

Eusebius of Caesarea, περί τῆς ἐκκλησιαστικῆς θεολογίας

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About the Source

Translated from: Eusebius, *Eusebius Werke*. J. C. Hinrichs:Leipzig, 1906.

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Section Pin

1.Pin.1 | Τάδε τὸ α' περιέχει σύγγραμμα. α' ὅτι μάτην Σαβέλλιον διέβαλλεν Μάρκελλος τὰ ἴσα αὐτῷ δοξάζων. β' ὅτι τῇ ἐκκλησίᾳ τοῦ θεοῦ ἡ Χριστοῦ χάρις τὴν περὶ πατρὸς καὶ υἱοῦ γνῶσιν ἐξαίρετον ἐδωρήσατο. γ' ὅτι ποικίλως ἐσφάλησαν οἱ ἑτερόδοξοι ἐν τῷ περὶ υἱοῦ λόγῳ. δ' ὅτι μάτην Χριστιανοὺς ἑαυτοὺς λέγουσιν οἱ μὴ ὑφεστάναι τὸν υἱὸν τοῦ θεοῦ ὁμολογοῦντες. ε' ὅπως Μάρκελλος τὸν υἱὸν τοῦ θεοῦ ἡρνεῖτο τὴν Σαβελλίου αἵρεσιν μιμούμενος. ς' ὅπως ἡ ἐκκλησία τοῦ θεοῦ πιστεύει. ζ' ὅπως οἱ ἑτερόδοξοι διαφόρως τῆς περὶ τοῦ υἱοῦ θεολογίας ἐκπεπτώκασιν. η' παράθεσις τῆς ὑγιоῦς καὶ ἐκκλησιαστικῆς ὀρθοδοξίας. θ' ὅτι μὴ τοῖς πολλοῖς κτίσμασιν ὁμοίως καὶ ὁ υἱὸς ὑπέστη. ι' ὅτι μόνος ἐκ τοῦ πατρὸς γεννηθεὶς εἰκότως καὶ θεὸς καὶ μονογενὴς υἱὸς μόνος αὐτὸς ἀνείρηται. | ια' ὅπως ἕνα θεὸν ἡ ἐκκλησία γνωρίζει, καίτοι τὸν υἱὸν θεὸν ἐκ θεοῦ εἶναι παραδεχομένη. ιβ' ὡς ἄρρητος αὐτοῦ ἡ ἐκ τοῦ πατρὸς γέννησις. ιγ' ὅτι ἀναγκαία καὶ σωτήριος τοῖς πᾶσιν ἡ τοῦ υἱοῦ ἐπιστάσις. ιδ' ὅτι εὐλόγως ἡ ἐκκλησία τὰ αὐτὰ φρονήσαντα Σαβελλίῳ Μάρκελλον ἀπεδοκίμασεν. ιε' ὁποίοις ῥήμασιν Μάρκελλος τὸν Σαβέλλιον ἔκοπτεν, προσποιούμενος μὴ τὰ ἴσα αὐτῷ φρονεῖν. ις' ὅπως ἀλίσκεται διὰ τῶν αὐτοῦ φωνῶν τὰ αὐτὰ τῷ Σαβελλίῳ δοξάζων. ιζ' ὅπως ἡρνεῖτο γυμνῇ τῇ κεφαλῇ τὴν ὑπόστασιν τοῦ υἱοῦ. ιη' ὅπως πρὸ τῆς ἐνανθρωπήσεως οὐδὲν ἕτερον ἔφασκεν εἶναι τὸν υἱόν, ἢ λόγον αὐτὸ μόνον ὅμοιον τῷ παρ' ἀνθρώποις. ιθ' ὅπως αἱ θεῖαι γραφαὶ οὐ μόνον λόγον ἀλλὰ καὶ μυρία ἕτερα καὶ πρὸ τῆς ἐνανθρωπήσεως ὠνόμαζον τὸν υἱὸν τοῦ θεοῦ. κ' παραθέσεις καὶ ἐρμηνεῖαι μερικαὶ τῶν ἀπὸ τῆς θείας

1.Pin.1 | This contains the first book. a. that Marcellus slandered Sabellius in vain, praising the same things as him. b. that the grace of Christ gave the church of God an exceptional knowledge about the Father and the Son. c. that the heretics have erred in many ways in their teachings about the Son. d. that those who do not confess the Son of God call themselves Christians in vain. e. that Marcellus denied the Son of God, imitating the heresy of Sabellius. f. that the church of God believes. g. that the heretics have fallen away in various ways from the theology about the Son. h. a presentation of the healthy and ecclesiastical orthodoxy. i. that the Son is not like the many created things. j. that he alone, begotten from the Father, is rightly called both God and the only-begotten Son. k. that the church knows one God, even while accepting the Son of God to be from God. l. as his birth from the Father is unspeakable. m. that the oversight of the Son is necessary and saving for all. n. that the church rightly rejected Marcellus, who thought the same as Sabellius. o. with what words Marcellus attacked Sabellius, pretending not to think the same as him. p. that he is caught by his own words, praising the same things as Sabellius. q. that he denied the existence of the Son's essence with a bare head. r. that before the incarnation, he said nothing else about the Son except that he was a word only, similar to that of humans. s. that the divine scriptures not only called the Son of God a word but also many other things even before the incarnation. t. some presentations and interpretations of certain proofs from the divine scripture in

γραφῆς ἀποδείξεων ἐν ὅλοις λ' κεφαλαίοις. all 30 chapters.

Introduction

1.Pref.1 | Ἐγὼ μὲν ᾧμην ἐξαρκεῖν τὰς τῶν αὐτοῦ Μαρκέλλου φωνῶν παραθέσεις, ἅς διὰ τῶν ἔμπροσθεν ἀνελεξάμην, πρὸς τὸν καθ' ἑαυτῶν ἔλεγχον. οὕτω γὰρ προφανῇ καὶ ἀδιάτρεπτον τὴν ἄρνησιν τοῦ υἱοῦ τοῦ θεοῦ περιεῖχον, ὥς καὶ δίχα πάσης ἀντιρρήσεως τοῖς τῆς ἐκκλησίας τοῦ θεοῦ τροφίμοις φευκτὸν εἶναι τὸν ἐν αὐτοῖς λόγον.

1.Pref.1 | I thought that the quotes of Marcellus would be enough, which I have examined earlier, for his own refutation. For they clearly and undeniably contained the denial of the Son of God, so that the word among those who are nourished by the church of God would be avoided without any objection.

1.Pref.2 | ἐπεὶ δὲ διεσκεψάμην, μήποτ' ἄρα τινὲς τῆς ἐκκλησιαστικῆς θεολογίας ὑποσυρεῖεν τῇ πολλῇ | παραθέσει, ἣ κέχρηται ὁ ἀνὴρ εἰς πίστωσιν ὧν ᾧετο αὐτῷ συμβαλεῖσθαι, καὶ τούτων ἔκρινα δεῖν ἐπὶ τοῦ παρόντος τὸν ἔλεγχον ἐκφῆναι, ὥς ἂν μάθοι πᾶς ὅτι μηδὲ εἷς αὐτῷ λόγος τῆς ἐνθέου γραφῆς ἀρνούμενός τὸν υἱὸν τοῦ θεοῦ συνωδὸν παρείχετο μαρτυρίαν, πάντες δ' ἀντικρυς αὐτῷ τὴν ἐναντίαν ἐφθέγγοντο φωνὴν «ἀδιαστρόφως τὰς οὐκ ὀρθῶς αὐτοῦ τῶν θείων γραφῶν παρεξηγήσεις εὐθύνοντες. συνάψω δὲ κατὰ τὸ αὐτὸ τῇ τούτων φώρᾳ τὴν τοῦ σωτῆρος ἡμῶν θεολογίαν. νεώτερον μὲν λέγειν ἔχων οὐδέν, οὐδ' ἑμαυτοῦ σοφόν τι καὶ οἰκεῖον εὗρεμα, τῆς δ' ἐκκλησίας τοῦ θεοῦ τὴν ἀδιάφθορον διδασκαλίαν προῖσχύμενος, ἣν παρὰ τῶν αὐτοπτῶν καὶ ἀύτηκόν τοῦ λόγου ἄνωθεν ἐξ ἀρχῆς παραλαβοῦσα φυλάττει.

1.Pref.2 | But after I examined this, I wondered if perhaps some of the church's theology might be undermined by the many quotes that the man used for his beliefs. Therefore, I decided to express the refutation at this time, so that everyone would know that not even one word from the divine scripture, denying the Son of God, provided him with support. Instead, all spoke against him with the opposite voice, correcting his misunderstandings of the divine writings. I will also connect the theology of our Savior with this same voice. I have nothing new to say, nor have I discovered anything wise or original of my own, but I hold on to the uncorrupted teaching of the church of God, which has been received from those who have seen and heard the word from the beginning.

Section 1

1.1.1 | πρὸ δὲ τῆς τούτων ἐξετάσεως,

1.1.1 | Before examining these matters,

ἐπειδὴ μεταξὺ τοῦ συγγράμματος τὸν
Σαβέλλιον ὑπ' αὐτοῦ κοπτόμενον εὖρον,
καταπλαγείς τῆς ἡλιθιότητος τὸν ἄνδρα.
ὥς οὐκ ἐφείσατο κακῶς ἀγορευῆσαι ὃν
πάντων μᾶλλον ἐπαινεῖν αὐτὸν ἐχρῆν
ὁμόδοξον αὐτῷ καὶ ὁμογνώμονα γεγονότα,
οὐχ ἡγησάμην ἀντιπαρελθεῖν σιγῇ τὸν
λόγον, παραδοῦναι δὲ καὶ τούτου ἔλεγχον
τῷ παρόντι γράμματι. τὸ μὲν γὰρ τοῦ
θεοῦ λειτουργοὺς πρὸς αὐτοῦ
διαβεβλήσθαι εἰ καὶ αὐτῷ μὲν ψόγον τοῖς
δ' ἐλευθερουμένοις τῆς πρὸς αὐτὸν
κοινωνίας εὐδοξίαν ἐπήγαγεν,

since I found that he was attacking
Sabellius in his writing, I was amazed at the
man's foolishness. He did not hesitate to
speak badly of someone whom he should
have praised more than anyone else, as he
was supposed to be of the same faith and
opinion. I did not think it right to pass over
his words in silence, but I decided to also
include a refutation of this in the present
writing. For it is true that the servants of
God have been assured against him, and
while he himself brought blame upon
himself, he brought honor to those who
were freed from their association with him.

1.1.2 | ὅμως εἶχετό τινος εἰκότος τὸ δοκεῖν
τὰ μὴ αὐτῷ φίλα φαυλίζειν· τὸ δὲ λαθεῖν
κόπτοντα αὐτὸν διὰ τῆς τοῦ ὁμογνώμονος
δυσφημίας ἀναιδεΐας ἔμοιγε δοκεῖ ἅμα καὶ
ἀναισθησίας ὑπάρχειν. ὅτι δὲ ταῦθ' οὕτως
ἔχει, γένοιτ' ἂν ἔλεγχος αὐτὸς ἑαυτοῦ,
υἱοπάτορα τὸν θεὸν κατὰ τὸν Σαβέλλιον, |
εἰ καὶ μὴ γυμνῷ τῷ λόγῳ, τῇ γοῦν ἀληθείᾳ
εἰσάγων, τῷ τὴν ὑπόστασιν ἀναιρεῖν τοῦ
υἱοῦ, ἕνα δὲ θεὸν ὀρίζεσθαι. καὶ τοῦτον
ἑαυτοῦ πατέρα καὶ αὖ πάλιν υἱὸν
ἀποκαλεῖν ἑαυτοῦ. λόγον γὰρ εἶναι δοῦς
τὸν ἐν τῷ θεῷ,

1.1.2 | However, it seemed reasonable that
he would think that what is not friendly to
him is worthless. But I believe that he is
both shameless and insensitive, as he
harms himself through the slander of
someone who shares his beliefs. If this is
true, he could be his own refutation, calling
God the Father a son according to Sabellius,
even if he does not do so openly, at least
introducing the truth that denies the Son's
existence and defines one God. And he calls
this one his own father and again refers to
him as his son. For he gives a reason that is
in God.

1.1.3 | ἔν τε καὶ ταύτῳ ὄντα αὐτῷ τοῦτον
ὀρισάμενος, πατέρα τούτου χρηματίζειν
αὐτὸν ἔφη· τὸν τε λόγον υἱὸν εἶναι αὐτοῦ,
οὐκ ἀληθῶς ὄντα υἱὸν ἐν οὐσίας
ὑποστάσει, κυρίως δὲ καὶ ἀληθῶς ὄντα
λόγον. ἐπισημαίνεται γοῦν ὅτι μὴ
καταχρηστικῶς λόγον. ἀλλὰ κυρίως καὶ
ἀληθῶς ὄντα λόγον, καὶ μηδὲν ἕτερον ἢ
λόγον.

1.1.3 | He defined this one as both one and
the same, saying that he is the father of this
one; and he claimed that the Word is his
son, not truly being a son in essence or
substance, but primarily and truly being
the Word. It is emphasized that he is not a
Word in a misleading way. But he is
primarily and truly the Word, and nothing
other than the Word.

1.1.4 | εἰ δὲ μηδὲν ἕτερον, δῆλον ὡς οὐδὲ υἱὸς ἦν κυρίως καὶ ἀληθῶς, μέχρι δὲ φωνῆς καὶ ὀνόματος καταχρηστικῶς ὠνομασμένος. ἐν τε εἶναι λέγων καὶ ταυτόν τῷ θεῷ τὸν λόγον, τὸν σαρκωθέντα καὶ ἐκ τῆς παρθένου τεχθέντα, θεὸν αὐτὸν ἀπέφηνεν. ὃ δὴ πάλαι καὶ πρόπαλαι τὸν Σαβέλλιον φθεγξάμενον ἀπεδοκίμασεν ἡ ἐκκλησία τοῦ θεοῦ, τοῖς ἀθέοις αὐτὸν αἰρεσιώταις <ἐ>καταλέξασα.

1.1.4 | If he is nothing other than the Word, it is clear that he is not a son primarily and truly, but is named in a misleading way, even to the point of voice and name. By saying that the Word is one and the same with God, he declared that the Word, who became flesh and was born of the virgin, is God himself. The church of God has long ago rejected Sabellius, classifying him among the godless heretics.

Section 2

1.2.1 | τὸ μὲν γὰρ θεὸν ὁμολογεῖν ἓνα πρὸς ἀντιδιαστολὴν τῆς Ἑλλήνων πολυθέου πλάνης πρῶτοι παρειλήφασιν Ἰουδαίων παῖδες. τὸ δὲ καὶ πατέρα τὸν αὐτὸν υἱοῦ μονογενοῦς γνωρίζειν ἐξαίρετον γέρας ἡ χάρις ἡ σωτήριος τῇ ἐκκλησίᾳ δεδωρηται. υἱὸν δε Ἰησοῦν Χριστὸν μόνον οἶδεν καὶ οὐδένα ἕτερον, οὐ κατὰ τὴν τῆς σαρκὸς ἦν ἀνείληφεν γένεσιν (ταύτην γὰρ δούλου μορφὴν καὶ υἱὸν ἀνθρώπου καλεῖν δεδιδάκται), κατὰ δὲ τὴν ἐξ αὐτοῦ τοῦ θεοῦ καὶ πατρὸς πρὸ πάντων αἰώνων ἄγνωστον τοῖς πᾶσιν· καθ' ἣν τὸ πλήρωμα τῆς πατρικῆς θεότητος καὶ αὐτὸν υἱὸν θεὸν ὑπεστήσατο, οὐκ ἰδιόκτητον καὶ τοῦ πατρὸς ἀφωρισμένην | οὐδ' ἀναρχόν τινα καὶ ἀγέννητον οὐδὲ ἄλλοθὲν ποθεν ξένην καὶ τοῦ πατρὸς ἀλλοτρίαν ἐφελκόμενον θεότητα, ἐξ αὐτῆς δὲ τῆς πατρικῆς μετουσίας ὥσπερ ἀπὸ πηγῆς ἐπ' αὐτὸν προχεομένης πληρούμενον. μόνῳ γὰρ »ἐν αὐτῷ πᾶν τὸ πλήρωμα« τῆς πατρικῆς ἐνοικεῖν »θεότητος« ὁ μέγας ἐπαίδευσεν ἀπόστολος. διὸ δὴ εἰς θεὸς τῇ ἐκκλησίᾳ τοῦ θεοῦ κηρύττεται, »καὶ οὐκ ἔστιν ἕτερος πλὴν αὐτοῦ«· εἰς δὲ καὶ μονογενὴς τοῦ θεοῦ υἱός, εἰκὼν τῆς πατρικῆς θεότητος,

1.2.1 | For the first ones to accept that God is one, in contrast to the Greeks' error of polytheism, were the children of the Jews. The grace of salvation has given the church the special honor of knowing the same father as the only-begotten son. They know only Jesus Christ as the son, and no other, not according to the flesh that he took on (for he has been taught to call this a servant's form and a son of man), but according to the nature from God the Father, which is unknown to all before all ages. In this nature, the fullness of the Father's divinity has established him as the son of God, not separate or distinct from the Father, nor an unoriginated or unbegotten being, nor a foreign divinity drawn from elsewhere, but filled from the Father's essence, just as water flows from a spring. For "in him all the fullness" of the Father's "divinity" dwells, as the great apostle taught. Therefore, one God is preached in the church of God, "and there is no other besides him." And he is one and the only-begotten son of God, the image of the Father's divinity, and for this reason, he is God.

καὶ διὰ τοῦτο θεός.

Section 3

1.3.1 | ἦν δὴ θεολογίαν οἱ πολλοὶ νοεῖν οὐ χωρήσαντες, ποικίλας ἀτραποὺς ἐπενόησαν πλάνης· α') οἱ μὲν θεὸν δόντες τὸν υἱόν, τὸν δ' ἄνθρωπον ὃν ἀνείληφεν ἀρνησάμενοι, β') οἱ δὲ ψιλὸν ἄνθρωπον ὑποθέμενοι. τὸν δ' ἐν αὐτῷ θεὸν ἀγνοήσαντες, γ') οἱ δὲ φόβῳ τοῦ δοκεῖν δεύτερον εἰσηγεῖσθαι θεὸν τὸν αὐτὸν εἶναι πατέρα καὶ υἱὸν ὀρισάμενοι. οὕς ἐκτραπέῖσα ἡ ἐκκλησία τοῦ θεοῦ τῷ τῆς ἀληθείας εὐαγγελικῷ κηρύγματι σεμνύνεται, ἕνα μὲν τὸν ἐπὶ πάντων θεὸν ἔχειν ἀύχουσα, ἕνα δὲ καὶ υἱὸν μονογενῆ θεὸν ἐκ θεοῦ Ἰησοῦν Χριστὸν ἐπιγραφομένη, σωτῆρα τὸν αὐτὸν καὶ υἱὸν ἀνθρώπου γινόμενον ὁμολογοῦσα, ὅντα μὲν υἱὸν θεοῦ πρὶν ἢ καὶ ἀνθρώπου γενέσθαι, καὶ τοῦτο δὲ γενόμενον ὅπερ οὐκ ἦν δι' ἄφατον ὑπερβολὴν τῆς τοῦ πατρὸς φιλανθρωπίας.

1.3.1 | Many people, not understanding this theology, invented various paths of error. a) Some claimed that God gave the son, while denying the man he took on. b) Others assumed he was just a mere man. Not knowing the God within him, c) some, out of fear of appearing to introduce a second God, defined the father and son as the same. The church of God, having turned away from these, proudly proclaims the truth of the gospel, asserting that there is one God above all, and also one only-begotten God from God, Jesus Christ, calling him the same savior who became the son of man. It acknowledges him as the son of God before he became a man, and this happened through the immeasurable excess of the Father's love for humanity.

Section 4

1.4.1 | ὁ μὲν δὴ τῆς ἀληθείας λόγος ταῦτ' ἐκ προσώπου βοᾷ τῆς ἐκκλησίας· οἱ δὲ τὸν υἱὸν τοῦ θεοῦ ἀρνούμενοι, ἕνα δὲ θεὸν εἶναι φάσκοντες καὶ οὐδὲν ἕτερον, τί καὶ παρενοχλοῦσιν μάτην τῇ ἐκκλησίᾳ, ταῖς Ἰουδαίων προσομιλεῖν συναγωγαῖς δέον; | τί δὲ καὶ βλασφήμοις σφὰς αὐτοὺς περιπεύρουσιν λόγοις, τὸν ἕνα θεὸν συκοφαντοῦντες διτταῖς ἐπηγορίαις, εἰ δὴ τὸν αὐτὸν πατέρα καὶ τὸν αὐτὸν υἱὸν ὑποτίθενται; καὶ τίνος γάρ ἐστιν πατήρ, μηδενὸς ὑφεστώτος υἱοῦ; τίνος δὲ υἱὸς ἔσται, μὴ προϋπάρχοντος τοῦ γεγεννηκότος; εἰς δὲ ὧν πάντως που αὐτὸς

1.4.1 | The word of truth cries out these things on behalf of the church: those who deny the son of God, while claiming that there is one God and nothing else, why do they trouble the church in vain, needing to speak with the synagogues of the Jews? And why do they surround themselves with blasphemous words, slandering the one God with contradictory claims, if they say that the father and the son are the same? For whose father will there be, if no son exists? And whose son will he be, if the one who begets does not exist before him? For being one, he will certainly be the one who

ἔσται ὁ σαρκωθεὶς καὶ παθὼν καὶ τὸν ἐν ἀνθρώποις διανύσας θνητὸν βίον.

became flesh, suffered, and lived a mortal life among people.

Section 5

1.5.1 | ἀλλὰ ταῦτα λέγοντα Σαβέλλιον ἡ ἐκκλησία τοῦ θεοῦ, ὡς ἄθεα καὶ δυσσεβῆ τολμῶντα, μακρὰν ἤλασεν· ταῦτα δὲ Μάρκελλος ἀνανεοῦσθαι πειρᾶται, προκαλύμματι χρώμενος οὐ πιθανῶ λόγῳ. θεὸν γὰρ ἓνα ὁρθῶς ὀριζόμενος τοῦτον αὐτὸν λόγον ἔχειν ἐν ἑαυτῷ ἠνωμένον καὶ συνημμένον αὐτῷ φησὶν· κᾴπειτα τοῦ ἐνὸς θεοῦ τὸ μὲν τι πατέρα καλεῖ, τὸ δὲ υἱόν, ὡς διπλῆν τινα καὶ σύνθετον οὐσίαν ἐν αὐτῷ εἶναι.

1.5.1 | But saying these things, the church of God drove Sabellius away as an impious and irreverent person. Marcello tries to renew these ideas, using an unconvincing argument as a cover. For rightly defining one God, he claims that this same word is united and connected within himself. Then, he calls part of the one God the father and part the son, as if there is a double and composite nature within him.

1.5.2 | καὶ πόσῳ τούτου κρείττων, ἐν κακῶν ἐκλογῇ, ὁ μὴ διαιρῶν μὲν τὴν ἀναρχὸν καὶ ἀγέννητον καὶ θεϊκὴν δύναμιν τὸν αὐτὸν δ' εἶναι ὁμολογῶν γυμνῷ τῷ λόγῳ, πόσῳ δὲ ἐκατέρων βελτίων ὁ Ἰουδαῖος, τὸν ἓνα θεὸν οὐ διαιρῶν εἰς πατέρα καὶ υἱὸν Μαρκέλλῳ παραπλησίως οὐδὲ τὸν αὐτὸν υἱοπάτορα κατὰ τὸν Σαβέλλιον εἰσάγων, ἀλλὰ σέβων μὲν τὸν θεὸν γνωρίζων δὲ καὶ προσδοκῶν τὸν Χριστὸν αὐτοῦ τὸν διὰ τῶν προφητῶν ἤξειν κηρυττόμενον, ὃν ἐλθόντα ἐπεὶ μὴ παρεδέξαντο, δίκην τῆς εἰς αὐτὸν ἀπιστίας ὑπέσχον τε καὶ ὑφέξουσιν.

1.5.2 | And how much greater is the one who does not divide the uncreated, unborn, and divine power, while agreeing that it is the same, compared to the Jew, who does not divide the one God into father and son, similarly to Marcello, nor introduces the same son-father as Sabellius does. Instead, he honors God, knowing and expecting the Christ who is proclaimed to come through the prophets. When he comes, since they did not accept him, they will suffer the consequences of their disbelief in him.

Section 6

1.6.1 | οἱ δὲ πιστεύειν εἰς τὸν ἀφικόμενον δι' εὐχῆς ἔχοντες τρία ταῦτα γνωριοῦσιν· τὸν »ἐκ σπέρματος Δαυὶδ« καὶ τῆς [αὐτῆς] ἀγίας παρθένου καὶ τὸν ἐνοικήσαντα τούτῳ υἱὸν τοῦ θεοῦ προόντα καὶ

1.6.1 | Those who believe in the one who has come through prayer know these three things: the one "from the seed of David," and the same holy virgin, and the one who dwelt in him, the son of God, who truly

ούσιωδῶς ὑφεστῶτα καὶ τὸν τούτου
πατέρα θεόν, ὑφ' οὗ καὶ αὐτὸς ἀπεστάλθαι
συνεχῶς ὁμολογεῖ. »ἡμῖν« τοῖνυν »εἷς θεὸς
ὁ πατήρ, ἐξ οὗ τὰ πάντα« κατὰ τὸν
ἀπόστολον »καὶ εἷς κύριος Ἰησοῦς Χριστός,
δι' οὗ τὰ πάντα«, ὁ προὖν τοῦ θεοῦ
μονογενὴς υἱός, καὶ τρίτος ὁ κατὰ σάρκα
υἱὸς ἀνθρώπου, ὃν δι' ἡμᾶς ἀνείληφεν ὁ
υἱὸς τοῦ θεοῦ.

exists and is substantial, and the father
God, by whom he himself continuously
claims to have been sent. "For us," then,
"there is one God, the Father, from whom
are all things," according to the apostle,
"and one Lord Jesus Christ, through whom
are all things," the only-begotten son of
God, and thirdly, the son of man according
to the flesh, whom the son of God took on
for us.

1.6.2 | ἀλλ' οὔτε ὃ ἀνείληφεν σῶμα ταύτὸν
ἦν τῷ ἀνελιφότε υἱῷ τοῦ θεοῦ, οὔτε αὐτὸς
ὁ υἱὸς τοῦ θεοῦ εἷς καὶ ὁ αὐτὸς ἂν
νομισθεῖ τῷ γεγεννηκότι. τριῶν δὴ
τούτων ὑποκειμένων, οἱ δύο διδόντες τὸ
τρίτον δ' ἐκποδὼν ποιούμενοι τῆς
ἐκκλησίας εἶεν ἂν ἀπόβλητοι.

1.6.2 | But neither was the body he took on
the same as the son of God who was
received, nor would the son of God himself
be considered one and the same with the
one who begot him. With these three being
present, if the two give rise to the third,
they would be cast out from the church.

Section 7

1.7.1 | τὴν μὲν δὴ σάρκα τοῦ σωτῆρος
ἄθεοί τινες τῶν ἑτεροδόξων
παραιτησάμενοι, δόξη δέ τινι φαντασίας
ᾧφθαι αὐτὸν ἐπὶ τῆς γῆς εἰρηκότες,
πρῶτοι τοῦ τῆς ἀληθείας σκοποῦ
δημαρτήκασιν. οἱ δὲ τὴν ἔνσαρκον
οἰκονομίαν παραδεδεγμένοι, τὸν δὲ
προόντα τοῦ θεοῦ υἱὸν ἀρνησάμενοι,
ποικίλας ὡς ἔφην ἑαυτοῖς ἀνοδίας
ἐπενόησαν· οἱ μὲν ψιλὸν ἄνθρωπον τῆς
κοινῆς ἀπάντων φύσεως κατ' οὐδὲν
κρείττονα ἢ ὅσον ἀρετῆς προτερήμασιν
γεγονέναι αὐτὸν εἰρηκότες, οἱ δ' αὐτὸν
ἐνοικῆσαι τὸν τῶν ὅλων θεὸν τῷ σώματι
δογματίσαντες υἱὸν τε αὐτὸν ἑαυτοῦ
χρηματίσαι φάντες δι' ἣν ὑπέμεινεν κατὰ
ἄνθρωπον οἰκονομίαν. δύο διδόντες οὗτοι,
θεὸν καὶ ἄνθρωπον, τοῦ τρίτου σφᾶς
αὐτοὺς ἐστέρησαν, αὐτὸν τὸν σωτῆρα τὸν

1.7.1 | Some of the atheists among the
heretics, having rejected the flesh of the
Savior, claimed that he appeared on earth
in some kind of vision, and thus they first
missed the mark of the truth. Those who
accepted the incarnation, but denied the
son of God who came from God, invented
various ways to explain themselves. Some
said he was just a plain man of the common
human nature, no better than anyone else
except for some virtues. Others claimed
that he was the son of the one true God
dwelling in the body, saying that he
endured the human experience. These two,
presenting God and man, deprived
themselves of the third, denying the Savior,
the only-begotten son of God.

μονογενῆ τοῦ θεοῦ υἱὸν ἀρνησάμενοι. |

1.7.2 | τούτων πάλαι μὲν Σαβέλλιος νυνὶ δὲ Μάρκελλος τῇ γνώμῃ συναπαχθέντες τὸν μὲν ἐπὶ πάντων θεὸν Ἰουδαίων τοῖς ἀπίστοις ὁμοίως εὖ μάλα εἰδέναι διισχυρίζοντο, καὶ <τὸ> δεύτερον, τὴν σάρκα τὴν ἐκ τῆς ἁγίας παρθένου, συνωμολογήκασιν· τὸ δὲ τρίτον, αὐτὸ τὸ κεφάλαιον τῆς ἀπάντων ἡμῶν σωτηρίας, τὸν υἱὸν τοῦ θεοῦ παραγκωνισάμενοι, φῶς ὄντα καὶ ἀλήθειαν, ὁμοῦ τῇ ἀρνήσει τοῦ υἱοῦ καὶ τοῦ τῆς ἀληθείας φωτὸς ἐκπεπτώκασιν.

1.7.2 | Long ago, Sabellius, and now Marcello, have come together in their thinking. They strongly argued that the God of the Jews is the same as the one who is above all, and they agreed on the second point, that the flesh came from the holy virgin. But for the third point, which is the key to our salvation, they pushed aside the son of God, who is both light and truth. With their denial of the son and the light of truth, they have fallen away.

1.7.3 | ἔνθεν ἓνα μὲν θεὸν ὁμολογούντων αὐτῶν ἀκούσει καὶ τὴν σάρκα δὲ τοῦ σωτῆρος τιμώντων· τὸν δ' ἐνοικήσαντα τῇ σαρκὶ θεοῦ υἱὸν φωνῇ μὲν καὶ χεῖλεσιν παραδεχομένων, ἔργῳ δὲ παραιτουμένων. υἱὸν γὰρ θεοῦ χρῆν ζητεῖν, ἀληθῶς ζῶντα καὶ ὑφ' ἐστώτα, οὔτε τὸν αὐτὸν ᾧ ἀνείληφεν ὄντα σώματι, οὔτε τὸν αὐτὸν ὄντα τῷ θεῷ καὶ πατρί. οὔτε γὰρ τὸν ἐπέκεινα τῶν ὅλων θεὸν υἱὸν ἂν τις εἰπὼν εὐσεβήσειεν (τίνος γὰρ ἔσται υἱὸς ὁ τὴν ἄναρχον καὶ ἀγέννητον θεότητα περιβεβλημένος;), οὔτε τὸν μονογενῆ τοῦ θεοῦ υἱὸν αὐτὸν εἶναι τὸν πατέρα τις εἰπὼν <δια>δράσεται τὴν κατὰ τῶν δυσφήμων δίκην.

1.7.3 | From this, while they acknowledge one God and honor the flesh of the Savior, they accept with their words and lips the son of God who dwells in the flesh, but deny him in their actions. For one must seek the son of God, truly living and existing, who is neither the same as the one who took on a body nor the same as the one who is God and Father. No one can call the one who is beyond all things the son of God (for who would be his son, the one clothed in the unbegotten and eternal divinity?), nor can anyone say that the only-begotten son of God is the Father without facing the judgment against those who speak ill.

Section 8

1.8.1 | διὸ δὴ τὴν εὐθεῖαν καὶ βασιλικὴν ὁδὸν ὀρθοτομοῦσα ἡ ἐκκλησία τοῦ θεοῦ τὰς μὲν ἄλλας παρεκτροπὰς ἀπεδοκίμασεν. τοῖς δ' αὐτῆς θρέμμασιν τῆς ἐνθέου χάριτος παραδίδωσιν τὴν γνῶσιν, κατ' αὐτὸ <τὸ>

1.8.1 | Therefore, the church of God, straightening and guiding the royal path, has rejected all other deviations. To its members, it gives the knowledge of divine grace, teaching them to confess the mystery

τῆς παλιγγενεσίας μυστήριον ὁμολογεῖν διδάσκουσα πιστεύειν εἰς ἕνα θεόν, πατέρα παντοκράτορα, τελείαν καὶ ἀκριβῆ καὶ ὁλόκληρον ταύτην εἰδέναι παρέχουσα τὴν θεολογίαν, ἣ θεὸν μὲν ἕνα παραδίδωσιν ἀφορίζουσα τῆς Ἑλληνικῆς καὶ πολυθέου πλάνης, πατέρα δὲ αὐτὸν οἶδεν τῆς Ἰουδαϊκῆς χωρίζουσα διδασκαλίας, παντοκράτορα δὲ αὐτὸν ὁμολογεῖ [τῆς] τῶν ἀθέων ἑτεροδόξων ἀποστρεφόμενη τὴν δυσσέβειαν.

of rebirth and to believe in one God, the Almighty Father. It provides a complete, accurate, and whole understanding of theology, which teaches that there is one God, separating it from the Greek and polytheistic error, and recognizes him as Father, distinguishing it from the Jewish teachings. It also acknowledges him as Almighty, turning away from the impiety of the atheists and those with different beliefs.

1.8.2 | οὐδεὶς γοῦν τῶν ἑτεροδόξων εἴποι ἂν τὸν πατέρα τοῦ Χριστοῦ αὐτὸν εἶναι τὸν θεὸν τὸν παντοκράτορα. ὥς οὐδὲ Ἰουδαίων ὁμολογήσειεν ἂν τις τὸν θεὸν πατέρα εἶναι τὸν μονογενῆ υἱὸν μὴ εἰδώς, οὐδέ γε Ἑλλήνων ἕνα μόνον φήσειεν <ἂν> εἰδέναι θεόν. διὸ δὴ τούτων ἀπάντων ἀποκαθαίρουσα τὴν πλάνην ἢ ἐκκλησίᾳ τὸν ἕνα θεὸν κηρύττει, αὐτὸν εἶναι καὶ πατέρα καὶ παντοκράτορα διδάσκουσα, πατέρα μὲν ἐνὸς τοῦ Χριστοῦ μόνου, τῶν δὲ λοιπῶν ἀπάντων θεὸν καὶ κτίστην καὶ κύριον. οὕτω καὶ υἱὸν θεοῦ μονογενῆ Ἰησοῦν Χριστὸν παραδίδωσιν, τὸν πρὸ πάντων αἰώνων ἐκ τοῦ πατρὸς γεγεννημένον, οὐ τὸν αὐτὸν ὄντα τῷ πατρί, καθ' ἑαυτὸν δὲ ὄντα καὶ ζῶντα καὶ ἀληθῶς υἱὸν συνόντα, θεὸν ἐκ θεοῦ καὶ φῶς ἐκ φωτὸς καὶ ζωὴν ἐκ ζωῆς, ἀλέκτοισι καὶ ἀρρήτοις καὶ παντάπασιν ἀγνώστοις ἡμῖν καὶ ἀκαταλήπτοις λόγοις ἐκ τοῦ πατρὸς ἐπὶ σωτηρίᾳ τῶν ὅλων γεγεννημένον, καὶ οὐχ ὁμοίως μὲν τοῖς λοιποῖς γεννητοῖς ὑποστάντα οὐδὲ ζωὴν ἐμφερῆ τοῖς δι' αὐτοῦ γεγεννημένοις ζῶντα, μόνον δὲ ἐξ αὐτοῦ τοῦ πατρὸς ἀποτεχθέντα καὶ αὐτοζωὴν ὄντα.

1.8.2 | No one among the different believers would say that the Father of Christ is the Almighty God. Just as no one among the Jews would confess that the only-begotten Son is God the Father without knowing, nor would a Greek claim to know only one God. Therefore, the church, cleansing the error of all these, proclaims the one God, teaching that he is both Father and Almighty, being the Father of only Christ, while being God, Creator, and Lord of all others. Thus, it also teaches about the only-begotten Son of God, Jesus Christ, who was born from the Father before all ages, not being the same as the Father, but being himself living and truly the Son, God from God, light from light, and life from life. He is beyond all words that are unutterable, unknown, and incomprehensible to us, born from the Father for the salvation of all, and he is not like the other created beings, nor is he a life similar to those who live through him, but he alone is born from the Father and has life in himself.

1.8.3 | καὶ ἔπρεπεν γὰρ τῷ ἐπὶ πάντων θεῷ

1.8.3 | For it was fitting for the God above

πρὸ παντὸς γενητοῦ καὶ πρὸ πάντων αἰώνων τὸ μονογενὲς τοῦτο προβαλέσθαι γέννημα, ὥσπερ τινὰ κρηπίδα καὶ θεμέλιον ἀρραγῇ τῶν μελλόντων δι' αὐτοῦ γενήσεσθαι. διὸ δὴ πρὸ πάντων τῶν μελλόντων ἔσεσθαι τὸν υἱὸν ἐγέννα ὥσπερ τινὸς φωτὸς ἀκτῖνα καὶ ζωῆς πηγὴν καὶ θησαυρὸν ἀγαθῶν, »ἐν ᾧ πάντες εἰσὶν οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι« κατὰ τὸν θεῖον ἀπόστολον.

all, before any created thing and before all ages, to bring forth this only-begotten offspring, like a solid foundation and cornerstone for what will come to be through him. Therefore, the Son was born before all that will exist, like a ray of light and a source of life, and a treasure of good things, "in whom are hidden all the treasures of wisdom and knowledge," according to the divine apostle.

1.8.4 | τοσούτων ἀγαθῶν ὁ μόνος ἀγαθὸς πατὴρ τὸν υἱὸν ὑφίστη, αὐτοζωὴν ὄντα ζωοποιὸν τῶν ὅλων, καὶ αὐτοφῶς »τὸ ἀληθινόν« καὶ πάσης νοερᾶς καὶ λογικῆς οὐσίας φωτιστικόν, καὶ αὐτολόγον καὶ < αὐτό> σοφίαν σοφῶς τὰ πάντα καὶ λογικῶς ὑφιστάμενόν τε καὶ διοικοῦντα, ὧν δὴ χάριν μονογενὴς υἱὸς τοῦ θεοῦ μόνος αὐτὸς καὶ οὐδεὶς ἄλλος ἀνηγόρευταί τε καὶ ἔστιν.

1.8.4 | The only good Father, for the sake of so many good things, establishes the Son, who has life in himself and gives life to all. He is the true light and the enlightening source of all spiritual and rational beings, and he is the reason and wisdom, wisely sustaining and governing all things. For this reason, the only-begotten Son of God alone is proclaimed and exists, and no one else.

Section 9

1.9.1 | ὅθεν εἰκότως ἂν τις μέμψαιτο τοῖς κτίσμα αὐτὸν φάναι τετολμηκόσιν, ἐξ | οὐκ ὄντων ὁμοίως τοῖς λοιποῖς κτίσμασιν γενόμενον. καὶ πῶς γὰρ ἔτι ἔσται υἱός; πῶς δὲ μονογενὴς τοῦ θεοῦ ὁ τὴν αὐτὴν τοῖς λοιποῖς κτίσμασιν ἐπιγραφόμενος φύσιν; ταύτη γὰρ ἀδελφὸς ἂν τούτων γένοιτο μᾶλλον, οὐχὶ δὲ υἱὸς τοῦ θεοῦ, τῶν τε πολλῶν γενητῶν ἔσται εἷς, ἅτε τῆς ἐξ οὐκ ὄντων κτίσεως ὁμοίως αὐτοῖς μετασχὼν κοινωνίας.

1.9.1 | Therefore, it would be reasonable for someone to blame those who dare to say that he was made from nothing, just like the other created beings. And how can he still be called Son? How can he be the only-begotten of God if he is said to have the same nature as the other created beings? For in that case, he would rather be a brother to them, not the Son of God, and he would be just one among many created beings, sharing in the same kind of existence that comes from nothing.

1.9.2 | ἀλλ' οὐχ ὥδε τὰ θεῖα περὶ αὐτοῦ

1.9.2 | But the divine teachings about him

παιδεύει λόγια. ἀλλ' ὅτε μὲν τῆς τῶν
γενητῶν ὑπάρξεως τὴν διδασκαλίαν
ποιεῖται, ἀθρόως τὰ πάντα μαρτυρεῖ δι'
αὐτοῦ γεγονέναι· »πάντα« γὰρ »δι' αὐτοῦ
ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν«
καὶ »ἐν αὐτῷ ἐκτίσθη τὰ πάντα τὰ ἐν τοῖς
οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, εἴτε ὁρατὰ εἴτε
ἀόρατα« καὶ »τὰ πάντα δι' αὐτοῦ καὶ εἰς
αὐτὸν ἔκτισται· καὶ αὐτός ἐστιν πρὸ
πάντων καὶ τὰ πάντα ἐν αὐτῷ
συνέστηκεν« κατὰ τὰς ἀποστολικὰς
διδασκαλίας.

do not say this. When they speak of the
existence of created beings, they clearly
testify that everything came to be through
him. "For all things were made through
him, and without him nothing was made."
And "in him all things in heaven and on
earth were created, whether visible or
invisible." And "all things were created
through him and for him." He is before all
things, and in him all things hold together,
according to the teachings of the apostles.

1.9.3 | ὅτε δὲ τὴν περὶ αὐτοῦ θεολογίαν
εἰσάγει, τῶν μὲν λοιπῶν ἀπάντων αὐτὸν
ἀφορίζει, κύριον δὲ αὐτὸν καὶ δεσπότην
καὶ δημιουργὸν καὶ θεὸν καὶ σωτῆρα τῶν
ὅλων οἶδεν, μονογενῆ τε υἱὸν θεοῦ μόνον
αὐτὸν καὶ οὐδένα ἄλλον ἀποφαίνει, σοφίαν
τε καὶ λόγον καὶ ζωὴν καὶ φῶς μόνον αὐτὸν
ἀποκαλεῖ, εἰκόνας <τε> »τοῦ θεοῦ τοῦ
ἀοράτου« καὶ »ἀπαύγασμα φωτὸς αἰδίου«,
ἕτερά τε μύρια τούτοις ἀδελφὰ περὶ αὐτοῦ
δοξάζειν διδάσκει, ὧδέ πη τῆς πατρικῆς
θεότητος τὴν πρὸς μόνον αὐτὸν ὥσανεὶ
πρὸς υἱὸν μονογενῆ ἰδιάζουσιν σχέσιν
ἐπιδεικνύμενα.

1.9.3 | But when it introduces the theology
about him, it sets him apart from all the
others, recognizing him as the Lord, Master,
Creator, God, and Savior of all. It declares
him to be the only-begotten Son of God and
no one else. It calls him only wisdom, word,
life, and light, and teaches many other titles
that honor him, such as "the image of the
invisible God" and "the radiance of eternal
light." In this way, it shows the unique
relationship of the Father's divinity to him
as the only-begotten Son.

1.9.4 | διὸ καὶ υἱὸν ἀγαπητὸν ἀνεκήρυττεν
μόνον αὐτὸν ἀμφὶ τὰ Ἰορδάνου ῥεῖθρα ἡ
πατρικὴ φωνὴ μεγάλῃ μαρτυροῦσα βοῇ
»οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ
ἠυδόκησα«. καὶ δευτεροῖ γε τὴν μαρτυρίαν
καὶ ἐπὶ τῆς ἐν τῷ ὄρει μεταμορφώσεως τὸν
αὐτὸν ἐπισφραγιζομένη λόγον.

1.9.4 | For this reason, the Father's voice
declared him to be the beloved Son with a
loud testimony by the Jordan River, saying,
"This is my beloved Son, in whom I am well
pleased." And it confirmed this same
testimony again during the transfiguration
on the mountain.

1.9.5 | αὐτοῦ τοιγαροῦν τοῦ τῶν ὅλων θεοῦ
ταύτην αὐτῷ τὴν μαρτυρίαν
παρασχομένου, τοῦ τε εὐαγγελιστοῦ

1.9.5 | Therefore, since the God of all gives
this testimony about him, the evangelist
clearly teaches that he is the only-begotten

διαρρήδην αὐτὸν υἱὸν μονογενῆ εἶναι διδάσκοντος δι' ὧν ἔφη »θεὸν οὐδεὶς ἑώρακεν πώποτε· ὁ μονογενὴς υἱὸς (ἢ »μονογενὴς θεὸς«) ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο« ἀλλὰ καὶ αὐτοῦ τοῦ σωτῆρος ἐν ταῖς περὶ αὐτοῦ διδασκαλίαις ταῦτ' ἐπισφραγιζομένου, δι' ὧν ἔλεγεν »οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον«,

Son. He said, "No one has ever seen God; the only-begotten Son (or "the only-begotten God"), who is in the bosom of the Father, he has explained him." This is also confirmed by the Savior himself in his teachings about him, where he said, "For God so loved the world that he gave his only-begotten Son, so that everyone who believes in him may have eternal life."

1.9.6 | ὁ μετὰ ταύτας | τὰς φωνὰς γενητὸν ἐξ οὐκ ὄντων καὶ κτίσμα προηγμένον ἐκ τοῦ μὴ ὄντος τὸν υἱὸν ὀριζόμενος λέληθεν τοῦνομα μὲν αὐτῷ μόνον χαριζόμενος. τὸ δ' ἀληθῶς υἱὸν εἶναι ἀρνούμενος. ὁ γὰρ ἐξ οὐκ ὄντων γεγονῶς οὐκ [ἂν] ἀληθῶς γένοιτ' ἂν υἱὸς θεοῦ, ὅτι μηδὲ ἄλλο τι τῶν γεννητῶν.

1.9.6 | He who, after these voices, defines the Son as a creature made from nothing and a creation brought forth from non-existence, has forgotten to give him only the name. But he denies that he is truly a Son. For one who comes from nothing could not truly be the Son of God, just as he could not be anything else that is created.

Section 10

1.10.1 | ὁ δ' ἀληθῶς υἱὸς τοῦ θεοῦ, ἐξ αὐτοῦ ἄτε δὴ ἐκ πατρὸς ἀποεχθεῖς, εἰκότως καὶ μονογενὴς καὶ ἀγαπητὸς χρηματίσειεν ἂν τοῦ πατρὸς· οὕτω δὲ καὶ θεὸς ἂν εἴη. τί γὰρ ἂν γένοιτο θεοῦ γέννημα <ἢ τὸ> τῷ γεγεννηκότι ἀφωμοιωμένον; κτίζει μὲν οὖν βασιλεὺς πόλιν ἀλλ' οὐ γεννιᾷ πόλιν, γεννᾷ δὲ υἱὸν ἀλλ' οὐ κτίζειν λέγεται· καὶ [ὁ] τεχνίτης δημιουργὸς ἀλλ' οὐχὶ πατὴρ γένοιτ' ἂν τοῦ πρὸς αὐτοῦ δημιουργομένου, τοῦ δ' ἐξ αὐτοῦ φύντος υἱοῦ οὐκ ἦν δημιουργὸς λεχθεῖν. καὶ δὴ καὶ ὁ τῶν ὅλων θεὸς τοῦ μὲν υἱοῦ πατὴρ, τοῦ δὲ κόσμου κτίστης ἂν εἰκότως καὶ ποιητὴς λέγοιτο.

1.10.1 | But the true Son of God, since he comes from the Father, is rightly called the only-begotten and beloved of the Father; thus, he would also be God. For what could be a creation of God or something like the one who created it? A king builds a city but does not beget a city; to beget a son is different from creating. And a craftsman is a creator but would not be called a father of what he creates, while the one who is born from him as a son would not be called a creator. Therefore, the God of all is rightly called the Father of the Son, and the creator of the world.

1.10.2 | εἰ δ' ἅπαξ που τῆς γραφῆς εὕρισκοι τις εἰρημένον »κύριος ἔκτισέν με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ«, τὸν νοῦν ἐπισκοπεῖν χρὴ τοῦ λόγου, ὃν μικρὸν ὕστερον ἐκθήσομαι, ἀλλὰ μὴ κατὰ Μάρκελλον ἐκ μιᾶς λέξεως τὸ κυριώτατον τῆς ἐκκλησίας παρασαλεύειν δόγμα. κακῆϊνος γὰρ ἅπαξ ἀκούσας λόγον εἶναι τὸν υἱόν, ἐπὶ τὸν ἄνθρωπον καταπεσὼν τὴν ὑπαρξιν ἠθέτει αὐτοῦ.

1.10.2 | But if someone finds written somewhere in Scripture, "The Lord created me as the beginning of his ways for his works," it is necessary to consider the meaning of the word, which I will explain shortly. However, one should not twist the most important teaching of the church based on a single word, as Marcellus did. For he, having heard that the Son is a word, fell into the error of denying his existence as a human.

1.10.3 | ὃν δὴ καὶ πρὸς αὐτοῦ καὶ πρὸς τοῦ πατρὸς μαρτυρούμενον εἶναι υἱὸν πῶς τοῖς λοιποῖς γενητοῖς παραβάλλειν ὅσιον; πῶς δ' ἔσται μονογενὴς τῷ πλήθει τῶν γεγονότων συναριθμούμενος; καὶ μὴν ἐξ αὐτῆς τῆς προσηγορίας ὁ υἱὸς τὴν πρὸς τὸν πατέρα φυσικὴν σχέσιν παρίστησιν, ὡς αὖ πάλιν τὸ μονογενὲς ὄνομα καὶ τοῦ γένους ἐφάπτεται καὶ τῆς γενέσεως αὐτῆς καὶ τοῦ μόνον εἶναι καὶ μηδέτερον αὐτῷ τῆς υἰότητος κοινωνεῖν. | ἀλλ' ἐοίκασιν ταύτῳ Μαρκέλλῳ πάθος πεπονθέναι καὶ οὗτοι.

1.10.3 | How can the one who is truly called the Son, being testified to by both him and the Father, be compared to other created beings? And how can he be the only-begotten if he is counted among the many that exist? Moreover, the very name "Son" shows the natural relationship to the Father, as the name "only-begotten" connects to both his kind and his birth, indicating that he is the only one and shares nothing of sonship with others. It seems that these people have suffered the same error as Marcellus.

1.10.4 | ὁ μὲν γὰρ δέει τοῦ μὴ δύο θεοὺς εἰπεῖν τὴν ἄρνησιν τοῦ υἱοῦ προὑβάλλετο, τὴν ὑπόστασιν ἀθετῶν αὐτοῦ. οἱ δὲ δύο δόντες ὑποστάσεις, τὴν μὲν ἀγέννητον τὴν δ' ἐξ οὐκ ὄντων κτισθεῖσαν, ἓνα μὲν θεὸν ὑφίστανται· ὁ δὲ υἱὸς οὐκέτ' αὐτοῖς οὔτε ὁ μονογενὴς ἔσται οὔτε μὴν κύριος, οὔτε θεός, μηδὲν μὲν ἐπικοινωνῶν τῇ τοῦ πατρὸς θεότητι, τοῖς δὲ λοιποῖς κτίσμασιν, καθ' ὃ ἐξ οὐκ ὄντων ὑπέστη, παραβαλλόμενος. ἀλλ' οὐχ οὕτως ἡ ἐκκλησία·

1.10.4 | For those who deny the Son argue against saying there are two gods, rejecting his existence. But those who affirm two substances claim one is uncreated and the other created from nothing, yet they still maintain one god. In this view, the Son will no longer be the only-begotten, nor will he be Lord or God, having no share in the divinity of the Father, and being compared to other creations from nothing. However, the church does not hold this view.

1.10.5 | τὸν δ' υἱὸν τοῦ θεοῦ θεὸν καὶ κύριον ἀνακηρύττει, καὶ ἀληθῶς υἱὸν εἶναι καὶ θεὸν διδάσκει· οὐ κατὰ τοὺς πολλοὺς τοὺς ἐπὶ κλην ὀνομασθέντας υἱοὺς τε καὶ θεοὺς, περὶ ὧν εἴρηται »ἐγὼ εἶπα θεοὶ ἐστε καὶ υἱοὶ ὑψίστου πάντες«, καθ' ὃ δὲ μόνος αὐτὸς ὁ ἐξ αὐτοῦ γεννηθεὶς τοῦ πατρὸς »ἐν μορφῇ θεοῦ ὑπῆρχεν«, »εἰκὼν« τ' ἦν »τοῦ θεοῦ τοῦ ἀοράτου καὶ πρωτότοκος ἀπάσης κτίσεως«. διὸ καὶ τιμᾶν καὶ σέβειν καὶ προσκυνεῖν μόνον αὐτόν, οἷα κύριον καὶ σωτῆρα καὶ θεὸν ἑαυτῆς, μεμάθηκεν.

1.10.5 | The Son of God is proclaimed as God and Lord, and it teaches that he is truly the Son and God. This is not like the many who are called sons and gods, about whom it is said, "I said, you are gods and all of you are sons of the Most High." Only he, who is born from the Father, "existed in the form of God," and he was "the image of the invisible God and the firstborn of all creation." Therefore, the church has learned to honor, respect, and worship him alone, as Lord, Savior, and God of itself.

Section 11

1.11.1 | εἰ δὲ φόβον αὐτοῖς ἐμποιεῖ, μή πη ἄρα δύο θεοὺς ἀναγορεύειν δόξαιεν, ἴστωσαν ὡς καὶ τοῦ υἱοῦ πρὸς ἡμῶν ὁμολογουμένου θεοῦ εἷς ἂν γένοιτο θεὸς μόνος ἐκεῖνος, ὁ μόνος ἀναρχος καὶ ἀγέννητος, ὁ τὴν θεότητα οἰκείαν κεκτημένος, αὐτῷ τε τῷ υἱῷ τοῦ εἶναι καὶ τοῦ τοιῷδε εἶναι γεγωνῶς αἷτιος· δι' ὃν καὶ αὐτὸς ὁ υἱὸς ὁμολογεῖ ζῆν, ἄντικρυς λέγων »καθὼς ἀπέστειλén με ὁ ζῶν πατήρ κάγῳ ζῶ διὰ τὸν πατέρα« καὶ »ὥσπερ γὰρ ὁ πατήρ ζωὴν ἔχει ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ«.

1.11.1 | If they are afraid that they might be thought to proclaim two gods, let them understand that if the Son is acknowledged as God, then that one alone would be the only God, the only uncreated and unbegotten one, who possesses his own divinity. He is the cause of the Son being and of his being like this. Because of him, the Son also claims to live, directly saying, "As the living Father sent me, and I live because of the Father," and "Just as the Father has life in himself, so he has granted the Son to have life in himself."

1.11.2 | διὸ καὶ ἡμῶν καὶ ἑαυτοῦ θεὸν εἶναι διδάσκει τὸν πατέρα, ἐν οἷς φησιν »ἀνέρχομαι πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεὸν ὑμῶν«. καὶ κεφαλὴν δὲ αὐτοῦ μὲν τοῦ υἱοῦ τὸν θεόν, τῆς δ' ἐκκλησίας τὸν υἱὸν ὁ μέγας ἀπόστολος διδάσκει, πῇ μὲν λέγων »κεφαλὴ δὲ τοῦ Χριστοῦ ὁ θεός«, πῇ δὲ περὶ τοῦ υἱοῦ φάσκων »καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, ἥτις ἐστὶν τὸ σῶμα αὐτοῦ«.

1.11.2 | Therefore, the Father teaches that he is God of both us and himself, as he says, "I am going up to my Father and your Father, and my God and your God." The great apostle teaches that the Son is the head of the church, saying, "But God is the head of Christ," and about the Son he says, "And he gave him to be the head over all the church, which is his body."

1.11.3 | οὐκοῦν τῆς μὲν ἐκκλησίας αὐτὸς ἀρχηγὸς ἂν εἴη καὶ κεφαλὴ, <κεφαλὴ> δὲ αὐτοῦ ὁ πατήρ· οὕτως εἷς θεὸς ὁ τοῦ μονογενοῦς υἱοῦ πατὴρ, καὶ μία ἡ καὶ αὐτοῦ τοῦ Χριστοῦ κεφαλὴ. μιᾶς δὲ οὐσῆς ἀρχῆς τε καὶ κεφαλῆς, πῶς ἂν γένοιτο θεοὶ δύο, οὐχὶ δὲ εἷς ἐκεῖνος μόνος ὁ μηδένα ἀνώτερον μηδὲ ἑαυτοῦ αἴτιον ἕτερον ἐπιγραφόμενος, οἰκείαν δὲ καὶ ἄναρχον καὶ ἀγέννητον τῆς μοναρχικῆς ἐξουσίας τὴν θεότητα κεκτημένος καὶ τῷ υἱῷ τῆς ἑαυτοῦ θεότητός τε καὶ ζωῆς μεταδούς ὁ δι' αὐτοῦ τὰ σύμπαντα ὑποστησάμενος, ὁ ἀποστέλλων αὐτόν, ὁ προστάττων αὐτῷ, ὁ ἐντελλόμενος, ὁ διδάσκων, ὁ πάντα αὐτῷ παραδιδούς, ὁ δοξάζων αὐτόν, ὁ ὑπερυψίων, ὁ ἀναδείξας βασιλέα τῶν ὅλων, ὁ πᾶσαν αὐτῷ τὴν κρίσιν παραδιδούς, ὁ καὶ ἡμᾶς αὐτῷ πειθεσθαι βουλόμενος, ὁ τὸν ἐν δεξιᾷ τῆς μεγαλοπρεπείας αὐτοῦ κατέχειν θρόνον ἐγκελευόμενος ἐν τῷ προσφωνεῖν αὐτῷ καὶ λέγειν

1.11.4 | «κάθου ἐκ δεξιῶν μου», ὁ διὰ ταῦτα πάντα καὶ αὐτοῦ ὑπάρχων τοῦ υἱοῦ θεός, ᾧ πειθόμενος ὁ μονογενὴς αὐτοῦ παῖς «ἐκένωσεν ἑαυτόν, ἑταπείνωσεν <ἑαυτόν> , μορφὴν δούλου ἀνέιληφεν, ὑπήκοος μέχρι θανάτου γέγονεν», ᾧ καὶ προσεύχεται, ᾧ <καὶ> κελεύοντι πείθεται, ἧ καὶ εὐχαριστεῖ, ὃν καὶ «μόνον ἀληθινὸν θεὸν» ἡγεῖσθαι ἡμᾶς διδάσκει, μεζιζόνά τε εἶναι ἑαυτοῦ ὁμολογεῖ, ὃν ἐπὶ πᾶσι τούτοις καὶ θεὸν ἑαυτοῦ εἶναι πάντας ἡμᾶς εἰδέναι βούλεται.

1.11.5 | ὃν οὕτω δοξάζοντα τὸν ἑαυτοῦ

1.11.3 | Therefore, he himself would be the leader and head of the church, while the Father is the head of him. Thus, the Father of the only-begotten Son is one God, and there is one head of Christ. Since there is one source and head, how could there be two gods? Is it not that one alone, who is not above anyone else and does not have another cause besides himself, possesses his own divinity, which is uncreated and unbegotten? He has granted the Son a share in his own divinity and life, supporting all things through him. He is the one who sends him, commands him, instructs him, gives everything to him, honors him, exalts him, and has made him king over all. He also gives all judgment to him and desires us to obey him, commanding him to sit at his right hand in his glory while addressing him and saying.

1.11.4 | "Sit at my right hand," says God, who exists through all these things and is the Son. The only-begotten Son, being obedient, "emptied himself, humbled himself, took the form of a servant, and became obedient to death." He prays to him, obeys him when he commands, and gives thanks to him. He teaches us to regard him as "the only true God," and he admits that the Father is greater than himself. He wants all of us to know that he is also his God.

1.11.5 | The Father, who is glorified by the

πατέρα ἀμοιβαίως ἀντιδοξάζων ὁ πατήρ
καὶ κύριον καὶ σωτῆρα καὶ θεὸν τῶν ὅλων
καὶ σύνθρονον τῆς αὐτοῦ βασιλείας
ἀνέδειξεν. ἃ δὴ πεπαιδευμένη ἡ ἐκκλησία
τοῦ θεοῦ ἑαυτῆς μὲν καὶ θεὸν καὶ κύριον
καὶ σωτῆρα τοῦ δ' ἐπὶ πάντων θεοῦ υἱὸν
μονογενῆ αὐτὸν γινώσκειν καὶ οὐδένα μὲν
ἄλλον τῶν γεννητῶν ἀναγορεύειν θεὸν
ἀξιοῖ, μόνον δὲ τοῦτον οἶδεν θεόν, ὃν μόνον
ὁ πατήρ ἐξ ἑαυτοῦ ἐγέννα,

Son in this way, also glorifies him in return,
and he has revealed him as Lord, Savior,
and God of all, and has made him co-ruler
in his kingdom. Thus, the church of God,
well-taught, knows both her own God and
Lord and Savior, and recognizes the only-
begotten Son of God above all. She does not
call any other created being God, but knows
this one alone as God, whom the Father has
begotten from himself.

1.11.6 | ὥσπερ οὖν αὐτὸς διὰ Σολομῶνος
παρίστη λέγων »πρὸ τοῦ ὄρη ἐδρασθῆναι,
πρὸ δὲ πάντων βουνῶν γεννᾷ με«, ὧδέ ηἱ
ὄρη καὶ βουνοὺς τὰς θείας καὶ
ὑπερκοσμίους δυνάμεις αἰνιττόμενος.

1.11.6 | Just as he himself, through
Solomon, presents himself saying, "Before
the mountains were settled, before the
hills, I was brought forth," here he is
hinting at the divine and heavenly powers
as mountains and hills.

Section 12

1.12.1 | εἰ δὲ δὴ περιεργάζοιτό τις καὶ πῶς
ἂν γεννήσειεν ὁ θεός, πῶς δ' ἔσται πατήρ
〈ὁ〉 ἐπέκεινα τῶν ὅλων, τὸ τολμηρὸν τοῦ
πύς μάτος κατασιγάσει ὁ φήσας
»βαθύτερά σου μὴ ζήτηι, καὶ ὑψηλότερά
σου μὴ ἐξέταζε. ἃ προσετάγη σοι, ταῦτα
διανοοῦ· οὐ γάρ ἐστίν σοι χρεία τῶν
κρυπτῶν«. καὶ ὁ Παῦλος δὲ εἰπὼν »ὦ
βάθος πλούτου καὶ σοφίας καὶ γνώσεως
θεοῦ· ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ
καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ« τὸν
περαιτέρω χωρεῖν τολμῶντα μὴ
ἀνεφίκτοις ἐπιχειρεῖν πειθέτω. ἢ λεγέτω
πρότερον αὐτός, ἃ δὴ φησιν ἐξ οὐκ ὄντων
γεγονέναι, πῶς καὶ τίνα τρόπον ὑπέστη,
μηδαμῇ μηδαμῶς ὄντα πρότερον.

1.12.1 | But if someone were to be curious
about how God could beget, and how he
could be a Father beyond all things, the
boldness of such questioning will be
silenced by the one who says, "Do not seek
deeper than you should, and do not
investigate higher than you should. Focus
on what has been commanded to you; for
you have no need of the hidden things."
And Paul also said, "Oh, the depth of the
riches and wisdom and knowledge of God!
How unsearchable are his judgments and
how inscrutable his ways!" Let those who
dare to go further not attempt the
impossible. Or let them first say themselves
how he claims to have made things from
nothing, and in what way he existed before
anything was at all.

1.12.2 | οὐ γὰρ δὴ κατὰ τοὺς παρ' ἡμῖν
τεχνίτας ὕλην προϋποκειμένην λαβὼν ταῖς
χερσὶν τὸ πᾶν ἐτεκτίνετο. ὥσπερ δὲ τὸ τῇ
φύσει ἀμήχανον ὅσον ἐπ' ἀνθρώποις (λέγω
δὲ τὸ μηδαμῶς ὑπάρχον ἐκ τοῦ μὴ ὄντος εἰς
τὸ εἶναι προαγαγεῖν) αὐτῷ δυνατόν
κατέστη, καὶ γέγονεν τῶν ὅλων ποιητὴς οὐ
κατὰ ἄνθρωπον, ἀρρήτοις δὲ καὶ
ἀφράστοις ἡμῖν λόγοις, οὕτω καὶ πολὺ
πλέον ἢ τοῦ μονογενοῦς αὐτοῦ γέννησις
ἀνεξερεύνητος καὶ ἀνεξιχνίαστος ἂν εἴη,
οὐχ ἡμῖν ὥς ἂν φαίη τις μόνοις, ἀλλὰ καὶ
πάσαις ταῖς κρείττοσιν ἢ καθ' ἡμᾶς
δυνάμεσιν.

1.12.2 | For he did not take pre-existing
material like the craftsmen among us to
create everything with his hands. Just as it
is impossible by nature for humans (I mean
to bring something that does not exist into
being), it became possible for him, and he
became the creator of all things not in a
human way. And with words that are
unspeakable and beyond our
understanding, so much more is the birth
of his only-begotten Son unsearchable and
inscrutable, not just to us as someone
might claim alone, but also to all greater or
equal powers.

1.12.3 | τὰ γὰρ μακρῷ τὴν φύσιν
ὑποβεβηκότα, κάτω τε καὶ πορρωτάτω τῆς
ἀρρήτου καὶ θεικῆς καθεστῶτα οὐσίας,
πῶς ἂν ἐφίκοιτο τῆς ἐπέκεινα καὶ
ἀνωτάτω καταλήψεως; πῶς δ' ἂν τὰ μὴ
ὄντα πρότερον, δι' αὐτοῦ δ' ἐκ τοῦ μὴ
ὄντος εἰς τὸ εἶναι προαχθέντα, τοῦ
προαγαγόντος αἰτίου τε αὐτοῖς τῆς
ὑπάρξεως γενομένου σχοίη ἂν τῆς πρώτης
γενέσεως τὴν γνῶσιν; ἢ ποῦ γε ἡμεῖς οἱ
χθιζοί, «δέρμα καὶ κρέας» ἐνδεδυμένοι,
«ὀστέοις καὶ νεύροις» ἐνειρμένοι, καὶ μὴδὲ
τὰ καθ' ἡμᾶς εἰδότες, τὴν περὶ τῶν
ἀρρήτων ἀκίνδυνον ποιησόμεθα ζήτησιν,
πῶς ἐγέννα | τὸν υἱὸν ὁ πατὴρ
πολυπραγμονοῦντες; ὅτι δὲ καὶ τῶν παρὰ
πόδας μυρία τὴν ἡμετέραν διαδιδράσκει
γνῶσιν, δῆλον ἂν εἴη ἐνθένδε.

1.12.3 | For how could one who has
descended far from the nature of the divine
and mysterious essence reach the higher
and utmost understanding? And how could
those things that did not exist before, which
came into being through him from nothing,
have knowledge of the first generation,
since he is the cause of their existence? Or
where are we, who are clothed in "skin and
flesh," bound by "bones and sinews," and
knowing nothing about ourselves, to make
a safe inquiry about the hidden things,
wondering how the Father begets the Son?
That there are countless things right at our
feet that teach us knowledge is clear from
this.

1.12.4 | τίς γὰρ ἂν εἰπεῖν ἔχοι, πῶς
καθεῖρκεται τῷ σώματι ἢ ψυχῇ, πῶς ἔξουσιν,
πῶς δὲ τὴν ἀρχὴν εἰσεκρίθη, ὅποιον δὲ
αὐτῆς τὸ εἶδος, τί τὸ σχῆμα, τίς ἡ μορφή,
τίς ἡ οὐσία; οὐπω μοι τὸν περὶ δαιμόνων
πολυπραγμονεῖν, οὐ τὸν περὶ οὐσίας

1.12.4 | For who could say how the soul is
bound to the body, how it will leave, how
its origin was determined, what its nature
is, what its shape is, who its form is, and
what its essence is? I do not want to be
busy with questions about demons, nor

ἀγγέλων, οὐ τὸν περὶ ἀρχῶν καὶ θρόνων
καὶ κυριοτήτων, οὐ τὸν περὶ ἐξουσιῶν καὶ
κοσμοκρατόρων.

about the essence of angels, nor about
powers and thrones and dominions, nor
about authorities and world rulers.

1.12.5 | εἰ δ' ἐν τούτοις ἄποσιν
ἀμηχανοῦμεν, τί δεῖ τὴν περὶ τῆς ἀνάρχου
καὶ ἀγενήτου θεότητος γνῶσιν
διερευνᾶσθαι; τί τὰ ἀνέφικτα ἐρωτᾶν, πῶς
υἱοῦ μονογενοῦς ὁ θεὸς ὑπέστη πατήρ, ὡς
μὴ ἀπαρκούσης ἡμῖν τῆς πατρικῆς φωνῆς
πρὸς μαρτυρίαν τοῦ ἀγαπητοῦ, ὃν
ἀνεκήρυξεν εἰπὼν »οὗτός ἐστιν ὁ υἱός μου
ὁ ἀγαπητός, ἐν ᾧ ἡυδόκησα, αὐτοῦ
ἀκούετε«;

1.12.5 | But if we are at a loss about these
things, why should we try to understand
the knowledge of the unoriginated and
uncreated deity? Why ask the impossible
questions about how God became the
Father of the only-begotten Son, when we
do not have the Father's voice to testify
about the beloved, whom he declared by
saying, "This is my beloved Son, in whom I
am well pleased; listen to him"?

1.12.6 | εἰ δὲ ἀκούειν αὐτοῦ ἐγκελεύεται,
βασιλικῶ νόμῳ πειθαρχοῦντες ἀκούσωμεν
τοῦ ἀγαπητοῦ υἱοῦ. τί δὲ οὗτος περὶ
ἑαυτοῦ βούλεται ἡμᾶς εἰδέναι, παραστήσει
λέγων »οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν
κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ
ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν ἔχῃ
ζωὴν αἰώνιον«. πιστευτέον δὴ ταῦτα αὐτῷ, ὡς
ἂν τῆς αἰωνίου τύχοιμεν ζωῆς, »ὁ« γὰρ
»πιστεύων« φησὶν »εἰς αὐτὸν ἔχει ζωὴν
αἰώνιον«.

1.12.6 | If he commands us to listen to him,
let us obey the royal law and listen to the
beloved Son. What does he want us to
know about himself? He will present it by
saying, "For God so loved the world that he
gave his only-begotten Son, so that
everyone who believes in him may have
eternal life." We must believe in him so that
we may have eternal life, for he says, "The
one who believes in him has eternal life."

1.12.7 | οὐχ ὁ γινώσκων ὅπως ἐκ τοῦ
πατρὸς γεγέννηται, οὐ γὰρ ἂν τινι μετὴν
ζωῆς αἰωνίου, εἰ δὲ τοῦτ' εἴρηται ὅτι
»μηδεὶς ἔγνω τὸν πατέρα εἰ μὴ ὁ υἱός, μηδὲ
τὸν υἱὸν τις ἔγνω εἰ μὴ ὁ μόνος ὁ γεννήσας
αὐτὸν «πατήρ». ἀπαρκεῖ τοιγαροῦν ἡμῖν ἡ
πίστις πρὸς σωτηρίαν, ἡ θεὸν πατέρα
παντοκράτορα παρέχουσα γινώσκειν, καὶ
τὸν μονογενῆ αὐτοῦ υἱὸν ἐπιγράφεσθαι
σωτῆρα, ὃς δὲ πρὸς τοῖς ἄλλοις καὶ ταῦθ'
ᾧδε παρεδίδου λέγων »τὸ γεγεννημένον ἐκ
τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ

1.12.7 | No one knows how he was born
from the Father, for no one would share in
eternal life if this is true, since it is said, "No
one has known the Father except the Son,
nor has anyone known the Son except the
Father who begot him." Therefore, faith is
enough for us for salvation, which allows us
to know God the Father Almighty and to
call his only-begotten Son our Savior. He
also taught this by saying, "That which is
born of the flesh is flesh, and that which is

γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν». »πνεῦμα« δὲ »ὁ θεός«.

born of the Spirit is spirit." "God is spirit."

1.12.8 | διὸ ἔπεται νοεῖν, ὡς καὶ τὸ γεγεννημένον ἐκ τοῦ θεοῦ θεὸς ἂν εἴη. ὅσῳ δὲ τῆς γεώδους σαρκὸς ὁ ἐπέκεινα τῶν ὅλων θεὸς ἀπηλλοτριώται καὶ ἀπεσχοίνισται τῇ φύσει, τοσούτῳ χρὴ νοεῖν καὶ τῆς τῶν σαρκῶν γενέσεως ἀπηλλοτριώσθαι τὸν τρόπον, καθ' ὃν ὁ πατὴρ ἐγέννα τὸν υἱόν. | οὐ γάρ τι προῖεμένος οὐδ' ἀλλοιούμενος οὐδέ γε παθητικῶς κινούμενος οὐδ' ὅλως τι τῶν ἡμῖν συνεγνωσμένων ὑπομένων, ὑφίστη αὐτόν.

1.12.8 | Therefore, it follows that what is born of God would also be God. As much as the God who is above all is separated and distinct by nature from earthly flesh, so we must understand that the way in which the Father begets the Son is also different from the way flesh gives birth. For he does not change, does not become different, does not move passively, nor does he endure anything that we experience. He remains himself.

1.12.9 | οὐδὲ γὰρ σῶμα ἦν, ὡς ἀπόρροιαν ἢ μείωσιν ἢ ἔκτασιν ἢ μεταβολὴν ἢ τροπὴν ἢ ῥοὴν ἢ μέρος ἢ πάθος ἐπ' αὐτῷ λογίσασθαι. τούτων δ' ἐκτὸς ἀπάντων, ἄρρητον ἡμῖν καὶ ἀνεπιλόγιστον, μᾶλλον δὲ πάσῃ γεννητῇ φύσει ἀνεξερεύνητον καὶ ἀνεξιχνίαστον τὴν γενεσιουργίαν ὑφίστη. γεννᾷ μὲν οὖν καὶ ἡλιος τὴν αὐγὴν, λέγεται δὲ καὶ ὁ υἱὸς »ἀπαύγασμα φωτὸς αἰδίου« καὶ »ἀπαύγασμα τῆς δόξης«, οὐ μὴν κατὰ τὴν αἰσθητὴν τοῦ φωτὸς εἰκόνα· ἐπέκεινα γὰρ παντὸς παραδείγματος ἀρρήτοις αὐτόν καὶ ἀκαταλήπτοις λόγοις ὑφίστη, καὶ τοῦτον ἓνα καὶ μονογενῆ.

1.12.9 | For there was no body, as if it were a result, a decrease, an expansion, a change, a transformation, a flow, a part, or a passion that could be thought of in relation to him. Beyond all these things, his generation is unspeakable and beyond understanding, even more so than any created nature, being unsearchable and unfathomable. Just as the sun gives birth to the dawn, the Son is called "the radiance of eternal light" and "the reflection of glory," but not in the way we see light. For he exists beyond any example, described by unspeakable and incomprehensible words, and he is one and only-begotten.

1.12.10 | δυσσεβῶν δὲ καὶ ἀθέων ἀνδρῶν τῶν τὴν πολυθεὸν πλάνην νενοσηκότων ἀποπεφράχθω πᾶν στόμα, οἱ τοῦ μονογενοῦς υἱοῦ τὴν ἐξαίρετον καὶ ἰδιάζουσαν γέννησιν εἰς πλῆθος καταβαλόντες πατέρα »ἀνδρῶν τε θεῶν τε« ἀνειρήκασιν, ὁμοῦ μὲν ἄνδρας μίξαντες

1.12.10 | Let every mouth of the wicked and atheistic men who are sick with their many gods' delusion be stopped. They have reduced the unique and special birth of the only-begotten Son to a multitude, claiming that the Father is "of men and gods," mixing men with gods. They also suggest that the

θεοῖς. ὁμοῦ δὲ τούτοις ὁμοφυᾶ καὶ τὸν αὐτὸν εἰσηγούμενοι πατέρα. ἀλλ' οἶδε μὲν ἐνεργεῖα δαιμονικῇ τὸ δυσσεβὲς τουτὶ καὶ ἄθεον προήκαντο ῥῆμα, τῷ θνητῷ καὶ παθητικῷ καὶ ἁμαρτητικῷ γένει τῶν ἀνθρώπων ὁμοφυεῖς καὶ ὁμοπαθεῖς θεοὺς καὶ τὸν τούτων κοινὸν ὑποθέμενοι πατέρα πάντως που τοῖς παισὶν παρωμοιωμένον· ὁ δ' ἐκκλησιαστικὸς κῆρυξ ἐνὸς θεοῦ ἕνα μονογενῆ υἱὸν τοῖς πᾶσιν ἀνακηρύττει, ὃν ὑπὲρ τῆς τῶν γενητῶν ἀπάντων σωτηρίας τε καὶ προνοίας ὑφίστη.

same Father is of the same nature. But these men, through demonic activity, have brought forth this wicked and godless saying, making gods that are similar and share the same nature and suffering as the mortal, passive, and sinful race of humans, and they have set up a common Father for them, resembling their children. But the church proclaims one God and one only-begotten Son to all, who is the source of salvation and care for all created beings.

Section 13

1.13.1 | ἔπειδὴ γὰρ ἡ τῶν γεγονότων φύσις, ἐν σώμασιν καὶ ἀσώματοις ἐμψύχοις τε καὶ ἀψύχοις λογικοῖς τε καὶ ἀλόγοις θνητοῖς τε καὶ ἀθανάτοις τὸ διάφορον κεκτημένη, τῷ ὑπὲρ πάντων καὶ ἐπὶ πάντων θεῷ πελάζειν καὶ τῶν | τῆς αὐτοῦ θεότητος μαρμαρυγῶν οὐχ οἷα τε ἦν μετέχειν δι' ὑπερβολὴν τῆς ἀπὸ τοῦ κρείττονος ἐλλείψεως, μακρὰν δὲ καὶ πορρωτάτῳ φύσεως ἀσθενείᾳ διώλισθεν ἄν. εἰ μὴ θεοῦ σωτῆρος ἔτυχεν βοηθοῦ, εἰκότως ἡ πατρικὴ φιλανθρωπία τὸν αὐτοῦ μονογενῆ παῖδα ἐπὶ πᾶσιν καθίστη, καὶ διὰ πάντων χωροῦντα καὶ τοῖς πᾶσιν ἐπιστατοῦντα καὶ τὰς ἐξ αὐτοῦ χορηγίας ἐπάρδοντα.

1.13.1 | Since the nature of created things, both in bodies and in non-bodies, in living and non-living, in rational and irrational, in mortal and immortal, has its differences, it was not possible to approach the God who is above all and over all, nor to share in the glories of his divinity, due to the overwhelming lack from the greater source. It would be far removed and distant from the weakness of nature. Unless one received help from the Savior God, it is reasonable that the Father's loving kindness establishes his only-begotten Son over all, who fills all things, oversees all, and bestows his gifts to everyone.

1.13.2 | πάντων γὰρ ἀθρώως τῶν τε κατ' οὐρανὸν καὶ τῶν ἐπὶ γῆς ποιμένα καὶ σωτῆρα κηδεμόνα τε καὶ φύλακα καὶ ἱατρὸν καὶ κυβερνήτην μόνον αὐτὸν ὁ γεννήσας ἀνέδειξεν πατὴρ, τῆς τῶν ὅλων συστάσεώς τε καὶ διοικήσεως μόνῳ τοῖς οἷακας ἐγχειρίσας, ὃ διδάσκει λέγων αὐτὸς »πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου« καὶ αὖθις »ὁ γὰρ πατὴρ φιλεῖ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ

1.13.2 | For the Father who has begotten him has revealed him as the only shepherd and savior, guardian and protector, healer and ruler of all things, both in heaven and on earth. He has entrusted to him alone the care and governance of all creation. He teaches, saying, "All things have been given to me by my Father," and again, "For the Father loves the Son and has given all

αὐτοῦ«.

things into his hand."

1.13.3 | ὁ δ' οἷα σοφὸς κυβερνήτης τὸν κληρὸν παρὰ τοῦ πατρὸς ὑποδεδεγμένος, ἐπιβάς τοῦ σύμπαντος κόσμου ἄνω τε πρὸς τὸν αὐτοῦ πατέρα βλέπων, ἄγει καὶ φέρει πηδαλιουχῶν τὸ πᾶν, οὐδὲ τὸ σμικρότατον τῶν δεομένων τῆς ἐξ αὐτοῦ χορηγίας παρορῶν οὐδ' ὑπερφρονῶν τῶν βραχυτάτων· διὸ δὴ τοῖς πᾶσιν ἐπιπάρεστιν, ἐκάστω νέμων τὰ πρόσφορα, τῇ τε τῶν ὅλων θεραπείᾳ δίκην ἱατροῦ τὰ ἀρμόδια πρὸς σωτηρίαν ἐπαρκῶν.

1.13.3 | He, as a wise ruler, having received the inheritance from the Father, looks up to his Father while governing the whole universe. He leads and carries everything, not overlooking even the smallest needs for his gifts, nor being dismissive of the tiniest. Therefore, he is present to all, providing what is suitable for each person, and like a healer, he supplies what is necessary for salvation.

1.13.4 | ὅθεν εἰκότως οὐδὲ τοῦ κατὰ ἄνθρωπον ὑπερεφρόνησεν βίου, ἀλλὰ καὶ πάλαι πρότερον τοῖς ἐξ αἰῶνος φιλοθείοις ἀνδράσιν τὴν ἐξ αὐτοῦ παρεῖχεν ἐπικουρίαν, ὧδε μὲν «ἐν» ἀνθρωπεῖω σχήματι τοῖς Ἑβραίων προπάτορσιν ἐπιφαινόμενος ὧδε δὲ τοῖς τούτων ἀπογόνους ἀρμοδίους διαταττόμενος νόμους, ἤδη δὲ καὶ τοῖς μετέπειτα διὰ προφητῶν μελλούσης αὐτοῦ θεοφανείας ἅπασιν ἐκλάμψειν ἀνθρώποις ἐξεδίδου θεσπίσματα.

1.13.4 | Therefore, it is fitting that he did not think too highly of human life, but even long ago, he provided help to those godly men from ages past. He appeared in human form to the Hebrew ancestors and gave suitable laws to their descendants. He also revealed through the prophets that his divine presence would shine upon all people in the future, giving them his decrees.

1.13.5 | ὥς δὲ ὁ τούτων παρήλαυνε χρόνος, ἔργοις ἐπλήρου παλαιῶν χρησμῶν ἀποτελέσματα, καὶ δὴ παρῇν λοιπὸν ἀναμιξ τῷ θνητῷ βίῳ συναγελαζόμενος, αὐτός τε ἦν ὁ τοῦ θεοῦ μονογενὴς υἱὸς ὡς ἐν ἀγάλματι θεῖῳ, τῷ τοῦ σώματος ὀργάνῳ, τῷ τῶν ἀνθρώπων καθομιλῶν γένει διδασκαλίαις, θεραπείαις,

1.13.5 | As time passed, he fulfilled the ancient prophecies with his works, and he was present, mingling with human life. He was the only Son of God, like a divine statue, teaching through the instrument of the body, with lessons and healings for the human race.

1.13.6 | ἐνθέου σοφίας ἀπορρήτοις παιδεύμασιν. | ἤδη δὲ αὐτῶν μέχρι

1.13.6 | With divine wisdom and secret teachings, he drove them to the gates of

θανάτου πυλῶν ἤλαυνεν πατρικοῦ
νεύματος ὑπερβαλλούσῃ φιλανθρωπίᾳ, ὥς
ἂν καὶ τοὺς τῇδε τῆς ἑαυτοῦ καταξιώσειεν
χάριτος, ἐπὶ τὴν παρ' αὐτῷ ζωὴν
ἀνεγκύσας. οὕτω »θεὸς ἦν ἐν Χριστῷ
κόσμον καταλλάσσων ἑαυτῷ« καὶ τὴν
ἔνσαρκον ὑπέμεινεν οἰκονομίαν, προὖν μὲν
αὐτῆς καὶ προϋπάρχων, θεότῃ πατρικῆς
δόξης τετιμημένος· οὐ μὴν »ἄρπαγμόν«
ἡγούμενος »τὸ εἶναι ἴσα θεῷ, ἑαυτὸν« δ'
οὕν κενώσας καὶ »μορφὴν δούλου λαβὼν
ἐταπείνωσεν ἑαυτόν, ὑπήκοος τῷ πατρὶ
»γενόμενος μέχρι θανάτου«, ἵν' »ὥσπερ« ὁ
θάνατος »δι' ἐνὸς ἁμαρτήσαντος«
»ἀνθρώπου« παντὸς κατεκυρίευσεν
γένους, οὕτως καὶ ἡ αἰώνιος ζωὴ διὰ »τῆς
αὐτοῦ χάριτος« τῶν εἰς αὐτόν
«πιστευόντων» καὶ δι' αὐτοῦ τῷ θεῷ καὶ
πατρὶ αὐτοῦ γνωριζομένων βασιλεύσειεν.

death with a surpassing love from the
Father. This was so that he could also grant
them the grace to rise to the life that is with
him. Thus, "God was in Christ reconciling
the world to himself." He endured the
reality of being in the flesh, existing before
it and honored with the glory of the Father.
He did not consider it "something to be
grasped to be equal with God," but emptied
himself, taking the form of a servant. He
humbled himself, becoming obedient to the
Father "even to death," so that just as
"death came through one man's sin," it
might also be that eternal life would reign
through "his grace" for those who believe
in him and come to know God and his
Father.

Section 14

1.14.1 | εἰκότως δὴ ταῦτα κηρύττουσα ἡ
ἐκκλησία, ὥσπερ τι κίβδηλον
παραχαράξαντα νόμισμα τὴν ἄρνησιν τοῦ
υἱοῦ τοῦ θεοῦ, τὸν Σα βέλλιον
ἀπεδοκίμασεν, καίτοι θεὸν ἓνα εἰδέναι καὶ
πλὴν αὐτοῦ μὴ εἶναι Μαρκέλλω
παραπλησίως λέγοντα· καὶ αὐτοῦ δὲ τοῦ
σωτῆρος ἡμῶν οἱ πρωτοκήρυκες
Ἑβριωνάιους ὠνόμαζον, Ἑβρακῇ φωνῇ
πτωχοὺς τὴν δάνοιαν ἀποκαλοῦντες, τοὺς
ἓνα μὲν θεὸν λέγοντας εἰδέναι καὶ τοῦ
σωτῆρος τὸ σῶμα μὴ ἀρνούμενους, τὴν δὲ
τοῦ υἱοῦ θεότητα μὴ εἰδότας.

1.14.1 | The church rightly proclaims these
things, just as it rejected the false coin of
denying the Son of God, Sabellius. Although
he said that there is one God and that
besides him there is no other, he spoke
similarly to Marcellus. The first preachers
also called the Ebionites, who in Hebrew
called the poor "the poor," said that they
knew one God and did not deny the body of
our Savior, but they did not understand the
divinity of the Son.

1.14.2 | καὶ τὸν Σαμοσατέα δέ, καίπερ
Ἰησοῦν τὸν Χριστὸν τοῦ θεοῦ εἶναι
διδάσκοντα, θεόν τε ἓνα τὸν ἐπὶ πάντων
ὁμοίως ὁμολογοῦντα Μαρκέλλω, τῆς
ἐκκλησίας τοῦ θεοῦ ἀλλότριον ἀπέφηναν

1.14.2 | And concerning Samosata, although
he taught that Jesus is the Christ of God and
confessed one God who is over all, the
church fathers declared that he was foreign
to the church of God. This was because he

οἱ ἐκκλησιαστικοὶ πατέρες, ὅτι μὴ καὶ υἱὸν θεοῦ καὶ θεὸν πρὸ τῆς ἐνσάρκου γενέσεως ὄντα τὸν Χριστὸν ὡμολόγει. ἀλλ' οὗτος μὲν ὡς εἰς τὸν Χριστὸν ἀσεβῶν τῆς ἐκκλησίας αὐτοῦ μακρὰν ἠλαύνετο·

did not confess that Christ was both the Son of God and God before his incarnation. Thus, he was driven far from the church as a blasphemer against Christ.

1.14.3 | Σαβέλλιος δ' ὡς | εἰς αὐτὸν πλημμελῶν τὸν πατέρα, ὃν υἱὸν λέγειν ἐτόλμα, τὴν ἴσην τοῖς ἀθέοις αἰρεσιώταις ὑπεῖχε τιμωρίαν. τὰ ἴσα δ' αὐτῷ ὑπιδόμενος Μάρκελλος παθεῖν, καινοτέραν ἐξεῦρε τῇ πλάνῃ μηχανήν, θεὸν καὶ τὸν ἐν αὐτῷ λόγον ἓνα μὲν εἶναι ὁριζόμενος, δύο δ' αὐτῷ πατρὸς καὶ υἱοῦ χαριζόμενος ἐπηγορίας. οὐ μὴν ἔλαθεν οὐδ' ἐξέφυγεν, ὅψε ποτε φωραθεὶς τοῖς αὐτοῖς αὐτοῦ δικτύοις·

1.14.3 | Sabellius, as he was guilty against the Father, whom he dared to call the Son, faced punishment equal to that of the godless heretics. Marcellus, taking on the same faults, found a newer way of deception, defining God and the Word within him as one, while attributing two titles to him: Father and Son. However, he did not escape notice and was eventually caught in his own nets.

1.14.4 | πλὴν καὶ πρὶν ἀλῶναι συνειδήσει πληττόμενος εἰς ἀποσκευὴν τῆς ὑπονοίας βλασφημεῖν ὥρμητο τὸν Σαβέλλιον.

1.14.4 | But even before being caught, he was struck by his conscience and was driven to blaspheme against Sabellius.

Section 15

1.15.1 | ὅπως δὲ τὸν ἄνδρα διέβαλεν ὀνομαστὶ μνημονεύσας αὐτοῦ, ἐπάκουσον ταῦτα περὶ αὐτοῦ γράφοντος αὐταῖς συλλαβαῖς (Nr. 38) Σαβέλλιος γὰρ καὶ αὐτὸς τῆς ὀρθῆς ὀλισθήσας πίστεως οὔτε τὸν θεὸν ἀκριβῶς ἔγνω οὔτε τὸν ἅγιον αὐτοῦ λόγον. ὁ γὰρ μὴ τὸν λόγον γνοὺς ἠγνόησεν καὶ τὸν πατέρα. »οὐδεὶς« γὰρ »οἶδεν« φησὶν »τὸν πατέρα, εἰ μὴ ὁ υἱός«, τουτέστιν ὁ λόγος· <ὁ γὰρ λόγος> δι' αὐτοῦ τὴν τοῦ πατρὸς παρέχει γνῶσιν. οὕτω γὰρ καὶ πρὸς τοὺς οἰομένους τηνικαῦτα τῶν Ἰουδαίων εἰδέναι τὸν θεόν, ἀθετοῦντας δ' αὐτοῦ τὸν λόγον, δι' οὐ μόνου γινώσκεται ὁ θεός· ἔλεγεν »οὐδεὶς ἐπιγινώσκει τὸν

1.15.1 | As he slandered the man by mentioning his name, listen to what Sabellius wrote about him in these words: For Sabellius himself, having strayed from the true faith, neither knew God accurately nor his holy Word. For whoever does not know the Word has also ignored the Father. "No one," he says, "knows the Father except the Son," that is, the Word; for "the Word" provides knowledge of the Father. Thus, he also spoke against those Jews who thought they knew God, while rejecting his Word, through which alone God is known, saying, "No one knows the Father except the Son and whoever the Son chooses to reveal

πατέρα εἰ μὴ ὁ υἱὸς καὶ ὃς ἂν ὁ υἱὸς ἀποκαλύψῃ». ἐπειδὴ γὰρ ἀδύνατον ἦν ἐτέρως γινῶναι τὸν θεόν, διὰ τοῦ ἰδίου λόγου εἰδέναι αὐτὸν τοὺς ἀνθρώπους διδάσκει, ὥστε ἐσφάλη μὲν κάκεῖνος μὴ τὸν πατέρα καὶ τὸν τούτου λόγον ἀκριβῶς γνούς.

him." For it was impossible to know God in any other way; he teaches that people know him through his own Word, so he was wrong not to know the Father and his Word accurately.

1.15.2 | ταῦτα Μάρκελλος ἔγραφεν, τῆς τοῦ Σαβελλίζειν ὑπονοίας καθαίρων ἑαυτὸν μέχρι φωνῆς καὶ λόγου· τῇ γε μὴν γνώμῃ καὶ τῇ πρὸς τὸν ἄνδρα ὁμοφροσύνῃ ἀλίσκεται τοῖς αὐτοῖς ἐκείνῳ περιπειρόμενος βέλεσιν, ὡς ἔμοιγε ***** καὶ δι' εὐχῆς ὑπῆρξεν ἂν τὸ μὴ τοῖς αὐτοῖς αὐτὸν περιπεσεῖν· νυνὶ δὲ κάκιον ἢ ἐκεῖνος πλημμελῶν φαίνεται. ὁ μὲν γὰρ τάχα που σφαλλόμενος ἡγνόει· | ὁ δ' ὁμολογῶν ἐσφάλθαι τὸν ἄνδρα, κἄπειτα αὐτὸν ὡθῶν ἐπὶ τὸν προφανῆ τῆς αὐτῆς δυσσεβείας κρημνόν, οὐδεμιᾶς γένοιτ' ἂν συγγνώμης ἄξιος. ἀλλὰ γὰρ διασκεψώμεθα τὰ λελεγμένα.

1.15.2 | These things were written by Marcellus, clearing himself of the suspicion of being a Sabellian, up to the point of voice and speech. Yet, in his opinion and in his agreement with the man, he is caught by the same arrows, as it seems to me that he would have avoided falling into the same trap through prayer. But now he appears worse than that one who was at fault. For perhaps he, being misled, was unaware; but the one who admits that he has wronged the man and then pushes himself toward the obvious cliff of the same impiety deserves no excuse at all. But let us examine what has been said.

Section 16

1.16.1 | πρῶτον μὲν οὖν <ὅτι> μήτε τὸν Σαβέλλιον μήτε Ἰουδαίους ἐγνώκεναι τὸν θεὸν ἔφη τῷ μὴ τὸν λόγον ἐγνώκεναι αὐτούς, σκέψασθαι χρὴ ὁποῖον ὑποτίθεται λόγον· εἰ μὲν γὰρ τὸν υἱὸν τοῦ θεοῦ τὸν μονογενῆ, τὸν ὑφ' ἑστώτα καὶ ζῶντα, ἀλλ' οὐδ' αὐτὸς τοῦτον ἔγνω. αὐτίκα δ' οὖν τοῦ σωτῆρος ἡμῶν διαφόρως μνημονεύσαντος τοῦ υἱοῦ καὶ πολλάκις μονογενῆ υἱὸν ἀνειπόντος καὶ μηδεπώποτε λόγον ἑαυτὸν ἀποκαλέσαντος, διὰ πάντων δὲ τῶν εὐαγγελίων υἱὸν θεοῦ εἶναι διδάξαντος (ἐφ' ᾧ καὶ μακαρίζει τὸν Πέτρον εἰρηκότα »σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος«, καὶ τὴν γινῶσιν αὐτῷ <δι'>

1.16.1 | First of all, he said that neither Sabellius nor the Jews knew God because they did not know the Word. We must consider what kind of Word is being suggested. For if it is the only-begotten Son of God, who is present and alive, he himself did not know him. Immediately, when our Savior spoke differently about the Son and often referred to him as the only-begotten Son, and never called himself the Word, he taught through all the Gospels that he is the Son of God. (On this, he blessed Peter when he said, "You are the Christ, the Son of the living God," and he testified that this knowledge came to him through a

ἀποκαλύψεως τοῦ πατρὸς γεγονέναι μαρτυρεῖ φήσας »μακάριος εἶ, Σίμων βᾶρ Ἰωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ οὐράνιος«), ὁ θαυμαστὸς οὗτος ὥσπερ βεβυσμένος τὰ ὦτα ταῦτα κατὰ λέξιν γράφει (Nr. 34) καὶ διὰ τοῦτο οὐχ υἱὸν θεοῦ ἑαυτὸν ὀνομάζει. ἀλλὰ πανταχοῦ υἱὸν ἀνθρώπου ἑαυτὸν λέγει, ἵνα διὰ τῆς τοιαύτης ὁμολογίας θέσει τὸν ἄνθρωπον διὰ τῆς πρὸς αὐτὸν κοινωνίας υἱὸν θεοῦ γενέσθαι παρασκευάσῃ.

revelation from the Father, saying, "Blessed are you, Simon son of Jonah, for flesh and blood did not reveal this to you, but my Father in heaven.") This wonderful one writes these words as if he is deaf, and for this reason, he does not call himself the Son of God. But everywhere he calls himself the Son of Man, so that through such a confession, he prepares for man to become a Son of God through his relationship with him.

