καὶ σκώληκα ἐμαυτὸν ὄνομάζων. τί γὰρ ἂν γένοιτο σκώληκος ταπεινότερον; ὅθεν ούδ' ἄνθρωπον ἐμαυτὸν εἴποιμ' ἀν, εἰς τοσαύτην ταπείνωσιν ἐκ τοῦ οἰκείου μεγέθους κατελθὼν ὥστε καὶ σκώληκος μηδὲν δοκεῖν διαφέρειν, διὰ τὸ καὶ μέχρι θανάτου καὶ τῆς τοῦ σώματος φθάσαι φθορᾶς. πόθεν γὰρ ἄλλοθεν γεννηθείη ἀν σκώληξ ἢ ἀπὸ σωμάτων φθορᾶς 5 εἰς ἣν καὶ αὐτὸς κατελθὼν είκότως ἐμαυτὸν σκώληκα καὶ οὐκ ἄνθρωπον γινώσκω.

10.8.50 | διὸ καὶ γέγονα ὄνειδος ἄνθρωπων, καὶ ἔξουδένημα λαοῦ, οὐκ ἀν γενόμενος οὔτε ὄνειδος ἄνθρωπων οὔτε ἔξουδένημα, εἰ μὴ μέχρι σκώληκος ἐφθάκειν παρὰ τὸν τοῦ πάθους καιρόν. τηνικαῦτα γοῦν θεωροῦντές με ἐπὶ τοῦ σταυροῦ ἀνηρτημένον "έξεμυκτήρισαν, καὶ ἐλάλησαν ἐν χείλεσιν, ἐκίνησάν τε κεφαλὴν λέγοντες, ἥλπισεν ἐπὶ κύριον, ῥυσάσθω αὐτὸν, σωσάτω αὐτὸν, ὅτι θέλει αὐτόν."

10.8.51 | ταῦτα μὲν οὖν ἄπαντα διὰ τοῦ Ψαλμοῦ σαφῶς περὶ τῶν μελλόντων γενήσεσθαι μακροῖς κροῖς ποθ' ὕστερον χρόνοις ἐθεσπίζετο, τέλους δὲ ἐτύγχανεν, ὃπότε, κατὰ τὸν Ματθαῖον, σταυρωθέντων σὺν αὐτῷ δύο λῃστῶν, ἐνὸς ἐκ δεξιῶν καὶ ἐνὸς ἐξ εὐωνύμων τοῦ σωτῆρος, "οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ

10.8.49 | For I am gentle and humble in heart, and I speak humbly about myself because of my own gentleness, so I even call myself a worm. For what could be more humble than a worm? Therefore, I would not even call myself a human, having come down to such a low state that I seem no different from a worm, since both will face death and the decay of the body. For where else could a worm come from but from the decay of bodies? In which I, having come down, rightly call myself a worm and not a human.

10.8.50 | Therefore, I have become a reproach to people and a scorn of the crowd. I would not have become either a reproach to people or a scorn if I had not reached the point of being like a worm because of my suffering. At that time, those who saw me hanging on the cross mocked me and spoke with their lips, shaking their heads and saying, "He hoped in the Lord; let him rescue him; let him save him, for he delights in him."

10.8.51 | All these things were clearly foretold in the Psalm about what would happen in the future after a long time. And it happened that, according to Matthew, when he was crucified, two robbers were crucified with him, one on the right and one on the left of the Savior. Those who passed by mocked him, shaking their heads and saying, "Woe to the one who destroys the

λέγοντες, ούαὶ ὁ καταλύων τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν, εἴ υἱὸς εἶ τοῦ Θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ.

10.8.52 | ὅμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν πρεσβυτέρων καὶ γραμματέων ἔλεγον, ἄλλους ἔσωσεν, ἐαυτὸν οὐ δύναται σῶσαι. εἴ βασιλεὺς τοῦ Ἰσραὴλ ἔστι, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν αὐτῷ. εἴ πέποιθεν ἐπὶ τὸν Θεὸν, ῥυσάσθω νῦν αὐτὸν, εἴ θέλει αὐτόν. εἴπε γὰρ ὅτι υἱὸς Θεοῦ είμι. " κατὰ δὲ τὸν Λονκάν είστηκει ὁ λαός θεωρών, καὶ ἔξεμνκτήριζον αυτὸν οἱ ἀρχοντες Ουν αὐτοῖς λέγοντες, ἄλλους ἔσωσε, οωοάτω εαυτόν, εἴ ουτός ἐστιν ὁ Χριστός ὁ νιος τον θεού ο εχλεχτός."

10.8.53 | κατά τον Μάρχον καὶ οἱ παράγοντες ἐβλαόφημον αύτόν, κινούντες τάς χεφαλάς αύτών χαϊ λέγοντες, ούαϊ 6 καταλύω ν τον ναόν, καὶ ἐν τρισὶν ἡμέραις οικοδομών αύτόν, σῶσον σεαυτόν, καὶ κατάβηθι ἀπότού σταυρού, ομοίως καὶ οἱ αρχιερείς ἐμπαίζοντες εἰς αλλήλους μετά τῶν γραμματέων ἔλεγον, ἄλλους ἔσωσε ν, εαυτόν οὐ δύναται σῶσαι. ὁ Χριστός ὁ βασιλεὺς τοῦ Ἰσραὴλ καταβάτω νῦν ἀπὸ τού Οτανρού, ίνα ἴδωμεν καὶ πιθεύσωμεν αύτώ"

10.8.54 | ταύτα γάρ τι αν διαφέροι τών ἐν τω Ψαλμώ προαναπεφωνημένων ἐν τω " ἐγώ δέ είμι σκώληξ, χαϊ ούκ ἀνθρωπος, όνειδος ἀνθρώπων καὶ ἔχουδένημα λαού. πάντες οἱ θεωρούντες με ἔξεμνκτηρισάν με, ἐλάλησαν ἐν χείλεσιν, ἔκινησαν κεφαλήν, ηλπισεν ἐπι κύριον, ρυσάσθω

temple and builds it in three days! Save yourself, if you are the Son of God; come down from the cross."

10.8.52 | Likewise, the chief priests, mocking him with the elders and scribes, said, "He saved others; he cannot save himself. If he is the king of Israel, let him come down now from the cross, and we will believe in him. If he trusts in God, let God rescue him now if he wants him. For he said, 'I am the Son of God.'" And according to Luke, the crowd stood watching, and the rulers mocked him, saying, "He saved others; let him save himself if he is the Christ, the chosen one of God."

10.8.53 | According to Mark, those who passed by blasphemed him, shaking their heads and saying, "Woe to the one who destroys the temple and builds it in three days! Save yourself, and come down from the cross." Likewise, the chief priests, mocking each other with the scribes, said, "He saved others; he cannot save himself. Let the Christ, the king of Israel, come down now from the cross so that we may see and believe in him."

10.8.54 | For what difference is there from what was said before in the Psalm, "But I am a worm and not a man, a disgrace to men and despised by the people. All who see me mock me; they sneer and shake their heads, saying, 'He trusted in the Lord; let him rescue him; let him save him, for he

αύτόν, σωσάτω αύτόν, ότι θέλει αύτόν."

delights in him."

10.8.55 | καὶ μή θαυμάσης εί ταύτα κατά τό πάθος τού σωτήρος ημών εἵρητό τε καὶ πεπλήρωτο, οπότε εισέτι δεύρο παρά πάοιν ἀνθρώποις τοῖς μηδέπω τήν εἰς αύτόν πίστιν ἀνειληφοσιν ὄνείδος ανθρωπῶν νενομιΩται. τί γάρ ἀν αἴσχιον καὶ παντός ὄνείδονς χείρον τού σταυρωθήναι; ἀλλά καὶ ἔξονδένημα λαού ἐστι τού ἐκ περιτομῆς, παντός αύτών τού ἔθνους εισέτι νύν καὶ σήμερον χλενάζειν καὶ ἔξουδενεῖν και καταπτύειν είωθότος αύτού' ὅθεν καὶ είκότως ὁ ἀπόστολος "ημείς δὲ κηρύσσομεν Χριστόν ἐστανρωμένον, "Ιουδαίους μὲν Οκάνδαλον, ἔθνεσι δὲ μωρίαν."

10.8.55 | And do not be amazed if these things are said about the suffering of our Savior, as they were both spoken and fulfilled, while still here among men who have not yet accepted faith in him, he is considered a disgrace to men. For what could be more shameful and worse than being crucified? But he is also a disgrace to the people of the circumcision, as all of that nation still today is used to mocking, despising, and spitting on him. Therefore, it is fitting that the apostle says, "We preach Christ crucified, a stumbling block to Jews and foolishness to Gentiles."

10.8.56 | καὶ τά εξής δε είρημένα ἐν τῷ Ψαλμῷ είσέτι καὶ νῦν εὔροις ἀν παρὰ τοῖς πολλοῖς περὶ τοῦ αὐτοῦ λεγόμενα. ταῦτα μὲν οὖν περὶ τῆς διαλαβούσης αύτὸν εισέτι τότε περιστάσεως ηὔχετο. είδὼς δὲ μὴ χείρονα οὖσαν τῆς τοῦ θανάτου συμφορᾶς τὴν πρώτην αὐτοῦ εἰς σάρκα ἔνδεσιν καὶ τὴν ἐκ θηλείας καὶ παρθένου γένεσιν, κατὰ καιρὸν ἐν τοῖς περὶ θανάτου τῶν τῆς γενέσεως αύτοῦ μνημονεύει λέγων πρὸς τὸς "ὅτι σὺ εἶ ὁ ἐκσπάσας με ἐκ γαστρὸς, ἡ ἐλπίς μου ἀπὸ μαστῶν τῆς μητρός μου. ἐπὶ σὲ ἐπερρίφην ἐκ μήτρας, ἐκ κοιλίας μητρός μου θεός μου εἶ σύ."

10.8.56 | And the following things said in the Psalm can still be found among many people talking about the same thing. These things were prayed for at that time when he was being taken. Knowing that there was nothing worse than the misfortune of death, he first took on flesh and was born from a woman and a virgin. At the right time, he remembers his birth in relation to death, saying to those, "For you are the one who took me from the womb; my hope is from the breasts of my mother. I was cast upon you from the womb, from the belly of my mother, you are my God."

