

refutal of paschal's wager

For after all what is man in nature? A nothing in relation to infinity, all in relation to nothing, a central point between nothing and all and infinitely far from understanding either.

- for one to have proper understanding of human being, one shall read, "proper understanding of human being", revealed to me by living god; it will supply understanding of man's nature, current mode of existence, relation to living god.

There is nothing so conformable to reason as this disavowal of reason.

- if one will read the book, one will be understanding mind of men.

There is no doubt that natural laws exist, but once this fine reason of ours was corrupted, it corrupted everything.

- what men can fathom is closer to no knowledge than true knowledge; truth only can be established by divine revelation.

If I saw no signs of a divinity, I would fix myself in denial. If I saw everywhere the marks of a Creator, I would repose peacefully in faith. But seeing too much to deny Him, and too little to assure me, I am in a pitiful state, and I would wish a hundred times that if a god sustains nature it would reveal Him without ambiguity.

We understand nothing of the works of God unless we take it as a principle that He wishes to blind some and to enlighten others.

- one shall seek truth with all heart, with humbleness of heart - with willingness to accept truth as he reveals own self; god gave free will, so that one can seek truth or linger in darkness of ignorance.

သက်ဝတ် word and son of god, only-begotten of father, unchanged before all ages, out of his abundant love and kindness, from all-holy, ever-virgin mariam, god-bearer - who was prefigured in old testament, cloaked flesh as man, and for our salvation, all that pertains to us took upon himself, except sin; and he, lord and god and savior, yeshua anointed-one, as salvation and glory of whole world and as of evil [one] devices of and weapons of nullifier and completely destroyer, gave us his cross, in this manner saved creation from idols and revealed victory to world; cross, on which for exoreba of world, master's သက်ဝတ် flesh was crucified and his holy and precious blood was spilled, သက်ဝတ် not holy immortal trinity, which we, as his holy and immortal mysteries, both-of with fear shall be partaking of, as သက်ဝတ် savior delivered to us, do this in remembrance of me; even more, anointed-one, one-essencing with different natures - with both သက်ဝတ် created and uncreated, သက်ဝတ် visible and invisible, သက်ဝတ် passible and impassible, သက်ဝတ် circumscribable and uncircumscribable, made assumed nature divine, and therefore this oneness, သက်ဝတ် flesh of lord is exalted and transcends all honor, for with this full oneness, it became one with god without change, without changing, without

confusion, and unchanged by reasoning of **მართ** one-essencing oneness, in **მართ** word god who took it upon undividedly and constantly abiding, and with his equal glory is honored and with one worship is worshiped and father god hand-right on kingly and divine throne is established, and is given divine attributes, while **მართ** descriptors of **მართ** two natures is maintained; life-creating and with father god and all-holy spirit equal in eminence, not co-essential-made with god, as to lose natural descriptors, of creaturehood, circumscribability, and **მართ** other particularities observed in anointed-one's human nature; and own divine transfiguration during of, with most high godly light shone forth, which is communicable, uncreated, and natural grace, illumination, and energy, which from **მართ** utterly incomprehensible and invisible and incommunicable essence of god eternally and undividedly proceeds; proceeds, to indicate **მართ** ineffable distinction between divine essence and energy, and undividedly, their supernatural oneness; for one-essencing, holy, co-essential, immutable, co-always-essencing, of one esteem and of one throne trinity, **მართ** father, and **მართ** son, and **მართ** immaterialholy thus willed[singular]: that for our salvation, sacrifice of his precious body and blood, our lord and god and savior yeshua anointed-one of, as fullmade son-of-man, his world-saving passion during of, by him to father god be offered up, as much thus in his humanness for us service of high priest to have fulfilled; and to receive sacrifice together with father and immaterialholy, at same time essencing god, sacrificer, and sacrifice, for trinity is one-essencing and of one glory; and that he, our lord and god, with incomprehensible, unutterable, and super-perfect light, effusion, and glory of gods[elohim], godhead[ehyeh], and god's kingdom, true and endearing resplendence, which divine and beatified nature consists of, **მართ** god's natural glory, and **მართ** father's and **მართ** spirit's **მართ** divineness, which in **მართ** only-begotten son shines forth, to come second time, for judgement of living and dead; and till then, formerly hidden, though now revealed, let's keep right-believing tradition, truth proven in word and icon, which is purifier of lips, listeners, and beholders, for not to happen perversion, profanity, and blasphemy of faith; for as **მართ** prophets saw, as **მართ** apostles preached, as **მართ** church received, as grace shone forth, as **მართ** truth was manifested, as deceit was banished, this is faith of **მართ** apostles, this is right-faith, this faith hath established whole world.

all glory and all worship and all blessing, to **მართ** thrice-holy trinity, to true god, to **მართ** father and to **მართ** son and to **მართ** holy spirit, now and ever and from eternity to eternity. amen. amen. amen.

glory glory glory to thee, **მართ** one thrice-holy ancient god eternal, now and ever and from eternity to eternity. amen.