1.16.2 | ὁρᾷς ὅπως υἱὸν μὲν αὐτὸν τοῦ θεοῦ ὁμολογεῖν οὐ τολμᾷ, ὡς ἂν μὴ ἐκπέσοι τοῦ Σαβελλίου δόγματος· υἱὸν δὲ ἀνθρώπου καλεῖ, δι' ἣν ἀνείληφεν σάρκα. καὶ λόγον δὲ δι' ὅλου τοῦ οἰκείου συγγράμματος ὀνομάζει συνεχῶς ἐπισημαινόμενος, ὡς οὐδὲν ἕτερον ἢ ἡ λόγος.

1.16.2 | You see that he does not dare to confess that he is the Son of God, so that he does not fall into the doctrine of Sabellius. But he calls himself the Son of Man, by which he took on flesh. And he continuously refers to the Word throughout his own writings, pointing out that it was nothing other than the Word.

1.16.3 | καὶ ἐν οἷς δ' οὖν τὸν Σαβέλλιον καταμέμφεται, παρατίθεται μὲν τὰς τοῦ σωτῆρος φωνάς, δι' ὧν ἔφη »οὐδεὶς ἔγνω τὸν πατέρα εἰ μὴ ὁ υἱὸς καὶ ὃς ἂν ὁ υἱὸς ἀποκαλύψῃ«,

1.16.3 | And in those things, he criticizes Sabellius, presenting the words of the Savior, in which he said, "No one knows the Father except the Son and anyone to whom the Son chooses to reveal him."

1.16.4 | ὥσπερ δὲ ἐπανορθούμενος αὐτὰς | ἀντὶ τοῦ υἱοῦ λόγον αὐθις ὀνομάζει, ὥδε λέγων (Nr. 38) »οὐδεὶς« γὰρ »οἶδεν« φησὶν »τὸν πατέρα εἰ μὴ ὁ υἱός«, τουτέστιν ὁ λόγος, καὶ ἐπιφέρει (Nr. 38) ὁ γὰρ λόγος δι' ἑαυτοῦ τὴν τοῦ πατρὸς παρέχει γνῶσιν, καὶ προστίθουσιν (Nr. 38) ἀδύνατον ἢ ἑτέρως γινῶναι τὸν θεὸν ἢ διὰ τοῦ ἰδίου λόγου καὶ αὐθις λόγον ἀντὶ τοῦ υἱοῦ τίθουσιν καὶ τὸν ἴδιον αὐτοῦ λόγον ἀποκαλεῖ· καὶ ἐν οὕτω βραχυτάτοις

1.16.4 | Just as he corrects this, instead of calling the Son, he again names the Word, saying, "No one knows the Father except the Son," that is, the Word. For the Word alone provides knowledge of the Father, and he adds that it was impossible to know God in any other way than through the Word itself. Again, he puts the Word in place of the Son and calls his own Word. And in these very brief statements, he often mentions the Word, but he never once

ρήμασιν πολλάκις μὲν ἐμνημόνευσεν
λόγου, υἱοῦ δὲ οὐδ' ἅπαξ. ἀλλὰ καὶ αὐτὴν
τοῦ σωτῆρος μεταποιεῖ τὴν ῥῆσιν,

mentions the Son. But he also changes the
statement of the Savior.

1.16.5 | ἀντὶ τοῦ »ὁ υἱὸς« ἐπάγων (Nr. 38)
τουτέστιν ὁ λόγος, <ὡς> οὐχὶ μᾶλλον τῆς
τοῦ υἱοῦ σημασίας ἀρμοζούσης τῇ τοῦ
πατρὸς ἐπηγορίᾳ· ὅθεν εἰκότως ὁ μὲν
σωτὴρ προσφυῶς ἐφήρμοσεν τῇ τοῦ
πατρὸς τὴν τοῦ υἱοῦ συζυγίαν, ὁ δὲ τὸν
υἱὸν εἰπεῖν παραιτησάμενος ἄνω κάτω τὸν
λόγον θρυλεῖ, καὶ Σαβελλίου μὲν κατηγορεῖ
τὸν υἱὸν ἀρνούμενου, ταύτῳ δὲ πράττων
ἐκείνῳ σχηματίζεται, τῇ κατ' αὐτοῦ
διαβολῇ τὴν τῆς κακοδοξίας ὑπόνοιαν
ἐκκλίνειν οἰόμενος. εἰ μὲν οὖν τῷ Σαβελλίῳ
μέμφεται τὸν υἱὸν τοῦ θεοῦ ἀρνούμενῳ,
ἐαυτῷ πρότερον χρῆν μέμψασθαι· εἰ δὲ ὅτι
ὃν αὐτὸς ὠρίζετο λόχον Σαβέλλιος ἡγνόει,
οὐκ ὀρθῶς τοῦτό γε ἤτιᾶτο.

1.16.5 | Instead of saying "the Son," he
brings in, that is, the Word, as if it does not
fit the meaning of the Son with the
authority of the Father. Therefore, the
Savior rightly connected the Son with the
Father, while the other person, avoiding
saying the Son, talks endlessly about the
Word. He accuses Sabellius of denying the
Son, but he does the same thing as
Sabellius. He thinks he can escape the
suspicion of false belief by attacking him. If
he criticizes Sabellius for denying the Son
of God, he should first criticize himself. If he
thinks that Sabellius misunderstood the
trap he set, then he is not rightly accusing
him.

1.16.6 | οὔτε γὰρ Σαβέλλιον οὔτ' αὐτοὺς
Ἰουδαίους, τοὺς τὸν Χριστὸν τοῦ θεοῦ
ἀρνούμενους, ὃν φησιν Μάρκελλος ἐν τῷ
θεῷ εἶναι λόγον, δι' οὐ Μωσεῖ καὶ τοῖς
προφήταις κεχηρμάτικεν, ἀγνοῆσαι,
τοῦτον δὲ ἀκριβῶς εἰδέναι καὶ [ὁ] πᾶς εἴποι
ἂν οὐ μόνον Ἰουδαίων ἀλλὰ καὶ Ἑλλήνων.
λογικὸν γὰρ τίς οὐκ ἂν ὁμολογήσειεν εἶναι
τὸν θεόν, ὡς καὶ σοφὸν καὶ ἀγαθὸν καὶ
δυνατόν; Σαβέλλιος τοῦτο μὲν οὐκ ἂν
ἀρνηθεῖν εἰδέναι· ὅτι δὲ μὴ καὶ υἱὸν τοῦ
θεοῦ ζῶντα καὶ ὑφ' ἐστῶτα ὄντα τε καὶ
προόντα τῆς σαρκὸς ὠμολόγει, ταύτης
ἕνεκα τῆς πρὸς Μάρκελλον συμφωνίας
ὁμοίως αὐτῷ τῆς τοῦ θεοῦ ἐκκλησίας
ἠλάθη.

1.16.6 | For neither Sabellius nor the Jews,
who deny Christ as the Son of God, whom
Marcellus says is the Word of God, through
whom Moses and the prophets spoke, can
be said to be ignorant of this. But he knows
it well, and anyone could say this, not only
Jews but also Greeks. For who would not
agree that God is logical, wise, good, and
powerful? Sabellius would not deny
knowing this. However, that he does not
also acknowledge the living and existing
Son of God, who came in the flesh, is why
he fell into agreement with Marcellus and
similarly led the Church of God astray.

1.16.7 | πῶς δὲ τὰ ἴσα Μάρκελλος τῷ

1.16.7 | How Marcellus thought the same as

Σαβελλίω ἐφρόνει, δῆλος ἂν εἴη ἐξ ὧν ἐν καὶ ταύτὸν εἶναι τὸν θεὸν καὶ τὸν αὐτοῦ λόγον διεστείλατο, ποτὲ μὲν αὐτοῖς ῥήμασιν εἰπὼν

Sabellius would be clear from the fact that he ordered God and his Word to be one and the same, sometimes saying to them in words.

Section 17

1.17.1 | | (Nr. 62) εἰ μὲν γὰρ ἡ τοῦ πνεύματος ἐξέτασις γίγνοιτο μόνη, ἐν καὶ ταύτὸν εἰκότως ἂν ὁ λόγος εἶναι τῷ θεῷ φαίνοιτο· ποτὲ δὲ παραβάλλων τῷ ἀνθρωπείῳ λόγῳ τὸν τοῦ θεοῦ καὶ ἐπι λέγων (Nr. 55) ἐν καὶ ταύτὸν εἶναι τῷ ἀνθρώπῳ τὸν ἐν αὐτῷ λόγον, οὐδενὶ χωριζόμενον ἐτέρῳ ἢ μόνη τῇ τῆς πράξεως ἐνεργείᾳ. διόπερ ποτὲ μὲν ἀπεφαίνετο πρὸ τῆς τοῦ κόσμου συστάσεως μηδὲν ἕτερον εἶναι πλὴν θεοῦ, καὶ πάλιν αὐτοῖς ῥήμασιν ἔλεγεν ὅτι (Nr. 93) μήπω τοῦ κόσμου γεγονότος οὐδὲν ἕτερον ἦν πλὴν θεοῦ μόνου·

1.17.1 | If the examination of the Spirit were to happen alone, it would rightly seem that the Word is one and the same as God. But sometimes, comparing the Word of God to the human word and saying that the Word within the human is one and the same, it is not separated from anything else except for the action itself. Therefore, at one point, it was shown that before the creation of the world, there was nothing else except God, and again, he said in words that before the world came into being, there was nothing else except God alone.

1.17.2 | ποτὲ δὲ τῷ ἡμετέρῳ σημαντικῷ λόγῳ τὸν τοῦ θεοῦ παρέβαλλεν, ἐν οἷς ὧδε ἔγραφεν (Nr. 55) ὥσπερ τὰ γεγονότα πάντα ὑπὸ τοῦ πατρὸς διὰ τοῦ λόγου γέγονεν, οὕτω καὶ τὰ λεγόμενα ὑπὸ τοῦ πατρὸς διὰ τοῦ λόγου σημαίνεται. καὶ δὴ λόγον σημαντικὸν ἐν τούτοις αὐτὸν ἀνείπων, προῖων ἐξῆς ἀχώριστον αὐτὸν τῇ ὑποστάσει ἐν καὶ ταύτὸν εἶναι τῷ πατρὶ παρίστησιν, ὡδὲ πη λέγων (Nr. 55) τοῦτο δὲ ῥᾶδιον, οἶμαι, τοῖς εὖ φρονοῦσιν καὶ ἀπὸ μικροῦ τινος καὶ ταπεινοῦ καθ' ἡμᾶς παραδείγματος γινῶναι.

1.17.2 | At one point, he compared our significant word to the Word of God, in which he wrote as follows: just as all things that have happened came from the Father through the Word, so also the things said by the Father are signified through the Word. And indeed, calling it a significant word, he goes on to present it as inseparable and one and the same in essence with the Father. He says this is easy, I think, for those who think well and can understand from a small and humble example like us.

1.17.3 | οὐδὲ γὰρ τὸν τοῦ ἀνθρώπου λόγον δυνάμει καὶ ὑποστάσει χωρίσαι τινὶ δυνατὸν. ἐν γὰρ ἐστὶν καὶ ταύτὸν τῷ

1.17.3 | For it is not possible to separate the human word in power and essence from anything else. For the word is one and the

ἀνθρώπῳ ὁ λόγος, καὶ οὐδενὶ χωριζόμενος ἐτέρῳ ἢ μόνῃ τῇ τῆς πράξεως ἐνεργείᾳ. καὶ αὖθις τῇ αὐτῇ κέχρηται εἰκόνι ἐν οἷς φησιν (Nr. 56) πάντα γὰρ ὅσα ἂν ὁ πατὴρ λέγῃ, ταῦτα πανταχοῦ διὰ τοῦ λόγου λέγων φαίνεται. τοῦτο δὲ δῆλόν ἐστιν καὶ ἄφ' ἡμῶν αὐτῶν, ὅσα μικρὰ τοῖς μεγάλοις καὶ θείοις ἀπεικάσαι· καὶ ἡμεῖς γὰρ πάντα ὅσα ἂν θέλωμεν κατὰ τὸ δυνατόν λέγειν τε καὶ ποιεῖν τῷ ἡμετέρῳ ποιούμεν λόγῳ.

same as the person, and it is not separated from anything else except for the action itself. And again, he uses the same image when he says that everything the Father says seems to be said everywhere through the Word. This is also clear from our own experience, as we can compare small things to the great and divine. For we also can say and do everything we want according to our own word.

1.17.4 | ταῦτα οὐ μᾶλλον Μαρκέλλου ἢ Σαβελλίου λέγοντος ἀκούειν προσήκει νομίζειν, εἰ μὴ ἄρα τοῦτ' ἐπισκώπτει Σαβελλίῳ Μάρκελλος, ὅτι μὴ ἀναιδῶς τὸν ἐν τῷ θεῷ σημαντικὸν λόγον, ὡς αὐτὸς οἶεται, υἱὸν ἐτόλμα ὀνομάζειν. οὐ γὰρ αὐτὸς αὐτῷ λογισμοῦ παρῆν ἄνοια. ὡς λόγον ὁμοίως ἀνθρώποις καὶ τῷ ἐπὶ πάντων διδόναι θεῷ, οὐδ' οὕτως ἡλίθιος ἦν, ὡς τὸν μὴ ὑφ'esτῶτα λόγον υἱὸν θεοῦ καλεῖν. διόπερ Σαβελλίος ἓνα θεὸν εἰπὼν, τὸν δ' υἱὸν ἀρνησάμενος,

1.17.4 | It is fitting to think that these things are said no more by Marcellus than by Sabellius, unless Marcellus is mocking Sabellius for daring to call the significant word in God, which he thinks of as the Son, without being shameless. For he would not have such foolish thoughts. He was not so stupid as to give the same word to both humans and to the God who is above all, nor was he so foolish as to call the word that does not exist the Son of God. Therefore, Sabellius, while saying there is one God, denied the Son.

1.17.5 | ἐπομένως τῇ αὐτῇ δοθείσῃ ὑποθέσει τὸν αὐτὸν πατέρα εἶναι καὶ υἱὸν ἔφασκεν· Μάρκελλος δ' ὁμοίως ἐκείνῳ ἐν καὶ ταύτῳ εἶναι τὸν θεὸν καὶ τὸν ἐν αὐτῷ λόγον διδούς. μάτην ἐσφάλθαι τὸν Σαβελλίον, οὐχὶ δὲ καὶ ἑαυτὸν ὁμολογεῖ.

1.17.5 | Therefore, he claimed that the Father and the Son are the same under the same assumption. Marcellus also taught that God and the Word in Him are one and the same. It is in vain that Sabellius has gone wrong, for he does not even admit this about himself.

1.17.6 | ἢ γὰρ κάκεῖνον ἀποδέχεσθαι χρῆν· ἢ καὶ αὐτὸν μέμφεσθαι καὶ μεμφόμενον ἐκεῖνον τὴν ὁμοίαν αὐτῷ κακοδοξίαν ἐκτρέπεσθαι, καὶ μὴ ἀνδριαντοποιοῦ δίκην ὑποτίθεσθαι τὸν θεὸν τῇ ἑαυτοῦ ἐνθυμήσει καὶ τῷ ἰδίῳ λογισμῷ προσδιαλεγόμενον

1.17.6 | For he must either accept that one as well, or he must blame himself and, while blaming that one, turn away from the same bad belief. He should not treat God as if He were a statue, speaking to Him as if He were having a conversation based on his

αὐτόν τε ἑαυτῷ παρακελεύομενον λέγειν·
ἄγε ποιήσωμεν, ἄγε πλάσωμεν ἀνδριάντα
(οὕτω γὰρ καὶ τὸν θεὸν εἰρηκέναι τὸ
»ποιήσωμεν ἄνθρωπον« ἔφη),

own thoughts and reasoning. He should not say, "Come, let us make," as if he were making a statue (for this is how he has said God spoke when He said, "Let us make man").

1.17.7 | μηδὲ ποτὲ μὲν ἐνδιάθετον ὡς ἐπ' ἀνθρώπῳ λόγον ποτὲ δὲ σημαντικὸν ὡς τὸν ἐν ἡμῖν προφορικὸν καὶ ἐν τῷ θεῷ ὑποτίθεσθαι. ταῦτα γὰρ Σαβελλίου ἢ Ἰουδαίων τινὸς τῶν τὸν υἱὸν τοῦ θεοῦ ἀπαρακαλύπτως ἀρνούμενων ἀνεκτὸν ἦν μᾶλλον ἢ Χριστιανοῦ λέγοντος ἀκοῦειν.

1.17.7 | Neither should he ever think of the Word in God as a hidden thought like that of a human, nor as a significant word like the spoken word among us. For these ideas are more unacceptable from Sabellius or from some Jews who openly deny the Son of God than from a Christian who says to listen.

1.17.8 | ὁ δ' ὥσπερ ἐγκαλλωπιζόμενος τῇ Ἰουδαϊκῇ διδασκαλίᾳ τῇ ἐκκλησίᾳ <τοῦ> Χριστοῦ περὶ τοῦ μὴ εἶναι τὸν υἱὸν τοῦ θεοῦ τὸ δυσσεβὲς τουτὶ καὶ ἄθεον εἰσάγει δόγμα, πρὸ τοῦ τὸν κόσμον γενέσθαι μηδὲν ἕτερον εἶναι πλὴν θεοῦ μόνου δι' ὅλου τοῦ πονηθέντος αὐτῷ συγγράμματος κατασκευάζων, ἵν' ἀποκλείσῃ τῷ υἱῷ τὴν πάροδον. ἀλλὰ καὶ σεμνύνεται αὐχῶν ἓνα θεὸν εἰδέναι.

1.17.8 | He, as if he were beautifying the Jewish teaching, brings into the Church of Christ the ungodly and godless doctrine that the Son of God does not exist. Before the world was made, he claims that there was nothing else but God alone, constructing this idea through his entire wicked writing, in order to shut out the Son. But he also boasts that he knows one God.

1.17.9 | <ὡς> οὐχὶ καὶ ἡμῶν τοῦτο λεγόντων. τὸν υἱὸν τοῦ θεοῦ ἀληθῶς υἱὸν εἶναι παραδεδεγμένων. παρ' αὐτοῦ τε μεμαθηκότων ἓνα γνωρίζειν θεόν, αὐτόν τε εἶναι θεὸν ὁμοῦ καὶ πατέρα υἱοῦ τοῦ μονογενοῦς, [ἑαυ]τοῦ δηλαδὴ ὄντος ἀληθῶς υἱοῦ πρὸ πάντων αἰώνων ἐξ αὐτοῦ γεγεννημένου, καὶ οὐ μόνον λόγου κεκλημένου πρὸ τῆς ἀναλήψεως τῆς σαρκός, ὅπερ ὁ γενναῖος διορίζεται, ἀλλὰ καὶ μυρία ἕτερα· ὁ δὲ κἀν τούτῳ τῆς θείας γραφῆς καταψεύδεται, πρὸ τῆς ἐνσάρκου

1.17.9 | As if we are not also saying this. We accept that the Son of God is truly the Son. From him, we have learned to know one God, and that he is God together with the Father of the only-begotten Son, who is truly his Son, born from him before all ages. Not only is he called the Word before the flesh was taken up, which the brave one defines, but also many other things. Yet in this, he contradicts the divine scripture, claiming that before the incarnation, he was called nothing other than the Word.

παρουσίας μηδὲν ἕτερον κεκληῖσθαι αὐτὸν ἀπισχυριζόμενος ἢ λόγον.

Section 18

1.18.1 | | ἐπάκουσον γοῦν, ὡς διαβεβαιοῦται, αὐτοῖς ῥήμασιν τοῦτον γράφων τὸν τρόπον (Nr. 37) ὥστε πανταχόθεν δῆλόν ἐστιν μηδὲν ἕτερον τῇ αἰδιότητι τοῦ λόγου ἀρμόττειν ὄνομα ἢ τοῦθ' ὅπεο ὁ ἀγιώτατος τοῦ θεοῦ μαθητῆς καὶ ἀπόστολος Ἰωάννης ἐν ἀρχῇ τοῦ εὐαγγελίου εἴρηκεν. ἐπειδὴ γὰρ [τὴν] μετὰ τὴν τῆς σαρκὸς ἀνάληψιν Χριστός τε καὶ Ἰησοῦς κηρύττεται, ζωὴ τε καὶ ὁδὸς καὶ ἡμέρα καὶ ἀνάστασις καὶ θύρα καὶ ἄρτος καὶ εἰ τι ἕτερον ὑπὸ τῶν θείων ὀνομάζοιτο γραφῶν, <οὐ> παρὰ τοῦτο ἀγνοεῖν ἡμᾶς προσήκει τὸ πρῶτον ὄνομα, ὅτι λόγος ἦν. διὰ τοῦτο γὰρ καὶ ὁ ἀγιώτατος εὐαγγελιστὴς καὶ μαθητῆς τοῦ κυρίου, σφόδρα ἐργηγορῶς τῷ πνεύματι τῆς ἄνωθεν μνημονεύων ἀρχῆς καὶ μηδενὸς νεωτέρου, »ἐν ἀρχῇ ἦν ὁ λόγος«, ἔφη »καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, »καὶ θεὸς ἦν ὁ λόγος«, ἵνα δείξῃ <ὅτι> , εἴ τι καινὸν καὶ νεώτερον ὄνομα, τοῦτ' ἀπὸ τῆς καινῆς αὐτῷ καὶ νέας ὑπῆρξε κατὰ σάρκα [καὶ] οἰκονομίας.

1.18.2 | καὶ ἐξῆς ἐπιλέγει (Nr. 42) οὐκοῦν πρὸ μὲν τοῦ κατελθεῖν καὶ διὰ τῆς παρθένου τεχθῆναι λόγος ἦν μόνον. ἐπεὶ τί ἕτερον ἦν πρὸ τοῦ τὴν ἀνθρωπίνην ἀναλαβεῖν σάρκα τὸ κατελθόν »ἐπ' ἐσχάτων τῶν ἡμερῶν«, ὡς καὶ αὐτὸς ἔγραφεν, καὶ [τὸ] γεννηθὲν ἐκ τῆς ἀγίας παρθένου; οὐδὲν ἕτερον ἢ λόγος. καὶ πάλιν ἐπιφέρει (Nr. 43 = 81) πρότερον γάρ, ὥσπερ πολλάκις ἔφην, οὐδὲν ἕτερον ἦν ἢ

1.18.1 | Listen, then, as he assures them, writing in this way, so that it is clear from everywhere that nothing else fits the eternal nature of the Word except what the most holy disciple and apostle of God, John, said at the beginning of the Gospel. For after the ascension of the flesh, Christ and Jesus are preached, along with life, way, day, resurrection, door, bread, and if anything else is named by the divine writings, we should not be ignorant of the first name, that he was the Word. For this reason, the most holy evangelist and disciple of the Lord, being very alert in spirit, recalls the beginning and nothing newer, saying, "In the beginning was the Word," and "the Word was with God," and "the Word was God," to show that if there is any new and younger name, it came from the new and fresh existence according to the flesh and economy.

1.18.2 | And next, he chooses to say that before the descent and being born through the virgin, there was only the Word. For what else was there before he took on human flesh, coming "in the last days," as he himself wrote, and what was born from the holy virgin? Nothing else but the Word. And again, he adds, as I have often said before, there was nothing else but the

λόγος.

Word.

1.18.3 | καὶ προστίθουσιν αὐτοῖς φάσκων (Nr. 36) ὁ μὲν γὰρ λόγος »ἐν ἀρχῇ ἦν«, μὴδὲν ἕτερον ὢν ἢ λόγος· ὁ δὲ τῷ λόγῳ ἐνωθεὶς ἄνθρωπος, οὐκ ὢν πρότερον, γέγονεν ἄνθρωπος. ὡς διδάσκει ἡμᾶς Ἰωάννης· »καὶ ὁ λόγος σὰρξ ἐγένετο«. διὰ τοῦτο τοῖνυν τοῦ λόγου μνημονεύον φαίνεται μόνου.

1.18.3 | And he adds again, saying that the Word "was in the beginning," being nothing other than the Word. But the man who was united with the Word did not exist before; he became a man. As John teaches us, "And the Word became flesh." Therefore, when he mentions the Word, it seems to refer to him alone.

1.18.4 | εἴτε γὰρ Ἰησοῦ εἴτε Χριστοῦ ὀνόματος μνημονεύοι ἡ θεία γραφή, τὸν μετὰ [τὸν] τῆς ἀνθρωπίνης ὄντα σαρκὸς τοῦ θεοῦ λόγον ὀνομάζειν φαίνεται. εἰ δέ τις καὶ πρὸ τῆς νέας διαθήκης <τὸ> τοῦ Χριστοῦ ἢ Ἰησοῦ ὄνομα <ἐπὶ> τοῦ λόγου μόνου δεικνύναι δύνασθαι ἐπαγγέλλοιτο, εὐρήσει τοῦτο προφητικῶς εἰρημένον. καὶ μεθ' ἕτερα ἐπάγει λέγων (Nr. 44) εἰκότως οὖν πρὸ τῆς καθόδου τοῦτο ἦν. ὅπερ πολλάκις ἔφαμεν, λόγος· μετὰ δὲ τὴν καθόδον καὶ τὴν τῆς σαρκὸς ἀνάληψιν διαφόρων καὶ τῶν ἐπηγοριῶν τετύχηκεν. ταῦτα μὲν οὖν δι' ὧν Μάρκελλος ἀλίσκεται τὸν μὲν υἱὸν τοῦ θεοῦ τὸν ὄντα καὶ ζῶντα καὶ ἀληθῶς υἱὸν ὄντα ἀρνούμενος, λόγον δὲ ψιλὸν εἰσάγων.

1.18.4 | For whether the divine scripture mentions the name of Jesus or Christ, it seems to refer to the Word of God who exists after taking on human flesh. And if someone claims that before the New Testament, the name of Christ or Jesus could only point to the Word alone, they will find this stated prophetically. And he goes on to say that it was rightly so before the descent. As we have often said, it was the Word; but after the descent and the taking up of the flesh, there are different names and titles. Therefore, through these things, Marcello is caught denying the Son of God, who is truly alive and truly the Son, while introducing the Word as merely a name.

1.18.5 | δέδεικται δὲ διὰ τῶν ἔμπροσθεν παρατεθεισῶν αὐτοῦ φωνῶν καὶ ὁποῖον αὐτὸν εἶναι λόγον ὑπετίθετο, παραδείγματι χρώμενος τῷ ἀνθρωπείῳ λόγῳ ἔν τε καὶ ταύτῳ εἶναι λέγων αὐτὸν τῷ θεῷ. καὶ δὴ ταύτην ἀρχὴν ὑποστησάμενος, ἀκολούθως ἐκ τῆς δοθείσης αὐτῷ ὑποθέσεως ἐπὶ τὸ καταψεύδεσθαι τῆς θεοπνεύστου γραφῆς διαστρόφους τε αὐτῆς ποιεῖσθαι τὰς

1.18.5 | It has been shown through the earlier statements of his voices what kind of Word he proposed to be, using the example of the human word and saying that it is one and the same as God. And indeed, having established this principle, he then proceeds from the given assumption to distort the interpretations of the divinely inspired scripture, making them twisted.

ἐρμηνείας 〈προῆλθεν〉 .

Section 19

1.19.1 | ὧν βραχείας ἐπὶ τοῦ παρόντος καλῶς ἔχειν ἐφάνη μοι διασκέψασθαι. τοῖς τε ἀγνοοῦσιν ἐπιδείξαι, ὡς οὐδεμία μὲν αὐτῷ νεωτερίζοντι καὶ τῆς ὑγιοῦς ἐκτρεπομένῳ πίστεως συνάδει γραφή, τούναντίον δὲ πᾶσαι ἀντιφθέγγονται καὶ ἀντιμαρτυροῦσιν ταῖς οὐκ ὀρθῶς αὐτῷ παραληφθεῖσαις διηγήσεσιν. ὅπερ ἐχρῆν μάλιστα τοῖς τὸν ἄνδρα τιμῶσιν ἐνδείξασθαι μήποτ' ἄρα τις αὐτῶν ἀπειρίᾳ τῶν θείων ἀναγνωσμάτων τυγχάνειν αὐτὸν τοῦ τῆς ἀληθείας σκοποῦ νομίσειεν.

1.19.1 | It seemed good to me to briefly discuss these matters at present. I want to show those who are unaware that no scripture agrees with someone who introduces new ideas and turns away from healthy faith; on the contrary, all scriptures speak out against him and testify against the stories he has incorrectly accepted. This is something that should especially be pointed out to those who honor the man, so that no one might think he is missing the truth due to ignorance of the divine readings.

1.19.2 | καὶ δὴ τοῦτο πρῶτον διασκοπητέον, ὃ δὴ καὶ 〈πρῶτον〉 τετόλμηκεν ἀποφήνασθαι, πρὶν τεχθῆναι διὰ τῆς παρθένου τὸν υἱὸν τοῦ θεοῦ μὴ κεκληθῆσθαι ἐτέρῳ ὀνόματι ἢ λόγον. μήτε γὰρ εἶναι αὐτόν τι πρὸ τῆς ἐνσάρκου παρουσίας | ἢ λόγον, μήτ' ὠνομάσθαι ἐτέρως εἰ μὴ ἄρα προφητικῶς, λόγον γὰρ εἶναί τε καὶ ὠνομάσθαι καὶ οὐδὲν ἕτερον φάσκει, μετὰ δὲ τὴν ἐνσάρκον παρουσίαν διαφορῶν καὶ τῶν ἐπηγοριῶν τετυχηκέναι.

1.19.2 | And indeed, this must first be examined, which he has dared to declare first, that before the Son of God was born through the virgin, he was not called by any other name or word. For he did not exist as anything before the incarnation or as a word, nor was he named otherwise unless it was prophetically. For he claims to be both a word and to be named as such, and nothing else; but after the incarnation, he has different names and titles.

Section 20

1.20.1 | τοῦτο δὴ οὖν πρῶτον δεικτέον ἀμαθῶς καὶ τῶν θείων γραφῶν ἀνεπιστημόνως αὐτὸν ἀποφηνάμενον. α'. πρῶτος μὲν γὰρ αὐτὸς ὁ θεῖος εὐαγγελιστὴς Ἰωάννης, ὃ δὴ λόγον αὐτὸν ἀνείπων, β'. οὐκ εἰς μακρὸν ἀλλ' εὐθὺς καὶ

1.20.1 | This then must first be shown, as he speaks ignorantly and without knowledge of the divine scriptures. First, the divine evangelist John, who speaks of the word, did not call him a god from afar, but immediately and closely named him

παρὰ πόδα θεὸν αὐτὸν ὠνόμασεν φήσας καὶ θεὸς ἦν ὁ λόγος». δυνάμενος γοῦν εἰπεῖν· καὶ θεοῦ ἦν ὁ λόγος, τοῦτο μὲν οὐκ ἔφη, ὡς ἂν μή τις αὐτὸν τῷ παρὰ ἀνθρώποις ὁμοίον εἶναι φήσειεν, θεὸν δὲ αὐτὸν καλεῖ, τὸ ὑπερφυῆς τοῦ περὶ αὐτὸν θεοπρεποῦς ἀξιώματος οὕτω δεικνύς.

God, saying, "And the word was God." He could have said, "And the word was of God," but he did not say this, so that no one might claim he was like a man; instead, he calls him God, thus demonstrating the greatness of the divine nature concerning him.

1.20.2 | γ'. μεταβὰς δὲ ἐφ' ἑτέραν ἐπίνοιαν τῆς περὶ αὐτοῦ δοξολογίας φῶς αὐτὸν ὠνόμασεν, προϋπάρχειν αὐτὸν τῆς τοῦ σώματος ἀναλήψεως κατὰ τοῦτο αὐτὸ δηλώσας,

1.20.2 | Third, having moved to another idea about his glory, he named him light, showing that he existed before the taking up of the body.

1.20.3 | ἐν οἷς περὶ τοῦ βαπτιστοῦ φησιν »οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον».

1.20.3 | In which he says about the Baptist, "He was not the light, but came to bear witness about the light, which gives light to every person coming into the world. He was in the world, and the world was made through him, and the world did not know him. He came to his own, and his own did not receive him."

1.20.4 | ὁρᾷς ὅπως τούτοις οὐ λόγον μόνον, ὡς ἐδόκει Μαρκέλλῳ, ἀλλὰ καὶ θεὸν καὶ φῶς αὐτὸν ὠνόμασεν, προϋπάρχειν τε αὐτὸν ἐδίδαξεν καὶ τὸν κόσμον δι' αὐτοῦ γεγονέναι. ὥσπερ γὰρ διὰ τοῦ θεοῦ λόγου γεγενῆσθαι τὰ πάντα καὶ »χωρὶς αὐτοῦ« γενέσθαι οὐδὲν προειρήκει, οὕτως καὶ διὰ τοῦ φωτός· »ὁ« γὰρ »κόσμος« φησὶν »δι' αὐτοῦ ἐγένετο».

1.20.4 | You see that he named him not only the word, as it seemed to Marcellus, but also God and light. He taught that he existed before and that the world was made through him. Just as it was said that all things came into being through the word of God and that nothing was made without him, so it is also said about the light: "the world was made through him."

1.20.5 | ὡς εἶναι ἓν καὶ ταῦτόν τὸ φῶς καὶ τὸν θεὸν λόγον. λέγων δὲ δι' αὐτοῦ γεγενῆσθαι ποτὲ μὲν τὸν κόσμον ποτὲ δὲ τὰ πάντα τὸ ὑπηρετικὸν τοῦ θεοῦ παρίστησιν. δυνάμενος | γοῦν ὁ

1.20.5 | He says that the light and the word of God are one and the same. By saying that the world was made through him, he shows the service of God. The evangelist is able to say: "All things were made through him,"

εὐαγγελιστὴς εἶπεῖν· πάντα ὑπ’ αὐτοῦ
ἐγένετο, καὶ αὐθις· καὶ ὁ κόσμος ὑπ’ αὐτοῦ
ἐγένετο, οὐχ ὑπ’ αὐτοῦ ἔφη ἀλλὰ »δι’
αὐτοῦ« [ἦν], ἵν’ ἡμᾶς ἀναπέμψῃ ἐπὶ τὴν
τῶν ὅλων ποιητικὴν τοῦ πατρὸς ἀυθεντίαν.

and again: "the world was made through
him." He did not say "by him," but "through
him," so that he may lead us back to the
creative authority of the Father of all
things.

1.20.6 | ἀλλὰ καὶ »ὁ κόσμος« φησὶν »αὐτὸν
οὐκ ἔγνω«. τὸν δὲ ἐπὶ πάντων θεὸν
φυσικαῖς ἐννοίαις ἅπαντες ὁμολογοῦσιν
ἄνθρωποι. καὶ πρῶτοί γε Ἰουδαίων παῖδες
ἐκ τῶν προφητικῶν γραφῶν
χειραγωγούμενοι, ὥς καὶ αὐτὸς παρίστη
Μάρκελλος ἐν τοῖς ἐξῆς προῖων.

1.20.6 | But also "the world" says "it did not
know him." All people agree on the
existence of God above all things through
natural understanding. And first, the
children of the Jews, guided by the
prophetic writings, as Marcellus himself
presents in the following sections.

1.20.7 | οὐκοῦν ἕτερος ἦν οὗτος, ὃν »ὁ
κόσμος« οὐκ ἔγνω, θεὸς καὶ λόγος, φῶς
ὑπάρχων τε καὶ ὠνομασμένος. φῶς δὲ οὐκ
αἰσθητὸν οὐδὲ σαρκῶν ὀφθαλμοῦς ὁμοίως
ἡλίῳ φωτίζον. οὕτω γὰρ ἂν καὶ ἡ τῶν
ἀλόγων ζώων φύσις μετεῖχεν αὐτοῦ. νυνὶ
δὲ διδάσκει ὁποῖον ἦν φῶς, λέγων »ἦν τὸ
φῶς τὸ φωτίζον πάντα ἄνθρωπον
ἐρχόμενον εἰς τὸν κόσμον«. μόνον ἄρα ἦν
ἀνθρώπων τὸ λογικὸν τοῦτο φῶς.

1.20.7 | So this was another, whom "the
world" did not know, God and the word,
existing as light and named as such. This
light is not something that can be seen by
the eyes of the flesh, just like the sun lights
up. For in this way, even the nature of
irrational animals shared in it. Now he
teaches what kind of light it was, saying,
"The light that gives light to every person
coming into the world." Therefore, this
rational light was only for humans.

1.20.8 | διὸ δυνάμει νοερᾷ καὶ λογικῇ τὰς
»κατ’ εἰκόνα« τὴν αὐτοῦ »καὶ ὁμοίωσιν«
πεποιημένας ψυχὰς νοερὰς καὶ λογικὰς
ἀπειργάζετο. ὥς δὲ οὐκ αἰσθητὸν
ἐτύγχανεν φῶς, οὕτως οὐδὲ τὸ ἐπέκεινα
τῶν ὅλων, αὐτὸς ὁ θεός, ἦν. »ὁ« γὰρ θεὸς
φῶς ἐστὶν καὶ σκοτία οὐκ ἐστὶν ἐν αὐτῷ
οὐδεμία«. καὶ γὰρ ὁ μὲν φῶς ἀπροσίτον ἦν.
ὥς ὁ θεὸς ἀπόστολος διδάσκει λέγων
»φῶς οἰκῶν ἀπρόσιτον. ὃν εἶδεν οὐδεὶς
οὐδὲ ἶδεῖν δύναται«.

1.20.8 | Therefore, by his powerful and
rational mind, he created souls that are
rational and intelligent "in his image" and
"likeness." Just as the light was not
something that could be seen, so neither
was God himself, who is above all things.
"For God is light, and in him there is no
darkness at all." Indeed, the light was
inaccessible. As the divine apostle teaches,
saying, "Light dwelling in unapproachable
light, whom no one has seen or can see."

1.20.9 | ὁ δ' ἐν τῷ κόσμῳ ἦν, «φωτίζων πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον». ἀλλὰ καὶ ὁ κόσμος, φησὶν. διὰ τοῦδε τοῦ φωτὸς γέγονεν, τοῦ κρείττονος, δηλαδὴ τοῦ πατρὸς, διὰ τοῦ υἱοῦ τὸ πᾶν συνισταμένου. τρεῖς μὲν δὴ αὗται κατὰ τὸ αὐτὸ τῶν τοῦ υἱοῦ τοῦ θεοῦ δυνάμεων εὐφημοὶ καὶ εὐσεβεῖς ἐπηγορίαι τῷ θεολόγῳ τῆς γραφῆς ἀρχομένῳ παρελήφθησαν· ὁ λόγος καὶ ὁ θεὸς καὶ τὸ φῶς.

1.20.9 | He was "in the world," "giving light to every person coming into the world." But the world also says this. Through this light, it came to be, from the greater one, namely the Father, through the Son, holding everything together. These three are indeed well-spoken and pious titles of the powers of the Son of God, received by the theologian of the scripture: the word, God, and the light.

1.20.10 | δ'. ἤδη δὲ καὶ τετάρτην προστίθουσιν ὁ αὐτός, μονογενῆ τὸν αὐτὸν ἀποκαλῶν ἐν οἷς φησιν «καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας». οὐκοῦν καὶ [ὁ] μονογενὴς τοῦ θεοῦ πρὶν τὴν σάρκα ἀναλαβεῖν ἐχρημάτιζεν. εἰ γὰρ καὶ τὰ μάλιστα, φησὶν, δι' ἡμᾶς «ὁ λόγος σὰρξ ἐγένετο», ἀλλ' ὅμως ἡμεῖς. οἷς | κατηξίωσεν ἐνδείξασθαι τὴν ἑαυτοῦ θεότητα. οὐκ εἰς τὴν σάρκα ἀφορῶντες. (αὕτη γὰρ «μορφὴ δούλου» ἦν) ἀλλ' εἰς τὴν δόξαν αὐτοῦ τὴν ἐκτὸς τοῦ σώματος νῶ καθαρῶ θεωρουμένην, «ἐθεασάμεθα τὴν δόξαν αὐτοῦ», δόξαν ἄρρητον καὶ πάντα θνητῶν λογισμὸν ὑπερβαίνουσαν, ὁποῖαν «ἂν» τις ἐννοήσκειν «δόξαν» υἱοῦ θεοῦ «μονογενοῦς».

1.20.10 | Now the same one adds a fourth, calling the only-begotten one, in which he says, "And the word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth." Therefore, even the only-begotten of God, before taking on flesh, was already known. For he says, "The word became flesh" for us, but still, we were made worthy to show his divinity. Not looking at the flesh (for this was "the form of a servant"), but at his glory, which is seen in a pure mind outside the body, "we have seen his glory," a glory that is unspeakable and surpasses all human thought, which someone might understand as "the glory of the only Son of God."

1.20.11 | ἦν δὲ αὕτη «παρὰ τοῦ πατρὸς» δόξα. ὁρᾷς ὅπως οὐκ εἶπεν· «καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς» λόγου, καίτοι προειπὼν «ὁ λόγος σὰρξ ἐγένετο», ἀλλ' ἵνα διδάξῃ ὁποῖον αὐτὸν ὑπεστήσατο λόγον (ὅτι μὴ σημαντικόν· πῶς γὰρ καὶ οἷόν τε ἦν τὸν τοιοῦτον σάρκα γενέσθαι;). ἀναγκαίως μονογενῆ αὐτὸν

1.20.11 | This glory was "from the Father." You see that he did not say, "And we have seen his glory, glory as of the word," even though he had previously said, "The word became flesh," but to teach what kind of word he took on (that it was not just any word; for how could such a one become flesh?). He necessarily called him the only-

προσεῖπεν.

begotten.

1.20.12 | καὶ τὴν δόξαν αὐτοῦ ταύτην εἶναι διδάσκει, καθ' ἣν νοεῖται μονογενὴς τοῦ θεοῦ υἱός. ὑπάρχειν τε αὐτῷ φησιν τὴν δόξαν οὐκ ἄλλοθεν ἢ παρὰ τοῦ πατρός· οὐ γὰρ ἀγέννητον οὐδὲ ἀναρχον οὐδὲ ιδιόκτητον εἶχε τὴν δόξαν. ἀλλὰ παρὰ τοῦ πατρὸς λαβών. ὃ δὴ καὶ αὐτὸς παρίστη λέγων »πάτερ δόξασόν με τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρά σοι«.

1.20.12 | And he teaches that this glory is understood as the only-begotten Son of God. He says that this glory exists from no other source than from the Father; for he did not have a glory that was uncreated, without beginning, or owned by himself. But he received it from the Father. This is what he himself shows when he says, "Father, glorify me with the glory I had before the world existed with you."

1.20.13 | ὃν καὶ ἀμείβεται λέγων ὁ πατήρ »καὶ ἐδόξασα καὶ πάλιν δοξάσω«. καὶ ἔτι μᾶλλον τὴν ὑπόστασιν αὐτοῦ συνίστησιν ὁ αὐτὸς εὐαγγελιστὴς ἐπιφέρων »Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων· οὗτος ἦν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν«.

1.20.13 | The Father answers him, saying, "I have glorified him and will glorify him again." And even more, the same evangelist shows his nature by bringing in, "John bears witness about him and cried out, saying: This was he of whom I said, 'He who comes after me ranks before me, because he was before me.' For from his fullness we have all received."

1.20.14 | ἀλλὰ βοῶντος Ἰωάννου ὅτι »πρῶτος ἦν« αὐτοῦ, οὐκ ἀκούει ὁ νέος Σαβέλλιος. καίτοι κατὰ σάρκα προῆγεν τοῦ σωτῆρος τὴν γένεσιν ὁ βαπτιστὴς Ἰωάννης· πῶς οὖν μαρτύρεται, ὅτι πρῶτος αὐτοῦ γέγονεν; τῇ μὲν γὰρ κατὰ σάρκα γενέσει οὐκ ἦν πρῶτος αὐτοῦ ὁ σωτήρ·

1.20.14 | But when John cries out that "he was before me," the young Sabellius does not hear. And yet, according to the flesh, John the Baptist was born before the Savior; so how does he bear witness that he was before him? For in the flesh, the Savior was not born before him.

1.20.15 | οὐκοῦν καθ' ὃ μονογενὴς ἦν τοῦ θεοῦ »πρῶτος« ἦν Ἰωάννου καὶ »ἔμπροσθεν« αὐτοῦ »γέγονεν«. ἄρ' οὖν ἐπιδέχεται ταῦτα ἐπὶ τὸν πατέρα καὶ θεὸν τῶν ὅλων ἀναφέρεσθαι, ἢ ἐπὶ ἀνούσιον καὶ ἀνυπόστατον ἐν τῷ θεῷ λόγον τὸν αὐτὸν ὄντα τῷ θεῷ; καὶ πῶς ἂν εἴη δυνατὸν περὶ

1.20.15 | Therefore, according to what is only-begotten of God, he was "before" John and "came before" him. Does this then refer to the Father and God of all, or to a meaningless and ungrounded word that is the same as God? And how could it be possible to say "he came before me" about

τοῦ μὴ ὑφεστῶτος λόγου λέγεσθαι τὸ
»ἔμπροσθέν μου γέγονεν«; τίς δ' οὕτως <
ἄν> μανείη, ὡς νομίσαι Ἰωάννην τὸν
βαπτιστὴν περὶ τοῦ θεοῦ τῶν ὅλων
εἰρηκέναι τὸ »ἔμπροσθέν μου γέγονεν« καὶ
»ὅτι πρῶτός μου | ἦν«;

the word that does not exist? Who would
be so mad as to think that John the Baptist
said "he came before me" and "he was
before me" about God of all?

1.20.16 | οὐκοῦν δέδεικται διὰ τούτων
προϋπάρχων τῆς Ἰωάννου γενέσεως ὁ
θεολογούμενος καὶ ἔμπροσθεν αὐτοῦ
γεγονώς, συνέστη τε οὐ μόνον λόγος ἀλλὰ
καὶ θεὸς καὶ φῶς καὶ μονογενὴς πρὸ τῆς
ἐνσάρκου παρουσίας ὑπάρχων τε καὶ
ὠνομασμένος. <ε'.> τούτων δὲ πόθεν ἡ
γνώσις τῷ εὐαγγελιστῇ, αὐτὸς δηλώσει
λέγων ἐξῆς »ὁ μονογενὴς υἱὸς ὁ ὢν εἰς τὸν
κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.
ὁρᾷς παρὰ τίνος μεμάθηκεν τοῦ υἱοῦ τὴν
θεολογίαν.

1.20.16 | Therefore, it has been shown that
the one who is spoken of as God existed
before John's birth and came before him.
He is not only the word but also God and
light and the only-begotten, existing and
named before the incarnation. From where
then does the evangelist get this
knowledge? He himself will explain, saying
next, "the only-begotten Son, who is in the
bosom of the Father, he has made him
known." Do you see from whom the Son
learned this theology?

1.20.17 | οὐ γὰρ Μωσῆς φησιν οὐδὲ
προφητῶν τις τῶν μετὰ Μωσέα οὐδέ γε
ἀγγέλων τις ἢ τῶν κρειττόνων δυνάμεων,
ἀλλ' αὐτὸς »ὁ μονογενὴς υἱὸς τοῦτ'
ἐξηγήσατο«. οὐκοῦν ὁ μὲν ἀόρατος θεὸς
οὐκ ἐξηγήσατο, ὁ δὲ μονογενὴς υἱὸς ὁρατὸς
γενόμενος τὴν περὶ τοῦ πατρὸς ἀνθρώποις
ἐξηγήσιν ἐποιήσατο. ἕτερος ὢν δηλαδὴ
παρὰ τὸν ἀόρατον θεόν. ἀλλὰ καὶ
προϋπάρχων ἦν οὐκ ἐν τῇ διανοίᾳ τοῦ
πατρὸς, ὡς ἐδόκει Μαρκέλλω, ἀλλ' ἐν τοῖς
κόλποις αὐτοῦ· ὥσπερ δὴ ἡμῖν ἐπήγγελται
ὁ σωτὴρ εἰς κόλπους Ἀβραὰμ καὶ Ἰσαὰκ καὶ
Ἰακώβ διαναπαύσασθαι, οὕτως καὶ ὁ υἱὸς
»εἰς τὸν κόλπον« ἦν »τοῦ πατρὸς«, οὐχ εἷς
καὶ ὁ αὐτὸς ὢν τῷ πατρί, ἐπεὶ μὴδὲ ἡμεῖς οἱ
αὐτοὶ ἐσόμεθα τοῖς ἀγίοις πατράσιν.

1.20.17 | For neither does Moses say this,
nor any of the prophets after Moses, nor
any angels or greater powers, but the only-
begotten Son himself explained this.
Therefore, the invisible God did not explain
it, but the only-begotten Son, who became
visible, made the explanation about the
Father known to people. He is indeed
another, alongside the invisible God. But he
also existed before, not in the mind of the
Father, as Marcello thought, but in his
bosom. Just as the Savior has been
promised to rest in the bosoms of
Abraham, Isaac, and Jacob, so the Son was
"in the bosom" of the Father, not one and
the same as the Father, since we will not be
the same as the holy fathers.

1.20.18 | ἀλλὰ γὰρ ἐπὶ τούτοις τήρει, ὅπως μετὰ τὸ ἅπαξ ὀνομάσαι λόγον καὶ θεὸν τὸν αὐτὸν ἀνειπεῖν καὶ φῶς ἀποκαλέσαι καὶ μονογενῆ φάναι <καὶ> υἱὸν θεοῦ ὁμολογῆσαι, οὐκέτι λόγον ὀνομάζει, ἀλλὰ καὶ αὐτὸν λοιπὸν ἱστορεῖ τὸν σωτῆρα οὐ λόγον ἑαυτὸν ἀποκαλοῦντα, ἀλλὰ υἱὸν καὶ μονογενῆ καὶ φῶς καὶ ζωὴν καὶ ἀλήθειαν καὶ ἄλλα μυρία, ὥσπερ οὖν ἀκοῦσαι πάρεστιν αὐτοῦ ὧδέ πη διδάσκοντος »οὕτως γὰρ ἡγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται«, καὶ πάλιν »οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον,

1.20.19 | ἵνα κρίνῃ τὸν κόσμον«, καὶ αὖθις »ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι οὐ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ«. καὶ ἐνταῦθα πάλιν ὁ μὲν θεὸς ἐδίδου καὶ »ἀπέστειλεν τὸν υἱὸν σωτῆρα τοῦ κόσμου«, ὁ δὲ ἀπεστέλλετο ἕτερος ὢν δηλαδὴ παρὰ τὸν ἀποστέλλοντα. διό μοι δοκεῖ διὰ τῶν ἐξῆς ὡς πρὸς αὐτὸν Μάρκελλον καὶ πρὸς τοὺς διαφθορονμένους τῇ τοῦ υἱοῦ φύσει ἀναγεγράφθαι αὐτὸς ὁ σωτὴρ ἡμῶν εἰρηκῶς »οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ | ὅτι ἐγὼ εἶπα· θεοὶ ἐστε;

1.20.20 | <εἰ> ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος ἐγένετο τοῦ θεοῦ, καὶ οὐ δύναται λυθῆναι ἡ γραφή, ὃν ὁ πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι βλασφημεῖς, ὅτι εἶπον· υἱὸς τοῦ θεοῦ εἰμί«. ἀκούεις ὁσάκις αὐτὸς ὁ σωτὴρ ἑαυτὸν οὐ λόγον, ἀλλὰ υἱὸν ὠνόμασεν καὶ μονογενῆ προσεῖπεν,

1.20.18 | But indeed, on these points, he keeps in mind that after naming the word and God once, he also calls him light and says he is the only-begotten Son of God. He no longer just names him the word, but he also tells about the Savior, not calling him just the word, but also Son, only-begotten, light, life, truth, and many other things. Just as it is possible to hear him teaching here, "For God so loved the world that he gave his only-begotten Son, so that everyone who believes in him should not perish," and again, "For God did not send the Son into the world,"

1.20.19 | To judge the world," and again, "But the one who does not believe is already judged because he has not believed in the name of the only-begotten Son of God." And here again, God gave and "sent the Son, the Savior of the world," while the Son was sent as another, alongside the one who sends. Therefore, it seems to me that through the following words, the Savior himself spoke to Marcello and to those who are confused about the nature of the Son, saying, "Is it not written in the law, 'I said: You are gods?'

1.20.20 | "If he called them gods to whom the word of God came, and the scripture cannot be broken, whom the Father has sanctified and sent into the world, you say that he blasphemes because I said, 'I am the Son of God.'" Do you hear how many times the Savior called himself not just the word, but also named himself Son and said he is the only-begotten?

1.20.21 | ὅπως δὲ ἀπεστάλθαι ἑαυτὸν καὶ ἡγιασθαι πρὸ τοῦ ἀποσταλῆναι ὑπὸ τοῦ πατρὸς ἐδίδασκεν, καὶ ὡς τοὺς ὀκνοῦντας υἱὸν αὐτὸν ὁμολογεῖν τοῦ θεοῦ δυσωπεῖ διδάσκων ἐκ τῆς θείας γραφῆς ὡς οὐ μόνον υἱοὶ θεοῦ ἀλλὰ καὶ θεοὶ θνητοὶ τὴν φύσιν ἄνδρες ἐκλήθησαν· διὸ μὴ χρῆναι νομίζειν βλάσφημον εἶναι τὸ καὶ υἱὸν θεοῦ καὶ θεὸν ὁμολογεῖν »ὃν ὁ πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον«.

1.20.21 | But he taught that he was sent and sanctified before being sent by the Father, and as he teaches those who hesitate to confess him as the Son of God, he shows from the divine scriptures that not only are they called sons of God, but also mortal men are called gods. Therefore, it should not be thought to be blasphemous to confess both the Son of God and God, 'whom the Father has sanctified and sent into the world.'

1.20.22 | τί οὖν ἐχρῆν παθεῖν τὸν μετὰ τὰς τοσαύτας φωνὰς τολμήσαντα φάναι (Nr. 43 = 81) λόγον εἶναι αὐτὸν καὶ οὐδὲν ἕτερον, αὐτολεξεῖ τε εἰρηκότα (Nr. 34) καὶ διὰ τοῦτο οὐχ υἱὸν θεοῦ αὐτὸν ὀνομάζει, ἀλλὰ πανταχοῦ υἱὸν ἀνθρώπου ἑαυτὸν λέγει, ἵνα διὰ τῆς τοιαύτης ὁμολογίας θέσει τὸν ἄνθρωπον διὰ τῆς πρὸς αὐτὸν κοινωνίας υἱὸν θεοῦ γενέσθαι παρασκευάσῃ. ταῦτα γὰρ Μάρκελλος εἰπὼν οὐκ οἶδ' [ὅπως] ὁποίοις ὀφθαλμοῖς οἷός τε ἦν ἀντιβλέπειν ἢ ποίοις χεῖλεσιν ἀντιφθέγγεσθαι ταῖς τοσαύταις μαρτυρίαις.

1.20.22 | What then should the one who dared to say such things suffer? He is to be considered only a word, and nothing else, having spoken literally, and for this reason he does not call himself the Son of God, but everywhere he calls himself the Son of Man, so that through this confession he might prepare for man to become a son of God through his connection with him. For these things, Marcello said, I do not know how he was able to look back with such eyes or speak with such lips in the face of so many testimonies.

1.20.23 | καὶ φῶς δὲ αὐτὸν εἶναι ὁ σωτὴρ παρίστη συμφώνως τοῖς περὶ τοῦ φωτὸς προαποδοθεῖσιν λέγων »ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου«, καὶ πάλιν »ἐγὼ εἰμι τὸ φῶς, καὶ ἡ ἀλήθεια καὶ ἡ ζωή«, καὶ αὖθις »ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς«.

1.20.23 | And the Savior also presents himself as light, agreeing with what has been said about light, saying, 'I am the light of the world,' and again, 'I am the light, and the truth, and the life,' and once more, 'that the light has come into the world, and people loved the darkness more than the light.'

1.20.24 | καὶ εἴγε τις ἔροιτο, πόθεν

1.20.24 | And if someone were to ask,

ἐλήλυθεν, ἀποκρινεῖται ὁ εἰπὼν »ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν« καὶ »ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ὃ ἐώρακεν καὶ ἤκουσεν μαρτυρεῖ«· τίς δ' ἦν »ὁ ἐρχόμενος ἐκ τοῦ οὐρανοῦ«; μήτι γε ἡ σὰρξ ἦν ἀνείληφεν ὁ σωτήρ; οὐδαμῶς. ἀλλ' αὐτός δηλονότι τὸ φῶς καὶ ὁ λόγος καὶ ὁ θεὸς καὶ ὁ μονογενὴς καὶ ὁ υἱός, αὐτὸς ὧν ταῦτα πάντα, »ἃ ἐώρακεν« τοῖνυν οὗτος »καὶ ἃ ἤκουσεν«, φησὶν, »μαρτυρεῖ«. οὐκοῦν καὶ ἐώρα καὶ ἤκουσεν πρὶν ἐπὶ γῆς ἐλθεῖν.

'Where has he come from?' the one who speaks would answer, 'The one who comes from above is above all,' and 'the one who comes from heaven testifies to what he has seen and heard.' But who is 'the one coming from heaven'? Is it not the flesh that the Savior took on? Not at all. But he clearly is the light, the word, God, the only-begotten, and the Son, being all these things. Therefore, he says, 'What he has seen and heard' he testifies to. So he has both seen and heard before coming to earth.

1.20.25 | τίνα δὲ ἐώρα ἢ τὸν πατέρα; τίνας δὲ ἤκουσεν ἢ τοῦ πατρός; οὕτω δὲ ἑαυτὸν οὐ λόγον σημαντικόν, | ἀλλ' υἱὸν ἀληθῶς ζῶντα καὶ ὑφεστῶτα ἐδίδασκεν, ὡς λέγειν »ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον«. πιστεύωμεν τοῖνυν, ὅτι »τὸν υἱὸν« ἀγαπῶν »ὁ πατὴρ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ«.

1.20.25 | Whom did he see, or the Father? Whose voice did he hear, or the Father's? Thus, he did not teach himself as just a word, but as a truly living Son who exists, saying, 'The Father loves the Son, and has given all things into his hand. The one who believes in the Son has eternal life.' So let us believe that 'the Father, loving the Son, has given all things into his hand.'

1.20.26 | ἐπιμελῶς δὲ προσεκτέον τῷ »πάντα«, τῆς τῶν γενητῶν ἀπάντων ὑπάρξεως περιληπτικῷ ὄντι, δι' οὗ τὸ μέγεθος τῆς τοῦ υἱοῦ τοῦ θεοῦ δυνάμεως ἴδοι ἂν τις, ἐννοήσας ὅση καὶ ὁποῖα χειρὶ παρὰ τοῦ πατρὸς ὑποδέδεκτο τὴν τῶν ὄντων ἀπάντων ὑπαρξιν.

1.20.26 | One should carefully consider the word 'all,' which is a summary of the existence of all created things. Through this, someone might see the greatness of the power of the Son of God, realizing how and in what way he has received the existence of all things from the Father.

1.20.27 | εἰ γὰρ δὴ μέγας ὁ σύμπας οὐρανός τε καὶ κόσμος, καὶ τούτων ἔτι μακρῷ κρείττονα καὶ διαφέροντα τυγχάνει τὰ ἐπέκεινα τῶν ὁρωμένων ἐν ἁσώματοις καὶ ἀφθάρτοις νοεραῖς τε καὶ θείαις ὑφεστῶτα δυνάμεσιν, πάντα τε ὅσα τὸν ἡμέτερον διαδιδράσκοντα νοῦν τὴν ἡμετέραν γινώσιν

1.20.27 | For if the whole sky and world are great, and even greater and different are the things that exist beyond what we see, which are unembodied, imperishable, and have divine and intelligent powers, all these things escape our understanding and knowledge. Yet, one hand of the only-

λανθάνει, τούτων ἀπάντων μία τοῦ
μονογενοῦς υἱοῦ τοῦ θεοῦ χεῖρ
περιδραττομένη τῆς ἀπειρομεγέθους
αὐτοῦ δυνάμεως τὴν ἀρετὴν ἐπιδείκνυται.

begotten Son of God, grasping the greatness
of his infinite power, shows forth his
excellence.

1.20.28 | ὁ δὲ καὶ δι' ἑτέρας πάλιν αὐτὸς ὁ
υἱὸς παρίστη φωνῆς λέγων »πάντα μοι
παρεδόθη ὑπὸ τοῦ πατρός μου«. εἴθ', ὡς
ἡμῶν ἀπορούντων, τίς ποτ' ἦν καὶ
ὀπηλίκος ὁ τὴν τοσαύτην παρακαταθήκην
ὑποδεδεγμένος, μὴ ζητεῖ, φησίν, μηδ'
ἑρώτα. οὐ γὰρ ἔχει φύσιν ἀνθρώποις
γνωρίζεσθαι, ἀλλ' οὐδὲ ταῖς κρείττοσιν καὶ
θειοτέραις δυνάμεσιν ἢ ἀκριβῆς τοῦ υἱοῦ
τοῦ θεοῦ κατάληψις.

1.20.28 | Indeed, the Son himself again
presents this through another voice, saying,
'All things have been given to me by my
Father.' Then, as we wonder about who he
was and what kind of being he is who has
received such a great gift, he says, 'Do not
seek or ask.' For it is not in human nature
to know, nor is it possible for even the
greater and more divine powers to fully
grasp the nature of the Son of God.

1.20.29 | διὸ προφήσας »πάντα μοι
παρεδόθη ὑπὸ τοῦ πατρός μου« ἐπήγαγεν
»καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ
πατήρ«. σεσιγήσθω τοίνυν πᾶς ἀπόρητος
περὶ τοῦ υἱοῦ τοῦ θεοῦ λόγος, καὶ μόνῳ τῷ
πατρὶ παραδεδόσθω ἡ τῆς ἐξ αὐτοῦ
γενέσεως αὐτοῦ γνῶσις, μηδὲ περαιτέρω
τις ζητῶν χωρεῖτω φύσεως πέρι καὶ οὐσίας
ἀπορρήτου, μόνῃ δὲ ἡμῖν ἡ αὐτοῦ περὶ
αὐτοῦ διδασκαλία τῇ τῆς πίστεως
βεβαιώσθω χάριτι, σαφῶς πάντα αὐτῷ
ὑπὸ τοῦ πατρὸς παραδεδόσθαι
παιδεύουσα.

1.20.29 | Therefore, having prophesied, 'All
things have been given to me by my
Father,' he added, 'and no one knows the
Son except the Father.' Let every secret
word about the Son of God be silent, and let
the knowledge of his generation from the
Father be given only to the Father. No one
should seek further about the nature and
essence of this secret. Instead, let his
teaching about himself be confirmed for us
by the grace of faith, clearly showing that
all things have been entrusted to him by
the Father.

1.20.30 | οὐκοῦν ὁ μὲν θεὸς ἐδίδου καὶ
παρεδίδου ἐπὶ βελτιώσει καὶ ὠφελείᾳ, οἷα
σωτῆρι καὶ ἰατρῷ καὶ κυβερνήτῃ τῶν ὅλων
τὴν παράδοσιν ποιούμενος· ὁ δὲ | υἱὸς
ἐλάμβανεν καὶ οἷα πιστὸς παραθηκοφύλαξ
τὴν δόσιν ὑπεῖχεν, οὐχ ὡς λόγος ἀνούσιος
καὶ ἀνυπόστατος, ἀλλ' ὡς ἀληθῶς υἱὸς ὢν
μονογενὴς καὶ ἀγαπητὸς τοῦ πατρός.

1.20.30 | Therefore, God was giving and
entrusting for improvement and benefit,
making the gift like a savior, a healer, and a
ruler of all. The Son received this gift and,
as a faithful guardian, held it, not as a
meaningless and empty word, but as truly
being the only-begotten and beloved Son of
the Father.

1.20.31 | ζ'. ἔτι πρὸς τούτοις καὶ ἄρτον
ζωῆς αὐτὸς ἑαυτὸν ὠνόμαζεν λέγων »ἐγὼ
εἰμι ὁ ἄρτος τῆς ζωῆς«, »ἐγὼ εἰμι ὁ ἄρτος ὁ
ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς«. καὶ ὅπως
ὑπῆρχε ζῶν, διεσάφει τρανότατα διαρθρῶν
ἐν οἷς φησιν »καθὼς ἀπέστειλén με ὁ ζῶν
πατήρ κάγω ζῶ διὰ τὸν πατέρα,

1.20.31 | Moreover, he called himself the
bread of life, saying, 'I am the bread of life,'
'I am the living bread that came down from
heaven.' And just as he was living, he
clearly explained, saying, 'As the living
Father sent me, and I live because of the
Father.'

1.20.32 | καὶ ὁ τρώγων με κάκεῖνος ζήσει
δι' ἐμέ«. τοῦτο δὲ καὶ ἐν ἑτέροις ἐδίδαξεν
εἰπών »ὥσπερ γὰρ ὁ πατήρ ζωὴν ἔχει ἐν
ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἔδωκεν ζωὴν
ἔχειν ἐν ἑαυτῷ«. ἄρ' οὖν καὶ ἄρτος ἦν ζωῆς
καὶ ὑπῆρχεν ἐν τῷ οὐρανῷ τὰς ἀγγελικὰς
δυνάμεις ἐπάρδων καὶ τρέφων τῇ τῆς
θεότητος αὐτοῦ δυνάμει, καὶ τοσαῦτα ἦν
πρὶν ἐπὶ γῆς ἐλθεῖν, υἱὸς τε ἦν ζωὴν ἔχων
»ἐν ἑαυτῷ«, ὁμοίως τῷ πατρὶ ζωὴν ἔχοντι
»ἐν ἑαυτῷ«.

1.20.32 | And the one who eats me will live
because of me." This he also taught in
another way, saying, "For just as the Father
has life in himself, so he has given the Son
to have life in himself." Therefore, he was
both the bread of life and existed in heaven,
nourishing the angelic powers with the
strength of his divinity. He was all this even
before coming to earth, being the Son who
has life "in himself," just like the Father
who has life "in himself."

1.20.33 | τὸ γὰρ ἐξαίρετον καὶ ἰδιάζον τῆς
τοῦ πατρὸς ἀγενήτου καὶ θεϊκῆς ζωῆς. δι'
ἣν »μόνος ἔχειν ἀθανασίαν« κατὰ τὸν θεῖον
ἀπόστολον εἴρηται μόνος ἂν ἔχοι ὁ υἱός,
ἅτε εἰκὼν τοῦ πατρὸς καὶ κατὰ τοῦτο
τυγχάνων· ἔχει δὲ τὴν εἰρημένην ζωὴν οὐκ
ἄναρχον οὐδὲ ἀγένητον οὐδὲ ιδιόκτητον
ὁμοίως τῷ πατρὶ, ἀλλὰ παρὰ τοῦ πατρὸς
λαβών.

1.20.33 | For the unique and special nature
of the Father's uncreated and divine life.
For which it is said, according to the divine
apostle, that the Son alone "has
immortality," being the image of the Father
and in this way. He has this mentioned life
not as unoriginated, nor uncreated, nor
privately owned like the Father, but rather
receiving it from the Father.

1.20.34 | οὕτως γὰρ φησιν »καὶ τῷ υἱῷ
ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ, καθὼς ὁ
πατήρ ζωὴν ἔχει ἐν ἑαυτῷ«. οὐκοῦν ὁ μὲν
ἔδωκεν, ὁ δὲ εἴληφεν. καὶ μόνος τοῦτ'
εἴληφεν τὸ γέρας, ὥς μὴ ἔξωθεν ποθεν
αὐτῷ πορίζεσθαι ὁμοίως τοῖς λοιποῖς ζῶσιν
τὴν ζωὴν, ἀλλ' ἐν ἑαυτῷ πηγάζουσιν ἔχειν

1.20.34 | For he says, "And he has given the
Son to have life in himself, just as the
Father has life in himself." Therefore, the
one gave, and the other received. And only
he has received this honor, so that he does
not get his life from anywhere outside
himself like the other living beings, but

αὐτὴν κατὰ τὴν ἐν τῷ πατρὶ. διὸ πάντα μὲν
〈τὰ〉 τῆς ζωῆς μέτοχα ἐξ ἐπιχορηγίας τοῦ
υἱοῦ ζῆ· μόνος δὲ αὐτὸς πηγάζουσιν ζωὴν
ἔχει ἐν ἑαυτῷ, τοῦ πατρὸς αὐτῷ τοῦτο
δωρησαμένου εἰς ἀπόλαυσιν τῶν
μελλόντων δι' αὐτοῦ ζωοποιεῖσθαι.

rather has it springing up within himself
according to what is in the Father. Thus, all
those who share in life live through the
Son's support; but he himself has life
springing up within himself, which the
Father has given him for the enjoyment of
those who will be made alive through him.

1.20.35 | ὃ δὴ καὶ αὐτὸς διδάσκει λέγων
»καθὼς ἀπέστειλέν με ὁ ζῶν πατήρ κἀγὼ
ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με
κάκεινος ζήσκει δι' ἐμέ. οὗτός ἐστιν ὁ ἄρτος
ὁ ἐκ τοῦ οὐρανοῦ καταβάς«. ὁρᾷς ὅπως καὶ
ἐν οὐρανῷ ὑπάρχων ἄρτος ἦν ζωῆς. διὸ |
λέλεκταί που » ἄρτον ἀγγέλων ἔφαγεν
ἄνθρωπος«. καὶ πρὶν ἀπεστάλθαι ἄρα ὑπὸ
τοῦ πατρὸς ἐν οὐρανῷ ἦν καὶ ἔζη διὰ τὸν
πατέρα,

1.20.35 | This is what he himself teaches,
saying, "Just as the living Father sent me,
and I live because of the Father, so the one
who eats me will live because of me. This is
the bread that came down from heaven."
You see that there was also bread of life in
heaven. Therefore, it is said somewhere, "A
man ate the bread of angels." And before he
was sent by the Father, he was in heaven
and lived because of the Father.

1.20.36 | οὐχ ὡς λόγος σημαντικὸς οὐδ' ὡς
ἐν καὶ ταύτῳ ὑπάρχων τῷ θεῷ, ἀλλ' ὡς
ὑφεστὼς καὶ ζωὴν ἰδίαν ἔχων, ἣν ὁ πατήρ
αὐτῷ δέδωκεν.

1.20.36 | Not as a significant word, nor as
one and the same existing with God, but as
one who exists and has his own life, which
the Father has given to him.

1.20.37 | καὶ προϊὼν δὲ ἐξῆς τὸ ὑπερέχον
τῆς τοῦ πατρὸς δόξης παριστὰς ἔλεγεν
»καθὼς ἐδίδαξέν με ὁ πατήρ. ταῦτα λαλῶ.
καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν· οὐκ
ἀφῆκέν με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ
ποιῶ πάντοτε«. τήρει δὲ ἀκριβῶς, ὅπως
εἴρηται »πάντοτε«.

1.20.37 | And going on, he presented the
glory of the Father and said, "Just as the
Father taught me, I speak these things. And
the one who sent me is with me; he has not
left me alone, because I always do what
pleases him." And he carefully keeps in
mind how it was said, "always."

1.20.38 | οὐ γὰρ νῦν, φησὶν, ὅτε ἐπὶ γῆς
ἀνθρώποις διὰ σαρκὸς ὁμιλῶ, τὰ ἀρεστὰ
τῷ πατρὶ διαπράττομαι, ἀλλὰ καὶ πάντοτε.
καὶ ταῦτα δὲ λαλεῖν μαρτύρεται, ἅπερ ὡς
παρὰ διδασκάλου παρὰ τοῦ πατρὸς
μεμάθηκεν· οὐκοῦν καὶ διδάσκαλον

1.20.38 | For he says, "Not now, when I am
speaking with people on earth through the
flesh, do I do what pleases the Father, but
always." And he testifies that he speaks
these things, which he learned from the
Father as from a teacher. Therefore, the

ἐπιγράφεται τὸν πατέρα, ἕτερος ὢν
δηλαδή παρ' αὐτόν, εἶγε πᾶς ὁ τῷ
μαθητευόμενος ἕτερος τυγχάνει τοῦ
διδάσκοντος.

Father is also called a teacher, being
different from him, since anyone who
learns is different from the one teaching.

1.20.39 | εἰ δ' ἐν τῷ θεῷ ἦν ὁ λόγος, δι' ὃν
καὶ λογικὸς ἂν ῥηθείη, τῶν τοῦ πατρὸς
νοημάτων σημαντικὸς τις ὢν, πῶς ἂν
αὐτὸς ἑαυτοῦ γένοιτο διδάσκαλος; πῶς δ'
ἀχώριστος ὢν τοῦ θεοῦ, ἑαυτὸν ἔλεγεν
ἀπεστάλθαι; πῶς δὲ ἓν καὶ ταύτων
ὑπάρχων τῷ θεῷ τὰ ἀρεστὰ πράττειν
αὐτῷ διεμαρτύρετο; εἰ δὲ πρὸς ταῦτα λέγοι
Μάρκελλος ἐν τῇ σαρκὶ ὄντα τὸν λόγον
ταύτας εἰρηκέναι τὰς φωνάς, καὶ τί τοῦτο
φήσομεν πρὸς τὸ μὴ ὁμολογεῖν υἱὸν αὐτόν
εἶναι, ἀλλὰ λόγον μόνον;

1.20.39 | If the word was in God, through
whom it could be called logical, being a sign
of the thoughts of the Father, how could he
be a teacher of himself? And how, being
inseparable from God, could he say he was
sent? And how, being one and the same
with God, could he testify that he does what
pleases him? But if Marcello says that the
word spoke these things while being in the
flesh, what can we say about not agreeing
that he is the Son, but only a word?

1.20.40 | πῶς δ' ἐν τῇ σαρκὶ ἦν, ὅτε ταῦτ'
ἔλεγεν; ἄρα γε ζῶν καὶ ὑφεστῶς καὶ τοῦ
πατρὸς ὑπάρχων ἐκτός; καὶ τίς ἦν ὁ πατήρ
τότε, μὴ τὸν οἰκεῖον κεκτημένος ἐν αὐτῷ
λόγον. ἀλλ' ὑφεστῶς ἄνευ λόγου; ἐνοικῶν
δ' ἐν τῇ σαρκὶ ὁ λόγος. ὅτ' ἐπὶ γῆς ἐποιεῖτο
τὰς διατριβάς, εἰ μὲν τοῦ πατρὸς ἐκτὸς ἦν,
ζῶν καὶ ὑφεστῶς καὶ τὴν σάρκα κινῶν
ψυχῆς δίκην, ἕτερος δηλαδή παρὰ τὸν
πατέρα, καὶ δύο πάλιν ὑποστάσεις αὐτὸς τε
καὶ ὁ πατήρ ὑπῆρχον,

1.20.40 | How was he in the flesh when he
said these things? Was he living and
existing, apart from the Father? And who
was the Father then, if he did not have the
word within himself? But was he existing
without the word? And the word was
dwelling in the flesh. When he was on earth
doing his work, if he was outside the
Father, living and existing and moving the
flesh like a soul, then he would be different
from the Father, and there would be two
distinct beings, both he and the Father.

1.20.41 | μάταιός τε πᾶς ὁ Μαρκέλλου
πεφώρταται πόνος οὐσιώδη λόγον ζῶντα
καὶ ὑφεστῶτα τὸν ἐν τῇ σαρκὶ γενόμενον
ὀριζόμενον. εἰ δ' ἐκτὸς ὑπῆρχεν τοῦ θεοῦ ὁ
ἐν τῷ σώματι κατοικῶν λόγος, ἦγνωτο δὲ
καὶ συνῆπτο τῷ θεῷ ὡς ἓν τε καὶ ταύτων
εἶναι αὐτῷ, | ἐξ ἀνάγκης δώσει ἢ αὐτόν
εἶναι τὸν πατέρα ἐν τῇ σαρκί, ἢ τὸν υἱόν

1.20.41 | The effort of Marcello is
completely in vain if he claims that the
living and existing word, which became
flesh, is defined. If the word dwelling in the
body existed outside of God, and was
united and connected to God as one and the
same, then it must either be the Father in
the flesh, or the Son existing by himself and

ὕφεστῶτα καθ' ἑαυτὸν καὶ ἐνεργοῦντα ἐν τῷ σώματι, ἢ ψυχὴν ἀνθρώπου, ἢ εἰ μηδὲν τούτων, αὐτόματον κινεῖσθαι τὴν σάρκα, ἄψυχον οὖσαν καὶ ἄλογον.

acting in the body, or the soul of a man, or if none of these, then the flesh would move on its own, being lifeless and without reason.

1.20.42 | εἰ μὲν οὖν τὸν πατέρα λέγοι, ἔσται ὁ πατήρ αὐτῷ ὁ γεννηθεὶς καὶ παθὼν καὶ πᾶν ἔργον ἀνθρωποπαθὲς ὑπο μείνας. ὁ δὲ φθεγγόμενον τὸν Σαβέλλιον ἀσεβείας ἐγράψατο γραφὴν τοῦ θεοῦ ἢ ἐκκλησίᾳ. εἰ δὲ τὸν πατέρα λέγειν οὐ θεμιτὸν ἐνανθρωπήσαντα, τὸν υἱὸν ὁμολογεῖν ἀνάγκη αὐτῷ μαθητευομένους τοῦτο διδάσκοντι.

1.20.42 | If he speaks of the Father, then the Father will be the one who was born and suffered, and all human-like actions will remain under him. This is why the church wrote a letter against Sabellius for his impiety. But if it is not right to say that the Father became human, then it is necessary for him to acknowledge the Son, teaching his followers this.

1.20.43 | εἰ δὲ τοῦτον ἀρνοῖτο Μάρκελλος ὑφεστάναι, ὥρα ψιλὸν ἄνθρωπον αὐτὸν ὑποτίθεσθαι ἐκ σώματος καὶ ψυχῆς συνεστῶτα. ὥς μηδὲν τῆς κοινῆς ἀνθρώπων διαλλάττειν φύσεως. ἀλλὰ καὶ τοῦτο τῆς ἐκκλησίας ἀπελήλαται <τὸ> δόγμα· ὁ δὲ πάλαι μὲν Ἐβιωναῖοι νεωστὶ δὲ ὁ Σαμοσατεὺς καὶ οἱ ἐπίκλην ἐξ αὐτοῦ Παυλιανοὶ φρονήσαντες δυσφήμων ὑπέμειναν δίκην.

1.20.43 | But if Marcello denies that the Son exists, he would have to suggest that he is just a plain man made up of body and soul. He would not differ at all from the common nature of humans. But this belief has also been rejected by the church. Long ago, the Ebionites held it, and recently, the Samostateans and those called Paulinians, who thought similarly, have faced punishment for their slander.

1.20.44 | τί δὲ οὖν λείπεται μετὰ ταῦτα ἢ τὴν σάρκα μόνον εἰσάγειν δίχα παντὸς ἐνοίκου δίκην τῶν παρὰ τοῖς θαυματοποιοῖς αὐτομάτων κινουμένην; καὶ πῶς ἡ σὰρξ καὶ αὐτὸ καθ' ἑαυτὸ τὸ σῶμα δίχα τοῦ ἐνεργοῦντος εἶπεν ἂν »καθὼς ἐδίδαξέν με, ταῦτα λαλῶ«; πῶς δὲ ἡ σὰρξ εἶπεν ἂν »ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε«; πῶς δὲ ἡ σὰρξ ἀπεστάλθαι ἑαυτὴν παρὰ τοῦ πατρὸς ἔλεγεν; ἄρα δὲ πατέρα τῆς σαρκὸς τὸν θεὸν λέγειν ὅσιον, ἢ μᾶλλον τοῦ ἐν αὐτῇ κατοικοῦντός τε καὶ ἐνεργοῦντος; τίς οὖν ἦν οὗτος; πότερα ὁ ἐν

1.20.44 | So what is left after this, except to say that the flesh alone is introduced, moving by itself like those wonders done by miracle workers? And how could the flesh say, "As I was taught, I speak these things"? How could the flesh say, "I always do what is pleasing to him"? How could the flesh claim to have been sent by the Father? Is it right to call God the Father of the flesh, or rather the one who dwells and acts within it? So who is this? Is it the Word in God, who is himself God according to Sabellius, or, as it is right and true to say,

τῷ θεῷ λόγος, αὐτὸς ὢν ὁ θεὸς κατὰ
Σαβέλλιον, ἢ, ὅπερ ὁσιον καὶ ἀληθὲς λέγειν,
ὁ ζῶν καὶ ὑφεστῶς μονογενὴς υἱὸς τοῦ
θεοῦ;

the living and existing only-begotten Son of
God?

1.20.45 | εἰ δὲ μηδέτερα τούτων λέγοι, ἐξ
ἀνάγκης ὑποστήσεται ψυχὴν ἀνθρώπου,
καὶ ἔσται αὐτῷ ψιλὸς ἄνθρωπος ὁ Χριστός·
καὶ οὐκέτι Σαβελλικανός, Παυλιανὸς δ'
ἡμῖν ἔσται ὁ νέος συγγραφεύς. εἰ δὲ τὸν ἐν
τῷ θεῷ φαίη λόγον ἐνοικῆσαι τῇ σαρκὶ
οὐδὲν ἕτερον ὄντα ἢ λόγον καὶ λόγον
σημαντικὸν ἢ ἐνεργητικόν,

1.20.45 | But if he says neither of these
things, then it must be accepted that the
soul of a man will be present, and Christ
will be just a plain man. He will no longer
be Sabellian, but the new writer will be
Paulinian for us. But if he claims that the
Word in God dwells in the flesh as nothing
other than a Word that is significant or
active,

1.20.46 | καὶ πῶς οὗτος εἶπεν ἂν ζῆν
ιδιάζουσιν ζῶν παρὰ τὸν πατέρα; πῶς δὲ
αὐτὸς ἀπέσταλτο συνημμένος καὶ
ἠνωμένος ἀεὶ τῷ θεῷ; πῶς δὲ καὶ
διδάσκαλον αὐτοῦ φησὶν εἶναι τὸν πατέρα;
πῶς δὲ »τὰ ἀρεστὰ τῷ πατρὶ πάντοτε«
πράττειν ἑαυτὸν ἔλεγεν; | αὐτὰ γὰρ
διαρρήδην υἱοῦ ὑφεστῶτος καὶ ζῶντος εἶναι
ἂν φωναί, καὶ δι' ὅλου δὲ τοῦ εὐαγγελίου ὁ
εὐχόμενος τῷ πατρὶ, <ὁ> δοξάζων τὸν
πατέρα, ὁ παρὰ τοῦ πατρὸς δοξασθῆναι
ἀξιῶν, τί ἕτερον ἢ ὑφεστῶτα ἑαυτὸν
δείκνυσιν, καὶ μάλιστα ὅτε φησὶν »δύο
ἀνθρώπων ἡ μαρτυρία ἀληθὴς ἐστίν.

1.20.46 | And how could he say that he lives
a unique life from the Father? How could he
be sent, always joined and united with
God? How could he say that the Father is
his teacher? How could he say that he
always does what is pleasing to the Father?
For these are clear voices of a Son who
exists and lives, and throughout the whole
Gospel, the one who prays to the Father,
who glorifies the Father, who claims to be
worthy to be glorified by the Father, shows
that he exists as someone distinct,
especially when he says, "The testimony of
two men is true."

1.20.47 | ἐγὼ εἰμι ὁ μαρτυρῶν περὶ
ἑμαυτοῦ, καὶ ὁ πέμψας με πατὴρ μαρτυρεῖ
περὶ ἐμοῦ; δια τοσούτων αὐτὸς ὁ σωτὴρ
ζῶντα ἑαυτὸν παραστήσας οὐδαμοῦ μὲν
λόγον ἑαυτὸν ὠνόμασεν, υἱὸν δὲ καὶ φῶς
καὶ μονογενῆ καὶ ἄρτον ζωῆς καὶ πάντα
μᾶλλον ἢ λόγον.

1.20.47 | "I am the one who bears witness
about myself, and the Father who sent me
bears witness about me." For so many
reasons, the Savior, presenting himself as
living, never called himself just a Word, but
rather a Son, and Light, and Only-begotten,
and Bread of Life, and much more than just
a Word.

1.20.48 | καὶ λόγον μὲν ἔχειν διδάσκει φάσκων »ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει«, ἐαυτὸν δὲ λόγον εἶναι οὐ φησὶν. πῶς οὖν μετὰ ταῦτα πάντα οὐκ ἐρυθριᾷ ὁ μόνον λόγον καὶ οὐδὲν ἕτερον εἶναι αὐτὸν ἀποφηνάμενος; ἐπάκουσον γοῦν ὅπως ἔγραφεν λέγων (Nr. 37) ὥστε πανταχόθεν δῆλόν ἐστιν μηδὲν ἕτερον τῇ αἰδιότητι τοῦ λόγου ἀρμόττειν ὄνομα ἢ τοῦθ' ὅπερ ὁ ἁγιώτατος τοῦ θεοῦ μαθητῆς καὶ ἀπόστολος Ἰωάννης ἐν ἀρχῇ τοῦ εὐαγγελίου εἶπεν.

1.20.49 | καὶ πάλιν (Nr. 37) ἵνα δείξῃ ὅτι, εἴ τι καινὸν καὶ νεώτερον ὄνομα, τοῦτ' ἀπὸ τῆς καινῆς αὐτῷ καὶ νέας ὑπῆρξε κατὰ σάρκα οἰκονομίας.

1.20.50 | καὶ αὖθις (Nr. 42) οὐκοῦν πρὸ μὲν τοῦ κατελθεῖν καὶ διὰ τῆς παρθένου τεχθῆναι λόγος ἦν μόνον. ἐπεὶ τί ἕτερον ἦν πρὸ τοῦ τὴν ἀνθρωπίνην ἀναλαβεῖν σάρκα τὸ κατελθόν »ἐπ' ἐσχάτων τῶν ἡμερῶν«. ὥς καὶ αὐτὸς γέγραφεν, καὶ γεννηθὲν ἐκ τῆς παρθένου; οὐδὲν ἕτερον ἦν ἢ λόγος.

1.20.51 | τοσαῦτα Μαρκέλλω εἶπεῖν καὶ ἀποφύνασθαι πάρεστιν διὰ τὸ μὴ ὁμολογεῖν τὸν υἱὸν τοῦ θεοῦ. πρὸς δὲν εἶπεν ἂν ὁ εὐαγγελιστὴς μέγα ἐπιβοήσας· τί φῆς, ἄνθρωπε; οὐ λόγον αὐτὸν ἔφην μόνον, ἀλλὰ καὶ θεόν, καὶ »φῶς τὸ φωτίζειν πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον«, καὶ μονογενῆ υἱὸν τὸν »εἰς τὸν κόλπον τοῦ πατρὸς«.

1.20.48 | And he teaches that he has a Word, saying, "If anyone loves me, he will keep my Word," but he does not say that he is just a Word. How then, after all this, does he not blush when he claims to be only a Word and nothing else? Listen to how he wrote, saying, so it is clear from everywhere that nothing else fits the nature of the Word but this, which the most holy disciple and apostle of God, John, said at the beginning of the Gospel.

1.20.49 | And again, to show that if there is any new and younger name, this comes from the new and recent arrangement he had in the flesh.

1.20.50 | And again, before he came down and was born through the virgin, there was only the Word. For what else was there before he took on human flesh when he came down "in the last days"? As he himself wrote, and born from the virgin? There was nothing else but the Word.

1.20.51 | It is possible to say so much to Marcellus and to declare this because he does not confess the Son of God. To him, the evangelist would cry out loudly: "What do you say, man? I did not say only the Word, but also God, and 'the light that gives light to everyone coming into the world,' and the only-begotten Son 'who is in the bosom of the Father.'"

1.20.52 | μὴ δὴ οὖν συκοφαντεῖτω τις τὸν θεολόγον, ἀλλ' ἀκριβῶς ἐπαϊέτω αὐτοῦ, ὁποῖον ὑπέθετο λόγον παρὰ πόδας συνάψας »καὶ θεὸς ἦν ὁ λόγος« καὶ προσθεὶς τὸ »πάντα δι' αὐτοῦ ἐγένετο«. κατὰ δὲ αὐτὸν τὸν τῶν ὅλων σωτῆρα οὐδὲ ἅπαξ ὠνόμασται λόγος. ἀλλὰ υἱὸς θεοῦ καὶ μονογενὴς καὶ φῶς καὶ ζωὴ καὶ ἀλήθεια καὶ πάντα μᾶλλον ἢ λόγος.

1.20.52 | So let no one slander the theologian, but let them listen carefully to what he said, having joined the words "and the Word was God" and added "all things were made through him." According to him, the Savior of all is never called just the Word. Instead, he is called the Son of God, the only-begotten, the light, the life, the truth, and much more than just the Word.

1.20.53 | | ἡ'. εἰ δὲ λέγοι ταῦτα ἐκ τῆς καινῆς διαθήκης εἰρησθαι, λεχθήσεται αὐτῷ ὅτι καὶ τὸ »ἐν ἀρχῇ ἦν ὁ λόγος« οὐδ' ἐτέρωθεν ἦν ἢ ἐξ αὐτῆς. ἔν δὴ οὖν καὶ τὸ αὐτὸ εὐαγγέλιον ὁ αὐτός τε εὐαγγελιστὴς ὁ λόγον αὐτὸν εἰπὼν καὶ τὰ λοιπὰ πάντα περὶ αὐτοῦ συνεγράψατο.

1.20.53 | If he says that these things are spoken from the New Testament, it will be said to him that "in the beginning was the Word" was not from elsewhere but from it. Therefore, the same gospel is one and the same, as the same evangelist who spoke of the Word also wrote everything else about him.

1.20.54 | Θ'. καὶ Παῦλος δὲ ὁ θεῖος ἀπόστολος λέγων »ἡμῖν εἷς θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα, καὶ εἷς κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα«, δηλὸς ἐστὶν τὸν πρὸ τῆς ἐνσάρκου παρουσίας υἱὸν τοῦ θεοῦ »δι' οὗ τὰ πάντα« ἐγένετο, οὐ λόγον ὀνομάζων, ἀλλὰ κύριον Ἰησοῦν καὶ Χριστόν. ἀλλ' εἰ κατὰ Μάρκελλον εἷς καὶ ὁ αὐτὸς ἦν ὁ θεὸς καὶ ὁ ἐν αὐτῷ λόγος, ἀπῆρκει τῷ ἀποστόλῳ φάναι »ἡμῖν εἷς θεὸς ὁ πατήρ.

1.20.54 | And Paul, the divine apostle, says, "For us there is one God, the Father, from whom are all things, and one Lord Jesus Christ, through whom are all things." It is clear that before the Son of God became human, "through whom are all things" refers to him, not calling him the Word, but calling him Lord Jesus and Christ. But if, according to Marcellus, God and the Word in him were one and the same, it would have been enough for the apostle to say, "For us there is one God, the Father."

1.20.55 | ἐξ οὗ τὰ πάντα«. πλήρης γὰρ ἦν ἡ διάνοια καὶ ὁ λόγος αὐτοτελὴς τὸν θεὸν εἰσηγούμενος ποιητὴν τῶν ὅλων. ἀλλὰ τοῦτο καὶ Ἰουδαῖος ἂν εἴποι. ὁ δὲ τῆς ἐκκλησίας κῆρυξ πρὸς τῷ προτέρῳ καὶ τὸ δεύτερον μὴ ἀγνοεῖν διδάσκει·

1.20.55 | "From whom are all things." For the mind was full, and the Word was self-sufficient, introducing God as the creator of all. But even a Jew could say this. However, the herald of the church teaches not to be ignorant of the former and the latter.

1.20.56 | τί δὲ ἦν τοῦτο; »καὶ εἷς κύριος Ἰησοῦς Χριστός«. διὸ προστίθουσιν τὸ δεύτερον ἐξῆς λέγων »ἡμῖν (εἰ γὰρ καὶ μὴ πᾶσιν, ἀλλ' ἡμῖν, φησὶν) εἷς κύριος Ἰησοῦς Χριστός«. διὰ τί δὲ μετὰ τὸν ἓνα θεὸν καὶ οὗτος »ἡμῖν εἷς κύριος«, παρίστησιν ἐπιλέγων »δι' οὗ τὰ πάντα«· ἐπειδὴ γὰρ τὰ »πάντα δι' αὐτοῦ ἐγένετο«, εἰκότως ἡμῖν τοῖς τοῦτ' ἐπισταμένοις· κύριος εἶναι τῶν ὅλων μετὰ τὸν ἐπὶ πάντων θεὸν πεπίστευται.

1.20.56 | What does this mean? "And one Lord Jesus Christ." Therefore, he adds the second part, saying, "For us (for even if not for all, he says, for us) there is one Lord Jesus Christ." But why, after mentioning one God, does he also say, "For us there is one Lord"? He presents this by choosing "through whom are all things." Since "all things were made through him," it is fitting for us who know this to believe that he is Lord of all, along with the God who is over all.

1.20.57 | ὅτι δὲ οὐ περὶ τῆς σαρκὸς ταῦτ' ἔλεγεν, ἀλλὰ περὶ τοῦ θεοῦ λόγου, δηλὸς ἐστὶν ἐκ τοῦ ἐπιφέρειν »δι' οὗ τὰ πάντα«. »ἡμῖν« γὰρ φησιν »εἷς θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα, καὶ εἷς κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα«. ὁ δὲ καὶ περὶ τοῦ φωτὸς καὶ περὶ τοῦ προόντος λόγου εἴρηται. αὐτὸς οὖν ἦν 59^ο Ἰησοῦς Χριστὸς τὸ φῶς καὶ ὁ λόγος. »δι' οὗ τὰ πάντα« γέγονεν, ἀλλ' οὐχ ἡ σὰρξ. οὐ γὰρ ἂν περὶ τῆς σαρκὸς ἀσυναρτητῶς οὕτως εἶπεν ἂν τὸ »δι' οὗ τὰ πάντα«.

1.20.57 | That he was not speaking about the flesh, but about the Word of God, is clear from the phrase "through whom are all things." For he says, "For us there is one God, the Father, from whom are all things, and one Lord Jesus Christ, through whom are all things." This is also said about the light and about the pre-existing Word. Therefore, Jesus Christ himself was the light and the Word. "Through whom are all things" came to be, but not the flesh. For he would not have said "through whom are all things" in such a disconnected way if he were speaking about the flesh.

1.20.58 | ἰ'. οἶδεν δὲ τὸν τῆς σαρκὸς προϋπάρχοντα τοῦ θεοῦ υἱὸν Χριστὸν ὀνομάζειν ὁ αὐτὸς Παῦλος, κατὰ τὸ αὐτὸ πέτραι αὐτὸν ἀποκαλῶν, δι' ὧν γράφει περὶ τῶν ἐν τῇ ἐρήμῳ συνδιατριψάντων Μωσεῖ, λέγων »ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας, ἡ δὲ πέτρα ἦν ὁ Χριστός«, καὶ ἐπισφραγίζεται τὸ αὐτὸ μεθ' ἕτερα φάσκων »μηδὲ ἐκπειράζωμεν τὸν | Χριστόν, καθὼς τινες αὐτῶν ἐπείρασαν καὶ

1.20.58 | Paul himself knows to call the Son of God, who existed before the flesh, Christ, referring to him as the same rock. He writes about those who spent time with Moses in the wilderness, saying, "For they drank from the spiritual rock that followed them, and that rock was Christ." He confirms this by saying with other words, "Let us not test Christ, as some of them did, and were destroyed by the serpents."

ὕπὸ τῶν ὀφένων ἀπώλονται».

1.20.59 | καὶ ἔτι μᾶλλον τοῦτ' αὐτὸ βεβαιοῖ λέγων »πίστει Μωσῆς μέγας γενόμενος ἡρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραῶ, μείζονα πλοῦτον ἡγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὀνειδισμόν τοῦ Χριστοῦ». ἐναργέστατα δὲ ἔτι μᾶλλον τοῦτο συνίστησιν ἐν οἷς φάσκει »τοῦτο φρονεῖσθω ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ, ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμόν ἡγήσατο τὸ εἶναι ἴσα θεῷ, ἀλλ' ἐαυτὸν ἐκένωσεν μορφὴν δούλου λαβών, καὶ σχήματι ἐυρεθεὶς ὡς ἄνθρωπος».