10.8.57 | τούτων δὲ είκότως ἀναφέρει τὴν μνήμην εἰς παραμυθίαν τῆς τῶν παρόντων ἀπαλλαγῆς. ὥσπερ γάρ, φησὶ, γέγονάς μου βιοθός σῶμα ἀνθρώπειον ἀναλαβόντος, ὅτε καὶ ἔξ αὐτῆς τῆς κυοφορούσης με γαστρὸς σὺ αὐτὸς ὁ θεός μου καὶ πατήρ

10.8.57 | Of these things, it is fitting to remember as comfort for the release of those present. For, as he says, when I became a helper, taking on a human body, you, my God and Father, yourself took me from the womb of the one who was

μου ὥσπερ μαιούμενος τὴν ἔμοὶ<sup>1</sup>  
κατεσκευασμένην ἐξ ἀγίου πνεύματος  
σάρκα ἑξέσπασας, τὴν ἐαυτοῦ δύναμιν  
όρεξας, ὡς ἀν μή τις ἐνέδρα καὶ ἐπιβουλὴ ἐξ  
ἀντικειμένων δυνάμεων καὶ πονηρῶν  
πνευμάτων διαφθονούμενων τῇ εἰς  
ἀνθρώπους παρόδῳ μου γένοιτο· ἐπεὶ καὶ  
κατὰ τὴν πρώτην σύλληψιν σὺ πάλιν τὸ  
κατὰ γαστρὸς ἐπεσκίασας, ὡς ἀν λάθῃ  
τοὺς ἄρχοντας τοῦ αἰῶνος τούτου ἡ ἐξ  
ἀγίου πνεύματος τῆς ἀγίας παρθένου  
σύλληψις.

10.8.58 | ὅπερ μέγα μυστήριον ὁ σὸς  
ἀρχάγγελος ἑξέφηνε Γαβρὶὴλ, τῇ Μαρίᾳ  
εἰπὼν "πνεῦμα ἄγιον ἐπελεύσεται ἐπὶ σὲ,  
καὶ δύναμις ὑψίστου ἐπισκιάσει σοι."  
ὥσπερ οὖν ἡ σὴ τότε τοῦ ὑψίστου δύναμις  
συλλαμβανόμενον μὲν ἐπεσκίασε,  
τικτόμενον δὲ ἑξέσπασεν ἀπὸ γαστρὸς  
μητρός μου, οὕτω πολλὴ μοι τυγχάνει  
παραμυθία, ὅτι καὶ τοῦ θανάτου με πολὺ<sup>2</sup>  
μᾶλλον ἀνασπάσεις.

10.8.59 | καὶ τοῦτο γε ἐλπίζων ἐπὶ σὲ  
πέποιθα τὸν ἐμαυτοῦ θεὸν καὶ κύριον καὶ  
πατέρα, καὶ πέποιθα οὐ νῦν πρῶτον  
ἀρξάμενος τῆς εἰς σὲ ἐλπίδος, ἀλλὰ καὶ ὅτε  
ἀπὸ μαστῶν μητρός μου τὴν νηπιώδη  
τροφὴν ἀναλαμβάνων ἐνομιζόμην δομοίως  
τοῖς τῶν ἀνθρώπων βρέφεσιν ἀτελῆς εἶναι  
καὶ ἄλογος· μὴ ὧν γὰρ τοιοῦτος, εἴ καὶ  
σῶμά μοι δομοίων ἀνθρώποις ἦν, ἀλλ' οὐ καὶ  
τὴν δύναμιν ούδὲ τὴν ούσιαν τοῖς πολλοῖς  
ὧν ἐμφερής, ἄνετος δὲ καὶ ἀπόλυτος, οἵα  
σου τοῦ θεοῦ ἀμνὸς, καὶ ἐξ ἐκείνης τῆς  
ἡλικίας γαλουχούμενος, λέγω δὴ ἀπὸ  
μαστῶν τῆς μητρός μου.

carrying me, just as a midwife prepares the flesh made for me from the Holy Spirit. You stretched out your own power, so that no trap or plot from opposing forces and evil spirits would harm my passage into humanity. For at the time of my first conception, you again overshadowed the womb, so that the conception from the Holy Spirit of the holy virgin would escape the notice of the rulers of this age.

10.8.58 | This is the great mystery that your archangel Gabriel revealed to Mary, saying, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you." Just as your power at that time overshadowed her while she was conceiving, and then took me from my mother's womb, so this brings me much comfort, that you will also lift me up much more from death.

10.8.59 | And hoping for this, I have trusted in you, my God and Lord and Father. I have not just started hoping in you now, but even when I was taking my infant food from my mother's breasts, I thought I was like the other human babies, weak and without reason. For I was not such, even though my body was similar to humans. I was not like them in power or essence, but was free and unbound, like a lamb of yours, O God. And from that age, I was nourished, I mean, from my mother's breasts.

10.8.60 | καὶ οὕπω τοῦτο μέγα τις  
ἡγήσεται, εἰ μάθοι ὅτι καὶ ἔτι πρότερον' ἐπὶ<sup>1</sup>  
σὲ ἐπερρίφην ἐκ μήτρας, καὶ ἀπὸ γαστρὸς  
μητρὸς μου θεός μου εἴς σύ..· ἔτι γὰρ ἔνδον  
ἐν τῷ ταμείῳ τῆς κυοφορούσης με  
φερόμενος σὲ τὸν θεόν μου ἐώρων, ἄτε  
ἀσύγχυτος καὶ ἀθόλωτος ἐν τῇ τοσαύτῃ  
τῶν σαρκῶν κοινωνίᾳ διαμείνας, μᾶλλον δὲ  
ἀσώματος καὶ τότε ὥν, καὶ πάντων  
ἔλευθερος δεσμῶν<sup>2</sup> οὕτως δὲ ἐπὶ σὲ  
ἐπερρίφην ἐκ μήτρας, καὶ ἀπὸ γαστρὸς  
μητρὸς θεός μου ἦσθα, ὡς αἰσθέσθαι τῆς  
ἔμῆς δυνάμεως ἔτι κυοφορούμενης πρὸς  
τῆς ἀγίας παρθένου τὸν ἔμὸν πρόδρομον  
Ίωάννην, καὶ αὐτὸν κατὰ γαστρὸς τῆς  
Ἐλιζαβέτ κυοφορούμενον, ὥστε ὑπὸ τῆς  
ἔμῆς θεότητος κινηθέντα σκιρτῆσαι ἐν  
ἀγαλλιάσει καὶ πνεύματος ἀγίου  
πλησθῆναι.

10.8.61 | τούτων οὖν ἀπάντων ἀναφέρων  
τὴν μνήμην, καὶ διὰ παντὸς τὸν θεόν μου  
καὶ πατέρα μου πρὸ τῶν ἔμῶν ὄφθαλμῶν  
τιθέμενος, εἰκότως καὶ κατὰ τὸν ἐνεστῶτα  
τοῦ περιέχοντός με πάθους καιρὸν, ὅτε σοὶ  
τῷ πατρὶ γενόμενος ὑπήκοος αὐθαίρετος  
καὶ ἐκὼν "γέγονα σκώληξ καὶ οὐκ  
ἄνθρωπος, ὄνειδος ἀνθρώπων καὶ  
ἔξουδένημα λαοῦ·" καὶ νῦν ὅτε πάντες οἱ  
θεωροῦντές μου τὸ σῶμα τῷ σταυρῷ  
προσηλούμενον, ἀποτρόπαιον ἡγούμενοι  
ὅρāν πρᾶγμα ἔξεμυκτήρισάν με, τοσαύτην  
κατ' ἐμοῦ χλεύην καὶ διασυρμὸν  
καταχέοντες ὡς μὴ μόνον ἐν διανοίᾳ  
λογίζεσθαι καὶ ἐνθυμεῖσθαι περὶ ἐμοῦ τὰ  
ἀσεβῆ, ἀλλὰ καὶ ἀφόβως φθέγγεσθαι καὶ  
ἐν φανερῷ λαλεῖν "έλάλησαν γοῦν ἐν  
χείλεσιν, ἐκίνησαν κεφαλὴν, λέγοντες,  
ἥλπισεν ἐπὶ κύριον, ḥυσάσθω αὐτόν."

10.8.60 | And no one will think this is great  
if they learn that even earlier, I was thrown  
upon you from the womb, and that you are  
my God from my mother's belly. For even  
while I was still in the hidden place of the  
one carrying me, I saw you, my God,  
remaining unconfused and clear in such a  
close connection with flesh. I was more like  
a bodiless being then, and free from all  
bonds. Thus, I was thrown upon you from  
the womb, and from my mother's belly, you  
were my God, so that I could sense my own  
power still being carried toward the holy  
virgin, my forerunner John, and him being  
carried in the womb of Elizabeth, so that,  
moved by my divinity, he leaped for joy and  
was filled with the Holy Spirit.

10.8.61 | Therefore, remembering all these  
things, and always placing my God and  
Father before my eyes, it is fitting,  
according to the current time of my  
suffering, when I became obedient to you,  
my Father, willingly and of my own choice,  
"I have become a worm and not a man, a  
reproach of men and despised by the  
people." And now, when all those looking at  
my body nailed to the cross think they see  
something shameful, they have poured out  
such mockery and scorn upon me that they  
not only think and ponder evil things about  
me, but also speak boldly and openly say,  
"He hoped in the Lord; let him rescue him."

10.8.62 | καὶ νῦν γοῦν ὅτε τὰ τοιαῦτά με περιέστηκε, σὲ τὸν πατέρα μου τὸν ἐκσπάσαντά με ἐκ γαστρὸς μητρός μου, ἐφ' ὃν ἐπερρίφην ἐκ μήτρας, εἰς ὃν ἥλπισα ἀπὸ μαστῶν, τὸν καὶ ἀπὸ γαστρὸς μητρός μου γνωριζόμενόν μοι, καὶ γινωσκόμενον θεὸν, ἵκετεύω καὶ ἀντιβολῶ μὴ ἀποστῆναι ἀπ' ἐμοῦ, ὅτι θλῖψις ἔγγυς.

10.8.62 | And now, when such things surround me, I call upon you, my Father, who brought me out from my mother's womb, upon whom I was thrown from the womb, in whom I have hoped since my nursing, who has been known to me from my mother's belly, and who is recognized as God. I beg and plead that you do not turn away from me, for trouble is near.

10.8.63 | μέλλει γὰρ, φησὶ, καὶ ὅσον οὕπω πάρεστι καὶ πλησιάζει συνέχον ἥδη καὶ ἐπικείμενόν μοι τὸ πάντων ἔσχατον τῆς ὑπερβαλλούσης μου θλίψεως νέφος. οὕπω γὰρ ἔγώ θλῖψιν ταύτην τὴν νῦν περιέχουσάν με καλῶ οὕτε τὸν σταυρὸν, οὕτε τοὺς ἔξ ἀνθρώπων ὄνειδισμοὺς, οὕτε τὰς χλεύας, οὕτε μὴν τὰ πρὸ τοῦ σταυροῦ συμβεβηκότα μοι, τὰς μάστιγας, τὰς ὕβρεις, καὶ ὅσα ἄλλα ἐπαροίνησαν εἰς ἐμὲ οἴ νιοὶ τῶν ἀνθρώπων· ἀλλὰ γὰρ ὁρῶ τὴν μετὰ τοῦ σώματος ἀνάλυσιν κατ' αὐτὸν τὸν θάνατον, καὶ τὴν εἰς Ἀΐδου κατάβασιν πλησιάζουσαν, καὶ τῶν ἀντικειμένων καὶ ἔχθρον τῷ θεῷ δυνάμεων ἐπανάστασιν. διό φημι ὅτι θλῖψις ἔγγυς, ὅτι οὐκ ἔστιν ὁ βοηθῶν.

10.8.63 | For, he says, as long as it is not yet present and is already approaching, the final cloud of my overwhelming suffering is near. For I do not yet call this suffering that surrounds me now, nor the cross, nor the insults from men, nor the mockery, nor the things that happened to me before the cross, the whips, the insults, and all the other things the sons of men have brought upon me. But I see the release from the body through death itself, and the descent into Hades drawing near, and the rising up of the opposing and hostile powers against God. Therefore, I say that trouble is near, for there is no one to help.

10.8.64 | πῶς γὰρ οὐχ ὑπερβάλλουσα ἦν καὶ μεγίστη θλῖψις αὕτη ἐκείνῃ, ἐν ᾧ οὐκ ἔστιν ὁ βοηθῶν; ὃ μὲν γὰρ ἐπὶ σωτηρίᾳ τῶν ἐν Ἀΐδου ψυχῶν παρήιει ἐκ μακροῦ αἰῶνος τὴν ἄφιξιν αὐτοῦ περιμενονσών, καὶ κάτσει γε θύρας χαλκάς συντρίψων, καὶ μοχλούς σιδηρούς ουνθλάσων, καὶ τους πρὶν δεομίοντς Αΐδου ἐλευθέρους ἀνήσων' ο καὶ γέγονεν, οτε πολλά σώματα τῶν κεκοιμημένων αγίων ἀναστάντα ουνεισηλθον αὐτώ εἰς τὴν ἀληθώς ἀγίαν τὸν θεού πόλιν'

10.8.64 | For how could this suffering, which is the greatest and overwhelming, be without anyone to help? For he was coming for the salvation of the souls in Hades, waiting for a long time for his arrival, and he would break down the bronze doors, and shatter the iron bars, and set free those who were previously bound in Hades. And it happened that many bodies of the holy ones who had fallen asleep rose up and entered into the truly holy city of God.

10.8.65 | αἱ δὲ δυνάμεις αἱ ἀντικείμεναι προς τοῖς τῶν ανθρώπων κακοῖς ἐπεΟτρατεύοντο αὐτῷ, λύπην οὐ μικράν καὶ θλῖψιν αντώ παρέχουσαι, ἀποκλασμένω καὶ ἐπ' αὐταῖς δι ύπερβολήν ἀγαθότητος. αλλά γάρ τήρει τίνα τρόπον ταύτα πάντα λέλεκται, ως ἐκ προσώπου αὐτού ἐν μήτρᾳ κυοφορηθέντος, καὶ από γαστρὸς μητρός γεγεννημένου, ὃν ἐφάσκομεν είναι τὸν ἀμνὸν τοῦ Θεού.

10.8.66 | τούτῳ γάρ καὶ συμβαίνει τὰ περὶ τό πάθος, ως καὶ τὰ τῆς ἐνσάρκου γενέσεως ἡρμοξε. τό γούν γεννηθῖν καὶ ἀποθνήσκει' τό δὲ θνήσκον οὐκ ἄλλως θανάτου τυγχάνει ἡ πρότερον ὁδεύσαν διά γενέσεως.

10.8.67 | ταύτ ουν διέξεισιν ὁ σωτήρ καὶ κύριος ημῶν, οὐ καθ ο ἀσαρκος καὶ ἀσώματος υπάρχει τήν φύσιν, ούδε καθ' ο Θεού λόγος καὶ θεός ἐπινοεῖται, ἀλλά καθ' ο οίος τε ην ἐν τῇ προς τὸν πατέρα ευχή λέγειν "ότι ού ει 6 ἐκσπάσας με ἐκ γαστρός, η ἐλπίς μου ἀπὸ μαστῶν της μητρός μου. ἐπὶ σε ἐπερρίφην ἐκ μήτρας, από γαστρός μητρός μου θεός μου εί σύ."

10.8.68 | ούτος δή ουν προς τῷ πάθει γεγονώς εύχεται τά προκείμενα προς τὸν πατέρα, καὶ τοσούτων, φησὶ, μελλόντων με περιστησεσθαι αντικειμένων ἐνεργειῶν, καὶ δαιμόνων ακαθάρτων, καὶ πνευματικῶν πονηρίας, καὶ ἐπὶ πάσι τὸν πάντων χειρίστου αυτού δή τού ἀρχοντος τού αιώνος τούτου, ους τῆς κακίας ἐνεκεν

10.8.65 | But the powers opposing the evils of men were waging war against him, causing him great sorrow and suffering, as he was overwhelmed by their goodness. For in some way, all these things are said to be from his face, as he was conceived in the womb and born from the belly of his mother, whom we say is the Lamb of God.

10.8.66 | For this reason, the things about the passion are connected with those of the incarnation. For what is born dies; and what is dying does not experience death in any other way than by first going through birth.

10.8.67 | Thus, our Savior and Lord goes through these things, not as one who exists without a body or spirit, nor as the divine Word and God is thought of, but as he was able to say in his prayer to the Father: "For you are the one who took me from the womb; my hope is from the breasts of my mother. I was cast upon you from the womb; from the belly of my mother, you are my God."

10.8.68 | This one, then, having come to the passion, prays about the things that are before him to the Father, and he says that many opposing forces will surround him, including unclean demons and evil spirits, and especially the worst of all, the ruler of this age, whom it is fitting to call the wicked hunter. He will face wild bulls, calves, lions,

Θήρας πονηρούς όνομάξειν ἄξιον, καὶ ἡτοι ταύρονς αγρίους, η μόσχους, η λέοντας, η κύνας, μέλλων τ ε προς ἀπαντας ἵστασθαι, καὶ μηδὲν ἀγαθὸν εἰς αὐτοὺς ἐνεργεῖν, τῷ μηδὲν παραδέχεσθαι αὐτοὺς τῶν ἔμῶν ἀγαθῶν δι' ἄκραν κακίας ἔξιν, ἀλλὰ μηδὲ βοηθοῦ μηδὲ συνεργοῦ τυγχάνων τινὸς τῶν προειρημένων εἰς τὸν ὑπὲρ τῶν ἐν Ἀίδου ψυχῶν ἄθλον, πῶς οὐκ ἀν εὐλόγως εἴποιμ' ἀν καὶ ὅτι θλῖψις ἐγγὺς, ὅτι οὐκ ἔστιν ὁ βοηθῶν; τὸ μὲν οὖν τὰς πονηρὰς καὶ ἀντικειμένας δυνάμεις μὴ συνεργεῖν αὐτῷ μηδὲ βοηθεῖν ἐπ' ἀγαθὸν αὐτῷ κομιζομένω οὐδὲν ἦν θαυμαστόν· τὸ δὲ πάντων μέγιστον τῆς θλίψεως τῆς μάλιστα πιεζούσης αὐτὸν τοῦτ' ἦν ἄρα, τὸ μηδένα μηδὲ τῶν αἰσίων καὶ δεξιῶν ἀγγέλων, μηδὲ μὴν τῶν θείων δυνάμεων, τολμᾶν ἐπιβαίνειν τοῖς τοῦ θανάτου βασιλείοις, μηδὲ συνεργεῖν ἐπὶ βοηθείᾳ τῶν αὐτόθι ψυχῶν.

10.8.69 | μόνῳ γάρ αὐτῷ τοῦτ' ἀτρεμές ἦν, ἐπεὶ καὶ μόνῳ ἡνεώχθησαν πύλαι θανάτου, καὶ μόνον αὐτὸν πυλωροὶ Ἀιδου ίδόντες ἔπιτηξαν, αὐτός τε ὁ τὸ κράτος ἔχων τοῦ θανάτου, ὑπεκστὰς τῶν βασιλείων θρόνων, ἄτε μόνον αὐτὸν ἐπιγνοὺς ἐαυτοῦ κύριον, ἐλάλησεν αὐτῷ δεήσει καὶ ίκετηρίᾳ μαλακῶς, κατὰ τὰ δηλούμενα ἐν τῷ Ἱώβ περὶ τούτων.

10.8.70 | πλὴν ἀλλὰ τὴν ἀσεβῆ τοῦ τυράννου καταδυναστείαν τοσοῦτον ὄρῶν ἰσχύουσαν, ὡς μηδένα ἄλλον τολμᾶν τῶν κατ' οὐρανὸν ἐν τοῖς αὐτόθι χωρίοις συμπαρεῖναι αὐτῷ καὶ τῇ τῶν αὐτόθι ψυχῶν συνεργεῖν σωτηρίᾳ, εἰκότως φησὶν "ὅτι θλῖψις ἐγγὺς, ὅτι οὐκ ἔστιν ὁ βοηθῶν,"

and dogs, and he will stand against all of them, and nothing good will be done for them, since they do not accept any of my good things due to their extreme wickedness. They will not find help or cooperation from any of those mentioned for the contest on behalf of the souls in Hades. How could I not rightly say that trouble is near, that there is no one to help? It is not surprising that the evil and opposing powers do not cooperate with him or help him for his good. But the greatest part of the suffering that is pressing upon him is that none of the blessed and righteous angels, nor even the divine powers, dare to approach the realms of death or to help the souls there.

10.8.69 | For it was only to him that this was certain, since the gates of death were opened only for him, and only he was seen by the gatekeepers of Hades, and he, who holds the power of death, stepped away from the thrones of the kingdoms, knowing that he alone was his own Lord. He spoke to him with soft pleading and supplication, as is shown in the book of Job about these matters.

10.8.70 | But seeing the wicked power of the tyrant so strong, that no one else dares to come to him in the heavenly places and help with the salvation of the souls there, it is rightly said, "trouble is near, there is no one to help," with only one person able to help him being left behind, so that the

ένδος μόνου τοῦ κάκεῖσε βοηθεῖν αύτῷ δυναμένου καταλελοιπότος αύτὸν, ὡς ἀν εἰς πάντας ἀνακηρυχθείη τὸ λαμπρὸν καὶ ἔξαιρετον τῆς ἴδιας αὐτοῦ προαιρέσεως τῆς τε κατὰ πάντων νίκης.