1.20.59 | And even more, he confirms this by saying, "By faith, Moses, when he grew up, refused to be called the son of Pharaoh's daughter, considering the disgrace of Christ greater wealth than the treasures of Egypt." He makes this even clearer when he says, "Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, did not consider equality with God something to be grasped, but emptied himself, taking the form of a servant, and being found in appearance as a man."

1.20.60 | συνοραῖς ὅτι πρὸ τοῦ κενῶσαι ἐαυτὸν καὶ μορφὴν δούλους λαβεῖν ἦν καὶ προῖν καὶ »ἐν μορφῇ θεοῦ» ὑπῆρχεν. τίς δὲ ἦν οὗτος; οὐδεὶς ἄλλος ἢ Ἰησοῦς Χριστός. αὐτὸς οὖν ἦν θεὸς λόγος Ἰησοῦς Χριστός καὶ πρὶν ἢ τὴν σάρκα λαβεῖν.

1.20.60 | You see that before he emptied himself and took the form of a servant, he existed "in the form of God." Who was this? No one other than Jesus Christ. Therefore, he was the Word of God, Jesus Christ, even before he took on flesh.

1.20.61 | ἀκριβῶς γὰρ ἀκουστέον τοῦ θείου ἀποστόλου λέγοντος »τοῦτο φρονεῖσθω ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ», καὶ διασαφοῦντος ἐξῆς τίς ποτ' ἦν οὗτος Ἰησοῦς Χριστός, δι' ὧν ἐπισυνάπτει λέγων »ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμόν ἡγήσατο τὸ εἶναι ἴσα θεῷ, ἀλλ' ἐαυτὸν ἐκένωσεν μορφὴν δούλου λαβών».

1.20.61 | For it must be heard clearly from the divine apostle saying, "Let this mind be in you, which was also in Christ Jesus," and explaining further who this Jesus Christ was, by adding, "who, being in the form of God, did not consider equality with God something to be grasped, but emptied himself, taking the form of a servant."

1.20.62 | μήτι οὖν κἀνταῦθα ἐπὶ τὴν σάρκα οἷόν τέ ἐστιν ἐκλαβεῖν τὸ λόγιον; μὴ περὶ τῆς σαρκὸς ἀρμόζει λέγειν τὸ »ὃς [καὶ] καὶ τὸ »ὑπάρχων»; ἀλλὰ μὴ σὰρξ »ἐκένωσεν ἐαυτὸν μορφὴν δούλου λαβών»; ἀλλὰ γελοῖον τοῦτό γε. φέρ' οὖν ἐξετάσωμεν

1.20.62 | So, is it possible to take the Word here in relation to the flesh? Is it fitting to say "who" and "being" about the flesh? But isn't it the case that he "emptied himself, taking the form of a servant"? This seems ridiculous. Therefore, let us examine how it

ὅπως εἴρηται τὸ »ὃς ἐν μορφῇ θεοῦ
ὑπάρχων οὐχ ἄρπαγμὸν ἡγήσατο τὸ εἶναι
ἴσα θεῷ, ἀλλ' ἑαυτὸν ἐκένωσεν«. εἰ μὲν δὴ
λόγος ἦν ἀνύπαρκτος, μηδαμῶς ἔξωθεν τοῦ
θεοῦ ὑφεστώς, ἀλλ' ἔνδον ὦν ἐν αὐτῷ,
ποτὲ μὲν ἐν ἡσυχίᾳ καὶ σιγῇ ποτὲ δὲ ἐν τῷ
ἐνεργεῖν,

is said, "who, being in the form of God, did
not consider equality with God something
to be grasped, but emptied himself." If
indeed the Word was non-existent, not
standing outside of God, but being within
him, sometimes in quiet and silence, and
sometimes in action,

1.20.63 | καὶ πῶς οὗτος ἦν »ἐν μορφῇ
θεοῦ«, δυνάμει [θεῷ] αὐτὸς ὦν ὁ θεός; πῶς
δὲ »οὐχ ἄρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα
θεῷ«, αὐτὸς ὦν θεός; πῶς δὲ »ἐταπείνωσεν
ἑαυτὸν ὑπήκοος γενόμενος« τῷ πατρί; τὸ
γὰρ ὑπακούειν τόνδε τῷδε дуεῖν γένοιτ' ἂν
προσώπων παραστατικόν.

1.20.63 | And how was he "in the form of
God," being God himself? How did he "not
consider equality with God something to be
grasped," being God himself? How did he
"humble himself by becoming obedient" to
the Father? For obeying this one to that one
would indeed create a representation of
two persons.

1.20.64 | καὶ ἐπειδήπερ τῷ παρὰ
ἀνθρώποις λόγῳ κέχρηται εἰκόνι
Μάρκελλος, πευστέον εἰ δύναται ἀρμόζειν
ἐπὶ τοῦ ἀνθρωπίνου λόγου τὸ λέγειν· ὃς ἐν
μορφῇ ἀνθρώπου ὦν οὐχ ἄρπαγμὸν
ἡγήσατο τὸ εἶναι ἴσα ἀνθρώπῳ, ἀλλ'
ἑαυτὸν ἐκένωσεν γενόμενος ὑπήκοος τῷ
ἀνθρώπῳ; καὶ πῶς ὁ ἐν ἀνθρώπῳ συμφυὴς
λόγος ταῦτα ἂν ποιήσειεν, <ἐν> καὶ
ταύτῳ ὑπάρχων τῷ ἀνθρώπῳ; οὐκ ἄρα
λόγος ψιλὸς καὶ ἀνυπόστατος ἔσται ἀλλ'
υἱὸς ἀληθῶς μονογενὴς τοῦ θεοῦ ὁ »ἐν
μορφῇ θεοῦ ὑπάρχων«, ὃς »οὐχ ἄρπαγμὸν
ἡγήσατο τὸ εἶναι ἴσα θεῷ, ἀλλ' ἑαυτὸν
ἐκένωσεν μορφὴν δούλου λαβών«, ὃν καὶ
Ἰησοῦν Χριστὸν ὠνόμαζεν ὁ θεῖος
ἀπόστολος, προὑπάρχοντα αὐτὸν τῆς
σαρκὸς ἀκριβῶς ἐπιστάμενος.

1.20.64 | And since Marcello has used the
word in a way that people understand, we
must ask if it fits to say: "who, being in the
form of a man, did not consider equality
with a man something to be grasped, but
emptied himself by becoming obedient to
the man." And how could the Word, which
is united with man, do these things, being
one and the same with man? Therefore, the
Word will not be just a simple and non-
existent thing, but truly the only Son of
God, "who, being in the form of God, did not
consider equality with God something to be
grasped, but emptied himself by taking the
form of a servant," whom the divine apostle
called Jesus Christ, knowing well that he
existed before the flesh.

1.20.65 | ια'. πρὸς τούτοις μεσίτην αὐτὸν
τοῦ θεοῦ <ὁ> αὐτὸς ὠνόμασεν, τὴν

1.20.65 | 11. To these things, he himself
named him as the mediator of God, saying
that the law of Moses was given through

Μωσέως νομοθεσίαν ἐν χειρὶ αὐτοῦ
δεδόσθαι <εἰπὼν> δι' ὧν φησιν »ὁ νόμος
διαταγείς δι' ἀγγέλων, ἐν χειρὶ μεσίτου. ὁ
δὲ μεσίτης ἐνὸς οὐκ ἔστιν, ὁ δὲ θεὸς εἷς
ἐστιν«. ἀκούεις ὅπως ἰδίως τὸν θεὸν
ἀποκαλῶν καὶ ἀγγέλους ὀνομάζων, μεταξὺ
τὸν μεσίτην εἰσάγει λέγων »ὁ δὲ μεσίτης
ἐνὸς οὐκ ἔστιν«. ἦν ἄρα καὶ πρὸ τῆς
ἐνανθρωπήσεως κατὰ τοὺς Μωσέως
χρόνους μεσιτεύων τῇ νομοθεσίᾳ.

him, as he says, "the law was given through
angels, by the hand of a mediator. But the
mediator is not of one, and God is one." Do
you hear how he calls God specifically and
names the angels, introducing the mediator
by saying, "but the mediator is not of one"?
Therefore, there was also mediation before
the incarnation during the time of Moses
concerning the law.

1.20.66 | ιβ'. καὶ ἀρχιερέα δὲ αὐτὸν ὁ αὐτὸς
ἀπόστολος ἀποκαλεῖ λέγων »ἔχοντες οὖν
ἀρχιερέα μέγαν διεληλυθότα τοὺς
οὐράνους, Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ«.

1.20.66 | 12. And the same apostle calls him
a high priest, saying, "Therefore, having a
great high priest who has passed through
the heavens, Jesus the Son of God."

1.20.67 | ιγ'. οὐ μὴν ἀλλὰ καὶ ἀπαύγασμα
τῆς δόξης καὶ χαρακτηῖρα τοῦ θεοῦ καὶ υἱὸν
καὶ κληρονόμον τὸν αὐτὸν οἶδεν λέγων
»ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων
ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκεν
κληρονόμον πάντων, δι' οὗ καὶ ἐποίησεν
τοὺς αἰῶνας· ὃς ὢν ἀπαύγασμα τῆς δόξης
καὶ χαρακτηρ τῆς ὑποστάσεως αὐτοῦ«. καὶ
ἐνταῦθα (ὥσπερ ἀνωτέρω ἐλέγετο περὶ
τοῦ λόγου τὸ πάντα δι' αὐτοῦ ἐγένετο«, καὶ
περὶ τοῦ φωτὸς τὸ »ἐν τῷ κόσμῳ ἦν, καὶ ὁ
κόσμος δι' αὐτοῦ ἐγένετο«, καὶ περὶ Ἰησοῦ
Χριστοῦ τὸ »ἡμῖν εἷς κύριος Ἰησοῦς
Χριστός,

1.20.67 | 13. Not only that, but he also
knows him as the radiance of glory and the
exact representation of God, and as the Son
and heir, saying, "In these last days, he has
spoken to us by a Son, whom he appointed
heir of all things, through whom he also
made the ages; who being the radiance of
his glory and the exact representation of
his being." And here, just as it was said
above about the Word, "all things were
made through him," and about the light, "he
was in the world, and the world was made
through him," and about Jesus Christ, "one
Lord, Jesus Christ, for us."

1.20.68 | δι' οὗ τὰ πάντα») θεὰ ὅπως περὶ
τοῦ αὐτοῦ ὁμοίως εἴρηται τὸ »δι' οὗ καὶ
ἐποίησεν τοὺς αἰῶνας«. ιδ'. ἐπιστῆσαι δὲ
τὸν νοῦν ἐν τούτοις ἄξιον, ὅπως ὠνόμασται
ἀπαύγασμα· οἶμαι γὰρ τῆς ἐκ τοῦ πατρὸς
τοῦ υἱοῦ γεννήσεως παραστατικὸν εἶναι
τὸν λόγον. πολλάκις γὰρ ὠνομασμένου
υἱοῦ καὶ τοῦ θεοῦ πατρὸς χρηματίσαντος,

1.20.68 | 14. Through whom all things were
made.) It is worth noting how similarly it is
said about the same, "through whom he
also made the ages." 15. It is important to
understand that he is called the radiance;
for I think the Word is a representation of
the Son's birth from the Father. For often,
when the Son and God the Father are

〈ἵνα μὴ καταπεσόντες〉 ἐπὶ τὰς τῶν
ζώων γενέσεις τοιοῦτόν τινα τρόπον
ὑπολάβοιμεν, ἐπὶ τοῦ θεοῦ θεοπρεπεστέρᾳ
κέχρηται εἰκόνι ὁ ἀπόστολος,

mentioned, so that we do not fall into
thinking of something like the births of
animals, the apostle has used a more divine
image of God.

1.20.69 | περὶ μὲν τοῦ πατρὸς εἰπὼν »φῶς
οἰκῶν ἀπρόσιτον«, τὸν δὲ υἱὸν ἀπαύγασμα
τοῦ πατρικοῦ φωτὸς ὀρισάμενος, ὥστε
εἶναι τὸ ἀπαύγασμα γέννημα τοῦ πρώτου
φωτός, οὐ κατὰ τὴν τῶν θνητῶν ζώων
ὑποστάν γενεσιν, κατὰ δὲ τὸ ῥηθὲν
παράδειγμα. εἰκότως οὖν καὶ εἰκόνα αὐτὸν
| »τοῦ θεοῦ τοῦ ἀοράτου« ἀποκαλεῖ, διὰ τὸ
»ἐν μορφῇ θεοῦ« ὑπάρχειν, καὶ διὰ τὸ
»ἀπαύγασμα« εἶναι »καὶ χαρακτηῖρα τῆς
ὑποστάσεως«.

1.20.69 | 16. About the Father, he said, "an
inaccessible light," and he defined the Son
as the radiance of the Father's light, so that
the radiance is a product of the first light,
not according to the way mortal beings are
born, but according to the mentioned
example. Therefore, it is fitting that he also
calls him "the image of the invisible God,"
because he exists "in the form of God," and
because he is "the radiance" and "the exact
representation of his being."

1.20.70 | διὰ ταῦτα γὰρ περὶ αὐτοῦ
γράφων ἔλεγεν »ὅς ἐστιν εἰκὼν τοῦ θεοῦ
τοῦ ἀοράτου. πρωτότοκος πάσης κτίσεως,
ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα τὰ ἐν
οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, εἴτε ὀρατὰ εἴτε
ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες εἴτε
ἀρχαὶ εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ καὶ
εἰς αὐτὸν ἔκτισται· καὶ αὐτός ἐστιν πρὸ
πάντων καὶ 〈τὰ〉 πάντα ἐν αὐτῷ συν
ἐστηκεν«.

1.20.70 | 17. For writing about him, he said,
"He is the image of the invisible God, the
firstborn of all creation, because in him all
things were created, both in the heavens
and on the earth, whether visible or
invisible, whether thrones or dominions or
rulers or authorities; all things were
created through him and for him. And he is
before all things, and in him all things hold
together."

1.20.71 | ταῦτα γὰρ περὶ τῆς θεότητος τοῦ
υἱοῦ τοῦ θεοῦ, κἂν μὴ Μαρκέλλω δοκῇ,
εἴρηται. οὐ γὰρ περὶ τῆς σαρκὸς εἶπεν ἂν
τοσαῦτα ὁ θεῖος ἀπόστολος. μωρὸν γὰρ
τοῦτο καὶ ἀδιάνοητον, πρὸς τῷ καὶ
ἀσυνάρτητον εἶναι τῆς φράσεως τὴν
ἐρμηνείαν· πῶς γὰρ περὶ τῆς σαρκὸς
ἡρμोजε λέγειν »ὅς ἐστιν εἰκὼν«, δέον (εἰ
ἄρα) φῆσαι· ἢ ἐστιν εἰκὼν.

1.20.71 | 18. For these things have been
said about the divinity of the Son of God,
even if it does not seem so to Marcellus. For
the divine apostle would not have said so
much about the flesh. This would be foolish
and unreasonable, as well as inconsistent
with the meaning of the statement. For how
could it be appropriate to say "he is the
image" about the flesh, unless it is
necessary to say: "what is the image"?

1.20.72 | <ιε'.> καὶ ἐν ἑτέρῳ δὲ πάλιν ὁ αὐτὸς εἰκόνα τοῦ θεοῦ αὐτὸν ὠνόμαζεν λέγων »εἰ δὲ καὶ ἔστιν κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶν κεκαλυμμένον, ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν τὴν νοήματα τῶν ἀπίστων πρὸς τὸ μὴ καταυγάζειν ἐν ταῖς καρδίαις αὐτῶν τὸν φωτισμὸν τοῦ εὐαγγελίου τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ«.

1.20.72 | 19. And in another place, he again called him the image of God, saying, "But if our gospel is veiled, it is veiled to those who are perishing, in whom the god of this age has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of Christ, who is the image of God."

1.20.73 | ἔνθα καὶ προσήκει τὸν νοῦν ἐπιστῆσαι, ὥς ὁ θεῖος ἀπόστολος ὀρικὸν ἐξηνέγκατο λόγον περὶ τοῦ Χριστοῦ εἰπὼν αὐτὸν εἰκόνα τοῦ θεοῦ, ἵνα μή τις δύο θεοὺς ὑπολάβοι εἶναι, ἀλλ' ἓνα τὸν ἐπὶ πάντων. εἰ γὰρ »εἷς θεός, καὶ οὐκ ἔστιν ἕτερος πλην αὐτοῦ«, αὐτὸς ἂν εἴη ὁ καὶ διὰ τοῦ υἱοῦ ὡς δι' εἰκόνας γνωριζόμενος.

1.20.73 | 20. Here, it is fitting to understand that the divine apostle clearly explained about Christ, calling him the image of God, so that no one would think there are two gods, but rather one who is above all. For if "there is one God, and there is no other besides him," then he himself is known through the Son as through an image.

1.20.74 | διὸ καὶ ὁ υἱὸς θεός, διὰ τὴν ἐν αὐτῷ τοῦ πατρὸς ὡς ἐν εἰκόνι μόρφωσιν. ὁ δὲ παρίστησιν ὁ θεῖος ἀπόστολος, τότε μὲν λέγων »ὁς ἐν μορφῇ θεοῦ ὑπάρχων«, τότε δὲ αὐτὸν »εἰκόνα τοῦ θεοῦ« ὀριζόμενος. οὐκοῦν μετὰ τῶν ἄλλων ἐπηγοριῶν καὶ »εἰκὼν τοῦ θεοῦ« πρὸ τῆς ἐνσάρκου παρουσίας ὁ υἱὸς ἦν τε καὶ ὠνόμασται. ἀλλὰ ταῦτα μὲν ἀπὸ τῆς καινῆς διαθήκης, ὀλίγα ἀπὸ μυρίων, ἡμῖν λόγου συμμετρίας χάριν συνῆκται.

1.20.74 | 21. Therefore, the Son is God, because he shows the form of the Father as in an image. This is what the divine apostle presents, sometimes saying "who, existing in the form of God," and at other times defining him as "the image of God." So, along with other titles, the Son was and is called "the image of God" even before his earthly presence. But these are just a few examples from the New Testament, out of many, that fit our discussion.

1.20.75 | ις'. καὶ οἱ πάλαι δὲ γενόμενοι τοῦ θεοῦ προφήται τὸν αὐτὸν διαφόροις ἐτίμων θεολογίαις. ὁ μὲν γὰρ ἀπεκάλει αὐτὸν πνεῦμα τοῦ θεοῦ λέγων »ἐξελεύσεται ῥάβδος ἐκ τῆς ὀλῆς Ἰεσσαί |,

1.20.75 | 22. And the ancient prophets of God honored the same one with different titles. For one called him "the Spirit of God," saying, "A rod will come out of the stem of Jesse, and a flower will rise from its root,

καὶ ἄνθος ἐκ τῆς ῥίζης ἀναβήσεται, καὶ ἐπαναπαύσεται ἐπ' αὐτὸν πνεῦμα τοῦ θεοῦ, πνεῦμα σοφίας καὶ συνέσεως» καὶ τὰ ἐξῆς. σαφῶς γὰρ τὸν »ἐκ σπέρματος Δαυὶδ κατὰ σαρκὰ» καὶ τὸν ἐνοικήσαντα αὐτῷ θεὸν λόγον διὰ τούτων ἐδήλου. ἔνθεν ὁ θεὸς ἀπόστολος ποτὲ μὲν ἔλεγεν »ὁ δὲ κύριος τὸ πνεῦμά ἐστιν«, ποτὲ δὲ »Χριστὸς θεοῦ δύναμις καὶ θεοῦ σοφία«. καὶ ἕτερος δὲ ὁμοίως πνεῦμα αὐτὸν ἀποκαλεῖ λέγων »πνεῦμα [πρὸ] προσώπου ἡμῶν Χριστὸς κύριος«. καὶ ἐν τῷ εὐαγγελίῳ δὲ περὶ αὐτοῦ σαφῶς εἴρηται ἰδοὺ ὁ παῖς μου ὃν ἠρέτισα, ὁ ἀγαπητός μου. ὃν ἠυδόκησεν ἡ ψυχὴ μου. ἔδωκα τὸ πνεῦμά μου ἐπ' αὐτόν, κρίσιν τοῖς ἔθνεσιν ἐξοίσει».

and the Spirit of God will rest upon him, the Spirit of wisdom and understanding," and so on. For he clearly showed the one "who is from the seed of David according to the flesh" and the one who dwelt in him, the Word of God, through these words. Hence, the divine apostle sometimes said, "the Lord is the Spirit," and at other times, "Christ is the power of God and the wisdom of God." Another similarly called him the Spirit, saying, "the Spirit before our face is Christ the Lord." And in the Gospel, it is clearly said about him, "Behold my servant whom I have chosen, my beloved, in whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the nations."

1.20.76 | ιζ'. προφητῶν δὲ ἄλλος ζῶν αὐτὸν καὶ φῶς ὠνόμαζεν ἐν τῷ προσφωνεῖν τῷ θεῷ καὶ λέγειν »ὅτι παρὰ σοὶ πηγὴ ζωῆς, ἐν τῷ φωτί σου ὀψόμεθα φῶς«. τίς γὰρ ἦν ἡ παρὰ τῷ θεῷ πηγὴ τῆς ζωῆς καὶ τὸ φῶς ἡ αὐτὸς ὁ ἐν εὐαγγελίοις εἰπὼν »ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου«, καὶ »ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή»; διὸ πάλιν ἱκετεύων ὁ προφήτης ἐν εὐχῇ πρὸς τὸν θεὸν λέγει »ἐξαπόστειλον τὸ φῶς σου καὶ τὴν ἀλήθειάν σου· αὐτά με ὁδηγήσει«. ιη'. ἀλήθειαν δὲ αὐτὸν καὶ Ζοροβάβελ ἀνειπῶν νικητηρίων ἠξιώθη. ὅτ' ἐπὶ τοῦ Περσῶν βασιλέως ἀναγέγραπται εἰρηκῶς »καὶ ἡ ἀλήθεια μένει καὶ ἰσχύει εἰς τὸν αἰῶνα,

1.20.76 | 23. Another prophet called him life and light when he addressed God, saying, "For with you is the fountain of life; in your light we will see light." For who was the fountain of life and the light from God but he himself, who said in the Gospels, "I am the light of the world," and "I am the way, the truth, and the life"? Therefore, again, the prophet, pleading in prayer to God, says, "Send out your light and your truth; let them guide me." 24. And he also spoke of truth when he mentioned Zerubbabel, and he was honored with victories. For when it was written during the reign of the Persian king, he said, "And the truth endures and is strong forever."

1.20.77 | καὶ ζῇ καὶ κρατεῖ εἰς τὸν αἰῶνα τοῦ αἰῶνος. καὶ οὐκ ἔστιν παρ' αὐτῇ λαβεῖν πρόσωπα, ἀλλὰ τὰ δίκαια ποιεῖ, ἀπὸ πάντων τῶν ἀδίκων καὶ πονηρῶν ἀπέχεται«. οἷς ἐπιλέγει »καὶ αὐτῆς ἡ ἰσχύς

1.20.77 | 25. "And it lives and endures forever and ever. And there is no favoritism with it, but it does what is right, and it stays away from all the unjust and wicked." To these, it is added, "And its strength,

καὶ τὸ βασίλειον καὶ ἡ ἐξουσία καὶ ἡ μεγαλοσύνη πάντων τῶν αἰώνων». ζῆν γὰρ εἰπὼν τὴν ἀλήθειαν καὶ νικᾶν καὶ κρατεῖν, ἐμφαντικώτατα παρέστησεν αὐτῆς τὴν ὑπόστασιν. οἷς ἀκολούθως καὶ αὐτὸς ὁ σωτὴρ ἀλήθειαν ἑαυτὸν ὀνομάζων τὴν τοῦ Ζοροβάβελ μαρτυρίαν ἐπεσφραγίζετο.

kingdom, power, and greatness are all ages." For by saying the truth and winning and enduring, it clearly shows its essence. Therefore, the Savior himself, calling himself the truth, confirmed the testimony of Zerubbabel.

1.20.78 | ιθ'. καὶ ποταμὸν δὲ αὐτὸν ὠνόμασεν ὁ εἰπὼν »τοῦ ποταμοῦ τὰ ὀρμήματα εὐφραίνουσιν τὴν πόλιν τοῦ θεοῦ«.

1.20.78 | 26. And he called him a river, saying, "The streams of the river make glad the city of God."

1.20.79 | κ'. ἤδη δὲ καὶ ὄρος προσεῖπεν ὁ φήσας »τὸ ὄρος ὃ ἠυδόκησεν ὁ θεὸς κατοικεῖν ἐν αὐτῷ«. | διὸ καὶ παρὰ τῷ Δανιὴλ »ἐξ ὄρους« λίθος τμηθεὶς »ἄνευ χειρῶν« καὶ πάλιν ὁ αὐτὸς ἀποκαθιστάμενος εἰς ὄρος ὑψηλὸν ἔωρᾶτο, τοῦ μὲν ὄρους τὴν προὔπαρξιν τῆς θεότητος αὐτοῦ σημαίνοντος, τοῦ δὲ λίθου τὴν ἀνθρωπότητα.

1.20.79 | 27. And he also called it a mountain, saying, "The mountain that God chose to dwell in." Therefore, also in Daniel, "A stone cut out of the mountain without hands" was seen, and again the same stone was seen becoming a high mountain. This shows the preexistence of his divinity in the mountain and the humanity in the stone.

1.20.80 | κα'. καὶ δικαιοσύνην δὲ αὐτὸν ἐκάλουν ὡς ὁ λέγων »τίς ἐξήγειρεν ἀπὸ ἀνατολῶν δικαιοσύνην;« <κβ'.> καὶ ἥλιον δικαιοσύνης ὡς ὁ εἰπὼν »τοῖς δὲ φοβουμένοις με ἀνατελεῖ ἥλιος δικαιοσύνης, καὶ ἴασις ἐν ταῖς πτέρυξιν αὐτοῦ. καὶ ἄλλος »δύσεται« φησὶν »ὁ ἥλιος ἐπὶ τοὺς προφῆτας« »τοὺς πλανῶντας τὸν λαόν μου«· οὐ γὰρ δὴ ταῦτα τῷ αἰσθητῷ ἐφαρμόζοι ἂν ἡλίῳ, ἀλλ' οὐδὲ τῷ ἐνσάρκῳ λόγῳ.

1.20.80 | 28. And they called him righteousness, as the one saying, "Who has raised up righteousness from the east?" And the sun of righteousness, as the one who said, "But for those who fear me, the sun of righteousness will rise, and healing will be in its wings." And another says, "The sun will set upon the prophets who lead my people astray." For indeed, these things would not apply to the visible sun, nor to the incarnate word.

1.20.81 | κγ'. καὶ σοφίαν δὲ αὐτὸν ὀνομάζει Σολομὼν ἐν Παροιμίαις λέγων »ἡ σοφία

1.20.81 | 29. And Solomon calls him wisdom in the Proverbs, saying, "Wisdom

ῥκοδόμησεν ἑαυτῇ οἶκον, καὶ ὑπῆρξεν
στύλους ἑπτὰ» καὶ τὰ ἐξῆς. καὶ ὅτι
προκόσμιος ἦν ἡ σοφία ζῶσα καὶ
ὑφεστῶσα, αὐτὸς ἐδίδασκεν ἐκ προσώπου
αὐτῆς ταύτας προέμενος τὰς φωνὰς »ἐγὼ
ἡ σοφία κατεσκήνωσα βουλήν, καὶ γνῶσιν
καὶ ἔννοιαν ἐγὼ ἐπεκαλεσάμην«, εἴθ' ἐξῆς
ἐπιλέγων »δι' ἐμοῦ < βασιλεῖς >
βασιλεύουσιν καὶ οἱ δυνάσται γράφουσιν
δικαιοσύνην, δι' ἐμοῦ μεγιστᾶνες
μεγαλύνονται, καὶ τύραννοι δι' ἐμοῦ
κρατοῦσιν«.

has built a house for herself, and she has
set up seven pillars." And that wisdom was
pre-existing, living and standing, teaching
these things from her own presence,
saying, "I, wisdom, dwell with counsel, and
knowledge and understanding I call." Then,
continuing, she says, "Through me kings
reign, and rulers write justice; through me
nobles are honored, and tyrants hold
power."

1.20.82 | κδ'. ἀλλὰ καὶ ξύλον ζωῆς καὶ
κύριον αὐτὸν Σολομῶν ἀπεκάλει λέγων
»ξύλον ζωῆς ἐστὶν πᾶσιν τοῖς ἀντεχομένοις
αὐτῆς, καὶ τοῖς ἐπερειδομένοις ἐπ' αὐτὴν
ὥς ἐπὶ κύριον ἀσφαλής«.

1.20.82 | 30. But Solomon also called him
the wood of life and lord, saying, "The wood
of life is for all who hold on to it, and for
those who lean on it as on a safe lord."

1.20.83 | κε'. καὶ ὁ τοῦ Σολομῶνος δὲ
πατὴρ Δαυὶδ ἐν Ψαλμοῖς [ὁμοῦ καὶ] κύριον
ὁμοῦ καὶ ἱερέα αὐτὸν ὠνόμαζεν· τοτὲ μὲν
λέγων »εἶπεν ὁ κύριος τῷ κυρίῳ μου·
καθοῦ ἐκ δεξιῶν μου«, τοτὲ δὲ φάσκων
»ῶμοσεν κύριος καὶ οὐ μεταμεληθήσεται·
σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν
Μελχισεδέκ«.

1.20.83 | 31. And David, the father of
Solomon, also called him lord and priest in
the Psalms, sometimes saying, "The lord
said to my lord: Sit at my right," and at
other times declaring, "The lord has sworn
and will not change his mind: You are a
priest forever according to the order of
Melchizedek."

1.20.84 | κς'. καὶ θεὸν δὲ αὐτὸν οἶδεν
ὁμολογεῖν ὁ αὐτὸς φάσκων »ὁ θρόνος σου
ὁ θεὸς εἰς τὸν αἰῶνα τοῦ αἰῶνος, ῥάβδος
εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου.
ἡγάπησας δικαιοσύνην καὶ ἐμίσησας
ἀνομίαν· διὰ τοῦτο ἔχρισέν σε ὁ θεός, ὁ
θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς
μετόχους σου«. θεὸς γὰρ ἐν τούτοις
χρίόμενος ὑπὸ τοῦ θεοῦ τίς ἂν ἕτερος εἴη ἢ
αὐτὸς ὁ διὰ τὸ χρίσμα τὸ πατρικὸν Χριστὸς

1.20.84 | 32. And the same one also
acknowledged him as God, saying, "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." For in this anointing by God,
who could be other than the one called
Christ because of the anointing from the

ἀνηγορευμένος;

Father?

1.20.85 | | κζ'. ὁ δ' αὐτὸς οὗτος καὶ ἀγαπητὸς ἦν τοῦ θεοῦ, ὃ δὴ παρίστησιν ἡ τοῦ ψαλμοῦ προγραφὴ περιέχουσα »ὥδὴ ὑπὲρ τοῦ ἀγαπητοῦ«.

1.20.85 | 33. And this same one was also the beloved of God, as the title of the psalm shows, which contains "A song for the beloved."

1.20.86 | κη'. Ἡσαΐας δὲ βραχίονα αὐτὸν ἀπεκάλει λέγων »ἀποκαλύψει κύριος τὸν βραχίονα τὸν ἅγιον αὐτοῦ ἐνώπιον πάντων <τῶν> ἐθνῶν. <κθ'.> καὶ Δαυὶδ ὁμοῦ δικαιοσύνην καὶ σωτήριον αὐτὸν ἠπίστατο, διὸ ἔλεγεν »ἐγνώρισεν κύριος τὸ σωτήριον αὐτοῦ, ἐνώπιον τῶν ἐθνῶν ἀπεκάλυψεν τὴν δικαιοσύνην αὐτοῦ«,

1.20.86 | 34. Isaiah also called him the arm, saying, "The Lord will reveal his holy arm before all the nations." And David knew him as righteousness and salvation, which is why he said, "The Lord has made known his salvation; he has revealed his righteousness before the nations."

1.20.87 | καὶ πάλιν »εὐαγγελίζεσθε ἡμέραν ἐξ ἡμέρας τὸ σωτήριον αὐτοῦ«, καὶ αὖθις »τίς δώσει ἐκ Σιών τὸ σωτήριον τοῦ Ἰσραήλ;« καὶ »δεῖξον ἡμῖν, κύριε, τὸ ἔλεός σου, καὶ τὸ σωτήριόν σου δώῃς ἡμῖν«. <λ'.> καὶ τί με δεῖ καθ' ἕκαστον ἀναλέγεσθαι, παρὸν τῷ φιλομαθεῖ τὰ τοιαῦτα συνάγειν ἐξ ἀπάσης τῆς θεοπνεύστου γραφῆς, δι' ἧς φαίνονται οἱ τοῦ θεοῦ ἄνθρωποι τῷ θείῳ πνεύματι φωτισθέντες τὴν τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ γνῶσιν, ἀπόρρητον οὔσαν τότε καὶ τὰ πλήθη διαλανθάνουσιν τοῦ Ἰουδαίων λαοῦ. διὸ καὶ διαφόρως αὐτὸν ἐξεφώνουν κεκαλυμμέναις ταῖς ἐπηγορίαις. ἐφυλάττετο γὰρ τῇ αὐτοῦ παρουσίᾳ ἡ χάρις τοῦ κηρύγματος τῆς περὶ αὐτοῦ θεολογίας, ἣν καθ' ὅλης τῆς οἰκουμένης ἡ αὐτοῦ ἐκκλησία ὥσπερ τι πάλαι κρύφιον καὶ σεσηγημένον μυστήριον παραλαβοῦσα σεμνύνεται.

1.20.87 | 35. And again, "Proclaim the salvation of him day after day," and also, "Who will give salvation from Zion to Israel?" and "Show us, Lord, your mercy, and give us your salvation." And why should I go through each one, when someone who loves to learn can gather these things from all the inspired writings, through which the people of God, enlightened by the divine spirit, understand the knowledge of the only-begotten Son of God, which was then secret and hidden from the crowds of the Jewish people. That is why they spoke of him in various ways with hidden references. For the grace of the preaching of the theology about him was kept safe by his presence, which the church, like an ancient secret and silent mystery, has received and honors throughout the whole world.

1.20.88 | τοῦτο γοῦν καὶ ὁ θεῖος ἀπόστολος διδάσκει λέγων »κατὰ τὴν οἰκονομίαν τοῦ θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν λόγον τοῦ θεοῦ, τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν — νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ, οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι τί τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὅς ἐστιν Χριστὸς ἐν ὑμῖν. ἡ ἐλπίς τῆς δόξης«. ὁρᾷς ὅπως μυστήριον ἦν ἀποκεκρυμμένον πρότερον, νυνὶ δὲ φανερωθὲν ὁ υἱὸς τοῦ θεοῦ.

1.20.88 | 36. This is what the divine apostle teaches, saying, "According to the plan of God that was given to me for you, to fulfill the word of God, the mystery that has been hidden from ages and from generations — but now has been revealed to his holy ones, to whom God wanted to make known what is the wealth of the glory of this mystery among the nations, which is Christ in you, the hope of glory." Do you see how it was a mystery that was hidden before, but now the Son of God has been revealed?

1.20.89 | διόπερ οἱ μὲν τοῦ θεοῦ προφητῶν τῷ προφητικῷ πνεύματι μυστικῶς αὐτὸν ἐθεολόγουν, τὸ δὲ πλῆθος τοῦ Ἰουδαίου ἔθνεος ἐν ἀγνοίᾳ ἐτύγχανεν τοῦ κεκρυμμένου μυστηρίου. ὅθεν θεὸν μὲν ἐδιδάσκετο ἓνα εἶδέναι διὰ τὸ τῇ πολυθέῳ πλάνῃ συνεχῶς ὑποσύρεσθαι, πατέρα δὲ ὄντα τὸν θεὸν υἱοῦ τοῦ μονογενοῦς ἠγνόνει· τοῦτο γὰρ ἐφυλάττετο τῇ ἐξ ἐθνῶν ἐκκλησίᾳ τὸ μυστήριον,

1.20.89 | 37. Therefore, the prophets of God spoke about him mystically through the prophetic spirit, while the crowds of the Jewish nation were in ignorance of the hidden mystery. For they were taught that there is one God, because they were continually drawn away by the many false beliefs, but they did not know God as a Father or the only-begotten Son. For this mystery was kept safe by the church from among the nations.

1.20.90 | κατ' ἐξαίρετον χάριν αὐτῇ δεδορημένον, | ἐν αὐτῷ γὰρ εἰσιν κατὰ τὸν ἀπόστολον »πάντες οἱ θησαυροὶ τῆς σοφίας καὶ γνώσεως ἀπόκρυφοι«. ἀλλὰ γὰρ διὰ τοσούτων ὁ τοῦ θεοῦ λόγος, ὁ »ἐν ἀρχῇ πρὸς τὸν θεόν«. οὐ μόνον λόγος κεκλημένος, ὡς Μάρκελλος οἶεται, ἀπεδείχθη. ἀλλὰ καὶ υἱὸς καὶ μονογενὴς καὶ φῶς καὶ ἄρτος καὶ Ἰησοῦς καὶ Χριστὸς καὶ κύριος καὶ ἀρχιερεὺς καὶ ἀπαύγασμα καὶ χαρακτήρ καὶ εἰκὼν καὶ πρωτότοκος πάσης κτίσεως καὶ πηγὴ ζωῆς καὶ ἀλήθεια καὶ ποταμὸς καὶ δικαιοσύνη καὶ ἥλιος δικαιοσύνης καὶ σοφία καὶ ξύλον ζωῆς καὶ κύριος καὶ θεὸς καὶ ἀγαπητὸς καὶ ἱερεὺς

1.20.90 | 38. This was given to her by special grace, for in him, according to the apostle, "are hidden all the treasures of wisdom and knowledge." But indeed, because of so many things, the word of God, "that was in the beginning with God," was shown to be more than just a word, as Marcellus thinks. He is also Son, only-begotten, light, bread, Jesus, Christ, Lord, high priest, radiance, image, firstborn of all creation, source of life, truth, river, righteousness, sun of righteousness, wisdom, tree of life, Lord, God, beloved, priest, arm, righteousness, and savior. And being all these things and existing before

καὶ βραχίων καὶ δικαιοσύνη καὶ σωτήριον.
καὶ πάντα ταῦτα ὧν καὶ προϋπάρχων τῆς
σαρκὸς ὠνομάζετο, ὥς αἱ παρατεθεῖσαι
γραφαὶ δεδηλώκασιν.

the flesh, he was named, as the scriptures
presented.

1.20.91 | τίνι τοίνυν λόγῳ ταῦτα πάντα
παρεῖς Μάρκελλος ἐπὶ μόνου τοῦ λόγου
ἴσεται, οὐ διαβαίνων μὲν καὶ ἐπὶ τὰς
λοιπὰς ἐπωνυμίας, μόνον δὲ λόγον αὐτὸν
εἶναι φάσκων τοῦ θεοῦ καὶ λόγον
σημαντικόν, ποτὲ μὲν ἡσυχάζοντα ἐν τῷ
θεῷ, ποτὲ δὲ ἐνεργεῖα μόνῃ λαλοῦντα
[λέγοντα] ἢ πράττοντα, ἢ διὰ τὸ
Σαβελλιάζειν ἄντικρυς καὶ μὴ πιστεύειν εἰς
τὸν υἱὸν τοῦ θεοῦ μηδὲ γνωρίζειν τὸ
μυστήριον τὸ προϋπάρχον μὲν πάλαι, μόνῃ
δὲ τῇ ἐκκλησίᾳ τοῦ Χριστοῦ διὰ τῆς αὐτοῦ
φανερωθὲν χάριτος;

1.20.91 | 39. What then does Marcellus
mean by all this? He stands only on the
word itself, not crossing over to the other
names, claiming that it is only the word of
God and a significant word, sometimes
quiet in God, and sometimes speaking or
acting only by its own power. Or is it
because he is influenced by Sabellianism
and does not believe in the Son of God or
understand the mystery that has existed for
a long time, but is known only to the church
of Christ through its revealed grace?

1.20.92 | εἰ δὲ λέγοι μυστήριον εἶναι
ἀγνοούμενον τὸ λόγον ἔχειν ἐν ἑαυτῷ τὸν
θεὸν καὶ χρῆσθαι λόγῳ (τοῦτο γὰρ αὐτῷ
Μαρκέλλῳ δοκεῖ τοῦτον γράφοντι τὸν
τρόπον (Nr. 45) τί γὰρ ἕτερον ἦν
ἀποκεκρυμμένον μυστήριον <ἢ τὸ> κατὰ
τὸν λόγον; οὕτως δὲ ἦν ἀποκεκρυμμένον ἐν
τῷ θεῷ τοῦτο πρότερον τὸ μυστήριον,
ὥστε μηδένα τοῦ προτέρου λαοῦ σαφῶς τὰ
κατὰ τὸν λόγον εἰδέναι) — εἰ δὲ οὖν τοῦτο
λέγοι, μανθανέτω ὅτι καὶ πᾶς Ἰουδαίων
τῶν τὸν Χριστὸν τοῦ θεοῦ μὴ
ἐπεγνωκότων ὁμολογήσειεν ἂν τὸν λόγον
ἔχειν τὸν θεὸν καὶ μὴ εἶναι ἄλογον.

1.20.92 | 40. But if he says that the mystery
is unknown, having God within the word
and using the word (for this seems to him,
Marcellus, to be the way he writes), what
else could be the hidden mystery but that
according to the word? Thus, this mystery
was hidden in God before, so that no one
from the earlier people clearly knew the
things according to the word. Therefore, if
he says this, let him learn that every Jew
who does not know Christ of God would
agree that the word has God and is not
without reason.

1.20.93 | τοῦτο δὲ καὶ Σαβέλλιος αὐτὸς καὶ
πᾶς Ἕλληνας τε καὶ βάρβαρος, ὁ θεὸν εἶναι
ὕφιστάμενος, ἀναμφιλέκτως φήσαι ἂν·
ἅμα γὰρ τῷ θεῷ εἰπεῖν, καὶ σοφὸν αὐτὸν
νοεῖ καὶ λογικὸν καὶ δυνατὸν καὶ δίκαιον

1.20.93 | 41. But both Sabellius himself and
every Greek and barbarian, who
acknowledges that God exists, would
certainly say this: for when one speaks of
God, they also think of him as wise,

καὶ ἀγαθόν. ποῖον οὖν μυστήριον ἦν ἀποκεκρυμμένον τὸ τοῖς πᾶσιν ὁμολογούμενον; τίς γὰρ οὐκ ἂν εἴποι ἐν τῷ θεῷ σοφίαν εἶναι καὶ δύναμιν καὶ ζωὴν καὶ φῶς καὶ ἀλήθειαν καὶ δικαιοσύνην καὶ λόγον καὶ πᾶν ὃ τι καλὸν καὶ ἀγαθόν; μᾶλλον δὲ αὐτὸν εἶναι πάντα ταῦτα καὶ ἰεῖ τι τούτων ἀνώτερόν τε καὶ κρεῖττον καὶ ἡμῖν ἄγνωστον· ταῦτα γὰρ αὐτοδίδακτος φύσις ὁμολογεῖν περὶ τοῦ θεοῦ πάντα ἄνθρωπον ἐξαναγκάζει. ἔνθεν καὶ τὸν υἱὸν διδασκόμεθα πάντα ταῦτα εἶναι,

rational, powerful, just, and good. So what kind of mystery was hidden that is acknowledged by all? For who would not say that in God there is wisdom, power, life, light, truth, justice, reason, and everything that is good and beautiful? Rather, he is all these things, and if there is anything greater and better than these that is unknown to us, for nature itself compels every person to acknowledge all these things about God. From this, we learn that the Son is all these things.

1.20.94 | ἄτε μονογενῆ υἱὸν καὶ κληρονόμον ὄντα τοῦ πατρὸς καὶ πάντ' ἔχοντα ὅσα καὶ ὁ πατήρ. διὸ ἐν μορφῇ θεοῦ λέλεκται καὶ εἰκὼν τοῦ θεοῦ κατὰ τὸν θεῖον ἀπόστολον φήσαντα »ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἄρπαγμόν ἡγήσατο εἶναι ἴσα θεῷ«, καὶ πάλιν »ὃς ἐστὶν εἰκὼν τοῦ θεοῦ«.

1.20.94 | 42. Since he is the only begotten Son and heir of the Father, having everything that the Father has. Therefore, he is called in the form of God, and the image of God, according to the divine apostle who said, "Who, existing in the form of God, did not consider it robbery to be equal with God," and again, "who is the image of God."

1.20.95 | οὐκ ἄρα τὸ λογικὸν εἶναι τὸν θεὸν τοῦτο ἦν »τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν«, οὐδὲ τοῦτο »νῦν ἐφανερώθη« τὸ φυσικαῖς ἐννοίαις πᾶσιν ἀνθρώποις ἐγνωσμένον· ἀλλὰ γὰρ ποῖον εἰ ἔροιτό τις, ἀποκρίνεται ὁ ἀπόστολος, »νυνὶ δὲ ἐφανερώθη« λέγων »τοῖς ἁγίοις αὐτοῦ, οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι τί τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὃς ἐστὶν Χριστὸς ἐν ὑμῖν«.

1.20.95 | 43. Therefore, the logical nature of God was not "the mystery that was hidden from the ages and from generations," nor was it "now revealed" to all people through natural understanding. But if someone were to ask what it is, the apostle answers, saying, "But now it has been revealed" to "his holy ones, to whom God wanted to make known what is the richness of the glory of this mystery among the nations, which is Christ in you."

1.20.96 | Χριστὸς οὖν ἦν τὸ μυστήριον, δῆλον δ' ὅτι υἱὸς τοῦ θεοῦ. διὸ μυστικῶς πρότερον οἱ τοῦ θεοῦ προφηταὶ διαφόροις αὐτὸν ἐδόξαζον ἐπηγορίαις, τὸ ἀπόρητον

1.20.96 | 44. Therefore, Christ was the mystery, and it is clear that he is the Son of God. For before, the prophets of God honored him with various titles, hiding the

ἀποκρύπτοντες καὶ τῇ αὐτοῦ χάριτι τὴν εἰς πάντας ἀποκάλυψιν αὐτοῦ ταμιευόμενοι. ὅτε τοίνυν μετὰ τοσαύτας τῶν γραφῶν μαρτυρίας δισχυρίζεται Μάρκελλος τὸν ἐν ἀρχῇ λόγον πρὶν ἢ τὴν σάρκα ἀναλαβεῖν μηδὲν ἕτερον εἶναι ἢ λόγον καὶ μηδ' ἑτέρῳ χρηματίσαι ὀνόματι, τότε δὲ διαφόρων ἐπιγοριῶν τετυχηκέναι ὅτε »ὁ λόγος σὰρξ ἐγένετο«, πρὸ τούτου μηδὲν ἕτερον ὄντα ἢ λόγον, πῶς οὐκ ἀμαθὴς καὶ ἀσύνετος τῶν θείων ἐλέγχοιτ' ἂν ἀναγνωσμάτων; ἀλλὰ γὰρ τούτου συστάντος, φέρε λοιπόν, ὥσπερ ἀναβεβιωκότα τὸν νέον Σαβέλλιον ἐποπτεύσωμεν.

Section Pin

2.Pin.1 | Τάδε τὸ β' περιέχει σύγγραμμα τῆς ἐκκλησιαστικῆς θεολογίας. α' ὅπως τὴν Σαβελλίου δόξαν ἀνενεοῦτο Μάρκελλος. β' ὅπως καὶ Ἰουδαῖζων τῇ δόξῃ διελέγχεται. γ' ὅπως τὸν λόγον τοῦ θεοῦ ἐν τῷ θεῷ ὄντα ἀναρχον εἶναι καὶ ἀγέννητον ὠρίζετο. δ' ὅπως ἐν καὶ ταῦτόν εἶναι τὸν λόγον καὶ τὸν θεὸν ἔλεγεν. ε' ὅτι ταῦτα λέγων ἡρνεῖτο τὸν υἱόν. ζ' ὅπως ἡ ἐκκλησία τὸν υἱὸν θεολογεῖ. ζ' ὅπως ἡ ἐκκλησία τὴν τοῦ πατρὸς μοναρχίαν κηρύττει. <η'> ὁποίοις ῥήμασιν Μάρκελλος ἡρνεῖτο τὸν υἱὸν τοῦ θεοῦ. θ' ἔλεγχος τῆς τοῦ ἀνδρὸς κακοδοξίας. ι' ὅτι μὴ ὀρθῶς ἐξεδέξατο τὸ »ἐν ἀρχῇ ἦν ὁ λόγος«. ια' ὅτι ποτὲ μὲν αὐτὸν προφορικὸν τοῦ θεοῦ λόγον, ποτὲ δὲ ἐνδιάθετον ὁμοίως τῷ ἐν ἀνθρώποις ἔφασκεν. | ιβ' ὅτι μὴ ὡς ἐδόκει Μαρκέλλῳ ὁ εὐαγγελιστὴς τὴν περὶ τοῦ λόγου θεολογίαν ἐξέθετο. ιγ' ποσαχῶς τὸ σημαίνονμενον ἐκ τῆς τοῦ λόγου φωνῆς νοεῖται. ιδ' ὅπως χρὴ διερμηνεύειν τὴν εὐαγγελικὴν περὶ τοῦ λόγου διδασκαλίαν. ιε' τῶν αὐτοῦ Μαρκέλλου φωνῶν παρὰθέσεις δι' ὧν ἡρνεῖτο τὸν υἱὸν τοῦ

secret and keeping the revelation of him for all through his grace. When Marcello strongly argues that the Word was nothing other than the Word before taking on flesh, and that it did not take another name, and then that it became flesh at a certain time, how could he not be ignorant and foolish about divine matters? But since this is established, let us now examine the young Sabellius as if he has come to life.

2.Pin.1 | 45. This is what the second book contains about ecclesiastical theology. 1. How Marcello renewed the view of Sabellius. 2. How he debates with the Jews about this view. 3. How he defined the Word of God as being uncreated and without beginning while being in God. 4. How he said that the Word and God are one and the same. 5. That in saying these things, he denied the Son. 6. How the church speaks of the Son. 7. How the church proclaims the monarchy of the Father. 8. The words by which Marcello denied the Son of God. 9. A refutation of the man's false teaching. 10. That he did not correctly accept "In the beginning was the Word." 11. That at times he called the Word of God spoken, and at other times he called it unspoken, similarly to that which is in humans. 12. That the evangelist did not present the theology of the Word as Marcello thought. 13. In how many ways the meaning is understood from the voice of the Word. 14. How it is necessary to interpret the evangelical teaching about the

θεοῦ σαφῶς προφορικὸν λόγον καὶ ἐνδιάθετον φάσκων εἶναι αὐτὸν. ις' ἔλεγχος τῆς τάνδρὸς κακοδοξίας. ιζ' ἐρμηνεία τῆς ἀληθοῦς διανοίας τοῦ λόγου. ιη' διὰ τί λόγον ὠνόμασεν τὸν υἱὸν ὁ εὐαγγελιστὴς ἀρχόμενος τῆς ἑαυτοῦ γραφῆς. ιθ' ὅπως Μάρκελλος τὰς περὶ ἐνὸς θεοῦ τῆς παλαιᾶς διαθήκης γραφὰς μαρτυρόμενος ὁμοίως Ἰουδαίοις τὸν υἱὸν τοῦ θεοῦ ἡρνεῖτο. κ' διὰ τί Μωσῆς καὶ οἱ προφῆται οὐ γυμνῶς παρέδωκαν Ἰουδαίοις τὴν περὶ τοῦ υἱοῦ θεολογίαν. κα' ὅτι ὁ υἱὸς ἦν τοῦ θεοῦ ὁ Μωσεῖ καὶ τῷ Ἀβραάμ χρηματίσας. κβ' ὅτι καὶ ἐν τοῖς προφήταις διὰ τοῦ υἱοῦ ὁ πατὴρ ἐθεολογεῖτο. κγ' ὅτι μὴ δύο θεοὺς ἡ ἐκκλησία κηρύττει. κδ' ὅπως Μάρκελλος τοῖς λόγοις τοῦ θεοῦ τοῖς τῶν πρακτέων παραγγελτικοῖς τὸν μονογενῆ λόγον ἀφωμοίου. κε' ὅπως αὐτὸς ἑαυτῷ τάναντία ἔγραφεν.

Word. 15. The quotations from Marcello's words, by which he clearly denied the Son of God, claiming that he is both the spoken Word and the unspoken Word. 16. A refutation of the man's false teaching. 17. An explanation of the true meaning of the Word. 18. Why the evangelist named the Son at the beginning of his writing. 19. How Marcello, while bearing witness to the scriptures of the Old Testament about one God, similarly denied the Son of God to the Jews. 20. Why Moses and the prophets did not plainly hand down the theology about the Son to the Jews. 21. That the Son was of God, speaking to Moses and Abraham. 22. That even in the prophets, the Father was spoken of through the Son. 23. That the church does not proclaim two gods. 24. How Marcello separated the only-begotten Word from the commandments of God given to the doers. 25. How he wrote contradictory things to himself.

Section 1

2.1.1 | Μετὰ τὰς παρατεθείσας τῶν θείων ἀναγνωσμάτων μαρτυρίας, δι' ὧν ὅτι μὴ μόνον λόγος ὠνόμαστο πρὸ τῆς ἐνσάρκου παρουσίας ὁ υἱὸς τοῦ θεοῦ παρέστη (ὥσπερ οὖν ἐδόκει Μαρκέλλῳ) ἀλλὰ καὶ μυρία ἕτερα, φέρε δὴ λοιπὸν τὸ Σαβελλίου εἶδωλον ὥσπερ ἀπὸ γῆς ἀνακύψαν ἐποπτεύσωμεν. ἐτόλμησεν <οὖν> εἰπεῖν αὐτὸν τὸν ἐπὶ πάντων θεόν, τὸν πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, γεγεννησθαι ἐκ τῆς ἁγίας παρθένου καὶ αὐτὸν πεπονθέναι, τοῦτον γράψας τὸν τρόπον (Nr. 49) τί τοίνυν ἦν τὸ κατελθὸν πρὸ τοῦ ἐνανθρωπήσαι; πάντως πού φησιν· πνεῦμα. εἰ γάρ τι παρὰ τοῦτο λέγειν ἐθέλοι, οὐ συγχωρήσει αὐτῷ ὁ πρὸς τὴν παρθένον εἰρηκῶς ἄγγελος »πνεῦμα ἅγιον

2.1.1 | After the testimonies of the divine writings have been presented, which show that the Son of God was not only called the Word before his incarnation (as Marcello thought), but also many other things, let us now examine the image of Sabellius as if it has risen from the ground. He dared to say that the God above all, the Father of our Lord Jesus Christ, was born from the holy virgin and that he himself suffered. Writing in this way, what then was the descent before he became human? He certainly says it was a spirit. For if he wants to say anything different from this, the angel who spoke to the virgin said, "The Holy Spirit will come upon you." But if he says it is a spirit, let him listen to the Savior saying,

ἐπελεύσεται ἐπὶ σέ». εἰ δὲ πνεῦμα εἶναι
φήσει, ἀκουέτω τοῦ σωτῆρος λέγοντος
»πνεῦμα ὁ θεός«.

"God is spirit."

2.1.2 | διὰ τούτων τὸν τῶν ὅλων θεόν, περὶ
οὗ ὁ σωτὴρ καὶ κύριος ἡμῶν ἐδίδαξεν
εἰπὼν »πνεῦμα ὁ θεός, καὶ τοὺς
προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ
ἀληθείᾳ δεῖ προσκυνεῖν«, τὸ ἐπελθὼν τῇ
παρθένῳ πνεῦμα εἶναι ἔφη, ἄντικρυς τὸν
Σαβέλλιον ἀνανεούμενος.

2.1.2 | Because of this, the God of all, about
whom our Savior and Lord taught, saying,
"God is spirit, and those who worship him
must worship in spirit and truth," he
claimed that the spirit that came upon the
virgin was a spirit, directly opposing
Sabellius.

2.1.3 | καὶ προϊὼν ἐξῆς, Ἰερεμίου τοῦ
προφήτου περὶ τῆς ἐνανθρωπήσεως τοῦ
σωτῆρος σαφῶς εἰρηκότος »μετὰ ταῦτα
ἐπὶ τῆς γῆς ὤφθη, καὶ τοῖς ἀνθρώποις
συνανεστράφη«, ἐπὶ τὸν πατέρα ἀναφέρει
τὸ λόγιον φάσκων αὐτοῖς ῥήμασιν (Nr. 50)
ἀλλ' ἔοικεν ἐν τῷ λόγῳ ὁ πατὴρ εἶναι, κἂν
Ἀστερίῳ μὴ δοκῇ καὶ τοῖς ταῦτα ἐκείνῳ
φρονοῦσιν.

2.1.3 | And going on, he clearly mentioned
the prophecy of Jeremiah about the
incarnation of the Savior, saying, "After
this, he was seen on the earth and lived
among men." He refers this saying to the
Father, claiming that in the word, the
Father seems to be present, even if Asterius
does not think so and those who think the
same as him.

2.1.4 | καὶ ἐπὶ τοῦ πάθους δὲ τοῦ σωτῆρος
ταῦτόν ποιεῖ. παραθεῖς γὰρ ἀπὸ τῶν
Ἰερεμίου Θρήνων τὸ »πνεῦμα προσώπου
ἡμῶν Χριστὸς κύριος συνελήφθη ἐν ταῖς
διαφθοραῖς αὐτῶν«, ἐπιλέγει (Nr. 51)
κάνταῦθα ὁμοίως ὁ προφήτης περὶ τοῦ τὴν
ἡμετέραν ἀνελιηφότος σάρκα λόγου
διαλέγεται, καὶ ἐπιφέρει λέγων (Nr. 51)
πνεῦμα σκιᾶς ποιητικὸν οὐκ ἂν ποτε
γένοιτο. πνεῦμα δὲ ὅτι αὐτὸς ὁ θεός, ὁ
σωτὴρ ἔφη »πνεῦμα ὁ θεός«. ὅτι δὲ ὁ θεός
φῶς ἐστίν, αὐτὸς διδάσκει ἡμᾶς »ἐγὼ εἰμι
τὸ φῶς« λέγων. θεωρεῖς ὅπως τὰ περὶ τοῦ
σωτῆρος λελεγμένα ἐπὶ τὴν θεότητα τοῦ
πατρὸς μεταφέρει.

2.1.4 | And about the suffering of the
Savior, he does the same. For he quotes
from the Lamentations of Jeremiah, "The
spirit of our face, Christ the Lord, was taken
in their destruction," and here the prophet
similarly speaks about the flesh taken from
us. He adds, saying that a creative spirit of
shadow could never exist. And that the
spirit is God himself, the Savior said, "God
is spirit." That God is light, he teaches us by
saying, "I am the light." You see how what
is said about the Savior refers to the
divinity of the Father.

2.1.5 | καὶ πάλιν ἀναιρεῖ τὴν ὑπόστασιν τοῦ υἱοῦ γυμνῇ τῇ κεφαλῇ πρὸ τῆς τῶν γεννητῶν δημιουργίας μηδὲν ἕτερον εἶναι πλὴν τοῦ θεοῦ μόνου ἀποφαινόμενος· γράφει δ' οὕν ὧδε κατὰ λέξιν (Nr. 93) τὴν δοθεῖσαν αὐτῷ ἐξουσίαν Ἀστέριος δόξαν ὀνομάζει, καὶ οὐ δόξαν μόνον ἀλλὰ καὶ προκόσμιον δόξαν, οὐκ ἐννοῶν ὅτι μήπω τοῦ κόσμου γεγονότος οὐδὲν ἕτερον ἦν πλὴν θεοῦ μόνου. καὶ αὖθις τὸ αὐτὸ βεβαιοῖ λέγων (Nr. 92) οὐρανὸς καὶ γῆ καὶ πάντα τὰ ἐν οὐρανοῖς καὶ ἐπὶ τῆς γῆς ὄντα ὑπὸ τοῦ θεοῦ γεγένηται· εἰ τοίνυν τοῦτο πιστεύοι, ἀνάγκη αὐτὸν κάκεῖνο συνομολογεῖν ὅτι πλὴν θεοῦ οὐδὲν ἕτερον <ἦν> .|

Section 2

2.2.1 | ὁρᾷς Ἰουδαῖον ἀντικρυς τὸν μονογενῆ υἱὸν τοῦ θεοῦ, »δὲ οὗ τὰ πάντα« γέγονεν, ἀρνούμενον. εἰ γὰρ πλὴν θεοῦ οὐδὲν ἕτερον ἦν πρὸ τῆς τοῦ κόσμου γενέσεως, οὐκ ἦν ἄρα ὁ υἱός· καὶ πῶς »πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν«; ὁ μὲν οὖν Ἰουδαῖος, ὁ τὸν Χριστὸν τοῦ θεοῦ ἀρνούμενος, πρὸ τῆς τοῦ κόσμου γενέσεως οὐδὲν οἶδεν πλὴν θεοῦ μόνου, συμμαρτυροῦντος αὐτῷ Μαρκέλλου· ἡ δὲ Χριστοῦ ἐκκλησία σὺν παρρησίᾳ πάσῃ σεμνύνεται λέγουσα »ἡμῖν εἷς θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα, καὶ εἷς κύριος Ἰησοῦς Χριστός,

2.2.2 | δι' οὗ τὰ πάντα«. ἐπὶ δὲ λέγει »δὲ οὗ τὰ πάντα«, οἶδεν αὐτὸν πρὸ πάντων· ὥστε πρὸ τῆς τοῦ κόσμου γενέσεως ὁ λέγων οὐδὲν ἕτερον εἶναι πλὴν θεοῦ μόνου τῆς ἀληθείας καταψεύδεται. σὺν γὰρ τῷ μόνῳ θεῷ καὶ ὁ μονογενὴς αὐτοῦ υἱὸς ἦν

2.1.5 | And again, he denies the existence of the Son's substance, saying that before the creation of those who are born, there was nothing else except God alone. He writes here literally that the authority given to him is called glory by Asterius, and not only glory but also pre-worldly glory, not realizing that before the world existed, there was nothing else except God alone. And again, he confirms the same by saying that heaven and earth and all that is in heaven and on earth were made by God. If you believe this, you must also agree that there was nothing else except God.

2.2.1 | You see a Jew directly denying the only-begotten Son of God, "by whom all things were made." For if there was nothing else except God before the creation of the world, then the Son did not exist. And how could "all things were made through him, and without him nothing was made"? The Jew, who denies Christ of God, knows nothing before the creation of the world except God alone, with Marcello agreeing with him. But the Church of Christ boldly proclaims, saying, "We have one God the Father, from whom are all things, and one Lord Jesus Christ."

2.2.2 | By whom all things were made." When he says "by whom all things were made," he knows him before all things. Therefore, the one who claims that before the creation of the world there was nothing else except God alone is lying about the

πρὸ τῆς τοῦ κόσμου συστάσεως. καὶ τῷ πατρὶ συνῆν. τοῦτο γὰρ ἐδίδαξεν αὐτὴν καὶ ὁ εἰπὼν »ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκεν κληρονόμον πάντων, δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας«.

truth. For with the only God, the only-begotten Son was also there before the creation of the world. And he was with the Father. For this is what he taught, saying, "In these last days, he has spoken to us by a Son, whom he appointed heir of all things, through whom he also made the ages.

2.2.3 | καὶ ἐν Παροιμίαις διὰ Σολομῶνος αὐτὸς ὁ υἱὸς περὶ ἑαυτοῦ διδάσκει λέγων »ἡνίκα ἡτοίμαζεν τὸν οὐρανόν, συμπαρήμην αὐτῷ«. ἀλλὰ καὶ αὐτὸς »ἦν τὸ φῶς, τὸ φωτίζον πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον«, ἐπειδὴ »ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο«. εἰ δὲ »ὁ κόσμος δι' αὐτοῦ ἐγένετο«, δηλον ὡς προὔπηρχεν τοῦ κόσμου.

2.2.3 | And in Proverbs, through Solomon, the Son himself teaches about himself, saying, "When he prepared the heavens, I was there with him." But he also "was the light, the light that gives light to every person coming into the world," since "he was in the world, and the world was made through him." If "the world was made through him," it is clear that he existed before the world.

2.2.4 | οὐκ ἄρα μόνος ἦν ὁ θεὸς πρὸ τῆς τοῦ κόσμου συστάσεως, συνῆν δὲ αὐτῷ ὁ μονογενὴς αὐτοῦ υἱός. εἰς ὃν ἀφορῶν ὁ πατὴρ ἔχαιρεν, ὡς διδάσκει αὐτὸς ὢν ἡ σοφία, λέγων ἐν Παροιμίαις »ἐγὼ ἡμην ἢ προσέχαιρεν καθ' ἡμέραν«. καὶ αὐτὸς δὲ ὁ υἱὸς ταῖς πατρικαῖς ἐννοίαις ἐνατενίζων εὐφροσύνης ἐπληροῦτο, διό φησιν »ἡύφραινόμην δὲ ἐνώπιον αὐτοῦ ἐν παντὶ καιρῷ«. ταῦτα μὲν ἡ Χριστοῦ ἐκκλησία τὰ εὐσεβῆ καὶ θεῖα μυστήρια παραλαβοῦσα φυλάττει. ὁ δὲ λέγων (Nr. 93) μήπω τοῦ κόσμου γεγονότος μηδὲν ἕτερον εἶναι πλὴν θεοῦ μόνου

2.2.4 | Therefore, God was not alone before the creation of the world; his only-begotten Son was with him. The Father rejoiced in him, as Wisdom teaches, saying in Proverbs, "I was beside him, rejoicing daily." And the Son, looking at the thoughts of the Father, was filled with joy, for he says, "I was rejoicing before him at all times." These are the pious and divine mysteries that the Church of Christ has received and keeps. But the one who says that before the world was made, there was nothing else except God alone...

2.2.5 | δυεῖν θάτερον ἑαυτὸν ὄντα παρίστη, ἢ Ἰουδαῖον ἢ Σαβελλικανόν. | ἢ γὰρ αὐτόθεν ἀρνούμενος τὸν υἱόν, θεὸν δὲ μόνον εἰσάγων, Ἰουδαῖος ἔσται τὸν Χριστὸν ἀρνούμενος· ἢ μέχρι λόγου τὴν τοῦ

2.2.5 | One must present oneself as either a Jew or a Sabellian. For if someone denies the Son and only introduces God, he will be a Jew denying Christ. Or if he accepts the expression of the Son to a certain extent,

υιοῦ πρόσρησιν ἀποδεχόμενος, αὐτὸν δ' εἶναι φάσκων τὸν ἕνα θεόν, υἱὸν ὁμοῦ καὶ πατέρα, τὸν Σαβέλλιον ἀνανεώσεται. εἰ γὰρ πρὸ τοῦ κόσμου οὐδὲν ἕτερον ἦν πλὴν θεοῦ, «ἦ» αὐτὸς ἔσται πατὴρ καὶ υἱὸς ἢ οὐδ' ἔξει υἱόν.

claiming that he is the one God, both Son and Father, he will renew the belief of Sabellius. For if before the world there was nothing else except God, then he will either be both Father and Son or will not have a Son at all.

Section 3

2.3.1 | ἀλλ' ἔοικεν Μάρκελλος, τὸν ἐν αὐτῷ τῷ θεῷ λόγον, καθ' ὃν λογικὸς νοεῖται, τοῦτον εἶναι φάσκειν τὸν υἱόν· ὥστε εἶναι αὐτὸν ἑαυτοῦ πατέρα, καὶ αὖ πάλιν αὐτὸν ἑαυτοῦ υἱόν. ἐπάκουσον γοῦν τῶν αὐτοῦ φωνῶν, δι' ὧν τοῦτον γράφει τὸν τρόπον (Nr. 92) πρὸ γὰρ τῆς δημιουργίας ἀπάσης ἡσυχία τις ἦν, ὡς εἰκός,

2.3.1 | But it seems that Marcellus claims that the Word in God, which is understood as rational, is the Son; so he is both his own Father and again his own Son. Listen, then, to his own words, through which he writes in this way: "For before all creation, there was a certain silence, as is likely."

2.3.2 | ὅντος ἐν τῷ θεῷ τοῦ λόγου. εἰ γὰρ ποιητὴν ἀπάντων τὸν θεὸν Ἀστέριος πεπίστευκεν εἶναι, δῆλον ὅτι συνομολογήσει ἡμῖν καὶ αὐτὸς τὸν μὲν αἰεὶ ὑπάρχειν, μηδεπώποτε ἀρχὴν τοῦ εἶναι λαβόντα, τὰ δὲ γεγενῆσθαι τε ὑπ' αὐτοῦ καὶ ἐξ οὐκ ὄντων γεγενῆσθαι. ὁρᾷς ὅπως τὸν θεὸν ἀναρχον ὑποστησάμενος τὸν λόγον ἐν αὐτῷ ὄντα ἐν ἡσυχίᾳ εἶναι πρὸ τῆς δημιουργίας ἔφη· καὶ προΐων ἐξῆς ἐπιλέγει ἐπιλέγει (Nr. 92) εἰ τοίνυν τοῦτο πιστεύοι, ἀνάγκη αὐτὸν κάκεῖνο συνομολογεῖν ὅτι πλὴν θεοῦ οὐδὲν ἕτερον ἦν. εἶχεν οὖν τὴν οἰκείαν δόξαν ὁ λόγος, ὡν ἐν τῷ πατρὶ.

2.3.2 | While the Word was in God. For if Asterius has believed that God is the creator of all, it is clear that he will agree with us that the Word always exists, never having had a beginning, and that all things were made by him and came from nothing. You see how he supports the idea of God being without beginning, claiming that the Word in him was in silence before creation; and then he goes on to choose to say that if he believes this, he must also agree that nothing else existed besides God. Therefore, the Word had its own nature, being in the Father.

2.3.3 | ἐντεῦθεν εἰκότως καὶ αἰδίον, τοῦτ' ἔστιν ἀγέννητον, εἶναι φησιν τὸν λόγον, ὥδε γράφων (Nr. 48) ἀκούεις τοίνυν τῆς συμφωνίας τοῦ ἁγίου πνεύματος, διὰ πολλῶν καὶ διαφόρων προσώπων τῇ τοῦ

2.3.3 | From this, he rightly says that the Word is eternal, meaning uncreated. You hear, then, how he writes about the agreement of the Holy Spirit, witnessing to the eternity of the Word through many and

λόγου μαρτυρούσης αιδιότητι; καὶ πάλιν (Nr. 48) καὶ διὰ τοῦτο ἄρχεται μὲν ἀπὸ τῆς αἰδιότητος τοῦ λόγου, »ἐν ἀρχῇ ἦν ὁ λόγος« λέγων »καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος«. τρισὶν ἐπαλλήλοις μαρτυρίαις χρώμενος τὴν αἰδιότητα τοῦ λόγου δεικνύει βούλεται.

different persons? And again, for this reason, he begins with the eternity of the Word, saying, "In the beginning was the Word, and the Word was with God, and the Word was God." He wants to show the eternity of the Word by using three repeated testimonies.

2.3.4 | ὅπως δὲ ἠνωσθαι τῷ θεῷ καὶ συναγέννητον εἶναι αὐτῷ τὸν λόγον ἔφασκεν, πάρεστιν αὐτοῦ ἐπακοῦσαι ὧδέ πη λέγοντος (Nr. 61) τὴν μὲν κατὰ σάρκα οἰκονομίαν τῷ ἀνθρώπῳ διαφέρειν γινώσκουμεν, τὴν δὲ κατὰ πνεῦμα αἰδιότητα ἠνωσθαι τῷ πατρὶ πεπιστεύκαμεν. |

2.3.4 | He claimed that the Word is united with God and is born from him. It is possible to hear him saying this: we know that the arrangement according to the flesh differs for man, but we have believed that the eternity according to the Spirit is united with the Father.

Section 4

2.4.1 | τοῦτον δὲ τὸν τρόπον ἐν τῷ θεῷ δοὺς εἶναι τὸν λόγον, ἐν καὶ ταύτῳ εἶναι αὐτῷ ἐξῆς ἀποφαίνεται κατὰ λέξιν ὧδε γράφων (Nr. 62) εἰ μὲν γὰρ ἡ τοῦ πνεύματος ἐξέτασις γίγνοιτο μόνῃ, ἐν καὶ ταύτῳ εἰκότως ἂν ὁ λόγος εἶναι τῷ θεῷ φαίνοιτο· εἰ δὲ ἡ κατὰ σάρκα προσθήκη ἐπὶ τοῦ σωτῆρος ἐξετάζοιτο, ἐνεργεῖα ἡ θεότης μόνῃ πλατύνεσθαι δοκεῖ· ὥστε εἰκότως μονὰς ὄντως ἐστὶν ἀδιαίρετος.

2.4.1 | In this way, by saying that the Word is in God, he shows that it is one and the same with him, writing here: if the examination of the Spirit were alone, it would rightly seem that the Word is one and the same with God. But if the addition according to the flesh were examined in the Savior, it seems that only the divine nature expands. Therefore, it rightly is truly one and indivisible.

2.4.2 | καὶ πάλιν προΐων φησιν (Nr. 64) οὐ διὰ τὴν ἐν ἅπασιν οὖν λόγοις τε καὶ ἔργοις ἀκριβῆ συμφωνίαν, ὡς Ἀστέριος ἔφη, ὁ σωτὴρ λέγει »ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν«· ἀλλὰ διότι ἀδύνατόν ἐστιν ἢ λόγον θεοῦ ἢ θεὸν τοῦ ἑαυτοῦ μερίζεσθαι λόγου. εἰ δὲ οὖν ἐν καὶ ταύτῳ ἦν ὁ θεὸς καὶ ὁ ἐν αὐτῷ λόγος, ὡς δοκεῖ Μαρκέλλῳ, ὁ ἐν τῇ ἀγίᾳ παρθένῳ γενόμενος καὶ σαρκωθεὶς καὶ ἐνανθρωπήσας καὶ παθὼν τὰ

2.4.2 | And again, he says: not because of the exact agreement in all words and deeds, as Asterius said, does the Savior say, "I and the Father are one." But because it is impossible for either the Word of God or God to be divided from the Word. Therefore, if God and the Word in him were one and the same, as it seems to Marcellus, the one who was born from the holy Virgin, became flesh, became human, suffered the

ἀναγεγραμμένα καὶ ἀποθανῶν ὑπὲρ τῶν
ἁμαρτιῶν ἡμῶν αὐτὸς ἦν ὁ ἐπὶ πάντων
θεός· ὃ δὴ τολμήσαντα φάναι τὸν
Σαβέλλιον ἡ ἐκκλησία τοῦ θεοῦ ἐν ἀθέοις
καὶ βλασφήμοις κατέλεξεν.

things that are written, and died for our
sins, he himself was the God above all. This
is what the church of God has declared
about Sabellius, calling him an atheist and a
blasphemer.

Section 5

2.5.1 | εἰ δὲ λέγοι Μάρκελλος τὸν λόγον
εἶναι τοῦ θεοῦ τὸν σαρκωθέντα. ἅλ'
ἀκώοιστον αὐτὸν ὠρίσατο εἶναι τοῦ θεοῦ
μονάδα δοῦς ἀδιαίρετον, καὶ μίαν
ὑπόστασιν τοῦ θεοῦ καὶ τοῦ ἐν αὐτῷ
λόγου, ὡς μηδ' ἕτερον νοεῖν τὸν
ἐνανθρωπήσαντα κατ' αὐτὸν ἢ τὸν ἐπὶ
πάντων θεόν. εἰ δὲ μονὰς ἐστὶν ἀδιαίρετος,
ἕν τε καὶ ταύτὸν ὁ θεὸς καὶ ὁ ἐν αὐτῷ
λόγος, καὶ τίνα ἂν εἴποι τις πατέρα, τίνα δὲ
υἰόν, ἐνὸς ὄντος τοῦ ὑποκειμένου; οὕτω
μὲν δὴ Μάρκελλος υἱοπάτορα τὸν ἕνα καὶ
τὸν αὐτὸν εἰσάγων τὸν Σαβέλλιον ἀνενέου.
|

2.5.1 | If Marcellus says that the Word of
God is the one who became flesh, he has
defined him to be an indivisible unity of
God, giving one essence to both God and
the Word in him, so that one cannot think
of the one who became human as different
from the God above all. If there is indeed an
indivisible unity, then God and the Word in
him are one and the same. So, who would
one call the Father, and who the Son, if
there is only one subject? Thus, Marcellus
introduces the idea of a father-son
relationship, bringing in Sabellius again.

Section 6

2.6.1 | ἡ δὲ ἐκκλησία τοῦ θεοῦ καὶ τὴν
μονάδα τὴν ἀδιαίρετον γνωρίζει, μίαν
ἀρχὴν ὁμολογοῦσα, τὸν ἕνα καὶ ἀγέννητον
καὶ ἄναρχον θεόν· καὶ τὸν ἐξ αὐτοῦ δὲ
γεννηθέντα μονογενῆ υἰόν, ἀκριβῶς ὄντα
καὶ ζῶντα καὶ ὑφεστῶτα, σωτῆρα
ἐπιγράφεται, οὐκ ἄναρχον ὄντα οὐδὲ
ἀγέννητον, ἵνα μὴ δύο ἀρχὰς καὶ δύο θεοὺς
ὑποστήσῃται, ἐξ αὐτοῦ δὲ γεννηθέντα τοῦ
πατρὸς καὶ ἀρχὴν ἔχοντα τὸν γεγεννηκότα.

2.6.1 | But the church of God recognizes the
indivisible unity, confessing one source, the
one and uncreated and eternal God. And
the only-begotten Son, who was born from
him, is truly existing, living, and sustaining,
and is called Savior, not being uncreated or
unbegotten, so that there are not two
sources and two gods. He was born from
the Father and has the one who begot him
as his source.

2.6.2 | διὸ πιστεύειν παρείληφεν εἰς ἕνα
θεὸν πατέρα παντοκράτορα καὶ εἰς τὸν
κύριον ἡμῶν Ἰησοῦν Χριστόν, τὸν μονογενῆ

2.6.2 | Therefore, it has been received to
believe in one God, the Father Almighty,
and in our Lord Jesus Christ, the only-

τοῦ θεοῦ υἱόν, τῆς ἀγίας ταύτης καὶ
μυστικῆς πίστεως τὴν ἐν Χριστῷ
παρεχούσης ἀναγέννησιν τοῖς δι' αὐτῆς
φωτιζομένοις. ἀλλὰ τὴν μονάδα φησὶν
Μάρκελλος ἐνεργείᾳ πλατύνεσθαι, <ὅ> ἐπὶ
μὲν σωμάτων χώραν ἔχει, ἐπὶ δὲ τῆς
ἀσωμάτου καὶ ἀλέκτου καὶ ἀνεκφράστου
οὐσίας οὐκέτι.

begotten Son of God, who provides the
rebirth in this holy and mysterious faith in
Christ for those who are enlightened
through it. But Marcellus says that the unity
expands in action; it has a place in bodies,
but no longer in the immaterial, formless,
and ineffable essence.

2.6.3 | οὐδὲ γὰρ ἐν τῷ ἐνεργεῖν πλατύνεται
οὐδ' ἐν τῷ μὴ ἐνεργεῖν συστέλλεται, οὐδ'
ὅλως ὁμοίως ἀνθρώποις ἐνεργεῖ οὐδ'
ὁμοίως ἀνθρώποις κινεῖται· μονὰς δὲ ὦν
ἀδιαίρετος ὁ θεὸς τὸν μονογενῆ αὐτοῦ υἱὸν
ἐξ ἑαυτοῦ ἐγέννα, οὐ διαιρούμενος οὐδ'
ἀλλοίωσιν ἢ τροπῇ ἢ ῥοῇ ἢ τι πάθος
ὑπομένων.

2.6.3 | For neither does it expand in action,
nor does it contract when not acting, nor
does it act in the same way with people, nor
does it move in the same way with people.
But being an indivisible unity, God begot
his only-begotten Son from himself,
without being divided or undergoing any
change, alteration, or suffering.

2.6.4 | οὐδὲ γὰρ προστάτων οὐδ'
ἐγκελεύόμενος οὐδὲ νομοθετῶν, ὁμοίως
ἀνθρώποις γλώττῃ καὶ χεῖλεσιν λαλῶν,
ταῦτα πράττει, οὐδέ γε ἀφορῶν εἰς τὴν τοῦ
παντὸς διακόσμησιν ὁμοίως ἡμῖν
ὀφθαλμοῖς χρώμενος ἐνατενίζει, ὁπότε καὶ
»τὰ μὴ ὄντα« προλαβὼν ἀρρήτῳ καὶ θεϊκῇ
δυνάμει ὥς ἤδη ὄντα καὶ ὑφεστῶτα
θεωρεῖ.

2.6.4 | For neither commanding, nor
ordering, nor making laws, does he speak
in the same way to people with language
and lips. Nor does he look at the
arrangement of everything in the same way
with our eyes, but whenever he sees "the
non-existent," he perceives them as already
existing and standing, by an unspeakable
and divine power.

2.6.5 | ἀλλ' οὐδὲ ποιῶν καὶ δημιουργῶν
ὁμοίως τοῖς παρ' ἡμῖν τεχνίταις
προϋποκειμένην ὕλην λαβὼν χερσὶν καὶ
δακτύλοις τεκταίνεται, ἀρρήτῳ δὲ πάλιν
καὶ ἀκαταλήπτῳ δυνάμει ἐξ οὐκ ὄντων εἰς
τὸ εἶναι τὴν τῶν γεννητῶν ἀπάντων
ὑπεστήσατο οὐσίαν. εἰ δὴ οὖν πάντα
λόγοις ἡμῖν ἀρρήτοις καὶ ἀσυλλογίστοις
ἐποίει. τί δὴ χρὴ ἀγωνιᾶν, μὴ ὁμοίως τοῖς
θνητοῖς ζῶις πάθος τι περὶ αὐτὸν εἴποιμεν
γεγονέναι | ἐπὶ τῇ τοῦ υἱοῦ γεννήσει, ἣν

2.6.5 | But neither does he, as a maker and
creator, take pre-existing material like the
craftsmen among us and shape it with
hands and fingers. Instead, by an
unspeakable and incomprehensible power,
he brought into being the essence of all
created things from what did not exist. If
indeed he did all things with words that are
unspeakable and beyond understanding,
why should we struggle to say that
something happened to him, like a passion,

ὑπὲρ πάντα καὶ πρὸ πάντων ὑπέστη, οὐ
κατὰ τι τῶν τῇ θνητῶν φύσει
συνεγνωσμένων, κατὰ δὲ τὸν αὐτῷ μόνῳ
γνωριζόμενον τρόπον;

in the birth of the Son, which he
experienced before all things and above all
things, not according to anything known to
mortal nature, but in a way known only to
himself?

Section 7

2.7.1 | ἀλλὰ φοβῆ. ὦ ἄνθρωπε, μὴ δύο
ὑποστάσεις ὁμολογήσας δύο ἀρχὰς
εἰσαγάγεις καὶ τῆς μοναρχικῆς θεότητος
ἐκπέσοις; μάνθανε τοίνυν ὡς. ἐνὸς ὄντος
ἀνάρχου καὶ ἀγεννήτου θεοῦ τοῦ δὲ υἱοῦ ἐξ
αὐτοῦ γεγεννημένου, μία ἔσται ἀρχὴ
μοναρχία τε καὶ βασιλεία μία, ἐπεὶ καὶ
αὐτὸς ὁ υἱὸς ἀρχὴν ἐπιγράφεται τὸν αὐτοῦ
πατέρα. »κεφαλὴ γὰρ Χριστοῦ ὁ θεὸς«
κατὰ τὸν ἀπόστολον.

2.7.1 | But be afraid. O man, do not confess
two substances and introduce two
beginnings, falling away from the unity of
divine authority. Learn then that there is
one unoriginated and uncreated God, and
that the Son is begotten from him; there
will be one beginning, one monarchy, and
one kingdom, since the Son himself refers
to his father as the beginning. "For God is
the head of Christ," according to the
apostle.

2.7.2 | ἀλλὰ ἀγωνιᾷς, μὴ δύο θεοὺς ἀνάγκη
«εἶναι» παραδέξασθαι τὸν δύο ὑποστάσεις
πατρός καὶ υἱοῦ εἶναι ὁμολογοῦντα; ἀλλὰ
καὶ τοῦτο γίνωσκε, ὡς ὁ δύο δοὺς
ὑποστάσεις πατρός καὶ υἱοῦ οὐκ
ἀναγκάζεται δύο πατέρας εἰπεῖν, οὐδὲ δύο
υἱούς, ἀλλὰ τὸν μὲν ἕνα πατέρα δώσει, τὸν
δὲ ἕτερον υἱόν. κατὰ τὸν αὐτὸν οὖν τρόπον,
οὐ δύο θεοὺς ἀνάγκη δοῦναι τὸν τὰς δύο
ὑποστάσεις τιθέντα.

2.7.2 | But are you struggling, thinking that
one must accept two gods if one confesses
that there are two substances, the Father
and the Son? But also know this: one who
acknowledges two substances of the Father
and the Son is not forced to say there are
two fathers or two sons, but will say one is
the Father and the other is the Son. In the
same way, it is not necessary to say there
are two gods if one places the two
substances.

2.7.3 | οὐδὲ γὰρ ἰσοτίμους αὐτὰς ὀριζόμεθα
οὐδ' ἅμφω ἀνάρχους καὶ ἀγεννήτους, ἀλλὰ
μίαν μὲν τὴν ἀγέννητον καὶ ἄναρχον,
θατέρα δὲ γεννητὴν καὶ ἀρχὴν τὸν πατέρα
κεκτημένην. διὸ καὶ αὐτὸς ὁ υἱὸς καὶ
ἑαυτοῦ εἶναι θεὸν τὸν αὐτοῦ πατέρα
διδάσκει, ἐν οἷς φησιν »ἀνέρχομαι πρὸς τὸν

2.7.3 | For we do not define them as equal,
nor both as unoriginated and uncreated,
but we say that one is unbegotten and
unoriginated, while the other is begotten
and has the Father as the beginning.
Therefore, the Son himself teaches that his
Father is God, as he says, "I am going to my

πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου
καὶ θεὸν ὑμῶν».

Father and your Father, and my God and
your God."

2.7.4 | ὁ μὲν δὴ θεὸς καὶ πατήρ καὶ αὐτοῦ
τοῦ υἱοῦ θεὸς ὧν δείκνυται·

2.7.4 | The Father is indeed God, and he
shows that the Son is also God.

2.7.5 | διὸ δὴ εἷς θεὸς τῇ ἐκκλησίᾳ τοῦ υἱοῦ
κηρύττεται. ὁ δὲ υἱός, ὅτε μὲν αὐτὸς
παραβάλλεται τῷ πατρί. οὐκέτ' ἔσται καὶ
αὐτοῦ τοῦ πατρὸς θεός, ἀλλ' υἱὸς
μονογενῆς καὶ ἀγαπητὸς αὐτοῦ καὶ »εἰκὼν
τοῦ θεοῦ τοῦ ἀοράτου« καὶ »ἀπαύγασμα«
τῆς πατρικῆς δόξης, σέβει τε καὶ προσκυνεῖ
καὶ δοξάζει τὸν ἑαυτοῦ πατέρα θεὸν αὐτὸν
καὶ ἑαυτοῦ ἐπιγραφόμενος (ᾧ καὶ
εὐχεσθαι ἀναγράφεται, ᾧ καὶ εὐχαριστεῖ,
ᾧ καὶ »ὑπήκοος μέχρι θανάτου« γίνεται), |

2.7.5 | Therefore, there is one God
proclaimed to the church of the Son. When
the Son is compared to the Father, he will
no longer be called God himself, but he is
the only-begotten and beloved Son, and
"the image of the invisible God" and "the
radiance" of the Father's glory. He honors,
worships, and glorifies his Father, calling
him God, and he is the one to whom it is
written that he prays, gives thanks, and
"became obedient to death."

2.7.6 | ὁμολογεῖ τε ζῆν »διὰ τὸν πατέρα«
καὶ μηδὲν δύνασθαι πράττειν ἄνευ τοῦ
πατρὸς καὶ μὴ τὸ ἑαυτοῦ θέλημα ποιεῖν
ἀλλὰ τὸ τοῦ πατρὸς. λέγει δ' οὖν αὐταῖς
συλλαβαῖς »ὅτι καταβέβηκα ἐκ τοῦ
οὐρανοῦ οὐχ ἵνα ποιήσω τὸ θέλημα τὸ ἐμὸν
ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με«, καὶ
αὐθις »οὐ δύναμαι ἔχω ποιεῖν ἅπ' ἑμαυτοῦ
οὐδέν· καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ
ἐμὴ δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ
ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με«. καὶ
ὅτι γε ἕτερος ἦν ὁ πέμψας αὐτὸν παρ'
αὐτὸν παρίστησιν ἐξῆς λέγων »ἐὰν ἐγὼ
μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου
οὐκ ἔστιν ἀληθής·

2.7.6 | He also confesses that he lives
"because of the Father" and cannot do
anything without the Father, and he does
not do his own will but the will of the
Father. He says in these words, "I have
come down from heaven not to do my own
will but the will of the one who sent me,"
and again, "I cannot do anything on my
own; I judge as I hear, and my judgment is
just, because I do not seek my own will but
the will of the one who sent me." And since
the one who sent him is different from him,
he continues to say, "If I testify about
myself, my testimony is not true."

2.7.7 | ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ». εἴτα
μνημονεύσας τοῦ βαπτιστοῦ, τὸν
πατέρα μάρτυρα εἶναι αὐτοῦ διδάσκει
φάσκων »καὶ ὁ πέμψας με πατήρ, αὐτὸς

2.7.7 | There is another who testifies about
me." Then, remembering the Baptist, he
teaches that the Father is his witness,
saying, "And the one who sent me, the

μεμαρτύρηκεν περὶ ἐμοῦ», καὶ προστίθῃσιν
»εἰ ἠγαπᾶτέ με. ἐχάρητε ἂν ὅτι πορεύομαι
πρὸς τὸν πατέρα· ὅτι ὁ πατήρ μου μείζων
μοῦ ἐστίν».

Father, has himself testified about me," and
he adds, "If you loved me, you would
rejoice because I am going to the Father, for
my Father is greater than I.

2.7.8 | δι' ὧν ἀπάντων ἕτερον ἑαυτὸν τοῦ
πατρὸς δείκνυσιν. καὶ τὸ ὑπερέχον τῆς
δόξης τοῦ πατρὸς παρίστησιν διὰ τοῦ τὸν
μὲν ἀπεσταλκέναι λέγειν, ἑαυτὸν δὲ
ἀπεστάλθαι καὶ ἐκ τοῦ οὐρανοῦ
κατεληλυθέναι »οὐχ ἵνα ποιήσῃ τὸ θέλημα
τὸ ἑαυτοῦ ἀλλὰ τὸ τοῦ πέμψαντος« αὐτόν.
καὶ τί ἂν πρὸς ταῦτα φαίῃ Μάρκελλος,
ἀκούων τοῦ κατεληλυθότος ἐξ οὐρανοῦ
ταῦτα διδάσκοντος; οὐ γὰρ δήπου καὶ νῦν
τὴν σάρκα τοῦ σωτῆρος ταῦτα φάσκειν
ἐρεῖ· οὐ γὰρ ἡ σὰρξ ἐκ τοῦ οὐρανοῦ
κατελήλυθεν.

2.7.8 | Through all these things, he shows
that he is different from the Father. He
presents the greatness of the Father's glory
by saying that the Father sent him, and he
himself was sent and came down from
heaven "not to do his own will but the will
of the one who sent him." And what would
Marcellus say to this, hearing the one who
came down from heaven teaching these
things? For surely even now the flesh of the
Savior would not say these things; for the
flesh did not come down from heaven.

2.7.9 | τίνα τοίνυν ἐρεῖ τὸν ἐκ τοῦ οὐρανοῦ
κατεληλυθότα καὶ ταῦτα διδάσκοντα;
πότερά τὸν θεὸν αὐτόν ἢ τὸν τούτῳ
συνημμένον λόγον; ἀλλ' εἰ λέγοι τὸν
πατέρα, γυμνῶς ἀνακαλύψας τὸν
Σαβέλλιον, αὐτὸς αὐτόν ὁ σωτὴρ
ἐψευσμένον ἀπελέγξει λέγων »καταβέβηκα
ἐκ τοῦ οὐρανοῦ οὐχ ἵνα ποιήσω τὸ θέλημα
τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός
με»,

2.7.9 | Who then would he say is the one
who came down from heaven and is
teaching these things? Would it be God
himself or the Word that is joined to him?
But if he says the Father, he would openly
expose Sabellius, as the Savior himself
would prove him wrong by saying, "I have
come down from heaven not to do my own
will but the will of the one who sent me."

2.7.10 | καὶ »οὐ δύναμαι ἐγὼ ἀπ' ἑμαυτοῦ
ποιεῖν οὐδέν· καθὼς ἀκούω κρίνω«, καὶ
»οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ
θέλημα τοῦ πέμψαντός με«, καὶ »ὁ πατήρ
μου μείζων μοῦ ἐστίν«. ταῦτα γὰρ οἴεσθαι
τὸν πατέρα φάσκειν ἐσχάτης ἂν εἴη μανίας.

2.7.10 | And "I cannot do anything on my
own; as I hear, I judge," and "I do not seek
my own will but the will of the one who
sent me," and "my Father is greater than I."
For to think that the Father says these
things would be the height of madness.

2.7.11 | εἰ δὲ τὸν ἐν τῷ θεῷ συμφυᾶ λόγον

2.7.11 | But if he says that the Word that is

καὶ τὴν διάνοιαν αὐτοῦ, καθ' ἣν λογίζεται καὶ ἔνδον ἐν ἑαυτῷ διανοεῖται, τὰ προκείμενα διεξιέναι φησὶν, καὶ πῶς ἂν ἡ ἐνθύμησις τοῦ θεοῦ καὶ ἡ ἐν αὐτῷ διάνοια καταβέβηκεν ἐκ τοῦ οὐρανοῦ; πῶς δ' ἐν τῇ σαρκὶ ἡ ἀνείληφεν γενομένη ταῦτα διεξίη; πῶς δ' «ὁ» ἐν τῷ θεῷ λόγος ἐρεῖ καταβεβηκέναι »οὐχ ἵνα ποιήσῃ τὸ θέλημα αὐτοῦ ἀλλὰ τὸ τοῦ πέμψαντος« αὐτόν; |

united with God and his mind, in which he thinks and considers within himself, explains the things that are set before him, then how could the thought of God and his mind have come down from heaven? And how could it explain these things in the flesh that he took on? And how could the Word in God say that he has come down "not to do his own will but the will of the one who sent him"?

2.7.12 | διὰ τούτων μὲν ὁ υἱὸς τοῦ θεοῦ τὸ πρὸς τὸν πατέρα σέβας ἑαυτοῦ παρίστησιν· ὅτε δὲ τῶν γεννητῶν ἀπάντων καθηγείται τῶν δι' αὐτοῦ γεγεννημένων, ὡς ἂν ἀπάντων ὑπάρχων σωτὴρ καὶ κύριος καὶ δημιουργός (»πάντα γὰρ δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν«), τῆνικαῦτα καὶ θεὸς καὶ δεσπότης καὶ σωτὴρ καὶ βασιλεὺς ἀναγορεύοιτο ἅν.

2.7.12 | Through these things, the Son of God shows his respect toward the Father. But when he leads all created things that came into being through him, as he is the Savior, Lord, and Creator of all (for "all things were made through him, and without him nothing was made"), then at that time he would be called both God and Master and Savior and King.

2.7.13 | διὸ καὶ σέβειν καὶ προσκυνεῖν καὶ τιμᾶν αὐτὸν οἷα θεὸν ἡ ἐκκλησία αὐτοῦ δεδίδακται, τοῦτο πράττειν παρ' αὐτοῦ μαθοῦσα.

2.7.13 | Therefore, the church has been taught to honor, worship, and respect him as God, doing this after learning from him.

2.7.14 | λέγει δ' οὗν αὐτὸς ὁ σωτὴρ »οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα. ἀλλὰ τὴν ἅπασαν κρίσιν δέδωκεν τῷ υἱῷ, ἵνα πάντες τιμῶσιν τὸν υἱὸν καθὼς τιμῶσιν τὸν πατέρα«. διαρρήδην παρακελευόμενος τιμᾶν αὐτὸν μὴ ὁμοίως τοῖς προφήταις μηδ' ὁμοίως ἀγγέλοις ἢ ταῖς τούτων διαφορούσαις δυνάμεσιν, ἀλλ' αὐτῷ τῷ πατρὶ παραπλησίως. τοῦτο γὰρ αὐτὸς ὁ πατὴρ βουλευθεὶς »ἅσαν τὴν κρίσιν δέδωκεν τῷ υἱῷ, ἵνα πάντες τιμῶσιν αὐτὸν καθὼς τιμῶσι τὸν πατέρα«.

2.7.14 | The Savior says, "For the Father does not judge anyone. But he has given all judgment to the Son, so that all may honor the Son just as they honor the Father." He clearly commands that he should be honored not in the same way as the prophets or the angels or the powers that are different from them, but in a way similar to the Father. For this is what the Father wanted: "He has given all judgment to the Son, so that all may honor him just as they honor the Father."

2.7.15 | ἄ δὴ καὶ Θωμᾶς ὁ Δίδυμος ἀκριβῶς ἐπιστάμενος, ἅτε τοῦ χοροῦ τῶν δώδεκα γεγονῶς μαθητῶν, λαμπροῖς ῥήμασιν καὶ θεὸν αὐτὸν καὶ κύριον ἐπεγράφετο λέγων »ὁ κύριός μου καὶ ὁ θεός μου«. διὸ δὴ καὶ ἡμᾶς προσήκει μόνον τὸν υἱὸν καὶ μηδένα ἕτερον θεϊκῇ τιμῇ σέβειν, καθὼς τιμῶμεν τὸν πατέρα. καὶ ἐν τούτῳ τοῦ πατρὸς διὰ τοῦ υἱοῦ τιμωμένου·

2.7.15 | Indeed, Thomas the Twin, knowing this well as one of the twelve disciples, called him both God and Lord with shining words, saying, "My Lord and my God." Therefore, we should honor only the Son with divine respect, just as we honor the Father. And in this, the Father is honored through the Son.

2.7.16 | ὁ δὴ καὶ αὐτὸ διδάσκει λέγων »ὁ τιμῶν τὸν υἱὸν τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν«. ὥσπερ γὰρ καὶ βασιλέως καταπεμφθεῖσαν εἰκόνα τιμῶντες τὸ πρωτότυπον τῆς εἰκόνης αὐτὸν ἂν τιμήσαιμεν τὸν βασιλέα, τὸν αὐτὸν τρόπον ὁ πατήρ ἂν εἴη διὰ τοῦ υἱοῦ τιμώμενος, ὡς καὶ δι' αὐτοῦ ὁρώμενος.

2.7.16 | He also teaches this, saying, "Whoever honors the Son honors the Father who sent him." Just as when we honor an image sent by a king, we would also honor the king himself, in the same way, the Father would be honored through the Son, as he is seen through him.

2.7.17 | »ὁ« γὰρ »ἐωρακώς« τὸν υἱὸν »ἐώρακεν τὸν πατέρα«, τὴν ἀγέννητον θεότητα, οἷα ἐν εἰκόνι καὶ κατόπτρῳ, ἐν τῷ υἱῷ χαρακτηριζομένην ὁρῶν· »ἀπαύγασμα γὰρ ἐστὶν φωτὸς αἰδίου, καὶ ἔσποτρον ἀκηλίδωτον τῆς τοῦ θεοῦ ἐνεργείας, καὶ εἰκὼν τῆς ἀγαθότητος αὐτοῦ«. πάντα δὲ ταῦτα παρὰ τοῦ πατρὸς λαβὼν, ἐξ αὐτοῦ τε καὶ τῆς θεότητος τὴν δόξαν, ὡς ἂν υἱὸς γνήσιος καὶ μονογενῆς, εἰληφὼς ἔχει. ἀλλ' οὐ καὶ ὁ πατήρ παρὰ τινος εἴληφεν, πάντων δ' αὐτὸς ὢν ἀρχὴ καὶ πηγὴ καὶ ρίζα τῶν ἀγαθῶν εἰκότως εἷς καὶ μόνος ἀναγορεύοιτο ἂν θεός. |

2.7.17 | "For whoever has seen the Son has seen the Father," seeing the unbegotten divinity, as if in an image or mirror, is seen in the Son. "For he is the radiance of eternal light, and a spotless mirror of God's activity, and an image of his goodness." He receives all these things from the Father, having the glory from both the Father and his divinity, as a true and only Son. But the Father has not received from anyone, for he is the source and origin of all good things, rightly called one and only God.

Section 8

2.8.1 | ἀλλὰ τούτων ἐν ἀγνοίᾳ τυγχάνων Μάρκελλος οὐ βούλεται μὲν ἀληθῶς τὸν

2.8.1 | But Marcello, being ignorant of these things, does not truly want to say that the

υἰὸν ἐκ τοῦ πατρὸς γεγεννησθαι, ὥς υἰὸν ζῶντα καὶ ὑφεστῶτα, οἷα δὲ λόγον αὐτὸν σημαντικὸν τινος ἢ προστακτικὸν προελθεῖν τοῦ θεοῦ φάσκει. ἄκουε δ' οὖν ἀκαλύπτως καὶ τοῦτο λέγοντος αὐτοῦ ταῖς φωναῖς (Nr. 31) τὸ μὲν οὖν πρὸ τῶν αἰώνων αὐτὸν γεγεννησθαι φῆσαι, ἀκολούθως εἰρηκέναι δοκεῖ· γέννημα γὰρ τὸ προελθὸν τοῦ προεμένου γίγνεται πατρός. θάτερον δὲ οὐκέτι ὑγιῶς οὐδ' εὐσεβῶς αὐτῷ παρείληπται. τὸ γὰρ μὴ λόγον εἶναι φῆσαι τὸν ἐξ αὐτοῦ προελθόντα, καὶ τοῦτον εἶναι τὸν τῆς γεννήσεως ἀληθῆ τρόπον, ἀλλ' ἀληθῶς υἰὸν μόνον, ἔμφασιν τινα τοῖς ἀκούουσιν ἀνθρωπίνης ὀψεως παρέχειν εἴωθεν.

2.8.2 | εἴθ' ὅτι μὴδὲ γεγέννηται ἐκ τοῦ πατρὸς ὁ λόγος παριστὰς ὧδε λέγει πρὸς λέξιν (Nr. 28) ὁ τοίνυν ἱερὸς ἀπόστολος καὶ μαθητὴς τοῦ κυρίου Ἰωάννης αἰδιότητος αὐτοῦ μνημονεύων ἀληθῆς ἐγίγνετο τοῦ λόγου μάρτυς, »ἐν ἀρχῇ ἦν ὁ λόγος« (λέγων) »καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος«, οὐδὲν γενέσεως ἐνταῦθα μνημονεύων τοῦ λόγου. οὕτω δὴ τὸν υἰὸν τοῦ θεοῦ ἀρνούμενος, τὸν ἐν τῷ θεῷ λόγον ποτὲ μὲν ἔνδον εἶναι ἐν τῷ θεῷ ἔφασκεν ποτὲ δὲ προῖέναι τοῦ θεοῦ, καὶ ἄλλοτε πάλιν ἀναδραμεῖσθαι εἰς τὸν θεὸν καὶ ἔσεσθαι ἐν αὐτῷ,

2.8.3 | ὥς καὶ πρότερον ἦν. ἐπάκουσον δ' ὅπως ταῦτα λέγει τούτοις τοῖς ῥήμασιν (Nr. 108) νυνὶ δὲ πιστεύω ταῖς θεαῖς γραφαῖς, ὅτι εἷς ὁ θεός. καὶ ὁ τούτου λόγος προῆλθεν μὲν τοῦ πατρὸς, ἵνα πάντα δι' αὐτοῦ γένηται· μετὰ δὲ τὸν καιρὸν τῆς κρίσεως καὶ τὴν τῶν ἀπάντων διόρθωσιν καὶ τὸν ἀφανισμόν τῆς ἀντικειμένης

Son is born from the Father, as a living and existing Son, but claims that he comes from God in some significant or commanding way. Therefore, listen clearly to what he says with these words: he seems to say that the Son was born before the ages, which implies that he is a product of the Father. However, this is not a healthy or pious belief for him. For to say that the one who comes from him is not a word, and to claim that this is the true way of generation, but only to say that he is a Son, gives a certain human perspective to those who hear it.

2.8.2 | Then, since he says that the Word was not born from the Father, the holy apostle and disciple of the Lord, John, while remembering his eternity, became a true witness of the Word, saying, "In the beginning was the Word, and the Word was with God, and the Word was God," mentioning nothing about the generation of the Word here. Thus, denying the Son of God, he claimed that the Word was sometimes within God, sometimes going out from God, and at other times returning to God and being in him.

2.8.3 | As he was before. Listen to how he says these words: "Now I believe in the divine scriptures that there is one God. And the Word of this God came forth from the Father so that everything might come into being through him. But after the time of judgment and the correction of all things, and the destruction of all opposing forces,

ἀπάσης ἐνεργείας, »τότε αὐτὸς ὑποταγῆσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα« »θεῷ καὶ πατρί«, ἵν' οὕτως ἡ ἐν τῷ θεῷ ὁ λόγος, ὡς περ καὶ πρότερον ἦν πρὸ τοῦ τὸν κόσμον εἶναι. οὐδενὸς γὰρ ὄντος πρότερον ἢ τοῦ θεοῦ μόνου, πάντων δὲ διὰ τοῦ λόγου γίνεσθαι μελλόντων, προῆλθεν ὁ λόγος δραστηρικῇ ἐνεργείᾳ, λόγος τοῦ πατρὸς ὧν.

'then he will be subjected to the one who subjected everything to him, to God and the Father,' so that the Word may be in God, just as he was before the world existed. For before anything existed except for God alone, and since everything was to come into being through the Word, the Word came forth with active power, being the Word of the Father.

2.8.4 | καὶ πάλιν τὴν αὐτὴν διάνοιαν λευκότερον τίθησιν ὧδε γράφων (Nr. 54) πρὸ γὰρ τοῦ τὸν κόσμον εἶναι ἦν ὁ λόγος ἐν τῷ πατρί. | ὅτε δὲ ὁ παντοκράτωρ θεὸς πάντα τὰ τε ἐν οὐρανοῖς καὶ ἐπὶ γῆς προέθετο ποιῆσαι, ἐνεργείας ἢ τοῦ κόσμου γένεσις ἐδεῖτο δραστηρικῆς· καὶ διὰ τοῦτο, μηδενὸς ὄντος ἑτέρου πλην θεοῦ (πάντα γὰρ ὁμολογεῖται ὑπ' αὐτοῦ γεγενῆσθαι), τότε ὁ λόγος προελθὼν ἐγένετο τοῦ κόσμου ποιητής, ὁ καὶ πρότερον ἔνδον νοητῶς ἐτοιμάζων αὐτόν.

2.8.4 | And again, he expresses the same idea more clearly by writing: "Before the world existed, the Word was in the Father." When the Almighty God planned to create everything in heaven and on earth, the creation of the world needed active power. And for this reason, since nothing else existed except for God (for everything is agreed to have come into being by him), then the Word came forth and became the creator of the world, who had also been preparing it in thought before.

2.8.5 | καὶ αὖθις μετὰ πάντα ἐπιφέρει λέγων (Nr. 34) καὶ διὰ τοῦτο οὐχ υἱὸν θεοῦ ἑαυτὸν ὀνομάζει, ἀλλὰ πανταχοῦ υἱὸν ἀνθρώπου ἑαυτὸν λέγει, ἵνα διὰ τῆς τοιαύτης ὁμολογίας θέσει τὸν ἄνθρωπον διὰ τῆς πρὸς αὐτὸν κοινωνίας υἱὸν θεοῦ γενέσθαι παρασκευάσῃ καὶ μετὰ τὸ τέλος τῆς πράξεως αὖθις, ὡς λόγος, ἐνωθῇ τῷ θεῷ, πληρῶν ἐκεῖνο τὸ ὑπὸ τοῦ ἀποστόλου εἰρημένον· »τότε αὐτὸς ὑποταγῆσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ἡ τὰ πάντα καὶ ἐν πᾶσιν ὁ θεός«. ἔσται γὰρ τῆς καὶ τοῦθ' ὅπερ πρότερον ἦν. τοσαῦτα Μάρκελλος περὶ τοῦ λόγου εἰπὼν τοῦ ἐν τῷ θεῷ, καθ' ὃν νοοῦμεν αὐτὸν λογικὸν εἶναι, δεινῇ δυσχωρίᾳ περιπέπτωκεν, τολμήσας ἐκτὸς τοῦ θεοῦ

2.8.5 | And again, he adds by saying: "And for this reason, he does not call himself the Son of God, but everywhere he calls himself the Son of Man, so that through this confession he may prepare for man to become the Son of God through his relationship with him. And after the end of the action, as the Word, he will be united with God, fulfilling what was said by the apostle: 'Then he will be subjected to the one who subjected everything to him, so that God may be all in all.' For at that time, it will be the same as it was before. Thus, Marcello, having said so much about the Word that is in God, which we understand to be rational, has fallen into a terrible difficulty, daring to say that the Word in

γεγονέναι ποτὲ φάναι τὸν ἐν αὐτῷ λόγον, καὶ πάλιν ἐντὸς αὐτοῦ μετὰ τὸν καιρὸν τῆς κρίσεως, ἵν' οὕτως ᾗ ἐν τῷ θεῷ ἐνωθεὶς αὐτῷ, ὥσπερ καὶ πρότερον ᾗν.

him once came to be outside of God, and again within him after the time of judgment, so that he may be united with God, just as he was before.

Section 9

2.9.1 | ὥρα τοίνυν ἐρωτῶσιν ἡμῖν αὐτὸν ἀποκρίνασθαι. τί οὖν ἐν τῷ μεταξύ χρόνῳ, ὅτε ἐκτὸς ᾗν ὁ λόγος τοῦ θεοῦ, προσήκει νοεῖν; πῶς δὲ προῆλθεν; ἐν ᾧ οἱαὶ δὲ ᾗν ἄρα καταστάσει ὁ θεός, μὴ ἔχων ἐν ἑαυτῷ τὸν οἰκεῖον λόγον; εἰ γὰρ ἐπὶ συντελείᾳ τοῦ παντὸς ἔσται ὁ λόγος ἐν τῷ θεῷ, ὥσπερ καὶ πρότερον ᾗν πρὸ τοῦ καιροῦ τῆς συντελείας, πῶς ἔσται ὁ λόγος ὁ προελθὼν τοῦ θεοῦ; εἰ μὲν γὰρ καθ' ἑαυτὸν ὑφεστὼς ἕτερος ἐγίγνετο τοῦ θεοῦ, μάταιος ὁ Μαρκέλλου πόνος· εἰ δὲ καὶ προελθὼν τοῦ θεοῦ, κατὰ τὸν ἐν ἡμῖν προφορικὸν λόγον, ἔμενεν τοῦ πατρὸς ἀχώριστος, οὐκοῦν ἀεὶ καὶ διὰ παντὸς ᾗν ἐν τῷ θεῷ, καὶ ὅτε ἐνήργει. |

2.9.1 | Now, therefore, they ask him to answer us. What then should we understand about the time in between, when the Word was outside of God? How did he come forth? In what state was God, not having the Word within himself? For if the Word will be in God at the completion of everything, just as he was before the time of completion, how will the Word that came forth from God be? If he existed by himself as another being apart from God, then Marcello's effort is in vain. But if, having come forth from God, he remained inseparable from the Father according to the spoken Word within us, then he was always and forever in God, even when he acted.

2.9.2 | πῶς οὖν εἰς τὸν τῆς κρίσεως ἀναπέμπει καιρὸν, τότε λέγων αὐτὸν ἐνωθήσεσθαι τῷ θεῷ καὶ ἔσεσθαι ὥσπερ καὶ πρότερον ᾗν; εἰ γὰρ τότε ἔσται ὥσπερ καὶ πρότερον ᾗν, οὔτε ὁ λόγος ὁ προελθὼν τοῦ θεοῦ ὁποῖος ᾗν πρότερον ὑπάρξει, ἀλλὰ καὶ αὐτὸς ὁ θεὸς ἔσται ἐαυτῷ ἀνόμοιος, πάλαι μὲν ἔχων ἐν ἑαυτῷ τὸν λόγον καὶ ἐπὶ συντελείᾳ τοῦ παντὸς ἀποληψόμενος αὐτὸν καὶ γιγνόμενος τότε ὥσπερ καὶ πρότερον ᾗν, ἐν δὲ τῷ μεταξύ χρόνῳ ἀνομοίως κείμενος. καὶ ὁ λόγος δὲ ὡσαύτως ἐκτὸς τοῦ θεοῦ γενόμενος οὐκ ἔσται πρὸ τῆς συντελείας τοῦ παντὸς οἷος ᾗν πρότερον.

2.9.2 | How then, at the time of judgment, does he say that he will be united with God and will be as he was before? For if he will be as he was before, then the Word that came forth from God will not exist as it was before, and God himself will be unlike himself, having the Word within himself long ago and then receiving it at the completion of everything, becoming then as he was before, while in the time in between he is in a different state. And the Word, having become outside of God, will not be what it was before the completion of everything.

2.9.3 | καὶ τίς ἂν τούτων δυσσεβέστερος γένοιτ' ἂν λόγος; ὅλως γὰρ τὸ ἦν καὶ τὸ ἔσται καὶ τὸ γεγονέναι ποτὲ καὶ πάλιν μέλλειν ἔσεσθαι, τῆς ἐν χρόνῳ μεταβολῆς ὄντα δηλωτικά, ἀλλότρια ἂν εἴη τῆς ἀχρόνου καὶ ἀνάρχου καὶ ἀγενήτου καὶ ἀναλλοιώτου οὐσίας, ἐφ' ἧς τὸ εἶναι μόνον ἐπιπρέπει νοεῖν καὶ εἶναι ἀπαραλλάκτως αἰεὶ κατὰ τὰ αὐτὰ καὶ ὡσαύτως ἔχουσιν, μὴ μειουμένην, μὴ συστελλομένην, μὴ ἐκτεινομένην, μὴ ἐξαπλουμένην, μηδ' ἐκτός τι καὶ ἐντὸς ἑαυτῆς ἔχουσιν, μηδ' ἄλλοτε ἄλλην γιγνομένην, μηδ' ἕτερον μὲν οὖσαν πρότερον εἶτα ἄλλο τί γιγνομένην καὶ πάλιν εἰς τὸ ἀρχαῖον ἀποκαθισταμένην.

2.9.3 | And who could be more impious than this idea? For the concepts of being, becoming, and having been, and again becoming, are all signs of change in time. They would be completely foreign to the timeless, unoriginated, and unchanging essence, in which being can only be understood as always existing in the same way, without decreasing, contracting, expanding, or simplifying, and having nothing outside or inside itself. It does not become something different at one time and then return to its original state.

2.9.4 | ἃ δὴ Μάρκελλος ἐτόλμα ὑποτίθεσθαι, πάλαι μὲν λέγων εἶναι τὸν θεὸν καὶ τινα ἡσυχίαν ἅμα τῷ θεῷ ὑπογράφων ἑαυτῷ (κατ' αὐτὸν ἐκεῖνον τὸν τῶν ἀθέων αἰρεσιωτῶν ἀρχηγὸν ὃς τὰ ἄθεα δογματίζων ἀπεφαίνετο λέγων· ἦν θεὸς καὶ σιγῇ), μετὰ δὲ τὴν σιγὴν καὶ τὴν ἡσυχίαν προελθεῖν τὸν λόγον τοῦ θεοῦ ἐν ἀρχῇ τῆς κοσμοποιίας δραστηρικῇ ἐνεργείᾳ· ὡς μηκέτ' εἶναι αὐτόν, οἷος ἦν ἐν σιωπῶντι τῷ θεῷ πρότερον ἡσυχάζων, ἀλλ' ἐνεργεῖν προερχόμενον τοῦ θεοῦ. καὶ πῶς ἄρα προήει;

2.9.4 | What Marcello dared to suggest was that God was once in a state of silence and tranquility with himself (according to him, he was the leader of the atheistic sects, who taught that God was silent). After this silence and tranquility, the Word of God came forth at the beginning of creation with active power. As if he was no longer the same as he was when he was silent with God before, but instead was acting as he came forth from God. And how could this be?

2.9.5 | πάντως που κατὰ προφορὰν φωνῆς ἐνάρθρου, φθεγγομένου δηλαδὴ καὶ λαλοῦντος τοῦ θεοῦ ὁμοίως ἀνθρώποις. τοῦτο γοῦν αὐτῷ ἐδόκει γράφοντι τοῦτον τὸν τρόπον (Nr. 55) ὥσπερ γὰρ τὰ γεγονότα πάντα ὑπὸ τοῦ πατρὸς διὰ τοῦ λόγου γέγονεν, οὕτω καὶ τὰ λεγόμενα ὑπὸ τοῦ πατρὸς διὰ τοῦ λόγου σημαίνεται.

2.9.5 | In any case, according to the spoken word, when God is expressed and speaking to humans. This is what he thought while writing in this way: just as all things that have happened came from the Father through the Word, so also the things that are said by the Father are signified through the Word.

2.9.6 | καὶ αὖθις (Nr. 56) πάντα γὰρ ὅσα ἂν ὁ πατὴρ λέγῃ, ταῦτα πανταχοῦ διὰ τοῦ λόγου λέγων φαίνεται. τοῦτο δὲ δῆλόν ἐστιν καὶ ἀφ’ ἡμῶν αὐτῶν, ὅσα μικρὰ τοῖς μεγάλοις καὶ θείοις ἀπεικάσαι· καὶ ἡμεῖς γὰρ πάντα ὅσα ἂν θέλωμεν κατὰ τὸ δυνατόν λέγειν τε καὶ ποιεῖν τῷ ἡμετέρῳ ποιοῦμεν λόγῳ. |

2.9.6 | And again, everything that the Father says is shown everywhere through the Word. This is also clear from ourselves, as we can compare small things to the great and divine. For we can say and do everything we want, as far as we are able, through our own creative word.

2.9.7 | εἰ δὴ οὖν οὕτως ὁ λόγος προῆλθεν τοῦ πατρὸς δραστηκῆ ἐνεργείᾳ, πόθεν Μαρκέλλῳ ἐπῆλθεν περιορίσαι χρόνον τῇ τοῦ λόγου ἐνεργείᾳ τὸν τῆς συντελείας, καθ’ ὃν ἔσσεσθαι φάσκει τὸν λόγον ἐν τῷ θεῷ, ὥσπερ καὶ πρότερον ἦν (πρότερον δὲ ἡσυχάζοντα αὐτὸν ἐδίδου ἐν σιωπῶντι τῷ θεῷ); οὐκοῦν καὶ μετὰ τὴν συντέλειαν ἡσυχία τις ἔσται, μηδὲν μέλλοντος ἐνεργεῖν τοῦ λόγου. ἀλλὰ πρὸ μὲν τῆς τῶν γεννητῶν συστάσεως οὐδὲν ἦν, φησὶν, πλὴν θεοῦ, καὶ ἐπεὶ μηδὲν ἦν, εἰκότως ἑαυτῷ τὴν ἡσυχίαν ἐτυποῦτο·

2.9.7 | If indeed the Word came forth from the Father with active power, then how did Marcello come to limit the time of the Word's activity to the moment of creation, when he claims the Word was in God, just as it was before (before it was given while being silent with God)? Therefore, after the creation, there will also be some silence, with the Word not acting at all. But before the creation of beings, he says, there was nothing except God, and since there was nothing, it is reasonable that he was silent to himself.

2.9.8 | κατὰ δὲ τὸν τῆς συντελείας καιρὸν Δανιὴλ ὁ προφήτης πρὸ τοῦ θρόνου τοῦ θεοῦ μυριάδας ἔσσεσθαι θεσπίζει λέγων »χίλιαι χιλιάδες ἐλειτούργουν αὐτῷ, καὶ μύριαι μυριάδες παρειστήκεισαν ἔμπροσθεν αὐτοῦ«,

2.9.8 | But at the time of the creation, the prophet Daniel proclaims that there will be myriads before the throne of God, saying, "Thousands of thousands served him, and ten thousand times ten thousand stood before him."

2.9.9 | πάντες δὲ που καὶ οἱ υἱοὶ τοῦ μέλλοντος αἰῶνος τότε ἔσονται αἱ τε μακάριαι ψυχαὶ πατριαρχῶν καὶ προφητῶν καὶ ἀποστόλων ἁγία τε πνεύματα μαρτύρων πάντα τε πρόβατα τοῦ σωτῆρος ἡμῶν τὰ ἐκ δεξιῶν αὐτοῦ στησόμενά τε καὶ ἀκουσόμενα »δεῦτε οἱ

2.9.9 | And then all the sons of the coming age will be there, both the blessed souls of patriarchs and prophets, and the holy spirits of martyrs, and all the sheep of our Savior, standing on his right and hearing, "Come, you blessed of my Father, inherit the kingdom prepared for you from the

εὐλογημένοι τοῦ πατρὸς μου
κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν
βασιλείαν ἀπὸ καταβολῆς κόσμου».

foundation of the world."

2.9.10 | τοσούτων τοίνυν ἐσομένων καὶ
ἀθάνατον ζωὴν ζησομένων μετὰ τὸν τῆς
κρίσεως καιρὸν, διὰ τί μὴ ἐνεργήσῃ ὁ τοῦ
θεοῦ λόγος καὶ τότε; πόθεν δὲ Μαρκέλλω
παρέστη ἀποφύνασθαι, ὅτι οὐκέτι λαλήσῃ
τοῖς ἁγίοις ὁ θεὸς τότε οὐδὲ χρήσεται
ἐνεργῶ τῷ αὐτοῦ λόγῳ, ἀλλ' ἔσται. ὥς καὶ
πρότερον ἦν, ἐν αὐτῷ σιωπῶν δηλαδὴ καὶ
ἡσυχάζων; τοῦτο γὰρ παρίσθῃ πολλάκις
εἰπὼν τότε ἔσεσθαι αὐτὸν ὥς καὶ πρότερον
ἦν· ἦν δὲ πρότερον, ὥς αὐτὸς ἔφη, ἐν
ἡσυχίᾳ.

2.9.10 | Since so many will be there and will
seek immortal life after the time of
judgment, why will the Word of God not act
then? And how did Marcello come to say
that God will no longer speak to the saints
at that time, nor will he use his active
Word, but will be as he was before, silent
and resting in himself? For he often said
that he would be as he was before: he was
before, as he himself said, in silence.

2.9.11 | οὐκοῦν ἀποσιωπήσῃ τότε ὁ θεός,
πρὸ τούτου μὲν λαλῶν καὶ τῷ λόγῳ
χρῶμενος ἐνεργῶ, τότε δὲ κατ' αὐτὴν τὴν
ἐπηγγελμένην βασιλείαν οὐρανῶν τοῦ
οἰκείου λόγου καὶ τῆς ἐν αὐτῷ σοφίας
ἀποστερῶν τοὺς ἁγίους αὐτοῦ. ὁρᾷς εἰς
οἶον κεχώρηκεν κρημνὸν μηδενὶ
χειραγωγῶ χρησάμενος, μηδὲ ταῖς θεαίαις
γραφαῖς· ταῦτα γοῦν πάντα ἀπὸ μιᾶς
φωνῆς, ἣν μὴ νενόηκεν, ἑαυτῷ συνέθηκεν.

2.9.11 | So will God be silent then, who
before spoke and acted through his Word,
but then, in the promised kingdom of
heaven, will deny his saints the Word and
the wisdom within it? Do you see how he
has withdrawn like a cliff, not using any
guide or even the divine scriptures? All
these things, indeed, he has gathered from
a single voice, which he has not understood
for himself.

2.9.12 | αὐτίκα <γὰρ> χωρήσας ἐπὶ τὰς
ἀποδείξεις τῆς νέας καὶ καινῆς διαθήκης,
πανταχόθεν μὲν ἡλαύνετο
στενοχωρούμενος, μίαν δὲ μόνην εὐρὼν
λέξιν τῇ αὐ τοῦ συμβαλλομένην κακοδοξίᾳ,
ὥσπερ τινὶ περιτυχὼν ἐρμαίῳ ταύτῃ μόνῃ
συνεπλάκη, οὐδ' αὐτῇ ἐκ προσώπου τοῦ
σωτῆρος ἡμῶν εἰρημένην ἀλλ' ἐκ προσώπου
τοῦ εὐαγγελιστοῦ, δι' ἧς αὐτὸν ὠνόμασεν,
»ἐν ἀρχῇ ἦν ὁ λόγος« εἰπὼν »καὶ ὁ λόγος ἦν
πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος«. ἔνθεν

2.9.12 | Immediately, having turned to the
proofs of the new and fresh covenant, he
was troubled from all sides, but finding
only one word that matched his own false
belief, he clung to it like someone who has
stumbled upon a single statue. And he did
not take it from the face of our Savior, but
from the face of the evangelist, through
whom he named him, saying, "In the
beginning was the Word, and the Word was
with God, and the Word was God." From

γοῦν ὀρμηθεὶς ὡς μηδὲν ὄντα ἕτερον ἢ λόγον ὅμοιον τῷ παρ' ἡμῖν ἐγνωσμένῳ τὸν υἱὸν ἡρνήσατο.

this, he rushed to deny that there was anything other than the Word, which is like the Son known to us.

Section 10

2.10.1 | καίτοι οὐ λόγον μόνον αὐτὸς ὁ μέγας καὶ θεῖος εὐαγγελιστῆς κέκλπκεν, ὡς πολλάκις ἡμῖν εἴρηται, ἀλλὰ καὶ θεὸν καὶ φῶς καὶ υἱὸν καὶ μονογενῆ· αὐτόν τε τὸν σωτῆρα ἱστορεῖ ἑαυτὸν ἀποκαλοῦντα λόγον μὲν οὐδαμοῦ τῆς γραφῆς, δι' ὅλου δὲ τοῦ εὐαγγελίου ζωὴν καὶ φῶς καὶ μονογενῆ καὶ υἱὸν θεοῦ καὶ ἀλήθειαν καὶ ἀνάστασιν καὶ ἄρτον ζωῆς καὶ ἄμπελον καὶ ποιμένα καὶ μυρία ἕτερα, ὥσπερ οὖν ἤδη προδέδεικται.

2.10.1 | And yet, the great and divine evangelist has not only called him the Word, as has often been said to us, but also God, light, Son, and only-begotten. He tells the story of the Savior himself, calling him the Word nowhere in the scriptures, but throughout the whole gospel, he speaks of life, light, only-begotten Son of God, truth, resurrection, bread of life, vine, shepherd, and many other things, just as has already been shown.

2.10.2 | τί δήποτ' οὖν, τοσούτων ὄντων, ἐπὶ μὲν τῶν λοιπῶν ἀπάντων οὐχ ἴσταται ἐπὶ τῆς λέξεως τὴν δὲ τῶν λεγομένων διάνοιαν πολυπραγμονεῖ, ἐπὶ δὲ μόνου τοῦ λόγου κυριολεκτεῖσθαι αὐτόν φησιν ὡς οὐδὲν ὄντα ἕτερον ἢ λόγον. γράφει δ' οὖν αὐτοῖς ῥήμασιν λέγων (Nr. 40) οὐ καταχρηστικῶς ὀνομασθεὶς λόγος, κἂν διαρραγῶσιν οἱ ἑτεροδιδασκαλοῦντες ψευδόμενοι, ἀλλὰ κυρίως τε καὶ ἀληθῶς ὑπάρχων λόγος.

2.10.2 | So then, with so many things being true, why does he not stand on the rest of them, but instead meddles with the meaning of what is said, while claiming that the Word is nothing other than the Word? He writes to them, saying that he is not called the Word in a misleading way, even if those who teach differently break this down with lies, but that he is the Word that truly and genuinely exists.

2.10.3 | καὶ πάλιν (Nr. 39) μαθανέντω τοῖνυν θεοῦ λόγον ἐληλυθέναι, οὐ λόγον καταχρηστικῶς ὀνομασθέντα, ὡς αὐτοὶ φασιν, <ἀλλ'> ἀληθῆ ὄντα λόγον. καὶ αὖθις (Nr. 43 = 81) πρότερον, ὥσπερ πολλάκις ἔφην, οὐδὲν ἕτερον ἦν ἢ λόγος. καὶ πάλιν (Nr. 42) πρὸ τοῦ κατελθεῖν καὶ διὰ τῆς παρθένου τεχθῆναι λόγος ἦν μόνον. ἐπεὶ τί ἕτερον ἦν πρὸ τοῦ τὴν ἀνθρωπίνην ἀναλαβεῖν σάρκα τὸ κατελθὼν »ἐπ'

2.10.3 | And again, let him learn that the Word of God has come, not called the Word in a misleading way, as they say, but being truly the Word. And again, as I have often said before, there was nothing other than the Word. And again, before he came down and was born of the virgin, there was only the Word. For what else was there before he took on human flesh, coming "in the last days," as he himself wrote, and the one

ἐσχάτων τῶν ἡμερῶν», ὥς καὶ αὐτὸς
ἔγραφεν, καὶ [τὸ] γεννηθὲν ἐκ τῆς
παρθένου; οὐδὲν ἕτερον ἢ ἡ λόγος. ταῦτα
Μαρκέλλω λέγοντι ἦν ἂν δίκαιον τοιανδί
προσαγαγεῖν πεῦσιν· καὶ πόθεν ἡμῖν, ὦ
οὔτος, |

born of the virgin? There was nothing other
than the Word. When Markellus says these
things, it would be fair to bring forth such a
question: and from where to us, oh this
one,

2.10.4 | τὸ οὐδὲν ἕτερον προστίθης καὶ τὸ
μόνον; τὸ μὲν γὰρ »ἐν ἀρχῇ ἦν ὁ λόγος«
ἀκριβῶς ἔγνωμεν· καὶ οὐ μόνον, ἀλλὰ καὶ
»καὶ θεὸς ἦν ὁ λόγος« καὶ »φῶς ἦν τὸ
φωτίζειν πάντα ἄνθρωπον« καὶ »μονογενὴς
ἦν υἱὸς« καὶ ὅσα κατείλεκται ἕτερα. ὅτι δὲ
λόγος ἦν μόνον καὶ οὐδὲν ἕτερον ἢ λόγος
οὐκ ἂν ἔχοι τις εἰρημένον ἀποδείξαι.

2.10.4 | Why do you add "nothing other"
and "only"? For we have known exactly
that "in the beginning was the Word." And
not only that, but also "and the Word was
God" and "the light that enlightens every
person was the light" and "he was the only-
begotten Son" and all the other things that
are stated. That the Word was only and
nothing other than the Word, no one could
prove otherwise.

2.10.5 | πόθεν οὖν τὸ τῆς προσθήκης
τόλμημα; διὰ τί γὰρ οὐχὶ μᾶλλον υἱὸν ἂν τις
εἴποι αὐτὸν μόνον καὶ οὐδὲν ἕτερον ἢ υἱόν;
διὰ τί δὲ οὐ θεὸν καὶ οὐδὲν ἕτερον ἢ θεόν;
διὰ τί μὴ φῶς τοῦ κόσμου καὶ οὐδὲν ἕτερον
ἢ τοῦτο; διὰ τί δὲ μὴ ζωὴν καὶ οὐδὲν
ἕτερον; καὶ ἐπὶ τῶν παραπλησίων ταύτων
ἂν τις δικαιότατα ἂν προτείνειεν.

2.10.5 | Where then does the boldness of
the addition come from? For why would
someone not rather say that he is only the
Son and nothing other than the Son? And
why not God and nothing other than God?
Why not the light of the world and nothing
other than this? And why not life and
nothing other? And for similar things,
someone could justly propose the same.

2.10.6 | ἀλλ' ὥσπερ ἂν τις, εἰ τοῦτο λέγοι,
ἐλέγχοντο ἂν ἁμαρτάνων (πάντα γὰρ
ἀθρώως ἐστὶν ταῦτα, εἰς ὧν υἱὸς τοῦ θεοῦ
καὶ εἴ τι τούτων ἀνώτερον, καθ' ἐκάστην
ἐπίνοιαν τῶν ἐν αὐτῷ θεϊκῶν δυνάμεων
διαφόρων καὶ τῶν ἐπηγοριῶν ἡξιωμένος),

2.10.6 | But just as if someone were to say
this, they would be refuted for making
mistakes (for all these things are together,
being one Son of God, and if anything is
greater than these, according to each idea
of the divine powers within him and the
honors he deserves),

2.10.7 | οὕτω καὶ ἐπὶ τοῦ λόγου ὁ φάς
μόνον λόγον αὐτὸν εἶναι καὶ οὐδὲν ἕτερον

2.10.7 | So also, regarding the Word, if
someone were to say that it is only the

σφάλλεσθαι ἂν λέγοιτο εἰκότως· μόνου γὰρ τοῦ εὐαγγελιστοῦ Ἰωάννου λόγον αὐτὸν ἀποκαλέσαντος καὶ οὐ τοῦτο μόνον ἀλλὰ καὶ ἕτερα, τοῦ δὲ σωτῆρος φῶς καὶ ἀλήθειαν καὶ ζωὴν καὶ μονογενῆ υἱὸν καὶ τὰ λοιπὰ ἑαυτὸν ἀνειπόντος λόγον δὲ οὐδαμῶς, πῶς οὐκ ἄτοπον ἐπὶ μὲν ὧν αὐτὸς ἑαυτὸν ὠνόμασεν μὴ λέγειν ἐν τούτων εἶναι καὶ οὐδὲν ἕτερον, ἐπὶ δὲ τῆς τοῦ εὐαγγελιστοῦ περὶ αὐτοῦ φωνῆς, τῆς λόγον αὐτὸν ἀνειπούσης, διαβεβαιουῖσθαι ὡς οὐδὲν ἕτερον ἦν ἢ λόγος.

Word and nothing other, they would be mistaken rightly; for only the evangelist John called it the Word and not just this, but also other things. But the Savior did not call himself the Word at all, but rather light, truth, life, and only-begotten Son, among other things. How is it not strange that regarding those things he named himself, he does not say that one of them is only this and nothing other, but regarding the voice of the evangelist, which named him the Word, he insists that it was nothing other than the Word?

2.10.8 | ἀλλὰ καὶ (Nr. 40) κυρίως (φησὶν) καὶ ἀληθῶς ὑπάρχων «λόγος. διατί δὲ μὴ κυρίως καὶ ἀληθῶς ὑπάρχων» θεός; οὐ γὰρ δὴ ἕτερος ἦν ὁ λόγον αὐτὸν ἀνειπών, ἕτερος δὲ ὁ θεὸν ἀποκαλέσας· εἷς δὲ καὶ ὁ αὐτὸς εὐαγγελιστῆς ὁμοῦ «θεὸν» καὶ λόχον αὐτὸν ἐδίδασκεν εἰπών «καὶ θεὸς ἦν ὁ λόγος», ὁ δ' αὐτὸς καὶ φῶς αὐτὸν ὠνόμασεν. διατί οὖν μὴ κυρίως καὶ ἀληθῶς υἱὸν μονογενῆ καὶ ὅσα ἄλλα αὐτὸς ὁ δεσπότης καὶ σωτὴρ «διὰ» τοῦ εὐαγγελιστοῦ περὶ ἑαυτοῦ μεμαρτύρηκεν; ὁ δὲ πάντα παρεῖς μόνον λόγον αὐτὸν κυρίως καὶ ἀληθῶς ὑπάρχειν φησὶν· καὶ προστίθισιν ὡς ἄρα μόνον εἶη λόγος, ἐντεῦθεν τε καταπίπτει ἐπὶ τὴν τοῦ ἀνθρωπείου λόγου ὁμοιότητα.

2.10.8 | But also, he says, the Word truly and primarily exists. Why then is he not primarily and truly God? For the one who called himself the Word was not different from the one who called him God. The same evangelist taught that he is both God and the Word, saying, "And the Word was God," and he also called him light. Why then is he not primarily and truly the only-begotten Son and all the other things that the Lord and Savior testified about himself through the evangelist? But he insists that only the Word primarily and truly exists. And he adds that it would seem that it is only the Word, thus falling into the likeness of human speech.

Section 11

2.11.1 | καὶ φῶς μὲν αὐτὸν ἀκούων οὐκ ἐκπίπτει ἐπὶ τὸ σωματικὸν φῶς, οὐδ' ὅμοιον αὐτὸν εἶναι φησι τῷ ἡλίου φέγγει, ἐπὶ δὲ τοῦ λόγου σημαντικὸν αὐτὸν δίδωσιν καὶ ὅμοιον τῷ ἀνθρωπίνῳ· ὡς ποτὲ μὲν λέγειν αὐτὸν ἡσυχάζειν ἐν τῷ θεῷ

2.11.1 | And when he hears that he is light, he does not fall into the idea of physical light, nor does he say that he is like the brightness of the sun. But regarding the Word, he gives a significant meaning and makes it similar to human understanding.

ποτέ δὲ προῖεναι τοῦ θεοῦ, καὶ ἐντὸς καὶ ἐκτὸς γίνεσθαι αὐτοῦ, καθ' ὁμοιότητα τοῦ παρ' ἡμῖν λόγου, τοῦ τε ἐνδιαθέτου καλουμένου καὶ τοῦ κατὰ προφορὰν διὰ φωνῆς ἐξακουομένου.

Sometimes he says that it rests within God, and sometimes that it comes forth from God, and that it exists both within and outside of him, in a way similar to the way we understand the Word, both the inner word and the one that is heard through speech.

2.11.2 | λέγει δ' οὖν αὐτοῖς ῥήμασιν (Nr. 56) πάντα γὰρ ὅσα «ἂν» ὁ πατήρ λέγει, ταῦτα πανταχοῦ διὰ τοῦ λόγου λέγων φαίνεται. τοῦτο δὲ δῆλόν ἐστιν καὶ ἄφ' ἡμῶν αὐτῶν, ὅσα μικρὰ τοῖς μεγάλοις καὶ θείοις ἀπεικάσαι· καὶ ἡμεῖς γὰρ πάντα ὅσα ἂν θέλωμεν κατὰ τὸ δυνατόν λέγειν τε καὶ ποιεῖν τῷ ἡμετέρῳ ποιοῦμεν λόγῳ. καὶ αὖθις ταῦτά φησιν (Nr. 92) πρὸ γὰρ τῆς δημιουργίας ἀπάσης ἡσυχία τις ἦν, ὡς εἰκός, ὄντος ἐν τῷ θεῷ «τοῦ» λόγου. εἴτ' ἐπιφέρει (Nr. 108) οὐδενὸς γὰρ ὄντος πρότερον ἢ θεοῦ μόνου, πάντων δὲ διὰ τοῦ λόγου γίνεσθαι μελλόντων, προῆλθεν ὁ λόγος δραστικῇ ἐνεργείᾳ.

2.11.2 | He says to them that everything the Father says is shown everywhere through the Word. This is clear even from ourselves, as we can compare small things to great and divine things. For we can say and do everything we want according to our ability through our own word. And again, he says that before all creation there was a kind of silence, as it seems, with the Word being in God. Then, when nothing existed before except God alone, and all things were about to come into being through the Word, the Word came forth with active power.

2.11.3 | τοσαῦτα περὶ τοῦ λόγου εἰπὼν, τὴν εὐαγγελικὴν φωνὴν ἐπάκουσον ὅπως πειρᾶται διερμηνεύειν ὧδε γράφων (Nr. 46) ὁ δὲ ἱερὸς ἀπόστολός τε καὶ μαθητὴς τοῦ κυρίου Ἰωάννης σαφῶς «καὶ» διαρρήδην ἐν ἀρχῇ τοῦ Εὐαγγελίου διδάσκων, ὡς ἀγνοούμενον ἐν ἀνθρώποις πρότερον, λόγον αὐτὸν τοῦ παντοκράτορος ὀνομάζων, οὕτως ἔφη «ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος». οὐ μὲν ἁπλῶς μαρτυρίᾳ χρώμενος τὴν αἰδιότητα σημαίνει τοῦ λόγου.

2.11.3 | Having said so much about the Word, listen to the evangelic voice as it tries to explain this by writing. The holy apostle and disciple of the Lord, John, clearly and openly teaches at the beginning of the Gospel that the Word, which was unknown among people before, is called the Word of the Almighty. He said, "In the beginning was the Word, and the Word was with God, and the Word was God." He does not rely on just one testimony to show the eternal nature of the Word.

2.11.4 | καὶ πάλιν φησὶν (Nr. 48) τρισὶν

2.11.4 | And again, he says that he wants to

ἐπαλλήλοις μαρτυρίαις χρώμενος τὴν αἰδιότητα τοῦ λόγου δεικνύναι βούλεται. καὶ αὖθις ἐπιλέγει (Nr. 47) ἵν' ἐν μὲν τῷ φῆσαι »ἐν ἀρχῇ ἦν ὁ λόγος« δεῖξῃ δυνάμει ἐν τῷ πατρὶ εἶναι τὸν λόγον (ἀρχὴ γὰρ ἀπάντων τῶν γεγονότων ὁ θεὸς »ἐξ οὗ τὰ πάντα«), ἐν δὲ τῷ »καὶ ὁ λόγος ἦν πρὸς τὸν θεόν« |

show the eternal nature of the Word by using three overlapping testimonies. He also chooses to say "In the beginning was the Word" to show that the Word is in the Father (for God is the beginning of all things, "from whom are all things"), and in the phrase "and the Word was with God."

2.11.5 | ἐνεργεῖα πρὸς τὸν θεὸν εἶναι τὸν λόγον (»πάντα γὰρ δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν«), ἐν δὲ τῷ θεὸν εἶναι τὸν λόγον εἰρηκέναι μὴ διαιρεῖν τὴν θεότητα, ἐπειδὴ ὁ λόγος τε ἐν αὐτῷ καὶ αὐτὸς ἐν τῷ λόγῳ· »ἐν ἐμοὶ« γάρ φησιν »ὁ πατήρ, κἀγὼ ἐν τῷ πατρὶ«. διὰ τοσούτων Μάρκελλος τὴν ὑπόστασιν τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ ἀναιρῶν, τὸν θεῖον εὐαγγελιστὴν τῆς ἑαυτοῦ κακοδοξίας μαρτύρεται, ὡς οὐδὲν ἕτερον αὐτὸν ἐπιστάμενον ἢ λόγον, ποτὲ μὲν ἐνεργοῦντα ἄλλοτε δὲ ἡσυχάζοντα ἐν τῷ θεῷ καὶ οὐδὲν ἕτερον ὄντα ἢ αὐτὸν τὸν θεόν.

2.11.5 | The Word is in action with God ("for all things were made through him, and without him nothing was made"). In saying that the Word is God, he does not divide the divine nature, since the Word is in him and he is in the Word. For he says, "The Father is in me, and I am in the Father." Because of these things, Marcellus denies the existence of the unique Son of God, showing that he believes the divine evangelist knows nothing other than the Word, sometimes acting and at other times resting in God, and being nothing other than God himself.

Section 12

2.12.1 | καίτοι ὁ μέγας εὐαγγελιστὴς ἅμα καὶ θεολόγος τρίτον ἐν ταύτῳ μνημονεύσας τοῦ λόγου, οὐδ' ἅπαξ εἴρηκεν αὐτὸν θεοῦ λόγον. οὐ γὰρ εἶπεν· ἐν ἀρχῇ ἦν ὁ τοῦ θεοῦ λόγος, ἀλλ' ἀορίστως »ἐν ἀρχῇ ἦν ὁ λόγος«, ἡμῖν καταλιπὼν ζητεῖν ὁποῖος ἦν λόγος. καὶ πάλιν καὶ ὁ λόγος ἦν πρὸς τὸν θεόν« εἶπεν δυνάμενος εἰπεῖν· καὶ ὁ λόγος τοῦ θεοῦ ἦν ἐν τῷ θεῷ. ἀλλὰ καὶ »καὶ θεὸς ἦν ὁ λόγος« οὐχί· καὶ θεοῦ ἦν ὁ λόγος, ἔφη, ἵνα μὴ τοῦ θεοῦ ἐνέργειάν τινα σημαντικὴν τινος ἢ ποιητικὴν εἶναι αὐτὸν ὑπολάβωμεν.

2.12.1 | And yet the great evangelist and theologian, mentioning the Word a third time in the same context, has not once called him the Word of God. For he did not say, "In the beginning was the Word of God," but rather, "In the beginning was the Word," leaving us to seek what kind of Word he was. And again, he said, "And the Word was with God," meaning that the Word of God was in God. But he also said, "And the Word was God," not to suggest that the Word has some significant or creative action of God.

2.12.2 | ὁ δὲ Μάρκελλος οἰηθεὶς αἰδῖον εἶναι αὐτὸν τοῦ θεοῦ λόγον, τουτέστιν ἀγέννητον, πολλάκις ὠρίσατο· οὐ συνορῶν ὅτι εἰ μὲν ἕτερον τοῦ θεοῦ τὸν λόγον φάσκοι δύο ἔσται αἰδία (ὁ λόγος καὶ ὁ θεός) καὶ οὐκέτ' ἔσται ἀρχὴ μία. εἰ δὲ ἓν λέγοι τὸ αἰδῖον τὸν αὐτὸν ὀριζόμενος εἶναι τὸν θεὸν τῷ λόγῳ γυμνὸν τὸν Σαβέλλιον ὁμολογήσει, υἱοπάτορα τὸν ἓνα κατ' αὐτὸν ἐκεῖνον εἰσάγων.

2.12.2 | Marcellus, thinking that the Word of God is eternal, meaning unbegotten, has often defined it this way. He does not see that if he claims the Word is different from God, there will be two eternal beings (the Word and God), and there will no longer be one beginning. But if he says that the eternal being is the same as God, he will openly agree with Sabellius, introducing a father-son relationship in that one being.

2.12.3 | ἔσται οὖν ὁ πατὴρ αὐτῷ γεννηθεὶς καὶ παθὼν, καὶ αὐτὸς ἔσται ὁ εὐχόμενος ἑαυτῷ καὶ ἀπεστάλθαι λέγων ὑφ' ἑαυτοῦ καὶ υἱὸν ἑαυτοῦ καὶ μονογενῆ, οὐκ ἐπαληθεύων σὺν εἰρωνείᾳ δὲ καταψευδόμενος. καὶ τίς ἂν ἕτερος τούτου δυσσεβέστερος γένοιτ' ἂν λόγος; ἀλλὰ γὰρ ἡμεῖς φέρε' ἴδωμεν, ὅποῖον | ἡμῖν ὁ εὐαγγελιστὴς λόγον εὐαγγελίζεται φάσκων »ἐν ἀρχῇ ἦν ὁ λόγος. καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος«.

2.12.3 | Therefore, the Father will be born and suffer for him, and he himself will be the one praying to himself, saying that he is both his own son and the only begotten, not confirming this but rather contradicting it with irony. And who could be more impious than this Word? But let us see what kind of Word the evangelist proclaims, saying, "In the beginning was the Word. And the Word was with God, and the Word was God."

Section 13

2.13.1 | ἡ μὲν οὖν τὸν λόγον δηλοῦσα λέξις, δι' Ἑλληνικῆς γλώττης ποσεινηγεμένη, πολύσημον ὑποβάλλει τὴν ἐξ αὐτῆς θεωοίαν. α'. κέκληται γὰρ [ὁ] λόγος καὶ ὁ ἐν τῇ λογικῇ ψυχῇ καταβεβλημένος, καθ' ὃν τὸ λογίζεσθαι ἡμῖν πάρεστιν, β'. καὶ παρὰ τοῦτον ἕτερος. ὁ διὰ γλώττης καὶ φωνῆς ἐνάρθρου σημαίνων τι. γ'. καὶ κατὰ τρίτον τρόπον, ὁ διὰ γραφῆς τῷ γραφεῖ συντεταγμένος.

2.13.1 | The word, therefore, shows a meaning that, through the Greek language, suggests much about its nature. First, the Word is called the one that is placed in the rational soul, through which we are able to think. Second, there is another kind, the one that expresses something through language and voice. Third, in another way, the Word is arranged in writing by the one who writes.

2.13.2 | <δ'.> ἥδη δὲ λόγον εἰώθαμεν

2.13.2 | Fourth, we have also come to call the Word the seed-like or vegetative one,

καλεῖν καὶ τὸν σπερματικὸν ἢ φυτικόν,
καθ' ὃν δυνάμει τὰ μηδέπω φύντα
ἐναπόκειται τοῖς σπέρμασιν, μέλλοντα
ὅσον οὕτω τῇ ἐνεργείᾳ εἰς φῶς προῖεναι.
ε'. καὶ παρὰ ταῦτα ἐτέρως εἰώθασιν
ὀνομάζειν λόγον τὸν ἐπιστημονικὸν τέχνης
τινὸς ἢ ἐπιστήμης καὶ πάντων τῶν τοιωνδὶ
θεωρημάτων καταληπτικόν, οἷον ἱατρικόν
ἢ ἀρχιτεκτονικόν ἢ γεωμετρικόν.

through which the potential for things that
have not yet come into being lies in the
seeds, waiting to come into light through
actualization. Fifth, besides these, they are
accustomed to name the scientific Word as
something related to a certain art or
knowledge, and capable of understanding
all such theories, like those of medicine,
architecture, or geometry.

Section 14

2.14.1 | διαφόρων τοίνυν τρόπων
παρισταμένων ἐκ τῆς τοῦ λόγου φωνῆς,
τοῦ τε εὐαγγελιστοῦ ἀπολύτως εἰρηκότος
ἐν ἀρχῇ ἣν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν
θεόν, καὶ θεὸς ἦν ὁ λόγος», προσήκει τὸν
νοῦν ἐπιστήσαντα καταμαθεῖν, ὡς ξένον τι
χρῆμα λόγου παρὰ τὰ ἐγνωσμένα ἡμῖν ὁ
εὐαγγελιστὴς ἐπὶ τοῦ παρόντος
παραδίδωσιν, ἀπολύτως μὲν εἰπὼν λόγον
προσθεὶς δὲ τὸ ξένον καὶ παράδοξον τῆς
ἰδιαζούσης αὐτῷ δυνάμεως ἐν τῷ »καὶ θεὸς
ἦν ὁ λόγος«.

2.14.1 | Since there are different ways of
presenting the voice of the Word, and since
the evangelist has clearly said, "In the
beginning was the Word, and the Word was
with God, and the Word was God," it is
fitting for the mind to carefully consider
this. The evangelist is delivering something
strange and unfamiliar to us, adding
something foreign and paradoxical to its
unique power in the phrase "and the Word
was God."

2.14.2 | μὴ γὰρ τῶν πρὸς τι, φησὶν, νόμιζε
εἶναι καὶ τοῦτον, ὡς τὸν ἐν ψυχῇ λόγον ἢ
ὡς τὸν διὰ φωνῆς ἀκουόμενον ἢ ὡς τὸν ἐν
σωματικοῖς ὄντα σπέρμασιν | ἢ ὡς τὸν ἐν
μαθηματικοῖς ὑφεστῶτα θεωρήμασιν·
οὔτοι γὰρ πάντες τῶν πρὸς τι ὄντες ἐν
ἐτέρᾳ προϋποκειμένῃ νοοῦνται οὐσίᾳ. ὁ δὲ
θεὸς λόγος οὐχ ἐτέρου δεῖται τοῦ
προϋποκειμένου, ἵν' ἐν αὐτῷ γενόμενος
ὑποστῇ, καθ' ἑαυτὸν δὲ ἐστὶν ζῶν καὶ
ὑφεστῶς ἅτε θεὸς ὢν. »θεὸς« γὰρ ἦν ὁ
λόγος«.

2.14.2 | For he says not to think of this as
something related to a particular thing, like
the Word in the soul, or the one heard
through voice, or the one in physical seeds,
or the one that exists in mathematical
theories. All of these are understood as
being related to something else that
underlies them. But the divine Word does
not need anything else to exist; it exists in
itself, living and standing as God. "For the
Word was God."

2.14.3 | θεὸν δὲ αὐτὸν ἀκούων, φησὶν, μὴ

2.14.3 | Hearing that he is God, do not think

ἄναρχον καὶ ἀγέννητον ὁμοίως τῷ αὐτοῦ πατρὶ καὶ αὐτὸν εἶναι ὑπολάβης, μάθανε δὲ ὅτι »ἐν ἀρχῇ ἦν οὗτος ὁ θεὸς λόγος. τίνα δ' αὐτοῦ τὴν ἀρχὴν ὑφίσταται, διασαφεῖ ἐξῆς, οὐκ εἰπών· καὶ ὁ λόγος ἦν ὁ θεός, μετὰ τῆς τοῦ ἄρθρου προσθήκης, ἵνα μὴ αὐτὸν εἶναι τὸν ἐπὶ πάντων ὀρίσῃται, ἀλλ' οὐδ' ἐν τῷ θεῷ, ἵνα μὴ καταβάλῃ ἐπὶ τὴν ἀνθρωπίνην ὁμοιότητα, ἀλλὰ »καὶ ὁ λόγος ἦν πρὸς τὸν θεὸν« ἔφη.

that he is without beginning and uncreated, like his Father. Learn that "this God, the Word, was in the beginning." He does not explain what the beginning of this Word is, saying instead, "And the Word was God," with the addition of the article, so that he is not defined as the one above all, but also "the Word was with God," so that he does not reduce to human likeness, but rather emphasizes that "the Word was with God."

2.14.4 | εἰ γὰρ εἰρήκει· καὶ ὁ λόγος ἦν ἐν τῷ θεῷ, ὡς ἐν ὑποκειμένῳ συμβεβηκός καὶ ὡς ἕτερον ἐν ἐτέρῳ δούς, σύνθετον ὥσπερ <εἰ> εἰσῆγεν <ἄν> τὸν θεόν, οὐσίαν μὲν αὐτὸν ὑποτιθέμενος δίχα λόγου συμβεβηκός δὲ τῇ οὐσίᾳ τὸν λόγον.

2.14.4 | For if he had said, "And the Word was in God," it would imply that the Word is something added to God, as if it were another thing in another thing, making it a composite, as if he were introducing God. This would suggest that the essence of the Word is separate from God, while the Word is merely an addition to the essence.

2.14.5 | ὅπερ οἶηθεις Μάρκελλος τὸν πατέρα καὶ τὸν υἱὸν ἐπὶ τὸ αὐτὸ συνάγει, τὴν μὲν οὐσίαν καλῶν τὸν πατέρα, τὸν δ' ἐν αὐτῷ λόγον τὸν υἱόν· οὐ λογισάμενος ὡς ὁ τοῦτο διδούς, τὸν θεὸν ἄνευ λόγου ὑποθέμενος. ἀθέῳ καὶ δυσσεβεῖ περιπέσοι ἂν δόγματι θεὸν ἄλογον παραδεχόμενος, ἔχοντα μὲν λόγον ὡς συμβεβηκότα ἐν αὐτῷ οὐ μὴν αὐτὸν ὄντα λόγον·

2.14.5 | This is what Marcello thought, bringing together the Father and the Son as one, calling the Father the essence and the Son the Word within him. He did not realize that by doing this, he was suggesting that God exists without the Word. He would fall into an atheistic and irreverent belief, accepting a god without reason, having a reason as something that happens to him, but not being the reason itself.

2.14.6 | δέον ἐν τι θεῖον, ἄρρητον, ἀγαθόν, ἀπλοῦν, ἀσύνθετον, μονοειδὲς τὸ ἐπέκεινα τῶν ὅλων ὁμολογεῖν, αὐτόθεον, αὐτονοῦν, αὐτόλογον, αὐτοσοφίαν, αὐτοφῶς, αὐτοζώην, αὐτοκαλόν, αὐτοαγαθὸν ὄντα καὶ τούτων ὃ τι ἂν τις κρεῖττον ἐπινοήσειεν, μᾶλλον δ' ὑπὲρ πάντα νοῦν

2.14.6 | It is necessary to acknowledge one divine thing, which is unutterable, good, simple, uncompounded, and unique, existing beyond all things. It is self-god, self-mind, self-logic, self-wisdom, self-light, self-life, self-beauty, and self-goodness. Whatever someone might think is greater

καὶ πάσης ἐπέκεινα διανοίας τε καὶ ἐνθυμήσεως,

than these, it is even more so beyond all understanding and beyond all thought and reflection.

2.14.7 | τὸν δὲ τούτου μονογενῆ υἱόν, ὡς ἂν εἰκόνα τοῦ πατρὸς ἐξ αὐτοῦ φύντα πάντη τε καὶ κατὰ πάντα ὁμοιότατον ὄντα τῷ γεγεννηκότι, καὶ αὐτὸν θεὸν καὶ νοῦν καὶ λόγον καὶ σοφίαν καὶ ζωὴν καὶ φῶς εἶναι αὐτοῦ τε τοῦ καλοῦ καὶ ἀγαθοῦ εἰκόνα, οὐκ αὐτὸν ὄντα τὸν πατέρα ἀλλὰ τὸν τοῦ πατρὸς μονογενῆ υἱόν, οὐδ' αὐτὸν ὄντα τὸν ἀγέννητον καὶ ἄναρχον ἀλλὰ τὸν ἐξ αὐτοῦ φύντα καὶ ἀρχὴν ἐπιγραφόμενον τὸν γεγεννηκότα.

2.14.7 | The only-begotten Son, who is like an image of the Father, comes from him and is in every way and completely similar to the one who generated him. He is also God, mind, Word, wisdom, life, and light, being the image of the good and the beautiful. He is not the Father himself, but the only-begotten Son of the Father. He is not the ungenerated and eternal one, but the one who comes from him and is called the beginning of the one who generated him.

2.14.8 | εἰ δὲ τούτοις ἀντιλέγων Μάρκελλος ταύτῳ εἶναι φάσκοι τὸν θεὸν | καὶ τὸν ἐν αὐτῷ λόγον, ἀσύνθετον καὶ ἀπλοῦν τὸν θεὸν ὀριζόμενος, ὥρα μήτε πατέρα μήτε υἱὸν ὁμολογεῖν αὐτόν, ἀντικρυς δὲ τὸν Ἰουδαῖον προβάλλεσθαι ἢ τὸν Σαβέλλιον εἰσάγειν, πατέρα καὶ υἱὸν τὸν αὐτὸν εἶναι φάσκοντα· ὥστε κατ' αὐτὸν τὸ ἐν ἀρχῇ ἦν ὁ λόγος· ἴσον εἶναι τῷ ἐν ἀρχῇ ἦν ὁ θεός, καὶ τὸ καὶ ὁ λόγος ἦν πρὸς τὸν θεόν· ἴσον εἶναι τῷ καὶ ὁ θεὸς ἦν πρὸς τὸν θεόν,

2.14.8 | If Marcello argues that God and the Word within him are the same, defining God as uncompounded and simple, he would not acknowledge him as either Father or Son. Instead, he would bring up the Jew or introduce Sabellius, claiming that the Father and the Son are the same. Therefore, according to him, "in the beginning was the Word" would be equal to "the Word was with God," and "the Word was God" would be equal to "God was with God."

2.14.9 | ὁμοίως δὲ καὶ τὸ τρίτον ταύτῳ εἶναι τῷ καὶ θεὸς ἦν ὁ θεός, ἃ δὴ πρὸς τῷ ἀσυναρτήτῳ καὶ παραλογώτατα εἶη ἂν. πῶς δὲ καὶ τὸ »πάντα δι' αὐτοῦ ἐγένετο« χῶραν ἔξει, ἐνὸς ὄντος τοῦ ὑποκειμένου; οὐ γὰρ ὑπ' αὐτοῦ φησιν οὐδ' ἐξ αὐτοῦ τὰ πάντα γεγενῆσθαι. ἀλλὰ »δι' αὐτοῦ«. ἢ δὲ διὰ πρόθεσις τὸ ὑπηρετικὸν σημαίνει, ὡς ὁ αὐτὸς εὐαγγελιστὴς προῖων ἔξῃς

2.14.9 | Similarly, it would be absurd to say that the third is the same as "the God was God." How can "all things were made through him" make sense if there is only one subject? For it does not say that all things came from him or out of him. Instead, it says "through him." The preposition "through" indicates a servant role, as the same evangelist later presents,

παρίστησιν λέγων ὁ νόμος διὰ Μωσέως ἐδόθη. ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο· ὥς γὰρ ὁ νόμος οὐκ ὦν ἀνθρώπινος οὐδ' αὐτοῦ Μωσέως ὑπάρχων ἀλλ' ἐκ τοῦ θεοῦ Μωσέα διάκονον καὶ ὑπηρέτην ἐπεγράψατο τῆς εἰς ἀνθρώπους ἐκδόσεως, καὶ διὰ τοῦτ' εἴρηται »ὁ νόμος διὰ Μωσέως ἐδόθη«, οὕτως καὶ »ἡ χάρις διὰ Ἰησοῦ Χριστοῦ ἐγένετο«, τοῦ πατρὸς αὐτὴν διὰ τοῦ Χριστοῦ κατεργασαμένου.

saying, "the law was given through Moses." "Grace and truth came through Jesus Christ." Just as the law was not human or belonging to Moses, but was from God, who appointed Moses as a servant and messenger to people, it is said, "the law was given through Moses." In the same way, "grace came through Jesus Christ," which the Father accomplished through Christ.

2.14.10 | ὡσαύτως οὖν εἴρηται καὶ τὸ »πάντα δι' αὐτοῦ ἐγένετο«, ἐτέρου μὲν πεποιηκότος, αὐτοῦ δὲ διακονησαμένου· ὥσθ' ἕτερον ζητεῖν τὸν ποιητὴν τῶν ὅλων τὸν διὰ τοῦ θεολογουμένου τὰ πάντα ὑποστησάμενον. καὶ τίς ἂν γένοιτο οὗτος; ἀλλ' οὐκ ἂν ἔχοι εἰπεῖν.

2.14.10 | In the same way, it is said that "all things were made through him," with another being the creator and him serving. Therefore, one should seek a different creator of all things, who supports everything through the one being spoken of as God. And who could this be? But he would not be able to say.

2.14.11 | ὧν οὕτως ἐχόντων ὁμολογεῖν ἀνάγκη τὸν θεολογούμενον ὑπὸ τοῦ εὐαγγελιστοῦ μὴ τὸν ἐπὶ πάντων εἶναι θεὸν μηδ' αὐτὸν τὸν πατέρα, τὸν δὲ τούτου μονογενῆ υἱόν, οὐ συμβεβηκότα τῷ πατρὶ οὐδ' ὥς ἐν ὑποκειμένῳ ἐν αὐτῷ ὄντα οὐδὲ ἐν καὶ ταύτῳ θεῷ ὄντα, υἱὸν δὲ ἀληθῶς ὄντα, ζῶντα καὶ ὑφ'esτῶτα, ἐν ἀρχῇ τε ὄντα καὶ πρὸς τὸν θεὸν ὄντα καὶ θεὸν ὄντα, δι' οὗ τὰ πάντα δημιουργεῖ.

2.14.11 | With these things being so, it is necessary to agree that the one spoken of as God by the evangelist is not the God above all, nor is he the Father, but rather his only Son, who does not exist as a part of the Father, nor is he in any way the same as God, but is truly a Son, living and existing, being in the beginning, being with God, and being God, through whom all things are created.

2.14.12 | ὡς ὀρθῶς ἂν τινα ἐπὶ τὸ σαφέστερον μεταλαβόντα φάναι ἀντὶ τοῦ »ἐν ἀρχῇ ἦν ὁ λόγος«, τὸ ἐν ἀρχῇ ἦν ὁ υἱός, καὶ ἀντὶ τοῦ »καὶ ὁ λόγος ἦν πρὸς τὸν θεόν« τὸ καὶ ὁ υἱὸς ἦν πρὸς τὸν πατέρα, καὶ ἀντὶ τοῦ »καὶ θεὸς ἦν ὁ λόγος« τὸ καὶ θεὸς ἦν ὁ υἱός. οὕτω δ' ἂν ἀρμόσειεν καὶ τὸ ἐξῆς ἐπαγόμενον, »πάντα« γὰρ »δι' αὐτοῦ

2.14.12 | As one might correctly say to be clearer, instead of "in the beginning was the Word," one could say "in the beginning was the Son," and instead of "and the Word was with God," one could say "and the Son was with the Father," and instead of "and the Word was God," one could say "and the Son was God." Thus, it would fit with what

ἐγένετο καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν».

follows, for "all things were made through him, and without him nothing was made."

2.14.13 | εἰκότως τοιγαροῦν ὁ θεὸς εὐαγγελιστὴς ἐν ἀρχῇ αὐτὸν ἔφη δοῦς αὐτῷ ἀρχήν, δηλον δ' ὅτι τὴν γέννησιν, τὴν ἐκ τοῦ πατρὸς· πᾶν γὰρ τὸ ἕκ τινος γεννηθὲν ἀρχὴν ἔχει τὸν γεγεννηκότα. οὐ μὴν ἔθ' ὁμοίως ἐπήγαγεν τὸ καὶ <ὁ> λόγος ἦν ἐν τῷ θεῷ, ἀλλὰ »πρὸς τὸν θεὸν ἦν ὁ λόγος«, διδάσκων τὸν γεννηθέντα καὶ ἀρχὴν τὸν πατέρα κτησάμενον μὴ μακρὰν που εἶναι τοῦ πατρὸς μηδὲ ἀπεσχοινίσθαι καὶ πόρρω που ἀφεστάναι αὐτοῦ, ἀλλὰ παρεῖναι αὐτῷ καὶ σὺν αὐτῷ εἶναι·

2.14.13 | Therefore, it is fitting that the divine evangelist said that he had a beginning, clearly indicating his birth from the Father. For everything that is born from something has its beginning in the one who gave birth. However, he did not say "and the Word was in God," but rather "the Word was with God," teaching that the one who was born is not far from the Father, nor is he separated or distant from him, but rather is present with him and exists together with him.

2.14.14 | ὁ δὲ καὶ ἐν Παροιμίαις ἐδίδασκεν πρότερον φήσας »πρὸ δὲ πάντων βουνῶν γεννᾷ με«, ἔπειτα προσθεὶς »ἡνίκα ἡτοίμαζεν τὸν οὐρανόν, συμπαρήμην αὐτῷ«. οὕτως οὖν ὁ λόγος, δηλον δ' ὅτι ὁ μονογενὴς υἱός, ἦν πρὸς τὸν ἑαυτοῦ πατέρα τὸν θεὸν συνὼν καὶ συμπαρὼν αὐτῷ ἀεὶ καὶ πάντοτε·

2.14.14 | This is also what he taught in the Proverbs, first saying, "Before all the mountains, he gave birth to me," and then adding, "When he was preparing the heavens, I was there with him." Therefore, the Word, clearly the only-begotten Son, was always present with his own Father, God, and was always alongside him.

2.14.15 | ὁ δὲ καὶ παρίσθη λέγων »καὶ ὁ λόγος ἦν πρὸς τὸν θεόν«. ἐπεὶ δὲ ἐχρῆν ἡμᾶς γινῶναι καὶ ὁποίου ὑπῆρχεν ἀξιώματος, ἀναγκαιῶς συνῆψεν τὸ »καὶ θεὸς ἦν ὁ λόγος«. πῶς γὰρ οὐκ ἔμελλεν θεὸς εἶναι ὁ ἐκ τοῦ ἑνὸς καὶ μόνου ἀγεννήτου θεοῦ γεννηθείς; εἰ γὰρ τὸ »γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμα ἐστίν« κατὰ τὴν σωτήριον διδασκαλίαν, ἀκολουθῶς καὶ τὸ γεγεννημένον ἐκ τοῦ θεοῦ θεὸς ἂν εἴη. διὸ καὶ »θεὸς ἦν ὁ λόγος«·

2.14.15 | This is why it says, "And the Word was with God." Since we needed to know what kind of status he had, it necessarily added, "And the Word was God." For how could he not be God, being born from the one and only unbegotten God? If what is born from the flesh is flesh, and what is born from the Spirit is spirit, according to the saving teaching, then what is born from God would also be God. That is why it says, "The Word was God."

2.14.16 | καὶ θεὸς ποιητικὸς καὶ δημιουργικὸς πάντων. ὁ δὲ καὶ αὐτὸ παρέστησεν ὁ εὐαγγελιστὴς ἐξῆς τὸ »πάντα δι' αὐτοῦ ἐγένετο« ἐπισυνάψας. ὁ μὲν οὖν παιδαγωγὸς νόμος διὰ Μωσέως ἐν τῇ κοσμοποιίᾳ τὸν θεὸν ποιητὴν τοῦ παντός εισάγων στοιχεῖά τε καὶ εἰσαγωγὰς θεοσεβείας παραδιδούς ἐδίδασκεν, λέγων »ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν« καὶ τὰ τούτοις ἐξῆς,

2.14.16 | And God is the creator and maker of all things. This is what the evangelist also showed next by adding, "All things were made through him." The law, which was a teacher through Moses, introduced God as the creator of everything, giving elements and teachings of true worship, saying, "In the beginning, God made the heavens and the earth," and what follows after that.

2.14.17 | δι' ὧν τὸν Ἰουδαίων παιδαγωγῶν λαὸν γενητὸν εἶναι τὸν κόσμον ἡγεῖσθαι παρῆναι. πρὸς τὸ μὴ τὴν κτίσιν παρὰ τὸν κτίσαντα« σέβειν.

2.14.17 | Through these things, he advised the people of the Jews to consider the world as created. He urged them not to worship the creation instead of the creator.

2.14.18 | ὅπως δὲ ὁ θεὸς καὶ διὰ τίνος τὰ σύμπαντα ἐδημιούργει, οὐκέτι Μωσῆς τοῖς ὑπ' αὐτὸν παρεδίδου, »ἥ« δὲ »χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ« τὸ σεσητημένον ὑπὸ Μωσέως μυστήριον εὐαγγελιζομένη καινοτέρας καὶ μυστικῆς τῇ ἐκκλησίᾳ τοῦ θεοῦ κατήρξε διδασκαλίας, ἄντικρυς τοῖς πᾶσιν εἰς ἐξάκουστον βοῶσα τὸ »ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος«, καὶ τὸ »πάντα δι' αὐτοῦ ἐγένετο,

2.14.18 | But as to why God created everything and through whom, Moses no longer delivered to those under him, "For grace and truth came through Jesus Christ." This revealed the mystery that was hidden by Moses, announcing a new and secret teaching to the church of God. It boldly proclaimed to all, "In the beginning was the Word, and the Word was with God, and the Word was God," and "All things were made through him."

2.14.19 | καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν«, καὶ ἔτι τούτοις προσθεῖσα τὸ »ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν. | καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει«, καὶ τὰ τούτοις ἀκόλουθα, δι' ὧν τὸν υἱὸν τοῦ θεοῦ καὶ τὰ ἐξαίρετα τοῦ θείου φωτὸς καὶ τῆς ἐν αὐτῷ ζωῆς, ὅπως τε δι' αὐτοῦ τὰ ὑπὸ Μωσέως εἰρημένα πάντα καὶ τὰ ἔτι τούτων ἐπέκεινα συνέστη,

2.14.19 | And without him, nothing was made. And adding to this, "What was made in him was life." And the life was the light of people. And the light shines in the darkness. Through these things, he teaches about the Son of God and the wonders of the divine light and the life in him, showing how through him everything said by Moses and even more was established. But none

παιδεύει. ἀλλὰ τούτων οὐδὲν Μάρκελλος εἰδὼς ποτὲ μὲν Ἰουδαῖζων ποτὲ δὲ Σαβελλίζων ἀλίσκεται,

of this was known by Marcellus, who sometimes followed Jewish ideas and sometimes Sabellian ideas.

2.14.20 | κατὰ μὲν τὸν Ἰουδαῖον πρὸ τῆς τοῦ κόσμου συστάσεως μηδὲν εἶναι φάσκων πλὴν τοῦ θεοῦ μόνου, <τῆς ἐκκλησίας> πρὸ τῆς τοῦ κόσμου συστάσεως τὸν πατέρα εἶναι καὶ τὸν υἱὸν ὁμολογούσης, κατὰ δὲ τὸν Σαβέλλιον ἓνα καὶ τὸν αὐτὸν εἶναι ἀποφαινόμενος υἱὸν καὶ πατέρα καὶ ποτὲ μὲν αὐτὸν ἐνδιάθετον εἰσάγων λόγον ποτὲ δὲ προφορικόν.

2.14.20 | According to the Jew, before the creation of the world, there was nothing except God alone. The church acknowledges the Father and the Son before the creation of the world. But according to Sabellius, he claims that the Son and the Father are one and the same, sometimes introducing him as an internal Word and sometimes as an external Word.

2.14.21 | εἰ γὰρ προσποιεῖται ταύτας μὴ παραδέχεσθαι τὰς φωνάς, πλὴν δῆλός ἐστιν ἐκ τοῦ ποτὲ μὲν ἔνδον αὐτὸν λέγειν ἐν τῷ θεῷ, ἄλλοτε δὲ δι' ἐνεργείας δραστηκῆς προϊέναι αὐτοῦ, ἀφ' ὧν τε τῷ ἀνθρωπίνῳ ἀπεικάζει αὐτὸν λόγῳ. ὃ γε μὴν θεῖος εὐαγγελιστὴς κατ' οὐδένα τῶν ἀποδεδομένων τρόπων λόγον ὑπεστήσατο τὸν πρὸς αὐτοῦ θεολογούμενον, ἀλλ' οἷον ἔπρεπεν τὸν μονογενῆ υἱὸν τοῦ θεοῦ νοεῖν, λόγον μὲν ὄντα καθ' ὃ πάντα λόγῳ συνεστήσατο καὶ χωρὶς λόγου τῶν ὄντων οὐδὲν γέγονεν, θεὸν δὲ καὶ μονογενῆ καθ' ὃ μόνος ἀληθῶς ἦν υἱὸς τοῦ ἐπὶ πάντων θεοῦ, υἱὸς γνήσιος ὄντως καὶ ἀγαπητός, τῷ αὐτοῦ πατρὶ κατὰ πάντα ἀφωμοιωμένος.

2.14.21 | For if he pretends not to accept these voices, it is clear that sometimes he speaks of him as being within God, and at other times he shows him going out through active power, from which he resembles him with human words. But the divine evangelist did not support any of the accepted ways of speaking about him, but rather, as it was fitting, he understood the only-begotten Son of God to be a Word that is, through which everything was made, and without the Word, nothing was made. He is truly God and the only-begotten, being the only true Son of the God above all, a genuine and beloved Son, fully resembling his Father in every way.

2.14.22 | διὸ καὶ φῶς ἦν ἀληθῶς καθ' ὃ τὸ νοερὸν καὶ λογικὸν ταῖς κατ' εἰκόνα τὴν αὐτοῦ πεποιημέναις ψυχαῖς ἐναυγάξει φέγγος. διὸ οὐ πάντων αὐτὸν φῶς εἶναι φησιν, ἀλλὰ μόνων ἀνθρώπων· »ἦν« γὰρ τὸ φῶς »τὸ φωτίζον πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον« ἔφη. οὕτω δὲ

2.14.22 | Therefore, he was truly light, as he shines light on the rational and logical souls made in his image. That is why he does not say that he is the light of all, but only of humans; for "the light was the one that enlightens every person coming into the world," he said. In this way, life also truly

καὶ ζωὴ ὑπῆρχεν ἀληθῶς, καθ' ὃ πᾶσιν τοῖς
ζῶσιν τὸ τῆς ἐξ αὐτοῦ χορηγίας παρέχει
νόμα. καὶ καθ' ἐκάστην δὲ ἐπίνοιαν τῶν ἐν
αὐτῷ θεϊκῶν δυνάμεων παραστατικὰς
εὐροὺς ἂν αὐτοῦ καὶ ἀληθεῖς ἐπωνυμίας.
κατὰ πάντα γὰρ ἀλήθεια ἦν ὁ υἱὸς τοῦ
θεοῦ, ὃ δὴ παρίστησιν αὐτὸς λέγων »ἐγὼ
εἰμι ἡ ἀλήθεια«.

existed, as it provides the source of life to
all living things. And in every thought of the
divine powers in him, you would find his
true and fitting names. For the Son of God
was truth in every way, as he himself
presents it by saying, "I am the truth."

Section 15

2.15.1 | ἀλλ' ὁ νέος συγγραφεὺς ταῦτα
μὲν οὔτε συνίησιν οὔτε οἶδεν οὔθ' ὅτι
ἀγνοεῖ οἶδεν, ἃ δὴ καὶ εἰδέναι ἀρχεῖ, ὅπως
συνέστη. φέρε πάλιν εἶτα ἀναλαβόντες
ἀκούσωμεν, ὡς τῷ ἐν ἀνθρώποις αὐτὸν
ἀπεικάζει λόγῳ, τῷ τε κατὰ διάνοιαν καὶ
τῷ κατὰ προφοράν, τοῦ τον γράφων τὸν
τρόπον (Nr. 55) τοῦτο δὲ ῥάδιον, οἶμαι,
τοῖς εὖ φρονοῦσιν καὶ ἀπὸ μικροῦ τινος καὶ
ταπεινοῦ καθ' ἡμᾶς παραδείγματος
γινῶναι. οὐδὲ γὰρ τὸν τοῦ ἀνθρώπου λόγον
δυνάμει καὶ ὑποστάσει χωρίσαι τινὶ
δυνατὸν· ἐν γὰρ ἐστὶν καὶ ταύτῳ τῷ
ἀνθρώπῳ ὁ λόγος, καὶ οὐδενὶ χωριζόμενος
ἐτέρῳ ἢ μόνῃ τῇ τῆς πράξεως ἐνεργείᾳ.

2.15.1 | But the young writer neither
understands these things nor knows that
he is ignorant of them, even though he
boasts that he knows them. Come, let us
take this up again and listen, as he
compares him to a human with words, both
in thought and in speech, the way he writes
(Nr. 55). I think this is easy for those who
think well and can understand from a small
and humble example. For it is not possible
to separate the word of a human by power
and substance; for the word is one and the
same with the human, and it is not
separated from anything else except by the
action itself.

2.15.2 | ἐν δὴ τούτοις τῷ προφορικῷ λόγῳ
κέχρηται εἰκόνι, τῷ δέ γε ἐνδιαθέτῳ ἐν οἷς
ταῦτά φησιν (Nr. 53) οὐ γὰρ δὴ ἐτέρας
ἐτοιμασίας, οἷον ὕλης ἢ ἄλλης τινὸς
ἀνθρωπίνης, ὃ θεὸς ἐδεῖτο πρὸς
κατασκευήν, ἀλλὰ ταύτης τῆς ἐν τῇ ἑαυτοῦ
διανοίᾳ ἐτοιμασίας. ἐπεὶ οὖν ἀδύνατον ἦν
χωρὶς λόγου καὶ τῆς προσοῦσης τῷ λόγῳ
σοφίας ἐννοῆσαι περὶ τῆς τοῦ οὐρανοῦ
κατασκευῆς τὸν θεόν, εἰκότως ἔφη »ἠνίκα
ἡτοίμαζεν τὸν οὐρανόν, συμπαρήμην
αὐτῷ«.

2.15.2 | In these spoken words, he uses an
image, but in the inner thought where he
says these things (Nr. 53), God did not need
any other material, like matter or
something else human, for the creation, but
rather this preparation in his own mind.
Since it was impossible to understand God
concerning the creation of the heavens
without the word and the wisdom that
belongs to the word, he rightly said, "When
he was preparing the heavens, I was with
him."

2.15.3 | εἴθ' ἐξῆς προῖων ὁμοῦ καὶ ἐνδιάθετον τὸν τοῦ θεοῦ λόγον παρίστη. γράφων οὕτως (Nr. 52) τίς γὰρ οὕτως ἢ τῶν ἁγίων ἀγγέλων ἢ ἀνδρῶν δικαίων ἀξιόπιστος ἦν τὴν ἐκ προσώπου τοῦ θεοῦ ὀρισθεῖσαν αὐτῷ τιμωρίαν λῦσαι, εἰ μὴ αὐτὸς ὁ λόγος ὁ συμπαρὼν τε καὶ συμπλάττων, πρὸς ὃν ὁ πατήρ »ποιήσωμεν ἄνθρωπον« ἔφη;

2.15.3 | Then, moving on, he presents the inner word of God. Writing this way (Nr. 52), who among the holy angels or righteous men was trustworthy enough to lift the punishment set upon him by God, unless it was the word itself, who is present and shapes everything, to whom the Father said, "Let us make man"?

2.15.4 | τούτοις ἐξῆς διασαφεῖ ὁποῖον εἰσάγει λόγον φάσκων (Nr. 52) ἀλλ' εἴ τις μικρῷ τινι καὶ ἀνθρωπίνῳ καθ' ἡμᾶς παραδείγματι χρώμενος ὡς διὰ εἰκόνης τὴν θείαν ἐξετάζοι πρᾶξιν· ὥσπερ ἂν εἴ τις ἀνδριαντοποιὸς ἐπιστήμων ἀνὴρ ἀνδριάντα πλάσαι βουλόμενος, πρῶτον | μὲν τοὺς τύπους αὐτοῦ καὶ χαρακτῆρας ἐν ἑαυτῷ σκοπεῖ, ἔπειτα πλάτος τε καὶ μῆκος ὅσον εὐπρεπὲς ἐννοεῖ, ἀναλογίαν τε τοῦ παντὸς ἐν τῷ καθ' ἑκάστων ἐξετάζει μέρος, χαλκοῦ τε τὴν πρόσφορον ἐτοιμάσας ὕλην καὶ τὸν ἐσόμενον ἀνδριάντα τῇ ἑαυτοῦ προτυπώσας διανοίᾳ καὶ νοητῶς ὁρᾶν νομίσας συνειδῶς τε ἑαυτῷ συνεργεῖν τὸν λόγον, ὃ λογίζεται καὶ ὃ πάντα πράττειν εἶωθεν (οὐδὲν γὰρ μὴ λόγῳ γιγνόμενον καλόν), ἀρχόμενος τῆς αἰσθητῆς ταύτης ἐργασίας πρὸς ἑαυτὸν ὡς πρὸς ἕτερον παρακελεύεται λέγων· ἄγε ποιήσωμεν, ἄγε πλάσωμεν ἀνδριάντα· οὕτως ὁ τῶν ὅλων δεσπότης θεὸς τὸν ἔμψυχον ἐκ γῆς ἀνδριάντα ποιῶν οὐκ ἄλλῳ τινὶ ἀλλὰ τῷ ἑαυτοῦ παρακελεύεται λόγῳ »ποιήσωμεν ἄνθρωπον« λέγων. διὰ τούτων ἐναργῶς καὶ ἐνδιάθετον λόγον ὃ διαλογίζεται τις καὶ προφορικὸν ὃ διαλέγεται προσῆψεν τῷ θεῷ, τοιοῦτόν τινα οἶον τὸν καθ' ἡμᾶς καὶ τὸν ἐν τῷ θεῷ εἶναι λόγον ὑποθέμενος.

2.15.4 | Next, he explains what kind of word he introduces, saying (Nr. 52) that if someone uses a small and human example to examine the divine action through an image: just as a skilled sculptor, wanting to create a statue, first considers the shapes and features within himself, then thinks about how wide and tall it should be to look good, and examines the proportion of the whole in each part, preparing bronze as the suitable material, and imagining the future statue in his mind, he consciously believes that the word helps him, by which he thinks and by which he usually does everything (for nothing good happens without the word), he begins this visible work as if addressing another, saying: "Come, let us make, come, let us shape a statue." In the same way, the Lord God, creating a living statue from the earth, does not command anyone else but speaks to his own word, saying, "Let us make man." Through this, he clearly connects the inner word, by which someone thinks, and the spoken word, by which he speaks, suggesting that there is something like the word in us and the word in God.

Section 16

2.16.1 | ταῦτα μὲν οὖν πάντα ὡς ἀρνητικὰ τυγχάνει τοῦ υἱοῦ τοῦ θεοῦ, οὐδὲν ποσεπεξεργάζεσθαι δεῖ. τοσοῦτον δὲ οἶμαι ποοσῆκειν ἐπερωτῆσαι, εἰ δὴ εἷς θεὸς ἦν καὶ οὐδὲν ἕτερον, οὐ πατὴρ οὐχ υἱός. τί κατεψεύδετο τῶν τοιούτων ὀνομάτων ἡ γραφή; τί δὲ καὶ αὐτὸς Μάρκελλος ὑποκρίνεται, τὸν μὴ υἱὸν ἀλλὰ λόγον υἱὸν ἀποκαλῶν; καὶ ἐπειδὴ κέχρηται παραδείγματι τῷ ἐν ἀνθρώποις λόγῳ, λεκτέον ὡς οὐ πᾶς ἄνθρωπος υἱὸν ἔχει, λογικὸς ὢν καὶ τὸν συμφυᾶ λόγον ἐν αὐτῷ κεκτημένος·

2.16.2 | οὐκοῦν ἕτερόν τί ἐστὶν υἱὸς παρὰ τὸν λόγον. τὸν οὖν θεὸν εἰ λόγον ἔχειν ἐν ἑαυτῷ φάσκοι καὶ οὐδὲν ἕτερον, ᾧ καὶ διενοεῖτο, ᾧ καὶ πρὸς ἑαυτὸν διελέγετο »ποιήσωμεν ἄνθρωπον« λέγων, τί καὶ μάτην υἱὸν ὀνομάζει; τί δὲ τὴν ἐκκλησίαν ὑποκρίνεται; τί δὲ μὴ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ προσποιεῖται πιστεύειν, σχηματιζόμενος διὰ τοῦ τὸν λόγον τὸν ἐν τῷ θεῷ υἱὸν ἀποκαλεῖν, σαφῶς τοῦ παραδείγματος μακρῷ διεστάναι διδάσκοντος τὸν ἔμφυτον ἐν ψυχῇ λόγον | παρὰ τὸν ἕκ τινος γεννηθέντα καὶ καθ' ἑαυτὸν ὑφειστώτα καὶ ζῶντα καὶ ἐνεργοῦντα υἱόν;

2.16.3 | ἀλλ' οὐκ ἐγώ, φήσει ὡς εἰκός, ἀλλ' ὁ θεῖος εὐαγγελιστὴς λόγον αὐτὸν προσεῖπεν· ἀκόλουθον τοίνυν εἶη ἂν καὶ ἡμᾶς τούτῳ συνομολογεῖν. ναὶ φημι καὶ αὐτός.

2.16.1 | All these things, then, are negative concerning the Son of God, and there is nothing to be worked out. But I think it is worth asking, if indeed there was one God and nothing else, neither Father nor Son, why does the scripture deceive with such names? And why does Marcellus pretend to call the word a son, not the son? And since he has used the example of the word in humans, it should be noted that not every human has a son, being rational and having the inherent word within himself.

2.16.2 | So, what else is a son besides the word? If God is said to have the word within himself and nothing else, by which he also thought and spoke to himself, saying, "Let us make man," why does he call it a son in vain? And what does he pretend about the church? What does he, who does not believe in the Son of God, pretend to believe, forming the word in God to be called a son, clearly teaching that it is far from the example of the inherent word in the soul, compared to the one that was born from someone and exists by itself, living and acting as a son?

2.16.3 | But I will not say it, as it seems likely, but the divine evangelist said the word himself. Therefore, it would also be fitting for us to agree with this. Yes, I say, and I myself agree.

Section 17

2.17.1 | πλὴν οὐδ' ἐτέρως προσήκειν οἷμαι
ἐξακοῦειν τῆς φωνῆς ἢ αὐτῷ πάλιν
μαθητευομένους τῷ εὐαγγελιστῇ
διδάσκοντι ὁποῖον διωρίζετο λόγον. σαφῶς
δὲ τοῦτον παρίστη οἷός τις ἦν,
ἐπισυνάπτων ἐξῆς καὶ λέγων »καὶ θεὸς ἦν ὁ
λόγος· δυνάμενος γοῦν εἰπεῖν· καὶ ὁ θεὸς
ἦν ὁ λόγος, μετὰ τῆς τοῦ ἄρθρου
προσθήκης, εἶγε ἔν καὶ ταύτῳ ἡγεῖτο τὸν
πατέρα εἶναι καὶ τὸν υἱὸν αὐτόν τε εἶναι
τὸν λόγον τὸν ἐπὶ πάντων θεόν, οὐχ οὕτως
ἐξέδωκε τὴν γραφὴν.

2.17.2 | ἡ γὰρ καὶ θεοῦ ἦν ὁ λόγος ἐχρῆν
εἰπεῖν ἢ ὁ θεὸς ἦν ὁ λόγος, μετὰ προσθήκης
τοῦ ἄρθρου, εἰ τῇ Μαρκέλλου διανοίᾳ
σύμφωνον τὴν γραφὴν ἐποιεῖτο. νυνὶ δὲ
καὶ αὐτὸν τὸν λόγον θεὸν εἶναι παρίστη,
ὁμοίως τῷ πρὸς ὃν ἦν θεῶ· προειπὼν γὰρ
»καὶ ὁ λόγος ἦν πρὸς τὸν θεόν«, ἐπάγει
λέγων »καὶ θεὸς ἦν ὁ λόγος«, μονονουχὶ
σαφέστερον ἡμῶς διδάσκων πρῶτον μὲν
ἡγεῖσθαι θεὸν τὸν ἐπέκεινα τῶν ὅλων
αὐτὸν τὸν τοῦ λόγου πατέρα, πρὸς ὃν ἦν ὁ
λόγος, ἔπειτα μετ' αὐτὸν μὴ ἀγνοεῖν ὡς καὶ
ὁ λόγος αὐτοῦ ὁ μονογενὴς υἱός, οὐχὶ αὐτὸς
ἦν ὁ ἐπὶ πάντων θεός, ἀλλ' ὅτι καὶ αὐτὸς
θεὸς ἦν.

2.17.3 | ὁ γὰρ »καὶ« σύνδεσμος τῷ πατρὶ
συνάπτει τὴν θεότητα τοῦ υἱοῦ. διό φησιν
»καὶ θεὸς ἦν ὁ λόγος«, ἵν' ἴδωμεν θεὸν τὸν
ἐπὶ πάντων πρὸς ὃν ἦν ὁ λόγος. καὶ θεὸν
αὐτὸν τὸν λόγον ἄκουε, ὡς εἰκόνα τοῦ
θεοῦ, καὶ εἰκόνα οὐχ ὡς ἐν ἀψύχῳ ὕλῃ, ἀλλ'
ὡς ἐν υἱῷ ζῶντι καὶ ἀκριβέστατα πρὸς τὴν
ἀρχέτυπον θεότητα τοῦ πατρὸς

2.17.1 | However, I think it is not
appropriate to hear the voice in any other
way than to be taught by the evangelist
himself, who defined the word. Clearly, he
was able to present this, saying, 'And the
word was God.' He could indeed say, 'And
the word was God,' with the addition of the
article, if he thought that the Father and the
Son were one and the same, and that the
word was the God above all. The scripture
did not express it in this way.

2.17.2 | For it should have been said that
the word was of God or that the word was
God, with the addition of the article, if the
scripture was made to agree with
Marcello's thinking. But now it presents the
word itself as God, in the same way as the
God to whom it was. For having said, 'And
the word was with God,' it goes on to say,
'And the word was God,' teaching us more
clearly first to understand that the God
above all is the Father of the word, to
whom the word was, and then not to be
unaware that the word itself is his only Son,
not that he himself was the God above all,
but that he was also God.

2.17.3 | For the word 'and' connects the
divinity of the Son to the Father. That is
why it says, 'And the word was God,' so that
we may see the God above all, to whom the
word was. And the word itself is heard as
God, not as an image in lifeless matter, but
as in a living Son, closely resembling the
original divinity of the Father.

άφωμοιωμένω.

2.17.4 | ἐπεὶ δὲ τῷ ἀνθρωπίνῳ λόγῳ τὸν τοῦ θεοῦ παραβάλλειν ἐδόκει Μαρκέλλῳ, καὶ πόσῳ βελτίῳ εἶναι φήσομεν, εἰκόνι χρώμενον τῷ ἀνθρωπίνῳ λόγῳ, τοῦτ' ἄλλοι χρήσασθαι τῷ παραδείγματι καὶ φάναι τοῦ παρ' | ἡμῖν λόγου πατέρα εἶναι τὸν νοῦν, ἕτερον ὄντα παρὰ τὸν λόγον. τὸν μὲν γὰρ νοῦν, ὅστις ποτὲ καὶ ὁποῖος ὢν τὴν οὐσίαν ὑπάρχει, οὐδεὶς πώποτε ἀνθρώπων ἔγνω, βασιλεὺς δ' οἷα ἐν ἀπορρήτοις εἴσω τοῖς αὐτοῦ ταμείοις ἰδρυμένος τὰ πρακτέα βουλευέται· ὁ δ' ἐξ αὐτοῦ λόγος οἷα πατρὸς ἐξ ἀδύτων μυχῶν γεγεννημένος τοῖς ἐκτὸς πᾶσιν καθίσταται γνῶριμος.

2.17.5 | εἴθ' οἱ μὲν ἐκ τῆς τοῦ λόγου μεταλαμβάνουσιν ὠφελείας, τὸν δ' ἀφανῆ καὶ ἀόρατον νοῦν, τὸν δὴ τοῦ λόγου πατέρα, οὐδεὶς πώποτε εἶδεν.