10.8.71 | καὶ ἐπειδήπερ ὁ μόνος αύτῷ βοηθεῖν θυνάμενος οὐκ ἦν αύτῷ τότε βοηθός, εἰκότως ἀρχόμενος ἔλεγε τὸ "ἥλει λαμὰ σαβαχθανὶ, τοῦτ' ἔστι θεέ μου θεέ μου, ἵνατί ἐγκατέλιπές με; συλλαμ νομένῳ μὲν οὖν καὶ κυοφορουμένῳ ὑπὸ τῆς ἀγίας παρθένου τῷ δηλουμένῳ ἡ πατρικὴ δύναμις συνῆν, δτε πνεῦμα ἄγιον ἐπῆλθε τῇ παρθένῳ, καὶ δύναμις ὑψίστου ἐπεσκίασεν αὐτῇ, αὐτός τε ὁ πατήρ τὸν γεννώμενον, ὡς ὁ λόγος παρέστησεν Ἀπὸ τῆς γαστρὸς ἔξεσπασεν· ἀποδυομένου δὲ παρὰ τὸν καιρὸν τοῦ πάθους πρὸς τὴν κατὰ τοῦ θανάτου πάλην, οὐκέτι » βοηθὸς αύτῷ παρῆν.

10.8.72 | τοῦτο γοῦν αύτῷ μαρτυροῦντι πιστεύω τὸ γὰρ ἥλει ἥλει λαμὰ σαβαχθανὶ ' είρημένον αύτῷ ἐπὶ τοῦ σταυροῦ, καὶ ὑπὸ τοῦ ἡγαλμοῦ προφητικῶς ἀναπεφωνημένον, καὶ "ὅτι θλῖψις ἔγγὺς, δτι οὐκ ἔστιν ὁ βοηθῶν," τί ἔτερον ἐδήλου ἡ ὅτι ὡς μέγας ἀθλητὴς τοῖς τοσούτοις ἀντιπάλοις προβεβλημένος ἦν, ἀγωνιθετοῦντος καὶ βραβεύοντος τοῖς γινομένοις τοῦ ἐπὶ πᾶσι θεοῦ; ἔφορον δ' οὖν τῶν πραττομένων παρεκάλει τὸν πατέρα καὶ πάρεδρον, ὡς ἀν δεξιὸν ἀλείπτην, αύτῷ συμπαρεῖναι, ταύτῃ μάλιστα ὅτε μηδ' ὑπῆρχεν αύτό βοηθός ἔτερος ἡ μόνος εἰς ὁ βραβευτὴς τῶν γινομένων.

bright and exceptional choice of his own victory might be proclaimed to all.

10.8.71 | And since there was no one able to help him at that time, he rightly began to say, "My God, my God, why have you forsaken me?" For when the holy virgin was pregnant and about to give birth, the fatherly power was with her, when the Holy Spirit came upon her, and the power of the Most High overshadowed her. The Father was present at the birth, as the word showed, pulling him from the womb. But as the time of his suffering came, there was no longer any helper present for him.

10.8.72 | I believe this is true for him, for he cried out, "My God, my God, why have you forsaken me?" as he was mentioned on the cross, and it was prophetically declared by the psalm, "trouble is near, there is no one to help." What else could this show but that he was like a great athlete facing so many opponents, while the one who judges and rewards was watching over everything from God? Therefore, he called upon the Father and the one sitting beside him, asking for a right-hand helper to be with him, especially at a time when there was no other helper but the one who was the prizewinner of all that was happening.

10.8.73 | διό φησιν εύχόμενος μὴ ἀποστῆς  
ἀπ' ἐμοῦ, ὅτι θλῖψις ἔγγὺς, ὅτι οὐκ ἔστιν ὁ  
βοηθῶν. ὅρῶν δὲ ἐνθέοις ὅμμασιν ἔτι ἐπὶ  
τοῦ ἱκρίου προσηρτημένου αὐτῷ τοῦ  
σώματος τὰς ἔξωθεν ἀμφὶ τὸν ἄέρα τοῦτον  
ἀσάρκους καὶ ἀνθρώποις ἀοράτους  
δυνάμεις δίκην οἰώνῶν ὡμοβορῶν καὶ  
τρόπον θηρίων περὶ αὐτὸν ἵλυσπωμένας,  
καὶ πρὸς τὸ μέλλον ὅσον οὕπω νεκρὸν  
ἔσεσθαι αὐτοῦ τὸ σῶμα, πανταχόθεν τε  
συρρεούσας τὰς ἀρχὰς καὶ ἔχουσίας τοῦ  
ἄέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος  
ἐν τοῖς υἱοῖς τῆς ἀπειθείας, καὶ ἔτι τοὺς  
ἀμφὶ τὴν γῆν διπταμένους καθ' ὅλης τῆς  
τῶν ἀνθρώπων οίκουμένης δαίμονας, εἰκὸς  
δ' ὅτι καὶ τοὺς ὑποχθονίους ἥδη καὶ τοὺς ἐν  
αὐτῷ ταρτάρῳ θῆρας ἀγρίους καὶ  
φοβεροὺς, περὶ ὧν Ἡσαΐας πρὸς τὸν  
ἐκπεπτωκότα τοῦ οὐρανοῦ ἐωσφόρον  
ἀποτερνόμενος ἔλεγεν “ὁ Ἀιδης κάτωθεν  
ἐπικράνθη συναντήσας σοι, συνηγέρθησάν  
σοι πάντες οἱ γίγανερς,” ταῦτα δὴ οὖν  
ἄπαντα συνορῶν ἔξωθεν τὸ  
ἀνεσκολοπισμένον σῶμα κυκλοῦντα καὶ  
παρασκευαζόμενα κατ' αὐτοῦ, τὸ σύστημα  
αὐτῶν διαγράφει φάσκων περιεκύκλωσάν  
με μόσχοι πολλοὶ, ταῦροι πίονες περιέσχον  
με. ἦνοιξαν ἐπ' ἐμὲ τὸ στόμα αὐτῶν, ὡς  
λέων ὁ ἀρπάζων καὶ ὠρυόμενος.”

10.8.74 | ψυχὴν γὰρ, ὡς εἰκὸς, ἀνθρωπείαν  
καὶ καὶ τῶν πολλῶν παραπλησίαν, πλέον  
δὲ οὐδὲν ἡγούμενοι εἶναι τὴν τὸ σῶμα  
Ἴησοῦ κατασκηνοῦσαν, ἦνοιξαν τὸ στόμα  
οἱ προειρημένοι, ὡς ὀμοίως ταῖς ἄλλαις  
τῶν ἀνθρώπων ψυχαῖς καὶ αὐτὴν  
καταπιούμενοι. διό φησιν “ἦνοιξαν ἐπ' ἐμὲ  
τὸ στόμα αὐτῶν ὡς λέων ὁ ἀρπάζων καὶ  
ὠρυόμενος” ὄμενος”

10.8.73 | So he says in prayer, "Do not turn away from me, for trouble is near, there is no one to help." And seeing with his inner eyes that his body was still hanging on the cross, he noticed the invisible, spirit-like forces around him, like vultures and wild beasts circling him. He realized that his body was not yet dead, while the powers and authorities of the air were gathering from all sides, the spirit that is now at work in the children of disobedience, and also the demons flying around the earth, throughout the whole world of humans. It is likely that even the underworld creatures and the fierce, terrifying beasts in Tartarus were there, about which Isaiah spoke to the fallen one from heaven, saying, "Hell below is stirred up to meet you; all the giants have gathered to you." Seeing all this from outside, he felt his body, which was nailed to the cross, being surrounded and prepared against him, and he described their plan, saying, "Many bulls have surrounded me; fat bulls have encircled me. They opened their mouths against me like a lion that tears and roars."

10.8.74 | For the soul, as is likely, is human and similar to many others, and they did not think that the soul of Jesus, which was dwelling in the body, was anything special. They opened their mouths, as mentioned before, to swallow it just like they would with the souls of other humans. That is why he says, "They opened their mouths against me like a lion that tears and roars."

10.8.75 | οἵς ἔξῆς ἐπιλέγει "ώσει ὕδωρ ἔξεχύθην." ὅπερ αἰσθητῶς μὲν καὶ κατὰ τὴν ἱστορίαν εἴποι ἄν τις πεπληρῶσθαι, ὅτε εῖς τῶν στρατιωτῶν, κατὰ τὸν εὐαγγελιστὴν Ἰωάννην "τοῦ ἀμνοῦ τοῦ θεοῦ λόγχη τὴν πλευρὰν ἔνυξε, καὶ ἔξηλθεν εύθὺς ὕδωρ καὶ αἷμα."

10.8.75 | To these he adds, "I am poured out like water." This could be understood sensibly and according to the story, as someone might say, when one of the soldiers, according to the evangelist John, "pierced the side of the Lamb of God with a spear, and immediately water and blood came out."

10.8.76 | πλὴν ἀλλὰ καὶ τὴν ὅλην τῆς πνευματικῆς φύσεως νέκρωσιν δηλοῦν ἔσοικε δι' ὃν φησιν "ώσει ὕδωρ ἔξεχύθην, καὶ διεσκορπίσθη πάντα τὰ ὄστα μου. ἐγενήθη ἡ καρδία μου ὠσεὶ κηρὸς τηκόμενος ἐν μέσῳ τῆς κοιλίας μου. ἔξηράνθη ὡς ὄστρακον ἡ ἰσχύς μου, καὶ καὶ ἡ γλῶσσά μου κεκόλληται τῷ λάρυγγί μου."

10.8.76 | But it seems that he also shows the complete death of the spiritual nature when he says, "I am poured out like water, and all my bones are scattered. My heart has become like wax melting in the middle of my belly. My strength is dried up like a piece of pottery, and my tongue sticks to my throat."

10.8.77 | τί γάρ ἄν ἄλλο ταῦτα πάντα σημαίνοι ἡ νεκροῦ σώματος σύστασιν; ἐπιφέρει γοῦν εὐθὺς λέγων "καὶ εἰς χοῦν θανάτου κατήγαγές με." ταῦτα μὲν οὕπω γενόμενα προβλέπων, ὡς ἔγγὺς δὲ καὶ πλησίον ἥδη ἐστῶτα καὶ περικυκλοῦντα αὐτὸν, ἔλεγεν.

10.8.77 | For what else could all these things mean but the state of a dead body? He immediately adds, saying, "And you have brought me down to the dust of death." These things had not yet happened, but he spoke as if they were already near and surrounding him.

10.8.78 | αὐθις δὲ ἐπαναλαβὼν τὰ ἥδη προπεπραγμένα εἰς τὴν τῶν μελλόντων συμβήσεσθαι παραμυθίαν, οἴα ὑπέμεινεν ἐπιβουλευθεὶς διδάσκει λέγων 'ὅτι ἐκύκλωσάν με κύνες πολλοί, συναγωγὴ πονηρευομένων περιέσχον με' διὰ τούτων, ὡς είκὸς, δηλῶν ὄμοιο μὲν καὶ τοὺς στρατιώτας, ὄμοιο δὲ καὶ τοὺς ἐκ περιτομῆς ἐπαναστάντας αὐτῷ. οἶ μὲν γάρ στρατιῶται τοῦ Πιλάτου παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον συνήγαγον ὅλην τὴν σπεῖραν ἐπ' αὐτὸν, καὶ

10.8.78 | Again, recalling what has already happened, he speaks of what will happen in the future, as if he were being attacked, saying, "For many dogs have surrounded me; a band of evil ones has encircled me." By this, he likely refers to both the soldiers and those from the Jewish leaders who rose up against him. For the soldiers of Pilate took Jesus to the governor's palace, and they gathered the whole battalion around him. They stripped him of his scarlet cloak and put it on him, and they wove a crown of

έκδύσαντες αύτὸν χλαμύδα κοκκίνην περιέθηκαν αύτῷ, καὶ πλέξαντες στέφανον ἔξ ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ, καὶ κάλαμον ἐν τῇ χειρὶ αὐτοῦ, καὶ γονυπετήσαντες ἐμπροσθεν αὐτοῦ ἐνέπαιζον αύτῷ λέγοντες, χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων, καὶ ἐμπτύσαντες εἰς αύτὸν ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ.