2.17.6 | κατὰ τὰ αὐτὰ δὴ, μᾶλλον δ' ἐπέκεινα πάσης εἰκόνος τε καὶ παραδείγματος, ὁ τοῦ παμβασιλέως θεοῦ τέλειος λόγος, οὐ κατὰ τὸν προφορικὸν ἀνθρώπων λόγον ἐκ συλλαβῶν καὶ ῥημάτων καὶ ὀνομάτων συγκείμενος, οἷα δὲ μονογενὴς τοῦ θεοῦ υἱὸς ζῶν καὶ ὑφ' ἑστώσας πρόεισιν μὲν τῆς πατρικῆς θεότητός τε καὶ βασιλείας, ἐπάρδει δὲ τῷ σύμπαντι κόσμῳ τὰς ἐξ αὐτοῦ χορηγίας, ζωῆς καὶ λόγου καὶ σοφίας καὶ φωτὸς καὶ παντὸς ἀγαθοῦ μετουσίας τοῖς γενητοῖς ἅπασιν ἐπιλιμνάζων, τοῦ πατρὸς καὶ θεοῦ τῶν ὅλων ἐπέκεινα ὄντος ἀλήπτου τε καὶ ἀχωρήτου τοῖς πᾶσιν, κατὰ τὸν ἀφανῆ καὶ ἀόρατον νοῦν, παρ' ὃ καὶ »φῶς οἰκῶν

2.17.4 | But since Marcello thought it right to compare the human word to the word of God, we would say how much better it is to use an image related to the human word, and to say that the mind is the Father of the word, being something different from the word. For no one among humans has ever known the mind, which exists in its own essence, like a king hidden inside his own treasury, planning what should be done. But the word that comes from it is made known to all, like a Son born from the hidden depths of the Father.

2.17.5 | Then some benefit from the word, but no one has ever seen the hidden and invisible mind, which is indeed the Father of the word.

2.17.6 | In the same way, and even beyond any image or example, the perfect word of the all-ruling God is not made up of sounds, words, and names like the spoken human word. Rather, like the only-begotten Son of God, it goes forth from the Father's divinity and kingdom, and it bestows gifts of life, word, wisdom, light, and all good things to all created beings, overflowing from the Father and God of all, who is beyond all, ungraspable and uncontainable by anyone, according to the hidden and invisible mind, of which it is said, 'It dwells in inaccessible light.'

ἀπρόσιτον» λέλεκται.

2.17.7 | ἀλλ' ὁ μὲν ἀπρόσιτος καὶ ἀχώρητος εἴη ἂν τοῖς πᾶσιν ὁ πατήρ, ὁ δὲ τοῖς πᾶσιν ἐγγίῳν, ἅτε δὴ τὰ πάντα πατρικῶ νεύματι διακυβερνῶν (διὸ οὐ περὶ τοῦ πατρός, περὶ δὲ τοῦ υἱοῦ λέλεκται τὸ »ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο«)· καὶ ὁ μὲν ἐπέκεινα ἦν τῶν ὅλων καὶ ὑπὲρ πάντα »φῶς οἰκῶν ἀπρόσιτον«, ὁ δὲ διὰ πάντων καὶ ἐν πᾶσιν κηδεμονικῇ διήκων προνοία, ὡς κατὰ τοῦτο μόνον αὐτῷ συμβάλλεσθαι τὴν τοῦ ἀνθρωπείου λόγου εἰκόνα. ἀλλὰ γὰρ τούτων ἡμῖν ἀποδεδειγμένων, εἰκὸς τινα τῶν φιλομαθῶν ἐρωτᾶν·

2.17.7 | But the Father would indeed be unapproachable and uncontainable by all, while the Son is near to all, since he governs everything by the Father's command. That is why it is said about the Son, 'He was in the world, and the world was made through him.' The Father is beyond all and above all, 'dwelling in inaccessible light,' while the Son is present through all and in all, caring for everything with his providence. Thus, only in this way can we relate the image of the human word to him. But since these things have been demonstrated to us, it is likely that some of the eager learners will ask...

Section 18

2.18.1 | διὰ τί δὲ τὸν μονογενῆ υἱὸν τοῦ θεοῦ ἀρχόμενος τῆς ἑαυτοῦ γραφῆς ὁ εὐαγγελιστὴς λόγον ἀνεφώνησεν; πρὸς ὃν ἐροῦμεν ὅτι διὰ τὰς ἀνακρύπτους πάλαι περὶ αὐτοῦ προφητείας. ἐπειδὴ γὰρ ἐφ' ἐκάστῳ προφήτῃ »λόγος κυρίου ὃς ἐγενήθη« φέρε »πρὸς Ἡσαΐαν« εἴρηται καὶ »ἀρχὴ λόγου κυρίου ἐν Ὡσηέ« καὶ »λόγος κυρίου ὃς ἐγενήθη πρὸς Ἰωήλ« καὶ ἐγένετο λόγος κυρίου πρὸς Ἰωνᾶν»,

2.18.1 | Why then does the evangelist begin his writing with the only-begotten Son of God? To this, we will say that it is because of the hidden prophecies about him from long ago. For it is said for each prophet, 'The word of the Lord that came to Isaiah,' and 'The beginning of the word of the Lord in Hosea,' and 'The word of the Lord that came to Joel,' and 'The word of the Lord came to Jonah.'

2.18.2 | καὶ »πρὸς Μιχαϊάν« ὁμοίως, καὶ πρὸς τοὺς λοιποὺς προφήτας παραπλησίως ἐφ' ἐκάστῳ προφήτῃ τὸ ἐγένετο προσέκειτο (τῆς θείας γραφῆς ἀκριβῶς καὶ ἀναγκαίως ἐπισημαινομένης ὡς ἐν οὐδενὶ τῶν προφητῶν ἦν, ἀλλὰ καθ' ἕκαστον ἐγίνετο, πρὸς ὃ ἡ ἐκάστου δύναμις οἷα τε ἦν χωρεῖν προσιῶν αὐτῇ καὶ

2.18.2 | And similarly, 'to Micah' and for the other prophets, it was said for each one, 'the word of the Lord came.' This is noted precisely and necessarily in the divine scripture, as it was not the same for all the prophets, but it happened for each one according to their own power, which was able to receive the appropriate spirit from

τῇ ἐκάστου ψυχῇ τὸ κατάλληλον παρέχων ἐξ αὐτοῦ πνεῦμα), καὶ νοερὰν εἰκότως ἐπὶ τοῦ παρόντος ὁ εὐαγγελιστὴς τοῦ λόγου ἔμελλεν εὐαγγελίζεσθαι οἰκονομίαν, οὐκέθ' ὁμοίως τοῖς παλαιοῖς γεγονέναι αὐτὸν «πρὸς» ἕτερόν τινα διδάσκει, ἀλλ' αὐτὸν σάρκα ἀνειληφέναι καὶ ἄνθρωπον γεγονέναι. εἴτ' ἐπειδὴ τὴν εἰς ἀνθρώπους αὐτοῦ σωτήριον τοῖς πᾶσιν πάροδον κηρύττειν ἔμελλεν, ἐξῆς λέγων »καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν«, ἀναγκαίως ἐπὶ τὴν ἀρχὴν ἀνατρέχει, τὸν χθὲς καὶ πρώην σαρκωθέντα λόγον τίς ποτε ἦν καὶ ὁποῖος δεικνύς,

it and provide it to each soul. And now, the evangelist was about to announce the economy of the word, not in the same way as it happened to the old prophets, but teaching that he took on flesh and became a man. Then, since he was about to proclaim his saving presence to all people, he continues by saying, 'And the word became flesh and dwelt among us,' necessarily going back to the beginning to show who and what the word that was made flesh yesterday and before was.

2.18.3 | Θεολογεῖ τε αὐτόν, ὁμοῦ τὴν γνῶσιν αὐτοῦ καὶ τὴν εἰς ἀνθρώπους θεοφάνειαν εὐαγγελιζόμενος. εἴθ' ὥς τῶν παλαιῶν ἐκ τῶν θείων ἀναγνωσμάτων προμεμαθηκότων τὸν ἐφ' ἐκάστῳ προφήτῃ γενόμενον λόγον, αὐτὸς τὴν θειοτέραν καὶ ἐξαίρετον ἀρχὴν αὐτοῦ κηρύττει, ἣν οὐδεὶς προφητῶν ἀνθρώποις γυμνῶς οὕτως καὶ ἀπαρακαλύπτως ἐξέφηνεν.

2.18.3 | He speaks of God, announcing both his knowledge and his divine appearance to people. Then, as those from the old divine writings learned about the word that came to each prophet, he himself proclaims his more divine and exceptional beginning, which no prophet has revealed to people so openly and without a veil.

2.18.4 | διὸ μεγάλη φωνῇ τοῖς πᾶσιν τὸ λεληθὸς καὶ κρύφιον περὶ τοῦ λόγου μυστήριον παραδιδούς ἐβόα λέγων ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. πάντα δι' αὐτοῦ ἐγένετο. καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν.

2.18.4 | Therefore, with a loud voice, he reveals to everyone the hidden and secret mystery about the word, shouting, '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.'

2.18.5 | εἰ γὰρ παρὰ τῶν προτέρων θείων γραφῶν παιδαγωγούμενοι πάλαι πρότερον μεμαθήκατε, φησὶν, ὅτι λόγος κυρίου ἐγένετο πρὸς τόνδε τὸν προφήτην καὶ πρὸς ἕτερον πάλιν ὁμοίως ἐγένετο καὶ αὐτίς

2.18.5 | For if you have been taught by the earlier divine writings, he says, that the word of the Lord came to this prophet and then to another in the same way, now it is necessary to announce not how it

πρὸς ἄλλον, ἀλλὰ νῦν οὐχ ὅπως ἐγένετο ἀλλ' ὅπως ἦν ἐν ἀρχῇ τοῖς πᾶσιν ἀναγκαῖον εὐαγγελίσασθαι καὶ ὡς »θεὸς ἦν« καὶ ὡς »πάντα δι' αὐτοῦ ἐγένετο« καὶ ὡς αὐτὸς ἐκεῖνος ὁ θεὸς λόγος, »δι' οὗ τὰ πάντα«, φιλιανθρωπία τοῦ πατρὸς »σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν«.

happened, but how it was in the beginning. It is necessary to proclaim to all that 'he was God' and 'all things were made through him' and that this same word of God, 'through whom all things,' became flesh by the love of the Father and dwelt among us.

2.18.6 | | ταῦτ' εὐηγγελίζετο Ἰωάννης ὁ μέγας τοῦ Χριστοῦ μαθητὴς καὶ ἀπόστολος, τὰ νέα καὶ καινὰ τοῦ σωτῆρος παιδεύων ἅπαντας ἀνθρώπους μυστήρια. οὐχ ὅτι λογικὸς ἦν ὁ θεός, οὐδ' ὅτι αὐτὸς πρὸς ἑαυτὸν διανοεῖτο καὶ ἑαυτῷ προσδιελέγετο »ποιήσωμεν ἄνθρωπον« λέγων, οὐδ' ὅτι λόγοις κέχρηται τοῖς τῶν πρακτέων παραγγελτικοῖς. ταῦτα γὰρ πᾶς ἀρνούμενος τὸν υἱὸν τοῦ θεοῦ εἶποι ἄν.

2.18.6 | These things were announced by John, the great disciple and apostle of Christ, teaching all people the new and fresh mysteries of the Savior. Not that God was logical, nor that he thought to himself and spoke to himself, saying, 'Let us make man,' nor that he used words like those who give commands. For anyone who denies this would say that he is the Son of God.

2.18.7 | ὁ δὲ καὶ Μάρκελλος ποιῶν, ὡς ἐπὶ κρησφύγετον ἐπὶ τὴν παλαιὰν καταφεύγει γραφὴν καὶ τὰ νηπιάζοντι τῷ Ἰουδαίῳ λαῷ περὶ τοῦ μὴ εἰδωλολατρεῖν ἕνα δὲ μόνον εἰδέναι τε καὶ σέβειν θεὸν παρρηγγελμένα συνάγειν πειρᾶται. ἔνθα καὶ ἠύρθησεν αὐτῷ ἡ περὶ τοῦ ἑνὸς θεοῦ διδασκαλία, χρησίμως τότε καὶ κατὰ καιρὸν εἰδωλολατροῦσιν Ἰουδαίοις παραδεδομένη. καὶ δὲ ἐνταῦθα καταφυγὼν καὶ ὥσπερ ἐν ὀχυρώματι ἑαυτὸν τῇ Ἰουδαϊκῇ περιφράξας σκληροκαρδία, τὴν ἄρνησιν προῦβάλλετο τοῦ υἱοῦ τοῦ θεοῦ.

2.18.7 | Indeed, Markellus, seeking refuge in the old writings, tries to gather together the teachings given to the Jewish people about not worshiping idols, but knowing and honoring only one God. There he found the teaching about the one God, which was useful and timely for the Jews who worshiped idols. And so, having taken refuge there and, as if in a stronghold, he closed himself off with a hard heart, he presented the denial of the Son of God.

Section 19

2.19.1 | ἐπάκουσον γοῦν οἷς κέχρηται φωναῖς, ὧδε γράφων κατὰ λέξιν (Nr. 57) τίνα τοίνυν τὸν »ἐγὼ εἰμι ὁ ὢν« λέγοντα Ἀστέριος εἶναι οἶεται. τὸν υἱὸν ἢ τὸν

2.19.1 | Listen to what voices are used, as he writes word for word (Nr. 57). Who then does he think is saying 'I am the one who is'? Is it the Son or the Father? For there are

πατέρα; δύο γὰρ ὑποστάσεις, εἰς τὴν ἀνθρωπίνην ἣν ὁ τοῦ θεοῦ λόγος ἀνείληφεν σάρκα ἀφορῶν καὶ δι' αὐτὴν οὕτω φανταζόμενος, πατὴρ τε καὶ υἱοῦ ἔφησεν εἶναι, οὕτω τὸν υἱὸν τοῦ θεοῦ χωρίζων τοῦ πατρός, ὡς καὶ υἱὸν ἀνθρώπου χωρίσειεν ἂν τις τοῦ κατὰ φύσιν πατρός.

two persons, considering the human form that the Word of God took on, and through this he is seen as both Father and Son. Thus, he separates the Son of God from the Father, just as someone would separate a son from his natural father.

2.19.2 | καὶ ἐπιλέγει ἐξῆς (Nr. 58) εἰ τοίνυν τὸν πατέρα χωρίζοντα ἑαυτὸν τοῦ υἱοῦ πρὸς τὸν Μωσέα ταῦτ' εἰρηκέναι φήσῃ, οὐκ εἶναι τὸν υἱὸν θεὸν ὁμολογήσῃ. πῶς γὰρ ἐγχωρεῖ τὸν λέγοντα »ἐγὼ εἰμι ὁ ὢν« μὴ συνομολογεῖν ὅτι κατὰ ἀντιδιαστολὴν τοῦ μὴ ὄντος ὁ ὢν ἑαυτὸν εἶναί φησιν; εἰ δὲ τὸν υἱὸν ὑποστάσει διηρημένον τοῦτο φάσκοι λέγειν τὸ »ἐγὼ εἰμι ὁ ὢν«, | ταύτὸν αὐθις περὶ τοῦ πατρός λέγειν νομισθήσεται· ἐκάτερον δὲ τούτων ἀσεβές.

2.19.2 | And he goes on to say (Nr. 58) that if he claims to separate the Father from the Son in what he says to Moses, he will not admit that the Son is God. For how can he who says 'I am the one who is' not agree that, in contrast to what is not, the one who is claims to be himself? And if he says that the Son, being a separate person, speaks the words 'I am the one who is,' it will be thought that he is saying the same thing about the Father. But each of these would be disrespectful.

2.19.3 | καὶ πάλιν «ἐν» εἶναι τὸν πατέρα καὶ τὸν υἱὸν ἐπιδειξάμενος, οὕτως γράφει (Nr. 66) αὐτὸς γὰρ ὁμολογεῖ λέγων »ἐν ἐμοὶ ὁ πατήρ· ἐγὼ ἐν τῷ πατρί«· ὅτι δὲ τοῦτο οὐχ ἀπλῶς οὐδὲ ἀσκόπως εἴρηκεν, δῆλον καὶ ἀφ' ἑτέρας ἀποστολικῆς ῥήσεως· »εἷς« γὰρ ὁ εἰπὼν »κύριος, μία πίστις, ἓν βάπτισμα« »εἷς θεὸς« ἔφη »καὶ πατήρ, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν«. ὁρᾷς ὅτι οὐδ' ἐνταῦθα ἀφίσταται τῆς συμφωνίας, ἀλλὰ καὶ ἐνταῦθα τὸ αὐτὸ πέπονθεν. »εἷς« γὰρ εἰπὼν »κύριος« αὐθις »εἷς θεός« ἔφη, ἵνα ἡνίκα ἂν τοῦ ἐνὸς κυρίου μνημονεύῃ περιλαμβάνῃ καὶ τὸν πατέρα, ἡνίκα δ' ἂν περὶ τοῦ πατρός λέγῃ μὴ ἐκτὸς εἶναι τὸν λόγον τοῦ θεοῦ μαρτυρῇ.

2.19.3 | And again, trying to show that the Father and the Son are one, he writes (Nr. 66) for he himself admits, saying 'the Father is in me and I am in the Father.' That he did not say this simply or without purpose is clear from another apostolic saying: 'One Lord, one faith, one baptism,' and he said 'one God and Father, who is over all and through all and in all.' You see that he does not depart from this agreement, but here too he has experienced the same thing. For having said 'one Lord,' he again said 'one God,' so that whenever he remembers the one Lord, he also includes the Father, and whenever he speaks of the Father, he does not testify outside of the Word of God.

2.19.4 | ταῦτα Μάρκελλος εἰπὼν ἐξῆς πλείους συνάγει γραφὰς ἀπὸ τῆς παλαιᾶς διαθήκης εἰς ἀπόδειξιν τοῦ μὴ ὑπάρχειν υἱὸν τῷ θεῷ.

2.19.4 | Having said these things, Marcellus then gathers more writings from the Old Testament to prove that there is no Son with God.

2.19.5 | μονάδα γοῦν εἶναι ἀδιαίρετον τὸν θεὸν φάσκων, «τὸν» αὐτὸν εἶναι πατέρα καὶ τὸν αὐτὸν εἶναι υἱὸν παρίστη, γράφων τοῦτον τὸν τρόπον (Nr. 68) τί οὖν; εἰ μὴ τῷ πνεύματι προσέχοντες δυνάμει ἀδιαίρετον τὴν μονάδα εἶναι νομίζοιμεν, ἄρα οὐχ ἁμαρτησόμεθα, σαφῶς τοῦ λόγου διδάσκοντος ἡμᾶς »κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις«.

2.19.5 | Indeed, claiming that God is an indivisible unity, he presents the same being as both Father and Son, writing in this way (Nr. 68). So then, if we do not pay attention to the Spirit and think that the unity is indivisible, will we not sin, clearly taught by the word saying, 'You shall worship the Lord your God and serve him only'?

2.19.6 | τὸ αὐτὸ δὲ καὶ διὰ τοῦ κατὰ Μᾶρκον Εὐαγγελίου κηρύττει· ἐνὸς γάρ τινος γραμματέως προσελθόντος αὐτῷ καὶ πυνθανομένου, τίς εἴη πρώτη τῶν ἐντολῶν, ἀπεκρίνατο πρὸς αὐτὸν οὕτως εἰπὼν »πάντων πρῶτον· ἄκουε, Ἰσραήλ. κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν, καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς ἰσχύος σου. αὕτη πρώτη· καὶ δευτέρα ὁμοία ταύτῃ· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

2.19.6 | The same is also preached through the Gospel according to Mark. For when a certain scribe came to him and asked, 'What is the first of all the commandments?' he answered him saying this: 'The first of all is: Hear, O Israel. The Lord our God, the Lord is one. And you shall love the Lord your God with all your heart and with all your strength. This is the first; and the second is like it: You shall love your neighbor as yourself.'

2.19.7 | μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν. καὶ εἶπεν αὐτῷ ὁ γραμματεὺς· καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπας ὅτι εἷς ἐστὶν ὁ θεὸς καὶ οὐκ ἔστιν πλὴν αὐτοῦ«.

2.19.7 | There is no other commandment greater than these. And the scribe said to him, 'Well said, teacher, you have spoken the truth that there is one God and there is no other besides him.'

2.19.8 | ἀλλ' ὁ μὲν γραμματεὺς διὰ τοῦ νόμου τὴν θεοσέβειαν μεμαθηκέναι δοκῶν, ἐπαινῶν τὸ τοῦ σωτῆρος ῥητὸν φαίνεται

2.19.8 | But the scribe, thinking he had learned true worship through the law, praises the Savior's saying, 'Hear, O Israel,'

»ἄκουε, Ἰσραήλ«, λέγοντος »κύριος ὁ θεός σου εἷς ἐστίν« καὶ ὄρκῳ καλῶς εἰρήσθαι πιστούμενος· »ἐπ' ἀληθείας« γάρ φησιν »εἶπας ὅτι εἷς ἐστίν ὁ θεὸς καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ«. οἱ δὲ τὰ τῆς νέας διαθήκης ἀύχοῦντες εἰδέναι μυστήρια, οὗτοι καὶ δεύτερον ἀναπλάττειν θεὸν βούλονται ὑποστάσει καὶ δυνάμει χωριζόμενον τοῦ πατρὸς. |

when he says, 'The Lord your God is one,' and he believes it is well said with an oath: 'You have truly said that there is one God and there is no other besides him.' But those who boast of knowing the mysteries of the New Testament want to reshape God a second time, separating him in essence and power from the Father.

2.19.9 | τούτοις προστίθῃσιν κατασκευάζων ὅτι εἷς ἐστίν ὁ θεὸς καὶ ὅτι μὴ ἐστίν υἱὸς διὰ τούτων (Nr. 68) ὅτι δὲ τὴν μονάδα κύριον καὶ θεὸν οἶδεν καλεῖν ἡ θεία γραφή, ἥδη καὶ ἐκ τῶν προειρημένων δῆλον γέγονεν, δι' ὧν πρὸς τὸν ἑαυτοῦ θεράποντα Μωσέα ὁ θεὸς ἔφη »εἶπεν δὲ ὁ θεὸς πάλιν πρὸς Μωσέα· οὕτως ἐρεῖς τοῖς υἱοῖς Ἰσραὴλ· κύριος ὁ θεὸς τῶν πατέρων ὑμῶν, ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ, ἀπέσταλκέν με πρὸς ὑμᾶς«. ὁρᾷς ὅπως ἐν ἐπιδεικνύς ἡμῖν ἐνταῦθα πρόσωπον τὸ αὐτὸ κύριον καὶ θεὸν προσαγορεύει.

2.19.9 | He adds to these, explaining that there is one God and that there is no Son because of these things. That the one Lord and God is known, has already been made clear from what has been said before. For God said to his servant Moses, 'God said again to Moses: Thus you shall say to the children of Israel: The Lord, the God of your fathers, the God of Abraham, and the God of Isaac, and the God of Jacob, has sent me to you.' You see how he shows us here that he calls the same Lord and God one.

2.19.10 | αὐθὶς τε ὁμοίως ἡ γραφή λέγει »καὶ ἐλάλησεν κύριος πάντας τοὺς λόγους τούτους λέγων· ἐγὼ κύριος ὁ θεός σου, ὁ ἐξαγαγὼν σε ἐκ γῆς Αἰγύπτου, ἐξ οἴκου δουλείας. οὐκ ἔσονται σοι θεοὶ ἕτεροι πλὴν ἐμοῦ«. ἀκούεις ὅπως διὰ τῆς ἀντωνυμίας ἓνα εἶναι θεὸν μόνον ἀποφαίνεται.

2.19.10 | Again, the scripture says, 'And the Lord spoke all these words, saying: I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods besides me.' You hear how, through the pronoun, it shows that there is only one God.

2.19.11 | καὶ αὐθὶς μικρὸν ὕστερον »ἐγὼ εἰμι κύριος ὁ θεός σου« φησὶν, ἑαυτὸν κύριον καὶ θεὸν εἶναι λέγων. τί δὲ καὶ δι' ἐτέρας γραφῆς μανθάνομεν; »καὶ γνώσῃ σήμερον« φησὶν »καὶ οὐ διαστραφήσῃ τῇ διανοίᾳ, ὅτι κύριος ὁ θεός σου, οὗτος θεός

2.19.11 | And again, a little later, it says, 'I am the Lord your God,' declaring himself to be Lord and God. What else do we learn from another scripture? It says, 'And you shall know today and not be led astray in your mind, that the Lord your God, this

ἐν τῷ οὐρανῷ ἄνω» καὶ ἐπὶ τῆς γῆς κάτω, καὶ οὐκ ἔστι πλην αὐτοῦ«. καὶ αὖθις ἐν τῷ αὐτῷ Δευτερονομίῳ »ἄκουε, Ἰσραὴλ·« φησὶν »κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν· καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης καρδίας σου καὶ ἐξ ὅλης ψυχῆς σου καὶ ἐξ ὅλης διανοίας».

God, is in heaven above and on the earth below, and there is no other besides him.' And again, in the same Deuteronomy, it says, 'Hear, O Israel: The Lord our God, the Lord is one. And you shall love the Lord your God with all your heart and with all your soul and with all your mind.'

2.19.12 | καὶ πάλιν ἐν τῷ αὐτῷ »ἴδετε ἴδετε ὅτι ἐγὼ εἰμι, καὶ οὐκ ἔστιν θεὸς πλην ἐμοῦ· ἐγὼ ἀποκτενῶ καὶ ζῆν ποιήσω· πατάξω καὶ ἰάσομαι«. πῶς οὖν Ἀστέριος ταῖς ἀγίαις γραφαῖς ἀπλῶς καὶ ἐμφόβως ἀκολουθεῖν προσποιούμενος οὐκ ἔγνω τὸ μέρος τοῦτο λέγον »κύριος ὁ θεός σου, οὗτος θεὸς ἐν τῷ οὐρανῷ ἄνω» καὶ ἐπὶ τῆς γῆς κάτω, καὶ οὐκ ἔστιν ἔτι πλην αὐτοῦ«, καὶ ὅτι »εἷς ἐστίν« καὶ πλην αὐτοῦ ἕτερος »οὐκ ἔστιν«;

2.19.12 | And again in the same scripture, it says, 'See, see that I am, and there is no god besides me; I kill and I make alive; I strike and I heal.' How then does Asterius, pretending to simply and fearfully follow the holy scriptures, not understand this part, saying, 'The Lord your God, this God, is in heaven above and on the earth below, and there is no other besides him,' and that 'he is one' and besides him there is no other?

2.19.13 | καὶ μεθ' ἕτερα τούτοις αὖθις προστίθουσιν λέγων (Nr. 68) πῶς οὖν ὁ ἱερὸς προφήτης Ἰερεμίας οὐ φανερώς αὐτὸν ἑτεροδιδασκαλοῦντα ἐλέγξει; τὰ γὰρ κατὰ τὸν σωτῆρα ἡμῶν προφητεύων οὕτως ἔφη »οὗτος ὁ θεὸς ἡμῶν», οὐ λογισθήσεται ἕτερος πρὸς αὐτόν. ἐξεῦρεν πᾶσαν ὁδὸν ἐπιστήμης, καὶ ἔδωκεν Ἰακώβ τῷ παιδί αὐτοῦ καὶ Ἰσραὴλ τῷ ἡγαπημένῳ ὑπ' αὐτοῦ. μετὰ ταῦτα ἐπὶ τῆς γῆς ὥφθη, καὶ τοῖς ἀνθρώποις συνανέστράφη».

2.19.13 | And with other things, he adds again, saying (Nr. 68) how then does the holy prophet Jeremiah not clearly rebuke him for teaching differently? For prophesying about the Savior, he said this: 'This God of ours will not be considered another beside him. He found every path of knowledge and gave it to Jacob, his child, and to Israel, his beloved.' After this, he was seen on the earth and lived among men.

2.19.14 | καὶ πάλιν προστίθουσιν λέγων (Nr. 50) ἀλλ' ὅμοιος ἐν τῷ λόγῳ ὁ πατὴρ εἶναι, καὶ Ἀστερίῳ μὴ δοκῇ καὶ τοῖς τὰ αὐτὰ ἐκείνῳ φρονοῦσιν. δοκεῖ γὰρ τοῦτο τῷ θεσπεσίῳ προφήτῃ Ἡσαΐα, τῷ δι' ἁγίου λέγοντι πνεύματος »καὶ προσκυνήσουσιν σοι, | καὶ ἐν σοὶ προσεύχονται· ὅτι ἐν σοὶ ὁ

2.19.14 | And again he adds, saying (Nr. 50) but it seems that the Father is in the word, even if it does not seem so to Asterius and those who think the same as him. For this is what the divine prophet Isaiah says, speaking through the holy spirit: 'And they will worship you, and they will pray to you;

θεός, καὶ οὐκ ἔστιν ἄλλος πλὴν σου. σὺ γὰρ εἶ ὁ θεός.» ὁρᾷς ὅπως πρόρριζον ἀνατρέπει τὴν τῶν ἐτεροδιδασκαλούντων ἔντεχνον κακουργίαν;

for in you is God, and there is no other besides you. For you are God.' Do you see how he completely overturns the clever evil of those who teach differently?

2.19.15 | καὶ αὖθις ἐπιλέγει (Nr. 67) εἰ δὲ καὶ βούλει καὶ ἑτέρας ἀκοῦσαι τοῦ αὐτοῦ προφητείας ἓνα ἡμῖν θεὸν βεβαιούσης, »ἐγὼ θεός« φησὶν »πρῶτος, καὶ εἰς τὰ ἐπερχόμενα ἐγὼ εἰμι«· τὸ γὰρ ἐγὼ ἐνὸς προσώπου δεικτικόν ἐστιν. αἱ γὰρ δύο ῥήσεις ἐν ἡμῖν πρόσωπον σημαίνουσιν. »ἐγὼ« γὰρ εἰπὼν ἐπάγει καὶ τὸ »εἰμί«, ὥστε διὰ τῶν δύο τοῦ λόγου μερῶν ἀντωνυμίας τε καὶ ῥήματος, τὴν τῆς θεότητος μαρτυρεῖσθαι μονάδα.

2.19.15 | And again he chooses (Nr. 67) if you also want to hear other parts of the same prophecy confirming one God for us, 'I am God,' he says, 'the first, and I am here for what is to come.' For the 'I' points to one person. For the two statements signify one person to us. For by saying 'I,' he also brings in 'am,' so through the two parts of the word, the pronoun and the verb, the unity of divinity is being testified.

2.19.16 | εἰ δὲ δέοιτο καὶ ἑτέρας μαρτυρίας, αὖθις τὸν αὐτὸν αὐτῷ παρέξομαι προφήτην λέγοντα »ἐγὼ πρῶτος καὶ ἐγὼ μετὰ ταῦτα. καὶ πλὴν ἐμοῦ οὐκ ἔστιν θεός«. εἰ ὑποστάσει διηρημένον τὸν υἱὸν τοῦ πατρὸς ὡς υἱὸν ἀνθρώπου Ἀστέριος εἶναι οἶεται. ἀπὸ τῆς ἀνθρωπίνης σαρκὸς ἦν δι' ἡμᾶς ἀνέλαβεν σκανδαλιζόμενος. δεικνύτω ἡμῖν τὸν ταῦτα λέγοντα·

2.19.16 | But if he should ask for other testimony, again I will provide the same prophet saying to him, 'I am the first, and I am after these things. And besides me, there is no God.' If Asterius thinks that the Son of the Father is divided in substance as the Son of Man, let him show us the one who says these things.

2.19.17 | ἐνὸς γὰρ ἐστιν κἀνταῦθα προσώπου ἢ λεγομένη ῥῆσις. τίς οὖν ἔστιν ὁ λέγων »οὐκ ἔστιν πλὴν ἐμοῦ θεός«; ἀκουέτω δὲ καὶ ἑτέρας προφητείας λεγούσης »οὐκ ἔστιν πλὴν ἐμοῦ δίκαιος καὶ σωτήρ«. εἰ δύο θεοὺς εἶναι νομίζοι, ἀνάγκη αὐτὸν τὸν ἕτερον μὴ δίκαιον ὁμολογεῖν εἶναι μηδὲ σωτήρα. εἰ δὲ οὐ δίκαιος οὐδὲ σωτήρ, πῶς ἔτι θεὸς εἶναι δύναται; ἓνα γὰρ ἀποφαίνεται δίκαιον καὶ σωτήρα εἶναι. καὶ αὖθις »ἔμπροσθέν μου« φησὶν »οὐκ ἐγένετο ἄλλος, καὶ μετ' ἐμὲ οὐκ ἔσται, ἐγὼ

2.19.17 | For the saying mentioned is of one person. So who is the one saying, 'There is no God besides me'? Let him also hear another prophecy saying, 'There is no one righteous and savior besides me.' If he thinks there are two gods, he must admit that the other is neither righteous nor a savior. But if he is neither righteous nor a savior, how can he still be a god? For it declares that there is one who is righteous and a savior. And again, he says, 'Before me, no other was made, and after me, there will

θεός, καὶ οὐκ ἔσται παρὲξ ἐμοῦ σῶζων».

be none. I am God, and there will be no savior besides me.'

2.19.18 | εἰ δὲ βούλεται καὶ ἑτέρου προφητικοῦ ἀκοῦσαι ῥητοῦ, τάχα που πρὸς αὐτὸν καὶ τοὺς ὁμοίως περὶ θεότητος αὐτῷ διακειμένους λεχθέν <τος> , ἀκουέτω αὐτοῦ Ἡσαΐου λέγοντος »μετανοήσατε, οἱ πλανώμενοι, ἐπιστρέψατε τῇ καρδίᾳ, καὶ μνήσθητε τὰ πρότερα ἀπὸ τοῦ αἰῶνος, ὅτι ἐγὼ ὁ θεὸς καὶ οὐκ ἔστιν πλην ἐμοῦ».

2.19.18 | But if he wants to hear another prophetic saying, let him listen to Isaiah saying, 'Repent, you who are wandering, return to your heart, and remember the former things from before the age, for I am God, and there is no one besides me.'

2.19.19 | οὐκ εἶπεν· ἐγὼ θεός, ἵνα καὶ διὰ τῆς τοῦ ἄρθρου προσθήκης ἓνα θεὸν ὄντα σαφῶς ἐπιδείξῃ. τί δὲ καὶ Ὡσηὲ ὁ προφήτης; οὐ καὶ αὐτὸς τὰ αὐτὰ μαρτυρεῖ, »ἐγὼ ἀνήγαγόν σε ἐξ Αἰγύπτου.« λέγων »καὶ θεὸν πλην ἐμοῦ οὐ γνώσῃ, καὶ σῶζων οὐκ ἔστιν παρὲξ ἐμοῦ»; αὖθις τε ὁ Μαλαχίας »οὐχὶ θεὸς εἷς

2.19.19 | He did not say, 'I am God,' so that he could clearly show that there is one God through the addition of the article. And what does the prophet Hosea say? He also bears witness to the same things, saying, 'I brought you up from Egypt.' He says, 'And you will not know a god besides me, and there is no savior except me.' Again, Malachi says, 'Is there not one God?'

2.19.20 | ἔκτισεν ὑμᾶς;« φησὶν »οὐχὶ πατὴρ εἷς πάντων ὑμῶν»; ἀλλὰ τὸν Δαυὶδ φήσῃ που Ἀστέριος μηδὲν εἰρηκέναι περὶ τούτου, καίτοι πρεσβύτατον παρὰ Μωσέα τῶν ἄλλων προφητῶν ὄντα, καὶ διὰ τοῦτο ἀμφιγνοεῖν, εἴτε δύο θεοὺς ὑποστάσει διηρημένους νομίζειν εἶναι προσήκει εἴτε καὶ μή. οὐκοῦν ἵνα μὴ τοῦτο λέγῃ, ἀκόλουθον ἡγοῦμαι καὶ αὐτὸν ἐπιδείξαι αὐτῷ τὰ αὐτὰ τοῖς προειρημένοις ἁγίοις λέγοντα· »ἄκουσον,« φησὶν »λαὸς μου, καὶ λαλήσω σοι· Ἰσραὴλ, καὶ διαμαρτύρομαί σοι. ἂν ἀκούσῃς μου, οὐκ ἔσται ἐν σοὶ θεὸς πρόσφατος, οὐδὲ προσκυνήσεις θεῷ ἄλλοτρίῳ.

2.19.20 | Did he not create you?" he says, "Is there not one father of all of you?" But he seems to say that David did not mention anything about this, even though he is the oldest among the prophets after Moses. And for this reason, he is uncertain whether it is right to think there are two gods divided in substance or not. Therefore, to avoid saying this, I think it is fitting to show him the same things that the previously mentioned holy ones say, saying, 'Listen,' he says, 'my people, and I will speak to you; Israel, and I will testify to you. If you listen to me, there will not be a new god among you, nor will you worship a

foreign god.'

2.19.21 | ἐγὼ γὰρ εἰμι κύριος ὁ θεός σου«. ὁ αὐτὸν ἐπιδεικνὺς καὶ λέγων »ἐγὼ εἰμι«. οὐ δῆλός ἐστιν ἓνα θεὸν μόνον εἶναι λέγων, τουτέστιν ἑαυτόν;

2.19.21 | "For I am the Lord your God." He shows himself and says, "I am." Is it not clear that he is saying there is only one God, that is, himself?

Section 20

2.20.1 | ταῦτα πάντα Μάρκελλος καὶ ἔτι τούτων πλείονα ἐπὶ ἀρνήσει τοῦ υἱοῦ τοῦ θεοῦ συνεφόρει, δι' ἀνεπιστημοσύνην οὐ λογισάμενος ὅτι πρὸς τὴν σκληροκαρδίαν τοῦ Ἰουδαίων λαοῦ ἢ τοιαύτη αὐτοῖς παρείχετο διδασκαλία. οὐδὲ γὰρ οἷόν τε ἦν τὸ πνεῦμα τὸ ἅγιον διὰ τῶν προφητῶν τοῦ θεοῦ ἀνθρώποις ἀτελέσιν τὰς φρένας ἐντελῇ παραδοῦναι τὸν τῆς θεοσεβείας λόγον.

2.20.1 | All these things Marcello and even more than these argued against the Son of God, not realizing because of ignorance that such teaching was given to the hard-hearted people of the Jews. For it was not possible for the Holy Spirit through the prophets of God to give complete understanding to people who were unworthy of the true teachings of piety.

2.20.2 | οὕτω γοῦν αὐτοῖς καὶ θυσίας ἐπιτελεῖν ἐνομοθέτει καὶ σώματος περιτομὴν καὶ σαββάτου φυλακὴν καὶ τοιωνδὶ βρωμάτων ἀποχὴν καὶ καθάρσια σωμάτων σωματικὰς τε εὐλογίας, ναὶ μὴν καὶ γῆς ῥεοῦσης »γάλα καὶ μέλι« ἄλλ' οὐ βασιλείας οὐρανῶν ἐπαγγελίας. ὁ δὲ σωτὴρ καὶ κύριος ἡμῶν ἐρωτηθεὶς πῶς Μωσέως προστάξαντος διδόναι βιβλίον ἀποστασίου καὶ ἀπολύειν τὴν ἑαυτοῦ γυναῖκα τὸν βουλόμενον αὐτὸς τάναντία διατάττοι τὸν λόγον ἀπέδωκεν καθολικὸν φήσας »Μωσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν· ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως«.

2.20.2 | So indeed, he commanded them to offer sacrifices, to practice circumcision of the body, to keep the Sabbath, to avoid certain foods, and to perform physical cleansings, along with physical blessings of the land, like "milk and honey," but not the promise of the kingdom of heaven. And when our Savior and Lord was asked how Moses commanded to give a certificate of divorce and to send away one's wife, he gave a different teaching, saying, "Moses wrote this because of your hard hearts; but from the beginning it was not so."

2.20.3 | ταῦτόν οὖν εἶπεν ἂν καὶ εἴ τις ἦρετο, τί δῆποτε θεὸν ἓνα σέβειν παρακελεύόμενοι Μωσῆς καὶ οἱ μετ' αὐτόν

2.20.3 | Therefore, he would say the same if anyone asked why Moses and the prophets with him did not teach them about the

προφηται οὐκ ἐδίδασκον αὐτοὺς τὴν περὶ τοῦ υἱοῦ γνῶσιν· οὐ γὰρ οἶοί τε ἦσαν οἱ συνεχῶς ἀπαγόμενοι τῇ πολυθέῳ πλάνῃ τὴν εὐαγγελικὴν παραδέχεσθαι χάριν. | διὸ πρὸς τὴν σκληροκαρδίαν αὐτῶν τὴν περὶ ἑνὸς θεοῦ διδασκαλίαν ἐποιοῦντο, τέως παιδαγωγοῦντες αὐτοὺς διὰ τοῦ ἀποτρέπειν μὲν τοῦ πολλοὺς εἶναι νομίζειν θεοὺς ἐπάγειν δὲ ἐπὶ τὴν εἰσαγωγὴν τοῦ ἑνός.

knowledge of the Son, while urging them to worship one God. For they were not able to accept the grace of the Gospel, being led away by the many gods. So, because of their hard hearts, they taught about one God, first guiding them by preventing them from thinking there were many gods and then leading them to the understanding of the one.

2.20.4 | οὕτω δὲ Μωσῆς ἀτελῇ τὴν διδασκαλίαν τοῖς κατ' αὐτὸν παρεδίδου διὰ τὸ ἀτελὲς αὐτῶν τῆς φρονήσεως, ὥς μηδεμίαν αὐτὸν μνήμην ποιήσασθαι ἀγγέλων κτίσεως ἐν τῷ τῆς κοσμοποιίας λόγῳ, καίτοι τῶν μετὰ ταῦτα προφητῶν οὐ μόνον ἀγγέλων μνημονευσάντων, ἀλλὰ καὶ θείων δυνάμεων καὶ πνευμάτων ἁγίων τῶν τε ὑπερουρανίων θεοῦ λειτουργῶν, περὶ ὧν ὁ Δανιὴλ διδάσκων ἔλεγεν »χίλια χιλιάδες ἐλειτουργοῦν αὐτῷ, καὶ μύρια μυριάδες παρειστῆκεισαν ἔμπροσθεν αὐτοῦ«.

2.20.4 | Thus, Moses delivered an incomplete teaching to those under him because of their limited understanding, so that he did not make any mention of the creation of angels in his account of the creation of the world. However, the later prophets not only remembered angels but also spoke of divine powers and holy spirits that serve the God of the heavens. About these, Daniel taught, saying, "Thousands upon thousands served him, and myriads upon myriads stood before him."

2.20.5 | ἀλλὰ γὰρ τούτων ἀπάντων σιωπῇ παρέδωκε τοὺς λόγους Μωσῆς καίπερ οὐκ ὦν αὐτῶν ἐν ἀγνοίᾳ, πάντων δὲ τὴν ἀκριβῆ γνῶσιν προεληφώς τῷ θείῳ πνεύματι· πλὴν οὐδαμῶς αὐτῶν ἐν τῇ κοσμοποιίᾳ ὥς πρὸς τοῦ θεοῦ γενομένων ἐποιήσατο μνήμην.

2.20.5 | But indeed, he delivered the words of Moses in silence about all these things, even though he was not ignorant of them, having received the precise knowledge of all things from the divine spirit. However, he made no mention of them in the account of creation as related to God.

2.20.6 | καὶ τούτου τὴν αἰτίαν οὐδ' ἑτέραν εἴποι ἂν τις ἢ τὴν σκληροκαρδίαν τοῦ λαοῦ γεγενῆσθαι, ὥσπερ οὖν αὐτὸς ἐδίδαξεν ὁ σωτήρ. καὶ ἄλλα δὲ μυρία εἶναι ἐν τῇ τοῦ παντὸς συστάσει μάθοις ἂν ἐκ τῶν τῆς καινῆς διαθήκης ἀναγνωσμάτων οὐδ' ὅλως

2.20.6 | And no one could say any other reason for this except for the hardness of the people's hearts, just as the Savior himself taught. There are also many other things in the structure of the universe that one could learn from the readings of the

ἐν τῇ Μωσέως φερόμενα γραφῇ· οὐκ οὖν ἐμνημόνευσεν ἀρχῶν οὐδ' ἐξουσιῶν οὐδὲ κοσμοκρατόρων οὐδὲ πνευματικῶν »τῆς πονηρίας«, πρὸς ἃ τὴν πάλιν ἡμῖν συνεστάναι φησὶν ὁ θεῖος ἀπόστολος.

New Testament, which are not at all mentioned in the writings of Moses. Therefore, he did not mention rulers, authorities, or world powers, nor spiritual forces of "evil," against which the divine apostle says we struggle.

2.20.7 | τί οὖν; ἐπεὶ μήτε παρὰ Μωσεῖ μήτε παρὰ τοῖς λοιποῖς προφήταις σαφῶς ἐστὶν εὐρεῖν τοὺς περὶ τούτων λόγους, ἀπιστητέον τῷ ἀποστόλῳ; ἢ ἐπειδὴν τοῦ τῶν κρειττόνων τάγματος ὁ αὐτὸς πάλιν μνημονεύῃ λέγων τὸν Χριστὸν »ἐν δεξιᾷ« τοῦ θεοῦ καθέζεσθαι »ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι«,

2.20.7 | What then? Since neither in Moses nor in the other prophets can one clearly find words about these things, should we disbelieve the apostle? Or when he again mentions the rank of the greater ones, saying that Christ "sits at the right hand" of God "above all rule and authority and power and dominion and every name that is named, not only in this age but also in the one to come,"

2.20.8 | καὶ αὖθις ἐπειδὴν ὀνομάζει θρόνους καὶ κυριότητας καὶ ἀρχὰς καὶ ἐξουσίας λέγων »ἐν αὐτῷ γὰρ ἐκτίσθη τὰ πάντα τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι«, ἀρ' οὐ προσήκει ταῦτα παραδέχεσθαι διὰ τὸ μήτε Μωσέα μήτε τοὺς λοιποὺς προφήτας περὶ τούτων προειληφέναι; ἢ ταύτῳ καὶ περὶ τούτων ἐροῦμεν, ὥς οὐχ οἳ τε ἦσαν τοὺς περὶ τούτων πιστεύεσθαι λόγους οἱ »σκληροτράχηλοι καὶ ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσίν«; οἷς οὐδὲ περὶ τῆς ἁνῶ Ἱερουσαλὴμ ἀνεκάλυπτον οἱ τοῦ θεοῦ προφηταὶ, ὥσπερ οὖν τῇ ἐκκλησίᾳ Χριστοῦ διασαφῶν καὶ τοὺς περὶ ταύτης λόγους ὁ Παῦλος ἐβόα λέγων »ἡ δὲ ἁνῶ Ἱερουσαλὴμ ἐλευθέρᾳ ἐστίν, ἥτις ἐστὶν μήτηρ ἡμῶν«, καὶ »προσεληλύθατε Σιών ὅρει καὶ πόλει θεοῦ ζῶντος, Ἱερουσαλὴμ ἑπουρανίῳ, καὶ μυριάσιν ἀγγέλων, πανηγύρει καὶ ἐκκλησίᾳ

2.20.8 | And again, when he names thrones and dominions and authorities and powers, saying, "For in him all things were created in the heavens and on the earth, the visible and the invisible, whether thrones or dominions or authorities or powers," should we not accept these things because neither Moses nor the other prophets spoke about them? Or should we say the same about these things, that those who were "stiff-necked and uncircumcised in heart and ears" were not able to believe the words about these matters? To them, even the prophets of God did not reveal anything about the heavenly Jerusalem. Just as Paul, explaining to the church of Christ, cried out about those things, saying, "But the Jerusalem above is free, which is our mother," and "You have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to countless

πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς».

angels, to the festival gathering and to the church of the firstborn who are registered in heaven."

2.20.9 | λεγέτω πρὸς ταῦτα Μάρκελλος, εἰ οἷός τέ ἐστιν ἐκ τῶν παλαιῶν γραμμάτων τὴν τούτων προφέρειν διδασκαλίαν.

2.20.9 | Let Marcello say about these things, if he is able to bring forth the teaching from the ancient writings.

2.20.10 | εἰ δὲ μὴ εὐρίσκοι, τὴν αἰτίαν ἀποδιδότω δι' ἣν σεσιώπητο τοῖς τοῦ θεοῦ προφήταις ταῦτα τε πάντα καὶ ἄλλα τούτοις ἀδελφὰ μυρία, περὶ ὧν ὁ αὐτὸς ἀπόστολος ὑπὲρ ἡμῶν ἐδεῖτο τοῦ θεοῦ, »ἵνα ἐξισχύσωμεν καταλαβέσθαι σὺν πᾶσιν τοῖς ἁγίοις τί τὸ πλάτος καὶ μήκος καὶ βάθος καὶ ὕψος, γινῶναι τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ θεοῦ».

2.20.10 | But if he does not find it, let him give the reason why the prophets of God were silent about all these things and many other related matters, for which the same apostle prayed to God on our behalf, "That we may be able to grasp with all the saints what is the width and length and depth and height, and to know the love of God that surpasses knowledge."

2.20.11 | καὶ αὐτὸς δὲ ὁ σωτὴρ ἡμῶν πλεῖστα ὅσα μυστήρια περὶ τῆς βασιλείας τῶν οὐρανῶν περὶ τε τῆς συντελείας τοῦ παντὸς περὶ τε τῶν ἐπαγγελιῶν ποτὲ μὲν διὰ παραβολῶν ποτὲ δὲ καὶ ἐν ἀπορρήτοις ἐξέφαιναν τοῖς αὐτοῦ μαθηταῖς, πρὸς οὓς ἔλεγεν »ὐμῖν δέδοται γινῶναι τὰ μυστήρια τοῦ θεοῦ». ὧν οὐκ ἂν εὖροι τις τὰ ἴσα παρὰ Μωσεῖ ἢ παρὰ τοῖς λοιποῖς προφήταις.

2.20.11 | And our Savior revealed many mysteries about the kingdom of heaven, about the completion of all things, and about the promises, sometimes through parables and sometimes in secrets to his disciples, to whom he said, "It has been given to you to know the mysteries of God." No one would find the same things from Moses or the other prophets.

2.20.12 | τί οὖν; ἐπεὶ μὴ τῷ Ἰουδαίων λαῷ παρεδόθη ταῦτα, εἰς ἐπιτήδειον καιρὸν φυλαττόμενα τῇ ἐκκλησίᾳ Χριστοῦ, παρὰ τοῦτο χρῆν ἡμᾶς τὴν δωρηθεῖσαν ἡμῖν χάριν ἀθετεῖν ἢ μειζόνως εὐχαριστεῖν τῷ τῆς τοσαύτης ἡμᾶς καταξιώσαντι γνώσεως; κατὰ τὸν αὐτὸν οὖν τρόπον καὶ τὰς περὶ τοῦ υἱοῦ διδασκαλίας ἐκ τῆς αὐτοῦ καινῆς διαθήκης προσήκοι ἂν

2.20.12 | So what? Since these things were not given to the Jewish people, but were kept for the church of Christ for a suitable time, should we reject the grace that has been given to us or should we be even more thankful to the one who has made us worthy of such knowledge? In the same way, we should also receive the teachings about the Son from his new covenant,

ἀπολαμβάνειν, οὐδὲν ξενιζομένους εἰ μὴ τῷ σκληροκαρδίῳ λαῷ τὴν περὶ αὐτοῦ γνῶσιν ἀνεκάλυπτον οἱ τοῦ θεοῦ ἄνθρωποι, εἰς καιρὸν εὐκαιρον τὸν περὶ αὐτοῦ ταμιευόμενοι λόγον.

without being surprised if the knowledge about him was not revealed to the hard-hearted people, while the servants of God kept the words about him for a timely moment.

2.20.13 | οὐ γὰρ ἐδόκει ἐπιτήδειον εἶναι τὸ τηνικαῦτα ὑποσυρομένοις ἀνδράσιν ἐπὶ τὴν πολύθεον πλάνην παραδιδόναι τὸ περὶ πατρὸς καὶ υἱοῦ μυστήριον, οἷς οὐδὲ τοὺς περὶ τῶν ὑποβεβηκυῶν δυνάμεων ἐξεκάλυπτον λόγους, ὥς ἂν μὴ προφάσει ταύτῃ ἐπὶ τὴν Ἑλληνικὴν καταπέσοιεν πολυθεΐαν, οἱ πατέρα »ἀνδρῶν τε θεῶν τε« τὸν παρ' αὐτοῖς ἀνεπλάσαντο θεόν.

2.20.13 | For it did not seem suitable at that time to reveal the mystery about the Father and the Son to men who were being led into the many-god error, to whom even the words about the fallen powers were not revealed, so that they would not use this as an excuse to fall into Greek polytheism, which made a god from their own father "of men and gods."

2.20.14 | διόπερ τῆς τοιαύτης αὐτοὺς ἀναστέλλων πλάνης ὁ λόγος τὸν ἓνα θεὸν ἐκήρυττεν, οὐ μὴν πατέρα εἶναι τὸν αὐτὸν ἡρνεῖτο· καὶ τὸν ἀληθῆ δὲ σέβειν ἐδίδασκεν καὶ πλὴν αὐτοῦ μηδὲνα εἰδέναι παρῆναι, οὐ μὴν ἡρνεῖτο εἶναι αὐτὸν πατέρα. | εἰ δὲ καὶ κύριον καὶ θεὸν αὐτὸν καὶ δίκαιον καὶ σωτῆρα ἀπεκάλει, ἀλλ' οὐκ ἀπέκλειεν τοῦ καὶ πατέρα εἶναι αὐτὸν ἡγεῖσθαι τοῦ μονογενοῦς αὐτοῦ καὶ ἀγαπητοῦ υἱοῦ εἶτ' οὕν ὁ πατὴρ λέγει εἶθ' ὁ υἱὸς τὸ »ἐγὼ εἰμι ὁ ὢν«,

2.20.14 | Therefore, the word, raising them from such a delusion, proclaimed the one God, yet it did not deny that he was the same as the Father. It taught to truly honor the one God and advised that no one else should be known besides him, yet it did not deny that he was the Father. If he also called himself Lord and God, just and Savior, he did not exclude being understood as the Father of his only and beloved Son, whether the Father said it or the Son said, "I am the one who is."

2.20.15 | ἀληθεύοι ἂν ἑκατέρως ὁ λόγος. ὁ τε γὰρ πατὴρ »ὁ ὢν« εἶη ἂν, μόνος αὐτὸς ὢν »ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσιν θεὸς« ὡς ὁ θεὸς ἐδίδαξεν ἀπόστολος. ὁ τε υἱὸς καὶ αὐτὸς χρηματίζων »ὁ ὢν« ἀληθεύοι ἂν, μόνος ὢν υἱὸς μονογενῆς τοῦ ὄντος· ἀλλὰ καὶ εἰκὼν τοῦ ἀοράτου θεοῦ ὑπάρχων κατὰ τοῦτο εἶη ἂν αὐτοῦ εἰκὼν, καθ' ὃ μόνος ἦν αὐτὸς »ὁ ὢν«· διὸ καὶ αὐτὸς χρηματίζοι ἂν »ὁ ὢν«, ἐπεὶ

2.20.15 | The word would be true in both ways. For the Father would be "the one who is," being the only one "above all, and through all, and in all," as the divine apostle taught. The Son, also calling himself "the one who is," would be true, being the only Son of the One. But he would also be the image of the invisible God, and in this way, he would be his likeness, as he alone was "the one who is." Therefore, he would also

καὶ θεὸς καὶ κύριος ὁμοίως τῷ πατρὶ καὶ αὐτὸς διὰ πάσης ἀνηγόρευται τῆς θεοπνεύστου γραφῆς.

call himself "the one who is," since he is both God and Lord, just like the Father, and he is proclaimed throughout all the inspired scripture.

Section 21

2.21.1 | τοῦτο δὲ ἐστὶν καὶ ἐκ τοῦ πρὸς τὸν Μωσέα χρηματισμοῦ γινῶναι λέγει δ' οὖν ἡ γραφὴ »ἐλάλησεν δὲ ὁ θεὸς πρὸς Μωσῆν καὶ εἶπεν πρὸς αὐτόν· ἐγὼ κύριος· καὶ ὥφθην πρὸς Ἀβραάμ καὶ πρὸς Ἰσάκ καὶ πρὸς Ἰακώβ, θεὸς ὢν αὐτῶν«. ὁρᾷς ὅπως ὥφθαι ἑαυτὸν τοῖς πατράσιν ἔφη. πότε δὲ ὥφθη, πάλιν ἡ γραφὴ μαρτυρεῖ λέγουσα »ὥφθη δὲ κύριος ὁ θεὸς τῷ Ἀβραάμ πρὸς τῇ δρυὶ τῇ Μαμβρῇ, καθημένου αὐτοῦ πρὸς τῇ θύρᾳ«. πῶς δὲ ὥφθη ἄλλ' ἐν σχήματι ἀνθρωπίνῳ; τίνα δὲ χρῆν πιστεύειν εἶναι τοῦτον ἢ τὸν υἱὸν τοῦ θεοῦ; ὃ δὴ καὶ αὐτὸς ἐν Εὐαγγελίοις παρίστη λέγων πρὸς τοὺς Ἰουδαίους »Ἀβραάμ ὁ πατὴρ ὑμῶν ἡγαλλίασατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἐχάρης«.

2.21.1 | This is also known from the message to Moses, for the scripture says, "And God spoke to Moses and said to him: I am the Lord; and I appeared to Abraham and to Isaac and to Jacob, being their God." You see how he said he appeared to the fathers. When did he appear? The scripture again testifies, saying, "And the Lord God appeared to Abraham by the oak of Mamre, as he sat by the door." But how did he appear? In the form of a man? Who should be believed to be this one, or the Son of God? This is what he himself presents in the Gospels, saying to the Jews, "Abraham, your father, rejoiced to see my day, and he saw it and was glad."

2.21.2 | ὅτε καὶ θαυμασάντων ἐπὶ τῷ λόγῳ προσέθηκεν τὸ »πρὶν Ἀβραάμ γενέσθαι ἐγὼ εἰμι«, τὴν προὔπαρξιν ἑαυτοῦ παριστὰς λευκότερα. τί δὴ οὖν συνίστησιν ὁ λόγος ἢ αὐτὸν εἶναι τὸν υἱὸν τοῦ θεοῦ τὸν χρηματίσαντα τῷ Μωσεῖ καὶ εἰρηκότα »ἐγὼ εἰμι ὁ ὢν«; αὐτὸς γὰρ τῷ Ἀβραάμ ὥφθαι ἑαυτὸν ἐδίδασκεν. ὅπως δὲ ἦν αὐτὸς »ὁ ὢν«, εἴρηται.

2.21.2 | When they were amazed at his words, he added, "Before Abraham was born, I am," clearly showing his pre-existence. So what does the word show? That he is the Son of God, who spoke to Moses and said, "I am the one who is"? For he taught that he appeared to Abraham. It is said how he was "the one who is."

2.21.3 | καὶ ὁ μέγας δὲ ἀπόστολος Παῦλος οἶδεν τὸν υἱὸν τοῦ θεοῦ μεσίτην γενόμενον τῆς διὰ Μωσέως νομοθεσίας, ἐν οἷς διδάσκει λέγων »ὁ νόμος διαταγεῖς δι'

2.21.3 | And the great apostle Paul knew that the Son of God became a mediator of the law given through Moses, in which he teaches, saying, "The law was given

ἀγγέλων, ἐν χειρὶ μεσίτου. ὁ δὲ μεσίτης ἐνὸς οὐκ ἔστιν». | οὐκοῦν ὁ χρηματίσας τῷ Μωσεῖ ὁ μεσίτης ἦν, ἐξ ἐκείνου μεσιτεύων τῇ τῶν ἀνθρώπων σωτηρίᾳ, πρὶν ἢ τὴν σάρκα ἀναλαβεῖν.

through angels, by the hand of a mediator. But the mediator is not of one." Therefore, the one who spoke to Moses was the mediator, interceding for the salvation of people before he took on flesh.

2.21.4 | τοῦτον δὲ εἶναι Ἰησοῦν Χριστὸν ὁ αὐτὸς ἀπόστολος παρέστησε φήσας »εἷς θεός, εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Ἰησοῦς Χριστός«. εἴτ' οὖν ἐξ αὐτοῦ <τοῦ> προσώπου λέγοιτο παρὰ Μωσεῖ τὸ »ἐγὼ εἰμι ὁ ὢν«, εἴθ' ὁ πατὴρ ἦν ὁ δι' αὐτοῦ ταύτην προϊέμενος τὴν φωνήν, ἐκατέρως ἀληθεύοι ἂν ὁ λόγος.

2.21.4 | The same apostle presented that this is Jesus Christ, saying, "There is one God, and one mediator between God and men, the man Jesus Christ." So whether it was from his presence that Moses heard "I am the one who is," or if the Father was the one who sent this voice through him, both statements would be true.

2.21.5 | μὴ δὴ οὖν ἀπορεῖτω Μάρκελλος συλλογισμῷ χρώμενος, ὡς οἴεται, ἀφύκτω, δι' οὗ φησὶν (Nr. 57) τίνα τοίνυν τὸν »ἐγὼ εἰμι ὁ ὢν« λέγοντα Ἀστέριος εἶναι οἴεται, τὸν υἱὸν ἢ τὸν πατέρα; εἴθ' ἐξῆς συνάγων, ὡς εἰ μὲν ὁ πατὴρ εἴη ὁ ὢν, οὐκέτ' ἔσται ὁ υἱὸς θεός· (Nr. 58) ὅτι κατὰ ἀντιδιαστολὴν τοῦ μὴ ὄντος ὁ ὢν ἑαυτὸν εἶναι φησιν. εἰ δὲ τὸν υἱὸν ὑποστᾷσει διηρημένον τοῦτο φάσκοι λέγειν τὸ »ἐγὼ εἰμι ὁ ὢν«, ταύτὸν αὖθις περὶ τοῦ πατρὸς λέγειν νομισθῆσεται· ἐκάτερον δὲ τούτων ἀσεβές.

2.21.5 | Therefore, let not Marcellus be troubled, thinking, as he does, that it is impossible to know who is saying "I am the one who is." Does he think it is the Son or the Father? Then he goes on to argue that if the Father is the one who is, the Son will no longer be God. He claims that the one who is says he is himself in contrast to the one who is not. But if he says that the Son, being a separate being, speaks "I am the one who is," it will also be thought that he is saying the same about the Father. Yet both of these ideas are impious.

2.21.6 | ταῦτα δὲ λέγων [ὁ] αὐτὸς ἐκατέρω περιπέπτωκεν <τῷ> ἀτόπῳ, ἓνα μὲν ὀριζόμενος εἶναι τὸν ὄντα, θάτερον δὲ ἀρνούμενος. καὶ τίνα τοῦτον αὐτὸς ἂν εἰδείη. ἢ γὰρ τὸν πατέρα δοὺς τὸν υἱὸν ἀρνήσεται, ἢ τὸν υἱὸν μόνον παραδεξάμενος ἀθετήσῃ τὸν πατέρα· μᾶλλον δὲ οὔτε πατέρα οὔτε υἱὸν εἰδὼς ἐλεγχθήσεται, ἓνα μόνον διδοὺς τὸν δ'

2.21.6 | In saying these things, he has fallen into a contradiction. He defines the one who is as one, while denying another. And who would he know this to be? For if he claims the Father gives the Son, he will deny the Father, or if he only accepts the Son, he will reject the Father. More likely, he will be shown not to know either the Father or the Son, giving one and pushing the other away. And if he hears God saying,

ἕτερον ἐκποδῶν μεθιστάς. κἂν ἀκούῃ δὲ
λέγοντος τοῦ θεοῦ »ἐγὼ κύριος ὁ θεός σου,
ὁ ἐξαγαγὼν σε ἐκ γῆς Αἰγύπτου, ἐξ οἴκου
δουλείας.

"I am the Lord your God, who brought you
out of the land of Egypt, out of the house of
slavery,"

2.21.7 | οὐκ ἔσονται σοι θεοὶ ἕτεροι πλὴν
ἐμοῦ, πάλιν κἀνταῦθα μὴ ταραττέσθω τὴν
ψυχὴν ἀλλὰ καὶ τῶν ἐξῆς συνημμένων
ἀκουέτω· εἰπὼν γάρ » οὐκ ἔσονται σοι θεοὶ
ἕτεροι πλὴν ἐμοῦ, ἐπήγαγεν »οὐ ποιήσεις
σεαυτῷ εἰδωλον οὐδὲ παντὸς ὁμοίωμα,
ὅσα ἐν τῷ οὐρανῷ ἄνω καὶ ὅσα ἐν τῇ γῇ
κάτω καὶ ὅσα ἐν τοῖς ὕδασι· ὑποκάτω τῆς
γῆς. οὐ προσκυνήσεις αὐτοῖς οὐδὲ μὴ
λατρεύσεις αὐτοῖς· ἐγὼ γάρ εἰμι κύριος ὁ
θεός σου, κύριος ζηλωτής.

2.21.7 | You shall have no other gods
besides me." Again, let not the soul be
troubled here, but let it also listen to what
follows. For after saying, "You shall have no
other gods besides me," he added, "You
shall not make for yourself an idol or any
likeness of anything that is in heaven
above, or on the earth below, or in the
waters beneath the earth. You shall not
bow down to them or serve them; for I am
the Lord your God, a jealous God.

2.21.8 | ὁρᾷς ὅπως διεστέλλετο μὴ τῇ τῶν
ἐθνῶν πολυθέῳ πλάνῃ συναπάγεσθαι,
μόνον δὲ αὐτὸν εἰδέναι θεὸν καὶ κύριον. τίς
δ' ἦν οὗτος; ὁ υἱὸς τὴν εἰκόνα τοῦ πατρὸς
ἔχων ἐν ἑαυτῷ ἐξ ἀθηντείας τε αὐτοῦ τοῖς
εἰδωλολατρείαν νοσοῦσιν ταῦτα
διαταττόμενος. ὥς γάρ »πάντα δι' αὐτοῦ
ἐγένετο, τοῦ πατρὸς διὰ τοῦ σωτῆρος τὴν
τῶν γεννητῶν ἀπάντων οὐσίαν
ὑποστησαμένου, | οὕτως αὐτὸς ἦν ὁ πατὴρ
τὴν εἰς αὐτὸν γνῶσιν τε καὶ εὐσέβειαν διὰ
μεσίτου τοῦ υἱοῦ παραδιδούς ἀνθρώποις.

2.21.8 | Do you see how he instructed not
to be led astray by the many gods of the
nations, but to know only him as God and
Lord? Who was this? The Son, having the
image of the Father within himself, was
commanding these things to those who
suffer from idol worship. For "all things
were made through him," as the Father,
through the Savior, upheld the essence of
all created beings. Thus, the Father was
giving knowledge and reverence of himself
to people through the mediation of the Son.

2.21.9 | τοῦτο δὲ καὶ ὁ ἀπόστολος αὐτοῖς
ῥήμασιν Γαλάταις γράφων ἐδίδασκεν, δι'
ᾧ ἔφη »ὁ νόμος διαταγείς δι' ἀγγέλων, ἐν
χειρὶ μεσίτου. ὁ δὲ μεσίτης ἐνὸς οὐκ ἔστιν,
ὁ δὲ θεὸς εἷς ἔστιν.

2.21.9 | This is what the apostle also taught
them when he wrote to the Galatians,
saying, "The law was given through angels,
by the hand of a mediator. But the mediator
is not of one, and God is one."

2.21.10 | κἂν λέγῃ »ἴδετε ἴδετε ὅτι ἐγὼ εἰμι.
καὶ οὐκ ἔστιν θεὸς πλὴν ἐμοῦ, πάλιν ὁ

2.21.10 | And if he says, "See, see that I am.
And there is no god besides me," again the

πατὴρ ἦν ὡς διὰ εἰκόνης καὶ μεσίτου διὰ τοῦ υἱοῦ τοῦτο φάσκων. εἰ γὰρ δὴ λέγοντος μὲν Ἡσαΐου τοῦ προφήτου »υἱοὺς ἐγέννησα καὶ ὑψώσα« καὶ πάλιν »Ἰσραὴλ δέ με οὐκ ἔγνω, καὶ ὁ λαός με οὐ συνῆκεν« καὶ αὖθις ἐγὼ πᾶσιν τοῖς ἄστροις ἐνετειλάμην, καὶ τῇ χειρὶ μου ἐστερέωσα τὸν οὐρανὸν« καὶ ὅσα ἄλλα τοιαῦτα, οὐ τὸν Ἡσαΐαν ταῦτα λέγειν φήσομεν, δι' αὐτοῦ δὲ τὸν ἐν αὐτῷ λαλοῦντα θεόν, οὐχὶ δὴ καὶ ἐπὶ τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ πρέποι ἂν τὸν πατέρα δι' αὐτοῦ χρῆναι ταῦτα διαμαρτύρασθαι τοῖς τῶν τοιῶνδε παραγγελμάτων δεομένοις; εἰδωλολάτραι δ' ἦσαν οὗτοι, ὡς ἡ αὐτὴ διδάσκει γραφὴ λέγουσα καὶ »εἶπεν κύριος· ποῦ εἰσὶν οἱ θεοὶ αὐτῶν, ἐφ' οἷς ἐπεποίθεισαν ἐπ' αὐτοῖς; ὧν τὸ στέαρ τῶν θυσιῶν αὐτῶν ἠσθίετε, καὶ ἐπίνετε τὸν οἶνον τῶν σπονδῶν αὐτῶν· ἀναστήτωσαν καὶ βοηθησάτωσαν ὑμῖν. καὶ γενηθήτωσαν ὑμῶν σκεπασταί«. τοῦτοις γὰρ συνῆπται τὸ »ἴδετε ἴδετε ὅτι ἐγὼ εἰμι, καὶ οὐκ ἔστιν θεὸς πλην ἐμοῦ«.

Section 22

2.22.1 | καὶ μυριάκις τοίνυν διὰ τοῦ προφήτου βοῶν φάσκει »πλὴν ἐμοῦ οὐκ ἔστιν θεὸς« καὶ »πλὴν ἐμοῦ οὐκ ἔστιν δίκαιος καὶ σωτὴρ« καὶ »θεὸν πλὴν ἐμοῦ οὐ γνῶσῃ, καὶ σῶζων οὐκ ἔστιν πάρεξ ἐμοῦ« καὶ ὅσα ἄλλα τοῦτοις ἀδελφὰ ἐν τοῖς λοιποῖς φέρεται προφήταις. θεὸς ἦν καὶ ἐξ ἐκείνου »ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ«. καὶ αὐτὸς ἦν ὁ πατὴρ ταῦτα διὰ τοῦ μονογενοῦς υἱοῦ, οἷα δι' ἐρμηνέως, ἀνθρώποις ὑποφθεγγόμενος. ὁ δὲ καὶ αὐτὸς ὁ υἱὸς ἐν Εὐαγγελίοις παρεδίδου, ἕνα μόνον εἰδέναι διδάσκων θεόν, ἐν οἷς ἔλεγεν »αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσιν σε τὸν μόνον ἀληθινὸν θεόν

Father was speaking this through the image and mediator, the Son. For when the prophet Isaiah said, "I have begotten and raised sons," and again, "Israel does not know me, and my people do not understand," and again, "I commanded all the stars, and with my hand I established the heavens," we should not say that Isaiah is speaking these things, but rather the God who is speaking through him. Shouldn't the Father, through the only-begotten Son of God, testify to those who are asking for such commands? But these were idol worshipers, as the same scripture teaches, saying, "The Lord said: Where are their gods, in whom they trusted? They ate the fat of their sacrifices and drank the wine of their offerings; let them rise up and help you. And let them be your shelter." For this is connected to the saying, "See, see that I am, and there is no god besides me."

2.22.1 | And even if a thousand times through the prophet he cries out, "There is no god besides me," and "There is no righteous and savior besides me," and "You will not know a god besides me, and there is no savior except me," and all other similar statements are made by the other prophets, God was also the one "reconciling the world to himself in Christ." And it was the Father who was speaking these things through the only-begotten Son, as if through an interpreter, speaking to people. The Son himself also handed down in the Gospels, teaching that there is only one true God, in which he said, "And this is eternal

καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν».

life, that they may know you, the only true God, and Jesus Christ whom you have sent."

2.22.2 | αὐτὸς οὖν ὁ ἀληθινὸς ἦν θεός, ὁ εἷς μόνος καὶ ἕτερος οὐκ ἔστιν πλὴν αὐτοῦ, ὁ μὴ μόνον διὰ τῶν προφητῶν ἀλλὰ διὰ τοῦ ἰδίου υἱοῦ ταῦτα κατ' ἐκεῖνο καιροῦ εἰδωλολατρεύοντι τῷ Ἰουδαίῳ ἐγκελευόμενος ἔθνει. αὐτίκα δ' οὖν ὁ Ἡσαΐας (μᾶλλον δὲ ὁ θεὸς δι' αὐτοῦ) εἰπὼν »πλὴν ἐμοῦ οὐκ ἔστιν θεός. τίς ὥσπερ ἐγώ;« καὶ ἐξῆς »μάρτυρες ὑμεῖς ἔστε εἰ ἔστιν θεὸς πλὴν ἐμοῦ«, ἐπήγαγεν τὸ »καὶ οὐκ ἦσαν τότε. οἱ πλάσσοντες καὶ οἱ γλύφοντες πάντες μάταιοι, ποιοῦντες τὰ καταθύμια αὐτῶν».

2.22.2 | Therefore, the true God was the one, and there is no other besides him, who not only through the prophets but also through his own Son was commanding the idol-worshipping nation of the Jews at that time. Immediately, Isaiah (more accurately, God through him) said, "There is no god besides me. Who is like me?" And next, "You are my witnesses if there is a god besides me," he brought in the saying, "And there were none then. All who make idols and carve them are worthless, making their own worthless things."

2.22.3 | καὶ δι' ὅλης δὲ τῆς αὐτοῦ προφητείας εὗροις ἂν κοπτόμενα τὰ ἄψυχα ξόανα, καὶ παρ' ἐκάστῳ δὲ προφήτῃ ὁμοίως εἰς ἀποτροπὴν τῆς πολυθέου πλάνης τὸν ἕνα θεὸν κηρυττόμενον εὐρήσεις. οὕτω καὶ ἡμεῖς εἰώθαμεν Ἑλλήνων τοῖς δεισιδαίμοσιν ἐν τοῖς πρὸς αὐτοὺς διαλόγοις τὴν μὲν περὶ τοῦ Χριστοῦ διδασκαλίαν εἰς εὐκαιρον ταμιεύεσθαι, τέως δὲ αὐτοῖς τῆς εἰδωλολάτρου πλάνης ἐλέγχους προσφέρειν καὶ τὸν ἕνα εἶναι θεὸν ἀποδεικτικοῖς κατασκευάζειν λόγοις.

2.22.3 | And throughout all his prophecy, you would find lifeless idols being cut down, and in each prophet, you will similarly find the one God being proclaimed to turn people away from the error of many gods. Thus, we have been accustomed to present the teaching about Christ to the superstitious Greeks in our discussions with them, first offering proofs against their idol-worshipping error and then building arguments to show that there is only one God.

2.22.4 | μανθανέτω τοίνυν Μάρκελλος, εἰ καταγηράσας ἐν ἐπισκοπῇ τῆς Χριστοῦ ἐκκλησίας οὕτω καὶ νῦν μεμάθηκεν, ὅτι τῷ παλαιῷ λαῷ ἡ τοῦ ἀποκεκρυμμένου μυστηρίου περὶ τοῦ υἱοῦ τοῦ θεοῦ γνῶσις κατάλληλος οὐδαμῶς ἦν, ὀλισθηρῶς ἔχοντι πρὸς εἰδωλολατρείαν, καὶ ὡς μόνη τῇ αὐτοῦ ἐκκλησίᾳ »τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ

2.22.4 | Let Marcello learn, then, that if he has grown old in the leadership of the church of Christ and has not yet learned that knowledge of the hidden mystery about the Son of God was never suitable for the old people, who were slipping toward idol-worship. And that this mystery, "the hidden mystery from the ages and from generations," was kept safe only in his

τῶν γενεῶν» διὰ τῆς αὐτοῦ χάριτος
ἐταμιεύετο, ἐν ᾧ μυστηρίῳ ὁ περὶ τῆς ἁγίας
τριάδος πατρὸς καὶ υἱοῦ καὶ ἁγίου
πνεύματος περιείχετο λόγος.

church through his grace, in which the
teaching about the holy Trinity of the
Father, the Son, and the Holy Spirit was
contained.

2.22.5 | ὁ δὲ τοσαῦτα συναγαγὼν ὅσα ἂν
εἴποι καὶ Ἰουδαίων διδάσκαλος περὶ τῆς
ἐκτομῆς ὁμιλῶν ἐν Ἰουδαίων συναγωγῇ,
σεμνύνεται τοῖς Χριστοῦ μαθηταῖς ταῦτα
προβαλλόμενος, οὐκ εἰδὼς ὅτι πλείονα
αὐτοῦ εἴποι ἂν ὁ σωματικὸς Ἰουδαῖος. ἐπὶ
τούτοις μὲν οὖν ἀρχεῖ, τὰς δ' ἀληθεῖς περὶ
τοῦ σωτῆρος ἡμῶν θεοῦ λογίας διαστρέφων
οὐκ ἐγκαλύπτεται.

2.22.5 | But he, gathering so much as he can
say, speaks as a teacher of the Jews about
cutting off in the Jewish synagogue,
boasting to the disciples of Christ with
these things, not knowing that a physical
Jew could say more than he. Therefore,
while he boasts about these things, he is
not covered up by distorting the true
teachings about our Savior God.

Section 23

2.23.1 | αὐτίκα δ' οὖν οὐ συνίησιν τὰς
φωνὰς τοῦ θεοῦ ἀποστόλου, διαφόρως
διδάξαντος αὐτὸν εἶναι εἰκόνα τοῦ θεοῦ δι'
ᾧ ἐξεθέμην αὐτοῦ λέξεων, δέον ἐντεῦθεν
συνεῖναι ὡς οὐ δύο θεοὺς ἢ ἐκκλησία τοῦ
θεοῦ κηρύττει· οὐ γὰρ δύο ἀγέννητα οὐδὲ
δύο ἀναρχα, ὡς πολλάκις ἡμῖν εἴρηται,
οὐδὲ δύο οὐσίας ἐξ ἰσοτιμίας
ἀντιπαρεξαγομένης ἀλλήλαις εἰσάγει, διὸ
οὐδὲ δύο θεοὺς, ἀλλὰ μίαν ἀρχὴν καὶ θεὸν
καὶ τὸν αὐτὸν πατέρα διδάσκουσα εἶναι
τοῦ μονογενοῦς καὶ ἀγαπητοῦ υἱοῦ,
ὡσαύτως δὲ καὶ μίαν εἰκόνα »τοῦ θεοῦ τοῦ
ἀοράτου«, τὴν αὐτὴν οὖσαν τῷ μονογενεῖ
καὶ ἀγαπητῷ υἱῷ αὐτοῦ. καὶ λέγει δὲ ὁ
ἀπόστολος θεολογῶν τὸν πατέρα »ὁ
μακάριος καὶ μόνος δυνάστης« καὶ πάλιν
»ὁ μόνος ἔχων ἀθανασίαν,

2.23.1 | Immediately, then, he does not
understand the words of the divine apostle,
who taught that he is the image of God
through which I have set forth his words. It
is necessary to understand from this that
the church of God proclaims not two gods;
for there are not two unbegotten or two
without beginning, as has often been said
to us, nor does it introduce two natures
that are equal to each other. Therefore,
there are not two gods, but one source and
one God, teaching that the same Father is of
the only-begotten and beloved Son.
Likewise, there is one image of "the
invisible God," which is the same as that of
his only-begotten and beloved Son. And
when the apostle speaks of the Father as
"the blessed and only ruler" and again as
"the only one who has immortality,"

2.23.2 | φῶς οἰκῶν ἀπρόσιτον» καὶ αὖθις
τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ

2.23.2 | "Light unapproachable" and again
"to the King of ages, the immortal, invisible,

ἀοράτῳ μόνῳ θεῷ» καὶ πάλιν »μόνῳ σοφῷ θεῷ διὰ Ἰησοῦ Χριστοῦ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν«, καὶ τούτων ἔτι πλείονα λέγεται εἰς δοξολογίαν τοῦ ἐνὸς καὶ ἐπὶ πάντων θεοῦ, καὶ τούτων ἀπάντων χρη νοεῖν εἰκόνα εἶναι τὸν μονογενῆ υἱὸν τοῦ θεοῦ, οὐχ ὡς ἀψύχῳ ὕλῃ ἀλλ' ὡς ἐν υἱῷ ζῶντι μεμορφωμένην. καὶ αὐτὸς ὁ σωτὴρ μόνον ἀληθινὸν θεὸν διδάσκει εἶναι τὸν πατέρα λέγων »ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεόν«, ἀλλ' οὐκ ἀποκνητέον καὶ αὐτὸν θεὸν ἀληθινὸν ὁμολογεῖν ὡς ἐν εἰκόνι καὶ τοῦτο κεκτημένον, ἵνα ἡ τοῦ μόνου προσθήκη μόνῳ τῷ πατρὶ ὡς ἂν ἀρχετύπῳ τῆς εἰκόνης ἀρμόζῃ.

only God," and again "to the only wise God, through Jesus Christ be glory forever. Amen." Even if more is said about the glory of the one and only God, from all these things, it is necessary to understand that the only-begotten Son of God is the image, not as a lifeless substance, but as something living formed in the Son. And the Savior himself teaches that the Father is the only true God, saying, "that they may know you, the only true God." But it should not be doubted that he himself is also acknowledged as the true God, as in an image, and this is held, so that the addition of "only" to the Father fits as the archetype of the image.

2.23.3 | σαφέστατα γοῦν εἰκόνα καὶ ἀπαύγασμα τοῦ πατρὸς »ἐν μορφῇ« τε τοῦ θεοῦ εἶναι αὐτὸν ὁ θεσπέσιος ἐδίδαξεν Παῦλος, ὡς διὰ τῶν ἔμπροσθεν ἀποδέδεικται. ὥσπερ οὖν ἐνὸς ὑφεστῶτος πατρὸς καὶ ἐνὸς υἱοῦ φύντος ἐκ τοῦ πατρὸς οὐκ ἂν τις εὖ φρονῶν εἴποι δύο πατέρας ὑπάρχειν οὐδὲ υἱοὺς δύο, καὶ ὥσπερ βασιλέως κρατοῦντος ἐνὸς εἰκόνης δὲ αὐτοῦ πανταχοῦ γῆς προφερομένης οὐκ ἂν τις σωφρονῶν δύο εἴποι τοὺς κρατοῦντας, ἀλλ' ἓνα τὸν καὶ διὰ τῆς εἰκόνης τιμώμενον. κατὰ τὸν αὐτὸν τρόπον (ὡς καὶ πολλάκις ἡμῖν εἴρηται) καὶ ἡ ἐκκλησία τοῦ θεοῦ ἓνα παρα|λαβοῦσα θεὸν σέβειν τὸν αὐτὸν καὶ διὰ τοῦ υἱοῦ. ὡς διὰ εἰκόνης, μένει προσκυνοῦσα.

2.23.3 | Clearly, then, Paul taught that he is the image and radiance of the Father "in the form" of God, as has been shown before. Just as no one who thinks rightly would say there are two fathers when there is one Father and one Son born from the Father, so also, when a king rules, no one who is sensible would say there are two rulers when there is one king and his image is honored everywhere on earth. In the same way (as has often been said to us), the church of God, receiving one God, worships the same God through the Son. It worships as through an image.

2.23.4 | ἃ δὲ μὴ συνεῖς Μάρκελλος τὴν εἰκόνα »τοῦ θεοῦ τοῦ ἀοράτου« τὴν σάρκα εἶναι τοῦ σωτῆρος ἀπεφήνατο, ἣν ὁ ἀπόστολος »μορφὴν δούλου« κέκληκεν· οὐ λογισάμενος ὅτι καὶ πάντες ἄνθρωποι κατὰ

2.23.4 | Indeed, Marcello did not understand that the image of "the invisible God" is the flesh of the Savior, which the apostle called "the form of a servant." He did not consider that all humans are

τὴν σάρκα τοῦ σωτῆρος τυγχάνουσιν μεμορφωμένοι. καὶ τὸ μὲν σῶμα ὃ ἀνείληφεν ὁ σωτὴρ τῆς ἀγενήτου καὶ ἀρρήτου καὶ πατρικῆς θεότητος εἰκόνα εἶναι διισχυρίζεται, τὸν δὲ υἱὸν τοῦ θεοῦ τὸν μονογενῆ δι' οὗ τὰ πάντα συνέστη («πάντα» γὰρ »δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν») ἀρνεῖται εἶναι εἰκόνα τοῦ θεοῦ αὐταῖς συλλαβαῖς λέγων (Nr. 82) οὐκοῦν πρόδηλον, ὅτι πρὸ τῆς τοῦ ἡμετέρου σώματος ἀναλήψεως ὁ λόγος καθ' ἑαυτὸν οὐκ ἦν εἰκὼν τοῦ ἀοράτου θεοῦ. ὁρᾷς ὅση διαστροφῇ κέχρηται τῆς ἀποστολικῆς ἐρμηνείας.

formed according to the flesh of the Savior. He insists that the body which the Savior took is an image of the unbegotten, ineffable, and paternal divinity, but he denies that the only-begotten Son of God, through whom all things were made (for "all things were made through him, and without him nothing was made"), is an image of God, saying with these words (No. 82) that it is clear that before the assumption of our body, the Word was not an image of the invisible God. You see how twisted his understanding is of the apostolic interpretation.

2.23.5 | οὕτω δὲ τοῦ εὐαγγελιστοῦ Ἰωάννου τὸ παρὰ Μωσεῖ καὶ τοῖς λοιποῖς προφήταις κεκρυμμένως ἐγνωσμένον μυστήριον εὐαγγελιζομένου καὶ ἀνακαλύπτοντος μεγάλη τε κηρύττοντος βοῇ τὸ »ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

2.23.5 | Thus, the evangelist John, while revealing the mystery that was secretly known to Moses and the other prophets, proclaims loudly the great message: "In the beginning was the Word, and the Word was with God, and the Word was God."

2.23.6 | πάντα δι' αὐτοῦ ἐγένετο» καὶ μαρτυρομένου ὅτι »ἦν τὸ φῶς τὸ φωτίζειν πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω», τὴν τε υἰότητα σαφῶς παριστῶντος ἐν τῷ περὶ μὲν τοῦ πατρὸς λέγειν »θεὸν οὐδεὶς ἑώρακεν πώποτε», περὶ δὲ τοῦ υἱοῦ »ὁ μονογενὴς υἱὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο»,

2.23.6 | All things were made through him," and he testifies that "the light that gives light to everyone coming into the world was there. He was in the world, and the world was made through him, yet the world did not know him." He clearly presents the Son's nature by saying about the Father, "No one has ever seen God," but about the Son, "The only-begotten Son, who is in the bosom of the Father, he has made him known.

Section 24

2.24.1 | ὁ θαυμαστός οὗτος τῶν Χριστοῦ λόγων διδάσκαλος τὰς ἐντολὰς τοῦ θεοῦ

2.24.1 | This wonderful teacher of the words of Christ gathers the commands of

καὶ τοὺς παραγγελτικοὺς τῶν πρακτέων λόγους ἀπὸ τῆς θείας συναγαγὼν γραφῆς τοιοῦτόν τινα ὀρίζεται τὸν »ἐν ἀρχῇ« λόγον. ἐπάκουσον δὲ ὅπως ταῦτα συνιστᾶν πειρᾶται, τοῦτον γράφων τὸν | τρόπον (Nr. 41) * * * * τῶν δὲ διδασκόντων αὐτοὺς ὥσπερ αἰδουμένων μεμνησθαι τοῦ λόγου. ὃν οὕτω πᾶσαι αἱ θεῖαι κηρύττουσιν γραφαί. Δαυὶδ μὲν γὰρ περὶ αὐτοῦ λέγει »τῷ λόγῳ κυρίου οἱ οὐρανοὶ ἐστερεώθησαν«, αὐθὶς τε ὁ αὐτὸς »ἐξαπέστειλεν τὸν λόγον αὐτοῦ καὶ ἰάσατο αὐτούς«. Σολομῶν δὲ »ζητήσουσίν με κακοί, καὶ οὐχ εὐρήσουσιν. ἐμίσησαν γὰρ σοφίαν, τὸν δὲ λόγον κυρίου οὐ προείλοντο«. Ἡσαΐας τε »ἐκ Σιών ἐξελεύσεται νόμος, καὶ λόγος κυρίου ἐξ Ἱερουσαλήμ«. καὶ αὐθὶς Ἱερεμίας »ἡσχύνθησαν σοφοὶ« φησὶν »καὶ ἐπτοήθησαν καὶ ἐάλωσαν, ὅτι τὸν λόγον κυρίου ἀπεδοκίμασαν«.

God and the practical sayings from the divine scriptures and defines the "Word" as "in the beginning." Listen to how he tries to present these things, writing in this way (No. 41). Those who teach them seem to be ashamed to remember the Word. All the divine writings proclaim him. For David says about him, "By the word of the Lord the heavens were made," and again he says, "He sent his word and healed them." Solomon says, "They will seek me in vain, and they will not find me. They hated wisdom and did not choose the word of the Lord." Isaiah says, "The law will go out from Zion, and the word of the Lord from Jerusalem." And again, Jeremiah says, "The wise are ashamed," and he adds, "They were terrified and captured because they rejected the word of the Lord."

2.24.2 | καὶ Ὡσηὲ δὲ ὁ προφήτης »ἐμίσησαν« ἔφη »ἐν πύλαις ἐλέγχοντα, καὶ λόγον ὅσιον ἐβδελύξαντο«. Μιχαΐας τε ὁμοίως καὶ αὐτὸς περὶ τοῦ λόγου μνημονεύων »ἐκ Σιών« ἔφη »ἐξελεύσεται νόμος, καὶ λόγος κυρίου ἐξ Ἱερουσαλήμ«. ταῦτα καὶ τὰ τούτοις ἀδελφὰ συναγαγὼν κρατύνειν διὰ τούτων τὴν ἑαυτοῦ δόξαν ἡγεῖται.

2.24.2 | And the prophet Hosea said, "They hated him who reproved them at the gates, and they rejected the holy word." Micah also mentions the word, saying, "The law will go out from Zion, and the word of the Lord from Jerusalem." By gathering these and similar things, he thinks to strengthen his own glory.

2.24.3 | ὅρα δὲ πῶς φύρας τὰς ἀπὸ τῆς θείας γραφῆς μαρτυρίας ὁμοῦ συνήγαγεν καὶ τὸν ἀποστελλόμενον τοῦ θεοῦ λόγον, τὸν σωτήριον καὶ ἰατρικόν, καὶ τὸν τῶν πρακτέων παραγγελτικόν. τὸ γὰρ »ἐμίσησαν ἐν πύλαις ἐλέγχοντα, καὶ λόγον ὅσιον ἐβδελύξαντο« ποῖον ὑποτίθεται λόγον ἢ πάντως που τὸν περὶ τῶν ὁσίων

2.24.3 | See how he has gathered together the testimonies from the divine scriptures and the Word of God that is sent, which is saving and healing, along with the practical commands. For when he says, "They hated him who reproved them at the gates, and they rejected the holy word," what kind of word is he suggesting? It is certainly about

καὶ δικαίων πράξεων παραγγελτικόν,
πάντα τε μᾶλλον ἢ τὸν υἱὸν τοῦ θεοῦ
ὁμολογεῖν βούλεται, ὥσπερ αἰδούμενος
μνημονεῦσαι τοῦ υἱοῦ. ἡμεῖς μὲν γὰρ
οἶδαμεν τὸν υἱὸν τοῦ θεοῦ κυριώτατον
ὄντα υἱὸν καὶ ἀληθῶς μονογενῆ τοῦ θεοῦ,
καὶ λόγον δὲ αὐτὸν ἀκριβῶς ἴσμεν οὐχ
ὅμοιον τῷ «έν» ἀνθρώποις, ἀλλ' οἷον
προσῆκει νοεῖν θεοῦ λόγον, ζῶντα καὶ
ὑφεστῶτα καὶ υἱόν. ὁ δὲ λόγον σημαντικὸν
καὶ τῶν πρακτέων παραγγελτικὸν
εἰσάγων, εἰκότως ὥκνει τὸν υἱὸν
ὁμολογεῖν, ὃν αὐτῷ ἔργῳ ἥρνεϊτο.

the commands concerning holy and
righteous actions, and he wants to confess
nothing more than the Son of God, as if he
is ashamed to remember the Son. For we
know that the Son of God is truly the
greatest Son and the only-begotten of God,
and we know that he is a Word not like that
of humans, but rather the Word of God,
living and existing as a Son. But since he
introduces a significant word and the
practical commands, it is understandable
that he hesitates to confess the Son, whom
he has denied in action.

Section 25

2.25.1 | εἴτα καὶ αὐτὸς ἑαυτῷ τάναντία
γράφων οὐκ αἰσθεται. ἐν ἑτέροις μὲν γὰρ
δυσχυρίζεται μηδένα τοῦ προτέρου λαοῦ
τὰ κατὰ τὸν λόγον ἐγνωκέναι, μυστήριον
γὰρ εἶναι ἀποκεκρυμμένον. γράφει δὲ ὧδε
αὐταῖς λέξεσιν (Nr. 45) τί γὰρ ἕτερον ἦν
ἀποκεκρυμμένον μυστήριον ἢ τὸ κατὰ τὸν
λόγον; οὕτως δὲ ἦν ἀποκεκρυμμένον ἐν τῷ
θεῷ τουτὶ πρότερον τὸ μυστήριον, ὥστε
μηδένα τοῦ προτέρου λαοῦ σαφῶς τὰ κατὰ
τὸν λόγον εἶδέναι, ἀλλ' ἡμᾶς τοῦ πλούτου
τῆς δόξης καὶ τοῦ ἀποκεκρυμμένου
μυστηρίου ἀπολαύειν νυνί. καὶ αὖθις
ἐπιλέγει (Nr. 46) ὁ δὲ ἱερὸς ἀπόστολός τε
καὶ μαθητὴς τοῦ κυρίου Ἰωάννης σαφῶς
καὶ διαρρήδην ἐν ἀρχῇ τοῦ εὐαγγελίου
διδάσκων, ὡς ἀγνοούμενον ἐν ἀνθρώποις
πρότερον, λόγον αὐτὸν τοῦ
παντοκράτορος ὀνομάζων, οὕτως ἔφη «ἐν
ἀρχῇ ἦν ὁ λόγος». ἐν τούτοις μὲν οὖν
ἀποκεκρυμμένον μυστήριον διορίζεται
εἶναι τὸ περὶ τοῦ λόγον ἔχειν τὸν θεόν, ἐν
δὲ ταῖς ἀρτίως παρατεθείσαις προφητικαῖς
φωναῖς πάσας τὰς θείας γραφὰς κηρύττειν
τὰ περὶ αὐτοῦ συνίστησιν καὶ συνάγει περὶ

2.25.1 | Then he, writing contradictory
things for himself, does not notice. For in
other places, he insists that no one from the
earlier people has known about the Word,
for it is a mystery that has been hidden. He
writes in these words (No. 45), "What other
hidden mystery was there than that
concerning the Word?" Thus, this mystery
was hidden in God before, so that no one
from the earlier people knew clearly about
the Word, but now we enjoy the riches of
glory and the hidden mystery. And again,
the holy apostle and disciple of the Lord,
John, clearly and openly teaches at the
beginning of the Gospel, that it was
unknown among humans before, calling it
the Word of the Almighty, saying, "In the
beginning was the Word." In these things,
then, it is defined that the mystery
concerning God is to have the Word, while
in the recently presented prophetic voices,
all the divine scriptures proclaim the things
concerning him and gather many
testimonies about the Word of God.

λόγου θεοῦ πλείστας ὅσας μαρτυρίας.

2.25.2 | οὐκ ἄρα ἦν ἀγνοούμενος τῷ προτέρῳ λαῷ, πάντες γὰρ αὐτοὶ τοὺς τοιοῦτους λόγους ἤδεσαν, ἀνὰ στόμα καὶ διὰ μνήμης τὰ προφητικὰ λόγια φέροντες. ἀλλὰ τὸν γραμματέα τῶν Ἰουδαίων ἡμῖν ὁ Χριστιανὸς προΐσχεται, οὐκ ἀκούων τοῦ σωτῆρος λέγοντος «οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί», θαυμάζει τε αὐτὸν ὅρκω πιστούμενον ὅτι «εἷς ἐστὶν ὁ θεὸς καὶ οὐκ ἔστιν πλην αὐτοῦ», οὐκ εἰδὼς ὅτι καὶ τὰ »δαιμόνια πιστεύουσιν καὶ φρίττουσιν«.

2.25.2 | Therefore, it was not unknown to the earlier people, for they all knew such words, bringing forth the prophetic sayings by mouth and from memory. But the Christian leads us to the scribe of the Jews, not hearing the Savior saying, "Woe to you, scribes and Pharisees, hypocrites," and he marvels at him, believing with an oath that "there is one God and there is none but him," not knowing that "even the demons believe and shudder."

2.25.3 | τήρει δὲ ὅπως ἐξ αὐτῶν τῶν προφητικῶν γραφῶν τὰ περὶ λόγου συνάγει τοῦ τῶν πρακτέων διδασκαλικοῦ· ὃν καὶ Ἰουδαίων παῖδες γνωρίζειν ὁμολογήσουσιν, ἅτε πρὸ ἡμῶν τοῦτον παρεληφότες. ἀλλ' οὐδὲ αὐτὸς Σαβέλλιος τὸν τοιοῦτον ἠγνόει λόγον.

2.25.3 | He keeps in mind how he gathers the things about the Word from those prophetic writings of the practical teachings. The children of the Jews will also confess that they know him, since they received him before us. But even Sabellius did not know such a Word.

2.25.4 | πῶς οὖν Ἰουδαίους καὶ Σαβέλλιον κόπτων μὴ ἐγνωκέναι τὸν λόγον ἔφη δι' ὧν παρεθέμην αὐτοῦ φωνῶν; καὶ ἐπειδὴ ἀποπέφανται ὁ αὐτὸς διὰ τῶν ἔμπροσθεν ὡς οὐδεὶς ἐδύνατο τὸν θεὸν εἰδέναι οὐδὲ τὸν λόγον γνωρίζειν αὐτοῦ εἰ μὴ τὴν εἰκόνα εἰλήφει τοῦ ἀοράτου θεοῦ, δηλαδὴ τὴν σάρκα ὡς αὐτὸς ἔφη

2.25.4 | How then did the Jews and Sabellius say that they did not know the Word through those voices I presented? And since he has already said that no one could know God or know his Word unless they received the image of the unseen God, namely, the flesh, as he himself said?

2.25.5 | (διὰ μόνης γὰρ τῆς εἰκόνης γνωρίζεσθαι τὸν θεὸν καὶ τὸν τούτου λόγον διετείνατο, τὴν σάρκα λέγων εἶναι τὴν εἰκόνα), ὑπομνηστέον διὰ τῶν προκειμένων ὡς δίχα τῆς ἐνσάρκου παρουσίας Ἰουδαῖοι πάντες τὸν λόγον τοῦ

2.25.5 | (For he stretched out that God and his Word could be known only through the image, saying that the flesh is the image.) It should be remembered from what has been said that without the presence in the flesh, all the Jews knew the Word of God and the

θεοῦ καὶ τοὺς λόγους τοὺς ἐν ταῖς
προφητικαῖς γραφαῖς τῶν ὁσίων ἔργων
παραγγελτικούς ἀκριβῶς ᾔδεσαν, ἐξ
ἀπαλῶν | ὀνύχων τούτους
καταμελετῶντες, καὶ τὸν θεὸν ὠμολόγουν
τὸν πάντων ποιητὴν καὶ δημιουργόν,
ὥσπερ οὖν καὶ <ὁ> γραμματεὺς ὁ δι' ὅρκου
πιστούμενος τοῦτο.

words in the prophetic writings of the holy
works very well, studying them from their
early years. They acknowledged God as the
creator and maker of all, just as the scribe
who believes this with an oath does.

2.25.6 | ταῦτα μὲν οὖν εἰς ἀπόδειξιν τοῦ
Σαβελλίζειν τὸν ἄνδρα. ὥρα δὲ λοιπὸν
ἐπελθεῖν καὶ ἃς πεποίηται διαστρόφους
τῶν θείων γραφῶν ἐρμηνείας, ὡς ἂν μάθοι
πᾶς τῶν τὸν ἄνδρα τιμώντων ὅτι μὴ μόνης
τῆς ὀρθῆς παρεξεστράπη πίστεως, ἀλλὰ καὶ
τῆς ὑγιοῦς τῶν θεοπνεύστων γραφῶν
ἐντεύξεως τε καὶ θεωρίας.

2.25.6 | These things are indeed proof that
the man follows Sabellius. Now it is time to
also address the twists in the
interpretations of the divine writings, so
that everyone who honors the man may
learn that not only has the right faith been
misled, but also the healthy understanding
of the God-inspired writings in both their
meaning and vision.

Section Pin

3.Pin.1 | Κεφάλαια τοῦ γ'. α' ὡς
διαστρόφως ὁ Μάρκελλος τὰς θείας
γραφὰς ἐρμηνεύειν ἐτόλμα. β' ὅπως τὸ
»κύριος ἔκτισέν με ἀρχὴν ὁδῶν αὐτοῦ« καὶ
τὰ τούτῳ συνημμένα νοεῖται, καὶ ὅπως τὰ
αὐτὰ Μάρκελλος ἐπὶ τὴν σάρκα τοῦ
σωτῆρος μετῆγεν. γ' ἔλεγχος τῶν οὐκ
ὀρθῶς εἰς τοὺς τόπους αὐτῷ λελεγμένων
καὶ τῶν αὐτῶν ὑγιῆς ἐρμηνεία. δ' ὅπως
Μάρκελλος, μὴ συνιῇς τὰς γραφὰς, μίαν
εἶναι ὠρίζετο ὑπόστασιν πατρὸς καὶ υἱοῦ
καὶ ἁγίου πνεύματος. ε' ὅπως ὁ σωτὴρ περὶ
τοῦ ἁγίου πνεύματος ἐδίδασκεν. ς' ὅπως ἡ
ἐκκλησία περὶ πατρὸς καὶ υἱοῦ καὶ ἁγίου
πνεύματος φρονεῖν παραδίδωσιν. ζ' ὅπως
Μάρκελλος τὴν εἰκόνα τοῦ θεοῦ τοῦ
ἀοράτου τὴν σάρκα εἶναι διεβεβαίουτο. η'
ὅπως ὁ αὐτὸς μηδὲν ὠφελεῖν τὴν σάρκα
τοῦ σωτῆρος ἀπεφαίνετο. | θ' ὅπως
καταλειφθήσεσθαι ἐν τῷ τοῦ παντὸς τέλει

3.Pin.1 | Chapters of the third book. 1. How
Marcello dared to interpret the divine
writings in a twisted way. 2. How "the Lord
created me as the beginning of his ways"
and what is connected to this is
understood, and how Marcello transferred
the same to the flesh of the Savior. 3. A
refutation of the things that were not
correctly said by him and a healthy
interpretation of the same. 4. How
Marcello, not understanding the writings,
defined the Father, Son, and Holy Spirit as
one substance. 5. How the Savior taught
about the Holy Spirit. 6. How the church
teaches about the Father, Son, and Holy
Spirit. 7. How Marcello insisted that the
flesh is the image of the unseen God. 8. How
he claimed that the flesh of the Savior was
of no benefit. 9. How he dared to say that
the flesh of the Savior would be left

τὴν σάρκα τοῦ σωτῆρος τοῦ λόγου ἔρημον ἐτόλμα λέγειν. ι' ὅποια αἱ θεῖαι γραφαὶ περὶ τῆς σαρκὸς τοῦ σωτῆρος διδάσκουσιν, καὶ ὡς τὰ ἐναντία Μάρκελλος ἐφρόνει. ια' ὅπως μὴ νοήσας τὴν εὐαγγελικὴν φωνὴν σκανδαλίζειν ἔφη τὴν σάρκα τοῦ σωτῆρος καὶ μηδὲν ὠφελεῖν. ιβ' ἐρμηνεία τῆς εὐαγγελικῆς λέξεως. ιγ' ὅπως τὴν τοῦ Χριστοῦ βασιλείαν ἀρχὴν μὲν εἰληφέναι τὴν ἀπὸ τετρακοσίων ἐτῶν τέλος δὲ ἔξειν ἐν τῇ συντελείᾳ διεβεβαίουτο, διαστρόφους ποιούμενος τὰς τῶν θείων γραφῶν ἐρμηνείας. ιδ' ἐξηγήσεις τῆς ὑγιοῦς διανοίας τῶν ἀναγνωσμάτων. ιε' ὅπως εἴρηται τὰ πάντα ὑποταγήσεσθαι τῷ υἱῷ καὶ αὐτὸν τῷ πατρὶ. ις' ὅπως εἴρηται τῷ ἀποστόλῳ τὸ »τότε ἔσται ὁ θεὸς τὰ πάντα ἐν πᾶσιν«. 75ν ιζ' ὅπως αἱ θεῖαι γραφαὶ τὰ περὶ τῆς τοῦ σωτῆρος ἡμῶν ἀτελευτήτου βασιλείας παριστῶσιν, καὶ ὡς Μάρκελλος γυμνῇ τῇ κεφαλῇ παυθήσεσθαι αὐτοῦ τὴν βασιλείαν ἀπεφαίνετο. ιη' ὅπως ἐν τῇ βασιλείᾳ τοῦ υἱοῦ ἐν γενήσονται πάντες οἱ τῆς τότε μακαριότητος ἀξιούμενοι. ιθ' ὅτι ὥσπερ ὁ πατὴρ καὶ ὁ υἱὸς ἐν εἶναι λέγονται, οὕτω καὶ πάντες ἔσονται οἱ ἅγιοι. κ' ὅτι ὡς ὁ πατὴρ ἐν τῷ υἱῷ, καὶ ὁ υἱὸς ἐν τῷ πατρὶ, οὕτω καὶ ἐν τοῖς ἁγίοις ἅπασιν ἔσται. κα' ὅπως χρή νοεῖν τὸ »ὁ ἑώρακώς ἐμὲ ἑώρακεν τὸν πατέρα«.

Section 1

3.1.1 | Ὁ μὲν οὖν μέγας εὐαγγελιστὴς Ἰωάννης τὴν τοῦ σωτῆρος ἡμῶν θεολογίαν τὸν ἀποδοθέντα τρόπον διαφόρως εὐηγγελίζετο· Μάρκελλος δ' ὅπως ταύτην ἀρνησάμενος ἐπὶ τὴν Ἰουδαϊκὴν ἐξώκειλεν ἀπιστίαν. δεδήλωται δι' ὧν λέλεκται. ὡς δὲ καὶ διαστρόφως τὰς ὁμολογουμένας καὶ σαφεῖς περὶ τοῦ σωτῆρος ἡμῶν

desolate at the end of all things. 10. What the divine writings teach about the flesh of the Savior, and how Marcello thought the opposite. 11. How, not understanding the Gospel voice, he said that the flesh of the Savior was a scandal and of no benefit. 12. An interpretation of the Gospel word. 13. How he claimed that the kingdom of Christ would begin after four hundred years and would end at the completion, making twisted interpretations of the divine writings. 14. Explanations of the healthy understanding of the readings. 15. How it is said that all things will be subjected to the Son and he to the Father. 16. How it is said to the apostle, "Then God will be all in all." 17. How the divine writings present the things about our Savior's everlasting kingdom, and how Marcello claimed that his kingdom would cease without a head. 18. How in the kingdom of the Son, all who are worthy of that blessedness will become one. 19. That just as the Father and the Son are said to be one, so all the saints will be. 20. That just as the Father is in the Son, and the Son is in the Father, so it will be with all the saints. 21. How one must understand the saying, "He who has seen me has seen the Father."

3.1.1 | The great evangelist John proclaimed the theology of our Savior in different ways. But Marcello, rejecting this, fell into Jewish unbelief. This is shown by what has been said. He also twisted the clear and accepted teachings about our Savior, so that you might learn from many other accounts of his, but also from this

παρηρμήνευεν διδασκαλίας, μάθοις ἂν καὶ
ἐξ ἐτέρων μὲν πλείστων ὅσων αὐτοῦ
διηγήσεων, ἀτὰρ δὴ καὶ ἐκ τῆς οὕτως
ἐχούσης. ἐν ταῖς Σολομῶνος Παροιμίαις
εἰσάγεται ἡ σοφία αὐτοπροσώπως περὶ
ἐαυτῆς ταῦτα διεξερχομένη »ἐγὼ ἡ σοφία
κατεσκήνωσα βουλήν,

one. In the Proverbs of Solomon, wisdom is
introduced speaking for herself, saying, "I
am wisdom, I dwell in counsel."

3.1.2 | καὶ γνῶσιν καὶ ἔννοιαν ἐγὼ
ἐπεκαλεσάμην. φόβος κυρίου μισεῖ κακίαν,
ὕβριν τε καὶ ὑπερηφανίαν καὶ ὁδοὺς
πονηρῶν· ἐμίσησα δὲ ἐγὼ διεστραμμένας
ὁδοὺς κακῶν. ἐμὴ βουλή καὶ ἀσφάλεια, ἐγὼ
σύνεσις, ἐμὴ δὲ ἰσχὺς.

3.1.2 | And knowledge and understanding I
have called." "The fear of the Lord hates
evil, pride, and the ways of the wicked. But
I hate the crooked paths of the wicked. My
counsel and safety, I am understanding; my
strength.

3.1.3 | δι' ἐμοῦ βασιλεῖς βασιλεύουσιν, καὶ
οἱ δυνάσται γράφουσιν δικαιοσύνην· δι'
ἐμοῦ μεγιστᾶνες μεγαλύνονται, καὶ
τύραννοι δι' ἐμοῦ κρατοῦσι γῆς. ἐγὼ τοὺς
ἐμὲ φιλοῦντας ἀγαπῶ, οἱ δὲ ἐμὲ ζητοῦντες
εὕρήσουσιν. πλοῦτος καὶ δόξα μοι ὑπάρχει,
καὶ κτῆσις πολλῶν καὶ δικαιοσύνη.

3.1.3 | Through me kings reign, and rulers
write justice. Through me nobles are
honored, and tyrants rule the earth. I love
those who love me, and those who seek me
will find me. Wealth and glory are with me,
and lasting riches and justice.

3.1.4 | βέλτιον ἐμὲ καρπίζεσθαι ὑπὲρ
χρυσίον καὶ λίθον τίμιον, τὰ δὲ ἐμὰ
γενήματα κρείσσω ἀργυρίου ἐκλεκτοῦ. ἐν
ὁδοῖς δικαιοσύνης περιπατῶ, καὶ ἀνὰ
μέσον ὁδῶν δικαιώματος ἀναστρέφομαι,
ἵνα μερίσω τοῖς ἐμὲ ἀγαπῶσιν ὑπαρξιν, καὶ
τοὺς θησαυροὺς αὐτῶν ἐμπλήσω ἀγαθῶν.
ἐὰν ἀναγγείλω ὑμῖν τὰ καθ' ἡμέραν
γιγνόμενα, μνημονεύσω τὰ ἐξ αἰῶνος
ἀριθμῆσαι.

3.1.4 | It is better to gain me than gold and
precious stones, and my fruits are better
than chosen silver. I walk in the ways of
righteousness, and I go along the paths of
justice, to give wealth to those who love
me, and to fill their treasures with good
things. If I announce to you the things that
happen every day, I will remember the
things from ages past.

3.1.5 | κύριος ἔκτισέν με ἀρχὴν ὁδῶν αὐτοῦ
εἰς ἔργα αὐτοῦ, πρὸ τοῦ αἰῶνος
ἐθεμελίωσέν με, ἐν ἀρχῇ πρὸ τοῦ τὴν γῆν
ποιῆσαι, πρὸ τοῦ τὰς ἀβύσσους ποιῆσαι,

3.1.5 | The Lord created me as the
beginning of his ways for his works. Before
the ages, he established me, at the
beginning before he made the earth, before

πρὸ τοῦ προελθεῖν τὰς πηγὰς τῶν ὑδάτων, πρὸ τοῦ ὄρη ἐδρασθῆναι, πρὸ δὲ πάντων βουνῶν γεννᾷ με. κύριος ἐποίησεν χώρας καὶ ἀοικήτους καὶ ἄκρα οἰκούμενα τῆς ὑπ' οὐρανῶν. | ἡνίκα ἡτοίμαζεν τὸν οὐρανόν, συμπαρήμην αὐτῷ, ἡνίκα ἀφώριζεν τὸν ἑαυτοῦ θρόνον ἐπ' ἀνέμων. ἡνίκα ἰσχυρὰ ἐποίει τὰ ἄνω νέφη, καὶ ὡς ἀσφαλεῖς ἐτίθει πηγὰς τὰς ὑπ' οὐρανόν, καὶ ἰσχυρὰ ἐποίει τὰ θεμέλια τῆς γῆς, ἤμην παρ' αὐτῷ ἀρμόζουσα· ἐγὼ ἤμην ἢ προσέχαιρεν καθ' ἡμέραν· ἡύφραινόμην δὲ ἐν προσώπῳ αὐτοῦ ἐν παντὶ καιρῷ· ὅτε ἡύφραινετο τὴν οἰκουμένην συντελέσας, καὶ ἡύφραινετο ἐφ' υἱοῖς ἀνθρώπων».

he made the depths, before the springs of water came forth, before the mountains were set, before all the hills, he gave birth to me. The Lord made the lands and the uninhabited places and the heights that are under heaven. When he prepared the heavens, I was there with him; when he marked out his throne over the winds. When he made the strong clouds above, and set the springs under heaven securely, and made the foundations of the earth strong, I was beside him, fitting together. I was his delight every day; I rejoiced in his presence at all times; when he rejoiced in the inhabited world and delighted in the children of men.

Section 2

3.2.1 | ταῦτα μὲν ἐν Παροιμίαις περὶ ἑαυτῆς ἢ σοφία. ὅλα δ' ἐπίτηδες ἀναγκαίως παρεθέμην, δεικνὺς ὡς ἓν ἐστὶν πρόσωπον τὸλος ἐπὶ τὴν σάρκαν τοῦ σωτῆρος μετῆγεν. ταῦτα λέγον, οὐδεμιᾶς ἐν τῷ μεταξὺ γενομένης μεταβολῆς τοῦ λέγοντος· δέικνυται τοίνυν ἡ σοφία ταῦτα περὶ ἑαυτῆς διδάσκουσα. κάνταῦθα δὲ πρῶτον ἐπιτηρητέον ὡς ἀπολύτως σοφία ὠνόμασται· »ἐγὼ« γάρ φησιν » <ἡ σοφία > κατεσκήνωσα βουλὴν« καὶ οὐκ εἴρηται· σοφία τοῦ θεοῦ. ἀλλ' ὥσπερ παρὰ τῷ εὐαγγελιστῇ τὸ »ἐν ἀρχῇ ἦν ὁ λόγος« ἀπολύτως ἐγράφετο, καὶ πάλιν »ὁ λόγος ἦν πρὸς τὸν θεόν«, καὶ οὐκ εἴρητο· ὁ λόγος τοῦ θεοῦ, ἵνα μὴ τῶν πρὸς τι νομίσει τις αὐτὸν λέγεσθαι, μηδ' ὡς συμβεβηκότα ἐν τῷ θεῷ, ἀλλ' ὡς ὑφεστῶτα καὶ ζῶντα (διὸ ἐπιλέγει »καὶ θεὸς ἦν ὁ λόγος«. οὐκ εἰπὼν· καὶ θεοῦ ἦν ὁ λόγος), οὕτως καὶ ἐπὶ τῆς σοφίας·

3.2.1 | These things are about wisdom in Proverbs. I have arranged everything on purpose, showing that there is one face that the Savior took on. While saying this, there was no change in the one speaking. Therefore, wisdom shows these things about herself, teaching. And here it should first be noted that wisdom is called absolutely wise; for she says, 'I' (wisdom) 'have settled in counsel,' and it is not said 'the wisdom of God.' But just as the evangelist wrote 'In the beginning was the Word' absolutely, and again 'the Word was with God,' and it is not said 'the Word of God,' so that no one might think of it as something added to God, nor as something that happened in God, but as something that exists and lives (that is why it chooses to say 'and the Word was God'). It does not say 'and the Word was of God,' so also with wisdom.

3.2.2 | Ἐν γὰρ καὶ ταύτῳ ἦν ὁ θεὸς λόγος καὶ ἡ σοφία. διὸ ἀπολύτως ἐν ταῖς Παροιμίαις ὀνομάζεται, ἔν τε τοῖς προτεθεῖσιν ῥητοῖς, οὐ μὴν ἀλλὰ καὶ δι' ὧν τοῦτον εἴρηται τὸν τρόπον »μακάριος ἀνὴρ ὃς εὗρεν σοφίαν« καὶ »ὁ θεὸς τῇ σοφίᾳ ἐθεμελίωσε τὴν γῆν« καὶ »εἶπον τὴν σοφίαν σὴν ἀδελφὴν εἶναι« καὶ »σὺ τὴν σοφίαν κήρυξον, ἵνα φρόνησίς σοι ἐπακολουθήσῃ« καὶ »κρείσσων γὰρ σοφία λιθῶν πολυτελῶν« |

3.2.2 | For the Word of God and wisdom were one and the same. Therefore, in Proverbs, she is named absolutely, both in the sayings that have been presented and also through those that have been said in this way: 'Blessed is the man who has found wisdom,' and 'God established the earth with wisdom,' and 'I said that wisdom is your sister,' and 'Proclaim wisdom, so that understanding may follow you,' and 'For wisdom is better than precious stones.'

3.2.3 | καὶ »ἡ σοφία ὡκοδόμησεν ἑαυτῇ οἶκον, καὶ ὑπῆρξεν στύλους ἑπτὰ« καὶ ὅσα ἄλλα τούτοις ἀδελφὰ ἐν τῇ αὐτῇ φέρεται βίβλῳ· δι' ὧν οὐδαμοῦ σοφία θεοῦ ὠνόμασται, ἀλλὰ ἀδιορίστως ἡ σοφία, ἵνα μὴ σύμβαμά τι νομίσωμεν αὐτὴν εἶναι περὶ τὸν θεόν, ὡς ἐν τῷ ἐπιστήμονι ἀνδρὶ τὴν ἐπιστήμην, ἀλλ' ὑφεστῶσαν καὶ ζῶσαν σοφίαν, τὴν αὐτὴν οὖσαν τῷ υἱῷ τοῦ θεοῦ.

3.2.3 | And 'wisdom has built a house for herself, and she has set up seven pillars,' and all the other similar sayings are found in the same book. In these, the wisdom of God is not named, but simply wisdom, so that we do not think of her as something added to God, like knowledge in a knowledgeable man, but as wisdom that exists and lives, the same as the Son of God.

3.2.4 | εἰ δέ τις ἔξιν ἐν τῷ θεῷ σοφὴν καθ' ὃ νοοῦμεν τὸν θεὸν σοφὸν ὑπολάβοι εἶναι τὴν ἐνταῦθα λεγομένην σοφίαν, ἐπακουσάτω λεγούσης τῆς γραφῆς »εἶπον τὴν σοφίαν σὴν ἀδελφὴν εἶναι«. τίς δ' ἂν οὕτω μανείῃ, ὡς τὸν ἐπὶ πάντων θεὸν καὶ τὴν ἐν αὐτῷ σοφὴν ἔξιν ὑπολαβεῖν ἀδελφὴν τῶν ἐν ἀνθρώποις κατορθούντων λέγεσθαι;

3.2.4 | But if someone thinks that the wisdom spoken of here is the same as the wisdom of God, as we understand God to be wise, let him listen to the scripture saying, 'I said that wisdom is your sister.' Who would be so mad as to think that the God above all and the wisdom in Him could be called a sister to the wisdom of those who are among men?

3.2.5 | εἰ δὲ ἐπὶ τὸν Χριστὸν τοῦ θεοῦ ἐκλάβοις τὸ εἰρημένον (»Χριστὸς« γὰρ »θεοῦ δύναμις καὶ θεοῦ σοφία«), οὐδὲν ἐμποδὼν ἔσται τῇ διανοίᾳ, ἐπεὶ καὶ τὴν πρὸς ἡμᾶς οὐκ ἀναίνεται ἀδελφότητα δι'

3.2.5 | But if you take the saying about Christ of God ('for Christ is the power of God and the wisdom of God'), there will be no obstacle to your understanding, since the brotherhood towards us is not hidden

ὑπερβολὴν φιланθρωπίας. εἰ δὲ ἔν καὶ ταύτῳ ἦν ὁ θεὸς καὶ ἡ ἐν ταῖς Παροιμίαις εἰσαγομένη σοφία, ἕξις οὕσα σοφὴ ἐν αὐτῷ νοουμένη καθ' ὃ σοφὸς ὁ θεός, τί ἐκώλυεν ἀντὶ τῆς σοφίας τὸν θεὸν ἀναγεγράφθαι; ὥστε τὸ »ἡ σοφία ὠκοδόμησεν ἑαυτῇ οἶκον, καὶ ὑπήρεισεν στύλους ἑπτὰ« καὶ τὰ τούτοις συνημμένα εἰρησθαι ἀντὶ τοῦ· ὁ θεὸς ὠκοδόμησεν ἑαυτῷ οἶκον καὶ τὰ ἑξῆς, καὶ πάλιν [ἀντὶ] τὸ

by an excess of love. But if God and the wisdom introduced in Proverbs were one and the same, being wise in the way that God is wise, what would stop God from being called instead of wisdom? So that 'wisdom has built a house for herself, and she has set up seven pillars,' and the things connected to this could be said instead of: God has built a house for himself and the following things, and again instead of...

3.2.6 | »εἶπον τὴν σοφίαν σὴν ἀδελφὴν εἶναι« λελέχθαι <ἀντὶ τοῦ> · εἶπον τὸν θεὸν σὸν ἀδελφὸν εἶναι. ἀλλ' ὁρᾷς ὡς τὴν ἀκοὴν πλήττει ἡ τοιαύτη φωνὴ οὐκ ἔχουσα ἀρμονίαν.

3.2.6 | "I said that wisdom is your sister" could be said instead of: "I said that God is your brother." But you see how such a statement strikes the ear without harmony.

3.2.7 | εἰ δ' ἐπὶ τὸν υἱὸν ἐκλάβοις τὰ λόγια (αὐτὸς γὰρ ἦν ἡ κοπία), πάντα σοι εὐροήσῃ, μηδενὸς δυσσεβοῦς νοήματος ἐμποδὼν ἱσταμένου, συνεπιμαρτυροῦντος τοῦ ἀποστόλου Παύλου, ὃς τὸν σωτῆρα καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν λαμπρᾷ τῇ φωνῇ σοφίαν ὠνόμασεν εἰπὼν »Χριστὸς θεοῦ δύναμις καὶ θεοῦ σοφία«.

3.2.7 | But if you take the words about the Son (for he himself was the effort), you will find everything clear, with no unholy meaning standing in the way, supported by the apostle Paul, who named our Savior and Lord Jesus Christ as wisdom with a bright voice, saying, "Christ is the power of God and the wisdom of God."

3.2.8 | τούτων ὧδέ πῃ κατεσκευασμένων, ἀκόλουθόν ἐστιν μετὰ τῶν προεκτεθέντων ἀπάντων ἐξ αὐτοῦ <τοῦ> προσώπου καὶ τὸ »κύριος ἔκτισέν με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ« λελέχθαι· εἰ δὲ λέγει ἐκτίσθαι ἑαυτόν, οὐχ ὡς ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παρελθὼν τοῦτ' ἂν εἴποι οὐδ' ὡς ὁμοίως τοῖς λοιποῖς κτίσμασιν καὶ αὐτὸς ἐκ τοῦ μὴ ὄντος γεγονώς, ἧ τινες οὐκ ὀρθῶς ὑπειλήφασιν, ἀλλ' ὡς ὑφεστὼς μὲν καὶ ζῶν, προὖν τε καὶ προϋπάρχων τῆς τοῦ παντὸς κόσμου συστάσεως. | ἄρχειν δὲ τῶν

3.2.8 | With these things set up, it follows that, along with all that has been said, one should also say from his face, "The Lord created me as the beginning of his ways for his works." And if he says he was created, he does not mean as coming from non-existence into being, nor like the other creations that came from non-existence, as some wrongly assume. Rather, he exists as one who is present and alive, having come before and existing before the creation of the whole world. And he is set to rule over all by the Lord, the same Father, where

ὅλων ὑπὸ κυρίου, τοῦ αὐτοῦ πατρός,
κατατεταγμένος, τοῦ »ἔκτισεν« ἐνταῦθα
ἀντὶ τοῦ κατέταξεν ἢ κατέστησεν
εἰρημένου.

"created" here means "appointed" or
"established."

3.2.9 | διαρρήδην γοῦν τοὺς ἐν ἀνθρώποις
ἄρχοντας καὶ ἡγεμόνας κτίσιν ὠνόμασεν ὁ
εἰπὼν ἀπόστολος »ὑποτάγητε πάσῃ κτίσει
ἀνθρωπίνῃ διὰ τὸν κύριον· εἴτε βασιλεῖ ὡς
ὑπερέχοντι, εἴτε ἡγεμόσιν ὡς δι' αὐτοῦ
πεμπομένοις«.

3.2.9 | Clearly, the apostle who said this
named the rulers and leaders among
humans as creations, saying, "Submit to
every human creation for the Lord;
whether to the king as being in authority,
or to governors as sent by him."

3.2.10 | καὶ ὁ εἰπὼν δὲ προφήτης ἐτοιμάζου
τοῦ ἐπικαλεῖσθαι τὸν θεόν σου, Ἰσραήλ.
διότι ἰδοὺ στερεῶν βροντὴν καὶ κτίζων
πνεῦμα καὶ ἀναγγέλλων εἰς ἀνθρώπους τὸν
Χριστὸν αὐτοῦ« καὶ τὸ »γραφήτω αὕτη εἰς
γενεὰν ἐτέραν, καὶ λαὸς ὁ κτιζόμενος
αἰνέσει τὸν κύριον« τὸ κτίζων <οὐκ> ἐπὶ
τοῦ γεγονότος ἐξ ἀνυπαρξίας παρείληφεν.
οὐ γὰρ τότε ἔκτισεν ὁ θεὸς τὸ πνεῦμα, ὅτε
τὸν Χριστὸν αὐτοῦ δι' αὐτοῦ πᾶσιν
ἀνθρώποις κατήγγειλεν· οὐδὲν γὰρ
»πρόσφατον ὑπὸ τὸν ἥλιον«.

3.2.10 | And the prophet who said this
prepared for Israel to call upon their God.
For behold, he strengthens thunder and
creates spirit and announces to people his
Christ. And it is written, "Let this be written
for another generation, and a people that is
created will praise the Lord." The one who
creates is not taken from what did not exist.
For God did not create the spirit at the time
when he announced his Christ to all people;
for there is nothing "new under the sun."

3.2.11 | ἀλλ' ἦν μὲν καὶ προὑπῆρχεν,
ἀπεστέλλετο δὲ καθ' ὃν καιρὸν ἦσαν οἱ
ἀπόστολοι συνηγμένοι· ὅτε δίκην βροντῆς
»ἐγένετο ἦχος ἐκ τοῦ οὐρανοῦ, ὥσπερ
φερομένης πνοῆς βιαίας«, ἐπληρώθησάν τε
»πνεύματος ἁγίου«, καὶ οὕτως εἰς πάντας
ἀνθρώπους τὸν Χριστὸν τοῦ θεοῦ
κατήγγειλαν ἀκολούθως τῇ προφητεῖᾳ
φησάσῃ »διότι ἰδοὺ στερεῶν βροντὴν καὶ
κτίζων πνεῦμα καὶ ἀναγγέλλων εἰς
ἀνθρώπους τὸν Χριστὸν αὐτοῦ«. τοῦ μὲν
»κτιζων« ἀντὶ τοῦ καταπέμπων ἢ
κατατάσσων εἰρημένου, τῆς δὲ βροντῆς
καθ' ἕτερον τρόπον τὸ εὐαγγελικόν

3.2.11 | But he was indeed existing and had
come before, and he was sent at the time
when the apostles were gathered. When
there was a sound from heaven like the
rushing of a mighty wind, they were filled
with the Holy Spirit, and thus they
announced the Christ of God to all people,
following the prophecy that says, "For
behold, he strengthens thunder and creates
spirit and announces to people his Christ."
The word "creates" here means instead of
"sending down" or "appointing," while the
thunder shows in another way the gospel
message. And the one who says, "Create in

κήρυγμα δηλούσης. καὶ ὁ λέγων δὲ
»καρδίαν καθαρὰν κτίσον ἐν ἐμοί, ὁ θεός«,
οὐχ ὥς μὴ ἔχων καρδίαν τοῦτ' ἔλεγεν,
καθαρὰν δὲ αὐτῷ τὴν διάνοιαν
ἀποτελεσθῆναι ἠύχετο.

me a clean heart, O God," does not say this
as if he did not have a heart, but he was
praying for his mind to be made pure.

3.2.12 | οὕτως εἴρηται καὶ τὸ »ἵνα τοὺς δύο
κτίσῃ εἰς ἓνα καινὸν ἄνθρωπον« ἀντὶ τοῦ
συναγάγῃ· ὅρα μήποτε τοιοῦτόν ἐστιν καὶ
τὸ »ἐνδύσασθε τὸν καινὸν ἄνθρωπον τὸν
κατὰ θεὸν κτισθέντα« καὶ τὸ »εἴ τις οὖν ἐν
Χριστῷ, καινὴ κτίσις« καὶ ὅσα ἄλλα εὗροι
ἂν τις τοιουτότροπα τὴν θεόπνευστον
γραφὴν διερευνῶμενος. μὴ θαυμάσῃς οὖν
εἰ μεταφορικῶς καὶ ἐν τῷ »κύριος ἔκτισέν
με ἀρχὴν ὁδῶν αὐτοῦ« τὸ ἔκτισεν ἀντὶ τοῦ
κατέστησεν ἢ κατέταξεν εἰς τὸ ἄρχειν
εἴρηται, ἐπεὶ καὶ ἐν Εὐαγγελίοις λεγομένου
ὑπὸ τοῦ σωτῆρος ἡμῶν τοῦ ἐξομολογοῦμαι
σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς.
ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ
συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις·
οὐ τὴν τῶν ἀμαρτημάτων ὁμολογίαν |
(καθ' ὃ λέλεκται ἐν ἑτέροις »ἐξομολογεῖσθε
ἀλλήλοις τὰς ἀμαρτίας«) φαμέν ὑπὸ τοῦ
σωτῆρος δηλοῦσθαι, ἀλλὰ τὴν ἐπὶ τοῖς
νηπίοις εὐχαριστίαν ἀντὶ τοῦ »εὐχαριστῶ
σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς·
τοῦ ἐξομολογεῖσθαι λελεγμένου.

3.2.12 | Thus it is also said, "That he might
create the two into one new man" instead
of "gathering them together." Look,
perhaps this is also true for "put on the
new man created according to God" and "if
anyone is in Christ, he is a new creation,"
and all the other similar phrases one might
find by examining the God-inspired
scripture. So do not be amazed if in a
figurative sense the phrase "the Lord
created me the beginning of his ways" uses
"created" instead of "established" or
"appointed to lead," since it is also said in
the Gospels by our Savior, "I thank you,
Father, Lord of heaven and earth, that you
have hidden these things from the wise and
understanding and revealed them to little
children." This does not refer to the
confession of sins (as it is said in another
place, "confess your sins to one another"),
but rather to the thanksgiving to the little
children instead of the "I thank you, Father,
Lord of heaven and earth" that has been
said.

3.2.13 | μυρία δ' ἂν τις εὗροι σχολῇ
ζητήσας τῷ κατὰ μεταφορὰν τρόπῳ δι'
ὅλης τῆς θείας γραφῆς εἰρημένα, καὶ ἄλλα
πολύσημον ἔχοντα τὴν διάνοιαν, καὶ
ὁμωνύμως ἕτερα διαφόρων πραγμάτων
κατηγορούμενα. περὶ ὧν μακρὸν ἂν εἴη καὶ
οὐ τοῦ παρόντος καιροῦ διεξιέναι.

3.2.13 | If someone were to search carefully
through all of the divine scripture, they
would find countless examples said in a
figurative way, and many other phrases
that have deep meaning, as well as others
that are named the same but refer to
different things. Discussing these would
take a long time and is not suitable for the
present moment.

3.2.14 | οὕτως οὖν καὶ ἐνταῦθα τὸ «κύριος ἔκτισέν με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ» ἀντὶ τοῦ κατέταξέν με εἰς τὸ ἄρχειν τῶν ἔργων αὐτοῦ λέλεκται· διὸ οὐχ ἁπλῶς »ἔκτισέν με« εἴρηται, ἀλλὰ μετὰ προσθήκης τῆς »ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ.«

3.2.14 | So here too, the phrase "the Lord created me the beginning of his ways for his works" is said instead of "he appointed me to lead his works." Therefore, it is not simply said "he created me," but with the addition of "the beginning of his ways for his works."

3.2.15 | τοῦτο δὲ μάλιστα παρίστησιν ἡ Ἑβραϊκὴ λέξις. εἰ γοῦν τις ἐξακριβάσαιτο τὸν ἀληθῆ νοῦν τῆς θεοπνεύστου γραφῆς, εὗροι ἂν τὴν Ἑβραϊκὴν ἀνάγνωσιν οὐ περιέχουσαν τὸ »ἔκτισέν με«, διόπερ οὐδὲ τῶν λοιπῶν ἐρμηνευτῶν ταύτῃ τις κέχρηται τῇ λέξει. αὐτίκα δ' οὖν ὁ μὲν Ἀκύλας κύριος ἐκτίσαστό με κεφάλαιον τῶν ὁδῶν αὐτοῦ« εἴρηκεν. ὁ δὲ Σύμμαχος »κύριος ἐκτίσαστό με ἀρχὴν ὁδῶν αὐτοῦ«, ὁ δὲ Θεοδοτίων »κύριος ἐκτίσαστό με ἀρχὴν ὁδοῦ αὐτοῦ«.

3.2.15 | This is especially shown by the Hebrew word. If someone were to examine the true meaning of the God-inspired scripture closely, they would find that the Hebrew reading does not include "he created me," which is why none of the other translators have used this wording. Immediately, Aquila says, "the Lord acquired me as the head of his ways." The Symmachus says, "the Lord acquired me as the beginning of his ways," while Theodotion says, "the Lord acquired me as the beginning of his way."

3.2.16 | καὶ ἔχοι γ' ἂν λόγον ἡ ἐρμηνεία. τὸ γὰρ κεφάλαιον τῆς τῶν γενητῶν ἀπάντων, ὁρωμένων τε καὶ ἀφανῶν, συστάσεώς τε καὶ σωτηρίας αὐτὸς ἦν, ὃν ἐγέννα μὲν ὁ πατὴρ υἱὸν μονογενῆ, γεννήσας δὲ κατέταττεν σωτῆρα τῶν ὅλων, ἀνακεφαλαιούμενος ἐν αὐτῷ καὶ δι' αὐτοῦ τὴν διάταξιν τοῦ παντός, ὡς ἐδίδαξεν ὁ θεὸς ἀπόστολος εἰπὼν »ἀνακεφαλαιώσασθαι πάντα ἐν τῷ Χριστῷ, τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς«, ὡς μὴ μόνον τὰ σύμπαντα δι' αὐτοῦ συστήναι ἐκ τοῦ μη ὄντος εἰς τὸ εἶναι προελθόντα, ἀλλὰ καὶ τῆς τῶν ὅλων διοικήσεως τὴν πρόνοιαν ἀναδέχεσθαι αὐτὸν ἅτε λόγον ὄντα καὶ σοφίαν καὶ ζωὴν παντός τε καλοῦ καὶ ἀγαθοῦ πλήρωμα, ὡς

3.2.16 | And the translation makes sense. For the head of all created things, both seen and unseen, was himself the one who was born. The Father generated a unique Son, and having given birth, he appointed him as the savior of all, summarizing in him and through him the order of everything, as the divine apostle taught, saying, "to sum up all things in Christ, both things in heaven and things on earth." This means that not only did all things come into being through him from nothing, but he also takes on the care of the governance of all, being the Word, wisdom, and life, the fullness of all that is good and beautiful, so that through him all things are governed and saved.

δι' αὐτοῦ κυβερνᾶσθαι καὶ διασώζεσθαι τὰ σύμπαντα.

3.2.17 | τοῦτο δὲ καὶ διὰ τῶν προτεθέντων λογίων αὐτὸς παρίστη, δι' ὧν ἔφασκεν δι' ἐμοῦ βασιλεῖς βασιλεύουσιν, καὶ οἱ δυνάσται γράφουσιν δικαιοσύνην· δι' ἐμοῦ μεγιστᾶνες μεγαλύνονται, καὶ τύραννοι δι' ἐμοῦ κρατοῦσι γῆς».

3.2.17 | This is also shown through the previously mentioned sayings, in which it was said, "through me kings reign, and rulers write justice; through me nobles are honored, and tyrants rule the earth."

3.2.18 | λόγοις δ' οὖν ἀρρήτοις τῆς καθόλου σοφίας τε καὶ προνοίας τοῦ υἱοῦ τοῦ θεοῦ τὰ σύμπαντα διοικεῖται. ταῦτ' οὖν διὰ τῶν προεκτεθέντων ἐδίδασκεν, προὔτρεπέν τε ἔχεσθαι αὐτοῦ φάσκων »ἐγὼ τοὺς ἐμὲ φιλοῦντας ἀγαπῶ, | οἱ δὲ ἐμὲ ζητοῦντες εὐρήσουσιν«, ἀπέτρεπέν τε τῆς ἐναντίας ὁδοῦ δι' ὧν ἐπήγαγεν »ἐμίσησα δὲ ἐγὼ διεστραμμένας ὁδοὺς κακῶν«.

3.2.18 | With unspoken words, the whole wisdom and providence of the Son of God governs all things. Therefore, through the previously mentioned teachings, he taught these things, encouraging to hold on to him, saying, "I love those who love me, and those who seek me will find me." He also turned away from the opposite path, saying, "But I hated the crooked ways of evil."

3.2.19 | καὶ δὴ ταῦτα καὶ τὰ τούτοις ἀδελφὰ ὁ τοῦ θεοῦ υἱὸς (αὐτὸς γὰρ ἦν ἡ σοφία) διαστειλόμενος, ἐξῆς τοῖς δι' αὐτῶν προωφελημένοις τὴν μυστικὴν περὶ ἑαυτοῦ γινῶσιν παραδίδωσιν λέγων »ἐὰν ἀναγγείλω ὑμῖν τὰ καθ' ἡμέραν γινόμενα, μνημονεύσω τὰ ἐξ αἰῶνος ἀριθμῆσαι«.

3.2.19 | And indeed, the Son of God, who was wisdom itself, having distinguished these things and their siblings, next gives the secret knowledge about himself to those who benefit from them, saying, "If I announce to you the things that happen every day, I will remember the things that have been counted from eternity."

3.2.20 | εἰ γὰρ μέλλοιμι, φησίν, τὰ ἐφ' ἐκάστης ἡμέρας ὑπ' ἐμοῦ πραττόμενα διδάσκειν, ἀνάγκη καὶ τῶν ἐξ ἀρχῆς τοῦ παντὸς αἰῶνος ἔργων ἐμαυτοῦ μνημονεῦσαι καὶ παραστῆσαι ὡς ἐπὶ τούτῳ με ὁ γεννήσας πατὴρ ἄρχειν τῶν ὅλων κατέστησεν, ἐφ' ᾧ τε ἡγεῖσθαι τῶν ὁδῶν αὐτοῦ καὶ τῶν ὑπ' αὐτοῦ δι' ἐμοῦ

3.2.20 | For if I am to teach the things that are done by me each day, he says, I must also remember the works from the beginning of all time and show how the Father who begot me appointed me to rule over all things, in which I lead the paths of his works made through me. Therefore, he goes on to say, "The Lord created me as the

πεποιημένων ἔργων. διὸ ἀκολούθως ἐπάγει τὸ κύριος ἔκτισέν με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ», ἢ »κύριος ἐκτήσατό με« κατὰ τὴν ἀποδοθεῖσαν ἐρμηνείαν.

beginning of his ways for his works," or "The Lord acquired me," according to the given interpretation.

3.2.21 | τὸ γὰρ μέγα κτῆμα τοῦ θεοῦ ὁ μονογενὴς υἱὸς ἦν, καθ' ὃ μὲν ἐξ αὐτοῦ γεγέννητο υἱὸς ὢν αὐτοῦ, καθ' ὃ δὲ τοῖς πᾶσιν κοινωφελὴς καὶ σωτήριος καθέστηκεν, τὸ μέγιστον καὶ τιμιώτατον κτῆμα τοῦ πατρὸς ὑπάρχων τε καὶ ὠνομασμένος. οὐδὲ γὰρ ἄλλο τι γένοιτ' ἂν πατρὶ υἱοῦ τιμιώτερον κτῆμα. ἔνθεν καὶ ὁ πρωτόπλαστος Ἀδὰμ ὅτε τὸν ἐν ἀνθρώποις πρῶτον υἱὸν ἐκτήσατο, ἐλέχθη καὶ ἐπ' ἐκείνῳ ἐκτησάμην ἄνθρωπον διὰ τοῦ θεοῦ», τῆς Ἑβραϊκῆς φωνῆς ἀντὶ τοῦ »ἐκτησάμην« *kānīthē* ἡ περιεχούσης·

3.2.21 | For the great possession of God was the only-begotten Son, who, being his Son, came from him, and who has been established as beneficial and saving for all. He exists as the greatest and most precious possession of the Father, both being and being called such. For nothing else could be a more precious possession for a father than a son. Hence, when the first-created Adam acquired the first son among men, it was said about him, "I have acquired a man through God," using the Hebrew word instead of "I have acquired."

3.2.22 | τὸ δὲ »ἐκτήσατο« *kānā* κανα παρ' Ἑβραίοις ἐκφωνεῖται. οὕτως οὖν ἐπὶ τοῦ Ἀβραὰμ εἴρηται »τὸν ἀγρόν« »ὃν ἐκτήσατο Ἀβραάμ«, ἀνθ' οὗ τὸ Ἑβραϊκὸν *kānā* περιέχει, τῆς αὐτῆς λέξεως κειμένης παρ' Ἑβραίοις καὶ ἐν τῷ »κύριος ἔκτισέν με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ«. καὶ ἐνταῦθα γὰρ κειμένης τῆς *kānā* λέξεως, τὸ »ἐκτήσατο« πάντες συμφώνως ἐκδεδώκασιν οἱ ἐρμηνευταί·

3.2.22 | But the word "acquired" is pronounced as "kanah" among the Hebrews. Thus, it is said about Abraham, "the field which Abraham acquired," where the Hebrew "kanah" is included, with the same word being used among the Hebrews in "The Lord created me as the beginning of his ways for his works." And here too, since the word "kanah" is present, all the interpreters agree that "acquired" is the correct translation.

3.2.23 | τὸ δὲ »ἔκτισεν« παραλέλεκται παρ' Ἑβραίοις, ὅπερ οὐ κεῖται ἐπὶ τῆς προκειμένης γραφῆς. πλείστη δ' ἂν γένοιτο τοῦ »ἔκτισεν« καὶ τοῦ »ἐκτήσατο« διαφορὰ τῷ τὴν μὲν κτίσιν κατὰ τὴν κοινοτέραν διάνοιαν τὴν ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι πάροδον σημαίνειν, τὴν δὲ κτῆσιν τοῦ προϋπάρχοντος ἰδιάζουσιν οἰκειότητα

3.2.23 | But the word "created" is used among the Hebrews, which does not appear in the text at hand. There would be a great difference between "created" and "acquired," since the former generally means the act of bringing something from non-existence into existence, while the latter refers to a special relationship of

πρὸς τὸν κτῶμενον.

ownership towards something that already exists.

3.2.24 | λέγων τοίνυν ὁ υἱὸς τοῦ θεοῦ τὸ «κύριος ἐκτήσατο με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ», ὁμοῦ καὶ τὴν προϋπαρξιν αὐτοῦ ἐδήλου καὶ τὴν ἰδιάζουσιν πρὸς τὸν πατέρα οἰκειότητα, ὁμοῦ καὶ τὸ χρήσιμον καὶ ἀναγκαῖον τῆς οἰκείας περὶ τὰ πατρῶα ἔργα προνοίας τε καὶ διοικήσεως.

3.2.24 | So, when the Son of God says, "The Lord acquired me as the beginning of his ways for his works," he shows both his pre-existence and his special relationship with the Father. At the same time, he highlights the usefulness and necessity of his role in the Father's works of care and management.

3.2.25 | διὸ ἐξῆς ἐπάγει »πρὸ τοῦ αἰῶνος ἐθεμελίωσέν με, ἐν ἀρχῇ πρὸ τοῦ τὴν γῆν ποιῆσαι, πρὸ τοῦ προελθεῖν τὰς πηγὰς τῶν ὑδάτων, πρὸ τοῦ ὄρη ἐδρασθῆναι, πρὸ δὲ πάντων βουνῶν γεννᾶ με«· δι' ὧν ἀπάντων τὸ ἐξ αὐτοῦ λυσιτελεῖς καὶ ἀναγκαῖον τοῖς πᾶσιν ἐνδείκνυται, ὅτι τε ἦν καὶ προῆν καὶ τοῦ σύμπαντος κόσμου προϋπῆρχέν τε καὶ καθηγεῖτο ἀναγκαίως διδάσκων. Μωσέως γὰρ ἐν τῇ κοσμοποιίᾳ τῶν μὲν ὑπερκοσμίων καὶ ἀφανῶν δυνάμεων μηδεμίαν μνήμην πεποιημένου διὰ τὸ ἀτελὲς τῶν δι' αὐτοῦ παιδαγωγουμένων, τοῦ δὲ ὁρατοῦ κόσμου τὴν σύστασιν διεξεληθόντος, τεττάρων τε στοιχείων ἐν ἀρχῇ μνημονεύσαντος, οὐρανοῦ καὶ γῆς καὶ ἀβύσσου καὶ ὕδατος, καὶ δύο μὲν πεποιηθῆναι ὑπὸ τοῦ θεοῦ εἰρηκότος («ἐν ἀρχῇ» γὰρ φησιν »ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν«), οὐκέτι δὲ ὁμοίως καὶ ἐπὶ τοῦ ὕδατος καὶ τῆς ἀβύσσου μνησθέντος ὡς ἄρα εἶη καὶ ταῦτα γενητά, ἀλλ' ἀπλῶς εἰρηκότος »καὶ σκότος ἐπάνω τῆς ἀβύσσου· καὶ πνεῦμα θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος«. ἀναγκαίως διὰ τῶν προκειμένων διδάσκει καὶ περὶ αὐτῶν ὁ υἱὸς τοῦ θεοῦ ὅτι τε γενητὰ εἶη καὶ ὡς αὐτὸς πρὸ πάντων εἶη καὶ δι' αὐτοῦ τὰ

3.2.25 | Therefore, it follows that "Before the ages, he established me, at the beginning before he made the earth, before the springs of the waters came forth, before the mountains were set, before all the hills, he gave birth to me." Through all these things, it shows that his existence is useful and necessary for all, that he was and existed before the whole universe, and that he necessarily leads, teaching. For Moses, in the creation of the world, made no mention of the heavenly and invisible powers because of the incompleteness of those being taught through him. But he went through the creation of the visible world, mentioning the four elements at the beginning: heaven, earth, abyss, and water. And two were made by God, as it is said, "In the beginning, God made the heaven and the earth." But he did not similarly mention the water and the abyss as if these were also created, but simply said, "And darkness was over the abyss; and the Spirit of God was moving over the waters." Necessarily, through these things, the Son of God teaches that they are created and that he himself is before all and that through him all things were made.

πάντα πεποίητο.

3.2.26 | διό φησιν »πρὸ τοῦ αἰῶνος
έθεμελίωσέν με, ἐν ἀρχῇ πρὸ τοῦ τὴν γῆν
ποιῆσαι καὶ πρὸ τοῦ τὰς ἀβύσσους
ποιῆσαι, πρὸ τοῦ προελθεῖν τὰς πηγὰς τῶν
ὕδατων«. τριῶν δὲ τούτων μνημονεύσας,
γῆς καὶ ἀβύσσου καὶ ὕδατος, τὸ τέταρτον
ἐπάγει τελευταῖον τὸ κρεῖττον φυλάξας
τὸν οὐρανόν· διὸ ἐπιφέρει ἐξῆς »ἡνίκα
ἡτοίμαζεν τὸν οὐρανὸν συμπαρήμην
αὐτῷ«.

3.2.26 | For this reason, he says, "Before the
ages, he established me, at the beginning
before he made the earth and before he
made the abysses, before the springs of the
waters came forth." After mentioning these
three—earth, abyss, and water—he brings
in the fourth, keeping the greater one,
heaven, last. Therefore, he continues,
"When he prepared the heaven, he was
present with him."

3.2.27 | τούτων τοίνυν ὑπὸ τῆς θείας
γραφῆς ἐναργῶς παρισταμένων, βραχείας
τε παρ' ἡμῶν ὡς ἐν ἐπιτομῇ διηγήσεως
τετυχηκότων, ἐπακούσωμεν ὅπως
Μάρκελλος χαμαὶ βαλὼν τὴν διάνοιαν
ταῦτα πάντα διισχυρίζεται περὶ τῆς σαρκὸς
εἰρησθαι, ἧς ἀνείληφεν ὁ σωτὴρ, γράφων
κατὰ λέξιν τοῦτον τὸν τρόπον

3.2.27 | Therefore, since these things are
clearly presented by divine scripture, let us
briefly recount, as in a summary of the
narrative, how Markellos, having lowered
his mind, insists on all these things being
said about the flesh, which the Savior took
on, writing in this exact way.

3.2.28 | (Nr. 10) τούτου τοίνυν οὕτως
ἔχοντος, ἀκόλουθόν ἐστιν σκοπεῖν τῇ
διανοίᾳ τὸ παροιμιωδῶς εἰρημένον τουτὶ
κεφάλαιον »κύριος ἔκτισέν με ἀρχὴν ὁδῶν
αὐτοῦ«. ἔκτισεν γὰρ ἀληθῶς τὸ μὴ ὄν
πεποιηκῶς ὁ δεσπότης ἡμῶν ὁ θεός· οὐκ
οὔσαν γὰρ τὴν σάρκα, ἣν ἀνείληφεν ὁ
λόγος, ἀλλὰ μὴ οὔσαν ἔκτισεν. καὶ ἐπιλέγει
(Nr. 17) οὐκοῦν εἰ καὶ τὰ μάλιστα ἐπ'
ἐσχάτων τῶν καιρῶν τουτὶ καινὸν
ἐπεφάνη μυστήριον, ὡς | διὰ τοῦτο πρὸ
τοῦ αἰῶνος τούτου προωρίσθαι, εἰκότως ὁ
προφήτης ἔφη »πρὸ τοῦ αἰῶνος
έθεμελίωσέν με«, δηλονότι τὴν σάρκα.

3.2.28 | Therefore, with this in mind, it is
fitting to consider the proverbially stated
chapter, "The Lord created me as the
beginning of his ways." For truly, he
created what did not exist, our Lord God;
for the flesh, which the Word took on, did
not exist, but he created it as not existing.
And he chooses (Nr. 17) therefore, if even
at the very end of times this new mystery
has appeared, it is rightly said that before
this age, it was foreordained, as the
prophet said, "Before the ages, he
established me," meaning the flesh.

3.2.29 | καὶ αὖθις ἐπάγει λέγων (Nr. 18)

3.2.29 | And again, he brings up, saying (Nr.

εἶτα «ἐν ἀρχῇ» φησὶν «πρὸ τοῦ τὴν γῆν ποιῆσαι». γῆν ποῖαν ταύτην <ἡ> δηλονότι τὴν ἡμετέραν σάρκα, τὴν μετὰ τὴν παρακοὴν γῆν αὐθις γενομένην; »γῆ« γὰρ »εἶ« φησὶν »καὶ εἰς γῆν ἀπελεύσει«. ὁρᾷς ὅσον διήμαρτεν, τῆς μὲν εὐθείας ἐκτραπεῖς, τραχεῖαν δὲ καὶ δύσβατον καὶ ὥσπερ τινὰ ἀνεξίτητον ἑαυτῷ περινοήσας ὁδόν.

18), "In the beginning," he says, "before he made the earth." What kind of earth is this, or rather, is it our flesh, which after the disobedience became earth again? For he says, "You are earth, and to the earth you shall return." You see how far he has strayed, turning away from the straight path and thinking of a rough and hard road, as if it were some kind of indelible path for himself.

3.2.30 | θέα γοῦν ὅπως ἐξεβιάσατο πάντα μᾶλλον ἀναίσχυντον καὶ ἀναιδῆ λόγον φθέγγασθαι ὑπομείνας ἢ τὴν σοφίαν αὐτὸν εἶναι τὸν υἱὸν τοῦ θεοῦ ὁμολογῆσαι.

3.2.30 | Indeed, how he was forced to speak a more shameless and bold word, rather than confess that the wisdom itself is the Son of God.

3.2.31 | τὸ μὲν οὖν »κύριος ἔκτισέν με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ« τῷ τοῦ σωτῆρος ἀναφέρει προσώπῳ, ὁμολογῶν αὐτὸν εἶναι τὸν ἐν Παροιμίαις ταῦτα φάσκοντα. λέγει δ' οὖν αὐτοῖς ῥήμασιν (Nr. 11) οὐκοῦν εἰκότως τῶν ἀρχαίων παρεληλυθόντων, καινῶν δὲ ἔσεσθαι μελλόντων ἀπάντων διὰ τῆς τοῦ σωτῆρος ἡμῶν καινότητος. ὁ δεσπότης ἡμῶν ὁ Χριστὸς διὰ τοῦ προφήτου ἐβόα λέγων »κύριος ἔκτισέν με ἀρχὴν ὁδῶν αὐτοῦ«.

3.2.31 | So then, "The Lord created me as the beginning of his ways for his works" refers to the person of the Savior, confessing that he is the one who speaks these things in Proverbs. And he says to them with these words (Nr. 11), "Surely, it is not in vain that the ancient things have passed, and all new things are about to come through the newness of our Savior." Our Lord Christ cried out through the prophet, saying, "The Lord created me as the beginning of his ways."

3.2.32 | τοῦτο δ' εἰπὼν ἐπὶ τὴν σάρκα τοῦ σωτῆρος ἡμῶν καταβάλλει τὴν διάνοιαν, ἐξῆς ἐπιλέγων (Nr. 10) ἔκτισεν γὰρ ἀληθῶς τὸ μὴ ὂν πεποιηκὼς ὁ δεσπότης ἡμῶν ὁ θεός· οὐκ οὔσαν γὰρ τὴν σάρκα, ἣν ἀνείληφεν ὁ λόγος, ἀλλὰ μὴ οὔσαν »ἔκτισεν ἀρχὴν ὁδῶν αὐτοῦ«. καὶ οὐ συνίησιν ὁ γενναῖος ὡς μία τίς ἐστὶν ἑκφρασις καὶ ἓν πρόσωπον τυγχάνει τὸ φῆσαν »ἐγὼ ἡ σοφία κατεσκήνωσα βουλήν« καὶ τὸ

3.2.32 | Having said this, he brings down the understanding about the flesh of our Savior, choosing next (Nr. 10) "For truly, our Lord God created what does not exist." For the flesh, which the Word took on, was not existing, but "he created the beginning of his ways." And the brave one does not understand how there is one expression and one person in saying, "I, Wisdom, have made my home in counsel," and "The Lord

»κύριος ἔκτισέν με«· ὥστε εἰ ἐπὶ τὴν σάρκα ἀνάγοιτο θάτερον, ἀνάγκη καὶ τὸ ἕτερον· καὶ ἡ σοφία ἔσται ἡ τὰ ἀμφότερα λέγουσα.

created me." So if one were to refer to the flesh, it is necessary to also refer to the other; and Wisdom will be the one saying both.

3.2.33 | εἰ δὲ ἡ σὰρξ λέγοι κατὰ Μάρκελλον τὸ κύριος ἔκτισέν με ἀρχὴν ὁδῶν αὐτοῦ«, αὕτη ἂν εἴη ἡ σοφία· καὶ ἔσται ἡ σὰρξ ἡ φάσκουσα »δι' ἐμοῦ βασιλεῖς βασιλεύουσιν« καὶ »δι' ἐμοῦ μεγιστᾶνες μεγαλύνονται«. πῶς δ' ἂν εἴποι ἡ σὰρξ τὸ »μνημονεύσω τὰ ἐξ αἰῶνος ἀριθμῆσαι«, οἷς ἐπάγει τὸ »κύριος ἔκτισέν με ἀρχὴν ὁδῶν αὐτοῦ«; ὁ δὲ καὶ τίνες αἱ ὁδοὶ παρίστησιν λέγων ἐξῆς (Nr. 12) οὗτος γὰρ ἡμῖν τοῖς δικαίως πολιτεύεσθαι μέλλουσιν θεοσεβείας ὁδὸς γέγονεν· ἀρχὴ πασῶν τῶν μετὰ ταῦτα ὁδῶν.

3.2.33 | But if the flesh were to say according to Marcellus, "The Lord created me as the beginning of his ways," this would be Wisdom. And the flesh would be the one saying, "Through me kings reign," and "Through me rulers are honored." But how could the flesh say, "I will remember the things from eternity to count," to which it leads to "The Lord created me as the beginning of his ways"? And what are the ways that he presents, saying next (Nr. 12), "For this has become the way of true worship for us who are about to live righteously; it is the beginning of all the ways that follow after this."

3.2.34 | καὶ προστίθησιν (Nr. 12) »ἀρχὴν« δὲ »ὁδῶν« διὰ τοῦτο εἰκότως εἴρηκεν τὸν δεσπότην ἡμῶν τὸν σωτῆρα, διότι καὶ τῶν ἐτέρων, ὧν ἐσχέκαμεν, ὁδῶν μετὰ τὴν πρώτην ὁδὸν ἀρχὴ γέγονεν, τὰς διὰ τῶν ἱερῶν ἀποστόλων δηλῶν παραδόσεις τῶν »μετὰ ὑψηλοῦ« κατὰ τὴν προφητείαν »κηρύγματος« κηρυζάντων ἡμῖν τὸ καινὸν τοῦτο μυστήριον. ταῦτα Μάρκελλος. |

3.2.34 | And he adds (Nr. 12) "the beginning of ways" for this reason, our Lord the Savior rightly said, because it has become the beginning of the other ways that follow after the first way, which are shown through the sacred traditions of the holy apostles, proclaiming this new mystery according to the prophecy of the "preaching." This is what Marcellus says.

Section 3

3.3.1 | 3 εἰ μὲν οὖν μὴ καὶ τὴν Μωσέως καὶ τῶν μετὰ Μωσέα προφητῶν παρεδέχτο γραφὴν, εἶχεν ἂν τινα εἰκότα αὐτῷ λόγον ἢ ἀπὸ δόσις· ἐπεὶ δὲ οὐ τῶν ἀθετούντων ἐστὶν τὴν παλαιὰν διαθήκην, τί δὴ ποτε τοὺς μὲν ἀποστόλους καὶ τούτων τὰς

3.3.1 | 3 If he did not accept the writings of Moses and the prophets after Moses, he would have had some reasonable argument for his opinion. But since it is not those who reject the old covenant, why then did he name the apostles and their teachings as

διδασκαλίας ὁδοὺς ὠνόμασεν, οὐχὶ δὲ πρόσεσχεν τοῖς τοῦ θεοῦ προφήταις μυρία περὶ ὁδῶν θεοῦ γεγραφόσιν; πρῶτον μὲν γὰρ Μωσῆς ὧδε γράφων ἔλεγεν »ὁδῶ βασιλικῇ πορεύσῃ« καὶ »ἰδοὺ τέθεικα πρὸ προσώπου σου τὴν ὁδὸν τῆς ζωῆς καὶ τὴν ὁδὸν τοῦ θανάτου«,

ways, and not pay attention to the many things written by the prophets of God about the ways of God? For first, Moses wrote here saying, "You will walk in the royal way," and "Behold, I have set before you the way of life and the way of death."

3.3.2 | καὶ ὁ Δαυὶδ ὁμοίως »γινώσκει κύριος ὁδὸν δικαίων, καὶ ὁδὸς ἀσεβῶν ἀπολεῖται«, καὶ Ἰερεμίας »στῆτε ἐν ταῖς ὁδοῖς καὶ ἐρωτήσατε τρίβους κυρίου αἰωνίους καὶ ἴδετε ποία ἐστὶν ἡ ὁδὸς ἡ ἀγαθή, καὶ πορεύεσθε ἐν αὐτῇ« καὶ ἕκαστον δὲ τῶν προφητῶν διαφόρως μνημονεύσαντα τῶν ὁδῶν τοῦ θεοῦ εὐρήσεις.

3.3.2 | And David similarly said, "The Lord knows the way of the righteous, but the way of the wicked will perish," and Jeremiah said, "Stand in the ways and ask for the eternal paths of the Lord, and see what is the good way, and walk in it." And each of the prophets, mentioning the ways of God in different ways, you will find.

3.3.3 | εἰ τοίνυν ὁ σωτὴρ καὶ κύριος ἡμῶν Ἰησοῦς Χριστὸς [τοῦ θεοῦ] ἀρχὴν εἶναι τῶν ὁδῶν τοῦ θεοῦ ἑαυτὸν διδάσκει λέγων »κύριος ἔκτισέν με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ« (πάντως που καὶ Μωσέως καὶ τῶν προφητῶν καὶ τῶν ἔτι ἀνωτέρω κατὰ τὰς ὁδοὺς τοῦ θεοῦ βεβιωκότων ὧν πρεσβύτερος), ἀλλ' οὐχὶ ἡ σὰρξ ἦν ἀνείληφεν ἐκείνων ἀπάντων ὑπῆρχεν προγενεστέρα, οὐκ ὀρθῶς ἐπὶ τὴν σάρκα ἐξείληπται τὸ λόγιον.

3.3.3 | If then our Savior and Lord Jesus Christ [of God] teaches that he is the beginning of the ways of God, saying, "The Lord created me as the beginning of his ways for his works" (certainly also being older than Moses and the prophets and those who lived before according to the ways of God), it is not correct to take this saying as referring to the flesh he took from all of them, since that flesh existed before.

3.3.4 | οὐ διὰ τὴν σάρκα τοίνυν ταῦτ' ἔλεγεν ὁ σωτὴρ, διὰ δὲ τὸ προϋπάρχειν αὐτὸν καὶ καθηγεῖσθαι πασῶν τῶν ὁδῶν τοῦ θεοῦ, ἃς πάντες οἱ πάλαι θεοφιλεῖς ἄνδρες ὠδεύκασιν.

3.3.4 | Therefore, the Savior did not say these things because of the flesh, but because of his preexistence and his leading of all the ways of God, which all the ancient God-loving men followed.

3.3.5 | ἐπεὶ δὲ ὁ θεῖος ἀπόστολος λέγων »ὦ βάθος πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ· ὥς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ,

3.3.5 | Since the divine apostle says, "Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are

καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ» ἐτέρας
τινάς ὁδοὺς ὑποβάλλει, τὰς προνοητικὰς
τῶν ὅλων, δι' ὧν ἀπορρήτῳ κρίσει καὶ
λόγοις ἀλήπτοις τὰ σύμπαντα διακυβερνᾷ
θεῖα δυνάμει, ἀκόλουθόν ἐστιν καὶ τούτων
τῶν ὁδῶν ἀρχὴν εἶναι λέγειν τὸν εἰρηκότα
»κύριος ἔκτισέν με ἀρχὴν ὁδῶν αὐτοῦ εἰς
ἔργα αὐτοῦ«. ὁ δὲ μὴ νοήσας τὰς ὁδοὺς τοῦ
θεοῦ, τὴν σάρκα τοῦ σωτῆρος ἡμῶν |
ἀρχὴν τούτων εἶναι ἀπεφώνητο.

his judgments, and how inscrutable are his
ways," he presents other ways, the
providential ones, through which by an
unutterable judgment and ungraspable
words, he governs all things by divine
power. It is fitting to say that the one who
said, "The Lord created me as the beginning
of his ways for his works," is the beginning
of these ways. But the one who does not
understand the ways of God has declared
that the flesh of our Savior is the beginning
of these.

3.3.6 | ἐρμηνεύει δὲ καὶ τὸ »εἰς ἔργα αὐτοῦ«
φάσκων (Nr. 13) »ἔκτισεν οὖν με« φησὶν
»ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ«. ποῖα
δὲ ἔργα φησὶν; περὶ ὧν ὁ σωτὴρ λέγει »ὁ
πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ γὰρ
ἐργάζομαι«, καὶ αὐθις »τὸ ἔργον« φησὶν
ἐτελείωσα ὃ δέδωκάς μοι«.

3.3.6 | He also explains the phrase "for his
works," saying, "Therefore, he created me
as the beginning of his ways for his works."
What works is he talking about? About
which the Savior says, "My Father is
working until now, and I am working," and
again he says, "I have finished the work
that you gave me."

3.3.7 | εἴθ' ὥσπερ διασαφῶν τὴν τῶν
εἰρημένων διάνοιαν ἐπιλέγει (Nr. 13) τίς
γὰρ πρὸ τῆς τῶν πραγμάτων ἀποδείξεως
ἐπίστευσεν ἂν ὅτι λόγος θεοῦ διὰ
παρθένου τεχθεὶς τὴν ἡμετέραν
ἀναλήψεται σάρκα καὶ τὴν πᾶσαν θεότητα
ἐν αὐτῇ σωματικῶς ἐπιδείξεται; καὶ ὥσπερ
ἐντελῆ τὴν διάνοιαν ἀποδοὺς ἐπάγει (Nr.
113) οὐκοῦν τοῦτ' ἐστιν τὸ »κύριος ἔκτισέν
με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ«.

3.3.7 | Then, as if clarifying the meaning of
what has been said, he asks, "Who would
have believed before the proof of things
that the word of God, having been born of a
virgin, would take on our flesh and show all
divinity in it physically?" And just as he
gives a complete understanding, he leads to
this: "The Lord created me as the beginning
of his ways for his works."

3.3.8 | καὶ ταῦτα δὲ ἔγραψεν, οὐ δυνηθεὶς
τοὺς τῆς διανοίας ὀφθαλμοὺς »εἰς ὕψος«
ἄραι καὶ τῷ προφήτῃ παραπλησίως εἰπεῖν
»ὅτι ὄψομαι τοὺς οὐρανοὺς, ἔργα τῶν
δακτύλων σου, σελήνην καὶ ἀστέρας ἃ σὺ
ἐθεμελίωσας« οὐδὲ μνημονεύσας τοῦ

3.3.8 | And he wrote these things, unable to
lift the eyes of his mind "to the heights,"
and to say similarly to the prophet, "For I
will see the heavens, the works of your
fingers, the moon and the stars that you
have established," nor remembering the

προφητικοῦ λόγου, δι' οὗ εἴρηται τὰ δὲ ἔργα κυρίου οὐκ ἐμβλέπουσιν, καὶ τὰ ἔργα τῶν χειρῶν αὐτοῦ οὐ κατανοοῦσιν».

prophetic word, through which it is said that they do not look at the works of the Lord, and they do not understand the works of his hands.

3.3.9 | εἰ γὰρ τούτοις προσεσχέκει, ἔγνω ἂν ὅτι πρὸ οὐρανοῦ καὶ γῆς καὶ πρὸ τοῦ σύμπαντος κόσμου καὶ οὐ πρὸ τῶν ὁρατῶν μόνον ἀλλὰ καὶ πρὸ τῶν νοητῶν ἔργων τοῦ θεοῦ, τῶν ἐν ἀσωμάτοις καὶ ὑπερκοσμίαις δυνάμεσιν ἐν ὑποστάσει ὄντων, ἦν καὶ προῆν ὁ ταῦτα λέγων. ὁ δὲ μεταβὰς ἐπὶ τὸ »πρὸ τοῦ αἰῶνος ἐθεμελίωσέν με«, πάλιν τὴν σάρκα εἰς μέσον ἄγει λέγων οὕτως (Nr. 14) θεμέλιον τοῦτον ὀνομάζων, τὴν κατὰ σάρκα αὐτοῦ προορισθεῖσαν οἰκονομίαν.

3.3.9 | For if he had paid attention to these things, he would have known that before heaven and earth and before the whole universe, and not only before the visible things but also before the invisible works of God, which exist in incorporeal and supernal powers, he was already there and existed. But moving to "He established me before the ages," he again brings the flesh into the middle, calling this foundation the arrangement made according to his flesh.

3.3.10 | ὥς καὶ ὁ ἀπόστολος λέγει »θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὃς ἐστὶν Ἰησοῦς Χριστός«. καὶ ἐπιλέγει (Nr. 14) ἐνὸς δὲ αἰῶνος ἐνταῦθα μέμνηται, ἀφ' οὗ τὰ κατὰ τὸν Χριστὸν τεθεμελιώσθαι ἔφη, καίτοι πολλῶν παρεληλυθότων αἰώνων, ὥς ὁ Δαυὶδ ἔφη »ὁ ὑπάρχων πρὸ τῶν αἰώνων».

3.3.10 | As the apostle says, "For no one can lay another foundation than the one that is laid, which is Jesus Christ." And he mentions here the foundation of one age, from which he said that the things concerning Christ are established, even though many ages have passed, as David said, "He who exists before the ages."

3.3.11 | καὶ μεταβὰς ἐξῆς ἐπὶ τὸ »ἐν ἀρχῇ πρὸ τοῦ τὴν γῆν ποιῆσαι« καὶ τὴν γῆν πάλιν τὴν σάρκα εἶναι λέγει, γράφει δὲ οὕτως (Nr. 18) ποίαν ταύτην τὴν γῆν ἢ δηλονότι τὴν ἡμετέραν σάρκα, τὴν μετὰ τὴν παρακοὴν γῆν αὐθις γενομένην; »γῆ« γὰρ »εἶ« φησὶν »καὶ εἰς γῆν ἀπελεύση«. ἔδει γὰρ ταύτην ἰάσεως τυχεῖν. καὶ ταῦτα δὲ φάσκει, οὐ μνημονεύσας ὁ σοφώτατος ὡς καὶ ἀνωτέρω πρὸ τοῦ τὴν γῆν ποιῆσαι ἐκτίσθαι τὴν σάρκα ἀρχὴν ὁδῶν τοῦ θεοῦ εἰρηκῶς ἔτυχεν.

3.3.11 | And moving next to "In the beginning, before making the earth," he again says that the earth is the flesh, and he writes this way about what this earth is, or rather our flesh, which was made again after the disobedience. For he says, "You are earth, and to the earth you shall return." For this needed to receive healing. And he says these things, not remembering that the wisest one also mentioned above that before making the earth, the flesh was created as the beginning of the ways of

God.

3.3.12 | εἰ δὲ ὅλως διὰ τῆς γῆς τὴν σάρκα ἐδήλου, πῶς οὐ προϋπάρχειν τῆς σαρκὸς ἀνάγκη ὁμολογεῖν τὸν λέγοντα | πρὸ τοῦ τὴν γῆν ποιῆσαι ἑαυτὸν εἶναι, »πρὸ« γὰρ »τοῦ αἰῶνος« φησὶν »έθεμελίωσέν με, ἐν ἀρχῇ πρὸ τοῦ τὴν γῆν ποιῆσαι«. οὐκοῦν πρὸ τοῦ τὴν σάρκα ποιῆσαι ὁ ταῦτα λέγων ὑπῆρχεν.

3.3.12 | If he clearly showed the flesh through the earth, how can he not agree that he existed before the flesh? For he says, "Before making the earth, he established me; before the age, he laid the foundation." Therefore, the one who says these things existed before making the flesh.

3.3.13 | εἰ δὲ καὶ μὴ πολλῶν αἰώνων ἐμνημόνευσεν, ἀλλ' ἐνός, οὗ καὶ ὁ σωτὴρ ἐμνήσθη εἰπὼν »οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ γαμίσκονται«, καὶ οὕτως οὐχ ἡ σὰρξ ἣν ἀνείληφεν ὁ σωτὴρ ἡμῶν πρὸ τοῦ ἐνεστῶτος αἰῶνος ὑπῆρχεν, ἀλλ' αὐτὸς ὁ ταῦτα διὰ Σολομῶνος διδάσκων. ὁρᾷς ὅση περιπέπτωκεν δυσχωρία ὁ τῆς εὐθείας καὶ βασιλικῆς παρατραπείς ὁδοῦ.

3.3.13 | And if he did not mention many ages, but only one, of which the Savior also remembered when he said, "The sons of this age marry and are given in marriage," then the flesh that our Savior took did not exist before this present age, but he himself taught these things through Solomon. Do you see how much trouble the one who strayed from the straight and royal path has fallen into?

3.3.14 | ὁ δὲ πρὸς ταῖς εἰρημέναις ἔτι καὶ ταῦτα προστίθησιν λέγων (Nr. 19) »πρὸ τοῦ τὰς ἀβύσσους ποιῆσαι« φησὶν· ἐνταῦθα τὰς ἀβύσσους παροιμιωδῶς ὁ προφήτης τὰς τῶν ἁγίων καρδίας εἶναι λέγει τὰς ἐν τῷ ἑαυτῶν βάθει τὴν τοῦ πνεύματος ἐχούσας δωρεάν. καὶ οὐ συνίησιν ὡς πρὸ τῆς ἐνσάρκου τοῦ σωτῆρος ἡμῶν παρουσίας οἱ ἅγιοι τοῦ θεοῦ προφητῶν τοῦ αὐτοῦ μετέσχον πνεύματος, Μωσῆς τε καὶ οἱ ἔτι Μωσέως παλαιότεροι. οὐκοῦν ἀνάγκη τούτων ἀπασῶν τῶν ἀβύσσων, εἰ δὴ αἱ τῶν ἁγίων καρδίαι ἦσαν αὗται, παλαιότερον εἶναι τὸν λέγοντα »πρὸ τοῦ τὰς ἀβύσσους ποιῆσαι«.

3.3.14 | But he also adds these things to what has been said, saying, "Before making the abysses." Here, the prophet speaks metaphorically, saying that the abysses are the hearts of the saints, which have the gift of the spirit deep within themselves. And he does not understand that before the presence of our Savior in the flesh, the holy prophets of God shared the same spirit, including Moses and those even older than Moses. Therefore, it is necessary that all of these abysses, if indeed these are the hearts of the saints, existed before the one who says, "Before making the abysses."

3.3.15 | πῶς οὖν δυνατὸν ἦν ἐπὶ τὴν σάρκα τοῦ σωτῆρος ἀναφέρεσθαι ταῦτα; καὶ μὴν εἴ τις αὐτῷ παρῆν τῶν θείων γραφῶν ἐπιστήμη, οὐκ ἂν εὐχερῶς οὕτως ἀπεφαίνετο τὰς τῶν ἁγίων καρδίας εἶναι τὰς ἀβύσσους, ἐπιστήσας ὡς »σκότος« ἦν »ἐπάνω τῆς ἀβύσσου« κατὰ τὴν Μωσέως μαρτυρίαν καὶ ὡς πολὺς καὶ δυσερμήνευτος ὁ περὶ αὐτῶν ἐν τῇ θείᾳ γραφῇ φέρεται λόγος. ὁ μὲν γὰρ ἀπόστολος »μὴ εἴπῃς« φησὶν »τίς ἀναβήσεται εἰς τὸν οὐρανόν;

3.3.15 | How then could these things be referred to the flesh of the Savior? And if anyone had knowledge of the divine scriptures, he would not easily say that the hearts of the saints are the abysses, having noted that "darkness was over the abyss," according to the testimony of Moses, and that the words about them in the divine scripture are many and hard to explain. For the apostle says, "Do not say, 'Who will ascend into heaven?'"

3.3.16 | τουτέστιν Χριστὸν καταγαγεῖν· ἢ τίς καταβήσεται εἰς τὴν ἄβυσσον; τουτέστιν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν«. ἔοικεν γοῦν ἐν τούτοις τὰ τοῦ ᾄδου χωρία κεκληκέναι ἄβυσσον. καὶ αὐτὸς δὲ ὁ κύριος σαφέστερον τοῦτο παρίστη, ἐν τῷ πρὸς τὸν Ἰώβ χρηματισμῷ λέγων »ἦλθες δὲ ἐπὶ πηγὴν θαλάσσης, ἐν δὲ ἵχνεσιν ἀβύσσου περιεπάτησας; ἀνοίγονται δέ σοι φόβῳ πύλαι θανάτου, πυλωροὶ δὲ ᾄδου ἰδόντες σε ἔπηξαν»;

3.3.16 | That is, to bring Christ down; or who will descend into the abyss? That is, to bring Christ up from the dead. It seems that in these things, the places of Hades are called abysses. And the Lord himself makes this clearer in his message to Job, saying, "Have you come to the source of the sea, and have you walked in the depths of the abyss? The gates of death open to you in fear, and the keepers of Hades, seeing you, trembled."

3.3.17 | καὶ τὰς ἐν τῇ ἀβύσσῳ δὲ δυνάμεις πονηράς, περὶ ὧν εἴρηται »αἰνεῖτε αὐτὸν ἐκ τῆς γῆς, δράκοντες καὶ πᾶσαι αἱ ἄβυσσοι«, καὶ ἔτι τὸ ἐπάνω τῆς ἀβύσσου σκότος, περὶ οὗ Μωσῆς ἔφη »καὶ σκότος ἐπάνω τῆς ἀβύσσου«, ταῦτα πάντα μαθὼν, εἴπερ ἦν ἐπιπόνως ἀλλὰ μὴ ἐξιτήλως ταῖς θείαις ἐντετυχηκῶς γραφαῖς, | οὐκ ἂν τὰς τῶν ἁγίων καρδίας ἐτόλμα εἰπεῖν τὰς ἀβύσσους,

3.3.17 | And the evil powers in the abyss, about which it is said, "Praise him from the earth, you dragons and all abysses," and also the darkness over the abyss, concerning which Moses said, "And darkness was over the abyss," having learned all these things, if indeed he had studied the divine scriptures carefully but not superficially, he would not have dared to say that the hearts of the saints are the abysses.

3.3.18 | ἔγνω δ' αὖ ὅπως εἴρηται καὶ τὸ »ἄβυσσος ἄβυσσον ἐπικαλεῖται εἰς φωνήν

3.3.18 | And he knew that it is also said, "The abyss calls to the voice of your

τῶν καταρρακτῶν σου» καὶ αὖθις
»ἐταράχθησαν ἄβυσσοι, πλῆθος ἡχους
ὑδατος» καὶ πάλιν »ἄβυσσος ὡς ἱμάτιον τὸ
περιβόλαιον αὐτοῦ».

waterfalls," and again, "The abysses were
troubled, the sound of many waters," and
once more, "The abyss is like a garment
wrapped around him."

3.3.19 | ταῦτα καὶ τὰ τοῦτοις ἀδελφὰ
δηκρίβωσεν ἄν, εἴ τις ἦν αὐτῷ φροντὶς τῆς
τούτων καταλήψεως. νῦν δὲ προχείρως
οὕτως καὶ διαλελυμένως τὰς τῶν ἁγίων
καρδίας τὰς ἀβύσσους εἶναι
ἀποφηνάμενος, οὐδ' οὕτως συνῆκεν ὡς
πρὸ τῶν ἁγίων καὶ θεοφιλῶν ἀνδρῶν τῶν
ἐξ αἰῶνος γενομένων ἑαυτὸν ὑπάρχειν
ἐδίδαξεν ὁ εἰπὼν »πρὸ τοῦ τὰς ἀβύσσους
ποιῆσαι«· ὡς πανταχόθεν μὴ δύνασθαι τῇ
σαρκὶ τοῦ σωτῆρος ἐφαρμόζειν τὰς
προκειμένας λέξεις.

3.3.19 | He could have explained these
things and their related matters well if he
had the understanding to grasp them. But
now, speaking so carelessly and loosely
about the hearts of the saints being the
abysses, he did not understand as those
holy and God-loving men from ancient
times taught him, who said, "Before making
the abysses." He could not apply the words
given to the flesh of the Savior from
everywhere.

3.3.20 | ὁ δὲ ἐφ' ἑτέραν μεταβάς ῥῆσιν τῆς
αὐτῆς γραφῆς, καὶ ταύτην οὕτως ἐρμηνεύει
λέγων (Nr. 20) τί τοίνυν ἔστιν καὶ τουτὶ τὸ
κεφάλαιον »πρὸ τοῦ προελθεῖν τὰς πηγὰς
τῶν ὑδάτων«; τοὺς ἱεροὺς ἀποστόλους
εἶναι φησιν. τοῦτο δὲ ἡμῖν τὸ μυστήριον
παρίστησιν ἡ τῆς Ἑξόδου γραφὴ τοὺς τῶν
ἀποστόλων τύπους πάλαι προαγορεύουσα,

3.3.20 | But he, moving to another saying
from the same scripture, interprets it like
this, asking, "What then is this chapter,
'Before the springs of the waters came
forth'?" He claims that it refers to the holy
apostles. But this scripture from Exodus
presents to us the mystery, long ago
proclaiming the types of the apostles.

3.3.21 | δώδεκα γὰρ ὄντων τὸν ἀριθμὸν
τῶν ἀποστόλων δώδεκα πηγῶν μέμνηται.
καὶ ταῦτα λέγων οὐ συνίστην ὡς καὶ τοῦ
Ἰσραὴλ δώδεκα ἦσαν φυλαὶ καὶ δώδεκα οἱ
τούτων πατριάρχαι μία τε βίβλος ἡ τῶν
δώδεκα προφητῶν, ἀλλὰ καὶ δώδεκα τῆς
ἡμέρας ὥραι καὶ μῆνες τοῦ παντὸς ἔτους
δώδεκα.

3.3.21 | For there are twelve apostles, and
he remembers twelve springs. And in
saying this, he does not understand that
there were also twelve tribes of Israel and
twelve patriarchs of these tribes, as well as
one book of the twelve prophets. There are
also twelve hours of the day and twelve
months in the whole year.

3.3.22 | τί οὖν μᾶλλον τοῖς ἀποστόλοις ἢ
ἐκείνοις ἄσπιν ὁ τῶν δώδεκα διέφερεν

3.3.22 | What then is the difference for the
apostles in the number of twelve compared

ἀριθμός, εἰ δὴ τοῦ ποσοῦ τις ἀριθμός τὴν αἰτίαν αὐτῷ τῆς τοιαυτοῦ τοῦ λόγου παρεῖχεν ἐρμηνείας; χρῆν δὲ συνιδεῖν ὡς καὶ οἱ τοῦ θεοῦ προφηταὶ, καθ' ὃ τοῦ αὐτοῦ μετέσχον πνεύματος ἁγίου, οὐκ ἦσαν ἀλλότριον τῶν πηγῶν. διὸ λέλεκται περὶ αὐτῶν ἐν Ψαλμοῖς »ἐν ἐκκλησίαις εὐλογεῖτε τὸν θεὸν κύριον ἐκ πηγῶν Ἰσραὴλ«.

to all those others, if indeed some number provided the reason for such an interpretation? It should be seen that the prophets of God, who shared in the same Holy Spirit, were not strangers to the springs. That is why it is said about them in the Psalms, "In the assemblies, bless the Lord God from the springs of Israel."

3.3.23 | ὥστε καὶ πρὸ ἐκείνων τῶν πηγῶν ἀναγκαῖον ὁμολογεῖν τὸν υἱὸν εἶναι τοῦ θεοῦ τὸν λέγοντα »πρὸ τοῦ προελθεῖν τὰς πηγὰς τῶν ὑδάτων«. ὁ δὲ ἐπάκουσον ὅπως ἐρμηνεύει, λέγων (Nr. 20) εἰκότως οὖν περὶ τῆς κατὰ σάρκα γενέσεως ὁ δεσπότης διὰ τοῦ προφήτου Σολομῶνος λέγων »πρὸ τοῦ προελθεῖν τὰς πηγὰς τῶν ὑδάτων« ἔφη.

3.3.23 | So, even before those springs, it is necessary to confess that the one who says "before the springs of the waters came forth" is the Son of God. And listen to how he interprets this, saying (Nr. 20) that it is fitting for the master to speak about the birth according to the flesh through the prophet Solomon, saying "before the springs of the waters came forth."

3.3.24 | καὶ ἐπιφέρει (Nr. 20) οὕτω γὰρ ὁ σωτὴρ πρὸς τὰς ἱερὰς πηγὰς ἔφη »πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη«. εἴθ' ὥσπερ συναγαγὼν τὸν λόγον, τὸ συμπέρασμα ἐπάγει τῇ ἑαυτοῦ διηγήσει λέγων | (Nr. 21) πανταχόθεν δῆλόν ἐστιν τοὺς ἱεροὺς ἀποστόλους καὶ πηγὰς τροπικῶς ὠνομάσθαι ὑπὸ τοῦ προφήτου. καὶ τοὺς μὲν ἀποστόλους τὰς πηγὰς εἶναι βούλεται. οὐκ ἀρέσκουσιν δὲ αὐτῷ οἱ προφηταί·

3.3.24 | And he adds (Nr. 20), for the Savior said to the holy springs, "Go therefore and make disciples of all nations." Then, as if gathering the argument, he leads to his own narrative, saying (Nr. 21) that it is clear from everywhere that the holy apostles are called springs by the prophet. And he wants the apostles to be the springs. But the prophets do not please him;

3.3.25 | διατί, ἀλλ' <ἦ> ὅτι μὴ ἐδύνατο τὴν σάρκα τοῦ σωτῆρος πρὸ ἐκείνων διδόναι; καίτοι καὶ πρὸ τῶν κατὰ φύσιν αἰσθητῶν πηγῶν, ὧν καὶ Μωσῆς ἐμνημόνευσεν ἐν τῇ κοσμοποιίᾳ εἰπὼν »πηγὴ δὲ ἀνέβαινεν ἐκ τῆς γῆς, καὶ ἐπότιζεν πᾶν τὸ πρόσωπον τῆς γῆς καὶ

3.3.25 | Why, then, is it that he could not give the flesh of the Savior before those? And yet, even before the natural springs, which Moses mentioned in the creation, saying, "And a spring rose up from the earth, and watered the whole face of the ground, and again a river went out of Eden

αὐθις ποταμός δὲ ἐκπορεύεται ἐξ Ἑδὲμ ποτίζειν τὸν παράδεισον, προὔπῃρχεν ὁ τοῦ θεοῦ υἱὸς ὁ ταῦτα ἐν Παροιμίαις περὶ ἑαυτοῦ διδάσκων. ὁ δὲ τῷ Ἰὼβ χρηματίζων καὶ πηγῶν θαλάσσης μνημονεύει λέγων »ἦλθες δὲ ἐπὶ πηγὴν θαλάσσης, ἐν δὲ ἵχνεσιν ἀβύσσου περιεπάτησας«;

to water the garden," the Son of God existed, teaching these things in Proverbs about himself. And he, speaking to Job and mentioning the springs of the sea, says, "But you came to the spring of the sea, and you walked in the traces of the abyss"?

3.3.26 | ἐπεὶ δὲ καὶ ὑπεράνω τῶν οὐρανῶν ὕδατά τινα εἶναι ἡ γραφὴ διδάσκει ἢ λέγουσα »αἰνεῖτε αὐτὸν οἱ οὐρανοὶ τῶν οὐρανῶν, καὶ τὰ ὕδατα τὰ ὑπεράνω τῶν οὐρανῶν«, ἀκόλουθόν ἐστιν κάκείνων τῶν ὑδάτων (ὅποῖα [δ'] ἂν ὑπάρχη τὴν φύσιν) νοῆσαι τινὰς εἶναι πηγὰς, ὅπως κάκείνων πρεσβύτερος ἀποδειχθῇ ὁ εἰρηκῶς ἑαυτὸν προὔπῃρχειν »πρὸ τοῦ προελθεῖν τὰς πηγὰς τῶν ὑδάτων«.

3.3.26 | Since the scripture teaches that there are some waters above the heavens, saying, "Praise him, you heavens of heavens, and you waters above the heavens," it follows that from those waters (whatever their nature may be) one can understand that there are some springs, so that the one who said he existed before "the springs of the waters came forth" may be shown to be older than those.

3.3.27 | ὁ δὲ μηδενὶ τούτων ἐπιστήσας τὸν νοῦν μηδὲ πονεῖν ἐθέλων, τοῖς αὐτοῖς ἐπιμένει, ἐπεὶ καὶ ταῦτα φάσκων (Nr. 22) »πρὸ τοῦ ὄρη ἐδρασθῆναι« φησὶν »πρὸ δὲ πάντων βουνῶν γεννᾷ με«. ὄρη καὶ βουνούς τοὺς ἀποστόλους καὶ τοὺς τῶν ἀποστόλων διαδόχους λέγει, ἵνα παρὰ τοὺς ἄλλους ἀνθρώπους τὴν κατ' αὐτῶν δικαίαν πολιτείαν παροιμιωδῶς σημῆνῃ.

3.3.27 | But he, not understanding any of these things and not wanting to think, insists on the same points, since he also says (Nr. 22), "Before the mountains were settled," and "Before all the hills, he gives birth to me." He calls the apostles mountains and the successors of the apostles hills, so that he may figuratively show their just way of life compared to other people.

3.3.28 | οὐκοῦν οἱ αὐτοὶ ἦσαν καὶ αἱ πηγαί, <οἱ> αὐτοὶ καὶ τὰ ὄρη, οἱ αὐτοὶ καὶ οἱ βουνοί. ἀλλ' ὥσπερ οὐκ ἔχει φύσιν ἐπὶ τῶν θεωρουμένων πηγῶν τε καὶ ὄρων τὰ αὐτὰ φάσκειν εἶναι (οὐδὲν γὰρ κοινὸν ὡς ἐν ποιότητος λόγῳ πηγαῖς ὑδάτων πρὸς τὰ τῶν ὄρων ἀναστήματα), τὸν αὐτὸν τρόπον καὶ ἐπὶ τῶν ἀλληγορικῶς κατὰ διάνοιαν θεωρουμένων παραστήσαι χρὴ διαφορὰν

3.3.28 | So, the springs, the mountains, and the hills are all the same. But just as it is not right to say that the springs of water and the mountains are the same (for there is nothing in common between the qualities of water springs and the heights of mountains), in the same way, one must show the difference when considering the springs, mountains, and hills in a figurative

τῶν κατὰ τὴν θεωρίαν νοουμένων πηγῶν τε καὶ ὀρέων καὶ βουνῶν. ἀλλ' ὁ μὴδὲν βεβασανισμένον ἐπιστάμενος, τὰ πάντα φύρων δι' εὐχέρειαν, τοὺς αὐτοὺς εἶναι ἀποπέφανται καὶ πηγὰς ὑδάτων καὶ ὄρη καὶ βουνούς, φησὶν τε πάντα ταῦτα εἶναι τοὺς ἀποστόλους, οὐ διαστειλάμενος τὸν τῆς διαφορᾶς τρόπον.

sense. However, he, knowing nothing that has been examined, claims that all are the same and says that the springs of water, mountains, and hills are all the apostles, without distinguishing the way they differ.

3.3.29 | τί οὖν οὐχὶ καὶ πρὸ τῆς σαρκὸς τοῦ σωτῆρος ἡμῶν ἐν δικαιοσύνῃ καὶ θεοσεβείᾳ τελειωθέντας ὄρη καὶ βουνούς ὁμοίως ἐπεκάλει, ἀλλ' ὅτι μὴ πρὸ ἐκείνων οἷός τε ἦν τὴν σάρκα τοῦ σωτῆρος ὑφίστασθαι; οὐκοῦν βίαιος καὶ κατηναγκασμένη τῶν προκειμένων λέξεων ἢ ἐπὶ τὴν σάρκα τοῦ σωτῆρος ἀναφορά. | πῶς δὲ καὶ τὸ γεννᾶ με« ἐφαρμόσειεν ἂν > τῇ σαρκί; πρὸ γὰρ τῶν πηγῶν καὶ πρὸ τῶν ὀρέων καὶ πρὸ τῶν βουνῶν γεγεννησθαι ἔφησεν ἑαυτὸν εἰπὼν κύριος ἔκτισέν με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ, πρὸ τοῦ αἰῶνος ἐθεμελίωσέν με«.

3.3.29 | So why did he not also call the mountains and hills perfect in righteousness and godliness before the flesh of our savior, except that he could not have the flesh of the savior existing before those? Therefore, the reference to the flesh of the savior is forced and unnatural. But how could "he gives birth to me" apply to the flesh? For he said that he was born before the springs, before the mountains, and before the hills, saying, "The Lord created me as the beginning of his ways for his works; before the ages, he established me."