10.8.79 | καὶ ὅτε ἐνέπαιξαν αύτῷ, ἔξέδυσαν αύτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αύτὸν τὰ ἴματια αὐτοῦ, καὶ ἀπήγαγον αύτὸν εἰς τὸ σταυρῶσαι," μονονουχὶ ἔργῳ πληροῦντες τὸ "ὅτι ἐκύκλωσάν με κύνες πολλοὶ, συναγωγὴ πονηρευομένων περιέσχον με" ἀλλὰ καὶ τὸ 'ἄρυξαν χεῖράς μου καὶ πόδας μου, ἔξηρίθμησαν πάντα τὰ ὄστα μου;' καὶ ἔτι τὸ "αὐτοὶ δὲ κατενόησαν καὶ ἐπεῖδόν με," καὶ τὸ "διεμερίσαντο τὰ ἴματιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἴματισμόν μου ἔβαλον κλῆρον" αὐθίς ἐπληροῦτο, ὅτε ἤλοις αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας τῷ σταυρῷ κατέπειραν, καὶ ὀπηνίκα τὰ ἴματια αὐτοῦ λαβόντες διεμερίσαντο ἑαυτοῖς.

10.8.80 | ὁ γοῦν Ἰωάννης ἴστορεῖ λέγων' οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἴματια αὐτοῦ, καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος. τὸν χιτῶνα δὲ, ὅτι ἄρραφος ἦν, ἐκ τῶν ἀνωθεν ὑφαντὸς δι' ὅλου, εἴπον πρὸς ἀλλήλους, μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται, ἵνα πληρωθῇ ἡ γραφὴ ἡ λέγουσα, διεμερίσαντο τὰ ἴματια μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἴματισμόν μου ἔβαλον κλῆρον." οἵ μὲν οὖν στρατιῶται ταῦτα ἐποίουν.

thorns and placed it on his head, and they put a reed in his hand, and kneeling before him, they mocked him, saying, "Hail, king of the Jews!" And they spat on him and took the reed and struck him on the head.

10.8.79 | And when they had mocked him, they stripped him of his cloak and put his own clothes back on him, and they led him away to crucify him, fulfilling not only the words, "For many dogs have surrounded me; a band of evil ones has encircled me," but also the words, "They have pierced my hands and my feet; they have counted all my bones." And still the words, "They stared and looked closely at me," and "They divided my garments among themselves, and for my clothing they cast lots," were fulfilled again when they nailed his hands and feet to the cross, and when they took his clothes and divided them among themselves.

10.8.80 | John tells the story, saying, "So the soldiers, when they crucified Jesus, took his clothes and made four parts, one for each soldier. But the tunic was seamless, woven from the top in one piece. They said to each other, 'Let's not tear it, but cast lots for it to see who will get it,' so that the scripture might be fulfilled, which says, 'They divided my garments among themselves, and for my clothing they cast lots.'" So the soldiers did these things.

10.8.81 | καὶ ὁ Ματθαῖος δὲ τοῖς γεγενημένοις τοῦτον τὸν τρόπον μαρτυρεῖ λέγων "σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ, βαλόντες κλῆρον, ἵνα πληρωθῇ τὸ ῥήθεν διὰ τοῦ προφήτου, διεμερίσαντο τὰ ἱμάτιά μου ἐαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον, καὶ καθήμενοι ἔτήρουν αὐτόν.

10.8.81 | And Matthew also testifies about what happened, saying, "And when they had crucified him, they divided his clothes, casting lots for them, so that what was spoken by the prophet might be fulfilled: 'They divided my garments among themselves, and for my clothing they cast lots.' And sitting down, they kept watch over him."

10.8.82 | κύνες δὲ ἡσαν κυκλοῦντες αὐτὸν καὶ συναγωγὴ πονηρευομένων, οὗ ἐκ περιτομῆς ἄρχοντες τῶν Ἰουδαίων, οἵ τε γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ οἱ Φαρισαῖοι, οἵ καὶ τὸ πᾶν ἀνασείσαντες πλῆθος ἔξαιτήσασθαι τὸ αἷμα αὐτοῦ καθ' ἐαυτῶν καὶ κατὰ τῶν ἰδίων τέκνων.

10.8.82 | But there were dogs circling around him and a gathering of evil ones, the rulers of the Jews from the circumcision, the scribes, the chief priests, and the Pharisees. And they all stirred up the crowd to ask for his blood upon themselves and upon their own children.

10.8.83 | σαφῶς γοῦν ὁ Ἡσαίας κύνας αὐτοὺς ἀποκαλεῖ φάσκων "πάντες κύνες ἔνεοι, οὐ δυνάμενοι ὑλακτεῖν." δέον γάρ αὐτοὺς, εἰ καὶ μὴ ποιμένων τρόπον ἀνειλήφεσαν, ἀλλὰ δίκην γοῦν ἀγαθῶν κυνῶν τὴν τοῦ δεσπότου λογικὴν ποίμνην καὶ τὰ πρόβατα τοῦ οἴκου Ἰσραὴλ φυλάττοντας ἐπιστημονικῶς ὑλακτεῖν, σαίνοντας μὲν καὶ ἐπιγινώσκοντας τὸν ἐαυτῶν δεσπότην καὶ ἀρχιποίμενα, πάσῃ τε φυλακῇ τὴν πεπιστευμένην αὐτοῖς ποίμνην φρουροῦντας, ὑλακτεῖν δὲ, εἰ ἄρα, κατὰ τῶν ἔξωθεν ἐπιβουλευόντων τῇ ποίμνῃ· οἵ δὲ κυνῶν τρόπον ἐνεῶν ὡς ἀληθῶς καὶ μεμηνότων τοὺς ὑλαγμοὺς ἔφερον, τὰ πρόβατα του ποιμένος ἔξαγριοῦντες, ὕστε εἰκότως αὐτοῖς ἀρμόζειν τὸ "περιεκύκλωσάν με κύνες πολλοὶ, συναγωγὴ πονηρευομένων περιέσχον με.

10.8.83 | Clearly, Isaiah calls these dogs, saying, "All dogs are greedy, they cannot bark." For they should have, even if they were not like shepherds, at least acted like good dogs, guarding the logical flock of the Lord and the sheep of the house of Israel. They should have barked, knowing their own master and chief shepherd, and keeping watch over the flock entrusted to them. They should have barked against those attacking the flock from outside. But like dogs, they were truly silent and brought their barking to the sheep, scaring them, so it is fitting for them to say, "Many dogs have surrounded me; a gathering of evil ones has enclosed me."

10.8.84 | καὶ πάντες δὲ οἱ εἰς δεῦρο τὸν ὅμιον τρόπον ἔκείνοις διαπραττόμενοι ἐν τῷ βλασφημεῖν καὶ ὑλακτεῖν τὸν Χριστὸν τοῦ θεοῦ οὐκ ἀν ἄλλότριοι ἔκείνων λογισθεῖεν· ἀλλὰ καὶ οὗ δίκην τῶν τότε ἀσεβούντων στρατιωτῶν ἀνασταυροῦντες τὸν υἱὸν τοῦ θεοῦ καὶ παραδειγματίζοντες οὐκ ἀν τῆς ἔκείνων μακρὰν γένοιντο διαθέσεως.

10.8.85 | πάντες οὖν εἰσέτι καὶ νῦν οἱ τὸ σῶμα τοῦ Χριστοῦ, τουτέστι τὴν ἔκιλησίαν, λωβώμενοι, χεῖρας αὐτοῦ καὶ πόδας καὶ προσέτι τὰ ὄστέα διαχειρίζονται, εἴ γε πάντες 'ἐν σῶμά ἐσμεν ἐν Χριστῷ, ὃ δὲ καθ' εῖς ἀλλήλων μέλη, καὶ οὐκ ἀν εἴποι ἡ κεφαλὴ τοῖς ποσὶ, χρείαν ὑμῶν οὐκ ἔχω, ὡς οὐδὲ ταῖς χερσὶν οἵ ὄφθαλμοί·'

10.8.86 | κατὰ γοῦν τοὺς καιροὺς τῶν διωγμῶν εἴ ποτέ τινα κατὰ τῶν μελῶν τοῦ Χριστοῦ πρὸς τῶν ἔχθρῶν καὶ πολεμίων ἐνεργοῖτο, εἴποι ἀν καὶ περὶ αὐτὸν οὐκ ἀκαίρως τὸ "ῷρυξαν χεῖράς μου, καὶ πόδας μου, ἔξηρίθμησαν πάντα τὰ ὄστα μου. αὐτοὶ δὲ κατενόησαν καὶ ἐπεῖδόν με."

10.8.87 | τότε δὲ καὶ διαμερίζονται τὰ ἴματια αὐτοῦ ἐαυτοῖς, καὶ ἐπὶ τὸν ἴματισμὸν αὐτοῦ βάλλουσι κλῆρον, ὅτε τὸν τοῦ λόγου κόσμον, ἥτοι τὰς λέξεις τῶν θείων γραφῶν, ἄλλοτε ἄλλως ἔκαστος διαφθείρων ἐπισπᾶται, καὶ ὅτε τὰς περὶ αὐτοῦ δόξας διαστρόφοις διδασκαλίαις ἀπολαμβάνουσιν, ὅποια σύνηθες τοῖς ἀθέοις αἰρεσιώταις ποιεῖν. ἐπὶ πᾶσι τούτοις

10.8.84 | And all those who act in the same way as they did, blaspheming and barking against the Christ of God, would not be considered strangers to them. But even they, by crucifying the Son of God like those wicked soldiers of that time and setting an example, would not be far from their attitude.

10.8.85 | So even now, all those who are the body of Christ, that is, the church, are being mistreated. They are handling his hands and feet and even his bones. For all of us are "one body in Christ, and each one is a member of one another." And the head would not say to the feet, "I have no need of you," just as the eyes would not say to the hands, "I have no need of you."

10.8.86 | During the times of persecution, if anyone acted against the members of Christ toward the enemies and opponents, they could also say about him, "They have pierced my hands and my feet; they have counted all my bones. They stared and looked at me."

10.8.87 | Then they divide his garments among themselves and cast lots for his clothing. When the word of the word, that is, the words of the divine scriptures, is being twisted by each person in different ways, and when they take the teachings about him and distort them, which is what heretics usually do, in all these things, he raises his prayer to his God, Lord, and

πρὸς τὸν ἔαυτοῦ θεὸν καὶ κύριον καὶ πατέρα τὴν εὐχὴν ἀποτείνας ἐπιφέρει λέγων "σὺ δὲ, κύριε, μὴ μακρύνῃς τὴν βοήθειάν μου."

10.8.88 | ὡς γὰρ εἰς βραχὺ καταλειφθεὶς πρὸς τὴν τοῦ ἀγῶνος ἐπίδειξιν, καὶ μόνος δίχα βοηθοῦ πρὸς τὸν θάνατον ἀποδυσάμενος, εὗ εἰδὼς τὴν βοήθειαν τὴν παρὰ τοῦ πατρὸς οὐκ ἄλλως αὐτῷ γενήσεσθαι ἢ διὰ τῆς ἐκ νεκρῶν ἀναστάσεως, εἰκότως ἐπὶ τοῦ παρόντος εὔχεται διεξόδου τυχεῖν τῆς τῶν ἀντιπάλων παρατάξεως. διό φησι "σὺ δὲ, κύριε, μὴ μακρύνῃς τὴν βοήθειάν μου, εἰς τὴν ἀντίληψίν μου πρόσσχες."

10.8.89 | διὰ γὰρ τῆς σῆς βοηθείας ἢ ἀντίληψίς μοι γενήσεται, δλ' ἦν ἀντίληψιν ὁ πᾶς εἰκότως προγέγραπται Ψαλμὸς ὑπὲρ τῆς ἐωθινῆς ἀντιλήψεως. εἰς τὴν ἀντίληψιν τοιγαροῦν πρόσσχες, παρέχων μοι τὴν ὅσον οὕπω κάτα τὴν ἔω τῆς ἐκ νεδρῶν ἀναστάσεως ἀντίληψιν, ἵς ἐλπίζω τεύξεσθαι, ἐπὰν μὴ μακρύνας μου αὐτὴν 'ῥύσῃ ἀπὸ ῥομφαίας τὴν ψυχὴν μου, καὶ ἐκ χειρὸς κυνὸς τὴν μονογενῆ μου· ἐπὰν σώσῃς με ἐκ στόματος λέοντος, καὶ ἀπὸ κεράτων μονοκερώτων τὴν ταπείνωσίν μου."

10.8.90 | δι' ὃν ἡγοῦμαι αὐτὸν τὰς καταχθονίους αἰνίττεσθαι δυνάμεις, ὃν οὐ καθ' ἡμάς ἀν εἴη κατ' εἶδος διαστείλασθαι καὶ διελεῖν, ὅπως ἡ μὲν τις αὐτῶν ῥομφαία οὖσα ἀνετείνετο κατὰ τῆς ψυχῆς τοῦ σωτῆρος ἡμῶν, ἡ δέ τις κύων οὖσα θανάτῳ τὴν θανατηφόρον χεῖρα προυβάλλετο, εἰς

Father, saying, "But you, Lord, do not be far from my help."

10.8.88 | As he is left for a short time to show the struggle, and alone without help facing death, knowing well that the help from the Father will come only through the resurrection from the dead, he rightly prays to escape from the opposing forces. Therefore, he says, "But you, Lord, do not be far from my help; come quickly to my aid."

10.8.89 | For through your help, my rescue will come, for which the whole psalm is rightly written about the morning rescue. Therefore, come quickly to my aid, providing me with the help that has not yet come at dawn from the resurrection from the dead, which I hope to receive, when you do not delay. "Save my soul from the sword, and my only one from the hand of the dog; when you save me from the mouth of the lion, and from the horns of the wild ox, my humiliation."

10.8.90 | For this reason, I think that the powers of the underworld are being hinted at, which could not be separated and distinguished by appearance among us. One of them, being a sword, was raised against the soul of our Savior, while another, being a dog, was showing its

τὸ καθάψασθαι αύτῆς.

10.8.91 | διό φησι ῥῦσαι ἀπὸ ρομφαίας τὴν ψυχήν μου, καὶ ἐκ χειρὸς κυνὸς τὴν μονογενῆ μου.: ἄλλη δέ τις πονηρὰ καὶ τῶν ἔκεισε θηρίων ἡγουμένη δύναμις, λέων προσαγορευομένη, τὸ πλατὺ καὶ ἀχανὲς τοῦ θανάτου στόμα διανοίξασα, μετὰ ἄλλων τῶν εἰς "Ἄιδου κατιόντων καὶ τὴν αὐτοῦ ψυχὴν καταπιεῖν ὥρμητο, ὥσπερ οὗν πάλαι πρότερον κατέπιεν ὁ θάνατος ἴσχύσας, οὐχ ἔτερος ὃν τοῦ ἐνταῦθα λέοντος τοῦ τὸ στόμα κατὰ τοῦ θῆσωτῆρος ἡμῶν ἀνοίξαντος, ἀφ' οὗ καὶ αὐτοῦ σωθῆναι τὸν πατέρα παρακαλεῖ λέγων σῶσόν με ἐκ στόματος λέοντος.

10.8.92 | εἶεν δ' ἂν καὶ ἄλλαι τινὲς πονηραὶ καὶ θεομάχοι δυνάμεις τῷ μονοκέρωτι τοῦ θεοῦ ἀντιπράττουσαι καὶ ἀντιπαρεξάγειν αὐτὸν ἐπιχειροῦσαι, ἀφ' ὃν καὶ αὐτῶν ὁ τοῦ θεοῦ μονόκερως, αὐτὸς ὁ κύριος ἡμῶν μόνον τὸν πατέρα κέρας ἔχων, τὴν ἐαυτοῦ ταπείνωσιν ῥυσθῆναι ἀξιοῦ, λέγων "καὶ ἀπὸ κεράτων μονοκερώτων τὴν ταπείνωσίν μου."

10.8.93 | ποίαν δὲ ταπείνωσιν ἡ ταύτην αὐτὴν, καθ' ἣν "ἐν μορφῇ θεοῦ ὑπάρχων ἐταπείνωσεν ἐαυτὸν καὶ ἐκένωσε, γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ;" ἄλλὰ γὰρ ἐπὶ τοσοῦτον κατελθὼν, καὶ μέχρι τούτου φθάσας, λέγω δὴ μέχρι τῆς ἐν τῷ "Ἄιδῃ ρομφαίας, καὶ τῆς χειρὸς τοῦ αὐτόθι λεγομένου κυνός: ὅθεν καὶ παῖδας Ἑλλήνων είκός τοιοῦτόν τινα παρακούσαντας κύνα θανάτου, καὶ τοῦτον τρικέφαλον ἀναζωγραφεῖν·) ζωγραφεῖν·)

deadly hand to grasp him.

10.8.91 | That is why he says, "Save my soul from the sword, and my only one from the hand of the dog." Another evil power, leading the beasts from there, called a lion, opened the wide and vast mouth of death, and with others going down to Hades, it rushed to swallow his soul. Just as death had once before swallowed the strong, it was not different from the lion here that opened its mouth against our Savior. From this, he also calls on the Father, saying, "Save me from the mouth of the lion."

10.8.92 | There might also be other evil and god-fighting powers opposing the one-horned of God and trying to lead him away. From these, the one-horned of God, our Lord, having only the Father as his horn, considers it worthy to be saved from his own humiliation, saying, "And from the horns of the unicorn, save my humiliation."

10.8.93 | What kind of humiliation is this, in which "though he existed in the form of God, he humbled himself and emptied himself, becoming obedient to death, even death on a cross?" For he went down to such a point, and reached this, I say, up to the sword in Hades and the hand of the dog said to be there. From this, it is likely that some Greek children heard of a dog of death, and they might depict it as three-headed. And having come even to the throats of the previously mentioned lion,

καὶ μέχρι δὲ τῶν φαρύγγων τοῦ προδεδηλωμένου λέοντος ἐλθὼν, καὶ τὴν ταπείνωσιν αὐτοῦ τοῖς ἀντιπάλοις καὶ θεομάχοις μονοκέρωσιν ὑποστρώσας, καὶ ἐπὶ τοῦτο γε τέλος τὴν πᾶσαν οἰκονομίαν τῆς ἐαυτοῦ κενώσεως τε καὶ ταπεινώσεως στήσας, κἄπειτα εὔξαμενος ἥδη λοιπὸν πατρὸς ἀντιλήψεως, ἐπιλέγει "σὺ δὲ, κύριε, μὴ μακύνῃς τὴν βοήθειάν μου, εἰς τὴν ἀντίληψίν μου πρόσσχες.

10.8.94 | καὶ τοῦτ' είπὼν οὐκ είς μακρὸν ἐπηκόου τοῦ πατρὸς τυγχάνει, μὴ μακρυνθέντος, μηδὲ τὸ βραχύτατον ὑπερθεμένου, αὐτοῖς δὲ ἔργοις μονονουχὶ φήσαντος αὐτῷ "ἔτι λαλοῦντός σου, ἔρω, ἴδοὺ πάρειμι." καὶ δὴ τοῦτ' αἰσθόμενος, τῆς τε πατρικῆς βοηθείας, καθάπερ ηὗξατο, τυχὼν, ἐντεῦθεν λοιπὸν ἀπάρχεται τοῦ ἐπινικίου ὕμνου, ὑπὲρ τῆς ἐωθινῆς ἀντιλήψεως τὸν Ψαλμὸν ποιούμενος, ἐν οἷς φησι "Θιηγήσομαι τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε.

10.8.95 | πρώτοις μὲν οὖν τοῖς ἐαυτοῦ μαθηταῖς καὶ ἀποστόλοις ἐπαγγέλλεται τὰ τῆς ἐπ' αὐτῷ χαρᾶς καὶ ἀγαλλιάσεως εὐαγγελίσεσθαι, ἀδελφοὺς αὐτοὺς ὄνομάζων·

10.8.96 | οἵς ἀκόουθα καὶ ὁ Ματθαῖος διδάσκει λέγων "καὶ ἴδοὺ ὁ Ἰησοῦς ἀπήντησεν αὐταῖς, δηλονότι ταῖς ἀμφὶ τὴν Μαγδαληνὴν Μαρρίαν, λέγων, χαίρετε. αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ. τότε λέγει αὐταῖς ὁ Ἰησοῦς, μὴ φοβεῖσθε, ὑπάγετε,

he laid down his humiliation before his opponents and god-fighting one-horned powers. And for this reason, he set up the whole plan of his own emptying and humiliation, and then, having prayed, he hoped to receive help and support from the Father, saying, "But you, Lord, do not delay my help; come to my aid."