3.3.30 | εἰ δὴ οὖν ἡ σὰρξ ταῦτα φάσκει, ὡς Μαρκέλλω δοκεῖ. πῶς τὸ πρὸ δὲ πάντων βουνῶν γεννᾶ με« εἴποι ἂν ἡ σὰρξ; ἔστω γὰρ πρὸ τῶν ἀποστόλων ἡ σὰρξ· ἀλλὰ πῶς αὐτὴ ὑπὸ τοῦ θεοῦ γεγεννησθαι φησιν ἑαυτήν; τὸ μὲν γὰρ ἐκτίσθαι μὴ οὔσαν πρότερον τὴν σάρκα ἐδόκει Μαρκέλλω λέγειν.

3.3.30 | If the flesh says these things, as Marcellus thinks, how could the flesh say, "he gives birth to me before all the hills"? Let the flesh be before the apostles; but how can it claim to be born by God? For Marcellus seems to say that the flesh was created without existing before.

3.3.31 | ἔφη γὰρ (Nr. 10) ἔκτισεν ἀληθῶς τὸ μὴ ὄν πεποιηκὼς ὁ δεσπότης ἡμῶν ὁ θεός· οὐκ οὔσαν γὰρ τὴν σάρκα, ἣν ἀνείληφεν ὁ λόγος, ἀλλὰ μὴ οὔσαν ἔκτισεν. τὸ μὲν οὖν ἐκτίσθαι ἔγνωμεν, τὸ δὲ καὶ

3.3.31 | For he said that our Lord God truly created what did not exist; for the flesh, which the Word took, was not existing, but he created it from nothing. So we understand that it was created, but how

γεγεννησθαι αὐτὴν ὑπὸ τοῦ θεοῦ πῶς ἂν ἀποδοθείη. τοῦ σωτῆρος ἡμῶν λέγοντος τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν», καὶ ὁ ἀπόστολος δέ φησιν »γενόμενος ἐκ γυναικός, γενόμενος ὑπὸ νόμον«.

could it also be said to be born by God? Our savior says that what is born from the flesh is flesh, and the apostle also says, "born of a woman, born under the law."

3.3.32 | πῶς οὖν ἡ σὰρξ εἶπεν ἂν περὶ τοῦ θεοῦ τῶν ὄλων τὸ »πρὸ δὲ πάντων βουνῶν γεννᾷ με«; ταῦτα μὲν οὖν ὡς βεβιασμένην ἔχει τὴν ἐρμηνείαν οἶμαι παντὶ τῷ καταφανὲς εἶναι. ἀβιάστως δ' ἂν εἴποι τις τὸν υἱὸν τοῦ θεοῦ καὶ δίχα παντὸς ἀλληγορικοῦ τρόπου ταῦτα ἐπαληθεύειν, ἐπεὶ καὶ τῆς γῆς προὔπηρχεν, ἣν τε καὶ προῆν πρὸ τοῦ προελθεῖν τὰς σωματικὰς πηγὰς τῶν ὑδάτων καὶ πρὸ τῶν αἰσθητῶς λεγομένων ἀβύσσων καὶ πρὸ τοῦ συστήναι τὸ τῆς γῆς σχῆμα ἐν τοῖς τῶν ὀρέων καὶ τῶν βουνῶν ἀναστήμασιν· πάντα» γὰρ »δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν«.

3.3.32 | How then could the flesh say about God, "he gives birth to me before all the hills"? I think that this interpretation seems forced and is clear to everyone. Someone could easily say that the Son of God confirms this without any allegorical way, since he existed before the earth and was there before the physical sources of water came forth and before the so-called abysses and before the shape of the earth was formed in the heights of the mountains and hills. For "all things were made through him, and without him nothing was made."

3.3.33 | εἰ δ' ἐρωτήσιν τις, διατί μὴ πρὸ τῶν οὐρανῶν μηδὲ πρὸ τῶν ἐν οὐρανοῖς ἢ τῶν ἐπέκεινα θείων καὶ ὑπερκοσμίων δυνάμεων τε καὶ πνευμάτων ἑαυτὸν εἶναι ἐδίδασκεν. λελέγεται αὐτῷ ὅτι τούτων τέως <οὐκ> ἐμνημόνευσεν ὁ λόγος, ἐπειδὴ παιδαγωγίαν τινὰ διὰ τῶν Παροιμιῶν τοῖς τὰς ψυχὰς νηπίοις παρεδίδου.

3.3.33 | But if someone were to ask why he did not teach that he existed before the heavens or before those in the heavens or the divine and transcendent powers and spirits beyond, it will be said to him that the Word did not mention these things before, since he was giving some kind of teaching through the Proverbs to those whose souls were like children.

3.3.34 | ὃ καὶ δῆλον τυγχάνει ἐκ τοῦ ποτὲ λέγεσθαι »ἄκουε, υἱέ, παιδείαν πατρός σου, καὶ μὴ ἀπώση θεσμούς μητρός σου«, ποτὲ δὲ υἱέ. ἐμοῖς νόμοις πρόσεχε, τοῖς δ' ἐμοῖς ῥήμασιν παράβαλε σὸν οὖς» καὶ αὖθις »υἱέ, μὴ ὀλιγώρει παιδείας κυρίου, καὶ μὴ

3.3.34 | This is also clear from the saying, "Listen, my son, to the teaching of your father, and do not reject the rules of your mother." And again, "My son, pay attention to my laws, and listen closely to my words." And again, "My son, do not despise the discipline of the Lord, and do not lose heart

ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος» καὶ υἱέ,

when you are corrected by him."

3.3.35 | ἐὰν καλῶς γένη σεαυτῷ, καλὸς ἔσῃ καὶ τοῖς πλησίον· ἐὰν δὲ κακὸς ἀποβῇς, μόνος ἀντλήσεις τὰ κακά«. μυρία δ' ἂν καὶ αὐτὸς τούτοις ὅμοια καθ' ἑαυτὸν ἀπὸ τῆς βίβλου τῶν Παροιμιῶν ἀναλέξεις. δι' ὧν ὁ λόγος φαίνεται νηπίοις τὰς ψυχὰς προσ διαλεγόμενος.

3.3.35 | "If you are good to yourself, you will be good to those around you; but if you turn out bad, you will only bring bad things upon yourself." You could find many similar sayings for yourself from the book of Proverbs. Through these, the Word seems to be speaking to the souls of those who are like children.

3.3.36 | οὕτω καὶ Μωσῆς παιδαγωγὸς τῶν ἀτελῶν τὰς φρένας ὑπάρχων. οὐρανοῦ καὶ γῆς καὶ τῆς τῶν ὀρατῶν δημιουργίας ἐμνημόνευσεν, οὐ μὴν καὶ κτίσεως ἀγγέλων οὐδὲ θείων δυνάμεων οὐδὲ πνευμάτων ἁγίων, τῷ μὴ χωρεῖν πῶς τὴν τούτων διδασκαλίαν τοὺς αὐτῷ μαθητευομένους.

3.3.36 | So also, Moses, being a teacher of the imperfect, had in mind the thoughts of the heavens and the earth and the creation of visible things. However, he did not mention the creation of angels, nor of divine powers, nor of holy spirits, because he did not want to include their teaching for his students.

3.3.37 | εἰκότως τοιγαροῦν καὶ ὁ ἐν ταῖς Παροιμίαις λόγος ὡς τοιούτοις ἀπὸ τῶν περὶ γῆν ὀρύων τε καὶ βουνῶν καὶ πηγῶν ὡς ἀπὸ γνωριμωτέρων τὴν διδασκαλίαν ἐποιεῖτο, ὡς ἐξ ὑποβάθρας ἀρξάμενος ἐπὶ τὰ κρεῖττω χειραγωγήσειεν τοὺς παιδαγωγουμένους, ἀπὸ τε τῶν μικροτέρων ἐπὶ τὰ θειότερα διαβαίνειν παρασκευάσειεν.

3.3.37 | Therefore, the teaching in the Proverbs is made for such people, drawing from what is known about the earth, hills, and springs, as if starting from a lower level to guide the students to higher things. It prepares them to move from smaller matters to more divine ones.

3.3.38 | ταῦτα μὲν οὖν, εἰ μὴδὲν τις πέρα τῆς λέξεως περιεργάζεται· εἰ δὲ βαθυτέρον τις καὶ ταῦτα νοεῖν ἐθέλοι, οὐ μᾶλλον ἐπὶ τοὺς ἀποστόλους ἢ ἐπὶ πάντας τοὺς πώποτε γενομένους δικαίους καὶ θεοφιλεῖς ἄνδρας αὐτὰ ἐκδέξεται, διαβήσεται δὲ ἐνθὲνδε καὶ ἐπὶ τὰς θείας καὶ ἀγγελικὰς δυνάμεις, ὅρη λέγων καὶ βουνούς

3.3.38 | These things, then, if no one were to go beyond the words, would be enough. But if someone wants to think more deeply about them, they will lead not only to the apostles but also to all the righteous and god-loving men who have ever existed. From here, one will also move on to the divine and angelic powers, speaking of

αίνίττεσθαι ἀγγέλων καὶ ἀρχαγγέλων καὶ πνευμάτων θείων διαφοράς, θρόνους τε καὶ κυριότητας καὶ ἀρχὰς καὶ ἐξουσίας,

mountains and hills as symbols of the differences among angels, archangels, and divine spirits, as well as thrones, dominions, authorities, and powers.

3.3.39 | ὅτι δὴ καὶ ταῦτα πάντα [τὰ] δι' αὐτοῦ καὶ εἰς αὐτὸν ἐκτίσθαι καὶ πρὸ πάντων αὐτὸν εἶναι τούτων ὁ θεῖος ἐδίδαξεν ἀπόστολος, ἔνθεν ὡς εἰκὸς ὁρμώμενος, διὰ τὸ λέγεσθαι ἐν τούτοις ἐκ προσώπου τοῦ υἱοῦ τοῦ θεοῦ τὸ »πρὸ τοῦ ὄρη ἐδρασθῆναι, πρὸ δὲ πάντων βουνῶν γεννᾷ με«. τὰ μὲν οὖν ἄλλα ἡδράσθαι ἔφη, μόνον δὲ αὐτὸν γεγεννηθῆναι πρὸ τῆς τῶν δηλωθέντων συστάσεως.

3.3.39 | Indeed, the divine apostle taught that all these things were created through him and for him, and that he is before all things. From this, as is fitting, he begins to speak in the person of the Son of God, saying, "Before the mountains were born, before the hills, I was brought forth." He said that all other things were created sweetly, but he alone was born before the creation of those things that were revealed.

3.3.40 | οἶδεν δὲ τὴν ἐπουράνιον Ἱερουσαλὴμ ὁ αὐτὸς ἀπόστολος καὶ τὸ οὐράνιον ὄρος ἐφ' ᾧ ταύτην εἶναι φησιν λέγων »προσεληλύθατε Σιών ὄρει καὶ πόλει θεοῦ ζῶντος, Ἱερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς«. καὶ τούτων τοιγαροῦν ἀπάντων προϋπάρχων ὁ τοῦ θεοῦ μονογενὴς υἱὸς τὰ τῆς οἰκείας ἀπορρήτου γεννήσεως ἐπικεκρυμμένως διὰ τῶν Παροιμιῶν ἠνίττετο.

3.3.40 | The same apostle knew about the heavenly Jerusalem and the heavenly mountain on which he says it exists, saying, "You have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to countless angels, to the festival and assembly of the firstborn who are registered in heaven." Therefore, before all of these things, the only-begotten Son of God was hidden in the secret of his own birth, hinted at through the Proverbs.

3.3.41 | καὶ ὅτι γε ταῦτα ὑπέβαλλε νοεῖν, δῆλον ἂν γένοιτο ἀφ' ὧν συνάπτει ἐξῆς λέγων »ἡνίκα ἡτοίμαζεν τὸν οὐρανὸν συμπαρήμην αὐτῷ«. ἔνθα ὁ γενναῖος τῶν γραφῶν ἐρμηνεὺς ἀποκλεισθεὶς ἔστη, μηκέθ' ὑπερβάς, τῷ μὴ δεδυνῆσθαι ἐξομαλίσαι τὴν ἀκολουθίαν τῆς ἀποδοθείσης αὐτῷ περὶ τῆς σαρκὸς τοῦ σωτῆρος ὑποθέσεως.

3.3.41 | And that he suggested these things to think about is clear from what he connects next, saying, "When he prepared the heavens alongside him." There, the brave interpreter of the scriptures stood excluded, no longer able to go beyond, because he could not smooth out the sequence of what was given to him regarding the flesh of the Savior's situation.

3.3.42 | ἄνω γὰρ καὶ κάτω τῆς σαρκὸς μνημονεύσας καὶ πάντα εἰρήσθαι περὶ τῆς σαρκὸς ἀποφηνάμενος | μέχρι μὲν τῶν ὄρων καὶ τῶν βουνῶν ἔφθασεν τοὺς ἀποστόλους ταῦτ' εἰπὼν εἶναι, τὰ δέ γε τούτοις ἀκόλουθα ἐκὼν παρέδωκε σιωπῇ, μηκέτι τῆς γραφῆς περαιτέρω προελθεῖν τολμήσας.

3.3.42 | For having mentioned both above and below the flesh and having declared everything about the flesh, he reached the mountains and hills by saying that the apostles are these things. But he willingly handed over the following things in silence, no longer daring to go further in the scripture.

3.3.43 | ἐνταῦθα μὲν οὖν ἵστησιν τὸν λόγον· μετὰ πλεῖστα δὲ ὅσα μεταξὺ αὐτῶ λελεγμένα ἀφίσταται μὲν τῆς ἐπὶ τὴν σάρκα ἐκδοχῆς, ὁμολογεῖ δὲ τὸν τοῦ θεοῦ λόγον εἶναι τὸν ταῦτα φήσαντα. λέγει δ' οὖν αὐτοῖς ῥήμασιν (Nr. 54) πρὸ γὰρ τοῦ τὸν κόσμον εἶναι ἦν <ὁ> λόγος ἐν τῷ πατρὶ. ὅτε δὲ ὁ παντοκράτωρ θεὸς πάντα τὰ ἐν οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς ποιῆσαι προέθετο, ἐνεργείας ἢ τοῦ κόσμου γένεσις ἐδεῖτο δραστηκῆς· καὶ διὰ τοῦτο, μηδενὸς ὄντος ἐτέρου πλὴν θεοῦ (πάντα γὰρ ὁμολογεῖται ὑπ' αὐτοῦ γεγενῆσθαι), τότε ὁ λόγος προελθὼν ἐγένετο τοῦ κόσμου ποιητής, ὁ καὶ πρότερον ἔνδον νοητῶς ἐτοιμάζων αὐτόν, ὡς διδάσκει ἡμᾶς ὁ προφήτης Σολομὼν ἠνίκα ἡτοίμαζεν τὸν οὐρανόν· λέγων »συμπαρήμην αὐτῷ« καὶ ὡς ἀσφαλεῖς ἐτίθει πηγὰς τῆς ὑπ' οὐρανόν, ἠνίκα ἰσχυρὰ ἐποίει τὰ θεμέλια τῆς γῆς, ἡμην παρ' αὐτῷ ἀρμόζουσα·

3.3.43 | Here, then, the word stands: after many things said between him, it departs from the teaching about the flesh, but it agrees that the word of God is the one who said these things. And he says to them in words, "Before the world existed, the word was in the Father." When the almighty God planned to make all things in heaven and on earth, the creation of the world needed active power. And for this reason, since there was no other being except God (for all things are acknowledged to have come into being by him), then the word, coming forth, became the creator of the world, who also prepared it within himself beforehand, as the prophet Solomon teaches us when he says, "When he prepared the heavens," saying, "He was alongside him," and as he firmly established the springs under heaven, when he made the strong foundations of the earth, I was beside him, fitting together.

3.3.44 | ἐγὼ ἡμην ἣ προσέχαιρεν· ἔχαιρεν γὰρ εἰκότως ὁ πατήρ μετὰ σοφίας καὶ δυνάμεως διὰ τοῦ λόγου πάντα ποιῶν. ταῦτα Μάρκελλος. εἰ δὲ οὖν ἐκ προσώπου τοῦ λόγου εἰρήσθαι αὐτὰ μόγις ποτὲ ὠμολόγησεν, ἀνάγκη αὐτὸν παραδέξασθαι πᾶσαν τὴν σύμφρασιν τῶν προκειμένων

3.3.44 | "I was beside him," for the Father rejoiced with wisdom and power, making all things through the word. This is what Markellus says. If indeed it is hard to admit that these things are said from the presence of the word, it is necessary to accept that all the connections of what is

ἐπὶ τὸν αὐτὸν τοῦ θεοῦ λόγον
ἀναφέρεσθαι.

presented refer to the same word of God.

3.3.45 | ὁ γὰρ εἰπὼν ἡνίκα ἡτοίμαζεν τὸν οὐρανόν, συμπαρήμην αὐτῷ « αὐτὸς ἦν ὁ καὶ τὸ »κύριος ἔκτισέν με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ» φήσας· ἔν γὰρ καὶ τὸ αὐτὸ πρόσωπον ἀρχομένοις ἡμῖν ἐδείχθη, τὸ πάντα διεξοδεῦον τὰ προκείμενα. αὐτὸς τοιγαροῦν <ὁ> εἰπὼν »κύριος ἔκτισέν με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ» ἐπήγαγεν τὸ »πρὸ τοῦ αἰῶνος ἐθεμελίωσέν με» καὶ τὸ »ἐν ἀρχῇ πρὸ τοῦ τὴν γῆν ποιῆσαι» καὶ τὸ πρὸ τοῦ ὅρη ἐδρασθῆναι, πρὸ δὲ πάντων <βουνῶν> γεννᾶ με·

3.3.45 | For the one who said, "When he prepared the heavens, I was beside him," is the same one who also said, "The Lord created me as the beginning of his ways for his works." For one and the same person was shown to us at the beginning, who carries out all things that are presented. Therefore, the one who said, "The Lord created me as the beginning of his ways for his works," also brought forth, "Before the ages, he established me," and "In the beginning, before he made the earth," and "Before the mountains were set," "Before all the hills, he gave birth to me."

3.3.46 | ὁ αὐτὸς δὲ καὶ τὸ ἡνίκα ἡτοίμαζεν τὸν οὐρανόν, συμπαρήμην αὐτῷ « συνῆψεν καὶ τὰ ἀκόλουθα τούτοις. εἰ δὴ οὖν ὁ λόγος ἦν ὁ ταῦτα φήσας, πῶς ἔνδον ἦν ἐν τῷ θεῷ καί, συναγέννητος ὢν τῷ θεῷ ἔν τε καὶ ταύτῳ ὑπάρχων αὐτῷ, ἐκτίσθαι ἑαυτὸν ἔλεγεν καὶ γεγεννησθαι; ἔν γὰρ καὶ < ταύτῳ> , ὡς ἔφην, ἀπεδείχθη πρόσωπον τὸ πάντα διεξιὸν τὰ προκείμενα.

3.3.46 | The same one who said, "When he prepared the heavens, I was beside him," also connected these things that follow. If indeed the word was the one who said these things, how could he be within God and, being born together with God, existing as one and the same with him, say that he was created and came into being? For, as I said, one and the same person was shown to be the one who carries out all things that are presented.

3.3.47 | εἰ δὲ καὶ ὁψέ ποτε ὠμολόγησεν ἐκ προσώπου ταῦτα εἰρῆσθαι τοῦ ἐν τῷ θεῷ λόγου, βεβίασται ἄρα αὐτῷ τὰ τῆς εἰς τὴν σάρκα τοῦ σωτῆρος ἀποδόσεως. | καὶ πάντα ἀθρόως ἐκεῖνα ἔωλα καὶ μάταια < καὶ> περιττὰ πεφώραται. εἰ δὲ ἡ σὰρξ ἦν τοῦ σωτῆρος ἡ λέγουσα τὸ κύριος ἔκτισέν με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ» κατὰ

3.3.47 | But if at some later time he admitted that these things were said from the presence of the word in God, then he is forced to accept the things about the flesh of the Savior. And all those things are shown to be empty, vain, and unnecessary. If the flesh of the Savior was the one saying, "The Lord created me as the beginning of his ways for his works," according to the

τὴν ἀποδοθεῖσαν αὐτῷ ἐρμηνείαν. καὶ εἰ ἡ σὰρξ »πρὸ τοῦ αἰῶνος ἐθεμελιώθη καὶ ἐν ἀρχῇ πρὸ τοῦ τὴν γῆν ποιῆσαι« (γῆν δηλαδή τὴν σάρκα ὡς αὐτῷ ἐδόκει διὰ τὸ εἰρησθαι »γῆ εἶ καὶ εἰς γῆν ἀπελεύσῃ«), καὶ εἴπερ ἡ σὰρξ ἦν ἡ λέγουσα »πρὸ τοῦ τὰς ἀβύσσους ποιῆσαι, πρὸ τοῦ προελθεῖν τὰς πηγὰς τῶν ὑδάτων, πρὸ τοῦ ὄρη ἐδρασθῆναι, πρὸ δὲ πάντων βουνῶν γεννᾶμε« (διὰ τὸ προγεγεννημένην <εἶναι> αὐτὴν τῆς τῶν ἀποστόλων ἐκλογῆς ὡς ἐδόκει τῷ σοφωτάτῳ), ἔπεται ἐκ προσώπου τῆς σαρκὸς λέγεσθαι καὶ τὸ ἡνίκα ἡτοίμαζεν τὸν οὐρανόν, συμπαρήμην αὐτῷ«.

interpretation given to him. And if the flesh was "established before the ages and in the beginning before he made the earth" (meaning the earth as the flesh, since it was said, "You are dust, and to dust you shall return"), and if the flesh was the one saying, "Before he made the depths, before the springs of the waters came forth, before the mountains were set, before all the hills, he gave birth to me" (because it was believed to have been born before the choice of the apostles, as it seemed to the wisest), it follows that it is said from the presence of the flesh, "When he prepared the heavens, I was beside him."

3.3.48 | ἀλλ' οὐκ ἂν τις μὴ τῶν φρενῶν ἐκστὰς ταύτῃ ποτὲ συνθοῖτο τῇ ἐρμηνείᾳ· ἀντιφθέγγεται γὰρ αὐτῷ μέγα βοήσας ὁ τῆς ἀληθείας λόγος, ἐπιδεικνὺς τίς ποτε ἦν ὁ ταῦτα διεξιών.

3.3.48 | But no one, unless they have lost their senses, would ever agree with this interpretation. For the great voice of the word of truth will respond to him, showing who he was that carried out these things.

3.3.49 | ὡς δ' οὖν ἕτερος ἦν ὁ ἐκ τοῦ θεοῦ γεγεννημένος μονογενὴς υἱός, ζῶν καὶ ὑφεστώς, ὦν καὶ πρὸ τῆς τῶν γενητῶν ἀπάντων συστάσεως, ὃδε παρίστησιν αὐτὸς δι' ὧν ἐξῆς ἐπάγει λέγων »ἡνίκα ἡτοίμαζεν τὸν οὐρανόν, συμπαρήμην αὐτῷ«· συνῆν γὰρ καὶ παρῆν <αὐ> τῷ πρὶν καὶ γενέσθαι τὸν οὐρανόν καὶ τὰ ἐπέκεινα οὐρανοῦ τὰ τε ἐν οὐρανῷ πάντα. τοῦτο γοῦν ἠνίττετο διὰ τοῦ φάναι »ἡνίκα ἡτοίμαζεν τὸν οὐρανόν, συμπαρήμην αὐτῷ«.

3.3.49 | As there was another, the only begotten son born from God, living and existing, being before the creation of all things, he himself presents this, saying, "When he prepared the heavens, I was beside him." For he was present with him before the heavens and the things beyond the heavens, and all things in heaven. This is indeed hinted at by saying, "When he prepared the heavens, I was beside him."

3.3.50 | πῶς δὲ ἡτοίμαζεν ὁ θεὸς ἢ πρὶν γενέσθαι αὐτὸν νομοθετῶν καὶ διατυπούμενος ὃν ἔδει τρόπον αὐτὸν

3.3.50 | But how did God prepare or establish him before he came to be, making laws and outlining how he should be

συστῆναι; ὁ μὲν οὖν πατὴρ διετύπου καὶ ἡτοίμαζεν, διανοούμενος ὅπως ἐχρῆν συστῆναι τὸν τοσοῦτον οὐρανόν, ὅσου τε μεγέθους ἐδεῖτο καὶ ὁποίου σχήματος μέτρων τε καὶ μερῶν ὁπόσων, τῶν μελλόντων εἶσω τε αὐτοῦ περιέχεσθαι χάριν, καὶ τῶν ἐκτὸς ἔσεσθαι αὐτοῦ, τῶν τε ἐν αὐτῷ τὸν δρόμον ποιησομένων ἕνεκα· ὁ δὲ τοῖς τοῦ πατρὸς λογισμοῖς ἐνατενίζων καὶ μόνος ἐποπτεύων τὰ ἐν αὐτῷ βάθη, δι' ἔργων ἐχώρει τοῖς τοῦ πατρὸς ἐξυπηρετούμενος νεύμασιν.

formed? The Father was shaping and preparing, thinking about how the vast heaven should be formed, how big it needed to be, and what kind of shape, measurements, and parts it should have, both those that would be contained within it and those that would be outside of it, and those that would create paths within it. And he, looking at the thoughts of the Father and alone overseeing the depths within him, moved forward through works, serving the Father's commands.

3.3.51 | διὸ λέλεκταί που »αἰνεῖτε τὸν κύριον ἐκ τῶν οὐρανῶν, αἰνεῖτε αὐτὸν ἐν τοῖς ὑψίστοις.

3.3.51 | Therefore, it is said somewhere, "Praise the Lord from the heavens; praise him in the highest."

3.3.52 | αἰνεῖτε αὐτόν, πάντες οἱ ἄγγελοι αὐτοῦ· αἰνεῖτε αὐτόν, πᾶσαι αἱ δυνάμεις αὐτοῦ. αἰνεῖτε αὐτόν, ἥλιος καὶ σελήνη· αἰνεῖτε αὐτόν, πάντα τὰ ἄστρα καὶ τὸ φῶς. αἰνεῖτε αὐτόν, οἱ οὐρανοὶ τῶν οὐρανῶν, καὶ τὰ ὕδατα τὰ ὑπεράνω τῶν οὐρανῶν. αἰνεσάτωσαν τὸ ὄνομα κυρίου· ὅτι αὐτὸς εἶπεν καὶ ἐγενήθησαν, | αὐτὸς ἐνετείλατο καὶ ἐκτίσθησαν».

3.3.52 | Praise him, all his angels; praise him, all his powers. Praise him, sun and moon; praise him, all the stars and light. Praise him, you heavens of heavens, and you waters above the heavens. Let them praise the name of the Lord; for he spoke, and they came to be; he commanded, and they were created.

3.3.53 | πλὴν ἀλλὰ καὶ πρὶν γενέσθαι αὐτόν τὸν οὐρανὸν καὶ τὰ ἐπέκεινα οὐρανοῦ τὰ τε ἐν οὐρανῷ πάντα (ἐξ ἑνὸς γὰρ τὰ πάντα περιληπτικῶς δεδήλωται) ἦν ὁ υἱὸς τοῦ θεοῦ, καὶ τῷ πατρὶ παρῆν τε καὶ συνῆν ἔτι βουλευομένῳ περὶ τῆς τούτων ἀπάντων συστάσεως. διό φησιν »ἡνίκα ἡτοίμαζεν τὸν οὐρανόν, συμπαρήμην αὐτῷ«. εἴθ' ὥς ἀγαθὸς γραφεὺς τὰς ἀρχετύπους ιδέας ἐκ τῶν πατρικῶν λογισμῶν ἀπολαμβάνων ἐπὶ τὰς τῶν ἔργων μετέφερεν οὐσίας, τοιαῦτα ζωοπλαστῶν καὶ ὑφιστάμενος, ὅποια τῇ

3.3.53 | But even before the heavens and what is beyond the heavens came to be, the Son of God was there, and he was with the Father, still thinking about the creation of all these things. That is why it says, "When he was preparing the heavens, I was there with him." Then, as a good writer, he took the original ideas from the Father's thoughts and brought them into the realities of creation, forming living things and being, just as he saw what was in the

τοῦ πατρὸς διανοίᾳ προϋποκείμενα ἑώρα.

Father's mind.

3.3.54 | τούτων δ' αὐτὸς γένοιτ' ἂν μάρτυς ἀξιόχρεως, ἐν Εὐαγγελίοις ὧδε διδάσκων· »ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδέν, ἐὰν μὴ τι βλέπῃ τὸν πατέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.

3.3.54 | He himself would be a worthy witness to these things, teaching here in the Gospels: "Truly, truly, I say to you, the Son can do nothing by himself unless he sees the Father doing it; for whatever the Father does, the Son does likewise."

3.3.55 | ὁ γὰρ πατήρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ. ἔνθα τις εἰκότως ζητήσειεν ἂν πῶς τὰ ἅπαξ ὑπὸ τοῦ πατρὸς γεγονότα ὁ υἱὸς αὐτίς ποιεῖ; ἐπελύσατο δ' αὐτὸς τὸν λόγον εἰπὼν »ἃ γὰρ ἂν ὁ πατήρ ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ«.

3.3.55 | For the Father loves the Son and shows him all that he himself does." Here, one might reasonably ask how the Son does again what has once been done by the Father. But he himself answered this by saying, "For whatever the Father does, the Son does likewise."

3.3.56 | οὐκοῦν ὁμοιώματα τυγχάνει τὰ πρὸς τοῦ υἱοῦ γινόμενα ἔργων ἀρχετύπων ἐν ἀπορρήτοις τοῦ πατρὸς λογισμοῖς προϋφισταμένων, ἃ δὴ βλέπων ἀτενὲς ἐν τῇ τοῦ πατρὸς διανοίᾳ ὁ υἱὸς μιμήματα ὧν ἑώρα ἐποίει. τὸ δ' ἐποπτεύειν αὐτὸν τὰ τοῦ πατρὸς βάθη τῆς πατρικῆς ἀγάπης ἔργον εἶναι παρίστη διασαφῶν ἐξῆς καὶ λέγων »ὁ γὰρ πατήρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ«. δεικνύντος ἄρα τοῦ πατρὸς τὰ ἑαυτοῦ κρύφια θεωρῶν ὁ υἱὸς δι' ἔργων ὑφίστη τὰ τῆς πατρικῆς βουλῆς ἔργα. οὕτως οὖν συνὼν τῷ πατρὶ καὶ συμπαρὼν αὐτῷ προετοιμάζοντι τὸν οὐρανὸν καὶ τὰ ἐπ' αὐτῷ τοῦτ' ἐδίδασκε λέγων »ἡνίκα ἡτοίμαζεν τὸν οὐρανόν, συμπαρήμην αὐτῷ«.

3.3.56 | Therefore, the works that happen through the Son are like the original patterns that exist in the hidden thoughts of the Father. The Son, seeing clearly in the Father's mind, creates imitations of what he has seen. The act of seeing the depths of the Father's love is shown by the following words: "For the Father loves the Son and shows him all that he himself does." Thus, as the Father reveals his hidden things, the Son establishes the works of the Father's will through his actions. So, being one with the Father and present with him as he prepared the heavens, he taught this, saying, "When he was preparing the heavens, I was there with him."

3.3.57 | Ἐχαιρέν τε ὁ πατήρ πρὶν ἢ καὶ τὸν κόσμον γενέσθαι, εἰς αὐτὸν ἀφορῶν τὸν ἑαυτοῦ μονογενῆ υἱὸν καὶ ὥσπερ ἐν εἰκόνι

3.3.57 | The Father rejoiced before the world was created, looking at his only Son and seeing himself in him, like in a mirror.

ἐαυτὸν ἐνοπτριζόμενος ἐν αὐτῷ· διό φησιν ἡ σοφία »ἐγὼ ἤμην ἢ προσέχαιρεν καθ' ἡμέραν«. ἀλλὰ καὶ ὁ υἱὸς εὐφροσύνης ἐπληροῦτο γανύμενος ἐπὶ τῇ τοῦ πατρὸς θεᾶ· τοῦτο γοῦν αὐτὸς διδάσκει λέγων »ἡύφραινόμην δὲ ἐνώπιον αὐτοῦ ἐν παντὶ καιρῷ, ὅτε ἡύφραινετο τὴν οἰκουμένην συντελέσας»,

That is why wisdom says, "I was there when he rejoiced every day." But the Son was also filled with joy, delighting in the presence of the Father. Indeed, he himself teaches this by saying, "I was rejoicing before him at all times, when he was happy creating the world."

3.3.58 | οἰκουμένης ἐνταῦθα νοουμένης τῆς τῶν γενητῶν ἀπάντων συμπληρώσεως, ἥς ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι διὰ τοῦ υἱοῦ προαγομένης ὁ τῶν ἀπάντων ἡύφραινετο θεός. ὁ μὲν οὖν ἀληθὴς λόγος, ὡς ἐν βραχέσιν καὶ ἐν ἐπιτόμῳ διηγῆσαι παριστάμενος ἐκ τῆς θείας γραφῆς, τοιοῦτός τις ἂν εἴη. ὁ δ' ἄνωθεν κάτω φερόμενος ἐπὶ τὴν σάρκα τοῦ σωτῆρος ἡμῶν τὴν διάνοιαν ἐξώκειλεν παρατρέπων καὶ παρερμηνεύων τὸν ἀληθῆ νοῦν τῆς θεοπνεύστου γραφῆς.

3.3.58 | Here, the world is understood as the completion of all created things, which comes from non-existence to existence through the Son. The God of all rejoiced. The true word, as presented briefly and concisely from the divine scripture, would be something like this. The mind, being lifted from above to the flesh of our Savior, strayed by twisting and misinterpreting the true meaning of the inspired scripture.

3.3.59 | ἀλλὰ καὶ ἐπὶ τὸν λόγον μεταβάς αὐτὸν εἶναι φησιν τὸν ἔνδον ἐν τῷ πατρὶ ὡς ἐν διαλογισμῷ καὶ ἐνθυμήσει τὸν οὐρανὸν ἡτοιμακότα.

3.3.59 | But also, moving to the word, he says that the one within the Father is like a thought and reflection, with the heaven being prepared.

3.3.60 | ἔλεγεν γοῦν αὐτοῖς ῥήμασιν· (Nr. 54) πρὸ γὰρ τοῦ τὸν κόσμον ποιῆσαι ἦν ὁ λόγος ἐν τῷ πατρὶ. ὅτε δὲ ὁ παντοκράτωρ θεὸς πάντα τὰ ἐν οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς ποιῆσαι προέθετο, ἐνεργείας ἢ τοῦ κόσμου γένεσις ἐδεῖτο δραστηκῆς· καὶ διὰ τοῦτο, μηδενὸς ὄντος ἐτέρου πλὴν θεοῦ (πάντα γὰρ ὁμολογεῖται ὑπ' αὐτοῦ γεγενῆσθαι), τότε ὁ λόγος προελθὼν ἐγένετο ποιητὴς τοῦ κόσμου, <ὁ> καὶ πρότερον ἔνδον νοητῶς ἐτοιμάζων αὐτόν, ὡς διδάσκει ἡμᾶς ὁ προφήτης Σολομὼν

3.3.60 | He said to them with these words: "Before the world was made, the word was in the Father. When the Almighty God planned to create everything in heaven and on earth, the creation of the world needed active power. And because there was nothing else but God (for everything is agreed to have come from him), then the word came forth and became the creator of the world, who had already been preparing it in thought, as the prophet Solomon teaches us, saying, 'When he prepared the

»ἡνίκα ἡτοίμαζεν τὸν οὐρανόν,
συμπαρήμην αὐτῷ« λέγων.

heaven, I was there with him.'"

3.3.61 | ἐν οἷς προσήκει ἐπισκέψασθαι τίνα
τρόπον ἐθελοκωφῶν τοῦ μὲν
»συμπαρήμην« οὐκ ἀκούει, ὃ σημαίνει
διαρρήδην παρουσίαν τοῦ υἱοῦ <σὺν> τῷ
πατρὶ, ἀποφαίνεται δὲ τῇ γραφῇ ἐναντίως
μηδένα εἶναι ἕτερον πλὴν τοῦ θεοῦ πρὶν
γενέσθαι τὰ γενόμενα· καὶ οὐκ ἔφριξεν
ταύτην ἀφείς τὴν φωνήν, ἀρνητικὴν οὖσαν
τοῦ υἱοῦ, οὐδὲ τὴν θείαν γραφὴν
ἐδυσωπήθη μαρτυροῦσαν πρὸ τῆς τοῦ
οὐρανοῦ κτίσεως μόνον αὐτὸν
συμπαρεῖναι τῷ πατρὶ. »ἡνίκα« γάρ φησιν
»ἡτοίμαζεν τὸν οὐρανόν, συμπαρήμην
αὐτῷ«.

3.3.61 | In which it is fitting to consider
how some deaf people do not hear the
word "I was there with him," which clearly
means the presence of the Son with the
Father. The scripture shows that there was
no one else but God before the created
things came to be. And he did not fear
leaving this voice, which denies the Son,
nor did he ignore the divine scripture that
testifies that only he was with the Father
before the creation of heaven. For it says,
"When he prepared the heaven, I was there
with him."

3.3.62 | ἡ γὰρ σὺν πρόθεσις τῷ παρεῖναι
προσκεϊμένη τὴν κατὰ τὸ αὐτὸ σὺν ἑτέρῳ
παρουσίαν δηλοῖ. οὐχ ἀπλῶς οὖν παρεῖναι,
ἀλλὰ συμπαρεῖναι ἑαυτὸν τῷ πατρὶ
διδάσκει. καὶ ὁ πατήρ δὲ οὐχ ἀπλῶς
ἔχαιρεν, ἀλλὰ προσέχαιρεν τῇ παρουσίᾳ
τοῦ υἱοῦ· διό φησιν »ἐγὼ ἡμην ἢ
προσέχαιρεν καθ' ἡμέραν«.

3.3.62 | For the intention of being present
alongside another shows a special kind of
presence. Therefore, it does not just mean
to be present, but it teaches that he was
there with the Father. And the Father did
not simply rejoice, but he especially
rejoiced in the presence of the Son. That is
why it says, "I was there when he rejoiced
every day."

3.3.63 | τὸ δὲ καὶ εὐφραίνεσθαι αὐτὸν
ἐνώπιον τοῦ πατρὸς πῶς ἂν ἀρμόσειεν μὴ
ὑφεστῶτι λόγῳ, ἐν αὐτῷ δὲ τῷ θεῷ ὄντι
καὶ σημαντικῶς ἐνεργοῦντι, ἄντικρυς τοῦ
εὐφραίνεσθαι καὶ τοῦ »ἐνώπιον αὐτοῦ«
τὴν ὑπόστασιν αὐτοῦ παριστῶντων. ἀλλὰ
τούτων Μάρκελλος οὐδένα λόγον
ποιησάμενος ἀθετεῖ μὲν τὸν υἱόν, λόγον δὲ
φησιν ἔνδον ὄντα ἐν τῷ θεῷ ποτὲ μὲν
ἐνεργεῖα δραστικῇ προϊέναι, ποτὲ δὲ ἔνδον
εἶναι ἐν αὐτῷ μὴ ἐνεργοῦντα· καὶ οὐχ ὁρᾷ

3.3.63 | But how can his rejoicing before
the Father fit with a word that does not
stand? For in that God, who is being and
acting significantly, the essence of his being
present is opposite to the idea of rejoicing
and being "before him." However, Marcello,
without saying anything about these things,
denies the Son. He claims that at times the
Son is within God, acting powerfully, and at
other times he is within him without acting.
And he does not see that saying something

ὅτι τὸ λέγειν | εἶναι τι ἐντὸς καὶ ἐκτὸς τοῦ
θεοῦ σύνθετόν τι ὑποτίθεται καὶ
σωματικὸν πάθος, ὅπερ οὐ θέμις ἐπὶ τῆς
ἀγενήτου καὶ ἀσωμάτου φύσεως
παραδέχεσθαι.

exists inside and outside of God suggests a
composite and physical condition, which is
not acceptable regarding the nature that is
uncreated and incorporeal.

3.3.64 | πῶς δὲ καὶ προελθὼν ὁ λόγος
ἐγένετο τοῦ κόσμου ποιητής; πότε·
γλώττῃ καὶ φωνῇ, ἢ πάντως δήπου καὶ
διαλέκτῳ χρησαμένου τοῦ θεοῦ; καὶ τίνι ἂν
διελέχθη μηδενὸς ἑτέρου συνόντος αὐτῷ;
τίνι δ' ἂν καὶ ὠμίλησεν μὴ παρόντος τινός;
ἀλλ' αὐτὸς ἑαυτῷ προσωμίλει φωνῇ καὶ
διαλέκτῳ χρώμενος, ὥς καὶ τὸν λόγον ἐξ
αὐτοῦ προελθεῖν;

3.3.64 | But how did the Word become the
creator of the world? Did he use language
and voice, or perhaps some kind of speech
from God? And to whom would he have
spoken if no one else was with him? And to
whom would he have conversed if no one
was present? Rather, he spoke to himself,
using voice and speech, as if the Word came
forth from him.

3.3.65 | καὶ πῶς οὐχὶ καὶ ἔνδον ὄντος ἐν
αὐτῷ τοῦ λόγου δραστηρικῇ δυνάμει ταῦθ'
ἄπερ ἐβούλετο συνίστη, ἐπεὶ καὶ παρὰ
ἀνθρώποις οἱ πλεῖστοι τῶν δημιουργῶν
καὶ σιωπῶντες τὰ ἑαυτῶν ἐκτελοῦσιν
ἔργα, καὶ μάλιστα ὅτε μηδεὶς αὐτοῖς
πάρεστι δημιουργοῦσιν; τί οὖν ἐκώλυεν καὶ
τὸν θεὸν οὕτω πως τὰ πάντα
συστήσασθαι, ἔχοντα ἐν αὐτῷ τὸν λόγον; ὁ
δὲ καὶ ὑποτίθεται εἰκόνα ἀνδριαντοποιοῦ
ἑαυτῷ προσδιαλεγόμενου καὶ πρὸς ἑαυτὸν
φάσκοντος· (Nr. 52) ἄγε ποιήσωμεν, ἄγε
πλάσωμεν ἀνδριάντα· οὕτω γὰρ φησιν καὶ
τὸν τῶν ὅλων δεσπότην θεὸν πρὸς ἑαυτὸν
εἰρηκέναι τὸ »ποιήσωμεν ἄνθρωπον«, ὥς
πολλάκις ἤδη παρέστη διὰ τῶν ἔμπροσθεν,
δι' ὧν οἶμαι τὴν εἰς τὸν υἱὸν τοῦ θεοῦ
ἄρνησιν αὐτοῦ γεγυμνωσθαι.

3.3.65 | And how could the Word, being
within him, not have the powerful ability to
create what he wanted? After all, most of
the creators among humans accomplish
their works even while being silent,
especially when no one is present with
them. So what prevented God from creating
everything in this way, having the Word
within him? He even suggests an image of a
sculptor talking to himself and saying,
"Come, let us make a statue." For this is
how the Lord God of all is said to have
spoken to himself, "Let us make man," as he
has often been shown to do before. I
believe this reveals the denial of the Son of
God.

3.3.66 | τὸ μὲν γὰρ αὐτὸν πρὸς ἑαυτὸν
διαλέγεσθαι τὸν θεὸν ἔνδον ἔχοντα τὸν
ἑαυτοῦ λόγον φάσκειν Ἰουδαϊκοῦ τινος εἶη
ἂν φρονήματος· τὸ δὲ αὐτὸν εἶναι τοῦ ἐν

3.3.66 | For saying that God speaks to
himself while having his own Word within
him would be a Jewish way of thinking. But
saying that he is the Father of the Word

αὐτῷ λόγον πατέρα, καὶ υἱὸν αὐτοῦ τὸν ἐν αὐτῷ λόγον, τῆς Σαβελλίου κακοδοξίας ἦν γνῶρισμα·

within him and that the Word is his Son is a mark of Sabellian heresy.

Section 4

3.4.1 | ὥς αὖ πάλιν καὶ τὸ λέγειν τὰ τρία < ἔν> εἶναι, τὸν πατέρα καὶ τὸν υἱὸν καὶ τὸ ἅγιον πνεῦμα, Σαβελλίου γὰρ καὶ τοῦτο. ὃ δὴ καὶ αὐτὸ Μάρκελλος ὠδέ πη γράφων ἀπεφαίνετο (Nr. 60) ἀδύνατον γὰρ τρεῖς ὑποστάσεις οὔσας ἐνοῦσθαι μονάδι, εἰ μὴ πρότερον ἢ τριάς τὴν ἀρχὴν ἀπὸ μονάδος ἔχοι. | ἐκεῖνα γὰρ ἀνακεφαλαιοῦσθαι ἔφησεν μονάδι ὁ ἱερὸς Παῦλος. ἅ μὴδὲν τῇ ἐνότητι τῷ θεῷ διαφέρει· ἐνότητι γὰρ ὁ λόγος καὶ τὸ πνεῦμα τῷ θεῷ διαφέρει μόνα.

3.4.1 | For again, saying that the three are one—the Father, the Son, and the Holy Spirit—is also a view of Sabellius. This is what Marcellus was writing about, saying that it is impossible for three distinct persons to be united as one unless the Trinity has its origin from a single unity. For the holy Paul said that those things are summed up in one. They do not differ in the unity of God; for in unity, the Word and the Spirit differ only as individuals.

3.4.2 | εἴτα πειρᾶται τοῦτο κατασκευάζειν ἐξῆς προῖων καὶ λέγων (Nr. 60) εἰ τοῖνυν ὁ λόγος φαίνοιτο ἐξ αὐτοῦ τοῦ πατρὸς ἐξελθὼν καὶ πρὸς ἡμᾶς ἐληλυθώς, τὸ δὲ πνεῦμα τὸ ἅγιον, ὡς καὶ Ἀστέριος ὠμολόγησεν. παρὰ τοῦ πατρὸς ἐκπορεύεται, αὐθὶς τε ὁ σωτὴρ φησιν περὶ τοῦ πνεύματος ὅτι »οὐκ ἄφ' ἑαυτοῦ λαλήσει, ἀλλ' ὅσα ἀκούσει λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. ἐκεῖνός με δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται καὶ ἀναγγελεῖ ὑμῖν«, οὐ σαφῶς καὶ φανερῶς ἐνταῦθα ἀπορρήτῳ <δὲ> λόγῳ ἢ μονὰς φαίνεται. πλατυνομένη μὲν εἰς τριάδα, διαιρεῖσθαι δὲ μηδαμῶς ὑπομένουσα;

3.4.2 | Then he tries to build this argument, saying that if the Word seems to have come out from the Father and has come to us, and the Holy Spirit, as Asterius also admitted, proceeds from the Father. Again, the Savior says about the Spirit that "he will not speak on his own, but will speak whatever he hears, and will declare to you the things to come. He will glorify me, for he will take what is mine and declare it to you." Here, the unity seems to be hidden in a mysterious way. It expands into a Trinity, but it does not divide in any way.

3.4.3 | εἰ γὰρ ὁ μὲν λόγος ἐκ τοῦ πατρὸς ἐκπορεύεται, τὸ δὲ πνεῦμα καὶ αὐτὸ ὁμολογεῖται ἐκ τοῦ πατρὸς ἐκπορεύεσθαι,

3.4.3 | For if the Word proceeds from the Father, and the Spirit is also said to proceed from the Father, then when the Savior

αὐθίς τε περὶ τοῦ πνεύματος τὸν σωτῆρα λέγειν »ἐκεῖνος ἐκ τοῦ ἐμοῦ λήψεται καὶ ἀναγγελεῖ ὑμῖν«, οὐκ ἄρα πρόδηλόν ἐστιν κεκρυμμένον ἀνακαλύπτεσθαί τι μυστήριον; πῶς γάρ, εἰ μὴ ἡ μονὰς ἀδιαίρετος οὕσα εἰς τριάδα πλατύνοιτο, ἐγχωρεῖ αὐτὸν περὶ τοῦ πνεύματος ποτὲ μὲν λέγειν ὅτι ἐκ τοῦ πατρὸς ἐκπορεύεται, ποτὲ δὲ λέγειν »ἐκεῖνος ἐκ τοῦ ἐμοῦ λήψεται καὶ ἀναγγελεῖ ὑμῖν«, αὐθίς τε ἐμφυσήσαντα τοῖς μαθηταῖς »λάβετε πνεῦμα ἅγιον« εἰρηκέναι;

3.4.4 | πῶς γὰρ εἰ ἐκ τοῦ πατρὸς ἐκπορεύεται παρὰ τοῦ υἱοῦ τὴν διακονίαν ταύτην λαμβάνειν ἐπαγγέλλεται; ἀνάγκη γὰρ εἰ δύο διαιρούμενα, ὡς Ἀστέριος ἔφη, πρόσωπα εἶη, ἢ τὸ πνεῦμα ἐκ τοῦ πατρὸς ἐκπορευόμενον μὴ δεῖσθαι τῆς παρὰ τοῦ υἱοῦ διακονίας (πᾶν γὰρ τὸ ἐκ πατρὸς ἐκπορευόμενον τέλειον εἶναι ἀνάγκη, μηδαμῶς προσδεόμενον τῆς παρ' ἐτέρου βοηθείας), ἢ, εἰ παρὰ τοῦ υἱοῦ λαμβάνοι καὶ ἐκ τῆς ἐκείνου δυνάμεως διακονοίῃ τὴν χάριν, μηκέτι ἐκ τοῦ πατρὸς ἐκπορεύεσθαι.

3.4.5 | καὶ μεθ' ἕτερα ἐπάγει (Nr. 60) εἰ δὲ τὸ Εὐαγγέλιον ὅτι ἐμφυσήσας τοῖς μαθηταῖς »λάβετε πνεῦμα ἅγιον« ἔφησεν, δῆλον ὅτι ἐκ τοῦ λόγου τὸ πνεῦμα ἐξῆλθεν. πῶς οὖν, εἰ ἐκ τοῦ λόγου τὸ πνεῦμα προῆλθεν, πάλιν τὸ αὐτὸ ἐκ τοῦ πατρὸς ἐκπορεύεται; καὶ προστίθουσιν μεθ' ἕτερα (Nr. 60) οὐκ ὀρθῶς οὖν οὐδὲ προσηκόντως εἴρηκεν τρεῖς ὑποστάσεις εἶναι, φήσας οὐχ ἅπαξ ἀλλὰ καὶ δεύτερον. διὰ δὲ τούτων καὶ τῶν τούτοις ὁμοίων ὁ σοφώτατος πειρᾶται κατασκευάζειν ἓνα καὶ τὸν αὐτὸν εἶναι < τὸν > πατέρα καὶ τὸν υἱὸν καὶ τὸ ἅγιον πνεῦμα, τριῶν ὀνομάτων κατὰ μιᾶς

speaks about the Spirit, saying, "He will take from what is mine and declare it to you," is it not clear that something hidden is being revealed as a mystery? For how could the unity, being undivided, expand into a Trinity, allowing him to sometimes say that the Spirit proceeds from the Father and at other times say, "He will take from what is mine and declare it to you," and also breathe on the disciples saying, "Receive the Holy Spirit"?

3.4.4 | For how could the Spirit be said to receive this ministry from the Son if he proceeds from the Father? For if there are two separate persons, as Asterius said, then either the Spirit, proceeding from the Father, does not need the ministry from the Son (for everything that comes from the Father must be perfect and does not need help from another), or if he receives from the Son and serves grace from his power, then he would no longer be proceeding from the Father.

3.4.5 | And he goes on to say that if the Gospel states that after breathing on the disciples he said, "Receive the Holy Spirit," it is clear that the Spirit came from the Word. So how, if the Spirit came from the Word, does he also proceed from the Father? And he adds that it is not correct or fitting to say there are three persons, stating it not just once but also a second time. Therefore, through these and similar points, the wisest one tries to show that the Father, the Son, and the Holy Spirit are one and the same, existing as three names in one essence.

ὑποστάσεως κειμένων.

3.4.6 | οὐδὲ γὰρ ἐν τούτοις συνῆκεν ὅπως καὶ ὁ υἱὸς ἐκ τοῦ πατρὸς ἐκπορεύεσθαι λέγεται καὶ τὸ ἅγιον πνεῦμα ὁμοίως, οὐδὲ νοῆσαι δεδύνηται πῶς περὶ τοῦ ἁγίου πνεύματος εἶπεν ὁ σωτὴρ τὸ »ἐκ τοῦ ἐμοῦ λήψεται καὶ ἀναγγελεῖ ὑμῖν«, οὐδὲ πῶς τοῖς αὐτοῦ μαθηταῖς ἐμφυσήσας ἔφη »λάβετε πνεῦμα ἅγιον«. ὁ δὴ τοῖς εὐσεβῶς θεωροῦσιν ῥαδίαν ἔξει τὴν λύσιν, εἰ λογίσαιτό τις ὡς ὁ υἱὸς ἀεὶ συνὼν καὶ συμπαρὼν τῷ πατρὶ εἴσω που ὥσπερ ἐν ἀδύτοις καὶ ἀβάτοις τῆς πατρικῆς βασιλείας ἐτύγχανεν ὦν, εἴτα δὲ ἐπὶ σωτηρίᾳ τοῦ τῶν ἀνθρώπων γένους πρὸς τοῦ πατρὸς ἐκπεμπόμενος ἐκ τοῦ πατρὸς ἐξεληλυθέναι ἑαυτὸν ἔλεγεν. ὁ δὴ καὶ ἐτέρωθι διὰ παραβολῆς ἐδήλου περὶ ἑαυτοῦ λέγων »ἐξῆλθεν ὁ σπείρων τοῦ σπείραι«.

3.4.7 | πόθεν γὰρ ἐξῆλθεν ἢ ἐκ τῶν ἐνδοτάτω βασιλείων τῆς πατρικῆς θεότητος; κατὰ δὲ τὸν αὐτὸν λόγον καὶ τὸ ἅγιον πνεῦμα παρεστὸς ἀεὶ τῷ θρόνῳ τοῦ θεοῦ, ἐπεὶ καὶ »μυρίαί μυριάδες« παρεστήκασιν αὐτῷ κατὰ τὸν Δανιήλ, ἀπεστέλλετο καὶ αὐτό, ποτὲ μὲν ἐν εἴδει περιστερᾶς ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ποτὲ δὲ ἐφ' ἑκάστον τῶν προφητῶν καὶ τῶν ἀποστόλων.

3.4.8 | διὸ ἐκ τοῦ πατρὸς ἐκπορεύεσθαι καὶ αὐτὸ εἴρηται. καὶ τί θαυμάζεις; ὁπότε καὶ περὶ τοῦ διαβόλου λέλεκται »καὶ ἐξῆλθεν ὁ διάβολος παρὰ τοῦ κυρίου« καὶ δευτέρον πάλιν εἴρηται »ἐξῆλθεν δὲ ὁ διάβολος ἀπὸ τοῦ κυρίου«. εὐροῖς δ' ἂν καὶ ἐπὶ τοῦ

3.4.6 | For he did not understand how the Son is said to proceed from the Father and the Holy Spirit in the same way, nor could he grasp how the Savior said about the Holy Spirit, "He will take from what is mine and declare it to you," nor how after breathing on his disciples he said, "Receive the Holy Spirit." For those who think piously will find the answer easy if one considers that the Son is always present and united with the Father, as if he were in the hidden and inaccessible kingdom of the Father, and then, for the salvation of humanity, he is sent forth from the Father, saying that he has come out from the Father. This is also shown elsewhere through a parable when he says, "The sower went out to sow."

3.4.7 | For where did he come from, or from the innermost realms of the Father's divinity? According to the same reasoning, the Holy Spirit is always present at the throne of God, since "myriads upon myriads" stand before him, as Daniel said. The Spirit was also sent forth, sometimes in the form of a dove to the Son of Man, and at other times upon each of the prophets and apostles.

3.4.8 | That is why it is said that he proceeds from the Father. And why are you amazed? It is also said about the devil, "And the devil went out from the Lord," and again it is said, "But the devil went out from the Lord." You would also find in the case of

Ἀχαάβ, ἔνθ' ἐπιφέρει ἡ γραφή »καὶ ἐξῆλθεν πνεῦμα πονηρὸν καὶ ἔστη ἐνώπιον κυρίου καὶ εἶπεν· ἐγὼ ἀπατήσω αὐτόν«.

Ahab, where the scripture says, "And a lying spirit went out and stood before the Lord and said, 'I will deceive him.'"

3.4.9 | ἀλλὰ ταῦτα μὲν ἐναντία πνεύματα, ὅπως δὲ καὶ τίνα τρόπον εἴρηται, οὐ νῦν καιρὸς πολυπραγμονεῖν. ὁ δὲ μονογενὴς υἱὸς τοῦ θεοῦ ἐκ τοῦ πατρὸς ἐξεληλυθὲν αὐτὸν διδάσκει διὰ τὸ συνεῖναι αὐτῷ πάντοτε, καὶ τὸ ἅγιον δὲ πνεῦμα ὁμοίως ἕτερον ὑπάρχον παρὰ τὸν υἱόν. ὁ δὲ σαφῶς αὐτὸς ὁ σωτὴρ παρίστησιν λέγων »ἐκ τοῦ ἐμοῦ λήψεται καὶ ἀναγγελεῖ ὑμῖν«. ἄντικρυς γὰρ παραστατικὸν ἂν εἴη τοῦτο τοῦ μὴ εἶναι ἔν καὶ ταύτῳ τὸν υἱὸν καὶ τὸ ἅγιον πνεῦμα· τὸ γὰρ παρ' ἑτέρου λαμβάνον τι ἕτερον παρὰ τὸν διδόντα νοεῖται. |

3.4.9 | But these are opposing spirits, and it is not the time to discuss how and in what way this is said. The only-begotten Son of God teaches that he has come forth from the Father because he is always united with him, and the Holy Spirit also exists as another beside the Son. This is clearly shown by the Savior himself when he says, "He will take from what is mine and declare it to you." For this would directly suggest that the Son and the Holy Spirit are not one and the same; for receiving something from another implies that it is different from the one giving it.

Section 5

3.5.1 | καὶ ὅτι γε ἕτερόν ἐστιν τὸ πνεῦμα τὸ ἅγιον τοῦ υἱοῦ διαρρηδὴν καὶ διαφόρως λευκοτάτοις ῥήμασιν αὐτὸς ὁ σωτὴρ καὶ κύριος ἡμῶν <ἐδίδαξεν> , ἐν οἷς πρὸς τοὺς αὐτοῦ μαθητὰς ἔλεγεν »ἐάν ἀγαπᾶτε με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε. καὶ ἐγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν ἵνα ἦ μεθ' ὑμῶν εἰς τὸν αἰῶνα. τὸ πνεῦμα τῆς ἀληθείας. ὃ ὁ κόσμος οὐ δύναται λαβεῖν«. ὁρᾷς ὅπως τὸ πνεῦμα τὸ παράκλητον ἕτερον εἶναι φησιν καὶ ἄλλο παρ' ἑαυτόν. εἰ δὲ ἐμφυσήσας τοῖς μαθηταῖς εἶπεν »λάβετε πνεῦμα ἅγιον«, οὐ χρὴ ἀγνοεῖν ὡς τὸ μὲν ἐμφύσημα καθαρτικόν πως ἦν τῆς τῶν ἀποστόλων ψυχῆς, ἐπιτηδεῖους αὐτοὺς παρασκευάζον τῆς τοῦ ἁγίου πνεύματος ὑποδοχῆς.

3.5.1 | And that the Holy Spirit is different from the Son, the Savior and our Lord himself clearly taught with very clear words, in which he said to his disciples, "If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Helper to be with you forever, the Spirit of truth. The world cannot receive him." You see how he says that the Helper is another and different from himself. And when he breathed on the disciples and said, "Receive the Holy Spirit," it should not be ignored that this breathing was somehow a cleansing of the souls of the apostles, preparing them to receive the Holy Spirit.

3.5.2 | οὐ γὰρ εἰς τὸ πρόσωπον αὐτῶν ἐμφυσῆσαι λέγεται οὐδ' ὅτι πνοὴν ζωῆς οὐδ' ὅτι πνεῦμα ἅγιον, ὡς ἐπὶ τοῦ Ἀδὰμ ἀναγράφεται ὅτι »ἐνεφύσησεν ὁ θεὸς εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς«, ἀλλ' ἐμφυσῆσαι μὲν εἴρηται πρότερον, ἔπειτα εἰπεῖν »λάβετε πνεῦμα ἅγιον«. τὸ δὲ διδόναι αὐτὸν τὸ πνεῦμα πάλιν ἕτερον αὐτὸν παρίστη τοῦ διδομένου·

3.5.2 | For it is not said that he breathed into their faces, nor that it was the breath of life or the Holy Spirit, as it is written about Adam that "God breathed into his face the breath of life." Instead, it is said that he breathed first, and then he said, "Receive the Holy Spirit." The act of giving the Spirit again shows that it is different from the one giving it.

3.5.3 | οὐκ ἂν γὰρ ὁ αὐτὸς ἦν ὁ διδοὺς καὶ τὸ διδόμενον. ἀλλ' ὁ μὲν παρέχων ἦν ὁ σωτήρ, τὸ δὲ διδόμενον τὸ ἅγιον πνεῦμα, οἱ δὲ λαμβάνοντες οἱ ἀπόστολοι, τὸ δ' ἐμφύσημα καθαρτικὸν ὡς ἔφην τῶν ἀποστόλων ἢ καὶ ἐνεργητικὸν τῆς μεταδόσεως τοῦ ἁγίου πνεύματος, ἑκατέρως γὰρ νοεῖν δυνατόν.

3.5.3 | For the one giving and the one given cannot be the same. The one providing is the Savior, while the Holy Spirit is what is given. The apostles are the ones receiving, and the breathing, as I said, is a cleansing of the apostles or even an active preparation for the giving of the Holy Spirit, for both can be understood in different ways.

3.5.4 | πλὴν ἐκ τούτων δείκνυται ἕτερον ὑπάρχον παρ' αὐτὸν τὸ ἅγιον πνεῦμα, ὡς καὶ διὰ τῶν ἐπιφερομένων, δι' ὧν πάλιν ἀναγράφεται φήσας »ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονῇν παρ' αὐτῷ ποιησόμεθα«.

3.5.4 | But from these things, it is shown that the Holy Spirit exists as something different from him, as it is also stated through those who are mentioned, where it is written, "If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him."

3.5.5 | οἷς ἐπιφέρει »ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων· ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον ὃ πέμψει ὁ πατήρ μου ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ὅσα εἶπον ὑμῖν«. | ἀκούεις ὅπως πληθυντικῶς κέχρηται τρόπῳ τὸ »ἐλευσόμεθα καὶ μονῇν παρ' αὐτῷ ποιησόμεθα« περὶ αὐτοῦ καὶ τοῦ πατρὸς φήσας, καὶ ὡς περὶ τοῦ ἁγίου πνεύματος διαλαλῶν ὡς περὶ ἑτέρου

3.5.5 | To those he says, "I have spoken these things to you while staying with you. But the Helper, the Holy Spirit, whom my Father will send in my name, he will teach you all things and remind you of everything I have said to you." | Do you hear how the phrase "we will come to him and make our home with him" is used in the plural about himself and the Father, and how when speaking about the Holy Spirit, he refers to him as another by saying "he will teach you

ἔλεγεν τὸ «ἐκεῖνος ὑμᾶς διδάξει πάντα».

all things"?

3.5.6 | τοιοῦτον δὲ ἦν καὶ τὸ «ἐγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν ἵνα μεθ' ὑμῶν ᾗ εἰς τὸν αἰῶνα, τὸ πνεῦμα τῆς ἀληθείας». οὐκοῦν ἕτερος ἦν παρ' αὐτὸν ὁ παράκλητος, περὶ οὗ τὰ τοσαῦτα ἐδίδασκεν. εἰκότως οὖν αὐθις προσετίθει λέγων ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων· ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον ὃ πέμψει ὁ πατήρ μου ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ὅσα εἶπον».

3.5.6 | Such was also the statement, "I will ask the Father, and he will give you another Helper to be with you forever, the Spirit of truth." Therefore, the Helper was another one besides him, about whom he taught so many things. So again, he added, saying, "I have spoken these things to you while staying with you. But the Helper, the Holy Spirit, whom my Father will send in my name, he will teach you all things and remind you of everything I have said to you."

3.5.7 | ἐγὼ μὲν γὰρ τέως ταῦθ' ὑμῖν λελάληκα φησὶν, τὸ δὲ πνεῦμα τῆς ἀληθείας, ὃ καὶ αὐτὸ πέμψει ὁ πατήρ μου, πάντα ὑμᾶς διδάξει. ὅσα νῦν οὐ μεμαθήκατε διὰ τὸ μὴ χωρεῖν ὑμᾶς·

3.5.7 | For I have spoken these things to you so far, he says, but the Spirit of truth, whom my Father will send, will teach you all things. What you have not learned now is because you cannot bear it.

3.5.8 | ἀλλ' ἐκεῖνος ἐλθὼν. λέγω δὲ ὁ παράκλητος, ἀναπληρώσει τὴν διδασκαλίαν, μετὰ τοῦ καὶ τῶν νῦν λεγομένων ὑπ' ἐμοῦ μνήμην ὑμῖν ἐμποῖησαι. καὶ αὐθις ἐπάγει »ὅταν δὲ ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται. ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. δι' ὧν ἀπάντων σαφῶς παρίστησιν ἐκεῖνον τὸν ὑπ' αὐτοῦ πεμπόμενον καὶ [τὸν] μέλλοντα περὶ αὐτοῦ μαρτυρεῖν ἕτερον εἶναι παρ' ἑαυτόν.

3.5.8 | But when he comes, I say, the Helper will complete the teaching and will bring to your memory what I have said to you. And again, he says, "When the Helper comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify about me." Through all these things, he clearly shows that the one sent by him is another who will testify about him.

3.5.9 | ἐπεξεργάζεται δὲ τὸν λόγον ἔτι μᾶλλον καὶ δι' ὧν ἐπιλέγει »ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος

3.5.9 | He is working out the message even more and chooses these words: "But I tell you the truth, it is better for you that I go away. For if I do not go away, the Helper

οὐκ ἔρχεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς». ἀπελθεῖν δὲ ἑαυτὸν λέγων ἐν τούτοις τε τὸ πάθος ἑαυτοῦ ἐσήμαινεν καὶ τὴν μετὰ τοῦτο πρὸς τὸν πατέρα ἄνοδον.

will not come to you; but if I go, I will send him to you." By saying he will go away, he was indicating his suffering and the journey to the Father that would come after this.

3.5.10 | τίς οὖν οὕτως ἡλίθιος ὡς μετὰ τοσαύτας φωνὰς ἓνα καὶ τὸν αὐτὸν εἶναι φάναι τὸν ταῦτα λέγοντα καὶ τὸν περὶ οὗ ταῦτ' ἔλεγεν, ἀκούων αὐτοῦ σαφῶς διοριζομένου τὴν ἀλήθειαν φάσκειν, καὶ τίς ἢ ἀλήθεια παριστῶντος, ὡς εἰ μὴ ἀπέλθοι αὐτός, μὴ ἂν ποτε ἤξεν τὸ ἅγιον πνεῦμα.

3.5.10 | Who then is so foolish as to say that the one speaking these things and the one about whom he is speaking are the same, when he clearly defines the truth? And what is the truth being presented, as if he would not come unless he goes away?

3.5.11 | εἰ δὲ ποτὲ μὲν τὸν πατέρα πέμψεν τὸ πνεῦμα τὸ ἅγιον ποτὲ δὲ ἑαυτὸν διορίζεται, οὐκ ἐναντία δὴπουθεν διδάσκει· πάντα γὰρ ὅσα ἐὰν »βλέπῃ τὸν πατέρα ποιοῦντα«, »ταῦτα ὁμοίως καὶ ὁ υἱὸς | ποιεῖ« καὶ »καθὼς ἀκούει, κρίνει«. διὸ τῇ τοῦ πατρὸς κρίσει, ὅτε καὶ βούλεται ὁ πατήρ. τηνικαῦτα ὁ υἱὸς καὶ † δι' αὐτοῦ ὁ σωτὴρ ἀποστέλλει τοῖς αὐτοῦ μαθηταῖς τὸ πνεῦμα τῆς ἀληθείας τὸ παράκλητον, πρὸς τὸ παρακαλεῖν αὐτοὺς καὶ παραμυθεῖσθαι ἐφ' οἷς κηρύττοντες τὸ εὐαγγέλιον ὑπὸ τῶν ἐλαυνόντων αὐτοὺς ἔπασχον·

3.5.11 | But if at some time the Father sends the Holy Spirit and at another time he defines himself, he is not teaching anything contradictory. For all that "he sees the Father doing," "the Son does likewise," and "as he hears, he judges." Therefore, by the Father's judgment, when the Father wishes. At that time, the Son and the Savior sends the Spirit of truth, the Helper, to encourage them and comfort them in the things they suffer while preaching the gospel.

3.5.12 | οὐ μόνον δὲ πρὸς τὸ παρακαλεῖν αὐτοὺς, ἀλλὰ καὶ πρὸς τὸ διδάξαι αὐτοὺς πᾶσαν τὴν ἀλήθειαν τῆς καινῆς διαθήκης, ἣν οὐκ ἐχώρουν ὑπὸ τοῦ σωτῆρος διδάσκεσθαι, ὁπνίκα ταῦτα αὐτοῖς ὠμίλει διὰ τὸ εἶναι τῇ Ἰουδαϊκῇ δεδουλωσθαι ἀγωγῇ.

3.5.12 | Not only to encourage them, but also to teach them all the truth of the new covenant, which they could not bear to be taught by the Savior, when he spoke to them because they were still bound by the Jewish way of life.

3.5.13 | ταῦτα δὲ ἔργοις ἐπλήρου μετὰ τὴν ἐκ νεκρῶν ἀνάστασιν αὐτοῦ. μεθ' ἣν εἰπὼν

3.5.13 | These things were fulfilled in actions after his resurrection from the

τῇ Μαρίας »μή μου ἄπτου, οὕπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου«, μετὰ ταῦτα ἅτε δὴ ἀνεληλυθὼς πρὸς τὸν πατέρα τοῖς μαθηταῖς ὥφθη, τοῦ ἁγίου πνεύματος ἀπεσταλμένου καὶ συνόντος αὐτῷ ἐτοίμου τε παρεστῶτος εἰς ἣν τέτακται διακονίαν, ὅτε καὶ ἅψασθαι αὐτοῦ ἐπιτρέπει.

dead. After saying to Mary, "Do not hold on to me, for I have not yet ascended to my Father," after this, having ascended to the Father, he appeared to the disciples, with the Holy Spirit sent and present with him, ready to assist in the ministry for which he was appointed, when he also allows them to touch him.

3.5.14 | τότε γὰρ »αὐτοῖς ἐνεφύσησεν« καὶ τότε μέρος τι χαρίσματος τοῦ ἁγίου πνεύματος αὐτοῖς, τὸ τῆς ἀφέσεως τῶν ἁμαρτημάτων ποιητικόν, ἐδίδου· »διαίρεσεις« γὰρ »χαρισμάτων εἰσίν«, ὧν ἐκ μέρους μὲν αὐτοῖς ἐδωρεῖτο τότε συνῶν καὶ παρῶν αὐτοῖς, μετὰ δὲ ταῦτα μείζονος αὐτοῦς καὶ τελεωτέρας δυνάμεως ἐπλήρου. περὶ ἧς ἐν ταῖς Πράξεσιν τῶν ἀποστόλων πρὸς αὐτοῦς ἔφη »ὕμεῖς δὲ λήψεσθε ἐξ ὕψους δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς«· ὅτε καὶ βαπτισθῆσθαι αὐτοῦς ἐν πνεύματι ἁγίῳ ἐπηγγέλλετο, ὃ δὴ καὶ αὐτὸ ἐπληροῦτο μετὰ τὴν ἀνάληψιν αὐτοῦ, κατὰ τὴν ἡμέραν τῆς πεντηκοστῆς ἀποσταλέντος αὐτοῖς τοῦ ἁγίου πνεύματος ταῖς αὐτοῦ φωναῖς ἀκολουθῶς.

3.5.14 | Then he "breathed on them" and gave them a part of the gift of the Holy Spirit, which is the power to forgive sins. "There are different kinds of gifts," of which he gave them a portion while he was with them, and after this, he filled them with greater and complete power. About this, in the Acts of the Apostles, he said to them, "But you will receive power when the Holy Spirit comes upon you," when he also promised that they would be baptized in the Holy Spirit, which was fulfilled after his ascension on the day of Pentecost, when the Holy Spirit was sent to them with his voices.

3.5.15 | πλείονος δὲ ἐξεργασίας καὶ σαφηνείας δεομένων τῶν κατὰ τὸν τόπον οὐ νῦν ἐπεξιέναι καιρὸς τῇ τῆς ἐξετάσεως ἀκριβείᾳ, ἐπεὶ μηδὲ τοῦθ' ἡμῖν πρόκειται, παραστῆσαι δ' ἐχρῆν ἕτερον εἶναι τοῦ υἱοῦ τὸ παράκλητον πνεῦμα, ὃ δὴ καὶ ἀπεδείχθη διαφόρως δι' ὧν αὐτὸς ἐπαίδευσεν ὁ σωτήρ, πρὸς τε τοῖς ἄλλοις καὶ ἐν οἷς ἔλεγεν »ἐτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι· ὅταν δὲ ἔλθῃ ὁ ἐκεῖνος, > τὸ πνεῦμα τῆς ἀληθείας,

3.5.15 | Since more work and clarity are needed about the place, it is not the right time to go into detail about the examination, since this is not what we are discussing. It was necessary to present another comforter, the Spirit of the Son, which was shown in different ways by the Savior, both to others and in what he said, "I still have many things to say to you, but you cannot bear them now. But when he comes, the Spirit of truth, he will tell you all the truth."

δηγήσεται ὑμῖν τὴν ἀλήθειαν πᾶσαν·

3.5.16 | οὐ γὰρ ἄφ' ἑαυτοῦ λαλήσει, ἀλλ' ὅσα ἀκούσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται καὶ ἀναγγελεῖ ὑμῖν«. | ἐν οἷς πάλιν ἃ μὴ αὐτὸς ἐδίδαξεν ταῦτα μαθήσεσθαι τοὺς αὐτοῦ μαθητὰς ὑπὸ τοῦ ἁγίου πνεύματος ἐπαγγέλλεται, ὡς περὶ ἐτέρου λέγων τὸ »ὅταν ἔλθῃ ἐκεῖνος« καὶ τὸ »οὐ γὰρ ἄφ' ἑαυτοῦ λαλήσει« καὶ τὸ ἐκεῖνος ἐμὲ δοξάσει« καὶ τὸ »ὅτι ἐκ τοῦ ἐμοῦ λήψεται«. ταῦτα γὰρ πάντα ὑπολαμβάνειν τὸν σωτῆρα αὐτὸν περὶ ἑαυτοῦ λέγειν δεινὴ καὶ δυσθεράπευτος εὐήθεια.

3.5.16 | For he will not speak on his own, but he will speak what he hears and will announce to you what is to come. He will glorify me, because he will take from what is mine and declare it to you. In this, he again promises that the Holy Spirit will teach his disciples things that he himself did not teach them, as if speaking about another when he says, "When he comes" and "For he will not speak on his own" and "He will glorify me" and "Because he will take from what is mine." For all this shows that the Savior is saying something very deep and difficult to understand about himself.

3.5.17 | ἀλλὰ γὰρ σαφῶς διὰ τούτων αὐτὸς ὁ σωτὴρ τὸ πνεῦμα τὸ ἅγιον ἕτερον ὑπάρχειν παρ' ἑαυτὸν ἐδίδαξεν, τιμὴ μὲν καὶ δόξη καὶ πρεσβείois ὑπερέχον καὶ κρεῖττον καὶ ἀνώτερον πάσης τῆς νοερᾶς καὶ λογικῆς τυγχάνον οὐσίας (διὸ καὶ συμπαρείληπται τῇ ἁγίᾳ καὶ τρισμακαρίᾳ τριάδι).

3.5.17 | But clearly through these things, the Savior taught that the Holy Spirit exists as another beside himself, having honor, glory, and authority that surpasses and is greater and higher than all intellectual and rational being (which is why he is included with the holy and most blessed Trinity).

3.5.18 | ὑποβεβηκός γε μὴν [εἶναι] αὐτοῦ. ὁ δὴ παρίστη εἰπὼν »οὐ γὰρ ἄφ' ἑαυτοῦ λαλήσει, ἀλλ' ὅσα ἀκούσει λαλήσεις· παρὰ τίνος δὲ ἀκούσει, διασαφεῖ λέγων »ἐκ τοῦ ἐμοῦ λήψεται καὶ ἀναγγελεῖ ὑμῖν«, ἐκ τοῦ ἐμοῦ δηλαδὴ θησαυροῦ· ἐν αὐτῷ γὰρ εἰσιν πάντες οἱ θησαυροὶ τῆς σοφίας καὶ γνώσεως ἀπόκρυφοι«.

3.5.18 | He has indeed come down from himself. He says, "For he will not speak on his own, but he will speak what he hears." And when he says, "He will take from what is mine and declare it to you," he is referring to his own treasure. For in him are all the hidden treasures of wisdom and knowledge.

3.5.19 | αὐτὸς μὲν οὖν ἅτε υἱὸς μονογενὴς παρὰ τοῦ πατρὸς λαμβάνει καὶ παρὰ τοῦ

3.5.19 | The only Son receives and hears from the Father, but the Holy Spirit is given

πατὴρ ἀκούει, τὸ δὲ πνεῦμα τὸ ἅγιον παρ' αὐτοῦ χορηγεῖται· διό φησιν »ἐκ τοῦ ἐμοῦ λήψεται καὶ ἀναγγελεῖ ὑμῖν«. λέγεται μὲν οὖν καὶ ὁ ἐπὶ πάντων θεὸς πνεῦμα, ὡς αὐτὸς ἐδίδασκεν ὁ σωτὴρ εἰπὼν »πνεῦμα ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν«, καὶ ἔσται ἀληθῶς ἅγιος ἁγίων αὐτός, καὶ »ἐν ἁγίοις ἀναπαυόμενος«. ἀλλὰ καὶ ὁ υἱὸς τοῦ θεοῦ πνεῦμα ὦν τυγχάνει, καὶ πνεῦμα καὶ αὐτὸς ἅγιος ἅγιον, εἰ δὴ εἰκὼν ἐστὶν τοῦ ἀοράτου·

from him. That is why he says, "He will take from what is mine and declare it to you." God, who is over all, is also called Spirit, as the Savior taught when he said, "God is Spirit, and those who worship him must worship in spirit and truth." He will truly be the Holy of Holies and will rest among the saints. But the Son of God is also Spirit, and he himself is the Holy Spirit, since he is the image of the invisible.

3.5.20 | διὸ καὶ περὶ αὐτοῦ λέλεκται »ὁ δὲ κύριος τὸ πνεῦμά ἐστιν« καὶ »πνεῦμα πρὸ προσώπου ἡμῶν χριστὸς κύριος«.

3.5.20 | That is why it is said about him, "The Lord is the Spirit," and "The Spirit is before us, Christ the Lord."

3.5.21 | ἀλλὰ γὰρ τοῦ ἁγίου πνεύματος ἑτέρου ὄντος παρὰ τὸν πατέρα καὶ τὸν υἱόν, τὸ ἰδίωμα παριστὰς ὁ σωτὴρ κέκληκεν αὐτὸ παράκλητον, τὸ κοινὸν τῆς ὁμωνυμίας ἀφορίζων διὰ τῆς τοῦ παρακλήτου προσηγορίας, ἐπεὶ καὶ αἱ ἀγγελικαὶ δυνάμεις εἶεν ἅν πνεύματα· »ὁ« γὰρ »ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα« εἴρηται. ἀλλ' οὐδὲν τούτων ἐξισοῦσθαι δύναται τῷ παρακλήτῳ πνεύματι. διὸ τῇ ἁγίᾳ καὶ τρισμακαρίᾳ τριάδι μόνον τοῦτο συμπαρεῖληπται,

3.5.21 | But since the Holy Spirit is another being beside the Father and the Son, the Savior has called him the Advocate, distinguishing him by the name of the Advocate. This is because even the angelic powers could be called spirits; for it is said, "He makes his angels spirits." However, none of these can be compared to the Advocate Spirit. Therefore, this is only accepted in the Holy and Blessed Trinity.

3.5.22 | οὐκ ἄλλως τοῦ σωτῆρος τοῖς ἀποστόλοις αὐτοῦ διαταξαμένου τὸ μυστήριον τῆς αὐτοῦ παλιγγενεσίας πᾶσιν τοῖς ἐξ ἐθνῶν εἰς αὐτὸν πιστεύουσιν παραδιδόναι ἢ βαπτίζοντας »αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος«· | τοῦ μὲν πατρὸς αὐθεντοῦντος καὶ δωρουμένου τὴν χάριν, τοῦ δὲ υἱοῦ ταύτῃ διακονουμένου (»ἡ« γὰρ

3.5.22 | In no other way did the Savior command his apostles to hand down the mystery of his rebirth to all those from the nations who believe in him, except by baptizing them "in the name of the Father and of the Son and of the Holy Spirit." The Father gives grace and is in charge, the Son serves in this, for "grace and truth came through Jesus Christ," and the Holy Spirit,

»χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο«), τοῦ δὲ ἁγίου πνεύματος, δηλαδὴ τοῦ παρακλήτου, αὐτοῦ ὄντος τοῦ χορηγουμένου κατὰ τὰς ἐν αὐτῷ διαιρέσεις τῶν χαρισμάτων, »ὧ μὲν γὰρ διὰ τοῦ πνεύματος δίδεται λόγος σοφίας, ἄλλω δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα, ἐτέρω πίστις ἐν τῷ αὐτῷ πνεύματι« καὶ τὰ τούτοις κατηγορημένα ὁμοίως.

Section 6

3.6.1 | 6 τὸ μὲν οὖν ἅγιον πνεῦμα μόνοις ἁγίοις ἐμφιλοχεῖν πέφυκεν, διὰ τοῦ υἱοῦ χορηγούμενον οἷς ἂν ὁ πατὴρ κρίνειεν. καὶ τοῦτ' ἂν εἴη ἔργον αὐτοῦ τὸ πάντας ἁγιάζειν, οἷς ἂν ἐνός τινος ἢ καὶ πλείονων μεταδιδῶ τῶν ἐν αὐτῷ χαρισμάτων, ὡς καὶ προφῆτας καὶ ἀποστόλους καὶ πᾶσαν θεοφιλεῖ ψυχὴν, εἰκὸς δὲ καὶ τὰς κρείττους καὶ θείας δυνάμεις. τῆς ἐξ αὐτοῦ μεταλαμβάνειν ἁγιότητος. ὁ δὲ υἱὸς μόνος πατρικῇ θεότητι τετιμημένος, ποιητικὸς ἂν εἴη καὶ δημιουργικὸς τῆς τῶν γενητῶν ἀπάντων, ὁρατῶν τε καὶ ἀοράτων, καὶ δὴ καὶ αὐτῆς τῆς τοῦ παρακλήτου πνεύματος ὑπάρξεως· πάντα γὰρ »δι' αὐτοῦ ἐγένετο,

that is, the Advocate, is the one who distributes according to the different gifts in him. "For to one is given through the Spirit the word of wisdom, to another the word of knowledge according to the same Spirit, to another faith by the same Spirit," and so on with the others listed similarly.

3.6.1 | The Holy Spirit has been given to the holy ones alone, distributed through the Son to whomever the Father chooses. This is indeed his work, to make all holy, by sharing with them some of the gifts in him, such as prophets, apostles, and every soul that loves God, and likely also the greater and divine powers. They receive holiness from him. The Son alone, honored with the Father's divine nature, would be the creator and maker of all things that are created, both visible and invisible, and indeed also of the very existence of the Advocate Spirit; for "all things were made through him."

3.6.2 | καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν« καὶ »ἐν αὐτῷ ἐκτίσθη τὰ πάντα τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, εἴτε ὁρατὰ εἴτε ἀόρατα«. ὁ δ' ἐπέκεινα τῶν ὅλων θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἄρρητόν τι ὦν ἀγαθὸν καὶ παντὸς λογισμοῦ καὶ διανοίας φωνῆς τε πάσης καὶ ἐνθυμήσεως κρείττον, ὁμοῦ τῶν πάντων ὅσα ποτὲ ὄντα καὶ ὅποια τυγχάνει, αὐτοῦ τε τοῦ ἁγίου πνεύματος προσέτι δὲ καὶ τοῦ μονογενοῦς υἱοῦ καθηγούμενος. μόνος εἰκότως ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν θεὸς ἀνείρηται παρὰ τῷ

3.6.2 | And without him, nothing was made; and in him, all things were created that are in the heavens and that are on the earth, whether visible or invisible. But beyond all things is God and the Father of our Lord Jesus Christ, being something unspeakably good and greater than all thought, speech, and memory. He is above all that ever was and whatever happens, and he is also the Holy Spirit and the only-begotten Son. Only he, who is over all and through all and in all, is called God, as the apostle says, "One Lord, one faith, one baptism; one God and

ἀποστόλῳ φάντι »εἷς κύριος, μία πίστις, ἓν βάπτισμα· εἷς θεὸς πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν παῶσιν«.

Father of all, who is over all and through all and in all."

3.6.3 | καὶ μόνος μὲν αὐτὸς »εἷς θεὸς καὶ πατὴρ« »τοῦ | κυρίου ἡμῶν Ἰησοῦ Χριστοῦ« χρηματίζοι ἄν, ὁ δὲ υἱὸς »μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς«· τὸ δὲ παράκλητον πνεῦμα οὔτε θεὸς οὔτε υἱός, ἐπεὶ μὴ ἐκ τοῦ πατρὸς ὁμοίως τῷ υἱῷ καὶ αὐτὸ τὴν γένεσιν εἴληφεν, ἐν δὲ τι τῶν διὰ τοῦ υἱοῦ γενομένων τυγχάνει, ὅτι δὴ »πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν«.

3.6.3 | And he alone is "one God and Father" of our Lord Jesus Christ; the Son is "the only-begotten God who is in the bosom of the Father." But the Advocate Spirit is neither God nor Son, since he does not have his origin from the Father in the same way as the Son does. He is one of those things that came to be through the Son, because indeed "all things were made through him, and without him nothing was made."

3.6.4 | ταῦτα μὲν οὖν τῇ ἁγίᾳ καὶ καθολικῇ ἐκκλησίᾳ ᾧδὲ πη διὰ τῶν θείων φωνῶν παραδίδονται τὰ μυστήρια· Μάρκελλος δὲ πάντα φύρας. ποτὲ μὲν εἰς αὐτὸν ὅλον τὸν Σαβελλίου βυθὸν χωρεῖ, ποτὲ δὲ Παύλου τοῦ Σαμοσατέως ἀνανεοῦσθαι πειρᾶται τὴν αἵρεσιν, ποτὲ δὲ Ἰουδαῖος ὢν ἄντικρυς ἀπελέγχεται· μίαν γὰρ ὑπόστασιν τριπρόσωπον ὥσπερ καὶ τριώνυμον εἰσάγει, τὸν αὐτὸν εἶναι λέγων τὸν θεὸν καὶ τὸν ἐν αὐτῷ λόγον καὶ τὸ ἅγιον πνεῦμα.

3.6.4 | These things are therefore handed down to the holy and universal church through divine voices regarding the mysteries. Marcello mixes everything. Sometimes he dives into the whole depth of Sabellius, sometimes he tries to renew the heresy of Paul of Samosata, and sometimes, being a Jew, he is directly refuted. For he introduces one substance with three faces, saying that God, the Word in him, and the Holy Spirit are the same.

3.6.5 | εἴτ' ἐντεῦθεν μεταβάς ἐπὶ τὰς ἀποστολικὰς περὶ τοῦ Χριστοῦ θεολογίας, πάλιν διαστρόφοις κέχρηται ἐρμηνείαις. τοῦ γὰρ θείου ἀποστόλου θεολογοῦντος διαρρήδην τὸν υἱὸν τοῦ θεοῦ καὶ λέγοντος »ὃς ἐστὶν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως, ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα τὰ τε ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, εἴτε ὁρατὰ εἴτε ἀόρατα. εἴτε θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι· πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν

3.6.5 | Then, having moved on to the apostolic teachings about Christ, he has again used twisted interpretations. For the divine apostle clearly speaks of the Son of God, saying, "He is the image of the invisible God, the firstborn of all creation, for in him all things were created, both in the heavens and on the earth, whether visible or invisible, whether thrones or dominions or rulers or authorities; all things were created through him and for

ἔκτισται· καὶ αὐτός ἐστιν πρὸ πάντων καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν»,

him; and he is before all things, and in him all things hold together."

Section 7

3.7.1 | 7 ὁ θαυμαστὸς οὗτος αὖθις ἐπὶ τὴν σάρκα <κατα> πεσὼν αὐτὴν 5, εἶναι ἀποφαίνεται τὴν εἰκόνα τοῦ ἀοράτου θεοῦ, οὐκ ἀκούων ὡς ἀρσενικῶ χαρακτῆρι ἐξενήνεκται τὸ »ὅς ἐστιν εἰκὼν«. τὸ γὰρ »ὅς« οὐκ οἶδ' ὅπως ἐφαρμόσας τῇ σαρκί, ταύτην ἔφη δηλοῦσθαι ὡς αὐτῆς οὐσης τῆς εἰκόνος »τοῦ θεοῦ τοῦ ἀοράτου«. καὶ πάλιν τὸ »αὐτός ἐστιν πρὸ πάντων« περὶ τῆς σαρκὸς φησιν εἰρησθαι οὐκ αἰδούμενος τὸ »αὐτός« ἐπὶ τῆς σαρκὸς ἐκλαμβάνειν.

3.7.1 | This marvelous one, having again fallen upon the flesh, shows that it is the image of the invisible God, not hearing that "who is the image" is expressed with a masculine character. For the word "who" does not know how to apply to the flesh, and he says that this is shown as being the very image of "the invisible God." And again, the phrase "he is before all things" speaks about the flesh, not being ashamed to take "he" in reference to the flesh.

3.7.2 | καὶ τὸν »πρωτότοκον πάσης κτίσεως« διὰ τὴν σάρκα κεκλησθαι λέγει, ἐπιμένει τε ἀδιατρέπτως ἐν τῇ σαρκὶ φάσκων »τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς« ἐκτίσθαι, »τὰ τε ὁρατὰ καὶ τὰ ἀόρατα«, οὐδὲ διατρέπεται θρόνους καὶ κυριότητας καὶ ἀρχὰς καὶ ἐξουσίας διὰ τῆς σαρκὸς τοῦ σωτῆρος λέγων τῆς ἐν Χριστῷ κτίσεως ἡξιῶσθαι. ἤδη δὲ διὰ τῆς πρὸ τούτου γραφῆς τὰς περὶ τούτων τοῦ Μαρκέλλου φωνὰς παραθέμενος, λόγου συμμετρίας φειδόμενος, τῇ αὐτῶν ἐκείνων ἀρκεσθήσομαι μαρτυρία. ὡς δὲ διάστροφος καὶ βεβιασμένη ἡ τοιαύτη τυγχάνει τῆς ἀποστολικῆς λέξεως διήγησις, οὐ μοι δεῖν ἡγοῦμαι κατασκευῆς πλείονος, διὰ τὸ καὶ παντὶ τῷ κατάφωρον εἶναι τὸ ἀναιδὲς τῆς ἐρμηνείας.

3.7.2 | And he says that the "firstborn of all creation" is called through the flesh, and he insists firmly that "the things in the heavens and the things on the earth" were created, "both the visible and the invisible," and he does not hesitate to mention thrones, dominions, rulers, and authorities through the flesh of the Savior, claiming that creation in Christ is worthy. Now, having presented the voices of Marcello about these things from the previous writings, I will be careful to use their testimony without excessive words. Since such a twisted and forced interpretation of the apostolic word is clear to everyone, I think I do not need to provide more explanation because the boldness of the interpretation is obvious.

Section 8

3.8.1 | 8 πλὴν τοσαῦτα περὶ τῆς σαρκὸς τοῦ

3.8.1 | But after saying so much about the

σωτήρος εἰπὼν οὐδ' αὐτὴν ἡμῖν φυλάττει
σώαν· ὥς εἴθε γὰρ καὶ εἰς αὐτὴν τὸν
εὐσεβῆ διετήρει λογισμόν. νυνὶ δὲ μετὰ
πάντα τὰ περὶ αὐτῆς αὐτῷ λελεγμένα ἐπὶ
συντελείᾳ τῶν αἰώνων καταλείπεσθαι
αὐτὴν ἔρημον τοῦ λόγου ἀπο φαίνεται
γράφων οὕτως (Nr. 104) εἰ οὖν ὁμολογεῖ
τὴν σάρκα μηδὲν ὠφελεῖν αὐτόν, πῶς
ἐγχωρεῖ τὴν ἐκ γῆς τε οὕσαν καὶ μηδὲν
ὠφελοῦσαν καὶ ἐν τοῖς μέλλουσιν αἰῶσιν
ὡς αὐτῷ λυσιτελοῦσαν συνεῖναι τῷ λόγῳ;

flesh of the Savior, he does not keep it safe
for us. For I wish that even he would
maintain a pious thought about it. Now,
after all that has been said about it, he
seems to leave it empty of the word at the
end of the ages, writing this way: "If he
therefore acknowledges that the flesh is of
no benefit to him, how can he allow it,
being from the earth and of no benefit, to
be useful to the word in the ages to come?"

Section 9

3.9.1 | καὶ δευτεροῖ τὸ αὐτὸ ἐν ἑτέρῳ
φάσκῳ (Nr. 104) εἰ τοίνυν ἐν τῷ καιρῷ
τῆς ἀποκαταστάσεως ἀπάντων καὶ αὐτὴν
τὴν κτίσιν ἐκ τῆς δουλείας εἰς τὴν
ἐλευθερίαν μεταβληθήσεσθαι ὁ Παῦλος
ἔφη (λέγει γὰρ »ὅτι καὶ αὐτὴ ἡ κτίσις
ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς
φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν
τέκνων τοῦ θεοῦ«), πῶς ἔτι τὴν τοῦ δούλου
μορφήν, ἣν ἀνείληφεν | ὁ λόγος, μορφήν
οὕσαν δούλου, συνεῖναι τῷ λόγῳ [δι'
αὐτὴν] γένοιτ' ἂν δυνατόν;

3.9.1 | And he says the same thing again in
another way: "If, then, Paul said that at the
time of the restoration of all things,
creation itself will be changed from slavery
to freedom (for he says, 'that the creation
itself will be set free from the bondage of
corruption into the freedom of the glory of
the children of God'), how can the form of a
slave, which the word has taken, still be
able to exist with the word?"

Section 10

3.10.1 | ὁρᾷς ὁποίας προέσθαι φωνὰς κατὰ
τῆς σαρκὸς τοῦ σωτήρος ἡμῶν τετόλμηκεν
οὐκ ἐπιστήσας ὡς καὶ πρὸ τῆς εἰς οὐρανοὺς
ἀναλήψεως ἔτι οὕσαν αὐτὴν ἐπὶ γῆς πρὸ
τοῦ πάθους οὕτως ἐδόξασεν ἐν τῷ ὄρει.
τρισὶν τοῖς ἐκκρίτοις αὐτοῦ μαθηταῖς
μόνοις εἰκόνα δεικνὺς τῆς βασιλείας αὐτοῦ,
ὡς ἐξαστράψαι τὸ πρόσωπον αὐτοῦ, καὶ
φωτὸς μαρμαρυγᾶς ἐκλάμπαι

3.10.1 | Do you see what kind of voices he
has dared to speak against the flesh of our
Savior, not realizing that even before the
ascension into heaven, it was still on earth
before the passion, and thus it was glorified
on the mountain? Showing only to his three
chosen disciples a glimpse of his kingdom,
his face shone like the sun, and his clothes
became bright as light.

3.10.2 | («ἐγένετο» γάρ φησιν ἡ θεία γραφή »τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος καὶ τὰ ἱμάτια αὐτοῦ λευκὰ ὡς τὸ φῶς«), ἀλλ' οὐδὲ συνεῖς ὁποῖον σῶμα δόξης Χριστοῦ ὁ θεῖος ἀπόστολος ἔλεγεν καὶ ὡς καὶ τὰ ἡμέτερα σώματα σύμμορφα ἔσεσθαι ἐκείνῳ τῷ σώματι ἐδίδασκεν λέγων »ὃς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ«, ἀλλ' οὐδὲ νοήσας τίνι τρόπῳ καταποθήσεσθαι τὸ θνητὸν ὑπὸ τῆς ζωῆς ἔγραφεν φάσκων »ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι <ἀλλ' ἐπενδύσασθαι> , ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς· τούτων ἀμαθῶς ἔχων τὸν μὲν λόγον διαβεβαιούται ἐν καὶ ταύτῳ μέλλειν γίνεσθαι τῷ θεῷ ὥσπερ καὶ πρότερον ἦν, τὴν δὲ σάρκα καταλειφθεῖσαν ὑπὸ τοῦ λόγου οὐκ οἶδ' ὅ τι ποτὲ γενήσεσθαι.