10.8.94 | And having said this, he soon receives help from the Father, not having been delayed at all, nor even for the shortest time. While he was still speaking, he said, "Look, I am here." And realizing this, he received the help from the Father, just as he had prayed. From there, he begins the song of victory, making the Psalm for the morning help, in which he says, "I will proclaim your name to my brothers; in the midst of the church, I will praise you."

10.8.95 | First of all, he announces to his own disciples and apostles the good news of joy and gladness that will come upon them, calling them his brothers.

10.8.96 | Then Matthew also teaches what follows, saying, "And behold, Jesus met them, meaning those around Mary Magdalene, saying, 'Rejoice.' And they came up and took hold of his feet and worshiped him. Then Jesus said to them, 'Do not be afraid; go and tell my brothers to go to

ἀπαγγείλατε τοῖς ἀδελφοῖς μου, ἵνα  
ἀπέλθωσιν εἰς τὴν Γαλιλαίαν κάκεῖ με  
ὅψονται."

10.8.97 | ὁ Ἰωάννης δὲ μετὰ τὴν ἐκ νεκρῶν  
ἀνάσασιν εἰσάγει καὶ αὐτὸς τὸν Ἰησοῦν  
λέγοντα πρὸς τὴν Μαριάμ "μή μου ἄπτου·  
οὕπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα  
μου· πορεύον δὲ πρὸς τοὺς ἀδελφούς μου,  
καὶ εἴπε αὐτοῖς, ἀναβαίνω πρὸς τὸν πατέρα  
μου καὶ πατέρα ὑμῶν, καὶ θεόν μου καὶ  
θεὸν ὑμῶν."

10.8.98 | πρώτοις μὲν οὖν τοῖς ἀποστόλοις  
αὐτοῦ, οὓς ἴδιους ἀδελφοὺς ὄνομάζει, τὸ  
ὄνομα τοῦ πατρὸς διηγήσεσθαί φησι· μετὰ  
δὲ ἔκεινους, τάξει καὶ ἀκολουθίᾳ τὴν καθ'  
ὅλης τῆς οἰκουμένης ἐπὶ τῷ ὄνόματι αὐτοῦ  
συστᾶσαν ἐκκλησίαν διδάξειν τὸν  
πατρικὸν ὅμονον ἐπαγγέλλεται.

10.8.99 | ὥσπερ γὰρ εἴ τις ἐν μέσῳ  
μαθητῶν διεξοδεύοι λόγους ἐπὶ σοφίᾳ  
διαπρέπων διδάδκαλος ὑπὲρ τοῦ  
κάκείνους ἀκούσαντας προσυπακοῦσαι,  
τὸν αὐτὸν τρόπον καὶ αὐτὸς ἐν μέσῳ  
ἐκκλησίας, Φησὶν, ὑμνήσω σε, ὑπὲρ τοῦ  
μαθοῦσαν τὴν ἐκκλησίαν καὶ ἀκούσασαν  
παρ' αὐτοῦ, ὃν προσήκει τρόπον, μηκέθ' ὡς  
τὸ πρὶν τοὺς δαίμονας, ἀλλ' αὐτὸν μόνον  
τὸν πάντων θεὸν διὰ τοῦ καταγγείλαντος  
αὐτὸν ἀνυμνεῖν.

10.8.100 | ταῦτα πράξειν ὑποσχόμενος  
σφόδρα ἀκολούθως ἐντεῦθεν ἤδη  
προστάττει τῇ ἐκκλησίᾳ καὶ τοῖς αὐτοῦ  
ἀδελφοῖς ὑμνεῖν τὸν πατέρα. δίο φησιν "οἱ  
φιβούμενοι τὸν κύριον αἰνέσατε αὐτὸν,

Galilee, and there they will see me."

10.8.97 | John, after the resurrection from  
the dead, also introduces Jesus, saying to  
Mary, "Do not cling to me, for I have not yet  
ascended to my Father. But go to my  
brothers and tell them, 'I am ascending to  
my Father and your Father, to my God and  
your God.'"

10.8.98 | First, he says that he will tell the  
name of the Father to his apostles, whom  
he calls his own brothers. After them, he  
promises to teach the church that will be  
gathered in his name throughout the whole  
world the hymn of the Father.

10.8.99 | Just as if someone were to speak  
wise words in the midst of the disciples, a  
teacher would have those listening to him  
pay attention, in the same way, he says in  
the church, "I will praise you," for those  
who have learned from him and listened to  
him, in the proper way, no longer as before  
to the demons, but to praise only the one  
God of all through the one who has  
announced him.

10.8.100 | Promising to do these things, he  
strongly commands the church and his  
brothers to praise the Father. Therefore, he  
says, "You who fear the Lord, praise him; all

ἄπαν τὸ σπέρμα Ἰακὼβ δοξάσατε αὐτόν.

the descendants of Jacob, glorify him."

10.8.101 | καὶ φοβηθήτωσαν ἀπ' αὐτοῦ  
ἄπαν τὸ σπέρμα Ἰσραὴλ, ὅτι οὐκ  
έξουδένωσεν οὐδὲ προσώχθισε τῇ δεήσει  
τοῦ πτωχοῦ, οὐδὲ ἀπέστρεψε τὸ  
πρόσωπον αὐτοῦ ἀπ' ἐμοῦ, καὶ ἐν τῷ  
κεκραγέναι με πρὸς αὐτὸν εἰσῆκουσέ μοῦ."  
δι' ὃν σαφῶς παρέστησε τῶν  
προωνομασμένων κακῶν τὴν ἀπαλλαγήν.

10.8.101 | And let all the descendants of Israel fear him, for he has not despised or ignored the plea of the poor, nor has he turned his face away from me; and when I cried out to him, he heard me." Because of this, he clearly showed the release from the mentioned evils.

10.8.102 | εἰ γὰρ ἐν τῷ κεκραγέναι πρὸς  
αὐτὸν εἰσῆκουσεν αὐτοῦ, ηὔξατο δὲ  
ṛυσθῆναι ἀπὸ μὲν ṛομφαίας τὴν ψυχὴν  
αὐτοῦ, ἐκ δὲ κυνὸς τὴν μονογενὴν αὐτοῦ,  
καὶ ἔτι ἐκ στόματος λέοντος καὶ ἀπὸ  
κεράτων μονοκερώτων τὴν ταπείνωσιν  
αὐτοῦ, ἀκόλουθόν ἐστι νοεῖν τούτων  
ἀπαλλαγὴν εὺρέσθαι τὸν φύσαντα "ὅτι μὴ  
προσώχθισεν ὁ Θεὸς τῇ δεήσει αὐτοῦ, μηδὲ  
τὸ πρόσωπον ἀπέστρεψεν ἀπ' αὐτοῦ, ἀλλ'  
ἐν τῷ κεκραγέναι εἰσῆκουσεν αὐτοῦ."

10.8.102 | For if he heard him when he cried out to him, he prayed to be rescued from the sword for his soul, from the dog for his only son, and also from the mouth of the lion and from the horns of the unicorn for his humiliation, it follows that the one who created him found a way to escape from these things, "because God did not ignore his plea, nor turn his face away from him, but when he cried out, he heard him."

10.8.103 | διὸ καὶ ὑπῆρξεν αὐτῷ ḥυσθέντι  
τῶν τοσούτων καὶ ἐκ τοῦ θανάτου  
διαφυγόντι συνδιατρίβειν τοῖς ἐαυτοῦ  
μαθηταῖς ὄμοι καὶ ἀδελφοῖς, καὶ ὑμνεῖν ἐν  
μέσῳ ἑκκλησίας τὸν πατέρα. τήρει δὲ πάλιν  
ώς πτωχὸν αὐθίς ἐαυτὸν ἀποκαλεῖ,  
συμφώνως ταῖς πρότερον παρατεθείσαις  
προφητείαις, δι' ὃν πένης καὶ πτωχὸς  
ώνομάζετο.

10.8.103 | Therefore, he also had the chance to spend time with his own disciples and brothers after being rescued from so much and escaping death, and to praise the Father in the middle of the church. He again calls himself poor, in agreement with the earlier prophecies, because he was called needy and poor.

10.8.104 | ἀλλ' ἐπεὶ καὶ τὴν ἀνάστασιν  
αὐτοῦ διὰ τούτων παρέστησεν, αὐθίς πρὸς  
τὸν πατέρα ἐπιστρέφων τὸν λόγον, παρὰ  
σοῦ, φησὶν, ὃ ἔπαινός μου ἐν ἑκκλησίᾳ  
μεγάλῃ, τῆς ἐπ' ὄνόματι αὐτοῦ συστάσης ἔξ

10.8.104 | But when he presented his resurrection through these things, he again turns to the Father, saying, "My praise is in a great church from you," remembering the church that he established in his name from

έθνῶν καθ' ὅλης τῆς οἰκουμένης ἐκκλησίας μνημονεύων, ἐν ἡ ὁ περὶ τοῦ σωτῆρος ἡμῶν ἔπαινος διὰ παντὸς ἄδεται, νεύματι τοῦ πατρὸς αὐτοῦ καὶ συνεργίᾳ. γίᾳ.

10.8.105 | διό φησι "παρὰ σοῦ ὁ ἔπαινός μου ἐν ἐκκλησίᾳ μεγάλῃ." μεγάλη γὰρ ὡς ἀληθῶς ἡ ἐκκλησία αὕτη ἐκ παντὸς γένους ἀνθρώπων συγκεκροτημένη, οὐδὲ συγκρίνεσθαι διὰ τὸ σεμνὸν καὶ ὑπερφυὲς τοῦ βίου καὶ διὰ τὸ τῶν δογμάτων μέγεθος ἀξία τῷ Ιουδαίων ἔθνει καὶ τῇ τῶν ἐκ περιτομῆς συναγωγῇ, πάσῃ πτωχείᾳ λόγου καὶ βίου καὶ φρονήματος καὶ τῆς ἀλλῆς περὶ θεοῦ δόξης ἐσμικρυμένη.

10.8.106 | εἴτ' ἐπιλέγει "τὰς εὐχάς μου τῷ κυρίῳ ἀποδώσω ἐνώπιον πάντων τῶν φιβουμένων αὐτόν," φιβουμένους αὐτὸν ἀποκαλῶν τὴν πρότερον ὄνομασθεῖσαν ἐκκλησίαν μεγάλην, οἵς ἔλεγεν "οἱ φιβούμενοι τὸν κύριον αἰνέσατε αὐτόν." ποίας δὲ εὐχάς ἀποδώσειν φησὶν ἡ ἀς ἐπηγγείλατο,. ποίας δὲ ἐπηγγείλατο ἡ ἐκείνας δι' ὧν ἔφησε "διηγήσομαι τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμήσω σε; εὐχαὶ γάρ είσιν αἱ ἐπαγγελίαι, ἀς ἐπαγγειλάμενος δώσειν ἐν μέσῳ ἐκκλησίας διεβεβαιοῦτο.

10.8.107 | τούτοις ἔξῆς ἐπιλέγει "φάγονται πένητες καὶ ἐμπλησθήσονται, καὶ αἰνέσουσι κύριον οἱ ἐκζητοῦντες αὐτὸν, ζήσονται αἱ καρδίαι αὐτῶν εἰς αἰώνα αἰώνος." μνησθήσονται καὶ ἐπιστραφήσονται πρὸς κύριον πάντα τὰ πέρατα τῆς γῆς, καὶ προσκυνήσουσιν ἐνώπιον αὐτοῦ πάσαι αἱ πατριαὶ τῶν ἔθνῶν, δτι τοῦ κυρίου ἡ βασιλεία, καὶ

the nations throughout the whole world, where the praise of our Savior is sung forever, by the will of his Father and with his help.

10.8.105 | Therefore, he says, "My praise is in a great church from you." For this church is truly great, made up of people from every kind of background. It cannot be compared to the Jews or the synagogue of those who are circumcised because of the seriousness and greatness of life and the size of its teachings, which are worthy of all wealth in speech, life, and thought, and of the other glory about God that has been diminished.

10.8.106 | Then he says, "I will pay my vows to the Lord in front of all those who fear him," calling those who fear him the great church mentioned before, to whom he said, "Praise him, you who fear the Lord." But what vows does he say he will pay, or what has he promised? What has he promised, or those for which he said, "I will tell your name to my brothers; in the middle of the church I will praise you"? For these are the vows that are the promises, which he assured he would give in the middle of the church.

10.8.107 | After this, he says, "The poor will eat and be satisfied, and those who seek the Lord will praise him; their hearts will live forever." All the ends of the earth will remember and turn to the Lord, and all the families of the nations will bow down before him, because the kingdom belongs to the Lord, and he rules over the nations.

αύτὸς δεσπόζει τῶν ἔθνῶν.”

10.8.108 | δλ' ὃν σφόδρα ἀκολούθως τὰ μετὰ τὴν ἀνάστασιν αὐτοῦ κατορθώματα ἀναφωνεῖ, ἀ καὶ πεπλήρωται διὰ τῆς ἐξ ἀπάντων τῶν ἔθνῶν κλήσεως, διὰ τε τῆς ἐν τοῖς πέρασι τῆς οἰκουμένης ἀνθρώπων ἐκλογῆς, ὃν αἱ ἐκβάσεις ὄφθαλμοῖς θεωρούμεναι πάντων ἀν γένοιντο τῶν διὰ τοῦ Ψαλμοῦ λεγομένων παραστατικαί.

10.8.109 | πένητες δὲ πάλιν ἡμεῖς, οὓς κατὰ θεὸν πτωχεύοντας ἐκτρέφων δὲ σωτήριος λόγος τῷ νοητῷ καὶ λογικῷ ἄρτῳ ταῖς ζωοποιοῖς τῶν ψυχῶν τροφαῖς τὴν αἰώνιον ἡμῖν παρέχει ζωὴν. διό φησιν δὲ Ψαλμὸς “φάγονται πένηες καὶ ἐμπλησθήσονται, καὶ αἰνέσουσι καὶ αἰνέσουσι κύριον οὗτοὺς, ζήσονται αἱ καρδίαι αὐτῶν εἰς αἰώνα αἰώνος.”

10.8.110 | καὶ ὁ ἐπίλογος δὲ τῆς ὅλης προφητείας μετὰ πάντα ἐπιφέρων “ἀναγγελήσεται τῷ κυρίῳ γενεὰ ἡ ἐρχομένη, καὶ ἀναγγελοῦσι τὴν δικαιοισύνην αὐτοῦ λαῷ τῷ τεχθησομένῳ, δὸν ἐποίησεν δὲ κύριος ἀντικρυς τὸν ἐξ ἔθνῶν προθεσπίζει λαὸν, καὶ τὴν διὰ τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ συστᾶσαν ἐπὶ τῆς γῆς γενεάν.

10.8.111 | τίς γὰρ ἀν εἴη ὁ μετὰ ταῦτα τεχθήσεσθαι λεγόμενος τῷ θεῷ λαὸς, πάλαι μὴ ὄν, μηδ' ὑφεστώς ἐν ἀνθρώποις, ὕστερον δὲ γεγονώ; τίς τε ἡ μὴ οὖσα τότε, λεγομένη δὲ ἐλεύσεσθαι γενεὰ, εἴ μὴ αὕτη ἡ διὰ τοῦ σωτῆρος ἡμῶν ἐν παντὶ τῷ κόσμῳ συστᾶσα ἐκκλησίᾳ, καὶ ὁ νέος ἐξ ἔθνῶν

10.8.108 | For this reason, he loudly proclaims the achievements after his resurrection, which are fulfilled through the calling of all the nations, and through the selection of people from the ends of the earth. The outcomes of these events would be seen by all, as described in the Psalm.

10.8.109 | But we, the poor, whom the saving word nourishes with the spiritual and rational bread, provide eternal life for our souls. That is why the Psalm says, "The poor will eat and be satisfied, and those who seek the Lord will praise him; their hearts will live forever."

10.8.110 | And the conclusion of the whole prophecy says, "The coming generation will proclaim to the Lord, and they will declare his righteousness to a people yet to be born, whom the Lord has made." This speaks of a people chosen from the nations, and the generation that will be gathered on earth through our Savior, Jesus Christ.

10.8.111 | For who could be the people that will be born after this, called by God, who did not exist before and were not among humans, but later came to be? And what about the generation that was not then, but is said to come, if not this church gathered through our Savior, which is present

λαὸς, ἐφ' ὃ καὶ διὰ Ἡσίου τὸ πνεῦμα τὸ ἄγιον θαυμαστικῶς ἀπεφθέγξατο φῆσαν "τίς ἤκουσε τοιαῦτα, καὶ τίς ἐώρακεν οὐτως; εἰ ὕδινε γῆ ἐν ἡμέρᾳ μιᾷ, καὶ εἴ ἐτέχθη ἔθνος εἰσάπαξ."

throughout the world, and the new people from the nations? About them, the Holy Spirit wonderfully spoke through Hesiod, saying, "Who has heard such things, and who has seen them like this? Has the earth given birth in one day, or has a nation been born all at once?"

10.8.112 | Ταῦτα μὲν οὖν ἡμεῖς ἐφ' ἔτερα συνελαύνοντος τοῦ καιροῦ διαδραμόντες ἀκροθιγῶς διεξήλθομεν· ὅτῳ δ' ἀν μέλοι τῆς τοῦ σωτῆρος ἡμῶν παρακελεύσεως, φῆσαντος, ἐρευνᾶτε τὰς γραφὰς ἐν αἷς δοκεῖτε ζωὴν αἰώνιον ἔχειν, καὶ αὗταί είσιν αἱ μαρφήσαντος τυροῦσαι περὶ ἐμοῦ, ἐκάστῃ λέξει τοῦ Ψαλμοῦ τὸν νοῦν ἐμβαθύνας, τὴν ἀκριβῆ διάνοιαν θηρεῦσαι ἀν τῆς ἐν τοῖς είρημένοις ἀληθείας.

10.8.112 | So we have briefly gone through these things while the time was moving on. But for whoever is concerned about the call of our Savior, as he said, "Search the scriptures in which you think you have eternal life," and these are the ones that testify about me. By deeply understanding each line of the Psalm, you would catch the true meaning of the truths mentioned.

## 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 *Demonstratio Evangelica* 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 vereses, an association was made and recorded in the index. Due to the automated nature of this index, there will be associations with references that, while similar, are not direct allusions or quotations. As with the person and place indices, it seemed better to include this index despite its shortcomings.

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2.praef.2; 2.1.2; 2.2.21; 2.3.90; 2.3.147;  
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3.7.3; 4.15.13; 4.15.15; 4.15.18; 4.15.29;  
4.15.31; 4.15.44; 4.15.46; 4.15.48;  
4.15.56; 4.15.58; 4.15.63; 4.16.3; 4.16.4;  
4.16.7; 4.16.19; 4.16.25; 4.16.26; 4.16.36;  
4.16.38; 4.16.51; 4.17.5; 5.praef.33;  
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5.14.3; 5.27.2; 6.2.3; 6.18.40; 7.1.18;  
7.1.28; 7.1.62; 7.2.38; 7.3.54; 8.praef.5;  
8.1.52; 8.1.62; 8.1.71; 8.4.27; 9.1.14;  
9.1.17; 9.7.11; 9.13.14; 9.16.5; 9.17.7;  
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3.2.13; 3.2.22; 3.2.47; 3.2.73; 3.5.105;  
3.6.2; 4.10.16; 4.12.5; 4.15.35; 4.15.36;  
4.15.47; 4.15.65; 4.16.23; 4.16.36;  
4.16.41; 4.16.47; 4.16.49; 4.16.57;  
4.16.59; 4.16.62; 4.17.18; 5.2.3; 5.2.4;  
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7.2.7; 7.2.39; 7.2.43; 7.2.52; 7.3.24; 7.3.52;  
7.3.57; 8.praef.12; 8.1.43; 8.1.50; 8.1.55;  
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1.6.8; 1.6.18; 1.6.30; 1.6.38; 1.6.74; 1.7.21;  
1.8.1; 1.10.17; 1.10.22; 1.10.28; 1.10.29;  
1.10.32; 2.1.1; 2.1.2; 2.1.3; 2.1.7; 2.1.24;  
2.1.27; 2.2.1; 2.2.15; 2.2.18; 2.3.1; 2.3.4;  
2.3.6; 2.3.10; 2.3.42; 2.3.80; 2.3.91;  
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3.2.40; 3.2.44; 3.2.50; 3.2.52; 3.2.59;  
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3.3.13; 3.5.64; 3.5.79; 3.5.108; 3.6.10;  
3.6.25; 3.7.1; 3.7.34; 3.7.36; 3.7.37; 3.7.38;  
3.7.39; 4.1.2; 4.4.1; 4.15.3; 4.15.6; 4.15.28;  
4.15.46; 4.15.56; 4.15.65; 4.16.1; 4.16.4;  
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7.1.75; 7.1.88; 7.1.89; 7.1.91; 7.1.106;  
7.1.110; 7.1.123; 7.1.132; 7.1.147;  
7.1.150; 7.2.22; 7.2.23; 7.2.29; 7.2.36;  
7.2.46; 7.3.16; 7.3.46; 7.3.47; 7.3.51;  
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9.11.14; 9.14.2; 9.14.3; 9.16.4; 9.16.7;  
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7.1.100; 7.1.134; 7.1.142; 7.1.143;  
7.1.144; 7.1.145; 7.1.146; 7.1.147;  
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**Deuteronomiou** (Δευτερονομίου):  
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