3.10.3 | ἐπάκουσον δ' οὖν ὅπως ταῦτά φησιν (Nr. 108) εἰ δέ τις περὶ τῆς σαρκὸς ταύτης τῆς ἐν τῷ λόγῳ ἀθανάτου γεγονυίας πυνθάνοιτο, τί φάμεν πρὸς αὐτόν; ὅτι δογματίζειν μὲν ἡμεῖς περὶ ὧν μὴ ἀκριβῶς παρὰ τῶν θείων μεμαθήκαμεν γραφῶν οὐκ ἀσφαλὲς εἶναι νομίζομεν. πῶς γὰρ τοῦτο πράττειν δυνατόν τοῖς καὶ τὰ ἐτέρων ἀνατρέπουσιν δόγματα;

3.10.4 | ἀλλ' ἐροῦμεν πρὸς τοὺς τὸν ἀκριβῆ περὶ τούτου μαθεῖν παρ' ἡμῶν βουλομένους λόγον, ὅτι πειθόμενοι τῷ ἱερῷ ἀποστόλῳ ἴσμεν ὅτι οὕτως ἡμᾶς ὁρᾶν τὰ ἀποκεκρυμμένα μυστήρια προσήκει, ὡς αὐτὸς ἔφη· βλέπομεν γὰρ ἄρτι« φησὶν δι' ἐσόπτρου <ἐν> αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον» καὶ | τὰ ἐξῆς. ὥστε μὴ μου πυνθάνου περὶ ὧν σαφῶς παρὰ τῆς θείας γραφῆς μὴ μεμάθηκα· διὰ

3.10.2 | For the divine scripture says, "His face shone like the sun, and his clothes were white as light," but the divine apostle did not understand what kind of glorious body Christ had. He also taught that our bodies would be made like that body, saying, "He will transform our lowly body to be like his glorious body." But he did not realize how the mortal would be swallowed up by life, writing, "For we do not wish to be unclothed but to be further clothed, so that what is mortal may be swallowed up by life." Holding these things in ignorance, he confidently claims that the word will become one and the same with God, just as it was before, but he does not know what will happen to the flesh that is left behind by the word.

3.10.3 | Listen then to what he says. If someone were to ask about this flesh that has become immortal in the word, what should we say to him? We think that it is not safe to speculate about things we have not learned accurately from the divine scriptures. For how can it be possible to do this when they overturn the doctrines of others?

3.10.4 | But we will say to those who wish to learn the truth about this, that believing the holy apostle, we know that it is fitting for us to see the hidden mysteries as he said: "For now we see in a mirror, dimly, but then face to face." So do not ask me about things I have not learned clearly from the divine scripture. Therefore, I will not be able to speak clearly about that divine scripture which shares in the flesh of the

τοῦτο τοίνυν οὐδὲ περὶ τῆς θείας [γραφῆς] ἐκείνης τῆς τῷ λόγῳ κοινωνησάσης σαρκὸς σαφῶς εἰπεῖν δυνήσομαι. εἴθ' ὁ μὴδὲν λέγειν δύνασθαι ὁμολογῶν μὴδὲ μεμαθηκέναι τι ἀπὸ τῆς γραφῆς.

word. Then, I admit that I cannot say anything, nor have I learned anything from the scripture.

3.10.5 | τοιαῦτα περὶ τῆς σαρκὸς ἀπεφώνηατο, οὔτ' ἀπὸ τῆς γραφῆς λαβὼν οὔτε ἀφ' ἑτέρων παραλαβὼν οὔτε ἀπὸ τῆς ἐκκλησίας μαθὼν ἑαυτῷ δὲ ἀναπλάσας καὶ τῆς οἰκείας ἐνθυμήσεως ἐπινοήσας ξένον καὶ τῆς ἀληθείας ἀλλότριον γέννημα, μὴδὲ ἐν νῷ λαβὼν τὴν λέγουσαν γραφὴν »μὴ προσθῆς τοῖς λόγοις αὐτοῦ, μή ποτε ἐλέγξῃ σε, καὶ ψευδὴς γένῃ« καὶ »οὐαὶ τοῖς προφητεύουσιν ἀπὸ καρδίας αὐτῶν«.

3.10.5 | He has spoken such things about the flesh, neither taking from the scripture, nor receiving from others, nor learning from the church. He has reshaped it for himself and thought up something foreign and strange to the truth. He did not consider the saying of the scripture, "Do not add to his words, lest he rebuke you, and you be found a liar," and "Woe to those who prophesy from their own hearts."

3.10.6 | ὅρα δ' οὖν ὅση δυσσεβεία περιπέπτωκεν. ὁ γὰρ τὴν πᾶσαν περὶ τοῦ προϋπάρχοντος μονογενοῦς υἱοῦ θεολογίαν ἐπὶ τὴν σάρκα καταβαλὼν αὐτοῖς τε ῥήμασιν νίκης στέφανον αὐτὴν ἀναγορεύσας (οὕτως <γὰρ> ἔφη (Nr. 114) τὸν τοῦ θεοῦ λόγον τὴν ἀνθρωπίνην σάρκα διὰ τῆς ἀναστάσεως ἀθάνατον γενέσθαι παρεσκευακέναι καὶ ὥσπερ τινὰ νίκης στέφανον ἀναδησάμενον ἐν δεξιᾷ τοῦ πατρὸς καθέζεσθαι) οὗτος αὐτός φησιν αὐτὴν ἔρημον ἔσεσθαι καὶ ὀρφανὴν ἐν τῷ τοῦ παντὸς τέλει, ἐνῶν μὲν τὸν λόγον τῷ θεῷ τὴν δὲ σάρκα χωρίζων τῆς τοῦ λόγου ἐνεργείας καὶ καταλιπὼν αὐτὴν οὐκ οἶδ' ὅπως ἀθάνατον μὲν καὶ ἄφθαρτον ἄψυχον δὲ καὶ ἀνενέργητον ὑπὸ τοῦ λόγου.

3.10.6 | See then how great is the wickedness he has fallen into. For he who has brought down the whole theology about the pre-existing only-begotten Son to the flesh, calling it a crown of victory with his words (for he said that the word of God made human flesh immortal through the resurrection and seated it like a crown of victory at the right hand of the Father), this same person says that it will be desolate and orphaned in the fullness of all things, separating the word from God and leaving the flesh without the action of the word. I do not know how it can be immortal and incorruptible, yet soulless and inactive because of the word.

3.10.7 | καὶ ταῦτα δὲ πάλιν ἐκ τῶν θείων ἀναγνωσμάτων, ἃ μὴ νενόηκεν, συνιστᾶν πειρᾶται. τοῦ γὰρ σωτῆρος ἡμῶν πρὸς τοὺς μὴ συνιέντας τὰς περὶ τῆς σαρκὸς καὶ

3.10.7 | And again, he tries to establish these things from the divine readings, which he has not understood. For when our Savior spoke to those who do not

τοῦ αἵματος αὐτοῦ διδασκαλίας εἰρηκότος τοῦτο ὑμᾶς σκανδαλίζει; ἐὰν οὖν θεωρῇτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον; τὸ πνεῦμά ἐστιν τὸ ζωοποιῶν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστίν»,

understand his teachings about the flesh and his blood, does this scandalize you? If you see the Son of Man going back to where he was before, what then? The spirit gives life; the flesh is of no help at all. The words that I have spoken to you are spirit and life.

Section 11

3.11.1 | οὐκ ἐπστήσας τῇ διανοίᾳ τοῦ λόγου ὑπέλαβεν αὐτὸν ἀθετεῖν τὴν σάρκα | ἣν ἀνείληφεν ἐκ τῆς ἀγίας παρθένου. εἴτ' ἐκ τούτου πειρᾶται καταστευάζειν ὡς μετὰ τὴν συντέλειαν τοῦ παντὸς ἔρημον τῆς ἐαυτοῦ ἐνεργείας ὁ ἐν τῷ θεῷ λόγος καταλείψει τὴν σάρκα. λέγει γοῦν αὐτοῖς ῥήμασιν (Nr. 104) περὶ γὰρ τῆς σαρκός, ἣν ἔχων ὠμίλει τοῖς μαθηταῖς, οὕτω λέγει τοῦτο ἡμᾶς σκανδαλίζει; ἐὰν οὖν ἴδητε τὸν υἱὸν τοῦ ἀνθρώπου ἀπιόντα ὅπου ἦν τὸ πρότερον; τὸ πνεῦμα ζωοποιεῖ, ἡ σὰρξ οὐδὲν ὠφελεῖ. εἰ οὖν ὁμολογεῖ τὴν σάρκα μηδὲν ὠφελεῖν αὐτόν, πῶς ἐγχωρεῖ τὴν ἐκ γῆς τε οὕσαν καὶ μηδὲν ὠφελοῦσαν καὶ ἐν τοῖς μέλλουσιν αἰῶσιν <ὡς> αὐτῷ λυσιτελοῦσαν συνεῖναι τῷ λόγῳ; ὁρᾷς ὅση κέχρηται τοῦ εὐαγγελικοῦ λόγου διαστροφῇ διὰ τὸ μὴ συνιέναι τοῦ λόγου τὴν σωτήριον φωνήν, ὅπως εἴρηται καὶ διὰ ποίαν αἰτίαν.

3.11.1 | He did not understand the meaning of the word and assumed that he could reject the flesh, which he took from the holy virgin. Then, from this, he tries to build an idea that after the end of all things, the word of God will leave the flesh empty of its own action. He says to them, "Does this scandalize you?" For concerning the flesh, which he had and spoke with his disciples, he says, "If you see the Son of Man going back to where he was before, what then? The spirit gives life; the flesh is of no help at all." If he admits that the flesh is of no benefit to him, how can he allow the flesh, which is from the earth and of no help, to be joined with the word in the ages to come? You see how much he has twisted the gospel message because he does not understand the saving voice of the word, as it has been said and for what reason.

Section 12

3.12.1 | ἀλλὰ σύ γε ἀναλαβὼν τὴν εὐαγγελικὴν γραφὴν, θέα τὴν πᾶσαν τοῦ σωτῆρος ἡμῶν διδασκαλίαν ὅπως οὐ περ ἥς ἀνείληφεν σαρκὸς διελέγετο, περὶ δὲ τοῦ μυστικοῦ σώματός τε καὶ αἵματος, ἐπειδὴ γὰρ τοῖς πέντε ἄρτοις ἔθρεψεν τὰ πλήθη,

3.12.1 | But you, taking up the gospel writing, should see the whole teaching of our Savior, how he did not speak about the flesh he took, but about the mystical body and blood. For when he fed the crowds with five loaves, this was a great miracle for

μέγα δὲ θαῦμα τοῦτο παρέσχεν τοῖς
ἐωρακόσιν, Ἰουδαίων δὲ οἱ πλεῖστοι
ἐξευτελίζοντες τὸ γεγονός ἔλεγον αὐτῷ »τί
οὕν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ
πιστεύσωμεν«, εἴτα παρέβαλλον τὸ μάννα
τὸ ἐν τῇ ἐρήμῳ λέγοντες οἱ πατέρες ἡμῶν
τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστὶν
γεγραμμένον· ἄρτον ἐκ τοῦ οὐρανοῦ
ἔδωκεν αὐτοῖς φαγεῖν»,

those who saw it. But most of the Jews,
belittling the event, said to him, "What then
do you do as a sign, so that we may see and
believe?" Then they brought up the manna
that was in the desert, saying, "Our fathers
ate the manna in the wilderness, as it is
written: 'He gave them bread from heaven
to eat.'"

3.12.2 | πρὸς ταῦτα ὁ σωτὴρ ἀπεκρίνατο
»ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωσῆς δέδωκεν
ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ
πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον τὸν
ἀληθινὸν ἐκ τοῦ οὐρανοῦ«. εἴτ' ἐπιφέρει
»ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς« καὶ πάλιν
»ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ
οὐρανοῦ« καὶ αὐθις »ὁ δὲ ἄρτος ὃν ἐγὼ
δώσω τὸ σῶμά μου ἐστίν«. καὶ πάλιν
προστίθησιν ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν <
μὴ> φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ
ἀνθρώπου καὶ πίνητε αὐτοῦ τὸ αἶμα, οὐκ
ἔχετε ζωὴν ἐν ἑαυτοῖς.

3.12.2 | In response to this, the Savior
answered, "Truly, truly, I say to you, it was
not Moses who gave you the bread from
heaven, but my Father gives you the true
bread from heaven." Then he adds, "I am
the bread of life," and again, "I am the bread
that came down from heaven," and once
more, "The bread that I will give is my
body." And he adds again, "Truly, truly, I
say to you, unless you eat the flesh of the
Son of Man and drink his blood, you do not
have life in yourselves."

3.12.3 | ὁ τρώγων μου τὴν σάρκα καὶ πίνων
μου τὸ αἶμα ἔχει ζωὴν αἰώνιον, κἀγὼ
ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ἡ
γὰρ σὰρξ μου ἀληθὴς ἐστὶν βρῶσις, καὶ τὸ
αἶμά μου ἀληθὴς ἐστὶν πόσις.

3.12.3 | The one who eats my flesh and
drinks my blood has eternal life, and I will
raise him up on the last day. For my flesh is
true food, and my blood is true drink.

3.12.4 | ὁ τρώγων μου τὴν σάρκα καὶ πίνων
μου τὸ αἶμα ἐν ἐμοὶ μένει κἀγὼ ἐν αὐτῷ.
ταῦτα καὶ τὰ τοιαῦτα μυστικώτερον αὐτοῦ
διξιόντος τινὲς τῶν αὐτοῦ μαθητῶν εἶπον
»σκληρὸς ἐστὶν ὁ λόγος, τίς δύναται αὐτοῦ
ἀκούειν;« πρὸς οὓς ἀπεκρίνατο ὁ σωτὴρ
λέγων τοῦτο ὑμᾶς σκανδαλίζει; ἐάν οὖν
θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου

3.12.4 | The one who eats my flesh and
drinks my blood remains in me, and I in
him." As he spoke these and similar
mysterious things, some of his disciples
said, "This is a hard saying; who can listen
to it?" To them, the Savior answered, "Does
this offend you? What if you see the Son of
Man ascending to where he was before?"

ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;

3.12.5 | τὸ πνεῦμά ἐστιν τὸ ζωοποιῶν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστιν«. δι' ὧν ἐπαίδευεν αὐτοὺς πνευματικῶς ἀκούειν τῶν περὶ τῆς σαρκὸς καὶ τοῦ αἵματος αὐτοῦ λελεγμένων· μὴ γὰρ τὴν σάρκα <, φησίν.> ἦν περίκειμαι νομίσητέ με λέγειν, ὡς δέον αὐτὴν ἐσθίειν, μηδὲ τὸ αἰσθητὸν καὶ σωματικὸν αἷμα πίνειν ὑπολαμβάνετε με προστάττειν, ἀλλ' εἴ ἴστε ὅτι »τὰ ῥήματά μου ἃ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστιν«, ὥστε αὐτὰ εἶναι τὰ ῥήματα καὶ τοὺς λόγους αὐτοὺς τὴν σάρκα καὶ τὸ αἷμα. ὧν ὁ μετέχων ἀεὶ ὥσανεὶ ἄρτῳ οὐρανίῳ τρεφόμενος τῆς οὐρανίου μεθέξει ζωῆς.

3.12.6 | μὴ δὴ οὖν, φησίν, σκανδαλιζέτω ὑμᾶς τοῦτο, ὃ περὶ βρώσεως τῆς ἐμῆς σαρκὸς καὶ περὶ πόματος τοῦ ἐμοῦ αἵματος εἴρηκα, μηδὲ ταραττέτω ὑμᾶς ἡ πρόχειρος ἀκοὴ τῶν περὶ τῆς σαρκὸς καὶ αἵματος εἰρημένων μοι· ταῦτα γὰρ »οὐδὲν ὠφελεῖ« αἰσθητῶς ἀκουόμενα, τὸ δὲ πνεῦμά ἐστιν τὸ ζωοποιῶν τοὺς πνευματικῶς ἀκούειν δυναμένους.

3.12.7 | ἀλλ' ὁ καινὸς ἐξηγητὴς τῶν εὐαγγελικῶν μαθημάτων μηδὲν τούτων συνείς, ἐπάκουσον ὅπως γράφει λέγων αὐταῖς συλλαβαῖς (Nr. 105) τοῦ ἀνθρωπίνου ἀψάμενος σώματος καὶ δείξας αὐτὸ τοῖς ὁρώσιν τοῦτο ὑμᾶς σκανδαλίζει;« ἔφη ἐὰν οὖν ἴδητε τὸν υἱὸν τοῦ ἀνθρώπου ἀνιόντα, ὅπου ἦν τὸ πρότερον; τὸ πνεῦμα ζωοποιεῖ, ἡ σὰρξ

3.12.5 | It is the spirit that gives life; the flesh is of no help at all. The words that I have spoken to you are spirit and life." By this, he was teaching them to understand spiritually the things he said about his flesh and blood. "Do not think that I am saying you should eat the flesh that I have, or drink the physical blood. Rather, know well that 'my words that I have spoken to you are spirit and life,' so these words are the flesh and blood. Whoever shares in these is always nourished like with heavenly bread, partaking in heavenly life.

3.12.6 | Do not let this, about eating my flesh and drinking my blood, cause you to stumble, nor let the quick hearing of what I said about flesh and blood disturb you. For these things are 'of no help' when heard in a physical way, but the spirit is what gives life to those who can hear spiritually.

3.12.7 | But the new interpreter of the gospel teachings does not understand any of this. Listen to what he says about touching the human body and showing it to those who see; does this cause you to stumble? He said, 'What if you see the Son of Man ascending to where he was before? The spirit gives life; the flesh is of no help at all.'

οὐδὲν ὠφελεῖ».

3.12.8 | πρὸς ὃν ἦν εἰπεῖν· καὶ πόθεν σοι, ὦ γενναῖε, ἡ προσθήκη τῶν μὴ φερομένων ἐν τῇ εὐαγγελικῇ γραφῇ; τὸ γὰρ τοῦ ἀνθρωπίνου σώματος ἀψάμενον τὸν σωτῆρα καὶ δείξαντα αὐτὸ τοῖς ὁρῶσιν εἰρηκέναι τοῦτο ὑμᾶς σκανδαλίζει; «παρὰ σαυτοῦ πλάττεις καὶ τὴν προσθήκην ἀπὸ σαυτοῦ ποιῆσθαι τολμᾶς. ὃ δὴ τόλμημα παρ' ἐαυτοῦ λαβὼν ἐντεῦθεν οἴεται παρασκευάζειν, ἔρημον τῆς ἐνεργείας τοῦ λόγου τὴν σάρκα τοῦ σωτῆρος καταλειφθήσεσθαι, λέγων (Nr. 104) εἰ οὖν ὁμολογεῖ τὴν σάρκα μηδὲν ὠφελεῖν αὐτόν, πῶς ἐγχωρεῖ τὴν ἐκ γῆς τε οὔσαν καὶ μηδὲν ὠφελοῦσαν καὶ ἐν τοῖς μέλλουσιν αἰῶσιν ὡς αὐτῷ λυσιτελοῦσαν συνεῖναι τῷ λόγῳ; | οὕτω μὲν οὖν ἀμαθῶς καὶ ἀνεπιστημόνως τὴν εὐαγγελικὴν παρερμηνεῦσαι φωνὴν ὠρμήθη. καὶ τῶν ἀποστολικῶν δὲ ὁμοίως ῥημάτων διαστρόφους ἐξηγήσεις ἐποιεῖτο.

3.12.8 | To whom was this to be said? And from where, noble one, do you add things not found in the gospel writings? For does the Savior touching the human body and showing it to those who see cause you to stumble? You dare to create this addition from yourself. Taking this boldness from yourself, do you think to prepare the flesh of the Savior to be left empty of the power of the word, saying that if he admits the flesh is of no help, how can it be that the flesh, which is from the earth and of no help, can be useful to the word in the ages to come? Thus, he foolishly and ignorantly began to misinterpret the gospel voice. And he also made twisted explanations of the apostolic sayings.

Section 13

3.13.1 | αὐτίκα γοῦν ἐν ταῖς Πράξεσιν τῶν ἀποστόλων τοῦ Πέτρου περὶ τοῦ σωτῆρος ἡμῶν εἰρηκότος «ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως», μὴ νοήσας τὴν τοῦ λόγου διάνοιαν ἐντεῦθεν τὴν βασιλείαν τοῦ Χριστοῦ περιγράφειν πειρᾶται, ὅρον τινὰ φάσκων καὶ προθεσμίαν τῆς βασιλείας αὐτοῦ δηλοῦσθαι διὰ τὸ λέγεσθαι «ἄχρι χρόνων ἀποκαταστάσεως».

3.13.1 | Indeed, in the Acts of the Apostles, Peter speaks about our Savior, saying, 'He must be received in heaven until the times of restoration.' Not understanding the meaning of the word, he tries to describe the kingdom of Christ from this, claiming that a certain limit and deadline for his kingdom is shown by the phrase 'until the times of restoration.'

3.13.2 | τὸ αὐτὸ δὲ τοῦτο συνίστασθαι φησιν καὶ διὰ τοῦ φάσκοντος Ψαλμοῦ «κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς

3.13.2 | He says the same thing also through the saying of the Psalm, 'Sit at my right hand until I make your enemies a

ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου», καὶ Παῦλον δὲ τὸν ἀπόστολον διὰ τοῦτο εἰρηκέναι τὸ δεῖ γὰρ αὐτὸν βασιλεύειν ἕως ἂν θῇ τοὺς ἐχθρούς ὑπὸ τοὺς πόδας αὐτοῦ· τὸ γὰρ »ἕως« καὶ τὸ »ἄχρι« περιωρισμένου χρόνου σημαντικὸν εἶναι ὑπέλαβεν. ἐπάκουσον γοῦν ὅπως κατὰ λέξιν γράφει λέγων (Nr. 104) διὰ τοῦτο γάρ μοι δοκεῖ καὶ ὁ παντοκράτωρ θεός, ὁ δεσπότης, πρὸς αὐτὸν λέγειν »κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου«. ἐνεργεῖα μόνη διὰ τὴν ἀνθρωπίνην σάρκα χωρίζει αὐτὸν δοκῶν καὶ ὥσπερ ῥητόν τινα χρόνον ὀρίζων αὐτῷ τῆς ἐν δεξιᾷ καθέδρας οὕτω φησὶν πρὸς αὐτὸν »ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου«.

footstool for your feet.' And Paul the apostle has said this too, for it is necessary for him to reign until he puts his enemies under his feet. For he thought that 'until' and 'up to' indicate a limited time. Listen then to how it is written word for word, saying, 'For this reason, it seems to me that the Almighty God, the Lord, says to him, "Sit at my right hand until I make your enemies a footstool for your feet."' He thinks that by the mere action of the human flesh, he separates him and sets a certain time for him on the right hand, thus he says to him, 'until I make your enemies a footstool for your feet.'

3.13.3 | τοῦτο δὲ τὸ προφητικὸν τοῦ Δαυὶδ ῥητόν σαφέστερον ἡμῖν ἐρμηνεύων ὁ ἱερὸς ἀπόστολος οὕτω πῶς ἔφη δεῖ γὰρ αὐτὸν βασιλεύειν ἕως ἂν θῇ τοὺς ἐχθρούς αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ. οὐκοῦν ὅρον τινὰ ἔχειν δοκεῖ ἢ κατὰ ἄνθρωπον αὐτοῦ οἰκονομία τε καὶ βασιλεία. καὶ μεθ' ἕτερα ἐπιλέγει (Nr. 104) καὶ διὰ τοῦτο αἱ Πράξεις τῶν ἀποστόλων περὶ τοῦ ἀνθρώπου τούτου, ὃν ἀνείληφεν ὁ τοῦ θεοῦ λόγος καὶ ἀνείληφώς ἐν δεξιᾷ τοῦ πατρὸς καθέζεται, οὕτως διδάσκουσιν λέγουσαι »ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως«, καὶ αὗται ὥσπερ ὅρον τινὰ καὶ προθεσμίαν ὀρίζουσαι.

3.13.3 | This prophetic saying of David is explained more clearly by the holy apostle, who says that it is necessary for him to reign until he puts his enemies under his feet. Therefore, it seems that his governance and kingdom have a certain limit according to his humanity. And he chooses other things, and for this reason, the Acts of the Apostles teach about this man, whom the word of God took up, and having taken him up, he sits at the right hand of the Father. They say, 'He must be received in heaven until the times of restoration,' and these words set a certain limit and deadline.

3.13.4 | οἷς μεθ' ἕτερα ἐπιλέγει (Nr. 104) πῶς ἔτι τὴν τοῦ δούλου μορφήν, ἣν ἀνείληφεν ὁ λόγος μορφήν οὔσαν δούλου, συνεῖναι τῷ λόγῳ [δι' αὐτοῦ] δυνατὸν γένοιτ' ἂν; σαφῶς γοῦν καὶ διαρρήδη ἐν

3.13.4 | With other things, he asks how it could be possible for the form of a servant, which the word took on, to be united with the word itself. Clearly, in a brief time, it has happened that the governance of the

βραχεῖ τινι χρόνῳ τῶν τε παρεληλυθότων καὶ τῶν μελλόντων αἰώνων τὴν κατὰ σάρκα οἰκονομίαν τοῦ λόγου δι' ἡμᾶς γεγενῆσθαι συμβεβηκέναι καὶ ταύτην ὥσπερ ἀρχὴν οὕτω καὶ τέλος ἔχειν ὁ θεσπέσιος εἶρηκεν Παῦλος, οὕτω πως εἰπὼν εἴτα τὸ τέλος, ὅταν παραδιδῷ τὴν βασιλείαν τῷ θεῷ καὶ πατρί».

word according to the flesh has taken place for us, and this has both a beginning and an end, as the divine Paul has said, saying that the end will come when he hands over the kingdom to God the Father.

Section 14

3.14.1 | διὰ τοσούτων Μάρκελλος καὶ τὸ σῶμα τῆς δόξης» τοῦ υἱοῦ ἠγνόησεν καὶ τὴν ἀτελεύτητον αὐτοῦ βασιλείαν ἀρνεῖται, οὐκ ἐπιστήσας ὡς κατὰ τινὰ συνήθειαν τῆς γραφῆς ἰδιάζουσιν τὸ ἕως παραλαμβάνεσθαι εἰώθεν. οὕτω γοῦν ὁ σωτὴρ τοῖς μαθηταῖς ἔλεγεν »ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος», οὐκ ἀναιρῶν τὸ συνέσεσθαι αὐτοῖς καὶ μετὰ τὴν συντέλειαν, διδάσκων δ' ὅτι καὶ νῦν μὲν ἔσται σὺν αὐτοῖς ἕως τῆς συντελείας ἐπισκοπῶν καὶ φυλάττων πάντας τοὺς αὐτῷ μαθητευομένους, καὶ μετὰ τὴν συντέλειαν δὲ κρειττόνως αὐτοῖς συνέσται κοινωνοὺς αὐτοῦ ἀποφαίνων τῆς αὐτοῦ βασιλείας.

3.14.1 | Because of these things, Markellus has ignored the body of the glory of the Son and denies his endless kingdom, not realizing that according to a certain custom of scripture, it is usual to say 'until' when referring to being taken up. Thus, the Savior said to his disciples, 'Behold, I am with you all the days until the end of the age,' not taking away the fact that he will be with them even after the end, teaching that even now he will be with them until the end, watching over and keeping all those who are his disciples, and after the end, he will be even more closely united with them, showing them the glory of his kingdom.

3.14.2 | οὕτως οὖν καὶ τὸ καθοῦ ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου» καὶ τὸ »ὄν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως» οὐχ ὡς μηκέτ' ἐσομένου μετὰ ταῦτα λέλεκται, ἀλλ' ὡς μέλλοντος κατὰ τὸν τῆς συντελείας καιρὸν διανίστασθαι ἀπὸ τοῦ θρόνου τοῦ πατρικοῦ καὶ δευτέραν ποιῆσθαι κάθοδον ἐκ τοῦ οὐρανοῦ, περὶ ἧς ὁ ἀπόστολος διδάσκει λέγων »ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν

3.14.2 | Thus, 'sit at my right hand until I make your enemies a footstool for your feet' and 'heaven must receive him until the times of restoration' is not said as if he will no longer be there after this, but as if he will leave the throne of the Father at the time of the end and make a second coming from heaven. About this, the apostle teaches, saying, 'The Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God, and the dead in Christ will

σάλπιγγι θεοῦ, καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτοι. ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρας· καὶ οὕτω πάντοτε σὺν κυρίῳ ἐσόμεθα». | δεῖ τοίνυν τὸν σωτῆρα μένειν ἐν οὐρανῷ καὶ καθέζεσθαι ἐν δεξιᾷ τοῦ πατρὸς ἕως τῆς συντελείας, κατὰ δὲ αὐτὴν τὴν συντέλειαν τοῦ παντὸς τὴν ἔνδοξον καὶ δευτέραν αὐτοῦ παρουσίαν ποιησάμενος τοὺς ἁγίους αὐτοῦ παραλήψεται εἰς τὸ πάντοτε αὐτῷ συνεῖναι, οὐχὶ μέχρι τινὸς χρόνου ἀλλ' εἰς ἄπειρον αἰῶνα· οὕτω γάρ φησιν πάντοτε σὺν κυρίῳ ἐσόμεθα».

3.14.3 | οὐκοῦν οἱ ἅγιοι πάντοτε συνεσόμενοι αὐτῷ τῆς αὐτοῦ βασιλείας ἀπολαύσουσιν ἐν τῇ κατηγγελμένῃ τῶν οὐρανῶν βασιλείᾳ. ἀλλ' ὁ γενναῖος ταῦτα μὴ συνείς, τοῦ θείου ἀποστόλου περὶ τοῦ σωτῆρος ἡμῶν εἰρηκότος τὸ δεῖ γὰρ αὐτὸν βασιλεύειν ἄχρι οὗ θῇ τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ. ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος» καὶ πάλιν «ὅταν δὲ αὐτῷ ὑποταγῇ τὰ πάντα,

3.14.4 | τότε καὶ αὐτὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ἡ ὁ θεὸς τὰ πάντα ἐν πᾶσιν». τῇ συνηθείᾳ ταύτῃ χρησάμενος καὶ ταῦτα παρερμηνεύει, οὐκ οἶδ' ὅπως τὸ ὑποταγήσεσθαι τῷ πατρὶ τὸν υἱὸν ἀντὶ τοῦ ἐνωθήσεσθαι τῷ θεῷ τὸν λόγον ἐξακούων. καὶ πότε γὰρ αὐτῷ οὐκ ἦν ἠνωμένος, εἰ δὴ λόγος ἦν αἰδίως ὑπάρχων ἐν τῷ θεῷ; πῶς οὖν «τότε» φησὶν «ὑποταγήσεται» τῷ θεῷ καὶ πατρί;

rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air; and so we will always be with the Lord.' Therefore, the Savior must remain in heaven and sit at the right hand of the Father until the end. At that end, he will make his glorious and second coming and will take his saints to be with him forever, not just for a time, but for an endless age; for he says, 'we will always be with the Lord.'

3.14.3 | Therefore, the saints will always enjoy the glory of his kingdom in the proclaimed kingdom of heaven. But the brave one does not understand these things, as the divine apostle has said about our Savior, 'For it is necessary for him to reign until he puts his enemies under his feet.' The last enemy to be destroyed is death; and again, 'when all things are subjected to him.'

3.14.4 | "Then he himself will be subjected to the one who subjected all things to him, so that God may be all in all." Using this custom, he misinterprets these things, not knowing how the Son being subjected to the Father is different from the Word being united with God. For when was he not united with him, if the Word existed eternally in God? How then does he say 'then he will be subjected to God and the Father'?

Section 15

3.15.1 | χρὴ δὲ ἐπιστῆσαι τὸν νοῦν ὡς καὶ αὐτῷ τῷ υἱῷ τὰ πάντα ὑποταγήσεσθαι ὁ ἀπόστολος ἔφη καὶ ὡς τῇ αὐτῇ ὑποταγῇ καὶ αὐτὸν ὑποταγήσεσθαι τῷ πατρὶ διδάσκει λέγων »ὅταν δὲ τὰ πάντα αὐτῷ ὑποταγῇ. τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα,

3.15.1 | It is necessary to understand that the apostle said that all things will be subjected to the Son, and he teaches that with the same submission, he himself will be subjected to the Father, saying, 'When all things are subjected to him, then the Son himself will be subjected to the one who subjected all things to him.'

3.15.2 | ἵνα ᾗ ὁ θεὸς τὰ ἐν πᾶσιν» οὐκ ἀκούει· οὐ γὰρ ἐν τῷ υἱῷ φησιν τὰ πάντα« ἔσεσθαι τὸν θεόν, ἀλλ' »ἐν πᾶσιν« ὅπερ μᾶλλον ἔδοξεν ἂν συνάφειάν τινα πάντων καὶ ἔνωσιν σημαίνειν, εἰ πάντα μέλλοι ὁ θεὸς ἐν πᾶσιν εἶναι. τὴν δ' ὑποταγὴν τοῦ υἱοῦ ἔνωσιν ἐρμηνεύει τοῦ λόγου, | ἔν καὶ ταύτῳ γεννησομένου τῷ πατρὶ καθ' ἃ καὶ πρότερον ἦν, ὡς αὐτὸς ἔφη.

3.15.2 | "That God may be all in all." He does not hear this; for he does not say that all things will be in the Son, but 'in all.' This seems to mean a connection and unity of all things, if God is to be in all. And he interprets the Son's submission as a unity of the Word, becoming one and the same with the Father, as he said before.

3.15.3 | εἰ τοίνυν ἔνωσιν εἶναι τὴν ὑποταγὴν τὴν πρὸς τὸν πατέρα ὀρίζεται, ἀκόλουθον ἂν εἴη καὶ τὴν πάντων πρὸς τὸν υἱὸν ὑποταγὴν τὴν αὐτὴν πρὸς αὐτὸν ἔνωσιν σημαίνειν, ὡς μηκέτ' εἶναι τὸν υἱὸν καθ' ἑαυτὸν μηδὲ τὰ ὑποταγησόμενα αὐτῷ πλήθη τῶν σωζομένων ἰδίαν ζήσεσθαι ζωὴν, συναλοιφὴν δέ τινα καὶ σύγχυσιν γίνεσθαι τῶν ὅλων, ἐν καὶ ταύτῳ γεννησομένων τοῦ υἱοῦ καὶ τῶν λοιπῶν ἀπάντων, καὶ οὐ μόνον ἀλλὰ καὶ αὐτοῦ τοῦ θεοῦ.

3.15.3 | If then the submission to the Father is defined as a unity, it would follow that the submission of all things to the Son also means the same unity with him, so that the Son would no longer exist on his own, nor would the many things that are subjected to him live their own separate lives. Instead, there would be a blending and confusion of all things, becoming one and the same with the Son and all the rest, and not only that but also with God himself.

3.15.4 | εἰ γὰρ τὰ μὲν πάντα τῷ υἱῷ, ὁ δὲ υἱὸς τῷ πατρὶ ἐν τῷ ὑποτάττεσθαι ἐνοῦται, ὅρα τί συμβαίνει ἐκ τοῦ λόγου.

3.15.4 | For if all things are subjected to the Son, and the Son is united to the Father in his submission, see what follows from this statement.

3.15.5 | ἀλλ' ὥσπερ οὐχ ἔνωσιν ὁ ἀπόστολος ἐδήλου λέγων ὑποταγήσεσθαι τῷ υἱῷ »τὰ πάντα«, ἀλλὰ τὴν ἐξ αὐθεκουσίου προαιρέσεως ὑπακοὴν καὶ τὴν δόξαν καὶ τὴν τιμὴν ἣν ἀποδώσει αὐτῷ τὰ πάντα οἷα σωτῆρι καὶ βασιλεῖ τῶν ὅλων, τὸν αὐτὸν τρόπον καὶ τὸ αὐτὸν ὑποταγήσεσθαι τῷ πατρὶ οὐδὲν ἕτερον σημαίνει ἂν ἢ τὴν δόξαν καὶ τὴν τιμὴν καὶ τὸ σέβας τὴν τε μεγαλοπρέπειαν τὴν τε αὐθεκούσιον ὑπακοήν, ἣν καὶ αὐτὸς ἀποδώσει τῷ θεῷ καὶ πατρί», ἐπειδὴ τοὺς πάντας ἀξιους τῆς πατρικῆς θεότητος εἶναι παρασκευάσῃ.

3.15.6 | τέως μὲν γάρ, ὡς ὅτε οὐκ ἄξιοι ταύτης εἰσίν, προλαβὼν αὐτὸς οἷά τις κοινὸς ἀπάντων σωτὴρ διορθωτικὴν τῶν ἀτελῶν καὶ θεραπευτικὴν τῶν θεραπειᾶς δεομένων βασιλείαν βασιλεύει τοὺς τῆς βασιλείας ἐχθροὺς ὑπάγων τοῖς αὐτοῦ ποσίν· ὃ δὲ παρίστησιν ὁ φάσκων Ψαλμὸς »εἶπεν ὁ κύριος τῷ κυρίῳ μου· καθοῦ ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου»,

3.15.7 | ὅτε <δὲ> τοὺς μὲν ἐχθροὺς ὑπὸ πόδας θήσῃ, τοὺς δὲ τῆς αὐτοῦ βασιλείας ἀξιους ἐν ἀτελευτήτῳ ζωῇ καταστήσῃ, τηνικαῦτα [γὰρ] καὶ ὁ πάντων ἐχθρὸς θάνατος ἔσχατος καταργηθήσεται· μηδενὸς γὰρ θνήσκοντος ἔτι, ἐν αἰωνίῳ δὲ ζωῇ ζήσομένων τότε τῶν τῆς βασιλείας ἀξίων. τὸν θάνατον ἀργήσῃν εἰκὸς μηκέτ' ἔχοντα οὐς θανατώσειεν.

3.15.8 | ὧν ὡδε εὐτρεπισθέντων τῷ υἱῷ

3.15.5 | But just as the apostle did not show a unity by saying that 'all things will be subjected to the Son,' but rather the obedience that comes from free choice, and the glory and honor that all things will give him as the Savior and King of all, in the same way, the submission to the Father would mean nothing different than the glory, honor, and reverence, along with the great and voluntary obedience that he himself will give to God and the Father, when he prepares all those who are worthy of the Father's divinity.

3.15.6 | For indeed, just as when they are not worthy of this, he himself, like a common Savior for all, rules over the kingdom that corrects the imperfect and heals those in need of healing, leading the enemies of the kingdom to his own feet; this is what the psalmist says: 'The Lord said to my Lord: Sit at my right hand until I make your enemies a footstool for your feet.'

3.15.7 | When he puts the enemies under his feet, he will establish those worthy of his kingdom in eternal life. For then, even death, the last enemy of all, will be destroyed; for no one will die anymore, while those worthy of the kingdom will be living in eternal life. It is likely that death will no longer have those whom it could kill.

3.15.8 | When these things are prepared for

τοῦ θεοῦ σωτήριον ὑποταγὴν πάντες οἱ ἅγιοι ὑποταγήσονται· αὐτῷ ζωῇ μὲν ὄντι ζησόμενοι αἰωνίως, σοφίᾳ δὲ ὄντι σοφοὶ γενόμενοι, λόγῳ δὲ ὄντι λόγοι ἀπεργασθέντες. οὕτω δὲ καὶ χριστοὶ γενήσονται πνεύματι τῆς αὐτοῦ εὐωδίας χρισθέντες, φωστῆρές τε ἀναδειχθήσονται τοῦ νέου αἰῶνος ἐξ αὐτοῦ τὰ φῶτα χορηγούμενοι, καὶ υἱοὶ δὲ θεοῦ ἔσονται τῷ τῆς υἱοθεσίας πνεύματι κοσμηθέντες, καὶ τῶν λοιπῶν ἐν αὐτῷ δυνάμεων μεθέξουσιν οἱ αὐτῷ ὑποταγησόμενοι, ὥς καὶ δικαίους γενέσθαι ἐκ τῆς αὐτοῦ δικαιοσύνης καὶ ἁγίους ἐκ τῆς αὐτοῦ ἁγιωσύνης. ἐπεὶ <δὲ> καὶ »θεὸς ἦν ὁ λόγος«, οὐδὲ τῆς θεότητος αὐτοῖς φθονήσει.

3.15.9 | ὥστε ἐπαληθεῦσαι τὸν ἀπόστολον κληρονόμους μὲν θεοῦ, συγκληρονόμους δὲ Χριστοῦ» γενήσεσθαι τοὺς ἁγίους προφήσαντα. ναὶ μὴν καὶ σώμασιν οὐράνιοις ἡλίῳ καὶ σελήνῃ καὶ ἄστροις χρήσονται παραπλησίους. καὶ ἐν τούτῳ τῆς αὐτοῦ μεταληψόμενοι δόξης·

3.15.10 | ὃ δὲ παρίστη <ὃ> αὐτὸς φήσας ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα κύριον Ἰησοῦν Χριστόν, ὃς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι αὐτῷ τὰ πάντα«. ὁρᾷς ὅπως τῷ δύνασθαι αὐτὸν ὑποτάξαι αὐτῷ τὰ πάντα καὶ τοῦ σώματος τοῦ ἡμετέρου μετασχηματισμὸν ποιήσει εἰς τὸ σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ» καὶ τὸ ἡμέτερον ἀπεργάσασθαι.

the Son of God, all the saints will submit to him in a saving way. They will live eternally, being wise in wisdom, and having become learned in the word. In this way, they will also become Christ-like, anointed with his fragrant spirit, shining as lights of the new age, receiving light from him. They will be sons of God, adorned with the spirit of adoption, and those who submit to him will share in the other powers, becoming righteous from his righteousness and holy from his holiness. Since 'the Word was God,' he will not be envious of their divinity.

3.15.9 | So that the apostle's words will be fulfilled, saying that the saints will become 'heirs of God and co-heirs with Christ.' Yes, they will also use heavenly bodies like the sun, moon, and stars. And in this, they will share in his glory.

3.15.10 | Indeed, he himself presents, saying from whom we also expect a Savior, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body, according to the power that enables him to subject all things to himself. Do you see how he can subject all things to himself and will change our body to be like his glorious body, and will accomplish this for us?

3.15.11 | εἰ δὲ τὸ ἡμέτερον σύμμορφον ἔσται τῷ σώματι τῆς δόξης αὐτοῦ, πῶς οὐχὶ καὶ πολὺ πρότερον τὸ τῆς αὐτοῦ δόξης σῶμα τῆς αὐτοῦ κοινωνὸν ἔσται βασιλείας; καὶ εἰ τὸ ἡμέτερον καταποθήσεται ὑπὸ τῆς ζωῆς, ὡς ὁ ἀπόστολος ἐμαρτύρησε φήσας »ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς«, πῶς οὐχὶ πολὺ πρότερον τὸ αὐτοῦ σῶμα ὡς ἂν ἐξυπηρετησάμενον τῇ αὐτοῦ θεότητι καταποθήσεται. οὐχ ὑπὸ μόνης τῆς ζωῆς ὁμοίως τῷ ἡμετέρῳ ἀλλὰ καὶ ὑπὸ τῆς αὐτοῦ θεότητος; μὴ δὴ οὖν πυνθανέσθω μὴδ' ἀπορεῖτω τις πρὸς ἑαυτόν, τί δὴ προσήκει λογίζεσθαι περὶ τοῦ σωτηρίου σώματος, τρανῶς Παύλου λέγοντος ἀκούων, δεῖν καταποθήσεσθαι »
 <τὸ> θνητὸν ὑπὸ τῆς ζωῆς«, καὶ τὸ ἡμέτερον σῶμα σύμμορφον ἔσεσθαι » <τῷ σώματι> τῆς δόξης τοῦ Χριστοῦ κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτόν <καὶ> ὑποτάξαι ἑαυτῷ τὰ πάντα«.

3.15.11 | If our body will be like his glorious body, how much more will his glorious body be a partner in his kingdom? And if our body will be swallowed up by life, as the apostle testified, saying, 'we do not wish to be unclothed, but to be clothed, so that what is mortal may be swallowed up by life,' how much more will his body, having served his divinity, be swallowed up? Not just by life like ours, but also by his divinity? Therefore, let no one ask or be confused about what to think regarding the saving body, clearly hearing Paul say that the mortal must be swallowed up by life, and that our body will be like the body of Christ's glory according to the power that enables him to subject all things to himself.

3.15.12 | ἄρ' οὖν ὑποτάξει ἑαυτῷ τὰ πάντα· καὶ τοιαύτην τινὰ τὴν σωτήριον ὑποταγὴν χρὴ νοεῖν, καθ' ἣν »καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα«, ἄλεκτόν τινα καὶ ἄρρητον καὶ μόνῳ αὐτῷ πρέπουσαν ὑποταγὴν ποιησόμενος, ὅτε τοὺς ὑπ' αὐτοῦ πάντας χοροῦ δίκην περιστοιχισάμενος »τῷ θεῷ καὶ πατρὶ προσάξει | τὴν δόξαν αὐτῷ καὶ τὴν τιμὴν καὶ τὸ σέβας καὶ τὴν μεγαλωσύνην ἅτε δὴ πάντων τῶν ἀγαθῶν αἰτίῳ προσοίσων.

3.15.12 | Will he then subject all things to himself? And we must understand this kind of saving submission, in which 'the Son himself will be subjected to the one who subjected all things to him,' making a unique and unspoken submission that belongs only to him. When he gathers all those under him like a dance, he will present to God and the Father the glory, honor, reverence, and greatness, as he brings all good things to their source.

Section 16

3.16.1 | 16 ὅτε καὶ τὸ συμπέρασμα τῆς

3.16.1 | When the conclusion of the

ἀποστολικῆς διδασκαλίας τέλους τεύξεται
φῆσαν »ἵνα ἢ ὁ θεὸς τὰ πάντα ἐν πᾶσιν«. ὁ
δὲ καὶ αὐτὸ νοήσομεν ἐξ ἑτέρας
ἐπαγγελίας, δι' ἧς ἐξ αὐτοῦ εἴρηται τοῦ
θεοῦ τὸ »ἐνοικήσω ἐν αὐτοῖς, καὶ
ἐμπεριπατήσω ἐν αὐτοῖς· καὶ ἔσομαι
αὐτῶν θεός. καὶ αὐτοὶ ἔσονται μου λαός«.
ἀλλὰ νῦν μὲν κατὰ τὸν παρόντα αἰῶνα εἰς
βραχεῖς μόνους τοὺς ἀξίους καὶ ἐκ μέρους ἡ
ἐπαγγελία προχωρεῖ κατὰ τὸ »ἐκ μέρους
γινώσκουμεν, καὶ ἐκ μέρους
προφητεύομεν«· μετὰ δὲ τὴν συντέλειαν
τοῦ παντὸς ἐπιστάντος τοῦ νέου αἰῶνος,
οὐκέτ' ἐν βραχέσιν τισὶν ἐνοικήσει, ἀλλ' ἐν
ᾧ πᾶσιν τοῖς τότε τῶν οὐρανῶν
βασιλείας ἀξίοις.

apostolic teaching is reached, it says, 'so
that God may be all in all.' We will
understand this from another promise, in
which God says, 'I will dwell in them and
walk among them; and I will be their God,
and they will be my people.' But now, in
this present age, the promise only goes to a
few worthy ones and partially, as it is said,
'we know in part, and we prophesy in part.'
After the end of everything, when the new
age arrives, he will no longer dwell in just a
few, but in all those who are worthy of the
kingdom of heaven.

3.16.2 | οὕτως οὖν ἔσται »πάντα ἐν πᾶσιν«,
δηλαδὴ »ἐνοικῶν ἐν αὐτοῖς καὶ
ἐμπεριπατῶν ἐν αὐτοῖς« καὶ »θεὸς αὐτῶν«
οὐκ ἀπαξιῶν εἶναι λαόν τε αὐτοῦ τοὺς
πάντας οἰκειούμενος. οὕτω μὲν οὖν ἔσται
ἐν αὐτοῖς ὡς καὶ ἐν αὐτῷ λέγεται εἶναι τῷ
υἱῷ, καθὼς διδάσκει λέγων αὐτὸς »ὁ πατήρ
ἐν ἐμοὶ καὶ ἐγὼ ἐν τῷ πατρὶ«. καὶ »πάντα« δὲ
ἔσται ἐν αὐτοῖς τῷ πᾶσιν ἑαυτὸν παρέχειν,
καθ' ὃ ἡ ἐκάστου δύναμις χωρεῖ τῆς αὐτοῦ
θεότητος μεταλαγχάνειν· τῆς τρισμακαρίας
ἐλπίδος καὶ τῆς ἀτελευτήτου καὶ
ἀφθάρτου ζωῆς ἐν τούτῳ καταστησομένης
τῷ τέλει, ἐν ᾧ ὁ μὲν θεὸς ἔσται »πάντα ἐν
πᾶσιν« ταῖς τῆς θεότητος αὐτοῦ
μαρμαρυγαῖς ἀλέκτου φωτὸς ἐμπιπλῶν
τοὺς πάντας, ὁ δὲ υἱὸς ἐναγαλλόμενος καὶ
χαίρων τῷ κατορθώματι στεφάνου δίκην
περιθέμενος τοὺς δι' αὐτοῦ τῆς
μακαριότητος ἡξιωμένους ὑπὸ ἐφόρῳ τῷ
πατρὶ τὴν ἀγήρω καὶ ἀτελεύτητον
διατελέσει βασιλείαν, τῶν περὶ αὐτοῦ
λογίων τῆνικαὶ πληρωθησομένων τῶν
τε ἄλλων, ἅταρ δὴ καὶ τῶν τοῦ ἀγγέλου
Γαβριὴλ πρὸς τὴν παναγίαν παρθένον |

3.16.2 | Thus, it will be 'all in all,' meaning
'dwelling in them and walking among them'
and 'being their God,' not refusing to have
all his people as his own. So, he will be in
them just as it is said to the Son, as he
teaches, saying, 'the Father is in me and I
am in the Father.' And 'all' will be in them,
providing himself to everyone, as each
person's power shares in his divinity. This
will establish the blessed hope and the
endless and incorruptible life in the end,
where God will be 'all in all,' filling
everyone with the shining light of his
divinity. The Son, rejoicing and happy with
the achievement, will crown those who are
made worthy of blessedness through him,
and he will present to the Father an
everlasting and endless kingdom, fulfilling
the words about him at that time, including
those of the angel Gabriel to the holy virgin,
saying that he will 'reign forever, and his
kingdom will have no end.'

είρημένων περὶ τοῦ ἐξ αὐτῆς
τεχνησομένου, ὡς ἄρα »βασιλεύσει εἰς
τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ
ἔσται τέλος«.

3.16.3 | βασιλεύων δὴ τότε ὁ υἱὸς τοῦ θεοῦ
τοὺς ὑπ' αὐτῷ βασιλευμένους πάντας τῷ
αὐτοῦ παραδώσει πατρί. οὐ παυσόμενος
τῆς βασιλείας οὐδ' ἀναχωρῶν αὐτῆς. οὐδὲ
γὰρ παύσεσθαι αὐτὸν τῆς βασιλείας ὁ
θεῖος ἀπόστολος ἔφη (ἡ γὰρ ἂν τάναντία
ἔγραφεν τῷ Γαβριὴλ θεσπίσαντι πρὸς τὴν
παρθένον βασιλεύειν αὐτὸν εἰς τοὺς
αἰῶνας καὶ τῆς βασιλείας αὐτοῦ « μὴ
ἔσεσθαι »τέλος«), ἀλλὰ παραδώσειν »τὴν
βασιλείαν«, δηλαδὴ τοὺς ὑπ' αὐτῷ
βασιλευμένους, »τῷ θεῷ καὶ πατρί«.

3.16.4 | τελειωθέντας γὰρ ὑπ' αὐτῷ τοὺς
πάντας ὡσανεὶ φαιδρυνόμενος τῷ
κατορθώματι παραδώσει τῷ πατρί οἷα
τινα παραθήκην ἀποδεδεγμένος· ὃ δὴ
διδάσκει λέγων αὐτὸς »πάντα μοι
παρεδόθη ὑπὸ τοῦ πατρὸς μου«. διὸ
ἀκολούθως οἷα φύλαξ ἀγαθὸς σώαν καὶ
κατὰ πάντα ἐρρωμένην τὴν παραθήκην
φέρων παραδώσει τῷ θεῷ, ἀρχιερέως
δίκην τοὺς ὑπ' αὐτῷ ἱερουμένους πάντας
λευχείμονας καὶ ὡσπερὶ λαμπροτάταις
στολαῖς τοῖς τῆς ἀναστάσεως ἀφθάρτοις
σώμασιν ἐξαστράπτοντας παριστῶν αὐτῷ,
ἵνα μὴ μόνης τῆς ὑπ' αὐτῷ βασιλείας
ἀπολαύωσιν ἀλλὰ καὶ τῶν τοῦ πατρὸς
ἀρρήτων ἀγαθῶν ἐμπιπλῶνται.

3.16.5 | οὕτω γὰρ ἔσται κατὰ τὸν
ἀπόστολον »ὁ θεὸς πάντα ἐν πᾶσιν«, τοῦ
υἱοῦ τοὺς βασιλευμένους προσάγοντος
αὐτῷ, ἵν' ὅλον τοῦτο γένηται, λέγω δὲ τὸ

3.16.3 | Then the Son of God, reigning, will
hand over all those who are ruled by him to
the Father. He will not stop his reign or
withdraw from it. For the divine apostle
said that he would not cease to reign, as he
wrote to Gabriel, who announced to the
virgin that he would 'reign forever, and his
kingdom will have no end.' Instead, he will
hand over 'the kingdom,' meaning those
who are ruled by him, 'to God and the
Father.'

3.16.4 | For when all are made perfect by
him, he will joyfully hand them over to the
Father, as if presenting a gift he has
received. He teaches this by saying, 'All
things have been handed over to me by my
Father.' Therefore, like a good guardian, he
will carry the complete and strong gift to
God, presenting all those who are made
holy under him, like a high priest, shining
in the purest robes of the resurrection, with
their incorruptible bodies shining brightly
before him. This is so that they may not
only enjoy the kingdom he rules, but also
be filled with the unspeakable goods of the
Father.

3.16.5 | For it will be, according to the
apostle, 'God will be all in all,' with the Son
bringing those who are ruled by him to
God, so that all this may happen. I mean

»πάντα ἐν πᾶσιν« εἶναι τὸν πατέρα. ὥς γὰρ ἦν πρότερον ἐν τῷ υἱῷ κατὰ τὸ »ὁ πατὴρ ἐν ἐμοὶ καὶ ἐγὼ ἐν τῷ πατρὶ«, οὕτως ἔσται τότε καὶ ἐν πᾶσιν τοῖς ὑπὸ τῷ υἱῷ τελειωθεῖσιν.

that 'all in all' refers to the Father. Just as the Father was in the Son, as it is said, 'the Father is in me and I am in the Father,' so it will be then in all those who are made perfect under the Son.

3.16.6 | οὐ γὰρ παύσεσθαι μὲν τῆς βασιλείας τὸν υἱὸν τὸν δὲ θεὸν βασιλεύσειν ἔφη ὁ ἀπόστολος, ἀλλὰ τὸν μὲν υἱὸν »τῷ θεῷ καὶ πατρὶ τὴν βασιλείαν« παραδώσειν, σώαν τὴν παραθήκην καὶ πρὸς τὴν τοῦ πατρὸς λατρείαν τε καὶ ἱερωσύνην ἐπαρκοῦσαν ἐνδεικνύμενον, τὸν δὲ θεὸν ἔσεσθαι »πάντα ἐν πᾶσιν« ὥς θεὸν ἐνοικοῦντα καὶ ἐμπεριπατοῦντα »ἐν αὐτοῖς« καὶ πάντα αὐτοῖς γινόμενον. τῶν μὲν γὰρ ἔσται δεσπότης, τῶν δὲ βασιλεύς, τῶν δὲ ἕτερόν τι· πάντων δὲ ἀθρόως θεός, ταῖς ἐν αὐτῷ θεϊκαῖς ἀρεταῖς τε καὶ δυνάμεσιν τὰ πάντα αὐτοῖς γιγνόμενος. |

3.16.6 | For the apostle said that the Son will not stop his reign, but he will hand over the kingdom to God and the Father, showing the complete gift that is sufficient for the worship and priesthood of the Father. And God will be 'all in all,' dwelling and walking 'in them' and becoming all things to them. For he will be the master of some, the king of others, and something else for others; but he will be God overall, becoming all things to them through his divine qualities and powers.

3.16.7 | τοῦτο τέλος τῆς τρισμακαρίας ἐλπίδος ὑπέγραψεν ὁ μέγας ἀπόστολος εἰπὼν »ἵνα ὃ θεὸς πάντα ἐν πᾶσιν«. ἀλλ' ἐν μὲν τοῖς πᾶσιν πάντα ἔσται ἀναλόγως τῇ ἐκάστου δυνάμει τὰς τῆς αὐτοῦ θεότητος διαφόρους ἐπινοίας χορηγῶν τοῖς πᾶσιν, μόνῳ δὲ τῷ μονογενεῖ αὐτοῦ υἱῷ τὴν ἐξαίρετον καὶ πατρικὴν τοῖς τε λοιποῖς ἅπασι ἀκοινωνήτον δόξαν καὶ τιμὴν καὶ βασιλείαν φυλάξει.

3.16.7 | This is the end of the most blessed hope, as the great apostle wrote, 'so that God may be all in all.' But in all, he will be all things according to each person's strength, giving different gifts of his divinity to everyone. However, he will keep for his only-begotten Son the special and paternal glory, honor, and kingdom, which will not be shared with the others.

Section 17

3.17.1 | 17 εἰ δὲ χρὴ ταῦτα ἐπισφραγίσασθαι προφητικῇ σφραγίδι, εἰς βεβαίαν πίστωσιν τῶν εἰρημένων μάρτυρι χρήσομαι προφητικῷ πνεύματι δι' Ἐζεκιήλ τοῦ προφήτου αὐτὰ δὴ [δὴ] ταῦτα

3.17.1 | If it is necessary to confirm these things with a prophetic seal for a sure belief in what has been said, I will use the prophetic spirit as a witness through Ezekiel the prophet, who speaks with such

τοιαύταις θεσπίζοντι φωναῖς »τάδε λέγει κύριος κύριος· ἰδοὺ ἐγὼ ζητήσω τὰ πρόβατά μου καὶ ἐπισκέψομαι αὐτά. ὥσπερ ζητεῖ ὁ ποιμὴν τὸ ποῖμνιον αὐτοῦ ἐν ἡμέρᾳ ὅταν ᾗ γνόφος καὶ νεφέλη ἐν μέσῳ προβάτων διακεχωρι σμένων. οὕτως ἐκζητήσω τὰ πρόβατά μου.« καὶ μεθ' ἕτερα »καὶ σώσω τὰ πρόβατά μου, καὶ οὐ μὴ ὣσιν ἔτι εἰς προνομίην. καὶ κρινῶ ἀνὰ μέσον κριοῦ πρὸς κριόν.

voices: 'Thus says the Lord God: Behold, I will seek my sheep and visit them. Just as a shepherd seeks his flock on a day when there is darkness and cloud among scattered sheep, so I will seek my sheep.' And with other words: 'And I will save my sheep, and they will no longer be for prey. And I will judge between sheep and sheep.'

3.17.2 | καὶ ἀναστήσω ἐπ' αὐτοὺς ποιμένα καὶ ποιμανεῖ αὐτούς. τὸν δοῦλόν μου Δαυὶδ καὶ ἔσται αὐτῶν ποιμὴν· καὶ ἐγὼ κύριος ἔσομαι αὐτοῖς εἰς θεόν, καὶ Δαυὶδ ἐν μέσῳ αὐτῶν ἄρχων· ἐγὼ κύριος ἐλάλησα, καὶ διαθήσομαι τῷ Δαυὶδ διαθήκην«. καὶ μεθ' ἕτερα δευτεροῖ τὴν αὐτὴν ποφητεῖαν λέγων »καὶ ῥύσομαι αὐτοὺς ἀπὸ πασῶν τῶν ἀνομιῶν αὐτῶν ὧν ἡμάρτοσαν ἐν αὐταῖς, καὶ καθαριῶ αὐτούς, καὶ ἔσονται μοι εἰς λαόν, καὶ ἐγὼ ἔσομαι αὐτοῖς εἰς θεόν· καὶ ὁ δοῦλός μου Δαυὶδ ἄρχων ἐν μέσῳ αὐτῶν· καὶ ποιμὴν ἔσται πάντων αὐτῶν«.

3.17.2 | And I will raise up a shepherd over them, and he will tend them. My servant David will be their shepherd; and I, the Lord, will be their God, and David will be a ruler among them. I, the Lord, have spoken, and I will make a covenant with David." And with other words, repeating the same prophecy: "And I will rescue them from all their sins in which they have sinned, and I will cleanse them, and they will be my people, and I will be their God. And my servant David will be a ruler among them, and he will be the shepherd of all of them.

3.17.3 | καὶ αὖθις ἐπιλέγει »καὶ Δαυὶδ ὁ δοῦλός μου ἄρχων αὐτῶν εἰς τὸν αἰῶνα«. θέα δὲ ἐν πᾶσιν τούτοις ὡς ὁ μὲν θεὸς οὐ ποιμὴν οὐδὲ ἄρχων ἀλλὰ θεὸς ἔσεσθαι τῶν τοῦ μακαρίου τέλους καταξιωθησομένων λέγεται· τῶν δὲ αὐτῶν τούτων προφητεύεται ἄρχων καὶ ποιμὴν γενήσεσθαι ὁ Δαυὶδ, ἐπικεκαλυμμένως ἐνταῦθα τοῦ Δαυὶδ τὸν Χριστὸν αἰνιττομένου διὰ τὸ »ἐκ σπέρματος« αὐτοῦ γεγονέναι.

3.17.3 | And again it is chosen: 'And David, my servant, will be their ruler forever.' But in all these things, it is said that God will not be a shepherd or ruler, but will be God for those who are worthy of the blessed end. And it is prophesied that David will become a ruler and shepherd, hinting here at Christ, who comes from the seed of David.

3.17.4 | τοῦτο δὲ δῆλον ἐκ τοῦ

3.17.4 | This is clear from the fact that

προτεθνηκέναι τὸν Δαυὶδ τοῦ χρόνου καθ' ὃν ταῦτ' ἐλέγετο. σαφέστερον δὲ ταῦτα καὶ Δανιὴλ ὁ προφήτης θεσπίζει τὸν Χριστὸν τοῦ Θεοῦ υἱὸν ἀνθρώπου ὀνομάζων λευκῶς οὕτως, ὥσπερ οὖν καὶ ἡ τῶν ἱερῶν Εὐαγγελίων εἶωθεν αὐτὸν ἀποκαλεῖν γραφή. λέγει δὲ τοῦτον τὸν τρόπον·
»ἐθεώρουν ἐν ὁράματι τῆς νυκτός, καὶ ἰδοὺ μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἐρχόμενος ἦν, καὶ ἕως τοῦ παλαιοῦ τῶν ἡμερῶν ἔφθασεν· καὶ προσηνέχθη <αὐτῷ> . καὶ αὐτῷ ἐδόθη ἡ ἀρχὴ καὶ ἡ τιμὴ καὶ ἡ βασιλεία, καὶ πάντες οἱ λαοί, φυλαί, γλῶσσαι αὐτῷ δουλεύουσιν·

David had already died at the time when these things were said. Daniel the prophet also more clearly speaks of Christ as the Son of God, calling him plainly like this, just as the sacred Gospels are accustomed to call him. He says in this way: 'I saw in a night vision, and behold, with the clouds of heaven, one like a son of man was coming, and he came to the Ancient of Days. And he was presented to him. And to him was given dominion, glory, and a kingdom, and all peoples, nations, and languages will serve him.'

3.17.5 | ἡ ἐξουσία αὐτοῦ ἐξουσία αἰώνιος ἥτις οὐ παρελεύσεται, καὶ ἡ βασιλεία αὐτοῦ οὐ διαφθαρήσεται«. συνοραῖς ὡς καὶ ἐν τούτοις ἄφθαρτον καὶ ἀγήρω καὶ ἀτελεύτητον οὐ τοῦ λόγου τοῦ ἐν τῷ Θεῷ τὴν βασιλείαν ἔσεσθαι, ἀλλὰ τοῦ υἱοῦ τοῦ ἀνθρώπου παρίστησιν ὁ προφήτης, ἕτερόν τε παρὰ τὸν παλαιὸν τῶν ἡμερῶν σαφῶς διδάσκει τὸν υἱὸν εἶναι τοῦ ἀνθρώπου τὸν τὴν ἄφθαρτον βασιλείαν παρὰ τοῦ παλαιοῦ τῶν ἡμερῶν, δηλαδὴ παρὰ τοῦ αὐτοῦ πατρός, ὑποδεξάμενον.

3.17.5 | "His authority is an everlasting authority that will not pass away, and his kingdom will not be destroyed." You see that in these things, the kingdom will not be corruptible, ageless, or endless, not because of the word that is in God, but the prophet presents the Son of Man. He clearly teaches that the Son of Man has the incorruptible kingdom from the Ancient of Days, that is, from the same Father, who receives him.

3.17.6 | ἀλλὰ Μάρκελλος ἓνα καὶ τὸν αὐτὸν εἶναι ὁρίζεται, καὶ μίαν ὑπόστασιν δυσὶν ὀνόμασιν ὑποκειμένην· ἔτι μὴν καὶ τὴν βασιλείαν αὐτοῦ περιγράφειν τολμᾷ καὶ τέλος ἔσεσθαι τῆς Χριστοῦ βασιλείας ἀναιδῶς οὕτως ἀποφαίνεται μετὰ τὸν τῆς κρίσεως καιρὸν, τοῦτον γράφων τὸν τρόπον (Nr. 101) μέγιστον ἡμῖν μυστήριον ἐνταῦθα ὁ ἀπόστολος ἀνακαλύπτει, τέλος <μὲν> ἔσεσθαι φάσκων τῆς Χριστοῦ

3.17.6 | But Marcellus defines that there is one and the same, and one essence under two names. Moreover, he even dares to describe his kingdom and shamelessly claims that there will be an end to Christ's kingdom after the time of judgment, writing in this way (Nr. 101). Here, the apostle reveals to us a great mystery, saying that there will be an end to Christ's kingdom.

βασιλείας·

3.17.7 | τέλος δὲ τότε, ὅταν πάντα ὑποταγῇ ὑπὸ τοὺς πόδας αὐτοῦ. καὶ ἐπεξεργάζεται τὸν λόγον ᾧ δέ πη λέγων (Nr. 102) ἔφαμεν ἐν τοῖς προάγουσιν ἡμῶν ῥητοῖς τὸν δεσπότην ἡμῶν τὸν Χριστὸν ἀρχὴν ἐσχηκέναι βασιλείας, ἐκ τῶν θείων γραφῶν ἀποδείξεσιν χρώμενοι. καὶ ἐπιλέγει (Nr. 102) καὶ ὅλως μυρίων ῥητῶν πρὸς μαρτυρίαν ἔστιν εὐπορήσαντα δεῖξαι. ὅτι ἀρχὴν βασιλείας εἵληφεν ὁ ἄνθρωπος διὰ τοῦ λόγου. |

3.17.8 | εἰ οὖν εἵληφεν ἀρχὴν βασιλείας πρὸ ἐτῶν ὅλων οὐ πλειόνων ἢ τετρακοσίων, οὐδὲν παράδοξον εἰ τὸν πρὸ οὕτως ὀλίγου χρόνου τῆς βασιλείας ταύτης τυχόντα ὁ ἀπόστολός φησιν παραδώσειν τὴν βασιλείαν τῷ θεῷ.

3.17.9 | καὶ προστίθουσιν μεθ' ἑτέρα λέγων (Nr. 103) τί τοίνυν μανθάνομεν περὶ τῆς ἀνθρωπίνης σαρκός, ἣν δι' ἡμᾶς (ἀν)εἵληφεν ὁ λόγος πρὸ τετρακοσίων οὐχ ὅλων ἐτῶν; πότερον ποτε ταύτην καὶ ἐν τοῖς μέλλουσιν αἰῶσιν ὁ λόγος ἔξει. ἢ ἄχρι μόνου τοῦ τῆς κρίσεως καιροῦ; Μάρκελλος μὲν οὖν τοιαῦτα λέγειν ἐτόλμα· οἱ δέ γε τοῦ θεοῦ προφήται ἀτελεύτητον τοῦ Χριστοῦ τὴν βασιλείαν ὀριζόμενοι μετὰ τὸν τῆς κρίσεως καιρὸν τοῦ νέου αἰῶνος τὴν ἀρχὴν καθέξειν αὐτόν φασιν. θεὰ γὰρ ὡς ὁ προφήτης Ἐζεκιὴλ κριτήριον τῶν τοῦ θεοῦ προβάτων ὑποθέμενος μετὰ τὴν τούτων κρίσιν τὸν Δαυὶδ αὐτοῖς ἐφίστησιν ποιμένα καὶ τὸν αὐτὸν ἄρχοντα αὐτῶν ἔσεσθαι θεσπίζει.

3.17.7 | But there will be an end then, when everything is put under his feet. And he works through the word, saying (Nr. 102) that we have said in our earlier statements that our Lord Christ has taken the beginning of the kingdom, using proofs from the divine scriptures. And he chooses (Nr. 102) and there are many statements to testify that it is necessary to show. That the man has received the beginning of the kingdom through the word.

3.17.8 | If then he has received the beginning of the kingdom more than four hundred years ago, it is not strange if the apostle says that he will hand over the kingdom to God shortly before the end of this kingdom.

3.17.9 | And he adds, saying (Nr. 103) what then do we learn about the human flesh, which the word has taken for us more than four hundred years ago? Will this flesh also exist in the future ages? Or only until the time of judgment? Marcellus dares to say such things; but the prophets of God declare that the kingdom of Christ will be everlasting, stating that after the time of judgment, he will establish the beginning of the new age. For as the prophet Ezekiel sets a standard for the sheep of God after their judgment, he appoints David as their shepherd and proclaims that he will be their ruler.

3.17.10 | ὁ δὲ Δανιὴλ προειπὼν »ἐθεώρουν ἕως ὅτου θρόνοι ἐτέθησαν, καὶ παλαιὸς ἡμερῶν ἐκάθητο, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιών, καὶ ἡ θριξ τῆς κεφαλῆς αὐτοῦ ὡσεὶ ἔριον καθαρὸν· ὁ θρόνος αὐτοῦ φλόξ πυρός, οἱ τροχοὶ αὐτοῦ πῦρ φλέγον. ποταμὸς πυρὸς εἴλκεν ἔμπροσθεν αὐτοῦ· χίλια χιλιάδες ἐλειτούργουν αὐτῷ, καὶ μύρια μυριάδες παρειστήκεισαν ἔμπροσθεν αὐτοῦ· κριτήριον ἐκάθισεν, καὶ βίβλοι ἠνεώχθησαν», ταῦτα προθεασάμενος ἐξῆς τὸν υἱὸν τοῦ ἀνθρώπου θεωρεῖ ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ προσιόντα τῷ παλαιῷ τῶν ἡμερῶν καὶ τὴν ἀφθαρτὴν βασιλείαν ὑποδεχόμενον. οὐκοῦν καὶ τότε διαφερόντως καὶ κρειττόνως ἢ νῦν ἀρχὴν ἔξει τοῦ βασιλεύειν τῶν τῆς μακαριότητος ἀξίων.

3.17.11 | τούτοις μαρτυρεῖ τὸ Εὐαγγέλιον, ἐν οἷς αὐτὸς ἐπισφραγίζεται ὁ σωτὴρ τὰς προφητικὰς λέξεις, τοὺς περὶ συντελείας λόγους παραδιδούς τοῖς ἑαυτοῦ μαθηταῖς δι' ὧν ταῦτ' ἐδίδασκεν λέγων »ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ· καὶ συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων. ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων, καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων. τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· δεῦτε οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου. < | ὅπως δὲ ταῦτα συνάδει τοῖς ἐν τῇ προφητείᾳ περὶ προβάτων καὶ [περὶ] κριῶν κρίσεως εἰρημένους τήρει, καὶ ὅπως

3.17.10 | But Daniel said, 'I watched until thrones were set up, and the Ancient of Days sat down. His clothing was white like snow, and the hair of his head was like pure wool. His throne was like a flame of fire, and its wheels were burning fire. A river of fire flowed out before him; thousands upon thousands served him, and myriads upon myriads stood before him. The court sat in judgment, and the books were opened.' After saying these things, he sees the Son of Man coming on the clouds of heaven, approaching the Ancient of Days and receiving the everlasting kingdom. Therefore, even then, he will have the beginning of ruling those who are worthy of blessedness, differently and more powerfully than now.

3.17.11 | The Gospel bears witness to these things, where the Savior confirms the prophetic words, giving the words about the end to his own disciples, teaching them, saying, 'When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. And all the nations will be gathered before him, and he will separate them from one another, just as a shepherd separates the sheep from the goats. He will place the sheep on his right and the goats on his left. Then the king will say to those on his right, "Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." As these things agree with what is said in the prophecy about the judgment of sheep and goats, the Son of Man enters after the judgment of the sheep. But his

βασιλεὺς μὲν ὁ υἱὸς τοῦ ἀνθρώπου μετὰ
τὴν τῶν προβάτων κρίσιν εἰσῆκται. πατὴρ
δὲ αὐτοῦ ὁ θεός.

Father is God.'

3.17.12 | τοῦτο γὰρ καὶ αὐτὸς ἐδίδασκεν
εἰπὼν »τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν
αὐτοῦ, δεῦτε οἱ εὐλογημένοι τοῦ πατρός
μου,« ἀναλόγως τῷ ἐν τῇ προφητεῖᾳ
ὠνομασμένῳ Δαυίδ. ὃν ποιμένα καὶ
ἄρχοντα ἔσεσθαι τῶν προβάτων ὁ λόγος
διδάσκει ὑπὸ ἐφόρῳ τῷ θεῷ μέλλοντα
ποιμαίνειν καὶ ἄρχειν τῶν τοῦ θεοῦ
θρεμμάτων.

3.17.12 | For he also taught, saying, 'Then
the king will say to those on his right,
"Come, you blessed of my Father," just like
what is named in the prophecy about
David. The word teaches that he will be a
shepherd and ruler of the sheep, under the
authority of God, who will shepherd and
rule over the creatures of God.

3.17.13 | καὶ ἐκεῖνον δὲ ἀναγκαῖον
ἐπιστῆσαι τὸν νοῦν ὡς τὸ παρὰ τῷ
ἀποστόλῳ λελεγμένον ἐν τῷ »ὅταν
καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν
ἐξουσίαν καὶ δυνάμιν« ἥνιξατο ἡ
προφητεῖα φήσασα »καὶ ἀφανιῶ θηρία
πονηρὰ ἀπὸ τῆς γῆς.«

3.17.13 | And it is also necessary for him to
understand the mind, as it is said by the
apostle in 'when he abolishes all rule and
all authority and power.' The prophecy
hinted at this, saying, 'And I will destroy
wicked beasts from the earth.'

3.17.14 | τίνα γὰρ ἂν γένοιτο τὰ θηρία τὰ
πάλαι πρότερον τοῖς προβάτοις
διενοχλοῦντα ἢ αἱ ἀντικείμεναι δυνάμεις;
ὧν ἐκποδὼν ἀρθεισῶν, πάσης κακίας
καθαρθεῖς ὁ νέος καὶ καινὸς αἰὼν βασιλέα
μὲν ἔξει τὸν υἱὸν τοῦ ἀνθρώπου (ἢ κατὰ
τὴν προφητείαν ἐπικεκρυμμένως
αἰνιττομένην ποιμένα καὶ ἄρχοντα τὸν
Δαυίδ, διὰ τὸ »ἐκ σπέρματος« αὐτὸν
γεγονέναι Δαυίδ), τὸν δὲ θεὸν οὐ ποιμένα
οὐδὲ ἄρχοντα λέγεται κτήσεσθαι, ἀλλ'
αὐτόθεον, ἐπινοίᾳ κρεῖττονι ἢ κατὰ
ποιμένα καὶ ἄρχοντα καὶ βασιλέα τῇ τῆς
θεϊκῆς δυνάμεως μεγαλοπρεπείᾳ οὐ τῶν
προβάτων μόνον ἀλλὰ καὶ αὐτοῦ τοῦ
ποιμένος ἡγησόμενον. »ἔσται« γὰρ
»αὐτοῖς« φησὶν »ὁ δοῦλός μου Δαυίδ

3.17.14 | For what would the beasts be that
troubled the sheep before, except for the
opposing powers? When they are removed,
the new and fresh age will have the Son of
Man as king (or according to the prophecy,
secretly hinted at, the shepherd and ruler
David, because he was born from the seed
of David). But God is not said to be a
shepherd or ruler, but rather God himself,
in a greater thought than being a shepherd,
ruler, or king, will be seen as the majestic
power of divinity, not only over the sheep
but also over the shepherd himself. For it
says, 'My servant David will be their
shepherd; and I will be their God.' David is
called a servant because 'from the seed of
David' the Savior and our Lord took on 'the

ποιμήν· καὶ ἐγὼ κύριος ἔσομαι αὐτοῖς εἰς θεόν·» δοῦλον δὲ καλεῖ τὸν Δαυὶδ δι' ἣν »ἐκ σπέρματος Δαυὶδ« ἀνείληφεν »μορφὴν δούλου« ὁ σωτὴρ καὶ κύριος ἡμῶν.

form of a servant.'

Section 18

3.18.1 | καὶ τοῦτ' ἦν τὸ τρισμακάριον τέλος καθ' ὃ τὴν ἐπηγγελμένην τῶν οὐρανῶν βασιλείαν τοῖς ταύτης ἀξίοις τοῦ σωτῆρος ἡμῶν πιστουμένου, ὁ ἐπὶ πάντων θεὸς καὶ πατὴρ αὐτοῦ, τὸ πάντων ἀνώτατον ἀγαθόν, αὐτὸς ἑαυτὸν τοῖς ὑπὸ τῷ υἱῷ βασιλευμένοις δωρήσεται, »πάντα ἐν πᾶσιν« γιγνόμενος. ὁ δὲ παρίστη πάλιν αὐτὸς ὁ σωτὴρ καὶ κύριος ἡμῶν. τὴν μεγάλην εὐχὴν ὑπὲρ τῶν αὐτοῦ γνωρίμων ἀναπέμπων »τῷ θεῷ καὶ πατρί«. δι' ἣς ἐξαιτεῖται λέγων »ἵνα πάντες ἐν ᾧσιν. καθὼς σύ. πάτερ, ἐν ἐμοὶ κάγω ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ᾧσιν. ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας.

3.18.1 | And this was the most blessed end, by which the promised kingdom of heaven will be given to those worthy of it, believing in our Savior, the God and Father of all, the highest good of all. He will give himself to those ruled by the Son, becoming 'all in all.' This is what our Savior and Lord presents again. He offers a great prayer for his own, saying 'to God and the Father.' Through this, he asks, saying 'that they may all be one, just as you, Father, are in me and I in you, that they also may be one in us, so that the world may believe that you sent me.'

3.18.2 | κάγω τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς. ἵνα ᾧσιν ἐν καθὼς ἡμεῖς ἐν ἐσμεν· ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ᾧσιν τετελειωμένοι εἰς τὸ ἓν. ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθὼς ἐμὲ ἠγάπησας.

3.18.2 | And I have given them the glory that you gave me, so that they may be one, just as we are one. I in them and you in me, so that they may be made perfect in one. So that the world may know that you sent me and loved them as you loved me.

3.18.3 | πάτερ, οὓς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ κάκεῖνοι ᾧσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν ἣν δέδωκάς μοι. αὕτη ἡ μεγάλη τοῦ σωτῆρος ἡμῶν ὑπὲρ ἡμῶν πρεσβεία, ἵν' ᾧμεν σὺν αὐτῷ ὅπου ἂν ᾧ αὐτὸς καὶ ἵνα θεωρῶμεν τὴν δόξαν τὴν αὐτοῦ καὶ ἵνα ἀγαπήσῃ ἡμᾶς καθὼς αὐτὸν ἠγάπησεν ὁ αὐτοῦ πατήρ, <καὶ> ὅπερ αὐτῷ ἐδωρήσατο τοῦτο δῶ καὶ ἡμῖν, καὶ

3.18.3 | "Father, those whom you have given me, I want them to be with me where I am, so that they may see the glory that you have given me." This is the great intercession of our Savior for us, so that we may be with him wherever he is, and so that we may see his glory and so that he may love us as his Father loved him. And whatever he has given to him, let him also

τὴν δόξαν ἣν αὐτῷ ἔδωκεν ταύτην δῶ καὶ ἡμῖν· ποιῶν ἡμᾶς ἐν τοῖς πάντας, ἵνα μηκέτι ὦμεν πολλοὶ ἀλλ' οἱ πάντες εἷς, ἐνωθέντες αὐτοῦ τῇ θεότητι καὶ τῇ δόξῃ τῆς βασιλείας, οὐ κατὰ συναλοιφήν μιᾶς οὐσίας κατὰ δὲ τελείωσιν τῆς εἰς ἄκρον ἀρετῆς.

give to us, and let him give us the glory that he has given to him. Making us all one, so that we may no longer be many but all one, united with him in his divinity and in the glory of the kingdom, not by mixing into one substance, but by the perfection of the highest virtue.

3.18.4 | τοῦτο γὰρ ἐδίδαξεν εἰπὼν »ἵνα ὣσιν τετελειωμένοι«. οὕτω γὰρ ὑπ' αὐτοῦ σοφία καὶ φρονήσει καὶ δικαιοσύνη καὶ εὐσεβεία καὶ ἀρετῇ πάσῃ τέλειοι κατεργασθέντες τῷ πατρικῇ θεότητος ἀλέκτῳ φωτὶ συναφθῆσόμεθα φωτὰ καὶ αὐτοὶ ἐκ τῆς πρὸς αὐτὸν συναφείας γενησόμενοι, καὶ υἱοὶ θεοῦ κατὰ μετοχήν τῆς τοῦ μονογενοῦς αὐτοῦ κοινωνίας ἀποτελεσθέντες μετουσίᾳ τῶν τῆς θεότητος αὐτοῦ μαρμαρυγῶν. 19

3.18.4 | For this he taught, saying 'so that they may be made perfect.' For in this way, through his wisdom, understanding, righteousness, piety, and every virtue, we will be made perfect. We will be joined to the light of the Father's divinity, becoming lights ourselves from our connection to him. And we will be made sons of God by sharing in the communion of his only Son, transformed by the shining of his divinity.

Section 19

3.19.1 | καὶ δὴ κατὰ τοῦτον τὸν τρόπον ἐν πρὸς τὸν πατέρα καὶ τὸν υἱὸν οἱ πάντες γενησόμεθα. ὥσπερ γὰρ αὐτὸς ἑαυτὸν τε καὶ τὸν πατέρα ἐν εἶναι ἔλεγεν φάσκων »ἐγὼ καὶ ὁ πατὴρ ἐν ἐσμεν«, οὕτω καὶ πάντας ἡμᾶς κατὰ τὴν αὐτοῦ μίμῃ τῆς ἐνότητος τῆς αὐτῆς μετασχεῖν εὐχεται· οὐ κατὰ Μάρκελλον τοῦ λόγου ἐνουμένου τῷ θεῷ καὶ τῇ οὐσίᾳ συναφθῆσομένου, καθὼς δὲ ἐμαρτύρησεν ἡ ἀλήθεια, ὁ σωτὴρ αὐτὸς εἰπὼν »τὴν δόξαν ἣν ἔδωκάς μοι δέδωκάς αὐτοῖς, ἵνα ὣσιν ἐν καθὼς ἡμεῖς ἐν· ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὣσιν τετελειωμένοι εἰς τὸ ἓν«. οὕτω γὰρ καὶ τότε καὶ τὸ ἀποστολικὸν λόγιον τέλους τεύξεται τὸ φῆσαν »ἵνα ᾗ ὁ θεὸς πάντα ἐν πᾶσιν«.

3.19.1 | And in this way, we will all become one with the Father and the Son. Just as he said that he and the Father are one, saying 'I and the Father are one,' he also wishes for all of us to share in this same unity. Not like Marcellus, who thought the Word was mixed with God and became one substance, but as the truth testified, the Savior himself said, 'The glory that you gave me, I have given to them, so that they may be one just as we are one; I in them and you in me, so that they may be made perfect in one.' For in this way, the apostolic saying will also reach its conclusion, saying 'so that God may be all in all.'

3.19.2 | καὶ ἐπειδὴ τρισὶν ῥητοῖς
Μάρκελλος καὶ οἱ τὸν ὅμοιον αὐτῷ τρόπον
Σαβελλίζοντες χρῆσθαι εἰώθασιν τὸν
πατέρα καὶ τὸν υἱὸν ἔναι πειρώμενοι
δεικνύναι, ποτὲ μὲν <τὸ> ἐγὼ καὶ <ὁ> ·
πατὴρ ἔν ἐσμεν» θρυλοῦντες, ποτὲ δὲ τὸ »ὁ
πατὴρ ἐν ἐμοὶ κάγῳ ἐν τῷ πατρὶ« καὶ τὸ »ὁ
ἐωρακὼς ἐμὲ ἐώρακεν τὸν πατέρα«, πρὸς
μὲν τὸ »ἐγὼ καὶ ὁ πατὴρ ἔν ἐσμεν« τὰ
προκείμενα αὐτοῖς προσακτέον δι' ὧν
ὑπερεύχεται τῶν αὐτοῦ μαθητῶν, ἵνα καὶ
πάντες αὐτοὶ τῆς αὐτῆς ἐνώσεως τύχωσι,
λέγει δ' οὖν ἵνα ὧσιν ἐν καθῶς ἡμεῖς ἔν·

3.19.3 | ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα
ῶσιν τετελειωμένοι εἰς τὸ ἓν«. πρὸς δὲ τὸ
»ὁ πατὴρ ἐν ἐμοὶ κάγῳ ἐν τῷ πατρὶ«
παραθήσομεν τὴν αὐτοῦ πάλιν φωνὴν δι'
ἧς ὑπερευχόμενος αὐτῶν ἔλεγεν »καθὼς
σύ, πάτερ, ἐν ἐμοὶ κάγῳ ἐν σοί, ἵνα καὶ
αὐτοὶ ἐν ἡμῖν ῶσιν, κάγῳ τὴν δόξαν, ἣν
δέδωκάς μοι, δέδωκα αὐτοῖς«· δι' ὧν
σαφῶς παρίστησιν οὕτως εἶναι ἐν αὐτῷ
τὸν πατέρα καθὼς καὶ ἐν ἡμῖν εἶναι
βούλεται· οὐχ ὅτι καθ' ὑπόστασιν μίαν εἷς
ὢν τυγχάνει αὐτὸς καὶ ὁ πατήρ, ἀλλ' ὅτι
τοῦ πατρὸς μεταδεδωκότος αὐτῷ τῆς
οἰκείας δόξης, καὶ αὐτὸς ὁμοίως τοῖς
οἰκείοις, τὸν πατέρα μιμούμενος,
μεταδίδωσιν.

3.19.4 | διό φησιν, »κάγῳ τὴν δόξαν ἣν
ἔδωκάς μοι δέδωκα αὐτοῖς, ἵνα ῶσιν ἐν
καθὼς ἡμεῖς ἔν.« »καθὼς σύ, πάτερ, ἐν ἐμοὶ
κάγῳ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ῶσιν.
οὕτως οὖν ἔν εἰσιν ὁ πατὴρ καὶ ὁ υἱὸς κατὰ
τὴν κοινωνίαν τῆς δόξης, ἧς τοῖς αὐτοῦ
μαθηταῖς μεταδιδούς τῆς αὐτῆς ἐνώσεως

3.19.2 | And since Marcellus and those who
think like him, the Sabellians, are used to
saying that the Father and the Son are one,
trying to show this with three sayings,
sometimes saying 'I and the Father are
one,' and sometimes 'the Father is in me
and I am in the Father,' and 'he who has
seen me has seen the Father,' they must
also consider the context of 'I and the
Father are one.' They wish for all of his
disciples to share in the same unity.
Therefore, he says that they may be one
just as we are one.

3.19.3 | I in them and you in me, so that
they may be made perfect in one." And to
the saying "the Father is in me and I am in
the Father," we will add his voice again, in
which he prayed for them, saying, "Just as
you, Father, are in me and I am in you, so
that they may also be in us, and I have
given them the glory that you gave me."
Through this, he clearly shows that the
Father is in him just as he wants to be in us.
It is not that he and the Father are one in
substance, but that the Father has given
him his own glory, and he, following the
Father, shares it with his own.

3.19.4 | Therefore, he says, 'And I have
given them the glory that you gave me, so
that they may be one just as we are one.'
'Just as you, Father, are in me and I am in
you, so that they may also be in us.' Thus,
the Father and the Son are one in the
sharing of glory, and by sharing this same

καὶ αὐτοὺς ἡξίου.

unity with his disciples, he makes them worthy of it.

Section 20

3.20.1 | καὶ πάλιν οὕτως ἦν ὁ πατήρ ἐν αὐτῷ καὶ αὐτὸς ἐν τῷ πατρὶ. ὡς ὁ θεὸς ἀπόστολος καὶ περὶ πάντων διδάσκει τῶν τῆς ἐπουρανίου βασιλείας ἀξίων λέγων· τότε ἔσται ὁ θεὸς πάντα ἐν πᾶσιν», ὡς καὶ τὸ «ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω» λέλεκται. ἀλλὰ καὶ ἡμεῖς «ἐν αὐτῷ ζῶμεν καὶ κινούμεθα καὶ ἐσμεν». καὶ ταῦτα πάντα περὶ ἡμῶν λέλεκται, τῶν κατ' ἰδίαν ὑπόστασιν ὑφεστώτων καὶ ζώντων καὶ μηδὲν ἔχόντων κοινὸν πρὸς τὴν πατρικὴν θεότητα.

3.20.1 | And again, the Father was in him and he was in the Father. As the divine apostle teaches about all those worthy of the heavenly kingdom, saying, 'Then God will be all in all,' just as it is said, 'I will dwell in them and walk among them.' But we also 'live and move and exist in him.' And all these things are said about us, who have our own individual existence and life, and have nothing in common with the divine nature of the Father.

3.20.2 | τί δὴ οὖν χρὴ θαυμάζειν, εἰ καὶ ἐπὶ τοῦ υἱοῦ αἱ παραπλήσιοι φέρονται φωναί. οὐκ ἀναιροῦσαι μὲν αὐτοῦ τὴν ὑπόστασιν οὐδ' αὐτὸν εἶναι πατέρα καὶ υἱὸν διδάσκουσαι, τὴν δὲ τοῦ πατρὸς πρὸς αὐτὸν ἰδιάζουσιν καὶ ἐξαίρετον τιμὴν καὶ δόξαν τῆς μονογενοῦς καὶ θεϊκῆς κοινωνίας παριστῶσαι;

3.20.2 | What then is there to wonder at, if similar voices are also attributed to the Son? They do not deny his existence nor teach that he is not both Father and Son, but they present the unique and special honor and glory of the Father in relation to him, showing the special nature of their divine relationship.

Section 21

3.21.1 | οὕτως οὖν καὶ ὁ ἐωρακὼς αὐτὸν ἐώρακεν τὸν πατέρα». τῷ μόνον αὐτὸν καὶ μηδένα ἄλλον εἰκόνα εἶναι τοῦ θεοῦ τοῦ ἀοράτου» καὶ «ἀπαύγασμα τῆς δόξης καὶ χαρακτῆρα τῆς ὑποστάσεως αὐτοῦ» «ἐν μορφῇ τε θεοῦ ὑπάρχειν κατὰ τὰς ἀποστολικὰς διδασκαλίας. ὡς γὰρ καὶ ὁ τὴν βασιλικὴν εἰκόνα τὴν ἐπ' ἀκριβὲς ἀφωμοιωμένην αὐτῷ τεθεαμένος τοὺς τῆς μορφῆς τύπους διὰ τῆς γραφῆς

3.21.1 | Thus, he who has seen him has seen the Father. He is the only image of the invisible God and the radiance of his glory and the exact representation of his being, existing in the form of God, according to the apostolic teachings. Just as someone who has seen the royal image, perfectly resembling the king, imagines the king by removing the types of the form through writing, in the same way, a pure mind,

ἀποματτόμενος φαντασιούται τὸν βασιλέα, τὸν αὐτὸν τρόπον μᾶλλον δ' ὑπὲρ πάντα λόγον παντός τε ἐπέκεινα παραδείγματος ὁ νῶ διαυγεῖ καὶ ψυχῆς κεκαθαρμένοις ἀγίῳ τε πνεύματι πεφωτισμένοις ὁμῶσιν τῷ τε μεγέθει τῆς τοῦ μονογενοῦς υἱοῦ καὶ κυρίου δυνάμεως ἐνατενίσας | καὶ ἐννοήσας, ὅπως »ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς πατρικῆς θεότητος« καὶ ὡς τὰ σύμπαντα δι' αὐτοῦ ἐγένετο« καὶ »ἐν αὐτῷ ἐκτίσθη τὰ πάντα τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα«, λογισάμενός τε ὡς μόνον αὐτὸν υἱὸν μονογενῆ ἐγέννα ὁ πατὴρ κατὰ πάντα ἀφωμοιωμένον αὐτῷ. δυνάμει καὶ αὐτὸν ὄψεται τὸν πατέρα διὰ τοῦ υἱοῦ, θεωρούμενον τοῖς τῇ διάνοιαν κεκαθαρμένοις περὶ ὧν εἴρηται τὸ μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται«.

3.21.2 | ταῦτα μὲν οὖν προθεμένοις ἡμῖν σκοπὸν τὴν βραχυλογίαν ὡς ἐν ἐπιτομῇ γεγυμνάσθω. πλείστης δὲ ὅσης ἐξεργασίας δεομένων τῶν κατὰ τὸν τόπον ὅτῳ μέλει τῆς τούτων ἀκριβοῦς καταλήψεως τοῖς εὐαγγελικοῖς καὶ ἀποστολικοῖς ἀναγνώσμασιν τὴν διάνοιαν ἐπερείσας τὸν πάντα νοῦν ἐξ αὐτῶν ἐπὶ σχολῆς ἀναλέξεται. μυρίων γε μὴν καὶ ἄλλων ἀσυναρτήτως ἐν τῷ Μαρκέλλου συγγράμματι συμπεφορημένων, πλείστων τε ὅσων ἐναντίως τῷ βουλήματι τῆς γραφῆς εἰρημένων ἐτέρων τε βεβιασμένων καὶ μηδεμίαν σωσάντων ἀκολουθίαν, κοινὸν τὸν ἔλεγχον κατάφωρον γεγονέναι παρὰ τοῖς εὖ φρονοῦσιν διὰ τῶν ἡμῖν ἐξητασμένων ἡγούμενος, τούτοις ἀρκεσθήσομαι.

cleansed of the soul and illuminated by the holy spirit, gazes upon the greatness of the only Son and Lord's power. And having understood that 'all the fullness of the Father's deity dwells in him' and that 'all things were made through him' and 'everything in heaven and on earth, visible and invisible, was created in him,' he considers that the Father alone has begotten him as the only Son, perfectly resembling him in every way. By this power, he will also see the Father through the Son, being regarded by those whose minds are pure, as it is said, 'Blessed are the pure in heart, for they shall see God.'

3.21.2 | Therefore, while setting these things before us, let us aim for brevity as if in a summary. But since we need much work on the place where we care about accurately understanding these things, let the mind be stirred up by the gospel and apostolic readings, and let it gather all thoughts from them in leisure. Indeed, many other unrelated things have been mixed together in Markell's writing, and many more have been said that go against the intention of the text, along with other forced claims that do not save any sequence. The common refutation has become clear to those who think well, based on what we have examined, and I will be satisfied with these.

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 *περὶ τῆς ἐκκλησιαστικῆς θεολογίας* to the text of the Bible. The analysis was performed using the model `sentence-transformers/LaBSE`. Where areas of the translation were found to be highly similar to particular Bible verses, an association was made and recorded in the index. Due to the automated nature of this index, there will be associations with references that, while similar, are not direct allusions or quotations. As with the person and place indices, it seemed better to include this index despite its shortcomings.

Index of Persons

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2.19.9; 2.21.1; 2.21.2; 3.2.22

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